THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

UNDER THE DIRECTION OF THE FOLLOWING EDITORIAL BOARD

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OPEN LETTER TO THE PATRON-SUBSCRIBERS OF THE JEWISH ENCYCLOPEDIA

[FROM DR. ISIDORE SINGER, PROJECTOR AND MANAGING EDITOR]

At the beginning of the year 1898, when I proposed the publication of THE JEWISH ENCYCLOPEDIA to the FUNK & WAGNALLS COMPANY, the magnitude and originality of the enterprise appealed to them strongly; but when they realized the enormous difficulties such a pioneer work necessarily presented, they felt some measure of dismay. However, as they were loath to forego the honor of publishing so great a literary undertaking if it were at all feasible, they felt their way cautiously, and were soon convinced that the entire Jewish public of America and Great Britain looked upon the ENCYCLOPEDIA not as an ordinary, every-day publication, but as a great Judeo-national work, to further the distribution of which was felt to be a duty and a privilege. The leaders of Israel throughout the civilized world openly encouraged the publishers to make the venture.

After the publication of the first prospectus, scores of prominent Jewish writers offered their services as propagandists for the work; the editors of the Jewish papers, and almost every one of the two hundred American rabbis from New York to San Francisco and from Montreal to New Orleans, received the representatives of THE JEWISH ENCYCLOPEDIA as missionaries of a cause that deserved their energetic support; and the FUNK & WAGNALLS COMPANY accordingly resolved to make this undertaking another *magnum opus* of their publishing-house. In the first announcement, issued August, 1898, the expense of producing the entire work, to comprise twelve volumes in all, was estimated at $100,000. More than this amount has already been spent in the preliminary work and in the production of the first volume; and the FUNK & WAGNALLS COMPANY believe that considerably more than $500,000 will be required to render this undertaking worthy of the great causes of Truth and Justice which I am convinced it is destined to serve.

An encyclopedia of this magnitude could be produced only as a subscription work on the instalment plan; and to bring it to a successful completion the publishers rely upon the continued cooperation of the Patron-subscribers, to whom they now extend their thanks for the interest and support so freely given. More than half of the Patrons are Jews of foreign origin, and have but recently arrived in America. When the representatives of the FUNK & WAGNALLS COMPANY, in order to avoid any misunderstanding, explained to these eager supporters of Jewish lore the legal aspects of the engagement into which they had entered, their answer was invariably to this effect: "Every Jew considers his word a solemn pledge; and twice solemn does he consider his pledge if it be given to a non-Jew, especially if, as in the present case, the non-Jew serves the cause of Israel. Every Jewish subscriber would consider it as a *chillul ha-Shem* [profanation of the Holy Name] to place in the way of the Christian publishers of a Jewish work the slightest obstruction to the carrying out of the obligation signed by him."

I, as a Jew, knew this to be the attitude of my coreligionists; but, having assumed the responsibility of inducing a firm of Christian publishers to enter a field of literature comparatively new to them, and to venture upon such a costly enterprise, I felt bound to furnish them with the strongest guaranties I could command. My expectations were more than realized. A great many of the Patron-subscribers of the work—bankers, merchants, and other business men—volunteered their services to advertise the work among their personal friends. One of the first subscribers, a rich manufacturer of Baltimore, wrote: "There are twenty thousand well-to-do Jews in the United States who can afford to buy your book and will do so if properly approached and by the right person. I deem it a duty and a privilege to introduce the ENCYCLOPEDIA whenever and wherever I have the opportunity to do so. If every one of your Patron-subscribers will take it on himself to secure, through his personal efforts, only two additional supporters for your enterprise, then your work will have laid the foundation of a Jewish library in twenty thousand Jewish families, and the old love for Jewish learning will have been awakened throughout our land."

One Friday afternoon DR. EMIL G. HIRSCH, of Chicago, that foremost representative of the American Jewish pulpit, called at the editorial rooms. The large assemblage of scholars, translators, revisers, typewriters, and proof-readers who were assiduously working in order to tell the world of Israel's glorious record, "to show in one vast, imposing array what sublime teachings Judaism has promulgated, what a thrilling history has been that of our ancient people, and how numerous and varied have been the talents of its sons and daughters," manifestly impressed the rabbi of Sinai Temple. In reply to my inquiry as to the probable number of subscriptions that THE JEWISH ENCYCLOPEDIA might receive in Chicago, DR. HIRSCH replied solemnly: "Sir, I guarantee five hundred in my own congregation. Send me your agents; I will provide them with personal letters of introduction to each of my friends; and wherever your agent fails to obtain a subscription I will accompany him, for to my mind this work of yours is what we call a veritable *Kiddush ha-Shem* [glorification of God]; and every Jew who knows what this term implies will feel in duty bound to do his part toward carrying to completion a work begun in such a disinterested spirit."

It is impossible to tell in detail the many proofs received of the sincerity of the support tendered in the course of the last three years—such support as led the FUNK & WAGNALLS COMPANY to believe that they could rely with confidence on material assistance from Anglo-American Israel to complete this undertaking successfully.

An illustration, however, of the appreciation of the educational value of the ENCYCLOPEDIA I must mention, for the instance is characteristically Jewish, and redounds to the honor of Jewish idealism. Two years ago a subscription blank—written in Hebrew characters and signed by a well-to-do Russian merchant—was received from Philadelphia. It was endorsed as follows: "Although I don't know the English language and will, therefore, not be able to read this book myself, nevertheless I will buy and pay for it, for I wish my children raised in the love of the holy Torah of the Lord." And this Russian immigrant in his naive style truly penned the conviction of the leading Jewish and non-Jewish thinkers of our day concerning the great importance of this ENCYCLOPEDIA for the future development of Israel.

ISRAEL ZANGWILL, the widely known Anglo-Jewish novelist and art critic, writes: "It is curious that a century greedy of all knowledge, anxious to explore every nook and cranny of history, should have neglected the story of Jewish life and thought, especially as that story is essentially of the center, however it may have got crushed into the background of the world's thought. But the century, repentant in its dying hour, is making splendid amends by the inception of THE JEWISH ENCYCLOPEDIA. Christianity will learn from it to understand Judaism and to respect Jews. Jews will learn from it to understand and respect themselves. The publication of THE JEWISH ENCYCLOPEDIA is an historical event, which is bound to have far-reaching effects both on Judaism and Christianity."

Similar thoughts are expressed on the Christian side. Thus, the late PROF. MAX MÜLLER, of Oxford University, wrote: "I and many more want to know a great deal more of the origin and the historical development of the Jewish race than is known at present. To my mind the differences between the Jewish and the Christian religion seem to be very small as far as essentials are concerned, and a thorough knowledge of the causes that made Jews and Christians differ from each other, such as THE JEWISH ENCYCLOPEDIA is sure to supply, will, I trust, serve to bring the two more closely together in the future. Both Jews and Christians consider themselves the chosen people of God. Why should they not consider themselves as brothers, worshiping the same Father and bearing with each other as brothers ought to do?"

We Jews have nothing to lose, but much to gain, by this encyclopedic work. Justice, once set on foot, will spread in our favor as did cruelty against us, for justice no less than cruelty is contagious. Despite the discord and strife that still divide nations, creeds, and classes in these days of universal enlightenment, it can not be denied that a deeper longing for the truth is making itself felt throughout the world, and a fuller recognition of the rights and claims of humanity is being granted to-day to each race and individual. Fanaticism is giving way to fairness; the hostile attitude of former days is being transformed into one of friendly intercourse. Justice and truth—the foundations of the throne of Israel's God—are becoming more and more the pillars of the world's tribunal.

But in order fully to attain the end which the Projector, Publishers, and Editorial Board have sought from the outset, and which has been so eloquently set forth by scores of Christian and Jewish thinkers, it will not be sufficient simply for this ENCYCLOPEDIA to become a household book in every Jewish family; it must become the spiritual property of the *civilized world at large.*

THE JEWISH ENCYCLOPEDIA will collect, sift, and analyze the vast material accumulated by more than forty generations of Jewish and Christian scholars; in it the whole range of human knowledge accessible to us at the present hour will be exploited in order to throw full light on the past and to enable us eventually to foretell somewhat of the future of the Jewish race. It will be more than a mere compilation of twelve volumes, aggregating 8,000 pages and including 2,000 illustrations. It is destined to inaugurate, on the one hand, an epoch of revival within Jewish literature itself, and, on the other, to advance in great measure the literature of the world in so far as the knowledge of Jewish matters is concerned. I hope that before the twelfth volume of the work shall have been placed on the shelves of the forty thousand public and private libraries now extant in the world, the governments of Europe and high-minded Mæcenases of the United States will have come to the conclusion that no curriculum of a university can be complete without including a series of lectures on the literature and history of the Jews. In a word, to render the Science of Judaism *universitätsfähig* was the first and principal impulse of my efforts. This ENCYCLOPEDIA once firmly established as an indispensable instrument of scientific instruction, not only in the libraries referred to, but also in the studies of the hundreds of thousands of Catholic and Protestant clergymen, professors and teachers, lecturers and journalists, lawyers and physicians, the full truth about Judaism and the Jews will begin to spread steadily from the pulpits of cathedrals and churches, from the professors' and masters' platforms, and through the columns of thousands of magazines and newspapers, to the millions of those to whom the framers of public opinion address themselves day by day.

It is somewhat embarrassing to plead one's own cause; may I, therefore, be allowed to present to our Patron-subscribers, to whose zealous support I owe the realization of the ideal of my life, the peroration of a sermon delivered March 16, 1901, by the rabbi of Temple Emanu-El, New York: "The success of the technical and financial sides of THE JEWISH ENCYCLOPEDIA is assured. It remains now to give its educational value the largest possible scope. Every Jewish home must possess a copy; but that will not be sufficient in order that Israel and humanity may gain the greatest possible benefit therefrom. This ENCYCLOPEDIA should be universally accessible in the smallest city and village of America and Europe, so that wherever any discussion arises concerning a point pertaining to Judaism and Israel this work will be at hand for consultation.

"I propose, therefore, that Jews of means buy copies of this ENCYCLOPEDIA, not only for themselves, but also for distribution among the libraries in those cities and villages that lack the necessary funds to purchase copies. No better investment can be made in behalf of Israel and Judaism. When every library is thus equipped there will be no more justification or excuse for misrepresenting Judaism and Israel in press or pulpit or on the rostrum. The facts will be readily available, and low indeed must be the mind that will refuse to learn the truth when it is within easy reach.

"I trust my words will be heeded. I trust many will esteem it an honor and a privilege to make such a donation to some library. MR. ANDREW CARNEGIE has set a noble example to the world in establishing about two hundred libraries in Europe and America. Let the Jews emulate his example, at least to the extent of placing in every school, church, or public library a copy of THE JEWISH ENCYCLOPEDIA, and thus contribute to the propagation of the truth, to the glory of Israel, and to the welfare of humanity."

And now, after having briefly related my efforts and expressed my hopes, I wish to tender my hearty thanks to those who extended to me their personal support, their advice, and their moral encouragement while the work was still in its preliminary stage: HON. JACOB H. SCHIFF; HON. OSCAR S. STRAUS, late ambassador to Turkey; JUDGE MAYER SULZBERGER, of Philadelphia; EMANUEL LEHMAN; LEONARD LEWISOHN; MORITZ ELLINGER, editor of "The Menorah"; DR. HERMANN BAAR, late superintendent of the Hebrew Orphan Asylum, and MOSES OTTINGER, trustee of the Jewish Theological Seminary. My thanks are respectfully tendered likewise to all our PATRONS—for PATRONS they are indeed, and their names deserve to appear on the Roll of Honor appended to the first volume of the ENCYCLOPEDIA. This imposing list, wherein the names of Catholic and Protestant archbishops, English nobles, presidents of American universities, and American statesmen are side by side with those of small Jewish storekeepers and dealers who landed but a few years ago on these shores as fugitives from persecution, is an historic list, and as such it will go down to posterity reproduced in the chronicles of Israel in future generations. Such a harmonious association for a common purpose, for the great ideal of "Justice to the Jew," formulated so eloquently a couple of years ago by an American Christian clergyman, was possible only on the free soil of America.

Although still early in the undertaking, this JEWISH ENCYCLOPEDIA has already initiated a notable spiritual movement: the Renaissance of the Science of Judaism in our country. One rabbi after the other mounts the steps of his pulpit on the Sabbath, and, in referring to this great work that you as Patron-subscribers have made possible—for without your help this enterprise could not have been undertaken—tells his congregation of the grandeur of Israel's literature, of its great scholars and artists, and kindles the fire of enthusiasm in the hearts of Jewish youth. Young Israel is being taught to consider this ENCYCLOPEDIA a household book, to conceive for it a portion of the same reverence as his ancestors paid to the Talmud, with which, indeed, for vastness and breadth and influence to be wrought on coming generations, it has already been compared by one of the most eminent American rabbis, a professor of Rabbinical literature at one of our universities.

American and English Judaism seems destined to take the lead in the fortunes of Israel in the twentieth century. To have contributed to this great and beneficent evolution in the history of the People of the Book through this work, will afford much satisfaction to the FUNK & WAGNALLS COMPANY and to myself. The COMPANY will continue to bear the burden of financial administration and technical supervision required to carry on the work. As to the rest, the book is the book of modern Israel; it is the national property of the tribe of Judah. Jewish scholars preside over its literary form, and the Jewish merchant and clerk are destined to become the financial mainstay of this vast undertaking, which is not only a great monument of the glorious past of Israel, but shall be also a mighty bulwark for its future.

ISIDORE SINGER, PH.D.,
Projector and Managing Editor of The Jewish Encyclopedia.

NEW YORK, *May 15, 1901.*

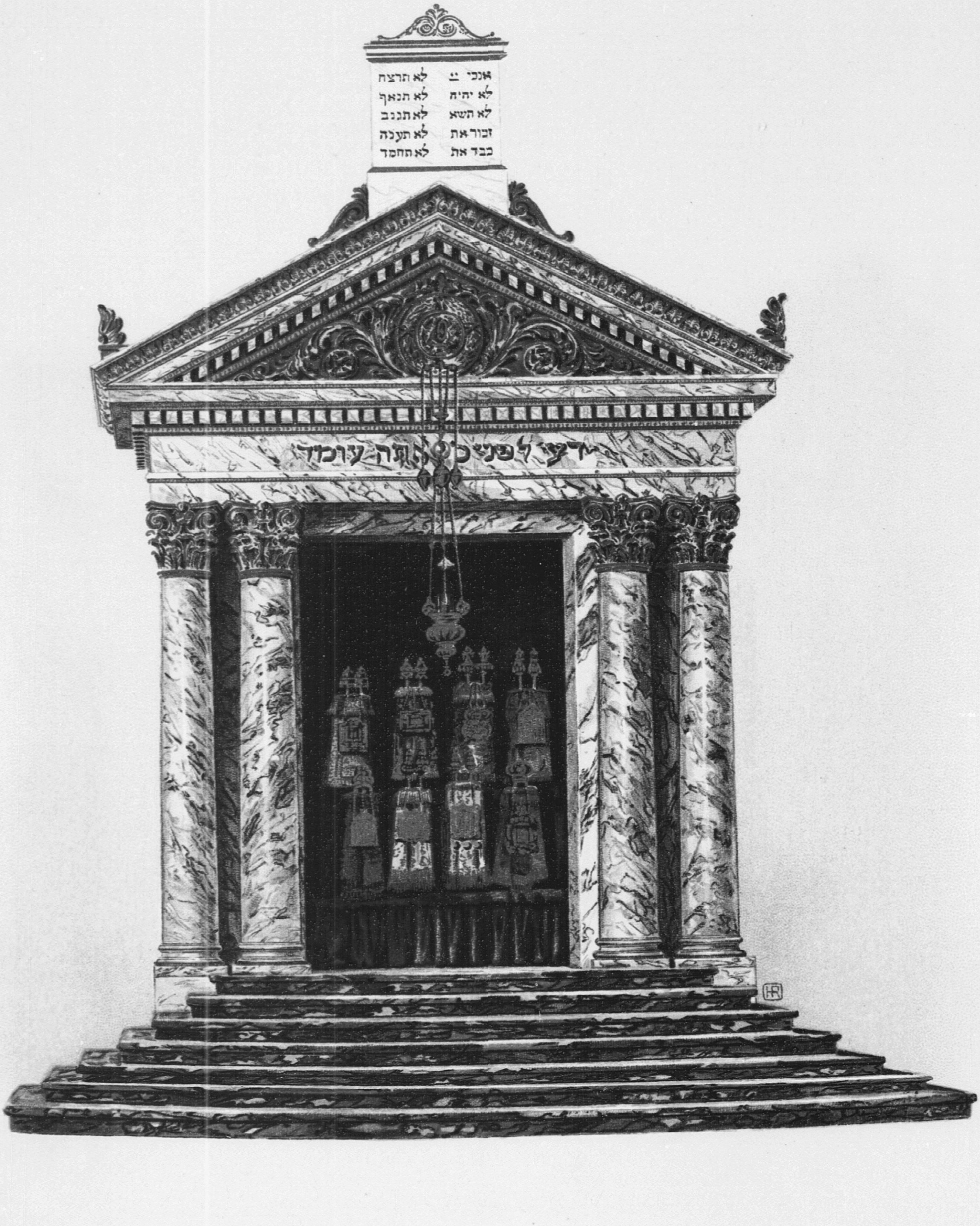
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(SEE PAGE V)

VOLUME I

AACH—APOCALYPTIC LITERATURE

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Brewster Lurton Kahle, jew, internet archive owner, hmm makes you wonder why the censorship of real jewish history posts on there right?

It's The Jews Stupid

Several years ago I was attending a University in the Northwest. While I was doing so I received several of Edgar Steele's Conspiracy pen pal missives. I still read them, I just go to his website at http://www.conspiracypenpal.com/ rather than receive them as an email. In any case, during that time I "acquired," one of Mr. Steele's better known sayings and kind of "adopted," it as my own. My essay, "It's the Jews Stupid," was not as original as I thought when I wrote it. Mr. Steele wrote an excellent essay several years ago with the same title, and it seems that I must have liked it so much that I began to use the phrase, "It's the Jews Stupid," and embraced it as my own. In any case, this statement, which will precede my essay on my blog site from this moment on is my attempt to remedy this usurpation of his prose/ideas and to give him the attribution he deserves. Mr. Steele was very kind about all this, I wrote him and he asked if I was the one that had written an essay with the same title as his. I realized at that point what must have happened, i.e. I read his essay in 2004 and accidentally appropriated his title. I apologized and he graciously accepted my apology. I highly recommend his essay "It's the Jews Stupid," it is an excellent expose as to how our friends the Jews conduct themselves in this day and age and how we Goyim allow them to get away with their bad behavior.

Curt Maynard

It's The Jews Stupid

By

Curt Maynard

I have long thought about writing this article but hesitated because I didn't want the reader to conclude that I believed that all Jews are complicit in what amounts to a vast conspiracy to undermine western civilization and establish a Talmudic centered one world government. However, times have changed, and I feel obligated to write this and post it on the last bastion of freedom of speech, the Internet – before even that, in its present form is made unavailable to mankind.

Of course all Jews aren't engaged in this nefarious plan, but unfortunately most of them will come to the aid of those who are. There are some exceptions, on occasion one will criticize another, but as a rule, those who are in a position to publicly denounce one of their own are still pro-Israel/pro-Zionist in orientation. A Jewish conservative talk show host named Michael Savage recently condemned George Soros, a multinational Jewish Supremacist, for engaging in the kind of activities that according to Savage led to the holocaust more than sixty years ago. In a sense Savage is right, Soros is exactly the kind of Jew that inspired Germans to wake up and democratically elect Adolf Hitler in 1933, the financial shenanigans Soros engages in today, are pretty much the same thing German Jews were engaged in prior to the Second World War. Unfortunately, Savage can't be looked at as a role model for Jews either; he's a hard core Zionist and an Israeli apologist, blindly towing the line for this little provocateur no matter what it does or whom it does it to

This little spat between Soros and Savage illustrates an important point and one I intend to thoroughly expand on in the next few pages. Savage is allegedly a "right wing" Jew and Soros is allegedly a leftist, both are Jewish, both have a voice, both have a platform, Savage's is talk radio and Soros speaks through various organizations, like Moveon.com and whatever else his money and influence buys. You won't hear any non-Jewish critics of Israel on the radio, television or on Moveon.com – they have no voice, no platform, not in the mainstream media anyway. The networks have gotten to the point where when Israel and/or Middle Eastern affairs are discussed; the experts and analysts are introduced, and they may as well be referred to as Jew #1, Jew #2 and Jew #3. I can't tell you how sick it makes me when Fox News, the allegedly "fair and balanced," network introduces Charles Krauthammer and William Crystal to their viewers as if either could possibly offer an unbiased opinion when it comes to Israel and/or organized Jewry, both are in every sense of the word Jewish Supremacists.

Jews are today so over represented, so disproportionately prevalent, in just about every facet of American life, despite composing a very small numerical percentage of our population that I no longer believe, as I once did, that most people aren't aware of it. Sure there are a few, busily engaged in acquiring as much money as possible, or watching American Idol, or engrossed in video games and MTV, that they aren't fully awake, but in my opinion, for the most part anyway, those that deny the reach and omnipresence of Jewish influence in America today are either ignorant, delusional and/or complicit.

One recent phenomenon that finally encouraged me to write, "It's the Jews Stupid," is this incredible short sighted and moronic tendency to compare George Bush to Adolph Hitler, or to bring up George's grandfathers alleged relationship with the Nazi's and to somehow suggest that this alleged relationship proves Bush is himself is a Nazi. This ridiculous theory is advanced by the same folks that suppress the abundance of evidence implicating the Israelis and a complicit and predominantly Jewish media in what happened in NYC and at the Pentagon on 9-11, people like Greg Szymanski, who by the way claims to live in a very small Idaho community known as Spirit Lake, but like his theories, this too is a lie, my mother lives in Spirit lake; and Szymanski doesn't. Szymanski also loves to implicate a so called "Black Pope," in every nefarious incident that has occurred over the last several decades; I can't tell you who or exactly what this "Black Pope," is, as I don't bother to read Szymanski's crap, he's a moron and a crude propagandist, who would like to misdirect his readers attention to ludicrous ideas like Bush is a Nazi and/or a servant of this nebulous Black Pope. I have written Szymanski several times and pointed out to him that "it's the Jews stupid," but he refuses to respond to my missives, preferring instead to continue his pointless and misleading rants. I have since concluded that Szymanski isn't just a fool, he's a hired gun, and agent provocateur, granted, not a very good one, but one nevertheless.

So, some of you might ask, "well how exactly do you know Bush is not a Nazi." For anyone with the shallowest understanding of history as it relates to the Second World War, this isn't much of a surprise, sadly most Americans are more attuned to their feelings of self worth than they are history in general, so they may be more susceptible to believing concepts that are so erroneous that those with a rudimentary knowledge just disregard out of hand. Hitler sought to exclude Jews from German life, especially their representation in government, academics and the German media, which was composed of newspapers, news magazines and radio in those days – their was no television, at least not available to the public – so this wasn't an issue. George Bush has appointed Jews to some of the most sensitive positions in the American government, Michael Chertoff is the Director of Homeland Security, a position that places him in a position to do pretty much as he likes with our National Security apparatus, Chertoff is an ethnic Jew and a dual citizen of the state of Israel. Hitler wouldn't have considered appointing a Jew to such a post period – it wouldn't have happened, primarily because the German people, the Nazi Party and Adolph Hitler were entirely cognizant of the fact that German Jewry had collectively done their best to destroy the German economy and German nation after the First World War. Does this mean that every German Jew participated in this treasonous pursuit, that every German Jew became wealthy at the expense of their non-Jewish German neighbors? Of course not, but like today in America, most Jews actively participated in covering up the crimes of their criminal co-religionists, which makes them complicit to a certain extent. One can see the same phenomenon at work today in America, anytime anyone mentions that Jews are disproportionately represented in the United States government, in the American media, in academics, in the medical profession, in banking, which in fact they are, they are met with a coordinated assault by an incredible number of Jews, most of whom aren't guilty of committing any actual crimes, who seek to silence them with various labels, i.e. anti-Semite, bigot, racist, etc… One hears many excuses for this cohesive support, which only enables the criminals, fear of anti-Semitism, and/or fear of the next pogrom or holocaust. Unfortunately for collective Jewry, this excuse doesn’t wash – what they are doing, and what the Germans knew they were collectively doing in 1933, and what Americans are slowly becoming aware of now, is aiding and abetting their co-religionists to commit crimes that are tantamount to treason. In 1933 the German nation democratically elected a leader that promised them he wouldn’t allow this absolute and empirical reality to continue. George Bush on the other hand chose a Jew named Bernenke to replace another Jew named Alan Greenspan as the head of the Federal Reserve, a position that is without question perhaps one of the most powerful and influential positions in government today. In the words of Joseph Goebbels’ if Hitler were to have done something like that after the German people had suffered through a decade of hyperinflation, and the deprivation so associated, the German people would have “boxed their ears.”[1]

The fact is, George Bush is not a Nazi, he is not in the least sympathetic with Nationalism, let alone National Socialism; he is without a doubt the most Philo-Semitic President that has ever sat in the Oval Office period. Adolph Hitler sought to ostracize Jewish troublemakers; Bush seeks to make them his most influential foreign and domestic policy advisors. As Bush himself would say, “make no mistake,” our commander and chief is not critical of Israel and/or the disproportionate amount of influence Jews in the United States wield; he is their friend, their ally, and in the end, more concerned about their interests than he is in the interests of his own nation. There are those that would seek to convince you and I that Bush is a “Christian fundamentalist,” and it is for this reason that he supports Israel and Jews with such vigor, but this too is a chimera, Bush is an opportunist, not an ideologue, he has no loyalty to anything beyond himself and his own business interests.

Goebbels’ was somewhat of a prophet pariah, he understood organized Jewry like few Americans do today, he understood that their collective calls of anti-Semitism directed at the Nazi leadership and indeed the German people themselves was a technique they had successfully used, even perfected, in order to advance their interests while at the same time suppressing any dissent from the gentile majority. We see this same technique at work today, all around the world, anytime anyone honestly divulges the actions of a Jew in some crime; they are immediately smeared with the label of “anti-Semitism.” This is not a recent phenomenon, it has nothing to do with Zionism, as Noam Chomsky might suggest, it is an ageless technique developed by Jewry over an extended period of time, as evidenced by one entry Goebbels’ made in his diary during the Second World War, more than sixty years ago.

The Jews in England now demand laws to protect them from anti-Semitism. We know these tactics from our own past when we were struggling for power. I didn't help much. We were always able to find loopholes in the law. Besides anti-Semitism cannot be eradicated by law once it has taken root with the people. A law against hating Jews is usually the beginning of the end for the Jews[2]

Goebbels’ also noted in his diary an inevitability that will catch up with Jewry once again, an inevitability that has caught up with them in the past – one they cannot seem to escape entirely, and one that should motivate any sane Jew to seriously reconsider their relationship with the so called Jewish state of Israel and its blatant disregard for what the majority of the people in the world want, and that is to live free of the Jewish yoke, whether that yoke be of an economic nature, and/or one of a socio-political-cultural character. In the following entry Goebbels' notes something that is becoming evident today – many Jews are becoming aware of the fact that non-Jews are beginning to scrutinize some uncomfortable facts that implicate Jews as being behind a great deal of the issues that most effect them – this is getting harder to cover up, people are beginning to notice that Jews are disproportionately represented in the areas of life that the non-Jewish majority is most concerned with, and that is the degeneracy of western culture, the degeneracy of American culture, the degradation of Christian values, the collapse of the American educational system and the rape of our economy. In their haste to cover up their involvement in these areas, Jews are exposing themselves as they never have before, and because of this Americans now know that Jews dominate Hollywood, the media in all its facets, our economy, our judicial process and in many respects our very government. Once again, this is nothing new, Jews had attempted the very same thing in Germany after the First World War and in France, and in Poland, and in Spain – in fact ethnic Jews have been tossed out of more countries, not for their faith as they today allege, but because of their collective behavior, than any other ethnic group in history. Despite what your history professor will tell you about their ejection from Spain under Ferdinand and Isabella, it had nothing to do with the fact that they weren't Catholic and everything to do with their behavior – they intentionally enslaved the Spanish people under their usurious yolk, they absolutely, without any doubt whatsoever ushered in the Moorish invaders from Africa and as a result they unquestionably committed treason, and the Spanish people knew it. It is for these reasons and no others that the Jews were ejected from Spain and you can bet there wasn't a moist eye to be found among the Spanish victims. Bearing this in mind, carefully consider the words of Joseph Goebbels':

The Jews aren't always so clever as they would like themselves to believe. Whenever they are in danger they prove to be the stupidest devils.[3]

Goebbels' was of course correct, contemporaneously and in a modern sense as well, organized Jewry has in fact become desperate, they exposed themselves completely on 9-11, and if the media were in other hands, their Fifth Column would long ago have been neutralized and the war on terror ended. If it were not for the fact that the entire media apparatus was kosher, Americans would know that 150 Israelis were arrested in the United States following 9-11 for espionage and then quietly deported without informing the American public by the Jew and dual Israeli citizen Michael Chertoff, who was at that time Assistant Attorney General under the flunky John Ashcroft. If it weren't for the fact that the media is in a virtual and very Jewish stranglehold, Americans would know that five Israeli's were arrested on 9-11 after they were witnessed filming the impacts of the airliners into the World Trade Centers while laughing, joking and clapping one another on the backs in a congratulatory manner. These Israeli Jews were also deported back to Israel without informing the American people that they had even been arrested, let alone what their behavior was purported to have been. If it weren't for the complicit media and government, not to mention the corrupt judicial system, Americans would be familiar with the empirical fact that on January 2, 2004 an Israeli Jew named Asher Karni was arrested for having sold [past tense] more than sixty nuclear weapon detonators to Pakistan, the world's most unstable Islamic Republic and a country in which "Osama," as in Osama Bin Laden, is the most popular name for a male child. If the American media wasn't under the direct control of Jews, the American people would know that an American Jew named Yehuda Abraham was arrested in 2003 for conspiring to sell Russian made surface to air missiles to undercover FBI agents posing as Al Qaeda operatives with the understanding that these missiles would be used on American civilian airliners in the continental United States.

The fact is, we don't know whether the above named Jews are in fact Zionists, or even sympathetic with the Zionist cause, but we do know they are ethnic Jews and we know their names, identities, and actions are being hidden from the people of the United States, with the express intent of deceiving Americans into believing that Israel is their ally.

It's the Jews stupid!

It doesn't matter whether Jews appear to be leftists like Alan Dershowitz or Noam Chomsky, or whether they appear to be "right wingers," like former leftist David Horowitz, or Michael Savage, or Norman Podhoretz, William Kristol or Charles Krauthammer, they inevitably are intent on advancing what cannot be considered anything other than Jewish interests. Concepts like liberalism and conservatism are nothing more than angles to them to be manipulated and mastered for the advancement of Jewish interests as a collective whole. A perfect example of this incestuous predilection is how Jews on both the right and left look upon the criminal Oligarchs of Russia and their criminal acquisition of Russia's entire infrastructure in the 1990s for pennies on the dollar. The Russian people led by their President, Vladimir Putin, have recently indicted several Jewish Oligarchs for this monumental theft, most of the indicted have escaped to refuse in Israel and/or Britain, nonetheless their assets in Russia have been appropriated, rightfully it might be added, and their ill acquired fortunes have suffered as a result. So what does organized Jewry do? They pull every string they can, they exert their unbelievable collective influence upon various members of Congress in an effort to get them to condemn the Russian government as anti-democratic, they compel President Bush to support the condemnations, they lobby anyone and everyone they can in an effort to enable these Jewish thieves to retain their stolen monies and property. You won't see any articles written by Jews condemning the Oligarch's for stealing billions from the Russian people, but you'll see plenty of articles written by Jews condemning Putin and the Russian people for protesting the fact that they have been ripped off. We don't really know if these Oligarch's are Zionists and/or sympathetic to the Zionist cause. We do however know that they are ethnic Jews and that they quickly became Capitalists, despite having lived in a communist country for the majority of their lives, after the collapse of the USSR. Fortunately we know today that the Oligarch's of Russia were financed by ethnic Jews in America, and that their primary apologists today are the very same American Jews – so once again, despite the smoke and mirrors of the all too predictable boogeyman of Zionism, "it's the Jews stupid," not their latest "ism."

Lenard Lieberman,[4] Vice President of Clear Channel Communications, one of the largest if not the largest corporate owners of radio stations across the United States, launched a billboard advertisement campaign in California a year or so ago, which claimed that Los Angeles was in Mexico, not California. The reaction was predictable, millions of Americans reacted negatively to the billboards, immediately demanding that they be taken down, which predictably led to catcalls of racism, and then the media just as predictably brought forward all kinds of pro-Mexican radicals that claimed California was part of Mexico and those that disputed this claim were racists.

Hispanic front men for Lieberman and spokespeople for Clear Channel insisted that only "racists" wanted the signs taken down and stated against all opposition that the signs would remain up and for about a week they did. Initially the reactionary American population blamed Mexicans and Hispanics, it was only after an extensive Internet investigation that the facts came out - a Jewish vice president of Clear Channel named Lenard Lieberman was the brains behind the advertising campaign and had ordered the signs erected. Once this information was posted on the Internet, the signs immediately came down, overnight in fact. The media dropped the entire matter and not another word about the billboards has since been heard on American airwaves. Lieberman probably isn't a "leftist" radical, considering that he's the vice president of a large American Capitalist corporation, we don't know whether or not he's a Zionist, but we know he's a Jew, and we can see by his surreptitious behavior that he was far more interested in fomenting division than he was in creating unity. The fact is, organized Jewry is the main impetus behind both legal and illegal immigration into western nations – those that dispute this absolute fact are once again, either, stupid, delusional, and/or complicit. Jews love to play all sides, as a matter a fact they are masters at it, by doing so they hope to control the agendas of any organizations that might one day challenge the established kosher order. Remember Cindy Sheehan? Ms. Sheehan is essentially a leftist who got it right when she sent a letter to a major news network stating that her son joined the Army to protect the United States of America, not Israel, her fame grew exponentially just preceding that letter and in it's immediate aftermath – she showed up at Bush's ranch in Texas demanding to see the traitor, all of the networks provided coverage, but someone got to Cindy and convinced her to retract her statement concerning Israel, and as a result she has been marginalized since. Sure the Jewish media throws her a bone every now and again, but she'll never recover the momentum she had in the summer off 2005, she has since been relegated to speaking at "unity," type churches, where the Jews can keep their eyes on her at all times.

The entire immigration fiasco in America today is completely dominated by ethnic Jews, they ensure that no restrictive legislation is made into law and when individuals like the Minutemen form into groups and become a little too popular they start cranking out the media propaganda and the all to common denunciations of bigotry, and/or they get their front men, people like George Bush, to accuse the Minutemen of vigilantism. Fortunately few Americans take that fool seriously any longer – they have basically pegged him for what he is, a damnable traitor. So how do the Jews accomplish all this? Consider the following:

The Jewish-Latino relationship is now viewed as an absolute priority for our [Jewish] community, said American Jewish Committee Washington, DC, area director David Bernstein. "We see them [Hispanics] as increasingly active politically and more and more willing to work with coalition partners in achieving our collective goals." The phenomenon has been emerging in the last five to ten years. Groups such as the American

Jewish Committee and the Jewish Community Council have been forming coalitions with organizations such as the National Council of La Raza and the League of United Latin American Citizens.[5]

No doubt organized Jewry would love to cultivate this relationship, it would be good for Jews albeit devastating for Hispanics. After nearly eighty years of exploitation, the black community has finally managed to semi-extricate itself from the parasitic grip of organized Jewry. If in fact this relationship between Hispanic and Jewish groups develops further there is no doubt whatsoever that the relatively harmonious relationship between Hispanics and whites enjoyed today will end and become just like the seething, resentful, and negative relationship between the American white and black communities. The black community has been so exploited by Jewry over the last eighty years that they may be beyond recovery as a viable group in the United States. This isn't to say that Jews have just focused on African Americans, oh no, they have victimized and stigmatized every black man and woman, and they have done so by convincing these blacks that the Jew is their only ally and friend, they then turn around and use the black race as a scapegoat for Jewish crimes – just as they have successfully done post Katrina, when the heat was on the Israeli's and the Jewish media in regards to the Iraq War, along came Hurricane Katrina, and the displacement of a group of blacks so degenerate and handicapped by being third and fourth generation welfare recipients, that no white person in their right mind would want them as neighbors, yet the Jews came out in force, doing their best to relocate these blacks in the most unlikely of white regions, i.e. Utah, that for months white America had its mind on little else other than the depravity and ignorance of many of these near savages from New Orleans and ways in which to keep them out of their neighborhoods. Result – few were focused on what Israel was doing in Palestine or what was happening in Iraq and Iran.

So how do the Jews exploit their relationship with minorities?

David Horowitz was once a fairly well known Jewish leftist in the 1960s and 1970s. He has since "converted," to neo-conservatism, which isn't that much of an ideological leap believe it or not, the neo-cons are really nothing more than left leaning Trotskyites with an alleged "right wing," foreign policy outlook, which is just another way of saying they support the state of Israel even at the expense of their host country the United States of America. In any case, Horowitz wrote an autobiography a few years ago, in it he tried to explain to his former leftist oriented readers how he came to reject the socialism he once advocated and instead embraced the neo-con [read Jewish Supremacist] agenda. His autobiography is entitled Radical Son, it isn't very good, but fortunately Horowitz admitted to a few things that make writing this paper much easier. Consider the following passage and then bear in mind that organized Jewry has denied in leading role in directing the agenda of radical black organizations.

Talking to Huey [Huey Newton – a well known black radical] as a kind of equal…. emboldened me to raise yet another difficult issue. A strain of anti-Semitism had developed in the Party [The Black panther party] during the years he [Newton] was in prison. Of course, the Panthers were not alone among black radicals in their attacks on Jews. In 1966, Stokely Carmichael and the leaders of the SNCC had expelled whites from the civil rights organization, accusing them of being a fifth column inside the movement. Since Jews were a near majority of the whites in these organizations, and had played a strategic role in organizing and funding the struggle, it was clear to everyone that they were the primary target of the assault. This was underscored by the support that Carmichael and the black left gave to the Arab states during their 1967 attack on Israel. [6]

"Unfortunately most people aren't aware of the fact that Israel preemptively attacked the Arab states on June 5, 1967, not the other way around. This is what I would refer to as "kosher revisionism," and it is quite common in the world today, as a matter a fact, it's the norm. Historical revisionism has developed a bad name primarily because kosher revisionism rules the airwaves, radio and television; ethnic Jews have a near monopoly on the media in all its forms, and for that reason, lies like Horowitz's go unnoticed by most people. Horowitz predictably sets up his "admission," i.e. that Jews were disproportionately represented in the black civil rights movement by first prostrating himself in such a way as to fool the reader into believing that he, Horowitz, was only able to influence Newton, because Newton, the black man in the relationship, felt that Horowitz was an equal. Many people will laugh at the very idea that a Jew would consider any black to be an equal – as a rule, Jews loathe blacks more than they do whites, but they find that exploiting blacks is advantageous to the advancement of their agenda, and it is for this reason, and no other, that they associate with blacks."[7]

Later in his autobiography, Horowitz again reinforces the above lie by reiterating it, but in a slightly different manner, but doing so with the same goal in mind, to convince his reader of a lie, i.e. that the Arabs attacked the Israelis in 1967 and to simultaneously smear Arab/Muslims in general:

I began to review events of the past to which I had paid little attention before, like the expulsion of the Jews from the civil rights movement in 1966. Jews had funded the movement, devised its legal strategies, and provided support for its efforts in the media and in the universities – and wherever else they had power. More than half the freedom riders who had gone to the southern states were Jews, although Jews constituted only 3% of the population. It was an unprecedented show of solidarity from one people to another. Jews had put their resources and lives on the line to support the black struggle for civil rights, and indeed two of their sons – Schwerner and Goodman – had been murdered for their efforts. But even while these tragic events were still fresh, the black leaders of the movement had unceremoniously expelled the Jews from their ranks. When Israel was attacked in 1967 by a coalition of Arab states calling for its annihilation, the same black leaders threw their support to the Arab aggressors, denouncing Zionism as racism.[8]

Once again, the Israeli's preemptively attacked the Arabs on June 5, 1967, not the other way around, Horowitz isn't confused, he knows this, but he is compelled to lie in order to fabricate history – a most common Jewish trait and one they have only been able to get away with because of their strategic stranglehold on the media and the publishing industry.

The fact is, Zionism is racist, it is inherently racist, far more so than anything of the old

Jim Crow variety. Judaism itself is a racist religion, it’s obvious enough, the entire foundation of Judaism rests on the idea that Jews are a “chosen people,” and the term “people” connotes race and “chosen,” connotes exclusivity – put the two together and you inevitably get “racism.” A no-brainer really - but an idea that Jews have successfully kept hidden from the Goyim cattle.

The fact is, the Jews have exploited blacks going all the way back to the early 20th century, they founded, developed and financed the NAACP, a fact that history and political science professors are still too scared to admit openly, but a fact nonetheless.

At this point, let us get serious. Let us reject, at least momentarily, the knee-jerk reaction to dismiss what is written below based upon our emotional response to it. Let us consider carefully the facts, let us then consider what they might mean, and in the end, let us consider what the ultimate ramifications of these facts may be in our not too distant future. When I ask for instance, what group, more so than any other distinguishable group, was responsible for the Bolshevik Revolution, and I then answer that question by saying, “it’s the Jews stupid,” don’t reject it as an arbitrary response; it isn’t arbitrary, it’s an empirical fact, and one that can be easily proven if the reader chooses to cast aside his or her emotional response and to engage in a few hours of research.

What distinct group has been ejected from more counties over the last two millennia than any other group? It’s the Jews stupid.

What distinct group has led more radical subversive movements within their host nations than any other distinguishable group? It’s the Jews stupid.

What group has consistently avoided military service, especially in the front lines, than any other group? It’s the Jews stupid.[9]

What group more so than any other has always had its patriotism questioned? It’s the Jews stupid.

What specific ethnic/religious group more so than any other has consistently sought to ensnare and then exploit native populations under the yolk of usury?

What ethnic/religious group dominates international finance? It’s the Jews stupid.

What ethnic group dominates the media in Europe and North America? It’s the Jews stupid.

What ethnic group dominates Hollywood? It’s the Jews stupid.[10]

What ethnic group has done more to subvert true scientific inquiry in the sciences than any other – imbedding themselves in the disciplines of psychology, sociology and anthropology – and doing so in such a way as to hijack them and completely and totally politicize them? It’s the Jews stupid.[11]

What ethnic group gave us “multiculturalism,” and followed that up with an indoctrination program that reinforced this divisive farce by reaching right into our job place, homes and schools via compulsory “diversity” and “tolerance,” training programs and presentations? It’s the Jews stupid.[12]

Who brought us “Judeo-Christianity,” a concept that erroneously amalgamates two distinctly different and diametrically opposed religious and cultural views? It’s the Jews stupid.[13]

What ethnic group has done more than any other to identify itself as the only real victims of Nazi Germany and the Second World War? It’s the Jews stupid.

What ethnic group has perpetrated one of the greatest frauds on mankind in the form of the so-called “holocaust?” It’s the Jews stupid! [This is an important point – please see associated footnote][14]

What ethnic group dominates the Russian mafia? It’s the Jews stupid.

What ethnic group dominates the pornography industry? It’s the Jews stupid.

What ethnic group is more responsible than any other for the ongoing sex slave trade? It’s the Jews stupid.

Members of what ethnic group intentionally attacked an American ship in 1967 named the USS Liberty, in what amounted to an act of war against the United States of America and then used their co-ethnics in the United States to cover that fact up? It’s the Jews stupid.

Members of what ethnic group sought to bomb American assets in Cairo Egypt in the 1950s and blame it on the Arabs in an attempt to frame them and convince Americans to financially and militarily support the Zionist state? It’s the Jews stupid.[15]

What group more than any other has sought to undermine Christian values and western civilization in an effort to divide and conquer? It’s the Jews stupid.

What ethnic group was overly represented in the junk bond scandals of the 1980s? It’s the Jews stupid.[16]

Members of what ethnic group were deeply involved in the Enron scandal but were able to utilize the Jewish medias influence and access to the American mind in such a way as to nearly eliminate their role? It’s the Jews stupid.[17]

What ethnic group in America has mobilized itself through its organized efforts to force Americans to accept the contuing flood of illegal immigrants from the Third World? It's the Jews stupid. [Most recently manifested by the efforts of the ADL and the SPLC]

This list could go on and on, it would require a tomb the size of Moby Dick to encompass the many crimes ethnic Jews have committed against Gentiles just in the last decade. The point of writing this isn't to convince readers that every Jew is deeply entwined in a plot to subvert Gentile society, but that Judaism is not a peaceful religion that seeks to coexist in harmony with non-Jews, the fact is Judaism is first and foremost a "supremacist" religion that advocates the dominance of non-Jews.

Unless Gentiles become aware of the fact that Zionism is nothing but Jewish Supremacism's latest "ism," preceded in the past by many others, i.e. feminism, socialism, communism, and that these "ism's" are nothing more than tactics used in a grand strategy to weaken our will and western civilization itself, we'll never get to the heart of the problem at hand, we'll continue to fight wars for the Jews, to kill for the Jews, to arrest and incarcerate people for the Jews, to suppress the right to free expression for the Jews, etc… etc… ad infinitum. The time to liberate ourselves is now.

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[1]
[2] Goebbels Diaries. Louis Lochner [1948] Pg 336.

[3] Goebbels Diaries. Louis Lochner. [1948] Pg 183.
[4] This author has found this individuals name to be spelled in a variety of ways, probably in an attempt tpo throw off ionvestigation. These include Leonard Liebermann, Lenard Leibermann, Lenard Lieberman, Leonard Lieberman.
[5] http://www.jewishworldreview.com/0800/latinos.jews.html
[6] Pg. 227.
[7] Maynard, Curt. "David Horowitz, Jewish Supremacism and the Mechanics of How Jews Exploit Blacks." http://www.pcapostate.blogspot.com/
[8] Horowitz, David. Radical Son. Pg. 275-276.
[9] An excellent book about the reality of so called Jewish patriotism and military service is War, Money and American Memory: Myths of Virtue, Valor and Patriotism, by Richard Earley, available on Amazon.com.
[10] Good books on this subject, Hollywood Babylon and another book entitled An Empire of their Own: How the Jews Invented Hollywood, by a Jew named Neal Gabler.
[11] Excellent examples of this undeniable fact can be found in the trilogy written by evolutionary psychology professor Kevin MacDonald, Separation and its Discontents, Culture of Critique A People That Shall Dwell Alone.
[12] Make no mistake – the entire Multiculturalism farce is as kosher as Gefilte fish on unleavened crackers – according to the Jewish owned Newsweek, the "primer," for

“multiculturalism,” itself can be traced to the Jewess Paula Rothenberg and her “social scientific” monstrosity entitled Racism and Sexism: An Integrated Study.

[13] This author has not been able to locate any written or recorded sources utilizing the term “Judeo-Christianity,” prior to 1940 – the term itself seems to be a modern invention and one forced on Christians via the media and Jewish influence. Abe Foxman, Director of the Anti-Defamation League, a Jewish Supremacist organization, reinforces this fact in his propaganda laced diatribe Never Again, when he reveals on page 146 that he got Jerry Falwell, a well known Christian evangelist to agree to use the term “Judeo-Christian,” rather than the exclusive “Christian,” when referring to the foundation of the United States of America, i.e. This is a Christian Nation.

[14] In the last several years many prominent historical revisionists [holocaust deniers to the Jews – historians by any other name] have been illegally arrested and deported; victims of so called “renditions,” and imprisoned in three alleged “modern democratic” nations, Canada, Germany and Austria. The American public is unaware of this incredible injustice because the Jewish media has embraced a news black out when it comes to these courageous individuals. Now I ask the reader in all seriousness, considering everything happening in the world today, why would a so-called modern democratic nation imprison people for questioning certain aspects of the holocaust? We don’t imprison people for claiming they’ve been abducted by aliens, for stating that the Pope and Opus Dei are behind all the evils in the world, for questioning the veracity of past American Presidents, etc… why are we throwing people that question certain aspects of history as it relates to Jews into prison? Answer: It’s the Jews stupid – The story that we have been thoroughly indoctrinated to believe and to accept on faith with religious fervor is mostly a lie. The Jews and the media would have you believe that so called holocaust deniers deny that the Germans persecuted Jews and/or that the Germans never imprisoned Jews in concentration camps. Surprise, there isn’t a single revisionist that denies these facts – they do however question the near holy number of 6 million and the idea that the Germans systematically gassed Jews in “gas chambers,” in Poland during the Second World War. Did you know that for 45 years a commemorative plaque sat at Auschwitz claiming that 4 millions Jews had died in the camp and that this plaque was changed with absolutely no fanfare in 1990 to another plaque that claims only 1.5 million? FACT: If it hadn’t been for the hard work and dedication of historical revisionists, people like Ernst Zundel, David Irving, Siegfried Verbeke, Manfred Roeder, Bradley Smith, Fred Leuchter and many, many others, that plaque would never have been changed. In the end, only a fool wouldn’t consider the likelihood that the real reason these historians have been jailed is because they have been on the right track all along and there are people out there, predominantly Jews, that do not want others to know what these individuals have to say.

[15] See information on the Lavon Affair – do a google search, there is a great deal of info on this crime, the Israeli’s essentially admit what they did, it’s not a state secret.

[16] Read about Michael Milken and Ivan Boesky, both Jews, and both Junk Bond Kings.

[17] The primary witness to turn states evidence against Ken Lay and Jeffrey Skilling was the Jew Andy Fastow who worked closely with the largest holders of Enron stock, the Jewish Belfer family. For more information on these facts, see Michael Collins Piper’s excellent book, The New Jerusalem.

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W. BACHER, Ph.D.,
Professor in the Jewish Theological Seminary, Budapest, Hungary.

M. BRANN, Ph.D.,
Professor in the Jewish Theological Seminary, Breslau, Germany; Editor of "Monatsschrift für Geschichte und Wissenschaft des Judenthums."

H. BRODY, Ph.D.,
Rabbi, Nachod, Bohemia, Austria; Coeditor of "Zeitschrift für Hebräische Bibliographie."

ABRAHAM DANON,
Principal of the Jewish Theological Seminary, Constantinople, Turkey.

HARTWIG DERENBOURG, Ph.D.,
Professor of Literary Arabic at the Special School of Oriental Languages, Paris, France.

S. M. DUBNOW,
Author of "Istoriya Yevreyev," Odessa, Russia.

MICHAEL FRIEDLÄNDER, Ph.D.,
Principal of Jews' College, London, England; Author of "The Jewish Religion," etc.

IGNAZ GOLDZIHER, Ph.D.,
Professor of Semitic Philology, University of Budapest, Hungary.

M. GÜDEMANN, Ph.D.,
Chief Rabbi of Vienna, Austria.

BARON DAVID GÜNZBURG,
St. Petersburg, Russia.

A. HARKAVY, Ph.D.,
Chief of the Hebrew Department of the Imperial Public Library, St. Petersburg, Russia.

ZADOC KAHN,
Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor, Paris, France.

M. KAYSERLING, Ph.D.,
Rabbi, Budapest, Hungary; Corresponding Member of the Royal Academy of History, Madrid, Spain.

MORITZ LAZARUS, Ph.D.,
Professor Emeritus of Psychology, University of Berlin; Meran, Austria.

ANATOLE LEROY-BEAULIEU,
Member of the French Institute; Professor at the Free School of Political Science, Paris, France; Author of "Israël chez les Nations."

ISRAEL LÉVI,
Professor in the Jewish Theological Seminary; Editor of "Revue des Études Juives," Paris, France.

EUDE LOLLI, D.D.,
Chief Rabbi of Padua; Professor of Hebrew at the University, Padua, Italy.

IMMANUEL LÖW, Ph.D.,
Chief Rabbi of Szegedin, Hungary; Author of "Die Aramäischen Pflanzennamen."

S. H. MARGULIES, Ph.D.,
Principal of the Jewish Theological Seminary; Chief Rabbi of Florence, Italy.

H. OORT, D.D.,
Professor of Hebrew Language and Archeology at the State University, Leyden, Holland.

ABBÉ PIETRO PERREAU,
Formerly Librarian of the Reale Biblioteca Palatina, Parma, Italy.

MARTIN PHILIPPSON, Ph.D.,
Formerly Professor of History at the Universities of Bonn and Brussels; President of the Deutsch-Jüdische Gemeindebund, Berlin, Germany.

SAMUEL POZNANSKI, Ph.D.,
Rabbi in Warsaw, Russia.

SOLOMON SCHECHTER, M.A., Litt.D.,
Professor of Hebrew, University College, London, England; Reader in Rabbinic, University of Cambridge; Author of "Studies in Judaism."

E. SCHWARZFELD, Ph.D.,
Secretary-General of the Jewish Colonization Association, Paris, France.

LUDWIG STEIN, Ph.D.,
Professor of Philosophy, University of Bern, Switzerland; Editor of "Archiv für Geschichte der Philosophie," etc.

HERMANN L. STRACK, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages, University of Berlin, Germany.

CHARLES TAYLOR, D.D., LL.D.,
Master of St. John's College, Cambridge, England; Editor of "Sayings of the Jewish Fathers," etc.

PREFACE

OWING to their long history and their wide dispersion, the Jews have been connected with most of the important movements in the history of the human race. The great monotheistic religions are based upon the Jewish Bible; medieval philosophy and science are inseparably associated with the Jews as intermediators; and in modern times there has been hardly a phase of human thought and activity in which the participation of Jews may not be discerned. While they have thus played a prominent part in the development of human thought and social progress throughout the centuries, there has been no faithful record of their multifarious activity. THE JEWISH ENCYCLOPEDIA is intended to supply such a record, utilizing for this purpose all the resources of modern science and scholarship. It endeavors to give, in systematized, comprehensive, and yet succinct form, a full and accurate account of the history and literature, the social and intellectual life, of the Jewish people—of their ethical and religious views, their customs, rites, and traditions in all ages and in all lands. It also offers detailed biographical information concerning representatives of the Jewish race who have achieved distinction in any of the walks of life. It will accordingly cast light upon the successive phases of Judaism, furnish precise information concerning the activities of the Jews in all branches of human endeavor, register their influence upon the manifold development of human intelligence, and describe their mutual relations to surrounding creeds and peoples.

The need of such a work is sufficiently obvious. Jewish history is unique and therefore particularly liable to be misunderstood. The Jews are closely attached to their national traditions, and yet, in their dispersion, are cosmopolitan, both as to their conceptions of world-duty and their participation in the general advancement of mankind. To exhibit both sides of their character has been one of the objects of THE JEWISH ENCYCLOPEDIA.

The history of the Jewish people has an absorbing interest for all who are concerned in the development of humanity. Connected in turn with the principal empires of antiquity, and clinging faithfully to their own ideals, the Jews developed a legal system which proved in course of time their bulwark of safety against the destruction, through external forces, of their national life. The Roman code, in its Christian development, assigned an exceptional position to the Jews; and it becomes one of the most interesting problems for the student of European constitutions to reconcile the status thus allotted to the Jew with the constitutional principles of the various Christian states. The struggle of the Jew to emancipate himself from this peculiar position has made him an efficient ally in the heroic endeavors of modern peoples toward the assertion of human rights.

Throughout all the divergences produced by different social environments and intellectual influences, the Jews have in every generation conserved the twofold character referred to above: as representatives of a nation, they have kept alive their Hebrew traditions; and, as cosmopolitans, they have taken part in the social and intellectual life of almost all cultured nations. In the period when Jewish and Hellenic thought came into mutual contact in Alexandria, they originated new currents of philosophic speculation. They then joined with the Arabs in the molding of the new faith, Islam, and of the entire Arabian-Spanish civilization. In the Europe of the Middle Ages, the process by which the science of Greece reached the schools of Bologna, Paris, and Oxford can be made clear only by taking account of the part played by Jewish translators and teachers. Scholastic philosophy was also influenced by such great medieval Jewish thinkers as Ibn Gabirol and Maimonides, while the epoch-making thought of Spinoza can be understood only by reference to his Jewish predecessors. In modern times the genius of the Jews has asserted its claim to intellectual leadership through men like Mendelssohn, Heine, Lassalle, and Disraeli. The twofold spirit of Judaism is displayed even through the medium of the Yiddish dialect, that modern representative of the Judæo-German of the Middle Ages. Preserved in this dialect, Jewish legends, customs, and superstitions, all of which still retain the traces of their connection with the various lands wherein the Jews have dwelt, serve to elucidate many an obscure feature of general folk-lore and ethnic superstition.

In the development of the Jewish faith and religious literature the same processes of internal growth and of modification through environment have incessantly gone on. The Bible, that perennial source of all great religious movements in western civilization, has been interpreted by the Jews from their own peculiar point of view; but their traditions on the whole represent the spirit of progress rather than the blind worship of the letter. The Biblical characters as they lived in Jewish traditions differed greatly from the presentation in the Scripture record. These traditions are embodied in the Rabbinical literature, with its corresponding Hellenic counterparts, those numerous Apocrypha which form the connecting links between the Old Testament and the New, between the Bible and the Talmud on the one hand and the patristic literature and the Koran on the other. Drawing upon these traditions, the Jews have gradually formulated their interpretation of the Law and an elaborate system of religious belief—in a word, Jewish theology. So, too, the Jewish system of ethics has numerous points of contact with the ethical and philosophical systems of all other peoples.

The Jews have been important factors in commerce through all the ages; the Egypt of the Ptolemies, the Rome of the emperors, the Babylonia of the Sassanid rulers, and the Europe of Charlemagne felt and acknowledged the gain to commerce wrought by their international connections and affiliations. In all the great marts of European commerce they were pioneers of trade until, with the rise of the great merchant-gilds, they were in some degree ousted from this sphere and confined to lower pursuits. It becomes thus a matter of supreme interest to follow the Jews through all their wanderings, to observe how their religious, social, and philanthropic activities were variously developed wherever they dwelt. To give a faithful record of all this abundant and strenuous activity is the proper purpose of a Jewish encyclopedia.

Hitherto the difficulties in the way of such an adequate and impartial presentation have been insuperable. Deep-rooted prejudices have prevented any sympathetic interest in Judaism on the part of Christian theologians, or in Christianity on the part of the rabbis. These theological antipathies have now abated, and both sides are better prepared to receive the truth. It is only within the last half-century, too, that any serious attempts have been made to render accessible the original sources of Jewish history scattered throughout the libraries of Europe. As regards Jewish literature, the works, produced in many ages and languages, exist in so many instances in manuscript-sources not yet investigated, in archives or in *genizot*, that Jewish scholars can hardly be said to command a full knowledge of their own literature. The investigation of the sociological conditions and the anthropology of the Jewish people is even now only in its initial stages.

In all directions, the facts of Jewish theology, history, life, and literature remain in a large measure hidden from the world, even from Jews themselves. With the publication of THE JEWISH ENCYCLOPEDIA a serious attempt is made for the first time to systematize and render generally accessible the knowledge thus far obtained.

That this has now become possible is due to a series of labors carried on throughout the whole of the nineteenth century and representing the efforts of three generations of Jewish scholars, mainly in Germany. An attempt was made, indeed, in the sixteenth century by Azariah de' Rossi toward a critical study of Jewish history and theology. But his work remained without influence until the first half of the nineteenth century, when Krochmal, Rapoport, and Zunz devoted their wide erudition and critical ingenuity to the investigation of the Jewish life and thought of the past. Their efforts were emulated by a number of scholars who have elucidated almost all sides of Jewish activity. The researches of I. M. Jost, H. Graetz, and M. Kayserling, and their followers, have laid a firm foundation for the main outlines of Jewish history, as the labors of Z. Frankel, A. Geiger, and J. Derenbourg paved the way for investigation into the various domains of Jewish literature. The painstaking labors of that Nestor of Jewish bibliography, Moritz Steinschneider—still happily with us—have made it possible to ascertain the full range of Jewish literary activity as recorded both in books and in manuscripts. THE JEWISH ENCYCLOPEDIA now enters upon the field covered by the labors of these and other scholars, too numerous to mention, many of whom have lent their efforts toward its production and have been seconded by eminent coworkers from the ranks of Christian critics.

With the material now available it is possible to present a tolerably full account of Jews and Judaism. At the same time the world's interest in Jews is perhaps keener than ever before. Recent events, to which more direct reference need not be made, have aroused the world's curiosity as to the history and condition of a people which has been able to accomplish so much under such adverse conditions. THE JEWISH ENCYCLOPEDIA aims to satisfy this curiosity. Among the Jews themselves there is an increasing interest in these subjects in the present critical period in their development. Old bonds of tradition are being broken, and the attention of the Jewish people is necessarily brought to bear upon their distinctive position in the modern world, which can be understood only in the light of historical research.

The subject-matter of this ENCYCLOPEDIA naturally falls into three main divisions, which have been subdivided into departments, each under the control of an editor directly responsible for the accuracy and thoroughness of the articles embraced in his department. These are: (1) History, Biography, Sociology, and Folk-lore; (2) Literature, with its departments treating of Biblical, Hellenistic, Talmudical, Rabbinical, Medieval, and Neo-Hebraic Literatures, and including Jurisprudence, Philology, and Bibliography; (3) Theology and Philosophy.

I. HISTORY, BIOGRAPHY, AND SOCIOLOGY.

From the time of Josephus and the author of First Maccabees down to the nineteenth century Judaism did not produce a historian worthy of the name. What medieval times brought forth in this branch of literature were mostly crude chronicles, full of miraculous stories. Nor were the chronicles of the seventeenth and eighteenth centuries much better.

But the interest displayed by Christian scholars of the seventeenth century in Rabbinical literature had the effect of directing attention to the history of the Jews. Jacques Basnage de Beauval, a French Protestant clergyman (1653–1723), has the merit of having done pioneer work with his "Histoire de la Religion des Juifs" (5 vols., Rotterdam, 1707–11).

The pioneer of modern Jewish history is Isaac Marcus Jost (1793–1860). His "Allgemeine Geschichte des Juedischen Volkes," and "Neuere Geschichte der Israeliten," in spite of their shortcomings due to the lack of preparatory studies, were real historiographic achievements, while his "Geschichte des Judenthums und seiner Sekten" remains a standard work to the present day. Next to Jost is to be mentioned Selig (Paulus) Cassel (1821–92), whose article on Jewish history in the "Allgemeine Encyclopädie der Wissenschaften und Künste" of Ersch and Gruber (vol. xxvii.) may justly be called a memorable work. Both of these, however, were overshadowed by H. Graetz (1817–91), whose "Geschichte der Juden," in eleven volumes, although inadequate in many details, owing mainly to the absence of sufficient preparatory investigations, is still the only comprehensive and indispensable work on the subject. Since the appearance of Graetz's history, a great deal of critical research has been carried on by a number of younger scholars, the results of which have been published in monographs and magazines. The labors of Isidore Loeb, D. Kaufmann, and A. Harkavy in this field deserve special mention. THE JEWISH ENCYCLOPEDIA, by stimulating research in detail, will have paved the way for the future writer of a universal Jewish history based on thoroughgoing scientific investigation.

The historical matter in this work is presented according to a system which may be indicated as follows: The history of all communities of any importance is given in detail; this information is summarized in connection with the various divisions of the different countries containing Jewish communities; lastly, a general sketch with cross-references to these subdivisions has been provided for each country. In addition to this, numerous general topics have been dealt with in their relations to the Jews, such as the Papacy, the Crusades, the Inquisition, Protestantism, etc. Strange as it may seem, there is no country that possesses an adequate history of its Jews, though of late years considerable activity has been shown in collecting material for such histories. There exists no comprehensive history of the Jews of Germany, Austria, France, Holland, England, Italy, Poland, or the United States, or even of such political divisions as Bohemia, Moravia, and Galicia, or of congregations of such historic importance as those of Amsterdam, Frankfort-on-the-Main, London, Prague, or Wilna.

Jews in America.

The entire field of the history, sociology, economics, and statistics of the Jews in America has hitherto been left almost uncultivated. There has, for example, been no attempt to present a comprehensive account concerning the foundation of the earliest Jewish communities, either in North or South America or in the West Indies. The developmental stages through which Judaism has passed in America, although of extreme interest, not only in themselves, but as promising to react upon the shaping of Judaism over all the world, have received but little attention. In THE JEWISH ENCYCLOPEDIA the facts concerning Jews and Judaism in the New World are for the first time adequately presented.

There is no section of Jewish history that has been more meagerly treated than that pertaining to the Jews of Russia. Graetz in his work devotes very little space to Russia, Poland, and Lithuania, a defect remedied to some extent in the Hebrew translation of his history, by S. P. Rabbinowitz, with notes by A. Harkavy. In the reform period of Emperor Alexander II. the government archives were partially thrown open, so that scholars like Harkavy, Orshanski, Fuenn, and Bershadski were enabled to furnish valuable material for the early history of the Russian Jews. Dubnow has contributed largely to the history of the Hasidim, the Frankists, and the old Jewish communities. In 1900 the first volume of the "Regesti i Nadpisi" (documents, epitaphs, and extracts from old writers) was published by the Society for the Promotion of Culture among the Jews of Russia; it covers the period from 70 to 1674. The 662 documents collected by Bershadski and published by the same society in 1882, under the title of "Russko-Yevreiski Archiv," contain material relating to the Jews in Lithuania from 1388 to 1569. Very little has been written about the development of the Russian Jews in the second half of the nineteenth century, although many of them have distinguished themselves in the industries and professions, finance, railroad-building, science, literature, and the fine arts. About 1,500 topics dealing with the Jews in Russia will be found included in The Jewish Encyclopedia, the greater part figuring for the first time in an English work, and the information being drawn in large measure from the most recent collections of Russian sources.

Jews in Russia.

Of all branches of the science of Judaism, biography, and especially modern biography, has been most neglected. The whole Jewish biographical literature of the nineteenth century, general and individual, of any scientific value, would form only a very moderate collection. In the great biographical dictionaries of a general character, like those of Bayle, Moreri, Ladvocat, Michaud, and Hoefer, the "Allgemeine Deutsche Biographie," etc., Jews were almost entirely omitted. Only in the last two or three editions of such comprehensive encyclopedias as those of Meyer and of Brockhaus has Jewish biography received some attention, but the natural limitations of these books do not admit of detailed treatment. To a greater degree the want has been supplied by "La Grande Encyclopédie" and the "Dictionary of National Biography." But were one to take all national, local, and professional biographical dictionaries of the world together, one would find in them but a very small proportion of the Jewish biographies that appear in this Jewish Encyclopedia. There are biographical dictionaries of dead and of living divines and benefactors of the various Christian churches, but there is not a single systematically compiled collection of the biographies of the thousands of rabbis and Hebrew scholars, educators, and philanthropists who have worked prominently in the various countries of the world, and have contributed by their deeds to the spiritual and moral uplifting, as well as to the material welfare, of the Jewish people. The Jewish Encyclopedia is an endeavor to supply this deficiency.

While the present work has studiously sought to avoid exaggerating the merits of the more distinguished subjects of its biographical sketches, it has felt bound, on the other hand, to give due prominence to those less known men and women who have played an honorable part in Jewish life, and whose names should be redeemed from undeserved oblivion. The Jewish Encyclopedia will thus offer an alphabetically arranged register, as complete as possible, of all Jews and Jewesses who, however unequal their merits, have a claim to recognition. Under no circumstances, however, have personal or other motives been permitted to lower the standard of inclusion adopted for the Encyclopedia.

A word must be said touching two features pertaining particularly to the biographical department of a Jewish encyclopedia. It is often difficult in the case of writers, artists, and others, to determine positively whether they belong to the Jewish race, owing to the fact that social conditions may have impelled them to conceal their origin. To settle such delicate questions it has frequently been necessary to consult all manner of records, public and private, and even to ask for information from the persons themselves. While every care has been taken to insure accuracy in this regard, it is possible that in a few instances persons have been included who have no claim to a place in a Jewish encyclopedia.

An even more delicate problem that presented itself at the very outset was the attitude to be observed by the Encyclopedia in regard to those Jews who, while born within the Jewish community, have, for one reason or another, abandoned it. As the present work deals with the Jews as a race, it was found impossible to exclude those who were of that race, whatever their religious affiliations may have been. It would be natural to look in a Jewish encyclopedia for such names as Heinrich Heine, Ludwig Börne, Theodor Benfey, Lord Beaconsfield, Emin Pasha: to mention only a few. Even those who have Jewish blood only on one side of their parentage—as Sir John Adolphus, Paul Heyse, and Georg Ebers—have been included.

In treating of those Jews whose activities have lain outside of distinctively Jewish spheres, it has been deemed sufficient to give short sketches of their lives with a simple indication of what their contributions have been to their particular fields of labor. Only occasionally, and for reasons of weight, has a departure been made from this policy. A summary of the contributions thus made to the various sciences will be found under the respective headings.

II. LITERATURE.

How to deal with the vast amount of literary material that offered itself to the pages of a Jewish encyclopedia was a serious problem. While the Old Testament is the foundation of Jewish literature in all its aspects, as well as of Jewish life and thought, information on Biblical subjects is so readily accessible elsewhere that it did not seem desirable to develop the treatment of purely Biblical topics in these pages to the length which would be demanded in a work whose scope was confined to the Bible alone. In particular, it was considered unnecessary to compete with the "Dictionary of the Bible," prepared under the direction of Dr. Hastings, or with the "Encyclopædia Biblica" of Professor Cheyne, both published simultaneously with this ENCYCLOPEDIA. While all sides of Biblical research are represented in these pages, they are treated concisely and, in many cases, with little reference to disputed points. With regard, however, to two special aspects of Biblical subjects, it has seemed desirable to treat the Scriptures on somewhat novel principles. Among Jews, as among Christians, there exists a wide diversity of opinion as to the character of the revelation of the Old Testament. There are those who hold to the literal inspiration, while others reject this view and are of the opinion that the circumstances under which the various texts were produced can be ascertained by what is known as the Higher Criticism. It seemed appropriate in the more important Biblical articles to distinguish sharply between these two points of view, and to give in separate paragraphs the actual data of the Masoretic text and the critical views regarding them. Again, there exists nowhere a full and adequate account of the various rabbinical developments of Bible exegesis—which would be of especial value to the Christian theologian and Bible exegete—and it was evidently desirable in a Jewish encyclopedia to devote considerable attention to this aspect of Biblical knowledge. The plan was adopted of treating the more important Biblical articles under the three heads of (*a*) Biblical Data, giving, without comment or separation of "sources," the statements of the text; (*b*) Rabbinical Literature, giving the interpretation placed upon Biblical facts by the Talmud, Midrash, and later Jewish literature; (*c*) Critical View, stating concisely the opinions held by the so-called Higher Criticism as to the sources and validity of the Biblical statements. As kindred to the rabbinical treatment of Bible traditions, it has been thought well to add occasionally (*d*) a statement of the phases under which they appear in the Koran and traditions of Islam generally.

Bible.

It is here proper to point out that, inasmuch as the treatment of Biblical passages is mainly from the Jewish point of view, the chapter and verse divisions of the Hebrew text have, as a rule, been adhered to in citations, while any discrepancies between them and those of the Authorized Version have been duly noted.

In thus keeping abreast of the times in Biblical matters, THE JEWISH ENCYCLOPEDIA aims to acquaint the student with the results of modern research in many fields that are altogether new and bristling with interesting discoveries. This feature of the work extends over the fields of Assyriology, Egyptology, and archeological investigation in Palestine, the inexhaustible treasures of which are constantly casting unexpected light on every branch of Biblical history and archeology. The soil of Africa has within the last thirty years enriched our knowledge of the life of the Jews of Egypt, and many apocryphal works unearthed there form a valuable link in connecting the Old Testament with the New, and the Biblical with the Rabbinical literature. The nineteenth century witnessed a great advance in the investigation of Hellenistic literature. The forms and syntactical constructions of the Hellenistic dialect have been set forth in dictionaries and grammars, so as greatly to facilitate the study of the documents. Valuable critical and exegetical works have shed light upon such topics as the texts of the Septuagint, of Aquila, and of Theodotion. Two new editions of Josephus have appeared, and the sources of his history have been investigated. The dates and origins of the apocryphal and pseudepigraphic books have been approximately determined. Around Philo of Alexandria, a whole literature has grown up, and the true nature of his thought has been fairly well established. The result has been to determine with some definiteness the relation of the Hellenistic literature to the Jewish and Greek thought of the period, and its position in the general intellectual development of the age which produced Christianity. In these investigations Jewish scholars have taken a distinguished part. It has been the aim of THE JEWISH ENCYCLOPEDIA to present in the most thorough manner the results achieved by critical investigation in the domain of Hellenistic literature. Of all Hellenistic productions of Jewish interest critical accounts and critical discussions are given, and the necessity of apprehending the ideas contained in them as products of their times, and of tracing their origin and development and their influence on contemporary and on later life, has constantly been kept in view. The New Testament, as representing the rise of a new religion, stands in a separate category of its own; yet from one point of view it may be regarded as a Hellenistic work—some of its authors having been Jews who wrote in Greek and more or less under the influence of Greek thought—and therefore its literature properly finds a place in the ENCYCLOPEDIA.

Hellenistic Literature.

The Talmud is a world of its own, awaiting the attention of the modern reader. In its encyclopedic compass it comprises all the variety of thought and opinion, of doctrine and science, accumulated by the Jewish people in the course of more than seven centuries, and formulated for the most part by their teachers. Full of the loftiest spiritual truth and of fantastic imagery, of close and learned legal disquisition and of extravagant exegesis, of earnest doctrine and of minute casuistry, of accurate knowledge and of popular conceptions, it invites the world of to-day to a closer acquaintance with its voluminous contents. THE JEWISH ENCYCLOPEDIA has allotted to the subject of the Talmud an amount of space commensurate with its importance. Besides the rabbinical treatment of Biblical topics referred to, the Talmudic department includes those two great divisions known as the Halakah and the Haggadah, the one representing the development of the law, civil, criminal, and ceremonial; the other, the growth, progressive and reactionary, of the ethical principles of the Torah. The legal topics are treated from a strictly objective point of view, irrespective of their application, or even applicability, to our own days and conditions, but with incidental comparisons with Greek and Roman or with modern law, such as may be of interest to

Talmud.

the student of comparative jurisprudence and of social economy. The Haggadah, on the other hand, attaining its fullest development in its treatment of the Biblical text, is therefore frequently included in the second paragraph of the Biblical articles. While in other directions its utterances bear more directly upon matters of theology, much remains both in legend and in proverbial wisdom which is discussed under the appropriate heads.

The rabbis of Talmudic times—the Tannaim and Amoraim—those innumerable transmitters of tradition and creators of new laws, receive ample treatment in the pages of the ENCYCLOPEDIA. Not a few of them mark epochs in the development and growth of the halakic material, while others are interesting from their personal history or from the representative pictures of their times which their lives and teachings afford. Most of them being at the same time teachers and preachers, their biographies would be incomplete without specimens of their homiletic and ethical utterances. Those familiar with the labyrinthine structure of the Talmudim and Midrashim as far as arrangement of subjects and chronological order are concerned, and with the chaotic state of the text, particularly with regard to proper names, need not be told that the difficulties in identifying men and times are sometimes insurmountable, and much must be left to conjecture, in spite of the efforts made both in early ages and in recent days. The composition not only of well-known haggadic and halakic collections, but also of the single treatises of the Mishnah, will be separately treated. The work of Zunz, Buber, and Epstein in the provinces of Haggadah, and that of Frankel, Brüll, and Weiss in Halakah, have rendered it possible to give a history of Talmudic literature.

Rabbinical Literature.

What the Bible had been for the Talmud, the Talmud itself became for the later Rabbinical literature, which, based on the Talmud, applied itself to the further development of the Halakah and the Haggadah. Although this Rabbinical literature extends over a period of 1,400 years, and represents the only genuinely Jewish writings of that period, it is the least understood, not to say the most misunderstood, department of Jewish literature. The present ENCYCLOPEDIA affords for the first time a survey of the growth of the Halakah and the Haggadah in post-Talmudic times (500–1900). During that period, the civil and religious laws of the Jews, although based upon the Talmud, underwent many a change, while the Haggadah developed new motives and broadened its foundations, until it differed essentially in character from the Haggadah of the Talmudic times. Two new branches were developed: the dispersion of the Jews in this period throughout the civilized world produced the responsa literature; and the exclusion of the German-Polish Jews from all share in general culture produced casuistry. A subject that has received due consideration is the period of the Geonim (500–1000), which, though not spiritually productive, powerfully influenced rabbinical Judaism.

An attempt has been made to fill the hitherto existing gap in literary history in regard to the activity of the Arabic-Spanish school (1000–1500) in the labyrinth of the Talmud, and equal consideration has been bestowed upon the French, German, and Italian Talmudists of the same period, to whom is largely due our knowledge of the Talmud, and through whose initiative the Jewish spirit was diverted to new lines of activity and kept alive, when it was denied every other mode of asserting itself. Adequate attention has been given to the Rabbinical literature of the past four centuries, which have been chiefly characterized by the casuistic works of the German and Polish Talmudists, and the critical treatment of the Talmud in recent times finds full expression in these pages.

Jews have written in almost all languages that have a literature, and the ENCYCLOPEDIA has taken account of this literary activity in its broadest range. The vast majority of productions of Jewish interest are, however, written in Hebrew and the allied tongues, and greater attention has naturally been paid to this section of Jewish literature. While the ENCYCLOPEDIA does not attempt to give a complete bibliography of this extensive subject, it is hoped that there will be found under the various authors' names an account of almost all works of importance written in Hebrew.

History of Literature.

After the destruction of the national life of the Jews, nearly their whole energy was directed toward the inner life and found expression in their literature. Their productiveness in this respect was remarkable, and is testified to by the large collections of Hebrew manuscripts and books which are to be found in private and in public libraries. When printing was invented they eagerly seized upon the new art, as it gave them a further means of spreading within their own ranks a knowledge of their literature. The history of Jewish books and Jewish bookmaking from the technical point of view is one of great interest and has, up to the present time, hardly received systematic treatment.

For the history of their own literature the Jews did little during the Middle Ages, and even when they did work along these lines the motive was in most cases other than purely literary. Such works, for example, as the "Seder Tannaim we-Amoraim," and the well-known "Letters" or "Responsa" by Sherira Gaon on the composition of the Talmudic literature, were not written with the purpose of giving a history of literature, but of proving the validity of tradition.

In modern times Christian scholars were among the first to attempt a comprehensive view of the contents of Jewish literature, though important bio-bibliographical works were compiled by Conforte, Heilprin, and Azulai. Hottinger (died 1667) gave this literature a place in his "Bibliotheca Orientalis," and Otho (1672) sought to describe in the form of an encyclopedia the work and times of the teachers of the Mishnah. The most ambitious work of this kind was the "Bibliotheca Magna Rabbinica" of Bartolocci (died 1687), together with the additions of Imbonati (1694), which was followed up by the colossal work of Johann Christian Wolf (1683–1739). That these attempts failed was due to the fact that the time was not ripe for any such comprehensive presentation, as the preliminary work in detail was still to be done. Order was first wrought in this chaos when the modern spirit of research had engendered what is now known as "the science of Judaism." Zunz's great work, "Die Gottesdienstlichen Vorträge" (1832), was the first attempt to give an accurate account of the development of one branch of this literature, the homiletic. He followed this up with histories of the religious poetry and of the literary productions connected with the Synagogue; and in 1836, a few years after Zunz's first book, a Christian scholar, Franz Delitzsch, in his "Zur Geschichte der Jüdischen Poesie," wrote a history of Jewish poetry which, even at this date, has not been superseded. Steinschneider's remarkable attempt at a comprehensive history of Jewish literature, first published (1850) in Ersch and Gruber's "Allgemeine Encyclopädie der Wissenschaften und Künste," and translated into English (London, 1857) and Hebrew (Warsaw, 1900), has as yet found no imitator, though special departments have received careful treatment at various hands. Neubauer's exhaustive volumes on the history of Jewish literature in France during the fourteenth century have at least placed all the material for that period at our disposal, and Steinschneider's "Hebräische Uebersetzungen des Mittelalters" has brought together a mass of material on the special activity of the Jews in transmitting the science of antiquity to western Europe. In addition to the above publications, attempts have been made at a more comprehensive popular presentation in the compendium of David Cassel (1879), in Karpeles' "Geschichte der Jüdischen Literatur" (1886), and in Winter and Wünsche's "Jüdische Literatur," the last of which is rather a collection of extracts than a history. Making use of all this material, THE JEWISH ENCYCLOPEDIA has endeavored to present a faithful picture of what the Jews have done, not only for their own special literature, but also for the great literatures of the world in the various countries in which they have had their abode. Due attention has also been paid to the varied activity of the Jewish press.

Hebrew Philology.

Hebrew philology possesses peculiar interest. The history of the Hebrew alphabet, in its origin and changes, shows the relation of the Jews in the most ancient times to their Semitic neighbors, while its development follows certain lines of cleavage which indicate actual divisions among the Jewish people. Certain peculiarities of grammar and vocabulary, when traced historically to their source, determine whether the Jews developed their language solely on their own national lines or whether they borrowed from other nations, of their own or of different stock. These points are brought out in the ENCYCLOPEDIA under various general heads. Among the Jews Hebrew philology followed two distinct lines of development. The one was purely from within; for the desire to preserve the text of the Bible intact, for future generations, gave rise to the school of Masoretes, who laid the foundation upon which future scholars built. The other starts from without and is due to the influence of the Arabs, to whom the science of philology was (as Steinschneider has said) what the Talmud was to the Jews. Under this influence and commencing with Saadia, a long line of grammarians and philologists appears, extending not only through Europe but into Africa and even into Persia.

Of course, an encyclopedia like the present can not confine itself to the philological work done by the Jews themselves. The ENCYCLOPEDIA contains articles upon the chief non-Jewish Hebrew philologists, whether they were influenced by Jewish writers as were Reuchlin and his followers, or were not so influenced, as is the case with most of the modern school, Gesenius, Ewald, Stade, and others. This is all the more necessary as during the nineteenth century Jews themselves took but a small part in the philological study of their ancient tongue. The reverse, however, is true of the post-Biblical Hebrew. While in the Middle Ages only one dictionary of the Talmudic language was produced, the "Aruk" of Nathan ben Jehiel, in recent times and upon the basis of this splendid work, a band of Jewish scholars have made this subject peculiarly their own.

Jewish Bibliography.

A great deal of attention is paid in this work to Jewish bibliography. From Bartolocci to Steinschneider and his pupils, there is a vast amount of unclassified bibliographical material. The ENCYCLOPEDIA furnishes, for the first time, the ancient and the modern literature of many thousand topics in alphabetical order; and thus includes, besides complete dictionaries of the Bible, of the Talmud, and of the history and literature of the Jewish people, some approach to a handbook of Hebrew bibliography classified as to subjects, at least. Containing, as it does, however, the contributions of so many collaborators, this work has done its best to introduce some degree of uniformity in the methods of citation employed by the various scholars of different countries.

With regard to proper names, it was found impossible in the present state of Hebrew bibliography to follow a consistent plan; the reader will understand this if he considers the fact that until the eighteenth century the Jews in many countries had no family names. The best-known forms of the names have been selected (to facilitate reference), but in all cases the variant forms have been indicated. It has not been thought wise to follow exclusively either Zedner's system, as shown in his masterly "Catalogue of Hebrew Books in the British Museum," nor that of Steinschneider, in that *magnum opus* of Hebrew bibliography, the "Bodleian Catalogue"; instead, what seemed to be the best features of the entire bibliographical literature have been combined.

Valuable information may be found concerning the most important Jewish libraries (past and present), as well as the Jewish departments of the public libraries of America and of Europe. Summary histories of the chief Jewish presses are introduced, together with technical details of the typographic art as applied to Hebrew. Among the numerous illustrations which enrich this department of the ENCYCLOPEDIA are facsimiles of fragments of the oldest and most interesting Hebrew manuscripts in the world.

III. THEOLOGY AND PHILOSOPHY.

The broad subject of theology, including the Jewish religious philosophy of the Middle Ages, has never yet received systematic treatment at the hands of Jews. Thus far very little has been done either in the way of expounding from a philosophical point of view the various subjects pertaining to Jewish belief and doctrine, or of presenting them historically in their successive phases as they developed from their origins in Scripture and tradition, and as they were influenced by other creeds and beliefs. Only a few sporadic attempts have been made in our age to bring the religious ideas and moral teachings of Rabbinical Judaism into anything like systematic form. We may instance Zacharias Frankel, Solomon Munk, Leopold Loew, J. Hamburger, S. Schechter, David Kaufmann, M. Lazarus, and S. Bernfeld as having made valuable contributions in this direction. It was only the practical side of religion—the Law in all its ramifications, the rites and observances—which was systematically codified and summarized by the medieval authorities. The doctrinal side of Judaism, with its theological and ethical problems, was never treated with that clearness and thoroughness or with that many-sidedness and objectivity which historical research in our modern sense of the word demands. Even the great philosophers of the Middle Ages who molded Jewish thought for centuries approached their themes only with the view of proving or supporting their own specific doctrines, and omitted all questions that did not come within the scope of their argument. Consequently, many topics had to be formulated for treatment in THE JEWISH ENCYCLOPEDIA, and many of them were suggested by the theological works of non-Jewish writers. Desiring to present both the doctrines and the practises of Judaism in that scientific spirit which seeks nothing but the truth, and this in the light of historical development, THE JEWISH ENCYCLOPEDIA, in its theological department, takes full cognizance of the pre-Talmudic sources, the Hellenistic and New Testament literature, and, in addition to the copious Rabbinical literature, treats of the successive stages of Jewish philosophy and Cabala. The various sects (including the Samaritans and Karaites), rationalism and mysticism, conservative and progressive Judaism, are discussed fully and impartially. The mutual relations of Jewish and non-Jewish creeds and philosophical systems and the attitude of Judaism to the social and ethical problems of the day receive due consideration.

Among the services which THE JEWISH ENCYCLOPEDIA has undertaken to render to the general reader is that of enlightening him with regard to characteristic terms (familiar enough perhaps to the Jew) pertaining to Jewish folk-lore and to ancient and modern customs and superstitions, and (what will be a distinctive feature) of acquainting him with the important parts of the Jewish liturgy, its general history and its music. It is hoped that nothing of interest concerning the character and life of the Jew has been omitted.

Anthropology.

There remains a class of topics relating to the Jews, such as their claims to purity of race, their special aptitudes, their liability to disease, etc., which may be included under the general term of anthropology. Very little research has hitherto been devoted to this subject, and it is in this ENCYCLOPEDIA that, for the first time, the attempt is made to systematize the existing information regarding the anthropometry

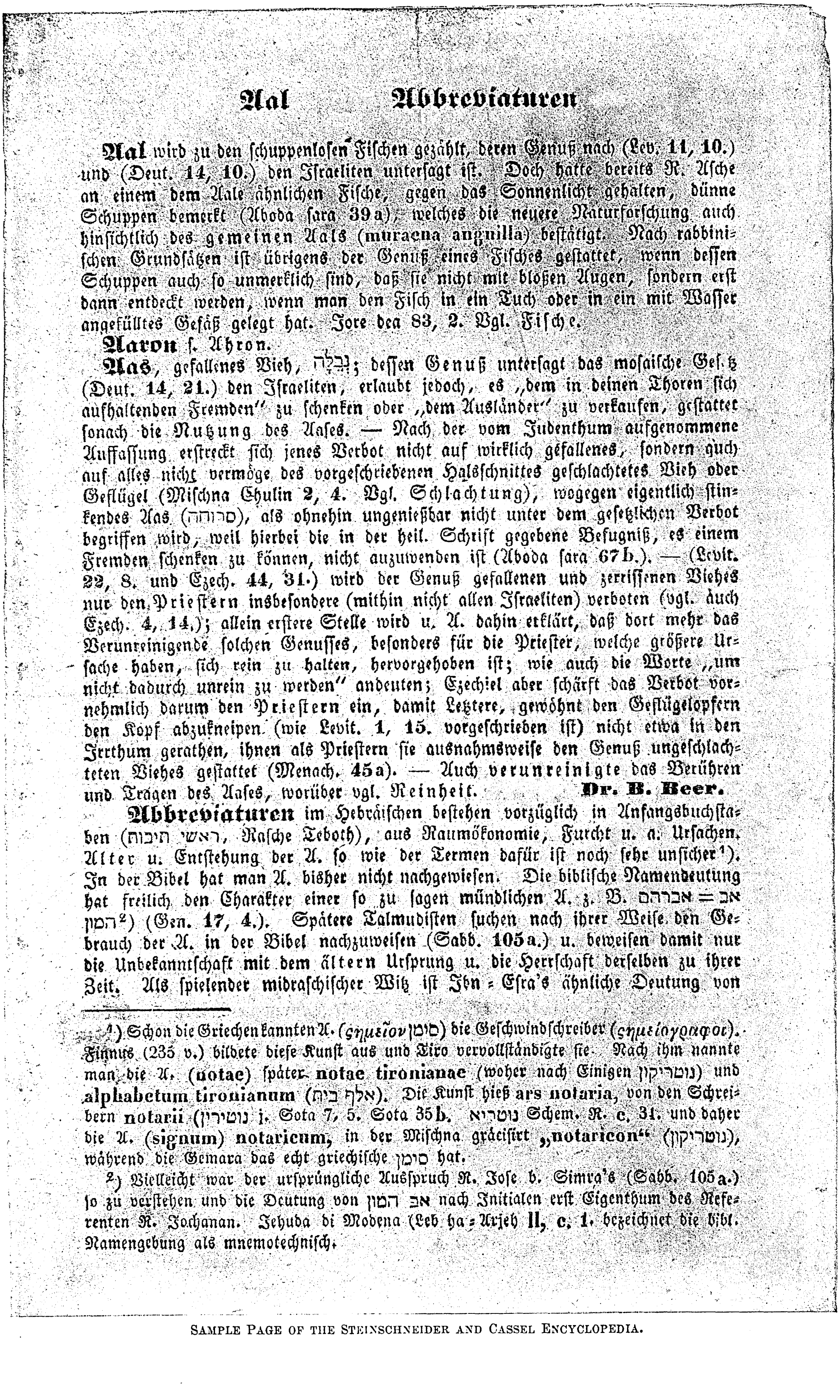

Aal wird zu den ſchuppenloſen Fiſchen gezählt, deren Genuß nach (Lev. **11, 10.**) und (Deut. **14, 10.**) den Iſraeliten unterſagt iſt. Doch hatte bereits R. Aſche an einem dem Aale ähnlichen Fiſche, gegen das Sonnenlicht gehalten, dünne Schuppen bemerkt (Aboda ſara **39a**), welches die neuere Naturforſchung auch hinſichtlich des gemeinen Aals (**muraena anguilla**) beſtätigt. Nach rabbiniſchen Grundſätzen iſt übrigens der Genuß eines Fiſches geſtattet, wenn deſſen Schuppen auch ſo unmerklich ſind, daß ſie nicht mit bloßen Augen, ſondern erſt dann entdeckt werden, wenn man den Fiſch in ein Tuch oder in ein mit Waſſer angefülltes Gefäß gelegt hat. Jore dea 83, 2. Vgl. Fiſche.

Aaron ſ. Ahron.

Aas, gefallenes Vieh, נְבֵלָה; deſſen Genuß unterſagt das moſaiſche Geſetz (Deut. **14, 21.**) den Iſraeliten, erlaubt jedoch, es „dem in deinen Thoren ſich aufhaltenden Fremden“ zu ſchenken oder „dem Ausländer“ zu verkaufen, geſtattet ſonach die Nutzung des Aaſes. — Nach der vom Judenthum aufgenommene Auffaſſung erſtreckt ſich jenes Verbot nicht auf wirklich gefallenes, ſondern auch auf alles nicht vermöge des vorgeſchriebenen Halsſchnittes geſchlachtetes Vieh oder Geflügel (Miſchna Chulin **2, 4.** Vgl. Schlachtung), wogegen eigentlich ſtinkendes Aas (סרוחה), als ohnehin ungenießbar nicht unter dem geſetzlichen Verbot begriffen wird, weil hierbei die in der heil. Schrift gegebene Befugniß, es einem Fremden ſchenken zu können, nicht anzuwenden iſt (Aboda ſara **67b.**). — (Levit. **22, 8.** und Ezech. **44, 31.**) wird der Genuß gefallenen und zerriſſenen Viehes nur den Prieſtern insbeſondere (mithin nicht allen Iſraeliten) verboten (vgl. auch Ezech. **4, 14.**); allein erſtere Stelle wird u. A. dahin erklärt, daß dort mehr das Verunreinigende ſolchen Genuſſes, beſonders für die Prieſter, welche größere Urſache haben, ſich rein zu halten, hervorgehoben iſt; wie auch die Worte „um nicht dadurch unrein zu werden“ andeuten; Ezechiel aber ſchärft das Verbot vornehmlich darum den Prieſtern ein, damit Letztere, gewöhnt den Geflügelopfern den Kopf abzukneipen (wie Levit. **1, 15.** vorgeſchrieben iſt) nicht etwa in den Irrthum gerathen, ihnen als Prieſtern ſie ausnahmsweiſe den Genuß ungeſchlachteten Viehes geſtattet (Menach. **45a**). — Auch verunreinigte das Berühren und Tragen des Aaſes, worüber vgl. Reinheit. **Dr. B. Beer.**

Abbreviaturen im Hebräiſchen beſtehen vorzüglich in Anfangsbuchſtaben (ראשי תיבות, Raſche Teboth), aus Raumökonomie, Furcht u. a. Urſachen. Alter u. Entſtehung der A. ſo wie der Termen dafür iſt noch ſehr unſicher[1]). In der Bibel hat man A. bisher nicht nachgewieſen. Die bibliſche Namendeutung hat freilich den Charakter einer ſo zu ſagen mündlichen A. z. B. אברהם = אב המון[2]) (Gen. **17, 4.**). Spätere Talmudiſten ſuchen nach ihrer Weiſe den Gebrauch der A. in der Bibel nachzuweiſen (Sabb. **105a.**) u. beweiſen damit nur die Unbekanntſchaft mit dem ältern Urſprung u. die Herrſchaft derſelben zu ihrer Zeit. Als ſpielender midraſchiſcher Witz iſt Ibn-Eſra's ähnliche Deutung von

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[1]) Schon die Griechen kannten A. (σημεῖον סימן) die Geſchwindſchreiber (σημειογράφοι). Ennius (235 v.) bildete dieſe Kunſt aus und Tiro vervollſtändigte ſie. Nach ihm nannte man die A. (**notae**) ſpäter **notae tironianae** (woher nach Einigen נוטריקון) und **alphabetum tironianum** (אלף בית). Die Kunſt hieß **ars notaria**, von den Schreibern **notarii** (נוטרין j. Sota 7, 5. Sota 35b. נוטריא Schem. R. c. 31. und daher die A. (**signum**) **notaricum**, in der Miſchna gräciſirt „**notaricon**“ (נוטריקון), während die Gemara das echt griechiſche סימן hat.

[2]) Vielleicht war der urſprüngliche Ausſpruch R. Joſe b. Simra's (Sabb. **105a.**) ſo zu verſtehen und die Deutung von אב המון nach Initialen erſt Eigenthum des Referenten R. Jochanan. Jehuda di Modena (Leb ha-Arjeh **II, c. 1.** bezeichnet die bibl. Namengebung als mnemotechniſch.

SAMPLE PAGE OF THE STEINSCHNEIDER AND CASSEL ENCYCLOPEDIA.

and vital statistics of the Jews, and to present a view of their social and economic condition.

Illustrations.

It has been one of the special aims of the Encyclopedia to bring together as full a body of illustrative material as possible. Many topics of a historical or archeological character lend themselves to illustration through the reproduction of the remains of antiquity or of ecclesiastical art. Objects connected with the Jewish synagogue service and Jewish modes of worship will be found fully illustrated. Prominent Jewish personages are portrayed, the chief monuments of Jewish architecture are represented by pictures of such synagogues as are remarkable architecturally or historically, and the department of literature is enriched with illustrations of the externals of book-lore. This feature of the work, which was placed in charge of Mr. Joseph Jacobs, will, it is believed, prove of great educational value in every Jewish household.

Former Attempts.

In determining the plan and proportions of the present undertaking, the Editorial Board has labored under the special difficulties that attach to pioneer work. No successful attempt has heretofore been made to gather under one alphabetical arrangement all the innumerable topics of interest to Jews as Jews. Apart from the Bible, the only department which has as yet been put in encyclopedic form is that of Rabbinic Literature, for which there exist encyclopedias, one—the פחד יצחק (Pahad Yizhak)—compiled by Isaac Lamproni in the seventeenth century in Hebrew, and one prepared in modern times by J. Hamburger, the "Realencyklopädie für Bibel und Talmud," in German. Each of these productions labors under the disadvantage of being the work of one man. Of the more comprehensive encyclopedia planned by Rapoport, ערך מלין ('Erek Millin), only the first letter appeared in 1852. The plan of a publication somewhat on the same lines as the present was drawn up by Steinschneider in conjunction with Cassel as far back as 1844, in the "Literaturblatt des Orients," but the project did not proceed beyond the prospectus (a specimen page from which is shown on the opposite page) and a preliminary list of subjects. Dr. L. Philippson in 1869 and Professor Graetz in 1887 also threw out suggestions for a Jewish encyclopedia, but nothing came of them.

The Present Work.

The present undertaking is the realization of an ideal to which Dr. Isidore Singer has devoted his energies for the last ten years. After several years spent in enlisting the interest of European scholars in the enterprise, he found that it was only in America that he could obtain both that material aid and practical scholarly cooperation necessary to carry out the scheme on the large scale which he had planned. Thanks to the enterprise and liberality of the Funk & Wagnalls Company, which generously seconded the energetic initiative of Dr. Singer, the cooperation of the undersigned staff of editors, together with that of the consulting boards, both American and foreign, was rendered possible. The preliminary work was done in the winter of 1898–99, by Dr. Singer, Professor Gottheil, and Dr. Kohler. These were soon joined by Dr. Cyrus Adler, of Washington, D. C.; Dr. G. Deutsch, of Cincinnati; Dr. Marcus Jastrow and Prof. Morris Jastrow, Jr., of Philadelphia; and Prof. George F. Moore, of Andover. Organization of the work was effected by these gentlemen at meetings held in New York, March 1 and 6, and July 12, 1899, Dr. I. K. Funk, of the Funk & Wagnalls Company, presiding, and the plan of operation submitted by the firm was adopted by them. To these was added later Mr. Joseph Jacobs, of London, as well as Dr. Louis Ginzberg and Dr. F. de Sola Mendes, both of New York city. Professor Moore, having assumed additional duties as president of the Andover Theological Seminary, found himself obliged to withdraw, and Prof. C. H. Toy was elected in his place in January, 1900.

The carrying out of the project on so large a scale presented peculiar difficulties. To reduce the work of nearly 400 contributors, writing in various tongues, to anything like uniformity was itself a task of great magnitude, and necessitated the establishment of a complete bureau of translation and revision. The selection of the topics suitable for insertion in such an encyclopedia involved labor extending over twelve months, and resulted in a trial index of over 25,000 captions. The determination of the appropriate space to which each of these subjects was entitled was no easy task in the absence of any previous attempt in the same direction. The problem of the transliteration of Hebrew and Arabic words has been very perplexing for the members of the Editorial Board. While they would have preferred to adhere strictly to the somewhat elaborate method current among most Semitic scholars, the repellent effect of strange characters, accentual marks, and superscript letters deterred them from using it in a work intended as much for the general public as for scholarly use. There were also typographic difficulties in the way of using the more elaborate scheme. The board trusts that the system pursued here, which is, in the main, that proposed by the Geneva Congress of Orientalists, and adopted by the Royal Asiatic Society of England, the Société Asiatique of Paris, and the American Oriental Society, will suffice to recall to the Jewish scholar the original Hebrew, while indicating to the layman as close an approximation to the proper pronunciation as possible. Even here, however, having to deal with contributions emanating from scholars using different schemes of transliteration, they can not hope to have succeeded altogether in avoiding lack of uniformity. It may perhaps be well to emphasize the fact that names occurring in the Bible have been throughout kept in the form familiar from the King James Version of 1611.

Transliteration.

While acknowledging the possibility—nay, the certainty—of errors and omissions in a work so comprehensive and so full of minute details as the present work is, the editors consider themselves justified in asserting that no pains have been spared to secure accuracy and thoroughness. Each article has been subjected to a most elaborate system of revision and verification, extending in each case to no less than twelve different processes. PROF. WILHELM BACHER, of the Budapest Seminary; REV. DR. F. DE SOLA MENDES, MR. LOUIS HEILPRIN, and other scholars, in addition to the departmental editors, have read through all the proof-sheets with this special end in view.

It remains only to give due acknowledgment to the many institutions and friends, other than contributors, who have rendered services to the ENCYCLOPEDIA. The HON. MAYER SULZBERGER, of Philadelphia, has loaned many valuable and rare works for the purposes of verification and illustration. Much is due to the NEW YORK PUBLIC LIBRARY, particularly to its director, DR. J. S. BILLINGS, to MR. CHARLES BJERREGAARD, chief of the Readers' department, and to MR. A. S. FREIDUS, chief of the Jewish department, for special privileges accorded and assistance rendered; to the UNITED STATES NATIONAL MUSEUM, SMITHSONIAN INSTITUTION, which has placed at the disposal of the ENCYCLOPEDIA photographs of many objects of Jewish worship preserved in the department of Oriental Antiquities; to the COLUMBIA UNIVERSITY LIBRARY; to the American Jewish press for repeated notices; and to the proprietors of the "JEWISH CHRONICLE" (London), for having placed the files of their journal at the disposal of the ENCYCLOPEDIA. M. VIGOUROUX'S "Dictionnaire de la Bible," now in process of publication, has been of especial value in suggesting the latest sources of Biblical illustration. Pictorial material has been loaned by, among others, MR. J. D. EISENSTEIN, MR. FRANK HAES, MR. ARNOLD BRUNNER, PROF. R. GOTTHEIL, and the PALESTINE EXPLORATION FUND, for which the editors and publishers beg to return their acknowledgments.

Acknowledgments.

The Editorial Board desires especially to thank the REV. DR. I. K. FUNK for the unfailing tact and matchless generosity with which he has met all their wishes and smoothed away many difficulties. Pioneer work as this has been, the need of encouragement to perseverance under adverse conditions was repeatedly felt by all concerned, and this encouragement has been continuously extended to us by our respected chief. Our thanks for courteous consideration are also eminently due to MR. A. W. WAGNALLS, vice-president of the FUNK & WAGNALLS COMPANY; to MR. R. J. CUDDIHY, its treasurer and general manager, for his organizing skill; to MR. EDWARD J. WHEELER, literary editor of the Company and member of the American Board of Consulting Editors of this work; and to MR. WILLIAM NEISEL, chief of the manufacturing department, and his assistant, MR. ARCHIBALD REID. MR. HERMAN ROSENTHAL, to whom the important section of the history and literature of the Jews in Russia has been entrusted, has faithfully discharged his difficult task.

We are indebted for much valuable cooperation and watchful care to the restless energy of FRANK H. VIZETELLY, the Secretary of the Editorial Board, to whom was entrusted the general office supervision of this work in all its stages, and whose executive ability, practical knowledge, and experience have been most useful. MR. ISAAC BROYDÉ, by his thorough knowledge of Arabic, has been of the greatest service to the work; while MR. ALBERT PORTER, formerly of "The Forum," as chief of the sub-editorial staff of the ENCYCLOPEDIA, has rendered intelligent and attentive service in the preparation of the copy for the press. MR. MOSES BEER, who has been connected with the work almost from the beginning, has been of great assistance to the office-staff in various departments, and especially in verifying the Hebrew. Hearty thanks are due also to all the members of the office-staff—translators, revisers, proof-readers, and others—for their faithful, painstaking service in their respective departments.

The editors have felt a special sense of responsibility with regard to this work, in which for the first time the claims to recognition of a whole race and its ancient religion are put forth in a form approaching completeness. They have had to consider susceptibilities among Jews and others, and have been especially solicitous that nothing should be set down which could hurt the feelings of the most sensitive. They consider it especially appropriate that a work of this kind should appear in America, where each man's creed is judged by his deeds, without reference to any preconceived opinion. It seemed to them peculiarly appropriate under these circumstances that THE JEWISH ENCYCLOPEDIA should appear under the auspices of a publishing house none of whose members is connected with the history or tenets of the people it is designed to portray. Placing before the reading public of the world the history of the Jew in its fullest scope, with an exhaustiveness which has never been attempted before—without concealing facts or resorting to apology—THE JEWISH ENCYCLOPEDIA hopes to contribute no unimportant share to a just estimate of the Jew.

CYRUS ADLER, MARCUS JASTROW,
GOTTHARD DEUTSCH, MORRIS JASTROW, JR.,
LOUIS GINZBERG, KAUFMANN KOHLER,
RICHARD GOTTHEIL, FREDERICK DE SOLA MENDES,
JOSEPH JACOBS, CRAWFORD H. TOY,
ISIDORE SINGER.

NEW YORK, *May 1, 1901.*

SYNOPSIS OF THE JEWISH ENCYCLOPEDIA

I. History, Biography, and Sociology.

1. **History of the Jews,** as based on the Biblical accounts and on the Discoveries in Assyria, Babylonia, Egypt, Palestine, and Persia; later phases according to the narratives of Greek and Roman authors; the Talmudic sources; modern local researches; Documents found in archives, etc.

2. **General Historical Movements** influencing Jewish history; such as the Crusades, the Black Death, Persecutions, Expulsions, Blood Accusation, Inquisition, Discovery of America, Reformation, the Emancipation, anti-Semitic and Zionistic movements.

3. **Jewish Settlements and Congregations** in the Old World and the New.

4. **Jewish Societies,** Religious, Literary, Philanthropic, etc., which have become an important feature in the life of the modern Jew: Fraternities and Sisterhoods, Alliance Israélite Universelle, Anglo-Jewish Association, Central Conference of American Rabbis, Deutsch-Israelitischer Gemeindebund, etc.

5. **Documents** having special significance with regard to the Jews and their history; such as decrees, edicts, bulls, etc.

6. **Civilization** (*Culturgeschichte*) **of the Jews,** including Customs, Education, Art. The part taken by the Jews in the development and advancement of civilization, in ancient, medieval, and modern times; in the arts and sciences; in statesmanship and politics, jurisprudence, sociology, and economics.

7. **Historical Geography and Archeology of Palestine** and other countries intimately connected with Jewish history.

8. **Biography of Biblical Characters and Post-Biblical Personages:** Medieval and modern men of eminence; scholars; teachers; theologians; men of letters; artists; statesmen; soldiers; inventors; philanthropists; founders of important branches of commerce and industry.

9. **Distinguished Jewish Families:** Their history and genealogy.

10. **Accounts of Prominent Non-Jews:** Kings, Popes, Statesmen, Men of Letters who have exercised influence upon Jewish history.

11. **Anthropology,** Biostatics, Measurements; Morbidity of Jews with special reference to their liability to, or immunity from, particular diseases; question of purity of race.

12. **Sociology:** Statistics of Jewish communities; occupations of Jews; number of Artisans and Agriculturists; social condition and Criminology.

13. **Folk-lore;** Superstitions; Customs; Folk-Medicine; Legends and Fables.

II. Literature.

1. **The Old Testament:** History of the Canon; Masorah; history of Bible exegesis among Jews and Christians from Talmudical times; translations of the Bible; Bible concordances and dictionaries; Biblical chronology.

2. **Hellenistic Literature:** Apocrypha, Apocalyptic and Pseudepigraphic Literature; New Testament in so far as it concerns Judaism.

3. **Talmud and Midrash:** Critical analysis of each treatise; Talmudical jurisprudence compared with Greek and Roman codes and modern law.

4. **Rabbinical Literature:** Commentaries and supercommentaries of Talmud and Midrash; codes of Law; Responsa, Casuistics.

5. **Literature of the Middle Ages and Modern Times:** Belles-Lettres; secular poetry of the medieval and modern ages; relation of Neo-Hebraic literature to the literature of the world.

6. **Historical and Geographical Literature:** Travels, etc.

7. **Translations** by Jews in the Middle Ages and in recent times.

8. **Dialect-Literature:** Ladino, Judæo-German, and Yiddish.

9. **Periodical Literature;** annuals; quarterlies; monthly, weekly, and daily papers; almanacs.

10. **Hebrew Philology;** history and principles of Hebrew Grammar and Lexicography; prosody.

11. **Hebrew Bibliography;** Paleography; Typography; Catalogues; History of Jewish libraries; History of Hebrew book-trade.

12. **History of Jewish Learning and Education**; the Academies; elementary Schools (*ḥedarim*); History of the Yeshibahs and modern Rabbinical seminaries.

III. Theology and Philosophy.

1. **Doctrines of Judaism** in their development from Biblical times. Angelology; Demonology; Eschatology; Creeds; Attributes of Deity; Free Will and Providence; Problem of Evil; Sin and Atonement, etc.
2. **Relation of Judaism to Christianity,** Islam, and other religions; Conversion and Apostasy; Apologetic and Polemic literature.
3. **Jewish Religious Life** in home and synagogue: Sacrifices; Festivals; Priesthood; Temple; Customs; Ceremonies; Ritual Observances.
4. **Synagogue Liturgy,** Poetry, and Music; History of Reform Movement in Europe and America.
5. **Jewish Sects**: Pharisees; Sadducees; Essenes; Therapeutæ; Samaritans; Karaites; Sabbatarians; Ḥasidim; Frankists; and minor sects; Messianic movements.
6. **Jewish Philosophy**: Alexandrian School; Religious Philosophy in the Middle Ages; Cabala; Systems of Jewish philosophers.
7. **Jewish Ethics** in its historic development; Altruism and Hedonism; Motives and Standard; Ideals; Ethical Wills.
8. **Homiletical Literature** and history of modern pulpit eloquence.

SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Me'ir or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	*with dagesh, p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	*without dagesh, f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

Note: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	*a*	◌ֻ	*u*	◌ַ	*a*	◌ֱ	*e*	וֹ	*o*
◌ֶ	*e*	◌ֵ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*a*	خ	*ḫ*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*d̮*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ *a* or *ā* ◌ِ *i* or *ī* ◌ُ *u* or *ū*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the Standard Dictionary has been followed.

3. The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g., Abū al-Salt,* not *Abu-l-Salt; Nafīs al-Daulah,* not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g., Risālah dhāt al-Kursiyy,* but *Hīʾat al-Aflāk.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g., ʻAmr,* not *ʻAmru* or *ʻAmrun; Yaʻakūb,* not *Yaʻakūbun;* or in a title, *Kitāb al-amānāt wal-ʻitikādāt.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar, Alexander, deciatine, Moscow,* are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.,* Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.,* to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meiri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini,* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g., Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

3. Names containing the word *d', de, da, di,* or *van, von, y,* are arranged under the letter of the name following this word; *e.g.,* de Pomis under *Pomis,* de Barrios under *Barrios,* Jacob d'Illescas under *Illescas.*

4. In arranging the alphabetical order of personal names the words *ben, da, de, di, ibn,* of,* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Nathan
'Ab. Zarah	'Abodah Zarah
Allg. Zeit. d. Jud	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
Aq	Aquila
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
art	article
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar
Bab	Babli (Babylonian Talmud)
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan	Bacher, Agada der Tannaiten
Bar	Baruch
B. B	Baba Batra (Talmud)
B.C	Before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Cant	Canticles (Song of Solomon)
Cant. R	Canticles Rabbah
ch. } in Bibliog. chap. } in text	chapter
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
I Chron	I Chronicles
II Chron	II Chronicles
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
Col	Colossians
Cor	Corinthians
D	Deuteronomist
Dan	Daniel
Dem	Demai (Talmud)
Deut	Deuteronomy
Deut. R	Deuteronomy Rabbah
E	Elohist
Eccl	Ecclesiastes
Eccl. R	Ecclesiastes Rabbah
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyyot (Talmud)
Encyc. Brit	Encyclopedia Britannica
Eng	English
Eph	Ephesians
'Er	'Erubin (Talmud)
Esd	Esdras
Esth	Esther
Esther R	Esther Rabbah
et seq	and following pages
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ex	Exodus
Ex. R	Exodus Rabbah
Ezek	Ezekiel
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. d. Karäert	Fürst, Geschichte des Karäerthums
Gal	Galatians
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Gem	Gemara
Gen	Genesis
Gen. R	Genesis Rabbah
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Ginsburg's Bible	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Hab	Habakkuk
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyklopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Masoretic Text
Hebr	Epistle to the Hebrews
Hom	Homiletics *or* Homily
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isa	Isaiah
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israëliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jer	Jeremiah
Jew. Chron	Jewish Chronicle, London
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Lam	Lamentations
Lam. R	Lamentations Rabbah
l.c.	loco citato
Lev	Leviticus
Lev. R	Leviticus Rabbah
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches Wörterbuch
LXX	Septuagint
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mal	Malachi
Mas	Masora
Massek	Masseket
Matt	Matthew
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. R	Midrash Rabbah
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenchaft des Judenthums
MS	Manuscript
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Negaim
Neh	Nehemiah
N. T	New Testament

Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogus Bodleianus Hebrew Manuscript
Neubauer, G. T.	Neubauer, Géographie du Talmud
Num	Numbers
Num. R.	Numbers Rabbah
Obad	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onk	Onkelos
O. T.	Old Testament
P	Priestly code
Pal. Explor. Fund	Palestine Exploration Fund
Pent	Pentateuch
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshitta
Pesiḳ. R.	Pesiḳta Rabbati
Pesiḳ. R. K.	Pesiḳta de-Rab Kahana
Phil	Philippians
Pirḳe R. El	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps	Psalms
R.	Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Rev. As	Revue Asiatique
Rev. Bib	Revue Biblique
Rev. Ét. Juives	Revue des Études Juives
Rev. Sém	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rom	Romans
R. V.	Revised Version
I Sam	I Samuel
II Sam	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebiʻit (Talmud)
Shebu	Shebuʻot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Smith, Rel. of Sem.	Smith, Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in British Museum
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Suk	Sukkah (Talmud)
s.v.	under the word
Sym	Symmachus
Taʻan	Taʻanit (Talmud)
Ṭah	Ṭaharot (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. O.	Targum Onkelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Theod	Theodotion
Thess	Thessalonians
Tim	Timothy
Tos	Tosafot
Tosef	Tosefta
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblica Archæology
transl	translation
Ṭ. Y.	Ṭebul Yom (Talmud)
ʻUḳ	ʻUḳzin (Talmud)
Univ. Isr	Univers Israélite
Urkundenb	Urkundenbuch
Vess. Isr	Vessillo Israelitico
Vos	Voskhod (Russian magazine)
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisd. Sol	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Jehovah
Zab	Zabin (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb	Zebaḥim (Talmud)
Zech	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books of the British Museum
Zeit. f. Assyr	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver.	Zeitschrift des Deutschen Palästina-Vereins
Zeit. f. Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeph	Zephaniah
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch.	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA ; PUMBEDITA ; VOCALIZATION.

CONTRIBUTORS TO VOLUME I

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; Librarian Smithsonian Institution, Washington, D. C.

A. A. G.....**Amélie André Gedalge,**
Paris, France.

A. B. D......**A. B. Dobsevage** (deceased).

A. Bu........**Adolf Büchler, Ph.D.,**
Professor Jewish Theological Seminary, Vienna, Austria.

A. D.........**Abraham Danon,**
Principal, Jewish Theological Seminary, Constantinople, Turkey.

A. F..........**A. [J.] Freimann, Ph.D.,**
Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Germany.

A. F.-G.....**Adolf Frankl-Grün, Ph.D.,**
Rabbi in Kremsier, Austria.

A. H.........**A. Harkavy, Ph.D.,**
Librarian of the Hebrew Department of the Imperial Public Library, St. Petersburg, Russia.

A. H. N.....**A. H. Newman, D.D., LL.D.,**
Professor of Hebrew and Cognate Languages and Old Testament Exegesis, McMaster University, Toronto, Canada.

A. K........ **A. Kaminka, Ph.D.,**
Vienna, Austria.

A. L.........**Alfred Lévy,**
Chief Rabbi of Lyons, France.

A. Le........**A. Levin, Ph.D.,**
Rabbi, Freiburg-in-Breisgau, Germany.

A. L. L......**Albert L. Leubuscher,**
New York.

A. Lo........**A. Loewenthal, Ph.D.,**
Rabbi, Tarnowitz, Germany.

A. M.........**Axel Moth, LL.B.,**
New York Public Library, New York.

A. P......... **Albert Porter,**
Formerly Associate Editor of "The Forum," New York.

A. S. C......**Alexander S. Chessin,**
Associate Professor in Mathematics at Johns Hopkins University, Baltimore, Md.

A. S. W. R..**Abram S. Wolf Rosenbach,**
Attorney at Law, Philadelphia, Pa.

A. W. B.....**A. W. Brunner,**
Architect, New York.

B. B......... **Benuel H. Brumberg,**
New York.

B. D.........**Bernard Drachman, Ph.D.,**
Rabbi of the Congregation Zichron Ephraim, Dean of the Jewish Theological Seminary, New York.

B. F..........**B. Felsenthal, Ph.D.,**
Rabbi Emeritus of Zion Congregation, Chicago.

C. C. T......**Charles C. Torrey, Ph.D.,**
Professor of Semitic Languages, Yale University, New Haven, Conn.

C. F. K.....**Charles Foster Kent, Ph.D.,**
Professor of Biblical Literature and History, Yale University, New Haven, Conn.; Author of "A History of the Hebrew People," etc.

C. J. M......**Charles J. Mendelsohn,**
Philadelphia, Pa.

C. L..........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. R. C......**Lieut.-Col. Claude R. Conder, LL.D.,**
Formerly Superintendent of the Survey of Palestine by Palestine Exploration Fund.

D.............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio; Editor of "Deborah."

D. G.........**Baron David von Günzburg,**
St. Petersburg, Russia.

D. G. L.....**David Gordon Lyon, Ph.D.,**
Professor of Old Testament Exegesis and Semitic Languages, Curator of the Semitic Museum, Harvard University, Cambridge, Mass.

D. I. F......**D. I. Freedman, B.A.,**
Rabbi in Perth, Western Australia.

D. P......... **David Philipson, D.D.,**
Rabbi of the Congregation B'ne Israel; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. W. A.....**David Werner Amram, LL.B.,**
Attorney at Law, Philadelphia, Pa.; Author of "The Jewish Law of Divorce."

E. G. H.....**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi of Chicago Sinai Congregation, Chicago, Ill.; Professor of Rabbinical Literature and Philosophy in the University of Chicago.

E. H.........**Eli Hazan,**
Chief Rabbi of Alexandria, Egypt.

E. L.........**Eude Lolli,**
Chief Rabbi of Padua; Professor of Hebrew at the University, Padua, Italy.

E. N. A.....**Elkan N. Adler,**
Solicitor, London, England.

E. S..........**Erik Stave, Ph.D.,**
Professor of Theology at the University of Upsala, Sweden.

E. Sch.......**Emil Schürer, Ph.D.,**
Professor of New Testament Exegesis at the University of Göttingen, Germany; Author of "Geschichte des Volkes Israel im Zeitalter Christi," etc.

F. Bu........**Frants Buhl, Ph.D.,**
Professor of Semitic Philology at the Copenhagen University, Copenhagen, Denmark; Author of "Geographie des Alten Palestina."

F. C. C......**Frederick C. Conybeare, M.A.,**
Late Fellow of University College, Oxford, England; Author of "The Dreyfus Case."

F. de S. M...**Frederick de Sola Mendes, Ph.D.,**
Rabbi of the West End Synagogue, New York; Vice-President of Board of Jewish Ministers, New York.

F. H. K.....**Frank H. Knowlton, M.S., Ph.D.,**
Assistant Curator of Botany, Smithsonian Institution, Washington, D. C.

F. H. V.....**Frank H. Vizetelly,**
Associate Editor of the "Columbian Cyclopedia," and on STANDARD DICTIONARY Editorial Staff, etc.

F. L. C......**Francis L. Cohen,**
Rabbi, Borough New Synagogue, London, England; Coeditor of "Voice of Prayer and Praise."

F. S..........**Flaminio Servi,**
Chief Rabbi of Casale-Monferrato, Italy; Editor of "Il Vessillo Israelitico."

F. S. W.....**Franklin S. Wilson, M.A.**
New York.

G..............**Richard Gottheil, Ph.D.,**
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists, etc.

G. A. B......**George A. Barton, Ph.D.,**
Associate Professor in Biblical Literature and Semitic Languages at Bryn Mawr College, Bryn Mawr, Pa.

G. A. D......**G. A. Danziger,**
New York.

G. A. K......**George Alexander Kohut,**
Formerly Rabbi in Dallas, Texas.

G. B. L......**Gerson B. Levi,**
Philadelphia, Pa.

G. H.........**George S. Hellman, M.A.,**
New York.

G. H. C......**G. Herbert Cone,**
Attorney at Law, Albany, N. Y.

G. J...........**Giuseppe Jare,**
Chief Rabbi of Ferrara, Italy.

G. L.........**Goodman Lipkind, B.A.,**
Rabbi in London, England.

G. S..........**Gabriel Schwarz, Ph.D.,**
Rabbi of Carlstadt, Austria.

G. Sa........**G. Sacerdote, Ph.D.,**
Berlin, Germany.

H. B..........**H. Brody, Ph.D.,**
Rabbi, Nachod, Bohemia, Austria; Coeditor of "Zeitschrift für Hebräische Bibliographie."

H. F......} **Herbert Friedenwald, Ph.D.,**
H. Fr.....}
Formerly Superintendent of Department of Manuscripts, Library of Congress, Washington, D. C.; Secretary American Jewish Historical Society, Philadelphia, Pa.

H. G. E.....**H. G. Enelow, D.D.,**
Assistant Rabbi, Adas Israel, Louisville, Ky.

H. H.........**Henry Hyvernat, D.D.,**
Head of the Department of Semitic and Egyptian Literatures, Catholic University of America, Washington, D. C.

H. Hir......**Hartwig Hirschfeld, Ph.D.,**
Professor in Jews' College, London, England; Editor and Translator of the Arabic text of Judah ha-Levi's "Cuzari."

H. M.........**Henry Malter, Ph.D.,**
Assistant Professor Hebrew Union College, Cincinnati, Ohio.

H. P. M.....**H. Pereira Mendes, M.D.,**
Rabbi of the Spanish and Portuguese Congregation, New York: President of the Advisory Board of Ministers of the Jewish Theological Seminary.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library.

H. S..........**Henrietta Szold,**
Secretary of the Publication Committee of the Jewish Publication Society of America.

H. V.........**Hermann Vogelstein, Ph.D.,**
Rabbi in Königsberg, Germany; Joint Author with Paul Rieger of the "History of the Jews in Rome."

I. A..........**Israel Abrahams, M.A.,**
Coeditor of the "Jewish Quarterly Review"; Author of "Jewish Life in the Middle Ages," etc.; Senior Tutor of Jews' College, London.

I. B..........**Isaac Bloch,**
Chief Rabbi of Nancy, France.

I. Br.......} **Isaac Broydé,**
I. B........}
Author of article on "Anonymous Works" in this volume; Diplomé de l'École des Hautes Études; Late Librarian of Alliance Israélite Universelle, Paris; Author of "Reflexions sur l'Âme."

I. D..........**Israel Davidson, A.M.,**
New York.

I. L..........**Israel Lévi,**
Professor in the Jewish Theological Seminary, Paris, France; Editor of "Revue des Études Juives."

I. M. C......**I. M. Casanowicz, Ph.D.,**
U. S. National Museum, Washington, D. C.; Author of "Paronomasia in the Old Testament."

I. M. P......**Ira Maurice Price, B.D., Ph.D.,**
Professor of Semitic Languages and Literature in the University of Chicago, Ill.; Author of "The Monuments and the Old Testament," etc.

J.............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; Author of "Jews of Angevin England," etc.

J. Jr.........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages and Librarian in the University of Pennsylvania, Philadelphia, Pa.; Author of "Religion of the Babylonians and Assyrians," etc.

J. Sr.........**Marcus Jastrow, Ph.D.,**
Rabbi Emeritus of the Congregation Rodef Shalom, Philadelphia, Pa.; Author of "Dictionary of the Talmud."

J. A. H.....**J. A. Hourwich, Ph.D.,**
Chief of the Translating Staff, U. S. Census Bureau, Washington, D. C.

J. B..........Same as **I. B.** (above).

J. Bi.........Jacques Bigart,
Secretary-General of the Alliance Israélite Universelle, Paris, France.

J. C........
J. Ch....... J. Chotzner, Ph.D.,
Montefiore College, Ramsgate, England.

J. C. R...... J. C. Reis, Ph.D.,
New York.

J. D. E......J. D. Eisenstein,
New York.

J. D. P...... John Dyneley Prince, Ph.D.,
Professor of Semitic Languages, New York University.

J. F...........Same as **A. F.** (above).

J. F. McC...J. Frederic McCurdy, Ph.D., LL.D.,
Professor of Oriental Languages in the University College, Toronto, Canada; Author of "History, Prophecy, and the Monuments."

J. G..........J. Guttmann, Ph.D.,
Rabbi in Breslau, Germany; Author of "Die Philosophie des Solomo ibn Gabirol."

J. K..........Julius Klein,
Late Chief Rabbi of Presburg, Hungary.

J. Le.........J. Levi, Ph.D.,
Rabbi in Alzey, Germany.

J. L. S.......Joseph L. Sossnitz,
Rabbi in New York.

J. P. P.......John P. Peters, D.D.,
Rector of St. Michael's Church, New York; Author of "Nippur, or Explorations and Adventures on the Euphrates."

J. S...........Same as **S.** (below).

J. S. R.......Jacob S. Raisin,
Rabbi in Port Gibson, Miss.

J. Sto........Joseph Stolz, Ph.D.,
Rabbi in Chicago, Ill.

J. V..........Jacob Voorsanger, D.D.,
Rabbi of the Congregation Emanu-El, San Francisco, Cal.; Professor of Semitic Languages and Literature in the University of California, Berkeley, Cal.

J. Vr........ J. Vredenburg, M.A.,
Rabbi in Amsterdam, Holland.

J. W.........Julien Weill,
Rabbi in Paris, France.

K.............Kaufmann Kohler, Ph.D.,
Rabbi of Temple Beth-El, New York; President of Board of Jewish Ministers, New York.

K. B.........Karl Budde, Ph.D.,
Professor of Old Testament Exegesis at the University of Marburg, Germany; Author of "Die Biblische Urgeschichte," etc.

K. T..........K. Thielberger,
Rabbi of Jenikau, Bohemia.

L. B......... Ludwig Blau, Ph.D.,
Professor at the Jewish Theological Seminary, Budapest, Hungary; Editor of "Magyar Zsidó Szemle"; Author of "Das Alt-Jüdische Zauberwesen."

L. G......... Louis Ginzberg, Ph.D.,
New York; Author of "Die Haggada bei den Kirchenvätern," etc.

L. N. D......Lewis N. Dembitz,
Attorney at Law, Louisville, Ky.; Author of "Jewish Services in Synagogue and Home."

L. S..........Ludwig Stein, Ph.D.,
Professor of Philosophy at the University of Bern, Switzerland; Editor of "Archiv für Geschichte der Philosophie," etc.

L. Wi........Leo Wise,
Editor of "The American Israelite," Cincinnati, Ohio.

M. A.........Michael Adler, B.A.,
Rabbi of Hammersmith Synagogue, London, England.

M. B.........Moses Beer,
New York.

M. Br........M. Brann, Ph.D.,
Professor in the Jewish Theological Seminary, Breslau, Germany; Editor of "Monatsschrift für Geschichte und Wissenschaft des Judenthums."

M. Bu.......Moses Buttenwieser, Ph.D.,
Assistant Professor in Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. D.........M. Duparc,
Secretary of Anglo-Jewish Association.

M. F.........Michael Friedländer, Ph.D.,
Principal, Jews' College, London, England; Translator of Maimonides' "Guide of the Perplexed," etc.

M. Ga.......Moses Gaster, Ph.D.,
Ḥakam of the Spanish and Portuguese Jews, London, England.

M. Gr........M. Grünwald, Ph.D.,
Rabbi in Hamburg, Germany.

M. J. K......Max J. Kohler, M.A., LL.B.,
Attorney at Law; Recording Secretary of the American Jewish Historical Society, New York.

M. K.........Moritz Kayserling, Ph.D.,
Rabbi, Budapest, Hungary; Author of "Geschichte der Juden in Portugal," "Biblioteca Española Portugueza Judaica," etc.

M. L.......
M. Lan.... Max Landsberg, Ph.D.,
Rabbi in Rochester, N. Y.

M. Li........Mark Lidzbarsky, Ph.D.,
Privat-Docent of Semitic Philology at the University, Kiel, Germany; Author of "Handbuch der Nordsemitischen Epigraphik."

M. L. M.....Max L. Margolis, Ph.D.,
Assistant Professor of Semitic Languages in the University of California, Berkeley, Cal.

M. M........Moses Mielziner, Ph.D., D.D.,
Professor of Talmudic Literature and Acting President Hebrew Union College, Cincinnati, Ohio; Author of "An Introduction to the Talmud."

M. R.........Milton Reizenstein, Ph.D.,
New York.

M. Ra.......Max Raisin,
Cincinnati, Ohio.

M. S.........Moïse Schwab, Ph.D.,
Librarian of the Hebrew Department at the Bibliothèque Nationale, Paris, France; Translator of the Jerusalem Talmud.

M. Si........M. Silberstein, Ph.D.,
Rabbi of Wiesbaden, Germany.

M. W........Max Weisz, Ph.D.,
Rabbi in Budapest, Hungary.

P. B..........Philipp Bloch, Ph.D.,
Rabbi in Posen, Germany.

P. W.........**Paul Wendland, Ph.D.,**
Berlin, Germany; Coeditor of "Philonis Opera."

P. Wi......
P. W....... } **Peter Wiernik,**
Author of article on "Aga" in this volume, New York.

R. K.........**Rebecca Kohut,**
New York; President of the New York Section of the Council of Jewish Women.

R. R..........**R. Reuss,**
Lecturer on History, École des Hautes Études, Paris, France.

R. W. R......**Robert W. Rogers, D.D., Ph.D.,**
Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Madison, N. J.

S..............**Isidore Singer, Ph.D.,** Managing Editor.

S. A. B.......**Samuel Augustus Binion, M.D.,**
Author of "Mizraim or Ancient Egypt."

S. A. H.......**S. A. Hirsch, Ph.D.,**
Professor in Jews' College, London, England.

S. B...........**Samuel Baeck, Ph.D.,**
Rabbi in Lissa, Germany.

S. Ho.........**S. Horovitz, Ph.D.,**
Professor at Jewish Theological Seminary, Breslau, Germany.

S. K..........**S. Kahn,**
Rabbi in Nîmes, France.

S. Kr......
S. K....... } **S. Krauss, Ph.D.,**
Author of article on "Africa" in this volume. Professor Normal College, Budapest, Hungary; Author of "Griechische und Lateinische Lehnwörter in Talmud."

S. M..........**S. Mendelsohn, Ph.D.,**
Rabbi in Wilmington, N. C.

S. M. D......**S. M. Dubnow,**
Attorney at Law, Odessa, Russia.

S. Se.........**Sigmund Seeligman,**
Rabbi in Amsterdam, Holland.

T..............**Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew in Harvard University, Cambridge, Mass.; Author of "The Religion of Israel," "Judaism and Christianity," etc.

T. S...........**Tobias Shanfarber, Ph.D.,**
Rabbi of Ansche Ma'arab Congregation, Chicago, Ill.

V. C..........**Victor Castiglione,**
Professor, Triest, Austria.

W. B........**W. Bacher, Ph.D.,**
Professor at the Jewish Theological Seminary, Budapest, Hungary; Author of "Die Agada der Tannaim," etc.

W. M.........**William Milwitzky,**
Late of Harvard University Library, Cambridge, Mass.

W. Ma.......**W. Marçais,**
Tlemçen, Algeria.

W. M. M.....**W. Max Müller, Ph.D.,**
Professor of Bible Exegesis in the Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. S..........**William Salant, M.D.,**
New York.

W. S. G......**William S. Gottheil, M.D.,**
Consulting Physician at Beth Israel Hospital; Visiting Physician Lebanon Hospital, etc., New York.

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THE

JEWISH ENCYCLOPEDIA

A

AACH: A small town in the circle of Constance, Baden, Germany, at one time belonging to the landgraviate of Nellenburg. The first mention of Jews in Aach is found in a document of the year 1518, in which the Jews of Geisingen are accused of having murdered a Christian child. In another document, of the year 1522, reference is made to a debt due to a Jewish tradesman of Aach from an inhabitant of Beuren. In the archives of Carlsruhe there are three documents dealing especially with the Jews of Aach during the last half of the sixteenth century. Every ten years the Jews of Nellenburg were required to renew their permits of residence in the landgraviate. The first document shows that between the years 1560 and 1570 only five Jewish families received such permits; and it is expressly stated that they were then entitled to all the rights enjoyed by the other citizens of Aach; but no Jew was allowed to harbor more than five strangers in his house. The arrival of any Jewish visitor had to be announced to the *Landvogt* and burgomaster; but no such stranger was allowed to trade with the people of Aach. The second document is an edict of Emperor Ferdinand I., dated Aug. 1, 1559, which deals with the laws regarding usury. The third document, dated at Innsbruck, Oct. 10, 1583, renews the right of residence for six Jewish families of Aach. The provisions of this act are much more severe than those included in the document relating to the period between the years 1560 and 1570, referred to above. The renewal of residence was granted for five years only; Jews were forbidden to deal in agricultural products, and they were no longer allowed to chant in the synagogue. This difference in the treatment of the Jews of Aach was due to the attitude of Emperor Rudolph II. The landgraviate of Nellenburg was sold in 1645 to Austria, and has belonged to Baden since 1810.

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G.

AACHEN. See AIX-LA-CHAPELLE.

AARGAU: A canton in northern Switzerland, formerly the only one in which Jews were permitted to live. The two townships Endingen and Lengnau, situated in the district of Baden and about three miles apart, formed for several centuries the Swiss ghetto. In the seventeenth century, or probably at an earlier period, when the Jews were banished from the confederation, several Jewish families were collected here under special protection as "Schirm- und Schutzjuden." They were, however, forbidden to buy land or to own houses, and they were not permitted to live under the same roof with Christians.

Renewals of Charter.

The gulf separating them from the Christians was further widened in 1671, when a special oath was formulated for all Jews who appeared in the court of justice (see OATH, JEWS'). The Jews were also heavily taxed. The authorities, who renewed their charter every sixteen years, received pay for protection. The provost and the district clerk and his secretary received "recognition money" and "settlement dues"; and whenever the Jews passed through a locality in the canton they paid a polltax. In 1712, when the Jews at Lengnau were pillaged by the country people, the former had their charter renewed for sixteen years, and again, at its recurrent expiration, in 1728, 1744, and 1760—on the last occasion even in spite of the subprovost's urgent demands that they be banished.

Emancipation Movement.

The renewal of the charter to the Jews in 1760 was granted only upon the express condition that "they should not multiply nor allow marriages between poor persons, and that all brides from without should bring with them a dowry of at least 500 gulden"; but there was the further restriction that "they could neither acquire houses, nor practise usury, nor buy estates, nor discount notes, without the permission of the authorities." In 1792 a condition was added forbidding Christian and Jew to live under the same roof; but this was the last time that the "Hebrews," as the Swiss were accustomed to call the Jews, had to renew the charter. Influenced by the results of the Revolution in France, several broad-minded Swiss statesmen gave their attention to the improvement of the precarious position of the Jews, who had increased from thirty-five to one hundred and forty-seven families during the interval between the years 1702-92. In the year 1799 all special tolls and imposts were abolished, and in 1802 the polltax was also abrogated. On Sept. 21 of the same year, during the French occupation, a riot broke out at Endingen and Lengnau; the Jews' dwellings were sacked, and they lost nearly all their possessions in spite of General Ney's attempts to protect them. Yet this check could not stem the tide of Jewish emancipation. By a law of May 5, 1809, the right of citizenship was granted to Jews, and they were permitted to engage in trade and agriculture. The right of settlement, however, still remained restricted to Endingen and Lengnau until May 7, 1846, when they were allowed to settle in any portion of the canton of Aargau. Ten years later (Sept. 24, 1856) the federal council voted them equal political rights with other Swiss citizens in that canton, as well as entire freedom of commerce; but the opposition of the Christian population prevented the decision from being generally carried out.

Enfranchisement Considered.

In 1860 the government of Aargau seriously considered a bill granting full enfranchisement to the Jews, the intention being to give them suffrage in all communal and cantonal rights, and to constitute the communities of Endingen and Lengnau autonomous villages. This bill was strenuously opposed by the Christian population, and led to serious disorders which threatened Jewish property. Notwithstanding the violent opposition of the Ultramontane party through its press, the government bill was carried May 15, 1862, by a vote of 113 to 2. This law should have become operative on July 1 of that year; but the dissatisfaction having become general throughout the canton, the law was repealed by a referendum. Jewish emancipation now became a federal affair, and was submitted for decision to the federal council. The federal authorities in July, 1863, granted the Swiss Jews the fullest rights of citizens, a result due largely to the efforts of the Swiss Jewish "Kulturverein" (Culture Society), founded in 1862 and dissolved after an existence of twenty years. Full civil equality was obtained only when they received the formal rights of citizenship, which had long been withheld from them in their own communities of Endingen and Lengnau. A resolution of the "Grosse Rath" of Aargau, May 15, 1877, granted citizens' rights to the members of the Jewish communities of those places, giving them charters under the names of New Endingen and New Lengnau. The prohibition against the Jewish mode of slaughtering, which by a plebiscitum became the law of the canton (see Switzerland), bore especially hard on the Jewish communities of Aargau.

Religious and General Progress.

The civil, intellectual, and religious life of the Jews in Aargau differed little from that in other countries. For a long time the Swiss Jews were not allowed to bury their dead in Swiss soil. Their burial-place was an island in the Rhine near Coblenz (Switzerland), which is still called Judenäule, or Jews' Isle, bought for that purpose from the community of Waldshut, in Baden. It was only about the middle of the eighteenth century that they received permission to acquire a joint cemetery situated between Endingen and Lengnau, which has been in use ever since. The first synagogue was erected at Lengnau in 1755, it being the first on Swiss soil after the general expulsion; and nine years later the congregation of Endingen had the satisfaction of assembling in their own house of worship. After a lapse of ninety years beautiful synagogues were erected in both communities. In 1810 considerable funds were collected for the maintenance of communal schools, which were put on an equal footing with those of the Christians in 1835 and subsidized by the government.

Dissensions.

Originally one rabbi served both communities. The first one mentioned Loeb Pinschow, is buried with his wife on Jews' Isle. He was succeeded by Jacob ben Isserle Schvaich. Toward the end of the eighteenth century Raphael Ris, surnamed Raphael Hagenthal, was appointed rabbi of the two communities. He died in 1818, and was succeeded by Isaac Luntschütz, surnamed Isaac of Westhofen, who held the office but one year. His successor was Raphael Ris' son, Abraham Ris, previously rabbi at Mühringen. After a lapse of three years a conflict arose between the two communities, which was settled by the government's appointing Abraham Ris rabbi for Endingen only and Wolf Dreifus for Lengnau. The subsequent appointment of Leopold Wyler as rabbi of Endingen gave rise to grave dissensions in the community, which culminated in his retirement from office. The government issued a decree in 1853 regulating the appointment and the duties of the rabbis, and in 1854 Julius Fürst was elected rabbi of Endingen, but resigned three years later. After the death of Dreifus the two communities reunited; and at the close of 1861 the government appointed M. Kayserling to the rabbinical office, which he held until 1870.

Besides that of Endingen and Lengnau, there exists in the canton Aargau a Jewish community at Baden with about 2,000 persons, who have a rabbi and a school. A few families live at Aarau and Bremgarten. In 1875 there were 1,368 Jews at Aargau (Engelbert). Since the right of free movement has been accorded to them, Jews have settled in several cantons of the Swiss Confederation.

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M. K.

AARON.—Biblical Data: One of two brothers who play a unique part in the history of the Hebrew people. He was the elder son of Amram and Jochebed of the tribe of Levi; Moses, the other son, being three years younger, and Miriam, their sister, several years older (Ex. ii. 4). Aaron was the great-grandson of Levi (Ex. vi. 16–20) and represented the priestly functions of his tribe. While Moses was receiving his education at the Egyptian court and during his exile among the Midianites, Aaron and his sister remained with their kinsmen in the eastern border-land of Egypt. Here he gained a name for eloquent and persuasive speech; so that when the time came for the demand upon Pharaoh to release Israel from captivity, Aaron became his brother's *nabi*, or spokesman, to his own people (Ex. iv. 16) and, after their unwillingness to hear, to Pharaoh himself (Ex. vii. 9).

His Function.

Aaron's function included the duties of speaker and implied personal dealings with the court on behalf of Moses, who was always the central moving figure. The part played by Aaron in the events that preceded the Exodus was, therefore, ministerial, and not directive. He shared the miraculous powers of Moses, and performed "signs" before his people which impressed them with a belief in the reality of the divine mission of the brothers (Ex. iv. 15, 16). At the command of Moses he stretched out his rod in order to bring on the first three plagues (Ex. vii. 19, viii. 1, 12). In the infliction of the remaining plagues he appears to have acted merely as the attendant of Moses, whose outstretched rod drew the divine wrath upon Pharaoh and his subjects (Ex. ix. 23, x. 13, 22). The potency of Aaron's rod had already been demonstrated by its victory over the rods of the Egyptian magicians, which it swallowed after all the rods alike had been turned into serpents (Ex. vii. 9 *et seq.*). During the journey in the wilderness Aaron is not always prominent or active; and he sometimes appears guilty of rebellious or treasonable conduct.

At the battle with Amalek he is chosen with Hur to support the hand of Moses that held the "rod of God" (Ex. xvii. 9 *et seq.*). When the revelation was given to Moses at Sinai, he headed the elders of Israel who accompanied Moses on the way to the summit. Joshua, however, was admitted with his leader to the very presence of the Lord, while Aaron and Hur remained below to look after the people (Ex. xxiv. 9–14). It was during the prolonged absence of Moses that Aaron yielded to the clamors of the people, and made a golden calf as a visible image of the divinity who had delivered them from Egypt (Ex. xxxii. 1–6). At the intercession of Moses, Aaron was saved from the plague which smote the people (Deut. ix. 20; Ex. xxxii. 35), although it was to Aaron's tribe of Levi that the work of punitive vengeance was committed (Ex. xxxii. 26 *et seq.*).

Becomes Priest of Israel.

At the time when the tribe of Levi was set apart for the priestly service, Aaron was anointed and consecrated to the priesthood, arrayed in the robes of his office, and instructed in its manifold duties (Ex. xxviii. and xxix.). On the very day of his consecration his sons, Nadab and Abihu, were consumed by fire from the Lord for having offered incense in an unlawful manner (Lev. x.). This stroke Aaron bore in silence.

From the time of the sojourn at Sinai, where he became the anointed priest of Israel, Aaron ceased to be the minister of Moses, his place being taken by Joshua. He is mentioned in association with Miriam in a jealous complaint against the exclusive claims of Moses as the Lord's prophet. The presumption of the murmurers was rebuked, and Miriam was smitten with leprosy. Aaron entreated Moses to intercede for her, at the same time confessing the sin and folly that prompted the uprising. Aaron himself was not struck with the plague on account of sacerdotal immunity; and Miriam, after seven days' quarantine, was healed and restored to favor (Num. xii.). It is noteworthy that the prophet Micah (vi. 4) mentions Moses, Aaron, and Miriam as the leaders of Israel after the Exodus (a judgment wholly in accord with the tenor of the narratives). In the present instance it is made clear by the express words of the oracle (Num. xii. 6–8) that Moses was unique among men as the one with whom the Lord spoke face to face. The failure to recognize or concede this prerogative of their brother was the sin of Miriam and Aaron. The validity of the exclusive priesthood of the family of Aaron was attested after the ill-fated rebellion of Korah, who was a first cousin of Aaron.

Rebellion of Korah.

When the earth had opened and swallowed up the leaders of the insurgents (Num. xvi. 25–35), Eleazar, the son of Aaron, was commissioned to take charge of the censers of the dead priests. And when the plague had broken out among the people who had sympathized with the rebels, Aaron, at the command of Moses, took his censer and stood between the living and the dead till the plague was stayed (Num. xvii. 1–15, xvi. 36–50, A.V.). Another memorable transaction followed. Each of the tribal princes of Israel took a rod and wrote his name upon it, and the twelve rods were laid up over night in the tent of meeting. On the morrow Aaron's rod was found to have budded and blossomed and borne ripe almonds (Num. xvii. 8; see Aaron's Rod). The miracle proved merely the prerogative of the tribe of Levi; but now a formal distinction was made in perpetuity between the family of Aaron and the other Levites. While all the Levites (and only Levites) were to be devoted to sacred services, the special charge of the sanctuary and the altar was committed to the Aaronites alone (Num. xviii. 1–7). The scene of this enactment is unknown, nor is the time mentioned.

Aaron, like Moses, was not permitted to enter Canaan with the successful invaders. The reason alleged is that the two brothers showed impatience at Meribah (Kadesh) in the last year of the desert pilgrimage (Num. xx. 12, 13), when they, or rather Moses, brought water out of a rock to quench the thirst of the people. The action was construed as displaying a want of deference to the Lord, since they had been commanded to speak to the rock, whereas Moses struck it with the wonder-working rod (Num. xx. 7–11).

Death.

Of the death of Aaron we have two accounts. The principal one gives a detailed statement to the effect that, soon after the above incident, Aaron, with his son Eleazar and Moses, ascended Mount Hor. There Moses stripped him (Aaron) of his priestly garments, and transferred them to Eleazar. Aaron died on the summit of the mountain, and the people mourned for him thirty days (Num. xx. 22–29; compare xxxiii. 38, 39). The other account is found in Deut. x. 6, where Moses is reported as saying that Aaron died at Mosera and was buried there. Mosera is not on Mount Hor, since the itinerary in Num. xxxiii. 31–37 records seven stages between Moseroth (Mosera) and Mount Hor.

J. F. McC.

——In Apocryphal and Rabbinical Literature:

Typical Signification.

The older prophets and prophetical writers beheld in their priests the representatives of a religious form inferior to the prophetic truth; men without the spirit of God and lacking the will-power requisite to resist the multitude in its idolatrous proclivities. Thus Aaron, the typical priest, ranks far below Moses: he is but his mouthpiece, and the executor of the will of God revealed through Moses, although it is pointed out (Sifra, Wa-yiḳra, i.) that it is said fifteen times in the Pentateuch that "the Lord spoke to Moses *and* Aaron." Under the influence of the priesthood which shaped the destinies of the nation under Persian rule, a different ideal of the priest was formed, as is learned from Mal. ii. 4–7; and the prevailing tendency was to place Aaron on a footing equal with Moses. "At times Aaron, and at other times Moses, is mentioned first in Scripture—this is to show that they were of equal rank," says Mekilta בא, 1; and Ecclesiasticus (Sirach), xlv. 6–24, expressly infers this when introducing in his record of renowned men the glowing description of Aaron's ministration. According to Tan. (ed. Buber, ii. 12), Aaron's activity as a prophet began earlier than that of Moses. The writer of the Testaments of the Patriarchs, however, hesitates to rank Moses the faithful, "him that speaks with God as with a father," as equal with Aaron (Testament of Levi, viii. 17). The rabbis are still more emphatic in their praise of Aaron's virtues.

Moses and Aaron Compared.

Thus Hillel, who in Herod's time saw before him mainly a degenerate class of priests, selfish and quarrelsome, held Aaron of old up as a mirror, saying: "Be of the disciples of Aaron, loving peace and pursuing peace; love your fellow creatures and draw them nigh unto the Law!" (Abot, i. 12). This is further illustrated by the tradition preserved in Abot de-R. N. xii. Sanh. 6*b*, and elsewhere, according to which Aaron was an ideal priest of the people, far more beloved for his kindly ways than was Moses. While Moses was stern and uncompromising, brook-ing no wrong, Aaron went about as peacemaker, reconciling man and wife when he saw them estranged, or a man with his neighbor when they quarreled, and winning evil-doers back into the right way by his friendly intercourse. The mourning of the people at Aaron's death was greater, therefore, than at that of Moses; for whereas, when Aaron died the whole house of Israel wept, including the women (Num. xx. 29), Moses was bewailed by "the sons of Israel" only (Deut. xxxiv. 8). Even in the making of the Golden Calf the rabbis find extenuating circumstances for Aaron (Sanh. 7*a*). His fortitude and silent submission to the will of God on the loss of his two sons are referred to as an excellent example to men how to glorify God in the midst of great affliction (Zeb. 115*b*; Josephus, "Ant." iii. 8, § 7). Especially significant are the words represented as being spoken by God after the princes of the Twelve Tribes had brought their dedication offerings into the newly reared Tabernacle: "Say to thy brother Aaron: Greater than the gifts of the princes is thy gift; for thou art called upon to kindle the light, and, while the sacrifices shall last only as long as the Temple lasts, thy light of the Law shall last forever" (Tan., ed. Buber, בהעלתך, 6).

Death of Aaron.

In fulfilment of the promise of peaceful life, symbolized by the pouring of oil upon his head (Lev. R. x., Midr. Teh. cxxxiii. 1), Aaron's death, as described in the Haggadah, was of a wonderful tranquillity. Accompanied by Moses, his brother, and by Eleazar, his son, Aaron went to the summit of Mount Hor, where the rock suddenly opened before him and a beautiful cave lit by a lamp presented itself to his view. "Take off thy priestly raiment and place it upon thy son Eleazar!" said Moses; "and then follow me." Aaron did as commanded; and they entered the cave, where was prepared a bed around which angels stood. "Go lie down upon thy bed, my brother," Moses continued; and Aaron obeyed without a murmur. Then his soul departed as if by a kiss from God. The cave closed behind Moses as he left; and he went down the hill with Eleazar, with garments rent, and crying: "Alas, Aaron, my brother! thou, the pillar of supplication of Israel!" When the Israelites cried in bewilderment, "Where is Aaron?" angels were seen carrying Aaron's bier through the air. A voice was then heard saying: "The law of truth was in his mouth, and iniquity was not found on his lips: he walked with me in righteousness, and brought many back from sin" (Mal. ii. 6, 7). He died, according to Seder 'Olam R. ix., R. H. 2, 3*a*, and Josephus, "Ant." iv. 4, § 7, on the first of Ab. Josephus says also that "he died while the multitude looked upon him." The pillar of cloud which proceeded in front of Israel's camp disappeared at Aaron's death (see Seder 'Olam, ix. and R. H. 2*b*–3*a*). The seeming contradiction between Num. xx. 22 *et seq.* and Deut. x. 6 is solved by the rabbis in the following manner: Aaron's death on Mount Hor was marked by the defeat of the people in a war with the king of Arad, in consequence of which the Israelites fled, marching seven stations backward to Mosera, where they performed the rites of mourning for Aaron; wherefore it is said: "There [at Mosera] died Aaron." See Mek., Beshallaḥ, Wayassa', i.; Tan., Ḥuḳḳat, 18; Yer. Soṭah, i. 17*c*, and Targ. Yer. Num. and Deut. on the above-mentioned passages.

The rabbis also dwell with special laudation on the brotherly sentiment which united Aaron and Moses. When the latter was appointed ruler and Aaron high priest, neither betrayed any jealousy; instead they rejoiced in one another's greatness. When Moses at first declined to go to Pharaoh, saying: "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. iv. 13), he was unwilling to deprive Aaron, his brother, of the high position the latter had held for so many years; but the Lord reassured him, saying: "Behold, when he seeth thee, he will be glad in his heart" (Ex. iv. 14). Indeed, Aaron was to find his reward, says Simon ben Yoḥai; for that heart which had leaped with joy over his younger brother's rise to glory greater than his was decorated with the Urim and Thummim, which were to "be upon Aaron's heart when he goeth in before the Lord" (Cant. R. i. 10). Moses and Aaron met in gladness of heart, kissing each other as true brothers (Ex. iv. 27; compare Song of Songs, viii. 1), and of them it is written: "Behold how good and how pleasant [it is] for brethren to dwell together in unity!" (Ps. cxxxiii. 1). Of them it is said (Ps. lxxxv. 10): "Mercy and truth are met together; righteousness and peace have kissed [each other]"; for Moses stood for righteousness, according to Deut. xxxiii. 21, and Aaron for peace, according to Mal. ii. 6. Again, mercy was personified in Aaron, according to Deut. xxxiii. 8, and truth in Moses, according to Num. xii. 7 (Tan., Shemot, ed. Buber, 24–26).

When Moses poured the oil of anointment upon the head of Aaron, Aaron modestly shrank back and said: "Who knows whether I have not cast some blemish upon this sacred oil so as to forfeit this high office." Then the Holy Spirit spake the words: "Behold the precious ointment upon the head, that ran down upon the beard of Aaron, that even went down to the skirts of his garment, is as pure as the dew of Hermon" (Ps. cxxxiii. 2, 3, *Heb.*; Sifra, Shemini, Milluim; Tan., Korah, ed. Buber, 14).

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K.

——**Critical View:** It has always been found difficult to construct a complete and consistent biographical story from the Biblical details as outlined above. According to most modern critics, the difficulties arise from the fact that these details come from different sources, and that the sources themselves are of different dates and represent separate stages in the development of the Hebrew religion and ritual. The Jahvistic document (usually cited as J) and the Elohistic (E) are held to have proceeded from the ninth or eighth century B.C.; while the Deuteronomic (D) reflects the time of Josiah, and the priestly document (P) the periods of the Exile and the Return. The genealogy (Ex. vi.) belongs to the priestly source (distinguished as P), while the details are about evenly divided between P and J (Jahvist) and E (Elohist) narratives, and one account of Aaron's death appears in the Deuteronomic source. It is found that what concerns Aaron's consecration to the priesthood and the acts of himself and his family in that office, as well as his relations to the tribe of Levi, proceed from the priestly source (P). This embraces most of what is said on these topics in Exodus (xxv.–xl.), Leviticus, and Numbers. Now it is claimed that for historical purposes a sharp dividing-line must be drawn between P (which has for its aim to describe the rise and progress of the Aaronic priesthood) and the earlier documents. The explanation of the distinction takes account of the fact that Moses and Aaron represent the genius and the mission of Israel as no other men do; the one being the great lawgiver and prophet, the other the first and typical high priest. Together they thus represent the moral and religious functions which Israel had to fulfil. With this idea in mind, the later Biblical writers treated the character and work of the two men representatively, so that they present not only a historical, but an idealized, Moses and Aaron. It is, moreover, significant that, leaving P aside, a fairly consistent biography may be made out, and this must be adhered to in the main; for P throughout is constructive and idealistic, using its narrative to indicate how the postexilian priestly system must have grown up to its ideal completeness in the course of Israel's history. Much has been theorized by some critics, tending to show that Aaron the priest was a figment devised to give validity to the sacerdotal order. Even, however, if some interpolations in the documents earlier than P, due to priestly hands, be assumed, there remains a substantial historical basis of fact for the career of Aaron as the assistant and spokesman of Moses, as the deputy of his brother during the desert wanderings, and as the chief priest of his people. Among other considerations, a guaranty for the soundness of the tradition in the record of personal actions is afforded by the fact that what is disadvantageous to Aaron is told as well as what is favorable, and that he is shown, especially in the affair of the calf-worship, to have been influenced by the moral and spiritual limitations of his age and environment. See also PRIESTS, PRIESTHOOD, etc.

J. F. McC.

AARON'S ROD.—Biblical Data: A rod which, in the hands of Aaron, the high priest, was endowed with miraculous power during the several plagues that preceded the Exodus. In this function the rod of Moses was equally potent. Upon two occasions, however, the singular virtue of spontaneous power, when not in the grasp of its possessor, was exhibited by Aaron's Rod. At one time it swallowed the rods of the Egyptian magicians, and at another it blossomed and bore fruit in the Tabernacle, as an evidence of the exclusive right to the priesthood of the tribe of Levi (see AARON). In commemoration of this decision it was commanded that the rod be put again "before the testimony" (Num. xvii. 10). A later tradition asserts (Heb. ix. 4) that the rod was kept in the Ark of the Covenant. The main fact, however, is thus confirmed, that a rod was preserved in the Tabernacle as a relic of the institution of the Aaronic priesthood.

J. F. McC.

——In Rabbinical Literature: The Bible ascribes similar miraculous powers to the Rod of Aaron and to the staff of Moses (compare, for example, Ex. iv. 2 *et seq.* and vii. 9). The Haggadah goes a step further, and entirely identifies the Rod of Aaron with that of Moses. Thus the Midrash Yelamdenu (Yalḳ. on Ps. cx. § 869) states that

> "the staff with which Jacob crossed the Jordan is identical with that which Judah gave to his daughter-in-law, Tamar (Gen. xxxii. 10, xxxviii. 18). It is likewise the holy rod with which Moses worked (Ex. iv. 20, 21), with which Aaron performed wonders before Pharaoh (Ex. vii. 10), and with which, finally, David slew the giant Goliath (I Sam. xvii. 40). David left it to his descendants, and the Davidic kings used it as a scepter until the destruction of the Temple, when it miraculously disappeared (נגנז). When the Messiah comes it will be given to him for a scepter in token of his authority over the heathen."

That so wonderful a rod should bear external signs of its importance is easily to be understood. It was made of sapphire, weighed forty seahs (a seah=10.70 pounds), and bore the inscription דצ"ך עד"ש באח"ב, which is composed of the initials of the Hebrew names of the Ten Plagues (Tan., Waëra 8, ed. Buber).

Legend has still more to say concerning this rod. God created it in the twilight of the sixth day of Creation (Ab. v. 9, and Mek., Beshallaḥ, ed. Weiss, iv. 60), and delivered it to Adam when the latter was driven from paradise. After it had passed through the hands of Shem, Enoch, Abraham, Isaac, and Jacob successively, it came into the possession of Joseph. On Joseph's death the Egyptian nobles stole some of his belongings, and, among them, Jethro appropriated the staff. Jethro planted the staff in his garden, when its marvelous virtue was revealed by the fact that nobody could withdraw it from the ground; even to touch it was fraught with danger to life. This was because the Ineffable Name of God was engraved upon it. When Moses entered Jethro's household he read the Name, and by means of it was able to draw up the rod, for which service Zipporah, Jethro's daughter, was given to him in marriage. Her father had sworn that she should become the wife of the man who should be able to master the miraculous rod and of no other (Pirḳe R. El. 40; Sefer ha-Yashar; Yalḳ. Ex. 168, end). It must, however, be remarked that the Mishnah (Ab. v. 9) as yet knew nothing of the miraculous creation of Aaron's Rod, which is first mentioned by the Mekilta (*l. c.*) and Sifre on Deut. (Ber. xxxiii. 21; ed. Friedmann, p. 355). This supposed fact of the supernatural origin of the rod explains the statement in the New Testament (Heb. ix. 4) and Tosef., Yoma, iii. 7 (it is to be interpreted thus according to B. B. 14*a*), that Aaron's Rod, together with its blossoms and fruit, was preserved in the Ark. King Josiah, who foresaw the impending national catastrophe, concealed the Ark and its contents (Tosef., Soṭah, 13*a*); and their whereabouts will remain unknown until, in the Messianic age, the prophet Elijah shall reveal them (Mek. *l. c.*). A later Midrash (Num. R. xviii. end) confuses the legends of the rod that blossomed with those of the rod that worked miracles, thus giving us contradictory statements. There exists a legend that Moses split a tree trunk into twelve portions, and gave one portion to each tribe. When the Rod of Aaron produced blossoms, the Israelites could not but acknowledge the significance of the token. The account of the blossoming of Aaron's Rod contained in Clement's first letter to the Corinthians (ep. 43) is quite in haggadic-midrashic style, and must probably be ascribed to Jewish or, more strictly speaking, Jewish-Hellenistic sources. According to that account, Moses placed upon each of the twelve staffs the corresponding seal of the head of a tribe. The doors of

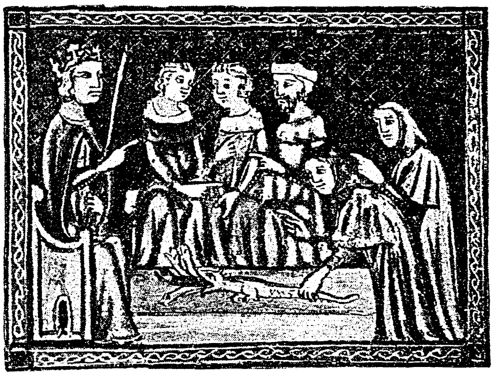
Aaron's Rod. (From the Serajevo Haggadah.)

Haggadic Modification.

the sanctuary were similarly sealed, to prevent any one from having access to the rods at night. This legend of the rod as given by the Syrian Solomon in his "Book of the Bee" ("Anecdota Oxoniensia, Semitic Series," vol. i. part ii.) has Christian characteristics. According to it the staff is a fragment of the Tree of Knowledge, and was successively in the possession of Shem, of the three Patriarchs, and of Judah, just as in the Jewish legend. From Judah it descended to Pharez, ancestor of David and of the Messiah. After Pharez's death an angel carried it to the mountains of Moab and buried it there, where the pious Jethro found it. When Moses, at Jethro's request, went in search of it, the rod was brought to him by an angel. With this staff Aaron and Moses performed all the miracles related in Scripture, noteworthy among which was the swallowing up of the wonder-working rods of the Egyptian Posdi. Joshua received it from Moses and made use of it in his wars (Josh. viii. 18); and Joshua, in turn, delivered it to Phinehas, who buried it in Jerusalem. There it remained hidden until the birth of Jesus, when the place of its concealment was revealed to Joseph, who took it with him on the journey to Egypt. Judas Iscariot stole it from James, brother of Jesus, who had received it from Joseph. At Jesus' crucifixion the Jews had no wood for the transverse beam of the cross, so Judas produced the staff for that purpose ("Book of the Bee," Syr. ed., pp. 50–53; Eng. ed., pp. 50–52). This typological explanation of Moses' rod as the cross is not a novel one. Origen on Exodus (chap. vii.) says: "This rod of Moses, with which he subdued the Egyptians, is the symbol of the cross of Jesus, who conquered the world." Christian legend has preserved the Jewish accounts of the rod of the Messiah and made concrete fact of the idea. Other Western legends concerning the connection of the cross and the rod may be found in Seymour, "The Cross," 1898, p. 83.

Christian Modifications.

The rod is likewise glorified in Mohammedan legend, which, as is usually the case with the Biblical accounts of the Mohammedans, is plainly derived from Jewish sources. The following passage will serve as an illustration:

> "Moses flung his staff upon the ground, and instantly it was changed into a serpent as huge as the largest camel. It glared at Pharaoh with fire-darting eyes, and lifted his throne to the ceiling. Opening its jaws, it cried aloud, 'If it pleased Allah, I could not only swallow up the throne with thee and all that are here present, but even thy palace and all that it contains, without any one perceiving the slightest change in me'" (G. Weil, "Biblische Legenden der Muselmänner," p. 140, Frankfort-on-the-Main, 1845).

L. G.

AARON'S TOMB: The burial-place of Aaron, which, according to Num. xx. 23–28, was Mount Hor, on the edge of the land of Edom. A later tradition, evidently of Mohammedan origin, refers to this hill as the one near Petra, called the Hill of Aaron. On its summit Aaron's tomb is still pointed out. This identification, however, does not agree with the itinerary of the Hebrews from Kadesh, as given in Num. xxxiii. 37, 38. G. B. L.

AARON: An amora mentioned twice in the Babylonian Talmud (B. K. 109*b*, Men. 74*b*). In both places he is represented as furnishing Rabina, head of the rabbinical academy at Sura from 488 to 499 and one of the editors of the Babylonian Talmud, with information concerning the Baraitot (tannaitic traditions not embodied in the Mishnah) of which the latter was ignorant. L. G.

AARON ABAYOB. See ABIOB, AARON.

AARON ABBA HA-LEVI BEN JOHANAN: A prominent rabbi; born about the close of the sixteenth century; died in Lemberg, June 18, 1643. He was president of a rabbinical college in Lemberg. His decisions are found in the responsa of Abraham Rapoport, Joel Särkes, and Meir Lublin; the last-named especially speaks very highly of him. While he hardly presents an individual type, it may be stated that in one case he condemns rigorism in the Law.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 21, Cracow, 1895.

D.

AARON ABRAHAM BEN BARUCH SIMEON HA-LEVI: A cabalist, born in the first quarter of the sixteenth century. He published a small cabalistic work, "Iggeret ha-Ṭe'amim" (Letter on the Accents), about the middle of the century, in which each accent and its specific name are explained as containing references to both the Ten Sefirot and the people of Israel. Upon this work Shabbethai Sheftel ben Akiba Hurwitz, cabalist and physician at Prague, wrote in 1612 a voluminous commentary, "Shefa' Ṭal," asserting in the introduction (p. 13) that R. Aaron was one of the greatest masters of the Cabala, and that his work contained the most profound secrets which he (Hurwitz) wished to disclose. But in reality it contains only cabalistic trifles which attempt to show that the solution of the mystery of the Ten Sefirot is indicated in the names of the accents (*ṭe'amim*).

Aaron Abraham b. Baruch is not identical with AARON OF CARDENA.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 4344, 6865; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1816, 1995; Michael, *Or ha-Ḥayyim*, No. 268.

L. G.

AARON BEN ABRAHAM IBN ḤAYYIM. See IBN ḤAYYIM, AARON BEN ABRAHAM.

AARON BEN ABRAHAM BEN SAMUEL SCHLETTSTADT. See SCHLETTSTADT, AARON, BEN ABRAHAM BEN SAMUEL.

AARON BEN ABRAHAM BEN VIDAL ẒARFATI. See ẒARFATI, AARON BEN ABRAHAM BEN VIDAL.

AARON ALFANDARI. See ALFANDARI, AARON.

AARON BEN ASHER OF KARLIN (Rabbi Aaron II. of Karlin): One of the most famous rabbis of the ḤASIDIM in northwestern Russia; born in 1802; died June 23, 1872. He had an immense number of followers, and many thousands of them used to visit him annually, about the time of the Jewish New Year, as is the custom among that sect. Notwithstanding his severity of manner and the not infrequent rudeness of his behavior, he was highly esteemed by his adherents. He "reigned" in Karlin, near Pinsk, in the government of Minsk, in succession to his father and his grandfather, Aaron ben Jacob; but a few years before his death he had a quarrel with a rich family of Karlin and removed from there to Stolin, a town several miles distant. Considering the amount of business that the yearly influx of strangers brought to the city where he resided, his removal was regarded as a misfortune for Karlin. He died, aged seventy years and seventeen days, in Malinovka, near Dubno, in Volhynia, while on a journey to the wedding of his granddaughter, and was succeeded by his son, **Asher of Stolin,** whose chief claim to distinction is that he spent most of his time at the *miḳwah* (bath). Asher died in Drohobycz about one year after the death of his father, and was succeeded by his five-year-old son, the so-called Yenuḳa (Baby) of Stolin, against whose rabbinate (in the Ḥasidic sense) Schatzkes—or, according to others, Judah Löb Levin (called Yehallel of Kiev)—under the pseudonym "Ḥad min Ḥabraya" (One of the students), wrote a well-known satire in "Ha-Shaḥar" (vi. 25-44). Aaron is the author of "Bet Aharon" (Aaron's House; Brody, 1875), which contains his cabalistic and ethical expositions of the Pentateuch. It also contains all the extant writings of his grandfather, of his father, and of his son.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 18; *Ḳinat Soferim*, note 1294, Lemberg, 1892.

P. Wi.

AARON THE BABYLONIAN. See Aaron ben Samuel ha-Nasi.

AARON, BARNEY: English pugilist, nicknamed "The Star of the East"; born in London, November 21, 1800, at Duke's Place, Aldgate; died in Whitechapel, 1850. His career as a pugilist extended over fifteen years. When but nineteen years old he met and defeated in turn William Connelly (1819), Manny Lyons, Ely Bendon, and Samuel Belasco. He also opposed Angel Hyams and Tom Collins in interrupted contests. In 1823 he met Ned Stockman (May 6), whom he defeated after a battle of forty rounds; Tom Lenney (August 5 and November 11), and Frank Redmond (December 30). The next year he beat Peter Warren (April 6), but two months later was defeated after fifty-seven rounds by Arthur Matthewson (June 21). He fought Dick Hares (March 21, 1826), who, after forty-three rounds, claimed the fight on a foul blow, which was disallowed, the contest being awarded to Aaron. The latter met Dick Curtis at Andover, England (February 27, 1827), and after fighting fifty minutes knocked him out by a blow on the throat. Aaron again fought Frank Redmond, on October 23, and defeated him in forty-two rounds. Among other combatants whom Aaron met and fought with varying success were Marsh Bateman (July 4, 1828), Harry Jones (November 21), Jem Raines (May 26, 1829), and Tom Smith (April 1, 1834). See Pugilism.

Bibliography: Egan Miles, *Pugilistica*, 1880, ii. 504-515 (with port.); *Boxiana* (Anon.); *Fistiana* (Anon.).

F. H. V.

AARON BEN BENJAMIN PORGES. See Porges, Aaron ben Benjamin.

AARON BEN BENJAMIN WOLF: Rabbi at Berlin and also at Frankfort-on-the-Oder; born about 1670; died in Frankfort-on-the-Oder, July 25, 1721. His father, Isaac Benjamin Wolf ben Eliezer Liebman, author of "Naḥlat Binyamin" (Amsterdam, 1682), rabbi in the mark of Brandenburg, was the brother of the court Jew Jost Liebman, who played a prominent part in the congregation of Berlin in the earliest period of its history. Aaron married Resel, the daughter of his uncle, who founded for him a Talmudical school and supported not only Aaron but also his disciples. In 1697, when the declining health of Shemariah, then rabbi of Berlin, necessitated the appointment of a successor, Aaron was made rabbi of the mark, and in 1709 was appointed by King Frederick I. to the office of chief rabbi of Berlin, with jurisdiction over all the Jews living in the mark. But with the death of King Frederick I. conditions changed. Esther, the widow of Jost Liebman, fell into disfavor with Frederick William I., her property was confiscated, and she died of a broken heart in 1714. These reverses made it impossible for Aaron to maintain his students; and the factions in the congregation of Berlin caused him constant anxiety, especially since he had always sided with his wife's family, which was very unpopular with the community. He was finally forced to leave Berlin and went to Frankfort-on-the-Oder, where he officiated as rabbi until his death. He left some works, though none has been printed. He wrote several approbations (*haskamot*) to books, published in Berlin, notably that to the first edition of Samuel ben Meir's commentary on the Pentateuch (1705), the manuscript of which was in the possession of David Oppenheimer, to whom he was related by marriage. His approbation of Nehemiah Ḥayyun's cabalistic work, "'Oz le-Elohim" (1712), caused him great annoyance, because of the charges of heresy brought against the work, which he, like David Oppenheimer, had indorsed without reading. In Berlin his brother-in-law Michael Ḥasid succeeded him.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 279, Frankfort-on-the-Main, 1891; Grätz, *Gesch. der Juden*, 3d ed., x. 316; L. Geiger, *Gesch. der Juden in Berlin*, i. 25. Berlin, 1871; Landshuth, תולדות אנשי שם, pp. 6-8, Berlin, 1874; החוקר, ed. S. Fuchs, i. 155.

D.

AARON BERECHIAH BEN MOSES BEN NEHEMIAH OF MODENA: Italian cabalist, who died in 1639. He was a pupil of Rabbi Hillel of Modena (surnamed Ḥasid we-Ḳaddosh, that is, "The Pious and Holy") and of Rabbi Menahem Azariah of Fano. At the request of the Ḥebrah Ḳaddisha (Burial Society) at Mantua he instituted rites for them. He is the author of "Ma'abar Yabboḳ," which contains dissertations on פרישות (separation), טהרות (purity), and קדושה (holiness). Added to these are prayers to be offered for the sick and the dead, as well as rules for their treatment. To avert possible criticism for failing to discuss these themes philosophically, he makes use of the statement of Isaac Arama in his book "'Aḳedat Yiẓḥaḳ" (chap. xxv.): "Reason must surrender some of its rights to the divine revelations which are superior to it." Other works written by him are: (1) Ashmoret ha-Boḳer" (The Watches of the Morning), prayers to be said in the early morning, arranged for the society called "Me'ire ha-Shaḥar" (Awakeners of the Morning), and therefore also published under this name. (2) A commentary on "Tiḳḳune ha-Zohar." (3) "Me'il Ẓedaḳah" (The Cloak of Righteousness), on worship and study, published at Mantua in 1767, together with (4) "Bigde Ḳodesh" (Garments of Holiness), on the same subject. (5) "Ḥibbur be-Ḳabbalah," a work on the Cabala, consisting of four volumes: (*a*) "Shemen Mishḥat Ḳodesh" (The Oil of Holy Anointment), on the principles of the Cabala according to Moses Cordovero and Isaac Luria; (*b*) "Shemen Zait Zak" (The Pure Oil of the Olive), public addresses on the same subject; (*c*) "Shetil Poreaḥ" (The Blossoming Plant), on the mysterious meaning of prayers and ceremonies: (*d*) "Imre Shefer" (Words of Beauty), and miscellaneous matter; this whole work was seen in manuscript by Azulai at Modena, and is found in parts in some libraries. (6) "Magen Aharon" (Shield of Aaron), containing a compendium of Luria's works. This fertile writer is said to have been, like Joseph Caro, in constant communion with a spirit called the Maggid.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 280; Benjacob, *Oẓar ha-Sefarim*, p. 166; Steinschneider, *Cat. Bodl.* No. 4348.

J. L. S.

AARON THE BOOKSELLER: Italian dealer in Hebrew and other ancient manuscripts; flourished at the beginning of the fourteenth century. He spent seven years in Toledo, searching successfully for Arabic- and Hebrew books, and was able to circulate among the young students of Perugia a catalogue of eighty Hebrew and Arabic manuscripts.

Immanuel de Romi and his friends, on one occasion, took advantage of Aaron's absence from home, broke open his book-cases, hastily copied some manuscripts, and Immanuel added insult to the harm done by writing, in the form of a letter, a bitter satire on Aaron.

Bibliography: Immanuel, *Maḥberot*, viii. 45*b*–47, 1st ed.; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 330.

L. G.

AARON OF CANTERBURY: English exegete, mentioned in "Minḥat Yehudah" (The Offering of Judah) by Judah ben Eliezer on Deut. xxvi. 2, in association with Rashi and R. Jacob of Orleans, and thus, seemingly, of the twelfth century. But a passage in the Close Roll of 1242 refers the decision in a divorce case to three "magistri," Mosse of London, Aaron of Canterbury, and Jacob of Oxford, and makes it probable that the Aaron mentioned in "Minḥat Yehudah" was of the thirteenth century and acted as an ecclesiastical assessor, or dayyan, in London about 1242. If so, his name was Aaron fil (son of) Samson.

Bibliography: Zunz, *Z. G.* p. 96; *Univers Israélite*, 1852, p. 357; *Jew. Quart. Rev.* v. 61; Jacobs, *Jews of Angevin England*, pp. 98, 417.

J.

AARON OF CARDENA: A cabalist, about whose life little is known. He wrote a book containing "profound secrets" under the title of "Ḳarnayim" (Rays)—see Hab. iii. 4. The work was erroneously ascribed to Isaac b. Abraham b. David, surnamed "the Blind," which fact shows the esteem in which it was held and also the age in which it was written. The author refers at the close of chap. iii. and at the beginning of chaps. v. and vii. to two of his other works, "Kitro Yeshu'ah" (His Crown is Salvation—compare Ps. xxxiii. 16) and "Peraḥ Ẓiẓ" (The Blossom of the Priestly Diadem—compare Num. xvii. 23), the titles of which seem to refer to his name, Aaron, as priest. The work "Ḳarnayim" was first published at Zolkiew, in 1709, together with a commentary, "Dan Yadin," by R. Simon b. Pesaḥ of Astropol, and additions by his nephew, under the title of "Liḳḳuṭe Shoshanim." In 1805 it was republished at Jitomir together with the commentary "Parashat Eliezer," by Eliezer Fishel, grandson of R. Isaac of Cracow, and in 1835 it was again published at Leghorn together with the commentary "Ḳeren Zebi" and another work, "Peraḥ Shoshan," by Samuel b. Joseph Shamama.

Regarding another work, "Iggeret ha-Ṭe'amim," ascribed to our author, see Aaron Abraham b. Baruch Simon.

J. L. S.—K.

AARON CHORIN. See Chorin, Aaron.

AARON CUPINO or **KUPINO:** Talmudist and head of a *yeshibah* at Constantinople; flourished about the close of the seventeenth century. He was a pupil of Ḥayyim Shabbethai at Salonica, whence he afterward moved to Constantinople. Here he founded a Talmudic school, from which were graduated several pupils who afterward acquired notable reputations, among whom were Aaron ben Isaac Sason and Isaac Raphael Alfandari. Aaron Cupino maintained a scholarly correspondence with R. Benveniste (1601–76), the author of the "Keneset ha-Gedolah," and with several other scholars.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 312, p. 147.

L. G.

AARON BEN DAVID COHEN OF RAGUSA: Rabbi in Ragusa; born about 1580. His maternal grandfather was Solomon Oheb, also rabbi in the same city. Aaron studied in his native city and later in Venice, whence he returned to occupy a pulpit in Ragusa. In 1623 he was imprisoned as a supposed accomplice of Isaac Jeshurun, who had been falsely accused of ritual murder. Rabbi Aaron's sermons, "Zeḳan Aharon" (Aaron's Beard), together with his grandfather's sermons, "Shemen ha-Ṭob" (The Good Oil), and the history of Isaac Jeshurun's martyrdom, were published at Venice in 1657, after his death.

Aaron's account of the alleged ritual murder, together with documents from the Ragusa archives, were published in 1882.

Bibliography: Jellinek, *Literaturblatt des Orients*, vii. 252; Michael, *Or ha-Ḥayyim*, No. 282; Rahmer's *Literaturblatt*, 1883.

D.

AARON BEN DAVID ḤAYYUN. See Ḥayyun, Aaron ben David.

"AARON, SON OF THE DEVIL": The name given to a portrait or caricature of an English Jew of the year 1277, drawn on a forest-roll of the county of Essex, in connection with a number of fines imposed on some Jews and Christians who pursued a doe that had escaped from the hounds near the city of Colchester. This was an offense against the forest laws of the time, and a fine had to be paid by a Jew who had evaded arrest and who, when he returned, was probably the subject of the caricature.

This caricature is the earliest dated portrait of a Jew, and shows marked Jewish traits. The Jew wears a cowl, a sign that he had no outdoor work to perform and that he belonged to the professional classes; on his upper garments is fixed the English form of a Jewish badge, which was in the shape of the two tables of the Law, in saffron taffeta, six fingerbreadths long and three broad. This differs from all the other forms of the badge, which was generally in the shape of a quoit.

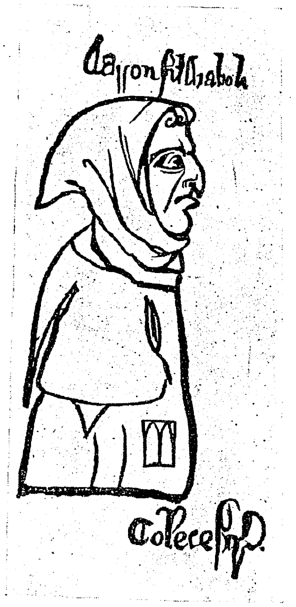

"Aaron, Son of the Devil."

Bibliography: Jacobs, *Jewish Ideals*, pp. 229–233; W. Rye, *History of Norfolk*, 1887, p. 52; J. R. Green, *Short History of the English People*, illus. ed., 1892, i. 393.

J.

AARON IBN EL-BARGARDI. See Bargardi, Aaron ibn el-.

AARON BEN ELIEZER: German Talmudist, who flourished in the thirteenth century. That he was considered a great man at that time is proved by the actions of his contemporary, R. Meir ben Baruch of Rothenberg, acknowledged to be the greatest rabbinical authority of that age. Of R. Aaron the latter modestly remarks, in one of his responsa (ed. Prague, p. 246), "I must be brief, the matter being under consideration by great men; namely, by the high court of R. Aaron." Abigdor ha-Kohen, chief rabbi of Austria, who kept up a regular correspondence with him, referred to him with great respect, calling him "my teacher." He appears to be identical with that R. Aaron of whom it is said in "Or Zaru'a" (p. 103*b*), "Now everything depends on R. Aaron, the only man who combines scholarship, ripe experience, and authority in one; he is called upon to fight for God and His law, and we are ready to follow him."

Bibliography: Michael, *Or ha-Ḥayyim*, Nos. 10, 275; *Ha-Eshkol* (Hebrew Encyclopedia), i. 454.

L. G.

AARON BEN ELIEZER (called **Saggi Nehor**—euphemism for "The Blind"): A liturgical poet, who lived in Safed from the year 1545. He was the author of a collection of poems and prayers printed at Mantua in 1561, entitled "Sefer ha-Miẓnefet" (The Book of the Miter). His booklet treats chiefly of the glories of Palestine, for love of which land he had left his home; and it includes a number of poems upon the thirteen articles of the Jewish creed. This Aaron is probably the same as the one honorably mentioned by a writer of 1500–35 given in Luncz, "Jerusalem Yearbook," iii. 98, 104, Hebrew part.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 308, and Dukes in *Orient*, 1844, p. 453.

L. G.

AARON BEN ELIEZER LIPMAN: Rabbi of the town of Zempelburg, West Prussia, formerly included in the kingdom of Poland; flourished toward the middle of the seventeenth century. He was an intimate friend of Shabbethai Hurwitz, rabbi of Prague. His work, "Ḳorban Aharon" (The Offering of Aaron), was first published at Amsterdam, in 1646, and has gone through several editions. It summarizes in alphabetical order the decisions which R. Moses Isserles (RMA) has laid down in his ritualistic work, "Torat Ḥaṭat." Aaron is also known as the author of an acrostic meditation (*teḥinnah*), beginning "Elohai dalfah 'eni" (My eye droppeth tears, O my God!).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 536; Steinschneider, *Cat. Bodl.* No. 4354.

P. B.

AARON BEN ELIJAH, THE YOUNGER, of Nicomedia: Karaite theologian, born in Cairo about 1300; died in Constantinople in 1369. To distinguish him from Aaron ben Joseph, the elder Karaite theologian of Constantinople, he was called Aaron the Younger, or the Later. Aaron ben Elijah lived for a long time in Nicomedia, Asia Minor (hence his agnomen, "Nicomedi"), but spent the closing years of his life in Constantinople, at that time the center of Karaite learning. Of his character little is known. The Karaites claim for him a rank equal to that of Maimonides in rabbinical Judaism. In point of fact, he seems to have made it the ambition of his life to rival the famous Rabbi Moses of Cairo, defending at the same time the doctrines of his own sect against Maimonides' attacks. For this purpose he studied carefully the entire philosophical literature of the Moslems and Jews, familiarizing himself with the rabbinical writings as well as with all the works of his Karaite predecessors. Thus prepared, he took as a model Maimonides' "Moreh Nebukim," and, imitating it both in plan and style—betraying also at times an almost slavish dependence upon it in matters of detail—he wrote his philosophical work "'Eẓ ha-Ḥayyim" (The Tree of Life), which he finished in the year 1346. In 1354, while in Constantinople, he composed his work "Gan Eden" (The Garden of Eden), on the Biblical commandments, and finally, in the year 1362, he wrote "Keter Torah" (The Crown of the Law), a comprehensive commentary on the Pentateuch.

Aaron was not of the same profound and independent cast of mind as Maimonides, for whom he entertained great esteem even when opposing him, but was a versatile compiler and eclectic philosopher rather than an original thinker. Still he was eminently successful in his masterly efforts to restore to the Karaites some of the prestige and self-respect which had shown signs of decline ever since Saadia of Fayoum had begun his systematic warfare against them. He, like his predecessor, Aaron the Elder, effected a healthy regeneration of Karaite theology, a fact which the partiality of Grätz, the historian, failed to appreciate (see "Gesch. d. Juden," vi. 375, 376). Nor, in fact, can an impartial judgment deny him the merit of having often criticized Maimonides quite justly, and of having advanced sounder, because less rationalistic, theological views.

Aaron's Philosophy.

Like Maimonides and all other Judæo-Arabic students of philosophy, Aaron stands under the dominating influence of Aristotelianism. There is, however, a distinction between Aaron and Maimonides. The latter, in his "Moreh Nebukim," i. 71, disagrees with the Motazilites, or liberal Moslem theologians, regarding their system of the Kalam theology, because, in order to harmonize revelation with philosophy—especially on the question of creation—the Motazilites combine atomism with the theories of Aristotle, while Maimonides defends the dogma of the creation against the Stagirite, himself making use of that philosopher's own arguments. Aaron is opposed to Aristotelianism, and, like the rest of the Karaite theologians, adheres to the liberal system of the Motazilites; herein differing from Aaron ben Joseph, who frequently sides with the rabbinists against the Karaite traditions. Accordingly, at the very beginning of his book, "'Eẓ ha-Ḥayyim," he declares that the theology of the Kalam is the natural religion arrived at by Abraham through meditation and systematized by the Mosaic Law; while Greek philosophy, adopted by Christianity because of its hostility to Judaism, is a heterogeneous foreign product and obnoxious to the development of the Torah in its purity. He further declares the restoration and clearer presentation of the Kalam to be the object of his work.

Of the one hundred and fourteen chapters which the book contains the first fifteen are devoted to the doctrine concerning God's existence, His incorporeality, and the creation of the world, the heavenly spheres being considered, as in the "Moreh," as ruled by separate intelligences or angels. All these doctrines are shown to be logical deductions and therefore prior to his "'Eẓ ha-Ḥayyim" revelation, which is only the confirmation of truth otherwise known.

In the succeeding forty-seven chapters, the Biblical anthropomorphic expressions (see Anthropomorphism) are explained as figurative expressions of the divine energies and activities, the words of Maimonides being at times literally reiterated or epitomized, though Aaron claims that Maimonides merely followed Judah Hadassi, whose work, "Ha-Eshkol," appeared twenty-nine years before the "Yad ha-Ḥazaḳah." To him also, as to Maimonides, the Biblical theophany of Ezekiel ("Merkabah") has a physical meaning, and so has the Tabernacle with its symbolism. In demonstrating the unity of God in the following chapters the author opposes Maimonides and Hadassi, who reject all but the negative attributes; Aaron, however, declares power, knowledge, life, will, and existence to be positive (affirmative) attributes inseparable from His essence and consequently in no way infringing upon His unity. This leads him to an explanation of the usual names of God which denote His activity as distinguished from His specific name, the Tetragrammaton denoting His essence as the author of all existence.

His Views of Divine Providence.

In chapters 78–95 divine providence is then discussed with special reference to the existence of evil in its fourfold nature, physical and psychical, moral and non-moral. This had been a favorite topic of the older Karaite philosophers such as Joseph al-Bazir and Joshua, based upon the Aristotelian view, followed also by Maimonides, that evil is only a defect inherent in matter, and therefore not to be ascribed to God, unless—and this is well brought out by Aaron and his Karaite predecessors—God makes it the means of man's moral improvement. While Maimonides assumes an especial providence of God only for man and not for creatures without reason, Aaron extends divine providence over all beings, God's universal knowledge embracing, according to Karaite theology, also sympathy with all beings. The ruling principle of divine action he takes to be not His wisdom, as does Maimonides, but, with a far deeper theological insight, His justice.

Accentuating the superiority of the moral above the intellectual power, Aaron takes a higher view of the suffering of the righteous than do Maimonides and some of his Karaite predecessors, who speak of *temurah* (the law of compensation for grief, which also rules over animal life); and he postulates, with especial reference to Abraham and Job, goodness as a divine principle underlying all trials imposed upon man for his spiritual benefit. As to the purposes of the world, man can only comprehend his own sublunary world, of which he forms the highest end as God's servant. From chapter 95 to the end of the work, revelation and law, with the soul's perfection, its immortality and future bliss, are the subjects treated. The two trees in paradise are taken as symbols of the higher and the lower spheres of human life, man's fall from the one to the other necessitating the special commandments of God, until finally the Law becomes the means of man's full restoration to his twofold nature. This leads to a discussion of the nature of prophecy in general and of its highest degree attained by Moses; also of the object of the Law and its various commandments given for the purpose of the perfection of the individual as well as of the human race in general.

The Law of Moses was intended for and offered to all nations, and it can never be changed, improved, or (as the rabbanites claim) augmented by an oral law. Essentially different from the attitude of Maimonides, and in fact from that of all Aristotelian thinkers, is Aaron's attitude toward immortality, which he bases chiefly upon moral grounds, the postulate of retribution; but for this very reason his eschatology is rather obscure, being half-rational and half-mystical, a blending of many beliefs. A call to repentance forms the conclusion of his work.

Aaron's Interpretation of the Law.

In his great work on the Commandments, entitled "Gan Eden," consisting of twenty-five sections and one hundred and ninety-four chapters, besides nine smaller juridical articles, which became of paramount importance to the Karaites, Aaron follows a system of rationalism similar to the one expounded by Maimonides in his "Moreh Nebuḳim," whereas the Karaites prefer to compare it with the "Yad ha-Ḥazaḳah." He starts with the principle enunciated in the "'Eẓ ha-Ḥayyim," that the inculcation of the belief in God's unity, and especially in His government of the world, is the main purpose of every single precept of the Law; wherefore it is our duty to search after the object of each commandment. The Sabbath day has for its special object the inculcation of the belief in the divine creation and guidance of the world, while other festivals are intended to counteract the influences of paganism and fatalism. Two treatises of this work have appeared as separate books: one comprising five sections and twenty-two chapters on *sheḥitah* (the law for the slaughtering of animals); another, "Ẓofnat Pa'aneaḥ" (Discloser of Secrets), comprising eight chapters on incestuous marriages. The whole work is the best and most comprehensive exposition of the Karaite system of the Law, and presents the opinions of all Aaron's predecessors with impartial and frank criticism. It is chiefly owing to this work that he exerts a great influence upon the Karaites.

Aaron's third work, "Keter Torah" (the Crown of the Law), is composed after the manner of Ibn Ezra's commentary on the Pentateuch. Like his other works, it also contains a review of the philosophical and exegetical interpretations by all his predecessors, with a fair criticism of the same, and helps to supplement and elucidate his ritual work. Of special interest is his preface, in which are stated the main differences between the rabbanites and Karaites in regard to Biblical exegesis.

Editions of Aaron's Works.

The "'Eẓ ha-Ḥayyim," of which many manuscripts exist in Leyden, Munich, Vienna, and Leipsic, was first published, with a large commentary ("Or ha-Ḥayyim") by Luzki, in Koslov, 1835. A critical edition, with valuable information and a summary of the one hundred and fourteen chapters in Hebrew by Caleb Afandopulo, and one in German by the editor, Franz Delitzsch, appeared in Leipsic, 1841. Of the "Keter Torah" there is extant a Koslov edition (1866), besides manuscripts in the Bodleian Library, Oxford, in Vienna, and in Leipsic; while the "Gan Eden" exists in manuscript only, in Leyden and Leipsic. Portions of the latter have been published by Schuparth, Trigland, Danz, and Lanzhausen.

BIBLIOGRAPHY: Jost, *Annalen*, 1839, No. 11; Jost, *Gesch. d. Judenthums*, ii. 362–366; Fürst, *Gesch. d. Karäert.* ii. 261–280; Neubauer, *Aus der Petersburger Bibliothek*, p. 58; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 99–108, where a few specimens of Aaron's writings are given in German translation; M. Schreiner, *Der Kalam in der Jüdische Literatur*, in *Thirteenth Report of the Berlin Lehranstalt*, 1895, pp. 57–60.

K.

AARON EZEKIEL ḤARIF (more fully **AARON JACOB BEN EZEKIEL ḤARIF**): Hungarian scholar; died at Nikolsburg, April 10, 1670. As successor to Gerson Ashkenazi he held the post of rabbi in Nikolsburg at the same time that he was chief rabbi of the province of Moravia. The epithet "Ḥarif" (The Keen Thinker) was also bestowed upon four of his ancestors, Ezekiel, Jacob, Ezekiel, and Isaac. Possibly he attained to the title by personal merit; for an inscription on his tombstone compares his death to the loss of the Ark of the Covenant.

BIBLIOGRAPHY: M. H. Friedländer, *Beiträge zur Geschichte der Juden in Mähren*, 1876, p. 24.

A. F.-G.

AARON FRANCO PINHERO. See PINHERO, AARON FRANCO.

AARON BEN GERSHON ABULRABI OF CATANIA (called also **Aldabi** or **Alrabi**): Sicilian scholar, cabalist, and astrologer; flourished between 1400 and 1450. He was a son-in-law of Don Moses Gabbai, an exile from Majorca. Aaron was the youngest of five brothers, all rabbinic scholars; the others were Shallum, Baruch, Moses, and Isaac. He studied in Treviso, Italy, and was familiar with the scientific and philosophic literature of his age; he was a good grammarian, and well acquainted with the Arabic language. Like his father, he believed in astrology, and loved to observe the horoscope. He was also an adept in the Cabala, though at times his critical spirit came in conflict with its doctrines. On his travels he visited Turkey, Egypt, Palestine, Damascus, and Kaffa in the Crimea. In Jerusalem he had many disputations with the Karaites, to which his commentary on the Pentateuch refers with evident pride, as having vindicated the cause of rabbinical theology. While in Rome he was admitted to the presence of Pope Martin V., who was surrounded by his cardinals. Martin V. was kindly disposed toward the Jews, and often discussed religious questions with them in a friendly manner. On this occasion he propounded to Aaron a number of very pointed questions concerning Biblical and Talmudical passages. Among other things he asked if the use of the cherubim in the Holy of Holies was not rather antagonistic to the Second Commandment, which prohibits idolatry. Aaron in his commentary refers several times to this discussion and to the answers he gave.

As Writer and Bible Commentator.

Coming often in contact with learned Christians, Aaron had many occasions to defend Judaism against the polemics of the Church, on the one hand, and the attacks of the Karaites on the other. It was this unceasing conflict that induced him to write a book, called "Maṭṭeh Aharon" (The Staff of Aaron), in defense of the Law and tradition. Keenly observant, and of an independent and critical spirit, he judged persons and opinions freely and openly. He excels as a writer and as a Bible commentator, and often upbraids the Jews of his native land for their ignorance and hollow pretensions, at the same time pointing with admiration to the numerous Jews of high breeding he has met on his travels. Following the principle of a rational Biblical exegesis, he does not hesitate occasionally to refute haggadic traditions which seem to conflict with reason and common sense; and at times, like Ibn Ezra and Samuel ben Meir, he even states his disagreement with halakic interpretation. He was fully conversant with the views of the Karaites and Samaritans and eager, in his explanation of the Bible, to refute now Christian and now Mohammedan doctrines. He boldly exposes errors wherever he finds them, claiming "that it is more honorable for the wise to commit an error than knowingly to misrepresent the truth."

Nor does he shrink from pointing out the blemishes he finds in the character of the Patriarchs. Being guided solely by a love of truth, he, as a matter of course, does not spare such great Bible commentators as Rashi and Naḥmanides. For the former Aaron entertained a very high regard; of the latter he frequently says, "With due deference to his honor, he misunderstood the Talmud" (see his commentary upon Gen. xxvii. 22; Ex. xxiii. 11, xxv. 9). Like Samuel ben Meir and Maimonides, he explains the law, "Thou shalt not seethe a kid in its mother's milk" (Ex. xxiii. 19), as a warning against a certain idolatrous practise. Notwithstanding his liberal mind and his keen investigating spirit, he was held in high esteem by his contemporaries, as may be seen from David Abi Zimra's mention of him as "Aaron our Rabbi" in No. 10 of his responsa, where he commends him for his liberty of thought. He was a devoted Jew, who deeply deplored the political and social condition of the Jews of his time, and all the more fervently gave expression to his hope for the speedy advent of the Messiah. For his cabalistic views he quotes Recanate and Joseph Sar Shalom, but not the Zohar.

Aaron's Works.

Aaron states that he wrote a Hebrew grammar entitled "Ha-Meyasher" (The Leveler of the Road); "Maṭṭeh Aharon," referred to above, a cabalistic or metaphysical work; "Nezer ha-Ḳodesh" (The Crown of Holiness); "Peraḥ ha-Elohut" (The Blossoming of the Godhead), probably of a similar character, and "Sefer ha-Nefesh" (The Book of the Soul). All of these works are known only through his own quotations in his supercommentary on Rashi. This work, published from an incomplete manuscript, together with another supercommentary on Rashi by Samuel Almosnino, by Moses Albelda, and by Jacob Canizal, is one of the earliest books printed at Constantinople, and is therefore very rare. According to his own testimony, it was written in the year 1420 (as Perles has shown); but he intended to compose, or, as Perles thinks, actually did compose, a larger commentary on the Pentateuch. Perles has furnished ample proof that Aaron Aldabi—or, as he called himself, Aaron Alrabi—was a man of great originality and merit, and it is to be hoped that his lost works will be discovered, and that editions of his commentary, based on clear manuscripts existing in Oxford and elsewhere, will fully vindicate his character, though Graetz and Karpeles, in their histories, have attacked him.

J. H. Schorr, in "Zion," 1840, first called attention to Abulrabi, erroneously calling him Aaron ben Mose Alrabi; but, owing to a misunderstanding of his remarks, he ascribes to him the strange assertion that Moses translated the Pentateuch from the Arabic into Hebrew—a misunderstanding repeated by Grätz, "Gesch. d. Juden" (third edition), viii. 250, and by Karpelès, "Gesch. der Jüdischen Literatur," p. 771—whereas the author, in his commentary upon Gen. xviii. 5, referring to the rabbinical Haggadah that the angels who came to Abraham appeared as Arabs, says that they spoke in Arabic, and that Moses rendered their words in Hebrew—a remark which he repeats in his comments upon Gen. xxiv. 23 and Ex. ii. 10. Zunz, "Z. G.," pp. 518–520, and Steinschneider, "Cat. Bodl.," call him Alrabi. Aaron's true name, however, is given in the acrostic written by him at the end of his published commentary.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 281; J. Perles' article, *Aaron Gershon Abulrabi* in *Rev. Ét. Juives*, xxi. 246–269; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2245; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 68. For correct reading of name, see *Jew. Quart. Rev.* xi. 609.

J. L. S.—K.

AARON HAMON. See HAMON, AARON.

AARON (BEN ABRAHAM BEN SAMUEL) IBN ḤAYYIM: Moroccan Biblical and Talmudic commentator; flourished at the beginning of the seventeenth century at Fez; died at Jerusalem in 1632. He was a member of the bet din, or court of justice, of Fez, and removed to Venice about 1608, to print his voluminous manuscripts. From Venice he went to Jerusalem, where he spent the last years of his life. Aaron published: (1) "Leb

Aharon" (Aaron's Heart), commentaries on Joshua and Judges in a double form, one containing simple explanations of words (*peshat*), the other being of a homiletic character (*derush*); (2) "Ḳorban Aharon" (Aaron's Offering), a commentary on the Sifra; (3) "Middot Aharon" (Aaron's Rules), an important treatise on the thirteen hermeneutic rules, perhaps the only adequate treatment of this difficult subject in existence. All three were published at Venice in 1609, and went through a second edition at Dessau in 1742. Aaron's responsa were published in Mordecai ha-Levi's "Darke No'am," Venice, 1697. While at Venice, Aaron lectured in several of the congregations; and when the news of his death reached that city the famous preachers Azariah Figo ("Binah la-'Ittim," lxxii.) and Judah Aryeh of Modena delivered eulogistic addresses concerning him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 272; Fürst, *Bibl. Jud.* i. 159.

M. B.

AARON BEN ḤAYYIM: An exegete who lived in the first half of the nineteenth century at Grodno, Russia. He wrote "Moreh Derek" (He Who Shows the Way), tracing the exodus of the Israelites from Egypt, their wanderings in the desert, and the partition of Canaan among the Twelve Tribes. Appended to this work is a colored map of Palestine. The book was published at Grodno in 1836.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 309.

M. B.

AARON IBN ḤAYYIM (the Younger). See Ḥayyim, Aaron ibn.

AARON BEN ḤAYYIM ABRAHAM HA-KOHEN PERAḤYAH. See Peraḥyah, Aaron ben Ḥayyim Abraham ha-Kohen.

AARON BEN ḤAYYIM HA-KOHEN (called **The Saint**): Nephew of Simeon of Coucy-le-Château and of Jacob of Corbeil; flourished about 1200. In 1227, after having compared all the copies of the French Maḥzor he could obtain, he wrote the Maḥzor, Code Uri, No. 225, to which he added a commentary consisting chiefly of compilations of written and traditional explanations from his uncle Ephraim ben Menahem, and from Shemaiah bar Isaac, Moses ben Kalonymus ha-Zaḳen, and Meshullam bar Simson ("Cat. Bodl. Hebr. MSS." No. 1206). Neubauer thinks that MS. No. 1209 in the same collection is a shorter form of the same compilation. Aaron seems to have known some Arabic, and quotes French and German words.

BIBLIOGRAPHY: Zunz, *Ritus*, p. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1206 and 1209.

K.

AARON BEN ISAAC DE LA PAPA. See La Papa, Aaron ben Isaac de.

AARON BEN ISAAC OF RECHNITZ (modern **Rohoncz**, Hungary): Author of a midrashic commentary on the Bible, the first portion of which (Genesis) was published in 1786 at Sulzbach under the title "Bet Aharon" (House of Aaron).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 70; Wiener, *Bibliotheca Friedlandiana*, No. 1238.

L. G.

AARON BEN ISAAC SASON: Author and Talmudist; born in Constantinople in 1629. He was a grandson of Aaron ben Joseph Sason, an eminent Talmudist, and cousin of Ḥayyim Benveniste, the famous scholar. Aaron Cupino, rabbi of Constantinople, was his teacher in Talmudic lore, and was so successful that at the age of twenty his pupil engaged in Talmudic controversies with Moses Benveniste, who thought them worthy of publication. The great Palestinian Pilpulist, Judah Rozanes, referred with respect to an unpublished work, "Hen Yeshallaḥ," by R. Aaron. Whether the work "Sefat Emet" should be credited to R. Aaron or to his grandfather, Aaron ben Joseph, is uncertain. The latter is more probably its author. Shabbethai Bass, the only writer who mentions that particular book, in his "Sifte Yeshenim," throws no light on this question, merely mentioning that it is by Aaron Sason. See Aaron ben Joseph Sason.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 298; *Ha-Eshkol* (encyclopedia), col. 457; Benjacob, *Oẓar ha-Sefarim*, No. 415, p. 141; *ibid.* No. 1205, p. 608; Azulai, *Shem ha-Gedolim*, ed. Benjacob, p. 19.

L. G.

AARON, ISRAEL: American rabbi; born at Lancaster, Pa., Nov. 20, 1859. His father was a native of Hesse-Darmstadt, where he served many years in the army, holding several minor military offices. After leaving the High School Israel, Aaron entered the Hebrew Union College at Cincinnati. From 1883 to 1887 he was rabbi at Fort Wayne, Ind., and since 1887 has been at Buffalo, N. Y. He has written on "The Relation of the Jews and Arabs to the Renaissance," and "The Megillah of Saragossa," in the "Menorah"; also translations of Franz Delitzsch's "Colors in the Talmud" and J. Stern's "Woman's Place in the Talmud."

BIBLIOGRAPHY: *Our County* [Erie] *and its People*, Buffalo, N. Y., 1880.

F. S. W.

AARON BEN ISRAEL BRODA. See Broda, Aaron ben Israel.

AARON BEN JACOB BEN DAVID HA-KOHEN: French ritualist; one of a family of scholars living at Narbonne, France (not Lunel, as Conforte and others say), who was a sufferer by the expulsion of the Jews in 1306. He emigrated to Majorca, and there, some time before 1327, composed a ritual work of great merit bearing the title "Orḥot Ḥayyim" (The Paths of Life). The first part deals chiefly with the laws concerning the daily prayers, the Sabbath, and the festivals, and was published in Florence in 1752; the second, and larger, part is now being edited by M. Schlesinger. The work is rather a compilation of Talmudic laws and discussions than an original system, and was conceived on a plan similar to Jacob ben Asher's great code, the "Arba'ah Ṭurim," which appeared soon afterward and superseded it as a ritual guide on account of its more practical character. The "Orḥot Ḥayyim," however, contains some ethical and doctrinal chapters which are not found in Jacob ben Asher's code. Aaron ha-Kohen was especially fond of mystic lore and of rabbinical discussion. A less strict legalist than his more famous contemporary, his "Orḥot Ḥayyim" is of greater value to the student of literature than to one who seeks practical decisions.

An abridgment of the work, under the name of "Kol Bo" (All Is in It), a thesaurus, compiled most probably by Shemariah ben Simḥah, a German scholar (according to others by Joseph ben Tobiah of Provence), came into common use, replacing the original work.

BIBLIOGRAPHY: Gross, *Aaron ha-Kohen und sein Ritualwerk Orḥot Ḥayyim*, in *Monatsschrift*, 1869, pp. 433-450, 531-541; idem, *Gallia Judaica*, pp. 290, 420; Michael, *Or ha-Ḥayyim*, No. 300; Benjacob, *Oẓar ha-Sefarim*, pp. 51, 239.

K.

AARON BEN JACOB HA-LEVI HOROWITZ. See Horowitz, Aaron ben Jacob ha-Levi.

AARON BEN JACOB OF KARLIN: Known among the Ḥasidim as Rabbi Aaron the Great, or simply as the "Preacher" or "Censor"; born in 1738; died 1771. He was one of the early great rabbis of the sect who helped the rapid spread of Ḥasidism in eastern Europe, and was distinguished for the fiery eloquence of his exhortations. He died one year before his master, the great Rabbi Baer of Mezhirich, and was succeeded by his son, Asher of Karlin (I.). Aaron is the author of the Sabbath hymn which begins יה אכסוף נעם שבת and is still a part of the liturgy of the Ḥasidim. His ethical will (*ẓewaah*) and some collectanea are printed in the work of his grandson, Aaron ben Asher of Karlin.

Bibliography: *Ḳinat Soferim*, note 1294, Lemberg, 1892; *Bet Aharon*, Brody, 1875.

P. Wi.

AARON JAROSLAW. See Jaroslaw, Aaron.

AARON JEITELES. See Jeiteles, Aaron.

AARON OF JERUSALEM (called also **Abul-Faraj Harun ben Alfarez, the Grammarian of Jerusalem**): Karaite of the eleventh century. He was acknowledged by the Rabbanites as one of the principal representatives of Karaitic learning and as a great authority on grammar and exegesis. He is quoted by Abraham ibn Ezra in the preface to his "Moznayim" as "the sage of Jerusalem, not known to me by name, who wrote eight books on grammar, as precious as sapphire." Moses ibn Ezra refers to him as "the sage of Jerusalem who wrote the 'Mushtamil,'" and also quotes him as "Sheik Abulfaraj of Jerusalem, who is no adherent of our religious community." Judah ibn Balaam likewise mentions "the grammarian of the Holy City"; and Abulwalid in his "Riḳmah" relates that Jacob de Leon brought him from Jerusalem "the copy of a book by an author who lived there, but whose name he refrains from mentioning," because, as Bacher surmises, he was a Karaite. Little was known of Aaron until Neubauer discovered, among the manuscript collection of Firkovitch in St. Petersburg, important fragments in Arabic of the "Mushtamil" (The Comprehensive), a Hebrew grammar consisting of eight books. Bacher, while studying these fragments, succeeded in rediscovering the unknown grammarian. S. Poznanski published some valuable specimens of Aaron's work; and, following a suggestion of Harkavy, he threw new light on the author and some other works of his—namely, the "Kitab al-Kaphi," a commentary on the Pentateuch, often quoted by Karaite writers, and a lexicographical work bearing the title "Sharḥ Alalfaẓ," a part of which is extant in the British Museum.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 99, 100; Bacher, in *Rev. Ét. Juives*, xxx. 232–256; Poznanski, *ibid.*, 1896, xxxiii. 24–39, 197–218; Pinsker, *Liḳḳuṭe Ḳadmoniot*, pp. 109 *et seq.*

K.

AARON OF JITOMIR or **ZHITOMIR**: A disciple of Baer of Mezhirich and a representative of the sect of the Ḥasidim; born about 1750; died about 1820. He wrote cabalistic homilies on the Pentateuch under the title "Toledot Aharon" (The Generations of Aaron), Berditchev, 1817.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 111, Warsaw, 1879.

A. B. D.

AARON, JONAS: First known Jewish resident of Philadelphia; mentioned in an article entitled "A Philadelphia Business Directory of 1703," by Charles H. Browning, published in "The American Historical Register," April, 1895. There the name of Jonas Aaron is referred to as being upon the account-books of Judge Trent.

Bibliography: A. S. W. Rosenbach, *Notes on the First Settlement of Jews in Pennsylvania*, 1655–1703, in *Publications of the Am. Jew. Hist. Soc.*, No. 5, p. 191, 1897.

A. S. W.-R.

AARON BEN JOSEPH OF BEAUGENCY: French Bible commentator and rabbinical scholar, who flourished in the twelfth century at Beaugency, near Orleans. He was the contemporary of Rabbenu Tam (about 1110–75), with whom he maintained a scholarly correspondence.

Bibliography: Zunz, *Z. G.* p. 80; Gross, *Gallia Judaica*, p. 116.

L. G.

AARON BEN JOSEPH OF BUDA (Ofen): A Judæo-German poet of the seventeenth century, who was captured in the city of Ofen, the capital of Hungary, on September 2, 1686, when the imperial troops, under the command of Duke Charles of Lorraine, finally wrested it from the power of the Turks. He was the author of "Ein Schoen Neu Lied von Ofen" (Bak, Prague, 1686), a Judæo-German poem describing the fate of the Jews of Buda, and especially laudatory of one Sender ben Joseph Tausk, to whom the poem is dedicated.

Bibliography: Steinschneider, *Serapeum*, 1848, p. 352, No. 110a; idem, *Cat. Bodl.* Nos. 3654, 4358; Kaufmann, *Die Erstürmung Ofen's*, 1895.

G.

AARON BEN JOSEPH HA-LEVI (abbreviated **RAH** = **R**abbi **A**aron **H**a-Levi): Talmudist and critic; a direct descendant of Zerahiah ha-Levi, and probably, like him, a native of Gerona, Spain; flourished at the end of the thirteenth century; died before 1303. About the middle of the thirteenth century he studied under Naḥmanides, at Gerona, where he also met, as a fellow pupil, Solomon ben Adret, who later came to be his opponent. Aaron especially mentions among his teachers his brother Phinehas (who migrated later to Canet near Perpignan, after which place he is surnamed), and his nephew Isaac, the son of his brother Benveniste. His life appears to have been spent in Spain. In 1285 he was rabbi in Saragossa, where he was so highly respected that Nissim ben Reuben, in 1350, did not dare to annul a decision given by Aaron to a community in that city, even though he considered it illegal (Isaac ben Sheshet, responsa, No. 390). About 1291 Aaron lived for a short time in Toledo. The assertion of some modern historians that, when advanced in age, he emigrated to Provence, is based on a misunderstanding of Meiri (see below), where the correct reading is והן instead of והוא, and מרביצי תורה instead of מרביץ תורה (see Neubauer's edition, p. 230).

According to Isaac de Lattes, Aaron wrote commentaries on most of the treatises in the Talmud, of which but few exist to-day; namely, those on the treatises Beẓah and Ketubot, also commentaries on the Halakot of Alfasi, of which the portions on Berakot and Ta'anit have been published by S. and N. Bamberger (Mentz, 1874) under the title "Peḳudat ha-Lewiyim." He wrote also several compendiums of laws concerning the precepts of various rituals. The "Precepts Concerning Wine," which is added to the work "'Abodat ha-Kodesh" by his opponent, Solomon ben Adret (Venice, 1602), is the only one published; another part is in manuscript in the Bodleian Library. His pupil Yom-Ṭob Ashbili (that is, of Seville) has preserved, in his novellæ ("Ḥiddushim") to the Talmud, many of the explanations of Aaron. The reputation of Aaron as a high Talmudic authority did not arise from any of the above works, which were not widely published, but from his "Bedeḳ ha-

Bayit" (Breaches of the House), a criticism of the great work, "Torat ha-Bayit" (The Precept of the House), written by Solomon ben Adret.

Several times during his rabbinical career Aaron came into conflict on important points with Solomon ben Adret, the leading spirit of the Spanish Jews. On one occasion they failed to agree in the decision of a subject submitted to them, and neither being willing to acknowledge the superiority of the other, they were obliged to refer the case to the French authorities.

No sooner had Adret published his important work, "Torat ha-Bayit," than Aaron submitted it to a severe but just criticism. It reflects great credit upon Aaron that he treated his opponent with the greatest deference, never allowing himself to descend to personalities. The same thing can not be said of Adret's counter-criticism, "Mishmeret ha-Bayit" (Defense of the House), which is written in an acrimonious, not to say malicious, tone: that may perhaps be the reason that Adret published it anonymously, for it was only in later years that he acknowledged his authorship. These two distinguished pupils of Naḥmanides differed also in many other points. While Adret inclined to mysticism, Aaron treated important dogmatical questions in a fashion which was distasteful to the orthodox, as, for instance, his opinion on resurrection. Without denying resurrection, he maintained that the body would have to undergo certain changes until it acquired an ethereal nature which would permit it to appear before God and to look upon the glory of heaven. Aaron was at first credited with the authorship of the "Sefer ha-Ḥinnuk"—an error corrected by Rosin ("Ein Compendium der Jüdischen Gesetzeskunde," 1871, pp. 131–134). See Aaron ha-Levi of Barcelona.

Bibliography: Menahem Meiri, *Bet ha-Beḥirah*, in Neubauer, *Mediæval Jew. Chron.* ii. 230; *ibid.* David of Estella, p. 232; Isaac de Lattes, *Sha'are Zion*, ed. Buber, p. 46 (neither of them knows anything of Aaron's sojourn in Provence); Neubauer, in *Monatsschrift*, 1871, p. 513; Geiger, *Jüd. Zeit.* x. 128; Neubauer, *Cat. Oxford*, index; Grätz, *Gesch. d. Juden*, vii. 161, 162; Renan, *Les Rabbins Français* (*Histoire Littéraire de la France*, vol. xxvii.), pp. 523–528; Gross, *Gallia Judaica*, pp. 327–332, 460, 461; Michael, *Or ha-Ḥayyim*, No. 293; J. Perles, *R. Salomo ben Abraham ben Adereth*, pp. 4, 62.

L. G.

AARON BEN JOSEPH, THE KARAITE (called **the Elder** to distinguish him from Aaron ben Elijah of Nicomedia, the Younger): Eminent teacher, philosopher, physician, and liturgical poet in Constantinople; born in Sulchat, Crimea, about 1260; died about 1320. He took a prominent part in the regeneration of Karaism by the help of philosophical elements borrowed from Rabbanite literature. When only nineteen years of age he had mastered the theological knowledge of his time to such a degree that he was elected the spiritual head of the Karaite community of his native town, and in that capacity he engaged the Rabbanite teachers in a public dispute to determine the correct time for the new moon. He then journeyed through many lands and diligently studied the works of Ibn Ezra, Maimonides, Naḥmanides, and Rashi. Being, as he said, eager to arrive at "the truth without bias and prejudice, and free from partizan spirit," he determined to accept the results of his investigation, even if they conflicted with Karaite teachings and traditions. In this spirit of fairness he wrote, in 1294, while following the profession of a physician in Constantinople, the work which established his fame and influence despite his Rabbanite proclivities. This work was the "Mibḥar" (The Choice), a commentary on the Pentateuch, written in the terse, concise, and often obscure style and after the critical method of Ibn Ezra, and this became to the later generation of Karaite teachers a source of instruction in religious philosophy, in exegesis, and in practical theology, that is, the observance of the Law.

His Theology.

Like Ibn Ezra, he presents his theology not in systematic and coherent form, but in observations made throughout the book, in connection with the various portions of the Torah. Unlike Ibn Ezra, however, he avoids references to hidden mysteries of the Biblical text, insisting always on its plain meaning or its possible figurative significance. For the latter he especially uses the commentary of Naḥmanides, whose pupil he is erroneously said to have been. Like Judah Hadassi and Maimonides, he accentuates the spirituality of God; but, unlike these, he assumes certain attributes of God to be inseparable from His essence, but to be taken rather as human forms of speech. In connection with this he dwells especially on the will of God, by which the world was created, and by which the celestial bodies are moved and governed. Angels are to him intelligences emanating from the divine intellect, not created beings; and the existence of demons he rejects as an absurdity. God's saying, "Let us make man!" he explains as signifying the cooperation of the spiritual with the sensuous in the creation and evolution of man; and when God is described as giving names to things, the meaning is that He prompts man to do so. Still, he opposes that rationalism which dissolves miracles into natural occurrences. Prophecy he explains as a psychological, not a physical, process, manifested in different forms; either the inner eye or ear perceiving the object in a vision or dream, or, the truth being on a higher plane, communicated intuitively. Only Moses received the divine revelation directly and clearly without any mind-obscuring vision. Abraham's call to sacrifice his son he takes to be a mere vision. Aaron is very outspoken on the subject of man's free will, opposing emphatically the notion held by Ibn Ezra and others, that human destiny or disposition is influenced by the planets. The expression, that God hardened the heart of Pharaoh, he so interprets as not to contravene the principle of free will.

The most important of the Commandments Aaron declares, against older Karaite teachers and in accordance with the Rabbanites, to be the first of the Ten Words, which makes of the knowledge of God a positive command, as this alone gives to the observance of all the other laws its inner value and its life-consecrating character. Often, in the interpretation of the Law or in regard to its spirit, as in regard to the law of retaliation, "eye for eye and tooth for tooth," he sides with the Rabbanites. Everywhere he shows himself to be of sound, independent judgment. He virtually accepts the principle of tradition, rejecting it only when it conflicts with the letter of Scripture. His conception of the human soul is peculiar and probably influenced by his medical studies: it seems to him in its various functions dependent upon the brain, the blood, and the spinal cord or marrow; whereas otherwise he claims full independence for the immortal spirit. Here his physiology and theology do not harmonize.

Aaron ben Joseph achieved more permanent results for the Karaites by his liturgical work than by his commentary. It was his "Seder Tefillot" (Book of Prayers and Hymns) that was adopted by most of the Karaite congregations as the standard prayer-book, and that probably earned for him the epithet

His Liturgical and Other Works.

"ha-Ḳadosh" (the Saint). He not only enlarged the older Karaite ritual by his own compositions, many of which are rather mystical in character and not of great literary merit, but he also embodied in this ritual the hymns of Ibn Gabirol, Judah ha-Levi, Ibn Ezra, and other great liturgical poets of the Rabbanites, thus showing his broadness of mind as well as his fine judgment and taste. He also composed a didactic poem, presenting in brief rimes for popular instruction and education the contents and spiritual lessons of each weekly portion of the Pentateuch. He wrote, besides, brief commentaries on the earlier Prophets; on the later Prophets, of which only that on Isaiah has been preserved; and on the Hagiographa, of which the one on Job is mentioned in his Pentateuch commentary, and the one on the Psalms has been preserved only in part. He wrote, also, a grammar under the title of "Kelil Yofi" (Diadem of Beauty), a compilation from older works, with his own additions, among which was a chapter on Bible exegesis; but he left it unfinished. It was completed by Isaac Tishbi and published at Constantinople, in 1581, and at Koslov, in 1847.

Aaron ben Joseph's "Mibḥar" (existing in Leyden, London, Paris, and elsewhere in manuscript) was published with a commentary by Joseph Solomon ben Moses Yerushalmi, at Koslov, in 1835. For other commentaries see Tishbi, Elijah Rabbani ben Judah, Kalai, Samuel ben Joseph, and Luzki, Mordecai ben Nissan. His commentary on the earlier prophets and Isaiah, chaps. i.–lix., was edited under the title "Mibḥar Yesharim," by Abraham Firkovitch, who completed the commentary on Isaiah, at Koslov, 1835; better manuscripts are in Leyden. Aaron ben Joseph's commentary on the Psalms exists in Leyden in manuscript only and is incomplete. His liturgy, "Seder Tefillot," appeared first in Venice (D. Bomberg), 1525–29; then in Kale, 1734 and 1805; and in Koslov, 1836.

Bibliography: Grätz, *Gesch. d. Juden*, vii. 323 *et seq.*; Fürst, *Gesch. d. Karäert.* ii. 238-250; Jost. *Gesch. d. Judenthums* ii. 356-361; Neubauer, *Aus d. Petersburger Bibliothek*, p. 56; Hamburger, in Winter and Wünsche's *Jüdische Literatur*, ii. 93-99, where a few specimens of his style are given in German translation; Schreiner, *Der Kalam in d. Jüdischen Literatur*, 1895, p. 57.

K.

AARON BEN JOSEPH SASON: Talmudic author; born toward the middle of the sixteenth century, probably at Salonica, where he received his rabbinical education under the supervision of Mordecai Matalon, an eminent scholar. During the last decades of the sixteenth century Aaron ben Joseph engaged in teaching, and some of his pupils ranked among the eminent rabbis of Turkey. With these, as well as with his colleagues, he maintained a lively correspondence on Talmudic questions, the summary of which (232 responsa) was published at Venice in 1625 under the title "Torat Emet" (Law of Truth). In the introduction to this work he mentions his commentaries on "Yad ha-Ḥazaḳah" of Maimonides and on the "Ṭur" of Jacob ben Asher, as well as his treatises on various halakic subjects, which do not appear to have been published, and which are perhaps altogether lost. It seems probable that the work "Sefat Emet" (Lip of Truth), which, according to the testimony of Shabbethai Bass, contains scholia to the Talmud and to the Tosafot, was written by Aaron ben Joseph and not by his grandson, Aaron ben Isaac Sason. This probability is supported to some extent by the title, "Sefat Emet," which corresponds with the title of his collection of responsa, as well as by the above cited statement in his introduction to "Torat Emet," that he had written scholia to the Talmud.

Bibliography: Conforte, *Ḳore ha-Dorot*, see index of Cassel's edition; Azulai, *Shem ha-Gedolim*, ed. Benjacob, letter *Aleph*, No. 139; Michael, *Or ha-Ḥayyim*, No. 294; Fürst, *Bibl. Jud.* iii. 250; *Ha-Eshkol* (encyclopedia), pp. 457, 458.

L. G.

AARON KUPINO. See Aaron Cupino.

AARON LEVI. See Montezino, Antonio.

AARON HA-LEVI OF BARCELONA: Spanish Talmudist of the end of the thirteenth century; author of the first book of religious instruction among the Jews of the Middle Ages. Though his work the "Sefer ha-Ḥinnuk" (Book of Education) was well known, having been repeatedly commented on and republished in more than a dozen editions, it was reserved for Rosin to discover anything accurate concerning the personality of the author. The book itself is anonymous; and the statement by Gedaliah ibn Yaḥyah (dating from the middle of the sixteenth century), that its author was the celebrated Talmudist Aaron ben Joseph ha-Levi, has been generally accepted. It is now, however, certain that the author was a Spanish instructor of youth, of modest position, one who had contented himself with but the faintest allusion to his own identity in symbolically applying to himself the verse Mal. ii. 5, at the end of the prefatory letter to the book; in an old Midrash (Sifra, Shemini, ed. Weiss, i. 45*d*) this verse is referred to Aaron. He lays no claim to original research. The book was simply intended to impart to Jewish youth a knowledge of the Law, and to present in simple form the principles of Judaism to the unlearned layman. The writer seems to have had this lay-public always before him; and his work is in this respect different from that of his predecessors, Maimonides, Naḥmanides, and Moses of Coucy, from whose works he liberally draws.

The "Ḥinnuk."

The "Ḥinnuk" is an enumeration of the six hundred and thirteen affirmative and negative precepts of the Mosaic Law, arranged in the order of the weekly lessons (*parashot*), with their ethical and halakic aspects, based upon rabbinical tradition of the Talmudic and post-Talmudic periods, for which latter feature he relies upon Alfasi, Maimonides, and Naḥmanides as main authorities. His chief and original merit is displayed in the ingenuity and religious fervor with which he dwells upon the ethical side of the Law, avoiding most admirably all abstruse philosophical and mystical theories, such as are only too abundant in his guides, Maimonides and Naḥmanides. The following are some specimens of his method. Upon the precept concerning the treading ox (Deut. xxv. 4) the "Ḥinnuk" remarks:

> "It is the duty of man to accustom himself to show kindness, compassion, and consideration to his fellow creatures. When we therefore treat considerately even the animals given for our use, and withdraw not from them some of the fruits of what their labor obtains for us, we educate our soul thereby to be all the kinder to our fellow men, and accustom ourselves not to withhold from them what is their due, but to allow them to enjoy with us the result of that to which they have contributed" (par. 601).

Some of his explanations of purely ritual ordinances betray likewise a deep religious sentiment. Thus, he says, the counting (see 'Omer) of the seven weeks between Passover and Pentecost (Lev. xxiii. 15) is intended to cause us to meditate upon the real and deeper meaning of both those festivals. Israel's redemption from Egypt was only the beginning of true freedom for the nation; its full measure was not attained until the Revelation was given, which event is commemorated by the latter festival. On that day Israel may be truly said to have become a free people; therefore let the true Israelite reverentially and lovingly count the very days intervening between the date that brought him bodily liberty and that which perfected it by adding spiritual enfranchisement. Even in the citation of rabbinical traditions and amplifications of the Law, the author displays rare judgment and proper feeling, thus completely justifying the popularity which this book has for centuries enjoyed.

The author's enumeration of the fundamental doctrines (*'iḳḳarim*) of Judaism is noteworthy; namely, "the eternity, omnipotence, unity, and omniscience of God; creation of the world by God; rewards and punishments for human actions; and the truth of Jewish tradition" (introduction to the "Ḥinnuk"). Compared with the familiar principles of faith as enumerated by Maimonides, one is struck by the fact that the "Ḥinnuk," representing the official orthodoxy of the time, mentions neither the unchangeableness of the Law nor resurrection. This is owing undoubtedly to the aversion of rabbinical Judaism to the Maimonidean attempt to set up dogmas.

The "Ḥinnuk" has been translated into Spanish and Latin; the former version seems to have been in existence about a hundred years ago, but has entirely disappeared. An abbreviation of the Latin translation was published by J. H. Hottinger under the title "Juris Hebræorum Leges 261 . . . Ductu R. Levi Barcelonitæ," Zurich, 1656, and a French extract under the title, "Instruction Religieuse et Morale," by E. Halévy.

BIBLIOGRAPHY: David Rosin, *Ein Compendium d. Jüd. Gesetzeskunde*, etc., Breslau, 1871; Joseph ben Moses of Tarnopol, *Minḥat Ḥinnuk* (a very learned commentary on the *Ḥinnuk*, in 3 vols.), Lemberg, 1869.

L. G.

AARON HA-LEVI BEN MOSES OF STAROSELYE: A Talmudic scholar and cabalist of note, who flourished in Poland during the latter part of the eighteenth century and the early part of the nineteenth. He was one of the most enthusiastic and steadfast disciples of the cabalist Senior Salman, rabbi of Lozhne and Lody, and studied under him until he had acquired a full knowledge of his mystic lore. He urged Salman to publish his work, "Tanya" (Slavita, 1796); and when the latter was imprisoned by a royal decree in 1798, Aaron traveled from town to town to collect money from his master's followers, to ransom him, or at least to bribe the jailer and the prison warders to allow them to see Salman. After the latter's death in 1812, Aaron took up his residence as rabbi at Staroselye, and many flocked to him to have the Law explained in accordance with the teachings of his master. These formed a school known as the Ḥasidim of Staroselye. Aaron was the author of "Sha'are 'Abodah" (The Gates of Worship), Shklov, 1820–21, a work which is also known by the name "'Abodat ha-Benonim" (The Worship of the Humble). It is divided into five sections: the first on the unity of God; the second on the union of souls; the third on divine service; the fourth on the Law and the Commandments; and the fifth on repentance. He also wrote "'Abodat ha-Lewi," Lemberg, 1861, a commentary on the Pentateuch. All of Aaron's teachings are based on the oral traditions of Salman and on his work, "Tanya."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 603; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 105; Rodkinson, תולדות עמודי החב"ד.

J. L. S.

AARON HA-LEVI OETTINGEN (איטינגא): Galician rabbi; born about the beginning of the seventeenth century; died in Lemberg about 1670. He was one of a prominent family of rabbis, and officiated for the congregations of Javorov and Rzeszow. His father, Ḥayyim Judah Loeb ben Eliezer, was rabbi of Lemberg, as was also his father-in-law, Ḥayyim Cohen Rapoport, author of responsa, ultimately published at Lemberg, 1861. Aaron strongly opposed the Ḥasidism which arose in Galicia, and especially attacked Elimelech of Lezaysk, the author of "No'am Elimelech" (compare "Torat ha-Ḳenaot," p. 26). His approbations are found in various works of that period.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 25, Cracow, 1895.

A. B. D.

AARON OF LINCOLN: English financier; born at Lincoln, England, about 1125; died 1186. He is first mentioned in the English pipe-roll of 1166 as creditor of King Henry II. for sums amounting to £616 12*s.* 8*d.* (about $3,083, the equivalent of $100,000 of the present day) in nine of the English counties (Jacobs, "Jews of Angevin England," p. 43). He conducted his business through agents (M. D. Davis, "Sheṭaroth," pp. 287, 288, No. 148; Jacobs, *l.c.*, p. 277), and sometimes in conjunction with Isaac, fil Joce; by these methods building up what was practically a great banking association that spread throughout England. He made a specialty of lending money for the purpose of building abbeys and monasteries. Among those built were the Abbey of St. Albans ("Gesta St. Albani," ed. Riley, p. 193), Lincoln Minster (Giraldus Cambrensis, "Opera," ed. Dymock, vii. 36), Peterborough Cathedral ("Benedict Abbas," ed. Stubbs, i. 106), and no less than nine Cistercian abbeys ("Memorials of Fountains Abbey," ii. 18). They were all founded between 1140 and 1152, and at Aaron's death remained indebted to him in no less a sum than 6,400 marks (£4,800 or $24,000, probably equal to $750,000 at the present day). Some of these debts may, however, have been incurred by the abbeys in order to acquire lands pledged to Aaron. Thus the abbot of Meaux took over from Aaron lands pledged to the latter in the sum of 1,800 marks (£1,200 or $6,000, equal to $180,000 at the present day); Aaron at the same time promising to commute the debt for a new one of only 1,260 marks, which was paid off by the abbey. After Aaron's death the original deed for 1,800 marks was brought to light, and the king's treasury demanded from the abbey the missing 540 marks ("Chron. de Melsa," i. 173 *et seq.*). This incident indicates how, on the one hand, Aaron's activity enabled the abbeys to get possession of the lands belonging to the smaller barons, and, on the other, how his death brought the abbeys into the king's power.

His Transactions.

Aaron not only advanced money on land, but also on corn (Jacobs, *l.c.*, p. 66), armor (Giraldus Cambrensis, "De Instructione Principum," ed. Brewer, p. 45), and houses ("Rotulus Cartarum," i. 55*b*; Jacobs, *l.c.*, p. 60), and in this way acquired an interest in properties scattered through the eastern and southern counties of England. When he died, in 1186, Henry II. seized his property as the escheat of a Jewish usurer (see USURY), and the English crown thus became universal heir to his estate. The actual cash treasure accumulated by Aaron was sent over to France to assist Henry in his war with Philip Augustus, but the vessel containing it went down on the voyage between Shoreham and Dieppe ("Benedict Abbas," ed. Stubbs, ii. 5). However, the indebtedness of the smaller barons and knights still remained, and fell into the hands of the king to the amount of £15,000 ($75,000, probably equal to $2,500,000 at the present day), owed by some four hundred and thirty persons distributed over the English counties in the following proportions (Jacobs, *l.c.*, pp. 142, 143):

Berkshire	1	Hereford	5	Shropshire	3
Buckingham	4	Lincoln	186	Sussex	1
Cambridge	1	London and Middlesex	40	Warwick and Worcester	21
Cumberland	6	Norfolk	35	Wiltshire	3
Gloucester	2	Northampton	28	Yorkshire	80
Hampshire	7	Oxford	7		

So large was the amount that a separate division of the exchequer was constituted, entitled "Aaron's Exchequer" (Madox, "History of the Exchequer," folio ed., p. 745), and was continued till at least 1201, that is, fifteen years later, for on the pipe-roll of that year most of the debts to Aaron (about £7,500) are recorded as still outstanding to the king, showing that only half the debts had been paid over by that time, though, on the death of Aaron, the payment of interest ceased automatically, since the king, as a Christian, could not accept usury.

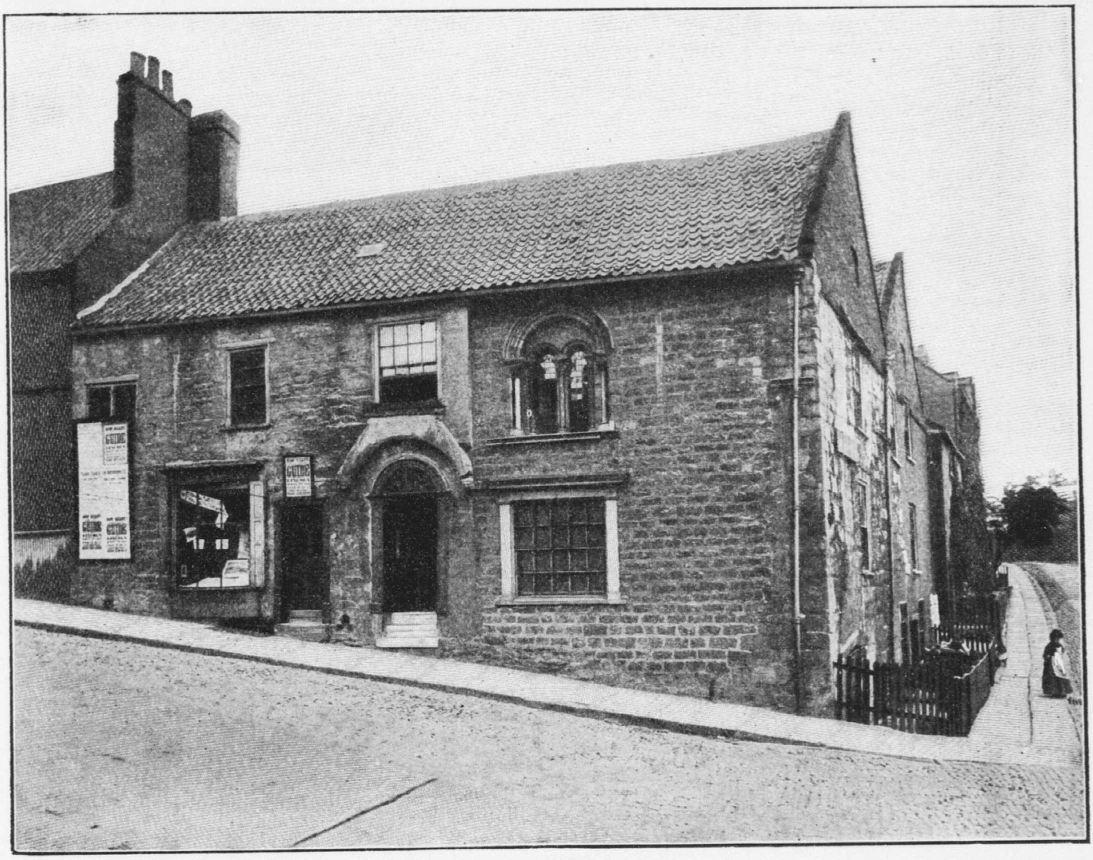

"Aaron's House" at Lincoln.
(From a photograph.)

The house of Aaron of Lincoln still stands, and is probably the oldest private stone dwelling in England the date of which can be fixed with precision (before 1186). It is on the right-hand side of the Steep Hill of Lincoln, on the way up toward the cathedral, and is figured in Jacobs, *l.c.*, opposite p. 91, and in "Tr. Jew. Hist. Soc. Eng.," iii., opposite p. 181 (where accurate details are given). Originally the house had no windows on the ground floor—an omission probably intended to increase the facilities for protection or defense.

Aaron's significance is due to the fact that his career illustrates the manner in which the medieval Jewish communities could be organized into a banking association reaching throughout an entire country; while the ultimate fate of the wealth thus acquired shows that, in the last resort, the state was the arch-usurer and obtained the chief benefit from Jewish usury.

Bibliography: Jacobs in *Tr. Jew. Hist. Soc. Eng.* iii. 157-179; idem, *Jews of Angevin England*, passim.

J.

AARON MARKOVICH OF WILNA: Agent (court Jew) of King Ladislaus IV. of Poland in the seventeenth century. The only known document in which his name occurs is a letter, dated January 11, 1638, in the official correspondence between the Russian and Polish courts in the reign of Mikhail Feodorovich, the first Russian ruler of the Romanof dynasty. In it Ladislaus asks of the czar permission for Aaron Markovich, "the king's agent," to visit Moscow for the purpose of purchasing (with the privilege of exemption from custom duties) certain utensils for the royal household; also that he be allowed to take with him, for sale, some "precious goods." This request, together with the fact that Ladislaus was not very favorably disposed toward the Jews (see Ladislaus), is evidence of the influential standing of Aaron with the Polish king. The czar did not grant the request, a fact probably due to the strained relations of the two courts at the time.

Bibliography: *Regesty i Nadpisi*, 1899, No. 817; Bantysh-Kamenski, *Perepiska Mezhdu Rossiei i Polshei*, etc., 1862, vol. iv.; Gradovski, *Otnosheniya k Yevreyam v Drevnei i Sovremennoi Russi*, 1891, i. 305.

H. R.

AARON BEN MEIR OF BREST: Lithuanian rabbi; born about the beginning of the eighteenth century at Brest-Litovsk (בריסק), Russia; died there Nov. 3, 1777. He was a descendant of the family of Katzenellenbogen-Padua, and received his Talmudical instruction from Eliezer ben Eliezer Kolir, a well-known Pilpulist and the author of a number of rabbinical works. Aaron carried the Pilpul method to its extreme limits, and was the author of "Minḥat Aharon" (Aaron's Offering, Novydvor, 1792), a work containing glosses on the Talmudic treatise Sanhedrin, and a masterpiece of rabbinical dialectics (Pilpul). At the end of the work is an appendix, called "Minḥah Belulah," which contains responsa and commentaries on Talmudic topics. Some of his responsa may be found in the "Meḳor Mayim Ḥayyim" (Sudilkov, 1836), a work by his grandson, Jacob Meir of Padua. Aaron's father was one of the leaders (*allufim*) of the Jewish community of Brest-Litovsk; and his signature is attached to a letter sent in 1752 by that community to Jonathan Eybeschütz assuring him of their support in his dispute with Emden.

Bibliography: Eisenstadt Wiener, *Da'at Ḳedoshim*, pp. 124–125, St. Petersburg, 1897–98; Feinstein, *'Ir Tehillah*, p. 33, Warsaw, 1886; Benjacob, *Oẓar ha-Sefarim*, p. 340.

L. G.—D.

AARON BEN MENAHEM MENDEL: Russian rabbi, who flourished at the beginning of the nineteenth century. He wrote "Seyag la-Torah" (Fence to the Law), which was printed at Lemberg in 1810. This work contains references to all the passages of the Babylonian Talmud quoted in the Tosafot, but is a plagiarism from a similar work by Mordecai Jaffe.

Bibliography: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, p. 419.

L. G.

AARON BEN MESHULLAM BEN JACOB OF LUNEL: Ritualist; flourished about the end of the twelfth century and the beginning of the thirteenth; died about 1210 (according to "Shebeṭ Yehudah"). He was one of the five sons of Meshullam ben Jacob and seems to have written a book on Dinim, from which the author of the "Sefer Asufot" (MS. in the Montefiore College Library; see Gaster, "Judith Montefiore College Report, 1893," pp. 33 *et seq.*) quotes several passages. His decisions and interpretations are also referred to in the "Sefer ha-Hashlamah" of his nephew, Rabbi Meshullam (for example, in his notes on Baba Ḳamma, end of chap. x.; Baba Meẓi'a, beginning of chap. vii.), who calls him "ḥakam" for his general knowledge.

Judah ibn Tibbon, in his ethical will (ed. H. Edelman, in "The Path of Good Men"), recommends his son Samuel to seek in all things the advice of Rabbis Aaron and Asher, these being trusted friends; and he refers to Aaron's skill in computation of the calendar and in other branches of rabbinic knowledge. In the literary controversy about certain theories and decisions of Maimonides, carried on at the time by the Maimonists and Antimaimonists, Rabbi Aaron sided with the former.

Rabbi Meir ha-Levi Abulafia (רמ״ה), the leader of the Antimaimonists, informed Rabbi Aaron of the criticisms of Abba Mari on the works of Maimonides. The reply of R. Aaron ("Responsa of Maimonides," ed. A. Lichtenberg, part iii. 11 *et seq.*), in defense of Maimonides, is distinguished by its elegance of style, its appropriate use of Biblical and Talmudic phrases, and its skill in literary criticism. After a long panegyric on the greatness of Maimonides, R. Aaron places him above ordinary criticism. He says that if Abba Mari discovered in the works of Maimonides passages that appeared strange and unintelligible, he should have expressed his doubts in moderate terms, like a disciple who seeks information, and not like a master who corrects his pupil. Rabbi Aaron only discusses one topic of the controversy, namely, Maimonides' interpretation of the principle of resurrection.

Bibliography: Gross, *Gallia Judaica*, pp. 280, 290; Renan, *Les Rabbins Français*, pp. 448, 511, 518, 733; Lubetzki, preface to *Sefer ha-Hashlamah*, Paris, 1885; Michael, *Or ha-Ḥayyim*, No. 306.

M. F.

AARON BEN MORDECAI OF RÖDELHEIM (near Frankfort-on-the-Main): Translator, who flourished early in the eighteenth century. He translated the two Targums on Esther into Judæo-German in the early years of the eighteenth century; and the first edition, bearing the title "Meẓaḥ Aharon," appeared at Frankfort-on-the-Main in 1718. It has since been reprinted (Steinschneider, "Cat. Bodl." col. 724).

L. G.

AARON BEN MOSES BEN ASHER (commonly called **Ben Asher**; Arabic, **Abu Said**): A distinguished Masorite who flourished in Tiberias in the first half of the tenth century. He was descended from a family of Masorites which can be traced back through six generations to Asher the Elder, who flourished in the last half of the eighth century. While merely the names of elder critics have been preserved, that of Aaron ben Moses is the first that appears in the full light of history, and with him the Masora may, in a certain sense, be considered as closed. He wrote a manuscript of the Old Testament and marked it with vowel-signs and accents. He spent many years of study in preparing this codex, and revised it several times. It became the standard for all later generations; and with a few exceptions (where it follows his contemporary rival, Ben Naphtali) the present Masoretic text is based on his work. The belief that this codex has been preserved in a synagogue at Aleppo is unfounded, and the opinion that Aaron ben Asher was a Karaite is untenable. He wrote short treatises on Masoretic and grammatical subjects, which occur in several manuscripts under various titles. The title "Diḳduḳe ha-Ṭe'amim" (Grammatical Rules of the Accents), under which S. Baer and H. L. Strack published them (Leipsic, 1879), was probably that selected by the author himself. He also compiled a list of eighty homonyms, "Shemonim Zugim," which was afterward incorporated in the "Masora Finalis," *s.v.* א, and in the "Oklah we-Oklah" (אכלה ואכלה). Aaron ben Moses may be regarded as the connecting link between the Masorites and the grammarians.

Bibliography: S. Baer and H. L. Strack, *Diḳduḳe ha-Ṭe'amim*, Leipsic, 1879; Harris, *The Rise and Development of the Massora*, in *Jew. Quart. Rev.* vol. i.; Bacher, *Die Massora*, in Winter and Wünsche's *Jüdische Literatur*, ii.; idem, *Rabbinisches Sprachgut bei Ben Ascher*, in Stade's *Zeitschrift*, xv.; idem, *Die Anfänge der Hebräischen Grammatik* in *Z. D. M. G.* vol. xlix., reprinted Leipsic, 1895; and A. Harkavy's *Notes* to Rabbinowitz's Hebrew translation of Grätz, *Gesch. d. Juden*, vol. iii.

C. L.

AARON MOSES BEN JACOB TAUBES. See Taubes, Aaron Moses ben Jacob.

AARON BEN MOSES MEIR PERLS. See PERLS, AARON BEN MOSES MEIR.

AARON MOSES BEN MORDECAI: One of the few cabalistic writers of recent times in East Prussia: author of a work, "Nishmat Shelomoh Mordecai" (The Soul of Solomon Mordecai; Johannisberg, 1852), so called in remembrance of his son, who died in early childhood. On the title-page the statement is made that the work is a commentary on M. Ḥ. Luzzatto's "Ḥoḳer u-Meḳubbal"; indeed the text of this treatise is printed in the volume. Aaron used the name of Luzzatto merely to give greater vogue to his own book, because of the waning influence of the Cabala in Poland at the time. In reality, Aaron's work is a commentary on the "'Eẓ Ḥayyim" of Ḥayyim Vital, the arch-apostle of the cabalistic school of Luria. Aaron Moses states (*l.c.* p. 46*a*) that he was the author also of a commentary on the Midrash Tanḥuma, entitled "Zebed Ṭob" (A Goodly Gift). This has not been printed.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 405 and 151, where the last work is wrongly ascribed to Dob Baer of Slonim.

L. G.

AARON BEN MOSES MOSESSOHN. See MOSESSOHN, AARON BEN MOSES.

AARON MOSES PADUA. See PADUA, AARON MOSES.

AARON BEN MOSES TEOMIM: Rabbinical scholar; born about 1630, probably in Prague, where the Teomim-Fränkel family, from Vienna, had settled; died in Chmelnik, Poland, July 8, 1690. In 1670 he was called as rabbi to Worms, where he succeeded Samson Bacharach. Prior to this he had been a preacher at Prague. In a serious illness which overcame him on Passover evening, 1675, he vowed he would write a commentary on the Haggadah if he should be restored to health. On his recovery he published this commentary under the title "Maṭṭeh Aharon" (Aaron's Rod), Frankfort-on-the-Main, 1678. Another work, "Bigde Aharon" (Aaron's Vestments), homilies on the Pentateuch, was published after the author's death at Frankfort-on-the-Main, 1710. His "Glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ" remained in manuscript. Responsa of his are found in the collections of Jair Ḥayyim Bacharach, "Ḥawwot Yair," and in those of Eliakim Goetz b. Meir of Hildesheim, "Eben ha-Shoham." In 1677 Aaron received a call to Lissa in Poland, which he declined; but in 1690 he accepted a call to the rabbinical seat of Cracow. He was there but three months when a Polish nobleman, probably in order to blackmail the congregation, ordered his arrest in Chmelnik, whither he had gone to attend the congregational Meeting of the Four Lands (ARBA' ARAẒOT). On Sabbath, July 8, 1690, he was arrested, placed on horseback, and hurried to prison. He fell off the horse several times and was as often remounted. Before the jail was reached he had died of fright and ill-treatment. He was buried at Pintchov.

As a character and as a rabbinical scholar, Aaron Teomim did not rise above the level of his contemporaries. In his rabbinical works, Teomim is a typical Pilpulist. His scholastic discourses are in accordance with the vogue of that age. That his theories, as exhibited in his treatment of the Haggadah, were appreciated by his contemporaries, is proved by the fact that his Haggadah was reprinted three times: at Amsterdam, in 1695; at Frankfort-on-the-Main, in 1710; at Amsterdam, in 1712.

A severe criticism which Jair Ḥayyim Bacharach wrote under the title "Maṭṭeh Aharon," and which he did not dare to publish, was certainly not free from personal motives. Bacharach, the son and grandson of former rabbis of Worms, living in that city after he had lost his position in Coblenz, had hoped to succeed his father; and he wished to show that the congregation had not chosen a better man. Bacharach's interesting criticism was published by Jellinek in the first volume of "Bikkurim," a periodical edited by Naphtali Keller.

BIBLIOGRAPHY: J. M. Zunz, *'Ir ha-Ẓedeḳ*, p. 132, Lemberg, 1874; Fuenn, *Keneset Yisrael*, p. 88, Warsaw, 1880; Dembitzer, *Kelilat Yofi*, ii. 71*b*, Cracow, 1893; Kaufmann, *Jair Chaim Bacharach*, pp. 54 *et seq.*, Treves, 1894.

D.

AARON BEN MOSES BEN ẒEBI HIRSCH TEOMIM. See TEOMIM, AARON.

AARON BEN NATHAN NAṬA' OF TREBOWLA: Author: flourished about the middle of the eighteenth century. He published at Zolkiev, in 1755, "Shem Aharon" (Aaron's Name), a work containing halakic novellæ to the whole Talmud, and midrashic interpretations of the Pentateuch under the sub-title, "Netibot la-Shebet." He also published a commentary on Talmudic discussions on the Pentateuch, which bears the title "Maḳlo shel Aharon" (Aaron's Staff) and was published in 1768.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 25; Benjacob, *Oẓar ha-Sefarim*, pp. 368, 591.

L. G.

AARON OF NEUSTADT (surnamed **BLUMLEIN**): Talmudist who with Shallum and Jaekel of Vienna formed a triumvirate of Talmudic scholars in Austria at the end of the fourteenth and beginning of the fifteenth century; uncle and chief instructor of Isserlein, who frequently alludes in his works to the decisions and opinions of his teacher. Jacob Mölln (Maharil) also refers to him and his colleagues. Aaron suffered the death of a martyr, at Vienna, on March 13, 1421. He wrote a digest, "Hilkot Niddah," which is mentioned by Isserlein. A collection of sermons by Aaron is now known only through three citations in the works of Jacob Mölln and of Isserlein.

BIBLIOGRAPHY: A. Berliner, in *Monatsschrift*, 1869, p. 134; Michael, *Or ha-Ḥayyim*, No. 277.

L. G.

AARON BEN PEREZ OF AVIGNON: French rabbi and scholar; born about the middle of the thirteenth century; died in the first quarter of the fourteenth century. He was one of the leading scholars of Argentière, Languedoc, France. With other influential members of the congregation of Argentière, he signed an address to Solomon ben Adret during the great anti-Maimonist controversy of 1303-05. The address, with the signatures, can be found in Abba Mari Don Astruc's "Minḥat Ḳenaot," p. 47. This appeal was intended to encourage Abba Mari in his efforts to stem the tide of false doctrines rapidly spreading among the younger scholars.

BIBLIOGRAPHY: Renan, *Les Rabbins Français*, p. 675; Gross, *Gallia Judaica*, p. 67.

M. F.—L. G.

AARON OF PESARO: Flourished in the sixteenth century at Pesaro, Italy, and wrote "Toledot Aharon" (The Generations of Aaron), an index to Scriptural quotations in the Talmud, arranged in the order of the Bible. This was first printed at Freiburg in 1583, and, in an abbreviated form, is found in rabbinic Bibles.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 310; Steinschneider, *Cat. Bodl.* No. 4377.

M. L. M.

AARON BEN PHINEHAS: Member of the rabbinical college of Lemberg, and appears in that capacity among the rabbis who had to decide a case in matrimonial law with regard to the marriage of the widow of a man who had been killed by the bands of Chmielnicki. Aaron died at Lemberg, June 20, 1651.

Bibliography: Abraham Rapoport, *Etan ha-Ezraḥi*, responsum No. 21, Ostrog, 1796; Buber, *Anshe Shem*, p. 22, Cracow, 1895.

A. B. D.

AARON OF PINSK: Rabbi in Kretingen, in the government of Kovno, and afterward in Pinsk, where he died in 1841. He wrote "Tosafot Aharon," in which he attempted to solve the questions of the Tosafists in various Talmudic treatises, notably in Zera'im, Mo'ed, and Niddah. The book, which contains also scholastic and cabalistic discourses, was printed in 1858.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 19, No. 122, Warsaw, 1879; Benjacob, *Oẓar ha-Sefarim*, p. 626.

D.

AARON SABAONI (הסבעוני): Editor of Moses Albaz's cabalistic ritual, "Hekal ha-Ḳodesh," to which he added notes, and which was printed in Amsterdam, 1653. It is conjectured that he was named after the city of Sabbionetta; but in the seventeenth century he resided in Sale, and, with Jacob Sasportas, participated in the condemnation of the followers of Shabbethai Ẓebi for refusing to keep the four chief fast-days, on the ground that the Messiah had already arrived.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 136.

A. B. D.

AARON BEN SAMUEL: Hebrew author; born about 1620; flourished in Germany during the latter half of the seventeenth century. He published his "Bet Aharon" (Aaron's House) at Frankfort-on-the-Oder in 1690, being at that time of advanced age. This work, which received the approval of the greatest rabbinic authorities of the time, gives the places in the Talmud, the Midrashim, the Zohar, and many other rabbinic and cabalistic works where each verse of the Bible is either cited or explained.

Although Aaron owes much to his predecessors (Aaron of Pesaro, Jacob Sasportas, Manasseh ben Israel, and others), his work, because of its completeness, is a monument of remarkable industry and wide reading. In the introduction he states that he spent ten long years at the work, although assisted by several scholars who lived with him for this purpose. In this introduction Aaron mentions three of his other works, which, however, seem to have been lost: (1) "Sissera Torah," a midrashic commentary on Judges, iv. v.; (2) "Ḥibbur Masora," a midrashic commentary on the Masora, of which he gives several specimens; and (3) "Shaloaḥ Manot," a short commentary on the treatise Megillah.

At the request of his wife, Aaron translated into Judæo-German the Midrash on the death of Moses, "Peṭirat Mosheh Shem 'Olam," Frankfort-on-the-Oder, 1693. This book was very popular with the Jewish women of Poland and Russia, and has gone through many editions. Aaron must have reached a very great age; for in 1701 he published a commentary on "Pereḳ Shirah," which is appended to a prayer-book printed that year in Berlin (see Steinschneider, "Cat. Bodl." Nos. 4000 and 4380).

L. G.

AARON BEN SAMUEL: A simple farmer of Hergershausen (Hessen), who was the first person in Germany to attempt, at the beginning of the eighteenth century, to bring about the use of the vernacular in lieu of the Hebrew in the daily prayers. His "Liebliche Tefilah, oder Greftige Artznei vor Guf un Neshamah" (A Lovely Prayer, or a Tonic for Body and Soul), Frankfort-on-the-Main, 1709, though not the first Judæo-German adaptation of the prayer-book, was original in that it sought to give a literary form to the vernacular version, by amplifying considerably the original text of the prayers. The object of the writer is clearly expressed in the introduction to the book, namely, to bring about the substitution of this Judæo-German version for the Hebrew text in those spheres in which the "Holy Language" was no longer understood. Aaron's attempt failed; for the orthodox Jews protested so vigorously against the innovation that the rabbis throughout the Palatinate placed the book under the ban. And so quickly and so well was the order of the rabbis obeyed, that not a copy of the "Liebliche Tefilah" could be found till about 1830, when large numbers of the work were discovered in the synagogue lofts of Hessen.

Bibliography: Karpeles, *Gesch. d. Jüd. Lit.* ii. 1014; Zunz, *Z. G.* pp. 166, 170, 449.

W. M.

AARON SAMUEL. See Kaydanower, Aaron Samuel.

AARON SAMUEL BEN MOSES SHALOM OF KREMNITZ: Author of "Nishmat Adam," Hanau, 1611, which contains dissertations on the nature of the soul, purpose of man's existence, the future world, and rewards and punishments.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 318; Benjacob, *Oẓar ha-Sefarim*, p. 404.

J. L. S.

AARON BEN SAMUEL HA-NASI (called also **Abu Aaron ben Samuel ha-Nasi of Babylonia**): A personage who was considered until recently a fictitious creation of the Traditionists (Zunz)—those who, in their desire to find teachers and originators for everything, invented him in order to announce him as the father of prayer-interpretation and mysticism. But the publication of the "Chronicle of Ahimaaz" (written in 1054), by Neubauer, has demonstrated that Aaron is not altogether a creature of the imagination. It is true that legend has far more than history to say about him, and that only the barest outlines of his real career are accessible. Aaron was the son of a high dignitary in Babylonia, a certain Samuel, who, according to R. Eliezer of Worms, was a *nasi* (prince). In the "Chronicle of Ahimaaz" Aaron is said to have been a member of the house of Joab, which means that he was the son of an ab bet din, or chief of the court of justice; since in Jewish legend (Yer. Mak. ii. 31*a*; Tan., Mas'ey, 12) Joab is referred to as the chief justice in the reign of David. Disagreements between father and son, about the middle of the ninth century, caused Aaron to leave home. He traveled through Palestine to Italy, and landing at Gaeta went to Benevento. He did not stay there long, but went to Oria, in southern Italy, the center of Jewish life in Italy at that time. In that place he associated with the learned brothers, Shephatiah and Hananeel, sons of Amittai, under whose fostering influence he taught successfully—a vocation for which his profound knowledge of the Law, acquired in Babylonia, seemed especially to fit him. Aaron's activity bore fruit not only in Italy, but also beyond the borders of that country. Among his pupils were numbered Moses ben Ḳalonymus of Lucca, who, under one of Charlemagne's successors, went to the land of the Franks (Mentz), and there became the spiritual head of the Jews in that country. In spite of his success as a teacher in Italy, Aaron was seized by a secret longing for home; and seeing that the seed which he had carefully sown was bearing fruit, he considered himself entitled to return quietly to the land of his fathers. He embarked at Bari, to the great sorrow of his pupils and friends, among the latter being the ruler of the town, who tried to detain him by force. Nothing further is known of him. The cabalists considered him as one of the chief pillars of their mysticism, ascribing to him the cabalistic works, "Niḳḳud" and "Pardes"; but see Botarel's commentary on Sefer Yeẓirah, i. 1, 5; ii. 4, and Moses Cordovero in his "Pardes Rimonim." That he is considered to be identical with "Aaron the Babylonian" appears from the fact that Botarel (*l.c.* iv. 2) describes the latter as making use of the ineffable name of God in working the most wonderful miracles in exactly the same way as Aaron ben Samuel is said, in the "Chronicle of Ahimaaz," to have done. Graetz's identification of this Aaron with the Aaron who was a candidate for the gaonate in 814—according to Isaac Halevi even earlier—is impossible upon chronological grounds. Aaron's activity in Italy is placed by the "Chronicle" half a century later than this date; in 870 he was still in Italy.

Bibliography: Rapoport, in *Bikkure ha-'Ittim*, 1829, x. 112; Zunz, *S. P.* p. 105; Neubauer, *Rev. Ét. Juives*, xxiii. 230–237; idem, *Mediæval Jew. Chron.* ii. 112–115, 119; Kaufmann, in *Monatsschrift*, 1896, xl. 462–471, 501; *Jew. Quart. Rev.* iv. 615; Grätz, *Gesch. d. Juden*, v. 421, 422; Michael, *Or ha-Ḥayyim*, No. 267; Isaac Halevi, *Dorot ha-Rischonim*, pp. 235–238; Steinschneider, in *Jew. Quart. Rev.* ix. 623.

L. G.

AARON IBN SARGADO: Gaon in Pumbedita and a son of Joseph ha-Kohen. According to the chronicle of Sherira, Sargado officiated from 943 to 960: others declare he died in 942. He was successor to the gaon Hananiah, the father of Sherira. Not of a family of scholars, but an extremely wealthy merchant, he was elevated to the gaonate (presidency of a rabbinical academy) through the influence of his family. Caleb ibn Sargado, the determined opponent of Saadia, who spent 60,000 zuzim ($9,000) in order to bring about the deposition of the gaon of Sura, was probably identical with Aaron, as Harkavy has shown (see "Seder 'Olam Zuṭṭa" in "Anecdota Oxoniensia," ii. 83). Four of Sargado's legal decisions on religious problems are preserved, and are printed in the collection, "Ḥemdah Genuza," Nos. 37–40. One of these, it appears, was the answer to an inquiry from Kairouan. Like his opponent Saadia, Aaron was a Bible commentator, and parts of his commentary are extant in St. Petersburg. Abraham ibn Ezra quotes some of his philosophical sayings.

Bibliography: Joel Müller, *Mafteaḥ*, 1891, p. 177; Neubauer, *Mediæval Jew. Chron.* i. 66, 92, 190; Zunz, in Geiger's *Jüd. Zeit.* iv. 389; Winter and Wünsche, *Jüdische Literatur*, ii. 247; Geiger, *Jüd. Zeit.* i. 297.

A. K.

AARON SELIG BEN MOSES OF ZOLKIEV: Author; flourished in the seventeenth century. He wrote "'Amude Sheba'" (Seven Pillars) containing: (1) Commentaries and glosses on the old and the new Zohar, explaining the foreign words therein; (2) treatises not included in the old Zohar; (3) references where commentaries on the treatises of the old and the new Zohar can be found; (4) similar indications of the book "Tiḳḳunim"; (5) remarks on the style of the Zohar. The work was published at Cracow in 1637.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 443; Fürst, *Bibl. Jud.* i. 26; Steinschneider, *Cat. Bodl.* No. 4371.

J. L. S.

AARON SOLOMON: Merchant of Philadelphia, Pa., who, about 1777, signed an agreement to take the colonial paper currency sanctioned by King George III. in place of gold and silver. He left Philadelphia for Europe in 1785.

Bibliography: H. P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, p. 12, Philadelphia, 1883.

A. S. W.-R.

AARON BEN SOLOMON AMARILLO. See Amarillo, Aaron ben Solomon.

AARON BEN SOLOMON BEN HASUN: Talmudist who flourished in Turkey at the beginning of the sixteenth century. He ranked high among the prominent Oriental Talmudic scholars of his time. Except some responsa, which may be found in the works of his pupils and colleagues, he left nothing in writing. Among his pupils were many important Talmudists of the East.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 313.

L. G.

AARON BEN SOLOMON BEN SIMON BEN ZEMAḤ DURAN. See Duran, Aaron ben Solomon ben Simon ben Zemaḥ.

AARON OF TRANI. See Trani, Aaron of.

AARON (ḤAYYIM) VOLTERRA, MASSA DI CARRARA. See Volterra, Aaron (Ḥayyim), Massa di Carrara.

AARON BEN WOLF. See Wolfssohn, Aaron.

Rabbinical Career.

AARON WORMS: Chief rabbi of Metz and Talmudist; son of Abraham Aberle; born July 7, 1754, at Geislautern, a small village near Saarbrück (not at Kaiserslautern, as some writers assert); died at Metz, May 2, 1836. He came of a family of rabbis, and was destined for a rabbinical career. He received his early education from his father, Abraham Aberle, and afterward was sent to Metz, the nearest city having a rabbinical college. This institution was directed by Chief Rabbi Loeb Günzburg, with whom Aaron gained such high favor that at the early age of fifteen he was allowed to deliver a lecture on a halakic subject in the synagogue of Metz. Through Günzburg's instrumentality he was appointed in 1777 to the rabbinate of Kriechingen in German Lorraine. Having lived in that town for seven years, he returned to Metz, where, after the death of Loeb Günzburg (June 23, 1785), Aaron was chosen principal of the rabbinical college. For many years he officiated as associate rabbi and deputy chief rabbi, and on June 12, 1832, was unanimously elected chief rabbi. The government confirmed his election, although he had not mastered the French language, as required by the law regulating the appointment of rabbis. Four years later he died, revered and beloved by both the orthodox and the progressive Jews. Aaron was so conservative in his views that even in his practical life he did not acquire a thorough knowledge of the language of his country, and still regarded the Zohar as a sacred book and as the composition of Simeon ben Yoḥai. Nevertheless, he gave expression to opinions that in some measure prepared the way for Jewish reforms.

Attitude Toward the French Revolution.

So greatly was he influenced by the French Revolution that he even dressed himself in the uniform of the National Guard and, to accord with military regulation, removed his beard. Aaron fully realized that the Jews, in receiving rights, had also duties to fulfil; and in a sermon preached during the Revolutionary period, he strongly rebuked the Jews for their aversion to handicrafts, and, as an example for them, apprenticed his son Elijah to an artisan. As a member of the Great Sanhedrin convened by Napoleon, he delivered an impressive address on the "Relations of the Jews to Non-Jews according to Rabbinic Law," in which he demonstrated that the Talmudic opinions concerning the heathen should not be used as guides in the regulation of practical life under the conditions that existed then. Again, in purely Jewish affairs, in questions concerning rites and ceremonies, he showed himself remarkably broad-minded. Upon the occasion of his taking the oath as chief rabbi, administered by the government officials, his hat was handed him to cover himself. He refused it with a smile, saying: "God does not wish to impose upon us the duty of approaching Him bareheaded; but if we do so voluntarily, so much the better!" (compare Lev. R. xxvii. 6). This can not be regarded simply as a *bon mot*; for he did not hesitate publicly to declare himself in accord with the reform tendencies which were then beginning to force their way into the Synagogue.

Reform Tendencies.

Aaron was perhaps the only conservative rabbi of that period who expressed the opinion that it was better to pray in the vernacular than to mutter Hebrew prayers without understanding their meaning. On this ground he refused to join the agitation against the reforms of the Hamburg Temple. His insight into the necessity of a reform in divine service is further shown by his protest against the custom of interrupting the ritual prayers by the insertion of *piyutim*, of whose authors he often spoke derisively. Such a man could not be a friend of superstitious customs, and he made a vigorous stand against them. He looked also with a critical eye upon other customs which he would not regard as obligatory on the mere ground of usage, and more than once he remarked, with an undertone of bitterness, that Moses Isserles (RMA, רמ"א) desired to force all Jewry under the yoke of Polish customs; but he saw no reason why German and French Jews should yield.

Aaron was the author of "Meore Or" (Flashes of Light), Metz, 1789–1830. This work, published anonymously (the author modestly limiting himself to a mere suggestion of his name), is unique of its kind. It contains critical remarks as well as comments on most of the treatises of the Talmud and on a considerable part of the "Shulḥan 'Aruk, Oraḥ Ḥayyim," which exhibit a thoroughly scientific spirit as well as an extraordinary acumen. A Christian admirer of Aaron justly said that half of that work would be sufficient to open the gates of any European academy to its author. In addition to this, Aaron published short notes on the Maḥzor and the Passover Haggadah (Metz editions). With the exception of a Bible commentary which has not been published, Aaron's other numerous manuscripts were destroyed in compliance with his wishes as expressed in his will.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. letter *Mem*, 14; *La Régénération*, ed. S. Bloch, 1836, pp. 226–231; B. Cohen, *Rev. Ét. Juives*, 1886, xiii. 114, 118–124; N. Brüll, in *Oẓar ha-Sifrut*, edited by Graber, 1887, pp. 20–31.

L. G.

AARON OF YORK (Fil Josce): Jewish financier and chief rabbi of England; born in York before 1190; died after 1253. He was probably the son of Josce of York, the leading figure in the York massacre of 1190. Aaron appears to have obtained some of his father's money and commercial connection, for he was appointed presbyter, or chief rabbi, of the Jews of England in 1237, in succession to Josce of London. This would imply that he was very wealthy, as only the wealthiest of the Jews obtained this position. He did not hold the office more than a year, as he was succeeded in 1237 by Elyas of London (Prynne, "Short Demurrer," ii. 38). In 1236 Aaron agreed to pay to King Henry III. of England 100 marks a year to be free of all taxes (Tovey, "Anglia Judaica," Oxford, 1738, p. 108). Notwithstanding this, in 1273 he was mulcted in 4,000 marks of silver and four of gold (Matthew Paris, "Chronica Majora," iv. 260). This was not an unusual occurrence; for in 1250 he was fined 14,000 marks of silver and ten of gold, for the use of the queen, on the charge of having falsified a deed. On this occasion he told Matthew Paris himself that he had paid the king altogether no less a sum than 30,000 marks in silver and 200 in gold (*ibid.* v. 136). There are still in existence a number of Hebrew *shetaroth* dealing with Aaron's transactions, one of them entirely in his own handwriting.

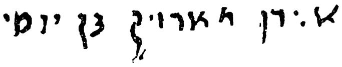

Autograph of Aaron of York.
(From "Yorkshire Archeological Journal.")

Bibliography: Matthew Paris, *Chronica Majora*, iv. 260, v. 136; M. D. Davis, *Shetaroth*, Nos. 93, 102, 108, 109 (autograph), 196–198; *Papers of Anglo-Jewish Exhibition*, 1887, p. 41; Tovey, *Anglia Judaica*, 1738, p. 108; R. Davies, *On the Medieval Jews of York*, in *Yorkshire Archeological and Topographical Journal*, iii. 147–197; Moses Margoliouth, *History of the Jews in Great Britain*, 1851, i. 164.

J.

AARON ZALAHA. See Zalaha, Aaron.

AARON BEN ZERAH: French Jew, who suffered martyrdom at Estella in Navarre, March 5, 1328. Banished from his original home in 1306 by order of King Philip the Fair, of France, who confiscated his property, he sought refuge at Estella, where, after a residence of twenty years, he, his wife, and several of his sons were slaughtered by the Christians. The horrors of that event are described in "Zedah la-Derek," a work written by Aaron's son Menahem, who escaped death.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., vii. 312.

L. G.

AARON BEN-ZION IBN ALAMANI: Dayyan, or judge, and prominent Jew of Alexandria in the twelfth century. His family name probably means *al-Umani*, or "the man of Oman" (Judah ha-Levi, "Diwan," ed. Harkavy, p. 180; Steinschneider, "Jew. Quart. Rev." xi. 486). His father, whose name was Joshua, was, it seems, a physician of some repute. It was at Aaron's house that Judah ha-Levi lived while in Alexandria; and the poet is extravagant in the praise of his friend, who, to judge from the titles given him, must have been a man of importance. Two of Ha-Levi's poems are addressed to Aaron: one of them he sent with a letter in rimed prose, which letter is included in the "Diwan." Ha-Levi also mentions Aaron in a letter which he sent from Damietta to Samuel Nagid.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., vi. 150; Kaempf, *Nichtandalusische Poesie Andalusischer Dichter*, i. 284; Luzzatto, *Betulat bat Yehudah*, p. 111; Judah ha-Levi, *Diwan*, ed. Brody, pp. 207–210, 212; *idem*, ed. Harkavy, pp. 37, 146, 161.

G.

AARON ZOROGON: Turko-Jewish scholar, who flourished about the middle of the seventeenth century. He was the author of "Bet Aharon" (House of Aaron), which contains sixty homilies, arranged in the order of the sections of the Pentateuch, as well as some comments on the "'En Ya'aḳob," the haggadic collection of Jacob Ḥabib. The book was published after his death by his son Elihu in Constantinople, 1678–79.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 314; Steinschneider, *Cat. Bodl.* No. 4385; Wiener, *Bibliotheca Friedlandiana*, No. 1234.

L. G.

AARONITES (AARONIDES). See COHEN, PRIEST.

AARONSBURG: A post village situated in Haines township, Center county, Pennsylvania, founded by AARON LEVY in 1786, and named for him. In June, 1779, Aaron Levy bought of a Mr. Wetzel a tract in Center county known as the Alexander Grant warranty. Upon this he laid out and planned the town of Aaronsburg, the town plan being recorded at Sunbury on October 4, 1786. A plot of ground known as Aaron's Square was reserved by the founder for public uses, and one of the streets was named Rachel's Way in honor of his wife. On November 16, 1789, Levy gave to the trustees of the Salem Evangelical Church a lot upon which to erect a church and schoolhouse. Aaronsburg is the first town in Pennsylvania (and probably in the United States) that was laid out by and named after a Jew.

BIBLIOGRAPHY: *Aaron Levy*, by Isabella H. Rosenbach and Abraham S. Wolf Rosenbach, in *Publ. Am. Jew. Hist. Soc.* No. 2, 1894, pp. 157–163.

A. S. W. R.

AB: The Babylonian name adopted by the Jews for the fifth month of the year, corresponding to part of the modern July and part of August. It always consists of thirty days. The first day of Ab is, according to rabbinical tradition ("Seder 'Olam R." ix.; R. H. 2*b*, 3*a*) and Josephus ("Ant." iv. 4, § 7), the anniversary of the death of Aaron. Concerning the fast on the Ninth and the feast on the Fifteenth, see AB, FIFTEENTH OF, and AB, NINTH OF. The Eighteenth of Ab was once a fast-day because on that day the western light (*ner ma'arabi*; compare Tosef., Soṭah, xiii. 7) of the Temple candelabrum went out in the days of King Ahaz (possibly a reference to one of the Maccabean dynasty). See CALENDAR.

K.

The Fall of Jerusalem.

AB, NINTH DAY OF: Day set aside by tradition for fasting and mourning, to commemorate the destruction of Jerusalem and the Temple by the Chaldeans (586 B.C.) and by the Romans (70); a movable fast falling approximately in the beginning of August of the Gregorian calendar. In II Kings, xxv. 8, 9 it is stated that the Temple was burned on the seventh day of the fifth month; in Jer. xxxix. 8 no exact date is given; while in Jer. lii. 12 the tenth day of the fifth month is assigned as the date. In connection with the fall of Jerusalem three other fast-days were established at the same time as the Ninth Day of Ab: these were the Tenth of Tebet, when the siege began; the Seventeenth of Tammuz, when the first breach was made in the wall; and the Third of Tishri, the day when GEDALIAH was assassinated (II Kings, xxv. 25; Jer. xli. 2). From Zech. vii. 5, viii. 19 it appears that after the erection of the Second Temple the custom of keeping these fast-days was discontinued. Since the destruction of Jerusalem and of the Second Temple by the Romans, the four fast-days have again been observed. It has indeed been suggested that the sacredness of the day is due to its being the anniversary of the fall of Bethar at the end of the Bar Kokba war, thus making it a national rather than a religious ceremony.

Waning Significance.

In the long period which is reflected in Talmudic literature the observance of the Ninth Day of Ab assumed a character of constantly growing sadness and asceticism. Still it seems that, about the end of the second century or at the beginning of the third, the celebration of the day had lost much of its gloom. Judah ha-Nasi was in favor of abolishing it altogether or, according to another version, of lessening its severity when the feast has been postponed from Saturday to Sunday (Meg. 5*b*). A tendency to a less ascetic construction is also noticeable in the Talmudic explanation of Zech. viii. 19—namely, that the four fast-days would become feast-days during times of peace; on which Rashi remarks: "Peace means when the oppression of the Jews on account of their religion shall have ceased" (R. H. 18*b*). The growing strictness in the observance of mourning customs in connection with the Ninth Day of Ab is especially marked in post-Talmudic times, and particularly in the darkest period of Jewish life, from the fifteenth century to the eighteenth.

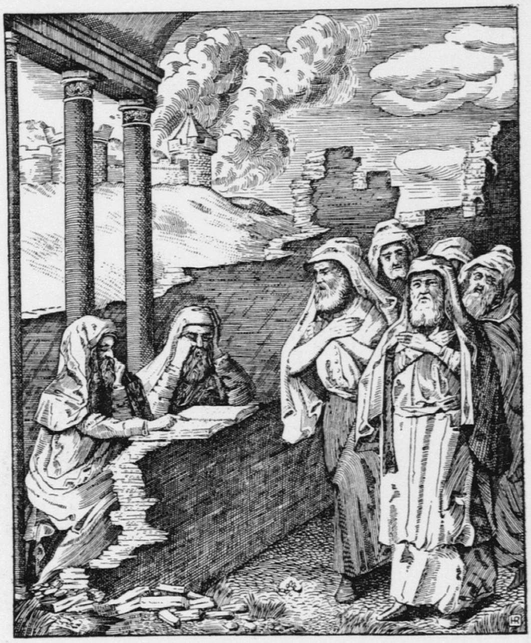

Ninth Day of Ab.
(From Kirchner, "Jüdisches Ceremonial.")

In the Middle Ages.

Maimonides (twelfth century), in his code, says that the restrictions as to the eating of meat and the drinking of wine refer only to the last meal before fasting on the Eighth Day of Ab, if taken after noon, but before noon anything may be eaten (Ta'anit, v. 8). R. Moses of Coucy (thirteenth century) claims that it is the universal custom to refrain from meat and wine during the whole day preceding the Ninth of Ab ("Semag, Hilkot Tish'ah be-Ab," p. 249*b*, ed. Venice). R. Joseph Caro (sixteenth century) says some are accustomed to abstain from meat and wine from the beginning of the week in which the Ninth Day of Ab falls; and still others abstain throughout the three weeks from the Seventeenth of Tammuz ("Shulḥan 'Aruk, Oraḥ Ḥayyim," § 551). The same gradual extension can be traced in the abstention from marrying at this season (*ib.* § 551, 2d annotation by R. Moses Isserles) and in other signs of mourning. So R. Moses of Coucy says that some do not use the phylacteries on the Ninth Day of Ab ("Semag," p. 249*c*), a custom which later was universally observed. In this manner all customs originally designated as marks of unusual piety finally became the rule for all. Shabbethai Ẓebi abolished the Ninth of Ab in view of the same rabbinical legend [and the women in the East anoint themselves in the afternoon, because the Messiah is to be born on this day—L. G.].

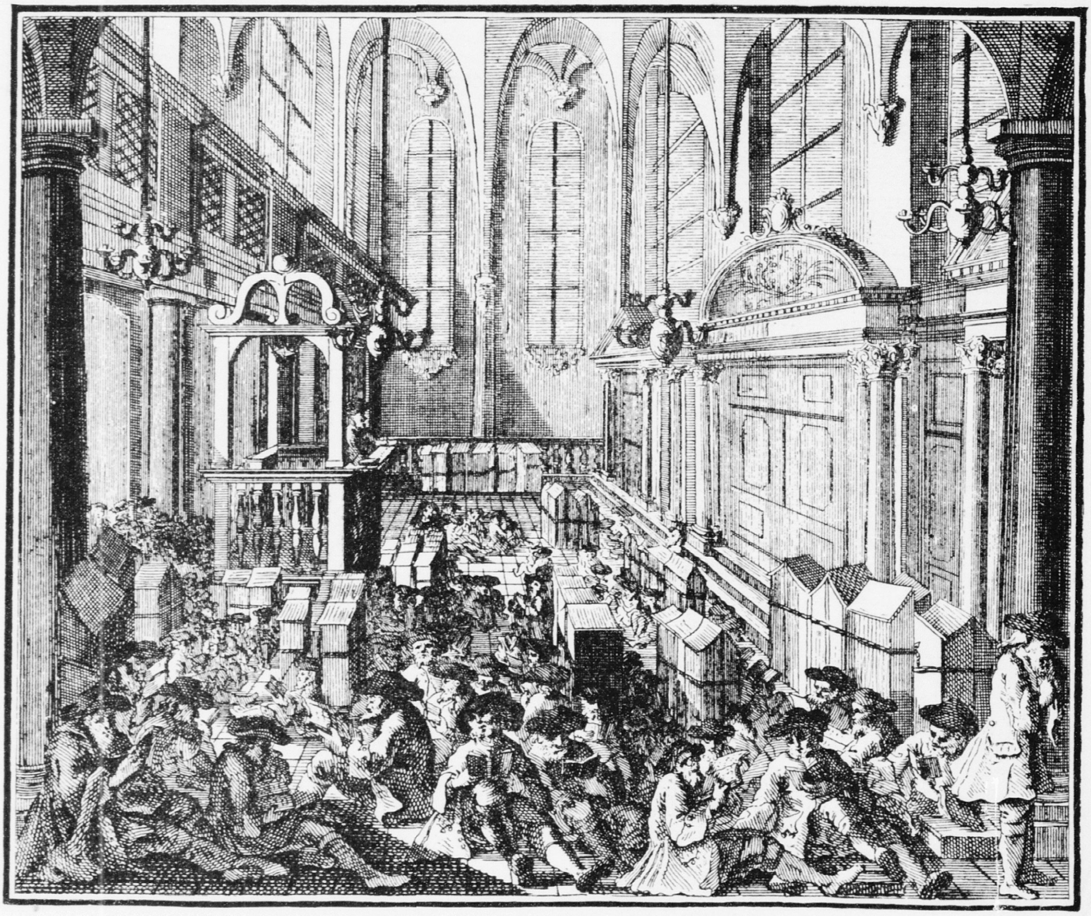

Synagogue Service on the Ninth Day of Ab.

(From Bodenschatz, "Kirchliche Verfassung.")

Growth of Commemorative Hymns.

In the liturgy the Book of Lamentations was, through many centuries, recited at the initiatory evening service. "The sorrow for departed glory would probably have been satisfied with these Biblical chapters if new sufferings had not constantly caused the production of fresh plaints" (Zunz, "Ritus," p. 88). Finally, the collection of plaintive songs (Ḳinot) for the day was expanded into an entire volume. Some of these songs are of superior poetic beauty and full of the finest religious sentiment; especially the ode to Zion by Judah ha-Levi. The best of the *ḳinot* were translated by Mrs. H. Lucas in "Jew. Quart. Rev." v. 652, and were reprinted in "The Jewish Year," p. 129; also by Edward G. King in "Jew. Quart. Rev." vii. 464.

As long as the Jews were everywhere regarded as strangers and treated as such, the rights of citizenship being denied them, it was but natural that the Ninth Day of Ab should be observed as a day of deep mourning, and that the season leading up to it should be full of gloom. But even then confidence in the help of God and in the final victory of justice and truth was never lost; and the Sabbath immediately following this day was called "Sabbath of Comfort" (Shabbat Naḥmu), because the comforting message from Isa. xl., beginning with the words "Naḥmu, naḥmu," etc. (Comfort ye, comfort ye, etc.), was then read in the synagogues.

Reform View.

The attitude of modern reformed Judaism toward the Ninth Day of Ab and the event it commemorates is thus expressed by one of its leaders, David Einhorn:

> "Reformed Judaism beholds in the cessation of the sacrificial service the termination of a special nationality and the scattering of the Jews among all nations the fundamental conditions for the fulfilment of their mission among mankind. Only after the destruction of Jerusalem was it possible for Israel to become a kingdom of priests and a holy nation; a conception which even in the Talmud is intimated in the saying, 'On the day of the destruction of the Temple the Messiah was born'" ("Ner Tamid," p. 100).

M. L.

[According to rabbinical tradition (Ta'anit, 29*a*), the real destruction under both Nebuchadnezzar and Titus took place on the Tenth of Ab, the fire-brands having been thrown in the evening before. Josephus ("B. J." vi. 4, § 5) says: "God had doomed the Temple to the fire, according to the destiny of the ages, on that same fatal day, the tenth day of the month Lous (Ab), on which it was formerly burned by the king of Babylon." R. Johanan, the amora of the third century, says (*l.c.*), "If I had been living at the time, I would have instituted the fast on the Tenth rather than on the Ninth of Ab." Indeed, the Karaites celebrate the Tenth of Ab as a fast-day. From the remark of R. Eliezer ben Zadok (Meg. Ta'anit, v. and Bab. Ta'anit, 12*a*) it appears, moreover, that the Ninth of Ab was celebrated as a fast-day before the destruction of the Second Temple. At any rate, the day was marked still more as the day of national gloom in the war of Bar Kokba, when the fall of the fortress of Bethar, in 135, sealed the fate of the Jewish nation forever. The Mishnah (Ta'anit, iv. 4) speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night "when the Israelites were doomed to stay in the wilderness" for forty years (Num. xiv. 1 *et seq.*), the second and third the destruction of Jerusalem under Nebuchadnezzar and Titus, the fourth the fall of Bethar, and the fifth misfortune was the drawing of the plow over the Holy City and the Temple a year later, in order to turn the place into a Roman colony (compare Jerome, Zech. viii. 11). Henceforth the Ninth of Ab was like the Day of Atonement, the national fast-day "beginning with the evening before, no enjoyment whatever, whether in the way of eating and drinking or of bathing and anointing, being permitted from evening to evening. Even the study of the Law was to be confined to matters of a sad character (Ta'anit, 30*a*), nor should any work be done on that day." "He who does work on the Ninth of Ab," says Akiba, "will see no blessing in it" (Ta'anit, 30*b*). As an especially noticeable sign of mourning, people were to go about without sandals or shoes. In the course of time the pious Jews would not wear the phylacteries, at least not the one on the head, or the *ṭallit*—some only not during the morning service (see "Yad ha-Ḥazaḳah Hilkot Ta'aniot," v. 11; "Hagahot Maimuni" of Meir of Rothenburg; "Semag," "Roḳeaḥ," and others quoted in "Bet Yosef Ṭur Oraḥ Ḥayyim," 555)—these being regarded as ornaments. In Jerusalem the people recite in the synagogue morning and evening *Haazinu* (Deut. xxxii.) to the Ekah melody, and, after the evening service, the lights are extinguished and the oldest man addresses the assembly in the Spanish language, closing with words of comfort, after which the lights are rekindled. The scroll of the Law as well as the holy shrine is draped in black, and the people have their heads strewn with ashes. In the afternoon the people visit the Wall of Wailing. K.]

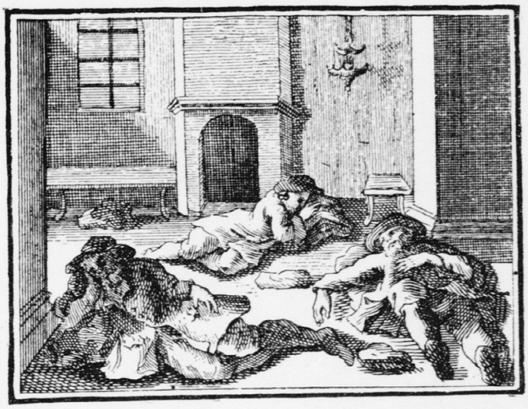

Eve of the Ninth Day of Ab.
(From Bodenschatz.)

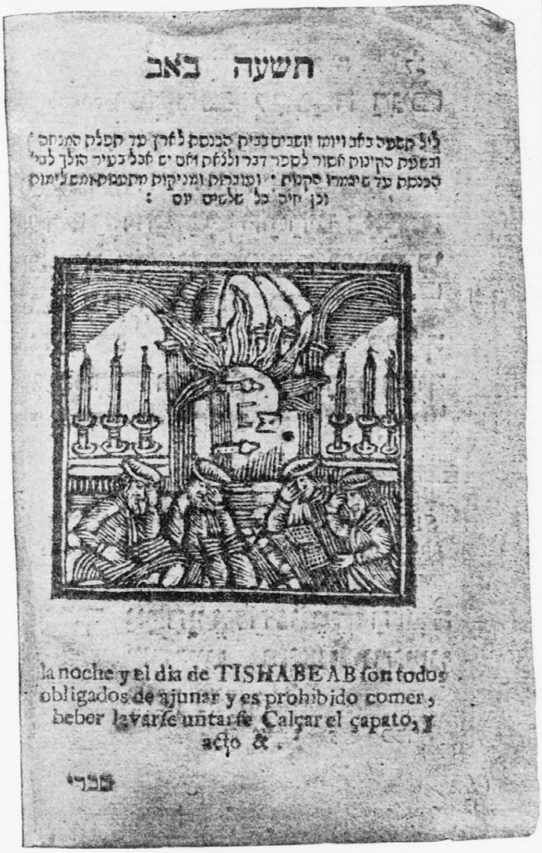

תשעה באב

la noche y el dia de TISHABEAB ſon todos
obligados de ajunar y es prohibido comer,
beber lavarſe untarſe Calçar el çapato, y
acto &.

מברי

The Ninth Day of Ab.
(Woodcut from Amsterdam "Minhagim," 1768.)

AB, FIFTEENTH DAY OF: Popular festival in Judea during the time of the Second Temple, corresponding approximately to the fifteenth day of August. According to a tradition preserved in the Mishnah (Ta'anit, iv. 9, 10; Gem. pp. 26, 31), on that day, as well as on the Day of Atonement, the maidens of Jerusalem, rich and poor, without exception, dressed in white, went out to dance in the vineyards with the young men, asking them to make their choice of a partner for life. The fair ones sang: "Young men, turn your eyes to beauty; for woman stands for beauty." The patricians' daughters sang: "Young men, turn your eyes to noble parentage; for woman is the preserver of family pride." Those possessing neither beauty nor noble birth sang: "Grace is beautiful and beauty is vain; but a woman that feareth the Lord, she shall be praised." Of the many reasons given in the Talmud for the celebration of this day, that attested by the oldest authority, R. Eliezer ben Hyrcanus of the first century (Megillat Ta'anit, v.) is that

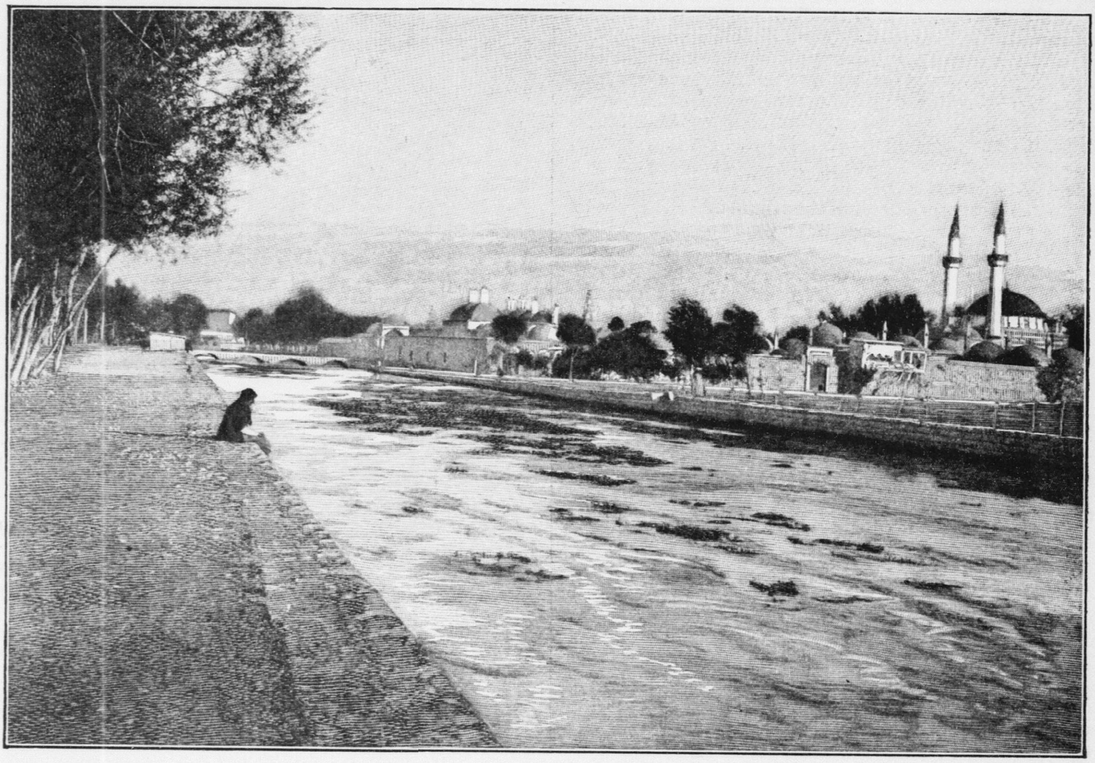

Abana River at Damascus.
(From a photograph by Bonfils.)

it was the great day of wood-offering, when both priests and people brought kindling-wood in large quantities to the altar, for use in the burning of sacrifices during the whole year. This day being Midsummer Day, when the solar heat reached its climax, the people stopped hewing wood in the forest, probably until the Fifteenth Day of Shebaṭ (February), the so-called New-year's Day of the trees (see R. H. i. 1), because the new sap of spring entered vegetation on that day.

Various reasons are given in the Talmud for this celebration. One is that the tribes were allowed to intermarry (Num. xxxvi.) on that day; another, that the interdict on the tribe of Benjamin was removed on that day (Judges, xxi. 15 *et seq.*); again another, that the death penalty following the bad report of the spies (Num. xv. 32) had ceased; or that the interference with the pilgrimage to Jerusalem at the festal season by Jeroboam I. (I Kings, xii. 32) was removed by Hosea on that day. Others, by a strange anachronism, maintain that those slain on the battle-field in the war of Bar Kokba received the customary burial rites on this day. The actual explanation is given in Meg. Ta'anit, v. and Mishnah, iv. 5, according to which nine families of Judah brought at certain times during the year the wood for the burning of the sacrifices on the altar, in accordance with Neh. x. 34; on the Fifteenth Day of Ab, however, all the people, the priests as well as the Levites, took part in the wood-offering.

Josephus ("B. J." ii. 17, § 6) also mentions this festival, and calls it the Feast of Xylophory ("Wood-bearing"), but places it on the Fourteenth of Ab (Lous), saying that "it was the custom for every one to bring wood for the altar on that day so that there should never be any lack of fuel for the eternal fire." Zipser suggested that the day, called also the Day of the Breaking of the Ax, was celebrated by bonfires in the same fashion that the Syrians, according to Lucian, celebrated Midsummer Day ("De Syria Dea"). The festival had a purely secular character, like the Fifteenth Day of Shebaṭ (February), the one being an ancient midwinter, the other a midsummer, festival of pagan origin; while the various explanations and stories given in Megillat Ta'anit and the Talmud show that in the course of time the main reason was forgotten. Compare the St. Valentine's Day celebrations and the bonfires on the hills among the various nations in connection with marriage, and the St. John's Day festivities, in Mannhardt's "Baumkultus," pp. 449–552.

Bibliography: *Bab. Talmud Ta'anit*, pp. 26*b*, 30*b*, 31*a*; Herzfeld, *Gesch. d. Volkes Israel*, i. 67, 68, 144; ii. 126, 182; Grätz, *Gesch. d. Juden*, 3d ed., p. 612; Zipser, *Des Flavius Josephus Werk, Ueber das Hohe Alter des Jüdischen Volkes (nach Hebr. Originalquellen*, etc.), ed. Dr. A. Jellinek, 1871, p. 127; *Ha-Teḥiyyah*, i. Nos. 43, 45, 49, Chicago, 1900.

K.

ABADDON ("Realm of Destruction"): In rabbinic and New Testament literature, the second department of Gehenna, the nether world; almost synonymous with Sheol (Midr. Konen; compare Joshua ben Levi in 'Er. 19*a*). In Rev. ix. 11 Abaddon is personified as the Angel of Hell: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." In the Old Testament, however, the word is peculiar to

the "Wisdom" literature, being found in Job, xxviii. 22, xxvi. 6, xxxi. 12; Prov. xv. 11; Ps. lxxxviii. 12. In Prov. xxvii. 20 the Hebrew text has Abaddoh, but the marginal reading has Abaddon.
G. B. L.—K.

ABADIA, JUAN DE LA: A Marano of the fifteenth century. He engaged in a project to subvert the Inquisition in Aragon; failing in this, he joined in a plot to assassinate the inquisitor Pedro Arbues, who was killed on September 15, 1485. Juan was apprehended, and, according to Graetz, committed suicide in prison. Kayserling states that his attempt at suicide was unsuccessful, and that he was drawn, quartered, and consigned to the flames.

Bibliography: Kayserling, *Christopher Columbus and the Participation of the Jews*, etc., pp. 36, 37; Graetz, *History of the Jews*, iv. 329-331.
A.

ABADIAS: Son of Jezelus, one of the sons of Joab, found in the list of those who returned with Ezra (I Esd. viii. 35). In the corresponding list of Ezra, viii. 9, he is called Obadiah, the son of Jehiel.
G. B. L.

ABAGTHA: A chamberlain of Ahasuerus (Esth. i. 10). The name is probably of Persian origin.
G. B. L.

ABANA: A river rising in the Anti-Libanus, flowing through Damascus, and disappearing in the Meadow lakes. Reference to it is found only once in the Bible (II Kings, v. 12), in the exclamation of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" At the present time it is known as Nahr Barada (see Amana). The proper reading of the name is probably "Amana," as given in the *ḳeri* of II Kings, v. 12. See illustration on opposite page. G. B. L.

ABARBANEL. See Abravanel.

ABARBANEL LIBRARY IN JERUSALEM (מדרש אברבנל): A collection of books intended for a national Jewish library; founded by Dr. Joseph Chazanowicz, one of the Zionist leaders in Russia, who devoted almost the whole of his income to the collection of Hebrew books. In 1900 the library contained more than 15,000 volumes, nearly all of which had been sent from Byelostok, where Dr. Chazanowicz was a practising physician. A movement was on foot in 1900 to build a modern fire-proof library building in which to house the collection, which has become a center for the diffusion of knowledge in the Holy City. Ephraim Cohen was director of the library in 1899.

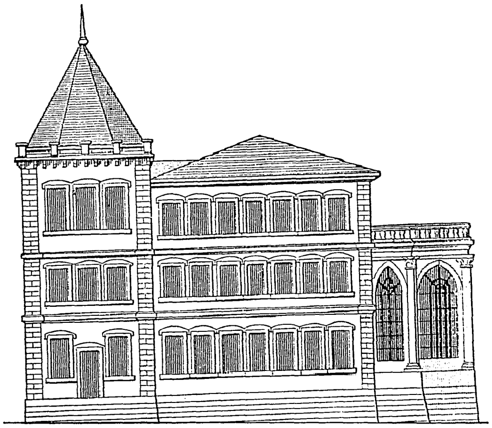

Elevation of Abarbanel Library.

Bibliography: S. Abel, *The National Jewish Library in Jerusalem*, in *Jewish Comment*, June 1, 1900, p. 2.
G.

ABARIM ("The Parts Beyond"; that is, beyond the Jordan).—**Biblical Data:** A term applied to the edge of the Moabite plateau. From its most prominent headland, Mount Nebo, the western part of Judea was plainly visible (Jer. xxii. 20; Num. xxvii. 12, xxiii. 47; Deut. xxxii. 49, and see Ezek. xlix. 11, revised text, "S. B. O. T."). G. B. L.

——**In Rabbinical Literature:** The Midrash remarks that this mountain has four names: Abarim, Hor, Nebo, and the Heights of Pisgah. This is accounted for by the fact that the mountain was situated on the frontiers of four adjoining kingdoms. Since all were proud to have a share in Palestine, each regarded the mountain as belonging to itself and gave it a suitable name (Sifre, Deut. xxxvii; 76*b*, ed. Friedmann). L. G.

ABAYE (called also **Abayi, Abaya, Abbaye**): Babylonian amora; born about the close of the third century; died 339 (see Academies in Babylonia). His father, Kaylil, was the brother of Rabbah bar Naḥmani, a teacher at the Academy of Pumbedita. Abaye's real name was Naḥmani, after his grandfather; but being left an orphan at an early age, he was adopted by his uncle, Rabbah bar Naḥmani, who nicknamed him Abaye ("Little Father"), to avoid confusion with his grandfather of the same name, and thenceforth he was known as Abaye, without any other title. It is a curious fact that he perpetuated the memory of his foster-mother, probably a slave in Rabbah's household, by mentioning her name in many popular recipes and dietetic precepts, some of which seem to be based on superstitious notions. He introduced each recipe with the phrase, "My mother told me." Abaye's teachers were his uncle Rabbah and Joseph bar Ḥama, both of whom successively became presidents of the Pumbedita Academy. When Joseph died (333), this dignity was conferred upon Abaye, who retained it until his death some five years later. Rabbah trained him in the application of the dialectic method to halakic problems, and Joseph, with his stores of traditional lore, taught him to appreciate the value of positive knowledge.

Superior as Abaye no doubt was in his dialectic analysis of halakic sentences, he was, nevertheless, surpassed in this regard by Raba, with whom he had been closely associated from early youth. To the disputations between these amoraim we owe the development of the dialectic method in the treatment of halakic traditions. Their debates are known as the "Hawayot de-Abaye we-Raba" (Debates of Abaye and Raba), the subjects of which were then considered such essential elements of Talmudic knowledge that by an anachronism they were thought to be known to Johanan ben Zakkai, who lived some centuries before (Suk. 28*a*). Their halakic controversies are scattered throughout the Babylonian Talmud. With the exception of six of his decisions, the opinions of Raba were always accepted as final. Abaye was never so happy as when one of his disciples had completed the study of a Mishnah treatise. On such occasions he always gave a feast to his pupils (Shab. 118*b*), though his circumstances were needy, and wine never appeared upon his table. His peace-loving disposition and his sincere piety are well exhibited in his maxims (Ber. 17*a*), among which occur the following: "Be mild in speech; suppress your wrath; and maintain good-will in intercourse with your relatives as well as with others, even with strangers in the market-place."

Abaye urged his disciples to conduct themselves in such a way as to lead others to the love of God (Yoma, 86*a*). In Biblical exegesis he was one of the first to draw a distinct line between the evident meaning of the text (*peshat*) and the sense ascribed to it by midrashic interpretation. He formulated the following rule, of great importance in Talmudic exegesis (Sanh. 34*a*): "One Bible verse can be referred to different subjects, but several different Bible verses can not refer to one and the same subject." He defended the Apocryphal book Ecclesiasticus against his teacher Joseph. By quoting from it a number of edifying passages he showed that it did not belong to the heretical books which are forbidden, and even compelled his teacher to admit that quotations might with advantage be taken from it for homiletical purposes (Sanh. 100*b*). Possessing an extensive knowledge of tradition, Abaye became a most eager disciple of Dimi, the Palestinian amora, who had brought to Babylonia a perfect treasury of interpretations by Palestinian amoraim. Abaye considered Dimi, as a representative of the Palestinian school, a qualified Bible exegete, and used to ask him how this or that Bible verse was explained in "the West," or Palestine. Of his own interpretations of Biblical passages only a few, of a haggadic nature, are preserved; but he often supplements, elucidates, or corrects the opinions of older authorities.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v.; Heilprin, *Seder ha-Dorot*, pp. 22–25; Hamburger, *R. B. T.*, 1883, part ii., s.v.; Kohut, *Aruch*, s.v. (in which is found an enumeration of all the passages of the Talmud containing Abaye's name); Bacher, *Ag. Bab. Amor.* s.v.; Weiss, *Dor*; M. S. Antokolski in *Ḥa-Asif*, 1885, ii. 503–506, with Straschun's notes.

W. B.

ABBA (אבא; 'Αββᾶ).—**In Theology:** The Aramaic word for "Father," "my Father," which, together with the Greek equivalent, occurs three times in the New Testament. It is an invocation to God, expressive of a close personal or filial relation of the speaker to God. It is found in Mark, xiv. 36, the parallel passage, Matt. xxvi. 39, having only the Greek words "my Father." Paul, in Rom. viii. 15 and Gal. iv. 6, shows that, in admitting proselytes to membership in the new faith, they were declared to be the children of God while addressing Him as "Abba, Father." But there is nothing specially Christian about this. It was the formula for addressing God most familiar to Jewish saints of the New Testament times:

> "To Ḥanan, the grandson of Onias, the children came during a great drought, crying, 'Abba [Father], give us rain!' whereupon the saint prayed: 'O Ruler of the world, for the sake of these little ones who can not discriminate between the Abba [the Father] who giveth rain and the Abba [the father] who can only pray for, but can not give, rain, hear my prayer!'—and behold rain came" (Ta'anit, 23*b*).

Of Onias, the grandfather of Ḥanan, we read (Ta'anit, 23*a*) that he prayed to God, saying: "Lord, I am as a son in Thy house, and by Thy great name I beseech Thee, nor will I leave this spot until Thou hast shown mercy to Thy children and granted my request." Then Simon ben Sheṭaḥ, the leader of the Pharisees, said to Onias:

> "I would excommunicate thee for thine irreverent mode of prayer, were it not that before God thou art a privileged son, who sayeth to his father, 'Abba, do this and do that for me,' and the father granteth him whatever he wisheth."

Thus, in Tanna debe Eliyahu R. ix. Elijah addresses the Lord as "My Father in heaven." Compare the expression "My Father in heaven" in a Midrash of the Hadrianic time, Mek., Yithro, 6, and elsewhere. Likewise in Mishnah, v. 1, Bab. Gem. 30*b*, Ber. v. 1: "The ancient Ḥasidim spent an hour in silent meditation before the prayer so as to put their hearts in the right relation to their Father in heaven." Almost the same expression is found in the Apostolic Constitutions, vii. 24:

Father in Prayer.

> "Pray thrice a day, preparing yourselves beforehand, so as to be worthy of being called the children of the Father, lest when you call Him 'Father' unworthily, you be reproached by Him, as Israel, His first-born son, was told, 'If then I be a father, where is mine honor? and if I be a master, where is my fear?' (Mal. i. 6.)"

For the appellation "Father" as it occurs in the Bible with special reference to Israel (Deut. xxxii. 6; Isa. lxiii. 6, lxiv. 7; Jer. iii. 4; Mal. i. 6, ii. 10), see FATHERHOOD OF GOD. For the universal Fatherhood of God, compare Wisdom, ii. 13; Ecclesiasticus, iv. 10; I John, iii. 2; Abot, iii. 28 [18]; Abot, v. 30; Sifre, Deut. 96, 1; Yoma, viii. 9; Tosef., Peah, iv. 21; see also ABINU MALKENU, and Dalman, "Die Worte Jesu," i. 156.

Father in the Apocrypha.

God is called "Father" by Josephus ("Ant." ii. 6, § 8; iv. 8, § 24); "the Father of the whole human race" by Philo ("Sacrifice of Abel," 18, and elsewhere; see Drummond, "Philo," ii. 63; Test. Patriarchs, Judah, 24; Wisdom, xii. 3; Sirach, xxvi. 1 and li. 10; and Tobit, xiii. 4). Still, as is shown by Dalman ("Die Worte Jesu," i. 150–155), the fatherly relation of God to man was only gradually recognized and expressed by the worshiper. In the Book of Wisdom, ii. 16 (compare ii. 13, 18), it is the righteous man only who claims that God is his Father and he His child; or it is the priest, whose holy ministration entitles him to the privilege of addressing God as "Father" (Test. Patriarchs, Levi, xvii. 18). Therefore it became customary to speak of God in connection with worship as the Father of the worshiper (see Tosef., Sanh. vii. 9), "Israelites lift up their eyes to their Father in heaven" (Midr. Teh. cxxi. 1), "Israel was shielded under the wings of his Father in heaven" (Mek., Amalek, i.; R. H. iii. 8). In the first century Joḥanan ben Zakkai referred to "the altar as establishing peace between Israel and his Father in heaven" (Tosef., B. Ḳ. vii. 6, 7); also, when referring to the mysteries of God, he said: "Blessed be the God of Israel for this son of Abraham, who has penetrated into the glories of our Father" (Tosef., Ḥag. ii. 2).

Subsequently Akiba, comforting his people in the misery after the destruction of the Temple, says: "Happy are ye, O Israel, your Fountain of Purification is your Father in heaven" (Yoma, *l.c.*). Likewise Simon ben Yoḥai calls God "the Father in heaven" (Sifre, Deut. xlviii.).

The paternal relation of God, while chiefly applied to Israel as the correct worshipers of God, was also applied to individuals who maintained this spiritual relationship (Soṭah, ix. 15; Ab. v. 20; Mek., Yithro, 6.; Midr. Teh. ix. 4; Ps. xii. 5, xciv. 2, cxxiii. 1). Wherefore the very invocation, "Abinu Malkenu!" (Our Father, our King!), uttered by a devout worshiper, was regarded by the people as endowed with special efficacy. The opinion expressed by Weber ("see Altsynagogale Theologie," p. 150) and others, that Jesus was the first to invoke God by the name of Father, does not rest on a solid foundation, and has already been refuted by Dalman.

BIBLIOGRAPHY: Zunz, *Gottesdienstliche Vorträge*, pp. 330, 333, 336.

K.

ABBA.—As a Prænomen: A word signifying "father," used as a masculine name as early as the time of the Tannaites (see Peah, ii. 6; Yeb. 15*a*; see following article). The name was particularly common among the Amoraim of Palestine and Babylonia. In the latter country Abba, by fusion with the initial R of the title Rab, became Rabba or Raba. In Palestine this was shortened to Ba and Va. For the probable meaning of the name see "Revue des Études Juives," xxxvi. 104. As an inseparable element in names we find Abba, especially in the time of the Tannaites. This word, originally an address of esteem or affection, was closely prefixed to the name proper; for instance, Abba Jose, Abba Saul. The more prominent of those bearing the name of Abba are treated below.
W. B.

ABBA: 1. A brother of Rabban Gamaliel, probably Gamaliel II.; perhaps identical with Abba, a contemporary of Johanan ben Zakkai, mentioned in Peah, ii. 6. Besides Gamaliel's daughter, Abba had at the same time another wife; and when Abba died childless, Gamaliel married his widow, in accordance with the law of levirate marriage (Yeb. 15*a*). Abba's polygamy is the only instance known among the authorities of the Talmudic period. The assertion that he was a member of the Sanhedrin at Jabneh (Chajes, "Rev. Ét. Juives," xxxix. 40 *et seq.*) is based on an impossible conjecture in Tosefta, Sanh. viii. 1.
L. G.

2. A Palestinian amora of Babylonian birth who flourished in the third and fourth centuries. He was a pupil of Huna and Judah, the Babylonian masters, and settled in Palestine, where he achieved a high reputation. In the Babylonian schools Abba is always meant when reference is made to "our teacher in the land of Israel" (Sanh. 17*b*). He was wealthy and had a peculiar method of dispensing charity in secret (Ket. 67*b*). He is important as a halakist. As a haggadist he selected chiefly psalm verses for his texts.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 517-525.
W. B.

ABBA BAR ABBA: A Babylonian amora of the second and third centuries, distinguished for piety, benevolence, and learning. He is known chiefly through his son Mar Samuel, principal of the Academy of Nehardea, and is nearly always referred to as "Samuel's father." Abba traveled to Palestine, where he entered into relations with R. Judah I., the patriarch, with whose pupil Levi bar Sisi he was on terms of intimate friendship. When Levi died Abba delivered the funeral oration and glorified the memory of his friend.

BIBLIOGRAPHY: *Midr. Samuel*, ed. Buber, 1893, x. 3; *Yer. Peah*, viii. 21*b*; *Ket.* 51*b*; Frankel, *Mebo*, pp. 56*a et seq.*; Heilprin, *Seder ha-Dorot*, 1882, ii. 3.
W. B.

ABBA B. ABINA: An amora who flourished in the third century. He was a native of Babylonia and a pupil of Rab. He emigrated to Palestine, where he became well known in tradition, particularly through his various haggadic sayings. The confession which he composed for the Day of Atonement deserves special mention. It reads:

> "My God, I have sinned and done wicked things. I have persisted in my bad disposition and followed its direction. What I have done I will do no more. Be it Thy will, O Everlasting God, that Thou mayest blot out my iniquities, forgive all my transgressions, and pardon all my sins" (Yer. Yoma, end 45*a*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 526, 527; Heilprin, *Seder ha-Dorot*, ii. 15.
W. B.

ABBA OF ACRE (Acco): A Palestinian amora who flourished at the end of the third century. He was greatly respected by Abbahu and praised as an example of modesty (Soṭah, 40*a*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 526.
W. B.

ABBA ARIKA (usually called **RAB**): Celebrated Babylonian amora and founder of the Academy of Sura; flourished in third century; died at Sura in 247. His surname, "Arika" (Aramaic, אריכא; Hebrew, ארך; English, "Long"—that is, "Tall"; it occurs only once—Ḥul. 137*b*), he owed to his height, which, according to a reliable record, exceeded that of his contemporaries. Others, reading "Areka," consider it an honorary title, "Lecturer" (Weiss, "Dor," iii. 147; Jastrow, "Dict." *s.v.*). In the traditional literature he is referred to almost exclusively as Rab the Master (both his contemporaries and posterity recognizing in him a master), just as his teacher, Judah I., was known simply as Rabbi. He is called Rabbi Abba only in the tannaitic literature (for instance, Tosefta, Beẓah, i. 7), where a number of his sayings are preserved. He occupies a middle position between the Tannaim and the Amoraim, and is accorded the right, rarely conceded to one who is only an amora, of disputing the opinion of a tanna (B. B. 42*a* and elsewhere).

Rab was a descendant of a distinguished Babylonian family which claimed to trace its origin to Shimei, brother of King David (Sanh. 5*a*; Ket. 62*b*). His father, Aibo, was a brother of Ḥiyya, who lived in Palestine, and was a highly esteemed scholar in the collegiate circle of the patriarch Judah I. From his associations in the house of his uncle, and later as his uncle's disciple and as a member of the academy at Sepphoris, Rab acquired such an extraordinary knowledge of traditional lore as to make him its foremost exponent in his native land. While Judah I. was still living, Rab, having been duly ordained as teacher—though not without certain restrictions (Sanh. *l.c.*)—returned to Babylonia, where he at once began a career that was destined to mark an epoch in the development of Babylonian Judaism.

Beginning of the Talmudic Age.

In the annals of the Babylonian schools the year of his arrival is recorded as the starting-point in the chronology of the Talmudic age. It was the 530th year of the Seleucidan and the 219th year of the common era. As the scene of his activity, Rab first chose Nehardea, where the exilarch appointed him *agoranomos*, or market-master, and Rabbi Shela made him lecturer (amora) of his college (Yer. B. B.v. 15*a*; Yoma, 20*b*). Thence he removed to Sura, on the Euphrates, where he established a school of his own, which soon became the intellectual center of the Babylonian Jews. As a renowned teacher of the Law and with hosts of disciples, who came from all sections of the Jewish world, Rab lived and worked in Sura until his death. Samuel, another disciple of Judah I., at the same time brought to the academy at Nehardea a high degree of prosperity; in fact, it was at the school of Rab that Jewish learning in Babylonia found its permanent home and center. Rab's activity made Babylonia independent of Palestine, and gave it that predominant position which it was destined to occupy for several centuries.

The method of treatment of the traditional material to which the Talmud owes its origin was established in Babylonia by Rab. That method takes the Mishnah of Judah ha-Nasi as a text or foundation, adding to it the other tannaitic traditions, and deriving from all of them the theoretical explana-

Rab as Teacher.

tions and practical applications of the religious Law. The legal and ritual opinions recorded in Rab's name and his disputes with Samuel constitute the main body of the Babylonian Talmud. His numerous disciples—some of whom were very influential and who, for the most part, were also disciples of Samuel—amplified and, in their capacity as instructors and by their discussions, continued the work of Rab. In the Babylonian schools Rab was rightly referred to as "our great master." Rab also exercised a great influence for good upon the moral and religious conditions of his native land, not only indirectly through his disciples, but directly by reason of the strictness with which he repressed abuses in matters of marriage and divorce, and denounced ignorance and negligence in matters of ritual observance.

Ethical Teaching.

Rab, says tradition, found an open, neglected field and fenced it in (Ḥul. 110*a*). Especial attention was given by him to the liturgy of the Synagogue. He is reputed to be the author of one of the finest compositions in the Hebrew prayer-book, the Musaf service of the New Year. In this noble prayer are evinced profound religious feeling and exalted thought, as well as ability to use the Hebrew language in a natural, expressive, and classical manner (Yer. R. H. i. 57*a*). The many homiletic and ethical (haggadistic) sayings recorded of him show similar ability. As a haggadist Rab is surpassed by none of the Babylonian Amoraim. He is the only one of the Babylonian teachers whose haggadistic utterances approach in number and contents those of the Palestinian haggadists. The Palestinian Talmud has preserved a large number of his halakic and haggadistic utterances; and the Palestinian Midrashim also contain many of his Haggadot. Rab delivered homiletic discourses, both in the college (*bet ha-midrash*) and in the synagogues. He especially loved to treat in his homilies of the events and personages of Biblical history; and many beautiful and genuinely poetic embellishments of the Biblical record, which have become common possession of the Haggadah, are his creations. His Haggadah is particularly rich in thoughts concerning the moral life and the relations of human beings to one another. A few of these utterances may be quoted here:

> "The commandments of the Torah were only given to purify men's morals" (Gen. R. xliv.). "Whatever may not properly be done in public is forbidden even in the most secret chamber" (Shab. 64*b*). "It is well that people busy themselves with the study of the Law and the performance of charitable deeds, even when not entirely disinterested; for the habit of right-doing will finally make the intention pure" (Pes. 50*b*). "Man will be called to account for having deprived himself of the good things which the world offered" (Yer. Ḳid. end). "Whosoever hath not pity upon his fellow man is no child of Abraham" (Beẓah, 32*b*). "It is better to cast oneself into a fiery furnace than publicly to put to shame one's fellow creature" (B. M. 59*a*). "One should never betroth himself to a woman without having seen her; one might subsequently discover in her a blemish because of which one might loathe her and thus transgress the commandment: 'Thou shalt love thy neighbor as thyself'" (Ḳid. 41*a*). "A father should never prefer one child above another; the example of Joseph shows what evil results may follow therefrom" (Shab. 10*b*).

Reproves Extreme Asceticism.

Rab loved the Book of Ecclesiasticus (Sirach), and warned his disciple Hamnuna against unjustifiable asceticism by quoting advice contained therein — that, considering the transitoriness of human life ('Er. 54*a*), one should not despise the good things of this world. To the celestial joys of the future he was accustomed to refer in the following poetic words:

> "There is naught on earth to compare with the future life. In the world to come there shall be neither eating nor drinking, neither trading nor toil, neither hatred nor envy; but the righteous shall sit with crowns upon their heads, and rejoice in the radiance of the Divine Presence" (Ber. 17*a*).

Rab also devoted much attention to mystical and transcendental speculations which the rabbis connect with the Biblical account of creation (Gen. i., Ma'aseh Bereshit), the vision of the mysterious chariot of God (Ezek. i., Ma'aseh Merkabah), and the Divine Name. Many of his important utterances testify to his tendency in this direction (Ḥag. 12*a*, Ḳid. 71*a*).

Status in Life.

Concerning the social position and the personal history of Rab we are not informed. That he was rich seems probable; for he appears to have occupied himself for a time with commerce and afterward with agriculture (Ḥul. 105*a*). That he was highly respected by the Gentiles as well as by the Jews of Babylonia is proved by the friendship which existed between him and the last Parthian king, Artaban ('Ab. Zarah, 10*b*). He was deeply affected by the death of Artaban (226) and the downfall of the Arsacidan dynasty, and does not appear to have sought the friendship of Ardeshir, founder of the Sassanian dynasty, although Samuel of Nehardea probably did so. Rab became closely related, through the marriage of one of his daughters, to the family of the exilarch. Her sons, Mar Ukba and Nehemiah, were considered types of the highest aristocracy. Rab had many sons, several of whom are mentioned in the Talmud, the most distinguished being the eldest, Ḥiyya. The latter did not, however, succeed his father as head of the academy: this post fell to Rab's disciple Huna. Two of his grandsons occupied in succession the office of exilarch (*resh galuta*, Ḥul. 92*a*).

Rab died at an advanced age, deeply mourned by numerous disciples and the entire Babylonian Jewry, which he had raised from comparative insignificance to the leading position in Judaism (Shab. 110*a*, M. Ḳ. 24*a*).

Bibliography: I. H. Weiss, in *Kokbe Yiẓḥaḳ*, No. 8, pp. 22–30; No. 9, pp. 49–55; No. 10, pp. 16–21; the same, *Dor*, iii. 147–161; Abr. Lewysohn, in Kobak's *Jeschurun* (Hebrew part), vi. 114–120 and vii. 6–16; Jos. Umanski, in Gräber's *Ozar ha-Sifrut*, v. 159–212; M. I. Mühlfelder, *Rabh, Ein Lebensbild*, 1871; Bacher, *Ag. Bab. Amor.* pp. 1–33; Reifmann, in *Ha-Maggid*, 1871, No. 12; D. Kahana, in *Ha-Shiloaḥ*, 1898, pp. 432–440; M. S. Antokolski, in *Ha-Asif*, ii., with notes by Straschun.

W. B.

ABBA BAR BENJAMIN BAR ḤIYYA, (called also **Abba b. Minyomi** or **Minyomin b. Ḥiyya**): A Palestinian scholar of the third and fourth centuries, contemporary of R. Abbahu. While the country of his birth can not be named with certainty, he was probably born in Babylonia; for he is found there (Ḥul. 80*a*) seeking halakic information from Rab Huna b. Ḥiyya, the son-in-law of R. Jeremiah b. Abba, who lived in Babylonia (Bek. 31*a*) and who was probably the brother of Benjamin b. Ḥiyya, the father of Abba and disciple of Rab Ḥisda, who also lived in Babylonia. Hence, it may be assumed that Abba b. Benjamin was a native of the same country and that he removed to Palestine, where he established himself at Arbela. Here R. Abbahu once visited him (Yer. Shebi'it, vi. 36*d*). In the Palestinian Talmud he is always referred to as Abba b. Benjamin. Twice (Yer. Ber. v. 9*d*, and Yer. Giṭ. v. 47*b*) he is quoted by the name of Abaye b. B.; this, however, is the result of a clerical error, as clearly appears from the reading of the manuscript Syrileio (Yer. Ber. *ad loc.*) and of the parallel passages in the Babylonian Talmud (R. H. 35*a*; Soṭah, 38*b*). In the latter Talmud he is sometimes quoted by the appellation of

b. Benjamin, and sometimes as b. Minyomi or Minyomin (a dialectic form of Benjamin). Hence he should not be confounded with the Abba bar Minyomi who is identical with Abba b. Martha. The Babylonian Talmud, in quoting him, generally adds to his name that of his grandsire Ḥiyya (Ḥul. 80*a*; Yeb. 122*b*), and he may also be recognized by the character of the traditions cited in his behalf, which usually refer to Baraitot.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* i. 117.

S. M.

ABBA B. BIZNA: A Palestinian amora of the fourth century, who is occasionally mentioned as a haggadist, and as having handed down certain halakic opinions (Yer. B. Ḳ. v. 5*a*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 17; Bacher, *Ag. Pal. Amor.* iii. 647.

W. B.

ABBA BUMSLA (BEN SOLOMON). See Bumsla, Abba (Bunzlau, Bohemia).

ABBA OF CARTHAGE: A Palestinian amora, who flourished at the end of the third century. His birthplace was Carthage, and it is incorrect to refer his surname to Cartagena in Spain or to a town of Armenia. He is frequently mentioned in the Jerusalem Talmud and in the haggadic traditions.

Bibliography: Frankel, *Mebo*, p. 66*a*; Bacher, *Ag. Pal. Amor.* ii. 218.

W. B.

ABBA COHEN OF BARDELA: A scholar of the last tannaitic generation (about the beginning of the third century). The few Halakot emanating from him refer to the rabbinical civil law. In Biblical homiletics several of his expositions have been preserved (Sifre, Deut. 2; Gen. R. 23, 76, 93). The last-mentioned passage runs as follows: "Wo to mankind, because of the day of judgment; wo, because of the day of trial! Balaam, the wisest among the Gentiles, was confounded at the reproof of his ass (Num. xxii. 30). Joseph, one of the youngest of Jacob's sons, silenced his elder brethren (Gen. xlv. 3). How will man be able to endure the judgment of the omniscient Lord?" (B. M. 10*a*; Yer. Giṭ. viii. 49*c*; Yer. B. M. i. 7*d*; Yer. B. B. viii. 16*b*).

S. M.

ABBA DORESH (or **HA-DORESH**; that is, "The Interpreter of Scripture"): A tanna, whose period can not be determined. Two of his interpretations have been preserved in Sifre, Deut. 308 and 352, and refer to Deut. xxxii. 5 and xxxiii. 11, respectively (see also Ex. R. 42).

Bibliography: Bacher, *Ag. Tan.* ii. 547.

W. B.

ABBA (RABBA) BAR DUDAI: Head of the Academy of Pumbedita from 772 till about 780. Sherira Gaon adds to Abba's name the words "our grandfather," which, however, are not meant to indicate that Dudai was an immediate ancestor of Sherira. A copyist's attempt to change the rare name "Dudai" into "Judai" adds to the confusion; for Judai Gaon, the actual grandfather of Sherira, lived a full century later than Dudai.

Bibliography: *First Letter of Sherira Gaon*, in Neubauer's *Mediæval Jew. Chron.* i. 36.

L. G.

ABBA GLUSK LECZEKA: A poem by Adalbert von Chamisso, published in 1832. It relates the story of one Abba, who, at the age of sixty, attracted by the fame of Moses Mendelssohn, went to Berlin to acquire secular knowledge. In his native town, Glusk, Abba was persecuted by the fanatical representatives of the orthodox Jewish community for his liberal views. He had to leave the town, and traveled from place to place as a wandering preacher (*maggid*). When he came to Wilna, he had thirteen works ready for publication, but on account of their radical tendencies they were burned in the courtyard of the synagogue. Probably he himself would have fared badly had not a rabbi come to his assistance. In an article published in "Ha-Karmel," 1872, No. 5, where a Hebrew translation of Chamisso's poem is given, it is stated that Joshua Selig Saikind in his childhood witnessed the burning of the "Glusker maggid's" books, and that Elijah, the gaon of Wilna, saved him from the mob. Kayserling thinks that Abba Glusk Leczeka is a poetical presentation of Solomon Maimon's real adventures, but S. Stanislavski (in "Voskhod," 1887, No. 12) contends that he is the Glusker Maggid.

Bibliography: Chamisso's *Werke*, ed. Max Koch, pp. 271-278; *Ha-Karmel*, 1872, No. 5, pp. 234 *et seq.*; Kayserling, *Moses Mendelssohn*, p. 431, Leipsic, 1888.

H. R.

ABBA GORION OF SIDON: A tanna, who flourished in the second century. He handed down to posterity a saying of Abba Saul (Mishnah, Ḳid. iv. 14, Yerushalmi version) and one of Rabban Gamaliel II. That of Gamaliel, quoted in the introduction to Esther R., forms the beginning to a Midrash on the Book of Esther, for which reason the latter is called Midrash Abba Gorion (see Midrash).

Bibliography: Bacher, *Ag. Tan.* i. 95, ii. 368.

W. B.

ABBA ḤANIN and his son, **ABBA JOSE.** See Ḥanin, Abba, and Jose, Abba.

ABBA BAR ḤIYYA B. ABBA: A Palestinian amora, who flourished at the beginning of the fourth century. He was the son of Ḥiyya bar Abba, the well-known pupil of Johanan, and transmitted to his generation the sayings of Johanan, which in their turn had been delivered to him by his father (Yer. Soṭah, ix. 24*c*). He was on terms of intimate friendship with Zeira (Ḥul. 86*b*).

Bibliography: Frankel, *Mebo*, p. 57*a*; Bacher, *Ag. Pal. Amor.* iii. 648.

W. B.

ABBA HOSHAYA (called also **Oshaya, Yeshaya**) **OF TURYA**, or **TRAYA**: A Palestinian wool-washer of the third century, of whose scholarly attainments, if he had any, nothing is recorded, but whose piety and honesty afforded the haggadists opportunities for legends and religious speculations. He is said to have been born on the day of a certain Rabbi Abun's death; and, with reference to this circumstance, R. Abba b. Kahana observes: "What particular wisdom is shown in Solomon's saying (Eccl. i. 5), 'The sun rises, and the sun sets.' Do we not see the alternation of light and darkness daily? The saying refers to a peculiarity in the history of Israel; namely, that there is never a vacancy in the line of pious men: the sun of one saint rises before the sun of another sets. Thus . . . before Rabbi Abun died, Abba Hoshaya had been born" (Gen. R. lviii. 2; Eccl. R. i. 5. Compare Zunz, "G. V.," 2d ed., 185; "Bet Talmud," iv. 12-14). It is related that Abba Hoshaya once found some jewels which a Roman princess had lost. He brought them to her, but she would not accept them, remarking that she did not value them much, and that they belonged to him by right (compare B. M. 28*b*). Abba replied that the Jewish Law orders the restoration to its owner of anything found; whereupon the princess exclaimed, "Praised be the God of the Jews!" (Yer. B. M. ii. 8*c*; compare "Pene Mosheh.") Therefore, at his funeral, the Scriptural verse (Cant. viii. 7), "If a man would give all the substance of his house for love, it would utterly be contemned," was applied to Abba Hoshaya's love of God (Lev. R. 30, Cant. R. to *l.c.*, where "Rabbi" is to be corrected into Abba; Tosef., B. Ḳ. xi. 14; Yer. B. Ḳ. x. 7*c*).

S. M.

ABBA HUNA HA-KOHEN. See HUNA, ABBA, HA-KOHEN.

ABBA or **RABA (RABBAH) BAR JEREMIAH:** A Babylonian amora of the third century, the son of Jeremiah b. Abba and a pupil of Rab. He lived at Sura and transmitted to his generation the sayings of Rab and Samuel. One of his sayings, several of which are preserved in Palestinian sources, may be here quoted. Prov. ix. 1–3: "Wisdom hath builded her house," etc., refers to the Messianic age. The "house" is the newly erected Temple at Jerusalem; the "seven pillars" are the seven years following the defeat of Gog and Magog, which are indicated in Ezek. xxxix. 9; the "feast" is that described in Ezek. xxxix. 17; and the verse, "She hath sent forth her maidens," etc., means: "The Lord sent forth the prophet Ezekiel with the message to the birds and beasts" (Lev. R. xi.).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 529, 530; Heilprin, *Seder ha-Dorot*, ed. 1882, ii. 336.

W. B.

ABBA JOSE BEN DOSITAI. See JOSE, ABBA, BEN DOSITAI.

ABBA JOSE BEN ḤANIN. See JOSE, ABBA, BEN ḤANIN.

ABBA JOSE OF MAḤUZA. See JOSE, ABBA, OF MAḤUZA.

ABBA JUDAH. See ABBA JUDAN.

ABBA JUDAN (or **JUDAH**): A philanthropist who lived in Antioch in the early part of the second century. As an example of his generosity, it is recorded that once he sold half of his property, already considerably reduced by the demands of charity, to avoid turning away empty-handed Rabbis Eliezer, Joshua, and Akiba, who were collecting donations for educational purposes. The record adds that the blessings conferred upon him by these rabbis bore fruit, for shortly afterward, by a happy accident, he discovered a treasure (Yer. Hor. iii. 48*a*, Lev. R. v. 4). His name was not permitted to fall into oblivion, and for centuries later the name "Abba Judan" seems to have been applied in Palestine to every unusually benevolent man (Lev. R. *l.c.*, Deut. R. iv. 8). It is thus the Jewish parallel to the name Mæcenas which is still applied, two thousand years after the life of its original bearer, to every great patron of art.

L. G.

ABBA ḲOLON: A mythical Roman mentioned in a Talmudic legend concerning the foundation of Rome, which, according to the Haggadah, was a result of the impious conduct of the Jewish kings. According to the legend, the first settlers of Rome found that their huts collapsed as soon as built, whereupon Abba Ḳolon said to them, "Unless you mix water from the Euphrates with your mortar, nothing that you build will stand." Then he offered to supply such water, and for this purpose journeyed through the East as a cooper, and returned with water from the Euphrates in wine-casks. The builders mixed this water with the mortar and built new huts that did not collapse. Hence the proverb, "A city without Abba Ḳolon is not worthy of the name." The newly built city was therefore called "Babylonian Rome" (Cant. R. i. 6).

Probably this legend was intended to show the dependence of the Roman empire upon the natural resources of the East; but it contains a number of points that still remain unexplained. The above-mentioned Roman, or, more properly, Greco-Roman, proverb is just as obscure as the name "Abba Ḳolon," which, originating in some classic word, was distorted by the Jews into "a father of a colony," not without the mental reservation that "Ḳolon" is the Aramaic equivalent of "shame." An attempt has been made to identify the name with that of Deucalion (Krauss, "Lehnwörter," ii. *s.v.*), to which it bears no philological or historical relation. The most probable identification is that by Brüll, who refers to a legend in John Malalas' "Chronicles," p. 301, of a magician named Ablaccon, under the emperor Tiberius. This Ablaccon protected the city of Antioch, by the aid of a rampart of stone, against the overflow of the mountain streams.

BIBLIOGRAPHY: Brüll, in Kobak's *Jeschurun*, vi. 3; Krauss, *Griechische und Lateinische Lehnwörter im Talmud*, etc., ii. s.v. Berlin, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 86.

L. G.

ABBA BEN MARI. See RABBA BEN MARI.

ABBA MARI BEN ELIGDOR (called also **Senior Astruc de Noves** or **de Negre**, נגרי, his family name): A distinguished Talmudist, an eminent philosopher, and an able physicist and astronomer; flourished in the fourteenth century in Salonica. In 1335 he was already very old (Samuel of Marseilles, in "Écrivains Juifs," p. 562, according to which the note in "Rev. Ét. Juives," ix. 59, must be corrected). Of the many writings of Abba Mari, who, according to his contemporary, Isaac de Lattes, wrote commentaries on the Pentateuch, Job, parts of the Talmud, and Pirḳe de-Rabbi Eliezer, as well as works on physics, logic, and metaphysics, merely fragments are extant, and these in manuscript only. His commentary on Job is found in several European libraries; it is not a commentary in an exegetical or historical sense, but is full of philosophical disquisitions upon the Biblical theodicy. The existence of Job is doubted by Abba Mari, as by some of the Talmudic rabbis (B. B. 15*a*). He says that, at any rate, the book bearing his name was not written by Job, as some authorities in the Talmud admit, but by Moses. Job's four friends represent in their personalities four different views of evil in the world. Eliphaz, representative of tradition, denies altogether the reality of evil, in agreement with Deut. xxxii. 4. Bildad, on the other hand, does not deny its reality, but holds, as if he had been the loyal disciple of the old rabbis and Motazilites, that God allows the just to suffer here in order to reward them the more in the future life. Zophar, too, considers evil a reality; with the Ascharites, with whom many rabbis agree, he insists on man's ignorance of the divine will, which finite man ought not to investigate. Elihu is of the same opinion as Eliphaz, but with the difference that what Eliphaz accepts as a matter of faith, Elihu demonstrates philosophically. It can thus be seen that Abba Mari was a loyal student of Maimonides, and that, like him, he considered revelation and true philosophy as identical. Whether a philosophical and allegorical commentary on the Song of Songs, in manuscript in the Cambridge and Oxford libraries and ascribed to him, is really his, or should be credited to Moses of Narbonne, with whom Abba Mari is elsewhere confounded, is uncertain. The same doubt holds concerning the Hebrew translation of Gazzali's "Tendencies of Philosophers," which is ascribed to Abba Mari, but possibly also belongs to the aforesaid Moses. But there is no reason for Steinschneider's doubt concerning a Munich manuscript, containing the introduction to the first book of Euclid, with the superscription, "Written by Abba Mari, philosopher and teacher of truth"; it certainly belongs to our Abba Mari, and the words *Abba Mari* are not to be translated "My Lord and Father," for these two words would otherwise have their proper place at the beginning and not at the end of the sentence. Abba Mari also wrote "Refutations," in which he assailed Joseph Caspi's "Book of Secrets." This book, with the exception of a few quotations from it in other writers, has disappeared.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 508; *Histoire Littéraire de la France*, vol. xxxi. (*Les Écrivains Juifs Français*), pp. 548-552; Gross, *Gallia Judaica*, p. 389; idem, in *Rev. Ét. Juives*, ix. 59 (date of daughter's marriage wrongly given).

L. G.

ABBA MARI BEN ISAAC OF ST. GILLES: Flourished about the middle of the twelfth century, and lived at St. Gilles, near Lunel, in Languedoc. According to Benjamin of Tudela, who visited the Jewish community of that place, Abba Mari held the office of *bailli* (magistrate) about 1165, having been appointed by Raymond V., who was friendly to the Jews. The monarch made St. Gilles the second capital of his country. That a Jew was in those times chosen to so high an office is a fact of some importance, as it goes far to show the position which the Jews occupied in southern France previous to the war with the Albigenses. The war lasted until 1229. Some scholars pretend to see in this Abba Mari the father of Isaac ben Abba Mari, the author of the "'Iṭṭur." In this work Isaac refers to his father as a prominent Talmudist, from which circumstance it is inferred that the subject of this sketch was not only a high official but also a Talmudic scholar—a deduction which has been completely set aside by Gross.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed. vi. 226; Renan, *Les Rabbins Français*, p. 520; Gross, *Gallia Judaica*, pp. 372, 651.

L. G.

ABBA MARI BEN JOSEPH IBN CASPI. See Caspi, Abba Mari ben Joseph ibn.

Defender of Law and Tradition.

ABBA MARI BEN MOSES BEN JOSEPH DON ASTRUC (En Astruc) OF LUNEL (Graetz and others have, incorrectly, **En Duran**): Leader of the opposition to the rationalism of the Maimonists in the Montpellier controversy of 1303–1306; born at Lunel—hence his name, Yarḥi (from Yeraḥ = Moon = Lune). He was a descendant of Meshullam ben Jacob of Lunel, one of whose five sons was Joseph, the grandfather of Abba Mari, who, like his son Moses, the father of Abba Mari, was highly respected for both his rabbinical learning and his general erudition. Abba Mari moved to Montpellier, where, to his chagrin, he found the study of rabbinical lore greatly neglected by the young, who devoted all of their time and zeal to science and philosophy. The rationalistic method pursued by the new school of Maimonists (including Levi ben Abraham ben Ḥayyim of Villefranche, near the town of Perpignan, and Jacob Anatoli) especially provoked his indignation; for the sermons preached and the works published by them seemed to resolve the entire Scriptures into allegory and threatened to undermine the Jewish faith and the observance of the Law and tradition. He was not without some philosophical training. He mentions even with reverence the name of Maimonides, whose work he possessed and studied; but he was more inclined toward the mysticism of Naḥmanides. Above all, he was a thorough believer in revelation and in a divine providence, and was a sincere, law-observing follower of rabbinical Judaism. He would not allow Aristotle, "the searcher after God among the heathen," to be ranked with Moses.

Opponent of Rationalism.

Abba Mari possessed considerable Talmudic knowledge and some poetical talent; but his zeal for the Law made him an agitator and a persecutor of all the advocates of liberal thought. Being himself without sufficient authority, he appealed in a number of letters, afterward published under the title of "Minḥat Ḳenaot" (Jealousy Offering), to Solomon ben Adret of Barcelona, the most influential rabbi of the time, to use his powerful authority to check the source of evil by hurling his anathema against both the study of philosophy and the allegorical interpretations of the Bible, which did away with all belief in miracles. Ben Adret, while reluctant to interfere in the affairs of other congregations, was in perfect accord with Abba Mari as to the danger of the new rationalistic systems, and advised him to organize the conservative forces in defense of the Law. Abba Mari, through Ben Adret's aid, obtained allies eager to take up his cause, among whom were Don Bonafoux Vidal of Barcelona and his brother, Don Crescas Vidal, then in Perpignan. The proposition of the latter to prohibit, under penalty of excommunication, the study of philosophy and any of the sciences except medicine, by one under thirty years of age, met with the approval of Ben Adret. Accordingly, Ben Adret addressed to the congregation of Montpellier a letter, signed by fifteen other rabbis, proposing to issue a decree pronouncing the anathema against all those who should pursue the study of philosophy and science before due maturity in age and in rabbinical knowledge. On a Sabbath in September, 1304, the letter was to be read before the congregation, when Jacob Mahir Don Profiat Tibbon, the renowned astronomical and mathematical writer, entered his protest against such unlawful interference by the Barcelona rabbis, and a schism ensued. Twenty-eight members signed Abba Mari's letter of approval; the others, under Tibbon's leadership, addressed another letter to Ben Adret, rebuking him and his colleagues for condemning a whole community without knowledge of the local conditions. Finally, the agitation for and against the liberal ideas brought about a schism in the entire Jewish population in southern France and Spain.

Encouraged, however, by letters signed by the rabbis of Argentière and Lunel, and particularly by the support of Ḳalonymus ben Todros, the nasi of Narbonne, and of the eminent Talmudist Asheri of Toledo, Ben Adret issued a decree, signed by thirty-three rabbis of Barcelona, excommunicating those who should, within the next fifty years, study physics or metaphysics before their thirtieth year of age (basing his action on the principle laid down by Maimonides, "Moreh," i. 34), and had the order promulgated in the synagogue on Sabbath, July 26, 1305. When this heresy-decree, to be made effective, was forwarded to other congregations for approval, the friends of liberal thought, under the leadership of the Tibbonites, issued a counter-ban, and the conflict threatened to assume a serious character, as blind party zeal (this time on the liberal side) did not shrink from asking the civil powers to intervene. But an unlooked-for calamity brought the warfare to an end. The expulsion of the Jews from France by Philip IV. ("the Fair"), in 1306, caused the Jews of Montpellier to take refuge, partly in Provence, partly in Perpignan and partly in Majorca. Consequently, Abba Mari removed first to Arles, and, within the same year, to Perpignan, where he finally settled and disappeared from public view. There he published his correspondence with Ben Adret and his colleagues. K.

His Works.

Abba Mari collected the correspondence and added to each letter a few explanatory notes. Of this collection, called "Minḥat Ḳenaot," there are several manuscript copies extant; namely, at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.", Nos. 2182 and 2221); Paris, Bibl. Nat. No. 976; Günzburg Libr., St. Petersburg; Parma; Ramsgate Montefiore College Library (formerly Halberstam, No. 192); and Turin. Some of these (Oxford, No. 2221, and Paris, Bibl. Nat.) are mere fragments. The printed edition (Presburg, 1838), prepared by M. L. Bislichis, contains: (1) Preface; (2) a treatise of eighteen chapters on the incorporeality of God; (3) correspondence; (4) a treatise, called "Sefer ha-Yarḥi," included also in letter 58; (5) a defense of "The Guide" and its author by Shem-Ṭob Palquera (Grätz, "Gesch. d. Juden," vii. 173). As the three cardinal doctrines of Judaism, Abba Mari accentuates: (1) That of the recognition of God's existence and of His absolute sovereignty, eternity, unity, and incorporeality, as taught in revelation, especially in the Decalogue; (2) that of the world's creation by Him out of nothing, as evidenced particularly by the Sabbath; (3) that of the special providence of God, as manifested in the Biblical miracles. In the preface, Abba Mari explains his object in collecting the correspondence; and in the treatise which follows he shows that the study of philosophy, useful in itself as a help toward the acquisition of the knowledge of God, requires great caution, lest we be misled by the Aristotelian philosophy or its false interpretation, as regards the principles of *creatio ex nihilo* and divine individual providence, השגחה פרטית. The manuscripts include twelve letters which are not included in the printed edition of "Minḥat Ḳenaot."

Contents of the Minḥat Ḳenaot.

The correspondence refers mainly to the proposed restriction of the study of the Aristotelian philosophy. Casually, other theological questions are discussed. For example, letters Nos. 1, 5, 8 contain a discussion on the question, whether the use of a piece of metal with the figure of a lion, as a talisman, is permitted by Jewish law for medicinal purposes, or is prohibited as idolatrous. In letter No. 131, Abba Mari mourns the death of Ben Adret, and in letter No. 132 he sends words of sympathy to the congregation of Perpignan, on the death of Don Solomon Vidal and Rabbi Meshullam. Letter 33 contains the statement of Abba Mari that two letters which he desired to insert could not be discovered by him. MS. Ramsgate, No. 52, has the same statement, but also the two letters missing in the printed copies. In the "Sefer ha-Yarḥi" Abba Mari refers to the great caution shown by the rabbis of old as regards the teaching of the mysteries of philosophy, and recommended by men like the Hai Gaon, Maimonides, and Ḳimḥi. A responsum of Abba Mari on a ritual question is contained in MS. Ramsgate, No. 136; and Zunz ("Literaturgesch. der Synag. Poesie der Juden," p. 498) mentions a *ḳinah* composed by Abba Mari.

The "Minḥat Ḳenaot" is instructive reading for the historian because it throws much light upon the deeper problems which agitated Judaism, the question of the relation of religion to the philosophy of the age, which neither the zeal of the fanatic nor the bold attitude of the liberal-minded could solve in any fixed dogmatic form or by any anathema, as the independent spirit of the congregations refused to accord to the rabbis the power possessed by the Church of dictating to the people what they should believe or respect. At the close of the work are added several eulogies written by Abba Mari on Ben Adret (who died 1310), and on Don Vidal, Solomon of Perpignan, and Don Bonet Crescas of Lunel.

Bibliography: Geiger, *Zeit. für Jüdische Theologie*, v. 82; Zunz, *Z. G.* p. 477; Renan, *Les Rabbins Français*, pp. 647-695; Gross, *Gallia Judaica*, pp. 286, 331, 466; idem, in *Rev. Ét. Juives*, 1882, pp. 192-207; Perles, *Salomo ben Abraham ben Adereth und seine Schriften*, pp. 15-54; Grätz, *Gesch. der Juden*, iii. 27-50, Breslau, 1863.

M. F.—K.

ABBA B. MARTHA (identical with **ABBA B. MINYOMI**, and generally quoted with both appellations; very rarely as **Abba b. Martha** alone, or **Abba b. Minyomi** alone; Beẓah, 22*a*; Giṭ. 29*b*): A Babylonian scholar of the end of the third century and beginning of the fourth. He seems to have been in poor circumstances. Once he incurred a debt to the *resh galuta* (exilarch), which he could not repay, and only by disguising himself did he at the time escape arrest for it (Yeb. 120*a*). Later he was apprehended and sorely pressed for payment; but when the exilarch discovered that his debtor was a rabbinical scholar, he released him (Shab. 121*b*). His mother, Martha, seems to have been in easy circumstances; for, when Abba was bitten by a rabid dog and, in accordance with contemporary therapeutics, was obliged to drink through a tube of copper (compare Brecher, "Das Transcendentale im Talmud," p. 219, note), Martha substituted one of gold (Yoma, 84*a*). Notwithstanding his pecuniary straits, Abba did not take advantage of the Biblical and Talmudic law (Mishnah, Sheb. x. 1), according to which the Sabbatical year cancels all debts. He once owed some money to Rabbah, and paid it in the year of release, using the form of a donation (Giṭ. 37*b*). S. M.

ABBA BAR MEMEL: A Palestinian amora, who lived toward the end of the third century. He belonged to the circle of Ammi at Tiberias, and enjoyed the reputation of a great halakist. In three propositions he limited and rendered practically harmless the application of the Gezerah Shawah, the second of the thirteen hermeneutic rules of R. Ismael, which otherwise might easily have led to arbitrary ritual decisions (Yer. Pes. vi. 33*a*). His proposed reforms were never carried into practise, no other amora having joined him to form a valid legislative body (Yer. M. Ḳ. ii. 81*b*). Among his haggadic passages the most significant is one on the names of God (Ex. R. iii.):

> "God spake to Moses: 'Thou desirest to know My name, I AM THAT I AM (Ex. iii. 14). That is, I am called according to my revealed activities. When I am judging mankind, I am called *Elohim*; when I am going out to war against the wicked, I am called *Zebaot*; when I am holding judgment in suspense over the sins of men, I am called *El Shaddai*; when showing mercy to the world, I am called YHWH, because this name denotes the quality of mercy in God' (Ex. xxxiv. 6)."

W. B.

ABBA NASIA (נשיא), **JOSEPH:** Chief justice in Majorca, 1405; died, 1439.

Bibliography: Zunz, *Zur Gesch. und Literatur*, p. 517.

G.

ABBA BAR PAPPAI (or **PAPA**): A Palestinian amora, of the fourth century who died 375. As the second link in the transmission by tradition of

Levi's haggadic sayings, he is generally mentioned together with Joshua of Siknin, who was the first link (Yer. Ber. iv. 7*b*; Yer. Bik. ii. 64*c*; Yer. Yoma, iv. 41*b*). He addressed halakic questions to Jose and Mani the son of Jonah, who in turn placed halakic problems before him (Yer. Shab. iii. 5*d*).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 650, 651; Frankel, *Mebo*, p. 58*a*.

W. B.

ABBA SAKḲARA (or **SIḲRA** *): Insurrectionary leader; lived in the first century in Palestine. According to Talmudic accounts (Giṭ. 56*a*), he took a very prominent part in the uprising against Rome in 70, being then at the head of the Zealots at Jerusalem. He was the nephew of Johanan ben Zakkai, at that time leader of the Peace party. After the Zealots had destroyed all storehouses, thus causing a famine in the besieged city, Johanan ben Zakkai invited Abba to an interview and asked him: "Why do you act in such a manner? Will you kill us by famine?" Abba replied: "What shall I do? If I tell them anything of the kind, they will slay me." Thereupon Johanan said to him: "Try and invent for me some possibility of escape so that I may be able to save something out of the general wreck." Abba complied with the request; and the Talmud gives a full account of the device by which he enabled his uncle to flee to the Romans.

The historical character of this account is not beyond doubt, and it is especially surprising that Josephus knows nothing of Abba as leader of the Zealots. The fact that Josephus does not mention him, can not, however, be accepted as a sufficient proof against the Talmudic account, for he ignores also Johanan ben Zakkai, one of the most important and influential men at the time of the destruction of the Second Temple. Purely personal motives may have actuated the vainglorious historian to ignore both uncle and nephew. There exists, however, a Midrash which tends to show that there is at least a grain of truth in his account. In Eccl. R. vii. 11 it is related: "There was at Jerusalem a certain Ben Baṭiaḥ, a nephew of Johanan ben Zakkai, who was in charge of the storehouses, which he destroyed by fire" (see also Kelim, xvii. 12; Tosef., Kelim, vii. 2, and the article Ben Baṭiaḥ).

This account is quite independent of that in the Talmud, since they differ not only with regard to the names, but also materially; for, whereas the Talmudic account states that Johanan escaped from Jerusalem by the aid of his nephew, it is related in the Midrash that he barely escaped death at the hands of his nephew. It might, therefore, be assumed that there existed a third and older source from which both the Talmudic and midrashic accounts were derived, and also that the traditions thus handed down underwent some change in the course of transmission.

Bibliography: Rapoport, *'Erek Millin*, pp. 1-2, 257; Derenbourg, *Essai*, p. 280; *Lam. R.*, ed. Buber, p. 66. All three hold that "Abba Saḳḳara" of the *Bab. Talmud* is a misinterpretation of the Palestinian "Rosh Kisrin" or "Rosh Sikrin" (Head of the Sicarii). But Abba can not be used in this sense in Aramaic. Besides, the *Bab. Talmud* itself renders "Rosh Sikrin" with "Resh Baryone."

L. G.

ABBA SAUL BEN BOTNIT. See Saul, Abba b. Botnit.

ABBA SAUL. See Saul, Abba.

ABBA OF SIDON: A Palestinian amora of the latter part of the third century or the early part of the fourth. He is mentioned only once, as a transmitter of a haggadic saying of Samuel b. Naḥman (Midr. Sam. xxiii.; Eccl. R. vii. 1).

W. B.

ABBA THE SURGEON (UMANA): Mentioned in the Talmud as an example of genuine Jewish piety and benevolence (Ta'anit, 21*b et seq.*). Although dependent upon his earnings, he was so unselfish and considerate that, in order to avoid embarrassing the poor among his patients, he would never accept pay directly from any one, but instead attached to a certain part of his house a box in which each might place what he pleased. Abba's confidence in humanity was once tested by two young disciples in a remarkable manner. Having lodged with him one night, in the morning they took the mattresses upon which they had slept and offered them to him for sale at his own price. He recognized his own property, but, rather than abash the young men by reclaiming it, he excused their peculiar conduct in his mind on the plea that they certainly must need the money for a benevolent object. When the joke was explained to him, he refused to take back the amount paid, on the ground that, in his heart, he had dedicated it to a charitable purpose. Of Abba the legend is told (Talmud, *l.c.*) that he daily received greetings from heaven, whereas Abaye, 280-339, the greatest Talmudic authority of that age, was deemed worthy of divine notice once a week only.

L. G.

ABBA (BA) BAR ZABDAI: A Palestinian amora, who flourished in the third century. He studied in Babylonia, attending the lectures of Rab and Huna, and subsequently settled at Tiberias, where he occupied a respected position by the side of Ammi and Assi. Mention is made of his custom of saying his prayers in a loud voice (Yer. Ber. iv. 7*a*). Of his haggadic productions there exists, among others, a sermon for a public fast-day, on Lam. iii. 41 (Yer. Ta'anit, ii. 65*a*), from which the following may be quoted: "Is it, then, possible to 'lift up our heart with our hands'? This verse is intended to advise us 'to put our heart — our bad inclinations — in our hands,' in order to remove them, and then to turn to God in heaven. As long as a man holds an unclean reptile in his hand, he may bathe in all the waters of creation, but he can not become clean: let him throw it away and he is purified."

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 533, 535; Frankel, *Mebo*, pp. 66*a*, 67.

W. B.

ABBA BAR ZEBINA (or **ZEMINA**): A Palestinian amora of the fourth century. He was a pupil of R. Zeira, in whose name he transmitted many sayings. He was employed in Rome as a tailor in the house of a Gentile who, under the threat of death, tried to force him to break the dietary laws. Abba, however, steadfastly refused to yield to this, and showed so much courage that the Roman admiringly exclaimed: "If you had eaten, I should have killed you. If you be a Jew, be a Jew; if a heathen, a heathen!" (Yer. Sheb. iv. 35*a et seq.*).

Tanḥuma b. Abba relates another anecdote concerning a pious tailor at Rome (Gen. R. xi.), who bought the most expensive fish; this anecdote may refer to our Abba bar Zebina (but see Shab. 119*a*, where the same story is told of Joseph, "the reverer of the Sabbath").

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* With regard to the appellation Saḳḳara, which means "the dyer," it may be remarked that both the first edition and the Benveniste edition of the Talmud have the word without ׳ (*yod*), which seems to forbid the reading "Sikra" and the connecting of this name with the revolutionary party name of the Sicarii (see Sicarii).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 651, 652; Frankel, *Mebo*, pp. 56*a*, 57.

W. B.

ABBAHU: A celebrated Palestinian amora of the third amoraic generation (about 279–320), sometimes cited as R. Abbahu of Cæsarea (Ḳisrin). His rabbinic education was acquired mainly at Tiberias, in the academy presided over by R. Johanan, with whom his relations were almost those of a son (Yer. Ber. ii. 4*b*; Giṭ. 44*b*; B. B. 39*a*). He frequently made pilgrimages to Tiberias, even after he had become well known as rector of the Cæsarean Academy (Yer. Shab. viii. 11*a*; Yer. Pes. x. 37*c*). He was an authority on weights and measures (Yer. Ter. v. 43*c*). He learned Greek in order to become useful to his people, then under the Roman proconsuls, that language having become, to a considerable extent, the rival of the Hebrew even in prayer (Yer. Soṭah, vii. 21*b*); and, in spite of the bitter protest of Simon b. Abba, he also taught his daughters Greek (Yer. Shab. vi. 7*d*; Yer. Soṭah, ix. 24*c*; Sanh. 14*a*). Indeed, it was said of Abbahu that he was a living illustration of the maxim (Eccl. vii. 18; compare Targum), "It is good that thou shouldest take hold of this [the study of the Law]; yea, also from that [other branches of knowledge] withdraw not thine hand: for he that feareth God shall come forth of them all" (Eccl. R. to vii. 18).

Knowledge of Greek Literature.

Being wise, handsome, and wealthy (B. M. 84*a*; Yer. B. M. iv. 9*d*), Abbahu became not only popular with his coreligionists, but also influential with the proconsular government (Ḥag. 14*a*; Ket. 17*a*). On one occasion, when his senior colleagues, Ḥiyya b. Abba, Ammi, and Assi, had punished a certain woman, and feared the wrath of the proconsul, Abbahu was deputed to intercede for them. He had, however, anticipated the rabbis' request, and wrote them that he had appeased the informers but not the accuser. The witty enigmatic letter describing this incident, preserved in the Talmud (Yer. Meg. iii. 74*a*), is in the main pure Hebrew, and even includes Hebrew translations of Greek proper names, to avoid the danger of possible exposure should the letter have fallen into the hands of enemies and informers (compare 'Er. 53*b*). After his ordination he declined a teacher's position, recommending in his stead a more needy friend, R. Abba of Acre (Acco), as worthier than himself (Soṭah, 40*a*). He thereby illustrated his own doctrine that it is a divine virtue to sympathize with a friend in his troubles as well as to partake of his joys (Tan., Wa-yesheb, ed. Buber, 16). Later he assumed the office of rector in Cæsarea, the former seat of R. Hoshaya I., and established himself at the so-called Kenishta Maradta (Insurrectionary Synagogue; Yer. Naz. vii. 56*a*; Yer. Sanh. i. 18*a*; compare Josephus, "B. J." ii. 14, § 5; Jastrow, "Dict." p. 838), whence some of the most prominent teachers of the next generation issued. He did not, however, confine his activity to Cæsarea, where he originated several ritualistic rules (Yer. Dem. ii. 23*a*, R. H. 34*a*), one of which—that regulating the sounding of the *shofar*—has since been universally adopted, and is referred to by medieval Jewish casuists as "Takkanat R. Abbahu" (the Enactment of R. Abbahu; compare "Maḥazor Vitry," Berlin, 1893, p. 355). He also visited and taught in many other Jewish towns (Yer. Ber. viii. 12*a*; Yer. Shab. iii. 5*c*).

Rector in Cæsarea.

While on these journeys, Abbahu gathered so many Halakot that scholars turned to him for information on mooted questions (Yer. Shab. viii. 11*a*; Yer. Yeb. i. 2*d*). In the course of these travels he made a point of complying with all local enactments, even where such compliance laid him open to the charge of inconsistency (Yer. Ber. viii. 12*a*; Yer. Beẓah, i. 60*d*). On the other hand, where circumstances required it, he did not spare even the princes of his people (Yer. 'Ab. Zarah, i. 39*b*). Where, however, the rigorous exposition of laws worked hardship on the masses, he did not scruple to modify the decisions of his colleagues for the benefit of the community (Shab. 134*b*; Yer. Shab. xvii. 16*b*; Yer. M. Ḳ. i. 80*b*). As for himself, he was very strict in the observance of the laws. On one occasion he ordered some Samaritan wine, but subsequently learning that there were no longer any strict observers of the dietary laws among the Samaritans, with the assistance of his colleagues, Ḥiyya b. Abba, Ammi, and Assi, he investigated the report, and, ascertaining it to be well founded, did not hesitate to declare the Samaritans, for all ritualistic purposes, Gentiles (Yer. 'Ab. Zarah, v. 44*d*; Ḥul. 6*a*).

R. Abbahu's chief characteristic seems to have been modesty. While lecturing in different towns, he met R. Ḥiyya b. Abba, who was lecturing on intricate halakic themes. As Abbahu delivered popular sermons, the masses naturally crowded to hear him, and deserted the halakist. At this apparent slight, R. Ḥiyya manifested chagrin, and R. Abbahu hastened to comfort him by comparing himself to the pedler of glittering fineries that always attracted the eyes of the masses, while his rival was a trader in precious stones, the virtues and values of which were appreciated only by the connoisseur. This speech not having the desired effect, R. Abbahu showed special respect for his slighted colleague by following him for the remainder of that day. "What," said Abbahu, "is my modesty as compared with that of R. Abba of Acre (Acco), who does not even remonstrate with his interpreter for interpolating his own comments in the lecturer's expositions." When his wife reported to him that his interpreter's wife had boasted of her own husband's greatness, R. Abbahu simply said, "What difference does it make which of us is really the greater, so long as through both of us heaven is glorified?" (Soṭah, 40*a*). His principle of life he expressed in the maxim, "Let man ever be of the persecuted, and not of the persecutors; for there are none among the birds more persecuted than turtle-doves and pigeons, and the Scriptures declare them worthy of the altar" (B. Ḳ. 93*a*).

Abbahu and Ḥiyya b. Abba.

R. Abbahu, though eminent as a halakist, was more distinguished as a haggadist and controversialist. He had many interesting disputes with the Christians of his day (Shab. 152*b*; Sanh. 39*a*; 'Ab. Zarah, 4*a*). Sometimes these disputes were of a jocular nature. Thus, a heretic bearing the name of Sason (=Joy) once remarked to him, "In the next world your people will have to draw water for me: for thus it is written in the Bible (Isa. xii. 3), 'With joy shall ye draw water.'" To this R. Abbahu replied, "Had the Bible said 'for joy' [*le-sason*], it would mean as thou sayest; but since it says 'with joy' [*be-sason*], it means that we shall make bottles of thy hide and fill them with water" (Suk. 48*b*). These controversies, though forced on him, provoked resentment; and it is even related that his physician, Jacob the Schismatic (*Minaah*), was slowly poisoning him, but R. Ammi and R. Assi discovered the crime in time ('Ab Zarah, 28*a*).

Abbahu had two sons, Zeira and Ḥanina. Some writers ascribe to him a third son, Ȧbimi (Bacher, "Ag. Pal. Amor."). Abbahu sent Ḥanina to the academy at Tiberias, where he himself had studied; but the lad occupied himself with the burial of the dead, and on hearing of this, the father sent him a reproachful message in this laconic style: "Is it because there are no graves in Cæsarea (compare Ex. xiv. 11) that I have sent thee off to Tiberias? Study must precede practise" (Yer. Pes. iii. 30*b*). Abbahu left behind him a number of disciples, the most prominent among whom were the leaders of the fourth amoraic generation, R. Jonah and R. Jose. At Abbahu's death the mourning was so great that it was said, "Even the statues of Cæsarea shed tears" (M. Ḳ. 25*b*; Yer. 'Ab. Zarah, iii. 42*c*).

There are several other Abbahus mentioned in the Talmudim and Midrashim, prominent among whom is Abbahu (Abuha, Aibut) b. Ihi (Ittai), a Babylonian halakist, contemporary of Samuel and Anan ('Er. 74*a*), and brother of Minyamin (Benjamin) b. Ihi. While this Abbahu repeatedly applied to Samuel for information, Samuel in return learned many Halakot from him (Naz. 24*b*; B. M. 14*a*, 75*a*; see Benjamin b. Ihi).

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., iv., 304, 307-317; Jost, *Gesch. des Judenthums und seiner Sekten*, ii. 161-164; Frankel, *Mebo*, pp. 58*a*-60; Weiss, *Dor*, iii. 103-105; Bacher, *Ag. Pal. Amor.* ii. 88-142.

S. M.

["When does your Messiah come?" a Christian (Minaah) once asked Abbahu in a tone of mockery; whereupon he replied: "When you will be wrapped in darkness, for it says, 'Behold, darkness shall cover the earth, and gross darkness the nations; then shall the Lord rise upon thee and His glory shall be seen on thee' [Isa. lx. 2]," (Sanh. 99*a*). A Christian came to Abbahu with the quibbling question: "How could your God in His priestly holiness bury Moses without providing for purificatory rites, yet oceans are declared insufficient?" (Isa. xl. 12). "Why," said Abbahu, "does it not say, 'The Lord cometh with fire'?" (Isa. lxvi. 15). "Fire is the true element of purification, according to Num. xxi. 23," was his answer (Sanh. 39*a*). Another question of the same character: "Why the boastful claim: 'What nation on earth is like Thy people Israel' (II Sam. vii. 23), since we read, 'All the nations are as nothing before Him'?" (Isa. xl. 17), to which Abbahu replied: "Do we not read of Israel, he 'shall not be reckoned among the nations'?" (Num. xxiii. 9, Sanh. as above). Abbahu made a notable exception with reference to the Tosefta's statement that the Gilionim (Evangels) and other books of the Minæans are not to be saved from a conflagration on Sabbath (Shab. 116*a*); "the books of those at Abidan may be saved." Of special historical interest is the observation of Abbahu in regard to the benediction "Baruk Shem Kebod Malkuto" (Blessed be the Name of His glorious Kingdom) after the "Shema' Yisrael," that in Palestine, where the Christians look for points of controversy, the words should be recited aloud (lest the Jews be accused of tampering with the unity of God proclaimed in the Shema'), whereas in the Babylonian city of Nehardea, where there are no Christians, the words are recited with a low voice (Pes. 56*a*). Preaching directly against the Christian dogma, Abbahu says: "A king of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord saith, 'I am the Lord thy God! I am the first; that is, I have no father, and I am the last: that is, I have no brother, and besides me there is no God; that is, I have no son'" (Isa. xliv. 6; Ex. R. 29). His comment on Num. xxiii. 19 has a still more polemical tone: "God is not a man that he should lie; neither the son of man, that he should repent. If a man say, 'I am God,' he lieth, and if he say, 'I am the son of man,' he will have to repent, and if he say, 'I shall go up to heaven,' he will not do it, nor achieve what he promises" (Yer. Ta'anit, ii. 65*b*).

Some of his controversies on Christian theological subjects, as on Adam (Yalḳ., Gen. 47), on Enoch (Gen. R. 25), and on the resurrection (Shab. 152*b*), are less clear and direct (see Bacher, "Ag. Pal. Amor." ii. 97, 115-118).

K.]

ABBAS: This name does not appear in the long lists of Jewish names in pre-Islamic Arabia, nor does it occur among the Jews in general until the twelfth century. This shows that there is not much evidence to support the theory that the name was used as an Arabic equivalent of Judah ("Lion"). The correct meaning of Abbas is "man of stern countenance," the term "lion" being merely secondary.

Bibliography: Steinschneider, *Jew. Quart. Rev.* xi. 332.

H. Hir.

ABBAS (ABAS), AARON: Editor and printer at Amsterdam, at the beginning of the eighteenth century. He was the publisher of two works: (1) Aaron Peraḥyah's responsa, known under the name of "Peraḥ Maṭṭeh Aharon" (Amsterdam, 1703), the title-page of which is adorned with artistic woodcuts representing scenes from the life of the high priest Aaron. The book contains, in the nature of a preface, a dedicatory epistle, by Azriel ha-Kohen Peraḥyah, addressed to Isaac Emanuel Belmonte and Solomon Curiel. (2) The Talmudic treatise Ḥagigah (Amsterdam, 1706), which seems to have formed part of an attempted complete edition of the Babylonian Talmud by various editors. See Abbas, Raphael ben Joshua.

Bibliography: Steinschneider, *Cat. Bodl.* col. 725; Wolf, *Bibl. Hebr.* iii. 70 (s.v. *Aves*), 80; Ersch and Gruber, *Encyklopädie*, xxviii. 69, note 98.

W. M.

ABBAS, JOSEPH: Copyist of "MS. Kauffmann," No. 45; lived at the end of the seventeenth century.

H. Hir.

ABBAS, JUDAH IBN, OF FEZ: A poet, and author of the *piyyuṭ* "'Et Sha'are Raẓon." He was the first Jew known by the name of Abbas: died at Mosul in 1163. His Arabic name was Abu al-Baga ibn Abbas al-Maghribi. Alḥarizi (Taḥkemoni, Mak. iii.) states that Judah left the Maghreb and went to the East, where he lived now in Bagdad, and now in Aleppo, and that he had a son who was refractory. Judah is evidently identical with the father of Samuel, who became a convert to Islam, and who speaks of his father as Judah b. Abun. The latter is mentioned in the "Poetics" of Moses ibn Ezra. He is said to have been a friend of Judah ha-Levi. The collector of Ha-Levi's "Diwan" has preserved one of the poems of Judah which called forth an answer from Ha-Levi.

Bibliography: Luzzatto, *Betulat bat Yehudah*, p. 15; Landshuth, *'Ammude ha-'Abodah*, p. 300; Grätz, *Gesch. d. Juden*, vi. 133; Steinschneider, *Cat. Bodl.* col. 2442; Brody's *Zeit. f. Hebr. Bibl.* iii. 178; *Monatsschrift*, xlii. 124, 411.

H. Hir.

ABBAS, JUDAH B. SAMUEL BEN: A Spaniard of the thirteenth century. This form of his name is authenticated in the headings of his two works in "MS. Loewe," viii.; namely, (*a*) "Minḥat Yehudah," a fragment of two leaves only, also styled "Mekor Ḥayyim" (Source of Life). Under the latter title the work is quoted in (*b*) "Yair Netib," also styled "Shebet Yehudah." Judah affirms that he composed this work at the age of twenty. It is of a moral and religious character. The fifteenth chapter contains a complete system of studies arranged according to pedagogical principles. It has been translated from the Bodleian manuscript by M. Güdemann, "Jüd. Unterrichtswesen," i. 147. Commencing with the reading and interpretation of the Bible, he would have the child study, in regular order, morals, medicine, arithmetic, logic, physics, and, as the very last subject, metaphysics.

BIBLIOGRAPHY: *Monatsschrift*, xxxviii., reprinted by James H. Loewe in *A Descriptive Catalogue of a Portion of the Library of Dr. Louis Loewe*, p. 58; Steinschneider, *Hebr. Uebers.* p. 35.

H. Hir.

ABBAS, MOSES: A name borne by several persons of whom the following three are mentioned in Zunz ("Literaturgesch." p. 342): **1.** Moses Abbas flourished about 1400 and carried on a correspondence with the Provençal poet Solomon Bonfed, who dedicated several poems to him. Isaac ben Sheshet mentions him as the pupil of Ḥisdai ben Solomon. **2.** Moses ben Jacob Abbas of Tyre, physician and poet; flourished in the second half of the sixteenth century. About 1578 he addressed a poem to the poet Saadia Longo in Salonica. **3.** Moses Judah Abbas, of Hebron; lived about 1660.

BIBLIOGRAPHY: Montefiore (Jews' College) MS., No. 242, fol. 12; No. 243, fol. 162; Conforte, *Ḳore ha-Dorot*, pp. 40, 49; Carmoly, *Hist. des Médecins Juifs*, pp. 65, 295; idem, *Chronicles of the Yaḥya Family* (Hebr.); Steinschneider, *Hebr. Bibl.* xiv. 79; De Rossi, *Dizionario Storico* (German ed.), p. 1.

H. H.

ABBAS, MOSES JUDAH: A Hebrew poet; lived about the middle of the seventeenth century at Rosetta, in Egypt. He was a descendant of the Abbas family, whose poetic bent continued to manifest itself even when the neo-Hebrew poetry was on the decline. Moses Judah Abbas ben Meir (this is his full name according to Pollak) was also eminent as a Talmudist. He left a commentary on the Talmudic treatises Kallah, Soferim, and Semaḥot, which were in the possession of Azulai, and several responsa, which still exist in manuscript in the Bodleian collection.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 52*a*, ed. Cassel; Azulai, *Shem ha-Gedolim*, No. 53, p. 67; Steinschneider, *Hebr. Bibl.* xiv. 79; G. Pollak, *Ha-Karmel*, ii. 294; Landshuth, *'Ammude ha-'Abodah*, p. 300.

L. G.

ABBAS (ABAS), RAPHAEL BEN JOSHUA: Printer and editor at Amsterdam; contemporary, and undoubtedly a relative, of Aaron Abbas. He supplemented the work of Aaron Abbas by publishing the other book of Aaron Peraḥyah, "Pirḳe Kehunah" (Amsterdam, 1709). He is probably identical with the Raphael b. Joshua de Palacios (whose name Steinschneider transcribes "di Palasios"), coeditor with Samuel ben Solomon Marques (Steinschneider, "Marches," "Markis") of the treatise 'Erubin (Amsterdam, printing-office of Immanuel Benveniste, 1716). This edition bears the stamp of approval of the censor Marcus Marinus.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 725, 3023; Wolf, *Bibl. Hebr.* iii. 998; Ersch and Gruber, *Encyklopädie*, xxviii. 72.

W. M.

ABBAS (ABAS, ABATZ), SAMUEL B. ISAAC: Rabbi in the latter half of the seventeenth century at Amsterdam, where his death occurred about 1693. He translated into Portuguese, from the Hebrew version of Ibn Tibbon, Baḥya's "Ḥobot ha-Lebabot" (Amsterdam, 1670), which gave to this widely circulated work a decided accession of popularity among the Sephardic communities of western Europe. This translation, apart from the language, does not differ greatly from the Judæo-Spanish and Spanish versions existing at the time of its appearance.

Abbas was the possessor of a valuable collection of books in Hebrew, Spanish, Portuguese, and Latin. A thirty-page catalogue of the collection, printed in Amsterdam, appeared in the year of his death.

BIBLIOGRAPHY: Kayserling, *Bib. Espa.-Port. Jud.*, p. 1; Steinschneider, *Cat. Bodl.* col. 782; Zunz, *Z. G.* p. 235; Wolf, *Bibl. Hebr.* pp. 177, 413, 1068.

W. M.

ABBAS, SAMUEL ABU NASR IBN: A son of Judah ibn Abbas of Fez; lived in the twelfth century. Joseph Sambari and the "Yuḥasin" call him Samuel ben Azariah ("Rev. Ét. Juives," iv. 188, v. 52), which Steinschneider believes to be a mistake originating in his Arabic name, "Abu Nasr." Abbas studied philosophy, mathematics, and medicine; and for purposes of study he traveled in Irak, Syria, Azerbaijan, and Kohistan. In the city of Maragha he claimed to have had two visions (on the 9th of Zul-Hijjah, 558 = November 8, 1163, though this date seems to be too late), in which Mohammed appeared to him. He thereupon embraced Islam, taking the name of Samau'al Yaḥya al-Maghrabi. He composed a polemical treatise, "Ifham al-Yahud" (Confutation of the Jews), called also "Kitab-al-nakd wal-ibram" (Hirschfeld, "Das Buch al-Chazari," p. v.). In this work he points out that from time to time the abrogation of the Law is necessary and that, in fact, it has often occurred in Judaism. He tries to prove the prophetic character of Jesus and of Mohammed; claiming that the first of these is referred to in Gen. xlix. 10, and the latter in Gen. xvii. 2 (במאד מאד has numerically the same value as מחמד Mohammed). He affirms that the Jews of his time possess the Torah of Ezra and not that of Moses, and that too many laws have been added by the sages of the Mishnah and the Gemara.

Kaufmann has shown that Abraham ibn Daud, in 1161, knew of this treatise ("Rev. Ét. Juives," x. 251), and Maimonides seems to refer to it in his "Iggeret Teman"; but otherwise it exercised no influence on Jewish literature ("Z.D.M.G." xlii. 530). For reference to less known philosophical works of Abbas, see Steinschneider, "Hebr. Bibl." xix. 35, "Cat. Bodl." col. 2442. Upon the basis of his "Ifham al-Yahud" there was compiled in the fifteenth century the celebrated antijewish writing called "Epistola Samuelis Maroccani," which is said to have been translated from the Arabic by Alfonsus Bonihominis. Including the first edition of 1475, this tract went through at least nine editions in Latin, five in German, and one in Italian. In the Escurial there exists a Spanish translation in manuscript (see Jacobs, "Sources," No. 1267; compare Kayserling, in "Jew. Quart. Rev." viii. 497; Steinschneider has called attention to this in his "Cat. Bodl." col. 2438). A Russian version was issued in 1855 by the Kiev Pecherskaya Lavra (Monastery). An English version appeared at York in 1649 under the title of "The Blessed Jew of Morocco; or, the black Moor Made white." There exists also, in manuscript, a "Disputatio Abutalib Saraceni et Samuelis Judæi," consisting of seven epistles, translated from Arabic into Latin by Alfonsus Bonihominis. Its connection with the subject of this article has not yet been ascertained.

BIBLIOGRAPHY: Steinschneider, *Polem. und Apolog. Lit.* pp. 26, 137; Schreiner, in *Monatsschrift*, xlii. 123-133, xliii. 521. M. Wiener, in *'Emeḳ ha-Baka*, p. xxv., has published a portion of the *Ifham*, which deals with David Alroy; compare also *ibid.*, p. 168; *Rev. Ét. Juives*, xvi. 215; *Zeit. f. Hebr. Bibl.*, 1897, ii. 189; *Jew. Quart. Rev.* xi. 332; Güdemann, *Das Jüd. Unterrichtswesen während d. Spanisch-Arabischen Periode*, p. 38.

H. Hir.—G.

ABBAS, YOM-ṬOB BEN JONAH: Mentioned in the responsa of Judah ben Asher (fols. 30 and 35).
H. H.

ABBASI or **(IBN ABBASI), JACOB BEN MOSES IBN** (erroneously, **'Aksa**)**:** Translator and scholar, who flourished in the second half of the thirteenth century at Huesca, Spain. His father, Moses ibn Abbasi the Martyr (the son signs himself בהה"ק, which can only mean בן הרב הקדש), was surnamed Bedersi, which might indicate that the Abbasi family came from Béziers, in southern France. Jacob translated (about 1298) Maimonides' commentary on Seder Nashim, from the Arabic into Hebrew. He prefixed to the translation a philosophical disquisition on Eccl. vii. 22, in which he makes a clear distinction between worldly knowledge, which is bounded by the limitation of human understanding, and the knowledge of things Jewish; meaning by this the study of the Law, which is open to everybody. The Law, it is true, has its own mysteries, which can be understood by a few only of the elect, who are versed in the Cabala. But the real Torah consists only of the Law together with its elucidation in Talmudic literature; and this every mortal can comprehend. A translator of Maimonides, a student of the "Moreh Nebukim," a scholar familiar with the works of Plato and Aristotle, and, finally, an admirer of the mystics as well as a strict Talmudist, Abbasi is a fair illustration of the spirit which pervaded the Spanish Jews at the end of the thirteenth century. As a rabbinical authority, Maimonides was unreservedly acknowledged by the Spanish Jews, but as a philosopher he was pushed into the background by the triumphant march of mysticism. The Arabic original not being accessible, it is impossible to judge of Abbasi's powers as a translator. His Hebrew seems to be weak, but it is clear; and, unlike the translators of the other parts of the Mishnah commentary of Maimonides, Abbasi left no Arabic word untranslated. From his scholarly correspondence with Solomon ben Adret, the greatest Talmudic authority of the time, it appears that Abbasi possessed a fair Talmudic knowledge. One of Adret's letters, a commendation of his literary activity, was reproduced by Abbasi in the preface to his translation.

Bibliography: J. Perles, *Rabbi Salomo ben Abraham ben Adereth*, pp. 10, 60; Steinschneider, *Hebr. Uebers.* p. 924; *Jew. Quart. Rev.* xi. 333.

L. G.

ABBASI, JOSEPH: A wealthy Jew of Oporto, where, in 1376, he was farmer of taxes for the city and its territory.

Bibliography: Mendes do Remedios, *Judios em Portugal*, p. 163; J. A. de los Rios, *Historia de los Judios*, ii. 279.

M. K.

ABBASI (ABBAS), MOSES: Disciple of Rabbi Ḥasdai ben Solomon of Valencia and Tudela (1378). He corresponded with Isaac ben Sheshet and the poet Solomon da Piera (see Steinschneider, "Hebr. Bibl." xiv. 79).
M. K.

ABBASSID CALIFS: The position of the Jews during the five centuries of the domination of the Abbassid Califs (750–1258) differed from that under their predecessors, the Ommiads, as the Abbassids were troubled by no fears that Jewish influence would check the spread of Islam. The foundation of Bagdad by Al-Mansur (the second Abbassid Calif) brought the seat of Moslem government in close proximity to the two centers of Jewish spiritual life, Sura and Pumbedita. Contrary to the policy of the earlier califs, who removed the Jews to the extreme borders of the empire, Bagdad was allowed to retain a Jewish community.

It is not to be inferred that under the Abbassids the Jews enjoyed continual peace. They suffered not only from the incessant civil wars and revolutions, but ancient and forgotten restrictions and humiliations were occasionally renewed. Harun-al-Raschid (786–809) revived Omar's regulation ordering non-Moslems to wear distinguishing marks on their clothing (see Badge), and forbidding them to ride horses. Although these regulations fell into disuse under the next califs, they were renewed with great vigor under the reactionary Al-Mutawakkil (850), who caused many synagogues to be converted into mosques, and levied tithes on the houses of non-Moslems. Yet under Al-Mutadhid (892–902) many Jews were employed in the service of the state.

The decline of the temporal power of the califs, which occurred before the end of the tenth century, could not fail to affect the fate of the Jews in the eastern portions of the empire, because the viziers, and afterward the sultans, were too much occupied with other cares to trouble themselves about the Jews (see Crusades). Bagdad, especially, suffered heavily; yet in the middle of the twelfth century its Jewish community numbered one thousand families, while that of Mosul was even larger. The calif Mohammed al-Muktafi (1136–60) made Bagdad the seat of the exilarch, who became the recognized head of nearly all the Jews of the Abbassid empire. This favorable state of things was due mainly to the tolerant reign of the Seljuk sultans, especially Zengi, Nur-ed-Din, and Saladin (see also Alroy).
H. Hir.

ABBAYE: An amora. See Abaye.

ABBAYE OF CONSTANTINOPLE: Talmudic scholar of the sixteenth century. He carried on a learned correspondence with Samuel di Medina (מהרשד"ם), rabbi of Salonica, who refers to him as the "greatest of our teachers." He wrote also a preface to Moses Nagara's "Leḳaḥ Ṭob," Constantinople, 1574.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 20.

M. B.

AB BET DIN ("Father of the court of justice"): **1.** Title, according to some scholars, of the judge next in authority to the *nasi* (prince or president), and who would, accordingly, be vice-president of the Sanhedrin. On the disputed question of the relation of the Ab bet din to the nasi, see Nasi. **2.** In recent times, the title of the chief assessor at the rabbinical court.
K.

ABBREVIATIONS: The oldest term for abbreviation, נוֹטָרִיקוֹן = *νοταρικόν*, is found in tannaitic literature as early as 150 B.C. (Krauss, "Lehnwörter," ii. *s.v.*; Bacher, "Die Älteste Terminologie"). Authorities of the third century use also the term סִימָן (later סִמָּן) = *σημεῖον* (according to Krauss, "Lehnwörter," and אָלֶף בֵּית, Yoma, 37*b*; Giṭ. 60*a*), and, for a certain kind of abbreviation, סֵרוּגִין (Yoma, 38*a*; Giṭ. *ib.*). In the fourth century is met the expression רָאשֵׁי אוֹתִיּוֹת (Tan. Ex., ed. Buber, fol. 54*a*), a term which must have been in common use, since the Maghrebi Arabic *ruus ḥuruf* is borrowed from it. In later literature the common expression is רָאשֵׁי תֵבוֹת (heads of words), first found in the Masora, and, for another kind, סוֹפֵי תֵבוֹת (ends of words) (Frensdorff, "Die Masora Magna," glossary). Elias Levita, the first writer on the subject, refers to Abbreviations as הַקְּצָרִים וְהַנִּשְׁבָּרִים וְהַמִּלּוֹת בְּנוֹטָרִיקוֹן

Terminology.

וּבְרָאשֵׁי תֵבוֹת (שברי לוחות, מסורת המסורת) וּבְדֶרֶךְ רְמִיזָה וְקְרִיצָה קָמִין תֵּבָה פְּרוּצָה contractions and fragments, the words being in Abbreviations and initials, in the manner of suggestions and contractions (as a broken word). Joseph Ḳalman (מבוא המסורה, iii.) calls them מִלּוֹת מְגֻזָּרוֹת קְצָרוֹת וכו. Compare the Arabic *ḥarf muḳtiah.* Among the cabalists a certain kind of abbreviation or combination of letters is called צֵרוּף or צֵרוּף אוֹתִיוֹת. The verb צֵרֵף is already found in the Talmud (Ber. 55*a*) and in the ספר יצירה (ii. 2 *et passim*). Later writers use for צֵרוּף the term גִּלְגּוּל (S. Donnolo) or גַּלְגַּל (A. Abulafia). For the verbs צֵרֵף or גִּלְגֵּל one finds also זִוֵּג (Naḥmanides' commentary to ס׳ יצירה, *ib.*) and חִבֵּר (J. S. del Medigo, מכתב אחוז), and the nouns זִוּוּג and חִבּוּר also occur. The terms *νοταρικόν* = *notaricum*, and *σημεῖον* originally denoted shorthand signs, but among the Jews they received the meaning "Abbreviations." For the doubtful expressions גיגנטון or גיגנוטון and גלבורי, see Krauss, "Lehnwörter," and Jastrow, "Dict."

Origin.

Abbreviations really begin with the development of the Hebrew alphabet out of ideographic pictures. Hence, they must date from the earliest times. The modern letters were originally signs or symbols. After the symbols had become letters, representing not only concepts, but sounds, the names were, nevertheless, retained and transferred to the corresponding sounds. The time when that transfer took place is unknown; but it may be assumed that even for some time later ideograms for well-known words were still used. By analogy with those ideograms the use of conventional signs for frequently recurring words probably came into vogue, and this was the beginning of Abbreviations (compare Perles, "Analekten," p. 10). Abbreviations are found in Punic, Assyrian, and Minean inscriptions, and also in an Aramaic inscription of the year 526 B.C. (compare Perles, *op. cit.*). At first but few in number, lack of space, economy of writing material, a desire for secrecy, religious scruples, and the convenience of the writer multiplied their number to the extent found to-day.

Thus, on the Maccabean coins are found the Abbreviations א for "first year": שׁב, שׁג, שׁד for שנת ב, שנת ג, שנת ד "second, third, fourth year"; הי for היהודים "the Jews"; יש or ישר for ישראל "Israel"; לחר for לחרות "of freedom," produced for lack of space (Théodore Reinach, "Monnaies Juives," p. 44). The abbreviation ר׳ for רבי or רבן, common in the Mishnah, is due to the convenience of the writer. The abbreviation יי or ה׳ for יהוה is due to religious scruples. The numerous Abbreviations found in the Masora are due to lack of space, scarcity of writing material, and the convenience of the scribe. Some scholars, being unused to writing, signed sigla for their names (Giṭ. 36*a*). In times of religious persecution certain sacred objects were marked with sigla (Ma'as. Sh. iv. 11).

Graphic Representation.

On the Maccabean coins there is no sign to denote abbreviation. This may be due to lack of space. However, such a practise is met with much later; compare the Bible fragments published by Neubauer ("Jew. Quart. Rev." vii. 363) and סלקא דעתך סד (Lowe, "A Fragment of the Talmud Bab. Pesaḥim," fol. 8*a*, col. 1, l. 5). The Punic inscription ("Corpus Inscrip. Semit." i. No. 170) omits after the abbreviated word the dot otherwise found at the end of every word written out in full. A similar mode of marking Abbreviations might have existed also among the Jews. In medieval writings Abbreviations marked by various signs are found. Thus, in the "Talmudical Fragments," published by Schechter and Singer (Cambridge, 1896), one and three dots are found: הקבּה = הקדוש ברוך הוא (p. 28, l. 17), יייי = יהוה (p. 27, ll. 23, 24), יי אלהינו יי אחד = יהוה אלהינו יהוה אחד (p. 28, l. 17), א̇ ד̇ ה̇ת̇ת̇פ̇ג̇ לעולם = 4883 A.M. (p. 26, l. 24). In the Talmudical fragment published by Lowe (Cambridge, 1879) are seen the single dot, the double dot, and the single line slanting in two directions, while the double slanting line is used for a full stop: שהחיו̇ וקיימ̇ והי̇ = שהחיינו וקיימנו והגיענו (fol. 1*a*, col. 2, l. 8); אומ׳ אקבוצ̇ = אומר אשר קדשנו במצותיו (l. 9); אעפ̇ = אף על פי (fol. 1*b*, col. 1, l. 19); ר̇ = רבי (fol. 8*b*, col. 2, ll. 19, 21, 29); אמ̇ = אמר להו (fol. 2*a*, col. 2, l. 19); בדיקה״ מתני״ ובה̇ אומ̇ = בדיקה: מתניתא: ובית הילל אימרים (fol. 2*b*, col. 2, l. 6). In the manuscript fragment published by C. Levias in the "Am. Jour. Semit. Lang." xv. there are, besides the dot, the horizontal line and the semicircle: אׂהי, אׂים = אלהי, אלהים (p. 162). In the Arabic period is found the Arabic sign ~ (Steinschneider, "Gab es Eine Hebräische Kurzschrift?" p. 6). With the abbreviated name of God sometimes there occurs a broken line z or ȝ (Perles, "Analekten," p. 26, note 1; Greenburg, "The Haggadah According to the Rite of Yemen," p. 1; Kohut, "Aboo Manzûr al-Dhamâri," p. 15). In addition to the sign above the abbreviated word, the last remaining letter is at times not written out in full; for example, אקבוּ̇ = אקבוצ (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21), דא̇ = דא (fol. 7*b*, col. 1, l. 1). In modern times two signs only are used—the single and the double slanting lines. The single line is used at the end of an abbreviated single word; for example, ר׳ = רַבִּי or וגומ׳ = וְגוֹמֵר. The double line is used between the letters of an abbreviation of two or more words; for example, ק״ו = קַל וָחֹמֶר or הקב״ה = הַקָּדוֹשׁ בָּרוּךְ הוּא.

Methods.

Words are abbreviated in various ways. Distinction must be made chiefly between the abbreviation of a single word and that of more than one. Single words may be abbreviated in the following ways:

(1) תֵּבוֹת מְגֻזָּרוֹת: When a single word consists of only two letters it is very rarely abbreviated; for example, א׳ = אֵל, ב׳ = בֵּן. When it consists of more than two letters, one or more of the final letters are dropped: for example, וגו׳ or וגומ׳ = וְגוֹמֵר; בק׳ = בְּקִצּוּר; מ׳ or מתני׳ = מַתְנִיתָא; פ׳ = פָּרָשַׁת or פֶּרֶק; מס׳ = מַסֶּכֶת or מָסֹרֶת. Words beginning with a preposition or conjunction or verbs in the imperfect can not be abbreviated to one letter: for example, ככ׳ = כַּכָּתוּב, דכת׳ = דִּכְתִיב; שנ׳ = שֶׁנֶּאֱמַר; ית׳ = יִתְבָּרַךְ; יתע׳ = יִתְעַלֶּה. Compound names are treated sometimes as two words, and so abbreviated: for example, נ״נ = נְבוּכַדְנֶאצַּר; פ״ב = פעטערסבורג; ש״מ = שורמאן.

(2) תֵּבוֹת נִשְׁבָּרוֹת: The middle of a word is omitted, both ends remaining: for example, אהי = אֱלֹהַי ("Am. Jour. Semit. Lang." xv. 162); אֱלֹהִים ȝ אים (in the same place); אינו = אֱלֹהֵינוּ ("Jew. Quart. Rev." xi. 646); אא = אֶלָּא (in the same place). This mode of abbreviation is very rare.

(3) אֶמְצָעֵי תֵבוֹת: A middle letter stands for the whole word. Of this kind only one example is known, namely, ה׳ = יהוה (compare Perles, *op. cit.* p. 16).

(4) סוֹפֵי תֵבוֹת: The beginning of the word is omitted; for example, ים = אֱלֹהִים ("Am. Jour. Semit. Lang." xv. 162), ן׳ = אבן or בן before family names; especially common in the Arabic period, but affected also by some modern writers.

(5) The name of God is now usually written י״י; but in antiquity it was written in a great many ways, too many to record here (see TETRAGRAMMATON).

When there are two or more words, the following modes of abbreviation prevail:

(6) רָאשֵׁי תֵּבוֹת: (*a*) The initial letter of every word, whether it be a radical or a formative element or an inseparable particle, is retained—the rest is omitted; for example, עָלָיו = ע"ה ; אַבְרָהָם אָבִינוּ, אִי אֶפְשָׁר = א"א הַשָּׁלוֹם ; קַל וָחֹמֶר = ק"ו. It is to be noticed, however, that, if the first word of the combination begins with an inseparable particle, such particle is not counted; for example, וּבע"פ ; הָאֵין סוֹף = הא"ס ; אֲבָל תּוֹסִיף = אב"ת שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל = שאי"ל ; וּבְעַל פֶּה =. An exception to this rule is the article in combination beginning with הָרַב רַב; for example, = הרשטב"א ; הָרַב רַבֵּנוּ נִסִּים = הר"ן הָרַב רַב שֵׁם טוֹב בַּר אַבְרָהָם, and הַשֵּׁם יִתְבָּרַךְ = הי"ת, but more usually written השי"ת.

(*b*) Two letters are retained of one or several words; for example, אֱלֹהֵי = אא"ב ; אִגֶּרֶת בִּקֹּרֶת = אג"ב אָסוּר בִּנְעִילַת הַסַּנְדָּל = אבנה"ס ; אָדָם הָרִאשׁוֹן = אדה"ר ; אֲבוֹתֵינוּ בּוֹרֵא עִשְׂבֵי בְשָׂמִים = בעש"ב.

(*c*) When the first or last word of the combination is short, it is sometimes retained in the abbreviation entire; for example, שְׁוָא נָח = שנ"ח ; אַף עַל פִּי = אעפ"י ; אֲבִי הָעֶזְרִי = אבי"ה ; שְׁוָא נָע = שנ"ע.

(*d*) When an abbreviation is formed of a larger complex of words the resulting lengthy abbreviation is rarely written in one group (for example, וּלְהַשּׁוֹמֵעַ יִנְעָם וְתָבוֹא עָלָיו בִּרְכַּת טוֹב = ולהשיותעב"ט), but is frequently broken up into two or more groups; for example, אא"א ואא"ה ; אֵין אוֹמְרִין אֶל אֶרֶךְ אַפַּיִם = א"א אא"א = א"א מ"פ בב"ח ; אֶחָד אִסּוּר אֲכִילָה וְאֶחָד אִסּוּר הֲנָאָה = אֵין אָדָם מֵעֵז פָּנָיו בִּפְנֵי בַּעַל חוֹבוֹ. This splitting up into groups is at times guided by no principle (for example, הַגָּאוֹן אַב בֵּית דִּין דְּפֹה הַקְּהִלָּה = הגאב"ד דפה"ק), but more frequently the tendency is apparent to form such groups as would make sense when read as entire words, or would represent a series of numbers, or would give a certain assonance; for instance, בִּרְכַּת הַטּוֹב וְהַמֵּטִיב = בה"ט וה"מ gives the words בֵּין כָּךְ וּבֵין כָּךְ = בכ"ו ב"כ ; בַּהַט וָהֵם gives the words בָּכוּ בָךְ; זָכוֹר אֶת בּוֹרַאֲךָ וְהַצְנֵעַ לֶכֶת בְּיִרְאַת אֱלֹהִים = זא"ב ולבי"א gives the words עַז כַּנָּמֵר = ע"כ וק"כ ר"כ וג"כ ; זְאֵב וְלָבִיא וְקַל כַּנֶּשֶׁר רָץ כַּצְּבִי וְגִבּוֹר כָּאֲרִי yields an assonance when pronounced עַכ וְקַכ רַכ וְגַכ (compare *Pronunciation*, below); כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גִּבּוֹרִים = כ"א כ"ב כ"ג gives the serial numbers 21, 22, 23.

(*e*) In longer groups, particles and sometimes one or more whole words may be left unrepresented; for example, דָּנִיֵּאל = דחמ"ע ; בְּנוּקְבָּא [דְ]תְהוֹם רַבָּא = בנת"ר דָּם צְפַרְדֵּעַ = דצ"ך עד"ש באח"ב ; חֲנַנְיָה מִישָׁאֵל [וַ]עֲזַרְיָה = ימש"ק ; כִּנִּים עָרֹב דֶּבֶר שְׁחִין בָּרָד אַרְבֶּה חֹשֶׁךְ [מַכַּת] בְּכוֹרוֹת גְּזֵרָה לִגְזֵרָה = גזל"ג ל"א ; יְשַׁעְיָה מִשְׁלֵי שִׁיר [הַשִּׁירִים] קֹהֶלֶת יוֹם [טוֹב] = ילי"צ ; הַמַּבְדִּיל [בֵּין] קֹדֶשׁ לְחוֹל = המק"ל ; לָא [גְּזוֹרִינָן] בא אקבוץ ; גְּמָרָא פֵּרוּשׁ תּוֹסָפוֹת [תַּחְתּוֹנִים] = גפ"ת ; ליפמאן צונץ בָּרוּךְ אַתָּה [אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם] אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ = (Lowe, "A Fragment of the Talmud," fol. 1*a*, col. 1, l. 21).

(*f*) A species of Abbreviations consists in the use of the letters with numerical value. Such use goes back to antiquity, and was already known to the authors of the Biblical books (compare Holzinger to Gen. xiv. 14, and Bertholet to Ezek. iv. 5, in Marti's "Kurzer Hand-Kommentar zum Alten Testament"). On this use is also based the hermeneutic rule of GEMATRIA. These letters with numerical value may be written by themselves, as, ש"י = 310: תרי"ג = 613; or together, with the Abbreviations of words, as. שְׁתַּיִם שֶׁהֵן = בש"ד ; בְּשִׁבְעִים לָשׁוֹן = בע"ל ; עֶשֶׂר סְפִירוֹת = י"ס אַרְבַּע. It is further to be noticed that in modern times the use of י"ה, י"ו for 15, 16 is avoided (such groups being part of the divine name) and ט"ו ט"ז substituted in their stead. In some cases the numeral י"ח is written ח"י and pronounced חַי with allusion to the meaning "alive," "living," which the word has in Hebrew.

(*g*) סוֹפֵי תֵבוֹת: Sometimes the final letters of several words are combined into a group. This, where the initials make no sense, is done for mnemotechnic purposes; for example, [הוֹשַׁעְנָא]רַבָּ[א][ט']בְּאָב = אברה"ם [יוֹם]כִּפּוּר[רֹאשׁ]הַשָּׁנָה פּוּרִים].

(*h*) סֵרוּגִין: When quoting Scriptural passages, on account of religious scruples, only the first word is written out in full, the rest being given in Abbreviations. This mode is especially common among Karaitic authors (compare "Jew. Quart. Rev." vii. 363).

(*i*) צֵרוּף: The mystic combination of letters, to which dynamic powers were attributed, dates from the early GNOSIS, and was very common in the Middle Ages. This kind of abbreviation does not properly belong to our subject. On the origin of such צֵרוּפִים, compare Grätz, "Gnosticismus im Judenthum," p. 106, and כרם חמד, viii. 90; see also the articles CABALA and NOTARIKON.

Pronunciation.

(1) Owing to the fact that Abbreviations were frequently formed into groups which, when read as a word, gave a meaning and were used as a help to the memory in oral study, all kinds of Abbreviations, even such as have no meaning when taken as words, came in later times to be pronounced with supplied vowels; for example, עַמְלֵ"ק (B. B. 46*b*), עֲבוּ"ם (לוח אחיאסף, vii. 96), יַ"שׁ (*ib.* 98). This is especially common with names of authors and books; for example, רַשִׁ"י, רִיבַ"שׁ, הָרַמְבַּ"ן, רַמְבַּ"ם, שְׁלָ"ה, מַהַרְשָׁ"א; Equally frequent is such pronunciation of numbers, especially of more than two places; for example, שְׁסַ"ה, רְמַ"ח, תַּרְיַ"ג.

(2) Such pronounced Abbreviations are accepted in modern literature as real words, and even form derivatives. They are used both in prose and in poetry, and the abbreviation signs are not always written—a source of perplexity to the uninitiated. Compare הַשַּׁ"צִיּוּת, "the heresy of Shabbethai Ẓebi," from ש"צ, the initials of that name (Gottlober, "Toledot ha-Ḳabbalah," p. 11); שִׁיר לִפַּקִ"י, "a poem the numerical value of whose letters in every line is equivalent to the date of the year in which it was composed" (הכוכבים, p. 30, note):

618 = עִם הַלְּפָקִים כֹּה אֲרִיבָה,
618 = וְלָאֵלֶּה כִּגְמוּל יָדָם לָהֶם אָשִׁיבָה,
618 = וּבְלִפַּק, אוֹי! הַיּוֹם בְּזָדוֹן אֲזַמֵּרָה!
618 = מַה לָּכֶם לִפְקֵי עַמִּי הֹגֶה יְגִיעַ הֶבֶל?

(Gottlober, "Toledot ha-Ḳabbalah," p. 31). This poem yields the לִפְרָט קָטָן = לפ"ק, "the date of the year with the omission of the thousands." Hence, 618 = 5618 A.M. = 1858 B.C. (see also "Luaḥ Aḥiasaf," ii. 31; Dolitzky, "Shire Menahem," p. 105).

Uses.

Abbreviations may be divided into general and special. To the latter class belong discretionary Abbreviations formed for special cases or by certain authors; while the general Abbreviations, through their connection with the history of culture and of literature, have become monuments of ideas and of sentiments, and have come to possess historic significance (compare Zunz, "Z. G." p. 450). The oldest regular uses of Abbreviations as found in the Talmud are:

(1) The abbreviation of the name of God (see § (5), above).

(2) As mnemonic signs, for a help to the memory in oral study. This latter kind of abbreviation was especially called סִימָן (see *Terminology*, above). Instead of these סימנים representing words, they sometimes represent numbers (Mishnah, Men. xi. 4; see also R. Judah in Pesaḥ Haggadah and Sifre, כי תבא, 301). For the mnemonic signs of the Talmud, compare D. Pardo, "La-Menaẓeaḥ le-David," Salonica, 1765 or 1795; Pinner's introduction to his German translation of Berakot, p. 22; J. Brüll, "Doresh le-Zion" (Mnemotechnik of the Talmud), Vienna, 1864; F. Lebrecht in "Hebr. Bibl." vii. 99–102; also Rapoport in "Kerem Ḥemed," vi. 252.

Especially numerous is this kind of Abbreviations in the Masoras and in grammatical literature. On the mnemonic signs in the Masoras, compare Frensdorff's glossary in his "Die Masora Magna"; on some of the mnemonic signs in grammar compare D. Rosin in "Jew. Quart. Rev." vi. 475–501. A complete list, both of Masoretical and grammatical mnemonic signs, will be found in the appendix to the writer's "Dictionary of Philological Terminology in Hebrew and Aramaic," now in preparation. Mnemonic signs are also commonly used in calendars.

(3) In vituperative language Abbreviations are used for the purpose of euphemy (compare Meg. 25*b*; ג"ש = גייופא שייטא or שטייא "the lewd woman").

In later literature we find the frequent and habitual use of Abbreviations in the following cases:

(4) In the standing formulas for blessing, wishing, praying, and imprecation, and in standing phrases concluding a composition, which formulas frequently consist of Biblical verses or phrases. This kind of sigla, having developed different characteristics according to various times and countries, since it was employed in epigraphs, documents, on tombstones, etc., has become an important part of Hebrew paleography. On this see Zunz, *l.c.*; Steinschneider in the "Jahresberichte der Geschichtswissenschaft," i. 43, ii. 59, v. 36; and the same, "Zur Literatur der Hebräischen Paläographie" in "Centralblatt für Bibliothekswissenschaft," 1887, pp. 158 *et seq.*

(5) In the quotation of names and titles of authors and especially in the books or treatises and chapters of the Talmud titles. The titles of Hebrew books are, in a sense, proper names, usually consisting of a Biblical phrase of two words, whose initial letters are used in quoting them, even without mention of the author (see Titles).

The names of authors consist mainly of their first names with the addition of בֶּן "son of," followed by the name of their father. In the Middle Ages it became the custom to add to the name of every author the title רַבִּי, abbreviated to ר', and from this have arisen Abbreviations of the names of famous and popular authors; as רַמְבַּ"ם Moses Maimonides, רַשִׁ"י Solomon ben Isaac, etc. In some cases real family names have grown out of such or similar Abbreviations, especially in more modern times when the Jews were required by the various states to adopt them. Thus, the name "Brill" or "Brüll" is ברי"ל Ben Rabbi Judah Loeb ha-Levi; "Katz" is כ"ץ = כֹּהֵן צֶדֶק; "Sack" is ז"ק = זֶרַע קֹדֶשׁ; "Segal" is סג"ל = סְגַן לְוִיָּה.

In Germany and in France it was customary in the Middle Ages to abbreviate names so as to form a word denoting some personal quality; as, רא"ש "head" for רַבֵּנוּ אָשֵׁר. Lack of knowledge in such matters has produced some very ridiculous misunderstandings. A list of such names is given by Steinschneider in the introduction to his "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana" and in his "Hebräische Bibliographie," xvi. 6, xxi. 103. On the titles of Hebrew books compare Schechter, "Studies in Judaism," pp. 328–342.

(6) In the technical expressions of various disciplines Abbreviations are frequently used according to the needs of the particular subject. They are, however, invariably made on one or other of the principles indicated above.

Bibliography: The older literature on Abbreviations will be found enumerated in Wolf, *Bibl. Hebr.* ii. 574–590, iv. 250–267; H. J. Köcher, *Nova Bibl. Hebr.* ii. 136 *et seq.*, Jena, 1782; Zunz, *Z. G.* p. 448; Steinschneider, *Gab es Eine Hebr. Kurzschrift?* p. 8 (this is a reprint from *Archiv für Stenographie*, 1887, Nos. 466 and 467); P. Perreau, *1700 Abbreviature e Sigle Ebraiche, Chaldaiche, Rabbiniche, Talmudiche . . . Autografia Edizione di 60 Esemplari*, Parma, 1882, augmented under the title *Oceano delle Abbreviature e Sigle Ebraiche*, 1883, *Autogr. 2a Edizione di 60 Esemplari Notevolmente Accresciuta*; and an appendix to this, *Appendice all' Oceano delle Abbreviature*, 1884, *Autogr. Ed. di 60 Esemplari* (an exhaustive review of the last two works was published by D. Kaufmann in the *Göttinger Gelehrte Anzeigen*, 1884, pp. 749–755); Joseph Ezekiel, כתנת יוסף *A Handbook of Hebrew Abbreviations with their Explanations in Hebrew and English*, etc., Bombay, 1887; Philip Lederer, *Hebräische und Chaldäische Abbreviaturen . . . ins Deutsche Übersetzt und Erläutert*, Frankfort-on-the-Main, 1894; G. H. Händler, ערכי הנוטריקון *Lexikon der Abbreviaturen. Anhang zum Aramäisch-Neuhebräischen Wörterbuch von Gustaf H. Dalman*, Frankfort-on-the-Main, 1897 (of which the author is now preparing a revised, separate edition); A. Bernstein, *Sefer Roshe Tebot*, London, 1896.

C. L.

——**In Biblical Manuscripts:** The fragments of two Bible manuscripts of Egyptian origin, which were discovered by Neubauer and deciphered by Friedländer, show a manner of writing in an abbreviated form hitherto unknown; another example was exhibited at the Oriental Congress at Rome, October, 1899, by Dr. C. D. Ginsburg. Only the first word of each verse is written out in full; of the remaining words only one letter (not necessarily the initial letter) is given. This method of abbreviation seems to be what the Talmud designates by the term סֵרוּגִין (Yoma, 38*a*; Giṭ. 60*a*; according to the interpretation of Rashi). Abbreviations of the ordinary character are rarely found in Bible manuscripts. There are none, of course, in the Scrolls. In view of the Abbreviations to be found on Jewish coins (ה' for היהודים, etc.), the question arises whether words were abbreviated in pre-Masoretic Bible manuscripts. As positive information is obviously wanting, recourse must be had to conjecture, on the basis of variants gleaned from the ancient versions (particularly from the Septuagint) or of evident errors in the Masoretic text, which are satisfactorily explained if it is assumed that Abbreviations were customary in the manuscripts antedating the Septuagint. Thus, when the Septuagint has in Jonah, i. 9, in the place of עברי "the servant of the Lord" (that is, עֶבֶד יְהוָֹה), it may be assumed that the י was taken by the translator as an abbreviation of the divine name. In Isa. xlii. 2 ישא may originally have been an abbreviated יִשְׁאַג. In his brilliant dissertation ("Analekten zur Textkritik des Alten Testaments"; see chap. i. Munich, 1895) F. Perles makes an extensive use of the assumed pre-Masoretic habit of abbreviating words. He even interprets the accentual signs פְּסִק and מַקֵּף (see Accents in Hebrew) in I Sam. ix. 12 (where he reads with Lagarde לִפְנֵיכֶם הָרֹאֶה, in the place of our לְפָנֶיךָ מַהֵר), and in Ps. lxxxix. 51 (where כְּלִמַּת should replace the meaningless כָּל) as remnants of the signs of abbreviation customary in rabbinical writings. While some of the emendations proposed by Perles and his predecessors are ingenious and plausible, the thesis that words were abbreviated in pre-Masoretic Bible manuscripts may perhaps still be said to be unproved. The omission of parts of words may not be due to a fixed habit of abbreviating, but may have been resorted to only sporadically; for example, at the end of a line; and, in some cases, lacunæ, which were not treated as such by copyists, should perhaps appear. It is certainly hazardous to ascribe so early a date to the rabbinic signs of abbreviation.

Bibliography: *Jew. Quart. Rev.* iii. 363, 564-566.

M. L. M.

ABD=("Servant"): An Arabic word that forms the first part of many compound proper names of Jews of Arabic-speaking countries. The name following it is invariably that of a deity, and is either (1) the proper name of a god, as in early times, or (2) an adjective expressing some attribute of God which is thus used as a synonym of the Deity. The former usage was current among the early Semites, as is shown by the existence of such names among the preislamitic Arabs as *Abd-Uzza* or *Abd-Shams* ("-of the Sun-god"); among the Phenicians, as *Abd-Eshmun*; among the Arameans, as *Abd-Hadad*, and even among the Hebrews, in the form *Abdel* (Obadiah). With the growth of monotheism among the Jews and later among the Mohammedans, it became customary to substitute for the name of the idol that of God or an adjective signifying one of His attributes, as *Abd-ul-Aziz* ("Slave of the Mighty"). This difference in formation enables the student of history and literature to distinguish the dates of persons bearing the names.

Bibliography: Renan, *Les Noms Théophores Apocopés dans les Anciennes Langues Sémitiques*, in *Rev. Ét. Juives*, 1882, pp. 165-167; Wellhausen, *Reste des Arabischen Heidenthums*, 1897, pp. 1-4; Steinschneider, in *Monatsschrift*, 1882, pp. 325-330; idem, in *Jew. Quart. Rev.* xi. 333, 338.

L. G.

ABDA ("Servant of the Lord"): **1.** The father of Adoniram, the superintendent of the tax levied by Solomon (I Kings, iv. 6). **2.** A Levite residing in Jerusalem (Neh. xi. 17), called Obadiah in the corresponding list of I Chron. ix. 16.

Bibliography: Renan, in *Rev. Ét. Juives*, 1882, v. 165.

G. B. L.

ABD-AL-DAIM: Son of Abd-al-Aziz, son of Muhasan ha-Israeli, physician and descendant of a line of Jewish physicians. Abd-al-Daim flourished about 1300, and on August 30, 1316, he completed an Arabic work entitled "The Two Sciences," in two parts, one on physics, the other on metaphysics. It is arranged as a series of questions and answers. The manuscript of the work is in the Bodleian Library in Oxford.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 814, 815; Steinschneider, in *Jew. Quart. Rev.* xi. 337.

K.

ABD-AL-MALIK: Ommiad calif who ruled at Damascus 685 to 705, and who, unlike his predecessors, was not very religious, but showed a certain tolerance toward the Jews, who hitherto had been roughly handled. Abd-al-Malik, indeed, employed as minister a Jew named Someir.

On the accession of the Ommiad dynasty, in 661, a marked change took place in the policy of the califs, religious interests being superseded by a policy calculated to perpetuate the dynasty. In Abd-al-Malik's time Damascus displaced Medina as the seat of the califate, and this event was regarded as evidence that the spread of the Moslem faith was no longer to be the sole care of the princes of the ruling house. Close upon this and other innovations followed the splitting up of Islam into various sects, which broadened the religious horizon and brought to the Jews in Mohammedan countries a period of comparative peace.

H. Hir.

ABDALLAH: As a Jewish name the Arabic equivalent of the Hebrew Obadiah and similar names. Its first appearance among the Jews was not due to religious motives. The name Abdallah was common in Arabic before the rise of Islam, and if it be found—though not very frequently—among Jews, it has been, like many other pure Arabic names, only adopted by them. The first Jew of this name is not Abdallah ibn Salam, as Steinschneider assumes ("Jew. Quart. Rev." xi. 335), for he was called Abdallah only on being converted to Islam. On the other hand, we find Abdallah ben Dheif, of the Banu Ḳainuḳa'a, and Abdallah ibn Saura, the rabbi of the Banu Tha'laba ibn Fityaun. For the other and very rare instances see Steinschneider's article referred to above.

H. Hir.

ABDALLAH IBN SABA: A Jew of Yemen, Arabia, of the seventh century, who settled in Medina and embraced Islam. Having adversely criticized Calif Othman's administration, he was banished from the town. Thence he went to Egypt, where he founded an antiothmanian sect, to promote the interests of Ali. On account of his learning he obtained great influence there, and formulated the doctrine that, just as every prophet had an assistant who afterward succeeded him, Mohammed's vizier was Ali, who had therefore been kept out of the califate by deceit. Othman had no legal claim whatever to the califate; and the general dissatisfaction with his government greatly contributed to the spread of Abdallah's teachings. Tradition relates that when Ali had assumed power, Abdallah ascribed divine honors to him by addressing him with the words, "Thou art Thou!" Thereupon Ali banished him to Madain. After Ali's assassination Abdallah is said to have taught that Ali was not dead but alive, and had never been killed; that a part of the Deity was hidden in him; and that after a certain time he would return to fill the earth with justice. Till then the divine character of Ali was to remain hidden in the imams, who temporarily filled his place. It is easy to see that the whole idea rests on that of the Messiah in combination with the legend of Elijah the prophet. The attribution of divine honors to Ali was probably but a later development, and was fostered by the circumstance that in the Koran Allah is often styled "Al-Ali" (The Most High).

Bibliography: Shatrastani al-Milal, pp. 132 *et seq.* (in Haarbrücken's translation, i. 200-201); Weil, *Gesch. der Chalifen*, i. 173-174, 209, 259.

H. Hir.

ABDALLAH IBN SALAM: Jewish convert to Islam in the time of Mohammed; died 663. According to the Moslems, he was one of the most important Jewish personages in the history of Mohammed's career at Medina, owing to the fact that he was converted to Islam. His reputation among believers is so great that the standard works on Moslem tradition have special chapters devoted to the "High Qualities of Abdallah ibn Salam." Indeed, he is the prototype of Jewish converts to Islam, of whom there existed a small number during Mohammed's lifetime. He belonged to the tribe of the Banu Ḳainuḳa'a. His name was Al-Husain, and he claimed to be a descendant of Joseph. After his conversion he assumed the name of Abdallah ibn Salam. There are several more or less fanciful stories about his conversion, all of which are unreliable, because they describe him as a Moslem soon after Mohammed entered Medina, whereas he was not converted till eight years later, or two years before Mohammed's death.

The share which even modern scholars believe Abdallah to have had in the production of the Medinian part of the Koran is, therefore, illusory, because at this period the work was, in the main, completed. Abdallah was, however, able to provide Mohammed during this period with information from Jewish sources, which subsequently reappeared in the form of sayings attributed to Mohammed. Therefore he may be regarded as one of the fathers of the Hadith, and especially of several important legends which tend to glorify Mohammed's youth.

To Abdallah is ascribed a small pseudonymous catechism (printed in Cairo) styled "Queries by Abdallah ibn Salam," containing questions he is said to have addressed to Mohammed. Abdallah left two sons, Mohammed and Yusuf.

Bibliography: Sprenger, *Leben d. Mohammad*, i. 46, 54; Hirschfeld, *Beiträge zur Erklärung d. Korân*, p. 52; Steinschneider, *Polemische und Apologetische Lit.* p. 112; Wolf, *Muhammedanische Eschatologie*, p. 69; El-Nawawi, *The Biogr. Dict. of Illustrious Men*, ed. Wüstenfeld, p. 347.

H. Hir.

ABDALLAH IBN SAURA: One of those whom Moslem traditionists number among Mohammed's opponents in Medina. He was the rabbi of the Banu Tha'laba ibn Fityaun, and, according to several traditions, one of the most learned of Medinian rabbis. Whenever Mohammed entered into theological discussions, Abdallah ibn Saura was put forward by his coreligionists, and is said to have caused the revelation of sura ii. 129 by summoning Mohammed to embrace Judaism. Abdallah's refusal to adopt Islam is alleged to have led to the revelation of sura iv. 50. On one occasion Mohammed inquired of him whether there was not a law in the Torah with respect to adultery. Thereupon Abdallah acknowledged Mohammed to be a prophet, but afterward withdrew his confession. Later traditions give several other details, which are, however, unreliable.

Bibliography: *Das Leben Muhammed's nach Muhammed ibn Ishak*, ed. Wüstenfeld, pp. 351, 380, 390; Hirschfeld, *Beiträge zur Erklärung des Koran*, p. 53.

H. Hir.

ABDALLAH IBN UBAIY: A chief of the Arab tribe Banu al-Khazraj at Medina and a powerful opponent of Mohammed, who had undermined Abdallah's influence in that city. He was the head of the party that Mohammed called "Hanifa." Being an ally of the Banu Ḳainuḳa'a and jealous of Mohammed's growing power, he succeeded in preventing their slaughter after they had surrendered. He also encouraged the Banu al-Nadhir to resist Mohammed, but failed to come to their aid when they were attacked. When Mohammed mobilized the Moslem forces for the expedition against Syria in 630, Abdallah, with his Jewish allies who had remained in Medina, formed a separate camp, which, however, did not join the main army. His disappearance was a death-blow to the party which still showed opposition to Mohammed, and also caused the final expulsion of the Jews who had been allowed to stay in Medina.

Bibliography: Wellhausen, *Muhammed in Medina*, p. 439; Sprenger, *Leben d. Mohammad*, iii. 572.

H. Hir.

ABDAN or **ABIDAN** (contraction of **ABBA YUDAN**): A Palestinian scholar of the first amoraic generation, who lived about the beginning of the third century. As a disciple and clerk (amora) of Rabbi (Judah I.) he seems at times to have been too officious in his bearing toward the members of the rabbinical college. Thus, when R. Ishmael ben Yose, who was very corpulent, seemed to be forcing his way into the college in a manner contrary to the college rules, Abdan exclaimed, "Who is he that strides over the heads of the holy people?" When the innocent man replied, "It is I, Ishmael ben Yose, who am come to learn the Law from Rabbi," Abdan retorted, "Art thou worthy to learn from Rabbi?" Piqued by this insolence, Ishmael asked, "Was Moses worthy to learn from the Almighty?" Thereupon Abdan inquired, "And art thou Moses?" To which Ishmael made the reply, "And is thy master the Almighty?"

On that very occasion, however, after Rabbi had entered the college hall, an opportunity presented itself for Ishmael to prove himself an expert in halakic knowledge, while Abdan, who, coming back from an errand, attempted to force his way through the assembled crowd, was ordered by Rabbi to remain at the door. Legend adds that Abdan was severely punished for his arrogance. He himself was visited with an attack of eczema, and two of his sons were drowned. His memory, however, was revered as that of a good man, for R. Naḥman b. Isaac, in referring to this legend, thanked God for abasing Abdan in this world and not reserving his punishment for the world to come.

Bibliography: *Yeb.* 105*b*; *Yer. Ber.* iv. 7, v. 8*d*; *Bab. ibid.* 27*b*; *Niddah*, 66*a*; *Gen. R.* x. 8.

S. M.

ABDEEL or **ABRIEL** ("Servant of God"): Father of Shelemiah, who was one of the men ordered by King Jehoiakim to capture Jeremiah and his scribe Baruch (Jer. xxxvi. 26). The Septuagint omits the name.

G. B. L.

ABDI: **1.** Son of Malluch, a Levite descended from Merari (I Chron. vi. 44). **2.** Father of Kish, a Levite, also of the family of Merari, but living in the time of Hezekiah (II Chron. xxix. 12). **3.** One of the sons of Bene Elam who had "taken strange wives" (Ezra, x. 26; I Esd. ix. 27).

G. B. L.

ABDI HEBA: A king of Jerusalem about 1400 B.C., whose name (read by some, **Ebed Ṭob**) is recorded in the El-Amarna Tablets. From the letters sent by Abdi Heba to the Pharaoh of Egypt it appears that the former owed his kingship not to royal parentage, but to the direct favor and appointment of Pharaoh. Abdi Heba had the misfortune to be king when the whole country was in fear of conquest by the Habiri (Letter 179), and he asks repeatedly for an army (Letters 179–183) or, at least, an officer to command (Letter 182). As the result of a conspiracy false charges are made against Abdi Heba, who defends himself (Letter 179). The outcome is not known.

Bibliography: See the text in Abel and Winckler's *Thontafelfund von Tell el-Amarna*, translated by Winckler in Schrader's *K. B.* v. 303 *et seq.* (Eng. trans. of this vol., London, 1896); W. M. Flinders Petrie, *Syria and Egypt*, pp. 129 *et seq.*, New York, 1898; Zimmern, *Die Keilinschriftbriefe aus Jerusalem* in *Zeitschrift für Assyriologie*, vi. 245–263; Morris Jastrow, *The Letters of Abdi Heba*, ix. 24–46.

G. B. L.

ABDIAS: Obadiah, the prophet (IV Esd. i. 39).

G. B. L.

ABDIEL ("Servant of God"): Son of Guni, of the tribe of Gad (I Chron. v. 15).

G. B. L.

ABDIMA (called also **Abdimi, Abudma, Abudmi,** all equivalent to **Ebdimus = Eudemus**—compare Jastrow, "Dict." p. 3; and in the Babylonian Talmud frequently contracted to **Dimi**): Name of several Palestinian amoraim, known also in Babylonia. One of them is mentioned in the

Palestinian Talmud simply as R. Abdimi or R. Abudmi, without any cognomen. He flourished in the fourth century, contemporaneously with R. Jose II., who survived him, and with R. Eliezer II. See Yer. Er. x. 26*a*; Yer. B. B. ix. 16*d*; doubtful, Yer. Ket. xi. 34*b*.

The Palestinian Talmud and the midrashic literature mention several more amoraim by the name of Abdima or one of its variants, some of whom will be found under DIMI. S. M.

Abdima (Dimi) of Ḥaifa: A Palestinian amora of the third generation (third and fourth centuries). He was a recognized authority in halakic matters, prominent contemporaries as well as successors citing his views in support of their own; nor was he less distinguished in the field of the Haggadah. According to him, this rule of etiquette should be observed: When a scholar (*ḥakam*) passes to take his seat at college, one should rise in his honor within a distance of four cubits, and remain standing till he has passed to a like distance. In honor of a vice-president of the Sanhedrin (*ab bet din*), one should rise as soon as one perceives him coming, and remain standing until he has passed to a distance of four cubits; but when the president of the Sanhedrin (*nasi*) passes, one should rise as soon as one observes him approaching, and remain standing long enough for him to reach his place and be seated; for thus the Bible (Ex. xxxiii. 8) says, "All the people stood up . . . and looked after Moses, until he was gone into the tent" (Ḳid. 33*b*). Commenting on Eccl. xii. 7, "And the spirit shall return to God who gave it," the famous haggadist, R. Samuel b. Naḥman, remarks that R. Abdima of Ḥaifa thus illustrates this passage: "A priest who belonged to the order known as Ḥaberim [see HABER], the members of which were very strict in all observances of Levitical cleanliness, entrusted a sacred loaf of *terumah* to one less strict ('Am ha-Areẓ), saying, 'Behold, I am clean, and my house is clean, and my utensils are clean, and this loaf is clean: if thou wilt return it to me in the condition in which I hand it to thee, well and good; if not, I shall burn it in thy presence.' Thus says the Holy One—blessed be He!—to man, 'Behold, I am pure, and My mansion is pure, and My ministers are pure, and the soul which I give into thy keeping is pure: if thou wilt return it to Me as I give it to thee, it shall be well; otherwise, I shall burn it in thy presence'" (Eccl. R. *ad loc.*). One of Abdima's aphorisms is: "With the destruction of the First Temple the gift of prophecy was taken from the prophets and bestowed upon the learned" (B. B. 12*a*). Another: "Before man eats and drinks he has two hearts; after he eats and drinks he has but one" (B.B. 12*b*; Yalḳ., Job, § 906).

BIBLIOGRAPHY: *Yer. Meg.* iii. 74*b*; *Bab. Meg.* 29*b*; *Yer. M. Ḳ.* iii. 82*c*; *Yer. Niddah*, ii. 50*a*; *Lam. R.* to i. 1; *Midr. Teh.* to *Ps.* xxxi. 6, and lxviii. 10; *Yalḳ. Teh.* 717; Bacher, *Ag. Pal. Amor.* iii. 536-538.

S. M.

Abdima (Dimi) bar Hamar (sometimes with the addition **b. Ḥasa**): A Palestinian who immigrated into Babylonia; senior contemporary of Raba and Joseph, of the fourth century. His name is connected with but a small number of Halakot, and only few of his Haggadot are preserved. Commenting on the words of Moses (Deut. xxx. 11-13), "This commandment is not in the heaven. . . Neither is it beyond the sea," he observes: "And were it even so: were the Law in heaven, it would be man's duty to ascend to obtain it; were it beyond the seas, he would be obliged to cross them in quest of it" ('Er. 55*a*). In using Biblical texts for homiletic purposes he follows the usual method of straining the text, or playing upon similarities of expression or even of sound; for example, the Biblical statement (Ex. xix. 17), "They stood at the base (*betaḥtit*) of the mount," he construes as implying that "the Holy One—blessed be He!—had bent the mountain over the Israelites, saying to them, 'If you accept the Law it will be well; otherwise here will be your grave'" (Shab. 88*a*; 'Ab. Zarah, 2*b*). Elsewhere he is reported as interpreting the term "Taanath" in the passage (Josh. xvi. 6), "And the border went about eastward unto Taanath-shiloh," as if it were related to *taaniyah* (sorrow) or to *anaḥ* (to sigh); and, therefore, he understands by Taanath-shiloh the spot at the sight of which man is reminded of the sacrificial rites once practised in Shiloh, and sighs at their discontinuance (Zeb. 118*a et seq.*; compare "Diḳduḳe Soferim," *l.c.*, and Yalḳ., Deut. § 881). In Yer. Meg. i. 72*d* a different interpretation of the same text, but also taking Taanath in the sense of sorrow, is reported in the name of R. Abdima of Sepphoris. S. M.

Abdima b. Hamdure or **Hamdude:** An amora of the third century. He is probably identical with (Mar) Bar Hamdure, the disciple of Samuel (Shab. 107*b*; compare "Diḳduḳe Soferim," *ad loc.* 125*a*; Yoma, 87*b*; Suk. 20*a*; Men. 38*b*). S. M.

Abdima Naḥota: A Palestinian amora of the fourth century; contemporary of the Babylonian amoraim Rab Ḥisda and Rab Joseph. He was senior to R. Assi II., who delivered halakic decisions in his name. Like Abin III., he was wont to travel and to disseminate traditions among the academies of his native country and of Babylonia; hence his surname Naḥota, which means one who is wont to go down to Babylonia. See DIMI.

BIBLIOGRAPHY: *Yer. Shab.* viii. 11*b*; *Yer. 'Er.* i. 19*b*; *Yer. Ḳid.* i. 60*d*; *Yer. B. B.* iii. 13*d*.

S. M.

Abdima (Abdimi) of Sepphoris: A Palestinian amora of the fifth century; disciple of R. Mana III. and of R. Huna II. He was a distinguished scholar in his age, as is evident from his father being quoted as Immi, the father of Abdima of Sepphoris (Yer. Beẓah, i. 60*d*).

BIBLIOGRAPHY: *Yer. Ber.* iv. 8*a*; *Yer. Ta'anit*, ii. 65*c*; *Yer. Ket.* i. 25*b*; *Yer. Niddah*, ii. 50*b*.

S. M.

Abdimi Mallaḥa ("The Sailmaker"): A contemporary of R. Ḥiyya b. Abba and Jacob b. Aḥa, who was one of the numerous class of scholars engaged in handicraft (Yer. B. M. iv. 9*d*; Yer. Suk. ii. 53*a*). S. M.

Abdimus ben R. Jose: One of the variants of the popular name of R. Menahem ben R. Jose. The other forms are Abirodimus, Avradimus, Vradimas, and Vradimus. For the etymology of the name see Jastrow, "Dict." i. 375.

BIBLIOGRAPHY: *Yer. Yeb.* i. 2*b*; *Yer. Sheb.* viii. 38*b*; *Sifra, Emor*, 10, 13; *Shab.* 118*b*; *Ned.* 81*a*.

S. M.

ABDON: **1.** One of the last of the Ephraimite judges; a son of Hillel of Pirathon. He aided in restoring order in central Israel after the disastrous feud with Jephtha and the Gileadites (Judges, xii. 13-15). **2.** A family of the tribe of Benjamin (I Chron. viii. 23). **3.** A Gibeonite family (I Chron. viii. 30, ix. 36). **4.** A court official in the days of Josiah (II Chron. xxxiv. 20). In II Kings, xxii. 12, his name is given as Achbor. J. F. McC.

ABDON: A city in the domain of Asher, given to the Levites, Bene Gershon (Josh. xxi. 30, and in the corresponding list of I Chron. vi. 74). Identified by Guérin with Abdeh, to the north of Acre.

G. B. L.

ABDON, MOSES BEN REUBEN: Rabbi at Rome in 1543, and a member of the communal board of administrators (stewards of the ghetto) up to the year 1564. In 1558 he, with other prominent Jews of Rome, guaranteed to refund to Elijah Corcos the sum of 1,000 scudi (about $970), which the latter had paid to the papal authorities of Rome as a fine inflicted upon the Jewish community for their failure to burn certain Hebrew books.

Reuben Abdon, his son, was steward after him, from 1576 to 1584.

A **Samuel b. Moses Abdon** is also mentioned in 1507.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 99, 156, 312, 420; *Jew. Quart. Rev.* xi. 338; Berliner's *Magazin*, i. 80.

W. M.

ABDUCTION ("Genebat Ish, Genebat Nefesh" = Theft of Man, Theft of Soul): Talmudic jurisprudence bases the decree prohibiting this offense upon the eighth of the Ten Commandments, which it interprets as meaning "Thou shalt not steal [a human being]." The rabbis argue that the unlawful abstraction of chattels is forbidden by the injunction, "Ye shall not steal" (Lev. xix. 11), which stands in juxtaposition to the prohibitions of embezzling, lying, and defrauding—all offenses against property; while the context in the Decalogue, standing in juxtaposition to the crime of homicide, refers to heinous crimes against persons: therefore the prohibition "Thou shalt not steal" applies exclusively to the unlawful seizure or stealing of a person (Sanh. 86*a*). This prohibition, however, sets forth neither the particulars that constitute the crime nor the penalty incurred by its commission; the rabbis, therefore, adduce the following Scriptural passages: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. xxi. 16), and, "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him: then that thief shall die" (Deut. xxiv. 7). From these decrees the Talmud deduces the following rules regarding (1) the malefactor, (2) the victim, (3) the crime, and (4) the penalty:

Rabbinical Presentation.

Malefactor and Victim.

(1) To be amenable to the law for the crime of Abduction the malefactor, like the perpetrator of any other crime, must be a person—man or woman—of the legal age of responsibility, and of sound mental condition; and since the Hebrew commonwealth was based on the principles of national unity and equality, the Israelite, the Levite and the priest, the free-born and the slave, were alike answerable for the crime. Even the high priest could be called upon by a competent tribunal of seventy-five judges to defend himself in case of his infraction of the laws; and, down to the change of dynasties in the Maccabean epoch, royalty itself was subject to the judiciary (see S. Mendelsohn, "Criminal Jurisprudence," §§ 38, 45-50).

(2) The victim of the crime must be a person, male or female, child or adult, who is free-born or made free. If the victim be a slave, or even "half a slave"—which might happen in the case of a person formerly owned by two partners, but emancipated by one of them (Giṭ. 42*a*)—no conviction for Abduction can follow, since, in the eyes of rabbinic law, "the slave has no brotherhood" (עבד אין לו אחוה—Sanh. 86*a*), and, consequently, there is no "stealing any of his *brethren* of the children of Israel." Nor is the offender, if found guilty of stealing such a being, obliged to pay the double fine which the Bible (Ex. xxii. 3) imposes upon convicted thieves; the slave, in Talmudic law, being placed in the same category with immovable property which can not be taken away by theft (Mishnah, B. M. iv. 9, Gem. *ib.* 56*b*).

Crime and Punishment.

Conditions of Crime.

(3) To constitute the crime itself there must be (*a*) actual Abduction of the victim, (*b*) detention by the criminal, (*c*) enslavement, and (*d*) selling. (*a*) The Abduction must be complete; the victim must be removed from his home and from his family. If the victim be subjected to all the indignities forming constituent parts of the crime, while he still remains on his own premises the perpetrator of the indignities can not be convicted of Abduction. Also, where the victim is naturally or habitually under the offender's care—as when the victim is the offender's child, or ward, or pupil—the law will not convict of Abduction; for the law (Ex. xxi. 16) says, "If he be found in his hand," and thereon Talmudic law bases the conclusion that the words "If he be found" exclude him who is habitually found there, that is, in the offender's power (Sanh. 86*a*). (*b*) Detention as a constituent of Abduction must actually take place on the abductor's premises. If the victim be detained anywhere else, though by and under the abductor's authority, the condition is not fulfilled: "And he [the abducted] had been found in his [the abductor's] hand," which means within the abductor's own domains. (*c*) Enslavement must be accompanied by consciousness on the part of the victim. Hence, if the victim be in a state of unconsciousness—as in a profound sleep—at the inception of the crime, and remain in such state throughout the process of the crime and until its accomplishment, the crime is incomplete; there being in the eyes of the law no actual enslavement, since there could be no coercion at any stage of the whole procedure. If, however, the victim awake before he is sold, even though he has failed to realize his degradation up to the last act, the condition will be considered as fully complied with and the crime as complete (Maimonides, "Genebah," ix. 2 *et seq.*). To constitute enslavement the service imposed may be trivial. Thus, when the offender merely leans on the victim, or uses him as a screen against a draft, and that even while the subject is asleep, it will be sufficient evidence of enslavement. (*d*) By selling him the Talmud implies the sale of the victim as bondmen are sold (Lev. xxv. 42); that is, the whole person is conveyed. Therefore, if the victim be a pregnant woman, and be sold with the stipulation that only her prospective offspring shall become the property of her purchaser—although rabbinic law considers the embryo as part of its mother (עובר ירך אמו הוא—Sanh. 80*b*)—this will not constitute selling in the meaning of the law. Nor does the sale of part of the victim's person complete the crime. Thus, if he be sold with the proviso that he be half a slave only (that half of his time shall belong to his purchaser, and he shall be free to dispose of the other half at his own pleasure), even this will not constitute the selling required in Abduction; for, from the Biblical expression, "or selleth him," the rabbis deduce the legal maxim, "If he sell him, but not half of him" (Mek., Mishpaṭim Neziḳin, § 5). The sale must

also constitute a transfer of the victim to strangers. If he be sold to his own kin, though all other conditions exist, the crime is incomplete, there being no separation from "his brethren" (Sanh. 85*a*).

These four conditions must follow one another in the order here designated. Where a single condition is lacking, or where the sequence is changed, there can be no conviction.

Each step in the crime must be attested by at least two qualified persons; the rabbinic legal maxim in this respect being, "Wherever the Bible says, 'One is found,' it means by witnesses." And it matters not whether one set of witnesses is able to testify to the whole aggregation of circumstances, or each circumstance be witnessed by a different set, so long as the details in the case are corroborated by the testimony of qualified eye-witnesses.

(4) When a legal number of qualified eye-witnesses testify to all the various steps in the case, and the culprit and the victim are of legal capacity, and no mitigating circumstances are presented by the defense, then the court—which, as in all capital cases, must consist of twenty-three qualified members—shall adjudge the culprit guilty of Abduction, the penalty for which is death by strangulation. See Mishnah Sanh. x. (xi.); Gem. *ib.* 85*b* and 86; Mek., Mishpaṭim Neziḳin, § 5· Sifre, Deut. 273; Maimonides, "Genebah," ix. 1-6; "Semag," Prohibition, 154.

S. M.

ABD-UL-ḤAMID II.: Thirty-fourth Ottoman sultan; born Sept. 22, 1842; succeeded his brother, Murad V., Aug. 31, 1876. The Turkish Jews rightly regard his reign as the inauguration and guaranty of their prosperous condition in the Turkish empire. Abd-ul-Ḥamid always showed the greatest solicitude for their welfare; and he was the first Turkish sovereign to grant them equality before the law with their Mohammedan fellow citizens. On ascending the throne he ordered the payment of regular salaries to the chief rabbis of Turkey—giving them by that means the position of officials of state—and initiated the practise of sending to the chief rabbi of Constantinople every Passover the sum of 8,000 francs for distribution among the poor Jewish families of the Turkish capital. When, in 1881, the Cretan government refused to allow Jews to take part in the municipal elections, Abd-ul-Ḥamid annulled the elections and sharply admonished the authorities for their infringement of the rights of the Jews. When, by the terrible conflagration that occurred in the Jewish quarter, Haskeni, in 1882, six thousand Jewish families of Constantinople were left without shelter, Abd-ul-Ḥamid did everything in his power to relieve their distress. In 1883, when the sultan conferred the order of the Osmanie on the chief rabbi of Constantinople, Moses Levy, he expressed his sympathy for the Jews and his reprobation of the persecutions endured by them in many European countries. "As for me," he said, "I am very much satisfied with the Jewish officials for their activity and zeal; and I will in the future increase their number." As a result of this promise the entry of Jews to official life in Turkey is now less difficult than formerly. The Council of State includes one Jewish member, Behar Effendi Ashkenazi; in the diplomatic service there are about fifteen Jewish chancellors, consuls, and vice-consuls, representing Turkey abroad; at home a few Jews are at the head of provincial governments; while several have been honored with the title of pasha—a title that until lately was never bestowed upon Jews. Quite recently the sultan showed his kindly feelings toward his Hebrew subjects by permitting persecuted Rumanian Jews to settle in Asia Minor, granting them land and pecuniary aid.

Bibliography: *Bulletin de l'Alliance Israélite Universelle*, 1883, part 2; *Archives Israélites*, Sept. 20, 1900, pp. 909-910.

I. Br.

ABD-UL-MALIK. See Abd al-Malik.

ABD-UL-MEJID: Sultan of Turkey, 1839-61. If the Jews of Turkey owe their deliverance from the unremitting outrages and excesses of the janizaries to Sultan Mahmoud II., they are equally indebted to Abd-ul-Mejid for their recent political standing. In fact, as *rayas*, or subjects, the Israelites now enjoy all the privileges and liberties conceded to the Christians by the "Ottoman Charters," known under the names of "Hatti-Sherif of Gul-Hane" (Nov. 3, 1839) and "Hatti-Humayoun" (read at the Sublime Porte on Feb. 18, 1856), the former of which was confirmed by the grand viziers Riza Pasha (1843) and Reschid Pasha (1846). Since the promulgation of the first of these charters the testimony of Jews has been accepted in the courts of law; torture has been abolished; the Jews are no longer subjected to wilful confiscations, and those persons against whom they have cause for complaint are punished, if convicted, without regard to their rank or their dignity. The second charter, which in a measure was promised to Albert Cohn at the audience accorded him by the sultan on Aug. 20, 1854, besides reassuring the Jews of their right to personal liberty and the security of their possessions, contains the following new dispositions in their favor: In common with all other subjects, they receive equality before the law as well as in taxation; admission to public offices and to military service; religious liberty and unrestricted public instruction; revision of privileges and immunities of non-Mussulman communities; a guaranty of their immunities and of purely spiritual privileges; just representation of their communities in provincial and common councils and in the supreme courts of justice; and, lastly, the confirmation of the civil jurisdiction exercised in certain cases by the Council of Patriarchs in non-Mussulman communities.

It should be added that, owing to the difficulties in the application of a reform in the military service, the clause referring to this service was revoked.

Provisionally the system of replacement or substitution, which still exists, was admitted. Instead of the old *kharadj* (poll-tax), which took the place of military service, the *bedel y askeryeh* (exemption tax) was substituted, from which only the non-Mohammedan inhabitants of Constantinople were exempt. Acceding to the request presented by the ambassadors of the European powers and by Nathaniel de Rothschild, concerning the charge of ritual murder pending against the Jews of Damascus and the island of Rhodes, the sultan exhibited his regard for justice by issuing a firman, July 27, 1840, whereby he ordered a revision of the latter of these trials. This revision established the innocence of the accused. Moreover, at the instance of Moses Montefiore, who was received in audience Oct. 28, 1840, another firman was promulgated wherein the sultan, besides renewing to the Jews equality of rights and privileges, declared "that a thorough examination of the religious books of the Hebrews has demonstrated the absolute prohibition of the use of either human or animal blood in any of their religious rites. It follows from this defense that the charges against them and their religion are calumnies" (Nov. 6, 1840).

Justice was also accorded (May 11, 1860) to those Jews accused of having pillaged the Christian quarters in Damascus during the Maronite massacre perpetrated by the Druses and Mussulmans. Fuad Pasha dismissed these charges, and completely rehabilitated the Jews in public opinion.

Besides the improvement in the general condition of the Jews, this monarch's appreciation of his Jewish subjects is signalized by the appointment of Dr. Spitzer, a Jew, as his private physician, and the allowance, in 1856, of a monthly pension to the family of Carmona. This family, descended from the celebrated Chelibi Behar, who had been assassinated and whose fortune had been confiscated under the preceding government, had, through the intervention of the Board of Deputies of British Jews of London, obtained a firman to that effect. Several Jews were decorated during Abd-ul-Mejid's reign.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 143-161.

A. D.

ABD-UL-MESIH. See Asher ben Levi.

ABEDNEGO (Aramaic, **Abed Nego;** עבד נגו, Dan. i. 7, ii. 49, iii. 12 *et seq.*; once ע׳ נגוא, iii. 29): The name given to Azariah, one of Daniel's three companions at the court of Nebuchadnezzar. The name is evidently a corruption of Abed Nebo (עבד נבו), "Servant of [the Babylonian god] Nebo," a name found (written in both the cuneiform and the Aramaic characters) in an inscription of the seventh century B.C. (Rawlinson, "Inscriptions of Western Asia," iii. 46, col. i. 81 *et seq.*), and in certain early Syriac documents (see Payne-Smith, "Thesaurus"). It is probable that the substitution of Nego (so also all the old versions) for Nebo was intentional, the purpose being to disfigure, or to get rid of, the name of the heathen deity (see Kohler in "Zeitschrift für Assyriologie," iv. 49). Similarly, the name Barnabas appears to be a slightly disguised form of Barnebo (בר נבו), "Son of Nebo" (see Barnabas). T.

ABEL (הבל).—**Biblical Data:** The younger brother of Cain and the second son of Adam and Eve. He was the first shepherd, while Cain was a tiller of the soil. The writer of Gen. iv. tells us that when the brothers came as a matter of course to present their offerings to God, the sacrifice of Abel—the firstlings of his flock—was preferred to that of Cain, who gave of the fruits of the earth. The acceptance of Abel's offering aroused the jealousy of Cain, who, in spite of the warnings of God, wreaked his vengeance upon the favorite by murdering him.

J. F. McC.

——**In Hellenistic and Rabbinical Literature:** Abel was regarded as the first innocent victim of the power of evil, represented by Cain; the first martyr-saint, with the title the Just. In Enoch, xxii. 7 the soul of Abel is the chief of the martyr-souls in Sheol, crying to God for vengeance until the seed of Cain shall be destroyed from the earth. In the vision of the bulls and lambs (Enoch, lxxxv. 3-6) Abel, whose death is deeply mourned by Eve, is the red bull pursued by Cain, the black bull. In the Testament of Abraham (recension *A*, chap. xiii., and recension *B*, chap. xi.) Abel is described as the judge of the souls:

> "an awful man sitting upon the throne to judge all creatures, and examining the righteous and the sinners. He being the first to die as martyr, God brought him hither [to the place of judgment in the nether world] to give judgment, while Enoch, the heavenly scribe, stands at his side writing down the sin and the righteousness of each. For God said: I shall not judge you, but each man shall be judged by man. Being descendants of the first man, they shall be judged by his son until the great and glorious appearance of the Lord, when they will be judged by the twelve tribes [judges] of Israel [compare Matt. xix. 28], and then the last judgment by the Lord Himself shall be perfect and unchangeable."

Josephus ("Ant." i. 2, § 1) calls Abel "a lover of righteousness, excellent in virtue, and a believer in God's omnipresence; Cain altogether wicked, greedy, and wholly intent upon 'getting' [קבל]."

According to the Ethiopic Book of Adam and Eve (ii. 1–15) and the Syrian Cave of Treasures, both works of half-Jewish, half-pagan (Egyptian) character (see Gelzer, "Julius Africanus," ii. 272 *et seq.*), the body of Abel the Just, after many days of mourning, was placed in the Cave of Treasures. Before this cave, Adam and Eve and their descendants offered their prayers; and "by the blood of Abel the Just" Seth and his descendants adjured their children not to mingle with the seed of the unrighteous.

It is, therefore, an awful curse hurled against the Pharisees when Jesus is represented as saying: "Upon you may all the righteous blood shed upon the earth come, from the blood of the righteous Abel [compare Epistle to the Hebrews, xi. 4, and I John, iii. 12] unto the blood of Zechariah, son of Berechiah, whom ye slew between the sanctuary and the altar" (Matt. xxiii. 35). From Josephus ("B. J." iv. 5, § 4) it appears that this murder took place thirty-four years after the death of Jesus.

Abel, according to Midrash, protested against Cain's denial of a divine judgment and of a future retribution, and declared for the existence of a divine judgment and a judge, a future world with reward for the righteous and punishment for the wicked. "With the first produce of the field the Lord blessed all the saints from Abel until now," says Issachar (Test. Patriarchs, p. 5). According to Pirḳe de-R. Eliezer (chap. xxi.), Abel's dog watched by his corpse to keep off the beasts of prey; and while Adam and Eve were sitting there, weeping and mourning, a raven came and buried a bird in the sand. Thereupon Adam said, "Let us do the same"; and he dug up the earth and buried his son.

Regarding the mourning over Abel, compare the Book of Jubilees, iv. 7, with the strange interpretation of Abel as "Mourning" (as if the name were written אבל). Compare Philo, "De Migratione Abraham," xiii., and Josephus, "Ant." i. 2, § 1. K.

God's favorable attitude toward Abel's sacrifice (Gen. iv. 4) is shown in the fact that it was consumed by fire from heaven. This is a haggadic idea known to Theodotion, accepted by the Christians, and found in the works of many Church Fathers, such as Cyril of Alexandria, Jerome, Ephraem Syrus, and Aphraates. In midrashic literature, however, it is found only in later works (Midrash Zuṭṭa, p. 35, ed. Buber, Berlin, 1899).

Woman was at the bottom of the strife between the first brothers. Each of the sons of Adam had a twin-sister whom he was to marry. As Abel's twin-sister was the more beautiful, Cain wished to have her for his wife, and sought to get rid of Abel (Pirḳe R. Eliezer, xxi.; Gen. R. xxii. 7, according to Ginzberg's emendation; Epiphanius, "De Hæresi," xl. 5, "Schatzhöhle," ed. Bezold, p. 34; compare, too, "The Book of the Bee," ed. Budge, pp. 26, 27).

Abel, stronger than Cain, overcame him in a struggle between them, but mercifully spared his life. Cain, however, took Abel unawares and, overpowering him, killed him with a stone (Gen. R. xxii. 18)—some say with a cane, or even that he choked him with his fingers (compare Ginzberg, cited below, pp. 229, 230, 298, 299).

The place where Abel was killed remained desolate forever, never producing vegetation (Midrash Canticles, ed. Shechter; "Jew. Quart. Rev.," 1894–95, vii. 160. Jerome, "Commentary on Ezekiel," xxvii.

18, supported by Jewish tradition, held it to be Damascus (Heb. דמשק: דם blood; שק drink). According to another version, the earth refused to take up Abel's blood (Apocalypsis Mosis, xl.).

Since man had no knowledge of burial, Abel's corpse remained unburied for some time. At God's command, two turtle-doves flew down; one died; the other dug a hollow place and moved the dead one into it. Thereupon Adam and Eve did likewise to Abel's body (Tan., Bereshit, § 10; Pirḳe R. Eliezer, xxi., see also Gen. R. *l.c.*; compare "Denkschrift d. Wiener Akademie," xx. 52, and Ginzberg, *l.c.* 295).

BIBLIOGRAPHY: Ginzberg, in *Monatsschrift*, 1899, 226-230, 294-298.

L. G.

——**In Mohammedan Legend:** The story of Cain and Abel is thus told in the Koran (sura v. 30 *et seq.*): "Recite to them the story of the two sons of Adam: Truly, when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one [Cain] said, 'I will surely kill thee.' He [Abel] said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God, the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the fire; for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who perish. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame; he said, 'Alas for me! Am I too helpless to become like this crow and hide my brother's shame?' And in the morning he was of those that did repent" (compare Pirḳe R. El. xxi).

No further mention is made of Abel; and the absence of his name here causes the commentator Baidawi and the historian Tabari to say that the two mentioned here were not sons of Adam, but "children of Adam" or merely descendants. The Arabic historians (Ya'ḳubi, Tabari, Ibn al-Athir, etc.) call Abel "Habil"; and, following Jewish tradition, they say that to each one of the brothers a sister or sisters were born. Adam wished that each should marry the sister of the other; but Cain's sister was the handsomer of the two and had been born in paradise; while Abel and his sister had been begotten outside of the garden. Adam suggested that the question should be settled by each one bringing an offering. Abel brought of the best of his flock, but Cain of the worst of the products of the ground. Fire fell from heaven, and consumed only the offering of Abel. The sister of Abel is called Kelimia; that of Cain, Lubda (compare Lebuda and Kelimat in the Syriac "Schatzhöhle," ed. Bezold, trans., p. 8; and in the "Book of the Bee," ed. Budge, trans., p. 25; in the Ethiopic Midrash the names are Aklemia and Lubuwa; see Malan, "Book of Adam and Eve," pp. 93, 104). According to ananother tradition, Adam's height shrank considerably through grief at the death of Abel.

BIBLIOGRAPHY: Weil, *Biblische Legenden der Musulmänner*, p. 30; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 67 *et seq.*

G.

——**Critical View:** The Biblical account of Abel comes from one writer (J) only, and is so brief and fragmentary that much is left to speculation when we try to get the original form of the story. The name itself can not be satisfactorily explained, as it is only clear that the narrative comes from a very old tradition. The Assyrian word for son is *ḥablu*, and the derivation from a Babylonian source seems to be quite probable (Stade's "Zeitschrift," 1884, p. 250). The story is intended to set forth: First, the superiority of the pastoral over the agricultural occupation. This prejudice naturally inhered in the nomadic life. The fact confirms the antiquity of the original story. Secondly, it emphasizes the peculiar value of the choicest animal sacrifices as developed later in the ritual system. Thirdly, it shows how deep-seated was the jealousy and rivalry between people of different occupations, who in ancient times formed separate communities and were continually at war. Fourthly, there also lurks in the story a consciousness that certain people are more pleasing to God than others, and that the difference is, in part at least, connected with modes of worship and sacrifice. Neither Abel nor Cain is referred to in later Old Testament books. The New Testament has several references. J. F. McC.

ABEL ("Meadow"): Prefixed to six names of places, cognate with the Assyrian *abalu* (to be full, fruitful), and its probable derivatives *ablutum* (fulness) and *ublu* (vermin); Delitzsch, "Assyrisches Handw." p. 7. J. D. P.

ABEL-BETH-MAACHAH (**R. V., Maacah**): A place-name occurring six times in the Old Testament. The question whether Abel was one place and Beth-maachah another, or whether Abel-beth-maachah must be regarded as a single locality, is open to doubt. The name occurs in various forms: (II Sam. xx. 15, A. V.) "in Abel of Beth-maachah"; (I Kings, xv. 20, A. V.) "Abel-beth-maachah." In II Sam. xx. 14, however, we find (A. V.) "to Abel and to Beth-maachah," with which should be compared the Greek versions in II Sam. xx. 14 and II Kings, xv. 29. Owing to this apparent separation of the two names, it is possible that Abel and Beth-maachah may have been different places, especially as the name Abel occurs alone, undoubtedly used for the same town, in II Sam. xx. 18 (A. V. and R. V., "Abel"). These slight discrepancies are perhaps to be explained by the supposition that Abel was the chief, possibly the only, town of Maachah or Beth-maachah, a small Syrian state. It is important to note that the parallel passage to I Kings, xv. 20—that is, II Chron. xvi. 4—gives the place-name as ABEL-MAIM, "Abel of the waters" (so also both versions), which would agree well with the modern Christian village Abil, or Abil-el-Ḳamḥ ("of the wheat"—owing to the fertile soil). This settlement is situated in a well-watered district on the chief highway between BANIAS and the coast, on a lofty hill near the NAHR-BAREIGHIT. This place is probably identical with (A)-bi-il, mentioned in a mutilated passage in the inscriptions of Tiglath-pileser III., among other cities conquered by that king (II Kings, xv. 29). J. D. P.

The confusion of the ancient name Abel, meaning "Meadow," with the Abel of later date, meaning "Mourning," gave rise to the legend recorded in the Book of Enoch, xiii. Enoch sat down at the water of Dan to the south of Mount Hermon, and there read the petition of the fallen angels until he fell asleep. "And when I awoke I came to them and saw them sitting together weeping at Abel-maim [Ethiopic, "Ublesjael"], which is between Lebanon and Serion [Ethiopic, "Seneser"]." K.

ABEL-CHERAMIM (so in R. V.: but "plain of the vineyards" in A. V.): Mentioned only in Judges, xi. 33 (a Deuteronomistic document) as the place where Jephthah paused in his pursuit and slaughter of the Ammonites. According to Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 2d ed., 96, 10; 225, 5) it was situated six or seven Roman miles from Philadelphia (Rabbath-Ammon) 'but it is not possible to define the exact modern site. In the time of Eusebius, the place was still noted for its vineyards. J. D. P.

ABEL-MAIM ("Meadow of the Waters"): A tract in Upper Galilee, now known as Abil-el-Ḳamḥ, taken by the Syrians under Ben-hadad (II Chron. xvi. 4). In the corresponding list of I Kings, xv. 20 it figures as Abel-beth-maachah, which town was taken by the Assyrians 732 B.C. (II Kings, xv. 29). G. B. L.

ABEL-MEHOLAH ("Dance-Meadow"): The name occurs three times in the Old Testament: (1) In Judges, vii. 22 it is stated that Gideon followed the Midianites as far as the "lip" of Abel-meholah under (*i.e.*, near) Tabbath. It has been conjectured that this "lip" is the bank marking the edge of the Jordan valley. (2) In I Kings, xix. 16 it is mentioned as the home of Elisha. (3) In I Kings, iv. 12 it appears as one of the limits of the province assigned to Baana, the son of Ahilud, one of Solomon's officers. It is highly probable also that Barzillai the Meholathite (I Sam. xviii. 19, II Sam. xxi. 8) was a native of Abel-meholah (see Barzillai). Eusebius and Jerome ("Onomastica Sacra," ed. Lagarde, 97, 11; 227, 35) state that Abelmaul (or 'Αβελμαελαί) was situated ten Roman miles south of Beth-shean (Scythopolis), in the territory of Issachar, and that it was inhabited in their time. This Maelai was situated where the Wadi-al-Maliḥ enters the Jordan valley (see also Testaments of Patriarchs, Levi, chap. ii.). J. D. P.

ABEL-MIZRAIM: Occurs only in Genesis (l. 11). It is interpreted by Septuagint, Vulgate, and the Peshito (followed by A. V.) as "Mourning of the Egyptians," or "of Egypt"; and there can be no doubt that it was intended to suggest a connection with Abel. The narrative states that Joseph, attended by a great company (ver. 9), took his father's body out of Egypt, and at the first village across the Canaanitish border held the customary funeral rites, peculiar to Syria even at the present time. In Genesis (l. 10) the locality is called "the threshing-floor of Atad" (= "buckthorn" or "bramble"; compare Assyrian *etidu* = buckthorn, *rhamnus*, Linn.), and its situation is given as being "beyond Jordan." This expression, "beyond Jordan," repeated in verse 11, seems very strange, as it implies that the mourning party went around the north end of the Dead Sea. On this account, Cheyne (in "Ency. Bibl." i. 7, 8) suggests, with some reason, that the original reading was Siḥor, a branch of the Nile, which is mentioned (Josh. xiii. 3) as marking the Egyptian-Canaanitish frontier. This would place Abel-mizraim in Canaan just over the Egyptian border, where one would naturally expect to find it.

From the analogy of such names as Abel-meholah, Abel-shittim, etc., it seems clear that Abel here has no connection with אבל, "to mourn," but simply means "meadow of Egypt" (compare Winckler in "Altorientalische Forschungen" p. 34, who thinks that Mizraim here is a later change from an original "Muṣri," in northern Arabia). J. D. P.

——**In Rabbinical Literature:** The rabbis say that both names, signifying respectively "The Mourning of Egypt" and "The Thorn Threshing-floor," are derived from the mourning over Jacob. According to the rabbinical account the sons of Jacob had scarcely crossed the frontier at Abel-mizraim with the body of their father, when their cousins, the sons of Ishmael, Esau, and Keturah, appeared in large numbers against them, believing that the Egyptians, of whom there were many in the procession, intended to invade Palestine. But when they perceived Jacob's bier, and Joseph's crown carried behind it in state, the thirty-six princes among them sent their crowns also, to be carried in the funeral procession. Hence the name "Thorn Threshing-floor"; for Abel-mizraim was so encircled by a row of crowns as to remind one of a threshing-floor, which is usually surrounded by a hedge of thorns (Soṭah, 13*a*; Tan., Wa-yeḥi, 18, ed. Buber, i. 222, and the parallels there cited). L. G.

ABEL-SHITTIM ("Acacia Meadow"): Found only in Num. xxxiii. 49; but Ha-Shittim ("The Acacias"), evidently the same place, is mentioned in Num. xxv. 1, Josh. iii. 1, and Micah, vi. 5. It is clear from these passages that this locality was a town, or perhaps a district, of Moab, which was the final headquarters of Joshua before he crossed the Jordan. Josephus ("Ant." iv. 8, § 1; v. 1, § 1) states that there was in his time a town, Abila, full of palm-trees, at a distance of sixty stadia (seven and one-half Roman miles) from the Jordan, and describes it as the spot where Moses delivered the exhortations of Deuteronomy. Robertson Smith may be right in identifying it with the modern Khirbet-el-Kefrein (Cheyne, "Ency. Bibl."), where ruins still exist. There is to this day an acacia grove not far from the place, although the palms mentioned by Josephus are no longer there. In I Sam vi. 18, the words "even unto the great stone of Abel" can contain no allusion to our Abel-shittim. The acacia (*shiṭṭah*), an Egyptian loan-word (Tristram, "Natural History of the Bible," p. 390), is the *Spina Egyptiaca* of the ancients and the *Mimosa Nilotica* of Linnæus. See Acacia. J. D. P.

ABEL, SOLOMON BEN ḲALMAN HA-LEVI: Russian educator and ethical writer; born March 11, 1857, at Novomyesto-Sugint (Neustadt), district of Rossieny, government of Kovno, Russia; died at Telsh, government of Kovno, Oct. 12, 1886. His success as a teacher at the Yeshibah of Telsh led to its being placed in the highest rank of the educational institutions of Lithuania. Abel is generally known by his posthumous work "Bet Shelomoh" (The House of Solomon), published at Wilna, 1893, a most characteristic product of modern Hebrew literature, showing exceptional nobility of tone in its application of rabbinic ideas to the current affairs of everyday life and business. It gives a full compendium of the rabbinical jurisprudence dealing with business and inheritance, though incidentally it contains the rules concerning the Sabbatical and Jubilee years, as also of almsgiving (*ẓedaḳah*), and it is distinguished from other works dealing with the same or similar topics by the excellence of its style, which is in a pure Neo-Hebraic, recalling in many respects that of Maimonides' "Yad ha-Ḥazaḳah," and by no means in the usual crabbed style of later Talmudic authors. It was especially designed by its author for popular use, though it has every mark of having been written by a thorough student and scholar of Talmudic law. The writer especially emphasizes the ethical side of his subject, as is shown by the following remark about taking interest from non-Jews:

> "The Torah did not forbid taking interest from non-Jews, for commerce entails such; but that the passage can not be construed as favoring usury may be seen from the fact that, according to the Talmud, viands otherwise permitted to Jews may not be eaten if they excite disgust. Thus, continued Abel, how much less is it permissible to do things which excite moral disgust, such as usury and the like, when the welfare of our soul must be of at least as much importance to us as the health of our body?"

Personally Abel was distinguished by his power of attracting young people by his modesty, kindliness, and enthusiasm for knowledge, which caused him never to pass a day without study. He was a student of political economy and wrote polemics against anarchism and socialism.

BIBLIOGRAPHY: *Ha-Asif*, 1886, pp. 64, 65.

L. G.

ABELARD, PETER: French scholastic, philosopher, and theologian—the boldest thinker of the twelfth century; born 1079 in a small village near Nantes, France; died 1142 at the priory of St. Marcel near Châlons-sur-Saône. Abelard was one of the most acute, most rationalistic, and most contentious of the Christian theologians of the Middle Ages. Just as he was reaching the height of his fame as a theological teacher, he became involved in a love affair with Heloisa, the niece of Canon Fulbert, whom he secretly married; she, however, steadfastly refused to allow him to wreck his career by owning her as his wife. Her relatives wreaked their vengeance on him by emasculating him. The rest of his life was spent in monasteries, where, with broken spirit, he labored diligently to the end, being greatly hampered by the necessity of maintaining an orthodox position.

Abelard lacked the courage of a martyr, and, though radically opposed to the dominant Catholicism of the age, weakly yielded to ecclesiastical authority. There is no evidence of his acquaintance with medieval Jewish philosophy, which had then begun to influence Christian thought. He pictures Heloisa, his pupil and wife, as learned in Hebrew; and he must have had some acquaintance with the language, for he complains of its neglect by his contemporaries, though there is little evidence in his writings of its effective use. His "Colloquy between a Philosopher, a Jew, and a Christian" is intended as an apology for Christianity. The philosopher, a deist who finds "natural law" a sufficient explanation of the universe and a sufficient basis for correct living, argues with the Jew, seeking to prove to him that his religion is a failure, inasmuch as the promised rewards of the Old Testament are all temporal and carnal and, with the fall of the Jewish nation, have become impossible of attainment. The Jews, trusting in fallacious promises, despised and persecuted, are the most miserable of men.

The defense of Judaism by its representative is a vindication of the Old Testament from the charge of materialism and carnality, and an effort to show that, even in those troublous times, it was worth while to be a Jew. Abelard shows plainly that he strongly disapproved the oppressive measures that had limited the activity of the Jews to mercantile pursuits and money-lending; and he considered that these restrictions either superinduced or exaggerated the characteristics which made the Jews odious. Abelard earnestly desired toleration for himself, and there is reason to believe that he would have rejoiced in universal toleration. He went even so far as to say that the Jews had done less wrong by killing Jesus than if they had shown him mercy against their convictions ("Opera," ed. Migne, p. 659).

BIBLIOGRAPHY: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, pp. 17, 18, note; Abelard's *Dialogus inter Philosophum, Judæum, et Christianum* is given in his *Opera*, ed. Migne, cols. 1611–1685, 1855; a Hebrew translation of a Russian biographical sketch of Abelard is found in S. Schreider's *Toledot Anshe ha-Shem*, 1873, pp. 5–15.

A. H. N.

ABELE, ABRAHAM COHEN, OF KALISZ. See ABRAHAM ABELE GUMBINER.

ABELE ZION ("Mourners for Zion"): According to Jost and others, those Karaites who, after the capture of Jerusalem by the Crusaders, left the Holy City, and settling in Constantinople adopted this name in memory of their beloved former home. This is denied by Frankl (in "Monatsschrift," 1882, p. 74), who refers to Benjamin of Tudela's description (ed. Asher, p. 70) of the Abele Zion and Abele Yerushalayim ("Mourners for Zion and Jerusalem") in southern Arabia, who dress in black, live in caves, keep fasts during the week-days, and abstain from meat and wine, continually praying for the return of Israel, and bearing the name of Rechabites. Zunz, in his notes to Benjamin of Tudela, sides with Jost, although the Abele Zion mentioned by Benjamin on p. 111 are German Jews wearing black clothes in memory of Jerusalem. Hadassi, quoted by Frankl (*ibid.*), called himself "Ha-Abel" (the Mourner), not, as Jost and Fürst assert, because his father was a Jerusalem refugee, but from profound grief over Israel's exile, to which he often gives expression in the "Eshkol." The name "Abele Bet ha-'Olamim" (Mourners for the Eternal House) in the "Chronicle of Ahimaaz," ed. Neubauer, is rather an argument against the Crusader theory.

BIBLIOGRAPHY: Jost, *Annalen*, 1839, p. 153; Fürst, *Gesch. d. Karäert.* ii. 212; Bacher, in *Rev. Ét. Juives*, 1896, p. 149, note; *Monatsschrift*, 1882, p. 74; Neubauer, *Mediæval Jew. Chron.* ii. 25, 128.

K.

ABELES, MARCUS: Physician and instructor (privat-docent) at the University of Vienna; born at Nedraschitz, Bohemia, in 1837; died at Vienna, Dec. 31, 1894. Having completed a classical course at Prague he was matriculated at the Vienna University in 1858, and was graduated from there in 1863 with the degree of M.D. Abeles did not at once become a practitioner, but continued his technical training at the Allgemeines Krankenhaus ("General Hospital") of Vienna. At the conclusion of his studies he left Europe and settled in Cairo, Egypt, where he soon gained a high reputation and commanded a large practise, besides occupying the position of director of the European Hospital there. His professional career in Egypt terminated in Alexandria, to which city he removed on being delegated by the Austrian government to the International Sanitary Commission.

In 1870 Abeles returned to Europe and settled in Carlsbad, practising with great success there during the summer months, and devoting the rest of his time to scientific research in Vienna. The results of his careful investigations became the property of the public when in 1884, upon the recommendation of the medical faculty of the University of Vienna, Abeles was invited to deliver to the students of his alma mater a course of lectures on internal pathology. In the same year he was appointed privat-docent at the university, which position he held till his death.

Abeles was a knight of the Imperial Austrian Order of Francis Joseph, and of the Order of the Italian Crown. His numerous essays treat chiefly of diabetes, and have been published in the "Jahrbücher der Kaiserlich Königlichen Gesellschaft der Aerzte," "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," "Wiener Medicinische Wochenschrift," "Zeitschrift für Physiologische Chemie," "Centralblatt für die Medicinische Wissenschaft," etc.

BIBLIOGRAPHY: *Jahrbuch der Wiener Universität*, 1893–94; Eisenberg, *Das Geistige Wien*, ii. 751.

A. S. C.

ABELES, SIMON: A supposed martyr of the Roman Catholic Church in Prague. According to the report of the Jesuit John Eder, he was killed by his father, Lazarus Abeles, March 21, 1694, because he persisted in his desire to embrace the Christian religion. The father, who was thrown into prison, strangled himself with his *tefillin*. Söbl, or Levy Kurtzhandl, was imprisoned as an alleged accomplice, and put to death with horrible tortures. The body of Simon was buried in the Teyn Church of Prague with great pomp and with the honors due a martyr. The report of the Jesuit is naturally one-sided, full of miracles and many improbabilities. An impartial investigation of the sources is still lacking.

Bibliography: Eder, *Mannhafte Beständigkeit des Zwölfjährigen Knaben Simons Abeles*, Prague, 1694—extracts from this work are found in Gustav Freytag's *Bilder aus der Deutschen Vergangenheit*; *Allg. Zeit. d. Jud.* 1841, pp. 514 *et seq.*, evidently from the same source.

D.

ABELITES (called also **Abelonii** or **Abelonitæ**): A North-African Christian sect, probably of gnostic antecedents, limited to a few small communities in the neighborhood of Hippo in the time of Augustine, late in the fourth or early in the fifth century. Doubtless the name refers to the son of Adam, who was supposed to have died childless. The recorded tenets of the sect were the following: (1) They contracted matrimony, yet abstained from connubial intercourse. (2) They regarded the procreation of children as unlawful, but sought to perpetuate their society by adopting for each husband and wife a male and a female child, who should inherit their property and adopt their continent form of married life. In case one of the children died, another was adopted in its stead. As they possessed considerable means, they found little difficulty in securing the needful children. The remnant of the party was destroyed under the emperor Arcadius in 407. In addition to the notice by Augustine ("De Hæresibus Liber," p. 87), they are mentioned in the anonymous work, "Prædestinatus," i. 87. Some have supposed that their founder was a certain Abel of the immediately preceding time; but there are no facts to support this theory. Others have connected the Abelites with the Essenes or Therapeutæ.

A. H. N.

ABELMAN, ILIA SOLOMONOVICH: A Russian astronomer; born at Dünaburg, now Dvinsk, in 1866; died at Wilna, December 29, 1898. His early education was received at the gymnasium of Riga, whence he graduated in 1887, gaining the gold medal. He proceeded to the University of Moscow, and, after graduating in astronomy and geodesy, took a year's course (1892–93) at the University of Berlin. He afterward worked in the observatories of Pulkovo and St. Petersburg. In 1887, while at the Riga gymnasium, he published "Sbornik Algebraicheskikh Zadach." His treatise "O Padayushchikh Zvyezdakh" was adopted by the University of Moscow as a text-book for young astronomers. Another of his works, "O Dvizhenii Nyekotorykh Meteornykh Potokov," was published in 1898 by the Imperial Russian Astronomical Society of St. Petersburg, of which he was a member. Abelman also published a series of articles on astronomy in the "Russkiya Vyedomosti," in "Novosti," in "Astronomische Nachrichten," and in some other German periodicals.

Bibliography: *Achiassaf*, 1899; *Voskhod*, Jan. 10, 1899.

H. R.

ABELSON, JUDAH BEN ISAAC: A merchant, who devoted the greater part of his time to study; lived toward the end of the eighteenth century at Sherwenty, in Lithuania. His devotion to the study of the Talmud was so intense that, according to his grandson, the rabbi of Kamienetz, for twenty years he did not remove his clothes for sleep.

Abelson wrote a methodology of the Mishnah and introductions to the Order of Ḳodashim and Ṭeharot under the title, "Zikron Yehudah" (Judah's Memorial). Only certain parts of the latter work have been published, the introduction to Ṭeharot, under the sub-title "Pitḥe Ṭeharot" (Gates of Purity), Wilna, 1851, and some contributions to a system of the Mishnah and Halakah under the title, "Huḳaḳ le-Zeker" (Engraved for Remembrance), Wilna, 1860.

P. B.

ABEN IN JEWISH NAMES. See Ibn.

ABENABAZ. See Abbas, Moses ibn.

ABENABEZ, MOYSES. See Moses ben Moses of Calatayud.

ABENATAR MELO, DAVID. See Melo, David Abenatar.

ABENDANA (אבן דנה): The name of a number of Spanish- and Portuguese-Jewish (Sephardic) families in Amsterdam and London. The first person to assume it was the Marano **Francisco Nuñez Pereyra,** who fled from Spain through dread of the Inquisition at the beginning of the seventeenth century and settled in Amsterdam, where he married his cousin Justa Pereyra. The children born of this marriage died, and, their death being attributed by his wife to the fact that he had not been received into the Covenant of Abraham, they separated until that rite was performed. He took the name David Abendana, and was one of the founders of the first synagogue in Amsterdam. He died Feb. 14, 1625. He left two sons, **Manuel** and **Abraham.** Manuel was ḥakam of the Amsterdam congregation and died June 15, 1667, having contributed much to the spiritual edification of his brethren. Besides those mentioned below, the names of other members of the Abendana family will be found in the lists at the end of D. H. de Castro, "De Synagogue de Portugeesch-Israelietisch Gemeente te Amsterdam, 1875." There is a modern Spanish name "Abendanu" ("Jew. Quart. Rev." x. 520).

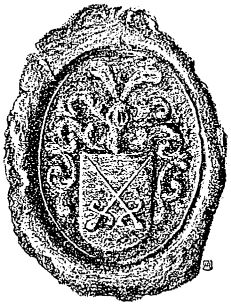

Seal of the Abendana Family.

(From the Archives of the Amsterdam Portuguese Congregation.)

Aaron ben Samuel Costa Abendana: A proofreader in Amsterdam about 1726–30.

Abraham di Costa Abendana: A member of the Talmudic academy 'Eẓ Ḥayyim in Amsterdam in 1751.

Daniel Abendana: A brother of Jacob and Isaac Abendana, and author of an apologetic work dedicated to Isaac Levi Ximenes, bearing the title, "Respuesta á las Proposiciones de uno que Siendo de la Nacion Judaica por se Mostrar tan Católico Cristiano" (Manuscript in the Stadtbibliothek at Hamburg).

Isaac Ḥayyim de Brito Abendana: Ḥakam of the Portuguese community in Amsterdam, where he died at the great age of one hundred years, April 5, 1760. He published "Sermão Exhortatoria," Amsterdam, 1753. He was at the head of the Talmudical academy 'Eẓ Ḥayyim, known in Spanish as Árbol de las Vidas. Assisted by his colleagues, Solomon Ayllon and Daniel Israel Athias, and by his successors, Solomon Salem and David Cohen d'Azevedo, he took part in the preparation of a collection of rabbinical decisions, which appeared in nine volumes published in Amsterdam in 1732 and 1733, under the title "Peri 'Eẓ Ḥayyim" (Fruits of the Tree of Life).

Bibliography; *Monatsschrift*, ix. 34; Kayserling, in *Rev. Ét. Juives*, xiii. 272; idem, in *Steinschneider-Festschrift*, pp. 89, 90.

M. K.

ABENDANA, ISAAC: Teacher of Hebrew at Oxford University. Born about the middle of the seventeenth century; died about 1710. He was a brother of the celebrated Jacob Abendana, the distinguished Spanish physician and ḥakam. Having lived at Hamburg and Leyden, where he studied medicine, he settled in England, and there became professor of Hebrew at Oxford University. Previously to this he had been at Cambridge, where it appears from the books of the senior bursar of Trinity College that one "Abendana the Jew" (presumably Isaac) received from the college £6 (about $30) per annum during the years 1664–66. He taught Hebrew and Rabbinic to any one who might engage to pay for his services, but he was not in any sense the incumbent of a chair at the university. The retaining fees paid by Trinity College and the payments from private pupils do not appear to have provided sufficient funds for him, as in 1671 he made a Latin translation of the whole Mishnah, which he sold to the university; and apparently when this work was finished he left Cambridge for Oxford. There he stood in high favor with the president of Hertford College, to whom he dedicated the Jewish calendars published in 1695, 1696, and later. Besides these calendars and the Latin translation of the Mishnah (which manuscript is in the Cambridge Library and consists of six large quarto volumes), Abendana wrote a comprehensive work entitled "Discourses on the Ecclesiastical and Civil Polity of the Jews" (1706). This work is an elaboration of the essays already commenced in the calendars. Like his brother, he entered into correspondence with several of the Christian savants of his time; and there are extant two letters addressed to Buxtorf the younger, in Hebrew and Latin respectively.

Bibliography: Carmoly, *Médecins Juifs*, p. 178; *Jew. World*, Dec. 5, 12, and 26, 1879; Singer, in *Tr. Jew. Hist. Soc. Eng.* iii. 42; *Rev. Ét. Juives*, xiii. 272 *et seq.*; *Steinschneider-Festschrift*, p. 89.

G. L.

ABENDANA, JACOB: Ḥakam of London; born 1630; died Sept. 12, 1695. He was the oldest son of Joseph Abendana, and attended the rabbinical academy De los Pintos in Rotterdam. In 1655 he accepted a call as ḥakam to Amsterdam. In the same year, on May 3, he delivered a memorial address in honor of the Maranos Nuñez and Almeyda Bernal, who had suffered martyrdom at the stake in Cordova. A few years later he published, in connection with his brother Isaac, the Bible commentary "Miklal Yofi" of Solomon ben Melek, together with his own additions known as "Leḳeṭ Shikḥah" (Gleanings). The work was published by subscription at Amsterdam in 1660, and a second edition in 1685.

The Abendanas were the first Jewish authors to compel approbation from contemporary Christian scholars, such as Johann Buxtorf in Basel, Johann Coccejus and Jacob Golius in Leyden, and others. In Leyden, whither Jacob Abendana had gone to obtain subscribers, he met Professor Anton Hulsius, whom he assisted very materially in his Oriental studies, and who endeavored to convert Jacob to Christianity. They maintained an epistolary dispute concerning the meaning of Haggai, ii. 9, which correspondence lasted from Sept. 24, 1659, to June 16, 1660, and was published by Hulsius in 1669. The attempt to convert him induced Abendana to translate the "Cuzari" of Judah ha-Levi into Spanish. This translation is highly prized for the care with which it was made. In 1675 Jacob delivered an address at the dedication of the great new synagogue at Amsterdam. He was called to London to succeed Ḥakam Joshua da Silva in 1680, and there he is said to have completed the translation of the Mishnah into Spanish. He died without issue in London, Sept. 12, 1695, and was interred in the Portuguese burial-ground at Mile End. His published works are: "Cuzari, Libro de Grande Sciencia y Mucha Doctrina. . . . Traduzido, . . . del Ebrayco en Español, Comentado por el H. H. R. Yahacob Abendana" (Cuzari, a Book of Great Wisdom and Plentiful Doctrine, Translated from the Hebrew into Spanish, and Explained by the Ḥakam Jacob Abendana), Amsterdam, 1663; "Sermon en Memoria di Abraham Nuñ. Bernal in Elogios que Zelosos Dedicaron en d . . . la Memoria. . . ."

Bibliography: Rose, *Biographical Dict.* i. 49; Chalmers, *Biographical Dict.* s.v.; Didot's *Biographie Générale*, s.v.; *Jewish World*, Dec. 5, 12, and 26, 1879; *Monatsschrift*, ix. 30 *et seq.*; *Rev. Ét. Juives*, xiii. 272 *et seq.*; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 1, 2 *et seq.*

M. K.

ABENDANA, JOSEPH: A refugee from the rage of the Spanish Inquisition who settled in Hamburg; he was related to the ḥakam of that name. A relative, **Mordecai Abendana,** was prominent among the founders of the Hamburg Bank, in 1620. Jacob and Isaac, the sons of Joseph Abendana, who were born in Spain (not in Hamburg, as some assert), devoted themselves to learned pursuits. M. K.

ABEN-EZRA. See Judah and Moses ibn Ezra.

ABENGDOR (Abigdor, Abengedor) ḲANAH. See Ḳara, Abigdor.

ABENHEIM, JOSEPH: Violinist and orchestra leader; born at Worms in 1804; died Jan. 18, 1891, at Stuttgart. He received his first musical instruction from Schlösser, and in his early youth joined an orchestra at Mannheim. In 1825 he became a member of the royal orchestras at Stuttgart, playing both at the palace and at the theater. After a sojourn in Paris, and some further study under Reicha, Abenheim returned to Stuttgart, where he often replaced the official leader Lindpaintner. In 1854 he was put at the head of the orchestra. It was he who directed the so-called vaudeville performance given by members of the royal family and the nobility.

Abenheim composed many songs and pieces, among which were two "Nocturnes," "Polonaise," "Songs without Words," a hymn, "Der Deutsche Rhein"; also several overtures and ballets, as well as the music for the drama "Hariadan," which was produced at Stuttgart in 1842. Very few of his compositions have, however, been published.

Bibliography: *Jüd. Athenäum*, s.v., Grimma and Leipsic, 1851; Champlin-Apthorp, *Cyclopedia of Music and Musicians*, s.v., New York, 1893; Riemann, *Musik-Lexikon*, s.v., Leipsic, 1900.

W. M.

ABENHUACAR. See Wakkar, Samuel ibn.

ABENSUR, DANIEL: A Portuguese Jew, who died in Hamburg in 1711. At one time he advanced a considerable sum of money to the Polish Crown, and later became minister resident of the King of

Poland, at Hamburg. He was buried in the cemetery of the Portuguese congregation at Altona.

Bibliography: De Barrios, *Epistola Harmonica al Señor D. Abensur*; Grätz, *Gesch. der Juden*, 2d ed. x. 341.

A. Fe.

ABENSUR, JACOB: Probably a son of Daniel Abensur; was also Polish minister resident at Hamburg, after 1695. By instituting private religious services in his own house, in 1701, he caused a division in the Portuguese congregation, in respect to which the elders of the congregation vainly besought the authorities to interfere (from archives of the Staatsarchiv in Hamburg). A. Fe.

ABENTREVI, JOSEPH: Physician in ordinary to King James I. of Aragon, by whom, in January, 1271 or 1272, Abentrevi was allotted an annual allowance of 500 sueldos (about $12.50, or £2 10*s.*). The name is probably derived from the Arabic *Ibn Tarf*.

Bibliography: *Jew. Quart. Rev.* xi. 624.

M. K.

ABENYULY, ELIAU, OF GIBRALTAR. See Ibn Yulee, Eliau.

ABERDEEN (Scotland): The chief city of northern Scotland, capital of Aberdeenshire. Jews have but recently settled in this city, the only synagogue of which (at 34 Marischal street) was founded in 1893. Six years later the whole Jewish population numbered seventeen families, of whom no less than twenty-three persons were seat-holders.

Bibliography: Jacobs, *Jewish Year-book*, 1899, p. 78.

J.

ABERLE (RABEL), ABRAHAM: Moravian Hebraist; lived at Austerlitz in the third decade of the nineteenth century. All his literary productions—poems, metrical translations, exegetical notes, and riddles—were published in vols. ix. and x. of "Bikkure ha-'Ittim," a periodical.

Bibliography: Steinschneider, *Cat. Bodl.* No. 6,788.

M. B.

ABERLE, ABRAHAM BEN ABRAHAM SOLOMON: called also **Abele Posveller.** See Abraham Abele ben Abraham Solomon.

ABERLE, JACOB BENEDICT (BENNET). See Benedict (Bennet), Jacob (Aberle).

ABERLE (ABRIL), SOLOMON B. ABRAHAM: Author of "Binyan Shelomoh" (The Structure of Solomon), homilies on the Pentateuch, published at Shklov in Posen, 1789 (see Benjacob, "Oẓar ha-Sefarim," p. 81). K.

ABERLE, RAB. See Abraham of Hamburg.

ABERLES, ISAAC B. ABRAHAM COHEN ẒEDEḲ OF CRACOW: Author of "Sefer Toledot Yiẓḥaḳ" (The Generation of Isaac), homilies on the Pentateuch, only the first part of which was published by his son Solomon, at Frankfort-on-the-Oder, in 1691 (see Benjacob, "Oẓar ha-Sefarim," p. 620).

K.

ABETMENT: The legal term for encouraging, aiding, or instigating an illegal act. The abettor may take no part in the actual commission of the offense and yet be liable for the thought or intention involved in his relations to the actual offender. In capital, or even corporal, punishment Talmudic jurisprudence takes no cognizance of thoughts or words (Sanh. 63*a*). To be liable to capital punishment by Talmudic law, one must be the principal actor in the crime. Hence, when one counsels, commands, or procures another to perpetrate a capital crime, that other, and not the instigator, incurs the death penalty for the commission of the crime (Ḳid. 43*a*). For, although the abettor is morally as guilty as the principal, the law will take cognizance of the principal only, it being an axiom in Talmudic jurisprudence that "One can not be an agent in an illegal act" (*ib.* 42*b*, and elsewhere).

In Homicide.

Again: *A* is provided with a shield against deadly arrows when *B* shoots at him; but, as the arrow darts from the bow, *C* deprives him of the shield, and *A* is killed. Though *C* personally aids in the killing, neither *B* nor *C* can be capitally punished, the latter not having fired the missile which was the direct cause of *A's* death (Sanh. 77*b*; Maimonides, "Hilkot Roẓeaḥ," iii. 11). But even where one is a principal in the crime, but does not accomplish it by himself—as, for instance, being one of several persons who simultaneously fire deadly missiles at a man and kill him—no capital punishment can legally be visited on the participant. From the Biblical passage (Lev. xxiv. 17, *Heb.*), literally translated, "If a *man* slayeth the *whole* life of a man he shall surely be put to death," the rabbis deduce the judicial maxim, "One person must slay the whole being" (Sifra, Emor, chap. xx.; Sanh. 78*a*); and since in the case before us no one has fulfilled this condition, no capital punishment can be inflicted on any single one of the parties to the crime (Sanh. *l.c.*).

Capital Crimes.

As in homicide, so in all capital crimes Talmudic jurisprudence does not convict more than one person of a crime which can be accomplished by a single person. There is, however, this difference: In all other cases of capital crime, when the slightest requirement for conviction has not been fully complied with, the accused is declared "not guilty before the human tribunal," and is liberated. But in cases of bloodshed the law is more rigorous: whoever wilfully occasions unlawful loss of life is prevented from repeating the crime by being deprived of his liberty: the abettor in murder is imprisoned (Sanh. 81*b*; Maimonides, "Hilkot Roẓeaḥ," ii. 5, iv. 8). A notable exception to these rules is the case of the instigator to idolatry. The Jewish commonwealth was a theocracy, a politico-religious state ruled by God; hence, idolatry among the Jews was an offense against the state, and any attempt to incite people to apostasy was, in the eyes of the Jewish law, an attempt to overthrow the state; it was high treason against the Divine King. Therefore, even though there was no bodily action on the part of the instigator, and even when his efforts did not succeed in leading any one astray, he was capitally punished (Sanh. 61*a*; Maimonides, "Hilkot 'Ab. Zarah," v. 2). And his punishment was the same—death by stoning—whether he was simply a *mesit*, trying to seduce an individual, or a *maddiaḥ*, endeavoring to mislead a community (Mishnah, Sanh. vii. 4).

Penal Offenses.

The juridical maxim, "One can not be an agent in an illegal act," for "where the orders of the master conflict with those of the servant, whose orders must be obeyed?" (B. Ḳ. 56*a*, Sanh. 29*a*) is applied by the rabbis to penal offenses as well as to capital crimes. Hence, when one suborns witnesses to defeat justice in a civil cause, and the witnesses are found guilty of testifying falsely, they, and not the suborner, are liable for the losses of the injured party. The suborner in such cases is declared "exempt from punishment at the instance of the human tribunal, but guilty before the court of heaven." In a case of mayhem involving damages and amercements, where, for instance, *A* procures *B* to commit an assault on *C*, not only will the court condemn *B* to pay all amercements accruing from the assault, but even if *A* had, prior to the assault, made himself responsible to his accomplice for all damages resulting therefrom, he is not bound to keep his promise. Moreover, where at his own solicitation *A* has a mutilation inflicted on himself by *B*, assuring *B* beforehand that no damages will be claimed, *A* has the legal right to claim, and *B* will be required by law to pay (B. Ḳ. 93*a*; see Rashi, *ad loc.*, and Maimonides, "Hilkot Ḥobel u-Mazziḳ," v. 11). In all these cases, the instrument of the offense has his option to do or not to do the bidding of the abettor: "If he so chooses, he obeys, and if he chooses otherwise, he obeys not" (B. M. 10*b*); and where there is option there can not be said to exist any agency, since the order of the master must supersede that of the servant. On the other hand, where the abettor has a legal right to command and to exact obedience, he will be held responsible for the misdeeds of his instrument. Thus, according to the Bible (Ex. xxii. 7), as interpreted by rabbinic law (Mishnah, B. M. vii. 8; Gem. *ib.* 93*a*, 94*b*), the gratuitous bailee, if he has taken only ordinary care of the deposit, is not responsible for it even when lost by theft. Now *A*, being such a gratuitous bailee, orders his slave to abstract the deposit: when the plot is discovered, *A* is held responsible for the slave's deed, and is subjected to the laws concerning convicted thieves. In this case the slave was obliged to comply with the command of his master; therefore his act is considered to be the act of his abettor, or as the Talmud (*ib.* 96*a*) expresses it, "The hand of the slave is like the hand of his master" (*ib.* 10*b*, 44*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 292, 5, § 348, 8, Hagahot).

Civil Causes.

It is a principle in Talmudic jurisprudence, "One must not save himself at the expense of another" (B. Ḳ. 60*b* *et al.*). Accordingly, when one's premises are invaded by unlawful tax-gatherers, and he informs them of the whereabouts of another's property which he holds in bailment, his responsibility will depend on his circumstances. If he be known to be wealthy, the court will assume that the alien tax-gatherers were attracted by his goods; therefore, his pointing out the goods of another will be considered as an effort to save his own at the expense of another's, and he will be required to pay to the injured party compensatory damages. When, on the contrary, there is no reason for such an assumption, he being known to be a poor man, then the court will assume that the deposit was the attraction, and he will not be required to make good its loss. Again, when a place is invaded by pillagers, and one citizen points out to them the property of another, the informer's responsibility for the property carried off will depend on the presence or absence of duress. If force be used to compel him to reveal the hiding-place of the property, he will not be held responsible; but where no force is used on him, and he voluntarily exposes to the pillagers another's property, the court will adjudge him responsible for its loss. And even where force is used, the court will clear him only when his Abetment is confined to the bare pointing out; but where he personally hands over the property to the pillagers, he will be held responsible to its rightful owner. In case a man be expressly required to surrender his own property, and he reveals the whereabouts of his neighbor's, in addition to his own, after physical force had been exercised on him to wrest from him the disclosure regarding his own, even though he personally lays no hands on his neighbor's property he will still be required by law to make good his neighbor's losses (Mishnah, B. Ḳ. x. 5; Gem. *ib.* 116*b*–117*b*; Maimonides, "Hilkot Ḥobel," viii. 1–8; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 388, 2–8, "Semag," § 70).

Ritual Matters.

The Bible says, "And if any one of the common people sin through ignorance, when he doeth any one of the prohibitions," etc. (Lev. iv. 27, *Heb.*). From this the rabbis deduce the following two legal maxims with regard to ceremonial sins: "When one person commits a ceremonial sin, he is guilty; when two persons commit it, they are not guilty"; and the one is guilty "when he does the whole, but not when he does a part only" (Shab. 3*a*, Yer. *ib.* i. 2*c*). A third legal maxim reads: "Abetment has no reality"; that is, is not considered (Shab. 93*a*). Now, if on a Sabbath day one transfers an inanimate object from private premises to the public thoroughfare, or *vice versa*, he is guilty of a violation of the Sabbath, and if the deed was the result of ignorance of the sanctity of the day, he is obliged to make a sin-offering (Mishnah, Shab. i. 1); but if two able-bodied men transfer an object which each of them could manage by himself, neither incurs guilt; each of them having perpetrated but half of the transgression. Only when the performance of the task requires the services of both does the Law declare both guilty. And when one of the two persons is able to accomplish the task by himself, while the other is not, the weaker accomplice goes free; his Abetment does not constitute a punishable act, inasmuch as the other could accomplish the task without his assistance, while he could not do so without the assistance of the other (Mishnah, Shab. x. 5; Gem. 92*a*). The following is an exception to these rules: In case an Israelite has the corners of his hair cut away (compare Lev. xix. 27), both the barber, if he also is an Israelite, and the one whose hair is cut are punishable. In this case, while the subject of the transgression does virtually nothing, as he merely offers himself to the barber's shears, he is nevertheless amenable for Abetment (Sifra, Ḳedoshim, chap. vi.; Naz. 57*b*; Tos. *ib.* *s.v.* "R. Adda").

Physical or Moral Guilt.

Finally, it should be stated that in rabbinic law, in all the cases cited and in all similar ones, the abettor is held not guilty before the human tribunal, but guilty before the tribunal of heaven (Ḳid. 42*b*; B. Ḳ. 56*a* *et al.*); in other words, the perpetrator is not guilty legally, but is guilty morally. The same is the case with any one in whose power it is to prevent the violation of any law, but who fails to exert his influence in that direction. On this head the Talmud says: "Whosoever has it in his power to prevent a transgression by his household, and does not prevent it, is answerable for his household; if he has like power over a community, he is answerable for the community; and where his power extends over the whole world, he is answerable for the whole world" (Shab. 54*b*). Elsewhere the Talmud construes the Biblical saying (Lev. xxvi. 37) literally, "And they shall stumble, a man over his brother," as "They shall stumble, a man on account of the sins of his brother"; and the rabbis add: "This proves that all men are morally responsible for one another" (Sanh. 27*b*). On the other hand, where merit is concerned, rabbinic ethics teaches: "He who induces others to do a good deed stands in the sight of heaven higher than the one that does the deed" (B. B. 9*a*; Num. R. chap. xiii.; see also ACCESSORIES).

S. M.

ABI AND AB IN PROPER NAMES (אבי, אב): *Abi* and *Ab* are used both as the first element, as in Abijah, Abishur, Abinoam, Abner, and as the second element, as in Eliab, Joab, and Ahab. Their exact meaning is still under dispute. Each of the foregoing proper names may be a sentence; for example, Abinoam="Father is pleasantness"; or it may be only a phrase, as "Father of pleasantness." Further, the *i* in *Abi* may be either the connecting vowel or the pronominal suffix (first person). The weight of authority favors the sentence form. Opinions differ as to the phrase form: but it is safe to say that the forms with the connecting vowel and with the suffix have been confused, so that the translation will depend largely on the other element in the name (Gray, "Hebrew Proper Names," pp. 22–34, 75–86; see also NAMES). G. B. L.

ABI AYUB. See SOLOMON BEN ALMUALLEM.

ABI SAHULA. See ISAAC BEN SOLOMON IBN ABU SAHULA.

ABI ZIMRA (זמרא, זמרה; or perhaps **Zamiro**—זמירו): A family which can be traced from the thirteenth to the sixteenth century, of which the following were the more important: **Judah ben Ephraim,** 1245–1330: **Moses ben Judah;** his son, **Ephraim ben Moses,** 1470; ABRAHAM BEN MEIR, 1492; **David ben Solomon,** first half of the sixteenth century; **Isaac Mandil,** second half of the sixteenth century.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; Steinschneider, in *Jew. Quart. Rev.* x. 528; idem, *Cat. Bodl.* No. 4850.

G.

ABI ZIMRA, ABRAHAM BEN MEIR: Flourished in Malaga, and seems to have left his home in 1492, going to Oran, and dwelling later in Tlemçen. He enjoyed quite a reputation as a poet, but very few of his writings have been preserved. His composition נפשי למתי תסכלי דרך ("My soul, how long wilt thou err in thy way?"), an address to his soul to appease its longing for truth and eternity, written in 1493, in Oran, deserves special mention.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 424; idem, *Literaturgesch.* p. 528.

H. B.

ABI ZIMRA, DAVID BEN SOLOMON, known as **RADBAZ** (רדב"ז). See DAVID BEN SOLOMON ABI ZIMRA.

ABIAH. See ABIJAH.

ABIASAPH. See EBIASAPH.

ABIATHAR ("Father of Plenty").—**Biblical Data:** A son of Ahimelech or Ahijah (*melech* and *yah* apparently interchanging; compare I Sam. xiv. 3, xxii. 9); the chief priest of the sanctuary at Nob. He alone escaped from the massacre of his family by Saul (I Sam. xxii. 20) and found a refuge with David. By means of the priestly ephod which he brought with him, he was able officially to ascertain the will of YHWH (I Sam. xxiii. 9, xxx. 7). Having shared David's hardships, he also profited by the exaltation of David to the kingship. At the time of Absalom's rebellion Abiathar remained loyal to his old patron (II Sam. xv. 24–36); but later, like Joab, he espoused the cause of Adonijah rather than that of Solomon. On this account he and his family were banished to their estate at Anathoth, and their priestly rights and duties in connection with the Temple were transferred to the rival house of Zadok (I Kings, ii. 26–33). C. F. K.

——**In Rabbinical Literature:** The rescue of the chief priest Abiathar, in the massacre of the priests of Nob ordered by Saul, was fortunate for the house of David; for if he had lost his life, David's descendants would through divine retaliation have been entirely wiped out of existence at the hands of Athaliah (Sanh. 95*b*). It was David's acts that had really brought about the death of the priests, and to make amends he appointed Abiathar high priest. Abiathar retained the office until he was deserted by the Holy Spirit, without which the high priest could not successfully consult the Urim and Thummim. When David, on his flight from Absalom, recognized this loss in Abiathar, he felt compelled to put Zadok in his place. See Seder 'Olam R. xiv.; Yoma, 73*b*; Soṭah, 48*b*; Ber. 4*a* (Rashi); Sanh. 21*a*. Compare also Ginzberg, "Haggada bei den Kirchenvätern," i., on II Sam. xv. 24, 25. L. G.

ABIATHAR: A Palestinian amora, the contemporary of R. Judah (217–299) and of his successor, R. Ḥisda, the head of the Sura Academy, with both of whom Abiathar maintained a correspondence. The great number of Babylonian students who thronged to the Palestinian schools aroused his displeasure and induced him to remonstrate in a letter to Judah, the head of the Babylonian Jews (Giṭ. 6*b*). The reason of his displeasure was that the Babylonian students generally married before graduating (Ḳid. 29*b*, where Rashi's opinion is preferable to that of the Tosafot), and when they left for Palestine their wives and children became a burden on the community. He quoted in this connection Joel, iv. 3 (iii. 3, A. V.), and harsh as the parallel may seem, it is not unjustified (Giṭ. 6*b*). Thereupon R. Judah declared the emigration from Babylonia to Palestine to be a religious offense, but his denunciations were of no avail (Ket. 111*a*). Abiathar's letter to R. Ḥisda, the successor of R. Judah (Giṭ. *l.c.*), shows that the close connection between the Babylonian students and Palestinian teachers did not end with the declaration of R. Judah. Abiathar was revered as a model of piety and holiness, and the Babylonians believed that he was in spiritual communication with the prophet Elijah (see Giṭ. *l.c.* In the Midrash he is mentioned in Gen. R. lxxxviii. 2. Concerning his Haggadah, see Bacher, "Ag. Pal. Amor." iii. 563, 564). L. G.

ABIATHAR IBN CRESCAS HA-KOHEN. See CRESCAS, ABIATHAR IBN.

ABIATHAR, JOSEPH BEN ISAAC. See ABITUR, JOSEPH BEN ISAAC.

ABIATHAR HA-KOHEN OF CAIRO: *Nagid* (chief) of the Egyptian Jews, which office he inherited from his ancestors. He flourished at the end of the eleventh century and is known to have died before 1112. He took a prominent part in the Messianic movement of the year 1096, which assumed significant proportions. The first Crusade for the possession of the Holy Land was then in progress, and was considered by the Jews of that day as the harbinger of a new era. The Jewish community of Nablus, in Palestine, indeed, addressed a formal letter to Rabbi Abiathar, asking for positive information concerning the matter. The answer, together with the inquiry, was sent to Constantinople, the center of the Messianic agitation of the time. Abiathar's reply favored the movement, and, therefore contributed still more to the excitement among the Jews in the Mohammedan countries, which was further increased by the fact that his missive, through the indifference of the messenger, was not delivered into the hands of those to whom it was directed.

Abiathar had a son, Elijah, for whom the "Mushtamil" of Abu al-Faraj Harun was copied in 1112. His grandfather, Abiathar Cohen-Ẓedeḳ, met Hai Gaon in Jerusalem, according to the author of the "Sefer Ḥasidim," ed. Wistinetzki, p. 169.

BIBLIOGRAPHY: Neubauer, in *Jew. Quart. Rev.* ix. 27–29; Kaufmann, in *Jew. Quart. Rev.* x. 139–151; Bacher, in *Jew. Quart. Rev.* ix. 358.

L. G.

ABIATHAR HA-KOHEN OF SARAGOSSA: Founder of a widespread noble Spanish family that flourished in the fifteenth century. He had two daughters, Esther and Leah. Don Alphonso of Aragon, an illegitimate son of King John of Aragon, fell in love with Esther, who is said to have been very beautiful. After she had been baptized he married her, and of this marriage there were three sons and one daughter. The eldest son, John of Aragon, became count of Ribagorza and married a daughter of Lopez de Guerrea, the sole heiress to the large estates of her father. Alphonso, the second son, entered the Church, and in a short time became bishop of Tortosa and, under Ferdinand the Catholic, archbishop of Tarragona. The third son, Fernando, became commander of the Order of San Juan. Esther's granddaughter, Juana of Aragon, married Don Francisco de la Cavallesía, grandson of the Jew Bonafos. Leah married the Marano Martin Sanchez (see "Revista de España," xviii. 548). M. K.

ABIB ("Ears of Grain"): Name of the first month of the Hebrew year (Ex. xii. 2; compare xiii. 4), corresponding to the Babylonian and postexilian Hebrew Nisan. According to the Babylonian system, which probably prevailed in Palestine, it began in ordinary years in the last third of March, but in every third or intercalary year a month later (see CALENDAR). J. F. McC.

ABIBAS (literally, "Beloved," *i.e.*, "Ḥabib"): A mythical son of R. Gamaliel, the teacher of Paul, concerning whom a Christian legend existed that he and his father were baptized by John and Peter. Lucianus, bishop of Jerusalem in the year 415, wrote that Gamaliel appeared to him in a vision and revealed the fact that the body of Abibas lay exposed to the sun and rain, awaiting decent burial; that the body was recovered and properly buried. Thereafter the ashes of Abibas were used as remedial agencies in disease, and they are said to have effected miraculous cures.

BIBLIOGRAPHY: Photius, *Bibliotheca*, p. 383, ed. 1612; Lucian, *De Stephano*, in Augustine, *Opera*, vii. appendix.

K.

ABICHT, JOHANN GEORG: Christian Hebraist; born 1672 at Königsee, in the principality of Schwarzburg-Rudolstadt; died 1740. He studied first at Jena and afterward at Leipsic. On the completion of his university course he became instructor in Oriental languages at the University of Jena (1702). In 1707 he went to Danzig, where he became rector of the gymnasium, holding simultaneously the pastorate at the Church of the Holy Trinity. In 1729 he was called to Wittenberg to fill the offices of general superintendent and chief professor of theology at the university, as well as that of pastor at the city church.

Abicht excelled in Oriental languages and Hebrew archeology. His scholarly interests embraced both the history and the literature of the Jews. The rabbinic commentaries, in particular, claimed his attention; and he showed his partiality for them by translating selections into Latin. These translations, among which may be mentioned selections from the commentaries of Rashi, Abravanel, and Ibn Ezra, which appeared under the title "Selecta Rabbinica" (Leipsic, 1703), and a rendering of Isaiah di Trani's commentary upon the Book of Joshua, form but part of his publications. In the "Selecta Rabbinica" are contained, also, fragments from the theology of Maimonides; while under the title "Porta Accentuum" he produced in a Latin garb Moses Naḳdan's book on Hebrew accentuation, "Sha'ar ha-Neginot" (Leipsic, 1715). He also wrote in Latin a dissertation on "Sefer ha-Yashar" (Leipsic, 1732), an anonymous work on Jewish history. Among his numerous productions his "Methodus Linguæ Sanctæ" (Leipsic, 1718) is the one most generally known.

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H. G. E.

ABIDA or **ABIDAH** ("Father Knoweth"): A son of Midian, and grandson of Abraham and Keturah (Gen. xxv. 4, and in the genealogical list in I Chron. i. 33). G. B. L.

ABIDAN ("Father is Judge"): A son of Gideoni, chief of the tribe of Benjamin after the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24). G. B. L.

ABIEL ("Father is God"): **1.** Father of Kish and Ner, and grandfather of Saul (I Sam. ix. 1, xiv. 51). Another account makes him the great-grandfather of Saul; Ner, by that account, being the father, instead of the brother, of Kish. The mistake is probably due to an error of the scribe (I Chron. viii. 33, ix. 39). **2.** One of the "thirty men" of David (I Chron. xi. 32). In the list given in II Sam. xxiii. 31, Abiel is called Abi-Albon, which Budde, "S. B. O. T." p. 80, reads Abi-Baal.

G. B. L.

ABIEZER ("Father is Help"): **1.** A clan of Manasseh, the most important member of which was Gideon, in whose time the seat of the clan was at Ophrah on the western side of the Jordan (Josh. xvii. 2; Judges, vi. 11, 24, 34, viii. 2; I Chron. vii. 18; Num. xxvi. 30 has Jeezer). **Abiezrite** is the Gentile name, and is found in Judges, vi. 11, 24, viii. 32; Num. xxvi. 30 has Jeezerite. **2.** Abiezer the Anethothite, one of the "thirty men" of David, and commanding officer of 24,000 men in the ninth month (II Sam. xxiii. 27; I Chron. xi. 28, xxvii. 12).

G. B. L.

ABIEZER, JUDAH BEN ISAAC, of Tiktin: A Jewish author of the nineteenth century. He resided in Jerusalem and wrote "Mishmeret ha-Berit" (The Charge of the Covenant), a defense of Judaism against the irreligious, published in Jerusalem, 1846; "Sha'are Ẓedeḳ" (The Gates of Justice), upon the prerogatives of the Holy Land and upon the sufferings of Jerusalem and of Safed in this century (Jerusalem, 1848); "Meḳor ha-Berakah" (The Source of Blessing), being the first part of a work in three volumes, called "Berakah Meshuleshet" (The Threefold Benediction), upon the Talmudical treatise Berakot (Lemberg, 1851). He is considered a great authority among rabbinical writers, and his work, "Sha'are Ẓedeḳ," is full of interesting details concerning Palestine. [A copy with his autograph in the New York Public Library shows that his second name was Judah, though this is not mentioned in the title-pages of his works or in bibliographies. H. R.]

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 6, Warsaw, 1886; *Ha-Eshkol* (encyclopedia), p. 111, Warsaw, 1887.

D. G.

ABIGAIL ("Father is Joy"): **1.** A daughter of Jesse and sister of David, who married Jether the Ishmaelite, and became the mother of Amasa (I Chron. ii. 16, 17). In II Sam. xvii. 25 she is again mentioned as the mother of Amasa, but is called Abigail the daughter of Nahash, and her husband is called Ithra the Israelite. This version of her husband's name is probably nearer the truth. For the rabbinical view see B. B. 17, and Targ. II Chron. ii. 17, after Yebamot, 77*a*.

2. Biblical Data: The prudent and beautiful wife of Nabal, a prosperous but avaricious Calebite noble of the town of Carmel in southern Judah (I Sam. xxv. 3). When Nabal refused to pay David compensation for his protection, Abigail on her own initiative met the outlaw prince with gifts and a conciliatory address, thereby winning his favor and delivering her husband from the threatened attack on his life. Nabal died soon after, and Abigail became the wife of David, bringing to him her wealth and sharing with him his trying experiences as a vassal of the king of Gath (I Sam. xxvii. 3, xxx. 5). While he was king at Hebron, she bore him a son, Chileab, or Daniel, who appears, however, to have died before reaching manhood (I Sam. xxv. 42; II Sam. iii. 3). C. F. K.

——**In Rabbinical Literature:** The Haggadah regards Abigail as one of the most remarkable women in Jewish history. She was one of the four great beauties, the other three being Sarah, Rahab, and Esther (Meg. 15*a*). Her charm was irresistible to all who gazed on her. David, who first beheld her while she was still the wife of Nabal, almost fell a victim to her charms and was only restrained by Abigail's moral strength and dignity (Meg. *l.c.*). She was also a prophetess: in saying to David, "This shall be no grief unto thee" (I Sam. xxv. 31), Abigail foreshadowed that another woman (Bathsheba) would one day play a disastrous rôle in his life. With all her superior qualities Abigail was not free from feminine coquetry; for when she begged David for mercy toward her husband, she added the seemingly insignificant words: "then remember thine handmaid" (*ib.*). It is for this conduct, unbecoming in a married woman, as the Haggadah observes, that, in the following verse, Abigail is written without the letter "yodh" (thus, "Abagal"), to intimate that Abigail had shown herself unworthy of the letter with which the name of God begins (Midr. Sam. xxiii.; see Meg. 14*a*, 15*b*; Midr. Teh. to Ps. liii.; compare also Sanh. ii. 4). L. G.

ABIGDOR: A prænomen, as well as a family name, which first appeared in the Middle Ages and which is still in use. In Russia it is pronounced "Vigder." It is supposed to be the Biblical אבי גדר ("Father of Gedor": I Chron. iv. 18); though some scholars have connected it with the Latin "Victor." The reason for the frequent use of the name is that, according to the passage in Chronicles, "Abigdor" was one of the appellations of Moses (see Lev. R. in the beginning of the first chapter). Compare AVIGDOR; see NAMES. G.

ABIGDOR, ABRAHAM (called also **Bonet ben Meshullam ben Solomon**): A physician, philosopher, and translator; born in Provence, probably at Arles, in 1350. He should not be confounded with Maestro Abraham Abigdor, who in 1386 was the proprietor of a house at Arles ("Monatsschrift," 1880, pp. 410, 411). Abraham Abigdor devoted his early life to the study of medicine and philosophy. At the age of seventeen (1367) he wrote "Sefer Segullat Melakim" (Royal Treasure), a work on logic in rimed prose—in the main a Hebrew imitation of the "Tendencies of the Philosophers," by Ghazali, but of independent value in the more purely logical portions of the book. Afterward he went to Montpellier to study medicine and to be instructed, as he himself writes, by Christian scholars. He translated the following Latin works into Hebrew: (1) Under the title, "Mebo bi-Melakah" (Introduction to the Practise of Medicine), the treatise on *materia medica* of the chancellor or dean of the faculty, Bernard Alberti, which treatise is based on book iv. of the "Canon of Avicenna." According to Steinschneider ("Hebr. Uebers." p. 777), the original Latin has been printed under the title "Gentilis de Fulgineo." (2) The "Medicationis Parabolæ" of Arnauld de Villeneuve (1378). (3) Under the title, "Sefer Mebo ha-Ne'arim" (Introduction for the Young), the elementary treatise on fevers, by Gerard de Solo (1379). (4) "Megillah," the treatise of Arnauld de Villeneuve on "Digestive and Purgative Medicines" (1381). (5) "Almanzuri," the abridged commentary of Gerard de Solo on the ninth book of Razi's "Ad Almansorem." The translation is greatly abbreviated, but remarks of his own, derived from personal experience, are added. (6) "Tratato" or "Higgayon," from the "Tractatus Summularum," a treatise on logic, by Pierre d'Espagne. (7) Explanations of the middle commentary of Averroes (Ibn Roshd) on the first three parts of the "Organon": the "Isagoge," the "Categories," and the "Interpretation." This is derived not only from Arabic but also from Latin sources.

In 1399 Abigdor assisted his son Solomon, then only fifteen years of age, in the translation of the Latin treatise, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," of Arnauld de Villeneuve into Hebrew, under the title "Panim ba-Mishpaṭ." See ABIGDOR, SOLOMON.

BIBLIOGRAPHY: *Les Écrivains Juifs Français*, pp. 717-721; Gross, *Gallia Judaica*, pp. 333, 334.

S. K.

ABIGDOR COHEN: Italian rabbi, distinguished for learning and wealth, who lived in Ferrara about the middle of the fifteenth century. Joseph Kolon, the most important Talmudist of Italy at that time, speaks of him in terms of the highest respect. It can not be said with certainty that he is the author of the Vatican manuscript "Sha'are ha-Musar" (Gates of Moral Law), as Michael asserts. The name of the person to whom this manuscript is ascribed was borne by a number of medieval rabbis, and it is more probable that Abigdor Cohen of Vienna is the author; for he was held in especial honor in Rome, as may be inferred from almost every page of the "Shibbole ha-Leḳeṭ."

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 12.

L. G.

ABIGDOR BEN ELIJAH HA-KOHEN (called also **Abigdor Cohen Ẓedeḳ**): The earliest of the great Talmudists of Austria; flourished about the middle of the thirteenth century. He was the pupil of R. Simḥa of Speyer (who flourished about 1220), but he knew also R. Joel ha-Levi of Bonn (who flourished about 1175). Abigdor lived in Vienna, and from there administered the religious affairs of the Jewish population of Austria. Of his writings we possess only a commentary on the Pentateuch and the five Megillot, which still exist in manuscript. From various sources we know that he also wrote Tosafot to the treatise Ketubot. The most prominent scholars of Germany often applied to him for advice on difficult ritualistic problems, theoretical or practical, and attached great importance to his decisions. He had also distinguished pupils, among whom was the eminent Rabbi Meir of Rothenburg.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 10; Zunz, *Z. G.* pp. 38, 42, 193.

L. G.

ABIGDOR DE FANO. See Fano, Abigdor de.

ABIGDOR ḤAYYIM. See Ḥayyim, Abigdor.

ABIGDOR BEN ISAAC: A French rabbinic scholar; lived during the second half of the thirteenth century. He is probably identical with the "Abigdor the Frenchman" mentioned in old manuscripts, who wrote a commentary on the Maḥzor. From a note in manuscript (Munich, No. 92), "Abigdor the Frenchman" appears to have been an adherent of the Cabala. It is possible that the rabbis Isaac and Abigdor of Béziers, whom Naḥmanides mentions in his letter to the Jewish community of that town, are "Abigdor the Frenchman" and his father Isaac. On the other hand, it seems improbable that Abigdor ben Isaac is identical with Abigdor mentioned in "The Mordecai." The latter is no doubt the Austrian Talmudist Abigdor ha-Kohen, who lived not long before and in the same region as Mordecai.

Bibliography: *Rev. Ét. Juives*, iii. 3; Zunz, *Ritus*, p. 194; *Les Écrivains Juifs Français*, p. 758.

L. G.

ABIGDOR BEN HA-KANAH. See Kanah.

ABIGDOR ḲARA. See Ḳara, Abigdor.

ABIGDOR BEN MENAHEM: German Talmudist; lived at the beginning of the fifteenth century. The Bodleian collection of manuscripts contains responsa by him. Abigdor ben Menahem, to judge from the place assigned to him in the collection, seems to have been a contemporary of R. Jacob Mölln (died 1427) and of R. Jacob Weil (1410). It is certain, however, that he was not living at the time when the responsa were collected, seeing that the collector puts after Abigdor's name the memorial formula זק"ן שמ"י (that is, *Zikron ḳedushato neẓaḥ, shalom mishkabo yihyeh* = The memory of the holy be everlasting; may he rest in peace).

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

ABIGDOR BEN MOSES (called also **Abigdor Sofer of Eisenstadt** or **Abigdor Izmunsh**): Lived in the sixteenth century in Cracow. He translated certain portions of the prayer-book into German.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4171; Michael, *Or ha-Ḥayyim*, No. 13.

G.

ABIGDOR BEN NATHAN OF AVIGNON: French Talmudist; flourished in the thirteenth and at the beginning of the fourteenth centuries. He was the teacher of Abraham ben Nathan, the author of "Ha-Manhig," in which work Abigdor is twice mentioned. In 1304, when "Ha-Manhig" was written, Abigdor was still living.

Bibliography: Gross, *Gallia Judaica*, p. 2; Michael, *Or ha-Ḥayyim*, No. 14; Zunz, *Z. G.* p. 104; Halberstamm, in Kobak's *Ginze Nistarot*, iv. 17; Steinschneider, *Hebr. Bibl.* xi. 24.

L. G.

ABIGDOR BEN SAMUEL: A rabbi in Pruzhany, Rushony, Wilkowyszky, and Selva (Lithuania and Poland), from 1719 to 1768. Toward the close of his life he removed to Wilna, where his son Samuel was rabbi. He died there March 1, 1771. Responsa of his are found in the collection of Saul ben Moses of Lomzha.

Bibliography: *Giba't Shaul*, Zolkiev, 1774; Fuenn, *Keneset Yisrael*, p. 5, Warsaw, 1886.

A. B. D.

ABIGDOR BEN SIMḤA (called also **Abigdor Levi**; *nom de plume*, אל"ם=אביגדור לוי מגלוגא): A German author, who was born in Glogau in the second quarter of the eighteenth century. After having been a tutor for some time in Berlin, he removed to Prague in 1768, and there followed the same vocation. Early in 1773, while traveling through Saxony, he was arrested on a false charge, and lingered in the prison of Pirna without an examination for ten months. During his confinement he pursued his studies in the Bible, the Talmud, and medieval Hebrew philosophy without interruption. At last he found an opportunity to send a letter in Hebrew describing his predicament to Moses Mendelssohn. Mendelssohn's reply, dated January 13, 1774, was written in German, and, as anticipated, was opened and read by the authorities. When they saw that the Hebrew scholar whom they held in custody was a friend of Mendelssohn, they cleared him of all suspicion and set him at liberty. Through the aid of Isaac Dessau and his relative, R. Hirschel Levin (Ẓebi Hirsch) of Berlin, he was enabled to return to Prague.

The first work Abigdor published was an elementary Hebrew grammar entitled "Dabar Ṭob" (A Good Thing), with a table of conjugations, to which he added Moses ibn Ḥabib's "Marpe Lashon," Prague, 1783. In 1792 he edited the first series of letters which Mendelssohn had addressed to him (אגרות רמ"ד), and in 1797 supplemented it with a second series. This supplement forms the appendix to his poem, "Ḥotem Toknit" (The Perfect Seal), on which he prided himself very much. It is a didactic poem, and aims at proving that the teachings of the Bible surpass all the systems of philosophy ever invented, from Socrates to Kant. It does not, however, deserve the name of poetry: it is nothing but a string of feeble arguments couched in obscure language. The commentary which the author found necessary to supply does not make the poem more intelligible; nor does the acrostic, which gives the name and place of birth of the author, and the date of composition, relieve the poem of its glaring faults—lack of imagination and appropriate diction. In 1802 Abigdor edited the Pentateuch with the commentary of Mendelssohn and an introduction of his own. The last of his literary efforts was a poem embodied in S. W. Büchner's "Ẓaḥot ha-Meliẓah," Berlin, 1810.

I. D.

ABIGDOR B. SIMON COSTELLEZ or **KOSTELIZ.** See Kosteliz (Costellez), Abigdor b. Simon.

ABIGDOR, SOLOMON BEN ABRAHAM: A Hebrew translator; born in Provence in 1384. Assisted by his father, Abraham Bonet ben Meshullam, he, at the early age of fifteen years, translated Arnauld de Villeneuve's work, "De Judiciis Astronomiæ," from Latin into Hebrew under the title "Panim ba-Mishpaṭ" (Methods of Judgment). This translation still exists in manuscript. In 1399 he also translated Sacrobosco's "Sphæra Mundi" (On the Astronomy of the Spheres), under the title "Mareh ha-Ofanim" (The Indicator of the Spheres). The last-mentioned work was printed in Abraham bar Ḥiyya's "Ẓurat ha-Areẓ" (Offenbach, 1720), with notes by Mattathiah Delacret, Manoah Hendel, and others.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2254; idem, *Hebr. Uebers.* pp. 643, 782.

L. G.

ABIGDOR ZUVIDAL: Italian rabbi of German descent, who flourished in the sixteenth century; died Nov. 13, 1601. David de Pomis, in the preface to his dictionary, "Ẓemaḥ David," states that Abigdor was of German descent. It was at the request of Abigdor and some of his friends that Judah Moscata was prompted to write his commentary on the "Cuzari." Abigdor was a disciple of Samuel

Judah Katzenellenbogen, and subsequently became his assistant in the rabbinical college of Venice. He participated in the controversy on the *miḳweh* (ritual bath) of Rovigo, on which several books were published ("Milḥamot Adonai," Venice, 1601), and his name is mentioned with respect even by his opponents. His disciple, Jacob ben Elhanan Heilprin, author of the responsa "Naḥlat Ya'aḳob," Padua, 1623, testifies to the high standing of Abigdor in the rabbinical world of his age. His eulogy was pronounced by Leon Modena in "Midbar Yehudah," No. 71, where a copy of the inscription on his tombstone is also to be found.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 15.

D.

ABIḤAIL ("Father is Might"): **1.** The father of Zuriel, a Levite of the family of Merari (Num. iii. 35). **2.** Wife of Abishur (I Chron. ii. 29). **3.** Son of Huri, a Gadite resident in Gilead (I Chron. v. 14). **4.** Wife of Rehoboam and daughter of Eliab, the brother of David (II Chron. xi. 18). **5.** The father of Esther (Esth. ii. 15, ix. 29). In the two last-named passages the Septuagint reading gives Aminadab.

G. B. L.

ABIHU ("He is Father").—**Biblical Data:** He is mentioned in Ex. xxiv. 1, 9, where he and his brother are classed with Moses and Aaron as the leaders or chiefs of the "elders" of Israel, who go up into the mount to eat the covenant meal with YHWH.

In other passages Abihu is designated as the second son of Aaron and Elisheba (Ex. vi. 23), and with his father and brothers is consecrated to the priesthood (Ex. xxviii. 1). With Nadab he is put to death for offering strange fire to YHWH (Lev. x. 1; Num. iii. 2, 4, xxvi. 60, 61). Elsewhere in the Old Testament he is only mentioned in I Chron. vi. 3 and II Chron. xxiv. 1, 2.

G. A. B.

——**In Rabbinical Literature:** The haggadic representation of the death of Nadab and Abihu (Lev. x. 1–6) is wholly an idealization of the Biblical narrative. Despite the fact that the latter ascribes the death of the sons of Aaron to an offense committed by them, an old Midrash applies the verse in Ecclesiastes (vii. 15), "There is a righteous man that perisheth in his righteousness," to Nadab and Abihu, who, it is said, brought an incense-offering into the sanctuary in order to honor God, and while doing so were consumed by fire (Yalḳ. on Eccl. *l.c.* § 976; so also Jerome, in his commentary *ad loc.*). In accordance with this, the Midrash places the time of the offering of Nadab and Abihu before the fall of the heavenly fire, and indeed to bring down the fire was the very purpose that Nadab and Abihu had in mind (Sifra, Shemini Milluim, ed. Weiss, p. 44*b*; somewhat differently Ephraem Syrus; compare Gerson, in "Monatsschrift," 1868, xvii. 102).

The words in Lev. x. 2, "they died before God," are used because the death of the children of pious parents during their lifetime affects God closely (Lev. R. xx. 10). Moreover, since the death of the pious has an expiatory effect (*l.c.*), the Biblical account of their death is read on the Day of Atonement.

In order that the death of Nadab and Abihu may not appear entirely unjustifiable, the Haggadah seeks to reconcile God's justice with the blamelessness of pious men (Tan., Aḥre, 6, ed. Buber, 7): they died in an attempt to put off corporeality.

Philo testifies to the great age of this Haggadah when, in his customary allegorization of Biblical material, he says: "Nadab and Abihu, who approached God and gave up mortal life in order to receive immortality, were naked; that is, they broke every bond connecting them with mortal needs and passions" ("De Allegoriis Legum," ii. 15, ed. Cohn and Wendland, p. 101). The reference to nakedness is made clear by a Midrash, which remarks that the transgression of the sons of Aaron lay in the fact that they performed their duties מחוסרי בגדים without the prescribed apparel of the priests, which they forgot in their ecstasy. They were not necessarily naked, however, as Philo has it. According to another view, the sons of Aaron were killed by fire from God; their bodies and clothes were not consumed, the marvelous fire taking only their breath from them (Sifra, *l.c.*, ed. Weiss, p. 45*b*; Sanh. 52*a*). Eliezer b. Hyrcanus and Akiba find them blameworthy only in so far that they ventured upon so important an act without consulting Moses. R. Ishmael holds the view that they did not bring their sacrifice at the right time (Sifra, *l.c.*, ed. Weiss, 45*b*, and Aḥre, beginning; Yoma, 53*a*; 'Er. 63*a*). The latter explanation made its way into the Peshito, which adds to "strange fire" (אש זרה) the words "not at the right time." Originally, the addition was, of course, an explanatory gloss, which in course of time came to be embodied in the text. Following the trend of R. Eliezer's ideas, the later Haggadah attaches blame to the sons of Aaron because of their too great self-esteem. They remained unmarried, because they did not regard any woman as good enough for them. They even considered themselves more important than Moses and Aaron, and secretly longed for the time when they should stand at the head of the people (Pesiḳ., ed. Buber, pp. 172*b et seq.*; Tan., ed. Buber, *l.c.*, where the parallels are given in notes).

The endeavor of the old Haggadah to interpret the fault of the sons of Aaron as a trivial offense had, however, an effect contrary to that anticipated. When, at a subsequent period, the varying opinions were all accepted as correct, the sons of Aaron, instead of being represented as models of virtue, came to be invested with many mischievous traits (see Pesiḳ. and Tan. *l.c.*; especially the opinions of Levi and Bar Ḳappara, which are shared by the Church father Ephraem Syrus, as shown in "Monatsschrift," *l.c.*).

L. G.

——**Critical View:** The death of Nadab and Abihu probably represents the memory of some calamity to a portion of the priesthood, which, in the contest for the establishment of the Levitical law, was a warning to all who might violate that law.

G. A. B.

ABIHUD ("Father is Majesty"): A grandson of Benjamin, mentioned in the genealogical list of I Chron. viii. 3.

G. B. L.

ABIJAH or **ABIAH** (uncontracted, **ABIYAHU** = "My father is YHWH"): Name of several Old Testament personages, of whom the following are the most notable:

1.—Biblical Data: Son of Samuel, who, with his elder brother Joel, judged Israel in Beersheba. Their inefficiency and venality were the ostensible reasons that induced the elders of Israel to petition Samuel to appoint a king over them (I Sam. iii. 1–5).

J. F. McC.

——**In Rabbinical Literature:** Some rabbis endeavor to exculpate Abiah and his brother in part from the charges against them referred to in I Sam. viii. 2, 3. By Akiba and his disciples it is maintained that the offense of the sons of Samuel consisted in the inconsiderate and proud manner with which they appropriated what was theirs by right, or in exacting more than was their due. Others go so far as to declare that their sole offense consisted in the fact that, unlike their father, they did not travel about the country in order to ascertain its condition, but established themselves in one place, surrounded themselves by a royal court, and left the people to be exploited by officials (Shab. 56*a*). Others, again, assert that Joel and Abiah were originally wicked, but that they improved to such a degree that they were found worthy of prophecy (Ruth R. on ii. 1). On the other hand, Pseudo-Jerome, in his "Commentary on Chronicles" (vi. 14), undoubtedly following Jewish tradition, declares that Abiah, the judge, was the only sinner, but that his brother was blameworthy because he had not endeavored to turn Abiah to better ways. See JOEL, SON OF SAMUEL.

BIBLIOGRAPHY: Rahmer, *Ein Lateinischer Kommentar zu den Büchern der Chronik*, pp. 29-31, Thorn, 1866.

L. G.

2.—Biblical Data: Son of Jeroboam I., king of northern Israel, whose story is told in I Kings, xiv. 1–18. He having fallen sick, his mother went in disguise to the prophet Ahijah to inquire as to the prospects of her son's recovery. Ahijah, recognizing her, informed her that the child would die, and at the same time, predicted the calamities that were to befall the kingdom. The narrative in the accepted text associates all national disasters with the religious apostasy of Jeroboam. The Septuagint (Vatican and Lucian) has a briefer narrative; and critics have pointed out that this simpler, and presumably earlier, form of the story deals with a stage in Jeroboam's life antecedent to his public career, to which it makes no reference whatever (see H. Winckler, "Alttestamentliche Untersuchungen," pp. 12 *et seq.*).

J. F. McC.

——**In Rabbinical Literature:** The passage, I Kings, xiv. 13, in which there is a reference to "some good thing [found in him] toward the Lord God of Israel," is interpreted (M. K. 28*b*) as an allusion to Abijah's courageous and pious act in removing the sentinels placed by his father on the frontier between Israel and Judah to prevent pilgrimages to Jerusalem. Some assert that he himself undertook a pilgrimage.

L. G.

3.—Biblical Data: The second king of Judah, son of Rehoboam. His reign lasted three years (B.C. 918–915). From the account in I Kings, xv. 1–8 (where he is called Abijam), it would appear that he was a wicked ruler, "who walked in all the sins of his father," and that it was only for the sake of David, his ancestor, that the royal line was continued in him. "God gave him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem: because David did that which was right in the sight of the Lord and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." The only other matter there touched upon is his relations with the northern kingdom, as to which it is merely said that there was constant war between him and Jeroboam I. In II Chron. xiii. much is said of Abijah, and all of it with direct or implied approbation. Indeed, no two accounts of the same person could be more contradictory. In I Kings, xv. 2, his mother is said to have been Maachah, daughter of Abishalom; this is confirmed by II Chron. xi. 20 in its account of the reign of Rehoboam. But in II Chron. xiii. 2 she is called "Michaiah, the daughter of Uriel of Gibeah" (see Targ. Chron. for the rabbinical view). The chronicler records an address by Abijah to Jeroboam before a battle with that monarch, congratulating the people of Judah upon their devotion to YHWH, and dealing minutely with the matters of worship and ritual in which they were superior to the people of the Ten Tribes, against whom the judgment of YHWH is invoked (II Chron. xiii. 4–12). The chronicler also gives a detailed account of this battle, in which Judah was victorious. We are warned by the case of Uzziah (Azariah) not to hastily infer from the silence of the Book of Kings with regard to events narrated in Chronicles that such events are unhistorical. There was doubtless a continuation under Abijah of the state of feud that had prevailed from the beginning of the schism; and the tradition of a signal victory gained by Abijah over Jeroboam must have had a well-grounded basis. But the details given in Chronicles are impossible. The number of men engaged in battle is greater than the whole adult male population of the kingdoms at any epoch, and much greater than that of any armies that ever faced one another during the world's history. As a result of his defeat, Jeroboam is said to have lost Bethel and two other districts with their towns. This was at best but a temporary gain for Judah. The chronicler adds that Abijah waxed mighty and married fourteen wives, and begat twenty and two sons and sixteen daughters (II Chron. xiii. 21). The context implies that this occurred after Abijah's accession and during his reign of three years. The account is closed with the statement that these and other facts are to be found in the Midrash of the prophet Iddo.

J. F. McC.

——**In Rabbinical Literature:** Although Abijah took up God's cause against Jeroboam, the idolatrous king of Israel, he was not permitted to enjoy the fruits of his victory over the latter for any considerable time, dying as he did shortly after his campaign (Josephus, "Ant." viii. 11, § 3). The rabbis recount many transgressions committed by Abijah against his fellow men, which resulted in drawing God's vengeance upon him more speedily than upon Jeroboam's idolatries. Thus it is stated that he mutilated the corpses of Jeroboam's soldiers, and even would not permit them to be interred until they had arrived at a state of putrefaction. Nor did Abijah show himself zealous in God's cause after all; for when, by the conquest of Bethel (II Chron. xiii. 19), the golden calves came into his possession, he did not destroy them as the law (Deut. vii. 25) enjoined. The rabbis also point out that it was improper for Abijah to accuse the whole of Israel of idolatry and to proclaim the appointment of Jeroboam as king to have been the work of "vain men, the children of Belial" (II Chron. xiii. 7), since in point of fact it was the prophet Ahijah, the Shilonite, who made him king (I Kings, xi. 37). For these reasons Abijah's reign was a short one.

BIBLIOGRAPHY: *Seder 'Olam R.* xvi.; *Yer. Yeb.* xvi. 15*c*; *Gen. R.* lxv. 20; *Lev. R.* xxxiii. 5; *Yalk.* ii. 205.

L. G.

4.—Biblical Data: Mother of Hezekiah, king of Judah. II Chron. xxix. 1.

——**In Rabbinical Literature:** Abi saved the life of her son Hezekiah, whom her godless husband, Ahaz, had designed as an offering to Moloch. By anointing him with the blood of the salamander, she enabled him to pass through the fire of Moloch unscathed (Sanh. 63*b*).

L. G.

ABILA. See ABILENE.

ABILENE: A small district of Syria on the eastern slope of Anti-Libanus. It was so called from the town of Abila, on the northern declivity of Mt.

Hermon, about eighteen miles northwest of Damascus. The district was given as a tetrarchy to Lysanias by the emperor Tiberius about 26 B.C. (see Luke, iii. 1), and was bestowed upon Herod Agrippa by Claudius about 41 (Josephus, "Ant." xix. 51). Abila, called "Abila of Lysanias," to distinguish it from other places of the same name, was thought to be the burial-place of Abel, owing to the similarity of the names. J. F. McC.

ABILENE: A village situated northwest of Sepphoris (Neubauer, "Géographie du Talmud," p. 259). According to Grätz ("Gesch. d. Jud." 2d ed., ii. 257), a district of Perea (Lev. R. xvii.; Pesiḳ. Wa-yehi, 66*a*). G. B. L.

ABIMAEL: Son of Joktan (Gen. x. 28); found also in the corresponding genealogical list of Shem's descendants in I Chron. i. 22. G. B. L.

ABIMELECH ("My Father is King," or "My Father is Melech," probably the name of a deity): **1.** Son of Gideon (surnamed Jerubbaal), the great "judge" of Israel. By virtue of his father's dictatorship or semiroyalty, he claimed to rule over Ephraim. He was, however, merely the son of Gideon's concubine; and to make good his claim he resorted to force. Aided by his mother's relatives, he put to death all of his half-brothers except the youngest, Jotham, and ruled three years in Shechem. His adherents were mostly of the old Canaanitish race, to which his mother probably belonged. The Israelitish party rebelled and gained control in Shechem. After prolonged strife, Abimelech took the city by assault. While besieging the neighboring stronghold, Thebez, he was struck on the head with a millstone thrown by a woman. Conscious that he was mortally wounded, he commanded his armor-bearer to kill him at once with his sword. As a result of his death, Shechem and its environs were made permanently Israelitish. J. F. McC.

2. King of Gath, mentioned in the superscription to Ps. xxxiv. In I Sam. xxi. 20 he is called Achish.

3.—Biblical Data: King of Gerar, with whom both Abraham and Isaac came into close connection. The stories that are told in both cases are very much alike in all details, which induces the Bible critics to believe that there is really only one (Gen. xx., xxi., xxvi. 1-17). G. B. L.

——**In Rabbinical Literature:** One of the few pious persons among the heathens whose name became the typical appellation for the rare class of pagans designated as pious by the rabbis (Midr. Teh. xxxiv.). He was endowed with the gift of prophecy (Gen. R. lii.). His attempted seizure of Sarah (Gen. xx.) is explained by the fact that he was childless, and that he hoped, through his marriage with a pious woman like Sarah, to be blessed with offspring. When, therefore, Michael, Abraham's guardian angel, descended from heaven and wanted to kill Abimelech with his sword, the latter could plead in his defense that he was ignorant of the criminal character of his deed and had acted with good intentions (Pirḳe R. El. xxvi.). But as Abraham was really in part to blame for the conduct of Abimelech toward him, Abimelech's curse, "May this one that will be thine have a covering on his eyes" (haggadic translation of הנה הוא לך כסות עינים, Gen. xx. 16), took effect and resulted in Isaac's blindness in his old age (Meg. 15*a*).

Another occasion on which Abraham's conduct toward Abimelech incurs the reproach of the Haggadah is that of the consummation of the league of friendship between them, which was to continue in effect for four generations.

God said to Abraham: "Thou hast given seven lambs to Abimelech in concluding the league of friendship with him; by thy life, for seven generations shall I retard the joy of thy offspring; from Abraham unto Moses. Thou hast given him seven lambs; by thy life, seven righteous of thy race shall the Philistines [descendants of Abimelech] slay: Hophni, Phinehas, Samson, Saul, and his three sons. Thou hast given him seven lambs; by thy life, seven sacred possessions of thy people will his children destroy: the tabernacle, the sacred objects in Gilgal, Nob, Gibeon, and Shiloh, and the two temples. Thou hast given him seven lambs; seven months shall the holy Ark of the covenant abide in the land of the Philistines" (Gen. R. liv. 4; Midr. Sam. xii. 1; Yalḳ. § 103 on I Sam. vi. 1).

On the other hand, a very unfavorable picture is drawn by the Haggadah of the treatment of Isaac by Abimelech, wherein the latter allowed himself to be misguided by his envy. Among the inhabitants of Gerar the saying went, "I would rather possess the dung of Isaac's stables than the gold and silver of Abimelech." This exasperated Abimelech to such an extent that he sought to engage Isaac in a quarrel by declaring that the latter owed his wealth to the Philistines, to whom it rightfully belonged. In punishment for this, Abimelech, like Job, was visited by disease, and his house was robbed by thieves (Gen. R. lxiv. 7). L. G.

4. A priest mentioned in I Chron. xviii. 16, where he is erroneously described as the son of Abiathar, whose father he was. Elsewhere he is called Ahimelech. G. B. L.

ABIMI (a contraction of **ABBA-IMMI** or **ABBA-AMMI**): The name of several Amoraim, distinguished for proficiency in the Halakah. The most prominent of these are the following: **1.** A Babylonian halakist of the third century, always quoted without cognomen. Most of his doctrines have been transmitted through Rab Ḥisda, to whom, however, in later years he turned for information on some Baraitot which he had forgotten (Men. 7*a*; 'Ar. 22*a*). Rab Judah b. Ezekiel, the founder of the Pumbedita Academy, also reported Halakot in his name ('Er. 24*a*; Ḥul. 48*a*). Abimi has the tradition that, after the completion of the First Temple, the Mosaic Tabernacle, together with all its boards, hooks, bolts, pillars, and thresholds, was secreted in the subterranean chambers beneath the Temple (Soṭah, 9*a*; Suk. 16*b*; Giṭ. 79*a*; B. Ḳ. 13*b*; Sanh. 15*a* and 81*b*; Zeb. 26*a*; Men. 77*b*; 'Ar. 5*b*).

2. A Babylonian amora of the fourth century, disciple of Rabbah b. Naḥmani. He and his brother 'Efa (Ḥefa) are cited as "the ingenious scholars of Pumbedita" (Sanh. 17*b*). In the Palestinian Talmud he is designated as Abimi, the brother of Ḥefa (Yer. Ned. ii. 37*b*; Yer. Shebu. iii. 34*d*); but the Babylonian Talmud (Sanh. *l.c.*) gives Rabba as the name of his father (see, however, Bunk in "Rev. Ét. Juives," 1898, pp. 191-197). According to Ḳid. 39*a*, Abimi and his brother attempted to abrogate the Biblical law concerning uncircumcised fruit (Lev. xix. 23) for Babylon. S. M.

ABIMI B. ABBAHU: A scholar of the third century. Abimi's native country and parentage are doubtful. He is always cited as Abimi, the son of R. Abbahu; he was as fond of quoting Baraitot as was R. Abbahu of Cæsarea of collecting them; and once he applied to a R. Abbahu for legal advice (Ket. 85*a*). These circumstances point to Palestine as his native country and to R. Abbahu of Cæsarea as his father; hence Bacher ("Ag. Pal. Amor." ii. 101) so describes him. On the other hand, it is a remarkable fact that his name does not appear in the Palestinian Talmud, and that even where the latter quotes Abbahu as illustrating filial piety, the filial piety of Abimi, praised by his father in the Babylonian Talmud, is not mentioned. Moreover, Abimi never refers to Abbahu, and settles debts in Babylonia through Ḥama b. Rabbah b. Abuha (Ket. *l.c.*), who never was in Palestine. Frankel (Mebo, p. 60*a*), holding the two names Abbahu and Abuha to be identical, believes Abimi to have been a Babylonian, and a brother of Rabbah b. Abuha. Abimi is often mentioned as reporting Baraitot. One of these, treating of the honor due to parents, says: "One man feeds his father on pheasants and yet tires him of this world; while another yokes his father to the treadmill and yet prepares him for the enjoyments of the world to come" (Ḳid. 31*a*). Elsewhere this paradox is thus explained: The first case is that of one who was in the habit of furnishing his father with stuffed birds, and who, when the father once inquired, "Son, whence dost thou get all this?" replied, "Old man, eat and be silent as dogs do." The second is the case of one who was engaged in turning a millstone when his father was drafted to do public service. The son exchanged places with his father, remarking that he was more able to bear the abuses incident to such service than was his aged father (Yer. Peah, i. 15*c*; Yer. Ḳid. i. 61*c*.; compare Rashi to Babli Ḳid. *l.c.*). Abimi himself was cited by his own father as an example of filial piety. Though blessed with five learned sons, all of whom had been found worthy of ordination, he would not permit them to take his place in waiting on their grandfather. Once his father called for water to drink. Abimi hastened to bring it, and, finding his father asleep, remained reverently standing over him until he awoke. It is said that Abimi then and there conceived an ingenious explanation of the Seventy-ninth Psalm (see Lam. R. on iv. 11; Midr. Teh. *l.c.*). According to another Baraita cited by Abimi, the Messianic epoch of Israel will extend over a period of seven thousand years: for the Scripture says (Isa. lxii. 5), "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee"; and as the bridal feast lasts seven days, and the Lord's day is equal to a thousand of man's years, it follows that the bridal feast between the Lord and Israel is to continue for seven thousand years (Sanh. 99*a*, Rashi *ad loc.*; see Shab. 119*b*; Ket. 85*a*; Shebu. 42*a*; 'Ab. Zarah, 34*b*; Ḥul. 63*b*). S. M.

ABIMI OF HAGRONIA (possibly **Agranum**; see Neubauer, "Géographie du Talmud," p. 347): A Babylonian amora of the fourth century, disciple of Raba b. Joseph and teacher of Rab Mordecai, the colleague of Rab Ashi. One of his aphorisms reads: "For the man whom women have slain there is no law and no judge" (B. M. 97*a*); that is, where a man suffers injury through his own weakness, he can not invoke the protection of the law (see Yeb. 64*b*; B. M. 77*b*; B. B. 174*b*; Mak. 13*b*). S. M.

ABIN R. (called also **Abun, Abuna, Bun, Rabin,** variant forms of the same name of Talmudic authorities and used promiscuously): Rabin is a contraction of R. Abin, and appears more frequently in the Babylonian than in the Palestinian Talmud. R. Abin and R. Abun, on the contrary, occur in the latter more frequently than in the former; while the abbreviated form, Bun, is peculiar to the Palestinian Talmud. Among the twoscore or more of amoraim cited in rabbinic literature by one or the other form of the name, the most prominent are the following:

1. A teacher of the second amoraic generation, some of whose halakic deliverances are preserved in the Palestinian Talmud through R. Eleazar ben Pedat (Yer. Ta'anit, i. 64*c et passim*). He is probably identical with Rabin Saba (R. Abin the Elder) of the Babylonian Talmud, who sat at the feet of Rab, and with the one who is said to have died about the time his son of like name was born (compare 3 below).

2. A Palestinian amora, junior contemporary of the preceding (Yer. Sheḳ. iv. 48*c*). He is mentioned, together with R. Measha and R. Jeremiah, as carrying on a halakic controversy with R. Abbahu II., R. Ḥanina ben Papa, and R. Isaac Nappaḥa (the Smith). R. Abbahu calls all of the opposition "youngsters"; he nevertheless manifests special regard for the intelligence of R. Abin, to whose approval he refers with satisfaction (B. B. 142*b*). The same compliment is paid to R. Abin by R. Zeira (Niddah, 42*a*).

3. An amora of the fourth and fifth generations, very frequently mentioned in both Talmuds and in contemporary rabbinic literature. Born in Palestine, where he was educated under R. Jeremiah (Shab. 63*b et passim*), Babylonian academies could nevertheless claim him as their disciple; for he frequently traveled between the two countries, from each of which he conveyed halakic decisions and exegetical remarks of his predecessors and contemporaries. Occasionally he transmitted to Babylon by letter Palestinian decisions (Ket. 49*b*; Niddah, 68*a*); but generally he delivered them orally, for he considered it one of the great distinctions of the Jewish nation that most of its laws were unwritten (Yer. Peah, ii. 17*a*). But, whether written or oral, his communications were treated with great respect, the most prominent Babylonian teachers of the fourth generation, Abaye and Raba, placing more reliance upon them than upon those of other learned rivals. R. Abin knew neither of his parents; his father having died shortly before, and his mother soon after his birth (Yer. Peah, i. 15*c*; compare Gen. R. lviii.). As his children died at an early age (Pes. 70*b*; Ḥul. 110*a*), there were no natural ties to bind him to his native country; and when, in the reign of Constantius, persecutions of the Jews occurred in Palestine, R. Abin, with a considerable number of scholars, deserted his native land and settled in Babylonia (Ḥul. 101*b*; compare Graetz, "History of the Jews," ii. 567). In his old age, however, he returned to Palestine, where he died, and where R. Mana ordered general mourning for his death (Yer. M. Ḳ. iii. 83*b*, top).

The following may serve as specimens of Abin's homiletic observations:

> Referring to Ps. xv. 4, "He that sweareth to his own hurt, and changeth not," R. Abin says: "That is, he who reduces his purse to the extent of self-deprivation, in order to do a good deed" (Midr. Teh. *ad loc.*).
>
> "Great is the power of the benevolent: they need not seek protection under the shadow of the wings of the earth or of any heavenly beings, but can take refuge under the shadow of the Holy One, blessed be He! Thus it is written (Ps. xxvi. 7), 'How excellent is Thy loving kindness, O God! therefore the children of men [practising it] take refuge under the shadow of Thy wings'" (Pesiḳ. xvi. 124*a*; compare Ruth R. to ii. 12).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 397–403, where fuller details are given.

S. M.

ABIN or **ABUN**: An eminent cabalist of Le Mans (about 1040), a descendant of R. Simon of Le Mans, and grandfather of R. Simon the Great, the contemporary of R. Gershom ben Judah of Metz.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 25 and note; Zunz, *Z. G.* p. 565, reads *Abun*, as does also Gross, *Gallia Judaica*, p. 363.

K.

ABIN BEN ADDA: A Babylonian amora of the fourth century, disciple of Rab Judah ben Ezekiel and senior contemporary of Raba ben Joseph. Although no original thinker, he served the cause of both the Halakah and the Haggadah, by storing up in his mind and transmitting decisions and observations of his eminent predecessors, particularly those of R. Isaac. Among these is the following:

> "Whence do we learn that the Holy One—blessed be He!—is with those assembled in synagogues? It is said (Ps. lxxxii. 1), 'God standeth in the congregation of God' [A.V. "the mighty"]. And whence do we learn that, when ten persons are engaged in prayer, the Divine Presence [Shekinah] is with them? It is said, 'God standeth in the congregation of God' [*edah* signifying in rabbinic lore an assembly of ten persons]. And whence do we learn that the Divine Presence is with three persons sitting in judgment? It is said (Ps. *l.c.*), 'He judgeth among the judges' [A.V. "gods"]. And whence do we know that, when only two persons are engaged in the study of the Torah, the Divine Presence is with them? It is said (Mal. iii. 16), 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it.' And whence do we learn that, even when a single individual occupies himself with the study of the Torah, the Divine Presence is with him? It is said (Ex. xx. 24), 'Wherever I cause my name to be remembered, there will I come to thee and bless thee'" (Ber. 6*a*).

S. M.

ABIN, BENEDICT. See Ahin, Bendich.

ABIN B. RAB ḤISDA (**Ḥasdi**): A Palestinian amora, a disciple of R. Johanan (Giṭ. 5*b*). In addition to some halakic opinions, a few exegetical remarks by him are preserved in the midrashic literature, from which it appears that he was a linguist and tried to define the meaning of Hebrew Biblical words by reference to cognate languages (Tan. Ki Tissa, ed. Buber; Pesiḳ. R. x.; Cant. R. to vii. 3 and 9). S. M.

ABIN B. ḤIYYA: A Palestinian amora of the fourth generation, and a colleague of R. Jeremiah. His teachers, R. Zeira I. and R. Hila, were among the greatest authorities of the third generation, and his younger contemporaries recognized him as an authority in halakic matters. After a short life of diligent study and earnest teaching he died, mourned by his contemporaries; and R. Zeira II. thus applied to him and illustrated the Scriptural passage (Eccl. v. 12):

> "The sleep of a laboring man is sweet, whether he eat little or much." "A king had hired many laborers, among whom there was one who accomplished more than was expected of him. The king, noticing this, often invited the man to accompany him on his leisurely walks. When the time came to pay the laborers, this one received as much as any of the rest; and when the laborers complained of partiality, the king replied, 'This man has accomplished in a couple of hours more than you have in a whole day.' So, R. Bun accomplished in the eight and twenty years which he devoted to the study of the Law what no other distinguished scholar could accomplish in a century" (Eccl. R. to v. 11).

S. M.

ABIN B. KAHANA: A Palestinian amora, one of the teachers of R. Abun ben Ḥiyya (Tem. 20*b*), and junior colleague of R. Hoshaya II. (Yer. Ter. viii. 45*c*). R. Jonah, of the fourth amoraic generation, transmits a halakic discussion in his name (Yer. Hor. ii. 46*d*). S. M.

ABIN HA-LEVI: A Palestinian amora of the second half of the fourth century, distinguished as an original haggadist. In the midrashic literature the title Berabbi is often appended to his name (Tan., ed. Buber, Wa-yera, 46; Ḥayye, 2; Wa-yishlaḥ, 21 *et passim*). The following maxim, which tradition ascribes to him, may here be quoted:

> "Him who forces the hour, the hour will force aside.
> Make way for the hour, and the hour will make way for thee."
> (Ber. 64*a*.)

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 357-432.

S. M.

ABIN NAGGARA: ("The Carpenter"): A Babylonian amora of the second and third generations. A carpenter by trade, he devoted his nights to study; and Rab Huna I., noticing the constant light in Abin's home, foretold that learned sons would issue from that house. His prediction was verified. Ḥiyya bar Abin and R. Iddi bar Abin were sons of Abin Naggara (Shab. 23*b*).

S. M.

ABIN B. NAḤMAN: A beloved disciple of R. Judah ben Ezekiel (B. M. 107*a*). He is mentioned as a transmitter of Baraitot (Yeb. 84*b*; B. B. 94*b*).

S. M.

ABIN BEN TANḤUM BAR ṬERIFON: A Palestinian scholar who, by a curious calculation, tries to prove that the Biblical saying, "That soul shall be cut off from his people" (Gen. xvii. 14), signifies a premature death before the expiration of the fiftieth year of age (Yer. Bik. ii. 64*c*).

S. M.

ABINA (called also **Abuna** or **Buna**): An amora of the third and fourth centuries, always cited without any cognomen. He was a Babylonian by birth, a disciple of Rab Huna I., and befriended by Geniba (Giṭ. 65*b*; Yer. Giṭ. vi. 48*a*), in whose name he reports a Halakah (Ḥul. 50*b*). Most of his knowledge, however, he seems to have acquired from R. Jeremiah b. Abba, who is likewise often cited in the Palestinian Talmud without patronymic (compare Shab. 12*b*; Yer. Shab. i. 3*b*); for it is in R. Jeremiah's name that he most frequently transmits decisions (Shab. 137*b*; Yer. Shab. xix. 17*b*). In Babylonia he had halakic controversies with Rab Ḥisda and Rab Sheshet (Ket. 24*b*, 43*a*); but in his later years he migrated to Palestine, where R. Zeira I. (Zera) and R. Jacob b. Aḥa became his friends. They and other amoraim of the third generation frequently reported Halakot they had learned from him (Yer. Pes. v. 32*c*; Yer. 'Er. iv. 21*d*; Yer. Yeb. iii. 4*c*; Yer. Ket. xiii. 36*a*; Yer. Shebu. vi. 37*a*). The rabbinic rule on the pronunciation of the Tetragrammaton (written YHWH and pronounced Adonai; see Adonai and Tetragrammaton) he bases on the passage in Ex. iii. 15, "This is my name forever, and this is my memorial unto all generations," applying the first to the written form (*ketib*), and the second to the reading (*ḳeri*) (Pes. 50*a*, Ḳid. 71*a*). A heretic once remarked to R. Abina (a variant reading attributes it to Abbahu): "It is written (II Sam. vii. 23), 'What one nation is like thy people, even like Israel,' an only nation on earth? Wherein consists your distinction? Ye also are included among us; for the Bible says (Isa. xl. 17), 'All nations before him are as nothing.'" To this R. Abina replied: "By one of your own people it has been established concerning us, as it is written (Num. xxiii. 9), 'He [Israel] shall not be reckoned among the nations'" (Sanh. 39*a*). The assumption that there were two scholars of the name of Abina unaccompanied by a cognomen has resulted from confounding R. Jeremiah b. Abba, when cited without his patronymic, with a later amora.

A R. Abuna Zeira (the younger) is mentioned in connection with his enforced violation of the Sabbath as a consequence of religious persecutions (Yer. Sheb. iv. 35*a*), but nothing more is known of him.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 539, 540.

S. M.

ABINADAB ("Father is Generous"): **1.** A resident of Kirjath-jearim, who kept the Ark of the Covenant in his house during the twenty years immediately following its restoration by the Philistines (I Sam. vii. 1; I Chron. xiii. 7). In II Sam. vi. 3, 4, Gibeah is given as his home. **2.** The second son of Jesse (I Sam. xvi. 8; I Chron. ii. 13). He was one of the three sons of Jesse who followed Saul to fight the Philistines in the valley of Elah (I Sam. xvii. 13). **3.** A son of Saul (I Chron. viii. 33), who was killed in the battle of Gilboa while fighting against the Philistines (I Sam. xxxi. 2; I Chron. x. 2). He is also mentioned in the genealogical list of Benjamites living in Gibeon (I Chron. ix. 39). See also BEN ABINADAB. G. B. L.

ABINOAM ("Father is Delight" or "Father of Delight"; Ab may be the name of the Deity): Father of Barak; is mentioned in Judges, iv. 6, 12, v. 1, 12. In all the Greek versions the name is transliterated Abineem, except in the Alexandrine codex (Judges, iv. 12), where it is given as Iabin. This is a name similar in construction to Ahinoam and Elnaam, and may be rendered "My father is delight." The suffix *i* with "Ab" is not the sign of the ancient construct or genitive, but is the possessive ending of the first person. Cheyne ("Ency. Bibl." p. 19) understands *Abi* in Abinoam as referring to the Divine Father, and renders the name "The (Divine) Father is pleasantness"; but this is doubtful.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, pp. 80 *et seq.*, where an excellent discussion of compounds with *ab* and *abi* may be found.

J. D. P.

ABINU MALKENU (אבינו מלכנו Our Father! Our King!): The initial words and name of a portion of the liturgy recited with special solemnity on the Penitential Days from New Year to the Day of Atonement inclusive. In the ancient liturgy the two invocations, "Our Father" and "Our King," found separately in the Bible (Isa. lxiii. 16, lxiv. 8: "Our Father!" also in the Itala version of Tobit, xiii. 4, and Isa. xxxiii. 22: "Our King"), are either placed together in corresponding sentences, as in the Eighteen Benedictions, the fifth and the ninth, "Forgive us, Our Father, for we have sinned! Pardon us, Our King, for we have transgressed!" or simply combined as in the prayer known as "Ahabah Rabbah" and in the Musaf of the Festivals: "Our Father! Our King! Reveal the glory of Thy kingdom to us speedily!" This combination became a standing formula, like "Our Father in Heaven!" or "Our God in Heaven!" particularly in penitential prayers. During a great drought the usual fast-day was held, and the Twenty-four Benedictions prescribed for such occasions were recited by Eliezer ben Hyrcanus, yet without avail; but no sooner did Akiba step forth and recite the prayer, "Our Father! Our King! Thou art our Father! Our Father! Our King! We have no King besides Thee! Our Father! Our King! We have sinned before Thee! Our Father! Our King! Have mercy upon us! Our Father! Our King! Act unto us for Thy name's sake!" than rain came (Ta'anit, 25*b*, according to the better version in Jacob ibn Ḥabib's "'En Ya'aḳob"). This story by no means implies, as has been assumed by many writers, that Akiba was the first to recite the "Abinu Malkenu," as quite the contrary is the case. That word of defiance to the worldly rulers, "We have no King but Thee!" originated in circles of which Akiba was only a late though a faithful follower. Of how many verses the original "Abinu Malkenu" prayer consisted it is difficult to tell. In our printed Talmud two verses only are mentioned in the story of Akiba: Alfasi has three. In all probability there was at first no fixed number or order, the arrangement being left entirely to the one who offered the prayer on the occasion.

The introduction of the "Abinu Malkenu" in the liturgy of the Penitential Days naturally led to certain changes and to a more or less fixed system. The confession of sin received the first place, and prayers for the New Year, for an inscription in the Book of Life, and (with a view to the Day of Atonement) for an inscription in the Book of Pardon and Forgiveness suggested themselves. Still, there remained a wide divergence in the various liturgies. According to one tradition ("Tanya," p. 74) the "Abinu Malkenu" consisted originally of nineteen verses, corresponding with the Nineteen Benedictions of the augmented "Shemoneh 'Esreh." There is, indeed, a relation between some of the verses of the "Abinu" and some of the Benedictions. "Our Father! Our King! bring us back to Thee in repentance!" corresponds with the fifth section of the "Shemoneh 'Esreh"; "Pardon our sins!" "Forgive our Transgressions!" with the sixth; "Send Healing!" with the eighth; "Inscribe us in the Book of Sustenance!" with the ninth; "Destroy the devices of our enemies!" "Let salvation sprout forth!" "Lift the horn of Israel!" and "Lift the horn of Thine anointed!" correspond with the tenth, twelfth, fourteenth, and fifteenth Benedictions respectively; "Hear our voice!" "Receive our prayer!" with the sixteenth; but the rest show no connection with the other ten Benedictions. Nor, in fact, are the nineteen verses singled out in "Tanya" found in Amram Gaon's text of the "Abinu Malkenu."

From Amram Gaon we learn that the "Abinu Malkenu," in the time of the Geonim, was regarded as an institution of the ancients, to be recited on the Ten Penitential Days. Jacob Asheri ("Ṭur," i. 602) writes that Amram Gaon's "Abinu Malkenu" contained twenty-two verses (this is probably the meaning of the words, "after the order of the Alphabet," which Zunz took too literally), and that it became a German custom to recite them both morning and evening after the "Shemoneh 'Esreh" during the Ten Penitential Days (whereas in Spain they were for some time recited only on New-year's Day and the Day of Atonement). In the "Seder Rab Amram" the number of verses has increased to twenty-five, in the Sephardic liturgy to twenty-nine, in the German to thirty-eight, in the Polish to forty-four, and in the Salonican to fifty-three. In the course of time the more rigidly pious also recited the "Abinu Malkenu" throughout the year, omitting it on Sabbaths and holy days, when penitential prayers were not in order. In the Reform Ritual the "Abinu Malkenu" is employed only on the solemn New-year's Day and the Day of Atonement. The traditional melody renders the recitation of the "Abinu Malkenu" by the reader (cantor) and the response by the congregation especially impressive (Zunz, "Ritus," pp. 118–120). K.

BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*, 1898, pp. 163, 164.

ABIOB, AARON (probably **Abi Ayyub,** Steinschneider in "Jew. Quart. Rev." x. 130): Author of "Shemen ha-Mor" (Oil of Myrrh), a commentary on the Book of Esther. He flourished in Salonica about 1540, and his work was first printed there in 1601. M. L. M.

ABIOB, SIMON B. DAVID: Cabalist of the seventeenth century. He removed to Hebron, one of the chief gathering-places of the Jewish mystics of his day. His work, "Bat Melek" (The King's Daughter), dealing with cabalistic questions, was edited by Solomon Altaras at Venice in 1712.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 2169*b*; Steinschneider, *Cat. Bodl.* col. 2598.

H. G. E.

ABIRAM ("My Father is the High One"): **1.—Biblical Data:** Son of Eliab, one of the conspirators against Moses (Num. xvi. 1; Ps. cvi. 17). Deut. xi. 6 places him in the tribe of Reuben. G. B. L.

——**In Rabbinical Literature:** Abiram—who obtained his name from the fact that he fled from God—belonged, together with his friend Dathan, to the quarrelsome and seditious personages in Egypt and in the wilderness who sought, on every occasion, to place difficulties in the way of Moses. Being identified with the two Israelites at strife who were the cause of Moses' flight from Egypt (Ex. ii. 13–15), the two were thus regarded as having interfered with him at the beginning of his career. Later, as punishment for their wickedness, they became poor and were degraded in rank; yet they did not cease their hostility to Moses, and opposed his first endeavor to deliver Israel. It was Abiram and Dathan who were the immediate cause of the bitter reproaches made to Moses and Aaron recounted in Ex. v. 20, 21. When, despite this, the exodus from Egypt took place, Dathan and Abiram tried to induce the people at the Red Sea to return (Ex. xiv. 11, 12); and in the failure of this attempt, they made an effort, through disregard of Moses' commands, to incite the people against their leader—Ex. xvi. 20 being applied to them—until they thought they had a following sufficiently numerous to risk the great rebellion under Korah. On this occasion, also, Dathan and Abiram were conspicuous for their wickedness. Not only were they among Korah's chief supporters, but they were impertinent and insulting in their speech to Moses, who, in his modesty and love of peace, went to them himself in order to dissuade them from their pernicious designs (Sanh. 109*b*; 'Ab. Zarah, 5*a*; Ex. R. i.; Num. R. xviii. 4). L. G.

2. The first-born son of Hiel, who died at the refounding of Jericho by his father (I Kings, xvi. 34; compare Josh. vi. 26). Perhaps he was immured, according to the well-known superstitious practise.

Bibliography: Trumbull, *Threshold Covenant*, 1896, pp. 18, 50; Baring-Gould, *Strange Survivals*, 1894, p. 47.

G. B. L.

ABISHAG.—Biblical Data: A beautiful Shunammite, brought by the servants of David to his harem to minister to the aged king in the hope of reviving his failing powers (I Kings, i. 1–5). After the accession of Solomon, Adonijah, his elder brother, sought through Bathsheba to secure Abishag as his wife. Solomon, interpreting this request for the wife of the late king as evidence of a plot on the part of Adonijah to strengthen his claim to the throne (since according to archaic law, a man's concubines became the inheritance of his heir), put his rival to death (I Kings, ii. 12–24). C. F. K.

——**In Rabbinical Literature:** Abishag, the Shunammite, though only half as beautiful as Sarah, merited the rank of queen on account of her beauty (Sanh. 39*b*). David did not marry her, since he had already the allotted number of eighteen wives (see Sanh. ii. 3, 21*a*), and he preferred to renounce the lovely virgin rather than send away one of his wedded wives (*ib.* 22*a*). Although Abishag never became David's wife, yet, since by virtue of her personal service she belonged to the royal household, it was treasonable on the part of Adonijah to petition Solomon to grant him the Shunammite as his wife. It was not fitting for a subject to appropriate things or persons that belonged to royalty (*ibid.*). L. G.

ABISHAI or **ABSHAI.—Biblical Data:** A son of David's sister Zeruiah. Abishai ranked as a general in command second only to his brother Joab (II Sam. x. 10, 14, xviii. 2, 5, 12). By saving David's life (II Sam. xxi. 17) and by the slaughter of three hundred warriors (II Sam. xxiii. 18), he secured a prominent place among the king's bodyguard. He was as relentless and cruel toward his foes as he was loyal to his family and king. David's moderation alone restrained him from slaying Saul as he lay asleep in his camp (I Sam. xxvi. 7–9). With Joab, Abishai treacherously murdered Abner in revenge for the death of their brother Asahel (II Sam. iii. 27, 30). He was a good example of those soldiers of fortune whose courage and blind devotion made David master of the Canaanitish kingdom. In the margin of I Chron. ii. 16 he is called "Abshai." C. F. K.

——**In Rabbinical Literature:** The rescue of David by Abishai, as narrated in II Sam. xxi. 16, 17, is elaborated by the Haggadah in the following manner:

David, on a hunting expedition, is enticed over the Philistine frontier by Satan in the form of a stag; he is then seized by Ishbi, the brother of Goliath, who intends to put him to death. David's distress, however, is revealed in a miraculous manner to Abishai—according to some, by the sudden turning of the water in which he is bathing to a blood-red color; according to others, through a sign given by a dove, the symbol of Israel (Ps. lxviii. 14). Abishai immediately sets off toward David, when, by another miracle, he is brought thither in the space of a moment (the Haggadah uses the phrase "*ḳefiẓat derek*"—jumping of the road—in this instance as well as in the wondrous journeys of several other pious men). On his arrival Abishai first encounters Orpah, the giant's mother, and, when he becomes aware of her evil intent toward him, slays her. Ishbi, on catching sight of Abishai, forces his spear into the ground, point upward, and seizing David in his hands, raises him on high in order to dash him upon the point. Thereupon Abishai utters the ineffable name of God, and therewith arrests David's descent midway. Both David and Abishai then pray to God for help; and as the latter again pronounces God's name, David falls to the ground unhurt. Both are immediately attacked by the enraged giant, who would soon have overcome them, but for the shock he experiences when Abishai informs him of his mother's death. This paralyzes him to such an extent that David and Abishai find no difficulty in slaying him (Sanh. 95*a*; compare also Jellinek, "B. H." iv. 140-141).

As with all other Biblical heroes, the Haggadah is inclined to see in Abishai also a man of spiritual prominence. The phrase used in II Sam. xxiv. 16, רב עתה ("it is enough now"), is translated by the Haggadists, "take the greatest (*rab*) among them now," a command to the destroying angel; the reference being to Abishai, whose demise was regarded as more important than that of the seventy thousand of the people, or even than that of the majority of the Sanhedrin (Ber. 62*b*; Midr. Sam. xxxi. end; Midr. Teh. xvii. 12; Pirḳe R. El. xliii.). L. G.

ABISHALOM. See Absalom.

ABISHUA ("Father is Riches"): **1.** Son of Phinehas and great-grandson of Aaron, the high priest, ancestor of Ezra (Ezra vii. 5). Found also in the genealogy of Aaron and the high priests succeeding him (I Chron. vi. 4, 5, 50). **2.** A grandson of Benjamin (I Chron. viii. 4). G. B. L.

ABISHUR ("Father is a Wall"): A Jerahmeelite, son of Shammai (I Chron. ii. 28, 29).

ABITAL: A wife of David, who bore to him, during his residence at Hebron, his fifth son, Shephatiah (II Sam. iii. 4, I Chron. iii. 3). C. F. K.

ABITUB ("Father is Good"): A Benjamite (I Chron. viii. 11).

ABITUR, JOSEPH BEN ISAAC BEN STANS IBN: Talmudist and liturgical poet, who, according to statements made by Moses ben Ezra, and according to one of Abitur's own acrostic poems, was born in Merida about the beginning of the tenth century. He died in Damascus about the year 970. The word Abitur is most probably derivable from the Arabic *Abi Thor*; yet it also appears in a variety of shapes, such as היתום and אליתום, which Meiri distorts into אביתום ן". The name Stans also occurs in different forms. It is found in the older authorities and in Moses ben Ezra's "Kitab al-Muḥadarah" as שנטאס, and is also written שטנאס, סטאנס, סאטנס. The identification of Abitur with Jose ben Jose, a poet earlier than Saadia, has long been recognized as erroneous.

Contest with Ḥanok.

From Merida, Abitur went to Cordova, which was destined to become his dwelling-place, where he sat at the feet of Rabbi Moses, "the prisoner of Bari," and became one of his most distinguished pupils. Upon Rabbi Moses' death, the congregation elected his son, Rabbi Ḥanok, as his successor; but Abitur, who had a following, though a smaller one, also aspired to the position. In the struggle which ensued the calif Al-Ḥakim favored Ḥanok, who, in order to silence and intimidate his opponents, excommunicated them. A further attempt to secure the calif's favor resulted in an intimation to Abitur that it was advisable that he should leave the country. Embittered by these experiences and by the burden of excommunication, Abitur went abroad to seek repose and, if possible, consolation and vindication; but nowhere did he seem to find favor: Rabbi Samuel Cohen of Fez would not even see him. In a letter written in Aramaic the homeless wanderer in vain set forth that the sentence of excommunication was both unjust and illegal: Samuel was not to be moved. Even the gaon then in office at Babylon—the tradition that it was Rab Hai is chronologically impossible—considered that Rabbi Ḥanok's sentence must be respected, and accordingly denied Abitur an interview. Abitur's last effort having failed, he lost all hope of obtaining the position at Cordova; but this harsh treatment served only to make him more resigned to his fate. At this time, however, a change took place in his prospects; for a certain silk manufacturer of Cordova, Jacob ibn Gau, a friend and former patron of the exile, was appointed supreme head of the Jewish communities from "Segelmesa unto the Douro." He hastened to depose Ḥanok and to cause the heads of the congregation to invite Abitur to return and become the rabbi of Cordova. But Abitur declined the invitation and vigorously condemned the wrong intended to Ḥanok, "a man whose equal could not be found from Sepharad [Spain] to Babylonia."

Abitur's Literary Work.

Unfortunately, very few of the literary productions of Abitur have been preserved, owing in some degree, no doubt, to the sentence of excommunication under which he suffered. There is a tradition recorded by Abraham ibn Daud that he translated into Arabic part of the six Orders of the Mishnah for the library of the calif Al-Ḥakim, a lover of culture. The few responsa which have been preserved show us that Abitur was considered by his contemporaries an authority in Talmudic law. His diction is tinged with Aramaic, of which language he seems to have been very fond; for example, his commentary on the Psalms is full of Aramaisms. Of this commentary only a few fragments are known, and these resemble the Midrash in style.

But it was in the field of poetry that Abitur especially distinguished himself. Alḥarizi relates that Abitur was the first in Spain to compose a Ma'amad. There exist a few fragments of it, to which the printed 'Abodah (poem on the sacrificial service for the Day of Atonement) belongs. In contents, the poem resembles other piyuṭim or liturgical poems. After an introduction declaring the praise of God, the poet rehearses, in the 'Abodah proper, the Biblical history from the Creation down to Aaron, and adds a description of the sacrificial services in the Temple on the Day of Atonement, according to the descriptions of the Bible and the Talmud. The distinguishing features of Abitur's 'Abodah—features in which he far excels other poets—are the skilfully involved form and the manifold rimes and acrostics which he employs. The poem consists of twenty-three strophes, each of four stanzas; each stanza of two halves, again divided into halves: the strophe thus contains eight verses, and each stanza four half-verses, which rime on the plan *a—c*, *b—d*. The strophes may properly be said to proceed in alphabetical order, since each strophe with its eight verses or lines begins with one of the twenty-two letters (see the strophe printed below, which begins with Aleph), while the last strophe (the twenty-third) contains the author's name, given acrostically. This system is further complicated by the internal arrangement of the verses, their words, and the system of rimes. As to the former, the first, third, and fifth verses contain the strophe-letter twice; that is, initially in its first two words; whereas in the second, fourth, sixth, and seventh, the strophe-letter appears only once, initially. The letter of the next strophe is indicated initially in the second word of the seventh verse and in the first word of the eighth. The rime is set by the second word of the first half-verse (*a*), for the ending of the second half-verse (*b*), and the end of the stanza (*d*), while the riming of the third half-verse (*c*) is left open. Thus the second word of each stanza rimes with the last word of the same and with the first word of the next stanza.

The climax of the whole system is reached in the manipulation of the fourth half-verse of every stanza, which not only rimes but consists of a Biblical quotation of the required number of feet. The whole 'Abodah (omitting the introduction) is preceded by two verses, which are constructed on the same plan. In illustration of the foregoing description the opening of the 'Abodah is here presented:

1 א֯להים א֯ל — בך יצדקו צדוק ‖ כל זרע ישראל
2 א֯ז בטרם חוג ורוק ‖ ומעולם ועד עולם אתה — א֯ל.

* * *

1 א֯ל א֯חד — גדול ורב ‖ ארוממנו בלי פחד
2 א֯ף ממזרח וממערב ‖ ה" אחד ושמו — א֯חד.

3 א֯חד א֯להים — מיוחד בפי כל ‖ בורא ארקים וגבוהים
4 א֯פס זולתו כל יכול ‖ מלך כל הארץ — א֯להים.

5 א֯להים א֯ומר — יחודו מפי לא אכרית ‖ איחדנו בלי ממר
6 א֯רץ וערץ ערבית ושחרית ‖ יום ליום יביע — א֯ומר.

7 א֯ומר ב֯דעת אז מלל ‖ בשומו אדני מטבעת
8 ב֯שלשה עולם שכלל ‖ בחכמה ובתבונה — וב֯דעת.

All these self-imposed shackles of the rime are borne by the poet with the greatest ease: all difficulties are admirably surmounted. Novel word-formations and comparatively few instances of harshness of expression are peculiarities inherent in the piyuṭic style, and are not the results of any straining after artificial form.

Strange, often interesting, expressions are found in the less artificial poems of Abitur, and indeed even in his prose commentary on the Psalms. Of other pieces by Abitur, the introduction to the prayer ברוך שאמר in the morning service for the Atonement Day is most notable; it begins ברוך אשר אשש. This poem, which is also a fragment of the "Ma'amad," was made the subject of a commentary by Simon ben Ẓemaḥ Duran, written for a pupil, David ben Samuel Ḥalajo. Besides the "Ma'amad," Abitur composed a large number of piyuṭim for Sabbaths, New-year's Day, and the three Festivals, a lengthy set of Hosh'anot for the Tabernacles festival, as well as propitiatory prayers (*seliḥot*) for the days of penitence. His productions are embodied in the Provençal, Catalonian, African, and many other liturgies.

Bibliography: Lebrecht, *Litteraturblatt des Orients*, 1844, col. 702; Frankel's *Monatsschrift*, 1848, p. 430; Jost, *Gesch. der Israeliten*, vi. 128–130; Sachs, *Religiöse Poesie*, pp. 248–255; Steinschneider, *Cat. Bodl.* cols. 1437, 1438; Kämpf, *Nicht-Andalusische Poesie Andalusischer Dichter*, ii. 185–189; Zunz, *Literaturgesch*, pp. 178–186, 573; Landshuth, *'Ammude ha-'Abodah*, pp. 92–94; Grätz, *Gesch. der Juden*, 2d ed., v. 345, 354–361; Mueller, *Die Responsen der Spanischen Lehrer des Zehnten Jahrhunderts*, in *Siebenter Bericht der Lehranstalt für die Wissenschaft des Judenthums*, especially p. 23; Harkavy, in *Monatsschrift*, 1885, pp. 285, 286; Bacher, in Winter and Wünsche, *Die Jüd. Litteratur*, ii. 258; Abitur's *Seder 'Abodah*, together with a commentary by Ḥayyim Galipapa, is printed in Rosenberg's קובץ מעשי ידי גאונים קדמונים, ii. 19–25, 117–122. The poem אשר אשש, wrongfully ascribed to Isaac ben Giat, is printed with Duran's commentary in Goldberg's חפש מטמונים, pp. 85–92.

H. B.

ABIUD: Son of Zerubbabel, from whom was descended Joseph, the husband of Mary, the mother of Jesus (Matt. i. 13). He is omitted from the list of Zerubbabel's sons given in I Chron. iii. 19, 20.

G. B. L.

ABLAT: A Gentile sage and astrologer in Babylonia. The close friendship which existed between him and Mar Samuel (died 254) shows that the legal restrictions of their religion did not prevent the Babylonian Jews from social communication with their heathen neighbors. An anecdote given in 'Ab. Zarah (30*a*) illustrates the kind consideration and courtesy which prevailed on both sides. Ablat was a guest in the house of Mar Samuel on an occasion when wine was usually served. The rabbinic law forbids Jews to use wine that has come in contact with idolaters. Knowing this, Ablat declined to take his wine before Mar Samuel, whom he called "the wisest of the Jews." But Mar Samuel, anticipating this very difficulty, had met it by ordering mulled wine, which was not under the ban; and he thus overcame a restriction that practically prevented his friend from partaking of his hospitality (Shab. 129*a*).

Ablat enjoyed great popularity among the Jews, as is shown by the fact that the Jerusalem Talmud (Shab. iii. 6*a*) cites a question respecting a rabbinical precept put by him to a Jewish scholar and the latter's answer.

L. G.

ABLITAS, EZMEL (SAMUEL) DE: Son of Don Juceph; born in the village of Ablitas, near Tudela, from which place he derived his name; died in 1342. He was known as "the rich Jew of Ablitas." He had business relations with the King of Navarre and Aragon. The King of Aragon and the nobles of Navarre borrowed from him large sums, which they failed to repay. On this account Ablitas was unable to fulfil his obligations to the state. After his death his grandson, Don Ezmel de Ablitas, and a Christian citizen of Tudela were made administrators of his estate and obliged under oath to deliver his whole property, consisting of furniture, money, gold and silver vessels, vases, carvings, and the like, his whole fortune, both personal and real, being confiscated in 1343 by the Queen of Navarre. How large a sum must have come to the treasury by this confiscation can be seen from the record of documents published by Jacobs—a single indebtedness from the king of £53,000 is cited (see "Jew. Quart. Rev." viii. 487). Of his sons two are mentioned, **Funes** and **Judah.** The latter name is found in a document at Pamplona (Jacobs, "Sources of History of Jews in Spain," xxxviii. 85). **Don Solomon de Ablitas,** under Carlos II. of Navarre, was *administrador de los bienes de su consejero* (administrator of the property of his counselor), 1362–67. An **Esezkiel de Ablitas** (1422) is mentioned in Jacobs' "Sources."

Bibliography: Kayserling, *Juden in Navarra*, pp. 53 *et seq.*; Jacobs, *Sources*, Nos. 1433, 1437, 1439.

M. K.

ABLUTION: For the purpose of actual or ritual purification, ablutions or washings form an important feature of the Jewish religious ceremonial. Judaism is in thorough accord with the proverb, "Cleanliness is next to godliness" (see Mishnah, Soṭah, ix. 15): indeed, it goes further; for it holds practically that cleanliness is godliness itself. There are three kinds of Ablution recognized in Biblical and rabbinical law: (1) Washing of the hands, (2) washing of the hands and feet, and (3) immersion of the whole body in water.

Modern Practise.

The ritual washing of the hands is not explicitly prescribed by the Bible, but is inferred by the rabbis (Ḥul. 106*a*) from the passage, Lev. xv. 11, in which it is stated that if a person afflicted with an unclean issue have not washed (or bathed) his hands his touch contaminates. The passage, Ps. xxvi. 6, "I will wash mine hands in innocency: so will I compass thine altar, O Lord," also warrants the inference that Ablution of the hands is requisite before performing any holy act. This particular form of Ablution is the one which has survived most completely and is most practised by Jews. Before any meal of which bread forms a part, the hands must be solemnly washed and the appropriate benediction recited. Before prayer, too, the hands must be washed; also after any unclean bodily function or after contact with an unclean object. The precepts concerning the carrying out of the ritual washing of the hands are contained in the rabbinical code "Shulḥan 'Aruk, Oraḥ Ḥayyim," §§ 117–165. The chief rules are these: The water must be in a state of natural purity, not discolored or defiled by the admixture of any foreign substance; it must not have been previously used for any purpose, and must be poured out by human act, the mere natural flow of water not sufficing. If a hydrant or stationary receptacle is used, the cock must be opened separately for each hand. This precept, that the water must be poured out by human act, is based on the fact that Scripture describes the pouring of water upon the hands as performed by one person for another, and considers it an appropriate act for the disciple to do for his master. The pouring on of water was a sign of discipleship. Thus, Scripture says of Elisha that he poured water (יצק מים) upon the hands of Elijah, meaning that he was his disciple. The hands may also be purified by immersion; but in that case the same rules must be observed as in the case of immersion of the entire body in a regular ritual bath, or *mikweh*. If water is not obtainable, the hands should be rubbed with some dry, clean substance, such as cloth. The hands must also be washed after eating. The Ablution before grace is known technically as *mayim rishonim* (first waters), and the subsequent Ablution as *mayim aḥaronim* (last waters). The latter Ablution is by no means generally observed.

Ancient and Modern Temple Service.

Washing of the hands and feet is only prescribed by the Mosaic Law for those desiring to perform priestly functions. Scripture states that whenever Moses or Aaron or any of the subordinate priests desired to enter the sanctuary (Tabernacle) or approach the altar, they were bound to wash their hands and feet from the laver which stood between the Tabernacle and the altar (Ex. xxx. 19, xl. 31). This rule was, of course, also observed in the Temple at Jerusalem.

Immersion of the Whole Body.

The washing of the whole body is the form of Ablution most frequently ordained in Scripture, and for the greatest number of causes. According to rabbinical interpretation, this is only valid when performed by immersion, either in a natural fountain or stream or in a properly constructed mikweh, or ritual bath, containing at least forty *seahs* (about one hundred and twenty gallons) of water (see Baths). The following are the cases in which the Mosaic Law requires immersion of the whole body, the object being either purification or consecration: (*a*) No leper or unclean person of the seed of Aaron could eat of holy flesh until he had washed his whole body in water (Lev. xxii. 4–6). (*b*) When a leper was healed of his leprosy, he shaved off his hair, offered up the prescribed sacrifices, washed his clothing, bathed his person in water, and became clean (Lev. xiv. 8, 9). (*c*) Any person who came into contact with the body of, or with articles of furniture used by, a person having an unclean issue (זב), or with any article used by him, was obliged to wash both his body and his garments, and was unclean for a whole day (Lev. xv. 5–10). (*d*) On the Day of Atonement the high priest, after sending off the scapegoat (see Azazel), was obliged to wash his whole body in water in a holy place. The same duty devolved upon the man who took away the goat and upon him who burned the ox and the goat of the sin-offering; and they were also required to wash their garments (Lev. xvi. 24, 26, 28). According to the Talmud, on the Day of Atonement the high priest immersed his whole person five times and washed his hands and feet ten times (Mishnah, Yoma, iii. 3). (*e*) A sufferer from an unclean issue to be clean required immersion of the whole person (Lev. xv. 16, 18). (*f*) Whoever touched a menstruous woman, or any article used by her, required immersion of the whole person (Lev. xv. 19–27). (*g*) A native Israelite or a proselyte eating unclean flesh of a beast which had died of itself, or had been torn, became thereby unclean for a day, and was obliged to wash his whole body (Lev. xvii. 15). (*h*) The priest who tended the red heifer, itself intended as a rite of purification, became unclean for a day and was obliged to wash his whole body (Num. xix. 7, 8). (*i*) Whoever came into contact with a corpse or a grave was unclean for seven days. On the third and seventh days he was sprinkled with water in which ashes from the burnt carcass of the red heifer had been dissolved. On the seventh day he washed his whole body and his garments in water and became clean (Num. xix. 19). (*j*) Among the ceremonies at the installation of priests was the washing of the whole body (Ex. xxix. 4, xl. 12). (*k*) The Levites were purified by having water of the sin-offering sprinkled upon them (Num. viii. 15). (*l*) A menstruous woman requires immersion, as is shown by II Sam. xi. 2, 4, and the rabbinical interpretation of Num. xxxi. 23. Most of the above purifications, with the exception of the last, are in abeyance at the present time, it being impossible, in the judgment of rabbinical authorities, to observe them properly in the dispersion. The immersions for the sake of ritual purity at the festivals are, however, still observed by the pious. The Karaites follow all the laws of purity. The numerous sects of the Ḥasidim are especially scrupulous in their ablutions. A Gentile wishing to become a proselyte must also immerse his whole body. This ceremony is, no doubt, historically allied to Baptism, which is thought by modern authorities to have originated among the Essenes, who were very scrupulous respecting ablutions, and in the observance of the rules of purity (see Lustration; Sprinkling).

The only priestly function still observed among Jews as a part of the public worship is the blessing of the people. On festivals and holy days, the descendants of Aaron pronounce upon the congregation the threefold benediction (Num. vi. 24–26). On this occasion the Levites pour out the water for the priests at the washing of hands, which takes place previous to the benediction, and for which a special pitcher and basin, both usually of silver, are used. Levites, in consequence, often have on their tombstones lavers as heraldic symbols of their Levitic descent.

Bibliography: For older authorities see McClintock and Strong, *Cyclopedia*; Hamburger, *Realencyklopädie für Bibel und Talmud*, i. 145, 872; Nowack, *Biblische Archaeologie*, ii. 275–299; Samuel Spitzer, *Über Baden und Bäder bei den Alten Hebräern*, 1884.

B. D.

——**Historical Presentation:** The rite of Ablution forms part of the system of purification practised at all times and in all lands by such as strive for holiness or for a communion with the Deity. It may have a twofold object: (1) the cleansing of the body from impurity, first in a physical sense, and then on a higher stage in a symbolical sense, and (2) the preparing of the body for a higher degree of holiness. Persons were not allowed to enter a holy place or to approach the Deity with sacrifice or prayer without having first performed the rite of Ablution or, as it is also called, sanctification (Ex. xix. 10; I Sam. xvi. 5; II Chron. xxix. 5; and Josephus, "Ant." xiv. 11, § 5, where we are told that the whole people purified themselves for the approaching festival; compare Ta'anit, 19*b*–20*a*). The priests were especially enjoined to wash their hands and feet before entering the sanctuary or before officiating at the altar (Ex. xxx. 19 *et seq.*). Similarly the priests in Egypt had to wash themselves twice every day and twice every night in cold—probably identical with living or flowing—water (Herod. ii. 37); and the Greeks, we learn from Hesiod ("Opera et Dies," verse 722), were warned "never with un-washed hands to pour out the black wine at morn to Zeus or the other immortals" (compare Homer, "Iliad," vi. 266; "Odyssey," iv. 759). It is partly in view of this almost universal practise that the Psalmist says: "I will wash mine hands in innocency: so will I compass thine altar" (Ps. xxvi. 6), or "Verily I have cleansed my heart in vain, and washed my hands in innocency" (Ps. lxxiii. 13); partly also in view of an especial rite prescribed (Deut. xxi. 6) in the case of the commission of a murder by an unknown person, when the elders of the nearest city had to wash their hands over the blood of an expiatory heifer (parallels to which have been found in Vergil, "Æneid," ii. 217, and scholiast on Sophocles' "Ajax," 664, in i. 80 of the London edition, 1758). "Clean hands" became synonymous with hands free from guilt (see Ps. xviii. 20, xxiv. 4; Job, ix. 30).

Following the custom of the priests, the pious Israelite bathed, or at least washed his hands, every morning before prayer. Thus the God-fearing Jews are represented in Sibylline Books, iii. 591–593 as "such who, rising from their bed early in the morning, wash their hands in water to lift them ever pure to heaven in prayer." The same is related of Judith (Judith, xii. 7), and of the seventy-two elders who are said to have translated the Scriptures for Ptolemy we are told, in the Letter of Aristeas, 305, that, in accordance with Jewish custom, they washed their hands in the sea every morning before offering their prayers. For this reason it became "a tradition of the fathers to build houses of worship near the water" (see the decree of Halicarnassus in Josephus, "Ant." xiv. 10, § 23; and Acts of the Apostles, xvi. 13).

So fixed became this custom of washing the hands before divine service that the Christian Church adopted the Jewish custom of providing the worshipers with fountains or basins of water (see Eusebius, "Hist. Eccl." x. 4, 40), exactly as the Temple, or Tabernacle, had the laver, or the molten sea, for the use of the priests (Ex. xxx. 18; II Chron. iv. 2, 6). The rabbis instituted a special benediction to be recited every morning: "Blessed be Thou O Lord, King of the Universe, who hast sanctified us by Thy laws and commanded us to wash the hands" (Ber. 60*b*). Some erroneously derive the term used for washing, "*neṭilat yadayim*" (lifting up of the hands) from *natla* = Greek *ἀντλίον* (B. B. 58*b*; see S. Fränkel, "Aramäische Fremdwörter im Arabischen," p. 65), the name for the jar of water used (Ḥul. 107*a*); others, from the prescribed manner of pouring the water upon the uplifted hands until it reached up to the wrist (*pereḳ*)—Yad. ii. 3; Tosef., Yad. ii. 2; Soṭah, 4*b*—but it seems rather to be taken from Ps. cxxxiv. 2, "Lift up your hands in the sanctuary, and bless the Lord!" referred in Targ. Yer. to the officiating priests. The Apostolic Constitutions, viii. 32, also have the rule, "Let all the faithful, whether men or women, when they rise from sleep, before they go to work, pray, after having washed themselves" (*νιψάμενοι* = "washed their hands").

Ablution among Mohammedans.

Among the Mohammedans the ablution preparatory to prayer, called *ważû*, becomes far more burdensome because it is required five times a day—before each of the stated prayers, before touching the holy Koran, and after every ritual defilement; and the washing of each hand and part of the face is accompanied by prayer: "O believers, when ye prepare yourselves for prayer wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles" (Koran, sura v. 8). In all the principal mosques there are tanks or wells, which supply water for the rites of Ablution (T. P. Hughes, "Dictionary of Islam" *s.v.* "Ablution").

With the Jews, Ablution was also required before each meal, inasmuch as the participation in the meal by the members of the Pharisean brotherhood was to assume the same character as the sacrificial or sacred meal, of which the priest could partake only after having undergone the rite of Ablution; and the name of God had to be pronounced over it, as was done over the sacrifice (I Sam. ix. 13, xvi. 5). According to rabbinical tradition, King Solomon, the builder of the Temple with its molten sea, instituted the practise (Shab. 14*b*; 'Er. 21*b*). The twofold injunction, "Sanctify yourselves and be ye holy" (Lev. xx. 7), was interpreted as commanding a twofold Ablution, the second being in preparation for the grace after meals (Ber. 53*b*; see 43*b*, 46*b*). Edersheim ("Life of Jesus," ii. 11) erroneously identifies the *mayim rishonim* and *mayim aḥaronim* with the *rishonot* and *sheniyot* of Yadayim, and says: "The 'first waters' were poured upon the uplifted hands to remove the defilement, and if the water did not reach up to the wrist the hands were not clean; while the 'second waters' were to wash away the water that had absorbed the defilement. These pourings preceded the grace before meals; and to this reference is made in Mark, vii. 3: 'The Pharisees and all the Jews eat not except they wash their hands to the wrist'" (*πυγμῇ*; A. V. 'often' reads as if = *πυκνὰ*). In the Mishnaic time only the ablution after the meal is spoken of by the Hillelites and Shammaites (Ber. iii. 1). The washing of the hands *after* the meal—originally a sanctification before saying grace—soon fell into desuetude. In vain the Amoraim contended that this duty was superior to the ablution preceding the meal (Yoma, 83*b*; Ḥul. 106*a*). Later rationalists explained the custom away, as having arisen from the danger of wiping the eyes with fingers on which the salt of Sodom, used in the food, might have remained, and therefore declared it antiquated (Tosef., Ber. 53*b*; Alfasi, Ber. 48*b*; "Shulḥan 'Aruk, Oraḥ Ḥayyim," § 181, 10).

In the Mishnaic Time.

Akiba, when in prison, deprived himself of the water given him to quench his thirst rather than neglect the rite of Ablution ('Er. 21*b*); and according to the Mishnah the people at large might only in extreme cases, as on a battle-field, dispense with the rite ('Er. i. 10, p. 17*a*). According to one of the Amoraim, the eating of bread with unwashed and undried hands is eating unclean bread, or is tantamount to committing an act of unchastity; according to others it leads to sudden destruction or poverty (Soṭah, 4*b*; Shab. 62*b*). Still Rab says (Ḥul. 106*b*), "One may perform the rite of Ablution in the morning and take care that it should apply to the meals of the whole day." Anomalous as this teaching of an amora may seem, it was probably the same for which Eleazar b. Ḥanok was long before excommunicated, as undermining the authority of the elders (see 'Eduy. v. 6). A similar opposition was shown by Simeon the Essene (ha-Zenu'a = "the Saint"), Tosef., Kelim, B. Ḳ. i. 6, who entered the holy place without having washed his hands and feet, claiming a greater degree of holiness for himself than the high priest because of his ascetic life.

This seems to cast new light on the attitude of Jesus toward the rabbinical law of Ablution. According to Matt. xv. 1–20 and Mark, vii. 1–23, Pharisees and scribes that had come from Jerusalem had seen some of the disciples eat their bread with profane (*ḥullin*), that is, unwashed, hands: for, says Mark, the Pharisees and all the Jews, unless they wash their hands up to the wrist (see Edersheim, *l.c.*), eat not, holding fast to the tradition of the elders; and when they come from the market-place, except they have first sprinkled themselves, they eat not. The Pharisees and the scribes ask Jesus: "Why walk not thy disciples according to the traditions of the elders, but eat their bread with profane hands?" And he answers them: "Well did Isaiah prophesy of you Pharisees (hypocrites), 'This people draw nigh with their mouth, and with their lips they honor me; but their heart is far from me and their fear of me is a precept of men learned by rote' (Isa. xxix. 13, Masoretic text). Ye leave the commandment of God and hold fast to the tradition of men" (compare the rabbinical phrase העמידו דיניהם על דין תורה, B. M. 30*b*). What follows in Mark, or precedes in Matthew, has no bearing on the question of Ablution and is the outcome of Pauline antinomianism. Another record is that of Luke, xi. 37-41: "Now as he spake, a Pharisee asked him to breakfast with him, and he went in and sat down to meat. And as the Pharisee saw this he marveled that he had not bathed [ἐβαπτίσθη] before breakfasting. And Jesus said unto him: 'Now ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? However, give the things that are within over to righteousness [צדקה, not alms], and behold all things are clean unto you.'"

In the course of time it became customary to pour water three times upon the hands to cleanse them from impurity; and in a Baraita (Shab. 109*a*) the opinion is expressed by R. Nathan, that the spirit of impurity, resting upon man during the night, will not leave him until he has poured water three times upon his hands. The cabalists go still further, and maintain that man incurs the penalty of death if he walks a distance of four yards from his bed without Ablution (Meir ibn Gabbai in his "Tola'at Ya'akob"; see "Shulḥan 'Aruk, Oraḥ Ḥayyim," iv. 1, 2, and Magen Abraham). So too a passage in the Zohar ("Wayishlaḥ," p. 387) says: "Whosoever sleepeth at night in his bed tasteth of death, for his soul leaveth him for the nonce. Being thus bereft of its soul, an unclean spirit possesseth his body and defileth it. Wherefore I say, let no man pass his [unwashed] hand over his eyes in the morning, by reason of the unclean spirit which resteth on it." The hygienic intent of these prescriptions is manifest. K.

ABNER: Cabalist and teacher of Isaac of Acco (Acre) about 1150, mentioned by Isaac as a great authority in mystic philosophy.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 28.

K.

ABNER or **ABINER** ("My Father is Ner").—**Biblical Data:** According to I Chron. viii. 29-33, and Josephus ("Ant." vi. 6, § 3), an uncle of Saul; while I Sam. xiv. 51 and Josephus ("Ant." vi. 6, § 6) seem to show that he was Saul's cousin. The latter view is regarded as the more probable, although it involves a slight emendation of the Masoretic text in I Sam. xiv. 51 (read "sons" of Abiel instead of "son"). Abner was Saul's captain of the host (I Sam. xiv. 50, xvii. 55). After the fatal battle at Mt. Gilboa, Abner kept all the tribes except Judah faithful to Ishbosheth, now in refuge at Mahanaim. The disastrous battle at the pool of Gibeon (II Sam. ii. 8-30) sealed the fate of Saul's kingdom. Abner, smarting under a malign charge of Ishbosheth (II Sam. iii. 7-11), privately turned over his allegiance and influence with the tribes to David (II Sam. iii. 12-21). Joab, David's captain of the host, through jealousy and out of vengeance for Asahel's death (II Sam. ii. 19-23), treacherously slew Abner (II Sam. iii. 27-30), who was buried, amid royal mourning, in Hebron (II Sam. iii. 33-38). According to a Jewish tradition, Abner was the son of the Witch of En-dor. I. M. P.

——**In Rabbinical Literature:** Son of the Witch of En-dor (Pirke R. El. xxxiii.), and the hero par excellence in the Haggadah (Yalḳ., Jer. 285; Eccl. R. on ix. 11; Ḳid. 49*b*). Conscious of his extraordinary strength, he exclaimed: "If I could only catch hold of the earth, I could shake it" (Yalḳ. *l.c.*)—a saying which parallels the famous utterance of Archimedes, "Had I a fulcrum, I could move the world." According to the Midrash (Eccl. R. *l.c.*) it would have been easier to move a wall six yards thick than one of the feet of Abner, who could hold the Israelitish army between his knees. Yet when his time came (נפלה שעתו), Joab smote him. But even in his dying hour, Abner seized his foe like a ball of thread, threatening to crush him. Then the Israelites came and pleaded for Joab's life, saying: "If thou killest him we shall be orphaned, and our women and all our belongings will become a prey to the Philistines." Abner answered: "What can I do? He has extinguished my light" (has wounded me fatally). The Israelites replied: "Entrust thy cause to the true judge [God]." Then Abner released his hold upon Joab and fell dead to the ground (Yalḳ. *l.c.*).

His One Sin.

The rabbis agree that Abner deserved this violent death, though opinions differ concerning the exact nature of the sin that entailed so dire a punishment on one who was, on the whole, considered a "righteous man" (Gen. R. lxxxii. 4). Some reproach him that he did not use his influence with Saul to prevent him from murdering the priests of Nob (Yer. Peah, i. 16*a*; Lev. R. xxvi. 2; Sanh. 20*a*)—convinced as he was of the innocence of the priests and of the propriety of their conduct toward David, Abner holding that as leader of the army David was privileged to avail himself of the Urim and Thummim (I Sam. xxii. 9-19). Instead of contenting himself with passive resistance to Saul's command to murder the priests (Yalḳ., Sam. 131), Abner ought to have tried to restrain the king. Others maintain that Abner did make such an attempt, but in vain, and that his one sin consisted in that he delayed the beginning of David's reign over Israel by fighting him after Saul's death for two years and a half (Sanh. *l.c.*). Others, again, while excusing him for this—in view of a tradition founded on Gen. xlix. 27, according to which there were to be two kings of the house of Benjamin—blame Abner for having prevented a reconciliation between Saul and David on the occasion when the latter, in holding up the skirt of Saul's robe (I Sam. xxiv. 11), showed how unfounded was the king's mistrust of him. Saul was inclined to be pacified; but Abner, representing to him that David might have found the piece of the garment anywhere—possibly caught on a thorn—prevented the reconciliation (Yer. Peah, *l.c.*, Lev. R. *l.c.*, and elsewhere). Moreover, it was wrong in Abner to permit Israelitish youths to kill one another for sport (II Sam. ii. 14-16). No reproach, however, attaches to him for the death of Asahel, since Abner killed him in self-defense (Sanh. 49*a*).

It is characteristic of the rabbinical view of the Bible narratives that Abner, the warrior pure and simple, is styled "Lion of the Law" (Yer. Peah, *l.c.*), and that even a specimen is given of a halakic discussion between him and Doeg as to whether the law in Deut. xxiii. 3 excluded Ammonite and Moabite women from the Jewish community as well as men. Doeg was of the opinion that David, being descended from the Moabitess Ruth, was not fit to wear the crown, nor even to be considered a true Israelite; while Abner maintained that the law affected only the male line of descent. When Doeg's dialectics proved more than a match for those of Abner, the latter went to the prophet Samuel, who not only supported Abner in his view, but utterly refuted Doeg's assertions (Midr. Sam. xxii.; Yeb. 76*b et seq.*).

One of the most prominent families (Ẓiẓit ha-Kesat) in Jerusalem in the middle of the first century of the common era claimed descent from Abner (Gen. R. xcviii.). L. G.

ABNER OF BURGOS (called also **Alfonso of Valladolid** and **Alfonso of Burgos**): A Jewish convert to Christianity and polemical writer against his former religion; born 1270; died 1348, or a little later (Grätz). As a student he acquired a certain mastery in Biblical and Talmudical studies, to which he added an intimate acquaintance with Peripatetic philosophy and even with astrology. He was graduated as a physician at the age of twenty-five, but throughout a long life he seems to have found the struggle for existence a hard one. Not being of those contented ones who, as Moses Narboni says in his "Maamar ha-Behirah" (Essay on the Freedom of the Will; quoted by Grätz, p. 488), are satisfied with a peck of locust-beans from one Friday to another, he resolved to embrace Christianity though at the advanced age of sixty, according to Paulus de Santa Maria ("Scrutinium Scripturarum"); according to other writers he took this step soon after he was graduated in medicine. The only point certain from the statements of his contemporaries is that he was converted, not from spiritual conviction, but for the sake of temporal advantage. Something of the apostate's pricking conscience seems to have remained with him, however, although he was immediately rewarded with a lucrative sacristan's post in the prominent Metropolitan Church in Valladolid (whence he took the name of Alfonso of Valladolid). In an essay entitled "Iggeret ha-Gezerah" (Epistle on Fate), he sought to disclaim responsibility for his act of apostasy by setting up the remarkable plea that man's actions are ruled and compelled by planetary influence, and that therefore there can be no option or free will for mortals. Both his conversion and this defense aroused general and fervent protests from his quondam Jewish friends, protests marked by great bitterness. Isaac Pulgar, to whom Abner had dared to send a copy of his attempted justification, returned it with a biting satire referring to the Biblical test of the adulterous woman (Num. v. 11–30). Deeply stirred by the wordy war ensuing, Abner was not slow to make his vindictiveness felt, and in a direction where it would most keenly be experienced. He presented charges before the just and energetic Alfonso XI., king of Castile, accusing his former brethren of using a prayer-formula in their ritual which blasphemed the Christian God and cursed all Christians. The prayer referred to was a formula that had been used only in olden Roman times, when the early Jewish converts to Christianity persistently molested the Jews. The king ordered a public investigation at Valladolid, in which the representatives of the Jewish community were confronted with Abner. The conclusion was announced in the shape of a royal edict forbidding the use of the formula in question (February, 1336); a barren victory on both sides, for the Jews had no idea of ever using it, and Abner of course failed to prove that they had. Undaunted, he then prosecuted his literary activity against his brethren with unabated virulence until his death. He accuses them, for instance, of constantly warring among themselves and splitting into hostile religious schisms; in support of this statement he adduces an alleged list of the "sects" prevailing among them, in which he gravely enumerates Sadducees, Samaritans, and other extinct divisions as if they were still extant. He makes two "sects" of Pharisees and Rabbinites, says that cabalists believe in a tenfold God, and speaks of a brand-new "sect" believing in a dual Deity, God and Meṭaṭron.

The following is a list of Abner's writings: (1) A supercommentary on Ibn Ezra's commentary on the Decalogue, written before his apostasy. (2) "Moreh Ẓedeḳ" (The Teacher of Righteousness), also in a Spanish version, "El Mostrador de Justicia," a dialogue containing ten chapters of discussions between a religious teacher (Abner?) and a Jewish controversialist. The Spanish manuscript is in the Bibliothèque Nationale at Paris (Kayserling). (3) "Teshubot 'al-Sefer Milḥamot Adonai le-Ḳimḥi" (Reply to Kimḥi's book on the "Wars of the Lord"). This too was translated into Spanish, by request of the Infanta Doña Blanca, prioress of a convent in Burgos, under the similar title "Los Batallos de Dios." (4) "La Concordia de las Leyes," an attempt to provide Old Testament foundations for Christian dogmas. (5) "Libro de las Tres Gracias," manuscript in the Madrid National Library (Kayserling). (6) "Minḥat Ḳenaot" (The Offering of Jealousy), with other works, in defense of astrology against Pulgar's attacks; not extant. (7) Three "Letters" against Judaism, and "A Reply to the Replies." (8) "Iggeret ha-Gezerah" (Epistle on Fate). It is also practically certain that he was the translator into Latin of the "Letter of Samuel ibn Abbas," though the name is generally given as Alfonsus Bonihominis.

Bibliography: Grätz, *Gesch. d. Juden*, 3d ed., vii. 289–293; Geiger, *Das Judenthum und Seine Gesch.* iii. 102; Loeb, *La Controverse Religieuse*, in *Rev. de l'Histoire des Religions*, xviii. 142, and in *Polémistes Chrétiens et Juifs*, in *Rev. Ét. Juives*, xviii. 52; Kayserling, *Biblioteca Esp.-Port. Judaica*, p. 114.

F. de S. M.

ABNIMUS HAGARDI. See Œnomaos of Gadara.

ABO: Capital of the government of Abo-Björneborg in Finland, Russia, situated near the entrance of the Auraioki river into the Gulf of Bothnia.

Formerly no Jews were permitted to live in Abo, owing to the Swedish law of 1782, which excluded them from all Finland (see Finland). When this region was annexed to Russia, a ukase was issued (March 29, 1858) by which Jews who had served in the army there received the right to settle in that province. The same privileges were granted to their widows and children. Soon after the publication of this ukase the Jews began to settle in Abo. In 1883 the local merchants and artisans applied to the senate to withdraw all privileges from the Jews, including even the right of settlement in Abo. On June 27, 1883, a mob invaded the synagogue of Abo during the service and tried to cause a disturbance. The police quickly restored order. Thereupon a commission was appointed to regulate the Jewish question in Finland. Jews were subsequently permitted to settle in Abo, but their permits had to be renewed each year. Of the population of Abo, which, in 1898, aggregated 34,339 persons, only 220 were Jews, the remainder comprising 19,000 Finns and 13,000 Swedes.

Bibliography: *Vsya Rossiya* (Russian Directory), 1899; *Ha-Eshkol* (Hebr. ency.), *s.v.*

H. R.

ABOAB (also written **Abohab, Abuab, Aboaf, Abof,** and **Abohaf**; אבוהב, also אבוהאב, "Jew. Quart. Rev." x. 130; אבאיוב, *ibid.* xi. 527): The name of an ancient and widely distributed Spanish family, among whose members were many most able scholars. The family can be authentically traced to the thirteenth century, and representatives thereof are to be found in Holland, Italy, Turkey, Africa, and America. Some branches of this family, in which the names Abraham, Isaac, Jacob, Joseph, and Samuel frequently occur, can be followed genealogically. Through marriage, and by following the Spanish custom of joining together the paternal and maternal names, there arose the families of Aboab y Cardoso, Aboab y Lopez, Aboab y Brandaõ, Aboab y Coronel, Aboab y Osorio, Aboab de Paz, etc. (Kayserling, "Bibl. Esp.-Port. Jud." pp. 2 *et seq.*; "Jew. Quart. Rev." x. 130; "Rev. Ét. Juives," xxv. 203, where further data will be found; and see also the lists at the end of D. H. de Castro's "De Synagogue van de Portugeesch Israelietisch Gemeente te Amsterdam," which contain a number of additional names).

1. Abraham Aboab (probably identical with Abuhafa Ham in Jacobs, "Sources," p. 19) is the oldest Aboab known to us. He lived at Pelof, Aragon. He received in 1263 from the king Don Jaime a tower called Altea, with the surrounding dairy farms and all rights and privileges of ownership. **2.** Another **Abraham,** a learned contemporary of JUDAH BEN ASHER, lived in 1340 at Toledo. He was the son of ISAAC ABOAB, the author of the "Menorat ha-Maor." **3.** Among the earliest Spanish emigrants to Amsterdam were **Abraham,** and his son Jacob, who died in 1604. **4.** The son of the latter, **Abraham,** was, in 1639, hazan of the congregation Bet Jacob in Amsterdam. **5.** Another **Abraham,** who lived in 1655, was a proof-reader and publisher at Venice. **6.** Philanthropist of the first half of the seventeenth century. A profoundly religious man, devoted to the study of Hebrew literature. About the year 1627 he established at Hamburg a synagogue called Keter Torah, as well as Jewish schools in Palestine, Mantua, and other places. He was widely known and honored on account of his extraordinary benevolence. The last years of his life were passed at Verona, Italy, where his favorite son, SAMUEL ABOAB, was rabbi, and there he died at a very old age, in March, 1642. The preacher Azariah Figo delivered his funeral discourse, which is printed in Figo's "Collection of Sermons" (No.77). **7.** Son of SAMUEL ABOAB; was rabbi in Venice and died there in the same year as his father, 1694.

Abraham ben Jacob Aboab: A grandson of Samuel; a learned and benevolent man. He died in Salonica in the middle of the eighteenth century.

Daniel Zemaḥ Aboab: Was a physician in Amsterdam. In 1668 he married Rebecca, the daughter of Jacob Lopez.

David Aboab: 1. In Amsterdam, was the author of a work completed in 1685 (but never printed), entitled "Catalogo de Diferentes Remedios para Diversas Sortes de Achaques, Achados por Experiencia Haverem Sido Bonos" (Catalogue of Diverse Remedies for Various Ailments, Found by Experience to Have Been Good). **2.** Gave in Venice a rabbinical decision concerning the singing of the priestly benediction, in response to a question of Nehemiah ben Baruch, rabbi in Ferrara.

Elijah Aboab: 1. Established the first synagogue in Hamburg in 1625. **2.** Another **Elijah** was a publisher of Hebrew books in Amsterdam about 1645.

Immanuel Aboab: Portuguese scholar; a great-grandson of Isaac Aboab (died 1493); was born in Oporto, Portugal, about 1555; died at Venice in 1628. He early became an orphan and was reared by his grandfather Abraham Aboab. He emigrated to Italy, and after living some time at Pisa he removed to Corfu, where he became acquainted with Horazio del Monte, a nephew of the duke of Urbino. In Reggio he became acquainted with Menahem Azaria de Fano; thence he went to Spoleto and elsewhere in Italy, and finally settled at Venice. Here he had occasion, in 1603, to defend his coreligionists, in the presence of an exalted commission, against malicious accusations, and he proved with ease that the Jews had never lacked the courage and devotion to make the greatest sacrifices on behalf of the country that protected them in their rights and which they could truly call "fatherland." Aboab had the intention of going to Palestine and publishing there his works, "The Kingdom of the Intellect" and "The Foundations of Truth," which he had written in defense of the Talmud. He was the author of a defense of the traditional law and of a chronological list of that law's exponents. He worked at this treatise, which was much prized by the pious, for ten years, and completed it in 1625. It was published by his heirs at Amsterdam, in 1629 (2d ed., *ibid.*, 1727), under the title, "Nomologia o Discursos Legales, Compuestos por el Virtuoso Hakam Rabi Imanuel Aboab de Buena Memoria." A manuscript of this work exists in the library of the Historical Academy in Madrid.

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M. K.

Isaac Aboab: Author of "Menorat ha-Maor"; lived in Spain about 1300. As shown by Zunz ("Ritus," pp. 204–210), he is not to be confounded with ISAAC ABOAB, rabbi of Castile, the supercommentator of Naḥmanides, who died in 1493 (see following article).

He was a man of affairs, who, toward the close of his life, devoted much time to literary work and to preaching, as he found, he complained, that great Talmudic scholars and important seats of learning were rare. In his time the Jews for whom he wrote still understood and spoke Arabic. He belonged to a period of intellectual decline when men took naturally to eclecticism. He combined extensive rabbinical knowledge with philosophical erudition, and was fond of mystic interpretation of the Mosaic laws and ceremonies. He quoted Aristotle and Plato, though only from secondary sources, and endeavored to illustrate passages from the Talmud and the midrashic literature, with which he was especially familiar, by utterances taken from the philosophical, the ethical, and the mystic literature of his time. His chief aim was the popularization of knowledge and the elevation of the masses.

Aboab wrote three books. The first, on Jewish rites, under the title of "Aron ha-'Edut" (The Ark of the Testimony), was divided, after the manner of the Decalogue, into ten sections, each again subdivided into chapters and paragraphs. The various ritual laws were therein traced to their Talmudic sources, and the decisions of the Geonim and later interpretations added. His second book, on the prayers and benedictions, was called "Shulḥan ha-Panim" (Table of the Showbread), and was divided into twelve sections, symbolizing the twelve loaves of the showbread in the Tabernacle; both works unfortunately are lost.

His third book has survived, and has won considerable fame for the author, though in his humility he assures his readers that he composed it chiefly for his own use as a public speaker. But besides this it has contributed probably more than any other medieval book to the popularization of rabbinical lore and to the religious edification and elevation of the masses. It belongs to that class of ethical works which sprang up in the thirteenth century in a time of reaction against the one-sided manner in which the Talmudic studies had been previously pursued.

"These Talmudists," he says in the preface, "consider it their duty to propose difficult questions and answer them in a witty and subtle manner, but leave unnoticed the precious pearls that lie upon the bed of the Talmudic ocean, the haggadic passages so rich in beauty and sweetness."

He conceived, therefore, the plan of grouping together the rich material stored up in the vast treasure-house of the Haggadah from the religious and ethical point of view, and of presenting it in a book which he called "Menorat ha-Maor" (The Candlestick of Light; compare Num. iv. 9), intending by it to illumine the minds and the hearts of his coreligionists. With reference to the seven-armed candlestick in the Tabernacle (Ex. xxv. 31; Num. viii. 2), he divided the book into seven sections, each of which bears the title of "Ner," or "Lamp," subdivided into separate parts and chapters. It can hardly be said that the division of the matter treated is very logical and systematic, nor indeed does the work lay any claim to originality; but in presenting the beautiful moral and religious truths of Judaism in homely form, Aboab supplied to the average reader a great need of the time. Its skilful arrangement of the various Biblical and rabbinical topics and its warm tone of deep earnestness and sincerity could not fail to appeal to the popular heart. And as in the course of time the sermon, then still in use among the Spanish Jews, ceased to be a part of the divine service because the preacher had to give way to the ḥazan, or precentor, the "Menorat ha-Maor" became a substitute for the living voice of the preacher. It was translated into Spanish and read to attentive assemblies of the people, particularly to those not versed in the Law. It thus became the household book of the medieval Jews. It was published with a Spanish translation (Leghorn, 1657), with a Hebrew commentary and a Judæo-German translation by Moses Frankfurter (Amsterdam, 1701), with a modern German translation by Fürstenthal and Behrend (Krotoschin, 1844–46). It was translated also into Yiddish, Wilna, 1880. The book must not be confused with a work of the same name by Israel Alnaqua.

Bibliography: Zunz, *Ritus*, pp. 204-210; *Menorat ha-Maor*, introduction by Behrend, Krotoschin, 1844; see also Brüll's *Jahrb.* ii. 166, where attention is called to a passage in Aboab on the holiness of the marital relations. *Menorat ha-Maor*, §§ 181-186, taken almost literally from Naḥmanides' *Iggeret ha-Kodesh*. Against the charge of plagiarism, see Steinschneider, *Hebr. Bibl.* 1876, p. 89.

S. B.—K.

Isaac Aboab: Spanish Bible commentator; presumably a descendant of preceding; born at Toledo in 1433; died in January, 1493. He was the pupil and successor of Isaac Campanton, and was called "the last gaon of Castile." After Ferdinand and Isabella issued the decree of expulsion in 1492, he with thirty others of the most respected Jews of the land went to Lisbon in order to negotiate with King John II. of Portugal for the reception of his banished coreligionists. He and his companions were allowed to settle under favorable conditions in Porto. He died a few months after the expulsion. His disciple, the chronicler and mathematician Abraham Zacuto, delivered his funeral address. Many of Aboab's disciples attained to great distinction. Of his works the following have appeared in print: "Nehar Pishon," a collection of sermons, Constantinople, 1538; "A Supercommentary to Naḥmanides' Pentateuch-Commentary," Constantinople, 1525; Venice, 1548, etc. A supercommentary to the commentary of Rashi on the Pentateuch and a number of rabbinical decisions exist in manuscript.

Isaac Aboab: Son of Mattathiah; a contemporary of Isaac da Fonseca Aboab and often confounded with him. He was born in Amsterdam, and became ḥakam of the Portuguese congregation there; he was a friend of the learned Surenhuysius (Bloch, "Oest. Wochenschrift," 1899, No. 48, p. 902). He died about 1720 at Amsterdam. He wrote a book of exhortation and admonition for his son, which appeared at Amsterdam, in 1687, under the title "Exortação Paraque os Tementes do Senhor na Observança dos Preceitos de sua S. Ley." A number of his works exist in manuscript, among them a genealogy of the Aboab family and a "Comedia de la Vida y Successos de Josseph."

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 3, 4.

M. K.

Isaac da Fonseca Aboab: Ḥakam at Amsterdam; born at Castrodaire, Portugal, in 1605; died on April 4, 1693, aged eighty-eight; was the son of David Aboab and Isabel da Fonseca, who was in her fifty-first year at the time of his birth. In order to be distinguished from Isaac de Mattathiah Aboab, he added his mother's name to his own.

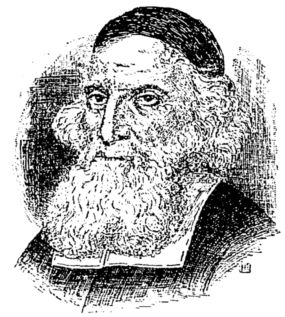

Isaac da Fonseca Aboab.

(From the portrait in the Archives of the Amsterdam Portuguese Congregation.)

In fear of danger from the Inquisition, David fled with his family to St. Jean de Luz, a small town on the Franco-Spanish frontier. Here he appears to have died, and his widow, Isabel, not yet feeling herself safe, emigrated in 1612 with her son to Amsterdam, where relatives of her husband had already settled. Here Isaac studied under the direction of the ḥakam Isaac Uzziel and made such progress that in 1619 he already held a public office. When twenty-one years of age he became ḥakam of the community. When the three congregations of Amsterdam were united in 1639, Aboab was confirmed in his post; but his position can not have been very remunerative, for in 1642 he accepted a call to Pernambuco, Brazil, at that time in the hands of the Dutch. Here, however, he could not permanently remain. In 1649, war broke out between the Dutch and the Portuguese regarding the possession of Brazil, in which the former were victorious. All the Jews were obliged to leave the country. Aboab returned to Amsterdam. Such was the esteem in which he was held, that he was reappointed ḥakam. His duties were to preach three times monthly and to give instruction at the Talmud Torah, as well as at the Yeshibah, or Talmudic Academy, established by the rich brothers De Pinto, of which latter institution he was the head. Aboab was an able preacher, an excellent Hebrew poet—as can be seen from his occasional poems—and was also acquainted with the natural sciences. He was inclined to the Cabala, and translated into Hebrew the Spanish works of Alonso de Herrera on the Cabala. In his old age he was a secret adherent of Shabbethai Ẓebi. For more than half a century Aboab presided over the community and did much to promote its welfare. He gave the first impulse to the building of the great synagogue. He had an extensive library, a catalogue of which was printed in 1693. Aboab was the first Jewish author in America. Of his works the following have appeared: "Parafrasis Comentada sobre el Pentateuco," Amsterdam, 1681; "Sermão en Memoria de Abraham Nuñez Bernal"; "Sermão Funebre en Memoria de Dr. Joseph Bueno," Amsterdam, 1669; "Sermão no Alegre Estreamente e Publica Celebridade da Esnoga," Amsterdam, 1675; "Sermão . . . por Hatan

Torah Sr. Yahacob Israel Henriques," Amsterdam, 1678. He wrote in Hebrew, under the title זכר עשיתי לנפלאות אל, an account of the war between the Portuguese and the Dutch in Brazil, and of the sufferings of the Jews there. This work has been partially published in the "Publications Am. Jew. Hist. Soc." No. 5, 129 *et seq.*

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* pp. 4, 5; *Publications of the Am. Jew. Hist. Soc.* iii. 14-20, 103 *et seq.*, v. 125-136; Grätz, *Gesch. d. Juden*, x. *passim*; De Castro, who gives the epitaphs of Aboab and his wives, in *Keur van Grafsteenen*, pp. 67 *et seq.*

M. K.

Isaac Ẓemaḥ Aboab: A physician, like his brother Daniel, at Amsterdam. He was a friend of Benedict de Castro, physician in ordinary to Queen Christina of Sweden, and of Benjamin Musaphia in Hamburg. An **Isaac Aboab** is mentioned as living in Barbados in 1680 ("Publications Am. Jew. Hist. Soc." i. 105).

Jacob Aboab: **1.** Rabbi at Venice; was the son and successor of Samuel Aboab. He died after 1727 at Venice. He edited and published, at the expense of his wealthy elder brother, David Aboab, the rabbinical decisions of his father, and provided the book with a detailed biography of its author. He paid especial attention to Biblical antiquities and natural science. He conducted an active literary correspondence with Theophil Unger, a pastor at Herrenlaurnschütz, who was an enthusiastic collector of Hebrew manuscripts. These letters are preserved in the City Library of Hamburg (No. 335, 3). Christian Wolf mentions this Aboab in his "Bibl. Hebr." in sixty places. Aboab also maintained, from 1682 to 1692, a scientific correspondence with the learned imperial councilor Job Ludolf, at Frankfort-on-the-Main. These letters are preserved in the Frankfort City Library. He wrote a number of rabbinical decisions, which are preserved in the works of others; for instance, in the "Paḥad Yiẓḥaḳ" of Isaac Lampronti. **2.** A physician at Mecca at 1626. **3.** Another **Jacob Aboab** was one of the earliest Jewish immigrants to New York, where he arrived in 1654, probably from Holland ("Publications Am. Jew. Hist. Soc." ii. 77, vi. 83). **4.** Son of a Hebrew proof-reader, Abraham Aboab; was a printer at Venice, 1669–82. **5.** Son of Benjamin Aboab, lived about 1675 in Amsterdam and was renowned for his keen intellect. **6.** Son of Isaac Aboab, "the last gaon of Castile"; published the religious discourses of his father in 1538.

Joseph Aboab: Son of Samuel; was for some time rabbi at Venice. He was the author of rabbinical decisions, as yet not printed. He emigrated to Palestine and died at Hebron.

Judah Aboab: A grandson of Isaac Aboab, the "last gaon"; was a dayyan (*juez*) at Alcazarquivir in Africa. He had many disciples, among them David Fayon, who provided Immanuel Aboab with much information concerning the expulsion of the Jews from Spain and Portugal ("Nomologii," 302).

Mattathiah Aboab: Represented the congregation Bet Jacob in Amsterdam, in 1639. His son Moses was later president of the united Portuguese community.

Letters of denization were granted in New York (June 25, 1684) to a **Moses Aboab** ("Publications of the Am. Jew. Hist. Soc." vi. 104).

Raphael Aboab: Emigrated in 1669 to Surinam.

Samuel Aboab: Son of Abraham; was a very prominent rabbi of the seventeenth century. He was born at Venice in 1610; died there Aug. 22, 1694. He very early began the study of rabbinical literature. When thirteen years of age, he became the pupil of the learned David Franco. From him Aboab received the intellectual tendency which he followed all his life. When eighteen years of age, he married the portionless daughter of Franco, named Mazzal-Ṭob, a proceeding unusual at that time. He was first appointed rabbi in Verona, whither his father and brothers soon followed him. Here he gained such a reputation for learning that disciples from far and near sought him, and the rabbis of Italy turned to him with difficult religious questions. He became known by the name RaSHA (רש"א), a word formed from the initial letters of his Hebrew name. Aboab was not only profoundly learned in all Jewish science, but also acquainted with secular learning and a master of several languages. He understood Latin and German, spoke Italian, and read and wrote Spanish. He was rigid, even ascetic, in his piety; fasted much, studied the Law day and night, and ate no meat on week-days. He was extremely modest and charitable, supported his disciples, and visited the poor in their dwellings. In 1650 he was called to Venice as rabbi. There he became involved in the controversy concerning Shabbethai Ẓebi and his representative or apostle, Nathan of Gaza. The latter confessed to Aboab, as president of the rabbinical tribunal (bet din) of Venice, that his (Nathan of Gaza's) prophecies concerning the Messianic character of Shabbethai Ẓebi were mere deceptions. In advanced age Aboab became the victim of many misfortunes. Domestic troubles and severe illness afflicted him, and in his eightieth year he was compelled to leave Venice and his family, and to wander from place to place. It was only shortly before his death that he received permission from the doge and the senate of Venice to return to the city and to reassume his office, which in his absence had been conducted by his son Joseph, who resembled him in piety and modesty. Before his death he called together his four sons, Abraham, David, Jacob, and Joseph, and besought them never to pronounce carelessly the name of God, to be scrupulously honest in all their dealings, never to calumniate, never to give any one a contemptuous appellation or nickname, but to care for the education of the young, and to attend synagogue daily. Of his works there have appeared: "Debar Shemuel" (Word of Samuel), a collection of rabbinical decisions (Venice, 1702); and, anonymously, "Sefer ha-Zikronot," a treatise on ethical conduct (Venice, 1650). Rabbi Joshua Joseph ben David, of Venice, composed an elegy upon his death, printed in the collection of poems "Kos Tanḥumim" (Venice, 1707).

M. K.

'ABODAH ("Divine Service"): Originally the benediction recited during the morning sacrifice while the Temple still existed, and afterward the benediction containing the prayer for the restoration of the Temple sacrifice, recited also as part of the morning and evening prayer (Mid. v. 10). 'Abodah was the regular name for the divine service in the Temple, and people took an oath by the 'Abodah as they did by the Temple itself, or as is done to-day by the Bible (Levy, "Neuhebr. Wörterb." *s.v.*).

K.

'ABODAH OF THE DAY OF ATONEMENT: An essential part of the Musaf service of that day, based upon the detailed account given in the Mishnah Yoma of the sacrificial service performed by the high priest in the Temple at Jerusalem. The basis for this elaborate function is found in Lev. xvi. Originally this part of the service seems to have consisted only in the recital of the Mishnah treatise, Yoma. Gradually it was further elaborated, and became the most solemn and impressive portion of the Atonement service.

The ritual in the order (Maḥzor) most universally used begins with a beautiful prayer for the synagogue reader, followed by a cursory review of the Biblical history from Adam down to Aaron. Then the whole Temple service is minutely described: the preparation of the high priest during seven days preceding the festival, the appointment of a substitute to meet the emergency of the high priest's becoming disqualified, the preparation of the holy vessels, the offering of the regular morning sacrifice, the baths and ablutions of the high priest, and his different changes of garments.

Laying his hands upon the head of a young bullock, his own sin-offering, the high priest made confession for himself in these words:

> "O Lord, I have sinned, I have trespassed, I have done wrong before Thee, I and my house. O Lord, grant atonement for the sins, trespasses, and wrongs which I have committed before Thee, I and my house, as it is written in the Torah of Thy servant Moses, 'For on this day he shall atone for you to cleanse you from all your sins before the Lord' [Lev. xvi. 30]."

Description of Temple Service.

He then proceeded to the eastern part of the court, where he found two goats and drew lots for them, selecting one for God and one for Azazel. On the head of the latter he tied a red woolen thread, and then, returning to his bullock, laid his hands upon its head and made the second confession, including therein the children of Aaron, that is, the whole priestly tribe. Then he killed the bullock, received the blood in the sprinkling bowl, and had it stirred lest it should coagulate while he performed the fumigation. He next took burning coals from the altar, put them into a golden censer, and after having provided himself with two handfuls of incense, he entered through the veil into the Holy of Holies. Between the two staves of the ark (or on the stone which took its place) he deposited the censer and cast the incense upon the coals. And when the whole place was filled with a cloud of smoke, he left it and, walking backward, took the blood from the person who had stirred it, entered with it into the Holy of Holies, and sprinkled with the blood once upward and seven times downward, counting the numbers in the prescribed manner. Then he returned, slaughtered the goat, and, with its blood, received in another bowl, sprinkled as before. After having once more sprinkled with the blood of the bullock, he poured the two bowls of blood together and purified the golden altar by putting the mingled blood round the horns, and sprinkling it seven times. Thereupon he went to the living goat and over its head he made confession of the people's sins, inserting in the formula recited before, "Thy people, the house of Israel."

In all the three confessions he pronounced the distinctive name of God (the Shem ha-meforash). And the priests and the people who were in the court, when they heard the holy name of God coming from the high priest's mouth, bent their knees, fell down and worshiped, and exclaimed, "Blessed be the name of His glorious kingdom forevermore." Then the scapegoat was led away into the wilderness and put to death by being thrown down a rocky precipice. The high priest sacrificed the pieces of the other goat and the bullock, read the lesson of the day from the Scriptures, and put on his gold-embroidered garments. Thereupon he offered up a ram for himself and one for the people, put on his linen garments, and brought the censer from the Holy of Holies. Then he took off his linen garments, which were put away forever, and, clothed in the gold-embroidered garments, offered the daily evening sacrifice and the incense and lighted the candles.

During the long and elaborate service he bathed five times and washed his hands and feet ten times. With joy and exultation he was then accompanied home by his friends, to whom he gave a feast, because he had left the sanctuary unharmed.

The so-called prayer of the high priest after the completion of the service is then recited. Now follows a glowing description—after Ecclesiasticus (Sirach), 46 *et seq.*—of the beauty of the appearance of the high priest, and those are pronounced happy who had seen all the old glory, while the misfortune is deplored of the living who are deprived of Temple, altar, and priest, and have constantly to submit to new and intolerable sufferings. The service closes in the ancient ritual with ardent prayers for the reestablishment of the pristine conditions and the magnificent ritual. In the reform ritual expression is given to the view of an atonement for mankind by the sacrifice which Israel, as the martyr priest, is destined to bring. M. LAN.

'ABODAH, MUSIC OF: By its liturgical position, the "'Abodah" stands out as the central point of the services on the Day of Atonement. The confession of sin being the most essential and characteristic element in those services, a peculiar importance and solemnity attach to that form of the confession introduced in the "'Abodah" which is couched in the very words uttered by the high priest—according to the record of the Mishnah (Yoma, iii. 8, iv. 2, vi. 2.)—when laying his hands upon the head of the scapegoat. In sympathy with the exhortation of Hosea, xiv. 2, the pious Jew would at any time devoutly read of the Atonement, as of other sacrifices, that he might mentally, at least, go through the "order of the service." But on the "great fast" itself his devotions would arouse poignant grief that, "because of abundant iniquities," he was not privileged to be present in the great Temple at Jerusalem to behold those solemn rites of which he read. Accordingly, the recital of the "'Abodah" is followed by a long series of piyuṭim giving utterance to this grief, in such expressions as: "Happy the eye which beheld all this; only to hear of it wringeth our heart."

Expression of Emotion.

Among the northern Jews it was the function of the ḥazan not merely to lead the liturgical song of the congregation, but rather, by his singing, to interpret and elucidate the liturgy to the congregation. Even in medieval times the cantors were inspired by a subconscious sentiment of this kind, to voice in the "'Abodah" all of Israel's longing for rest and liberty; and at times they would approach to the expression of sublimest emotion. Whenever the contrast between the servitude they knew and the glory they read of was more than usually keen, a particular intensity was lent to the Atonement liturgy; and there developed, probably before the modern period, a rhapsody replete with inarticulate vocalization; although its lines were distinct enough for successive generations of ḥazanim so to utilize the traditional matter that, in the rendering of the "'Abodah," the climax of the cantor's art was reached. These main lines, through their parallel employment in the "Ḳedushah," have remained distinct under the growth of improvised cadences.

Some such adornments were, no doubt, but an echo of the unending scale-passages and sequences of rapid figures so common in both vocal and instrumental music two centuries ago. But so far

Ornamental Phrases. from all being derived thence, it must be remembered that many of the ornamental phrases in general vogue closely resemble what is to be noticed in the performances of Arab musicians, and others recall the melismatic chant so frequent in the graduals of the medieval church. Had not the original Oriental elements in the synagogical intonations and the contemporary example of earlier European neighbors alike fostered such vocal embroidery, the ornamentation of the seventeenth century would have been rigidly excluded as *ḥuḳḳat ha-goyim* ("Gentile usage").

The experiment has been tried in Berlin and elsewhere of omitting such ornamental phrases, especially those termed "pneuma," to which no words are sung, and of rendering only what seemed to the musical analyst to be the essential sections of such

'ABODAH

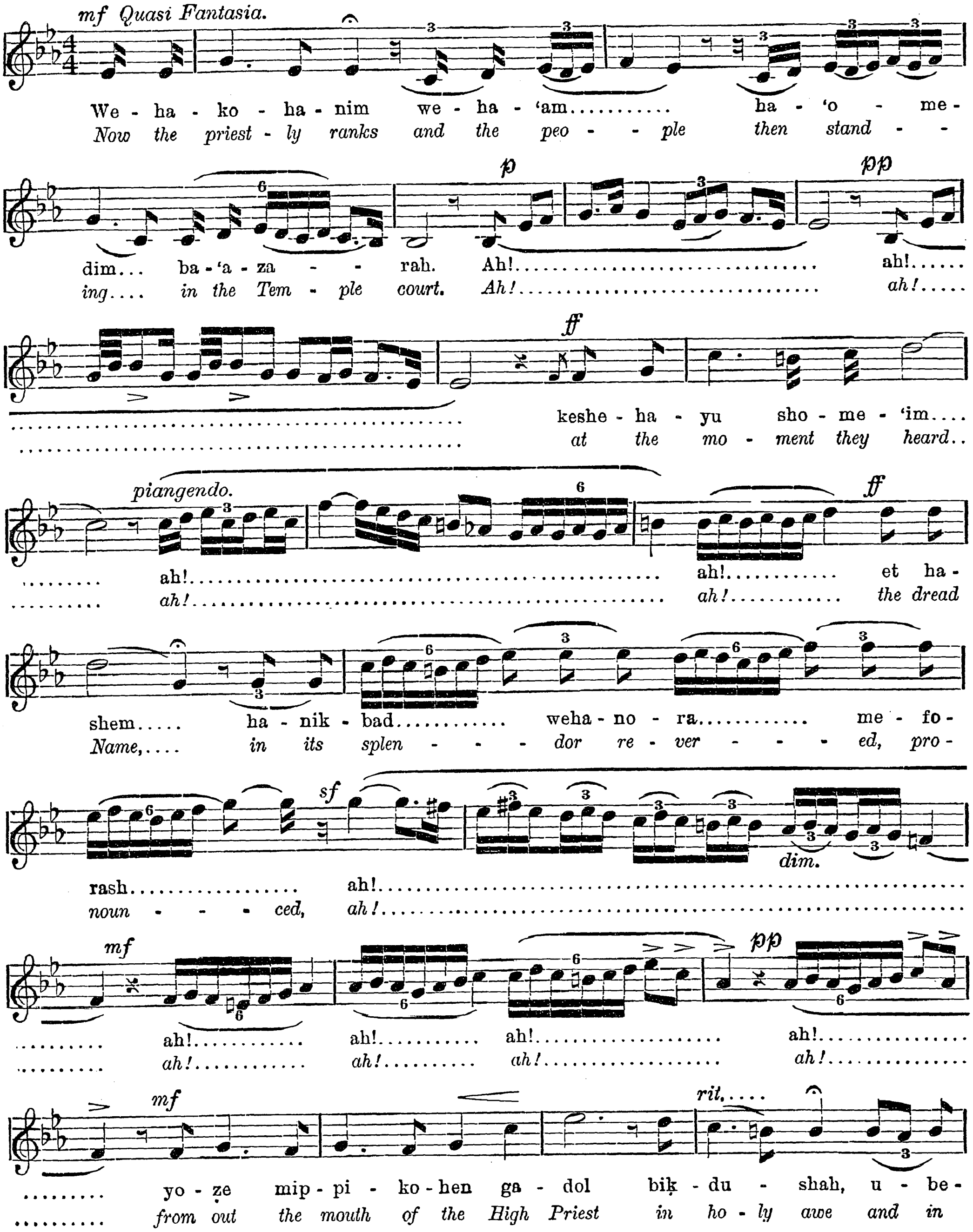
mf Quasi Fantasia.
We - ha - ko - ha - nim we - ha - 'am........... ha - 'o - me -
Now the priest - ly ranks and the peo - - ple then stand - -
p pp
dim... ba - 'a - za - - rah. Ah!.............................. ah!......
ing.... in the Tem - ple court. Ah!.............................. ah!.....
ff
.... keshe - ha - yu sho - me - 'im....
.... at the mo - ment they heard..
piangendo. ff
.... ah!.. ah!........... et ha -
.... ah!.. ah!........... the dread
shem..... ha - nik - bad........... weha - no - ra........... me - fo -
Name,.... in its splen - - - dor re - ver - - - ed, pro -
sf dim.
rash.................. ah!..
noun - - - ced, ah!..
mf pp
.... ah!........... ah!.......... ah!............... ah!...............
.... ah!........... ah!.......... ah!............... ah!...............
mf rit.....
.... yo - ze mip - pi - ko - hen ga - dol biḳ - du - shah, u - be -
.... from out the mouth of the High Priest in ho - ly awe and in

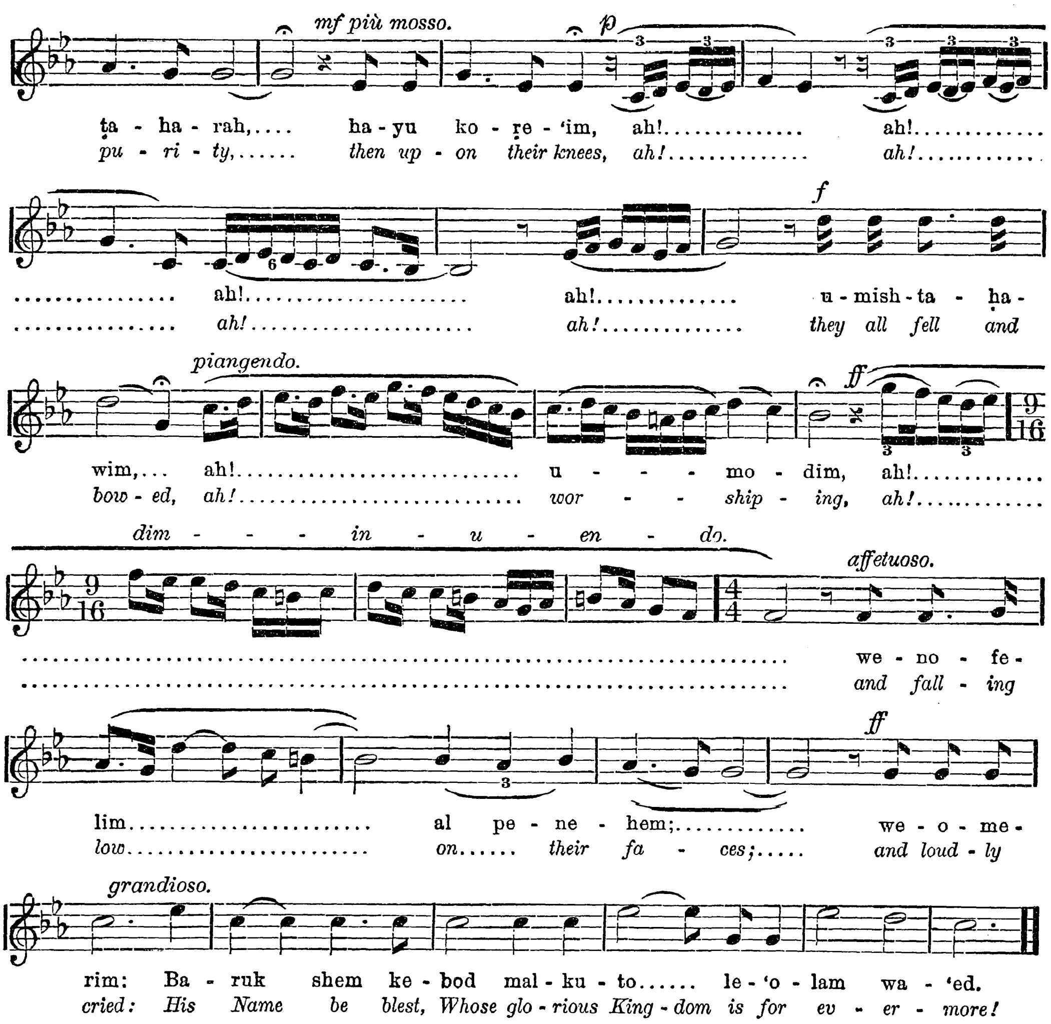
mf più mosso.
p
ta - ha - rah,.... ha - yu ko - re - 'im, ah!............. ah!............
pu - ri - ty,...... then up - on their knees, ah!............. ah!............
f
.... ah!...................... ah!............. u - mish - ta - ha -
.... ah!...................... ah!............. they all fell and
piangendo.
ff
wim,... ah!........................... u - - - mo - dim, ah!............
bow - ed, ah!........................... wor - - ship - ing, ah!............
dim - - - in - u - en - do.
affetuoso.
.... we - no - fe -
.... and fall - ing
ff
lim....................... al pe - ne - hem;............ we - o - me -
low....................... on...... their fa - ces;..... and loud - ly
grandioso.
rim: Ba - ruk shem ke - bod mal - ku - to...... le - 'o - lam wa - 'ed.
cried: His Name be blest, Whose glo - rious King - dom is for ev - er - more!

rhapsodical intonations. But this residuum, besides appearing cold and unmoving, in its brevity and its overfrequent repetition, to those who were not familiar with the traditional rendering, revealed plainly to those who had previously listened to the fervor and rich variation of the melismatic chant the total loss of intensity in its lack of the vocal passages between the words. Lewandowski's artistic treatment of the central melody of the "'Abodah," in which he relegates to the organ accompaniment the ornamental passages between the notes on which the words themselves are sung, was rightly enough conceived. But the experiment was not a success; and no transcription that fails to provide such a rhapsody with some representation of this customary elaboration can hope to do justice to the effect of the traditional rendering.

In the German and Polish rituals the verses of Meshullam ben Kalonymus are divided off into sections of irregular length at the six points where a quotation from the Scripture or the Talmud occurs. The quotations וכך היה אומר ("Thus did he say") —containing the confession of sin, first of the high priest personally, then of the Aaronites, then of all Israel—and וכך היה מונה ("Thus did he count")—where Aaron counts the sprinklings on the altar—are chanted responsively, each phrase by cantor and congregation in rotation. Compositions of the modern masters have largely taken the place of the old plain-song chant, itself mainly a rising modulation and then a falling tone.

Phases of the Music.

But the Talmudic passage commencing והכהנים ("Now the priests"), which occurs after each confession, and describes the scene when the Tetragrammaton was pronounced, reverses this order. It is first uttered by the congregation (usually led by some individual), who prostrate themselves when reciting the words describing that action. Then comes the turn of the ḥazan, who intones the passage given above. In this transcription the opportunity is afforded by the repetition of the melody to present both the chief forms of ornamental development, the first being rather German, the other rather Polish, in tradition. It will be noticed that the cantor commences calmly to intone the words of the Mishnah in the major mode, but that the mystic solemnity of the scene in the Temple court soon overcomes his imagination, and he breaks away into the weird strenuousness of the Oriental chromatic scale (Ḥazanut, Niggun) at the thought of the Divine Presence. He attempts a return to the calmness of the original key, but the thoughts conjured up by the words again overwhelm his intention, and drive him on to an ecstatic climax.

F. L. C.

'ABODAH ZARAH (עבודה זרה, "Idolatrous Worship"): The name of one of the treatises of the Mishnah, of the Tosefta, and of the Babylonian and the Palestinian Talmud, belonging to the Order Neziḳin. It is divided into five chapters. As indicated by the name, it treats of the laws regulating the conduct of the Jews toward idolatry and idolaters. These laws are based principally on the legislation of the Pentateuch, which proscribed idolatry in all its forms and manifestations, and even interdicted such close association with the heathen nations in Palestine as might mislead the Israelites to participate in their idolatrous worship.

Although, after their return from the Babylonian exile, the Jews appeared to have been radically cured of idolatry, there was danger of a relapse in the period preceding the Maccabees, and still more in the period of the Roman conquest. The religious authorities, therefore, found it necessary to renew with increased rigor the Biblical injunctions against idolatry and against social intercourse with the worshipers of idols. A codification of the rabbinical laws on this subject is presented in the treatise of the Mishnah and the Tosefta bearing the name of 'Abodah Zarah, while the Gemara (or Talmud) referring to that Mishnah contains the comments and discussions of the Palestinian and the Babylonian rabbis (Amoraim) on these laws.

The numerous provisions of the rabbinical laws embodied in the Mishnah of 'Abodah Zarah may be divided into the two following classes: (1) Provisions for guarding against the least appearance of favoring idolatry, directly or indirectly, and for preventing the danger of coming in contact with it. (2) Provisions for guarding against the immoral practises prevailing among the heathen.

Restrictions in Intercourse with the Heathen.

The first of the two classes may be illustrated by the following examples: It is forbidden to have any business dealings with the heathen during three days before their principal public festivals, such as the calends of January, the Saturnalia, etc. If, however, a heathen celebrate a private festival, it is forbidden to deal with him on that day only (Mishnah, 'Ab. Zarah, i. 1–3). In cities in which idolatrous fairs are held stores which are festooned with laurels must not be visited, as the sales in such stores are generally for the benefit of the idolatrous temples (i. 4). It is not allowed to sell to a heathen any object for the use of idolatry or to rent to him a house in which to place his idols. Objects that in any way may be connected with idolatry are forbidden to be sold (i. 5, 8, 9). Wine belonging to a heathen, who may have poured out some of it as a libation, is not only forbidden to be used, but even any indirect benefit derived from this wine is prohibited (ii. 3). No one may sit in the shade of a tree that has been planted for idolatrous purposes, nor make any use of the wood taken from such a tree; even the bread baked in an oven that has been heated by such wood is not to be used (iii. 7–9).

The following examples will illustrate the other class of prohibitions against corruption by immoral practises: The barbarous gladiatorial shows, especially the public fights with wild beasts, wherein the heathen, particularly the Romans, delighted, were regarded as so inhuman that no Jew was permitted to sell for such a purpose bears, lions, or even any instrument of cruelty, or to erect for such use buildings in which blood was to be shed or cruelty practised (i. 7). On account of the depravity among the heathen, a Jew must not entrust his animal to their care. A Jewish woman must not be in the company of a heathen, as he is under suspicion of sexual immorality; neither must a Jew remain in a lonesome place with heathen, lest he be assassinated by them (ii. 1). That such suspicions of the moral character of the heathen were not unfounded is evident from the contemporaneous classical literature describing the moral corruption prevailing in Rome and in the chief cities of Asia under the emperors in the first centuries of the common era.

Reasons for Existence of Idols.

Interspersed among the above-mentioned laws, contained in the Mishnah treatise of 'Abodah Zarah, are also some characteristic narratives in reference to idols and idolatry. Of these the following is of special interest: The Jewish elders in the city of Rome were once asked by a heathen, "If your God is displeased with idols, why does He not destroy them?" The answer was, "Because among the worshiped objects are also the sun, the moon, and the stars, which are necessary for the world. Should God destroy the world on account of the fools that worship those celestial bodies?" "But," rejoined the questioner, "why then does your God not destroy those worshiped objects which are not absolutely needed for the existence of the world?" And the elders replied, "This would merely confirm the heathen the more in their false belief that the sun, the moon, and the stars must be worshiped as deities, since they can not be destroyed" (iv. 7). In the Tosefta the answer of the elders closes with the remark, "The world goes its natural course, undisturbed by the foolish acts of man; but God will call the wicked to account for their folly" (vii. 7).

The Gemara (Talmud Babli and Yerushalmi), elaborately commenting on the Mishnah treatise of 'Abodah Zarah, discusses the reasons and the applications of the various laws contained therein, and abounds in ethical sentences and exegetical remarks. Moreover, it contains numerous historical and ethnographical records, and especially many statements and legends which throw much light on the customs of the heathen world. Both the Mishnah and the Gemara show a remarkable familiarity with heathen, especially Roman and Greek, life, and are a storehouse of archeology yet to be explored. There is a history of some Jewish martyrs during the Hadrianic persecutions contained in folio 18 of the Babylonian Talmud.

Bibliography: The *Mishnah* and the *Babylonian Gemara of 'Abodah Zarah* were translated into German by F. C. Ewald and the *Yerushalmi Gemara* by M. Schwab in his translation of this *Talmud Yerushalmi*.

M. M.

ABOLAFIO, JUAN FERNANDEZ: A Marano of Seville, who lived in the fifteenth century. He was among those who endeavored most zealously to prevent the introduction of the Inquisition into Seville in 1480. For his zeal he forfeited his life at the stake. He was a very learned man, being for a number of years *alcalde de justicia* ("criminal judge") and farmer of the royal taxes.

Bibliography: De los Rios, *Historia de los Judios de España*, iii. 248; De Castro, *Historia de los Judios en España*, p. 117, where, instead of *Abalasia*, read *Abolafio*.

M. K.

ABOLITION OF SLAVERY. See Anti-slavery Movement.

ABOLITIONISTS, JEWISH, IN AMERICA. See Antislavery Movement.

ABOMINATION: Rendering in the English versions of different Biblical terms denoting that which is loathed or detested on religious grounds and which, therefore, is utterly offensive to the Deity. These terms differ greatly in the degree of the abhorrence implied and should be distinguished in translation, as follows:

(1) תועבה (*to'ebah*): Abomination of the highest degree: originally that which offends the religious sense of a people. Thus (Gen. xliii. 32): "The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." The reason is that the Hebrews, as foreigners, were considered an inferior caste. According to Herodotus, ii. 41, no Egyptian would kiss a Greek on the mouth, or use his dish, or even taste meat cut with a carving-knife belonging to a Greek. But especially as shepherds the Hebrews were "an abomination unto the Egyptians" (Gen. xlvi. 34). The eating of unclean animals is a religious offense called to'ebah: "Thou shalt not eat any abominable thing" (Deut. xiv. 3). This is the introduction to the laws prohibiting the use of unclean animals (see Clean and Unclean Animals). Still more offensive to the God of Israel is the practise of idolatry. The idol itself is called an Abomination: "for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house and thus become a thing set apart [tabooed=*ḥerem*] like unto it; thou shalt utterly detest it and utterly abhor it, for it is a thing set apart [tabooed]" (Deut. vii. 25, 26, *Heb.*): "Cursed be the man that maketh a graven or molten image, an abomination unto the Lord" (Deut. xxvii. 15). Often the word to'ebah is used for idol or heathen deity; for instance, in Isa. xliv. 19; Deut. xxxii. 16; II Kings, xxiii. 13, and especially Ex. viii. 22 (26, A. V.), it is to be taken in this sense. When Pharaoh had told the Israelites to offer sacrifices to their God in Egypt, Moses replied: "How may we sacrifice the abomination of the Egyptians [that is, the kind of animals worshiped by them] before their eyes, and they not stone us?" (see Ibn Ezra, *ad loc.*).

All idolatrous practise is an Abomination because of its defiling character: "Every abomination to the Lord which he hateth have they done unto their gods" (Deut. xii. 31; compare Deut. xiii. 15, xvii. 4, xx. 18). Also magic and divination are an Abomination (Deut. xviii. 12). Sexual transgression is particularly denounced as an Abomination (to'ebah) (Deut. xxii. 5, xxiii. 19 [18, A. V.], xxiv. 4); especially incest and unnatural offenses (Lev. xviii. and xx.): "For all these abominations have the men of the land done who were before you, and the land became defiled; lest the land vomit you out also when ye defile it" (Lev. xviii. 27, 28, *Heb.*; compare also Ezek. viii. 15 and elsewhere).

But the word to'ebah also assumes a higher *spiritual* meaning and is applied also to moral iniquities: "Thou shalt not have in thine house divers measures, a great and a small. . . For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 14–16). In the same strain we are taught that "lying lips" (Prov. xii. 22), "the perverse" (*ib.* iii. 32, R. V.), the "proud in heart" (*ib.* xvi. 5), "the way of the wicked" (*ib.* xv. 9), "thoughts of evil" (*ib.* xv. 26, *Heb.*), and "he that justifieth the wicked and he that condemneth the righteous" (*ib.* xvii. 15) are an Abomination. "These six things doth the Lord hate, yea, seven things are an abomination to him: haughty eyes; a lying tongue; hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that uttereth lies, and he that soweth discord among brethren" (*ib.* vi. 16–19, *Heb.*). In another direction the prohibition of an abominable thing is given an ethical meaning: "Thou shalt not sacrifice unto the Lord thy God an ox or a sheep wherein is a blemish, for that is an abomination unto the Lord thy God" (Deut. xvii. 1, *Heb.*). Here the physical character of the sacrifice is offensive. But prophet and sage declare that any sacrifice without purity of motive is an Abomination: "Bring no more an oblation of falsehood—an incense of abomination it is to me" (Isa. i. 13, *Heb.*; compare Jer. vii. 10). "The sacrifice of the wicked" (Prov. xv. 8, xxi. 27) and the prayer of "him that turneth his ear from hearing the law" (Prov. xxviii. 9, *Heb.*) are an Abomination.

(2) שקץ (*sheḳeẓ*) or שקוץ (*shiḳḳuẓ*): Expresses detestation, or a detestable thing of a somewhat less degree of horror or religious awe; also rendered "Abomination" in the Authorized Version of the Bible. It is applied to prohibited animals (Lev. xi. 10–13, 20, 23, 41, 42; Isa. lxvi. 17; Ezek. viii. 10): "Ye shall not make yourselves abominable" (Lev. xi. 43). But it is also used for that which should be held as detestable; often parallel to or together with to'ebah and applied to idols and idolatrous practises (Deut. xxix. 17; Hosea, ix. 10; Jer. iv. 1, xiii. 27, xvi. 18; Ezek. xi. 18–21, xx. 7, 8). See especially Milcom, "the detestable thing of the Ammonites," the god of the Ammonites (I Kings, xi. 5), used exactly as to'ebah in the passages referred to above (see also Abomination of Desolation).

(3) פגול (*piggul*): Unclean, putrid; used only for sacrificial flesh that has become stale and tainted (Lev. vii. 18, xix. 7; Ezek. iv. 14; Isa. lxv. 4); compare *leḥem megoal*, "the loathsome bread," from *gaal*, "to loathe" (Mal. i. 7). For the later rabbinic conception of piggul, see Sacrifice. H. P. M.

ABOMINATION OF DESOLATION: An expression occurring in Matt. xxiv. 15 and Mark, xiii. 14 (A. V.), where the Greek text has *τὸ βδέλυγμα τῆς ἐρημώσεως*. The Greek itself, however, is referable to a Hebrew expression, שִׁקּוּץ מְשֹׁמֵם, found in Dan. ix. 27 (where the ם of שקוצים has been added, through a copyist's error, from the מ of the ensuing word); in Dan. xi. 31, and in Dan. xii. 11 (with omission of the prefixed מ).

The context of these passages leaves no room for doubt as to what was intended by this somewhat odd expression; namely, the transformation, by Antiochus Epiphanes, of the sacred Temple at Jerusalem into a heathen one. In both Biblical and rabbinical Hebrew abomination is a familiar term for an idol (I Kings, xi. 5; II Kings, xxiii. 13; Sifra, Ḳedoshim, beginning, and Mekilta, Mishpatim, xx. ed. Weiss, 107), and therefore may well have the same application in Daniel, which should accordingly be rendered, in agreement with Ezra, ix. 3, 4, "motionless abomination" or, also, "appalling abomination." The suggestion of many scholars—Hoffmann, Nestle, Bevan, and others—that שקוץ שמם, as a designation for Jupiter is simply an intentional perversion of his usual appellation "Baal Shamem" (בעל שמם, "lord of heaven") is quite plausible, as is attested by the perversion of "Beelzebub" into "Βεελζεβούλ" (Greek version) in Mark, iii. 22, as well as the express injunction found in Tosef., 'Ab. Zarah, vi. (vii) and Babli 'Ab. Zarah, 46*a*, that the names of idols may be pronounced only in a distorted or abbreviated form (see the examples quoted there). Though the expression "Abomination of Desolation" is accordingly recognized in the light of this interpretation as a mistranslation of the phrase used in Daniel, there is no doubt that in the circles directly influenced by the Book of Daniel—the same circles that originated the apocalyptic literature—the expression was employed to designate an important eschatological conception. For it is only in an eschatological sense that the expression can be adequately explained in the New Testament passages above mentioned.

According to most modern commentators, these passages are a Jewish apocalypse, somewhat tinged with Christianity, intended to prophesy the end of time, when the Antichrist, as the Abomination of Desolation, shall be enthroned as a ruler in God's Temple. The closely related "smaller Apocalypse" in II Thess. ii. 1-12 is a conclusive justification of this view; for it shows that neither the Romans (as Weiss in his commentary, *ad loc.*, holds), nor the Zealots (Bleek, "Synoptische Erklärung," and others), nor Caligula with his self-deification (Spitta, in his "Offenbarung Johannis") can be intended.

——**In Rabbinical Literature:** The rabbis as a whole consider that the expression שקוץ שמם refers to the desecration of the Temple by the erection of a Zeus statue in its sacred precincts by Antiochus Epiphanes (see Apostemos). Some rabbis, however, see in it an allusion to Manasseh, who, as related in II Chron. xxxiii. 7, set up "a carved image . . . in the house of God" (Yer. Ta'anit, iv. 68*a*, and Rashi on the passage in Babli, *ibid.* 28*b*). The Haggadah narrates that two statues were erected, one of which fell over upon the other and broke off its hand. Upon the severed hand the following inscription was found engraved: "I sought to destroy God's house, but Thou didst lend Thy hand to its protection" (Ta'anit, 28*b et seq.*; compare Rabbinovicz, "Variæ Lectiones," on the passage for variant readings).

Bibliography: Compare modern commentators—Meinhold, Bevan, Weiss, Prince—upon the passages in Daniel and Matthew; also Bousset, *Der Antichrist*, English translation, 1896, especially index; Spitta, *Offenbarung Johannis*, pp. 493-497; Grätz, *Gesch. d. Juden*, iv. note 15; Chajes, *Markus-Studien*, p. 72.

L. G.

ABOT ("The Fathers") or **PIRḲE ABOT** ("Chapters of the Fathers"): The name of a small but highly valuable treatise of the Mishnah containing the oldest collection of ethical maxims and aphorisms of rabbinical sages. It is the last of the nine treatises belonging to Neziḳin, the fourth section of the Mishnah collection. The word "Abot" in the title of this treatise is used in the sense of chief authorities whose favorite sayings are quoted in this work. On account of the preeminently ethical character of its contents, the treatise is commonly designated as "The Ethics of the Fathers." It is divided into five chapters, which are subdivided into paragraphs. The first chapter opens by stating the continuity of tradition from Moses to the Men of the Great Synod, and from these down to the principal teachers of the Mishnah. The object of this historical statement was evidently to give the ethical teachings collected in this treatise more weight and authority by linking them through the chain of tradition to the Law of Moses proclaimed on Sinai. At first the treatise comprised only the chain of tradition down to the school of Johanan ben Zakkai, but it was gradually enlarged and interpolated (see Hoffman, "Die Erste Mishnah," p. 26, and "Seder Neziḳin," p. 20, Berlin, 1898).

The first four chapters of Pirḳe Abot contain sentences of sixty distinguished teachers who flourished during a period covering about four hundred and fifty years that extends from the time of Simon the Just to the close of the compilation of the Mishnah. Every teacher is credited with one, and some of them with several sayings. The sentence thus ascribed to a certain teacher is generally one which was habitually in his mouth as his favorite maxim, or one which is a condensed summary of his experience and wisdom. Like the Biblical proverbs, these rabbinical sentences are generally brief and concise in style, each conveying some important truth or precept. Some of them are like precious stones of many facets; for instance, Hillel's sentence: "If I do not care for myself, who will care for me? and if I care only for myself, what am I? and if not now, when?" (i. 14); which sentence reminds us of the duties of self-preservation and self-cultivation, and at the same time warns against selfishness and against procrastination. Some of the sentences are either a condensation or an amplification of Scriptural teachings. Thus, the Biblical laws of justice and love toward fellow men are summarized in the sentences: "Thy neighbor's property should be precious to thee as is thine own" (ii. 12); "Let thy neighbor's honor be as dear to thee as thine own" (ii. 10); "Meet every man with kindness and friendliness" (i. 15, iii. 12). In some instances the rabbis gave a new setting to a Biblical maxim. Thus, the Biblical teaching "A good name is better than precious ointment" (Eccl. vii. 1) is beautifully set in the rabbinical sentence: "There are three crowns, the crown of learning, the crown of priesthood, and the crown of royalty; but the crown of a good name excelleth them all" (iv. 13). In some of the sentences we find single pearls of Biblical wisdom gracefully applied to practical life, as in the following sentence of Ben Zoma (iv. 1):

Amplification of Biblical Passages.

> "Who is wise? He who learns from everybody, as is said (Ps. cxix. 99, *Heb.*): 'From all who could teach me have I obtained instruction.' Who is a hero? He who suppresses his passion, as it is said (Prov. xv. 32, *Heb.*): 'He that ruleth his spirit is better than he that taketh a city.' Who is rich? He who is satisfied with his lot, as it is said (Ps. cxxviii. 2, *Heb.*): 'When thou eatest the labor of thine hands, thou shalt be happy, and it is well with thee.' Who is honorable? He who honors his fellow men, as it is said (I Sam. ii. 30, *Heb.*): 'Those that honor me I will honor'" [implying that in honoring the creature you honor the Creator].

The fifth chapter differs in form and in contents from the preceding four chapters, and was evidently an additional collection made by another compiler. With the exception of the last four paragraphs, the sentences of this chapter are not quoted in the name of their authors, but are given anonymously. They contain historical, legendary, and ethical aphorisms, arranged, in the main, according to certain numerals, especially the numbers ten, seven, four, and three, as:

> "By ten divine words the world was created," etc. (v. 1). "Seven are the characteristics of the wise and seven of the uncultured," etc. (v. 7). "There are four kinds of dispositions among men," etc. (v. 10). "He who possesseth the following three virtues is of the disciples of Abraham," etc. (v. 19).

Although ethics is not treated in Pirḳe Abot in a coherent system, but given in single pithy sentences coming from the mouths of various teachers who belong to different periods, still these rabbinical sentences, if properly arranged, present an almost complete code of human duties. They are, besides, replete with wise observations, practical rules of life, and also with some purely religious aphorisms concerning prayer, repentance, and the future life.

The treatise Abot holds the same place in the rabbinical literature as does the Book of Proverbs in the Bible. A celebrated Babylonian teacher of the fifth century properly remarked: "He who wants to become truly pious and virtuous, let him study and practise the teachings of Abot" (B. Ḳ. 30*a*). The high estimation in which this little treatise is held in Judaism is evident from the fact that it was embodied in the old prayer-book as a part of the liturgy for the Saturday afternoon service during the summer months. In that prayer-book, the five chapters of Abot are increased by a sixth chapter containing rabbinical sentences collected in a Baraita (extraneous Mishnah), called "Ḳinyan Torah" (Acquisition of the Law). Through this liturgical use the treatise Abot became the most popular of all rabbinical writings, and in this way its ethical contents exercised the most beneficial influence on the Jewish masses.

There is no Gemara on Abot, as the nature of the contents of this treatise admitted of no discussions; but see ABOT DE-RABBI NATHAN.

BIBLIOGRAPHY: (1) *Editions:* The treatise *Abot* is printed in all editions of the *Talmud* and in those of the *Mishnah*, as well as in numerous separate editions. An edition of the Hebrew text, accompanied with useful literary notes in German, was published by Prof. Hermann L. Strack, Leipsic, 1882.

(2) *Commentaries:* Besides the general commentaries on all parts of the *Mishnah* there are numerous Hebrew commentaries exclusively on *Pirḳe Abot*. A collective commentary under the title of *Midrash Shemuel* was published by Samuel da Uceda (Venice, 1579), and has since passed through seven editions. Valuable comments on the first three chapters of *Abot* are published in Abraham Geiger's *Nachgelassene Schriften*, iv. 281-344. The value of *Abot* from a historical point of view was investigated by Z. Frankel, in his article *Ueber den Lapidarstyl der Talmudischen Historik*, in *Monatsschrift*, 1852, pp. 203 *et seq.*, 403 *et seq.*

(3) *Translations:* Latin translations of *Abot* were published, one by Sebastian Münster, the celebrated disciple of Reuchlin, Basel, *sine anno*, and one by Paulus Fagius, Isny, 1541. It has since been translated into almost all modern languages. As to English translations, special mention may be made, on account of its valuable notes, of Charles Taylor's *Sayings of the Jewish Fathers*, 2d ed., Cambridge, 1899. For a full list of translations see Bischoff, *Kritische Geschichte der Talmud-Uebersetzungen*, § 56.

(4) *Homiletical Works on Abot* in modern languages: Lazarus Adler, *Sprüche der Väter*, Fürth, 1851; W. Aloys Meisel, *Homilien über die Sprüche der Väter*, Stettin, 1855; Alexander Kohut, *The Ethics of the Fathers*, translated from the German by Max Cohen, New York, 1885.

M. M.

ABOT DE-RABBI NATHAN (אבות דר' נתן): A work which in the form now extant contains a mixture of Mishnah and Midrash, and may be designated as a homiletical exposition of the Mishnaic treatise Pirḳe Abot, having for its foundation an older recension of the treatise. Touching its original form, its age, and its dependence on earlier or later recensions of the Mishnah, there are many opinions, all of which are ably discussed in Schechter's introduction. There are two recensions of this work, one of which is usually printed with the Babylonian Talmud in the appendix to the ninth volume, containing also the so-called Minor Treatises, and another which, until recently, existed in manuscript only. In 1887 Solomon Schechter published the two recensions in parallel columns, contributing to the edition a critical introduction and valuable notes. In order to distinguish the two recensions, the one which is printed with the Talmud may be called *A*; and the other, *B*. The former is divided into forty-one chapters, and the latter into forty-eight. Schechter has proved that recension *B* is cited only by Spanish authors. Rashi knows of recension *A* only.

In contents the two recensions differ from each other considerably, although the method is the same in both. The separate sentences of the Mishnah Abot are generally taken as texts, which are either briefly explained—the ethical lessons contained therein being supported by reference to Biblical passages—or fully illustrated by narratives and legends. Sometimes long digressions are made by introducing subjects which are connected only loosely with the text. This method may be illustrated by the following example: Commenting on the sentence of Simon the Just, in Pirḳe Abot, i. 2, which designates charity as one of the three pillars on which the world rests, the Abot de-Rabbi Nathan (recension *A*) reads as follows:

> "How [does the world rest] on charity? Behold, the prophet (Hosea, vi. 6) said in the name of the Lord, 'I desired charity [mercy], and not sacrifice.' The world was created only by charity [mercy], as is said (Ps. lxxxix. 3), 'Mercy shall be built up for ever' (or, as the rabbis translate this passage, 'The world is built on mercy'). Rabbi Johanan ben Zakkai, accompanied by R. Joshua, once passed Jerusalem [after its fall]. While looking upon the city and the ruins of the Temple, R. Joshua exclaimed, 'Wo unto us, that the holy place is destroyed which atoned for our sins!' R. Johanan replied, 'My son, do not grieve on this account, for we have another atonement for our sins; it is charity, as is said, I desired charity, and not sacrifice" (ch. iv.).

The chapters of the two recensions of Abot de-Rabbi Nathan correspond with those of the Mishnah Abot as follows: Chaps. i. to xi. of recension *A* and chaps. i. to xxiii. of recension *B* correspond with chap. i. 1-11 in Pirḳe Abot; chaps. xii. to xix. of *A* and chaps. xxiv. to xxix. of *B* correspond with chap. i. 12-18 and the whole of chap. ii. in Pirḳe Abot; chaps. xx. to xxx. of *A* and chaps. xxx. to xxxv. of *B* correspond with chaps. iii. and iv. in Pirḳe Abot; chaps. xxxi. to xli. of *A* and chaps. xxxvi. to xlviii. of *B* correspond with chap. v. in Pirḳe Abot.

Rabbi Nathan, whose name appears in the title of the work under treatment, can not possibly have been its only author, since he flourished about the middle of the second century, or a generation prior to the author of the Mishnah. Besides, several authorities are quoted who flourished a long time after R. Nathan; for instance, Rabbi Joshua ben Levi. The designation "De-Rabbi Nathan" may perhaps be explained by the circumstance that R. Nathan is one of the first authorities mentioned in the opening chapter of the work. Perhaps the school of the tannaite R. Nathan originated the work. It is also called Tosefta to Abot (see Horowitz, "Uralte Tosef-tas," i. 6, Frankfort-on-the-Main, 1889; Brüll's "Jahrbücher," ix. 139 *et seq.*). The two recensions of the work in their present shape evidently have different authors; but who they were can not be ascertained. Probably they belonged to the period of the Geonim, between the eighth and ninth centuries.

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M. M.

ABRABALIA,* **JOSEPH** and **MOSES**: Spanish statesmen who flourished in Aragon in the latter half of the thirteenth century. Joseph was minister of finance to King Pedro III. (1276–85). Solomon ben Adret refers to Joseph and Moses as the "two great princes." The incident which brought them into notice is connected with the history of one of those informers from whom medieval Jews suffered so much and on whom Jewish law was so severe.

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* Kaufmann thinks it possible that this name is derived from Ibn Albalia; Steinschneider, however, thinks that it is not an Arabic name (*Jew. Quart. Rev.* x. 130). Don Samuel Abrabalia was a member of a deputation sent in 1418 to Pope Martin V. (Grätz, *Gesch. d. Juden*, 3d ed., pp. 60, 128). A Solomon Abrabalia is mentioned as a printer living in Salonica in the year 1520 (Steinschneider, *Cat. Bodl.* No. 9076). G.

About the close of the reign of King James I. of Aragon (1213–76) there appeared at Barcelona an informer, favored by the authorities, who became a source of danger to the Jews of Aragon. Pedro III., on ascending the throne, summoned the representatives of the Jewish communities into his presence to answer certain charges. Knowing that these could emanate only from the informer of Barcelona, the Jews entreated him to withdraw his charges, at least on this occasion; but the renegade refused to be turned aside from his purpose. At this moment Joseph Abrabalia interceded with the king, exposing the evil designs of the informer and requesting his punishment. Joseph's intercession met with entire success. Pedro III. caused the informer to be seized and delivered over to the Jews. Jonah of Gerona (Geronda), and later also Solomon ben Adret, investigated the case. They condemned him, though with reluctance, and the man was executed by the state authorities about 1281. It seems that this drastic measure, which was prompted chiefly by Joseph, did not meet with unanimous approval, and three years after the latter's death many gave vent to their resentment. This bitter feeling caused the leading men of Gerona (Geronda) to ask Solomon ben Adret to revise the whole case. Adret unreservedly approved of the action of Joseph, and in order fully to appease the agitated communities, he also laid the matter before Meir of Rothenburg, who fully concurred in his decision. These responsa make it possible to ascertain the date of Joseph's death, on which the authorities are greatly at variance. Steinschneider, Zunz, and H. Brody place it in 1324, which is quite impossible, as Adret, who died not later than 1310, mentions Joseph Abrabalia with the memorial formula נ"ע. D. Kaufmann places the date of death at 1283, which is more in accordance with Adret's statements. A Moses Abrabalia is also mentioned in the responsa of Isaac ben Sheshet, though it is doubtful whether he is to be identified with Moses Abrabalia, the brother of Joseph.

Bibliography: D. Kaufmann, in *Jew. Quart. Rev.* viii. 222 *et seq.*, where the responsa referred to are reproduced.

M. B.

ABRABANEL. See Abravanel.

ABRABANEL DORMIDO, DAVID (MANUEL MARTINEZ). See Dormido, David Abravanel.

ABRACADABRA: Magic word or formula used in incantations, especially against intermittent fever or inflammation, the patient wearing an amulet upon his neck, with the following inscription:

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The underlying idea was to force the spirit of the disease gradually to relinquish its hold upon the patient. It is first mentioned by Serenus Sammonicus, physician to the emperor Caracalla, whose work, "De Medicina Præcepta," was admired by the emperors Geta and Alexander Severus. He prescribes that the word be written in the form of an inverted cone, the whole word being written out at first, then with one letter less on each line until one letter stands alone (see King, "Gnostics and Their Remains," p. 317). The explanation that it is a corruption of *Ha-Bracha* and *Dobar* hardly deserves consideration. The Jewish Cabala probably had nothing to do with it. But it finds a striking parallel in Pesaḥim, 112*a*, which recommends the same means of gradually reducing the power of disease by an incantation formula which subdues the invoked spirit of the disease. The person who is in danger of becoming a victim of the spirit Shabriri ("Blindness") is told to say: "My mother hath told me to beware of

S H A B R I R I
A B R I R I
R I R I
R I R
R I."

It is, therefore, probable that the word was originally the name of a demon which is no longer recognizable. It has been the subject of the following stanza (King, *l.c.*):

> "Thou shalt on paper write the spell divine,
> Abracadabra called, in many a line;
> Each under each in even order place,
> But the last letter in each line efface.
> As by degrees the elements grow few
> Still take away, but fix the residue,
> Till at the last one letter stands alone
> And the whole dwindles to a tapering cone.
> Tie this about the neck with flaxen string;
> Mighty the good 'twill to the patient bring.
> Its wondrous potency shall guard his head,
> And drive disease and death far from his bed."

K.

ABRAHAM.—Biblical Data: According to the Bible, Abraham (or Abram) was the father of the Hebrews. The Biblical account of the life of Abram is found in Gen. xi. 26 to xxv. 10. According to this narrative, he was the son of Terah and was born at Ur of the Chaldees. Terah, with Abram, Sarai (Abram's wife), and Lot (Abram's nephew), left Ur to go to the land of Canaan; but they tarried at Haran, where Terah died (Gen. xi. 26–32). There the Lord appeared to Abram in the first of a series of visions, and bade him leave the country with his family, promising to make of him a great nation (*ib.* xii. 1–3), a promise that was renewed on several occasions. Accordingly, Abram with Sarai and Lot started for Canaan; and at the site of Sichem (or Shechem) the Lord promised the land as an inheritance to the patriarch's seed. After sojourning for a while between Beth-el and Hai (or Ai), Abram, on account of a famine, went to Egypt. Here, to guard against Pharaoh's jealousy, he passed Sarai off as his sister. Pharaoh took her into the royal household, but, discovering the deception, released her and sent Abram and his family away (*ib.* xii. 9–20). Abram returned northward to his former place of sojourn between Beth-el and Hai. There his shepherds quarreled with those of Lot, and the uncle and nephew separated, Lot going east to Sodom, while Abram remained in Canaan (*ib.* xiii. 1–12). Again the Lord appeared to the patriarch, and promised him an abundant progeny which should inherit the land of Canaan (*ib.* xiii. 14–17).

Birth and Wanderings.

Abram now removed to Mamre (*ib.* xiii. 18) in

Hebron, whence he made a successful expedition against Chedorlaomer, king of Elam, and his confederate kings, from whom he rescued Lot, whom Chedorlaomer had captured in the course of an attack upon Sodom and Gomorrah. On his return from this expedition, Abram was blessed by Melchizedek, king of Salem, and refused to retain the recaptured booty offered him by the king of Sodom (*ib.* xiv.).

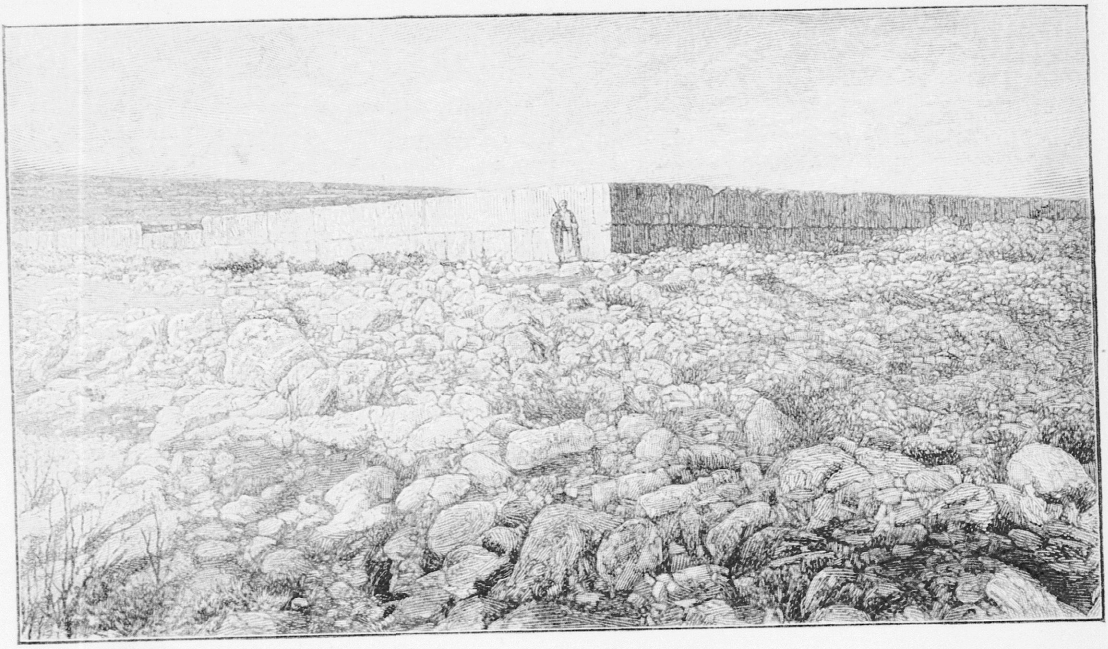

TRADITIONAL HOUSE OF ABRAHAM.

(From a photograph reproduced by permission of the Palestine Exploration Fund.)

Once more the Lord appeared to Abram with a promise of abundant offspring, at the same time foretelling their captivity for four hundred years in a strange land and their subsequent inheritance of the land between "the river of Egypt" and the Euphrates. "And he believed in the Lord; and he counted it to him for righteousness" (*ib.* xv. 6). Sarai had hitherto been barren. She now gave Abram her handmaid Hagar, an Egyptian, as wife; and the latter bore a son, Ishmael, Abram being at the time eighty-six years old (*ib.* xvi.). Again the Lord appeared to the patriarch with the promise of a numerous posterity. At the same time, in token of the promise, Abram's name was changed to Abraham ("Father of Many Nations"), and that of Sarai to Sarah ("Princess"). The Lord also instituted the "covenant of circumcision," and promised that Sarah should bear a son, Isaac, with whom he would establish it. Abraham thereupon circumcised himself and Ishmael (*ib.* xvii. 1–21). Soon after, three angels in human guise were hospitably entertained by Abraham in Mamre, where the Lord again foretold Isaac's birth, and when Sarah doubted the promise, the Lord himself appeared and renewed it (*ib.* xviii. 1–15).

Birth of Ishmael.

In recognition of Abraham's piety the Lord now acquainted him with His intention to destroy Sodom and Gomorrah on account of their wickedness; but, after several appeals from Abraham, He promised that Sodom should be spared if ten righteous men could be found therein (*ib.* xviii. 17–32). The cities were destroyed; but Lot and his family, who had been warned, fled from Sodom before its destruction. Abraham now journeyed to Gerar, between Kadesh and Shur, and for the second time passed Sarah off as his sister. Abimelech, king of Gerar, took her into his house; but, on being rebuked by God, released her precisely as Pharaoh had done (*ib.* xx.).

At the appointed time Isaac was born, Abraham being a hundred years old. Soon after, Ishmael, Hagar's son, was seen "mocking" by Sarah, and at her solicitation he and his mother were banished. Hagar was comforted in the wilderness by an angel of God (*ib.* xxi. 1–12). Abraham was now a powerful man; and at the solicitation of Abimelech, king of Gerar, he made a covenant with that monarch at Beer-sheba in the land of the Philistines. At Beer-sheba Abraham sojourned many days (*ib.* xxi. 22–34).

Birth and Sacrifice of Isaac.

The greatest trial of the patriarch's life came when God bade him offer up his only son as a burnt offering. Without a moment's hesitation Abraham took Isaac and proceeded to the land of Moriah, where he was just about to sacrifice him, when an angel of the Lord restrained him, once more delivering the prophecy that the patriarch's seed should be "as the stars of the heaven, and as the sand which is upon the seashore," and that in them all the nations of the earth should be blessed. Instead of Isaac a ram caught in a thicket was sacrificed (*ib.* xxii. 1–18). Abraham returned to Beer-sheba, and was sojourning there when Sarah died at Kirjath-arba (also called Hebron and Mamre), at the age of one hundred and twenty-seven (*ib.* xxiii. 1, 2). Abraham went to Mamre and bought the cave of Machpelah as a burial-place; and there he buried Sarah (*ib.* xxiii. 3–20).

Isaac was now thirty-six years old, and Abraham sent Eliezer, his servant, to bring a wife for him from among Abraham's own people. Eliezer journeyed to Nahor, and returned with Rebekah, Abraham's grandniece, whom Isaac married (*ib.* xxiv.). Abraham now married again, taking as his wife Keturah, by whom he had several children. Before his death he "gave all that he had" to Isaac, and sent the sons of his concubines away after bestowing some gifts upon them (*ib.* xxv. 1–6). Abraham died at the age of one hundred and seventy-five years; and Isaac and Ishmael buried him beside Sarah in the cave of Machpelah (*ib.* xxv. 7–9). C. J. M.

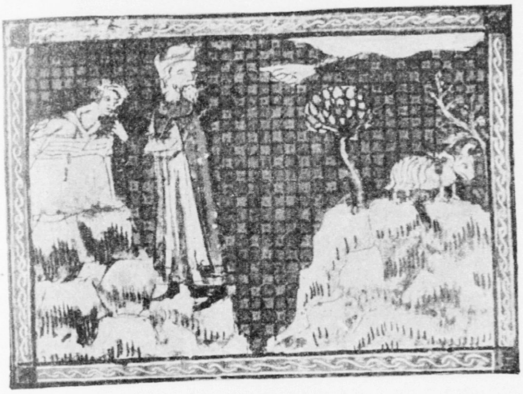

Abraham and Isaac.
(From the Sarajevo Haggadah.)

Prototype of the Jewish Race.

—**In Apocryphal and Rabbinical Literature:** In the Old Testament Abraham presents the type of a simple Bedouin sheik who wanders from place to place in search of pasture for his herds, a kind-hearted, righteous, and God-fearing man whom God chose on account of his faithful and righteous character to be the father of a nation peculiarly favored by Him in the possession of the coveted land of Canaan. Once he is spoken of as a "prophet" (Gen. xx. 7). Incidentally we learn that his father, Terah, was an idolater, like the rest of the Chaldeans (Josh. xxiv. 2); but how Abraham became a worshiper of the Lord, or why God singled him out and led him forth to Canaan, is left to surmise. No sooner, however, did the Jewish people come into closer contact with nations of higher culture, especially with the Greeks in Alexandria, than the figure of Abraham became the prototype of a nation sent forth to proclaim the monotheistic faith to the world while wandering from land to land. Accordingly, the divine promise (Gen. xii. 3, xxii. 18) is understood to mean: ". . . in thee [instead of "with thee"] shall all the families of the earth be blessed" (see LXX. *ad loc.*).

Propagator of the Knowledge of God.

In the third and second centuries B.C., Alexandrine Jews, writing under the name of Hecatæus and Berosus, and Samaritans, like Eupolemus, composed works on Jewish history, from which Josephus ("Ant." i. 7, § 8) gives the following: Abraham, endowed with great sagacity, with a higher knowledge of God and greater virtues than all the rest, was determined to change the erroneous opinions of men. He was the first who had the courage to proclaim God as the sole Creator of the universe, to whose will all the heavenly bodies are subject, for they by their motions show their dependence on Him. His opposition to astrology provoked the wrath of the Chaldeans, and he had to leave their country and go to Canaan. Afterward, when he came to Egypt, he entered into disputes with all the priests and the wise men, and won their admiration and, in many cases, their assent to his higher views. He imparted to them the knowledge of arithmetic and astronomy, which sciences came to Egypt from Chaldea only in the days of Abraham. Abraham's revolt from Chaldean astrology is spoken of in Philo ("On Abraham," xvii.), in connection with Gen. xv. 5 (compare Gen. R. xliv.).

Opposes Idolatry.

Concerning his religious awakening in his father's house, the Book of Jubilees, written probably in the time of John Hyrcanus, relates (xi.) that, in order not to participate in the idolatry practised in connection with astrology by the whole house of Nahor, Abraham, when he was fourteen years of age, left his father, and prayed to God to save him from the errors of men. Abraham became an inventor of better modes of agriculture, showing the people how to save the seeds in the field from the ravens that devoured them. He then tried to persuade his father to renounce idol-worship, but Terah was afraid of the people and told him to keep silent. Finally, when Abraham met with the opposition of his brothers also, he arose one night and set fire to the house in which the idols were kept. In an attempt to save these, his brother Haran was burned to death.

When, in the night of the new moon of Tishri (the New-year), Abraham was watching the stars to forecast the year's fertility, the revelation came to him that, in view of God's omnipotent will, all astrological predictions were valueless, and, after fervent prayer, he received word from God to leave the Chaldeans and set out on his mission to bless the nations by teaching them the higher truths. An angel of God taught him Hebrew, the language of revelation, by which he was enabled to decipher all the secrets of the ancient books (see Gen. R. xlii). Leaving his brother Nahor with his father, Abraham went to the Holy Land and observed there all the festivals and new moons (afterward prescribed to the Israelites, but already written on the heavenly tablets revealed to Enoch), besides many other customs observed by the priesthood of the second century B.C.

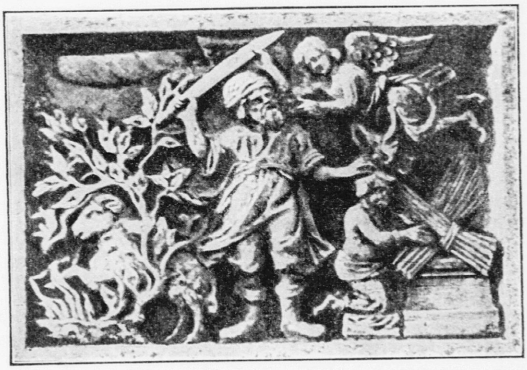

Abraham and Isaac.
(From a tombstone in the graveyard of the Amsterdam Portuguese Congregation.)

According to one opinion, Abraham attained the true knowledge of God when he was three years old; according to others, at ten; and again a more sober opinion claims that he was forty-eight years old (Gen. R. xxx).

In his warfare against the hosts of Amraphel and other kings, Abraham cast dust upon them, and it turned into swords and lances, and the stubble turned into bows and arrows (according to Isa. xli. 2). Og, the giant king of Bashan, was the one "that escaped" (*ha-palit*), and brought him the news of the capture of Lot. Og was of the remnant of the giants that lived before the Flood (Deut. iii. 11). He cast a lustful eye upon Sarah, and hoped to see Abraham killed in the war in order that he might take her to wife.

His Birth.

Far more explicit is the story of Abraham's life in his Chaldean home as told by the Palestinian rabbis of the second century, and afterward further developed under the influence of Babylonian folk-lore. He was born in Kuta, another name for Ur of the Chaldees (B. B. 91*a*). On the night when he was born, Terah's friends, among whom were councilors and soothsayers of Nimrod, were feasting in his house, and on leaving late at night they observed a star which swallowed up four other stars from the four sides of the heavens. They forthwith hastened to Nimrod and said: "Of a certainty a lad has been born who is destined to conquer this world and the next; now, then, give to his parents as large a sum of money as they wish for the child, and then kill him." But Terah, who was present, said: "Your advice reminds me of the mule to whom a man said, 'I will give thee a house full of barley if thou wilt allow me to cut off thy head,' whereupon the mule replied: 'Fool that thou art, of what use will the barley be to me if thou cuttest off my head?' Thus I say to you: if you slay the son, who will inherit the money you give to the parents?" Then the rest of the councilors said: "From thy words we perceive that a son has been born to thee." "Yes," said Terah, "a son has been born to me, but he is dead." Terah then went home and hid his son in a cave for three years. When, on coming out of the cave, Abraham saw the sun rising in all his glory in the east, he said to himself: "Surely this is the Lord of the universe, and Him I will worship." But the evening came, and lo! the sun set and night befell him, and seeing the moon with her silver radiance, he said, "This, then, is the Lord of the world, and all the stars are His servants; to Him I will kneel." The following morning, when moon and stars had disappeared and the sun had risen anew, Abraham said: "Now I know that neither the one nor the other is the Lord of the world, but He who controls both as His servants is the Creator and Ruler of the whole world." Forthwith Abraham asked his father: "Who created heaven and earth?" Terah, pointing to one of his idols, replied: "This great image is our god." "Then let me bring a sacrifice to him!" said Abraham, and he ordered a cake of fine flour to be baked, and offered it to the idol, and when the idol did not eat it, he ordered a still finer meal-offering to be prepared, and offered it to the idol. But the idol did neither eat nor answer when addressed by him, and so Abraham grew angry and, kindling a fire, burned them all. When Terah, on coming home, found his idols burnt, he went to Abraham and said: "Who has burned my gods?" Abraham replied: "The large one quarreled with the little ones and burned them in his anger." "Fool that thou art, how canst thou say that he who can not see nor hear nor walk should have done this?" Then Abraham said: "How then canst thou forsake the living God and serve gods that neither see nor hear?"

Breaks Idols.

According to Gen. R. xxxviii. and Tanna debe Eliyahu, ii. 25 (probably a portion of Pirke R. El.), Terah was a manufacturer of idols and had them for sale. One day when Terah was absent and Abraham was left to take charge of the shop, an old, yet vigorous, man came in to buy an idol. Abraham handed him the one on top, and he gave him the price asked. "How old art thou?" Abraham asked. "Seventy years," was the answer. "Thou fool," continued Abraham, "how canst thou adore a god so much younger than thou? Thou wert born seventy years ago and this god was made yesterday." The buyer threw away his idol and received his money back. The other sons of Terah complained to their father that Abraham did not know how to sell the idols, and so Abraham was told to attend to the idols as priest. One day a woman brought a meal-offering for the idols, and, as they would not eat, he exclaimed: "A mouth have they but speak not, eyes but see not, ears but hear not, hands but handle not. May their makers be like them, and all who trust in them" (Ps. cxv. 5–8, *Heb.*), and he broke them to pieces and burned them. Abraham was brought before Nimrod, who said: "Knowest thou not that I am god and ruler of the world? Why hast thou destroyed my images?" Then Abraham said: "If thou art god and ruler of the world, why dost thou not cause the sun to rise in the west and set in the east? If thou art god and ruler of the world, tell me all that I have now at heart, and what I shall do in the future." Nimrod was dumfounded, and Abraham continued: "Thou art the son of Cush, a mortal like him. Thou couldst not save thy father from death, nor wilt thou thyself escape it." According to Gen. R. xxxviii, Nimrod said: "Worship the fire!" "Why not water that quenches the fire?" asked Abraham. "Very well, worship the water!" "Why not the clouds which swallow the water?" "So be it; worship the clouds!" Then Abraham said: "Rather let me adore the wind which blows the clouds about!" "So be it; pray to the wind!" "But," said Abraham, "man can stand up against the wind or shield himself behind the walls of his house." "Then adore me!" said Nimrod. Thereupon Nimrod (Amraphel; see Pesik. R. § 33, 'Er. 53*a*) ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it. But God Himself went down from heaven to rescue him. Wherefore the Lord appeared to him later, saying: "I am the Lord who brought thee out of the fire of the Chaldeans" (*Ur Kasdim*, Gen. xv. 7). The legend betrays Persian influence (compare the Zoroaster legend in Windischmann, "Zoroastrische Studien," pp. 307–313). Regarding the cave in which Abraham dwelt, see *ib.* p. 113; compare also B. B. 10*a*. The dialogue with Nimrod, pointing from fire, water, the cloud, wind, and man to God, has its parallel in Hindu legend (see Benfey, "Pantschatantra," i. 376).

Abraham is thereupon commissioned by God to propagate His truth throughout the world, and he wins many souls for Him: while he wins the men, Sarah, his wife, converts the women. In this manner "they made souls in Haran" (Gen. xii. 5, *Heb.*). He awakens the heathen from slumber and brings them under the wings of God. He is the father of the proselytes (Gen. R. xliii; Mek., Mishpaṭim, § 18).

As a Philanthropist.

Henceforth he was to become "like a stream of blessing to purify and regenerate the pagan world." Of the manner in which he converted the heathen it is related that he had a palatial mansion built near the oak-tree of Mamre or at Beer-sheba on the crossing of the roads, wherein all kinds of victuals and wine were spread on the table for the passers-by, who came through the doors kept open on all sides; and when they, after having partaken of the meal, were about to offer their thanks to him before going on their way, he pointed to God above, whose steward he was and to whom alone they owed thanks. Thus, by his love for man, he taught people how to worship God. Abraham's Oak, in connection with which the Midrash (to Gen. xxi. 33) relates these things, is mentioned also by Jerome (quoted in Uhlman's "Liebesthätigkeit," p. 321). This philanthropic virtue of Abraham is specifically dwelt upon in the Testament of Abraham.

Prophetic Vision.

His prophetic vision (Gen. xv.) furnished especially grateful material to apocalyptic writers, who beheld foreshadowed in the four different animals used for the covenant sacrifice the "four kingdoms" of the Book of Daniel (see also the Midrashim and Targums and Pirḳe R. El. xxviii; compare Apocalypse of Abraham, ix.).

Regarding Abraham's relation to Melchizedek, who taught him new lessons in philanthropy, see Melchizedek. Whereas the Bible speaks of only one trial that Abraham had to undergo to give proof of his faith in and fear of God (the offering of his son Isaac, Gen. xxii.), the rabbis (Ab. v. 4; Ab. R. N. xxxiii. [B. xxxvi.]; and Pirḳe R. El. xxvi. *et seq.*; compare also Book of Jubilees, xvii. 17, and xix. 5) mention ten trials of his faith, the offering of his son forming the culmination. Yet this was sufficient reason for Satan, or Masṭemah, as the Book of Jubilees calls him, to put all possible obstacles in his way.

Supreme Test of Faith.

When Abraham finally held the knife over his beloved son, Isaac seemed doomed, and the angels of heaven shed tears which fell upon Isaac's eyes, causing him blindness in later life. But their prayer was heard. The Lord sent Michael the archangel to tell Abraham not to sacrifice his son, and the dew of life was poured on Isaac to revive him. The ram to be offered in his place had stood there ready, prepared from the beginning of creation (Ab. v. 6). Abraham had given proof that he served God not only from fear, but also out of love, and the promise was given that, whenever the 'Aḳedah chapter was read on the New-year's day, on which occasion the ram's horn is always blown, the descendants of Abraham should be redeemed from the power of Satan, of sin, and of oppression, owing to the merit of him whose ashes lay before God as though he had been sacrificed and consumed (Pesiḳ. R. § 40 and elsewhere).

According to the Book of Jubilees (xx.-xxii.), Abraham appointed Jacob, in the presence of Rebekah, heir of his divine blessings. Jacob remained with him to the very last, receiving his instructions and his blessings. But while the same source informs us that he ordered all his children and grand-children to avoid magic, idolatry, and all kinds of impurity, and to walk in the path of righteousness, Jeremiah bar Abba (in Sanh. 91*a*) tells us that he bequeathed the knowledge of magic to the sons of his wife, Keturah.

Abraham's Death.

About his death rabbinical tradition has preserved only one statement—that the Angel of Death had no power over him (B. B. 17*a*). There is nevertheless a beautiful description of his glorious end in the Testament of Abraham (see Abraham, Testament of). The same work gives a touching picture of his love for man, while Ab. R. N. (xxxiii.) offers illustrations of his spirit of righteousness and equity. Abba Arika (Rab) even professed to know how the men of Abraham's time expressed their grief at his bier: "Alas for the ship that hath lost its captain! Alas for humanity that hath lost its leader!" (B. B. 91*a*, *b*.)

Besides the discovery of astronomy, we find ascribed to Abraham the invention of the alphabet, the knowledge of magic, and of all secret lore ('Ab. Zarah, 14*b*; Eusebius, "Præp. Ev."; D'Herbelot, "Bibliothèque Orientale," *s.v.* "Abraham"; "Sefer Yeẓirah," toward the end). All this is based on Gen. R. to Gen. xv. 5: "God lifted him above the vault of heaven to cause him to see all the mysteries of life." It is related (Tosef., Ḳid., at end) that he wore a pearl or precious stone of magic power on his neck, wherewith he healed the sick; and that all the secrets of the Law were disclosed to him, while he observed even the most minute provisions of the rabbis (Mishnah Ḳid., at end; Gen. R. lxiv.). Even in physical size he towered above the rest of men, according to Gen. R. xlix. and Soferim, xxi. 9.

True Type of Humanity.

There is a deep undercurrent of his true humanity in all the legends about Abraham. "Until Abraham's time the Lord was known only as the God of heaven. When He appeared to Abraham, He became the God of the earth as well as of heaven, for He brought Him nigh to man" (Midr. R. to Gen. xxiv. 3). Abraham, called "the One" (Isa. li. 2, *Heb.*, and Ezek. xxxiii.), rendered the whole human family one (Gen. R. xxxix) Whosoever has a benign eye, a simple heart, and a humble spirit, or who is humble and pious, is a disciple of Abraham (Ab. v. 29, and Ber. 6*b*), and he who lacks kindness of heart is no true son of Abraham (Beẓah, 32*a*). But it is particularly Abraham, the man of faith, the "friend of God" (Isa. xli. 8), upon whom are founded alike the Synagogue (see Pes. 117*b*; Mek., Beshallaḥ, § 3; I Macc. ii. 52; Philo, "Who is the Heir?" xviii.-xix.), the Church (see Rom. iv. 1; Gal. iii. 6; James, ii. 23), and the Mosque (Koran, sura iii. 58-60). "Abraham was not a Jew nor a Christian, but a believer in one God [a Moslem], a hater of idolatry, a man of perfect faith" (*ib.* suras ii. 118, iv. 124, vi. 162, xvi. 121). When God said, "Let there be light!" He had Abraham in view (Gen. R. ii.).

Many Arabic legends concerning Abraham based on the Koran found their way back to Jewish works (see Jellinek, "B. H." i. 25, and introduction, xv.).

Bibliography: Weil, *Bibl. Legenden der Muselmänner*, p. 68; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 91-93; B. Beer, *Leben Abrahams, nach Auffassung der Jüdischen Sage*, especially pp. 95-210, Leipsic, 1859 this book contains a very full account, with valuable references, of the rabbinic traditions concerning Abraham); Hughes, *Dictionary of Islam*, s.v.

K.

——**In Mohammedan Legend:** Of all the Biblical personages mentioned in the Koran, Abraham is undoubtedly the most important. As is the case with all the Biblical material contained in the Koran, its source must be looked for not in any written documents, but in the stories, more or less tinged by midrashic additions, which Mohammed heard from his Jewish or Christian teachers and friends. Care must also be taken to distinguish the various periods in the preaching of the Arabian prophet; for in these matters Mohammed lived from hand to mouth, and his views as to the importance of Biblical personages varied with changing circumstances and changing needs. In his early preachings Mohammed shows very little knowledge of the patriarch. The only mention of him during the early Meccan period is found in sura lxxxvii. 19 (compare sura liii. 37), where Mohammed makes a passing reference to the "Suḥuf Ibrahim" (the Rolls of Abraham); these can not have reference, as Sprenger thinks ("Leben u. Lehre Mohammeds," ii. 348, 363 *et seq.*), to any real apocryphal books, but merely to a reminiscence of what Mohammed had heard about the mention of Abraham in the sacred books of the Jews and Christians (Kuenen, "National and Universal Religions," p. 297, note 1, and pp. 317–323, New York, 1882). Similarly in sura liii. 37—a passage certainly not older than the end of the first Meccan period (Nöldeke, "Gesch. des Korans," p. 79)—he speaks of Abraham as of one that had fulfilled his word, giving as his reference the same Rolls of Abraham (Hirschfeld, "Beiträge zur Erklärung des Korans," p. 12; compare Gen. xxii. 16). To this later Meccan period may also belong what Mohammed has to say of Abraham as one who was oppressed for preaching the true religion and for championing his God. This part of Abraham's career appealed very strongly to Mohammed; for he saw in it a certain prototype of his own early and severe struggles with the patricians of his native city. As Mohammed is the last of the prophets, so Abraham is among the first. Abraham is evidently—though this is not directly stated—one of the seven bearers of Maṭani, the messages repeated from out of the heavenly book (sura xv. 87; compare xxxix. 24). The other six are the prophets of Ad, Thamud, and Midian, and Noah, Lot, and Moses. Abraham is a righteous man (צדיק) and prophet (sura xix. 42).

"Great, Greater, Greatest."

In the later suras Mohammed seems to have learned more about Abraham. In sura vi. 75 he relates how the prophet came to worship God by watching physical phenomena: "Thus did we show Abraham the kingdom of heaven and of the earth, that he should be of those who are sure. And when the night overshadowed him he saw a star and said, 'This is my Lord'; but when it set he said, 'I love not those that set.' And when he saw the moon beginning to rise he said, 'This is my Lord'; but when it set he said, 'If my Lord guides me not I shall surely be of the people who err.' And when he saw the sun beginning to rise he said, 'This is my Lord, this is the greatest of all'; but when it set he said, 'O my people, verily, I am clear of what ye associate with God; verily, I have turned my face to Him who created the heaven and the earth.'"

The name of Abraham's father is said to have been Azar, though some of the later Arab writers give the name correctly as Teraḥ. Others claim that Azar was his real name, while Teraḥ was his surname (Nawawi, "Biographical Dict. of Illustrious Men," p. 128; but see Jawaliḳi, "Al-Mu'arrab," ed. Sachau, p. 21; "Z. D. M. G." xxxiii. 214). Still a third class of authorities say that Azar means either "the old man" or "the perverse one." Modern scholars have suggested that the word is a mistake for האזרחי (B. B. 15*a*; see Pautz, "Mohammed's Lehre von der Offenbarung," p. 242). This Azar was a great worshiper of idols, and Abraham had hard work in dissuading him from worshiping them. The story is told in sura xxi. 53 *et seq.*: "And we gave Abraham a right direction before; for about him we knew. When he said to his father and to his people, 'What are these images to which ye pay devotion?' said they, 'We found our fathers serving them.' Said he, 'Both ye and your fathers have been in obvious error.' They said, 'Dost thou come to us with the truth, or art thou of those that sport?' He said, 'Nay, but your Lord is Lord of the heavens and of the earth, which He created; and I am of those who testify to this, and, by God, I will plot against your idols after ye have turned and shown me your backs.' So he brake them all in pieces, except a large one that haply they might refer it to [lay the blame upon] him. Said they, 'Who has done this with our gods? Verily, he is of the wrong-doers.' They said, 'We heard a youth speak of them, who is called Abraham.' Said they, 'Then bring him before the eyes of men; haply they will bear witness.' Said they, 'Was it thou who did this to our gods, O Abraham?' Said he, 'Nay, it was this largest of them; but ask them if they can speak. . . .' Said they, 'Burn him and help your gods if ye are going to do so.' We said, 'O fire! be thou cool and a safety for Abraham.'" In suras xxvii. and xxxix. Mohammed returns to this story, and adds the account of the messengers that came to Abraham, of the promise of a son named Isaac, and of the coming destruction of Sodom and Gomorrah. "We turned these cities upside down and rained on them stones of baked clay" (compare sura li. 34). The destruction of the two cities served Mohammed as a warning, taken from history, which he desired to impress upon his opponents in Mecca.

The '*Aḳedah*, or sacrifice of Isaac, is mentioned in several places in the Koran. The following account is found in sura xxxvii. 100 *et seq.*: "And when he reached the age to work with him he said: 'O my boy! verily I have seen in a dream that I should sacrifice thee; look, then, that thou seest right.' Said he, 'O my sire! do what thou art bidden; thou wilt find me, if it please God, one of the patient.' And when they were resigned and Abraham had thrown him down upon his forehead, we called to him, 'O Abraham! thou hast verified the vision; verily, thus do we reward those who do good. This is surely an obvious trial.' And we rewarded him with a mighty victim."

Prominence Given to Abraham.

Mohammed, however, went further than this, and, in order to strengthen his position against his Jewish opponents in Medina, made out of Abraham the most prominent figure in premohammedan religious history. He alleges that Abraham was the real founder of the religion that he himself was preaching; that Islam was merely a restatement of the old religion of Abraham and not a new faith now preached for the first time. Abraham is the "friend of God" (sura iv. 124), an appellation that the followers of Islam now usually apply to him, and on account of which to-day the city of Hebron is called Al-Halil (compare Isa. xli. 8; Ab. R. N. 61*a*). He is also said to have been an imam, or religious leader (compare suras ii. 118, xvi. 121), and perhaps also a "ḥanif"; "he was not one of the idolaters. . . . [God] chose him, and He guided him unto the right way. . . . Then we inspired thee, Follow the faith of Abraham, a ḥanif, for he was not of the idolaters." The exact meaning of "ḥanif" is uncertain; but it seems in general to designate a man who searched after the truth and despised idolatry (Kuenen, *l.c.* note 2, pp. 323–326; Wellhausen, "Skizzen," iii. 207).

Characteristic is the following saying: "Abraham was not a Jew nor yet a Christian, but he was a ḥanif resigned, and not of the idolaters. Verily, the people most worthy of Abraham are those that follow him and his prophets, and those that believe" (sura iii. 60). With the same theological intent Mohammed makes various references to the *Millat Ibrahim* ("Religion of Abraham") as the one he desires his people to follow (suras xvi. 124, ii. 124, xxii. 77).

During the latest period of Mohammed's activity in Medina he became still bolder, and, in developing his theory in regard to Abraham, left entirely the beaten track of Jewish and Christian Midrash. It had become necessary for him to break entirely with the Jews, who refused to acknowledge him as prophet. The *ḳiblah*, or direction of prayer, was still toward Jerusalem. As the Jews had refused to follow Mohammed it was necessary to dissociate his religion from theirs, and to turn the faces and thoughts of his followers from Jerusalem to Mecca. In order that the change might be effected with as little friction as possible, Mohammed connected Mecca and its holy house, the Kaaba, with the history of Abraham, the real founder of his Islam. It is here that Ishmael comes for the first time prominently forward. In one of the latest suras (ii. 118 *et seq.*) a passage reads: "And when we made the house a place of resort unto men, and a sanctuary, and (said) take the station of Abraham for a place of prayer; and covenanted with Abraham and Ishmael, saying, 'Do ye two cleanse my house for those who make the circuit, for those who pay devotions there, for those who bow down, and for those, too, who adore. . . .' And when Abraham raised up the foundations of the house with Ishmael, 'Lord, receive it from us. Verily, Thou art hearing and Thou dost know. Lord, and make us, too, resigned unto Thee and of our seed also a nation resigned unto Thee, and show us our rites, and turn toward us; verily, Thou art easy to be turned and merciful. Lord, and send them an apostle from amongst themselves, to read to them Thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise'" (compare suras iii. 90-93, xxii. 27-31).

There is no local tradition connecting Abraham with Mecca; and we are forced to put this down as a pure invention on the part of the prophet, based on political as well as on theological reasons. According to Shahrastani (Arabic text, p. 430), this Kaaba was the reproduction of the one in heaven. The "Makam Ibrahim," or Station of Abraham, is still pointed out within the sacred enclosure at Mecca; and the footsteps of the patriarch are believed by the worshipers still to be there (Snouck Hurgronje, "Het Mekkaansche Feest," p. 40; Mekka, i. 11).

Mohammedan Midrash on Abraham.

The stories in regard to Abraham, told in a few words in the Koran, naturally form the basis for further midrashic expansion among the Arabs. The likeness of the history of Abraham to certain features in the life of their own prophet made him a favorite subject in the hands of commentators and historians. Mohammedan writers had two sources from which they drew their knowledge of the Bible and of its midrashic interpretation: verbal information from the *akhbar* ("rabbis"), and a study of the text of the Bible itself, and occasionally of comments upon it. The former source was undoubtedly the more prolific of the two. The material is to be found in the standard commentators on the Koran—Zamakhshari, Baidawi, Tabari; but more have been incorporated in the works of Arabic historians, who commenced their histories with the earliest accounts of man, and were thus bound to have a more or less close acquaintance with the Taurat (Torah) and the Midrash upon it. Some of the historians are quite exact, as Ibn Ḳutaibah, and the first philosopher of history, Ibn Khaldun; others, however, are less critical, as Tabari, Masudi, Ḥamza, Biruni, Maḳrizi, Ibn al-Athir, Abu al-Fida (compare Goldziher, "Über Mohammedanische Polemik gegen die Ahl al-Kitab," in "Z.D.M.G." xxxii. 357). They have much to say about the trials that Abraham underwent in fighting idolatry. They dilate upon the great furnace that Nimrod had built in Kutha for this purpose, and how the furnace was changed into a garden. A Kurd named Hayun, Haizar, or Haizan, is said to have advised Nimrod to have Abraham burnt. Abraham's father is said to have been a carver of images; and Abraham, in selling his father's wares, attempted to convert the people by crying out, "Who wishes to buy that which neither hurts nor betters?" Large midrashic additions are made in order to bring Nimrod into connection with Abraham. It is said that the stargazers warned him that a boy would be born that would in the future break all the idols; that Nimrod gave orders to put to death all children born; but that when Abraham was born his mother hid him in a cave in which, during a few days, he grew to man's estate, and thus foiled the purpose of the king.

The incongruity of Mohammed's connecting Abraham with the building of the Kaaba was evidently clearly felt, and it is therefore added that his going to Mecca was due to the rupture between Sarah and Hagar. God told Abraham to take the bondmaid and her child, Ishmael, into Arabia; and it was at the Zemzem well within the sacred enclosure that the water rose up which slaked the thirst of the boy. On two occasions Abraham is said to have paid a visit to Ishmael's house in his absence; and, by the answers which each wife gave to her father-in-law, Abraham advises his son, in the one case, to send his first wife away, and in the other to keep his second wife. In the building of the Kaaba, Abraham was assisted by the Shekinah (שכינה); others say by a cloud or by the angel Gabriel. Abraham acted as muezzin, delivered all the necessary prayers, and made the various circuits demanded by the later ritual. It was he also who first threw stones at Iblis (the devil) in the valley of Mina, a procedure which still forms part of the ceremonies connected with the *ḥajj*. It is natural that in these later accretions Ishmael should take the place of Isaac. Some authors even state that it was Ishmael who was to have been offered up; and that he therefore bears the name Al-Dhabiḥ ("Slaughtered One"). The place of the 'Aḳedah is also transferred to Mina, near Mecca. The ram offered up in lieu of the son is said to have been the same as the one offered by Abel. The slaughtering of Isaac is dwelt upon at length, as well as the firmness of Abraham in resisting the enticement of Iblis, who placed himself directly in his path. This is said to have been one of the trials (sura ii. 118) which Abraham underwent. Arabic commentators, however, speak of three trials only, and not of ten, as does the Jewish Haggadah.

Many of the religious observances that are now found in Islam are referred to Abraham; parallels to which, as far as the institution of certain prayers is concerned, can be found in rabbinical literature.

Abraham is often called by Arabic authors the "father of hospitality"; and long accounts are given of the visit of the angels. He is also said to have been the first whose hair grew white. Of his death an Arabic Midrash has the following: When God wished to take the soul of Abraham He sent the Angel of Death to him in the form of a decrepit old man. Abraham was at table with some guests, when he saw an old man walking in the heat of the sun. He sent an ass to carry the man to his tent. The old man, however, had hardly sufficient strength to put the food set before him to his mouth; and even then he had the greatest difficulty in swallowing it. Now, a long time before this, Abraham had asked God not to take away his soul until he (Abraham) should make the request. When he saw the actions of this old man he asked him what ailed him. "It is the result of old age, O Abraham!" he answered. "How old are you, then?" asked Abraham. The old man gave his age as two years more than that of Abraham, upon which the patriarch exclaimed, "In two years' time I shall be like him! O God! take me to Thyself." The old man, who was no other than the Angel of Death, then took away Abraham's soul.

Rabbinical midrashic parallels can easily be found to most of the legends referred to above: a large number are given in Grünbaum ("Neue Beiträge zur Semitischen Sagenkunde"). It is of interest to observe that these Mohammedan additions have also, in some cases, found their way into Jewish literature. They are met with in works that have been written under Arabic influence in one form or another. Abraham's visit to Ishmael is found in the Pirke R. El. xxx. and in the "Sefer ha-Yashar." In the "Shebeṭ Musar" of Elijah ha-Kohen there is an appendix entitled "Tale of That Which Happened to Our Father Abraham in Connection with Nimrod." Elijah lived in Smyrna at the beginning of the eighteenth century, which fact will explain the Arabic influence.

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G.

——**Critical View:**

Etymology.

The original and proper form of this name seems to be either "Abram" or "Abiram" (I Kings, xvi. 34; Deut. xi. 6), with the meaning, "my Father [or my God] is exalted." The form "Abraham" yields no sense in Hebrew, and is probably only a graphic variation of "Abram," the *h* being simply a letter, indicating a preceding vowel, *a*; but popular tradition explains it "father of a multitude" (*ab hamon*), given as a new name on the occasion of a turning-point in the patriarch's career (Gen. xvii. 5). The name is personal, not tribal; it appears as a personal name in Babylonia in the time of Apil-Sin (about 2320 B.C.; Meissner, "Beiträge zum Altbabylonischen Privatrecht," No. 111), and is not employed in the Old Testament in an ethnical sense (for example, it is not so employed in Micah, vii. 20, nor in Isa. xli. 8).

National Significance.

In the earlier so-called Jahvistic narrative, Abraham embodies particularly the conception of Israel's title to the land of Canaan. He comes from the East to Canaan, receives the promise of the land, separates from Lot (Moab and Ammon), from Ishmael (Arabian tribes), and from the sons of Keturah (other Arabian tribes), thus eliminating any possible future contention as to the title to the country. A continuous process of selection and exclusion is here exemplified, the result of which is to identify Abraham with Canaan; such was the popular conception of him as late as the time of Ezekiel (Ezek. xxxiii. 24). In the narrative which the critics regard as postexilian, or the Priestly Code, Abraham further represents the formal covenant of God (El Shaddai) with the nation, sealed by the rite of circumcision (Covenant). He stands, in a word, for the premosaic religious constitution of the people.

Character.

Abraham's singularly majestic and attractive personality, as it appears in Genesis, is in this view the outcome of generations of thought. Each age contributed to the portrait of what it held to be purest and noblest and worthiest of the first forefather. The result is a figure, solitary, calm, strong, resting unswervingly on God, and moving unscathed among men. Later he was thought of as "the friend of God" (Isa. xli. 8). Paul calls him the father of all who believe (Rom. iv.). Mohammed takes him as the representative of the absolute primitive religion, from which Judaism and Christianity have diverged, and to which Islam has returned. The character shows, however, a commingling of high and low. There are generosity (Gen. xiii.), bravery (Gen. xiv.), a fine sense of justice (Gen. xviii.). But tradition, in order to bring out God's special care of the hero, twice makes him guilty of falsehood (Gen. xii., xx.); this last fact throws light on the ethical ideas of the eighth century.

Relation to History.

Is there any historical kernel embedded in the narrative? Obviously it contains much legendary matter. The stories of Lot, Hagar, and Keturah are ethnological myths; the theophanies and the story of the destruction of the cities are legends; circumcision was not adopted by the Israelites in the way here represented; and the story of the attempted sacrifice of Isaac is a product of the regal period. Abraham's kinsfolk (Gen. xxii. 20-24) are personifications of tribes, and his predecessors and successors, from Noah to Jacob, are mythical or legendary. What is to be said of the much debated fourteenth chapter? First, it must be divided into two parts: the history of the Elamite invasion, and Abraham's connection with it. The first part may be historical, but it no more follows that the second part is historical than the reality of the miraculous rôle assigned to Moses follows from the reality of the Exodus. On the contrary, the mention of Salem and of tithes points to a postexilian origin for the paragraph. The invasion may be historical—כדרלעמר (Chedorlaomer) and אריוך (Arioch) are Elamite, and a march from Babylonia to Canaan is conceivable—but no mention of it has been found in inscriptions, and it is not easy to reconcile it with known facts. If אמרפל (Amraphel) be Hammurabi, Abraham's date is about 2300 B.C.

The biography of Abraham in Genesis is probably to be regarded as legendary; it has grown up around sacred places, ideas, and institutions. Yet there can be little doubt that the name involves some historical fact, and that this fact has to do with tribal migration: the name, though personal, not tribal, may represent a migration. By reason of the paucity of information the whole question is obscure, and any conclusions must be largely conjectural.

The text represents Abraham as coming to Canaan from the Tigris-Euphrates valley. A migration of Hebrew ancestors from that region is not necessary for the explanation of what we know of Hebrew history. But weight must be attached to the well-formed and persistent tradition, and a migration of this sort, as the Tell-el-Amarna inscriptions indicate, must be regarded as possible. If a motive for the movement be sought, it may be found in the wars which were constantly going on between the thickly settled and feebly organized inhabitants of the valley between the rivers. Distinct indications of an Abrahamic migration from Babylonia are found by some scholars in the similarity between Babylonian and Hebrew institutions (as the Sabbath) and myths (Creation, Flood, etc.); by others this similarity is referred to Canaanite intermediation, or to later borrowing from Assyria or Babylonia.

The supposed relation of the names "Sin" (the wilderness) and "Sinai" (the mountain, and a Canaanite tribe) to the Babylonian moon-god, Sin, is doubtful. The migrating tribes would speak Babylonian or Aramaic, but would speedily become absorbed in their new surroundings and adopt the language of the region. If such a body settled in northern Arabia, this might account for the connection of Abraham with Hagar and Keturah. The Hebrew tribes proper, coming to dwell in that region, may have found his name as that of a local hero, and may gradually have adopted it. But of the condition of things in Canaan from 2300 to 2000 B.C. nothing is known, and between Abraham and Moses there is almost an absolute blank in the history.

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T.

ABRAHAM, APOCALYPSE OF: An apocryphon that has been preserved in Old Slavonic literature. Its title does not fully explain its contents, for about one-third of it might more appropriately be called "The Legend of Abraham," as this contains an account of Abraham's conversion from idolatry to monotheism quite apart from the Apocalypse which follows.

Abraham the Iconoclast.

Abraham, the son of the idol-maker TERAH (Gen. R. xxxviii. 13), was, like his father, a thoroughgoing idolater, being chiefly devoted to the worship of the stone idol called Merumat ("Eben Marumah," stone of deceit and corruption). But on a journey to a place near Fandana (Padan-aram), some of his idols were smashed, and having long felt misgivings as to their power, he became convinced of the unreality of such deities. Henceforth he fearlessly propagated this new truth, defending it even against his own father, whom he in vain endeavored to convert. He threw the wooden idol Barisat—בר אשת(א) ("Son of the Fire")—into the flames, and when remonstrated with declared that it must have thrown itself in, in order to hurry the boiling of the food (compare a similar anecdote related of Abraham in Gen. R. xxxviii. 13). But not even this argument influenced his father; and his more elaborate ones in favor of monotheism, which almost to the very letter are identical with those found in the Midrash (Gen. R. *l.c.*), also proved futile. Finally God told Abraham to leave his father's house, which, no sooner had he done, than it was consumed by fire, as was also his father. The Biblical "Ur of the Chaldees" (Gen. xi. 31, xv. 7) is here interpreted as the fire of the Chaldees, and later in fuller detail in the Book of Jubilees, and still more fully in the Midrash, Gen. R., and in Pes. 118*a*. In the last passage the account of the death of Haran and of the miraculous escape of Abraham from the fire of the Chaldees is based on a combination of this Apocalypse with the Book of Jubilees.

Date of Its Composition.

The relative age of these works can be determined by comparing the legend of Abraham as contained in the Apocalypse with those in the Talmud and in the Book of Jubilees. The legend of the raven in the Book of Jubilees (xi. 18) and the account of the conversion of Abraham in his boyhood are still unknown to the Apocalypse, while the legend of the fire of the Chaldees is found there still in its incipient stage. The mockery of the idol Barisat is more extended in the Midrash than in the Apocalypse; also the condemnation of Terah as an idolater, as related in the Apocalypse, discloses the older Haggadah (Gen. R. xxxix. 7), whereas the Book of Jubilees presents the later one (compare Gen. R. xxx. 4, xxxix. 7, where Terah is treated quite mildly). As the Book of Jubilees can not have been written later than 70 (see JUBILEES, BOOK OF), the date of the composition should be set before the middle of the first century.

Its Original Language.

It is by no means difficult to ascertain with some degree of certainty the language in which this legend was originally written. The sarcastic names given to the idols presuppose a familiarity with a Semitic dialect which a Greco-Jewish writer would scarcely have expected of his readers. It is not certain whether the book was written in Hebrew or Aramaic. The frequent phrase, "And I said, Behold me," suggests the Hebrew idiom הנני, while the expression "silver" for "money" is common to both languages.

Abraham and the Angels.

The second part of the book, the main Apocalypse, is a commentary on Gen. xv., which is not only interpreted by the Haggadah as a revelation of the future destinies of Israel up to their final redemption (Gen. R. xliv. 15), but also as implying the fact that "God lifted Abraham above the firmament" and told him to "look down upon the world beneath." The Apocalypse relates minutely the circumstances under which this ascension, mentioned in the Midrash, took place. According to this, Abraham's sacrifice of the animals (Gen. xv.) took place, by God's command, on the holy Mount Horeb, whither Abraham was led by the angel יהואל (Yahoel) after a journey of forty days. The angel introduces himself to Abraham, the "friend of God" (Book of Jubilees, 19; Men. 53*b*), as a being possessed of the power of the Ineffable Name שם הויה (Name of the Existing), a quality assigned elsewhere by the rabbis to METAṬRON, "whose name is like unto that of God Himself" (Sanh. 38*b*). This also explains why, in the Apocalypse, the name Yahoel is evidently a substitute for the Ineffable Name (יהוה), of which even the writing out in full was forbidden. Yahoel is also the heavenly choirmaster, who teaches the angels their hymn (שירה), a function which, according to Yalḳuṭ, i. § 133, is assigned to Michael. Similarly, the control over "the threats and attacks of the reptiles" ascribed here to Yahoel is assigned to Michael (see Schwab, "Vocabulaire," p. 283). Even Michael's chief task of protecting and watching over Israel (Dan. xii. 1) is assumed by Yahoel, who says to Abraham: "I am . . . with the generation prepared from of old to come from thee, and with me is Michael." These are the oldest instances of the gradual transformation of Michael, originally the guardian angel of Israel, into Metaṭron—that is, unto the one who concentrates in himself all that is great, a development in Jewish angelology of the greatest influence upon the Christian doctrine of the Logos (see ABRAHAM, TESTAMENT OF). Under the guidance of Yahoel, and assisted by many other angels, Abraham offers up his sacrifice (Gen. xv.), but not without being disturbed by Azazel, the fallen archangel and seducer of mankind, as he is characterized in the Apocalypse (in agreement with the Midr. Abkir, Yalḳ., Gen., § 44). In the form of an unclean bird he swoops down "upon the carcasses" (Gen. xv. 11), and, speaking with a human voice, tries to persuade Abraham to leave the holy place. But Abraham was not the man to be seduced by Satan (Sanh. 89*b*). Yahoel spoke to Azazel, saying: "Listen, thou [evil] adviser, leave this man alone, thou canst not lead him astray; thou canst not tempt the righteous." According to Baba Batra, 17*a*, Abraham was one of the three righteous ones, over whom Satan (יצר הרע the Evil Spirit) had no power. Yahoel then adds that the celestial garments which Satan had worn now belong to Abraham; which is also expressed in Pirḳe de-Rabbi Eliezer, xx. and in Targum Yer. Gen. iii. 21, where it is said that the garments of light (כתנות אור for כתנות עור, Gen. R. xx. 29) of the first two human beings were made out of the skin of the primeval serpent. The Apocalypse understands Azazel's sin to have consisted in "scattering the secrets of heaven upon earth" (compare Book of Enoch, viii. 1) and in devising rebellion against the Mighty One (אביר); compare also Gen. R. xix. and Pirḳe R. El. xiii.

Abraham's Ascension.

After this interview with Satan, Abraham, borne by a dove (compare Matt. iii. 16), ascended to heaven, the splendor and glory of which are described at great length, and particularly the rivalry of the living creatures about the heavenly throne (חיות הכסא; see Tan., ed. Buber; Gen. x.). He also saw there the angels that are born daily, and disappear as soon as they have sung their hymn (Gen. R. lxxviii. 1.) He repeats the prayer spoken for him by the angel, especially the following passage: "Thou, O Light, didst shine before the primeval morning [the Slavonic text has "morning-light," a mistranslation of the original אור ראשון or נהורא קדמייא] upon Thy creatures, to cause the day to illumine the earth by the light of Thy countenance," which is also found in the ritual. This view rests upon an ancient conception known to the students of the Merkabah mysteries, and is rendered in Gen. R. iii. 4: "God wrapped Himself in a garment of light, with which He illuminated the earth from one end to the other."

Ascending higher, Abraham reaches the seventh heaven, where he sees the throne, but he does not see God, as He is invisible. Here he is shown by God everything that exists in the heavens: the angels, the celestial bodies, also the earth, and everything that is moving upon it. He sees, in addition, the Leviathan and its possessions in the nethermost waters (compare Cant. R. on i. 4), and the world founded upon its fins (compare Pirḳe R. El. ix.). Furthermore, he sees the rivers and their origin, and paradise (Syriac Apoc. of Baruch, iv. 4). The fall of mankind is explained to him, just as in the Slavonic Book of Baruch and Pirḳe R. El. xxi. Adam and Eve are led to commit (sexual) sin by Azazel (Satana-El in the Book of Baruch; Sama-El in Pirḳe R. El.) through his causing them to eat from the forbidden fruit, a grape from the vine (compare Slavonic Book of Baruch and Ber. 40*a*). God informs Abraham that, notwithstanding *yeẓer ha-ra'* ("the lustful desire"), and זוהמא של נחש ("the pollution of the serpent"), with which man from that time has been possessed, he has a free will of his own and may choose to abstain from sin. Abraham then obtains an insight into the future of both individuals and nations, and especially is he forewarned of the sufferings of the people of Israel and their final redemption in the Messianic time. The destruction of the Temple, which sorely grieves Abraham, is declared by God to be a necessary punishment for the sins of the people of Israel; and, as in Pirḳe R. El. xxviii., a time is hinted for the end of their sufferings under the four empires. The description of the period preceding the Messianic time is the only part containing Christian interpolations, which are easily separated from the main part, all of which has a decidedly Jewish character. This is evidenced by the mention of the ten plagues which shall befall the heathen nations, a constantly recurring feature in the description of the Messianic time (see Tan., ed. Buber, ii. 30; Ex. R. ix. 13), and by the concluding part of the Apocalypse, which contains the prophecy of the gathering of Israel in the Promised Land, to be ushered in by a trumpet-blast from God (Jellinek, "B. H." vi. 58), and by the judgment to be passed upon the heathen and the wicked.

Date of Composition.

Concerning the date of the composition of the Apocalypse proper, it clearly can not have been written before the destruction of the First Temple, as it contains Abraham's lamentations over that catastrophe. The emphasis laid on the freedom of will, notwithstanding the fall of man, presupposes a knowledge of the Christian doctrine of sin, against which this passage seems to be directed. But this very opposition to the Christian dogma shows that at the time the Apocalypse was written Christianity was not far removed from Judaism, at least not in Palestine, where, since he used a Semitic language, the author must have lived. The last decades of the first century appear to be the period in which the Apocalypse was written. This remark, however, applies to the main part of the book, and not to its Christian and Gnostic interpolations. In connection with these must be considered the statement found in the Apocalypse that Azazel, who is described as being endowed with twelve wings (which description coincides exactly with that given in the Haggadah, Pirḳe R. El. xiii.), shares with God the power over Israel. This is, no doubt, the Gnostic doctrine of the God of the Jews as Kakodaimon; and in this connection Irenæus may be quoted, who says of the Ophitic Gnostics ("Contra Ἔλεγχος," i. 30, 9), "et projectibilem serpentem duo habere nomina, Michael et Samael, dicunt" (and they called the wretched serpent two names, Michael and Samael). Thus, in the mind of these Gnostics, Samael (נחש עקלתון "the entwined serpent") and Michael were fused into one being. Therefore, it is quite probable that certain parts of the heretical Apocalypse of Abraham, which was in circulation among the Gnostics (Epiphanius, *Πανάριον* 39, 5), were incorporated in the present text. Subtracting, then, the first part, which does not belong to the Apocalypse, and the Gnostic and Christian interpolations, only about three hundred lines remain, and this number would exactly correspond with the number which, according to the stichometry of Nicephorus, the Apocalypse of Abraham contained. Outside of this, no trace of the Apocalypse is found in ancient writings. The quotation by Origen ("In Lucam," hom. 35) from an apocalypse of Abraham certainly does not refer to the present text. Compare also AZAZEL and ABRAHAM, TESTAMENT OF.

BIBLIOGRAPHY: *Die Apokalypse Abrahams*, ed. G. Nathanael Bonwetsch in *Studien zur Gesch. der Theol. und Kirche*, ed. G. Nathanael Bonwetsch and R. Seeberg, i. 1, Leipsic, 1897; Schürer, *Gesch.* iii. 250-253; Ginzberg, *Die Haggadah b. d. Kirchenvätern*, in *Monatsschrift*, 1898, pp. 537-549, and 1899, pp. 17-22, 61-75, etc.

L. G.

ABRAHAM'S BOSOM: In the New Testament and in Jewish writings a term signifying the abode of bliss in the other world. According to IV Macc. xiii. 17, the righteous who die for their faith are received by Abraham, Isaac, and Jacob in paradise (compare Matt. viii. 11: "Many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven"). In Ḳid. 72*b*, Adda bar Ahaba, a rabbi of the third century, is said to be "sitting in the bosom of Abraham," which means that he has entered paradise. With this should be compared the statement of R. Levi (Gen. R. xlviii.): "In the world to come Abraham sits at the gate of Gehenna, permitting none to enter who bears the seal of the covenant" (see CIRCUMCISION).

In the Hellenistic Testament of Abraham it is Adam, the representative of humanity, who sits at the gate of hell and paradise; the Jewish view of later times placed Abraham, the progenitor of Israel, in Adam's place. This was also the view of the New Testament writers as presented in Luke, xvi. 19–31, the story of Lazarus and the rich man. Lazarus, the beggar, died and was carried by the angels into Abraham's Bosom; the rich man died and was put into Gehenna, where he saw Lazarus in the Bosom of Abraham, full of joy, whereas he suffered great torment. Thereat he cried: "Father Abraham, have mercy on me!" and finally he asked Abraham to send Lazarus to his father's house to admonish his five brothers to lead lives characterized by repentance, in order not to meet the same fate as his own. Whereupon Abraham said: "They have the law of Moses and the teachings of the prophets; let them be mindful of these, and they will enter paradise as well as Lazarus." On Lazarus (Eliezer) and Abraham see Geiger's "Jüdische Zeitschrift für Wissenschaft und Leben," vii. 200. It is plain that Abraham is here viewed as the warden of paradise, like Michael in Jewish and St. Peter in Christian folk-lore ("Texts and Studies," v. 55, 69, Cambridge). Of Abraham as attorney pleading for Israel, R. Jonathan also speaks (Shab. 89*b*). K.

ABRAHAM'S OAK: A famous and venerable oak (*Quercus pseudo-coccifera*) which still stands at Mamre, half an hour's journey west of Hebron, and is surrounded by a wall over which it projects. Josephus probably refers to it ("Ant." i. 10, § 4), or a predecessor on the same spot, when he mentions that Abraham dwelt by an "ogygian" (prehistoric) tree. According to tradition, it was opposite this oak that Abraham's tent was pitched at the time that the angels came to him and promised him a son and heir; also when he was negotiating with Ephron the Hittite for the cave of Machpelah (Gen. xviii. and xxiii.). Some have connected the oak with an earlier stage of tree-worship. In Jerome's time, fairs were held under it. During the Crusades Abraham's Oak was visited frequently by the pilgrims; and it became customary to hold the Feast of the Trinity under its shadow, connecting the subject of the feast with the three angels of the Biblical narrative. The inventive traveler Odoricus (1286–1331) connects the oak with the legend of the Cross ("Itinerarium," chap. xlvi.). Josippon states that it lasted until the days of the Emperor Theodosius, when it withered. Its wood was used for medicinal purposes, the belief being that such a use prevented any illness up to the day of death (Chronicle of Jerahmeel, pp. lxxi. and 78).

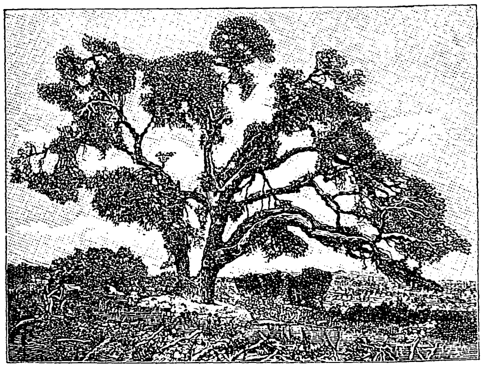

Abraham's Oak in 1847.

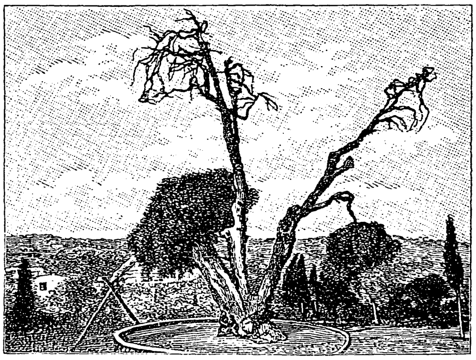

Abraham's Oak as it appeared in 1897.

Near the oak in former times, on its north side, stood a terebinth, which, according to Josephus ("B. J." iv. 9, § 7), had existed since the beginning of the world. It was under this tree that, in Hadrian's time, the great sales of Jewish slaves, numbering, it is said, no less than 135,000, took place.

Abraham's Oak has become considerably weakened in recent years, as is shown by the accompanying illustrations, taken in the years 1847 and 1897 respectively. In 1852 a large branch was broken off by lightning; and the wood from it formed eight camel-loads.

BIBLIOGRAPHY: Sepp, *Jerusalem und das Heilige Land*, i. 611-626; Palestine Exploration Fund, *Quarterly Statement*, 1899, pp. 39, 40.

F. H. K.—J.

ABRAHAM, TESTAMENT OF: An apocryphal book, published for the first time by Montague Rhodes James, in two different recensions, in Robinson's "Texts and Studies," ii. No. 2 (Cambridge, 1892), and translated from the Greek original by W. A. Craigie in the "Ante-Nicene Library," ix. 182–201. Ethiopic, Slavonic, and Rumanian versions also have been found, and some of them published.

Recent Discovery of Book.

The book contains the story of the death of Abraham, told in exactly the same form as that in which the death of Moses is described by the ancient Haggadah; with the view of portraying in poetic style the pious man, on the one hand, struggling against the fate of mortality, and yet, on the other, enjoying, while still in mortal garb, the privilege of surveying the whole world with the eyes of an immortal being (see MOSES, ASCENSION OF, and ABRAHAM, APOCALYPSE OF). Abraham, the model of a beneficent, hospitable, and just man, having reached the full measure of life, God sends Michael, his chief general (compare Slavonic Book of Enoch, xx. 6, and Buber's "Midrash Agadah," p. 162, interpreting Josh. v. 14), to prepare him for the approaching end. The archangel appears as a common traveler to Abraham in the field, and is received with customary hospitality and invited to Abraham's house. On their way home, Abraham, who understands the language of trees) as did Johanan ben Zakkai, Sukka, 28*a*), hears the huge tamarisk-tree with its three hundred and thirty-one branches (= אש״ל; Gen. xxi. 33) singing a song which seems to be the foreboding of some misfortune (Zohar, Wayera, Gen. xviii. 1, end). Tears spring to his eyes as he washes the feet of the archangel; and Michael weeps also, his tears turning into pearls which Abraham catches quickly, hiding them under his cloak. Michael, before sitting down at the table, departs for a few moments, as it is sunset, the time when the ministering angels sing the praise of the Lord in heaven, and Michael, their chief, must lead them (Yalk., Gen. § 133). But, in addition to this, Michael shrinks from bringing the tidings of approaching death to Abraham, whose equal for goodness of heart is not to be found in the world. When God reassures him by the promise that He will send a prophetic dream to Isaac, announcing to him the death of his father, another difficulty presents itself in reentering Abraham's house: How can he, a celestial being, partake of the meal spread before him? God tells him to sit down at the table, and that He will send over him "a devouring spirit that shall eat up everything out of his hands and mouth." Compare Justin Martyr, "Dial. cum Tryph." lvii., where the eating of the angels is compared with the eating of fire, a view which differs from the Docetic one, which regards the eating of the angels as merely apparent, not real (Tobit, xii. 19; Josephus, "Ant." i. 11, § 2; Philo, "De Abrahamo," § 23, ed. Mangey, ii. 18; B. M. 86*b*; Gen. R. xlviii. 14, and most of the Church Fathers), and differs also from the ingenuous one in the Targum on Gen. xviii. 8, and Tanna debe Eliyahu R. 12.

Immediately after midnight (the time of divine favor, Ber. 3*b*) Isaac dreams of his father's death. Having related the dream to Abraham, son and father begin to weep, thus rousing Sarah, who recognizes Michael as one of the three angels (Gen. xviii. 1–10). According to recension *A*, Michael had been the speaker of the three; while, according to recension *B*, he had gone to rescue Lot (see Gen. R. l. 2, and B. M. 86*b*). Abraham confirms Sarah's observation; saying that, when washing Michael's feet, he saw that the stranger was one of the angels ("for their feet were straight feet; and the sole of their foot like the sole of a calf's foot," Ezek. i. 7; compare Gen. R. lxv. 21). Michael had also appeared to Isaac, in his dream, as a man of gigantic size, shining more than seven suns (see Isa. xxx. 26), or, according to *B*, "like the father of light" (see also Apoc. Mosis, § 36: "father of lights"). He introduces himself to Abraham as the archangel who stands before the face of the Lord (Sar ha-Panim, "Prince of the Presence," is Michael's original title before he is transformed into the Meṭaṭron—Tanḥuma, Genesis, ed. Buber, p. 17, and Slavonic Book of Enoch, xxii. 6), and reveals to him the meaning of the dream. But Abraham refuses to give him his soul. Michael returns to the Lord, who orders him to plead with Abraham, and to tell him that all the descendants of Adam and Eve must die, but that, as an especial token of divine favor, he will be transferred to a better world without pain or the pangs of death.

Abraham's Visit to Heaven.

Finally Abraham yields; but at the same time he requests Michael to intercede with the Lord and to ask that he (Abraham) may be permitted to see the whole world created by one word (the "ten creative words"—Ab. v. 1—is a later rabbinical view; see Mek., Shirah, x., ed. Weiss, 52*b*, end) before his death. The Lord consents, and orders Michael to take a cloud of light, '*anan kabod* (the rabbinical '*amuda de-nura*, Ket. 17*a*, 62*b*), and angels of the chariot (*merkabah*), and to place Abraham in the chariot of the cherubim and to carry him (compare II Kings, ii. 11, and Tanna debe Eliyahu R. v.) to heaven, whence he would be able to survey the whole universe. His ride begins with the Great Sea (mistranslated in the Apocr. "ocean"; but compare Slavonic Book of Enoch, iii. 3, and "the waters above the firmament," Gen. i. 6). While surveying all the world with its joys and woes, its beautiful and evil things, he is filled with indignation at the sight of the awful crimes committed; and he asks the archangel to smite all malefactors with instant death—which he did. But a voice resounds from heaven, crying: "O Archangel Michael, order the chariot to stop, and turn Abraham away, lest, seeing that all live in wickedness, he destroy all creation. For behold Abraham, not having sinned himself, has no pity for sinners; but I, who made the world, take no delight in destroying any, but await the death of the sinner, that he may be converted and live." Michael directs the heavenly chariot eastward toward paradise (B. B. 84*a*; Ethiopic Book of Enoch, xxxii.; and Slavonic Book of Enoch, xlii. 3), near which Gehenna lies, separated only by a handbreadth (Yalk., Eccl. § 976). At this point an interesting picture of the Judgment of the Souls is presented: Two gates, one narrow and one wide, lead into heaven; and before them sits upon a golden throne a man whose appearance is terrible like that of the Lord. It is Adam, the image of the Lord (B. B. 58*a*); and all the souls pass by him—the just through the narrow gate and the wicked through the wide gate, each by his own merit or demerit, but none encumbered by Adam's sin (Tan., Num., ed. Buber, p. 124; Zohar, Gen. vii. 6). Abraham is allowed to watch the procedure of judgment within the wide gate. He sees the scourging angels called *malake ḥabbalah* (Eccl. R. iv. 3), *malake saṭan* (Tosef., Shab. xvii. 3), "fierce of appearance, pitiless of mind, lashing the souls with fiery tongues." On a table is spread a book ten cubits in breadth and five cubits in thickness (a combination of Ezekiel, ii. 9, and Zechariah, v. 1, 2; see 'Erubin, 21*a*), in which all the good and all the bad actions of man are recorded by two angels. As to the many parallels in the apocryphal literature, compare Harnack's notes to his edition of "Hermæ Pastor" i. 3, § 2, and Baraita, R. H. 16*b*; also Slavonic Book of Enoch, xix. 5. While the two angels officiate temporarily as recorders during the judgment (Ḥag. 16*a*), the permanent recorder is Enoch (see Book of Enoch and Targ. Yer. Gen. v. 24), "the teacher of heaven and earth, the scribe of righteousness." But the actions of the man are also weighed in the scales, to find out whether the good outweigh the bad, enabling the soul to enter paradise, or whether the bad prevail, resulting in the consignment of the soul to Gehenna. In case, however, his good and evil deeds are equal in weight, the soul has to undergo the process of purification by fire, remaining in an intermediate state (Benoni) corresponding to the purgatory of the Church (compare Tosef., Sanh. xiii. 3; 'Er. 19*a*; Ḥag. 27*a*; Origen, in Psalm xxxvii. hom. 3; Ambrose, *enarratio* in Psalm xxxvii. No. 26). But the weighing of the sins is also done for the purpose of ascertaining their quality, since there are light and heavy ones, sins such as adultery being compensated for only by many good actions (R. H. 17*a*). The name of the weighing angel is very significant—Dokiel (compare Isa. xl. 15, 21, "by the dust [דק] in the balance"; see Jerome on this passage), while the angel who probes the soul is called Puriel, from the Greek word for fire, *πῦρ*. This apocrypha contains an utterance of God which is peculiar to it: "I shall not judge man [see Gen. vi. 3]; therefore shall Abel, the first man born of woman, be judge."

Abraham is then represented in a touching way as pitying a soul that is just being weighed, and that lacks but one meritorious act to outbalance its evil doings. He intercedes on its behalf; the angels join in; and the soul is at last admitted into paradise. The merit of the pious helping the sinner is often mentioned in rabbinical and apocryphal literature (compare Slavonic Book of Enoch, vii. 4, and Apoc. Mosis, 33; Soṭah, 10*b*). Abraham now reproaches himself for having previously caused the death of the malefactors by his excessive zeal, but is assured by God that "an uncommon mode of death works pardon for all sins," and that, consequently, his act was beneficial (compare Sanh. 43*b*).

Abraham Refuses to Yield His Soul.

Abraham, having seen the entire world above and below, is carried back to his own house by the archangel, who for the third time is commanded by God to take Abraham's soul; but (as is the case with Moses in the legend) Abraham persistently refuses to surrender it to him. Michael returns to the Lord, saying: "I care not to lay hand upon Abraham, who was Thy friend from the beginning and has none like him on earth, not even Job, the marvelous man"; meaning that Abraham had learned to worship the One God as a child of three (or thirteen) years (see Abraham, where the different traditions of the rabbis are given), whereas Job became a worshiper of the Lord only when he was king (see Job, Testament of). Furthermore, Abraham worshiped God from love, while Job only feared the Lord (compare Mishnah Soṭah, v. 5 [27*b*]).

Another plan for obtaining the soul of Abraham is resorted to. Death (Azazel), the angel of the dauntless countenance and of the pitiless look, who spares neither young nor old, is commanded to appear in the guise of a bright and beautiful angel before Abraham. This disguise is considered necessary lest Abraham, as Moses did after him, might drive Death off at once by using the power of the Holy Name (שם המפורש), but when the angel tells him that he, "the bitter cup of death" (Samael), has come to take his soul, Abraham refuses to go with him. The Angel of Death thereupon arouses Abraham's curiosity by saying that the form in which he appears is not his real one; the very sight of which would, by its terrors, bring death to the sinner. Abraham naturally expresses the wish to see him in his true form, and the angel then appears with his seven serpent-heads and fourteen faces; and the very sight kills seven thousand male and female slaves of Abraham's household, Abraham himself becoming sick unto death (compare M. Ḳ. 28*a*, concerning the "terrors of the Angel of Death," and the description in 'Ab. Zarah, 20*b* of his face full of many terrible eyes and of the bitter cup of poison which he carries with him to cast into the mouths of mortals as they open them at the ghastly sight, so as to kill them; see also Jellinek, "B. H." i. 150). Abraham restores the lives of the seven thousand slaves by his prayer, and then causes the Angel of Death to explain to him all the terrible faces which he has shown to him, as well as the seventy-two kinds of death, timely and untimely, that men may meet.[*]

God Takes Abraham's Soul.

Abraham, however, does not fully recover from the shock; and God (according to recension *B*, which is here more consistent than *A*) removes his soul "as in a dream"—for which the more poetic expression of the rabbis is "by a kiss" (B. B. 17*a*). Then Michael, the heavenly caretaker of souls (Apoc. Mosis, ed. Tischendorf, 20*f*, and "Peṭirat Mosheh"), with a host of angels, comes and wraps Abraham in heaven-spun linen and anoints him with paradisiacal incense (comp. Adam, Book of), and after the lapse of three days they bury him under the tree of Mamre (compare Gen. R. c.). Then, amid hymns and praises of the saints, they carry his soul up to heaven, and having prostrated himself before God the Father, Abraham, the friend of God, is brought into paradise to the pavilions of the righteous (compare B. B. 75*b*: "The Lord shall build pavilions for the righteous ones, for each according to his merit," "where there is neither trouble nor grief nor anything but peace and rejoicing and life unending"—Ber. 17*a*).

Jewish Origin of the Book.

The above description of the contents of the apocrypha, with the numerous parallels given from rabbinical literature, which extend to the smallest detail, leaves not the least room for doubt as to its Jewish origin. In fact, apart from some late Christological additions made in a few manuscripts by copyists, there is not a single Christian interpolation found in the whole book. In claiming a Christian origin for the Testament of Abraham, James erroneously points (p. 50) to Luke, i. 19, where the position of chief angel that stands "in the presence of God" is intentionally assigned to Gabriel; while ancient Jewish angelology ascribes it to Michael, the heavenly chieftain of Israel. Neither is the idea of the "two ways" and the "two gates" taken from Matt. vii. 13. Aside from the fact that the "Two Ways" is originally a Jewish work (see Didache), the conception is known to Johanan b. Zakkai (Ber. 28*b*), and is found also in the Greek allegorical work, "Tabula Cebetis," by the Theban philosopher Cebes, a pupil of Socrates. Dr. James has failed to observe that Luke, xxii. 30, presents the Christianized view of the Jewish doctrine concerning "the future judgment of the world by the twelve tribes of Israel," referred to in chap. xiii. of the Testament of Abraham, and also expressed in Yalḳ., Dan. § 1065, thus: "In the time to come the Lord will sit in judgment, and the great of Israel will sit on thrones prepared by the angels and judge the heathen nations alongside of the Lord." Luke, as a Pauline writer, transformed the twelve tribal representative judges of Israel into the twelve tribes of Israel being judged. The very spirit of this passage is decidedly non-Christian. It does not contain so much as an allusion to the Messiah as the judge. The very belief in a personal Messiah seems to be unknown; nor is Adam's fall anywhere referred to in chap. xi. *A*, or viii. *B*, where there was ample occasion for mentioning it. Death does not show any relation to Satan. All these facts, together with the view of the world's creation by one word instead of ten words (see Ginzberg, "Die Haggada bei den Kirchenvätern" in "Monatsschrift," 1899, p. 410), point to a very early date for the Testament of Abraham. But there are also clear indications of the existence of a Hebrew original; as, for example, the name of the angel Dokiel (chap. xiii. *A*) ; the allusion to the names Azazel, עז פנים and Samael, סמא דמותא ("Poison of Death") ; and particularly the misunderstanding of the Greek translator (chap. viii. *B*), who mistook the heavenly "Great Sea" (ים הגדול) for "the ocean beneath," which is the usual neo-Hebrew designation for "ocean." The expression "thrice holy" (chap. xx.) has nothing to do with the Christian Trinity, as Dr. James thinks (p. 50), but is the translation of the rabbinical term, *shillush ḳedushah*, for the angelic song (Isa. vi. 3, Tanna debe Eliyahu R. vi.).

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[*] This number seventy-two has nothing to do with the seventy-two nations (M. R. James), but is the same as the seventy-two plagues which visit the body of Adam in consequence of his sin in paradise (Vita Adæ et Evæ, 34), and is found in Tanna debe Eliyahu R. v. and originally as a rabbinical tradition of Akabia b. Mehalalel (Sifra, Tazri'a, 2).

Whether the author of the book was a Pharisee or, as Kohler asserts, an Essene, can not be determined here, though it is significant that the Law is not once mentioned. The view of retribution, as presented in the Testament, certainly precludes Sadducean authorship. As regards the two recensions, *A* and *B*, neither is probably a faithful translation of the Hebrew original: and the reconstruction, here attempted for the first time, depends sometimes upon one and sometimes upon the other.

Bibliography: See the valuable preface and notes by M. R. James to his ed. of the *Testament of Abraham*, 1892; Schürer, *Gesch.*, 3d ed., iii. 252; and especially on the Jewish origin and character of the book: K. Kohler, *The Pre-Talmudic Haggadah*, in *Jew. Quart. Rev.* 1895, vii. 581-606.

L. G.

ABRAHAM, TOWER OF: Often mentioned in the Book of Jubilees as a mansion of great importance, said to have been built on the height of Hebron by Abraham, who bequeathed it to Jacob, his grandson (xxii. 24; xxix. 16, 19; xxxvi. 12-20; xxxvii. 14; xxxviii. 4, 8).

A midrashic fragment at the close of Masseket Soferim IX. mentions an iron citadel built by Abraham, of such a height that the sun's rays could not penetrate it: it received its light from a disk made of precious stones. Abraham gave it to the sons of Keturah, and when at the last days sun and moon shall pale before the full light of God's glory, this tower will be opened in order to shelter God's own.

Bibliography: J. Müller, *Masseket Soferim*, 1878, p. 301.

K.

ABRAHAM BEN AARON DE BOTON. See Boton, Abraham ben Aaron de.

ABRAHAM AARON BEN SHALOM BRODY. See Brody, Abraham Aaron ben Shalom.

ABRAHAM BEN AARON TROKI. See Troki, Abraham ben Aaron.

ABRAHAM ABELE BEN ABRAHAM SOLOMON: Known as Abele Posveller (from Poswol in the government of Kovno); acting rabbi of Wilna; died July 29, 1836. He was considered one of the leading Talmudists of his age. Although he has left no independent literary work, he contributed to the rabbinical compositions of many of his contemporaries. Among these were the novellæ of Ẓebi Hirsch Katzenellenbogen, "Netibot 'Olam" (Wilna, 1822); the responsa of Simon of Slonim, "Minḥah Belulah" (Wilna, 1832); the novellæ of Dob Baer Ḳadisch, "Yehegeh Ḥokmah" (Wilna, 1836); and the responsa of Samuel of Byelostok, "Bigde Yesha'" (Wilna, 1844). Solomon ben Judah Loeb of Wilna pronounced a eulogy on him, which was published under the title "'Emeḳ ha-Bakah" (Vale of Tears), Wilna, 1836. With Akiba Eger and Moses Sofer he exercised a powerful influence on the religious practises of the Russian Jews. He was distinguished as the only conservative rabbi of his time who gave his approbation to a work by I. B. Levinsohn, "Te'udah be-Yisrael," which initiated the Haskalah movement in Russia. His charity and kindness became proverbial at Wilna.

Bibliography: Fuenn, *Keneset Yisrael*, p. 9, Warsaw, 1886; idem, *Ḳiryah Neemanah*, pp. 244-246.

L. G.—D.

ABRAHAM ABELE GOMBINER: Polish Talmudist; born about 1635 at Gombin, in Russian Poland; died at Kalisz about 1683. He was a son of Ḥayyim ha-Levi, who was killed by the Cossacks in 1655. Abraham was one of the most eminent Talmudists of his time; a fact clearly shown by his commentary on the "Shulḥan 'Aruk, Oraḥ Ḥayyim," entitled "Magen Abraham" (Shield of Abraham), written by him at the age of thirty, and which was published in 1692 at Dyhernfurth. This work has exercised a remarkable influence on the religious practises of the Jews, and still continues to do so. German and Polish Jews generally were guided by its decisions; consequently the work was frequently commented upon by the later rabbis. Besides this book, he wrote the "Zayit Ra'anan" (Green Olive Tree), Dessau, 1704, containing cabalistic and pilpulistic dissertations, to which he appended a part of his Pentateuchal commentary, "Shemen Sason" (Oil of Gladness), printed as far as the weekly portion Ḥayye Sarah, and a commentary on the Order Neziḳin of the Tosefta, Amsterdam, 1732. In addition, he wrote a commentary on the "Shulḥan 'Aruk, Eben ha-'Ezer," with a special essay on the correct spelling of Jewish names in official documents, and scholia to the treatises Zebaḥim and Menaḥot. Neither of these works is now extant. He also attempted to write *piyuṭim*; but the result showed that he lacked all poetic instinct. Abraham spent nearly all his life at Kalisz, Poland, where he held the position of assistant rabbi, or dayyan. His last wish was that his name and the titles of his works should be his only epitaph.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 94; Landshuth, *'Ammude ha-'Abodah*, p. 2; *Ha-Shaḥar*, ix. 16; Freudenthal, *Aus der Heimath Mendelssohn's*, p. 20.

L. G.

ABRAHAM ABELE BEN JEREMIAH: Interpreter of the Masora; flourished in the middle of the eighteenth century at Kalwaria, in the government of Suwalki, Russian Poland. He wrote "Seder Abraham" (Order of Abraham), Frankfort-on-the-Oder, 1752, containing interpretations of the Masoretic notes on the Pentateuch, arranged in alphabetical order, and he edited and annotated מדבר סין (Frankfort-on the Oder, 1769), a poem made up of all the Hebrew words commencing with the letter Sin (שׂ).

Bibliography: Roest, *Cat. d. Rosenthalschen Bibl.* ii. appendix, No. 960; Zedner, *Cat. Heb. Books Brit. Mus.* p. 18; Benjacob, *Oẓar ha-Sefarim*, p. 409; Fuenn, *Keneset Yisrael*, p. 31.

D.

ABRAHAM ABELE BEN NAPHTALI: Rabbi in Kherson in the first half of the nineteenth century; author of "Bet Abraham" (House of Abraham), Szydlkow, 1837, containing (1) notes on the ritual codes, chiefly excerpted from the literature of the responsa; and (2) various novellæ and homilies and three responsa.

Bibliography: Fuenn, *Keneset Yisrael*, p. 28.

D.

ABRAHAM BEN ABIGDOR: Bohemian rabbi; born in the latter part of the fifteenth century; died at Prague, Oct. 7, 1542. For the last twenty years of his life he was rabbi of Prague, and as such had many pupils, among whom was Abraham Jaffe, father of Mordecai Jaffe. Abraham wrote glosses on the "Ṭur Oraḥ Ḥayyim" of R. Jacob b Asher, some of which were published at Augsburg in the year 1540. They are characterized by clearness and vigor, and are mainly restricted to simple verbal explanations, in opposition to the more elaborate system of the *pilpul*, which was then coming into use in the schools of Poland and Germany. Abraham was trained in secular learning, and legend ascribes to him a knowledge of the "seven sciences." It is probable that Mordecai Jaffe's predilection, both for secular scholarship and for literal explanation (*peshaṭ*), then very rare, was due to the influence of Abraham ben Abigdor, whose pupil, Abraham Jaffe, was Mordecai's father and teacher.

According to David Gans, Abraham also wrote a supercommentary on Rashi. This is probably no longer extant; but a *seliḥah* (penitential prayer), which he wrote on the threatened expulsion of the Jews from Bohemia in 1542, still forms part of the Polish liturgy, and is found in some of the prayer-books of Germany. It is recited on Yom Kippur Ḳaṭan.

BIBLIOGRAPHY: D. Gans, *Ẓemaḥ David*, p. 56, Warsaw edition, 1890; Landshuth, *ʿAmmude ha-ʿAbodah*, p. 2; Michael, *Or ha-Ḥayyim*, No. 32; Zunz, *Literaturgesch.* p. 390. The inscription on Abraham's tombstone is given in גל עד, No. 121.

L. G.

ABRAHAM BEN ABIGDOR ḲARA. See Ḳara, Abraham ben Abigdor.

ABRAHAM ABOAB. See under Aboab.

ABRAHAM, ABRAHAM: English author and communal worker; died March 31, 1863, at Liverpool. He resided at Liverpool for forty years, during thirty of which he took a leading part in the Jewish affairs of that city; holding various honorary offices in the synagogue, the presidency of the Philanthropic Institution, as well as of the Jewish school. Though actively engaged in commerce, he found leisure for scientific and literary studies.

Abraham is chiefly noteworthy for his efforts toward the introduction of regular vernacular sermons in the synagogue services of England. Through his exertions pulpit instruction was established in 1827 at Liverpool, whence it extended to the provincial synagogues. At a later date it was adopted in London. In 1827 a pulpit was erected in the synagogue at Liverpool. The innovation was hailed with derision, and not until Prof. D. M. Isaacs was formally installed in office was pulpit instruction successful.

Abraham was the author of several publications designed to benefit the young. He translated, from the French, Cahen's "Catéchisme" and Ben Levi's "Matinées du Samedi"; the latter is known under the title of "Moral and Religious Tales for the Young of the Hebrew Faith."

BIBLIOGRAPHY: *Jew. Chron.* April, 1863.

G. L.

ABRAHAM (ABRAM), JACOB: German medalist and lapidary; born at Strelitz in 1723; died at Berlin, June 17, 1800. He learned the art of engraving from a workman in the Polish town of Lissa. For nearly half a century he worked in the royal mints of Stettin (1752), Königsberg (1757), and Berlin. He began his career as a heraldic engraver, and although he could neither design nor model, he brought his art to a surprising state of perfection.

The more noteworthy of his medals are those that commemorate the victories of Frederick the Great during the Seven Years' War, such as the one commemorating the victory at Torgau, in 1760, cut from Ramler's model and Meil s design. In addition may be mentioned the medal containing the effigy of Prince Potemkin and the fortress of Otchakov: "Otschakovia Expugnata"; and that struck in commemoration of the Jubilee festival of the French community in Berlin, June 10, 1772, from the design of D. Chodowiecki. Another of his successful medals was one representing Sigmund van der Heyde, the defender of Kolberg, 1760.

Jacob Abraham was reputed the foremost medalist of his time in Germany, and his three sons, of whom Abraham and Jacob are known, inherited his talent (see Abrahamson, Abraham). The similarity of the names has led to the confusion of father and son by historians.

BIBLIOGRAPHY: Füssli, *Künstlerlexikon*, 2d edition, part ii. 2, Zürich, 1806; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, p. 144; Julius Meyer, *Allg. Künstlerlexikon*, i. 32, Leipsic, 1872.

H. R.

ABRAHAM ABUSH BEN LEVI HIRSCH KATZENELLENBOGEN. See Katzenellenbogen, Abraham Abush ben Levi Hirsch.

ABRAHAM, ADOLPHE: French colonel; born at Thionville, France, March 21, 1814. When eighteen he enlisted as a volunteer, and was assigned to the 52d Regiment of the line, which started immediately afterward for the siege of Antwerp. He is one of the last survivors of that siege. From the ranks he advanced step by step to the grade of lieutenant, which he attained on April 27, 1846. After the Paris rising of June, 1848, he received the Cross of the Legion of Honor as a reward for organizing and conducting to the front the 2d battalion of the National Guard of the Seine, which captured the Panthéon from the mob. Promoted captain in 1851, he fought through the Crimean war, and took part in the assault on Sebastopol.

During the war against Austria in Italy in 1859 he was present at the battle of Magenta, June 4, and at the capture of the railway-station there, where he was wounded at the side of General Lespinasse. He was appointed major (commandant) at Solferino on the very morning of the battle (June 24). He stormed and captured Casa Nuova and four guns. For this he was mentioned in the "orders of the day" of the 85th Regiment. After having passed three years with the army of occupation in Rome, Abraham asked, in 1866, to be retired on account of ill health. But a life of inactivity weighed upon him, so in 1868 he was entrusted with the reorganization of the Garde Mobile, in the department of the Seine. Recalled to active service in 1870, he was promoted lieutenant-colonel of the 51st Infantry, which at that time formed a part of the army of Paris, and fought in two battles at Champigny, Nov. 30 and Dec. 2.

In the days of the Commune, Abraham rendered efficient service to the national government.

At the request of General Berteaux, in 1875, Colonel Abraham assumed the command of the 19th Infantry (reserve), which he retained till 1879, when, attaining the age limit, he was permanently retired. Colonel Abraham, who received the military medal of Sardinia and the cross of the Order of Pius IX., was created officer of the Legion of Honor in 1864. From Queen Victoria he received the Crimean medal.

Abraham remained steadfast to the Jewish faith, and was elected president of the congregation of Versailles. He discharged the functions of this office till 1891, when he withdrew to Granville. J. B.

ABRAHAM IBN AKRA BEN SOLOMON. See Abraham ben Solomon Akra.

ABRAHAM ALASHKAR. See Alashkar, Abraham.

ABRAHAM IBN ALFACHAR. See Alfachar, Abraham ibn.

ABRAHAM ALFAQUIN. See Alfaquin, Abraham.

ABRAHAM ALGAZI. See Algazi, Abraham.

ABRAHAM AL-TABIB. See Al-Tabib, Abraham.

ABRAHAM AMIGO. See Amigo, Abraham.

ABRAHAM OF ARAGON: A skilful oculist, who flourished in the middle of the thirteenth century. Shortly after the Council of Béziers, in 1246, had forbidden Jewish physicians to practise, Abraham was requested by Alphonse, count of Poitou and Toulouse, and brother of Louis IX. of France, to treat him for an affection of the eye. The count at first implored Abraham's help in vain; for he, being a man of independent spirit, held stoutly to the opinion that even the brother of a king was not exempt from the decree of a council. It was only after the seigneur of Lunel, with the assistance of his Jewish agent, had persistently pleaded with Abraham that the latter consented to cure the count.

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., vii. 114.

L. G.

ABRAHAM ARYEH LOEB B. JUDAH HA-LEVI: A Talmudic author and rabbi, who lived at Stryzhow (Galicia, Austria) at the close of the eighteenth century and the beginning of the nineteenth. His works, bearing the general title "Derishat Ari" (A Lion's Comment), contain: (1) "Eben Pinnah" (The Corner-Stone), dealing with the Jewish laws concerning family life; (2) "Otot ha-Shamayim" (The Signs of Heaven), on circumcision, phylacteries, Sabbath, and festivals; (3) "Ḥoḳ u-Mishpaṭ" (Law and Justice), on civil law (Lemberg, 1804; Jitomir, 1805).

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 17; Benjacob, *Oẓar ha-Sefarim*, p. 115.

M. B

ABRAHAM (ASHER JACOB) BEN ARYEH LOEB ḲALMANḲES. See Asher, Jacob Abraham ben Aryeh Loeb Ḳalmanḳes.

ABRAHAM (BEN GEDALIAH) BEN ASHER (= ABA): A commentator; native of Safed, Syria; held rabbinical office at Aleppo in the second half of the sixteenth century. He was a pupil of Joseph Caro (1488–1575), with whom in later years he maintained a learned correspondence. Abraham wrote a commentary on the Midrash Rabbot, entitled אור השכל ("The Light of Reason"), only a part of which—that on Genesis Rabbah—has been published under the subtitle "Ma'adanne Melek" (Royal Delicacies), Venice, 1567, by his brother-in-law, Senior ben Judah Falcon of Venice. The other parts of the commentary are still extant in manuscript, and include also a midrashic commentary attributed to Rashi.

Bibliography: Roest, *Catalog der Rosenthal'schen Bibliothek*, i. 24; Benjacob, *Oẓar ha-Sefarim*, p. 28.

W. B.

ABRAHAM BEN ASUS DE BOURGUEIL. See Burgil Family.

ABRAHAM AUERBACH. See Auerbach, Abraham.

ABRAHAM OF AUGSBURG: Proselyte to Judaism; died a martyr's death Nov. 21, 1265. He seems to have adopted his new faith with such enthusiasm that he publicly assailed Christianity and attacked images of the saints, for which he was sentenced to torture and death. The incident attracted considerable attention, and it forms the subject of elegies by Mordecai ben Hillel (who himself suffered martyrdom in 1298) and by the liturgical poet Moses ben Jacob.

Bibliography: Zunz, *S. P.* pp. 350, 364; S. Kohn, *Mordecai ben Hillel*, pp. 46–49 and appendix I.; Perles, in *Monatsschrift*, 1873, pp. 513, 514; Salfeld, *Martyrologium des Nürnberger Memorbuches*, pp. 22, 149, 150.

L. G.

ABRAHAM OF AVILA: A pseudo-Messiah and wonder-worker, who lived at the end of the thirteenth century. There seems to be some doubt concerning the name of this man, though the facts are well attested by Solomon ben Adret and the apostate Abner of Burgos. The mystic propaganda carried on in Spain by Abraham Abulafia influenced at least two men to turn to their own advantage the credulous excitability of the people. Nothing is known of the private life of this pseudo-Messiah other than that he was an ignorant man, unable either to read or to write, and that he made the acquaintance of Abulafia in Messina. He claimed that by the intervention of an angel he had written a voluminous work, פלאות החכמה ("Wonders of Wisdom"), and a commentary upon it.

Abraham came to the community of Avila, Spain, with a forged letter from David Ashkenazi, calling first upon Solomon ben Adret. In perplexity the community turned to Adret, the greatest rabbinical authority of that day, for advice as to the attitude to be maintained toward the new prophet. Adret, without directly condemning him, expressed strong doubts as to his prophetic gifts. Prophecy, he said, did not rest upon an ignorant man, nor was it a time for prophetic inspiration; furthermore, the prophetic gift was given by God in Palestine exclusively. For these reasons Adret urged care and further investigation into the reputed miracles. The community took him at his word, and awaited with curiosity the last day of the fourth month of the year 1295—the day on which the Messianic time was to begin. The people assembled in the synagogue in the white burial garments used on the Day of Atonement; and the story goes that on these garments small crosses appeared. Such an impression was made upon Abner of Burgos by this "miracle," that it helped toward his conversion about twenty-five years later.

Bibliography: Solomon ben Adret, *Responsa*, No. 548, which has been wrongly taken by Landauer and Jellinek to refer to Abulafia (Steinschneider, *Jew. Lit.* p. 308, § 47). From the responsum in question it is impossible to tell whether the name of the false prophet was Nissim ben Abraham, as Perles (*Salomo ben Adereth*, p. 5) supposes, or whether Nissim was the bearer of a letter to Adret on the subject, as Kaufmann, in *Rev. Ét. Juives*, xxxvi. 288, thinks. For Alfonso (Abner) of Burgos, see *Rev. Ét. Juives*, xviii. 57, 58; compare also Grätz, *Gesch. der Juden*, 2d ed., vii. 318–321; *Monatsschrift*, 1887, p. 557.

G.

ABRAHAM BEN AZRIEL OF BOHEMIA: A Bohemian Talmudist and grammarian, who flourished in the first half of the thirteenth century and probably lived at Prague. Among his works, yet unpublished, is a commentary on the Maḥzor, entitled "Arugat ha-Bosem" (Bed of Spices), probably the most ancient Jewish literary effort in any Slavonic country. In this Abraham shows himself to have been a faithful follower of the scholars of northern France, who, uninfluenced by Arabo-Spanish philosophy, devoted their attention solely to the Bible and the Talmud. As a Talmudist Abraham exhibited a strong tendency to casuistry, while as a Bible exegete he was simple and sound, working chiefly after the method of RaSHBaM, whose commentary he often quotes. It is not certain that he enjoyed actual personal intercourse with his French brethren; he may have been influenced only by their literary productions.

The explanation of many obscure Hebrew words by their Bohemian equivalents in Abraham's work shows that the Jews of Bohemia at that time made use of the vernacular; and some of the Bohemian expressions there adduced are among the oldest in the language.

Bibliography: Berliner's *Magazin*, i, 2, 3; Perles, in *Monatsschrift*, 1877, pp. 360-373; Kaufmann, *ibid.* 1882, pp. 316-324, 360-370, 410-422; 1886, pp. 129 *et seq.*

L. G.

ABRAHAM BALI BEN JACOB. See Bali, Abraham.

ABRAHAM DE BALMES (or **DE PALMIS**) **BEN MEIR:** Italian physician and translator of the early sixteenth century; born at Lecce, in the old kingdom of Naples; died at Venice, 1523. A short time before his death he was physician in ordinary to the cardinal Dominico Grimani at Padua. See Steinschneider, "Hebr. Bibl." xxi. 7 and 67; "Hebr. Uebers." p. 62; Perles, "Beiträge," pp. 193, 197, etc. Through his Latin translations of many Hebrew works on philosophy and astronomy he attained a great reputation in the Christian world. He dedicated to Cardinal Grimani two of these translations: (1) of an astronomical work in Arabic by Ibn al-Heitham (died 1038), which had been translated into Hebrew by Jacob ben Machir, in 1372, under the title "Liber de Mundo"; (2) of the "Farewell Letter" of the Arabic philosopher Ibn Baga (Avempace), which he translated from the Hebrew under the title "Epistolæ Expeditionis" (MS. Vat. No. 3897. The dedication is published in "Revue des Études Juives," v. 145). In Padua Abraham delivered philosophical addresses to Christian audiences. He also compiled a Hebrew grammar, in which he attempted to treat philosophically the construction of the Hebrew language and to refute the opinions of the eminent grammarian David Ḳimḥi. In this work Abraham was the first to treat the syntax (which he called in Hebrew *harkabah*) as a special part of the grammar. The book was published, with a Latin translation and a supplementary treatise on the Hebrew accents, under the title "Miḳneh Abram," by Maestro (Calo) Ḳalonymos ben David, a well-known translator. Grätz ("Gesch. der Juden," ix. 215) suggests, without evidence, that the printer Daniel Bomberg (who is supposed to have learned Hebrew from Balmes) translated this grammar. At his death, honors were paid to his memory by his Christian pupils.

Bibliography: Steinschneider, *Cat. Bodl.* col. 667; idem, *Hebr. Uebers.* §§ 206, 348, 581; idem, *Bibliographisches Handbuch*, No. 164, Leipsic, 1859; T. Willesz's dissertation, Budapest, 1895.

H. M.

ABRAHAM BEN BARUCH: Writer on ritual; brother of Meir of Rothenburg; lived in southern Germany about the end of the thirteenth century. He wrote "Sefer Sinai" (The Book of Sinai), a collection of legal and ritualistic decisions, compiled from different rabbinical authorities. The work is still extant in manuscript at Wittenberg. According to the copyist, the word סיני was chosen by the author as the title on account of its having the numerical value of ענוה ("humility"); but it is really one less; the copyist evidently counted the word itself as an additional unit. Abraham is mentioned by his contemporary R. Mordecai b. Hillel Ashkenazi, the author of the "Mordecai" (on Giṭ. § 404).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 68; Zunz, *Z. G.* p. 162; Benjacob, *Oẓar ha-Sefarim*, p. 419.

M. B.

ABRAHAM BEN BARUCH MIZRAḤI. See Mizraḥi, Abraham ben Baruch.

ABRAHAM OF BEJA: A learned Jew who lived in Alemtejo, Portugal, during the latter half of the fifteenth century. Being an extensive traveler, he knew many languages, and for that reason King John II. ordered him to accompany Joseph Zapateiro of Lamego upon the latter's expedition to discover Covilham, who had himself been sent in search of the mythical Christian king, Prester John. They discovered Covilham in Lower Egypt, and brought back news of his welfare, together with information that led to the epoch-making voyage of Vasco da Gama.

Bibliography: Grätz, *Gesch. d. Juden*, viii. 380 (in the English translation this name is erroneously given as Abraham de Beya); Kayserling, *Columbus*, pp. 19, 20; Jacobs, *Story of Geographical Discovery*, p. 89.

W. M.

ABRAHAM BENDIG. See Bendig, Abraham.

ABRAHAM BEN BENJAMIN AARON: A Polish Talmudist of the first half of the seventeenth century; died at Brest, Lithuania, in 1642. He was rabbi at Tarnopol in 1636, and officiated in other Polish towns. In the latter year he was called to the rabbinate of Brest, then the largest community in Poland, and remained there till his death. The leading rabbis of that time—Joel Sirkes, Meir Kohen-Ẓedeḳ, and Rabbi Heschel, of Cracow—treat him in their writings with the greatest respect and veneration. Besides his responsa, contained in the works of the above-mentioned rabbis, he also left scholia to the "Ṭur Oraḥ Ḥayyim," which are appended to his father's work.

His father, Benjamin Aaron (died 1620), was the author of "Masat Binyamin," a collection of responsa.

Bibliography: Feinstein, *'Ir Tehillah*, pp. 26, 118, 136, 154, 170, 202, Warsaw, 1886; Michael, *Or ha-Ḥayyim*, No. 64.

L. G.

ABRAHAM BEN BENJAMIN ZE'EB BRISKER: Polish author of the seventeenth century; went to Vienna, and, on the expulsion of the Jews from that city in 1670, went to Brest, Lithuania, where he married a daughter of Elijah Lipschütz. He was the author of "'Asarah Maamarot" (Ten Words), a work treating of the ten divine words which, according to Pirḳe Abot (v. 1), were used in the creation of the world; also of the Decalogue, published in 1680 at Hamburg or Frankfort-on-the-Oder. In 1685 he published "Zera' Abraham" (Abraham's Seed), on the connection of the weekly lessons in their Pentateuchal order. In 1698 he wrote the cabalistic treatise, "Perush 'al 'Eser 'Aṭarot" (Commentary on the Ten Crowns), on the Decalogue, in which Abraham mentions his intention to emigrate to Palestine. The additions to the "Yefeh Mareh" (Fair of Countenance) of Samuel Jaffe (Amsterdam, 1727), attributed to Abraham by Steinschneider ("Cat. Bodl." col. 2427), are not his, but were written by Abraham Hellen, rabbi in Glogau, and author of a commentary on Midrash Rabbah.

Bibliography: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, p. 223; Feinstein, *'Ir Tehillah*, pp. 32, 158, 191.

P. B.

ABRAHAM BENVENISTE. See Benveniste, Abraham.

ABRAHAM, BERNARD: French brigadier-general of artillery, retired; born at Nancy, Jan. 12, 1824. His father, who was a member of the Jewish Consistory of Nancy, was known as Moïse, though his name was Moïse Abraham. The sons were all called Moïse, and Édouard, a brother of the general, an artist at Paris, has retained the paternal appellation in the spelling Moyse (Moyse, Édouard). After passing through the Lycée at

Nancy, Abraham entered the École Polytechnique at the age of nineteen, Nov. 1, 1843. Thence he went to the School of Applied Sciences at Metz, from which he was graduated in 1847, after which he served for several years at Strasburg as a lieutenant. He was promoted to the rank of captain in 1854, and served in the Crimea on the staff of General Lebœuf. After the fall of Sebastopol he received the cross of chevalier of the Legion of Honor, as Captain Bernard Moïse. Having returned to France he was detailed in 1856 for service at the ordnance foundry at Strasburg. Two years later he married, and was obliged to assume the name of Abraham, under which he was registered in all the civil documents. In 1859 he took part in the campaign in Italy against Austria. For some time after the convention of Villefranche, Abraham remained in Milan, but subsequently returned to France. On the restoration of peace he was assigned to the department of artillery at Strasburg. He went to Paris, was promoted major, and took part in the Franco-Prussian war of 1870. He was detailed to the army of the Rhine at Metz, and there, after the battle of Gravelotte, was decorated with the cross of an officer of the Legion of Honor. After the war Abraham was appointed secretary of the committee on coast defenses, and became a member of the military commission on railways. He advanced in rank rapidly, reaching the grade of lieutenant-colonel in 1874 and that of colonel in 1877. As the latter he commanded the Seventeenth Infantry, for several years, at La Fère. He was finally made brigadier-general June 2, 1883, and remained in active service till Jan. 12, 1886.

Bernard Abraham.

In 1895 Abraham succeeded Dr. Widal in the Central Consistory of the Israelites of France, and retained the seat for several months. J. W.

ABRAHAM BIBAGO BEN SHEM-ṬOB. See Bibago ben Shem-Ṭob, Abraham.

ABRAHAM OF BOHEMIA: Prefect of the Jews of Great and Little Poland at the beginning of the sixteenth century. In 1512 King Sigismund I. of Poland issued a decree notifying his subjects in Great Poland and Little Poland that he had appointed Abraham, a Jew of Bohemia, prefect over them, and that one of Abraham's duties was to collect all taxes due from them and to deliver the same into the king's treasury ("Acta Tomiciana," iii. No. 252; "Metrika Koronnaya," 1518–20, book No. 33, p. 118). Abraham was recommended to Sigismund by the latter's brother, the king of Hungary and Bohemia, and by Emperor Maximilian of Germany. Both attested his honesty and blameless life. The law courts of Poland had no jurisdiction over Abraham, he being responsible only to the king's own court.

Abraham was one of the many Jews who emigrated from Bohemia to Poland. He was also from time to time counselor for some of the Jewish communities of Poland, as is apparent from the king's order to the Jews of Cracow to pay Abraham 200 florins, promised him as a reward for a defense "against certain accusations." The Polish Jews were not pleased with their new Bohemian prefect, who had become so powerful. The king ordered all the Jews of Poland, and especially the rabbis, to respect the liberties and privileges granted to Abraham, and not to encroach upon them by excommunication or in any other way. For these privileges Abraham paid an annual personal tax of 20 ducats (about $300 or $400, nominal).

Bibliography: Bershadski, *Iz Istorii Yevreyev v Litvye i Polshye* in *Yevreiskaya Biblioteka*, vii. 30–35, St. Petersburg, 1879; idem, *Materialy Dlya Istorii Yevreyev v Polshye* in *Vos*. Sept., 1893, pp. 111–126.
H. R.

ABRAHAM IBN BOLAT. See Bolat, Abraham ibn.

ABRAHAM BRODA BEN SAUL. See Broda, Abraham, ben Saul.

ABRAHAM BRUNSCHWIG. See Brunschwig, Abraham.

ABRAHAM CABRIT. See Cabrit, Abraham.

ABRAHAM DE CASLAR BEN DAVID. See Caslari, Abraham ben David.

ABRAHAM (VITA) DE COLOGNA: An Italian rabbi, orator, and political leader; born at Mantua, 1755; died at Triest, 1832. While holding the post of rabbi of his native city he was elected a member of the Parliament of the Napoleonic kingdom of Italy, and in 1806 a deputy to the assembly of notables in Paris. Upon the formation of the Sanhedrin in 1807 he was appointed vice-chairman, and in 1808 a member of the French Central Consistory; later also of the Consistory of Turin. Abraham exhibited all the characteristics of men of transition periods: a strong desire for reform, and an indefinite conception of the aims and means necessary to realize that desire. He left a volume of sermons and apologetic essays.

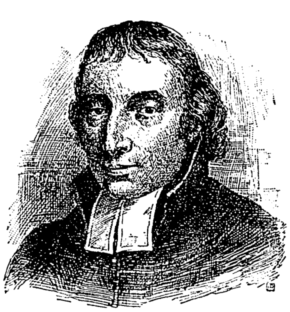
Abraham de Cologna.

Bibliography: Kahn, *Archives Israélites*, 1840, p. 32.
M. B.

ABRAHAM OF COLOGNE (BEN ALEXANDER): German rabbi; flourished about 1240. He was considered the most eminent pupil of Eleazar of Worms. Solomon ben Adret relates ("Teshubot," i. No. 548) that he saw Abraham when he came to the king of Castile, probably Ferdinand II. (the Saint). On this occasion Abraham assumed the name of Nathan to conceal his identity. Adret also claims to have heard from an old man that Abraham of Cologne preached on Num. vii. 1, in the house of Adret's father before a great many eminent rabbis, and displayed much erudition.

Abraham was the author of a small book entitled "Keter Shem-Ṭob" (The Crown of a Good Name), the concluding chapter of which—containing an explanation of the Sefirot, or Ten Mystical Spheres—is ascribed in some manuscripts to Menahem Ashkenazi, another pupil of Eleazar of Worms. Certainly either Abraham of Cologne or Menahem was the first representative of German mysticism to show a familiarity with the doctrine of the Sefirot.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, No. 4; Steinschneider, *Cat. der Hebr. Handschriften*, Royal Library at Munich, Nos. 112^{33}, 341^{17}; idem, *Hebr. Bibl.* vi.

126, viii. 147, xii. 112; Kobak, *Jeschurun*, vi. 169, where Abraham calls his father *Achseldar* or *Achselrad*. This name may be a misprint.

P. B.

ABRAHAM CONQUE OF HEBRON. See Conque (Cuenqui), Abraham, of Hebron.

ABRAHAM BEN DANIEL: Poet and rabbi; born at Modena in 1511. For several years he was a tutor at Viadana, Modena, Rivarolo, Arezzo, and Forli, and finally he became rabbi at Ferrara. From 1536 to 1552, despite unceasing bodily ailments, he composed over a thousand poetical prayers in various meters and forms, six of them being in the Aramaic language. Several of the poems were written for friends, or suggested by public events, papal oppressions, or prevalent sickness; and one of them is in honor of his cousin Hadassah, whom he married in 1539. A manuscript collection of his prayers in the Bodleian Library, Oxford, bears the title "Sefer ha-Yashar" (The Book of the Righteous).

Bibliography: Zunz, *Literaturgesch.* p. 535; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1181.

M. K.

ABRAHAM IBN DAUD (=DAVID) HA-LEVI; called **Ben Daud** (erroneously **Daur, Dior**); also **RABaD**, from the initials of his name, and **RABaD I** to distinguish him from Abraham ben Isaac of Narbonne (RABaD II.) and Abraham ben David of Posquières (RABaD III.): Spanish astronomer, historian, and philosopher; born at Toledo about 1110; died, according to common report, a martyr about 1180. His mother belonged to a family famed for its learning. His chronicle, a work written in 1161 under the title of "Sefer ha-Ḳabbalah" (Book of Tradition), in which he fiercely attacked the contentions of Karaism and justified rabbinical Judaism by the establishment of a chain of traditions from Moses to his own time, is replete with valuable general information, especially relating to the time of the Geonim and to the history of the Jews in Spain. An astronomical work written by him in 1180 is favorably noticed by Isaac Israeli the Younger ("Yesod 'Olam," iv. 18). His philosophical work, "Al-'akidah al-Rafiyah" (The Sublime Faith), written in 1168, in Arabic, has been preserved in two Hebrew translations: one by Solomon b. Labi, with the title "Emunah Ramah"; the other by Samuel Motot. Labi's translation was retranslated into German and published by Simson Weil.

His Position as Philosopher.

Ibn Daud was by no means an original thinker, nor did he produce a new philosophy; but he was the first to introduce that phase of Jewish philosophy which is generally attributed to Maimonides and which differs from former systems of philosophy mainly in its more thorough systematic form derived from Aristotle. Accordingly, Ḥasdai Crescas mentions Ibn Daud as the only Jewish philosopher among the predecessors of Maimonides ("Or Adonai," chap. i.). But having been completely overshadowed by Maimonides' classical work, the "Moreh Nebukim," Abraham ibn Daud's "Emunah Ramah" (Sublime Faith), a work to which Maimonides himself was indebted for many valuable suggestions, received scant notice from later philosophers.

The only Jewish philosophical works that Ibn Daud had before him, according to his own statement ("Emunah Ramah," p. 2, or in German trans., p. 3), were Saadia's "Emunot we-De'ot," and "The Fountain of Life" by Solomon ibn Gabirol. On the one hand, he fully recognizes the merits of Saadia, although he does not adopt his views on the freedom of the will, notwithstanding that the solution of this problem was to be the chief aim and purpose of his whole system ("Emunah Ramah," p. 98; German trans., p. 125). On the other hand, his attitude toward Gabirol is entirely antagonistic, and even in the preface to his "Emunah Ramah" he pitilessly condemns Gabirol's "Fountain of Life." See Kaufmann, "Studien über Solomon ibn Gabirol," Budapest, 1899.

Being the first strict Aristotelian among the Jews—who considered Aristotle and his Arabic commentators, Alfarabi and Ibn Sina, to be the only true philosophers (*ib.* pp. 23, 50, 62; German trans., pp. 30, 65, 78)—Ibn Daud feels himself provoked to constant opposition by the doctrines of Gabirol, who represents the Neoplatonic philosophy. Impartial enough to accord to childlike faith its full rights, Ibn Daud desires also to defend the rights of reason, and, consequently, resists with the utmost energy any attempt to set bounds to science; regarding this as a culpable encroachment upon the plan of the Divine Ruler, who did not endow man with the faculty of thought without intent.

True philosophy, according to Ibn Daud, does not entice us from religion; it tends rather to strengthen and solidify it. Moreover, it is the duty of every thinking Jew to become acquainted with the harmony existing between the fundamental doctrines of Judaism and those of philosophy, and, wherever they seem to contradict one another, to seek a mode of reconciling them. Ibn Daud insists that, however highly philosophy may be valued, the religion of Judaism is preferable. Knowledge, which had been acquired by philosophers through the evolution of several thousands of years, and after overcoming the gravest errors, had been bestowed upon Judaism from the beginning through revelation (*ib.* p. 62; German trans., p. 79). As to moral truths, it may be even assumed as probable that the philosophers did not attain to them through independent study, but rather under the influence of the doctrines of Holy Scripture (*ib.* p. 101; German trans., p. 130).

Ibn Daud and Aristotle.

It is true that on certain points Ibn Daud could not always avoid conflict with the doctrines of Aristotle: this was especially true in regard to the latter's theory of the Creation. According to Aristotle, all coming into being results from the fusion of matter into a certain form; matter, therefore, is the necessary basis for any genesis; primary matter itself, as the substance common to all things existent, must, therefore, be without beginning and must be eternal. But the acceptance of preexistent and eternal matter can not be reconciled with the Biblical history of creation, which implies a creation out of nothing, and subject to time. From this conflict, which later caused Maimonides to dispute the authority of Aristotle in all matters transcendental, Ibn Daud was not able to extricate himself; and, therefore, he rather tries to glide over the existing difficulties than to solve them. For he represents the course of creation as a series of creative acts; which recalls Gabirol's doctrine concerning the succession of the various substances. But he himself subsequently admits that this was only a hypothesis to satisfy the need of giving an architectonic finish to our notions, intended to mark that gradual process of things which would result, had creation really gone through all the stages of existence, from primary matter, which is imperceptible to us, to all individual things, though some of these stages may be regarded as partly existing only in abstract notions. To concede the possibility of such a gradual process of creation, however, would be, according to Ibn Daud, a contradiction of our conception of God's mode of acting.

As to the doctrine of God, Abraham ibn Daud,

His Doctrine of God.

like Aristotle and his Arabic interpreters, proceeding from the principle of motion, and basing his argument upon the proof of the impossibility of a *regressus in infinitum*, arrives at the conception of a First Cause of all motion, or of a Prime Mover, who Himself, as First Cause, can not have any other cause of motion above Him, and must, therefore, be thought of as motionless. The Prime Mover is God. But this proof of the existence of God leaves still open two important questions relating to the truth of our knowledge of God: one concerning the incorporeality, and the other respecting the unity of God.

As to the incorporeality of God, it follows logically from the notion of infinity which belongs to the First Cause of motion that no corporeal thing can be infinite itself; nor can infinite force be attributed to it. But the Prime Mover is infinite; for, since He Himself is without motion, His force also remains unaffected by the motion of change and transformation. Therefore the Prime Mover—that is, God—can not be corporeal (*ib.* p. 47; German trans., p. 60).

But as a being of necessary existence, God must also be absolutely simple and single; inasmuch as the conception of a plurality in His essence would, at the same time, nullify the notion of the necessity of His existence. For the consolidation of this plurality into a unity must have been effected by another being different from itself; hence the existence of this plural being would be no more necessary, that is, determined by its own essence, but would be dependent upon that other being which brought about the unification (*ib.* p. 49; German trans., p. 63).

From the notion of absolute unity results the conception of the uniqueness of God; for if two beings of this kind could exist, the unity of God would be nullified, since to one, at least, of the units a special character must be attributed so as to distinguish it from the other (*ib.*). With the doctrine of the unity of God is connected the doctrine of the divine attributes, which is preceded in Abraham ibn Daud's system by the doctrine of the negative attributes, already accepted by Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot," i. 10) and by Judah ha-Levi (Cuzari, ii. 2) from the older Arabic theology. According to Ibn Daud, only negative attributes, in the strict and proper sense, can be imputed to God; so that, whatever multiplicity of these negative attributes may be ascribed to Him, no multiplicity in the essence of God can result. Certainly this is equivalent to a renunciation of a positive conception of the Divine Being; for negative statements may suffice to prevent erroneous ideas, but a positive knowledge can never be obtained through them alone (*ib.* p. 5; German trans., p. 65). Indeed, our whole knowledge of God is limited to two certainties, (1) that He exists and (2) that His essence is incomprehensible (*ib.* p. 56; German trans., p. 71). In addition to the negative attributes, only relative attributes can be predicated of God; for even these latter, how many soever may be assumed, since they do not apply to the essence of God but only to His relation to the world, produce no modification in the notion of the unity of the Divine Being (*ib.* p. 54; German trans., p. 69).

From the speculative doctrines of faith, the truth of which can be proved only by reasoning, are to be distinguished the historical dogmas whose authenticity is based principally upon divine revelation, or, to speak more exactly, upon the historical tradition of such a revelation (*ib.* p. 69; German trans., p. 87). The tradition concerning an event that is reported to have taken place publicly before a great body of men, which originated, so to say, under the control of public opinion, without having been disputed by contemporaries, and has descended with an uninterrupted continuity, possesses an argumentativeness which can not be controverted even by the professional logician (*ib.* pp. 78, 81; German trans., pp. 98, 103). The trustworthiness of historical tradition forms a presumption in favor of the truth of prophecy. In the true sense of the word, according to the axioms established above for the reliability of historical tradition, there can be only assertion of real prophecy when the divine revelations apply to important public matters; while those revelations which pertain to less important matters, or even to the personal affairs of a single individual, can not be classed under this head (*ib.* p. 71; German trans., p. 89). Thus, as Ibn Daud remarks, perhaps with a reference to the miracles attributed to Jesus, the authenticity of the Torah would be in a sorry plight if, instead of being based on miracles of real historic certainty, such as those of Moses, it were supported merely by miracles of such private character as the resurrections effected by Elijah and Elisha (*ib.* p. 80; German trans., p. 101).

His Theory of Prophecy.

Relying upon the doctrines of Alfarabi and of Ibn Sina, Ibn Daud, whom Maimonides follows in many ways in his conception of prophecy, further sets forth that the gift of prophecy must not be considered as a phenomenon, interrupting the continuity of the development of the human mind, but in a certain sense as the final stage of a natural evolution whose lower phases, though they must be distinguished from prophecy proper, are nevertheless connected with the same faculty through a certain identity of nature. And even if the true stage of prophecy is reached, this gift is, nevertheless, still capable of progressive development, although it may exceptionally at once reach the highest perfection in particularly gifted individuals.

The connection between the mind of the prophet and the higher intellects, principally with the Active Intelligence, furnishes a sufficient explanation of the higher cognitive faculty of the prophet, as well as of his power of transcending natural law. Appointed to become an intermediary between God and man, the prophet is elevated almost to the plane of the separated intelligences, or angels (*ib.* p. 73; German trans., p. 91).

On Predestination.

Based upon the philosophical system developed above, and after the exposition of the doctrine of faith, the problem of human free-will and its relation to faith in a divine providence, or predestination, may be regarded as much nearer its solution. The objection that faith in a divine providence is inconsistent with the existence of evil in the world, because God can not be the author of evil and good at the same time, is refuted by the fact that evil has no existence in itself, but is only the natural result of the absence of actual good, and that, consequently, evil needs no creator. The defects and imperfections which appear in this world are in nowise contradictory to the wisdom and goodness of God. The defects appear only to a finite conception which considers things separately and in themselves, and not in their connection with the whole. Viewed from a higher standpoint the imperfections adhering to things or individuals would perhaps, in their relation to the whole, even prove to be perfections and advantages (*ib.* p. 95; German trans., p. 121).

The human free-will as a subjective principle has for its objective correlate the notion of possibility, by which one of two alternatives may occur. This does not cause the divine omniscience to undergo any limitation; unless, misled by common usage, one should designate as "possible" those things whose undetermined state results not from their own essence, but only from our deficient knowledge of the essence. But this kind of possibility, which, indeed, is no possibility at all, must be eliminated from God as quite irreconcilable with His omniscience. In its strict and precise form, the notion of possibility is not at all antagonistic to the omniscience of God; for it is easily conceivable that God from the beginning regulated creation, so that for certain cases both alternatives should be "possible" events; that the Creator, in order to grant to human liberty the opportunity to display its own energy, left the final issue of certain actions undecided even for His own knowledge (*ib.* p. 96; German trans., p. 123).

Human free-will, it is true, suffers a certain limitation through the variety of moral dispositions, partly due to natural causes, to be found in single individuals, as also in entire nations. But man is able to overcome his natural disposition and appetites, and to lift himself to a higher plane of morality, by purifying and ennobling himself (*ib.* p. 97; German trans., p. 124). The Torah, and the study of ethics which forms a part of practical philosophy and is designated, by an expression borrowed from Plato ("Gorgias," 464), as the "doctrine of the healing of souls," are the guiding stars to this exalted plane; but no scientific presentation of practical philosophy approaches in this regard the lofty heights of the Scriptures, wherein are clearly expressed the most sublime moral principles known to philosophers (*ib.* pp. 98, 101; German trans., pp. 126, 130).

The ceremonial laws also serve the purpose of moral education, and are, therefore, in view of their ethical tendency, to be numbered among the moral laws; although when compared with the doctrines of faith and the ethical laws proper, they have only a subordinate importance, as the Holy Scriptures also attribute to the sacrifices a relatively minor importance in comparison with the moral laws (*ib.* p. 102; German trans., p. 131).

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J. G.

ABRAHAM BEN DAVID. See YIẒḤAḲI, ABRAHAM.

ABRAHAM BEN DAVID OF OSTROG (Volhynia): Commentator; flourished about 1500. He wrote כור לזהב ("Furnace for Gold"), a commentary on the Targumim to the Pentateuch. Some also attribute to him a treatise on the thirteen hermeneutical rules of Rabbi Ishmael, published at Canterbury in 1597, by the converted Jew Philip Ferdinand.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 4215, 4216, 5053.

M. L. M.

ABRAHAM BEN DAVID OF POSQUIÈRES (RABaD III. ראב"ד): French Talmudic commentator; born in Provence, France, about 1125; died at Posquières, Nov. 27, 1198. Son-in-law of Abraham ben Isaac Ab-Bet-Din (RABaD II). The teachers under whose guidance he acquired most of his Talmudic learning were Moses ben Joseph (according to Michael, "Or ha-Ḥayyim," p. 24, the latter was the chief teacher of RABaD, but the manuscript note to which Michael refers reads quite differently in Buber's introduction to "Shibbale ha-Leḳeṭ") and Meshullam ben Jacob of Lunel. RABaD (abbreviation for Rabbi Abraham ben David) remained in Lunel after completing his studies, and subsequently became one of the rabbinical authorities of that city. He went to Montpellier, where he remained but a short time, and then removed to Nîmes, where he lived for a considerable period. Moses ben Judah ("Temim De'im," p. 6*b*) refers to the rabbinical school of Nîmes, then under Abraham's direction, as the chief seat of Talmudic learning in Provence.

Persecution.

But the real center of RABaD's activity was Posquières, after which place he is often called. It is difficult to determine when he removed to Posquières; but about 1165 Benjamin of Tudela, at the outset of his travels, called upon him there. This traveler speaks of RABaD's wealth and benevolence. Not only did he erect and keep in repair a large school-building, but he cared for the material welfare of the poor students as well. It was his great wealth which brought him into peril of his life; for, in order to obtain some of it, Elzéar, the lord of Posquières, had him cast into prison, where, like Rabbi Meir of Rothenburg, he might have perished, had not Count Roger II. of Carcassonne, who was friendly to the Jews, intervened, and by virtue of his sovereignty banished the lord of Posquières to Carcassonne. Thereupon Abraham ben David returned to Posquières, where he remained until his death. Among the many learned Talmudists who were his disciples in Posquières were Isaac ha-Kohen of Narbonne, the first commentator upon the Talmud Yerushalmi; Abraham ben Nathan of Lunel, author of "Ha-Manhig"; Meir ben Isaac of Carcassonne, author of the "Sefer ha-'Ezer"; and Asher ben Meshullam of Lunel, author of several rabbinical works. RABaD's influence on Jonathan of Lunel also is evident, though the latter did not attend his lectures.

Literary Works.

Besides being an active teacher, Abraham was a prolific author; for he not only wrote answers to hundreds of learned questions—which responsa are still partially preserved in the collections "Temim De'im," "Orḥot Ḥayyim," and "Shibbale ha-Leḳeṭ"—but he also wrote a commentary on the whole Talmud and compiled several compendiums of rabbinical law. Most of his works are lost; but those which have been preserved, such as the "Sefer Ba'ale ha-Nefesh" (The Book of the Conscientious), a treatise on the laws relating to women, published in 1602, and his commentary on Torat Kohanim, published in 1862 at Vienna, are sufficient evidence of his untiring industry and remarkable intellect. Neither his codifications of law nor his commentaries are true examples of his strength. The title of "Baal Hasagot" (Critic), given him frequently by the rabbis, shows that they realized the direction in which his ability lay. Indeed, critical annotations display his powers at their best, and justify his being ranked with Alfasi, Rashi, and Maimonides.

It may, in addition, be safely asserted that Abraham ben David did even more for the study of the Talmud (which for so many centuries was for the Jews their only intellectual sphere) than the celebrated Spanish scholars. Without accusing Maimonides of intending to supplant the study of the Talmud itself by means of his compendium, the "Yad ha-Ḥazaḳah," it is nevertheless a fact that if Alfasi and Maimonides had not encountered such keen opposition, rabbinical Judaism would have degenerated into an exclusive study of the legal code, which would have been fatal to any original intellectual development in a considerable portion of the Jewish people. This danger was not so imminent for those Jews who lived in lands where Arabian culture ruled: for there the study of the Hebrew language and poetry, and especially of the sciences and philosophy, would always have afforded a wide field for intellectual development. It was, therefore, sufficient that the leading Jewish rabbis domiciled in Moorish countries should devote much attention to furnishing a clew to the labyrinth of the Talmud, intricate and perplexing as the latter had become by the addition of the copious post-Talmudic literature of law and custom. Some sort of guide had become imperatively necessary for the practical application of this voluminous and intricate material. But in Christian countries like France and Germany, where the largest communities of Jews existed, throughout the Middle Ages there was no such outlet for Jewish intellectuality as the culture of literature or of the sciences which existed in Moorish Spain. Their own religious law was the only field open to the intellects of the Jews of Germany and northern France.

Rashi and RABaD.

That the Jewish mind remained fresh and productive, in spite of the restrictions that hampered the people during the Middle Ages, is due mainly to the efforts of such men as Rashi and Abraham ben David, who utilized the Talmud as an arena in which they could exercise their intellect. In his commentary, Rashi furnished a smooth and well-paved road to the Talmud; while RABaD, by his acute criticism, pointed out the way intelligently and with discrimination. This critical tendency is characteristic of all the writings of RABaD. Thus, in his commentary upon Torat Kohanim (pp. 41*a*, 71*b*; compare also Harkavy's "Responsen der Geonim" in "Studien und Mittheilungen," iv. 164), we find the caustic observation that many obscure passages in rabbinical literature owe their obscurity to the fact that occasional explanatory or marginal notes not tending to elucidate the text have been incorporated.

Attitude as a Critic.

The real strength of RABaD is shown by his criticisms of the works of various authors. The tone which he employs is also characteristic of his attitude toward the persons under criticism. He treats Alfasi with the utmost respect, almost with humility, and refers to him as "the sun by whose brilliant rays our eyes are dazzled" ("Temim De'im," p. 22*a*). His language toward Zerahiah ha-Levi is harsh, almost hostile. Though only eighteen years old, this scholar possessed the courage and the ability to write a sharp criticism upon Alfasi, and RABaD refers to him as an immature youth who has the audacity to criticize his teacher. However, in fairness it must be stated that Zerahiah had himself provoked this treatment by sharply criticizing RABaD, and by incorporating into his own work some of RABaD's interpretations without acknowledgment to the author (compare Gross, *l.c.*, 545, and Reifmann, "Toledot," p. 54).

Maimonides and RABaD.

Abraham's criticism of the "Yad ha-Ḥazaḳah" of Maimonides is also very harsh. This, however, was not due to personal feeling, but to radical differences of view in matters of faith between the two greatest Talmudists of the twelfth century. Maimonides' aim was to bring order into the vast labyrinth of the Halakah by presenting final results in a definite, systematic, and methodical manner. But in the opinion of RABaD this very aim was the principal defect of the work. A legal code which did not state the sources and authorities from which its decisions were derived, and offered no proofs of the correctness of its statements, was, in the opinion of Abraham ben David, entirely unreliable, even in the practical religious life, for which purpose Maimonides designed it. Such a code, he considered, could be justified only if written by a man claiming infallibility—by one who could demand that his assertions be accepted without question. If it had been the intention of Maimonides to stem the further development of the study of the Talmud by reducing it to the form of a code, RABaD felt it his duty to oppose such an attempt, as contrary to the free spirit of rabbinical Judaism, which refuses to surrender blindly to authority.

Judaism a Religion of Deed, not of Dogma.

RABaD was thus an opponent to the codification of the Halakah; but he was even more strongly opposed to the construction of a system of dogmas in Judaism, particularly according to the method followed by Maimonides, who often set up the concepts of the Aristotelian philosophy as Jewish theology. Maimonides, for instance, in accordance with his philosophical conviction and in the true spirit of Judaism, declares the incorporeality of God to be a dogma of Judaism, or, as he formulates it, "whosoever conceives God to be a corporeal being is an apostate" ("Yad ha-Ḥazaḳah, Teshubah," iii. 7). In the circles with which RABaD was connected, a certain mystical anthropomorphistic conception of the Deity was usual; and therefore it was but natural that a statement which practically declared his best friends apostates should arouse his resentment. He, therefore, appended to Maimonides' formula this brief but emphatic criticism: "Why does he call such persons apostates? Men better and worthier than he have held this view, for which they believe they have found authority in the Scriptures and in a confusing view of the Haggadah." The phrase concerning the Haggadah shows that RABaD is himself far from advocating the anthropomorphistic view. His opposition to Maimonides' statement of the doctrine of the incorporeality of God is only directed against its being raised into a dogma. Judaism is to Abraham ben David a religion of deed, and not one of dogmas. His attitude toward the teachings of Maimonides in regard to the future life and the eternity of the world is in harmony with this point of view. According to him the opinion of Maimonides on this question was as distinctly heretical as the corporeality of God from the standpoint of Maimonides; yet he has no word of vituperation for its author, but merely contents himself with recording his difference of opinion (*l.c.* viii. 2, 8). Thus, the ultra-conservative Talmudist was broader-minded and more tolerant than the greatest of the medieval Jewish philosophers (compare Smolensky, "'Am 'Olam," chap. 13).

Abraham ben David is particularly severe on the attempts of Maimonides to smuggle in his philosophic views under cover of Talmudic passages. To cite one example: Sorcery, according to both Biblical and rabbinical law, is, under certain conditions, an offense punishable with death. The opinions in the Talmud on the various acts coming under the category of sorcery differ widely, owing, no doubt, to the fact that it was not practicable to look upon every superstitious practise, from which Talmudic Judaism itself was not entirely free, as a heinous offense. Maimonides, who, from the point of view of his philosophy, looks upon sorcery, astrology, augury, and the like as pure absurdities, decides that even the innocent actions which Scripture narrates of Eliezer (Gen. xxiv. 14), and of

Jonathan (I. Sam. xiv. 8-10) are to be considered as falling under the ban. Here RABaD is not content with merely correcting the statement of Maimonides, but he declares that, in his opinion, Maimonides deserves the ban for the calumnious views he expresses concerning these Biblical personages (Yad. 'Akum, xi. 4). This suffices to explain the principle that actuated Abraham ben David in his intense opposition to Maimonides, and particularly to his "Yad ha-Ḥazaḳah," which David himself designates as a great achievement (Kilayim, vi. 2). However, his criticisms are not merely bitter, but wonderfully skilful. They are seldom more than a few lines long; yet the defenders of Maimonides have written without success page after page of laborious reasoning in support of their master. Abraham's remarkable command of the entire Talmudic literature, his extraordinary acuteness of intellect, and his phenomenal critical powers are shown at their best in this criticism of "Yad ha-Ḥazaḳah"; and, as he wrote it only a few years before his death, and at an advanced age, it is all the more noteworthy.

The cabalists look upon Abraham ben David as one of the fathers of their system, and this is true to the extent that he was inclined to mysticism, which led him to follow an ascetic mode of life and gained for him the title of "the pious." He frequently spoke of "the holy spirit (or Elijah) disclosing to him God's secrets in his studies" (see his note to "Yad ha-Ḥazaḳah," Lulab, viii. 5; Bet ha-Beḥirah, vi. 11), great mysteries known only to the initated ("Yesode ha-Torah," i. 10). It may be asserted with confidence that RABaD was not an enemy to secular science, as many deem him. His works prove that he was a close student of Hebrew philology; and the fact that he encouraged the translation of Baḥya's "Ḥobot ha-Lebabot" (compare Gross, *l.c.* 1874, p. 165) proves that he was not hostile to philosophy. This philosophic work argues strongly against the anthropomorphistic conception of the Deity; and the favor with which Abraham ben David looked upon it is sufficient ground on which to acquit him of the charge of having held anthropomorphistic views. Moreover, his works show acquaintance with philosophy; for instance, his remark on "Hilkot Teshubah," v., end, is a literal quotation from Honein b. Isaac's "Musre ha-Philosophim," pp. 11, 12—or Loewenthal, p. 39, below—which is extant only in Alḥarizi's translation.

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L. G.

ABRAHAM BEN DAVID PROVENÇAL: Italian Talmudist of the sixteenth century. He was a member of an illustrious family of Italian rabbis who came originally from Provence in the south of France. Abraham officiated as rabbi in Casale-Monferrato and in Mantua, Italy. Besides being a learned Talmudist, he possessed a thorough knowledge of Latin and philosophy. He taught Abraham Portaleone, and was a friend of Azariah dei Rossi, who refers to him as a storehouse of science. According to Michael ("Or ha-Ḥayyim." p. 31) he was still living in 1608. He wrote a preface to Elijah di Vidas' cabalistic work, "Reshit Ḥokmah," Venice, 1593.

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D.

ABRAHAM DOB BAER BEN DAVID OF OVRUCH: Rabbi of Jitomir, Russia, about 1840. His Talmudic studies were pursued under Mordecai, rabbi of Chernobyl and a disciple of Israel Ba'al Shem (Besht). He wrote homilies upon the Pentateuch, called "Bet Ḥayyim" (House of Life) which treat the Scripture text according to the fourfold method of interpretation known as פרד"ס, that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), *sod* ("mystical"). The work also contains inquiries concerning points of rabbinical law and responsa. The closing years of his life were passed at Safed, Palestine.

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S.

ABRAHAM DOB BAER BEN SOLOMON: Rabbi in Orsha in the latter half of the eighteenth century. He wrote באר אברהם ("Abraham's Well"), containing Glosses on the First Part of the Code Shulḥan 'Aruk, Yoreh De'ah, Shklov, 1783. D.

ABRAHAM BEN ELIEZER: Commentator (probably a contemporary of ELIJAH MIZRAḤI); lived in the fifteenth and sixteenth centuries, probably at Constantinople. He wrote a supercommentary on Rashi's Bible Commentary. Only a small fragment of it, covering the weekly portion "Mas'ey," has been published in Jacob Canizal's collectanea, a very rare collection of supercommentaries on Rashi (Steinschneider, "Cat. Bodl." No. 5515). Abraham died in 1525, at a very old age.

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L. G.

ABRAHAM BEN ELIEZER HA-KOHEN: Polish *darshan*, or preacher; flourished in the seventeenth and eighteenth centuries. He was the great-grandson of Issachar Baer, surnamed Baerman Ashkenazi, the commentator of the Rabbot. At Amsterdam, in 1673, he edited his grandfather's work, "Mareh Kohen," to which he added an introduction. Subsequently he was stricken with blindness. Forty years later, being then well advanced in years, he published his own work, "Ori we-Yish'i" (Berlin, 1714), containing a selection of his sermons, treating of repentance, prayer, and charity. The title of his work, "My Light and My Salvation," was suggested by the facts that he had regained his sight, and that he had had a fortunate escape from a dangerous fire.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 50.

L. G.

ABRAHAM BEN ELIEZER HA-LEVI: German Talmudist; flourished in the second half of the thirteenth century. Probably he was a pupil of R. Meir of Rothenburg (died 1293), to whom he applied for decisions in difficult ritualistic cases. He also maintained a learned correspondence with his relative, Asher ben Jehiel (born 1250; died 1327), also a pupil of R. Meir, and did not interrupt it even when Asher emigrated to Spain in 1302.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 49.

L. G.

ABRAHAM BEN ELIEZER HA-LEVI BERUKIM: A cabalistic writer; born before 1540; lived for a long time in Jerusalem, and died at an advanced age in 1600. A pupil of Moses Cordovero and Isaac Luria (died 1572), and a man of great piety and sincerity, Abraham, by his earnestness, won many people to a scrupulously religious life. His chief aim was to see the Sabbath observed as strictly as possible and to warn Israelites against its desecration. To this end he urged them to begin its celebration before sunset, and therefrom derived his title "Berukim" (The Sayer of Benedictions). His chief work is "Tiḳḳune Shabbat" (Ordinances of the Sabbath), cabalistic dissertations on the Sabbath, published together with "Ḳiẓẓur Menorat ha-Maor," Amsterdam, 1663, and "Reshit Ḥokmah ha-Ḳaẓer," Verona, 1600.

Other works written by him, but not published, are: (1) "Gale Razyya" (Revealer of Mysteries), on the transmigration of souls; (2) "Ẓirufim" (Alphabetical Combinations and Gematria); (3) "Ha-Beriah" (On Creation), two volumes on the Cabala of Isaac Ashkenazi (see Oppenheimer, "Catal." fol. 886; quarto 930, 1033, 1036, 1056). According to Azulai ("Shem ha-Gedolim") he actually saw the Shekinah, or glorious presence of God, at the Wall of Wailing ("Kotel Ma'arabi") of the Temple ruins.

Michael ascribes to him also the authorship of "Mashre Ḳiṭrin" (Untier of Knots), an apocalyptic work on the Messianic time. Michael also attributes to him the commentary on the Prophecy of Naḥman Ḳaṭofa; a journal of his wanderings as exile—"Sefer Migroshaw"; another cabalistic work, "Masoret ha-Ḥokmah"; a work on the duty of surrendering life during persecutions ("Megillat Amraphel"); "Ohel Mo'ed," on the Ten Sefirot; and "Sefer Zikkaron," a supercommentary to Rashi, but these are really the works of Abraham ha-Levi the Elder (ha-Zaḳen).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 670; Michael, *Or ha-Ḥayyim*, No. 153, who believes this Abraham to be identical with Abraham ha-Zaḳen.

J. L. S.—K.

ABRAHAM BEN ELIJAH. See Pikes, Abraham.

ABRAHAM BEN ELIJAH BRODA. See Broda, Abraham ben Elijah.

ABRAHAM BEN ELIJAH HA-KOHEN: German ritualist; flourished in the fifteenth century. His epitome of the precepts governing prohibited articles of food was printed for the first time in 1599, as an appendix to the Basel edition of Isaac Düren's "Sha'are Dura." The author did not address himself to scholars, but to the masses, whom he desired to instruct in a concise manner on the subject of forbidden food. A letter to the community of Halberstadt, which is inserted as an introduction to his epitome (p. 84), is an appeal to the members of that community to circulate the booklet among the people of the neighboring communities and to explain it in German to those who do not understand Hebrew.

Identical with this Abraham seems to be Abraham Cohen-Ẓedeḳ, who, according to a note in the responsa (No. 88) of Solomon Luria (died 1573), had put the Passover *dinim* into rime, in order to afford useful entertainment to those people who, according to ancient custom, spent the larger portion of the first two nights of the Passover in joyous devotions.

It is quite possible that he composed the above halakic poem at the request of the community of Halberstadt. The opinion of Michael, that this Abraham ben Elijah ha-Kohen is identical with the one mentioned by Maharil (R. Jacob ben Moses Mölln), must be rejected on chronological grounds; for this Abraham flourished later than Maharil, as may be seen from Luria (*l.c.*). Abraham ben Elijah ha-Kohen left some responsa in manuscript, which are now in the Bodleian Library, Oxford, England ("Cat. Bodl. Hebr. MSS." No. 820), and which furnish, at least approximately, the date of his life. The period of his activity could not have extended much beyond the year 1470.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 42; Zunz, *Z. G.* i. 161, 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 820.

L. G.

ABRAHAM BEN ELIJAH OF WILNA: Russian Talmudist and author; born in Wilna about 1750; died there Dec. 14, 1808. The son of Elijah, the gaon of Wilna, a prominent Talmudist, he was educated under the supervision of his father, who was opposed to the fanciful mysticism of the Ḥasidim, as well as to the dry scholasticism which so absolutely dominated the rabbis of Poland at that time as to prevent the growth of all scientific interests. According to the custom of the time, he married at the age of twelve years, but continued his studies in the Talmudic colleges in other cities, and after a few years returned home, where he finished his studies under his father. It was due to his father's influence that he developed a literary activity of a far more scientific character than was usually found at that age or in that country. Especially interested in the history of the old homiletical literature, he edited the "Midrash Agadat Bereshit," with a number of other mostly pseudepigraphic works of similar character (Wilna, 1802), adding valuable notes. The best part of this edition is the preface, in which, for the first time so far as we know, an attempt was made to give a complete history of the midrashic literature. A plagiarist, Jacob ben Naphtali Herz, of Brody, reprinted this edition with the preface (Zolkiev, 1804), but was careful to omit the name of Elijah Gaon wherever the son had mentioned him. He omitted, also, on the title-page the mention of Abraham of Wilna's edition, referring only to the one which had been printed in Venice in 1618. Zunz, not knowing the real author, gave credit for the work to the plagiarist (Zunz, "G. V.," 2d ed. p. 268), and so did Zunz's critic, Getzel of Brody (ס' ראביה, p. 4, Budapest, 1837).

This introduction was only part of his greater work, "Rab Po'alim" (From Many Works), published by Simon Chones, Warsaw, 1894. This book is an alphabetical index of all Midrashim known to the author. It seems that Abraham of Wilna believed literally in the statement that the eighty concubines of King Solomon (Cant. R. vi. 8) meant eighty Midrashim. This is at least testified to by Samuel Luria in a letter to Simon Chones ("Rab Po'alim," p. 9). The book, however, contains over one hundred and twenty midrashic works. While Abraham of Wilna shows greater interest in literature and literary questions than is found among his contemporaries, he has no idea of the meaning of literary criticism. He ascribes the Zohar to Simeon ben Yoḥai, in spite of the many proofs against its authenticity produced by various writers since the time of Abraham Zacuto. He makes, however, the admission that the book was preserved for several generations by oral tradition. So he considered the Pirḳe R. Eliezer (a fanciful Midrash written about the middle of the ninth century) to be written by R. Eliezer ben Hyrcanus about 100. Still, in spite of its many shortcomings, the book is a very valuable one (even after Zunz has treated the same subject in his methodical manner), because the author has collected many valuable references from rabbinical literature.

Abraham's interest in secular knowledge, quite rare in his environment, is also manifest in the writing of a Hebrew geography, "Gebulot Ereẓ," published anonymously, Berlin, 1821. He edited Menahem Mendel's index to the Zohar, "Tamim Yahdaw," to which he added an introduction and notes, Wilna, 1808. Of his numerous manuscripts which contained glosses to the Talmud, Midrash, "Shulḥan 'Aruk," and explanatory notes to his father's works, a commentary on the introduction to the "Tiḳḳune Zohar" (Wilna, 1867), a commentary on Psalms i.–c.,

באר אברהם (Warsaw, 1887), "Sa'arat Eliyahu," exegetical notes and biographical data about his father (Jerusalem, 1889), and "Targum Abraham," notes on Targum Onkelos (Jerusalem, 1896), have been published. The last-mentioned were edited by his great-grandson Elijah, who calls himself Landau. Abraham of Wilna was very much interested in Talmudic philology and archeology; but while very industrious and well versed in rabbinical literature, he betrays a lack of secular knowledge.

Abraham Wilna, like his father, never officiated as rabbi, but was a highly respected member of the Jewish community of Wilna, in which he held various offices.

Bibliography: Fuenn, *Ḳiryah Neemanah*, pp. 207 *et seq.*, Wilna, 1860; idem, *Keneset Yisrael*, p. 21, Warsaw, 1880; Chones' introduction to *Rab Po'alim*, Warsaw, 1894.

D.

ABRAHAM, ÉMILE: French playwright; born at Paris, 1833. He devoted himself entirely to the drama, as playwright, as theatrical critic, and as editor of "L'Entr'acte," the theatrical column of the "Petit Journal." Later he became general secretary of the Porte St. Martin and the Gymnase theaters. He is the author of a number of comedies and vaudevilles, among which may be mentioned: "Chapitre V." (1863); "Le Lorgnon de l'Amour" (1863); "Les Parents de Province" (1865), with Jules Prével; "L'Amour d'une Ingénue" (1866); "L'Avenue des Soupirs" (1866); "Nicaise" (1867); "Les Petits Crevés" (1868), with A. Flan and J. Prével; "La Clef Perdue" (1876); "La Charité Chrétienne" (1885).

Abraham also wrote a number of librettos for operettas, among which are: "L'Homme entre Deux Âges" (1862); "Un Drame en l'Air" (1865), with Adrien Marx and Cartier; "Le Train des Maris" (1868); "Les Croqueuses de Pommes" (1869), with Eugène Grangé; "La Cruche Cassée" (1870), with H. Lucas; "Les Flâneurs de Paris" (1876), with Eugène Grangé.

Under the pseudonym "Adrien Laroque," Abraham published a theatrical biographical annual, "Acteurs et Actrices de Paris."

Bibliography: Vapereau, *Dictionnaire Universel des Contemporains*, s.v.

J. S.

ABRAHAM BEN EPHRAIM NIEDERLÄNDER SOPHER OF PRAGUE. See Niederländer, Abraham ben Ephraim, Sopher of Prague.

ABRAHAM BEN EPHRAIM BEN SANCHO. See Sancho, Abraham ben Ephraim ben.

ABRAHAM IBN EZRA. See Ibn Ezra.

ABRAHAM GALANTE. See Galante, Abraham ben Mordecai.

ABRAHAM GASCON. See Gascon, Abraham.

ABRAHAM GUERDI CORDOVA. See Abraham the Monk.

ABRAHAM OF HAMBURG (called also **Rab Aberle**): Warden and leading spirit of the Ashkenazic community of London; born at Hamburg after 1650; died at London after 1721. By inducing the *shamas* (sexton) of the only Ashkenazic synagogue at that time surreptitiously to mutilate the *tallit*, or prayer-scarf, of the rabbi Judah Loeb ben Ephraim Anschel—in which condition he unwittingly used it—he forced Anschel to go, and installed Uri Phœbus in his place (1705). Abraham interfered not only in the affairs of the Ashkenazic, but also in those of the Sephardic community; for it was he who drew Ẓebi Ashkenazi's attention to an expression in a sermon of David Nieto's on Providence (1705) which savored of heresy. In this case Abraham failed to carry his point; and he was equally unsuccessful in trying to induce Ashkenazi to confirm a decree of excommunication against Mordecai Hamburger, who thereupon seceded and founded the Hambro' Synagogue. Later in life Abraham became involved in difficulties, owing to a lawsuit with his brother-in-law at Hamburg and to the conduct of his son, who dissipated at Paris the fortune Abraham had made at his trade as jeweler.

Bibliography: D. Kaufmann, in *Transactions of the Jewish Historical Soc.* iii. 104-119; Schudt, *Jüd. Merkwürdigkeiten*, iv. 1-35; references in Uri Phœbus, *Urim we-Tummim*, 1707, and Johanan Holleschau's answer, *Ma'aseh Rab*, 1707; also in Jacob Emden, *Megillat Sefer*, ed. D. Kohn, pp. 77 *et seq.*, Warsaw, 1897.

J.

ABRAHAM IBN HASSAN HA-LEVI: Author of a work on the six hundred and thirteen Biblical precepts, published as an appendix to the "first" rabbinic Bible (by Daniel Bomberg, Venice, 1517) under the title, "Commands and Prohibitions, by Rabbi Abraham Ibn Hassan ha-Levi." This work, originally written in Arabic, contained at first only a list of the Biblical precepts, arranged in the order of the weekly lessons, where they are recorded, and annotated with the corresponding references to Maimonides' "Yad ha Ḥazaḳah." Later, however, it was considerably enlarged by its Hebrew translator, Judah ben Shoshan or Shushan, who is otherwise unknown; he added to it corresponding passages from the Talmud and Sifre. Through this enlargement its original purpose of serving as a short educational guide was lost. The Hebrew text was published only once, but a Latin translation of it, made by the converted Polish Jew, Philip Ferdinand, was printed at Canterbury in 1597, and afterward reprinted by J. von Lenz in his "Theologia Judaica," in 1694. Ferdinand gives the name of the author as Abraham ben Kattani and the title of the book as "Ḳol Adonai." Upon what grounds he does so is not clear, since he himself refers to the Bomberg Bible as his source. In some manuscripts of Abraham's work he is more fully described as one coming from "Arnut in the land of Lanardu," which does not afford much help. Yet we may safely assume that the author came from a country where Arabic was generally spoken among the Jews; for only this language can be implied when Judah ben Shoshan describes himself as the translator of the work. This assumption finds strong support in the Arabic names Hassan and Shoshan, and renders improbable Neubauer's assertion that the work of Hassan is identical with the well-known law digest, "Sefer ha-Ḥinnuk," written originally in the rabbinic Hebrew idiom.

Bibliography: Steinschneider, *Cat. Bodl.* 4230, 5053; Neubauer, in *Monatsschrift*, 1877, xxi. 181, 182; idem, *Cat. Bodl. Hebr. MSS.* Nos. 73, 887, 2323, 2455.

L. G.

ABRAHAM BEN ḤAYYIM (called also **Abraham ben Ḥayyim ben Reuben** and **Abraham ben Ḥayyim ben Abraham ben Reuben**): Rabbi of Narbonne, where he lived in the first half of the thirteenth century. He was a brother of Reuben ben Ḥayyim, the pupil of Isaac ha-Kohen of Narbonne, and the teacher of Menahem Meïri. Abraham left his native place about 1240 and settled at Villefranche-de-Confluent, a small town in Roussillon, where his son, the philosopher Levi ben Abraham, author of "Liwyat Ḥen," was born. The son took an active part in the religious discussions that lasted from 1303 to 1306.

In the introduction to his work, "Bet ha-Beḥirah," Menahem Meiri refers to Abraham ben Ḥayyim in the highest terms, and names him among the most famous rabbis of Narbonne ("Rabbins Français," p. 543). Grätz ("Gesch. d. Juden," vi. 466) confounds him with Abraham ben Ḥayyim of Béziers, to whom Abraham ibn Ezra, while in that city in 1155, dedicated his "Sefer ha-Shem." He is, rather, to be identified with the poet Abraham ben Ḥayyim, the author of the four liturgical compositions (*ḳerobot*) embodied in the ritual used in the city of Carpentras, France, and which were recited on Sabbath Parah in the ancient Comtat-Venaissin. Indeed, one of these poems bears the acrostic of Abraham and another that of Abraham bar Ḥayyim.

Bibliography: Renan, *Les Rabbins Français*, p. 629; Zunz, *Literaturgesch.* p. 481; Gross, *Gallia Judaica*, p. 421.

S. K.

ABRAHAM ḤAYYIM BEN GEDALIAH: Galician Talmudist. He flourished early in the nineteenth century, was a disciple of the brothers Phinehas and Samuel Horowitz, and, like his teachers, is considered one of the most erudite of the Ḥasidim. He did not derive his Ḥasidic principles from these teachers, but directly from the *maggid* (preacher) of Mezhiritz, whose utterances he frequently quotes in his "Oraḥ la-Ḥayyim" (The Way to Life), Zolkiev, 1817. This work appeared posthumously and contains an introduction by R. Ephraim Solomon Margaliot.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 14; Benjacob, *Oẓar ha-Sefarim*, p. 49.

L. G.

ABRAHAM BEN ḤAYYIM LISKER. See Lisker, Abraham ben Ḥayyim.

ABRAHAM BEN ḤAYYIM BEN REMOK (רמוך): Spanish scholar; born in Barcelona about the middle of the fourteenth century. He wrote a commentary on the Psalms which is still extant in manuscript at Oxford (Bodleian, No. 326). Abraham ben Ḥayyim, the author of "Ẓiẓ ha-Zahab," a commentary on the Song of Songs and Ruth, is perhaps identical with Abraham ben Ḥayyim ben Remok. In the introduction to the commentary on the Psalms, the author gives a short autobiography, which throws some light on the conditions which prevailed at the time among the Jews in southern Europe. He was obliged to leave his native town on account of the persecutions that began about the end of June, 1348 (Grätz, "Gesch. d. Juden," vii. 363), and moved to Barbastro, Aragon, where he remained over thirty years—in fact, until 1391 (Grätz, *ib.* viii. 60 *et seq.*), in which year the persecution of the Jews began. His house was pillaged, his property destroyed, and he himself thrown into prison. However, he was liberated after having taken part in a public disputation (Tortosa, 1413 and 1414) between Jews and Christians. Jewish scholars were even forbidden to study the Law, and as Abraham states, "in those times they were not allowed to retain the Torah or the prayer-book, but had to deliver them up to the churches."

Bibliography: Steinschneider. *Hebr. Bibl.* ix. 111. xv. 109; *Jew. Quart. Rev.* xi. 612, where references are given to the pronunciation of the name *Remok*; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 326 and 1151.

L G.

ABRAHAM ḤAYYIM RODRIGUEZ. See Rodriguez, Abraham Ḥayyim.

ABRAHAM HEILBUT. See Heilbut, Abraham.

ABRAHAM DE HERRERA. See Herrera, Abraham de.

ABRAHAM BAR HILLEL: One of the few Hebrew poets in Egypt; lived in the second half of the twelfth century, and wrote the "Megillah Zuṭṭa" in elegant rimed prose, narrating an important episode of Jewish history in Egypt. As a prologue and an epilogue, he added poems which show their author to have been a skilful versifier. This work was completed in 1176. In view of the fact that there are very few literary remains of the Jews who dwelt in Egypt during the Middle Ages, these efforts of Abraham bar Hillel, which were only discovered in 1896 in the *genizah* of Cairo, have especial value.

Bibliography: Neubauer, in *Jew. Quart. Rev.* 1896, viii. 541–561; D. Kaufmann, *ibid.* 1897, ix. 168–172.

L. G.

ABRAHAM BAR ḤIYYA HA-NASI (called by non-Jews **Abraham Judæus,** and frequently **Savasorda,** which is a corruption of the Arabic *ṣaḥib al-shurṭah*—"governor of a city").—**As a Mathematician and Astronomer:** A celebrated Jewish mathematician, astronomer, and philosopher of the twelfth century. He lived in Barcelona in 1136. According to S. D. Luzzatto, there exists a manuscript, dated April 10, 1136, in which the scribe adds to the name Abraham bar Ḥiyya the formula for the dead, ז׳צ׳ל ("May the memory of the righteous be blessed"). From this it may be inferred that 1136 was the year of his death. Perhaps, further proof of this is afforded by the circumstance that the translator Plato of Tivoli, having completed the translation of the "Quadripartitum" of Ptolemy, October 20, 1138, does not mention Abraham bar Ḥiyya, although before that time Plato had availed himself of his services as interpreter. But some scholars think that the Magister Abraham who dictated "De Astrolabio" (probably at Toulouse) to Rudolph de Bruges (a work that the latter finished in 1143) was identical with Abraham bar Ḥiyya. As the title "Sephardi" (Spaniard) is always appended to his name, it is certain that he was Spanish. Nevertheless, he must have passed several years in southern France, as he composed some works for the Provençal Jews, in which he complains of their ignorance of mathematics. Steinschneider has proved that he was not a disciple of R. Moses ha-Darshan or the teacher of Ibn Ezra.

Original Works.

Abraham bar Ḥiyya, together with Abraham ibn Ezra, occupies an important place in the history of Jewish science. He was, indeed, one of the most important figures in the scientific movement which made the Jews of Provence, Spain, and Italy the intermediaries between Mohammedan science and the Christian world. He aided this movement not only by original works, but also by translations, and by acting as interpreter for another great translator, the celebrated Plato of Tivoli. Steinschneider has also shown that his original works were written in Hebrew and not, as some have thought, in Arabic. These original works are:

(1) יסודי התבונה ומגדל האמונה ("The Foundations of Understanding and the Tower of Faith"), an encyclopedic work, which is said to treat of arithmetic, geometry, optics, astronomy, and music. Unfortunately only a few short fragments of this work have been preserved (MSS. De Rossi Library, No. 1170; Berlin Library, No. 244; Munich Library, No. 36; and, under a false title, MSS. Bodleian, 1268, No. 7).

(2) חבור המשיחה והתשבורת ("Treatise on Geometry"), probably intended to be a part of the preceding work. This is the celebrated geometry

translated in 1116 (?) by Plato of Tivoli, under the title "Liber Embadorum" (see Boncompagni in "Atti dell' Accademia dei Lincei," 1851, iv. 275; "Hebr. Bibl." vii. 84; "Serapeum," 1858, p. 34; it was edited by Steinschneider in the "Publications of the Mekiẓe Nirdamim," 1895, vol. xi.).

(3) צורת הארץ ("Form of the Earth"), an astronomical work on the formation of the heavens and the earth, which was to have been followed by a second part on the course of the stars (see No. 4). A portion was translated into Latin by Sebastian Münster and by E. O. Schreckenfuchs. It appears also that complete translations into Latin and French were made (Steinschneider, "Abraham Judæus," 12). MS. 2033 in the Bodleian Library at Oxford contains a copy with a commentary, apparently by Ḥayyim Lisker.

(4) חשבון מהלכות הכוכבים ("Calculation of the Courses of the Stars"), the sequel to the preceding work, which is found sometimes in manuscripts with the notes of Abraham ibn Ezra (MS. 37 of Leyden, according to the catalogue of Steinschneider, p. 147; MS. 203 of Rome, "Bibl. Casanatense," according to the catalogue of Sacerdote).

(5) לוחות or לוחות הנשיא ("Tables" or "Tables of the Prince"), astronomical tables, called also "Tables of Al-Battani," because the author followed the Arabic astronomer of that name (see Battani). Several manuscripts of this work contain notes by Abraham ibn Ezra; and this fact has occasioned some confusion between the "Tables" of these two authors.

(6) ספר העבור ("Book of Intercalation"). This work was published in 1851, in London, by Filipowski. It is the oldest Hebrew work treating of the calculation of the calendar (see Calendar).

(7) הגיון הנפש ("Meditation of the Soul"), an ethical work upon a rationalistic religious basis. It was published in 1860 by Freimann, with a biography of the author (by the editor), a list of his works, and a learned introduction by Rapoport.

(8) מגלת המגלה ("Scroll of the Revealer"), a controversial work, in defense of the theory that the Messiah would appear in the year 5118 (1358; MS. Munich, 10^3, סוד הגאולה).

(9) An apologetic epistle addressed to Judah ben Barzilai al-Barzeloni.

Translations.

As has already been stated, Abraham bar Ḥiyya assisted a number of scholars in their translations of scientific works. But there is still a great deal of doubt as to the particulars. A number of Jewish translators named Abraham existed during the twelfth century; and it is not always possible to identify the one in question. It is only possible, therefore, to give the titles of the works thus translated, without touching upon the question of authorship, or inquiring into the language of the originals, as follows:

(10) "De Horarum Electionibus," the well-known treatise of Ali ben Aḥmad al-Imrani.

(11) "Capitula Centiloquium," astrological aphorisms.

(12) A commentary of Aḥmad ibn Yusuf on the "Centiloquium," attributed to Ptolemy.

(13) "De Astrolabio" of Rudolph de Bruges.

(14) "Liber Augmenti et Diminutionis," a treatise on mathematics; a manuscript in the Bibliothèque Nationale of Paris (7377 A).

Bibliography: Steinschneider, *Abraham Judæus*, in *Zeitschrift für Mathematik und Physik*, 1867, xii. 1 *et seq.*; idem, *Abraham ibn Ezra*, ibid. 1880, xxv. 119, 125; idem, *Hebr. Bibl.* vii. 84; idem, *Hebr. Uebers.* pp. 502, 525, 529, 532, 550, 572, 585, 594, 972; idem, *Cat. of Hebr. Manuscripts in the Library of Leyden*, p. 148; Wolf, *Bibliotheca Hebræa*, i. 51. iv. 761; Rapoport, preface to *Hegyon ha-Nefesh*; Boncompagni, in *Atti dell' Accademia dei Lincei*, 1863, p. 935; Woepke, *Mémoire sur la Propagande des Chiffres*, p. 80; *Kerem Ḥemed*, vii. 77; Geiger, *Mosheh ben Maimon*, p. 70; Gross, *Gallia Judaica*, p. 369; Bacher, *Die Bibelexegese der Jüdischen Religionsphilosophen vor Maimuni*, ch. iv.

G. S.

——**As a Moral Philosopher:** Abraham b. Ḥiyya or (as Rapoport in his introduction to the "Hegyon ha-Nefesh," p. 63, suggests) Ḥayya, so as to rime with Zakkaya, was a pioneer in his field of work. In the preface to his book, "Ẓurat ha-Areẓ" he modestly states that, because none of the scientific works such as exist in Arabic was accessible to his brethren in France, he felt called upon to compose books which, though containing no research of his own, would help to popularize knowledge among Hebrew readers. His Hebrew terminology, therefore, occasionally lacks the clearness and precision of later writers and translators.

As Moral Philosopher.

Not only as mathematician and astronomer, but also as moral philosopher, the author of the profoundly religious work, "Hegyon ha-Nefesh" (Meditation of the Soul) deserves special notice. In this field of philosophy he had also pioneer work to do; for, as is shown by Guttmann ("Monatsschrift," 1900, p. 195), in refutation of Kaufmann's assumption that the "Hegyon ha-Nefesh" was originally written in Arabic ("Z. D. M. G." xxx. 364; "Die Spuren Al-Baṭlajûsis," p. 28, and Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen des Mittelalters," p. 82), Abraham b. Ḥiyya had to wrestle with the difficulties of a language not yet adapted to philosophic terminology. Whether composed especially for the Days of Repentance, as Rapoport (*ibid.*) and Rosin ("Ethik des Maimonides," p. 15) think, or not, the object of the work was a practical, rather than a theoretical, one. It was to be a homily in four chapters on repentance based on the Hafṭarot of the Day of Atonement and Sabbath Shubah. In it, with the fervor of a holy preacher, he exhorts the reader to lead a life of purity and devotion. At the same time he does not hesitate to borrow ideas from non-Jewish philosophers; and he pays homage to the ancient sages of the heathen world who, without knowledge of the Torah, arrived at certain fundamental truths regarding the beginning of things, though in an imperfect way, because both the end and the divine source of wisdom remained hidden to them ("Hegyon," pp. 1, 2). In his opinion the non-Jew may attain to as high a degree of godliness as the Jew ("Hegyon," p. 8*a*).

Abraham b. Ḥiyya's philosophical system is like that of Gabirol and of the author of "Torot ha-Nefesh" (Reflections on the Soul), ed. Broydé, 1896—Neoplatonic as Plotinus has stated it: Matter, being void of all reality, requires form to give it existence. Now the union of these two by the will of God, which brings them from a state of potentiality into one of actuality, is creation, time itself being simultaneously produced with the created things. Both matter and form consist of two different elements. There is pure and there is impure matter. So also there is form too sublime to mingle with matter, such as that of the angelic or the upper world; and form which, being receptive and hollow, is susceptible to mixture with matter. The upper world, while gazing upon the lower and radiating its higher light, causes the mixture of matter with receptive form, the *tohu wa-bohu*; and out of pure matter the celestial bodies, and out of impure matter the four elements, were evolved. But while the first formed into an inseparable combination and the mix-

Matter and Form.

ture of the latter is one which constantly changes, a third form exists which mixes with matter for a certain time, to live again in a disembodied state after its separation; and this is the human soul. According to its wisdom—which makes it seek the upper world, the pure lasting form—or its folly—which makes it follow the impure matter of the perishable world below—the soul of man partakes of the nature of either the one or the other: but, his destination being to live forever like the angels, man has been appointed by God to be the ruler of all beings on earth; and in the same measure in which he fulfils or deviates from his destination, does he rise or fall in dignity above or below his fellow creatures. Says Abraham b. Ḥiyya, in common with Aristotle ("Ethics," vii. 11), and others: "Greater is he who has succeeded in training himself to abandon every thought of worldly passion and longs only for the service and adoration of the Most High, than he who has still to wrestle with the appetites of the flesh, though he overcome them in the end." For after all, says he with Plato ("Phædo," p. 64), the soul in this world of flesh is, as it were, imprisoned, while the animal soul craves for worldly pleasures, and experiences pain in foregoing them. Still, only the sensual man requires corrections of the flesh to liberate the soul from its bondage; the truly pious need not, or rather should not, undergo fasting or other forms of asceticism except such as the law has prescribed ("Hegyon," p. 16*a*). But, precisely as man has been set apart among his fellow creatures as God's servant, so Israel is separate from the nations ("Hegyon," p. 7), the same three terms (*bara, yaẓar, 'asah*) being used by the prophet for Israel's creation (Isa. xliii. 7) as for that of man in Genesis.

Three Classes of Pious Men.

Like Baḥya ("Ḥobot ha-Lebabot," ix. 3) Abraham b. Ḥiyya distinguishes three classes of pious men: (1) such as lead a life altogether apart from worldly pursuits and devoted only to God ("these are but few in number and may in their sovereignty over the world be regarded as one individuality"; Alfarabi, "Model State"; see Guttmann, *ib.* p. 212, note); (2) such as take part in the world's affairs, but are, as regards their conduct, ruled only by the divine laws and statutes without concerning themselves with the rest of men (these form the "holy congregation" or the "faithful city"); and (3) such as lead righteous lives, but take care also that the wrong done outside of their sphere is punished and the good of all the people promoted (these form the "kingdom of justice" or the "righteous nation"). In accordance with these three classes of servants of God, he finds the laws of the Torah to be divided into three groups: (1) The Decalogue, containing the fundamental laws with especial reference to the God-devoted man who, like Moses, lives solely in the service of God (the singular being used because only Moses or the one who emulates him is addressed). The first of the Ten Commandments, which he considers merely as an introductory word, accentuates the divine origin and the eternal goal of the Law; the other nine present the various laws in relation to God, to domestic life, and to society at large. Each of these three classes again refers either to the heart or sentiment, to the speech or to the action of man. (2) The group of laws contained in the second, third, and fourth books of Moses, intended for the people of Israel during their wandering in the desert or during the Exile, to render them a holy congregation relying solely upon the special protection of God without resorting to warfare. (3) The Deuteronomic legislation intended for the people living in an agricultural state and forming a "kingdom of justice." However, in the time of the Messianic redemption, when the evil spirit shall have vanished altogether, when the sensual man shall have become a spiritual one, and the passions that created hatred and strife shall have given way to love of man and to faithful obedience to the will of God, no other laws than those given to the God-devoted one in the Decalogue—the law written upon the heart of man—will be necessary. Men, imbued solely with love for their fellows, free from sin, will rise to the standard of the God-devoted man, and, like him, share in the eternal bliss of God. Against Rapoport, Guttmann has shown ("Monatsschrift," p. 201, note 2) that Naḥmanides read and used the "Hegyon ha-Nefesh," though occasionally differing from it; but while Saadia is elsewhere quoted by Abraham b. Ḥiyya, he never refers to him in "Hegyon" (Guttmann, in "Monatsschrift," pp. 199, 200). Characteristic of the age is the fact that while Abraham b. Ḥiyya contended against every superstition, against the *teḳufah* ("Sefer ha-'Ibbur," p. 8), against prayers for the dead ("Hegyon," p. 32*a*), and similar practises (*ib.* p. 40*a*), he was, nevertheless, like Ibn Ezra, a firm believer in astrology. In his "Megillat ha-Megalleh" he calculated from Scripture the exact time for the advent of the Messiah to be the year of the world 5118 (see "Ben Chananja," 1869, iv. 7, 8). He wrote also a work on redemption, from which Isaac Abravanel appropriated many ideas. It is in defense of Judaism against Christian arguments, and also discusses Mohammed, "the Insane"; announcing the downfall of Islam, according to astrological calculation, for the year 4946 A.M.

Bibliography: Steinschneider, *Z. D. M. G.* 1876, p. 633; idem, *Hebr. Bibl.* 1861, iv. 108-109 (where Rapoport's reading of the name "Ḥayyah," instead of "Ḥiyyah," is adopted): 1876, xvi. 90 (where the name "Albargeloni" is declared to be a pure invention). See also Brüll's *Jahrb.* ii. 189.

J. G.—K.

ABRAHAM BEN ISAAC AUERBACH: Liturgical poet of the seventeenth century; born at Kosfeld and became rabbi at Münster. During a visit to Amsterdam in 1675, he was made acquainted with an attempt by a clergyman, named Christopher Bernard, to asperse the Jews, who triumphantly disproved the charges. Abraham ben Isaac composed a number of *seliḥot* (penitential hymns) and *pizmonim* (triumphant odes), the former while the danger was impending, the latter when it was past. These were printed by Joseph Athias at Amsterdam in 1677, in a brochure which has become very rare and which is distinguished by the number of rabbinical authorities who expressed their approbation of Auerbach's poetical efforts. Both the past and present rabbis of the German congregation of Amsterdam, Isaac Aboab, the ḥakam of the Portuguese congregation, besides rabbis and rabbinical assessors of Posen, are included among the signatories of the *haskamah* (approbation).

Bibliography: Steinschneider, *Cat. Bodl.* No. 2941; Roest, *Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek*, p. 25.

J.

ABRAHAM BEN ISAAC BEDARESI. See Bedaresi, Abraham ben Isaac.

ABRAHAM BEN ISAAC OF GRANADA: Cabalist of the thirteenth century. He wrote: (1) A work on the Cabala, under the title of "Sefer ha-Berit." This is quoted by Moses Botarel in the introduction to his commentary on the "Sefer Yeẓirah," which passage contains a reference to Maimonides' "Moreh." (2) Another work on the Cabala, under the title "Berit Menuḥah," valued highly by Isaac Luria for its profound comments. Its language, as well as the manner in which Simon ben Yoḥai is introduced as speaker, shows striking resemblance to the Zohar, and it may be that the author had a larger version of the Zohar before him than is now extant. (3) A work entitled "Megalle ha-Ta'alumot," quoted by the author in the work previously mentioned.

BIBLIOGRAPHY: Jellinek, *Auswahl Kabbalistischer Mystik*, i. 9 (German part); Michael, *Or ha-Ḥayyim*, No. 146; Benjacob, *Oẓar ha-Sefarim*, pp. 84, 86, 292.

K.—J. L. S.

ABRAHAM BEN ISAAC ḤAYYOT: Commentator; lived in the seventeenth century. He is the author of "Holek Tamim" (He Who Walks Perfect), explaining the laws of the Pentateuch after the fourfold method of interpretation known as פרד"ס; that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), and *sod* ("mystical") (Cracow, 1634).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 14.

M. B.

ABRAHAM BEN ISAAC BEN JEHIEL OF PISA: Grandson of the famous philanthropist, JEHIEL OF PISA, whose charity did much to alleviate the sufferings of the Spanish exiles in 1492. Abraham was a worthy member of that distinguished family. He died, according to the report of Gedaliah ibn Yaḥyah, in 1654, in the prime of manhood. Michael is mistaken in thinking him to be identical with that Abraham ben Isaac of Pisa from whose pen a responsum exists in the collection of Menahem Azariah da Fano, who died in 1620.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 144.

D.

ABRAHAM BEN ISAAC HA-KOHEN: A hymn-writer who flourished in Germany about 1096; probably the son of Isaac ben Eleazar ha-Kohen, who lived in Mentz in 1093. He is the author of several liturgical works, in one of which reference is made to the cruelties perpetrated upon the Jews by the crusaders. He composed several *yoẓerot* for Sabbath Ḥanukkah, in one of which the story of Judith and Holofernes is repeated.

BIBLIOGRAPHY: Zunz, *Litteraturgesch.* p. 153.

J. C.

ABRAHAM BEN ISAAC HA-LEVI: A Spanish Talmudist and author; born at Barcelona in the early part of the fourteenth century; died at Narbonne in October, 1393. He was a religious poet and leader of the Jewish community in Gerona (Catalonia), and is praised not only for his deep Talmudic knowledge, but more especially for the disinterested manner in which he performed his functions. It is probable that he left Gerona at the time of the terrible persecution of 1391 and settled in Narbonne. A poem for the Passover service and four poetical lamentations from his pen are preserved in manuscript. In 1394, Profiat Duran wrote a memorial notice of Abraham (printed in "Ma'aseh Efod," edited by Friedländer and Kohn, Vienna, 1865, p. 191). A letter exists in manuscript, addressed by Moses Vidal ha-Levi to Abraham Isaac ha-Levi, identified by Neubauer with the subject of this article.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 512; Grätz, *Gesch. d. Juden*, viii. 408; *Ma'aseh Efod*, p. 6; *Rev. Ét. Juives*, ix. 117; Gross, *Gallia Judaica*, p. 117.

G.

ABRAHAM BEN ISAAC IBN MIGAS. See IBN MIGAS, ABRAHAM BEN ISAAC.

ABRAHAM B. ISAAC OF NARBONNE (commonly called **RABaD II.** from the initial letters of his official designation "ab bet din" = chief judge). Distinguished Talmudist of Languedoc: born probably at Montpellier about 1110; died at Narbonne, 1179. His teacher was Moses b. Joseph b. Merwan ha-Levi, and during the latter's lifetime RABaD II. was appointed president of the rabbinical board of Narbonne—composed of nine members—and was made principal of the rabbinical academy. In the latter capacity he taught two of the greatest Talmudists of Provence—namely, Abraham b. David III., who afterward became his son-in-law, and Zerahiah ha-Levi.

Ha-Eshkol.

Like most of the Provençal scholars, RABaD II. was a diligent author, composing numerous commentaries upon the Talmud, all of which, however, have been lost with the exception of that upon the treatise Baba Batra, of which a manuscript has been preserved in Munich. Numerous quotations from these commentaries are to be found in the writings of Zerahiah Gerondi, Naḥmanides, Nissim Gerondi, and others. Many of his explanations of Talmudical passages are also repeated in his responsa which give his method of treatment. In Abraham's comments on the Talmud he seems to have taken Rashi as his model; for they are marked by the same precision and clearness of exposition. An idea of this writer's Talmudical knowledge may be gathered from his book "Ha-Eshkol" (three parts of which were published by M. Auerbach, Halberstadt, 1867–68). This work, the fourth part of which exists in manuscript in the library of the Alliance Israélite of Paris, was modeled after the well-known work of Alfasi, and was the first important attempt at a legal code made by the French Jews. It can not, however, be said to equal Alfasi's work either in originality or in depth, but it contained some noteworthy improvements upon its model, such as the arrangement of its contents according to subject-matter, which greatly facilitated its practical use. RABaD II. also drew upon the Jerusalem Talmud and the gaonic literature much more fully than Alfasi, and treated at much greater length many subjects which were only briefly considered by the latter. His depth and acumen, however, are shown to much better advantage in his responsa, quoted in the collection "Temim De'im" (part iv. of "Tummat Yesharim," by Benjamin Motal, Venice, 1622), and in the "Sefer ha-Terumot" of Samuel Sardi. Other responsa sent to Joseph ben Ḥen (Graziano) of Barcelona and Meshullam ben Jacob of Lunel are found in a manuscript belonging to Baron de Günzburg in St. Petersburg. As an acknowledged rabbinical authority and president of the rabbinical board, he was frequently called upon to give his decision on difficult questions: and his answers show that he was not only a lucid exegete, but also a logical thinker.

Though he lacked originality Abraham's influence upon Talmudical study in Provence ought not to be underrated. Languedoc formed politically a connecting link between Spain and northern France; in like manner Jewish scholars played the rôle of intermediaries between the Jews of these countries. Abraham b. Isaac represented this function; he was the intermediary between the dialectics employed by the tosafists of France and the systematic science of the Spanish rabbis. The French-Italian codifiers—Aaron ha-Kohen of Lunel, Zedekiah b. Abraham, and many others—took Abraham b. Isaac's "Ha-Eshkol" for their model; and it was not until the appearance of the "Ṭur," written by Jacob b. Asher, a German Jew resident in Spain, that "Ha Eshkol" lost its importance and sank into comparative oblivion. The school founded by Abraham b. Isaac, as exemplified in RABaD III. and Zerahiah ha-Levi, was nevertheless the creator of a system of Talmudic criticism;

and the method it employed was in fact no other than the tosafist dialectic modified and simplified by Spanish-Jewish logic.

Bibliography: H. Gross, in *Monatsschrift*, 1868, xvii. 241-255, 281-294; idem, *Gallia Judaica*, pp. 414-415; Renan, *Les Rabbins Français*, pp. 510, 518, 520, 543; Michael, *Or ha-Ḥayyim*, No. 133; Zunz, in Geiger's *Zeitschrift f. J. Theol.* ii. 307-309.

L. G.

ABRAHAM BEN ISAAC SHALOM. See Shalom, Abraham ben Isaac.

ABRAHAM BEN ISRAEL COHEN RAPOPORT ("Schrenzel"). See Rapoport.

ABRAHAM ISRAEL PEREYRA. See Pereyra, Abraham Israel.

ABRAHAM, JACOB. See Abraham (Abram), Jacob.

ABRAHAM BEN JACOB BERAB. See Berab, Abraham ben Jacob.

ABRAHAM BEN JACOB DE BOTON. See Boton, Abraham ben Jacob de.

ABRAHAM BEN JACOB MOSES HELIN. See Helin, Abraham ben Jacob Moses.

ABRAHAM BEN JACOB ẒEMAḤ: Palestinian rabbi and author; born about 1670. He was a rabbi at Jerusalem, and a member of the bet din, or rabbinical tribunal, presided over by Moses ben Jonathan Galante. He is the author of a theological work called "Berit Abraham" (The Covenant of Abraham). Ḥayyim Abulafia quotes him in his book "'Ez Ḥayyim," and elsewhere.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 132.

J. L. S.

ABRAHAM JAFE ḲALMANḲES. See Ḳalmanḳes, Abraham Jafe.

ABRAHAM JAGHEL BEN HANANIAH DEI GALICCHI. See Jaghel, Abraham.

ABRAHAM JEDIDIAH BEN MENAHEM SIMSON. See Basilah, Abraham Jedidiah.

ABRAHAM BEN JEHIEL COHEN PORTO. See Porto, Abraham ben Jehiel.

ABRAHAM JEKUTHIEL SALMAN LICHTENSTEIN. See Lichtenstein, Abraham.

ABRAHAM JESOFOVICH: Secretary of the treasury of Lithuania under King Sigismund I. of Poland; born in the middle of the fifteenth century; died at Brest-Litovsk, 1519. When Alexander Jagellon expelled the Jews from Lithuania in 1495 (from which banishment they returned in 1503), the most prominent Jews of the principality were the three brothers Jesofovich of Brest: Abraham, Michael, and Isaac. Abraham was then assessor of Kovno, and as soon as the edict for the banishment of the Jews was issued, he went to Wilna to return the accounts of the district which had been entrusted to him. He probably emigrated to Poland with the rest of his coreligionists, but returned and embraced Christianity. This so pleased Alexander that he elevated him to the rank of nobility, giving him the supplementary name "Jastrzhembetz." In 1506, when Abraham farmed the revenue of the customs of Kovno, he held the titles of alderman of Smolensk and prefect of Minsk, and the king presented him with the estate of Voidung. When King Sigismund I. ascended the throne in 1506, he confirmed the titles and gifts granted Abraham by Alexander and farmed out to him many other taxes, together with the mint of Lithuania. Abraham stood high in the royal favor, and in 1509 Sigismund I. granted him the estates and manorial rights of Grinkov and two estates in the district of Troki. In 1510 Abraham was appointed secretary of the treasury of Lithuania, which position he held until his death. His brothers Michael and Isaac did not change their religion. Nevertheless, they were always on good terms with their brother. Probably owing to Abraham's influence, Michael was appointed "senior" of all the Lithuanian Jews, with the power of jurisdiction over them.

The will of Abraham, dated at Brest-Litovsk, September 25, 1519, bears among other signatures the names of his brothers Michael and Isaac. Through the influence of Duke Albert of Prussia and "in memory of the services of the late Abraham Jesofovich," etc., the king in 1525 raised the Jew Michael Jesofovich to the rank of nobility. He died about 1530. Many of the descendants of Abraham Jesofovich held high positions in Lithuania. Thus, in the eighteenth century, a certain senator, Andrei Abramovich, was castellan of Brest-Litovsk (1757-63).

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883, p. 240 ff. 263 ff. and *Abram Jesofovich*, Kiev, 1888; Wolff, *Zyd Ministrem Króla Zygmunta*, Cracow, 1885; Berchin, *Yevrei Ministr Vos.*, 1885, v. 105 *et seq.*

H. R.

ABRAHAM (JACOB JOSEPH) BEN JOEL ASHKENAZI KATZENELLENBOGEN. See Katzenellenbogen, Abraham.

ABRAHAM BEN JOSEPH HA-LEVI, OF CRACOW: Polish commentator, born at Cracow about 1620; died, probably in Hamburg, about 1670, or at least some time after 1659. In consequence of the persecution of the Jews of Poland by the Cossacks in 1656 he fled from his native city and sought asylum in Hamburg. Here he produced a commentary upon Megillat Ta'anit, which was printed at Amsterdam, in 1659, and went through several editions. His work, however, was not favorably received by his contemporaries, for both Ephraim Cohen, author of "Sha'ar Ephraim," a collection of rabbinical decisions, and Abraham Gombiner, author of "Magen Abraham," refer to him somewhat disparagingly.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 124.

L. G.

ABRAHAM BEN JOSEPH OF ORLEANS: French Talmudist; lived at Orleans, and perhaps at London, in the twelfth century. He belongs to the older tosafists, and his interpretations of the Talmud are quoted several times in the Tosafot. He is mentioned as the father of three daughters. He was the father-in-law of Judah ben Isaac, of Paris, surnamed Sir Leon (1166-1224), and therefore a contemporary of Rabbenu Tam of Rameru, the head of the tosafistic school in the middle of the twelfth century. It has been suggested by Jacobs that he is identical with the Abraham fil Rabbi Joce, mentioned in the English records of the twelfth century.

Bibliography: Zunz, *Z. G.* p. 47; Jacobs, *Jews of Angevin England*, pp. 409, 417; Gross, *Gallia Judaica*, p. 57.

L. G.

ABRAHAM BEN JOSEPH SOLOMON HA-ḤAZAN: Karaite rabbi at Koslov, now Eupatoria, Crimea, in the first half of the nineteenth century. His father, Joseph Solomon, whom he succeeded in the rabbinate, instructed him in the literature and science of the Karaites. He is the author of six Hebrew poems, which are found in the "Karaite Liturgy" (Vienna ed., pp. 168 *et seq.*). In a poem, composed in honor of Simḥa Bobowich, who was head of the Koslov community—which poem is also incorporated in the "Liturgy" (p. 187)—he calls himself, from the initials of his father's name, Ibn Yashar.

Bibliography: Fürst, *Gesch. d. Karäert.* iii. 138; Gottlober, *Biḳḳoret le-Toledot ha-Ḳaraim*, p. 151.

I. Br.

ABRAHAM JOSHUA HOESHL: Rabbi at Kolbushowa, and later at Miedzyboz, Poland; lived in the beginning of the nineteenth century. He wrote two commentaries on the Pentateuch: "Torat Emet" (The Teaching of the Truth) and "Oheb Yisrael" (The Lover of Israel). In both works Abraham gives four different explanations of the Scripture: the literal, the homiletic, the allegoric, and the mystic.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 13.

I. B.

ABRAHAM BEN JOSIAH OF JERUSALEM: A Karaite author, who flourished in the first half of the eighteenth century. He went from Palestine to the Crimea, where, in 1712, he finished "Emunah Omen," a work on Karaite theology, edited by Jacob ben Abraham Firkovitch, Eupatoria, 1846. He treats of divinity and the immutability of the Law, on the main issues between Karaite and Rabbinite doctrines, and on the relations of science to religion. Without exhibiting any originality of thought, the work is remarkable as displaying the thorough familiarity of the author with the entire rabbinical literature; it shows also the high esteem in which he held such authorities as Maimonides and Ibn Ezra. In 1715, under the pseudonym Abraham Kalai (after the town in which he resided at the time), he wrote, under the title שאול שאל ("Shaol Shaal"), a work on the rules for the slaughtering of animals, a favorite Karaitic subject. Jost's doubts as to his identity with Abraham Yerushalmi were dispelled by Gottlober, "Biḳḳoret le-Toledot ha-Ḳaraim," p. 151.

K.

ABRAHAM BEN JOSIAH HA-ROFE: A Karaitic scholar and physician, born in Troki, a town near Wilna, in Lithuania, about 1636; died there in 1688. He was one of the leading scholars of his time, and, according to Karaitic tradition, a disciple of Joseph Solomon Delmedigo. In his later years he was appointed physician in ordinary to King John Sobieski (1674–96). He wrote a number of works on medicine and natural science, which, however, were never printed.

Bibliography: Neubauer, *Aus der Petersburger Bibliothek*, pp. 72, 128; Fuenn, *Keneset Yisrael*, pp. 28 *et seq.*

S. M. D.

ABRAHAM JUDÆUS. See Abraham ibn Ezra.

ABRAHAM JUDÆUS MEDICUS. See Abraham ben Shem-Ṭob.

ABRAHAM BEN JUDAH: Flourished in the thirteenth century at Barcelona, Spain. According to De Rossi ("Dizzionario," p. 237) there is, among the manuscripts of the Vatican library, an unpublished philosophical work by him, in four parts, called "Arba'ah Ṭurim" (The Four Rows), which treats of God's existence, of divine providence, of the reasons for the Mosaic laws, and of the purpose of the Jewish prayers.

M. K.

ABRAHAM BEN JUDAH: A physician who wrote in Hebrew a medical work, "Mareot ha-Shetanim" (Aspects of the Urine); date of birth and death unknown. According to a statement in the introduction, the author intended his work to be a guide for young practitioners and a reference book for laymen. He promised, also, to make a compilation on this same subject, drawn from the writings of the best authorities. It is not unlikely that his book is only an extract from the work on urine written by Isaac Israeli, who died about 950.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 759.

L. G.

ABRAHAM BEN JUDAH BERLIN: German rabbi; died at Amsterdam March 13, 1730; son of the famous court Jew, Jost Liebman, and disciple of Isaiah Horowitz, the second of that name at Posen. He was rabbi in Halberstadt in 1692 (Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," 1866, p. 331), and in 1715 or 1717 he was called to Amsterdam, where until his death he officiated as rabbi and preacher. He left no work behind him, and, judging from his contributions to the works of others, he does not appear to have possessed any originality, as shown by the responsa אבן השהם by Eliakim Goetz, rabbi of Hildesheim, No. 56 (Dyhernfurth, 1733), and also by Abraham's scholastic notes on the Talmud, found in the collection קול יהודה of Judah Loeb ben Ḥanina Selig of Glogau, Amsterdam, 1729; reprinted various times, and lastly at Lublin, 1897.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 107.

D.

ABRAHAM BEN JUDAH DE BOTON. See Boton, Abraham ben Judah de.

ABRAHAM BEN JUDAH EBERLEN. See Eberlen, Abraham ben Judah.

ABRAHAM BEN JUDAH ELIMELECH (ALMALIK): A cabalistic writer who lived at Pesaro (Italy) about the end of the fifteenth century and was probably a Spanish exile. He wrote a book entitled "Liḳḳute Shikḥah u-Peah" (Gleanings), a cabalistic commentary on haggadic portions of the Talmud. In its preface the author gives some detail of his life. It was published, together with Joseph ben Ḥayyim's commentary on the Ten Sefirot, and Joseph Giquitilla's treatise on cabalistic subjects, Ferrara, 1556.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 106; Benjacob, *Oẓar ha-Sefarim*, No. 310, p. 267.

J. L. S.

ABRAHAM BEN JUDAH ḤADIDA. See Ḥadida, Abraham ben Judah.

ABRAHAM BEN JUDAH IBN ḤAYYIM. See Ḥayyim, Abraham ben Judah ibn.

ABRAHAM BEN JUDAH LOEB. See Maskilleison, Abraham.

ABRAHAM BEN JUDAH LOEB SARAVAL. See Saraval, Abraham ben Judah Loeb.

ABRAHAM BEN JUDAH SEGRE. See Segre, Abraham ben Judah.

ABRAHAM KABASSI. See Kabassi, Abraham.

ABRAHAM ḲIMḤI. See Ḳimḥi, Abraham.

ABRAHAM KIRIMI. See Kirimi, Abraham.

ABRAHAM KLAUSNER. See Klausner, Abraham.

ABRAHAM KOLISKER. See Kolisker, Abraham.

ABRAHAM KONAT BEN SOLOMON. See Konat, Abraham, ben Solomon.

ABRAHAM LANIADO BEN ISAAC. See Laniado, Abraham, ben Isaac.

ABRAHAM LANIADO BEN SAMUEL. See Laniado, Abraham, ben Samuel.

ABRAHAM OF LERIDA: Physician, surgeon, and astrologer. All that is known of him is that, on September 12, 1468, he couched a cataract in the right eye of King John II. of Aragon, and afterward was equally successful with the left eye.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 88, note 2.

M. K.

ABRAHAM HA-LEVI. See Abraham ben Isaac Ẓemaḥ ha-Levi.

ABRAHAM HA-LEVI: Tosafist, not yet fully identified. In "Pisḳe Tosafot" an Abraham ha-Levi is quoted who is not known otherwise than under this name. However, it is probable that he was identical with one of the many German or French tosafists of the name of Abraham, as the addition "ha-Levi" may have been dropped for convenience. He is possibly identical with Abraham ben Baruch, brother of Meir (ha-Levi) of Rothenburg, who flourished about 1225–93, and was the author of a work which still exists in manuscript.

Bibliography: Zunz, *Zur Geschichte und Literatur*, pp. 47, 48, 60, 162.

L. G.

ABRAHAM HA-LEVI BEN ELIEZER HA-ZAḲEN (the Elder): Spanish exile in Palestine, author and cabalist of the early part of the sixteenth century. He was brother-in-law of Abraham Zacuto, the author of the "Yuḥasin." On being exiled from Spain, 1492, he lived for a brief period in Egypt and Constantinople. Subsequently he went to Jerusalem and Safed, where he studied the Cabala. At Jerusalem he was admitted to the school of Samuel Misod of Safed and Jacob ben Mani. In a letter sent by the bet din to a philanthropist, his name stands at the head, showing that he was the ab bet din. Later he was appointed head of the school of David ben Susan.

His courageous attitude is manifested in the responsum to Isaac Sholal—at that time *nagid* of Egypt —on the question whether it is allowable to pray to the angels. Therein he strongly opposes those cabalists who, as he says, "while leaving the path of righteousness to go into the paths of darkness, serve idols, but not the Lord God." Of certain old customs, he says: "These are not usages, but . . . Pay no attention to what is found in treatises written by unknown men; for many falsifications are found in them." On inquiries into dreams, which often occupy the attention of the cabalists, based upon I Sam. xxviii. 6, 15, he says: "Deep thought and exaggerated imagination suggest to you sometimes a Bible passage, in which the anxious mind accidentally finds an answer."

He wrote a commentary on the little book called "Nebuot ha-Yeled" (The Prophecy of the Child), attributed to an imaginary person named Naḥman Katofa and said to have been found in the ruins of the city of Tiberias, written on old parchment and hidden in an earthen jar. The meaning of this manuscript was very obscure. The commentary was published in 1516. Abraham is also the author of "Mashre Ḳiṭrin" (The Untier of Knots), Constantinople, 1510, a commentary on the seventy weeks of Daniel's prophecy (Dan. ix. 24–27), a subject treated also in "Nebuot ha-Yeled." According to Abraham's explanation, the year of redemption should have been 1530. He also wrote "Tiḳḳune Shabbat," mystical reflections on the Sabbath ritual, which went through several editions in Venice, Amsterdam, Basel, Wandsbeck, Cracow, Frankfort-on-the-Oder, Zolkiev, etc.; "Masoret ha-Ḥokmah," on the Ten Sefirot, and "Megillat Amraphel" on the merits of an ascetic life. See Abraham ben Eliezer ha-Levi Berukim, with whom he has sometimes been confounded.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 153.

J. L. S.

ABRAHAM HA-LEVI SHIMSHUNI OF PRAGUE. See Shimshuni, Abraham ha-Levi, of Prague.

ABRAHAM LICHTSTEIN. See Lichtstein, Abraham.

ABRAHAM OF LUNEL: A celebrated French philologist of the sixteenth century, who is said to have mastered twenty languages. He embraced Christianity, and about 1537 was made professor of Hebrew at Avignon. As he grew older, however, love for his old faith revived in him, and being unable to conceal his true sentiments, he was accused of being a Jew in secret, and in 1593 was deprived of his office. To avoid a worse fate he fled to Venice, where he openly returned to Judaism.

Bibliography: *Gallia Christiana*, i. 884; Gross, *Gallia Judaica*, p. 296.

L. G.

ABRAHAM (ABULMENI) MAIMUNI I. See Maimon, Abraham ben Moses.

ABRAHAM MAIMUNI II. See Maimuni II., Abraham.

ABRAHAM MALAK, or HA-MALAK: Russian rabbi; only son of Dob Baer of Mezhirich, who was the first leader of the South Russian Ḥasidim; follower of Ba'al Shem-Ṭob, and son-in-law of Meshullam Phœbus of Kremenetz; died, while comparatively young, at Fastov, a village in the government of Kiev, about 1780. He was educated in the principles of the Ḥasidim and the Cabala, but on account of his retiring habits and his unpractical nature did not succeed his father as head of the sect. He withdrew after Rabbi Baer's death to the village of Hannipol, where he led the life of a hermit, admitting into his presence only a few *ẓaddiḳim* ("pious men"), among whom were Zalman of Lyady, his friend and schoolmate, and Nahum of Chernobyl. Nahum procured for Abraham the position of preacher at Fastov, where, until his death, he continued his secluded, introspective mode of life. It was on account of his pious seclusion from the world and of his strict observance of Ḥasidic ordinances that the epithet Malak ("Angel") was given to him. His son was Shalom of Pogrebish.

Abraham's commentary on the Pentateuch, which, combined with that of his friend Abraham ha-Kohen Kalishker, was published under the title "Ḥesed le-Abraham," long after his death, by his grandson, Israel of Rozenoi (Czernowitz, 1851; Warsaw, 1883), is partly cabalistic in character, and partly historical, and contains many passages reproving the degenerate Ḥasidim of his generation. Two passages are characteristic as to the personality and standpoint of the author. In the preface he complains that whereas wisdom (Cabala) represents the purest religious metaphysics, it had become obscured by a grossly materialistic conception, as was also the case with the sublime teachings of true Ḥasidism. "This is the protest of a noble soul against the commencing degradation of Ḥasidism," says Dubnov, "against the irreverent and intemperate degradation of the worship of God and the crude idolatry which manifests itself in the cult of the ẓaddiḳim." In another place Abraham describes the ideal ẓaddiḳ, and it is an echo from his own soul when he mourns that "this generation can not comprehend the great mission of such a one. Like Saul of old, he is taller than his contemporaries, and so absorbed in the meditation of divine wisdom that he can not descend to the lower steps upon which ordinary people stand."

Bibliography: Dubnov, in *Vos.*, Dec., 1890, pp. 142 *et seq.*; Gottlober, in *Ha-Boker-Or*, Jan., 1881; *Seder ha-Dorot*, p. 29; Walden, *Shem ha-Gedolim he-Ḥadash*, No. 36; *Seder ha-Dorot he-Ḥadash*; Rodkinson, *Toledot 'Ammude Ḥabad*; החב"ד; *Ha-Eshkol* (Hebrew Ency.), Warsaw, 1888.

H. R.

ABRAHAM MALAKI: A poet who flourished at Carpentras, near Avignon, about the end of the thirteenth century. In his poem, "The Flaming Sword," Abraham Bedarshi recognizes his poetic talent. Zunz ("Literaturgesch." p. 500) mentions a liturgical poet of the name of Abraham of Carpentras. He identifies him with Abraham ben Isaac, surnamed Don Abraham of Montpellier, one of the partizans of the anti-Maimonist Abba Mari of Lunel, and thinks he is the author of the introduction to Ibn Gabirol's "Azharot," which were recited on the first and second nights of Shabu'ot (Pentecost) in the communities of the ancient county of Venaissin, and are still in the Sephardic liturgy. Gross, however, with more reason, attributes this poem to Abraham Malaki, who is called by some Abraham the Old, and by others simply Abraham ("Gallia Judaica," p. 607). The unfortunate poet Isaac ben Abraham Gorni, who was at Carpentras at the same time, speaks of Abraham Malaki in the highest terms. "Abraham," he said, "will intervene in favor of the sinners of Sodom [Carpentras], where there are not ten righteous."

Bibliography: Extract from Gorni's *Divan*, in *Monatsschrift*, 1882, p. 512; Zunz, *Literaturgesch.* p. 500; Gross, *Gallia Judaica*, p. 607.

S. K.

ABRAHAM MANELES. See Bachrach, Abraham.

ABRAHAM (ALLUF) MASSARAN. See Massaran, Abraham.

ABRAHAM BEN MATTATHIAS: Compiler of the קוא בוך ("Kuh-Buch"), a collection of animal fables in Judæo-German prose and verse, published at Verona in 1555.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4269; Fürst, *Bibl. Jud.* i. 9.

G.

ABRAHAM MEDINA. See Medina, Abraham.

ABRAHAM MEIR (called **MEIRI**). See Meiri, Abraham.

ABRAHAM BEN MEIR ABI ZIMRA. See Abi Zimra (ibn Zimra), Abraham ben Meir.

ABRAHAM BEN MEIR IBN EZRA. See Ibn Ezra, Abraham ben Meir.

ABRAHAM BEN MEIR IBN KAMNIAL. See Kamnial, Abraham ben Meir ibn.

ABRAHAM BEN MEIR HA-KOHEN: Rabbi and hymn-writer of the end of the eleventh century; lived probably at Speyer. He was a colleague of Rashi, with whom he carried on a learned correspondence. In 1096 he composed an elegy (*ḳinah*) on the persecutions of the Jews, of which he was an eye-witness.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 160; Landshuth, *'Ammude ha-'Abodah*, p. 5; Zunz, *S. P.* p. 464.

L. G.

ABRAHAM BEN MEIR HA-LEVI EPSTEIN. See Epstein, Abraham ben Meir ha-Levi.

ABRAHAM BEN MENAHEM MANASSEH BACHARACH. See Bacharach, Abraham ben Menahem Manasseh.

ABRAHAM MESHULLAM BEN ABIGDOR. See Abigdor, Abraham Bonet ben Meshullam.

ABRAHAM BEN MESHULLAM OF MODENA: Hebrew scholar; one of the correctors of the first edition of the Zohar, published at Mantua in 1558–60, in praise of which he wrote verses which were printed in the preface. He has been frequently mistaken for Abraham Abigdor ben Meshullam, author of several philosophical treatises.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 187.

L. G.

ABRAHAM DE MEYRARGUES: A physician who lived in Marseilles, France, during the first quarter of the fifteenth century. He is mentioned in commercial and official documents of that town for the years 1405–13.

Bibliography: Barthélemy, *Les Médecins à Marseille*, in *Rev. Ét. Juives*, vii. 294; Gross, *Gallia Judaica*, p. 343.

W. M.

ABRAHAM MINZ. See Minz, Abraham.

ABRAHAM THE MONK: A Palestinian friar who lived in a monastery on Mount Sinai. He was born about the close of the sixth century, and became a convert to Judaism about 615. As a Christian, he spent his life in penance and prayer. Doubts as to the Christian dogma grew in his mind, and, after a prolonged struggle, he deserted his cell in the monastery on Sinai and wandered through the desert into Palestine, finally reaching Tiberias. Here he submitted to circumcision and became a Jew, receiving the name Abraham, by which he was subsequently known.

Bibliography: *Bibliotheca Patrum*, ed. Leyden, xii. 265; Grätz, *Gesch. d. Juden*, v. 26, 388.

L. G.

ABRAHAM MONSON. See Monson, Abraham.

ABRAHAM OF MONTPELLIER: Commentator on the greater part of the Talmud. His commentaries on Ḥullin and Ketubot are quoted by Jacob ben Moses of Bagnols, who wrote between 1357–61, and by Menahem di Lonzano, who lived in the second half of the sixteenth century. He has been mistaken for the father of the celebrated anti-Maimonist Solomon ben Abraham of Montpellier, who flourished in the middle of the thirteenth century. Isaac de Lattes, in his "Sha'are Zion" (ed. Buber, p. 42), names Rabbi Abraham among the scholars of the generation succeeding Solomon, of whose father he speaks simply as "Abraham," without the title of rabbi.

Bibliography: De Lattes, *Sha'are Zion*, ed. Buber, p. 42; Neubauer, in *Rev. Ét. Juives*, 1884, xvii. 53; Gross, *Gallia Judaica*, p. 326.

L. G.

ABRAHAM BEN MORDECAI FARISSOL. See Farissol, Abraham ben Mordecai.

ABRAHAM BEN MORDECAI GALANTE. See Galante, Abraham ben Mordecai.

ABRAHAM BEN MORDECAI HA-LEVI: An Egyptian rabbi of the end of the seventeenth century. In 1691 he edited at Venice his father's responsa, "Darke No'am," adding a treatise of his own on circumcision, which, however, met with a great deal of opposition from contemporary rabbis. Abraham's own collection of responsa, "Ginnat Weradim" (Garden of Roses), arranged in the same order as the four "Ṭurim," and his treatise on divorce, "Yaïr Netib" (Illuminator of the Path), were published at Constantinople in 1716–18, by his son-in-law Ḥayyim ben Moses Tavila, physician in ordinary to the sultan.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, pp. 99, 212.

W. B.

ABRAHAM MORPURGO. See Morpurgo, Abraham.

ABRAHAM BEN MOSES (SCHEDEL): Printer and corrector for the press; flourished in Prague about 1600. Abraham met with some success in authorship. He translated the Book of Ezekiel into Judæo-German rime, and printed it in his own establishment in 1602. He shows himself to have been one of the best cultivators of that particular field of literature from which sprang the Judæo-German folk-songs.

His father, Moses ben Abraham, lived at Prague (1585–1605), being preacher and judge there, as well as author of a commentary on the Passover Haggadah, entitled "Ḥelḳat Meḥoḳeḳ" (Portion of the Lawgiver). He was employed as proof-reader in the printing establishment of Mordecai Cohen. His brothers, Judah (known also as Loeb or Loew) and Azriel, also occupied themselves with the "holy art of printing," as they styled it.

Bibliography: Steinschneider, *Jewish Literature*, p. 239; idem, *Cat. Bodl.* No. 7722; Zunz, *Z. G.* p. 282.

H. B.

ABRAHAM BEN MOSES ALASHKAR. See Alashkar, Abraham ben Moses.

ABRAHAM B. MOSES COHEN: A learned rabbi, probably of Spanish origin; lived in Italy during the first half of the sixteenth century; died about 1550. The data given by writers who mention him are conflicting. The earlier bibliographers, Bartolocci ("Bibliotheca Rabbinica," Nos. 44, 80, 107) and Wolf ("Bibl. Hebr." i., No. 100), confound him with Abraham of Pisa.

Abraham b. Moses Cohen was the editor of Judah he-Ḥasid's "Sefer Ḥasidim," to which he added a table of contents of one hundred columns, a lengthy introduction, and an epilogue. He also wrote a supercommentary on Rashi, and another on the "Sheiltot," and made a collection of his sermons and responsa; but none of these works has been published.

He is perhaps identical with the Abraham Cohen of Bologna mentioned in the responsa of Benjamin b. Mattathiah, published in 1539 (§§ 12 and 249), as well as with the Abraham b. Moses praised by Solomon Athias (1549) and with the Abraham Cohen mentioned in the "Yuḥasin" among the learned rabbis of Italy.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1322, 2825, 2826; idem, *Hebr. Bibl.* i. 43; Abraham Zacuto, *Yuḥasin*, p. 165; Conforte, *Ḳore ha-Dorot*, p. 34.

W. M.

ABRAHAM BEN MOSES DE FANO. See Fano, Abraham ben Moses de.

ABRAHAM BEN MOSES KOLOMITI. See Kolomiti, Abraham ben Moses.

ABRAHAM BEN MOSES OF REGENSBURG (called **"The Great Rabbi Abraham"**): German tosafist, who flourished about 1200 at Ratisbon, Germany. His interpretations of the Talmud and halakic decisions are found in the Tosafot and in other writings.

Bibliography: Zunz, *Z. G.* p. 48; Michael, *Or ha-Ḥayyim*, No. 179.

L. G.

ABRAHAM MOTAL OF SALONICA. See Motal, Abraham, of Salonica.

ABRAHAM BEN MUSA (Moses): Moroccan rabbi and cabalist of the first half of the seventeenth century, who studied the Cabala with Abraham Azulai. He wrote commentaries upon several treatises of the Talmud. His commentary on Nazir has been printed in the collection "Berit Ya'aḳob" (Jacob's Covenant), published by Jacob Feitusi, Leghorn, 1800. His commentaries on Yoma and Soṭah exist in manuscript in the Bodleian Library at Oxford.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 167; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 461.

W. B.

ABRAHAM NAFTALI HIRSCH HA-LEVI SPITZ BEN MOSES. See Spitz, Abraham Naftali Hirsch ha-Levi, ben Moses.

ABRAHAM NAHMIAS: Translator of Thomas Aquinas' "Commentary on Aristotle's Metaphysics." See Nahmias, Abraham, 1.

ABRAHAM NAHMIAS OF VENICE. See Nahmias, Abraham, 2.

ABRAHAM NAHMIAS, in Joseph Caro's "Berit Joseph." See Nahmias, Abraham, 3.

ABRAHAM NAHMIAS, in responsa of David Nahmias. See Nahmias, Abraham, 4.

ABRAHAM BEN NATHAN: French author; born in the second half of the twelfth century, probably at Lunel, Languedoc. He received his education in that town, after which he is sometimes called ("RABN" = **R**abbi **A**braham **b**en **N**athan—R. Eliezer ben Nathan has also the same designation—"ha-Yarḥi" = of Lunel, since the Hebrew *yareaḥ* is the equivalent of the French *lune*), perhaps under the guidance of RABaD III. (see Abraham ben David of Posquières). His regular rabbinical studies, however, were pursued at Dampierre, in northern France, at the academy of R. Isaac ben Samuel, called R. Isaac ha-Zaḳen. Abraham subsequently left his birthplace, and, after much traveling, finally settled in Toledo in 1204, where his learning quickly gained for him the favor of the rich and learned Joseph ibn Shushan and that of his sons, Solomon and Isaac. To these patrons he dedicated his work "Ha-Manhig" (The Guide), or as the author called it, "Manhig 'Olam," which he began in 1204 and completed some years later. In its present form the book consists of two distinct portions, the first of which comprises a collection of responsa, compiled from his numerous written and oral decisions, some of the former of which still bear the usual epistolary conclusion: "Shalom! A. B. N." (Greeting! Abraham ben Nathan). The second part contains extracts from the halakic works of Alfasi, Isaac ibn Giat, and Isaac ben Abba Mari, a relative of Abraham's.

The "Manhig" did not exert any important influence on halakic literature and is only occasionally mentioned by rabbis of the Middle Ages. However, it must be considered as of some importance in the history of Jewish literature, for it contains numerous literal quotations from the two Talmuds and most of the halakic and haggadic Midrashim, as well as from certain collections of the Haggadot which have been wholly lost; so that the "Manhig" contributes considerably to the textual criticism of all of those works. It gives interesting and instructive details concerning special synagogical usages, personally observed by the author in northern France, southwestern Germany, Burgundy, Champagne, Provence, England, and Spain, and for which there is no other source of information. Thus, he tells us that it was the custom in France for children to bring their Christian nurses to the courtyard of the synagogue on Purim, where their parents and relatives loaded them with gifts (p. 43*a*, ed. Berlin). He relates also that this custom was strongly objected to by many, because the Jewish poor were losers thereby, and Rashi is said especially to have denounced it.

Abraham is said also to have written a work entitled "Maḥaziḳ ha-Bedeḳ," upon the ritual for slaughtering animals for food, mention of which, however, is made by but one writer in 1467. Renan was mistaken in saying that this work is mentioned in "Ha-Manhig" (p. 1*b*; Renan, "Les Rabbins Français," p. 747), for the words *sifri maḥaziḳ ha-bedeḳ* refer, as may be seen from page 2*b*, line 6, to the "Ha-Manhig," which was designed to counteract any schism (בדק) in matters of ritual. Zacuto, in "Yuḥasin" (ed. Filipowski, p. 221), who is followed by Conforte, in his "Ḳore ha-Dorot" (ed. Berlin, 19*b*), ascribes, without giving his authority, a certain book entitled "Maḥaziḳ ha-Bedeḳ" to Abraham ben Nathan. But Reifmann's assertion that RABN was the author of a work entitled "Bet Zebul" (Habitation) is wholly unwarranted; for these two words, occurring in the introduction to "Ha-Manhig" (p. 1, l. 6), refer to the "Ha-Manhig" itself, as is evident from the passage on page 2, line 6. RABN wrote also a commentary on the treatise "Kallah," which is extant in fragmentary form only; specimens of it were given in the Hebrew weekly "Ha-Maggid" (1865, pp. 149, 150, 157, 158).

During his long stay in Spain, Abraham learned Arabic sufficiently to translate into Hebrew a responsum by Saadia, which is to be found in the "Ha-Manhig" (ed. Berlin, p. 95). Quite recently also his responsa were published in Wertheimer's "Ginze Yerushalayim," 1896.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 19*b*, 20; Renan, *Les Rabbins Français*, pp. 521, 747; D. Cassel, in the *Zunz-Jubelschrift*, pp. 122–137; Gross, *Gallia Judaica*, p. 283; Reifmann, in *Magazin f. d. Wissensch. d. Jud.* v. 60–67.

L. G.

ABRAHAM OF NIORT: Talmudic commentator; lived at Niort (now in the department of Deux Sèvres), France, in the second half of the fourteenth century. Isaac de Lattes, in his chronicle "Sha'are Zion," refers to him as a notable scholar and commentator on the Talmud. The name of his native town is variously spelled in Hebrew literature; it appears, among other forms, as נייראטש, which Gross identifies with Niort, the Latin Niortium.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 392, 618.

L. G.

ABRAHAM BEN NISSIM ḤAYYUN. See Ḥayyun, Abraham ben Nissim.

ABRAHAM, PHILIP: English and Hebrew author; born 1803; died in London, Dec. 17, 1890. He published: (1) "The Autobiography of a Jewish Gentleman" (1860); (2) "Autumn Gatherings," a collection of prose and poetry (London, 1866); (3) "Ha-Nistarot weha-Niglot" (The Secret and Revealed Things); (4) "Curiosities of Judaism: Facts, Opinions, Anecdotes, and Remarks Relative to the Hebrew Nation" (London, 1879).

BIBLIOGRAPHY: *Jew. Chron.* Dec. 19, 1890, p. 9; Allibone, *Dictionary of English Literature*, supplement, vol. i., Philadelphia, 1891.

B. B.

ABRAHAM, PHINEHAS: West Indian merchant; born in the island of Jamaica about the beginning of the nineteenth century; and died Feb. 19, 1887. He was one of the last survivors of the body of West Indian merchants who contributed in a high degree to the prosperity of the West Indian colonial possessions. In former years Abraham was one of the largest landed proprietors in the island of Jamaica. He held various offices outside of the Jewish community. He was senior justice of the peace for the parish of Trelawny in Jamaica, an agent of Lloyds' and the last surviving captain in the Trelawny militia. He was also one of the earliest members of the Berkeley Street Synagogue, London.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 25, 1887.

G. L.

ABRAHAM PROCHOWNIK ("The Powder-maker"): A legendary personage said to have been nominated prince of Poland, in 842, under the following circumstances: After the death of Prince Popiel, the Poles held a council at Krushwitz, to elect a successor. They disagreed for a long time, and finally decided that the person who first entered the city on the following morning should be their ruler. This was none other than the Jew Abraham the Powder-maker (*prochownik*), who was escorted to the council-hall and proclaimed prince of Poland. Abraham declined the honor and insisted upon their electing the wise Pole Piast, who became the founder of the Piast dynasty (compare the similar legend concerning Saul Wahl). A choice of king by lot or chance encounter is found in many folk-tales.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydów w Polsce*, i. 42; Sternberg, *Gesch. der Juden in Polen*, p. 4.

H. R.

ABRAHAM PROVENÇAL. See Abraham ben David Provenzal.

ABRAHAM OF PRZEMYSL (pronounced *pshĕ'mishl*): Polish rabbi who flourished about the close of the seventeenth century; son of Judah Loeb, rabbi of Ulanov, in Galicia. At an early age he went to Fürth, in Germany, with the intention of publishing his father's work, "'Eẓ Kol Peri" (Trees of Every Fruit), but encouraged by the court agent, Model, son of Amshel of Ansbach, he published instead his own work, "Petaḥ ha-Ohel" (Entrance of the Tent). It consists of two parts, the first, an alphabetical collection of popular haggadic subjects, mostly selections from homiletic and cabalistic works, which were eagerly read in those times; the second, an alphabetical arrangement of difficult and much disputed legal points in the Talmud and the casuistic works. Abraham of Przemysl was related to Joel Heilprin, rabbi of Lemberg.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 113.

P. B.

ABRAHAM BEN RAPHAEL ḤALFON. See Halfon, Abraham ben Raphael.

ABRAHAM BEN RAPHAEL DI LONZANO. See Lonzano, Abraham ben Raphael di.

ABRAHAM BEN RAPHAEL MELDOLA. See Meldola, Abraham ben Raphael.

ABRAHAM REUBEN. See Hoshke, Reuben.

ABRAHAM SABA: A preacher in Castile, where he was born in the middle of the fifteenth century. He became a pupil of Isaac de Leon. At the time of the expulsion of the Jews from Spain he took refuge in Portugal, where he met with further misfortune; for scarcely had he settled in Oporto when King Emanuel ordered all Jews to be expelled from Portugal, all Jewish children to become Christians, and all Hebrew books to be burned (Dec. 24, 1496). Saba's two sons were forcibly taken from him, and he fled from Oporto, abandoning his entire library and succeeding only at the risk of his life in saving his own works in manuscript. He fled to Lisbon, but before reaching there was told of a new order of the king decreeing the death of any Jew with whom a Hebrew book or *tefillin* (phylacteries) were found. He hid his manuscripts and tefillin under an olive-tree and entered the city. Upon leaving Lisbon he attempted to recover his hidden treasure, but being discovered by the king's guards, he was thrown into prison, and after a six months' confinement was sent across the frontier. He went to Fez, Morocco, where he resided for ten years. Soon after his arrival he fell ill; his great privations and terrible sufferings having undermined his health. On his recovery he recommitted to paper from memory the following works, the original manuscripts of which had been lost in Portugal: (1) "Eshkol ha-Kofer" (A Cluster of Camphire), a commentary on Ruth and Esther; (2) "Ẓeror ha-Ḥayyim" (Bundle of Life), commentaries on the Song of Songs and the treatise Berakot; (3) "Ẓeror ha-Mor" (Bundle of Myrrh), a commentary on the Pentateuch, containing interpretations according to both the ordinary sense and the mystical method of the Zohar; (4) "Ẓeror ha-Kesef" (Bundle of Silver), legal decisions (compare "Monatsschrift," 1853, pp. 246, 247, and the Leyden Catalogue, pp. 94, 96). A manuscript of his commentary on the Book of Job was in Jellinek's library. Saba wrote also a commentary on Pirḳe Abot, mentioned in his commentary on Genesis, pp. 3 and 5.

According to Azulai ("Shem ha-Gedolim"), who read the anecdote in a work entitled "Dibre Yosef," Abraham in journeying from Fez to Verona became sick on the ship in mid-ocean during a great storm. The captain, unable to control the ship, had given up all hope, and implored Rabbi Abraham to pray for divine assistance. Abraham stipulated that in case of his death his body should be delivered to the Jewish community of Verona, and then prayed for the safety of the vessel. His prayer was heard, the storm abated, and the ship went safely on. Two days later Abraham died, and the captain, keeping his promise, brought the body to Verona, where it was buried with great honors. Abraham is not to be confounded with R. Abraham Saba of Adrianople, who is mentioned in the responsa of R. Elijah Mizraḥi, No. 52.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4301; Grätz, *Gesch. d. Juden*, 2d ed., viii. 219, 379; Michael, *Or ha-Ḥayyim*, No. 199.

J. L. S.

ABRAHAM IBN SAHL: See ABU ISḤAḲ, IBRAHIM IBN SAHL.

ABRAHAM SAMUEL: Talmudist, preacher, and liturgical poet; flourished about the middle of the sixteenth century. He was a pupil of Abraham Motal, rabbi of Salonica, and later became teacher and preacher at Istib (Rumelia). He died childless about the year 1650. In order to prevent his name from falling into oblivion, Nissim ben Moses Cohen of Venice published, in 1719, a part of his manuscripts under the title, "Shirat Dodi" (The Song of My Friend), a versification of the halakot contained in Mishnah Shabbat. As poetry it has no value whatsoever, as might have been expected, considering the dry legal matter he had to handle.

The authorship of the תוכחות, printed in the "Nagid u-Meẓawweh," p. 22 (Amsterdam, 1712), can not be ascribed to him. Inasmuch as the memorial formula ז״ל is omitted after his name, the author of the *tokaḥot* must have lived after 1712, whereas Abraham Samuel died about 1650. The writer of these tokaḥot is called Abraham ben Samuel, and not Abraham Samuel.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. 1846, p. 52*b*; Steinschneider, *Cat. Bodl.* No. 4308; Michael, *Or ha-Ḥayyim*, No. 254. Both Steinschneider and Michael overlooked Conforte's note and therefore fell into errors.

L. G.

ABRAHAM BEN SAMUEL: Physician in Barcelona about 1030; contemporary of Abraham ben Ḥiyyah. He was highly esteemed at the court of Count Berenger for his knowledge of medical science.

M. K.

ABRAHAM BEN SAMUEL BEN ALDEMAGH: Hebrew poet of the thirteenth century, some of whose verses are found in Hebrew translations of Maimonides' Arabic commentary on the Mishnah.

BIBLIOGRAPHY: *Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Nationale de Paris*, p. 44.

G.

ABRAHAM BEN SAMUEL COHEN OF LASK, known as **"The Ḥasid [Pious] of Amsterdam":** A Jewish ascetic who flourished at the end of the eighteenth century. He went to live at Jerusalem in 1785, but afterward traveled through Europe as an agent for the collection of donations for the Polish Jews in Palestine, making Amsterdam his center; he died as ḥakam at Safed, Palestine, during a riot against the Jews, who had protested against excessive taxation. He was an ascetic of a remarkable type; he fasted six days of the week, from Sabbath night to Sabbath eve, but feasted quite luxuriously on the Sabbath. Often he devoted entire days and nights to the study of the Torah, standing upright during that time. He took his daily ablutions in the river before offering his prayers in the morning, often breaking through the ice in winter for this purpose. Yet in spite of all this austerity he was a man of uncommon vigor.

Once in Palestine, together with a number of Jewish scholars, Abraham was dragged to prison by some Turkish officials, and subjected to the bastinado, for no other reason than that it was the usual method pursued by the Turkish government for extorting money from the Jews. Abraham and another rabbi alone survived. At every stroke received Abraham uttered the rabbinic phrase, גם זו לטובה ("This, too, is for the best"). He was held in reverence by the best men of the time as "the holy man of God." He published several cabalistic homilies, one under the title of "Weshab ha-Kohen" (The Priest Shall Return), Leghorn, 1788; another, "Weḥishab lo ha-Kohen" (The Priest Shall Reckon), Fürth, 1784; a third, "Bet Ya'aḳob" (Jacob's House), Leghorn, 1792; and a fourth, "'Ayin Panim ba-Torah" (Seventy Meanings of the Law), Warsaw, 1797. The last work gives seventy reasons for the order of the sections in the Pentateuch, as well as seventy reasons why the Law begins, "In the beginning God created the heavens and the earth" (Gen. i. 1). All are filled with fantastic numerical and alphabetical combinations.

BIBLIOGRAPHY: Münz, *Rabbi Eleazar Shemen Roḳeaḥ*, pp. 29-31; Zedner, *Cat. Hebr. Books Brit. Mus.* s. v.; Fürst, *Bibl. Jud.* ii. 223.

K.

ABRAHAM BEN SAMUEL ḤASDAI. See ḤASDAI, ABRAHAM BEN SAMUEL.

ABRAHAM BEN SAMUEL MEYUḤAS. See MEYUḤAS, ABRAHAM BEN SAMUEL.

ABRAHAM SON OF SAMUEL THE PIOUS: An eminent Talmudic scholar and elegist, the brother of Judah the Pious (of the Ḳalonymus family); was born at Speyer about the second half of the twelfth century. He attained a very old age, for Rabbi Eliezer ben Nathan (RABN) of Mayence, whose death occurred before 1170, considered him a rabbinical authority of the first order, and Isaac of Vienna, the author of "Or Zaru'a," who flourished about 1250, knew him personally. Abraham was the author of several elegies on the sufferings of the Jews during the first (1096) and the second (1147) Crusades, as also of a few *seliḥot* or penitential poems. He was also active as an apologist for Judaism, as is shown in the "Niẓẓaḥon."

BIBLIOGRAPHY: Zunz, *S. P.* p. 283; Michael, *Or ha-Ḥayyim*, No. 248; *Monatsschrift*, 1895, xxxix. 448; 1897, xli. 146.

L. G.

ABRAHAM, SAMUEL, OF SOFIA: A Turkish Talmudist who flourished in the middle of the seventeenth century. In collaboration with Michael ben Moses ha-Kohen he wrote "Moreh Ẓedeḳ" (Teacher of Righteousness), which was printed in Salonica in 1655. This is in the nature of a concordance to the works of the Aḥaronim, or later casuists.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 6393, 6912; Michael, *Or ha-Ḥayyim*, No. 254.

L. G.

ABRAHAM SANCI. See Sanci (Sanchi), Abraham.

ABRAHAM BEN SAUL BRODA. See Broda, Abraham ben Saul.

ABRAHAM SCHRENZEL. See Rapoport, Abraham.

ABRAHAM HA-SEPHARDI: Hebrew poet and ritualist. He was rabbi at Arta in 1521. Though not a Karaite, he has been credited with the authorship of the seven poems of four lines each which precede the different sections of the Nineteenth Psalm, printed in the Karaite prayer-book for use during the seven days of Passover.

Bibliography: Zunz, *Ritus*, p. 161; idem, *S. P.* p. 543.

G.

ABRAHAM BEN SHABBETHAI COHEN OF ZANTE (called also **Abraham Cohen Rofe**): Physician and poet; born in Crete in 1670; died in 1729. He must have removed at an early period to Zante. He studied under Hezekiah Manoah Provençal, a physician of Verona. He was the author of a poetical paraphrase of the Psalms, which he published, together with other poems of his own, under the title "Kehunat Abraham" (Abraham's Priesthood), Venice, 1719. A specimen of this work, now quite rare, was reprinted in the periodical "Ha-Meassef," iii. 1, and in "Bikkure ha-'Ittim," v. 83. While he shows a good command of the Hebrew language, his poetry is not of a high order.

Bibliography: Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 74; Steinschneider, *Cat. Bodl.* col. 706; Michael, *Or ha-Ḥayyim*, No. 230.

D.

ABRAHAM SHALOM. See Shalom, Abraham.

ABRAHAM SHALOM BEN ISAAC BEN JUDAH BEN SAMUEL. See Shalom, Abraham, ben Isaac ben Judah ben Samuel.

ABRAHAM SHAMSULI. See Shamsuli, Abraham.

ABRAHAM BEN SHEM-ṬOB: Medical writer; born in the middle of the thirteenth century, probably at Marseilles, where his father, Shem-Ṭob ben Isaac of Tortosa, practised medicine. He is author of a medical handbook (חבור רפואה בדרך קצרה) in ninety-one paragraphs. Of this, two manuscripts are in the Bibliothèque Nationale de Paris (Hebr. MSS. Nos. 1181, 1182), in which the scribe adds after the name of the author the eulogy וה̈י לג̈ו ("God preserve him"). He is also called "Abraham the Hebrew of Tortosa," by Bonafos Bonfil Astruc, the Hebrew translator of the "Liber Practicæ" of Zahrawi, and "Abraham Judæus Tortuosensis," by Simon of Genoa, also known as a medical writer. He studied probably in Italy, as the last chapter of his handbook shows the influence of the Italian physician Gentile. Abraham ben Shem-Ṭob assisted in the translation of "Serapion de Simplicibus" (printed in 1473), and also translated chapter twenty-eight of the "Liber Practicæ," under the special title "Liber Servitoris." It treats of the preparation of simple medicaments. The Hebrew translation is lost, but the Latin version still exists under the title "Liber Servitoris XXVIII. de Præparatione Medicinarum Simplicium, translatus a Simone Januensi, interprete Abrahamo Judæo," Venice, 1471. Abraham was the actual translator and Simon merely added his name.

Bibliography: Neubauer, in *Rev. Ét. Juives*, v. 45; Steinschneider, *Hebr. Uebers.* pp. 657, 972; Gross, *Gallia Judaica*, p. 376.

M. S.

ABRAHAM BEN SHEM-ṬOB BIBAGO. See Bibago, Abraham ben Shem-Ṭob.

ABRAHAM BEN SHERIRA: Gaon in Pumbedita; successor to Rabbi Joseph bar Abba, from 816 to 828. He was inclined to mysticism, and was reputed to have the ability for predicting future events by watching the motion of the branches of trees. He is quoted in 'Aruk, *sub radice* נס.

A. K.

ABRAHAM SHMOILOVICH: A Lithuanian merchant known also as "The Honorable Sir Abraham, the Jew of Turisk," who flourished at the end of the sixteenth and the beginning of the seventeenth century. His name figures in the books of the Brest-Litovsk custom-house for the year 1583 as an exporter of lumber and cereals. On May 19, 1595, Alexander Pronski, the warden of Troki, leased, for a term of three years, to the "Noble Sir Burkatzki" and the "Honorable Sir Abraham Shmoilovich" of Turisk a feudal estate in the district of Vladimir, with its population and all its appurtenances. Even the resident Jews and the income derived from them were included in this list. The lessees also acquired the right to collect all the revenues, and in fact enjoyed the privileges of full manorial lords. On May 27, 1595, the Prince and Princess Grigori Sangushko leased to Shmoilovich and to his wife, Rikla Odinna, the village of Koshar and others adjoining, and six years later, Aug. 29, 1601, still other towns and hamlets.

Bibliography: *Archeograficheski Sbornik*, iv. 260; *Pamyatniki Vremennoi Kommissii*, vol. i., parts ii., ix., and x.; *Arkhiv Yugo-Zapadnoi Rossii*, vol. i., part vi., p. 283; *Regesty i Nadpisi*, etc., Nos. 673, 701, 713, 724, St. Petersburg, 1899.

H. R.

ABRAHAM SHOFEṬ (BEN SAMUEL): A Karaite leader; lived in Poland at the end of the seventeenth century. He was a favorite of King John Sobieski (1674–96), and largely instrumental in the foundation of Karaite colonies in the neighborhood of Lemberg, Galicia. According to a Hebrew manuscript concerning the Karaites in Poland, it was King John Sobieski who conceived the plan of these colonies, and in 1688 ordered Abraham Shofeṭ to issue invitations to several Karaite families in Lithuania and the Crimea to settle in Galicia. Many from Troki complied, and on them grants and privileges were bestowed as well as communal autonomy. As to the surname Shofeṭ ("Judge"), Neubauer surmises that the ḥakam, or spiritual leader, of the Lithuanian Karaites was clothed with judicial authority.

Bibliography: Neubauer, *Aus der Petersburger Bibliothek*, pp. 71, 72; Fürst, *Gesch. d. Karäert.* iii. 85.

M. B.

ABRAHAM IBN SHOSHAN: Well-known philanthropist and financier; member of the famous Spanish family, to which the Sassoons trace their descent. He lived in Spain (most likely at Toledo) in the fourteenth century. He is mentioned several times in the responsa of Asher ben Jehiel, and also in David Abudraham's work on the ritual.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 233.

D.

ABRAHAM IBN SHOSHAN OF CAIRO: Rabbi in Cairo, Egypt, in the sixteenth century, who together with RaDBAZ (David ibn Abi Zimra), gave a decision on a point of ritual.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 234.

J.

ABRAHAM BEN SIMEON HAIDE (HAIDA). See HAIDA, ABRAHAM BEN SIMEON.

ABRAHAM BEN SIMEON BEN JUDAH BEN SIMEON OF WORMS: Cabalist; born 1410; died 1440. He was the author of "Segullat Melakim" (Royal Devices), a treatise containing information on practical Cabala and on magic and natural science, which he collected on his travels. This treatise he wrote for his son Lamech, whom he warned against magic, which he denounced as the "black art." The work is divided into four parts, of which only the first part and the table of contents to the other three parts are preserved, in a manuscript originally belonging to David Oppenheimer's library, now in Oxford. Abraham was a pupil of R. Jacob Elim in Egypt, contemporary of Pope Martin V.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2051; Michael, *Or ha-Ḥayyim*, No. 257.

K.

ABRAHAM SIRALAVO. See SIRALAVO, ABRAHAM.

ABRAHAM BEN SOLOMON: Talmudic scholar, who flourished in Italy at the beginning of the thirteenth century. Some of his interpretations and decisions are recorded by Zedekiah ben Abraham 'Anaw, the author of the "Shibbole ha-Leḳeṭ" (Ears of Gleaning), who probably had before him some of Abraham's manuscripts. Abraham had the critical faculty sufficiently developed to consider Isa. xlv. 7, "I form the light and create darkness," as directed against the dualism of the Parsees (*l.c.* 12).

BIBLIOGRAPHY: Zedekiah ben Abraham, *Shibbole ha-Leḳeṭ*, p. 6*b*; Buber, introduction to *Shibbole ha-Leḳeṭ*, 8*b*; Michael, *Or ha-Ḥayyim*, No. 237.

L. G.

ABRAHAM BEN SOLOMON AKRA: An Italian scholar and editor of scientific works; lived at the end of the sixteenth century. He edited the work "Meharere Nemerim" (Venice, 1599), a collection of several methodological essays and commentaries on various Talmudic treatises. Akra is the author of a methodological treatise on the Midrash Rabbot, which Isaiah Horwitz (של"ה) embodied in his work "Shene Luḥot ha-Berit" (ed. Amsterdam, p. 411), without credit. The same thing occurs in the Wilna edition of the Midrash Rabbot, where Akra's treatise is reproduced from the "Shene Luḥot ha-Berit." Akra's work appeared originally as an appendix to the "Arze Lebanon," a collection of cabalistic essays, Venice, 1601. Abraham makes there the interesting statement that he saw in Egypt the manuscript of the Midrash Abkir. This is the last trace of the existence of that small Midrash.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 247.

L. G.

ABRAHAM BEN SOLOMON CONTI. See CONTI, ABRAHAM BEN SOLOMON.

ABRAHAM SOLOMON OF SAINT MAXIMIN: Physician, who flourished in the fifteenth century, being in high favor with René of Anjou, count of Provence. Cæsar of Nostradamus, himself of Jewish origin, in "L'Histoire et Chronologie de Provence," p. 618 (Lyons, 1624), says:

> "There was in the city of Saint Maximin a Hebrew, very learned and widely known in medicine, a celebrated philosopher named Abraham Solomon, who, despite the fact that he was a Jew, stood in high favor with the grandees of his day, especially with René of Anjou. As the king desired to keep him in his service, he was excused from paying the taxes usually levied upon the Jews."

This is not surprising on the part of René, who devoted a great part of his life to art, and especially to the collection of the poetry of the Provençal troubadours, being himself an author of some renown. Abraham was not the only Jewish physician in the service of the count. According to Nostradamus (p. 621), it was through his Jewish physicians that he became aware of the miserable condition in which the Provençal Jews lived, and he did what he could to ameliorate it.

Abraham probably belonged to the Abigdor family, and has been identified as the Abraham Abigdor (1433–48) mentioned in a list of physicians at Marseilles during the fourteenth and fifteenth centuries ("Rev. Ét. Juives," vii. 294). Here Abraham Solomon really means Abraham ben Solomon, the word "ben" being often omitted in such names. There is reason to believe that his father may have been Solomon ben Abraham Abigdor, a translator of some repute.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, xxix. 410; Steinschneider, *Hebr. Uebers.* p. 643; Depping, *Les Juifs dans le Moyen Age*, p. 335, Paris, 1839; Nübling, *Die Judengemeinden des Mittelalters*, p. 86.

G.

ABRAHAM BEN SOLOMON SELAMA. See SELAMA, ABRAHAM BEN SOLOMON.

ABRAHAM BEN SOLOMON OF TORRUTIEL (Spain): Historian; lived at the end of the fifteenth century and at the beginning of the sixteenth. When only nine or ten years old, he was compelled to leave Spain (1492) in the company of those whom Ferdinand and Isabella had driven from their homes. He seems to have been of the family of Asher ben Jehiel, whom he calls אדוני, while he speaks of Asher's father as זקיני. Apparently, his teacher was one Jacob לואל; which name Graetz takes to be a mistake of the copyist for Alfual, while Harkavy emends it to "Al-Wali." Abraham went with a number of the exiles to Fez, Morocco, and with them suffered much through want, and by a fire which broke out in the city eight months after his arrival.

In later years Abraham ben Solomon wrote an appendix to "Sefer ha-Ḳabbalah," the historical work of Abraham ibn Daud, continuing an account of the Jews from the year in which Abraham ibn Daud died (1180) to the year 1525. This appendix is made up of three parts: (1) A list of learned men not mentioned by Abraham ibn Daud, taken largely from the "Sefer Zeker Ẓaddiḳ" of Joseph ibn Ẓaddiḳ; (2) a list of learned men from the time of Abraham ibn Daud down to that of Isaac Campanton (1463)—a man for whom he expresses the highest admiration; (3) a history of the kings that ruled in Spain up to Ferdinand; an account of the expulsion of the Jews from Spain, of the learned men that lived after Campanton, and of the fortunes of the exiles in Fez. In the preface he promises to add what Abraham Zacuto has to say upon the events that happened between the years 1509 and 1534.

The third section is of the most interest. Like the author of the "Shebeṭ Yehudah," Abraham, though young at the time, was an eye-witness of the events that he narrates with so much feeling. He speaks with much bitterness of the attitude of the rich men of Spain, who, with Abraham Senior, chief rabbi of Castile, at their head, preferred to change their faith rather than suffer martyrdom or exile. He holds that the expulsion of 1492 was a just sentence of God upon the Jews of Spain, because of their many sins, and especially on account of the arrogance of their great men, who neglected the Law and left it to be observed only by the poor and lowly.

BIBLIOGRAPHY: The manuscript of the *Sefer ha-Ḳabbalah* with the appendix of Abraham ben Solomon was brought from the East by Abraham Harkavy, and is now in the Bodleian. It was printed by Neubauer in his *Medieval Jewish Chronicles*, 1887, i. 101-114 (compare p. xiv.), and was again edited with critical notes by A. Harkavy in Rabbinowitz's Hebrew translation of Grätz's history, 1898, vol. iv. (*Hadashim gam Yeshanim*, ii. 2); Grätz, *Gesch. d. Juden*, 3d ed., viii. 484; Fidel Fita, in *Buletin de la Real Academia de Historia*, ix. 245.

G.

ABRAHAM BEN SOLOMON TREVES ẒARFATI. See TREVES, ABRAHAM BEN SOLOMON.

ABRAHAM BEN SOLOMON YARḤI ẒARFATI. See YARḤI, ABRAHAM BEN SOLOMON.

ABRAHAM BEN SOLOMON OF ZAMORA (Spain): Eschatological writer of the thirteenth century. His work exists in the library of Munich (Codex 47, *7d*), but has not yet been published. It has been conjectured by Zunz that one of Abraham ibn Hiyyah's works was dedicated to him. In the bibliographical sources, however, some confusion seems to exist between him and SOLOMON BEN ABRAHAM. There is a scribe of the same name who wrote in the year 1299 a codex found in the Saraval collection.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2270, 2354; idem, *Jüd. Lit.* (see index); idem, *Hebr. Bibl.* iv. 109; idem, *Leyden Catalogue*, 162; idem, *Munich Catalogue*, 22, 46, 5; Zunz, addition to *Leipsic Catalogue*, 323.

J.

ABRAHAM SULMAR. See SULMAR, ABRAHAM.

ABRAHAM TALMID. See TALMID, ABRAHAM.

ABRAHAM IBN TAVVAH. See TUVVAH, ABRAHAM IBN.

ABRAHAM TAWIL BEN ISAAC. See TAWIL, ABRAHAM, BEN ISAAC.

ABRAHAM OF TOLEDO (called also **Don Abraham Alfaquin** = Arabic *ḥakim*, "physician" or "wise man"): Physician of King Alfonso the Wise of Castile, who esteemed him highly; flourished in the second half of the thirteenth century. At the king's request he translated several books from Arabic into Spanish. One of these was Al-Heitham's treatise on the construction of the universe, the Latin translation of which ("De Mundo et Cœlo") is based on Abraham's Spanish version. It is not strictly a translation, but rather a paraphrase of the Arabic original, as observed by the anonymous Latin translator, who remarks in his preface that the king had requested Abraham "to arrange the work in better order than it was, and to divide it into chapters." More widely known is Abraham's Spanish translation (1277) of Zarkali's "Astrolabe," which furnished the foundation for the Latin and Italian translations. The French translation of the seventieth sura of the Koran, by Bonaventura de Sene, is also based on the Spanish translation made by Abraham in 1264. Some writers have tried to identify this Abraham with Abraham Judæus Tortuosensis, who, toward the end of the thirteenth century, translated several works from the Arabic and perhaps also from the Latin; for instance: "'De Simplicibus opus ex Dioscoride et Galeno aggregatum,' interprete Abrahamo Judæo Tortuosensi," and "'Liber Servitoris,' interprete Abrahamo Judæo Tortuosensi" (Venice, 1471). Compare ABRAHAM B. SHEM-ṬOB.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* §§ 347, 370, 474*b*, 476, 581; idem, *Hebr. Bibl.* vi. 75; Grätz, *Gesch. d. Juden*, vii. 447.

L. G.

ABRAHAM TROKI BEN JOSIAH. See ABRAHAM BEN JOSIAH HA-ROFE.

ABRAHAM OF TROYES: Head of the community of Troyes, France; lived about the middle of the twelfth century. He was a contemporary of Rabbenu Tam. The influence that he exercised at Troyes gave rise to a somewhat curious legal incident. Eleazar ha-Nadib (the word *nadib* denotes a Jewish Mæcenas), against whom he had brought an action, demurred to appearing before the rabbinical court at Troyes; and, being supported by Isaac ben Samuel of Dampierre, had his case referred to another tribunal (Gross, "Gallia Judaica," pp. 165, 239). Yom-Ṭob ha-Nadib, the son of Eleazar, being placed in a similar position, also refused to be judged at Troyes, and was sustained in his contention by Judah Sire Leon of Paris ("Rev. Ét. Juives," vii. 42). At the same time Simson ben Abraham of Sens took the part of the son-in-law of Simson of Troyes, who, being afraid of the influence of the opposite party, also objected to being tried before the rabbinical court of that town (Gross, *l.c.*).

S. K.

ABRAHAM OF VALLADOLID. See ABNER OF BURGOS.

ABRAHAM DEL VECCHIO OF FERRARA. See DEL VECCHIO, ABRAHAM, OF FERRARA.

ABRAHAM HA-YAKINI (this name seems to be of Turkish origin, and is pronounced somewhat like Haikini): One of the chief agitators in the Shabbethaian movement, the son of Pethahiah of Constantinople; born—according to a not entirely reliable source, מאורעות צבי (Lemberg, 1871, p. 3)—on Sept. 8, 1611. He studied under Joseph di Trani of Constantinople (died 1644), and under Mordecai, a German cabalist. From the latter he probably derived the touch of mysticism which, combined with cunning and great intelligence, made him the most suitable representative of Shabbethai Ẓebi. Ha-Yakini persuaded Shabbethai, who at that time was convinced that he was the Messiah but was timid and fearful of proclaiming himself, boldly to declare his claims. It was in Constantinople, about 1653, that Shabbethai Ẓebi became acquainted with Ha-Yakini, who, on account of his learning and oratorical powers, enjoyed a great reputation in his native town. He is described by contemporaries as the best preacher of his day.

Ha-Yakini put into the hands of Shabbethai Ẓebi a spurious book in archaic characters, which, he assured him, contained the Scriptural proof of his Messianic origin. This fabrication, entitled "The Great Wisdom of Solomon," began as follows:

> "I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice, proclaiming, 'A son will be born in the year 5386 [1626] to Mordecai Ẓebi and he will be called Shabbethai. He will humble the great dragon . . . he, the true Messiah, will sit upon My [God's] throne.'"

In this manner, and in a style imitating the ancient apocalypses, this fabrication, attributed to Ha-Yakini, who was a master of Hebrew diction, continues to describe the vision which had appeared to the fictitious Abraham. Shabbethai Ẓebi accepted this work as an actual revelation and determined to go to Salonica—the paradise of cabalists—and there begin his public activity. Ẓebi was not ungrateful, and later appointed Ha-Yakini among the kings whom he purposed to enthrone over his prospective world-wide empire. Ha-Yakini on his side proved himself not unworthy of the confidence shown by his master. He gave proof of his devotion at the time when Shabbethai Ẓebi was in prison in Constantinople, and when even the greatest enthusiast could no longer be in doubt concerning his true character. He forged official opinions of the rabbinical council of Constantinople in favor of Shabbethai's claims to Messiahship. With great subtlety he obtained influence over two Polish rabbis who, as delegates of the Jews of eastern Europe, had come to Constantinople in order to investigate the claims of Shabbethai, and exercised such influence over them as to lead them to declare themselves his adherents. The conversion of Shabbethai to Mohammedanism put an end to the career of Ha-Yakini as an agitator. Notwithstanding his activity in this direction, he found time for literary work, which is of such merit that, had it not been for the deceptions he practised, it would have secured him an honorable place among the Jewish scholars of his time. He is the author of one hundred and fifty psalms (composed in imitation of those in the Bible), which appeared under the title "Hod Malkut" (Glory of the Kingdom), Constantinople, 1655. He also wrote "Eshel Abraham" (Abraham's Oak), a collection of sermons, and "Tosefet Merubbah" (Additions to Additions), a commentary upon the Tosefta, and responsa. At the request of the Dutch scholar and bibliophile L. Warner, whom he knew personally and for whom he copied many Karaitic manuscripts, he composed a work on the genealogy of the patriarch Abraham, which is still preserved in the Warner collection at Leyden. From a Hebrew letter of Ha-Yakini to Warner it is learned that the former was in favor with the Dutch minister at the Turkish court, and it must be stated to the credit of Ha-Yakini that he used his influence in behalf of strangers. It may be mentioned that with the Crimean Jews (Crimchaki) Ha-Yakini is still a name to conjure with; at their prayers in memory of Israel's great dead his name is mentioned with special solemnity.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4240; idem, *Leyden Catalogue*, p. 290; Fürst, *Gesch. d. Karäert.* iii. 53; *Anmerkungen*, p. 92; Grätz, *Gesch. d. Juden*, 3d ed., x. 191, 211, 217; D. Kahana, *Eben ha-To'im*, pp. 6, 29, 37; Azulai, *Shem ha-Gedolim he-Ḥadash*, letter *Aleph*, No. 58; Deinard, *Massa Krim*, ii. 159.

L. G.

ABRAHAM BEN YEFET (JAPHETH): Karaite poet; born about the beginning of the fifteenth century; died after 1460. He traced his descent to Moses Dar'i, the celebrated Karaite poet. He copied the religio-legal compendium of Samuel ha-Rofe ha-Ma'arabi in 1460. Abraham ben Yefet is probably identical with the Karaite poet Abraham ha-Rofe, since Rofe is a cognomen of many of the ancestors of Abraham ben Yefet. Even in his work as scribe he reveals his poetic nature by subjoining an epigram at the end of each manuscript that he copied.

Bibliography: Pinsker, *Liḳḳute Ḳadmoniot*, p. 49, and supplement, pp. 115, 125; Steinschneider, *Hebr. Uebers.* p. 322, note.

L. G.

ABRAHAM YIẒḤAḲI OF SALONICA. See Hoeshel, Abraham Joshua.

ABRAHAM BEN YOM-ṬOB BONDI. See Bondi, Abraham ben Yom-Ṭob.

ABRAHAM BEN YOM-ṬOB OF JERUSALEM: Astronomer and rabbi of Constantinople; born about 1480. He was a pupil of Elijah Mizraḥi, and is quoted by Joseph Caro as a high authority. In 1556, at the instance of Joseph Nasi, he joined the rabbis of Constantinople who attempted to interdict commerce with Ancona on account of the oppression that the Maranos of that port suffered under the jurisdiction of the popes. Abraham ben Yom-Ṭob edited a calendar for the Jewish, Christian, and Mohammedan years, which is printed in the Greek Maḥzor (ed. Elijah ha-Levi, Constantinople, 1526). He follows the system of Ulugh Beg, which he verified, he says, by means of an instrument divided into minutes, the diagonal of which was almost twenty-four spans long. He cites Isaac Israeli.

Bibliography: Steinschneider, *Cat. Bodl.* No. 2587; idem, *Mathematik bei den Juden*, in *Abhandlung zur Gesch. d. Mathematik*, part ix. 475, Leipsic, 1899.

A. K.—G.

ABRAHAM BEN YOM-ṬOB OF TUDELA: Commentator, who flourished in Spain about 1300. He was the author of a commentary on Baba Batra, which is still extant in manuscript in the Bodleian Library, Oxford, England.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 446.

M. K.

ABRAHAM ẒARFATI. See Ẓarfati, Abraham.

ABRAHAM ẒARFATI (BEN SOLOMON TREVES). See Treves, Abraham ben Solomon.

ABRAHAM IBN ẒARẒAL. See Ẓarẓal, Abraham ibn.

ABRAHAM ẒEBI OF PIOTRKOW: Polish Talmudist; flourished at the beginning of the nineteenth century. He was a rabbi in several Polish communities, including Piotrkow, where he died. His work, "Berit Abraham" (Dyhernfurth, 1818), contains responsa covering the field of all four parts of the "Shulḥan 'Aruk." Besides this there are several responsa of his in the works of his contemporaries.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 85.

L. G.

ABRAHAMS, ABRAHAM: Writer on *sheḥiṭah* (laws of ritualistic killing of animals); born at Siedlce in Poland, December, 1801, and died at Jerusalem, January 23, 1880. He was familiarly known as Rabbi Abraham, and for nearly half a century he performed the duties of principal *shoḥeṭ* in London. Owing to the persecution of the Jews by the Russian government, he fled from Poland to England in 1837, and received the appointment of shoḥeṭ at Leeds. Two years afterward he became chief shoḥeṭ of London. As an authority on sheḥiṭah he enjoyed a very wide reputation, being the author of several popular Hebrew works upon this and other Talmudical subjects. His opinions on the minutiæ of the ritual and observances were greatly respected, especially in Poland. His best-known works are "Bet Abraham" and "Yizkor le-Abraham," the latter being his autobiography. A year before his death he settled in Jerusalem, in order to end his days in study in that city. One of his last acts was to present to the Mishkenot Israel Building Society the house he had purchased in the Holy City, directing that it be used in perpetuity as a synagogue. His son by a second marriage was Barnett Abrahams.

Bibliography: *Jew. Chron.* Feb. 13, 1880; *Jew. World*, Feb. 13, 1880.

G. L.

ABRAHAMS, BARNETT: Dayyan, or assistant rabbi, of the Spanish and Portuguese Congregation of London, England, and principal of Jews' College. He was born in Warsaw, Poland, in 1831, and died in London, November 15, 1863. Abrahams was educated at University College, and received the degree of B.A. from the University of London. He received his rabbinical instruction from his father. From a minor position in the Spanish congregation Abrahams became dayyan, performing at the same time the duties of ḥakam. On the resignation of Dr. Loewe Abrahams became principal of

Jews' College, a position for which he was eminently fitted, as the bent of his mind was toward the education of the young. With this object before him he succeeded in founding the Society for the Diffusion of Religious Knowledge Among the Young, and he remained one of its most influential members till his death. He wrote several of the tracts published by the society. Two of his sons, Joseph and Moses, became Jewish ministers, and a third son, Israel, is senior tutor of Jews' College.

Bibliography: *Jew. Chron.* Nov. 20, 1863.

G. L.

ABRAHAMS, ISRAEL: English author and teacher; born in London, November 26, 1858; son of Barnett Abrahams. He received his education at Jews' College, of which his father was principal, and at University College, London. He received the degree of M.A. from the University of London in 1881. Abrahams taught secular subjects as well as homiletics at Jews' College, and was appointed senior tutor of that institution in 1900. He is a forceful lecturer and an earnest lay preacher. As honorary secretary of the Jewish Historical Society of England and as a member of the Committee for Training Jewish Teachers, he has been very active. He is also a member of the Committee of the Anglo-Jewish Association, and of several other institutions of the community.

Abrahams was joint author with Claude G. Montefiore of "Aspects of Judaism," published in 1895. His chief works are "Jewish Life in the Middle Ages," 1896, and "Chapters on Jewish Literature," 1898. Since 1889 he has been joint editor of the "Jewish Quarterly Review," and has helped materially to raise it to its present high position. He is a prolific contributor to periodical literature, and is especially well known for his articles on literary subjects, which appear weekly in the "Jewish Chronicle" under the title of "Books and Bookmen."

Bibliography: *Who's Who?* 1900; Harris, *Jew. Year Book*, 1900.

G. L.

ABRAHAMS, LOUIS BARNETT: Head master of the Jews' Free School, London; born at Swansea, South Wales, 1842. He was educated in the Jews' School at Manchester, whither his family had removed in 1845. In 1854 he was indentured to Moses Angel at the Jews' Free School, London, as a pupil-teacher, and in 1864 he was appointed principal instructor of English. For the next twenty years Abrahams had charge of nearly all the teaching staff of the boys' department of the school. In 1884 he was appointed vice-master. When, in December, 1897, failing health compelled the retirement of Moses Angel, Abrahams was elected head master of the school, while Moses Angel became principal; on the death of the latter in September, 1898, Abrahams succeeded him.

Abrahams is a graduate of the London University, and one of the founders of the Jewish Educational Board and of the Teachers' Training Committee. His published works are: "A Manual of Scriptural History for Jewish Schools and Families," London, 1882; "A Translation of the Prayer-Book for School Use"; "A Chronological History of England."

On the establishment of the "Jewish Record," in 1868, Abrahams acted as its first editor. He has been also a frequent contributor to other Jewish periodicals.

Bibliography: *Jew. Chron.* Dec. 10, 1897, p. 9; *Jew. Year Book*, 1899; *Young Israel*, Dec., 1899 (portrait).

G. L.

ABRAHAMS, NICOLAI CHRISTIAN LEVIN: Danish scholar, professor of the French language and literature at the University of Copenhagen; born at Copenhagen Sept. 6, 1798; died there Jan. 25, 1870. He entered the university in 1815, and graduated in law in 1818. He was one of the twelve Danes (*tylvten*) who sent the literary challenge to the Danish author Baggesen in reply to his criticism of the literary idol of the time, Adam Oehlenschläger. For four years, in order to continue his studies, he traveled in foreign countries, and in 1828 he returned to Copenhagen and wrote, to gain the degree of master of arts, a dissertation on Wace's "Roman de Brut." A year later he was appointed lector of French at the University of Copenhagen, and in 1832 was promoted to a professorship after he had been baptized. Abrahams did much for the promotion of the study of French in Denmark, not only by his lectures, but also by his publications, of which some are scientific and others are of a more popular nature. In 1857 he retired from his position at the university and became notary public. For some years he was president of the Society of Fine Arts in Copenhagen, a history of which he wrote in 1864. He was also president of the Society for the Development of Danish Literature. Among his works are "Description des Manuscrits Français du Moyen-Âge de la Bibliothèque Royale de Copenhague," 1844; "Fransk Sproglære," 1845; "Balthasari Castilioni Aulici Liber Tertius Secundum Veterem Versionem Gallicam," 1848; "Meddelelser of mit Liv," published by his son in 1876.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.; Salmonsen, *Store Illustrerede Konversations Lexikon*, s.v.

A. M.

ABRAHAMSON, ABRAHAM: German medalist and master of the Prussian mint; born at Potsdam, 1754 (1752 ?); died in Berlin, July 23, 1811. As an engraver he was considered one of the best of his time. Having learned the art of engraving from his father, Jacob Abraham, he soon excelled him in artistic execution. There exists a medal of the actor Brockmann, which is said to be the joint production of father and son.

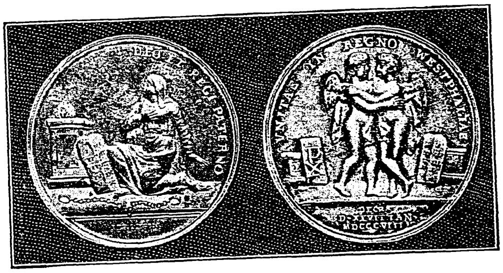

Medal Commemorating Enfranchisement of Jews in Westphalia.

Abrahamson was much influenced by the designs of Chodowiecki, and sought to draw nearer to nature than did the latter, and thus avoid the dangers of too pedantic a style. On account of this the obverse sides of his medals are much finer than the reverse, which always exhibit the poverty and coldness of allegorical creation. Up to the year 1788 Abrahamson had engraved only the designs of others; then, in search of ideas and to study form, he set out for the various art centers of Europe. He spent four years abroad, and on his return most of the medals he made were of his own design. The following are by far the best of his numerous productions:

"Equipping the Prussian Troops" (1778); "Peace of Teschen" (1779); "Death of Duke Leopold of Brunswick"; "Peace with Russia" (1762); "Occupation of the District of the Netze" (1772); "The King's Seventy-first Birthday" (1782); "Introduction of Silkworm Culture" (1783); "Meeting of the Monarchs at Tilsit" (1808); "Death of Queen Louise" (1810); "Enfranchisement of the Jews in Westphalia"; "The Emancipation of the Jews by Alexander I.": the last two are known as historic thalers.

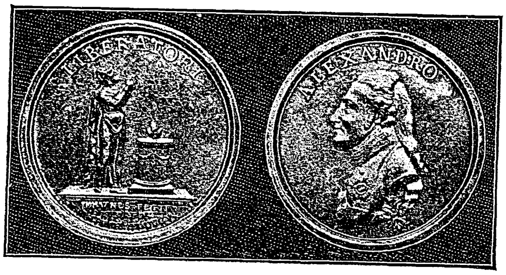

Abrahamson's Medal commemorating the Emancipation of the Jews by Alexander I.

He also designed and engraved a medal commemorating the death of Queen Marie Antoinette; but his greatest work was a medal bearing the bust of Frederick the Great on a stone pediment that crushes a sphinx. The legend on this medal reads, "Fredericus Legislator 1785." In addition to these Abrahamson executed a series of medals of the great men of his time. This included Moses Mendelssohn, Kant, Lessing, Wieland, Ramler, Sulzer, Euler, Spalding, D. Bernouilli, Overbeck, Roloff, Marggraff, Formey, Martini, Gall, Burg, Gebhardi, Weisse, Spiegel, and others. The frontispiece of the eighty-sixth volume of the Krünitz-Flörke "Ökonomische Encyklopädie" (Berlin, 1802) is a copperplate portrait of Abrahamson. He is the author of "Versuch über den Geschmack auf Medaillen und Münzen" (Essay on Style in Medals and Coins), Berlin, 1801. Many other designs created by him have been cut by Daniel Berger, and afterward reproduced in copperplate as engravings for books.

BIBLIOGRAPHY: Meusel, *Teutsches Künstlerlexikon*, 1808; Nicolai, *Beschreibung Berlin's*, iii. 3, appendix, Berlin. 1786; Füssli, *Künstlerlexikon*, ii. 2; *ibid.*, supplement, p. 9; Schlickeysen, *Erklärungen der Abkürzungen auf Münzen*, 1857, pp. 41, 43, 54; Berger, *Werke*, Nos. 259, 646-648, 566; Julius Meyer, *Allg. Künstlerlexikon*, i. 33, Leipsic, 1872.

F. S. W.

ABRAHAMSON, AUGUST: Swedish philanthropist, and founder of the Sloid Seminary of Nääs, near Göteborg; born Dec. 29, 1817, at Karlskrona, Sweden, where his parents, originally from Germany, had settled; died May 6, 1898, at Nääs. August in his fourteenth year was apprenticed to a hardware merchant in Göteborg, and eventually he became founder and owner of one of the most extensive businesses in Sweden.

The large fortune which he thus accumulated was used by him for the improvement of the educational system of his native country. In 1868 he retired from business, and bought the magnificent estate of Nääs, with its picturesque old castle. Here he at once devoted himself to philanthropic and educational work, founding free schools, and otherwise furthering the material and spiritual interests of the community in which he lived. Later his efforts were directed to wider enterprises. In 1872 he established at Nääs an industrial school for boys, and two years later a similar institution for girls, in both of which instruction in manual training formed an important feature. At the head of these schools he placed his nephew, Otto Salomon, to whose efforts the remarkable success of the undertaking was largely due.

To meet the growing demand for instructors in handicrafts, Abrahamson and his nephew added in 1874 a sloid-training department for teachers. Sloid work may be described as a series of carefully graduated exercises in the making of articles of common household use, varying from simple objects, such as a pen-rest, to a table or cabinet. This sloid-training department developed into the great Sloid Seminary of Nääs, which, by Abrahamson's will, became possessed of his entire estate (380,000 crowns, or about $102,600) on condition that the institution should be continued under the name "August Abrahamson's Stiftelse." Every year large numbers of students from all parts of the world receive at the seminary gratuitous instruction in sloid work. The splendid results achieved, and the world-wide renown of the institution, are worthy memorials of the pioneer of manual training in the Scandinavian peninsula.

BIBLIOGRAPHY: *Chambers' Ency.* under *Sloyd.*

A. S. C.

ABRAHAMSON, DAVID: German physician; born in Danzig, 1740; died there in 1800. He studied medicine at Königsberg, and from 1775 practised his profession at Hasenpoth in Kurland. Shortly before his death he returned to his birthplace. He published "Betrachtungen eines Arztes am Krankenbette seines Patienten," Königsberg, 1785.

BIBLIOGRAPHY: Wunderbar, *Gesch. der Juden in Liev- und Kurland*, Mitau, 1853; Rosenthal, *Toledot Anshe Shem be-Kurland* in *Ha-Meliz.*

H. R.

ABRAHAMSON (ABRAMSON), MEYER: A German physician and writer on medicine; born at Hamburg, 1764; died there October 21, 1817. He graduated from the University of Göttingen in 1783 and began practise in his native city, where his father had also been a medical practitioner. Shortly afterward he was appointed physician to the Jewish Hospital in the city of Hamburg and to the poor of that city. In 1784 he began his literary career and became a prolific and popular writer on medical subjects. Most of his essays were published in "Richter's Chirurgische Bibliothek," "Baldinger's Magazin," "Meckel's Neues Archiv der Practischen Heilkunde," and "Hufeland's Journal." In book form he published: "Abhandlungen und Beobachtungen über Einige Krankheiten der Augen" (1785); "Unterricht für Diejenigen, die mit Leibesbrüchen Behaftet Sind" (1786); "Einige Worte an das Publikum über die Wichtigkeit der Kuhpocken-Impfung" (1801); "Hämorrhoiden" (third ed., 1815; translated into Swedish, 1807); "Gicht" (1815; second ed., 1816); "Der Arzt für Hypochondrische und Hysterische Frauenzimmer" (1817). Of a more scientific character is his treatise, "Untersuchungen über die Grosse Sterblichkeit unter Schwangeren, Wöchnerinnen und Neugeborenen Kindern" (1806). Abrahamson was a member of several scientific societies of Germany and Sweden.

BIBLIOGRAPHY: Schröder and Klose, *Hamburger Schriftsteller*, v. 233; *La Grande Encyclopédie*, s. v.

M. B.

ABRAMOVICH, MIKHAIL SOLOMONOVICH: Russian poet, son of Solomon (Shalom) Abramovich; born at Berditchev in 1859, and educated at the Gymnasium of Jitomir. At the age of twenty he went to St. Petersburg, only for a short time. Being implicated in a revolutionary movement, he was banished first to the government of Archangel, then to Samara and Kazan. In 1887 he graduated at St. Petersburg, where in 1901 he practised law. His earliest poems appeared in "Voskhod," "Nedyelya," and other periodicals, and were published in book form in 1889. Excepting those devoted to Judaism or that treat of Biblical subjects his poems do not exhibit much originality.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, s. v.

H. R.

ABRAMOWITSCH, SOLOMON (SHALOM) JACOB, "The Jewish Cervantes," known also by the name of his work, "Mendele Mocher Seforim" (Mendele the Bookseller): A Hebrew and Judæo-German writer; born at Kopyl, Lithuania, in 1836. He studied Talmud at the ḥeder and bet ha-midrash until the death of his father, which occurred in 1849. As a youth he wandered from town to town, visiting Slutsk and Wilna, and learning Hebrew literature in the rabbinic colleges of those towns. Early in life the poetic side of his nature asserted itself, and he wrote several Hebrew lyrics, but without much success. Through family circumstances he was compelled to remove from Lithuania and to go to Volhynia and thence to Podolia. During his wanderings he became thoroughly acquainted with the conditions of Jewish life in Russia. At the age of eighteen he settled in the city of Kamenetz-Podolsk, where he made the acquaintance of the Hebrew poet Abraham Gottlober, and began the study of modern Russian and German literature, under the guidance of Gottlober's elder daughter.

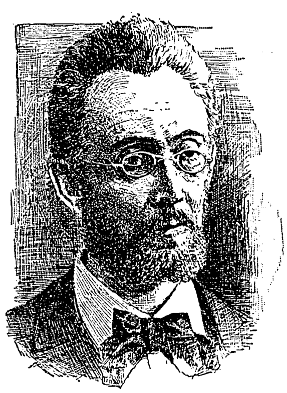

S. J. Abramowitsch.

In 1856 he became a teacher in the Jewish Boys' College of the government in Kamenetz, and in the same year he published his first essay, under the title "On Education," in the periodical "Ha-Maggid." At this time a strong progressive movement took possession of the cultured Jews in Russia in consequence of the reforms of Alexander II. (see HASKALAH). Abramowitsch entered into the fight, and wrote political articles for the periodicals and likewise published many essays in Hebrew on natural science. Two volumes, made up of collected articles on politics, were published by him under the titles "Mishpaṭ Shalom" (Peaceful Judgment), 1860, and "'En Mishpaṭ" (Critical Eye), 1866. In 1862 Abramowitsch began the publication of his work "Toledot ha-Ṭeba'" (Natural History), adapted from the "Naturgeschichte" of H. O. Lenz. Three volumes of this work were finished before 1872. They aroused great interest in the study of natural science among the younger generation.

Wanderings.

But it was not in this line of literature that the talent of Abramowitsch reached its fullest development. He was by nature an artist, a novelist who penetrated the depths of the great mass of the people and their customs. In 1868 he published a novel under the title "Ha-Abot we-ha-Banim" (Fathers and Sons), a descriptive tale of life among the Russian Jews of his generation, in which he pictured the struggles between the orthodox parents and their progressive sons. This work has been translated into Russian. Abramowitsch's talent manifested itself especially in his tales of the life of the common people, written in the Judæo-German dialect. His first novel in this line, entitled "Das Kleine Menschel," was written in 1865 and published under the pseudonym "Mendele Mocher Seforim" (Mendele the Bookseller). It was a biting satire on an unworthy Jewish favorite of the governor of his province. Not content with attacking such an influential person, he published in 1869 "Die Taxe oder die Bande Stadt-Baale-Tobot" (The Gang of City Benefactors), translated into Russian by Joseph Petrikovski (Byelaya Tzerkov, 1884), a very sharp satire on the Russian *parnasim* who managed the affairs of the congregation in their own interest. This work provoked the wrath of the zealots at the head of the congregation of Berditchev, where Abramowitsch lived, and he was forced to move to Jitomir, which was then the center of the *Maskilim* (Progressists). In 1873 he published "Die Kliatsche," partly translated by Wiener under the title "Dobbin" ("Yiddish Literature" pp. 277–281), an allegory which describes the life of the Jews in their exile, both in the past and present, with a remarkable psychological thoroughness. This book was later translated into Russian, but the censor interdicted its circulation after the publication of the first few chapters. A few years later the novel "Kiẓẓur Mas'ot Binyamin ha-Shelishi" (An Abridged Account of the Travels of Benjamin III.), of which a specimen is translated by Wiener, pp. 285–295, gave a satirical picture of the life in the small towns of Volhynia. Both "Kliatsche" and "Mas'ot" were translated into Polish by the Christian author, Clemens Junosza of Warsaw. The translation of the second book bears the title "The Jewish Don Quixote." From 1888 to 1890 he published two remarkable novels: "Fischke der Krummer," describing the life of wandering Jewish beggars and soothsayers with considerable psychological skill and subtlety, and "Wünschfingerl," of a more historical cast, dealing with the times of Nicholas I. and Alexander II. In 1881 Abramowitsch removed to Odessa, where he became principal of the Talmud Torah School. In 1884 the twenty-fifth anniversary of his literary activity was celebrated.

Novels.

In later years Abramowitsch was again inclined to write in the classical Hebrew, to which, through his literary talent, he gave a new shape and which he enriched by new terms. In this language he published his books, "Shem we-Yaphet ba-'Agalah" (Shem and Japhet in the Chariot), 1890; "Bi-Yeme ha-Ra'ash" (In the Days of Storm), 1894; "Bi-Yeshibah shel Ma'alah" (In Celestial Councils), published in Sokolow's "Aḥiasaf," 1895; and "Be-'Emeḳ ha-Baka" (In the Vale of Tears"), in "Ha-Shiloaḥ," 1897–98. The last novel was the author's own Hebrew translation of his book, "Wünschfingerl," but with many additions and corrections. In recent years Abramowitsch has become a contributor to the Judæo-German paper, "Der Jud," which is edited in Russia and published at Cracow, Austria. In this paper he published a novel with an autobiographic notice under the title "Shelomoh Rabbi Ḥayyim's." The influence of such a literary talent as that of Abramowitsch on his contemporaries has been very great, and he has more than any other helped to shape the style adopted in Yiddish literature, to which he added many expressions borrowed from his native Lithuanian dialect.

BIBLIOGRAPHY: L. Binstock, in *Vos*. 1884, No. 12; Sokolow, *Sefer Zikkaron*, Warsaw, 1889 (*Abramowitsch, Autobiographical Sketch*); *Alle Kessowim von Mendele Mocher-Seforim*, i. ii., Odessa, 1888–90; Wiener, *Yiddish Literature*, pp. 150–160, 362, 363 (list of works).

S. M. D.

ABRAMS, HARRIET: English soprano vocalist and composer; born 1760; died in the first half of the nineteenth century. She was the eldest of three sisters (Harriet, Theodosia, and Eliza), all excellent vocalists. Harriet herself was a pupil of Dr. Arne, and made her début at Drury Lane Theater, London, in her master's musical piece, "May Day," October 28, 1775. She and her sister Theodosia sang at the opening of the Concerts of Ancient Music in 1776. She sang also at the Handel Commemoration in Westminster Abbey in 1784 and at the principal London concerts for several years afterward, when she and her sisters retired into private life. Harriet Abrams composed several pleasing songs, two of which, "The Orphan's Prayer" and "Crazy Jane," aided by the impressive singing of her sisters, became very popular. She published, further, in 1787, a collection of Scotch songs harmonized for three voices, besides other pieces at later dates.

BIBLIOGRAPHY: Brown, *Dictionary of Musicians*, s.v.; Grove, *Dict. of Music and Musicians*, 1890, vol. i.; Champlin, *Cyclopedia of Music and Musicians*, i. 4, New York, 1893.

G. L.

ABRAMSON, ARTHUR VON: Russian civil engineer; born at Odessa, March 3, 1854. He was educated at the gymnasium of his native city, and studied mathematics at the University of Odessa, which he left to take a course in civil engineering at the Polytechnikum of Zurich, Switzerland, from which he was graduated in 1876. Returning to Russia in 1879, he passed the state examination at the Russian Imperial Institute of Roads and Communications, and was appointed one of the directors of the Russian state railway at Kief. He devised, built, and managed the sewer system of Kief, and constructed the street-railroad of that city. In 1881 he founded and became editor-in-chief of a technical monthly, "Inzhener" (The Engineer). He was appointed president of the local sewer company and director of the Kief city railroad.

H. R.

ABRAMSON, BERNARD: Russian physician of the nineteenth century. He was a corresponding member of the St. Petersburg Academy of Science, and for valued work in sanitation was made a hereditary honorary citizen by the Russian government. Owing to his interest in Jewish matters, he was requested by the government to draw up a curriculum for the Jewish school at Uman in the government of Podol. In 1849 the title of collegiate councilor was conferred upon him; and in the same year he was elected a member of the Odessa English Club (composed of Russian noblemen). He wrote various medical works.

BIBLIOGRAPHY: *Orient*, 1849, pp. 31, 112; *Jüd. Athenäum*, s.v., Leipsic, 1851.

H. R.

ABRASS, JOSHUA (OSIAS); called also Pitzi: A famous ḥazan, or cantor; born in Austria about 1820, and died at Odessa in 1883. He was cantor in Tarnopol, 1840–42; afterward in Lemberg, 1842–60; and from 1860–83 he was chief cantor of the great synagogue of Odessa. He composed זמרת יה ("Hymns and Religious Songs for Sabbaths and Festivals of the Year"), Vienna, 1873. His daughter was Abrastzova, a popular Russian singer.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, s.v.

H. R.

ABRAVALLA (אברבאליא), SAMUEL, called THE GREAT: The richest Jew in Valencia. He was forced during the persecution of 1391 to accept Christianity. The *jurados* of Valencia reported on this baptism on July 14, 1391, as follows: "Yesterday there was baptized the great Don Samuel Abravalla with great solemnity in the palace of En Gasto under the patronage of the marquis, and he has received the name of Alfonso Ferrandes de Villanueva, from an estate which he owns in the marquisate, called Villanueva" (De los Rios, "Hist. de los Judíos de España y Portugal," ii. 603). This Samuel Abravalla can scarcely be identical with Don Samuel Abravanel, who was also baptized in 1391, but took the name Juan de Sevilla. Abravalla soon returned to Judaism, as did also Abravanel. He was sent with Don Solomon ha-Levi to Rome as ambassador of the Spanish Jews, and had an interview with the pope.

BIBLIOGRAPHY: *Shebeṭ Yehudah*, No. 41; Grätz, *Gesch. d. Juden*, iv. 219.

M. K.

ABRAVANEL, ABARBANEL, or ABRABANEL: One of the oldest and most distinguished Spanish families, which traces its origin from King David. Members of this family lived at Seville, where dwelt its oldest representative, Don Judah Abravanel. Samuel Abravanel, his grandson, settled at Valencia, and Samuel's son, Judah (or perhaps he himself), left Spain for Portugal. Isaac, the son of Judah, returned to Castile, where he lived till the time of the great expulsion of the Jews from Spain in 1492. Then, with his three sons, Judah, Joseph, and Samuel, Isaac went to Italy. Their descendants, as well as other members of the family who arrived later from the Iberian peninsula, lived in Holland, England, Turkey, and elsewhere during and since the sixteenth century.

PEDIGREE.

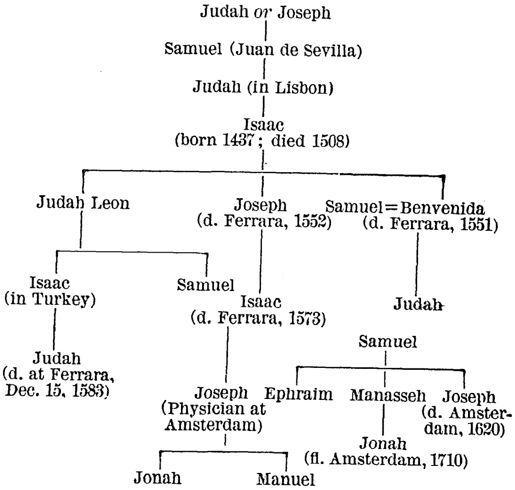
Judah *or* Joseph
Samuel (Juan de Sevilla)
Judah (in Lisbon)
Isaac (born 1437; died 1508)
Judah Leon
Joseph (d. Ferrara, 1552)
Samuel = Benvenida (d. Ferrara, 1551)
Isaac (in Turkey)
Samuel
Isaac (d. Ferrara, 1573)
Judah
Judah (d. at Ferrara, Dec. 15, 1583)
Samuel
Joseph (Physician at Amsterdam)
Ephraim
Manasseh
Joseph (d. Amsterdam, 1620)
Jonah (fl. Amsterdam, 1710)
Jonah
Manuel

Isaac Abravanel: Statesman and Bible commentator, son of the Portuguese treasurer, Dom Judah, was born in the year 1437 at Lisbon, and died at Venice in 1508. He was buried in Padua.

Abravanel received a careful education and was a pupil of Joseph Ḥayyim, rabbi of Lisbon. Well versed in Talmudic literature and in the learning of his time, endowed with a clear and keen mind, and full of enthusiasm for Judaism, he devoted his early years to the study of Jewish religious philosophy, and when scarcely twenty years old wrote on the original form of the natural elements, on the most vital religious questions, on prophecy, etc. His political abilities also attracted attention while he was still young. He entered the service of King Alfonso V. of Portugal as treasurer, and soon won the confidence of his master. Notwithstanding his high position and the great wealth he had inherited from his father, his love for his afflicted brethren was unabated. When Arzilla, in Morocco, was taken by the Moors, and the Jewish captives were sold as slaves, he contributed largely to the funds needed to manumit them, and personally arranged for collections throughout Portugal. He also wrote to his learned and wealthy friend Jehiel, of Pisa, in behalf of the captives. After the death of Alfonso he was obliged to relinquish his office, having been accused by King John II. of connivance with the duke of Bragança, who had been executed on the charge of conspiracy. Abravanel, warned in time, saved himself by a hasty flight to Castile (1483). His large fortune was confiscated by royal decree. At Toledo, his new home, he occupied himself at first with Biblical studies, and in the course of six months produced an extensive commentary on the books of Joshua, Judges, and Samuel. But shortly afterward he entered the service of the house of Castile. Together with his friend, the influential Don Abraham Senior, of Segovia, he undertook to farm the revenues and to supply provisions for the royal army, contracts that he carried out to the entire satisfaction of Queen Isabella. During the Moorish war Abravanel advanced considerable sums of money to the government. When the banishment of the Jews from Spain was decreed, he left nothing undone to induce the king to revoke the edict. In vain did he offer him 30,000 ducats ($68,400, nominal value). With his brethren in faith he left Spain and went to Naples, where, soon after, he entered the service of the king. For a short time he lived in peace undisturbed; but when the city was taken by the French, bereft of all his possessions, he followed the young king, Ferdinand, in 1495, to Messina; then went to Corfu; and in 1496 settled in Monopoli, and lastly (1503) in Venice, where his services were employed in negotiating a commercial treaty between Portugal and the Venetian republic (Zurita, "Historia del Rey Don Fernando el Católico," v. 342*a*). M. K.

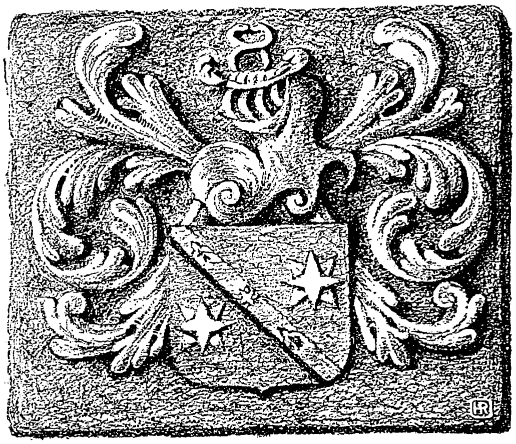

Abravanel Coat of Arms.

(From the Archives of the Amsterdam Portuguese Congregation.)

As Author and Exegete.

Abravanel's importance, however, lies not only in his changeful and active career. Although his works can scarcely be said to be of an absolutely original character, they contain so much instructive material, and exerted so wide an influence, that they demand special attention. They may be divided into three classes, referring to (1) exegesis, such as his commentary upon the entire Bible with the exception of the Hagiographa; (2) philosophy, dealing with philosophy in general and particularly with that of the Jewish religion; (3) apologetics, in defense of the Jewish doctrine of the Messiah. Characteristic of Abravanel's exegetic writings is his accurate estimation of the historical standpoint in the ancient annals of the Jewish people. All preceding Jewish exegetes had been too far removed from the tumult of the great world to possess a proper estimate of the historical epochs and episodes described in Scripture. Abravanel, who had himself taken part in the politics of the great powers of the day, rightly perceived that mere consideration of the literary elements of Scripture was insufficient, and that the political and social life of the people must also be taken into account. He recognized also the value of prefacing the individual books of the Bible with a general introduction concerning the character of each book, its date of composition, and the author's intention; he may consequently be considered as a pioneer of the modern science of Bible propædeutics. These excellences of Abravanel's commentaries were especially appreciated by the Christian scholars of the seventeenth and eighteenth centuries. No less than thirty Christian writers of this period—among them men of eminence, like the younger Buxtorf, Buddeus, Carpzov, and others—occupied themselves with the close study of Abravanel's exegetical writings, which they condensed and translated, and thus introduced to the world of Christian scholarship. Possibly somewhat of this appreciation of Abravanel by Christians was due to the latter's tolerance toward the Christian exegetes—Jerome, Augustine, and Nicholas de Lyra—all of whom were closely studied by him and quoted without prejudice, receiving praise or disapprobation as the case demanded.

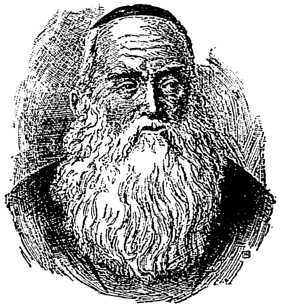

Isaac Abravanel.

(Traditional portrait.)

As Philosopher.

Abravanel's Jewish predecessors in the realm of philosophy, whoever, by no means received the same amount of tolerance at his hands. Men like Albalag, Palquera, Gersonides, Narboni, and others, were roundly denounced by Abravanel as infidels and misleading guides, for venturing to assume a comparatively liberal standpoint in religio-philosophical questions. Although he was the last Jewish Aristotelian, Abravanel was essentially an opponent of philosophy, for his entire conception of Judaism, opposed to that of Maimonides and his school, was rooted in a firm conviction of God's revelation in history, and particularly in the history of the selected people. Had Abravanel not been misled by the "Guide" of Maimonides, for whom he shared the traditional veneration, he might have given an exposition of his views on the relations of philosophy and religion. As it is, however, these views are confused, being at one and the same time Maimonistic, anti-Maimonistic, and, in a measure, even cabalistic. A characteristic instance of his vacillation is afforded by his most important religious work, the "Rosh Amanah" (The Pinnacle of Faith), based on Cant. iv. 8. This work, devoted to the championship of the Maimonidean thirteen articles of belief against the attacks of Crescas and Albo, ends with the statement that Maimonides compiled these articles merely in accordance with the fashion of other nations, which set up axioms or fundamental principles for their science; but that the Jewish religion has nothing in common with human science; that the teachings of the Torah are revelations from God, and therefore are all of equal value; that among them are neither principles nor corollaries from principles: which certainly is rather a lame conclusion for a work purporting to be a defense of Maimonides. It would not be just, however, to assert that Abravanel makes a pretense of championing Maimonides, while being actually opposed to him. Abravanel is no hypocrite; wherever he thinks that Maimonides deviates from traditional belief, he does not hesitate to combat him strenuously. He thus assails Maimonides' conception that the prophetic visions were the creations of imagination. Abravanel will not hear of this explanation even for the *bat kol* of the Talmud, which, according to him, was a veritable voice made audible by God—a miracle, in fact (commentary on Gen. xvi.). In like manner Abravanel exceeded all his predecessors in combating Maimonides' theory of the "Heavenly Chariot" in Ezekiel ("'Aṭeret Zeḳenim," xxiv., and commentary on the "Moreh," part iii. 71–74, ed. Warsaw). Indeed the most noteworthy feature of all Abravanel's philosophical disquisitions is the success with which he demonstrates the weak points in the Maimonidean system.

As Apologete.

One point of Maimonides' system, however, and one that was not strictly in the line of tradition, found in Abravanel a zealous imitator: the belief in a Messiah. He felt deeply the hopelessness and despair which possessed his brethren in the years following their expulsion from Spain, and set himself, therefore, to champion the Messianic belief and to strengthen it among his desponding brethren. With this aim he wrote the following three works: "Ma'yene ha-Yeshu'ah" (Sources of Salvation), completed Dec. 6, 1496; "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), completed Dec. 20, 1497; and "Mashmia' Yeshu'ah" (Proclaiming Salvation), completed Feb. 26, 1498—all of them devoted to the exposition of the Jewish belief concerning the Messiah and the Messianic age. The first-named of these is in the form of a commentary upon Daniel, in which he controverts both the Christian exposition and the Jewish rationalism of this book. Curiously enough, in opposition to the Talmud and all later rabbinical tradition, he counts Daniel among the prophets, coinciding therein—but therein only—with the current Christian interpretation. He is impelled to this by the fact that Daniel furnishes the foundation for his Messianic theory. The remainder of his commentary is devoted to an exhaustive and caustic criticism of the Christian exposition.

The second work is probably unique in being an exposition of the doctrine concerning the Messiah according to the traditional testimony of Talmud and Midrash; it is valuable for its exhaustive treatment and clearness of presentation. Of no less importance is his third apologetic work, which contains a collection of all the Messianic passages of the Bible and their interpretations, in the course of which latter Abravanel very frequently attacks the Christian interpretation of these passages. It contains (pp. 32*c*–34*b*, ed. Amsterdam) a description of the Messianic age as conceived by the Jewish orthodoxy of the Middle Ages. These apologetic works of Abravanel were widely read by his coreligionists, as is evidenced by their frequent republication, and they contributed undoubtedly to the reassurance of many of his brethren as to a better future for Israel.

The following list of Abravanel's works is arranged alphabetically, according to the Hebrew alphabet, the date of the first edition being given in each case:

(1) "'Aṭeret Zeḳenim" (Crown of the Ancients), Sabbionetta, 1557; (2) "Yeshu'ot Meshiḥo" (The Salvation of His Anointed), Karlsruhe, 1828; (3) "Maamar Kaẓer" (Short Treatise), Venice, 1574; (4) "Ma'yene ha-Yeshu'ah" (Sources of Salvation), Ferrara, 1551; also at Naples, no date, possibly *ed. princeps*; (5) "Mashmi'a Yeshu'ah" (Proclaiming Salvation), Salonica, 1526; (6) "Mif'alot Elohim" (Works of God), Venice, 1592; (7) "Mirkebet ha-Mishneh" (Second Chariot), Sabbionetta, 1551; (8) "Naḥlat Abot" (The Paternal Inheritance), Constantinople, 1505; (9) "Perush" (Commentary) on the Pentateuch, Venice, 1579; (10) "Perush" on the Earlier Prophets, Pesaro, 1511 (doubtful); (11) "Perush" on the Later Prophets, Pesaro, 1520 (?); (12) "Perush" on Maimonides' "Moreh Nebukim," Karlsruhe, 1831; (13) "Rosh Amanah" (The Pinnacle of Faith), Amsterdam, 1505; (14) "Shamayim Ḥadoshim" (The New Heavens), Rödelheim, 1828; (15) "Ẓurot ha-Yesodot" (Forms of the Elements), Sabbionetta, 1557; (16) "Teshubot" (Responsa), addressed to Saul ha-Kohen of Candia, Venice, 1574. See also ARAMA, DAVID; BIBAGO, ABRAHAM.

BIBLIOGRAPHY: Autobiographical notices are given in the introduction to his commentaries on Joshua, Kings, and Deuteronomy and in his *Teshubot*; Baruch חזקיטו, preface to Abravanel's *Ma'yene* (is of great value); Carmoly, in Jost's *Annalen*, 1839, p. 101; also an anonymous writer, *ib.* p. 181; Luzzatto, *ibid.* 1840, pp. 17, 24; Jost, *Gesch. d. Israeliten*, iii. 104–109; Grätz, *Gesch. d. Juden*, viii. and ix., see index; M. H. Friedländer, *Chachme ha-Dorot*, Brünn, 1880, pp. 136–150; Schwerin-Abarbanel, in Berliner's *Magazin*, 1891, xviii. 133–145, 235–241; Steinschneider, *Cat. Bodl.* No. 5302; Fürst, *Bibl. Jud.* pp. 11–15; The *American Israelite* (Cincinnati, O.), 1862, pp. 212, 220, 228, 236, 244, contains a translation (incomplete) of the *Rosh Amanah*.

L. G.

Isaac Abravanel: 1. Son of Joseph Abravanel, and grandson of the Bible-commentator; was distinguished for his philanthropy and his devotion to science. He lived at Ferrara, Italy, where he died in 1573. He entrusted the education of his children to Isaac de Lattes in 1567. Amatus Lusitanus was in friendly intercourse with him and a frequent visitor at his house. **2.** A rich and highly respected man who lived at Venice in 1668.

Jonah Abravanel: 1. Poet; flourished at Amsterdam in the seventeenth century; died there Aug. 11, 1667. He was the son of the physician Joseph Abravanel, and a nephew of Manasseh ben Israel. He wrote "Elegio em Louvar da Nova Yesiba, instituto por o Senhor Yshac Pereira, de que he Ros Yesiba o Senhor Haham Menasse ben Israel" (Amsterdam, 1644). He wrote also elegies upon the martyrs Isaac de Castro Tartas (1647) and the Bernals (1655). He published with Dr. Ephraim Bueno, after 1630, ritualistic works and "Psalterio de David . . . transladado con toda fidelidad" (Amsterdam, 1644). **2.** A learned and highly respected man who lived also at Amsterdam, where he died Feb. 19, 1707. **3.** Son of Manasseh Abravanel; was a member of the Talmudical Academy 'Ez Ḥayyim in Amsterdam, 1710.

Joseph Abravanel: 1. Physician and scholar; son of Isaac Abravanel; born at Lisbon in 1471; died about 1552. He lived at Venice and later at Ferrara, and enjoyed a great reputation. **2.** A physician, brother of Manasseh Abravanel; flourished at Amsterdam in the seventeenth century; died about 1620. **3.** A member of the Academy 'Ez Ḥayyim at Amsterdam, in 1706.

Judah Abravanel: 1. Receiver of customs at Seville, Spain, in 1310. He rendered substantial service to the grandees of Castile. The infante Don Pedro, in his will, dated Seville, May 9, 1317, ordered that Judah be paid: (1) 15,000 maravedis ($36,000) for clothes delivered; (2) 30,000 maravedis ($72,000) as part of a personal debt, at the same time requesting Judah to release him from paying the rest. Judah had been in great favor with King Alfonso the Wise, with whom he once had a conversation regarding Jews and Judaism. **2.** Grandson of the preceding; Portuguese treasurer about 1400. He managed the financial affairs of the infante Dom Fernando, who assigned to him, in 1437, over half a million reis blancos. **3.** See Leo Hebræus. **4.** The grandson of Judah Abravanel, or Leo Hebræus, bore also the name of Judah. He was a much respected man, who died Dec. 15, 1583, at Ferrara, at the age of fifty. He lived with his brother Jacob Abravanel and another Judah Abravanel, who was renowned for his wealth and for his philanthropy.

Samuel Abravanel: Son of Judah Abravanel of Seville; settled in Castile. He became a patron of learning. He supported the scholar, Menahem ben Zerah, and had him elected rabbi of Toledo. As a mark of his gratitude Menahem dedicated to Abravanel his work, "Ẓedah la-Derek" (Provision for the Journey). During the persecution of 1391 he submitted to baptism and was named, according to Zacuto, Juan of Seville. He soon, however, returned to Judaism. See also Abravalla, Samuel.

Samuel Abravanel: Youngest son of Isaac Abravanel, and grandson of Judah; was born in 1473, at Lisbon. His father sent him to Salonica to pursue his Talmudic studies, where he became the pupil of Joseph Fasi. He lived at Naples, and was employed as financier by the viceroy Don Pedro de Toledo. He made the best possible use of his great wealth, which amounted to more than 200,000 gold zecchini or sequins (about $450,000). The poet Samuel Usque said that he deserved the surname "Tremegisto," that is, "thrice great": great in scholarship, great in name (ancestry), and great in wealth. "He generously employs his wealth in promoting the welfare of his coreligionists. He enables many orphans to marry, supports the needy, and endeavors strenuously to free captives, so that in him are combined all the great qualities which make one fitted for the gift of prophecy." By his contemporaries he was surnamed "Nasi" (Prince), and was much respected. His second wife, Benvenida Abravanela, a woman of prudence, culture, grace, piety, and charity, nobly seconded his efforts. The viceroy of Naples permitted his daughter Leonora, later grand duchess of Tuscany, to be on friendly terms with Benvenida and even to become her pupil. Leonora looked up to her with filial love and respect.

Samuel Abravanel was a patron of Jewish learning. His house was a favorite resort for Jewish and Christian scholars. The Portuguese refugee, David ben Yaḥya, whom Samuel succeeded in placing as rabbi at Naples, and the cabalist Baruch of Benevento, were his intimates. Following in the footsteps of his father, and aided by his noble wife, Samuel was always ready to defend his brethren in faith. When Charles V. issued an edict to expel the Jews from Naples, Benvenida, with the assistance of Leonora, intervened in their behalf so effectively that the decree was revoked. But several years later, when Charles V. ordered the Jews either to leave the land or to wear the badge, the Abravanels settled in Ferrara, where Samuel died in 1551, and Benvenida three years later.

The following were also prominent members of the family: the wealthy and learned "Prince" Ḥiyya Abravanel, who lived at Salonica with the preacher Senior Abravanel (died 1620); Hirsh Abravanel, who was head of the rabbinate at Lissa, Prussia (died 1863).

Bibliography: Usque, *Consolaçam*, p. 206; Grätz, *Gesch. d. Juden*, ix. 47 *et seq.*, 327 *et seq.*; Kayserling, *Gesch. d. Juden in Portugal*, p. 264; idem, *Die Jüdischen Frauen*, pp. 77 *et seq.*

M. K.

ABRAVANEL DORMIDO, DAVID. See Dormido, David Abravanel.

ABRAXAS or **ABRASAX** ('Αβράξας, oftener 'Αβρασάξ): A term of Gnostic magic, of uncertain etymology. According to Irenæus ("Adversus Hæreses," i. 24, 3–7), the Gnostic Basilides (died about 130) gave the name of Abraxas to the highest Being, who presides over the 364 kingdoms of spirits (52 × 7 = 364), because the numerical value of the letters of this name is equivalent to 365 (a = 1, b = 2, r = 100, a = 1, x = 60, a = 1, s = 200)—*i. e.*, the 364 spirits + the Highest Being Himself. In a magic papyrus it is expressly stated that Abraxas is equivalent to 365, the number of days in the year (Wessely, "Neue Zauberpapyri," p. 56; Dieterich, "Abraxas," p. 46). Bellermann ("Versuch über Gemmen mit Abraxasbild," Berlin, 1817–19, derives this word from the Coptic. He claims it is a compound of *Abrak* and *sax*, meaning "the holy Word," "the blessed Name." See, on the other hand, Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189, note 1. Other etymologies and a summary of all investigations in the matter are given by Matter in his "Histoire Critique du Gnosticisme," 1828 (German trans. by Dörner, ii. 56 *et seq.*, Heilbronn, 1834). Güdemann sees in Abraxas some connection with the magic formula of the papyri, "arbathiaoth" (which he identifies with ארבע אותיות), the four-lettered name of God ("Festschrift zum Achzigsten Geburtstage Moritz Steinschneider's," p. 15). Moïse Schwab suggests that Abraxas is the equivalent of אב ברא ("the Father created") ("Vocabulaire de l'Angélologie," p. 383). Geiger suggested a derivation for Abraxas from the Hebrew *ha-berakah* ("the blessing"); this is approved by King, "Gnostics," p. 251, but rightly rejected by Krauss in Pauly-Wissowa, "Realencyklopädie," p. 7.

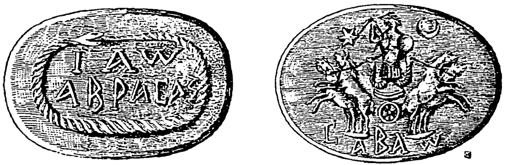

Abraxas God (Gnostic Gem, Obverse and Reverse).

(From King's "Gnostics.")

As has been shown by Schmidt ("Gnostische Schriften in Kopt. Sprache," pp. 562 *et seq.*), Abrasax stands in no organic connection with the Basilidian system and its 365 worlds corresponding with the numerical value of the Greek letters of Abrasax. Like Barbelo and other similar names mentioned by Priscillian, Abrasax represented a demiurge, a divine potency elevated by some heretic sect to the position of a god. From the papyri and the magic gems it is certain that the word refers to the use of the Ineffable Name as a master-key with which the powers of all the upper and the nether world are locked or unlocked, bound or loosened, by the great Manda da Haye (Wisdom of Life = God). Now there occurs in the mystical writings the name Raza Rabba ("the Great Secret"), met also in the Cabala under the name of Raza de Razin (" Secret of Secrets "). This suggests the etymology from Ab Raza, "Father of the Secret," which is the same as "Master Secret." See Brandt, "Mandaeische Schriften," pp. 143 *et seq.*; "Mandaeische Religion," pp. 213 *et seq.*

Abraxas-gems are engraved stones of varying material and form upon which this word appears, either alone or with other names of God, and in connection with mystic figures and groups of letters.

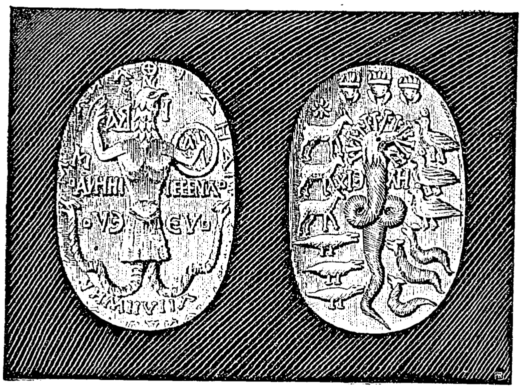

Abraxas (Gnostic Gem, Obverse and Reverse).
(From King's " Gnostics.")

The most frequently encountered Abraxas figure is a human form with a fowl's head and the extremities of a serpent, carrying in the one hand a shield and in the other a whip. These Abraxas-stones, especially those which from their material are used for superstitious practises, are also of interest from the standpoint of Judaism, inasmuch as they often bear Hebraic names of God: Iao, Sabaoth, Adonai, Eloai. Beside an Abraxas figure the following, for instance, is found: ΙΑΩ ΑΒΡΑΣΑΞ ΑΔΩΝ ΑΤΑ, "Iao Abrasax, thou art the Lord" (Bellermann, "Versuch," iii., No. 10). With the Abraxas-shield are also found the divine names Sabaoth Iao, Iao Abrasax, Adonai Abrasax, etc. (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 189 *et seq.*). All these stones are used as amulets, and they furnish indisputable evidence of Jewish influence over the views of heathen nations of antiquity. The magic papyri reflect the same ideas as the Abraxas-gems. The following example will suffice: "Iao Sabaoth, Adonai . . . Abrasax" (Wessely, "Neue Zauberpapyri," p. 27, No. 229; see the index). In the group "Iakoubia, Iaosabaoth Adonai Abrasax" (*ibid.* p. 44, No. 715), the first name seems to be composed of Jacob and Ya. The patriarchs are sometimes addressed as deities; for which fact many instances may be adduced. The magic word "Ablanathanalba," which reads in Greek the same backward as forward, also occurs in the Abraxas-stones as well as in the magic papyri. This word is usually conceded to be derived from the Hebrew (Aramaic), meaning "Thou art our father" (אב לן את), and also occurs in connection with Abraxas; the following inscription is found upon a metal plate in the Carlsruhe Museum:

ΑΒΡΑΣΑΞ
|| ΒΛΑΝΑΘ
ΑΝΑΛΕΛ

It is evident that the last two lines ought to be read Ablanathanalba, which Baudissin (*l.c.* 202) has overlooked. From the examples adduced it is evident that Abraxas probably means " holy name," seeing that it is often attached to divine appellations. It does not seem to be of Hebrew origin, as there is no possible derivation or etymology for it (a fact which in itself would be remarkable in view of the unchanged adoption of the names Adonai, Sabaoth, Eloe, and Iao), nor has it maintained itself in Jewish lore, while names of God play as important a part in Jewish mysticism as they do in Gnostic-heathen-Jewish magic, the most important testimonies to which are the magic papyri. There is not a single reliable instance of אברסכס or אברכסס occurring in Hebrew. Schwab, in his "Vocabulaire de l'Angélologie," under אברגג Abragag (=Abrasax), refers to "Sefer Raziel," 37*b*; under אברסכס he refers to the article יאיר, where also there is nothing more than a reference to "Raziel" (7*a*) again. In Gaster, "The Sword of Moses" (London, 1896), on p. 8, No. 6, among certain unintelligible magic groups of letters, אבכסס is found, which Gaster emends אברכסס. As the older and much more frequent form of the word is Abrasax, this emendation is certainly a hazardous one.

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L. B.—K.

ABRECH.—Biblical Data: The proclamation of the criers on the approach of Joseph (Gen. xli. 43). It has been variously explained. Some favor an Egyptian origin, others a Semitic one. Jewish commentators derive it from *barak* (to bend the knee) and recognize in it a *hiphil* formation. The general opinion of scholars at present is in favor of Semitic origin. Delitzsch ("Hebrew Language," p. 25) refers it to the Assyrian *abarakku* (a titled personage), which has much in its favor. The El-Amarna tablets prove the possibility of a Semitic word finding its way into Egypt at an early date.

G. B. L.

——**In Rabbinical Literature:** The term Abrech, which occurs only once in the Scriptures, engaged the attention of the rabbis from an early date. The following two explanations were given in the middle of the second century of the common era: Judah b. Ilai considered Abrech as a compound of אב (father) and רך (tender), and explained Joseph's title to mean one who is a father in wisdom but young in years. This explanation was held by Judah's contemporary, Jose, "son of a woman of Damascus," to be a perversion of words. According to Jose, Abrech is identical with the title "Alabarchos," given to the head of the Jews in Egypt (Sifre, Deut. i.; Mek. on Deut. i. 1, published by Hoffmann in the Hildesheimer "Jubelschrift," Hebrew part, p. 5). Despite the opposition to it, Judah's explanation prevailed among the Jews (see Gen. R. xc. 3). Origen and Jerome, in

their commentaries on the word, doubtless obtained Judah's explanation from their Jewish teachers, though Origen supplements his remarks by saying that Abrech is to be literally rendered as γονατίζειν (bending of the knee). This view is advocated by Jewish grammarians from the time of Jonah ibn Ganaḥ. An interpretation different from the foregoing, which is of Palestinian origin, is that given by Babylonian scholars, who explain the word as being a compound of "ab" (father) and "rak" (Old Persian *arjaka* = king), signifying "father of the king" (B. B. 4*a*; Targ. O., Targ. Yer. *ad loc.*). The Babylonian etymology is followed by Peshito as well as by the Arabic translator, both rendering the word "father and ruler" (see Brüll, in Geiger's "Jüd. Zeit." iii. 281 *et seq.*; Ginzberg, in "Monatsschrift," 1899, xliii. 545).
L. G.

ABREST, PAUL D' (pen-name of **FRIEDRICH KOHNABREST**): Journalist; born at Prague, 1850; died at Vöslau, near Vienna, in July, 1893. He received his education at the Lycée Bonaparte in Paris, and on its completion he devoted himself to journalism. He was a frequent contributor to "Le Petit Journal," "La Vérité," "Le Rappel," "Le Siècle," and "L'Indépendance Belge." Later he became correspondent of the "Temps" at Vienna, at the same time contributing to Austrian and Hungarian journals. During the Russo-Turkish war he represented the "Siècle"; and afterward, at the instance of the French government, he went to Bosnia to investigate the economic condition of that country. Besides his articles, several collections of which have appeared in book form, Abrest wrote: "Vienne sous François Joseph," a "Life of General Hoche," and a history of the opera.

Bibliography: *Jewish Chronicle*, August 4, 1893, p. 6.
B. B.

ABROGATION OF LAWS: In Deut. xiii. 1 (xii. 32, A.V.) Moses is described as saying: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Taking this injunction literally, the Sadducees, and later the Karaites, rejected the rabbinical development of Judaism, as additions to and modifications of the Mosaic laws. But the injunction could not have meant that for all future time, without regard to varying circumstances, not the least alteration or modification should be made in the religious and civil laws established for the people of Israel.

Rabbinical Authority.

The ancient rabbis claimed authority, not only to make new provisions and to establish institutions as a "hedge" for the protection of the Biblical laws, but under certain circumstances even to suspend and to abrogate a Biblical law. They derived this authority from the passage in Deut. xvii. 8–11, in which mention is made of a supreme court consisting of priests, Levites, and "the judge that shall be in those days." Doubtful questions of law were to be brought before this court, and unconditional obedience to this supreme authority in all religious, civil, and criminal matters is emphatically enjoined in the words:

> "According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not depart from the word which they may tell thee, to the right or to the left."

In reference to this, Maimonides teaches in his celebrated code "Hilkot Mamrim," i. 1:

> "From the Sanhedrin in Jerusalem, law and decision should go forth to all Israel. Whatever it taught either as tradition or by interpretation according to the hermeneutic rules, or whatever it enacted according to the exigencies of the time, must be obeyed."

"A later court has a right to reject a decision based on the interpretation of a former though higher court, for Scripture says: 'Go to the judge who will be in those days,' meaning, you shall go according to the authority of your own time" (*ibid.* ii. 1). And again:

> "Any religious court [kol bet din] has the power to set aside even a Biblical law as a temporary measure. If they find it necessary to suspend for the time being an injunction, or to permit one to act against a prohibition in order to bring the masses back to the Torah, or in order to prevent a greater evil, those in authority may do according to the exigency of the time. Just as a physician is sometimes compelled to amputate the limb of a patient in order to save his life and general health, so those in authority [bet din] may at any time decree the temporary suspension of some laws in order to secure the fulfilment of the religious law in general" (*ibid.* ii. 4).

Although Maimonides here refers only to the right of temporarily suspending a law, there are cases mentioned in the Talmud, as will be seen later, in which a Biblical law was entirely abrogated. Besides, the simile used by Maimonides in the passage just quoted applies rather to the abrogation than to the temporary suspension of a law; for the amputation of a limb to save the life and health of the patient is not a mere temporary separation.

Talmudic View.

The Talmud contains the following maxims by which the religious authorities of various periods were guided in abrogating certain laws: "The abrogation of a law is sometimes equivalent to the maintenance of the law"; that is, to set a law aside is sometimes as meritorious as to establish it (Men. 99*b*). "It is better that a single law be uprooted than that the whole Torah be forgotten" (Tem. 14*b*). "There are times when the duty of working for the glory of God requires the abolition of a law" (Ber. 54*a* and 63*a*). "The court [the religious authority] may, under circumstances, decree to uproot a positive law of the Bible" (Yeb. 89*b*). In citing some examples of suspension and of abrogation of Mosaic laws in different periods, one may be recorded from the Bible. According to I Kings, xviii. 31, the prophet Elijah offered a sacrifice upon the altar erected on Mount Carmel. This was in contravention of the law in Deut. xii. 13, which forbade the offering of sacrifices outside of the central sanctuary. The rabbis defend the act of the prophet on the ground that it was a temporary measure necessitated by the circumstances (Yeb. 90*b*).

Of more importance are the following cases of the abrogation of a Biblical law as stated in the Talmud: Ezra (according to Yeb. 86*b*, Ḥul. 131*b*) decreed that the first tithe should be given to the priests, contrary to the Mosaic Law in Num. xviii. 21, which ordained that they should be given to the Levites. In consequence of this abrogation another law had to be abrogated, namely, that which referred to the solemn profession which, according to Deut. xxvi. 12–15, every farmer had to make annually in the Temple; for the passage in this confession, "have given it [the tithes] to the Levite," could not any longer be said in truth (Soṭah, 47*b*, after Tosef., Sotah, xiii. 10).

The Prosbul.

Hillel the Elder enacted a measure, termed Prosbul, which was tantamount to an abrogation of the Biblical law in Deut. xv. 2, concerning the release from debt in the Sabbatical year. Finding that this law, which was intended to benefit the poor, proved in the course of time rather a disadvantage to them, as no one was willing to lend them money lest he lose his claim at the approach of the Sabbatical year, Hillel, by virtue of his authority as head of the Sanhedrin, caused a law to be enacted by which the creditor could transfer the debt to the court in writing, so that the latter might collect it in spite of the Sabbatical year (Mishnah Sheb. x. 3, 4). See Accommodation of the Law.

Discontinuance of Jubilee.

While the Sabbatical year, especially in so far as it concerned the fallow land (Lev. xxv. 3–7), was strictly observed during the period of the second Temple, and even after its destruction, there is no historical record of the observance of the jubilee year as ordained in Lev. xxv. 8–12. According to the Talmud ('Ar. 32*b*), the observance of the jubilee ceased from the time when the tribes of Reuben and Gad and the half-tribe of Manasseh were carried off by the king of Assyria. The Talmud justifies the abrogation of this Biblical institution by a rather too literal interpretation of the words in the law concerning the jubilee year: "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof"; only when all the inhabitants were in the land was the jubilee to be observed, but not when some tribes were exiled from it ('Ar. *ibid.*). The abrogation of other Biblical laws on account of changed circumstances is ascribed to Rabbi Johanan ben Zakkai, as the abrogation of the water of the ordeal, ordained in Num. v. 11–31 for the trial of a woman suspected of adultery (Soṭah, ix. 9), and the abrogation of the solemn rite of expiation ('Eglah 'Arufah) for a murder the perpetrator of which is unknown, as ordained in Deut. xxi. 1–9 (Tosef., Soṭah, xiv. 1 and *ibid.*).

After the Second Temple.

In consequence of the destruction of the Second Temple by the Romans numerous laws were suspended, especially the sacrificial laws and most of the laws concerning Levitical uncleanliness and purification. The Sanhedrin of Jabneh, on the motion of Rabbi Joshua ben Hananiah, permitted an Ammonite to enter the Jewish congregation of Israel, thus actually abrogating the Biblical law in Deut. xxiii. 4 [A. V. 3]: "An Ammonite shall not enter into the congregation of the Lord." The reason for setting this Biblical law aside was that it was claimed by the rabbis that, in consequence of the conquest of the land of the Ammonites by Sennacherib, the real descendants of that nation could not with certainty be identified (Mishnah Yad. iv. 4). In connection with the above-mentioned cases in which Biblical laws were abrogated, the following one may here be referred to; though it does not concern any express Biblical law, it deals with one which was considered to have a Biblical basis. For many centuries it was regarded as a transgression of the Law to commit the traditional law to writing; it was to be transmitted only from mouth to mouth, and was therefore called the oral law, in contradistinction to the written Law contained in the Pentateuch. The purpose of this prohibition was probably that the traditional law should not be regarded as of equal sanctity with the Law of Moses. A Biblical basis for this prohibition was found in the passage of Ex. xxxiv. 27: "Write thou these words," etc. By emphasizing the word "these" the passage was interpreted to mean: "Only these words (of the divine Law) you may write, but not the traditional law." Nevertheless, when in the course of time the subject-matter of the oral law had accumulated to such an extent that it became almost impossible to preserve it by oral transmission, it was written down in the Mishnah and kindred works; and the abrogation of the prohibition so long regarded as Biblical is justified in the Talmud by a reference to the principle: "It is better that one law be set aside rather than that the whole Law be forgotten" (Tem. 14*b*).

Abrogative Power of Later Courts.

As regards the abrogation of rabbinical laws, customs, and institutions, the following principles are laid down in the Talmud: "A later court [that is, an authoritative assembly of scholars] may abrogate the decision of a former court only when it is superior in learning and in numbers" (Mishnah 'Eduy. i. 5). "A prohibition passed by a majority of votes requires for its abrogation another majority of votes" (Beẓah, 5*b*). "We must not impose on the community a restriction which the majority can not endure" ('Ab. Zarah, 36*a*). In accordance with these principles and their actual application in cases mentioned in the Talmud, Maimonides formulates in his code the following rules:

1. Laws and customs, whether prohibitory or mandatory, if established by a former authority and generally accepted in all Israel, may only be abrogated by a later assembly that is superior to the former, both in learning and in number. By the latter term is meant the number of contemporaneous scholars endorsing the authority and the decision of that assembly.
2. Restrictive measures, however, which were enacted by a former authority as a necessary "hedge" to protect the Torah, and which have been accepted in all Israel, may not be abrogated by a subsequent though higher authority.
3. If it is found that such laws are not as generally accepted or as generally tolerable as was formerly supposed, a later though inferior assembly may abrogate them.
4. Every law, however, may be set aside temporarily by a minor authority, when it is necessary for the maintenance of religion in general ("Hilkot Mamrim," ii. 2–7).

Mention may here be made of cases where the motives which had caused the enactment of a law have ceased to operate. According to Maimonides even such a law can be abrogated only by an assembly of superior authority; while, according to Abraham ben David, the celebrated critic of Maimonides' code, and according to Asheri and others, the abrogation of such a law can be decided by any rabbinical assembly, though it be of lesser authority than that which had enacted the law. During the Middle Ages and down to the last century the religious leaders in Israel kept within the limits of the above-stated rules regarding the Abrogation of Laws. In the seclusion of their ghetto life, and under the oppression and persecution which they had to endure, the Jews felt neither the necessity nor the desire to abrogate any of the sacred laws and customs inherited from their forefathers. The teachers were in general inclined rather to increase than to diminish the burden of the law.

Modern Times.

From the time, however, when in most of the civilized countries the Jews began to enjoy the blessings of emancipation and to participate in the modern culture of the world, the necessity for abrogating some of their ancestral laws and customs which were not compatible with their new circumstances became more and more apparent. Not having, as heretofore, their own judicature, the civil law of the Pentateuch, so elaborately developed in the Talmud and in the rabbinical codes, was of necessity set aside. In this respect even the most conservative willingly acquiesced in its abrogation, following the principle laid down by Samuel, one of the most prominent teachers in the beginning of the third century, *dina de-malkuta dina* ("the civil law of the land in which we live is our law," Giṭ. 10*b*).

Many of the ritual and ceremonial laws and customs fell of themselves into disuse; others were either abolished or modified by the various rabbinical conferences held during the last half century in Germany and in the United States. The authority of these conferences has been recognized by the reform Jews only. See CONFERENCES, RABBINICAL.

BIBLIOGRAPHY: D. Herxheimer in Geiger's *Wissensch. Zeit. für Jüd. Theologie*, ii. 226-245; L. Loew, *Gesammelte Schriften*, i. 15-29; Steinschneider, *Polemische und Apologetische Literatur*, pp. 322, 323.

M. M.

ABSALOM ("The Father of Peace").—**Biblical Data:** Third son of King David, born in Hebron in the early years of that king's reign. His mother, Maachah, was the daughter of Talmai, king of Geshur (II Sam. iii. 3; II Sam. xiii. 37; I Chron. iii. 2).

Absalom appears as the avenger of his sister Tamar, who had been entrapped, outraged, and shamefully cast aside by her half-brother Amnon, David's eldest son. Having heard of the crime, the king was greatly irritated, but he had not the courage to punish Amnon, on account of his love for his first-born. The victim sought refuge in the house of Absalom, who advised her to bear the insult in silence. Absalom himself did not at first resent it otherwise than by systematically ignoring Amnon (II Sam. xiii. 1-22), but on the occasion of a banquet two years later, at which all David's sons were present, Absalom's servants, at the command of their master, fell upon Amnon and slew him (II Sam. xiii. 23-33). The other sons of David hurried back to Jerusalem, where a rumor had already spread that Absalom had killed all his brothers; and the king deeply mourned over the death of Amnon. As for Absalom, he fled to Talmai, his grandfather, in Geshur, and remained there three years (II Sam. xiii. 33-38).

But soon David longed to see Absalom, and Joab, David's nephew, moved by sympathy for the murderer, availed himself of this opportunity to persuade the king to recall Absalom. David consented, and Joab went to Geshur and brought Absalom to Jerusalem, where he was restored to his house and family, but was granted no privileges of rank at court. Through the influence of Joab a reconciliation between father and son was brought about (II Sam. xiv. 1-24). At this time Absalom is represented as a handsome and full-grown man. His beauty, in combination with an amiable disposition, rendered him popular among the people, and he took advantage of this popularity to strengthen his own position and to arouse dissatisfaction with David (*ibid.* 25-35). Absalom asked his father's leave to go to Hebron, and he used the opportunity to encourage a rebellion against David (II Sam. xv. 1-9). Ahithophel, David's counselor, joined Absalom, while Joab remained faithful to David. The rebellion assumed such large proportions as to oblige David to leave Jerusalem and seek refuge beyond the JORDAN. Absalom entered Jerusalem, and, on the advice of Ahithophel, appropriated the harem of David as a symbol of having entered upon royal control (II Sam. xv. 10-xvi. 23).

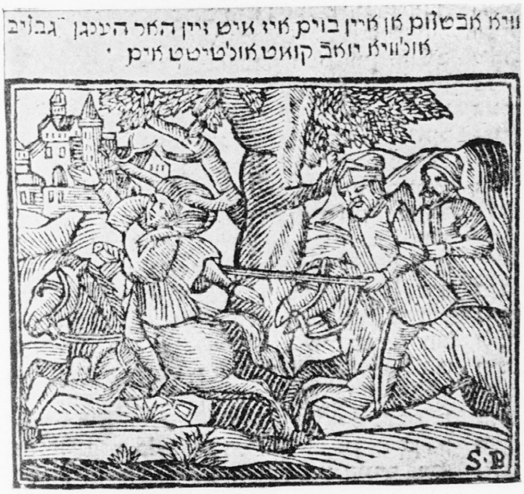
וויא אבשלום אן איין בוים איז מיט זיין האר הענגן ״גבליב
אונ׳ וויא יואב קומט אונ׳ טויטט אים ·
S·B

Absalom Caught in a Tree.
(From the Yiddish "Yosippon," Fürth, 1769.)

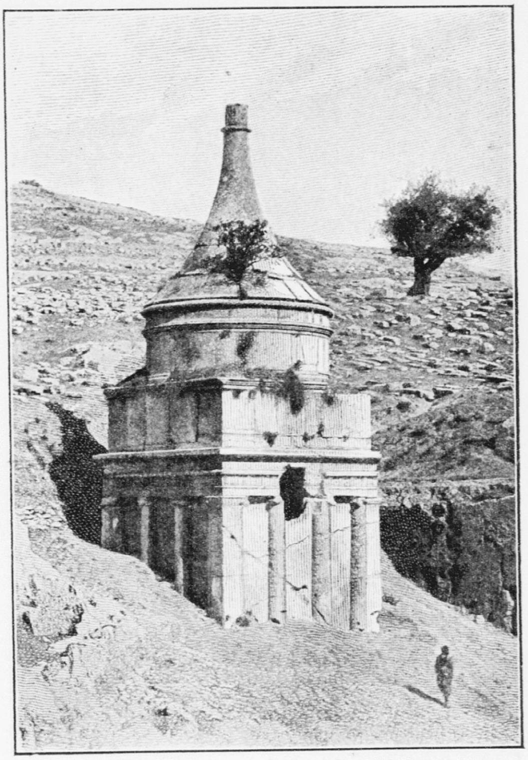

The Traditional Tomb of Absalom.
(From a photograph.)

Ahithophel proposed to pursue David with 12,000 picked soldiers and to bring back to Absalom all the people that had fled with David. This plan was frustrated by Hushai, who counseled that all Israel be gathered from Dan to Beer-sheba, unto Absalom, and that the latter should then go to battle in his own person (II Sam. xvii. 7-13). It is very likely that, during this interval, Absalom was anointed king (II Sam. xix. 11). But the delay gave David time to reach the Jordan unmolested and also to strengthen his army. While the king himself remained in Mahanaim he sent forth his warriors divided into three columns (II Sam. xviii. 1-4). The encounter took place in the forest of Ephraim. Absalom was defeated, and while he was fleeing through the forest his long hair was caught in the branches of a tree. One of Joab's men found him suspended from the tree and reported the fact to Joab, who thrust three darts through the heart of the rebellious prince. The death of Absalom put an end to the rebellion. According to II Sam. xviii. 33, xix. 1–5, David's mourning was greater for Absalom than for Amnon. See ABSALOM'S TOMB.

H. H.

——**In Rabbinical Literature:** The life and death of Absalom offered to the rabbis a welcome theme wherewith to warn the people against false ambition, vainglory, and unfilial conduct. The vanity with which he displayed his beautiful hair, the rabbis say, became his snare and his stumbling-block. "By his long hair the Nazarite entangled the people to rebel against his father, and by it he himself became entangled, to fall a victim to his pursuers" (Mishnah Soṭah, i. 8). And again, elsewhere: "By his vile stratagem he deceived and stole three hearts, that of his father, of the elders, and finally of the whole nation of Israel, and for this reason three darts were thrust into his heart to end his treacherous life" (Tosef., Soṭah, iii. 17). More striking is the following: "Did one ever hear of an oak-tree having a heart? And yet in the oak-tree in whose branches Absalom was caught, we read that upon its heart he was held up still alive while the darts were thrust through him [Mek., Shirah, § 6]. This is to show that when a man becomes so heartless as to make war against his own father, nature itself takes on a heart to avenge the deed."

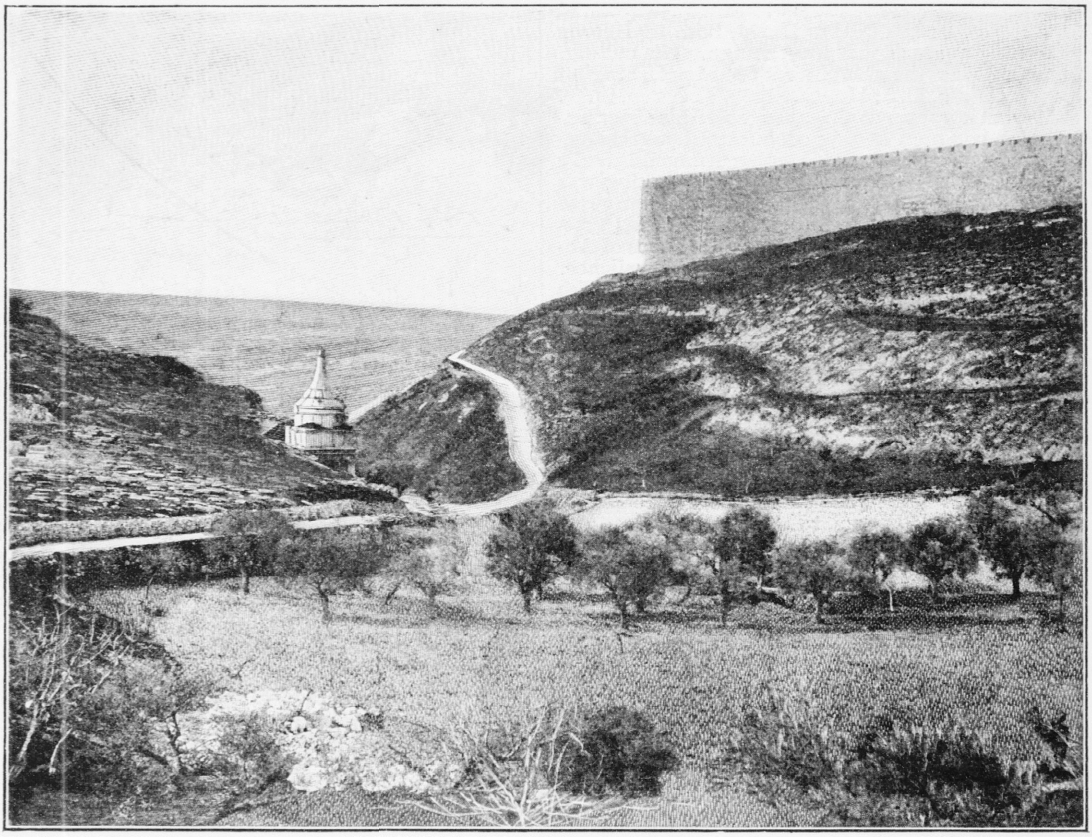

TRADITIONAL TOMB OF ABSALOM, SHOWING ITS POSITION NEAR THE WALL OF JERUSALEM.
(From a photograph.)

Popular legend states that the eye of Absalom was of immense size, signifying his insatiable greed (Niddah, 24*b*). Indeed, "hell itself opened beneath him, and David, his father, cried seven times: 'My son! my son!' while bewailing his death, praying at the same time for his redemption from the seventh section of Gehenna, to which he was consigned" (Soṭah, 10*b*). According to R. Meir (Sanh. 103*b*), "he has no share in the life to come." And according to the description of Gehenna by Joshua ben Levi, who, like Dante, wandered through hell under the guidance of the angel Duma, Absalom still dwells there, having the rebellious heathen in charge; and when the angels with their fiery rods run also against Absalom to smite him like the rest, a heavenly voice says: "Spare Absalom, the son of David, My servant."

BIBLIOGRAPHY: Ma'aseh de-Rabbi Joshua ben Levi, in Jellinek's *Bet ha-Midrash*, ii. 50, 51.

K.

ABSALOM'S TOMB: A tomb twenty feet high and twenty-four feet square, which late tradition points out as the resting-place of Absalom. It is situated in the eastern part of the valley of Kidron, to the east of Jerusalem. In all probability it is the tomb of Alexander Jannæus (Conder, in Hastings' "Dict. Bible," article "Jerusalem," p. 597). It existed in the days of Josephus ("Ant." vii. 10, § 3). See illustrations on pp. 133, 134.

BIBLIOGRAPHY: Sepp, *Jerusalem*, i. 276–278.

G. B. L.

ABSALOM ('Αψάλωμος): One of the five sons of John Hyrcanus, who was thrown into prison with his mother and two of his brothers when Judas Aristobulus ascended the Hasmonean throne (105 B.C.). However, after a year's suffering, the king's death released him. His brother, Alexander Jannæus, then assumed the royal dignity, and caused the execution of another brother, who had aimed at the crown, while Absalom, who preferred the life of a subject, he covered with honors. Nothing more is known concerning Absalom's career, except that he outlived all his brothers, and was taken prisoner by Pompey when he captured Jerusalem in 63 B.C. Through his daughter, who married his nephew Aristobulus II., Absalom became the great-grandfather of Mariamne, the wife of Herod the Great.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 1; 12, § 1; 14, § 1; idem, *B. J.* i. 68, 71, 85; Grätz, *Gesch. d. Juden*, iii. 117, 164.

M. BR.

ABSALOM THE ELDER: A Tanna, the dates of whose birth and death are unknown. A homiletic interpretation of Ex. xiv. 15 is recorded in his name in the Mekilta, Beshallaḥ, 3. There is no certainty about his name, for in a parallel passage (Ex. R. xxi. 8) he is quoted as "Abṭolis," "Abṭelos" (an abbreviation of Abtolmus-Eutolemus). Elijah Wilna corrected his name in accordance with this in the passage of Mekilta, an emendation fully justified considering the fact that copyists were generally not familiar with Greek names.

L. G.

ABSALOM BEN MOSES MIZRAḤI. See MIZRAḤI, ABSALOM BEN MOSES.

ABSBAN, SOLOMON (אבסבאן): Rabbi of Aleppo about 1580; was a grandson of Jacob Berab. He was highly esteemed for his learning, prudence, sagacity, and piety by contemporary scholars, such as Moses Alsheik, Samuel Laniado, and others, with whom he corresponded.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, 39*b*, 41*b*, 43*a*; Ghirondi and Nepi, *Toledot Gedole Yisrael*, p. 326.

M. K.

ABSOLUTE, THE (from the Latin *absolutus*= loosened, removed from other things; Greek *καθ' αὐτό*= self-existing, by itself): A philosophic term indicating a being or substance free from contingency and external determination. It is defined by the philosophers in various ways. Spinoza defines it as the *causa sui*, the cause of itself; Kant as the *Ding an sich*, the thing in itself; Fichte as the *gänzlich Unumschränktes*, the completely unlimited; Schopenhauer as *das An-nichts-Geknüpfte*, the unconnected; Spencer as "the Unknowable." The opposite idea is that of *the relative, the conditional, the determined.* From Aristotle down, the notions of Deity and of The Absolute are identified with each other in philosophy; for Deity is universally conceived as the uncaused cause of all other existences, as the *causa prima*, as the first, unpreceded source of all existence (Aristotle, "Metaphysics," ii. 2, xii. 7 *et seq.*; "Physics" viii. 5; Maimonides, "Moreh Nebukim," i. 69). This first cause is called in Arabic by two synonymous terms, *illah* and *sabab*, which are reproduced in the philosophic Hebrew by the terms, also synonymous, עלה and סבה. The Absolute forms the limit of the conceivable, the highest point of related thought.

The pyramid of logical thinking must pause or reach its summit at the crowning point; a *regressus in infinitum*, that is, a pushing of thought beyond this last reach of mental ability, is impossible. According to Maimonides (*l.c.*, lxviii.) and the other Arabic-Jewish philosophers, this highest attainable goal of thought is identical with God and The Absolute. The classical representative of German philosophic romanticism, Schelling, approaches very closely in his views to the Arabic-Jewish conception of The Absolute, in which the thinking subject and the thought-object become one.

L. S.

ABSTINENCE: Refraining from enjoyments which are lawful in themselves. Abstinence can be considered a virtue only when it serves the purpose of consecrating a life to a higher purpose. The saints, or adherents of religious and philosophical systems that teach the mortification of the flesh, practise asceticism only with the view of perfecting the soul for the higher state of bliss for which they believe it to be destined (see ASCETICISM). The Jewish religion, having for its fundamental ethical principle the law of holiness: "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2), accentuates the perfectibility of the whole man, while demanding the sanctification of all that pertains to human existence. "The Lord did not create the world for desolation; he formed it for human habitation" (Isa. xlv. 18) is the principle emphasized by the rabbis (Pes. 88*b*). In the ideal state of things nothing should be profane. "In that day there shall be [inscribed] upon the bells of the horses: Holiness unto the Lord! And the pots in the Lord's house shall be like the bowls before the altar" (Zech. xiv. 20, 21). This view is expressed in no uncertain terms by Rab in Yer. Ḳid. iv., at the end: "Man in the life to come will have to account for every enjoyment offered him that was refused without sufficient cause." Accordingly we find asceticism, or abstinence as a principle, condemned in the Talmud. "Why must the Nazarite bring a sin-offering at the end of his term? (Num. vi. 13, 14). Because he sinned against his own person by his vow of abstaining from wine," says Eliezer ha-Kappar (Sifra, *ad loc.*, and Ned. 10*a*), drawing his conclusion from this Biblical passage: "Whosoever undergoes fasting and other penances for no special reason commits a wrong." "Is the number of things forbidden by the Law not enough that thou venturest to add of thine own accord by thy inconsiderate vow?" says R. Isaac (Yer. Ned. ix. 41*b*). See Maimonides, "Yad ha-Ḥazaḳah, De'ot," iii. 1, where the monastic principle of abstinence, whether in regard to marriage or to eating of meat and drinking of wine, or to any other personal comfort, is most emphatically condemned as antagonistic to the spirit of Judaism.

Still abstinence is frequently considered meritorious, if not actually necessary, as a means of self-discipline. Simon the Just said: "I partook of a Nazarite meal only once, when I met with a handsome youth from the South who had taken the vow. When I asked him the reason, he said: 'I saw the Evil Spirit pursue me as I beheld my face reflected in the water, and I swore that these long curls shall be cut off and offered as a sacrifice to the Lord.' Whereupon I kissed him upon his forehead and blessed him, saying: 'May there be many Nazarites like thee in Israel!'" (Nazir, 4*b*). In this sense abstinence is supposed to have a positive value, as a training in self-control. Consequently the law: "Be holy!" was interpreted: Exercise abstinence in order to arrive at the state of purity and holiness ('Ab. Zarah, 20*b*; Sifra, Ḳedoshim, beginning). Excessive indulgence in wine or in any form of enjoyment being harmful (Prov. xxiii. 20), man must learn self-restraint in due time. "Haste!" people say to the Nazarite. "Pass quickly around the vineyard, come not too near the grape" (B. M. 92*a*) became the proverbial warning. "Make a fence around the Law" (Ab. i. 1; Ab. R. N. ii.). "Abstain from everything evil and from whatsoever is like unto it," a rule found alike in the "DIDACHE," iii. 1, and in the Talmud

(Ḥul. 44*b*)—a saying based on Job, xxxi. 1. "Abstain from lusts of the flesh and the world" ("Didache," i. 4). All the Mosaic laws concerning diet are declared by Rab to have for their purpose the purification of Israel (Lev. R. 13)—to train the Jew in self-discipline.

Accordingly there were those that taught and practised abstinence for the purpose of self-consecration. Such were the followers of the Rechabites (Jer. xxxv. 2) among the Essenes, "the water-drinkers" (Mek., Yithro, Amalek 2). A revival of their principles was attempted in Persia by Abu Isa al-Ispahani in the eighth century, who added to the prohibition of wine also that of meat. With this may be compared the vegetarianism of the modern sect of Ḥasidim. The tendency to mysticism induced moral philosophers of the Middle Ages like Baḥya ibn Paḳuda to favor abstinence as a mode of moral self-elevation (see "Ḥobot ha-Lebabot," ix. 5, xi. 6).

The Biblical narrative, however, according to which man, in the golden age of innocence (Gen. i. 29), abstained from eating the flesh of animals, while after the flood, in an age of decline, the eating of meat, with the exception of the blood, was permitted (Gen. ix. 2 *et seq.*), is in striking accord with Greek or Aryan tradition (Plato, "De Legibus," vi. 782; Plutarch, "Symposion," viii. 83; Porphyrius, "De Abstinentia," iii. 25, 26; Diogenes Laertius, viii. 20; Spiegel, "Eranische Alterthümer," i. 455).

As a rule, however, Jewish opinion has been against total abstinence, and is best represented by Maimonides, who advocates the "golden middle way" of moderation ("Yad ha-Ḥazakah, Hilkot De'ot," i.-iii.). K.

ABTALION, POLLION, or PTOLLION: A leader of the Pharisees in the middle of the first century B.C. and by tradition vice-president of the great Sanhedrin of Jerusalem. He was of heathen descent (Bab. Yoma, 71*b*; 'Eduy. v. 6; Giṭ. 57*b*; Yer. M. Ḳ. iii. 81*b*; see Weiss, "Dor Dor we-Dorshaw," i. 1, and Landau, p. 319). Despite this fact, Abtalion, as well as his colleague, Shemaiah, the president of the Sanhedrin, was one of the most influential and beloved men of his time. Once, when the high priest was being escorted home from the Temple by the people, at the close of a Day of Atonement, the Talmud (Yoma, 71*b*) relates that the crowd deserted him upon the approach of Abtalion and his colleague and followed them. Abtalion used his influence with the people in persuading the men of Jerusalem, in the year 37 B.C., to open the gates of their city to Herod. The king was not ungrateful and rewarded Abtalion, or, as Josephus calls him, "Pollion," with great honors (Josephus, "Ant." xv. 1, § 1). Although there is no doubt that, in this passage of Josephus, Abtalion is meant by this name Pollion (the original form of the name is presumably "Ptollion," which explains both the prefixed *A* in the Talmud and the omission of the *t* in Josephus), in another place ("Ant." xv. 10, § 4), where this name recurs, it is doubtful whether Abtalion is intended or not. Josephus relates there how Herod exacted the oath of allegiance under penalty of death, and continues: "He desired also to compel Pollion, the Pharisee, and Sameas, together with the many who followed them, to take this oath; they, however, refused to do this, but nevertheless were not punished as were others who had refused to take it, and this indeed out of consideration for Pollion." Since this episode took place in the eighteenth year of Herod's reign (20 or 19 B.C.), this Pollion can not have been Abtalion, who died long before, as we learn from authoritative Talmudic sources, according to which Hillel, the pupil and successor of Abtalion, was the leader of the Pharisees about 30 B.C. It is probable, therefore, that Josephus was misled by the similarity of the names Shemaiah and Shammai, and so wrote "Pollion and Sameas" instead of "Hillel and Shammai."

Very little is known concerning the life of Abtalion. He was a pupil of Judah ben Ṭabbai and Simon ben Sheṭaḥ, and probably lived for some time in Alexandria, Egypt, where he and also his teacher Judah took refuge when Alexander Jannæus cruelly persecuted the Pharisees. This gives pertinence to his well-known maxim (Ab. i. 12), "Ye wise men, be careful of your words, lest ye draw upon yourselves the punishment of exile and be banished to a place of bad water (dangerous doctrine), and your disciples, who come after you, drink thereof and die, and the name of the Holy One thereby be profaned." He cautions the rabbis herein against participation in politics (compare the maxim of his colleague) as well as against emigration to Egypt, where Greek ideas threatened danger to Judaism. Abtalion and his colleague Shemaiah are the first to bear the title *darshan* (Pes. 70*a*), and it was probably by no mere chance that their pupil Hillel was the first to lay down hermeneutic rules for the interpretation of the Midrash; he may have been indebted to his teachers for the tendency toward haggadic interpretation. These two scholars are the first whose sayings are recorded in the Haggadah (Mek., Beshallaḥ, iii. 36, ed. Weiss.). The new method of *derush* (Biblical interpretation) introduced by Abtalion and Shemaiah seems to have evoked opposition among the Pharisees (Pes. 70*b*. Compare also Josephus, *l.c.*, Πολλίων ὁ Φαρισαῖος, where a title is probably intended). Abtalion and Shemaiah are also the first whose Ḥalakot (legal decisions) are handed down to later times. Among them is the important one that the paschal lamb must be offered even if Passover fall on a Sabbath (Pes. 66*a*). Abtalion's academy was not free to every one, but those who sought entrance paid daily a small admission fee of one and a half tropaika; that is, about twelve cents (Yoma, 35*b*). This was no doubt to prevent overcrowding by the people, or for some reasons stated by the Shammaites (Ab. R. N. iii. [iv.] 1).

Bibliography: *Monatsschrift*, i. 118-120; Grätz, *Gesch. d. Juden*, 2d ed., iii. 187 *et seq.*, 617-618; Landau, in *Monatsschrift*, vii. 317-329; Herzfeld, *ibid.* iii. 227; idem, *Gesch. d. Volkes Israel*, ii. 253; Derenbourg, *Essai*, pp. 116, 117, 149, 463; Weiss, *Dor*, i. 148 *et seq.*, 152, 153; Brüll, *Mebo*, pp. 25-27; Hamburger, *R. B. T.* ii., s.v. *Semaya*; Lehman, in *Rev. Ét. Juives*, xxiv. 68-81.

L. G.

ABTALION (OTTAVIANO), SON OF MORDECAI (MARCO) OF MODENA: Italian Hebrew scholar; born in Modena in 1529; died in Ferrara in 1611. From the fact that Azariah de Rossi in his "Meor 'Enayim," p. 98*b*, refers to him as איש מודינה ("a man of Modena"), it is assumed that he was a native of that city. The mere family name De Modena, when not implying actual birth or residence, is expressed in Hebrew by ממודינה ("of Modena"). The descendants of this family now bear the simple name "Modena." The family originated in France, whence it emigrated to Italy during one of the expulsions of the Jews. Mordecai, the father of Abtalion, was a very learned rabbi and distinguished physician in Bologna. Abtalion, the youngest of four sons, removed to Ferrara, where he distinguished himself through his knowledge of Hebrew and his secular attainments. Both he and his father seem to have written much, though nothing has been printed.

Abtalion is remembered chiefly because of his intercession with Pope Gregory XIII., who in 1581 had decreed that all Jews, under threat of severe penalties, deliver up all the copies of the Talmud and other rabbinical works in their possession, in order that they be burnt. The Jews were naturally anxious to secure the repeal of this decree, and, as Abtalion was well acquainted with Latin, a number of Jewish congregations in his district chose him as their delegate. The pope admitted him to several audiences. A long and well-conceived address in choice Latin, which Abtalion delivered before the pope and many of the Church dignitaries, made a deep impression upon them, and the decree was revoked. Abtalion appears to have been in his youth a cabalist, for it was commonly reported that he had invoked the prophet Elijah, who revealed himself to him.

BIBLIOGRAPHY: Ghirondi and Nepi, *Toledot Gedole Yisrael*, s.v.; Grätz, *Gesch. d. Juden*, x. 141; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 176. A relic of an old family archive is in the possession of a descendant, Abd ul-Kader Modena, assistant librarian of the University of Padua. It contains, among others, a letter sent to Abtalion from Rome, dated 1581, informing him of the steps which had been taken to secure the revocation of the Talmud decree by the Papal See. In this letter his name is written Ottaviano da Modena.

E. L.

ABTALION BEN SOLOMON: Italian rabbi; born at Consiglio about 1540; died Oct. 26, 1616. He was a pupil of Samuel Judah Katzenellenbogen, rabbi of Padua. His veneration for his teacher was so great that he had his portrait painted and hung in his study. When asked to explain this act, then an uncommon one among the Jews, he wittily replied that Isaiah had said (Isa. xxx. 20), "And thine eyes shall see thy teachers." After having completed his studies he settled as rabbi at Rovigo. A decision rendered by Abtalion on a question concerning the ritual fitness of a *miḳweh* (ritual bath) gave rise to a heated discussion among the Italian rabbis, his opponents being the rabbis of Venice, who were the most learned in the country. Apart from several decisions on that *cause célèbre*, scattered through the works of the most important rabbis of those times, there are four books wholly devoted to the subject; namely: "Milḥamot Adonai" (Venice, 1608); "Miḳweh Yisrael" (Venice, 1607); "Palge Mayim" (1617) for, and "Mashbit Milḥamot" (1606) against, Abtalion. Abtalion vehemently condemned the *pilpul* method, and opposed it. Leon de Modena, the critic (1571–1648), glorified Abtalion's name in an elegy which was used as the latter's epitaph.

BIBLIOGRAPHY: Ghirondi and Nepi, *Toledot Gedole Yisrael*, pp. 15, 17; Michael, *Or ha-Ḥayyim*, No. 8.

L. G.

ABTERODE (APTROD), DAVID: Rabbinical writer; great-grandfather of DAVID SINZHEIM; probably born at Abterode near Frankfort-on-the-Main, in which town he lived toward the end of the seventeenth and at the beginning of the eighteenth century. He wrote commentaries on the "Sefer Ḥasidim" and on the "Yoẓerot" (Liturgies for Festivals); but the manuscripts were completely destroyed by the great fire in that city in 1711. His son Solomon Zalman rewrote from memory the commentary on "Sefer Ḥasidim," and published it in 1724.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 768.

M. B.

ABTOLMUS. See EUTOLEMUS.

ABU: Arabic word meaning "father." With its different cases *aba* (accusative) and *abi* (genitive), as well as its abbreviated form *bu*, it is frequently used in Arabic as the first element in certain compound names. The relation between "Abu" and the succeeding name is either of genealogical, historical, or attributive nature, as Steinschneider designates it.

The genealogical relation is the oldest and most original, for in olden times Abu denoted the actual father of a son (more rarely of a daughter), upon whose own proper name the word Abu followed. Thus, when a man whose real name was Ibrahim married and had a son whom he named Isḥaḳ (Isaac) he would thenceforward be called Abu Isḥaḳ.

The use of Abu in the formation of names in those cases wherein some relationship in history or legend is to be expressed is called the historical relation of the word. When, for instance, any one of the name of Ibrahim (Abraham) receives the cognomen of Abu Isḥaḳ (Isaac), the particle Abu is intended to recall the particular Ibrahim mentioned in the Bible and Koran, who actually was Abu ("Father") of Isaac. Owing to the extensive use of these names among the Arabs and the great difficulty they offer to Europeans, the following list of historical names, called *kunya* by the Arabs, may be of service: (1) The usual cognomen for Ibrahim is Abu Isḥaḳ. (2) Isḥaḳ is Abu Ibrahim: in which Abu has entirely lost its original signification of "father." (3) Ya'akub (Jacob) is called Abu Yusuf (Joseph). (4) Yusuf again is called Abu Ya'akub. (5) Musa (Moses) has two cognomens, Abu' Imram (Amram) and Abu Harun (Aaron). (6) Harun's kunya is Abu Musa. (7) Da'ud (David) is called Abu Sulaiman (Solomon). (8) Sulaiman is called Abu Da'ud, or even Abu Ajub (Job).

Abu is used attributively in conjunction with adjectives or abstract nouns, forming names like the English "Goodman," "Prettyman," "Longman," "Longfellow," etc., as, for instance, Abu al-Kheir, "Father of the Good." The following adjectives, according to Steinschneider, are those most employed by Judæo-Arabic writers in connection with Abu, either with or without the definite article:

Afia or Afiyya
'Alâ
'Ali
Barakat
Fada
Fa'dhil
Faraj
Fath
Fihm
Ḥajaj
Ḥasan or Ḥassan
Hashim
Jayyid
Kheir
Maḥasin
Manẓur
Muna
Munadim
Nasr
Ridha
S'ad or Sa'ad
Sa'id
Ṭahir
Taur or Thur
Walid

BIBLIOGRAPHY: Steinschneider, in *Jew. Quart. Rev.* ix. 228–230, 616–630.

L. G.

ABU AARON OF BAGDAD. See AARON BEN SAMUEL OF BABYLON.

ABU ABDALLAH MOHAMMED AL-NASIR: Almohade sultan; ruler of Morocco and southern Spain at the beginning of the thirteenth century. The rule of the Almohade sultans necessarily proved oppressive to the Jews under their sway. They had to choose between conversion to Islam and quitting the country. Many adopted the former course, though only outwardly, a practise sanctioned to a certain extent by Maimonides' father, as well as by Maimonides himself. This was not unknown to the Jewish authorities, who acquiesced in it. Abu Yusuf Ya'akub (1184–98), himself a noted theological authority among the Almohade rulers, hoped to make the proselytes better Moslems by ordering them to wear a special garb, consisting of a black gown with long sleeves, a coarse veil to serve as headgear. As soon as his son Abdallah al-Nasir ascended the throne, the Jews of the Maghreb tried to induce him to repeal this law; but they met with small success. He only changed the colors and ordered them to wear yellow. This was the beginning of a distinguishing costume worn by Jews in the Middle Ages, and the practise was soon imitated in European countries. See BADGE.

BIBLIOGRAPHY: Abd-ul-Wahid al-Marrekoshi's *History of the Almohades*, ed. Dozy, 2d ed., 1881, p. 223; Grätz, *Gesch. d. Juden*, vii. 23.

H. H.

ABU ALI. See JEPHET.

ABU AMRAM JOSEPH IBN ḤASDAI. See Joseph ibn Ḥasdai.

ABU AMRAM (IMRAM) MUSA (MOSES) AL-SA'AFRAM AL-TIFLISI. See Musa of Tiflis.

ABU AMRAMITES. See Musa of Tiflis.

ABU ANAN YIẒḤAḲ BEN ALI BEN YISḤAḲ. See Isḥaḳ ibn Ali.

ABU AYUB (SULAIMAN IBN ALMUALLEM) OF SEVILLE. See Sulaiman ibn Almuallem.

ABU AL-BARAKAH HIBAT ALLAH. See Hibat Allah.

ABU FADHL ḤASDAI. See Ḥasdai, Abu Fadhl.

ABU AL-FARAJ FURḲAN IBN ASAD. See Joshua ben Judah.

ABU AL-FIHM LAWI IBN YA'ḲUB IBN AL-TABBEN. See Al-Tabben, Levi ben Jacob ibn.

ABU AL-ḤASAN IBN SAHL. See Ibn Sahl, Abu al-Ḥasan.

ABU IBRAHIM ISḤAḲ IBN BARUN. See Isaac ibn Barun, Abu Ibrahim.

ABU IBRAHIM ISḤAḲ IBN ḤALFON. See Isaac ibn Ḥalfon.

ABU IBRAHIM ISḤAḲ IBN JASOS IBN SARTAR. See Isaac ibn Jasos ibn Sartar.

ABU ISA OBADIAH. See Obadiah, Abu Isa.

ABU ISḤAḲ AL-ELVIRI: Mohammedan poet; lived in Spain toward the middle of the eleventh century. In one of his poems he attacked Jews in general, and in particular Joseph ibn Nagrela, whom Badis, king of the Berbers, had appointed vizier. Abu Isḥaḳ's inflammatory verses hastened. if they did not directly cause, the assassination of Joseph ibn Nagrela.

Bibliography: Grätz, *Gesch. d. Juden*, vi. 58; Munk, *Notice sur Aboulwalid*, pp. 102 *et seq.*

W. M.

ABU ISḤAḲ IBRAHIM IBN SAHL (or SUHL) AL-ISRAILI OF SEVILLE: Spanish poet of the thirteenth century; died at sea in 1259 or 1260. Under the pressure of the Almohade rule he embraced the Mohammedan faith, but it was believed in Spain that he recanted before he died. There exist three editions of his works (Cairo, 1875 and 1885; Beirut, 1885), which were written in Arabic, and were edited by Ḥasan b. Mohammed al-'Aṭṭar, who also appended a biography of the poet, in which he broadly discussed the question of the sincerity of Ibn Sahl's conversion mentioned above. The poems are mostly of a religious character; a specimen may be found in Ḥaji Khalfah's article on the poet (vol. iii. 241, "Diwan," p. 52). Larger extracts are given in Mohammed ben Shakir's biographical dictionary ("Faawat al-Wafayat," Bulak, 1866, pp. 29-35). The attention paid to this poet is probably due to the circumstance that he was a converted Jew; for this reason the authenticity of many of his poems is open to grave doubt. Abu Sahl ranks among the oldest poets who developed the species of *muwashshah* songs, or girdle rimes, consisting of rimed stanzas headed and concluded by verses of different rimes, but repeated in each subsequent strophe. One of Abu Sahl's *muwashshaḥs* is printed together with six other poems in a little volume entitled "The Seven Sparkling Stars'; that is, the Andalusian Muwashshaḥs," p. 9, Beirut, 1864. The text, however, shows considerable variation from Al-'Aṭṭar's edition, both as regards the arrangement of the stanzas and the wording.

Bibliography: *Al-Makkari*, trans. by Gayangos, i. 158 *et seq.* Ḥaji Khalfah's *Lexicon Bibliographicum et Encyclopedicum*, and Al-'Aṭṭar; Steinschneider, in *Jew. Quart. Rev.* xi. 315.

H. Hir.

ABU ISḤAḲ IBRAHIM IBN ZAHAB. See Ibrahim ibn Zahab.

ABU ISḤAḲ (= IBRAHIM) IBN AL-MUHAJIR: Spanish-Arabic vizier of the middle of the twelfth century mentioned in the "Diwan" (collection of poems) of Moses ibn Ezra, with the title "vezir." This is the only fact known about him, but the importance of the position assigned to him by Ibn Ezra has led to two attempts at identification. According to Steinschneider he is identical with the Abraham ibn Meir to whom Moses dedicated his "Tarshish." (See "Kerem Ḥemed," iv. 29; Grätz, "Gesch. d. Juden," 3d ed., vi. 100; Steinschneider, "Cat. Bodl." col. 1808; "Jew. Quart. Rev." ix. 619.) A poet, Joseph ben Meir ibn Muhajir, is supposed by Steinschneider to have been a brother of Abu Isḥaḳ ("Cat. Bodl." col. 1809). Luzzatto supposed that he was the son of Abu Ibrahim ibn Muhajir, to whom Judah ha-Levi dedicated a poem ("Betulat bat Yehudah," p. 20).

Abu Sulaiman (=David) ibn Muhajir, possibly a relative, is mentioned, together with Isaac Alfasi and Judah ibn Balaam, by Moses ibn Ezra in his "Kitab al-Muhadarah" (Fürst's "Literaturblatt des Orients," x. 203; Steinschneider, "Cat. Bodl." col. 1809), although Schreiner does not speak of him in his description of Ibn Ezra's work ("Rev. Ét. Juives," xxi. xxii.). Abu Sulaiman is not to be confounded with David ibn Hajar mentioned in "Sha'are Ẓedeḳ," as was done by Grätz, "Gesch. d. Juden," 2d ed., vi. 112.

Bibliography: Steinschneider, in *Jew. Quart. Rev.* x. 524.

G.

ABU JACOB BEN NOAH, Karaite. See Yusuf ben Noah, Abu Ya'aḳub.

ABU KARIB TUBBA. See Dhu Nuwas.

ABU-OMAR JOSEPH IBN ḤASDAI. See Joseph ibn Ḥasdai.

ABU SAHL ADONIM BEN TAMIM OF KAIRWAN. See Dunash ben Tamim.

ABU SAHL ALI. See Ali, abu Sahl.

ABU SAHULA, ISAAC BEN SOLOMON IBN. See Isaac ben Solomon ibn Abu Sahula.

ABU SAID. See Levi ben Japhet.

ABU SARI SAHL BEN MAẒLIAḤ. See Sahl ben Maẓliaḥ.

ABU SULAIMAN DAUD IBN HUSAIN. See Daud ibn Husain.

ABU SULAIMAN IBN AL-MUHAJIR. See Abu Isḥaḳ ibn al-Muhajir.

ABU TALIB: Imaginary name of the Mohammedan disputant in the controversial epistles of Samuel Maroccanus (see Abbas, Samuel abu Nasr ibn). The name is given in some editions as **Abucalis** or **Abucalib.** The manuscripts in which the name occurs attribute the "translation" to Alfonsus Bonihominis, identified by Steinschneider with Abner of Burgos. But it is extremely doubtful whether any Arabic original existed, and the name of the defender of Islam is probably therefore quite fictitious. It cannot be identified with any known Arabic writer.

Bibliography: Steinschneider, *Polemische und Apologetische Literatur*, p. 137.

J.

ABU YA'AḲUB IBN BAHLUL. See Ibn Bahlul, Abu Ya'aḳub.

ABU YA'AḲUB IBN NOAH. See Isaac ben Noah.

ABU-YUSUF, Almohade prince. See Almohades.

ABU-YUSUF BEN ISAAC IBN SHAPRUT. See Hasdai Abu Yusuf ibn Shaprut.

ABU YUSUF HA-ZAḲEN. See Joseph ha-Zaḳen.

ABUBUS: Father of Ptolemy, who murdered Simon at Jericho, where he was stationed as military officer. (I Macc. xvi. 11, 15.) G. B. L.

ABUDARHAM (Arabic: **Abu-dirham** or **Abu-darahim,** "Father of the Dirhems"—or tax): A family name borne by Spanish Jews, for the first time by **David Abudarham,** who was a tax-collector and elder of the congregation of the Jews of Tudela during the reign of Sancho the Great, king of Castile and Leon (1258–95). Sancho was the first to regulate the taxes which the various Jewish communities had to pay to the royal treasury. For this purpose a commission of the four chief men of the communities was summoned to meet at Huete, September, 1290. In the event of the commission failing to agree, it was the king's order that the whole matter be referred to David, and both parties were to abide by his decision. See the document in Jacobs, "Sources," p. 141, where Don **Dani Abudarham** is equivalent to Don **David Abudarham;** Kayserling, "Rev. Ét. Juives," xxxviii. 254; Grätz, "Gesch. d. Juden," vii. 167, 168. In an elegy on the catastrophe which overtook the Jews of Toledo in 1391 ("Letterbode," vi. 33–37) mention is made of "the Synagogue of Abudirham" (אֲבִידַרְהָם), probably so called after this David, who must have caused it to be built (Kayserling, in "Rev. Ét. Juives," xxxviii. 254). David's son's name was Joseph, and his grandson's David, the best known of the family.

In 1524 **Moses** and **Isaac Abudarham** are mentioned as living in Rome and entertaining Moses Reubeni for a short while (Vogelstein and Rieger, "Gesch. d. Juden in Rom," ii. 44).

A certain **Abraham Abudarham** while at Agramunt in 1444 copied the Hebrew translation of Aristotle's "Nicomachean Ethics" (Neubauer, "Cat. Bodl. Hebr. MSS." col. 508, No. 1426).

About 1790 Romanelli mentions the family Abudarham in North Africa ("Jew. Quart. Rev." xii. 116), and a certain **J. Abudarham** is said to have lived in Gibraltar in 1843 ("Voice of Jacob," vol. iii., list of subscribers). An Abudarum is mentioned in Marseilles in 1887; and in Tunis the family Abou-Derham is to be found at present (Cazes, "Essai sur l'Histoire des Israélites de Tunisie," 1888, p. 177).

Bibliography: On Dirham as an Arabic proper name, see Seybold, *Ibn al-Atîr's Kunja Wörterbuch*, p. 245, last line, Weimar, 1896; Yaḳut's *Geogr. Dict.*, Index, p. 425. Compare the use of "Dinar" in a similar sense, Seybold, p. 98; Yaḳut, same place. Steinschneider, *Jew. Quart. Rev.* x. 130, believes it to be a by-name of some one named Joseph, because Ḥajjaj ben Yusuf was the first minter.

G.

ABUDARHAM (or **ABUDRAHIM**), **DAVID BEN JOSEPH BEN DAVID:** A commentator on the Synagogue liturgy, who lived at Seville, Spain, about 1340, and was a pupil of Jacob ben Asher. He belonged to the class of writers who, in an age of decline, felt the need of disseminating in popular form the knowledge stored up in various sources of rabbinical literature, and thus obtained a well-deserved fame. His book has no specific title beyond the name "Ḥibbur Perush ha-Berakot we-ha-Tefillot," probably because it was intended to serve as a running commentary to the liturgy. In the preface he states that he desired to afford the people, whom he found lacking in knowledge, the means of using the liturgy intelligently, and for this purpose he collected, from both the Babylonian and the Palestinian Talmuds, from the Geonim and all the commentators down to his own time, the material for the explanation of each portion of the prayer-book. In order to elucidate the meaning and origin of each observance connected with divine worship throughout the year, he made use of all the works concerning the rites he could obtain, some of which were very rare. In addition he gave a systematic exposition of the Jewish calendar; but at the same time, he lays no claim to any originality. He certainly succeeded, as no one did before him, in writing a commentary which is very valuable, if not altogether indispensable, to the student, and which deserves to be translated and condensed for the benefit of those who still use the ancient ritual.

His Account of the Ritual.

Though he was a believer, like most of his contemporaries, in the mystical sense of words and numbers, he combined a fair grammatical knowledge (in spite of occasional errors, as, for instance, his derivation of *minḥah* from *menaḥ yoma*), good common-sense, and a comprehensive rabbinical erudition, and thus was better qualified than many of his predecessors to give a satisfactory explanation of almost every phrase of the prayer-book. The work started by Rashi and Meir of Rothenburg, and prosecuted especially in France, Spain, and Germany during the fourteenth century (see Zunz, "Ritus," pp. 22–30), found in Abudarham's profound spirituality and wise judgment a fitting conclusion and consummation. Three introductory chapters on the reading of the Shema' (Deut. vi. 4), the Daily Prayer, and the various Benedictions precede the commentary, which begins with the Night Prayer, and then follows the order of the prayer-book, chiefly of the Sephardic Minhag, from beginning to end: first the Daily Morning, Afternoon, and Evening Prayers; then the Sabbath, the New Moon, and the Passover Prayers (including the Passover Haggadah) and the Pentecost Prayer. Considerable space is given to the prayers of the fast-days in general, besides those of the national fast-days in commemoration of Jerusalem; then follow New-year's Day and Atonement Day and the Sukkot festival prayers. This section is followed by a chapter on the Haftarot, and then follow one on the calendar and a special discourse on the Teḳufot and the superstitious belief concerning it.

The last section treats, in nine chapters, of the various Benedictions, as for example before and after meals. The closing paragraph quite characteristically contains the rules regarding the cutting of nails, and ends by stating: "This book was completed in Seville in 5100 after the Creation of the World, by Abudarham." In the manner of an eclectic he frequently states, or suggests, many explanations for one fact; but a certain warmth of religious feeling pervades the whole book and makes it a harmonious unit, giving it an edifying, rather than a merely legal, character. That the work supplied a commonly felt need is shown by its nine editions. The first edition appeared in Lisbon in 1489; the second in Constantinople in 1513; the third and fourth in Venice in 1546 and 1566 respectively; the fifth in Amsterdam in 1726 (in this a portion of the calendar was omitted); the sixth and seventh in Prague in 1784 and 1817 respectively; the eighth in Lemberg in 1857; and the ninth in Warsaw in 1877. A manuscript exists in the Friedländer Library at St. Petersburg.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 729; Steinschneider, *Cat. Bodl.* col. 855; S. Wiener, *Cat. Bibliotheca Friedlandiana*, p. 1; De Rossi, *Annales Heb. Typographici in saeculo xv.* p. 67. See also Brüll's *Jahrb.* ii. 165, where attention is called to the passage on the teleology of the organs of the human body, taken literally from Shabbethai Donolo, *Commentary on the Book Yeẓirah*, ed. Prague, p. 11b.

K.

ABUDIENTE: Name of a Marano family living at Lisbon. **Gideon Abudiente,** about the end of the sixteenth century, is the earliest bearer of this name of whom we have cognizance. His son, together with some other members of the family, emigrated, early in the seventeenth century, to Amsterdam, where they reverted to the Synagogue. From here some Abudientes went to Hamburg, and others to London, where they seem to have borne the double name Gideon-Abudiente; but in England the descendants discarded the second part of the name and called themselves GIDEON. In the lists of the Portuguese congregation at Amsterdam, for the year 1675, the names **Eliau Obediente, Jeudah Obediente,** and **Jeudah Raphael Obediente** appear.

BIBLIOGRAPHY: De Castro, *De Synagoge van de Port.-Israel. Gemeente te Amsterdam*, 1875, pp. 51, 54; Kayserling, in *Monatsschrift*, ix. 69; Lucien Wolf, *The Treves Family in England* (reprinted from the *Jew. Chron.*), p. 15, London, 1896.

G.

Abraham ben Gideon Abudiente: A prominent Dutch scholar and mystic; born about the beginning of the seventeenth century; died after 1666. He lived in Amsterdam, and his signature is among the first on the letter of homage sent by twenty-four distinguished men of Amsterdam to SHABBETHAI ẒEBI in October, 1666.

BIBLIOGRAPHY: *Monatsschrift*, 1876, pp. 141-143.

M. K.

Daniel Abudiente: Uncle of MOSES GIDEON ABUDIENTE, whose "Grammatica Hebraica" he commemorated in a Spanish sonnet prefixed to the work.

Gideon Moses Abudiente: A son of MOSES GIDEON ABUDIENTE, and, like his father, gifted with poetical talent. He wrote a eulogy on Joseph ben Isaac Penso's "Pardes Shoshannim" (Garden of Lilies), Amsterdam, 1673.

Judah Abudiente: Probably a son of DANIEL ABUDIENTE; lived at Amsterdam, and published "Or Ṭob" (Good Light), a Hebrew-Spanish glossary for the young (p. 32, Amsterdam, 1675).

Moses Gideon Abudiente: Portuguese poet and Hebrew grammarian; born at Lisbon early in the seventeenth century; moved to Amsterdam, Holland, about 1624; and died at Hamburg, Germany, February 24, 1688. For some years previous to his removal to Hamburg he lived at Glückstadt, Holstein. He wrote in Portuguese "Grammatica Hebraica," the first part of which appeared in Hamburg, 1633, and included in the fourth part, devoted to Hebrew style, some of his own poems. He also published "Fin de los Dias Publica ser Llegado, y Fin de los Dias Pronosticado por todos los Prophetas," Glückstadt, 1665, treating of the theology of the prophets, in which, according to Da Costa, he seems to follow Shabbethai Ẓebi ("Israel en de Volken," 1873, 2d ed., p. 515). His Hebrew poems are said to exist in manuscript; some of them were published in "Ha-Meassef" (the Hebrew magazine issued in 1785), and reprinted in "Bikkure ha-'Ittim."

BIBLIOGRAPHY: Delitzsch, *Zur Gesch. d. Jüd. Poesie*, p. 82; Steinschneider, *Cat. Bodl.* col. 1762; Kayserling, in *Monatsschrift*, ix. 69.

M. K.

Solomon Abudiente: Relative of Moses Gideon Abudiente; lived at the beginning of the seventeenth century; author of Hebrew and Spanish poetry, still in manuscript at Oxford.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2251, No. 4.

G.

ABUDIENTE, SAMSON. See GIDEON, SAMSON.

ABU-L-FADHL DAUD. See DAUD, ABU FADHL.

ABU-L-KHEIR ("Father of the Good"; called also **Isaac ben Samuel**): A Spanish scholar and translator, who flourished in the fifteenth century. He was expelled from Spain in 1492, and settled at Padua, where, in 1496, he completed his Hebrew commentary upon Al-Fergani's "Extract from the Almagest," which, however, as Steinschneider showed, is in part plagiarized from Ḥandali's commentary. Two years later he translated Albubather's "Liber de Nativitatibus" from Latin into Hebrew, under the title of "Sefer ha-Moladot," and also Rajil's astronomical work, "Completus." Abu-l-Kheir's works have not been printed, but are to be found in manuscript in many European libraries.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* ii. 546, 557, 580.

L. G.

ABU-L-RABI. See SOLOMON BEN ABRAHAM BEN BARUCH.

ABU-L-SAR BEN JUTA. See SAHL BEN MAẒLIAḤ.

ABU-L-WALID MERWAN IBN JANAḤ. See IBN JANAḤ.

ABULAFIA or **ABU AL 'AFIYAH** (אבו אל עפיא, אבול־עפייא, that is, "Father of Health"; written also אבולאפיו; from which the Italian name "Bolaffi" and the English "Bolaffey" are certainly derived. See Steinschneider, "Jew. Quart. Rev." xi. 488. The name appears as Abenefeia in the Barcelona list of 1383. "Rev. Ét. Juives," iv. 66): Name of a widely scattered Jewish family of Spanish origin, one of whose branches, for the sake of clearer designation, bore the surname of Ha-Levi. Members of this family were found in various cities of the Orient and in Africa in the sixteenth century. From the data collected by Zunz, "Z. G." pp. 432-434, the following imperfect genealogical trees can be drawn up; for later descendants see BOLAFFEY:

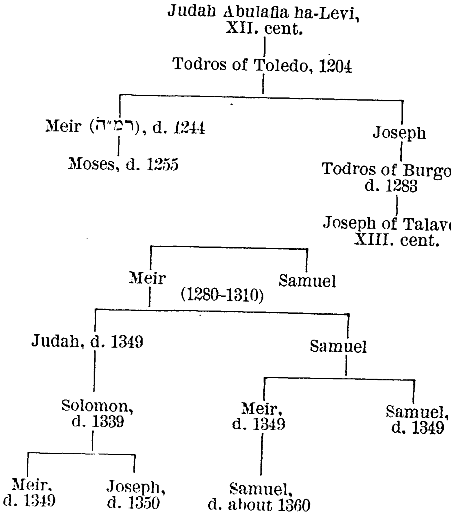

The first Abulafia lived in the twelfth century in Toledo, and the first Jew to settle in Spain in modern times was an Abulafia from Tunis. It is probable that Moses and Solomon Afia (עפייה), mentioned in 1445 as prominent men in Saragossa, belonged to the same family.

M. K.—G.

ABULAFIA, ABRAHAM BEN SAMUEL: One of the earliest cabalists; born 1240 at Saragossa, in Aragon; died some time after 1291. Very early in life he was taken by his parents to Tudela, in Navarre, where his aged father carefully instructed him in the Bible and Talmud. When eighteen years old his father died, and two years later Abraham began a life of ceaseless wandering. His first journey was to Palestine, whence he intended to start and find the legendary river Sambation and the lost Ten Tribes. He got no further than Acre, however, owing to the desolation wrought in the Holy Land by the last Crusades. He then determined to go to Rome, but stopped short in Capua, where he devoted himself with passionate zeal to the study of philosophy and of the "Moreh" of Maimonides, under the tutelage of a philosopher and physician named Hillel—probably the well-known Hillel ben Samuel ben Eliezer of Verona. Although he always holds Maimonides in the highest estimation, and often makes use of sentences from his writings, he was as little satisfied with his philosophy as with any other branch of knowledge which he acquired. He thirsted after the highest. He was of a communicative disposition, able and eager to teach others. He wrote industriously on cabalistic, philosophical, and grammatical subjects, and succeeded in surrounding himself with numerous pupils, to whom he imparted much of his own enthusiasm. On his return to Spain he became subject to visions, and at the age of thirty-one, at Barcelona, immersed himself in the study of the book "Yeẓirah" and its numerous commentaries. This book, and particularly the commentary and method of the German mystic, Eleazar of Worms, exercised a deep influence upon him, and had the effect of greatly increasing his mystical bent. Letters of the alphabet, numerals, vowel-points, all became symbols of existence to him, and their combinations and permutations, supplementing and explaining one another, possessed for him an illumining power most effectively to be disclosed in a deeper study of the divine names, and especially of the consonants of the Tetragrammaton. With such auxiliaries, and with the observance of certain rites and ascetic practises, men, he says, may attain to the highest aim of existence and become prophets; not in order to work miracles and signs, but to reach the highest degree of perception and be able to penetrate intuitively into the inscrutable nature of the Deity, the riddles of creation, the problems of human life, the purpose of the precepts, and the deeper meaning of the Torah. His most important disciple, and one who carried his system further, was the cabalist Joseph Chiquitilla. Abulafia soon left Spain again, and in 1279 wrote at Patras, in Greece, the first of his prophetic books, "Sefer ha-Yashar" (The Book of the Righteous). In obedience to an inner voice, he went in 1280 to Rome, in order to effect the conversion of Pope Nicholas III. on the day before New Year, 5041. The pope, then in Suriano, heard of it, and issued orders to burn the fanatic as soon as he reached that place. Close to the inner gate the stake was erected in preparation; but not in the least disturbed, Abulafia set out for Suriano and reached there August 22. While passing through the outer gate, he heard that the pope had succumbed to an apoplectic stroke during the preceding night. Returning to Rome, he was thrown into prison by the Minorites, but was liberated after four weeks' detention. He was next heard of in Sicily, where he appeared as a prophet and Messiah. This claim was put an end to by a letter to the people of Palermo, which most energetically condemned Abulafia's conduct. It was written by R. Solomon ben Adret, who strove with all his power to guide men's minds aright in that trying time of hysterical mental confusion. Abulafia had to take up the pilgrim's staff anew, and under distressing conditions compiled his "Sefer ha-Ot" (The Book of the Sign) on the little island of Comino, near Malta, 1285–88. In 1291 he wrote his last, and perhaps his most intelligible, work, "Imre Shefer" (Words of Beauty); after this all trace of him is lost.

Abulafia calls his cabalistic system "prophetical cabala," distinguishing it thus from that of his predecessors, which he considers of lower grade, because it satisfied itself with the characterization of God as *En-Sof* ("the Being without end"), with the *Sefirot* as vague intermediaries, and with the doctrine of the transmigration of souls, and because its method remained essentially speculative. Such is only a preliminary and inferior grade of knowledge; the highest goal is prophetism, assuring men a certain degree of community with God. Means hereunto are afforded by the close study of the names of God, particularly of the four-lettered YHWH, and also by *gemaṭria*, the symbolical employment of letters as numerals. In this the letters of a word are to be considered not only as letters, giving the sound, but as numerals, the sum of which may be replaced by the equal sum of other letters, producing, of course, a new word, which must prove to be identical in significance, or at least allied, with the first word whose sum it equals. Thus Abulafia calls himself sometimes רזיאל and sometimes זכריהו, because the total of the letters in each of these words equals 248, which is likewise the total of the letters in his own given name אברהם. In one place, desiring to call himself "Berechiah," he misspells it ברכהיהו in order to make it aggregate 248 (Steinschneider, "Cat. Munich," No. 409). He also employs the processes of *notarikon* (regarding each letter in a word as the initial of some other word, and so making of it an acrostic), of *temurah* (substitution of one letter for another), and of *ẓiruf* (connecting various letters of the same word). He claims to have derived his system of letter-symbols from Moses Naḥmanides; but he probably drew it, especially the gemaṭria and the play with the names of God and the necessary attendant ascetic life and contemplation—כוונה—from the German mysticism of Eleazar of Worms. His view of prophetism or the prophetic gift as the highest goal seems to indicate the influence of Judah ha-Levi's "Cuzari," but his idea of the nature of prophecy itself is rather in accord with Maimonides.

Abulafia's influence upon the further development of the Cabala was rather of a retarding than a fostering nature. He gave it a visionary turn. Owing to his influence there was a growing tendency to juggle with the names of God and angels, and to employ gemaṭria in its most diverse forms. He was the first one, too, to allow the Christian idea of the Trinity to show a faint glimmer in the Cabala.

Abulafia began his fruitful literary activity in 1271; he himself states the number of his writings to be twenty-six, of which twenty-two are "prophetical." Of these the following have been printed: "Sefer ha-Ot" (in the "Grätz-Jubelschrift," Hebrew part, p. 65); וזאת ליהודה ("And this is for Judah"), consisting of a reply to Solomon ben Adret's attack, in Jellinek, "Auswahl Kabbalistischer Mystik," p. 13; "Sheba' Netibot ha-Torah" (The Seven Ways of the Law), and "Imre Shefer," in Jellinek, "Philosophie und Kabbala"; a part of his autobiography from his "Oẓar Eden Ganuz" (The Hidden Treasure of Eden), in Jellinek, "B. H.," iii. introduction, p. xl.

[Jellinek, in his preface to "Sefer ha-Ot," says: "In the Spaniard Abraham Abulafia of the thirteenth century Essenism of old found its resurrection. Preaching asceticism and the highest potentiality of the spirit through communion with God, effected by a perfect knowledge and use of His names, he was thoroughly convinced of his prophetic mission, and considered himself to be the God-sent Messiah and Son of God. He differs, however, from the Messiahs who have risen at different times in his many-sided philosophical training as well as in his perfect unselfishness and sincerity. He addresses himself not to the masses, but to the educated and enlightened, and does not confine his mission to his coreligionists, but is filled with the desire to extend it to the adherents of the Christian church also. It seems that, for the sake of influencing these, he tried to construct a Trinitarian system, though it was a Trinity in form merely, and did not touch the essence of God's personality. Before his vision stood the ideal of a unity of faith, the realization of which he longed to bring about. Imbued with this spirit, his disciples worked in Spain and Italy, emphasizing still more the Trinitarian idea while treating of the 'Ten Sefirot' in order to win the adherents of the Church. Hence the terms Father, Mother, Son, and Holy Ghost, borrowed from the Christian creed, in the cabalistic literature of the thirteenth century. In order to understand Abulafia psychologically and judge him correctly and without bias in the light of history, it must be borne in mind that his cradle was in Spain, the home of religious ecstasy, and that the age in which he lived was that of the Crusades, so favorable to mystic speculation, an age in which many longed to see the barriers separating Judaism, Christianity, and Islam broken down, and in which the Messianic hopes of the Jews found new nourishment in many hearts." K.]

Jellinek gives a list of Abulafia's works in the introduction to "Philosophie und Kabbala," p. 7; but it needs correction from Steinschneider, "Catalog," 2d ed., No. 285 *et passim*, Munich. Abulafia's writings are not wanting in excellent ideas and beautiful illustrations, but these are so overgrown with mystic obscurity and abstruseness that a perusal of them is not very edifying.

BIBLIOGRAPHY: M. H. Landauer, in *Literaturblatt des Orients*, 1845, pp. 381 *et seq.* (this scholar disinterred Abulafia from his long obscurity); Jellinek (who devoted a great deal of study to this author), in the works already mentioned and in his *Beiträge zur Gesch. der Kabbala*, pt. ii.; Steinschneider, *Catalog der Hebr. Handschriften der Staatsbibliothek zu München*, 2d ed., Nos. 28 *et alia*, containing references to *Hebr. Bibl.*; Grätz, *Gesch. d. Juden*, vii. 7; Bloch, *Gesch. d. Entwickelung d. Kabbala*, pp. 46 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 247 *et seq.* (needs some emendation).

P. B.

Ḥayyim Abulafia (Abolafia): Author of "Shibḥe Tannaim" (The Praises of Tannaim), Salonica, 1872, a work glorifying the Tannaites.

Ḥayyim ben David Abulafia: Talmudist, who lived in Palestine at the end of the eighteenth century. He held rabbinical posts in Safed, Larissa, and Smyrna. An extensive work from his pen on the Book of Commandments ("Semag" = "Sefer Miẓwot Gadol") was destroyed by fire in Smyrna. He was the author of some haggadic expositions which are to be found in the collection of rabbinical decisions, "Esh Dat" (The Fire of the Law), by Joseph Naḥmuli, Salonica, 1790. Several of his rabbinical decisions and sermons appeared after his death under the title "Nishmat Ḥayyim" (The Breath of Life), Salonica, 1806.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 54.

Ḥayyim ben Jacob Abulafia: Rabbinical authority; born in Palestine; died at Damascus, 1744. He was the grandfather of Ḥayyim ben David Abulafia and grandson of Isaac Nissim aben Gamil. Abulafia was a rabbi in Smyrna, where he instituted many wholesome regulations. In his old age he restored Tiberias. He is the author of several works: (1) "Miḳrae Ḳodesh" (Holy Convocations), Smyrna, 1729, containing treatises on Biblical and Talmudical themes; (2) "Yosef Leḳaḥ" (Increase of Learning), Smyrna, 1730-32, a work in three volumes on the Pentateuch; (3) "Yashresh Ya'aḳob" (Jacob Will Take Root), Smyrna, 1729; and (4) "Shebut Ya'aḳob" (The Captivity of Jacob), Smyrna, 1733, an elaborate commentary on the haggadic compilation "'En Ya'aḳob," by Jacob ibn Ḥabib and others (Steinschneider, "Cat. Bodl." col. 820). M. K.

Ḥayyim Nissim Abulafia: Chief rabbi of Jerusalem; born near the beginning of the nineteenth century, probably in Tiberias, Palestine; died at Jerusalem, Feb. 21, 1861. He was a descendant of Ḥayyim Abulafia (Fürst, "Bibl. Jud." i. 16, and "Zimrat ha-Areẓ" by Jacob Berab, son-in-law of Ḥayyim Abulafia, 1st ed., Mantua, 1745), who, at the invitation of Sheik Dahir al-Emir, came from Smyrna to Tiberias in the middle of the eighteenth century. Ḥayyim Nissim was chosen chief rabbi of Jerusalem, to succeed R. Isaac Kobo, in the fall of 1854, and was recognized as such by the pasha of Jerusalem, although, like his predecessor, he was not confirmed by the central government of Constantinople. He held the office for six years and four months, when he died. He left many works in manuscript, but as far as known none has been published. R. Abraham Ashkenazi was his successor.

BIBLIOGRAPHY: Luncz, *Jerusalem Year Book*, iv. 212, 213. For his epitaph *ibid.* i. 145-147.

P. Wi.

Isaac Abulafia: Rabbi at Aleppo, and author of "Pene Yiẓḥaḳ" (Isaac's Countenance), Smyrna, 1871.

Jacob Abulafia: Rabbi; died at Safed, Palestine, at the beginning of the eighteenth century; father of Ḥayyim ben Jacob Abulafia and grandson of Jacob Berab. Abulafia was a pupil of Asbasan and a rabbi in Damascus. His rabbinical decisions are still extant in manuscript (Azulai, "Shem ha-Gedolim," No. 140; Ghirondi and Nepi, "Toledot Gedole Yisrael," No. 213).

Joseph ben Meir Abulafia: Spanish rabbi in Seville, Spain; died at Toledo, 1349.

Joseph ben Todros Abulafia: Spanish writer; lived in Talavera, and published a defense of Maimonides, which he addressed to the rabbis of Provence. Moses de Leon dedicated his book "Sheḳel ha-Ḳodesh" (The Shekel of the Sanctuary), 1292, to him (Zunz, "Z. G." pp. 433 *et seq.*).

Meir ben Joseph Abulafia: Spanish rabbi in Toledo, 1305.

Meir ben Todros ha-Levi Abulafia (known sometimes as **Ramah = Rabbi Meir ha-Levi**): Nasi and Talmudist; born at Burgos, Spain, about 1180; died March 29, 1244. He was the son of Todros ben Judah, to whom the physician Judah ben Isaac dedicated his poem, "The Conflict of Wisdom and Wealth," published in 1214. Meir, the schoolmate of Moses Naḥmanides, was so highly esteemed at Toledo that on his father's death in 1225 the latter's honorary title of *nasi* (prince) was applied to him. Although he did not hesitate to place interpretations of his own on Talmudic passages wherever they seemed contradictory to his idea of a perfect God and His attributes, his unflinching orthodoxy led him to cling to the most extraordinary legends and opinions of the Talmud, believing them to be literally true. No wonder that the manner in which Maimonides treated the doctrine of resurrection in his "Yad ha-Ḥazaḳah" made a painful impression upon him. Meir wrote a letter to the leading men of Lunel in order to express his indignation. He met, however, with scant approval; for Aaron ben Meshullam answered him harshly, rebuking him for his presumption and arrogance.

Contest with Maimonides.

Meir, who was so haughty that he thought it derogatory to his dignity to pay a visit to his father, could not quietly suffer such a rebuke, and replied with great self-confidence. He next applied to the scholars of northern France regarding the same matter, but his success with them was not greater. None the less he remained throughout his lifetime an opponent of Maimonides and an adherent of the Cabala. On account of advanced age he took no part in the controversies which broke out later with regard to the "Moreh."

Meir was the author of "Yad Ramah" (an allusion to his name), a commentary on the Talmudic treatises Baba Batra and Sanhedrin (2 vols., Salonica, 1790, 1798), and of the valuable work, "Masoret Seyag la-Torah," containing Masoretic notes on the Pentateuch, alphabetically arranged (Florence, 1750; Berlin, 1761). His correspondence with the "Sages of Lunel" was published from the manuscript by J. Brill under the title "Kitab al-Rasa'il-Sefer Iggerot" (Paris, 1871). Compare AARON BEN MESHULLAM.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* ix. 282 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 39 *et seq.*

Moses Abulafia (or **Abu Amrum Musa**): Spanish musician; died 1283. He was the son of Joseph Abulafia, and wrote a treatise on music (Steinschneider, "Hebr. Bibl." viii. 70, xix. 40 *et seq.*; idem, "Hebr. Uebers." p. 689). Another Moses Abulafia was a rabbi in Toledo between 1470 and 1480 (Zunz, "Z. G." p. 434).

Samuel ha-Levi Abulafia (or **Al-Levi,** but erroneously **Allavi**): Spanish financier; born at Toledo about 1320; was treasurer to Don Pedro the Cruel of Castile. In 1350 he was recommended to the king as chief treasurer by the minister Juan Alfonso de Albuquerque, whose estates he managed. He soon became privy councilor of his new master, and was the most influential man in Castile. Through his friendship for Doña Maria de Padilla, the mistress of Pedro, he drew on himself the hatred of the legitimate queen and of the grandees who adhered to her cause. In 1354, while with the king in the fortress of Toro, he was suddenly seized by the enemies of the monarch and thrown into prison. He succeeded in procuring his release through the payment of a large ransom and escaped, together with the king, who had also been seized. Don Samuel ha-Levi restored the thoroughly disorganized finances of the state, and by rigorous control of the tax-collectors, on the one hand, and by an arrangement which he made with the creditors, on the other, he managed to accumulate a large amount of money in the royal treasury. He appointed a number of his relatives collectors of taxes. His nephew, **Don Joseph ha-Levi,** became tax-collector of Seville. Don Samuel ha-Levi occupied a mansion in Toledo, which is still known as Palacio del Judío ("Jew's Palace"). Several synagogues were built at his expense in various parts of Castile, among them a magnificent one in Toledo. This synagogue was finished in 1357, and was afterward converted into a church under the name of EL TRÁNSITO. Hebrew inscriptions, still preserved on the side walls of this edifice—to-day a national monument—perpetuate the memory of his good deeds. Samuel maintained himself nearly twenty years in his high position. In 1360 Don Pedro discovered the existence of a widespread conspiracy in which the archbishop of Toledo and Don Samuel were said to be implicated. The archbishop was expelled, but Don Samuel, who, it is said, had been denounced by envious coreligionists, was dragged to Seville and imprisoned, together with his wealthy relatives. His entire fortune and that of his relatives, consisting of 190,000 doubloons ($950,000 or £195,737), twenty boxes filled with jewelry and silk and velvet clothing, and eighty slaves, were confiscated by the king. He died under torture in Seville, November, 1360. "From the prison, in which his king caused him to be afflicted, the Lord summoned him to a heavenly habitation."

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judíos*, ii. 223 *et seq.*; Grätz, *Gesch. d. Juden*, vii. 411 *et seq.*; Kayserling, *Don Pedro und sein Schatzmeister Samuel Levi*, in *Monatsschrift*, vi. 365 *et seq.*

Samuel ha-Levi Abulafia: Translator of Toledo, who was still living in 1278. At the command of King Alfonso X. of Castile he translated from Arabic into Spanish "Fabrica y Usos del Orlogio della Candela" (Manufacture and Uses of the Candle Clock).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1358; idem, *Hebr. Uebers.* p. 986; Grätz, *Gesch. d. Juden*, vii. 469; Kayserling, *Bibl. Esp.-Port. Jud.* p. 99.

M. K.

Todros Abulafia: Spanish Talmudist, religious poet, and cabalist; born in 1234; died at Seville after 1304 (according to Grätz, "Gesch. d. Juden," viii. note 12; Zacuto in the "Yuḥasin" gives 1288; Azulai, 1283; Zunz, "Literaturgesch." p. 481, 1283). He was a son of Joseph ben Todros ben Judah ha-Levi Abulafia and a nephew of Meir ben Todros Abulafia. He was wealthy and influential and enjoyed the royal favor of King Sancho IV. of Castile (1284–95). At one time he fell into disgrace, was imprisoned and in danger of capital punishment. While in prison he had a vision foretelling his speedy release, which happened on the following morning. He was an especial favorite of Queen Maria de Molina and, as one of her retinue, accompanied the monarchs of Castile to their meeting with the king of France on Provençal soil. Upon this occasion great respect was shown him by the Jews of southern France, and the poet Abraham Isaac Bedersi composed some eulogistic verses in his honor. A poetic dedication by Todros himself is mentioned by Zunz ("S. P." p. 481), and he was also the author of "Sefer 'Aliyot Yebamot," containing novellæ upon the Talmudic treatise Yebamot (Azulai, "Shem ha-Gedolim"). He devoted most attention, however, to the Cabala.

He, like his sons Joseph and Levi, liberally supported cabalistic scholars. He wrote two cabalistic works, (1) "Sha'ar ha-Razim" (The Gate of Secrets), a commentary on Ps. xix., in which he discusses its mysteries in connection with the Sefirot; (2) "Oẓar ha-Kabod" (The Treasury of Glory), an interpretation of the Talmudic Haggadot in a cabalistic sense. The section of this treatise dealing with Berakot and Mo'ed has been printed (Novydvor, 1808). Quotations from the Zohar occur in it for the first time (27*a*; מהיטבאל בת מטרד, Zohar, i. 36*a*, 145*b*).

This is the first attempt at a cabalistic explanation of the Haggadot. In these two works Todros Abulafia appears as an open opponent of Maimonides, whom he otherwise greatly honors.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 432; idem, *Literaturgesch.* p. 481; Grätz, *Gesch. d. Juden*, 3d ed., vii. 188 and note 12; Michael, *Or ha-Ḥayyim*, No. 937.

P. B.

ABULFARAJ BAR HEBRÆUS. See BAR HEBRÆUS, ABULFARAJ.

ABULḤASSAN, JUDAH BEN SAMUEL HA-LEVI (IBN ALLEVI). See JUDAH HA-LEVI.

ABUMAI: Gaon in Sura from 811 to 819; brother of Rabbi Mordecai. He appears to have been the father of the gaon of Sura, Cohen-Ẓedeḳ, who is renowned for his many ritual and judicial decisions. See GEONIM.

A. K.

ABUMAI BEN ABRAHAM: Gaon in Pumbedita from 810 to 814. No responsa in his name are known. See GEONIM.

A. K.

ABUN ASTRUC. See ASTRUC, DESMAISTER BEN.

ABUN BEN SAUL: An elegist who was probably a pupil of Isaac Alfasi and, most likely, is the one whose death Moses ibn Ezra deplores in a poem. Two of his elegies are found in the Maḥzor of Avignon.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 343; Luzzatto, in *Kerem Ḥemed*, iv. 31, 32, 85, 86.

M. R.

ABUN BEN SHARADA: A Spanish poet; flourished at the beginning of the eleventh century, first at Lucena, afterward at Seville. None of his poetical works has survived; and his name is known only from quotations made by poets like Solomon ibn Gabirol, Moses ibn Ezra, and Judah Alḥarizi. In a poem attributed to Solomon ibn Gabirol (compare Dukes, in "Orient," xi. 267) Abun is mentioned immediately after the lexicographer Menahem ben Saruk. Moses ibn Ezra, in his "Diwan" (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972, ii. 12), eulogizes his life in one poem and bewails his death in another. The eulogy, however, seems to be concerned with the man rather than with the poet. Indeed, Judah Alḥarizi ("Taḥkemoni," iii.) classes Abun among the poets whose works have been forgotten because they were of but little interest.

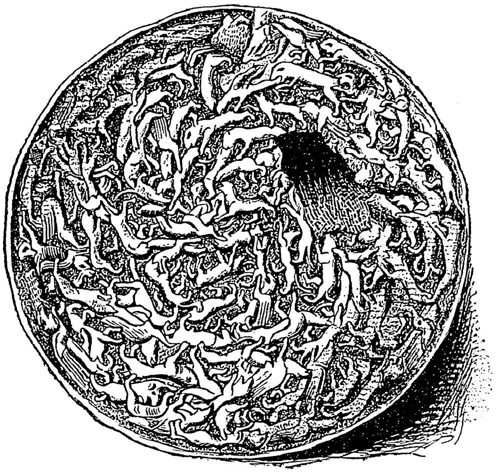

Tiamat, the Assyrian Abyss.
(From Ball, "Light from the East.")

BIBLIOGRAPHY: Dukes, *Naḥal Ḳedumim*, p. 7; *Kerem Ḥemed*, v. 86; Moses ibn Ezra, *Diwan*, pp. 13, 14; Brody, in the *Steinschneider-Festschrift*. Hebrew part, p. 34; Steinschneider, *Cat. Bodl.* cols. 1739, 2314, 2462.

I. BR.

ABYSS: Term for the תהום (Gen. vii. 11) of the Old Testament, used in the apocalyptic, New Testament, and cabalistic literature for the place of punishment of the wicked; hell; the abode of certain demons. As such the Abyss of Fire is mentioned in the Book of Enoch (xviii. 11–16, 19; xxi. 1–6; xc. 21–25) as the prison-house of impure angels (compare Luke, viii. 31; Rev. ix. 1; xi. 7—Abyss, the seat of the dragon; xx. 3, where "Satan is cast into the abyss, shut up and a seal set upon him"). According to the Prayer of Manasseh, verse 3, the Lord has closed and sealed up the Abyss by His awful and mystic name. There was a place beneath the altar of the Temple at Jerusalem believed to lead down to the very Abyss of the world, the foundation-stone of the earth being placed there (Suk. 49*a*, 53*a*; see Targ. Yer. Ex. xxviii. 30, and Zohar, iii. 61). In the cosmography of the rabbis (Midr. Konen) the Abyss forms part of Gehenna; it is beneath the ocean, and consists of three, or seven, departments, one above the other. In the Cabala the opening of the great Abyss in the lower world, sealed with the seal that bears the Holy Name, plays a great rôle as the seat of the evil spirits, and with it corresponds the opening of the great Abyss in the upper world as a cosmogonic element. See GEHINNOM; SHEOL.

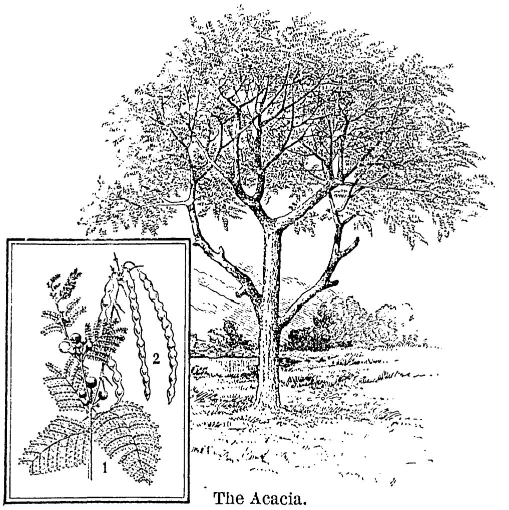

The Acacia.
1. Flowering branch. 2. Seed-pod.

K.

ABYSSINIA. See FALASHAS.

ACACIA.—Biblical Data: A hard and durable but light wood; at first yellowish, but gradually turning very dark, like ebony. Of this the Ark and its altars, with their staves, and the bars of the Tabernacle were made (Ex. xxxv. 7; Deut. x. 3). The Acacia-tree is called in Hebrew *shiṭṭah* (for *shintah*), plural *shiṭṭim*; שטה, שטים, Arabic, *sanṭ*; an Egyptian loan-word. It is the *Spina Ægyptiaca* of the ancients (*Mimosa Nilotica*, Linn.). It is a large, spreading, thorny tree with many branches, found in Africa and Arabia. The name of this tree (shiṭṭim) is found in various locality names mentioned in the Bible: Shittim (Num. xxxv. 1); Abel-Shittim (*ibid.* xxxiii. 49); Beth-Shittah (Judges, vii. 22). It appears to have been highly prized (Isa. xli. 19).

BIBLIOGRAPHY: Jablonsky, *Opuscula*, ed. te Water, i. 260; Rosenmüller, *Handbuch der Bibl. Alterthumskunde*, iv. part i. p. 272; Robinson, *Bibl. Researches in Palestine*, ii. 249; Imanuel Löw, *Aramäische Pflanzennamen*, p. 59; p. 197 (for the meaning of *shiṭṭah* = *sanṭ* = *Acacia*, *Acacia Nilotica*), p. 388 (for the meaning of *toranita* = cypress).

J. P. P.

——**In Rabbinical Literature:** R. H. 23*a*, referring to Isa. xli. 19, counts the shiṭṭah (explained as *toranita* = "cypress-tree" according to Löw, "Pflanzennamen," p. 388; according to others = "pine") among the ten kinds of cedar-trees; so also B. B. 80*b*; but Yer. Ket. vii. 31*d*; Tan., Terumah, § 9; Ex. R. xxxv., mention twenty-four cedar-trees, seven of which are derived from Isa. xli. 19 (compare the fourteen trees in Enoch, iii. and Book of Jubilees, xxi. 12, where, instead of *shaḳed* (almond), shiṭṭah (Acacia) was most likely the original reading; see Dillman, "Das Buch Henoch," p. 91, where reference is made to Isa. xli. 19, lv. 13, lx. 13; compare also "Geoponica," xi. 1, where fourteen evergreen trees are enumerated). See Tan. *l.c.*: "Of all these the shiṭṭim-wood alone was selected in order to atone for the sin that Israel was to commit in Shittim [Num. xxv. 1 *et seq.*]. Indeed, while Phinehas assuaged the divine wrath [Num. xxv. 7], the Holy One—blessed be He!—said: 'I shall in the future heal the plague of Shittim: A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim'"; see Joel, iv. 18, *Heb.* (Tan. *l.c.*).

"Acacia trees without any knots or fissures were cut by Jacob the patriarch in Migdal Ẓebo'aya, Palestine, and were taken down by him to Egypt to be preserved by his children for future use in the wilderness; wherefore we read (Ex. xxxv. 24): 'Every man with whom was found shiṭṭim [R. V. acacia] wood.' R. Hananiah was asked regarding the Acacia-trees that were still growing there whether it was right that people should refrain from using them for common purposes in order that the wood might be consecrated solely for the Ark, to which he replied: 'By all means remain true to the custom of your fathers,'" which was not to use Acacia for such purposes (Gen. R. xciv.; Cant. R. i. 12; Yer. Pes. iv. 30*d*; see also Testament of the Patriarchs, Simeon, § 8).

K.

ACADEMIES IN BABYLONIA: The Jews of Babylonia, no doubt, shared in the changes and movements that Ezra and his successors, who came from Babylonia, introduced into Palestine. But for the four centuries covering the period from Ezra to Hillel there are no details; and the history of the succeeding two centuries, from Hillel to Judah I., furnishes only a few scanty items on the state of learning among the Babylonian Jews. Sherira Gaon, in his famous letter (the chief source of information on the Babylonian schools) referring to those dark centuries, wrote: "No doubt, here in Babylonia public instruction was given in the Torah; but besides the exilarchs there were no recognized heads of schools until the death of Rabbi [Judah I.]." The principal seat of Babylonian Judaism was Nehardea, where there certainly was some institution of learning. A very ancient synagogue, built, it was believed, by King Jehoiachin, existed in Nehardea. At Huẓal, near Nehardea, there was another synagogue, not far from which could be seen the ruins of Ezra's academy. In the period before Hadrian, Akiba, on his arrival at Nehardea on a mission from the Sanhedrin, entered into a discussion with a resident scholar on a point of matrimonial law (Mishnah Yeb., end). At the same time there was at Nisibis, in northern Mesopotamia, an excellent Jewish college, at the head of which stood Judah ben Betera (Bathyra), and in which many Palestinian scholars found refuge at the time of the persecutions. A certain temporary importance was also attained by a school at Nehar-Peḳod, founded by the Palestinian immigrant Hananiah, nephew of Joshua ben Hananiah, which school might have been the cause of a schism between the Jews of Babylonia and those of Palestine, had not the Palestinian authorities promptly checked Hananiah's ambition.

Nehardea, Sura, Pumbedita, and Maḥuza.

Among those that helped to restore Palestinian learning, after Hadrian, was the Babylonian scholar Nathan, a member of the family of the exilarch, who continued his activity even under Judah I. Another Babylonian, Ḥiyya, belonged to the foremost leaders in the closing age of the Tannaim. His nephew, Abba Arika, afterward called simply Rab, was one of the most important pupils of Judah I. Rab's return to his Babylonian home, the year of which has been accurately recorded (530 of the Seleucidan, or 219 of the common era), marks an epoch; for from it dates the beginning of a new movement in Babylonian Judaism—namely, the initiation of the dominant rôle which the Babylonian Academies played for several centuries. Leaving Nehardea to his friend Samuel, whose father, Abba, was already reckoned among the authorities of that town, Rab founded a new academy in Sura, where he held property. Thus, there existed in Babylonia two contemporary academies, so far removed from each other, however, as not to interfere with each other's operations. Since Rab and Samuel were acknowledged peers in position and learning, their academies likewise were accounted of equal rank and influence. Thus both Babylonian rabbinical schools opened their lectures brilliantly, and the ensuing discussions in their classes furnished the earliest stratum of the scholarly material deposited in the Babylonian Talmud. The coexistence for many decades of these two colleges of equal rank originated that remarkable phenomenon of the dual leadership of the Babylonian Academies which, with some slight interruptions, became a permanent institution and a weighty factor in the development of Babylonian Judaism.

When Odenathus destroyed Nehardea in 259—twelve years after Rab's death, and five years after that of Samuel—its place was taken by a neighboring town, Pumbedita, where Judah ben Ezekiel, a pupil of both Rab and Samuel, founded a new school. During the life of its founder, and still more under his successors, this school acquired a reputation for intellectual keenness and discrimination, which often degenerated into mere hair-splitting. Pumbedita became the other focus of the intellectual life of Babylonian Israel, and retained that position until the end of the gaonic period.

Nehardea once more came into prominence under Amemar, a contemporary of Ashi. The luster of Sura (also known by the name of its neighboring town, Mata Meḥasya) was enhanced by Rab's pupil and successor, Huna, under whom the attendance at the academy reached unusual numbers. When Huna died, in 297, Judah ben Ezekiel, principal of the Pumbedita Academy, was recognized also by the sages of Sura as their head. On the death of Judah, two years later, Sura became the only center of learning, with Ḥisda (died 309) as its head. Ḥisda had in Huna's lifetime rebuilt Rab's ruined academy in Sura, while Huna's college was in the vicinity of Mata Meḥasya (Sherira). On Ḥisda's death Sura lost its importance for a long time. In Pumbedita, Rabbah bar Naḥmani (died 331), Joseph (died 333), and Abaye (died 338) taught in succession. They were followed by Raba, who transplanted the college to his native town, Maḥuza. Under these masters the study of the Law attained a notable development, to which certain

Palestinian scholars, driven from their own homes by the persecutions of Roman tyranny, contributed no inconsiderable share.

Rab Ashi, Founder of the Babylonian Talmud.

After Raba's death, in 352, Pumbedita regained its former position. The head of the academy was Naḥman bar Isaac (died 356), a pupil of Raba. In his method of teaching may be discerned the first traces of an attempt to edit the enormous mass of material that ultimately formed the Babylonian Talmud. Not Pumbedita, however, but Sura, was destined to be the birthplace of this work. After Raba's death, Papa, another of his pupils, founded a college in Naresh, near Sura, which, for the time being, interfered with the growth of the Sura school; but after Papa's death, in 375, the college at Sura regained its former supremacy. Its restorer was Ashi, under whose guidance, during more than half a century (Ashi died 427), it attained great prominence, and presented such attractions that even the exilarchs came there, in the autumn of each year, to hold their customary official receptions. The school at Pumbedita recognized the preeminence of that of Sura; and this leadership was firmly retained for several centuries.

The unusual length of Ashi's activity, his undeniable high standing, his learning, as well as the favorable circumstances of the day, were all of potent influence in furthering the task he undertook; namely, that of sifting and collecting the material accumulated for two centuries by the Babylonian Academies. The final editing of the literary work which this labor produced did not, it is true, take place until somewhat later; but tradition rightly names Ashi as the originator of the Babylonian Talmud. Indeed, Ashi's editorial work received many later additions and amplifications; but the form underwent no material modification. The Babylonian Talmud must be considered the work of the Academy of Sura, because Ashi submitted to each of the semiannual general assemblies of the academy, treatise by treatise, the results of his examination and selection, and invited discussion upon them. His work was continued and perfected, and probably reduced to writing, by succeeding heads of the Sura Academy, who preserved the fruit of his labors in those sad times of persecution which, shortly after his death, were the lot of the Jews of Babylonia. These misfortunes were undoubtedly the immediate cause of the publication of the Talmud as a complete work; and from the Academy of Sura was issued that unique literary effort which was destined to occupy such an extraordinary position in Judaism. Rabina (R. Abina), a teacher in Sura, is considered by tradition the last amora; and the year of his death (812 of the Seleucidan, or 500 of the common era) is considered the date of the close of the Talmud.

Saboraim and Geonim.

The three centuries in the course of which the Babylonian Talmud was developed in the academies founded by Rab and Samuel were followed by five centuries during which it was zealously preserved, studied, expounded in the schools, and, through their influence, recognized by the whole diaspora. Sura and Pumbedita were considered the only important seats of learning: their heads and sages were the undisputed authorities, whose decisions were sought from all sides and were accepted wherever Jewish communal life existed. In the words of the haggadist (Tan., Noah, iii.), "God created these two academies in order that the promise might be fulfilled, that the word of God should never depart from Israel's mouth" (Isa. lix. 21). The periods of Jewish history immediately following the close of the Talmud are designated according to the titles of the teachers at Sura and Pumbedita; thus we have "the time of the Geonim and that of the Saboraim. The Saboraim were the scholars whose diligent hands completed the Talmud in the first third of the sixth century, adding manifold amplifications to its text. The title "gaon," which originally belonged preeminently to the head of the Sura Academy, came into general use in the seventh century, under Mohammedan supremacy, when the official position and rank of the exilarchs and of the heads of the academy were regulated anew. But in order to leave no gaps between the bearers of the title, history must either continue the Saboraim into the seventh century or accept an older origin for the title of gaon. In point of fact, both titles are only conventionally and indifferently applied; the bearers of them are heads of either of the two academies of Sura and Pumbedita and, in that capacity, successors of the Amoraim.

The inherited higher standing of Sura endured until the end of the eighth century, after which Pumbedita came into greater importance. Sura will always occupy a prominent place in Jewish history; for it was there that Saadia gave a new impulse to Jewish lore, and thus paved the way for the intellectual regeneration of Judaism. Pumbedita, on the other hand, may boast that two of its teachers, Sherira and his son Hai (died 1038), terminated in most glorious fashion the age of the Geonim and with it the activities of the Babylonian Academies.

Organization of the Academies.

The official designation of the Babylonian Academies was the Aramaic *metibta* (Hebrew, *yeshibah*), session, meeting. The head of the academy was accordingly called *resh metibta* (Hebrew, *rosh yeshibah*). There is a tradition that Huna, the second principal of Sura, was the first to bear the title. Before him the usual appellation in Babylonia was *resh sidra*; *resh metibta* remained the official designation for the head of the academy till the end of the gaonic period, and was by no means displaced by the title gaon, which, in fact, signifies merely "Highness" or "Excellency."

The Kallah.

At the side of the *resh metibta*, and second to him in rank, stood the *resh kallah* (president of the general assembly). The *kallah* (general assembly) was a characteristic feature of Babylonian Judaism altogether unknown in Palestine. Owing to the great extent of Babylonia, opportunities had to be furnished for those living far from the academies to take part in their deliberations. These meetings of outside students, at which of course the most varying ages and degrees of knowledge were represented, took place twice a year, in the months Adar and Elul. An account dating from the tenth century, describing the order of procedure and of the differences in rank at the kallah, contains details that refer only to the period of the Geonim; but much of it extends as far back as the time of the Amoraim. The description given in the following condensed rendering furnishes, at all events, a curious picture of the whole institution and of the inner life and organization of the Babylonian Academies:

> "In the kallah-months, that is, in Elul, at the close of the summer, and in Adar, at the close of the winter, the disciples journey from their various abodes to the meeting, after having prepared in the previous five months the treatise announced at the close of the preceding kallah-month by the head of the academy. In Adar and Elul they present themselves before the head, who examines them upon this treatise. They sit in

Procedure at the Kallah.

the following order of rank: Immediately next to the president is the first row, consisting of ten men; seven of these are reshe kallah; three of them are called 'ḥaberim' [associates]. Each of the seven reshe kallah has under him ten men called 'allufim' [masters]. The seventy allufim form the Sanhedrin, and are seated behind the above-mentioned first row, in seven rows, their faces being turned toward the president. Behind them are seated, without special locations, the remaining members of the academy and the assembled disciples.

"The examination proceeds in this wise: They that sit in the first row recite aloud the subject-matter, while the members of the remaining rows listen in silence. When they reach a passage that requires discussion they debate it among themselves, the head silently taking note of the subject of discussion. Then the head himself lectures upon the treatise under consideration, and adds an exposition of those passages that have given rise to discussion. Sometimes he addresses a question to those assembled as to how a certain Halakah is to be explained: this must be answered only by the scholar named by the head. The head adds his own exposition, and when everything has been made clear one of those in the first row arises and delivers an address, intended for the whole assembly, summing up the arguments on the theme they have been considering. . . .

"In the fourth week of the kallah-month the members of the Sanhedrin, as well as the other disciples, are examined individually by the head, to prove their knowledge and capacity. Whoever is shown to have insufficiently prepared himself is reproved by the head, and threatened with the withdrawal of the stipend appropriated for his subsistence. . . . The questions that have been received from various quarters are also discussed at these kallah assemblies for final solution. The head listens to the opinions of those present and formulates the decision, which is immediately written down. At the end of the month these collective answers [responsa] are read aloud to the assembly, and signed by the head."

Bibliography: *Letter of Sherira Gaon*; Zacuto, *Sefer Yuḥasin*; Grätz, *Gesch. d. Juden*, 2d ed., v. 429–434; idem, Hebrew trans., iii. 490–492; Is. Halevy, *Dorot ha-Rishonim*, iii. 214–229; Weiss, *Dor*, iii. 42, 145; iv. see index, p. 361; Ad. Schwarz, *Hochschulen in Palästina und Babylonien*, in *Jahrb. f. Jüd. Gesch. und Lit.* 1899.

W. B.

ACADEMIES IN PALESTINE: According to an oft-quoted tradition of Hoshayah (a collector of Tannaite traditions, who lived in Cæsarea in the first half of the third century), there existed in Jerusalem 480 synagogues, all of which were destroyed with the Temple. Each of these synagogues was provided with a school for Biblical instruction, as well as one for instruction in the oral law. Besides these schools of the lower and middle grades mentioned by the tradition (which is not to be too readily discredited, though it may have exaggerated their number for the sake of a good round figure), there existed in Jerusalem a sort of university or academy—an institution composed of the scribes (sages and teachers), whose pupils, having outgrown the schools, gathered around them for further instruction and were called, therefore, *talmide ḥakamim* ("disciples of the wise"). There is, however, no certain information as to the organization of this institute, or of the relation in which it stood to the Great Sanhedrin, whose Pharisee members certainly belonged to it. The most important details of its activity are afforded by the accounts concerning the schools ("houses") of Hillel and Shammai, whose controversies and debates belong to the last century of the period of the Second Temple, and relate not only to the Halakah, but also to questions of Biblical exegesis and religious philosophy. For example, it is said that the schools of Shammai and Hillel occupied two and a half years in discussing the question whether it had been better for man not to have been created ('Er. 13*b*).

Jabneh, Temporary Center of the Jewish Nation.

The destruction of Jerusalem put as abrupt an end to the disputes of the schools as it did to the contests between political parties. It was then that a disciple of Hillel, the venerable Johanan ben Zakkai, founded a new home for Jewish Law in Jabneh (Jamnia), and thus evoked a new intellectual life from the ruins of a fallen political existence. The college at Jabneh, which at once constituted itself the successor of the Great Sanhedrin of Jerusalem by putting into practise the ordinances of that body as far as was necessary and practicable, attracted all those who had escaped the national catastrophe and who had become prominent by their character and their learning. Moreover, it reared a new generation of similarly gifted men, whose task it became to overcome the evil results of still another dire catastrophe—the unfortunate Bar Kokba war with its melancholy ending. During the interval between these two disasters (56–117), or, more accurately, until the "War of Quietus" under Trajan, the school at Jabneh was the recognized tribunal that gathered the traditions of the past and confirmed them; that ruled and regulated existing conditions; and that sowed the seeds for future development. Next to its founder, it owed its splendor and its undisputed supremacy especially to the energetic Gamaliel, a great-grandson of Hillel, called Gamaliel II., or Gamaliel of Jabneh, in order to distinguish him from his grandfather, Gamaliel I. To him flocked the pupils of Johanan ben Zakkai and other masters and students of the Law and of Biblical interpretation. Though some of them taught and labored in other places—Eliezer ben Hyrcanus in Lydda; Joshua ben Hananiah in Beḳiin; Ishmael ben Elisha in Kefar Aziz, Akiba in Bene Beraḳ; Hananiah (Ḥanina) ben Teradyon in Siknin—Jabneh remained the center; and in "the vineyard" of Jabneh, as they called their place of meeting, they used to assemble for joint action.

Palestinian Judaism Restored.

In the fertile ground of the Jabneh Academy the roots of the literature of tradition—Midrash and Mishnah, Talmud and Haggadah—were nourished and strengthened. There, too, the way was paved for a systematic treatment of Halakah and exegesis. In Jabneh were held the decisive debates upon the canonicity of certain Biblical books; there the prayer-liturgy received its permanent form; and there, probably, was edited the Targum on the Pentateuch, which became the foundation for the later Targum called after Onkelos. It was Jabneh that inspired and sanctioned the new Greek version of the Bible—that of Akylas (Aquila). The events that preceded and followed the great civil revolution under Bar Kokba (from the year 117 to about 140) resulted in the decay and death of the school at Jabneh. According to tradition (R. H. 31*b*), the Sanhedrin was removed from Jabneh to Usha, from Usha back to Jabneh, and a second time from Jabneh to Usha. This final settlement in Usha indicates the ultimate spiritual supremacy of Galilee over Judea, the latter having become depopulated by the war of Hadrian. Usha remained for a long time the seat of the academy; its importance being due to the pupils of Akiba, one of whom, Judah ben Ilai, had his home in Usha. Here was undertaken the great work of the restoration of Palestinian Judaism after its disintegration under Hadrian. The study of the Law flourished anew; and Simon, a son of Gamaliel, was invested with the rank that had been his father's in Jabneh. With him the rank of patriarch became hereditary in the house of Hillel, and the seat of the academy was made identical with that of the patriarch.

In the time of Simon ben Gamaliel the seat of the Sanhedrin was frequently changed; its first move being from Usha to Shefar'am (the modern Shef'a 'Amr, a village about twelve miles eastward of Haifa); thence, under Simon's son and successor, Judah I., to Bet Shearim; and finally to Sepphoris (Zipporin), the modern Sefoorieh, where a

Movements of the Sanhedrin.

celebrated disciple of Akiba, Jose ben Ḥalafta, had been teaching. Only with great difficulty could Simon ben Gamaliel establish his authority over this pupil of Akiba, who far outshone him in learning. Simon's son, Judah I., however, was fortunate enough to unite with his inherited rank the indisputable reputation of a distinguished scholar, a combination of great importance under the circumstances. Judah, in whom "Torah and dignity" were combined, was the man appointed to close an important epoch and to lay the foundation of a new one. The academy at Sepphoris, to which eminent students from Babylonia also flocked, erected an indestructible monument to itself through Judah's activity in editing the Mishnah, which attained to canonical standing as the authentic collection of the legal traditions of religious practise. In the Mishnah, the completion of which was accomplished soon after the death of its author or editor (about 219), the schools both of Palestine and of Babylonia received a recognized text-book, upon which the lectures and the debates of the students were thenceforward founded. The recognition of Rabbi Judah's Mishnah marks a strong dividing line in the history of the Academies and their teachers: it indicates the transition from the age of the Tannaim to that of the Amoraim.

Centers of Learning.

After Judah's death Sepphoris did not long remain the seat of the patriarch and the Academy. Gamaliel III., the unpretentious son of a distinguished father, became patriarch; but Ḥanina ben Ḥama succeeded him as head of the school, and introduced the new order of things that commenced with the completion of the Mishnah. In Ḥanina's lifetime the last migration of the Sanhedrin occurred. His pupil, Johanan b. Nappaḥa, settled in Tiberias, and the patriarch Judah II. (grandson of Judah I.) soon found himself compelled to remove to that city. The imposing personality and unexampled learning of Johanan rendered Tiberias for a long period the undisputed center of Palestinian Judaism, the magnet which attracted Babylonian students.

When Johanan died in 279—this is the only settled date in the whole chronology of the Palestinian amoraim—the renown of the Tiberias Academy was so firmly established that it suffered no deterioration under his successors, although none of them equaled him in learning. For a time, indeed, Cæsarea came into prominence, owing solely to the influence of Hoshaya, who lived there in the first half of the third century, and exercised the duties of a teacher contemporaneously with the Church father, Origen, with whom he had personal intercourse. After Johanan's death the school at Cæsarea attained a new standing under his pupil Abbahu; and throughout the whole of the fourth century the opinions of the "sages of Cæsarea" were taken into respectful account, even in Tiberias. Sepphoris also resumed its former importance as a seat of learning; and eminent men worked there in the fourth century, long after the disaster to the city wrought by the forces of the emperor Gallus. From the beginning of the third century there had been an academy at Lydda in Judea, or "the South," as Judea was then called. This academy now gained a new reputation as a school of traditional learning. From it came the teacher to whom Jerome owed his knowledge of Hebrew and his insight into the "Hebræa Veritas." But neither Cæsarea, Sepphoris, nor Lydda could detract from the renown of Tiberias.

Tiberias accordingly remained the abode of the official head of Judaism in Palestine and, in a certain sense, of the Judaism of the whole Roman empire, as well as the seat of the Academy, which considered itself the successor of the ancient Sanhedrin. The right of ordination which, since Simon ben Gamaliel, the patriarch alone had exercised (either with or without the consent of the Council of Sages), was later on so regulated that the degree could only be conferred by the patriarch and council conjointly. The patriarchal dignity had meanwhile become worldly, as it were; for exceptional learning was by no means held to be an essential attribute of its possessor. The Academy of Tiberias, whose unordained members were called *ḥaberim* (associates), never lacked men, of more or less ability, who labored and taught in the manner of Johanan. Among these may be mentioned Eleazar b. Pedat, Ami and Assi, Ḥiyya bar Abba, Zeira, Samuel b. Isaac, Jonah, Jose, Jeremiah, Mani, the son of Jonah, and Jose b. Abin, who constitute a series of brilliant names in the field of the Halakah. In the department of the Haggadah—always highly prized and popular in Palestine—the renown of Tiberias was also greatly augmented by many prominent and productive workers, from the contemporaries and pupils of Johanan down to Tanḥuma b. Abba, who was illustrious as a collector and an editor of haggadic literature.

The Jerusalem Talmud.

The imperishable monument to the school of Tiberias is the Palestinian or, as it is commonly called, the Jerusalem Talmud, of which Johanan b. Nappaḥa laid the foundation; for which reason he is generally styled, although erroneously, its redactor or author. In point of fact, however, this work was not completed until nearly a century and a half after Johanan's death; and its close is undoubtedly connected with the extinction of the patriarchal office (about 425). But Tiberias did not therefore cease to be a seat of learning, although very little of its subsequent activity is known. According to a Babylonian legend, a scion of the Babylonian exilarch's house fled to Tiberias in the first third of the sixth century, and there became a *resh pirḳa* (ἀρχιφερεχίτης = head of the school); a hundred years later a Syrian bishop made an appeal to the sages of Tiberias for the purpose of inducing Du Nuwas, the Jewish king of South Arabia, to cease his persecution of the Christians there.

The Tiberian Punctuation.

Further importance was gained by Tiberias as the seat of the Masoretic traditions and innovations; for there in the seventh century was introduced that system of punctuation which was destined to aid so efficiently in the proper reading and understanding of the Biblical text. This system, which achieved universal recognition, is called the "Tiberian punctuation." At Tiberias flourished, about the middle of the eighth century, the Masorite Phinehas, called also Rosh Yeshibah ("Head of the Academy"), and Asher the Ancient, or the Great, forefather of five generations of Masorites (Nehemiah, Moses, Asher, Moses, and Aaron), was to a certain extent his contemporary. The last-named Aaron ben Moses ben Asher (briefly called Ben Asher), a contemporary of Saadia, brought the Tiberian school of Masorites to a distinguished end. Tiberias thereafter ceased to play any part in Jewish learning, until, in the twelfth century, it emerged for a brief period, and again in the sixteenth century, when it became the object of the pious ambition of Don Joseph Nasi of Naxos.

W. B.

AÇAN (or **ḤAZAN**), **MOSES**: Identical perhaps with the Moses ben Joseph Ḥazan, who lived in 1245 at Toledo, and maintained business connections with Alfonso X., the Wise, king of Castile. When Alfonso was in Cuença in 1271, Moses Açan informed him of the business relations that existed between himself and the infante and Don Nuño de Lara, as well as the grandees of Castile.

Bibliography: Mattyriço, *Hist. de la Ciudad de Cuença*, p. 312.

M. K.

AÇAN (or **ḤAZAN**), **MOSES DE ZARAGUA**: Native of Catalonia, who flourished in the fourteenth century. He wrote a rimed treatise on chess in the Catalonian dialect, which he begins by referring to the creation of the world, and exhorts his fellow man to glorify the Creator by the practise of virtue. Favoring chess, he opposed all games of chance, particularly card-playing, which, he declared, would ruin all addicted to it. This treatise, a manuscript of which is preserved in the Escurial, was translated into Spanish in 1350, probably by a Castilian Jew.

Bibliography: De los Rios, *Estudios*, p. 290; Steinschneider, *Schach bei den Juden*, p. 25; Kayserling, *Bibl. Esp.-Port. Jud.* p. 8.

M. K.

ACAZ, JACOB: Keeper of the royal lions in Saragossa. In 1384 or 1385, by order of King Pedro of Aragon, Acaz took some lions to Navarre as a present to King Charles II. A certain Abraham Azen is mentioned in 1408 as his successor in Saragossa.

Bibliography: M. Kayserling, in *Rev. Ét. Juives*, xxv. 255.

M. K.

ACBARA. See Okbara.

ACCAD or **AKKAD** (**Archad,** Septuagint, or in some manuscripts, **Achad**).—**Biblical Data**: Word occurring once in the Old Testament (Gen. x. 10), as the name of a city; one of the four cities which formed the beginning of the kingdom of Nimrod. The exact location is unknown. On the Assyrian and Babylonian cuneiform tablets Akkad appears as the name of a city, and also in an inscription of Nebuchadnezzar I. (about 1135 B.C.), but the connection in which it occurs gives no hint of its locality or history. See "Keilinschriftliche Bibliothek," iii. 170, 171. Some critics are inclined to identify this place with the city of Agade in northern Babylonia, of which Sargon I. was king about 3800 B.C., but there is no positive proof that the two are identical. The word Akkad, as used both by Assyrians and Babylonians, occurs most frequently as a part of a royal title much affected both in early and in later periods. In the early inscriptions it is *lugal Kengi* (*Ki*) *Uri* (*Ki*), which appears in Semitic in the form *shar* (*mât*) *Shumêri u* (*mât*) *Akkadi*; that is, king of Sumer and Accad. There has been much controversy in recent times regarding the exact meaning of this title, and it can hardly be said that a conclusive decision has yet been reached (see Babylonia). It is at least reasonably clear that both the Babylonian and Assyrian kings who bore it claimed, by its use, to govern the whole of Babylonia. In this use Accad designates northern Babylonia, and Sumer southern Babylonia.

R. W. R.

—**In Rabbinical Literature**: The old Jewish traditions differ as to the identity of Accad. According to the Palestinian tradition (Targ. Yer. i. and ii. to Gen. x. 10, Gen. R. xxxvii.), Accad is identical with Nisibis. Jerome and Ephraem Syrus, in their commentaries on the passage, accept this view. The Babylonian authorities considered Accad to be the city of Bashkar (or Kashkar; see Rabbinowitch, "Diḳduḳe Soferim" to Yoma, 10*a*, note 10; Jastrow, "Dict." p. 676), mentioned several times in the Talmud (*e.g.*, Yoma, 10*a*). Its situation, however, is unknown.

Bibliography: Ginzberg, in *Monatsschrift*, xliii. 486; Neubauer, *G. T.* p. 346.

L. G.

ACCENTS IN HEBREW: Symbols denoting vocal stresses on particular syllables in pronouncing words or sentences. 1. In every word we utter, one syllable is spoken with greater emphasis and clearer enunciation than the rest. About it, as the strongly stressed or accented element, the other unaccented, or rather less strongly accented, syllables are grouped. Thus, in the word "con*tra*dict" the last syllable is the bearer of the main accent; a weaker, secondary accent rests on the first, while the italicized intermediate syllable is unaccented. Similarly, in a sentence, some words are pronounced with marked distinctness, while others are spoken hastily, almost without a stop, and made to lean forward or backward, as the italicized words in "*he is a* man *of the* world"; "*I* knew *it*." Both the accent which belongs to every word in itself ("word-accent") and the one which indicates its rank in a sentence ("sentence-accent") are to be regarded as the vital force which welds disjointed speech-elements into harmonious sense-units. The stops become particularly noticeable when, in a larger complex of clauses, they serve to mark the limits of each clause and its relation to the others. Some pauses are bound to be made, on physical grounds, to take breath; it is nearly always so arranged that the logical pauses shall coincide with those intervals. In an ordinary page of English the word-accent is never indicated (as it is in Greek), nor do the signs of punctuation (. : ; ,) show all the stops which careful reading in accordance with sense (especially oratorical delivery or the forceful recital of a literary masterpiece) requires. In the Hebrew text of the Bible, on the contrary, is found an elaborate system of signs (notations of stresses, or Accents) by which the stronger as well as the weaker stresses belonging to syllables and words are marked, so that a reader who is acquainted with the use of the symbols may recite the sacred texts correctly and, in appearance at least, intelligently, without considering grammar or sense.

Name.

2. The Hebrew (Aramaic) word טַעַם (טַעֲמָא), plural טְעָמִים (טַעֲמִין), which is used in the Masorah in the sense of "accent," "accents," denotes, in the first place, "taste" (in the literal sense, as in Ex. xvi. 31); then, "judgment," "good sense" (see I Sam. xxv. 33); in Talmudic Hebrew, "sense" (דְּבָרִים שֶׁל־טַעַם "words of sense"; יֹצֵא לְכַמָּה טְעָמִים "admitting of more than one sense"). This is the oldest term which thus conclusively proves that the Biblical system of accentuation was primarily designed to mark the various degrees of logical, or sense, pausation. This method of punctilious distribution of great and small pauses led, however, to a peculiar intonation in a half-singing style which is called Cantillation; this may still be heard in (orthodox) Jewish synagogues. The Accents have the secondary function of marking this intonation, each symbol being equal to several musical notes. Hence their appellation in Arabic, *laḥn*, plural *alḥan*, as early as Ibn Koreish, and the Hebrew term נְגִינָה "melody," plural נְגִינוֹת.

On the term "trop" (the same as the English "trope," in the sense of a musical cadence) used by the Jews in their vernaculars, see Berliner, "Beiträge zur hebräischen Grammatik in Talmud und Midrasch," p. 29, note 4, Berlin, 1879.

Sentence-Accent.

3. All of the Hebrew Accents are properly "sentence-accents." Hence they vary in form (֑, ֔, ֣, ֤ etc.) in accordance with their varying pausal functions. The sign once chosen, the "word-accent" is indicated by its place in the accented syllable, above or below the initial consonant in the center; when there is a vowel sign below, the latter occupies the center, while the accent sign is placed farther to the left: בָּשָׂר, לַחֹ֔דֶשׁ, יִשְׁפֹּט, תִּכְלֶ֫נָּה. Some of the accents are placed, without regard to the accented syllable, invariably at the beginning or at the end of the word (hence termed *prepositives* and *postpositives*: הַמֶּ֫לֶךְ, אָמַ֫רְתִּי; in the editions of Baer, the notation is repeated on the accented syllable: הַמֶּ֫לֶךְ). A secondary accent (מֶתֶג "bridle," that is, check) is indicated by ֽ: הָֽאִשָּׁה. A word may lose its accent; then it is joined by means of a hyphen (מַקֵּף "coupler") to the next following word: יִקְרָא-לִי, יִשְׁמַר-צֵאתְךָ, וְאֶת-כָּל-הַבְּהֵמָה; the words thus united are regarded, for purposes of accentuation, as one word: מִקְנֵה-אַבְרָם.

Place of Word-Accent.

Hebrew words have their main accent either on the last syllable (מִלְּרַע "below") or on the penult (next to the last syllable) (מִלְּעֵיל "above"). The accent is never found farther back (for a seeming exception see below). In the majority of words (word-types) the accent falls upon the last syllable: אָנֹכִי, זָהָב, עָזַב, etc. Penultimate accentuation is found in the pronouns אֲנַ֫חְנוּ (and the shorter form נַ֫חְנוּ), אַתֵּ֫נָה, הֵ֫מָּה, הֵ֫נָּה (similarly in the dissyllabic suffixes -כֶ֫נָה, -הֶ֫מָּה); in verbal forms of all stems (conjugations) ending in -תָּ (-תָּה), -תִּי, -נוּ, -נָה; in the causative stem (*hif'il*), additionally in the forms ending in -ָה and -וּ; the latter rule applies also to verbs ע"ע and ע"וי in all stems (except those which follow the analogy of triliteral verbs), hence קָ֫לָה, etc.; in the noun in forms with a helping vowel like מֶ֫לֶךְ (compare מַלְכְּ+ךָ), as in verbal forms like יָ֫גֶל; similarly in the dual ending -ַ֫יִם; with the so-called locative ending -ָה (with a few exceptions); in verb and noun before the suffixes -נִי, -ךָ(-כָה) (when preceded by [י]ֵ and in forms of the type קְטָלַ֫תְהוּ and יִקְטְלֶ֫נְךָ, יִקְטְלֶ֫נְּךָ, hence יִקְטְלֶ֫ךָּ; similarly מִמְּךָ), -ךְ (in קְטָלַ֫תֶךְ, יִקְטְלוּ֫נֶךְ) and -כִי, in -ֵ֫ךְ, before -הוּ, -ָהּ, -נוּ, -ם (in קְטָלָ֫תַם), -מוֹ and -נָה; in the adverbs לָ֫מָּה (also לָמָּה) and כָּ֫כָה and those with the locative ending -ָה like אָ֫נָה and שָׁ֫מָּה (although not uniformly); in וַיִּקְטֹל forms (not uniformly, although with more regularity in verbs ע"ע and ע"וי) when the last syllable is closed and the next to the last is open, hence וַיֹּ֫אמֶר, וַיְבָ֫רֶךְ, וַיָּ֫סָב, וַיָּ֫קָם, etc.; in forms of the type וְקָטַל the accent remains on the penultimate before -נוּ and (less uniformly) in all forms with an open penultimate.

Penultimate accentuation may also be due to *recession* (נְסוֹג אָחוֹר "stepping back"), as in קֹ֫רֵא לַ֫יְלָה, that is, when a non-pausal accent (see § 4) due on the ultimate precedes a pausal accent (*ibid.*) due on the penultimate; the non-pausal then recedes to the penultimate (and even farther back in גֶּ֫עֶרְמוּ מַ֫יִם) on the same conditions as the secondary accent if the two words were hyphenated (see below): in point of fact, the non-pausal is intended as a substitute for the secondary accent (see § 4); the rule, however, is not followed consistently (see Jos. Wijnkoop, "Darke ha-Nesiga, sive Leges de Accentus Hebraicæ Linguæ Ascensione," Leyden, 1881; also in Hebrew, דַּרְכֵי הַנְּסִיגָה, Amsterdam). Finally, penultimate accentuation is due to recession in *pause*, that is, when the accent is a pausal one, ֑, ֔, ֒, less often ֓, ֔, etc.; in אָנֹ֫כִי, אָ֫נִי, אָ֫תָּה; in verbal forms ending in -ָה and -וּ, hence קָטָ֫לָה, יִקְטֹ֫לוּ, etc.; also in וְקָטַלְתִּי, וְקָטָלְתְּ; in forms like שֶׁ֫כֶם, יֶ֫הִי, פֶּ֫רִי (for the non-pausal forms פְּרִי, יְהִי, שְׁכֶם); before the suffix -ךָ, hence מַלְכֶּ֫ךָ, קְטָלֶ֫ךָ, etc.; in adverbs and participles, for example, עָ֫תָּה, הִנְנִ֫י. Conversely, the pausal accent may bring about ultimate accentuation as in וַיָּסֹב, וַיָּמֹת, וַיִּגְמַל.

Secondary Accent (מֶתֶג).

Properly, the secondary accent is due upon the second syllable from the main accent, provided the intervening syllable is long, that is, open with a long vowel, closed with a short vowel, or opened, that is, originally closed, with a short vowel: הָֽאֶחָת, הָֽאִשָּׁה, הָֽאָדָם. The syllable receiving the secondary accent must also be long (open with a long vowel, opened with a short vowel: הַֽחַיִּים, יַֽעַמְדוּ; with a closed syllable the sign is implied, but never expressed: אַבְרָהָם). When the syllable preceding the main accent is overlong, that is, closed with a long vowel, the secondary accent will be placed there: שָֽׁמְרָה מִבָּרֶךָּ אֹֽזֶן שִֽׁית-לִי, בָּֽתִּים, הָיְתָה (imperative) and similar instances, owing to a retarded pronunciation of *o* which is thus raised to *å*. Similarly, the secondary accent will fall upon the syllable preceding the main accent when it is long (open with a long vowel, opened with a short vowel) and the syllable bearing the main accent is a compound one, that is, consists of an ordinary (simple) syllable preceded by a consonant and an incompletely reduced vowel (a חָטֵף: ֲ, ֱ, ֳ), or by a consonant and a completely reduced vowel (a vocal שְׁוָא: ְ) at the beginning of a word; neither combination is capable of forming a syllable by itself, nor may it be joined in speech to the preceding syllable: כִּֽי-לְגוֹי, יַֽעֲלֶה, וְגָֽלְלוּ. When a word is long enough, another subsidiary accent may become necessary; it is placed at the same distance from the secondary accent as the latter from the main accent, and upon the same conditions (the one to the right being the stronger): הָֽקִים-אֹתְךָ, מֵֽהַתַּחְתֹּנוֹת, וּמֵֽהַתִּיכֹנוֹת, וְהָֽעֲמָלֵקִי, וַאֲבָֽרְכָה. When the second syllable from the main accent is closed (with a short vowel) and the syllable next preceding is open, the secondary accent is placed upon the latter, the interval between the two accents thus exceeding the limit of one syllable: הָֽאַרְבָּעִים, וּמִֽדְבְּרֵי, פְּרַס-וּמָדַי (observe that -וּ prefixed never takes a secondary accent).

Distinct from the מֶתֶג in the cases just mentioned (also in all forms of the verbs הָיָה and חָיָה in which the guttural closes a syllable with a short vowel, for instance, לִֽהְיוֹת, יִֽחְיֶה, וִֽחְיִיתֶם), which the Hebrew grammarians term "light מֶתֶג," is the so-called "heavy מֶתֶג" which is found, on certain conditions, with closed syllables containing a short vowel (הַֽמְטַהֵר, וַיִּֽתְהַלְּכוּ, הַֽכְּזוֹנָה, etc.), or (in Psalms, Proverbs, Job) with reduced vowels (vocal שְׁוָא, חָטֵף: בְּֽנֵי נֶגְדָּךְ, קְֽרָא-נָא, אֲֽנִי עַבְדְּךָ, and so on). A third kind which does not concern us here at all is the so-called "euphonic

מְתֶג." See Gesenius-Kautzsch, "Hebrew Grammar" (Clarendon Press edition), § 16, 2; Stade, "Hebräische Grammatik," §§ 53–56; both rest upon S. Baer, "Die Methegsetzung," in Merx's "Archiv für Wissenschaftliche Erforschung des A. T.," 1867, pp. 56 *et seq.*; 1868, pp. 194 *et seq.*, also in Latin in his edition of Proverbs. The accent is often an aid to sense, especially in words similar in sound, but different in meaning, as שָׁתָה "he drank," שָׁתָה "she put"; רָחֵל בָּאָה "Rachel is coming," רָחֵל׀ בָּאָה "Rachel came." Similarly, the מֶתֶג; compare יִרְאוּ, "they will fear" and יִרְאוּ "they will see," etc.

Small words of frequent occurrence, as the monosyllabic prepositions and conjunctions (-אֶל, -אֶת, -עַד, -עַל, -עִם; -גַּם, -כִּי, -פֶּן), the words -אֵין, -לֹא, -כָּל, also אֲשֶׁר, are, as a rule, joined to the following (long) word. Not only two, but three, and even four, words may be hyphenated thus: אֶת-כָּל-עֵשֶׂב, -אֶת-כָּל-אֲשֶׁר-לוֹ.

Use of Hyphen.

On the other hand, a long word will occasionally be joined to a following small word: הִתְהַלֶּךְ-נֹחַ, נִשְׁבְּרֵי-לֵב. There is always a close syntactical relation between the hyphenated words. Indeed, in every union of words, sense and rhythm are equal determining factors.

4. The verse (פָּסוּק) is adopted as sense-unit. It is certainly the natural unit in the poetical portions of the Bible in accordance with the Rhythm of Parallelism. It is there equally natural to divide the verse into two halves. Accordingly, in a part of the recently discovered fragments of the Hebrew text of Ecclesiasticus, each verse occupies two short lines (stichs) running across the page; for example:

Place of Sentence-Accent.

עד עולם הגיד נהיות ונסתרות לפני בואן:

The Song of Moses (Deut. xxxii.) is still arranged in this fashion in the Scrolls and in the ordinary editions of the Hebrew Bible.

Elsewhere the Verse-division is an arbitrary, though convenient, innovation which was not permitted to penetrate into the Scrolls (the sign, marking the end of a verse, must be kept out of them; see Soferim, iii. 7). The whole of the Bible was to be read according to a rhythmical swing which even in the poetical compositions is largely determined by sense. The traditional verse, as a glance at the English Bible will show, does not always coincide with our period; nor is it always of the same length. For purposes of accentuation each verse must be dealt with separately. The problem is invariably: given a verse, determine the accentuation. The leading principle of the system is halving (extended from the poetical portions to the rest of the Bible). Each verse is divided into two parts not necessarily equal; these parts are each divided into two other parts; this process is continued until an indivisible complex of words is reached. The greater pauses are regulated by sense. Frequently, however, the logical pause is sacrificed to rhetorical effect. A characteristic deviation from the accepted method of punctuation consists in passing over introductory clauses or phrases which are treated as a subordinate part of what follows; for example, "*And God said,* Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. i. 6). The lesser pauses obey the laws of syntactical construction, which are obviously various in different languages. The English sentence "And the earth was waste and void" properly reads in Hebrew: "And the earth—it was waste and void"; hence there will be a pause in Hebrew after "and the earth." The order of words differs also. Compare the very opening of the Bible in Hebrew and in English. Rhetorical effect makes itself felt in connection with the smaller no less than in the case of the greater pauses. Thus, for the sake of emphasis, the pause may be shifted from one place to another; or it may be introduced within a group of words which is properly indivisible. In general, greater latitude is permissible in dealing with the slighter pauses. Individual taste will there play an important part. Rhythm is another factor. A group must consist of more than two words to admit of a marked pause within it. When thus the stops have been properly distributed in a verse, our next task is to indicate both the presence and the absence of a pause by the corresponding signs (accents). The accents are either pausal (מַפְסִיקִים "stops") or non-pausal (מְשָׁרְתִים "servants," *servi*). The notation differs in Job, Proverbs, Psalms (אִיּוֹב מִשְׁלֵי תְּהִלִּים; hence, אֱמֶ"ת, טַעֲמֵי אֱמֶ"ת) from that employed in the other (twenty-one) books (טַעֲמֵי כ"א סְפָרִים). The two systems must be treated separately, that of the three books first.

Determination of Accent.

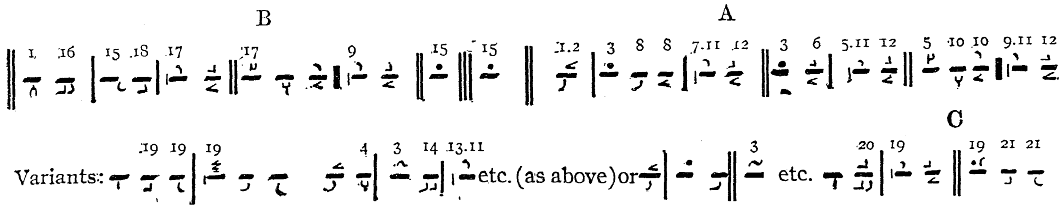

A. טַעֲמֵי אֱמֶ"ת.

Pausal: ◌ֽ (סִלּוּק "cessation"), ◌֥֫ (עֹלֶה וְיֹרֵד "ascending and descending"), ◌֑ (אַתְנָח "rest"), ◌֗ (רְבִיעַ "rhomb"), ◌֝֗ (רְבִיעַ מֻגְרָשׁ, "רְבִיעַ *gereshatum* [see below]"), ◌֮ (צִנּוֹר "water-channel"), *postpositive*, ◌֭ (דְּחִי "thrust back"), *prepositive*, ◌֡ (פָּזֵר "shake" or "trill"), ◌֓׀ (great שַׁלְשֶׁלֶת "chain"), ◌֣׀ and ◌֨ (אַזְלָא לְגַרְמֵהּ and מְהֻפָּךְ לְגַרְמֵהּ; לְגַרְמֵהּ "by itself"), that is, pausal (for the meaning of אַזְלָא and מְהֻפָּךְ see below).

List of Accents.

Non-pausal: ◌֥ (מֵ[א]רְכָא "lengthening"), ◌֖ (טַרְחָא "laboring, heavy, slow"), ◌֨ (אַזְלָא "going on," that is, not pausing), ◌֣ (מוּנָח "settled," that is, unvarying in its tone), ◌֬ (עִלּוּי "placed above"), ◌֤ (מְהֻפָּךְ "turned round"; the older form was ◌֤), ◌֪ (גַּלְגַּל "wheel"; the older form was ◌֪, ◌֪), ◌֓ (little שַׁלְשֶׁלֶת), ◌֘ (צִנּוֹרִית), *pretonic*. The names, it will be observed, are derived from the musical value or from the form of the accents. Other names are met with; but those given are the most common. The diagram printed above will be employed to illustrate the use of the various signs.

Explanatory Notes.

1. The proper measure of a poetical verse is two short lines (a distich or couplet). Such is the form of an ordinary verse in Proverbs. The main cesura is then marked by ֑. But frequently, as in Psalms, a verse will contain three short lines (a tristich or triplet; that is, rhythm is sacrificed to sense); or a verse may contain four short lines (a tetrastich or quatrain; that is, two rhythmical verses making one sense-verse); or a verse, not necessarily long, may be trisected purely for reasons of sense or for the sake of oratorical emphasis. The main cesura will then be marked by ֥֫ (a stronger ֑), while ֑ will be reserved for the secondary cesura (that is, the one between ֥֫ and ֑). In the diagram the three by no means coordinate sections of the verse are designated by the letters A, B, and C. In a short verse, therefore, drop A, and retain B and C. In a still shorter verse (one consisting of but one short line), drop A and B, and retain C. *This principle applies equally to the smaller sections on the diagram (that is, those limited by a pausal accent), the beginning of which may be lopped off to suit varying lengths.*

There will be found ֥֫ in the sixth word from ֑ and farther; it will be replaced by ֑ occasionally in the fifth, and almost always in the fourth word; ֥֫ is never used farther to the left: ֑ is replaced by ֭ always in the first, occasionally also in the second, word (see note 19).

2. רְשָׁעִ֗ים, חֲפֵצִ֗י, מְצָ֗א, אֶ֗ל חָ֗ק (for אֶל־חֹק), יִרְאֶ֗נּוּ טוֹב, שׁ֗וּב נָ֗א.

3. The main cesura in section A is marked by ֗; when a second cesura becomes necessary, ֗ is repeated. *Observe, in general, that whenever an accent is repeated, the one farther to the left is the weaker.* Between ֗ and ֥֫ there must be no word (in which case ֗ is called little ֗) or at least two words (then we have great ֗). Two ֗s must equally be separated by at least two words. When ֗ becomes impossible, ֜ takes its place. The shortest measure of section A is two words; a cesura is always required.

4. The servus of ֥֫ is ֤ (or ֣, when properly the hyphen should be employed; or ׀֤, that is, with a פָּסֵק). This ֤ may occur in the same word with ֥֫ (in place of the light מֶתֶג).

Here פָּסֵק, "cutting off," "separating," is a line similar to the one used with שַׁלְשֶׁלֶת and לְגַרְמֵהּ. It occurs (*a*) before or after the divine name "to prevent its being joined, in the reading, to a word which—in the opinion of the accentuators—it was not seemly to bring into contact with it"; (*b*) between two words of which the first ends in the same letter with which the second begins; (*c*) elsewhere, to mark an emphatic intonation. In all these cases, פָּסֵק introduces a slight pause after a non-pausal accent.

5. In the section limited by great ֗ (great ֗'s section), the main cesura is marked by ֝ (rarely by ׀֤) and the secondary cesura by ׀֤. When only one cesura is required, it is marked by ׀֤ (that is, the ֝ section is cut off); but ֝ is found in exceptional cases, and necessarily, when two servi are introduced (see note 12). Sections of two words may and may not have a cesura. If required, it will, of course, be marked by ׀֤. The shortest measure is one word.

6. Great ֗ never has more than one servus, which is ֤ (exceptionally ֥; particularly when another ֗ precedes). When a pausal accent (֝ or ׀֤) precedes, it is ֝, but ֓ when an open syllable directly (that is, no חָטֵף intervening) precedes the tone-syllable; these accents may appear in the same word with great ֗ (֓ taking the place of light מֶתֶג).

7. Sections of two words will occasionally have a cesura; it is omitted in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The cesura in little ֗'s section is marked by ׀֤. The shortest measure of little ֗'s section is one word.

8. Little ֗ may have two servi, ֣ ֥ (or ֣ ׀֣); or one servus, ֣. The two servi (֣ ֥) appear occasionally in the same word (when the syllable immediately preceding the tone is open); but this rule is not always obeyed.

9. The cesura in ֝'s section is marked by the same accent, and is dependent upon the same conditions as the cesura in little ֗'s section (see note 7). A secondary cesura is seldom required; the accent marking the main cesura will then be repeated. The shortest measure of ֝'s section is one word.

10. ֝ may have two servi, ֣ ֥ (*i.e.*, ֨ when the tone falls on the second letter and farther; ֥ when on the first); or one servus, ֣ (it may appear instead of light מֶתֶג in the same word with ֝) (or ׀֣). In a few instances three servi are found: ֣ ֨ ֥.

11. ׀֝, when a servus precedes; or when the tone falls on the third syllable or farther; in all other cases, ׀֤ (the latter always between ֝ and ֥).

12. There is no cesura in ׀֝'s section. Its shortest measure is one word. Except in two instances, ׀֝ has never more than one servus, ֥, when the tone is on the first syllable (but in two instances in the place of the hyphen); or on the second when it is simple and the first syllable is a simple closed one without heavy מֶתֶג; ֓ when the condition mentioned in note 6 is fulfilled; ֭ in all other cases (but ֥ in a few instances where the חָטֵף or פַּתַח preceding the tone-syllable is abnormal). Two servi: ֥ ֥; ֥ in the place of a hyphen.

13. The rules for the division of ֜'s section are the same as those laid down for great ֗ (see note 5).

14. ֜ has properly only one servus, ֥, when the tone is on the first syllable; ֥ when on any other syllable (but ׀֤; also ֥ exceptionally in two places; in one of them two consecutive ֜'s are found); always ֥ when under a dageshed letter, except in three places, where ֥ is found again. Exceptionally two servi are found: ֥ ֥; the first is properly in the place of a hyphen; once we find ֥ ֥, where again the first is in the place of a hyphen.

15. The main cesura in section B is marked by ֭; for a second cesura, ֭ will be repeated; and so on. The ֭s may follow each other closely. Properly, between ֭ and ֑ at least two words should intervene. This must always be the case when ֭ marks a subordinate cesura; otherwise an interval of one word is frequently sufficient. When ֭ becomes impossible or undesirable, ֖ takes its place. The interval between ֖ and ֑ must never exceed one word. ֖ is frequently found in the second word from ֑. It is found in the first only when ֑'s word is long; that is, when the tone-syllable therein is preceded by at least two syllables, or by one syllable, provided it is the bearer of a secondary accent (see § 3); otherwise ֖ gives way to a servus. The shortest measure of B is two words (except after ֥֫,

when one word is sufficient). Sections of two words may and may not have a cesura.

16. ֥ should properly never have more than one servus. In all cases where two or more servi are found the servus immediately preceding ֥ is a substitute for ֭ (see note 15). Three servi: ֣ ֣ ֣ (but ֣ ֥, *i.e.*, ֣ when the tone is on the third syllable; or on the second syllable when the first syllable is overlong; ֦ when the condition mentioned in note 6 is fulfilled; ֣ in all other cases). In three instances ֽ takes the place of the middle servus; it is preceded by ֣ and followed by ֣ (when the tone is due on the first syllable) or by ֦ (when the usual condition is fulfilled). Two servi: ֣ ֥ (but ֤ ֥). One servus: ֣ after ֥ (but ֤); ֣ in all other cases. More than three servi are found in three instances: in one ֽ occupies the second place before ֥; in the others the multiplication of servi is due to the resolution of hyphenated words.

17. Theoretically, ֑ marks the main, and ֗ the secondary cesura in ֥'s section; but ֥'s section is usually too short to require two cesuras. One expects ֗ to be the accent where only one cesura is required. Such is frequently the case. But ֑ is employed when the section in front of the cesura must itself be bisected, or when the pausal accent requires two servi before it (in either case ֣ is out of the question; see note 12); sometimes (in three instances) for no apparent reason (֑ and ֗ are so nearly alike in pausal force that occasionally one is placed for the other). Between ֗ and ֥ there must be at least one word. Otherwise ֗ gives way to a servus. The shortest measure of ֥'s section is one word. Sections of two words, of course, have no cesura. The cesura fails likewise in the case of small words standing at the beginning of the section and accented on the first syllable, unless emphasis is desired. The foregoing rules remain in force, even when ֥ gives way to a servus (see note 15).

18. ֥ should properly never have more than one servus: ֣ (it may be found, instead of light ֽ, in the same word with ֥ only when the syllable preceding the tone-syllable is overlong and has *a* or *ō* for its vowel). When two servi appear, the one adjoining ֥ (֣) is a substitute for ֗ (see note 17), while the one farther to the left is ֣'s servus (see note 12): ֣ ֦. Once three servi are found: ֣ ֣ ֣; ֣ takes the place of a hyphen.

19. The main cesura in section C is marked by ֑; the secondary cesura by ֗. When only one cesura is required, ֗ should properly mark it. However, ֑ is employed (the two accents are presumably regarded as of equal force; see, for a similar substitution, note 17). Between ֗ and ֥ there must be at least one word. When ֗ is due in the word immediately preceding ֥, it is replaced by a servus, ֣. Another servus, ֥, may be placed in the next preceding word. This necessitates a further change: ֑ (marking the main cesura), which does not permit ֥ immediately after it, and is transformed into ֽ֣. ֑ may be found in the word adjoining ֥ only when ֥'s word is long; otherwise ֑ gives way to a servus. This may necessitate a further change: when the word adjoining ֥ is itself short (that is, with only one syllable, which is not the bearer of a secondary accent, before the accented syllable); ֥, when due on the next preceding word, is replaced by ֑. The shortest measure of C is one word. But ֥ does not permit ֥ immediately before it; the latter accent will then be replaced by ֑, the other accents remaining the same as before ֥. Sections of two words have a cesura, provided the last word is of sufficient length to permit ֑ before it (see above).

20. ֥ should properly never have more than one servus. In all cases where two or more servi are found, the servus immediately preceding ֥ is a substitute for ֑ (see note 19). Three servi: ֣ ֥ ֦, that is, ֥ and ֦ upon the same conditions as before ֥ (see note 16); where ֽ is used before ֥ ֽ will be employed here. Two servi: ֣ ֥; but ֤ ֥; ֥ may take the place of light ֽ in the same word with ֣ (provided that ֑ does not precede; see note 19); in a few places the servi are altogether irregular. One servus: ֣ (when the tone is on the first syllable; but ֤), ֣ (when on any other syllable), or ֣ (after ֗). In a few instances four servi are found.

21. There is no cesura in ֑'s section. Its shortest measure is one word. Except in a few instances, ֑ has never more than two servi. Three servi: ֣ ֥ ֦ (֥ or ֦ according to the usual rule); in three passages: ֥ ֽ ֦ and ֣ ֽ ֥. Two servi: ֣ ֥. One servus: ֣. The servi of ֽ֣ are the same as those of ֑.

As an illustration of the application of the above diagram and rules to concrete cases, the first four verses of Psalm cx. are given above. The cesuras are indicated as in the diagram; the figures refer to the notes.

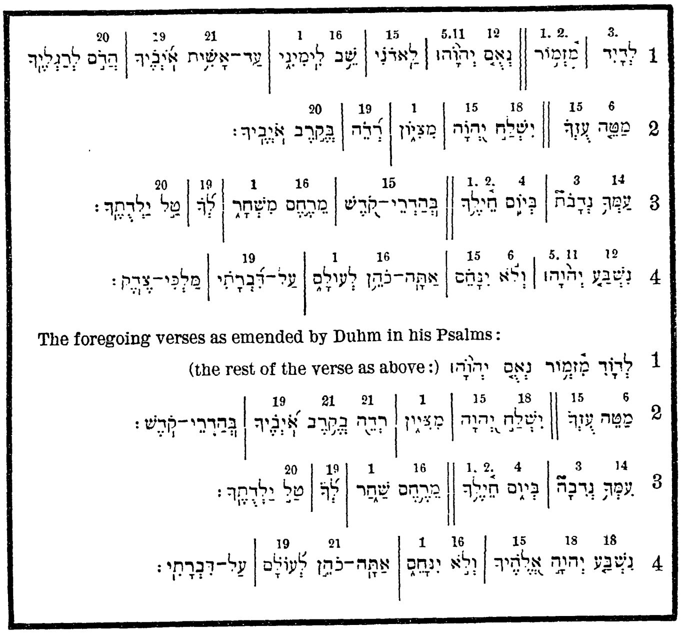
The foregoing verses as emended by Duhm in his Psalms:
(the rest of the verse as above:)

First Four Verses of Psalm cx.

The verse from Ecclesiasticus quoted above would be accented as follows:

15 | 16 1 | 19
עַד־עוֹלָם | הִגִּיד נִהְיוֹת | וְנִסְתָּרוֹת | לִפְנֵי־בוֹאָן׃

B. טַעֲמֵי כ״א סְפָרִים.

List of Accents. *Pausal:* ◌ֽ, ◌֑, ◌֒ (סְגוֹלְתָּא "cluster of grapes"), *postpositive,* ◌֓׀, ◌֕, and ◌֔ (great and little זָקֵף, "upright"), ◌֖ (טִפְחָא "handbreadth," or טַרְחָא), ◌֗, ◌֘ (זַרְקָא, "scatterer"), *postpositive,* ◌֙ (פַּשְׁטָא "stretching out"), *postpositive,* ◌֚ (יְתִיב "resting"), *prepositive,* ◌֛ (תְּבִיר "broken"), ◌֜ (גֶּרֶשׁ "expulsion"), ◌֞ (גֵּרְשַׁיִם "double גֶּרֶשׁ"), ◌֡, ◌֟ (great פָּזֵר), ◌֠ (great תְּלִישָׁא "drawing out"), ◌֣׀ (לְגַרְמֵהּ—that is מוּנָח לְגַרְמֵהּ).—*Non-pausal:* ◌֣, ◌֤, ◌֥, ◌֦ (double ◌֥), ◌֧ (דַּרְגָּא "trill"), ◌֨, ◌֩ (little תְּלִישָׁא), ◌֪.

Explanatory Notes.

1. The verse may be of varying length. In a long verse ◌֑ marks the main cesura. The two sections are designated in the diagram by the letters A and B. In a short verse drop A and retain B. The shortest measure of a verse is two words. The cesura never fails.

◌֑'s proper place is in the fifth word from ◌ֽ and farther; when due in the fourth and farther to the left, it may be replaced by ◌֔ or ◌֖ (in accordance with the rules laid down for the position of those accents in note 2); the substitution is common in short verses; it necessarily takes place in verses of three or two words; in the first word before ◌ֽ (even in a long verse), ◌֑ is rarely used (except in cases of a marked logical pause).

2. The main cesura in A is marked by ◌֒; the second by ◌֔; for every following cesura ◌֔ is repeated until the last is reached, which is marked by ◌֖. Between ◌֒ and ◌֑ at least three words must intervene; but the proper place is at a considerable distance from ◌֑. Between ◌֔ and ◌֑ there must be at least one word. When ◌֑'s word and the one adjoining it are both short the distance between ◌֔ and ◌֑ must amount to two words. When ◌֔ becomes impossible ◌֖ takes its place. In a few instances where the two words immediately preceding ◌֑ are very short, that is, monosyllables, and properly subject to hyphenation, ◌֖ is found in the third word; this is its utmost limit to the right. The shortest measure of A is one word. Sections of two words always have a cesura.

3. ◌֑'s servus is ◌֣ (which is repeated in the few instances which call for a second servus; see note 2). In a few instances ◌֖ is found in the same word with ◌֑; grammarians incorrectly call it a servus (מְאַיְלָא "inclined").

4. The main cesura in ◌֒'s section is marked by ◌֗, which is repeated for every following cesura until the last is reached, which is marked by ◌֘. Between ◌֘ and ◌֒ there must be at least one word. When ◌֒'s word or the one adjoining is long, ◌֗ is admissible in the second word, but is not necessary. When ◌֗ becomes impossible or undesirable, ◌֘ takes its place. ◌֘ is comparatively rare in the third word; this is its utmost limit to the right. The shortest measure of ◌֒'s section is two words. The cesura never fails. When only one word is available ◌֓׀ takes the place of ◌֒.

5. Between two ◌֗'s there must be at least three words. When the interval is shorter the one to the left is transformed into ◌֙; the change does not affect the ◌֗ next to the left, which always maintains its position, there being a sufficiently long interval between it and the ◌֗ preceding it. Between ◌֙ and ◌֛ or ◌֘ there must be at least two words; otherwise ◌֙ is transformed into ◌֘ or ◌֛. But ◌֙ may precede another ◌֙; this is the only case in which two ◌֙'s may come together.

6. ◌֗ may have one or two servi, both ◌֣'s.

7. The main cesura in ◌֗'s section is marked by ◌֡, which is repeated for every following cesura until a point is reached when ◌֡ is inadmissible or undesirable (see below); then it gives way to ◌֠; the next cesura is marked by ◌֜; then comes ◌֣׀ which may be repeated. Between ◌֡ and ◌֗ there must be at least four words. It is rarely found in the fourth word. It necessarily replaces there ◌֠ when the next cesura is due immediately before ◌֗; ◌֣׀ then becomes unavailable (see below), and ◌֜ takes its place (that is, ◌֣׀'s section is obliterated); the interval between ◌֜ and ◌֠ must never exceed one word; otherwise ◌֠ and ◌֩ (the servus due in the second word before ◌֜; see note 13) would come together, and, on musical grounds, the two accents can not come together without a pausal accent between them. In a few instances ◌֡ takes the place of ◌֠ in the fourth or third word for no apparent reason. Between ◌֠ and ◌֗ there must be at least two words; it is found in the second only when the two next following words are both long; its utmost limit appears to be the fifth or sixth word (where it replaces ◌֡ for the main cesura). When ◌֠ becomes unavailable it gives way to ◌֜. Between the latter and ◌֗ there need be no interval; its utmost limit is the fourth word. Between ◌֣׀ and ◌֗ there must be at least one word; it is found in the first only in the place of ׀ (that is, פָּסֵק) when the latter sign is due before ◌֜ (strangely enough, the notation remains the same); its utmost limit appears to be the third word. In a section consisting of only three words ◌֣׀ may take the place of ◌֜ in the second word. The shortest measure of ◌֗'s section is one word. Sections of two words may or may not have a cesura; the cesura is likely to occur when the last word is long, but it is not necessary even then. The cesura may be left out also in sections of three words provided it is due immediately before ◌֗.

In the twenty-one books פָּסֵק is especially employed to mark a stop in long sections limited by ◌֡, ◌֠, or ◌֜, for the subdivision of which by means of pausal accents there exists no provision in the accentual system; or to mark a stop immediately before ◌֛, ◌֙, or ◌֘, neither ◌֣׀ nor ◌֜ being available (see note 15).

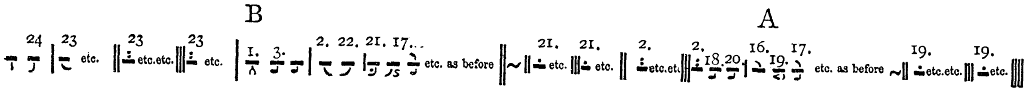

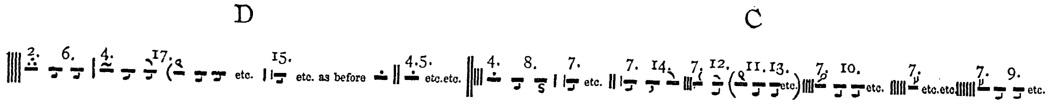

8. ◌֗ may have one or two servi. Two servi: ◌֣ ◌֧. One servus: ◌֣. The latter is occasionally found in the same word with ◌֗, especially in order to indicate a compound word (אִ֣ילוֹ, Eccl. iv. 10, for example).

9. There is no cesura in ◌֡'s section. Its shortest measure is one word. ◌֡ may have from one to six servi, all ◌֣'s. ◌֟ is found in sixteen instances; in every instance ◌֡ might have been used. ◌֟ never stands alone; it may have as many as six servi: ◌֪ ◌֣ ◌֣ etc.

10. There is no cesura in ◌֠'s section. Its shortest measure is one word. ◌֠ may have from one to five servi, all ◌֣'s. ◌֠ and ◌֩ are constantly interchanged, particularly where the former is subordinated to ◌֜ (see note 11) or to the servus that takes the place of ◌֜ (see note 15).

11. ◌֜'s section should properly be indivisible. But very often a division is introduced. The main cesura is then marked by ◌֡, and the second by ◌֠. Between ◌֡ and ◌֜ at least two words should properly intervene; the former is rarely found in the second word. Sometimes, when there are only two words in ◌֜'s section, a cesura is introduced. Similarly, in a few very rare instances, ◌֠'s section is bisected; ◌֡ then marks the cesura. The reason for the phenomena just mentioned is apparently the slight and almost imperceptible difference in pausal force between the three accents: ◌֡, ◌֠, and ◌֜. The shortest measure of ◌֜'s section is one word.

12. ◌֜ when the accent is on the penultimate, or when ◌֨ precedes; ◌֞ when the accent is on the ultimate, and ◌֨ does not precede.

13. ◌֜ may have from one to five servi, but ◌֞ can have only one. Three or more servi: ◌֨ ◌֩ ◌֣ ◌֣, etc. Two servi: ◌֨ ◌֩. One servus: ◌֣ (when the accent is on the first letter of the word, this is the only servus ◌֞ can take), or ◌֨ (when on any other letter). ◌֨ may take the place of light מֶתֶג in the same word with ◌֜ when no other servus precedes (except when the מֶתֶג divides ◌ְ◌ or ◌ֱ◌, or when ־ follows, unless at the same time ◌֠ precedes).

14. There is no cesura in ◌֣׀'s section. Its shortest measure is one word. ◌֣׀ may have one or two servi: ◌֥ ◌֨, ◌֥.

15. The rules for the division of ◌֛'s, ◌֙'s, and ◌֮'s sections are nearly the same as those governing the division of ◌֗'s section (see note 7). The following differences should be noted: ◌֣׀'s section is seldom available (only three instances are recorded). ◌֠ may be found in the second word before ◌֛, etc., though not frequently, even when the two words next following are both short; its utmost limit appears to be the fifth word (where it replaces ◌֡ for the main cesura). In five passages ◌֠ and ◌֜ are found in the same word (second from ◌֛, etc.); there was evidently a difference of opinion among the accentuators; both accents are now chanted, ◌֜ first. Between ◌֜ and ◌֛ there must be at least one word (but see below); its regular utmost limit is the third word; it is found in the fourth only when the next following cesura is marked by ◌֣׀ (see above), or when it and ◌֠ change places, as in Gen. i. 12; only in the latter case ◌֜ may be found in the fifth word (see Deut. xvii. 5); ◌֠ and ◌֜ may also change places when the latter accent is due in the third word. When ◌֜ becomes unavailable it gives way to a servus, its own servi remaining; ◌֜ may remain when the last word is long. The section limited by ◌֛, etc., may contain no more than one word. Sections of two words may and may not have a cesura: a cesura is admissible when the latter of the two words is long and the interval between the tone-syllables considerable; but even then it is rarely introduced; the accent marking the cesura is ◌֞. The cesura may be left out occasionally also in sections of three words even when it is due at a sufficiently long distance (that is, after the first word of the section) to make ◌֜ available.

16. When ◌֙ is due on the first letter of the word and no servus precedes, it is replaced by ◌֚.

17. ◌֛, etc., may have as many as six servi. Four or more servi: ◌֥֧֤ ◌֨ ◌֩ ◌֣ ◌֣. Three servi: ◌֥֧֤ ◌֨ ◌֩. Two servi: ◌֥֧֤ ◌֣֨—that is, ◌֣ when on the first letter, and ◌֨ when elsewhere; the two servi may occasionally appear in the same word, the first replacing the light מֶתֶג or indicating the end of the first part in a compound word; ◌֥ may take the place of ◌֣ between ◌֨ and ◌֮ when מֶתֶג occurs in the latter's word, or when פָּסֵק precedes. One servus: before ◌֛: ◌֥֧, that is, ◌֧, when two or more syllables intervene between the servus and ◌֛, שְׁוָא at the beginning of a word and furtive פַּתַח counting as syllables; ◌֥ when only one syllable (even an overlong syllable) or none at all intervenes; ◌֧ always remains before פָּסֵק; ◌֥, provided no other servus precedes, may replace מֶתֶג (in the same word with ◌֛) when the latter is due in an overlong syllable (immediately before ◌֛); but not in an open syllable separated from ◌֛ by another open syllable or by an incompletely reduced vowel (חָטֵף); before ◌֙: ◌֥֤, that is, ◌֤, when one or more syllables intervene between the servus and the tone-syllable of ◌֙'s word, שְׁוָא at the beginning of a word and furtive פַּתַח counting as above; in a few compound words ◌֤ appears in the same word with ◌֙; ◌֥ when no syllable intervenes; ◌֤ always remains before פָּסֵק; before ◌֮: ◌֣.

18. ◌֔ when a servus precedes; otherwise ◌֕ is used.

19. The rules for the division of ◌֔'s section are the same as those governing the division of ◌֒'s section except that for ◌֮ there is used here ◌֙. The shortest measure of ◌֔'s section is two words. Sections of two words may or may not have a cesura. The cesura always fails when the second word is short; when it is long a cesura must be introduced, unless the first word is very short, or is a word of frequent occurrence.

20. ◌֔ may have one or two servi, both ◌֣'s. ◌֣ may appear in the same word with ◌֔, provided that no second ◌֣ precedes, in place of light מֶתֶג (it must not divide ◌ְ◌ or ◌ֱ◌; see note 13), but not on the first letter; when ◌֣ is inadmissible and the pausal accent preceding is not ◌֙, ◌֨ (called here מְתִיגָה, or a kind of מֶתֶג) is introduced in the place of the heavy מֶתֶג; when neither ◌֣ nor ◌֨ is admissible ◌֕ is necessarily employed.

21. The rules for the division of ◌֖'s section are the same as those governing the division of ◌֔'s section except that for ◌֙ there is used here ◌֛. The shortest measure of ◌֖'s section is one word. Sections of two words may or may not have a cesura (a cesura may be introduced only when ◌֖'s word is long).

22. ◌֖ has usually only one servus: ◌֥. It occasionally appears in the place of light מֶתֶג, or in compound words, in the same place with ◌֖. In fourteen instances ◌֖ is preceded by two servi: ◌֦ ◌֧ (◌֦ is properly a weakened ◌֛; ◌֧ is ◌֛'s servus).

23. The rules for the division of section B are the same as those governing A except that ◌֒ is not available here. The shortest measure of B is one word. Sections of two words always have a cesura.

24. ◌ֽ's servus is ◌֥. In a few instances ◌֖ is found in the same word with ◌ֽ (מַאיְלָא; see note 3).

For the sake of illustration the Second Commandment (Ex. xx 3–6) is here subjoined (according to the טַעַם הָעֶלְיוֹן; see below):

9 9 9 9 4 7.12 12.13 13 13 13
לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנַי לֹא תַעֲשֶׂה לְךָ פֶסֶל ׀
7.12 1.1 11 7 9 7
וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתַּחַת
6 4 17 4.5 8 7 14
וַאֲשֶׁר בַּמַּיִם ׀ מִתַּחַת לָאָרֶץ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא
10 2.18 20 19 17 7.12 13 2
תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד
1 2 22 21 17 1[7]
עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי
24 23 23 19 17
וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי׃

The use of a separate system for the three books requires an explanation. Luzzatto (in his "Prolegomeni ad Una Grammatica Ragionata della Lingua Ebraica," pp. 177 *et seq.*; letter to Baer appended to the latter's treatise, תּוֹרַת אֱמֶ״ת, p. 55) writes that the different method of chanting in vogue for those books called for a different notation. Baer (תּוֹרַת אֱמֶ״ת, p. 3), and before him Elias Levita, believed that the shorter measure of the poetical verses is responsible for the change of the accentual system. Wickes ("Poetical Accentuation," pp. 7 *et seq.*) seems to combine both views when he says that the system of accentuation found in אֱמֶ״ת involves "a refinement of a purely musical character," and that "the idea seems to have been to compensate for the shortness of the verses by a finer and fuller, more artificial and impressive melody." It would seem that Baer's opinion needs but a slight modification to be accepted as an adequate explanation. The accentuation of the three books may be said to be designedly adjusted to the stichic form of the poetical texts (see beginning of this section; also טַעֲמֵי אֱמֶ״ת, note 1). In the majority of cases the distich was found to cover the sense-verse. ֑ was the natural sign; it is the sign of bisection in a verse in the other books of the Bible. But occasionally the sense required a sense-verse of three stichs. Had ֑ been used to mark the main cesura, the rhythmical trisection would have been entirely obliterated. With the introduction of ֫, ֑ was kept in its place and the rhythmical division left recognizable. Monostichs were not infrequently found in the texts. It was thought desirable to mark them as such accentually by avoiding ֑. The poetical accentuation (the name will now be found appropriate), while primarily serving the requirements of sense, aims at the same time to do justice, as far as it can, to rhythm. It could safely be employed in books like Job, Proverbs, and Psalms, which were not read in public service, and for which therefore no established method of chanting existed (as is the case with Canticles and Lamentations); there was, of course, no room for it in the case of Ps. xviii. and cv. 1–15, which are repeated in II Sam. xxii. and I Chron. xvi. 8–22 in non-poetical surroundings. We subjoin here Ps. xviii. 16 = II Sam. xxii. 17, *Heb.* 16, which will illustrate the transposition of one system into the other:

וַיֵּרָאוּ אֲפִקֵי יָם	וַיֵּרָאוּ ׀ אֲפִיקֵי מַיִם
יִגָּלוּ מֹסְדוֹת תֵּבֵל	וַיִּגָּלוּ מוֹסְדוֹת תֵּבֵל
בְּגַעֲרַת יְהוָה	מִגַּעֲרָתְךָ יְהוָה
מִנִּשְׁמַת רוּחַ אַפּוֹ׃	מִנִּשְׁמַת רוּחַ אַפֶּךָ׃

A double accentuation is found in Gen. xxxv. 22 (one is intended for the verse ending at the Masoretic section; the other extends farther so as to slur over the uncomplimentary story concerning the misconduct of Reuben, מַעֲשֵׂה רְאוּבֵן; or in order to imply the fanciful idea that, in spite of his misconduct, Reuben was still counted with the other sons of Jacob; see Rashi, *ad locum*, and sources) and in the Decalogue, Ex. xx. 3 *et seq.* and Deut. v. 7 *et seq.* (one divides the Decalogue into ordinary verses, neither too long nor too short; the other divides it into ten verses, one for each Commandment). According to the predominance of the lower (֑, ֖, ֥) or upper (֔, ֙, ֒) signs, one accentuation is spoken of as the "lower" טַעַם הַתַּחְתּוֹן, and the other as the "upper" טַעַם הָעֶלְיוֹן.

With the superlinear vocalization goes a system of superlinear accentuation. The signs for the pausal Accents differ; some of them represent the actual or modified initial letters of their names; they are placed invariably above the line. The signs for the nonpausal Accents are the same as in the ordinary system, and are infralinear. The system also aims at simplicity. Ambiguous signs are avoided; ֥ is used in the place of ֤ and ֚ which are wanting, also in the place of ֣ repeated, and in other cases. There is no separate notation for the three books. Wickes ("Prose Accents," pp. 142 *et seq.*) proves conclusively that the superlinear system is derived from the ordinary one. Facsimiles may be found in Ginsburg's "XV. Facsimiles of Manuscripts of the Hebrew Bible," plate ii., London, 1897, and in Stade's "Hebräische Grammatik"; see also the reproduction in Baer's edition of Job. Compare also the literature quoted in article VOCALIZATION.

Accentuation Supposed to be of Divine Origin.

5. The general belief of the Jews in the Middle Ages was that both the vocalization and accentuation originated with Ezra and the mythical GREAT SYNAGOGUE. Thus BEN ASHER (דִּקְדּוּקֵי הַטְּעָמִים, § 16 and elsewhere) speaks of the Accents as introduced by the prophets and princes of the diaspora (the exiled Jews in Babylon), to whom the interpretation of every word (Scriptural passage) was revealed; the accentuation which bears the seal of the prophets is therefore inspired. Some even maintained that the Torah Pentateuch which Moses received on Sinai and delivered to Israel was furnished with vowel-points and accent-signs, both of which were indeed as old as the alphabet and the language (communicated to Adam in paradise). The Sinaitic origin of the punctuation was emphatically denied by Mar Natronai II. (859–869), who accordingly prohibited its introduction into the Scrolls (see "Maḥzor Vitry," p. 91, Berlin, 1893, and Grätz, "Gesch. der Juden," 2d ed., v. 503).

Ben Asher's opinion of the sacredness of the Accents was shared by the contemporaries of Saadia (892–942). This gaon was accused by his detractors of ascribing to himself the gift of prophecy because he had written a treatise in Biblical style with vowel-points and Accents. In his defense Saadia pointed to extracanonical writings (such as Sirach, Scroll of the Hasmoneans, and others) which were pointed and accented. While Saadia evidently does not assign to the accentuation special sacredness, he is nevertheless far from suspecting its recent origin; for, speaking of Sirach's book, he says that he (Sirach) furnished it with points and Accents (wj'alahu musammanan mut'aman). See Saadia's סֵפֶר הַגָּלוּי, ed. Harkavy, St. Petersburg, 1891, קנא; also קפא, note 2; נב, note*. The recently found fragments of Sirach have traces of points and Accents (see "Rev. Ét. Juives," xl. i. *et seq.*); on a text of the Scroll of the Hasmoneans with points and Accents (among the Cambridge manuscripts brought from Cairo), see

Abrahams, "Jewish Quarterly Review," 1899, xi. 291 *et seq.*

6. The accentuation, like the vocalization, is certainly a post-Talmudic innovation. The treatise Soferim, in which for the first time reference is made to points marking the beginning (or, as it may be called, the end) of a verse (iii. 7), and possibly also to signs (points) by which the subdivisions of a verse are indicated, is post-Talmudic. פָּסַק (Soferim, iii. 7) apparently means "to cut up a verse"; compare Meg. 22*a*: לֹא-הִתִּירוּ לִי לִפְסֹק, "I was not permitted to break up a verse"; in xiii. 1, reference is made to the stichic form of the texts of Psalms, Job, and Proverbs in which a verse (that is, a long verse) is said to be broken up into three parts by a blank left after the opening portion (פְּתִיחָה, מַפְתָּח; corresponding to –'s section), at the אַתְנָח (this is apparently the correct reading; see the edition of Müller, Leipsic, 1878) and at the end (סוֹף). Observe that the terminology is far from fixed. In the Talmud itself reference is made to the practise of reciting the text in a manner according with the logical pauses (Meg. 3*a* = Ned. 37*b*; Ḥag. 6*b*; in Ber. 62 mention is made of a system of hand movements used by teachers in training their pupils to pause in the proper places), and apparently also to the habit of chanting (Meg. 32*a*), but not to written signs by which pauses are marked. The beginnings of our system of accentuation may therefore safely be placed in the sixth century. The first to prove the post-Talmudic date of the points and Accents was ELIAS LEVITA (מָסֹרֶת הַמָּסֹרֶת, 1538). See VOCALIZATION.

Post-Talmudic Origin.

7. One is led to the same conclusion by an examination of the Syriac system of accentuation introduced at the end of the fifth century by the grammarian Joseph Huzaya (Wright, "A Short History of Syriac Literature," pp. 115 *et seq.*, London, 1894), to which the Hebrew system bears a striking resemblance and from which it is apparently derived. The Syrians, apt disciples of the Greeks, adopted from the latter their method of reading, and accordingly also their system of punctuation. The Greeks distinguished three kinds of reading (*ἀνάγνωσις*): oratorical or dramatic delivery implying declamation and gesticulation (*καθ' ὑπόκρισιν*); reading in accordance with the tone, that is, word-accent (*κατὰ προσῳδίαν*), and reading in accordance with pauses required by the sense (*κατὰ διαστολήν*). A single point (*στιγμή*), placed above or below or in the middle of the line, indicated the pauses; the upper point (*τελεία στιγμή*) at the end of a period complete in itself (*αὐτοτελής*), the lower point (*ὑποστιγμή*) between protasis and apodosis, and the middle point (*μέση στιγμή*) in a long sentence in order to permit the reader to take breath. Upon this modest system, which is found in our oldest Syriac manuscripts, Huzaya founded a more elaborate one to mark the subordinate divisions in a more regular and careful manner. The following diagram will illustrate the system (A means protasis, and B apodosis):

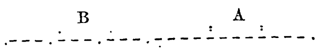

Compare with this the Hebrew (prose) system in its essential parts:

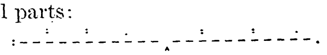

The point employed at the end the Syrians call *pasoḳa*, that is, "sector"; פָּסוּק (corrupted into פְּסוּק) was apparently the name which in the Hebrew system belongs to the double point (:) marking the end of a verse. The Greeks also had a sign called *ὑφέν* (from which our "hyphen" is derived) to mark the coalescing of two syllables into one (synalepha). The Syrians employed the same sign to join together two Syriac words used in translation of one Greek word; hence the Hebrew hyphen (see § 3). In the Hebrew system the rhetorical Accents (they were the signs of interrogation, exclamation, etc.) are wanting. However, in distributing the pauses the Jewish accentuators frequently pay attention to the requirements of rhetorical declamation (see the quotation from the "Manuel du Lecteur," in Merx, p. 69, note 2; also Ḳalonymus ben David at the end of the Hebrew grammar of Abraham de Balmis, Venice, 1523). See Merx, "Historia Artis Grammaticæ apud Syros," pp. 62 *et seq.*, Leipsic, 1889. On the origin (and function) of the minor pausal Accents see Büchler, "Untersuchungen zur Entstehung und Entwickelung der Hebräischen Accente," Vienna, 1891 (see also Grätz, "Monatsschrift," 1882, pp. 385–409).

8. It is doubtful whether the vocalization and accentuation were introduced simultaneously. Perhaps the latter followed the former. Both became an object of care to the Masoretes, who, in addition to the task of preserving the traditional consonantal text intact, undertook to watch over the traditional vowel-points and accent-signs. Compare, for example, the Masoretic note to Jer. i. 7: ד' בְּטַעַם בְּסִפְרָא, that is, the words וַיֹּאמֶר יְהוָה אֵלַי occur four times (i. 7, iii. 11, xi. 6, xv. 1; contrast iii. 6 and xi. 9) in Jeremiah thus accented. On the accentual variations of the Orientals (מַדִּינְחָאֵי) and Occidentals (מַעַרְבָאֵי) see MASORAH. Even more minute are the differences between BEN ASHER and BEN NAPHTALI. Our editions usually follow the former, who is the authority of the West.

9. The accentuation offers an invaluable aid to the understanding of the Biblical text. One must, however, constantly bear in mind its limitations, which are of a twofold character. On the one hand, in attempting to accomplish too much, the system fails in important points. In short verses its pauses are unnecessary; in long verses there are not enough of them. Sense is not infrequently sacrificed to rhetorical effect. The imperfection of the system is particularly noticeable in the awkwardness with which a parenthesis is indicated (compare, for example, Jer. xx. 1). Nor is it always easy to tell just what the accentuators had in mind in choosing a certain mode of accentuation. While, for the finer points of Biblical exegesis, a knowledge of the Accents is indispensable, the beginner in the study of the Bible should not be burdened with learning more than a few of the important pausals, which are quite sufficient for ordinary purposes. On the other hand, the accentuation represents the interpretation current in the Jewish schools at a comparatively late period. While, on the whole, the accentuation endeavors to be true to the natural meaning (*peshaṭ*; which see) of the Biblical documents, it does not altogether keep itself free from dogmatic prejudices (see I Sam. iii. 3), which it indeed shares with the ancient versions. At best the accentuation is representative of traditional Jewish exegesis, which the student of the Bible is frequently forced to overrule. The rule laid down by ABRAHAM IBN EZRA: כָּל-פֵּרוּשׁ שֶׁאֵינֶנּוּ עַל-פֵּרוּשׁ הַטְּעָמִים לֹא-תֹאבֶה לוֹ וְלֹא-תִשְׁמַע אֵלָיו "no interpretation of a Biblical passage which does not follow the accentuation should be accepted," was sinned against by every Jewish commentator of importance, including Ibn Ezra

Value in Bible Interpretation.

himself. It should, of course, be remembered that the deviations from the accentual interpretation which are met in rabbinical commentaries were not always conscious transgressions. The minutiæ of the accentuation were not always present to the mind of the commentators. But there are cases where the Accents are avowedly disregarded (see Ḳimḥi on Hosea, xii. 12: אֵין כָּל־טַעֲמֵי הַפֵּרוּשִׁים הֹלְכִים אַחֲרֵי טַעֲמֵי הַנִּקּוּד "in interpreting Scripture we are not always bound by the accents"; see also Luzzatto, "Prolegomeni," pp. 187 *et seq.*).

In Isa. xl. 3 there is a famous case where the accentuation (קוֹל קוֹרֵא בַּמִּדְבָּר) is unquestionably right. Accordingly the Revised Version (text) translates: "The voice of one that crieth, 'In the wilderness,'" etc. The quotation of the verse in Mark, i. 3 connects "in the wilderness" with "the voice of one crying" (implying the accentuation קוֹל קוֹרֵא בַּמִּדְבָּר). The New Testament accentuation (hardly invented for the occasion; the punctuation in the Septuagint is due to New Testament influence) is probably nothing more than a haggadic interpretation of the kind so often met with in midrashic works. A puzzling accentuation which goes with the rendering of the Septuagint and Vulgate may be found in Isa. vii. 3: וּשְׁאָר יָשׁוּב בְּנֶךָ (*et qui derelictus est, Iasub filius tuus*; see Baer's edition, "Additamenta," p. 67).

The Accents in the ordinary editions of the Bible are frequently unreliable. Baer's and Ginsburg's Bible editions (where also important variants are noted) are indispensable to one interested in Biblical accentuation.

Bibliography: The oldest rules on the subject of the Biblical Accents may be found in Ben Asher's treatise, דִּקְדּוּקֵי הַטְּעָמִים, edited by Baer and Strack, §§ 16-28, 30-35, 41, 42, 47, Leipsic, 1879. A treatise falsely ascribed to Judah ben Bil'am (הוֹרָיַת הַקּוֹרֵא, ed. Mercerus, Paris, 1565) deals with the subject at greater length (the same treatise in Arabic may be found in Wickes, *Poetical Accentuation*, pp. 102 *et seq.*). In Ḥayyuj's סֵפֶר הַנִּקּוּד (ed. Nutt, pp. 126-129, London, 1870) there is found a chapter on the Accents, which, however, was not written by the famous grammarian himself. *Manuel du Lecteur* is the name given by J. Derenbourg to a treatise on points of grammar and Masora, edited by him (Paris, 1871) from a Yemen manuscript; it contains rules on the Accents. A useful compilation from the works of early Jewish writers on the prose Accents is Wolf Heidenheim's work, מִשְׁפְּטֵי הַטְּעָמִים, Rödelheim, 1808. A few other treatises are mentioned in Wickes. To Christian writers of the seventeenth and eighteenth centuries (Bohlius, Wasmuth, Spitzner, and others) belongs the merit of formulating the principle of halving (see § 4). The paragraphs devoted to the subject in the current Hebrew grammars are more or less superficial (beginners will find the chapter on Accents in Driver's *Hebrew Tenses*, Oxford, 1892, very serviceable). An elaborate discussion is found only in the grammars of Luzzatto (§§ 69-164; compare also his *Prolegomeni*, 177-191), Ewald (§§ 95-100; Ewald rejects the principle of halving, in the place of which he puts his own principle of tripartition; the discussion is quite abstruse) and Olshausen (§§ 41-53; compare the diagram for the prose Accents on pp. 98 and 99, which resembles the diagram given above, § 4). Baer's treatise, תּוֹרַת אֱמֶ"ת, Rödelheim, 1853, deserves notice (compare also Baer in Delitzsch, *Commentary on the Psalms*, 1860). The most thorough works on Biblical accentuation (from which much of the material available for § 4 has been taken, with the necessary simplification) are the ones by William Wickes. *Poetical Accentuation*, Oxford, 1881; idem, *Prose Accentuation*, Oxford, 1887. Compare also Japhet, מורה הקורא, *Die Accente der Heiligen Schrift*, Frankfort-on-the-Main, 1896; König, *Gedanke, Laut, und Accent als die Drei Factoren der Sprachbildung*, Weimar, 1874; Grimme, *Abriss der Biblisch-Hebräischen Metrik*, in *Z. D. M. G.* li. 529 *et seq.*, 683 *et seq.*; idem, *Grundzüge der Hebräischen Accent- und Vokallehre*, Freiburg (Switzerland), 1896; idem, *Collectanea Friburgensia*, fasc. v.; Prætorius, *Ueber den Rückweichenden Accent im Hebräischen*, Halle-on-the-Saale, 1897; Ackermann, *Das Hermeneutische Element der Biblischen Accentuation*, Berlin, 1893; Nathan, *Die Tonzeichen in der Bibel*, in *Programm der Talmud-Tora-Realschule*, Hamburg, 1893; Friedlander, *Die Beiden Systeme der Hebräischen Vokal- und Accentzeichen*, in *Monatsschrift*, xxxviii. 311 *et seq.*

M. L. M.

ACCENTS, MUSICAL VALUE OF. See Cantillation.

ACCEPTANCE: In law, the assent by one party to an offer made by another, or to any act which becomes operative only by such assent; in commerce, the question whether the assent has been given before the withdrawal of the offer or incomplete act arises most frequently over "time contracts," when two parties seek to agree upon buying, by quality or quantity only, at a future time goods or effects not identified; as, so many bushels of red wheat, so many pounds of mess beef. This class of contracts is void according to Talmudic law: no one may sell what he does not own at the time, for instance, a fisherman may not sell his next haul, nor a son his share in a dying father's succession, nor may one who is still bargaining for the purchase of a field sell the field to a third person (B.M. 16*a*, *b*). Exceptions to the rule are allowed only on the score of a pressing emergency.

The Mohammedan law annuls all such sales or contracts as a species of gambling; but the Talmud seems to proceed only on the technical ground that the ownership can not be transferred in the way which the law points out for each species of property. But however helpless to enforce agreements of this kind human law might have been deemed by the old sages, they assure us that

> "He who punished the generation of the Flood and the generation of the Dispersion will punish the man who does not stand by his word" (Mishnah B. M. iv. 2).

Even where a specific thing, whether land or chattel, is the subject of a bargain, the Talmudic law does not seem to distinguish between a sale and an "executory contract," that is, an agreement to sell and to buy, though there are "purchases on condition." The question as to when the minds of buyer and seller have so far met that neither of them "can go back" can be treated under the head of Alienation only; for it is merely a question of change of title (Ḳinyan), that is, as to what precise moment the title in the thing sold or exchanged vests in the buyer. The older Roman law similarly did not recognize executory sales; for *emptio et venditio* was a real not a consensual contract; that is, it became binding not by consent of the parties alone, but by the bodily delivery of the thing sold according to prescribed forms.

The question of the acceptance by the wife of a bill of divorce written by the husband is extensively discussed in the Talmud. Strictly, delivery only is necessary. Scripture says, and he shall "give it in her hand" (Deut. xxiv. 1), which, according to the oldest authorities, is complied with by putting it "on her roof, in her yard, or on her shed," even without her consent. For the requisites of delivery, and how the wife can hasten it by a voluntary acceptance through her agent, see Divorce.

A discussion very much like that about the bill of divorce is found in the Talmud, concerning the moment at which a deed of manumission becomes final; but the rules in the two cases differ somewhat, because the principle adopted in the Halakah assumes that the deed of manumission is in its nature wholly beneficial to the slave; while the delivery of a bill of divorce is in its nature an unfriendly act (Giṭ. 12*b*).

This question of Acceptance or finality is often complicated with the law of Agency; for when documents are sent by "messengers," that is, agents, or when the party who is to receive a document empowers another to receive it, there is more room for dispute as to the moment of finality than when the two parties deal with each other in person.

L. N. D.

ACCESSORIES: In English and American law an accessory is a person who, without committing a criminal act with his own hands, or without even being present, aiding and abetting the criminal, nevertheless shares in the guilt of the act, in one of two ways: either by counseling, advising, or procuring the act to be done, in which case he is called "an accessory before the fact," and is considered fully as guilty as the principal offender, or by shielding such offender from punishment, after the act is committed, when the person so shielding becomes an accessory after the fact, whose degree of guilt is lower than that of the principal. The Bible treats very fully of Accessories to one offense, that of idolatry. An individual who advises another to worship false gods is guilty of a substantive offense, and is known as מסית=seducer (Deut. xiii. 7–12; see Abetment). Such seducer is to be put to death by stoning, because "he has sought to mislead thee" (Deut. xiii. 10, *Heb.* 11). It is, therefore, not necessary that any one should have been actually misled, as the very attempt at seduction is punishable with death. The verses Deut. xiii. 13–19 begin by assuming that a few worthless men may mislead the inhabitants of a city into idol-worship and command that the city be destroyed, but say nothing about any special punishment for the instigators. Hence, neither the first nor the second passage deals with the case of a true "accessory before the fact"; that is, with the one who is punished, because he has counseled the commission of a crime which has been committed by others.

Definition.

The Mishnah (Sanh. vii. 10) defines the offense of a private person (not a prophet) who seduces individuals (not a whole city) and sets forth the manner of procedure against him. In Deut. xiii. 8, *Heb.* 9, the person sought to be seduced is commanded: "Neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him." Here, then, is a law declaring that to shield this class of offenders from punishment is sinful. But one who thus becomes an accessory after the fact to the offense of shielding cannot be punished; for the Torah proceeds in the next verse to lay upon the person sought to be seduced the duty of bringing the tempter to justice; and according to the established rule (Mak. iii. 4) wherever a prohibition in the Torah is followed by the command to do an opposite act, the prohibition carries no punishment with it. For Accessories before the fact to other offenses than idolatry the written law pronounces no penalty; nor does it anywhere say in set terms: Do not counsel or procure forbidden acts to be done by others. Hence, the Scriptural punishment of death, or of forty stripes save one, can not be adjudged even against him who employs a murderer to take a man's life; for it is the foremost principle of the Talmudic criminal law that sentence of death or stripes must not be awarded for any offense not expressly denounced in the written law, but derived from it only by construction or by "searching." How this and some other principles unduly favoring the accused would, if faithfully followed in practise, lead to the immunity of the guilty, and how the rabbis of Mishnaic and Talmudic times were compelled to contrive a new system of procedure and of punishment by the side of that which they taught as the truly Scriptural system, are shown under Criminal Law and Criminal Procedure.

Biblical and Talmudic View.

However, in a discussion on the law of agency we find a saying of the old sages (Ḳid. 43*a*):

> "Where one says to his agent: Go and kill such a person, the slayer is punishable and he who sends him goes free; but Shammai taught under a tradition from Haggai, the prophet, that he who sends him is punishable; for in II Sam. xii. 9 [*Heb.*] David is told: 'It is thou who hast killed him, by the sword of the children of Ammon.'"

It is admitted by all that he who directs a murder is punishable in the sight of God; but the distinction between Shammai and the other sages is that Shammai would inflict the heavy punishment of death, and the others a lighter one, though this is not named. L. N. D.

ACCHO (called also **Acco, Acre, Ptolemais, St. Jean d'Acre**). See Acre.

ACCIDENT: Term used in philosophy to express a characteristic of an object or notion which does not necessarily follow from its nature and is not essential to its concept, but is connected with the object as an unessential, seemingly, by chance or Accident. The opposite notion is that of the essential, that is, a necessarily contained characteristic, without which the object would lose its identity. That a human being is mortal or a biped is necessarily contained in the notion "human being," but to be white is only the chance or accidental characteristic of any particular human being, for negroes are also human beings.

Philosophic Notion.

Among the Arabic and Jewish philosophers the doctrine of accidents = מחודשות or חדושים, also מקרים, assumes special importance, particularly as a proof of the existence of God (compare Munk, "Guide des Égarés," i. 385, 398, 424; Kaufmann, "Gesch. der Attributenlehre," p. 281). Descartes, Hobbes, and Locke substitute for the term "Accident," which had been universally used in the Middle Ages, the term "modus" (= temporary condition), and this change was adopted by Spinoza ("Ethics," part i., definition 5). The logical relation is that of subject and predicate, the metaphysical relation that of substance and Accident (עצם ומקרה in Arabic-Jewish philosophic phraseology). The relation of Accident, as a chance quality, to attribute, as a permanent characteristic of the substance (הצורה הטבעית) has been clearly explained by Maimonides, "Moreh Nebukim," ii. 19. Maimonides distinguishes between separable and inseparable accidents, מקרה נפרד and מקרה קים.

Bibliography: Maimonides, *Moreh*, i. 73, ii. 19; idem, *Yesode ha-Torah*, iv. 8; idem, *Millot ha-Higgayon*, § 9; Schmiedel, in *Monatsschrift*, xiii. 186.

L. S.

——**In Law:** In daily life, Accident means unforeseen harm that comes to persons or things, presumably through lack of care. When the contributor to an Accident is another than the person injured, or is the owner of the things destroyed or depreciated, there is room for litigation, which, in every system of jurisprudence, is governed by special laws.

The Torah treats of the law of negligence in Ex. xxi. 28–36 and xxii. 4, 5, the leading cases being those of an ox goring a man or beast; an open, unprotected pit; fire spreading to a neighbor's property; also, to a certain extent, trespassing cattle. For the rules of Ex. xxii. 6–14, concerning the liability of a person lawfully possessed of another's goods for loss or destruction, see Bailments. In the language of the Mishnah the chief instances given in the Torah for a more broadly applicable law, such as those relating to the Goring Ox or those relating to any animal that inflicts unusual harm, or to the open pit or any similar inanimate thing, are called אבות ("fathers"); other instances derived from these are known as תולדות ("descendants"). The latter may be called "derivatives."

The Four "Fathers," or Leading Cases.

The Mishnah and the Tosefta treat the law of compensation for results of negligence in Baba Ḳamma, i.–vi., commented on in the Babylonian Talmud, 2–62*b*, and in the Jerusalem Talmud, 2–5*c*. Maimonides, in his "Yad ha-Ḥazaḳah," treats the subject under the heading "Nizḳe Mamon" (Damage to Property).

The "goring ox" with its derivatives is put aside, because full compensation for its acts can be demanded only when the master has been forewarned, and the treatise opens with the following four "fathers" for full compensation, under the technical names of "ox," "pit," "chewer," and "kindling." Here the "ox" means an animal allowed to trespass on a stranger's land and do injury with its foot; the "chewer," a like animal that does harm with its teeth. Both examples are derived from Ex. xxii. 4. The damage done may far surpass the gain to the owner of the animal. The "pit" refers to Ex. xxi. 33, the "kindling" to Ex. xxii. 5. It may be remarked that Abba Arika, the eminent Babylonian authority, understands the "ox" among the "fathers" to embrace both the foot and tooth, and regards the word here rendered "chewer" as standing for man; for when a man himself commits an injury he is always mulcted in full damages (B. Ḳ. 3*b*).

Derivative Cases.

Any tame animal permitted wilfully or carelessly to go on a neighbor's land, and which does mischief by knocking things over with its body, or by dragging them along by means of its hair, tail, harness, bridle, or yoke, or by the burden which it carries, or by rubbing against a post or wall, is a derivative of the "ox," while an animal breaking down a post or wall by rubbing against it, or defiling grain or grass with its excrements, is a derivative of the "chewer." But striking with the body, or malignantly biting, or crouching on something, or kicking, is treated on the same principle as "goring." Chickens, dogs, cats, and even hogs are named among the animals for which the owner is made liable. Derivatives of the "pit" are a stone, knife, burden, or a mound; in short, anything over which one can stumble or from which one can receive injury if left in רשות הרבים (public domain); that is, on the highway or on common lands. Derivatives of the "kindling" are articles which the owner has left on his roof, whence the wind carries them off to the injury of person or property. For whatever damage arises indirectly, the ultimate author is liable to the extent of only half compensation. Thus, when the foot, in striking the ground, kicks up pebbles, and these cause an injury, or when the animal upsets any implements, which in turn fall upon other implements and break them, the damage is considered remote, and only half compensation is given. These remote damages, when caused by animals, are known generally as the "case of pebbles."

Placing the Liability.

Herein the Jewish law differs very widely from the English common law, as laid down in the leading case of Scott *versus* Shepherd (the "Squib case"), well known to lawyers. The four "fathers" and their derivatives have this in common: The entire estate of the owner of the guilty beast or thing is liable for the full damage, to be paid from "the best"; for Scripture (Ex. xxii. 4) says, "Of the best of his own field and of the best of his own vineyard shall he make restitution." For the explanation of "the best" see Appraisement. The ground of liability is based upon the natural tendency of animals to do harm, and the owner is bound to watch them. The general principle is thus stated: "I am considered to have caused the injury done by anything I am bound to watch; and if I have actually caused the injury in part, I am bound to make good the whole injury" (B. Ḳ. l. 2). This latter point is thus illustrated: "If a pit be nine palms in depth and I dig it down a tenth palm, so as to make it deep enough to kill a beast that falls into it, I am as liable as if I had dug the whole pit" (B. Ḳ. 10*a*). While in the case of the "ox" and the "chewer" the owner is bound only for damage done on the land of the injured party, the "pit" is supposed to be on the public domain; the fire may start from that, or on the guilty party's own ground, presumably from the latter, and he is liable. The "ox" and the "chewer" make their owner liable for harm done to man or beast, to buildings or goods; the "pit," according to the words of Scripture, should "an ox or ass fall therein" (Ex. xxi. 33), only for the killing or maiming of animals—as ox or ass is supposed to exclude human beings and goods (כלים, literally "implements"); though R. Judah, one of the older sages, who is mentioned as dissenting on this point of law, held that satisfaction must be made for goods. The law, however, remains such that there is no liability for loss or destruction of goods, other than the falling animal, by the "pit" or by any of its derivatives, even when man and goods or beast and goods fall in together.

Contingent Results.

But while no redress is given for persons that fall into a pit and die, there is redress for injuries not fatal (B. Ḳ. 28*b*). For the death of a beast, only the owner of the pit is liable, when it happens at night or when the beast, by reason of youth, blindness, or deafness, is not able to take care of itself; but it is otherwise when the beast is injured, but not killed. The digger of a pit on his own ground may become liable if he open the property to public use and an injury ensue from the pit. On the other hand, where there are public places in which it is customary to deposit certain articles—for instance, jars of wine around a wine-press—the owner of these utensils is not liable if man or beast stumble over them. Again, whoever throws water from his house, or cellar, or yard, into the highway, is liable for any damage to man or beast, from sliding and falling, but not for damage to goods; for such water on the highway is legally considered in the nature of a "pit." As to derivatives of the "pit," the Mishnah teaches: If a jar be left upon the highway, and a traveler stumble over it and break it, the traveler is not liable for the loss, but, on the contrary, the owner of the jar is liable if the traveler is hurt by the water or the potsherds (Mishnah B. Ḳ. iii. 1). A distinction is attempted by some who say that when the article thus left on the highway or public domain has been abandoned by its owner he is no longer responsible for the injuries caused by it: but this is disallowed by most authorities (Maimonides, "Nizḳe Mamon," xiii. 2).

If any one start a fire on the field of another, he is of course liable for the result; if he start it on his own ground, and there is either a stone fence of sufficient height to check the flames, or a stream, or a public road (sixteen cubits in width), between the place and a neighbor's ground, the crossing over of the flames or the sparks is regarded as the result of unusual forces, against which human foresight can not avail. But in case of a fire that passes from point to point, whoever starts it is liable for whatever damage it may do at any distance. The starter of a fire is responsible for injuries to anything except things hidden, as in the Scriptures (Ex. xxii. 5) mention is made only of "stacks of corn, or the standing corn, or the field." Goods hidden in a field or among the hayricks need not be paid for by one that starts a fire; but such a one is liable for the furniture in a house and, it would seem, for the goods in a shop; for things of value are expected to be deposited in a house, but not in a field (Maimonides, *l.c.*, xiv. 12).

Indirect Liability.

When a spark is emitted from a hammer and does damage the striker is liable. "When a camel laden with flax passes along the highway, and the flax, being pressed into the shop, catches fire from a lamp of the shopkeeper, and the house is burnt, the owner (*ba'al*) of the camel is liable" (B. Ḳ. vi. 6). Here is shown the kindling of a fire treated as damage arising from the ordinary walk of an animal; for it is not the driver, but the owner, of a camel on whom the blame is laid. Maimonides declares him liable because the camel was too heavily laden. But when the shopkeeper leaves his lamp on the outside, he is liable to the owner of the flax. The above-mentioned passage of the Mishnah is remarkable for the closing words (which are, however, not good law): "R. Judah says, when it is the Ḥanukkah lamp, he is not liable," for this happens to be the only mention made of the Ḥanukkah lamp in the whole compilation known as the Mishnah.

Other cases are discussed in the Mishnah, such as the aggravation of "pit" and "fire," when occurring on the ground of the injured party or on the common ground of injurer and injured.

From the Scriptural phrase "the ox of his neighbor" the principle is drawn that damages for negligence can not be exacted where the thing injured belongs to a heathen, or is consecrated property, or *res nullius*, such as the estate of a convert dying without issue. The term *mu'ad* ("witnessed against" or "forewarned") is derived from the case of the goring ox in Scripture (Ex. xxi. 29), extended by the Mishnah to those agents who, without any proof of former viciousness, are held responsible for any damage that they inflict. Thus, as already stated, a human being is mu'ad whether acting wilfully or unwittingly, whether awake or asleep; if he blind his neighbor's eye or break his implements, he must pay the full damage. But the word *nezeḳ* for damage must be here taken in the narrow sense of depreciation; for the one that unwittingly or unwillingly inflicts a personal injury is liable for the lasting injury only, not for the four other causes of damage—pain, loss of time, cost of cure, and disgrace—for which the wilful assailant must answer (Maimonides, *l.c.*, xliii. 1–5; "Ḥobel," i. 11 *et seq.*).

Such animals as a wolf, a lion, a bear, a panther, a leopard, and a serpent are held to be always vicious, and their owner is consequently "forewarned"; the exception sought to be made in favor of such animals, when tamed, is disallowed by the majority (B. Ḳ. i. 4).

Value of a Human Life.

With the exception of the ransom which the owner of the "forewarned" ox has to pay in certain cases for a man or woman killed by the beast—this being demanded by the very words of Scripture—no compensation is ever paid for causing the death of a human being; for the idea of atoning by money for the loss of human life was abhorrent to the Hebrew mind. This rule was applied even when a slave was killed by an Accident; wherein the Talmud differs from the Roman law, which says only *liber homo nullius est pretii* (a freeman can have no valuation put upon him). It is only since Lord Campbell's Act, in 1846 (9 and 10 Vic. c. 93), that the English common law has allowed compensation for the death of persons by negligence. The master of a slave is not liable for the torts done by him, even to the extent of giving him up in compensation for them; nor is the husband bound for the torts of his wife. But should the slave be manumitted, or the woman be divorced or become a widow, he or she may be sued for the damage done during slavery or coverture. Deaf-mutes, insane persons, and minors (boys not over thirteen) are not liable for their own torts, while other persons are liable to them or to their representatives (Mishnah B. Ḳ. viii. 4).

Legal Status of Agent.

The maxim of the Roman and the English law, *qui facit per alium facit per se* (he who acts through another acts of himself), has its equivalent in the phrase of the Talmud, "A man's agent [literally, "messenger"] is like himself"; and this should lead to the master's liability for the acts of his agents and servants (not slaves), which in modern law is the most important point in the law of negligence.

On the contrary, the Mishnah says, when one delivers his cattle to an independent herdsman, the liability devolves on the latter. But where the offending beast has been entrusted to a person unfit to care for it, such as a deaf-mute, an insane person, or a minor, the owner is liable for all mishaps, as if he had retained personal control (B. Ḳ. vi. 2). While full damages are held a personal debt of the owner, half damages are to be paid only "from the body" of the offending animal. The law in Exodus says: "They shall sell the live ox, and divide the money of it; and the dead ox also they shall divide" (Ex. xxi. 35). The old sages showed how this law, when literally enforced, might often work hardship, as when a worthless steer or he-goat should kill a valuable cow, worth more as a carcass than her living slayer; hence they deduced their own rule. The owner in such cases pays half the damage, but only as far as the animal causing the injury will satisfy it. This corresponds to *pauperies* of Roman law, by which, however, slaves as well as animals can be surrendered in satisfaction for any harm done by them; and it finds an analogue in modern maritime law, in which the liability of the ship-owner is in most cases narrowed down to what can be realized upon the ship. The rule that half damages are always paid "from the body" only, has one exception, known as that of "the pebbles" and referred to above.

Full damages are deemed to be of the nature of a debt, and may therefore be adjudged upon the wrongdoer's admission; half damages are regarded in the light of a penalty, and can only be adjudged on the testimony of witnesses, as in prosecutions for crime. But all appraisement of either full or half damages must be made by a court of experts; that is, on the judgment of ordained judges, not of private men chosen by the parties. Hence, when all semblance of ordination had come to an end the Jewish rabbis could no longer adjudge these damage cases except by way of arbitration, conciliation, and religious advice; consequently the later practical codes, like the "Shulḥan 'Aruk," are silent on the whole subject.

For the rules by which a tame animal becomes "forewarned," together with the liability of its owner for the death of human beings, see Goring Ox.

L. N. D.

ACCO, ISAAC. See Isaac ben Samuel of Acre.

ACCOMMODATION OF THE LAW: An adaptation of laws to circumstances; the mitigation of the rigor of a law in order to reconcile it with the exigencies of life under changing circumstances. Cases of accommodating the law to existing conditions are mentioned in the Bible as well as in the rabbinical literature. According to Ex. xii. 18, and xiii., the Passover was to be kept annually on the fourteenth day of the first month, at even; but according to Num. ix. 1–14, when the second Passover was celebrated in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with the dead. On inquiring what they should do, a later Passover was instituted for the benefit of any one who had been prevented from keeping it at the ordinary time in the first month, and this was to be observed on the fourteenth day of the second month. In conformity with this Accommodation of the Law in peculiar circumstances, King Hezekiah, at the beginning of his reign, celebrated the great Passover in the second month, being unable to complete the sanctification of the Temple at the regular season of the feast (II Chron. xxx.).

Passover in Duplicate.

Debts; 'Agunot.

Another instance is that of Prosbul (derived from the words *πρὸς βουλήν*, "before the court I herewith deposit"), instituted by Hillel the Elder (see Abrogation of Laws). Finding, under the changed circumstances of his time, that the Mosaic law, which canceled all debts in the Sabbatical year, had proved disadvantageous rather than beneficial to the poor (since no one would lend them money lest the claim might be repudiated at the approach of the Sabbatical year), Hillel modified the law so that the Sabbath year should not annul the indebtedness, provided the creditor transferred it to the court by a document termed Prosbul. Another example of Accommodation of the Law concerns the evidence of an absent husband's death, intended to permit the wife to remarry, and thus avoid the stigma of being an 'Agunah or deserted wife. In all civil and criminal cases, and in all matrimonial affairs, it was an established rule of the law that everything must be proved by two witnesses (Deut. xix. 15), but in this instance the testimony of a single witness was considered sufficient; even the testimony of near relatives, and of persons otherwise regarded as incompetent witnesses by the rabbinical law, might be admitted to establish the death of the absent husband. The Accommodation of the Law in this case is justified by the rabbis for the reason that "some allowance is to be made in favor of the deserted woman, who, otherwise, would have to remain forever in unhappy widowhood" (Yeb. 88*a*, Giṭ. 3*a*).

Locomotion on the Sabbath.

The following example will illustrate the mitigation of the rigor of a traditional law in order to adjust it to practical life. From the injunction to the manna-gatherers, "Abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. xvi. 29), rabbinic tradition derived for all future generations the two following prohibitions: (1) No Israelite shall on the Sabbath day go farther than 2,000 cubits from the place of his abode, the so-called Sabbath journey. (2) No Israelite shall carry any object from private to public premises, or vice versa, on the Sabbath. These two restrictive laws led, of course, to great inconvenience in practical life, for, through their operation, almost all freedom of locomotion on the Sabbath was prohibited. In order to lessen the inconvenience caused by these two injunctions, the rabbis introduced certain legal formalities termed *'erube teḥumin*, *'erube ḥaẓerot*, and *'erube meboöt* (connection of boundaries, premises, and approaches), by which a Sabbath journey could be extended to 4,000 cubits, and certain public premises be considered as having been changed into private common premises, from which it was permitted to carry objects to adjoining private houses and vice versa (Mishnah 'Er. i.–iv.).

Again, in fixing the Jewish Calendar care was taken to arrange it in such a manner that the tenth of the month of Tishri should never fall either on a Friday or on a Sunday, because it would, in some respects, be very inconvenient to celebrate the Day of Atonement either immediately before or immediately after the weekly Sabbath (R. H. 20*a*). To prevent such an inconvenient occurrence, it was determined that in some years either a day should be added to the regular number of days of the preceding month of Heshwan, or a day taken from the regular number in the month of Kislew.

Sabbath for Man, not Man for Sabbath.

Although the ancient rabbis were in general very strict where ritual and ceremonial laws were concerned, they did not hesitate to accommodate these laws to times and circumstances. The following are some of the principles they established: Referring to the passage in Lev. xviii. 5, "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them," they say, "man shall *live* in the laws of God, but not *die* by means of them" (Sanh. 74*a*; Yoma, 85*b*). "Where human life is in danger, any laws may be set aside, except those concerning idolatry, incest, and murder" (Yoma, 82*a*). In cases of illness and in any, even the remotest, danger, a deviation from the strict observance of the precepts relating to the Sabbath is permitted (Mishnah Yoma, viii. 6). "The Sabbath is delivered into your hand, not you into the hand of the Sabbath" (Mek. to Ki Tissa, p. 110, ed. Weiss; Yoma, 85*b*). "You may desecrate one Sabbath in order to be able to keep many Sabbaths" (Mek., *l.c.*; Shab. 151*b*).

Likewise, concerning the fast of the Day of Atonement, though it was regarded as of the utmost importance and consequently observed with extreme strictness, the rabbinical law easily accommodated itself to circumstances. If, for instance, on that day an Israelite be attacked by the disease of בולמוס (craving hunger), he is allowed to eat even that food which is otherwise strictly forbidden (Mishnah Yoma, viii. 6). In case of illness, too, the patient may break the fast of that day, either when he himself or his physician finds it necessary (Yoma, 83*a*).

The principle of accommodation is applied also in modern Judaism by the advocates of moderate reform. Under the protection of rabbinical authority they seek by various modifications to accommodate the ritual and liturgical laws to present conditions and circumstances. This endeavor is, however, disapproved by the advocates of strict orthodoxy, who rigorously and tenaciously adhere to every inherited religious form and custom, even though it be incompatible with modern thought and modern needs and conditions. Neither does the principle of accommodation satisfy those who advocate a radical reform of religious laws and institutions. The advocates of moderate reform hold that the principle of accommodation helps to reconcile the present with the past, to harmonize ancestral laws and institutions with the changed conditions of our time; that it prevents a breach of the unity in Israel; and that slowly, but surely, it introduces many essential improvements into Jewish religious life and institutions, thus exercising a wholesome influence upon the development of Judaism.

Bibliography: Löw, *Gesammelte Schriften*, i. 17 *et seq.*

M. M.

ACCUSATORY AND INQUISITORIAL PROCEDURE: Two methods by which persons suspected of crime may be tried. In the Inquisitorial method the judges or other officials seek to draw from the suspected person an acknowledgment of guilt by examining him regarding all the circumstances of the crime and about his own past life. They compel him in many cases to give such answers as they wish to hear. Formerly they resorted to the rack or thumbscrew; in some countries even to-day infliction of blows or close confinement is not uncommon. In the Accusatory method, a representative of the commonwealth, perhaps of the injured party, frames a written accusation, in which it is set forth that the accused, at a specified time and place, committed a certain offense. This accusation being denied by the accused, or standing controverted by operation of the law, the prosecutor brings his witnesses and other proofs as a plaintiff would do in a civil suit for the recovery of property; and if the guilt of the accused is not established by the witnesses and proofs (evidence being also adduced in defense) to the satisfaction of the judges or jurors, an acquittal follows and the accused goes free.

Among those nations that pay little or no regard to the freedom or rights of the individual, the Inquisitorial method is in vogue even at the present day, at least during the preliminary stages of a prosecution; and the admissions of guilt that have been wheedled or extorted from the accused are brought out against him on the final trial, which, in concession to the spirit of the times, is cast into the Accusatory form. Neither Great Britain, with her colonies, nor the United States of America, recognize the Inquisitorial method at any stage; and under the laws that govern the trial of criminals in these countries all confessions or admissions that have been elicited by playing upon the hopes or fears of the criminal are ruled out.

Status of Witnesses.

The system that the Jewish sages worked out from the written law is altogether Accusatory, like the Anglo-American method. It goes even farther, for it makes no use whatever of admissions or of confessions of guilt, either in or out of court; the Scriptural command, "At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Deut. xix. 15), is understood as excluding the mouth of the accused; and the principle is laid down, "No one can make himself out guilty" (or "wicked"), and it appears often throughout the Talmud.

The witnesses can testify only to what they have seen; or, when the offense consists of spoken words, as to what they have heard. Testimony as to the admissions of the accused is inadmissible; for even if they were made in open court, the judges would not listen to them, nor be influenced by them in their decision.

The treatise Sanhedrin (chaps. iii.–vi.) deals with criminal procedure in cases in which the punishment is death or exile to the cities of refuge, and incidentally in those cases in which the infliction of forty stripes might be adjudged. The first chapter of the treatise Makkot deals with the proceedings against false witnesses (see Deut. xix. 16–21).

The form in which the accusation should be drawn is not touched upon either in the Mishnah or in the Gemara; it is not even clear that the accusation was reduced to writing: although probably it was, since writing entered into other parts of the procedure, and two or three secretaries were employed by the court to record the views of the judges, and heralds were sent forth at the execution to read the sentence. At any rate, as the constitution of the court varied according to the seriousness of the crime (it being in some cases constituted of three, in other cases of twenty-three, judges), a definite charge must have been made before the trial could begin.

We find nothing in the Talmud as to discrepancy or "variance" between the accusation and proof, by reason of which so many criminals escape under the English-American methods; but a discrepancy between the witnesses on a material point would lead to an acquittal, whenever two witnesses do not testify to the same criminal act.

Cross-examination of Witnesses.

Cross-examination (*derishah wa-ḥaḳirah*) is the same in criminal as in civil cases; the judge who carries it the farthest is praised; of course, the witnesses are confronted with the accused in open court; "disciples of the wise," who might be considered as theologians, but are also lawyers, sit in three rows in front of the judges, and practically form the bar. Any one of these disciples is permitted to raise and argue a point on behalf of the accused, and the latter also may argue on his own behalf; arguments in favor of acquittal may be raised even after sentence, up to the very moment of execution. Only when all doubt is at an end the condemned criminal is exhorted to confess, in order that he may find forgiveness in another world; but his confession never can be used against him to assure his punishment on earth.

Confession of Crime.

Curiously enough, this custom of exhorting the condemned man to confess his guilt in his last moments is based on the example of Joshua (Josh. vii. 19), who besought Achan, when he had been pointed out by an ordeal as the guilty man who took for his own use part of the spoil of Jericho, that he should glorify the God of Israel by confessing his sin before his execution.

This short method of dealing with a man who has by his misdeed brought God's wrath down upon his people was deemed "a decision for the hour" (*horaat sha'ah*), not to be taken as a precedent in the affairs of life in later days. The sages whose institutions are discussed in the Mishnah never asked a culprit to confess, except at the last moment, and then only for the good of his soul (see Mishnah Sanh. iv. 1, 3, v. 2, 4, vi. 1, 2). L. N. D.

ACELDAMA (R. V., **Akeldama**, חקל דמא = "Field of Blood"): An ancient ossuary on the southern extremity of Jerusalem, near the ravine of Hinnom. The field once contained rich clay deposits which were worked by potters. A red clay is still dug in its neighborhood. The "potter's house" mentioned in Jer. xviii. 1–6 is thought to have stood there; not far from it was the gate Ḥarsit and "the valley of the son of Hinnom" (see Jer. xix. 2). Later it was used as a cemetery for non-Jews. Christian tradition connects it with the death of Judas Iscariot, who is supposed to have bought it, or agreed to buy it, with the money he received for betraying Jesus (Matt. xxvii. 6–8; Acts, i. 19). The Aceldama (Hakled-damm) of to-day presents a large, square sepulcher, of which the southern half is excavated in the rock, the remainder being built of massive masonry. In the center stands a huge pillar, constructed partly of rough blocks and partly of polished stones. The floor is covered with moldering bones, this repository having been in use as late as the first quarter of the nineteenth century. Much of its clay was taken away by Empress Helena and other prominent

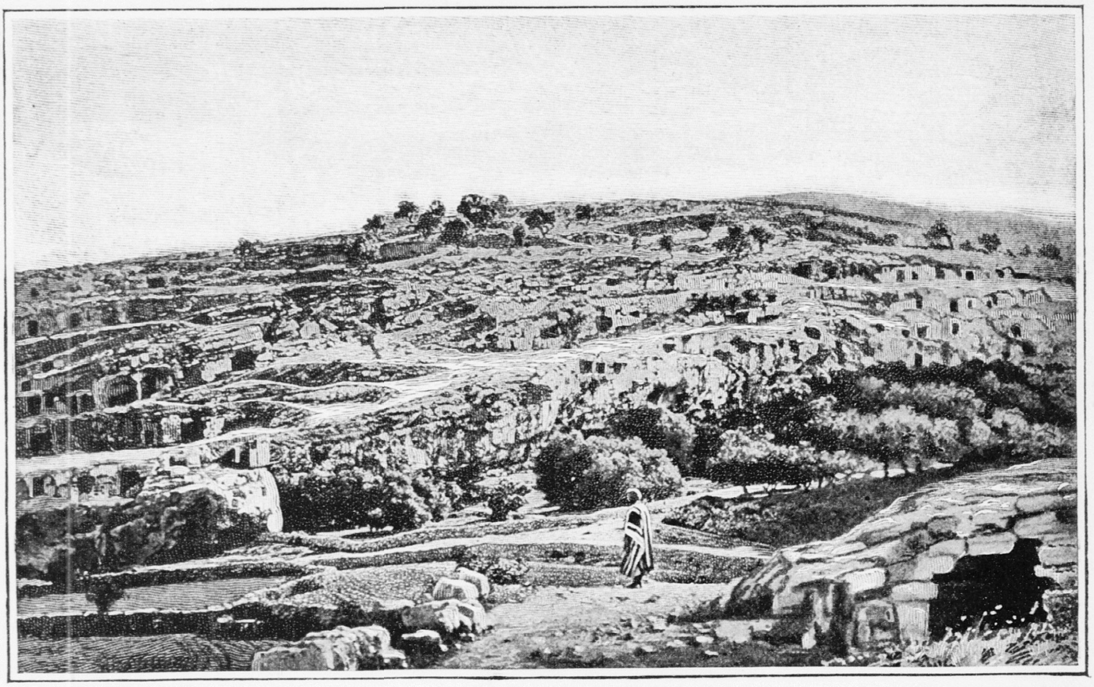

Traditional Site of Aceldama in the Valley of Hinnom.

(From a photograph by Bonfils.)

Christians, for sarcophagi. There may be some connection in name between Aceldama and אפס דמים (I Sam. xvii. 1), which is translated in Yer. Sanh. ii. 20*b*, Ruth R. iv. (on ii. 3) ii. 9, Midr. Sam. xx. by חקל סומקתא.

Bibliography: Sepp, *Jerusalem und das Heilige Land*, i. 297; *Ency. Bibl.* s.v.; C. Schick, in *Pal. Explor. Fund Quart. Statement*, 1892, pp. 283–289; H. Melander, in *Zeit. Deutsch. Paläst. Ver.* xvii. 25–35.

M. B.

ACHAN (in I Chron. ii. 7, **Achar,** probably from Achor, the valley mentioned in Josh. vii. 26).—**Biblical Data:** The son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, who committed sacrilege during the capture of the city of Jericho by the people of Israel in taking a portion of the spoil devoted to the Lord. Since the war was a holy war (see Ban and Ḥerem), he involved the whole nation in guilt, and caused its defeat in the battle of Ai, in which thirty-six men of Israel were killed. To assuage the wrath of the Lord kindled against the people, the twelve tribes were assembled according to their clans and households, and the sacred lot was cast in order to discover the guilty family that had come under the ban. Achan was singled out, and confessed that he had stolen silver and gold and a costly Babylonian mantle, and had hidden them in his tent. The stolen things were immediately sent for and laid before the Lord, and Achan and his family, his cattle, his asses, his sheep, and all his belongings were brought to the valley afterward called the "Valley of Achor" (עכור "Trouble"). Joshua said to him there: "Why hast thou troubled us? The Lord shall trouble thee this day." Achan and all that belonged to him were stoned to death and, with the whole of his possessions, burned, and "a great heap of stones" was raised over the ashes (Josh. vii. 24–26). This mode of expiation for sacrilegious theft appears somewhat harsh and inhumane, particularly so if we understand the words, "And all Israel stoned him with stones; and they burned them with fire and stoned them with stones" (Josh. vii. 25), to refer not only to Achan, his goods, and his beasts, but also to "his sons and daughters" mentioned in the preceding verse (see W. Robertson Smith, "Religion of the Semites," 2d ed., p. 162).

——**In Rabbinical Literature:** The Jewish exegetes, Rashi, Gersonides, and others, maintain that the stoning (Josh. vii. 25) was inflicted only on the beasts, and that the sons and daughters were brought there merely to witness and be warned. This seems to be the opinion also of the rabbis in the Talmud (see Rashi on Sanh. 44*a*), although they say that the wife and the children were accessories to the crime, in so far as they knew of it and kept silent. According to another and apparently much older rabbinical tradition, Achan's crime had many aggravating features. He had seen in Jericho an idol endowed with magic powers, with a tongue of gold, the costly mantle spread upon it, the silver presents before it. By taking this idol he caused the death, before the city of Ai, of thirty-six righteous men of Israel, members of the high court. When Joshua, through the twelve precious stones of the high priest's breastplate, learned who was the culprit, he resorted to the severest measures of punishment, inflicting death by stoning and by fire both on him and his children, in spite of Deut. xxiv. 16; for these had known of the crime and had not at once told the chiefs of the hidden idol. They thus brought death upon more than half the members of the high court (see Pirḳe R. El. xxxviii.; Tan., Wa-yesheb, ed. 1863, p. 43). Another view expressed by the rabbis is that Achan committed incest, or violated the Sabbath, or was otherwise guilty of a fivefold crime. This view is based upon the fivefold use of the word גם ("also," "even") in Josh. vii. 11 ("They have also transgressed my covenant," etc.), as well as upon his own confession: "Thus and thus have I done" (Josh. vii. 20). Achan is held up by the rabbis as a model of the penitent sinner; because his public confession and subsequent punishment saved him from eternal doom in Gehenna. "Every culprit before he is to meet his penalty of death," says the Mishnah Sanh. vi. 2, "is told to make a public confession, in order to be saved from Gehenna's doom." Thus Achan confessed to all his sins when he said: "Of a truth I have sinned against the Lord, the God of Israel, and thus and thus I have done." That his avowal saved him from eternal doom may be learned from Joshua's words to Achan: "Why hast thou troubled us? So may the Lord trouble you this day," which are taken to mean "in the life that now is, so that thou mayest be released in the life to come" (Sanh. 43*b*-44; see also Ḳimḥi on Josh. v. 25).

——**Critical View:** Bible critics are inclined to ascribe the story of Achan to two different writers, since the words in the first part of Josh. vii. 25, "All Israel stoned *him* with stones" (וירגמו), show a different style and tradition from those at the end of the verse: "they stoned *them* with stones" (ויסקלו אתם). See Dillmann's commentary *ad loc.*, and Bennet on Joshua in "S. B. O. T." p. 66. K.

ACHAWA: 1. German annual published at Leipsic (C. L. Fritzsche) under the title, "Achawa, Jahrbuch für 1865 = 5625," from 1865 to 1868 by the Society for the Help of Needy Jewish Teachers, their Widows and Orphans. The annual treated specially of pedagogical questions, with here and there literary *morceaux* and articles by M. Wiener on the history of the Jews in Germany. **2.** A monthly journal published at Amsterdam and founded about 1888 by a society of teachers bearing the same name. It is devoted exclusively to pedagogy. I. Br.

ACHBOR ("Mouse"): **1.** Father of Baal-hanan (comp. Hannibal), king of Edom (Gen. xxxvi. 38, 39, and in the corresponding list of I Chron. i. 49). It has been suggested that the name implies a species of totemism (W. R. Smith, "Kinship and Marriage in Early Arabia," p. 302), and the discovery of sacrificial mice by the Palestine Exploration Fund ("Quart. Statement," 1893, p. 296; see illustration in next column) gives the theory some interest. The name Baal-hanan ben Achbor finds an exact parallel in the inscription on the accompanying seal, Hananyahu bar Achbor.

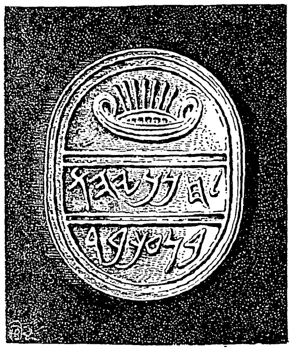
Hananyahu bar Achbor.
(From Benzinger.)

2. One of the men sent by King Josiah to consult the prophetess Huldah concerning the finding of the "book of the law" (II Kings, xxii. 12, 14); son of Michaiah. In II Chron. xxxiv. 20 his name is given as Abdon, but the existence of the name Achbor on an archaic Hebrew seal found at Jerusalem (see illustration above) proves this to be a misreading. Achbor is referred to again only as the father of Elnathan (Jer. xxvi. 22, xxxvi. 12). G. B. L.—J.

ACHERON, or ACHERUSIAN LAKE: The fiery river of Hades in Greek mythology, mentioned in Plato's "Phædo," 113A, which figures also in Jewish eschatology. In the Sibyllines, i. 301 (also in Enoch, xvii. 6), the souls of the dead traverse Acheron to enter the realms of bliss. In the Book of Adam and Eve (Apocalypsis Mosis, ed. Tischendorf, p. 37) one of the six-winged seraphim takes the body of the dead Adam, casts it into the Acherusian Lake, and washes it in the presence of God, who, after three hours, raises it and hands it over to Michael the archangel, to take it into the third heaven.

In the Christian Apocalypse of Paul (written after some Jewish model), Paul is shown a river with waters white as milk, and told that it is the Acherusian Lake (the Syrian version has changed it into the Sea of the Eucharist), within which there was the city of God. Into this lake those who repent of their sins are cast by Michael the archangel, after which they are brought by him into the city of God, where the righteous dwell (see Apoc. Paul, ed. Tischendorf, iii. 22). The Acherusian Lake is probably the same as the *nehar di-nur*, the river of fire (Enoch, xvii. 5), in which the souls must bathe, according to Jellinek's "B. H." iii. 31 and 139, v. 183, to receive their baptism of purification before entering paradise, but at times they bathe in streams of balsam ("B. H." ii. 29).

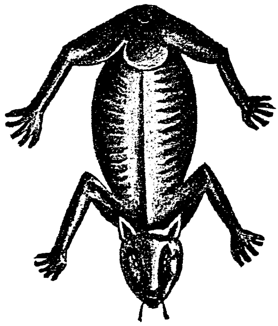
Sacrificial Mouse (see ACHBOR).
(From "Quart. Statement," Pal. Expl. Fund.)

BIBLIOGRAPHY: Roscher, *Reallexikon der Vergleichenden Mythologie*, s. v.; Dieterich, *Nekyia*, pp. 218 *et seq.*; S. Beer on passage of *Enoch* and Fuchs on *Apoc. Mosis*, xxxvii. in Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.* pp. 248, 525.

K.

ACHISH.—Biblical Data: King of Gath in the time of David and Solomon (I Sam. xxi.-xxix. 1; I Kings, ii.). David, when fleeing from Saul, twice sought asylum with Achish, the first time incognito. He was, however, recognized, whereupon he feigned madness, and escaped (I Sam. xxi. 10-15, xxii. 1). The second time he was also recognized, but was well treated as a supposed enemy of Saul (I Sam. xxvii.). Achish led the Philistine attack on Israel which resulted in the death of Saul and his sons. He was also at the battle of Gilboa (I Sam. xxviii.-xxxi.). Two servants of Shimei fled to Achish (I Kings, ii. 39-46). The superscription to Ps. xxxiv. reads "Abimelech," apparently by error for Achish.

D. G. L.

——**In Rabbinical Literature:** The Haggadah elaborates David's insanity as follows: Among Achish's body-guard were the brothers of Goliath, who immediately sought to slay their brother's conqueror. Achish forbade this, pointing out that the combat had been a fair one. The brothers retorted that then, according to the terms of the agreement (I Sam. xvii. 9), Achish must relinquish his throne to David. The only way out of this complication was for David to feign madness, but just at that time a daughter of Achish became really insane, and her mania was augmented by David's actions; therefore he was driven away (Midr. Teh. xxxiv.). L. G.

ACHMETHA: Name given in the Old Testament (Ezra, vi. 2) to the Persian city called by the Greeks Ecbatana or Agbatana. In Old Persian it is called Hagmatana; in Babylonian, Agamatanu; while in the works of Arabic historians it appears as Hamadan, the modern form of the name. When the Median kingdom arose, in the seventh century B.C., Ecbatana was the chief city. At a later period it was the summer residence of the Persian kings. According to Herodotus (i. 98), the city was surrounded by high and strong walls, the turrets of which had different colors. The inner wall surrounded the palace and treasury. The royal archive mentioned in Ezra, vi. 2, was probably found within the inner wall. A greatly exaggerated description of the walls occurs in Judith, i. 2, where Arphaxad (Gen. x. 22-24, xi. 13) is said to have been the builder of the city. It is also mentioned in the Talmud (Ḳid. 72*a*; Yeb. 17*a*; see Neubauer, "G. T." p. 376). F. Bu.

ACHOR: A valley near Jericho. From Josh. xv. 7 it would appear that it was situated upon the northern boundary of Judah. Its exact position has not, however, been ascertained. Eusebius ("Onomasticon," ed. Lagarde, p. 105) and Jerome ("Liber de Situ et Nominibus Locorum Hebraicorum," xxiii. 868) allude to it as a valley north of Jericho; whereas some modern writers identify it with Wadi el-Kelt, a deep ravine south of Jericho. According to Josh. vii. 24–26, Achan was stoned there; and, in view of the trouble that he brought upon his people and upon himself, the place assumed a typical character, symbolizing an accursed desolation that will only be redeemed in the times of the Messiah (Hosea, ii. 15; Isa. lxv. 10). M. B.

ACHSA or **ACHSAH** ("Anklet"): Daughter of Caleb (I Chron. ii. 49), who was promised by her father to the man who should capture Kirjath-sepher. Othniel, the son of Kenaz and nephew of Caleb, took it and married Achsah (Josh. xv. 16, 17). In Judges, i. 12, 13, the story is repeated, but here Achsah asks springs of water in addition to the "south land," and both the upper and the lower springs are granted her. G. B. L.

ACHSELRAD, BENEDICT (Bendet ben Joseph ha-Levi): A darshan, or preacher, of Lemberg in the first half of the seventeenth century. He was the author of several homiletical works, of which the following have been published: "Ben Da'at" (The Son of Knowledge), Hanau, 1616, containing one hundred and fifty homiletic discourses on the Psalms; "Derush 'al 'Aseret ha-Dibberot," an Interpretation of the Decalogue, Hanau, 1616, containing homilies on the Ten Commandments; and "'Abodat ha-Levi" (The Office of the Levite), Cracow, between 1632 and 1648, containing sermons and homiletic interpretations on Genesis. The last is merely a fragment of a work which treated the whole Pentateuch in the same manner: it has not been published. There must also have existed a homiletic commentary by him on Proverbs, which is mentioned several times by Achselrad himself, and the existence of which is also confirmed by Aaron Samuel, rabbi of Fulda, in his introduction to Achselrad's "Ben Da'at."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 785; Michael, *Or ha-Ḥayyim*, No. 341; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. *Bendet.*

L. G.

ACHSHAPH: Town mentioned in Josh. xi. 1 and xii. 20 as the seat of a north Canaanitish king. Robinson ("Biblical Researches," iii. 55, London, 1856) identifies it with the ruins at Kesaf, or Iksaf, a village northwest of Hunin and south of a branch of the Nahr el-Kasimiye (Guérin, "Galilee," ii. 269). This would agree with Josh. xi. 1, but not with xix. 25, as in the latter passage this town must be looked for in the neighborhood of the coast. The identification of Achshaph with the Aksap of the Egyptian list of Thothmes is uncertain.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 154.

F. Bu.

ACHZIB (called also **Chezib, Chozeba**): **1.** A town of Judah, in the southern Shephelah or lowland (Josh. xv. 44), coupled with Mareshah in Micah, i. 14, where it appears as paronomastic with deceit. In Gen. xxxviii. 5, it reads Chezib, and in I Chron. iv. 22, it appears as Chozeba, and is there connected with the Judean clan of Shelah. Comparisons with the names of modern places, such as 'Ain Kus(s)abe (Robinson, "Socin-Bädeker"), six miles southeast of Tell el-Hesy, or a doubtful 'Ain el-Kezbeh near Bet Nettif (G. A. Smith), have little probability.

2. Phenician city, claimed by the Asherites (Josh. xix. 29), but not conquered (Judges, i. 31). The Greeks called it Ecdippon (compare Josephus, "B. J." i. 13, § 4; *idem*, "Ant." v. 1, § 22, where the form Arce occurs). Akzibi is mentioned in a cuneiform inscription of Sennacherib. It is the small village, now Ez-Zib, nine miles north of Acre (Acco), on the seashore. On the importance of this place in the Talmud, as determining the southern limits of Palestine for certain ritual purposes, see Neubauer, "La Géographie du Talmud," under "Kezib," p. 233.

W. M. M.

ACME (Ἀκμή): Jewish slave of Livia, wife of the Emperor Augustus. During the family troubles which clouded the last nine years of Herod's life, she came under the influence of his son Antipater, while he lived at Rome. Induced by large presents and specious promises, she forged a compromising letter from Herod's sister Salome to her mistress, the empress Livia, which she forwarded to Herod through the agency of Antiphilus, a friend of Antipater in Egypt. Acme's guilt was discovered by an intercepted letter to Antipater, in which she speaks of having forged the letter at Antipater's request. Herod reported the matter to Augustus, and Acme was put to death in the year 5 B.C.

BIBLIOGRAPHY: Josephus, *B. J.* i. 32, § 6; idem, *Ant.* xvii. 5, § 7.

G.

ACOSTA, CRISTÓVAL: Spanish physician and botanist of the sixteenth century. He was born in Africa, whither his parents fled when exiled from Spain. He studied medicine, and for several years traveled through Africa and Asia, particularly through China. While on his travels he made the acquaintance of the most important physicians in Arabia, Persia, China, Turkey, and other lands. On his return he established himself at Burgos, Spain, and published a work entitled, "Tratado de las Drogas i Medicinas de las Indias Orientales con sus Plantas Debujadas al Vivo" (1578) (Treatise on the Drugs and Medicines of the Indies with their Plants Illustrated from Nature); which was translated into Italian (Venice, 1585), and into French by Antoine Collin. Death prevented him from completing a work he had projected on the flora and fauna of India. Acosta was baptized, but at what time is uncertain.

BIBLIOGRAPHY: De Castro, *Historia de los Judios en España*, pp. 204 *et seq.*

M. K.

ACOSTA, DUARTE NUÑES D': Merchant at Hamburg during the first half of the seventeenth century; descendant of a prominent Marano family from Portugal. When, about 1640, King John IV. of Portugal established his agency at Hamburg, he made Acosta the first incumbent of the office, with the title of "noble of the house," in spite of local prejudice against the Jews due to the propaganda against them led by JOHN MÜLLER. Throughout the existence of the agency, to the year 1795, other members of the Acosta family held the office.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, x. 26; Kayserling, *Gesch. d. Juden in Portugal*, p. 312; idem, *Sephardim*, p. 229.

W. M.

ACOSTA, GERÓNIMO NUÑEZ D' (called also **Moses Curiel**). See CURIEL, MOSES.

ACOSTA, JOAN D': Jester at the court of Peter the Great of Russia in the first half of the eighteenth century. Originally he was a broker at Hamburg, but met with such small success that he removed to Russia, and received an appointment as jester. His appearance was droll; he is described as having been very clever and witty, and master of almost all European languages. According to Doran ("History of Court Fools"), Peter met him among the patients at the "Water Cure" at Alonaitz in 1719. Kostomarov calls him Lyacosta. It is said that Czar Peter enjoyed discussing theological questions with him, and that these discussions often led to heated arguments. As a reward for his services the czar gave him the sandy and uninhabited island of Sammer, in the Gulf of Finland. He retained his position as court jester under Empress Anne.

BIBLIOGRAPHY: Shubinski, *Istoricheskie Ocherki*, p. 5; Sternberg, *Gesch. d. Juden in Polen*, p. 149; Kostomarov, *Russkaya Istoria*, 2d ed. p. 143, St. Petersburg, 1893; Doran, *History of Court Fools*, p. 305, London, 1858.

H. R.

ACOSTA, LUIS D': Marano of Villa-Flor, Portugal; born in 1587. At the age of forty-five, he was condemned to the galleys because he had been secretly following the law of Moses.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 203.

W. M.

ACOSTA, URIEL (originally, **Gabriel da Costa***): Noted writer and rationalist; born at Oporto, 1590; died at Amsterdam, April, 1647. Born and reared in a Marano family, all of whose members had become strict Catholics—his father held an ecclesiastical position—young Gabriel seems to have pondered secretly on the race and faith of his fathers, to which he felt himself powerfully attracted. When apprenticed to the legal profession he found time to study the Law and the Prophets, and he experienced the influence of their broad humanitarian views and of their noble conceptions of the Deity. Dissatisfaction with the formal routine of Catholicism was probably responsible for his spiritual uneasiness, as suggested by Grätz ("Gesch. d. Juden," x. 133). In 1615 force of circumstances compelled him to accept the semi-legal, semi-clerical office of treasurer of an endowed church in Oporto: his father being dead, the support of his mother and young sister and brothers devolved upon him. Cautiously revealing to these relatives his heart's longing for Judaism, he found them acquiescent; and in 1617 or 1618, after running great danger of detection and punishment, the family emigrated from Portugal to Amsterdam, where they could openly live as Jews. In Amsterdam they abjured Christianity; and Gabriel and his four brothers (Kayserling, "Gesch. d. Juden in Portugal," p. 287) entered the Abrahamic covenant, Gabriel discarding his name for Uriel.

Religious Scruples.

Full of enthusiasm for Judaism—an enthusiasm that had fed upon his dreams and fancies of the unknown faith and the bygone history of his people—it was almost in the nature of things that Acosta should be doomed to suffer severe disenchantment through the realities he encountered. The days of Moses and Isaiah no longer existed: in place of their broad principles and declarations he found in the Judaism of Amsterdam a rigid, cumbersome, and prosaic accumulation of ritual and observance, "line upon line, and precept upon precept." This was very different from the free and liberal religion which his inexperienced fancy had pictured to him in his native land. Feeling the inspiration of his high ideals, he was frank enough to express outspokenly his disgust with the formal Judaism of the day. Something of his Christian training may have shaped his phraseology when he openly spoke against "the Pharisees" of the Amsterdam synagogue; but he naturally knew nothing of the fierce heat of suffering which had fused the faith of Isaiah, and welded it into the rigid forms he found extant. On their side the Amsterdam Jews, who had known persecution and were grateful even for the tacit tolerance of the Netherlands, were not disposed calmly to see an impetuous and ill-informed young enthusiast openly assail the ancestral faith. By his criticisms against Judaism, Acosta thus condemned himself to a life of severe isolation almost from the hour of his arrival in Amsterdam. When it got abroad that he was preparing a book which should set forth his grave doubts as to the immortality of the soul and the reality of future reward or punishment, and should, moreover, point out the discrepancies between the Bible and rabbinical Judaism—soundly rating the latter for its accumulation of mechanical ceremonies and physical observances in lieu of spiritual maxims and philosophic conceptions—he was answered even before he had spoken, as it were, by the publication of a work in Portuguese, written by a certain physician, Samuel da Silva, in 1623, "Tratado da Immortalidade da Alma, Composto pelo Doutor! . . . em que Tambem se Mostra a Ignorancia de Certo Contrariador," etc. But this only served to expedite Acosta's work, which appeared in 1624, also in Portuguese, under the title "Examen dos Tradiçoens Phariseas Conferidas con a Ley Escrita por Uriel, Jurista Hebreo, com Reposta a hum Semuel da Silva, seu Falso Calumniador." Acosta's lack of clearness, either of expression or of thought, or of both, is shown by the fact that in this work he reiterates that the soul of man is not immortal—the very heresy of which Da Silva had accused him.

Uriel da Costa

Disappointment at Amsterdam.

The matter had now become so public that the officials of the Amsterdam Jewish community could not but take notice of it. Accordingly, Acosta was indicted before the magistracy for the utterance of views subversive of the foundations not only of Jewish, but of Christian, faith; and judgment was asked against him as a public enemy to religion. He was arrested, thrown into prison, and fined 300 gulden ($120); and his book was condemned to be publicly burned. Acosta seems to have fled to Hamburg after this (see Perles, in "Monatsschrift," 1877, p. 206), but he eventually returned; for doubtless he felt himself completely ostracized there too by Jew and Christian alike. Moreover, he was ignorant of the German language. He returned to Amsterdam in bitter resentment. He found he could not live in seclusion; he yearned for companionship; he desired to marry again—he seems to have lost his wife in the interim (see Perles, *l.c.*, p. 209)—and as the guardian of his younger brothers he feared their financial interests would suffer through his disgrace. Accordingly, he resolved to swallow the bitter draft. He volunteered, as he says, "to become an ape among the apes," and in 1633 he offered his formal submission to the officers of the synagogue; he would be a dissenter and a sinner no more.

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*The Latin and more familiar form of the surname is "Acosta," used by Gutzkow in his well known drama devoted to the subject of this article; Uriel himself signed "da Costa."

Abjures His Errors.

Though outwardly obedient, Acosta's enthusiastic religious bent had evolved a new tendency away from Judaism. "I doubted whether Moses' law was in reality God's law, and decided that it was of human origin, as many others in the world have been." One step led to another. A species of natural religion, free from form or formula, bereft of all ceremony and ritual, seemed to him to be the true religion for man. He became a Deist. God is in nature the ruler of the external world: He has no concern with doctrines or modes of worship, all of which are equally vain in His sight. Nature teaches peace and harmony: religion uses the sword or the stake, or else the ban of excommunication. All the religion he would approve is contained in the seven Noahidic commandments ("Exemplar Humanæ Vitæ," ed. Limborch, p. 666).

Second Excommunication and Suicide.

Unfortunately for himself, Acosta could not be a perfect hypocrite: in his mode of life he continually transgressed Mosaic and rabbinical regulations, such as those touching the Sabbaths and festivals, the dietary laws, etc.; and people soon knew of it. His own relatives severely condemned him for this unfaithfulness, but to no purpose. Finally it was learned that he had dissuaded two Christians—a Spaniard and an Italian—from carrying out their avowed intention of embracing the religion of Israel; and this treachery, as it seemed, once more brought the lightnings of authoritative Judaism about his head. Summoned again before the officials of the congregation, he was required to renounce the errors of his way under penalty of the "greater ban." He would not submit; and again he was excommunicated. This further stroke of bigotry, as he considered it, was borne by him in sullen silence for seven years, during which time he suffered the indignity of being avoided by all, even by his nearest relatives. At the end of that period he succumbed and once more gave in his submission to authority, and was made to testify to it by the most degrading penances. Before the assembled hundreds in the synagogue—men and women—he recited a public confession of his sin and a recantation; this was followed by a public scourging then and there, to the extent of the Biblical "forty stripes save one"; and as the crowning act he was laid prostrate upon the threshold of the holy place, to be stepped over or trampled on by the gathered crowds. A proud and indomitable spirit like Acosta's might submit outwardly to such terrible formalities; but it could not brook them tamely. He went home, and shortly after ended his stormy career by shooting himself, having used the interval to write a few pages of what he called "Exemplar Humanæ Vitæ" (A Specimen of Human Life), a sketch of his own career. It is almost the only source of information respecting the life of this eccentric and unfortunate thinker, and was published with a refutation by Philip Limborch, a Dutch theologian, as an appendix to his own work, entitled "Amica Collatio cum Erudito Judæo," Gouda, 1687; republished 1847.

His "Exemplar."

The "Exemplar Humanæ Vitæ," even making allowance for the intense mental stress under which it was written, and for the natural temptation to leave behind as crushing an indictment of his opponents as he could frame, shows Acosta to have been an ill-balanced thinker, impulsive to a degree, impatient, and presumptuous in the face of grave disabilities. Had careful religious training in Judaism been joined to more wisely directed energies, the uncommon intellectual endowments he undoubtedly possessed might have made of him a powerful champion of the ancestral faith, a "Pharisee of the Pharisees." He had all the superabundant zeal necessary for the equipment of such a defender of the faith.

An interesting reference to Acosta was discovered (see Perles, in "Monatsschrift," 1877, xxvi. 193) in a letter printed in a volume of responsa by a certain learned Venetian merchant, Jacob b. Israel ha-Levi (2d ed., Venice, 1632, art. 49). In this letter, advice is asked of Ha-Levi as to the propriety of interring in the congregational cemetery the mother of an unnamed renegade, who had herself shared in her son's apostasy. The description given of the unnamed apostate's acts and writings, as well as the date of the letter and the known literary correspondence of the Amsterdam ecclesiastical authorities with Ha-Levi, leaves no room for doubt that Acosta was the excommunicate in question.

The tragic life of Acosta has furnished material for the dramatist and the novelist. The most important dramatic production is Gutzkow's tragedy, entitled "Uriel Acosta" (Leipsic, 1847), translated into Hebrew by Solomon Rubin, Vienna, 1856. The novelist Zangwill has also used the material for a sketch in his "Dreamers of the Ghetto" (pp. 68–114, Philadelphia, 1898).

Bibliography: Bayle, *Dict. Historique et Critique*, i. 67; Barbosa Machado, *Bibliotheca Lusitana*, ii. 311–313; Whiston, *The Remarkable Life of Uriel Acosta, an Eminent Free-thinker*, London, 1740; Peignot, *Dict. Critique des Principaux Livres Condamnés au Feu*, etc., ii. 208, Paris, 1806; Grätz, *Gesch. d. Juden*, x. 132 *et seq.*; Kayserling, *Gesch. d. Juden in Portugal*, pp. 286 *et seq.*; J. de Costa, *Israel en de Volken*, 2d ed., p. 274; Van der Aa, *Biographich Woordenbock der Nederlanden*, s.v.; H. Jellinek, *Acosta's Leben u. Lehre*, 1874.

F. de S. M.

ACQUI: A city on the Bormida, in the province of Alessandria, Italy, famous for its hot springs and its ancient Roman ruins. According to its archives, Jews have lived there since 1400. In the first decades of the nineteenth century the Jews at Acqui aggregated about 700; in 1899 they numbered but 220 individuals, many having emigrated to the more important cities of Turin and Milan. The congregation of Acqui possesses many charitable institutions. In 1881 the old synagogue, together with the ghetto, was demolished; and a new one has been constructed in the Via Jona Ottolenghi, owing to the munificence of the man after whom the street is named. See Ottolenghi, Vita.

In 1899 the rabbi of the congregation was Adolfo Ancona, a pupil of Prof. Eude Lolli.

F. S.

ACQUISITION (LAW), TALMUDICAL. See Alienation and Acquisition.

Composition of Jewish Court.

ACQUITTAL IN TALMUDIC LAW: The Jewish court for hearing capital offenses was composed of twenty-three judges, and according to the opinion of many sages, even offenses of a lower degree, such as were punishable by stripes only, must be tried by a like number of judges. Still it must not be thought that the Jewish court corresponded in any way to an English or American jury. Modern jurors are supposed to render a verdict upon the facts adduced by the evidence, while the presiding judge instructs them on the law in the case. But the twenty-three judges of the Jewish Criminal Court were all supposed to be versed in the law. According to the pharisaic idea, it was requisite that they be "disciples of the wise," that is, learned in the traditions. It was not so much their business to weigh conflicting evidence as to decide upon the competency and the sufficiency of the testimony given by the witnesses according to certain hard and fast rules. But it was deemed the highest duty of the judges to see that no innocent man be condemned; in fact, that no one should be convicted who was not guilty both morally and legally, and whose guilt was not established in a strictly legal way; and for this purpose they were to carry on a most searching cross-examination of the prosecuting witnesses.

Agreement of Witnesses.

The Talmud speaks in the main of Acquittal from lack of sufficient evidence. As there must be two eyewitnesses to a criminal act in order to convict, or two ear-witnesses in the few cases in which the offense consists of spoken words (for example, incitement to idol worship), if one of the two, having been examined separately, breaks down, or if the two contradict each other in any material point, an Acquittal must follow. Here a difference comes in between the failure to answer under the general cross-questioning on the time and place of a criminal act, which is known as *ḥakirah* (searching), and the free and rambling cross-examination known as *bediḳah*. As to the former, the answer "I don't know" by either of the witnesses destroys the testimony of both; for such an answer makes it impossible eventually to fulfil the Scriptural law as to "plotting witnesses" (see ALIBI) by proving that the witnesses were, at the exact time named by them, at other places. But either witness or both witnesses may fail to answer some of the questions put to them relative to surrounding circumstances, without destroying the effect of their testimony. Of course, if two witnesses answer concerning the circumstances of an offense in such a way that one plainly contradicts the other, the testimony of both falls to the ground; whereof the best known example is given in the story of Susannah, told in the Apocryphal additions to the Book of Daniel. But within certain limits contradictions, even as to time and place, are not fatal. Thus, considering the uncertainty of the lunar calendar, one witness might place the crime on the second day of the month, the other on the third; because one might know whether the preceding month had twenty-nine days or thirty days, while the other witness did not. However, if upon cross-examination it should appear that both knew the right time of the new moon, and that they meant different days, their testimony is really contradictory, and fails in effect. If they differ by two days—say the third and the fifth—the discrepancy can not be reconciled, and there must be an Acquittal. As to the hour when the deed was done, a difference of one hour is immaterial; when the witnesses differ by two hours, both, however, naming an hour in the forenoon, or both an hour in the afternoon, the oldest authorities (R. Meir and R. Judah) are divided in opinion, and most of the modern codifiers hold with the latter sage, that a difference of even two hours might be charged to an innocent mistake on the part of one or both. But if one says at the fifth hour, and the other says at the seventh hour (from dawn), the variance is fatal; for forenoon and afternoon are easily distinguished by the position of the sun in the east or in the west (Sanh. v. 3). "If the judges find a point in favor of the accused, they acquit him immediately" (Sanh. v. 5); while, if there is an inclination to convict, there must be an adjournment to the next day. In the discussions before the final session, those who have once declared for Acquittal must not argue on the side of conviction, but they may vote for it, if brought over to it by the arguments of the other side. Such at least is the understanding expressed by Maimonides and by Obadiah de Bertinoro in their commentaries on the Mishnah.

Majority Necessary for a Decision.

Unanimity of the judges was not required either to convict or to acquit. But the majority of one for Acquittal was deemed sufficient by all, while if the majority among the judges for conviction was no greater than one, new judges had to be added to the court until a result was reached; either a conviction by a greater majority than one or an Acquittal. In the highly improbable event of the court having come to no decision after being increased to its utmost limit, that is seventy-one, or for the rare cases triable before the great Sanhedrin (also of seventy-one judges), it was provided that upon a division of thirty-six for conviction and thirty-five for Acquittal, the judges should discuss the matter in secret session until one was brought over to the side of the defense (Sanh. v. 5). There is no doubt, however, that until judgment was rendered, any one of the judges was free to change his mind either way. If less than twenty-three judges gave an opinion one way or the other, that is, if one or more of the bench of judges said that they did not know which way to decide, it was the same as if the full number of twenty-three had not been empaneled, and there could not be an Acquittal any more than a conviction. New judges had to be added to the bench, two by two, till there were twenty-three ready to give their opinion one way or the other.

An Acquittal Was Final.

An Acquittal once pronounced was irrevocable; the judgment could never be reopened, nor the trial resumed, though the clearest evidences of guilt might thereafter come to light, or though the court had erred most grievously in applying the law. The principle that "no one must be twice put in jeopardy of life and limb," so highly valued in English law, and which is imbedded, as a part of the Bill of Rights, in every American Constitution, was derived from the words of the Scripture (Ex. xxiii. 7): "And the innocent and righteous slay thou not: for I will not justify the wicked." The principle is expressed in the Mishnah (Sanh. iv. 1) thus: מחזירין לזכות, "in cases involving property, they 'turn back' (that is, go to a new trial) as much to acquit the accused as to condemn him; in capital cases (or criminal cases in general), however, they 'turn back,' only to acquit, but not to condemn."

A new point calculated to bring about Acquittal may be adduced even while the convicted man is on the way to execution.

Taking into account that all circumstantial evidence of guilt and also the testimony of women, of slaves, and of Gentiles were excluded; considering

Rarity of Condemnation.

also the many chances, as shown above, of the breaking down of a witness, or contradiction between the necessary two witnesses, and, lastly, the requirement of a warning (*hatraah*), without which no capital sentence (except for incitement to idol worship) could be pronounced (Mak. i. 8, 9)—a requirement which must, however, have crept into the law at a very late day—it is not to be wondered at that death-sentences were rare.

A Sanhedrin which puts one person to death in seven years is called bloody—Rabbi Eleazer ben Azariah says, if it puts one person to death in seventy years; R. Tarfon and R. Akiba both claim if they had been on the Sanhedrin nobody would ever have been put to death; whereupon Rabban Simon, son of Gamaliel, retorts: "The men who talk in this way multiply the shedders of blood in Israel" (Mishnah Mak. i. 10).

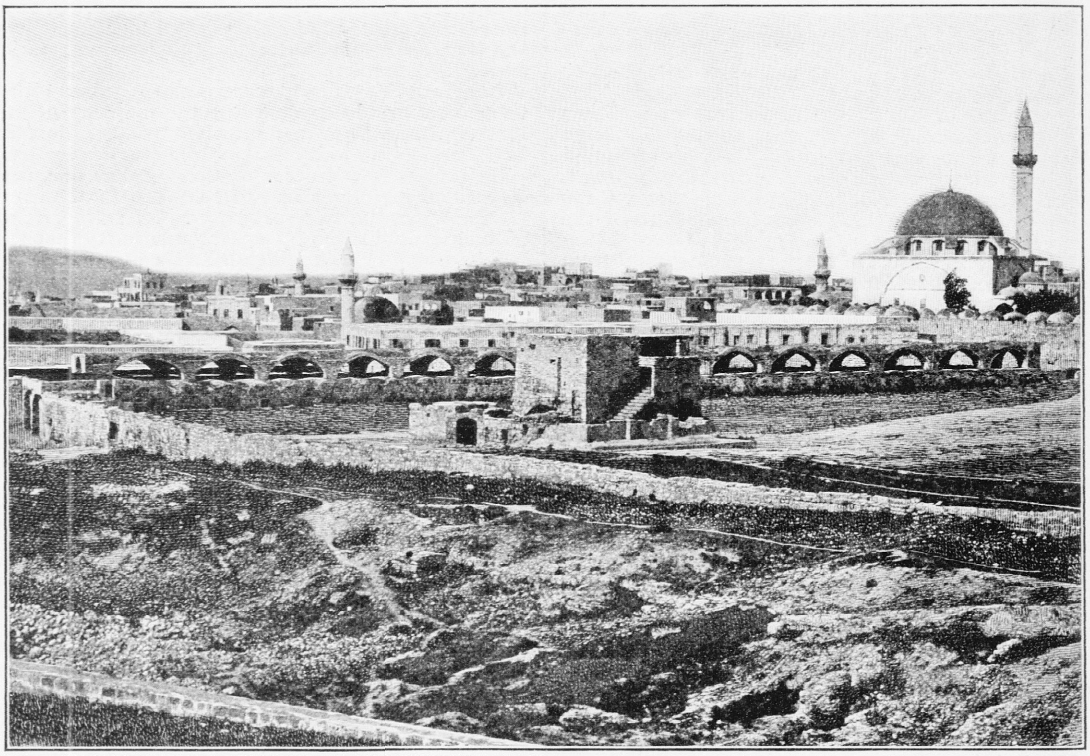

The Modern City of Acre.

(From a photograph by Bonfils.)

It may be stated that the rules herein given favoring acquittals did not apply to prosecutions for theft. As the only punishment for this crime was compensation in double (in some cases four times or five times) the value of the thing stolen, the prosecution was deemed to be in the nature of a civil suit for the recovery of money or property (though non-payment might bring about the temporary enslavement of the accused). See Accusatory and Inquisitorial Procedure, Criminal Laws, Criminal Procedure.

L. N. D.

ACRA: Fortress built by Antiochus Epiphanes in the year 173 B.C. at Jerusalem, on an outlying spur of the Temple mount toward the south, where he placed a garrison, stored provisions, and kept armor. The Greek (I Macc. i. 33) reads "Acra," which has been translated as if it were not a proper name.

Bibliography: Josephus, *B. J.* v. 4, § 1; vi. 6, § 3; xii. 5, § 4; Schürer, *Gesch.* i. 154.

G. B. L.

ACRE (called also, at different times, **Acca, Akka, Accho, Acco, St. Jean d'Acre,** and **Ptolemais**): City and seaport of Phenicia, situated on a promontory at the foot of Mount Carmel (compare Josephus, "Ant." ii. 10, § 2), having (1901) a population of about 9,800, among whom there are a few Jews. Acre is mentioned in hieroglyphic inscriptions about 1500 B.C. under the form of *A-ka* and in the El-Amarna Tablets (Winckler's ed., Nos. 11, 65, 157, *et seq.*) as *Ak-ka*, the seat of a rapacious prince. On Phenician coins its name is עך. The tribe of Asher claimed it (Josh. xix. 30, where the name is distorted into *Ummah*, but is still correctly read 'Ακκώ in the better manuscripts of the Septuagint; see Dillmann, "Commentary," and Hollenberg, in Stade's "Zeitschrift," i. 100), but the tribe was unable to conquer it (Judges, i. 31, where the name is written *Accho*). Sennacherib conquered *Akkû* in 701 B.C., and gave it as a fief to Tubaalu (Ethobalos) of Sidon. Josephus ("Ant." ix. 14, § 2) refers this (after Menander) to the time of Shalmaneser (IV.). Asurbanipal, returning from his expedition against the Arabs (about 645 B.C.), suppressed a revolt of Akkû and Ushû (Schrader, "C. I. O. T." 161; Delitzsch, "Paradies," p. 284; Winckler, "Geschichte," pp. 252, 288). In Greek times the old name *Akē* (Strabo, 758) was little used;

which of the Ptolemean kings of Egypt gave the new name *Ptolemais* to the city is doubtful (usually Ptolemy I., Soter, is assumed).

The great importance of the city as a port on the harborless coast of Palestine was manifest, especially in the wars of the Maccabees, when it was repeatedly the basis of operations against Palestine (I Macc. v. 15–22, xi. 22, xiii. 12). Demetrius could offer no greater inducement in order to win the Jews than to promise Ptolemais as a gift to the Temple of Jerusalem (compare I Macc. x. 39). The population showed a specially intense hatred toward the Jews (II Macc. xiii. 25). Jonathan the Maccabee was treacherously murdered there by Tryphon (I Macc. xii. 48). Alexander Jannæus vainly attempted to conquer it (Josephus, "Ant." xiii. 12, § 2). Ptolemy X. and his mother, Cleopatra III., disputed its possession with each other until Cleopatra handed it over to the Syrian king as the dowry of her daughter Selene. Tigranes plundered it 70 B.C. Under the emperor Claudius, Acco "received the rights of a Roman colony" (Pliny, 5, 17). Conquered by the Arabs in 668, the city reached its highest importance during the Crusades as a base of operations for the Christians. It was, for a time, the seat of the Latin kingdom of Jerusalem and, until 1291, of the Knights of St. John, who transformed its name to St. Jean d'Acre. In modern times its successful defense by the Turks and English against Bonaparte in 1799, its conquest by the Egyptians under Ibrahim Pasha in 1832, and its recapture with European aid in 1840 are the most notable events.
W. M. M.

ACROSTICS: Compositions, usually rhythmical, in which certain letters (generally the first or last of each line), taken consecutively, form a name, phrase, or sentence. Several instances of alphabetical Acrostics occur in the Hebrew Bible. According to Pesikta Rabbati, § 46, ed. Friedmann, p. 187, the first verse of Ps. xcii. is an acrostic on the name Moses. Acrostics are usually held to be of late date, but if Bickell and Gunkel have rightly detected traces of an alphabetical arrangement in Nahum, i. ii. and iii., it follows that the Hebrew acrostic is at least as old as the seventh century B.C. On the other hand, the attempt to discover nominal Acrostics in the Hebrew Bible has not been successful. Much ingenuity has been expended on the endeavor to find the name of God acrostically in the Book of Esther. Two suggestions, made by Lagarde and Luzzatto, have, however, some plausibility; namely, "Pedahel" (end of Ps. xxv.) and "Simon" (Ps. cx. 1–4). The Simon referred to might be Simon the Maccabee (142–135 B.C.). See Lagarde, "Symmicta," i. 107; Gunkel, in Stade's "Zeitschrift," xiii. 224; Cheyne, "Origin and Religious Contents of the Psalter," p. 228, New York, 1891; compare "Theologische Literaturzeitung," 1892, No. 26, col. 637.

Biblical.

The alphabetical Acrostics of the Bible (on which see Driver, "Introduction," p. 337) are confined to the Psalms, Proverbs, and Lamentations. They include Psalms ix.–x. (incomplete); xxv. (extra verse at end, ו line missing); xxxiv. (resembles xxv., but here the פ verse seems originally to have preceded the ע verse; otherwise there is no subject to צעקו in verse 18, unless it refers to "the doers of evil" in verse 17: Duhm thinks that יהוה in verse 23 belongs to the author's name); xxxvii. (ע verse missing, but perhaps to be restored from the long verse 28); cxi. and cxii. (a half-verse to each letter); cxix. (eight verses to each letter); and cxlv. (נ line missing, but supplied in the Septuagint). In all these Psalms the alphabetical arrangement seems to have been chosen as an artificial link between verses not logically connected.

Besides the Psalms, the two other books above mentioned contain passages alphabetically arranged. Prov. xxxi. 10–31 is alphabetical (in the Septuagint the פ precedes the ע), and if, as Bickell assumes, chap. li. of Ecclus. (Sirach) contained an alphabet, this would be due to imitation of Proverbs. The Cairene fragment of Sirach discovered by Professor Schechter does not present a complete alphabet (see Schechter and Taylor, "The Wisdom of Ben Sira," pp. lxxvi. *et seq.*). Lam. i.–iv. are alphabetical; chap. iii. is a triple acrostic. In ii.–iv. the פ line precedes the ע. Chap. v. is not alphabetical, but it contains twenty-two verses. In Lamentations the alphabetical order is associated with a defined elegiac measure. It should be added, finally, that H. P. Chajes has lately advanced the very improbable view that in their original form chaps. x.–xxii. 16 of the Biblical Book of Proverbs were arranged alphabetically ("Proverbia-Studien," Berlin, 1899).

Post-Biblical.

Beginning with the gaonic age, Acrostics, either (1) alphabetical, (2) nominal (giving the author's name), or (3) textual (giving a Biblical quotation), are frequently found in Hebrew literature. The Midrash (Cant. R., beginning) ascribes to King Solomon the composition of Acrostics; but elsewhere the Midrash alludes to Greek Acrostics (*ἀλφαβητάρια*) (Eccl. R. to vii. 8). These Greek Acrostics were probably used in the ancient oracles, and were afterward adopted by the Christian Greek writers (Krumbacher, "Geschichte der Byzantinischen Litteratur," pp. 697 *et seq.*). Acrostics were also popular in early Syriac literature. Ephraim of Edessa (307–373) wrote alphabetical poems; and at about the same period Aphraates arranged his homilies under the twenty-two letters of the Syriac alphabet. This may be compared with the method of the Karaite Judah Hadassi, whose "Eshkol ha-Kofer" (written in 1148) is arranged in an elaborate series of alphabets. The medieval Church was fond of alphabetical hymns (Julian, "Hymnology," pp. 3, 4 *et seq.*). These "abecedaria" were sometimes composed for dogmatic purposes (Bingham, "Works," v. 17).

Acrostics obtained a firm hold on Hebrew writers in the gaonic period. The letters of that age often open with Acrostics on the writer's name; and later the same fact may be noted in prefaces to treatises. The liturgy was soon embellished with acrostic passages, and this independently of the introduction of rime. The earliest acrostic prayers are collected in Zunz, "Gottesdienstliche Vorträge," 2d ed., p. 391. Sometimes patriarchal names are thus introduced, as Abraham in ישתבח; Isaac and Rebekah in בפי ישרים. The order of the lines in "En Kelohenu" (originally מי כאלהינו) was ingeniously disarranged to introduce the acrostic אמן ברוך אתה; the words אל מלך נאמן inserted before the Shema' also form the acrostic "Amen."

The extent to which Acrostics were used by medieval Hebrew liturgical poets (see Piyyuṭ) is not easily determined. Kalir, the first great name among them, was followed in this, as in other points, by his imitators; but the Spanish poets, equally with the Kalirian, were victims to the fancy. A large number of Judah ha-Levi's hymns and secular verses are Acrostics on his name; most frequently he uses יהודה, but sometimes the fuller form אני יהודה הלוי בר שמואל חזק אמן. Abraham ibn Ezra wrote many Acrostics on his name אברהם; occasionally, like other poets, he introduced into his letters the name of his correspondent.

Some writers wove into their verses Acrostics consisting not only of their own names, but of long, continuous passages from Scripture introduced word by word (these are referred to above as textual Acrostics). A very elaborate instance is Simon b. Isaac's piyuṭ ויושע שושני פרח (for the seventh day of Passover). A special kind of acrostic was the repetition of the same initial throughout the composition. The "Thousand Alephs" of Abraham b. Israel Bedersi, of Joseph ibn Latimi, and of J. Cohen Ẓedeḳ are cases in point. The alphabetical Midrashim, such as the Alphabet of Sirach (pseudonymous), do not belong to Acrostics proper.

Acrostics were also employed for Mnemonics and for charms. Many of these are Abbreviations rather than Acrostics. The oft-used cabalistic formula קרע שטן is, however, a genuine acrostic; the phrase has a meaning, and the letters forming it are, according to some, the initial letters of the second line of the early morning prayer beginning אנא בכח. Acrostics were very little used in Hebrew as Riddles. As an example, however, of what may be done in this way, witness the following quadruple Hebrew acrostic, attributed to Abraham ibn Ezra. It is a response to a question in ritual law, and reads identically forward and backward, upward and downward.

פ ר ש נ ו
ר ע ב ת ן
ש ב ד ב ש
נ ת ב ע ר
ו נ ש ר ף

I. A.

ACSÁDY, IGNATZ (IGNATIUS): Hungarian historian; born at Nagy-Károly, September, 9, 1845. He was educated at Debreczin and Budapest, and he began his journalistic career in 1869 as contributor to "Századunk," a political journal. In 1870 he joined the staff of the "Pesti Napló" and remained a regular contributor. In acknowledgment of his merits as a historian he was elected corresponding member of the Hungarian Academy of Sciences in 1888. His researches deal chiefly with the economic life of the sixteenth and seventeenth centuries in Hungary. He has also tried his hand at writing novels and dramas. Since 1894 he has taken an active part in the work of the Hungarian Jewish Literary Society as chairman of the committee on documents.

Ignatz Acsády.

His more important works are: "Az Általános Államjog és a Politika Története" (The Common State Law and the History of Politics), Budapest, 1875–76, published by the Hungarian Academy; "Zsidó és Nem Zsidó Magyarok az Emanczipáczio után" (Jewish and Non-Jewish Hungarians after the Emancipation), 1883; "Az Osztrák Császári Czim és Magyarország" (The Austrian Imperial Title and Hungary), Budapest, 1877; "Széchy Mária" (1885); "Magyarország Budavár Visszafoglalása Korában" (Hungary at the Time of the Reoccupation of Buda), prize essay, 1886; "Magyarország Pénzugyei I. Ferdinand Alatt" (The Financial Affairs of Hungary under Ferdinand I.), 1888, and "Közgardaszégi á Lapotsunk XVI. és XVII. Szazadban" (Our Economic Conditions in the Sixteenth and Seventeenth Centuries), 1889.

In 1891 he edited the "Kis Cyclopedia" at the request of the Athenæum Society. He wrote the fifth and sixth volumes of Szilágyi's "National History of Hungary," published in 1895–98, on the occasion of the thousandth anniversary of the existence of Hungary. The fifth volume of this work deals with the conditions prevailing in Hungary after the battle of Mohacs, 1526, and the sixth with the reigns of Leopold I. and Joseph I.

He has been a prolific contributor to Hungarian journals, such as "Magyar Tanügy," "Budapesti Szemle," "Századunk," "Magyar Zsidó Szemle," etc.

Bibliography: Pallas, *Magyar Lexicon*, i. 70; Szinnyei, *Magyar Irók Tára*, i. 50; *Magyar Szalon*, 1887, p. 481.

M. W.

ACTS OF PARLIAMENT RELATING TO THE JEWS OF ENGLAND: The legislature of England expresses its will in formal documents known as Acts, and thus the record of the legislative enactments concerning the Jews of England is to be found in the collected Acts known as the "Statutes of the Realm." As Parliament, in the modern sense of the term, had scarcely begun to exist before the Jews were expelled from England in 1290, there are only a few references to the Jews in the statutes of the fourteenth century. A reference to them in the Statutes "De Mercatoribus" (Statutes, i. 100), "De Pistoribus" (*ib.* pp. 202, 203), and the Statute 1 Ed. III., st. 2, c. 3, exhaust the list. But after the return of the Jews to England many Acts relate to their position with regard to marriage laws, etc., and especially to their legal disabilities. The most interesting of these are the two Acts removing and replacing these disabilities during the "No Jews!" agitation of 1753. The following is a list of the chief Acts of the English Parliament (including some Acts of the Colonial Parliaments) relating to the Jews:

1694.—6 & 7 Wm. III., cap. 6, sec. 63.
  Jews cohabiting as man and wife to pay the duty imposed by this statute on marriages.
1702.—1 Anne, cap. 30 (repealed in 1846).
  An Act to oblige the Jews to maintain and provide for their Protestant children.
1740.—13 Geo. II., cap. 7.
  An Act for naturalizing such foreign Protestants and others therein mentioned (including Jews) as are settled or shall settle in any of His Majesty's colonies in America.
1753.—26 Geo. II., cap. 26.
  An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.
1753.—26 Geo. II., cap. 33.
  Lord Hardwicke's Act for prevention of clandestine marriages. (Sec. 18 exempts Jewish marriages.)
1754.—27 Geo. II., cap. 1.
  An Act to repeal an Act of the twenty-sixth year of His Majesty's reign, intituled, An Act to permit persons professing the Jewish religion to be naturalized by Parliament, etc.
1820.—Barbados—An Act concerning the vestry of the Hebrew nation resident within the island. (For electing five representatives to settle taxation.)
1823.—Geo. IV., cap. 76.
  Repealing Lord Hardwicke's Act. (Sec. 31 exempts Jews.)
1830.—Copy of a bill which has recently passed the House of Assembly in Jamaica. (Repealing the clauses disabling Jews from being elected members of the Corporation of Kingston.)
1836.—6 & 7 Wm. IV., cap. 85.
  An Act for marriages in England. (Sec. 2. Jews may contract marriage according to Jewish usages, provided that both parties are of the Jewish religion, and that the registrar's certificate has been obtained.)
1836.—6 & 7 Wm. IV., cap. 86.
  An Act for registering births, deaths, and marriages in England. (Sec. 30. The president of the London Committee of Deputies of the British Jews is to certify to the registrar-general the appointment of secretaries of synagogues to act as marriage registrars.)
1840.—3 & 4 Vic., cap. 72.
  An Act to provide for the solemnization of marriages in the districts in or near which the parties reside. (Sec. 5. Jews exempted from operation of the Act.)

1844.—7 & 8 Vic., cap. 81.
An Act for marriages in Ireland. (Sec. 12. Jews may contract marriages according to their usages, provided they give notice to the registrar and obtain his certificate. Sec. 13. Jewish registrars to be certified by the president of Jewish Board of Deputies.)

1845.—8 & 9 Vic., cap. 52.
An Act for the relief of persons of the Jewish religion elected to municipal offices.

1846.—9 & 10 Vic., cap. 59.
An Act to relieve Her Majesty's subjects from certain penalties and disabilities with regard to their religious opinions. (Sec. 2. Jews are to be subject to the same laws as Protestant dissenters with regard to their schools, places of religious worship, education, and charitable purposes, and the property held therewith.)

1847.—10 & 11 Vic., cap. 58.
An Act to remove doubts as to Quakers' and Jews' marriages, solemnized before certain periods. (Declares all marriages among Jews solemnized in England before April 1, 1837, or in Ireland before April 1, 1845, according to their usages, are good in law, if both parties were Jews.)

1855.—18 & 19 Vic., cap. 81.
An Act to amend the law concerning the certifying and registering of places of religious worship in England. (Sec. 2. Synagogues may be certified as such to the registrar-general, and to be exempt from the provisions of the Charitable Trusts Act, 1853, with certain exceptions.)

1855.—18 & 19 Vic., cap. 86.
An Act for securing the liberty of religious worship. (Sec. 2 provides that 9 & 10 Vic., cap. 59, *vide supra*, is to be construed with reference to this Act.)

1856.—19 & 20 Vic., cap. 119.
An Act to amend the provisions of the marriage and registration Acts. (Sec. 21. Marriages of Jews may be solemnized by license. Sec. 22. Twenty members of the West London synagogues of British Jews, or of any synagogue in connection therewith, may certify a secretary to the registrar-general, as a registrar of marriages.)

1858.—21 & 22 Vic., cap. 49.
An Act to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Sec. 1 empowers either House of Parliament to modify the form of oath, so as to enable a Jew to sit and vote. By Sec. 3, Jews are precluded from holding certain offices. By Sec. 4, the right of presenting to any ecclesiastical benefice possessed by Jews is to devolve on the Archbishop of Canterbury.)

1860.—23 & 24 Vic., cap. 63.
An Act to amend the Act of the twenty-first and twenty-second years of Victoria, chapter forty-nine, to provide for the relief of Her Majesty's subjects professing the Jewish religion. (Repealed by 29 & 30 Vic., cap. 19, which removed the words "on the true faith of a Christian" from the oath.)

1870.—32 & 33 Vic. Workshop Act permits Jews to work on Sunday.

1871.—33 & 34 Vic., cap. 116.
An Act for confirming a scheme of the Charity Commissioners for the Jewish United Synagogues.

1872.—35 & 36 Vic., cap. 33. The Ballot Act. (Schedule I., sec. 26. If a Parliamentary election takes place on Saturday, the presiding officer may mark a Jewish elector's ballot-paper for him.)

1878.—41 & 42 Vic., cap. 16.
An Act to consolidate and amend the law relating to factories and workshops. (Sec. 50 provides means by which Jewish manufacturers closing on their Sabbath may employ young persons and women in such a way as to make up the lost time. Sec. 51. Jewish employees in factories or workshops are permitted to be employed on Sunday, subject to certain restrictions.)

J.

[For statutes affecting the Jews in other countries see articles on respective countries.]

ADAFINA. See Ani.

ADAH.—Biblical Data: One of Lamech's two wives (Gen. iv. 19, 20). The name is mentioned in the poem in verses 23 and 24.

The names of Lamech's wives have been variously explained. "Ornament" and "Shadow" are the meanings most often given, but Böttcher suggests "Migrant" and "Protectress," Ewald and others "Aurora" (or "Light") and "Shade"—that is, "Day" and "Night"; whence Goldziher and Lenormant find a basis for a mythical origin (compare Dillmann, "Genesis," and Lenormant, "Origines," i. 183 *et seq.*). Cheyne regards the names as epithets of old chieftainesses. In the poem from which the names are taken Lamech stands for the typical warrior, whose power to avenge himself is complete. "Adornment" and "Shade"—that is, "Protection"—could easily have been poetically conceived as his wives, and Naamah (נעמה), or "Pleasure," as the daughter of Zillah (ver. 22). The possibility of a personal origin of the names, as Cheyne conceives it, can not, however, be denied.

G. A. B.

——**In Rabbinical Literature:** The Midrash interprets Adah, the name of one of the wives of Lamech, as the "deposed one" (Aramaic עדיא), and the name of the other, Zillah, as signifying that "she shaded herself" (Hebrew צל) at the side of her husband. It states in explanation that the immoral generation before the Deluge was in the habit of marrying two wives; one for the perpetuation of the race, the other for indulgence in sensual pleasure. In Lamech's case the former was Adah, who was the slave tyrannized over by her husband; the latter was Zillah, the mistress who commanded him (Gen. R. xxiii. 2).

L. G.

ADAH: Wife of Esau (Gen. xxxvi. 2–16), thought by modern writers to be added by the final redactor (R) of the Pentateuch. Adah is said (verse 2) to be the daughter of Elon the Hittite. The priestly narrator (P) (Gen. xxvi. 34) has Judith, the daughter of Beeri the Hittite, as the corresponding wife. Dillmann is no doubt right in the opinion that the redactor had before him another source in which the names of Esau's wives differed from those given in the source employed by the priestly writer, and that his modification (Gen. xxxvi.) is due to this. The Kenites and Edomites were contiguous clans, and this Adah and that of the Kenite Lamech may have a common origin (compare Halévy, "Recherches Bibliques," in "Rev. Ét. Juives," ix. 219).

G. A. B.

ADAIAH ("The Lord has Adorned"): **1.** A man of Boscath, father of Jedidah, the mother of King Josiah (II Kings, xxii. 1). **2.** Two members of the Bani family who had taken foreign wives (Ezra, x. 29, 39). **3.** The son of Joiarib of the tribe of Judah, residing in Jerusalem (Neh. xi. 5). **4.** A Levite of the family of Gershon (I Chron. vi. 26). In the chronological list in I Chron. xi. 6 he is called Iddo. **5.** Son of Jeroham, a priest holding office in Jerusalem (I Chron. ix. 12; Neh. xi. 12). **6.** Son of Shimei, mentioned in the genealogical list of Benjamin (I Chron. viii. 21). **7.** Father of Maaseiah, who helped Jehoiada in the religious reformation, in dethroning Athaliah, and in crowning Joash (II Chron. xxiii. 1, where the Hebrew has "Adaiahu").

G. B. L.

ADALBERG, SAMUEL: Polish author; born at Warsaw in 1868. He published "Liber Proverbiorum Polonicorum cum Adagiis ac Tritioribus Dictis ad instar Proverbiorum Usitatis," Warsaw, 1889–94. This work, containing forty thousand proverbs, is the largest collection of its kind. Adalberg, besides, made valuable contributions to Polish and to Jewish proverb literature ("Wisla," iv. 1890; the latter was issued as a book of 985 pages).

Bibliography: *Encyklopedja Powszechna*, i. Warsaw, 1898; Ignac Bernstein, *Katalog Dziel Tresci Przyslowiowej Skladajacych Bibljoteke*, i. 5, 6, Warsaw, 1900.

H. R.

ADAM.—Biblical Data: The Hebrew and Biblical name for man, and also for the progenitor of the human race. In the account of the Creation given in Gen. i. man was brought into being at the close of the sixth creative day, "made in the image of God," and invested with dominion over the rest of the animate world. Man was thus created, male and female, charged to replenish the earth with his own kind and to subdue it to his own uses. In Gen.

ii. a more particular account of man's creation is given. The scene is in Babylonia, near the confluence of the Euphrates and Tigris rivers, in the country of Eden. After the soil had been prepared by moisture "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

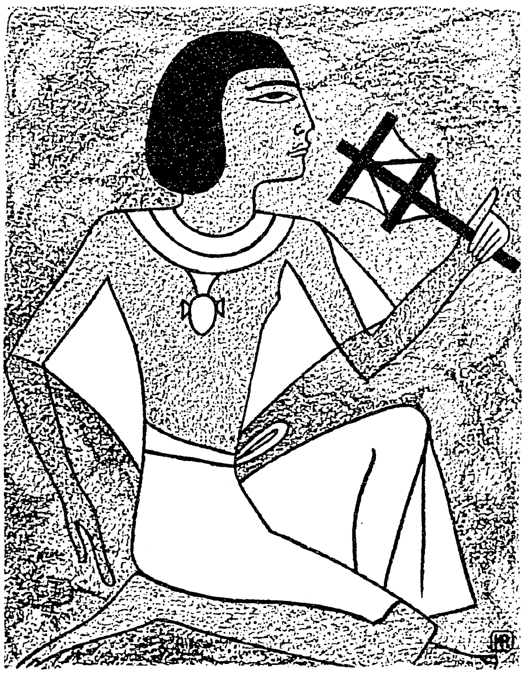

Receiving the Breath of Life through the Nostrils.
(From Naville's Egyptian "Book of the Dead.")

He was then placed in a garden planted for him in Eden, to "till and tend it." Of all that grew in the garden he was permitted to eat freely, except "the fruit of the tree of the knowledge of good and evil." Man next made the acquaintance of all the lower animals, learning their qualities, and giving them names. But among these he found no fit companion. Hence God, by express creative act, made for him a mate, by taking a rib from his side and constructing it into a woman.

Curse of Disobedience.

In Gen. iii. the first chapter in the moral history of mankind is given. The woman was tempted by the serpent, who told her that if she and her husband would partake of the forbidden fruit their eyes would be opened, and they "would be as gods, knowing good and evil" (Gen. iii. 5). She ate of the fruit, and gave to her husband, who also ate of it. This act of disobedience was followed by a divine judgment. The serpent was cursed because he had tempted the woman, and between his and her descendants there was to be perpetual enmity. The woman was condemned to the pangs of child-bearing and to subjection to her husband. As a punishment for the man the ground was cursed: thorns and thistles were to spring up; hard labor would be needed to insure the production of human food; and toil would be the lot of man from childhood to the grave. Finally, the man and his wife were expelled from the garden "to till the ground from which he was taken." Of Adam and his wife, now called "Eve" (חוה) because she was the mother of all living (חי) it is only known that after their exile from the garden they had children born to them (see Gen. v. 3, 4). J. F. McC.

——**In Apocryphal and Rabbinical Literature:** While the generic character that the name of Adam has in the older parts of Scripture, where it appears with the article ("the man"), was gradually lost sight of, his typical character as the representative of the unity of mankind was constantly emphasized (compare Sanh. iv. 5; the correct reading in Tosef., Sanh. viii. 4–9):

> "Why was only a single specimen of man created first? To teach us that he who destroys a single soul destroys a whole world and that he who saves a single soul saves a whole world; furthermore, in order that no race or class may claim a nobler ancestry, saying, 'Our father was born first'; and, finally, to give testimony to the greatness of the Lord, who caused the wonderful diversity of mankind to emanate from one type. And why was Adam created last of all beings? To teach him humility; for if he be overbearing, let him remember that the little fly preceded him in the order of creation."

In a dispute, therefore, as to which Biblical verse expresses the fundamental principle of the Law, Simon ben 'Azkai maintained against R. Akiba—who, following Hillel, had singled out the Golden Rule (Lev. xix. 18)—that the principle of love must have as its basis Gen. v. 1, which teaches that all men are the offspring of him who was made in the image of God (Sifra, Ḳedoshim, iv.; Yer. Ned. ix. 41*c*; Gen. R. 24). This idea, expressed also by Paul in his speech at Athens, "[God] hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts, xvii. 26), found expression in many characteristic forms. According to Targ. Yer. to Gen. ii. 7, God took dust from the holy place (as "the center of the earth"; compare Pirḳe R. Eliezer xi., xx.) and the four parts of the world, mingling it with the water of all the seas, and made him red, black, and white (probably more correctly Pirḳe R. El. xi. and Chronicle of Jerahmeel, vi. 7: "White, black, red, and green—bones and sinews white; intestines black; blood red; skin of body or liver green"); compare Philo, "Creation of the World," xlvii.; Abulfeda, "Historia Ante-Islámica." The Sibylline Oracles (iii. 24–26) and, following the same, the Slavonian Book of Enoch find the cosmopolitan nature of Adam, his origin from the four regions of the earth, expressed in the four letters of his name: **A**natole (East), **D**ysis (West), **A**rktos (North), and **M**esembria (South). R. Johanan interprets אדם as being an acrostic of אפר (ashes), דם (blood), and מרה (gall; see Soṭah, 5*a*). But this interpretation seems to have originated in other circles; for we find Isidor of Seville ("De Natura Rerum," ix.) declare that Adam was made of blood (*sanguis*), gall (*cholē*), black gall (*melancholia*), and phlegm: the four parts constituting the temperaments, which correspond to the four elements of nature, as does the microcosm to the macrocosm (see

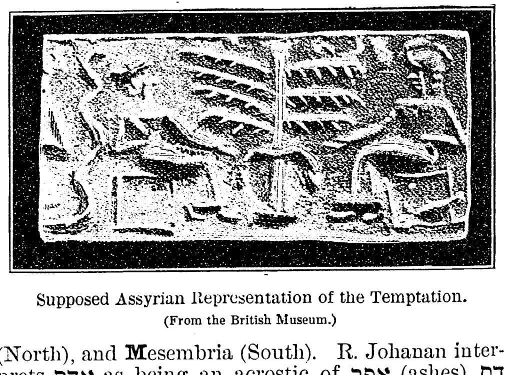

Supposed Assyrian Representation of the Temptation.
(From the British Museum.)

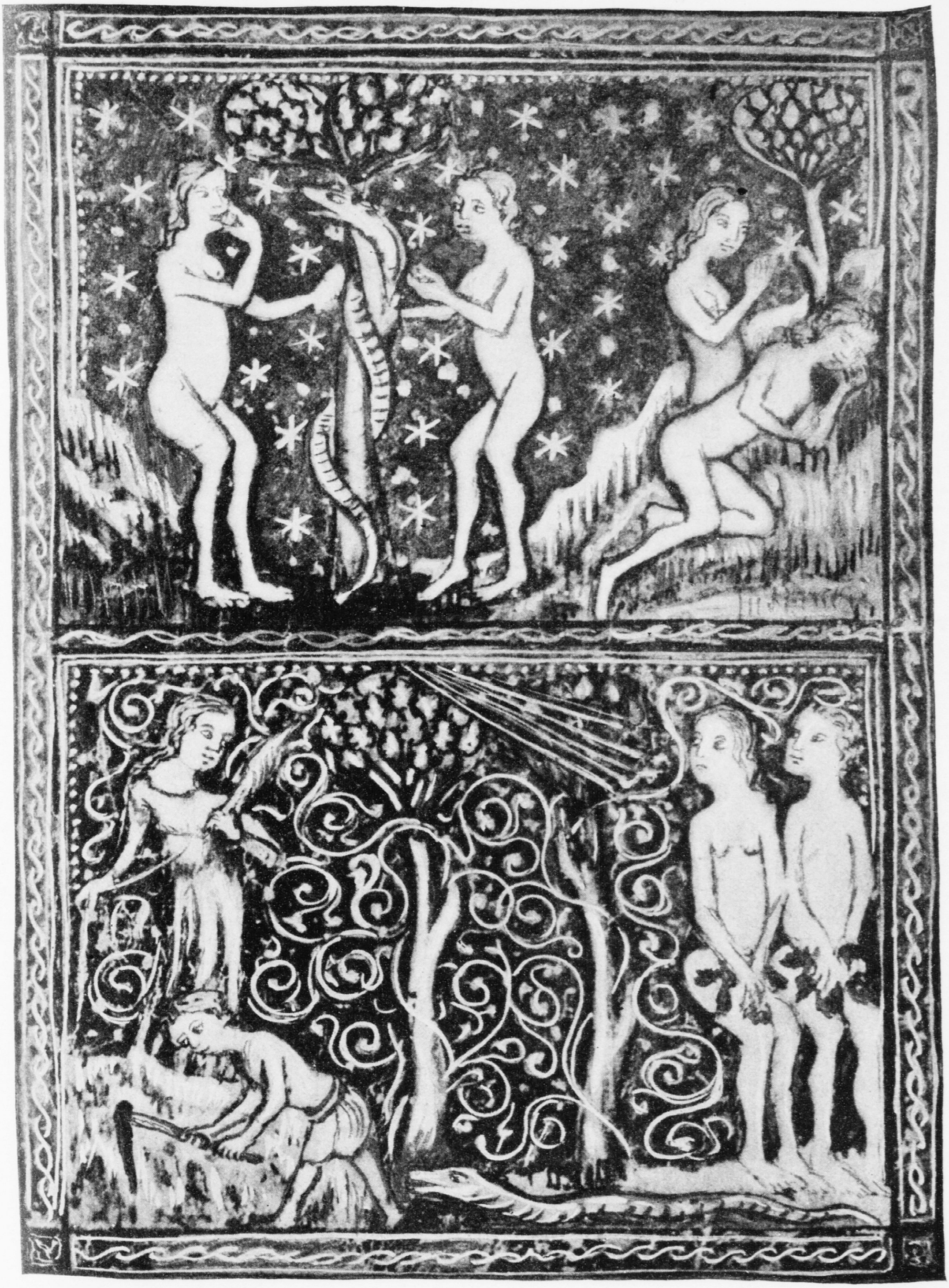

ADAM AND EVE.

(From the Sarajevo Haggadah of the fourteenth century.)

Piper, "Symbolik der Christlichen Kirche," 90, 469). R. Meir (second century) has the tradition that God made Adam of the dust gathered from the whole world; and Rab (third century) says: "His head was made of earth from the Holy Land; his main body, from Babylonia; and the various members from different lands" (Sanh. 38*a* *et seq.*; compare Gen. R. viii.; Midr. Teh. cxxxix. 5; and Tan., Peḳude, 3, end).

Two Natures in Adam.

There are, however, two points of view regarding man's nature presented in the two Biblical stories of man's creation; and they are brought out more forcibly in the Haggadah, and still more so in the older Hellenistic literature. "Both worlds, heaven and earth, were to have a share in man's creation; hence the host of angels were consulted by the Lord when He said, 'Let us make man'" (Gen. i. 26, Gen. R. viii.). But the old haggadists loved especially to dwell on the glory of God's first-created before his fall. He was "like one of the angels" (Slavonic Book of Enoch, xxx. 11; compare Christian Book of Adam, i. 10; also Papias in Gen. R. xxi.; Pirḳe R. El. xii.; Ex. R. xxxii.; Targ. Yer. Gen. iii. 22). "His body reached from earth to heaven [or from one end of the world to the other] before sin caused him to sink" (Ḥag. 12*a*, Sanh. 38*b*; compare also Philo, "Creation of the World," ed. Mangey, i. 33, 47). "He was of extreme beauty and sunlike brightness"(B. B. 58*a*). "His skin was a bright garment, shining like his nails; when he sinned this brightness vanished, and he appeared naked" (Targ. Yer. Gen. iii. 7; Gen. R. xi.; Adam and Eve, xxxvii.). When God said: "Let us make man in our image," the angels in heaven, filled with jealousy, said: "What is man that Thou thinkest of him? A creature full of falsehood, hatred, and strife!" But Love pleaded in his favor; and the Lord spoke: "Let truth spring forth from the earth!" (Gen. R. viii.; Midr. Teh. viii.). Far older, and blended with Babylonian mythology (Isa. xiv. 12), is the story preserved in Adam and Eve, the Slavonic Book of Enoch, xxxi. 3-6 (compare Bereshit Rabbati, ed. Epstein, p. 17; Pirḳe R. El. xiii.; Chronicle of Jerahmeel, xxii.; and Koran, sura ii. 34; xv. 30), according to which all the angels were commanded by Michael the archangel to pay homage to the image of God; whereupon all bowed before Adam except Satan, who, in punishment for his rebelliousness, was hurled from his heavenly heights to the depth of the abyss, while his vacant throne was reserved for Adam, to be given to him at the time of the future resurrection. Henceforth, Satan became the enemy of man, appearing to him in the guise of an angel of light to seduce him (compare II Cor. xi. 14). A somewhat modified midrashic legend (Gen. R. viii.) relates that the angels were so filled with wonder and awe at the sight of Adam, the image of God, that they wanted to pay homage to him and cry "Holy!" But the Lord caused sleep to fall upon him so that he lay like a corpse, and the Lord said: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22). Another version (Pirḳe R. El. xi.; Tan., Peḳude, 3) is that all other creatures, marveling at Adam's greatness, prostrated themselves before him, taking him to be their creator; whereon he pointed upward to God, exclaiming: "The Lord reigneth, He is clothed with majesty!" (Ps. xciii. 1). Still, the Book of Wisdom (ii. 23, 24) seems to allude to the older legend when saying, "God created man for immortality, but through the envy of Satan death entered the world" (compare Josephus, "Ant." i. 1, § 4; Ab. R. N. i.; Gen. R. xviii., where the serpent is represented as moved by jealousy).

The Fall.

Adam in paradise had angels (agathodæmons or serpents) to wait upon and dance before him (Sanh. 59*b*, B. B. 75*a*, Pirḳe R. El. xii.). He ate "angel's bread" (compare Ps. lxxiii. 26; Yoma, 75*b*; Vita Adæ et Evæ, § 4). All creation bowed before him in awe. He was the light of the world (Yer. Shab. ii. 5*b*); but sin deprived him of all glory. The earth and the heavenly bodies lost their brightness, which will come back only in the Messianic time (Gen. R. xii.; Vita Adæ et Evæ, § 21; Philo, "Creation of the World," p. 60; Zohar, iii. 83*b*). Death came upon Adam and all creation. God's day being a thousand years (Ps. xc. 4), Adam was permitted to live 930 years—threescore and ten less than one thousand (Book of Jubilees, iv. 28, and Gen. R. xix.), so that the statement "in the day that thou eatest thereof, thou shalt surely die" might be fulfilled. The brutes no longer stood in awe of man as their ruler; instead, they attacked him. But while sin was of fatal consequence, and the effect of the poison of the serpent is still felt by all following generations, unless they should be released from it by the covenant of Sinai ('Ab. Zarah, 22*b*; IV Book of Esdras; Apoc. Mosis, xx.; see articles SIN and FALL), the Jewish haggadists emphasize one point not mentioned in the Bible, but of great doctrinal importance in comparison with the teachings of Paul and his followers. The deadly effect of sin can be removed by repentance. Hence, Adam is represented as a type of a penitent sinner. Thus, he is described in Vita Adæ et Evæ, as well as by the rabbis of the second century ('Er. 18*b*; 'Ab. Zarah, 8*a*; Ab. R. N. i.; Pirḳe R. El.), as undergoing a terrible ordeal while fasting, praying, and bathing in the river for seven and forty days (seven weeks, Pirḳe R. El.), or twice seven weeks—the shortening of the days after Tishri being taken by Adam as a sign of God's wrath, until after the winter solstice the days again grew longer, when he brought a sacrifice of thanksgiving. Another view is that when the sun rose the following morning he offered his thanksgiving, in which the angels joined him, singing the Sabbath Psalm (Ps. xcii.). About Adam and the one-horned ox (the Persian *gaiomarth*), see Kohut, in "Z. D. M. G." xxv. 78, n. 6.

On account of the Sabbath the sun retained its brightness for the day; but as darkness set in Adam was seized with fear, thinking of his sin. Then the Lord taught him how to make fire by striking stones together. Thenceforth the fire is greeted with a blessing at the close of each Sabbath day (Pesiḳ. R. xxiii.; Pirḳe R. El. xx.; similarly, Pes. 54*a*).

When Adam heard the curse, "Thou shalt eat of the herbs of the earth," he staggered, saying: "O Lord, must I and my ass eat out of the same manger?" Then the voice of God came reassuringly: "With the sweat of thy brow shalt thou eat bread!" There is comfort in work. The angels taught Adam the work of agriculture, all the trades, and also how to work in iron (Book of Jubilees, iii. 12; Gen. R. xxiv.; Pes. 54*a*). The invention of writing was ascribed to Adam.

Adam in the Future World.

On the day Adam covered his naked body for the first time, he beheld in clothing a mark of human dignity, and offered God a thanksgiving of incense (Book of Jubilees, iii. 22). The garments made by God were not of skin, but of light (Gen. R. xx.), and robes of glory were made of the serpent's skin (Targ. Yer. Gen. iii. 21).

Adam, "the first to enter Hades" (Sibylline Oracles, i. 81), was also the first to receive the promise of resurrection (Gen. R. xxi. 7, after Ps. xvii. 15). According to the Testament of Abraham, Adam sits at the gates, watching with tears the multitude of souls passing through the wide gate to meet their punishment, and with joy the few entering the narrow gate to receive their reward.

The Jewish view concerning Adam's sin is best expressed by Ammi (Shab. 55*a*, based upon Ezek. xviii. 20): "No man dies without a sin of his own. Accordingly, all the pious, being permitted to behold the Shekinah (glory of God) before their death, reproach Adam (as they pass him by at the gate) for having brought death upon them; to which he replies: 'I died with but one sin, but you have committed many: on account of these you have died; not on my account'" (Tan., Ḥuḳḳat, 16).

To Adam are ascribed Ps. v., xix., xxiv., and xcii. (Midr. Teh. v. 3; Gen. R. xxii., end; Pesiḳ. R. xlvi.; see Bacher, "Ag. Pal. Amor." ii. 337 *et seq.*). His body, made an object of worship by some semi-pagan Melchisedician sect, according to the Christian Book of Adam, was shown in Talmudic times at Hebron, in the cave of Machpelah (B. B. 58*a*, Gen. R. lviii.), while Christian tradition placed it in Golgotha near Jerusalem (Origen, tract 35 in Matt., and article GOLGOTHA). It is a beautiful and certainly an original idea of the rabbis that "Adam was created from the dust of the place where the sanctuary was to rise for the atonement of all human sin," so that sin should never be a permanent or inherent part of man's nature (Gen. R. xiv., Yer. Naz. vii. 56*b*). The corresponding Christian legend of Golgotha was formed after the Jewish one.

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K.

——**In Mohammedan Literature:** No mention is made of Adam in the early suras of the Koran. Though Mohammed speaks of the creation of man in general from a "clot of blood" or a "drop of water" (suras lxxv. 34, lxxvii. 20, xcvi. 1), it is only in the later Meccan suras that the original creation of man is connected with a particular individual. But in these suras the theory is already developed that Satan's designs against man are consequent upon the expulsion of the former from paradise at the time of man's creation. Geiger has incorrectly remarked ("Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 100) that this is not a Jewish idea (see Vita Adæ et Evæ, § 16). It belongs also to the cycle of the Christian-Syriac Midrash (see Budge, "The Book of the Bee," p. 21, trans.; Bezold, "Die Schatzhöhle," pp. 5, 6, trans.). In the earliest account the name Adam does not occur; nor does Iblis vow vengeance upon a single individual, but rather upon the whole race of mankind:

Iblis, the Devil, Respited.

"When thy Lord said to the angels, 'Verily, I am about to create a mortal out of clay; and when I have fashioned him, and breathed into him of My spirit, then fall ye down before him adoring.' And the angels adored, all of them save Iblis, who was too big with pride, and was of the misbelievers. Said He, 'O Iblis! what prevents thee from adoring what I have created with My two hands? Art thou too big with pride? or art thou amongst the exalted?' Said he, 'I am better than he; Thou hast created me from fire, and him Thou hast created from clay.' Said He, 'Then go forth therefrom; for verily thou art pelted, and verily upon thee is My curse unto the day of judgment.' Said he, 'My Lord! then respite me until the day when they are raised.' Said He, 'Then thou art amongst the respited until the day of the stated time.' Said he, 'Then, by Thy might, I will surely seduce them all together, except Thy servants amongst them who are sincere!' Said He, 'It is the truth, and the truth I speak; I will surely fill hell with thee and with those who follow thee amongst them all together'" (sura xxxviii. 70-85).

At a later period Mohammed develops the personal character of the first man and his direct relationship to God, whose vicegerent (*khalifah*, calif) he is to be on earth. At the same time Satan is represented as being the one who drove Adam from paradise:

Adam as Vicegerent of God.

"And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood? We celebrate Thy praise and hallow Thee.' Said [the Lord], 'I know what ye know not.' And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to Me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou Thyself hast taught us; verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam, declare to them their names'; and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye are hiding?' And when He said to the angels, 'Adore Adam,' they adored him save only Iblis, who refused and was too proud, and became one of the misbelievers.

"And He said, 'O Adam, dwell, thou and thy wife, in paradise, and eat therefrom amply as you wish; but do not draw near this tree or ye will be of the transgressors.' And Satan made them backslide therefrom, and drove them out from what they were in, and He said, 'Go down, one of you the enemy of the other; and in the earth there are an abode and a provision for a time.' And Adam caught certain words from his Lord, and He turned toward him; for He is the Compassionate One easily turned. He said, 'Go down therefrom altogether, and haply there may come from Me a guidance, and whoso follows My guidance no fear is theirs, nor shall they grieve'" (sura ii. 29-36).

In sura vii. 10 *et seq.* the same story is repeated, though with several additions. In particular, Mohammed has now learned the manner in which Satan tempted Adam:

Satan Beguiles Adam.

"But Satan whispered to them to display to them what was kept back from them of their shame, and he said, 'Your Lord has only forbidden you this tree lest ye should be twain angels or should become of the immortals'; and he swore to them both, 'Verily, I am unto you a sincere adviser'; and he beguiled them by deceit, and when they twain tasted of the tree their shame was shown them, and they began to stitch upon themselves the leaves of the garden. And their Lord called unto them, 'Did I not forbid you from that tree there, and say to you, Verily, Satan is to you an open foe?' They said, 'O our Lord, we have wronged ourselves—and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost!' He said, 'Go ye down, one of you to the other a foe; but for you in the earth there are an abode and a provision for a season.' He said, 'Therein shall ye live and therein shall ye die; from it shall ye be brought forth'" (sura vii. 19-24).

In suras xvii. 63, xviii. 48, references are also made to the refusal of Iblis to worship Adam. The latter was created from earth (iii. 51) or from clay (xxxii. 5).

That Adam is the first of the prophets is only hinted at in the Koran. In the passage (ii. 35) cited above, "And Adam caught certain words [*kalimat*] from his Lord," the reference may be to a supposed revelation to Adam. For this reason, in iii. 30, Mohammed says, "Verily, God has chosen Adam, and Noah, and Abraham's people, and Imram's people [the Christians]"; making Adam the representative of the antediluvian period.

Adam's Creation.

To these somewhat meager accounts later Arabic writers and commentators have added various details which find their parallel in the Jewish and Christian Midrash. Ḥamzah al-Ispahani expressly says that a Jewish rabbi in Bagdad, Zedekiah by name, told him, among other things, that Adam was created in the third hour of the sixth day, and Eve in the sixth hour; that they were made to dwell in Gan-Eden (גן עדן), from which they were expelled after the ninth hour; that God sent an angel to them, who taught Adam how to sow and to perform all the other work connected with agriculture. The same angel instructed Eve how to perform all manner of household duties. The historians Tabari, Masudi, Al-Athir, etc., have evidently culled from similar sources. They tell us that when God wished to form Adam He sent first Gabriel, then Michael, to fetch soil for that purpose. The earth, however, refused to give the soil, and yielded only to the Angel of Death, who brought three kinds of soil, black, white, and red. Adam's descendants, therefore, belong either to the white, the black, or the red race.

The soul of Adam had been created thousands of years previously, and at first refused to enter the body of clay. God forced it violently through Adam's nose, which caused him to sneeze. As it descended into his mouth, he commenced to utter the praises of God. He tried to rise; but the soul had not yet descended into his feet. When he did stand upright, he reached from earth up to the throne of God, and had to shade his eyes with his hand because of the brilliancy of God's throne. His height was gradually diminished, partly as a punishment for his sin, and partly through grieving at the death of Abel.

The Future Unveiled to Him.

Adam wished to see the generations which were to come from him. God drew them all from out of his back; they stood in two rows—one of the righteous, the other of the sinners. When God told Adam the span of life given to each, he was surprised to find that only a small number of years had been allotted to David, and made him a present of forty years; of which present, says the Mohammedan Midrash, a formal document was drawn up and signed.

When Adam was driven from paradise, he first alighted on the island of Sarandib (Ceylon). Here his footprint (seventy ells long) is still to be seen, as is that of Abraham in Mecca. From Ceylon Adam journeyed to the holy city in Arabia, where he built the Kaaba, having through fasting and silence gained the partial forgiveness of God.

Another legend connects the building of the Kaaba with ABRAHAM. When the time came for Adam to die, he had forgotten the gift of forty years to David, and had to be reminded of it by the Angel of Death. He is said to have been buried in the "Cave of Treasures"—a Christian, rather than a Jewish, idea. Several of these peculiar features are found again in the Pirḳe de-Rabbi Eliezer, a work that was compiled under Arabic influence (Zunz, "G. V." 2d ed., pp. 289 *et seq.*).

BIBLIOGRAPHY: *Koran*, suras xxxviii. 71-86, ii. 28-32, vii. 10-18, xv. 28-44, xvii. 63-68, xviii. 48, xx. 115, and the commentaries on these passages; Gottwaldt, *Hamzæ Ispahanensis Annalium Libri x.* pp. 84 *et seq.*; Tabari, *Annales*, ii. 115 *et seq.*; Ibn al-Athir, *Chronicon*, ed. Tornberg, i. 19 *et seq.*; Al-Nawawi, *Biographical Dict. of Illustrious Men*, ed. Wüstenfeld, pp. 123 *et seq.*: Yakut, *Geographisches Wörterbuch*, ed. Wüstenfeld, vi. 255 (index). Compare Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 100 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, pp. 12 *et seq.*; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 54 *et seq.*, where a large number of rabbinical parallels will be found.

G.

——**Critical View:** According to modern critics, the story of the creation of man is presented in two sources. One of these forms the beginning of the document known as the PRIESTLY CODE (P), and the other is written by the so-called JAHVIST (J). The former makes the Creation to be the first of a series of stages in the development of the history of Israel and the theocracy, which is the great end of the divine government. Each event is to man a gradation leading up to a final act of Providence. This first stage fitly ends with the making of man in the image of God, which follows upon the creation of light, the sky, the earth, and the sea; of plants, and of animals of the water, the air, and the land. This narrative as found in the final form of the Hexateuch is interrupted in Gen. ii. 4 by the second narrator, and is not resumed till Gen. v. 1, where the second stage begins with the "generations [*toledot*] of Adam."

The second narrative (Gen. ii. 4-iv.) is the beginning of a history written much earlier than the priestly document. Its interest centers in Adam not as the first link in the chain of the history of Israel, but as the founder of the human race. The descriptions are naive and anthropomorphic, telling of man's home in Eden, his divinely given mate, his progress in knowledge, his sin, his banishment from paradise, and the fate of his children.

Etymology of "Adam."

The etymology of the word "Adam" is of importance. The writer of Gen. ii. 7 gives his own explanation when he says: "God formed man of dust of the ground." That is to say, the man was called "Man" or "Adam" because he was formed from the ground (*adamah*). Compare Gen. iii. 19. This association of ideas is more than an explanation of the word: it is also suggestive of the primitive conception of human life. According to the oldest Semitic notions, all nature was instinct with life; so that men not only came from and returned to the earth, but actually partook of its substance. The same notion declares itself in the Latin *homo* and *humanus*, as compared with *humus* and the Greek *χαμαί*, in the German *gam* (in *Bräutigam*), and the English *groom*; also in the Greek *ἐπιχθόνιος* and similar expressions. Modern critics are the less inclined to ridicule this as a mere barbaric fancy now that the doctrine of evolution has made them familiar with the unity of nature. This view of the word implies that it was originally not a proper name; for names of persons (for which fanciful etymologies are often given by the sacred writers) are not made up after such a fashion.

A closer examination of the narrative will show that the word is primarily used in a generic sense, and not as the name of an individual. In Gen. i. its use is wholly generic. In Gen. ii. and iii. the writer weaves together the generic and the personal senses of the word. In all that pertains to the first man as the passive subject of creative and providential action the reference is exclusively generic.

Indeed, it is doubtful whether "Adam" as a proper name is used at all before Gen. iv. 25 (J) and v. 3 (P). Here the same usage is manifest: for in the two opening verses of chap. v. the word is used generically. It may also be observed that the writer in Gen. ii., iii. always says "the man" instead of "Adam," even when the personal reference is intended, except after a preposition, where, however, a vowel has probably been dropped from the text. The explanation of the variation of usage apparently is that, as in the case of most of the early stories of Genesis, the material of popular tradition, which started with the forming of man out of the earth, was taken up and worked over for higher religious uses by thinkers of the prophetic school. Adam is not referred to in the later Old Testament books, except in the genealogy of I Chron. J. F. McC.

ADAM, BOOK OF: The Talmud says nothing about the existence of a Book of Adam, and Zunz's widely accepted assertion to the contrary ("G. V." 2d ed., p. 136) is erroneous, as appears upon an inspection of the passage in 'Ab. Zarah, 5*a*, and Gen. R. xxiv. 2. There can be no doubt, however, that there existed at an early date, perhaps even before the destruction of the Second Temple, a collection of legends of Adam and Eve which have been partially preserved, not in their original language, but somewhat changed. It is possible to prove that the apocryphas, Apocalypsis Mosis—as Tischendorf, following a copyist's erroneous inscription, called the book—and Vita Adæ et Evæ, and to a certain degree even their Slavonic, Syriac, Ethiopic, and Arabic offshoots, are of identical Jewish origin. According to these apocryphal works and to the Eastern and Western forms of the Apocalypsis, the Jewish portion of the Book of Adam must have read somewhat as follows (the parallels in apocryphal and rabbinical literature are placed in parentheses):

Adam in the Garden of Eden.

Adam, the handiwork of the Lord (Ab. R. N. i., end), lived with Eve in the Garden of Eden, which was situated in the East (Book of Enoch, xxxii.; B. B. 84*a*). Their food, which they also distributed to the lower animals (Gen. R. xix. 5), consisted of the fruit of the trees in the garden, the only nourishment then allowed to living beings (Sanh. 59*b*). For their protection two angels were set apart (Ḥag. 16*a*), known (Ber. 60*b*) as מכובדים or the partakers of the majesty (כבוד) (*kabod*), called in Latin *virtutes*, from *virtus*, corresponding to *kabod*. But one day when the guarding angels had ascended to heaven to sing their hymn (שירה) to the Lord (Ḥul. 91*b*), Satan thought the time opportune to carry out his evil designs against Adam. Satan hated Adam, for he regarded him as the cause of his fall. After God had created man, He ordered all the angels to prostrate themselves before Adam, but Satan rebelled against God's command, despite the direct bidding of Michael "to worship the image of YHW" (יהו), and answered proudly: "If God be angry against me, I will exalt my throne above the stars of God" (compare Isa. xiv. 13). Whereupon God "cast him out from heaven with all his host of rebellious angels" (Slavonic Book of Enoch, xxxi. 18, and Mek., Shirah, § 2). And Satan the Adversary (Suk. 52*a*) selected the serpent for his tool, as it was not only the most subtle of all animals, but also very similar to man, for it had been endowed with hands and legs like him (Gen. R. xix. 1). And Satan spoke to the serpent: "Be my instrument, and through thy mouth will I utter a word which shall enable thee to seduce man" (Pirḳe R. El. xiii.). After some pleading the serpent succeeded in persuading Eve to eat of the forbidden fruit of the tree of knowledge—a fig-tree (Gen. R. xv. 7)—which the serpent had shaken for her (Ab. R. N. i. 4, ed. Schechter). But the serpent had infused lust into the fruit, and when Eve had eaten of it the sexual desire awoke in her (Slavonic Book of Baruch, xcvii.; Apoc. Abraham, xxiii., and Pirḳe R. El. xxi.), and at the same moment she became aware that she had been undone and "had lost the garment of righteousness in which she had been clothed" (Gen. R. xix. 6, Pirḳe R. El. xiv.). Adam, too, after he had eaten of the forbidden fruit, experienced a sense of loss and cried out: "What hast thou done? Thou hast removed me from the glory of the Lord" (Ab. R. N. i. 6, ed. Schechter).

The Divine Verdict.

Soon after they had sinned they heard the trumpet-blast (*shofar*) of Michael ("B. H." ed. Jellinek, ii. 61) calling the angels: "Thus saith the Lord, 'Come with me into the Garden of Eden and hear the sentence which I will pass on Adam'" (Gen. R. xix. 8). And the Lord then spoke to Adam, saying: "Where art thou hidden? Dost thou think I can not find thee? Can a house hide itself from its builder? [Targ. Yer. to Gen. iii. 9]. Because thou hast broken my commandment I will inflict seventy-two ailments upon thy body" (Mishnah Neg. i. 4). And to the woman He said: "Because thou didst not hearken to my commandment I shall multiply thy labor-pains, and vainly [ἐν ματαιοῖς of the Greek, by a mistake in reading הבלים (habalim) for חבלים (ḥabalim) in the Hebrew] thou wilt then confess and cry: 'Lord, save me, and I will not turn any more to carnal sin.' But thy desire shall be again to thy husband" (a midrashic explanation of Gen. iii. 16, based on the hermeneutic rule of *semikot*—explanation by context—and to be found word for word in Gen. R. xx. 7). Nor did the serpent escape punishment, for it lost its hands and legs (Gen. R. xx. 5), and a spirit of enmity was established between it and man unto the day of judgment; according to Targ. Yer. Gen. iii. 15, "until the time of Messiah" (see Soṭah, 49*b*).

Adam Exiled from the Garden of Eden.

However, the heaviest punishment for Adam was his expulsion from the Garden of Eden. All his supplications, as well as those of the angels, to mitigate the sentence only induced God to promise him, saying: "If after having left the Garden of Eden thou wilt guard against evil until thou diest" ["be prepared to die" is not correct, being based on the confusion of the Hebrew עתיד למות (wilt die) with the Aramaic עתיד (prepared)], "I will raise thee at the time of resurrection" (an old haggadic Targum to Gen. iii. 17, 22, which is also found in Targ. Yer. i. and Gen. R. xx. 10; compare the benediction *meḥayye ha-metim* (He raises the dead), in Apost. Const. vii. chap. xxxiv). In the future world God will be among men (Tan., Num. 145, ed. Buber), and the Evil Spirit will be no more (Gen. R. xlviii. 11).

The sentence of God was carried into effect. Banished from the garden, which was henceforward surrounded by a sea of ice (Book of Enoch, Hebrew version; "B. H." iv. 132), Adam and Eve settled in the neighborhood of Eden in the East (Gen. R. xxi. 9). They were no sooner out of their blissful abode than a paralyzing terror befell them. Unaccustomed to the earthly life and unfamiliar with the changes of the day and of the weather—in paradise an eternal light had surrounded them (Gen. R. xi. 2)—they were terrified when the darkness of night began to fall upon the earth ('Ab. Zarah, 8*a*), and the intercession of God's word (מימרא) was necessary to explain to them the new order of things. From this moment the sufferings of life began; for Adam and Eve were afraid to partake of earthly food, and fasted for the first seven days after their expulsion from paradise, as is prescribed in Talmudic law before an imminent famine (Mishnah Ta'anit, i. 6).

Repentance of Adam.

Humiliated and weakened by hunger and suffering, Adam became conscious of the gravity of his sin, for which he was now prepared to atone ('Er. 18*b*, Gen. R. xxii. 13). He, therefore, like Moses, Elijah, and Abraham (Apoc. Abraham, 12), fasted for forty days, during which he stood up to his neck in the waters of the river Gihon (גיחון), the name of which is etymologically connected by the writer with the roots גחן "to stoop" and גחי "to pray aloud" (Pirḳe R. El. xx.). According to the Vita Adæ et Evæ, Adam stood in the Jordan—a version which may be ascribed to the Christian copyists, who, for obvious reasons, wished to represent Adam as having had his baptism in the Jordan, forgetting that since Eve, as they themselves stated, bathed in the Tigris, Adam would have selected another of the rivers of paradise for that purpose.

The days of repentance having passed, the twins Cain and Abel were born to Adam and Eve (Gen. R. xxii. 2). And soon Cain rose, ran away, and brought a reed to his mother (קנה = קין; compare Gen. R. xxii. 8): "Cain killed his brother with a reed (קנה)"; for, according to the unanimous opinion of the Haggadah, the children of Adam and Eve were born fully developed (Gen. R. xxii. 2). Eve saw in a dream that Cain had assassinated his brother, and Abel was found slain with a stone (Gen. R. xxii. 8; Book of Jubilees, iv.31); but the earth refused to receive his blood (Giṭ. 57*b*). As a compensation for the murdered Abel, God promised Adam a son who should "make known everything that thou doest."

Illness and Death of Adam.

Adam, at the age of nine hundred and thirty years, became very ill; for God had cursed him with seventy-two ailments. He sent his son Seth, with Eve, to the Garden of Eden for the oil of healing, to restore him to health (Pirḳe R. El. xxxv). On his way to paradise Seth was attacked by a wild animal. Upon Eve's demanding how an animal could dare to attack an image of God, the animal replied that she herself, through her sin, had forfeited the right to rule over the animal kingdom (Pesiḳ. v. 44*b*, ed. Buber, and Sanh. 106*b*). Not until Seth exclaimed: "Wait until the day of judgment!" or, "Stop! If not, thou wilt be brought to judgment before God" (both readings based on עד) did the animal let him go. However, the mission of Seth was in vain, for the angel Michael, to whom God had given the control over the human body—for he it was who had gathered the dust for Adam's creation (Midr. Konen, in "B. H." ii. 27), told him that his father's life was at an end, and his soul would depart from him within the course of a week.

Funeral of Adam.

Three days after the death of Adam (Gen. R. vii), which took place, as in the case of Moses and Aaron, in the presence of many angels and even in the presence of the Lord, his soul was handed over by God to Michael, who assigned it an abode in the third heaven (Ḥag. 12*b*) until the day of resurrection. The body was interred with exceptional honors; the four archangels, Michael, Gabriel, Uriel, and Raphael (in the exact order of enumeration given by the Haggadah; see Kohut, "Angelologie," p. 25), buried it in the neighborhood of paradise, the precise spot being (Pirḳe R. El. xii. and xx.) Hebron near Jerusalem; for the site of the altar in the Temple, whence the dust of Adam was taken, is the gate to paradise.

A few days after the interment of Adam by the *virtutes*, Eve felt that her end was approaching. She called her children together and ordered them to write down the names of the first two human beings on two slabs of clay and stone, for she had learned from Michael that God had decided to bring a flood and a destructive fire over the earth and that only these slabs would escape destruction (Josephus, "Ant." i. 2, § 3). Eve passed away after a lapse of six days—that is, after the mourning week of Adam—as the שבעה (*shib'ah*) may consist, according to Talmudic law, of six days only and a few moments of the seventh day (M. Ḳ. 19*b*). Eve was buried by the angels at the side of Adam, and the angels instructed Seth not to mourn more than six days, and to rest and rejoice on the seventh day, for on that same day God and the angels would receive in gladness the soul which is lifted above all earthly matter (Sanh. 65*b*), and, moreover, rest upon the seventh day was to be the symbol of the resurrection in future ages יום שכולו שבת (Sanh. 97*a*).

The reconstruction of the Jewish Book of Adam here attempted may be hypothetical in some points, for neither the Apoc. Mosis nor the Vita can be considered to represent a true copy of the original. But it makes clear that these two apocryphas are based on the Hebrew or Aramaic Book of Adam and that the latter belongs to the midrashic literature, as many of its allusions can only be explained by the Midrash. The legends of Adam with which rabbinical literature abounds seem to point to the same source. Thus the statement in Abot de-Rabbi Nathan (i. 6, ed. Shechter) that Eve always addressed Adam as "lord" is apparently not intelligible, until compared with the Vita and the Slavonic Book of Adam, both of which contain similar statements, which, therefore, must have existed in the original, from which they both drew independently of each other. With regard to the alleged Christian elements and reminiscences of the New Testament in the Apoc. Mosis and Vita they will be sufficiently characterized by the following examples: Apoc. Mosis, iii., "Child of Wrath," is based on a haggadic etymology of the name Cain, and has nothing to do with Eph. ii. 3; and Apoc. Mosis, xix., "Lust is the beginning of all sin," is thoroughly Jewish (see above), and need not therefore have been taken from such a source as James, i. 15. This, moreover, is the case with all the other alleged Christian passages in the Apoc. Mosis, which would prove nothing, even if they were of Christian origin; for it can not be surprising to find Christian allusions in the language of a book so widely read among Christians as the Apocrypha. Even passages where one would expect that a Christian editor or compiler would interject Christological notions are quite free from them; all of which tends to show that neither the Apoc. Mosis nor the Vita was in any way tampered with by Christian writers.

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L. G.

ADAM ("Red"): City near the Jordan. In Josh. iii. 16, Adam is described as the city "that is beside

Zaretan," on the Jordan, near the spot where the Israelites crossed the river on dry ground. It is probably to be identified with the modern Tel Damieh.
G. B. L.

Philo.

ADAM ḲADMON (more correctly, **ḲADMONI***—*Adam*, Hebrew for "man"; *Ḳadmon* or *Ḳadmoni*, "first" or "original"): The various philosophical (Gnostic) views concerning the original man are, in spite of their differences, intimately related, being a compound of Oriental mythology, Greek philosophy, and rabbinical theology. The first to use the expression "original man," or "heavenly man," is Philo, in whose view the *γενικός*, or *οὐράνιος ἄνθρωπος*, "as being born in the image of God, has no participation in any corruptible or earthlike essence; whereas the earthly man is made of loose material, called a lump of clay" ("De Allegoriis Legum," I. xii.). The heavenly man, as the perfect image of the Logos, is neither man nor woman, but an incorporeal intelligence purely an idea; while the earthly man, who was created by God later, is perceptible to the senses and partakes of earthly qualities ("De Mundi Opificio," i. 46). Philo is evidently combining Midrash and philosophy, Plato and the rabbis. Setting out from the duplicate Biblical account of Adam, who was formed in the image of God (Gen. i. 27), and of the first man, whose body God formed from the earth (Gen. ii. 7), he combines with it the Platonic doctrine of ideas; taking the primordial Adam as the idea, and the created man of flesh and blood as the "image." That Philo's philosophic views are grounded on the Midrash, and not vice versa, is evident from his seemingly senseless statement that the "heavenly man," the *οὐράνιος ἄνθρωπος* (who is merely an idea), is "neither man nor woman." This doctrine, however, becomes quite intelligible in view of the following ancient Midrash. The remarkable contradiction between the two above-quoted passages of Genesis could not escape the attention of the Pharisees, to whom the Bible was a subject of close study. In explaining the various views concerning Eve's creation, they taught ('Er. 18*a*, Gen. R. viii.) that Adam was created as a man-woman (*androgynos*), explaining זכר ונקבה (Gen. i. 27) as "male and female" instead of "man and woman," and that the separation of the sexes arose from the subsequent operation upon Adam's body, as related in the Scripture. This explains Philo's statement that the original man was neither man nor woman.

Midrash.

This doctrine concerning the Logos, as also that of man made "in the likeness" ("De Confusione Linguarum," xxviii.), though tinged with true Philonic coloring, is also based on the theology of the Pharisees. For in an old Midrash (Gen. R. viii. 1) it is remarked: "'Thou hast formed me behind and before' (Ps. cxxxix. 5) is to be explained 'before the first and after the last day of Creation.' For it is said, 'And the spirit of God moved upon the face of the waters,' meaning the spirit of the Messiah [" the spirit of Adam " in the parallel passage, Midr. Teh. to cxxxix. 5; both readings are essentially the same], of whom it is said (Isa. xi. 2), 'And the spirit of the Lord shall rest upon him.'" This contains the kernel of Philo's philosophical doctrine of the creation of the original man. He calls him the idea of the earthly Adam, while with the rabbis the רוח (spirit of Adam) not only existed before the creation of the earthly Adam, but was preexistent to the whole of creation. From the preexisting Adam, or Messiah, to the Logos is merely a step.

Paul.

The above-quoted Midrash is even of greater importance for the understanding of the Pauline Christology, as affording the key to Paul's doctrine of the first and second Adam. The main passage in Pauline Christology is I Cor. xv. 45–50. According to this there is a double form of man's existence; for God created a heavenly Adam in the spiritual world and an earthly one of clay for the material world. The earthly Adam came first into view, although created last. The first Adam was of flesh and blood and therefore subject to death—merely "a living soul"; the second Adam was "a life-giving spirit"—a spirit whose body, like the heavenly beings in general, was only of a spiritual nature. The apparently insuperable difficulty of the Pauline Christology which confronts the expounders of the New Testament (see, for instance, Holtzmann, "Lehrbuch der Neu-Testamentlichen Theologie," ii. 75 *et seq.*) disappears entirely when reference is made to the Midrash. As a pupil of

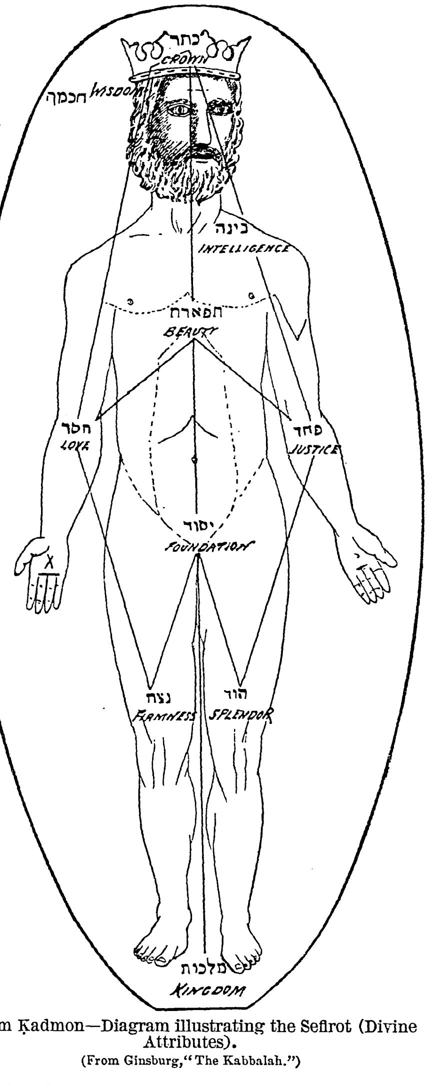

Adam Ḳadmon—Diagram illustrating the Sefirot (Divine Attributes).
(From Ginsburg, "The Kabbalah.")

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* The oldest rabbinical source for the term "Adam ha-Ḳadmoni" is Num. R. x., where Adam is styled, not as usually, "Ha-Rishon" (the first), but "Ha-Ḳadmoni" (the original). Compare the very ancient expression "*naḥash ha-ḳadmoni*" (the original serpent, the devil).

Gamaliel, Paul simply operates with conceptions familiar to the Palestinian theologians. Messiah, as the Midrash remarks, is, on the one hand, the first Adam, the original man who existed before Creation, his spirit being already present. On the other hand, he is also the second Adam in so far as his bodily appearance followed the Creation, and inasmuch as, according to the flesh, he is of the posterity of Adam. Paul, therefore, is not dependent upon Philo for his Christology, as most scholars hold; indeed, he differs from him on most essential points. With Philo the original man is an idea; with Paul he is the personality of Jesus. With Philo the first man is the original man; Paul identifies the original man with the second Adam. The Christian apostle evidently drew upon the Palestinian theology of his day; but it can not be denied that in ancient times this theology was indebted to the Alexandrians for many of its ideas, and probably among them for that of preexistence. The Midrash thus considered affords a suitable transition to the Gnostic theories of the original man.

The Clementines.

It has been said that the Midrash already speaks of the spirit (πνεῦμα) of the first Adam or of the Messiah without, however, absolutely identifying Adam and Messiah. This identification could only be made by persons who regarded only the spirit of the Scripture (meaning, of course, their conception of it) and not the letter as binding; who lived in a medium more exposed to the heathen mythology than that of the rabbinical schools. In such circles originated the Clementine "Homilies" and "Recognitions," in which the doctrine of the original man (called also in the Clementine writings "the true prophet") is of prime importance. It is quite certain that this doctrine is of Judæo-Christian origin. The identity of Adam and Jesus seems to have been taught in the original form of the Clementine writings. The "Homilies" distinctly assert:

> "If any one do not allow the man fashioned by the hands of God to have the holy spirit of Christ, is he not guilty of the greatest impiety in allowing another, born of an impure stock, to have it? But he would act most piously if he should say that He alone has it who has changed His form and His name from the beginning of the world, and so appeared again and again in the world until, coming to his own times, . . . He shall enjoy rest forever" ("Hom." iii. 20).

The "Recognitions" also lay stress upon the identity of Adam and Jesus; for in the passage (i. 45) wherein it is mysteriously hinted that Adam was anointed with the eternal oil, the meaning can only be that Adam is the anointed (משיח). If other passages in the "Recognitions" seem to contradict this identification they only serve to show how vacillating the work is in reference to the doctrine of the original man. This conception is expressed in true Philonic and Platonic fashion in i. 18, where it is declared that the "interna species" (ἰδέα) of man had its existence earlier. The original man of the Clementines is, therefore, simply a product of three elements, namely, Jewish theology, Platonic-Philonic philosophy, and Oriental theosophy; and this fact serves to explain their obscurity of expression on the subject.

In close relationship to the Clementine writings stand the Bible translator Symmachus and the Jewish-Christian sect to which he belonged. Victorinus Rhetor ("Ad Gal." i. 19; Migne, "Patr. Lat." viii. col. 1155) states that "The Symmachiani teach 'Eum—Christum—Adam esse et esse animam generalem.'" The Jewish-Christian sect of the Elcesaites also taught (about the year 100) that Jesus appeared on earth in changing human forms, and that He will reappear (Hippolytus, "Philosophoumena," x. 25). That by these "changing human forms" are to be understood the appearances of Adam and the patriarchs is pointed out by Epiphanius ("Adversus Hæreses," xxx. 3), according to whom the Jewish-Christian sects of Sampsæans, Ossenes, Nazarenes, and Ebionites adopted the doctrine of the Elcesaites that Jesus and Adam are identical.

Other Gnostic Systems.

Manicheism.

A portion of these Gnostic teachings, when combined with Persian and old Babylonian mythology, furnished Manes, or Mani, with his particular doctrine of the original man. He even retains the Jewish designations "Insan Kadim" (= אדם קדמון) and "Iblis Kadim" (= נחש קדמון), as may be seen in the Fihrist. But, according to Manes, the original man is fundamentally distinct from the first father of the human race. He is a creation of the King of Light, and is therefore endowed with five elements of the kingdom of light; whereas Adam really owes his existence to the kingdom of darkness, and only escapes belonging altogether to the number of demons through the fact that he bears the likeness of the original man in the elements of light concentered in him. The Gnostic doctrine of the identity of Adam, as the original man, with the Messiah appears in Manes in his teaching of the "Redeeming Christ," who has His abode in the sun and moon, but is (as Kessler, in Herzog's "Realencyclopädie für Protestant. Theologie," 2 ed. ix. 247, has pointed out) identical with the original man. It also appears in this theory that Adam was the first of the sevenfold series of true prophets, comprising Adam, Seth, Noah, Abraham, Zoroaster, Buddha, and Jesus. The stepping-stone from the Gnostic original man to Manicheism was probably the older Mandæan conception, which may have exercised great influence. Of this conception, however, there remains in the later Mandæan writings little more than the expression "Gabra Ḳadmaya" (=Adam Ḳadmon; Kolasta, i. 11).

Mohammedan Sects.

The relation of the Mohammedan sects to Jewish Gnosticism in their teachings concerning the incarnation of the Divine Being is very uncertain. It is only known that their theories contain more Gnostic than Buddhist elements; and in this connection it was probably not by mere accident that the founder of one of their sects, Abdallah ibn Saba (652), was a Jewish apostate. Their Gnostic character plainly appeared a century later (765), when Abdallah's views were systematized by the Ismailians. Their doctrine was then stated as follows: "God has effected seven successive incarnations of His being, in the shape of prophets whom He sent into the world; and these were Adam, Noah, Abraham, Moses, Jesus, Mohammed, and the Mahdi" (August Müller, "Der Islam," i. 588). It is not difficult to discern herein the Clementine theory of the sevenfold prophetic chain beginning with Adam and ending with the Messiah (Mahdi).

The Druses.

A further development of the Mohammedan doctrine is that of Darosi, whose adherents, under the name of Druses, form at the present day an independent community, religiously as well as politically. Darosi in 1017 publicly preached in the mosques that Adam's soul had passed into Ali, his son-in-law, and from him to the Fatimides (Müller, *ib.* i. 632). It is interesting to note that the identification, partial or complete, of Adam (the original man) with the Savior of man is universal, however varying the conception of the Messiah-Mahdi may be.

Akiba.

For practical reasons the consideration of the subject of Adam Ḳadmon in the Cabala has been reserved for the end of this article. Before discussing the subject it will be well to revert to the ancient rabbinical sources already referred to. There is a fundamental theosophical statement by Akiba in the Talmud relative to this topic to which no reference has yet been made. He says, in Abot, iii. 14, "How favored is man, seeing that he was created in the image! as it is said, 'For in the image, אלהים made man'" (Gen. ix. 6). That "in the image" does not mean "in the image of God" needs no proof; for in no language can "image" be substituted for "image of God." There is, moreover, another difficulty in this passage: the verse quoted is not that of Gen. i. 27, wherein the creation of man in the image of God is primarily stated. Gen. ix. 6 treats only secondarily of man's creation. The selection of a secondary quotation in support is not a little surprising to those familiar with the usual rabbinical mode of quotation. In point of fact Akiba does not speak only of the image (צלם) according to which man was created, but also of the likeness (דמות; Gen. R. xxxiv. 14). בצלם really has no other signification than "after the image." Akiba, who steadfastly denies any resemblance between God and other beings—even the highest type of angels—teaches that man was created after an image—that is, an archetype—or, in philosophical phrase, after an ideal, and thus interprets Gen. ix. 6, "after an image God created man," an interpretation quite impossible in Gen. i. 27. Compare the benediction in Ket. 8*a*, בצלמו בצלם דמות תבניתו, wherein God is blessed because "He made man in His image [בצלמו], in the image of a form created by Him." The concluding explanatory words of this benediction intimate, in Akiba's style, that Adam was created after the image of a God-created type (תבנית).

Zohar.

Closely related to the Philonic doctrine of the heavenly Adam is the Adam Ḳadmon (called also Adam 'Ilaya, the "High Man," the "Heavenly Man") of the Zohar, whose conception of the original man can be deduced from the following two passages: "The form of man is the image of everything that is above [in heaven] and below [upon earth]; therefore did the Holy Ancient [God] select it for His own form" (Idra R. 141*b*). As with Philo the Logos is the original image of man, or the original man, so in the Zohar the heavenly man is the embodiment of all divine manifestations: the Ten Sefirot, the original image of man. The heavenly Adam, stepping forth out of the highest original darkness, created the earthly Adam (Zohar, ii. 70*b*). In other words, the activity of the Original Essence manifested itself in the creation of man, who at the same time is the image of the Heavenly Man and of the universe (Zohar, ii. 48), just as with Plato and Philo the idea of man, as microcosm, embraces the idea of the universe or macrocosm.

Luria.

The conception of Adam Ḳadmon becomes an important factor in the later Cabala of Luria. Adam Ḳadmon is with him no longer the concentrated manifestation of the Sefirot, but a mediator between the En-Sof ("Infinite") and the Sefirot. The En-Sof, according to Luria, is so utterly incomprehensible that the older cabalistic doctrine of the manifestation of the En-Sof in the Sefirot must be abandoned. Hence he teaches that only the Adam Ḳadmon, who arose in the way of self-limitation by the En-Sof, can be said to manifest himself in the Sefirot. This theory of Luria's, which is treated by Ḥayyim Vital in "'Eẓ Ḥayyim; Derush 'Agulim we-Yosher" (Treatise on Circles and the Straight Line), leads, if consistently carried out, to the Philonic Logos.

Bibliography: Hausrath, *N. T. Zeitgesch.* ii. 163 *et seq.*, iii. 88–96; Siegfried, *Philo von Alexandrien* (see index); Hilgenfeld, *Clementinische Recognitionen und Homilien* (see index), Jena, 1848; Uhlhorn, *Die Homilien und Recognitionen* (see index); Franck, *Système de la Kabbale*, trans. by Jellinek, pp. 130 *et seq.*, 166.

L. G.

ADAMAH ("Red Land"): Fortified city of Naphtali, northwest of the Sea of Galilee (Josh. xix. 36); identified by Conder with modern 'Admah, north of Beth-shean. G. B. L.

ADAMANT: This term occurs three times in the Old Testament (Ezek. iii. 9, Zech. vi. 12, Jer. xvii. 1), and is used as a translation for *shamir*. Although no definite idea can be gathered concerning the identity of the substance intended from these passages, it is possible to determine its nature and the uses to which it was put. A very hard substance is clearly indicated in all the passages, and in Jer. xvii. 1 it is compared with the engraver's tool of iron. In the two other passages it is used figuratively to express an unyielding, stubborn, and defiant spirit. The diamond can not be meant by Jer. xvii. 1, for the diamond was not used for engraving by the ancients, and indeed it is doubtful whether the diamond in its polished form was known to them. The substance used for engraving was corundum (Petrie, "Pyramids and Temples of Gizeh," p. 173), and this is probably intended by the "adamant" of the Bible. The reading "adamant" in Ecclus. xvi. 16 is evidently wrong. It does not give any intelligible meaning, and in the manuscript discovered by Schechter, the Hebrew reads "for the sons of man" ("Wisdom of Ben Sira," ed. Schechter and Taylor, 1899, p. 10, text). The Talmud, explains Shamir as a miraculous worm that was used in engraving the stones on the breastplate of the high priest, and according to a widespread legend which became known to the Arabs, Solomon was assisted by this worm in the building of the Temple (Soṭah, 24*b*, 48*b*).

G. B. L.

ADAMANTIUS: Jewish physician, author, and naturalist (*ἰατρικῶν λόγων σοφιστής*; see Socrates, "Hist. Eccl." vii. 13); lived in Alexandria in the fourth century. He prepared an abridgment, in two volumes, of the *Φυσιογνωμικά*, a work on physiognomy, written by Polemon the rhetor, who is supposed to have lived in the time of Hadrian. Of this work an Arabic version in manuscript exists in the University Library at Leyden. He dedicated his abridgment to the emperor Constantius. The various editions of this work are "Adamantii Sophistæ Physiognomica," in Greek, Paris, 1540; "Adamantii Sophistæ Physiognomicon, id est de Naturæ Indiciis Cognoscendis Libri Duo," in Greek and Latin, Basel, 1544; in Greek, together with the works of Ælian, Polemon, and others, Rome, 1545. An uncritical edition in Greek and Latin was published by I. G. Franz under the title "Scriptores Physiognomiæ Veteres," Altenburg, 1780. Another work by Adamantius, "On the Winds" (Περὶ 'Ανέμων), was published by V. Rose, in "Anecdota Græca," i. 29. Two quotations from this are known, one cited by Ætius, a physician of Amida (see Photius, "Bibliotheca," cod. 221, iii. 163), *Περὶ 'Ανέμων, 'Αδαμαντίου Σοφιστοῦ*, ed. I. Hirschberg, Leipsic, 1899, and one in the late Byzantine period by Joannes Diaconus Galenus. Adamantius himself declares that in this work he followed more the method of the "Physiognomica" of Aristotle than any other, an important fact for the textual criticism of the works both of Aristotle and of Adamantius. Adamantius was also a naturalist; medicaments introduced by him are mentioned by Oribasius, who compiled a medical work during the reign of the emperor Julian.

Bibliography: M. Wellmann, in Pauly and Wissowa's *Realencyklopädie der Classischen Alterthumswissenschaft*, i. 343; Foerster, in *Hermes*, x. 466; idem, *Philologus*, xlvi. 250–275; idem, *Oribasius*, v. 109–112, 114, 335, 552.

S. Kr.

ADAM-SALOMON, ANTONY SAMUEL: French sculptor; born at La Ferté-sous-Jouarre, in the department of Seine-et-Marne, France, 1818; died in Paris, April 29, 1881. Adam-Salomon was intended for a mercantile career, which he followed for some time at Fontainebleau; but he afterward entered the factory of Jacob Petit as modeler, a calling for which he had shown talent in his youth. He was sent by the authorities of his department with a scholarship to Paris, where he studied sculpture thoroughly; and then, to perfect himself in his art, he traveled in Switzerland and England. The bust of Béranger which he produced at once established his reputation, and was repeatedly copied. It is said that, as the poet declined to sit for him, he modeled the features from memory. Adam-Salomon exhibited twice in the Salon, under the pseudonym of "Adama" (1844 and 1848).

His other productions included medallions of Copernicus and of Amyot, busts of Rossini, Delphine Gay, George Sand, Lamartine, Halévy, Garnier-Pagès, and others. Lamartine had a special esteem for Adam-Salomon; and the sculptor, after the death of the poet, took a cast of his head. He also made a medallion of Marchand Ennery, chief rabbi of France. Besides these works his bas-relief of Charlotte Corday and the tomb of the duke of Padua are worthy of mention.

Adam-Salomon.

Toward the end of his career, Adam-Salomon devoted himself to photography, and assisted in the development of this art. In 1850 he married Mlle. Georgine Cornélie Coutellier, a fellow artist, of Christian birth, who embraced the Hebrew faith and remained true to it till her death in 1878. The remains of Adam-Salomon rest in Fontainebleau.

Bibliography: *Nouveau Larousse Illustré*, i. 77; Vapereau, *Dict. Univ. des Contemp.*, s.v.

J. W.

ADAMS, HANNAH: American author of a Jewish history; born at Medfield, near Boston, in 1755 or 1756; died at Brookline, Mass., November 15, 1832; one of the earliest women writers of America. She acquired the rudiments of Greek, Latin, and Hebrew from some university students boarding with her father who encouraged her religious and historical studies. She wrote extensively on topics connected with her favorite studies, and though her writings brought her little pecuniary profit, they secured her many distinguished friends, among them the Abbé Grégoire, with whom she carried on a correspondence that formed the nucleus for her "History of the Jews." Among her various works are "A View of Religious Opinions" (1784), of which several American and English editions appeared, the fourth edition under the title "Dictionary of Religions"; "History of New England" (1799); "Evidences of Christianity" (1801); an "Autobiography," and the "History of the Jews from the Destruction of Jerusalem to the Present Time" (Boston, 1812; London, 1818). The last work became popular in Europe and America, and a German edition was printed in two volumes at Leipsic in 1819-20. This history of the Jews after Biblical times was the first issued in America, and it contains, among other interesting features, a great deal of information about the Jews of America that was reproduced by Jost. It is based chiefly on the works of Grégoire, Basnage, Buchanan, and others.

G. A. K.

ADAMS, JOHN: Second president of the United States; born at Braintree, Mass., Oct. 19 (old style), 1735; died at Quincy, Mass., July 4, 1826. In the later years of his life he devoted much time and thought to the consideration of the history of religions. Upon this subject he carried on an extensive correspondence with Jefferson, in which he exhibited an intimate knowledge of Jewish history and of the contributions of the Jews to the civilization of the world. In expressing his opinion in February, 1809, he wrote ("Works of John Adams," ix. 609, 610):

> ". . . In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing nations. If I were an atheist of the other sect, who believe, or pretend to believe, that all is ordered by chance, I should believe that chance had ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty Sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently of all civilization. I can not say that I love the Jews very much, nor the French, nor the English, nor the Romans, nor the Greeks. We must love all nations as well as we can, but it is very hard to love most of them."

In 1818 he expressed himself similarly in a letter to Mordecai M. Noah (see Noah, "Travels in England, France, Spain," etc., appendix, p. xxvi.).

H. Fr.

ADAR (R. V., **ADDAR**): **1.** A Benjamite, son of Bela (I Chron. viii. 3). **2.** A border town of Judah (Josh. xv. 3).

G. B. L.

ADAR (Assyrian, **Ad-da-ru**): The twelfth ecclesiastical and sixth civil month (Esth. iii. 7, ix. 1; Ezra, vi. 15). It has usually twenty-nine days, of which the following have been set apart for commemoration: The seventh day is observed as the anniversary of the death of Moses. The ninth of Adar was made a fast-day, because, says the Megillat Ta'anit, the Hillelites and Shammaites strongly opposed each other on the seventh of Adar (compare Shab. 17*a*). The thirteenth day was originally a festival, called Nicanor Day, commemorating the death of Nicanor (see Adarsa), the Syrian general in the Maccabean war, who aroused the indignation of the people by his insulting language concerning the sanctuary (II Macc. xv. 36; Ta'anit, 18*b*; Megillat Ta'anit). Subsequently the thirteenth of the month was made a day of fasting in memory of Esther's fast (Esth. iv. 16), and it was called the Fast of Esther. It was the preparatory day to the festival of Purim, celebrated on the fourteenth day, and in Shushan also on the fifteenth day. At present Adar coincides approximately with March.

K.

ADAR, THE SEVENTH OF: According to tradition or calculation (compare Deut. xxxiv. 8 and Josh. i. 11, iii. 2, iv. 19), the anniversary of the death of Moses (Megillat Ta'anit, last chapter). Josephus ("Ant." iv. 8, § 49) gives the first day of Adar as the day of Moses' death. The day is mentioned with the rest of the ancient fast-days in "Ṭur Oraḥ Ḥayyim," § 580, and "Kol Bo," but Joseph Caro in his commentary states that he has no knowledge of any of them being observed by the people. In the seventeenth century in Turkey and Italy, and later in northern Europe as well, it became customary for pious Jews to observe the day as a fast-day and to read portions from the Midrash relating to the life and death of Moses, arranged in a special *tiḳḳun* by Samuel Aboab, rabbi of Venice. K.

ADAR SHENI (WEADAR): The Second, or intercalary, Adar, the thirteenth month of a Jewish embolismic year; it has twenty-nine days and the first Adar has then thirty. Purim is celebrated on the fourteenth of this later month of Adar in embolismic years. An anniversary of a death (*Jahrzeit*) that has occurred in Adar Sheni is observed in that month in an embolismic year, but otherwise in the first Adar. See Calendar. K.

ADARBI, ISAAC BEN SAMUEL: A casuist and preacher of the Shalom Congregation of Salonica; lived in the sixteenth century. He was the pupil of Joseph Taitazak and the schoolmate of Samuel di Medina (מהרשד"ם). Adarbi wrote: (1) "Dibre Ribot" (Polemics), consisting of four hundred and thirty responsa, which are interspersed with keen discussions on halakic problems occurring in the Talmud and its commentaries (Salonica, 1581; Venice, 1587; Sudilkov, 1833); (2) "Dibre Shalom" (Words of Peace), containing thirty sermons preached on various occasions, as well as homiletic commentaries on the weekly lessons of the Pentateuch (Salonica, 1585). In these sermons he often reproduces observations made by his teacher Taitazak. A second edition was published by Eliezer ben Shabbethai, who added an index of the Biblical passages dealt with and some notes (Venice, 1586; *ibid.* 1587).

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 38 (see index); Steinschneider, *Cat. Bodl.* col. 1083; Benjacob, *Oẓar ha-Sefarim*, p. 106.

M. B.

ADARSA (called also **Adasa**): A village in Judea, thirty furlongs from Beth-horon, and a three days' march from Gazera. Eusebius ("Onomasticon," *s.v.*) describes it as being near Guphna. Under the name of Adasa it is mentioned in I Macc. vii. 40, and in Josephus, "Ant." xii. 10, § 5, as the scene of the decisive battle between Judas Maccabeus and the Syrian general Nicanor, which took place on Adar 13, 160 B.C., and in which the latter was vanquished. Although the former had only 3,000 men (I Macc.), or according to Josephus (*l.c.*) only 1,000, while his enemy commanded 9,000, Nicanor, who fell in the battle, was vanquished. His defeat occurred on the day before Mardocheus' (Mordecai's) Day, that is, the Thirteenth of Adar, the day before Purim. In commemoration an annual festival called Nicanor's Day was instituted (I Macc. vii. 49; II Macc. xv. 36). According to the Talmud (Yer. Meg. ii. 66*a* and Megillat Ta'anit, xii.) it was a semi-festival. F. de S. M.

ADAVI, MOSES BEN SAMUEL: A Talmudic scholar and author, who flourished in Tunis about the middle of the eighteenth century. He was a pupil of Isaac Lumbroso and Abraham Ḥayat. Adavi was the author of novellæ and collectanea to several treatises of the Babylonian Talmud and to the "Yad ha-Ḥazaḳah" of Maimonides, which were published in book form at the expense of the sons of Samuel Nataf at Leghorn (1759), and which for that reason bear the title "Bene Shemuel" (Sons of Samuel). This was the first work published by a Tunisian Jew.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 38; Cazès, *Notes sur les Israélites Tunisiens*, p. 152.

M. K.

ADBEEL: A name found in the genealogical list of the sons of Ishmael, in Gen. xxv. 13, and in the corresponding list of I Chron. i. 29.

G. B. L.

ADDA: The name of two amoraim, neither of whom had a distinguishing patronymic or cognomen. The elder was a Palestinian, and lived in the first generation (third century). He was a colleague of R. Jonathan (Yer. Ter. x. 47*b*). The younger was a disciple of Raba, and a contemporary of R. Ashi (Men. 43*a*, 59*b*). S. M.

ADDA B. ABIMI (BIMI): A Palestinian amora of the fourth generation, disciple of R. Ḥanina b. Pappi, and contemporary of R. Hezekiah. It is surmised that his patronymic Abimi was changed into Ukmi or Ikkuma, that is, "the Dark," because his memory was not retentive enough to guard him against the misquoting of traditions (Yer. Ber. ix. 14*a*; Yer. Ta'anit, iii. 64*b*; 'Er. 9*b*, 12*a*; Beẓah, 26*b*).

S. M.

ADDA B. AHABAH (AḤWAH): 1. A Babylonian amora of the second generation (third and fourth centuries), frequently quoted in both the Jerusalem and the Babylonian Talmud. He is said to have been born on the day that Rabbi (Judah I.) died (Ḳid·72*a*, *b*; Gen. R. lviii; see Abba Hoshaya). He was one of the disciples of Abba Arika (Rab), at whose funeral he rent his garments twice in token of his mourning for the great scholar (Yer. B. Ḳ. ii. 3*a*; Ber. 42*b* *et seq.*). In Pumbedita R. Adda gathered about him a great many pupils, whom he taught sometimes in the public thoroughfares (Yeb. 110*b*). He lived to a very old age, and when interrogated on the merits that entitled him to be so favored of heaven, he gave the following sketch of his life and character:

> "No one has ever preceded me to the synagogue, nor has any one ever remained in the synagogue after my departure. I never walked as much as four cubits without meditating on the Law, and never thought of its contents at places not scrupulously clean. Nor did I prepare a bed for myself to enjoy regular sleep, nor did I disturb my colleagues by walking to my seat at college among them. I never nicknamed my neighbor nor rejoiced at his fall. Anger against my neighbor never went to bed with me, and I never passed the street near where my debtor lived: and while at home I never betrayed impatience, in order to observe what is said (Ps. ci. 2), 'I will walk within my house with a perfect heart'" (Yer. Ta'anit, iii. 67*a*; somewhat different in Babli, *ibid.* 20*b*).

Yet where sanctity of life and the glory of heaven were concerned, he lost his patience and risked much. Thus, on one occasion, when he observed on the street a woman named Matun dressed in a manner unbecoming a modest Jewess, he violently rebuked her. Unfortunately for him the woman was a Samaritan, and for the attack on her he was condemned to pay a fine of 400 zuz (about $60 actual value, or £12), and thereupon he repeated a popular saying, "*Matun, matun* [waiting, patience] is worth 400 zuz!" (Ber. 20*a*).

Such a character is generally surrounded by a halo of legend, and later ages supplied this. It is said that R. Adda's piety was so highly valued in the sight of heaven that no favor asked by him was ever refused.

Legends as to His Sanctity.

In times of drought, for example, when he pulled off but one shoe (preparatory to offering prayer), an abundance of rain descended; but if he pulled off the other, the world was flooded (Yer. Ta'anit, *l.c.*). Even his teacher, the famous Rab, realized Adda's protective influence. On one occasion when he and Samuel, accompanied by Adda, came to a tottering ruin, and Samuel proposed to avoid it by taking a circuitous route, Rab observed that just then there was no occasion for fear, since R. Adda b. Ahabah, whose merits were very great, was with them; consequently no accident would befall them. Samuel's great colleague R. Huna I. also believed in and availed himself of R. Adda's supposed miraculous influence with heaven. This rabbi had a lot of wine stored in a building that threatened to collapse. He was anxious to save his property, but there was danger of accident to the laborers. Therefore he invited Rab Adda into the building, and there engaged him in halakic discussions until the task of removing its contents was safely accomplished; hardly had the rabbis vacated the premises when the tottering walls fell (Ta'anit, 20*b*).

Of Rab Adda's numerous noteworthy observations on Biblical texts, the following may be quoted: "The man who is conscious of sin and confesses it, but does not turn away from it, is like the man who holds a defiling reptile in his hand; were he to bathe in all the waters of the world, the bath would not restore him to cleanness. Only when he drops it from his hand, and bathes in but forty seahs (= about 100 gallons) of water he is clean." This follows from the Biblical saying (Prov. xxviii. 13), "Whoso confesseth and forsaketh them shall have mercy"; and elsewhere it is said (Lam. iii. 41), "Let us lift up our heart as well as our hands unto God in the heavens" (Ta'anit, 16*a*; compare Tosef. *ibid.* i. 8).

2. A disciple of Raba, addressed by the latter as "my son." In a discussion the elder rabbi once rebuked him as devoid of understanding (Ta'anit, 8*a*; Yeb. 61*b*; Sanh. 81*a*, *b*). Subsequently he studied under R. Papa and waited on R. Naḥman b. Isaac (B. B. 22*a*; see version in Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, note 6; Ḥul. 133*b*, where some manuscripts read "bar Ḥana" or "Ḥanah"). S. M.

ADDA OF CÆSAREA (KISRIN): A disciple of R. Johanan, and a teacher in the third amoraic generation. Because of his cognomen he is erroneously supposed to have been the son of R. Abbahu of Cæsarea (Abbahu II.; Yer. Ber. 4, 8*c*; Yer. M. Ḳ. iii 82*c*; Bab. *ibid.* 20*b*). S. M.

ADDA, CALENDAR OF. See CALENDAR.

ADDA B. ḤUNYA: The homiletic observation on Eccl. i. 4 ("One generation passeth away, and another generation cometh: but the earth abideth forever") has thus been transmitted by him: "Consider the present generation as good as the generation that is passed and gone. Say not, 'Were R. Akiba living, I would study the Bible under him; were R. Zerah and R. Johanan living, I would read Mishnah before them.' But consider the generation that has arisen in thy days, and the wise men of thy time, as good as the previous generations and as the earlier wise men that have been before thee" (Eccl. R. *ad loc.*; compare Midr. Sam. § 15). S. M.

ADDA B. MATNA: A Babylonian amora of the fourth century, disciple of Abaye and of Raba. He appears to have obtained some halakic information from Rabina I., and in his later years to have associated with Rabina II. To satisfy his thirst for knowledge, he felt obliged to leave his home, and when his wife asked, "What will thy little ones do?" he laconically replied, "Are the water-plants in the marshes all gone?" (Shab. 48*a*; Ket. 28*a*, 77*b*, 85*a*; Shebu. 18*a*; Meg. 28*b*; 'Er. 22*a*).

S. M.

ADDA, MESHOḤAAH (משוחאה "Surveyor"): A disciple of R. Judah b. Ezekiel, who instructed Raba how to measure city limits for the regulation of Sabbath walks ('Er. 56*b*, B. M. 107*b*). S. M.

ADDA B. MINYOMI: A Babylonian amora of the third century, junior contemporary of Rabina I. and of Huna Mar b. Iddi. He is sometimes quoted anonymously as "The Court of Nehardea" (B. Ḳ. 31*b*, Ḥul. 49*a*, Sanh. 17*b*). S. M.

ADDA B. SIMON: A Palestinian amora, who is known chiefly for ethical rules quoted in the name of his predecessors (Yer. Ber. ii. 4*d*; Yer. Meg. 1, 71*c*; Eccl. R. iv. 17). S. M.

ADDAN: A city of Babylonia, some of the inhabitants of which migrated with the Jews under Zerubbabel, but were unable to prove their Israelitish descent (Ezra, ii. 59). In the corresponding list of Neh. vii. 61, the place is called **Addon.** I Esd. v. 36 has **Charaathalan** which is probably due to a running together of the words Cherub and Addan.

G. B. L.

ADDER (שפיפון): Reptile mentioned only in Gen. xlix. 17. It is the modern Arabic *shiphon*, a horned sand-snake, or *Cerastes haselquistii* (Hart, "Animals of the Bible," pp. 13, 14). This viper, which is only about a foot long and of a grayish tint, lurks in ruts and footprints, and bites with deadly effect man or beast that passes by. It is found in Africa, where it appears in great variety and in large numbers. See SERPENT. I. M. P.

ADDIR HU (אדיר הוא): A hymn in the Seder, the home service for Passover eve, and so called from its initial words, but also known by its refrain of "Bimherah" (Speedily). It is one of the latest constituents of the HAGGADAH, in which it does not appear much before the end of the fifteenth century. Originally, according to the Avignon Maḥzor, it was a hymn for the festivals generally. But a little later it was adopted as a pendant to the hymn "Addir bimlukah" or "KI LO NAEH," which was chanted on the first evening of Passover. Each hymn has a thought to the promised redemption of Israel. But while "Addir bimlukah" is rather a hymn in praise of the Omnipotence which alone can bring on the redemption of Israel, "Addir Hu" is more strictly a prayer to that Omnipotence to hasten it by the restoration of the ancient center of Israel's religious organization. Originally, therefore, the former was chanted on the opening night of the Passover, and the latter on the second. But with the accretive tendency often evident in the development of the Jewish liturgy, it became the custom, about two centuries ago, to chant both hymns on each occasion.

The verses of these hymns differ in the first words only, these being a series of adjectives bearing an alphabetical acrostic. After the initial letter א they are usually grouped three together, thus forming the second to eighth stanzas. A quaint Judæo-German version once had great vogue, and it is still in use. It runs, "Allmächtiger (Barmherziger, etc.) Gott, nun bau dein' Tempel schiere," and so on. This German version appears even in a Haggadah of the Spanish rite (Amsterdam, 1612).

Suitability of the Tune.

The tune seems to be the successful inspiration of a Jewish singer of the early part of the seventeenth century. It has succeeded beyond any other Hebrew melody in maintaining its position against all other airs for the words with which it is traditionally associated. The tune is first met with in the Hebrew, Latin, and German Haggadah published by J. S. Rittangel, electoral professor of Oriental languages at Königsberg, in 1644. He gives it, with a bass part to both Hebrew and German texts, as illustrated below (A). The melody was then of comparatively recent origin, and took a form which, translated into modern notation, is as follows.

A

ADDIR HU

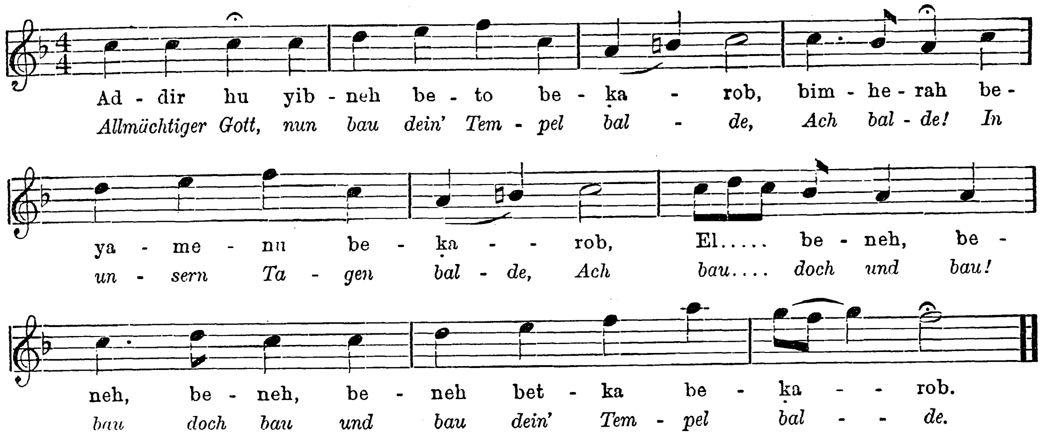
Ad - dir hu yib - neh be - to be - ka - rob, bim - he - rah be -
Allmächtiger Gott, nun bau dein' Tem - pel bal - de, Ach bal - de! In
ya - me - nu be - ka - - rob, El..... be - neh, be -
un - sern Ta - gen bal - de, Ach bau.... doch und bau!
neh, be - neh, be - neh bet - ka be - ka - - rob.
bau doch bau und bau dein' Tem - pel bal - - de.

Here, it will be seen, the melody is very simple, and little beyond speech-song suggested by the rhythm of the words (obviously according to the old German disregard of the stress-syllables) and their phrasing. The cadence itself is likewise but a conventional ending of familiar character. The modulation with the sharpened fourth is perhaps due not so much to the vocalist as to the transcriber. Altogether, the melody of 1644 has the character of a droning intonation rather than of a set melody. If taken by the father or other precentor of the family circle at an extreme pitch, as in Rittangel's transcription, the basses at the table would be tempted to sing "seconds," and would soon arrive at musical phrases nearer to some of the forms now customary. And this is, indeed, what happened: for in Gottfried Selig's "Der Jude," of 1769, just midway between Rittangel's days and ours, the melody is given almost precisely as it is now sung in North Germany. In this it illustrates the history of most Hebrew melodies, which thus gradually crystallized into a tuneful and definite shape, altogether congenial to the ears of the Jews who sang them, and transmitted them modified by the "personal equation" of each depositary of the tradition. The present melody (B), having become familiar to Jews accustomed in their every-day life to the Germanic folk-song, was easily reproduced by them in the family circle, where the ability would be wanting—among the children necessarily—to reproduce the more difficult intervals and ornaments of the synagogue plain-song. Hence it

Adapted for Family Song.

developed but little further; and although three or four variants exist of some of its phrases, they are not of essential importance, and, indeed, are often interchanged by the singer. Perhaps the version most widely followed is the following (set to the concluding stanza):

B

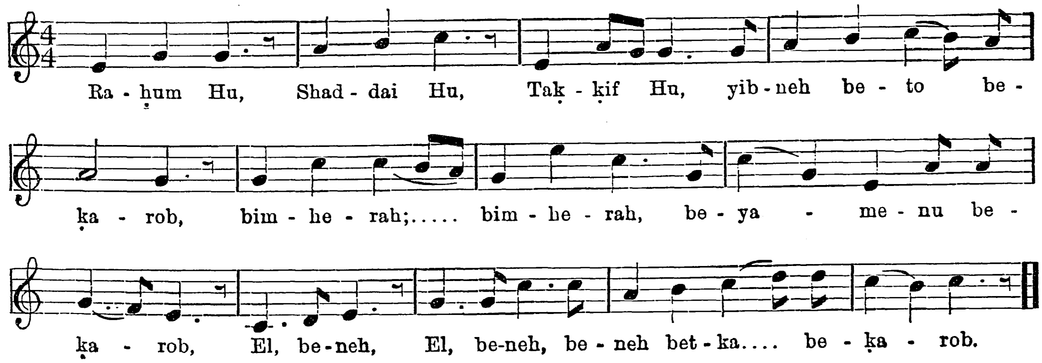
Ra - ḥum Hu, Shad - dai Hu, Taḳ - ḳif Hu, yib - neh be - to be -
ḳa - rob, bim - he - rah;..... bim - he - rah, be - ya - me - nu be -
ḳa - rob, El, be - neh, El, be - neh, be - neh bet - ka.... be - ḳa - rob.

The uniform employment of this melody, in contrast with the divergence of the tunes in use for each of the other Seder hymns, is also due to its selection as the "representative theme" (*niggun*) for the festival of Passover, inasmuch as it is an old custom to chant the responses in Ps. cxviii. to it. The custom, however, does not date back to Rittangel's day, since he tells us that these verses of the Hallel then had their own "very beautiful and delightful melody," which, unfortunately, he omitted to transcribe.

Its Wide Popularity.

The old German tune spread rapidly east and west, being still modified to suit the local ear at each stage of its journeying. It even reached Asia and Africa, where it came into the region of a musical system widely differing from that of its northern fatherland. Thus this melody was affected by the peculiarities of the Perso-Arab music, with its plaintive sadness, its frequent repetition of brief phrases, its tendency to ornamentation, and its undiatonic tonality. When, therefore, the orientalized form was chanted to E. Lubbert in Egypt about forty years ago, he did not readily recognize its descent from the "Addir Hu" of the north; but transmitted it to Fétis, the historian of music, simply as a melody "traditional in the synagogue at Alexandria." When, however, the version which is given above (C) is divested of the local coloring of the melody and shifting of the accent which would inevitably suggest themselves in the mouth of a Jewish cantor in Egypt, very little variation in essentials remains from the version either of old Königsberg or of modern New York.

C

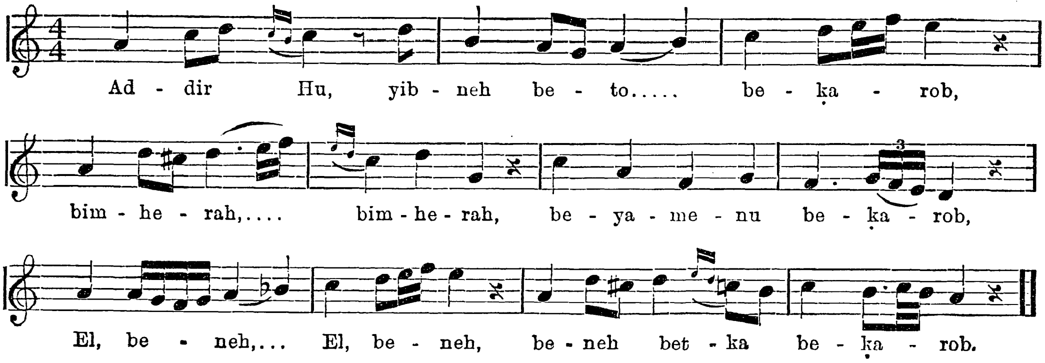
Ad - dir Hu, yib - neh be - to..... be - ka - rob,
bim - he - rah,.... bim - he - rah, be - ya - me - nu be - ka - rob,
El, be - neh,... El, be - neh, be - neh bet - ka be - ka - rob.

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F. L. C.

ADDISON, JOSEPH: English essayist; born at Milston, in England, May 1, 1672; died June 17, 1719. He has been fittingly characterized as "the chief architect of English public opinion in the eighteenth century." For this reason his attitude toward Jews and Judaism is of importance.

Attitude Toward the Jews.

By his writings he greatly influenced the public estimate of the Jews in respect to their social and economic status; and for a century after he wrote, legislation and judge-made law both emanated from the classes who read and enjoyed the writings of the chief author of the "Spectator." An examination of Addison's writings discloses at least five distinct references to Jews and Judaism, in all of which he shows a sympathetic attitude and a comparatively intimate knowledge of the subject, considering the circumstances of the day. (See the "Spectator," Nos. 405, 495, 531; "The Freeholder," No. 5, and passages in his "Dialogue on Medals.") The only one of these references to which special attention needs be given here is an essay that appeared in the "Spectator," No. 495, September 27, 1712, which is devoted wholly to the subject of the Jews. The other essays show his recognition of the debt that the English language owes to the Hebrew tongue for the idioms it has absorbed, the influence upon English custom and law of Jewish veneration for the name of God, and the prevalence of patriotism and love of country among the ancient Jews while they still had a country. No. 495 of the "Spectator" contains an interesting characterization of the Jews, and deals with their dissemination throughout the trading world, their numbers, their adherence to their religion, and the natural and providential reasons that may be assigned for these facts. The most interesting and significant passages in this essay are those dealing with the economic value of the Jews, resulting from their dispersion throughout the world. As to this fact, he says:

> "They are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together."

Addison and Shakespeare.

It would be a serious error to regard Addison as merely echoing prevailing popular views of his time in these utterances. On the contrary, much stress must be laid here on Addison's kindly interest and sympathy, his knowledge of his subject, his curiosity concerning Jews and Judaism, his acquaintanceship with Jews, formed both at home and abroad, his information gained through the official channels of the state and colonial departments, and his indebtedness to his father, LANCELOT ADDISON, who published an appreciative volume on the Jews, a few years after his son's birth. When Addison's attitude toward the Jew is compared with that of Shakespeare in his "Merchant of Venice," one becomes impressed with the former's broad, as contrasted with the latter's seemingly narrow, point of view. That this liberal attitude was largely peculiar to Addison himself, even though it may have influenced English gentlefolk to the present day, becomes still more apparent from the fact that no such sympathetic treatment of the Jew as his appeared in English literature for approximately a century after Addison wrote.

Addison's reference to the Jews and international commerce is especially important, because it was a contemporary recognition of the great contribution to general civilization made by the Jews in the English possessions at that time.

[Addison's "Ode on Gratitude" was translated into Hebrew by Shalom ben Jacob Cohen of Meseritz, under the title "Mizmor le-Todah," and published in "Bikkure ha-'Ittim," i. 104 (Steinschneider, "Cat. Bodl." col. 2513). G.]

Bibliography: *Dict. of National Biography*, s.v.; *Spectator*, No. 495; Max J. Kohler, in *Menorah Monthly*, January, 1898.

M. J. K.

ADDISON, LANCELOT: English clergyman and author; father of Joseph Addison; born at Meaburn Town Head, in the parish of Crosby Ravensworth, Westmoreland, 1632; died April 20, 1703. He was educated at Queen's College, Oxford, and served seven years (1662–70) as chaplain of the garrison at Tangiers. While in that city he became sufficiently interested in the condition of the Jews to study their habits and customs, and subsequently published a book upon them. His sojourn in the Barbary states afforded him exceptional opportunities for the study of alien customs, rites, and government, and his inquiring and sympathetic bent of mind induced him to investigate these carefully. The results of his investigations appeared in several works which he wrote and published after his return home; these were entitled "Life and Death of Muhamed," "West Barbary," "The First State of Muhametism," and a work entitled "The Present State of the Jews (more particularly relating to those of Barbary)." The last work was published at London in 1675 (a second edition in 1676, and a third in 1682). There were very few Jews in England at this time, and that country scarcely afforded opportunities for such a study of Jewish conditions as Addison made in the Moorish states; in view of these facts, the success of his work is noteworthy. The book bears the supplementary title, "wherein is contained an exact account of their customs, secular and religious, to which is annexed a summary discourse of the Mishnah, Talmud, and Gemara." The title gives a fair idea of the work; this may be supplemented by the following suggestive passage from the preface:

> "As to the account it gives of the Jews, I conceive there is not any so modern, nor in many things so particular and true, this being the result of Conversation, and not of Report."

While Addison naturally manifests a strong bias in his view of a different creed, it must be conceded that his work exhibited a liberality of view and a keenness of perception not often encountered at that time. These qualities and the marked fearlessness which evidently characterized this ecclesiastic of the dissolute days of Charles II. are indicated in the following passage from his work:

> "For, setting aside the Artifices of Commerce and Collusions of Trade, they [the Barbary Jews] can not be charged with any of those debauches which are grown into reputation with whole Nations of Christians, to the scandal and contradiction of their name and Profession."

Bibliography: *Dict. of National Biography*, s.v.

M. J. K.

ADDO. See Iddo.

ADDON. See Addan.

ADELAIDE: Capital city of South Australia. The history of the Jewish community of this city is closely connected with a pioneer settler, Jacob Montefiore, who took a prominent part in the foundation of both the colony and the community. The congregation, which now numbers about five hundred persons, dates from 1840. The synagogue on Rundle street was consecrated in 1871 and stands upon the site of a small hall that was used by the congregation in its early days.

The Jews of Adelaide have borne an honorable share in the service of the state. In the Legislative Council, Maurice Salem sat for nine years. In the Legislative Assembly, four Jews have occupied seats at various times: Judah Moss Solomon (1852–66), Emmanuel Solomon, Lewis Cohen (1887–93), and V. L. Solomon, who was elected in 1890 and who is still a member. The last named, who was one of the principal pioneers of the northern territory, has filled the highest office attainable by a citizen, having been chosen premier of the colony in November, 1899, though, owing to political combinations, he was in office only seven days. The highest civic office, that of mayor, has been held by three Jews; namely, J. Lazar (1855–58), J. M. Solomon (1869–71), and Lewis Cohen (1883–84). In trade also the Jews have received honors, M. Lazarus having been elected president of the Adelaide Chamber of Manufactures.

Since the community was established, Adelaide has known only one Jewish minister, the Rev. A. T. Boas, who has been associated with the congregation since 1871. Attached to the synagogue is a congregational school, which is attended by sixty children. There are four Jewish societies, of which the Hebrew Benefit and Medical Society is the most noteworthy. It was founded in 1877 by S. Saunders, a justice of the peace, and its assets now amount to over nine hundred pounds sterling (about $4,500). I. Asher has been its president for over fifteen years. The other three societies are the Jewish Philanthropic, the Ladies' Benevolent, and the Hebrew Literary and Social Society. Most of the Jewish public men have been connected, in one capacity or another, with the synagogue and these societies. D. I. F.

ADELKIND: A prænomen; also a family name among the Jews. As the former it is found in a list of martyrs in Nuremberg in the year 1298, and also occurs in a similar list for Weissensee of the year 1303. As a family name it is first met with in the case of Baruch Adelkind of Padua (but evidently of German origin), one of whose sons, Cornelius, became a well-known printer and publisher. The name is purely German, and occurs very early in German literature; the two words that form it, *Adel* (or *Edel* = "noble") and *Kind* (or *Kint*, *Chint* = "origin," "family"), are met very often in names for both men and women among the Jews of Germany.

Bibliography: Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 179, 216, 386.

W. M.

Cornelius B. Baruch Adelkind: Printer and publisher; lived in Italy during the first half of the sixteenth century; he was of German descent. From 1524 to 1544 he was in the employ of the Venetian publisher Daniel Bomberg, by whom were issued, with Adelkind's aid, texts of the Bible entire and in part, commentaries on the Bible, and prayer-books according to the German, Spanish, and Karaite rites. In 1544 he worked for another Venetian publisher, Giovanni di Gara, who, during that year, published editions of Baḥya b. Asher's famous commentary and of the pseudo-historical work, "Yosippon." In the following year Adelkind's name appeared on the title-page of the Midrash on the Pentateuch and the Megillot published in Venice by Giustiniani. From 1546 to 1553 he seems to have combined the functions of printer and publisher; for an edition of Solomon ibn Gabirol's "Mibḥar ha-Peninim" (Venice, 1546) and a reprint of a prayer-book of the German rite (Venice, 1549) bear his name alone. In 1553 he changed his residence from Venice to Sabbionetta, where he was employed by T. Foa, an edition of the Pentateuch, Megillot, and Hafṭarot (1553–55) being published with his aid.

The phrase "from the stem of Israel," that Adelkind and his brother (or brothers?) employ upon several occasions, has suggested to Steinschneider the possibility that he might have been a convert to Christianity. But in the poem on a certain apostate Marano of Venice, which the publisher Soncino adds to his edition of Vidal Benveniste's "Meliẓat 'Efer we-Dinah" (The Poem of 'Efer and Dinah), he calls Adelkind "Cornelius the Israelite," as does Elias Levita in one of the poems addressed by him to Levi b. Gerson.

Bibliography: Steinschneider, *Jüd. Typographie*, in Ersch and Gruber, *Encyklopädie*, xxviii. 44; idem, *Cat. Bodl.* No. 7765.

W. M.

Daniel Adelkind: Printer and publisher; son of Cornelius b. Baruch Adelkind. Little is known of him except for the years 1550–52; and even for that short period the only data are to be gleaned from the mention of his name on the title-pages of books. In 1550 he was engaged with Giustiniani of Venice, whom he assisted in publishing the first edition of the Hebrew translation, by Moses ibn Tibbon, of Maimonides' philosophical work, "Millot ha-Higgayon." In 1551 and 1552 he seems to have had, in Venice, a printing-office of his own; for the following four books, which bear his name as printer, mention no other as editor or publisher: Jacob Weil's "Bediḳot," with a short glossary (Venice, 1551); Samuel Archivolti's ethical work, "Degel Ahabah" (Venice, 1551); "Megillat Sefer" (Venice, 1552); and, finally, the German "Præcepta Mulierum," or "Frauenbüchlein," in a short epilogue to which he begs his father to accept this "booklet" as a gift from his son (1st ed., Venice, 1552).

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 3715, 3949, 5631 (3), 6513 (41), 7004 (1), 7766.

W. M.

ADELSOHN, WOLF: Russian-Hebrew scholar and teacher; born in Lithuania about the beginning of the nineteenth century; died in Odessa, August 13, 1866. Of his parentage nothing is known. Adelsohn was a disciple of Rabbi Manasseh ben Porath, called also Manasseh Ilier. While still a young man he obtained the position of teacher in the house of Lippe Ettinger in Brest-Litovsk. In 1833 he settled in Dubno, where he exercised great influence upon the rising generation of the Maskilim ("Progressists"), and where at the same time he was persecuted by the Ḥasidim for his rationalism. Later, for two years, he was a teacher in the house of Leon Chari in Meseritz, from which place he went to Odessa, where he had to struggle hard for subsistence. He died in extreme poverty from starvation; most of his papers were burnt to disinfect his lodgings.

Among Adelsohn's pupils were the grammarian Ḥayyim Ẓebi Lerner and the Russian censor Vladimir Feodorov (Z. H. Grünberg). Because of his philosophic character and contempt of conventionality he was called the "Diogenes" among the Maskilim. He wrote a critical treatise on "Esther," against the views of Isaac Samuel Reggio, and essays on Hebrew literature, which, after his death, came into the hands of L. Chari and Joel Baer Falkovich.

Bibliography: Gottlober, in *Ha-Boker Or*, 1879, iv. No. 4; Sachs, in *Kanfe Yonah*, Berlin, 1848; Chari, in an article on *Ecclesiastes*, Odessa, 1873.

D. G.

ADEN: Port in western Arabia on the shores of the Red Sea, near the strait of Bab-el-Mandeb; a British possession since 1839. In 1891 its population was 41,910. In 1881 there were in Aden 2,121 Jews, including 125 Beni Israel from Bombay. More recently the Jewish community has received an accession of 250 families from Yemen. Their occupations are those of mat- and reed-workers, masons, porters, bookbinders, money-changers, and jewelers; while the bumboatmen, also, who serve the mail-packets that stop at Aden, are mainly Jews. The trade in ostrich feathers is entirely in the hands of Jews. Their dress consists of kilt, shirt, *arba' kanfot*, waistcoat, and gabardine; and during prayer they wear over the head a ṭallit known as *mandil* (the Arabic word for handkerchief or shawl), with green silk corners, two of which are held in each hand. They use this also to carry home vegetables, etc., from market. The Jewesses wear trousers and shirt, and a sort of wig known as a *masr*; also a veil like the Moslem women. The Jews shave the head, except the *peot* (side-locks), every Friday. Their food is vegetables and fish; but they are said to be much addicted to date wine prepared by themselves.

There appears to be some trace of animal sacrifice among them, possibly borrowed from the neighboring Arabs. When a child is born, a goat is slaughtered and placed under the bed of the mother. On the first day of marriage a heifer is slaughtered; but in this latter case it may be rather for purposes of hospitality.

It is not known when Jews first settled in Aden, which in antiquity was an important mart, and continued so as late as Marco Polo (1254–1324). Some of the earlier rabbis are known as "Adeni," which would imply a congregation of some size. Aden has become important since the British occupation in 1839, at which date the Jews numbered but 250.

Bibliography: Hunter, *Statistical Account of the British Settlement of Aden*, pp. 26, 45, 47, 52, London, 1877; Baines, *Results in the Presidency of Bombay*, 1881, ii. 6; *Univ. Isr.* 1900, pp. 498 *et seq.*, 535; Saphir, *Eben Saifir*, part ii. ch. xi.; *Anglo-Jewish Association, Annual Reports*, 1875, 1876.

J.

ADENI, SOLOMON BEN JOSHUA: Arabian author and Talmudist, who lived during the first half of the seventeenth century at Sanaa and Aden in southern Arabia, from which town he received the name "Adeni" or "the Adenite." He was a pupil of the Talmudist Bezalel Ashkenazi and of the cabalist Ḥayyim Vital. In 1624, or, according to other authorities, in 1622, he wrote a commentary on the Mishnah, entitled "Meleket Shelomoh" (The Work of Solomon). Only a few fragments of this have been published, but they are quite sufficient to indicate the value of the whole work. In this commentary, Adeni exhibits considerable critical ability. He analyzes the Mishnah in a manner that is quite modern, and which is accompanied by a strictly scientific penetration that enables him to enter into the most minute details of the mishnaic text, its punctuation and spelling. The great value of Adeni's work was recognized by Manasseh ben Israel, who made use of its critical conclusions in his edition of the Mishnah of 1632. Adeni incorporated in his work Joseph Ashkenazi's valuable amendments to the Mishnah. In addition to his commentary he wrote "Dibre Emet" (Words of Truth), which, according to Azulai, contains critical notes on the Masorah. In 1854 the manuscript of "Meleket Shelomoh," his first work, was in the hands of Nathan Coronel of Jerusalem, whereas that of his second work, "Dibre Emet," seems to have been lost.

Bibliography: Azulai, *Shem ha-Gedolim*, I. letter *Shin*, No. 57; II. letter *Daleth*, No. 7; *Sambary*, ed. Neubauer, in *Med. Jew. Chron.* i. 152; Steinschneider, *Cat. Bodl.* No. 6890; idem, *Hebr. Bibl.* xvii. 54; *Jew. Quart. Rev.* 1898–99, xi. 339; Polak, *Perush Bertinoro*, Amsterdam, 1856; Kaufmann, in *Monatsschrift*, 1898, p. 40.

L. G.

ADERSBACH, G. A.: German poet; died in 1823. He belonged to the generation that, in the first quarter of the nineteenth century, took an active part in the struggle for Jewish emancipation. In his contributions to the "Sulamith" (vol. v.) he manifests some poetical ability. Special mention may be made of his odes on the Jewish soldiers who fell in the battle of Waterloo, and on William Wilberforce, the English abolitionist.

BIBLIOGRAPHY: Jost, *Neuere Geschichte*, iii. 35.

M. B.

ADHAN: A family of northern Africa, several members of which figure in Jewish literature. The family name was originally Aldahhan. In Old Arabic this signifies "an oil merchant"; in the modern Arabic of Morocco it means "a painter" or "decorator" ("Z. D. M. G." xlix. 573; compare Steinschneider, in "Jew. Quart. Rev." x. 130). **1. Moses Adhan** is known from a rabbinical decision that he published in Iyyar, 1732 (printed in "Kerem Ḥemed," the "Responsa of Abraham Alnaqua," ii. 40*a*, Leghorn, 1869 and 1871). A manuscript in the collection of David Kaufmann contains a "lamentation" for the Ninth Day of Ab, with the acrostic "Moses Adhan." The style of this hymn (Stade's "Zeitschrift," ii. 1, xii. 261, etc.) shows that he was a writer of some merit ("Z.D.M.G." l. 236). **2. Jacob Adhan** was the author of a combined Hebrew and Arabic *piyut*, in which the community of Israel (Keneset Yisrael) is represented as pouring out its feelings to God, its beloved, and asking for renewed assistance (J. K. Zenner, "Z.D.M.G." xlix. 573; Kaufmann, *ib.* l.238). Though evidently written in Morocco, the manuscript in which this piyut is found came from Tampa, in the state of Rio Grande do Sul, in Brazil.

G.

ADHAN, SOLOMON BEN MASUD: Translator and author, who lived in the first half of the eighteenth century. He went from Tafilet, Morocco, to Amsterdam so as to obtain the necessary means for the ransom of his family and of his synagogue from the hands of the Moors. He published a translation of Solomon Sasportas' "Zeker Rab" under the title "Memoria de los 613 Preceptos" (An Account of the 613 Precepts), Amsterdam, 1727; also "Bi-Neot Deshe" (In Green Pastures), containing ritualistic and ethical exhortations, as well as legends of Moses and Aaron (Amsterdam, 1735; 2d ed., in Russia, 1809).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port. Jud.* p. 8; Fürst, *Bibl. Jud.* i. 18; Benjacob, *Oẓar ha-Sefarim*, p. 80.

M. B.

ADIABENE: A district in Mesopotamia between the Upper Zab (Lycus) and the Lower Zab (Caprus), though Ammianus ("Hist." xviii., vii. 1) speaks of Nineveh, Ecbatana, and Gaugamela as also belonging to it. For some centuries, beginning with the first century B.C., it was semi-independent. In the Talmudic writings the name occurs as הדייב, חדייב, and חדייף, which is parallel to its Syriac form "Ḥadyab" or "Ḥedayab." Its chief city was Arbela (Arba-ilu), where Mar 'Uḳba had a school, or the neighboring Ḥazzah, by which name the Arabs also called Arbela (Yaḳut, "Geographisches Wörterbuch," ii. 263; Payne-Smith, "Thesaurus Syriacus," under "Hadyab"; Hoffmann, "Auszüge aus Syrischen Akten," pp. 241, 243). In Ḳid. 72*a* the Biblical Habor is identified with Adiabene (compare Yeb. 16*b et seq.*, Yalḳ. Dan. 1064), but in Yer. Meg. i. 71*b* with Riphath (Gen. x. 3; compare also Gen. R. xxxvii.). In the Targum to Jer. li. 27, Ararat, Mini, and Ashkenaz are paraphrased by קרדו, הרמיני, וחדייב, *i.e.*, Kurdistan, Armenia, and Adiabene; while in Ezek. xxvii. 23 ועדן, וכנה, חרן are interpreted by the Aramaic translator as "Ḥarwan, Nisibis, and Adiabene."

Relation to Neighboring Kingdoms.

Under the Persian kings Adiabene seems for a time to have been a vassal state of the Persian empire. Ardashir III. (361–338 B.C.), before he came to the throne, had the title "King of Ḥadyab" (Nöldeke, "Geschichte der Perser," p. 70). The little kingdom attained a certain prominence on account of its kings during the first century. IZATES became a Jew. His conversion took place before he ascended the throne and while he lived in Charax Spasinu. At about the same time his mother, Helena, was also converted. The times were troublous ones; for Parthian kings and counter-kings followed each other in quick succession. Artaban III. was king of Atropatene. He had succeeded Vonones, who, having been educated entirely at Rome, was unsympathetic toward the Parthians. Artaban soon had to flee to Hyrcania to escape from the rival king, Tiridates III. He returned, however, in 36, and, being afraid of a conspiracy, took refuge at the court of Izates, who was powerful enough to induce the Parthians to reinstate Artaban. For this service certain kingly honors were granted Izates, and the city of Nisibis was added to his dominions. However, in 45, Gotarzes, an adopted son of Artaban, was raised to the throne by the nobles, in preference to Vardanes, his half-brother. In 49 Meherdates (Mithridates V.), a son of Vonones, was sent from Rome by Claudius to take possession of the throne of Parthia. Izates played a double game, though he secretly sided with Gotarzes. A few years later, Vologeses I. set out with the intention of invading Adiabene and of punishing Izates; but a force of Dacians and Scythians had just entered Parthia, and Vologeses had to return home.

Izates was followed on the throne by his elder brother, Monobaz II. It is related that in the year 61 he sent a contingent of soldiers to Armenia to assist the Parthian candidate, Tiridates, against Tigranes, who had made an incursion into the territory of Adiabene. The troops of Monobaz, however, were beaten back at Tigranocerta. Monobaz was present when peace was concluded at Rhandea between Parthia and Rome in the year 63. The chief opponent of Trajan in Mesopotamia during the year 115 was the last king of independent Adiabene, Meharaspes. He had made common cause with Ma'nu (Mannus) of Singár (Singara). Trajan invaded Adiabene, and made it part of the Roman province of Assyria; under Hadrian in 117, however, Rome gave up possession of Assyria, Mesopotamia, and Armenia. In the summer of 195 Severus was again warring in Mesopotamia, and in 196 three divisions of the Roman army fell upon Adiabene. According to Dio Cassius, Antoninus took Arbela in the year 216, and searched all the graves there, wishing to ascertain whether the Arsacide kings were buried there. In later times Adiabene became an archbishopric, with the seat of the metropolitan at Arbela (Hoffmann, "Akten," pp. 259 *et seq.*).

Conversion of Some of Izates' Subjects.

It is impossible to tell how far the inhabitants of Adiabene had followed the example of their king and become Judaized. Josephus ("B. J." preface, § 2) refers to the "Adiabenoi" as Jews. Both Queen Helena and Izates showered presents upon Jerusalem, and the queen took the king's sons there to be educated. The remains of Helena and Izates were sent by Monobaz II. to Jerusalem for burial. There seems to be no doubt that there were a number of Adiabene Jews in Jerusalem, who probably belonged to the princely household. Josephus knew several, and in

"B. J." ii. 19, § 2 mentions a Kenedeus and a Monobaz as aiding bravely in the defense of Jerusalem against the Romans, and "the sons and brethren of Izates the king . . . were bound . . . and led to Rome, in order to make them hostages for their country's fidelity to the Romans" ("B. J." vi. 6, § 4). A certain Jacob Ḥadyaba is mentioned in B. B. 26*b*; and also Zuga of Ḥadyab, or Zawa (Heilprin, "Seder ha-Dorot," ed. 1882, ii. 115). The Talmud mentions a certain kind of scorpion in Adiabene (Bab. Shab. 121*b*; in Yer. Shab. xiv. 14*b*, the reading שנהדריית is incorrect) that might be killed on the Sabbath day because of its venomous character. It also states (Bab. Men. 32*b*) that the followers of Monobaz (Yer. Meg. iv., end, בית מלון!) were accustomed to fix the *mezuzah* upon a staff, and to set the staff upright in any inn in which they happened to pass the night (Tosef., Meg. iv. [iii.] 30; Yer. Meg. iv. 75*c*).

Traditions.

All manner of false traditions have gathered around these statements. The Armenian historian Moses of Chorene, who wrote in the fourth or fifth century, has transferred the story of Izates' intervention in Parthia to Abgar, one of the kings of Edessa, making Helena the wife of Abgar, Ukkama (Von Gutschmid, "Kleine Schriften," iii. 45), probably because Abgar VII. was the son of Izates (Duval, "Histoire d'Edesse," p. 51). In later Jewish tradition Monobaz is made out to be a son of Agrippa II. (Ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "Med. Jew. Chron." i. 51; compare also "Seder 'Olam," *ib.* 170; and "Seder 'Olam Zuṭṭa," in one recension, *ib.* 71, which in another recension (*ib.* 75), however, is said to be impossible. The same is to be found in Zacuto's "Yuḥasin," ed. Filipowski, 93). According to Ẓemaḥ Gaon, he was a son of Herod ("Yuḥasin," 93, 2, below).

BIBLIOGRAPHY: Chief authority is Josephus (*Ant.* xx. 2, § 4; *B. J.* ii. 19, § 2; iv. 9, § 11; v. 2, § 2; 3, § 3; 4, § 2; 6, § 1), who probably got his information from Adiabene Jews in Jerusalem (Von Gutschmid, *Kleine Schriften*, iii. 4). Notices may also be gathered from Pliny, *Historia Naturalis*, v. 66, vi. 44 *et seq.*; Ammianus, *History*, xviii. 7, § 1; xxiii. 6, § 21; Strabo, *Geography*, xvi. 745 *et seq.*; Brüll, *Adiabene*, in *Jahrb.* i. 58 *et seq.*; Grätz, in *Monatsschrift*, 1877, xxvi. 241 *et seq.*, 289 *et seq.*; Von Gutschmid, *Gesch. Irans*, pp. 140 *et seq.*; Schürer, *Gesch.* ii. 562.

G.

ADIBE, JACOB: A Jew, exiled from Portugal in 1496, who dwelt at Azamor in the province of Duccala, Morocco. In 1512 the ruler of Azamor had surrendered to the sovereignty of Portugal, but soon renounced his allegiance. King Manuel thereupon ordered a fleet to the rebellious city, entrusting his nephew, Don Jaime, duke of Bragança, with the supreme command. There ensued a fierce battle between the Moors and the Portuguese, which raged all day without apparent result. At dawn on the following morning, however, Adibe appeared before Don Jaime and announced to him the evacuation of the city. At the same time he asked for protection for his family and his coreligionists. The duke complied with this request; and under the protection of a military force, the Jews, numbering several thousands, were escorted out of the city and settled at Saffee and Fez. Adibe himself returned later to Azamor.

BIBLIOGRAPHY: Dam de Goes, *Chron. do Rei D. Manuel*, pp. 372 *et seq.*; A. C. de Sousa, *Hist. General da Casa Real de Portugueza*, v. 522; D. L. de Barrios, *Historia Universal Judayca*, p. 13; *Monatsschrift*, vii. 445 *et seq.*

M. K.

ADIDO. See Ḥadido.

ADIEL: **1.** A prince of the family of Simeon, who captured Gedor in the days of Hezekiah (I Chron. iv. 36). **2.** A priest, son of Jahzerah (I Chron. ix. 12). **3.** The father of Azmaveth, who was "over the king's [David's] treasures" (I Chron. xxvii. 25).

G. B. L.

ADINO THE EZNITE.—Biblical Data: In II Sam. xxiii. 8 *et seq.*, in which the names of David's heroes are recorded, occur two mysterious words, עדינו העצני (according to the *ḳeri*), which came to be regarded as the designation of one of the heroes. They are thus interpreted in the Septuagint, which was followed by numerous other versions. The two words clearly represent a textual corruption for עורר את חניתו—that is, "brandishing his spear," as the parallel passage (I Chron. xi. 11) correctly reads—and instead of being a proper name, are merely descriptive of Yosheb Bashshebet (a euphemism for Esh-baal) the Tachmonite, mentioned at the beginning of the verse.

BIBLIOGRAPHY: Wellhausen, *Text der Bücher Samuelis*, p. 212; Budde in his edition of *Samuel*, *ad loc.* in *S. B. O. T.*

J. Jr.

——**In Rabbinical Literature:** According to a Haggadah, this name is only a designation of David to denote two of his principal virtues. On account of his modesty he is called 'Adino ("pliant like a worm") because he bowed down and crawled in the dust before pious men and scholars. For his heroic deeds and his strength in battle he is called Ha-'Eẓni ("the man as strong as a tree [עץ]"; M. Ḳ. 16*b*). The Vulgate translation, "*tenerrimus ligni vermiculus*" (the most tender wood-worm), is based upon a somewhat different Haggadah. The Targum, on the other hand, also applies the name to David, but translates it as the one "adorned" with "weapons" (עדי and זין).

L. G.

ADIYA. See Samuel ibn Adiya.

ADJIMAN: Jewish family in Turkey, several members of which were treasurers and intendants-general of the janizaries. Meir Adjiman, who lived under Selim III., possessed such influence that he was able to promote a simple janizary private to the rank of a *saka-bachi*. The same janizary had him strangled a few years later. A similar fate overtook his successors, the brothers Baruch and Jacob, and also Isaiah Adjiman, the last of whom met his death under Mohammed II.

M. K.

ADJURATION, TALMUDICAL MODE OF. See Oath.

ADLER: A family that came originally from Frankfort, but which has been connected for more than a century with the chief rabbinate of England. Tebele Schiff, who was chief rabbi of London, was, it is true, only connected by marriage with Baer Adler, the two having married sisters. But there is little doubt that the family associations thus created with England had something to do with the candidature of N. M. Adler for the chief rabbinate of England in 1844. Though a Frankfort family—and thus related, directly or indirectly, with the Worms and Rothschilds—they have been, this century, more closely connected with Hanover, especially while it was under British sovereignty—another point of connection with England. The name has been derived from the eagle on the sign-board in the Frankfort ghetto, or from the outstretched hands in the priest's blessing, resembling the wings of an eagle, the Adlers being of priestly stock.

Tradition traces it back to Simon, the author of the "Yalḳuṭ Shimeoni"; but the actual pedigree, the main features of which are contained in the following sketch, goes back only to the beginning of the eighteenth century:

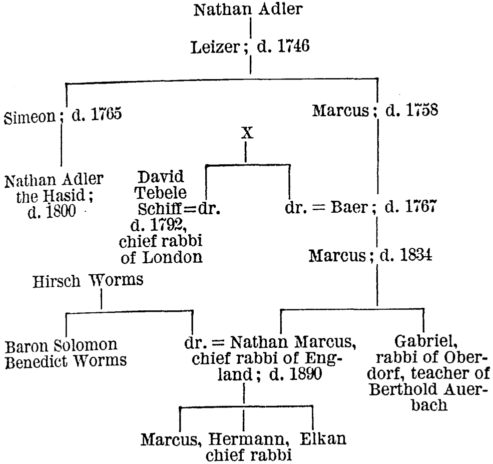
Nathan Adler
Leizer; d. 1746
Simeon; d. 1765
Marcus; d. 1758
X
Nathan Adler the Hasid; d. 1800
David Tebele Schiff=dr. d. 1792, chief rabbi of London
dr. = Baer; d. 1767
Marcus; d. 1834
Hirsch Worms
Baron Solomon Benedict Worms
dr. = Nathan Marcus, chief rabbi of England; d. 1890
Gabriel, rabbi of Oberdorf, teacher of Berthold Auerbach
Marcus, Hermann, Elkan chief rabbi of British empire

J.

ADLER, ABRAHAM JACOB ("Koppel"): German rabbi, educator; born in 1813; died at Worms in 1856. He was the son of Isaac Adler, associate rabbi in Worms, and brother of Rabbi Samuel Adler. He studied at the universities of Bonn and Giessen, and afterward went to Frankfort-on-the-Main, where he became teacher at the Buchholz School, and to Gross-Kanizsa, Hungary, in 1839, where he was engaged as tutor in a private family. He was elected rabbi of Worms in 1842, but gave up his rabbinical career in the same year, and, assisted by his wife, founded a private school for young girls. At the rabbinical conferences at Frankfort-on-the-Main, in 1845, he distinguished himself as a great Talmudical scholar and radical reformer, siding with Holdheim, Geiger, and Einhorn, and wrote "Die 77 Sogenannten Rabbiner und die Rabbinesversammlung," Mannheim, 1845, a pamphlet which created some stir. In 1848 he established a political paper, and became a contributor to Nowack's "Kirchenzeitung." In the revolutionary movement of 1848 Adler espoused the cause of political freedom with all the ardor and eloquence of his enthusiastic nature. He did not commit any overt act which could be justly brought up against him, but after the scattering of the revolutionary forces by the Prussian arms he was seized in his study by gendarmes, on the eve of the Day of Atonement, and hurried away to the Iron Tower at Mayence. There he languished for many months, his wife lying at the same time at the point of death. At last he was acquitted by a jury, and was released from his prison. The position of rabbi at the New York Temple Emanu-El was first offered to him in 1854, but his poor health prevented him accepting the call, which his brother Samuel entered upon three years later. Broken in health by the trials through which he had passed, he died in the winter of 1856. Among his works are: "Geschichte der Juden in Frankfurt-am-Main," and "Reform des Judenthums," written with the aid of his friend Wagner of Mannheim, 1846.

Bibliography: Sermon by L. Lewysohn (of Worms) and another by Dr. Stein (of Frankfort-on-the-Main), in *Archives Israélites*, 1856.

S.

ADLER, CYRUS: Librarian of the Smithsonian Institution; founder of the American Jewish Historical Society. He was born at Van Buren, Arkansas, Sept. 13, 1863, and was educated at the Philadelphia High School, University of Pennsylvania (B.A., 1883; M.A., 1886), and Johns Hopkins University (Ph.D., 1887). He was fellow in Semitic languages at Johns Hopkins University, 1885–87, was appointed instructor in Semitic languages, 1887, and associate, 1892. Adler became assistant curator in the department of Oriental antiquities in the United States National Museum, in Washington, in 1887, and custodian of the section of historic religious ceremonials in 1889.

He went to the Orient for fifteen months as special commissioner for the World's Columbian Exhibition at Chicago, at which the Oriental exhibits were obtained mainly through his efforts; he also participated in the organization of the United States Government exhibits at the expositions at Cincinnati, 1888, at Chicago, 1893, and at Atlanta, 1895; of the last-named he, together with Dr. I. M. Casanowicz, published an illustrated catalogue in the "Report of the United States National Museum for 1896" (pp. 943–1023, with 46 plates). Adler may justly be regarded as the originator of the American Jewish Historical Society, which was the outcome of an appeal issued by him early in 1892. After acting as its secretary from that date he became its president in 1898. Of the many learned societies of which he is member he has acted as vice-president of the Anthropological Society of Washington, as member of council of the Philosophical Society of Washington, and as trustee of the American Jewish Publication Society and of Gratz College. In 1899 he was elected a member of the American Philosophical Society. He has played an important part in the organization of the international catalogue of scientific literature, and represented the United States at the conference on this subject held in London in 1898. Besides the catalogue of Biblical antiquities at the Atlanta Exposition and other papers in the reports and proceedings of the United States National Museum and in the journals of the learned societies of which he is a member, Adler has published, with Allan Ramsay, "Told in the Coffee House" (New York, 1898), a series of folk-tales collected in Constantinople; and has edited the "American Jewish Year Book" since 1899.

Bibliography: H. S. Morais, *The Jews of Philadelphia Prior to 1800*, Philadelphia, 1883; *Appleton's Cyclopedia*; *Who's Who in America*, s.v.; *Fifty Years' Work of the Hebrew Educational Society of Philadelphia*, p. 62.

J.

ADLER, DANKMAR: German-American architect and engineer; born in Stadt-Lengsfeld, Saxe-Weimar-Eisenach, July 3, 1844; died in Chicago, April 15, 1900. He was a son of Rabbi Liebman and Sara Eliel Adler, who emigrated to America in 1854. Educated at the public schools of Detroit and the University of Michigan, he settled in Chicago in 1861, at the beginning of the Civil War, and almost immediately enlisted in the artillery.

Adler was president of the Western Association of Architects, secretary of the American Institute of Architects, and president of the Illinois State Board of Examiners of Architects. He designed many important public buildings in Chicago, such as the synagogues of the Sinai, Zion, Anshe Ma'arabh, and Isaiah congregations, Grace Methodist Episcopal and Unity churches, McVicker's Theater, the Central Music Hall, Auditorium, and Stock Exchange. Among those that he designed and planned in St. Louis are the Wainwright, Union Trust, and St. Nicholas buildings; in New Orleans, the Union Station; in Pueblo, Col., the Opera House. In New York he was associate architect of Carnegie Music Hall. Adler was trustee of the United Hebrew Charities in Chicago, and was its secretary from 1873 to 1877.

J. Sto.

ADLER, DAVID BARUCH: Danish banker and politician; born May 16, 1826, at Copenhagen; died there December 4, 1878. In 1846 he became a partner in a commission house (Martin Levin & Adler) in London, where, in 1849, he married Jenny Raphael, daughter of the banker, John Raphael. In 1850 he returned to Copenhagen and became a partner in the banking house of D. B. Adler & Company, in which position his operations were directed toward the transfer of the financial center of Jutland's monetary affairs from Hamburg to Copenhagen. This circumstance placed him in a very difficult position during the financial crisis of 1857. In acknowledgment of the support given him during this period of financial stress he established, in 1864, a fund of 20,000 kroner for widows and daughters of impoverished merchants. He was an outspoken free-trader and was one of the founders of the Free Trade Society.

Adler was a member of the administration of the Copenhagen Privatbank, 1857; of the Handelsbanken, 1876, and of several financial institutions in Jutland. After the war of 1864 he contracted for the Danish public loan through Raphael & Son in London, and, in 1868, for a Swedish public loan. As a politician, Adler belonged to the left wing of the National Liberal party, and occupied an influential position. As a member of the Danish parliament he had a seat in the Folkething, 1864–69, serving on the finance committee, on one occasion, as president. From 1869 he was member of the Landsthing. Among other public offices, he held the position of town councilor in Copenhagen, 1858–64 and 1869–72; was member of the Chamber of Commerce (*Grosserer-Societetet*), of which he was one of the founders, 1875–78; member of the Maritime and Commercial Court, 1862–78, and member of the Board of Representatives of the Jewish congregation in Copenhagen.

Adler's great interest in Danish art and industry made him a very active member of the committee for the decoration of the National Theater in Copenhagen and of that for Denmark's participation in the Paris Exposition, 1878. His activity in the administration of the charity organization of Copenhagen was also of great importance.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.; *Illustriret Tidende*, Dec. 15, 1878.

A. M.

ADLER, ELKAN NATHAN: Lawyer, and collector of Hebrew manuscripts; born at London, 1861; son of Chief Rabbi Nathan Adler. His early training was obtained successively in the City of London School and at University College, London. Mr. Adler spent several years in travel throughout the East, visiting all the countries containing small Jewish colonies. From 1888 to 1898 he made three journeys specially to Egypt and Palestine. In 1892 and 1894 he traveled from Spain to Morocco, and in the latter part of 1894 and at the beginning of 1895 visited Algiers and Tunis. During these journeys he made it a practise to seek Hebrew manuscripts, and in this way accumulated one of the largest private collections in the world. Among the positions held by Mr. Adler was that of honorary secretary of the Jewish Association for the Diffusion of Religious Knowledge. He was vice-president of the International Conference on the Russo-Jewish question at Berlin, 1891. He is joint secretary of the Jewish Convalescent Home, a member of the committee of the Stepney Jewish schools and Chovevi Zion Association, and superintendent of Sabbath-classes. Articles on the Egyptian and Persian Jews have been contributed by him to the "Jewish Quarterly Review" and other journals.

Bibliography: Jacobs, *Jewish Year Book*, 1899. G. L.

ADLER, FELIX: Founder of the Society for Ethical Culture, educator, and author; second son of Rabbi Samuel Adler; was born at Alzey, Germany, Aug. 13, 1851. In 1857, when his father received a call to the ministry of Temple Emanu-El at New York, the family came to that city. Adler's preliminary education was obtained in public and private schools in New York city. He afterward entered Columbia College, whence he was graduated in 1870.

With the view of preparing himself for the Jewish ministry, he went to Germany, where he pursued theological, philosophical, and linguistic studies at the Hochschule für die Wissenschaft des Judenthums at Berlin, together with studies in philosophy and economics at the University. He later entered the University of Heidelberg, where he obtained the degree of doctor of philosophy in 1873.

Finding upon his return to New York that the attitude he had reached with regard to Jewish religious beliefs made it impossible for him to enter the active ministry, he accepted the chair of Hebrew and Oriental literature established for him by some of his friends at Cornell University, and held this position from 1874 to 1876. In the latter year he returned to New York and organized a society for ethical culture based upon the principle of the promotion of right living independent of religious, dogmatic, or sectarian views (see Ethical Culture, Society for). As a lecturer in connection with the Society for Ethical Culture Adler has shown great activity, and has made a mark on religious thought in the United States.

As a corollary to this work, and as an outgrowth of his own studies in pedagogics and didactics and social science, Dr. Adler has been instrumental in organizing in New York a system of district nursing in connection with the dispensaries (1878), a free kindergarten (1880), a workingmen's school, a movement for improving the dwellings of the poor, and a number of other institutions and movements. He has exerted great influence toward the introduction of manual training, science, and art teaching in the public schools.

His chief literary works are "Creed and Deed" (New York, 1877) and "The Moral Instruction of Children" (New York, 1898). He wrote the articles on Jews, Jewish History, and Jewish Literature in Johnson's "Universal Cyclopedia" of 1876. G. H.

ADLER, GEORGE: German economist and author; born at Posen, May 28, 1863. His thesis for the doctor's degree (1883) was on Rodbertus-Jagetzow, the well-known Prussian state socialist. He is a remarkably prolific writer on economic and sociological questions, publishing many treatises, and contributing numerous articles to German reviews. He lectured as extraordinary professor on sociology in the University of Basel, Switzerland, and later became professor of political economy in the University of Freiburg, Germany. Adler has advocated a moderate social policy and bitterly opposed revolutionary socialism. Of his books may be mentioned: "Karl Marx'sche Kritik" (1886); "Internationaler Arbeiterschutz" (1888); "Social Reform und Theater" (1891); "Staat und Arbeitslosigkeit" (1894); "Die Imperialistische Socialpolitik" (1897); "Die Socialreform im Alterthum" (1898); "Geschichte des Socialismus und Communismus," i. (1900). In the last two works he dealt also with the social ideas of the ancient Hebrews.

Bibliography: Kürschner, *Literatur-Kalender*, 1898.

M. B.

ADLER, GOTTLIEB: Austrian physicist and mathematician; born March 7, 1860; died Dec. 15, 1893, at Stecken, Bohemia. After receiving his early education at the gymnasium of Iglau, Moravia, being graduated in 1877, he entered the University of Vienna, and received the degree of Ph.D. in 1882. He then devoted himself principally to the study of mathematical physics, and in 1885 was appointed "privat-docent" (instructor) at the university. Shortly before his death he was promoted to the position of professor extraordinary at the same university.

The scientific papers of Adler relate almost entirely to researches in the domains of electricity and magnetism, and, with a few exceptions, were published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften zu Wien, "covering a period of nine years (1884–93). Brief notices of these investigations may be found in the "Fortschritte der Physik," xl.-xlix., Brunswick.

A. S. C.

ADLER, GUIDO: Austrian writer on music; born at Eibenschütz, Moravia, Nov, 1, 1855. His father, Joachim, a physician, died in 1857, whereupon his mother removed to Iglau. He was educated in Vienna, where he studied music at the conservatory under Bruckner and Desoff. In 1878 he was graduated from the Vienna University as doctor of jurisprudence, and in 1880 as doctor of philosophy. His dissertation, "Die Grundklassen der Christlich-Abendländischen Musik bis 1600" (The Chief Divisions of Western Church Music up to 1600), was reprinted in "Allg. Musikzeitung," 1880. In 1883 Adler became lecturer on musical science at Vienna University, on which occasion he wrote "Eine Studie zur Geschichte der Harmonie" (An Essay on the History of Harmony), published in the "Sitzungsberichte der Philosophisch-Historischen Klasse der Wiener Academie der Wissenschaften," 1881. In 1884 he founded with Friedrich Chrysander and Philip Spitta the "Vierteljahresschrift für Musikwissenschaft." In 1885 he was called to the German University of Prague, Bohemia, as ordinary professor of the history and theory of music, and in 1898, in the same capacity, to the University of Vienna. In 1886 he published "Die Wiederholung und Nachahmung in der Mehrstimmigkeit"; in 1888, "Ein Satz eines Unbekannten Beethovenischen Klavierkoncerts." In 1892–93 he edited a selection of musical compositions of the emperors Ferdinand III., Leopold I., and Joseph I. (two vols.). Since 1894 he has been the editor of "Denkmäler der Tonkunst für Österreich," an important publication for the history of music.

Bibliography: Riemann, *Musik-Lexikon*, 1899, s.v.

M. B.

ADLER, HELENE: German teacher and writer; born at Frankfort-on-the-Main in 1849, in the same house in which Ludwig Börne was born, and which was the property of her father, who was one of the minor officers of the Jewish community of Frankfort. She was graduated from the Wiesbaden Women's College in 1867, and for fifteen years was teacher in the school of the Frankfort Orphan Asylum. Miss Adler, who since 1882 has devoted herself entirely to literature, is the author of the following works: (1) "Beim Kuckuk" (poems), 1882; (2) "Religion und Moral" (a treatise on education), 1882; (3) "Waisenerziehung" (an essay on the education of orphans), 1885; (4) "Vorreden und Bruchstücke" (poems), 1897.

Bibliography: *Lexikon Deutscher Frauen der Feder*, 1898, p. 4.

H. R.

ADLER, HERMANN: Chief rabbi of the United Hebrew Congregations of the British empire; born in the city of Hanover, May, 1839; second son of Nathan Marcus Adler; educated at University College School and University College, London. He studied at Prague and Leipsic between 1860 and 1862, devoting especial attention to theology and the Talmud. In December, 1862, he received the degree of Ph.D. at Leipsic, and next year Chief Rabbi Rapoport of Prague conferred upon him the *hattarat horaah* (rabbinical diploma).

Chief Rabbi Hermann Adler.

In 1863 Dr. Adler became principal of Jews' College, an institution for which, like his father, he always entertained a special regard. Though he was appointed minister of the Bayswater Synagogue, London, in 1864, he remained the tutor of theology in Jews' College until 1879, when he relinquished his active duties there. However, he did not entirely sever his connection with the college; for when Sir Barrow Ellis died in 1887 he was unanimously elected chairman of the council, and at his election as chief rabbi in 1891 he became president of the institution.

When in 1879 advancing age compelled his father, the chief rabbi, to delegate to another some of his most onerous duties, Dr. Adler became his deputy, and when his father died in 1890 he was unanimously elected to succeed him (June, 1891).

Extent of Influence.

Dr. Adler's influence has been very wide-spread, covering the whole extent of the British empire and even reaching beyond. He is socially the recognized representative of English Jewry, and he is one of the most prominent figures in philanthropic circles. He is the minister of the Cathedral Synagogue in Duke's Place, as well as president of the London bet din.

Dr. Adler holds many honorary offices in the community, and in addition to being president of Jews' College, he is president of Aria College. For a time he was president of the Jewish Historical Society of England, and he has held the vice-presidency of the Jewish Religious Educational Board and of the Anglo-Jewish Association. He also takes an active part in the Russo-Jewish Committee, which he represented at Berlin in 1889 and at Paris in 1890. Outside the community, too, he holds important offices, and is vice-president of the Society for the Prevention of Cruelty to Children and of the Mansion House Association for improving the dwellings of the poor.

His Works.

He is the author of a volume of "Sermons on the Biblical Passages Adduced by Christian Theologians in Support of the Dogmas of Their Faith"; "Ibn Gabirol and His Relation to Scholastic Philosophy," in "University College Essays," 1864; "Jewish Reply to Bishop Colenso"; and various Sabbath readings published by the Jewish Association for the Promotion of Religious Knowledge. Dr. Adler has contributed numerous articles to reviews, among them an article in reply to Prof. Goldwin Smith, entitled

"Can Jews be Patriots?" ("Nineteenth Century," 1878) which attracted much attention.

Bibliography: *Jew. Chron.* and *Jew. World*, June, 1891; Jacobs, *Jewish Year Book*, 1899; *Who's Who?* 1899; *Young Israel*, 1897.

G. L.

ADLER, ISAAC: Son of Rabbi Samuel Adler, American physician and professor of clinical medicine in the New York Polyclinic Medical School and Hospital; born at Alzey, Germany, in 1849; emigrated to America in 1857. He was graduated from Columbia College in 1868, studied medicine in the universities of Heidelberg, Vienna, Prague, and Berlin; and received his degree of M.D. from Heidelberg in 1871. From the year 1875 Adler held the position of visiting physician to the German Hospital in New York city. In 1892 he became professor of clinical pathology at the New York Polyclinic Medical School. Adler was elected in 1898 consulting physician to the Montefiore Home. He is the author of a number of scientific monographs on medical subjects, one of which, "Observations on Cardiac Syphilis ("New York Medical Journal," lxxiii. 577), has had the distinction of being translated into French in "Revue Générale de Clinique et de Thérapie," xii. 818–824, Paris, 1898. W. S.

ADLER, JACOB: Judæo-German actor; born at Odessa, Russia, January 1, 1855. Influenced by a Jewish troupe which came from Rumania to Odessa in 1875, he resolved to devote himself to a theatrical career. He made his first appearance in 1878 at the theater in Kherson, Russia, and from the outset proved himself a skilful interpreter of the sentiment and thought of the Russian ghetto. In 1883, when the Russian government prohibited all Jewish plays, Adler emigrated to London. In February, 1888, he removed to New York, where he became one of the leading actors on the Jewish stage. See Drama.

Bibliography: M. Seifert, in *Die Idische Bühne* (Judæo-German), New York, 1897; H. Hapgood, in *Evening Post*, New York, October, 1900.

M. B.

ADLER, KARL FRIEDRICH: Austrian jurist; born at Prague, Bohemia, March 31, 1865. He is the son of Moritz Adler, author of "Der Krieg, die Congressideen, und die Allgemeine Wehrpflicht" (1868). Karl Adler studied at the universities of Prague and Vienna, was professor extraordinary of commercial law in the University of Vienna from 1893 to 1898, and in 1900 was professor of civil law at the University of Czernowitz, Bukowina. In 1898 he embraced Catholicism. Adler is the author of "Das Oesterreichische Lagerhausrecht" (1892), a treatise on the Austrian law concerning the regulation of storehouses; "Realcontract und Vorvertrag" (1892), a work dealing with contracts and first drafts; "Zur Entwicklungslehre und Dogmatik des Gesellschaftsrechts" (1895), an examination into the evolution and dogmatics of social law. He has contributed miscellaneous papers to "Zeitschrift für Handelsrecht" (vol. xxxv.), "Archiv für Bürgerliches Recht" (vol. iii.), "Conrad's Handwörterbuch der Staatswissenschaften," "Zeitschrift für Privat- und Oeffentliches Recht," "Monatsschrift für Handelsrecht," etc. S.

ADLER, LAZARUS (LEVI): German rabbi, of the period of transition; born at Unsleben, Bavaria, Nov. 10, 1810; died at Wiesbaden, Jan. 5, 1886. He studied Hebrew literature at an early age, and, under his father's tuition, read both the Bible and the Talmud. In accordance with the system of education then prevailing, he was placed in the *yeshibah* (rabbinical academy) of Rabbi Hirsch Kunreuter, at Gelnhausen, where for five years he assiduously applied himself to Talmudic studies. Thence he went to Würzburg, Bavaria, partly to attend the lectures on the Talmud by Chief Rabbi Abraham Bing and partly to prepare himself for academic studies. In 1830 he was matriculated at the University of Würzburg. From his intercourse here with Einhorn and Dukes he received many spiritual suggestions. These were not wasted; and, under the advice of his teacher, Professor Wagner, he read Herder's writings, which definitely shaped his conception of the clerical calling in relation to preaching and practise.

In 1832, accompanied by friends, he journeyed to Munich, and in the winter of 1833 received the degree of doctor of philosophy at Erlangen. Returning home, he prepared for, and passed with honors, the Theological State Board examination, prescribed by law for teachers. With others of congenial views, Adler founded (Würzburg, 1837–38; Munich, 1839–45) "Die Synagoge," a non-partizan Jewish religious journal, whose sole aim was to instruct and to edify. At an assembly of representatives of Jewish congregations, convened at Würzburg by order of the Bavarian government, and which Adler attended as the representative of his native congregation, he showed the same moderate policy that he pursued throughout his life.

In 1840 Adler was elected district rabbi of Kissingen, a section of the country comprising twenty-four congregations. A memorandum on the civic position of the Jews in Bavaria, published by Adler in 1846 at Munich; a circular letter, addressed to the deputy Allioli, and entitled "Emancipation and Religion of the Jews, or the Jewish Race and its Adversaries" (Fürth, 1850); and an "Open Letter" (1852), addressed to the deputies Ruland, Sepp, and Allioli, were all well received.

In 1852 Adler received a call to Mayence; but, having also been offered the chief rabbinate of the electorate of Hesse, at Cassel, as successor to Philip Roman, who died 1842, he decided to accept the latter appointment. While at Cassel, in addition to his increasing ministerial duties, he contributed occasionally to the literature of his day. "Talmudische Welt- und Lebensweisheit" was the title of a work in which he intended to treat the Pirḳe Abot; but only the first volume appeared. A large number of excellent sermons that he published testify to his homiletic gifts. In the field of pedagogics he was also active, editing school-books, especially a reader for Jewish schools containing numerous translations (in German) from rabbinical literature. He also published "Discourses for the Promotion of Humanity" (in German, 3 vols., 1860, 1870, 1876). The Bavarian government would not permit him to attend the congresses of rabbis at Brunswick, Frankfort, and Breslau; but he took a prominent part in the proceedings of the congress at Cassel, over which he presided, and in those of the synods at Leipsic and Augsburg. An earnest speaker, he strenuously advocated moderation, pleading for union and peace. His last work, favoring wise reforms, bore the title "Hillel and Shammai, or conservative Reform and stable Conservatism; a message of peace to the congregation of Israel and its leaders," Strasburg, 1878.

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 222.

M. Sc.

ADLER, LIEBMANN: American rabbi; born at Lengsfeld, near Eisenach, Saxe-Weimar, Germany, January 9, 1812; died in Chicago, Ill., January 29, 1892. He was educated in Biblical and rabbinical literature by Isaac Hess, rabbi of Lengsfeld; and, under Rabbi Kunreuther, afterward continued his Hebrew studies in Gelnhausen, as well as at the Talmudic College in Frankfort, where, among others, Rabbi Solomon Trier and Rabbi Aaron Fuld were his teachers. On leaving the college, he pursued a course of pedagogical studies at the Teachers' Seminary at Weimar, and, after graduation there, accepted the position of teacher in his native town, Lengsfeld. In 1854 Adler emigrated to America, and soon after his arrival was elected teacher and preacher of the Jewish congregation at Detroit. In 1861 he received a call from the Ḳehillath Anshe Ma'arabh ("Congregation of the Men of the West"), of Chicago; with which he remained connected until his death. During the latter part of his life his congregation relieved him from the duties of his official position, and thus contributed to his ease and comfort in his declining years.

Adler was an exceedingly modest and unassuming man. He abhorred every kind of polemic, every expression of unkindness. In his religious views he was conservative; yet his conservatism did not prevent him from feeling the necessity for introducing, to a moderate extent, some reform in the liturgy of his congregation and in the ceremonial life of his people. In 1890 Adler published three volumes of sermons: "Betrachtungen über Texte aus den Fünf Büchern Mosis," 2 vols., and "57 Vorträge über Texte aus den Nachmosaischen Biblischen Büchern." A selection from Adler's sermons, in an English translation, was published by the Jewish Publication Society of America (Philadelphia, 1893), under the title of "Sabbath Hours."

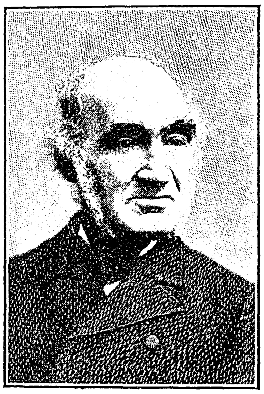

Liebmann Adler.

BIBLIOGRAPHY: Felsenthal, *Liebmann Adler, eine Gedenkrede*, Chicago, 1892; Felsenthal and Eliassof, *History of Ḳehillath Anshe Ma'arabh*, Chicago, 1897.

B. F.

ADLER, MARCUS NATHAN: Born at Hanover, June 17, 1837; the eldest son of Chief Rabbi Nathan Marcus Adler; conspicuous for his labors in connection with education; communal worker. He entered University College, London, whence he was graduated as master of arts. He was a member of the council of Jews' College and of the Jewish High School for girls; also president of the Stepney Jewish schools.

Adler became a fellow of University College, London, and a fellow of the Royal Statistical Society, and he was also one of the founders of the London Mathematical Society. He is a vice-president of the Institute of Actuaries and the actuary of the Alliance Assurance Company. He was at one time confidential secretary of Sir Moses Montefiore. He has published numerous papers on life assurance, political economy, archeology, and Jewish history.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899.

F. S. W.

ADLER, MICHAEL: English rabbi; born July 27, 1868. He was educated at Jews' Free School, Jews' College, and University College, London, and was graduated from the London University with the degree B.A. Adler was appointed minister of the Hammersmith and West Kensington Synagogue, London, in 1890. He became honorary chaplain at Wormwood Scrubs Prison, and senior master of Hebrew at Jews' Free School, in 1893. He is the author of "Elements of Hebrew Grammar" (1st ed. 1897, 2d ed. 1899), and "Students' Hebrew Grammar" (1899). He has contributed various articles to the "Jewish Quarterly Review" and the "Transactions of the Jewish Historical Society."

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1900.

S.

ADLER, NATHAN: German cabalist; born at Frankfort-on-the-Main, Dec. 16, 1741; died there Sept. 17, 1800. As a precocious child he won the admiration of Ḥayyim Joseph David Azulai, who, in 1752, came to Frankfort to solicit contributions for the poor of Palestine. Adler attended the rabbinical school of Jacob Joshua, author of "Pene Yehoshua'," who was at that time rabbi at Frankfort; but his principal teacher was David Tebele Schiff, afterward rabbi in London. In 1761 he established a *yeshibah* himself, in which several prominent rabbis received their early teachings, notable among whom were Abraham Auerbach, Abraham Bing, rabbi in Würzburg, and especially Moses Sofer (Schreiber), rabbi in Presburg. Nathan Adler was mystically inclined. He had devoted himself to the study of the Cabala, and adopted the liturgical system of Isaac Luria, assembling about himself a select community of cabalistic adepts. He prayed according to the Sephardic ritual, pronounced the priestly blessing every day, and in other ways approached the school of the Ḥasidim, who had at that time provoked the strongest censures on the part of the Talmudists of the old school. His followers claimed that he had performed miracles (Moses Sofer, "Ḥatam Sofer, Oraḥ Ḥayyim," 197), and turned visionaries themselves, frightening many persons with predictions of misfortunes which would befall them. Finally, the rabbis and congregational leaders intervened in 1779 and prohibited, under penalty of excommunication, the assemblies in Nathan Adler's house.

R. Nathan, however, paid no attention to these orders, but continued in his ecstatic piety. He even excommunicated a man who had disregarded his orders, although this was contrary to the laws of the congregation. His doors remained open day and night, and he declared all his possessions to be common property, that thus he might prevent the punishment of those who might carry away by mistake anything with them. Moreover, he commanded Moses Sofer, who had quarreled with his father, never to speak to his parent again. When the same disciple reported to him that he had gone through the whole Talmud, he advised him to celebrate that event by a fast of three days. In spite of the continued conflict with the congregational authorities, the fame of R. Nathan's piety and scholarship grew, and in 1782 he was elected rabbi of Boskowitz in Moravia. But his excessive and mystical piety having made enemies for him, he was forced to leave his congregation, and in 1785 returned to Frankfort. As he still persisted in his former ways, the threat of excommunication was renewed in 1789, which act was not repealed until shortly before his death. His wife, Rachel, daughter of Feist Cohen of Giessen, survived him. He left no children, though Nathan Adler, chief rabbi of London, was named after him. His mysticism seems to have been the cause of his repugnance to literary publications. The cabalists claimed that real esoteric theology should never be published, but should only be orally transmitted to worthy disciples. In his copy of the Mishnah he wrote brief marginal notes, mostly cross-references. Some of them were collected and explained with admirable ingenuity by B. H. Auerbach under the title "Mishnat Rabbi Natan." One responsum is found among those of Moses Sofer on "Yoreh De'ah," 261.

BIBLIOGRAPHY: Auerbach, preface to "Mishnat Rabbi Natan," Frankfort-on-the-Main, 1862; M. Horovitz, *Frankfurter Rabbinen*, iv. 38 *et seq.*, Frankfort-on-the-Main, 1885; S. Schreiber, *Hut ha-Meshulash* (Biographies of Moses Sofer, Akiba Eger, and Abraham Samuel Benjamin Sofer), pp. *2b et seq.* (full of legends), Pecs, 1887; L. Löw, *Gesammelte Schriften*, ii. 91-94, Szegedin, 1890.

D.

ADLER, NATHAN MARCUS: Chief rabbi of the British empire; born in the city of Hanover, Germany, January 15, 1803; died at Brighton, England, on January 21, 1890. He was the third son of Marcus Baer Adler, chief rabbi of Hanover. He came from a Jewish family of Frankfort, which, for several centuries, supplied theologians to the rabbinical chairs of the Continental ghettos. Born when Hanover was an appanage of the English crown under George III., he was a British subject, and was educated on the broadest lines. In addition to Hebrew and theological learning under his father's supervision, he received a liberal education in the classical and modern languages, attending successively the universities of Göttingen, Erlangen, Würzburg, and Heidelberg. After obtaining his degree at Erlangen he was appointed, in 1830, chief rabbi of Oldenburg, and within a year he became chief rabbi of the city of Hanover.

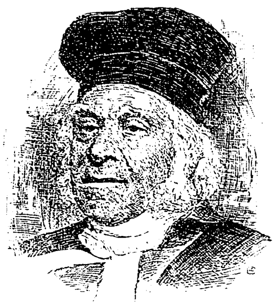

Nathan Marcus Adler.

Election as Chief Rabbi.

In 1842 the chief rabbi of London, SOLOMON HERSCHELL, died. At this juncture a very critical subject agitated Anglo-Jewish communal life, being nothing less than a schism, which resulted in the formation, in Burton street, of a reform congregation, quite independent of the English rabbinate. Thus the election of a successor to the chief rabbi was naturally fraught with more than ordinary importance. There were fifteen candidates for the position. The final election resulted in the choice of Dr. Adler, who on July 9, 1845, was installed as chief rabbi in London.

Dr. Adler's earliest efforts were directed to the improvement of Jewish education in England, and he foresaw the necessity of planning for the systematic training of future teachers. With this object in view he propounded a scheme for the training of Jewish ministers and teachers, with which a public day-school for the sons of the Jewish middle classes was to be connected. Many obstacles stood in the way of its realization, especially the question of endowments; but through Dr. Adler's perseverance these were overcome, and, on November 11, 1855, Jews' College was inaugurated, he himself being elected its first president. After this, Dr. Adler turned his attention to synagogal administration, and, on solicitation, consented to some slight modifications in the ritual. Nor did he neglect the provincial synagogues; undertaking occasional pastoral visits to them; he succeeded in bringing them more directly under his influence. To unite the various metropolitan synagogues under a central administration was the next object of his endeavors, and it was partly at his initiative that the foundation of the United Synagogue was undertaken. A clause was inserted in the scheme providing that the forms of worship, religious observances, and all other matters connected with the spiritual administration of the United Synagogue should be under the superintendence and control of the chief rabbi. This clause, however, was rejected by the House of Lords. He drew up a code of regulations and prescribed forms of service for special occasions. He received appeals from all over the world, and worked with the Board of Deputies and the Anglo-Jewish Association for the emancipation of the Jews in Rumania and their relief in the Holy Land. In 1866 he gave evidence before the Marriage Law Commission, and prepared an important memorandum on the operation of the marriage laws as affecting Jews in England. Dr. Adler may be considered the virtual founder of the Hospital Sabbath movement among Jews, the object of which was an annual collection for the hospitals, taken up in all British synagogues. In connection with this he compiled a service for the celebration of Hospital Sabbath in the synagogues. The organization of the London and provincial charities was undertaken at his suggestion, and a more discriminating and systematic method for dealing with the poor was adopted. Dr. Adler gave impetus to the system of free religious education, and supervised its progress in the community. In 1880 a conference of delegates of the various synagogues was held to consider the question of a revision of the ritual. Thereupon a report was submitted to Dr. Adler, who conceded many of the more important recommendations of the delegates.

The United Synagogue.

In the same year the United Synagogue, finding that the pressure of his official duties was increasing, appointed a deputy delegate chief rabbi; but, notwithstanding this, Dr. Adler continued to take active interest in the affairs of the Jewish community.

Orthodoxy.

The keynote of Dr. Adler's life is to be found in his unflinching orthodoxy. His sincerity was everywhere admitted, and his love for Judaism and his loyalty to its orthodox presentation were acknowledged to be genuine and real. Great zeal for the cause of education, a benevolent disposition, and a union of Talmudic scholarship and general culture unusual among the rabbis of his generation were his most prominent characteristics.

His Writings.

He was the author of: (1) Hebrew prayers, recited during critical episodes in English history; (2) a volume of "Sermons" in German and English, including his installation address in London, "The Jewish Faith," and "The Bonds of Brotherhood"; (3) several volumes of "Derashot" (Disquisitions), delivered by him semiannually to those interested in the study of the Talmud; (4) "Responsa," several having reference to ritualistic questions in the Anglo-Jewish community (manuscript); (5) "Ḥiddushim" (Novellæ), consisting of short notes on the Talmud and Posekim, especially the Turim, with some annotations on Hai Gaon's commentary, "Seder Teharot," Berlin, 1856; (6) German translation of Judah ha-Levi's "Cuzari," with copious explanatory notes (manuscript); (7) commentary on the Targum of Onkelos entitled "Netinah la-Ger" (A Gift to the Proselyte), published with an edition of the Pentateuch, Wilna, 1875 (in connection with this commentary he edited the "Sefer Yaer," or "Patshegen," and a Masorah on the Targum); (8) "Ahabat Yonatan" (The Love of Jonathan), a work in the same style as the "Netinah" on the so-called Targum of Jonathan, consisting of three parts.

BIBLIOGRAPHY: *Jew. Quart. Rev.* ii. 381-384; *Jew. Chron.* and *Jew. World*, Jan. 24, 1890.

G. L.

ADLER, SAMUEL: German-American rabbi, Talmudist, and author; born at Worms, Germany, Dec. 3, 1809; died in New York, June 9, 1891. From his father, Isaac Adler, who had been one of the dayyanim, or associate rabbis, in Worms, young Adler received his first instruction in Hebrew and in the Biblical and post-Biblical literature of the Jews. When Rabbi Isaac Adler died (Dec. 23, 1822) he left his widow and five young children in straitened circumstances. Samuel, though then but thirteen, in spite of innumerable difficulties and extreme privation, continued his studies at the *yeshibot* (Talmudical colleges) in his native city and in Frankfort-on-the-Main, pursuing at the same time regular classical and general studies at the high schools of those cities. After graduating from the Frankfort Gymnasium, Adler entered, in 1831, the University of Bonn and later that of Giessen, where, in 1836, he received the degree of doctor of philosophy. His first official position was that of preacher and assistant rabbi in Worms. In 1842 he was elected rabbi of the Jewish congregations in Alzey and its neighborhood, and he remained in this position until 1857. About the beginning of that year he received a call from the congregation Emanu-El in New York, as successor to Dr. L. Merzbacher, who had died a few months previously. Adler accepted the call, and in March, 1857, entered on the duties of his office. He remained active as the spiritual head of this congregation until 1874, in which year he was made rabbi emeritus and relieved from active work for the rest of his life. G. Gottheil was his successor.

Samuel Adler was not merely a thorough Talmudical scholar; he was also a master of the entire field of knowledge concerning the Jews. Whatever had any relation to his coreligionists—their history, religion, literature, etc.—interested him and was studied by him. He was not only a scholar, but also a man of vigorous action. During the twenty-one years of his career in Germany he took part energetically in the efforts at that time being made to remove the civil disabilities of the Jews, especially the oath *more Judaico*. He succeeded in obtaining the introduction of the teaching of the Jewish religion in the lower and higher schools of Worms on equal terms with Protestant and Catholic teaching. He labored earnestly to secure the recognition of the equality of the sexes in matters of religion. It was through his influence that the barrier was leveled which had separated the women's synagogue from that of the men in the ancient synagogue of Worms. He gave his special attention to the improvement of the religious instruction of the young, both in the city and in the rural schools of which he had the supervision. He made it his aim to enhance the order, the solemnity, and the dignity of the public worship. He was instrumental in founding a number of new charitable institutions. Above all, he labored with patient zeal to instruct the congregations under his charge in their ancestral religion, to liberate them from the deadening influence of literalism, and to quicken in them the spirit of Judaism. In this endeavor he frequently drew upon the storehouse of his great Talmudic learning for the arguments which he used in his struggle for progress, seeking always to rest the reformation of manners upon a basis of inward conviction, and favoring a gradual transformation rather than an abrupt transition from the old to the new. He attended the three great rabbinical conferences held in Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846), respectively, and took a notable part in their proceedings. In 1854 he was elected rabbi and preacher by the Jewish reform congregation in Lemberg, Galicia, but he declined the call. Throughout his life Adler was an untiring student, and his happiest hours were those spent in his library. He belonged to what may be called the historico-critical school in the science of Judaism. He contributed scholarly articles to several learned periodicals; for example, "Contributions to the History of Sadduceeism," "Jewish Conference Papers" (New York, 1880), "Benedictions" (New York, 1882). Some of these the author collected and published under the Hebrew title, "Ḳobeẓ 'al Yad" (Collections), New York, 1886, mainly as a souvenir for his friends. His extensive library of rabbinica was presented by his family to the Hebrew Union College, Cincinnati.

BIBLIOGRAPHY: *Sonntagsblatt der New Yorker Staatszeitung*, June 21, 1891.

B. F.

ADLER, VICTOR: Austrian physician, journalist, and leader of the Austrian labor movement; born at Prague, June 24, 1852. Having been graduated as M. D., he settled in Vienna, where his professional practise brought him in contact with the Vienna poor. Adler began to study their economic conditions, which led him to an examination of the whole social problem. So intense became his interest in this subject, that he gave up his practise and devoted himself entirely to socialism. When he joined the socialistic movement, the working classes of Austria were disorganized and wasted their energies in factional fights and anarchistic plots. Owing to his uncommon knowledge of economics, his keen wit, and organizing ability Adler became a power among them, and in 1890, after several years of educational work carried on as speaker and editor of the "Gleichheit," he united them into a strong political party. Under his leadership the chief efforts of the party were now directed toward securing universal suffrage. During this period of great agitation Adler was one of the most prominent figures in Austria. The government made concessions, and on March 9, 1897, for the first time in their history, the working men of Vienna went to the polls and elected fourteen of their candidates. Adler, who had been nominated in one of the parliamentary districts in Vienna, was defeated, owing to a combination of all the Antisemitic forces against him. He has published numerous pamphlets on political and economic questions and translated Stepniak's "Peasants" from Russian into German. Since 1894 he has been editor-in-chief of the "Wiener Arbeiter-Zeitung" and a contributor to several politico-economic reviews.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, i. 2; Bliss, *Encyclopedia of Social Reform*, s.v.

M. B.

ADMAH ("Red" or "Red Land"): A town named in the genealogical list of Canaan (Gen x. 19), whose king was Shinab (Gen. xiv. 2, 8). It was destroyed together with Sodom and Gomorrah. It is not mentioned in the narrative of the destruction of those two cities, but later accounts refer to it (Deut. xxix. 23; Hosea, xi. 8). G. B. L.

ADMISSIONS IN EVIDENCE: The best evidence in Jewish law must be attested by at least two witnesses, and be of a disinterested and impartial character; hence self-admission, or voluntary confession, is not good evidence, and is not admissible except in the cases mentioned below.

——**In Criminal Cases:** Admission in criminal cases is entirely excluded, and is not even considered in evidence. Applying the Talmudic maxims אדם קרוב אצל עצמו ("Each man is his own near relative")—relatives can not bear witness against one another—and אין אדם משים עצמו רשע ("One can not incriminate himself"), the Jewish legislators probably thought by this means to prevent the methods prevailing in their times of extorting confessions by torture. The Talmud, endeavoring to give a legal aspect to the conviction of Achan on his own confession (Josh. vii. 10–24), has the following haggadic explanation: "Joshua pleaded before the Almighty: 'O Lord of the universe, tell me who is the man?' God answered: 'I do not divulge the secret of any person; furthermore, I am no informer. But go and make investigation among the tribes and families.' When Achan, the son of Carmi, was 'taken' he protested against such a method of conviction: 'Has not Moses our master taught us, "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death"?' (Deut. xvii. 6). Joshua then spoke persuasively to Achan: 'My son, I pray thee, make confession.' Achan finally confessed, 'Thus and thus have I done'; and when his confession was substantiated by the finding of the property concealed 'in his tent and the silver under it,' this made the conviction legal" (Yer. Sanh. vi. 23*b*).

Regarding admission in perjury, the Rosh (Asher ben Jehiel) wrote the following responsum:

In Perjury.

> "Replying to your inquiry: According to our laws, one who has sworn that he will do a certain thing and afterward admits, 'I have broken my oath and not done as I have sworn'—which fact could not be established by witnesses, but solely by his own admission—does not become thereby a disqualified witness for future cases, as the rule is, 'a man cannot incriminate himself,' and this person who took an oath to enter the accounts in the book justly, truthfully, and to the best of his ability, and now admits false and fraudulent entries, is not to be regarded a perjurer by law, inasmuch as it can not otherwise be proved that he has presumptuously broken his oath. However, should you think it advisable and proper to inflict a punishment on him for contempt and barefacedness for saying that he has broken his oath, you may act in accordance with your discretion.
>
> "Attested by the writer,
>
> "ASHER, son of Jehiel of blessed memory."
>
> (Rosh, "Responsa" No. 5, rule ii.)

Admission involving the guilt of another person is valid, though not operative against the person making it, as in the case of unnatural offenses (Sanh. 9*b* *et seq.*). Raba's rule in this case is פלגינן דבורא ("We split the testimony"), the first part being excluded; otherwise the maxim is עדות שבטלה מקצתה בטלה כולה ("Testimony partly annulled is all annulled").

——**In Civil Cases:** Admission effecting one's own loss is regarded as good evidence, the maxims concerning criminal cases being reversed: אין אדם קרוב אצל ממונו ("One is *not* related to one's money"; Sanh. 10*a* *et passim*), and therefore man may testify against himself in civil cases and הודאת בעל דין כמאה עדים דמי ("The admission of the defendant is as good as a hundred witnesses"; Tosef. B. M. i. 10 *et passim*). The only benefit one can derive by one's admission is to save an extra fine; as in the case of a person admitting seduction, who must pay damages for degradation and impairment, but need not pay as a fine the amount of the legal dowry (Ex. xxii. 16, Shebu. v. 4, Ket. 42*a*). Similarly, in the case of a thief; if he admits his guilt, he must make restitution for the stolen property, but need not pay the fine of double, four, or five times the amount of the theft, as the case might otherwise require (Ex. xxi. 37, xxii. 3): provided, however, that the admission was made before the bet din, or court, and before he was sued and evidence was produced against him; otherwise his subsequent admission is of no avail to release him from the fine (Maimonides, "Hilkot Genebah," iii. 8, 9).

Of a Debt.

Admission of a debt must be made before two men expressly requested to serve as witnesses on this particular point; otherwise, if stated in the absence of the creditor, the debtor can claim that the statement was made for the purpose of making people believe he was poor. Then, again, if the creditor was present, the debtor can claim that the statement was made in fun, משטה הייתי ("I have been joking"). In fact, the debtor's silence to the creditor's demand, before witnesses, is a better indication of his consent than his admission under these circumstances. The best safeguard for the creditor is to have the debtor admit his indebtedness after due demand in court, when the debtor can not have recourse to any such excuses (Sanh. iii. 6, 29*a*; "Shulḥan 'Aruk, Ḥoshen Mishpaṭ," § 32).

Admission of a debt by a person on the point of death, however, is valid in any event, as אין אדם משטה בשעת מיתה ("One is not likely to joke on his death-bed"; B. B. 175*a*; "Ḥoshen Mishpaṭ," § 81, 2).

Admission in writing must be made by the debtor dictating the contents, appointing the witnesses (אתם עדי), and ordering them to write and sign the note (כתבו וחתמו), which makes it a recorded document pledged by the debtor's landed property, which can be seized for the payment of the note even from subsequent purchasers; otherwise the note has no more value than an unsecured debt, and his property subsequently sold can not be held for the payment of the note. Hence the witnesses must not act without special instruction from the debtor (Maimonides, "Hilkot Malweh," xi. § 1).

If there are two partners, *A* and *B*, in a firm, admission made by partner *A* of the payment of a debt from *C*, a debtor of the firm, due the partnership, *A* claiming to have received the money and put it in the partnership treasury is not binding on partner *B*, who disputes the fact. However, *C* is released of his debt by the admission of *A*, who must prove his statement or reimburse *B* (Maimonides, "Hilkot Sheluḥin," x. 6).

Of Part Payment

Admission by a debtor of part payment, if made after suit has begun, subjects the debtor to an oath; whereas a debtor, by general denial, is legally exempt from the oath. The Talmud reasons that in the latter case a man having the effrontery to deny outright will not shrink from swearing falsely. In case witnesses testify to the full payment the oath is administered to the debtor who admits only part payment; but purchasers of his property can claim that they rely on the testimony of the witnesses as to the full payment of the note (Mishnah Shebu. vii. 1; Maimonides, "Hilkot Ṭo'en," iii. § 1, iv. § 1 *et seq.*).

BIBLIOGRAPHY: Hai Gaon, *Mishpeṭe Shebu'ot*, pp. 1–3, Hamburg, 1782; Sigmund Mayer, *Einleitung in die Gesetzgebung und Medicin des Talmuds* (translated from the French of J. M. Rabbinowitz), Treves, 1883; Frankel, *Der Gerichtliche Beweis*, pp. 339-341, Berlin, 1846; Blumenstein, *Die Verschiedenen Eidesarten nach Mosaisch-Talmudischem Rechte*, p. 6, Frankfort-on-the-Main, 1883; M. Bloch, *Die Civil-Process-Ordnung nach Mosaisch-Rabbinischem Rechte*, pp. 41–43, Budapest, 1882; J. Klein, *Das Gerichtliche Beweisverfahren*, p. 6, Halle, 1885.

J. D. E.

ADMON B. GADDAI: One of three police-court judges in Jerusalem mentioned in the Talmud—the others being Ḥanan b. Abishalom (Ḥanan the Egyptian) and Nahum the Median. Altogether there were nearly four hundred such judges in Jerusalem; but only the most prominent among them are mentioned by name, and of these Admon is the chief. These judges formed an exception to the rule forbidding judges to receive remuneration (Mishnah Bek. iv. 6), their salaries being paid from the funds of the Temple treasury. Each of them was allowed annually ninety-nine manah (see Coins); but where family circumstances required it the judge was allowed to draw a larger amount (Ket. 105*a*). At what particular age they flourished can not be ascertained with precision; but from the fact that Rabban Johanan b. Zakkai and Rabban Gamaliel expressly sanction some of Admon's and Ḥanan's decisions (Ket. xiii. 1–9) it necessarily follows that their terms of office preceded the fall of Jerusalem. S. M.

ADMONI. See Rufus.

ADOI: Name of the father of Hananiah, a *resh galuta* (prince of the captivity), who flourished about 700. It is interesting as exhibiting the Persian form of a Semitic name, which is none other than the familiar Ida, or Ada (Adda), known from Jewish and Palmyrene sources, to which has been added the Persian suffix *oi*, as a term of endearment.

Bibliography: Lazarus, in N. Brüll's *Jahrbücher*, 1890, x. 174.

L. G.

ADOLESCENTOLI, DEGLI, or **DEI, FANCIULLI (הנערים):** One of the four or five noble families which, according to legend, were transported by Titus (70–81) from Jerusalem to Rome. The history of this family, however, can only be traced to the fourteenth century. In the fifteenth century the family seat was at Bologna. A notable representative of this family was Moses ben Judah Nagari. In the fourteenth and fifteenth centuries there were in Spain and in southern France families named Dels Infanz and Dels Fils, distinguished for wealth and learning. It is probable that they were connected with the Italian family Degli Adolescentoli.

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, pp. 24, 299, 444; Neubauer, in *Zunz's Jubelschrift*, p. 139; Zunz, in *Kerem Ḥemed*, v. 132.

M. R.

ADOLPHUS, SIR JOHN: English lawyer, historical and political writer; born at London in 1768; died there July 16, 1845. His grandfather, a Jew of German extraction, was physician in ordinary to Frederick the Great of Prussia, and wrote a French romance, "Histoire des Diables Modernes." Adolphus' father was not in easy circumstances, and only through the liberality of an uncle was Adolphus enabled to live in London. To this relative he owed his education, as well as his indenture to an attorney in 1783. On completing his articles in 1790 he was duly admitted to the bar. In 1793 Adolphus married a Miss Leycester, of White Place, Berkshire, "a lady of good family and small fortune." For several years he continued to neglect law for literature. At first he assisted Archdeacon Coxe with his "Memoirs of Sir Robert Walpole," and then published his own "Biographical Memoirs of the French Revolution" (1799); "The British Cabinet, containing Portraits of Illustrious Personages, with Biographical Memoirs," and "History of England from the Accession of George III. to the Conclusion of Peace in 1783" (1802). The last-mentioned work exhibits considerable learning and independent research, and was commended by the "Edinburgh Review" (1802, No. 2) "for its perfect impartiality in narrating events and in collecting information."

Through the success of his work and the kind offices of Archdeacon Coxe, Adolphus was brought into contact with Addington, the prime minister, who engaged him for political work which included pamphleteering and electioneering. In 1803 he published a "History of France from 1790 to the Abortive Peace of Amiens," and a pamphlet, "Reflections on the Causes of the Present Rupture with France." Shortly afterward Adolphus resolved to return to the profession of law. He entered himself at the Inner Temple in 1803, and was called to the bar in 1807. He took up criminal law as a specialty, and became one of the leading members of the English bar. Among his more notable forensic successes is his ingenious defense of Thistlewood and the other Cato street conspirators in 1820. His legal career being now firmly established, he again devoted a part of his time to literature, and published "The Political State of the English Empire" (four volumes, 1818), "Observations on the Vagrant Act" (1824), and "Memoirs of John Bannister" (1839). Bannister was a comedian with whom he was intimately acquainted. In 1840 he resolved to continue his "History of England," and reissued the first volume, which had gone through four editions. By 1845 he had issued seven volumes, and was at work on the eighth when he died. Apart from these elaborate works, he wrote several essays for the "British Critic" and the "Annual Register."

Bibliography: *Gentlemen's Magazine*, 1845; *Dict. of National Biography*, s.v.

M. B.

ADOMIM BEN TAMIM. See Dunash ben Tamim.

ADONAI (אֲדֹנָי, literally "my Lord," the plural form of Adon, that is, "Lord" or "Lordship"): This word occurs in the Masoretic text 315 times by the side of the Tetragram YHWH (310 times preceding and five times succeeding it) and 134 times without it. Originally an appellation of God, the word became a definite title, and when the Tetragram became too holy for utterance Adonai was substituted for it, so that, as a rule, the name written YHWH receives the points of Adonai and is read Adonai, except in cases where Adonai precedes or succeeds it in the text, when it is read Elohim. The vowel-signs *e*, *o*, *a*, given to the Tetragrammaton in the written text, therefore, indicate this pronunciation, Aedonai, while the form Jehovah, introduced by a Christian writer about 1520, rests on a misunderstanding. The translation of YHWH by the word Lord in the King James's and in other versions is due to the traditional reading of the Tetragrammaton as Adonai, and this can be traced to the oldest translation of the Bible, the Septuagint. About the pronunciation of the Shem ha-Meforash, the "distinctive name" YHWH, there is no authentic information. In the early period of the Second Temple the Name was still in common use, as may be learned from such proper names as Jehohanan, or from liturgical formulas, such as Halelu-Yah.

Pronunciation.

At the beginning of the Hellenistic era, however, the use of the Name was reserved for the Temple. From Sifre to Num. vi. 27, Mishnah Tamid, vii. 2, and Soṭah, vii. 6 it appears that the priests were allowed to pronounce the Name at the benediction only in the Temple; elsewhere they were obliged to use the appellative name (*kinnuy*) "Adonai." Philo, too, in referring to it says ("Life of Moses," iii. 11): "The four letters may be mentioned or heard only by holy men whose ears and tongues are purified by wisdom, and by no other in any place whatsoever." According to Josephus ("Ant." ii. 12, § 4):

> "Moses besought God to impart to him the knowledge of His name and its pronunciation so that he might be able to invoke Him by name at the sacred acts, whereupon God communicated His name, hitherto unknown to any man; and it would be a sin for me to mention it."

ADONAI, ADONAI

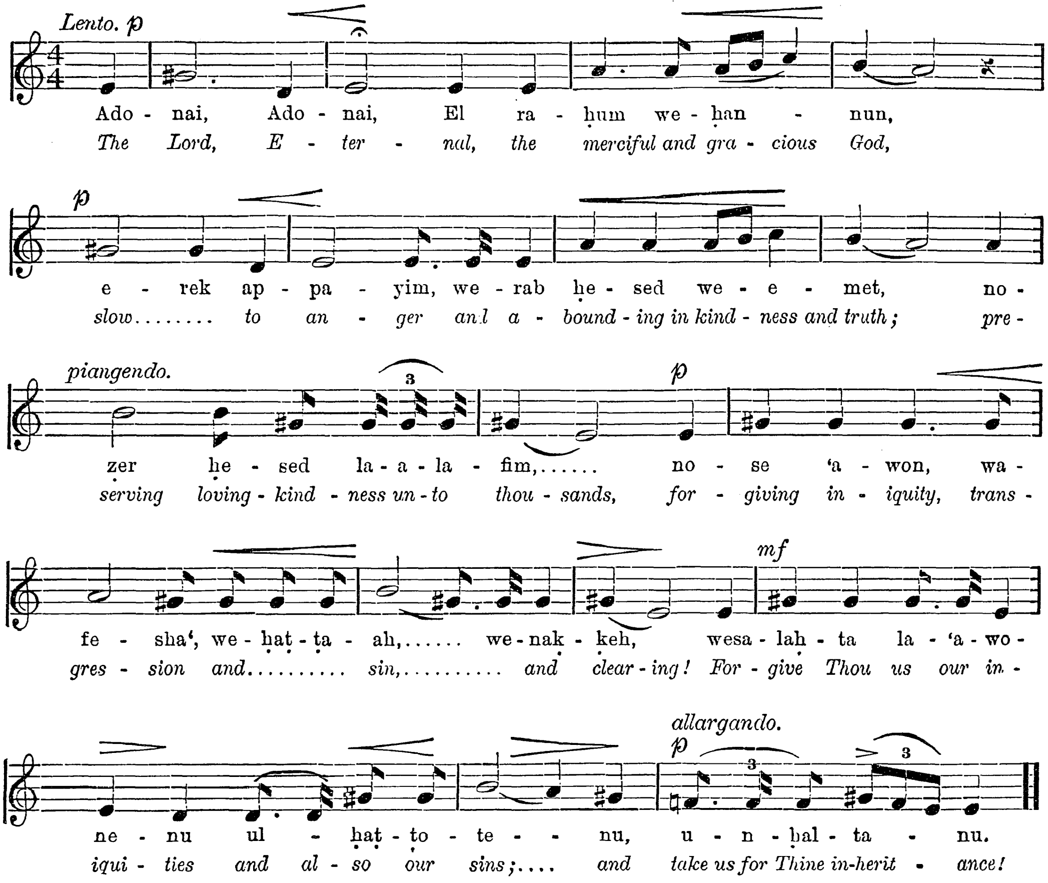
Lento. p
Ado - nai, Ado - nai, El ra - hum we - han - nun,
The Lord, E - ter - nal, the merciful and gra - cious God,
p
e - rek ap - pa - yim, we - rab he - sed we - e - met, no -
slow........ to an - ger and a - bound - ing in kind - ness and truth; pre -
piangendo.
3
p
zer he - sed la - a - la - fim,...... no - se 'a - won, wa -
serving loving - kind - ness un - to thou - sands, for - giving in - iquity, trans -
mf
fe - sha', we - hat - ta - ah,...... we - nak - keh, wesa - lah - ta la - 'a - wo -
gres - sion and.......... sin,.......... and clear - ing! For - give Thou us our in -
allargando.
p
3
3
ne - nu ul - hat - to - te - nu, u - n - hal - ta - nu.
iqui - ties and al - so our sins;.... and take us for Thine in-herit - ance!

Pronunciation of the Name by the Temple priests also gradually fell into disuse. Tosef., Soṭah, xiii. 8, quoted Menaḥot, 109*b*, and Yoma, 39*b*, relates that "from the time Simon the Just died [this is the traditional expression for the beginning of the Hellenistic period], the priests refrained from blessing the people with the Name"—in other words, they pronounced it indistinctly, or they mouthed or mumbled it. Thus says Tosef., Ber. vi. 23: Formerly they used to greet each other with the Ineffable Name; when the time of the decline of the study of the Law came, the elders mumbled the Name. Subsequently also the solemn utterance of the Name by the high priest on the Day of Atonement, that ought to have been heard by the priests and the people, according to the Mishnah Yoma, vi. 2, became inaudible or indistinct.

The Use of the Name.

R. Ṭarfon (or Tryphon) relates (Yer. Yoma, iii. 40*d*): "I was standing in the row of young priests, and I heard the high priest mumbling the Name, while the rest of the priests were chanting." Thus the correct pronunciation became a secret, entrusted only to the *kasherim* (worthy ones) or the *ẓenu'im* (Essenes = "the humble or chaste ones"), but withheld from the frivolous, the Hellenists (*peruẓim*); and even the former were taught it only once every seven years, and then only after due purification and sanctification (see Ḳid. 71*a*; Yer. Yoma, *l.c.*, and compare Tosef., Yadayim, at the close, in Simson of Sens' commentary). "Wo upon you, ye Pharisees, who pronounce the Holy Name each morning without due purification!" said the Hemerobaptists; whereupon the Pharisees sarcastically replied: "Wo upon you who pronounce the Holy Name with an organ of the body, while your body itself is unholy!" However, it appears from Ta'anit, 19*a* and 'Ab. Zarah, 18*a*, that the Essene saints made use of the Name in their invocations and miraculous cures, which was afterward declared to be a grievous sin (Sanh. x. 1; compare also Book of Wisdom, xiv. 21). But while even among these the right pronunciation was forgotten in the course of time, and the hope was expressed by Phinehas b. Jair, "the Saint," that the knowledge and the correct use of the Name, so wondrously efficacious in the blessed days long gone by, would again be restored in the Messianic age (see Pes. 50*a*, Midr. Teh. to Ps. xxxvi. and to Ps. xci.), according to R. Mana of the fourth century (Yer. Sanh. x. 28*b*), the Samaritans then used the Ineffable Name in their oath, and Theodoret, the

Church father, in the fifth century, tells us that he heard it pronounced by them as *Yabe*, which is the equivalent of *Yahweh*. Even in the writing of the Name scrupulous care had to be taken by the scribes (see Soferim, v. 6).

The day on which the Pharisees succeeded in abrogating the ancient Sadducean custom of having the Sacred Name written in public documents was celebrated as a great day of thanksgiving (explained correctly by Dalman, against R. H. 18*b*; compare with Yadayim, iv. 8, "Wo upon you, ye Sadducees, who write the name of the temporary ruler alongside of the Sacred Name!"). No wonder, then, that the Greek translators of the Bible, even though some scribe might now and then write the Tetragrammaton in the archaic Hebrew form on the margin, ΠΙΠΙ, as found by Origen (see facsimile attached to article Aquila), took great care to render the name ΠΙΠΙ regularly Κυριός, Lord, as if they knew of no other reading but Adonai. Translations dependent upon the Septuagint have the same reading of the Name. Not from "superstitious fear" or misapplication of the third command of the Decalogue or of Lev. xxiv. 11, but from a reverential feeling that the Name ought not to be pronounced except with consecrated lips and to consecrated ears, the substitute "Lord" came into use. Yet this simple measure, introduced to guard the Name against profane use, formed one of the most powerful means of securing to the Biblical God the universal character with which He is invested as the Lord of Hosts and the Ruler of men and nations. YHWH, as the God of Israel, might still be taken as a tribal God; *The Lord* is no longer the God of one people; He is Lord of all the world, the Only One. Compare Name of God, Shem ha-Meforash, and Tetragrammaton.

Bibliography: Gustaf H. Dalman, *Der Gottesname Adonai und seine Geschichte*; Hamburger, *R. B. T.* i. and ii.; C. Taylor, *Sayings of the Jewish Fathers*, 1897, pp. 156 *et seq.*

K.

ADONAI, ADONAI: The *pizmon* (hymn) on the thirteen Attributes of God in the *selihot* (propitiatory prayers) for the fifth intermediate day of the Ten Days of Penitence, according to the northern liturgies. It is repeated in full in the "Ne'ilah" service of the Day of Atonement. There are five verses bearing the acrostic Amittai, the author's name, with a refrain compounded of the thirteen attributes of God (Ex. xxxiv. 6, 7, according to Rosh ha-Shanah, 17*b*, and the final clause of ver. 9 of the same chapter); being the propitiatory versicle running through the whole system of selihot. This pizmon is usually associated with the beautiful melody given on the previous page, a characteristically Polish utilization of the plaintive Oriental chromatic scale. The melody is not of great age. F. L. C.

ADONAI BEKOL SHOFAR (יי בקול שופר): A short *pizmon* of four stanzas, each ending and commencing with the respective halves of Ps. xlvii. 6. It is chanted in the Sephardic liturgy before the first sounding of the shofar on the Day of Memorial, or New-year festival. The traditional melody, which is repeated after the second sounding of the shofar in the *musaf* prayer, bears some resemblance to old tunes of Provence and Navarre, and may be fairly regarded as a folk-song from the Pyrenean region, adapted for use in worship by the Spanish Jews of the fourteenth century, in accordance with a practise already familiar in the day of Abraham ibn Ezra and Judah ha-Levi, and continuing down to the period of the Expulsion. The secular names of such melodies are given in the rubrics of many editions of the Sephardic Mahzor, the hymns (*piyutim*) included in which, while comparatively few in number, more closely reproduce the meter and rhythm of the Gentile secular verse than the "rimed prose" which occurs so frequently in the northern liturgy. These hymns thus lent themselves readily to secular melodies. F. L. C.

ADONAI BEKOL SHOFAR

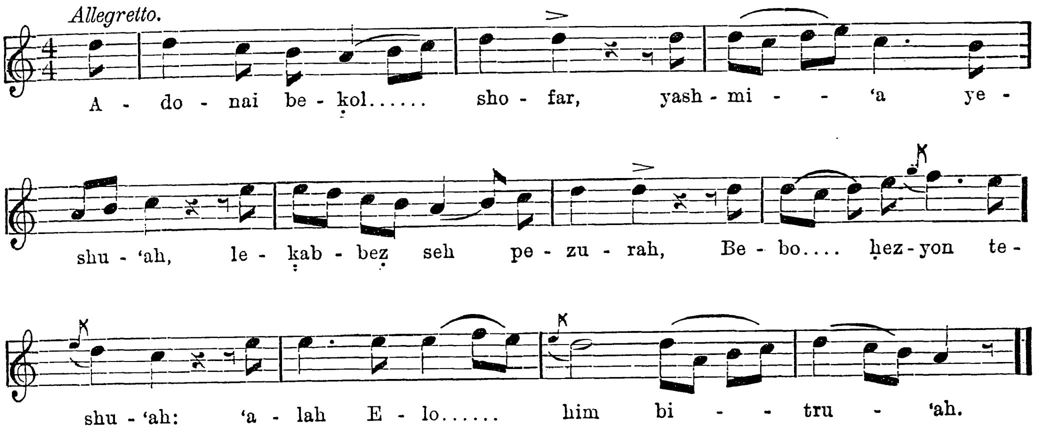
Allegretto.
A - do - nai be - kol...... sho - far, yash - mi - - 'a ye -
shu - 'ah, le - kab - bez seh pe - zu - rah, Be - bo.... hez - yon te -
shu - 'ah: 'a - lah E - lo...... him bi - - tru - 'ah.

ADONAI MELEK (יי מלך): A refrain of frequent occurrence, particularly during the services of the days of penitence, built up of the following Scriptural phrases: "The Lord reigneth" (Ps. x. 16, *Heb.*); "The Lord reigneth" (Ps. xciii. 1); and "The Lord shall reign for ever and ever" (Ex. xv. 18). Being introduced into the penitential services of both the Ashkenazic and Sephardic liturgies as a refrain, phrase by phrase, to poems in stanzas of three verses, the two traditional melodies may be quoted in contrast, since they are characteristic of the individual differences between the traditional music of the northern and that of the southern Jews of Europe. In the Sephardic liturgy (along, at least, the Dutch, which is also the British and Colonial, line of transmission;

for the Italians have perhaps approximated to the Ashkenazim in this respect) the melodies are intended more for congregational singing than for the cantor's elaboration. Thus they usually present a definite rhythmic form, with the simple outline of a folk-song, from which, indeed, many were first adapted; and their tonality rarely is other than the minor or the major mode. The Sephardim have more traditional strains suited for rendering by a congregational unison, and as a result these melodies have varied but little in local tradition.

In the Ashkenazic liturgy, however, the cantor was, from ancient times, not so much the leader of the congregational song as the practised vocalist who musically interpreted the text to the listening congregation. More rarely, in consequence, were the melodies founded on, or imitated from, the secular music of the land and time; but they were developed from snatches of tune of earlier origin or from brief quotations from parts of the service-music of cognate intention. Thus the northern intonations for parallel passages are, generally, nearer to cantillation than to tune, of irregular and unrhythmic form, and the original lines are well overlaid with melismatic adornment, ill-adapted for congregational rendering, and frequently varying in non-essential details, according to the particular line of tradition.

Moreover, the northern melodies handed down from the Middle Ages are largely "modal"—constructed, that is, in scales such as those of the Catholic plain-song, where the "tonic" is some note other than the *do* or *la* of the modern modes, and the semitones in consequence fall into a different position in the octave from those which characterize the major and minor scales.

Finally, the old northern intonations often differ in the phrase with which they close, alike from the Sephardic and from modern melodies, since the cadence rarely rises to the keynote, but falls to it, or often to the dominant, as in the "plagal cadence," a frequent form of which is given in the example above. Bourgault-Ducoudray has drawn attention to the frequent occurrence of this interval in the melodies of the Levant. F. L. C.

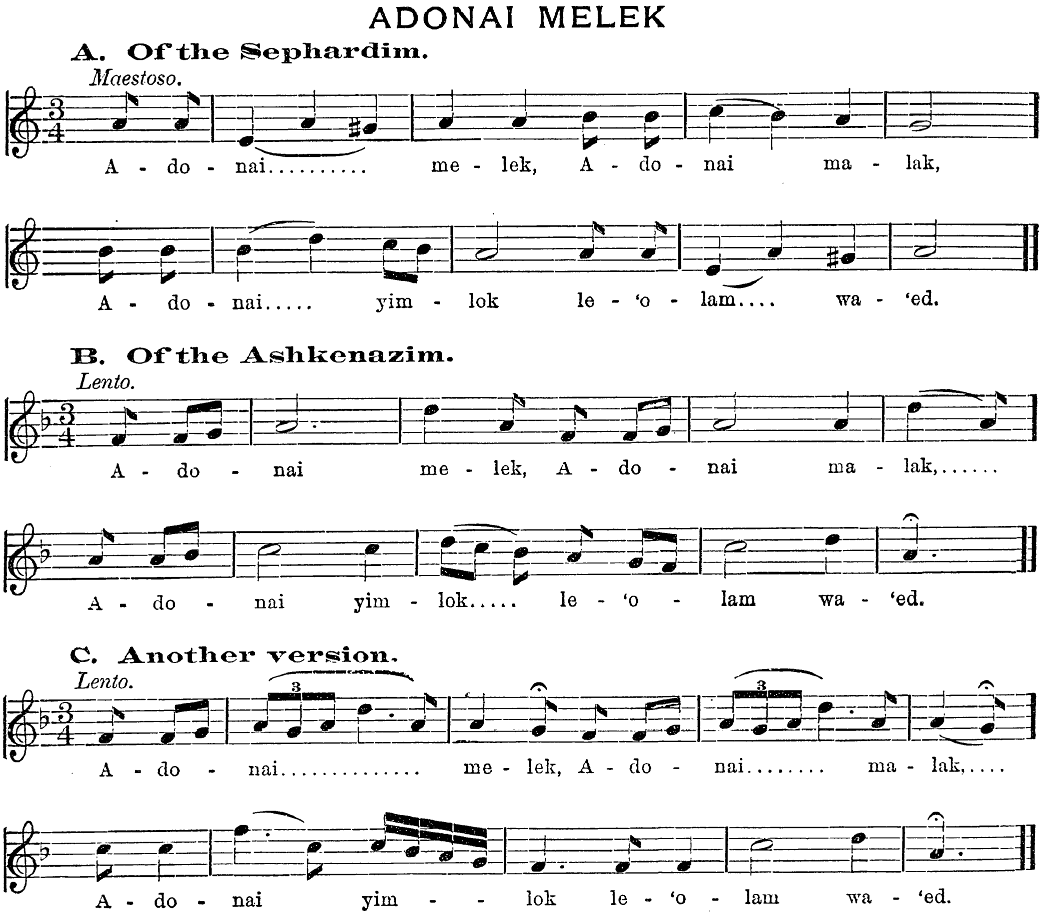

ADONAI MELEK

A. Of the Sephardim.

B. Of the Ashkenazim.

C. Another version.

Maestoso.
A - do - nai.......... me - lek, A - do - nai ma - lak,
A - do - nai..... yim - lok le - 'o - lam.... wa - 'ed.
Lento.
A - do - nai me - lek, A - do - nai ma - lak,......
A - do - nai yim - lok..... le - 'o - lam wa - 'ed.
Lento.
3
A - do - nai.............. me - lek, A - do - nai........ ma - lak,....
A - do - nai yim - - lok le - 'o - lam wa - 'ed.

ADONI-BEZEK.—Biblical Data: Canaanitish king (Judges, i.5-7), in the town of Bezek. He was routed by Judah and fled, but was caught. His thumbs and great toes were cut off, as a divine retribution—as he himself acknowledged—for the same mutilation visited by him upon seventy kings. Such treatment rendered the captives practically harmless in case of war, as they could neither run nor handle the bow. See ADONI-ZEDEK. I. M. P.

——**In Rabbinical Literature:** The Midrash suggests that the purport of the Biblical account of

Adoni-bezek's former greatness was to show how very powerful and wealthy were the Canaanites whom Israel conquered by the grace of God. For even Adoni-bezek, compared with others among them, must have been only an unimportant chieftain; since his name is lacking in the list of kings in Josh. xii. 9–24, and this in spite of the fact that he had subjugated seventy other kings (Yalḳ. on Judges, § 37, quoted from Sifre, but not found there). L. G.

ADONIJAH ("Yah is Lord"). — **Biblical Data: 1.** Fourth son of David, by Haggith. After Absalom's death he claimed to be the rightful heir to the throne, by summoning the court officials to a solemn sacrifice (I Kings, i. 5). Adonijah was supplanted by Solomon through the influence of Bath-sheba, the mother of the latter, and through the diplomacy of the prophet Nathan. After his retirement he was put to death by Solomon for seeking in marriage Abishag, David's concubine. This was regarded as an act of constructive treason (I Kings, ii. 25 [A.V. 26]). J. F. McC.

——**In Rabbinical Literature:** According to the rabbis, the expression "and his mother bare him after Absalom" (I Kings, i. 6) is used to indicate that both these sons of David were of the same type and that their actions were similar (B. B. 109*b*, Midr. Teh. on ii. 7), as is shown by the fact that both were pretenders to the throne, and that each kept fifty runners. These were not ordinary footmen, but were men whose spleens had been cut out and the fleshy soles of whose feet had been cut away, both of which operations were held to make running easy (Sanh. 21*b*; 'Ab. Zarah, 44*a*). All this, however, was of no avail to Adonijah. His incapacity for the throne was revealed by the fact that the crown of David did not fit him: this crown miraculously fitted the legitimate kings of the house of David only (Sanh., *l.c.*). The rabbis ascribe Adonijah's death at the hands of Solomon to his anxiety to usurp the throne, in consequence of which Solomon seized the first pretext offered to put his brother out of the way (I Kings, ii. 13 *et seq.*; Yer. Peah, i. 16*a*). L. G.

2. A Levite of the time of Jehoshaphat (II Chron. xvii. 8). **3.** One of the chiefs of the people at the time of the restoration (Neh. x. 16). In Ezra, ii. 13; viii. 13, and Neh. vii. 18 he appears under the name of Adonikam. The latter form is probably correct. J. F. McC.

ADONIM HA-LEVI. See DUNASH BEN LABRAT.

ADONIRAM (also **ADORAM, HADORAM**; "The Lord is Exalted"): Superintendent of the collection of taxes in the reigns of David, Solomon, and Rehoboam ("Adoram," II Sam. xx. 24; "Hadoram," II Chron. x. 18). In both cases, the Septuagint gives "Adoniram." He was stoned to death by the seceding Israelites in the reign of Rehoboam, by whom he had been sent to collect the tax in the north (I Kings, iv. 6; v. 14; xii. 18). G. B. L.

ADONIS (BAAL OF THE PHENICIANS). See TAMMUZ.

ADONIS PLANT. See NAAMAN.

ADONI-ZEDEK ("Zedek is Lord"): King of Jerusalem at the time of the Hebrew invasion of Palestine (Josh. x. 1, 3). He led a coalition of five of the neighboring Amorite cities to resist the invasion, but the allies were defeated at Gibeon, and suffered at Beth-horon, not only from their pursuers, but also from a great hail-storm. The five allied kings took refuge in a cave at Makkedah and were imprisoned there until after the battle, when Joshua commanded that they be brought before him; whereupon they were brought out, humiliated, and put to death. The name Adoni-zedek seems to be corrupted into Adoni-bezek in Judges, i. 5–7.

BIBLIOGRAPHY: G. F. Moore, *Judges*, in *International Critical Commentary*, p. 16.

D. G. L.

——**In Rabbinical Literature:** According to the Midrash, the name Adoni-zedek means "Master of Zedek"—that is, "of Jerusalem," the city of righteousness (*ẓedeḳ*; Gen. R. xliii. 6). L. G.

ADON 'OLAM (אדון עולם) **Music:** One of the few strictly metrical hymns in the Jewish liturgy, the nobility of the diction of which and the smoothness of whose versification have given it unusual importance. According to the custom of the Sephardim and in British synagogues generally, it is congregationally sung at the close of the Sabbath and festival morning services, and among the Ashkenazim also it often takes the place of the hymn YIGDAL at the close of the evening service on these occasions, while both hymns are almost universally chanted on the Eve of Atonement. Because of this solemn association, and on account of its opening and closing sentiments, the hymn has also been selected for reading in the chamber of the dying. It is likewise printed at the commencement of the daily morning prayer, that its utterance may help to attune the mind of the worshiper to reverential awe. In the Sephardic version the hymn comprises six stanzas of two verses each, but the fourth (which is but an amplification of the third) is omitted by the Ashkenazim. For so wide-spread and beloved a hymn, the traditional tunes are singularly few. Only four or five of them deserve to be called traditional. Of these the oldest appears to be a short melody of Spanish origin (see A below).

Of similar construction is a melody of northern origin associated by English Jews with the penitential season (see B below).

This melody is often sung antiphonally, between precentor and congregation, although it was obviously intended for congregational rendering only, like the Spanish tune given above it. The best known of the other traditional antiphonal settings exists in two or three forms, the oldest of which appears to be the one given below (C).

Every one of the synagogal composers of the nineteenth century has written several settings for "Adon 'Olam." Most of them—following the earlier practise of the continental synagogues during the modern period (see CHOIR)—have attempted more or less elaborately polyphonic compositions. But the absurdity of treating an essentially congregational hymn so as to render congregational singing of it impossible is latterly becoming recognized, and many tunes in true hymn form have been more recently composed. Special mention should be made of the setting written by Simon W. Waley (1827–76) for the West London Synagogue, which has become a classic among the British Jews, having been long ago adopted from the "reform" into the "orthodox" congregations of England and her colonies. It is here excerpted from the music-book of that synagogue by the wardens' kind permission (see D below). F. L. C.

[The Adon 'Olam is one of the most familiar hymns in the whole range of the Jewish liturgy, employed in the various rituals all over the world, though not always at the same period of the service or on the same occasions; thus in the Roman Maḥzor it is placed at the end of the Sabbath service and sung together with Yigdal (Zunz, "Ritus," p. 80). In the Sephardic liturgy it has twelve strophes; in the German, only ten. Baer, in his commentary on the "Prayer-book" (Rödelheim, 1868), says that the hymn seems to have been intended to be recited before retiring, as it closes with the words: "Into His hand I commit my spirit when I fall asleep and when I awake." It may be, however, that the beauty and grandeur of the hymn recommended its use in the liturgy, and that it was chanted indiscriminately at the beginning or the close of the service. The date and the name of the author are unknown.

ADON 'OLAM

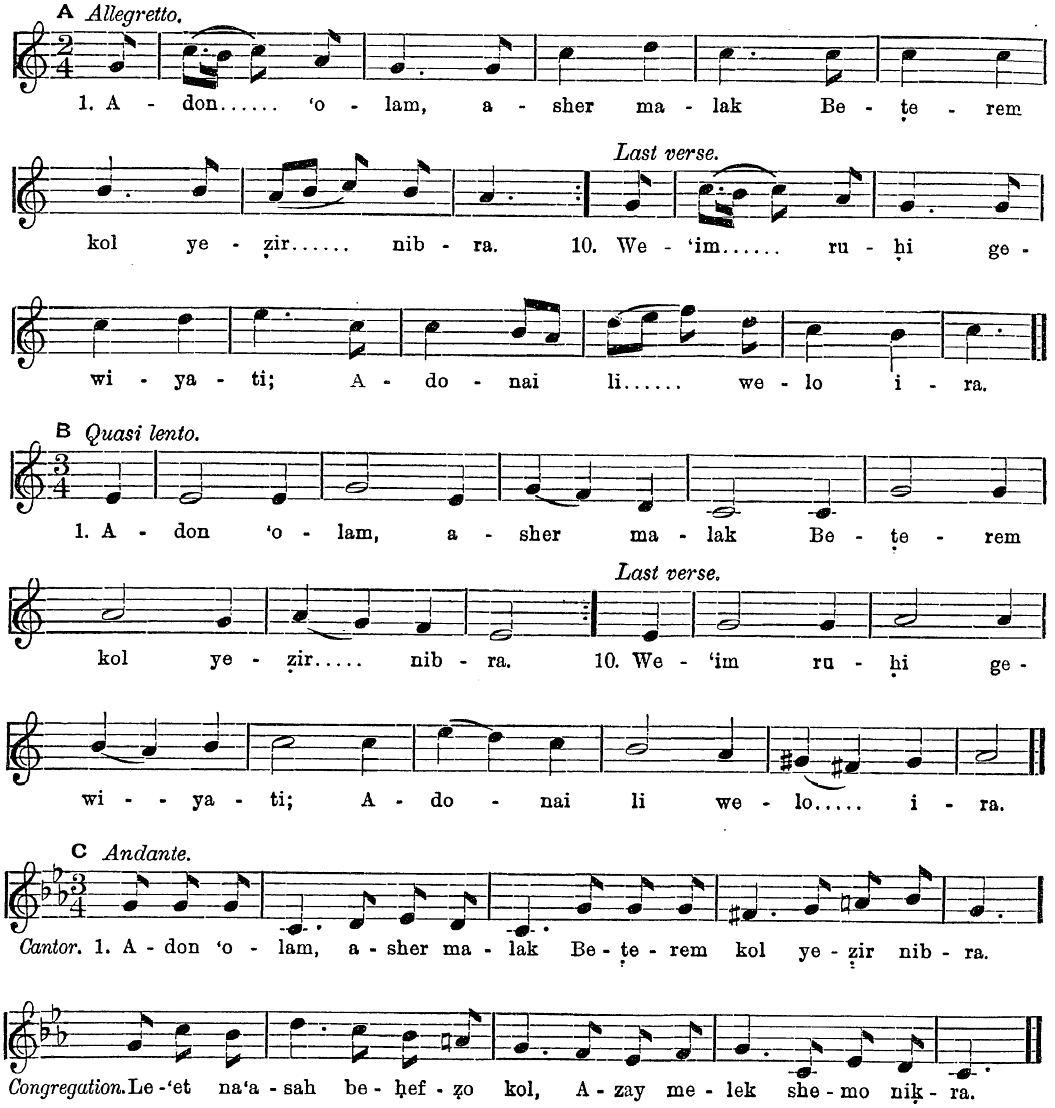
A Allegretto.
1. A - don...... 'o - lam, a - sher ma - lak Be - ṭe - rem
kol ye - ẓir...... nib - ra.
Last verse.
10. We - 'im...... ru - ḥi ge - wi - ya - ti; A - do - nai li...... we - lo i - ra.
B Quasi lento.
1. A - don 'o - lam, a - sher ma - lak Be - ṭe - rem
kol ye - ẓir..... nib - ra.
Last verse.
10. We - 'im ru - ḥi ge - wi - - ya - ti; A - do - nai li we - lo..... i - ra.
C Andante.
Cantor. 1. A - don 'o - lam, a - sher ma - lak Be - ṭe - rem kol ye - ẓir nib - ra.
Congregation. Le-'et na'a - sah be - ḥef - ẓo kol, A - zay me - lek she - mo niḳ - ra.

The following translation of the hymn, in which the meter of the original has been preserved, is by F. de Sola Mendes:

ADON 'OLAM.

The Lord of all, who reigned supreme
Ere first Creation's form was framed;
When all was finished by His will
His Name Almighty was proclaimed.

When this our world shall be no more,
In majesty He still shall reign,
Who was, who is, who will for aye
In endless glory still remain.

Alone is He, beyond compare,
Without division or ally;
Without initial date or end,
Omnipotent He rules on high.

He is my God and Savior too,
To whom I turn in sorrow's hour—
My banner proud, my refuge sure—
Who hears and answers with His power.

Then in His hand myself I lay,
And trusting, sleep; and wake with cheer;
My soul and body are His care;
The Lord doth guard, I have no fear!

Bibliography: Landshuth's note in *Siddur Hegyon Leb*, p. 5, Königsberg, 1845.

K.]

ADOPTION: The *adrogatio* of the older Roman law—a legal process by which a man can create between himself and a person not his child relations that properly belong only to father and child—is unknown to both Biblical and Talmudic law. But the feeling that the man and woman who bring up a child, and more especially those who teach the child virtue and the fear of God, should be honored as parents is strongly expressed in the Talmud (Sanh. 19*b*), which, in the usual way, strengthens the views of the sages with quotations from Scripture. Concerning the sons of Michal, daughter of King Saul, mentioned in II Sam. xxi. 8, Rabbi Joshua b. Ḳorḥa, one of the sages of Mishnaic times, asks:

"Did Michal bear them? Did not rather Merab bear them? Merab bore them, and Michal reared them; to teach us that whoever rears an orphan in his own house is, in the words of Scripture, deemed its parent. R. Ḥanina drew the same doctrine from Ruth, iv. 17. 'And the women her neighbors gave it a name, saying, There is a son born to Naomi.' Now, did Naomi bear him? Did not Ruth bear him? Ruth bore him and Naomi reared him; therefore he is called Naomi's child.

"R. Eleazar, quoting Ps. lxxvii. 15, finds the doctrine in these words: 'Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah!' And was not Jacob their father? Yes; Jacob begat them, but Joseph nourished them; therefore they take his name. R. Samuel b. Naḥmani says, on the authority of R. Jonathan: Whoever teaches the son of his companion the Law, has the right, in the sense of Scripture, to be deemed that person's father: for it is said (Num. iii. 1, 2): 'These are the generations of Aaron and Moses,' and farther on: 'And these are the names of the sons of Aaron'; this is to

ADON 'OLAM

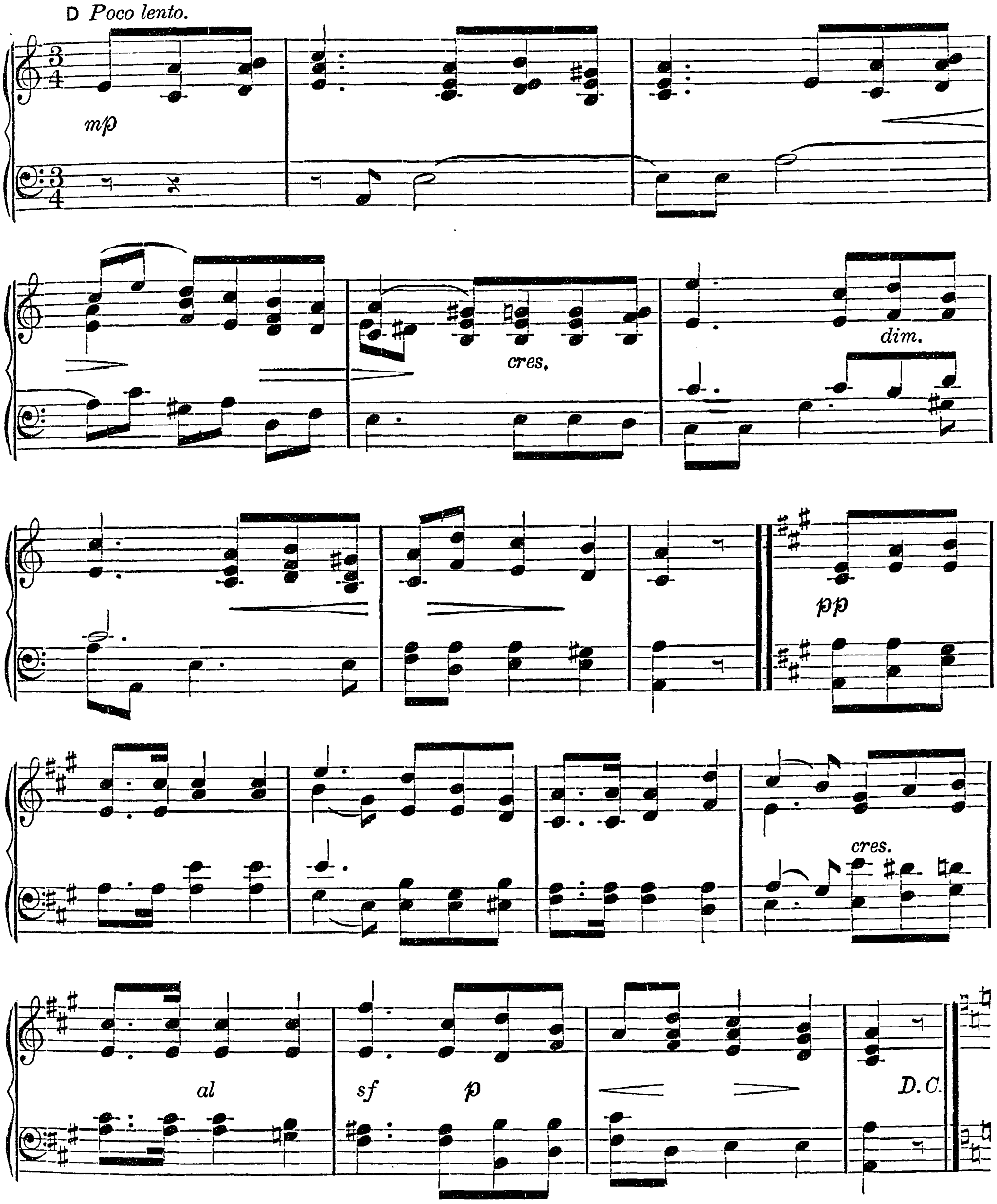

tell thee that Aaron begat them, and Moses taught them: hence they are set down under Moses' name."

Adoption in Female Line.

By a similar exegetical process Moses is called the son of Bithiah, the daughter of Pharaoh (I Chron. iv. 18), whom legend identifies with the Egyptian princess who saved and reared Moses (Meg. 13*a*). As a matter of fact the Scriptures show how Pharaoh's daughter brought up Moses, as if she were his mother; and how Mordecai, after the death of Esther's father and mother, "took her unto himself for a daughter" (Esth. ii. 7), and Esther treated him with the implicit obedience due to a father. But it is not likely that, in case of his death, she would have inherited his estate in preference to nearer blood relations; neither does it appear that a method for creating such a relation between them as would make her his heiress was ever known to the laws of Israel.

There is, however, one passage in Scripture (Gen. xlviii. 5), "Ephraim and Manasseh . . . are mine; as Reuben and Simeon, they shall be mine," which indicates that the writer was probably acquainted with Adoption in the legal sense, such as would give to the chosen children the right of inheriting from the person adopting them; for the obvious intent of the passage is to account for the establishment of two tribes, Ephraim and Manasseh, with distinct territories, on an equality with the tribes claiming descent from Jacob's sons. L. N. D.

Adoption in a legal sense is practically unknown in lands and conditions in which in case of childlessness a man may marry another wife in order to beget a son for his heir (see Koran, sura xxxiii. 3, and Hughes, "Dictionary of Islam," *s.v.* "Adoption"). In fact, the Mosaic institution of the LEVIRATE, by which the surviving brother is enjoined to marry his deceased brother's wife in order to give him a male heir, shows that Adoption in the Roman sense did not exist among the ancient Hebrews (see Deut. xxv. 5–6; compare, however, Sifre, ii. 289; Yer. Yeb. ii. 10*b*; Bab. Yeb. 24*a*, where this primitive view is no longer accepted). The Adoption of the slave as son and heir, as indicated in the Bible in the words of Abraham, "One born in my house is mine heir" (Gen. xv. 3), was probably practised frequently in the manner described in I Chron. ii. 34 *et seq.*, where Sheshan is mentioned as having given his daughter as wife to his servant and adopted their sons as his own.

Yet some form of Adoption was in use in Biblical times. At first, barren wives are found giving to their husbands their female slaves with the view of adopting any children borne by the latter (Gen. xvi. 2, xxx. 3), the mode of Adoption being that the handmaid brought forth her child upon the knees of the adoptive mother (Gen. xxx. 3; compare Gen. l. 23). According to Josephus ("Ant." i. 7, § 1), Abraham, being at first childless, adopted Lot as his son. According to Philo ("Vita Mosis," i. 5) and Josephus ("Ant." ii. 9, § 7), the daughter of Pharaoh formally adopted Moses as her son (Ex. ii. 10). So Ruth, iv. 16 and Esth. ii. 7 are understood by many (see Vulgate to Esther) as referring to Adoption; the placing of the child upon the knee or bosom (Ruth, iv. 16) resembling the old Teutonic mode of Adoption (Grimm, "Deutsche Rechts-Alterthümer," p. 464). According to Ewald ("Alterthümer," p. 191), the mode of Adoption was the casting of a garment upon the person to be adopted: the term "Mantelkind," in German, points to the same origin. Elijah cast his mantle upon Elisha to indicate that he had adopted him as his spiritual heir (I Kings, xix. 19–21); and so, Ewald thinks, should the words be explained which Ruth uses to Boaz: "Spread thy skirt over thy handmaid, for thou art the redeemer" (*go-el*) (Ruth, iii. 9). When the Lord finds Israel as a waif in the wilderness, He is described as performing the same symbolical rite: "I spread my skirt over thee, and covered thy nakedness, and entered into a covenant with thee" (Ezek. xvi. 8). Now, while the former sentence was rather to denote a nuptial relationship (see W. Robertson Smith, "Kinship and Marriage in Early Arabia," p. 87), it is probable that this was the original mode of recognizing paternal relations to a child with the duty of protection implied thereby. It is possible that spreading of the garment over a woman was a more primitive form of marriage; while the spreading of the mantle as in the case of Elisha was a mode of installation or investiture as prophet. Accordingly, the stranger who enters into new religious relation with the Deity of his adopted land is said to come under the wings of the Deity whose protection he seeks. Thus Boaz says to Ruth: "A full reward be given thee of the Lord, God of Israel, under whose wings thou art come to seek refuge" (Ruth, ii. 12). This became the standing expression for conversion to the Jewish religion in rabbinical times; for example, Abraham brought many Gentiles under the wings of the Shekinah (Ab. R. N. ed. Shechter, text *B*, xxvi., and elsewhere). God is in this manner represented as extending His Fatherly protection to the proselyte who recognizes Him as his God and Father. From this point of view Paul always speaks of conversion as "adoption" (*υἱοθεσία*), literally, acceptance as God's children: Rom. viii. 15, "Ye have received the Spirit of adoption [being accepted as children], whereby we cry, Abba, Father"; Rom. ix. 4, "Israelites, to whom pertaineth the adoption" [= the acceptance as God's children]; Gal. iv. 5, Eph. i. 5. Compare "Apost. Const." ii. 26 and 32, "The bishop, your father, leads you to a new birth for adoption."

BIBLIOGRAPHY: *Ben Chananja*, 1858, i. 391 *et seq.*; Fassel, *Das Mosaisch-Rabb. Civil-Recht*, § 178; Mayer, *Die Rechte der Israeliten, Athener, und Roemer*, ii. 426 *et seq.*

K.

ADORAIM: Fortified city built by Rehoboam in Judah; now called Dura (II Chron. xi. 9 *et seq.*).

G. B. L.

ADORAM. See ADONIRAM.

ADORATION, FORMS OF: The various gestures and postures expressive of homage. In religious adorations these gestures and postures were originally innate and natural expressions of religious feeling, but in the course of religious development they became merely external, without conscious regard to what they were supposed to express. From the time that man conceived his god in accordance with the analogies of the physical world around him (see ANTHROPOMORPHISM), the relationship of man to God expressed itself also in accordance with the characteristics of the two factors—man and God. Thus, with the ancient Hebrews, kissing and stroking the idol was one of the oldest characteristics of worship; so, too, their kinsmen, the Arabs, manifested reverence toward their stone images mainly by these two methods of caress (Wellhausen, "Reste d. Arabischen Heidenthums," p. 109). The Jews, in prophetic times, practised the kissing of Baal (I Kings, xix. 18) and also of the golden calves (Hosea, xiii. 2). Where the idol was inaccessible, it was considered sufficient to throw a kiss with the hand—a form of adoration widely prevalent among the Greeks and Romans of antiquity (see Job, xxxi. 27). The Latin *adoratio* and the Greek *προσκυνεῖν*, which are the terms generally used for adoration, signified, originally, this kiss from the hand. The significance of stroking the idol in ancient Israel is shown by the expression חלה את פני ה' ("to implore God's grace"), which, according to Marti ("Geschichte der Jüdischen Religion," p. 34), originally meant "to propitiate the god" by stroking the face of the idol (compare Ps. xlv. 13; Prov. xix. 6, *Heb.*). To appear barefooted in the sanctuary was another ancient Semitic mode of adoration, as may be seen from Ex. iii. 5 and Josh. v. 15; and also from the fact that the heathen Arabs performed their sacred pilgrimage barefoot (Wellhausen, *l.c.* 110). The underlying idea seems to have been to avoid polluting the deity residing in the shrine by bringing into that shrine the dust of the street.

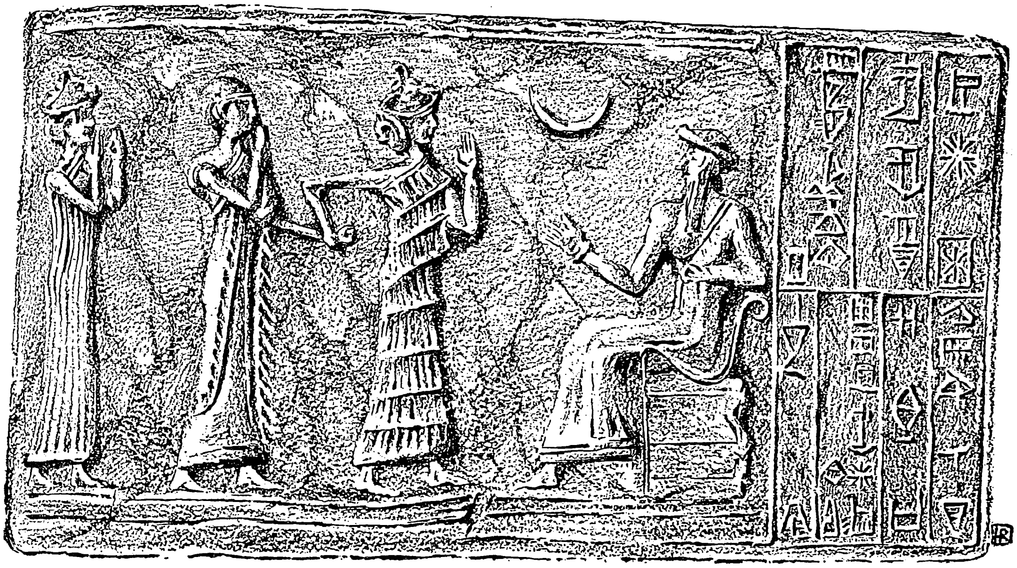

Worshipers of the Stars.

(From Menant, "Glyptique Orientale.")

In Prophetical Times. With the spiritual development of Jewish worship—in other words, with the triumph of the prophetic idea—the ancient Forms of Adoration could not remain unchanged, and were therefore, like so many other ancient customs, adapted to the newer religious views. Thus, the various gestures and positions of the body at prayer—especially in the preexilic period—betray quite distinctly their origin in the old places of worship. The spreading of the hands at prayer, frequently mentioned in the older portions of Scripture (Isa. i. 15, Ex. ix. 29), is, as the Assyrian bas-relief of Jews before Sennacherib indicates, the gesture of one standing before a superior and spreading his hands in petition toward him (Babelon, "Manual of Oriental Antiquities," p. 103, plate 1). Representing, as this Assyrian picture does, actually the attitude of entreaty toward a human king, there is no doubt that the religious mode of this same gesture was originally identical with it; hence the representations by Stade, Nowack, Benzinger, and most moderns, which depict it as similar to that of the Egyptian priests, with hands extended toward an altar, must be rejected. The adoration proper of the Bible, namely, lying prone with the face touching the ground, is a survival from the older sanctuaries. The Hebrew word for this gesture is השתחוה ("to prostrate oneself"), usually combined with נפל ("to fall down in surprise"; Josh. v. 14; Job, i. 20); at other times preceded by some form of the root קדד ("to bend the knee"); for the full השתחויה ("prostration") was preceded by a bending of the knee. The Old Testament mentions the Semitic practise of setting one's foot upon the neck of the conquered foe (Josh. x. 24, Ps. cx. 1), a custom also mentioned in the Assyrian inscriptions (see the plate in Riehm, "Handbuch d. Biblischen Alterthums," p. 889). It was a sign of complete subjugation, and was expressed symbolically by the ceremony of *proskynesis* ("lying down"), as shown, for instance, by the tribute-bearing legates on the Assyrian bas-reliefs, and was commonly practised among the Hebrews toward people of rank, or in the presence of the idol to whom one wished to express complete subjection. That the prophets have no words of reproach for this form of adoration—so inappropriate to the invisible God whom no place could contain—shows only how deeply this religious form of reverence had taken root in the habits of the people. The standing posture at prayer was also not reproved by them, although this was, as the Talmud declares it, "the attitude of the slave before his master" (Shab. 10*a*).

It is difficult to interpret the posture described in I Kings, xviii. 42, where Elijah at prayer is represented as having "cast himself down upon the earth, and put his face between his knees" (compare Ta'an. iii. 8). This probably refers to the custom prevailing among the Arabs of sitting solemnly, during a portion of the prayer, in an attitude in which the head can easily touch the ground. That this was no unusual posture at prayer may be seen from the fact that it was practised among the Jews about the year 60 of the common era (Ber. 34*b*). Probably the passage, II Sam. vii. 18—where it is stated that King David went into the house of the Lord and sat there—is to be similarly explained as referring to a peculiar and solemn mode of sitting.

Influenced by the Assyrians, among whom the act of kneeling in token of submission was quite general — as shown in the Assyrian delineations of the kneeling envoys from tributary nations—the Jews adopted this form of religious adoration

Exilian and Postexilian Times.

(I Kings, viii. 54; Ezra, ix. 6, and other passages). But the passage in I Kings. xix. 18, referring to kneeling down before Baal, must be understood as applying to prostrate adoration, which was preceded, as already stated, by a bending of the knee. About this time, too, the practise of spreading the hands wide at prayer was modified in consideration of the conception of the heavenly God, toward whom the hands were to be raised in the direction of heaven whither the seat of God had been transferred (I Kings, viii. 22, 54; Lam. iii. 41). A practise originating in the period of exile was that of turning the face during prayer toward the Holy Land, as the place favored by God (I Kings, viii. 48; Dan. vi. 11 [A. V. 10]).

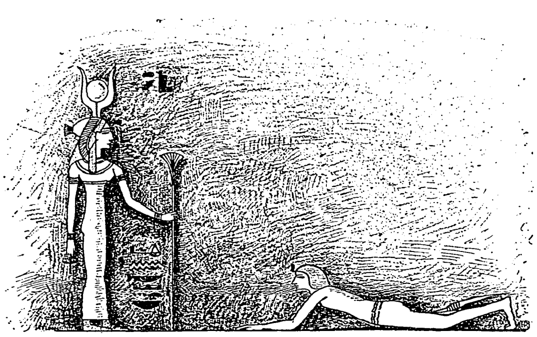

Egyptian Mode of Adoration.
(From Wilkinson, "Ancient Egyptians.")

The scanty literary remains of the last three pre-Christian centuries contain so little concerning the Forms of Adoration that it is probable no essential modifications were made in them. The old *hishtaḥawayah* Form of Adoration was the favorite one in the Second Temple, and in accordance with the pharisaic love of minutiæ the number of bows in the Temple was exactly fixed. Every visitor to the sanctuary had thirteen השתחויות to perform, with the hands and feet spread out and the face touching the ground (Mishnah Sheḳ. vi. 1, 3; Tosef. *ib.* ii. 17). Other optional forms are mentioned, such as קידה (Ber. 34*b*) bending the knee with the face touching the ground, and נשיקה kissing the floor of the Temple (Suk. 53*a*,). When blessing the people in the Temple the priests raised their hands toward heaven; this practise, as we have seen, is the postexilian fashion of spreading the hands. But when the priestly benediction was pronounced in the synagogue, where it very early became an essential portion of the public service (see Dukan), the older fashion of spreading the hands horizontally was employed (Mishnah Soṭah, vii. 6). After every sacrifice the priests had to make the full prostration (Mishnah Tamid, vi. 1, 2). A further form of the השתחויה is the נפילת אפים the sudden and complete prostration with the face to the ground, which took place only once a year, on the Day of Atonement, when the high priest pronounced the Ineffable Name, on hearing which all present threw themselves on the ground (Yer. Yoma, iii. 40*d*. The Mishnah in Bab. Yoma, 66*a*, is a later insertion; see "Diḳduḳe Soferim" on the passage).

During Shema' and Shemoneh-Esreh.

It is highly probable, in view of the great importance attached by the Pharisees to prayers, and of their love for rule and regulation, that those Forms of Adoration described in the oldest portions of the Mishnah date from the pre-Christian time. About the time of Jesus there was a dispute between the Hillelites and the Shammaites concerning the proper attitude in which to recite the Shema'. The latter, in opposition to the former, who were indifferent as to posture, insisted that this prayer must be said standing in the morning; but that, in the evening, the aforementioned posture of solemn inclination was the appropriate one. This dispute lasted until nearly the end of the first Christian century (Mishnah Ber. i. 3). The chief prayer, the Eighteen Benedictions, was, however, always said standing (Mishnah Ber. v. 1; Gem. 30*a*). Hence the name "'Amidah" (Standing) for the Eighteen Benedictions. Thus, in the New Testament it is said, "The Pharisee stood and prayed" (Luke, xviii. 11); and "they love to pray standing" (Matt. vi. 5). Prostration also occurred in the daily prayers, but not on festival days (B. M. 59*b*, where it is mentioned with reference to Eliezer b. Hyrcanus, a younger contemporary of the apostles).

As a result of the adoption by the Christian Church of most of the Jewish Forms of Adoration, it came about that in Palestine, where the opposition between Synagogue and Church grew constantly stronger and more hostile, the old Forms of Adoration came to be looked upon with disfavor. Toward the end of the second century, the Palestinian teachers, relying on Lev. xxvi. 1, took השתחויה as meaning to spread oneself, and taught that it was forbidden outside of the Temple to prostrate oneself upon stone pavement, which was the usual flooring of synagogues, churches, and heathen temples (Sifra, Behar, end; Meg. 22*b*). Thus it came about, some decades later, that when Rab, the founder of rabbinical learning in Babylonia, returned to his home from Palestine, he ostentatiously remained standing in the synagogue when all others threw themselves prostrate on the ground. Since, however, opposition to Christianity was no factor of religious life in Babylonia, as it was in Palestine, and there was, therefore, no necessity for modifying ancient religious customs in obedience to it, the Palestinian prohibition of prostration was modified in Babylonia to the extent that the complete proskynesis, with extended hands and feet,

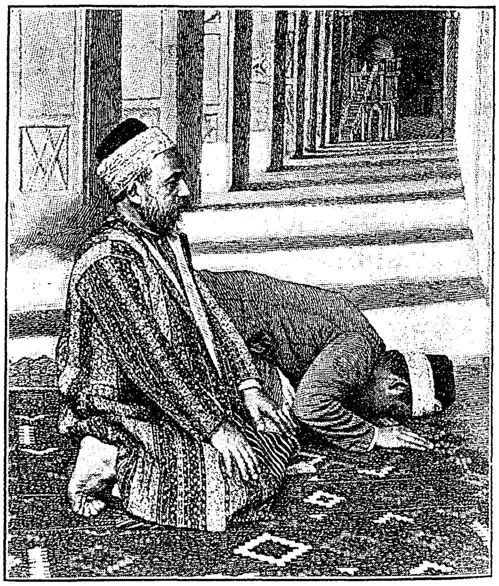

Mohammedan Form of Adoration.
(From a photograph by Bonfils.)

was forbidden outside of the Temple; other Forms of Adoration were permitted (Meg. *l.c.*).

Various Forms.

Relative to other forms of gesture at prayer, the following may be mentioned: the bowing or bending of the upper part of the body at the beginning and the end of the Eighteen Benedictions—a relic of the old כריעה ("bending of the knee"); the raising of the eyes (Yeb. 105*b*; in Luke, xviii. 13, it was the poor sinner, the publican, who would not raise his eyes to heaven, indicating that it was the Jewish custom to do so); the placing of the feet close together during the recital of the principal prayer (Ber. 10*a*); and the placing the hand over the eyes while saying the Shema' (Ber. 13*b*). Of historical interest is the habit of Rabba (R. Abba b. Joseph) to fold the hands at prayer (Shab. 10*a*), which rather controverts the usual supposition that this gesture is of Germanic origin (see especially Vierordt, in "Studien und Kritiken," 1853, p. 89). It is by no means impossible that this gesture was borrowed from Semites, particularly as it seems to have been a common custom among the Assyrians, as shown by the Assyrian representations of petitioners folding their hands (Vigouroux, "Dictionnaire de la Bible," i. 235).

Post-Talmudic Adorations.

The Talmud regulated religious ceremonies to such minute details that not much remained for later times to do in this particular; hence we find that the medieval Forms of Adoration are identical with those of the Talmud. In post-Talmudic times, the full prostration (proskynesis) took place only on the Day of Atonement, and then four times, and on New-year's Day once; while the נפילת אפים, originally a full prostration, had been modified as early as the time of the Geonim into a mere bowing the head forward upon the arm. Possibly the habit of swaying at prayers, mentioned by Judah ha-Levi in the "Cuzari" (ii. 79, 80), was known in the academies, and transplanted thence into the synagogue; for not alone does Samuel ha-Nagid (eleventh century) speak of the practise of swaying while studying (ed. Harkavy, p. 101), but, as Dukes remarks, Mohammed was acquainted with the habit, and the Talmudic במנוד ראש (Shab. 104*a*) must mean the same, for the Arabic lexicographers (see Fikh al-lugha, Paris edition, xix. § 3, p. 97, l. 14) explain *nawadan* (= Hebrew נוד) as "to shake," applied only to the Jewish mode of shaking the person at prayer or study ("Lit. Blatt. d. Orients," v. 707).

The Karaites.

In their endeavors to purify Judaism from all rabbinical statutes, the Karaites rejected all rabbinical Forms of Adoration, and returned to the ancient Biblical usages. According to the Karaites, the indispensable Forms of Adoration at prayer are the following eight: (*a*) השתחויה bending of the head, which is their interpretation of this word; (*b*) בריכה bending of the upper part of the body until it touches the knees; (*c*) כריעה kneeling; (*d*) קידה a violent bowing of the head; (*e*) נפילה complete prostration (proskynesis); (*f*) נשיאת ידים raising the hands; (*g*) עמידה standing; (*h*) נשיאת עינים raising the eyes to heaven (Elijah Bashiatsi, "Aderet Eliyahu," 104*b*, Odessa, 1870; compare E. Deinard, "Massa Krim," p. 86).

The three principal postures of the body at prayer prevalent among Jews in the time of Jesus—standing, kneeling, and prostration—were adopted by the Christians, at times to the minutest details. Among the early Christians the most customary of all the Forms of Adoration was standing, adopted from the Jewish attitude during the "Eighteen Benedictions"—the prayer of prayers. This may be seen from the numerous illustrations of that time in Aringhi's "Roma Subterranea," Rome, 1651–59. Their outspread hands and their faces turned eastward correspond exactly with the Jewish customs already mentioned, namely, with the ancient practise of turning toward Palestine, which for Jews in Europe is eastward, and with the practise prevalent in all synagogues, of placing the ark in the eastern wall. The custom of kneeling, especially in private prayer, was likewise adopted by the earliest Christians (Luke, xxii. 41; Acts, vii. 60; ix. 40; xxi. 5; Eph. iii. 14, etc.) and became general (see "Hermæ Pastor," i. 1; Clemens Romanus, i. 48; Tertullian, "Ad Scapulam," iv.; Origen, "De Oratione," xxxi.). Less prevalent in the early days of Christianity was the prostration to the ground, employed only on special occasions (Socrates, "Historia Ecclesiastica," iii. 13,17). How completely the Church ritual of early times was dominated by the Synagogue is shown by the usage prevalent in the Christian Church, and mentioned by Tertullian ("De Corona Militis," iii.), that on Sunday, and during the whole week of Pentecost, prayer was not to be said kneeling. The synagogal custom (*minhag*), as old as the first Christian century, omits the prostration on all festivals and semi-festivals (B. M. 59*b*).

Christian Forms of Jewish Origin.

Mohammedan Forms.

But Islam, even more than Christianity, was influenced by the Jewish Forms of Adoration. At first Mohammed commanded that the faces of the faithful should, during prayer, be turned toward Jerusalem; and he only recalled this ordinance when he found that Jews were not to be captured by any such device. The very complicated postures adopted by Moslems at prayer (see Lane's pictures in "Modern Egyptians," i. 75) are probably borrowed from the Jews of Arabia, who, being far removed from Jewish lore, have preserved many archaic customs. These illustrations show all the Forms of Adoration above described as being existent among Jews, and especially that unusual form of sitting solemnly with the head upon the knees.

BIBLIOGRAPHY: Wellhausen, *Reste des Arabischen Heidenthums*, pp. 105 *et seq.*; Stade, *Gesch. d. Volkes Israel*, i. 488, 489; Nowack, *Lehrbuch d. Hebräischen Archaeologie*, ii. 259–261; Benzinger, *Arch.* pp. 463, 464; Riehm, *Handwörterbuch des Biblischen Alterthums*, i. 484 *et seq.*; Augusti, *Handb. d. Christlichen Archaeologie*, ii. 149 *et seq.*

L. G.

ADRAMMELECH.—Biblical Data: 1. Mentioned in II Kings, xvii. 31, as a god of Sepharvaim, which until recently was supposed to be the Hebrew name for the Babylonian city Sippar. After the inhabitants of Sepharvaim had been deported to Samaria (II Kings, xvii. 24; Isa. xxxvi. 19) by Sargon, king of Assyria, they continued to worship their gods Adrammelech and Anammelech, accompanying their rites with the sacrifice of children by fire. There was, however, no Assyrian or Babylonian god bearing the name Adrammelech, although, according to some scholars, the form of the word, if it be regarded as Assyrian, points to a supposed original "Adar-malik" (see **2**). There is no reference throughout the cuneiform documents to human sacrifice by fire or otherwise, and it is not certain that the sculptures and bas-reliefs show any representation of such a rite. The reference in Jer. xxix. 22 to the roasting alive of the false prophets Zedekiah and Ahab by the king of Babylon is no doubt historically accurate, although the passage is not regarded by the best authorities (as, for example, Cornill, "Jeremiah," in "Sacred Books of the Old Testament," p. 61) as properly belonging to the text. In any case it would merely show that such cremation was not unknown in Babylonia as a punishment. It could scarcely have existed as a religious observance, or even as a common form of torture; otherwise it would have been mentioned in the inscriptions.

The question whether Sepharvaim is necessarily the Babylonian Sippar at once arises. If this theory be correct, the name Adrammelech would have to be regarded as the secondary title of the sun-god Shamash, who was the tutelary deity of Sippar. But, as no such secondary title exists in the inscriptions, there is no evidence to support such a view. Many scholars suggest that Sepharvaim (LXX. *Σεπφαρίν*, *Σεπφαρείμ*) is identical with "Shabara'in," a city mentioned in the Babylonian Chronicle as having been destroyed by Shalmaneser II. As Sepharvaim is mentioned in connection with Hamath and Arpad (II Kings, xvii. 24, xviii. 34) there is every reason to regard it as a Syrian city. Sepharvaim may therefore be another form of "Shabara'in," which is probably the Assyrian form of Sibraim (Ezek. xlvii. 16), a city near Damascus. If this be so, then any attempt at seeking an Assyrian etymology for the god-names Adrammelech and Anammelech can not, of course, succeed. The fact, too, that the practise of sacrifice by fire was well known in Syria and is mentioned only once in connection with Babylon (compare Prince, "Daniel," p. 75) would appear to confirm this view. It is quite impossible with our present knowledge to arrive at any satisfactory conclusion with regard to the exact meaning of the god-name Adrammelech. The utmost that can be said is that the word "Adr" occurs in Phenician as a god-name in the form יתנאדר, "Itnadr" (Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 54), and that "Adr" appears as an epithet in connection with another divine name in the proper name Adarbaal (Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 312). There is no essentially Syrian god Adar.

——**In Rabbinical Literature:** The Talmud teaches (Sanh. 63*b*) that Adrammelech was an idol of the Sepharvaim in the shape of an ass. This is to be concluded from his name, which is compounded of אדר "to carry" (compare Syriac אדרי), and מלך "a king." These heathen worshiped as God the same animal which carried their burdens (Sanh. *l.c.*; see also Rashi's explanation of this passage which interprets אדר "to distinguish," by "carrying"). Still another explanation of the name ascribes to the god the form of a peacock and derives the name from *adar* ("magnificent") and *melek* ("king"); Yer. 'Ab. Zarah, iii. 42*d*.

L. G.

2. Son of Sennacherib, king of Assyria (II Kings, xix. 37; Isa. xxxvii. 38), who, with his brother Sharezer, slew their father while he was praying in the temple of Nisroch at Nineveh, and afterward fled to Armenia. The revolt against Sennacherib is clearly mentioned in the Babylonian Chronicle (iii. 34-35) which, like the account of Berosus, alludes to only one son, without giving his name. The narrative of Abydenus (Eusebius, "Armenian Chronicle," ed. Schoene, i. 35), however, like that of the Scriptures, mentions two sons—Nergilus and Adramelus—which Polyhistor gives in the form "Ardumusanus" (p. 27). It should be added, however, that the existence in Assyro-Babylonian of the form Adar as the name of a god is not altogether certain, although it is probable that the god-name which appears ideographically as Nin-ib should be read Adar. Adar is the name of the last month of the year; but if this be the name of a god, it can hardly be identical with the god Ninib-Adar, who represents the sun in the east—probably the vernal sun. It must also be borne in mind that it is by no means certain that the word Adar is concealed in the name Adrammelech.

J. D. P.

ADRET: A prominent Spanish-Jewish family, members of which are known from the thirteenth to the fifteenth century. In Spanish documents the name is always written Adret, and in a Hebrew manuscript in the Bodleian Library (No. 2218 = Pococke, p. 280*b*) we have the punctuation ר' שלמה בן אַדְרֵת. In a poem of the sixteenth century in favor of the study of philosophy, the name is punctuated אַדְרֵת (H. Hirschfeld, "Jew. Quart. Rev." xii. 141). The form "Adereth," given by some writers, is therefore wrong. The family very probably obtained its name from a place—either the village of Les Adrets, department of Var, France (compare François de Beaumont, Baron des Adrets), or from some town in Spain ("Rev. Ét. Juives," xxi. 148; compare below ABRAHAM DE ADRETO, and SOLOMON DE ADRET).

Following are the known members of the family:

Abraham Adret, who, after his conversion at Barcelona in 1391, took the name **Bernardo Lunez** ("Rev. Ét. Juives," iv. 61, No. 123).

Abraham de Adreto, mentioned in the archives of Aragon as having received a pardon after he had been condemned for consorting with a Christian woman, May, 1272 (Jacobs, "Sources," p. 38, No. 632).

Abraham ben Solomon Adret. Uncertain ("Cat. Bodl." col. 2269).

Galvandarez Adret, who was a victim of the Inquisition in Valencia in 1487 (Jacobs, "Sources," p. 7, No. 94).

Nathan Adret, who, after his conversion at Barcelona in 1391, took the name **Francisco Bertram** ("Rev. Ét. Juives," iv. 60, No. 108).

Solomon Adret, who is mentioned in a Barcelona document of the year 1262 (Jacobs, "Sources," p. 16, No. 215; compare p. 130); supposed to be the grandfather of SOLOMON ADRET (Ludovicus Guixar; see Kayserling, in "Jew. Quart. Rev." viii. 496). He is also mentioned as **Solomon de Adret** (Jacobs, "Sources," p. 42, No. 713). See SOLOMON ADRET, below.

Solomon Adret, who, after his conversion at Barcelona in 1391, took the name **Ludovicus Guixar** ("Rev. Ét. Juives," iv. 60, No. 71).

Solomon Adret, of Tortosa, who was punished by the Valencia Inquisition, October, 1490, together with Isabel, his wife—"por la ley de Mozen" (Kayserling, "Christopher Columbus," p. 90).

Solomon ben Abraham Adret, of Genoa, lived toward the end of the thirteenth century.

G.

ADRET, MOSES: Cabalist of the eighteenth century; lived and died in Smyrna. He possessed an extraordinary memory and was thoroughly acquainted with Talmudic and rabbinic literature. He composed twelve works, among which were commentaries on the "Mishneh Torah" of Maimonides, the "Halakot" of Asher ben Jehiel, and the ritual codes. Adret wrote also rabbinical decisions and novellæ to almost all of the treatises of the Babylonian Talmud, but only a few of these works have appeared in print, under the title ברך משה ("Moses Blessed"), Salonica, 1802.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 130.

M. K.

ADRET, SOLOMON BEN ABRAHAM (or **RaSHBa**)**:** Spanish rabbi; born in 1235 at Barcelona; died in 1310. As a rabbinical authority his fame was such that he was designated as El Rab d'España ("The Rabbi of Spain"). A manuscript purporting to be a certificate of indebtedness, dated 1262, in favor of a certain Solomon Adret, Jew of Barcelona, and a passport for the same Adret, dated 1269, are still extant (Jacobs, "Sources," pp. 16, 43, No. 130). Moses ben Naḥman (Naḥmanides) and Jonah of Gerona were his teachers. He was a master in the study of the Talmud, and was not opposed to the Cabala. Adret was very active as a rabbi and as an author. Under his auspices and through his recommendation, part of the commentary on the Mishnah by Maimonides was translated from the Arabic into Hebrew. His Talmudic lectures were attended by throngs of disciples, many of whom came from distant places. Questions in great number, dealing with ritual, with the most varied topics of the Halakah, and with religious philosophy, were addressed to him from Spain, Portugal, Italy, France, Germany, and even from Asia Minor. His responsa show evidence of wide reading, keen intelligence, and systematic thought. They also afford a clear insight into the communal life of the time, portraying Adret's contemporaries, and are of value for the study not only of rabbinical procedure but also of the intellectual development of the age in which he lived. Only half of these responsa have been published, as they number three thousand.

Defense of Judaism.

Adret had to contend with the external enemies of Judaism as well as with religious dissensions and excesses within its own ranks. He wrote a refutation of the charges of Raymund Martini, a Dominican monk of Barcelona, who, in his work, "Pugio Fidei," had collected passages from the Talmud and the Midrash and interpreted them in a manner hostile to Judaism. These charges also induced Adret to write a commentary on the Haggadot, of which only a fragment is now extant. He refuted also the attacks of a Mohammedan who asserted that the priests had falsified the Bible. M. Schreiner ("Z. D. M. G." xlviii, 39) has shown that this Mohammedan was Aḥmad ibn Ḥazm, and the book referred to was "Al-Milal wal-Niḥal" (Religions and Sects). Adret opposed also the increasing extravagances of the Cabalists, who made great headway in Spain and were represented by Nissim ben Abraham of Avila, a pretended worker of miracles, and by Abraham Abulafia, the cabalistic visionary. He combated these with vigor, but displayed no less animosity toward the philosophic-rationalistic conception of Judaism then prevailing, particularly in France, which was represented by Levi ben Abraham ben Ḥayyim, who treated most important religious questions with the utmost freedom, and who was joined by the Spaniard Isaac Albalag and others.

Adret and Abba Mari.

Opposed to these was another tendency, the chief object of which was the preservation of the pure faith of Judaism. At the head of this movement stood Abba Mari ben Moses ha-Yarḥi, called also En Duran Astruc de Lunel. He appealed to Adret for assistance. An extensive correspondence ensued between the authorities of southern France and northern Spain, Adret taking a most important part. Afterward this correspondence was collected and published by Abba Mari, in a separate work, entitled "Minḥat Ḳenaot" (The Offering of Jealousy), Presburg, 1838 (see full analysis in Renan's "Les Rabbins Français," pp. 647–694).

Adret, whose disposition was peaceable, at first endeavored to conciliate the opposing spirits. Ultimately he was called upon to decide the affair, and on July 26, 1305, together with his colleagues of the rabbinate of Barcelona, he pronounced the ban of excommunication (*ḥerem*) over all who studied physics or metaphysics before the completion of their thirtieth year. A protest against this ban may be found in a poem in which Philosophy "calls out in a loud voice against . . . Solomon ben Adret and against all the rabbis of France . . . who have placed under the ban all people who approach her" (see H. Hirschfeld, "Jew. Quart. Rev." xii. 140). Those who desired to study medicine as a profession were exempted from the ban. A special ban was pronounced against the rationalistic Bible exegetes and the philosophic Haggadah commentators, their writings and their adherents. The enforcing of these bans caused Adret much trouble and embittered the closing years of his life. He left three sons, Isaac, Judah, and Astruc Solomon, all of whom were learned in the Talmud.

His Works.

Of the works of Solomon ben Adret there have appeared in print: (1) Responsa, Bologna, 1539; Venice, 1545; Hanau, 1610, etc. The second part appeared under the title "Toledot Adam" (The Generations of Man) at Leghorn in 1657, the third part at the same place in 1778, the fourth part at Salonica in 1803, and the fifth part at Leghorn in 1825. (2) A manual on the ceremonial laws to be observed in the home, "Torat ha-Bayit ha-Aruk" (The Complete Law of the House), published at Venice in 1607, at Berlin in 1762, at Vienna in 1811, etc. (3) The shorter manual, "Torat ha-Bayit ha-Ḳaẓir" (The Short Law of the House), published at Cremona in 1565, and at Berlin in 1871. A number of his commentaries and novellæ on Talmudic treatises have been printed. (4) Commentaries upon seven treatises published at Constantinople in 1720, and at Berlin in 1756. (5) Similar disquisitions upon five treatises were published at Venice in 1523 and at Amsterdam in 1715. He wrote besides a number of disquisitions upon single treatises. (6) The "Pisḳe Ḥallah" (Decisions on Ḥallah), published at Constantinople in 1518, and at Jerusalem in 1876. (7) The "'Abodat ha-Ḳodesh" (The Holy Service), on the laws of Sabbath and festivals, published at Venice in 1602. His polemical work against Mohammedanism was edited by Perles, as an appendix to the latter's monograph on Adret.

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M. K.

ADRIANOPLE: A city of Turkey in Europe with a population of 70,000, of whom about 8,000 are Jews. The first trace of a Jewish settlement in this city (according to a somewhat doubtful source found in E. Deinard's "Massa Krim" (Burden of the Crimea), p. 13, Warsaw, 1878) was during the reign of Theodosius I. in the year 389. Here they dwelt for a long time, suffering the oppression of the Byzantine emperors, chiefly inaugurated by the codes of Theodosius II. (438) and of Justinian I. (527–565), which not only prohibited them from celebrating the festival of the Passover before the Christian Easter, but compelled them also to make use of the Greek and Latin translations of the Holy Scriptures in their Sabbath readings. Both Benjamin of Tudela (about 1171) and Judah Alḥarizi (about 1225) visited Constantinople, but neither of them makes any mention of the Jews of Adrianople. There is no doubt that such a colony existed about this time, for family names such as Callo, Policar, Papo, Pilosophe, Hoursi, Zaffira, and even common names such as *pappou* (grandfather), *mana* (mother), *papas* (priest), *trandafila* (rose), *skoularitza* (earring), etc.—plainly of Greek origin—are prevalent to this day. Moreover, there exists also a synagogue of the "Gregos," or Greek-speaking Jews, having a special ritual, concerning which there is the following legend of Byzantine times: The sexton of a neighboring church noticed that after the ceremony of the *habdalah*, formerly held in the synagogue itself, the wine-filled chalice used in the service was secreted in a closet. He, therefore, clandestinely entered the synagogue and substituted blood for the wine; then he hastened to inform the judge of the blood-filled chalice and to accuse the Jews of ritual murder. During the same night the beadle of the synagogue had a dream in which the scheme was revealed to him, and he hurried to refill the chalice with wine—thus enabling the Jews to establish their innocence.

Legendary Blood Accusation.

The rich Jews of Adrianople and other cities of the interior, wearied with the exactions of the governors of the province and the zealous proselyting of the priests of the Greek Orthodox Church, removed to the cities of the coast, where they could live in comparative quiet and greater comfort and security. In 1361, when Amurath I. captured Adrianople, he found there only a small and impoverished Hebrew community, which hailed as their savior a conqueror whose religion so nearly resembled their own. They appealed to their coreligionists of Brusa to come and settle in the new Ottoman capital and teach them the language of their new masters. The rabbi—who had been invested by the sultan with administrative and judicial powers over the communities of Rumelia—established in Adrianople a rabbinical college, to the faculty of which all religious questions were referred by the Jews of Buda, Jassy, Galatz, and elsewhere. This college also received students from Russia, Poland, and Hungary. A group of Jews, expelled from Hungary in 1376 by Louis I., took refuge there under the protection of the Crescent. To this Hungarian influx the Synagogue Budoun (of Buda) owes its existence, and this name, like the family name "Magyar" still existing, shows the origin of the congregation. The Hebrew soldiers who began to serve in the Turkish army from the beginning of the Ottoman empire were enrolled in the *ghuraba* (non-Mussulmans, or strangers) organized by Amurath II. (1421–51). As a community, the Jews took no part in the riots of the dervishes under Mohammed I. (1413–21) fomented by Bedreddin, a resident of Adrianople, who used as his tool Torlak-Kiamal, a converted Jew. The Jews of Adrianople have always remained loyal to the sultans, and many of them have become distinguished scientists, so that Mohammed II. (1453) even made a Jew, Hakim Ya'aḳub, his physician, and afterward appointed him minister of finance (*defterdar*).

Rabbinical College.

Karaitic Community.

The Karaitic community of Adrianople, one of whose members, Judah b. Elijah (1363–90), removed to the Crimea (see Deinard, "Massa Krim," p. 66), throve and, by additions from the Crimea and the south of Poland, greatly increased in numbers. Through the teachings of the rabbis and constant contact with the rabbinical Jews and their professors, such as Ḥanok Sasporta of Catalonia, and more especially the tolerant Mordecai b. Eliezer Comtino (1460–90), an astronomer, mathematician, and logician, the community was aroused from its spiritual lethargy. Spurred on by its leading men, Menahem Bashyatzi and his sons Moses, Menahem Maroli, Michael the Elder, and Michael's son Joseph, this Karaitic band instituted a reform in their ritual which permitted the use of a lighted lamp on Friday evenings and a fire on the Sabbath—a reform which triumphed over all the objections of the conservatives. After the conquest of Constantinople in 1453, the members of this sect migrated in a body to that city, leaving behind them no other traces of their former presence than the epitaph on a tombstone of a certain Moses Yerushalmi, מבני מקרא ("of the Karaites"), in the Rabbinite cemetery, dated Tuesday, 9th of Ḥeshwan, 5463 (1702).

The Rabbinite community, on the contrary, remained at Adrianople and increased in numbers and in influence. Groaning under the burden of persecutions and being attracted by the glowing accounts of the kindness of the sultans and the liberties and favors which the Jews enjoyed in Turkey—graphically described in letters from Isaac Ẓarfati in 1454—the Ashkenazim flocked to Adrianople from Bavaria, Swabia, Bohemia, Silesia, and elsewhere, and there founded an Ashkenazic synagogue. Traces of the presence of German Jews appear in certain words of Judæo-German origin, like *roubissa* (rabbi's wife, רבנית), *boulissa* (housekeeper, landlady, בעלת הבית), and in family names like Ashkenazi, as well as in ritualistic usages. The only actual proof, however, is to be found in the epitaph of Moses Levi Ashkenazi Nasi (Prince) ben Eliakim (1466 or 1496). These settlers, together with a contingent which came a little later from Italy and founded the three synagogues of Italy, Apulia, and Sicily, joined forces with the Jews banished from Spain in 1492, who founded seven other synagogues under the names of Aragon, Catalonia, Evora, Gerush ("Exiled"), Majorca, Portugal, and Toledo. This increased the number of synagogues to thirteen.

Influence of the Sephardim.

The Sephardim imposed upon the native and German Jews the language, manners, and customs of Spain, which were adopted by all refugees arriving after the Spanish Jews, especially by the family Alamano, which, on account of the loyalty of its head, Joseph b. Solomon, at the capture of the city of Budapest by Solyman II. (the Magnificent) in 1526, obtained special exemption from imposts and service. Descendants of this family still live in Adrianople. Influenced by these immigrants, the students gradually lost interest in Talmudic studies and were thoroughly captivated by the Cabala, one of whose representatives, Abraham b. Eliezer ha-Levi, was the author of several mystic works. The ground was now prepared for the reception of the seed of the Messianic ideas of the dreamer Solomon Molko, who, in 1529, came to Adrianople to win over Joseph Caro, the well-known casuist, who was a friend of Aaron de Trani, the president of the college, and perhaps also of Yom-Ṭob Cohen and Abraham Saba, rabbis of that time. In 1522 Caro began his commentary ("Bet Yosef") on the "Ṭurim" of Jacob ben Asher, which was finished later at Safed. A printing-press, established by the brothers Solomon and Joseph Jabetz, existed at Adrianople before 1555; subsequently it was transferred to Salonica, on account of a plague raging in the former place. No other printing-press was established there till 1888, when "Yosef Da'at" (El Progreso), a periodical, appeared.

The study of history was encouraged at Adrianople; for Joseph ibn Verga, a Talmudist, finished there the famous chronicle ("Shebeṭ Yehudah") begun by his grandfather, Judah, and continued by his father, Solomon. This was a timely work, for the *autos-da-fé* which it recorded were renewed in Ancona, in 1556, and aroused the indignation of the Jews in Turkey, including those of Adrianople, who, in order to take revenge on Pope Paul IV., thought of adopting Joseph Nasi's suggestion to cease shipping their merchandise to the port of Ancona and to transfer their commerce to Pesaro. Neither Joseph Zarfati, author of sermons ("Yad Yosef," 1617), nor Judah Bithon (1568–1639) witnessed the Messianic agitation instigated by Shabbethai Ẓebi, which came to an end at Adrianople, when both Ẓebi and his wife embraced Islam (Sept. 21, 1666) in the presence of Sultan Mohammed IV., of which fact legends are rife to this day.

Among the rabbis who opposed the propaganda which Shabbethai still continued in favor of Islam, and the agitation fomented by his prophet, Nathan of Gaza, who had been expelled from Ipsala and Comargena, were Abraham Amigo, Elijah and Jacob Obadia, Jacob Danon, Israel Adato, Phinehas Cohen, and Simeon Phinehas. Abraham Magrisso (died 1682 or 1687) appears to have been a most decided anti-Shabbethaian in spite of the presence of Samuel Primo, ex-secretary to the false Messiah, who died at Adrianople (1708).

The annals of the community at Adrianople, spread over many years, furnish only the names of rabbis, viz.: Abraham b. Solomon Kaṭan, 1719; Abraham Ẓarfati, 1722; Eliezer Nahum, 1663–1743, author of a commentary on the Mishnah, חזון נחום. There are, moreover, two families, who for nearly two centuries have supplied two parallel lines of rabbis. To the Behmoiras, of Polish origin, belonged Menahem I. ben Isaac (1666–1728); Mordecai I., author of מאמר מרדכי (died 1743 or 1748); Menahem II. (died in 1776 or 1781); Mordecai II. Chelibi (died 1821); Raphael I. Moses (died 1878), and Raphael II. (died 1897). There were also two non-officiating rabbis of this family, Salomon, author of חשק שלמה (Constantinople, 1767) and מכתב שלמה (Salonica, 1870), and Simeon, author of מטה שמעון (Salonica, 1819), and still another Menahem, author of דברי מנחם. The family Gueron furnished Raphael Jacob Abraham I. (died 1751), author of עטור סופרים (Constantinople, 1756); Eliakim I. (died at Constantinople about 1800); Yakir I. (Preciado Astruc, died at Jerusalem, 1817); Jacob Abraham II. (Cornorte or Menahem, died 1826), author of אביר יעקב (Salonica, 1838); Bekor Eliakim II. (died about 1835); and Yakir II. (PRECIADO; born in 1813; died at Jerusalem after a distinguished career, in 1874); Jacob Abraham III. and Mordecai (died 1889). Besides these two families, which for nearly two hundred years divided between them the honors of governing the community of Adrianople, there were also some able secretaries who efficiently aided in this task. They were Elijah Perez (died 1763), Abraham Perez Isaac Alḳabeẓ (died after 1831), and Samuel ibn Danon (adviser of Yakir II. Guéron) who in 1850 took a prominent part in the foundation of the schools, which were at first under the management of Joseph Halévy, now professor at the Sorbonne, Paris, and were afterward governed by directors sent there by the Alliance Israélite Universelle. Besides a school accommodating 380 scholars, there are also a Talmud Torah with 880 children; a private school (Tiferet Yisrael) with 200 pupils; a Jewish Alliance School with 470 girls; a Jewish club, a small hospital, and several benevolent and debating societies. Adrianople has had to endure its share of disasters: a fire in 1846; the cholera in 1865; and, finally, the calumny of ritual murder in 1872.

[The Alliance Israélite also maintains at Adrianople a school for boys (founded 1867), which in 1897 had 305 pupils. A theological seminary was founded there in 1896 by Mr. Abraham Danon in conjunction with the Alliance, but was, a year later, transferred to Constantinople. G.]

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A. D.

ADRIANUS, MATTHÆUS: Hebraist of the sixteenth century. He was a Jew of Spanish descent, but at an early age migrated to Germany, where he embraced Christianity. Though a physician by profession, he achieved eminence mainly as an instructor in Hebrew. Through the influence of Reuchlin and Conrad Pellican, the latter of whom was his pupil, he secured a tutorship in the house of Johann Amerbach, the printer of Basel, and became the instructor of Fabricius Capito at Bruchsall. In 1513 he was called to the chair of Hebrew at Heidelberg, where, among others, Johann Brenz and Joannes Œcolampadius came under his tuition. On the recommendation of Erasmus, in the year 1517, he was given a professorship in the newly established Collegium Trilingue at Louvain, where many hopes were centered in him. These, however, were shattered as early as 1519, when Adrianus publicly stated in one of his lectures that Jerome had often been subject to human errors. This assertion of Jerome's fallibility cost Adrianus the good-will of his colleagues, and particularly of Latomus, who subsequently was Luther's antagonist. Latomus attacked Adrianus' speech and caused his departure from the college. Adrianus' rash frankness, in fact, combined with his petulance and quarrelsome disposition, precluded his lengthy residence at any one place. In 1521 he was expelled from Wittenberg, where, upon his arrival, he had been received with open arms by Luther, and where he had instructed in Hebrew a number of noted men, among whom was Valentin Trotzendorf. Whether he went thence to Leipsic or Freiburg is uncertain, as are also the place and date of his death. Among his literary productions the "Introductio in Linguam Hebræam" and his translations into Hebrew of several Christian prayers, contained in his "Hora pro Domino," are regarded as rarities. But, on the whole, his reputation as one of the most noted Hebraists of his day rested more on his capacity as an instructor than on his writings.

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H. G. E.

ADRIEL: The Meholathite to whom Merab (Saul's daughter) was given in marriage instead of to David (I Sam. xviii. 19); son of Barzillai (II Sam. xxi. 8). As to the meaning of the name, Adriel appears to be an Aramaized form of Azriel ("God is my Help"; I Chron. v. 24, xxvii. 19; Jer. xxxvi. 26), with which it is actually identified by the Syriac version, not only in the passage I Sam. xviii. 19, where Aramaisms might be expected, but also in II Sam. xxi. 8. J. D. P.

ADULA OF TUNIS: A Jew who, to avoid being baptized, committed suicide in the house of the catechumen in Rome, on May 2, 1666, at the moment he was about to undergo the rite.

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M. B.

ADULLAM: An old Canaanitish capital in western Judah (Gen. xxxviii. 1; Josh. xii. 15, xv. 35). It was fortified by Rehoboam (II Chron. xi. 7), and was an inhabited city till the end of Old Testament times (Micah, i. 15; Neh. xi. 30; II Macc. xii. 38). The modern Id-el-Miyeh now occupies its site.

The famous **Cave of Adullam** was a resort of David when an outlaw (I Sam. xxii. 1; II Sam. xxiii. 13). Tradition has located it in the valley of Kharaitun, six miles southeast of Bethlehem. However, the locality mentioned above will suit the early history of David just as well, especially as it is probable that the word "cave" rests upon a false reading of the original and should be replaced by "stronghold." In later times Judas Maccabeus visited the city of Adullam (II Macc. xii. 38).

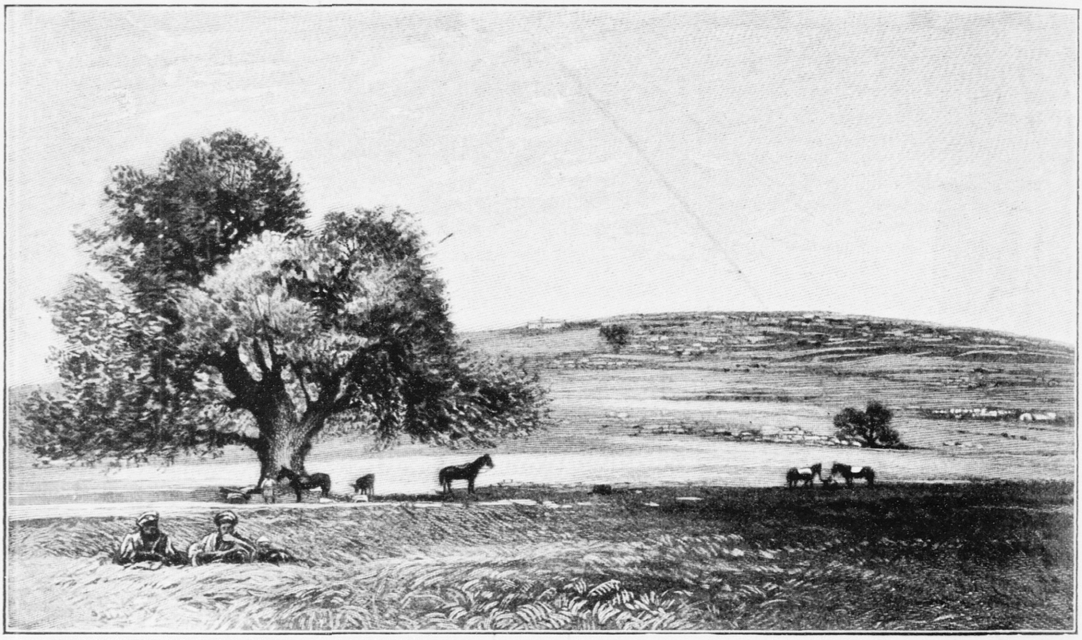

Site of the Ancient City of Adullam.

(By permission of the Palestine Exploration Fund.)

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J. F. McC.

ADULTERY (נאוף): Sexual intercourse of a married woman with any man other than her husband. The crime can be committed only by and with a married woman; for the unlawful intercourse of a married man with an unmarried woman is not technically Adultery in the Jewish law. Under the Biblical law, the detection of actual sexual intercourse was necessary to establish the crime (Lev. xviii. 20 [A. V. 19]; Num. v. 12, 13, 19); but this rule was so far modified by the Talmudic law, that circumstantial evidence was sufficient to justify legal procedure if the wife had been cautioned by her husband against intimate association with the suspected man (Soṭah, i. 2). When the Adultery is committed with a married woman who is within the prohibited degrees of consanguinity or affinity, the crime becomes Incest. Although the common opinion of mankind is more inclined to condone the Adultery of the husband than that of the wife, modern law has ignored the distinction between the two crimes, and technically they are alike. But the ancient Jewish law, as well as other systems of law which grew out of a patriarchal state of society, does not recognize the husband's infidelity to his marriage vows as a crime, and it was not until comparatively recent times that the woman was legally entitled to enforce her husband's faithfulness, and was given the right to demand a bill of divorce for his sexual immorality (Isserles on "Eben ha-'Ezer," § 154,1). The sin of concubinage is, however, already severely condemned in Leviticus Rabbah, xxv.

Woman's Rights Enforced.

Although in ancient society and law Adultery was regarded as a private wrong committed against the husband, public law later on exercised control of its investigation and punishment; for organized society was impossible unless it punished this crime, which saps the very root of the social life. "Thou shalt not commit adultery" is not merely a command not to tamper with the domestic affairs of another, but a warning to refrain from unsettling the foundations of society.

Sacredness of Marriage Relation.

The law, therefore, sought to guard the sacredness of the marriage relation by moral injunction and by legal restraints. In patriarchal times the purity of marriage was pictured as jealously guarded (see the cases of Sarah and Rebekah; Gen. xii. 18, 19, xx. 2–7, xxvi. 10, 11). The Biblical and Talmudical ideal of marriage had a strong influence in controlling those who were susceptible to purely moral influence and suasion. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 24). The woman is made sacred by the ceremony of *ḳiddushin*, and is thereby set apart for her husband alone (Ḳid. 2*b*). Idolatry, murder, and *gilluy 'arayot* (which comprises both incest and adultery) are three crimes never to be committed under any circumstances, and a man should sacrifice his life rather than commit them (Sanh. 74*a*). This was the decision of the rabbis at the meeting at Lydda, during the Hadrianic Revolt (see Graetz, "History of the Jews," ii. 422–424.) Thus law and morality went hand in hand to prevent the commission of the crime. For those, however, who were deaf to warnings of law and reason, the punishment of death was ordained. Both the guilty wife and her paramour were put to death (Deut. xxii. 22).

Unlawful intercourse with a woman betrothed to a man was adultery, because the betrothed woman was deemed as inviolable as the married woman. The punishment for this crime was stoning to death at the place of public execution (Deut. xxii. 24). The punishment for Adultery according to the Mishnah (Sanh. xi. 1) was strangulation; the rabbinical theory being that wherever the death penalty was mentioned in the Bible, without any specific statement of the manner of its infliction, strangulation was meant (Sifra, Ḳedoshim, 4, 9).

The priest's daughter who committed Adultery was burned to death, according to the rabbinical interpretation of the text in Lev. xxi. 9 (Sanh. 66*b*), and her paramour was strangled (Maimonides, "Yad ha-Ḥazaḳah, Issure Biah," iii. 3). When the crime is committed with a bondmaid betrothed to a man, it is not Adultery technically, because the woman is not free, and the death penalty is not inflicted, but as she has a quasi-marital status, she and her paramour are scourged (Lev. xix. 20). Ibn Ezra (*ad loc.*) takes the view that this case refers to the Hebrew maiden who has been sold by her father and who is intended to be the bride of her master or of his son, but who is not yet betrothed; for the betrothal would have made her free *ipso facto*.

Talmudic View.

Under the Talmudic law the severity of the Mosaic code was in many instances modified, and the laws relating to Adultery came under the influence of a milder theory of the relation of crime and punishment. Indeed, the rabbis went so far as to declare that a woman could not be convicted of Adultery unless it had been affirmatively shown that she knew the law relating to it—a theory that resulted in the practical impossibility of convicting any adulteress. No harm was done by this new view, because the right of divorce which remained to the husband was sufficient to free him from the woman, who, although guilty of the crime, was not punishable by the law. Upon this mild view followed the entire abolition of the death penalty, in the year 40, before the destruction of the Second Temple (Sanh. 41*a*), when the Jewish courts, probably under pressure of the Roman authorities, relinquished their right to inflict capital punishment. Thereafter, the adulterer was scourged, and the husband of the adulteress was not allowed to condone her crime (Soṭah, vi. 1), but was compelled to divorce her, and she lost all her property rights under her marriage contract (Maimonides, "Yad ha-Ḥazaḳah, Ishut," xxiv. 6); nor was the adulteress permitted to marry her paramour (Soṭah, v. 1); and if she married him, they were forced to separate.

The right of the husband to divorce his wife at his pleasure was a sufficient protection for him in case his wife was guilty of the crime of Adultery, even if he had no proof of it, but merely suspicion founded on circumstantial facts. If the wife had committed unlawful intercourse against her will, or if she had mistaken the adulterer for her husband, she was not guilty of Adultery, because she did not act as a free agent. The usual punishments are not inflicted in such cases, and the legal consequences of Adultery do not follow (Ket. 51*b*). Such crime is no cause for divorce, except if the woman be the wife of a priest. The priest is not allowed to keep her because of the peculiar sanctity of his office, which requires the highest degree of domestic purity (Yeb. 56*b*).

Exceptions.

Guilt Tested by Ordeal.

As "the eye of the adulterer waiteth for twilight, saying, No eye shall see me" (Job, xxiv. 15), Adultery is a crime usually difficult of proof, and the Biblical code contained provision for the case of the woman who was suspected of Adultery by her husband. Moved by the spirit of jealousy, he brought her before the priest in the sanctuary, and she was there obliged to undergo the severe "ordeal of the bitter waters." A full account of the details of this ordeal is given in Num. v. 11–31; these details may also be found amplified in the Mishnah. The suspected woman was taken to the local court by her husband and there his charge was made. The court assigned two doctors of the law to escort the parties to the Great Sanhedrin at Jerusalem. The purpose of the hearing before the Sanhedrin was to evoke a confession. The Sanhedrin appealed to the woman and suggested various causes that might have induced her to go astray, and finally asked her to confess. If she admitted her crime, she was divorced from her husband at once and lost her property rights under her Ketubah. But if she denied it, she was taken to the East Gate of the Temple, in front of the Nicanor Gate, and there was placed in charge of a priest, who performed the ceremony mentioned in the Book of Numbers. He rent her garment so that her breast was exposed, and loosened her hair; she was draped in black; all ornaments were removed from her person, and a rope was tied around her chest. Thus publicly exposed (only her servants being prevented from seeing her), the jealousy-offering was placed in her hands. It was a humble offering of barley meal, without oil or incense upon it, the feed of beasts, typifying the meanness of the crime that she was supposed to have committed. The priest then placed some of the dust of the Tabernacle in an earthen vessel full of water, and charged her with the solemn oath of purgation (Num. v. 19–22). After this the priest wrote the oath on parchment, blotted it out with the water, which he caused her to drink, and the jealousy-offering was then offered upon the altar (Soṭah, i. 4–6; ii. 1–3).

If the woman refused to submit to the ordeal, and there was circumstantial evidence of her criminality, she was obliged to separate from her husband (Soṭah, i. 5). Whatever may have been the actual significance of this ordeal when first established, within Talmudic times it had merely a moral meaning. It was simply a test under which the woman, if guilty, was likely to succumb and confess. R. Akiba says: "Only when the man is himself free from guilt, will the waters be an effective test of his wife's guilt or innocence; but if he has been guilty of illicit intercourse, the waters will have no effect"; and he based his opinion on a text in Hosea, iv. 14 (Sifre, Naso, 21; Soṭah, 47*b*). In the light of this rabbinical dictum, the saying of Jesus in the case of the woman taken in Adultery acquires a new meaning. To those asking for her punishment, he replied, "He that is without sin among you, let him first cast a stone at her" (John, viii. 7).

This rabbinical interpretation of the law relating to the ordeal practically annulled it, and it soon fell

Ordeal Annulled.

into disuse. During the Roman invasion of Palestine, and the last days of the commonwealth, the Sanhedrin, under the presidency of Johanan ben Zakkai, abolished the ordeal entirely; as the Mishnah states, "when adulterers became numerous, the 'ordeal of the bitter waters' ceased, and it was R. Johanan ben Zakkai who abolished it; as it is written (Hosea, iv. 14), 'I will not punish your daughters, when they commit whoredom, nor your spouses, when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots'" (Soṭah, ix. 9). For it appears that under the Roman régime, immorality spread among the people, the judges became corrupt, the springs of justice were defiled, and general demoralization resulted (Graetz, "History of the Jews," ii. 237, 238). Probably for this very reason Queen Helena of Adiabene, the illustrious and munificent proselyte to Judaism, favored the ordeal; for she presented a golden tablet to the Temple with the chapter from the Law engraved on it, to be used for the rite of the ordeal (Tosef., Yoma, ii. 3; Mishnah Yoma, iii. 10; Gem. *ib.* 37*b*). But even if it had not been abolished, the rite would have sunk into abeyance with the fall of the Temple, because, according to the Law, the ceremony could not be performed elsewhere.

The Law in Patriarchal Days.

In the patriarchal days the Adultery of the wife required no proof, for whenever the head of the family suspected her, he could kill her. Thus Judah ordered his daughter-in-law, Tamar, to be burned because of her supposed Adultery (Gen. xxxviii. 24). Her crime consisted in unlawful intercourse with a man other than the brother of her deceased husband. For at first it was the custom, and afterward it became the law, for the widow of a man who had died without leaving issue, to marry his brother, so that the child of this union might be of the blood of the deceased and bear his name (Deut. xxv. 5, 6: see Levirate). In such cases the widow was really considered the betrothed of her brother-in-law, and her intercourse with another than himself was punishable as Adultery. When the punishment of the adulteress and her paramour was taken out of the hands of the husband and assumed by the civil law, this, like every other crime, had to be proved by two or more witnesses, before a conviction and sentence could follow (Deut. xix. 15; Maimonides, "Hilkot Ishut," xxiv. 18).

Under the theory of the Talmudists, which still further mitigated the severity of the law, the woman could not be convicted of Adultery until it was proved that she had been previously cautioned, in the presence of two witnesses, not to have any communication with the suspected man, and that, in spite of such caution, she had met him secretly under circumstances that would make the commission of the crime possible (Mishnah Soṭah, i. 1, 2; Gem. 2*b*). This caution was given to her because of the general tendency of the rabbinical law toward mercy, based in this case on a technical interpretation of the Biblical text (Num. v. 13). Practically, it worked an acquittal in nearly every case. If, however, the husband was not satisfied with the result, the right of divorce was left open to him, although, when divorced under such circumstances, the wife did not lose her property rights under the ḳetubah. If rumors of the wife's Adultery were circulated during the absence of the husband, the court had the right to summon and caution her with the same effect as though it had been done by her husband (Maimonides, "Hilkot Soṭah," i. 11).

Status of Adulterer.

The paramour was technically the adulterer (*noef*), and under the Biblical law suffered death together with the adulteress (*noefet*). His crime was held in the greatest abhorrence, and Raba and Rab voiced the general opinion when they said that nothing would excuse the wilful adulterer, nor would all his virtues save him from Gehenna (Soṭah, 4*b*). Even a lustful desire was deemed a moral crime, and the echo of "Thou shalt not covet thy neighbor's wife" rings throughout the Talmud and rabbinical writings, and is reechoed in the New Testament (Ex. xx. 17; Eben ha-'Ezer, 21; Matt. v. 27, 28). The adulterer's folly is condemned and makes him liable to the jealous wrath of the outraged husband (Prov. vi. 32–34; Job, xxxi. 9, 10). In Talmudic days, long after the abolition of the death penalty, the adulterer was punished by flagellation, and was forbidden to marry the faithless wife after she had been divorced. Even the mere suspicion of the crime was sufficient to prevent their marriage. A case, however, is suggested in the Talmud in which this restriction seems to have been removed. Here the woman having been suspected of Adultery was divorced, and having remarried was again divorced, and then married the man who had originally been suspected of having committed Adultery with her; the marriage was declared lawful, because it seems that the intervening marriage was considered in some degree a refutation of that suspicion, and acted as a limitation upon the original interdict (Yeb. 24*b*).

The child of an incestuous or adulterous connection was known as a Mamzer. It was not permitted to become a member of the Jewish body politic (Deut. xxiii. 3 [A. V. 2]), and could not intermarry with a Jew or Jewess (Ḳid. iii. 12), although it did not lose its right to inherit from the husband of its mother, who, while not the legitimate father, was for this purpose the putative father (Yeb. ii. 5; Maimonides, "Naḥalut," i. 7).

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D. W. A.

ADUMMIM ("The Red"): Steep road leading from the plain of Jericho to the hilly country around Jerusalem. It was a part of the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 17). The name refers to the redness of the material of which the road is made. It is now called Tala'at ed-Dam.

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G. B. L.

ADUMMIM. See Coins.

ADVENT OF MESSIAH. See Messiah.

ADVENTISTS: A Christian sect. Among the chief tenets of the Adventist faith are: (1) The restoration of the Jews to the Holy Land (see Bengel, "Gnomon on the New Testament"), and their conversion, based on Rom. xi. 25, 26 (Ritschl, "Gesch. des Pietismus," i. 565–584). Hence the interest shown by the Adventists in the Zionist movement, though many believe that the return will not take place till after the Resurrection, basing their views on the passage of Ezekiel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (xxxvii. 12). (2) Literal interpretation of the whole Bible, including the Old Testament and the Mosaic law.

The notion of waiting for the Second Advent of Jesus, calculated to take place during the present generation, originated in England (E. Irving), spread over Ireland (A. Darby) and Germany (I. A. Bengel), and became especially popular in New England under the influence of W. Miller of Pittsfield, Mass., the prophet who predicted the coming of the Messiah in the year 1843, basing his calculation principally on the "seventy weeks" of Daniel. A division of the Adventists accentuated the Sabbath of Creation, and the consequence was the formation of the SEVENTH-DAY ADVENTISTS. Some insisted also on abstinence from swine's flesh, in accordance with the Mosaic law.

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K.

ÆGIDIUS OF VITERBO (or **ÆGIDIUS ANTONIUS CANISIUS**): Cardinal and Christian cabalist; born in 1470 at the Villa Canapina, in the diocese of Viterbo, of rich and noble parents. After a course of studies with the Augustinians at Viterbo, he was made doctor of theology, and in 1503 became general of his order. He died November 12, 1532. In Jewish history the name of Ægidius (or Egidio) is coupled first with the grammarian Elias Levita, who instructed him in Hebrew. When the turmoil of war drove Levita from Padua to Rome, he was welcomed at the house of Ægidius, where, with his family, he lived for more than ten years, all his wants being supplied. It was there that Levita's career as the foremost tutor of Christian notables in Hebrew lore commenced. The first edition of Levita's "Bahur" (Rome, 1518) is dedicated to Ægidius. In return for his Hebrew instruction Ægidius quite willingly introduced Levita into the profane branches of learning and the Greek language, thus enabling the latter somewhat to utilize Greek in his Hebrew lexicographic labors—a debt freely acknowledged by Levita, who, in 1521, dedicated his "Concordance" to the cardinal. It must be noted, however, that Ægidius' anxiety to master the sacred tongue sprang neither from philological inclination nor from a desire to attain a better method of Biblical exegesis: his main motive was thus to be enabled to penetrate the mysteries of the Cabala. As a cabalist, Ægidius belonged to the interesting group of sixteenth-century Christians, among whom Reuchlin and Pico della Mirandola also were prominent, who believed that Jewish mysticism, and particularly the Zohar, contained incontrovertible testimony to the truth of the Christian religion (compare CABALISTS, CHRISTIAN). No wonder, then, that in the course of Reuchlin's conflict with the obscurantists (1507–21), in which the preservation of the Jewish books was at issue, the cardinal wrote (1516) to his courageous and enlightened friend: "While we labor on thy behalf, we defend not thee, but the law; not the Talmud, but the Church." Ægidius also engaged another Jewish scholar, Baruch di Benevento, to translate for him the Zohar (the mystic Book of Splendor). The scholar last named may also have been partly responsible for the numerous cabalistic translations and treatises which appeared under the name of Ægidius. The cardinal appears to have been a zealous collector of Hebrew manuscripts, of which many are still to be seen at the Munich Library, bearing both faint traces of his signature and brief Latin annotations. In the Angelica at Rome an exceedingly valuable old Bible manuscript is extant, which was given by Leo X. to Ægidius. The British Museum contains a copy of Makiri and the Midrash on the minor Prophets, written for the cardinal at Tivoli, in the year 1514, by Johanan b. Jacob Sarkuse. The study of Jewish literature led the cardinal to a friendly interest in the Jews themselves, which he manifested both in his energetic encouragement of Reuchlin in the struggle referred to above and in a vain attempt which he made in the year 1531, in conjunction with the cardinal Geronimo de Ghinucci, to prevent the issue of the papal edict authorizing the introduction of the Inquisition against the Maranos.

The writings commonly attributed to Ægidius are numerous. Most of them are to be found in manuscript form in the Bibliothèque Nationale, Paris, but their authenticity is still to be established. Aside from minor works on the Hebrew language, the majority by far are of a cabalistic nature. There is scarcely a classic of Jewish medieval mysticism that he has not translated, annotated, or commented upon. Among these works may be mentioned the Zohar (Splendor); "Ginnat Egoz" (Nut-Garden); "Sefer Raziel" (Book of Raziel); "Ma'areket ha-Elohut" (System of Theology); "'Eser Sefirot" (Ten Sefirot).

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H. G. E.

ÆLIA CAPITOLINA. See JERUSALEM.

ÆMILIUS, PAULUS (called also **da Gin**, *i.e.*, **Grynæus**): Hebrew bibliographer, publisher, and teacher; born at Rödlsee, Germany, probably in the first quarter of the sixteenth century; embraced Christianity in Rome; died 1575. He was employed in copying Hebrew manuscripts, and for this purpose visited the libraries of Paris, Louvain, and Rome. In 1544 he edited and printed at Augsburg a Judæo-German translation of the Pentateuch and the Haftarot, dedicating it to Widmannstadt, custodian of the Hebrew department of the Munich Library. Grünbaum ("Jüdisch-Deutsche Chrestomathie," p. 14) thinks that Æmilius copied from the Cremona edition of 1540. The translation is, on the whole, the same which is used at the present time (1901) in Poland. Perles supposes that Æmilius, together with Isaac of Günzburg, was the editor of the Judæo-German "Sefer ha-Musar" (Book of Ethics), published at Isny in 1542. In 1547 Æmilius was appointed professor of Hebrew at Ingolstadt; and in the following year he published an anti-Jewish pamphlet. In 1562 he edited a Judæo-German translation (in German characters) of the Books of Samuel, without, however, making known that it was a copy of a similar translation—though in Hebrew letters—published in Augsburg, 1543, by Ḥayyim Schwarz. In 1574 he was engaged for forty-six weeks at the Munich Library in making and revising the catalogue of Hebrew manuscripts and books. Thus Paulus Æmilius was the first Jewish bibliographer.

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M. B.

His Function.

ÆSHMA (ASMODEUS, ASHMEDAI): In the Mazdian religion the chief of the dævas, or demons. Though the oldest sections of the Avesta—the Gathas—present Æshma mainly as an abstract conception, still, in passages here and there, he is represented in the guise of a personal being ranging among the evil spirits that obey Angro-mainyush. In the later portions of the Avesta the personal character connoted by the name admits of no doubt. Æshma is an enemy of Sraoscha, one of the good angels that serve Ahuramazda. Æshma's design is directed preeminently toward imbuing the hearts of men with anger and revenge. Indeed, all the evil in the world is occasioned through his agency; he fortifies men in the pursuit of evil and seeks to keep them from entering the path of righteousness.

Etymology of the Word.

Whether Æshma, like the Jewish Asmodeus in the Book of Tobit, or the Ashmedai of the Talmud, was, as a demon, specially characterized by carnal desire can not be determined. Against such a supposition the fact may be adduced that the Mazdian religion embraces another demon, Azi, who, as expressly stated, is the demon of carnal desire. It is, however, conceivable that Æshma may have had the same part assigned to him in the popular beliefs of the Persians, although the literary sources contain nothing to support the conjecture. The etymology of the word "Æshma" affords no possibility of arriving at any such conclusion. It is true that "Æshma" is connected with the verb *ish*, denoting "to desire," "to lust after"; but the abstract sense, "anger," that lies in the word "Æshma" in the Gathas, would seem to point to the necessity of referring the word to the same verb "ish" in its sense of "to throw," "to put in motion" (compare Justi's note to Baudissin's article "Asmodi," in Hauck's "Realencyklopädie").

Though "Æshma" does not occur in the Avesta in conjunction with "dæva," it is probable that a fuller form, such as "Æshmo-dæus," has existed, since it is paralleled by the later Pahlavi-form "Khashm-dev" ("Khashm dev" = "Æshma dev"), written with the Aramaic "sheda," but pronounced "dev." Corresponding to this form are *'Ασμοδαῖος* (Asmodeus) of the Book of Tobit, and אשמדאי in the Talmud; for the last-named word is not to be derived from "shemad." In fine, Asmodeus (Ashmedai) embodies an expression of the influence that the Persian religion or Persian popular beliefs have exercised on the Jewish—an influence that shows itself very prominently in the domain of demonology. Thus *'Ασμο*, 'אשם, corresponds to "Æshma," and the ending *δαῖος*, דאי, to "dæva," "dev."

Asmodeus in the Book of Tobit.

Apart from this etymological coincidence—which, as is now generally agreed, has its basis in the fact that the Jewish word is borrowed from the Persian—Asmodeus of the Book of Tobit and Ashmedai in the Talmud bear no very great similarity to their Persian parallel, as Kohut, for instance, has sought to render plausible. All three are evil, harmful demons, though in different degrees; the worst of the three being undoubtedly the Persian Æshma. The Asmodeus of the Book of Tobit is attracted by Sarah, Raguel's daughter, and is not willing to let any husband possess her (Tobit, vi. 13); hence he slays seven successive husbands on their wedding-nights. When the young Tobias is about to marry her, Asmodeus purposes the same fate for him; but Tobias is enabled, through the counsels of his attendant angel Raphael, to render him innocuous. By placing a fish's heart and liver on red-hot cinders, Tobias produces a smoky vapor which causes the demon to flee to Egypt, where Raphael binds him (viii. 2, 3). Asmodeus would thus seem to be a demon characterized by carnal desire; but he is also described as an evil spirit in general: *'Ασμοδαῖος τὸ πονηρὸν δαιμόνιον* or *τõ δαιμόνιον πονηρόν*, and *πνεῦμα ἀκάθαρτον* (iii. 8, 17; vi. 13; viii. 3). It is possible, moreover, that the statement (vi. 14), "Asmodeus loved Sarah," implies that he was attracted not by women in general, but by Sarah only.

Special Office of Æshma.

This general designation of an evil spirit tallies with the description of Æshma in the Bundehesh (xxviii. 15 *et seq.*): "Seven powers are given Æshm that he may utterly destroy the creatures therewith: with those seven powers he will destroy seven of the Kayân heroes in his own time; but one will remain. There where Mitôkht ["Falsehood"] arrives, Arask ["Malice"] becomes welcome; [and there where Arask is welcome] Æshm lays a foundation; and there where Æshm has a foundation many creatures perish, and he causes much non-Iranianism. Æshm mostly contrives all evil for the creatures of Auhramazd, and the evil deeds of those Kayân heroes have been more complete through Æshm, as it says that Æshm, the impetuous assailant, causes them most" (E. W. West, "Sacred Books of the East," by F. Max Müller, v. 108).

Less harmful in character than Æshma and Asmodeus is the figure of Ashmedai in the Talmud: he appears there repeatedly in the light of a good-natured and humorous fellow. But besides that, there is one feature in which he parallels Asmodeus, inasmuch as his desires turn upon Solomon's wives and Bath-sheba. Thus, while Asmodeus resembles Æshma-dæva with tolerable closeness, Ashmedai, on the contrary, would seem to come into direct comparison with a Greek satyr rather than with an evil demon. The historical element, however, that identifies him with Asmodeus on the one hand, and both with their Persian parallels on the other, is by no means to be ignored. Besides, if the Jews have merely borrowed the name from the Æshma-dæva of Parseeism, and have developed, independently, the idea of a demon corresponding to the name, it merely shows that the Jews shaped on lines of their own the materials they had borrowed from their neighbors.

Influence of Persian Beliefs on Judaism.

However, it is not impossible that Æshma-dæva, too, may have had other qualities analogous, point for point, to those of Asmodeus and Ashmedai. It is probable that the belief in the existence of a number of carnally minded and lascivious spirits, which was prevalent among the Parsees as among other peoples with whom the people of Israel came in contact, exercised an influence not merely on the Hebrew conceptions of an Asmodeus or Ashmedai, but also on Jewish ideas in general with regard to the qualities of evil spirits. In later Judaism there may be observed an extensive evolution of the conceptions that are present by intimation in the mythological reminiscence found in Gen. vi. 1 *et seq.* This evolution would seem, in any case, to have been advanced by the views spread by foreign religions. Not the least was the influence of Parseeism. To what extent this influence made itself felt among the Jews of later times, it is of course impossible to determine from the mere presence of Asmodeus in the Book of Tobit or of Ashmedai in the Talmud. But this occurrence indicates one of the channels through which the influence of foreign religions found its way among the Jews. Just as several of the apocalyptic works seem to show that the ideas of the Persian religion have had a bearing upon Jewish theological modes of thought, so do the conceptions of the Book of Tobit with regard to Asmodeus, and the depiction of Ashmedai in the Talmud, show that the popular beliefs of the Persians have likewise had a bearing, presumably in the first instance, on popular beliefs, and later, through them, on their theological modes of thought.

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E. St.

ÆSOP'S FABLES AMONG THE JEWS:

Recent research has shown an intimate relation between the fables associated with the name of Æsop and the jatakas, or birth-stories of the Buddha. Sakyamuni is represented in the jatakas as recording the varied experiences of his previous existences, when he was in the form of birds, of beasts, and even of trees. Such legends as these may very well be the natural sources of tales like those of Æsop, which represent beasts as acting with the sentiments and thoughts of human beings. The jatakas are now extant in Pali versions, derived from Ceylon.

India the Probable Source.

It is surmised that a number of them were introduced into the Greek-speaking world by a Cingalese embassy that visited Rome about the year 50, as the fables that can be traced in classical literature later than that date resemble the Indian fables much more closely than the earlier fables of Æsop, as represented by Phædrus. It is probable that these later Indian fables were connected by the Greeks with the name of a Libyan, called Kybises: Babrius, a writer of fables in the third century, couples him with Æsop. Thus, in the first century, there were two sets of fables—one associated with the name of Æsop, and the other with that of Kybises—while in the second century these two sets were included in one compilation, running to three hundred fables, by a rhetor named Nicostratus. In the third century these fables were turned into Greek verse by Babrius.

Known to Tannaim.

It would appear, from references in the Talmud, that the Talmudic sages knew of the fables, both in their separate and in their collected forms. It is said of Johanan ben Zakkai (about the year 80), "He did not leave out of the circle of his studies . . . . . . the speech of angels, of demons, and of trees, the Mishlot Shu'alim and the Mishlot Kobsim" (Suk. 28*a*). The author of this article has suggested that, as the phrase "Mishlot Kobsim" has no meaning except "fables of the washermen," the word *Kobsim** is a misreading for *Kubsis* (כובסים for כובסים); and interprets the passage as stating that Johanan was acquainted with Æsop's Fables and with the Fables of Kybises, the latter of which had just been introduced from Ceylon to the Greek-speaking world. In the next century it is stated (Sanh. 38*b*) that "R. Meir had three hundred Fox-Fables," which statement is interpreted as a reference to the collection of Nicostratus. The latest reference to fables in the Talmud is in the Mishnah (Soṭah, ix. 15), "With the death of R. Meir [about 190] fabulists ceased to be." The importance of the Talmudic references in the critical history of the Æsopic fables is the evidence it affords of a separate collection under the name of Kybises.

That a number of the rabbis of the Talmud were acquainted with fables similar to those of Greece and India is evidenced by the list of Talmudic fables collected by Dr. Back (in "Monatsschrift," 1876–86). The following list will indicate the number of Talmudic fables (or sayings implying fables) that are dependent on the Indian and classical collections respectively:

Title.	Talmudic Reference.	Indian Reference.	Classical Reference.
Oxen (Asses) and Pigs.	Esth. R. to iii. 1.	Jataka 30.	Avian 36. Halm 113. Phædrus v. 4.
Proud Jackal.	B. Ḳ. 117*a*.	Virocana Jataka; Jataka 233.	Halm 41. Phæd. i. 11.
Oak and Reed.	Ta'anit, 20*b*.	Mahabharata xii. 4198.	Avian 19. Babrius 64.
Camel and Horns.	Sanh. 106*a*.	Mahabh. xii. 4175. Pantchatantra i. 302.	Halm 184. Avian vii. 8. Babr. 282.
Ass's Heart.	Yalḳ. Ex. § 182.	Pant. iv. 11.	Babr. 95.
Two Pots.	Esth. R. on iii. 6 Dukes Rabb. Blumenlese 530	Pant. ii. 13, 14.	Avian ix. 11. Babr. 184.
Lion (Wolf) and Crane.	Gen. R. lxiv.	Javasakuna Jataka.	Phæd. i. 8. Babr. 94.
Lean Fox.	Eccl. R. to v. 14	Benfey § 19.	Babr. 86*c*.
Scorpion (Rat) and Frog.	Ned. 41*a*.	Anvari Suhaili 133.	Phæd. App. Burmann, 6. Babr. 182. Halm 298.
Man and Wood.	Ta'anit, 7*a*. Gen. R. v.	Raju, Ind. Fab. p. 47.	Phæd. App. Burm. 5. Halm 123. Babr. 2.
Man and Two Wives.	B. Ḳ. 60*b*.	Pant. i. 602; ii. 552. Avadanas. ii. 138.	Phæd. ii. 2. Halm 56.
Fox and Lion.	R. Meir, in Rashi on Sanh 39*a*.	Pant. iii. 14.	Avian 24. Phæd. App. Burm. 30. Babr. 103. Plato, Alcib. i. 503.
Bird and Waves.	Esth. R. to iii. 6	Kaka Jataka 146.	
Strife of Members.	Deut. R. v.	Pant. ii. 360.	Livy 1. 30.
Tongue and Members.	Midr. Teh. Ps. xxxix. 1.	Upanishads.	
Strong, Stronger, Strongest.	Gen. R. xxxviii; B. B. 10*a*.	Pant. iii. 12.	
Fox and Fishes.	Ber. 61*b*.	Baka Jataka.	
Reanimated Lion.	Lev. R. xxii.	Pant. v. 4. Sanjivaka Jataka.	
Man's Years.	Midr. Eccl. i. 2; Tan., Peḳude 3.		Babr. 74.
Shepherd and Young Wolf.	Yalḳ. Deut. 923.		Halm 374. Babr. lxii.
Crow (Serpent) and Pitcher.	'Ab. Zarah, 30*a*.		Avian xx.
Fir and Bramble.	Ex. R. 97*b*.		Avian xv.
Daw in Peacock's Feathers.	Esth. R. 83*b*.		Phæd. i. 3. Babr. 72.
Scorpion and Camel.	Yalḳ. Ps. § 764.		Avian xxiii.
Chaff, Straw, and Wheat.	Gen. R. lxxxiii. Midr. Teh. ii.		
Caged Bird.	Midr. Eccl. ii.		
Wolf and Two Hounds.	Sifre Num. 157.		
Wolf at the Well.	Esth. R. on v. 3.		
Cock and Bat.	Sanh. 98*b*.		
Fox as Singer.	Esth. R. to iii. 1.		

Of about thirty fables found in the Talmud and in midrashic literature, twelve resemble those that are common to both Greek and Indian fable; six are parallel to those found only in Indian fable (Fables

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* For a different interpretation of the word, see Fable.

Talmudic, Indian, and Greek Fables.

of Kybises); and six others can be paralleled in Greek, but have not hitherto been traced to India. Where similar fables exist in Greece, India, and in the Talmud, the Talmudic form approaches more nearly the Indian, whenever this differs from the Greek. Thus, the well-known fable of "The Wolf and the Crane" is told in India of a lion and a crane. When Joshua ben Hananiah told that fable to the Jews, to prevent their rebelling against Rome and once more putting their heads into the lion's jaws (Gen. R. lxiv.), he spoke of the lion and not of the wolf, showing that he was familiar with some form derived from India. The Talmudic fables are, therefore, of crucial importance in distinguishing between the later Æsop's Fables—derived directly from India—and the earlier ones, in which a direct Indian source is difficult to prove.

It is absolutely impossible for these fables to have been invented by the Talmudic sages, inasmuch as they were extant in Greece and India in their time; nevertheless there is, in the Bible, evidence of fable literature among the early Hebrews (see FABLE).

The Medieval Æsop.

Throughout the Middle Ages, Æsop's Fables were known mainly from the Latin prose versions of Phædrus, which were translated into Old French and other languages. A number of additional fables, however, are found among those of Marie de France (about 1200); and these show traces of Oriental origin. Here again Jewish literature helps to solve the problem of the sources of these new fables. There is extant a collection of one hundred and seven fables, with the Talmudic title "Mishle Shu'alim," compiled by one Berechiah ha-Naḳdan, containing fifty-three stories found in the work of Marie de France; of these, fifteen are peculiar to her and are not to be found in the classical Æsop. Hence, there can be no doubt that Berechiah derived these fables from the same source as Marie de France; and it has been suggested that this common source was an English translation by Alfred Anglicus of an Arabic version of the fables. He is known, from Roger Bacon's reference to him, to have translated from the Arabic. Marie de France declares that the source from which she derived her fables was an English version of Æsop made by King Alfred, which claim, being based on a mistake that could easily have arisen through confusion of the two Alfreds, is not tenable. Berechiah, as has been proved, lived in Oxford about 1190, and was known there as Benedictus le Puncteur. A further suggestion has been made that Alfred and Benedict worked together; Alfred producing the English version, from which Marie de France derived her fables, and Benedict, the Hebrew set. A careful collation of Benedict's fables with those of Marie de France should solve this problem in much the same manner as the Talmudic fables decided the question of the provenience of the classical ones (see BERECHIAH HA-NAḲDAN).

Berechiah's fables seem to have been the chief source from which the Jews of the Middle Ages derived their knowledge of Æsop's Fables; and versions of Berechiah's fables exist in Judæo-German (see ABRAHAM BEN MATTATHIAS and MOSES WALLICH).

The only version of Æsop in Hebrew was first published at Constantinople in 1516, together with the Midrash on the death of Moses; and from the title it appears to be derived from one of the French versions, since Æsop is there called Ysopet. The Syriac of Syntipas is found written in Hebrew characters, which fact gave rise to Landsberger's theory that the fable was invented by the Hebrews.

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J.

AFANASYEV-CHUZHBINSKI, ALEXANDER STEPANOVICH: Christian Russian author and ethnographer (1817–75); he was an enlightened writer who did justice to the Jews. In his "Poyezdka v Yuzhnuyu Rossiyu" (2 vols., St. Petersburg, 1861–63) he gave a faithful picture of Jewish life in South Russia, and defended the Jews against the accusations of the prejudiced masses.

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H. R.

AFENDOPOLO, CALEB B. ELIJAH B. JUDAH: Polyhistor, brother of Samuel ha-Ramati, ḥakam of the Karaite congregations in Constantinople and of Judah Bali, brother-in-law and disciple of Elijah Bashyatzi; born at Adrianople before 1430; lived some time at Belgrade, and died about 1499 at Constantinople. According to a notice found in a Paris manuscript, he supported himself by giving private instruction; but this is questioned by Steinschneider. A pupil of Mordecai Comtino at Adrianople, Afendopolo attained great proficiency in science, and, while lacking depth and originality of thought, distinguished himself by prolific literary production, for which his large library, that included rare manuscripts, partly bought, partly copied by himself, offered him rare opportunities. He continued "Adderet Eliyahu" (Elijah's Mantle), a work on Karaite law left unfinished in his charge by his teacher, Elijah Bashyatzi, in 1490. The wife of Bashyatzi, who was Afendopolo's sister, having died before her husband, Afendopolo no longer referred to Bashyatzi as his brother-in-law, but called him teacher. Afendopolo died before completing Bashyatzi's treatise.

His Writings.

Afendopolo's own works give a fair insight into the erudition of the Karaites. Fragments only of many of them have been brought to light by Gurland in his "Ginze Yisrael" (Lyck, 1865), and less exactly by A. Firkovitch. His writings are: (1) An introductory index to Aaron ben Elijah's "Eẓ ha-Ḥayyim" (1497), giving the contents of each chapter under the title, "Derek Eẓ ha-Ḥayyim," published by Delitzsch in his edition (1840) of this work. (2) A similar introductory index to Judah Hadassi's "Eshkol," under the title "Naḥal Eshkol" (Koslov, 1836). (3) "Gan ha-Melek" (Garden of the King), his principal work, finished in 1495, a diwan, or collection of poetical essays on love, medicine, and the active intellect. (4) "'Asarah Mamarot" (Ten Discourses), containing homilies on the Passover lesson (Ex. xii. 14); on the Song of Songs as read on the seventh Passover Day; on Psalm cxix, read, according to Karaite custom, on the seven Sabbaths between Passover and Pentecost; and on the Pentecost lesson dealing with the Sinaitic revelation. The introductory chapter, much of which is reproduced by Mordecai ben Nissim in his "Dod Mordecai," dwells on the origin of the Karaite schism and the main questions at issue between the Karaites and the Rabbinites (see especially Steinschneider, "Leyden Catalogue," pp. 127 *et seq.*). Afendopolo's view of Jesus given therein is remarkable for its impartial tone. He places him, it is true, a century before the common era, but adds:

> "He was, according to the opinion of the lovers of truth, a wise man, pious, righteous, God-fearing, and shunning evil. Neither did he ever teach any law of practise contrary to the written law. Only after his death, a quarrel arose between his followers and those who had opposed him because of his wisdom, which was rooted in the law and not in their rabbinical additions; and many of these disciples of his, sent forth in his name, introduced practises and teachings altogether foreign to him, removing thereby the corner-stone of the Law, though winning the multitudes. Thus the New Testament originated, which separated the Christians from the Jews."

(5) "Abner ben Ner" (1488), a series of Hebrew *makamas*, or short, rimed narratives, introducing Saul, David, and the queen of Sheba into the dialogue. (6) Under the same title, an allegory on the Song of Songs, the same being applied to the relation of God to Israel. (7) "Iggeret ha-Sheḥiṭah" (1497), a work on the rites used in slaughtering animals, in the form of letters addressed to his son-in-law, Jacob b. Judah; the same in condensed form written at Kramaria near Constantinople (1497). (8) "Seder 'Inyan Sheḥiṭah," a similar work in rime, is extant in manuscript (Firkovitch's MS. No. 569). (9) On the use of arrack (in which the passage Deut. xxxii. 38 is applied to the Moslems, and the Christian sacrifice is alluded to; see Steinschneider, "Leyden Catalogue," p. 233; "Polemische Literatur," p. 374). (10) "Iggeret ha-Kimah" (Letter on the Pleiades), treating of forbidden marriages, and directed against Joshua's work on the subject. (11) "Patshegen Ketab ha-Dat" (1496), on the Pentateuch lessons and the Hafṭarot and other Bible selections. (12) A rejoinder to Maimonides in defense of the Karaite calculation of the seven weeks (Steinschneider, "Hebr. Bibl." vii. 11). (13) A defense of Aaron ben Elijah's "Gan Eden" against Moses ben Jacob ha-Ashkenazi (Steinschneider, "Hebr. Bibl." xx. 122). (14) A commentary on the Hebrew translation of the arithmetic of Nicomachus of Gerasa (first or second century), made from the Arabic by Kalonymus ben Kalonymus in 1317. The manuscript is in the Berlin Royal Library (Steinschneider, in "Monatsschrift," xxxviii. 76). Afendopolo has attached to this commentary a sort of general encyclopedia of the sciences. He commences with an analysis of the eight books of Aristotle's "Logic." Practical science, as he calls it, deals with man himself, with the house (family), and the state. Speculative science comprises physics, geometry, and metaphysics. In the same manner he runs through the other sciences, giving their various subdivisions. The highest science is theology, which treats of the soul, of prophecy, and of eschatology. The course of instruction which Afendopolo lays down follows that of Plato; namely, logic, arithmetic, geometry, astronomy, music, the science of aspects (המבטים), metrology, physics, and metaphysics. After discussing future bliss, he deals with two other sciences—law, especially as regards the relation of faith to works, and controversy ("Ḥokmat ha-Debarim"). In the latter he cites freely from Batalyusi, without, however, giving his authority (Steinschneider, in "Monatsschrift," xl. 90 *et seq.*). (15) An astronomical treatise, largely made up of a commentary on the portion קדוש החודש of Aaron ben Elijah's "Gan Eden" (Neubauer, "Catalogue," No. 2054), under the title "Miklal Yofi." (16) "Iggeret ha-Maspeḳet," a work on astronomical terminology, and on the construction of sun-dials, improving upon the method of his teacher, Comtino, by adding the odd hours (Gurland, "Ginze Yisrael," iii. 18, 19). (17) "Tiḳḳun Keli Rob ha-Sha'ot" (1487), which was known also to Joseph del Medigo. Afendopolo also wrote some penitential hymns which are to be found in the Karaite Maḥzor (Neubauer, "Catalogue," No. 2369, 3; Zunz, "G. V." p. 425; idem, 2d ed., p. 440); but most of these hymns were taken from Rabbinite poets (see David Kahana in "Oẓar ha-Sifrut," vol. v., Cracow, 1896). Afendopolo had intended to translate the "Elements of Euclid," and to write commentaries on Jabir ibn Aflaḥ's "Kitab al-Ḥiyyah" (Compendium on Astronomy) and on Ptolemy's "Almagest."

BIBLIOGRAPHY: Fürst, *Gesch. d. Karäert.* ii. 301-316; Jost, *Gesch. d. Judenthums und seiner Sekten*, ii. 367; idem, *Gesch. d. Israeliten*, ix. appendix p. 96; Neubauer, *Aus der Petersburger Bibliothek*, chap. i.; Gurland, *Ginze Yisrael*, Lyck, 1865; Steinschneider, in Ersch and Gruber's *Encyklopädie*, xxvii.; idem, *Hebr. Uebers.* pp. 508, 519, 524, 544; *Monatsschrift*, xxxviii. 76; Neubauer, *Cat. Bodl. Hebr. MSS. Index*, col. 928.

K.—G.

AFFINITY. See Marriage Laws.

AFFRAS RACHMAELOVICH (called also **Aphraschus Rachmailowicz**): A Jewish merchant of Mohilev and Riga, who lived about the end of the sixteenth century. Affras figured prominently in Lithuania as an importer of miscellaneous merchandise, and in White Russia as a farmer of taxes and distillery royalties. The records of Brest-Litovsk, for March 3, 1583, show that nineteen wagon-loads of miscellaneous goods, including cloths, pepper, cinnamon, prunes, and Hungarian leather, coming from Lublin, were passed through the custom-house in the name of Affras Rachmaelovich of Mohilev ("Regesty i Nadpisi," p. 298).

According to Sazonov ("Matters of Jurisprudence," part vii. p. 464), on June 3, 1589, an appeal was made by Jan Loveika, city marshal and royal secretary, to the bailiff of Mohilev, in the name of Affras, farmer of taxes and distilleries of Mohilev, to impose a fine of forty copes (1 Lithuanian cope =3 rubles $22\frac{5}{7}$ kopecks) on Lukian Pilka, for unlawfully dealing in liquors discovered in his possession, by Moshka Julevich, Affras's "servant," in company with the "city servants." Affras also appears among the first Jews on the records of Riga, Livonia, that were summoned with others, about 1595, before the court of burgraves, in a suit concerning some produce of the forest. The representative of Riga at the Polish court received special instructions on his account.

BIBLIOGRAPHY: Buchholz, *Gesch. der Juden in Riga*, 1899, p. 12; *Regesty i Nadpisi* (a collection of material for the history of the Jews in Russia), published by the Society for the Promotion of Education among the Jews of Russia, vol. i. (from the year 80 to 1670), Nos. 642, 672, 676, 678, St. Petersburg, 1899.

H. R.

AFGHANISTAN: Country of Asia, lying to the northwest of India. The Afghans themselves have a tradition that they are descendants of the lost Ten Tribes. They were carried away by Buktunasar (Nebuchadnezzar) to Hazarah, which they identify with the Arsareth (R. V. Arzareth) of the Bible. In the "Tabaḳati-Nasiri," a native work, it is stated that at the time of the Shansabi dynasty there was a people called Bani Israel, who traded with neighboring countries; they had settled in the country of Ghor, southeast of Herat, and about the year 622 they were converted to Islam by a person called Kais or Kish (see Ten Tribes). This throws no light, however, upon the source of the modern Jews of Afghanistan, said to number 40,000 in about sixty congregations, who are chiefly concentrated at Kabul (2,000 souls), Herat, Kandahar, Ghazni, and Balkh. The ruins of the synagogue at Kabul are said to date from the time of Nebuchadnezzar, but the present Afghan Jews speak Persian, and all their religious books and teachers come from Teheran or Muscat. They have in each of the above-mentioned five towns a special quarter called the Mahall-i-Yehudiyeh, which is closed at sunset and opened at dawn. They dress like the rest of the Afghans, except that they wear a black turban, said to be mourning for the fall of Jerusalem, but probably as a distinctive mark (see BADGE). Several of them are doctors. They are exempt from military service, but instead pay a *ḥarbieah*, or war-tax. In 1880 Ayub Khan ordered the Jews of Herat to supply for a harbieah 300 laborers and 2000 tomans (equal to 10,000 Austrian florins), and this caused many to flee back to Persia. See BALKH, KABUL, KANDAHAR, GHAZNI, and HERAT.

BIBLIOGRAPHY: Bellew, *Races of Afghanistan*, 1880, p. 15; *Allg. Zeit. d. Jud.* 1878, p. 810, 1880, p. 271; Benjamin II., *Mas'e Yisrael*, chap. cxxv. 74-76 (only vague references); *Jew. Chron.* Oct. 4 and 11, 1878, Aug. 13, 1886.

J.

AFIA, AARON: A physician, philosopher, and mathematician of Salonica, who lived about 1540. He was the teacher of Daniel ben Peraḥyah, whom he assisted in the translation from the Spanish into Hebrew of Abraham Zacuto's "Almanac." He was also helpful to the preacher Moses Almosnino in his Hebrew translation of Juan Sacrobosco's "El Tratado de la Esphera" (Treatise on the Sphere). He wrote "Opiniones Sacadas de los mas Auténticos y Antiguos Philósophos que Sobre la Alma Escrivieron, y sus Definiciones" (Selected Opinions of the most Authentic and Ancient Philosophers on the Soul, and their Definitions), Venice, 1568.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 645; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 8 *et seq.*

M. K.

AFIḲOMEN (אפיקומן): A piece broken off the cake of unleavened bread, *mazzah* (usually from the middle one of the three cakes called Cohen, Levi, and Israel), at the beginning of the SEDER service on Passover eve. It is secreted under the pillow of the head of the family, who presides at the *seder* table, and it is eaten at the conclusion of the meal. The word is of Greek derivation, according to some authorities from *ἐπὶ κῶμον*; that is, a call for the after-dinner pastime (*κῶμος*); others hold that it is from *ἐπικώμιον* (festal song). The Jewish form of it occurs in Mishnah Pes. x. 8, which says: "One should not break off the communion meal of the paschal lamb by starting another entertainment, called either *ἐπικώμιον* [festal song], or, according to others, *ἐπίκωμον* [an after-meal dessert or pastime]." This rule of making the paschal lamb the last thing to be partaken of in company was applied at a later time (see Rab and Samuel in Pes. 119*b*) to the Passover bread; and the piece eaten at the end of the meal received the name *Afiḳomen*.

In order to awaken the curiosity of the children the Afiḳomen was broken off the mazzah at the beginning of the seder; the custom arising perhaps from a misunderstanding of the passage in Pes. 109*a*, "They hasten [the eating of] the mazzah in order to keep the children awake," which may also be translated, "They snatch away the mazzah"; and so it became customary to allow the children to abstract the Afiḳomen from under the pillow of the master of the house, and to keep it until redeemed by him with presents.

Subsequently it became quite common among the Jews, by way of witticism, to say: "To eat much Afiḳomen is to live long"; and when a man died advanced in years it was said, "He ate too much Afiḳomen." A piece of the Afiḳomen used to be preserved in every house from year to year, and in Eastern countries it was supposed, when carried in a corner of the *arba' kanfot*, to guard against the evil eye.

BIBLIOGRAPHY: Jastrow, *Dict.* s. v.; L. Löw, *Lebensalter*, p. 318; Samuel Krauss, *Griechische und Lateinische Lehnwörter*, ii. 107.

K.

***AFRICA:** The Bible has no general name for Africa, any more than it has for Europe or Asia. The word "Ham," from the Hebrew root חמם (to be hot), which is applied in the later Psalms (lxxviii. 51; cv. 23, 27; cvi. 22) to Egypt, is the nearest approach to a general name, inasmuch as it applies directly to the hot southern countries (Book of Jubilees, viii.). Next in importance is the term "Cush," corresponding to the Greek ἔδνος Κουσσαῖον, the Cushite tribe, in Plutarch's "Lives" ("Alexander," lxxii.), and also occurring frequently in the works of other Greek writers in the form Κοσσαῖοι (Knobel, "Völkertafel der Genesis," p. 250, Giessen, 1850). The "Kossaioi" or the "Kissia Chora" of the ancients, it is true, are to be sought in Asia, but it is supposed that a migration of these peoples took place, and there are many philological, historical, and ethnological proofs of such an occurrence. Since two of the peoples mentioned as belonging to the sons of Ham (Gen. x. 6), Mizraim and Canaan, are perfectly well known, it is evident that the enumeration proceeds from south to north; and on this basis Cush must be the southernmost of the Hamitic peoples. The ancient Greeks and Romans regarded these peoples collectively as Ethiopians (Knobel, "Völkertafel der Genesis"), which goes far to prove that the terms "Cush" and "Ethiopia" are nearly equivalent. Both terms were used originally to designate various nations in Asia and Africa, but their use was afterward limited to the countries south of Egypt. Even in its closer application, the Hebrew term "Cush," as used in Gen. x., includes peoples outside of Africa. One, at least, of the descendants of Ham, Sheba (Gen. x. 7), must be identified with a nation in southwest Arabia (Dillmann, "Die Genesis," 5th ed., p. 181, Leipsic, 1886). A definitely bounded African continent, as known to-day, was not thought of by the Biblical writers. On the contrary, the territory on both sides of the Red Sea formed for them an ethnic unit, which was sharply distinguished from the rest of Africa.

Biblical Age.

After Ethiopia, Egypt and Libya are the two most important lands of Africa. The Hebrew name for Egypt is מצרים (compare the Phenician *Muẓra*, for which read *Musra* in Stephanus Byzantinus under the word Αἰγυπτος: Babylonian, *Muẓri*, *Miẓir*—(Schrader, "K.A.T.," 2d ed., p. 89; ancient Persian, *Mudraja*; Septuaginta, *Mestrem*; South Arabian, *Miẓr*; Arabic *Maẓr*). The Hebrew term has not been sufficiently explained, but it certainly shows a dual form which can best be interpreted as referring to the upper and lower districts. From a philological standpoint, however, the form may be differently explained, and the seeming sign of the dual may be regarded as a locative ending (Barth, "Nominalbildung in den Semitischen Sprachen," p. 319). The two names Cush and Mizraim, therefore, designate the entire eastern portion of the African continent known to antiquity. Several of the countries adjacent to Egypt are also found in the table of peoples as given in Genesis. "Phut" is mentioned as of equal rank with Egypt (Gen. x. 6; compare also Nahum, iii. 9; Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5, xxxviii. 5). The Septuagint, a recognized authority in Egyptian

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*The history of the Jews in the various subdivisions of the African continent is treated under separate headings. Here only a general survey of that history is presented.

Extent of Africa.

matters, Josephus, and Jerome, all interpret Phut as referring to Libya (Dillmann, "Die Genesis," p. 178), from which it may be assumed that the Biblical writers included in their perspective also that great expanse of territory west of Egypt called Libya, by which name ancient writers often designate the whole of Africa. Authors like Herodotus were unacquainted with any African countries to the west of Libya. Some, indeed, have endeavored to explain the Biblical Havilah as an African region; and Josephus ("Ant." i. 6, § 1) even identifies it with the land of the Gætuli, which view is also held by the medieval chronicler Jerahmeel ("Jew. Quart. Rev." xi. 675; Gaster, "Chronicles of Jerahmeel," 1899, p. 68). The land of the Gætuli is placed by the ancients on the borders of the Sahara (Sallust, "Bellum Jugurthæ," xix. 11); though it is scarcely probable that writers who do not appear to have known even the western coast of North Africa should have been acquainted with an interior country south of ancient Numidia, now Algeria. The Old Testament takes no cognizance of the negro race, though Jer. xiii. 23 may be considered a passing reference to a dark-skinned people. Cush refers only to Ethiopia, and there exists no ground for assuming that the Biblical writers had a more extended knowledge of the African continent.

All other Biblical names that have been supposed to apply to individual parts of Africa belong to the realm of myth.

The term "Sofala" for the east coast of Africa is of the same origin as the Hebrew שפלה (*shefelah*), or coastland (Winer, "B. R." 3d ed., *s.v.* "Ophir"), but the assertion that the Biblical gold-producing Ophir is to be located in that region is utterly without foundation. This semifabulous land has been located with more justification in Mozambique and Zambesia.

Other Biblical Identifications.

The statement that Tunis is the Biblical Tarshish is erroneous, and was long ago refuted by Abraham Zacuto ("Yuḥasin," p. 231*b*, London, 1857). Nevertheless, it is the serious opinion of Zacuto that Epher (Gen. xxv. 4) gave his name to the continent when, as Zacuto thinks, the children of Keturah migrated thither ("Yuḥasin," p. 233*b*). This is also the opinion of the Arabian Ibn Idris (Rapoport, "'Erek Millin," p. 184). Benjamin of Tudela, a noted traveler of the twelfth century, considered Tunis the same as Hanes (Isa. xxx. 4), and also identified the modern Damietta with the Biblical Caphtor. According to legend, the city Sabta (סבתא) was built by Shem, the son of Noah, and it is even related that Joab, the general of David, reached it ("Yuḥasin," p. 226*a*). Israel ben Joseph Benjamin, a traveler of more recent times, whose descriptions of various countries were written in French, German, and English, and translated into Hebrew by David Gordon ("Mas'e Yisrael" [Israel's Travels], p. 109, Lyck, 1859), relates the same legend, but does not mention the "Yuḥasin." In a geographical work by Abraham Farissol, "Iggeret Orḥot 'Olam" (Letter on the Ways of the World), fols. 18 and 30, even paradise is said to have been situated in the Mountains of the Moon, in Nubia (Zunz, "Geographische Literatur der Juden," in "Gesammelte Schriften," i. 179, Berlin, 1875).

Egypt.

Without doubt Egypt is, historically, the most important of the countries of Africa. Indeed, it was considered by the ancients as belonging rather to Asia than to Africa, and was, with Palestine, the classic land of Jewish history. For centuries an important historic connection existed between the land of the Israelites and the kingdom of the Pharaohs, a connection which the tablets discovered in 1887 at Tell el-Amarna have established beyond the possibility of doubt. When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated (R. Basset, "Les Apocryphes Éthiopiens," i. 25, Paris, 1893; and also "Chron. Paschale," ed. Dindorf, i. 293; Suidas, under the word 'Αργολαι). According to Jewish legend similar blessings descended upon Egypt at the advent in the land of the patriarch Jacob (Midrash Tanḥuma on Gen. lxvii. 10, quoted by Rashi). A native legend declares also that, previous to the arrival of Joseph, the son of Jacob, the present province of Fayum was covered by a great lake, which received its water from the Nile, but that Joseph drained it and turned it into a dry plain (Baḥr Yusufs; Ritter, "Erdkunde," part i., "Afrika," p. 804, Berlin, 1822).

Jewish Soldiers in Egypt.

In ancient times the Jews performed military service for the Egyptians; for, according to the letter of Aristeas, King Psammetichus, probably the second of the name, employed Jewish mercenaries in a war against the Ethiopians, and it is reported that these Hebrew soldiers distinguished themselves by their courage. Even more remarkable is the legend recounted by Josephus ("Ant." ii. 10, § 2), according to which Moses himself was an Egyptian general, and conducted a successful invasion of Ethiopia (Meroe?). The Hebrew Josephus (Josippon, i. chap. ii.), indeed, reports that Zepho, son of Eliphaz, son of Esau, who was brought to Egypt as a captive by the viceroy Joseph, escaped thence to Carthage, where he was appointed general by King Angias. The source of this legend is not known, but it recalls the Talmudic legend (Yer. Shab. vi. 36*c*), that the Girgashites went to Africa, a statement based upon the fact that Carthage was colonized by Phenicians; hence from Canaan. Again Jerome, in "Onomastica Sacra," ed. Lagarde, Göttingen, 1887, represents Gergesæus as establishing colonies (*colonum eiciens*), which story is undoubtedly based on the Talmudic legend. This recalls the inscription said by Procopius to have been found in Africa, which describes Joshua as a robber, because he conquered Canaan (see "Jew. Quart. Rev." iii. 354; Barker, "Supposed Inscription upon 'Joshua the Robber,'" illustrated from Jewish sources). These wide-spread legends are ample proof that the continent of Africa occupied an important place in the thoughts of Jews.

Ethiopia.

The next most important land of Africa, from the point of view of Jewish history, is Cush (Ethiopia), the influence of whose king, Tirhakah, upon the history of Israel in the days of King Hezekiah is plainly discernible. According to II Chron. xiv. 8 *et seq.*, the Ethiopian king Zerah invaded Judah and advanced as far as Mareshah; but the passage offers many historical difficulties. A war of the Ethiopian king Kyknos with the Syrians and the Children of the East is described in Yalḳuṭ (Ex. § 168, 52*d*) and in the Sefer ha-Yashar (on Ex. ii.), but the source of the legend is unknown. Ezekiel indicates Ethiopia as the border-land of Egypt, and designates

(xxix. 10, xxx. 6) Syene, the present Assouan, as the most southern city. This probably exhausts what the Biblical sources and the legends connected with the Bible contain on Africa.

Greek and Roman Age.

About the time that Greek and Roman culture began to influence the northern portion of Africa the Jews began to spread into these regions; indeed, they went even beyond the confines of the Roman empire. Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Libya and Ethiopia, by Jews whose numbers were estimated at a million. The great mercantile city of Alexandria was the intellectual and commercial center of African Jewish life. Alexander the Great had conferred upon the Jews full rights of citizenship, and they guarded these rights jealously. In Cyrene also they were of importance; and their progress may be traced by the aid of inscriptions as far as Volubilis, in the extreme west of Mauretania (Schürer, "Gesch." 3d ed., iii. 19–26). Throughout the Grecian countries they formed themselves into separate political communities (*πολίτευμα*; see P. Prerdrizet, in "Revue Archéologique," 1899, xxxv. 45), while in the Latin districts they not only founded communities, but built synagogues, some of which were very beautiful. According to Jerome, the Jews dwelt in a continuous chain of settlements, from Mauretania eastward, throughout the province of Africa, and in Palestine, reaching as far as India ("Ep. 129 ad Dardanum," ed. Vallarsi, i. 966). If they were interrogated on Biblical matters they gave no answer ("Ep. 112 ad Augustinum," i. 744), probably in order to avoid being drawn into disputes with Christians. Jerome, it is true, claims they did not know any Hebrew. When Jerome's Bible translation, the Vulgate, was to be introduced among the African Christians, the Jews spread the report that the translation was false and thereby aroused strife among the Christian congregations (Jerome, *ibid.*, and S. Krauss in the "Magyar Zsidó Szemle," vii. 530, Budapest, 1890). But Judaism in these regions did not dissolve or merge into Christianity; on the contrary, it continued to maintain its independent existence. Only in Egypt, particularly in Alexandria, where the path to Christianity had been smoothed by Jewish Hellenism, undoubtedly great masses of Jews went over to Christianity; but even there they continued to exist until the beginning of the fifth century, when Bishop Cyril expelled them from that city, which had been their home for many centuries. They must have returned at the first favorable opportunity, for in 640 the calif Omar, the conqueror of Egypt, found 40,000 Jews in Alexandria.

Rabbinic Accounts.

Rabbinical sources show much familiarity with, and great interest in, this part of the world. The Biblical names of Hamitic peoples are explained in the Talmud and Midrash from the standpoint of Greco-Roman geography. According to the researches of Epstein ("Les Chamites de la Table Ethnographique," in "Rev. Ét. Juives," xxiv. 8; S. Krauss, "Die Biblische Völkertafel im Talmud, Midrasch, und Targum," in "Monatsschrift," xxxix. 56) the following African peoples are mentioned: Syenians, Indians (that is, African Indians), Sembritæ (south of Meroe), Libyans, Zingians (on the east coast of Africa), Mazakians (in Mauretania, mentioned in Sifre, Deut. 320 and in Yeb. 63*b*; in Ex. R. iii. 4 reference is made to a Mauretanian girl). A collective term for the dark-skinned Africans is Cushites, which often occurs in this literature. The terms "Barbar" and "Barbaria," which very frequently occur in connection with the term Cushites, do not indicate the Berbers or Barbary country of Africa, but the Scythian peoples of the north of Europe. The word "Barbaria," which occurs in Ptolemy and in Cosmas Indicopleustes in about the same sense as the modern Barbary, and which has come to the Arabs in the form "Barbara" (Yakut, i. 543), only appears in later Jewish literature in this sense, and is applied to the coast of Somaliland (see Tomaschek, under the word "Barbaria," in the "Realencyklopädie für Classische Alterthumswissenschaft").

Meaning of "Africa."

On the other hand, the rabbinical term אפריקא, which has been wrongly explained as Phrygia, or Iberia in the Caucasus, means nothing else than the present Africa ("Monatsschrift," *ibid.*), and is intended to denote either the entire continent or the Roman province Africa. Thus, when the "sons of Africa" appear before Alexander the Great to accuse the Jews of the reconquest of Palestine (Sanh. 91*a*), and the Egyptians almost immediately present another charge against them, the reference can only be to the province of Africa, since the "sons of Africa" who demand the restoration of Canaan are, without doubt, the Girgashites, who had been compelled to emigrate to Africa (Yer. Sheb. vi, 36*c*.). Since the legend of this Girgashite emigration is intimately connected with the founding of Carthage, Africa is thus identified with it even more closely (Tamid, 32*b*, and the parallel passage, where מדינת אפריקי, "African land," is evidently the same as Carthage). The Septuagint (Isa. xxiii. 1), and Jerome (on Ezek. xxvii.), who, though a Christian, was taught by Jews, and very often the Aramaic Targum on the Prophets, identify the Biblical Tarshish with Carthage, which was the birthplace of a number of rabbis mentioned in the Talmud (compare above the identification with Tunis). Africa, in the broader sense, is clearly indicated where mention is made of the Ten Tribes having been driven into exile by the Assyrians and having journeyed into Africa (Mek., Bo, 17; Tosef., Shab. vii. 25; Deut. R. v. 14; and especially Sanh. 94*a*). Connected with this is the idea that the river Sambation is in Africa. The Arabs, who also know the legend of the Beni Musa ("Sons of Moses"), agree with the Jews in placing their land in Africa (compare Bacher, "Ag. Tan." i. 298; Epstein, "Eldad ha-Dani," p. 15). The probable basis of this legend must be sought in the actual existence of the Falashas in Africa. Rabbi Akiba, who traveled in Africa, on one occasion made use of an African word (Rapoport, in "Bikkure ha-'Ittim," iv. 70, 1823).

Besides the north of Africa, the great region to the west of the Red Sea—the land of Ethiopia or Abyssinia (Habesh), together with its adjacent countries, inhabited from time immemorial by the tribe of the Falashas, who profess the Jewish faith—possesses a special interest for Judaism. The native legend narrates that the queen of Sheba (I Kings, x.) bore a son called Menelek to Solomon, and that Menelek was educated in Jerusalem and afterward introduced the Mosaic law into his own country. This, however, only makes intelligible the rapid dissemination of Christianity in Ethiopia. With this may be compared the conversion of the eunuch of the queen Candace in Acts, viii. 27. According to the royal annals of Abyssinia, a large part of the land was inhabited by Jews, even before the common era. This refers, in all probability, to the Falashas (Ritter, "Erdkunde," part i., "Afrika," p. 218, Berlin, 1822). The undeniable relationship of the Ethiopian language (Geez) to other Semitic dialects stamps the Ethiopians as a Semitic tribe, an assumption that is confirmed by their physical appearance. The nomadic Zalans, who live apart from the state church, also consider themselves Israelites (Flad, "Die Abyssinischen Juden," Basel, 1869; also the monograph of Metz in "Monatsschrift," 1879, xxviii.; and Epstein, "Eldad ha-Dani," Presburg, 1891).

Medieval Period.

The flourishing condition of North Africa brought about by Roman civilization did not last beyond the fourth century. The Vandal hordes conquered the province of Africa, and although as Arians they were well disposed toward the Jews, still the latter suffered greatly. When the Byzantines became masters of this region the little congregation of Borion, which claimed to trace its origin back to King Solomon, was forced by Justinian to accept baptism (Grätz, "Gesch. der Juden," v. 30). But the Byzantine dominion soon gave way to the Saracen; and the Jews were permitted to progress in peace. Under the influence of the vivifying Arabic culture the Jews awoke to a new life. The holy city of Kairwan, from which so many learned Jews have derived their names, is situated in Tunis (Ibn Ḥaukal, "Orient. Geogr." pp. 19, 20, quoted by Ritter, *l.c.*, p. 913), and is not identical with the ancient Cyrene, as Rapoport, the biographer of the North African scholars, asserts ("Bikkure ha-'Ittim," ed. 1826, p. 68; ed. 1831, p. 16).

The city of Kairwan, says the Spaniard Abraham ibn Daud, was the most strongly fortified place in the whole Ma'arab ("West"), as the Jews, following the example of the Arabic "Maghreb," called all North Africa, except Egypt. Natronai ben Ḥabibai, who was a candidate for the exilarchate in Babylon, was obliged to go into exile in this region in 773 (F. Lazarus, in Brüll's "Jahrbücher," x. 176). Others, however, hold that, in the last instance, under the term "Ma'arab," Palestine must be understood.

The Maghreb.

The community of Kairwan was under the jurisdiction of a leader, who bore the title of *rosh* (head). The other congregations of the Maghreb were probably organized in the same manner. In Kairwan Jewish learning flourished greatly. The "sages of Kairwan" are mentioned in the "Pardes" of Rashi; to them the rabbinical decisions of the Geonim Ẓemaḥ (concerning the adventures of the traveler Eldad ha-Dani), Sherira (regarding the succession of the Amoraim and the Geonim), and Hai were addressed. In the tenth century the naturalist and philosopher Isaac Israeli lived in Kairwan. Like Saadia Gaon, he was of Egyptian birth, being a native of the plains of Fayum, not far from the Libyan desert, where the Jews lived in the undisturbed pursuit of their religious practises. Saadia being considered a descendant of the house of David, the Egyptian Jews must, therefore, have belonged to the noble families of Israel. From the eighth to the tenth century the Maghreb was, after Babylonia, the most important country for the Jews. The great rabbinical school upon which the Geonim Jacob ben Nissim, Ḥushiel, and Hananeel conferred great glory was also situated in Kairwan. Hananeel (commentary on Ex. x. 14) is authority for the statement that, in answer to the prayer of Moses, the locusts were banished from Egypt, and that thenceforward the land remained free from that plague. Hananeel shows also some knowledge of Greek, a surprising fact, inasmuch as the Arabic tongue and Arabic culture were all-prevalent in those regions. Abraham Zacuto, who lived in Tunis during the sixteenth century, writes in the "Yuḥasin" (p. 212, ed. London), as does also the chronicler Joseph ben Zaddik Arevalo (quoted by Neubauer, "Mediæval Jewish Chronicles," i. 92, Oxford, 1887), that the rabbinical administration had its seat in Kairwan. The next important town of Morocco was Fez, from which the Karaite Moses Alfasi and the Talmudist Isaac Alfasi derived their names. The Karaite Moses Dari derived his name from another Moroccan city. In the Middle Ages an extensive intercourse existed between Spain and the northern coast of Africa lying directly opposite; the commerce was maintained mainly by Jews. Leo Africanus ("Africæ Descriptio," Zurich, 1559), himself of Jewish birth, reports that in North Africa the Jews were the only masons, locksmiths, goldsmiths, metal-founders, potters, silk-weavers, painters, and minters (Kayserling, "Zur Gesch. der Juden in Marocco aus Alter und Neuer Zeit," in "Monatsschrift," 1861, x. 401).

In the twelfth century, while the Almohades, who had come from North Africa, were devastating Spain, thousands of Spanish Jews were obliged to seek refuge in North Africa. In speaking of this persecution Abraham ibn Daud (ed. Neubauer, p. 77) says that Ibn Tumart had massacred all the Jews, from Zala, "the end of the world," to Almeria, in Spain. The same author (p. 80) mentions Tangier (טאנגה? Tangah) as the remotest settlement of Jews: compare the fragment, p. 190, "the congregation of Israel is scattered from the city of Zala in the extreme Maghreb [Zala in Tripoli, on the Greater Syrtis, is probably meant] up to Tangier [Tanja, so read with the variant, תנדות, Tandut, which must be read תנגא, Tanga] at the beginning of the Maghreb; also in the utmost end of Africa and in all Africa [this last clause is found only in London edition, p. 214*b*] and in Egypt." The lands of Asia and Europe then follow. Ibn Daud also calls the Maghreb "the land of the Philistines" (*ib.* p. 60).

Renaissance of Egypt.

The persecutions of the Almohades forced Moses Maimonides to leave Spain, and, after remaining for a short time in Fez, he took up his abode in Fostat, near Cairo, Egypt. Thus, through this great philosopher, the center of African Judaism became, for a time, transferred to Egypt. The office of *nagid* (in Arabic *raïs*), which made its holder the spiritual head of a large section of the Jews, remained for a long time in the family of Maimonides. It is only necessary to read the chronicle of Joseph Sambari (ed. Neubauer) to perceive that Egypt had become, as it were, a second holy land for Judaism. About 1170 Benjamin of Tudela traveled in Africa, and compiled some very exact data concerning Egypt. Compare Asher's edition, and also Lelewel ("Géographie du Moyen-Âge," vol. iv., Brussels, 1852). In connection with this, it is interesting to note that Benjamin knew of warlike Jews in Libya. The Jewish population of Cairo (New-Mizr) was composed of two elements—Palestinians (Syrians) and Babylonians (Irakians), who had separate synagogues—concerning which many legends were in circulation. The synagogue in Old Cairo (Fostat) was even more celebrated. An inscription on its wall announced that it had been erected thirty-eight years before the destruction of the Second Temple. According to Obadiah Bertinoro, who saw it, this was legible in the sixteenth century ("Jahrbuch für die Gesch. der Juden," iii. 246, Leipsic, 1863). The Arabic writers Abdallatif and Makrizi also mention it. See the note of Munk on "Benjamin of Tudela," ed. Asher, ii. 200. Judah Alḥarizi ("Taḥkemoni," chap. 46) came across a large congregation of Maghrebis in Cairo. Karaites also existed in Egypt in great numbers, and periodically stood higher in the esteem of the government than the Rabbinites. Concerning the Egyptian

Samaritans see the data of Heidenheim in the "Vierteljahrsschrift für Deutsche und Englische Theologische Forschung und Kritik," iii. 354–356 (1867), and N. Brüll in "Jahrbücher," vii. 43–45 (1885). Cazès treats of Jewish antiquities in Tripoli in the "Rev. Ét. Juives," 1890, xx. 78–87. The list of town names in Morocco and Algeria, given for halakic purposes ("Rev. Ét. Juives," v. 249), is of geographical importance.

The Barbary States.

In the Middle Ages only the northern part of Africa is of importance, for general as well as for Jewish history; but the adventurer Eldad ha-Dani attracted general attention in the ninth century by his romantic tales and thereby aroused interest in the Jews of unknown regions of Africa. Fleeing from the massacres in Spain in 1391 and seeking refuge in Africa, the Jews added materially to the population of the Barbary states. The cities of Algiers, Bougie, Constantine, Miliana, Oran, Tenez, Tlemçen and others were settled by exiled Jews and Maranos, and they became communities of importance by virtue of the intelligence peculiar to the Spanish Jews. Algiers sheltered such rabbinical authorities as Isaac ben Sheshet and Simeon ben Ẓemaḥ Duran. A century later, at the time of the great expulsion of the Jews from Spain and Portugal, the same process was repeated, but on a greater scale and under much sadder conditions. It was on the northern coast of Africa that the heartrending incidents took place which are described with such horrible vividness in "Shebeṭ Yehudah" and other chronicles. Hunger, pestilence, and the sword carried off the unhappy refugees by hundreds; those who escaped death were sold into slavery or were forced to renounce their faith. Since that time the descendants of these refugees have lived in the Barbary states, especially in Morocco, in continual misery. Only in Egypt did the Jews retain a position of some importance. In 1517 Egypt came under Turkish rule; and, as in the rest of Turkey, Jewish names came to the fore, mainly of Spanish scholars and diplomats. Under the viceroy Aḥmed Shaitan the Jews were greatly oppressed, but were saved in an almost miraculous manner. In the sixteenth century David Reubeni told a wonderful tale of a Jewish kingdom, by which he probably meant that of the Falashas. The Jews in the Maghreb were just as eager to listen to fantastic Messianic announcements as their brethren in other lands; they also loved to dwell in Jerusalem. In 1521 an anonymous Italian pilgrim reported that all classes of Jews were to be found in Jerusalem, there being among them Mostarbino, or Moriscos, and Maghrebim from the Barbary states "Shibḥe Yerushalaim," p. 21). Jews took a prominent part in the Portuguese conquests and discoveries in and around Africa. The Jews of Saffee and Arzilla also distinguished themselves by their bravery (Kayserling, "Theilnahme der Juden an den Portugiesischen Entdeckungen" in "Jahrb. für die Gesch. der Juden," iii.; also Kayserling, "Geschichte der Juden in Portugal," x. 157–166).

The Modern Period.

The number of Jews in Egypt greatly decreased in modern times, but recent events have again attracted them to the land which first saw them emerge as a nation. The census of 1897 enumerated 25,200, of whom fully one half were foreigners; the Fayum only contained nine. There have been indeed remarkable fluctuations in the Jewish population of Egypt. Meshullam Volterra, about 1490, found in Alexandria only sixty Jewish families (Luncz, "Jerusalem Jahrbuch," 1881, i. 176), yet the Jews there remembered the time when 4,000 families had dwelt within the city. Meshullam found neither Samaritans nor Karaites there. Jacob Safir ("Eben Sappir," Lyck, 1866) found no Jews in Upper Egypt or the Fayum, but 30,000 were reported to be in Syene (Assouan). South of Egypt, in Abyssinia, live the Falashas with a population variously estimated between 80,000 and 200,000 souls. The Jewish population of Morocco is estimated at about 100,000, according to Nossig ("Materialien zur Statistik des Jüdischen Stammes," p. 105, Vienna, 1887), who bases his figures upon the statistical reports of the Alliance Israélite Universelle in Paris and the data of Gerhard Rohlfs. Benjamin Gordon, however, gives their number as 200,000. The Jewish tax furnishes a profitable source of revenue for the government. Here the Jews are subject to the most degrading laws, to oppression and insult by both government and people, and they have even been murdered with impunity. The Alliance in Paris and the Anglo-Jewish Association in London do their utmost to protect them, but, unfortunately, with little success. These institutions also maintain excellent schools in all north Africa, as well as throughout the Orient. The Jews of Morocco and Algeria are of the true Oriental-Jewish type. Fair hair and blue eyes are never found among them. In Algeria, which has been under French rule since 1830, there were, in 1891, about 50,000 Jews. Both in Algeria and Morocco the Jews affect a peculiar pronunciation of the Hebrew (J. J. L. Bargès, "Tlemçen," Paris, 1859). All travelers, both of earlier and later time, remark upon their peculiar ritual (see Zunz, "Ritus"). Tunis, which is a French protectorate, contains about 45,000 Jews. Here the Italian and Spanish Jews, though much fewer than the natives, possess great influence, even greater than those in Egypt or Morocco. In the vicinity of Zaghwan, in Testur and Beni Zit, the Jews live in the mountains as nomads. In Tripoli (including Fezzan and Barka), which is under Turkish rule, they number about 6,000, of whom 3,000 live in Tripoli proper. In the Sahara there are about 8,000 Jews, whose settlements reach as far as Timbuctoo. Mordecai Abu Sereur, who traveled through Morocco, mentions a warlike tribe in the Sahara, the Daggatouns, who claim to be of Jewish origin (see his book, "Les Daggatouns, Tribu d'Origine Juive Demeurant dans le Désert de Sahara," translated from Hebrew into French by I. Loeb, Paris, 1881. English translation by Henry S. Morais, Philadelphia, 1881). According to the "Yuḥasin," 215*a*, the Jews of Ouargla were Karaites. Jews live also among the Kabyles (Benjamin Gordon, *l.c.*, pp. 117, 119, 120). In South Africa Jews live in Cape Colony, Natal, and in the former Boer republics. They enjoy great prosperity, and have formed congregations after the English model. Their number is probably about 20,000. In 1879 a report was circulated that French explorers had discovered Satikinga, an island near the coast of Africa, exclusively populated by Jews. S. K.

Loeb, in the article "Juifs" in "Dictionnaire Universel de Géographie" of Vivien Saint-Martin, p. 28 of the reprint, Paris, 1884, gives the following numbers for Jews in Africa: Egypt, 8,000; Abyssinia (Falashas), 200,000; Tripoli, 60,000; Tunis, 55,000; Algeria and Sahara, 43,500; Morocco, 100,000; Cape Colony, 1,500; total, 468,000. Of these, the estimate for the Falashas is probably double the reality, while the numbers at the Cape have been largely increased —probably to 25,000. J.

AFRICANUS, SEXTUS JULIUS. See Julius, Sextus, Africanus.

AGA, BENJAMIN: Leader of the Karaites of the Crimea, who died in 1824. He was the royal treasurer of Selim Ghyrey Khan, the last Tatar ruler of the Crimea, and therefore is called in Karaite literature Ha-Neeman ("the Trusted")—an appellation bestowed also upon his father Samuel, who died in 1770, and who probably held the same office under former khans. When Ghyrey Khan fled for his life from his rebellious subjects, and sought succor from his protectress Catherine II. in St. Petersburg, Aga followed him, hoping to collect the large sums of money that he had advanced to the fugitive. In 1795, after the Crimea had been under Russian rule for over a decade, Benjamin Aga, Solomon ben Nahamu Bobowitz, and the astronomer Isaac of Kalea, the son-in-law of Jacob Aga, who was the elder brother of Benjamin Aga, went to St. Petersburg as a delegation from the Crimean Karaites, to petition the empress to release their sect from the double rate of taxation which all the Jews then had to pay. Through the intervention of the notorious Count Zoubov (who was one of the assassins of Emperor Paul in 1801), the delegation obtained from the empress the exemption from the obnoxious "Jewish" taxes, some land grants, and other privileges which had not been asked for. This established an important precedent for exempting the Karaites from subsequent antijewish legislation. The extraordinary success of the mission served to arouse great enthusiasm among the Karaites, and Aga and his fellow delegates were received with great honor on their return. A large monolith, fashioned out of marble, with fitting inscription, was erected in the court of the synagogue at Guzlowo (Eupatoria or Koslov), to commemorate an event so important in the history of the Karaites of Russia.

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P. W.

AGABUS: A Jew of Jerusalem; one of the prophets who, after the dispersion of the early followers of Jesus, came to the city of Antioch (Acts, xi. 19–28, xxi. 10). He represents some of the spiritual forces that helped to shape the new faith. "By the power of the Spirit he predicted the great famine which afterward visited Judea under Claudius" between the years 44 and 48. This was the famine in which Queen Helena of Adiabene proved a great benefactress of the Jews (see Josephus, "Ant." xx. 2, § 5), and in which Barnabas and Paul were sent from Antioch with contributions for the relief of the Christians in Jerusalem. On another occasion Agabus had come from Judea to Cæsarea into the house of Philip, the preacher of the new tidings, whose four virgin daughters were prophetesses. There he took the girdle of Paul, and, having bound his own hands and feet therewith, said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts, xxi. 8–11). Paul insisted upon going, in spite of all entreaties, and met with the fate predicted. Prophesying—which by Pharisaic Judaism had been regarded as suspended (see I Macc. iv. 46, xiv. 41; Ezra, ii. 63; Neh. vii. 65; Ps. lxxiv. 9)—was a conspicuous phenomenon among the early Christians (see Matt. xxi. 26; I Cor. xii. 10, 28; "Didache," x. xi. etc.), but was not unknown to those circles of the Jewish people who believed in the working of the Holy Spirit (see Book of Wisdom, vii. 27, and Josephus, "Ant." xiii. 12, § 1; xiv. 16, § 2; xvii. 13, § 3, 4; "B. J." i. 3, § 5).

K.

AGAG.—Biblical Data: King of the Amalekites, taken by King Saul after a successful expedition against him (I Sam. xv.). His life was spared by Saul; but the prophet Samuel, who regarded this clemency as a defiance of the will of YHWH, put him to death at Gilgal as a sacrifice similar to that sometimes performed by the early Arabs after a successful combat (W. Robertson Smith, "Religion of the Semites," 2d ed., p. 491). In Num. xxiv. 7 Balaam refers to Agag in a way that gives probability to the conjecture that the name was a standing title of the kings of Amalek.

J. F. McC.

——**In Rabbinical Literature:** The rabbis taught that the Jews took vengeance on Agag for the cruelties they had undergone at the hands of the Amalekites, who, to mock at the Jews, their God, and the rite of circumcision, mutilated every Jew that fell into their power (see AMALEK); Samuel, they say, treated Agag in the same way. According to some authorities, the death of Agag, described in the Bible by the unusual word *wa-yeshassef* ("hewed in pieces," I Sam. xv. 33), was brought about in a much more cruel way than the word denotes. Others think that the only unusual thing in the execution of Agag consisted in the fact that it was not carried out strictly in accordance with the provisions of the Jewish law, requiring witnesses to prove the crime; nor had he been specifically "warned" as the law required. But, Agag being a heathen, Samuel convicted him according to the heathen law, which demanded only evidence of the crime for condemnation (Pesiḳ. iii. 25*b*, Pesiḳ. R. xii. xiii. and the parallel passages quoted by Buber in Pesiḳ.). The execution of Agag, however, occurred in one respect too late, for had he been killed one day sooner—that is, immediately upon his capture by Saul—the great peril which the Jews had to undergo at the hands of Haman would have been averted, for Agag thereby became a progenitor of Haman (Meg. 13*a*, Targ. Sheni to Esth. iv. 13).

L. G.

AGAI, ADOLF: Physician and journalist; born March 31, 1836, at Jankovacz, Hungary. His father, Joseph Rosenzweig, at the age of thirteen, emigrated from Galicia to Hungary, where he studied medicine, became a physician, and wrote a book on asphyxia, which was ultimately published with the financial aid of the Hungarian secretary of state, Gábor Klauzal. He translated Hungarian classics into Hebrew. His son Adolf, who later adopted a Hungarian name and called himself Agai (Ag= German *Zweig*) was educated at Budapest and Vienna, and afterward traveled extensively in Europe, Asia, and Africa. His first literary production—a novel entitled "Antoinette"—was published in the columns of the "Hölgyfutár" in 1854. For this journal and for the "Vasárnapi Újság" he wrote letters from Vienna (1854–81), and occasionally contributed to the "Wanderer," "Gartenlaube," and "Fliegende Blätter." In 1865, under the pseudonym "Porzó," he wrote a series of spirited feuilletons, remarkable for their pathos and humor. From 1870 to 1879 he edited the "Nagyvilág," and in 1871 founded a comic weekly, "Borsszem Jankó," of which he was editor in 1900. The humorous characters he created are well known in Hungary, especially "Seifensteiner Salamon," a type of witty Jew. In 1871 Agai undertook the editorship of the "Kis Lap," which he had founded for the youth of his country. In that journal he writes under the pseudonym "Forgó Bácsi." His annual calendars, published under the names of the various humorous characters in his "Borsszem Jankó," are widely read. Agai is a successful lecturer, and has translated German and French books into Hungarian. He is a member of the Kisfaludy Society and also of the Hungarian-Jewish Literary Society.

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M. W.

AGAPE (plural **AGAPÆ**—"Love-feasts"): The name given to the communion meals of the early Christians, at which the rich and the poor, the master and the slave, sat together at one table, merging all distinctions of rank in fraternal union and fellowship. A good description of the Agape is given in Tertullian, "Apologeticus," xxxix. It began and closed with thanksgiving and song (see Grace at Meals), but had no specific religious character, nor any reference to the Last Supper of Jesus; at least not during the first century, as is seen from the "Didache," ix. x. (see "Didache," and compare I Cor. xi. 20; Jude, 12, where the term ἀγάπαι, "love-feasts," first appears). The poor and the widows and orphans were the chief partakers of the Agape (Apost. Const. ii. 28). All these worthy recipients from the common dish (called *tamḥuy* in the Mishnah Peah, viii. 7) were regarded as "an altar to God" (Apost. Const. ii. 26, iv. 3). In rabbinical literature reference is made to a similar feast, where "the table spread by the rich in front of their doors for the support of the poor is likened to an altar which atones for the sins of the rich" (Targ. Yer. Ex. xl. 6). Every table at which portions were reserved for the poor is called "the table that is before the Lord" (Ezek. xli. 22; Ber. 55*a*; compare Ab. iii. 6): hence the term, "the Lord's supper" (I Cor. xi. 20), which originally did not refer to Jesus. Some of the saints in Babylon kept up the ancient custom of opening the door before breaking bread and crying forth: "Let all who are hungry come and partake of my meal" (R. Huna in Ta'anit, 20*b*). The provision made by the charity treasury for the needy was called Ḳorban (Midr. Zuṭṭa; see Midr. Shir ha-Shirim, ed. Buber, 23). By referring to this "atoning altar of charity" Johanan b. Zakkai consoled his pupil Joshua b. Hananiah, who mourned over the destruction of the Temple, citing Hosea, vi. 6, "For I desired mercy, and not sacrifice," and pointed to the example of Daniel, who "worshiped the Lord" in exile, no longer by sacrifices of blood, but by providing for the poor (Ab. R. N. iv. 4).

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K.

AGATE.—Biblical Data: A precious stone, mentioned four times in the Authorized Version of the Bible—twice as the translation of *kadkod* (Isa. liv. 12, Ezek. xxvii. 16), and twice of *shebo* (Ex. xxviii. 19, xxxix. 12). The Agate derives its name from the place where it was first found—the banks of the river Achates in Sicily; but it is not confined to that locality, being met with in many parts of the world. It occurs near the ancient Chalcedon, in Asia Minor (whence the name "chalcedony"), as the white Agate. The sard (brown), carnelian (red), onyx (white and black), and sardonyx (white and red) are other varieties of the same mineral. Delitzsch, "Hebrew Language," 36, connects shebo with the Assyrian *shubu* ("the shining"). G. B. L.

——**In Rabbinical Literature:** According to Samuel bar Naḥmani (B. B. 75*a*), two angels, Gabriel and Michael, discussed in heaven the meaning of kadkod (Agate), occurring in Isa. liv. 12: "And I will make thy windows of agates [כדכד]." One maintained that this precious stone is identical with beryl, while the other thought it to be a jasper. Whereupon God intervened with a paronomasia, saying: "Kadkod will contain both [ליהוי כדין וכדין]." According to others, the discussion took place between the Palestinian amoraim Judah and Ezekiel, sons of R. Ḥiyya; see also Pesik. R. xxiii., and Midr. Teh. lxxxvii. M. B.

AGDE: A town in the department of Hérault, France, two miles from the Mediterranean Sea and thirty miles from Montpellier. Probably there was a Jewish community here some time before the sixth century; for the Council of Agde, which assembled in the city in 506, prohibited both Christian ecclesiastics and laymen from eating with the Jews or inviting them to their houses. This prohibition, which was only a repetition of that promulgated by the Council of Vannes in 465, proves that the Jews had been on good terms with their Christian neighbors. Agde was the center of great maritime commerce, and the Jews took an important part in the commercial activity of southern France. When William III., seigneur of Montpellier, concluded a treaty of commerce with the bishop and the viscount of Agde in 1195, he stipulated that all merchants of the city, whether Christians, Saracens, or Jews, should be upon a footing of equality. Except those who had been under the protection of the bishop for some time, the Jews of Agde, in the year 1278, were compelled to pay their taxes directly to the royal treasury. Those under the bishop's care continued to pay their taxes to the Church. The number of Jews in Agde can not have been large, as they possessed no cemetery there and had to bury their dead in Béziers, three miles away.

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M. S.

AGE, OLD: Various terms are used in the Bible to designate the declining years of life. The most frequent is *zaḳen* (old, and old man). This term is applied first to Abraham and thereafter to other Biblical worthies, as Isaac, Jacob, Joshua, Eli, Samuel, and David. In a number of instances the term is defined by the additional expression "advanced in years." This term zaḳen is connected with the word *zaḳan* (beard), the gray beard being the most striking sign of age. From zaḳen are obtained the derivatives *ziḳnah* and *ziḳunim*, meaning "old age." We find also the following expressions: *sebah* (old age), *yashish* (an old man), *seba' yamim* (satiated with years), *melo yamim* (full of years), *kabbir yamim* (rich in years). Of the two terms most commonly used for Old Age, sebah designated a greater age than ziḳnah. In the Mishnah Ab. v. 21, where the ages of man are enumerated, the age of sixty is called ziḳnah, while that of seventy is called sebah. In the Bible itself (Ps. xc.) we find but one definite statement of the limit of life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" (Ps. xc. 10). In the Talmud we find a similar statement: "If one dies at eighty, he has reached old age" (M. Ḳ. 28*a*, B. B. 75*a*).

The physical ills attendant upon Old Age were fully appreciated by the Biblical and Talmudical sages. The author of Ecclesiastes in his celebrated dirge indicates the failing powers of age (Eccl. xii. 1–7); and the Psalmist makes pathetic reference to the infirmity of his declining years (Ps. lxxi. 9–18). In the Mishnah the greater inability of the aged to acquire learning is set forth by the following simile: "When the old receive instruction it is like writing a palimpsest" (Ab. iv. 20); and in a passage of the

Talmud, in which youth is compared with Old Age, there is the somewhat enigmatic statement, "Two are better than three" (Shab. 152*a*)—an expression strangely similar to the so-called "riddle of the Sphinx."

The fact that Abraham is the first person mentioned in the Bible as aged gave rise to the following Haggadah: "Until Abraham's time the young and the old were not distinguishable from each other; consequently, young people would jest with Abraham, taking him for their companion, whereas the old addressed Isaac in a manner becoming a man of years. This induced Abraham to pray to God for an outward token of dignity and honor for those advanced in years; and the Lord, granting his wish, said, 'Thou shalt be the first upon whose head the silver crown of old age shall rest'" (Tan., Ḥayye Sarah, ed. Buber, 4–5; Gen. R. lxv.; B. M. 87*a*; Sanh. 107*b*).

Old Age implies a state of inactivity; hence its helplessness entailed upon the young the duty of providing for the support and comfort of the old (Ruth, iv. 15). The Essene brotherhoods, especially, made it their object "to honor the old and provide for them; just as lawful children honored and provided for their parents, so they offered the aged all possible comfort by personal care and wise forethought" (Philo, ed. Mangey, ii. 459). During the Middle Ages the aged who lacked support found shelter in houses established by the Jewish community, called *heḳdesh* (see Heḳdesh and Benevolent Institutions).

Respect for Old Age.

Most marked are the teachings of Biblical and Talmudical ethics in regard to the respect due to Old Age. Age as such is regarded as venerable and deserving of consideration from the young. In Lev. xix. 32 the attitude of the young toward the old is expressed in no uncertain tone: "Thou shalt rise up before the hoary head, and honor the face of the old man." The respect entertained for Old Age is indicated in a number of expressions in Biblical and rabbinical literature, such as the following: "The hoary head is a crown of glory, if it shall be found in the way of righteousness" (Prov. xvi. 31); "Despise not thy mother when she is old" (Prov. xxiii. 22); "The beauty of old men is the gray head" (Prov. xx. 29). When Elihu is introduced as one of the speakers in the Book of Job, we read that "Elihu had waited till Job had spoken because they were elder than he" (Job, xxxii. 4). The Talmud also has numerous expressions of a similar tenor. Of Rabbi Meir it is told that he arose whenever he saw even an ignorant old man; for, said he, "the very fact that he has grown old must be due to some merit" (Yer. Bik. iii. 65*c*). Rabbi Johanan always arose before an aged heathen, because, as he said, of the sufferings the heathen must have endured in the course of a long life (Ḳid. 33*a*). "Respect even the old man who has lost his learning" is found in the Talmud; "for there were placed in the ark of the covenant not only the two perfect tablets of the Law, but also the fragments of the tablets that Moses shattered when he saw the people dancing before the golden calf" (Ber. 8*b*).

Age Synonymous with Wisdom.

In several passages of the Bible (Deut. xxviii. 50; Isa. iii. 5, xlvii. 6; Lam. v. 12) disrespect for the aged is considered as one of the marks of evil times; and in the Talmud it is stated that a sign of the troubled days preceding the coming of the Messiah will be the lack of respect and courtesy shown by the young toward their elders (Soṭah, 49*b*). The reason for the respect shown to Old Age lay chiefly in the circumstance that advanced years were supposed to bring experience and wisdom. The old man, having passed through the trials of life, was looked upon as a source of counsel, and as being filled with the spirit of discretion and knowledge (Job, xii. 12; xv. 10). Hence, the term zaḳen came to be used for wise man (counselor), and also for elder in the sense of ruler. Expressive of this is the definition of zaḳen which we find in the Talmud, "The zaḳen is he who has acquired wisdom" (Ḳid. 32*b*). Compare the pun in Sifra, Ḳedoshim, vii. 12 אין זקן אלא זה שקנה חכמה—which is obviously the older form. Another indication of it is the story told by Eleazar ben Azariah, who, having been elected president of the Sanhedrin at the age of eighteen, was considered too young. But a wondrous thing happened: his beard turned white, so that he had the appearance of an old man ("Lo! I am like a man of seventy"—Ber. 28*a*). In accordance with this thought, there is a strain running throughout the literature of the Jews, indicating that the experience of years is the best guide for deciding vexed questions. After the death of Solomon, his son Rehoboam, by disregarding the advice of the elders and following the counsel of young men, brought about the division of the kingdom (I Kings, xii. 13, 14). A similar incident is recorded in the Talmud. In the days of Hadrian, when the enthusiastic young men advised the rebuilding of the Temple of Jerusalem, some wise men reminded the people of the event that occurred in Rehoboam's time, and said, "If young people advise you to build the Temple, and old men say destroy it, give ear to the latter: for the building of the young is destruction; and the tearing down of the old is construction" (Tosef., 'Ab. Zarah i. 19). The classic passage on Old Age in the Book of Ecclesiasticus (Sirach, xxv. 4–6) lays stress upon the insight that comes with years: "How beautiful a thing is judgment for gray hairs, and for elders to know counsel! How beautiful is the wisdom of old men, and thought and counsel to men that are in honor. Much experience is the crown of old men; and their glorying is the fear of the Lord." Hence, "He who learns from the old is like one who eats ripe grapes and drinks old wine" (Ab. iv. 20).

Of the wise who have begun to acquire learning in early youth and continued to devote themselves to study after they have grown old, it is said, "The older scholars grow, the greater their wisdom becomes" (Shab. 152*a*). But there are statements in the Bible and the Talmud to the effect that mere length of years offers no claim to reverence (Job, xxxii. 6–9). The Psalmist exclaims, "I understand more than the aged, because I have kept thy precepts" (Ps. cxix. 100); and the Preacher declares, "Better is a poor and wise child than an old and foolish king" (Eccl. iv. 13). More emphatic is the author of the Book of Wisdom when he says: "Honorable old age is not that which standeth in length of time, nor is its measure given by number of years: but understanding is gray hairs unto men, and an unspotted life is ripe old age" (iv. 8, 9). Similarly, Rabbi Judah ha-Nasi advised, "Look not upon the vessel, but at what is in it, for there are new vessels full of old wine, and there are old vessels which do not contain even new wine" (Ab. iv. 207). In the Midrash, too, it is well said, "There is an old age without the glory of long life; and there is long life without the ornament of age: perfect is that old age which hath both" (Gen. R. lxix.). D. P.

AGEDA, ALLEGED CONFERENCE OF: In an English pamphlet, entitled "A Narrative of the Proceedings of a Great Council of Jews Assembled on the Plain of Ageda in Hungary, about Thirty

Leagues from Buda, to Examine the Scriptures Concerning Christ, on the Twelfth of October, 1650," London, 1655, a certain Samuel Brett gives a full report of a fictitious Jewish conference, said to have been held at Ageda, Hungary, in October, 1650. It was attended by three hundred rabbis and three thousand persons, who had come together from all parts of the world to consider their attitude toward Christianity. Only those Jews were admitted, he states, who understood Hebrew and were able to trace their pedigree to the Twelve Tribes. Six Catholic friars, specially delegated by the pope, were also present. The discussion, carried on in pure Hebrew, lasted for eight days. The doctrines of the Church, as expounded by the Roman friars, were rejected as idolatrous; and the Jews fell back to their former position. Some of them, however, expressed a favorable opinion of Protestantism, and especially of the London clergy.

This report found its way to Germany and Hungary, where it was variously reproduced ("Sulamith," II. i. 233–243; "Allg. Zeit. d. Jud." 1838; Fényes, "Magyaroszágnak Sat. Mostani Állapotja," iii. 27, and in many geographical and historical works; compare Leopold Löw, "Gesammelte Schriften," iv. 419). It is still found here and there in pamphlets of the Jewish missions in England, Germany, and Austria.

However, on critical examination, the story shows all the marks of a fictitious creation. There is no place in all Hungary known as Ageda; the requirement of a pedigree was foreign to Jews of that period; and the statement that the discussions were carried on in Hebrew is also very suspicious. Furthermore, an event of such magnitude would have created the deepest commotion in Israel, and would have given rise to heated polemics and much writing of responsa; whereas there is not the slightest evidence in Jewish literature to corroborate Brett's account. Manasseh ben Israel in his "Vindiciæ Judæorum" speaks of "the fabulous narrative" of the proceedings of this council.

It is probable that Brett wrote his apocryphal account with a twofold purpose: (1) to demonstrate the incapacity of Catholicism to fulfil its mission; and (2) to spur English Christendom to financial contributions for the Jewish missions.

Bibliography: *Sulamith*, II. i.233–243; *Allg.Zeit. d. Jud.* 1838; Löw, *Gesammelte Schriften*, iv. 418 *et seq.*; Selig Cassel, *Ueber die Rabbinerversammlung des Jahres 1650*, Berlin, 1845.

M. B.

AGEN: A town in the department of Lot-et-Garonne, France, on the banks of the Garonne, southeast of Bordeaux. Some Jews settled here in the beginning of the twelfth century. The records show that the Jews of Agen were the first victims of the persecutions by the fanatical "Shepherds" (Pastoureaux), a body of wandering friars, who, headed by a Hungarian monk, under the pretense of delivering Saint Louis, the king of France, then a prisoner in the hands of Saracens, committed barbarous ravages before they could be suppressed. From Agen, the bloody persecutions spread through more than 120 communities in Guienne and Gascony. The unfortunate Jews sent delegates to the king of France imploring his protection. That Jews were still in Agen and its environs in 1250 is proved by the fact that the seneschal there was ordered to find all prohibited Hebrew books, and that the Dominicans, who aided the authorities, threatened with excommunication all Christians who hid these books, or sympathized with the Jews.

There was a hamlet, also inhabited by Jews, called Agenais, near Agen.

Bibliography: *Shebeṭ Yehudah*, ed. Wiener, p. 4; *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 91; H. Gross, *Gallia Judaica*, p. 44.

M. S.

AGENCY, LAW OF: The Law of Agency deals with the status of a person (known as the agent) acting by direction of another (the principal), and thereby legally binding the principal in his connection with a third person. The person who binds a principal in this manner is his agent, known in Jewish law as *sheluaḥ* or *sheliaḥ* (one that is sent): the relation of the former to the latter is known as agency (*sheliḥut*). The general principle is enunciated thus: A man's agent is like himself (Ḳid. 41*b*).

Appointment.

1. Under the Jewish law an agent may be appointed without the formality of writing, that is, by spoken words; and witnesses are not needed to give effect to these words, except to prove, in case of dispute, that authority had been given, and the extent of such authority. The standard authorities draw this conclusion from the remark in Ḳiddushin, 65*b*, that witnesses are needed only to meet denials.

A woman as well as a man, and even a married woman, or the "Canaanite bondman" or bondwoman of an Israelite, may be an agent and bind the principal, *sholeaḥ* (sender), or *bayal ha-bayit* (master of the house). A deaf-mute, a person of unsound mind, or an infant (a boy under thirteen or a girl under twelve years of age) can not be an agent, being deemed deficient in reason (based on Mishnah B. Ḳ. vi. 4); but such a one may act as messenger to carry money or goods to the party in interest by his express consent. In no case is a Gentile recognized as the agent of an Israelite, either to bind him or to acquire anything for his benefit; and a bondman, not subject to the marriage laws, cannot qualify as the agent of a married woman to accept a bill of divorce for her (Ḳid. 41*b*, Giṭ. 23*b*).

An infant in the legal sense can not appoint an agent, even for acts for which he would be competent in person: thus, an infant wife can not depute one to receive her bill of divorce (Giṭ. vi. 3).

A paid agent—that is, a factor or broker (*sirsur*)—does not differ from the unpaid agent in the relations which he can establish between his principal and a third person.

One who wishes to authorize another to bring an action for him to recover money, land, or goods must make out a writing known as הרשאה (letter of attorney), which in form is a transfer of the claim or of the thing to be sued for. It must contain such words as: "Go to law, win, and get for thyself" (B. Ḳ. 70*a*); otherwise the defendant need not recognize the attorney as a proper party to the litigation. The Talmud refers to these letters of attorney only in cases where the return of a deposit is to be demanded.

Maimonides ("Hilkot Sheluḥin," iii. 2, based on B. Ḳ. 70*a*) holds that the transfer of an aliquot part of the claim is enough to give to the attorney a standing in court; for a part owner may sue on behalf of himself and companions. This view is accepted by later casuists.

An agent may appoint a subagent (Ḳid. 41*a*); but under the Roman, as well as under the English-American law, he can do so only by special authorization. Probably this would also have been the ruling under the rabbinic law; but both the Talmud and the standard authorities are silent as to the conditions allowing the appointment of a subagent.

For the conditions under which substitutes are allowed for delivery of bills of divorce, see Divorce.

Revocation.

2. The powers of an agent may be revoked at any time, and whatever he does after revocation is not binding upon the principal. However, the revocation takes effect only from the time that it is brought home either to the agent or to the person with whom he deals (compare rules in Mishnah Giṭ. iv. 1, with reference to the recalling of a bill of divorce from the hands of the messenger sent to deliver it). But when a deed of manumission is handed to an agent for delivery to the bondman, it can not be recalled; for a person may be benefited in his absence: hence, the mere delivery to the agent gives the bondman his freedom (*ib.* i. 6). As in the Roman and in the English-American law, the death of the principal ends at once all the powers of the agent, and the heirs are in no wise bound by what he does thereafter, nor can they benefit by his acts—such as taking possession of land or chattels—unless they adopt him as their agent (*ib.*; and see Giṭ. 13*a et seq.*). But a request to an agent to make a gift of money to a person named is not revoked by death, it being carried out as the wish of a dying man; while a manumission under like circumstances could only take effect by delivery of the deed. The authority of a subagent is not terminated by the death of the intermediate, but only by the decease of the principal. The power of an attorney holding a *harshaah* to carry on an action does not lapse by the death of the principal; as he is, in form at least, an assignee and acts in his own right.

3. It is a general principle that the agent who acts outside or beyond the power given to him "does not effect anything"; in other words, his acts are void, and neither bind nor benefit his principal.

Extent of Powers.

In construing the powers of an agent—especially those of one who is employed to buy or sell for his principal—the first rule is that the principal is supposed to have his own profit in view when he appoints an agent, and that he says to him in effect, "I sent thee out to gain, not to lose" (Ket. 99*b et passim*). When the agent exceeds his authority, his act is void; but this occurs only when he discloses the agency. As it is presumed that the agent is not to act so as to cause a loss to his principal, a transaction negotiated by an agent may be set aside if the other party to it be guilty of "overreaching," even though to an amount less than one-sixth of the value, which is the limit allowed between parties dealing with each other in person, and though the purchase or sale be of land or of a bond, to which the law on overreaching does not apply. But the principal is protected in this way only when those dealing with the agent are apprised of his character. When one is entrusted with his principal's money or goods, and deals with them as with his own without disclosing his principal, the person dealing with him has the same rights as if he dealt with the principal; and if the agent exceeds his authority, or disregards the implied limitation not to involve his principal in losses, the latter must look to the agent alone for redress (Maimonides, "Yad ha-Ḥazaḳah, Hilkot Sheluḥin," ii. 4).

Any one appointing an agent may confer upon him wider powers, agreeing beforehand to any transactions into which he may enter; in this case the principal is bound by all the bargains which the agent may make, whether good or bad (*ib.* i. 3).

Among later casuists the opinion gained ground that one who has dealt with an agent may, in a dispute with the principal, claim that he has given to the agent this wider authority; and the principal will have to bring witnesses to the contrary, if he wishes to be relieved of the agent's bad bargain ("Ḥoshen Mishpaṭ," §§ 182–184).

Duty of Agent to Principal.

4. No distinction seems to be made between paid and unpaid agents in their duty of protecting faithfully the interests of the principal. Thus, when an agent is entrusted with money to purchase land, it is understood that such a purchase must be accompanied by the usual warranty of title (*aḥarayut*); if he buys without a warranty deed, his principal, if he desires to keep the land, may insist on the agent's first taking it in his own name and then conveying it with his own warranty (Maimonides, *l.c.* i. 3, derived from B. B. 169*b*).

In cases where an agent is sent out to buy an article of known fixed price, and the seller supplies him with a greater quantity, the excess is divided between principal and agent; where the price is not fixed, the whole excess goes to the principal. If an agent is entrusted with money to buy certain goods and he buys them for himself, he must surrender them; but when ordered to buy land and goods, if he puts his principal's money aside, and buys with his own money, he is considered a swindler, but no redress can be obtained. Such an act may even be blameless if the seller happens to dislike the principal, and is unwilling to sell to him, but is willing to deal with the agent. If an agent sent out to buy wheat buys barley, or vice versa, the principal may claim the profit if there be any, but he is permitted to throw the loss on the agent. A factor who has bought goods for his principal and stores them carelessly, so that they are injured by dampness, etc., is liable for the resultant loss ("Ḥoshen Mishpaṭ," *l.c.*).

Non-Commercial Agencies.

5. A man may betroth a woman to himself in person or by proxy through an agent; a woman may be betrothed in person or through her agent (who accepts the coin or ring or anything of value under authority from her); a father can betroth his daughter while she is a girl (between twelve and twelve and a half), either himself or through his agent (Mishnah Ḳid. ii. 1).

The messenger through whom a bill of divorce is sent by the husband for delivery to the wife, or who is sent by the wife to bring or to accept it, can not properly be called an agent; but agency enters into the law of divorce very broadly in the chapters of the Talmud in Giṭṭin. For agency in divorce, see Divorce. Betrothals of either party through an agent ceased long ago among Jews.

For the relation of an agent toward his principal in cases of taking possession, see Alienation.

Bibliography: L. M. Simmons in *Jew. Quart. Rev.*

L. N. D.

AGES OF MAN IN JEWISH LITERATURE, THE SEVEN:

The Biblical allusions to the various stages of human life (Jer. vi. 11, li. 22; Ps. cxlviii. 12) and the metaphors in Holy Writ concerning man in all his phases are brought together in Löw's "Die Lebensalter," pp. 12–20 (see Age, Youth). In the Talmud, the idea of "ages of men" is expressed by the word פרק (literally "to break"; compare especially Obad., 14). To the rabbis, a threefold division of human life, viz., boyhood, youth, and old age, seemed more acceptable than any other. In the earlier Midrashim five periods are mentioned: יונקים, בחורים, קטנים, נערים, זקנים (Tan. to Ex., ed. Stettin, p. 180). In the same work (introduction to Haazinu; Pesiḳ. R. xx.; Löw, "Lebensalter,"

p. 24) human life is symbolically compared to the twelve signs of the zodiac (English translation in "Jewish Chronicle," Nov. 23, 1894, p. 11). The computation of fifteen years for each age, to be found in the addition to Abot, v. 21 (Taylor, "Sayings of the Fathers," Eng. ed., pp. 97, 98, Cambridge, 1897), and attributed to Ben Bag Bag, or Samuel ha-Ḳatan (*ibid.* p. 22), became very popular among Jews because of the educational hints thrown out in the saying, which was paraphrased in verse by Solomon ben Isaac Levi, in his commentary called "Leb Abot" (The Heart of the Fathers), published in Salonica, 1565. Abraham ibn Ezra's poem, entitled בן אדמה יזכור במולדתו וכו' ("Mortal Man Should e'er be Mindful of his Origin," etc.), has often been published (see, for instance, Abravanel, "Naḥlat Abot," p. 189*b*, Venice, 1567; "Midrash Shemuel" of Samuel Ucedo, Frankfort-on-the-Main ed., p. 56*a*; the poems of Ibn Ezra, ed. Aḥiasaf, Warsaw, 1893; Taylor, "Sayings of the Fathers," p. 22; compare Steinschneider in "Z. D. M. G.," 1850, iv. 164, n. 77). A German version of the poem which is incorporated in the Sephardic liturgy is given in Löw's book, pp. 38, 39; and another in Letteris, "Andachtsbuch," etc., pp. 149, 150, Prague, 1869. Other poetic selections by Spanish Jewish poets, ancient and modern, on the various stages of human life, are reproduced in Löw, *l.c.*, pp. 37–41.

The division into seven ages appears to have been originally Greek, and is attributed to Solon (flourished about 638–558 B.C.), who, according to Philo ("De Mundi Opificio," ed. Mangey, i. 25, 26), speaks of ten ages of seven years each. The seven ages are first met with in Hippocrates (died about 357 B.C.), and are also given by Philo, whose divisions are infancy, childhood, boyhood, youth, manhood, middle age, and old age.

Reference to the seven periods are quite frequent in the Midrash. There are some data which Löw has omitted to mention. The Midrash Tadsheh enumerates a number of things divisible into seven parts, such as festivals, stars, portions of the human anatomy, etc. Among others are the following: ז" קומות: ילד, נער, רובה, עלם, איש, שב, זקן, which are the equivalents of the designations in Hippocrates (see Jellinek, "B. H." iii. 168, Leipsic, 1855; Egers, in "Hebr. Bibl." xvi. 17). A satirical subdivision into heptads may be found in Eccl. R. to i. 2:

> "The Seven Vanities of which the Preacher speaks correspond to the seven eons of man. The child of a year is like a king, put in a coach and adored by all; at two or three he is like a swine dabbling in filth; at ten he bounds like a kid; at twenty he is like a horse neighing and spirited, and desires a wife; when he has married a wife, behold! he is like an ass; when children are born to him, he is shameless as a dog in procuring the means of sustenance; when he has grown old he is like an ape—that is, if he is an *am ha-arez* [ignoramus]—but a learned man like David is a king, though old (I. Kings, i. 1)."

The same tradition is quoted in the unpublished Midrash ha-Gadol to Gen. ii. 1 with some peculiar variations. Parallels from folk-lore, especially on the zoological metaphors, are given by Löw ("Lebensalter," pp. 23, 24, 371, notes 40, 41) and by Egers ("Hebr. Bibl." xvi. 17). Renderings of the above in German are to be found in Wünsche, "Der Midrash Kohelet," p. 3 (Leipsic, 1880). Löw (*l.c.*, pp. 22, 23) and J. Dessauer, "Spruchlexikon des Talmud und Midrasch," pp. 125, 126, No. 948 (Budapest, 1876), give paraphrases of the tradition in verse (for English translations, see Taylor, "Sayings of the Fathers," p. 111; Hyman Hurwitz, "Hebrew Tales," American ed., 1847, pp. 75, 76; W. A. Clouston, "Flowers from a Persian Garden," pp. 257–259 (London, 1890), with parallels; compare also Schechter, "Studies in Judaism," 1896, pp. 295, 299, 300). There is also an interesting elaboration of the legend of the Seven Ages of Man in an old Midrash on the "Formation of the Child" (Yeẓirat ha-Welad), published in Wagenseil's Latin edition of the treatise Soṭah, pp. 71–79 (Altdorf, 1674); in Makir's "Abḳat Rokel," pp. 23*a*, 24*b* (Amsterdam, ed. 1696), and in Jellinek's "B. H." i. 154, 155 (Leipsic, 1853), where Plato's doctrine of preexistence is indicated. This version of the story is given in Yalḳ. to Eccl. i. 2 (ed. Warsaw, 1877), p. 1080, § 966, from Midr. Zuṭṭa, ed. Buber, p. 84, where it is ascribed to Judah bar Simon, who, in turn, transmits it in the name of Joshua ben Levi.

The fullest and most striking parallel to Shakespeare's "Seven Ages" (on which a special monograph was written by Dr. John Evans, entitled "Shakespeare's Seven Ages of Man, or the Progress of Human Life," London, 1834) is to be found in the Midrash Tanḥuma. The following is a translation:

> "For now, seven worlds follow one another in rapid succession. In the first, the child may be compared to a king: all greet it and long to catch a glimpse of it; they embrace and kiss it, it being but one year old. In the second stage, when about two years old, it may be compared to the unclean animal which wallows in the mire. In the third period, it resembles a kid of the goats, which capers hither and thither in the presence of its mother—an object of delight and joy to its parents, making glad the hearts of all who look upon it. [This period would include the age at which it begins to walk alone along the public way, and extends to the years of maturity at the age of eighteen.] And now, in the fourth stage, he may be likened to a spirited steed, running in the race and confiding in the strength of youth. But there comes the fifth stage, in which he becomes as the saddled ass, when, at the age of forty, he is bowed down by the weight of wife and children, having to travel backward and forward in order to bring home sustenance for the members of his household. And how much keener this contest becomes in the sixth period of life, when, like a whining hound, the bread-winner of the family in shamelessness races and tears about, snatching from one in order to give to another. And, lastly, there arrives the seventh stage of man's existence, in which, ape-like, his countenance changes, and childlike, he asketh for everything, eating and drinking and playing as a child: and there he sits, even his children and his household mocking at him, disregarding him and loathing him; and when he utters a word, he hears such expressions as 'Let him alone, for he is old and childish.' This is the period in which his sleep is so light, that the flutter of a bird's wing would rouse him from his slumber; and this period extends to the time in which his hour of departure from this world is fixed, at which the selfsame angel comes to him and asks him, 'Dost thou recognize me?' to which he replies, 'Indeed, I do: but wherefore dost thou come to me just this day?' 'In order to take thee out of this world,' says the angel, 'for thy time has come to depart hence.' Immediately he commences to weep; and his cry pierces the world from one end to the other: addressing the angel, he exclaims, 'Hast thou not already caused me to quit two worlds, to enter this world?' to which the angel finally replies: 'And have I not already told thee, that against thy will thou art created—against thy will thou art born, against thy will thou livest, and against thy will thou must render account for thy actions before the Supreme King of Kings, blessed be He?'" (Ab. R. N. p. 22).

The first Jewish author who mentions the classification of Hippocrates is Solomon ha-Levi of Salonica, whose views may be found in a sermon delivered by him on the Feast of Tabernacles in 1574. He identifies the seven stages of Hippocrates with the seven names of the evil inclination ("Yeẓer ha-ra'") spoken of in the Talmud (see his "Dibre Shelomoh" (The Words of Solomon), pp. 161*c*, 297*d*; Löw, *l.c.*, pp. 31, 32, 36). The physician Tobias Cohen (1652–1729) was also familiar with the division into heptads. "The life of man," he says, "according to the opinion of the physicians, is divisible into seven chapters, as follows: infancy, childhood, puberty, youth, prime, old age, and very old age" (see Löw, *l.c.*, pp. 36, 372, notes 82, 83). His views differ from those of Philo. Löw, *l.c.*, gives a German translation of Cohen's own ideas on the subject; despite his learning and culture, he seemed to be influenced by the symbolism of numbers (see his "Ma'aseh Tobiah," p. 73*a*). About other divisions of human life by Jewish authors in the Middle Ages and in modern times see the résumé in Löw, *l.c.* pp. 26–41. Poetic contributions to this subject from the pen of Samuel ha-Nagid, Abraham ibn Ezra, and other poets of the Spanish school are especially interesting. See also Seven.

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G. A. K.

AGGADA, THE. See Haggadah, The.

AGGADISTS. See Haggadists.

AGGEI, THE PROUD KING: The original idea of the legend concerning the Proud King Aggei, which appears in various forms in folk-lore, is found also in the Talmud, the Midrashim, and the Targum. The Russian version, as rendered by Garshin, reads as follows:

> "The wealthy and mighty czar Aggei, ruler of a great country, grew proud and haughty. One day, hearing the priest read from the Holy Scriptures that the rich may become poor and the poor rich, he became angry. Was it possible that he, Aggei, could ever become poor, and some beggar become rich in his stead? He ordered the priest to be imprisoned and the leaves containing the words he had expounded to be torn from the book. God thereupon resolved to humiliate Aggei for his arrogance. On one occasion, when hunting with his servants, he started a beautiful deer, which he pursued into a lonely place, far away from his retainers. When the deer took to the river, Aggei swam after it and followed it into a forest. The creature was an angel that had taken the form of a deer. Later, by the Lord's command, it assumed the appearance of Aggei, joined the hunters, and rode home with them. No one suspected that he was not the real czar, though all were surprised at the change in his behavior; for he became serious and meted out justice on every hand.
>
> "The real Aggei, naked, hungry, and exhausted, met a shepherd, to whom he declared himself as the sovereign. The shepherd considered him an impostor and gave him a thrashing; but later, deciding that Aggei was insane, he threw a sheepskin about him to cover his nakedness. When Aggei returned to the city he went to the palace, but the guard drove him away. He then had to work as a common laborer. Convinced that a bold and impudent impostor had usurped his place, Aggei repaired to the church and, when the new ruler passed by, looked into his face and immediately recognized the angel of the Lord. Filled with horror and fear, he left the city, and soon became convinced that God had punished him for his haughtiness. In his humiliation he confessed his sins and prayed to God for mercy and strength. At the end of three years the new sovereign issued an order commanding all the beggars and the poor throughout the country to attend a grand reception and feast in his palace. Among them was a group of blind men, with Aggei as their leader. When the angel passed round, he asked Aggei: 'Are you also a beggar?' Aggei replied that he was but the servant of the beggars. The angel then told him that his punishment was at an end and that he might take the ruler's mantle, the sword, and the scepter again, and rule the people wisely and mildly. But Aggei did not wish to rule again; and he went away to lead the blind."

This legend is based upon the haggadic tales of Solomon (Sanh. 95*a*; Cant. R. to i. 10; Targ. Eccl. i. 12; Midr. Tan., Waera; Yer. Sanh. ii. 20; Giṭ. 68*b*; see especially the old Russian legend of the "Czar Solomon and Kitovras" (that is, Asmodeus), which is to be found in the collection of legends on Biblical topics under the title "Paleya" (1477 and 1494), which are almost exactly the same in contents as the Talmudic Haggadah of "King Solomon and Asmodeus"). S. Beilin is of opinion that the Russians received the Talmudic legend in a Russian rendering from South Russian Jews in very early times ("Skazanie o Gordom Aggeye" (Tale of the Proud Aggei) in "Voskhod," November, 1899). Israel Lévi in his article, "L'Orgueil de Salomon" ("Rev. Ét. Juives," xvii. 58 *et seq.*), also tries to prove that the legend is not of Indian, but of Jewish, origin; while M. Vesselovski, in "Neue Beiträge zur Geschichte der Salomonsage" ("Archiv für Slavische Philologie," 1882, pp. 393–411), is of the opinion that traces of the Indian legend (from the "Vikramacharitra") are to be found in the Talmudic tale of "Solomon and Asmodeus."

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H. R.

AGLA: A cabalistic sign used as a talisman. It is a combination of the initial letters of "*Attah Gibbor Le'olam Adonai*," the first four words of the second benediction of Shemoneh 'Esreh (see Moses Botarel, commentary on "Sefer Yeẓirah," i. 2, and Ḥayyim Vital, "Peri 'Eẓ Ḥayyim, Sha'ar 'Amidah," 18, and Meir ibn Gabbai on "Shemoneh 'Esreh"). To the letters Jod, He, the numerical value of which equals fifteen, Isaac Luria added the numerical value of letters making twenty, which, when added to the fifteen, thus, 15 + 20 = 35, is equivalent to the sum total of the letters in Agla, that is, 1 + 3 + 30 + 1 = 35. Other cabalists identify the name with that of the thirty-five angelic princes of the Torah. Güdemann ("Gesch. der Erziehung der Juden in Italien," p. 336) calls attention to the singular fact that the four letters A G L A inscribed upon wooden dishes, together with Christian crosses, were used as a talisman against fire, the letters being said to signify: *Allmächtiger Gott, Lösche Aus* ("Almighty God, extinguish the flames").

J. L. S.—K.

AGNATES (Latin, *Agnati, Adgnati*): In Roman law, kindred on the paternal side only: the word is used in contradistinction to *cognati*, kindred on the mother's as well as on the father's side.

In Jewish law, the right of inheritance, based on the written law (Num. xxvii. 8–11), recognized among ascending and collateral kindred the Agnates only. The text reads:

> "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses."

The traditional construction of this law is found in the Mishnah (B. B. viii. 2). The order of succession is as follows:

> "'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter' [Num. xxvii. 8]; a son comes before the daughter, and all the descendants of the son come before the daughter. The daughter comes before her uncles; and all the descendants of the daughter come before her uncles. The brothers come before the father's brothers; and the descendants of the brothers come before the father's brothers. The general rule is this: Whoever is preferred in the order of succession, his descendants are also preferred; and the father precedes any of his descendants."

It will be seen that in default of issue the inheritance ascends to the father of the deceased. The Mosaic law does not provide for such a case; perhaps because the text deals with the original division of the Holy Land, the soil of which is supposed to be inalienable, so that no one can well have an inheritable estate in land until after his father's death. But during the second commonwealth the law of the Jubilee could no longer be carried out. Thus, it would often happen that the estate of a childless person would go to his surviving father, as it did by the Roman law also; and this in preference to brothers and sisters and their descendants. Neither the Hebrews nor the Romans shared in the strange notion of the common law of England, that land must in no case "ascend."

Children's Share.

Both Bible and Mishnah treat the daughter only in the singular; but if there were several daughters they divided equally. So did the several sons, aside from the double share of the first-born, which, however, attached only to an inheritance from the father (in which his eldest son, irrespective of the situation of the mother, had a double share—Deut. xxi. 15–17), and not to succession from the mother or brother. Under the words of Scripture, "of all that he hath" (literally, "all that is found with him"), it is held that the double share is allowed only of such estate as the father is possessed of at the time of his death. Hence, if the father's brother dies after him, the first son does not receive a double share of the estate which comes to the sons from this source through the father. And this notion is carried so far that even a loan or other demand owing to the father at the time of death, when collected, is divisible equally; and the eldest son must also recompense his brothers in money for the fruits or corn ears that have grown from buds and stalks since the father's death.

When a first-born son has died before his father, his own children take the double share in the grandfather's estate. Thus, when *A* has two sons, *B* and *C*, who die before him, and *A* dies, *B's* daughter (if he has no son) receives two thirds of *A's* estate, and *C's* children one third (B. B. viii. 4, and Gem. *ibid.* 122*b et seq.*; "Ḥoshen ha-Mishpaṭ," § 278); and generally speaking, under the principle of representation, remote descendants of the decedent, or of a common ancestor, always take by families (*per stirpes*) and never by heads (*per capita*).

Sisters come after brothers and their descendants. Although they are not named in the Bible, the Mishnah takes account of them (B. B. viii. 1): "A man inherits from his mother, and the husband from the wife, and the children of sisters inherit, but do not transmit"; and with these words it excludes the cognates, that is, the kindred on the mother's side.

The right of the surviving husband to inherit the estate of his wife is not derived from Scripture. The Talmud (B. B. 111*b*) points only to an obscure hint in Num. xxvii. 11 to support the customary law of inheritance to this extent; but the wife never inherits from the husband.

Illegitimate Children.

Illegitimates inherit, transmit, or, as links in the line of descent, pass a succession, in the same manner as those born in wedlock; even a *mamzer* (child begotten in incest or adultery) has the same standing as a legitimate child. From this rule are excepted children that are the fruits of intercourse with a "Canaanite" bondwoman or with a Gentile; because such children are reckoned after the mother, not after the father (compare Deut. vii. 4). This full kinship of illegitimates (subject only to this exception) with the father and his Agnates is recognized not only for the purpose of succession, but for all purposes; thus the law of the levirate applies to a natural brother. In fact, the Mishnah lays down the rule of equality under the very head of the levirate (Yeb. ii. 5): "He who is a brother to somebody *from any source* puts his brother's wife under the duty of the levirate, and is a brother for every purpose, except when one brother comes from a bondwoman, or from a Gentile mother; when one is a son from any source, he frees his father's wife from the levirate, and is guilty of a deadly sin in striking or cursing the father, and is his son for all purposes, etc." (see also Maimonides, "Naḥalot," i. 7). The only difficulty resting on an heir, related through an illegitimate birth, is how to prove his kinship. Here the law deems recognition by the ancestor who transmits the inheritance sufficient; and the father's word is believed when he says "N. N. is my son" (B. B. viii. 6, see Maimonides, *l.c.*, iv. 1–8).

An Israelite who becomes an apostate does not lose his standing as an agnate thereby, neither do his children who are born of an Israelite mother.

Gentiles and Proselytes.

Should the estate of a deceased Gentile fall under the jurisdiction of a Jewish court, it must be given to his Gentile kinsmen according to the rules of the Mosaic law. Though the sages held the chastity of the heathen in such low repute as not to recognize the kinship between heathens and converts, the reputed kinship between one heathen and another is deemed sufficient to determine the right of succession.

Every full-blooded Israelite is supposed to have agnatic heirs; for, if need be, the common ancestor would be found in the head of his tribe. But a proselyte dying without issue born while he was a Jew has no heirs, as the marriage of Gentiles is not recognized as a basis of heirship, and the estate of a proselyte in such cases has no owner (see Mishnah B. Ḳ. iv. 7, and elsewhere).

The preference of sons over daughters is greatly moderated and often reversed by the right of the latter to maintenance, based on the marriage contract, or *ketubah*. R. Moses Isserles, in his notes to the "Ḥoshen ha-Mishpaṭ" (§ 276, 4) points out that a person born out of wedlock, whose father is unknown, stands on the same footing as a proselyte. If such a person acquires property and dies without issue, he has no heirs, and his estate belongs to the first occupant. In short, there is no heir by the mother's side either in the case of legitimate or of illegitimate children.

Right of Hotchpot.

The right of hotchpot (*collatio*), by which advances made by the father in his lifetime to his children are reckoned as belonging to the estate, so as to equalize the shares of the children after his death, is known both to Roman and to English-American law, but was not recognized (Mishnah B. B. viii. 7, 8) either in sharing the inheritance or in providing maintenance for the daughters. The same rule for the inheritance of lands applies to goods, effects, or slaves; and, as under the Roman law, the whole estate is treated as one aggregate.

Relationship is spoken of in the Mishnah as an objection against acting as judges—in criminal cases as in civil disputes—or as witnesses (Sanh. iii. 3, 4); but here Agnates are not the only kindred to whom the opposite party may object. In fact, affinity is ground enough.

> "These are relations [for this purpose]: His [a person's] father, his brother, his father's brother, his mother's brother, his sister's husband, his paternal or maternal aunt's husband, his stepfather, his father-in-law, and his brother-in-law (by the wife), with their sons and sons-in-law, and his stepson."

This is the tradition according to R. Akiba; but the older tradition (first Mishnah) was as follows:

> "His father's brother and his father's brother's son and whoever is capable of inheriting, or who is at the time connected by marriage with a woman nearest in descent."

This earlier view seems to have confined the objection to Agnates, and to have proceeded on the ground that the nearest agnate was interested in the property or demand in dispute, and was therefore unfit to act as judge, or to give impartial testimony.

L. N. D.

AGNOSTICISM: A term invented by Prof. Thomas H. Huxley in 1869, expressive of opposition to the claims of the Christian gnostic as "the one who knows all about God" (see Huxley in the "Nineteenth Century," February, 1889), in adaptation of the descriptive adjective found in St. Paul's mention of the altar "to the unknown God" (Acts, xvii. 23). The word agnostic with its derivative has passed into recent literature as the designation in the main of the theories of two groups of thinkers. In its original implication, corresponding to the position of its inventor, the term agnostic represented a state of suspended judgment with regard both to theism and atheism. On the ground that existing evidence does not justify either the affirmation or the denial of the being of God, God is held to be unknown. However, the word has assumed a secondary meaning. It has come to denote the theory that God is not only now unknown, but is forever unknowable, on the assumption that the nature of human knowledge is such as to preclude knowledge of ultimate things. In the former sense the agnostic position makes a reaction against the dogmatism of both the Church and of atheistic materialism. Each presumed to possess ultimate knowledge. A protest against the arrogant gnosis of these, Agnosticism represents a wholesome phase of modern thought. It is expressive of the recognized need of modesty and a higher degree of reverence. The dogmatism of the Church was neither modest nor reverent; and these, its failings, marred also the attitude of its antipode, insistent materialism.

Name and Meaning.

Man's Knowledge of God.

Agnosticism versus Atheism.

Not content to teach that God is, the Church proceeded to catalogue what He is. In claiming for itself this knowledge, it ignored the limitations of human thought. It confounded analogy with identity. The Church failed, furthermore, in self-consistency. It appealed to revelation, and thus conceded the position of those who insist upon the inability of human reason to arrive at a comprehensive knowledge of God. On the other hand, it assumed that the human mind, lacking the insight to attain unto the knowledge of God, may yet understand and interpret revelation, and proceeded to develop, from data beyond cognition, a theory of the Godhead and of God's relations to the world and every individual therein. This contradiction proved to be the vulnerable point which atheism was not slow to attack, but atheism in turn fell into the error of its antagonist. Refusing to acknowledge reality beyond the visible, tangible, and sensuous world, it contradicted itself in building up a theory of the universe which transcended the data of immediate experience. Its denials were as dogmatic as were the affirmations of Church theism. Agnosticism, in proclaiming a truce to the verbalism of both contestants, came upon the world of thought as a refreshing breeze after a hot and stifling sirocco. As such a protest and reaction, it helped to clarify the atmosphere and contributed to the reexamination of the foundations of belief. It emphasized the necessity of clearer statements of the basic propositions at issue. But it could be only preliminary. The metaphysical interest in man is too strong to resign itself to inactivity, and the passion for unity and harmony is too insistently interwoven in the very constitution of the human soul to respect the lines drawn by this Agnosticism of "suspended judgment" in expectancy of further and fuller evidence.

Development of Agnosticism.

In its own development Agnosticism had to progress beyond its first positions. Enunciating the doctrine that God is not only unknown, but forever unknowable, the later agnostic theories recur to the metaphysical epistemology of Kant and Comte, as modified in the synthetic philosophy of Herbert Spencer. Fundamental to this phase of Agnosticism is the thesis that knowledge is confined to phenomena—that the nature of ultimate things lies beyond the reach of human thought. The radical defect of this contention has often been pointed out. If it were true that our knowledge is limited to the phenomenal, by no possibility could we ever become aware of the limitation. To affirm that things-in-themselves exist, but that man can not know them, implies the contradiction of one half of the proposition in the other. If we can not know things-in-themselves, how do we know that they exist? If we know that they exist, then they are not unknowable. The knowledge that they are includes in a certain degree also the knowledge of what they are. The argument which proves that we can not know what things are in themselves tells against the knowledge that they are.

In the Kantian system the principle of causation is relied upon to prove the existence of the things in themselves. But, if our knowledge is confined within the realm of phenomena, this principle, of necessity, will apply only to phenomenal existence. We can not take one step farther by the aid of this crutch. In knowing the limits, we have passed beyond them. This new Agnosticism controverts the position of the sensationists. It concedes that sensations must have a cause beyond themselves. Our knowledge of the outer world is regarded as an inference, depending on an act of abstract thinking. It is then conceded that we know more than the immediate data of experience, for sensations are the only states of experience. Yet we assume, on the principle of causation, the existence of a world beyond and antecedent to our sensations. In truth, the knowledge of sensations is not more direct than that of objects.

Consciousness and Knowledge.

To know consists not in the act of immediate experience, but is a composite operation in which comparison and memory—that is to say, the conscious revivifying of experiences which have passed away and are no more—play considerable part. Self-consciousness as the basis of thought thus transcends the actual as clearly as does the inference of things beyond the phenomenal. But this world, to which our sensations, as interpreted by consciousness, point, and the knowledge of which, though beyond experience, is ours, we interpret by the data of our own consciousness. We project into the beyond our own personality. Our personal experience now, as Kant himself has pointed out, is in a certain sense out of and above time, since the conscious unity which is present in it all, and without which it could not exist, is no member of the temporal series, but is that which makes the very conception of time possible. Our own self thus asserts itself as free from the limitations of time, and, therefore, it is not proved that the reality underlying the All must, of necessity, be quite unlike what we know as human life. What we know of self we may not deny to the absolute.

The fear of falling into Anthropomorphism and Anthropopathism is the fatal obsession of Agnosticism; but we think as men, and can not think otherwise. Mythopoetic construction is inherent in all mental synthesis. Science can not spare the privilege or resist the inclination. Any system of interpreting

Knowledge of God and the World.

nature to man must resort to the picture language, which alone evokes response from the human mind. Confusion in the use of the term knowledge has lent a semblance of cogency to the contentions of Agnosticism. What we know, we know as human beings: that is to say, in its relations to our conscious self. Sensations, the immediate material of our consciousness, we know in no manner different from the way in which we know the unities beyond and underneath these sensations. In their relations to us we know the things-in-themselves, the existence of which need not be established for us by a process of thought, but the knowledge of which is an original datum, which is presupposed in every act of thinking. Our own personal identity and self-consciousness are of things-in-themselves. As we know ourselves, we know them. The knowledge of our Ego, which is the consciousness of our unity, leads to the knowledge of the ultimate unity underlying all that is. While we may never know what God is in Himself, we do know what He is for us. As we are a part of the All, that which we are must also be in some degree of the essence and nature of the All. The All can not be less than we, a part thereof.

Jewish Views.

Judaism has little to learn, and still less to fear, from modern Agnosticism. Conceiving of man as created in the image of God, it bases its God-knowledge on the self-knowledge of man. By looking into himself, man learns to know his God; and it is in terms of this self-cognition that Judaism expresses its God-consciousness. The early Biblical writings are naively anthropomorphic and anthropopathic. The philosophers of Judaism, beginning with Philo, prefer to hypostasize divine manifestations and powers, such as wisdom, grace, justice, prescience, to descriptions of His entity in human terms. This tendency finds expression in the nomenclature which borrows designations of space and locality to connote the Deity. "Being," "He who is," seem to suffice to name Him adequately. Beyond this ascription of Being, the pious disinclination to associate with Him other and less comprehensive connotations would not venture. The ḥazan who exhausted a rich vocabulary of attributive description in his zeal to magnify God was censured for his presumption (Bab. Ber. 33*b*). "The Name" is the favorite synonym for God.

Fundamental to the theology of most of the philosophic writers among the Jews is the thesis that, while we may predicate existence of God, we can not attain unto the knowledge of His quality (Maimonides, "Moreh," i. 58). Joseph Albo reports the answer given by a "wise man" to the query, whether he knew the *what* of the Godhead: "Did I possess this knowledge, I myself would be God" ("'Iḳḳarim," ii. 30). The controversy concerning the ascription of attributes to the Deity was fanned into a high blaze in consequence of dogmatic disputes in the camp of Mohammedan theologians. Saadia devotes a series of chapters ("Emunot we-De'ot," ii. 4–9) to the discussion of the problem, and comes to the conclusion that attributes, in the strict sense of the word, can not be predicated of God. Those found in the Bible may be divided into such as indicate essence and such as connote action; the former are comprehended in God's unity and are a mere accommodation to the necessities of language, while those of activity are mere designations of God's power in nature and history.

Qualification by Negation.

Saadia was succeeded by a long series of thinkers, who contend that the attributes have in reality only a negative implication. They exclude their contraries, but do not affirm of God a positive reality, not included before in His Being. Maimonides, in his "Moreh Nebukim" (i. 50–60), on the whole is inclined to accept this theory. To attribute qualities to God would amount to limiting Him, and thus would degrade His Being. The attributes life, power, knowledge, and will constitute only a seeming exception. But while in man life and knowledge, thought and power are separate and divided, in God, the One and Indivisible, they are one. God's thought is not of the order of human thought. It is spontaneous. Why, then, adds Maimonides, in view of the essential difference of implication in the terms, use them in connection with God? From the very beginning, he adds, Jews had a dread of pronouncing the name of the Deity. The priests alone at certain times and in holy places could presume to utter the Ineffable Appellation. Others had to paraphrase it. Adonai and Elohim designate God as cognized from His works. Still Maimonides' thesis has also its positive side. The more we know what God is not, the nearer, says he, we draw by this road of negation to the perception of what is involved in the concept of the Deity as the One and Indivisible Unity.

Modern Jewish Views.

In all essentials, modern Judaism shares the position of Maimonides. It regards all attempts at descriptive connotations of the Godhead as anthropomorphic makeshifts to find words for a thought which in reality is beyond the power of human tongue adequately to convey. God is. In Himself, He is unknowable. In so far as He is in relation to our own self, the life of Israel, the human family, and the world, He is known. Up to a certain point, then, Judaism is agnostic. It parts company with Agnosticism at the point where the certitude of our own immediate consciousness of the reality beyond the limited range of sensational experience is called into doubt. By the light of this consciousness, which is an immediate datum, by the facts of his own identity and persistency as a conscious entity in time and space—yet withal above time and space, and constituted into a moral personality by the additional data of Israel's history and the guidance of the world and humanity—the Jew, in accordance with Judaism's doctrine, draws the warrant for predicating in his faltering human language the existence of that "power not ourselves making for righteousness," paraphrasing attributes which agnostic metaphysics, in its confusion of the implications and the limitations of knowledge. refuses to admit. The Unknowable God, through the medium of human cognition, is apprehended as the God who is, and, as existing, is known by analogy and brought nearer to man by symbolism rooted in human experience and human self-consciousness. See also Anthropomorphism. E. G. H.

AGOBARD: Bishop of Lyons; born 779; died June 6, 840; was one of the principal opponents of Judaism in the ninth century. In his time the Jews of Lyons inhabited a special quarter, situated at the foot of the hill of Fourvière. They obtained from King Louis the Debonair, of France—the son and successor of Charlemagne—a special magistrate (*magister Judæorum*) named Eberard—a prominent man of the court—to defend them against the intolerance of the clergy. This aroused the indignation of Agobard, which he expressed in four epistles—one to Louis, one to the priests of the palace, one to Bishop Hilduin, and one to Nibridius, bishop of Narbonne.

In the first letter, which he entitles "Concerning the Insolence of the Jews" (*De Insolentia Judæorum*), he complains bitterly of the agitations of Eberard and the royal commissioners, Gerric and Frederick, against his clergy and himself. "What have I done," he asks, "to incur the anger of the king? I have confined myself to giving to the faithful the following recommendations: not to sell Christian slaves to the Jews; not to permit the Jews to sell them in Spain, or to have Christians in their pay and employ; to prevent Christian women from observing the Sabbath with Jews, from working with them on Sundays, and from partaking of their meals during Lent; to forbid their servants eating meat during that period; not to buy meat that had been bled and rejected by them as being unclean and therefore called Christian meat, nor to sell it to other Christians; not to drink such wine as is sold only to Christians," etc.

Accusations against Jews.

Agobard tried to justify these recommendations by enumerating his grievances against the Jews. "They boast," he says, "of being dear to the king and of being received by him with favor, because of their descent from the Patriarchs; they exhibit costly garments which, they say, have been presented to them by the relatives of the king, and gowns which their wives have received from the ladies of the palace; contrary to the law, they take the liberty of building new synagogues; ignorant Christians claim that the Jews preach better than the Christian priests; and the commissioners of the king have ordered a change of the market day, in order that the Jews might be able to observe their day of rest." He ends by accusing the Jews of stealing Christian children to sell them as slaves.

This first epistle is followed by a memorandum, countersigned by the bishops of Vienne and Châlons and entitled, "Concerning the Superstitions of the Jews." In it are recounted the judgments that the Fathers of the Church have passed upon the Jews, the restrictive measures taken against them by different councils, their false superstitions, and their refusal to believe in the divinity of Jesus. By citing numerous Biblical texts, endeavors are made to demonstrate that the society of Jews should be avoided still more than that of pagans, as Jews are the opponents of Christianity.

These writings did not produce on the king the effect expected by Agobard, who, by baptizing a female slave belonging to a Jew (despite the opposition of her master), alienated whatever regard the monarch had entertained for him. Of this he had evidence in the coldness of his reception by Louis at an interview in which Agobard attempted to justify himself.

In a second epistle, addressed by the bishop to the priests at the court, he consults the prelates Adalard, Uvala, and Helisachar upon the course to be pursued toward the pagan slaves, belonging to Jews, who desire to enter into the pale of the Church. Agobard was inclined to admit them.

The third epistle, addressed to Hilduin, prelate of St. Palais, and to the abbot Wala, reveals still more clearly Agobard's zeal for proselytism. He entreats them to induce the king to revoke the edict in favor of the Jews, forbidding the baptism of their slaves. He points out that it is a sacred duty for every priest to work for the salvation of those who are plunged in error; hence they must make use of their influence, "that the souls that could augment the flock of the faithful, and for whose salvation public prayers are offered to God by the Universal Church on Passion Day, should not remain, through the obstinacy of the unbelievers, through the wickedness of the enemies of heaven, as well as the pretended edict of the king, in the snares of Satan."

Not all prelates of that time shared Agobard's sentiments. Nibridius, bishop of Narbonne, did not hesitate to maintain cordial relations with the Jews, and even invited them to his table. Therefore Agobard considered it his duty to induce him to break off all intercourse with them. "It seems to me to be unworthy of our faith," he writes to him, "that the sons of light should associate with the children of darkness, and that the Church of Christ, which ought to present itself for the kisses of her celestial spouse without blemish and without wrinkle, be disgraced by contact with the defiled and repudiated Synagogue." And after having recalled to him all his efforts to prevent every intercourse between Jews and Christians, notwithstanding the opposition of Eberard and the royal commissioners, he adds: "You know that one should not only not make use of those who do not want to accept the apostolic preaching, but should shake off the dust of their dwellings; in the Day of Judgment, Sodom and Gomorrah will be pardoned sooner than they." And he concludes by requesting Nibridius not to allow any of the faithful to communicate with such accursed ones, and to exhort all the neighboring bishops to concur in that work. Besides their polemic interest, Agobard's writings about the Jews, especially his letter on their superstitions, throw light on their social history and give evidence of the existence of works like the "Otiot de R. Akiba," the "Shi'ur Ḳomah," and the "Hekalot," in the ninth century.

It is well known that Agobard openly sided in the revolt of the sons of Louis I. against their father. His wrath at having failed in his undertaking against the Jews was one of the causes that led him to this attitude. In 834 he was compelled to abandon his bishopric and to seek safety in Italy with Lothair, the son of the king; but three years later he was reconciled with Louis and resumed his episcopal duties.

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A. L.

AGRAM (ZAGREB): Austro-Hungarian city, capital of Croatia and Slavonia, situated near the Save river, about 160 miles from Vienna. The first two Jewish families that settled at Agram migrated thither during the second half of the eighteenth century. Soon after the Edict of Toleration had been issued by Emperor Joseph II. in 1781, the number of immigrants, consisting chiefly of merchants and mechanics, slowly increased. In 1811 they bought a lot for a cemetery, and twenty years later purchased a house which was used as a synagogue and as a residence for the rabbi. The Christian population resented the presence of Jews among them, and this led to occasional rioting. The most serious disturbance of this kind occurred in 1839, but did not assume proportions of great consequence. The turning-point in the history of the community dates from the foundation of its school in 1840. Shortly after the congregation elected a rabbi of modern views and German education. In the synagogue the German sermon and some trivial changes in the ritual led at first to friction between the progressive and conservative elements of the community. The latter, discontented with what they considered a departure from their ancestral religion, seceded in 1846, and formed another congregation. In the mean time political questions occupied the attention of the community. The united congregations of the kingdom of Croatia (Agram, Kreutz, Warasdin, and Sissek) petitioned the Hungarian parliament to grant them the franchise, but their petition was rejected. The year of the revolution, 1848, witnessed insignificant rioting in Agram, in spite of which the Jews affiliated with the Croatian party, and some of them also served in the army that fought against the Hungarians.

In 1850 the keeping of records of births, marriages, and deaths was introduced, and the school, which had grown to such an extent that it required five teachers to instruct the classes, was reorganized. The conservative party of the community continued its separate organization, although in 1852 the governor had ordered it to disband, and threatened to punish every attempt at secession. But in opposition the archbishop, George Haulik, encouraged the conservatives, granting them a lot for a cemetery and a new synagogue. Four years later both congregations united and formed a new organization which lasted until 1867, when the introduction into the synagogue of an organ caused another secession of the conservative members. In the meantime the political conditions of the community had been improved by the right to own real estate, which was granted them in 1860, but a petition for full franchise, repeated in 1861, was again rejected. It was not until 1873 that the diet of Croatia granted the Jews full rights as citizens. Subsequently another attempt was made to bring the two congregations together, but as the small orthodox congregation demanded the maintenance of a separate synagogue, a shoḥet, and a ḥazan, the effort was unsuccessful. However, in 1879 the government recognized the orthodox congregation as forming a separate organization, which was, however, not able to erect a modern building until 1897.

The following figures illustrate the steady growth of the community: There were only thirty-two contributing members in 1833; in eight years this number increased to forty-five, and five years later to sixty-two. In 1899 five hundred and thirty-two members represented about two thousand persons comprising the community. This abnormal increase is explained by large accessions from Hungary, Bohemia, and Moravia. Still the growth does not seem to have been as rapid as these figures would indicate, as probably the number of families forming the community was considerably greater than might be inferred from the number of members contributing toward the synagogue, especially as the number of families paying the special Jew tax in 1843 is given as one hundred and four. This tax was a heavy burden on the congregation, both from a material as well as from a moral point of view. In vain did the congregation protest against it. In 1838 the tax amounted to 718 silver florins (about $359, or £72). In 1843 it increased to 800 florins, at which time the income of the congregation was only 1,075 florins, or $537. This income rose to 20,000 florins ($10,000, or £2,000) in 1899, and the value of the real estate owned by the congregation is appraised at 100,000 florins ($50,000, or £10,000).

The occupations followed by the members of the community are varied. Twelve lawyers and fifteen physicians practise in the city, and different manufactures and trades afford employment to numbers of Jewish merchants, mechanics, and clerks. The school of the community is attended by 240 children, and 260 Jewish children are admitted to the public schools. Besides its private school, the congregation maintains a separate school for religious instruction. A Talmud Torah and a Ḥebra Ḳadisha (burial society) were established in 1818, and there exist to-day also a ladies' society and a charitable association called Gemilut Ḥesed.

The following persons have officiated as rabbis at Agram: Aaron Palota up to 1840; J. Goldman, 1840–50, when he became a convert to Christianity; L. Rokonstein, 1850–58, and Dr. Hosea Jacobi since 1867. The last is the author of text-books for religious instruction written in the Croatian language.

G. S.

AGRARIAN LAWS: With the settlement of the Israelites in Canaan, and the consequent transition from their former nomadic mode of life to agricultural conditions, fixed tenure of landed property became a natural institution. At the time of the consolidation of the monarchy, not only each tribe but each clan and each household was permanently settled upon some well-defined, larger or smaller, area. The estate passed, through inheritance, from father to son: where the sentiment of filial affection was particularly strong, it was not permitted to become the possession of a stranger, as is shown in I Kings, xxi. 3, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee"; otherwise, there was nothing in the way of disposing of it by sale (Gen. xxiii. 9), or barter (I Kings, xxi. 2), or gift (Gen. xxiii. 11). Whenever the sale of an estate became necessary (as in the case of poverty), in accordance with an ancient custom, the next of kin enjoyed the privilege of preemption ("the right of redemption," Jer. xxxii. 7; Ruth, iv. 3, 4). According to the older accounts preserved in the Bible, for example, Judges, i., the conquest of Canaan was gradual and protracted; indeed, it was not completed before the reign of Solomon. Moreover, the invasions were made by the tribes singly; there was apparently at no time anything like a concentrated effort. Each invading horde naturally settled on the territory it conquered. But nothing is known about the manner in which the land was parceled out among the individual clans or households.

Fixed Tenure of Land.

The information contained in Joshua, chaps. xiii. *et seq.*, is based upon the theory that the conquest of the greater part of the country was the work of one generation under the leadership of Joshua, who, before his death, distributed the land by lot among the various tribes in shares proportionate to the number of souls constituting each household. The tribes of Reuben and Gad and the half tribe of Manasseh, to whom the country east of the Jordan had been assigned by Moses, were permitted to return to their homes. Special cities, forty-eight in number, scattered through the country, were allotted to the Levites. All this agrees in detail with the instructions which are found in the closing chapters of Numbers (xxxii.–xxxvi.), and which is assumed to belong to the later strata of the Priestly Code; they are probably nothing but the result of the unhistorical reflection of after-times. It is clearly provided (Num. xxxvi. 9) that in no case may land be transferred from one tribe to another.

Distribution of Land.

Somewhat older and quite idealistic in the expectation of miraculously altered geographical conditions is the plan of allotment adopted by the prophet Ezekiel in the constitution he outlines for the restored people (Ezek. xlv. *et seq.*). With the exception of a reservation for the Temple and its ministers (priests and Levites) and for the domain of the prince, the whole country is divided by the prophet into twelve

Rise of a Moneyed Class.

strips, which are to be inhabited by the Twelve Tribes. The wish is expressed that "my people be not scattered every man from his possession" (Ezek. xlvi. 18). Partly in consequence of the Syrian wars by which the northern kingdom was harassed for nearly a century, and partly through the rise of commerce and of a moneyed class in the population, the impoverished peasant was forced to mortgage or sell his small farm. Vast estates became concentrated in the hands of a few; they "joined house to house and field to field," unscrupulously dispossessing the poor, who hired themselves out as laborers or sold themselves and their children into slavery. Against this state of affairs the prophets, nearly all of whom were themselves children of the people, raised a cry of indignation, vehemently denouncing the greed of the rich landlords of Samaria and Jerusalem. Their denunciations, while perhaps barren of immediate results, ultimately led to the formulation of laws directed against aggression on the part of the ruling classes. Thus, the removal of landmarks is made one of those great offenses against which the divine curse is invoked (Deut. xix. 14, xxvii. 17; Hosea, v. 10).

Institution of Jubilee Year.

The Jubilee year was mainly instituted in order to prevent violent changes in the tenure of lands (Lev. xxv. 23 *et seq.*). The land, the law declares, properly belongs to YHWH, who is sole landlord, while all the Israelites are but his tenants. Therefore the land must not be sold in perpetuity. It may be leased, or its crops may be sold; but in the Jubilee year the land returns to its original owner. The price paid for a piece of land must differ according to the number of crops expected before the next Jubilee, the year of release. The original owner may reclaim his property at any time he chooses—according to the Mishnah ('Ar. ix. 1), however, not within the first two years after the sale—by refunding to the buyer the value of the crops remaining until the Jubilee. When, through poverty, he is not in a position to redeem the property himself, the right and the duty of reclaiming it devolve upon his nearest kinsman. Houses in villages are reckoned as part of the ground; they may therefore be reclaimed at any time, and are released in the Jubilee year. But a house in a walled city may be reclaimed only during the first year after the sale; if it be not redeemed within that period it becomes the perpetual property of the buyer and is not released in the Jubilee year. Exception is made in favor of dwellings in Levitical cities, which may be reclaimed at all times, and are released in the Jubilee year. Pasture land around a Levitical city may not be sold. The release of land as a general institution appears nowhere in the earlier literature of the Bible. The nearest approach to it is the provision in the scheme of Ezekiel that, while the prince may give away parts of his domain to his sons in perpetuity, the lands received from him by his servants are to become his again in "the year of liberty" (Ezek. xlvi. 16, 17). The year meant is apparently the seventh year. According to the Deuteronomic code (Deut. xv. 7-13; also Jer. xxxiv. 14), it was the year for the release of debts and the manumission of slaves; the year of Jubilee seems to be modeled upon the Sabbatic year and represents a later and more comprehensive development. The law was probably never enforced. According to the Talmud ('Ar. 32*b*), the Jubilee ceased to be observed with the transportation of the trans-Jordanic tribes by the king of Assyria (I Chron. v. 26). For additional information concerning the rabbinical interpretation of the laws see Mishnah ('Ar. ix.); Maimonides, "Yad ha-Ḥazaḳah," iii. 7, 7. See also JUBILEE, SHEMIṬṬAH.

M. L. M.

AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC (ARGENTINA): Excepting certain settlements of Jewish farmers in Brazil referred to elsewhere (pp. 265, 266), agriculture among the Jews in South America has been confined to the Argentine colonies established by the Jewish Colonization Association of Paris (of which the late Baron and Baroness de Hirsch were the founders and practically the sole stockholders). In August, 1891, by the direction of Baron de Hirsch, some 3,000 square leagues of land were purchased in various parts of the Argentine Republic, for $1,300,000 (£260,000). In all, over 17,000,000 acres were acquired. At first the project of settling Russian refugees on a large scale in Argentina met with a protest from the government, but the matter was amicably arranged. As early as 1889, independent attempts had been made by certain Jewish immigrants from Russia to establish colonies in Argentina, but this was not done on a well-ordered plan, and later these colonies and colonists were absorbed by the Jewish Colonization Association. The colonies were named for Baron and Baroness Maurice de Hirsch. At first two tracts were set apart for colonization: one, 9 leagues square, situated in the province of Buenos Ayres and called Mauricio; the other, 4½ leagues square, in the province of Santa Fé and called Moïseville. Colonists began to arrive in the summer of 1891 in such numbers that by the end of the year they numbered 2,850. The central administrative office was established in the city of Buenos Ayres; but considerable friction arose between the colonists and the non-resident executive officers, with the result that the very existence of the colony was threatened. There were other difficulties: the locusts, which were very numerous, destroyed the growing crops, and water was scarce. Although the colonies received constant accessions, it was necessary to deport so many discontented colonists to the United States—800 were deported within about two years—that in October, 1893, only 2,683 persons remained. Since then the executive office has been reorganized, and although there have been many desertions, due to discontent or to the damage done to the holdings by locusts and drought, as well as to the distance of the farms from the railroad stations and markets, the number of inhabitants has been slowly but steadily increasing, and the condition of the colonists has become fairly comfortable.

Early Difficulties.

Moïseville.

Moïseville, in the province of Santa Fé, is the oldest of the Jewish Agricultural Colonies in Argentina. It was founded by Russian immigrants in 1890, before the establishment of the Jewish Colonization Association, but was reorganized by that association in 1891. Including the estates of Virginia and Santa Elena, Moïseville embraces nearly 60,000 acres (24,000 hectares), of which 22,500 acres are occupied by colonists. Although it has passed through several grave crises, Moïseville is the most successful of the Argentine colonies. Its success is attributable (1) to the fact that the colonists had time to gain the experience they needed, and (2) to the aid accorded them by the Jewish Colonization Association by the creation of lucerne fields. These fields not only favor the rearing of cattle, but yield forage which finds a ready market in the more northerly portions of Argentina, where fodder is often scarce. The colony is equidistant from the two railway stations of Palacios and

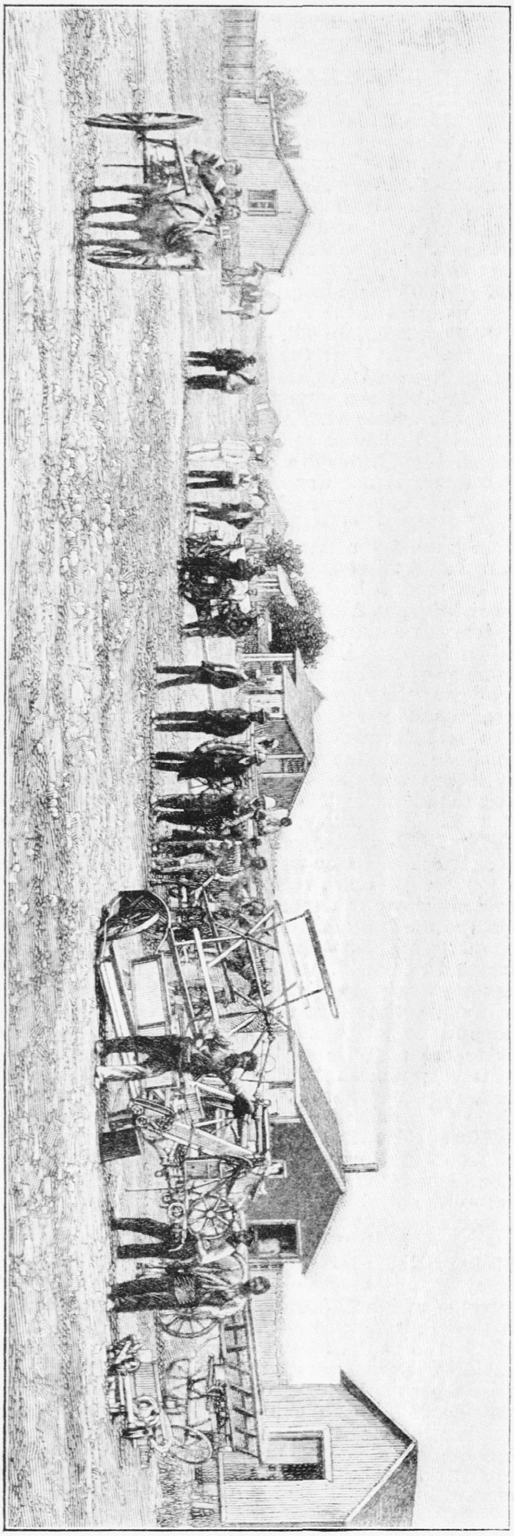

MAURICIO—RUSSO-JEWISH COLONY IN THE ARGENTINE REPUBLIC.
(From a photograph.)

Moïseville, which are connected by a good road, affording ample facilities for the transportation of crops to the markets. Moïseville has become a center for the purchase of provisions by neighboring colonists, many Italian settlers resorting to it for this purpose.

Statistics.

The colony contains 81 colonists, representing a total of 168 families and 825 persons. These families live in 130 brick houses, nearly all of which are surrounded by groves of fruit-trees and gardens planted by the colonists. According to the colony's report for 1899, it appears that in 1898 the area tilled was 20,574 acres (8,300 hectares), divided up as follows: wheat, 11,699; flax, 4,961; lucerne, 3,337; rye, 77; vegetables, 500. Yielding, as they do, six crops a year, the lucerne fields occupy an important place in the agricultural economy of the colony, and their cultivation has made it possible to establish a butter and cheese factory, to which the colonists sell their milk. This factory is conducted as a private enterprise by individuals not connected with the colony, the land, buildings, and a small bounty having been obtained by them from the Jewish Colonization Association. Some colonists sell from 1,800 to 1,900 quarts of milk a month to the factory. About 1,400 head of cattle, including 786 plow-oxen, have been placed at the disposal of the colonists by the Jewish Colonization Association; and in addition to these, many colonists have bought cows of their own. Moïseville contains a synagogue, a school, a pharmacy, and a communal bath. In the school 63 boys and 60 girls are taught. At present (1900) the facilities for education in other parts of the colony are inadequate, and two more schools are to be established shortly.

Mauricio and Clara.

Mauricio, in the province of Buenos Ayres, comprises an area of about 62,000 acres (25,000 hectares). There are 164 colonists in Mauricio, representing 211 families, and a total of 1,045 persons. The soil is not so rich as that of other colonies in Argentina. The only way in which this inferiority can be overcome is by variation of crops, which system requires larger areas than are at the disposal of the colonists. As very high prices are asked for land adjacent to the colony, the administrators have met the difficulty by acquiring some not in its immediate vicinity, to which some of the families at Mauricio are to be transferred. This would permit of the allocation of more land to those that remain, thus enabling them to vary their crops. In 1898 the following crops were sown: wheat, 13,427 acres; maize, 6,952; lucerne, 1,475; flax, 7; barley, 12; rye, 71; oats, 7; tobacco, 2½; vegetables, 136; making a total of 22,089 acres, or about 9,000 hectares. Cattle-breeding being considered one of the most important forms of industry by the settlers, it has been necessary to form large lucerne fields at considerable expense, as natural pasturage is insufficient. Upward of 2,500 head of cattle have been placed at the disposal of the colonists by the Jewish Colonization Association, of which about 800 are plow-oxen. A butter and cheese factory is about to be established. Mauricio has a hospital, a steam flour-mill, a slaughter-house, and a bath. The principal centers of the colony are Algarrobo and Alice. At each of these places there is a school, attended by 63 boys and 30 girls and 65 boys and 28 girls respectively. A third school has been opened in Mauricio, and is attended by 24 boys and 8 girls. The sanitary condition of the colony is good.

By far the largest group of Jewish colonies in Argentina is that known as **Clara** (named after the Baroness de Hirsch) in the province of Entre Rios, which was established by the Jewish Colonization

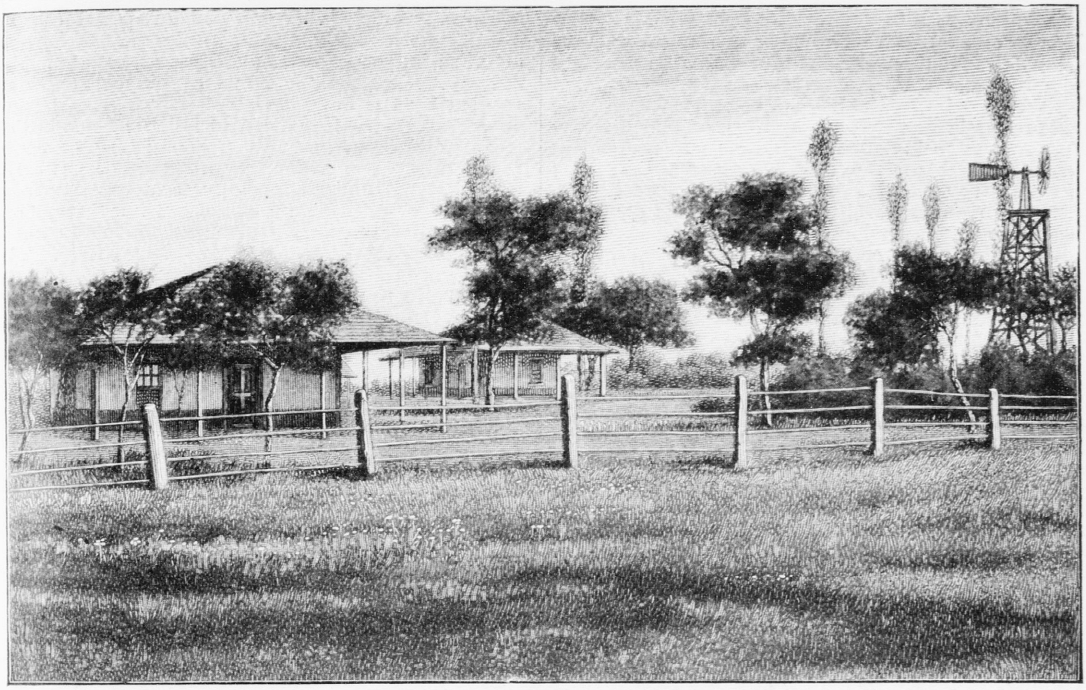

MAURICIO—ADMINISTRATION BUILDINGS.
(From a photograph.)

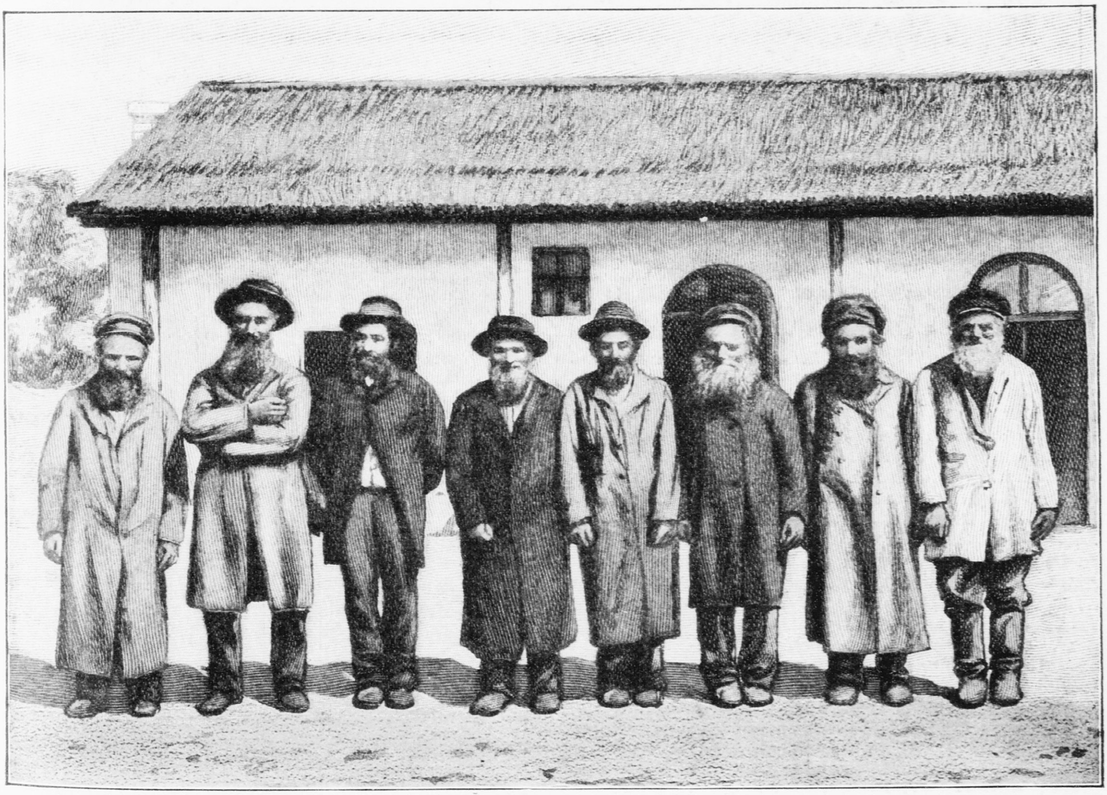

MAURICIO—GROUP OF COLONISTS.
(From a photograph.)

Association in 1894. Some of the present settlers in Clara were brought there during the second exodus of the Jews from Russia, in 1891, and were selected from refugees that had arrived in Constantinople. But the more important body of colonists was organized in Russia in 1894; ten groups, of about forty families each, being formed. These were taken direct from the ships in which they arrived to the farms on which they were to settle, where houses, cattle, seeds, implements, and the food necessary for them between seed-time and harvest had already been provided. The first three groups to arrive were settled in three villages of fifty houses each; the next three were established upon a system midway between the village system and that of isolated farms; while some of the families of the remaining groups were established upon isolated farms only. The population of this colony has been increased by a considerable immigration, although many of the early settlers, discouraged by reverses and unable to endure the privations of pioneer life, have withdrawn. At first the houses in Entre Rios were built of clay, but they had to be reconstructed, and are now entirely of brick. It was found difficult to supply the necessary water, as wells had to be bored to a depth of 82 to 98 feet. At Moïseville and Mauricio water was found at a depth of 7 to 9 feet. These conditions made the installation of colonists very expensive.

Clara Colony—Children on Horseback Starting for School.

(From a photograph.)

Characteristics of the Colonies.

The soil of this group of colonies is rich, but compact and heavy, as it has been plowed for only a few years; the yield, however, is not so good as might be expected. During 1898 the colonists sowed 66,656 acres, subdivided as follows: wheat, 33,838; lucerne, 4,705; flax, 27,852; barley, 242; rye, 19. In regard to the transportation of produce to market the colonists of Clara are not so well situated as those of Moïseville and Mauricio, where the maximum distance from railway stations is about nine miles. In Entre Rios certain groups are twenty miles or more from the railway. Considerable sums of money are being applied by the Jewish Colonization Association to the formation of lucerne fields in this province, as the breeding of cattle forms an important part of the economy of the colony. A large steam flour-mill is in operation, and there are three well-organized schools in which two hundred children receive instruction. The sanitary condition of the settlement is good. At Ceballos, in the northern portion of Entre Rios, the Jewish Colonization Association has established a cattle-breeding farm of 23,090 acres, which is under the supervision of the council at Buenos Ayres.

In Entre Rios the Jewish Colonization Association owns 381,779 acres, of which 195,545 are colonized. The colony of Clara is composed of 19 villages or groups, which with their populations (January, 1899) are enumerated in the following table:

Statistics of Clara Colony.

Villages.	Men.	Women.	Boys.	Girls.	Total.
Baron de Günzberg	133	138	289	185	745
Baron de Hirsch	32	34	49	33	148
Barreros	40	40	70	54	204
Basavilbaso	71	74	136	148	429
Belez	71	74	102	109	356
Carmel	42	49	61	46	198
Eben ha-Roshah	22	21	24	27	94
Feinburg	60	69	119	86	334
Ida	29	19	30	30	108
Isolated Houses	80	82	114	96	372

Statistics of Clara Colony (*Continued*).

Villages.	Men.	Women.	Boys.	Girls.	Total.
Kirjath-Arbah	25	29	54	51	159
Miguel	21	22	44	36	123
Moscas	27	26	42	35	130
Perlissa	34	35	99	71	239
Primero de Mayo	73	74	120	116	383
Rachel	29	28	56	33	146
Rosh Pinah	24	26	34	23	107
San Antonio	40	41	78	67	226
Sonnenfeld	80	81	131	92	384
	933	962	1,652	1,338	4,885

M. R.

AGRICULTURAL COLONIES IN CANADA: Agricultural activity among Jews in Canada is a sequel to Russo-Jewish immigration occasioned by persecution. The Mansion House Committee of London, England, the Jewish Colonization Association of Paris, and a local committee in Montreal, Canada, have been the chief agencies that have fostered and directed the movement. Jewish farmers have met with a certain measure of success in the colonies established there; but Canada does not offer to novices in farming the natural advantages pertaining to favorably situated parts of the United States. The question of markets for the sale of produce is also a more serious one in the Dominion; and the long winters, during which little outside work can be done, have proved to be a test that many would-be colonists have been unable to stand.

Moosomin Colony.

The first Jewish agricultural colony in Canada was established under the auspices of the Mansion House Committee, which, in 1884, purchased several thousand acres of land in the district of **Moosomin** in the Northwest Territories, 220 miles west of Winnipeg, the capital of Manitoba. About 30 families received grants of land, cattle, implements, etc., as well as sufficient food and other necessaries to last until the end of the third harvest. Before the termination of this period the settlers had become discouraged, and had all abandoned their farms. Most of the colonists migrated to Winnipeg. The colony had been under the management of Sir Alexander Galt, then Canadian High Commissioner in London, who acted as trustee for the Mansion House Committee. While the land at Moosomin was good for agricultural purposes and was well supplied with water and timber, it was twenty to twenty-five miles distant from the railroad; consequently, the colonists found it impossible to obtain a market for their produce.

In 1891 a Jewish colony was founded at **Oxbow,** in eastern Assiniboia, twenty-five miles east of Hirsch, the first settlers being a farmer named Pierce and his two sons. In 1900 there were at this place 14 Jewish families, including some from Winnipeg, and some of the original Hirsch colonists, who, in order to avoid the repayment of advances made to them, removed to Oxbow with the cattle and implements provided for them by the Jewish Colonization Association of Paris.

It was in consequence of the very large influx of Russian refugees into the Dominion, at the time of the second great migration, that Baron Maurice de Hirsch decided in 1892 to start an agricultural colonization movement among these people by placing some of them, selected as most suitable for the purpose, on farms in the Northwest Territories. The Young Men's Hebrew Benevolent Society of Montreal agreed to undertake this task; and, in consequence, the members of the Board of Trustees of that society were appointed trustees of the colonization fund, under the direction of the Jewish Colonization Association of Paris.

Colony Named after Baron Hirsch.

Careful investigations were made before the land for the colony of **Hirsch,** named after its founder, was finally selected. It lay in the extreme south of the district of Assiniboia, six miles from the Mouse River, and about twelve miles from the United States boundary line (102° W. long.; 49° 21′ N. lat.). The land was practically free, as it was obtained from the government upon payment of the homestead entries, which are repayable if the provisions of the Dominion Lands Act are complied with. At first, 49 families were sent to Hirsch and provided with houses, horses, cattle, implements, seed, and provisions for three years. It was soon found, however, that 24 additional homesteads were required for the sons, sons-in-law, and other relatives and friends of the original colonists, making a total of 73 farms of 160 acres each, or 11,680 acres in all. Before leaving Montreal each of the colonists signed an agreement to repay, in twelve annual instalments, the money advanced. At the expiration of the first three years, when nearly $50,000 had been expended for the benefit of the settlers, it was announced by the trustees that the colonists ought thenceforward to be self-supporting. Thereupon the majority of the settlers sold all their movable property, and with the proceeds departed—some going to Winnipeg, others to St. Paul, and a few even as far as San Francisco. In 1895, 5 families were brought from Red Deer to Hirsch; and in 1899, 3 families came from Winnipeg, and 5 from London. In 1900 there were 28 families at Hirsch—all doing well, especially those of the original settlers that remained. Two schools have been built, one of which was opened in 1899 and the other in 1900. A paid manager has now full charge of the colony, all responsibility being taken from the Montreal trustees. In this colony there is an abundant supply of water from wells throughout the year. The climate is healthful; and the soil is a clayey loam mixed locally with gravel or sand, having a rich vegetable mold as top-soil. It is fertile, and there is no barren land—buffalo-grass, which forms nutritious pasture, covering the uncultivated districts. The staple product of the district is wheat. Next to wheat, prairie-grass is the most important crop, on account of its usefulness in dairying and stock-raising.

Wapella and Red Deer Colonies.

Wapella, which is on the Canadian Pacific Railroad, in the eastern part of the district of Assiniboia, is on the site of a former settlement, and was formed in 1894 by 20 Jewish families. These colonists had means of their own and needed no outside assistance. However, they did apply for help to build a school, and funds were provided for that purpose; but before these could be sent, the settlers succeeded in raising sufficient money among themselves. The school was opened in 1898; and altogether the colony seems to be prospering. Wapella dates back to 1886, when Herman Landau, of London, sent John Hepner and four young Jews to Canada; forwarding, at the same time, $2,000 to the officials of the Canadian Pacific Railroad, to assist in locating them, and to provide the settlers with the necessary implements, cattle, tools, provisions, and seed.

Another settlement was formed in the **Red Deer** district by a few Russo-Jewish colonists, who were assisted by some benevolent people of Chicago; but after remaining upon their farms for a year, they found that they were unable to make a living, and petitioned the colonization committee at Montreal to remove them to Hirsch. Their request was granted; and in the autumn of 1895 they were given cattle and implements and placed upon some of the farms abandoned by the original colonists at Hirsch. In 1900 they were said to be thriving.

One of the mistakes that the Jewish farmers of Canada have made has been the purchase of expensive farming implements on the instalment plan. The rate of interest on deferred payments—often as high as 12 per cent per annum—causes them to run into debt, and they seldom succeed in extricating themselves. Mixed farming is generally advised; and where this system is adopted success usually follows. All the settlements are suited to this kind of farming, since they embrace good grazing-land, as well as good soil for both grain and root crops. Hay grows in abundance; and the land is not subject to early frosts. M. R.

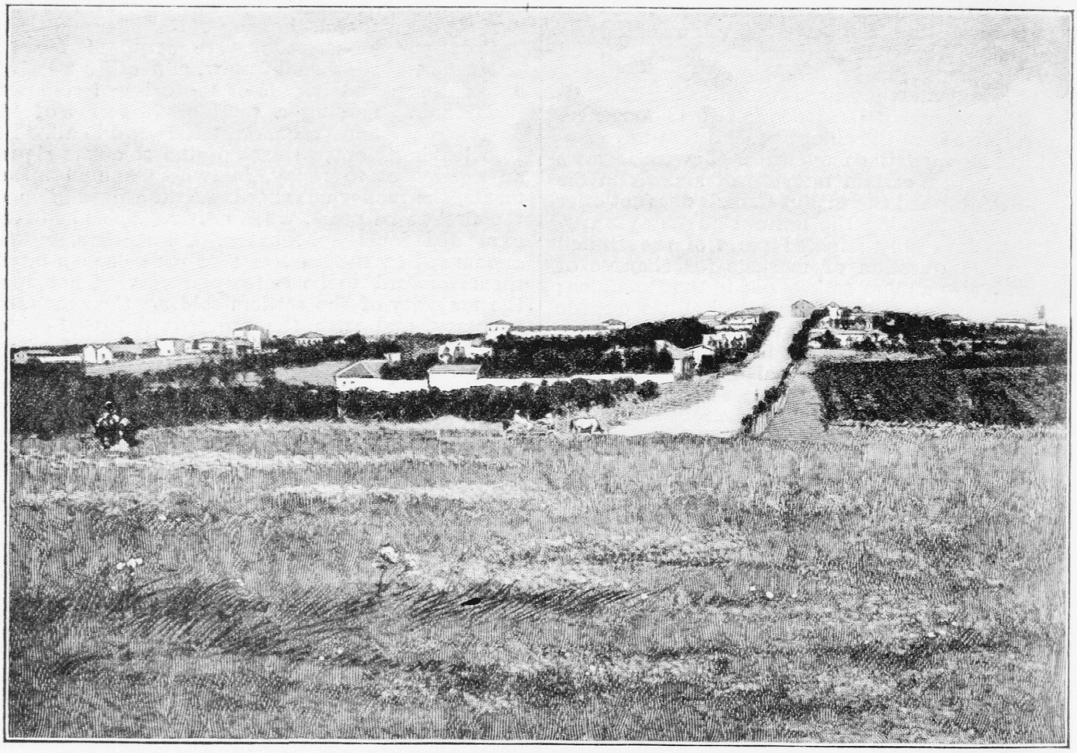

General View of the Rishon le-Zion Colony, Palestine.
(From a photograph.)

AGRICULTURAL COLONIES IN PALESTINE: Since the dispersion of the Jews from their native land, many efforts have been made to induce them to return to Palestine and engage in agriculture. Probably the first of these to lead to any practical result occurred in the nineteenth century; though in the travels of Benjamin of Tudela, and of Petaḥyah of Ratisbon, there are records of small settlements of Jews in the Holy Land dating as far back as 1170. Three centuries later Meshullam ben Menahem Volterra, of Florence, while traveling through Palestine (1481), found sixty Jewish families in Gaza on farms, where they cultivated the vine and raised cereals (see his מכתב מסע, "Letter of Travels," ed. by M. Luncz, Jerusalem, 1882).

Early History.

When, at the close of the sixteenth century, Joseph Nasi, duke of Naxos, began to rebuild the city of Tiberias, "where only Jews were to dwell," he planted mulberry-trees to encourage the inhabitants in the breeding of silkworms. His contemporary, Moses ben Joseph of Trani, in his responsa (Venice, 1629, i. § 46), relates that the Jews of Palestine devoted themselves at that time to such agricultural pursuits as cultivating cotton, growing cereals, raising vegetables, planting mulberry-trees, breeding silkworms, and apiculture.

These records show merely that agriculture was pursued, perhaps intermittently, by Jews in Palestine for several centuries; but they do not point directly to the founding of Agricultural Colonies as such. For the establishment of these one must look to comparatively modern times.

Sir Moses Montefiore.

That Sir Moses Montefiore long cherished the idea of establishing Agricultural Colonies in the Holy Land is well known. On each of his seven visits there, he devoted much time and thought to the subject, particularly with reference to the problem of securing protection for the lives and property of any future colonists. Besides interviewing Boghuz Bey in 1838 ("Diaries," i. 199), on his second visit to Palestine, he held conferences with Israel Drucker (who had a farm at Djermek) and other landowners. On his fourth visit to the East, in 1854, he was received by the sultan and had an interview with the British Ambassador, Sir

Stratford de Redcliffe, respecting the purchase of land in Palestine. After consulting with a committee, Sir Moses selected thirty-five families from Safed, and provided them with the means necessary to begin farming (*ib.* ii. 47). Previous to this, however, Colonel Gawler, an officer in the British army, had formed in London a colonization society for the same purpose (1845); but on account of the unsettled state of the country that followed the war between Turkey and Egypt (1839–40), the plans could not be realized.

About 1860, several orthodox rabbis, among whom were Hirsch Kalischer and Elijah Gutmacher, developed a plan for the colonization of Palestine with Russian and Rumanian Jews; and this plan was soon after supported by the MASKILIM (Progressists). The latter induced the ALLIANCE ISRAÉLITE UNIVERSELLE, of Paris, to interest themselves in the matter, notwithstanding the circumstance that many members of the Alliance doubted the adaptability of the Jews to agricultural work. This organization sent CHARLES NETTER as its representative to Palestine to investigate. On his return he advised the Alliance to make a beginning by establishing a school for the purpose of training in agriculture the Jewish children of Palestine and those of other Oriental countries. The Turkish government presented the Alliance with 250 hectares (617 acres) of land near Jaffa, on the road to Jerusalem; and in 1870 a farm-school was established, under the supervision of Charles Netter, at **Miḳweh Yisrael**. Here all branches of horticulture, especially viticulture, are taught after the most modern methods, and so successfully that the proceeds derived from the sale of the produce are sufficient to defray all expenses. Former pupils of the institution are employed as teachers of agriculture in several of the more recently founded colonies, while others have received employment in the adjacent Turkish provinces. The population of this colony in 1898 aggregated 225 persons, including 100 pupils in the school.

In 1878 the idea of the Jewish colonization of Palestine was again brought before the public by Laurence Oliphant and the Earl of Shaftesbury. This resulted in the purchase, by several Jews of Jerusalem, of 270 hectares (767 acres) of land from Selim Kassar, an Arab of Jaffa; and the colony of **Petaḥ Tiḳwah** was started. This colony forms a part of the village of Omlebish (*Mulebbis*), and is situated on the road to Nablus, near the river 'Aujeh, about six miles from the sea. Jaffa is only six or seven miles distant. The colonists that settled near the river suffered from malaria; and most of them were compelled to leave. In 1883 a part of their land was bought by a few immigrants from Bielostok, Russia. For these colonists the Russian Chovevei Zion Society ("Lovers of Zion") built eighteen houses on more healthful and higher ground; and the settlers, who began by raising cereals, soon turned to viticulture and the cultivation of fruit-trees.

Baron Edmond de Rothschild.

In 1887 Baron Edmond de Rothschild became interested in the colonies and bought some of the vacated land. He planted a number of eucalyptus trees around the marshes as a preventive of malaria. Emil Lachmann, of Berlin, another philanthropist, also bought a part of the land and planted a large orange grove and a number of grape-vines. Upon this tract there are now growing more than a million vines, besides a large number of orange-, lemon-, and other fruit-trees. Some of the colonists occupy themselves in growing wheat; others in the culture of silkworms. Another industry to which they give attention is floriculture. This

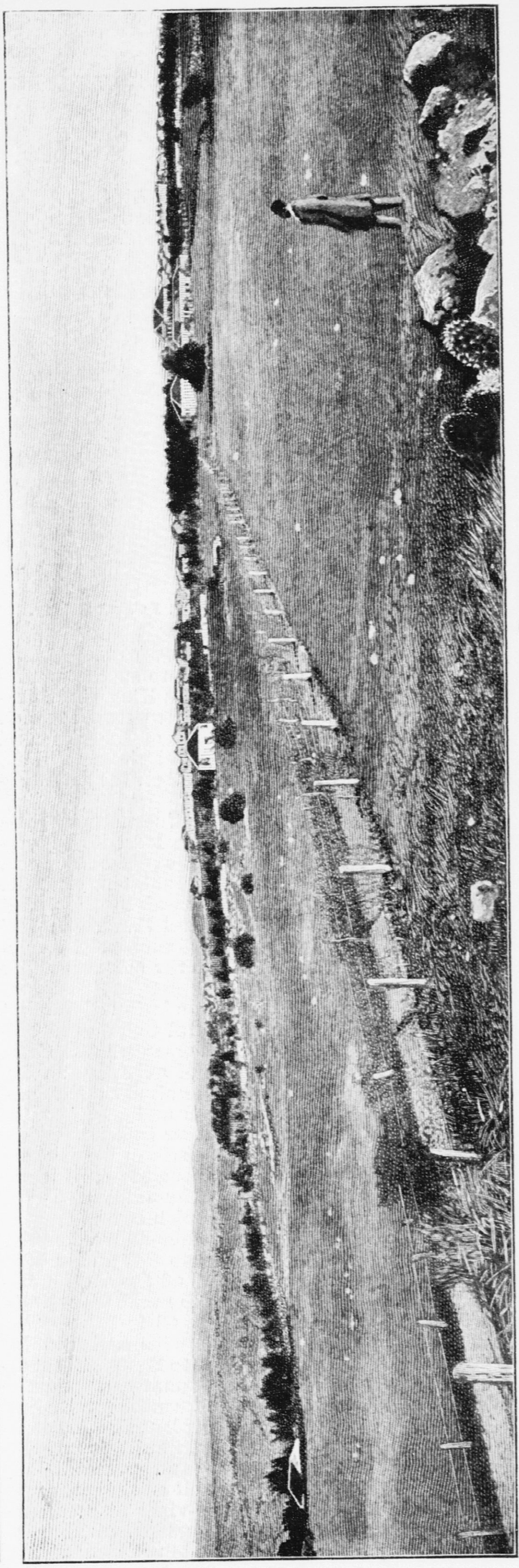

GENERAL VIEW OF ZIKRON YA'AḲOB COLONY, PALESTINE.
(From a photograph.)

began with the planting of the geranium, and led to the building, by Baron de Rothschild, of a perfume distillery. The total population of the settlement in 1898 was 802 persons.

The persecution of the Jews in Russia in 1881 did more than any other event to bring about the practical colonization of Palestine by Jews; certainly, it gave it the first impulse. At that time emigration began in earnest, and Russian-Jewish refugees migrated in masses. In nearly every Jewish center of Europe emigration committees were formed. The emigrants organized themselves into small communities, such as the 50 families from Kiev and Elizabethgrad and the "'Am 'Olam" (Perpetual People), who migrated to the United States of America, and founded colonies in Louisiana and Dakota; and the Biluits, who selected Palestine as their future dwelling-place.

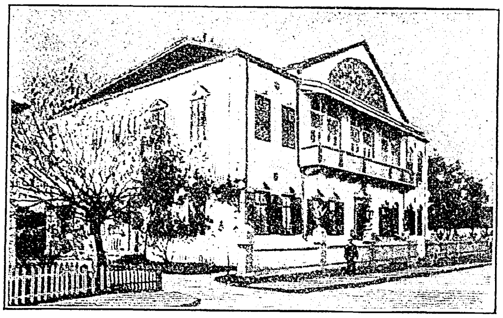

Administration Building of the Zikron Ya'aḳob Colony.
(From a photograph.)

At first the colonization of Palestine met with little encouragement from the Alliance Israélite Universelle; and the communities that expected support from that body were greatly disappointed. But the strong faith and self-reliance evinced by those that did venture to Palestine convinced Baron Edmond de Rothschild of the possibility of successfully colonizing the country, and he took the colonies under his care.

First Russian-Jewish Colony in Palestine.

The year 1882 witnessed the foundation of the first of the Russian-Jewish Agricultural Colonies in Palestine. This community, which was called **Rishon le-Zion** (*Ajun-Kara*), consisted of only six Russian immigrants who established themselves on the road between Jaffa and Gaza, one hour and a half southeast from Jaffa and about one hour from the Mediterranean Sea, the site of the ancient En-hakkore (Judges, xv. 19). Soon after they had located themselves, Baron de Rothschild took them also in charge. The population of this colony, which covers an area of 618 hectares (1,545 acres), numbered 266 in 1890. Five years later it had increased to 450, and in 1898 to 531, exclusive of the members of the administration and of the day-laborers. The number of dwellings increased from 44 in 1890 to 62 in 1898. The chief products of the colony are wine and brandy, which are exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half of vines have been planted. An enormous cellar has been built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grape-vines planted have been imported from America, and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera. The colony has produced as much as 15,000 hectoliters (396,300 gallons) of wine in a year, besides a quantity of good brandy. Over 20,000 mulberry-trees, used in silkworm culture, as well as a large number of fruit-trees, such as the almond, fig, pomegranate, apple, and citron, thrive in the settlement. Every family in the colony inhabits a stone dwelling, with a flower- and market-garden, and owns a horse and cart, together with at least one cow and some poultry. The indebtedness of each family to Baron Rothschild is being gradually liquidated. The colony supports a synagogue, a school, a public bath, a nursery garden, a library, a town hall, and a hospital. The internal affairs of the community are administered by an elective committee of settlers (Dalman in "Zeitschrift des Deutschen Palästina-Vereins," 1893, xvi. 194 *et seq.*; "Palästina," 1892–98; "Die Welt," 1897, No. 27; Luncz, "Luaḥ," 1896–1900; Leo Mozkin in "Die Welt," 1898, No. 36).

A party of ninety Russian-Jewish students, members of the Society Bilu, migrated to Palestine in 1882, and set to work as common laborers, hoping to save enough money to found a separate agricultural colony. They took for their motto the word ביל"ו (*Bilu*), which is an abbreviation made up of the initial letters of בית יעקב לכו ונלכה ("House of Jacob, come, let us go!"). These young men, some of whom were graduates of Russian universities, at first suffered many privations; but in 1884, through the efforts of Jehiel Michael Pinnes, together with a number of immigrants from Kharkov who purchased one-fifth of the land, they joined the **Ghederah** colony, which was started by the Chovevei Zion Society of Paris. Ghederah, named after the village of Katra, is situated about four miles southwest of Ekron, and covers an area of 330 hectares (815 acres). One-fourth of this is under wheat; and on the remainder about 200,000 grape-vines and different kinds of fruit-trees have been planted. The colonists have a synagogue, a school, and a pharmacy. In 1898 twenty families settled in the colony, and the total population amounted to 130 (Mozkin makes the number 69). This colony was supported by the Russian Chovevei Zion Society; but recently it has been taken under the protection of the Jewish Colonization Association of London.

Reuben Lehrer, of Kherson, bought, likewise in 1882, 135 hectares (336 acres), in Wâdi-el-Ḥanin, about two miles from Rishon le-Zion, and founded a colony called **Naḥalat Reuben,** by selling some of the land to Russian immigrants. In 1896 the settlement numbered 18 families, or about 100 individuals, and in 1898 had increased to 121 persons. It has a large orange-grove, 150,000 grape-vines, and many thousands of fruit-trees of various kinds. The founder, Reuben Lehrer, occupies himself with apiculture. In 1895 his 200 hives brought an income of 4,000 francs ($772). The colony received support from the Odessa Aid Society, and recently the Jewish Colonization Association of London granted it a loan of 100,000 francs ($19,300).

Zikron Ya'aḳob Colonies.

In 1882 some Jewish immigrants from Rumania founded the colony **Zikron Ya'aḳob** in Samaria. This is the largest and finest of all the colonies in Palestine. It lies about four miles east of the Mediterranean, and about ten miles from Haifa. The population is about 1,000 (200 families), and the tract occupied is about 1,454 hectares (3,635 acres). The colonists engage in various occupations, such as growing wheat, breeding silkworms, keeping bees, and raising vegetables. As evidence of the prosperity of the colony, reference must be made to the possession of a steam-plow, a steam-mill, an aqueduct, a large nursery-garden, paved streets, spacious wine-cellars, a library, a school, a synagogue, and a hospital. Further evidence of this is the establishment of the following branches: **Tantura,** the ancient **Dor,** now called **Aḥot Zikron Ya'aḳob,** situated four miles north, founded by Baron Edmond de Rothschild, with 20 families and some laborers who had worked in a glass factory which had to be given up, owing to the poor quality of the sand used; **Shefeya,** with 20 families; **Em el-Gammal (Umm al-Jimal),** with 4 families; and **Em el-Tut (Umm al-Tut).** According to the latest information, the **Zikron Ya'aḳob** colony, with its branches, has a population of about 2,000.

General View of Rehoboth Colony, Palestine.
(From a photograph.)

Rosh Pinah.

In the same year (1882) some immigrants from Rumania founded the colony **Rosh Pinah** (Jaunah). No Jewish settlement in Palestine is more picturesquely situated. It lies about four miles north of Safed, on the slope of a mountain, and commands a magnificent view of Mt. Hermon and Lake Huleh (Merom). It covered 640 hectares (1,581 acres), which, in 1896, supported a population of 400, in 70 families, or, according to W. Bambus, 80 families, or about 500 souls. In 1898 the population had decreased to 315. The settlement possesses 60 houses, a small park, all the necessary communal buildings, a silk-factory (affording employment to some fifty lads from Safed), about half a million grape-vines, and about 20,000 mulberry-trees.

Yesod ha-Ma'alah.

In 1883 immigrants from Russian Poland founded the colony **Yesod ha-Ma'alah** (Izbaid or Ḥurbat Zubad). They encountered difficulties, but many received aid from the Chovevei Zion of Russia and Baron de Rothschild. The settlement, located on the shores of Lake Huleh, occupied a tract of about 228 hectares (563 acres), and had a population of 100. Its irrigation facilities are unusual, receiving, as it does, an inexhaustible supply of water, by steam-power, from Lake Huleh. Large nursery-gardens and the cultivation of roses on an extensive scale constitute the chief industry of the colony. Attar of roses is made at a distillery erected by Baron de Rothschild. Some of the minor occupations, from which an additional income is derived, are fishing in Lake Huleh and cattle-breeding.

Mazkeret Bitya.

In 1884 the colony **Mazkeret Bitya (Ekron)** was started by Baron Edmond de Rothschild, with eleven families of Jewish agriculturists from Rozenoi, Russia, on the site of Ekron of the Bible, the Akir of to-day. This is situated southwest of Er-Ramle, near Jabneh (Jamnia). The colonists, numbering, in 1900, 150, in 30 families, possessed 372 hectares (919 acres). At first the settlers did good work; but in 1888 they were led by agitators to discontinue operations in the year of the Shemiṭṭah, and this inactivity retarded the development of the colony. In a short time, however, they realized their mistake, and by extra industry redeemed their lost time; so much so, that they were the first among the colonists to manage without the aid of Baron de Rothschild. A portion of the land is devoted to the culture of about 16,000 fruit-trees of various kinds; the remainder to the growing of cereals, the conditions being especially suitable for the production of excellent wheat, sesame, and barley.

Mishmar ha-Yarden and Beer-Tobiah.

In 1884 a private individual purchased a large tract of land near the Bridge of the Daughter of Jacob, which is built over the Jordan near Lake Huleh. On a part of this land (200 hectares = 494 acres) 20 laborers settled, who had to pay off their holdings in instalments. Their site was called **Gesher ha-Yarden** (“Bridge of the Jordan”). The other half of this tract was sold to a teacher and 25 laborers from Safed. These latter colonists have been supported by the societies Chovevei Zion and Ezra of Berlin, and were, in 1898, under the protection of the Jewish Colonization Association of London. The colony occupying the entire tract is now called **Mishmar ha-Yarden** (“Watch on the Jordan”). In 1898 it had a population of 93.

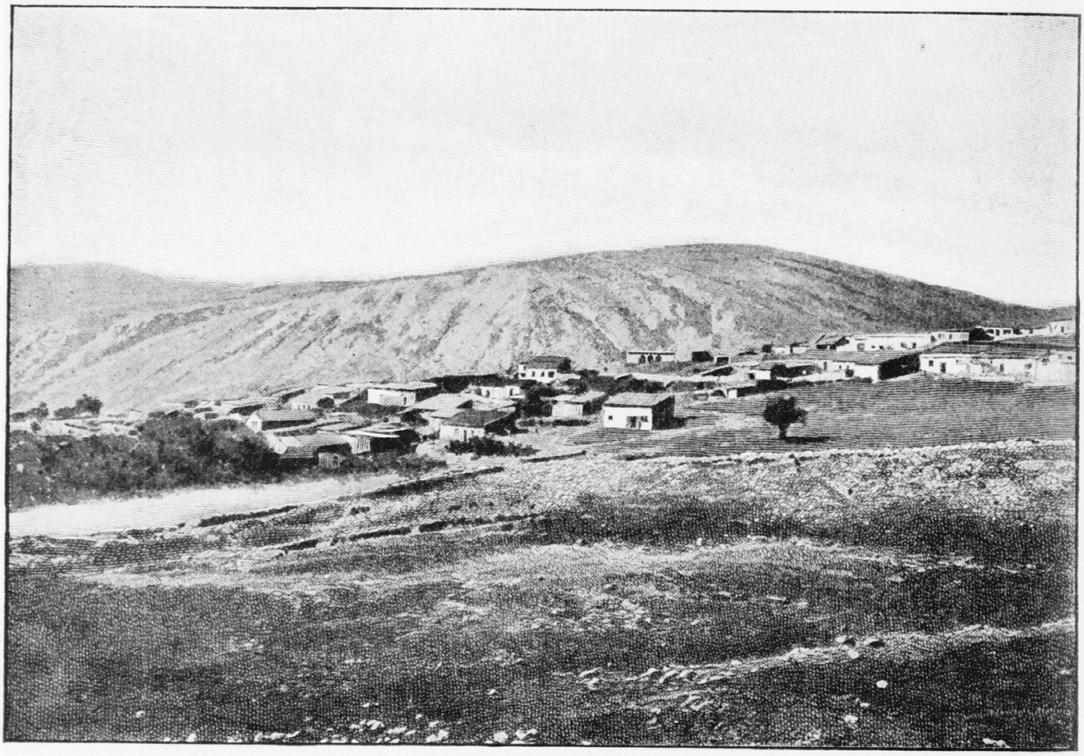

General View of Metullah Colony, Palestine.
(From a photograph.)

In 1888 Baron de Rothschild bought 640 hectares (1,580 acres) of land in Kastinje (El-Kastine) from some Bessarabian Jews, and founded the colony known as **Beer-Tobiah.** It is situated about eight miles from Ghederah, on the main road to Gaza. The federated Chovevei Zion societies bought the land from Baron de Rothschild in 1895, and established upon it 20 families that had been laboring in the other colonies. This colony has developed into a typical Palestinian-Jewish village. Industrially it is devoted solely to the growing of wheat; and it is in a prosperous condition. Its population in 1899 was 118.

Rehoboth.

A party of wealthy Russian Zionists, with Rabbi Samuel Mohilever of Bielostok at their head, purchased in 1890 an area of 630 hectares (1,556 acres) from a person at Jaffa, for the Warsaw Agricultural Society **(Menuḥah we-Naḥalah)** and founded the colony **Rehoboth** (Daran). It is situated four miles from Rishon le-Zion, and the same distance from Ramleh, a railroad station between Jaffa and Jerusalem. At first the Turkish government hindered the development of this colony by placing obstacles in its way; but in 1894, the friction between the authorities and the colonists having somewhat abated, Rehoboth began to thrive. In 1898 its population was 281, and its land holdings 955 hectares (2,387 acres). A fine vineyard, laid out by Jewish day-laborers, contains 250,000 vines (650,000 according to W. Bambus in “Palästina, Land und Leute,” p. 67); and there are a great number of almond, mulberry, and other trees. Some of the settlers grow cereals. The fact that each household has a garden, horses, cattle, and poultry indicates a farming spirit among these Jewish settlers. The Jewish Colonization Association granted this colony a loan of 125,000 francs ($25,000). Rehoboth provides a good school for its children. Instruction is given in the Hebrew tongue. Close to this colony the Berlin Ezra Society, in conjunction with the London Chovevei Zion Society, has founded a small colony consisting of six families of laborers.

Russian colonization societies, from Riga, Wilna, and Kovno, in 1883 purchased 2,600 hectares (6,500 acres) in **El-Chuderah,** south of ancient Cæsarea, above the mouth of the Nahr el-Mefdshir, which flows into the Wâdi el-Chuderah, where a colony was founded in 1891 in which there were 153 colonists in 1898.

In 1891 some speculators bought 430 hectares (1,075 acres) of land about two miles north of Safed, in **‘Ain Zeitun,** and sold it to a party of laborers.

Not having sufficient means to work the tract properly, the new owners transferred it to Baron de Rothschild, with whose beneficent aid 750,000 vines and many fruit-trees were planted in the course of six or seven years, and during this time a number of houses were built. The population in 1898 was 51.

Some Minor Colonies.

In the same year (1891) the little colony of **Mozah** was founded near Jerusalem. Three families settled on 59 hectares (147 acres) of land; and they are supported by the B'ne B'rith.

About the same time 5 families from Wilna settled west of Safed in **Shejur** near Kefr Anan.

In 1892 Baron de Rothschild purchased 11,700 hectares (29,250 acres) of land in Karife, in the vicinity of Shech Sad, in the old Trachonitis. He sold 970 hectares (2,425 acres) to the English Chovevei Zion Society. The railroad from Haifa to Damascus traverses the district.

In 1896 Baron de Rothschild founded the colony **Metullah,** which is situated at the foot of Mt. Hermon, not far from the ancient Dan (Laish), on the northern border of Palestine. The population of this colony in 1898 was 233, most of the male members of which were young men who had labored for several years in other colonies or were the children of colonists elsewhere. They cultivate wheat and tobacco.

A Jewish colonization society in Bulgaria, consisting of 50 members, bought 450 hectares (1,125 acres) of land from the English Mission, and founded the colony **Artuf,** or **Hartuf,** in 1896. Nine of the members came with their families, and formed a communistic society, working under the management of a superintendent elected by themselves. In 1898 they had not yet acquired title to their land.

In 1898 Leo Mozkin inspected the colonies on behalf of the Vienna Conference of Zionists, and his report showed a state of affairs not altogether satisfactory.

General Condition of the Colonies.

In 1898 there were in all the 25 colonies about 5,000 Jews. (According to the reports of L. Mozkin and others, there are in all Palestine about 4,500 Jewish colonists, occupying about 25,000 hectares—62,500 acres—of land.) Besides 300 families of day-laborers, there were 660 families of actual colonists, numbering 2,838 persons. Of these, 390 families, or 1,000 persons, were under the management of the Rothschild administration. In addition to the aid received from this source, various bodies support the colonists, more especially two organizations, viz., the Odessa Aid Society for Jewish Agriculturists and Artisans, and, in much larger measure, the Jewish Colonization Association. The following are the chief causes that retard the development of the Palestine colonies: (1) the dependence on charity, notably on that of Baron de Rothschild; (2) the lack of legal security of title; (3) want of publicity (see Leo Mozkin, in "Die Welt," 1898, Nos. 36-38).

Mahanaim.

In 1899 the colony **Mahanaim** was founded by the Galician Ahabat-Zion Society, with the aid of the Jewish Colonization Association and of the Ezra Society of Berlin. They began with 10 Galician and 6 native families, and have already received from the government permission to build houses and enlarge the colony generally. This now covers about 800 hectares (about 2,000 acres), at the foot of Mt. Hermon. It is reached from Port Haifa, via Acre, in twelve hours.

Change of Title.

At the end of 1899 those Agricultural Colonies in Palestine whose title lay in the name of Edmond de Rothschild passed over to the management of the Jewish Colonization Association of London.

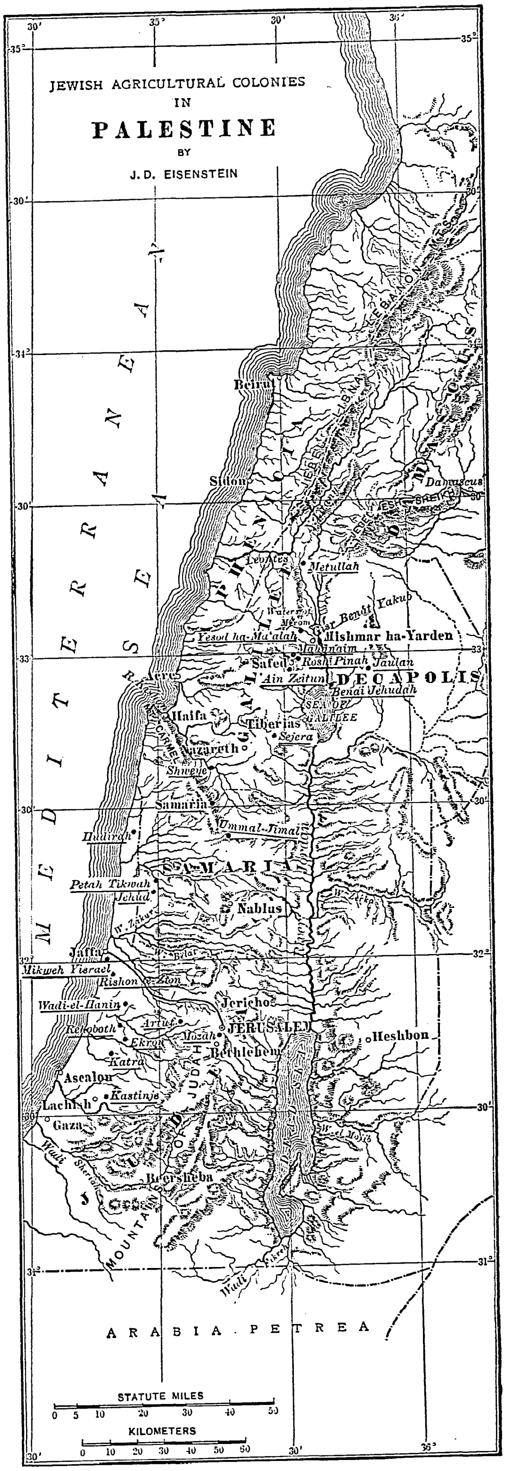
JEWISH AGRICULTURAL COLONIES
IN
PALESTINE
BY
J. D. EISENSTEIN
MEDITERRANEAN SEA
Beirut
Sidon
Damascus
Metullah
Yakub
Benât
Yesud ha-Ma'alah
Mishmar ha-Yarden
Mahanaim
Safed
Rosh Pinah
Jaulan
Ain Zeitun
DECAPOLIS
Benai Yehudah
Acre
Haifa
Tiberias
SEA OF GALILEE
Sejera
Nazareth
Shweye
Samaria
Ummal-Jimal
Hadirah
SAMARIA
Petah Tikwah
Yehud
Nablus
Jaffa
Mikweh Yisrael
Rishon le-Zion
Wadi-el-Hanin
Jericho
Rehoboth
Artuf
Mozah
JERUSALEM
Heshbon
Ekron
Bethlehem
Katra
Ascalon
Kastinie
Lachish
Gaza
Beersheba
MOUNTAINS OF JUDAH
ARABIA PETREA
STATUTE MILES
0 5 10 20 30 40 50
KILOMETERS
0 10 20 30 40 50 60
30' 35° 30' 36°

A list of colonies, with dates of foundation, population, and other details, is given on the next page:

	Founded in.	Population in 1898.	Land.	
			Hectares.	Acres.
I. *In the Land of Judah.*				
Artuf	1896	28	450	1,125
Beer-Tobiah (Kastinje)	1888	105	518	1,295
Ekron (Mazkeret Bitya)	1884	150	372	930
Ghederah (Katra)	1882	69	330	825
Miḳweh Yisrael	1870	225	236	590
Moẓah	1890	15	59	147
Naḥalat Reuben (Wâdi-el-Ḥanin)	1882	121	164	410
Rehoboth	1890	281	955	2,387
Rishon le-Zion	1882	531	618	1,545
Totals	....	1,525	3,702	9,254
II. *In Samaria.*				
Ablit *	....	....	....	....
El-Chuderah	1891	153	2,717	6,792
Umm al-Jimal	....	98	....	....
Kef y-Laba (private estate)	....	....	675	1,687
Petaḥ Tiḳwah	1878	802	1,260	3,150
Shefeya	....	15	1,800	4,500
Tantura * (owned by Rothschild)	....	95		
Zikron Ya'aḳob	1882	870		
Totals	....	2,033	6,452	16,129
III. *In Upper Galilee.*				
'Ain Zeitun	1891	51	509	1,272
Mahanaim	1899	100	773	1,932
Merom (private estate)	....	....	182	455
Metullah	1896	233	1,092	2,730
Mishmar ha-Yarden	1884	93	216	504
Rosh Pinah	1882	315	1,273	3,182
Sejera and vicinity (private estate)	....	....	2,454	6,132
Yesod ha-Ma'alah	1883	100	1,136	2,840
Totals	....	892	7,635	19,047
IV. *In Transjordania (Vilayet of Damascus, Hauran).*				
Bene-Yehudah, Chovevei Zion of London	....	....	318	795
Land of Chovevei Zion of New York	....	....	2,782	6,955
Land of Rumanian Society	....	....	728	1,820
" " Montreal "	....	....	910	2,275
" " Chicago "	....	....	364	910
" " Yekaterinoslav "	....	....	227	567
Sahem-Djalam, owned by Rothschild	....	...	1,274	3,185
Totals	....	....	6,603	16,507

* The populations of Ablit and Tantura, not being known separately, are given together as 95 under the latter colony.

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H. R.

AGRICULTURAL COLONIES IN RUSSIA: The idea of colonizing the Jews as agriculturists in Russia originated with the Polish historian Czacki and Nathan Nata (Notkin), who in turn inspired the poet Derzhavin, whom Emperor Paul sent to White Russia in 1799 to investigate the famine in that government and to take proper measures of relief. "To check the selfish occupations of the Jews," Derzhavin recommended that a special class of agriculturists be formed and transferred to the governments of Astrakhan and New Russia, hoping thus to relieve White Russia of a portion of its dense population.

First Suggestion.

On October 9, 1802, a special commission, the first of its kind in Russia, was organized by the benevolent Emperor Alexander I., to consider Derzhavin's recommendation and to draft a plan for improving the condition of the Jews. One Jewish delegate from each government of the Pale of Settlement was elected to confer with the representatives of the government. As a result of the two years' work of this commission an "Enactment concerning the Jews" was sanctioned by the czar, and promulgated December 9, 1804. It contained the following provisions: (1) The Jews of Russia were to be grouped into five classes, viz., agriculturists, manufacturers, artisans, merchants, and minor burgesses. (2) The agriculturists were permitted to buy and rent lands in all the western and southwestern provinces and to cultivate their farms themselves or with hired help. (3) For those without means the government pledged itself to provide 30,000 deciatines (1 deciatine = 2.70 acres) of land in the western and southern governments. (4) All Jews that wished to become colonists were required to submit certificates of their physical fitness for agricultural pursuits; and each family had to give proof of the possession of not less than 400 rubles with which to pay for the land, implements, and household necessaries for settlement. (See "Polny chronologicheski Sbornik zakonov i polozheni kasayushchikhsya yevreyev" (Complete Chronological Collection of Laws and Regulations Concerning the Jews), compiled by V. O. Levanda, pp. 53 *et seq.*, St. Petersburg, 1874.

First Colonies.

In 1806 many Jewish families from the governments Vitebsk and Mohilev on the Dnieper removed to southern Russia and founded the first seven agricultural colonies in the government of Kherson. They were named: Nahar-Ṭob, Har Shefer, Sede-Menuḥah, Bobrovy-Kut, Jefeh-Nahar, Jaazer, and Kamenka. These lands had previously been inspected by Nahum Finkenstein and Lieberman, who were commissioned to do so by the Jews of Vitebsk and Mohilev, with the consent of the minister of the interior (Nikitin, "Yevreiskiya Zemledelcheskiya Kolonii," 12).

The authorities in charge of colonization were directed to establish settlements in territories well adapted for agricultural purposes. The colonies were to be founded at certain distances from Christian settlements, and the Jewish colonists were denied the right to purchase land in Christian villages. Every occupation not in the line of agriculture was strictly prohibited. The colonial authorities were to lend the Jews all possible assistance and protection. Unfortunately for the settlers, the officials selected territories more adapted for cattle-breeding and agriculture on a large scale than for small farms; and those colonists who had settled on their own account were left almost without the necessary means to purchase implements and food. Exhausted by the long and weary journey, and unaccustomed to the climate of the sparsely settled South Russian steppes, many fell ill and died; while others sold their estates for next to nothing and returned to their old homes or left the country altogether. Only the poorest remained in the colonies; and these led a miserable existence, hoping in vain for the support promised by the government. Notwithstanding the drawbacks, 1,690 families had been settled in these colonies up to the year 1810. On April 6 of that year an edict was issued, discontinuing the transfer of Jews to New Russia, all the funds assigned by the government having been expended. In 1819 General Intzov, chief superintendent of South Russian colonies, inspected the Jewish settlements, and he reported on them so favorably that the question of continuing Jewish colonization was discussed at St. Petersburg. In 1823 a loan of 50,000 rubles was granted for colonization purposes, and this enabled 443 families to settle—partly in the old colonies and partly in new settlements. In the same year further emigration to New Russia was stopped by the government. Under the conscientious management of General Intzov, the economic condition of the colonies improved; but his strict administration and almost military discipline drove many of the colonists away. His plan of distributing the free farms—by which the colonists were grouped together, not by families, but to suit the convenience of the management—was detrimental to the development of the colonies.

Second Era.

The second period in the history of Jewish colonization in Russia begins with the edict concerning the Jews issued by Czar Nicholas I. on April 13, 1835. From this it was manifest that the czar intended to colonize New Russia with Jews, who were to be settled there in great numbers. Briefly the provisions of the edict were as follows: (1) Jews were permitted to join the peasant class in New Russia without being compelled to do so. (2) Forty candidates were entitled to the right of founding a colony. (3) Jews were granted the right to buy or rent lands from Christian owners or from the crown in territories where Jews were allowed to live. (4) Jews joining the peasant class were relieved from certain taxes and duties. (5) Jews colonizing fifty Jewish families on their estates were entitled to honorary citizenship, and those colonizing one hundred families were entitled to be raised to the nobility. (6) Colonists were granted the right to send their children to all public schools, gymnasiums, academies, and universities ("Russian Code," pp. 24–27, 104–117). Notwithstanding these privileges, the Jews, remembering the trials and sufferings encountered by the first colonists, showed but little enthusiasm for the scheme; and the czar, disappointed at the complete failure of his well-meant project, ordered a special commission, under the presidency of Count Kankrin, minister of finance, to investigate the matter. This commission attributed the failure to climatic reasons, and recommended the fertile territories of Siberia, with their healthful climate, as more suitable for colonization.

In 1836 the czar issued an order assigning 15,154 deciatines of land in the governments of Tobolsk and Omsk for colonization by Jews. This order had an unexpected and remarkable result. The enthusiasm of the Jews, rich and poor, learned and ignorant, knew no limits. Jewish scholars—I. B. Levinsohn, B. Mandelstamm, and others—supported the government plan by contributions to the press and by public speeches. Almost equal sympathy was shown by the Christian population of all classes.

The Siberian Proposal.

The first who sought to be colonized were 70 families, numbering 350 persons, from Mitau in Courland, who applied through their leaders, Meyer Mendelsohn and Elijah Mitauer, for permission to settle in the province of Ekaterinoslav. Numerous other applicants sent in similar requests for the provinces of Siberia, among them being 117 families from Courland, 200 from the estates of Prince Dolgorukov, and 427 from Mohilev. In all, 990 families forwarded applications to Count Bludov, minister of the interior. At the same time the minister received communications from many governors pointing out the impracticability of sending Jews to Siberia. Count Kankrin, however, remained firm in his conviction that Siberia was the most suitable country for Jewish colonization; and his plan was sanctioned by the czar, October 27, 1836 ("Vos." 1882, iii. 62). Kankrin proceeded with his arrangements, and in due course reported to the czar that all was ready for the expedition. To the intense disappointment of all concerned, the report was returned, January 5, 1837, with the following remark in the czar's handwriting, "The transfer of Jews to Siberia is to be stopped."

As soon as the new edict was issued Bludov gave orders to all governors and governor-generals of the Siberian provinces to seize the would-be colonists wherever they might be found and to send them, under proper convoy, to the government of Kherson. Shortly before the publication of the edict, 36 families had arrived at Omsk. With the permission of the authorities, they had migrated there on their own account. These were permitted to return to their former homes or to settle in New Russia.

Komarov was sent by Bludov to the government of Kherson to settle 738 families in the original nine colonies. But not until the year 1840 were the new colonists moved. There were then to be settled 346 families (1,552 persons) from Courland and 863 families (6,171 persons) from Lithuania and other northwestern provinces. The condition in which most of these colonists from Siberia and from the northwestern governments arrived at South Russia was pitiful. On the road many died, while others had to be placed in hospitals. The Courlanders—destined to be pioneers of colonization—were maltreated by the officials in charge during their voyage down the Dnieper, and were unable to begin work till the following year, as is shown in the report of Dr. Schindler to Prince Dalgorukov. Major Benkendorff, in a communication to Kisselev, declared in distinct terms that the czar's promises to the Jews of Courland, both written and verbal, had not been fulfilled. They found no houses, seeds, or agricultural implements. As soon as they had reached their destination the authorities of Kherson sent them to the old colonies. The result was that in a short time all the houses were overcrowded, and thousands had to camp in the open fields near the settlements.

Difficulties of Kherson Colonists.

In Yanovka, for instance, two thousand settlers had to remain without shelter; and the provisions soon gave out. This famine brought on all kinds of sickness and finally caused the people to revolt. The authorities took strong repressive measures, the number of overseers was considerably increased, and the disturbers of the peace were severely punished. Count Vorontzov, the governor-general of Kherson, decided to found four new colonies; and he did his best to improve the wretched conditions of the old settlements. In June, 1841, he founded four colonies which, according to the wishes of the settlers, were called Novy Breslavl (New Breslau), Lvov (Lem-

Statistics of Kherson Colonies.

berg), Romanov, and Novo Poltavka (New Poltavka), and settled there 700 families ("Vos." 1882, vol. 7). Kartzev's report of 1845 showed that there were 1,661 families (12,779 persons) in the Kherson colonies. Of these, 11,099 individuals were settled by the government; the rest, having paid for their farms, settled on their own account. From 1841 to 1845 the government expended 234,539 rubles in aiding Jewish colonists in Kherson.

The following table shows the condition of the fifteen colonies in the government of Kherson in 1845:

Name of Colony.	Families.		Houses.
	Settled.	Not yet Settled.	
Bobrovy-Kut	233	50	187
Efengar	111	15	159
Inguletz	151	14	130
Israelevka	91	20	82
Izluchista	70	9	60
Kamenka	85	30	60
Lvov (Lemberg)	119	...	119
Nagartov, Great	111	14	95
Nagartov, Little	37	3	31
Novy Breslavl	28	...	92
Novo Poltavka	150	...	150
Romanov	128	...	132
Saigadak	19	...	19
Seidemenuha, Great	229	25	204
Seidemenuha, Little	35	...	35
Total	1,597	180	1,555

In the fifteen colonies there were 5 synagogues, 12 houses of prayer, 6 town-halls, 7 warehouses, 7 bath-houses, 1 seed-warehouse, 8 windmills, 463 horses, 2,332 sheep, 3,322 oxen, 1,117 wagons, 289 plows, and 533 harrows. Of the colonists 3,308 were entered in the books as taxpayers.

The colonies had an income of 3,363 rubles per annum, besides rents from distilleries and restaurants kept by Jews who were not colonists. The local authorities of the fifteen Jewish villages named in the table were 11 mayors, 22 assessors, and 11 clerks. Religious affairs were administered by 12 rabbis, assisted by 30 *parnassim* ("directors") and 16 treasurers. The five synagogues were maintained at the expense of the communities. Most of the colonists originally belonged to the merchant class, 833 persons only being artisans. Only the tailors (359), shoemakers (144), and blacksmiths (11) found employment in the colonies; the others either sought employment or established themselves in surrounding towns. The death-rate of the colonies was very high. To every birth there were over twenty deaths. The poor results shown were due to the inexperience of the colonists, the corruption of the officials, and the absence of all instruction from more experienced colonists. This was practically confessed by the Russian officials in their reports to Czar Nicholas, who took a deep personal interest in the whole matter (see Kisselev's report, June, 1845). In 1846 the colonies were put under the management of the Ministry of Domains, a special Jewish fund, called *korobka* ("basket fund"), being set apart for the necessary expenditures.

As regards the colonies in Ekaterinoslav, a report made in 1847 by Baron Stempel, superintendent of the colonies, shows that the settlers on arriving in Ekaterinoslav generally found no provision made for them. They were not permitted to repair the dilapidated shanties which served for houses, and were not even allowed to seek shelter in the neighboring villages until spring, as Stempel had suggested. Those who did so were cruelly driven back by Cossacks. Epidemics of scurvy and smallpox occurred soon after ("Archives of Kherson-Bessarabia Board of Administration," report of Feb. 15, 1849, No. 116; see also Harold Frederic, "The New Exodus," pp. 78, 79, New York, 1892). After 1849, Jewish immigrants from northwestern Russia were directed chiefly to the government of Ekaterinoslav, where, up to 1856, fifteen colonies, sheltering 766 families, were founded. The Ekaterinoslav colonies were under the management of a director appointed by the Kherson-Bessarabia bureau of government domains, and were divided into four districts, with an overseer at the head of each. The colonists elected their own aldermen, all the other authorities being Christians. Hebrew schools (*ḥedarim*) were prohibited in the colonies.

Colonies at Ekaterinoslav.

The following table shows the condition of the Jewish colonies in the government of Ekaterinoslav in 1890:

Name of Colony.	Land in Deciatines.*	Families.	Hired Help.
Bogodarovka	1,050	278	4
Gorkaya	780	252	16
Grafskaya	910	181	3
Khlyebodarovka	570	81	1
Krasnoselka	1,260	319	3
Mezhirech	1,110	290	24
Nadezhnaya	1,230	351	12
Nechayevka	630	206	5
Novozlatopol	1,860	458	20
Priyutnaya	870	169	5
Roskoshnaya	780	178	..
Rovnopol	1,190	219	4
Sladkovodnaya	840	193	2
Trudolyubovka	960	292	11
Veselaya	810	244	7
Zatishye	1,600	233	..
Zelionoepole	1,170	370	4
Total	17,620	4,314	121

* 1 deciatine = 2.70 acres.

Of the hired help, 106 persons were Christians and 25 were Jews (K. Sluchevski, "Yevreiskiya Kolonii," in "Russki Vyestnik," iv. 206, 1890).

In 1856 Evzel (Joseph) Günzburg gave the government 10,000 rubles, the interest of which was to be applied in providing annual rewards for the best Jewish farmers; the recipients to be determined by the Minister of Domains ("Civil Code," vol. xxxi. No. 30, 672).

Contrast between 1851 and 1865.

After 1856 only four more colonies were founded; namely, two in the government of Kherson and two in that of Ekaterinoslav. Under a law enacted in 1866 Jewish colonization ceased entirely. The measure was adopted mainly for financial reasons, the basket fund no longer sufficing for both colonization and education. Besides this, New Russia was no longer in need of artificial colonization. The reports of V. A. Islavin, an official who visited the colonies in 1851 and again in 1865, enable a comparison of those years to be made. Instead of the 15 colonies in 1847 there were 37 in 1865—20 in Kherson and 17 in Ekaterinoslav; the 2,210 families in 1851, consisting of 14,780 persons, had increased in 1865 to 2,873 families, consisting of 32,943 persons; and instead of 85,563 deciatines of cultivated land in 1851, there were in 1865, 129,521 deciatines.

The following figures contrasting the condition of the colonies in 1851 and in 1865 will be of interest:

	KHERSON.		EKATERINOSLAV.	
	1851.	1865.	1851.	1865.
Public Buildings	59	98	2	98
Private Houses	1,507	2,023	269	922
Expert Farmers	188	269	58	295
Oxen	1,205	440	....	4
Horses	997	2,228	499	1,034
Cows and Calves	4,062	5,579	788	1,668
Sheep	1,393	4,291	....	1,230

In 1869 the Ministry of Domains instituted an inquiry respecting the Jewish settlers of the New Russian colonies, in order to ascertain how many of them really occupied themselves with agriculture and how many were indigent and worthless. As a result, in the course of ten years 10,359 men, women, and children were expelled from the class of agriculturists. In 1874 all reserve lands, which had been counted as part of the colonies, were taken away from them.

In the western governments the Jewish Agricultural Colonies were founded after the publication of the edict of 1835. There the Jews were permitted to settle on government as well as on private lands, and for founding colonies wealthy Jews were rewarded with the title of honorary citizens. In 1848, 158 families, comprising 946 persons, settled on government lands. Eleven years later (1859) the settling of Jews on such land in the western governments ceased entirely; and in 1864 they were deprived of the permission even to settle on private lands. In 1870 there were 34,475 Jews settled in the Agricultural Colonies in the western governments, distributed as shown in the following table:

Government.	Number of Settlements.	Number of Individuals.	Land in Deciatines.
Grodno	20	1,376	2,655
Kiev	32	7,980	2,719
Kovno	15	2,477	2,252
Minsk	25	3,923	3,577
Mohilev	77	2,250	8,413
Podolsk	14	9,411	8,470
Wilna	18	2,960	2,069
Vitebsk	5	824	749
Volhynia	10	3,274	2,947
Total	216	34,475	33,851

The above numbers have since considerably decreased.

STATE OF RUSSO-JEWISH AGRICULTURE.

Government.	Owned by Landlords.	Owned by Small Farmers.	Leased.	Total Deciatines.*	Percentage of all the Land in the Government.	Percentage of Jewish Population in the Government.
Bessarabia	109,210	......	167,539	276,749	9.1	12.1
Chernigov	79,876	......	139,505	219,381	5.8	4.4
Ekaterinoslav	61,007	30,257	58,058	149,322	2.5	3.2
Grodno	21,085	3,573	294,952	319,510	10.6	19.7
Kherson	218,843	......	254,050	472,893	8.4	9.5
Kiev	11,477	......	261,518	272,955	6.3	14.6
Kovno	4,033	2,252	36,432	42,717	1.3	19.
Podolsk	6,857	2,006	240,108	248,971	6.9	18.7
Poltava	40,836	......	172,379	213,215	5.3	3.5
Taurida (Crimea)	84,580	161	24,891	109,632	2.1	2.5
Vitebsk	32,173	749	44,278	77,200	2.2	12.9
Volhynia	13,916	408	304,948	319,272	5.8	14.9

*1 deciatine = 2.70 acres.

The preceding table, published in "Statisticheski Vremennik Rossiskoi Imperii" (Statistical Annals of the Russian Empire), 3d series, part 2, edited by V. Alenitzyn, St. Petersburg, 1884, shows the extent of land owned and leased by Jews in western and southwestern Russia in 1881.

These results were the more remarkable because it was exactly in this year 1881 that the colonies received the greatest check to their development by the riots, which actually reached the colonies of Kherson and Bessarabia and disturbed the sense of security in all the rest. Several of the best Jewish farmers in Bessarabia emigrated in that year to the United States and Palestine.

The MAY LAWS of 1882 (put into application in 1891) influenced the development of the Agricultural Colonies of Russia only indirectly. They put a stop to all immigration of the Jewish inhabitants of the towns into the villages, and indeed sent no less than 50,000 from the villages into the towns. By this means the development of agricultural tastes among the Russian Jews was effectively arrested.

Recent Progress.

But the Agricultural Colonies were particularly exempted from the operation of these enactments. In 1880 a fund to promote handicraft and agriculture among the Russian Jews was initiated, with a capital of 200,000 rubles, by S. Poliakov, Baron H. Günzburg, A. Sack, Leon Rosenthal, M. Friedland, and others. Seven years later (1887) the amount of this fund (1,110,271 rubles) was turned over to the general fund of the government treasury. In 1891 an agricultural school, affiliated with the Jewish Orphan Asylum, was opened at Odessa. In 1899 the government granted Baron H. Günzburg permission to found a Jewish agricultural colony on his estate in the district of Bendery, government of Bessarabia. The colony is called Rossianka, and covers 500 deciatines of land, of which 400 are under cultivation, each farmer being entitled to 20. The remaining 100 deciatines are reserved for a common pasture and for future enlargements of the farms. All the settlers, except soldiers that have served their time, must be graduates of some agricultural school; and all storekeepers must be Christians ("Aḥiasaf," 1899, p. 361).

In 1900, according to the latest reports, there were more than 100,000 Jewish agriculturists in Russia cultivating their own farms, 60,000 of whom are settled in 170 colonies. In South Russia, Jews in great numbers seek work on Christian estates and find ready employment there. In Siberia, especially in the district of Krasnoyarsk, there are numerous Jewish agriculturists who have established themselves on single farms; and, except as to their religion, they differ little from the general mass of the peasants.

Poland.

In Poland, according to the official statistics of 1887, Jews owned about 270,000 deciatines. In the government of Plotzk there are three settlements, Kukhari, Dzhikovich, and Rodolobovka, which were founded in the thirties by the local Jewish landowner, Solomon (Zelman) Posner, who enjoyed the protection of the vice-regent, Count Paskevich. These settlements are in a flourishing condition and are inhabited by 500 Jewish farmers. There are also some farmers scattered in the government of Radom. In Bessarabia many Jews cultivate the vine. There are nine colonies, mainly in the district of Soroki, with a population of 4,300 and an area of over 3,000 deciatines. In the same district there are about twenty villages entirely inhabited by Jews, who cultivate the vine, tobacco, and fruit ("Vos." April 20, 1900).

In the periodical "Kaspi" for April, 1895, a good description is given of the Vartashen settlement in the district of Nookha (government of Elisabethpol), which is wholly inhabited by Jewish tobacco-planters (350 families).

The following two tables have been compiled by the Odessa Society for the Aid of Jewish Agriculturists and Artisans in Syria and Palestine. No. I. shows that in 1896 nearly 97,000 Jews in Russia were engaged in agriculture. Besides these colonists who were grouped in settlements there were numerous single families occupied in agricultural pursuits, as shown in table No. II.

I.—JEWISH AGRICULTURISTS IN RUSSIA, 1896.

Governments.	Number of Jewish Agricultural Settlements.	Number of Persons.	Cultivated Land in Deciatines.*
Bessarabia	7	2,100	2,900
Ekaterinoslav	17	7,849	16,220
Grodno	20	2,752	2,665
Kherson	22	19,419	41,790
Kiev	32	15,960	2,719
Kovno	15	4,954	2,252
Minsk	25	7,946	3,577
Mohilev	77	4,500	8,413
Podolsk	14	18,822	8,470
Plotzk	3	500	240
Vitebsk	5	1,648	749
Volhynia	10	6,548	2,947
Wilna	18	3,932	2,069
Total	265	96,930	95,011

* 1 deciatine = 2.70 acres.

II.—JEWISH WORKERS ON PLANTATIONS IN RUSSIA, 1896.

Governments.	Culture of Tobacco.	Gardening, etc.
Bessarabia	1,358	245
Chernigov	384	92
Ekaterinoslav	168	5
Grodno	2,869	631
Kherson	1,138	77
Kiev	801	200
Kovno	612	1,351
Minsk	390	1,896
Podolsk	839	169
Poltava	308	6
Taurida	223	1
Vitebsk	320	30
Volhynia	125	51
Wilna	503	522
Total	10,038	5,276

There were also about 1,800 Jewish field-laborers employed in 1896 on about 25 different estates in Bessarabia, Grodno, Kherson, Kiev, Podolsk, and Poltava.

III.—JEWISH AGRICULTURAL COLONIES IN RUSSIA IN 1898-99. (DATA COLLECTED BY THE JEWISH COLONIZATION ASSOCIATION.)

Governments.	Number of Colonies.	Number of Jewish Agriculturists.	Land Occupied by Them, in Deciatines.
Bessarabia	6	3,960	2,906
Ekaterinoslav	17	8,597	17,660
Grodno	13	1,505	4,198
Kherson	21	22,801	42,336
Kiev	19	2,965	2,372
Kovno	20	1,520	2,854
Minsk	25	5,540	6,431
Moghilev	75	5,290	4,954
Podolsk	14	3,330	2,125
Vitebsk	19	865	110
Volhynia	14	4,940	5,426
Wilna	35	1,910	4,413
Total	278	63,223	95,785

IV.—JEWISH AGRICULTURISTS IN RUSSIA OUTSIDE OF THE COLONIES, IN 1899. INFORMATION GATHERED BY THE RUSSIAN JEWISH COLONIZATION COMMITTEE, RECEIVED THROUGH BARON DAVID GÜNZBURG.

Governments.	HORTICULTURE.		TOBACCO CULTURE.		VITICULTURE.		Number of Persons Engaged in Dairying, etc.	No. of Persons Engaged in Apiculture.
	Number of Persons.	Number of Deciat.	Number of Persons.	Number of Deciat.	Number of Persons.	Number of Deciat.		
Bessarabia	721	1,568	789	1,512	459	776	366	23
Chernigov	551	599	114	467	....	....	35	8
Courland	36	56	....	....	....	....	99	
Ekaterinoslav	3	15	....	....	....	....	3	
Grodno	2,047	1,174	35	25	....	....	844	
Kalish	44	53	....	....	....	....	72	1
Kherson	56	81	26	104	31	60	114	3
Kiev	170	240	....	....	4	....	41	4
Kovno	1,495	1,633	....	....	3	....	617	51
Kyeltzy	35	17	....	....	....	....	358	12
Lomzha	234	390	15	....	1	....	174	
Lublin	497	168	....	....	4	....	452	13
Minsk	1,849	1,642	....	....	....	....	726	1
Mohilev	811	1,152	2	5	7	2	563	1
Petrokov	81	22	....	....	....	....	151	
Plotzk	194	146	....	....	....	....	140	2
Podolsk	935	805	441	357	117	260	407	22
Poltava	177	1,185	24	128	....	....	45	
Radom	44	811	....	....	....	....	210	1
Suvalki	445	938	....	....	....	....	222	4
Syedletz	165	260	....	....	....	....	181	11
Taurida	61	46	....	....	38	38	4	7
Vitebsk	105	55	....	....	....	....	305	1
Volhynia	490	393	300	48	1	....	373	2
Warsaw	160	531	....	....	....	....	231	5
Wilna	578	1,132	....	....	....	....	452	5
Total	11,984	15,112	1,746	2,646	665	1,136	7,185	177

From numerous official reports of Benkendorff, Barons Hahn and Stempel, Kartzev and Islavin, up to 1886 (summarized in Nikitin), it is evident that the Jewish colonies in New Russia are in no way behind the Christian Russian villages in rational farming. If the colonies have not been as great a success as was anticipated, the fault lies rather with the method of foundation and the obstacles placed in the way by officials than with the Jewish colonists themselves.

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H. R.

AGRICULTURAL COLONIES IN THE UNITED STATES: With the exception of the partly successful experiment by thirteen Jewish families in the state of New York in 1837 (see below), Jewish agriculture and Agricultural Colonies in America are not of earlier date than the great Russo-Jewish migration of 1881–82.

First Jewish Colony.

The first agricultural colony settled by Jews in the United States was founded at **Wawarsing,** Ulster county, New York, in 1837, and was named SHOLOM ("Peace"). It was founded by thirteen Jewish families—under the leadership of a certain Moses Cohen—who left New York city, where they had been living, to engage in agriculture on farms which they had purchased. For five years they tried to make farming pay, but were compelled to add to their earnings from the land by manufacturing on a small scale and by trading. Some of the original settlers moved out of the colony during this period, and other Jewish families joined; but finding it impossible to support themselves by farming, they sold their holdings and moved away (1842).

Louisiana.

The first agricultural colony of Russian Jews in the United States settled on **Sicily Island,** Catahoula parish, near Bayou Louis, Louisiana, in the eastern part of the state, not far from the Mississippi river. It comprised 35 families from Kiev and 25 families from Elizabethgrad, and had been partially organized in Russia. When the colonists arrived in America in October, 1881, they found that negotiations for the establishment of the colony in Louisiana had been completed by H. Rosenthal. A New York committee consisting of M. S. Isaacs, Dr. Julius Goldman, M. Ellinger, Charles L. Bernheim, and Henry S. Henry, acting as the representatives of the Alliance Israélite Universelle of Paris, France, advanced the colonists the sum of $2,800, nominally as a loan; and they possessed about $2,800 of their own. A tract of land, comprising about 5,000 acres, was purchased at $8 an acre. On their arrival at their future home, the colonists were lodged temporarily in three old houses that still stood on the property, which before the Civil War had been a plantation, and since then had remained uncultivated. Lumber (for the erection of small houses), horses, farm implements, cattle, poultry, etc., were forwarded to the settlement from New Orleans by a local committee of the Alliance, which, under the chairmanship of Julius Weiss, had taken charge of the affairs of the colony.

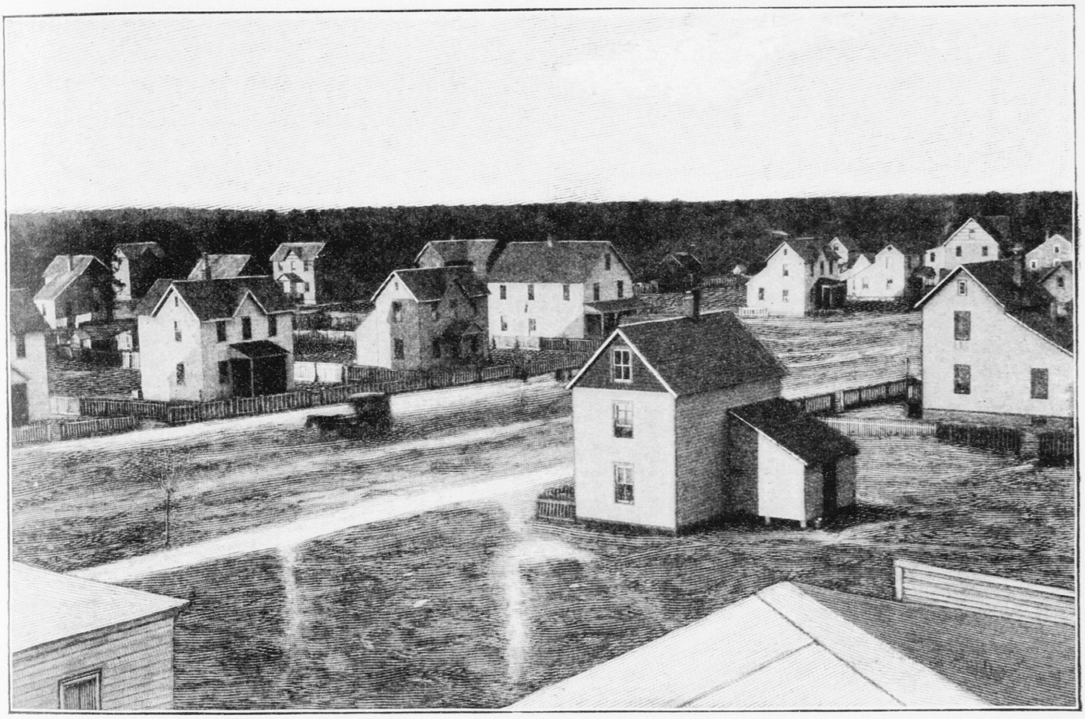

General View of Woodbine Colony, New Jersey.
(From a photograph.)

The colonists, who numbered 173, were divided into three groups, so as to work most effectively on the land that had been purchased in three tracts. The ground was tilled, and corn, cotton, and vegetables were planted. The colonists worked with energy, building fences and generally improving the land, when, early in the spring of 1882, the entire region was flooded owing to an overflow of the Mississippi river—houses, cattle, implements, and crops being all swept away, and an expenditure estimated at over $20,000 was rendered nugatory. Some of the colonists removed to San Antonio, Texas, and St. Louis, Mo., while others purchased isolated farms in Kansas and Missouri, where they are now successfully engaged in agriculture.

South Dakota.

In July, 1882, Herman Rosenthal, a Russian from Kiev, president of the Louisiana colony, headed a group of 20 Russian families, who settled on farms in the southeastern part of what is now South Dakota, and formed a colony which they called **Crémieux.** It was situated in Davison county, fourteen miles from Mt. Vernon, the nearest railroad station, and twenty-six miles from Mitchell, the county-seat. Most of the colonists had quarter-section farms of 160 acres each, while some of the farms covered as much as a square mile (640 acres). Among the settlers were several families that had joined the ill-fated settlement in Louisiana. The colonists at Crémieux had means of their own, and the first year met with a fair measure of success. Oats, wheat, rye, and barley were sown, and yielded good crops, while especial attention was paid to the raising of flax. In the second year wheat was more extensively cultivated; but the wheat-bug made its appearance, and a large part of the crop was destroyed. In addition to this, a prolonged period of drought caused the death of many cattle. In the third year thunderstorms were so destructive to the standing crops that the colonists were compelled to mortgage their farms; but the rate of interest demanded on loans was so high that most of the settlers sold out and moved away. A few remained a year or two longer; but excessive interest on their mortgages and a scarcity of water proved a combination too powerful for them, and in the latter part of 1885 they also left the settlement. The failure may likewise be attributed, in a measure, to the distance of the colony from the railroad and the county-seat.

Another attempt at Jewish colonization in South Dakota was made soon after, under the auspices of the Alliance Israélite Universelle. Twenty-five unmarried young men settled as farmers upon a tract of land near Crémieux at a place which they called **Bethlehem-Yehudah.** They carried on their work upon a communistic basis; but, notwithstanding outside support, the experiment proved unsuccessful. After a precarious existence of a year and a half, during which there were much strife and discontent in the community, the settlement was abandoned.

THE SCHOOLHOUSE, WOODBINE COLONY, NEW JERSEY.

(From a photograph.)

Colorado.

An attempt to establish a Jewish agricultural colony in Colorado met with no better success. On May 9, 1882, 12 families were sent to **Cotopaxi** in the state of Colorado, with means furnished by the Hebrew Emigrant Aid Society of New York. The colonists were settled on government land, 160 acres being allotted to each family; but of 1,780 acres 100 only were fit for cultivation. Water was scarce, except in the spring, when mountain floods endangered existence itself. During the first year of settlement there were in all 15 families at Cotopaxi, with a total of 64 persons. After many hardships the settlers were compelled to leave the colony, as they could not make a living from the soil, and had no other industries from which to derive an income.

Oregon.

In the summer of 1882 a Jewish agricultural colony of socialists was established in the southwestern portion of Oregon, near the California line, by a party of Jews from southwestern Russia, who called themselves "Sons of the Free," and named their settlement **New Odessa.** The colony was situated 265 miles from Portland, near the town of Glendale, on the California and Oregon Railroad. Originally there were 40 persons in this settlement, most of them unmarried, and many of them would-be social reformers. A grave mistake was made in the selection of the land, but one-fourth of it being capable of cultivation. Some of the settlers lost courage before the first harvest and went away. In March, 1884, 10 new settlers bought 760 acres for $4,800; of which about 100 acres were planted in oats, wheat, barley, and potatoes. A few of the colonists tried to support themselves by cutting ties and firewood for the railroad, but to little purpose. This colony, too, proved a failure, and was abandoned in 1888.

North Dakota.

An attempt was made to found a colony of Russo-Jewish farmers in what is now North Dakota. This colony, known as **Painted Woods,** was located, in 1882, near the town of Bismarck. Twenty families, each receiving 160 acres, made the initial experiment, which was largely due to the efforts of Rev. J. Wechsler of St. Paul, Minn., and his Jewish fellow citizens. In the course of a year the colony had increased to 54 families, representing some 200 individuals; but, owing to prairie fires and severe drought during the winter of 1884–85, their losses were so heavy that there was much distress among the colonists. Before this period of misfortune began the population of the colony consisted of 71 men and 52 women and nearly 90 children. By the spring of 1885 only 40 colonists were left. Funds had been sent during the winter to relieve their wants; and, later, a sum of about $5,000 was furnished to provide seeds, implements, horses, and cattle. In all, about $20,000 had been spent upon the colony by the beginning of 1886. In that year the crops failed, entailing much suffering during the ensuing winter. In 1887 the colonists, having met with no more success than their predecessors, were obliged to give up. It is said that a few Jewish farmers, survivors of this colony, are still to be found scattered through North Dakota.

On March 27, 1884, an agricultural colony was founded in Pratt county, in the southern part of Kansas, which was named after **Sir Moses Montefiore.** At first the prospects of this colony were promising; but it was soon found that the cultivation of the soil was beset with difficulties that had been underestimated. As the settlers were unfitted for the hard work entailed by farming in this region, they were compelled to sell the land and leave. Some of them settled at Alliance, in New Jersey, while most of them—in all, 17 families—were established, April, 1885, near **Lasker,** in Ford county, Kansas, by the Montefiore Agricultural Aid Society of New York. About nine square miles of land were purchased, and each family was given a farm of 160 acres. For some years the colony throve, but in the end was also unsuccessful.

Kansas.

Through the efforts of the Jewish community of Cincinnati another attempt at colonizing in Kansas had been made in 1882. This settlement, which was called **Beer-sheba,** was located in Hodgeman county. Here, again, prospects, apparently bright, were soon dimmed. Owing to disputes between the colonists and the managers of the settlement the latter sold all the animals and implements, thus subjecting the former to many hardships. In order to earn a livelihood the farmers sought employment in Dodge City, Garden City, and other places, where they worked at trades, while their families remained on the farms. They continued to struggle on, and in a few cases succeeded in making their farms moderately profitable; but as a colony the attempt was not a success.

A third agricultural colony, known as **Hebron,** was established in southern Kansas. This settlement comprised 80 families, one-half having private means, the other being aided by the Montefiore Agricultural Aid Society. Only a few families succeeded in making their farms pay, and, as a whole, the attempt was a failure.

In March, 1886, **Gilead,** in Comanche county, Kansas, was settled by 20 families, most of whom were Rumanian; while **Touro** was begun with 12 Russian families, and **Leeser,** in Finney county, with a still smaller number. What has been said of the other Jewish Agricultural Colonies of Kansas applies also to these. Each attempt was a struggle beset with hardships, rewarded by occasional success, and ending in complete failure.

In 1882 Lazarus Silberman, a banker of Chicago, settled 12 Russo-Jewish families on 300 acres of land in Michigan, lying on the shores of Carp lake, between Lake Michigan and Grand Traverse bay. After many difficulties with the settlers, who either would not or could not make any payments on the amounts advanced to them, Silberman abandoned the enterprise; and soon after the colonists disbanded. The failure was ascribed as much to lack of capital as to the fact that the colonists were not practical agriculturists.

Michigan.

In August, 1891, 16 families of Russian Jews settled in Huron county, Michigan, some three miles from the town of Bad Axe. They called their settlement **Palestine.** The land was wild but good. The colonists took it on five-year contracts, agreeing to pay $12 an acre for their holdings, each family contracting for 40 to 60 acres. This settlement, like most of the other attempts at Jewish colonization in the United States, was begun too hastily, and without sufficient means to tide the colonists over the unproductive period and to secure them against probable losses from drought, fire, and flood. They succeeded in erecting a few shanties and log houses, but these were insufficient for their needs; and they ran into debt for the few horses and cows that they were able to obtain. In the spring of 1892 the Beth-El Hebrew Relief Society of Detroit (a city one hundred and thirty-five miles southwest of the colony) sent food and tools to the colonists, and on their behalf applied to the Baron de Hirsch Fund, which, at this time and in subsequent years, gave them substantial help. In spite of this support the farmers have been unsuccessful. Four or five have given up their holdings, while the rest are still struggling on in the hope of eventually paying off their burden of debt. In October, 1897, there were 13 men, 11 women, and 39 children in the colony. In April, 1900, there were but 8 families, and these, too, would have left but for the frequent and substantial aid rendered by philanthropic organizations.

Virginia.

Among other Jewish Agricultural Colonies having only brief existence may be mentioned one established by 15 Jewish families in 1883 on land purchased with their own funds near the city of Washington, D. C. This colony they called **Washington,** and it, too, was doomed to failure. Through the efforts of some philanthropic Jewish residents of Baltimore 9 families were established in November, 1882, at a place called **Waterview,** on the Rappahannock river, in Virginia, but before 1886 this colony had disappeared. A dozen Jewish families were colonized in Middlesex county, Virginia, in 1882, but did not remain there long.

Among several other futile attempts at Jewish agricultural colonization between 1882 and 1892 was one in Calaveras county, California.

Connecticut.

Jewish agricultural colonization in Connecticut dates from the settlement of three Jewish families, in 1891, at New London and Norwich, by the United Hebrew Charities of New York city, with money provided for the purpose by the Baron de Hirsch Fund. The families were sent to work in mills, but by strict economy they succeeded in a few years in saving enough money to enable the heads of the families, who had been dairy-farmers in Russia, to buy cheap farms near Norwich. Not long after, in

1892, one Ḥayyim Pankin, a Russian Jew, aided by the Baron de Hirsch Fund, bought a farm near **Chesterfield.** He soon succeeded in inducing 28 other Jewish families to settle near the same place. They all engaged mainly in dairy-farming, as the soil was not rich enough to make market-gardening profitable, although each farmer raised his own fodder and the potatoes and other vegetables required for his family. The general method by which these farms were purchased was by the payment of one-third to one-half in cash, the balance remaining on mortgage at 5 or 6 per cent per annum. Later, the Baron de Hirsch Fund made loans on second mortgage to some of the farmers, to enable them to improve their holdings. The population of Chesterfield has been unstable. Of the 28 families that settled in August, 1892, only 15 remained in the autumn of 1894; but 18 others had come in the meantime, so that in the latter year the total number of Jewish farmers was 33. In 1897, through the good offices of the trustees of the Baron de Hirsch Fund, a steam creamery was erected and a synagogue was built. In size the farms range from 32 to 132 acres, the average being about 60; the price paid, including buildings, averages $15 an acre. While some of the original settlers who were unsuccessful left the colony, newcomers took their places, so that the population has not decreased.

The general statistics of Jewish Agricultural Colonies in Connecticut may be summarized as follows: In April, 1891, 2,376 acres of farm land were owned by 19 Hebrew immigrant families (compare "American Jewish Year Book," 1899–1900, pp. 281 and 283). These farms cost $20,800, of which sum $5,840 was paid in cash. The total Jewish farming population at that time was 143 persons. In January, 1892, the number of acres of woodland and pasture owned by Jewish farmers was 7,843, of which 1,420 acres were cleared. The purchase price of these lands was $89,600, of which $36,050 had been paid, the balance remaining on mortgage at 5 or 6 per cent. These farms were owned by 52 families, consisting of 491 persons. The farmers owned 229 head of cattle.

In December, 1899, there were 600 Jewish farmers in New England, mainly in Connecticut, with some scattered in Massachusetts. It was estimated that $1,100,000 had been invested by them in their holdings, $1,250,000 remaining on mortgage. The principal groups of settlements in Connecticut are at **Chesterfield, Colchester,** and **Montville,** with others near Norwich and New London.

New Jersey.

Of all the Jewish Agricultural Colonies in the United States the most important are those founded in New Jersey. With few exceptions they were all established in the southern part of the state, and include **Alliance, Rosenhayn, Carmel, Woodbine, Montefiore, May's Landing, Halberton, Malaga,** and **Hightstown.** Of these only the first four still (1900) remain. There were 300 Jewish farmers in New Jersey at the beginning of the movement in 1882, 200 in 1893, and only 76 at the end of 1896. Through aid extended by the Jewish Colonization Association of Paris in 1897, the colonists were given effective help, so that in 1900 it was estimated that there were 250 Jewish farmers in the state—most of whom were settled in the southern part. Of these probably not more than 100 families make a living exclusively by farming.

The colony of **Alliance** is situated in Salem county, New Jersey, about a mile north of Broadway—a station on the New Jersey Southern Railroad. It is about 43 miles southeast of Philadelphia, and 4 miles from Vineland, the nearest market-town. The colony was named after the Alliance Israélite Universelle, which provided funds for its foundation. Three large wooden buildings were erected to afford temporary shelter for the colonists, who were brought thither in May, 1882.

The soil is a light sandy loam covered with the bush and scrub-oak common in southern New Jersey. At the outset 25 families, principally from cities of southern Russia (Elizabethgrad, Odessa, Kiev, etc.), settled at Alliance, but this number soon increased to 67 families. The first winter was passed by the colonists crowded together in the three buildings mentioned, their needs being provided for in part by the Hebrew Emigrant Aid Society. The next year the land was divided into fifteen-acre farms; houses consisting of two rooms and a cellar were erected, wells sunk, and other improvements made. Contracts were entered into under which each farmer was to pay within ten years $350 for his holding, the house being reckoned at $150. The number of acres devoted to communal purposes, school-buildings, factories, burial-ground, etc., was 150.

Each family during the first year of settlement received $8 to $12 per month for 9 months, according to the number of its members, and $100 worth of seed for planting. Each farmer also received some furniture, cooking utensils, small farming implements, etc. The second year each family received $30 worth of seed, and about 50 families were also supplied with sewing-machines. One of the large buildings above referred to was converted into a cigar factory during the second winter; but, the hands being unskilled, wages were very low. This industry was discontinued the next year, and the colonists suffered very much in consequence. Owing to these hardships and discouragements, by the end of 1884, 17 farmers abandoned their holdings, which reduced the population to 50 families, comprising 250 persons. About this time a party of delegates from the Mansion House Fund of London, England (Samuel Montagu, Benjamin L. Cohen, and Dr. A. Asher), visited and investigated the condition of the colony, with the result that $10,000 was sent for its aid to the New York Hebrew Emigrant Aid Society, the Alliance Land Trust being formed by Henry S. Henry, Isaac Eppinger, Leopold Gershel, Leonard Lewisohn, S. Muhr, F. de Sola Mendes, and others. About $7,000 was devoted to the completion of the purchase of the land in behalf of the colonists generally, the remainder being used to buy horses, cows, implements, etc., for the more deserving among them. New contracts were made whereby one-half of the farm was to be given to the holder free of charge, provided the other half was paid for in equal instalments extending over thirty-three years.

Local Industries.

Among the local industries established at Alliance were a shirt factory and a tailors' shop, the employment from which materially aided the colonists during the winter months. In 1889 the population of the colony was 529, of whom 282 were males and 247 females. The farmers owned 1,400 acres of land, of which 889 were cultivated. There were 92 houses in the colony, a synagogue (dedicated July 29, 1888), a library, a post-office, and a night-school. Through the joint efforts of the Baron de Hirsch Fund and the Jewish Colonization Association of London, tailors' shops have been established, thus affording a local market for produce. The most recent statistics obtainable regarding Alliance show that there are (1900) 96 Jewish families, aggregating 512 persons, in and around the colony (including **Norma**). Of these, 33 families devote themselves entirely to farming, 15 entirely to tailoring, 12 combine farming and tailoring, and the remaining 36 not only till their farms but also follow some other craft, such as masonry, shoemaking, carpentry, etc. Over 1,500 acres of land are owned by these settlers, of which 530 are devoted to fruit, 577 to vegetables, and the remainder to fodder or pasture. There are 87 dwelling-houses, with 141 outbuildings. The capital invested in 1897 was $112,298, of which $68,033 had been repaid in cash. The balance remained due. The value of the yearly products of the soil was estimated at $17,808. The colonists then owned 55 horses, 79 cows, and 4,700 fowls. See also ALLIANCE, New Jersey.

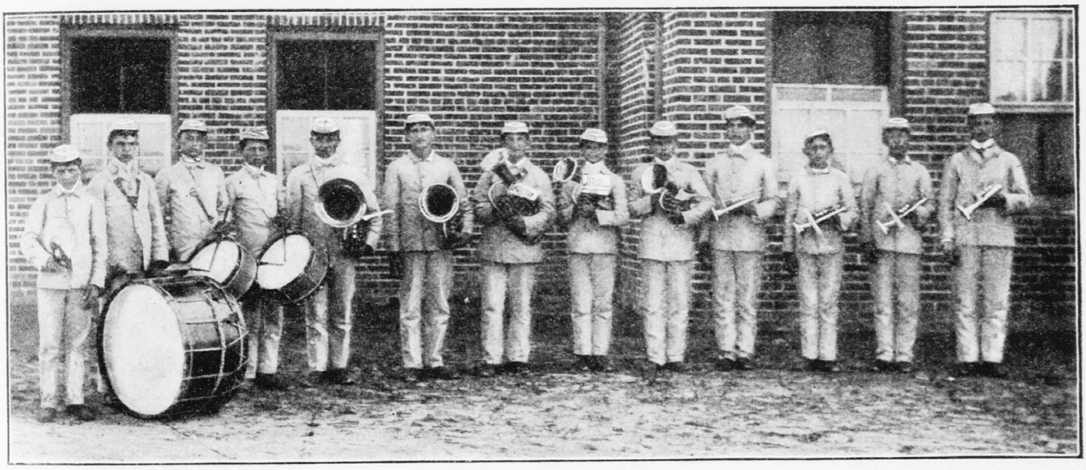

THE BAND OF THE WOODBINE COLONY.
(From a photograph.)

Another Jewish agricultural colony in New Jersey is known as **Carmel,** and lies in Cumberland county, in the southern part of the state, midway between Bridgeton and Millville. The nearest railroad station to the colony is at Rosenhayn, about three miles to the north of Carmel. Seventeen Russo-Jewish farmers, aided by Michael Heilprin of New York, settled here in 1882, and called the place Carmel. A year or two after the settlement, 7 of the original immigrants, discouraged by the poor results, left the colony, but their places were soon filled by others who came from western Russia. In 1889 the colony contained 286 persons, of whom 150 were men and boys and 136 women and girls, living in 30 houses. Eighty-two of their children attended the public school. The farms comprised 864 acres, of which the Jewish colonists occupied 848 acres, although only 123 were under cultivation. Corn, rye, buckwheat, vegetables, and berries were the chief crops. During the winter the farmers supported themselves by tailoring. In the latter part of 1889, owing to a gift of $5,000 by Baron Maurice de Hirsch, 1,500 additional acres of land were purchased, and 36 new houses erected at an average cost of $800 each.

The condition of the colony at Carmel has been one of varying prosperity and depression. Outside aid, either by the establishment of local industries, by liberal loans on mortgage at a low rate of interest, or even by direct gifts, has from time to time been necessary to enable the colony to exist. Carmel contained, in 1900, 89 Jewish families, whose members aggregated 471 persons. The number of families engaged exclusively in farming is 19; 14 combine farming and tailoring, 13 are engaged in farming, 23 in trades other than tailoring, and 33 earn their living exclusively by tailoring. These families own 1,029 acres of land, of which 113 are devoted to fruit-growing, 504 to raising market produce, while the remaining land is devoted to pasture or fodder. Of the dwelling-houses, 46 are occupied, together with 86 barns and other outbuildings. The total value of these holdings is estimated at $84,574, on which there is an indebtedness of $26,273. The yearly produce of the soil was, in 1900, valued at $12,585; that actually sold brought $8,200, while the remainder was consumed by the producers. The settlers of Carmel own 36 horses, 114 cows, and 3,300 fowls. In the community several factories have been established—chiefly for the manufacture of clothing—and the employment they afford is a source from which many of the settlers derive their principal means of livelihood.

Rosenhayn, another colony in the same state, is situated in Cumberland county, on the New Jersey Southern Railroad. It was founded by the Hebrew Emigrant Aid Society of New York, 6 families having been sent to the northern part of Rosenhayn in 1883. In 1887 other Jewish families bought land near Rosenhayn, and, to pay for it, worked at tailoring in Philadelphia. In the following year 37 additional families settled in the neighborhood, where they were sold farm land on the condition that they should build houses and cultivate a certain part of their holdings within a specified time. This agreement imposed hardships on the colonists; for, in order to meet their payments, they had to work at tailoring. For some time they lived and toiled in a large wooden building opposite the Rosenhayn railway station. By the latter part of 1889 the Jewish settlers owned 1,912 acres at Rosenhayn, of which, however, only 261 acres were under cultivation—producing chiefly berries, corn, and grapes. There were 67 families, living in 23 houses, 6 of which were built by local Jewish carpenters. The population at that time amounted to 294, comprising 149 males and 145 females. Sixty of the children attended the public school. In this community there are 47 families, who derive a living wholly or in part from their farms, and who hold a total of 1,388 acres, of which 948 are under cultivation. They own 7,415 fruit-trees, 28,770 grape-vines, 128 horses and cows, and upward of 6,000 fowls. The value of their holdings is estimated at $85,520, upon which there is an indebtedness of

$26,986. Here, as at the other successful southern New Jersey Jewish colonies, there are factories, where a portion of the people earn most of their living expenses, thus furnishing a local market that pays a fair price for their products and enabling them to avoid the expensive freight rates and commissions attaching to the sale of produce elsewhere.

Woodbine, situated in the northern part of Cape May county, New Jersey, at the junction of the West Jersey and Seashore and the South Jersey railroads, is, at the present time (1901), the most successful of the Jewish colonies in America. It was established August 28, 1891, by the trustees of the Baron de Hirsch Fund, and since that time has been carried on under their supervision. The land, comprising about 5,300 acres, was purchased for $37,500. The farms are located around the town, which contains several factories, a synagogue, a church, two public schools, a number of stores, and about a hundred neat frame dwellings, sheltering a population of about 1,000 souls. In 1901 there were 52 families of Jewish farmers at Woodbine, representing a total of about 400 persons. Of the farms 49 contain 15 acres each; two, 10 acres each, and one, 30 acres. Of the total of 785 acres no less than 500 are under cultivation. The principal products are berries, small fruits, and garden truck, as well as dairy products. The aggregate value of the farms is about $50,000. Besides these farms, the Baron de Hirsch Agricultural School has farm land to the extent of 270 acres, of which 121 acres are under cultivation. The town affords a local market for farm products, and the townspeople find sufficient employment in the local factories. It has been found that this system of combining local industries and farming gives the very best results.

Various other attempts to establish Jewish Agricultural Colonies in New Jersey have failed. The colony at **Estelleville,** established in 1882, not far from Alliance, was abandoned in the spring of 1883. Another colony at **Montefiore,** near Belle Plain, a station on the West Jersey Railroad not far from Woodbine, was also abandoned soon after its foundation, leaving 28 houses and a factory standing. In 1891 a syndicate of New York Jews bought up several thousand acres of land for farming purposes about four miles from May's Landing, in Atlantic county, but the colony has been of slight importance. Emphasis should be placed upon the fact that only by the combination of farming and local factory employment have the Jewish colonies in southern New Jersey been able to survive. M. R.

Bibliography: Price, *Russkie Yevrei v Amerike*, pp. 46-73; J. D. Eisenstein, in *Ner ha-Ma'arabi*, ii. 8-15, 64-72, 129-136, 179-183; Landsberg, *Hist. of the Persecutions of the Jews in Russia*, art. entitled *Russian Jews as American Farmers*.

AGRICULTURE.—Historical Aspects: Agriculture was the basis of the national life of the Israelites; state and Temple in Palestine were alike founded on it. At the outset the Hebrews are represented as a pastoral tribe. "A roaming Aramean was my father," said the Israelite when offering his first-fruits as a thanksgiving before the Lord (Deut. xxvi. 5, *Heb.*). The Patriarchs are mainly herdsmen, pasturing their sheep and cattle on commons, without generally cultivating the soil: at the same time Isaac "sowed in that land [Gerar], and received in the same year a hundred-fold" (Gen. xxvi. 12); and Joseph's dream of sheaves of corn in the field (Gen. xxxvii. 6, 7) seems to betoken familiarity with agricultural life. But Jacob and his sons enter Egypt as shepherds only (Gen. xlvii. 3): and this pastoral life was adhered to until even a later period by the tribes of Reuben, Gad, and by half of the tribe of Manasseh, inhabiting the trans-Jordanic plain (Num. xxxii. 1), and by the clans dwelling in the highlands of western Palestine (I Sam. xxv. 2). A certain dislike to agricultural life was, however, manifested among the sons of Rechab (Jer. xxxv. 7). The entire Mosaic legislation was conditioned upon Israel's possession of Canaan as the land promised to Abraham. The Sabbath had chief significance to a people that had passed the pastoral stage and that employed man and beast in agricultural labor (Ex. xxxiv. 21). Still more closely connected with agricultural life were the three festivals of the year (Ex. xxiii. 14-16). The system of public provision for the poor was based upon agricultural life: the Law claimed the gleanings of the harvest, of the vineyard, and of the olive-grove for the poor and the stranger (Lev. xix. 9, 10; Deut. xxiv. 19-21). The Sabbatical year of release—the produce of which was reserved for the poor, the stranger, and the cattle (Ex. xxiii. 11)—and the Jubilee year, with its restitution of the ancestral possessions (Lev. xxv. 28), were based upon an agricultural economy (see Agrarian Laws; Land Tenure; Sabbatical Year).

Israel Originally Pastoral.

The whole conception of God as the bountiful giver, as well as that of His retributive justice—dealing blessings to the observer of the Law, and sorrows or "curses" to the transgressor—is founded altogether upon the fact of Israel's agricultural enjoyment of Canaan (Ex. xxiii. 25; Lev. xxvi. 3-6, 10, 20, 26; Deut. viii. 7-10, xxviii. 3-5, 12, etc.). Canaan was totally dependent for its fertility upon the rain of heaven, which God would grant or withhold according as Israel was faithful or unfaithful (see Driver, "Commentary on Deut." pp. 129 *et seq.*). The impression which Palestine—with its brooks and fountains, its valleys and hills, its fields of wheat and barley, its plantations of vines and fig-trees and pomegranates—made upon the Israelites, unaccustomed as they were to Agriculture, is vividly portrayed in the episode of the spies (Num. xiii. 23 *et seq.*). It appears that when the magnificent fruit of the country was shown to the people, far from awakening a desire to take possession of the land that "flowed with milk and honey," it filled them with fear by reason of its very size, just as did the uncommonly tall men and strong cities that the spies had seen. Canaanite agricultural development presented to the Hebrew shepherd-tribes a superiority from which they shrank with a self-depreciating awe.

Direct Relations with God.

Centuries had to elapse before Judah and Israel could dwell safely "every man under his vine and under his fig-tree, from Dan even to Beer-sheba" (I Kings, iv. 25), and before the Hebrew farmer could feel that it was his God who instructed him how to plow and to sow and to cast in the wheat and the barley and the rye (Isa. xxviii. 26). The subjugated Canaanites no doubt were made to initiate their Israelitish conquerors into the practises of agricultural life. The land hitherto held to be watered and made fruitful by the Canaanite gods, Baal and Astarte, was conceived to be henceforth under the tutelage of the national deity of Israel, but the art of its cultivation had to be learned from its former owners, and here was a fruitful cause for the people's continual lapses into Canaanite idolatry. The unbridled joy of the harvest and the vintage filled the land with songs and dancing (Judges, ix. 27); and the "high places," as centers of idolatrous worship, continued to exert a baneful spell upon the farming population settled

Agriculture Learned from the Canaanites.

in the vicinity. This was in the main the contest between Baal and YHWH in the time of the early prophets; and Hosea (ii. 10) complained that Israel did not know that it was God, and not Baal, who gave the corn and wine and oil. Only when the name of Baal should no longer be mentioned (*ib.* 18) would the blessings of Agriculture have no admixture of loss and suffering. "Baal" remained the name for the fructifying rain down to the time of the Mishnah (see Sheb. ii. 9, and elsewhere; compare *bet Baal,* the expression for a field watered by rain; see below).

That the Israelites practised Agriculture with success is learned from the statement that Solomon sent to Hiram annually 40,000 kor (about 440,000 bushels) of wheat and barley and 40,000 baths (340,000 gallons) of oil (I Chron. ii. 9 [A. V. 10]). In Ezekiel's time Judah traded extensively with Tyre; sending thither wheat, honey, oil, and balm (Ezek. xxvii. 17). On the other hand, in the time of the Judges, the Midianites and Amalekites regularly destroyed the produce of the soil when the sowing-time had passed (Judges, vi. 2, 3); and in King Saul's time there was no smith found in the land to sharpen the plowshares, because the Philistines would not allow the Israelites to furnish themselves with weapons of war (I Sam. xiii. 19, 20). The great stride forward made during the reign of Solomon indicates that a very large class of the Canaanite population must have been subjugated to perform the main labor of farming for Israel.

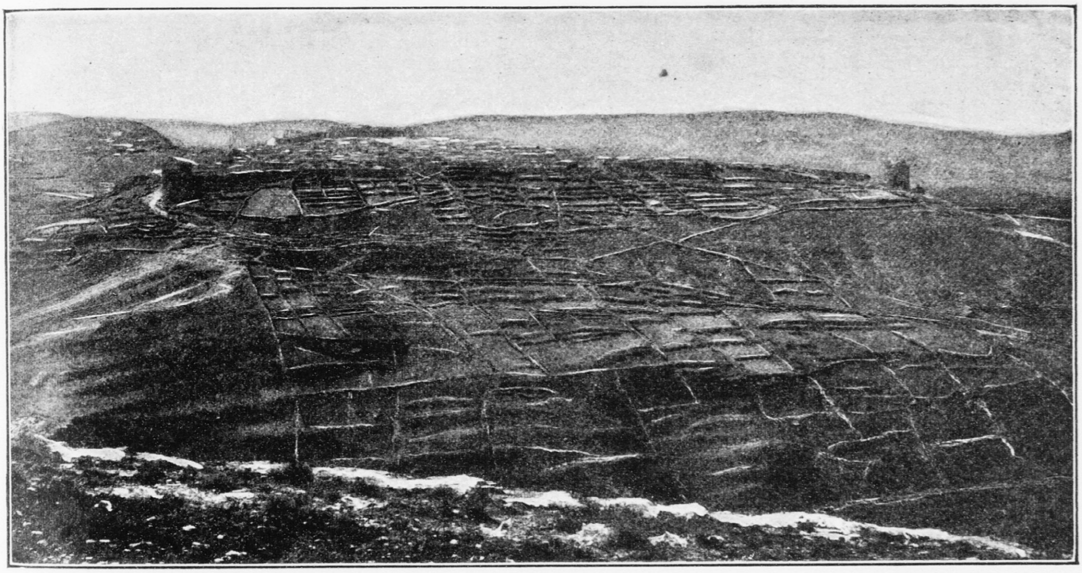

Division of Fields in Modern Palestine.

(From a photograph by Bonfils.)

Estimation of Agriculture in the Bible.

The cultivation of the soil is described by the Bible as the destiny and duty of man from the beginning. Adam is placed in the Garden of Eden to dress it and keep it; and when expelled he is sent forth to till the ground (Gen. ii. 15, iii. 23; Ps. civ. 14). The millennium of peace will see a people given only to agricultural pursuits (Isa. ii. 4; Jer. xxxi. 11; Hosea, xiv. 7; Amos, ix. 13; Micah, iv. 4; Mal. iii. 11; Ps. lxxxi. 17 [A. V. 16]). The blessings of the Patriarchs and the Prophets were founded upon agricultural life (Gen. viii. 22, xxvii. 28; Deut. xxxiii. 13, 16, 28). Judges, prophets, and kings (Judges, vi. 11; I Kings, xix. 19; I Sam. xi. 5) are called from the plow to be leaders in Israel. King Uzziah is especially mentioned as a lover of husbandry (II Chron. xxvi. 10). If at times the cultivation of the soil was regarded as a curse (Gen. iii. 17, iv. 12), it was because the blessing of God was withdrawn from the soil for man's sin. If it was not always an easy task, all the greater was the joy of the harvest that rang through their psalms (Ps. lxv., lxxii.; Isa. xvi. 9, 10)—a joy which expressed itself in gratitude to God and in making the needy to be sharers in His gifts (Deut. xvi. 11–15, xxvi. 11). "He that tilleth his land shall have plenty of bread," says the Book of Proverbs (xii. 11, R. V.). "The king himself is served by the field" (Eccl. v. 8).

In Post-exilic Times.

The love for Agriculture became so ingrained in the Jew that he contemptuously gave the trader the name of "Canaanite" (Zech. xiv. 21; compare Hosea, xii. 8 [A. V. 7]). This attachment to the soil and its cultivation increased rather than diminished during the Babylonian Exile. "Houses and fields and vineyards shall be possessed again in this land"—this was the divine message sent to the people through the prophet Jeremiah before the catastrophe came upon the land (Jer. xxxii. 15). In fact, it was only because the land did not have its Sabbath years of rest, as the Law prescribed, that the people were delivered into the hands of the enemy, according to the warning of Lev. xxvi. 34, 43. Every prophetic vision of the future contained the promise of great agricultural prosperity for the exiled Jew (Amos, ix. 13 *et seq.*; Isa. xxxv. 1; Ezek. xxxiv. 26 *et seq.*). Not only those who wandered into Babylonian captivity, but those also who were left in Judea, became peaceful tillers of the soil (Jer. xxix. 5; II Kings, xxv. 12). The words of Neh. xiii. 15 give us an insight into the wine and fruit production of the Judean colony, which was considerable enough to induce the Tyrians to erect markets in Jerusalem, where the Jews exchanged their produce with them even on the sacred Sabbath.

We have an excellent description of the fertility of the soil by a non-Jewish observer, in the Letter of Aristeas (§§ 107–114), written in the second century B.C., and in Hecatæus, fragments of which are preserved by Diodorus, xl. 3, 7. Josephus (“Contra Apionem,” i. 22) says: “Unlike other cities which, having a large population, neglect agriculture, the inhabitants of the highland of Samaria and the neighborhood of Idumæa devote great labor to the cultivation of the soil. The land has large plantations of olive-trees, of wheat, barley, and other cereals, and an abundance of wine, dates, and other fruit. It is well adapted both for agriculture and commerce.” In the same work (i. 12) he says: “We neither inhabit a maritime country nor do we delight in merchandise; having a fruitful country for our habitation, we take pains in cultivating that only.” In his “B. J.” ii. 3, §§ 2–4, he describes Galilee as “exceedingly fertile, full of plantations of trees of all sorts, no part of it lying idle; its many villages full of people owing to the richness of the soil.” So Perea, “in spite of its rougher soil, is richly planted with fruit-trees, chiefly the olive, the vine, and the palm-tree.” “Still more fruitful are the hills and valleys of Samaria and Judea. Besides their abundance of trees, they are full of autumnal fruit, both such as grow wild and such as require cultivation.” Especially of the Ḥasidim or Essenes we are told by Philo (“On the Virtuous Being Free,” xii., and in the fragment preserved by Eusebius, “Præp. Ev.” viii. 10) that they devoted all their energy and skill to the cultivation of the soil as a truly peaceable pursuit of life. Indeed, it required no small share of self-sacrifice and piety to live as a farmer and observe the Mosaic laws concerning the tithes and other gifts claimed by priest and Levite, the altar and the poor, the Sabbatical year of release and similar precepts, while at the same time many a year’s produce was spoiled by locusts and drought or other irresistible cause. What such a calamity meant for the nation may be learned from the Book of Joel and from Megillat Ta‘anit. But, unlike the Israelites during the First Temple, the Jews of the second commonwealth conscientiously observed the seventh year of release (see Josephus, “Ant.” xii. 9, § 5; xiv. 10, § 5). Still the rural population (*‘am ha-areẓ*) was not as strict in these matters as the doctors of the law wished them to be, and they were consequently treated with suspicion. All the more rigorous were the Ḥasidim or Pharisees in their exclusivism. It is chiefly owing to this feature that we find agricultural life so extensively treated of in the Mishnah, the whole first section, Zera‘im (with the exception of the first treatise), being devoted to it.

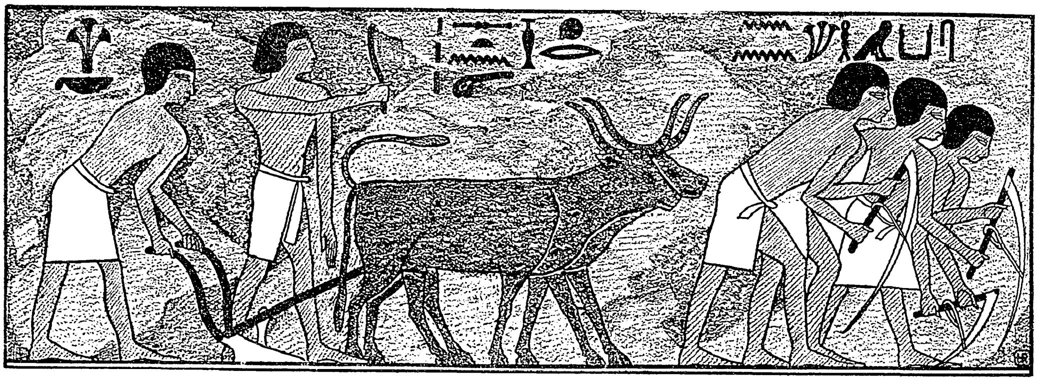

Plowing and Hoeing.

(From Wilkinson, “Ancient Egyptians.”)

Love for Agriculture was assiduously inculcated by the Jewish sages. “Hate not toilsome occupation and husbandry appointed by the Most High” (Ecclus. [Sirach], vii. 15, *Greek*). In Vita Adæ et Evæ, 22, it is the archangel Michael who instructs Adam in paradise how to sow and to plant. In the Book of Jubilees, xi. Abraham is represented as the inventor of an improved method of plowing the field so as to protect the seeds against birds. In Ex. R. xxxix. we are told that the faithful observance of the agricultural seasons by the inhabitants of Palestine induced Abraham to make his stay there. In the Testaments of the Patriarchs it is Issachar, the model of Essene piety (compare Gen. R. xcviii. xcix.; Targ. Gen. xlix. 15), who says (Testament of Issachar, iii. 5): “I became a husbandman for my parents and brethren, and brought in the fruits of the field according to the season, and my father blessed me, for he saw that I walked in simplicity. . . . Keep therefore the Law of God, my children, and get simplicity. Bow down your back unto husbandry and labor in tillage of the ground in all manners of husbandry, offering gifts unto the Lord with thanksgiving, for with the first-fruit of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now.” **In the East.** Accordingly, many prominent rabbis in Judea and in Babylonia were industrious cultivators of the soil, notwithstanding Ecclus. xxxviii. 25: “How can he get wisdom that holdeth a plow?” (compare Ber. 35*b*); many instances in the Talmud (Peah, ii. 6; Shab. 150*b*; Ḥul. 105*a*) illustrate this fact. Rabba’s pupils were exempted from attending his lectures in the months of Nisan and Tishri, as these sowing and harvest seasons required their presence in the field (Ber. 35*b*).

The Jews were probably the chief producers of wine and oil also in Syria and all the lands colonized by them, or otherwise the rabbinical prohibition of the wine and oil prepared by the heathen (Shab. 17*b*) could hardly have been adhered to. In Africa also the Jewish colonists produced wine, oil, and wheat, and the strange identification of the Egyptian god Serapis with Joseph made by both Jews (‘Ab. Zarah, 43*a*; Tos., ‘Ab. Zarah, v. [vi.] 1) and Christians (see “Vita Saturnini,” quoted by Mommsen, “Römische Geschichte,” v. 585, and King, “Gnostics,” p. 161) probably owes its origin to the fact that the wheat exported from Alexandria was shipped to the Serapeum in Ostia under the symbolic tutelage of Serapis, the god with a measure on his head, which suggested resemblance to Joseph, the seller of corn in ancient Egypt (Mommsen, *ibid.* v. 577; Suidas, *s.v.* "Serapis"). The Alexandrian Jews owned ships and were mariners themselves, undoubtedly owing to their living near the seashore and their being made exporters of corn by the Jewish farmers throughout Africa (see Grätz, "Gesch." i. 387, note 3). That the Jews of Alexandria were both farmers and shipowners we learn from Philo ("Contra Flaccum," viii.). But Herzfeld ("Handelsgeschichte des Jüdischen Alterthums," pp. 76–102) has shown that the Jews in Palestine, too, from the time of the Maccabees until the destruction of the state, exported, partly in their own ships, their produce of crops, oil, and wine, of balsam, honey, spices, and of drugs of all kinds, and that the Jews remained tillers of the soil in all parts of the Roman empire, while pursuing other trades as well, as may be learned from the fact that they bought slaves and converted them to Judaism until they were forbidden to do so by Constantius in 339 and by Theodosius in 393 ("Codex Theodos." xvi. 8, §§ 4, 9).

In Arabia the Jews of Yemen were in the time of Mohammed thrifty farmers. The Jewish colonists of Haibar especially were very successful in the cultivation of wheat and of palm-trees, before their wholesale slaughter by Mohammed.

The Jews of Abyssinia have always been farmers, and the Ten Tribes are described as agriculturists in the mythical story of Eldad ha-Dani.

In Western Europe.

The Jews of southern France pursued an agricultural life and were possessed of ships for their wine trade from the sixth to the ninth century (Cassel, article "Juden" in Ersch and Gruber, "Encyklopädie," xxvii. 61, 64; Grätz, "Gesch." v. 56, after Gregory of Tours. See also Stobbe, "Juden in Deutschland," p. 7). In Languedoc many were owners of the vineyards (J. Bédarride, "Les Juifs en France," p. 87; see Saige, "Les Juifs de Languedoc Antérieurement au XIVe Siècle, 1881," p. 70). In the time of Charlemagne, Jews used to farm large tracts of land for their Christian neighbors who had no experience in agricultural life, but the legislative measures of the king, intended to render the Jews as a merchant class more serviceable to the state, prohibited this (Bédarride, *l.c.*, p. 75). It was especially the wine trade which they controlled (Depping, "Die Juden im Mittelalter," p. 53).

In Spain, in the early Middle Ages, the Jews were the chief agriculturists, and remained such, notwithstanding Visigoth legislation prohibiting them from working in the field on Sunday, and buying slaves and the like (see Grätz, "Gesch. der Juden," v. 70, 168). Under Egica, in 694, they were forbidden to own land and carry trade in their own ships, but in 711 the Arabs, after the invasion under Al-Tarik, restored the rights of the Jews, and the latter were quick to learn from their Moorish neighbors how to improve the method of irrigating the soil by hydraulic machines and the like (see Bédarride, *l.c.*, p. 94 and note 24 on p. 463). The great silk industry of the Spanish Jews (see Grätz, "Gesch. der Juden," v. 396 *et seq.*) makes it probable that they had also plantations of mulberry-trees, or perhaps the Sicilian Jews provided them with the raw material.

In Portugal the Jews were always allowed to cultivate the land and produce wine, while they were forbidden to do so in Spain under Christian rulers (see Kayserling, "Gesch. d. Juden in Portugal," p. 58).

In Greece the Jews during the twelfth century, says Hertzberg in his "Gesch. Griechenlands," were most prosperous as agriculturists. Benjamin of Tudela found Jews inhabiting the vicinity of Mount Parnassus occupied in tilling the soil ("Travels," ed. Asher, p. 16). In Italy the Jews were encouraged by Pope Gregory V. to be owners of land, though he would not countenance their having Christian slaves (Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 30). The Jews, first of Greece, then of Italy, devoted particular care to the culture of silk, which involved the plantation of mulberry-trees, and helped toward the improvement of land and commerce (see Grätz, "Gesch." v. 272, note 4; and Güdemann, "Gesch. d. Jüd. Cultur in Italien," p. 240).

In his "Gesch. d. Jüd. Cultur in Italien," p. 52, Güdemann calls attention to the warnings of the work Pirke Rabbi Eliezer against the wandering life of the trader, wherein occurs this sentence, A. ii.: "God particularly promised fertility of the land to the Israelites in order that they might lead a contented and quiet domestic life, and not be required to travel about from town to town."

In Central and Eastern Europe.

In Germany the Jews, being compelled by the Jewish law, which forbids the use of non-Jewish wine, to manufacture their own, produced sufficient to sell some of their own wine to non-Jews also. A decree of Henry IV. permitted the Jews to sell their own wine and drugs—revoking thereby one of Charlemagne forbidding the sale of the same (see Stobbe, "Gesch. d. Juden in Deutschland," p. 231, note 90). Henry IV. also permitted the Jews of Speyer to own vineyards and gardens, which fact makes it probable that they superintended the work themselves. The Jews of Silesia, Austria, Switzerland, and Frankfort-on-the-Main likewise possessed vineyards (see the quotation in Stobbe, "Gesch. d. Juden in Deutschland," pp. 177, 276, note 171).

In modern Europe the Jews—partly under the impulse of the governments, partly of their own free will—have endeavored to reawaken their ancient love for agricultural pursuits. The Jewish communities of Warsaw and Kalish in 1842, in response to a memorandum by Prince Paskyevitch, organized societies for the promotion of Agriculture with apparently great success, for the time (see Jost, "Neuere Gesch." ii. 293–313; Cassel, article "Juden," in Ersch and Gruber, p. 139). Still greater was the success of such efforts made in Bavaria (Scheidler, "Juden Emancipation," in Ersch and Gruber, p. 307, note 5, where reference is made to statistics showing that more than 20 per cent of the Jewish population of Bavaria were devoting themselves in 1844 to agricultural and artisan pursuits).

Among the Jews in the Caucasus many were formerly large owners of orchards and vineyards; some produced wine, others a species of tobacco (Andree, "Zur Volkskunde der Juden," p. 281). According to J. J. Benjamin ("Eight Years in Asia and Africa," 2d ed., 1858, pp. 96 *et seq.*), the more prosperous Jews in Kurdistan are farmers; they go with their wives and children to the fields and the vineyards in the morning, and return only in the evening. They literally observe the law of leaving the corners of the field and some of the grapes for the widows and orphans (Lev. xix. 9, 10).

In America.

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler, "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). During the seventeenth century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them. K.

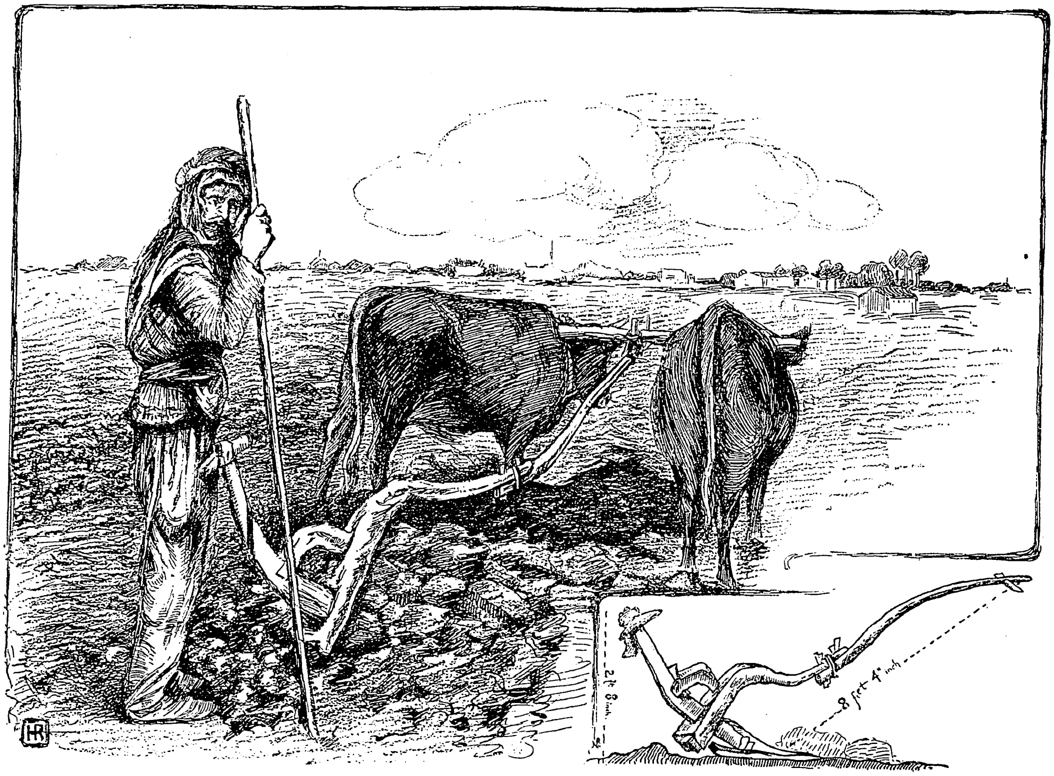

Plowing in Palestine.
(After Benzinger, "Hebräische Archäologie.")

In Rabbinical Literature.

The following pithy sentences, culled from rabbinical literature, will serve to show the estimation in which Agriculture was held in the latter days of Jewish national life: "In time to come all handicraftsmen will turn to the working of the soil: for the soil is the surest source of sustenance to those that work it; and such occupation brings with it, moreover, health of body and ease of mind" (Yeb. 63*a*). "He that owns no land is no man" (*ib.*). "The verse, Deut. xxviii. 66, is to be thus expounded: 'Thy life shall hang in doubt before thee': this refers to him that buys his food-supplies from year to year; 'thou shalt fear day and night': this refers to him that buys them from week to week; 'thou shalt have none assurance of thy life': this refers to him that depends upon the store-keeper" (Men. 103*b*; Yer. Shab. viii. 11*a*; Yer. Shek. viii. 51*a*; Esther R., introduction). "He that toils and strives after money, the while he has no land of his own, what enjoyment hath he from all his travail?" (Lev. R. xxii.). "Although trading gives greater profits, these may all be lost in a moment; therefore, never hesitate to buy land." "Sow, but do not buy grain, even though grain be cheap and thy land be poor" (Yeb. 63*a*). "A man may not sell his field and put the money in his purse, or buy a beast, or furniture, or a house, except he be a poor man" (Sifra, Behar, 5). "When a man sold a field out of his patrimony, his relatives would bring barrels filled with cabbage-stalks and nut-shells and break them before him; the children would gather up the contents and shout, 'N. N. has cut himself off from his inheritance!'; and when he took it back again they did the same, shouting, 'N. N. has got back his patrimony'" (Yer. Ket. ii. 26*d*). "He that hath a little garden of his own, and fertilizes it, digs it, and enjoys its produce, is far better off than he that works a large garden upon shares" (Lev. R. iii.). "Hast thou a field? work it with all thy might: if a man make himself a slave unto his field, he will be satisfied with bread" (Sanh. 58*b*). "He that inspects his field every day will find a stater [Greek coin] in it" (Hul. 105*a*). In Eccl. R. ii. 20, a story is told of a very old man who labored early and late at planting trees, though, as the emperor Hadrian taunted him, he could not expect to enjoy their fruit: the moral of the interesting narrative being that every man is bound to till the ground, even though he may not expect to reap the fruit of his labor; for when he came into the world, he found that other men had subdued and cultivated it for him: therefore shall he not allow his portion to run wild or lie barren; for there are others that shall come after him.

F. de S. M.

—**Physical Aspects:** The various Physical Aspects of Agriculture among the Jews may properly be treated in their natural order of consideration: first as to the soil and climate; next as to the operations necessary to produce and secure crops.

Soil Conditions.

The soil of Palestine is of a most varied character and composition, consisting of alluvial deposits in the maritime plains and in the Jordan valley, and of the products of cretaceous limestone and basaltic rocks in the more elevated regions. The natural fertility of the former districts was carried into mountain regions by building low walls of "shoulder-stones" (Mishnah Sheb. iii. 9), and filling in the rock-ledges behind them with the inexhaustible alluvial earth of the valleys (*ib.* iii. 8). In this manner the mountainous districts of Samaria, Gilboa, Carmel, and other ranges were celebrated in ancient times for their fertility. But such artificial arrangements needed constant attention to keep them in condition and to protect them against heavy rains (see Anderlind, in "Zeit. Deutsch. Paläst. Ver." ix. 37); so that warfare and the subsequent depopulation have considerably diminished the productiveness of such regions. The lofty plain between Lake Gennesaret on the west and the Hauran range on the east, with its underlying volcanic substratum, proved a most fertile soil for wheat, as many as two and three crops a year being gathered. The most fertile fields, however, were liable to be more or less thickly strewn with boulders (Matt. xiii. 5 and parallels; Mishnah Kil. ii. 10, vii. 1), the Mishnah mentioning that occasionally these were too large for a man's unaided strength to remove (Sheb. iii. 7). The easiest and best use that could be made of the troublesome smaller stones which abounded in rich, rocky soil was to lay them up in fence-rows, as protection against roaming cattle: such stone-rows were numerous in the extreme—if one may judge from the fields of to-day (see illustration on p. 263). In some regions stones were so abundant that they had to be removed after each annual plowing (see Vogelstein, "Die Landwirtschaft in Palästina," p. 10, note 14).

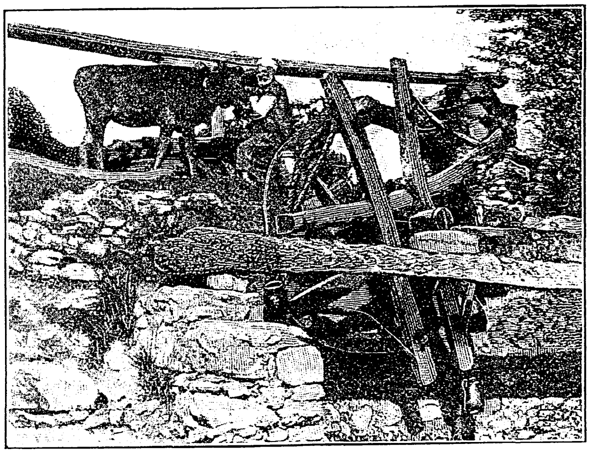
Water-wheel in Palestine.
(From a photograph by Bonfils.)

In Mishnaic times various kinds of soil were distinguished and classified, such as *'idit*, soil of first quality; *benonit*, medium; and *zibburit*, poor soil (Giṭ. v. 1); also according to degree of moisture, "dry," "middling," and "arable" (Baraita, Ta'anit, 25*b*). Stones were held to show the fertility of the soil: if they were hard and flint-like (*ẓunama*), the soil was good; if of clayey consistency (*ḥarsit*), it was likely to be poor, forming hard clods and baking in the sun (Num. R. xvi.; Tan. Shelaḥ Leka, 12). Land which naturally produced thorn-bushes was good for wheat: if it grew weeds, it was fit for barley only (Yalḳut, Job, § 918; compare Jer. xii. 13). A soil which had produced a crop of flax was held to be excellent for wheat; and land was sometimes tested by sowing a small piece in flax (Kil. ii. 7). A southern exposure was found to be beneficial; but such land required irrigation (Josh. xv. 19, Men. 85*a*).

Climate.

In contrast with Egyptian agriculture (which depended solely upon the river Nile), in Canaan the "first rains and the latter rains" became necessarily matters of especial importance and significant blessing (Lev. xxvi. 3-5; Deut. xi. 13, 14). The first (autumn) rains began in the middle of November (Ḥeshwan, or Kislew) and were called *yoreh* or *moreh* (Deut. xi. 14, Jer. v. 24). These were succeeded by the heavy and continuous winter rains, and, finally, by the *malḳosh*, or spring showers, in the month of Nisan (Joel, ii. 23; Ta'anit, 6*a*). So important was the rain after the long Syrian summer of extreme heat had parched the land, that the blessing asked for in the formula of Deut. xxvi. 15 was interpreted as a petition for rain and dew—prayers for which were likewise interpolated in the daily ritual (Mishnah Ta'anit, i. 1). Fast-days were appointed in times of drought (*ib.* 4-7). The fall rains were considered requisite to soften the ground preparatory to plowing and seeding; and the spring rains were equally necessary for the filling up of the grain in the ear, as expressed by the fellahin's proverb of to-day: "A shower in April is worth more than a plow and a yoke of oxen" (Klein, in "Zeit. Deutsch. Paläst. Ver." iv. 72, quoted by Vogelstein, *l.c.* 4, note 23). The transition from the rainy period of spring to the drought of summer is gradual, the showers growing lighter and less frequent. The mountain streams, however, continue to run high for a brief period, and then gradually slacken and dry up entirely. From Nisan to Tishri a rainstorm is a rarity, moisture being furnished by the heavy night-dews, which sometimes wet the ground to such an extent as to give it the appearance of having been rained upon.

Crops.

Of all the crops planted wheat (*ḥiṭṭah*) was the most important in Palestine as elsewhere: so great was the fertility of the land that more wheat was produced than was required for home consumption; and it was exported in considerable quantities (I Kings, v. 25; Ezra, iii. 7; Ezek. xxvii. 17; Acts, xii. 20). Two kinds were distinguished, light and dark (B. B. v. 6). Barley (*se'orah*) was used for bread mainly by the poorer classes (Ruth, iii. 15; Mishnah Neg. xiii. 9), and was also used for feed for animals (Tosef., Soṭah iii. 4). Spelt (*kusemet*), an intermediate grain between wheat and barley, was customarily sown in the borders of fields. Oats (*shifon*) were not much grown. Millet (*doḥan*), beans (*pol*), and lentils (*'adashim*) were also widely cultivated for food (II Sam. xvii. 28, Ezek. iv. 9). Flax (*pishtah*) was certainly grown (Josh. ii. 6), and possibly cotton (*karpas*). See Barley, Beans, Lentils, Millet, Spelt, and Wheat.

The first crops planted were the pulse varieties, early in Ḥeshwan (October); barley followed a few days later, and wheat last of all. A noteworthy statute prohibited the sowing of a field "with mingled seed" (*kilayim*, Lev. xix. 19), an operation which in one harvest might exhaust the soil of all its fertile chemical constituents. Alongside of this may be placed the various humanitarian laws, reserving the corners of the harvest-field for the poor and the stranger (Lev. xix. 9), concerning the forgotten sheaf (Deut. xxiv. 19), and other similar regulations. The harvesting seasons were Nisan (April) for barley, Siwan (early June) for wheat, Tishri (September) for fruits. Concerning these latter, see the articles FIG, OLIVE, SYCAMORE, and VINE.

Clearing and Preparing the Land.

The various processes in Agriculture may now be considered. To cultivate land for the first time, it was necessary to clear it either of forest timber (Josh. xvii. 18) or of stones (Isa. v. 2). When thus cleared it was ready for plowing, variously called in Hebrew *nir*, *ḥarash* (to cut into), *palaḥ* (to cleave asunder), *pataḥ* (to open), etc. If the soil was clayey, the resulting clods were broken up with mattock or hoe; for in the subsequent harrowing (*sadad*, Job, xxxix. 10) only a light harrow, probably a thorn-bush, was employed. Manure was used: it consisted of wood-ashes (Mishnah Sheb. ii. 4), leaves (*ib.* 'Ab. Zarah, iii. 8), the blood of slaughtered animals (*ib.* Yoma, v. 6; Yer. Sheb. iii. 34), oil-scum, or of the usual house and farmyard refuse, into which straw or other litter had been trodden by cattle (Isa. xxv. 10); but whether it was applied before or after plowing does not appear. Manuring is referred to in Ps. lxxxiii. 10; Jer. viii. 2, and ix. 21. It was applied to trees, about their roots, to preserve them and to stimulate them into fruitfulness (B. Ḳ. iii. 3). The passages Isa. v. 24 and xlvii. 14 refer rather to clearing the field of standing stubble by fire than to the direct use of ashes as a fertilizer. The institution of the seventh-year fallow was also a valuable factor in maintaining the fertility of the soil.

The implements used in the subsequent processes were the plow, the hoe or mattock, and a harrow of some kind. The hoe (*'eder*) was used to break up fields too steep or too cramped for plowing. The plow, which was of wood, usually oak, was of the simplest and lightest construction, being carried to and from the field on a man's shoulder. Its essential feature was the upright J-shaped timber, shod sometimes with iron at the point (I Sam. xiii. 20), and with a short crosshead at the top to serve as a guiding handle. This upright passed through a hole in a horizontal beam, which consisted of two stout poles lashed together, to the further end of which the yoke was secured. Consisting of so many pieces (see illustration p. 266), and these connected not strictly in the direct line of draft, the work can not have been very perfectly done: no greater depth of soil than four or five inches being penetrated and torn up. For stony or rooty ground it was of course altogether useless; such had to be "picked" with a heavy hoe (Isa. vii. 25). This was shaped something like the American corn-knife, but, the blade being set at a very acute angle to the handle, it was possible to reenforce it for its rough work by a thong or rope, as shown in the illustration (p. 264).

While the farmer's right hand grasped the handle of the plow, the team (*ẓemed*) of oxen (Amos, vi. 12), of cows (Job, i. 14, *Heb.*), or, sometimes, of asses (Deut. xxii. 10, Isa. xxx. 24), was urged onward with a goad (*malmad*, *dorban*)—a staff some eight feet long, provided with a sharp point for that purpose at one end, and at the other with a flat blade for cleaning the plow-point (Mishnah Oholot, xvii. 2) or for breaking chance clods—held in the plowman's left hand. As many as twelve teams were employed in the same field at one time; each, no doubt, in its own "land" or section (I Kings, xix. 19).

In Isa. xxviii. 25 three words are used for the act of sowing: namely, *hefiẓ* (to scatter) for sowing "fitches"; *zaraḳ* (to scatter) for sowing cumin; and *sum* (to place) for wheat and barley; the first two expressions evidently referring to broadcast sowing, the latter to drilling in the furrows. After sowing, the seed was plowed or brushed in with the light harrow to protect it from birds, mice, ants, and from the scorching sunshine. Sometimes the seed was sown broadcast before plowing, and covered in at one operation.

Egypt depended for irrigation upon Nile water lifted into elevated reservoirs, whence it was distributed to the fields through channels closed or opened by a hillock of earth, pushed into place by the foot (Deut. xi. 10). Palestine, on the contrary, had an abundance of brooks and rock-springs, ("fountains"); and was blessed with copious rains. From all these sources water was collected in cisterns, to guard against dry seasons when rain would be scarce and brooks and springs be dried up. An idea of the machinery used in Bible times may be obtained from that employed to raise the water from wells or springs in Palestine to-day. It consists of a horizontal wheel of roughly framed timbers, turned by a bullock or other animal tied to a sweep beneath it. This wheel connects directly with a vertical one of equally rude construction, carrying earthen jars, or other receptacles, fastened to its periphery. As these jars rise to the top they turn over and empty their contents into the conducting channels. (See illustration, p. 267.)

In addition, systems of channels and gutters were arranged to catch the heavy rains on inclined ground, and to distribute the water slowly and evenly over the soil. Such an artificially watered field was called *bet ha-shelaḥin* (place of pouring; see Job, v. 10, *Heb.*), while a field watered by rain was called *bet ha-ba'al* (place of rain; see B. B. iii. 1).

Crops ripe for harvesting were sometimes pulled up by the roots (Mishnah Peah, iv. 10), particularly pulse. Grain was sometimes dug up with the hoe, thus preparing the field for the next sowing (*ib.* Peah, iv. 4; B. M. ix. 1), but was more frequently cut with a *ḥermesh* (Deut. xvi. 9, xxiii. 26), or a *maggal*, or sickle (Joel, iii. *Heb.*, iv. 13; Jer. l. 16). Iron sickles of the earliest times have been found in the Tell el-Hesy excavations, as also some set with a cutting edge composed of flakes of flint (Mishnah Sheb. v. 6; see illus.). Barley was harvested at Nisan, Passover-time (Tosef., Suk. 3, 18); wheat and spelt a few weeks later (Tan., Wayḥi, 15; see also Ex. ix. 32); and grain-harvesting was finished by Pentecost (Siwan; Tosef., Suk. *ib.*).

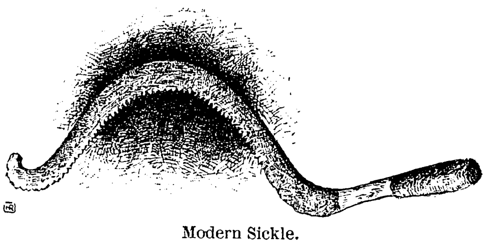

Modern Sickle.

(From Benzinger, "Hebräische Archäologie.")

The single handfuls (*ẓebatim*, Ruth, ii. 16) were tied into sheaves (*alummim* or *alummot*, Gen. xxxvii. 7; Ps. cxxvi. 6) by their own straw, were piled into heaps (*'omer*, Lev. xxiii. 10; Job, xxiv. 10) and in due course were transported to the barns (*mezawim*, Ps. cxliv. 13) or the threshing-floor (*goren*), possibly in wagons (Amos, ii. 13), or, when in smaller quantity, in baskets or in panniers on asses, as in Egypt to-day.

Threshing and Winnowing.

There were two methods of threshing: *ḥabaṭ* (to beat out with a stick) and *dush* (to trample); the former evidently referring to the primitive practise of beating the full ears (or pods of pulse) with a rod or flail to extract the grain from the husks; the latter, to the trampling of them by cattle upon a hard and level floor (*goren*, Num. xv. 20, xviii. 27, 30; Ruth, iii. 2; II Sam. xxiv. 16). Sometimes the ears alone may have been stricken off the straw by the sickle and thrown upon the threshing-floor (Job, xxiv. 24); but the usual method was to scatter the loosened bundles of grain-bearing straw, as they came from the barn, upon the goren, to be threshed out, either by oxen, driven over them repeatedly (Hosea, x. 11)—thereby trampling them with their hoofs—or by causing cattle to draw certain heavy implements over the mass with the same result. These implements were the *ḥaruẓ* (Isa. xxviii. 27; Job, xli. 22) and the *morag* (Isa. xli. 15, I Chron. xxi. 23), both of which, to judge from their modern representatives, were heavy wooden drags, weighted additionally with large stones or with the driver's person; see illustration. The driver to-day not infrequently reposes at full length upon the drag, and even slumbers, while the docile oxen follow their monotonous round over the straw. The under side of these drags was fortified either with revolving metal disks, or, more commonly, with projecting teeth of stone (Isa. xli. 15)—little blocks of basalt, the size of a walnut in thickness—securely inserted in holes in the drag, and protruding a couple of inches (see Jastrow, "Dict." *s.v.* טורביל, p. 526, for citations).

These instruments are referred to figuratively in Amos, i. 3 and II Kings, xiii. 7. The humane legislation of the Pentateuch in Deut. xxv. 7 forbids the muzzling of the oxen while treading out the corn; and the Talmud (Kelim, xvi. 7) similarly enjoins that they be blindfolded as a safeguard against dizziness.

The result of so crude a system of threshing naturally was a large amount of worthless straw, torn into short lengths by the weighted teeth of the morag. Winnowing, as a consequence, became a very necessary and tedious operation. When sufficiently trampled and torn to pieces, the resultant mass of mingled grain, chaff, and short straw was tossed into the air with the *mizreh* (from *zarah*, to scatter; A.V. "fan," Isa. xxx. 24, Jer. xv. 7) and the *raḥat* (connected with *ruaḥ* = wind), properly a fork or a shovel: implements under these names are used in Palestine to-day. When a shovelful of the mingled mass upon the floor was lifted and thrown against the wind, the chaff (*moẓ*) was blown away (Ps. i. 4); the short straw would collect some distance away on the outer edge of the heap, and was used for provender (*teben*; Isa. xi. 7); while the heavier grain would fall at the winnower's feet (*'aremah*, Ruth, iii. 7; Cant. vii. 2). This grain was still further cleansed from ears which still held kernels, and from stubble, by being shaken through a sieve (*kebarah*, Amos, ix. 9). It is doubtful whether the word *nafah* (Isa. xxx. 28; A.V. "sieve") means a sieve at all. The mesh of the Palestinian sieve of to-day is made of slips of dried camel-hide, and is fine enough to pass the kernels and to hold the unthreshed

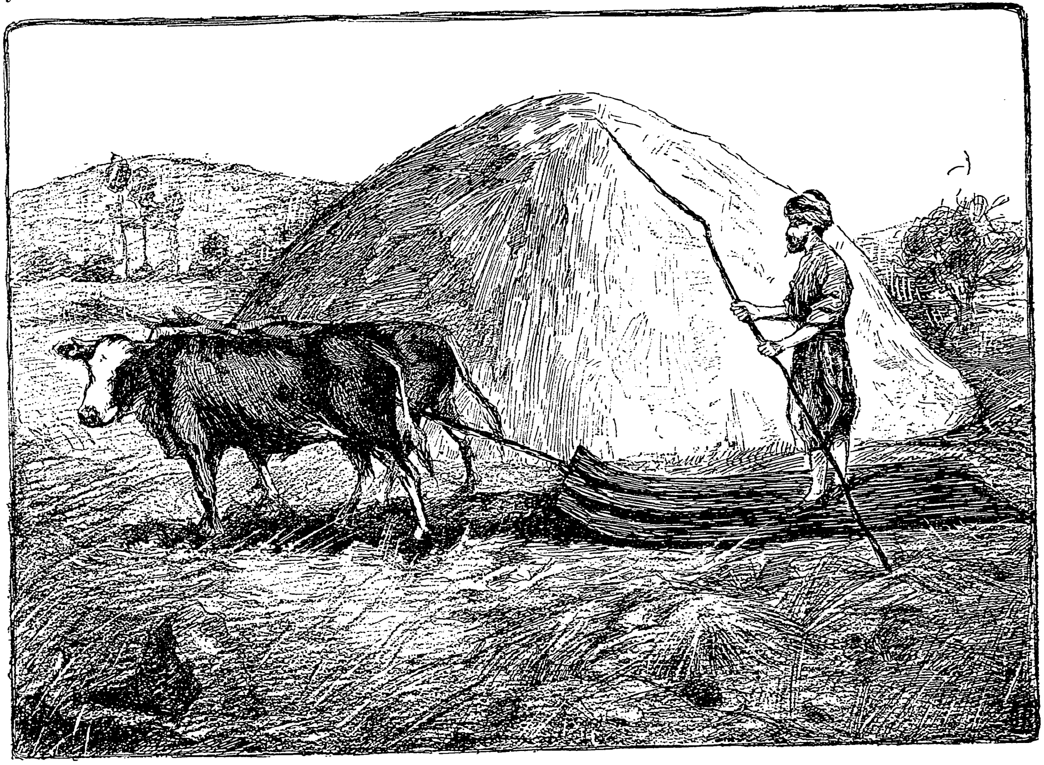

THRESHING IN PALESTINE.

ears which are then collected and again thrown upon the threshing-floor.

Various names for storehouses or barns are given: *maabus*, Jer. l. 26; *asam*, Deut. xxviii. 8, Prov. iii. 10; *mammegurot*, Joel, i. 17; *mezawim*, Ps. cxliv. 13; *miskenot*, Ex. i. 11; I Kings, ix. 19; in rabbinical writings also *oẓar*, *goren*, *megurah*, and *apoteki*, N. T. ἀποθήκη, all denoting magazines or granaries. Grain was sometimes stored in the field (Jer. xli. 8, Maksh. i. 6), probably in caves or cisterns, as is still the practise; in such receptacles it will remain good for years.

For a description of the various adverse influences to which the growing crops used to be exposed see Drought, East Wind, Locusts, Mildew.

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F. de S. M.

AGRIGENTUM (ארגינטי, ארזינטי, ארייינטי; see Steinschneider, "Cat. Bodl." col. 1532; Luzzatto, "Hebr. Bibl." 1862, pp. 22, 46; now Girgenti): A town on the south coast of Sicily; was the seat of a large Jewish congregation as early as the time of Pope Gregory the Great (590-601). There is no information of the origin and age of this settlement and of its further history, and only the most meager details are available. Its internal management (see I. Loeb, in "Revue des Études Juives," xiii. 187 *et seq.*, xiv. 262 *et seq.*) and its relations with the non-Jewish population, as well as the social standing and mode of livelihood of its members, were no doubt identical with those prevailing all over Sicily. In the fifteenth century this congregation was still reckoned one of the most important in the island (Zunz, "Zur Geschichte," p. 495, and Güdemann, "Erziehungswesen," ii. 290). At that time it seems to have had an active intellectual life. The names and writings of several authors, whose chosen field was the Cabala, have come down to us. David of Agrigentum wrote a mystical commentary upon a special prayer ("Codex Oxford," 696, 8); and we have from Joseph ibn Shraga an extensive cabalistic commentary on passages from the Bible, Talmud, and Zohar, and on certain prayers ("Codex Bodl." 1663, 3, 4, 1666, 2221, 7, and "Codex British Museum," addition 27,014; compare Luzzatto). Ibn Shraga certainly, and David probably, had emigrated from Spain. With the year 1492, in which all Jews were banished from the island, the history of this congregation came to an end.

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M. Br.

AGRIPPA I. (M. JULIUS AGRIPPA, also known as **Herod Agrippa I.**): King of Judea; born about the year 10 B.C. ("Ant." xiv. 9, § 2); assassinated in 44. His career, with its abundant and extreme vicissitudes, illustrates in a remarkable manner the complete dependence of the royal family of Judea, even for the means of subsistence, upon the favor of the Roman emperors of the first century. His descent and posterity are shown in the following table:

Sketch Pedigree of the Herodians.

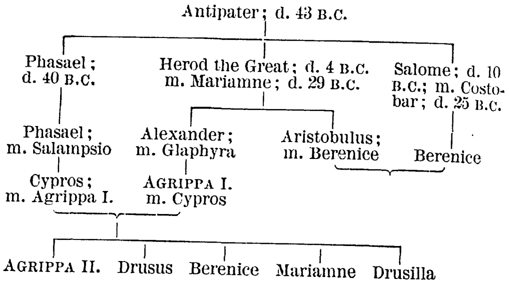

Early Career.

When six years of age he was sent to Rome for his education, and there enjoyed the companionship of the gifted Drusus Cæsar, son of Tiberius. The extravagance of court life accustomed him to splendor and luxury, and his prospects, which were brilliant, were the means of furnishing him with a never-failing supply of money, of which he availed himself in the style of a spendthrift. But his circumstances were changed in the year 23, when his friend and patron, Drusus, died suddenly. From that hour the emperor declined to receive the high-spirited young man, and very soon his boon companions also forsook Agrippa. Destitute of all resources, he meditated suicide; but at the request of his wife, Cypros, his sister Herodias, who had been since about the year 25 the wife of the tetrarch Herod Antipas, took pity on Agrippa and secured for him the appointment of market overseer in her new capital, Tiberias. But even this new fortune did not last; his brother-in-law took every opportunity to make Agrippa feel his dependent position. This Agrippa found too much to endure. He resigned his post, and, after many adventures, returned to Rome in 36. Here, once again, he succeeded in overcoming ill fortune by securing the patronage of the heir apparent, Caligula. With this return to prosperity his extravagant ideas resumed sway over him and brought him to want. Deeming himself free from listeners, he was one day thoughtless enough openly to wish for the time when Caligula would ascend the throne of the Cæsars. When this remark was carried to the aged Tiberius, he had him loaded with chains and cast into prison. He suffered here for six months in constant terror of death, until Caligula, having become emperor, freed him with his own hands, and appointed him to the tetrarchy of his uncle Philip, and to that of Lysanias, giving him the title of king. To these honors the senate added the rights and title of pretor.

This wonderful change in his fortune excited the undisguised envy of his sister Herodias, and led her to urge her incapable husband to secure for himself at least equal rank and titles from the emperor. But Agrippa defeated her purpose. Her petition to the emperor was forestalled by a message from Agrippa, containing half-veiled intimations that his brother-in-law was meditating treason and independence. This was sufficient to destroy Herod Antipas. Land and throne were taken from him, and the districts of Galilee and the south of Perea, administered by him, were transferred to the charge of Agrippa (39).

The king soon found opportunity to gain the gratitude and good wishes of his coreligionists. Caligula, whose extravagant desires and cruelty savored of insanity, conceived the idea of ordering that his statues be set up in all temples and receive divine honors. The Jews alone dared to offer resistance to this decree. They induced the Syrian governor, Petronius, to postpone this desecration of the sanctuary for a long time, and he at last determined to inform the emperor that the execution of his order would be impossible without terrible massacres. Agrippa happened to be in Rome at that time, and had succeeded in getting from Caligula a repeal of his odious edict (Philo, "Legatio ad Caium," §§ 30–43).

Agrippa and Caligula.

But when Petronius' report arrived that the Jews would rather suffer death than permit the erection of the imperial statues in their Temple, the emperor canceled his repeal, and ordered the forcible execution of his command. Fortunately, the tidings that the imbecile tyrant had been murdered by his body-guard arrived before his instructions to put his commands into effect (41). His successor, Claudius, showed himself grateful to Agrippa for important services rendered him, and upon his accession, placed under his rule the remainder of Palestine, the territories of Samaria, Judea, and Idumæa, formerly governed by Archelaus. Loaded with honors and titles, Agrippa returned home, and the few remaining years of his benevolent sway afforded the people a brief period of peace and prosperity. The evil consequences of a ruler's unbridled passions and tyranny had been sufficiently evident to him in Rome, and they had taught him moderation and strict self-control. His people regarded him with love and devotion, because he healed with tender hand the deep wounds inflicted upon the national susceptibilities by brutal Roman governors. He ruled his subjects with compassion and friendliness. Like the ancestral Asmoneans from whom he sprang through his noble grandmother Mariamne, he honored the Law. Like the merest commoner, he carried his basket of first-fruits to the Temple; with the people he celebrated appropriately the Feast of Tabernacles, and he devoted to the sanctuary a golden chain with which Caligula had honored him. On one occasion, while in the street, he met a bridal procession which drew up to let him pass, but he halted and bade it take precedence. He sought to lighten taxation, remitting the impost on houses in Jerusalem. On the coins minted by him he carefully avoided placing any symbols which could offend the people's religious sentiment. Thus, prosperity and comfort seemed to be dawning anew for the Jews.

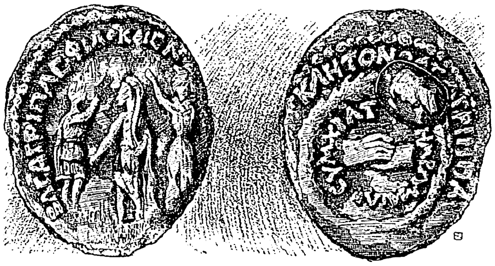

Copper Coin of Agrippa I. Celebrating Treaty with Rome.

(From Madden, "Coins of the Jews.")

The Romans, however, became jealous of this rising prosperity, and—sometimes covertly, sometimes openly—laid all manner of obstacles in his way. When he began to repair the fortifications of the capital, he was abruptly bidden to cease. His attempts to fraternize with neighboring peoples—vassals of Rome—were construed as portending rebellion. His assassination at the games in Cæsarea, 44, must be considered as a stroke of Roman politics. His death, while in the full vigor of his years, was deeply lamented by his people, notwithstanding the fact that he had made many considerable concessions to heathen manners and customs. The Christians looked upon his death as a judgment for his undisguised hostility to their young community (Acts, xii.).

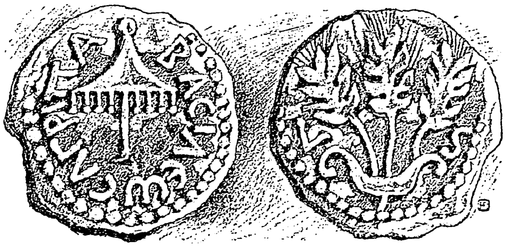

Copper Coin of Agrippa I. Showing Royal Umbrella.

(From Madden, "Coins of the Jews.")

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M. Br.

AGRIPPA II. (or in full **MARCUS JULIUS AGRIPPA**; known also as **Herod Agrippa II.**): Son of Agrippa I. He was born in the year 28, and, according to a statement that is not uncontradicted (Photius, "Bibliotheca," cod. 33), it is said that he died in the year 100. He was educated in Rome, where he saw much of the court life that had been so harmful to his father. It proved just as detrimental to him, for he reached maturity just at the time that Messalina and Agrippina dared to flaunt the most fearful depths of profligacy in public. On the sudden death of his father, the emperor Claudius desired him to enter into the full inheritance of all his rights and titles, but upon the advice of court favorites he refrained from doing so. Once again Judea was handed over to the care of procurators, and for the time being the young man was detained at court. Here he had the opportunity of being helpful to his coreligionists from time to time (Josephus, "Ant." xv. 11, § 4; xx. 1, § 2) and of acquiring proficiency in all the arts of courtly flattery.

Succeeds Herod II.

On the death of Herod II., Agrippa succeeded in having the former's post promised him. In the year 50, without regard to the rights of the heir to the throne, he had himself appointed ("B. J." ii. 12, § 1; "Ant." xx. 5, § 2; 9, § 7) to the principality of Chalcis by the emperor, and also to the supervisorship of the Temple at Jerusalem, which carried with it the right of nominating the high priest. Within three years—possibly before he left Rome to assume the dignity of his office—the emperor presented him with larger territory in exchange for Chalcis, giving him the tetrarchy of his great-uncle Philip—over which Agrippa's father had also ruled—together with that of Lysanias (Abilene), and the district of Varus ("Ant." xx. 7, § 1; "B. J." ii. 12, § 8). Nero, when he became emperor, added to this territory, giving him considerable tracts of Galilee and Perea.

These transfers took place probably in the years 53 and 61, and thus enabled him to inscribe these two years on his coins as the dates of the beginning of his reign ("Wiener Numismatische Zeit." iii. 451).

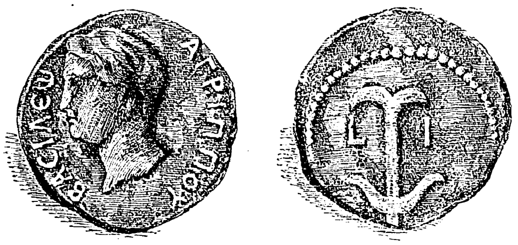

Copper Coin of Agrippa II., 10th year.
(From Madden, "Coins of the Jews.")

Coins of Agrippa.

In the stamping of these coins he showed no consideration whatever for the religious scruples of the Jews. Nearly all of them bear the names and effigies of the reigning emperor (10th year, sometimes his own also), and even heathen emblems (11th year). He abused the right to appoint and remove the high priests, and in his selections rarely took the fitness of the appointee into consideration. He lived in constant strife and quarrel with the priests. At one time he encroached on their privileges by ordering the Levites to assume garments similar to those of the priests (see Büchler, "Die Priester u. der Cultus," p. 144). At another time he added a watch-tower to the Herodian palace in Jerusalem, which permitted him to see into the Temple courts; but in defiance the priests raised the Temple wall.

He gratified his desire for the erection of beautiful buildings, especially in his capital, Cæsarea Philippi, which he adorned with magnificent edifices, and which, in order to flatter Nero, he called Neronias ("Ant." xx. 9, § 4). He led a lordly life, devoid of care, without a thought for the unhappy destiny of his people, who were inevitably hastening toward their national downfall. Unlike his father, whom he otherwise emulated in all things, he abandoned all attempt to secure political independence for the Jews from their Roman master. When the final struggle broke out he saw safety and salvation for his people only in blind submission to the emperor, and employed his brilliant eloquence to warn the inflamed leaders against extremes, and counseled the return, so far as possible, to calmness and deliberation. But his words were without avail ("B. J." ii. 16, §§ 4, 5); he barely escaped from Jerusalem with his life. From that time he stood unreservedly on the side of the Romans, and even assisted them with his troops. He actually went so far, after the capture of Jotapata, as to deliberately invite Vespasian and his army to his capital, to celebrate the occasion of the conquest of the Jews. The drunken festivities and unrestrained debauchery that ensued lasted for three weeks. He then joined the conquerors in their victorious march onward.

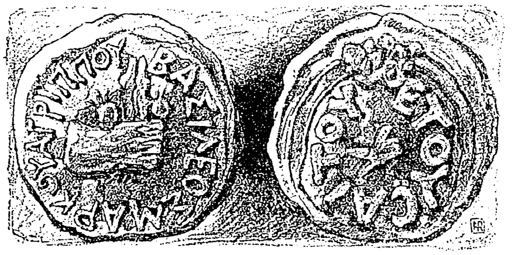

Copper Coin of Agrippa II., 11th year.
(From Madden, "Coins of the Jews.")

Joins the Romans.

As a reward for this valuable aid against his own brethren the Romans spared his beautiful city, Tiberias. On receipt of the news of the downfall of Nero, Vespasian sent his son Titus, accompanied by Agrippa, to Italy to pay homage to the new emperor. While on their journey the tidings reached them that the new emperor had already been murdered; Titus turned back, but Agrippa continued his journey to Rome ("B. J." iv. 9, § 2). He left Rome only when he heard that Vespasian had been exalted to the imperial throne (Tacitus, "Hist." ii. 81), and joined Titus, to whom Vespasian had entrusted the continuation of the war, and remained with him until the destruction of the Temple (Tacitus, "Hist." v. 1). In compensation for this new aid against the Jews, Vespasian enlarged his dominions (Photius, "Bibliotheca," cod. 33), and conferred upon him, in the year 75, the rank of pretor (Dio Cassius, lxvi. 15).

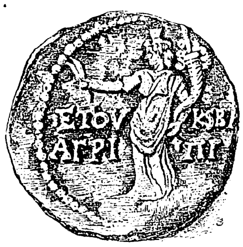

Copper Coin of Agrippa II., 14th year, under Vespasian.
(From Madden, "Coins of the Jews.")

Character.

Of his religious life very little that is praiseworthy can be mentioned. It is true that he insisted that the heathen princes who wooed his handsome sister should undergo circumcision ("Ant." xx. 7, §§ 1, 3), and that once, suffering from a revulsion of feeling, he shed tears before the assembled congregation on the reading of the passage Deut. xvii. 15–20 (see Tosef., Soṭah, vii. 15; Yer. Soṭah, 22; Bab. Soṭah, 7, 8). But the people hated him for his arbitrary treatment of the high-priesthood, and for the adoption of the heathen emblems on his coins. He certainly never desired to embrace Christianity, for the utterance attributed to him in Acts, xxvi. 28, is evidently to be taken as a jest.

His private life seems to have been anything but creditable. The worst of reports were current at home, as well as in Rome, concerning his relations with his beautiful but profligate sister Berenice, afterward the mistress of Titus ("Ant." xx. 7, § 3; Juvenal, "Satires," vi. 153). He died childless (100), surviving the downfall of Judea only a few decades. Josephus, the historian, was indebted to him for numerous corrections and additions. Probably Agrippa gave him these for the purpose of justifying and defending his own acts ("Vita," § 65; compare Eusebius, "Hist. Eccl." iii. 9). With him the race of Herod ends.

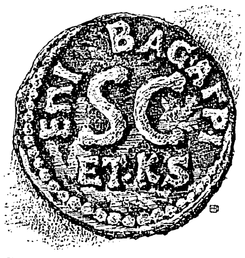

Copper Coin of Agrippa II., 26th year, with S[enatus] C[onsultum].

BIBLIOGRAPHY: Josephus, *Ant.* xix., xx.; idem, *B. J.* ii., vii. (ed. Niese, see index); *Acts*, xxv. 13 *et seq.*; on inscriptions see Schürer in Hilgenfeld's *Zeitschrift für Wissenschaftliche Theologie*, 1873, pp. 248 *et seq.*; *Zeit. Deutsch. Paläst. Ver.* vii. 121 *et seq.*; *Monatsschrift*, xix. 433 *et seq.*, 529 *et seq.*, xx. 13 *et seq.*: Bärwald, *Josephus in Galiläa u. sein Verhältniss zu den Parteieny*, Breslau, 1877; Grätz, *Gesch. d. Juden*, iii. 4th ed., 14 *et seq.*; Libowitz, *Herod and Agrippa* (Hebrew), 2d ed., New York, 1898.

M. Br.

AGRIPPA, CAIUS JULIUS: Mentioned as propretor of the Roman province of Asia in an inscription at Ephesus; was probably a descendant of the royal house of Herod. His father, referred to in the inscription in question as King Alexander, was doubtless the Alexander appointed by Vespasian as "king of an island in Cilicia" (Josephus, "Ant." xviii. 5, § 4) and would thus be great-grandson of Alexander, son of Herod the Great, by Mariamne (see genealogical abstract below). His descendants soon lost all connection with Judaism and disappeared in heathendom (Josephus, *ibid.* 141).

Herod the Great, d. 4 B.C.,
husband of Mariamne, d. 29 B.C.
|
Alexander
|
Tigranes, king of Armenia
|
Alexander, husband of Jotapa, king in Cilicia
|
C. Julius Agrippa

BIBLIOGRAPHY: *Greek Inscriptions in the British Museum*, iii. 187, 537; *Prosopographia Imperii Romani*, ed. H. Dessau, ii. 162, 87; Schürer, *Gesch.* i. 2, part 468; Mommsen, in *Hermes*, 1870, iv. 190.

M. Br.

AGRIPPA, SIMONIDES: Youngest son of Flavius Josephus, the historian, by his second wife, a Jewess of distinguished family from the island of Crete; born about the year 82.

BIBLIOGRAPHY: Josephus, *Vita*, § 76; compare § i.

M. Br.

AGRIPPINA: The depraved daughter of Germanicus and wife of the emperor Claudius, who at times interested herself in the internal affairs of Judea. Upon the pressing representations of Agrippa II., she succeeded in inducing the emperor to dismiss the governor CUMANUS for his oppression of the Jews, and he was sent into exile (Josephus, "Ant." xx. 6, § 3; Schürer, "Gesch." 2d ed., i. 476; see Grätz, "Gesch. d. Juden," iii. 725). How far-reaching her influence was may be gleaned from the fact that her name, with that of her imperial husband, is frequently met with on Palestinian coins.

BIBLIOGRAPHY: Madden, *Coins of the Jews*, pp. 184 *et seq.*; Schürer, *Gesch.* i. 478, note 19.

M. Br.

AGUDAT AḤIM ("United Brethren"): A name adopted by many Jewish societies throughout the world, the members of which pledge themselves to brotherly love, and to mutual assistance in time of need. In the United States the name of the birthplace of the majority of the members is added to the above designation, as: Agudat Aḥim Anshe Wilna, meaning "United Brethren of the Men of Wilna." The object of most of these societies is the alleviation of the immediate necessities of their members. Many of them have their own synagogues, where the members assemble for worship on the Sabbath and festivals, or even week-days. Some of them also own burial-places. A rabbi is engaged by some societies to lecture on Sabbaths or holidays. In Galicia there is a society of this name, the aim of which does not correspond with that of the above-mentioned societies, its purpose being to disseminate culture among the Jews of Galicia. It has already accomplished much good in combating anti-Semitism.

J. L. S.

AGUILAR (called also **Aguilar de Campo**): A district in the Spanish province of Valencia, which sheltered a considerable Jewish congregation in the Middle Ages. In consequence of the persecution by the Almohades, many of the Jews resident there pretended for a time to embrace Islam. In the year 1290 the Jews of the community paid 8,600 maravedis ($29,240 = £5,848) in taxes. In the civil war between Don Pedro the Cruel and his brother, Don Henry, the Jews of Aguilar suffered severely, and many of them were slain. A tombstone, with a Hebrew inscription dating from the fourteenth century, is to be found above the gate of Reinosa. The beautiful brass lamp, which toward the end of the sixteenth century still hung in the church of San Miguel in Aguilar, belonged originally to the synagogue there. It bears on its rim a Hebrew inscription, stating that it was made by Samuel ben Pinḥas Caro of Paredes. Many Spanish families have taken their name from this district.

BIBLIOGRAPHY: Samuel Zarza, in *Meḳor Ḥayyim*, reprinted in Wiener's ed. of *Shebeṭ Yehudah*, p. 132; *Boletin de la Real Academia de la Historia*, xxxvi. 340.

M. K.

AGUILAR, ANTONIO D'. See COHEN, FAYA.

AGUILAR (AVELAR), DAVID UZZIEL D': Friend and contemporary of De Barrios, and praised by the latter in the "Relacion de los Poetas." He is known for his translation into Spanish of the works of Philo. The manuscript of this translation seems to be lost.

BIBLIOGRAPHY: Kayserling, *Sephardim*, p. 252, and note 335; *Rev. Ét. Juives*, xviii, 283.

W. M.

AGUILAR, DIEGO D' (or **MOSES LOPEZ PEREIRA**): A Marano who flourished in the eighteenth century; born probably in Spain; died at London in 1759. In 1722 he went from Lisbon to London, and thence to Vienna. From 1725 to 1747 he held the tobacco monopoly in Austria, and had the power to establish factories and regulate prices. When in 1747 he besought the government to return to him a part of the money that he had deposited on account of the revenues, the empress Maria Theresa replied: "This appears to me just. I owe him much more; therefore, return it to him." Aguilar was a great favorite with the empress, who commissioned him to rebuild and enlarge the imperial palace at Schönbrunn, and he advanced 300,000 florins for the work. In recognition of his services Maria Theresa created him a baron and privy councilor to the crown of the Netherlands and Italy. Aguilar, who together with his family enjoyed the greatest freedom of belief, was the founder of the Spanish or Turco-Jewish community in Vienna, and succeeded in obtaining many concessions for the relief of his oppressed coreligionists. As a result of his efforts the Jews of Moravia were protected from pillage in 1742, and the intention of Maria Theresa to expel the Jews from the whole of the Austrian empire, in 1748 or 1749, was abandoned. He left Vienna suddenly in 1749, because the Spanish government demanded his extradition. He went to London, where he had a brother, who, like himself, was reputed to be very wealthy (see AGUILAR, EPHRAIM LOPEZ). Before leaving he presented the community which he had founded there, as well as the Spanish-Jewish community of Temesvar, with beautiful silver crowns for the scrolls of the Law, upon which his name was inscribed. On the Day of Atonement a prayer is still said for the repose of his soul by the Turco-Jewish community of Vienna.

BIBLIOGRAPHY: Zemlinsky, *Historia de la Comunidad Israelita-Española en Viena*, Vienna, 1888; Frankl, in *Allg. Zeit. d. Jud.* 1854, p. 630 *et seq.*, 656 *et seq.*; G. Wolf, *Gesch. der Juden in Wien*, pp. 68, 277; Wilson, *Wonderful Characters*, p. 64.

M. K.

AGUILAR, EPHRAIM LOPEZ PEREIRA, BARON D': Second Baron d'Aguilar; born in Vienna in 1739; died at London, 1802. In 1757 he was naturalized in England, where he had settled with his father. He married in 1758 the daughter of Moses Mendes da Costa, who is reported to have brought him a fortune of £150,000. He succeeded to his father's title and fortune in 1759, and for a time lived in luxurious style with twenty servants at Broad Street Buildings. But by the Revolutionary War in America he lost an estate there of 15,000 acres, and subsequently became known as a miserly and eccentric person, giving up his mansion in Broad street as well as his country houses at Bethnal Green, Twickenham, and Sydenham. His establishment at Colebrook Row, Islington, was popularly styled "Starvation Farm," because of the scanty food provided for the cattle. He died there in 1802, leaving, hidden in various parts of his dwelling, a fortune valued at £200,000 to his two daughters who survived him.

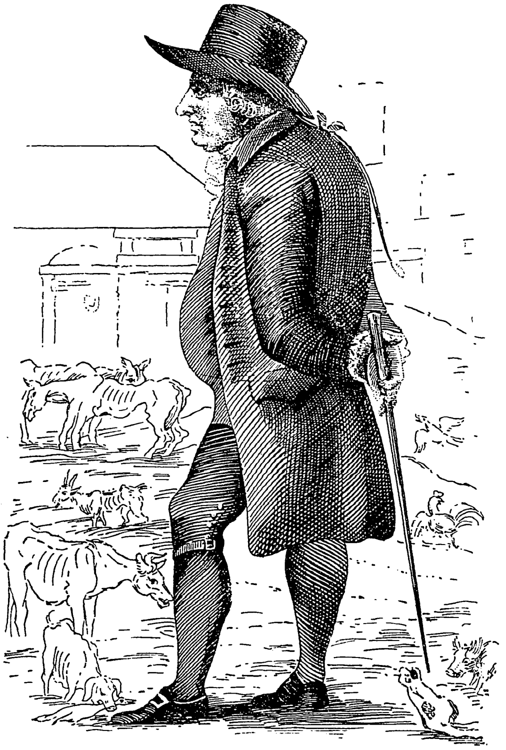

Baron d'Aguilar on Starvation Farm.

(From Wilson, "Wonderful Characters.")

D'Aguilar held various positions in his own community, and served as treasurer of the Portuguese Synagogue; the minutes of the proceedings of the Mahamad bear the signature of Ephraim d'Aguilar. He was elected warden in 1765, but he declined to serve, and refused, on technical grounds, to pay the fine. Eight days were given him to accept or to submit to the penalty. He evidently submitted, for in 1767 he married the widow of Benjamin Mendes da Costa, which he would not have been able to do had he been lying under the ban. When he took up his eccentric life the couple separated. After twenty years a partial reconciliation took place between the baron and his wife, but only for a short time. He was again elected to office in 1770, and for some years thereafter remained a member of the synagogue.

Bibliography: *Anglo-Jewish Hist. Exhib. Catalogue*, 1887; *Jew. Chron.* Jan., 1874; Wilson, *Wonderful Characters*, pp. 64-68; Piciotto, *Sketches of Anglo-Jewish History*.

G. L.—J.

AGUILAR, GRACE: English novelist and writer on Jewish history and religion; born at Hackney, London, June 2, 1816; died at Frankfort-on-the-Main, September 16, 1847, where her remains were buried in the Jewish cemetery. She was the oldest child of parents descended from Portuguese Maranos who sought asylum in England in the eighteenth century. To strengthen her constitution, which from infancy had been feeble, she was taken to the seashore and to various rural localities in England. Her love of nature was cultivated by these experiences; and at the age of twelve she devoted herself of her own accord to the study of natural science, augmenting a collection of shells begun by her at Hastings, when only four years old, and supplementing it by mineralogical and botanical collections.

Early Training.

Grace Aguilar was educated mainly by her parents. Her mother, a cultivated woman of strong religious feeling, trained her to read the Scriptures systematically; and when she was fourteen her father read aloud to her regularly, chiefly history, while she was occupied with drawing and needlework. She was an assiduous musician till her health became impaired. Her reading, especially in history, was extensive; her knowledge of foreign literature was wide. She evinced a literary tendency at the age of seven, when she began a diary, which she continued almost uninterruptedly until her death. Before she was twelve she had written a drama, "Gustavus Vasa." Her first verses were evoked two years later by the scenery about Tavistock in Devonshire. The first products of her pen to be published (anonymously in 1835) were her collected poems, which she issued under the title "The Magic Wreath." Her productions are chiefly stories and religious works dealing with Jewish subjects. The former embrace domestic tales, tales founded on Marano history, and a romance of Scottish history, "The Days of Bruce" (1852). The most popular of the Jewish tales is "The Vale of Cedars, or the Martyr: A Story of Spain in the Fifteenth Century," written before 1835, published in 1850, and twice translated into German and twice into Hebrew. Her other stories founded on Jewish episodes are included in a collection of nineteen tales, "Home Scenes and Heart Studies"; "The Perez Family" (1843) and "The Edict," together with "The Escape," had appeared as two separate volumes; the others were reprinted from magazines. Her domestic tales, of which new editions still appear, are "Home Influence" (1847) and its sequel, "The Mother's Recompense" (1850), both of them written early in 1836, and "Woman's Friendship" (1851).

Literary Works.

The first of Miss Aguilar's religious works was a translation of the French version of "Israel Defended," by the Marano Orobio de Castro, printed for private circulation. It was closely followed by "The Spirit of Judaism," the publication of which was for a time prevented by the loss of the original manuscript. Sermons by Rabbi Isaac Leeser, of Philadelphia, had fallen into her hands and, like all other accessible Jewish works, had been eagerly read. She requested him to revise the manuscript of the "Spirit of Judaism," which was forwarded to him, but was lost. The authoress rewrote it; and in 1842 it was published in Philadelphia, with notes by Leeser. A second edition was issued in 1849 by the first American Jewish Publication Society; and a third (Cincinnati, 1864) has an appendix containing thirty-two poems (bearing date 1838–1847), all but two reprinted from "The Occident." The editor's notes serve mainly to mark dissent from Miss Aguilar's depreciation of Jewish tradition—due probably to her Marano ancestry and to her country life, cut off from association with Jews. In 1845 "The Women of Israel" appeared—a series of portraits delineated according to the Scriptures and Josephus. This was soon followed by "The Jewish Faith: Its Spiritual Consolation, Moral Guidance, and Immortal Hope," in thirty-one letters, the last dated September, 1846. Of this work—addressed to a Jewess under the spell of Christian influence, to demonstrate to her the spirituality of Judaism—the larger part is devoted to immortality in the Old Testament. Miss Aguilar's other religious writings—some of them written as early as 1836—were collected in a volume of "Essays and Miscellanies" (1851–52). The first part consists of "Sabbath Thoughts" on Scriptural passages and prophecies; the second, of "Communings" for the family circle.

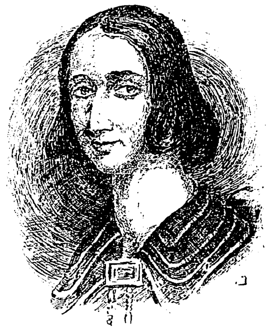
Grace Aguilar.

In her religious writings Miss Aguilar's attitude was defensive. Despite her almost exclusive intercourse with Christians and her utter lack of prejudice, her purpose, apparently, was to equip English Jewesses with arguments against conversionists. She inveighed against formalism, and laid stress upon knowledge of Jewish history and the Hebrew language. In view of the neglect of the latter by women (to whom she modestly confined her expostulations), she constantly pleaded for the reading of the Scriptures in the English version. Her interest in the reform movement was deep; yet, despite her attitude toward tradition, she observed ritual ordinances punctiliously. Her last work was a sketch of the "History of the Jews in England," written for "Chambers's Miscellany." In point of style it is the most finished of her productions, free from the exuberances and redundancies that disfigure the tales—published, for the most part, posthumously by her mother. The defects of her style are mainly chargeable to youth. With her extraordinary industry—she rose early and employed the day systematically—and her growing ability of concentration she gave promise of noteworthy productions.

Miss Aguilar's later years were full of family trials. In 1835 she had an attack of illness, from the effect of which she never recovered. Finally her increasing weakness and suffering necessitated change of air, and in 1847 a Continental trip was arranged. Before her departure some Jewish ladies of London presented her with a gift and a touching address recounting her achievements in behalf of Judaism and Jewish women. She visited her elder brother at Frankfort, and at first seemed to benefit by the change; but after a few weeks she had to resort to the baths of Schwalbach. Alarming symptoms necessitated her return to Frankfort, and there she died. Her last words, spelled on her fingers, were, "Though He slay me, yet will I trust in Him," and her epitaph is the verse Prov. xxxi. 31.

Bibliography: *Memoir* prefixed to *Home Influence*, 1849; *The Eclectic Review* (new series), February, 1858, pp. 134, 135; *The Art Union*, November, 1847, p. 378; *The Art Journal*, May, 1851, p. 133; Collected Works, 8 vols., London, 1861; Morais, *Eminent Israelites of the Nineteenth Century*, s v.; *Dict. Nat. Biog.*, s. v.

H. S.

AGUILAR, JACOB DE: Pupil of Abraham de Fonseca at Hamburg, and ḥakam in one of the Brazilian communities, about 1640. M. K.

AGUILAR (AGUYLAR), MOSES RAPHAEL DE (not Raphael nor Raphael Moses): Born probably in Portugal; died in Amsterdam, Dec. 15, 1679. He was ḥakam and principal of the Talmud Torah at Amsterdam. In 1642 he went with Isaac Aboab da Fonseca, as ḥazan, to Brazil, where he remained till the reconquest of that country by the Portuguese, when he returned to Amsterdam and was reappointed to his former position. At the Talmud Torah he taught Talmud and Hebrew grammar. His mastery of Hebrew was so complete that he used this language in conversations with his pupils. He was a friend of the wealthy Abraham Israel Pereyra, for whose chief literary work he wrote an approbation (*haskamah*). For several years they were both adherents of Shabbethai Ẓebi. Aguilar continued in his office for forty years until his death. He left a large library, the catalogue of which was printed at Amsterdam in 1680. He published "Epitome da Grammatica Hebrayca" (Leyden, 1660), a second edition of which appeared at Amsterdam in 1661, under the title "Compendio da Epitome Grammatica," with a treatise on Hebrew poetry. He also wrote "Dinim de Sehita e Bedica," which was published at Amsterdam, 1681. It is said that he left about twenty Spanish, Portuguese, and Hebrew works in manuscript, "Tratado da Immortalidade da Alma" (manuscript of twenty pages quarto) being among them. M. K.

'AGUNAH: A woman whose husband has either abandoned her or, being absent, has not been heard from for some time. Having no proof of her husband's death, or being without a bill of divorce from him, her status as a wife remains forever unchanged; for Jewish law does not admit the presumption of death from a prolonged absence merely, nor can a wife obtain a divorce from an absent husband.

In order to mitigate the hardship arising from such cases the rabbinical law relaxed the strict rules regarding evidence—which, to establish a fact legally, required the testimony of two competent witnesses—and accepted testimony that in other cases would not have been deemed competent. If the absent husband sent a bill of divorce to his wife, the messenger was permitted to testify that it was written and signed in his presence; and this testimony was deemed equivalent to that of two witnesses (Giṭ. 2*b*). Another concession was made in permitting the witnesses to attest the bill of divorce, although they could neither read nor write. The bill was read to them, and a tracing was made for their signature (Giṭ. 9*b*; Maimonides, "Hilkot Gerushin," i. 23).

In case the husband died while absent from his wife, the testimony of one witness was deemed sufficient to prove death (Yeb. 122*b*), so that the woman might not become an 'Agunah (Yeb. 88*a*), it being almost impossible in most cases to obtain two witnesses to prove death in a foreign land. In this case even hearsay evidence, as well as the testimony of persons otherwise utterly incompetent, was received.

Maimonides ("Hilkot Gerushin," xiii. 29) sums up the matter in these words:

> "Let it not seem hard to thee that the sages have permitted remarriage of the wife upon the testimony of a woman, or a slave [male or female], or an idolater [speaking without motive], or upon hearsay or documentary evidence, and without cross-examination; for the Torah insists upon the testimony of two witnesses and upon the other rules of evidence only when the matter can not be otherwise determined—as, for instance, to prove murder, or to prove a loan—but where the matter can be otherwise determined and the testimony of a witness can be refuted, as in the case where he testifies that some one is dead, it is not to be presumed that he will bear false witness. Hence, the rule is relaxed so that Jewish women shall not be 'Agunot."

For 'Agunah in history see Geṭ; Social Life.

D. W. A.

AGUR BEN JAKEH.—Biblical Data: The compiler of a collection of proverbs found in Prov. xxx. The text (ver. 1) seems to say that he was a "Massaite," the gentilic termination not being indicated in the traditional writing "Ha-Massa" (compare Gen. xxv. 14). This place has been identified by some Assyriologists with the land of Mash, a district between Palestine and Babylonia, and the traces of nomadic or seminomadic life and thought found in Gen. xxxi. and xxxii. give some support to the hypothesis. Graetz, followed by Bickell and Cheyne, conjectures that the original reading is "Ha-Moshel," "the collector of proverbs." The true explanation is still uncertain. J. F. McC.

——In Rabbinical Literature: "Agur," and the enigmatical names and words which follow in Prov. xxx. 1, are interpreted by the Haggadah as epithets of Solomon, playing upon the words as follows: "Agur" denotes "the compiler; the one who first gathered maxims together." "The son of Jakeh" denotes "the one who spat out," that is, "despised" (from קוא, "to spit"), *le-Ithiel*, "the words of God" (*ot*, "word"; *El*, "God"), exclaiming, "I can [*ukal*] transgress the law against marrying many wives without fear of being misled by them." Another exposition is that "Agur" means "the one who is brave in the pursuit of wisdom"; "the son of Jakeh" signifies "he who is free from sin" (from *naḳi*, "pure"); *ha-massa* ("the burden"), "he who bore the yoke of God"; *le-Ithiel*, "he who understood the signs" (*ot*, "sign") and deeds of God, or he who understood the alphabet of God, that is the creative "letters" (*ot*, "letter") (see Ber. 55*a*); *we-Ukal*, "the master" (Tan., Waera, ed. Buber, 2, p. 18; Midr. Prov. xxx. 1; Yalḳ. on the passage, § 962). L. G.

AḤA or **AḤAI:** The name of nearly fourscore rabbis quoted in the Talmud and in midrashic literature. Some of these are misnamed through the errors of copyists; others appear but once or twice, and, consequently, can not be identified with any degree of certainty. Those mentioned below embrace the most prominent teachers of their respective generations; and the foremost of them are the following three sages, who are always quoted by that name, alone, without any patronymic or cognomen.

S. M.

AḤA (AḤAI) I.: A tanna of the second century, junior contemporary of Simon ben Yoḥai, with whom, as well as with others of the fourth and fifth tannaitic generations, he appears in halakic disputations. While he is, therefore, best known as a halakist, he is occasionally met also in the field of the Haggadah. Thus, commenting on Ex. xiv. 15, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," he quotes Ps. cvi. 23, "Therefore he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his wrath, lest he should destroy them"; and remarks, "The Lord said to Moses, 'Why criest thou unto me? For thy sake I will save Israel. Had it not been for thy prayers I should have destroyed them ere this, because of their idolatry'" (Mek., Beshallaḥ, 3). Elsewhere he derives from Deut. vi. 7 ("And thou shalt talk of them [the commandments] when thou sittest in thine house, and when thou walkest by the way") the duty of man to have set hours for the study of the Torah, and not to make it subject to opportunity (Yoma, 19*b*; Tosef., Ber. 2, 2; Tosef., Shab. 15, 17; Bab. Shab. 127*a*; Tosef., Yeb. 14, 4; Tosef., Giṭ. 3, 1; Tosef., Niddah, 6, 13; Bab. Niddah, 21*b*).

S. M.

AḤA (AḤAI) II.: A Palestinian amora of the first amoraic generation (third century), surnamed Berabbi, Ha-Gadol or Roba ("the Great"). He systematized Baraitot at the Academy of Ḥiya ha-Gadol, and was teacher of Samuel ha-Zaḳen (Ber. 14*a*; Yer. Ber. ii. 5*a*; Yer. Sanh. ii. 20*c*, iv. 22*b*, v. 22*c*; Bek. 24*b*). The Midrash preserves the following homily of his on Num. xiii. 2: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel," the last clause of which appears to be superfluous. Prefacing this homily with a quotation from Isa. xl. 8, "The grass withereth, the flower fadeth; but the word of our God shall stand forever," he illustrates his subject with the following simile:

> "A king once had a friend with whom he made a covenant saying, 'Follow me and I will bestow a gift upon thee.' The friend obeyed the royal summons, but soon after died. Then the king spoke to his friend's son, saying, 'Although thy father is dead, I shall not cancel my promise of a gift to him; come, thou, and receive it.' The king is the Holy One—blessed be He! and the friend is Abraham, as it is said in Isa. xli. 8, 'the seed of Abraham my friend.' To him the Holy One had said, 'Follow me,' as we read in Gen. xii. 1, 'Get thee out of thy country unto a land that I will show thee.' And to him the Lord promised a gift; as it is said [Gen. xiii. 17], 'Arise, walk through the land; for I will give it unto thee'; and again [Gen. xiii. 15], 'All the land which thou seest, to thee I will give it, and to thy seed forever.' Abraham, Isaac, and Jacob were dead; but the Lord said to Moses, 'Although I promised to give the land to Israel's fathers, who are now dead, I shall not cancel my promise, but fulfil it to their children': thus we understand the text, 'The word of our God shall stand forever'" (Tan., Shelaḥ, 3; Num. R. xvi.).

S. M.

AḤA (AḤAI) III.: A Palestinian amora of the fourth century and associate of the most prominent teachers of the fourth amoraic generation, R. Jonah and R. Yose II. He was a native of Lydda in southern Palestine, but settled in Tiberias, where Huna II., Judah bar Pazi, and himself eventually constituted a bet din, or court of justice (Yer. Ter. ii. 41*d*; Yer. Shab. vi. 8*a*; Yer. B. B. viii. 16*a*; Yer. Sanh. i. 18*c*, end). Like his elder namesakes, he was a recognized authority on Halakah; but in Haggadah he surpassed them, being by far the most frequently quoted by haggadists of his own times and of subsequent generations. Commenting on Abraham's attempt to sacrifice Isaac, Aḥa tries to prove that the patriarch misunderstood the divine call. He refers to Ps. lxxxix. 35 [A. V. 34], "My covenant will I not break, nor alter the thing that is gone out of my lips," which he construes thus:

> "My covenant will I not break, even that covenant in which I have assured Abraham: 'In Isaac shall thy seed be called' [Gen. xxi. 12], nor alter the thing which is gone out of my lips, when I said to him, 'Take now thy son' [Gen. xxii. 2]. This may be compared to a king, who expressed to his friend a wish to see a tender child put on his table. His friend immediately went forth, and returned with his own child, whom he placed on the table before the king. He again went forth, and returned with a sword to slay the child, whereupon the king exclaimed, 'What art thou doing?' 'Sire,' replied the anxious friend, 'didst thou

not express a desire for a tender child on thy table?' To which the king answered, 'Have I asked for a dead child? It is a live one I desire.' Even so, said the Holy One—blessed be He!—to Abraham: 'Take now thy son, and offer him there for a burnt offering;' whereupon Abraham built an altar, and placed his son upon it. But when he stretched forth his hand for the knife, the angel cried out, 'Lay not thine hand upon the youth.' And when Abraham inquired, 'Didst thou not tell me to offer my son?' the angel retorted, 'Did I tell thee to kill him?'" (Tan., Wayera, ed. Buber, 40; Gen. R. lvi.).

One of Aḥa's epigrams reads, "The Jew needs privations to lead him back to God" (Cant. R. i. 4; Lev. R. xiii.). His gratitude to the defenders of his people he expressed by saying, "To him who speaks a good word for Israel, the Lord will assign an exalted station in the world; for it is written [Isa. xxx. 18], 'He will exalt him who has pity on you'" (Pesiḳ. R. 32, 196*a*). For other homiletic observations, see Pesiḳ. R. 4, 39*b*, xiii. 111*b*, xvii. 131*a*, 133*b*, xxi. 145*a*, xxx. 191*b*; Tan., ed. Buber, index of authors; Midr. Teh., ed. Buber, index; Pesiḳ. R., ed. Friedmann, index; see also a full account in Bacher, "Ag. Pal. Amor." iii. 106–163. S. M.

AḤA: Brother of Abba, the father of Jeremiah b. Abba; a contemporary of Abba Arika (third century). The latter said that in the history of the world there never had been a man so penitent as King Josiah, and after him came Aḥa, the brother of Abba (Shab. 56*b*). S. M.

AḤA B. ADDA: An amora of the fourth century; born and educated in Palestine. He emigrated to Babylonia, where he became a disciple of Rab Judah ben Ezekiel and of Rab Hamnuna II. He frequently reported decisions of his Palestinian teachers. He survived all his associates of the third amoraic generation. As he grew old he became weak and his hands trembled; and it is related that, to imitate his signature in a judicial document, a forger made his own hand tremble like that of the aged scholar (Ḳid. 30*a*; Sanh. 90*b*; Suk. 21*b*, 26*a*; B. B. 167*a*). That Aḥa loved virtue for virtue's sake may be inferred from the construction he put on Mal. iii. 18. He says: "'Then shall ye return, and discern between the righteous and the wicked.' This means between the believer and the unbeliever. 'Between him that serveth God for God's sake and him that serveth Him not for His sake;' that is, man should not use his knowledge of the Law as an ax to cut with or as a crown wherewith to crown himself" (Midr. Teh. to Ps. xxxi., ed. Buber; compare Ab. iv. 5). S. M.

AḤA AREKA. See Aḥa (Aḥai) B. Papa.

AḤA B. AWYA or **'AWA:** A Babylonian halakist of the third generation of Amoraim. He once visited Palestine, where he attended the lectures of Rab Assi (Yasa I.), and seems to have met Rabbi Johanan. He was a disciple of Rab Ḥisda in Babylonia, and appears frequently in controversy with Rab Ashi I. (Pes. 33*b*; Yeb. 117*a*; B. B. 3*a*, 46*b*, 56*a*; Ḥul. 31*a*, 50*b*). S. M.

AḤA BARDALA: A Babylonian amora of the first generation, a contemporary of Abba Areka (Suk. 26*a*; Beẓah, 14*a*; Giṭ. 14*a*). S. M.

AḤA OF DIFTI: A Babylonian amora of the sixth generation (fifth century), frequently found in halakic discussion with Rabina II. For a time he acted as counselor (ḥakam) of the exilarch (*resh galuta*) Mar Zuṭra I. (441–450). After the death of Naḥman b. Huna he would have been elected to the position of rector of the academy at Sura (once held by Ashi) but for the strategy of his friend Mar b. Ashi (Ṭabyomi), who considered himself entitled to the honor of filling the seat formerly occupied by his own father. While the members of the academy, resolved to elect Aḥa, were within, awaiting the appointed hour for voting, Mar had himself elected outside the academy (B. B. 12*b*; Yeb. 8*a*; Ned. 23*a*; Naz. 42*a*; Sanh. 42*a*; Men. 5*b*; Grätz, "Gesch. d. Juden," iv. 465, n. 68). S. M.

AḤA (AḤAI) B. ḤANINA: A Palestinian amora of the third and fourth centuries. He collected rare Baraitot among the leading scholars of Daroma in southern Judea, which he communicated to his colleagues elsewhere, even as far as the Babylonian academies. Often he reports Halakot on behalf of Joshua b. Levi (Ber. 8*b*; Suk. 54*a*; Yeb. 57*a*; Soṭah, 24*b*; Ḥul. 132*b*); also many Haggadot (see Bacher, "Ag. Pal. Amor." iii. 540–546). R. Levi, the famous haggadist of the second and third amoraic generations, received from Aḥa b. Ḥanina the reason for the collocation of the ninth and tenth benedictions in the Prayer of Benedictions, known by the name of "Shemoneh 'Esreh" (Yer. Ber. ii. 5*a*). He recommends visiting the sick as a means of facilitating a cure, declaring that every one who calls on a patient relieves him of one sixtieth part of his suffering (Ned. 39*b*). S. M.

AḤA BAR HUNA: A Babylonian amora of the fourth generation, disciple of Rabbah b. Naḥmani and of Sheshet. Ḥisda, another teacher of Aḥa, employed him for his halakic correspondence with Raba ben Joseph, who recognized in him a great and wise man (Pes. 47*a*, Yeb. 89*b*, Ned. 90*a*, B. B. 70*a*, Sanh. 43*a*, Shebu. 36*b*). It happened in his days that Ifra-Ormuzd, the queen-mother of Sapor II. of Persia, sent to Raba an animal to be sacrificed to the Jewish God and according to ancient Jewish rites; but as the sacrifices had ceased with the destruction of Jerusalem, Raba deputized Aḥa b. Huna, together with Rab Safra, to burn the proffered sacrifice on a sand-bank by the sea, on a pyre prepared of newly felled wood (Zeb. 116*b*).

S. M.

AḤA B. IḲA: A Babylonian amora of the fourth century, junior contemporary of Raba, and nephew of Aḥa b. Jacob. He is frequently quoted in halakic discussions by his contemporaries and successors, and received the title of Bar be-Rab (Fellow of the Academy) from his uncle Aḥa, with whom he carried on halakic controversies ('Er. 63*a*, Ket. 74*a*, Sanh. 42*a*, Naz. 42*a*). S. M.

AḤA OF IRAK: A Babylonian, who is alleged to have invented the Assyrian or Babylonian (superlinear) system of vowel-points and accents (נקוד). He is known only from Karaite sources, which are somewhat unreliable. Pinsker ("Liḳḳuṭe Ḳadmoniyot") thinks Aḥa is identical with Nissi ben Noah, the contemporary of Anan; and Graetz partly follows that opinion. But later investigators have proved that Nissi (if he existed at all) must have lived in the thirteenth century; his identity with Aḥa is, therefore, out of the question. Fürst places Aḥa in the first half of the sixth century, and thinks he may be identical with the Saborean Aḥa bar Abbuhu, who died in 511.

Bibliography: Fürst, *Gesch. d. Karäert.* i. 15, 133; Gottlober, בקורת לתולדות הקראים; Frankl, *Concerning Simḥa Pinsker*, in *Ha-Shaḥar*, viii.; Harkavy, *Notes to the Hebrew edition of Grätz, Gesch. d. Juden*, iii.; *Jew. Quart. Rev.* i. 243.

P. Wi.

AḤA B. ISAAC: A Palestinian amora of the third generation (fourth century), junior contemporary of Zeira I., Ami I., and Abba (Ba) b. Mamel (Yer. Shab. iii. 6*a*, vi. 8*a*). Speaking of the glories of Solomon's Temple, he relates that when King Solomon constructed the sacred edifice he placed in it all kinds of trees made of gold; and whenever any kind of tree blossomed outside, the corresponding one inside blossomed also. In proof of this, Aḥa quotes the Biblical passage (Isa. xxxv. 2), "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Lebanon was the symbolic name of the Temple (Yer. Yoma, iv. 41*d*). S. M.

AḤA B. JACOB: A Babylonian amora, senior contemporary of Abaye and Raba (B. Ḳ. 40*a*), and a disciple of Huna, head of the academy at Sura. So incessant was his application to study that it undermined his health, and brought on a serious illness, from which, however, he recovered. Seeing some of his former schoolmates, who had contracted similar ailments and had become chronic sufferers, he applied to himself the Scriptural saying (Eccl. vii. 12), "Wisdom giveth life to them that have it" (Yeb. 64*b*). Nor did he long remember the warning of his early experience. He devoted all his days to the study of the Law; and when worldly avocations compelled him to "borrow" part of the day, he would "repay" it by studying at night ('Er. 65*a*). After his ordination as teacher he established himself at Paphunia (Epiphania; supposed to be on the Euphrates), where he became an authority on ritual matters, as well as a distinguished haggadist. By degrees he earned the reputation of being one of the foremost men of his age ('Er. 63*a*). He is also reported to have been a skilful writer of Torah scrolls (B. B. 14*a*; Ḳid. 35*a*; B. Ḳ. 54*b*; Niddah, 67*b*; Sanh. 46*b*). Fragments of his homiletic sayings are preserved in Shab. 85*a*; 'Er. 54*a*; Pes. 3*a*; Yoma, 19*b*, 75*b*; Ḥag. 13*a*; Ḳid. 40*a*. In halakic discussion he is quoted in Yer. Sheb. vi. 36*b*; Pes. 116*b*, 117*b*; Yoma, 76*a*; Ḳid. 35*a*; Sanh. 36*b*; Hor. 5*b*, 6*b*; Ker. 5*b*.

In addition to his diligent pursuit of halakic and haggadic studies Aḥa appears to have applied himself to philosophy and mysticism (Ber. 59*a*, Shab. 66*b*, B. B. 75*a*), and legend represents him as an adept in the occult sciences. It relates that a demon had established himself in the neighborhood of Abaye's academy, and greatly harassed the frequenters of the school, even when they walked together in daylight. No one seemed able to dislodge him. When Abaye was informed that Aḥa bar Jacob was on his way to Pumbedita, he arranged with the inhabitants of the city to refuse to accommodate him, so that he should be compelled to lodge in the academy. Aḥa arrived, and no sooner had he completed his arrangements for his night's rest than the demon appeared to him in the shape of a seven-headed hydra. Aḥa immediately betook himself to prayer; and at each genuflection one of the heads of the hydra dropped off. In the morning Aḥa reproachfully said to Abaye, "Had not heaven seen fit to work a miracle, my life would have been endangered" (Ḳid. 29*b*; see Bacher, "Ag. Bab. Amor." pp. 137–139). S. M.

AḤA B. JOSEPH: A Babylonian amora who flourished in the fourth and fifth centuries. His life was an unusually long one; for in his youth he attended Ḥisda's lectures (306), and in his old age discussed halakic matters with Ashi II. (died 427). It is stated that he was afflicted with asthma, for which Mar Ukba prescribed three ounces of asafetida to be taken in the course of three days. During another severe attack, he was treated medically by Kahana (Shab. 110*b*, 140*a*; B. M. 87*a*, 109*b*; Men. 35*b*; 'Er. 29*b*; Yeb. 31*b*; B. M. 109*b*; Ḥul. 105*a*). S. M.

AḤA (AḤAI) B. MINYOMI: A Babylonian amora of the fourth generation (fourth century), disciple of Naḥman b. Jacob, and contemporary of Abaye. Aḥa b. Minyomi was probably a brother of Adda b. Minyomi (Yeb. 94*a*; Ḳid. 66*a*; B. Ḳ. 106*a*; B. B. 148*b*, 159*b*; 'Ab. Zarah, 7*b*). S. M.

AḤA (AḤAI) B. PAPA or PAPI: A Palestinian amora of the third generation (fourth century). He was the contemporary of Abbahu ("Die Ag. der Pal. Amor." iii. 546), Zeira I., and Abba II. He was surnamed Arika, an appellation of disputed meaning (compare Jastrow, "Dict." under **אריכא**, and Abba Arika; Shab. 111*a*, 113*a*; Yer. R. H. iv. 59*b*; Yer. Yeb. viii. 9*b*). Referring to repentance, Aḥa is quoted as saying, "Great indeed is the power of repentance! It counteracts heavenly decrees, and even annuls heavenly oaths!" The same sentence is attributed to Abba b. Papa (Pesiḳ. xxv. 163*a*, Buber's note; see Bacher, "Ag. Pal. Amor." iii. 651). That repentance counteracts heavenly decrees, he proves from the life of Jeconiah, "Write ye this man [Coniah] childless" (Jer. xxii. 30); yet we find (I Chron. iii. 17) that Jeconiah was the father of no less than eight sons, among them Shealtiel. That repentance annuls heavenly oaths he deduces from the same message by Jeremiah (xxii. 24), "As I live, saith the Lord, though Coniah, the son of Jehoiakim king of Judah, were the signet upon my right hand, yet would I pluck thee thence"; but at a later date Haggai (ii. 23) says, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet" (Cant. R. to viii. 6). S. M.

AḤA B. RAB: A Babylonian amora of the third and fourth generations (fourth century). He was a contemporary of Rabina I. and the senior of Aḥa b. Jacob. His opinions were supported by his grandson, Mesharsheya (Sanh. 76*b*, 77*a*; Ḥul. 33*a*). S. M.

AḤA (AḤAI) B. RABA: A Babylonian amora, son of Raba b. Joseph, and a contemporary of Amemar II. and of Ashi; died in 419. During the last five years of his life he filled the rectorate of the academy at Pumbedita (Shab. 93*b*; Yeb. 46*a*; B. B. 124*b*; Men. 3*b*; "Letter of Sherira"; Grätz, "Gesch. d. Juden," 2d ed., iv. 379). S. M.

AḤA SAR HA-BIRAH ("CASTELLAN"): A Palestinian amora of the third generation (fourth century), contemporary of Tanḥum b. Ḥiyya of Kefar Acco. No original decisions or doctrines are recorded under his name in the Talmud; but in behalf of others he reported several Halakot and precedents. If his surname did not come to him by inheritance (compare Jonathan Sar ha-Birah), the social position indicated by it enabled him to be helpful to his unfortunate coreligionists. On one occasion, with the assistance of Tanḥum, he ransomed some Jewish captives who were brought to Tiberias (Yeb. 45). From the fact that he is said to have twice submitted Halakot to the sages at Usha, it seems probable that this place, a former seat of the Sanhedrin, was, even down to Aḥa's days, a center of attraction for learned Jews (Ket. 22*a*, 88*a*; B. B. 146*a*; 'Ar. 22*b*). But it is more likely that the reporter of the Halakot in Ket. 22*a* and B. B. *l.c.* was a tanna of the same name. S. M.

AḤA (AḤAI) OF SHABḤA: A prominent Babylonian Talmudist of the eighth century. He enjoys the distinction of being the first rabbinical author known to history after the close of the Talmud. The gaon of Pumbedita having died, Aḥa was universally acknowledged to be the fittest man to succeed him. But a personal grudge entertained by the exilarch Solomon bar Ḥasdai induced the latter to pass over Aḥa, and to appoint Naṭronai, Aḥa's secretary, a man considerably his inferior in learning and general acquirements. Highly incensed at this slight, the eminent scholar left Babylonia and settled in Palestine, about 752–753, where he remained until his death. Notwithstanding Steinschneider ("Cat. Bodl." *s.v.*), who erroneously assigns 761 as the year, the exact date of his demise is unknown. It must have been in Palestine that Aḥa wrote his book entitled שאלתות ("Quæstiones" in the sense of disquisitions), as the title evinces; for this Aramaic word is employed in the sense of *quæstio* (the scientific investigation of a matter) by Palestinians only (Shab. 30*a*). "Sheilta" is of Palestinian origin, as is shown by the words *buẓina* and *bisha*, which accompany it. S. Mendelsohn is quite correct in his explanation of the term ("Rev. Ét. Juives," xxxii. 56). If, therefore, Simon Kahira made use of the "Sheiltot" in his Halakot, as is now certain, the statement of Abraham ibn Daud (according to whom Simon's work was completed in 750) must be erroneous, since Aḥa did not leave Palestine before 752; and we know that Samuel Gaon, whose successor he was to have become, did not die before 751–752. There are also other evidences of Palestinian influence in Aḥa's work. For example, his treatise indicates that besides the Babylonian Talmud (which, in the nature of things, was his chief authority) he made frequent use of the Yerushalmi, and of Palestinian Midrashim, Leviticus Rabbah, Ecclesiastes Rabbah, and Tanḥuma, all of which at this time were quite unknown in Babylonia (indeed, even Saadia Gaon, almost two hundred years later, knew comparatively little of them).

Aḥa's "Sheiltot."

The whole character of the "Sheiltot" is Palestinian; and, as such, they are quite distinct from the contemporary synopses of Judah Gaon and Simon Kahira, which confine themselves to important decisions of the Talmud, with the omission of all discussions, and with the addition of short elucidations of words. Aḥa's method is quite different from that of the Babylonian rabbis, who, caring little for the instruction of the common people, wrote scholastically. The "Sheiltot," on the contrary, were written for thoughtful laymen. Aḥa's treatises upon Biblical and rabbinical precepts, numbering 190 or 191 (see Mendelsohn, *l.c.* 59), with additions from later writers, were written with special reference to the practise of such moral duties as benevolence, love, respect for parents, and love of truth. They are based upon the order of the *parashot*, the weekly readings from the Law.

The beginning of the fourth "Sheilta," which is based upon the weekly lesson on "Noah," may serve as a specimen of the "Sheiltot." Stealing or robbery was explicitly forbidden to the Israelites; and the divine punishment for the transgression of this command is more severe than for other crimes. Thus, it is found that in the history of Noah, those of the generation of the Deluge suffered their hard fate solely on account of their violence, as it is said (Gen. vi. 13), "The end of all flesh is come before me; for the earth is filled with violence through them." This moral condemnation is elaborated by Aḥa, who quotes from the Talmud and Midrash many passages concerning the baseness and godlessness of such crimes. He follows this statement—preceded by the introductory formula, "It is, however, questionable" (*Beram ẓarik*)—with casuistic inquiries; as, for example, whether it is proper to include in the designation of robbery, for which the Law ordains a twofold restitution, the case of a theft committed in the interest of the victim

This illustration serves to show that the work is not intended for scholars alone, but also for popular instruction; and that the statement, so often repeated since the time of Meiri, that the "Sheiltot" was a book merely for the instruction of youth, is also baseless. It is more probable that it is a collection of haggadic-halakic sermons, which Aḥa delivered in Palestine, where certainly he was held in high regard. With the decline of rabbinical knowledge in Palestine, Aḥa would have found but few pupils for pure halakic instruction; and he therefore endeavored to add haggadic elements to his lectures, in obedience to the general disposition of the Palestinians, who just then favored Haggadah. This view best explains the word *derashah* (lecture), which occurs about thirty times in the "Sheiltot," in connection with the citation of passages from the Talmud. If the supposition be true that the "Sheiltot" were derived from sermons, they may properly be considered, in the form in which they appear, as extracts or abstracts of such sermons, giving the introduction and the conclusion of the original derashah; while of the derashah proper—which no doubt consisted of haggadic and halakic quotations from Talmud and Midrash—only the heading is mentioned. Considering them as portions of sermons, the frequent repetitions that occur in the "Sheiltot" are not strange, as this would happen to the best of preachers; while it would be difficult to explain them if they were found in the strictly literary productions of one man. Of course, there can be no certain conclusions concerning the composition of the "Sheiltot" until the manuscript has been examined. The printed text, while it contains much matter of later date, lacks much that, according to older authorities, was formerly included. An accurate edition of the "Sheiltot" would be very valuable for textual criticism of the Babylonian Talmud, as indeed for Aramaic philology in general, since Aḥa wrote in the Aramaic vernacular.

Aḥa's work very soon won great esteem; and the work "Halakot Gedolot," which does not date from the year 750, but belongs to the oldest literature of the gaonic times, copies no less than one hundred and fifty passages from the "Sheiltot." Sherira Gaon and his son, Hai Gaon, mention the book by title; and it was likewise freely consulted by Rashi and the author of the "'Aruk."

(1) The first edition of the "Sheiltot" appeared in Venice, 1546, and was succeeded by the following: (2) An edition with a short commentary by Isaiah Berlin (Dyhernfurth, 1786); (3) another under the title תועפות ראם, with the commentary of Isaac Pardo, Salonica, 1800–01; (4) with an extended commentary by Naphtali Ẓebi Judah Berlin (Wilna, 1861, 1864, 1867), which latter edition contains the commentary of Isaiah Berlin, as well as a number of variant readings taken from a manuscript of the year 1460, and a short commentary by Saul ben Joseph, who probably lived in the first half of the fourteenth century. Manuscripts of the "Sheiltot," but with essential divergences from the printed text, are to be found among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, Nos. 308, 309, and in the Bodleian Library, Oxford, Nos. 539, 540, 1317. In the latter library may be found also the hitherto unprinted commentaries by Solomon ben Shabbethai (541), and Johanan ben Reuben (542).

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Mittheilungen, iv. xxvi. and p. 373; Isaac Halevy, *Dorot ha-Rishonim*, pp. 193, 211-214, Presburg, 1897; Rapoport, *Bikkure ha-'Ittim*, x. 20 *et seq.*; Fürst, *Literaturblatt d. Orients*, xii. 313; Steinschneider, *Cat. Bodl.* No. 4330; Jellinek, *Ḳunṭres ha-Maggid*, p. 20, Vienna, 1878; S. Mendelsohn, in *Rev. Ét. Juives*, xxxii. 56-62.
L. G.

AḤA B. SHILA OF KEFAR TAMRATA or **TEMARTA:** A haggadist of the second amoraic generation (third century). Commenting on Esth. ii. 23, "And it was written in the book of the chronicles before the king," he is reported to have pointed out therein a lesson of encouragement to the God-fearing. If the chronicles written by mortals assure rewards for good deeds, how much more ought we to be assured that the pious will be duly rewarded, when the Holy One—blessed be He!—shall produce His book, concerning which it is said (Mal. iii. 16), "And the Lord hearkened and heard it, and a book of remembrance was written before him" (Esther R. to ii. 23; compare Meg. 16*a*). S. M.

AḤA B. TAḤLIFA: Babylonian amora of the fourth and fifth centuries; disciple of Raba, friend of Aḥa b. Ika, and senior colleague of Rabina II. (Sanh. 24*a*, 'Er. 63*a*, Giṭ. 73*a*). S. M.

AḤA B. 'ULLA: Babylonian amora, who flourished in the fourth century; disciple of Ḥisda (Shab. 54*b*, 66*a*). He emigrated to Palestine, where R. Jonah gave him tithes, saying, "Not because Aḥa is of priestly descent, but because he is assiduous in the study of the Torah," quoting II Chron. xxxi. 4 in support of this action. Aḥa himself represents King David as faithfully discharging the duty of tithe-giving, quoting Ps. xl. 9, implying that David took care that nothing which was not duly tithed should enter his body. The enforcement of this resolution was, according to Aḥa, David's object in appointing Jonathan, son of Uzziah, "over the store-houses in the fields, in the cities, and in the villages, and in the castles" (I Chron. xxvii. 25; Pesiḳ. § 9, 98*b*; Tan., Reeh 14).

For another Aḥa b. 'Ulla, see Bacher, "Ag. Pal. Amor." iii. 654 *et seq.* S. M.

AḤA B. ZEIRA. See Ahabah (Ahawah) b. Zeira.

AHAB.—Biblical Data: King of northern Israel, 875–853 B.C. He was the son and successor of Omri, the founder of Samaria, and the first king of the Ten Tribes who was able to maintain a strong and stable government. Ahab inherited his father's military virtues and defended his country against the powerful Aramean (Syrian) kingdom of Damascus. Though often hard pressed by the Syrians, he defeated them in several battles and forced them to concede trading privileges in the great emporium of Damascus (855 B.C.). It was toward the end of his reign that his foreign relations became most trying. At this period, when hard pressed by Damascus, he lost the suzerainty over Moab, with the possession of valuable territory in the northern portion of that kingdom, all of which had been acquired by Omri. This expulsion of Israel is recorded by Mesha, the contemporary king of Moab, on the famous Moabite Stone now in the Louvre in Paris.

Ahab was the first king of Israel who came into conflict with Assyria, and he is also the first whose name is recorded on the Assyrian monuments (see Schrader, "K. A. T."). It was in 854 B.C. that a combination was formed by eleven of the princes of the Mediterranean coastland against Shalmaneser II., who made several invasions into the west country during his long and warlike career. In this alliance the king of Israel found himself for once fighting by the side of the king of Damascus (Benhadad II.). Shalmaneser, who tells of the affair in three distinct inscriptions, gives a list of the kings in the longest account (on his monolith inscription). Besides Israel and Damascus, it is stated that Hamath, Ammon, and Arabia sent contingents. Ahab put 2,000 chariots and 10,000 soldiers into the field. The confederacy was soon dissolved by the battle of Karkar, where the Assyrians were victorious, though Shalmaneser could not follow up his success. The Assyrian invasions of the lands bordering on Palestine were repeated, but it was long before either northern or southern Israel was directly attacked. In the next year (853 B.C.) the war with Damascus was renewed. Ahab secured the help of Jehoshaphat, king of Judah, and the two kings fought side by side at Ramoth in Gilead. In this battle Ahab disguised himself as a common soldier so as not to become a mark for the enemy, but an arrow, "shot at a venture," mortally wounded him, and he died at the close of the day.

Besides the above-mentioned wars, certain events of great importance marked the reign of Ahab. One of these was the establishment of close relations between the kingdoms of Israel and Judah, a policy which put an end to the rivalry that had existed between them since the days of the great schism. Another was the encouragement afforded by Ahab and his queen, Jezebel, to the worship of the Phenician Baal. Jezebel was a daughter of Ethbaal, king of Tyre, and the family alliance thus cemented, while it was of political and commercial advantage to Israel, resulted in great moral and religious injury through this idolatrous and sensual cult. A third noteworthy event was Ahab's cruel and oppressive dealing with Naboth of Jezreel whose property the king wished to secure, and who, upon his refusal to sell it, was put to death by false accusation at the instigation of Jezebel. For this outrage upon the rights of a freeholder, the prophet Elijah predicted a violent death for Ahab and Jezebel and the destruction of their dynasty. Noticeable also is the increase of luxury in Israel, in consequence of foreign trade and the ambition of the king and nobles. Ahab's palace of ivory (I Kings, xxii. 39) is an indication of the fashions of the time. Finally there was inaugurated in the reign of Ahab the régime of the preaching prophets, of whom Elijah was the first and greatest example (see I Kings, xvii.-xxii.). J. F. McC.

——**In Rabbinical Literature:** One of the three or four wicked kings of Israel singled out by tradition as being excluded from the future world of bliss (Sanh. x. 2; Tosef., Sanh. xii. 11). Midrash Konen places him in the fifth department of Gehenna, as having the heathen under his charge. Though held up as a warning to sinners, Ahab is also described as displaying noble traits of character (Sanh. 102*b*; Yer. Sanh. xi. 29*b*). Talmudic literature represents him as an enthusiastic idolater who left no hilltop in Palestine without an idol before which he bowed, and to which he or his wife, Jezebel, brought his weight in gold as a daily offering. So defiant in his apostasy was he that he had inscribed on all the doors of the city of Samaria the words, "Ahab hath abjured the living God of Israel." Nevertheless, he paid great respect to the representatives of learning, "to the Torah given in twenty-two letters," for which reason he was permitted to reign for twenty-two successive years. He generously supported the students of the Law out of his royal treasury, in consequence of which half his sins were forgiven him. A type of worldliness (Ber. 61*b*), the Crœsus of his time, he was, according to ancient tradition (Meg. 11*a*), ruler over the whole world. Two hundred and thirty subject

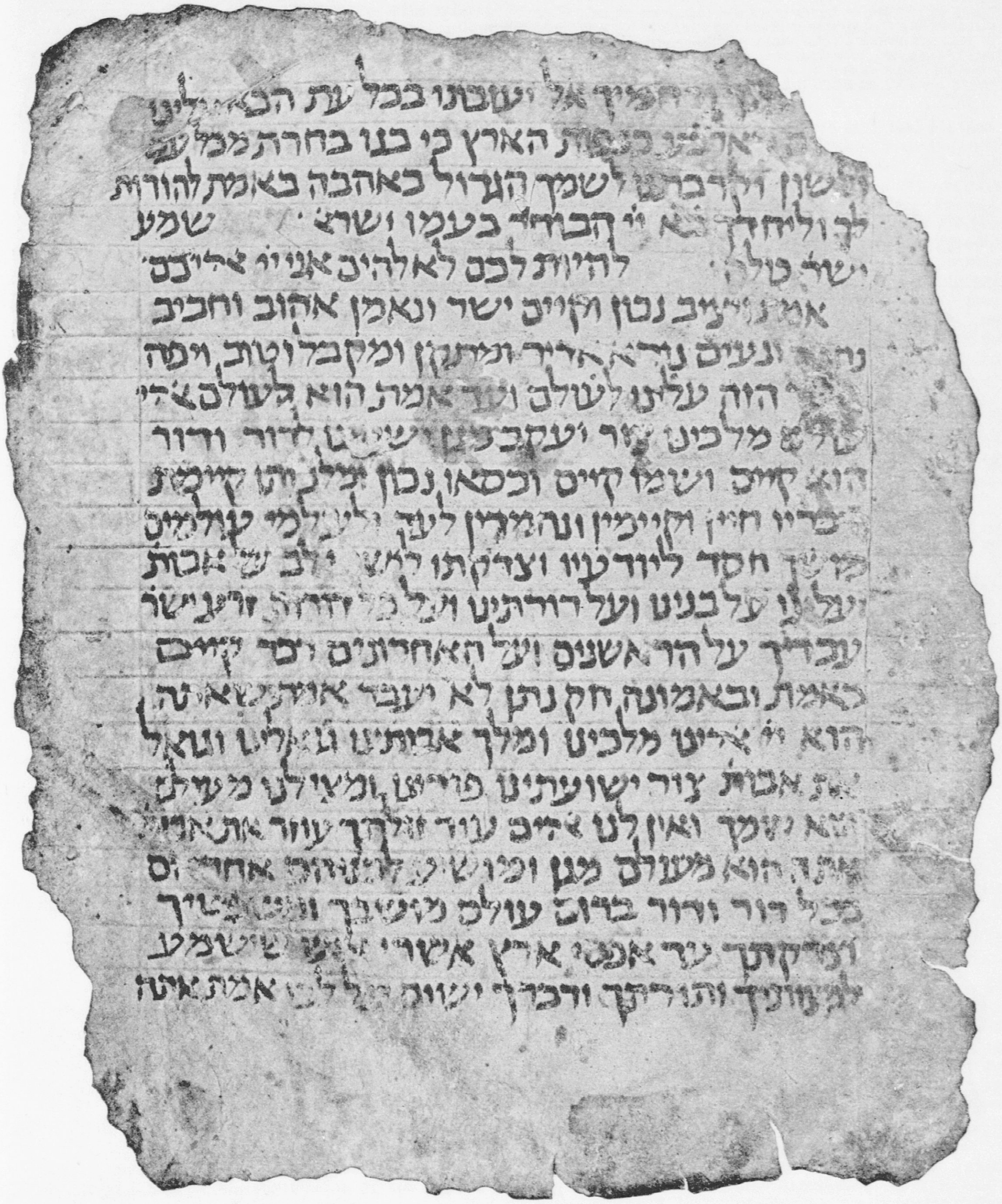

ין ורחמיך אל יעזבונו בכל עת הבא עלינו
מארבע כנפות הארץ כי בנו בחרת מכל עם
ולשון וקרבתנו לשמך הגדול באהבה באמת להודות
לך וליחדך בא' יי' הבוחר בעמו ישרא' שמע
ישר' כול' להיות לכם לאלהים אני יי' אלהיכם
אמת ויציב נכון וקיים ישר ונאמן אהוב וחביב
נחמד ונעים נורא אדיר ומתוקן ומקובל וטוב ויפה
הזה עלינו לעולם ועד אמת הוא לעולם אלהי
עולם מלכנו צור יעקב מגן ישענו לדור ודור
הוא קיים ושמו קיים וכסאו נכון ומלכותו קיימת
ודבריו חיין וקיימין ונחמדין לעד ולעולמי עולמים
[illegible] חסד ליודעיו וצדקתו [illegible] של אבות
ועלינו על בנינו ועל דורותינו ועל כל דורות זרע ישר'
עבדיך על הראשונים ועל האחרונים דבר קיים
באמת ובאמונה חק נתן לא יעבר אמת שאתה
הוא יי' אלהינו מלכנו ומלך אבותינו גואלנו וגואל
[illegible] אבות צור ישועתינו פודינו ומצילנו מעולם
הוא שמך ואין לנו אלה' עוד זולתך עזרת אבו'
אתה הוא מעולם מגן ומושיע לבניהם אחריהם
בכל דור ודור ברום עולם מושבך ומשפטיך
וצדקתך עד אפסי ארץ אשרי איש שישמע
למצותיך ותורתך ודברך ישים על לבו אמת אתה

FRAGMENT OF AN ANCIENT MANUSCRIPT PRAYER-BOOK, SHOWING THE "AHABAH RABBAH."

(From the Cairo Genizah, through the courtesy of PROF. S. SCHECHTER.)

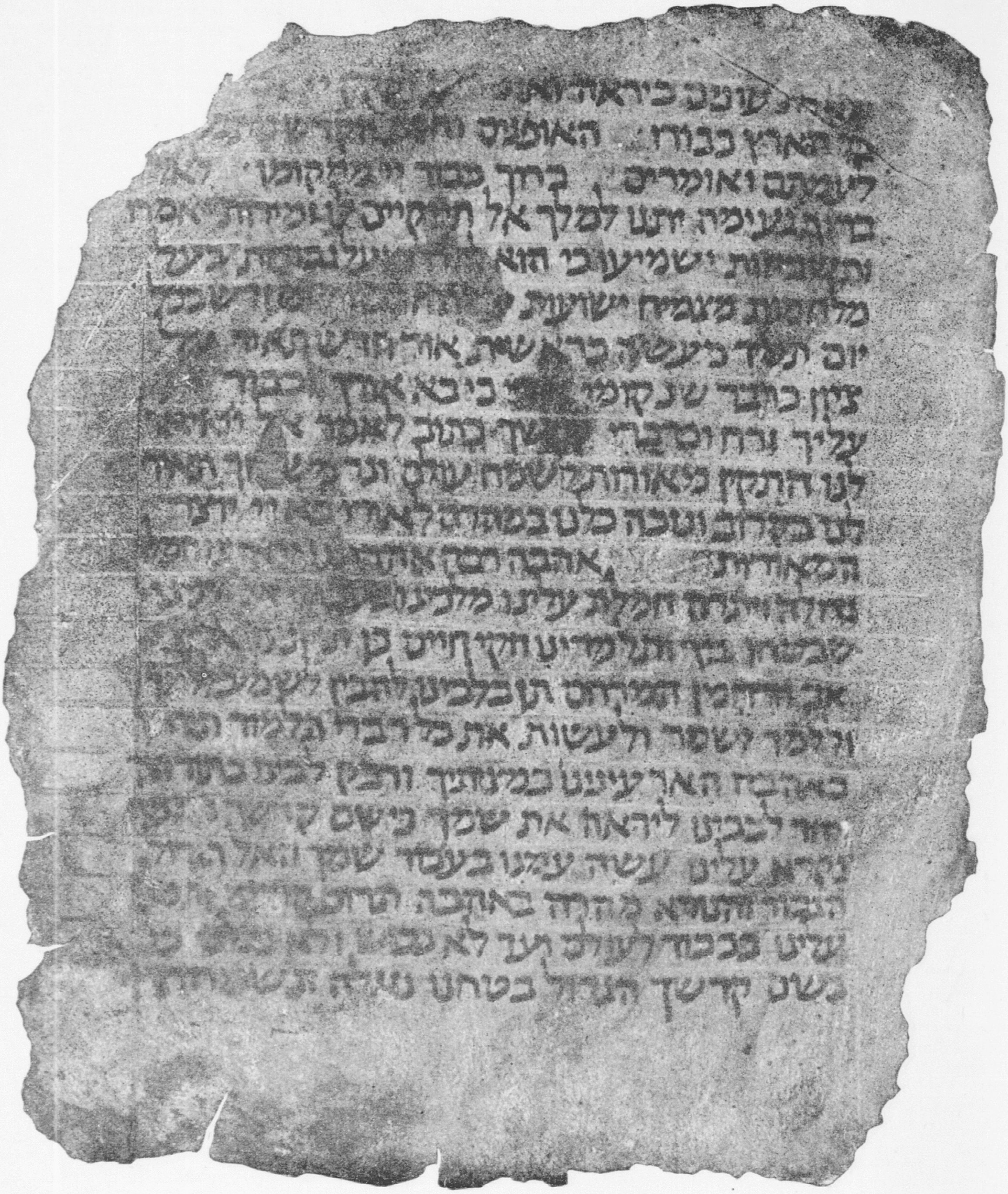

FRAGMENT OF AN ANCIENT MANUSCRIPT PRAYER-BOOK, SHOWING THE "AHABAH RABBAH."

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kings had initiated a rebellion; but he brought their sons as hostages to Samaria and Jerusalem. All the latter turned from idolaters into worshipers of the God of Israel (Tanna debe Eliyahu, i. 9). Each of his seventy sons had an ivory palace built for him. Since, however, it was Ahab's idolatrous wife who was the chief instigator of his crimes (B. M. 59*a*), some of the ancient teachers gave him the same position in the world to come as a sinner who had repented (Sanh. 104*b*, Num. R. xiv). Like Manasseh, he was made a type of repentance (I Kings, xxi. 29). Accordingly, he is described as undergoing fasts and penances for a long time; praying thrice a day to God for forgiveness, until his prayer was heard (Pirḳe R. El. xliii). Hence, the name of Ahab in the list of wicked kings was changed to Ahaz (Yer. Sanh. x. 28*b*; Tanna debe Eliyahu Rabba ix, Zuṭṭa xxiv.). K.

AHAB, SON OF KOLAIAH.—Biblical Data: One of the first captives deported by Nebuchadnezzar to Babylonia. As a false prophet he incurred the displeasure of Jeremiah, who wrote to the exiles denouncing him. He was to be "roasted in the fire" (Jer. xxix. 21, 22) by Nebuchadnezzar, perhaps for inciting the people to revolt. J. F. McC.

——**In Rabbinical Literature:** According to rabbinical tradition (Sanh. 93*a*; Tan., Lev. ed. Buber, p. 7; Pirḳe R. El. xxxiii.; Pesiḳ. 25), the false prophet who together with Zedekiah, son of Maaseyah, wanted to lure Semiramis, the wife (or the daughter) of King Nebuchadnezzar, to sin under the pretext that she would become the mother of great kings and prophets hostile to Israel. Consequently Ahab and Zedekiah were cast by the king into the furnace and "roasted alive." See Brüll's "Jahrb." iii. 9, *s.v.* "Susanna." K.

AHABAH RABBAH (אהבה רבה, "Great Love") and **AHABAT 'OLAM** (אהבת עולם, "Everlasting Love"): The initial words, and hence the names, of the two benedictions that precede the SHEMA'; the former used in the morning service of the German ritual, the latter in the evening service of both rituals and in the morning service of the Sephardic. The difference in the formulas goes back to the time when Rab and Samuel arranged (not composed, as is often erroneously stated) the prayers for the Babylonian schools; for we find Samuel insisting on that of Ahabah Rabbah, against the general tannaitic tradition, which favored the Ahabat 'Olam formula, claiming that the Ahabah Rabbah was the prayer recited by the priests in the Temple at the morning service after the leader's call, ברכו, and before the decalogue and the Shema' (Ber. 11*b*, Mid. v. 1). According to Tos. Ber. 11*b*, Ahabah Rabbah was the formula adopted for the morning service, Ahabat 'Olam for the evening. Thus it is also found in the Siddur of Amram Gaon; but the Maḥzor Vitry, following the Sephardic ritual and the Geonim, has Ahabat 'Olam also for the morning. The phraseology of the latter seemed preferable, it being more in accord with the Biblical verse (Jer. xxxi. 3), as pointed out in Ber. 11*b*; still, to distinguish the evening from the morning prayer, the German ritual adhered to Ahabah Rabbah. The benediction itself, like Yoẓer Or, the one that precedes it, is very old and probably dates from the time of the institution of the Shema' by the founders of the Synagogue (the men of the Great Synagogue), Yoẓer Or being the thanksgiving for the light of the day, Ahabah Rabbah the thanksgiving for the special love of God for Israel, manifested in the light of Revelation (Torah). Asher of Lunel, quoted by "Kol Bo," viii., and by Abudraham, says: "The sun gives light only in the daytime, the Torah by day and by night; as Ps. xix. praises God first for the sun and then for the Torah which enlightens the mind, so should we also give praise in these two benedictions." Compare Philo, "De Vita Contemplativa" (On a Contemplative Life), ed. Mangey, ii. 475:

> "They [the Therapeutæ] are accustomed to pray twice every day: at morning, when the sun rises, they pray to God for the day of true happiness, because their minds are filled with the light of heaven; and at sunset they pray that their soul, being altogether lightened and relieved of the burden of the senses and outward things, be all the more able to trace out truth in its own resort and council-chamber."

There is a strain of profound love and zeal for God and the Law echoed in the benediction, which could only emanate from souls the very keynote of whose life is love and piety, such as was that of the ancient Ḥasidim, the Essenes (Rapoport, "Bikkure ha-'Ittim," x., on Kalir, 119). But, as is the case with all the prayers, individuals and generations occasionally added a word or a sentence, and the sixty-two words which Zunz ("G. V." p. 369) claims for the original Ahabah Rabbah were increased to one hundred and two in the German, one hundred and forty-one in the Sephardic Siddur, and one hundred and forty-two in the Maḥzor Vitry. A Genizah fragment from Cairo (Egypt), reproduced here, contains the Ahabah Rabbah version, which has some German and some Sephardic features, and aggregates one hundred and seventeen words. The following is a translation of the main benediction, the later interpolations being omitted:

MORNING BENEDICTION: "With abounding [Sephardic ritual: "with everlasting"] love, hast Thou loved us, O Lord our God [Jer. xxxi. 3]. With great and exceeding compassion hast Thou taken compassion on us [compare Isa. lxiii. 9]. Our Father, our King, for the sake of our fathers who trusted in Thee and whom Thou taughtest the statutes of life, be gracious unto us, and be Thou also our teacher. Enlighten our eyes in Thy law, and make our hearts cleave to Thy commandments; render our hearts one that we may love and fear Thy name, and not be ashamed. For in Thy holy name we trust; we rejoice and exult in Thy salvation. For Thou art the God who worketh salvation, and Thou hast chosen us from all peoples and tongues and brought us nigh unto Thy great name (Selah) in truth, that we give praise unto Thee and proclaim Thy unity in love. Blessed art Thou, O Lord, who hast chosen Thy people Israel in love" [compare the high priest's benediction, Yoma, vii. 1, Rashi and Asheri].

EVENING BENEDICTION [probably of later origin, as shown by the difference in style, and lack of rhythm]: "With everlasting love hast Thou loved the house of Israel Thy people; the Law and the Commandments, the statutes and ordinances hast Thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Thy statutes and rejoice in the words of Thy law and in Thy commandments forever. For they are our life and the length of our days; and on them we shall meditate day and night. Let not, therefore, Thy love ever fail us. Blessed art Thou, O Lord, who lovest Thy people Israel."

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K.

AHABAH (AHAWAH, AḤA, AḤWA) B. ZEIRA (ZERA): Palestinian amora of the fourth century, who taught at Cæsarea (Yer. Ḥal. i. 57*a*; Yer. Pes. ii. 29*b*), son of R. Zeira (Zera) I. His fame as a halakist spread beyond his native land, even reaching Babylonia, and sages consulted him on the ritual. Inquiries concerning his father's decisions were made of him (Yer. Ber. 3*d*), and even during his father's lifetime Ahaba transmitted the paternal Halakot to his colleagues ('Er. 96*b*, R. H. 30*b*). He is also favorably known in midrashic literature. Commenting on Ps. xxviii. 3, he points out a characteristic difference between Joseph's brothers and Absalom. He remarks that the good qualities of the sons of Israel may be gathered from the mention of their faults. Thus, it is said of them (Gen. xxxvii. 4), "And they hated him [Joseph], and could not speak peaceably unto him," which shows that what they felt in their hearts they expressed with their mouths. Of

Absalom, however, it is said (II Sam. xiii. 22), "Absalom spoke to Amnon neither good nor bad," hiding his feelings in his heart (Midr. Teh. xxviii.; Gen. R. lxxxiv.; Yalḳ., Gen. § 141). On Solomon's comparison of his beloved to the apple-tree (Song Sol. ii. 3) he remarks: "as the apple-tree sends forth its buds before the appearance of its leaves, so Israel expressed faith before hearing the purport of the divine message. Thus it is written (Ex. iv. 31), 'And the people believed and heard.' Also at Sinai (Ex. xxiv. 7), they promised first to do all the Lord should command and then to hearken to His voice" (Cant. R. ii. 3). Other homiletic remarks of his occur in Yer. Ber. v. 8*d*; Gen. R. lxxxiv; Lam. R. ii. 17; Eccl. R. iii. 11, ix. 11.

BIBLIOGRAPHY: Frankel, *Mebo*, 63*a*; Bacher, *Ag. Pal. Amor.* iii. 656–659.

S. M.

AḤADBOI: Babylonian amora of the sixth and seventh generations. He was president of the academy of Sura in its declining days, but filled the office for only six months. His death was then caused by an earthquake on the Day of Atonement in the year 822 of the Seleucidan era = 511. The name is a contraction of Aḥa de-Abba or De-Abboi ("Father's Brother") and corresponds with Ahab of the Bible.

BIBLIOGRAPHY: *Letter of Sherira*, ed. Neubauer, in *Mediæval Jew. Chron.* i.; Brüll's *Jahrb.* ii. 38; Jastrow, *Dict.* s. v.

S. M.

AḤADBOI B. AMMI: Babylonian amora of the fourth generation (fourth and fifth centuries), a disciple of Rab Ḥisda and Rab Sheshet (Pes. 75*a*; B. M. 91*a*; Sanh. 55*a*; Bek. 39*a*; Niddah, 37*b*). While the latter was discussing some intricate point of ritual, Aḥadboi, by facetious remarks, confused his teacher. The teacher felt grieved, and the disciple suddenly lost his power of speech. This was considered as a visitation from heaven for putting his master to shame. Thereupon Aḥadboi's mother, who had been Rab Sheshet's nurse, appealed, on behalf of her afflicted son, to her former foster-child to pardon the indiscretion of his pupil and pray for his recovery. At first Rab Sheshet refused her petition; but after she had pointed to her breasts, which formerly nourished him, and entreated him to be merciful on their account, he complied, and soon afterward Aḥadboi recovered his speech. His colleagues then stigmatized Aḥadboi as "the babe that confounded his mother's ways" (B. B. 9*b*; see Tos. *ad loc.* According to Rashi it was Rab Sheshet's own mother who interceded in behalf of Aḥadboi). Aḥadboi reports in R. Eleazar's name an observation calculated to encourage beneficence toward the poor. Quoting the prophet's metaphor (Isa. lix. 17), "He put on righteousness [*ẓedaḳah*—used in later Hebrew for "charity"] as a breastplate," he says: "That coat is composite in its nature; scale being joined to scale till the armor is completed. Similarly, with regard to ẓedaḳah, farthing is added to farthing; and ultimately there is a large amount to the giver's credit in heaven's register" (B. B. 9*b*). S. M.

AḤADBOI B. MATNAH: Babylonian amora of the fourth generation, and contemporary of Raba b. Joseph (Shab. 24*a*, 60*b*). His sister, being ill, willed her belongings to a brother, Rab Tobi, it being customary to give a learned heir the preference over one unlearned. Aḥadboi represented to her that the world would say, "That one is a learned man; this one [himself] is not!" So the sister altered the will in his favor. The story ends with the statement that a lawsuit followed, and Rab Naḥman decided that as the testatrix, in the event of her recovery, would have had the right to annul her will, she had also the right to change it during her illness; hence, Aḥadboi was declared the legitimate heir (B. B. 151*a*). S. M.

AḤAI: An appellation given to several rabbis who ordinarily bear the prænomen Aḥa, under which name they are grouped; while others better known by the name of אחי (or אחאי) are as follows: **1.** A Palestinian amora of the third century, contemporary of R. Ammi and R. Assi. He was judge of a divorce court (Giṭ. 5*b*). **2.** A distinguished Babylonian teacher who flourished during the closing days of the amoraic period and at the beginning of the saboraic epoch. During his time the compilation and editing of the Babylonian Talmud, begun by Rab Ashi, gradually neared completion. His fame was not confined to his birthplace, Be-Ḥatim, or to his native country; for even in Palestine he was recognized as a great authority. Thus when the substance of a ritualistic controversy between him and Samuel b. Abbahu was submitted to a Palestinian academy for final adjudication, the rabbis decided in favor of the latter's opinion; but they added the significant warning, "Be careful of the views of R. Aḥai, for he is the light of the diaspora" (Ḥul. 59*b*). So, while but few of the sayings and teachings of his contemporaries are quoted in the Talmud, not less than ten distinct opinions of Rab Aḥai are incorporated in its pages (Yeb. 24*a*, 46*a*; Ket. 2*b*, 10*a*, 47*a*; Ḳid. 13*a*; Shebu. 41*b*; Zeb. 102*b*; Ḥul. 65*b*; Bek. 5*a*, 6*a*; Niddah, 33*a*). Rab Aḥai died in 506 ("Letter of Sherira"; Grätz, "Gesch. d. Juden," 1st ed., iv. 473). Brüll, "Jahrb." ii. 25 *et seq.*, identifies him with Rab Aḥai b. Ḥanilai; but the great majority of ancient and modern rabbinical chronicles identify him with Rab Aḥai b. Huna. S. M.

AḤAI B. JOSIAH: Tanna of the fourth and fifth generations (second century). His father, Josiah, was probably the well-known tanna R. Josiah, a pupil of R. Ishmael. The following legend, intended to demonstrate the consciousness of the dead, and citing a conversation between an amora of the fourth century and Aḥai's ghost, incidentally points out the place of Aḥai's sepulcher:

> Grave-robbers engaged in digging in soil belonging to Rab Naḥman suddenly heard a groan issuing from the ground. They hastened to report this to R. Naḥman ben Isaac [see MS. M. in "Diḳduḳe Soferim," *ad loc.*], who immediately repaired to the scene. The following dialogue tells the rest: *Naḥman*: Who art thou, sir? *Ghost*: I am Aḥai ben Josiah. *N.* Did not Rab Mari declare that the bodies of the pious dead returned to dust? *Gh.* Who is Mari? I know him not. *N.* Well, then, it is written in the Bible [Eccl. xii. 7]: The dust shall return to the earth as it was. *Gh.* Evidently he who hath taught thee the Book of Ecclesiastes did not teach thee the Book of Proverbs. There it is stated [xiv. 30]: Envy is rottenness of the bones. Whoever cherishes envy in his breast, his bones will become rotten; but he who doth not nourish envy in his breast, his bones shall not rot. [Here Naḥman touched the ghost, and finding it substantial, addressed it]: Arise, my master! and come into my house. *Gh.* Thou betrayest thy ignorance even of the Books of the Prophets; for there it is said [Ezek. xxxvii. 13]: Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves. Until then the dead can not rise. *N.* But is it not written [Gen. iii. 19]: Dust thou art and unto dust shalt thou return? *Gh.* That will come to pass shortly before the Resurrection [Shab. 152*b*].

Now, as Naḥman ben Isaac (compare "Diḳduḳe Soferim" to *l.c.*) was a Babylonian, and his land lay in Babylonia, Aḥai's body, resting in Naḥman's ground, was also in Babylonia. Moreover, there is other evidence of Aḥai's having been in Babylonia during the course of his life. Judah I. states that there were some fishermen who violated the Sabbath by plying their trade on that day; and that Aḥai b. Josiah, observing this, excommunicated them. This happened in Birta de-Saṭia, in Babylonia (Ḳid. 72*a*). Further, we are informed that he had some personal property in Babylonia, while he himself was in Palestine; for the Talmud relates: R. Aḥai b. Josiah owned a vessel of silver which was in Nehardea. He commissioned Dositai ben Jannai and Jose ben Kippar to reclaim it and, on their return to Palestine, to bring it to him (Giṭ. 14*a*). From all these data it is evident that Aḥai ben Josiah was buried in Babylonia, where he had spent his last days; that he had been in that country before the death of Judah I., and that he had some personal property in Babylonia, even while he himself was in Palestine. There is, in fact, little doubt that Aḥai spent his riper years on Babylonian soil and with Babylonian scholars. This accounts for the failure to find him mentioned in the Palestinian Talmud or the Palestinian Midrashim; while he is referred to in the Babylonian Talmud and in the halakic Midrashim compiled by the disciples of Rab (Be-Rab) in Babylonia ('Er. 13*a*, Giṭ. 45*a*, Mek. Bo, 3—twice; *ibid.* Baḥodesh, § 7; compare *ibid.* Ki Tissa; Sifre, Num. 106, 126).

As an ethical teacher, Aḥai tried to impress the strictest morality on the people. "Whoever eyes woman will eventually fall into sin; and whoever watches her step will rear unworthy children" (Ned. 20*a*). On domestic economy he observed:

"Whoso purchases breadstuff in the market is like the infant whose mother is dead, and who is therefore carried from door to door to suckle at strangers' breasts, never getting its fill. Whoso purchases bread in the market is like one interred. But whoso eats of his own store is like the child raised on its own mother's breasts." He also remarked, "As long as a man supports himself he enjoys peace of mind; but when he is dependent, even on his own parents or on his own children, he has no peace of mind: still less so when he depends on strangers" (Ab. R. N. xxxi. [ed. Schechter, xxx.]; compare Men. 103*b*, Yer. Sheḳ. iii. 51*a*, and parallels).

Bibliography: Bacher, *Ag. Tan.* ii. 393, 394.

S. M.

AHALI-TAURAT ("People of the Torah"): The name adopted by the Persian Jews of Hamadan, Demavend, Teheran, and other districts, in contradistinction to Persian Jews of Indian origin, who are called "Israeli." They are not, however, remarkable for their knowledge of the Torah.

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H. R.

AHARAH. See Ahiram.

AḤARONIM (אחרונים "The Later Ones"): A technical term used in later rabbinical literature generally to indicate authorities who are contemporaries of the person quoting them or who belong to the generation immediately preceding him. It is especially applied to the rabbinical authors following the age of the "Shulḥan 'Aruk"—the end of the sixteenth century.

The religious mind is prone to accept the testimony of the past, and remoteness in time adds weight to an authority. Even in the time of Ecclesiastes there were people who believed "that the former days were better than these" (Eccl. vii. 10). In the Talmudic literature we rarely find an attempt to set aside the authority of former teachers. For example, none of the Amoraim is permitted to contradict the words of the Tannaim. It is said that Rab's words may contradict a Mishnah because he is a tanna (Ket. 8*a*). As a rule, it is taken for granted that past generations were superior to the present. The following from the Talmud may serve to illustrate this:

Says Rabbi Zeira in the name of Raba bar Zimona: "If our ancestors [ראשנים] were angels, we are human beings; and if they were human beings, we are asses" (Shab. 112*b*). Says Rabbi Johanan: "The finger nail of the ancestors is better than the whole body of the descendants." Said Resh Laḳish to him: "On the contrary, the descendants are greater; for, in spite of their oppression, they study the Law." Said he (Johanan) to Resh Laḳish: "The Temple will decide the question; for it was restored to the ancestors and not to the descendants" (Yoma, 9*b*). Says Rab Papa to Abaye: "Why were miracles done to the ancestors [ראשנים] and not to us?" Said Abaye: "The ancestors sacrificed their lives for the sanctification of the Name [the service of God], and we do not" (Ber. 20*a*).

With reference to the Mishnah (Mid. i. 2), which speaks of the heavy punishment meted out to the guards of the Temple who were found sleeping while on duty, Johanan says: "Blessed are our ancestors [ראשנים], who were punished even for succumbing to sleep" (Tamid, 28*a*). From all these passages it is apparent that even in Talmudic times the ancient authorities were considered superior in religious conduct to those of later generations.

This belief in the authority of the past, and, consequently, the lack of confidence in the present age and its immediate predecessors, are strongly upheld in the age of the Geonim and by the more strict observers down to our own era. Sherira Gaon, in the tenth century, says: "One who opposes a single word of the teachings of the Talmud is like one opposing God and His Law; for the words of the rabbis are the words of the living God" ("Sha'are Ẓedeḳ," introduction; see Weiss, "Dor," iv. 166). In the twelfth century R. Tam writes to R. Samson of Sens, who objected to a passage in Rashi's works: "God forbid that one should think for a moment of opposing the angel of our Creator" ("Sefer ha-Yashar," quoted by Azulai in "Shem ha-Gedolim" under "Samson of Sens"). Israel Isserlein of Marburg in the fifteenth century says: "No one has a right to contradict the rabbinical works that have been accepted by the majority of Israel" ("Terumat ha-Deshen," Pes. No. 241). Similar expressions of a strict belief in the authority of the past, on the ground that past ages were always superior to all succeeding generations, are found in rabbinical literature.*

A typical expression of the deference shown to the earlier authorities is found in a letter of Aaron Samuel Kaidanower (seventeenth century) to Samuel ha-Levi of Bamberg. He writes:

"You have given attention to the later authorities, David ha-Levi of Ostrog [died 1667] and Shabbethai Cohen [died about 1662]. This is not my method. My studies are limited—thank God!—to the Talmud and older authorities [פוסקים הראשנים]. And why should we nibble at the bones of the later authors when we can feast on the meat upon the golden table of the Talmud, Alfasi, Maimonides, Asher, the nails on which everything hangs [see Isa. xxii. 23]; for the later writers [אחרנים] confuse man's mind and memory. The good which is found in their works comes from our teacher, Rabbi Hoeschl of Cracow [died 1663]; and in that which is their own I can show any number of mistakes on every page. You would therefore do better to sell their books and buy an edition of the 'Tur' with Joseph Caro's commentary" ("Naḥalat Shib'ah," No. 50; Fünn, "Ḳiryah Neemanah," p. 81; Dembitzer, "Kelilat Yofi," p. 62*a*, Cracow, 1880).

The absence of a dictionary covering the post-Talmudic Hebrew and rabbinical literature renders it impossible to trace the usage of the word "Aḥaronim" in the sense in which it is now understood; but the only exception which can be found is in the work on Talmudic methodology, "Halikot Eli," by

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* See Elijah de Vidas (sixteenth century), "Reshit Ḥokmah," ed. Fürth, p. 41*a*; Joseph Caro (1492-1575), in his notes on "Tur Yore Dea." ed. Warsaw, 1881, § 112, p. 177*b*, who attacks Jacob ben Asher for his criticism of Solomon ben Adret, "to whom all the paths of heaven were known"; Menahem Mendel Krochmal (died 1661), "Ẓemaḥ Ẓedeḳ," No. 6; Lipmann Heller (1577-1654), in his commentary on the Mishnah 'Eduy. v. 1, who says: "Every religious authority is, as a matter of course [מן הסתם], superior to the succeeding generations": Menahem di Lonzano (died 1620), in his preface to "Derek ha-Ḥayyim," quoted by David Pardo in the preface to "Mizmor le-David" (Leghorn, 1818), and by Solomon Ḥazan in "Ha-Ma'alot li-Shelomoh" (Alexandria, 1894), p. 64*a*; Azulai, "Shem ha-Gedolim," under "Moses ben Naḥman"; Israel Landau, in the "'Aruk," edited by his son, M. I. Landau, under the title, "Rabbinisch-Aramäisch-Deutsches Wörterbuch" (Prague, 1835), ii. 206; Moses Sofer (1762-1839), in his responsa on "Eben ha-'Ezer," ii. 156; Lubetzki, rabbi in Paris, in his "Bidḳe Batim" (Paris, 1896), p. 44*b*; Eliezer Papo, in his dictionary of religious ethics, "Pele Yo'eẓ," under "Epiḳoros."

Solomon Algazi (No. 206, Smyrna, 1663), where, according to Isaac Lampronti's Talmudic dictionary, "Paḥad Yiẓḥaḳ," under "Aḥaronim," the word is used with reference to the Tosafists. On the question of the relative value of the Aḥaronim in the Halakah, which differs somewhat from the mere deference shown to the Rishonim, see notes to Samuel ha-Nagid's "Mebo ha-Talmud," and Authority.

D.

AHASUERUS.—Biblical Data: 1. Persian king, identical with Xerxes (486–465 B.C.). The Book of Esther deals only with one period of his reign. It tells us that he ruled over one hundred and twenty-seven provinces—"from India, even unto Ethiopia" (Esth. i. 1). In the third year of his reign he made a feast to show his riches and splendor; "the power of Persia and Media, the nobles and princes of the provinces, being before him" (*ibid.* i. 3). After this feast, which lasted one hundred and eighty days, he made another of seven days, to which "all the people . . . great and small" were invited. At the same time Vashti the queen gave a banquet to the women (i. 9). On the seventh day (i. 10) Ahasuerus summoned the queen to appear before him, and the banqueters, too, so that all might see her beauty. This Vashti naturally refused to do (i. 12); but the king, angered at her disobedience, took the advice of his counselors and set the queen aside. At the same time he sent proclamations throughout the land, declaring the husband the ruler in every household (i. 22). Between the events of the first chapter and those of the second some years may be supposed to intervene, during which Ahasuerus is busy with his attempt at enslaving Greece. He fails, and returns to Persia. On his return a second consort is found for him, and in the tenth month of the seventh year of his reign (ii. 16) Esther becomes queen. The Biblical account then introduces what must have been a very common episode in the life of Persian monarchs. Two eunuchs, Bigthan and Teresh (Persian, Bagatana and Tiris; Jules Oppert, "Commentaire Historique et Philologique du Livre d'Esther," p. 22), form a conspiracy against Ahasuerus, which might have succeeded, had not Mordecai (through a Jewish slave of one of the conspirators, suggests Josephus, "Ant." xi. 6, § 4; but through Mordecai's knowledge of seventy languages, suggests the Targum) discovered it to Esther, who in turn told Ahasuerus. The conspirators are hanged, and the account of the conspiracy and its discovery entered in the chronicles. Later on the king rewards Mordecai for his fidelity (Esth. vi. 2–12). Haman now comes to the front as the chief adviser of Ahasuerus (iii. 1). Mordecai will not do reverence to Haman, who thereupon, scorning to lay hands on Mordecai alone, plots to destroy all the Jews throughout the kingdom. The king gives his consent (iii. 11), but withdraws it on the intercession of Esther, puts Haman to death, and raises Mordecai to the position that Haman held. Fresh proclamations are sent out ordering the Jews to defend themselves and to take vengeance on their enemies (viii. 13). No further information about Ahasuerus is given in the Bible. Only once more is he mentioned—in Ezra, iv. 6. See Esther, Haman, Mordecai, Purim.

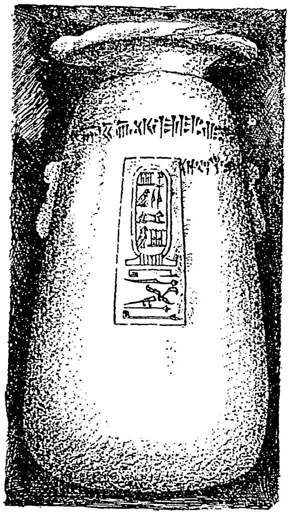

Alabaster Vase with Name of Xerxes in Persian, Susian, Assyrian Cuneiform and Egyptian Hieroglyphics.

(From the Louvre, Paris.)

2. Father of Darius the Mede (Dan. ix. 1).

G. B. L.

——**In Rabbinical Literature:** Ahasuerus, the Persian king of the Book of Esther, being identified by the rabbis with the one mentioned in Dan. ix. 1 as father of Darius, king of Media, and with the one mentioned in Ezra, iv. 6, is counted as one of the three kings of Biblical history who ruled over the entire globe, the other two being Ahab and Nebuchadnezzar (Meg. 11*a*; Targ. Sheni on Esth. i. 2 has four, counting also Solomon among them; see Meg. 11*b*). He was wicked from the beginning to the end of his reign. Upon the slanderous report of the Samaritans he stopped the work, begun under Cyrus, of the rebuilding of the Temple (Ezra, iv. 6; Esther R. intro.). Whether he was a wise ruler or a foolish one is a matter of dispute between Rab and Samuel (Meg. 12*a*). According to R. Gamaliel II., he was simply whimsical and vacillating (*ib.* 12*b*); according to another tradition which was handed down by Abba Gorion, he was so unstable that he sacrificed his wife to his friend, and his friend to his wife (Mid. Abba Gorion i. 1), probably meaning the emperor Domitian, of whom this statement was true (compare Bacher, "Ag. Tan." i. 96 *et seq.*). In his ambition Ahasuerus wanted to sit on King Solomon's wonderful throne, described in the Midrash and the Targum to Esther, but he could not. His "showing the riches of his glorious kingdom" to his princes (Esth. i. 4) was especially sinful, as he had all the sacred vessels from the sanctuary taken out of his royal treasure-house to the banquet in order to boast of these possessions, thus committing an offense against God and the Jews. He heaped up great treasures and in his miserliness hid them. Cyrus, his successor, found them, and offered them to the Jews in order that they might rebuild the Temple therewith. These are "the treasures of darkness" promised to Cyrus in Isa. xlv. 3 (Esther R. i. 4). The restlessness of Ahasuerus on that night which decided the fate of the Jews was caused by the archangel Michael (Gabriel), who knocked him to the ground 366 times, and then brought before him a company of butchers, bakers, and butlers, to whom the king in his anger said: "You have poisoned me!" They replied: "See whether Esther and Haman, who ate and drank with you, are poisoned." When Ahasuerus found that they were well he sent for the book of the chronicles, and there learned of Mordecai's unrewarded act (Midr. Abba Gorion).

Pirḳe Rabbi Eliezer, xi., in accordance with Targ. Sheni on Esther, at the beginning, counts ten kings as rulers over the entire globe: God, Nimrod, Joseph, Solomon, Ahab, Ahasuerus, Nebuchadnezzar, and Alexander the Great; then, as the ninth, the Messiah; and last, God Himself again. It is also said there that Ahasuerus was the wealthiest of all the kings of Persia and Media; that he is mentioned in Daniel (xi. 2), where it is said: "The fourth shall be far richer than they all"; and also that he set up couches of gold and silver in the thoroughfare of his capital to show all the world his riches; all the dishes and vessels he used were of gold, while the pavement of his palace was entirely of precious stones and pearls.

K.

——**Critical View:** Despite the fact that both Josephus ("Ant." xi. 6) and the Septuagint refer to Ahasuerus as Artaxerxes, modern scholars, such as Keil ("Commentary to Esther"), Bertheau, and Ryssel ("Commentary to Esther"), Wildeboer ("Kurzer Hand-Kommentar," 1898), Sayce ("Higher Criticism and the Monuments," p. 469), and Schrader ("K. A. T." p. 375), are agreed that Xerxes and none other is meant by Ahasuerus, and this for various reasons: (1) Ahasuerus is the attempt of the Hebrew to represent the Persian Khshayarsha, the aleph being prosthetic just as it is in Aḥashdarpenim (Esth. iii. 12), where the Persian is Kschatrapawan (Wildeboer, *in loco*). The Greek represents it by Xerxes. (2) The description that Herodotus gives of the character of Xerxes corresponds to the Biblical and, later, the midrashic picture—vain, foolish, fickle, and hot-tempered. (3) The king must be a Persian; for the whole atmosphere is Persian. The court is at Shushan, and the officers are Persian. (4) Between the third and seventh years of his reign Ahasuerus is lost to view in the Biblical account; but that was just the time when Xerxes was engaged in the invasion of Greece.

There can therefore be no doubt that the monarch whose name passed among the Hebrews as Ahasuerus was the one known as Khshayārshā in the Persian inscriptions and among the Greeks as Xerxes. The Babylonian tablets spell his name Khisiarshu, Akhshiyarshu, etc. An Aramaic inscription ("C. I. S." ii. 1, 122) spells it חשיארש.

Whether there are any references to Ahasuerus in the Old Testament which are really historical is a serious question. The Ahasuerus of Dan. ix. 1, the father of Darius "of the seed of the Medes," is as unknown to history as is his son. Probably both are the confused ideas about Persian kings of a badly informed writer (see "Journal of Bibl. Lit." xvii. 71). In like manner the reference to Ahasuerus in Ezra, iv. 6 occurs where Cambyses or Darius is to be expected, if the statement is historical, and is no doubt the result of the ignorance of a late writer.

Concerning the references to Ahasuerus in the Book of Esther various opinions are entertained, and ultimate judgment depends upon the estimate of the book itself. See Esther, Book of.

G. B. L.—G. A. B.

AHASUERUS, THE LEGEND OF. See Wandering Jew.

AHAVA: A river—possibly a canal or branch of the Euphrates—upon the banks of which Ezra halted his expedition on its march from Babylon to Jerusalem (Ezra, viii. 15–31), to fast and to humble themselves before the Lord. From the fifteenth verse of the same chapter one might infer that Ahava was also the name of a village or town. In I Esd. viii. 41, 61, it is called Theras.

G. B. L.

AḤAWA. See Achawa.

AHAZ, King of Judah (735–719 B.C.).—**Biblical Data:** Son of King Jotham. His reign is memorable as that in which Judah first became vassal to Assyria, and Assyrian (Babylonian) modes of worship were first introduced into the official worship at Jerusalem. The Hebrew authorities know only the form of his name given above, but the Assyrians called him Yauhazi (= Jehoahaz: "Whom YHWH has held fast"); the former name being a contraction of the latter, like Nathan for Elnathan or Jonathan. Immediately upon his accession Ahaz had to meet a combination formed by northern Israel, under Pekah, and Damascus (Syria), under Rezin. These kings apparently wished to compel him to join them in opposing the Assyrians, who were arming a force against Syria and Palestine under the great Tiglath-Pileser III. (Pul). To protect himself he called in the aid of the Assyrians. Through their interference, and as a result of their invasion and subjection of the kingdom of Damascus and of Palestine outside of Judah, Ahaz was relieved of his troublesome neighbors; but his protector henceforth claimed and held suzerainty over his kingdom. This war of invasion lasted two years (734–732 B.C.), and ended in the capture and annexation of Damascus to Assyria and of the territory of Israel north of the border of Jezreel. Ahaz in the meanwhile furnished auxiliaries to Tiglath-Pileser. This appeal to Assyria met with stern opposition from the prophet Isaiah, who counseled Ahaz to rely upon the Lord and not upon outside aid. The sequel seemed to justify the king and to condemn the prophet. Ahaz, during his whole reign, was free from troubles with which the neighboring rulers were harassed, who from time to time revolted against Assyria. Thus it was that, in 722, Samaria was taken and northern Israel wholly incorporated into the Assyrian empire. But what was externally a blessing proved to be inwardly a curse. Ahaz, who was irresolute and impressible, yielded readily to the glamour and prestige of the Assyrians in religion as well as in politics. In 732 he went to Damascus to swear homage to Tiglath-Pileser and his gods; and, taking a fancy to an altar which he saw there, he had one like it made in Jerusalem, which, with a corresponding change in ritual, he made a permanent feature of the Temple worship. Changes were also made in the arrangements and furniture of the Temple, "because of the king of Assyria" (II Kings, xvi. 18). Furthermore, Ahaz fitted up an astrological observatory with accompanying sacrifices, after the fashion of the ruling people. In other ways Ahaz lowered the character of the national worship. It is recorded that he even offered his son by fire to Moloch. His government must be considered, on the whole, disastrous to his country, especially in its religious aspects; and a large part of the reforming work of his son Hezekiah aimed at undoing the evil that Ahaz had wrought.

Bibliography: See the commentaries on II Kings, xvi., II Chron. xxviii., and Isa. vii., and the standard histories of Israel for the period in question. For the relations with Assyria and its consequences, see Schrader, *C. I. O. T.* 2d ed., pp. 257 *et seq.*; McCurdy, *History, Prophecy, and the Monuments*, i. chaps. iv and vii., especially §§ 317 *et seq.*; Price, *The Monuments and the Old Testament*, pp. 165 *et seq.*; Schrader, *K. B.* ii. 20.

J. F. McC.

——**In Rabbinical Literature:** According to the rabbis, who refer to II Chron. xxviii. 19–25, Ahaz was the king who persisted in his wickedness even in the face of all the trials to which he was subjected, and would not repent (Sanh. 103*a*, Meg. 11*a*). Worse than this, he threatened Israel's religion to its very foundation, in order to destroy all hope of regeneration. He closed the schools and houses of worship so that no instruction should be possible, and the Shekinah (or Glory of God) should abandon the land. It was for this reason that Isaiah had to teach in secret (Yer. Sanh. x. 28*b*; Gen. R. xlii.), though Ahaz always humbly submitted to the prophet's rebukes—his only redeeming feature (Sanh. 104*a*).

K.

AHAZIAH, King of Judah: Son and successor of Jehoram, and grandson of Jehoshaphat. His reign, like that of his namesake of Samaria, was very brief, lasting but a year (843–842 B.C.). Shortly after his accession he went to the help of Joram, king of Israel, against the Syrians of Damascus. Being related to the kingly house of Israel through his mother Athaliah, the daughter of Jezebel and Ahab, he was fully in sympathy with it, politically and religiously. Joram, having been wounded in battle, returned to Jezreel to recuperate. Ahaziah also left the field of conflict in Gilead, and, after a visit to Jerusalem, came to Jezreel for a conference with Joram. Meanwhile the great uprising under Jehu had begun. Joram was surprised by him and slain. Ahaziah fled by way of the "house of the garden." He was overtaken by Jehu's soldiers and wounded in his chariot; but the stroke was not immediately fatal. Ahaziah escaped southward, and died on reaching Megiddo. His body was taken to Jerusalem and buried in the royal sepulcher there (II Kings, viii. 25 *et seq.*; ix. 27, 28).

Such is the account given in the Book of Kings, which is more credible and consistent than the parallel narrative in II Chron. xxii. The anarchy which followed the death of Ahaziah greatly weakened the monarchy of Judah; but it was a necessary step in the purgation of the kingdom from the taint of Baal-worship. J. F. McC.

AHAZIAH, King of Israel: Son and successor of Ahab, king of northern Israel. In his brief reign of less than two years (853–852 B.C.) he continued his father's military activity. He hoped also to increase the wealth of Israel by taking part, with Jehoshaphat, king of Judah, in the Red Sea traffic with the land of Ophir. By his close relations with Phenicia he was in a position to furnish the king of Judah with better seamen than those that had suffered shipwreck at the head of the Elamitic gulf. Jehoshaphat declined the partnership, and the enterprise appears to have been given up (I Kings, xxii. 48, 49; Hebrew text, 49, 50). The early death of Ahaziah was due to a fall from a window of an upper room of his palace in Samaria. In his sickness he sought counsel of the oracle of Baal-zebub in Ekron. For this impious and disloyal act, as it appeared to Elijah, the prophet denounced him three times and predicted his death. His readiness to resort to an alien god and his persistence in foreign cults show the traits which marked the rulers of the house of Omri, and more than neutralized their energy and political patriotism. J. F. McC.

AḤER. See Elisha ben Abuyah.

AHIAB. See Herod.

AHIAH. See Ahijah.

AHIAM: Son of Sharar the Hararite. He was one of the thirty mighty men of David (II Sam. xxiii. 33). In I Chron. xi. 35, he is called "the son of Sacar." G. B. L.

AḤIASAF: A Hebrew annual, published in Warsaw by the "Aḥiasaf" Publication Society. It was founded in 1893, and had immediate success, both literary and financial. Though an almanac in form, its chief merit rests upon the literary portion forming the bulk of the annual.

The "Aḥiasaf" is one of the agents at work in Russia aiming to bring about a revival of the ancient Hebrew tongue and to build up a modern Hebrew literature. Most of the best Hebrew writers, men like "Aḥad-ha-'Am" (A. Ginzberg), Lillienblum, Brainin, and others, are among its regular contributors. M. Ra.

AHIEZER ("Kinsman is Help"): **1.** Son of Ammishaddai, chief of the tribe of Dan in the second year after the Exodus (Num. i. 12), who brought his offering to the dedication of the Tabernacle on the tenth day (Num. vii. 66–71). **2.** Chief of the men who came to David at Ziklag (I Chron. xii. 3). G. B. L.

AHIJAH (THE PROPHET).—Biblical Data: A prophet from Shiloh, who foretold to Jeroboam that he would become king (I Kings, xi. 29). Later he prophesied the downfall of Jeroboam's house and of the kingdom of Israel (I Kings, xiv. 1–18). Beginning with the latter passage, the prophet's name is written in the Hebrew text "Ahijahu." Both narratives seem to be derived from a series of "Tales of the Prophets" by various hands. It is not clear whether, in II Chron. ix. 29, reference is made to these tales or to a later work ascribed to Ahijah. J. D. P.

——**In Rabbinical Literature:** Ahijah, the prophet of Shiloh, instigated Jeroboam's secession and predicted the downfall of his kingdom. The Midrash, basing itself on the fact that, according to II Chron. ix. 29, Ahijah is described as extremely aged in Jeroboam's time (I Kings, xiv. 4), and with no pedigree, identified him with Ahiah, son of Ahitub, the oracle-giving priest at Shiloh in King Saul's time (I Sam. xiv. 3). He is accordingly singled out by rabbinical tradition as one of the seven long-lived saints whose successive lives extend over the whole history of mankind; each having transmitted the sacred lore from his predecessor to the one succeeding him, while shielding the generations of his time by means of his piety. These saints are: (1) Adam; (2) Methuselah; (3) Shem (Tanna debe Eliyahu R. xxiv.); (4) Jacob (Gen. R. xciv.); (5) Serah, the daughter of Asher, or, as others have it, Amram, the father of Moses; (6) Ahijah of Shiloh; (7) Elijah the prophet, who lives until the coming of the Messiah (Ab. R. N. version B. xxxviii., Seder 'Olam R. i., and B. B. 121*b*). For the underlying idea, see Ḥag. 12*b*, and Yoma, 38*b*, with reference to Prov. x. 25, *Heb.*, "The righteous is the foundation of the world," and Prov. ix. 1, "Wisdom hath hewn seven pillars." According to this tradition Ahijah lived over six hundred years, having received his "wisdom" from either Amram, the father of Moses (see Amram), or from Serah, the daughter of Asher (see Serah).

If from Serah, his age was considerably less, since she was supposed to have lived for more than four hundred years, until the days of David (Yalḳ., Sam. § 152). The reason why Ahijah was regarded as having attained so unusual an age seems to be that, according to II Chron. ix. 29, the history of Solomon's reign was written by him; and that he was supposed to be identical with Ahijah the Levite, who was placed by King David in charge of the treasures of the house of God and of the treasures of the dedicated things (I Chron. xxvi. 20; see B. B. 121*b*, Rashi).

Simon ben Yoḥai is reported to have said: "The world must have thirty righteous men to serve as its pillars. I and my son are counted among these . . . and if Abraham would carry the past generations by his merit, I will carry the future generations until the advent of the Messiah. And if Abraham would not, I would count Ahijah of Shiloh with me, and we together would carry the world by our merits" (Gen. R. xxxv.; see Suk. 45*b*, in which King Jotham is given in place of Abraham and Ahijah).

That Ahijah, though one of the pillars of righteousness, should have been sent to Jeroboam with a divine message inducing him to establish his idolatrous kingdom is explained by the rabbis in the following manner: They say that he was entrapped by a ruse of Jeroboam's idolatrous friends, who circulated a document requesting Jeroboam to become king and stipulating that, if he were elected, he set up a golden calf at Dan and Beth-El. Ahijah signed this document, believing firmly that Jeroboam would not belie his trust. Herein he was mistaken in his pupil. Jeroboam had shown great wisdom and learning, and appeared to Ahijah "as pure as the new garment" he wore when Ahijah saw him coming out of Jerusalem (I Kings, xi. 29). Moreover, as he excelled all the rest of the pupils, he had been initiated by Ahijah into the innermost secrets of the Law (Sanh. 101*b* *et seq.*). Just as the words said of Isaac, "his eyes were dim, so that he could not see" (Gen. xxvii. 1), are taken to refer to spiritual blindness, because he favored his wicked son Esau, so the words, "Ahijah could not see, for his eyes were set by reason of his age" (I Kings, xiv. 4), imply spiritual blindness on the part of Ahijah, who favored a wicked pupil and set him up as ruler (Gen. R. lxv.). It was, however, only Jeroboam's son Abijah, and his friends, who, starting the rebellion against Rehoboam, followed Ahijah and called themselves "the children of Belial" (II Chron. xiii. 7), as if Ahijah were Belial. For this reason Ahijah was stricken with the plague (Gen. R. lxv., Yer. Yeb. xvi. 15*c* and parallels).

Maimonides, in his introduction to "Yad ha-Ḥazaḳah," says, rather inaccurately:

> "Ahijah was a Levite, a disciple of Moses, one of those who went out of Egypt—the tribe of Levi not being included in the divine decree of death in the wilderness [see B. B. 121*b*], and also a disciple of David [Abraham ben David of Posquières, in his notes, corrects this, and says instead, "a member of David's court of justice"]; and finally he became the teacher of Elijah before his death."

K.

AHIJAH, AHIAH, AHIJAHU (אחיה, אחיהו): Etymology of the name uncertain. **1.** Youngest son of Jerahmeel; or it is possible to take the name as that of his first wife; Atarah, the second, being given in the next verse (I Chron. ii. 25). **2.** A Benjamite chief (I Chron. viii. 7). **3.** Priest at Shiloh, son of Ahitub, and great-grandson of Eli; was with Saul at Gibeah in the battle with the Philistines (I Sam. xiv. 3, 18); he had charge of the Ark of the Lord. **4.** The Pelonite, one of the "thirty" of David (I Chron. xi. 36). **5.** A Levite, who "was over the treasures of the house of God and over the treasures of the dedicated things" (I Chron. xxvi. 20). The text here is corrupt and the Septuagint reading, "the Levites their brethren," is preferable.

6.—Biblical Data: Son of Shisha, scribe for Solomon. His brother Elihoreph held a similar position (I Kings, iv. 3).

G. B. L.

——In Rabbinical Literature: Concerning the deaths of Ahiah and his brother Elihoreph, the two scribes of Solomon, the Haggadah relates that Solomon once met the Angel of Death, who was very sad. Being asked for the reason of his sadness, the angel replied that he had been commanded to take the lives of his (Solomon's) two Ethiopians (Ahijah and his brother). As soon as Solomon heard this he dispatched the brothers to Luz, where the Angel of Death was supposed to have no power (see Luz). Ahijah and his brother were, however, overtaken by death when just at the gates of the town. The angel afterwards explained to Solomon that it had been a ruse on his (the angel's) part to induce the king to send the brothers to Luz; it having been destined that they should meet their death at its gates, and that there only he could fulfil his task. To this explanation Solomon replied: "The feet of man are his fate: wherever he is wanted, thither do they lead him!" (Suk. 53*a*).

L. G.

7. Father of Baasha, who conspired against Nadab, killed him, and reigned in his place (I Kings, xv. 27, 33; xxi. 22). He was of the tribe of Issachar. **8.** One of the men who sealed the covenant with Nehemiah (Neh. x. 26).

G. B. L.

AHIJAH: A leader among the Babylonian Jews of the second century, perhaps a *resh galuta* (exilarch). He was the chief ally of Hananiah, the nephew of Joshua ben Hananiah, in his endeavor to emancipate the Jews of Babylonia from the intellectual domination of those of Palestine. The following words of the messengers sent by the Palestinian patriarch Simon ben Gamaliel from Palestine to Babylon, to dissuade the leaders there from their intention of introducing a calendar independent of that of Palestine, refer to this activity of Ahijah: "If ye persist in your intention, seek for yourselves another hill, where Ahijah can build you another temple, where Hananiah can play the harp for you [he was of the Levites who were the musicians of the Temple], and confess openly that ye have no more share in Israel's God" (Ber. 63*a*). Since Ahijah figures here as the sarcastically proposed builder of an illegal temple, and Hananiah as the priest in the same, it would seem that the former was considered as representing political rather than spiritual power. Geiger's suggestion ("Urschrift," p. 154), based upon Yer. Ned. vi. 40*a*, and Yer. Sanh. i. 19*a*, where the name is read Nehunian, that this is a reference to Onias, the builder of the well-known temple bearing his name, does not seem to be well founded (see Hananiah, nephew of Joshua). A. Krochmal's suggestion ("Scholia," p. 8, Lemberg, 1881), that this Ahijah was the father of the celebrated tanna R. Nathan, also lacks foundation.

Bibliography: Geiger, *Urschrift*, pp. 154 *et seq.*; Grätz, *Gesch. d. Juden*, iv. 202, 478; Bacher, *Ag. Tan.* i. 390.

L. G.

AHIKAM: Son of Shaphan, the scribe, and father of Gedaliah. He was sent by King Josiah to consult Huldah, the prophetess, about the book of the Law. Later, in the reign of Jehoiakim, he protected Jeremiah from the hands of the enraged people (Jer. xxvi. 24; II Chron. xxxiv. 20; II Kings, xxii. 12, 14, and xxv. 22).

G. B. L.

AḤIḲAR: Hero of a wide-spread legend, and supposed author of a number of proverbs. His name has been variously distorted, but probably was originally אחיקר (אֲחִי־יָקָר or אַחִיָּקָר 'Αχιάκαρυς; compare יקר, the name of a tosafist, which survives among Jews to-day; the name איקא, in the Babylonian Talmud, is probably an abbreviation of it).

Mentioned in Greek Literature.

The earliest mention of Aḥiḳar is in the Book of Tobit (i. 21 *et seq.*, ii. 10, xi. 18, xiv. 10 *et seq.*). According to these passages, Aḥiḳar was a relative—the texts vary as to the precise relationship—and friend of Tobit, and at the same time was lord chancellor of the Assyrian empire under Sennacherib. Mention is also made there of a certain Nadab whom Aḥiḳar adopted, and who sought to repay the latter's kindness by burying him alive; "but God made good his dishonor in His sight and Aḥiḳar returned to the light, but Nadab went into darkness everlasting" (Tobit, xiv. 10, 11, according to the Codex Sinaiticus). Aḥiḳar is not unknown in the literature of the Greeks. Clement makes the statement ("Stromata," i. 15; ed. Migne, p. 772)—whether correctly or not is immaterial here—that Democritus obtained his wisdom in part from the Babylonian Akikarus. Probably identical with this Akikarus is the Achiakarus who, according to Strabo

("Geography," xvi. 2, § 39, p. 762), received almost divine honors from the inhabitants of Borsippa (*βορσιππηνοί* should undoubtedly be read, with Rendel Harris, instead of the impossible form *βοσπορηνοί*). A work of Theophrastus ("Diogenes Laertius," v. 50) also bears the name of Akicharus—probably another reference to the Babylonian sage. Finally, in a mosaic at Treves ("Antike Denkmäler des Archäologischen Instituts," i. 47), at the side of the muse Polyhymnia, there is the form of a man holding a scroll in his hand, whose name was deciphered by Studemund ("Archäologische Jahrbücher," v. 2 *et seq.*) as "Accicar."

None of the above statements by Greek writers concerning Aḥiḳar affords an explanation of the circumstances referred to in the Book of Tobit. It was reserved for recent research to discover that the Arabic, Armenian, Rumanian, Slavonic, and Syriac literatures have preserved references to a certain Aḥiḳar, which are not only of value for the comprehension of the references in Tobit, but are important in the consideration of the whole range of Jewish apocryphal literature, and also of the whole fund of Jewish folk-lore and legend. The credit of demonstrating the connection between the Aḥiḳar of the Book of Tobit and the hero of the Oriental legends grouped around the same name belongs to Georg Hoffmann ("Auszüge aus Syrischen Acten Persischer Märtyrer," pp. 182 *et seq.*), who was closely followed by Meissner and Lidzbarski with further investigations. Thanks to the publication and translation of the Oriental texts of Aḥiḳar by Conybeare, Rendel Harris, and Mrs. A. S. Lewis ("The Story of Aḥiḳar," London, 1898), and to the critical introduction to the last-named book, the subject may now be more fully discussed. The legend of Aḥiḳar, as current in the above-mentioned languages, is somewhat as follows:

Chancellor of Sennacherib.

Aḥiḳar was the wise and powerful chancellor of the Assyrian king Sennacherib, son of Esar-haddon (in II Kings, xix. 37 Esar-haddon is the son, and not the father, of Sennacherib; but compare, for a similar anachronism, Sanh. 94*a*: indeed the later Jewish legend did not always adhere strictly to Biblical accounts). He was sixty years of age, had sixty wives (compare Cant. vi. 8; in the Aramaic folk-lore of the Talmud the number sixty is a favorite one and usually denotes any large number: B. Ḳ. 92*b*, twice; B. B. 91*a*; Sanh. 7*a*; Ḥul. 58*b*), and no child had been born to him. The gods, to whom he brought many offerings, announced to him at last that he would never have a child; and they therefore desired him to adopt his sister's son, the lad Nadan (meaning "gift," like Nathan, but also possibly with a contemptuous secondary meaning, as in Ezek. xvi. 33). Rearing him tenderly, Aḥiḳar himself undertook the lad's instruction.

Nadan seemed a promising youth indeed, physically and intellectually, and Aḥiḳar might have rejoiced at such return for all his care; but morally the lad was thoroughly corrupt, and paid not the slightest heed to the wise counsels and maxims of his uncle. Not only was he offensively domineering in Aḥiḳar's household—so much so indeed that the latter had eventually to forbid him the house—but at court, too, where Aḥiḳar had presented him as his future successor in office, he used his influence with a view to destroying his benefactor. By means of forged letters and subtle intrigues Nadan succeeded in having Aḥiḳar accused of high treason and condemned to death. Only through the friendship of the executioner Nabusamak (compare the Hebrew name "Elisamak") did Aḥiḳar escape. Nabusamak concealed him in a subterranean hiding-place, and showed the body of a decapitated slave as that of Aḥiḳar. Nadan's triumph, however, was of short duration. The king repeatedly deplored the loss of the wise counsel of his former chancellor. Waiting his opportunity, Nabusamak came forward and declared himself able to produce the missing sage. This was done, much to the king's gratification; and the latter received his lost friend with great honor.

Architect for Pharaoh.

But Aḥiḳar had then no time to punish his rascally nephew; for he had to build for the king of Egypt a castle between heaven and earth, besides giving him other illustrations of Assyrian wisdom. It appears that Pharaoh had demanded of Sennacherib an architect competent to erect such a castle, and had promised to pay a large sum annually for several years if he could provide one; failing which, Sennacherib was to pay him tribute. Aḥiḳar not only performed his task in Egypt successfully, but at the same time gave so many instances of his superior wisdom that Pharaoh declared he could not compete with him, and dismissed him with rich rewards for himself and handsome presents for his master. On his return home the king delivered Nadan into Aḥiḳar's hands for punishment. Aḥiḳar loaded him with chains and threw him into prison, where, in contrast with the scanty food doled out to him, he was richly regaled with selections from his uncle's wise proverbs—the same that he had so spurned in his youth, and for the practical utilization of which he had now no opportunity. He died miserably in prison: "for he who digs a pit for his brother shall fall into it; and he who sets up traps shall be caught in them" (Arabic text, end; compare Ps. vii. 16; Eccl. x. 8).

The foregoing brief abstract of the legend is nearly the same in all the above-mentioned versions. But there is great diversity as regards the maxims and fables that form the beginning and the close of the legend, so that it is desirable to consider the development of the legend apart from that of the maxims.

It is evident, in the first place, that the Arabic version has come directly from the Syriac, and that it retains many Syriac expressions (compare, for instance, תטול רוחך, "Thou shalt have patience," p. 2, end, which is a literal translation of the Syriac אגר רוחך, p. 39, line 12; and p. 27, line 4 from bottom, the Syriac word סין is transliterated into the Arabic and left untranslated). The Armenian text also is derived from the Syriac; while the Slavonic version, from which the Rumanian is a translation, has the medieval Greek version for its foundation.

Versions of Legend Compared.

Much more intricate is the problem of the connection with the so-called "Life of Æsop," by Maximus Planudes (ed. Eberhard, "Fabulæ Romanenses," i. 225 *et seq.*), which relates of Æsop events similar to those ascribed to Aḥiḳar. Meissner, therefore, maintains that the Aḥiḳar legend in its present form is simply an elaboration of Planudes' "Life of Æsop," and claims to have detected traces of its Greek origin in the Semitic version. The nature of these supposed traces, however, is sufficiently indicated by one example. In the riddle of the years, occurring in both the Aḥiḳar legend and the "Life of Æsop," mention is made of two cords, one white and one black, representing day and night. Meissner claims that this proves the Indo-Germanic origin of the story; for Semites would have said "one black and one white," because they commence the day with the evening. Unfortunately for this ingenious hypothesis, in the Old Testament—the Semitic character of which probably no one will deny—the expression "day and night" occurs nearly fifty times; while the inverted phrase is found only fourteen times. Indeed, if one were to judge simply from such external evidence, the Syriac version would undoubtedly be recognized as a direct translation from the Hebrew; for in the whole range of Syriac literature there is no work of such strongly marked Hebrew cast as this Aḥiḳar legend. The following examples will illustrate this: In the Syriac the expression "Bat Kol" (p. 38, line 4) is exactly the Neo-Hebrew בת קול (a voice from heaven), meaning in Syriac simply a word; on p. 38, line 10, "if thou," etc., is an imitation of Gen. xv. 3, the Hebrew הן of which is badly rendered by the Syriac אן; on p. 38, line 16, "linen and purple" is a reminiscence of Esth. viii. 15; on p. 39, line 1, there is a trace of Dan. ii. 4, and on p. 56, line 9, one from Dan. ii. 11. Such examples, which might easily be multiplied, show at least how closely the Syriac version follows Biblical style. In view of the fact that the narrative itself has no point of contact with Biblical literature, this close resemblance can be explained only by the assumption that the author of the Syriac version had a Hebrew original before him. This assumption becomes almost a certainty when it is perceived how deeply the Aḥiḳar legend is indebted to Jewish literature for many of its essential features, though it is by no means meant to be implied that the work itself is genuinely Jewish.

Syriac Follows Hebrew Original.

In its details the contest of wits between Aḥiḳar and the Egyptian sages resembles closely that in the Talmud (Bek. 8*b*) between Rabbi Joshua ben Hananiah and the Athenian wise men; and this resemblance exists not only in the individual details, but likewise in the general fashion of replying to one question impossible of solution with another question of exaggerated impossibility. For instance, the wise men of Athens require Joshua to sew together the fragments of a broken millstone and receive in reply the request for a few threads made of the fiber of the stone (see also Lam. R. to i. 1); exactly the same question and answer are recorded of Aḥiḳar in the Syriac version (p. 65) and in the Arabic (p. 24). The incident of the ropes of sand, mentioned in all the versions of the Aḥiḳar legend, is found in its simplest form in the Talmud: Joshua declares himself ready to transport an outlying well into the city if his questioners will supply him with ropes of bran. The form of Aḥiḳar's repartee seems a little too artificial. The resemblance between the account of Pharaoh's indebtedness to Sennacherib and a similar pleasantry related of Joshua has been pointed out by Meissner, who also demonstrates that Aḥiḳar's greatest triumph—the boys, upborne by eagles, who were to build a tower between heaven and earth—is also related of Joshua, though in a strongly Judaized form. The construction of a similar air-castle plays a great part also in the Hiram legend (Yalḳ. to Ezek. xxviii. 2, § 367; "B. H." v. 111 *et seq.*). It is to be remarked that the Aḥiḳar legend is in many respects similar to that concerning Hiram; thus, Hiram's self-deification (see Ginzberg, in "Monatsschrift," xliii. 542 *et seq.*) seems to be mildly paralleled in the colloquy between Aḥiḳar and Pharaoh, where the former refers to the Egyptian monarch's weakness and insignificance as compared with his almost divine Babylonian master, Sennacherib. The sarcasm of this comparison is intensified when one recollects that, according to Jewish legend, it was the Egyptian king who, like Hiram, claimed divine honors for himself (Mek., Shirah, § 8; Tan., ed. Buber, ii. 31).

Sources of the Proverbs and Fables.

Investigation as to the sources of the proverbs and fables in the Aḥiḳar legend is more difficult. Not only do the different versions differ widely in number and contents, but, from the very nature of legends, such material is extremely liable to modification and elaboration. Taking those in the Syriac version, the following numerous parallels to Aḥiḳar's maxims, culled from the Bible and Talmud, may throw some light upon the connection:

No. 1. Ab. iv. 17, Eccl. R. to xii. 11.

No. 2. Ecclus. (Sirach), xix. 10 (Syriac); Ab. ii. 14.

No. 5. Ecclus. (Sirach), xxv. 21 (Syriac). The Aḥiḳar text probably needs correction here.

No. 7. This is probably a pun upon the Hebrew word שקד, which means both "almond-tree" and "to hasten."

No. 8. Here, too, according to Halévy, is a play upon the Hebrew words עִיר (city) and עַיִר (ass).

No. 9. A play upon the words בקע עצים (to split wood) and קבע סעודה (to sit down to a meal).

No. 10. For the expression "to pour wine upon graves" compare Ecclus. (Sirach), xxx. 18.

No. 12. Compare Prov. xiii. 19, a maxim widely prevalent in various forms throughout Jewish literature; see Dukes, "Rabbinische Blumenlese," Nos. 180, 181, 600.

No. 13. Found literally in Gen. R. xliv. 12.

No. 15. Originally contained a play upon חֵלֶק (portion) and חָלַק (to quarrel).

No. 16. In place of "evil eye" (Prov. xxiii. 6) we have "a shameless one"; probably through confusion of the late Hebrew חמצן (see Ḳid. 53*a*) with the Syriac אתחמצן (to be ashamed).

No. 20. Matt. v. 44.

No. 21. Prov. xxiv. 16.

No. 23. Ecclus. (Sirach), xxx. 12 (compare Syriac).

No. 34. "Son" should probably be read here instead of "slave" (see Armenian version, No. 42), in agreement with Shab. 10*b*.

No. 40. "Alphabet of Ben Sira," letter *Lamedh*: "The wise man needs a nod; the fool requires a blow."

No. 43. Ecclus. (Sirach), xxxii. 11.

No. 44. Eccl. ix. 16.

No. 46. B. B. 98*b*, quoted as a saying of Sirach; identical with the Aḥiḳar maxim as to substance, but contradictory in form.

No. 49. Prov. xxvii. 10.

No. 50*a*. Ecclus. (Sirach), xxx. 17, xli. 2.

No. 50*b*. Eccl. vii. 2-4: the divergence is probably owing to an erroneous contraction of the verses in Ecclesiastes.

No. 51. To Eccl. R. iv. 6, quoted as a popular adage; see also a similar maxim in Pes. 113*a*.

No. 52. Ecclus. (Sirach), xxvii. 16.

No. 53. Ecclus. (Sirach), xx. 18, xxi. 16.

No. 54. Ecclus. (Sirach), xix. 10.

No. 55. Mek., Mishpaṭim, § 6.

No. 57. Prov. xxvii. 10, the word "not" is to be supplied.

No. 58. Ab. vi. 5.

No. 60. Prov. xxiv. 17, Ab. iv. 26; compare also No. 17 of the Aḥiḳar maxims.

No. 61. Lev. xix. 31.

No. 62. Pirḳe Rabbenu ha-Ḳadosh, ed. Schönblum, p. 22*b*; ed. Grünhut, p. 65.

No. 65. Ecclus. (Sirach), iv. 26, according to the text given in "Wisdom of Ben Sira," ed. Schechter; compare also Gen. R. xliv. 15, Meg. 16*b*, Ber. 7*b*.

No. 66. Eccl. i. 8, a play upon the Hebrew word עַיִן, which means both "eye" and "fountain"; compare Tamid, 32*b*.

No. 71. "Alphabet of Ben Sira," end, where the text needs correction.

No. 73. Ps. cxli. 5, probably according to the Septuagint.

No. 74. Prov. xxv. 17.

The exhortations at the end of the Aḥiḳar legend, which borrow their imagery mainly from the animal world, may be also paralleled in rabbinical literature. The following is an illustration: Aḥiḳar refers to the relations between himself and his nephew when he says, "I have seen colts that were the slayers of their parents" (Syriac text, p. 70). The context seems to demand an opposite sentence; namely, that young colts sometimes die before their parents—a form which is actually found in Sanh. 52*a*, Lev. R. xx. 10. A comparison with the latter passage shows that the Syriac translator read the word שמיחין erroneously as שוחטין (slayers), thus giving it the opposite sense. It is interesting to note the almost complete agreement between Aḥiḳar (Syriac, p. 19) and Gen. R. xxvi. 5. The fable of the man and the wood, known both to Greeks and Indians (see Æsop's Fables), is also found in all forms of the Aḥiḳar legend as well as in Gen. R. v. 10. It may also be mentioned that those maxims that do not occur in the Syriac version, but are met with in the others, may also be paralleled by rabbinical sayings (compare, for instance, the Slavonic version, No. 27, with Sanh. 112*b*, and the Armenian, No. 100, with Pes. 89*b*).

From all the preceding it seems fair to conclude that the Aḥiḳar maxims represent some ancient collection of Jewish popular proverbs, which at a later period were combined with the legend of the Babylonian sages. Legends and proverbs then traveled together through Europe and Asia. In addition to the above-mentioned versions of the Aḥiḳar story, the Hindus, like most of the European nations, possess the legend, as Benfey has shown; although he, unacquainted with the true facts, designated India as the original home of the story. It is remarkable in this connection that the Hindu version betrays many points of resemblance with the Talmudic material—points which obtain in no other forms of the story. Thus, for instance, one of Viçakha's problems was to determine the sex of two serpents which had no distinctive marks about them: both task and solution are found in the Midrash on Proverbs (i. 1) related of King Solomon. In the Hindu form of the legend and in cognate forms, it is considered the highest triumph of the sage to distinguish which end of a wooden rod was situated downward in the tree in which it grew, and which end upward. In the Jewish Solomon legend the same question is described as being the last and the most difficult of those propounded by the queen of Sheba to the king, and its solution is exactly in accord with that of the Hindu version (see the Yemen Midrash described by Schechter, in "Folk-Lore," 1890, pp. 349-358).

Relation to the Hindu Version.

Although the weight of the preceding testimony is in favor of the suggestion that the Aḥiḳar legend and the system of legends and maxims connected therewith point to a Jewish substratum, the material extant hardly warrants the conclusion that it is a product of genuine Jewish folk-lore. For a purely Jewish work there is too little religious material in it; a fact which in the postexilian period—for this is the earliest date possible—is somewhat surprising. The Aḥiḳar of the Book of Tobit and the Aḥiḳar of the legend have many points of similarity; but it can not be said with certainty that they are identical. That the Aḥiḳar legend finds employment in the New Testament is true only to the extent that some proverbial sayings of the Aḥiḳar collection appear in the latter in a somewhat modified form, which may really only show the extent to which the legend had spread, and not a strictly literary connection. Of the Aḥiḳar legend proper, the New Testament contains absolutely no traces, Halévy and Rendel Harris to the contrary notwithstanding.

A Jewish Substratum.

Bibliography: Benfey, *Die Kluge Dirne*, in *Ausland*, 1859, pp. 457 *et seq.*, and especially 511 *et seq.*; Conybeare, Rendel Harris, and Agnes Smith Lewis, *The Story of Aḥiḳar*, London, 1898 (contains the Arabic, Syriac, Armenian, and Greek texts, with a translation of the first three, as well as a Slavonic version and an exhaustive introduction); Cosquin, in *Revue Biblique*, viii. 50 *et seq.*, 510 *et seq.*; Gaster, in *Journal of the Royal Asiatic Society*, 1900, pp. 301 *et seq.* (contains a Rumanian version and an English translation); Halévy, in *Revue Sémitique*, viii. 23 *et seq.*; Jagic, in *Byzantinische Zeitschrift*, i. 107 *et seq.*; Kuhn, *ibid.* pp. 127 *et seq.*; Lidzbarski, in *Z. D. M. G.* xlviii. 671 *et seq.*; *Die Neu-Aramäischen Handschriften*, i. ii.; Meissner, in *Z. D. M. G.* pp. 171 *et seq.*; Reinach, in *Rev. Ét. Juives*, xxxviii. 1 *et seq.*

L. G.

AHIMAAZ ("Brother of Anger"): **1.** Father of Ahinoam, wife of Saul (I Sam. xiv. 50). **2.** Commissary-general of Solomon in Naphtali, who married Basmath, the daughter of Solomon (I Kings iv. 15). **3.** Son of Zadok, who, with Jonathan, the son of Abiathar, brought David the news from the camp of Absalom and, after the battle between the king's forces under Joab and those of Absalom, hastened to tell David of the victory, outrunning the Cushite who had started some time before him (II Sam. xv. 36, xvii. 17-20, xviii. 19 *et seq.*; I Chron. v. 34 *et seq.* He is mentioned in the list of high priests).

G. B. L.

AHIMAAZ BEN PALTIEL: Liturgical poet, and author of a family chronicle; born in Capua, Italy, 1017; died about 1060 in Oria. Very little is known about his life. He came of a family some of whose members are well known in Jewish literature as scholars and poets; for example, Hananeel, and his nephew Amittai ben Shephatiah. Ahimaaz had two sons, Paltiel and Samuel. The following family tree, reaching up to the middle of the eleventh century, is based on data given by Ahimaaz in his "Chronicle":

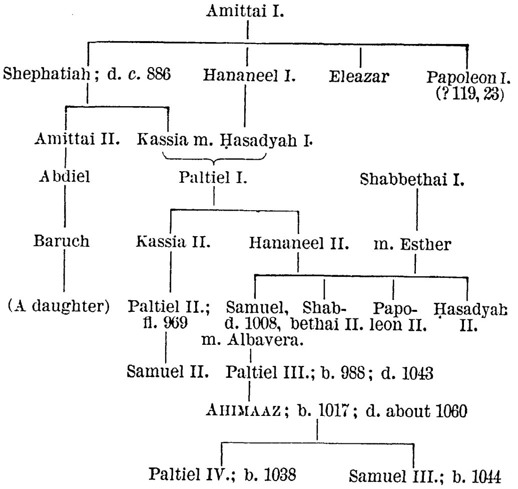

Benjamin of Tudela mentions an Ahimaaz ben Paltiel in Amalfi in southern Italy, in the year 1162 (see his "Travels," ed. Asher, i. 13, 14). This may well have been a descendant of his earlier namesake; for it is known that two brothers of the grandfather of Ahimaaz ben Paltiel were sent with presents to Paltiel by the prince of Amalfi (see "Rev. Ét. Juives," xxxii. 147). In a list of twenty-two *seliḥah* (elegiac) poets (Italy, fifteenth century?), Ahimaaz ben Paltiel is mentioned as the author of two poems; and a Maḥzor of the Roman rite attributes to him a seliḥah for the Feast of Esther.

Ahimaaz is better known as the compiler of the "Chronicle" mentioned above, which, though intended merely to glorify his own immediate ancestors, gives much important information in regard to the history of the early Jewish settlements in such towns as Oria, Bari, Otranto, Gaeta, Benevente, Capua, Amalfi, and Pavia in southern Italy. Written about one hundred years before Abraham ibn Daud, it covers a period (850-1054) our knowledge of which is extremely scanty; the only information hitherto having been obtained from a few inscriptions and from notices in the works of Shabbethai Donolo, who also was a native of Oria. Only one manuscript of the "Chronicle" is known to exist; it is in the library of the

The Chronicle of Ahimaaz.

cathedral at Toledo, Spain. It bears the title "Sefer Yuḥasin" (Book of Genealogies; compare Neubauer's ed., pp. 111–113, 132, 133), and is written in the peculiar rimed prose which the Arab Al-Hamdani had, in the *makamat*, brought into prominence fifty years before Ahimaaz, and which Hariri perfected fifty years after him: the same style that in Hebrew literature was affected by Judah Alḥarizi and Immanuel of Rome.

According to the traditions preserved by Ahimaaz, his family had its origin among the captives whom Titus brought to Italy after the destruction of the Temple. The first person he mentions is Amittai of Oria, whom he calls *sabbar* and *payyat*, a man versed in Talmudic law and a writer of liturgical poetry. In the "Chronicle" are given the first authentic data concerning the wonder-working Aaron of Babylon, the reputed teacher of Kalonymus of Lucca; also through an account by R. Silano additional information is gleaned about the Jewish community of Venosa, some epitaphs from which place had previously been published by G. J. Ascoli. Of the sons of Amittai, the "Chronicle" dwells especially upon Shephatiah, one of the earliest and most prolific liturgical poets (about 850-860), and gives some reliable data on the persecutions which the Byzantine Jews had to suffer under Basil I.; on the Saracen invasion of Sicily and Italy (872); on another liturgical poet, Amittai ben Shephatiah; and on the disputation which Hananeel ben Amittai was forced to hold with the archbishop of Oria. The author is obviously proud of the honor done to his family by one of its members, Paltiel, the vizier of Al-Muizz and 'Abd al-Manẓur (962–992) of Egypt; perhaps the first of the Egyptian *nagids*, whom De Goeje has tried to identify with Jauhar al-Rumi or al-Saḳlabi. Ahimaaz closes with short accounts of Hananeel, of his son Samuel in Capua, and of Paltiel ben Samuel (988–1043), father of the author himself.

The unique manuscript in Toledo bears the name of Menahem ben Benjamin in its signature. It is uncertain whether the word used there, נשלם ("finished"), refers to the composition or to the copying of the work. This signature is also in rimed prose; and it seems probable that at least part of page 132 (lines 12–23) in Neubauer's edition is by Menahem and not by Ahimaaz, for it contains an account of the author in language that one would not expect an author to use of himself.

There is no evidence that Ahimaaz made use of any literary records: he simply gathered together traditions that had been current in his family. In describing the activity of the vizier Paltiel, he refers to the "Chronicles of Egypt" as containing further data on the subject. Even in this case it is improbable that he has any individual work in mind. The body of the "Chronicle" contains no dates: a few are to be found in the last two sections, part of which may be, as stated above, a later addition.

Popular Beliefs and Superstitions.

The "Chronicle of Ahimaaz" is, however, of interest from another point of view. It is full of accounts of wonderful deeds and of superhuman efforts; and gives an interesting picture of the popular beliefs and superstitions of the author's day. It narrates the exploits of Aaron, who is able to lock up an evil spirit in a chest by means of the *Shem* (ineffable name of God); how his pupil Shephatiah is able miraculously to cover a great distance in a very short time so as to avoid profaning the Sabbath day; how Shephatiah is able to save the life of a child that two female demons had determined to put to death; how Hananeel is able to bring his cousin to life again; how heaven directly helps the same Hananeel; and how the moon remains obscured for a whole night in order to cover up an error made in an astronomical calculation. The tale is told of the "Sefer ha-Merkabah," a wonderful book from which Shephatiah draws his knowledge of heaven's mysteries: before this book a light burned upon the Sabbath day. In order that the book should not fall into the hands of those that were unworthy to use it, it was put into a case of lead and thrown to the waves, which receded perceptibly and carried away the mysterious gift. The power of Paltiel as an astrologer is dwelt upon; it was this power which, in a measure, insured for him the friendship of the conqueror of Egypt. In this "Chronicle" are also found the first traces of the story of the "Wandering Jew." Filled as it is with these legends, one would be tempted to disregard the "Chronicle" as a historical source. But the naïveté with which the story is told shows that there is no attempt at historical reconstruction; and one can feel certain that the basis upon which Ahimaaz's work rests is reliable family tradition.

The language in which the "Chronicle" is written bears out this view. In its formation of new nouns and verbs, in its biliteral roots, its peculiar plural endings, and in its use of the construct state, it recalls the style of Donolo and of the liturgical poets of the school of Kalir. Nor are evidences wanting of the influence of the Arabic and the Romance languages. From the rime one can also learn the pronunciation of Hebrew in the days of the author. The "Chronicle" contains a poetical elegy on Paltiel, which has a double alphabetic acrostic, as well as an acrostic upon the full name of the author.

BIBLIOGRAPHY: For Ahimaaz as a liturgical poet, see Zunz, *Literaturgesch.* pp. 264, 626. The first accounts of the manuscript of the *Chronicle* (Nos. 86, 25 in the catalogue of the library of the Cathedral of Toledo) were given by Neubauer, in *Rev. Ét. Juives*, xxiii. 236; idem, in *Jew. Quart. Rev.* iv. 614 *et seq.* Neubauer published the full text in his *Mediæval Jew. Chron.* ii. 111–132, from a facsimile and a photograph of the original. A complete résumé of the contents is given by Kaufmann, in *Monatsschrift*, 1896, pp. 462–473, 496–509, 529–554, together with emendations of the text, a discussion of its linguistic peculiarities, and a reprint of the elegy in a poetical form (not recognized as such, however, by Neubauer). Further corrections of the text may be found in the reviews by Brody, *Zeit. f. Hebr. Bibl.* iii. 159 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 144–151. On the identity of Paltiel, see Kaufmann, *Beiträge zur Gesch. Aegyptens aus Jüd. Quellen*, in *Z.D.M.G.* li. 436–442; De Goeje, *Paltiel-Djaubar*, *ib.* lii. 75–80. On the general value of the *Chronicle*, see Steinschneider's remark in *Monatsschrift*, xliv. 239.

G.

AHIMELECH ("Brother is King").—**Biblical Data: 1.** Son of Ahitub, grandson of Phinehas, and great-grandson of Eli. He was priest at Nob during David's halt in his flight from Saul (I Sam. xxi. 1–9). Owing to his friendship for David he was slain by Doeg the Edomite by order of Saul (I Sam. xxii. 11–19). The identity of Ahiah (I Sam. xiv. 3, 18) with Ahimelech is not established.

I. M. P.

——**In Rabbinical Literature:** The interview between Ahimelech and David concerning the hallowed bread hinges upon the following Halakah: David reached the priestly city on the Sabbath, and, finding the priests baking this bread, remarked to them that such work was fitting for the week-days only (the rabbinical interpretation of the words והוא דרך חל, "and it is in a manner common," I Sam. xxi. 5, 6); for the setting up of the showbread was permitted on the Sabbath day (Lev. xxiv. 8), but not the baking of it (Men. 95*b*, Yalḳ. Sam. 130). Concerning Ahimelech's hesitation to give up the bread, tradition states that David informed the priest that he was famishing, and that in such extremity all food was permitted to him (*l.c.*).

Similarly, the interview between Ahimelech and Saul turned upon a halakic point. Saul was of the opinion that the right to interrogate the Urim and Thummim belonged to the king exclusively, so that Ahimelech had made himself liable to the death penalty when he consulted them in David's behalf. Ahimelech, on the contrary, maintained that interrogation by anybody was justified when the affairs of state demanded it, and that David, as general of the Jewish army, certainly had the right to interrogate them. This question divided the scholars of Saul's court: Abner and Amasa sided with the priest, Doeg against him. The last-named was accordingly deputed to execute the sentence upon Ahimelech (Yalḳ. Sam. § 131). L. G.

2. A Hittite officer in the service of David (I Sam. xxvi. 6). I. M. P.

AHIN. See Ḥayyim.

AHIN, BENDICH (ברוך חיים): Mathematician and physician at Arles during the second half of the fourteenth century. Nostradamus says that Ahin was an excellent mathematician, well versed in Arabic, Greek, and Latin; that, because he was prudent, loyal, and very experienced in the art of medicine, he was appointed physician to Joanna of Anjou, queen of Naples (1369), was lodged in the royal palace, and was exempted, both for himself and his posterity, from all special taxes laid upon the Jews. Ahin seems also to have busied himself with astrology, as it is said that he predicted the tragic end of the queen. M. Kayserling has tried to identify Bendich with מאשטרי בנדיט (Maëstro Bendit), one of the ten men to whom Kalonymus ben Kalonymus dedicated his "Eben Boḥan"; but the identification is by no means certain.

Bibliography: Nostradamus, *L'Histoire et Chronique de Provence*, p. 427; Kayserling, *Eben Boḥan*, Budapest, 1877; Depping, *Les Juifs dans le Moyen Âge*, p. 334; Carmoly, *Histoire des Médecins Juifs*, p. 108; Landau, *Gesch. d. Jüd. Aerzte*, p. 45; Nübling, *Judengemeinden des Mittelalters*, p. 86. In these last authorities the name is wrongly spelled "Abin." Compare Gross, *Gallia Judaica*, p. 85. G.

AHINOAM ("Brother is Pleasantness"): **1.** Daughter of Ahimaaz and wife of Saul, first king of Israel (I Sam. xiv. 50). **2.** The Jezreelitess captured by David while at war with Saul (I Sam. xxv. 43); she became his wife. The Amalekites subsequently carried her away from Ziklag, but David soon rescued her (I Sam. xxx. 5, 18). At Hebron Ahinoam gave birth to Amnon, David's first-born (II Sam. iii. 2). I. M. P.

AHIRAM ("Brother is Exalted"): Son of Benjamin (Num. xxvi. 38; called Ehi in Gen. xlvi. 21). In the corresponding list of I Chron. viii. 1 he appears as Aharah. His family is referred to as that of the Ahiramites (Num. xxvi. 38). G. B. L.

AHISHAR: The overseer of Solomon's household (I Kings, iv. 6), whose position was one of responsibility similar to that of Joseph in Potiphar's house (Gen. xxxix. 4) and of Obadiah in Ahab's palace (I Kings, xviii. 3). I. M. P.

AHITHOPHEL.—Biblical Data: A native of Giloh in the highlands of Judah, and privy councilor to David. He was a man of extraordinary sagacity and insight in political affairs (II Sam. xv. 12, xvii. 21–23), but showed himself devoid of principle by his participation in the rebellion of Absalom and by his evil counsel regarding the royal harem. His advice to pursue the fleeing king in hot haste was wise from a military point of view, but was not accepted by Absalom; and the preference then shown to Hushai's counter-recommendation of delay offended him so sorely that he withdrew to his native city, Giloh, where he hanged himself. I. M. P.

——In Rabbinical Literature: The Talmud speaks of this councilor of David as "a man, like Balaam, whose great wisdom was not received in humility as a gift from heaven, and so became a stumbling-block to him" (Num. R. xxii.). He was "one of those who, while casting longing eyes upon things not belonging to them, lose also the things they possess" (Tosef., Soṭah, iv. 19). Ahithophel was initiated into the magic powers of the Holy Name, by means of which he could replace the foundation-stone of the world, removed by King David in his search for the great abyss, in the exact spot above which the Temple was to be built. And being thus familiar with all the secret lore as imparted through the Holy Spirit, he was consulted as an oracle like the Urim we-Tummim (II Sam. xvi. 23, Yer. Sanh. x. 29*a*, Suk. 53*a et seq.*). But he withheld his mystic knowledge from King David in the hour of peril, and was therefore doomed to die from strangulation (Tanna debe Eliyahu R. xxxi., Mid. Teh. iii. 7; Ex. R. iv., Mak. 11*a*). "Ahitophel of the house of Israel and Balaam of the heathen nations were the two great sages of the world who, failing to show gratitude to God for their wisdom, perished in dishonor. To them the prophetic word finds application: 'Let not the wise man glory in his wisdom,' Jer. ix. 23" (Num. R. xxii.). Socrates was said to have been a pupil of his. K.

The Haggadah states that Ahithophel, who was the grandfather of Bath-sheba (Sanh. 69*b*), was misled by his knowledge of astrology into believing himself destined to become king of Israel. He therefore induced Absalom to commit an unpardonable crime (II Sam. xvi. 21), which sooner or later would have brought with it, according to Jewish law, the penalty of death; the motive for this advice being to remove Absalom, and thus to make a way for himself to the throne. His astrological information had been, however, misunderstood by him; for in reality it only predicted that his granddaughter, Bath-sheba, the daughter of his son Eliam, would become queen (Sanh. 101*b*, Yalḳ. Sam. § 150). David, during his reign, had many disagreeable encounters with Ahithophel. Shortly after his accession the king seems to have overlooked Ahithophel in his appointments of judges and other officials. Consequently, when David was in despair concerning the visitation upon Uzzah during the attempted transport of the ark (II Sam. vi. 6; see Uzzah) and sought counsel of Ahithophel, the latter mockingly suggested to him that he had better apply to his own wise men. Only upon David's malediction, that whoever knew a remedy and concealed it should surely end by committing suicide, did Ahithophel offer him some rather vague advice, concealing the true solution, which was that the ark must be carried on the shoulders of men instead of upon a wagon (Num. R. iv. 20, Yer. Sanh. x. 29*a*).

Curse upon Ahithophel.

Ahithophel rendered a service to David upon another occasion; not, however, until he had been again threatened with the curse. It appears that David excavated too deeply for the foundations of the Temple, with the result that earth's deepest floods (תהום) broke forth, and nearly inundated the earth. None could help but Ahithophel, who withheld his counsel in the hope of seeing David borne away upon the flood. When David again warned him of the malediction, Ahithophel counseled the king to throw a tile, with the ineffable name of God written upon it, into the cavity; whereupon the waters began to sink. Ahithophel is said to have defended his use of the name of God in this emergency by reference to the practise enjoined by Scripture (Num. v. 23) to restore marital harmony; surely a matter of small importance, he argued, compared with the threatened destruction of the world (Suk. 53*a*, *b*). David's repeated malediction that Ahithophel would be hanged was finally realized when the latter hanged himself.

Ahithophel's death was a great loss to David; for his wisdom was so great that Scripture itself (II Sam. xvi. 23) avoids calling him a man; in the passage quoted the Hebrew word for man, איש, is omitted in the text, being supplied only by the Masorah. Indeed, his wisdom bordered on that of the angels (Yer. Sanh. x. 2; Yalḳ. II Sam. § 142). His learning in the Law was also extensive, so that David did not scruple to call him "master" (Abot, vi. 2; the two things which David is there said to have learned from Ahithophel are more closely described in "Kallah," 16*a* (ed. N. Coronel). Ahithophel's disposition, however, was a jealous one; and he always sought to wound David by mocking remarks (Pesiḳ. ii. 10*b*; Midr. Teh. iii. 3, and parallel passages in Buber, note 68). His devotion to the study of the Law was not founded on worthy motives (Sanh. 106*b*). Ahithophel was thirty-three years old when he died (*l.c.*). In his will he left warning to his children never to side against the royal Davidic family, and to take no part in their dissensions (Yer. *l. c.*). Ahithophel is counted among those that have no share in the world to come (Sanh. xi. 1; B. B. 147*a*). L. G.

AHITHOPHEL LOOSBUCH: A book of fate used in popular divination and named after Ahithophel. In Jewish legends of the Middle Ages Ahithophel plays a rôle somewhat similar to that of Mephisṭopheles (see Steinschneider, "Pseudepigraphische Literatur," p. 80, note 2). Cassel would even translate "Ahithophel" as "the Brother of the Evil One"; regarding *tofel* as an ancient formation of *diabolus*, in support of which he cites the Germanic *tiuval* and *tievel-teufel* (compare "Mischle Sindbad," p. 330, Berlin, 1888). R. Moses Isserles, again, relates having read in a "very old book," in which were contained the philosophies and the portraits of various thinkers, that Socrates had received his wisdom from Asaf the Korahite and Ahithophel ("Torat ha-'Olah," i. xi.). In accordance with the popular view of Ahithophel's character, as being at once diabolic and omniscient, in the Middle Ages the authorship of a cabalistic work, "Sefer Goralot" (Book of Lots), was attributed to him. According to its preface, it discloses the "great secret of securing an answer without the drawing of lots or computation, by indifferently putting one's hand on a tablet containing the numbers one to ninety, or eighty-nine." The book furthermore is said to have lain hidden in Alexandria, and afterward to have been used in Tiberias and elsewhere, "the usual legend concerning pseudepigraphic writings," as Steinschneider puts it. Compare Lots, Books of.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 870.

H. G. E.

AHITUB: **1.** Father of Ahimelech, priest of Nob (I Sam. xxii. 9–19). The name Ahitub means, properly, "good friend," "good brother"; and is significant in connection with the fact that the house of Ahitub, through the acting priest, Ahimelech, was friendly to David at the risk of incurring King Saul's displeasure (*ibid.* 10). Ahitub was a son of Phinehas and an elder brother of Ichabod, of the house of Eli, and a direct descendant of Aaron (*ibid.* xiv. 3). It is doubtful whether Ahitub was ever high priest, since that is nowhere mentioned; but his house was certainly of high dignity—so much so that Saul, king of Israel, had to reckon with it—and it was a power in aiding David to secure the throne of the Hebrew nation.

2. Possibly the same as No. 1. He is referred to in II Sam. viii. 17 as the father of Zadok, a priest in the time of David. Ahitub is mentioned in several genealogical lists as the son of Amariah and the father of Zadok (I Chron. v. 33, 34; *ibid.* xviii. 16; Ezra, vii. 2).

3. A priest; descendant (in the seventh generation) of the preceding. He, also, had a son named Zadok (I Chron. v. 38, 39).

4. A priest; father of Meraioth. In the time of Nehemiah he was "the ruler of the house of God" (I Chron. ix. 11, Neh. xi. 11).

5. Ancestor of Judith (Judith, viii. 1, R. V.; A. V., "Acitho"). G. A. D.

AHLAB: A city which Asher failed to conquer (Judges, i. 31). Perhaps this is identical with the later Gush Halab, which is the same as Gischala (see Neubauer, "G. T." p. 230). G. B. L.

AHLWARDT, HERMANN: One of the most notorious of anti-Semitic agitators; born December 21, 1846, at Krien, near Anklam, in the province of Pomerania, Prussia. After having filled various positions as a teacher he was in 1881 appointed rector (school principal) in Berlin. His inability to manage his affairs involved him in financial difficulties, from which he tried to extricate himself by the aid of money-lenders. He was extricated from these and other difficulties by Jewish friends and lawyers, and for a time claimed to be a friend of the Jews.

In a letter dated January 25, 1885, published in "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1893, p. 192, he says: "Antisemitism is illogical; I have always condemned it, and shall continue to condemn religious intolerance until my last breath." As he did not find within the ranks of the Conservative party that success which he had hoped for, Ahlwardt joined the anti-Semitic movement, publishing such venomous pamphlets against the Jews as "Der Verzweiflungskampf der Arischen Völker mit den Juden," 1890; "Eid Eines Juden," 1891; and "Jüdische Taktik," 1892. These pamphlets did not rise above the average anti-Semitic literature; but an immense sensation was created by his two pamphlets, "Judenflinten," 1892, in which he made the statement that Ludwig Loewe & Company had furnished worthless guns to the army, and had been hired by the "Alliance Israélite Universelle" to cheat the commissary department in order to defeat Germany in her next struggle with France.

Ahlwardt's object was to demonstrate that the Jews possessed no patriotism; and the charges seemed the weightier since Ludwig Loewe, the founder of the firm in question, had been a member of the Reichstag. Although Chancellor von Caprivi declared these charges to be unfounded, and the leaders of all parties in the Reichstag expressed their condemnation of the tactics which destroyed the confidence of the soldiers in their leaders, Ahlwardt gained steadily in popularity. In spite of the protest of the Conservative party, he was nominated as a representative for the Reichstag from the district of Friedeberg-Arnswalde; and he was elected December 5, 1892, while still on trial for libel in a suit brought against him by Ludwig Loewe & Company. Four days later Ahlwardt was sentenced to five months' imprisonment.

Neither this punishment nor subsequent sentences for libeling public officials seemed to injure his popularity. His public lectures on "Jewish Guns" and similar subjects, for which an admission fee was charged, were attended by large audiences; and in the general elections of 1893 he was returned to the Reichstag by two constituencies. In 1895 he visited America with the view of starting an anti-Semitic agitation there; but, although he remained in the country about a year, he failed in his object. Discharged from his position as rector, Ahlwardt edited various newspapers, among others the "Bundschuh"; but neither his journalistic nor his commercial enterprises were successful, though he employed the unscrupulous tactics which he claimed were practised by prominent Jews in the business world. He conducted a cigar-store under the name of his son-in-law in order to avoid attachments by creditors. In Germany his name, like that of Drumont in France, symbolizes the worst form of anti-Semitism.

Bibliography: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1893; Kayser, *Bücher-Lexicon*, xxvii. and register to xxvii. and xxviii. *s.v.* D.

AḤMED HAMDI, PASHA. See Hamdi, Aḥmed.

AḤMED-PASHA: Turkish vizier and viceroy of Egypt under Solyman II., the Magnificent (1520–1566). He received these honors as rewards for valor displayed at the conquest of Rhodes (1523). But Aḥmed had hoped to be made grand vizier, and in his disappointment planned to detach Egypt from Turkey and to declare himself its independent ruler. He sought to induce the Jewish farmer of the mint Abraham de Castro to place his name on the coins. De Castro pretended compliance, and obtained a written order to that effect over Aḥmed's signature. With this evidence he secretly left Egypt for Constantinople and informed Solyman of Aḥmed's treason. Foiled thus in his plans, Aḥmed avenged himself upon the Jews of Cairo; he imprisoned some of them, and gave over the Jewish quarter to the Mamelukes to pillage, but recalled this permission when his adviser Mani reminded him that the Jews' property should by right belong to him and not to the plunderers. He then summoned to his palace twelve prominent Jews and ordered them to pay an exorbitant sum of money (200 silver talents) within a short time, under penalty of death to all the Jews of the city. For security he retained them as hostages. To a request for delay he gave no heed, but reiterated his threats. In this desperate condition the Jews instituted a public fast and day of prayer and penitence. Samuel Sidillo gathered children under the age of twelve to pray in the synagogue. In the meanwhile a large sum of money, amounting to about a tenth part of the sum demanded, was collected and offered as payment on account. Aḥmed's private secretary Zada, in reply, gave orders to put the collectors in irons, and announced that they and all the rest of the Jews would be put to death as soon as the viceroy should leave the bath where he then was. At the very moment when this threat was uttered, Aḥmed was attacked in the bath and severely wounded by a band of conspirators headed by one of his viziers, Mohamed Bey. Aḥmed escaped from his assailants, but was subsequently captured and beheaded (in Rebiul-Achir). These events, taking place in March, 1524 (Adar 27, 28), were long afterward commemorated by the Egyptian Jews as the Cairo Purim (Purim al Miẓriyin). A "Megillah" (Purim narrative) detailing them was drawn up.

Bibliography: Solomon ibn Verga, *Shebet Yehudah*, German translation by M. Wiener, pp. 228, 229, Hanover, 1856; Joseph ha-Kohen, *'Emek ha-Baka*, German translation by M. Wiener, p. 76, Leipsic, 1858; Grätz, *Gesch. d. Juden*, 3d ed., ix. 20 *et seq.*; Joseph von Hammer-Purgstall, *Gesch. des Osmanischen Reiches*, iii. 35 *et seq.*, Pesth, 1828; Conforte, *Ḳore ha-Dorot*, pp. 32*b et seq.* H. R.

AHOLIBA. See Oholiab.

AHOLIBAMAH. See Oholibamah.

AḤOT ḲEṬANNAH, אחות קטנה ("The Little Sister," Song Sol. viii. 8): A *pizmon* (ritual poem) of eight stanzas, signed with the acrostic of Abraham Ḥazan, and sung in the Sephardic ritual before the commencement of the New-year's evening prayer, the refrain running, "May the year end with her woes!" changed in the last stanza to "May the year begin with her blessings!" The author, a cantor who was born in Salonica in 1533, was probably also the composer of its beautiful melody in the hypo-dorian mode (minor scale without the leading note) which has been slightly developed in the course of tradition.

This melody has many striking points of similarity to contemporary airs from the region of the Greek archipelago, such as those analyzed by Bourgault-Ducoudray, which, he remarks, possess a certain amount of Italian coloring. In the present melody the Italian Jews have obviously modified the original air in the direction of a more definite coloring of this nature, but the Dutch, English, and West Indian Sephardim have retained some Oriental peculiarities that give their version the appearance of a more faithful tradition than the Italian. The music follows on page 295. F. L. C.

AHRIMAN (Angro-mainyush; identical with Satan, the Devil, Armilus): In the Mazdian religion, the evil deity, who has his real opposite in Spenta Mainyu, "the beneficent [holy] spirit." The latter was identified at a later period, if not originally, with Ahuramazda. Ahriman would seem to have existed as long as Ahuramazda; for, according to the conceptions of the Mazdian religion, immeasurable space has always existed, with its two hemispheres of light and darkness; each with its particular spirit: the one, that of light or life, and the other that of darkness or death—the spirits, in short, of good and of evil. Ahuramazda, however, is the real originator of this present world, for Ahriman created only the harmful and unclean animals, diseases, evil spirits (dævas), sin and death; and he seeks continually to destroy the whole good creation.

Ahura-mazda and Ahriman.

Ahriman's might, too, is very terrible in the eyes of the faithful believer of the Mazdian faith; for he possesses a whole kingdom of evil beings, who are obedient tools in his hands for annihilating the creations of Ahuramazda and for bringing men to violent destruction. Among these evil spirits there are six that are in intimate contact with his person, just as there are six Ameshaspentas that surround Ahuramazda. The number six may be an invention of a later period for the sake of arriving at a counterpart to Ahuramazda's body-guard. But it is certain that Ahriman, too, according to the testimony of the Mazdian religion in its earliest epoch, is surrounded by an army of evil beings like-minded with himself. The whole history of the world is one long-continued struggle between Ahuramazda and Ahriman. The course and outcome of the struggle are, however, settled beforehand. The conflict is to proceed for 12,000 years, divided into four periods of 3,000 years each.

At the close of the last period, the Saoshyat or Sosiosh, the Messiah of the Parsees, will arise and make an end of Ahriman's dominion, not, however, until he has been allowed to exercise his sway to an extent before unknown. Sosiosh will at the same time raise all the dead to life, hold final judgment upon the earth, and inaugurate the regeneration of the present world.

This tenet of the Persian religion has not been without its influence upon the ideas of later Judaism. As late a writer even as the Deutero-Isaiah (Isa. xlv. 7) expresses himself in such a way as to exclude beyond question any dualism in religion, if we are not to interpret his words as being a direct attack on the Parsee doctrine, a god of light and a god of darkness.

“Satan” in the Bible.

But after the Exile the Jewish mind becomes unable to refer to God, as formerly, everything that has happened and continues to happen in the world. As early as the prologue to the Book of Job, and in Zech. iii., Satan is spoken of in terms that show that he is no longer merely a servant of YHWH, but is, rather, a persecutor of man, actuated by personal motives in making mankind evil and in checking God's work. In I Chron. xxi. 1, where the word “Satan” appears without the article, we have a new step in the development of his character, in that the figure of Satan is employed to explain a matter hitherto ascribed without further thought to God (compare II Sam. xxiv. 1). Satan acts (according to I Chron. xxi. 1) entirely on his own account in enticing David to commit sin. According to the Book of Daniel—composed about the year 168 B.C.—the whole of the history of the non-Jewish world, from the point when the Babylonian power first comes into contact with Israel down to Antiochus Epiphanes, constitutes merely an outburst of the ill-will and enmity of the kingdoms upon the earth against God and His chosen people.

AḤOT ḲEṬANNAH

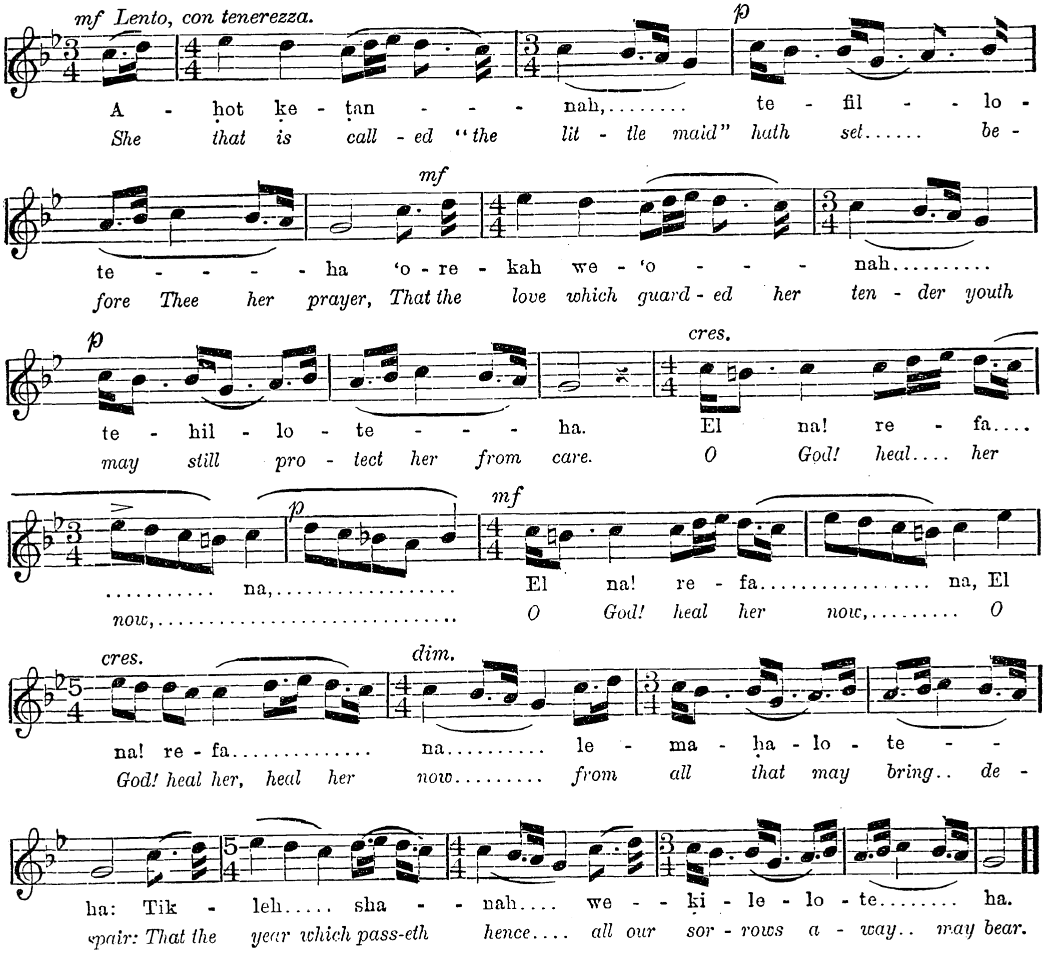
mf Lento, con tenerezza.
p
A - hot ke - tan - - - nah,........ te - fil - - lo -
She that is call - ed "the lit - tle maid" hath set...... be -
mf
te - - - - - ha 'o - re - kah we - 'o - - - - nah..........
fore Thee her prayer, That the love which guard - ed her ten - der youth
p
cres.
te - hil - lo - te - - - ha. El na! re - fa....
may still pro - tect her from care. O God! heal.... her
p
mf
.... na,.................. El na! re - fa................ na, El
now,............................ O God! heal her now,......... O
cres.
dim.
na! re - fa.............. na.......... le - ma - ha - lo - te - -
God! heal her, heal her now......... from all that may bring.. de -
ha: Tik - leh..... sha - - nah.... we - - ki - le - lo - te........ ha.
spair: That the year which pass-eth hence.... all our sor - rows a - way.. may bear.

Rise of Dualism.

Dualism is even more clearly marked in the Book of Daniel than it is in the Parsee religion, for the divine and the secular kingdoms are unable to exist side by side. The use that is made in I Chron. xxi. 1 of the figure of Satan as an explanation of a certain historical event is continued in such passages as Book of Wisdom, ii. 24, where, in allusion to Gen. iii., it is stated that “by the envy of the devil death entered into the world.” In agreement therewith the serpent in the Garden of Eden too becomes identified with Satan or the devil, or is said to have been his tool (compare the Jewish portions of Rev. xii. 9, xx. 2). Thus Satan (the devil) is here employed as an explanation of the origin of evil in mankind. In conjunction with this, and as a development from I Chron. xxi. 1, we have the version given in the Book of Jubilees of the story in Genesis; for there Satan (or Mastema, as he is there named) has repeatedly—whenever it is necessary to remove any feature that might give offense to Jewish conceptions of that later time—to assume a part that in Genesis was assigned to God Himself. At the same time he is given an ever-increasing army of evil spirits to serve him: the ancient popular belief in harmful—not exactly evil—spirits becomes transformed into a belief in a dominion of evil under the sway of its head, the devil.

Consequently Satan (or the devil) obtained for Jewish ideas almost the same significance as Ahriman for Persian. Indeed, in certain respects he developed greater power than his Persian counterpart, inasmuch as he succeeded in corrupting the immediate followers of God, whereas Ahriman, in his contest with Ahuramazda, did not achieve such success. The Jews tried to preserve the monism that was their original view by explaining the rise of dualism as due to a fall among the originally good spirits. The author of the Book of Enoch (chaps. vi. *et seq.*) attributed the question of the origin of evil to the conception of a fall of the angels who seduced the daughters of men (compare Gen. vi.), becoming thus the authors of all earthly sins, and especially of the demons, who, according to the same author, are descended from the giants which the daughters of men bore to the fallen angels. In accordance with another doctrine, the devil was said to have been actively present in the Serpent in the Garden of Eden (see above); while still another maintains that the principles of good and evil were opposed to each other from the very beginning.

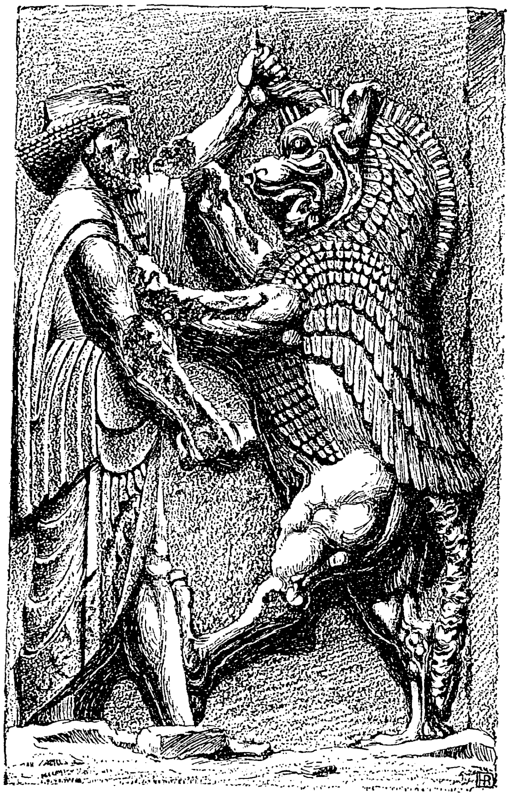
The Ahriman Dragon.
(From Fergusson, "History of Architecture.")

Just as the dominion of the evil spirits was, in the Parsee theory, to come to an end with the advent of Sosiosh, so is the Messiah, according to the Jewish faith, to destroy the devil and his kingdom. Just as, again, Ahriman, in the Persian belief, was to do mankind terrible injury shortly before his end, so too, in the Jewish view, great tribulations were to precede the Messiah's coming. The Jews would seem to have expected an evil Messiah, an Antichrist; consequently, the teaching of the New Testament in this direction does not imply anything new. This Antichrist is, moreover, to be, on the hypotheses of several writers, nothing else than an incarnation of the devil himself. In consequence of the hatred of the Jews toward Rome, even after it had accepted Christianity, this Antichrist was also called Armilus, a Jewish rendering of Romulus; thus, in Pseudo-Methodius, "Romulus qui est Armilus" (compare W. Bousset, "Antichrist," pp. 33, 67).

Antichrist the Incarnation of Satan.

Bibliography: E. Stave, *Einfluss d. Parsismus auf das Judentum*, 1898; W. Bousset, *Der Antichrist*, 1895; Sieffert, *Antichrist*, in A. Hauck's *Realencyklopädie für Protestantische Theologie u. Kirche*; J. Darmesteter, *Ormuzd et Ahriman*, Paris, 1877; Jackson, *Dualism*, in Geiger and Kuhne, *Grundriss der Iranischen Philologie*, ii. 626-631.

E. S.

——**In Rabbinical Literature:** Ahriman (Angromainyush) is mentioned in Sanhedrin, 39*a*: Amemar, on being told by one of the Magi, "The upper half of thy body belongs to Ormuzd [הורמין], the good principle; the lower to Ahriman [אהורמין], the evil principle," replies satirically, "Why, then, does Ahriman permit Ormuzd to carry the water (the excreta) through his province?" The whole conception of Ahriman as the antagonist of the divine principle of goodness permeated Judaism in many ways. Just as Ahriman appears in the guise of a serpent and casts poison into man with the aid of Jeh, the personification of menstrual impurity ("Bundahish," iii.; in West, "Sacred Books of the East," vi. 6; Windischmann, "Zoroastrische Studien," p. 61), so does Samael, the fallen angel-prince, select the Serpent as the seducer of Adam (Pirḳe R. El. xiii.), and the poison of impurity in Eve is his work—*zohamo shel naḥash*—(Shab. 146*a*; Yeb. 103*b*; 'Ab. Zarah, 22*b*). "In the future the Holy One—blessed be His name—shall bring the Evil Spirit and slay him in the presence of the righteous and the wicked ones: the righteous will shed tears of joy at their victory over the gigantic foe, and the wicked will weep at their inability to defeat so small a power as he will then appear to them" (Suk. 52*a*).

Defeat of the Arch-fiend.

This end of the archfiend goes back to an older form than is presented in "Bundahish," xxx. 30-33, according to which Ahuramazda at the last day with his seven archangels goes to war with Ahriman and the seven archfiends; each archangel crushing the archfiend opposed to him, until finally only Ahriman and the Serpent remain. Against these Ahuramazda rises as high priest with the magic girdle in his hand, and, assisted by Sraosha, brings final defeat upon them; so that the Serpent is burned in the molten metal of the nether world, into which Ahriman, too, casts himself to be consumed along with the whole infernal region, which is then purified and added to the regenerated world of Ahuramazda. The older view of the defeat of Ahriman may be learned from the sculptural presentations of Darius and Xerxes, in which there is the image of Ahuramazda stabbing a monstrous animal called, as a rule, the Ahrimanian beast, but which is, in point of fact, Ahriman himself. This is a repetition of the old Babylonian myth of Bel Marduk and the Tiamat (see illustrations from the

Persepolis hall of one hundred columns, in Mme. Ragozin's "Media," p. 402, and in Justi's "Persien," p. 108, following Ker Porter's "Travels in Georgian Persia"; compare Nöldeke, "Gesch. d. Artachsir i Papakan," pp. 29, 55 *et seq.*: the story of Bel and the Dragon is repeated in the legend of the Persian king). This Evil Spirit was believed to be alluded to also in Joel, ii. 20: "I will remove far off from you הצפוני [the Concealed One—in the human heart; not, as the A. V. has it, "the northern army"], and drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great [insolent] things" (Suk. 52*a*; see Merx, "Die Prophetie des Joel," p. 213, who finds a Judæo-Mohammedan tradition identifying the "Northern One" with the Mohammedan Antichrist, Al-Dajjal—the Liar). But there is direct proof that the big monster slain and cast off as offensive is none other than Ahriman.

His Death Fulfils Prophecy.

According to Targ. Yer. Deut. xxxiv. 3, Moses was before his end shown the history of Israel's tribulations, ending with the punishment of Armalgus the Wicked (ארמלגום רשיעא), the war of Gog and Magog, and the appearance of Michael as his triumphant combatant. Compare with this the battle of Gabriel with the Leviathan at the end of days (B.B. 74*b*), and the Antichrist stories in Jellinek, "B. H." v. 127; "Assumptio Mosis," 10. Thus the Messianic prophecy (in the Targum to Isa. xi. 4), "With the breath of his lips [mouth] will he slay the wicked," refers to Armalgus—as the manuscripts have it, or as our printed edition has it, Armilus, which is the same as Armalyus = Armainyus. Bacher ("Targum zu den Propheten," in "Z. D. M. G." 1873, p. 31, note) has shown that all the manuscripts to Isa. xi. 4 have the נ, either ארמלגון or אדמלגון or ארמלגום. He has also called especial attention to the tyrant Armalinus, the mythical builder of Memphis in Arabian folk-lore, who, according to Professor Fleischer, is Armalgus, whom Bacher also identifies with Angro-mainyush. Jellinek, "B. H." vi. xxx., found, in the Leipsic manuscript containing "Milḥamot ha-Mashiaḥ," the name written ארמינוס. Saadia ("Amunât," ed. Landauer, p. 239) calls him ארמליוס Armalyos.

Owing to the identification of Rome's angel with Samael, chief of the evil spirits, Armilus in the course of time was identified with Romulus (see Bousset's "Antichrist," pp. 66, 67). The name given to Armainyush in other Jewish eschatologies was Belial (Beliar, II Cor. vi. 14; Sibylline Books, ii. 6,15, iii. 63; Testaments of the Twelve Patriarchs, Dan. v.), the same as "spirit of hell" (see Ps. xviii. 5 and Bäthgen's Comm.), hence the "son of perdition" (II Thess. ii. 3) and the "man of sin," that is, *rasha'*, "the Wicked" (Isa. xi. 4). Thus the Serpent is spoken of as *Ha-rasha'*, "the Wicked One," in Gen. R. xx., Bek. 8*a* (compare Targ. Yer. Gen. iii.13); and Rome as the wicked kingdom, *Malkut ha-resha'ah* (Gen. R. lxxvi.).

His Guises and Names.

In the Hebrew apocalyptic literature (Midr. Wayosha'; Book of Zerubbabel; Otot ha-Mashiaḥ; The Secrets of Simon b. Yoḥai; and the Elijah Apocalypse in Jellinek, "B. H." i. 56, ii. 56, 60, iii. 65–80) Ahriman appears in many forms that gave rise to all kinds of conjectural interpretations: ארמילאוס, explained by Jellinek ("B. H." iii. xviii.) as Heremolaos; according to Grätz, in Levy, "Wörterbuch zu den Targumim," *s.v.*, a supposed translation of בל־עם, Bala 'am = "Destroyer of the people"; ארמילוס explained by Zunz, "G. V." p. 295 (who declares the passage in Targ. Yer. to Isa. xi. 4 to be a late interpolation), as a combination of Romulus and Remus; and by Hitzig (in his "Commentary on Daniel," p. 125) as referring to Caligula, whom Suetonius (chap. xxv.) represents as appearing *armillatus*. Then there are also the forms הרמלת and תרמילא, which convey no sense at all; and finally he is introduced as "Armilus whom the nations of the world will call Antichristus," a name which appears again in distorted forms as הכשרת and הרתחשסתא (see Elijah Apocalypse in Jellinek, "B. H." iii. 65). He is described as a monstrous figure of immense size, with one small and one large eye; with leprosy on his forehead; with one ear open and one closed; the left arm small, and the right very long; and of his origin the strange story is given that he is the son of Satan, and that a stone is his mother. There is in Rome a marble block "not made by human hands," in the shape of a beautiful maiden; and under the guiles of Satan the youths of Rome are filled with lust at sight of it; the stone gives birth to the monstrous giant who becomes king and Messiah of the Romans. It is he who leads the whole army of heathendom in battle against the Messiah, the son of Ephraim, and conquers him. His reign lasts, however, only forty or forty-five days, and he is at last defeated by the Messiah from the house of David, with the aid of Michael the archangel and Elijah.

That this legend—evidently connected with that of Virgil, and with the stone of Rhea, brought to Rome in 204 B.C., and the impure cult of Sabazius, whose symbol was the serpent (see Preller, "Griechische Mythologie, "i. 531, 576, 578)—has nothing to do with Romulus is clear. Nor can the Armilus-Antichrist legend be the product of the Arabic-gaonic age, as Zunz ("G. V." 2d ed., p. 295) thought, for Bousset in his work on Antichrist has clearly shown that it is of pre-Christian origin. Already Saadia (in "Emunot we-De'ot," viii. 122 *et seq.*) speaks of it as an ancient tradition. The Mandæans also speak of an Antichrist, *Nebu Mesiha*, as one full of lasciviousness and stricken with leprosy ("Right Genza," section ii., p. 59; Brandt, "Mandäische Schriften," pp. 95, 97 *et seq.*), who, with the aid of Ruha, his mother, casts the spirit of lust and fornication into the world. He is called the deceiver or Roman (Nöldeke prefers the latter translation; see Brandt, "Mandäische Religion," p. 228, and "Mandäische Schriften," p. 95, note 2). He is identical with the Mohammedan Al-Dajjal (The Deceiver or Liar), whose reign lasts forty days (see Bousset, p. 74, and compare ANTICHRIST).

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K.

AHRONY, ISAAC. See COURLAND.

AHRWEILER: Town of Rhenish Prussia, twenty-three miles northwest of Coblenz, on the river Ahr. It is mentioned in the year 1248 as containing a Jewish colony. In 1255 and 1262 a number of Jews of Ahrweiler acquired property at Cologne; some of them are referred to as living at Bacharach at the beginning of the fourteenth century. Wolfram, archbishop of Cologne in 1335, ordered the same measures to be applied to the Jews of Ahrweiler, in regulating the meat trade, as were already in force among the Jews of Bonn. The community suffered greatly from the persecutions which broke out in the Rhine districts in 1348, during the prevalence of the black death, and in the archbishopric of Cologne alone no less than forty-four communities were annihilated. At the beginning of the fifteenth century

Ahrweiler was attacked by the soldiery of Brabant and Holland, and the Jewish community barely escaped destruction. Of its rabbis, a certain **Isaac of Ahrweiler** addressed ritual questions to Jacob Mölin of Worms (d. 1427), and wrote a commentary on the Pentateuch. In Ahrweiler was also Rabbi Issachar, whose daughter Frommet, the wife of Rabbi Samuel ben Moses, was so learned that she copied Samuel Schlettstadt's "Ḳiẓẓur Mordecai," in 1454, for her husband. The manuscript is now in the Bibliothèque Nationale in Paris. In the "Judenschreinsbuch der Laurenzpfarre" of Cologne there are mentioned as coming from Ahrweiler: Joseph and his wife, Richa, 1248–55; Gumpert, son of the preceding, 1270–75; Saul and his wife, Reggelin, 1318–26; Joseph and his wife, Genanna, 1291–1336. In the Palatinate records are to be found in addition: Simon, son of Vifanz (= Ḥayyim), 1346; Hanne (in Bacharach), 1367, widow of the preceding; to which may be added Baruch ben Simon, physician, poet, and glossarist (flourished in the fifteenth century). Ḥayyim Treves, son of Johanan Treves who wrote a commentary upon the Maḥzor and who succeeded Ruben Fulda in the rabbinate of Cologne, died at Ahrweiler in 1598. His son-in-law, Isaac ben Ḥayyim, also lived there. During the seventeenth century (1641 *et seq.*) we find the name of **Herz Ahrweiler** as one of the "Rabbinatsassessoren" at Frankfort-on-the-Main. His son Mattithiah Ahrweiler became rabbi of Heidelberg in 1708. The family name Ahrweiler occurs also at Prague and Worms. After this every trace of the community disappears.

The present Jewish community dates from the middle of the nineteenth century. In 1899 there were eighty-two Jewish families there. The new synagogue was built in 1895.

Bibliography: *Das Judenschreinsbuch der Laurenzpfarre zu Köln*, ed. Stern and Hoeniger, p. 188; *Das Martyrologium des Nürnberger Memorbuches*, ed. Salfeld, pp. 273, 287; Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, p. 157.

A. F.

AHRWEILER, MATTITHIAH: German rabbi; born about 1650 at Frankfort-on-the-Main; died at Heidelberg, September 19, 1728. At the time of his birth his father, Herz, was dayyan. Mattithiah officiated as rabbi at Bingen (Jacob Popper, "Responsa," ii., No. 8, Frankfort, 1742), and subsequently at Mannheim, where he taught in the college (see Klaus) founded by Lemle Moses. In 1708 he took part in the dedication of the Lemle Institute. Shortly afterward he was called to Heidelberg as rabbi to the congregation of that city, with jurisdiction over all the congregations in the Palatinate, which position he held until his death. The local memorial book praises his piety and learning.

Bibliography: Löwenstein, *Gesch. d. Juden in d. Kurpfalz*, 1895, pp. 157 *et seq.*

D.

AHUB BEN MEIR HANASIA. See Hanasia, Ahub ben Meir.

AHUDI, SOLOMON. See Solomon b. Jacob ibn Ayub.

AHURAMAZDA. See Ormuzd.

AI (or **HA-'AI,** probably from עי = "The Ruin"): A royal Canaanitish town, eastward from Beth-el in the northern part of the territory of the tribe of Benjamin, the seat of a king, destroyed by Joshua (Josh. viii.) after one unsuccessful attack (Josh. vii.). In Josh. viii. 28 it is described as "a ruin unto this day." It must have been rebuilt before the time of Isaiah, as it is mentioned in Isa. x. 28, where the name is given as Aiath. "Men of Beth-el and Ai" are mentioned after the Exile (Ezra, ii. 28); Aija and Beth-el were peopled by Benjamites (Neh. xi. 31). Ayya (as in many Hebrew manuscripts and the better Septuagint manuscripts, instead of Azzah-Gaza), in the latter passage, is a border city of Ephraim, I Chron. vii. 28. Aiath may be understood thus or as the northernmost city of Judea. According to Gen. xii. 8, xiii. 3, Abraham encamped on a mountain between Ai and Beth-el; and in Josh. vii. 11 Joshua's army is said to have pitched on the north side of Ai with a valley between that place and Ai. Ai is generally identified, according to Van de Velde, with the modern Tell el-Hajar, between Betin and Där Diwan; and, according to Robinson, with Khirbet Ḥayan, directly south of the latter.

Bibliography: Robinson, *Biblical Researches in Palestine*, ii. 119, 312 *et seq.*

W. M. M.

AIBU (IBU): By this name, unaccompanied by patronymic or cognomen, are known four amoraim, three of whom were members of the family of Abba Arika (Rab) in Babylonia, and the remaining one was a distinguished Palestinian. **1.** The father of Rab, and elder half-brother of Ḥiyya the Great, a lineal or lateral descendant of the royal house of David (Ket. 62*b*; Yer Ta'anit, iv. 68*a*; Gen. R. xcviii.). After the birth of Aibu, his father, having become a widower, married a widow who had a daughter, and from that union came Ḥiyya. Aibu married his step-sister, and was thus related to Ḥiyya as both half-brother and brother-in-law (Sanh. 5*a*, Pes. 4*a*). Aibu was a disciple of Eleazar b. Zadok (Suk. 44*b*); and Ḥiyya, speaking to Rab, often addressed him as Bar Paḥate (Son of Nobles; Ber. 13*b*), thus testifying to the noble gifts of his elder half-brother. **2.** A son of Rab, who inherited his name from his grandfather, but not his scholarly capacity. His father, seeing that Aibu was not endowed with great mental gifts, advised him to turn his attention to secular pursuits, and furnished him with a number of practical rules of conduct. Aibu became a farmer; and some had occasion to criticize him for not observing a rabbinical enactment (Pes. 113*a*; B. M. 93*b*; 'Ab. Zarah, 35*b*). **3.** A grandson of Rab (Suk. 44*b*). So little was he known as an authority on the Halakah, that the name of his Palestinian contemporary Abbahu was sometimes substituted for his (Pes. 46*a*, Ḥul. 122*b* *et seq.*). **4.** See following article. S. M.

AIBU (IBU): A prominent haggadist of the fourth amoraic generation (fourth century), contemporary of Judah (Judan) b. Simon (b. Pazzi; Midr. Teh. to viii. 2, cxiii. 1). He was versed in the Halakah, in which he often reported opinions in behalf of Rabbi Yannai (Ket. 54*b*, 104*b*; Ḳid. 19*a*, 53*a*; Zeb. 103*a*); but no original decisions have come down from him. In the field of the Haggadah, on the contrary, while we find him repeating observations of his predecessors (Gen. R. xliv., lxxxii.; Midr. Teh. to ci. 8), he is generally original in his remarks. Commenting on Jacob's order to Joseph, "Go and see whether it be well with thy brethren and well with the flock" (Gen. xxxvii. 14), the question is raised, Do flocks of sheep appreciate human greetings? Whereunto Aibu replies: "It is man's duty to pray for and look after the well-being of the dumb animal that contributes to his welfare" (Tan., Wayesheb, 13, ed. Buber; see Gen. R. lxxxiv.). In specifying the number of men that escorted Abraham on his journey to Moriah (Gen. xxii. 3), and Saul on his visit to the witch of En-dor (I Sam. xxviii. 8), Scripture, according to R. Aibu, intends to convey the practical lesson, that man when traveling should be accompanied by at least two servants, or else he may himself become his servant's servant (Lev. R. xxvi.).

In his Biblical exegesis, he aims to reconcile variations in Scriptural expressions. Thus, Aibu explains the reason assigned for God's mercies in the passage, "The Lord will not forsake his people for his great name's sake" (I Sam. xii. 22), and the omission of that reason in the similar message, "The Lord will not cast off his people" (Ps. xciv. 14), by applying the latter to the times of the people's piety, and the former to the days of heedlessness. God is always good: when the people are deserving of His goodness He showers it upon them for their own sake; when, on the contrary, they are not deserving, He forsakes them not for His great name's sake (Ruth R. to i. 6). Similarly, he explains the variation in the version of the Fourth Commandment, "Remember the Sabbath day" (Ex. xx. 8), and "Keep the Sabbath day" (Deut. v. 12). According to Aibu (on behalf of Resh Laḳish) the term "remember" applies to cases when one is not able to rest on the Sabbath day, as, for instance, when one is on a sea voyage, and only remembering is possible; the term "keep" applies to ordinary circumstances, when "keeping" is obligatory (Pesiḳ. R. xxiii.).

Dwelling on the verse (Ps. viii. 4 [A.V. 3]), "When I consider thy heavens, the work of thy fingers," etc., Aibu remarks:

> "There are three classes of men: (1) those who are contented with admiring the grandeur of the sky, with the moon and stars and planets; (2) those who pray to God to reserve all the good due to them for heaven in the hereafter; and (3) a class of lazy workingmen who say, 'Whatever thou wilt give us, give us now, both what may be our due and whatever may be bestowed upon us through our fathers' merits: give us whatever thy fingers have wrought'" (Midr. Teh. to Ps. viii. 4).

Elsewhere he says: "No man departs from this world having realized even half of his desires. When a man has acquired a hundred pieces of gold, he longs to increase them to two hundred; and when he has two hundred, he is anxious to double these again" (Eccl. R. i. 13, iii. 10). Aibu's homiletic observations are numerous, both those related in his own name and those reported in his behalf by the haggadists of his own and subsequent generations (compare Pesiḳ. i., iii., v., xvii., xxv., xxvii.; Pesiḳ. R. ed. Friedman, index; Tan., ed. Buber, index; Midr. Teh. ed. Buber, index; Bacher, "Ag. Pal. Amor." iii. 63–79). S. M.

AIBU (IBU) B. NAGGARI: A Palestinian amora of the fourth generation (fourth century), disciple of Hila, and contemporary of Judah b. (Simon b.) Pazzi. He reports Halakot in behalf of many of his predecessors (Yer. Sheḳ. iv. 48*c*, Yer. Meg. i. 70*a*, Yer. Yeb. i. 2*c*), and also advances opinions of his own. Several of his homiletic observations are preserved. One of these makes the scriptural verse "When he shall be judged, let him be condemned" (Ps. cix. 7) the basis for the often-cited rabbinic doctrine that Satan is always ready to accuse at a man's critical moment (Yer. Shab. ii. 5*b*; Yalḳ., Gen. § 31). Another, and the one most frequently quoted, is that which exonerates David from the imputation that he really "sat before the Lord" (compare II Sam. vii. 18), whereas sitting in the Temple was strictly prohibited. Aibu interprets the Hebrew term *wayesheb* ("he sat") as if it were *wayasheb* ("he settled," or "prepared himself"), and interprets it as signifying that David composed himself for praying before the Lord (Yer. Pes. v. end, 32*d et al.*; the reading Bun b. Nagdi, in Midr. Sam. xxvii., is obviously a copyist's error). That Aibu received instructions directly from Johanan, as seems to be intimated in the Babylonian Talmud (R. H. 21*a*), is doubtful, since he was known to have been a disciple of Hila (see Frankel, "Mebo," pp. 63*a*, 75*b*; Bacher, "Ag. Pal. Amor." iii. 559–560). S. M.

AIN ("Fountain"): **1.** A city given to the Levites in the tribes of Judah and Simeon (Josh. xv. 32, xix. 7, xxi. 16; Neh. xi. 29). The Septuagint reading connects Ain and Rimmon and gives them as one; although the context of I Chron. iv. 32 is in favor of the supposition that they at least were regarded as distinct. The place corresponds to the modern Umm-er Rammamiu (Buhl, "Geogr. d. Alten Palestina," p. 183). **2.** A place on the northern boundary of Canaan, west of Riblah. Its identity is the subject of much dispute. Both the Jerusalem Targums refer it to the fountain in the grove of Daphne, near Antioch. Later geographers prefer the source of the Orontes; others identify it with a well at the foot of Mt. Hermon (Num. xxxiv. 11; Bacher, "Ag. Pal. Amor." iii. 659 *et seq.*). G. B. L.

AIN KADES: A well near the Arabah, first seen by Rowlands in 1842. He identified it with the KADESH BARNEA of the Bible. It was not seen again by Europeans till 1881, when it was visited by Trumbull, who has shown conclusively that Ain Kades and Kadesh Barnea are the same. See KADESH.

BIBLIOGRAPHY: Trumbull, *Kadesh Barnea*, pp. 272–275, 309–321, New York, 1884.

G. B. L.

AIN MUSA ("Spring [or "Springs"] of Moses"): A small oasis, about seven or eight miles southwest of Suez, Egypt. It is about 250 acres in extent, with luxuriant gardens and groups of palms and tamarisks. The water of some of its springs is undrinkable, while that of others has only traces of salt, so that the popular identification of it with MARAH (Ex. xv. 23) is not very plausible. Modern scholars have, more frequently, connected Ain Musa with ELIM (Ex. xv. 27). W. M. M.

AIRE: A fortified town on the river Adour, in southern France. There is no certainty that a Jewish community ever existed here; but about the middle of the thirteenth century a Hebrew poet composed a eulogy on his native town which, from its Hebrew spelling (איירש), would seem to have been Aire. This poet was ISAAC BEN ABRAHAM HA-GORNI. The appellation Ha-Gorni ("he of the threshing-floor") is derived from the modern name of Aire, which signifies a barn or threshing-floor; and by a play on words, the poet applies this name to his native place. He mentions several of his fellowtowns men: one Samuel, whom he describes as "prophet," and Aaron, a learned Talmudist, besides a number of private individuals.

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M. S.

AIX, or **AIX-EN-PROVENCE:** A town in the department of Bouches-du-Rhône, France, the Aquæ Sextiæ of the Romans, and for a short period the capital of Provence. It is variously transcribed in Hebrew, and is sometimes translated in Hebrew literature by "'Ir ha-Mayim."

The first mention of Jews in Aix appears in a document of the year 1283, preserved in the annals of the Church of Aix, wherein it is stated that the community, in return for the yearly payment of two pounds of pepper, was permitted to have a synagogue and a cemetery. The greater part of the Jews of Aix inhabited the rue Venel, in the quarter of Saint-Sauveur, which was then known as the

"Jews' Street." Their chief trade seems to have been in spices, silks, and wax. The exact number of Jewish families that made up the community can not be ascertained, except for the year 1341, when Aix contained 1,211 Jews, of whom 203 were landed proprietors. The ordinances against the Jews throughout Provence were rigorously applied to those of Aix, and were the cause of many complaints on the part of the Jewish community. They could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other ports of the Levant. This latter enactment often compelled Jewish merchants to send Christian messengers on their commercial expeditions. The failure, on the part of Jew or Jewess, to wear the distinguishing yellow toque, or the round patch, was severely punished. A local ordinance prohibited the Jews from engaging in dice-throwing with Christians. It is probable that the inquisitorial commission of Dominican friars, instituted in 1198 by Pope Innocent III., against the Albigenses, became likewise a source of annoyance to the Jews of Aix and of the other large cities of Provence; for, in 1276, Charles I. of Anjou promulgated an edict which abolished the right of this commission to molest the Jews within his territory.

With Charles I. the Jews of Aix, together with those of other towns of Provence, lost their protector. Charles II. (1285–1309) issued ordinances according to which the Jews were forbidden, on pain of a fine of two silver marks, to have a Christian servant, to hold a public office, and to lay aside the distinguishing yellow badge. The first half of the fourteenth century was relatively a happy epoch for the Jews of Aix, under the reign of Robert of Anjou, who showed them every kind of protection; but the second half was a very dark one. The presence of the wicked Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most barbarous rescriptions were issued. In 1344 the Jews of Aix had much to suffer from the riots following the blood accusation against Samson of Reylhane.

Execution of Astruc de Léon.

An incident fraught with frightful consequences to the Jews of Aix and Pertuis took place in the year 1436, during the otherwise tranquil reign of René of Anjou. A Jew of Aix, Astruc de Léon, was accused of having blasphemed the name of the mother of Jesus, and a fine of 100 livres was imposed upon him for this crime. But the populace considered this punishment too light, and demanded and obtained his death; and, not content even with this, a wholesale massacre of the Jews was begun which extended over a considerable area. The execution of Astruc took place near the Church of the Oratory, as proved by a commemorative column said to have been still in existence at the end of the eighteenth century. In the account given by Depping, it is related that 20,000 livres were offered by the Jews to René as a ransom for the accused, and that finally he was executed by disguised noblemen of Aix; but these statements are based chiefly upon very unreliable documents. Joseph ha-Kohen, in his "Emeḳ ha-Baka," speaks of a massacre of the Jews of Aix during the year 1430, and states that in this uprising of the populace seventy-four Jews accepted baptism; but it is highly probable that there is an error of dates here, and that the massacre mentioned by Joseph ha-Kohen is the same as the incident of 1436. This massacre is also mentioned, though vaguely, in the "Shebeṭ Yehudah" of Solomon ibn Verga; but Wiener, in his edition, p. 114, erroneously has "Agen" for "Aix."

On the 10th of May, 1484, a band of marauders from the Dauphiné and Auvergne provinces pillaged the Jews of Aix ("Rev. Ét. Juives," xxxix. 110). When, in 1492, a convoy of Spanish Jews was brought to Marseilles to be sold into slavery, the Jews of Aix associated themselves with those of that city and procured their release, becoming in part responsible for them ("Rev. Ét. Juives," ix. 67).

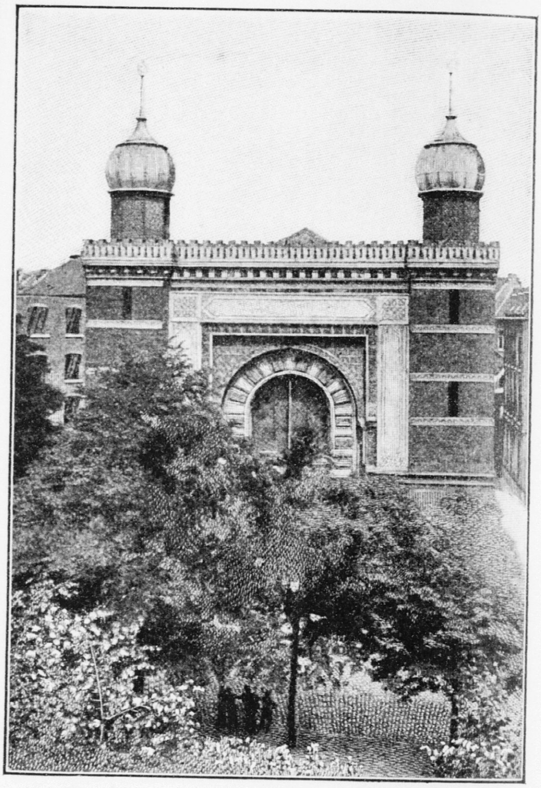

The Synagogue at Aix-la-Chapelle (see p. 301).
(From a photograph.)

Aix now belongs to the Consistory of Marseilles. It has also an aid association.

Among the few more or less eminent persons associated with the town of Aix may be mentioned: R. Isaiah ben Samuel, poet and savant, who lived about the end of the thirteenth century and who maintained a lively controversy, largely upon personal matters, with the poet Isaac Gorni; Abraham ben Joseph ben Neriya, rabbi at Aix toward the end of the thirteenth century and the beginning of the fourteenth, whose reputation for learning and wisdom spread throughout Provence, and who sided with Abba Mari ben Moses of Lunel and Solomon ben Adret in the theological conflict that took place in the south of France, from 1303 to 1306; Solomon ben Nathan Orgueiri, who, according to Johanan Alemanno, translated from the Latin into Hebrew a book of mysticism and superstition by "Apollonius" (about 1390); and Simon ben Joseph, a learned rabbi, originally of Perpignan, who settled at Aix during the expulsion of the Jews from northern France (1306). The term "of Aix" is appended to names found in various manuscripts, as, for instance, "Don

Bendig of Aix," in manuscript No. 2550 of the Bodleian Library, Oxford. See also NOSTRADAMUS.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Wiener, p. 60; Gross, *Gallia Judaica*, pp. 28, 29, 45–48, 148, 149, 464; Depping, *Die Juden im Mittelalter*, pp. 252 *et seq.*; *Monatsschrift*, 1878, pp. 156 *et seq.*, 1879, pp. 17 *et seq.*; Hananel Crémieux, in *La Famille de Jacob*, vii. 144.

W. M.

AIX-LA-CHAPELLE (AACHEN): A city in Rhenish Prussia, in which a Jewish settlement flourished during the time of the Roman empire. In the Carlovingian period there was a colony of Jews near the royal palace; and the Jewish merchants of Aix-la-Chapelle are referred to in a capitulary of the eighth century. In 802 Isaac, who had accompanied the ambassador of Charlemagne to the calif Harun-al-Raschid, made his ceremonial entrance into the royal residence of Aix-la-Chapelle. Among the Jews of Aix-la-Chapelle in 828, a certain David is mentioned, who had admired the wonderful cures of Einhard (Eginhard). For the next four hundred years the records are silent concerning the Jews; and not till 1227 is there another important entry. In that year Frederick II. presented the Jews to Count Wilhelm of Jülich as an imperial fief. The records of the Church of St. Mary show many Jewish converts in the thirteenth century. In 1247 a Jew of Aix-la-Chapelle, Mannis (also called Troist), acquired half a house called "Aquis" (that is, Aachen) at Cologne. An Isaac of Aachen and his son Jacob are mentioned in the "Judenschreinsbuch" of Cologne, 1270–75; also a Solomon of Aachen and his son Vivis, 1280–81. In the fourteenth century the presence of Jews at Aix-la-Chapelle is probable, though not certain. At the coronation of Maximilian I. (1486), the Jews offered homage and gave him magnificent presents. It is certain that Jews resided at Aix-la-Chapelle during the sixteenth and seventeenth centuries, and that they contributed largely to the state treasury. The expulsion of the Jews in 1629 caused the serious loss to the city in tax receipts of 136 gold guilders. In 1667, against the protest of the city council, six Jews were allowed to return. In 1777, the duke of Jülich yielded to the city of Aix-la-Chapelle the Jewish tax, which had been his prerogative. On May 16, 1815, the Jewish congregation, dating from about the end of the eighteenth century, offered homage in its synagogue to the Prussian king Friedrich Wilhelm III. The present synagogue was built in 1860 (see illustration opposite). A cemetery was acquired in 1851. The office of rabbi was held by Dr. Rothschild from 1847 to 1859; by Dr. Wolffsohn, 1861 to 1875; and by Dr. Taubes, 1876. Dr. Jaulus is the present rabbi. In 1900 there were 2,100 Jewish residents at Aix-la-Chapelle.

BIBLIOGRAPHY: O. Dresemann, *Die Juden in Aachen*, 1887; Stern and Hoeniger, *Das Judenschreinsbuch*, Nos. 27, 28, 118, 119, 120, 141–143; Aronius, *Regesten zur Geschichte der Juden in Deutschland*, p. 240.

J. F.

AJALON: A city in Palestine, from which the adjacent "Valley of Ajalon" took its name (Josh. x. 12). Its location is identical with that of the present Yâlo, a small village on the western spur of the south Ephraimitic mountain range (Robinson, "Researches," ii. 253; iii. 145; Guérin, "La Judée," i. 290; Pal. Explor. Fund, "Memoirs," iii. 19). The valley of Ajalon is either the fertile plain Merj ibn Umâr or the valley Wady Salmân, which lies west of Gibeon and leads to Ajalon. The city is mentioned in the El-Amarna tablets under the names Aialuna and Ialuna (Winckler, in "Keilinschrift. Bibliothek,"

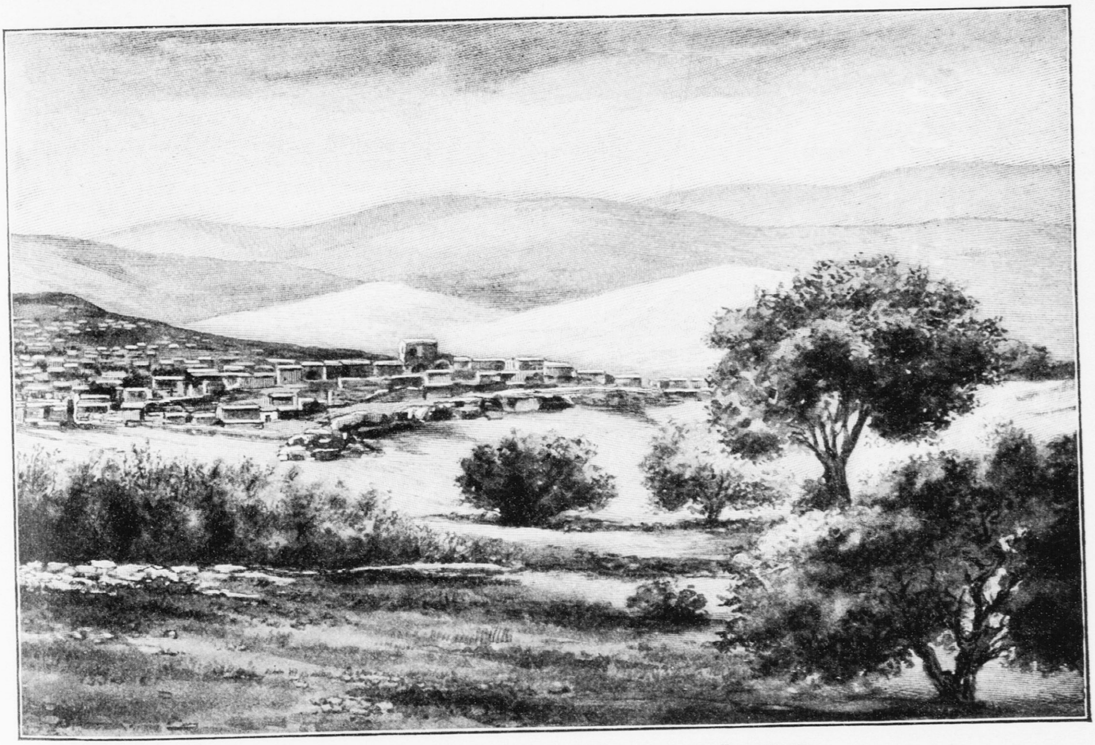

GENERAL VIEW OF YÂLO—THE ANCIENT AJALON—PALESTINE.
(From a photograph.)

vol. v., Nos. 173, 180). According to Judges, i. 35, the Danites failed to conquer Ajalon; and it remained Canaanitic until subdued by the Ephraimites. It is included in the Danite territory referred to in Josh. xix. 42, xxi. 24 (compare I Chron. vi. 54); but in I Chron. viii. 13 it appears as a city of the Benjamites. Under the name of Aijurun it is mentioned by the Egyptian king Shishak, in the list of cities conquered by him in the time of Rehoboam (W. M. Müller, "Asien und Europa," p. 166). According to II Chron. xi. 10 it was fortified by Rehoboam, and II Chron. xxviii. 18 states that it was taken by the Philistines from Ahaz. Whether it occurred in the original text of I Sam. xiv. 31 is doubtful. Ajalon must not be confused with Aijalon in the territory of Zebulun (Judges, xii. 12). F. Bu.

AJAS. See Ayas.

AKABAH, PALESTINE. See Eloth.

'AKABIA BEN MAHALALEL: A religious teacher, probably of the second tannaitic generation (first and second centuries). Of his early history nothing is known; his teachers are nowhere named; and of his sayings comparatively few have been preserved (Mishnah 'Eduy. v. 6, 7; Mishnah Bek. v. 4; Mishnah Niddah, ii. 6; Mishnah Neg. i. 4, v. 3). The Mishnah portrays him as a man who, even in cases where different traditions were held by the majority of his colleagues, fearlessly and persistently maintained opinions on some Halakot, because those opinions were founded on traditions he had received from his learned predecessors. On one occasion the majority demanded that he renounce his divergent opinions, but he refused. It was even intimated to him that, in the event of his compliance, he would be elevated to the dignity of Ab bet din (president of the court); but 'Akabia rejected the proposition, remarking, "I would rather be called a fool all my lifetime than be a sinner for one moment."

In the course of the discussion of the Halakah concerning the administration of "the water of jealousy" (Num. v. 11–31), 'Akabia declared that, if the subject of the test was not a free-born Jewess, the test-water was not to be administered; while the majority declared a proselyte or an emancipated slave to be the equal of a free-born daughter in Israel. In support of their view the majority cited a case in point, where the former associate presidents of the Sanhedrin, Shemaiah and Abtalion, had the test made on a freed woman; whereupon 'Akabia disdainfully exclaimed, "Dugma hishkuha." This might mean "To one like themselves they gave to drink," and may be construed as an allusion to an old rumor to the effect that these associate presidents were themselves lineal descendants of proselytes (Git. 57*b*); or it might mean "They gave her a sham to drink." The memory of those chiefs being held in esteem, 'Akabia's insinuation gave offense; wherefore the sentence of *nidduy* (isolation, excommunication) was passed on him. This he bore to the end of his days rather than violate his convictions. However, before his death, he admonished his son to submit to the views of the majority, even in the cases where he himself had shown such persistent opposition. His son expressing surprise at so apparent an inconsistency, the dying sage replied: "I have received my tradition from a majority of a school in my days, and so have my opponents. I was bound to conform to the tradition I had received; and so are they bound by their tradition. But thou hast heard the traditions both from myself and from my opponents; from a minority and from a majority, and it is proper for thee to reject the opinions of the individual and adopt the views of the majority" ('Eduy. v. 7).

Another characteristic trait of 'Akabia was the great stress he laid on personal merit. When, on his deathbed, he was requested by his son to recommend him to the sages, he declined to do so. His son inquired whether his father had discovered in him any trait which rendered him unworthy of such recommendation; and 'Akabia's reply was, "No! but thine own deeds will make thee welcome, or thine own deeds will make thee obnoxious" ('Eduy. v. 7).

'Akabia's motto in life was: "Remember whence thou hast come, whither thou goest, and before whom thou must be prepared to render an account of thy doings" (Ab. iii. 1; compare Ab. R. N. xix; Yer. Soṭah, ii. 18*a*; Derek Ereẓ R. iii). Beyond this maxim and the Halakot enumerated above, nothing from him has been transmitted. As to his epoch scholars are divided. While some place him in the patriarchate of Hillel I. (30 B.C. to 10 of the present era), and even somewhat earlier, others bring him down to the first tannaitic generation (10–80); still others believe that he flourished during the patriarchate of Gamaliel II. (80–117). The circumstances and scholastic achievements of the second tannaitic generation render 'Akabia's excommunication more reasonable.

The decree of excommunication failed to obscure 'Akabia's merited fame; for his name reached subsequent generations surrounded by such a halo of glory as to throw doubt on the decree itself. "God forbid," exclaims Judah b. Ilai, one of the tannaim of the fourth generation (139–165), "that we should think that 'Akabia was excommunicated, for the Temple gates were never closed behind a man in Israel so great in wisdom and in the fear of sin as was 'Akabia ben Mahalalel" ('Eduy. *l.c.*). This expression, which is based on the law forbidding an excommunicated person to enter the Temple court, was in later days taken literally, and gave rise to forced halakic discussions and comments (Ber. 19*a*, Pes. 64*b*), as well as to hypothetical speculations about the age of 'Akabia. Elsewhere (Sifre, Num. 105) it is said, "Whoever asserts that 'Akabia was ever excommunicated will have to answer before the tribunal of heaven." This observation is wrongly attributed to Judah b. Betera I. (compare Shab. 97*a*); and conclusions as to 'Akabia's early age are erroneously deduced therefrom.

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 49; Frankel, *Darke ha-Mishnah*, pp. 56 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., iv. 39; Jost, *Gesch. des Judenthums und seiner Sekten* ii. 34; Weiss, *Dor*, i. 176; Hamburger, *R. B. T.* ii. 32; Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 483; Mendelsohn, *Rev. Ét. Juives*, xli. 31–44.

S. M.

AKBARITES. See Okbarites.

AḲDAMUT (אקדמות): A mystical poem, written in Aramaic by Meir ben Isaac Nehorai, which is in the Ashkenazic usage interpolated after the opening verse of the lesson from the Law on the first day of the Feast of Weeks. It is traditionally associated with two melodies of different dates. The older (A) is a chant, used also for "calling up" the *ḥatan Torah* (bridegroom of the Law) on the Feast of the Rejoicing of the Law. It is an interesting example of the eighth (hypomixolydian) mode in the medieval, or plain-song, system, which is the tonality of much of the older recitative music of the Synagogue. The other traditional melody (B) for this hymn is of much later origin. There is no reason to suppose it other than the composition of a ḥazan of Middle Germany in the eighteenth century. It has been elevated to the dignity of a representative theme for the festival (compare Addir Hu), and as such is quoted extensively in the rendering of the Hallel (Ps. cxvi. 16–19, cxvii.). Probably its finest musical treatment has been that by J. L. Mombach, written about 1870 for the Great Synagogue of London—a composition of great interest.

Bibliography: Zunz, *Gottesdienstliche Vorträge*, p. 396.

F. L. C.

AḲDAMUT

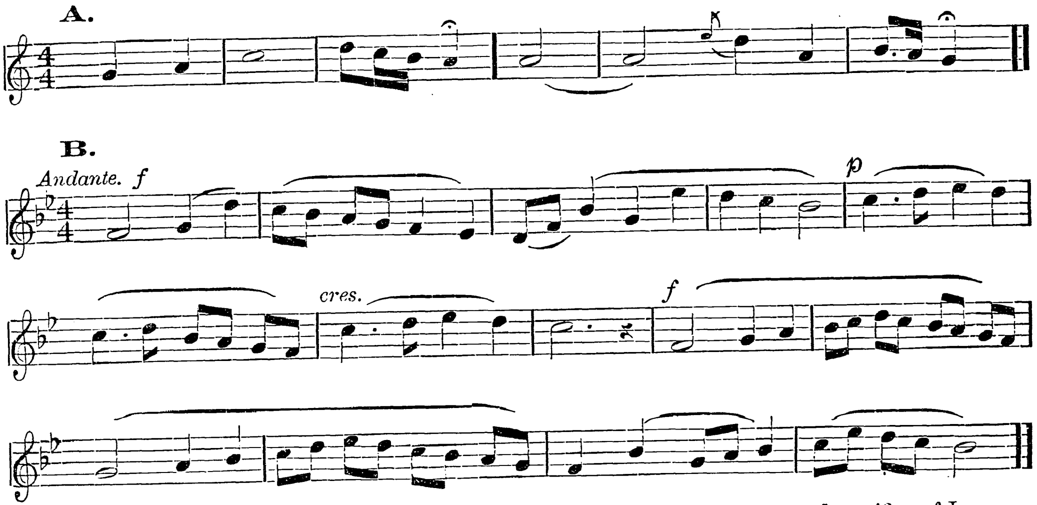

'AḲEDAH, עקידה ("The binding or sacrifice of Isaac"): This Biblical incident plays an important part in the Jewish liturgy. The earliest allusion to it in prayer occurs in the Mishnah (Ta'anit, ii. 4) in the litany for public fast-days, "May He who answered Abraham on Mount Moriah listen to our supplication." In the Gemara (R. H. 16*a*) the use of a ram's horn on New-year's Day is explained as a reminder of the ram which was offered in place of Isaac. Hence the following passage was inserted in the *musaf* arranged by Rab in the third century (Zunz, "S. P." p. 81; B. Beer, "Leben Abraham's," p. 186) for that day (see Gen. R. lvi.; Lev. R. xxxvi.):

> "Remember in our favor, O Lord our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city, and Thy heritage! . . . Remember to-day in mercy in favor of his seed the binding of Isaac."

Gen. xxii. was taken as the Biblical lesson for the second day of the New-year festival (Meg. 31*a*; compare Rashi, *ad loc.*).

In the course of time ever greater importance was attributed to the 'Aḳedah. The haggadistic literature is full of allusions to it; the claim to forgiveness on its account was inserted in the daily morning prayer; and a piece called "'Aḳedah" was added to the liturgy of each of the penitential days among the German Jews.

Before the first blasts of the shofar are sounded there is sung in the Sephardic liturgy a hymn which narrates the 'Aḳedah; this was written by Judah ben Samuel ibn Abbas, rabbi in Fez in the twelfth century.

This turn given to the attempted sacrifice of Isaac is certainly in conflict with the prophetic spirit. The occurrence is never again mentioned in the Bible; and even in the Talmud voices are raised in condemnation of its conception as a claim to atonement. The injunctions in Jer. xix. 5 and in Micah, vi. 7 against the sacrifice of children are explained as referring to the sacrifice of Isaac (Ta'anit, 4*a*; Yalḳ., Micah, § 555).

These protests were silenced by the persecutions in which Jewish fathers and mothers were so often driven to slaughter their own children in order to save them from baptism. This sacrifice is regarded as a parallel to that of Abraham (Zunz, "S. P." pp. 136–138). The influence of the Christian dogma of atonement by vicarious suffering and death, it has been suggested, induced the Jews to regard the willingness of Isaac also to be sacrificed in the light of a voluntary offering of his life for the atonement of his descendants (Geiger's "Jüd. Zeit." x. 170; "Nachgelassene Schriften," v. 352).

From the point of view of some advocates of reformed Judaism the great importance of the Biblical story of Abraham's attempted sacrifice of Isaac consists in the lesson that God does not desire such a sacrifice; accordingly many American reform rituals have abolished the 'Aḳedah prayers. At the same time stress is laid even by reformers on the typical character of the story as expressing the spirit of martyrdom which permeates Jewish history and has maintained the Jewish faith.

Bibliography: L. Dukes, *Zur Kenntniss d. Neuhebr. Poesie*, 1842, pp. 57, 145; A. Wiener, *Die Opfer- und Akedagebete*, Breslau, 1869.

M. L.

AKERMAN, RACHEL: The earliest Jewess to write German poetry; born probably at Vienna, 1522; died at Iglau, Moravia, 1544. She appears to have received an excellent education, having studied both Latin and Greek. She soon exhibited poetical powers, and began to exercise them at an early age. On account of her poem, "Geheimniss des Hofes" (The Mystery of the Courts), in which she described the intrigues of courtiers, Rachel and her father were expelled from Vienna, where they had lived. She died heartbroken at this treatment. M. K.

AKHALTZYK (meaning, in the Georgian language, "New Castle"): A fortified town of Transcaucasia, in the government of Tiflis, on an affluent of the Kur, 110 miles west of Tiflis. Of the 26,000 inhabitants about 3,000 are Jews; some of them being very old settlers, while others emigrated from Abas-Tuman in the middle of the nineteenth century, owing to persecution by the Mohammedans of that region. They have a synagogue and schools, and are mainly cotton-weavers and small traders.

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H. R.

AKIBA BAER BEN JOSEPH (SIMON, AKIBA BAER): Son of Joseph Ḥanoks, a Talmudist and cabalistic writer, one of the refugees who, at the expulsion of the Jews from Vienna in 1670, went to Bavaria, to promote Talmudical learning among their brethren in their new home. Being thus reduced in circumstances he at first had to wander from town to town through Bohemia and parts of Germany as a teacher, highly reputed for his Talmudic and cabalistic knowledge as well as for his eloquence as a preacher. As the son-in-law of Veitel Isserles, rabbi of Kremsier, nephew of Gerson Ashkenazi and David ben Isserles in Trebitsch, a relative of Aaron Teomim of Worms and Menahem Mendel Bacharach in Bamberg, he was received everywhere with open arms. For six years he occupied the position of rabbi in the small community at Zeckendorf near Bamberg, and having found in the learned Parnes, Isaac Seligman ben Meir Levi, a congenial coworker, he published as the fruit of their common studies a small midrashic encyclopedia, based on the Midrashim Rabbot, under the title (taken from II Kings, ii. 9) of "Pi Shenayim" (A Double Share; Sulzbach, 1702), printed by Aaron ben Uri—also a Vienna refugee and friend of Akiba. His reputation as author, however, is due chiefly to a cabalistic commentary on the daily prayers, entitled "'Abodat ha-Boreh" (Worship of the Creator; Wilmersdorf, 1688), and divided into five sections corresponding with the five letters of his name AKIBA, at which he worked for a year while rabbi at Burgpreppach, Bavaria (1688). The book met with such general approval that he felt encouraged to issue a second edition (Berlin, 1700), and finally an enlarged third edition, comprising also a commentary on the Sabbath and holy-day prayers (Sulzbach, 1707). He then accepted a call to the rabbinate of the large community of Schnaitach, extended to him through the influence of Chief Rabbi Baerman of Ansbach; but owing to the political turmoil he failed to find there the looked-for rest. Upon a false accusation he was cast into prison, but, being soon released, he left and became rabbi of Gunzenhausen and assistant rabbi of his relative and benefactor, Rabbi Baerman at Ansbach, where he also won the friendship of Model Marx, the wealthy court Jew. Akiba was eminently a writer for the people, compiling rabbinical and cabalistic legends, and not even disdaining the use of the Judæo-German vernacular for the purpose of disseminating this quaint knowledge. The two works of this class that he published are: "Abir Ya'ḳob," a haggadic history of the Patriarchs, based upon the first forty-seven chapters of Genesis (Sulzbach, 1700), since reedited many times, and "Ma'aseh Adonai" (The Deeds of the Lord), a collection of miraculous tales, compiled from the "Zohar," Isaac Luria, and other cabalistic writers (Frankfort-on-the-Main, 1691; afterward republished with addenda). His son Joseph was rabbi of Schaffa and Gewitsch in Moravia, then rabbi of the schoolhouse at Cleves, and afterward assistant rabbi at Amsterdam.

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K.

AKIBA EGER THE ELDER, OF PRESBURG. See EGER, AKIBA, THE ELDER, OF PRESBURG.

AKIBA EGER THE YOUNGER, OF POSEN. See EGER, AKIBA, THE YOUNGER, OF POSEN.

AKIBA FRANKFURT. See FRANKFURT, AKIBA.

AKIBA BEN JOSEPH: Palestinian tanna; born about 50; martyred about 132. A full history of Akiba, based upon authentic sources, will probably never be written, although he, to a degree beyond any other, deserves to be called the father of rabbinical Judaism (Yer. Sheḳ. iii. 47*b*, R. H. i. 56*d*). Legend, which delights in embellishing the memory of epoch-marking personages, has not neglected Akiba (see AKIBA BEN JOSEPH IN LEGEND); but, despite the rich mass of material afforded by rabbinical sources, only an incomplete portrait can be drawn of the man who marked out a path for rabbinical Judaism for almost two thousand years.

Parentage and Youth.

Akiba ben Joseph (written עקיבא in the Babylonian style, and עקיבה in the Palestinian—another form for עקביה), who is usually called simply Akiba, was of comparatively humble parentage (Yer. Ber. iv. 7*d*, Bab. *ibid.* 27*b*).* Of the romantic story of Akiba's marriage with the daughter of the wealthy Jerusalemite, Kalba Sabu'a, whose shepherd he is said to have been (see AKIBA BEN JOSEPH IN LEGEND), only this is true, that Akiba was a shepherd (Yeb. 86*b*; compare *ibid.* 16*a*). His wife's name was Rachel (Ab. R. N. ed. Schechter, vi. 29), and she was the daughter of an entirely unknown man named Joshua, who is specifically mentioned (Yad. iii. 5) as Akiba's father-in-law. She stood loyally by her husband during that critical period of his life in which Akiba, thitherto the mortal enemy of the rabbis, an out-and-out *'am ha-areẓ* (ignoramus) (Pes. 49*b*), decided to place himself at the feet of those previously detested men. A reliable tradition (Ab. R. N. *l.c.*) narrates that Akiba at the age of forty, and when he was the father of a numerous family dependent upon him, eagerly attended the academy of his native town, Lydda, presided over by Eliezer ben Hyrcanus. The fact that Eliezer was his first teacher, and the only one whom Akiba later designates as "rabbi," is of importance in settling the date of Akiba's birth. It is known that in 95–96 Akiba had already attained great prominence (Grätz, "Gesch. d. Juden," 2d ed., iv. 121), and, further, that he studied for thirteen years before becoming a teacher himself (Ab. R. N. *l.c.*). Thus the beginning of his years of study would fall about 75–80. Earlier than this, Johanan ben Zakkai was living; and Eliezer, being his pupil, would have been held of no authority in Johanan's lifetime. Consequently, if we accept the tradition that Akiba was forty when beginning the study of the Law, he must have been born about 40–50. Besides Eliezer, Akiba had other teachers—principally Joshua ben Hananiah (Ab. R. N. *l.c.*) and Nahum of Gimzo (Hag. 12*a*). With Rabban Gamaliel II., whom he met later, he was upon a footing of equality. In a certain sense, Ṭarphon was considered as one of Akiba's masters (Ket. 84*b*); but the pupil outranked his teacher, and Ṭarphon became one of Akiba's greatest admirers (Sifre, Num. 75). Akiba probably remained in Lydda (R. H. i. 6), as long as Eliezer dwelt there, and then removed his own school to Bene Berak, five Roman miles from Jaffa (Sanh. 32*b*; Tosef., Shab. iii. [iv.] 3). Akiba also lived for some time at Ziphron (Num. xxxiv. 9), the modern Zafrân (Z. P. V. viii. 28), near Hamath (see Sifre, Num. iv., and the parallel passages quoted in the Talmudical dictionaries of Levy and Jastrow). For another identification of the place, and other forms of its name, see Neubauer, "Géographie," p. 391, and Jastrow, *l.c.*

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* A misunderstanding of the expression "Zekut Abot" (Ber. *l.c.*), joined to a tradition concerning Sisera, captain of the army of Hazor (Giṭ. 57*b*, Sanh. 96*b*), is the source of another tradition (Nissim Gaon to Ber. *l.c.*), which makes Akiba a descendant of Sisera.

His Relations with Bar Kokba.

The greatest tannaim of the middle of the second century came from Akiba's school, notably Meir, Judah ben Ilai, Simeon ben Yoḥai, Jose ben Ḥalafta, Eleazar b. Shammai, and Nehemiah. Besides these, who all attained great renown, Akiba undoubtedly had many disciples whose names have not been handed down, but whose number is variously stated by the Haggadah at 12,000 (Gen. R. lxi. 3), 24,000 (Yeb. 62*b*), and 48,000 (Ned. 50*a*). That these figures are to be regarded merely as haggadic exaggerations, and not, as some modern historians insist, as the actual numbers of Akiba's political followers, is evident from the passage, Ket. 106*a*, in which there are similar exaggerations concerning the disciples of other rabbis. The part which Akiba is said to have taken in the Bar Kokba war can not be historically determined. The only established fact concerning his connection with Bar Kokba is that the venerable teacher really regarded the patriot as the promised Messiah (Yer. Ta'anit, iv. 68*d*); and this is absolutely all there is in evidence of an active participation by Akiba in the revolution. The numerous journeys which, according to rabbinical sources, Akiba is said to have made, can not have been in any way connected with politics. In 95–96 Akiba was in Rome (Grätz, "Gesch. d. Juden," iv. 121), and some time before 110 he was in Nehardea (Yeb. xvi. 7); which journeys can not be made to coincide with revolutionary plans. In view of the mode of traveling then in vogue, it is not at all improbable that Akiba visited en route numerous other places having important Jewish communities (Neuburger in "Monatsschrift," 1873, p. 393); but information on this point is lacking. The statement that he dwelt in Gazaka in Media rests upon a false reading in Gen. R. xxxiii. 5, and 'Ab. Zarah, 34*a*, where for "Akiba" should be read "'Uḳba," the Babylonian, as Rashi on Ta'anit, 11*b*, points out. Similarly the passage in Ber. 8*b* should read "Simon b. Gamaliel" instead of Akiba, just as the Pesikta (ed. Buber, iv. 33*b*) has it. A sufficient ground for refusing credence in any participation by Akiba in the political anti-Roman movements of his day is the statement of the Baraita (Ber. 61*b*), that he suffered martyrdom on account of his transgression of Hadrian's edicts against the practise and the teaching of the Jewish religion, a religious and not a political reason for his death being given.

Akiba's death, which, according to Sanh. 12*a*, occurred after several years of imprisonment, must have taken place about 132, before the suppression of the Bar Kokba revolution; otherwise, as Frankel ("Darke ha-Mishnah," p. 121) remarks, the delay of the Romans in executing him would be quite inexplicable. That the religious interdicts of Hadrian preceded the overthrow of Bar Kokba, is shown by Mek., Mishpaṭim, 18, where Akiba regards the martyrdom of two of his friends as ominous of his own fate. After the fall of Bethar no omens were needed to predict evil days. Legends concerning the date and manner of Akiba's death are numerous; but they must all be disregarded, as being without historical foundation (see AKIBA BEN JOSEPH IN LEGEND).

His Personal Character.

Before proceeding to a consideration of Akiba's teaching, a word or two as to his personal character will be in place. According to the customary conception of the Pharisees, one would imagine him as being a typically proud and arrogant rabbi, looking down with contempt upon the common people. How modest he was in reality is shown by his funeral address over his son Simon. To the large assembly gathered on the occasion from every quarter, he said:

> "Brethren of the house of Israel, listen to me. Not because I am a scholar have ye appeared here so numerously; for there are those here more learned than I. Nor because I am a wealthy man; for there are many more wealthy than I. The people of the south know Akiba; but whence should the people of Galilee know him? The men are acquainted with him; but how shall the women and children I see here be said to be acquainted with him? Still I know that your reward shall be great, for ye have given yourselves the trouble to come simply in order to do honor to the Torah and to fulfil a religious duty" (Sem. viii., M. Ḳ. 21*b*).

Modesty is a favorite theme with Akiba, and he reverts to it again and again. "He who esteems himself highly on account of his knowledge," he teaches, "is like a corpse lying on the wayside: the traveler turns his head away in disgust, and walks quickly by" (Ab. R. N., ed. Schechter, xi. 46). Another of his sayings, quoted also in the name of Ben 'Azzai (Lev. R. i. 5), is specially interesting from the fact that Luke, xiv. 8–12, is almost literally identical with it: "Take thy place a few seats below thy rank until thou art bidden to take a higher place; for it is better that they should say to thee 'Come up higher' than that they should bid thee 'Go down lower'" (see Prov. xxv. 7). Though so modest, yet when an important matter and not a merely personal one was concerned Akiba could not be cowed by the greatest, as is evidenced by his attitude toward the patriarch Gamaliel II. Convinced of the necessity of a central authority for Judaism, Akiba became a devoted adherent and friend of Gamaliel, who aimed at constituting the patriarch the true spiritual chief of the Jews (R. H. ii. 9). But Akiba was just as firmly convinced that the power of the patriarch must be limited both by the written and the oral law, the interpretation of which lay in the hands of the learned; and he was accordingly brave enough to act in ritual matters in Gamaliel's own house contrary to the decisions of Gamaliel himself (Tosef., Ber. iv. 12).

Akiba and Gamaliel II.

Concerning Akiba's other personal excellences, such as benevolence, and kindness toward the sick and needy, see Ned. 40*a*, Lev. R. xxxiv. 16, and Tosef., Meg. iv. 16. In this connection it may be mentioned that Akiba filled the office of an overseer of the poor (Ma'as. Sh. v. 9, and Ḳid. 27*a*).

Eminent as Akiba was by his magnanimity and moral worthiness, he was still more so by his intellectual capacity, by which he secured an enduring influence upon his contemporaries and upon posterity. In the first place, Akiba was the one who definitely fixed the canon of the Old Testament books. He protested strongly against the canonicity of certain of the Apocrypha, Ecclesiasticus, for instance (Sanh. x. 1, Bab. *ibid.* 100*b*, Yer. *ibid.* x. 28*a*), in which passages קורא is to be explained according to Ḳid. 49*a*, and חיצונים according to its Aramaic equivalent ברייתא; so that Akiba's utterance reads, "He who reads *aloud* in the synagogue from books not belonging to the canon as if they were canonical," etc. He has, however, no objection to the private reading of the Apocrypha, as is evident from the fact that he himself makes frequent use of Ecclesiasticus (Bacher, "Ag. Tan." i. 277; Grätz, "Gnosticismus," p. 120). Akiba stoutly defended, however, the canonicity of the Song of Songs, and Esther (Yad. iii.

5, Meg. 7*a*). Grätz's statements ("Shir ha-Shirim," p. 115, and "Kohelet," p. 169, respecting Akiba's attitude toward the canonicity of the Song of Songs are misconceptions, as Weiss ("Dor," ii. 97) has to some extent shown. To the same motive underlying his antagonism to the Apocrypha, namely, the desire to disarm Christians—especially Jewish Christians—who drew their "proofs" from the Apocrypha, must also be attributed his wish to emancipate the Jews of the Dispersion from the domination of the Septuagint, the errors and inaccuracies in which frequently distorted the true meaning of Scripture, and were even used as arguments against the Jews by the Christians.

Aquila was a man after Akiba's own heart; under Akiba's guidance he gave the Greek-speaking Jews a rabbinical Bible (Jerome on Isa. viii. 14, Yer. Ḳid. i. 59*a*). Akiba probably also provided for a revised text of the Targums; certainly, for the essential base of the so-called Targum Onkelos, which in matters of Halakah reflects Akiba's opinions completely (F. Rosenthal, "Bet Talmud," ii. 280).

Akiba as Systematizer.

Akiba's true genius, however, is shown in his work in the domain of the Halakah; both in his systematization of its traditional material and in its further development. The condition of the Halakah, that is, of religious praxis, and indeed of Judaism in general, was a very precarious one at the turn of the first Christian century. The lack of any systematized collection of the accumulated Halakot rendered impossible any presentation of them in form suitable for practical purposes. Means for the theoretical study of the Halakah were also scant; both logic and exegesis—the two props of the Halakah—being differently conceived by the various ruling tannaim, and differently taught. According to a tradition which has historical confirmation, it was Akiba who systematized and brought into methodic arrangement the MISHNAH, or Halakah codex; the MIDRASH, or the exegesis of the Halakah; and the HALAKOT,[*] the logical amplification of the Halakah (Yer. Sheḳ. v. 48*c*, according to the correct text given by Rabbinowicz, "Diḳduḳe Soferim," p. 42; compare Giṭ. 67*a* and Dünner, in "Monatsschrift," xx. 453, also Bacher, in "Rev. Ét. Juives," xxxviii. 215.)

The *δευτερώσεις τοῦ καλουμένου ‘Ραββὶ ’Ακιβά*[†] mentioned by Epiphanius ("Adversus Hæreses," xxxiii. 9, and xv., end), as well as the "great Mishnayot of Akiba" in the Midr. Cant. R. viii. 2, Eccl. R. vi. 2, are probably not to be understood as independent Mishnayot (*δευτερώσεις*) existing at that time, but as the teachings and opinions of Akiba contained in the officially recognized Mishnayot and Midrashim. But at the same time it is fair to consider the Mishnah of Judah ha-Nasi (called simply "the Mishnah") as derived from the school of Akiba; and the majority of halakic Midrashim now extant are also to be thus credited. Johanan bar Nappaḥa (199-279) has left the following important note relative to the composition and editing of the Mishnah and other halakic works: "Our Mishnah comes directly from Rabbi Meir, the Tosefta from R. Nehemiah, the Sifra from R. Judah, and the Sifre from R. Simon; but they all took Akiba for a model in their works and followed him" (Sanh. 86*a*). One recognizes here the threefold division of the halakic material that emanated from Akiba: (1) The codified Halakah (which is Mishnah); (2) the Tosefta, which in its original form contains a concise logical argument for the Mishnah, somewhat like the "Lebush" of Mordecai Jafe on the "Shulḥan 'Aruk"; (3) the halakic Midrash. The following may be mentioned here as the halakic Midrashim originating in Akiba's school: the Mekilta of Rabbi Simon (in manuscript only) on Exodus; Sifra on Leviticus; Sifre Zuṭṭa on Numbers (excerpts in Yalḳ. Shim'oni, and a manuscript in Midrash ha-Gadol, edited for the first time by B. Koenigsberger, 1894); and the Sifre to Deuteronomy, the halakic portion of which belongs to Akiba's school.

Akiba's Halakah.

Admirable as is the systematization of the Halakah by Akiba, his hermeneutics and halakic exegesis—which form the foundation of all Talmudic learning—surpassed it. The enormous difference between the Halakah before and after Akiba may be briefly described as follows: The old Halakah was, as its name indicates, the religious practice sanctioned as binding by tradition; to which were added extensions, and, in some cases, limitations, of the Torah, arrived at by strict logical deduction. The opposition offered by the Sadducees—which became especially strenuous in the last century B.C.—originated the halakic Midrash, whose mission it was to deduce these amplifications of the Law, by tradition and logic, out of the Law itself. It might be thought that with the destruction of the Temple—which event made an end of Sadduceeism—the halakic Midrash would also have disappeared, seeing that the Halakah could now dispense with the Midrash. This probably would have been the case had not Akiba created his own Midrash, by means of which he was able "to discover things that were even unknown to Moses" (Pesiḳ., Parah, ed. Buber, 39*b*). Akiba made the accumulated treasure of the oral law—which until his time was only a subject of knowledge, and not a science—an inexhaustible mine from which, by the means he provided, new treasures might be continually extracted. If the older Halakah is to be considered as the product of the internal struggle between Phariseeism and Sadduceeism, the Halakah of Akiba must be conceived as the result of an external contest between Judaism on the one hand and Hellenism and Hellenistic Christianity on the other. Akiba no doubt perceived that the intellectual bond uniting the Jews—far from being allowed to disappear with the destruction of the Jewish state—must be made to draw them closer together than before. He pondered also the nature of that bond. The Bible could never again fill the place alone; for the Christians also regarded it as a divine revelation. Still less could dogma serve the purpose, for dogmas were always repellent to rabbinical Judaism, whose very essence is development and the susceptibility to development. Mention has already been made of the fact that Akiba was the creator of a rabbinical Bible version elaborated with the aid of his pupil, Aquila, and designed to become the common property of all Jews; thus Judaizing the Bible, as it were, in opposition to the Christians. But this was not sufficient to obviate all threatening danger. It was to be feared that the Jews, by their facility in accommodating themselves to surrounding circumstances—even then a marked characteristic—might become entangled in the net of Grecian philosophy, and even in that of Gnosticism. The example of his colleagues and friends, ELISHA BEN ABUYAH, BEN 'AZZAI, and BEN ZOMA strengthened him still more in his conviction of the necessity of providing some counterpoise to the intellectual influence of the non-Jewish world.

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[*] For this meaning of Halakah, see especially Tosef., Zab. i. 5. מסדר הלכות means to find logical foundation for the Halakot.

[†] In the second passage Rabbi Akiba has been corrupted into Barakiban, as also in Jerome's "Epistola ad Algasiam," 121, where, instead of Barachibas, Rab Achibas should be read. The statement in Epiphanius's "Adversus Hæreses," xlii. (ed. Migne, p. 744), that Akiba was born shortly before the Babylonian exile, is based upon the confusion of Akiba with Ezra, who was considered by Jewish authorities the founder of tradition (Suk. 20*a*), and as whose successor Akiba is designated (Sifre, Deut. 48).

Akiba's Hermeneutic System.

Akiba sought to apply the system of isolation followed by the Pharisees (פרושים = those who "separate" themselves) to doctrine as they did to practise, to the intellectual life as they did to that of daily intercourse, and he succeeded in furnishing a firm foundation for his system. As the fundamental principle of his system, Akiba enunciates his conviction that the mode of expression used by the Torah is quite different from that of every other book. In the language of the Torah nothing is mere form; everything is essence. It has nothing superfluous; not a word, not a syllable, not even a letter. Every peculiarity of diction, every particle, every sign, is to be considered as of higher importance, as having a wider relation and as being of deeper meaning than it seems to have. Like Philo (see Siegfried, "Philo," p. 168), who saw in the Hebrew construction of the infinitive with the finite form of the same verb—which is readily recognizable in the Septuagint—and in certain particles (adverbs, prepositions, etc.) some deep reference to philosophical and ethical doctrines, Akiba perceived in them indications of many important ceremonial laws, legal statutes, and ethical teachings (compare Hoffmann, "Zur Einleitung," pp. 5–12, and Grätz, "Gesch." iv. 427). He thus gave the Jewish mind not only a new field for its own employment, but, convinced both of the unchangeableness of Holy Scripture and of the necessity for development in Judaism, he succeeded in reconciling these two apparently hopeless opposites by means of his remarkable method. The following two illustrations will serve to make this clear: (1) The high conception of woman's dignity, which Akiba shared in common with most other Pharisees, induced him to abolish the Oriental custom that banished women at certain periods from all social intercourse. He succeeded, moreover, in fully justifying his interpretation of those Scriptural passages upon which this ostracism had been founded by the older expounders of the Torah (Sifra, Meẓora', end, and Shab. 64*b*). (2) The Biblical legislation in Ex. xxi. 7 could not be reconciled by Akiba with his view of Jewish ethics: for him a "Jewish slave" is a contradiction in terms; for every Jew is to be regarded as a prince (B. M. 113*b*). Akiba therefore teaches, in opposition to the old Halakah, that the sale of a daughter under age by her father conveys to her purchaser no legal title to marriage with her, but, on the contrary, carries with it the *duty* to keep the female slave until she is of age, and then to marry her (Mek., Mishpaṭim, 3). How Akiba endeavors to substantiate this from the Hebrew text is shown by Geiger ("Urschrift," p. 187). How little he cared for the letter of the Law whenever he conceives it to be antagonistic to the spirit of Judaism, is shown by his attitude toward the Samaritans. He considered friendly intercourse with these semi-Jews as desirable on political as well as on religious grounds; and he permitted—in opposition to tradition—not only eating their bread (Sheb. viii. 10) but also eventual intermarriage (Ḳid. 75*b*). This is quite remarkable, seeing that in matrimonial legislation he went so far as to declare every forbidden union as absolutely void (Yeb. 92*a*) and the offspring as illegitimate (Ḳid. 68*a*). For similar reasons Akiba comes near abolishing the Biblical ordinance of Kilaim; nearly every chapter in the treatise of that name contains a mitigation by Akiba. Love for the Holy Land, which he as a genuine nationalist frequently and warmly expressed (see Ab. R. N. xxvi.), was so powerful with him that he would have exempted agriculture from much of the rigor of the Law. These examples will suffice to justify the opinion that Akiba was the man to whom Judaism owes preeminently its activity and its capacity for development.

Religious Philosophy.

Goethe's saying, that "in self-restraint is the master shown," is contradicted by Akiba, who, though diametrically opposed to all philosophical speculation, is nevertheless the only tanna to whom we can attribute something like a religious philosophy. A tannaitic tradition (Ḥag. 14*b*; Tosef., Ḥag. ii. 3) mentions that of the four who entered paradise, Akiba was the only one that returned unscathed. This serves at least to show how strong in later ages was the recollection of Akiba's philosophical speculation (see Elisha b. Abuya). Akiba's utterances (Abot, iii. 14, 15) may serve to present the essence of his religious conviction. They run: "How favored is man, for he was created after an image; as Scripture says, 'for in an image, Elohim made man'" (Gen. ix. 6). "Everything is foreseen; but freedom [of will] is given to every man." "The world is governed by mercy . . . but the divine decision is made by the preponderance of the good or bad in one's actions." Akiba's anthropology is based upon the principle that man was created בצלם, that is, not in the image of God—which would be בצלם אלהים—but after an image, after a primordial type; or, philosophically speaking, after an Idea—what Philo calls in agreement with Palestinian theology, "the first heavenly man" (see Adam Ḳadmon). Strict monotheist that Akiba was, he protested against any comparison of God with the angels, and declared the traditional interpretation of כאחד ממנו (Gen. iii. 22) as meaning "like one of us" to be arrant blasphemy (Mek., Beshallaḥ, 6). It is quite instructive to read how a contemporary of Akiba, Justin Martyr, calls the old interpretation—thus objected to by Akiba—a "Jewish heretical one" ("Dial. cum Tryph." lxii.). In his earnest endeavors to insist as strongly as possible upon the incomparable nature of God, Akiba indeed lowers the angels somewhat to the realms of mortals, and, alluding to Ps. lxxviii. 25, maintains that manna is the actual food of the angels (Yoma, 75*b*). This view of Akiba's, in spite of the energetic protests of his colleague Ishmael, became the one generally accepted by his contemporaries, as Justin Martyr, *l.c.*, lvii., indicates.

Freedom of Will.

Against the Judæo-Gnostic doctrine ("Recognit." iii. 30; Sifre, Num. 103; Sifra, Wayikra, 2), which teaches that angels—who are spiritual beings—and also that the departed pious, who are bereft of their flesh, can see God, the words of Akiba, in Sifra, *l.c.*, must be noticed. He insists that not even the angels can see God's glory; for he interprets the expression in Ex. xxxiii. 20, "no man can see me and live" (וחי), as if it read "no man or any living immortal can see me." Next to the transcendental nature of God, Akiba insists emphatically, as has been mentioned, on the freedom of the will, to which he allows no limitations. This insistence is in opposition to the Christian doctrine of the sinfulness and depravity of man, and apparently controverts his view of divine predestination. He derides those who find excuse for their sins in this supposed innate depravity (Ḳid. 81*a*). But Akiba's opposition to this genetically Jewish doctrine is probably directed mainly against its Christian correlative, the doctrine of the grace of God contingent upon faith in Christ, and baptism. Referring to this, Akiba says, "Happy are ye, O Israelites, that ye purify yourselves through your heavenly Father, as it is said (Jer. xvii. 13, *Heb.*), 'Israel's hope is God'" (Mishnah Yoma, end).

God's Two Attributes.

This is a play on the Hebrew word מקוה ("hope" and "bath"). In opposition to the Christian insistence on God's love, Akiba upholds God's retributive justice elevated above all chance or arbitrariness (Mekilta, Beshallaḥ, 6). But he is far from representing justice as the only attribute of God: in agreement with the ancient Palestinian theology of the מדת הדין ("the attribute of justice") and מדת הרחמים ("the attribute of mercy") (Gen. R. xii., end; the *χαριστική* and *κολαστική* of Philo, "Quis Rer. Div. Heres," 34 Mangey, i. 496), he teaches that God combines goodness and mercy with strict justice (Ḥag. 14*a*). The idea of justice, however, so strongly dominates Akiba's system that he will not allow God's grace and kindness to be understood as arbitrary. Hence his maxim, referred to above, "God rules the world in mercy, but according to the preponderance of good or bad in human acts."

Eschatology and Ethics.

As to the question concerning the frequent sufferings of the pious and the prosperity of the wicked—truly a burning one in Akiba's time—this is answered by the explanation that the pious are punished in this life for their few sins, in order that in the next they may receive only reward; while the wicked obtain in this world all the recompense for the little good they have done, and in the next world will receive only punishment for their misdeeds (Gen. R. xxxiii.; Pesiḳ. ed. Buber, ix. 73*a*). Consistent as Akiba always was, his ethics and his views of justice were only the strict consequences of his philosophical system. Justice as an attribute of God must also be exemplary for man. "No mercy in [civil] justice!" is his basic principle in the doctrine concerning law (Ket. ix. 3); and he does not conceal his opinion that the action of the Jews in taking the spoil of the Egyptians is to be condemned (Gen. R. xxviii. 7). From his views as to the relation between God and man he deduces the inference that he who sheds the blood of a fellow man is to be considered as committing the crime against the divine archetype (דמות) of man (Gen. R. xxxiv. 14). He therefore recognizes as the chief and greatest principle of Judaism the command, "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra, Ḳedoshim, iv.). He does not, indeed, maintain thereby that the execution of this command is equivalent to the performance of the whole Law; and in one of his polemic interpretations of Scripture he protests strongly against the contrary opinion of the Christians, according to whom Judaism is "simply morality" (Mek., Shirah, 3, 44*a*, ed. Weiss). For, in spite of his philosophy, Akiba was an extremely strict and national Jew. His doctrine concerning the Messiah was the realistic and thoroughly Jewish one, as his declaration that Bar Kokba was the Messiah shows. He accordingly limited the Messianic age to forty years, as being within the scope of a man's life—similar to the reigns of David and Solomon—against the usual conception of a millennium (Midr. Teh. xc. 15). A distinction is, however, to be made between the Messianic age and the future world (עולם הבא). This latter will come after the destruction of this world, lasting for 1,000 years (R. H. 31*a*). To the future world all Israel will be admitted, with the exception of the generation of the Wilderness and the Ten Tribes (Sanh. xi. 3, 110*b*). But even this future world is painted by Akiba in colors selected by his nationalist inclinations; for he makes Messiah (whom, according to Ezek. xxxvii. 24, he identifies with David) the judge of all the heathen world (Ḥag. 14*a*).

The Messianic Age and the Future World.

Legends.

A man like Akiba would naturally be the subject of many legends (see Akiba ben Joseph in Legend). The following two examples indicate in what light the personality of this great teacher appeared to later generations. "When Moses ascended into heaven, he saw God occupied in making little crowns for the letters of the Torah. Upon his inquiry as to what these might be for, he received the answer, 'There will come a man, named Akiba ben Joseph, who will deduce Halakot from every little curve and crown of the letters of the Law.' Moses' request to be allowed to see this man was granted; but he became much dismayed as he listened to Akiba's teaching; for he could not understand it" (Men. 29*b*). This story gives in naive style a picture of Akiba's activity as the father of Talmudical Judaism. The following account of his martyrdom is on a somewhat higher plane and contains a proper appreciation of his principles: When Rufus—"Tyrannus Rufus," as he is called in Jewish sources—who was the pliant tool of Hadrian's vengeance, condemned the venerable Akiba to the hand of the executioner, it was just the time to recite the "Shema'." Full of devotion, Akiba recited his prayers calmly, though suffering agonies; and when Rufus asked him whether he was a sorcerer, since he felt no pain, Akiba replied, "I am no sorcerer; but I rejoice at the opportunity now given to me to love my God 'with all my life,' seeing that I have hitherto been able to love Him only 'with all my means' and 'with all my might,'" and with the word "One!" he expired (Yer. Ber. ix. 14*b*, and somewhat modified in Bab. 61*b*). Pure monotheism was for Akiba the essence of Judaism: he lived, worked, and died for it. See also Akiba ben Joseph in Legend.

Bibliography: Frankel, *Darke ha-Mishnah*, pp. 111-123; J. Brüll, *Mebo ha-Mishnah*, pp. 116-122; Weiss, *Dor*, ii. 107-118; H. Oppenheim, in *Bet Talmud*, ii. 237-246, 269-274; I. Gastfreund, *Biographie des R. Akiba*, Lemberg, 1871; J. S. Bloch, in *Mimizraḥ u-Mima'arab*, 1894, pp. 47-54; Grätz, *Gesch. d. Juden*, iv. (see index); Ewald, *Gesch. d. Volkes Israel*, vii. 367 *et seq.*; Derenbourg, *Essai*, pp. 329-331, 395 *et seq.*, 418 *et seq.*; Hamburger, *R. B. T.* ii. 32-43; Bacher, *Ag. Tan.* i. 271-348; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 59 *et seq.*; Landau, in *Monatsschrift*, 1854, pp. 45-51, 81-93, 130-148; Dünner, *ibid.* 1871, pp. 451-454; Neubürger, *ibid.* 1873, pp. 385-397, 433-445, 529-536; D. Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 5-12; Grätz, *Gnosticismus*, pp. 83-120; F. Rosenthal, *Vier Apokryph. Bücher . . . R. Akiba's*, especially pp. 95-103, 124-131; S. Funk, *Akiba* (Jena Dissertation), 1896; M. Poper, *Pirḳe R. Akiba*, Vienna, 1808; M. Lehmann, *Akiba, Historische Erzählung*, Frankfort-on-the-Main, 1880; J. Wittkind, *Ḥut ha-Meshulash*, Wilna, 1877; Braunschweiger, *Die Lehrer der Mishnah*, pp. 92-110.

L. G.

——**In Legend**: Akiba, who sprang from the ranks of the "plain people," loved the people; and they testified their admiration of his extraordinary accomplishments in the language of the people—in legend. The Haggadah, embodying the rabbinical legend—beginning with that all-important change in Akiba's life when, in the prime of life, he commenced to study—dwells upon every phase of his career and does not relinquish him even in death. Legendary allusion to that change in Akiba's life is made in two slightly varying forms, of which the following is probably the older:

Akiba, noticing a stone at a well that had been hollowed out by drippings from the buckets, said: "If these drippings can, by continuous action, penetrate this solid stone, how much more can the persistent word of God penetrate the pliant, fleshly human heart, if that word but be presented with patient insistency" (Ab. R. N. ed. Schechter, vi. 28).

Akiba and His Wife.

According to another legend, it would appear that Akiba owed almost everything to his wife. Akiba was a shepherd in the employ of the rich and respected Kalba Sabu'a, whose daughter took a liking to him, the modest, conscientious servant. She consented to secret betrothal on the condition that he thenceforth devote himself to study. When the wealthy father-in-law learned of this secret betrothal, he drove his daughter from his house, and swore that he would never help her while Akiba remained her husband. Akiba, with his young wife, lived perforce in the most straitened circumstances. Indeed, so poverty-stricken did they become that the bride had to sell her hair to enable her husband to pursue his studies. But these very straits only served to bring out Akiba's greatness of character. It is related that once, when a bundle of straw was the only bed they possessed, a poor man came to beg some straw for a bed for his sick wife. Akiba at once divided with him his scanty possession, remarking to his wife, "Thou seest, my child, there are those poorer than we!" This pretended poor man was none other than the prophet Elijah, who had come to test Akiba (Ned. 50*a*).

By agreement with his wife, Akiba spent twelve years away from her, pursuing his studies under Eliezer ben Hyrcanus and Joshua ben Hananiah. Returning at the end of that time, he was just about to enter his wretched home, when he overheard the following answer given by his wife to a neighbor who was bitterly censuring him for his long absence: "If I had my wish, he should stay another twelve years at the academy." Without crossing the threshold, Akiba turned about and went back to the academy, to return to her at the expiration of a further period of twelve years. The second time, however, he came back as a most famous scholar, escorted by 24,000 disciples, who reverently followed their beloved master. When his poorly clad wife was about to embrace him, some of his students, not knowing who she was, sought to restrain her. But Akiba exclaimed, "Let her alone; for what I am, and for what we are, to this noble woman the thanks are due" (Ned. 50*a*, Ket. 62*b et seq.*).

Akiba and the Matrona.

Akiba's success as a teacher put an end to his poverty; for the wealthy father-in-law now rejoiced to acknowledge a son-in-law so distinguished as Akiba. There were, however, other circumstances which made a wealthy man of the former shepherd lad. It appears that Akiba, authorized by certain rabbis, borrowed a large sum of money from a prominent heathen woman—a *matrona*, says the legend. As bondsmen for the loan, Akiba named God and the sea, on the shore of which the matrona's house stood. Akiba, being sick, could not return the money at the time appointed; but his "bondsmen" did not leave him in the lurch. An imperial princess suddenly became insane, in which condition she threw a chest containing imperial treasures into the sea. It was cast upon the shore close to the house of Akiba's creditor; so that when the matrona went to the shore to demand of the sea the amount she had lent Akiba, the ebbing tide left boundless riches at her feet. Later, when Akiba arrived to discharge his indebtedness, the matrona not only refused to accept the money, but insisted upon Akiba's receiving a large share of what the sea had brought to her (Commentaries to Ned. *l.c.*).

His Favorite Maxim.

This was not the only occasion on which Akiba was made to feel the truth of his favorite maxim ("Whatever God doeth He doeth for the best"). Once, being unable to find any sleeping accommodation in a certain city, he was compelled to pass the night outside its walls. Without a murmur he resigned himself to this hardship; and even when a lion devoured his ass, and a cat killed the cock whose crowing was to herald the dawn to him, and the wind extinguished his candle, the only remark he made was, "This, likewise, must be for a good purpose!" When morning dawned he learned how true his words were. A band of robbers had fallen upon the city and carried its inhabitants into captivity, but he had escaped because his abiding place had not been noticed in the darkness, and neither beast nor fowl had betrayed him (Ber. 60*b*).

Akiba's many journeys brought numerous adventures, some of which are embellished by legend. Thus in Ethiopia he was once called upon to decide between the swarthy king and the king's wife; the latter having been accused of infidelity because she had borne her lord a white child. Akiba ascertained that the royal chamber was adorned with white marble statuary, and, basing his decision upon a well-known physiological theory, he exonerated the queen from suspicion (Num. R. ix. 34). It is related that during his stay in Rome Akiba became intimately acquainted with the Jewish proselyte Ḳeṭia' bar Shalom, a very influential Roman—according to some scholars identical with Flavius Clemens, Domitian's nephew, who, before his execution for pleading the cause of the Jews, bequeathed to Akiba all his possessions ('Ab. Zarah, 10*b*). Another Roman, concerning whose relations with Akiba legend has much to tell, was Tinnius Rufus, called in the Talmud "Tyrannus" Rufus. One day Rufus asked: "Which is the more beautiful—God's work or man's?" "Undoubtedly man's work is the better," was Akiba's reply; "for while nature at God's command supplies us only with the raw material, human skill enables us to elaborate the same according to the requirements of art and good taste." Rufus had hoped to drive Akiba into a corner by his strange question; for he expected quite a different answer from the sage, and intended to compel Akiba to admit the wickedness of circumcision. He then put the question, "Why has God not made man just as He wanted him to be?" "For the very reason," was Akiba's ready answer, "that the duty of man is to perfect himself" (Tan., Tazri'a, 5, ed. Buber 7).

Akiba and the Dead.

A legend according to which the gates of the infernal regions opened for Akiba is analogous to the more familiar tale that he entered paradise and was allowed to leave it unscathed. (Ḥag. 14*b*). There exists the following tradition: Akiba once met a coal-black man carrying a heavy load of wood and running with the speed of a horse. Akiba stopped him and inquired: "My son, wherefore dost thou labor so hard? If thou art a slave and hast a harsh master, I will purchase thee of him. If it be out of poverty that thou doest thus, I will care for thy requirements." "It is for neither of these," the man replied; "I am dead and am compelled because of my great sins to build my funeral pyre every day. In life I was a tax-gatherer and oppressed the poor. Let me go at once, lest the demon torture me for my delay." "Is there no help for thee?" asked Akiba. "Almost none," replied the deceased; "for I understand that my sufferings will end only when I have a pious son. When I died, my wife was pregnant; but I have little hope that she will give my child proper training." Akiba inquired the man's name and that of his wife and her dwelling-place; and when, in the course of his travels, he reached the place, Akiba sought for information concerning the man's family. The neighbors very freely expressed their opinion that both the deceased and his wife deserved to inhabit the infernal regions for all time—the latter because she had not even initiated her child into the Abrahamic covenant. Akiba, however, was not to be turned from his purpose; he sought the son of the tax-gatherer and labored long and assiduously in teaching him the word of God. After fasting forty days, and praying to God to bless his efforts, he heard a heavenly voice (*bat ḳol*) asking, "Wherefore givest thou thyself so much trouble concerning this one?" "Because he is just the kind to work for," was the prompt answer. Akiba persevered until his pupil was able to officiate as reader in the synagogue; and when there for the first time he recited the prayer, "Bless ye the Lord!" the father suddenly appeared to Akiba, and overwhelmed him with thanks for his deliverance from the pains of hell through the merit of his son (Kallah, ed. Coronel, 4*b*, and see quotations from Tan. in Aboab's "Menorat ha-Maor," i. 1, 2, § 1, ed. Fürstenthal, p. 82; also Maḥzor Vitry, p. 112). This legend has been somewhat elaborately treated in Yiddish under the title, "Ein ganz neie Maase vun dem Tanna R. Akiba," Lemberg, 1893 (compare Tanna debe Eliyahu Zuṭṭa, xvii., where Johanan b. Zakkai's name is given in place of Akiba).

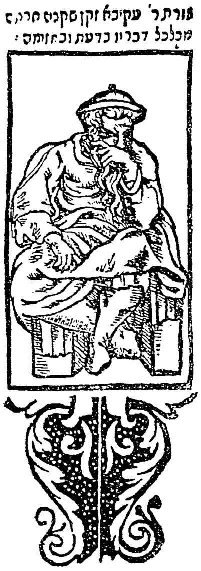
Akiba ben Joseph.
(From the Mantua Haggadah, 1860.)

Akiba's martyrdom—which is an important historical event—gave origin to many legends. The following describes his supernatural interment:

Akiba's Death.

Contrary to the vision (Men. 29*b*), which sees Akiba's body destined to be exposed for sale in the butcher's shop, legend tells how Elijah, accompanied by Akiba's faithful servant Joshua, entered unperceived the prison where the body lay. Priest though he was, Elijah took up the corpse—for the dead body of such a saint could not defile—and, escorted by many bands of angels, bore the body by night to Cæsarea. The night, however, was as bright as the finest summer's day. When they arrived there, Elijah and Joshua entered a cavern which contained a bed, table, chair, and lamp, and deposited Akiba's body there. No sooner had they left it than the cavern closed of its own accord, so that no man has found it since (Jellinek, "Bet ha-Midrash," vi. 27, 28; ii. 67, 68; Braunschweiger, "Lehrer der Mischnah," 192–206).

L. G.

AKIBA BEN JOSEPH, ALPHABET OF (called also **Otiot de-Rabbi Akiba, Midrash** or **Haggadah de-R. Akiba**): The title of a Midrash on the names of the letters of the Hebrew alphabet. Two versions or portions of the same exist: **Version *A*,** considered by Jellinek to be the older form, by Bloch thought to be of a much more recent origin, introduces the various letters as contending with each other for the honor of forming the beginning of creation (*bereshit*). It is based upon Gen. R. i. and Cant. R. on v. 11, according to which *Aleph* complained before God that *Beth* was preferred to it, but was assured that the Torah of Sinai, the object of creation, would begin with *Aleph* (*Anoki* = I am); it, however, varies from the Midrash Rabbot. The letters, beginning with the last, *Tav*, and ending with *Beth*, all assert their claim to priority. First *Tav*, as being the initial letter of Torah: it is told that it will be the mark on the forehead of the wicked (Ezek. ix. 4, Shab. 55*a*). Then *Shin*, as the initial letter of *Shem* ("the Name") and *Shaddai* ("Almighty"), puts in its claim: it is told that it is also the first letter of *sheḳer* ("falsehood"). *Resh* as the initial letter of *rosh* ("the beginning of thy word is truth," Ps. cxix. 160) and of *Raḥum* ("the Merciful One") next makes its demands; but it is told that *rosh* or *Resh* also occurs in evil things (Num. xiv. 4, Dan. ii. 32, *Heb.*) and is the initial also of *resh'a* ("wickedness"). Next comes *Ḳoph*, as the beginning of *ḳadosh* ("holy"); but it is also the first letter of *ḳelalah* ("curse"). So all the rest complain; each having some claim, which is, however, at once refuted, until *Beth*, the initial letter of *berakah* ("blessing" and "praise"), is chosen. Whereupon *Aleph* is asked by the Most High why it alone showed modesty in not complaining; and it is assured that it is the chief of all letters, denoting the oneness of God, and that it shall have its place at the beginning of the Sinaitic revelation. This competition is followed by a haggadic explanation of the form of the various letters and by interpretations of the different compositions of the alphabet: AT BSH, AḤS BṬ'A, and AL BM.

Version *B* of "Alphabet."

Version *B* is a compilation of allegoric and mystic Haggadahs suggested by the names of the various letters, the component consonants being used as acrostics (*notarikon*). Thus *Aleph* (אָלֶף = אמת לִמד פִּיךָ, "Thy mouth learned truth") suggests truth, praise of God, faithfulness (*emunah*), or the creative Word of God (*imrah*) or God Himself as *Aleph*, Prince and Prime of all existence; at this point chapters from mystic lore on Meṭaṭron-Enoch, etc., are inserted. *Beth* (here named after the Arabic form *Be*) suggests house (*bayit*), blessing (*berakah*), contemplation (*binah*), which is prized as superior to the study of the Law. *Gimel* suggests *gemilut ḥasadim* (benevolence), especially God's benevolence, and the rain (*geshem*) of God's mercy and His majesty (*gaawah*) in the heavens. *Daled* (Arabic, instead of the Hebrew form *Daleth*) suggests care for the poor (*dal*). *He* recalls God's name, so does *Vaw* (see Shab. 104*a*), *Zayin* the key of sustenance (*zan*) in God's hand (also Shab. 104*a*), and a chapter follows on Zerubbabel at the unlocking of the graves for the resurrection. Here follows a chapter on Hell and Paradise continued in *Ḥet* = *ḥeṭ* = sin; *Teth* suggests *ṭiṭ*, the clay of earth, and hence, resurrection; *Jod* ("the hand") suggests the reward of the righteous; *Caph* ("hollow of the hand"—"palm"), the clapping of hands, and the congregation of Israel (*ḳeneset*) led by Meṭaṭron to Eden. *Lamedh* recalls *leb* ("the heart"); *Mem*, the mysteries of the *merkabah* ("the heavenly chariot") and God's kingdom (*malkut*); *Nun*, *ner*, "the light (*ner*) of God is the soul of man" (Prov. xx. 27, *Heb.*); *Samek*, "God sustaineth (*somek*) the falling" (Ps. cxlv. 14, *Heb.*), or Israel, the Sanctuary or the Torah, inasmuch as the word *samek* has several different meanings. *Ayin* ("the eye") suggests the Torah as light for the eye; *Pe* recalls *peh*, the mouth, as man's holy organ of speech and praise; *Ẓade* suggests Moses as *Ẓaddiḳ*, the righteous; *Ḳoph*, also Moses as the one who circumvented the stratagems of Pharaoh. *Resh* suggests God as the *rosh*, the head of all; *Shin*, the breaking of the teeth (*shen*) of the wicked (Ps. iii. 8, *Heb.*) and *Tav* the insatiable desire of man (*taawah*) unless he devotes himself to the Torah, the Law.

Both versions are given as a unit in the Amsterdam edition of 1708, as they probably originally belonged together. Version *A* shows more unity of plan, and, as Jellinek ("B. H." vi. 40) has shown, is older. It is directly based upon, if not coeval with, Shab. 104*a*, according to which the school-children in the time of Joshua b. Levi (the beginning of the third century) were taught in such mnemonic forms which at the same time suggested moral lessons. Jellinek even thinks that the Midrash was composed with the view of acquainting the children with the alphabet, while the Shabu'ot festival (Pentecost) furnished as themes God, Torah, Israel, and Moses. On the other hand, version *B* (which Grätz, "Monatsschrift," viii. 70 *et seq.*, considered as being the original, and the Hebrew "Enoch," and the "Shi'ur Ḳomah" as sections of it) shows no inner unity of plan, but is simply a compilation of haggadic passages taken at random from these and other cabalistic and midrashic works without any other connection than the external order of the letters of the alphabet, but also based on Shab. 104*a*. Jellinek has shown the time of its composition to be comparatively modern, as is evidenced by the Arabic form of the letters and other indications of Arabic life. It has, however, become especially valuable as the depository of these very cabalistic works, which had come near falling into oblivion on account of the gross anthropomorphic views of the Godhead expressed therein, which gave offense to the more enlightened minds of a later age. It was on this account that the Alphabet of R. Akiba was made an object of severe attack and ridicule by Solomon ben Jeroham, the Karaite, in the first half of the tenth century. Version *A* was likewise known to Judah Hadassi, the Karaite, in the thirteenth century (see Jellinek, "B. H." iii., xvii. 5).

Critical Estimate of Versions.

As to Akiba's authorship, this is claimed by the writers of both versions, who begin their compositions with the words, "R. Akiba hath said." The justification for this pseudonymous title was found in the fact that, according to the Talmud (Men. 29*b*), Moses was told on Sinai that the ornamental crown of each letter of the Torah would be made the object of halakic interpretation by Akiba ben Joseph, and that according to Gen. R. i., he and R. Eliezer as youths already knew how to derive higher meaning from the double form of the letters מנצפך.

In fact, there exists a third version, called Midrash de-R. Akiba 'al ha-Taggin we-Ẓiyunim, a Midrash of R. Akiba treating on the ornamentations of the letters of the alphabet with a view to finding in each of them some symbolic expression of God, Creation, the Torah, Israel, and the Jewish rites and ceremonies. This version is published in Jellinek's "B. H." v. 31-33.

Bibliography: Bloch, in Winter und Wünsche's *Jüd. Lit.* iii. 225-232, where specimens in German are given; on the various editions see Steinschneider, *Cat. Bodl.* col. 519; S. Wiener, *Bibliotheca Friedlandiana*, p. 71; Imber, *Letters of Rabbi Akiba; or, the Jewish Primer as it Was Used in the Public Schools Two Thousand Years Ago*, in *Report of U. S. Commissioner of Education*, *1895-96*, pp. 701-719, Washington, 1897.

K.

AKIBA [BEN JOSEPH]'S BOOK ON LETTER-ORNAMENTS (ס" התגין): According to the Haggadah (Men. 29*b*), Akiba found a significance in every little ornament or flourish upon the letters of the Torah; to him therefore a Midrash has been ascribed, which treats of the little curves or embellishments upon the extremities of Hebrew letters, and also of the single letters found in the Hebrew text of Scripture of a different size from the others. This small Midrash forms a kind of supplement to Akiba's Alphabet, which treats of the names and shapes of the letters, and it is not improbable that both of them are portions of a larger work of which other parts are lacking.

The date of this Midrash can not be later than the beginning of the ninth century, seeing that a Karaite, Solomon ben Jeroham—Saadia's opponent—attacked the authenticity of the "Alphabet." The book itself does not give the slightest indication of its date; nor does its literary style. The following may serve as a sample of its method:

> "ב (Beth) has two strokes connected by a stalk, representing the earthly and the heavenly judgment places (bet din), which, despite intervening time and space, are yet but one.
>
> "ל (Lamedh), the tallest letter, has its head bent downward, thus representing God, who is exalted above all and still looks down upon us.
>
> "Why is the י (Yod) in יגדל (Num. xiv. 17) written large? In order to indicate that God's mercy is so great that it extends over all the inhabitants of the earth."

The first edition appeared in Abraham Portaleone's "Shilṭe ha-Gibborim," p. 177, Mantua, 1613, with annotations by the editor. It is also to be found in Bartolocci's "Bibliotheca Rabbinica," iv. 275, edited from a manuscript belonging to the duke of Parma. These two editions, together with that published in Jellinek's "B. H." v. 31-33, from a manuscript of the year 1398, contain only the portion concerning the ornaments of the letters. It has been published complete, and with an introduction by Senior Sachs, from a manuscript belonging to Baron Günzburg, in "Sefer Taghin," by J. L. Bargés, Paris, 1866.

L. G.

AKIBA BEN JUDAH LOEB: A German rabbi, who lived at Lehren-Steinsfeld, Württemberg, in the beginning of the eighteenth century. He wrote "Ha-Ohel 'Olam" (Everlasting Tent), containing novellæ on the Talmudic treatise Ketubot (Frankfort-on-the-Main, 1714). Appended to it are four responsa as well as an essay from his unpublished works, on Seder Zera'im. In addition to these he left two books on Seder Ṭaharot, which are still extant in manuscript.

Bibliography: Steinschneider, *Cat. Bodl.* col. 729; Benjacob, *Oẓar ha-Sefarim*, p. 124.

D.

AKIBA HA-KOHEN, OF OFEN: An eminent scholar, who lived in Hungary and Bohemia in the second half of the fifteenth century; died at Prague 1496. His learning, wealth, and benevolence secured for him the title "Nasi" (Prince), and an influential position at the court of King Matthew of Hungary about 1480. This promotion excited the envy of the nobles to such a degree that they slandered him to the king, and he was compelled to leave the country. He settled at Prague and there established a large Talmudic college, at which he himself lectured. Here, too, jealous enemies persecuted him, and even attempted his life. In grateful memorial of three fortunate escapes, he presented three of the synagogues of Prague with costly curtains for the Ark of the Law. Akiba, who was a kohen (a descendant of Aaron, the high priest), had twelve sons and thirteen daughters: twelve of the latter he gave in marriage to kohens. He was proud of the fact that with his sons and sons-in-law, aggregating, with himself, twenty-five (which number is represented by the Hebrew word כה, "thus"), he could fulfil literally the commandment of the priestly benediction (Num. vi. 23, Heb. version): "*Thus* shalt thou bless the people." His daughter Jochebed, who married Shabbethai b. Isaiah Hurwitz, became the ancestress of a family renowned for its learned men; and his son Gerson was the progenitor of a noteworthy family of printers of that name.

Bibliography: Frumkin, *Eben Shemuel*, pp. 111 *et seq.*; S. Kohn, *A Zsidók Tör Ténete Magyarországon*, i. 227 *et seq.*; *Ha-Nesher*, iv. 110 *et seq.* Concerning Akiba's descendants, see Meir Perels, *Megillat Yuḥasin*.

M. K.

AKIBA TRANI B. ELIJAH OF METZ: Glossarist who lived in the eighteenth century. A collection of his casuistic glosses to the Talmudic treatises Zebaḥim and Menaḥot, still extant, was published in Metz, 1767, under the title "Ma'yan Ganim" (The Fountain of Gardens; Cant. iv. 15). Carmoly ("Itinerarium," p. 225) writes the name "Trenel," probably because it occurs among French Jews (Steinschneider, "Cat. Bodl." col. 729).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 349.

D.

AKKAD. See Accad.

AKKERMAN: District, town, and village in the government of Bessarabia, Russia, on the right bank of the Dniester estuary, twenty-seven miles southwest of Odessa. The Jewish population in the town in 1897 was 4,846, in the village 1,136, in the district 5,241. Akkerman has two public synagogues, three private prayer-houses, and seven Hebrew schools.

H. R.

AKKEZ. See Hakkez.

AKKUB: **1.** Son of Elioenai, of the Judean royal family (I Chron. iii. 24). **2.** A Levite, porter at the east gate of the Temple (I Chron. ix. 17; Neh. xi. 19, xii. 25). Children of Akkub are found (Ezra, ii. 42, 45; Neh. vii. 45) in the list of the Levites and their offices. Akkub is called Dacubi in I Esd. v. 28. **3.** A Levite who helped Ezra expound the Law (Neh. viii. 7), and who is mentioned in the account of I Esd. ix. 48, where he is called Jacubus—perhaps the same as the preceding.

G. B. L.

'AKKUM (עכ"ום): An abbreviation formed by the initial letters of עובד כוכבים ומזלות ("worshiper of stars and constellations"). 'Akkum therefore came to be the Talmudical designation for heathen or idolater, and was originally applied to Chaldean star-worshipers. The term, however, plays quite a conspicuous rôle in the history of the calumniation of the Jews; for it has frequently been claimed that wherever harsh expressions or intolerant rules are given in the Talmud touching the 'Akkum, it is the non-Jew in general who is intended, and therefore the Christian as well. This, however, is erroneous, and every edition of the Talmud bears upon its front page the solemn declaration of contemporary rabbis that wherever either of the terms "'Akkum" or "Nokri" ("Stranger") was used, it referred only to the idolatrous nations of antiquity or of distant lands, but never to such as believe in divine revelation and worship the Lord who created heaven and earth, among whom the Jews would live at peace, recognizing their righteousness and praying for their welfare. Censors often substituted "'Akkum" for "Nokri" or "Goy," and thus the attacks were chiefly directed against the former word. But calumniators persisted in their malevolent misrepresentations of the Talmud. An instance of the extent of such misrepresentations was afforded by Professor Rohling of Prague, who, in his pamphlet "Meine Antwort an die Rabbinen" (1883), p. 18, had the effrontery to declare that 'Akkum in the "Shulḥan 'Aruk" is the abbreviation of 'Obed Christum u-Maria ("worshiper of Christ and Mary"). 'Akkum is, according to H. L. Strack in article "Talmud" in Herzog's "Encyclopedia," xviii. 320, note, and "Nathaniel," 1900, p. 128, note, not found in the oldest edition or manuscripts of the Mishnah, Talmud, "Yad ha-Ḥazaḳah," and "Shulḥan 'Aruk," but has been put there by the censors in place of the words "Goy," "Nokri," and "'Abodah Zarah."

Bibliography: Franz Delitzsch, *Rohling's Talmudjude*, 1881, 7th ed.; idem, *Was Dr. August Rohling Beschworen Hat und Beschwören Will*, 1883.

K.

AKNIN, JOSEPH BEN JUDAH IBN. See Joseph ben Judah ibn Aknin.

AKRA, ABRAHAM IBN. See Abraham ibn Akra.

AKRABAH (עקרבה): A city situated one day's journey north from Jerusalem (Ma'as Sheni, v. 2; Beẓah, 5*a*, where the spelling is עקרבא). It is probably identical with Akrabattene mentioned by Josephus ("B. J." iii. 3, § 5), which in the years preceding the destruction of Jerusalem was the scene of many sanguinary conflicts between the Judeans and the Samaritans. The Munich manuscript and early editions have עקרבת (Akrabat) for עקרבה (Akrabah).

This district must not be confused with the Biblical Akrabbim, which lies on the southeastern border of Judea.

Bibliography: Neubauer, *G. T.* pp. 76, 159; Grätz, *Gesch. d. Juden*, 2d ed., ii., second part, p. 354.

M. B.

AKRABBIM ("The Scorpion Ascent"): This is mentioned in connection with the southeastern boundary of Judah (Num. xxxiv. 4; Josh. xv. 3; Judges, i. 36). It is probably one of the passes which lead from the northern slope of the great Wadi-el-Fikre to the desert plateau and which afford communication between Edom and Judah. Though it is not possible to identify it absolutely with any particular pass, the suggestion that it is identical with the Nakb-el-Safa has two points in its favor; viz., (1) the evident antiquity of the pass, and (2) the traces of a path cut in the rock (Robinson, "Researches," ii. 120). Akrabbim may, however, be the Nakb-el-Yemen, which lies farther to the west, but is apparently an easier road (Trumbull, "Kadesh-Barnea," plate III.). From this pass the surrounding region derived the name of Akrabattene (Josephus, "Ant." xii. 8, § 1; "B. J." ii. 22, § 2; iv. 9, § 4; I Macc. v. 3). This region must not be confused with the mountain district of Akrabattene, which lies to the north of Beth-el (Josephus, "B. J." ii. 20, § 4; iii. 3, § 5; iv. 9, § 9; Eusebius, "Onomastica Sacra," ed. Lagarde, 214–261).

F. Bu.

AKRISH, ISAAC B. ABRAHAM: Scholar, bibliophile, and editor; born in Spain about 1489; died after 1578. The Arabic form of the name, as Steinschneider has pointed out, occurs in a manuscript of Algiers. In a list of forty-eight Jewish families living at Saguntum in 1352 (published by Chabret, "Hist. de Sagunte," ii. 186) the name Içach Acrix occurs, which Loeb ("Rev. Ét. Juives," xix. 159) rightly interprets as Isaac Akrish. No mention of Akrish is found in the medieval Jewish chronicles; not even in Sambari's historic sketch, where allusion to him in the annals of Egyptian Jewry might be expected. Some autobiographic data, however, are contained in his writings. The introduction to his edition of a triple commentary on the Song of Solomon informs us that he belonged to those exiles from Spain (1492) who, having settled at Naples, were afterward compelled to leave it also (1495). Though lame in both legs, he was a wanderer well-nigh throughout his life, among peoples "whose tongues he knew not, and who regarded neither old men nor children." The course of his tiresome travels at length brought him to Cairo, Egypt. There he was taken into the house of R. David ibn Abi Zimra, an immigrant who had attained to a high communal position. For about ten years (about 1543–53) Akrish remained at Cairo as private tutor to David's children and grandchildren, until his patron's emigration to Palestine caused him again to take up the wanderer's staff. This time Constantinople was apparently his goal; but before he reached it he must have rested a while at Candia. According to his own testimony in the preface to Efodi's "Letter," he was at Candia when his beloved library was confiscated by the Venetian government "in the year of the burning of the Talmud" (the latter part of 1553).

When Constantinople was finally reached Akrish found in it a haven of safety and rest. The Jewess Esther Chiera, philanthropist and patron of art and letters, became his benefactress, and supported the wayworn Akrish liberally, especially after the extensive fire at Constantinople (1569), which devoured almost the whole Jewish quarter. Later Akrish was taken into the house of Joseph, duke of Naxos, where his scholarly inclinations and his love of books at last found ample field for activity. Record exists of his stay there as late as the year 1578, when Jacob Catalani Shem-Ṭob copied for him Ibn Shaprut's polemic work "Eben Boḥan."

Jewish literature is indebted to Akrish for the preservation of several important historic treasures. While at Constantinople, about 1577, he edited a collection of ten documents (afterward called "Ḳobeẓ Wikkuḥim"), containing notably the satirical letter addressed by Profiat Duran (Efodi) to his former friend David En-Bonet, "Al tehi ka-Aboteka" (Be Not Like Thy Fathers), which, as Akrish points out in his introduction, was so deceptive in its irony that Christians for a long while considered it a vindication of Christianity, citing it as "Alteca Boteca." The same volume contained, also, the proselyting epistle of the apostate Astruc Raimuch (Franciscus Dioscarne) to his young friend En-Shaltiel Bonfas, as well as the satirical reply to it by Solomon Bonfed.

He then edited (about 1577) a second collection of documents, largely of a historical character. The first part bore the title "Ma'aseh Bet David," and contained the history of Bostanai, the exilarch; the second, that of "Ḳol Mebasser." This last comprised the correspondence between Ḥasdai ibn Shaprut and the king of the Chazars; an account, by a certain Mohammedan named Ali, of the Jews who lived near the Sambation river (see Neubauer, in "Jew. Quart. Rev." i. 420), translated into Hebrew by Moses Ashkenazi of Crete; and the letter of Elijah of Ferrara. (German translations of this work appeared at Basel, 1600–9; Amsterdam, 1685; Prague, 1705; a Judæo-German one made its appearance under the title "Ein Wunderlich Geschächtniss . . . von einen der hot Geheissen Bostanai," Prague, about 1686–90.) In addition to other works, Akrish is said to have edited a triple commentary upon the Song of Songs.

Bibliography: Grätz, *Gesch. d. Juden*, 3d ed., ix. 8 *et seq.*, 394, 397, 563, 568 *et seq.*; Benjacob, *Oẓar ha-Sefarim*, pp. 9, 521; Steinschneider, *Cat. Bodl.* col. 1084; Azulai, *Shem ha-Gedolim*, under *David ibn Abi Zimra*; Brüll, *Jahrbuch*, 1887, pp. 53–55; *Jew. Quart. Rev.* xi. 585, xii. 203; Zunz, *G. S.* i. 80.

H. G. E.

AKRON, Ohio: Capital of Summit county, forty miles from Cleveland. This city was first settled by Jews in 1850. The Akron Hebrew Congregation (Reform) was organized on April 2, 1865, and was incorporated September 16, 1866. On the latter date the burial-ground was purchased; the present synagogue building was acquired in April, 1885, and it was dedicated August 30 of the same year. The rabbis of the congregation were: Nathan Hirsch, October 1, 1865; N. L. Holstein, August 15, 1867; T. Jesselson, 1869; A. Schreier, 1876; D. Burgheim, 1878; S. M. Fleischman, 1880; B. Rabbino, 1886; M. Wasserman, 1889; B. Wohlberg, 1892; D. Klein, 1894; Isador G. Philo, 1896 to date. Other communal organizations are: the Schwesterbund (benevolent society), organized 1865; Montefiore Society (literary and social), organized 1883; Chautauqua Circle, organized 1899; Akron Hebrew Sabbath School (free); Francis Joseph Society, and a Hungarian Charity Association. Akron has also an orthodox congregation, which in 1900 purchased a lot on which to erect a synagogue.

In a total of about 50,000 Akron has 225 Jewish families. The vocations followed are those of merchant, bookbinder, public-school teacher, mining engineer, cigarmaker, physician, lawyer, foundryman, and bookkeeper.

A.

AKSAI (TASHKICHA): A village in the province of Tersk, in the Caucasus, which has a Jewish community of about 1,000 persons. These Jews claim to be descendants of the exiles of Shalmaneser. Their progenitors emigrated in early days from Persia to Daghestan, and thence, in the seventeenth century, to the village of Andrei, where their old burial-grounds are to be found on the Dzuhot-tuba, "the hill of the Jews." As they suffered much from the persecution of the Mohammedans, they moved to Aksai in 1844. They are mainly merchants, butchers, and tanners.

Bibliography: Cherny, *Sefer ha-Masa'ot*, see index; W. Miller, *Materialy dlya Izucheniya*, etc., St. Petersburg, 1883; A. Katz, *Die Juden im Kaukasus*, 1894, p. 7.

H. R.

AKSAKOV, IVAN SERGYEYEVICH: Russian Panslavist leader; born October 7, 1823; died at Moscow, February 8, 1886. Aksakov was one of the founders at Moscow of a circle of Slavophils, whose aim was to restore Russia to the position it had held in the days prior to Peter the Great—a position independent of all West European civilization. As a logical consequence, they were opposed to all the foreign elements in the population of Russia—Germans, Poles, and, above all, Jews. Though, at first, Aksakov showed some signs of a liberal attitude toward the Jews, he as early as 1862 protested in his paper, the "Den," against the admission of Jewish graduates to the civil service; but at that time he was willing to grant them full civil rights, including that of residence throughout Russia. Later, his editorials in the same paper discussed the Jewish question from the religious (August 8, 1864) and economic (July 15, 1867) points of view. Aksakov's attention was again drawn to the Jewish question by the riots in South Russia in 1881; and he became leader of the reactionary movement which followed the death of Alexander II. He regarded the persecutions as a just revenge for the privileges granted to the Jews ("Rus," July 1, 1881), and vehemently supported the policy of General Ignatiev in promulgating the May Laws (*ib.* June, 1882).

At this time Aksakov's influence was paramount with both the government and the press; and there is no doubt that his attitude toward the Jews assisted Russia in her stubborn resistance to the protest of civilized Europe and America against her treatment of her Jewish population. One incident of Aksakov's campaign against the Jews deserves to be particularly mentioned. In 1883 he published in

"Rus" (No. 21) an article on the "Yevreiskaya Internatzionalka i Borba s Yevreistvom v Yevropye" (The Jewish International, and the Struggle with Judaism in Europe), in which he accused the Alliance Israélite of being a secret organization of the whole Jewish world to obtain control of all governments. This naturally aroused a considerable amount of protest; and the Alliance published a detailed refutation, which Aksakov reprinted in "Rus," No. 24.

Bibliography: S. I. Aksakov, *Polnoe Sobranie Sochineni, Yevreiski Vopros*, vol. iii., Moscow, 1886; *Vos.* Feb., 1887; *Sistematicheski Ukazatel Statei*, etc., St. Petersburg, 1892, Nos. 6642, 6643, 8808; Vengerov, *Kritiko-Biograficheski Slovar*, vol. i., St. Petersburg, 1889.

H. R.

AKSENFELD, ISRAEL: A Judæo-German writer; born in Russia in the last quarter of the eighteenth century; died about 1868. He passed the first period of his life among the Ḥasidim, being himself a disciple of R. Naḥman Bratzlaver (of Bratzlav) and the companion of Nathan Bratzlaver, the editor and publisher of Naḥman's works. Later he abandoned his early associations, and removed to Odessa. By self-education he acquired a wide knowledge of law, literature, and science. He practised as a notary public, and was also a prolific writer of fiction. Like nearly all Russo-Jewish novelists, Aksenfeld was a realist. He derived the themes of his works from contemporary Jewish life, describing with the pen of an artist the conditions, manners, and customs of the Russian ghetto at the beginning of the eventful reign of Czar Nicholas I. He was the author of about twenty works, of which only five—one novel and four dramas—were printed; the others are still in manuscript, in the possession of a Polish family in St. Petersburg; and it is hoped they may soon be published. The most important of his dramatic works is "Der Erste Jüdische Rekrut," 1862, a tragedy which presents a remarkably vivid picture of the terrible commotion in the Russian ghetto when, in 1827, the ukase compelling the Jews to do military service was enforced for the first time. His novel, "Das Sterntüchel," describes the seamy side of Ḥasidism, its intolerance, bigotry, and hypocrisy, and contrasts it with the fair-mindedness and honesty of progressive Judaism.

Bibliography: Gottlober, in *Jüdische Volksbibliothek*, Kiev, 1888, p. 258; Lerner, *Kriticheskij Razbor Sochineni I Aksenfeld*, Odessa, 1868; L. Rosenthal, *Toledot Hebrat Marbe Haskalah*, i. 6, ii. 21, St. Petersburg, 1885–1890.

H. R.

AKYLAS. See Aquila.

ALABAMA: One of the southern states of the United States; admitted Dec. 14, 1819; seceded Jan. 11, 1861; and was readmitted July, 1868.

No definite date can be assigned to the first settlement of Jews in the state of Alabama. It is known, however, that Jews were settled in the district of Mobile, in the southwestern part of the state, as early as 1724. Mobile was then one of the nine districts of the French colony of Louisiana, over which Bienville had been placed as governor. In March, 1724, he, in the name of the king, issued his celebrated "Black Code," one of the provisions of which was that all Jews must leave the colony, and that the Roman Catholic religion would be the only religion tolerated there.

A searching investigation has been made with a view to discovering records referring to the Jews of the Mobile district, but no such records have been found. Not until about a half-century later is the name of a Jew found, and then in connection with incriminating charges preferred against Governor Farmer. By the treaty of Paris in 1763, the Mobile district became a part of the British possessions of North America; and the British authorities appointed Major Farmer governor of the district. He held the office until 1776, when he was charged with being guilty of "sending flour for the king to New Orleans or attempting to sell it there by means of Pallachio, a Jew." Nothing has been found in these accounts which would incriminate Pallachio.

Early Settlements.

In 1785 Abram Mordecai left Pennsylvania to settle in Alabama, in Montgomery county, where he was the pioneer Jewish settler. Albert James Pickett, in his "History of Alabama," refers to Mordecai as an "intelligent Jew, who lived fifty years in the Creek nation." He established a trading-post two miles west of Line creek, carrying on extensive trade with the Indians, and "exchanging his goods for pinkroot, hickory-nut oil, and peltries of all kinds." Mordecai believed that the Indians were originally Jews. Pickett is authority for Mordecai's assertion that in their green-corn dances he had often heard the Indians utter, in grateful tones, "Yavoyaha! Yavoyaha!" He was always informed by the Indians that this meant Jehovah, or the Great Spirit, and that they were then returning thanks for the abundant harvest with which they had been blessed. In October, 1802, Abram Mordecai established a cotton-gin, which was the first built in the state and which seems to have been constructed by two Jews, Lyons and Barnett of Georgia, "who brought their tools, gin-saws, and other material from that state on packhorses."

The First Congregation.

Jews settled in the towns of Claiborne and Uniontown as early as 1840, and in Selma, Huntsville, and Demopolis about 1850. There does not seem to have been a concerted movement toward the formation of a congregation in Alabama until 1841. In that year a number of Jews of Mobile united for the purpose of purchasing a plot of ground for a cemetery. The court records show that the congregation Sha'arai Shomayim purchased from the city authorities four lots for burial purposes at thirty dollars each. The deed was signed by the mayor of the city, Edward Hall, and attested by the clerk, H. P. Ensign, June 22, 1841. Religious services were held by the members of this congregation during the years 1842 and 1843 at the residence of B. L. Tim; but not until Jan. 25, 1844, was the congregation duly incorporated. Its constitution and by-laws, with the name of the organization printed in Hebrew letters, were then recorded in the probate court at Mobile.

Montgomery was the next city to form a permanent congregation, which was organized and incorporated under the name Kahal Montgomery, April 12, 1852. It dedicated its first synagogue March 8, 1862. According to G. Jacobson, of Mobile, a congregation with an officiating rabbi was organized in Claiborne in 1855. Most of the Jews left Claiborne, however, and the congregation passed out of existence.

Jewish congregations have since been formed in Selma, Birmingham, Huntsville, Demopolis, Anniston, and Uniontown. All of them have well-equipped Sabbath-schools and organized benevolent societies, which distribute annually among the poor more than $10,000. During the year 1900 the cities of Huntsville and Selma dedicated new synagogues; and in Montgomery one was in course of construction.

Educational and literary societies are connected with the congregations in Birmingham, Montgomery, and Mobile, each of which cities has a local section of the Council of Jewish Women. The aim of the congregational societies and the sections of the Council of Jewish Women is to foster a closer study of the Bible and a deeper knowledge of Jewish history and literature. The order B'ne B'rith is represented in Birmingham, Montgomery, Mobile, Selma, Huntsville, Anniston, Demopolis, and Uniontown. Sheffield, with about 3,000 inhabitants, has a Jewish cemetery and a Sabbath-school.

Educational Institutions.

When Sheffield was laid out in 1884 by a land company, two Jewish brothers by the name of Moses, of Montgomery, were among the prime movers in the enterprise. Capt. Alfred H. Moses, who had been in the Confederate service, was the first manager of the company; and under his able administration the undertaking prospered. At the outset lots were set apart for a Jewish house of worship; and separate grounds for a Jewish cemetery were laid out. The first postmaster of Sheffield was Morris Nathan, who received his appointment from President Cleveland.

Prominent Jews.

Philip Phillips was a prominent Jew who lived in Alabama about twenty years. He was a native of Charleston, S. C., and removed to Mobile in 1835. He was elected to the legislature in 1844; the next year he published a digest of the decisions of the supreme court; in 1851 he was returned to the legislature, and two years later was elected to Congress over Hon. Elihu Lockwood, of Mobile county. Mr. William Garrett in his "Reminiscences of Public Men in Alabama" says that "Philip Phillips left Congress with a national reputation of which any man might feel proud." Judah P. Benjamin was a resident of Montgomery during the years 1862–65. He was appointed attorney-general of the provisional government of the Southern Confederacy in 1861, and in August of the same year was appointed acting secretary of war; but on being censured by a congressional committee he resigned his office after having held it for six months. He continued to retain the confidence of Jefferson Davis, and was by him appointed secretary of state. Solomon Heydenfeldt, who was a native of Charleston, S. C., moved to Alabama, Tallapoosa county, when that county was first settled. He was chosen judge of the county court of Tallapoosa in 1840, and soon after moved to Russell county, where he practised law for several years. He then went to California, where he became justice of the supreme court. His brother, Elkin Heydenfeldt, was also an attorney of some standing in Tallapoosa county. Adolph Proskauer, who had been major in the Confederate army, served one term in the legislature in the year 1868, as did Nathan Straus in 1870. Solomon Block, of Camden, was a member of the state senate for several terms.

Jews of Alabama have been appointed to the highest offices in the gift of their respective communities. They are found as mayors, presidents of chambers of commerce and of cotton exchanges, of the boards of education and of the public schools, members of the council, and in many similar important positions. Benjamin M. Mayer was, in 1900, editor of the "Birmingham Age-Herald," and Emil Lesser was editor of the "Birmingham Courier" (German). Emanuel Lehman, the philanthropist, lived for many years in Montgomery, Ala. Robert Loveman, a resident of Tuscaloosa during 1890-93, is a lyric poet of acknowledged merit. During his residence at Tuscaloosa the Burton Printing Company of that city printed for him two small collections of poems; see Stedman's "American Anthology," 1900.

In his book, "The American Jew as Patriot, Soldier, and Citizen," Simon Wolf has recorded the names of about one hundred and fifty Jews of Alabama who fought in the Confederate army, and of more than forty Jews who volunteered in the state regiments during the Spanish-American war of 1898. Philip Stern, of Montgomery, has held various posts in the regular army, and is now (1901) captain of the Twenty-ninth Alabama infantry, serving in the Philippines.

Statistics.

The population of Alabama, according to the census of 1900, is 1,828,697, which total includes 6,000 to 7,000 Jews. Jews are found in almost every occupation in which other citizens of the state are engaged.

Very few articles and no books are published which bear upon the Jews or the Jewish congregations and institutions of Alabama; and the early congregational records have, in the majority of instances, been lost. In cases where the latter have been preserved they have been so imperfectly kept that few correct or important data can be gathered from them.

BIBLIOGRAPHY: In 1895 Peter J. Hamilton, in an article on *The Pioneer Churches of Mobile*, in the *Hy Shy Ny*, a publication of the Young Men's Christian Association of Mobile, republished in the *Mobile Register*, makes passing reference to the formation and progress of the Jewish congregation at Mobile. The *Jewish Ledger* of New Orleans, May 19, 1899, published a Mobile edition of its paper, containing articles by Henry Hanan, S. Richards, and Dr. Mark J. Lehman on the early history of the Sha'arai Shomayim congregation and on the work of its various organizations. The *Jewish Ledger*, in a Birmingham edition, May 18, 1900, described the religious, charitable, and other organizations of the Jews of Birmingham; see also *Statistics of the Jews of the United States*, published by the Union of American Hebrew Congregations, 1880; and *American Jewish Year Book* for 5660 and 5661.

T. S.

ALABARCH: The title of an official who stood at the head of the Jewish population of Alexandria during the Grecian period. The etymology of the word ἀλαβάρχης (*alabarches*), and, therefore, the original nature of the office, is obscure. In former times it was customary to derive it from ἅλς (*hals*, sea), which derivation might indicate dominion over the sea. The word is, however, also written ἀραβάρχης, and in Latin *arabarches*, for which reason some think the term indicates dominion over Arabia—the old name of the part of Egypt east of the Nile. It is hard to understand how a Jew, even if he were the most prominent man of the congregation of Alexandria, could be called ruler of Arabia. The trend of modern opinion is to connect it with the Greek term for ink, ἄλαβα (*alaba*), taking ink in the sense of writing (*scriptura*), which, in those days, was a token for tax (*vectigal*). Such a derivation would imply that the Alabarch was a farmer of taxes, certainly from the time of the Ptolemies; and, judging by inscriptions which give a similar title to an office of the Thebaid in Egypt, he must also have collected the toll on animals passing through the country. Strabo (quoted by Josephus, "Ant." xiv. 7, § 2), who was in Egypt about 24 B.C., calls the governor of the Jews "ethnarch" (ἐθνάρχης), and remarks that he ruled over the Jews as over an autonomous community (ὡς ἂν πολιτείας ἄρχων αὐτοτελοῦς). If the term as used by Strabo is correct, then the Alabarch must have been known among the heathen as ethnarch; so that one would surmise that the term ἀλαβάρχης was used only by the Jews. Strabo's ethnarch is usually identified with the Alabarch, without further question; but Franz is of the opinion ("C. I. G." iii. 291*a*) that the Alabarch was only a subordinate functionary of the ethnarch. Grätz ("Monatsschrift," xxx. 206) considers the alabarchs to be descendants of the priest Onias, who emigrated to Egypt; and he includes the generals Hilkias and Ananias among the alabarchs, though authority for this is lacking.

The following alabarchs are known by name: **1.** Alexander Lysimachus. **2.** Julius Alexander Lysimachus, son of the preceding. The name Julius was also borne by his brother Tiberius (Julius) Alexander (who afterward became prefect of Egypt), probably in honor of the imperial family of the Julii. The Herodians belonged also to the gens Julia; and Berenice, daughter of Agrippa I., who bore the cognomen Julia, was married to Marcus, son of the Alabarch Alexander. This Marcus appears to have died early ("Ant." xix. 5, § 1), for Berenice immediately after married another. **3.** Demetrius ("Ant." xx. 7, § 3).

Philo relates that after the death of one of the Alabarchs, the Emperor Augustus appointed a Council of Elders (*γερουσία*) for the Jewish community of Alexandria: but in an edict of Claudius it is stated that, after the death of one of the Alabarchs, he permitted the appointment of a successor. Philo was himself descended from the Alabarch family ("Ant." xviii. 8, § 1), and was either the brother or the nephew of Alexander Lysimachus. It is impossible to fix the date of either the beginning or the end of the line of Alabarchs. It may have ceased during the disturbances under Trajan. The brothers Julianus and Pappus, the leaders of the Jews during this revolt, were indeed natives of Alexandria, but were not Alabarchs. Tannaites of the second century would appear to allude to the Alabarchs (see Sifre, Deut. 1, end; Yalḳ. Deut. § 792). In the Talmud there is no mention of them. Grätz has made it probable that the Nikanor after whom certain gates of the Temple—often mentioned in the Mishnah, Talmud, and Midrash—were named, and who was, therefore, a public benefactor and undoubtedly a wealthy man, belonged to the family of the Alabarchs.

Bibliography: Haeckermann, in Jahn's *Neue Jahrbücher für Klassische Philologie*, 1849, xv. suppl., pp. 450–566; Grätz, *Die Jüdischen Ethnarchen oder Alabarchen in Alexandrien*, in *Monatsschrift*, 1876; Schürer, *Die Alabarchen in Ægypten (Zeit. für Wissenschaftliche Theologie*, xviii. 13); Marquardt, *Römische Staatsverwaltung*, i. 289; Berliner, *Magazin*, xx. 143; Willrich, *Juden und Griechen*, p. 141; Siegfried, *Philo von Alexandrien*, p. 5, note 3; Th. Reinach, in *Rev. Ét. Juives*, 1893, xxvii. 80.

S. Kr.

ALABASTER: The Alabaster of the ancients was the stalagmitic variety of carbonate of lime, and differed from what now is commonly known as Alabaster, which is sulphate of lime. From this material vases were made to hold unguents (see Matt. xxvi. 7; Mark, xiv. 3; Luke, vii. 37). Gradually the vases themselves were called Alabasters; and this is the explanation of the Septuagint translation, *alabastron*, in II (IV) Kings, xxi. 13. Alabaster is still obtained from mines in the province of Oran in Algeria; it was found also in Thebes and on the western side of the Tigris. In Assyria it was used in bas-relief and was called *pilu*, though this term was a general one applied to various kinds of hard stones. Its employment can be traced back beyond the ninth century B.C.; and it may be assumed that even at an earlier period there was trade in Alabaster in Babylonia, since the mineral is not found in southern Mesopotamia. It was usually grayish and striated in appearance. G. B. L.

ALAISH: The name of a Spanish-Jewish family, which occurs in various forms; usually preceded by "abu." Abu-al-'aish means in Arabic "Father of Life" or "Father of Bread." In the form Bolaix (compare the Arabic Belcasem for Abu al-Kasim) it occurs in the list of Barcelona Jews of the year 1391 ("Rev. Ét. Juives," iv. 70). A Çag Abenayx (Isaac ibn al-Aish) was *almojariff* of Queen Maria (*ib.*). A Solomon ibn Aish is cited in a manuscript which once belonged to Carmoly, as well as in Samuel Zarza's "Meḳor Ḥayyim" (fol. 54). He is probably identical with the physician Solomon ibn Gais ben Baruch, who died in Seville, Siwan, 5105 (= 1345) ("Hebr. Bibl." xix. 93). Joseph ibn Alaish was rabbi in Alcala ("Algaish" of Wiener and Kayserling). Menaḥem ben Aaron ben Zerah tells us in his "Ẓedah la-Derek" that he "studied with Joseph particularly the Tosafot of R. Perez, which were greatly in vogue in his day" (Gross, "Gallia Judaica," pp. 566 *et seq.*). According to the text in Neubauer ("Mediæval Jewish Chronicles," ii. 244), Joseph died in the year 1349, and not 1361 (Wiener, "'Emeḳ ha-Baka," p. 185; Kayserling, "Juden in Navarra," p. 84). An Abolays is the supposed translator into Arabic of a Chaldean book on the magic powers of various stones (Steinschneider, "Hebr. Uebers." p. 238; "Z. D. M. G." xlix. 268). The modern form of the name is Belais or Balaiss.

Bibliography: Steinschneider, *Hebr. Bibl.* xvi. 61; *Jew. Quart. Rev.* xi. 481. On a somewhat similar name, Yaez, see *Hebr. Bibl.* xix. 93.

G.

ALAMAN, ASHKENAZI, or **DEUTSCH:** Name of a many-branched and wide-spread Jewish family in the Turkish empire, whose ancestor, **Joseph ben Solomon of Ofen** (Buda), Hungary, is said to have been at the head of a deputation to hand over the keys of the citadel of Ofen to the sultan Solyman I., who was then advancing against it with his army (1529). Joseph, who afterward settled in Constantinople, received for himself, his sons **Satina** and **Joseph,** and their posterity, the privilege of exemption from all taxes and duties, and from compulsory service for all time to come. The privilege was confirmed by a firman, and has been successively ratified by all Ottoman rulers up to the present time (1901). Descendants of the Alamans, numbering about four hundred and fifty, still live in Constantinople, Adrianople, Brusa, Damascus, Gallipoli, Cairo, and several places in Bulgaria.

Bibliography: *Yosef Da'at* or *El Progreso*, a Spanish-Hebrew journal, published by Abraham Danon, Constantinople, i. No. 1 *et seq.*

M. K.

ALAMETH: Son of Becher and grandson of Benjamin (I Chron. vii. 8). G. B. L.

ALAMI, SOLOMON: An ethical writer who lived in Portugal in the fourteenth and fifteenth centuries; contemporary of Simon ben Ẓemaḥ Duran (רשב"ץ). He is known through his ethical treatise "Iggeret Musar," which he addressed, in the form of a letter, to one of his disciples in 1415. He was an eye-witness of the persecutions of the Jews of Catalonia, Castile, and Aragon in 1391. Alami considers these and other severe trials inflicted upon the Spanish Jews as the effect of, and a punishment for, the moral and religious decadence into which his coreligionists had fallen; and he holds before his brethren a mirror of the moral degeneration extending through all circles of Jewish society.

"Let us search," he says in his book, "for the source of all these trials and sufferings, and we shall find that a state of dissolution prevails in the midst of us; that an evil spirit pervades our camp, which has split us into two parties. There are those of our brethren who expend all their energies in solving Talmudic problems and in writing numberless commentaries and novellæ dealing in minute distinctions and interpretations, full of useless subtleties as thin as cobwebs. They diffuse darkness instead of light, and lower respect for the Law. Others, again, clothe the Torah in strange garments, deck it with Grecian and other anti-Jewish ornaments, and endeavor to harmonize it with philosophy, which can only be detrimental to religion and lead ultimately to its decay. Worse than these, however, are the frivolous persons who have not acquired substantial knowledge, but, relying upon the smattering of Greek that they possess, venture to ridicule tradition and to contemn the commandments

> of the Holy Law. Such frivolity prevails, above all, among the wealthy. We find these evil qualities among the proud representatives of the congregations, who have grown rich through dealing in money. They cast off everything that reminds them of their Judaism; they seek to dazzle by princely luxury; their wives and daughters array themselves in jewels like princesses; and, swelled with pride, they deem themselves the princes of the land. Therefore the great punishment came: it was inevitable. How much our rich coreligionists could learn from their Christian neighbors! The Christian princes and grandees rival one another in efforts to promote and uphold their religion and to train their youth in the pious sentiments of their ancestors. Our Jewish rich despise their faith, and permit the teachers of religion to eat the bread of sorrow and poverty."

The Hebrew style of the letter is dignified and impassioned; and its moral admonition reveals the noble courage of Alami. Each section of the "Iggeret Musar" is preceded by a Biblical verse suggesting its contents.

Zunz published an abridged German translation of part of it in Busch's "Jahrbuch für Israeliten," iv. (Vienna, 1844), and this also appeared in his "Gesammelte Schriften," ii. 177. An earlier edition appeared in Venice in 1712, as "Iggeret ha-Ḥokmah weha-Emunah" (Letter on Wisdom and Faith); but the name of the author was corrupted to Solomon ben Laḥmi. The best edition now extant of Alami's work is that issued by Jellinek (Vienna, 1872). Extracts of the "Iggeret" are given in "Or ha-Ḥayyim" of Joseph Jaabez and in Reggio's "Ha-Torah weha-Philosophia." On the name Alami, see Steinschneider, "Jew. Quart. Rev." xi. 486.

S. B.

ALASHKAR: A Spanish-Jewish family whose name was probably derived from an Arabic word meaning "red."

The first member of the Alashkar family whose name has been handed down is **Samuel**, the physician, who lived at Seville toward the middle of the fourteenth century. His son **Judah**, also a physician, and, like his father, an influential member of the Jewish community of Seville, claimed to have received, in a dream, a visit from an angel, who predicted for the month of Siwan, 5151 (=1391), the downfall of the town and the ruin of all the Jews in Spain. On the advice of this angel, Judah emigrated, with his son **Moses**, to "Malaca on the seacoast"—that is, to Malaga—and his family remained there until the expulsion of the Jews from Spain. In 1492 **Judah** and **Joseph**, sons of Moses, emigrated to Algeria; the former settling at Mostaganem, and the latter at Tlemçen, where he soon became the chief of the rabbinical school. Joseph is the author of several treatises and commentaries, of which one has been lost; the others are still unpublished.

Moses b. Isaac Alashkar, member of another branch of the family, lived in Egypt, but subsequently resided in Jerusalem, during the latter part of the fifteenth century and at the beginning of the sixteenth. He was prominent among contemporaneous rabbis; and his opinions were held in esteem throughout the Levant, and even in Italy. In a letter to Elijah ha-Levi—the teacher of Elijah Mizraḥi—he complained that his large correspondence deprived him of much of the time due to his professional duties. The two following are the most important of his works: (1) "Hassagot" (Critical Notes), in which he demolishes the whole dogmatical structure built up in Shem-Ṭob ben Shem-Ṭob's "Sefer ha-Emunot"; (2) "Responsa," 121 in number. Both were printed together at Sabbionetta, 1553. A separate edition of the "Hassagot" appeared three years later at Ferrara. This collection, which reached even distant Jewish communities, is of importance for the geographical names in rabbinical writings and in bills of divorce.

Abraham b. Moses Alashkar: A Talmudic scholar; lived in Egypt in the first half of the sixteenth century. He carried on a correspondence on ritual topics with his father, Moses Alashkar, in whose "Responsa" he is often mentioned: and likewise with Joseph Caro, who answered him in his "Responsa Eben ha-Ezer" and in the "Abḳat Rokel."

BIBLIOGRAPHY: *Jew. Quart. Rev.* vi. 400, x. 133, xii. 119; *Ozar Nehmad*, iii. 105; Steinschneider, *Cat. Bodl.* col. 1765; Fürst, *Bibl. Jud.* i. 30; Michael, *Or ha-Ḥayyim*, No. 45.

W. M.—M. B.

ALATINO: A notable family of Jews that settled in Italy in the second half of the sixteenth century, and occupied an important position in the history of literature and of science. Its prominence originated with three brothers, Jehiel, Vitale, and Moses, who dwelt in the city of Spoleto, where they distinguished themselves in the practise of medicine, and also pursued the study of philosophy. Both Vitale and Moses are favorably mentioned in Tiraboschi's "Storia della Letteratura Italiana."

Bonajuto (Azriel Pethahiah) Alatino was not only a distinguished physician, but he also acquired no inconsiderable reputation as a rabbi, which office he accepted in 1600. His notes upon the "Shulḥan 'Aruk" are quoted as authoritative ("Pisḳe Recanati ha-Aḥaronim," xxiv.). He also showed himself a valiant defender of the faith by advocating the Jewish side in a public debate on the immutability of the Mosaic law. This disputation, which took place in April, 1617, was ordered by the pontifical legate in Ferrara; and Alatino's opponent was the Jesuit Alfonso Ceracciolo. When the writer of the present article first published this debate, "Wikkuaḥ 'al Niẓḥiyut ha-Torah" (Debate on the Eternity of the Law), Leghorn, 1876, he was not able to identify the learned Israelite, but a few years later, when he removed to Ferrara, he had the good fortune to find another copy of the manuscript, upon which was noted "A Debate held at Ferrara by the learned physician Rabbi Azriel Alatino זצ״ל" (The memory of the righteous be blessed!). In 1621 Alatino was a member of a delegation sent by the Jewish community of Ferrara to the legate, with the view of preventing the closing of the Ghetto.

Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 290), the authority here, referring to Alatino's death by the formula זצ״ל, mentions among his works one under the title "Torat ha-Muḳẓeh," dealing with the laws of Sabbath and festivals, and a *pesaḳ* (rabbinical decision), in which he opposes the opinion of R. Nathaniel Trabotti. No other notices of him are known to exist. His son **Moses Amram** apparently succeeded him in the rabbinical office; for in the list of rabbis of Ferrara there occurs, under date of 1648, the name of Moses Amram, son of R. Azriel Alatino. Under date of 1645 we read the name of **Moses**, the son of Ḥayyim Alatino, who appears to have been the son of the above-mentioned Vitale.

Two members of this family distinguished themselves in the eighteenth century: **Giuseppe Benedetto Alatino** (died 1736) established a fund from which two Jewish women of Ferrara were to receive annually a dower (Pesaro, "Appendice alle Memorie Storiche," etc., p. 31); while **Bonajuto Alatino** was a much-admired preacher in Padua, in the synagogue of R. Isaac Raphael Finzi.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 126, note 128; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 128.

G. J.

Jehiel Alatino, probably the eldest of the three, established himself in Todi, where his nephew David de Pomis found him in 1532 in comfortable circumstances, as he states in the preface to his Hebrew "Ẓemaḥ David." He describes Alatino as a renowned physician, and states that he learned a great deal through intercourse with him. When De Pomis wrote this (1587), Jehiel was already dead, since he adds, in mentioning his name, ז"ל ("of blessed memory").

Moses Alatino, born in 1529, was the half-brother of Jehiel (see preface to "Ẓemaḥ David"). Moses' version of Themistius' paraphrase of the four books of Aristotle's "De Cœlo," printed at Venice, 1574, by Simone Galignano, gives several important facts. In the dedication to Cardinal Luigi d'Este (Aug. 1, 1573) Moses relates how, at the time that he studied philosophy at Perugia under Francesco Piccolomini, he came into possession of an ancient Hebrew manuscript, containing a version of Aristotle's "De Cœlo," and, overjoyed by so precious a discovery, showed it to Bartolomeo Eustacchio, the professor of medicine, who was also a Hebrew scholar, and to his own brother Vitale. Both were greatly pleased with the discovery.

In the course of the next five years (1568–73), Moses applied himself to the task of translating this Hebrew paraphrase into Latin, fully confident that he would thereby produce a work of much value to students. Owing, however, to protracted ill-health, he was unable to complete the work. On his recovery he was urged by several scholars to finish his task, among whom Benedetto Mangiolli of Modena, then in the service of Cardinal d'Este, may be mentioned. Following the dedication of this work is a preface addressed particularly to students of philosophy. Here Alatino gives briefly the history of this important paraphrase, which in the time of Averroes (Ibn Roshd) was translated into Arabic and afterward into Hebrew. He referred also to the many difficulties overcome in turning it into Latin, particularly the finding of clear interpretations for obscure passages, as well as for the Arabic expressions used by the Hebrew translator. Fortunately Alatino obtained the assistance he desired from a physician and philosopher, Elia Nolano, or Elijah ben Joseph of Nola, as has been shown by Kaufmann ("Rev. Ét. Juives," xxxv. 296 *et seq.*). N. Brüll has published some fragments of this dedication, together with the preface ("Central-Anzeiger für Jüdische Litteratur," Frankfort-on-the-Main, 1891, pp. 135 *et seq.*). But he omits, among other things, the beginning of the preface, which reads: "Last year I went to the hot springs of Padua in company with my illustrious and most worthy master, Camillo Varani, for the purpose of freeing myself of a peculiar and chronic disease, and when the cure was effected nothing was more agreeable to me than to go to the magnificent lord Francesco Piccolomini, the philosopher learned in every species of science and my most renowned and beloved teacher of philosophy, in order to greet him." Some time previously Piccolomini had been transferred from Perugia to Padua, and Alatino, his old pupil, visited him, in order to show him his version of Themistius' "De Cœlo," although as yet not corrected, and to obtain his opinion of it. Piccolomini examined a number of passages and encouraged Alatino to complete the work. Camillo Varani was one of the sons of Ercole (Hercules), last duke of Camerino; and it is significant that Moses Alatino always earned the respect of his masters and the confidence of distinguished persons. De Pomis states that all Ferrara held Alatino in great esteem, and that he also derived much satisfaction from his own son. The son, whom De Pomis does not mention by name, was doubtless the learned physician and rabbi **Bonajuto. Emanuel Alatino,** also a son of Moses, can only have been a child at this time, since he died a young man in 1605 ("Luḥot Abanim," p. 125). The version of the Canons of Avicenna (Ibn Sina) does not appear ever to have been completed, but Moses and Bonajuto were still busily occupied with it in July, 1592, as is stated in the *licentia medendi* (physician's diploma) conferred upon each of them by Pope Clement VIII. ("Rev. Ét. Juives," xix. 135). Moses subsequently became intimate with Josef Zarphati, a Moroccan Jew, who afterward renounced Judaism, and, as Andrea de Monte, became one of the most notorious inquisitors. Relying upon their former friendship, Alatino in 1577 wrote to the monk, telling him of his own studies, and succeeded in inducing De Monte to deal more magnanimously with Hebrew books. This letter, with two others written subsequently, is in the possession of Dr. S. H. Margulies, of Florence.

A certain Moses Amram Alatino writes to his brother Baruch Abram in such a manner as to convey the idea that he was a Marano and desired to enter the Abrahamic covenant, even at an advanced age. But in all probability he is not to be identified with the celebrated physician and philosopher. Moses Alatino, the brother of Vitale and Jehiel, must be identical with the Moses Amram whose epitaph is given in "Luḥot Abanim," No. 45. The date of the epitaph, Nisan 29, 5365, corresponds with the date April 17, 1605, in the mortuary record of the Jewish community of Venice, which mentions a Moses Alatino. Alatino translated the commentary of Galen on the work of Hippocrates, "De Aëre Aquis et Locis," from the Hebrew of Solomon b. Nathan ha-Meati into Latin. Several editions of this translation have been published (Steinschneider, "Cat. Bodl." No. 1768).

Vitale Alatino was known as of high repute in Spoleto, and throughout Umbria, as De Pomis states in his "De Medico Hebræo," where he records that among the various persons treated by Vitale were Pope Julius III. (1550–55) and a certain Bartolomeo Eustacchio, a physician and anatomist, who called Vitale to Perugia. G. J.

ALATRI, CRESCENZO: Italian writer; born at Rome, 1825; died February 12, 1897. He was educated in the Talmud Torah of his native city, and graduated as rabbi, but never held any office. Alatri was the author of a "History of the Jews in Rome," several extracts of which were published in the "Educatore Israelita" (1856), pp. 262 *et seq.* This work is still extant in manuscript. He is often mentioned as the Italian and French translator of Moses Hazan's Hebrew poems, and as one of the founders of the Società di Fratellanza, the aim of which was to educate poor Jewish children and to promote arts and handicrafts among the Jewish population.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 372, 404.

M. B.

ALATRI, GIACOMO: Italian banker and philanthropist; son of Samuel Alatri; born at Rome in 1833; died there March 9, 1889. He was for several years president of the Banca Romana, which position he resigned when, in 1881, his propositions for the reorganization of the bank were rejected. The subsequent history of that institution, its ultimate bankruptcy in 1893, and the grave political disturbances occasioned by it throughout Italy, fully justified the courageous stand taken by Alatri. His chief philanthropic efforts were directed toward organizing kindergartens for the Jewish poor, to the success of which he devoted all his energies. Alatri died at the age of fifty-six—two months before his father. His work on bank reform, entitled "Sul Riordinamento delle Banche d'Emissione in Italia," was published in Rome in 1888.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 185, 209, 212-213.

M. B.

ALATRI, SAMUEL: Italian politician, communal worker, and orator; born at Rome in 1805; died there May 20, 1889. For more than sixty years he led the Jewish community of his native city, and bore the brunt of its contests for religious and political freedom. His public career began at an early age. When only twenty-three years old he was called upon to enter the council of the community, the material and spiritual interests of which he thereafter served with zeal and devotion. From 1840 to 1865 he made annual tours to foreign countries, coming thereby in contact with prominent Jews in France and in England, who inspired him with new hopes and encouraged him to persevere in the struggle for justice. Knowing, however, that, in order to lead to happiness, freedom must be supplemented by education, Alatri devoted his special attention to foreign scholastic institutions, accumulating experience which he used for the benefit of the Talmud Torah in Rome. The Roman Jews looked upon him as their legitimate leader and chose him spokesman of the deputations that annually waited on the pope (Gregory XVI.). The latter, though hostile to all progress, could not help being charmed by the oratorical gifts of Alatri, whom he nicknamed "our Cicero," and to whom, on one occasion, he said: "Whenever you have to defend a case of liberty and humanity, come to me." Alatri's influence with the pontiff proved effective only in individual cases, the general position of the Jews remaining as precarious as before.

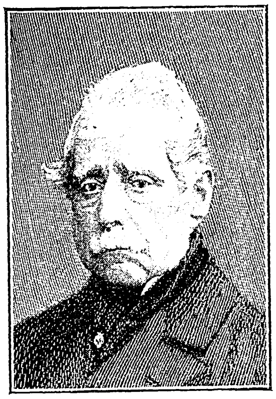

Samuel Alatri.

With the accession of Pius IX., who at first showed himself a friend of progress, Alatri redoubled his activities and entered into association with some of the most influential men of Rome. In appreciation of his intellectual and moral qualities he was elected a director of the Pope's Bank, later the Banca Romana; and it is an undisputed fact that the crisis which threatened that institution in 1853 was warded off by Alatri's foresight.

Alatri's efforts on behalf of his brethren were crowned with success in 1870, when King Victor Emmanuel entered Rome and put an end to the temporal power of the pope. On Oct. 2 of that year a deputation, of which Alatri was a member, handed over to the king the result of the plebiscite by which the inhabitants of the Papal Territories declared in favor of annexation to the kingdom of Italy. Alatri was then appointed one of the commissioners to reduce to order the chaotic finances of the city. He acquitted himself with conspicuous success, and was elected to Parliament by the second district of the city of Rome. Here he was entrusted with the task of adjusting the Italian budget. Party life, however, was not congenial to him, and after a few years of parliamentary activity he returned to the narrower sphere of the city and the Jewish community.

The services rendered by Alatri to his native city were acknowledged by the syndic of Rome, who at Alatri's funeral said: "The city of Rome loved him like a father, and now she mourns his death like that of a father." The following are some of his published speeches: "Discorsi al Dottor Albert Cohn," 1870; "Discorso Pronunziato nella Scuola del Tempio il 23 Aprile, 1881"; "Parole in Occasione della Professione di Fede," 1883; "Per la Inaugurazione del Collegio Rabbinico Italiano Celebrata il 15 Gennaio, 1887, nella Scuola del Tempio."

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 139, 141, 176, 209-212; Vogelstein and Rieger, *Gesch. der Juden in Rom*, vol. ii. (index).

M. B.

ALATRINI: Name of a distinguished Jewish family in Italy, derived from the name of the town Alatri. It has been often transcribed as **Alterini** and **Aletrini**. **Alatrino** and **Degli Alatrini** are other forms often occurring.

The following are the known members of this family:

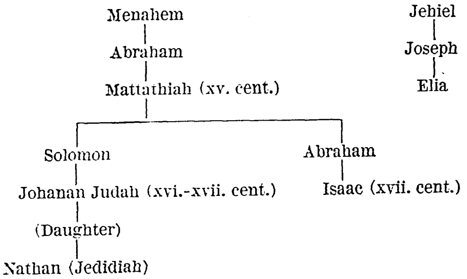

The first known mention of an Alatrini is that of **Menahem ben Solomon,** who lived at Fermo, a small town in the vicinity of Ancona, in 1295. **Abraham ben Menahem Alatrini** is mentioned in manuscript sources as living, between 1420 and 1433, in central Italy.

Elia ben Joseph ben Jehiel Alatrini: Rabbi at Macerata, Italy, during the second half of the fourteenth century. He wrote (1372) a work on education, "Sefer ha-Ḥinnuk," still in manuscript; and in 1389 he copied a manuscript for Moses ben Daniel at Forli.

Isaac ben Abraham Alatrini: Rabbi at Cingoli, in the vicinity of Macerata, at the beginning of the seventeenth century; teacher and friend of Eliakim b. Samuel Sanguine. During the Easter holidays, 1605, he preached at Modena a sermon on the Song of Solomon, which was used by him later as a basis for his "Kenaf Renanim" (The Song-birds' Wing). The work is a sort of haggadic philosophical commentary, in five parts, on the Song of Solomon. As the author states in the preface, he has incorporated in his work parts of the "Dialoghi di Amore" of the "learned man and philosopher Judah Rofe," that is, Leo Hebræus. The "Kenaf Renanim" is still unpublished; a manuscript copy is in the Bodleian Library, Oxford.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 244; Neubauer, *Cat. Bodl. Hebr. MSS.* cols. 765, 767; *Literaturblatt des Orients*, v. 407, 439; Mortara, *Indice Alfabetico*, p. 2; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

Johanan Judah (Angelo) Alatrini ben Salomon: Poet of the sixteenth and the seventeenth centuries. He was the author (1563) of a Hebrew poem on the commentary of his grandfather Mattathiah Alatrini, to the "Beḥinat 'Olam." Several of his other Hebrew poems are in manuscript in the Bodleian Library, Oxford (see Neubauer, "Cat. Bodl. Hebr. MSS." col. 680). His chief work is the adaptation into Italian verse of Baḥya's famous prayer, ברכי נפשי or תוכחה, which, together with the text of the original and a Hebrew translation of the Italian version by the author's grandson, Nathan (Jedidiah) b. Eliezer of Orvieto, was published at Venice in 1628. This poem, called by Angelo in a pun on the Italian form of his prænomen, "L'Angelica Tromba" (The Angel Trumpet), seems to have enjoyed a certain popularity in the Jewish communities of Italy. It is written in the terza-rima, and it renders into graceful and almost faultless meter the sentiment, though not always the sense, of Baḥya's prayer. In the Hebrew translation by Isaac Alatrini's grandson, called "Shir Barki Nafshi," an attempt was made to preserve in the Hebrew the metrical construction of the Italian poem.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 783, 1397, 2035; Benjacob, *Oẓar ha-Sefarim*, pp. 87, 578; *Monatsschrift*, xliii. 321; Mortara, *Indice Alfabetico*, etc., p. 2.

Mattathiah ben Abraham Alatrini: Rabbi in Italy during the second half of the fifteenth century, called the "Gaon," in the preface to the "Kenaf Renanim" of Isaac Alatrini. He wrote a commentary on Penini's "Beḥinat 'Olam," a manuscript copy of which is in the Bodleian Library, Oxford (Mortara, "Indice Alfabetico," p. 2).

Bibliography: Steinschneider, *Hebräische Bibliographie*, x. 104.

W. M.

ALBA, JACOB DI: Italian rabbi; lived at the end of the sixteenth and beginning of the seventeenth century. He was rabbi in Florence, and author of homilies on the Pentateuch, entitled "Toledot Ya'aḳob" (Generations of Jacob), Venice, 1609.

Bibliography: Wolf, *Bibl. Hebr.* i. 580, 611; iii. 440, 519; Steinschneider, *Cat. Bodl.* col. 1179; Mortara, *Indice Alfabetico*, p. 2.

W. M.

ALBAGAL, SOLOMON IBN (called also **Don Culema aben Albagal**): A Spanish farmer of taxes who lived in Villa-Real or Ciudad-Real, and held office during the reign of Maria de Molina (1300–10). He was the owner of a large fulling-mill, named "Batanejo," in Guadiana, which, when disposed of by the Knights of Calatrava, brought the sum of 15,000 gold maravedis (about $51,000, or £10,200). For many years he was in litigation with his partner, Israel Alhadad, with regard to a large sum of money. The queen finally referred the dispute for settlement to R. Asher ben Jehiel of Toledo ("Resp." § 107, No. 6). The name of Albagal's wife was Joanila. Of their two children, a son, Samuel ibn Albagal, lived in Villa-Real, and a daughter, Dinah, was married to Abraham ben Xuxen (Susan), also a farmer of taxes, and died of the plague at Toledo in the year 1349.

Bibliography: *Revue des Études Juives*, xxxix. 314.

M. K.

ALBALAG, ISAAC: A philosopher of the second half of the thirteenth century, who, according to Steinschneider ("Hebr. Uebers." pp. 299–306), probably lived in northern Spain or southern France. Graetz, without good reason, makes him a native of southern Spain. His liberal views, especially his interpretations of the Biblical account of the Creation in accordance with the Aristotelian theory of the eternity of the world, stamped him in the eyes of many as a heretic. Apart from this he showed little originality, and was eclectic in tendency. This is illustrated by the fact that though he was an unreserved follower of Aristotle, he showed a leaning toward the Cabala, the excesses of which, however, he energetically opposed, especially its arbitrary Biblical interpretations based on the assumed numerical values of the letters (see Gemaṭria). His most characteristic work was a translation (1292) of a part of Al-Ghazzali's "Maḳaẓid al-Falasifa" (Tendencies of the Philosophers), which embraces only two parts of the original; namely, logic and metaphysics. Albalag did not confine himself therein to the work of a translator, but often corrected the views of other philosophers as formulated by Al-Ghazzali, who intended to refute them himself in his later work entitled "Tahafut al-Falasifa" (Destruction of the Philosophers). Albalag remarked that Al-Ghazzali did not refute the philosophers, but his own errors, into which he had fallen by obtaining information not from Aristotle himself, but from his commentators, such as Ibn Sina (Avicenna) and others. According to Albalag, this charge applies also to Maimonides when attempting to refute Aristotle, as, for instance, on the eternity of the world.

In the composition of his work Albalag made it his main object to counteract the wide-spread popular prejudice that philosophy was undermining the foundation of religion. Religion and philosophy agree on the fundamental principles of all positive religion—which are "the belief in reward and punishment, in immortality, in the existence of a just God, and in Divine Providence"—and they both follow the same aim; namely, to render mankind happy. It is, no doubt, quite true that philosophy, which addresses itself to the individual, differs, in its mode of establishing those truths, from religion, which appeals to the great masses. Philosophy demonstrates; religion only teaches. Albalag, however, by no means asserts that the doctrines of the philosophers must entirely coincide with those of religion; and it is exactly in his conception of their mutual relation that his peculiar standpoint manifests itself. The idea, already expressed by Maimonides, that the naked philosophical truth is often harmful for the masses, and that therefore the Holy Scriptures had often to adapt themselves to the intellectual level of the people, was so strongly emphasized by him that it is probable he was influenced by Ibn Roshd (Averroes), who made this idea the central point of his book, "Theology and Philosophy"—"therefore, he errs doubly who rejects a philosophical truth on account of its apparent contradiction of Scripture: first, because he misses the true meaning of Scripture; second, because thereby he declares the real arguments of philosophy to be inconclusive."

In cases where an adjustment is absolutely impossible Albalag brings forward a very strange solution; namely, that the teaching of the philosopher is true from the speculative standpoint, and at the same time the utterance of Scripture is true from a higher, supernatural point of view—the philosophical mode of knowledge being altogether different from the prophetic. And as the philosopher is only intelligible to his compeers, so the prophet can be understood only by prophets. This view resembles the theory of double truth (the theological and the philosophical), originated and chiefly developed in the thirteenth century at the University of Paris (Lange, "Gesch. des Materialismus," 3d ed., i. 181). There is no evidence, however, of any direct influence of the Parisian thinkers on Albalag, as he could have come to his view by a more natural process; viz., by combining the two opposite influences of Ibn Roshd and Al-Ghazzali, whose idea of the difference between philosophical and prophetical knowledge is at the bottom of the latter's work, the "Munkid." Accepting these two influences, the view of the double truth necessarily follows. It may be added that Albalag interpreted the Biblical account of the Creation as signifying that the six days represent the relative order of things, while he conceives the seventh day as pointing to the world of ideals.

Bibliography: *He-Haluẓ*, iv. 83-94, vi. 85-94, vii. 157-169; Grätz, *Gesch. d. Juden*, vii. 236, 237; Steinschneider, *Hebr. Uebers.* pp. 299-306.

S. Ho.

ALBALIA: Name of one of the more ancient Jewish families in Spain. The tradition among its members was that they were descended from Baruch, the friend and companion of the prophet Jeremiah, or, according to more numerous and also more plausible accounts, from a noble family of Judea, one of whose members, Baruch, was sent by the emperor Titus to Merida at the request of the Roman proconsul, in order to establish silk-culture there. The family at a very early period settled in Cordova.

The name Albalia may be the Arabic al-Bali ("Jew. Quart. Rev." x. 137). A Solomon Albala is mentioned in a Barcelona document (Jacobs, "Sources," p. 20). Kaufmann ("Jew. Quart. Rev." viii. 222) suggests that there may be some connection between the names Albalia and Abrabalia. A Joseph and a David Albali are probably meant in Schiller-Szinessy's "Catalogue of Hebr. MSS. in the University Library of Cambridge" (No. 19, p. 30), where the spelling is אלבעלי. The following two members of the family were conspicuous:

Baruch ben Isaac Albalia: Talmudist, born at Seville in 1077; died in 1126. After the death of his father, and by his advice, he, being then only seventeen years old, went to Isaac Alfasi, who conducted a large rabbinical school at Lucena. Alfasi had long been hostile to Isaac Albalia; but he received his son Baruch with the utmost friendliness and promised to be a father to him. Baruch was not averse to the secular sciences. He was a fellow pupil of Joseph ibn Migash; and, like the latter, became the head of a celebrated rabbinical school.

Isaac ben Baruch Albalia: Mathematician, astronomer, and Talmudist; born at Cordova, 1035; died in Granada, 1094; father of Baruch ben Isaac Albalia.

He was educated by a Jew from Perigord. His favorite subjects were Talmudic literature, mathematics, and astronomy. When barely thirty years old Isaac began to write קופת הרוכלים ("The Store of the Merchant"), a commentary on the most difficult passages of the Talmud. He was devoted to the study of mathematics and astronomy. Among his patrons were Samuel ibn Nagdilah and his son Joseph Nagdilah, to whom in 1065 he dedicated his astronomical work "'Ibbur," on the principles of the Jewish calendar. After the death of Joseph Nagdilah, Albalia settled at Cordova, where he became acquainted with Mohammed Abu-al-Ḳasim al-Mu'tamid, the Arab ruler, who appointed him astrologer at his court in Seville and made him *nasi* of all the Jewish congregations of his realm. Isaac also acted as rabbi of the Jewish congregations of Seville; and, with the books that he acquired from his patron Joseph as a nucleus, accumulated a large library, thus making Seville a center of Jewish learning.

M. K.

ALBANY, New York: Capital of the state of New York and of Albany county, situated on the west bank of the Hudson river. As early as 1661, when Albany was but a small trading post, a Jewish trader, named Asser Levi (or Leevi), became the owner of real estate there. Then the settlement was known both as Fort Orange and Beverwyck. To trade in the colony in those days it was necessary to acquire burghers' rights, and one of the conditions essential to the acquisition of such rights was the ownership of real estate. This probably accounts for the ownership at that time of real estate in Albany by this Jewish trader (see S. W. Rosendale in "Publications of Am. Jewish Historical Society," No. 3, pp. 61 *et seq.*; Daly's "Settlement of the Jews in North America"—edited by M. J. Kohler—note, p. 22). While Asser Levi seems to have been a resident of New York city, his carrying on trade at Albany at that early date in the history of the American colonies is worthy of note.

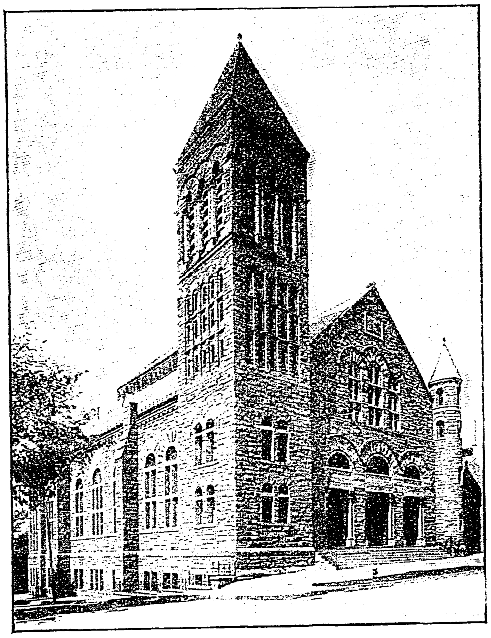

Albany Synagogue.

(From a photograph.)

First Congregation.

But the promiscuous trading of Asser Levi has little or no connection with the settling of a Jewish community at Albany. For the foundation of a Jewish settlement there one must look to much more recent times. During the early years of the nineteenth century a number of German Jews, principally from Bavaria, settled there; but it was not before 1838 that the Congregation Beth-El was organized (March 25), having its meeting-place first in Bassett and afterward in Herkimer street. The congregation had no rabbi regularly officiating at its services until the fall of 1846, when the Rev. Isaac M. Wise, then just entering upon his career, was gladly welcomed to the place. He remained at Albany eight years, during which time he introduced many reforms in the service of the synagogue. These reforms, and the frank utterances in his sermons in defense of them, produced such violent opposition on the part of some of the members of the congregation, that at the end of the fourth year of his incumbency the opposition had grown very bitter, even to personal violence, and caused a division in the congregation. The adherents of Dr. Wise organized the Congregation Anshe Emeth on

October 11, 1850, and, having seventy-seven members, appointed him its rabbi. This congregation purchased a piece of property on South Pearl street, formerly used as a church, and converted it into a synagogue. Dr. Wise continued here until April 19, 1854, when he accepted the position of rabbi of the B'ne Yeshurun Congregation at Cincinnati, O. It was during his last year at Albany that Wise published the first volume of "The History of the Israelitish Nation from Abraham to the Present Time, Derived from the Original Sources." He was succeeded by the Rev. Elkan Cohn, who remained until 1862, and was followed by Dr. Myer. In 1864 the Rev. Max Schlesinger succeeded the latter. With Dr. Schlesinger as its rabbi the Anshe Emeth Congregation continued until 1885, when it consolidated with that of Beth-El, the united congregation being named the Beth-Emeth. This merging of the two congregations necessitating a larger place of worship, a handsome synagogue, costing $145,000, was built at the corner of Lancaster and Swan streets, and it was dedicated on May 24, 1889.

The members of the old Beth-El Congregation who would not follow Dr. Wise, nor adopt the reforms advocated by him, remained in Herkimer street until 1865, when they built a synagogue at the corner of South Ferry and Franklin streets. There they continued until 1885, when they joined with the Anshe Emeth Congregation as stated above. During that time their religious services were conducted by Revs. S. Falk, Gotthold, H. Birkenthal, Son, and Friedman.

Eleemosynary Institutions.

The principal charitable societies of the Jewish community of Albany are: The Hebrew Benevolent Society, a general charity, organized September 20, 1855, and incorporated April 5, 1869; two *chevras*, or societies—one for men and the other for women—being mutual aid associations, giving aid in cases of sickness and death; the Ladies' Sewing Society—also a general charity; the Jewish Home, having a permanent fund, and caring mainly for the aged poor by paying their board in families whose circumstances are such that they also need aid, thus helping both; the Albany Branch of the Alliance Israélite Universelle, established in 1865; the local branch of the Council of Jewish Women, which raised a fund to be devoted to defraying the expenses of establishing and maintaining a school for the education and training of children.

Although in the Jewish community of Albany merchants predominate, a great many persons are engaged in the manufacture of anilin dyes, potash, and clothing. In the legal and medical professions the Jewish community of Albany has had many distinguished representatives. Joseph Lewi practised medicine for many years in the city, and exerted a wide influence in the community. The population of Albany (1900) is about 100,000, of which upward of 4,000 are Jews. G. H. C.

ALBARGELONI, ABRAHAM BEN ḤIYYA. See Abraham ben Ḥiyya.

ALBARGELONI, ISAAC BEN REUBEN. See Isaac ben Reuben.

ALBARGELONI, JUDAH BEN BARZILAI. See Judah ben Barzilai.

ALBAS, MOSES BEN MAIMON: Cabalist of the sixteenth century; lived in northwest Africa. He was the author of the cabalistic work "Hekal ha-Ḳodesh" (The Holy Temple), which he began in 1575. It is a commentary on the prayer-book, compiled from the Zohar and other cabalistic works, and was published with an introduction by Jacob Sasportas, in 1653, at Amsterdam. M. K.

ALBAS, SAMUEL: Rabbi at Fez; born 1697; died 1749. He was well read in the Talmud and in rabbinical literature, and was highly esteemed by Ḥayyim ibn Atar and other of his contemporaries. He composed novellæ on the treatise 'Abodah Zarah of the Babylonian Talmud, which still exist in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. No. 55.

M. K.

AL-BATALJUSI. See Bataljusi, Al-.

ALBELDA (formerly Albeilda): A town of Old Castile, in the vicinity of Logroño, which was inhabited by Jews as early as the eleventh century. The Jewish congregation there was subject to the authority of the bishop of Calahorra, and by order of Alfonso X. it paid taxes either to the bishop or to the chapter. In the thirteenth century the congregation, consisting of thirty-five families, was obliged to deliver to the chapter thirteen hens three days before each Ash Wednesday; and to the bishop, whenever he visited the city, a sufficient quantity of linen for himself and his suite. The chapter, to whom belonged all fines imposed upon the Jews, occasionally had them imprisoned. The Jewish congregation of Albelda, together with that of Alfacel, was obliged to pay an annual tax of 11,648 silver maravedis. Several Jewish scholars bore the name of Albelda.

Bibliography: *Boletin de la Real Academia de la Historia*, xxviii. 480 *et seq.*

M. K.

ALBELDA (sometimes erroneously written Albilda and Albeylda), MOSES: A Bible commentator (died 1549) who took his name from the town of Albelda, whence it is thought he or his ancestors must have come. About the beginning of the sixteenth century he settled at Salonica, Turkey, where he resided until his death at an advanced age. A supercommentary upon Rashi's Pentateuch commentary was written by him and published, presumably at Constantinople, about 1525, though neither place nor date of publication is mentioned in the work. M. K.

ALBELDA, MOSES BEN JACOB: Preacher and philosopher, grandson of the preceding; flourished in Turkey in the sixteenth century. He was a distinguished preacher, first at Valona, Turkey, and afterward at Salonica. After ten years of service in the community at Valona, one of his pupils disrespectfully demanded permission to deliver a religious discourse in one of the four synagogues not occupied at the time by Albelda; the latter refused. The congregation, which revered its rabbi, thereupon referred the matter to Abraham de Boton at Salonica, and he advised that the young man should not be permitted to preach (see Abraham de Boton's responsa "Leḥem Rab," No. 73). Albelda, who as a preacher was rather verbose, with a marked inclination to philosophizing, was also a very prolific writer. He published a series of theological treatises on providence, repentance, and similar themes (Venice, 1583), under the title "Reshit Da'at" (Beginning of Knowledge); and an ethical work, entitled "Sha'are Dim'ah" (The Gates of Tears), on the vanity of the world and the sufferings of human beings, together with a commentary on Lamentations (Venice, 1586). After his death his sons, Judah and Abraham Albelda, published under the title "'Olat Tamid" (The Perpetual Offering) his commentary upon the Pentateuch (Venice, 1601); and one year later his only surviving son, Judah, published under the title "Darash Mosheh" (What Moses Preached) his sermons delivered in various synagogues on Sabbaths, festivals, and other occasions (Venice, 1602).

Bibliography: De Boton, *Responsa Leḥem Rab*, Nos. 73 *et seq.*; Roest, *Catalogue of the Rosenthal Library*, i. 851; Steinschneider, *Cat. Bodl.* No. 6427; Kaufmann, *Die Sinne*, passim (see index), Leipsic, 1884.

M. K.

ALBERTI, CONRAD (pseudonym for **CONRAD SITTENFELD**): German novelist, dramatist, critic, and actor; born at Breslau, July 9, 1862. Having finished his education in his native city, he went to Berlin, where he became an actor. After a few years he returned to his studies and devoted himself entirely to literary work. He was one of the pioneers of naturalism in Germany, which introduced realism into literature, sociological aspects into literary criticism, and which culminated in Sudermann and Hauptmann.

Among Alberti's many critical books and pamphlets may be mentioned: "Gustav Freytag" (1884; 2d ed., 1886), "Bettina von Arnim" (1885), "Ludwig Börne" (1886), "Ohne Schminke" (1887), "Der Moderne Realismus in der Deutschen Litteratur" (1889), "Natur und Kunst" (1891); among his novels: "Riesen und Zwerge" (1887; 2d ed., 1889), "Plebs" (1887), "Der Kampf ums Dasein" (a series of novels, 1888–94), "Fahrende Frau" (1895); among his dramas: "Brot!" (1888), "Ein Vorurteil" (1891), "Bluff" (1893), "Die Französin" (1894); and among his political writings: "Norddeutsche Reichspolitik" (1896), "Türkische Zustände" (1896).

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., under *Sittenfeld*.

M. B.

ALBERTUS MAGNUS (Count of Bollstadt): The most eminent German philosopher and theologian of the Middle Ages and the real founder of the scientific tendency within the order of Dominicans; born at Lauingen, Bavaria, 1193; died at Cologne on the Rhine in 1280. During his sojourn in Paris, whither he went in 1245 to acquire the degree of master of theology, he took part in the conference ordered by Pope Innocent IV. in 1248, which decreed the burning of the Talmud, a work which Albertus Magnus utilized through the instrumentality of Jewish authors, and to which he owed many useful suggestions (Joël, "Verhältniss des Albertus Magnus zu Maimonides," p. xiv.). In wide reading and versatility of knowledge he was hardly surpassed by any of his contemporaries. Albertus Magnus devoted special attention to Jewish literature so far as it was accessible to him. The famous Jewish physician and philosopher Isaac Israeli the elder, whose views, mostly taken from his works, "De Definitionibus" and "De Elementis," Albertus often quotes, and to whom he ascribes the identification adopted by the philosophers of ethereal spirits with the angels of the Bible ("Summa Theologiæ," ii. 2, quæstio 8; ed. Leyden, 1651, xviii. 76), is considered by him as a chief representative of the Jewish philosophy of Maimonides ("Metaphysica," xiii. quæstio 76; ed. Leyden, iii. 375).

Albertus Magnus devoted special study to the "Fons Vitæ" of Avicebron (Solomon ibn Gabirol). In a critical survey of the views of the elder philosophers, which is found at the beginning of his work "De Causis et Processu Universitatis," not only the doctrines of the Epicureans, of the Stoics, of Socrates, and of Plato, but also those of Avicebron, are thoroughly examined.

Although he contests very strongly most of the views of Avicebron, from the Peripatetic standpoint, he recognizes the originality of the system sketched out in the "Fons Vitæ." According to Avicebron's philosophy, the unity of the first principle which penetrates the universe was succeeded by a duality; namely, (*a*) the first form, identical with the intelligence, and (*b*) the first matter, by which the form is supported (*ibid.* v. 532). Form can neither exist without matter, nor matter without form (*ibid.* p. 562).

Attitude Toward Avicebron.

Albertus Magnus not only recognizes the originality of Avicebron in his doctrine of the first matter and the first form, but also in his doctrine of human free-will; he shows this by calling Solomon ibn Gabirol the only philosopher who represents the first principle as acting through an individual will (*ib.* p. 549). The strange impression which the doctrine, as outlined in the "Fons Vitæ," produced upon him led him even to suspect that this book was not written by Avicebron himself, but was foisted upon him by some sophist (p. 550; compare "Summa Theologiæ," i. quæstio 20; "De Intellectu et Intelligibili," I. i. chap. 6). This did not hinder him, however, from appropriating in certain points, as for instance in the division of forms, the doctrines outlined in that work ("De Natura et Origine Animæ," i. chap. 2; compare "Fons Vitæ," ed. Bäumker, iv. 32, 255). Quite different from his attitude toward the doctrine of Gabirol is his attitude toward that of Maimonides, the Rabbi Moyses Ægyptus, as he calls him, from whose "Moreh Nebukim," which he quotes under the title "Dux Neutrorum," he not only took single passages, but entire sections, and incorporated them into his works.

Like Maimonides, standing essentially upon the ground of Arabic-Aristotelian philosophy, Albertus Magnus, in his effort to harmonize the doctrines of Biblical revelation, followed in many points the author of "Moreh Nebukim." But, nevertheless, being inferior to the Jewish thinker in the energy and solidity of his conception of the world, he was not able to establish even approximately harmonious relations between reason and revelation as Maimonides had done. The fundamental principle of his doctrine of the knowledge of God was that, as between the finite and the infinite there exists not the least analogy, therefore the same attribute, applied to the finite and to the infinite, does not signify the same thing ("De Causis," p. 551). He was undoubtedly influenced by Maimonides ("Moreh," i. 56) when he agrees expressly with his allegation that, except by divine grace, there is no other knowledge of God possible than by negative qualifications ("De Causis," p. 593; "Moreh," i. 58).

Follower of Maimonides.

Albertus Magnus follows Maimonides in the theory of Creation to a greater extent than any one would suspect even from the lengthy verbatim quotations. World-beginning and eternity, Biblical and Aristotelian cosmogony, are two systems of philosophy that are irreconcilable. Albertus Magnus follows the guidance of Maimonides the more willingly on this point, since the latter had succeeded in shaking the Aristotelian proofs of the eternity of the world, without departing, however, from the principles of Aristotelianism ("Moreh," ii. 13–25; compare i. 74).

What Albertus says about this matter in his "Physics" (viii. 1, chaps. xi., xv.) is derived partly from the ideas contained in the "Moreh," partly from long textual selections taken from the same work. Following Maimonides, who refutes the proofs produced by the Peripatetics concerning the eternity of the world ("Physics," viii. 1, chap. xi.; "Summa Theologiæ," ii. 1, 4, 3; compare "Moreh," ii. 14), Albertus is of opinion that the eternity of the world must be rejected principally for this reason, that, if any one accepts the views of the Peripatetics, the world would have been evolved by natural force, and would, therefore, not be the work of a Creator acting with liberty and intention ("Physics," viii. 1, chap. xiii.; compare "Moreh," ii. 19, 24).

Concerning the laws of a world already in existence, Aristotle committed the error of raising the question whether the world, and consequently these laws, be eternal or be simply evolved; a point explained more fully by a famous simile of Maimonides ("Physics," viii. 1, chap. xiv.; compare "Moreh," ii. 17). Albertus' attitude toward Maimonides' doctrine of prophecy was peculiar; he could scarcely avoid being powerfully influenced by Maimonides' ingenious exposition of this problem. Albertus' explanations concerning the difference between divination in the dream and vision, as well as his explanations of the fundamental diversities in the natural dispositions of men, by which also the varying capacity of different people for knowing the future and hidden things is accounted for ("De Divinatione," chap. iii. *et seq.*), are undoubtedly taken from the "Moreh Nebukim."

But since, according to his distinction between natural and supernatural knowledge, prophecy proper can not belong to the *lumen naturale*, he adopts the view of Maimonides for the explanation of natural prophecy only, as it occurred also in the pagan world. But, on the other hand, Maimonides' profound and penetrative method of bringing nearer to our understanding the historical phenomenon of prophecy, and of representing many visions of the prophets as merely psychical phenomena—which Maimonides supported on passages of the Bible—appears to Albertus but a frivolous attempt to trace back the opinions of the philosophers to the Bible ("Summa Theologiæ," xviii. 76; "De Causis," v. 563). Of the writings of Albertus which did not escape the attention of Italian and Spanish Jews, some were translated into Hebrew at the beginning of the fourteenth century (Steinschneider, "Hebr. Uebers." pp. 277 *et passim*).

Bibliography: M. Joël, *Verhältniss Albert des Grossen zu Moses Maimonides (Jahresbericht des Jüdisch-Theologischen Seminars)*, Breslau, 1863; I. Baeck, *Des Albertus Magnus Verhältniss zur Erkenntnisslehre der Griechen, Lateiner, Araber, und Juden*, Vienna, 1881; J. Guttman, *Die Philosophie des Salomon ibn Gabirol*, Göttingen, 1889.

J. G.

ALBINUS: Roman procurator of Judea from 61 to 64 (Jos. "Ant." xx. 9, § 1). While on his way from Alexandria to his new post he was met by a delegation of Jews, who demanded the punishment of the high priest Ananias. Albinus sent him a threatening letter, and three months later deposed him. Albinus endeavored sincerely to restore peace in Jerusalem, and had many of the Sicarii executed. Some, however, he permitted to go free on payment of a ransom. In the dispute between Joshua (Jesus) ben Damnai and Joshua (Jesus) ben Gamla concerning the office of high priest, Albinus sided with the former, who sent him presents every day. This description of Albinus by Josephus in the "Antiquitates" is, as Grätz ("Gesch. d. Juden," 4th ed., iii. 445) remarks, much milder than that in the "De Bello Judaico," according to which Albinus administered his office far worse than even his predecessor, Festus. There was no wickedness he would not commit. He robbed individuals of their property, and imposed oppressive taxes upon the people. On receipt of bribes, he liberated Roman decurions who had been imprisoned for deeds of violence. Even the revolutionary elements of the land were able to buy his friendship, so that their number constantly increased. Josephus ("B. J." ii. 14, § 1) does not scruple to call him the robber chief (ἀρχιληστής) and the tyrant of the wicked. Hegesippus ("De Excidio Hierosolymitano," ii. 8) says of him that to the poor he was a tyrant and to the rich a slave. Zonaras, in his "Chronicle" (ed. Pinder, vi. 17), judges him more leniently.

Both Josephus and Hegesippus admit that, when compared with his successor, Gessius Florus, Albinus might be considered good, were it not that through his connivance with the robbers he sowed the seed of the subsequent rebellion. When a certain Jesus, son of Ananias (or Ananos), predicted the destruction of Jerusalem, he was brought before Albinus, who had him cruelly tortured; but when the procurator saw that the prophet would not recant, he allowed him to go free as a harmless madman (Josephus, "B. J." vi. 5, § 3; Hegesippus, v. 44). Lucceius Albinus, who was appointed to the governorship by Nero and subsequently to that of Tingitana by Galba, and previously by Nero to that of the province of Mauretania Cæsariensis (Tacitus, "Historia," ii. 58, 59), and who, together with his wife and intimate friends, was executed by order of Vitellius, is, according to all accounts, identical with Albinus. S. Kr.

ALBO, JOSEPH: Spanish preacher and theologian of the fifteenth century; known chiefly as the author of the work on the fundamentals of Judaism "'Iḳḳarim" (Principles). Little is known of the details of his life. Monreal, a town in Aragon, is generally assumed to have been his birthplace; but this surmise rests upon doubtful evidence. Astruc, in his report of the prolonged religious debate held at Tortosa in 1413-14, mentions Albo as one of the Jewish participants, and says that he was the delegate of the congregation of Monreal. But in the Latin account of the great verbal battle no reference is made to this locality; and there is, consequently, good ground for doubting the correctness of the assertion. Graetz believes that Albo could not have been less than thirty years of age when he was sent to take part in the disputation referred to, and he accordingly places the date of Albo's birth not later than 1380. It seems to be certain that he died in 1444, although some have been of the opinion that his death occurred in 1430. He is mentioned, however, as preaching at Soria in 1433.

The use Albo makes of medical illustrations creates the presumption that he was an adept in medical science, which suggests that he may have practised medicine, thus emulating the excellent tradition of earlier Jewish writers on philosophical subjects. He shows himself also fairly well versed in the systems of Arabic Aristotelians, though his knowledge of their works was in all probability only second-hand and obtained through Hebrew translations. His teacher was Ḥasdai Crescas, the well-known author of a religio-speculative book, "Or Adonai." Whether Crescas was still living when Albo published his "'Iḳḳarim" has been one of the disputed points among the recent expounders of his philosophy. Albo's latest critic, Tänzer ("Die Religionsphilosophie des Joseph Albo," Presburg, 1896), clearly establishes the fact that the first part of the work must have been composed before the death of Albo's master.

The opinions of modern students of medieval Jewish philosophy are divided as to the intrinsic worth of Albo's expositions. Munk, while conceding that "'Iḳḳarim" marks an epoch in Jewish theology, is exceedingly careful to accentuate its lack of value as a philosophical production (see Munk, "Mélanges," p. 507). Graetz is still more pronounced in

His Significance.

his refusal to credit the book with signal qualities calling for recognition. He charges the author with shallowness and a fondness for long-spun platitudes, due to his homiletic idiosyncrasies, which would replace strict accuracy of logical process by superabundance of verbiage (Grätz, "Gesch. d. Juden," viii. 157). Ludwig Schlesinger, who wrote an introduction to his brother's German translation of the "'Iḳḳarim" (Frankfort-on-the-Main, 1844), avers that Albo did little more than schedule, on a new plan, the articles of faith of Maimonides. On the other hand, S. Back, in his dissertation on Joseph Albo (Breslau, 1869), places him on a high pedestal as "the first Jewish thinker who had the courage to coordinate philosophy and religion, or even to make both identical." "Albo," says Back, "did not merely give the Jewish religion a philosophical foundation; he made philosophy preeminently religious in its contents." The purpose of the book was neither to coordinate religion and philosophy nor to build up a strictly logical system of dogmatics. Much fairer to the vital intentions of the author is the theory developed by Tänzer, that the "'Iḳḳarim" constitutes in reality a well-conceived contribution to the apologetics of Judaism.

His "'Iḳkarim."

The work was not composed in its entirety at once. The first part was published as an independent work. It develops the gist of Albo's thought; and it was only when its publication brought down upon him a perfect deluge of abuse and criticism that he felt impelled to add to it three more sections—by way, as it were, of amplification and commentary on the views advanced in the first. In his preface to the second part Albo delivers himself of a vigorous sermon on the subject of his censors: "He that would criticize a book should, above all, know the method employed by its author, and should judge all the passages on a certain subject as a whole." He castigates the hasty and careless procedure of those who will pass judgment on an author without remembering this fundamental requirement of sound criticism. Albo's opponents certainly did not handle him delicately. He was accused, among other things, of plagiarism. It was maintained that he appropriated the thoughts of his teacher Crescas especially, without giving him due credit. This accusation has been repeated, even in modern times, by no less a scholar than M. Joël. Examination of the incriminating evidence, however, does not substantiate the indictment. Crescas having been Albo's teacher, the similarities are only such as might be reasonably expected in the writings of both preceptor and disciple.

Philosophy and Apologetics.

Popular as the loose statement is, that Albo was actuated to write his "'Iḳḳarim" by a desire to reduce to a more handy number the thirteen articles of faith drawn up by Maimonides, it must be dismissed as erroneous. The enumeration of fundamental dogmas or principles of religion is an incidental result of Albo's inquiry, not the primary and essential motive. It is an open question how far the claim may be pressed that Judaism has produced an independent philosophy of religion. But whatever labor was devoted to this field by Jewish thinkers was, in every case, primarily prompted and inspired by the ardent desire to defend the citadel of Jewish faith against the assaults of its enemies. Taking a broad survey of the whole field, it may safely be said that at four different periods Judaism must have been under the stress of this duty. When, in Alexandria, Greek thought laid siege to the fortress of Judaism, the consequent urgency of a sufficient resistance produced Philo's system. The second reasoned exposition of Judaism was produced at the time of the controversies with Karaism and under the influence of the polemics of the Mohammedan schools. Maimonides, in turn, represents the reaction exerted by the Arabic Aristotelian schoolmen. And, finally, Albo enters the lists as Judaism's champion under the challenge of Christian doctrine. This characteristic element, in the genesis of whatever system of philosophical dogmatics Judaism evolved, must be constantly borne in mind in judging any phase or feature of the system, and especially in forming an estimate of Albo's method.

Distinctive Features of Albo's Scheme.

Times of controversy concerning spiritual things call, naturally, for the systematization of one's own fund of philosophy. Much has been written on the subject of the dogmatic or undogmatic nature of Judaism. Certain it is that the inclination for elaborating creeds has tempted the Jewish theologians to frame dogmas only in critical times of heated controversy. Albo had many predecessors in this field, both among the Rabbinites and the Karaites. But, strange as it may seem, he only followed the example of Abba Mari ben Moses ben Joseph of Lunel, one of the most outspoken leaders of the anti-Maimonists (in his "Minḥat Ḳenaot"), and of Simon ben Ẓemah Duran (in his "Magen Abot"), in limiting the fundamental "roots" to three—namely, the belief in the existence of God; in revelation; and in divine retribution, or, if it be preferred, in immortality. In the formulation of other articles of faith the controversies to which the compilers had been exposed, and in which they had taken part, influenced, to a large extent, both the selection of the specific principles to be accentuated and the verbal dress in which they were arrayed. Similarly in the case of Albo, his selection was made with a view to correct the scheme of Maimonides in those points where it seemed to support the contentions of the Christian dogmatists and controversialists. Maimonides himself had been influenced by a desire to obviate certain Christian and Mohammedan contentions. His emphasis upon the absolute incorporeality of God only finds its true light when the doctrine of the incarnation is borne in mind. His Messianic expectation, with the stress upon the constancy with which its future fulfilment is to be looked for, had also an anti-Christian bearing. But this very point, the Messianic dogma, had in turn—soon after Maimonides—become a source of grave anxiety to the Jews, forced, as they were, to meet in public disputations the champions of the regnant and militant Church. Among the spokesmen of the Church not a few were converts from Judaism. These were not slow to urge this Messianic dogma of Maimonides as far as they might, to embarrass the defenders of Judaism. Before Maimonides the question of the corporeality of the Messiah appears not to have been among the problems discussed and debated in the polemics between the Church and the Synagogue. But half a century after him, when his Messianic doctrine had been accepted as one of the essential articles of the faith, it is this very point that is pushed into the foreground of the discussions. Having participated in one of these public disputations, Albo must have become conscious of the embarrassment which the Maimonidean position could not but occasion to the defenders of Judaism. In his scheme, therefore, the Messiah is eliminated as an integral part of the Synagogue's faith. In its stead he lays stress upon the doctrine of divine retribution. Graetz has argued that Albo was prompted by a desire to

Christianize Judaism. The contrary is the truth. In order to deprive the Christian disputants of their favorite weapon, and with the clear purpose of neutralizing Maimonides in this respect, Albo ignores the Messianic hope.

This apologetic interest marks his disquisition in its entirety. The title of his book indicates his method at the very outset. Basic to his investigation is the recognition that "human happiness is conditioned by knowledge [עיון] and conduct." But "human intellect can not attain unto perfect knowledge and ethical conduct, since its power is limited and soon exhausted in the contemplation of the things the truth of which it would find; therefore, of necessity, there must be something above human intellect through which knowledge and conduct can attain to a degree of excellence that admits of no doubt." The insufficiency of human intellect postulates the necessity of divine guidance; and thus it is the duty of every man to know the God-given law. But to know it is possible only if one has established the true principles, without which there can be no divine law. Seeing that on this vital theme there are so much divergence, confusion, and shallowness, Albo resolves to erect a structure for the true religion.

Fundamental Principles.

His great criterion in this his search is the question, What principles are indispensable to a religion that is both divine and true? All revealed religions—and it is in behalf of revealed religion that he sets out on his excursion—recognize three fundamental principles. But would the identity of these three principles in revealed religions not entitle the devotees of each to claim their own as the one true religion? No, replies Albo: these three principles may be alike indispensable to the so-called revealed religions, and, therefore, basic to any religion claiming to be revealed; but only that religion is the true one that understands these basic thoughts correctly. And the test for this correctness of understanding he holds to be the further recognition of certain other truths and inferences that must follow logically from the acknowledgment of the three fundamentals. Unless a revealed religion accept all of these inferences, it is not to be recognized as the one true religion. Now Judaism is not only based upon the three fundamental principles, but it acknowledges also the binding force of the inferences from them. As a consequence, Judaism is the true revealed religion. Having drawn this conclusion, Albo has attained the end for which he undertook his investigation. His purpose, as this analysis of his introduction shows, was not to place Judaism upon a solid philosophical foundation, but to vindicate for Judaism, as opposed to the other revealed religions, the right to the distinction of being the true revealed religion. His argument may be open to serious objection. It is certainly true that he starts with a *petitio principii*. He assumes that religion is revealed; and writes as a theologian, not as a philosopher. But his theology is triumphant. Granting his premises, one can not but concede the consistency of his deductions.

His Peculiar Terminology.

Albo's terminology is probably original with him. The three fundamentals he designates *'iḳḳarim*, or roots (*'iḳḳar shorashim*; Dan. iv. 12 [15], 20 [26]). Hence the title of his work. The (eight) derived and necessary truths—upon the recognition and correct application of which depends whether the revealed religion prove itself to be the true religion—he calls *shorashim*, or secondary roots. Both of these—the 'iḳḳarim and the shorashim—are indispensable to the subsistence of the trunk of the tree. The branches, however, are not in this category. Traditional customs and other outgrowths, of which there are a great number in every religion—the *'anafim* (twigs), as he calls them—are not absolutely necessary to the life of religion. They may be removed or may die off, and still the trunk will subsist. Since the three 'iḳḳarim are the same in all religions, Albo calls them also the *'iḳḳarim kolelim* (the universal principles or roots; see Tänzer's work quoted above). The eight shorashim he styles sometimes *'iḳḳarim peraṭiyim*, as well as, in some cases, *'iḳḳarim meyuḥadim* (specialized or particular roots). But his terminology is not consistent throughout the work.

In the elaboration of his scheme Albo finds ample opportunity to criticize the opinions of his predecessors. He seems to be anxious to keep all heresy-hunting within proper bounds. Accordingly, he endeavors to establish the boundary-lines between which Jewish skepticism may be exercised without risk of forfeiture of orthodoxy. His canon for distinguishing heterodoxy from orthodoxy is the recognition of the truth of the Torah. But a remarkable latitude of interpretation is allowed; so much so, that it would indeed be difficult under Albo's theories to impugn the orthodoxy of even the most liberal. He rejects the assumption that creation *ex nihilo* is an essential implication of the belief in the Deity; and criticizes with a free hand the articles of faith by Maimonides, and also the six that Crescas had evolved. He shows that neither Maimonides nor Crescas keeps in view his own fundamental criterion; namely, the absolute indispensability of a principle without which the trunk of the tree could not subsist; and on this score he rejects most of their creed.

According to Albo, the first of his fundamental root-principles—the belief in the existence of God—embraces the following shorashim, or secondary radicals: (1) God's unity; (2) His incorporeality; (3) His independence of time; and (4) His perfection: in Him there can be neither weakness nor other defect. The second root-principle—the belief in revelation, or the communication of divine instruction by God to man—leads him to derive the following three secondary radicals: (1) The appointment of prophets as the mediums of this divine revelation; (2) the belief in the unique greatness of Moses as a prophet; and (3) the binding force of the Mosaic law until another shall have been divulged and proclaimed in as public a manner (before six hundred thousand men). No later prophet has, consequently, the right to abrogate the Mosaic dispensation. Finally, from the third root-principle—the belief in divine retribution—he derives one secondary radical: the belief in bodily resurrection. According to Albo, therefore, the belief in the Messiah is only a twig or branch. It is not necessary to the soundness of the trunk. It is, hence, not an integral part of Judaism. Nor is it true that every law is binding. Though every single ordinance has the power of conferring happiness in its observance, it is not true that every law, or that all of the Law, must be observed, or that through the neglect of one or the other law, or of any part of the Law, the Jew violates the divine covenant. The anti-Paulinian drift and point of this contention are palpable.

The style of Albo's work is rather homiletic. His phraseology suffers from prolixity; and his argumentation is at times exceedingly wearisome. Nevertheless, his book has come to be a standard popular treatise, and notwithstanding the severe polemics against Albo, made by Isaac Abravanel and others, it has wielded considerable influence in shaping the religious thoughts and confirming the religious beliefs of the Jews.

[The first edition of the "'Iḳḳarim" appeared at Soncino, 1485; it was published with a commentary under the title of "Ohel Ya'aḳob," by Jacob ben Samuel Koppelman ben Bunem, of Brzesc (Kuyavia), Freiburg, 1584, and with a larger commentary ("'Eẓ Shatul") by Gedeliah ben Solomon Lipschitz, Venice, 1618. From the later editions the passages containing criticisms on the Christian creed, in Book III. chaps. xxv., xxvi., have been expunged by the censor, while Gilbert Genebrard wrote a refutation of the same with valuable notes. This refutation was published with his own remarks by the renegade Jew Claudius Mai, Paris, 1566 (see Schlesinger's translation, notes on p. 666). The "'Iḳḳarim" has been translated into German by Dr. W. Schlesinger, rabbi of Sulzbach, and his brother, L. Schlesinger, wrote an introduction to the same, Frankfort-on-the-Main, 1844.

A very favorable view of Albo's work is expressed by L. Löw, "Ha-Mafteaḥ" (Gross-Kanizsa), pp. 266–268; Karpeles, "Gesch. der Jüd. Lit." pp. 815–818; Brann, "Gesch. der Juden," ii. 208, and Bloch, in Winter and Wünsche, "Gesch. der Jüd. Lit." ii. 787–790. As to Albo's dependence on Crescas, Simon Duran, and others, see M. Joël, "Don Chasdai Crescas' Religionsphilosophische Lehren," pp. 76–78, 81, Breslau, 1866; Jaulus, in "Monatsschrift," 1874, pp. 462 *et seq.*; Brüll, in his "Jahrbücher," iv. 52; and Schechter, in "Studies in Judaism," pp. 167, 171, 352, and notes 19 and 24. K.]

BIBLIOGRAPHY: Tänzer, *Die Religionsphilosophie des Joseph Albo*, Presburg, 1896; Munk, *Mélanges*, p. 507; Grätz, *Gesch. d. Juden*, 2d ed., viii. 115 *et seq.*, 157–167; M. Eisler, *Vorlesungen über die Jüd. Philosophen des Mittelalters*, iii. 186 *et seq.*; Kaufmann, *Gesch. der Attributenlehre*, index, *s.v.*; idem, *Die Sinne*, index, *s.v.*; S. Back, *Joseph Albo*, Breslau, 1869; Schechter, *The Dogmas of Judaism*, in *Jew. Quart. Rev.* i. 120 *et seq.*

E. G. H.

ALBY (ALBI): Ancient cathedral town, capital of the department of Tarn, France, forty-two miles northeast of Toulouse. It gave its name to the famous Christian sect, the Albigenses, whose struggles against the Church of Rome were so fatal to the Jews of southern France. At the council held at Alby in 1254 for the purpose of exterminating the adherents of that sect, the most barbarous decrees were promulgated against the Jews. In 1320 the small Jewish community of Alby, together with the communities of Bordeaux and other towns, was annihilated during the PASTOUREAUX riots. The Jews, informed of the advance of the Pastoureaux, took refuge in Castel-Narbonnais. Hearing that the Pastoureaux had been arrested by the count of Toulouse, they left the castle. The mayor despatched to them a relation of his in order to shelter them in the fortified town of Carcassonne; but the messenger, animated by a hatred of the Jews, delivered them to their enemy, who slaughtered them all.

BIBLIOGRAPHY: Muratori, *Scriptores Rerum Italicarum*, iii. 682; *'Emeḳ ha-Baka*, ed. Wiener, p. 46.

I. BR.

ALCALÁ DE GUADAIRA: A town seven miles east of Seville, Spain. At one time it had a small Jewish community, whose synagogue was razed by order of Archdeacon Ferrand Martinez, in December, 1390. Its members soon after were put to the sword. M. K.

ALCALÁ DE HENARES: A walled town in New Castile, Spain, situated on the right bank of the Henares, about seventeen miles from Madrid; birthplace of Cervantes (1547). In the Middle Ages its Jewish community was under the jurisdiction of the archbishop of Toledo, who exercised the right to nominate its rabbis and appropriated part of the taxes that the Jews were obliged to contribute, which, in 1291, amounted to 6,800 maravedis (about $23,000) in gold. The Ordinance of Alcalá, issued, in 1348, by Alfonso XI. of Castile, is well known for its important influence on Spanish-Jewish history. The community of Alcalá possessed several synagogues; the largest stood on the Calle de la Xinoga ("Synagogue Street"), in which, as well as in the Calle Mayor ("High Street"), the Jews had their dwellings. In the courtyard of a large house in the Calle Mayor was a small synagogue; and between the Calle Mayor and the Calle de Santiago the Jewish slaughter-house was situated. Menahem b. Zerah lived here as rabbi from 1361–68.

A convert, Pero Ferrus, who delighted in writing satirical verses upon his former coreligionists, once lampooned the rabbis of Alcalá. Equal to the occasion, the rabbis answered him in good Castilian poetry (Kayserling, "Sephardim," p. 73; Grätz, "Gesch. d. Juden," 2d ed., viii. 82). From the University of Alcalá the famous Polyglot Bible was issued during the years 1514–17. Many renegade Jews had a share in the compilation of this extraordinary work, which, from the proximity of Complutum—an ancient Roman town—was called also the Complutensian Bible. The most prominent among the Jewish collaborators were Alfonso de Zamora, who lived here from 1514 to 1544; and Paulo Coronel and Alfonso de Alcalá, who made the Latin translation. The magnificent palace built here by Cardinal Ximenez of Cisneros, at whose expense the work was undertaken, until recently contained the state records; and in its spacious halls were to be found, admirably arranged, the records of the victims of the Inquisition. There are several other cities in Spain that bear the name Alcalá.

BIBLIOGRAPHY: Zunz, in *Zeitschrift f. d. Wissenschaft des Judenthums*, i. 138; Jacobs, *Sources of Spanish-Jewish History*, pp. 1–6; *Boletin de la Real Academia de la Historia*, xvii. 184 *et seq.*; Asher b. Jehiel, *Responsa*, No. 2, § 100.

M. K.

ALCALÁ LA REAL: A town in Jaen, Spain, which sheltered a few Jews in the Middle Ages, and was the birthplace of Alfonso de Alcalá, so prominent in the preparation of the Polyglot Bible. M. K.

ALCAN, EUGÈNE: French litterateur, painter, and poet, who embraced Christianity; born in Paris in 1811; died about 1898. He was a brother of Alphonse Alkan; but the reason for the difference in the orthography of the family name has never been explained. Alcan was the author of the following works: (1) "La Légende des Âmes: Souvenirs de Quelques Conférences de Saint Vincent de Paul" (1879); (2) "La Flore Printanière: Souvenirs du Berceau et de la Première Enfance" (1882); (3) "La Flore du Calvaire: Traits Caractéristiques de Quelques Voies Douloureuses" (1884); (4) "Les Cannibales et Leur Temps: Souvenir de la Campagne de l'Océanie sous le Commandant Marceau, Capitaine de Frégate" (1887); (5) "Les Grands Dévouements et l'Impôt du Sang" (1890); and (6) "Récits Instructifs du Père Balthazar" (1892).

BIBLIOGRAPHY: De Gubernatis, *Dictionnaire International des Écrivains du Jour*, s.v.

F. H. V.

ALCAN, FÉLIX: French publisher and scholar; born at Metz, March 18, 1841; grandson of Gerson Lévy, author of "Orgue et Pioutim," and son of a well-known publisher at Metz. Having finished his studies at the lyceum of his native city, he entered the École Normale Supérieure of Paris in 1862. When he left it in 1865 he became a lecturer on mathematics till 1869, when he undertook the management of his father's publishing business at Metz. In 1872 he went to Paris, where in the following year he entered the old publishing-house of Germer-Baillière, of which he became the head in 1883. In 1880 he originated a series of school-books for use in the lyceums; this series embraced works on science, history, and philosophy. The publications of his firm include the most considerable works on philosophic subjects published in France. In 1895 he was created knight of the Legion of Honor. He is a member of the Central Committee of the Alliance Israélite Universelle.

BIBLIOGRAPHY: Gubernatis, *Dictionnaire International des Écrivains du Jour*, i. 35, 36.

I. B.

ALCAN, MICHEL: French engineer, politician, and author; born at Donnelay, in the department of Meurthe-et-Moselle, France, 1801; died at Paris, 1877. During his youth his merits as a mechanical engineer were recognized by the Society of the Friends of Labor, which awarded to him its silver medal. In Paris he took part in the political events connected with the revolutions of 1830 and 1848. In the latter year he was elected to the National Assembly, and voted with the advanced political party called "The Mountain." After a brilliant political career, he resumed his early studies and graduated from the École Centrale as engineer. In 1845 he was appointed professor of the arts of spinning and weaving in the Conservatoire des Arts et Métiers, which position he occupied until his death. In 1859 he was elected a member of the Jewish Consistory of Paris; in 1867, a member of the Central Consistory in place of Salomon Munk.

Among his works are: "Essai sur l'Industrie des Matières Textiles," 1847; 2d ed., 1859; "La Fabrication des Étoffes, Traité Complet de la Filature du Coton," 1864; "Traité du Travail des Laines," 1866; "Traité du Travail des Laines Peignées," 1873, etc.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; *Archives Israélites*, 1877.

J. W.

ALCAN, MOŸSE: French publisher and litterateur; born in 1817; died in Metz, May 14, 1869; father of the Parisian publisher Félix Alcan. He was a member of the Jewish consistory of Metz and one of the judges of the Tribunal of Commerce. Alcan contributed to the "Archives Israélites" and the "Revue d'Austrasie" a number of poems, sonatas, and cantatas, such as "Noéma" (1841); "Ruth," a Biblical hymn, dedicated to Carmoly (1843); and "Spartacus," a cantata performed at the public concert of the Société de l'Union des Arts, at Metz in 1852, and at Damascus, 1860. J. W.

ALCAÑIZ: A town in the province of Teruel, Aragon, Spain; situated sixty-three miles southeast of Saragossa. As early as the thirteenth century Jews were resident there. The grand master of the Order of Calatrava, to whom, in 1306, the king of Aragon had presented the town, received under his care, with the king's permission, thirty Jewish families, presumably refugees from France (Jacobs, "Sources," No. 914, p. 52, and the other documents listed, *ibid.* p. 245). To aid in the conquest of Naples, the Jews of Alcañiz loaned King Alfonso V. the sum of 2,225 florins (about $1,120, or £224) in gold. At the disputation in Tortosa, in 1413, they were represented by Don Joseph Ardot and Don Meir Alcoya. In Alcañiz there existed a law which imposed a fine of seven sueldos upon any Jew who wished to leave the city for the purpose of settling elsewhere.

M. K.

ALCHEMY: The undeveloped chemistry of the Middle Ages, characterized by belief in the transmutation of base metals into gold, the discovery of a panacea, etc. Traces of the connection of Jews with the science of Alchemy are very scanty in Hebrew literature. Not a single distinguished adept is found who has left in a Hebrew form traces of his knowledge of the subject. There is, however, scarcely a single important ancient work upon the science which is not directly related to the Jews, with their traditions and their science. Alchemy, like others of the exact sciences, suffered from the introduction of foreign elements, and developed from a more or less secret science belonging to a particular craft, into a mysterious science dealing with changes in the organic as well as the metallic world. From the art of gilding, it became that of the gold-maker; passing from the simple solutions and chemical baths used in the goldsmith's workshop, it aimed at compounding the elixir of life and the philosopher's stone. In the evolution of Alchemy there are at least three epochs: The first, the Greek and Egyptian period; the second, the Arabic of the Middle Ages; and the last, or modern, period, extending from the sixteenth century to the present day. Undoubtedly the home of Alchemy was Egypt; and the researches of Berthelot show conclusively that the ancient Egyptian tradition concerning Alchemy has survived political changes and been preserved in a surprisingly correct form in Greek, old Roman, and medieval tradition.

Pseud-epigraphic Writings.

Alchemy had already in the second or third century assumed a mystical and magical character, exemplified in such recipes as appear in the magic papyri. The whole syncretism of the East—Jewish and Egyptian gnosis, Greek mysteries, and Ophite speculations—combined to produce a current of thought which affected every mental production of the age. They were all thrown into the same alembic; and the result was expected to be another kind of philosopher's stone—a stone that could change this base mundane life into one of ethereal spirituality. Alchemy partook of the same peculiarity. Gods of the Pantheon, with Hermes at their head, the gods of Egypt, the patriarchs and prophets were pressed into the service of magic and Alchemy. A whole series of so-called pseudepigraphic writings exist, though they are not all of a purely religious character. To be great in one department meant to be great in every department—in the knowledge of all the mysteries. Hence all of the sages of the past were credited with such knowledge, and were considered as authors of books containing the information sought. Adam and Abraham have in their turn been described as authors of alchemistic treatises, and Moses is repeatedly met with as the author of such works. To Moses are ascribed the Greek treatise known as "Diplosis" (that is, the art of doubling the weight of gold), and the treatise "The Chemistry of Moses" (dealing with metallurgy), published by Berthelot in his "Collection des Anciens Alchimistes Grecs," Paris, 1887–88, ii. 300–315, iii. 287–301. In the Greek manuscript of St. Mark of the ninth century Zosimos quotes long passages from "The Chemistry of Moses."

More important than these texts is the one preserved in the magical papyri of Leyden, especially papyrus *W*, which contains many such chemical recipes, probably the oldest known. Among other powers and gods are mentioned Abraham, Isaac, Jacob, the angel Michael, and the Temple of Jerusalem. This work is the so-called "Eighth Book of Moses," or "The Key of Moses": the prototype for so many subsequent magical *claviculæ*, containing recipes intermingled with invocations and incantations. These recipes in the papyrus and in the "Book of Moses" are identical with those attributed to Pseudo-Demetrius, and belong to a particular class of practical recipes (Berthelot, *l.c.* iii. 288, note). Many of these recipes of practical metallurgy are to be found in the Latin *compositiones* of the eighth century. The date of the above-named papyrus is of the second or third century (compare Berthelot, "La Chimie au Moyen-Âge," i. 67). Berthelot refers to this work and to similar ones in order to show the Jewish origin of some portions of it (Berthelot, "Les Origines de l'Alchimie," pp. 53–57, Paris, 1885). King Solomon also comes in for a share in the history of Alchemy; and his "Labyrinth" is one of the old formulæ which have survived. Johanan Alemanno, in his "Ḥeshek Shelomoh" (Solomon's Desire) mentions a book of Alchemy as the work of Solomon (see Steinschneider, "Cat. Bodl." under "Solomon," col. 2296). One who lived much earlier had been credited with the knowledge of changing copper into gold: The name of Me-zahab, R. V. ("Waters of Gold"; Gen. xxxvi. 39), was interpreted to mean—according to Ibn Ezra in his commentary on the passage—that "he transmuted copper into gold."

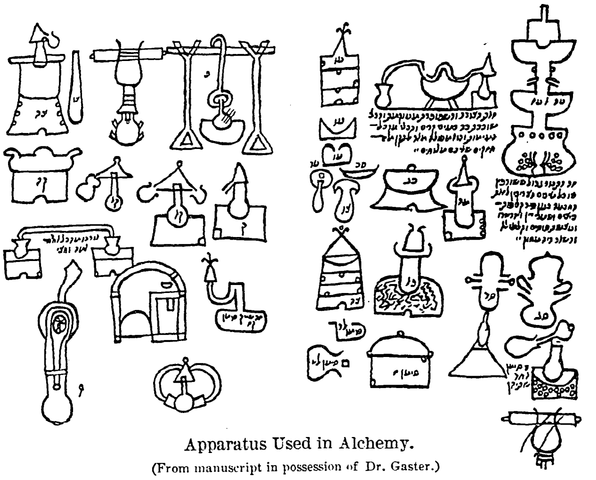
Apparatus Used in Alchemy.

(From manuscript in possession of Dr. Gaster.)

Maria the Jewess.

Of a far less legendary character than all these seems to have been the Jewess Maria, who, according to Hoefer, made one of the most important discoveries in chemistry, for she is said to have discovered hydrochloric acid. Her name survives in the *balneum mariæ*, the *bain-marie*—a water-bath extensively used in chemical processes in which gentle heat is necessary; see cut, page 331. Manget, in his "Bibliotheca Chemica Curiosa" (Geneva, 1702), publishes (vol. ii., plate viii., fig. 6) the *symbolon* of "Maria Hebræa Moysis Soror" (see cut on next page). She is thus identified with Miriam, the sister of Moses. On the other hand, Ostanes, one of the oldest Greek writers, mentions her as "the daughter of the king of Saba" (Berthelot, "La Chimie au Moyen-Âge," iii. 125). In the Alexander book (2d part) of the Persian poet Nizami, Maria, a Syrian princess, visits the court of Alexander the Great, and learns from Aristotle, among other things, the art of making gold (see Bacher, "Leben und Werke Nizami's," ed. 1871, p. 76). Whatever the epoch of Maria may have been, her existence is a positive fact; and since she was mentioned by Ostanes, she belongs thus to the first period. Very extensive abstracts of her alchemistic works are given by Zosimus, the greatest of the Greek alchemists.

Syriac translations from the Greek (Berthelot, "Collection des Anciens Alchimistes Grecs," ii. 107, iii. 252), and then into Arabic—or, as it is often stated, into Hebrew—lead from the first to the second period. Kalid b. Jasiki—that is, Khalid b. Yazid (died 708)—figures as the oldest alchemist; and Berthelot does not question his existence. The following work is attributed to him: "Liber Secretorum Artis . . . ex Hebræo in Arabicum et ex Arabico in Latinum versus Incerto Interprete." This treatise has often been reprinted; in Manget, "Bibliotheca Chemica," ii. 183, and in the "Theatrum Chemicum," v. 186, Strasburg, 1660. Steinschneider ("Hebr. Uebers." pp. 852, 853) doubts the existence of a translation from "the Hebrew into Latin," as he has not seen it, and believes the statement to be an invention of the alchemists. Such a translation may have been made from the Arabic into Hebrew, as other treatises are in existence of which heretofore not the slightest indication had been found.

The Jewish writers of the Middle Ages were acquainted with this science. Judah ha-Levi mentions it in his "Cuzari" (iii. chap. liii.). Maimonides knew the writings of Hermes ("Moreh," iii. chap. xxix., where also other similar pseudepigraphic treatises are mentioned); in the same chapter Maimonides speaks of the Sabeans, whose statues of the planets correspond to the seven metals and the seven climates.

Gerson b. Solomon, the author of the compendium "Sha'ar ha-Shamayim," gives a succinct description of the fundamental theory of "Alkiminiya" (ii. chap. ii.), being the science of changing base metals into gold. Gerson derived all his knowledge on the subject from Hebrew translations of Arabic writings (see Steinschneider, "Hebr. Uebers." pp. 9 *et seq.*).

Known to Jewish Writers.

Of the next important Arabic writer, Abul Kasim Majriti (tenth century), only a fragment of the Hebrew translation has been preserved in the Munich manuscript, No. 214, תכלית החכם ("The Aim of the Wise")—a kind of a compendium made by an anonymous writer of the fourteenth century containing merely the magical portion, and omitting the first part, which dealt with Alchemy (see Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 28–51, and "Hebr. Uebers." pp. 853–854). This manuscript contains, in addition, an alchemistic treatise ascribed to Maimonides, and briefly described by Steinschneider ("Zur Pseudepigraphischen Literatur," pp. 26–27). It is in the form of a letter, as so many alchemists' writings often are.

At the bottom of the last page (the whole numbering four leaves: folio, 29*b*–33*b*) there is a note by the Spanish owner of the manuscript describing a method of transmutation of silver into gold, which he claims to have taken from an old book. This manuscript—which, according to Steinschneider, belongs to the fifteenth century—contains, furthermore, a treatise on divination by means of the palm-tree, ascribed to a certain Abu Aflah al-Sarakusti; it is described in detail by Steinschneider (p. 14). He was known in the fourteenth century to Profiat Duran and especially to Johanan Alemanno, the teacher of Pico di Mirandola, of the fifteenth century. Abu Aflah states that he derived his knowledge from the writings of King Solomon the Jew, thus connecting his science with old Hebrew tradition. From the same author a treatise on Alchemy is mentioned, by Alemanno, of which he made a copy in his "Likkutim" (Collectanea) in the Hebrew translation. From this, Abraham Jagel—end of the sixteenth century; afterward called Camillo Jagel, author of the well-known Hebrew catechism "Lekah Tob" (The Good Doctrine)—made an abstract in his manuscript "Bet Ya'ar ha-Lebanon." I. S. Reggio, the first possessor of this manuscript, published a portion of this alchemistic treatise of Abu Aflah in "Kerem Hemed," ii. 46–48, v. 41–53, limiting himself to the historical introduction, in which it is set forth that the work is really that of a certain "Smn" (סמן) who had married the daughter of the king of Saba; his widow is the Biblical queen of Sheba, and she brought the knowledge of this stone—or other material which changed everything into gold—to Solomon, who then wrote it down in the book now translated by Abu Aflah.

Abul Kasim and Abu Aflah.

Jagel also wrote a chapter on the philosopher's stone in the same work, part iv., quoted above (see "Bikkure ha-'Ittim," 1828, ix. 14). The translation of the book on the palm-tree was, according to Steinschneider ("Hebr. Uebers." p. 849), made in the fourteenth century. It is dated 1391, and the author may have been the same who translated Majriti's work (*ib.* p. 854); in both cases the translation has evidently been made from the Arabic. The treatise ascribed to Plato in the same Munich manuscript is of a magic character. Steinschneider mentions further, in "Codex Berlin," 70, 2, a short treatise of only three pages on a subject somewhat akin to Alchemy, "Maleket Me ha-Zahab" (The Art of the Waters of Gold). See "Cat. Berlin," i. 46, and Steinschneider, "Hebr. Uebers." p. 967.

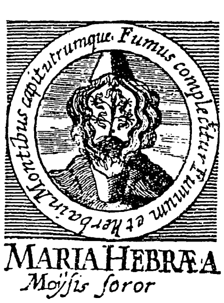
Fumus complectitur Fumum et herbam in Montibus capitutrumque.
MARIA HEBRÆA
Moÿſis ſoror

The Inventor of the Bain-Marie.

(From Manget, "Bibliotheca Chemica Curiosa.")

The "Codex Paris," No. 1207, contains, on some blank leaves, made by a late author, a Hebrew translation of the treatise "Quinta Essentia," written by a certain "Roman." Steinschneider ("Hebr. Uebers." p. 824) thinks it identical with the treatise of Pseudo-Raymond Lully, "Liber de Secretis Naturæ," or "Quintæ Essentiæ." His alchemistic writings—that is to say, those ascribed to him—are printed in full by Manget, "Bibliotheca Chemica Curiosa," i. 707–911. With Abraham de Portaleone's "De Auro, Dialogi Tres" (Venice, 1514), the end of all that has hitherto been written on the subject is apparently reached.

An Important Manuscript.

An important manuscript has, however, come into possession of the writer of this article which turns out to be a complete collection of alchemistic works. This manuscript—written in 1690, somewhere in the East or possibly Morocco, in a fine Spanish hand—is as complete a *bibliotheca alchemica Judaica* as one could desire. It is evidently a copy of a much older manuscript, as the copyist has often suggested corrections on the margin. It consists of two parts: the first embracing the Greek-Arabic period, with possibly one exception; the second, the alchemists of the Latin world. A large number of alchemists are mentioned here of whom no mention is made elsewhere, and the identification either of the authors or of the works of which abstracts are given in the Hebrew compilation is extremely difficult. In not few cases they have defied identification. The trend of the work is more in the direction of practical chemistry and of precise indications of the manner in which chemical operations are conducted. It resembles the so-called "Avicenna" of medieval Latin texts. Its completeness merits a tolerably full description. Passing through many hands, the original names have been corrupted, and thus the difficulty of identification is increased. That this compilation is old is shown by the fact also that we find here the alchemistic treatise of Abu Aflah al-Sarakusti, of which Alemanno had made the abstract mentioned above. It agrees absolutely with the manuscript.

The manuscript begins with a short note about the "Moon." In alchemistic terminology the moon is equivalent to silver, and the sun to gold. The next chapter deals with "Moon and Sun"; not a few treatises ascribed to Geber have the same title (compare "De Massa Solis et Lunæ," "Theatrum Chemicum," v. 429). Then follows a prescription entitled "La'alot ha-Zahab" (evidently a recipe for making gold, a "chrysopoiæa"). Now comes the treatise of Abu Aflah in full, with all the details that Reggio omitted when publishing Jagel's abstract. The next chapter is by the author of many anonymous—and, as a rule, old—treatises found in Manget and in the "Theatrum Chemicum." The chapter following is ascribed to a certain Johanan "Ashprmantt." This curious name seems to indicate the Greek alchemist "Johannes Archipresbyter," or according to medieval Greek, "Archiprětt." After these follows a compendium of fourteen books, counted as such, and each one taken from a different author. The first is called "Astuta," a name elsewhere unknown, but which may be identical with the mythical "Sastiton" mentioned in connection with another alchemistic or mystical work ascribed to King Solomon and quoted by Alemanno (see Steinschneider, "Cat. Bodl." col. 2297). This "Sastiton" is probably "Ostanes," the great alchemist, whose name is often written in medieval Latin texts "Astanes." The last two letters were afterward misread in the Hebrew into one by the copyist or by the writer of the older original. In this treatise is mentioned a master called "Humash" or "Homesh"; unquestionably Hermes is meant. The corruption was due to the Hebrew transliteration (המש=הרמש). About Ostanes, see Berthelot ("Chimie au Moyen-Âge," iii. 13, 116). Book ii. is ascribed to "Aliberto Manyo" (Albertus Magnus). The oldest Latin manuscript of Alchemy of the fourteenth century—studied in detail by Berthelot (*l.c.* vol. i.)—shows a marked similarity with this compilation (*ibid.* pp. 290 *et seq.*).

Book iii. is ascribed to "Spros" (unknown); Book iv., to "Aristotle"; Simon Duran (died 1425) knew a treatise written by Aristotle on four hundred stones and chemical preparations (see Steinschneider, "Zur Pseudepigraph. Lit." p. 82, Nos. 1 and 8). For a treatise of "Aristotle" agreeing more with this text, see Manget ("Bibliotheca," i. 638–650; and also "Theatrum Chemicum," v. 880–893). The sixth book is ascribed to "Yeber," the Pseudo-Geber (compare Manget, "Summa Perfectionis Magisterii," i. 519; and also Berthelot, "Chimie au Moyen-Âge," iii. 149). Of the authors of the following books, "Arcturus" (book vii.) is unknown. "Archelaos" (book viii.) is, on the contrary, often mentioned by ancient alchemists. Book ix. is the book of "Light." It may be the translation of "Speculum," a name borne by many works, such as Roger Bacon's and Geber's; or it may be the "Liber Lucis" of Joan de Rupescissa (Manget, ii. 84–87; and "Theatrum Chemicum," 1659, iii. 284–292). Book x. is by "Irimans of Kostantina"—probably Morienus, or by his full name, Morienus Romanus. Book xi. deals with the "Thirty Paths." Book xii., "Avisina," is Avicenna. A methodical practical treatise in the old Latin manuscript of the fourteenth century bears his name (Berthelot, *l.c.* i. 293). This Latin text—which is, according to Berthelot, the source of the alchemistic sections in Vincentius of Beauvais's work "Speculum Naturale"—is of special interest, as in it is found an interpolated list of alchemists, among whom are "Isaac the Jew," and a certain "Jacob, a philosopher," who played important rôles. A pope is also mentioned; and among the authors in the manuscript is also "The Pope."

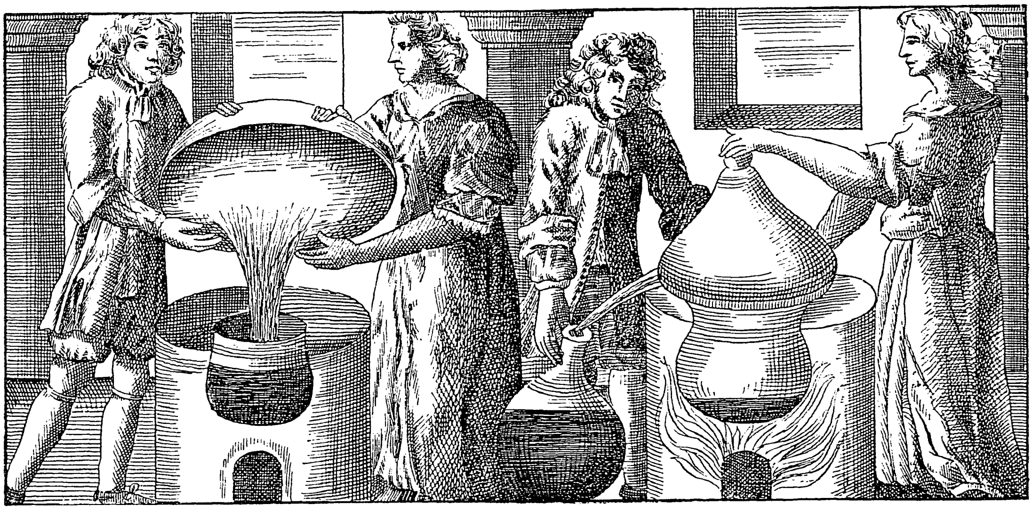

Bain-Marie as Used by Alchemists.
(From Manget, "Bibliotheca Chemica Curiosa.")

The book of "Razis"—here book xiii.—is found also in the old Latin manuscript; only the text has been divided into two sections, of which the first is ascribed to "Abubacar" and the second to "Razis" (Berthelot, *l.c.* i. 306–310, 311). The second treatise is identical with the one that goes under the name of Aristotle in "Theatrum Chemicum" (iii. 56) as "De Perfecto Magisterio," while Razis' treatise has the title "Lumen Luminis," and that of Abubacar "Liber Secretorum." The last book, xiv., is ascribed to Plato. In the Latin manuscript of the fourteenth century an alchemistic treatise was ascribed to Plato under the name of "Anagnensis," probably connected with the "Nomes" of Plato (see Steinschneider, "Zur Pseudepigraphischen Literatur," p. 52, and his "Hebr. Uebers." p. 849). In "Theatrum Chemicum," v. 101 *et seq.*, is also published "Platonis Libri Quatuor cum Commento Hebuhabes Hamed: Explicatus ab Hestole." It differs somewhat from the Hebrew text, and is mentioned here because Berthelot, in speaking of this treatise of Plato (found also in the old Latin manuscript), pointed to the "Aron noster," referred to in the commentary as being a Jew. This is doubtful, however, as he is not mentioned as "Judæus."

A double glossary of Arabic and Greek words concludes this first part of the manuscript, in which, with the exception of Albertus Magnus, all the authors mentioned belong to the Greek-Arabic period as reflected in compilations of the thirteenth century.

Contents of Second Collection.

To a later period belong the authors of the second "Collection" (כלל), as it is called in the manuscript. It must suffice to mention merely the names, as only a few of them are prominent and known elsewhere as authorities in Alchemy. The list begins with "Mestre Arnaldes"—Arnaldus de Villanova (flourished 1300). Many of his works have been translated into Hebrew (see Steinschneider, "Hebr. Uebers." pp. 778 *et seq.*, under "Arnaldes" in the index), but outside of this manuscript no trace has been found of the alchemistic writings. For the Latin texts, see Manget, *l.c.* i. 662–706; "Theatrum Chemicum," 1659, iii. 118–136, and iv. 515 *et seq.* "Joane Ashkenazi" is then mentioned; perhaps "Theodonicus" or "Theotonicus," whose name was afterward changed by popular etymology into "Teutonicus" (see Berthelot, *l.c.* i. 71). "Messir Piero Dabano" is none other than the famous Petrus Bonus, author of the "Margarita Pretiosa" (Manget, *l.c.* ii. 1–79; "Theatrum Chemicum," 1660, v. 507). Less known, or perhaps unknown, are the following names mentioned in this part of the manuscript (accompanying each some short abstract is given): Nicolo d'Inglitera, "who had left England together with his art"; Mestero Ermano de Normandia; Messer Andrea de Napoli; Bartolomeo dal Tempio; Messer Guaspare della Bolonya; Cristofano della Bolonya; Messer Joane Botrio; Frate Elia ("Helia," "Alia," occurs very often; a certain Ylia is mentioned in Plato's "Quartorum"); Messer Simone Reco, who had "made the white vestment"; Gulielmo da Monte Polaseno. The last on the list is a certain "Romito," who speaks on the "Partikolare." This name is the only one that might help to fix the time and place of this compilation. In folio 130*b* the following statement appears: "These artifices were given me by Mestro Yacopo Davinisia (*i.e.*, Jacob of Venice), who performed them in Rome before the Cardinal della Colonna, and I have given him, for teaching them to me, sixty florins." Unfortunately there were fourteen cardinals of the name Colonna between the years 1230 and 1665—the latest possible date for this manuscript, which is a copy made in 1690. The reference to Rome, though explicit enough, may refer only to the place where Yacopo had been, but is not sufficient to place the author of the compilation: it points to Italy, at any rate, as his possible home. The manuscript was evidently compiled by a man who knew one or more of the Romance languages besides Latin: Italian and Latin words occur throughout the book. It is shown besides in the form of the proper names of the authors, and of the names of ingredient metals, etc., although they may just as well be considered as Catalan or even Provençal. It is an admitted fact that some of the oldest translations of alchemistic writings have been in these languages. In the works attributed to Lully, quotations in Provençal are found. In fact, all the oldest translations were made in Spain or Provence (see Berthelot, *l.c.* i. 66, and note), and in the twelfth or thirteenth century. One of the oldest is that made by Morienus, in 1182, while no Latin manuscripts earlier than 1300 are known to exist (*ibid.* p. 232). Undoubtedly the first books forming the foremost part of the manuscript were translated in Spain, either from Arabic or from Latin. Probably all the rest were translated from the latter language, at a period prior to the time of Johanan Alemanno, or before the end of the fifteenth century; for, as stated above, he copied the portion of Abu Aflah in his collectanea. Another proof of an earlier period than the fifteenth century for the original compilation lies in the fact that not a single alchemist who is known to have lived after that time is mentioned in the text. The absence of all the magic symbols is another proof for the early date of the compilation, as these symbols found in old Greek manuscripts disappear from the Latin and Arabic writings up to the fifteenth century (Berthelot, *l.c.* iii. 10). Its date must therefore be placed between 1300 and 1450. Moreover, the author must have been an adept; for on one occasion he remarks (folio 136*b*) that Cristofano della Bolonya "had operated in our house." One might feel inclined to ascribe this compilation to Alemanno, were it not for the fact that he would not in that case have copied the same text separately into his collectanea; besides which there is the fact that a profound difference exists between these alchemistic treatises and Picodella Mirandola's "Opus Aureum" (Manget, *l.c.* ii. 558–585; "Theatrum Chemicum" (1602), ii. 357; (1659), pp. 312 *et seq.*). Pico knows and quotes only classical writers, and, with the exception of Albertus Magnus and Vincentius, not one single name of the whole host of Greek and Arabic alchemists is given. It would at least be surprising, considering that he was the pupil of Alemanno, that the latter should not have communicated to him or drawn his attention to these alchemists.

Date of Compilation.

The closing pages of the manuscript are devoted to the description of alchemic alembics, retorts, furnaces, and other instruments. The drawings very closely resemble those made by Albertus Magnus, Lully, and Isaac Hollandus, which again confirms the date suggested for the compilation. An alphabetical index of names and subjects concludes this manuscript, which contains 181 small folios, written in an Eastern Sephardic hand, and dated in the year (5)450 [1690].

More modern writers from the time of Theophrastus combine Alchemy with cabalistic notions, derived, no doubt, from the Cabala literature, but not a single Jewish author is mentioned. The sixteenth century is the period of this cabalistic Alchemy, notably in the "Monas Hieroglyphica" of the London doctor, John Dee, "Theatrum Chemicum" (1602), ii. 203 *et seq.*; (1659), pp. 178 *et seq.*; and still more pronounced in the "Ars et Theoria Transmutationis Metallicæ" of Johannes Augustinus Pantheus (*ibid.* pp. 459, 528 *et seq.*). Jews themselves apparently took no more interest in the science of Alchemy, deprived, as they were, from that period on, of any further intercourse with the world of science.

M. Ga.

ALCIMUS (called also **Jakim**): Leader of the antinational Hellenists in Jerusalem, under Demetrius I. Soter of Syria (Josephus, "Ant." xi. 9, § 7); born about 200 B.C.; died at Jerusalem 160. He was of priestly family (I Macc. vii. 14). In consequence of the national movement under the Hasmoneans, and of the martial successes of Judas Maccabeus (164–163), the party lost influence and was partially expelled from Jerusalem. Immediately after Demetrius ascended the throne, Alcimus presented himself as a supporter of the imperiled authority of Syria in Judea, and requested the punishment of Judas Maccabeus. Demetrius entrusted Bacchides, the governor of Cœle-syria, with this task, and sent him to install Alcimus in the office of high priest, the object of his ambition. In Judea, because of his priestly rank, Alcimus obtained the confidence of the scribes and the rigidly pious (Assideans), who objected to the conflict on general principles, and, therefore, asked him to bring about peace. Yet, in spite of pledges of safety, he put many of them to death in order to intimidate the rest. Bacchides himself massacred all the followers of Judas Maccabeus who fell into his hands; and committing Judea, with a force sufficient for garrison duty, to the care of Alcimus, he returned to Syria. Alcimus, united now with his Jewish partizans, took up arms against the Maccabees to fight for the supremacy in Judea and for the post of ἀρχιερωσύνη (high-priesthood). He could not maintain his position, however, and repaired to the king for assistance (I Macc. vii. 5–25; "Ant." xii. 10, §§ 1, 3; II Macc. xiv. 1–10). In order to restore him to the office of high priest (II Macc. xiv. 13), Demetrius, in the same year (162), despatched his general Nicanor, who was defeated and killed in an encounter with Judas; and the anniversary, Adar 13, was celebrated in Jerusalem as the Nikanor Day (I Macc. vii. 26–50; "Ant." xii. 10, § 4; II Macc. xiv. 12–xv. 36). Soon after, Alcimus appeared before Jerusalem with Bacchides, who attacked Judas at Eleasa in such superior numbers that Judas was defeated and slain.

Alcimus and the Maccabees.

Alcimus and the Hellenists now assumed control in Judea and reveled in the persecution and slaughter of nationalist Jews. Herein Bacchides assisted effectively by continued war on the Hasmoneans Jonathan and Simon, and by the erection of a number of fortifications in Judea (I Macc. ix. 1–53; "Ant." xii. 11, § 1; xiii. 1, § 5). Alcimus does not appear in the account of these struggles; only his death (160) is reported in connection with his attempt to tear down the wall of the court of the inner Temple (I Macc. ix. 54; "Ant." xii. 10, § 6). He held office for three years ("Ant." xii. 10, § 6; xx. 10, § 3), and, as early as 163 under Antiochus V., was appointed successor to Menelaus ("Ant." xii. 9, § 7; xx. 10, § 3; II Macc. xiv. 3). It is possible that what is related in I Maccabees (vii. 5–25) occurred in the time of Antiochus V. (Schlatter, "Jason von Kyrene," p. 40).

Without doubt Alcimus held some office, as appears from I Macc. vii. 9; "Ant." xii. 9, § 7; xx.

As High Priest.

10, § 3. The position which he strove for was expressed by the terms *ἱερατεύειν* (I Macc. vii. 5) and *ἀρχιερωσύνη* (I Macc. vii. 21, II Macc. xiv. 13); and as Josephus always refers to him as high priest, Alcimus is recognized as such by all authorities. A fact conflicting with this is that he mentions his *ἀρχιερωσύνη* to the king as being inherited from his ancestors (II Macc. xiv. 7); yet, without question, the members of another family up to this time had had uninterrupted possession of the high-priesthood. He could have meant only a higher priestly office, hereditary in his family for some generations. From the fact that the scribes and Assideans gave him their confidence only because he was priest of Aaron's family, it follows that his official position is to be sought elsewhere than in the high-priesthood.*

As Civil Governor.

There are no facts bearing on the relations of Alcimus as high priest to the Temple at Jerusalem, unless the destruction of the wall of the court of the inner Temple be regarded as evidence thereof. It may be noted that the wall was not destroyed, as is generally accepted, in order to give the pagans entrance to the sanctuary hitherto closed to them; but to deprive the nationalist Jews of their last refuge—the fortress-like Temple. On the other hand, much is said about his rule in Judea that is not at all in accord with the position of high priest. These data seem to point to the fact that Alcimus was not high priest of the Temple at Jerusalem, but the civil ruler of the province of Judea, appointed by the king of Syria, and that *ἱερεύς* or *ἀρχιερεύς* was the official Syrian designation for his position. His expulsion from Jerusalem involved, therefore, resistance to the king, and the governor of the entire province of Cœle-syria was sent to reinstate and protect him.

The governor, as his superior, led him to Judea twice, and remained there till his death. The circumstance that Alcimus was the immediate successor to Menelaus, who was not of priestly stock, confirms this view. Alcimus' rule differed from that of Menelaus in that no opportunity was afforded him to make inroads upon the Temple treasury (since it was empty), nor to wound the religious susceptibilities of the Jews; for the terms of peace concluded between the Jews and Antiochus V. (162), to whom Alcimus probably owed his first appointment, had assured them religious liberty; and from that time on the struggle turned only on the supremacy of the Nationalists or of the Hellenists. The misleading title *ἀρχιερεύς* occurred in the sources drawn upon by Josephus; in I Maccabees, which evinces thorough knowledge of what happened in Judea, without any keen political insight; and in II Maccabees, which describes with accuracy occurrences at the Syrian court and camp, but in regard to Judean affairs gives free play to fancy. The ambiguity involved in Alcimus' title gave rise to the error that Alcimus was high priest, and this carried other errors in its train. Mention must be made of the legendary account in the Midrash (Gen. R. lxv. 22, and in Midrash Teh. to xi. 7) of Jakim of Ẓerorot (Ẓeredah), nephew of Jose, son of Joezer of Ẓeredah. He is probably identical with Jakim-Alcimus, and is represented as being present when his uncle, who may have been one of the scribes put to death by Alcimus, was led to execution. When he threatened his nephew with the tortures of hell for his faithlessness, Jakim killed himself.

Bibliography: *Commentaries on the Books of the Maccabees*, by Grimm, Keil, and Wace, and the histories of Jost, Ewald, Grätz, Hitzig, Stade, and Wellhausen. Also Herzfeld, *Gesch. d. Volkes Israel*, i. 287-299, 343-348; Schürer, *Gesch.* i. 167-176; Schlatter, *Jason von Kyrene*, pp. 39-43; Büchler, *Tobiaden und Oniaden*, pp. 8-43, 367-377.

A. Bü.

ALCOHOLISM: The morbid condition resulting from the excessive or prolonged use of alcoholic beverages.

Alcoholism and Nervous Disease.

In chronic Alcoholism, or dipsomania, alcoholic liquors have been taken in excessive quantities for long periods of time, and the drug acts as a slow poison, and causes disease in various organs of the body. Bright's disease of the kidneys is so frequent a result of chronic alcoholic poisoning that, according to Pitt, Guy's Hospital reports show that 43 per cent of chronic drinkers are affected by it. Nervous disease, ending in insanity, is a common sequel to alcoholic indulgence; and Savage states, as the result of the examination of 4,000 insane persons at the Bethlehem Hospital, that Alcoholism was the admitted and direct cause in at least 7 per cent of the cases.

Alcoholism is an important factor in the causation of disease; and in all diseases alcoholics are bad patients. In epidemics the mortality among drinkers is excessive; and the general power of resistance to disease, injury, and fatigue is diminished. Dr. Charles H. Hughes, editor of the "Alienist and Neurologist," estimates that 15 per cent of nervous, 10 per cent of digestive, and 10 per cent of heart diseases are due to it.

The mortality from Alcoholism is great, though exact figures are not attainable. Dr. B. W. Richardson estimated the annual number of deaths from intemperance in England and Wales at 50,000, or 10 per cent of the entire mortality ("Cyclopedia of Temperance and Prohibition," Funk & Wagnalls Co., New York, 1891). Alcoholism lessens the chance of life: the English life-insurance companies found that the presumptive length of life of non-drinkers was about twice that of drinkers. Neisson ("Contributions to Vital Statistics," 1857) compared the mortality of 6,111 drinkers with the general mortality of England, and found that there were 58.4 deaths per 1,000 per annum in the former, as against 19 in the latter category. On the other hand, the superior biostatics of Jews under normal conditions is well known, and may be connected with the absence of Alcoholism among them.

The close relationship of Alcoholism and crime is well known; and the statistics of Baer ("Der Alcoholismus," Berlin, 1878), Kurella ("Naturgeschichte des Verbrechens," 1893), Gallavardin ("Alcoholisme et Criminalité," Paris, 1889), and Sichart ("Ueber Individuelle Faktoren der Verbrechens," in "Zeitschrift für die Gesammte Staatswissenschaft," 1890, x.), show that from 25 to 85 per cent of all malefactors are drunkards. The rate of suicide varies with the general rate of consumption of alcohol in different countries (Morselli, "Der Selbstmord, ein Kapitel aus der Moralstatistik," 1881). On the other hand, Jews are little liable to this form of alienation (see Suicide). Intemperance is a contributing cause in 20 to 24 per cent of divorce cases; and its relation to pauperism is a matter of common experience.

The evil effects of Alcoholism are evident in the drunkard's posterity. Sichart found Alcoholism in the parents in 16 per cent, Peula in 30 per cent, and Marro in 46 per cent of large numbers of criminals examined. Epilepsy, insanity, idiocy, and various forms of physical, mental, and moral degeneracy are very disproportionately prevalent among the offspring of alcoholics. These diseases are also very frequent among Jews, but are certainly not due in their case to Alcoholism.

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* The older view as to Alcimus' high-priesthood is, however, still held by scholars to-day. See, *e.g.*, Reinach, *Rev. Ét. Juives*, xl. 99; Schürer, *Theologische Literatur Zeitung*, 1900, No. 12, cols. 364, 635.—R. G.

Rarity Among Jews.

Alcoholism prevails all over the world, and is probably increasing, more especially among the northern nations. But among the Jews it is almost an unknown affection. Their sobriety is proverbial; and the experience among Jewish medical practitioners is unanimously to the effect that occasion to observe the disease in the person of a Jew is of excessive rarity. The Jews are undoubtedly subject to nervous diseases to a greater extent than the general community; but this is due to the social and hygienic conditions under which many of them live, and not to Alcoholism. The rate of suicide is far less in Jewish than in other communities; and this is undoubtedly connected with the absence of Alcoholism. Attention has already been called to the intimate connection of the two. It has been suggested that the absence of Alcoholism among contemporary Jews is due to the fact that those addicted to it in the past left families which have died out; but there is no evidence of any prevalence of Alcoholism among Jews at any period.

Statistics confirm the general opinion of Jewish sobriety. Selecting two typical hospitals, as possessing the most trustworthy records, a comparative investigation may be made as to the prevalence of Alcoholism among their patients. The Boston City Hospital has a general clientele in a town that does not contain a disproportionately large number of Hebrews. In 1899 there were 7,104 cases treated there; and of these, 226, a little over 3 per cent, were admitted for Alcoholism. The Beth Israel Hospital of New York city has an entirely Jewish clientele, the proportion of non-Jews treated there being a negligible quantity—not over one-fourth of 1 per cent. Its records show 4 cases of Alcoholism, or diseases directly attributable to it, in 3,000 cases that applied for admission during the last few years. This is a little over one-tenth of 1 per cent. Hence, the records show that Alcoholism is at least thirty times as prevalent among the general community, including the Jews, as in that race itself.

Dr. Norman Kerr, one of the highest authorities upon Alcoholism, says, in regard to drink among the Jews ("Inebriety, Its Etiology," etc., Lewis, London, 1889):

> "Extensive as my professional intercourse with them has been, I have never been consulted for inebriety in the person of a Jew; while my advice has been sought for this complaint by a very large number of Christians. . . . In my opinion their general freedom from inebriety in almost every clime and under all conditions (there are a few exceptions to this rule), is as much due to racial as to hygienic influences, and more to racial than to religious influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics; and I can not help thinking that some inherited racial power of control, as well as some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practise of various hygienic habits, has been the main reason for their superior temperance. Even among those Jews in whom there has been an unusual amount of alcohol-drinking (though they were not 'drunk'), when there has been slight thickening of the speech, glibness of tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebriety. Of this strong impulse to alcoholism or other narcotism, I have never seen a case amongst this distinctive people."

Other authorities believe that the sobriety of the Jews is rather dependent upon their social condition. Thus Samuelson ("A History of Drink; A Review, Social, Scientific, and Political," Trübner, London, 1880) says:

> "Little need be said of the drinking habits of the modern Jews. They are notoriously a sober race, both in England and elsewhere; and their temperance is mainly due to two causes. First, they are a small community; and their partial isolation from other religious denominations has a tendency to make them careful of their morals. The most important reason, however, is that they do not follow any avocations which necessitate great physical exertion. Thus we seldom find them working as artisans or day-laborers; so that there is no great bodily waste to be repaired; and they are, moreover, removed from the temptations to excessive drinking to which the great mass of our working-people are exposed. Among Jews of the middle classes there is more intemperance. . . . As already remarked, however, on the whole, the Jews are a sober and exemplary race, whose habits in this respect are well worthy of universal imitation."

W. S. G.

ALCOLEA (אלקוליעא): City in the province of Jaen, Andalusia, the Jewish congregation of which, like many others of the country, enjoyed special privileges. According to the records of the congregation, a standing committee composed of twelve members was selected, whose duty it was to tax the members in accordance with their financial ability, a procedure which caused frequent quarrels and divisions. Any one who obtained remission of his taxes from the governor or prince was at once placed under the congregation's ban for a year. It appears that the Jews in Alcolea were of such overthrifty disposition that they at one time insisted that their cantor (synagogue-reader) should likewise be taxed toward the congregational expenses and even the payment of old congregational debts. The matter came to a lawsuit. In the earlier part of the year 1414 the small Jewish community of Alcolea accepted baptism. This wholesale conversion was but an episode in the triumphal evangelizing march of Vincente Ferrer.

Bibliography: Isaac b. Sheshet, *Responsa*, Nos. 457-461, 473-477; De los Rios, *Historia de los Judíos en España*, ii. 444; Grätz, *Gesch. d. Juden*, viii. 133.

M. K.

ALCONSTANTINI, ḤANOK BEN BAḤYA. See Enoch (Ḥanok) ben Baḥya, Alconstantini.

ALCONSTANTINI, ḤANOK BEN SOLOMON. See Enoch (Ḥanok) ben Solomon, Alconstantini.

ALCONSTANTINI, ISAAC BEN ABRAM ANCONA. See Isaac ben Abraham Ancona, Alconstantini.

AL-CORSONO, JACOB BEN ISAAC. See Corsono, Al-, Jacob ben Isaac.

ALDABI, MEIR IBN: Writer of the fourteenth century; son of Isaac Aldabi, "He-Ḥasid" (The Pious); grandson of Asher ben Jehiel, and a descendant of the exiles from Jerusalem. His name (erroneously spelled Albadi, Albalidi, Alrabi, and Altabi) is ascertained from his chief work, "Shebile Emunah," wherein a poem is found in which every line begins with a letter of his name; and there it reads "Aldabi." In the preface to his book occurs the expression, "of the exiles of Jerusalem." This, together with Aldabi's statement that he was exiled from his country (Andalusia), caused Graetz to assume that he was banished to Jerusalem. Graetz failed to take into account Aldabi's words, "He [God] led me into a waste land," which he would not have used in reference to Jerusalem.

Aldabi belonged to the class of popular writers who, possessing extensive theological and scientific knowledge, commented upon the assertions of their predecessors with a clear understanding, expressing here and there their own opinions, and presenting some subjects from the standpoint of the Cabala. Aldabi was also one of those Talmudists whose conception of religion was wholly spiritual and who revered the Cabala: he can not, however, be called a true cabalist. In 1360 he wrote "Shebile Emunah" (The Paths of Faith), an exhaustive treatise on philosophical, scientific, and theological subjects. To judge from the many editions that appeared from time to time, it was for centuries a favorite book with the educated.

"Shebile Emunah" is divided into ten chapters, which treat respectively of: (1) The existence of God, His attributes, His immateriality, unity, and immutability, which is not affected by prayer or even by miracles—introducing in each case a cabalistic discussion of the names of the Deity; (2) the creation of the world, which does not necessitate any change in God or any plurality in His nature; an explanation of the Biblical account being given, followed by a dissertation on the seven climates or zones of the earth as then conceived, the spheres, the stars, the sun and moon and their eclipses, and on meteorology; (3) human embryology and the generative functions; (4) human anatomy, physiology, and pathology; (5) rules for health and long life; (6) the soul and its functions; (7) the exaltation of the soul, which, through the fulfilment of the Law, becomes one with the Creator—the chapter being devoted chiefly to an explanation of the ethical value of the Mosaic commandments; (8) explanatory notes on the truth of the Law and of oral tradition, elucidating some of the Haggadot on the same lines as Solomon ben Adret; (9) reward and punishment, paradise and hell, immortality of the soul and its transmigration in man; (10) the redemption of Israel, the resurrection, and the world to come after resurrection; a general résumé of the book, followed by a poem.

[Steinschneider ("Hebr. Uebers." pp. 9–27) has shown Aldabi's "Shebile Emunah" to be a compilation from various older sources, chiefly from Gerson b. Solomon of Arles' encyclopedic work, "Sha'ar ha-Shamayim," of the thirteenth century. From Gerson's work the chapter on the members of the human body (§ 2, chap. iii.) is taken, and in part verbally. So are Aldabi's "Ten Questions on the Soul" (§ 6), interspersed with passages borrowed literally from Joseph ibn Zaddiḳ and Hillel b. Samuel, only a modified form of the "Ten Discussions on the Soul," which Gerson himself adapted from a book on the soul, probably written by Ibn Gabirol. Against the charges of plagiarism raised in Brüll's "Jahrb." ii. 166–168, see Steinschneider, "Hebr. Bibl." 1876, p. 90. K.]

Bibliography: Steinschneider, *Cat. Bodl.* col. 1690; Grätz, *Gesch. d. Juden*, vii. 328; Karpeles, *Gesch. d. Jüd. Lit.* p. 764; Benjacob, *Oẓar ha-Sefarim*, p. 265. Many extracts from the *Shebile Emunah* may be found in Kaufmann, *Die Sinne*, see index.

J. L. S.

ALDEAS DE LOS JUDÍOS (Jewish villages): The name given to the villages Aznalfarache, Aznalcazar, and especially Paterna, situated in the neighborhood of Seville, presented by Alfonso X. (The Wise) of Castile, while still infante after the conquest of Seville (1248), to those Jews who had taken an active part in the battles against the Moors, or who in any other way had rendered assistance to the conqueror. Other valuable gifts, such as fields, olive- and fig-orchards, etc., were bestowed upon the *almoxarifes* (tax-farmers), Don Zag (Isaac) and his sons, Don Moses and Don Abraham, upon several of the Alfaquin family, an unnamed rabbi, Don Joseph of Lisbon, and upon many others. Paterna was known for a long time as Aldea de los Judíos (J. Amador de los Rios, "Hist. de los Judíos," i. 370 *et seq.*). According to the accounts of Gedaliah ibn Yaḥyah, Don Yaḥyah ibn Yaish, the progenitor of the Portuguese Jewish family Ibn Yaḥyah, received as presents from the king of Portugal, who highly esteemed him, several *aldeas*, such as Priala (see Kayserling, "Gesch. d. Juden in Portugal," p. 2). Similarly, the Jews on the island of Majorca received as a present from King Don Jaime of Aragon, the conqueror of the island, several *alquerías*, which word is identical with *aldeas*; also called *almudeynas de los Judíos.*

Bibliography: For the partition of Majorca (not exact in De los Rios, *Historia de los Judíos en España*, i. 399), *Colleccion de Documentos Inéditos de Aragon*, 1856, ix. 14, 18, 20 *et seq.*

M. K.

ALDERMEN. See Municipal Officers.

ALDROPHE, ALFRED-PHILIBERT: A French architect; born in Paris, February 7, 1834. He attended the National School of Design and was a favorite pupil of Bellangé. His first position was in the employ of the Eastern Railroad of France, but he also took an active part in the organization of the two French international exhibitions of 1855 and 1867. Among other distinctions he was appointed one of the judges on the committee of awards at the London Exhibition of 1862, and was created an officer of the Legion of Honor in 1867. In 1871 he became the official architect of the eleventh arrondissement of Paris. When the new synagogue in the Rue de la Victoire was projected, Aldrophe was selected as architect, as also for that at Versailles. He is the designer of the Thiers and Isidore monuments in the cemetery of Père-la-Chaise, and the architect of numerous private residences in the French capital, including that of Baron Gustave de Rothschild on the Avenue de Marignan. S.

ALDUBI (ALBUBI, also possibly **Alrabbi), ABRAHAM BEN ISMAIL:** Talmudic scholar and author, who flourished in Spain in the first half of the fourteenth century. He was a pupil of Solomon ben Adret and the teacher of Jeroham ben Meshullam. He wrote many novellæ and responsa, which, however, are known only from the numerous quotations contained in the works of his pupil Jeroham. His chief work appears to have been "Seder 'Abodat Yom ha-Kippurim" (The Order of the Service on the Day of Atonement), an epitome of which was published in Jeroham's "Toledot Adam wa-Ḥawwah." Some novellæ and a commentary on Baba Batra are mentioned in Moses Alashkar's decisions, No. 39.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 54.

M. B.

ALDUS MANUTIUS: Italian publisher; born at Bassiano in 1449 or 1450; died at Venice, Feb. 6, 1515. Aldus studied the Latin classics at Rome under the direction of Caspar of Verona and Domizio Galderino, and afterward attended the lectures on Greek literature of Guarini at Ferrara. He became tutor to one of the children of Prince Carpi. With the assistance of Carpi's influential family, Aldus was enabled to execute the project, long cherished by him, of establishing a printing-house; and he began, in 1494, with the publication of Latin and Greek works, to which he prefixed learned introductions of his own.

Besides his Latin and Greek studies, Aldus cultivated Hebrew. In 1501 he published, as an addition to his Greek and Latin manuals, an abridged Hebrew grammar under the Latin title "Introductio per Brevis ad Linguam Hebraicam," or, under another title, "Introductio Utilissima Hebraice Discere Cupientibus." In the preface he says that he had studied the Hebrew from the "Doctrinale Alexandri de Villa Dei," a work written in barbarous verse in 1210, which was in vogue in the thirteenth, fourteenth, and fifteenth centuries; but having seen the uselessness of that book, he decided to compose another. Aldus' work was the first printed Hebrew grammar, and was intended for Christian students. It contained the Hebrew alphabet, the manner of reading, the character of the vowels and their combination with the consonants, and a sermon in Hebrew translated into Latin. The Hebrew type which he used was probably cut by Maëstro Francesco of Bologna, the same who worked for Gerson Soncino. This will explain the similarity in the type used in both offices. This addition was reprinted at least eight times by the Aldine Press.

Aldus nourished kindly feelings toward the Jews, and had many Jewish friends, among whom was his colleague, the printer Gerson Soncino. This spirit of toleration he transmitted to his children. His son **Aldus Manutius the Younger** congratulated David de Pomis upon the publication of his "Apologia pro Medico Hebræo."

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ALEKSANDRIA: District, town, and village in the government of Kherson, Russia, on the Ingulетz river. In 1897 the Jewish population was: district, 3,857; town, 4,794; village, 1,916. The town has two synagogues and two schools. H. R.

ALEKSANDROVSK: District and town in the government of Ekaterinoslav, Russia, on the left bank of the Dnieper, below the rapids. In 1897 the Jewish population of the town was 884, and of the district 5,316. The Jewish community has two synagogues and three schools. H. R.

ALEKSEI: Russian archpriest; convert to Judaism; born probably in Novgorod, 1425; died in Moscow, 1488. In the last quarter of the fifteenth century, when a schism arose in the Russian Orthodox Church and many new sects sprang up, Aleksei became a convert to Judaism. Some of the new sects had shown a decided tendency to revert to the old Mosaic law. This probably suggested to the influential Jew Skhariyah (Zechariah), of Kiev, the idea of spreading Judaism among the Russians of Pskov and Novgorod. Skhariyah belonged to the suite of Prince Michael Olelkovich, who came to Novgorod in 1471 as the king's vicegerent. The first convert in Novgorod was the priest Dionis, who introduced to Skhariyah his colleague, the archpriest (*protopapas*) Aleksei. The latter was the most zealous of the new converts, and did successful missionary work among all classes, especially among the clergy. The new community appreciated his labors so highly that the name of Abraham was conferred upon him, while his wife's name was changed to Sarah.

When the grand-duke of Russia, Ivan Vasilyevich, visited Novgorod in 1480, Aleksei found favor in his eyes. The grand-duke took Aleksei with him to Moscow and put him at the head of the Church of the Assumption, while his friend Dionis was at the same time appointed priest of the Church of the Archangel Michael in the same city. Aleksei enjoyed the confidence of the grand-duke in a high degree and had free access to him. He succeeded in converting his secretary, Feodor Kuritzyn, the archimandrite Sosima, the monk Zechariah, the princess Helena, daughter-in-law of the grand-duke, and many other prominent personages. The grand-duke at first, probably for political reasons, protected the heretics, but later on was constrained to persecute them.

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ALEKSYEYEV, ALEKSANDER (called also **Wolf Nachlass**): Author and convert to the Greek Catholic Church; born in 1820, at Nazarinetz, government of Podolsk, Russia, of poor Jewish parents. At the age of ten he was impressed into military service by the press-gang (*poimshchiki*) of Emperor Nicholas I., and sent away to the distant city of Volsk, government of Saratov. Nicholas I. believed that he could convert the Jews to the Orthodox Greek Church by taking the sons from their parents while young and placing them in military service. For a long time Aleksyeyev remained faithful to the religion of his forefathers, and the officials considered him a most stubborn subject.

However, about 1845, he changed his views entirely, and not only became a member of the Orthodox Russian Church, but managed to convert more than five hundred Jewish CANTONISTS, for which he was promoted in 1848 to the rank of a non-commissioned officer, and was honored by the emperor's thanks. About 1855 Aleksyeyev was so unfortunate as to lose the use of his legs. He then settled in Novgorod, and during his long illness wrote the following works on ethnographic and missionary topics: (1) "Torzhestvo Christianskavo Ucheniya nad Ucheniem Talmuda, ili Dushepolyezny Razgovor Christianina s Iyudeyem o Prishestvii Messii" (The Triumph of Christian Teaching over the Talmudic Teaching, or a Soul-saving Conversation of a Christian and a Jew on the Coming of the Messiah), St. Petersburg, 1859. (2) "Bogosluzhenie, Prazdniki i Religioznye Obryady Nynyeshnikh Yevreyev" (Religious Service, Holidays and Religious Rites of the Jews of To-day), Novgorod, 1861; 3d ed., 1865. (3) "Obshchestvennaya Zhizn Yevreyev, ikh Nravy, Obychai i Predrazsudki" (The Public Life of the Jews, their Habits, Customs, and Prejudices), Novgorod, 1868. (4) "Besyedy Pravoslavnavo Christianina Snovoobrashchennym," etc. (Colloquies of an Orthodox Christian with a Newly Converted Jew), St. Petersburg, 1872; 2d ed., Novgorod, 1875. (5) "Byvshi Yevrei za Monastyri i Monashestvo" (A Former Jew for Monasteries and Monasticism), Novgorod, 1875. (6) "Obrashchenie Yudeiskavo Zakonnika v Christianstvo" (The Conversion to Christianity of an Observer of the Jewish Law), Novgorod, 1882. (7) "Upotreblyayut li Yevrei Christianskuyu Krov?" (Do the Jews Use Christian Blood?), Novgorod, 1886; and several others.

His works are not devoid of interest; he was the first Jew in Russia to give a description of the life and customs of his coreligionists there. He refuted the absurd blood-accusation. But his attitude toward the Jewish religion and the Jewish rabbis remains a very hostile one.

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H. R.

ALEMETH: **1.** Son of Jehoadah, in the genealogy of Benjamin (I Chron. viii. 36). In I Chron. ix. 42 he is called the son of Jarah. **2.** For Alemeth in I Chron. vi. 45 [A.V. 60] see ALMON. G. B. L.

'ALENU: The last prayer of the daily liturgy in most congregations, so called from its initial word, "'Alenu," which means "It is incumbent upon us,"

Original Form of the Prayer.

or "It is our duty." It is one of the most sublime prayers of the entire liturgy, and has a remarkable history, almost typical of the race from which it emanated. It became the cause of slanderous accusation and persecution, as a result of which it was in part mutilated through fear of the official censors. But having been thus mutilated, it is difficult to present it in its original form. To restore it and render it at least intelligible, recourse must be had to old books and documents. The following is a literal translation from the original so far as it can be restored:

> "It is incumbent upon us to give praise to the Lord of the Universe, to glorify Him who formed creation, for He hath not made us to be like the nations of the lands, nor hath He made us like the families of the earth; He hath not set our portion with theirs, nor our lot with their multitude; . . . for they prostrate themselves before vanity and folly, and pray to a god who can not help. . . . But we bend the knee and prostrate ourselves and bow down before the King of the Kings of Kings, the Holy One, blessed be He! For it is He who stretched forth the heavens and laid the foundations of the earth, and the seat of His glory is in the heavens above, and His mighty dwelling-place (Shekinah) is in the loftiest heights. 'He is our God, and there is none other.' In truth, He is our King, there is none besides Him, as it is written in His Torah: 'And thou shalt know this day and lay it to thine heart that the Lord is God in heaven above and upon the earth beneath: and there is none other.'
>
> "Therefore do we wait for Thee, O Lord our God, soon to behold Thy mighty glory, when Thou wilt remove the abominations from the earth, and idols shall be exterminated; when the world shall be regenerated by the kingdom of the Almighty, and all the children of flesh invoke Thy name; when all the wicked of the earth shall be turned unto Thee. Then shall all the inhabitants of the world perceive and confess that unto Thee every knee must bend, and every tongue be sworn. Before Thee, O Lord our God, shall they kneel and fall down, and unto Thy glorious name give honor. So will they accept the yoke of Thy kingdom, and Thou shalt be King over them speedily forever and aye. For Thine is the kingdom, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: 'The Lord shall reign forever and aye.' And it is also said: 'And the Lord shall be King over all the earth; on that day the Lord shall be One and His name be One.'"

Evidently this prayer was originally recited with the prostration of the whole assembled congregation before their departure from the house of God, or after the benediction given by the priests. In such solemn language (drawn from Jer. x. 6–16; Isa. xxx. 7, xlv. 23, li. 13; Deut. iv. 39) the congregation gives expression to its faith in the One Universal Ruler of the World, and to its hope for His universal kingdom when all the idolatrous nations around Israel shall have been converted to His truth. The omission of a personal Messiah from the expression of the Messianic hope points to a pre-Christian era; and the very title, "King of the Kings of Kings"—found in Dan. ii. 37—shows that the formula used at the prostration goes back to Persian times when kings bore the title of King of Kings.

Additions to 'Alenu.

The 'Alenu prayer had already been in use when there were attached to it the three portions of the liturgy of the New-year: (1) the Malkiyot (the Glorifications of God as King); (2) the Zikronot (the Divine Remembrances); and (3) the Shofarot (the Trumpet-blasts): these were probably originally prayers of the Hasidim (Watiḳim), recited on public fast-days (see Ta'anit, ii. 3, and R. H. iv. 5, 6). Zunz and his followers—who ascribe the prayer to Rab, simply because in his school the Jewish liturgy received its permanent form—disregarded the fact that it stands in no organic connection with the rest of the New-year's prayer. An old tradition, referred to by Simon ben Ẓemaḥ Duran in his responsa on Prayer 253; by Eleazar of Worms, in his "Roḳeaḥ"; and afterward in Aaron ben Jacob ha-Kohen of Lunel's "Orḥot Ḥayyim," in "Kol Bo," i. 17, claims that it was written by Joshua upon his entrance into Canaan. Manasseh b. Israel, in his "Vindiciæ Judæorum," iv. 2, ascribes the 'Alenu to the men of the Great Synagogue. Moses Mendelssohn also, in his memorandum (see below), declares the 'Alenu to be one of the oldest prayers of the nation, adducing as proof of its ancient and pre-Christian character the fact that no mention is made in it of the restoration of the Jewish Temple and state, which would scarcely have been omitted had it been composed after their destruction. It was obviously written, he says, at the time when the Jews still lived in their own land. The fact that neither Maimonides nor Abudarham mentions its separate recital at the close of the daily prayers, as does the Maḥzor Vitry, merely proves that it was not generally recited as part of the service. On the other hand, it is indisputable that during the Middle Ages it was invested with especial solemnity and awe.

Its Use by Martyrs.

The following is related by Joseph ha-Kohen in his "'Emeḳ ha-Baka" (ed. Wiener, p. 31), based upon contemporary records: During the persecution of the Jews of Blois, France, in 1171, when many masters of the Law died as martyrs at the stake, an eye-witness wrote to R. Jacob of Orleans that the death of the saints was accompanied by a weird song resounding through the stillness of the night, causing the Christians who heard it from afar to wonder at the melodious strains, the like of which they had never heard before. It was ascertained afterward that the martyred saints had made use of the 'Alenu as their dying song. It is quite probable, then, that it became the custom in those tragic days for the martyrs to chant the 'Alenu song in order to moderate the agonies of their death.

Calumnies Directed Against It.

But this very fact seems to have given a welcome pretext to maligning persecutors, who claimed that the 'Alenu was a malicious attack upon the Church, whose Savior was characterized therein as "a god who can not help" and as "vanity and folly."

An apostate, Pesach Peter, in 1399 went so far as to assert that in the word וריק ("and folly"), (ישו) Jesus was alluded to, because the Hebrew letters of both words are equal in numerical value, amounting to 316. Antonius Margarita, in 1530, was the next to repeat this charge, in a book entitled "The Belief of the Jews." Seventy years later Samuel Friedrich Brenz, a converted Jew, repeated it in a book to which he gave the characteristic title "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent Slough). In vain did the leading rabbis, Solomon Ẓebi Uffenhausen in his "Theriaḳ" and Lippman Mühlhausen in his "Nizzaḥon," protest against such misinterpretation of their ancient prayer, composed long before Jesus was born, and having solely idolaters in view. Even the learned Buxtorf in his "Bibliotheca Rabbinica" repeated the charge; but he was successfully refuted by Manasseh b. Israel, who devotes a whole chapter of his "Vindiciæ Judæorum" to the 'Alenu; and relates among other things that Sultan Selim, on reading the 'Alenu in the Turkish translation of the Jewish liturgy presented to him by his physician Moses Amon, said: "Truly, this prayer is sufficient for all purposes; there is no need of any other." But the acme of misrepresentation was reached by Eisenmenger ("Entdecktes Judenthum," i. 84), who pointed out that the words, "they bow to a god who does not help," were accompanied by spitting as a sign of utter contempt, and he asserted that reference was thereby intended to Jesus. In consequence of this charge, the indecorous practise of spitting while reciting the prayer was denounced by Isaiah Horwitz and other rabbis. But the charge was renewed again by Professor Kypke, government inspector of the Königsberg Synagogue, in a memorandum presented to the government in 1777, on the occasion of a memorial service held by the Königsberg Jews in honor of the Russian empress. This was refuted by Mendelssohn in a counter-memorandum presented to the government, the result of which was that, despite Kypke's protest, the matter was laid *ad acta*. Both documents were afterward published from the archives by L. E. Borowsky, pastor of Königsberg, in 1791 (see Mendelssohn, "Gesammte Schriften," vi. 418; Jost, "Gesch. der Israeliten," ix. 38).

Coincidence in the Early Christian Church.

Singularly enough, in the early Christian Church, converts before being baptized had to step forward at the end of divine service, and make public confession by first turning backward, renouncing the kingdom of Satan and spitting out as a sign of contempt; then turning forward in the name of the Creator of the world and of man, they took the oath of allegiance to Jesus as the Son of God (see Höfling, "Taufe," i. 381; Cyril, "De Mysteriis," i. 2). Possibly the prayer for the conversion of all heathen nations, contained in the latter portion of the 'Alenu, has some connection with the practise adopted by the Church of admitting proselytes at the end of the service.

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K.

'ALENU (עלינו), MUSIC OF: The traditional melody to which the 'Alenu prayer is chanted, while of comparatively late origin, is of suitable breadth and dignity. It consists essentially of the opening phrase, several times repeated, with the addition of a strain from the cantor's introduction of the 'AMIDAH and a passing reminiscence of the KOL NIDRE. The version given on the opposite page is somewhat simpler in detail than that favored by most cantors, some of whom prefer also to quote a strain from the melodies of the preceding evening prayers instead of the one here instanced.

F. L. C.

ALEPH (א): The first letter of the Hebrew alphabet. For its symbolic meaning, see Mishnah Shabbat, i. It was employed as a numeral to mark No. 1 of the shekel-boxes in the Temple (Sheḳ. iii. 2). Aleph and Tav being the first and the last letters of the alphabet, the expression "from Aleph to Tav" signifies "from beginning to end." Hence, "the observers of the Law from Aleph to Tav" are those that keep the Law in its entirety. See ALPHABET; ALPHA AND OMEGA.

K.

ALEPPO (Arabic. **Haleb**; Hebrew. חליפו, אחלב, חלב, but generally ארם צובה, or abbreviated אר"ץ or צובה): Town of ancient and of modern Syria, and capital of a Turkish vilayet of the same name, between the Orontes and Euphrates rivers; situated on the banks of a little desert stream, Nahr-el-Haleb, seventy miles east of Alexandretta, its seaport on the Mediterranean. Formerly it derived its importance from being on the route to Bagdad and southern Persia; and it is said to have contained at one time as many as 200,000 souls. It can boast of sheltering one of the oldest Jewish communities, mentioned in Ps. lx. Though only ten days' journey north of Damascus, it was traditionally regarded, in letters of divorce (see GET), as the most northerly point a Palestinian Jew might visit without being considered a traveler, the southern limit being Alexandria in Egypt. In the sixteenth century one of the routes to India still passed through it, and on account of this the city became one of the great attractions for the Jews who traveled eastward.

Though the synagogue in Aleppo has many modern additions, Abbé Chagnot is of opinion that portions of it were erected as early as the fourth century. It contains several inscriptions, some carved in its walls, others painted on them; one dating as early as 833, another as late as 1861; the former in a chapel (קבה) said to have been erected by Ali ben Nathan ben Mebasser ben הארם. The date is furnished in the usual way by starring letters in a Biblical quotation. The chief peculiarity of the structure is a raised pulpit, known as Elijah's Seat. Several chapels surround the main building; the one on the extreme west, behind the Ark, and corresponding to the lady-chapel of a European cathedral, is a damp shrine, with a stone sarcophagus, in which are preserved four Biblical manuscripts, the pride of the Aleppo Jews.

The Aleppo Code and Other Manuscripts.

The greatest superstitious reverence is attached to the codex now in Aleppo, which is ascribed to AARON BEN ASHER; it bears note of its dedication to the בעלי תלמוד and ישראל הרבנים, that is, to the Rabbinites of Jerusalem, and of its subsequent delivery to the Jerusalem Synagogue of Cairo, as well as of its having originally belonged to an inhabitant of Bassora, and to the Karaite community of Jerusalem.

The codex, from its accentuation and general character, can hardly be of earlier date than the twelfth century; nor can it be the original written in 922. The epigraphs must have been copied from another manuscript, itself perhaps not the first. The other three manuscripts are: (1) Pentateuch (text and Targum) with full Masoretic lists, finished (probably in Italy) on the 15th of Tammuz, 1101 (1341); (2) Pentateuch with the commentary of Rashi in the margin and sundry additions of Ibn Ezra, Naḥmanides, and Joseph Caro; (3) a huge but beautifully illuminated Masoretic Pentateuch with the Hafṭarot and the five Megillot. The synagogue is also the meeting-house of the congregants. On an upper floor is the rabbinical school with a fairly good Hebrew library. Stored near the roof of one of the chapels is a *genizah*, from which, in times of drought, the dust is removed and carried with much ceremony to the Jewish cemetery and there buried with fervent prayers for rain. There are said to be about 10,000 Jews in Aleppo, each of whom must pay a poll-tax.

Modern Aleppo.

Besides the various primary schools, where Hebrew and Arabic are taught, there is a boys' school, founded by the Alliance Israélite Universelle in 1869, with 250 pupils, of whom 96 pay for tuition. There is also a school for girls, with 195 pupils, of whom 79 pay. The latter was founded in 1889.

In the matter of dress the Jewesses of Aleppo adopt a costume resembling that of their Mohammedan sisters—a long black cloak enveloping them from head to foot, the face alone being visible. The girls in the Alliance school wear European dress.

Books are very rare in the city, but manuscripts abound, fifteen Hebrew ones having been recently collected there in two days. One was a unique diwan of secular poetry by Eleazer ha-Bable probably composed in Aleppo ("Jew. Quart. Rev." xi. 682). A printing-press for Hebrew was set up in Aleppo in 1898. In a private library there a Masoretic Bible, finished in 1307, has been found; this library also contains a cabalistic work, ם" הקנה, written in Cochin in 1497.

Prominent Members of the Community.

Benjamin of Tudela visited Aleppo in 1173, when he found a Jewish community of 1,500 souls with three noteworthy rabbis attending to their spiritual needs: Moses Alconstantini, Israel, and Seth. Petahiah of Ratisbon was there between 1170 and 1180, and Alḥarizi fifty years later. The former calls the citadel the palace of King Nour-ed-din, and says that there were 1,500 Jews in Aleppo, of whom the chief men were Rabbis Moses Alconstantini, Israel, and Seth. Alḥarizi, author of the "Taḥkemoni," like Maimonides, has much to say of the Aleppo Jews (Makamat, Nos. 18, 46, 47, 50). In 1195 the leading Jew was Joseph ibn Aknin, who had migrated from Europe by way of Egypt, where he was the friend of Maimonides, who wrote for him the "Moreh Nebukim." Other men of learning were Azariah and his brother Samuel Nissim, the king's physician Eleazer, Jeshua, Jachin Hananiah, and Joseph ben Ḥisdai. Alḥarizi thought very little of the Aleppo poets, of whom he mentions Moses Daniel and a certain Joseph; the best was Joseph ben Ẓemah, who had good qualities but wrote bad verse. Their piety must have been extreme, for Eleazer is held up to scorn for having traveled on the Sabbath, although at the sultan's command.

'ALENU

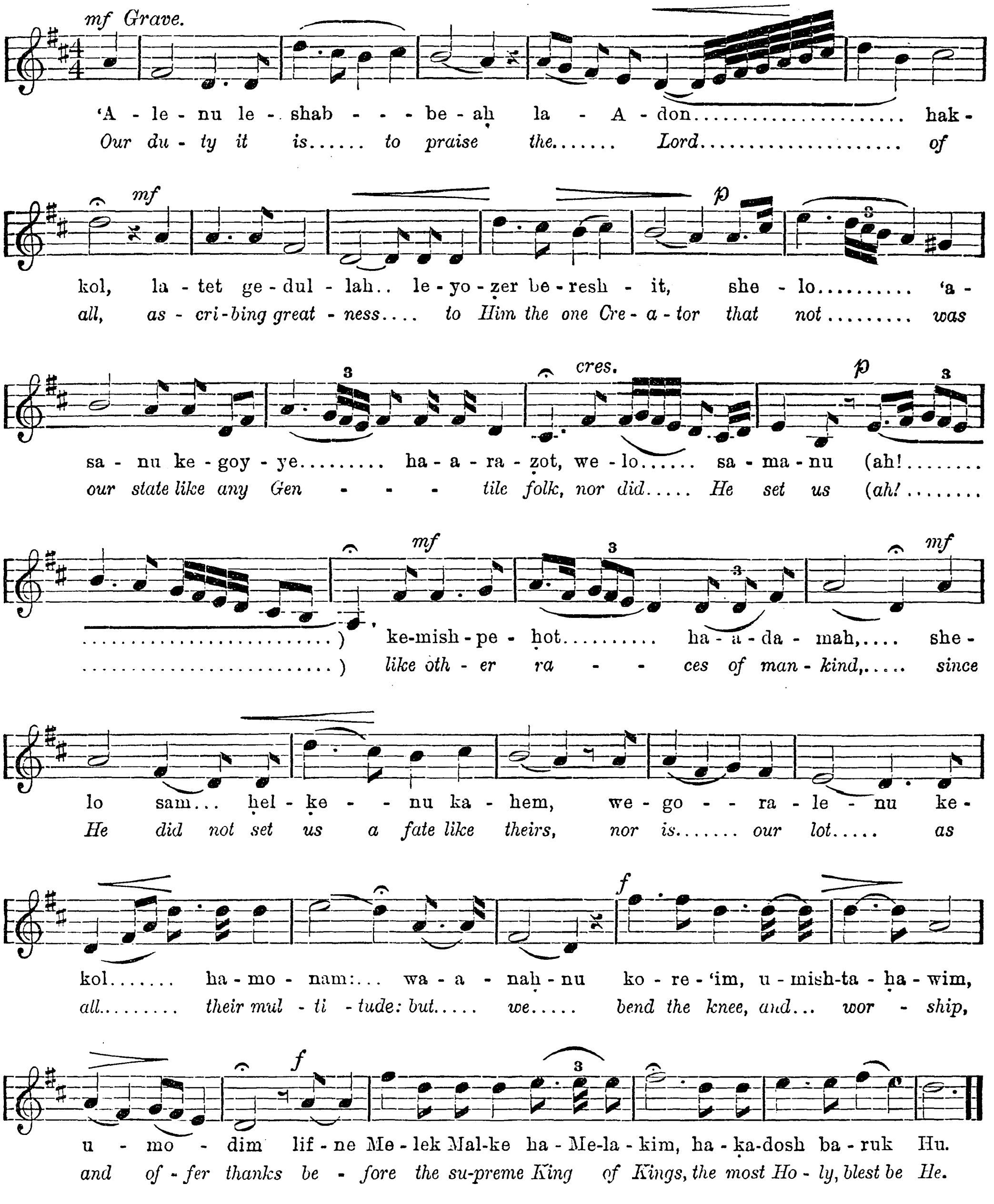
mf Grave.
'A - le - nu le - shab - - - be - aḥ la - A - don.................... hak-
Our du - ty it is...... to praise the....... Lord.................... of
mf p
kol, la - tet ge - dul - lah.. le - yo - ẓer be - resh - it, she - lo.......... 'a -
all, as - cri - bing great - ness.... to Him the one Cre - a - tor that not......... was
cres. p 3
sa - nu ke - goy - ye......... ha - a - ra - ẓot, we - lo...... sa - ma - nu (ah!........
our state like any Gen - - - tile folk, nor did..... He set us (ah!........
mf 3 mf
..........................) ke-mish - pe - hot.......... ha - a - da - mah,.... she -
..........................) like oth - er ra - - ces of man - kind,..... since
lo sam... hel - ke - - nu ka - hem, we - go - - ra - le - nu ke -
He did not set us a fate like theirs, nor is....... our lot..... as
f
kol....... ha - mo - nam:... wa - a - naḥ - nu ko - re - 'im, u - mish-ta - ḥa - wim,
all........ their mul - ti - tude: but..... we..... bend the knee, and... wor - ship,
f 3
u - mo - dim lif - ne Me - lek Mal-ke ha - Me-la - kim, ha - ḳa-dosh ba - ruk Hu.
and of - fer thanks be - fore the su-preme King of Kings, the most Ho - ly, blest be He.

In 1401 the Jewish quarter was pillaged, with the rest of the city, by Tamerlane; and a Jewish saint died there after a fast of seven months. In the sixteenth century Samuel Laniado ben Abraham and in the seventeenth century Ḥayyim Cohen ben Abraham were representative authors. The "Meḳor Ḥayyim" of the latter was published at Constantinople in 1649, and at Amsterdam by Menasseh ben Israel in 1650. Other Aleppo worthies are Isaac Lopes in 1690, Isaac Berakah in the eighteenth century, and Isaac Athia about 1810.

For four centuries the Jews of Cochin (India) have been in close relation with those of Aleppo. Wessely, in his edition of Farrisol's travels, publishes as an appendix a letter by Ezekiel Rechabi to Tobias Boas, relating how his father came to Cochin in 1646.

Aleppo was in touch with Italy as well as with India. Many Aleppo books were published in Italy; notably the ritual of the Aleppo Jews, recently discovered by A. Berliner and described in his "Aus Meiner Bibliothek." E. N. A.

Early History.

ALESSANDRIA: Fortified town, situated in a province of the same name, in northern Italy, and founded, in 1168, by citizens from Cremona, Milan, and Piacenza. The earliest mention of a Hebrew community in Alessandria occurs in the last years of the fifteenth century, after the expulsion of the Jews from Spain, when the name of a certain Clemens (Kalonymus) Cohen Vitali of Valencia appears in the city records as one of the first Jewish settlers. Alessandria was then a dependency of Milan, and when it fell into the hands of Charles V. the Jews soon resented his intolerant treatment. Joseph ha-Kohen narrates, in his "'Emeḳ ha-Baka," that, in 1558, when the inquisitor confiscated a number of Hebrew books—though they contained nothing objectionable—and at the same time demanded a large sum for their redemption, the Jews of Alessandria petitioned the duke of Sessa, governor of Milan, to cause the return of their property. The duke immediately ordered that restitution be made. By command of Philip II. of Spain, the governor of Milan was directed to expel the Jews from that duchy in 1566, but no attempt was made to carry out the decree till 1592. About this time Rabbi Samuel Cohen of Alessandria went to Spain to petition the king in behalf of his oppressed coreligionists. He succeeded in interesting many influential persons at court and even gained the favor of Philip II. himself, who annulled the decree of expulsion issued in 1566. Notwithstanding this, in 1597 there remained in the duchy of Milan only two Jewish families at Cremona, and about as many at Lodi and Alessandria, whereas previously the Jewish population of these cities had reached 456 at Cremona, 130 at Lodi, and 103 at Alessandria. Though numerically insignificant, the Jews of Alessandria can not be considered unimportant. Gedaliah ibn Yaḥyah spent much of his time in Alessandria between the years 1576 and 1585, and it was in this city that he began to write several of his works (see his "Shalshelet ha-Ḳabbalah," ed. Venice, pp. 67, 68).

Later History.

Little is known of the later residents of this community beyond the fact that about the middle of the seventeenth century the city of Alessandria owed its safety to the loyalty of a Jew, who had discovered a new process of refining gunpowder which economized its use. As a result of his discovery, he was summoned to Alessandria so that his invention might be used in the defense of the city, which the French, under the duke of Modena, were threatening to besiege. The duke intercepted the Jew and tried to bribe him to destroy all the powder in the fortress. The Jew pretended to accept the duke's proposition, but as soon as he gained the city he disclosed the whole plot to the officials (see "Efemeridi Alessandrini," July 14, 1647, reprinted in "Educatore Israelitico" for 1858).

Freed from the Spanish yoke in 1706, Alessandria became a part of Sardinia, only to be plunged into a still more deplorable condition until 1848, when, by the decree of March 29, civil rights were accorded to the Jews of Alessandria, and they were admitted even to the army and public service.

Rabbis of Alessandria.

The names, with outlines of the achievements, of the various rabbis of Alessandria, are as follows: (1) Joseph b. Michael Ravenna, who flourished in the seventeenth century, was an authority on the Jewish ritual and an accomplished Hebrew poet. He is also credited with a responsum inserted in Lampronti's "Paḥad Yiẓḥaḳ," under the article "Ḳeriat Sefer Torah," written about 1641. Zunz mentions him in his "Literaturgeschichte," p. 444, but as the author of a *pizmon*, or liturgical poem. The date 1701, given by him, refers to the edition of the pizmon, and not to Joseph's rabbinate.

(2) Benjamin Cohen, rabbi of Reggio, was a native of Alessandria, and became rabbi in the latter city in 1675; he continued in office till called to Reggio in 1682. (3) Joel Uzziel ben R. Nathan Pincherle, rabbi of Alessandria in 1714 (see "Milḥamah la-Adonai"), resided there with his father in 1729 (see Richi, "Adderet Eliyahu," part ii.). One of his ritual decisions on *tefillin* (phylacteries) which appeared in Morpurgo's responsa (1716) is also found in the "Paḥad Yiẓḥaḳ" of Lampronti. After Pincherle, the distinguished family of Levi de Veali held the rabbinical office in Alessandria, son succeeding father for several generations. (4) Elijah, son of Raphael Solomon, was the first to adopt the name of De Veali, and held the office of rabbi from 1738 to 1792. Nepi eulogizes him, and cites his works. (5) Moses Zacuto, son of Elijah, occupied the rabbinate of Alessandria for twenty years. In 1812 the consistory of Paris elected him rabbi in Casale-Monferrato (see L. Della Torre, "Ṭal Yaldut," § 25). (6) Mattathias di Moses Zacuto succeeded his father in 1812. On June 5, 1835, together with 47 persons, including Rabbi Raphael Amar, he perished in the collapse of a building during a wedding celebration. (7) Elijah, son and successor of Mattathias (1836–80), was esteemed by G. B. de Rossi. He was created a knight of the crown of Italy.

During the last two decades the community of Alessandria has grown steadily smaller, and in 1900 numbered only 370 souls. Its members observe the Italian ritual, and support several religious and charitable institutions.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka*; *Efemeridi Alessandrini*, July 14, 1647, in *Educatore Israelitico*, 1858; *Istructione e Allegatione per gli Hebrei dello Stato di Milano*, ib. 1862, p. 163. Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 129; Zunz, *Literaturgesch.* p. 444.

G. J.

ALETRINO, ARNOLD: A Dutch physician and professor of criminal anthropology at the University of Amsterdam; also served officially as surgeon to the city police and fire departments; born in Amsterdam, April 1, 1858. He is one of the leaders, in company with Professors Winkler and Jelgersma, in the Dutch school of anthropology which follows methods quite distinct from the French and Italian scientists. He contributed the following articles to the "Psychologische en Neuralgische Bladen":

"Over Uranisme" in 1897, "Over Elmira Reformatory" and "Beschouwingen over de Vrouwenkwestie" in 1898, and "Over Ontoerekenbaarheid" in 1899. In 1898 he published a volume of collected essays upon criminal anthropology.

He is also known as a writer of fiction, belonging to the modern realistic school which has flourished in Holland since 1880. Besides a number of smaller contributions to "De Nieuwe Gids," the first monthly organ of this school, he has published "Uit den Dood," 1890; "Zuster Bertha," 1891; "Martha," 1895; and a volume of short stories, 1895. J. Vr.

ALEX, EPHRAIM: Founder of the Jewish Board of Guardians, London; born in Cheltenham, 1800; died in London, Nov. 13, 1882. He was a successful business man, which fact eminently fitted him for the great charitable work to which he chiefly devoted his attention—that connected with the well-known Jewish Board of Guardians in London. To his ingenuity were due the practical steps which led up to the establishment of that institution; and to his zeal and public spirit, which he imparted to the community, were due its rapid development and perfect organization. A suggestion had indeed been made as early as 1802 by Joshua Van Oven to replace the loose and imperfect arrangement between the three German synagogues by a definite board of guardians for the Jewish poor. This suggestion was, however, lost sight of until 1858, when Alex was overseer of the Great Synagogue, and he became impressed with the inadequacy of the system for outdoor charity then prevailing. He ventilated the subject energetically before his own council and vestry as well as on various public occasions.

In February, 1859, he issued a circular proposing "a scheme for a board of guardians for the relief of the necessitous foreign poor." This scheme exhibited a great insight into the needs of the poor, as well as a comprehensive idea of the machinery necessary adequately to relieve them. The keynote of the circular and scheme was organization, and the subsequent development of the board has been strictly on the lines of Alex's original conception.

He was not a man of commanding intellect, but he possessed a genial and tactful disposition which attracted young men to the undertaking. He was the first president of the board, over which he continued to preside till 1869, when his physical infirmities compelled his retirement; as a member of the board, however, he continued to take part in its deliberations till the year of his death. He was also a life-member of the Council of the United Synagogue, and a member of the Committee of the Jews' Hospital in Mile End.

Bibliography: *Jew. Chron.* and *Jew. World*, Nov. 17, 1882. G. L.

ALEXA (or **LEXA**): **1.** A foreign jurist of the third century, who discussed with the Palestinian amora R. Mana II. the question of collecting disputed debts in the absence of the debtor, as practised under the rabbinic law in Palestine and under the law of his own country. The conversation is preserved in two somewhat mutilated versions (Yer. Ket. ix. 33*b*, Yer. Shebu. vii. 38*a*), and it reads as follows:

> "Alexa: We do better than you. We enter judgment: and if the debtor comes and disproves the claim, well and good—we annul the judgment; but if he does not come, we confirm the judgment on his property. Mana: We do likewise. We give notice through the public crier for thirty days [every Monday and Thursday of each week, see B. Ḳ. p. 113*a*]; if he appears before the court, good; otherwise we confirm the judgment on his property. A.: But suppose he is far away, and fails to hear of the notice in time to allow of his appearing within the thirty days? M.: We send after him three notices at intervals of thirty days, one in thirty days [after giving judgment], another thirty days thereafter, and a third thirty days later. If he comes, well; if he does not come, we declare the judgment on his property final" (compare B. Ḳ. p. 112*b*).

Margoliot ("Pene Mosheh" on Yer. Shebu. *l.c.*) maintains that this Alexa was a Babylonian amora; Frankel ("Mebo," p. 64*a*, on the authority of Rapoport in "'Erek Millin") considers him a Gentile judge. **2.** An amora of the third generation (third and fourth centuries), mentioned in the Jerusalem Talmud (Yer. Ket. v. 29*c*). R. Jacob b. Aḥa reports a Halakah in Alexa's name, transmitted by Ḥizkiah (b. Ḥiyya Roba). He is probably identical with R. Alexandri II. S. M.

ALEXANDER THE GREAT: The celebrated conqueror of the East, 356–323 B.C. By introducing Hellenic culture into Syria and Egypt, he had probably more influence on the development of Judaism than any one individual not a Jew by race. Yet, curiously enough, there are no personal details which connect him with Jewish history, except that after the siege of Tyre, 332 B.C., he marched through Palestine unopposed, except in the case of Gaza, which was razed to the ground. He is mentioned by name only in the Apocryphal I Macc. (i. 1–8, vi. 2). It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with great dominion," whose kingdom shall be destroyed after his death (Dan. xi. 3). The vision of the "fourth beast, dreadful and terrible, and strong exceedingly," devouring and breaking all in pieces (*ibid.* vii. 7), may also be an allusion to Alexander. I. B.

The only historical event connecting Alexander the Great with the Jews is his visit to Jerusalem, which is recorded by Josephus in a somewhat fantastic manner. According to "Ant." xi. 8, §§ 4–6, Alexander went to Jerusalem after having taken Gaza. Jaddua, the high priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter—that had the golden plate on which the name of God was engraved—on his head. Accordingly he went to meet Alexander at Sapha ("View" [of the Temple]). Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he reverenced God (Lev. R. xiii., end), and saluted Jaddua; while the Jews with one voice greeted Alexander. When Parmenio, the general, gave expression to the army's surprise at Alexander's extraordinary act—that one who ought to be adored by all as king should adore the high priest of the Jews—Alexander replied: "I did not adore him, but the God who hath honored him with this high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea, promising that he would conduct my army, and would give me the dominion over the Persians." Alexander then gave the high priest his right hand, and went into the Temple and "offered sacrifice to God according to the high priest's direction," treating the whole priesthood magnificently. "And when the Book of Daniel was shown him [see Dan. vii. 6, viii. 5–8, 20–22, xi. 3–4], wherein Daniel declared that one of the Greeks [מלך יון] should destroy the empire of the Persians, he supposed that he was the person intended, and rejoiced thereat. The following day Alexander asked the people what favors he should grant them; and, at the high priest's request, he accorded them the right to live in full enjoyment of the laws of their forefathers. He, furthermore, exempted them from the payment of tribute in the seventh year of release. To the Jews of Babylonia and Media also he granted like privileges; and to the Jews who were willing to enlist in his army he promised the right to live in accordance with their ancestral laws. Afterward the Samaritans, having learned of the favors granted the Jews by Alexander, asked for similar privileges; but Alexander declined to accede to their request. The historical character of this account is, however, doubted by many scholars (see Pauly-Wissowa, "Realencyclopädie," i. col. 1422). Although, according to Josephus ("Contra Ap." ii. 4, quoting Hecatæus), Alexander permitted the Jews to hold the country of Samaria free from tribute as a reward for their fidelity to him, it was he who Hellenized its capital (Schürer, "Gesch." ii. 108). The Sibylline Books (iii. 383) speak of Alexander—who claimed to be the son of Zeus Amon—as "of the progeny of the Kronides, though spurious." K.

——**In Jewish Legend:** All the accounts which the Talmud and Midrash give concerning Alexander Muḳdon (the Macedonian) are of a legendary character. Some of them pretend to be historical, as the following Baraita in Yoma, 69*a* (identical with Megillat Ta'anit, iii.):

> "When the Samaritans had obtained permission from Alexander to destroy the Temple in Jerusalem, the high priest Simon the Just, arrayed in his pontifical garments and followed by a number of distinguished Jews, went out to meet the conqueror, and joined him at Antipatris, on the northern frontier. At sight of Simon, Alexander fell prostrate at his feet, and explained to his astonished companions that the image of the Jewish high priest was always with him in battle, fighting for him and leading him to victory. Simon took the opportunity to justify the attitude of his countrymen, declaring that, far from being rebels, they offered prayers in the Temple for the welfare of the king and his dominions. So impressed was Alexander that he delivered up all the Samaritans in his train into the hands of the Jews, who tied them to the tails of horses and dragged them to the mountain of Gerizim; then the Jews plowed the mountain [demolished the Samaritan temple]."

Samaritan Intrigue.

It is evident that this account wrongly assigns to the times of Alexander an event which occurred two centuries later, in the reign of John Hyrcanus I. It must therefore have been written at a late period, when the memory of historical incidents had become confused. The legend presents a striking resemblance to the narrative of Josephus ("Ant." xi. 8, § 1 *et seq.*). The point of the fable is the honor conferred by Alexander upon the high priest and the cause thereof; and, furthermore, the contrast between his good-will to the Jews and his hostility to the Samaritans. Both the narrative in the Talmud and that of Josephus are derived from an "Apology" of the Jews which aimed at discrediting the members of the Samaritan sect. It is even possible that this apology, as Büchler thinks ("Rev. Ét. Juives," lxxxvi. 1), had its origin in Alexandria, where the attitude of Alexander was of decisive importance in the eyes of the Greek public:

> "In Gen. R. (lxi., end) the Samaritans are accused of playing a rôle equally despicable with that imputed to them in the above legend. When Alexander advanced toward Jerusalem, they informed him that the Jews would forbid his entrance to the Holy of Holies. A Jew, Gebi'ah ben Kosem [identical with Gebia ben Pesisa, a legendary character], asked the king, on the hill of the Temple, to remove his shoes and to put on the slippers ornamented with precious stones that he had brought for him, lest he should slip on the pavement of the Temple. Alexander complied with the request, and thus avoided a violation of the rabbinic law. When they arrived at the Holy of Holies, Gebi'ah said to the king, 'We are not permitted to proceed farther' (neither we nor you). 'When I have left the Temple,' replied the king, 'I will straighten your hump' (Gebi'ah signifies humpback). 'If you do,' answered Gebi'ah, 'you are a great physician, and deserving of high remuneration.'"

This anecdote is one of those naive inventions of which many are found in Midrash Ekah Rabbati, and which aim at exhibiting the ingenuity of the Jews in repartee. Alexander is made to play merely the part of a stage-king.

The same Gebi'ah appears in a narrative of quite a different type. Alexander is here represented as the great conqueror to whom the nations appeal for arbitration of their differences:

> "The Arabs accuse the Jews of illegally withholding the heritage of their ancestor Ishmael; the Canaanites complain of having been wrongly deprived of their territory; and the Egyptians claim indemnity for the vessels that the Israelites had taken from them on leaving their country. Gebi'ah meets all these charges with great success: against the Egyptians he proves that it is they that are indebted to the Jews, whom they had exploited without paying them for their work, and Alexander was fully satisfied with the refutation" (Sanh. 91*a*, Gen. R. *l.c.*).

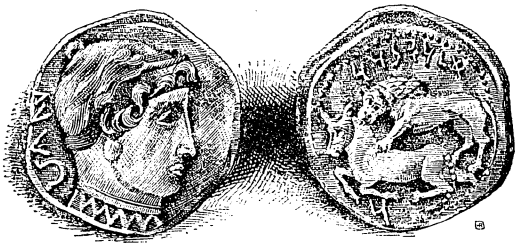

Coin with Aramaic Inscription.

These pretended discussions, similar to those reported to have taken place between the Samaritans and the Jews before Ptolemy Philometor (Josephus, "Ant." xii. 1, § 10; xiii. 4, § 4), are the echo of the accusations against the Jews by pagan readers of the Bible at Alexandria. These imputations were taken up later by the Gnostics, who were the pupils of the Alexandrians, and especially by the Marcionites. Tertullian replied to Marcion, who had brought the same reproach against the Bible for the "larceny" committed by the Jews, by repeating the words of Gebi'ah; he even mentions the discussions between the Jews and the Egyptians ("nam et aiunt ita actum per legatos utrinque; Ægyptiorum quidem repetentium vasa; Judeorum vero reposcentium operas suas, et tandem vasis istis renuntiaverunt sibi Ægyptii"; "Adversus Marcionem," ii. 20).

Another group of legends is of a more popular character; they have nothing specifically Jewish, and are connected with the general legendary tales of Alexander. They may be given as follows:

The Ten Questions of Alexander to the Sages of the South (Tamid, 31*b et seq.*): This account is written in certain parts in a classical Aramaic, proving that it was borrowed from some written record; it is quite analogous to the conversations which, according to Plutarch ("Life of Alexander"), Alexander was reported to have had with ten gymnosophists who had rebelled against him; there the account continues with ten questions, some of which are identical with those of the Talmud. This episode seems, therefore, to be the fragment of a non-Jewish narrative, parallel with that of the Greek historian.

Alexander's Journey to the Regions of Darkness (Tamid, 32*a*): Alexander makes a journey into the region of darkness riding on young Libyan asses. There he stops at a fountain, which reanimates a dead fish that he has dipped into it. The same story is found in Pseudo-Callisthenes, II. chaps. xxxix.–xli. (version *B*). The legend as reproduced in the Talmud is the popular altered form of a later period.

The Amazons (Tamid, *ibid.*; Pesiḳ. ix. 74, 74*a et* *seq.*; Lev. R. xxvii.; Tan., Emor, 6; Ḥibbur Ma'asiot): Alexander comes to a place which is inhabited only by women. They say to him: "If you kill us, people will accuse you of murdering women. If we kill you, people will say: Behold a king who was overcome by women!" This is the well-known story of the Amazons, but reduced to its simplest expression. In the Pesiḳta the town inhabited by the women is called Ḳartagene, derived by folk-etymology from the Aramaic *ḳarta* (town) and the Greek *γυνή* (woman).

The Gold Bread (*ibid.*): Alexander asked the Amazons for bread, and they brought him, on a golden table, a loaf of gold bread. "Do you eat gold bread?" the king then said. "Well, if your desire be for ordinary bread, could you not get it in your own country without coming hither?" answered the Amazons. This satire on the ambition of conquerors recurs frequently in Jewish legends. It does not appear in Pseudo-Callisthenes and in the accounts derived from it; but is found in Plutarch's essay on the virtuous deeds of women. Pythes, a rich Greek in the times of Xerxes, who forces his fellow citizens to work for him in a gold-mine, is served by his wife with gold bread to demonstrate the absurdity of his greed. This moral is connected with Alexander also in another form: instead of the Amazons it was the king Kaẓia who gave the lesson to Alexander.

King Kaẓia and His Judgment (Yer. B. M. ii. 8*c*; Gen. R. xxxiii.; Pesiḳ.; Lev. R.; Tan., Emor, as above): King Kaẓia (ruler of a country situated behind the "Dark" mountains) invited Alexander to hear a lawsuit. The plaintiff declared that he had bought a piece of land and found in it a treasure; he wanted to return the treasure to the original owner, since, he claimed, he had bought the field only. The defendant replied that he had sold the field with everything that it contained. Then the king inquired of one of them: "Have you a son?"; of the other, "Have you a daughter?" "Marry them, and let the treasure be theirs." Alexander laughed at this judgment. "Is my decision a wrong one?" inquired the king. "No; but in our country we would have put the two parties to death and confiscated the treasure." "Do you have rain in your country?" "Yes." "And have you animals also?" "Yes." "Then it is surely for their sake and not for yours that the rain falls and the sun shines upon you." This satirical account seems to be of Jewish origin, although it is, in part, based on a popular theme—marriage as the solution of a lawsuit (compare a Cambodian tale in "Revue des Traditions Populaires," xv. 133). The Jewish form of the fable was embodied in the "Dicta Philosophorum" of Abu al Wafa Mubashshir ibn Faḳih (1053–54), a work which was translated into Spanish, Latin, English, and French (see Knust, "Mittheilungen aus dem Eskurial," Tübingen, 1879). In other Arabic texts the trial takes place before David and Solomon (Weil, "Biblische Legenden," p. 215). The anecdote seems to have been brought to Europe by a priest in 1083 ("Chronique de l'Abbaye de St. Hubert"; Pertz, "Monumenta Germanica, Scriptores," viii. 599).

Alexander at the Gate of Paradise; the Eye: The Talmud (Tamid, 32*b*) concludes with this narrative: Alexander arrived at the gate of paradise and asked that it be opened to him. "Only the just can enter here," came the reply. "I am a renowned king; present me with something." A little ball was given to him. He put it in a scale; and it outweighed all the gold and silver in his possession. In his astonishment he turned to the rabbis, who explained to him that it was an eyeball, which could never be satiated; but if covered with a handful of dust (buried) it would weigh nothing. This satire on greed, or the ambition to acquire wealth, seems likewise to be genuinely Jewish. This allegory, as it appears in the Talmud, is reproduced in better shape in "Alexandri Magni Iter ad Paradisum," a little work of the twelfth century, which has even preserved traces of its Jewish origin. In this it is an old Jew, of the name of Papas, who lectures the king. Both forms of the legend are evidently connected with a lost original.

Alexander's Ascent into the Air (Yer. 'Ab. Zarah, iii. 42*c*; Num. R. xiii.): This appears to be a reminiscence of a narrative in Pseudo-Callisthenes (II. xli.).

Alexander's Descent into the Sea (Ps. R. 103; compare Pseudo-Callisthenes, II. xxxviii.): In the Middle Ages the Jews confined themselves to translations of the romance of Alexander from the Arabic or the Latin, particularly in the form which it had received in the "Historia de Proeliis." A Hebrew translation of this work, made by an unknown writer after an Arabic version, was edited and published by Israel Lévi under the title "Toledot Alexander" (Life of Alexander), Paris, 1887. Another translation from a Latin text, by Immanuel ben Jacob de Tarascon, exists only in manuscript. A recension, the origin of which has not yet been clearly ascertained, was surreptitiously included in certain manuscripts of the Josippon (perhaps by Judah Mosconi). Another romance of Alexander, quite different from the rest, was written by a Jew in the west of Europe before the thirteenth century; it was published by Israel Lévi in Steinschneider's "Festschrift." Some portions of the legend were known to scholars by the Hebrew translation of "Sod ha-Sodot" (Secret of Secrets) and of "Musare ha-Filosofim" (Dicta of the Philosophers), containing whole chapters touching upon the legendary life of Alexander.

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I. L.

ALEXANDER I., of Judea. See ALEXANDER JANNÆUS.

ALEXANDER II., of Judea: Born about 100 B.C.; died 47 B.C. He was the eldest son of Aristobulus II. and son-in-law of Hyrcanus. Upon the conquest of Jerusalem by Pompey in 63, he and his parents, brothers, and sisters were sent to Rome as prisoners of war. Alexander escaped on the way, and, returning to Judea, endeavored to throw off the Roman yoke by force of arms. Taking advantage of the straits in which the Romans just then found themselves in having to confront disturbances among the Arabs, Alexander took measures to restore the fortifications of Jerusalem destroyed by Pompey, though his action was opposed by the Roman garrisons in the country and by the weakling monarch Hyrcanus. He next secured possession of the fortresses of Alexandrion, Hyrcanion, and Machærus. When he had gathered around him a force of 10,000 heavy infantry and 1,500 horsemen he declared open war against Rome in the year 57 B.C. Gabinius, who had just arrived in Syria as proconsul, immediately sent his lieutenant Mark Antony (the subsequently celebrated triumvir) against him, and then followed with his main army, whose numbers were swelled by Romanized Jews, led by the half-Jew Antipater. Alexander endeavored in vain to avoid a pitched battle. Near Jerusalem 3,000 of his followers died upon the field, while as many again were made captives, and he with a small remnant escaped to the fortress of Alexandrion. Although promised full pardon, he rejected Gabinius' summons to surrender; and only after a brave defense against the united efforts of Gabinius and Mark Antony did he capitulate upon condition of retaining his liberty. This result of his futile resistance to the Romans was followed by no further personal suffering for him; but it was different with the Jewish people. Even the nominal independence which Judea had hitherto enjoyed under its quasi-kings was now at an end; Gabinius deprived Hyrcanus of all political standing, and left him only the charge of the Temple. Thus the struggle of the brave Maccabees ended in the total loss of even the semblance of independence.

Alexander, however, had not yet given up all hope, and in the year 55, after the escape of his father and his brother Antigonus from Roman captivity (56), he again meditated opposition to the Romans. While Gabinius was temporarily absent from Palestine, Alexander gathered around him a considerable force, with which he vanquished such Roman detachments as opposed themselves to him, and compelled the enemy to withdraw to Mount Gerizim. Gabinius hastened back to Palestine from Alexandria, and upon his arrival fortune once more deserted Alexander. A considerable proportion of his force was detached from allegiance by the craftiness of Antipater, leaving him with only 30,000 men, who were unable to withstand Gabinius' attack, and fled from the battle-field of Itabyrium, leaving one-third of their number dead on the field. Alexander seems to have escaped to Syria, where, however, the unfortunate fate which pursued his unhappy family overtook him. In the year 49–48 B.C., just when the good star of the Maccabees, through the favor of Cæsar, seemed once again to be in the ascendant, Alexander, by direct command of Pompey, was beheaded at Antioch by Q. Metellus Scipio, Pompey's father-in-law, who was at the time proconsul of Syria.

Bibliography: Josephus, *Ant.* xiv. 4, § 5; 5, § 2; 6, §§ 2, 3; 7, § 4; idem, *B. J.* i. 7, § 7; 8, §§ 2, 6; 9, §§ 1, 2; Grätz, *Gesch. d. Juden*, 2d ed., ii. 144, 148; Schürer, *Gesch.* i. 241, 276 *et seq.*

L. G.

ALEXANDER, Son of Herod: Born about 35 B.C.; died about 7 B.C. His mother was the Hasmonean princess Mariamne. The unfortunate fate which persistently pursued the Hasmonean house overtook this prince also. As heir presumptive to the throne by right of descent on his mother's side, he was sent to Rome for his education in the year 23 B.C. He remained there in the household of Asinius Pollio until about the year 17 B.C., when Herod himself brought him and his younger brother Aristobulus, who had been with him, home to Jerusalem. Shortly afterward Alexander received in marriage Glaphyra, daughter of the Cappadocian king Archelaus. But then the clouds began to gather around him. From his mother he inherited both the personal excellences and the failings of the Hasmonean house. His handsome presence and frank bearing made him a favorite with the people, and they fairly longed for the day when this noble scion of the house of the Maccabees should mount the throne instead of the usurper and half-Jew Herod. But, on the other hand, a certain degree of vanity and a spirit of vindictiveness, which marked him no less than his prepossessing qualities, rendered him extremely unpopular with the partizans of Herod, who had much to fear from a future King Alexander. Salome in particular incessantly warned Herod of the danger threatening him from Alexander and his brother Aristobulus. The king's evil conscience, on the one hand, convinced as he was by this time of Mariamne's innocence (see Mariamne), suggested that it was not impossible that her sons meditated revenge for her unjust execution; and on the other hand, the open antipathy expressed by them against their father combined to open the king's ear to the calumnies of Salome and her fellow-plotters. Herod's attempt to humiliate Alexander by restoring to honor Antipater, an older son by another wife, resulted disastrously. Antipater's insidious plotting and the open enmity to Herod shown by Alexander widened the breach between father and son to such an extent that in the year 12 B.C. Herod felt himself constrained to bring charges against his sons before Augustus. A reconciliation was brought about, but it was of short duration; and shortly afterward (about 10 B.C.) Alexander was thrown into prison upon the evidence of a tortured witness who accused him of planning the murder of Herod. Intercepted letters were produced which only too fully revealed Alexander's bitterness against his father. In vain did Archelaus, Alexander's father-in-law, endeavor to bring about better relations between them; the reconciliation was again but a brief one, although effected with great cleverness, so that once more the intrigues of Antipater and Salome succeeded in securing the incarceration of Alexander and Aristobulus (about 8 B.C.). Herod lodged formal complaint of high treason against them with Augustus, who put the matter into Herod's own hands, with the advice to appoint a court of inquiry to consist of Roman officials and his own friends. Such a court of hirelings and favorites was naturally unanimous for conviction. The attempts of Alexander's friends, by means of petition to King Herod, to avert the execution of the sentence, resulted in the death of Tero—an old and devoted servant of Herod who openly remonstrated with the king for the enormity of the proposed judicial crime—and of 300 others who were denounced as partizans of Alexander. The sentence was carried out without delay; about the year 7 B.C., at Sebaste (Samaria)—where thirty years before Mariamne's wedding had been celebrated—her sons suffered death by the cord.

Bibliography: Josephus, *Ant.* xv. 10, § 1; xvi. 1, § 2; 3, §§ 1-3; 4, §§ 1-6, etc.; Schürer, *Gesch.* i. (see index); Grätz, *Gesch. d. Juden*, ii. (see index).

L. G.

ALEXANDER II., POPE (1061-73): Family name Anselmo Baggio; born at Milan; died April 20, 1073. He became pope in 1061, succeeding Nicholas II., and ruled until 1073. He was elected upon the proposal of Hildebrand, who later became his successor, and throughout his pontificate was guided by Hildebrand's policy and spirit. His election was contested by the imperial house, which caused an antipope, Honorius II., to be chosen. The latter, however, was later deposed by a council at Mantua. In spite of his multifarious duties, Alexander devoted considerable thought to the Jews. In all emergencies he was ready to extend to them his protection. On one occasion he commended the action of the Viscount Berengar of Narbonne, who vigorously thwarted an incipient anti-Jewish outbreak in 1063, and simultaneously he addressed an epistle to Bishop Wilfred of Narbonne bidding him to offer protection to the Jews in the future, if occasion should demand. Two years later he reprimanded Prince Landulph of Benevento for having forced certain Jews into baptism, referring both to the un-Christlike nature of forced conversions and to the edict prohibiting them which had been issued by Gregory the Great.

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 216.

H. G. E.

ALEXANDER III., POPE. See Popes, Attitude of.

ALEXANDER IV., POPE (1254–61): Was Count Rinaldo di Segni prior to his elevation to the pontifical throne in 1254, at a time of great turbulence; he ruled until his death, at Viterbo, Italy, May 25, 1261. He attempted to unite the Greek and Latin churches, and to annex the kingdom of Sicily to the papal domain; he established the Inquisition in France in 1255, and encouraged the orders of mendicant friars. Owing to the factional struggles in Rome and the undisputed sway of the senator Brancaleone, the pope's position was exceedingly weak, but none the less his influence did not remain unfelt in Jewish history. An edict which Alexander issued throws light on the contemporary position of the Jews in Rome. It is in this document that, for the first time in about 750 years, the names of Roman Jews (Angelus, Sabbatorius, Museus, Salamon, Consiliolus) appear in a papal manifesto. A number of prominent Jewish merchants seem to have stood in commercial relations to the papal court, as, indeed, the Jewish tradesmen almost always appear to have done. On February 1, 1255, the pope relieved these merchants of all road-taxes throughout the papal possessions. A similar franchise was granted on March 5 to the Roman citizens and merchants in general, and on April 6 to several Roman citizens mentioned by name. While it is true that this document bears witness to the distinction which existed between the Jews and the other Roman citizens and merchants, the former, no doubt, having been excluded from the common commercial gilds, it proves, also, that the Jewish merchants conducted their business in common with their Christian fellows, and that, as a rule, they were granted the same rights by the papal government. Nor was the granting of such privileges necessarily inspired by a real friendliness toward the Jews; it was due rather to the commercial indispensability of the latter. That Alexander IV. was swayed in his concessions by no motive of love for the Jews is evidenced by history. On Sept. 3, 1257, he reissued the edict concerning the Jewish badge, which, though it eventually fell into abeyance, seems at the outset to have been enforced throughout Italy and to have been the cause of a great deal of depression among the people, as is depicted in a liturgic elegy of a contemporary, Benjamin b. Abraham Anav. Alexander, likewise, in a bull addressed to the duke of Burgundy and the count of Anjou and Provence, ordered the confiscation of the Talmud, as containing "errors against the Catholic faith, and horrible and intolerable blasphemies."

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 239 *et seq.*; *Rev. Ét. Juives*, i. 116 *et seq.*: *Ḳobeẓ 'al-Yad*, iv. 22 *et seq.*

H. G. E.

ALEXANDER VI., POPE. See Popes, Attitude of.

ALEXANDER VII., POPE. See Popes, Attitude of.

ALEXANDER VIII., POPE. See Popes, Attitude of.

ALEXANDER I., PAVLOVICH, Emperor of Russia: Born at St. Petersburg, Dec. 23, 1777; died at Taganrog, Dec. 1, 1825. During his reign (1801–25) more measures for internal reform were inaugurated than under any of his predecessors, from the days of Peter the Great (died 1725). He prepared the way for the emancipation of the serfs, and promoted education, agriculture, commerce and manufactures, literature and the fine arts.

Attitude toward the Jews.

Catherine II. (died 1796) had already exhibited a certain degree of liberality toward the Jews; and when Alexander succeeded to the throne, on the assassination of his father, Paul, in 1801, the liberal—or, rather, radical—disposition of the young ruler and of his advisers soon permeated all departments of the government and extended even to the public at large. Such a liberal spirit could not fail to prove beneficial to the Jews (Orshanski, "Iz Noveishei Istorii Yevreyev v Rossii," in "Yevreiskaya Biblioteka," 1872, ii. 218). At that time Michael Berr, the first French privy councilor of Jewish origin, issued an appeal to all sovereigns and nations, in the name of the "European inhabitants of the Jewish faith," urging that full justice be shown to the Jews, which appeal probably induced Alexander to attempt to ameliorate the condition of his Jewish subjects. For this purpose a special commission was summoned, by a ukase issued Oct. 9, 1802, to draft a set of regulations, which resulted in the "Enactment concerning the Jews" of Dec. 9, 1804. Under this enactment the Russian Jews obtained the right to buy and rent land in all the western and southern provinces (this led to the foundation of the first Jewish Agricultural Colonies in Russia); to enter all the elementary and high schools and universities; to establish factories in all the provinces in which they were permitted to dwell; and to visit all other provinces of Russia on business, upon the condition that they and their families adopted the German style of dress, in order that they might not differ from the natives in outward appearance. They were promised all the rights of citizens as soon as they should have shown diligence and skill in agriculture and handicrafts. Alexander even offered the Jews land in the neighborhood of St. Petersburg and Moscow, provided they were willing to confine themselves to agricultural pursuits.

Eleemosynary Donations.

In 1805 Alexander showed his friendly disposition toward the Jews by contributing 3,000 rubles (about $1,500, or £300) toward the erection of a Jewish hospital in Wilna; and in 1806 he ordered 2,500 rubles (about $1,250, or £250) to be annually contributed from the public treasury to the same hospital. In 1809 the scheme of a forcible concentration of the Jews from rural districts into cities was referred to a special commission under the chairmanship of Popov. In the following year permission was granted them to live in Kiev; and at the same time the government established in Kremenchug a factory for carpet-making in order to promote that industry among them.

In 1815 a census of the Jews was taken, and surnames were given to all Jewish families. Alexander issued a ukase (1818) directing the election of three deputies from among the Jews, who should reside in St. Petersburg, and be empowered to bring all Jewish affairs before the government. At the general meeting called for the election of deputies, at Wilna, the following persons were elected: Sundel Sonnenberg, of Grodno: Beinash Baratz, of Vitebsk, and Michael Eisenstadt, of Mohilev on the Dnieper. As vice-deputies, Samuel Katzenellenbogen, of Wilna; Mordecai Lipler, of Vitebsk, and Eleazar Dillion, of Minsk, were elected. To cover the expenses of the deputies in St. Petersburg, estimated at 3,660 ducats (about $8,235, or £1,647) per annum, it was resolved to take the silver ornaments from the *kittels* (shrouds) worn on the Day of Atonement and Passover Eve (S. J. Fünn, "Kiryah Neemanah," 1860, p. 34, and note, p. 47).

That Alexander was at this time much in earnest in his endeavors to ameliorate the position of the Jews is shown by his remark: "If, through my efforts to improve their condition, I should succeed in bringing forth only one Mendelssohn from among the Russian Jews, I shall be abundantly rewarded."

At that time the Russian government did not know much about the habits and the needs of the Jews, who were subjected to the influence of the conditions prevalent under the old Polish rule (Bäck and Brann, "Istoriya Yevreyev," Russian translation with supplement and addition by S. M. Dubnov, ii. 444, Odessa, 1897. While Jewish agriculturists received some privileges, Jews were prohibited from innkeeping and from renting country property, for which reason they were even forbidden to dwell in villages. The Pale, or territory assigned to the Jews, was limited, as before, to the provinces taken over from Poland, where the Jewish population was much crowded in cities; the *kahal*, or board of administration of the community, retained its old power, although it was placed under the control of the local authorities. The "Regulations" of 1804 present a system of reform, which, however, was afterward counteracted by reactionary tendencies.

Congress of Aix-la-Chapelle.

At the Congress of Aix-la-Chapelle (1818) Alexander brought forward the question of the condition of the Jews; being perhaps influenced in this by the enthusiastic and prophetic appeal of the English philanthropist Lewis Way, who had traveled in Poland to study the condition of the Jews there, and who was convinced that the Jewish nation would once more be restored to the land of its fathers.

After the Congress Alexander altogether abandoned his former liberal ideas and adopted a reactionary policy. Owing to this, the following restrictive measures characterized the closing years of the czar's reign: The rescript of May 4, 1820, forbidding Jews to keep Christian servants; that of Aug. 10, 1824, prohibiting foreign Jews from settling permanently in Russia; and the edict of Jan. 13, 1825, removing the Jews from villages to towns and cities in the governments of Mohilev and Vitebsk.

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H. R.

ALEXANDER II., NIKOLAIEVICH, Emperor of Russia: Born at St. Petersburg, April 29, 1818; assassinated there March 13, 1881. He succeeded his father, Nicholas I., March 2, 1855, before the end of the Crimean war, and when peace was concluded reforms of all kinds were initiated by him,

His Reforms.

the most important being the emancipation of the serfs in 1861. He also abolished capital punishment and the hereditary rights of the clergy, reorganized the administration of justice, gave an impetus to autonomy in various districts, cities, and provinces of the empire, abridged the term of military service, introduced some humane reforms into the army discipline, and enjoined universal conscription. Under his reign the press and public opinion developed to an extent previously unknown in Russia, by reason of the limitations placed upon the censorship; and every form of industry and commerce, art, science, and literature received a new impulse.

Nicholas I. had tried in his own harsh, autocratic way to Russianize the Jews. Among other austere measures he introduced the cantonists' school for the military education of Jewish minors, who were forcibly torn from their parents. They had to pass through a rough discipline and were often compelled to join the Greek Orthodox Church. Aware of the mistakes his father had made in his despotic policy toward the Jews, Alexander endeavored to correct them, and early manifested a friendly disposition toward his Jewish subjects. He abolished the cantonists' school, admitted Jews to the high schools and universities, and by the laws of March 16,

Favorable Treatment of Jews.

1859, and of Nov. 27, 1861, he granted to Jewish scholars, university graduates, wholesale merchants, manufacturers, and (1865) artisans the privilege of settling, under certain conditions, outside of the Pale, in the interior provinces of Russia (Demidov San-Donato, "The Jewish Question in Russia," p. 36, St. Petersburg, 1883). It should not be overlooked, however, that the emancipation of the Jews had at that time been completed in most of the countries of western Europe; and that these privileges were granted only to certain classes of Jews in Russia for political and economic reasons, the object of the government being to promote the commercial and industrial interests of the interior provinces. For the masses of the Jewish population these reform laws accomplished little, since the 2,500,000 Jews within the Pale, not belonging to the privileged class, were still debarred from the right of settlement and could not emigrate from the overcrowded provinces of Poland and Lithuania.

These half-hearted measures, together with the numerous ambiguities in the new laws, left to corrupt officials plenty of room for abuse, and as a consequence Jewish artisans were always exposed to annoyances from them, and even liable to expulsion from their newly founded homes. Nevertheless, the Russian Jews fully appreciated the good intentions of the czar and have always regarded him as their liberator. It is remarkable how quickly they availed themselves of the opportunity to become Russianized, especially in St. Petersburg and Moscow,

Effect of Milder Legislation.

in the centers of Jewish learning as Wilna, Kiev, and Odessa, and throughout southern Russia. For the first time there were published Jewish periodicals in the Russian language: "Razsvyet" and "Sion," and later "Den," "Yevreiskaya Biblioteka," and "Voskhod"; and Russians were greatly surprised at the superior style of Osip Rabinovich, Pinsker, Soloveichick, Levanda, and many others who in the vernacular endeavored to acquaint the intelligent Russian public with the condition of the Jews, and to defend their rights. From among the orthodox Jews also there sprang up a number of liberal-minded men, young and old, who tried to enlighten the orthodox masses and to awaken in them patriotic sentiments and a love for liberal education and European culture by means of Hebrew periodicals, "Ha-Meliz," "Ha-Karmel," and "Ha-Ẓefirah," the first journals published in the Hebrew language in Russia. It was certainly not the fault of the Jewish masses that some of the quickly Russianized Jewish students and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator.

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H. R.

ALEXANDER III., ALEXANDROVICH,

Emperor of Russia: Born at St. Petersburg, March 10, 1845; died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father, Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the "Czar-Emancipator," as was expected, he at once gave proof of his reactionary tendencies by discharging the liberal minister Loris Melikov, and by his first manifesto, wherein he made it evident that he was determined to maintain his autocratic power against all attacks. In internal politics he followed the advice of his former teacher Pobiedonostzev, and ruled with rigorous absolutism, favoring the principles of the Panslavists. He permitted, and even encouraged, the oppression of the various foreign residents in Russia, and was particularly harsh in his persecution of the Jews. The participation of some Jewish youths in the revolutionary movement of the Nihilists was made use of to lead the Russian people to believe that the Jews were connected with the conspiracy which had resulted in the murder of Alexander II. Hostility against the Jews was fostered in order to divert the attention of the discontented elements, and if possible to suppress the revolutionary movement.

His Reactionary Tendencies.

Soon after Alexander III. had ascended the throne, anti-Jewish riots (Pogromy) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them; "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

Popular Outbreaks Against Jews.

Further Persecutions.

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples. Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

The "May Laws."

all Europe. Meetings were held by the citizens of New York and London, February 1, 1882, expressing sympathy with the persecuted Jews in the Russian empire, and protesting, "in the name of civilization, against the spirit of medieval persecution, thus revived in Russia." The only response to these friendly appeals was the issue of the "Temporary Laws" of May 15, 1882. These laws made the condition of the Russian Jews almost unbearable. They established a pale within the "Pale," positively prohibiting the Jews of the fifteen western governments from living outside of towns and cities, and canceling all mortgages and leases held by Jews on landed estates. Hundreds of thousands of Russian Jews removed to the United States of America, where they found a new home. Some went to Palestine and founded agricultural colonies. On June 12, 1882, Ignatiev retired from office. He is said to have been dismissed because convincing proof was furnished to the czar that he was using the persecution of the Jews to extort blackmail, and that he had taken advantage of his position to exempt his own estates from the disastrous effects of the May Laws, while those of the imperial family suffered (Harold Frederic, "The New Exodus," pp. 125–130). According to official statements, however, he was discharged because of a resolution of the senate that he "had not taken the necessary steps to prevent the riots" ("Voskhod," January, 1883, p. 53). He was succeeded by Count D. A. Tolstoi, who issued a circular, June 21, urging the governors to do their duty in preserving order and putting a stop to the riots. The circular had a good effect, yet some outbreaks occurred as late as the middle of August, 1882. Incendiary fires now ravaged the country and destroyed the property of over thirty thousand Jewish families in various towns and villages of the northwestern provinces. This fire-crusade was continued with more or less intensity until the end of Alexander's reign.

The May Laws were supplemented and partly enforced by the regulations of Jan. 7, 1885, and then followed a whole series of orders restricting the number of Jewish students in high schools and universities, and curtailing the rights of Jewish university graduates. Many other rigorous measures directed against the Jews betokened an entire reversal of the liberal policy inaugurated in the sixties. In 1890, Mr. Gladstone wrote to the "Jewish Chronicle" that he had "read with pain and horror the various statements respecting the sufferings of the Jews in Russia, and that the thing to do, if the facts could be established, was to rouse the conscience of Russia and Europe in regard to them." At a meeting at the Guildhall, London, December 10, 1890, it was resolved: "That a suitable memorial be presented to the Emperor of all the Russias, respectfully praying his Majesty to repeal all the exceptional and restrictive laws and disabilities which afflicted his Jewish subjects, and begging his Majesty to confer upon them equal rights with those enjoyed by the rest of his Majesty's subjects." This memorial was not even read by the czar, and was returned unopened to the lord mayor of London.

Bibliography: Charles Low, *Alexander III. of Russia*, pp. 203–216, London, 1895; *U. S. Congressional Record*, 1882, iii. 657, 658; *Russkaya Mysl*, June, 1881, pp. 96–99, 109; J. A. Mysh, *Rukovodstvo k Russkun Zakonam o Yevreyakh*, St. Petersburg, 1898; Joseph Jacobs, *Persecution of the Jews in Russia*, issued by the Russo-Jewish Committee of London, Philadelphia, 1891; Demidov San-Donato, *Yevreiski Vopros v Rossii*, St. Petersburg, 1883; *Sistematicheski Ukazatel Literatury o Yevreyakh na Russkom Yazykye s, 1708 do 1889*, St. Petersburg, 1893; H. von Samson Himmelstierna, *Russia under Alexander III.* translated from the German by J. Morrison, New York, 1893; S. Sychevski, *Protivo-Yevreiskiya Bezobraziya*, Odessa, 1881; Flerovsky, *Unter Drei Russischen Kaisern*, Berlin, 1898; Arthur Kleinschmidt, *Drei Jahrhunderte Russischer Gesch.* Berlin, 1898; some valuable statistics in A. White, *Modern Jew*, London, 1899.

H. R.

ALEXANDER: An English family of printers and translators that flourished during the latter part of the eighteenth century and at the beginning of the nineteenth. The founder of the firm was probably **A. Alexander (ben Judah Loeb)**, whose first publication seems to have been the Haggadah (1770). He printed prayers for the fast-days (Sephardic rite), in 1776, and (for the German rite) in 1787; the Pentateuch, 1785; and daily prayers with English translation (Spanish rite), 1788, together with a special work on the Hosannas, in 1807. In 1817 he brought out a prayer-book on the Hamiltonian or interlineary system, called "Alexander's Interpreting Tefillot."

His son and successor, **Levy**, published a complete edition of the Bible in Hebrew and English in 1824. The translations were very slovenly pieces of work, displaying ignorance alike of English and Hebrew. Levy seems to have been of a somewhat quarrelsome disposition. A pamphlet of his, "The Axe Laid to the Root" (1808), dealt in somewhat indecorous terms with the conduct of Chief Rabbi Herschell; while his "Memoirs of the Life and Commercial Connections of the Late B. Goldsmid of Roehampton," of the same year, is little less than the *chronique scandaleuse* of the London community of the time.

Levy continued his abuse of the chief rabbi on the fly-leaves of the separate fascicles of his translation of the Bible, which are now very rare.

Bibliography: Steinschneider, *Cat. Bodl.* col. 730; Jacobs and Wolf, *Bibl. Anglo-Jud.* Nos. 757, 821, 1518, 1519, 1521, 1522, 1526–1528, 1530–1532, 1536–1537, 1539; *Transactions of the Jewish Historical Society of England*, iii. 56, 68.

J.

ALEXANDER: An amora. See Alexandri (Alexandra).

ALEXANDER OF APHRODISIAS: Greek commentator on Aristotle; flourished at the end of the second century and at the beginning of the third, in the reign of the emperors Septimus Severus and Caracalla. He was surnamed "the Exegete" and "Aphrodisiensis"; the latter designation being derived from his birthplace, Aphrodisias in Caria. His authority was equally high among the Arabians and the Greeks; and Maimonides, in a letter to Ibn Tibbon, the Hebrew translator of his "Guide to the Perplexed," especially recommends to him the study of the commentaries of Alexander ("Letters and Responsa of Maimonides," ed. Leipsic, p. 27).

His Idea of Intellect.

Besides the commentaries, which for the most part have been translated into Arabic, Syriac, and Hebrew—the latter version has been of service in the reconstruction of the Greek text—Alexander paraphrased Aristotle's book on "The Soul." In this work, Alexander evolves a new theory of intellect, which theory was the subject of much controversy between the Mohammedan and Jewish philosophers. According to Alexander, intellect (*νοῦς*) in its primitive state is nothing but an aptitude associated with the other faculties of the soul, the formative principle of the organism. This primitive intellect, which has only a potential existence, is called *νοῦς ὑλικὸς* (the material intellect), because, like matter, it is capable by development of transformation and of assuming a distinctive form. In fact, this faculty passes from a potentiality into an actuality, and commences to have an effective existence when, by study and reflection, it acquires ideas, with which it identifies itself; for the act of thinking can not be separated from the object of the thought. This new intellect, which is, accordingly, the primitive intellect recast by experience, is called the acquired intellect (שכל הנקנה). But what is the motive force that causes the material intellect to pass from a potentiality into an actuality? It is the universal spirit, which, indeed, is God Himself. But as the relation between the soul and God is only temporary, this intervention, this illumination by the Divinity, ceases at death; and the acquired intellect relapses into nothingness.

This system of psychology naturally aroused the strongest opposition on the part of the Arabian and Jewish philosophers, who, moved by sentiments of religion, sought to deaden the blows struck at the fundamental dogma of Islamism and Judaism: the immortality of the soul. Averroes (Ibn Roshd), in his treatise on the intellect, enunciates the opinion that the human intellect, so long as it is in the body, is virtually nothing but a potentiality, a mere capability, but that it becomes an intelligent agent, an actual substance, as soon as it relinquishes the body.

Influence on Jewish Philosophers.

Maimonides, in declaring the unity of souls, was certainly influenced by Alexander. Maimonides says on this subject: "But you know that these separate things—I mean those that are neither bodies nor faculties in a body, but pure intelligences—admit of no multiplicity, except in the sense that some among them are the cause of the existence of others, so that they are distinguished only by the fact that some are causes and others effects. But whatever survives the individual named 'Zeid' is neither the cause nor the effect of that which survives the individual named 'Amr'; this is why the aggregate is a unity" ("Moreh," i. 434, Munk's translation). The theory of Alexander, therefore, is that the finite intellect is nothing but a capacity moved by the Universal Soul, that is, God; and that it (the finite intellect) does not admit, accordingly, of any numerical or specific differentiation. The adversaries of Maimonides were justified, therefore, in accusing him of denying the immortality of the soul; for without an individual soul there can be no immortality.

Levi ben Gerson and Alexander.

Levi ben Gerson devotes a large part of his work, "Milhamot ha-Shem" (The Wars of the Lord), to this important question of the human intellect, and after having passed in review all the opinions on this subject, ranges himself on the side of Alexander. But, in order to avoid the danger of seeming to deny immortality, he developed the conception further. The rational soul, he says, which is born with man, is but a mere disposition (הכנה) that has for its substratum the imaginative soul, allied to the sentient or animal soul. The different souls, or the different faculties of which the human soul is composed, are only a chain of "entelechies," or corporeal perfections, the one superior to the other, which have alternately played the rôle of matter and of form.

Moses of Narbonne, a contemporary of Levi ben Gerson, published a special work on Alexander's book, entitled "Alexander's Treatise on the Intellect, According to the Interpretation of Ibn Roshd." Not having the brilliant dialectic and philosophic qualities of Levi ben Gerson, he wavers between the theory of Alexander and that of Ibn Roshd, without being able to give a satisfactory solution of the problem of immortality.

In fine, Alexander was the pivot on which turned all the discussions of the scholastic circles of the Middle Ages.

Bibliography: Brecher, *Die Unsterblichkeitslehre des Israelitischen Volkes*, 1857; Munk, *Mélanges de Philosophie*, 1857; Renan, *Averroes et l'Averroïsme*, 1852; Ritter, *Gesch. der Philosophie*, vol. vii.; Scheyer, *Das Psychologische System des Maimuni*, 1838; Steinschneider, *Hebr. Uebers.* pp. 204 *et seq.*

I. Br.

ALEXANDER BALAS, King of Syria: Date of birth unknown; died 145 B.C. A youth of lowly origin, he was set up as a pretender to the throne of Syria as being the son of Antiochus Epiphanes, in 153 B.C., in opposition to the Seleucid Demetrius Soter. The imposition was aided by his remarkable likeness to the Syrian king Antiochus V., Eupator, son of Antiochus IV., Epiphanes, which resemblance induced many to believe him a son of the last-named. His first official act, on being crowned in Ptolemais as king, was to send an embassy to the ruler of the Jews, Jonathan the Hasmonean, which ran as follows: "King Alexander to his brother Jonathan, greeting! We have heard of thee, that thou art a mighty man of valor, and meet to be our friend. And now we have appointed thee this day to be high priest of thy nation and to be called 'the King's Friend'—[and he sent unto him a purple robe and a crown of gold]—and to take our part and to keep friendship with us" (I Macc. x. 18–21). Jonathan did not hesitate to declare at once for Alexander Balas, and rejected all overtures made to him by Demetrius, which overtures in truth conveyed no such prospects of reward as those of Alexander. In addition, the political probabilities of the time were altogether in Alexander's favor.

Alexander's embassy was especially significant to the Jews, inasmuch as in accordance with it, on the Feast of Tabernacles, 152 B.C., Jonathan assumed the holy garb of the high-priesthood, and therewith became the spiritual head of the Jewish people. Indirectly, Alexander thus became the actual cause of the final displacement of the pro-Hellenic party in Judea. Jonathan on his side showed himself an able and faithful ally, being the only one who stood firmly by Alexander, when, a little later, he was hard pressed by the partizans of Demetrius II., son of Demetrius Soter. When one of them, Apollonius, governor of Cœle-syria, openly took up arms against Alexander, it was Jonathan who, in 147 B.C., successfully brought him to terms. He drove out a garrison which Apollonius had thrown into Joppa, and defeated the army led against him at Ashdod. In recognition of these services Alexander presented him with the town of Ekron and its adjoining district. In addition to this he loaded Jonathan with many personal marks of his esteem. On the occasion of his marriage with the daughter of Ptolemy Philometor of Egypt, 150 B.C., he invited Jonathan to the festivities, and placed him, arrayed in the royal purple, at his side, conferring upon him at the same time the titles of *strategos* and *meridarchos* (general and provincial-governor). When delegates from the Greek party came from Judea and laid complaint against Jonathan, he dismissed them unheard. Alexander Balas thus contributed to the advancement of the Jews, both in their internal and external affairs; and this attitude of his accounts satisfactorily for the love and devotion shown by them toward him; as the chronicler says, "he was the first that spake words of peace unto them" (I Macc. x. 47).

The name Balas seems to have been his own, and not a surname as Josephus ("Ant." xiii. 4, § 8) states. It may possibly be a Grecized form of some Aramaic name compounded with Baal (compare Septuagint, Jer. xl. 14, *Βααλις*).

Bibliography: *I Macc.* x. xi.: Josephus, *Ant.* xiii. 2, § 4; Pauly, *Realencyklopädie der Klassichens Alterthums-*

Wissenschaft, s.v.; Herzog, *Realencyklopädie für Protestantische Theologie*, s.v.; Schürer, *Gesch.* i. 131, 178–182, and note 10 on p. 178; Grätz, *Gesch. d. Juden*, 2d ed., ii. 16–19; Winer, *B. R.* s.v.; Schenkel, *Bibellexikon*, s.v.

L. G.

ALEXANDER, BERNHARD: Hungarian writer and professor of philosophy and esthetics; born at Budapest April 13, 1850. He was educated in his native town, and later attended German universities, pursuing chiefly the study of philosophy, esthetics, and pedagogy. Upon his return to Hungary he was appointed to a professorship in a *real-schule* of Budapest, and in 1878 was admitted as a docent into the faculty of philosophy at the University of Budapest, where he became professor in 1895. Since 1892 he has been lecturing on dramaturgy and esthetics at the National Theater Academy, and on the latter science and the history of civilization at the Francis Joseph Polytechnicum. He is a corresponding member of the Hungarian Academy of Science and a member of the Kisfaludy Society. His chief works are: "A Filosafia Történetének Eszméje Tekintettel a Történetre Általában" (Budapest, 1878); "Kant Élete, Fejlödése és Filosofiája" (crowned by the Academy of Science, 1889); "A XIX. Ázszad Pessimismusa, Schopenhauer és Hartmann" (Budapest, 1884, prize essay). Alexander, together with Prof. Józef Bánóczi, is now editing the "Filosofiai Irók Tára" series. Among the ten volumes already published there are his popular translations, to which he has added annotations, of Descartes, Hume, and the "Prolegomena" to Kant. Conjointly with Bánóczi he translated Kant's "Kritik der Reinen Vernunft." He has also been a very active writer on pedagogical subjects. From 1882 to 1886 Alexander edited the pedagogical journal "Magyar Tanügy," and in 1891 the review "Országos Közepiskolai Tanárok Közlönye."

Bibliography: *Pallas Lexicon*, i.; *Szinnyei Magyar Irók Tára*, i.

M. W.

ALEXANDER, THE FALSE: A pretender to the throne of Judea. About 4 B.C., a Jewish youth living in Sidon and reared by a Roman freedman claimed the throne. He asserted that he was Alexander, the son of Herod and Mariamne, pretending that the assassins who had been instructed by Herod to slay both his sons, Alexander and Aristobulus, had taken pity on them, allowed them to escape, and substituted two corpses in their place. The striking resemblance borne by the pretender to the real Alexander deceived even those who had known the latter closely. It seems, however, that the youth was in reality the tool of a man intimately acquainted with the Herodian court, who hoped by placing his creature upon the throne, though for only a short interval, to secure enough plunder and then to disappear. The deceivers appeared first in circles in which Alexander had not been personally very well known. Thus he was welcomed in Crete and in Melos by the Jews, who willingly furnished him with ample funds and a royal equipment to undertake the journey to Rome, necessary to substantiate his claims with the emperor. The Jews in Rome likewise received him with open arms, and offered public thanks to God for the wonderful preservation of a scion of the beloved Hasmonean house. Augustus himself, however, was not so credulous. He knew Herod too well to believe that he would have allowed one he had condemned to death to escape; he was also closely acquainted with Alexander's features. On seeing the young man's robust form and toil-marked hands he was convinced of the fraud, and sought to move the pretender to confession by solemnly pledging him his life. The youth acknowledged the deception and told how his accomplice had led him to it. The emperor kept the promise to spare his life, but sent him to the galleys. The instigator of the plot was executed (see Josephus, "Ant." xvii. 12, and "B. J." ii. 7, §§ 1–3).

L. G.

ALEXANDER DE FRANCISCIS, HEBRÆUS: Author and bishop at Forli; lived in Rome in the sixteenth century. His Jewish name was Elisha de Roma. After his baptism he entered the order of the Dominican friars, in which he distinguished himself as an orator. Pope Clement VIII. appointed him proctor, then vicar-general, and, finally, bishop of Forli, which office he held from 1594 to 1597. The latter part of his life he spent as a civilian in Rome. He wrote: (1) Hebrew notes on Genesis and Exodus, with special reference to the text of the Vulgate; (2) a book entitled "De Tempore et de Sanctis."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 285.

M. B.

ALEXANDER THE GREAT. See page 341.

ALEXANDER OF HALES (Alexander Alensis): An English theologian and a member of the Franciscan order; born in the county of Gloucester; died in Paris, 1245. He was educated at the latter place, where he afterward became a teacher. Alexander may be considered as the originator of the reformation of Christian scholasticism of the thirteenth century. In his "Summa Universæ Theologiæ" he for the first time made extensive use in the systematic treatment of Christian theology of Aristotle's "Logic" and such other works of this philosopher as were accessible in Latin translations. The dialectic method, which was afterward employed in the works of Christian scholastics, was probably developed and improved by him, whence he acquired among his contemporaries the title of "Doctor irrefragabilis et theologorum monarchus." Although steadfast in his theological convictions, he was not in the least intolerant toward other denominations; indeed, toward the Jews he exhibited exceptional clemency and impartiality. As to the question whether Jews and pagans with their religious practises should be tolerated among Christians, he deprecates the classing of Jews with pagans or Saracens who "usurp the Holy Land," and maintains that the Jews should be treated with forbearance for the reason that through them the Christians received the Law; Jesus of Nazareth was descended from their race, and their preservation is enjoined by Holy Writ.

In answer to an argument against the toleration of the Jews—namely, that the Talmud in many places slanders Jesus and his mother—he maintained that the Jews committed no wrong in writing such statements, as it was their religious belief that the Messiah had not yet come. He justified the punishment of Jews when they were guilty of public defamation or blasphemy, claiming, however, that even then it should not be more severe than the punishment of Christians committing like offenses; but all books containing revilings he held should be burnt ("Summa Universæ Theologiæ," book ii. p. 179, § 1). This verdict reflects the state of mind prevailing at that time in Paris, occasioned by the discussions and proceedings then pending relative to the burning of the Talmud. Relying upon a decision of the Council of Toledo (589), and moved by other motives as well, Alexander was opposed to constraining the Jews by punishment and menaces to embrace the Christian faith (*ibid.* book ii. p. 179, § 4). Unlike other theologians of his time who eagerly sanctioned the confiscation or plundering of the property of the Jews, he contended that though the estates of Saracens or heretics might properly be seized by the government, the property of Jews ought not to be confiscated at all, since if the Jews were permitted to live, they should not be deprived of the means of living (*ibid.* book iii. 36, § 3).

In the "Summa Universæ Theologiæ"—the first fundamental work inaugurating the golden era of Christian scholasticism—are found traces of the two Jewish philosophers who exerted great influence upon the scholasticism of the thirteenth century—namely, Solomon ibn Gabirol (Avicebron) and Moses ben Maimon. Alexander affirms that not only corporeal but also spiritual substances—particularly the human soul—are composed of matter and form (*ibid.* book ii. ch. 12, § 1), a doctrine the logical consequences of which gave its original stamp to the system of Avencebrol (the name under which Gabirol is quoted by the scholastics), and which became from the time of John Duns Scotus (1274?-1308) the distinctive doctrine of the Franciscans as contrasted with that of the Dominicans. More numerous still are the instances of agreement with the "Moreh Nebukim" of Maimonides. The demonstration of Alexander that per se there is a knowledge of God, and that in addition to this independent knowledge there is a cognition of God from His acts, is undoubtedly taken from Maimonides. Referring to Ex. xxxiii. 23, he explains that to apprehend God from His acts is to see Him "from behind"; whereas to recognize God's essence as it is, is to know Him "face to face" (*ibid.* book i. ch. 2, § 1, art. 4; compare "Moreh," i. 21, 38, 54).

Alexander seems to have followed Maimonides both in his exposition of the proofs adduced by philosophers (*i.e.*, the Peripatetic school) regarding the eternity of the world, and in the refutation of the same ("Summa Universæ Theologiæ," book i. p. 12, § 8; compare "Moreh Nebukim," ii. 14, 17, 18). The proposition that from the beginning of Creation the force necessary to produce not only natural but also supernatural things was inherent in the universe, and that consequently the law in nature was not broken by miracles, recalls other well-known passages of the "Moreh" (ii. 42, 5, § 5; compare "Moreh," ii. 29).

Maimonides' explanation of the Mosaic legislation—which constitutes the chief contents of the third part of the "Moreh"—seems to have produced as great an impression upon Alexander as it did upon the later scholastics. Beneath the ceremonial laws, he says, must lie a deeper spiritual meaning, since the passage (Deut. iv. 6), "This is your wisdom and your understanding in the eyes of the nations," can not be construed to mean that on account of the mere strict observance of the law this people should be considered wise and intelligent (iii. 54, § 2; compare "Moreh," iii. 31).

His reference likewise to the opinion of the Jewish teachers of the law, that all commandments, the reason for which is not known to us, were given to the Jews for the purpose of keeping them from idolatry, plainly indicates the influence of Maimonides (iii. 28, § 2, art. 1; compare "Moreh," iii. 29, 52), and the same is the case with his assertion that the sacrifices were designed after the spread of idolatry, to serve as protection against this aberration (iii. 58; compare "Moreh," iii. 46).

Bibliography: J. Guttmann, *Alexandre de Hales et le Judaisme in Rev. Ét. Juives*, xix. 224-234.

J. G.

ALEXANDER, ISAAC: German author; lived in South Germany in the second half of the eighteenth century, and wrote on philosophical subjects from a rationalistic point of view. His works include: "Von dem Dasein Gottes, die Selbstredende Vernunft," Ratisbon, 1775; "Anmerkungen über die Erste Geschichte der Menschheit nach dem Zeugnisse Mosis," Nuremberg, 1782; "Vereinigung der Mosaischen Gesetze mit dem Talmud," Ratisbon, 1786; "Einheitsgedichte," a German translation of the "Shir ha-Yiḥud," Ratisbon, 1788; "Abhandlung von der Freiheit des Menschen," and "Kleine Schriften," Ratisbon, 1789.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 33, 34.

M. B.

Instability of His Character.

ALEXANDER JAGELLON: Grand duke of Lithuania and king of Poland; born 1460; died at Wilna, 1506. He was the son of King Casimir IV. He ascended the throne of Lithuania in 1492, and that of Poland upon the death of his brother, John Albert, in 1501. More prodigal even than the other Jagellons—noted for their extravagance—and weak in character, he was much swayed by his successive favorites, so that his attitude toward the Jews exhibits a wavering instability. Immediately upon ascending the throne, December 1, 1492, he not only confirmed the privileges granted to the Jews by his predecessors, but even added new ones, giving to the Jews of Troki the full rights of burghers; and the collection of taxes was farmed out to them as heretofore. He also repaid to the Jews the large indebtedness incurred by his father; and there was nothing that seemed to indicate the coming storm—the first persecution of the Jews in Lithuania. In 1495 Alexander, as grand duke of Lithuania, issued without warning an edict in the following terms: "The Jews must leave the country."

The Lithuanian Jews at that time apparently were far more refined than their Polish coreligionists. They spoke and wrote the Russian language, did business in partnership with their Christian fellow citizens, and had social intercourse with them. At the end of the fifteenth century many among them bore Russian names, as, for instance, Zubetz, Ryabchik, Olsheika, Glukhoi, Mamotlivy, Kravchik (see article Names). They occupied themselves not only in commercial enterprises, but were also engaged in agriculture and the handicrafts. The majority of the Lithuanian Jews were not wealthy, but those leaseholders and tax-collectors among them who had become rich purchased estates from the nobility and developed into gentlemen farmers. Some of these Jews or their heirs finally embraced Christianity.

Neubauer ("Aus der Petersburger Bibliothek," p. 121) gives an account of two *kinot* (elegies) contained in Caleb Afendopolo's work "Mar 'Ober" (extant in manuscript in the St. Petersburg Public Library), dealing with the expulsion of "God's people" from Spain, Russia, and Lithuania, and giving the date of their expulsion from Lithuania as 1493, instead of the actual year, 1495. Etza Nisanowicz, the court physician of Prince Radziwill (who lived between 1595 and 1666), gives in the notes to his medical work the correct date, 1495, but names King Albert instead of Alexander as the one who brought the Jews back from Ratno, Poland, to Lithuania in 1503.

Works on Expulsion.

Among the Jewish writers who treat of the subject of the expulsion of the Jews from Lithuania, Prof. A. Harkavy refers to the following (Bershadski's article in "Voskhod," pp. 5 *et seq.*, January, 1892): In the work "Shushan-Sodot," written by Moses ben Jacob of Russia in April, 1495, and published in Venice, 1650 (2d ed., Koritz, 1784), it is said: "Our time is the time of calamities for the lost sheep [of the house of Israel]." Abravanel, in 1497, speaks of the hard times in store for the Jews of Germany, Lombardy, and Russia. Solomon ibn Verga, enumerating in "Shebeṭ Yehudah" the epochs calamitous to the Jews, puts the ninth epoch of their misfortunes in the year 1490, when the Jews were driven from Savoy, Piedmont, Sicily, and Russia. In the preface to the prayer-book of the Crimean Jews, living in Kaffa and Karassu-Bazar, published in 1735, it is said that this prayer-book was arranged by Moses ha-Goleh (the Exile), who came with a great number of banished Jews from Russia to Constantinople.

Banished Jews Return.

According to Bershadski, the Jews were banished from the cities and districts of Brest, Troki, Wilna, Lutzk, Vladimir, and Kiev. They were admitted into Poland by Alexander's brother King John Albert, and remained in Ratno and vicinity until 1503, when they again returned to Lithuania by the order of Alexander.

As King of Poland.

In 1501 Alexander, after the death of his brother John Albert, was elected king of Poland. In his new dominions dwelt the Jews who had previously been expelled by him from Lithuania. As it was difficult for him to banish them from Poland owing to their wealth, their great numbers, and the protection of the influential Polish nobility, he found it politic to "permit" them to return to Lithuania. The colonists from Germany and Sweden, who were to have taken the place of the banished Jews, had failed to come; the new tax-collectors did not meet his expectations; and the war with Moscow required great sums of money. Accordingly the Jews were "permitted" to return to Lithuania in March and April, 1503, on the following conditions: They were to settle in the same places where they had lived before; and all their houses, stores, gardens, fields, meadows, etc., were to be sold back to them at the prices paid by the present owners. In their turn the Jews had the right to collect all outstanding debts not paid to them at the time of their banishment; they were obliged to furnish 1,000 horsemen for the army, and to pay a considerable annual amount to the authorities. Probably not long before the end of Alexander's reign the Jews contrived to have the obligation touching the 1,000 horsemen abolished, and had to pay taxes and additional imposts like all other burghers instead.

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H. R.

ALEXANDER JANNÆUS (Jonathan): King of Judea; born about 126 B.C.; died 76 B.C. He was the third son of John Hyrcanus, by his second wife, and ascended the throne in the year 102 B.C. He was always badly treated by his father in order thereby to enhance the prestige of the heir apparent, Aristobulus I., and of his brother Antigonus—both children of Hyrcanus' former marriage. Aristobulus, when he became king, deemed it necessary for his own security to imprison his half-brother; and it was his queen, Salome, who first set him at liberty. Aristobulus died after a reign of one year, and Alexander, as the oldest living brother, had the right not only to the throne but also to Salome, the widow of his deceased brother, who had died childless; and, although she was thirteen years older than he, he married her. As, according to Pharisaic conceptions the dignity of high priest was not a hereditary one, the son of a deceased high priest could not claim the succession by right (Sifra, Aḥare Mot, viii.). [It has been suggested that the Alexandra whom Alexander married was not the widow of Aristobulus: Deutsch, in Rahmer's "Literaturblatt, 1900."] Alexander, accordingly, did not conflict with Pharisaic views when he married a widow and later took possession of the high priest's office. Besides the Talmud itself (Yeb. 20*b*) considers the prohibition against a high priest's contracting a levirate marriage as a later prescription of the rabbis, as a "preventive" (גזירה) which possibly in Alexander's time had not even been theoretically considered. It is certain that the Sadducees, adhering to the literal conception of the Law (Lev. xxi. 13), considered the levirate marriage as inapplicable to the case of a high priest; so that the first public act of this new king—the marriage of his brother's widow—was one of anti-Sadducaic tendency. But in the beginning of his reign Alexander had no time to occupy himself with matters of internal political importance; and the statement that on his accession he put to death a brother whom he feared as a possible rival is therefore highly improbable. Such a step would certainly have alienated a considerable proportion of the people. Moreover, the plans of conquest that he cherished demanded large supplies of soldiers, which could certainly not be obtained, especially among Pharisaic Jews, by blood-stained hands.

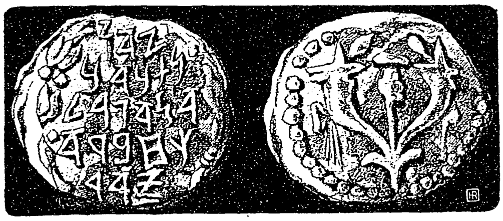

Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

His Wars.

Alexander's chief aim was to make Judea great and powerful; to this he devoted his life. His first expedition was against the city of Ptolemais (Acre). This campaign seems to have been well timed politically; for just then the two Antiochi of Syria, the eighth and ninth of that name, were actively engaged against each other, so that neither could lend any assistance to the beleaguered city. Help, however, came to the citizens of Ptolemais from Ptolemy Lathurus, who had been cast out by his mother, Cleopatra, queen of Egypt, and had founded for himself a kingdom in Cyprus. He landed a large army for the relief of the town; but Alexander met him with treachery, arranging an alliance with him openly while secretly he sought to obtain the help of his mother against him. As soon as Ptolemy learned of this intrigue, he marched against Asochis, near Sepphoris, which, together with 10,000 prisoners and much plunder, he captured upon a Sabbath. A similar attack upon Sepphoris failed; but in a later battle at Azophon on the Jordan, Alexander with his whole army suffered a woful defeat at the hands of Ptolemy with a much smaller force. To this defeat of the Jews Alexander's own temerity contributed not a little; for, relying upon his own strength, he allowed the enemy to cross the river unimpeded, in order that, as he thought, he might the more easily catch him between his army and the stream. He saw his error only when it was too late. The enemy fell upon the Jewish camp, women and children were struck down, their corpses were hacked to pieces, flung into caldrons and boiled, so that the people thought they were dealing with cannibals. Alexander might easily have lost his crown and Judea its independence as the result of this battle, had it not been for the assistance extended by Egypt in this extremity. Cleopatra's two Jewish generals, Helkias (חלקיה) and Ananias (חנניה), represented so vividly the dangers of allowing her banished son Ptolemy to remain victorious that she entrusted them with an army against him. As a result Ptolemy was forced to withdraw to Cyprus, and Alexander was saved. The Egyptians, it is true, as compensation for their aid, desired to annex Judea to their country; but considerations touching the resident Egyptian Jews, who were the main support of her throne, induced Cleopatra to modify her longings for conquest. The Egyptian army withdrawn, Alexander found his hands free; and forthwith he planned new campaigns. His operations in northeastern Palestine ended scarcely less disastrously. He captured Gadara and the strong fortress Amathus on the Jordan; but, in an ambush set for him by Theodorus, ruler of Amathus, he lost the whole of the rear-guard of his army—10,000 men—together with his baggage. He was more successful in his expedition against Philistia, capturing Raphia, Anthedon, and finally, in the year 96, the ancient city of Gaza, which he occupied through treachery, and gave up to be pillaged and burned by his soldiery.

Internal Dissensions.

Scarcely, however, had peace been restored in external affairs, when civil strife began to rage within. The newly adopted policy of the Hasmoneans, inaugurated by John Hyrcanus and zealously continued by his sons, which consisted in greater prominence being given to political interests and the repression of religious considerations, led at last to open conflict between the ruling dynasty and the Pharisees, who represented and ruled popular sentiment. The latter, the spiritual successors of the Maccabeans, sided with the Hasmonean princes when it was a matter of the defense of Palestine, inasmuch as a free country afforded the best opportunity for what lay closest to their hearts; namely, the free and untrammeled observance of Judaism. But with a policy of conquest they would have nothing to do; rightfully appreciating the course of events, they had no ambition to take part in the world's politics, reserving all their attention and energy for the ethical and religious development of the ancestral faith. This friction—which would have brought about dangerous results in the time of Hyrcanus I., had it not been for the strong personality and good luck of that prince, which enabled him to hold the balance between parties—came to a positive rupture in the reign of his son. The relations between Alexander and the Pharisees were probably never very cordial; though, according to the statement of the Talmud, Simon b. Sheṭaḥ, the head of the party, was a brother of the queen and a frequent guest at the palace. The inscription upon his coinage, יהונתן המלך, *Βασιλεὺς Ἀλέξανδρος* (King Alexander), must in itself have offended Pharisaic sensibilities; for them the house of David was the only legitimate royal house, all others being usurpers of the royal title. Even the phil-Hellenic Aristobulus I. took this into consideration when he permitted only Hebrew inscriptions upon his coins, and contented himself with the title of high priest upon them.

Possibly had Alexander's warlike undertakings been slightly more successful, the Pharisees might have pardoned him even worse transgressions than this. His continuous campaigns from 104–98 B.C. inflicted such hardships upon Palestine as to make his conquest of a few Philistine towns seem comparatively trivial. As a result of this warlike policy, Alexander felt compelled to maintain friendly relations with that class of the people most deeply interested in national political aggrandizement—the Sadducees, the aristocratic class. In order to show his affinity with the Sadducees, he, in his capacity of high priest, while offering the prescribed water libation on the Feast of Tabernacles, allowed the water to run upon his feet, thus expressing his contempt for this purely Pharisaic ceremony. The people present were so incensed at this demonstration against the Pharisees, with whom they in the main sided, that they pelted the king with the citrons which they carried in accordance with one of the customs of this festival. They assailed him with loud cries, and styled him "son of the captive," thus resurrecting the old Pharisaic charge against the members of the Hasmonean house and their eligibility to the priesthood (see JOHN HYRCANUS). Alexander summoned his Pisidian and Cilician mercenaries and let them loose upon the people, slaying then and there 6,000 Pharisees.

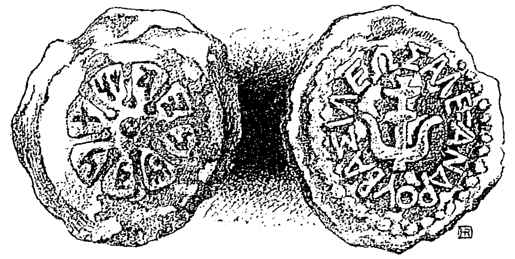
Copper Coin of Alexander Jannæus.
(After Madden, "History of Jewish Coinage.")

His Cruelty.

But the matter did not end here. Returning from an unsuccessful expedition against Obedas, the king of the Arabs, he found his people, incited by the Pharisees, armed and arrayed against him; and for six years thereafter a state of actual war prevailed between the people and the royal troops, costing the lives of no less than 50,000 Jews. When, finally, Alexander, realizing his impotence, sought peace with the Pharisees, he was met with the response that the first and only condition of lasting peace was his death. His brutal cruelty in massacring the defenseless multitude in the sacred precincts of the Temple robs the reply of its harshness; and the Pharisees felt themselves justified in their bitterness. No excuse, however, can be found for their treasonable negotiations with the Syrian king Demetrius III., son of Demetrius Eucærus, whom they summoned to fight against their monarch. The rule of a foreigner, with free exercise of their religion, seemed to them a less evil than independence under a Sadducean ruler. Nevertheless, national feeling proved stronger than religious sentiment among the Pharisees, or at least among the Pharisaically inclined; for after the bloody battle near Shechem between Alexander and Demetrius, in which the former lost nearly his whole army, he himself escaping only as a fugitive into the mountains of Ephraim, a large number of the Pharisees who had taken service with the Syrians went over to Alexander, compelling Demetrius to withdraw from Judea. Alexander showed himself on this occasion even more short-sighted than his opponents. Instead of concluding an honorable peace with them, for which the opportunity was certainly at hand, he not only prosecuted his attacks upon hostile Pharisees, but treated them with excessive and inhuman cruelty. Upon the advice of a Sadducee favorite named Diogenes he caused in one day 800 captured Pharisees to be nailed on crosses. This monstrous deed is rendered still more horrible by the legendary statement that he caused the wives and children of the condemned to be executed before their eyes, while he, surrounded by feasting courtiers and courtezans, enjoyed the bloody spectacle. This ruthless act struck terror into the hearts of his Pharisee opponents, and they emigrated, to the number of 8,000, to Syria and to Egypt. Their subsequent fate was equally sad; that of those who settled in Syria especially so, for there the hatred against the Jews was intense and accompanied with violence; the greater part of them were massacred near Chalcis, and only a small remnant found refuge in Bet Zabdai. Of those that escaped to Egypt, one of the most prominent was Judah ben Ṭabbai, while another leader, Simon b. Sheṭaḥ, dragged out a miserable existence among the Arabs.

Last Campaigns.

Alexander found that this semblance of peace at home, dearly bought as it was, by no means added to his strength against outside enemies. Hated by the people, he had to place his main reliance upon hired foreign troops; and yet he could not effectively counteract the increasing power of his nearest neighbor, the Arab king Aretas. When the latter invaded Judea, Alexander was too weak to oppose him, and he purchased the enemy's withdrawal only by means of shameful concessions. The defeat suffered by Alexander at Adida—which commanded the road between Jaffa and Jerusalem—placed the key of the capital in the Arab's hands. But Alexander was not the man readily to admit himself beaten; and he sought to wipe out the disgrace of this defeat by the conquest of petty rulers. His three years' war east of the Jordan (about 85–82) was successful; and he conquered Pella, Dium, Gerasa, Gaulana, Seleucia, and the strong fortress Gamala.

Death.

His life in the field and the inebriety to which he had become addicted combined to bring on a persistent fever, which undermined his strength and rendered the last three years of his life full of suffering. Notwithstanding this, he continued his warlike enterprises until, at the siege of the fortified town Ragaba, he succumbed to his ailment at the age of fifty-one, in the year 78 B.C. His wife, Salome, was present at his death, and by his last will and political testament—as related by Josephus and the rabbis—he entrusted to her the reins of government, and gave her upon his death-bed the following instruction as to her attitude toward the conflicting parties in the nation: "Fear neither the Pharisees nor those that are not Pharisees [namely, the Sadducees], but guard thyself against the dyed ones [hypocrites] who do the deed of Zimri (Num. xxv. 14) and expect the reward of Phinehas" (Num. xxv. 10–13; Ps. cvi. 31; Soṭah, 22*b*). The body of Alexander was brought to Jerusalem and, thanks to the magnanimity of the Pharisees, who cherished no grudge against a dead tyrant, was interred with every mark of respect.

Character and Importance.

Alexander had only one aim in life: to increase the extent of his kingdom to its natural boundaries—the Mediterranean sea and the eastern desert. Its pursuit brought him into conflict with the Pharisees; that is, with the people in general. This opposition was based neither upon religious nor personal grounds, but upon political ones only. Alexander would probably have given way to the Pharisees in everything if they had kept him supplied with soldiers. He seems to have been the victor in this mutual antagonism; for, in spite of all adverse fortune, he approximately attained his goal. He not only maintained his hold upon the towns and fortresses received from his predecessors, but made conquests on both sides of the Jordan. In point of fact, however, Alexander's achievements were but of a temporary character; for as time was not granted to him in which to bind the people steadfastly to the Hasmonean dynasty, and as his cruel persecution of the Pharisees served only to intensify the love and devotion of the people to these, their religious guides; so in reality he did not permanently enlarge the Jewish kingdom, but, instead, undermined its very foundations. Alexander Jannæus must be considered as having contributed by far the largest share to the catastrophe which overtook Palestine soon after his death. Compare the articles Simon b. Sheṭaḥ, Pharisees, and Sadducees.

Bibliography: Josephus, *Ant.* xiv. 12–15; idem, *B. J.* i. 4; Ewald, *Gesch. d. Volkes Israel*, v. 386–392; Grätz, *Gesch. d. Juden*, 2d ed., ii. 106–117; Hitzig, *Gesch. d. Volkes Israel*, ii. 475–488; Derenbourg, *Essai*, pp. 95–102; Hamburger, *R. B. T.* 2d ed., ii. 430–434; Schürer, *Gesch.* i. 219–229; Wellhausen, *I. J. G.* pp. 264–269; Stade, *Gesch. d. Volkes Israel*, ii. 400–407; Wiese, in *Hermes*, pp. 216 *et seq.* (whose chronology has been followed). Upon coins of Alexander, see Schürer, *l.c.* p. 227.

L. G.

ALEXANDER, LIONEL LINDO: Political and communal worker; born in London May 14, 1852; died Jan. 31, 1901. He was educated at the St. Marylebone's and City of London schools. For nine years (1884–92) he filled the position of honorary secretary to the Jewish Board of Guardians of London. He was a member of several political associations and was active in organizing political campaigns in the metropolitan constituencies. He was president of the Jewish Workingmen's Club and Lads' Institute, vice-president of the Home and Hospital for Jewish Incurables, vice-president of Jews' College, having acted on its council since 1877; on committees of Jews' Infant School (1876), Stepney Jewish Schools (1876), Jews' Hospital and Orphan Asylum (1875), Jewish Board of Guardians (1879). Alexander was considered an authority on economic and sociological questions, and gave evidence before the House of Lords' and House of Commons' select committees on the "Sweating System" and on "Emigration and Immigration." He compiled "Jewish Population Statistics," and as honorary secretary for several years wrote the annual reports of the Jewish Board of Guardians. G. L.

ALEXANDER LYSIMACHUS (known also by his prænomen of **Alexander** alone; Josephus, "Ant." xviii. 6, § 3): Alabarch; brother of the philosopher Philo, and father of Julius Alexander and Tiberius Julius Alexander. He held office under the emperors Tiberius and Claudius. He was imprisoned by Caligula, but was released and restored to office by Claudius, for whose mother, Antonia, he had filled the post of procurator. In Soferim, i. 9, where the editions read תורתו של אלכסנדרום ("the Law of Alexander"), a manuscript reads אלכסנדריים. Graetz ("Jew. Quart. Rev." ii. 102) believes that reference is made to gilded letters in a scroll of the Law, belonging to the alabarch Alexander Lysimachus. This, however, is quite impossible, as Alexander Jannæus is meant. Alexander Lysimachus once refused Herod Agrippa I. (who was always in financial straits) a loan, but accorded it to Agrippa's wife Cypros. The gates of the Sanctuary were decorated by him in gold and silver (Josephus, "B. J." v. 5, § 3). See Alabarch.

Bibliography: Josephus, *Ant.* xix. 5, § 1; xx. 5, § 2.

S. Kr.

ALEXANDER, MAURICE ALEXANDER: An Australian politician; born in London, Nov. 30, 1820; died in Sydney, N. S. W., January 27, 1874. He arrived in Sydney in 1834, and from the year 1863 represented Goulburn in the New South Wales House of Assembly. He acquired a very considerable fortune by careful investment in real estate. At his death, his widow, among other beneficent acts, founded a scholarship in the University of Sydney, and dedicated it to his memory.

Bibliography: Heaton, *Australian Dictionary of Dates*, s.v.

G. L.

ALEXANDER, MICHAEL SOLOMON: First Anglican bishop of Jerusalem; born of Jewish parents at Schönlanke, in the grand duchy of Posen, May, 1799; died at Belbeis, Egypt, November 23, 1845. His training was strictly orthodox, and at the age of sixteen he became a teacher of the Talmud and of the German language. In 1820 he removed to England and lived as a private tutor in various country towns, marrying, in 1821, a Miss Levy, of Plymouth. His study of the New Testament and the Prophets, and the suggestions of several Christian clergymen whom he met, resulted in his conversion to Christianity and his baptism, June 22, 1825, at St. Andrew's Church, Plymouth, in which town he had been officiating as ḥazan to the Hebrew congregation. His wife followed his example six months later, and was baptized in Exeter. Soon afterward, Alexander removed to Dublin, where he became a teacher of Hebrew, was ordained by the archbishop of the diocese, and appointed to a small charge in that city, June 10, 1827. He then became interested in the work of the London Society for the Promotion of Christianity among the Jews, and subsequently proceeded to Danzig, establishing headquarters there, whence he undertook to evangelize the Jews of West Prussia and Posen. In May, 1830, he returned to England, where for nearly twelve years he acted as home missionary of the society. In 1832 Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, which position he retained till November, 1841. His inaugural address was upon the value of rabbinical literature. He was associated with Dr. Alexander McCaul in the translation into Hebrew of the revised edition of the New Testament, and also took a prominent part in the translation of the Anglican liturgy into the same language. In 1841 Professor Alexander was ordained at Lambeth Palace as bishop of the United Church of England and Ireland at Jerusalem, that he might ameliorate the condition of the Christians in the Holy Land. Into his charge was given the superintendence of the English clergy and congregations in Syria, Chaldea, Egypt, and Abyssinia. He was the first to be appointed to this position, one which had been established by an arrangement between the German, Lutheran, and Anglican churches, and which caused no little embarrassment to the High-church party of the English Church, who would not recognize Lutheran orders. His appointment indeed provoked much opposition from entirely opposite quarters, but especially from the Catholic communion: and it was the first inciting cause of Newman's secession to Rome. The bishop's progress to Jerusalem was conducted with much pomp and ceremony, and he overcame the difficulties of his position with much discretion and prudence. After nearly four years' stay at Jerusalem, during which he made partial tours of his extensive diocese, Alexander found it expedient, in November, 1845, to pay a visit to England. This he arranged to do by way of Cairo, but near Belbeis, within a few hours' journey of Cairo, he expired of heart disease.

He published "The Hope of Israel," a lecture, 1831; "The Glory of Mount Zion," 1839; "The Flower Fadeth"; "Memoir of Sarah Alexander," 1841.

BIBLIOGRAPHY: *Dictionary of National Biography*, s. v.; De le Roi, *Gesch. der Evangelischen Judenmission*, ii. 44-49; idem. *Michael Solomon Alexander, der Erste Evangelische Bischof in Jerusalem*, 1897.

G. L.

ALEXANDER OF MILETUS (called **Polyhistor** on account of the number of his writings on geography, history, grammar, natural science, rhetoric, and philosophy): Flourished between 105 and 40 B.C. He was the author of a book entitled Περὶ Ἰουδαίων ("Upon the Jews"). This work, of which only a few fragments have been preserved, quoted in the works of Eusebius and Clement of Alexandria, consisted evidently of excerpts from various Jewish, Samaritan, and heathen authors, touching the earlier history of the Jews, strung together with a pretense of chronological order. Although these excerpts reveal their author as nothing but a compiler without taste or judgment, and bereft of all literary ability, they possess, even in their meagerness, a certain value. In his compilation heathen and Jew are cited indiscriminately side by side; and to Alexander, therefore, the world is indebted for information on the oldest Jewish, Hellenic, and Samaritan elaboration of Biblical history in prose or poetry. The epic poet Philo, the tragic writer Ezekiel, the historian Eupolemus, the chronicler Demetrius (the so-called Artapanus), the historian Aristeas, and the Samaritan Theodotus, as well as an unnamed fellow countryman of the latter often confused with Eupolemus, the rhetorician Molon (an anti-Jewish writer)—all of these authors are known to posterity only through extracts from their works which Alexander embodied verbatim in his. Of some interest for the ancient history of the Jews is his account of Assyria-Babylonia, frequently drawn upon by Jewish and Christian authors; in it extracts are given, especially from Berosus, and also from the "Chronicles of Apollodoros" and the "Third Book of the Sibyllines." Josephus made use of the work (see Freudenthal, "Alexander Polyhistor," p. 25), and likewise Eusebius in his "Chronicles." Probably only Alexander's account of the Flood is taken from Berosus, who is confirmed by the newest Assyrian discoveries, while his account of the Confusion of Tongues is probably of Jewish-Hellenic origin. Another work of his seems to have contained considerable information concerning the Jews. What Eusebius quotes ("Præparatio Evangelica," ix. 20, 3) would seem to have been taken from this work, which is no longer extant, except indirectly through Josephus. It may be noted that Alexander twice mentions the Bible, which, however, he knew only superficially, as appears from his curious statement that the Law of the Jews was given to them by a woman named Moso, and that Judea received its name from Judah and Idumea, children of Semiramis. In his above-mentioned work, specifically devoted to the Jews (Περὶ Ἰουδαίων), he furnishes several useful notes touching Jewish history; and its method, or rather want of method, arises entirely from Alexander's lack of literary judgment in compiling haphazard from both heathen and Jewish sources.

The text of the fragments preserved is in very unsatisfactory shape, owing to insufficient collation of the manuscripts. How much of his originals Alexander himself omitted is difficult to say, in view of the corrupt state of the text of Eusebius, where most of his fragments are to be found. Abydenus—the Christian editor of Alexander's works—evidently had a different text before him from that which Eusebius possessed.

Text of the fragments Περὶ Ἰουδαίων is to be found in Eusebius, "Præparatio Evangelica," ix. 17; Clemens Alexandrinus, "Stromata," i. 21, 130, and Müller, "Fragmenta Historicorum Græcorum," iii. 211–230; prose extracts, from a new collation of the manuscripts, in Freudenthal, "Alexander Polyhistor," pp. 219–236.

BIBLIOGRAPHY: Freudenthal, *Alexander Polyhistor*, Breslau, 1875 (*Hellenistische Studien*, i. and ii.); Unger, *Wann Schrieb Alexander Polyhistor?* in *Philologus*, xliii. 528-531, *ib.*

xlvii. 177-183; Susemihl, *Gesch. der Griechischen Literatur*, ii. 356-364; Schürer, *Gesch.* 3d ed., iii. 346-349. An English translation of the fragments is to be found in Cory's *Ancient Fragments*, London, 1876; a French translation in Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaisme*, 1895, pp. 65-68.

L. G.

ALEXANDER (SENDER) BEN MORDECAI: Associate rabbi of Prague in the second half of the seventeenth century. His work, "Sheḥiṭot u-Bediḳot," in Hebrew and Judæo-German (Amsterdam, 1667), deals, as its title implies, with the precepts on the slaughtering of cattle and inspection of the inner organs.

Bibliography: Steinschneider, *Cat. Bodl.* col. 4397.

L. G.

ALEXANDER BEN MOSES ETHAUSEN. See Ethausen, Alexander ben Moses.

ALEXANDER, SAMUEL: Metaphysician and psychologist; born in Sydney, New South Wales, July 6, 1859. He was educated at Wesley College, Melbourne, after which he attended the Melbourne University, where he made an excellent academic record, and in 1877 gained a Balliol scholarship for classics, two years later achieving the distinction of a "double-first." In 1881 he took a first-class in the final school of classical honors and became a fellow in Lincoln College, Oxford. Subsequently he became tutor at Lincoln College, but resigned in 1890 to study experimental psychology under Münsterberg in Freiburg. In July, 1893, he was appointed to the chair of logic and philosophy at Owen's College, Manchester, and in 1896 became one of the examiners in philosophy at London University. Alexander's attainments as a philosopher form a worthy sequel to his distinguished university career. He is at once metaphysician and psychologist, and has assimilated both the English and the German methods. His book, "Moral Order and Progress," 1889, is a distinct contribution to ethics; in it Professor Alexander makes an attempt to combine evolutional with Hegelian ethics. He has also written several articles of importance for "Mind."

Bibliography: *Jew. Chron.* July, 1893; *Jew. Year Book*, 1899.

G. L.

ALEXANDER SEVERUS: Roman emperor from 222 to 235; was especially friendly to both Jews and Christians. It was on this account, and not because of his Syrian descent, that the mocking inhabitants of Antioch and Alexandria, while celebrating their festivals, called him a Syrian synagogue-overseer and a high priest (*Syrum archisynagogum et archierum*; see Ælius Lampridius in his biography of Alexander Severus, chap. xxviii.). It seems that the emperor was accustomed to announce in advance the names of those whom he would appoint to important positions of state, in the same manner as the Jews and Christians used to call out in their synagogues and churches the names of their candidates for public office (*ibid.* chap. xlv.).

His Liberal Attitude.

Either from Jews or Christians he had learned the golden rule, "Do unto others as thou wouldst have them do unto thee" (Hillel, Shab. 31*a*); and he adopted it as his motto, inculcating it upon his subjects whenever they were about to inflict a wrong on any one (*ibid.* Ælius Lampridius, li.). He caused this maxim to be inscribed also upon his palace and upon public buildings (*ibid.*). In his private chapel (*lararium*), where he was accustomed to pray every morning, he had, besides the images of Apollonius, Orpheus, and Jesus, also an effigy of Abraham (*ibid.* chap. xxix.). The reign of Alexander Severus was, indeed, a happy period for the Jews as well as for the whole Roman empire. He continued all former privileges of the Jews (*Judæis privilegia reservavit*, ibid. chap. xxii.). The verse in Dan. xi. 34, "Now when they shall fall, they shall be holpen with a little help," was interpreted by the Jews, says Jerome, as referring to Severus and Antoninus (*De Severo et Antonino*), "whom the Jews loved very much." Grätz, in his "Gesch. d. Juden," 4th ed., iv. 452, explains the words of Jerome as referring to one emperor only, Alexander Severus, whom he identifies with the Antoninus of whose friendly attitude toward Judaism and of his friendship for Judah the Patriarch the Talmudic sources frequently speak. Jerome refers very probably to Alexander Severus and to Antoninus Pius, whom he mentions after Alexander because he treats history retrogressively.

In the Talmud.

Alexander Severus is mentioned also in the Talmud and Midrash, but in the confused manner not uncommon in these authorities. A certain Justina, daughter of "Severus, son of Antoninus," is said to have told "Rabbi" that she was married at an extraordinarily early age (Niddah, 45*a*). "Severus, the son of Antoninus," became, according to the Talmud ('Ab. Zarah, 10*a*), emperor during the life of his father, and through the efforts of the latter. At this time Antoninus promised "Rabbi" that Tiberias should be raised to the rank of a colony. Since Severus appears in these passages to have been friendly toward the Jews, it is rather surprising that the selection of his reign as an era to count from was looked upon as a punishment on Israel (Midrash Shir ha-Shirim Zuṭṭa, ed. Buber, i. 6, Berlin, 1894; also "Jew. Quart. Rev." vi. 685). He is mentioned in this account as having reigned eighteen years, although he actually reigned only thirteen. Other passages in the rabbinical writings, in which אסוירוס is mentioned, refer perhaps to Verus.

The Severus Synagogue.

The ambitious mother of Alexander Severus, Mammæa, seems also to have found a place in rabbinical literature. A passage in the Hebrew Apocalypse of Elijah (published by M. Buttenwieser, Leipsic, 1897, and previously in Jellinek's "Bet ha-Midrash," iii. 65-68), wherein a Roman emperor is called, in veiled words, the son of a slave named Gigit, appears to refer to Mammæa, whose name may be construed to mean a "pipe" or "tube." Mammæa, who, while in Antioch, was wont to discuss religious matters with Origen (Gibbon, "Decline and Fall of the Roman Empire," chap. xvi.), probably took an interest in Jewish matters also, and in this way became known to the Jews. A synagogue in Rome was called the Synagogue of Severus (דאסוירום, also כנישתא דסוירום). It was so called either out of gratitude to Severus, or because a scroll of the Law, presented by Alexander Severus to the Temple in Jerusalem, was preserved here. Variants of this scroll from the Masoretic text are contained in "Bereshit Rabbati" (see A. Epstein, in "Monatsschrift," 1885, pp. 337 *et seq.*; "Recueil des Travaux Rédigés en l'Honneur de D. Chwolson," pp. 49 *et seq.*, Berlin, 1899). Although it is proved beyond a doubt that Alexander Severus was favorably inclined toward the Jews, nevertheless the opinion of Grätz (4th ed., iv. 224), that the Talmudic tradition which describes "Rabbi" and "Antoninus" as on terms of intimate friendship refers to Alexander Severus (in which case "Rabbi" would mean Judah II.), is open to serious doubt. For in the first place it is historically certain that Alexander Severus refused to bear the name of Antoninus; secondly, the Talmudic passages quoted above distinguish between Severus, son of Antoninus, and Antoninus himself; and thirdly, Christians were just as much favored by Alexander as Jews; he was tolerant toward all. See ANTONINUS. S. KR.

ALEXANDER (SENDER) SHOR. See SHOR, ALEXANDER.

"Aguddah."

ALEXANDER SUSLIN HA-KOHEN OF FRANKFORT: One of the most important Talmudists of his time; flourished in the first half of the fourteenth century. He was rabbi first in Cologne and Worms, and then moved to Frankfort-on-the-Main, where he died some time before 1349. Alexander was the author of the book "Aguddah" (Collection), the contents of which justify its title. In concise fashion it enumerates the most important legal decisions, based on Talmudic law, made by preceding rabbinical authorities. Its purpose is to render such decisions accessible for guidance in their practical application. A comparison of the "Aguddah" with Jacob b. Asher's "Ṭur," written at the same time in Spain, reveals the deficiencies of the German Jews of that day in matters of method and systematization. While Jacob b. Asher, in spite of the fact that he partially discards Maimonides' order and method, exhibited in his "Yad ha-Ḥazakah," presents a comparatively concise compendium of the *dinim* (laws) in use, the "Aguddah" shows a conglomeration of legal enactments and personal comments on the Talmud—in which much foreign matter is interspersed—so that it would have proved actually worthless for the practical purpose for which it was intended. Among the German Jews, however, the "Aguddah" received a cordial welcome, while Sephardic Jews have almost absolutely ignored it. Such authorities of the beginning of the fifteenth century as Jacob Mölln (Maharil) and Jacob Weil consider Suslin's judgments to be decisive. Its reputation is also shown by the fact that extracts from the same were made a hundred years later (Hanau, 1610), under the title of "Ḥiddushe Aguddah" (Novellæ from the "Aguddah"), comprising a selection from Alexander's own explanations in the "Aguddah." Characteristic of the author, his work, and the period in which he lived is his decision—upon Ḥul. i. 32—that the תלמיד חכם ("pupil of the wise") of the present day can not claim the rights and privileges of the class thus named in the Talmud, because nowadays there is no longer any true *talmid ḥakam*. Alexander evidently acknowledged by this the decadence of Talmudical learning in his time and was conscious of his own inferiority.

BIBLIOGRAPHY: M. Horovitz, *Frankfurter Rabbinen*, i. 9-11; Michael, *Or ha-Ḥayyim*, No. 476.

L. G.

ALEXANDER SÜSSKIND BEN MOSES OF GRODNO: A great cabalist of the eighteenth century; died at Grodno, Lithuania, in 1794. He wrote "Yesod we-Shoresh ha-'Abodah" (The Essence and Root of Worship), Novydvor, 1782, a work frequently republished. It contains directions for the right use and comprehension of the ritual, the daily prayers, and those for the Sabbath and holy days; also divers exegetical articles on Rashi's commentary on the Prophets and Hagiographa, and articles on the Holy Land and the Temple. Alexander left also an ethical will to his sons, which contains admonitions regarding divine service. This work was published in Grodno in 1794.

BIBLIOGRAPHY: Friedenstein, *'Ir Gibborim*, pp. 62, 63; *Fuenn, Keneset Yisrael*, i. 313.

J. L. S.

ALEXANDER SÜSSKIND BEN MOSES KANTSHIGER: Biblical scholar of the eighteenth century. He was the author of "Miẓnefet Bad" (The Linen Miter), Zolkiev, 1747, a series of dissertations on the arrangement of the Pentateuch, divided according to the weekly sections. He should not be confounded with Alexander Süsskind ben Moses of Grodno. Fürst and Benjacob, in their bibliographical works, have Moses as the patronymic of the author of "Miẓnefet Bad."

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 39.

J. L. S.

ALEXANDER SÜSSKIND BEN SAMUEL ZANWIL: A grammarian and cabalist; born at Metz about the end of the seventeenth century. In 1717-18 he published at Köthen (Anhalt, Germany) a work on Hebrew grammar, entitled "Derek ha-Ḳodesh" (The Sacred Way); appended to it is a Judæo-German essay on the Hebrew accents. In manuscript No. 90 of the Leyden collection three works are found of an Alexander ben Samuel, whom Steinschneider identifies with this Alexander Süsskind. They are: (1) "Yedi'at Elohim" (Knowledge of God), on the existence of God, immortality, etc.; (2) "Meleket ha-Mibṭa," a work on Hebrew grammar; (3) "Ẓori ha-Yehudim," or "Theriaca Judaica," a Hebrew translation of a German work by Solomon Uffenhausen. In 1758 he lived at Leyden, where he wrote for Prof. Philip Puseal a treatise on the Cabala under the title "Reshit Ḥokmah" (The Beginning of Wisdom), which is still extant in manuscript at Frankfort-on-the-Oder.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 398; Wolf, *Bibl. Hebr.* iii. 119; Michael, *Or ha-Ḥayyim*, No. 478; Steinschneider, *Leyden Catalogue*, pp. 305, 306.

J. L. S.

ALEXANDER, TIBERIUS JULIUS: Roman general of the first century; son of the alabarch Alexander, who gave him the name of Tiberius, probably in honor of the emperor Tiberius; but he himself assumed the name of Julius out of compliment to the reigning family of the Julii. Alexander, who was a nephew or cousin of Philo, forsook the faith of his ancestors and rose to high rank. In the year 46 he was appointed by Claudius procurator of Judea (Josephus, "Ant." xx. 5, § 2; *idem*, "B. J." ii. 11, § 6). Nero afterward made him a Roman knight, and, in the war against the Parthians, assigned him to the post of civil governor by the side of the military official, the general Corbulo (Tacitus, "Annales," xv. 28). He received from Nero the important post of prefect of Egypt; and Agrippa hastened from Jerusalem—where the rebellion had just broken out—to Alexandria, in order to congratulate Alexander.

The appointment of this apostate from Judaism to this exalted position was destined to be fatal to the Jews of Alexandria; for when they began their struggle with the Alexandrians in order to maintain their rights, Alexander ordered out the Roman legions, and they devastated the Delta, the quarter inhabited by the Jews, and slew about fifty thousand of them ("B. J." ii. 18, §§ 7, 8). In the contest between Vespasian and Vitellius for the position of emperor, Alexander, on receipt of a letter from Vespasian, caused (July 1, 69) the Egyptian troops to swear the oath of allegiance to the latter ("B. J." iv. 10, § 6; Tacitus, "Hist." ii. 79; Suetonius, "Vespasian," vi.). This was probably done at the instigation of Berenice, who was a relative of Alexander. As a reward for this service the latter was appointed to accompany Titus in the Jewish war as *præfectus prætorio*—"general of the army" ("B. J." v. 1, § 6), probably the highest military office to which a Jew ever attained. In the council of war before Jerusalem Alexander voted for the preservation of the Temple (Renier, "Conseil de Guerre Tenu par Titus," in "Mémoires de l'Institut," 1867, xxvi. 294; Grätz, "Gesch. d. Juden," 4th ed., iii. 531).

In 1838 an inscription was found in Aradus, in which the council and the people of Aradus pay homage simultaneously to Pliny the Elder and to Alexander ("Corpus Inscriptionum Græcarum," iii. 1278, No. 4536 *et seq.*). The dignities of Alexander are stated in this inscription as follows: *ἀντεπίτροπος* (this appellation is found here only, and is equivalent to vice-procurator; see Mommsen in "Hermes," xix. 640); eparch of the Jewish host; governor of Syria; eparch of the twenty-second legion in Egypt. The stone bearing this inscription was brought to Paris in 1864 (Renan, "Mission en Phénicie," 1864, p. 29).

Bibliography: Schürer, *Gesch. des Jüd. Volkes*, i. 473, 524.

S. Kr.

ALEXANDER ZABINAS: King of Syria, 124–122 B.C. He was the young son of a merchant, but he allowed himself to be proclaimed by the Egyptian king Ptolemy Physcon as an adopted son of King Antiochus VII., Sidetes, of Syria, and became the ruler of the country. In the active political intrigues of the time, Alexander found it to his advantage to secure the interest of the Jewish king Hyrcanus; and, in compensation, he rendered various services to the state of Judea.

Bibliography: Schürer, *Gesch.* 2d ed., i. 133, 209; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 9 *et seq.*; Babelon, *Rois de Syrie*, p. 163; Graetz, *History of the Jews*, ii. 6, 7.

H. B.

ALEXANDER THE ZEALOT: One of the chiefs of the political party of Zealots about the year 50 of the common era. Led by him and his colleague Eleazar, an armed body of Jews fell upon the city of Samaria, pitilessly massacring old men, women, and children of the Samaritans, and burning their villages. The motive for this sanguinary deed was revenge for the murder, in the Samaritan village of Gema (Ginæa), of a number of Galilean Jews who were on a pilgrimage to Jerusalem. The Roman governor Cumanus immediately went in pursuit of the Zealots; but Alexander seems to have escaped unharmed, while many of his followers were either slain or carried to Rome. See also Cumanus, Felix, Zealots.

Bibliography: Josephus, *Ant.* xx. 6, §§ 1-3; idem, *B. J.* ii. 12, §§ 3-7; Schürer, *Gesch.* i. 476; Grätz, *Gesch. d. Juden*, 2d ed., ii. 323.

L. G.

ALEXANDERSOHN, JONATHAN: German rabbi; born at Grätz, in Posen, about the beginning of the nineteenth century; died at Altofen (Old Buda), Hungary, Nov. 24, 1869. About 1830 he was rabbi in Schwerin-on-the-Warthe, whence he removed to Hungary. Here Götz Kohn, rabbi of Baja and a native of Schwerin, recommended him to the congregation of Csaba, in the county of Borsod, which elected him rabbi in 1833. His violent temper soon made him many enemies. He pronounced a decree of divorce which brought upon him the enmity of the rabbi of Szántó, Eleazar Löw, whose contention was that no divorce had ever been pronounced in Csaba, because of the uncertainty of the Hebrew transliteration of the name, and therefore it was not lawful to grant a divorce in this place (see Divorce). Alexandersohn's enemies were encouraged by this contention to bring charges against him, and prevailed upon Löw to try him for heresy and for violations of the dietary and ritual laws. He was accused of disbelieving in a hereafter; of saying that he would take a lenient view in all legal questions; of sleeping bareheaded; of walking four cubits from his bed without washing his hands; and of other violations of Jewish rites. In 1835 a court, composed of three rabbis, declared him unworthy of the rabbinical office.

Moses Sofer, chief rabbi of Presburg, and Moses Teitelbaum, rabbi of Ujhely, the leader of the Ḥasidim in Hungary, confirmed this decision. Alexandersohn appealed to the civil courts in vain; but Solomon Rosenthal, a prominent member of the congregation in Budapest, and his old friend Götz Kohn of Schwerin, took up his case, and appointed a committee of five rabbis to consider it. The committee cleared him of all charges, and ordered the congregation to pay him 800 florins damages. Alexandersohn would not accept this indemnity, but demanded to be reinstated in his office. He brought other lawsuits against the congregation, and traveled through Germany, Belgium, France, England, and Italy in order to interest other rabbis and laymen in his behalf. Among those who defended him was Zacharias Frankel, then rabbi of Dresden, who addressed a letter to Moses Sofer, urging the latter to rescind his decision. All these efforts were unsuccessful, and in 1846 Alexandersohn published, in German and Hebrew, the documents relating to his case. He was finally reduced to beggary and thrown on public charity for his support, living the life of a tramp. He died in the Jewish hospital of Altofen, Nov. 24, 1869.

Bibliography: J. Alexandersohn, *Ehrenrettung und auf Dokumente Gestützte Widerlegung*, etc., Dessau, 1846 (the Hebrew part of this work, with the title תומך כבוד, was printed in Berlin in 1845); Jost, *Annalen*, 1840, No. 9 *et seq.*; L. Münz, *Rabbi Eleazar Genannt Schemen Rokeach*, pp. 131 *et seq.*, Treves, 1895; S. Kohn, in *Magyar Zsidó Szemle*, 1898, pp. 316-325, and 1899, pp. 17-29.

D.

ALEXANDERSON (BEN ALEXANDER), DANIEL: Theological writer of the seventeenth century. He embraced the Christian faith at Rouen (France) on April 21, 1621, and wrote in Syriac (rabbinic?) an open letter, setting forth the reason of his abandoning Judaism and calling upon his former coreligionists to do likewise. The letter was translated into several European languages and went through two English editions (London, 1688 and 1703).

Bibliography: Wolf, *Bibl. Hebr.* ii. 1003; Steinschneider, *Cat. Bodl.* col. 731.

M. B.

ALEXANDRA: Daughter of King Aristobulus II.; brought to Rome with her parents and brothers as prisoners of war by Pompey in the year 63 B.C. She was liberated by the senate in the year 56 B.C., it being held sufficient to detain Aristobulus only. Upon the death of her father, who was poisoned by the partizans of Pompey in the year 49 B.C., she found refuge with her mother and her brother Antigonus at the court of Ptolemy, prince of Chalcis. She married Philippion, Ptolemy's son. Unfortunately her father-in-law was entranced by her beauty, and, having secured the death of his son, espoused his widow.

Bibliography: Josephus, *Ant.* xiv. 4, § 5; 6, § 1; 7, § 4; Grätz, *Gesch. d. Juden*, ii. 149.

L. G.

ALEXANDRA: Daughter of Hyrcanus II., and wife of Alexander, son of Aristobulus II. She was one of the strongest and shrewdest supporters of the Hasmoneans at the court of Herod. When Hyrcanus was humiliated by Herod, on the occasion of the latter's entry into Jerusalem, Alexandra sought to stay the destruction of her father's house by betrothing her daughter Mariamne to the Idumean conqueror. And when Herod, as king of Judea, appointed to the high-priesthood the obscure Ḥananel, she protested publicly against this injustice, and claimed the post for her young son Aristobulus. Upon the advice of Delius, the friend of Antony, who had assured her that nothing would be refused to the mother of two such pretty children, Alexandra even sent the pictures of Aristobulus and Mariamne to Antony and Cleopatra, begging them to aid her in obtaining her rights.

Herod must have realized that he had committed a grave error; for, upon learning of the step Alexandra had taken, he installed the sixteen-year-old Aristobulus in the high-priesthood (B.C. 35), stating that his reason for not having done so in the first place was the extreme youth of his brother-in-law. But he publicly charged Alexandra with conspiracy against him; and it was only through her consummate hypocrisy that she extricated herself from the inculpation. When the unfortunate Mariamne was condemned to death, Alexandra again escaped her doom by publicly denouncing her own daughter as a proud and vile woman and an enemy of Herod. This action, however, seems to have displeased all who witnessed the scene.

In the end, Alexandra shared the fate of her two children. Herod, after the execution of Mariamne, whom he had dearly loved, became addicted to fits of fury and was attacked by a dangerous malady. Alexandra thought this an opportune moment for the usurpation of power, and attempted to persuade the authorities of Jerusalem to surrender to her and to her sons the citadel and the Temple, lest at Herod's death they should fall into the hands of some other ruler. Her words were reported to Herod, and he decreed her execution (B.C. 28).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, § 6; idem, *B. J.* i. 15, § 3; Schürer, *Gesch.* i. 309, 317; Grätz, *Gesch. der Juden*, iii. 168, 170; De Saulcy, *Histoire d'Hérode*, 1867; F. W. Farrar, *The Herods*, 1898.

W. M.

ALEXANDRA (Aramaic form of **Alexander**): Palestinian haggadist of the fourth century, contemporary of R. Levi. Commenting on Cant. iii. 1, R. Levi observes: "The congregation of Israel says to the Holy One—blessed be He!—'Lord of the Universe! In the past Thou wert wont to grant me intervals of light between nights; thus there was such an interval between the night I had spent in Egypt and the night I spent in Babylon, between that night and the one of Media [persecution of Haman], and between the Median and the Grecian nights, and between the Grecian and the Roman nights; but in these present times—naught but nights!'" Thereupon R. Alexandra says, "Yea, because I am asleep, neglectful of the study of Thy Law and the observance of Thy commandments, nights follow nights" (Cant. R. to *l.c.*). It is chronologically possible that this R. Alexandra is identical with R. Alexandra of Zadoḳa, of whom R. Zeira I. sought legal advice (Yer. Dem. ii. 22*c*); they stand, however, too isolated to allow of identification with each other or with Alexandri. As to the name Alexandra, an Aramaic form of Alexander, the Midrashim inform us that in those days Jews used to adopt the name Alexandra as an equivalent of Benjamin (Cant. R. to iv. 12, for which Lev. R. xxxii. reads Alexandri). S. M.

ALEXANDRA (SALOME [acc. to Eusebius *Σαλίνα*]; full Jewish name **Shalom Zion):** The only Jewish queen regnant with the exception of the usurper Athaliah; born 139 B.C.; died 67 B.C.; she was the wife of Aristobulus I., and afterward of Alexander Jannæus.* The statement, made by Josephus ("Ant." xiii. 11, §§ 1, 2), that during the reign of Aristobulus she brought about the death of the young prince Antigonus I., because she saw in him a rival of her husband, lacks confirmation. On Aristobulus' death (103 B.C.), she liberated his brother Alexander Jannæus, who had been held in prison. During the reign of Alexander, who married her shortly after his accession, Alexandra seemed to have wielded only slight political influence, as is evidenced by the hostile attitude of the king to the Pharisees. The frequent visits of the chief of the Pharisaic party, Simon ben Sheṭaḥ, who was said to be the queen's brother, to the palace, must have occurred in the early years of Alexander's reign, before he had openly broken with the Pharisees. Alexandra does not seem to have been able to prevent the cruel persecution of that sect by her lord; nevertheless the married life of the royal pair seems to have been a happy one, and on his deathbed Alexander entrusted the government, not to his sons, but to his wife.

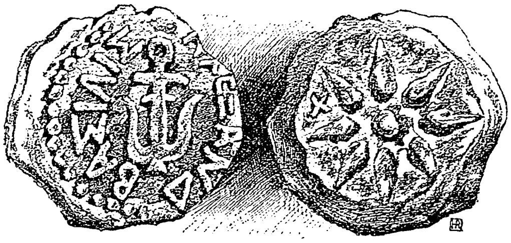

Copper Coin of Alexandra Salome.
(After Madden, "History of Jewish Coinage.")

Her Political Ability.

This last political act of the king was his wisest; for the queen fully justified the confidence reposed in her. She succeeded especially in quieting the vexatious internal dissensions of the kingdom that existed at the time of Alexander's death; and she did this peacefully and without detriment to the political relations of the Jewish state to the outside world. Alexandra received the reins of government (76 or 75 B.C.) at the camp before Ragaba, and concealed the king's death until the fortress had fallen, in order that the rigor of the siege might be maintained. Her next care was to open negotiations with the leaders of the Pharisees, whose places of concealment she knew; and, having been given assurances as to her future policy, they declared themselves ready to give Alexander's remains the obsequies due to a monarch. By this step she astutely avoided any public affront to the dead king, which, owing to the embitterment of the people, would certainly have found expression at the interment, and might have been attended with dangerous results to the Hasmonean dynasty.

The queen's accession brought freedom to hundreds whom Alexander had sent to languish in dungeons, and liberty to return home to thousands

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*That Alexandra, the widow of Aristobulus I., was identical with her who married his brother Alexander Jannæus, is nowhere explicitly stated by Josephus, who no doubt took it for granted that the latter performed the levirate marriage prescribed by the law for the widow of a childless brother deceased. Josephus' statement ("Ant." xv. 6, § 3), that Hyrcanus, Jannæus' eldest son, was eighty years old when he was put to death by Herod, in 31 B.C., must be erroneous, for that would set the year of his birth as 111 B.C., and Jannæus himself was born in 125, so that he could have been but fourteen when Hyrcanus was born to him. It is difficult to understand how a thirteen-year-old boy married a widow of thirty.

Reestablishment of the Sanhedrin.

whom the same cruel monarch had driven into exile. The Pharisees, who had suffered such misery under Alexander, now became not only a tolerated section of the community, but actually the ruling class. Alexandra installed as high priest her eldest son, Hyrcanus II.—a man wholly after the heart of the Pharisees—and the Sanhedrin was reorganized according to their wishes. This body had hitherto been, as it were, a "house of lords," the members of which belonged to the aristocracy; but it lost all significance when a powerful monarch was at the helm. From this time it became a "supreme court" for the administration of justice and religious matters, the guidance of which was rightfully placed in the hands of the Pharisees. Thus, the reign of Alexandra marks a most important epoch in the history of Jewish internal government.

Her Internal and External Policy.

That the Pharisees, now that the control of affairs was in their hands, did not treat the Sadducees any too gently is very probable; although the execution of Diogenes, by whose advice King Alexander had 800 Pharisees nailed on the cross, speaks rather for their moderation than for their cruelty, inasmuch as the special reference to the execution of this reprobate shows that such acts of revenge must have been few. It was rather the evil conscience of the Sadducees that moved them to petition the queen for protection against the ruling party. Alexandra, who desired to avoid all party conflict, removed the Sadducees from Jerusalem, assigning certain fortified towns for their residence. Here, again, her shrewdness was displayed in so arranging that the important fortresses of Hyrcania, Alexandrion, and Machærus were not entrusted to their somewhat uncertain keeping. Alexandra's sagacity and tact succeeded in accomplishing what all the military genius of her husband had failed to effect; namely, to make Judea respected abroad. She increased the size of the army, and carefully provisioned the numerous fortified places; so that neighboring monarchs were duly impressed by the number of protected towns and castles which bordered the Palestinian frontier. Nor did she abstain from actual warfare; for she sent her son Aristobulus with an army to raise the siege of Damascus, then beleaguered by Ptolemy Menneus. The expedition was without result. The peril threatening Judea in the year 70 B.C. from the Armenian king Tigranes, in whose hands Syria then lay, fortunately passed over, as Alexandra's shrewd politics kept him away from Palestine. Only the last days of her reign were tumultuous. Her son Aristobulus endeavored to seize the government; and only her death saved her from the sorrow of being dethroned by her own child.

Rabbinical legend still further magnifies the prosperity which Judea enjoyed under Alexandra. The Haggadah (Ta'anit, 23*a*; Sifra, Ḥukkat, i. 110) relates that during her rule, as a reward for her piety, rain fell only on Sabbath (Friday) nights; so that the working class suffered no loss of pay through the rain falling during their work-time. The fertility of the soil was so great that the grains of wheat grew as large as kidney-beans; oats as large as olives; and lentils as large as gold denarii. The sages collected specimens of these grains and preserved them to show future generations the reward of obedience to the Law. See PHARISEES, SADDUCEES.

[The name "Shalom Zion" is variously modified in rabbinical literature: see Kraus, "Lehnwörter," *s.v.*; it occurs also in inscriptions; see Lidzbarski, "Handbuch der Nord-Semitischen Epigraphik," *s.v.*, and art. ALPHABET in this vol., p. 443.]

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11, § 12; 15, § 16; idem, *B. J.* i. 5; Ewald, *History of Israel*, v. 392–394; Grätz, *Gesch. d. Juden*, 2d ed., iii. 106, 117–129; Hitzig, *Gesch. d. Volkes Israel*, ii. 488–490; Schürer, *Gesch.* i. 220, 229–233; Derenbourg, *Essai sur l'Histoire et la Géographie de Palestine*, pp. 102–111; Wellhausen, *I. J. G.* pp. 276, 280–285; Madden, *Coins of the Jews*, pp. 91, 92; Willrich, *Judaica: Forschungen zur Hellenisch-Jüdischen Geschichte und Litteratur*, 1900, pp. 74, 96.

L. G.

ALEXANDRE, ALBERT: Chess-player; born at Hohenfeld-on-the-Main, Germany, about 1766; died in London, Nov. 16, 1850. Most of his life was spent in Paris, where he was one of the most frequent habitués of the Café de la Régence; but he returned for a short time to his native country in 1843, and afterward paid a visit to Egypt. A member of the French Chess School at the height of its predominance, he was distinguished for his brilliant combinations and his skill in solving problems, though not in the foremost rank as a player. He published (1) "Encyclopédie des Échecs" (Paris, 1837) and (2) "Collection des Plus Beaux Problèmes d'Échecs," giving 2,120 examples (Paris, 1846).

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v. Portrait in *Palamède* for 1844.

J.

ALEXANDRE, ÉDOUARD: French organ manufacturer and inventor; born in Paris December 4, 1824; died, 1888. He learned his trade in the factory established by his father, Jacob Alexandre, at Ivry near Paris, and in 1844 received an interest in the business. Father and son were the originators of the "piano-organ," the "piano-Liszt," and the "organ-melodium," called also "Alexandre organ." In 1856 the firm of Alexandre was awarded the medal of honor at the Paris Exhibition for its popular instruments, which had contributed much to the spread of a taste for music throughout France. Édouard was created chevalier of the Legion of Honor in 1860.

BIBLIOGRAPHY: Vapereau, *Dict. Universel des Contemporains*, s.v.; Larousse, *Nouveau Dict. Illustré*, s.v.

S.

ALEXANDRI (-DRA, -DRAY, -DROS, forms of ALEXANDER): There were probably two amoraim of this name, unaccompanied either by patronymic or cognomen; and as both were Palestinians, and both cultivated the field of the Haggadah, it is impossible to distinguish their respective teachings except in a few instances.

1. Two Midrashim preserve the following anecdote: R. Jannai was expounding the Law, when a trader was heard inviting the people to buy an elixir of life. The people crowded about the trader, and even R. Jannai was curious to see such a medicament. The trader was invited to approach the rabbi and to exhibit his wares; but he told the rabbi that neither he nor the like of him stood in any need of it. Importuned, however, to exhibit the elixir, the supposed trader produced the Book of Psalms, and pointing to a passage therein (Ps. xxxiv. 12–14), he read aloud: "What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it" (Lev. R. xvi.; Tan., Meẓora', ed. Buber, 5). Elsewhere ('Ab. Zarah, 19*b*) the same anecdote is related, but instead of R. Jannai's name, that of the trader is given as R. Alexandri. Putting the several versions of the anecdote side by side, it is evident that Alexandri flourished in the first amoraic generation (third century), contemporaneously with R. Jannai, a junior contemporary of R. Judah I.

In the name of this R. Alexandri, R. Joshua b.

Levi reports an interpretation harmonizing certain seemingly contradictory passages in the Pentateuch. In one place (Deut. xxv. 19) the Lord is represented as commanding, "Thou shalt blot out the remembrance of Amalek"; and in another (Ex. xvii. 14–16, *Heb.*), as saying, "I will utterly put out the remembrance of Amalek from under heaven. . . . Yea, a hand on the throne of Yah: the Lord will have war against Amalek from generation to generation." By the first, says Alexandri, we are to understand that, as long as Amalek lays no hand on God's throne, thou must strive against him; by the second, when he lays hands on God's throne, the Lord Himself will blot out Amalek's remembrance, waging war against him from generation to generation (Tan. Ki Teẓe, 11; Pesiḳ. R. xii, 51*a*. Here the name appears as Alexandros).

Interpretation of Prayers.

Another of R. Alexandri's interpretations reported by the same R. Joshua suggests a Biblical support for the rabbinic enactment of blowing the *shofar* (trumpet) during the *musaf* (additional service) of the New-year, and not during the *shaḥarit* (morning service), by pointing out that in his prayer (Ps. xvii. 2) the Psalmist said, "Let my sentence come forth from thy presence," only after using several terms expressive of prayer and meditation. These terms he construes as follows: "Hear the right, O Lord," represents the recital of the Shema' (the declaration of God's unity); "Attend to my cry," the reading of the Law; "Give ear to my prayer" refers to that part of the service generally called Tefillah (prayer); "which I offer with unfeigned lips" refers to the additional prayer (Yer. R. H. iv. 59*c*; compare Pesiḳ R. xl.; Midr. Teh. on the verse). It is the same R. Alexandri in whose name R. Huna b. Aḥa (Roba) reports this observation: Come and see how great is the influence of those who perform pious deeds: generally where the Bible uses the term *hishkif* (to look toward or down, as in Gen. xix. 28, Ex. xiv. 24), a curse is implied, while when used in connection with the discharge of duty, it means blessing, as in the prayer recited after the offering of tithes (Deut. xxvi. 12–15), which concludes with the expression: "Look down from thy holy habitation, from heaven, and bless" (Yer. Ma'as. Sh. v. 56, where the author's name is written Alexandra. Compare Tan. Ki Tissa, 14; Ex. R. xli; see Frankel, Mebo, 64*a*; Weiss, "Dor," iii. 53).

2. In the legendary portrayal of R. Ḥanina (Ḥinena) b. Pappa's life and death, the following incident is told: R. Ḥanina b. Pappa was dead, and people were ready to pay him the last honors; but a pillar of fire suddenly appeared and impeded their approach to the remains. At last R. Alexandri came near, and addressing the deceased, said, "Order the obstruction away, out of respect for the assembled sages"; but the deceased paid no attention to this demand, not even when requested to grant it out of respect for his own father (whose memory also would be honored by reverence shown to him). "Then do it out of respect for thyself," said R. Alexandri, whereupon the pillar disappeared (Ket. 77*b*). This legend, evidencing the popular esteem in which Alexandri was held, is also of chronological interest, because of its reference to Alexandri's presence at the funeral of an amora of the third generation (fourth century). Elsewhere (Ned. 41*a*) Alexandri reports sayings of R. Ḥiyya b. Abba. It is this R. Alexandri, who reports some Haggadot and Halakot in the name of Joshua b. Levi (Yoma, 53*b*, Sanh. 98*a*), and it is probably the same in whose name R. Aḥa III. reports (Tan. Lek Leka, ed. Buber, 1; Midr. Teh. on Ps. cii. 18).

Specimen of Haggadah.

Among the numerous homiletic observations coupled with the name of Alexandri, which may be the production of either of the two personages discussed above, are the following: The expression (Ps. x. 15), "Break thou the arm of the wicked," is applied to those who monopolize the market and raise the price of breadstuffs (Meg. 17*b*). From the tautology in the verse (Isa. xxvii. 5), "Let him take hold of my strength, that he may make peace with me: peace may he make with me," the doctrine is deduced, that, whosoever applies himself to the study of God's law—which is called עז strength—for its own sake, effects peace in heaven and peace on earth (Sanh. 99*b*). The reason for calling the same heavenly visitors "men" when in Abraham's company (Gen. xviii. 2), and "angels" when they visited Lot (Gen. xix. 1), is because with Abraham angels' visits were common occurrences, therefore the visitors were in his eyes only men; while to Lot—"the common man"—they were angels (Tan., Wayera, ed. Buber, 20; compare Gen. R. l.). The proverb (Prov. xi. 17), "He that is cruel troubleth his own flesh," refers to him who in hours of rejoicing neglects to invite his relatives because they are poor (Lev. R. xxxiv.). David is justified in applying to himself the term *ḥasid* (pious—Ps. xvi. 10, lxxxvi. 2) because whosoever hears himself reviled and resents not, when it is in his power to resent, is a partner of God, who is blasphemed by idolaters and resents not; and since David heard himself reviled when he could resent, and did not (II Sam. xvi. 5–12), he had the right to call himself ḥasid (Midr. Teh. lxxxvi. 1, and xvi. 10). With reference to the Psalmist's saying (Ps. li. 17), "A broken and a contrite heart, O God, thou wilt not despise," R. Alexandri remarks, "When a common man uses a broken vessel he is ashamed of it, but not so with the Holy One. All the instruments of His service are broken vessels." "The Lord is nigh unto them that are of a broken heart" (*ibid.* xxxiv. 19); "He healeth the broken in heart" (*ibid.* cxlvii. 3); "A broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17); therefore, Hosea exhorts the Israelites, saying (Hosea xiv. 1), "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity" (Pesiḳ. R. xxv. 158*b*).

Two Alexandris, one of whom is surnamed "b. Haggai" (or Hadrin) and the other "Ḳarobah" (the liturgical poet), the former reporting a homiletic observation in the name of the latter, are also mentioned (Lev. R. xix., Cant. R. to v. 11). Their relation to the two Alexandris of this article must be a matter of conjecture only. As to the equivalent of the name, see Alexandra.

Bibliography: *Yer. Ber.* ii. 5*a*; *ibid.* ix. 13*b*; *Tan.*, ed. Buber, index; *Midr. Teh.*, ed. Buber, index: *Pesiḳ. R.* 130*a*, 167*b*, 180*b*, 193*b*; *Pesiḳ. R.*, ed. Friedmann, index; Bacher, *Ag. Pal. Amor.* i. 195–204.

S. M.

ALEXANDRIA, Egypt—Ancient: Historic city situated on the Mediterranean sea: fourteen miles west of the Canopic mouth of the Nile.

The history of the Jews of Alexandria dates from the foundation of the city by Alexander the Great, 332 B.C., at which they were present (Josephus, "Contra Ap." ii. 4; "Ant." xix. 5, § 2). From the very beginning their numbers seem to have been considerable: at all events, they formed a very large portion of the population under the successors of Alexander. A separate section of the city was assigned to them by the first Ptolemies, so that they might not be hindered in the observance of their laws by continual contact with the pagan population ("B. J." ii. 18, § 7). The site of this ancient Jewish quarter—the existence of which is testified to also by Strabo ("Ant." xiv. 7, § 2)—can be fixed with tolerable accuracy: for Apion derisively refers to the Jews as a people living on a harborless shore: whereupon Josephus rejoins that this is a very excellent situation; for, as a consequence, they resided in the vicinity of the Royal Palace ("Contra Ap." ii. 4). The palace was built on the spit of land called Lochias, and the harbor was in proximity to it, west of Lochias. Therefore the Jews must have inhabited that part of the city that extended eastward from the palace. Moreover, the whole city was divided into five districts, which were named after the first five letters of the Greek alphabet. Of these five districts two were denominated Jewish districts, because the majority of their inhabitants were Jews (Philo, "Contra Flaccum," § 8; ed. Mangey, ii. 525). From this quite a clear conception of the strength of the Jewish population may be formed.

The Jewish Quarter.

According to Josephus, the fourth or "delta" district was populated by the Jews ("B. J." ii. 18, § 8); which fact warrants the inference that this isolation was already in existence in the time of Josephus (compare also "Ap." ii. 4). At that time, however, this isolation was not strictly enforced; for, according to Philo, there were many Jewish dwellings scattered throughout the city. There were even synagogues distributed all over the city (Philo, "De Legatione ad Cajum," § 20; ed. Mangey, ii. 565). As regards number and position, the Jews in Alexandria enjoyed a greater degree of political independence there than elsewhere. While the Jewish inhabitants of other cities of the Roman empire, without any political separation, formed private societies for religious purposes, or else became a corporation of foreigners like the Egyptian and Phenician merchants in the large commercial centers, those of Alexandria constituted an independent political community, side by side with that of the heathen population. Strabo thus describes their constitution ("Ant." xiv. 7, § 2): "At their head stands an ethnarch, who rules and judges the people; and, like the archon of an independent city, gives special attention to the proper fulfilment of the duties and to the compliance with the various regulations."

Government.

At the time of Augustus, a *gerusia* (council of elders) seems to have stepped into the place of this individual ruler. It appears indeed from a decree of the emperor Claudius that upon the death of the Jewish ethnarch, during the governorship of Aquila, Augustus permitted the appointment of an ethnarch ("Ant." xix. 5, § 2); but Philo distinctly states that at the time of Augustus the gerusia assumed the position of the *genarch*—this is the word he uses for ethnarch ("Contra Flaccum," § 10; ed. Mangey, ii. 527 *et seq.*). Since Philo mentions another governor than the one referred to by Claudius, it might be supposed that Augustus promulgated two different decrees upon this subject, and that during Aquila's tenure of office—the ethnarch having died—the emperor consented to a new election; but later, during the term of Magnus Maximus, the office of ethnarch again becoming vacant through death, he replaced it by the gerusia. But in this decree of Claudius, which gives a retrospect of the constitutional rights of the Alexandrian Jews, some mention of such a second decree would have been made. It is evident that Claudius refers to an ordinance which was still in force. Nor do the different names of the governors prove that there were different ordinances.

Soon after the death of the ethnarch, under the governorship of Aquila, a change took place in the governors, and the decree of Claudius was sent to Magnus Maximus, the successor of Aquila. As this occurred before his installation, it must refer to the same decree. Claudius intends only to make it apparent that Augustus permitted the Jews to retain their own government. Philo relates, more particularly, that the ethnarch was replaced by a gerusia. To the latter he frequently alludes in another passage of his work. The gerusia was presided over by archons, chief magistrates (Philo, "Contra Flaccum," § 10; ed. Mangey, ii. 528 *et seq.*). It numbered, as in Jerusalem, seventy-one members (Tosef., Suk. ed. Zuckermandel, iv. 198; Yer. Suk. v. 1). Josephus, also, refers occasionally to the "chiefs of the gerusia" ("B. J." viii. 10, § 1).

In consequence of their isolation, the Jews of Alexandria were unhampered in the exercise of their ceremonies, and were also enabled to regulate their civil affairs independently. The only restriction from which they suffered was due to official supervision delegated to royal, and afterward to imperial, representatives. The Jews of Alexandria, however, were quite independent of the council and civil government of the city proper. They formed a smaller political corporation by the side of the larger one. Moreover, there was no such thing as a council (*βουλή*) during the first two centuries of the Greek domination; this having been abolished by the Ptolemies, or, at the very latest, by Augustus, and only revived under Septimius Severus.*

Civil Rights.

In spite of the political isolation of the Jews of Alexandria they did not lose their franchise as citizens. The doubts that have been expressed in connection with this by a few modern scholars are not supported by decisive evidence, but are based upon a general mistrust of Josephus, whose testimony, however, on all material points, is corroborated by Philo as well as by the decree of Claudius. Josephus says ("Ap." ii. 4): "Alexander gave them a place in which to live, and they also received the same rights as the Macedonians [Greeks], and up to the present their race has retained the appellation Macedonians." In another place ("B. J." ii. 18, § 7) he declares: "Alexander permitted them the same rights as the Greeks. This privilege they preserved under the successors of Alexander, who permitted them to call themselves Macedonians. Nay, when the Romans took possession of Egypt neither the first Cæsar nor his successors suffered the rights, which had been bestowed upon the Jews by Alexander, to be diminished." The decree by which Augustus confirmed the rights of the Jews, especially the civil rights of those in Alexandria, was engraved upon a tablet of brass which still existed at the time of Josephus ("Ap." ii. 4; "Ant." xiv. 10, § 1). Philo also gives prominence to the fact that the Jews enjoyed the civil rights of the Alexandrians (that is, of the Alexandrian citizens), and not those of the Egyptians ("Contra Flaccum," § 10; ed. Mangey, ii. 528).

In the persecutions that occurred during the reign of Caligula, Flaccus, governor of Alexandria, issued an edict in which he called the Jews "aliens and residents" ("Contra Flaccum," § 8; ed. Mangey, ii. 528).

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*Dio Cassius, li. 17; Spartianus, in his biography of Severus, ch. xvii. Concerning the constitution of Alexandria, compare Strabo, xvii. p. 797; Kuhn, "Die Städtische und Bürgerliche Verfassung des Römischen Reiches," ii. 476 *et seq.*; Marquardt, "Römische Staatsverwaltung," 1881, i. 451 *et seq.*; Lumbroso, "Recherches sur l'Economie Politique de l'Egypte sous les Lagides," pp. 212 *et seq.*, Turin, 1870; Wilcken, "Observationes ad Historiam Ægypti Provinciæ Romanæ, pp. 7 *et seq.*, Berlin, 1885; Mommsen, "Römische Geschichte," v. 555–558; Jung, "Die Römischen Verwaltungsbeamten in Aegypten" ("Wiener Studien," 1892, xiv. 227–266).

But Claudius, the successor of Caligula, soon after his accession took pains to restore to them their old rights. In this last decree, especial reference is made to the rescripts and ordinances of the preceding emperors, from which it may be seen that the Jews had equal rights with the other citizens of Alexandria ("Ant." xix. 5, § 2). Finally, even Vespasian had occasion to interfere on behalf of the Jews, when he denied the petition of the Alexandrians to deprive them of their civil rights in the city ("Ant." xii. 3, § 1). The Jews not only enjoyed civil rights in Alexandria, but in public life occupied a more influential position than anywhere else in the ancient world. There they did not form the lower classes, as in many other towns; but by their riches and education constituted a large and influential portion of society; possessing the confidence of the ruling powers, they attained also to public offices and posts of honor. The conduct of the Ptolemies toward them certainly varied, but that of the first members of that dynasty was uniformly favorable ("Contra Ap." ii. 4).

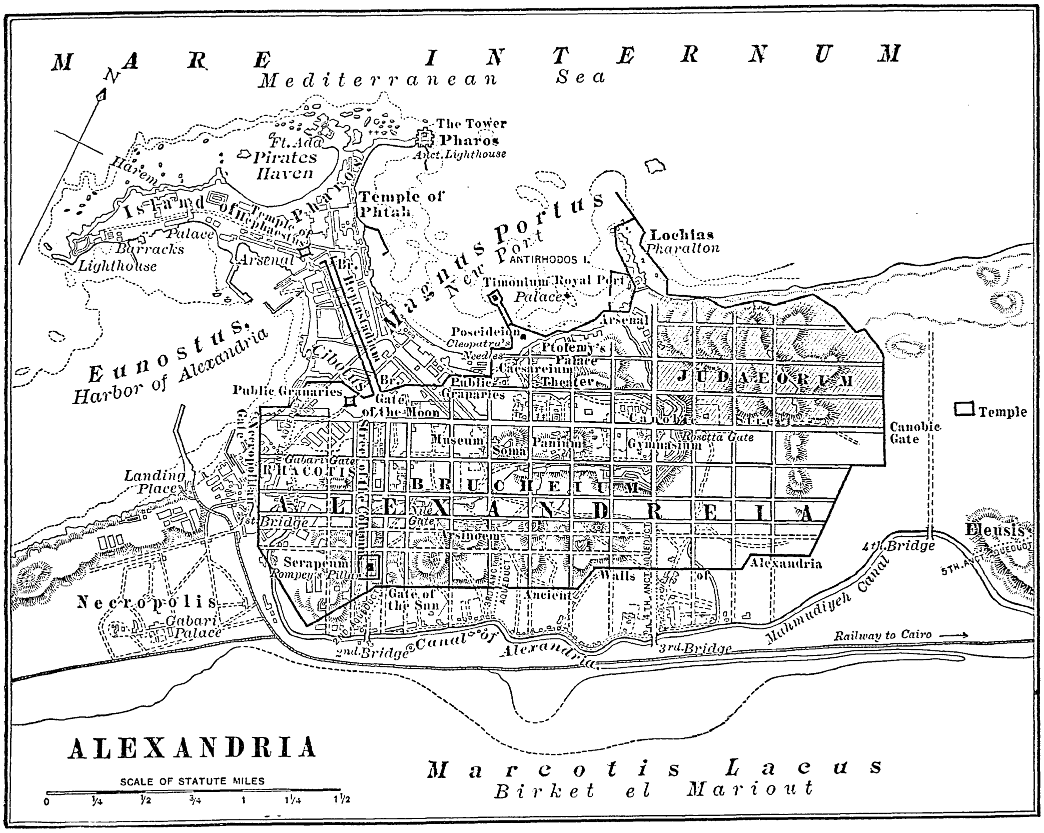
M A R E I N T E R N U M
Mediterranean Sea
N
The Tower
Pharos
Anct. Lighthouse
Ft. Ada
Pirates Haven
Island of Pharos
Palace
Barracks
Lighthouse
Arsenal
Temple of Phtah
Portus Magnus
Lochias
Pharalton
Antirhodos I.
Timonium
Royal Port
Palace
Poseideion
Cleopatra's Needles
Arsenal
Ptolemy's Palace
Cæsareium
Theater
Eunostus, Harbor of Alexandria
Kibotos
Public Granaries
Granaries
Gate of the Moon
JUDÆORUM
Museum
Panium
Soma
Gymnasium
Canobic Gate
Temple
Gabari Gate
RHACOTIS
BRUCHEIUM
ALEXANDREIA
Landing Place
Bridge
Serapeum
Pompey's Pillar
Gate of the Sun
Ancient Walls of Alexandria
Aqueduct
Necropolis
Gabari Palace
4th Bridge
Eleusis
5th Aqueduct
Canal of Alexandria
Mahmudiyeh Canal
2nd Bridge
3rd Bridge
Railway to Cairo
ALEXANDRIA
SCALE OF STATUTE MILES
0
¼
½
¾
1
1¼
1½
Mareotis Lacus
Birket el Mariout

Map Showing Plan of the Ancient City—Jewish Quarter Shaded.

Jews as Soldiers.

In connection with the alleged modern disinclination of the Jews to military service in foreign countries, it is curious to notice that they were often employed as soldiers in Egypt, and even attained to high military positions. Ptolemy I., Lagi, is said to have distributed 30,000 Jewish soldiers over the land as garrisons (Pseudo-Aristeas, ed. Wendand, 1900, § 13). Jewish camps have been found in several places in Egypt, which were without doubt the barracks of those Jewish troops; such a *castra Judæorum* was on the eastern side of the Delta ("Notitia Dignitatum Orientis," chap. xxv.), and a Ἰουδαίων στρατόπεδον on the western side of the Delta ("Ant." xiv. 8, § 2; "B. J." i. 9, § 4; compare Schürer, "Gesch." 3d ed., iii. 98). In an inscription found at Athribis in the southern part of the Delta, the first name on the list of those who built the synagogue is that of a "captain of the police" ("Rev. Ét. Juives," xvii. 235). Ptolemy VI., Philometor, and his consort, Cleopatra, "entrusted their whole kingdom to Jews, and the generals-in-chief of the army were the two Jews Onias and Dositheus ("Contra Ap." ii. 5). Another Cleopatra, their daughter, in a war that she waged against her son Ptolemy Lathyrus, also appointed two Jews as generals in her army, Helkias and Ananias, sons of the high priest Onias, who built the temple at Leontopolis ("Ant." xiii. 10, § 4; 13, § 1).

Jews as Public Officials.

Under the Romans, rich Jews occasionally held the office of alabarch, as for example Alexander, the brother of the philosopher Philo, and later a certain Demetrius (see for Alexander, "Ant." xviii. 6, § 3; 8, § 1; xix. 5, § 1; xx. 5, § 2; Demetrius, *ib.* xx. 7, § 3). This office must not be confounded with that of the Jewish ethnarch; it was a civic trust, and probably identical with the *arabarch*, the chief tax-collector on the Arabian or eastern shore of the Nile (Schürer, "Gesch." 3d ed., iii. 88 *et seq.*). Such an office could only be filled by one who controlled a large capital, but it also provided a source from which great profit might be drawn.

Josephus' remark ("Contra Ap." ii. 5, end) that the Roman emperors continued the Jews of Alexandria "in the positions of trust bestowed upon them by the former kings—namely, 'the control of the river'"—refers probably to the frequent employment of the Jews as alabarchs. By "control of the river" must be understood the collection of taxes from the commerce thereon.

From these facts it may be concluded that the Ptolemies, as well as the Roman emperors, upon the whole, treated the Jews of Alexandria with consideration. Of the Ptolemies, according to Josephus, Ptolemy VII., Physcon, formed the only exception in his hostility toward them; and his conduct was not influenced by any dislike of the Jewish religion, but was due to their attitude in party politics. When Ptolemy VII. strove to wrest the throne of Egypt from Cleopatra—the mother of Ptolemy VI.—the Jews, led by the general Onias, fought on the side of Cleopatra. It is said that Ptolemy VII., angered by their opposition, ordered those Jews that remained in Alexandria to be put in chains and cast before elephants. Contrary to expectations, the animals turned upon the enemies of the Jews, and Ptolemy VII. was persuaded by one of his concubines to undertake no further repressive measures against them ("Contra Ap." ii. 5). The same story is told of Ptolemy IV. in the third book of Maccabees, which, however, can not be considered a trustworthy source. Josephus (*l.c.*), as well as the third book of the Maccabees (vi. 36), makes note of a thanksgiving festival, annually celebrated in Alexandria in commemoration of this miraculous preservation of the Jews. That the latter enjoyed perfect religious freedom under the Ptolemies is not gainsaid. Some of their synagogues even seem to have exercised the right of asylum on an equality with the heathen temples. There is in the Egyptian Museum at Berlin a Greek inscription of the later Roman period ("Corpus Inscriptionum Latinarum," t. iii. supplem. n. 6583) found in lower Egypt, which says that the queen and the king (supposed by Mommsen to be Zenobia and Vaballathus) commanded the renewal of an old inscription, the main contents of which were that King Ptolemy Euergetes declared the synagogue inviolable—that is, granted it the right of an asylum. Both Ptolemy III. and Ptolemy VII., Physcon, bore the cognomen Euergetes; but a pronounced friendly attitude toward the Jews is to be expected from the former rather than the latter. Moreover, it is in consonance with the custom prevalent during the reign of Ptolemy VII., that the queen should be mentioned together with himself.

Under the Roman Empire.

Ptolemy VI. also permitted the building of the Jewish temple in Leontopolis. The rights of the Jews were not altered under the Roman emperors. The persecution under Caligula was only a passing episode. The Jews had express permission to discard the practise of the Cæsarean cult, which was so contrary to their religion. Nevertheless, repeated and sanguinary conflicts occurred; but the Roman emperors, Caligula excepted, were not responsible for these unfortunate events, which had their cause largely in the deep-seated antipathy toward each other of the pagan and the Jewish populations. In Roman times this feeling became more intense, and often culminated in bloody strife. This mutual aversion was due to the religious peculiarities of Jews and Egyptians, and was equally strong on both sides. The flame of popular passion burst forth, sometimes on one side and sometimes on the other. These strained relations between the two races existed also in other cities, especially where the Jews enjoyed civil or political rights. In Alexandria, however, the situation was particularly dangerous, because the Jews formed a powerful element in the city. The fundamental causes of the persecutions under Caligula may be traced to this circumstance; though the emperor himself contributed to it in no small degree, by demanding of the Jews that divine veneration which agreed with an ancient custom prevailing since the rule of the Ptolemies, and which the heathen population therefore were quite willing to accord him.

Riot in Alexandria.

The actual conflict was begun by the heathen rabble of Alexandria; in the refusal of the Jews to obey the imperial decree, they saw an excuse for opening up hostilities against them. The persecution broke out in the autumn of the year 38, at the time when the Jewish king Agrippa was on a visit to Alexandria. The king was first made the subject of ridicule in a pantomime, in which an imbecile, named Karabas, was arrayed in imitation royal insignia, and scoffingly hailed as king, with the Syrian title *Maran* (Lord). Once aroused, the populace was not easily satisfied, and demanded that statues of the emperor be erected in the synagogues. Flaccus, the Roman governor, from his knowledge of the emperor's peculiarities, did not dare to oppose them; he acceded to all the demands of the Jew-baiters, who became more importunate with every concession made by the governor. In quick succession, Flaccus ordered the placing of statues in the synagogues; deprived the Jews of civil franchise by an edict; and finally permitted a general persecution of them. The enraged heathens now fell upon the Jewish inhabitants of Alexandria; their dwellings and shops were plundered; the Jews themselves were cruelly maltreated and killed, and their dead bodies mutilated. Some were publicly burned, and others dragged alive through the streets. Some of the synagogues were destroyed, and some desecrated with an image of Caligula. Flaccus not only made no attempt to restrain the violence of the mobs, but of his own initiative instituted barbarous regulations against the Jews. He caused thirty-eight members of the gerusia to be manacled and hurried to the theater, where, before the eyes of their enemies, they were publicly scourged, some of them to death.

Philo's Commission to Rome.

The subsequent events, from the autumn of 38 till the death of Caligula in 41, are not recorded in detail. Flaccus was suddenly recalled in the year 38, and banished to the island of Andros, where he was put to death by order of the emperor. It is highly improbable, however, that the condition of the Jews underwent any favorable change during the reign of Caligula. The commission that proceeded to Rome under the leadership of the philosopher Philo was treated with contempt by the emperor, and seems to have met with utter failure, due, no doubt, to the simultaneous appearance, before the emperor, of another delegation from Alexandria—headed by Apion, the well-known opponent of the Jews—which counteracted the endeavors of the Jewish commissioners. It was only upon the death of Caligula and the accession of Claudius that the Jews were enabled to regain their former rights; and this was followed by a considerable period of quiet.*

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* On ascending the throne Claudius immediately restored all rights to the Jews ("Ant." xix. 5, § 2), and among those liberated was the alabarch Alexander, who had been imprisoned by Caligula (*ib.* 5, § 1). The chief authority for the history of this persecution are the two works of Philo, "Contra Flaccum" and

Renewed Persecution.

New conflicts arose under Nero and Vespasian, closely connected with the great Jewish uprising in Palestine. In Alexandria a very serious struggle broke out, at about the same time as in Palestine, the cause of which was insignificant, but in which the Jews took such a threatening stand that the governor, Tiberius Alexander, a Jew by birth and a son of the alabarch Alexander, was obliged to call out the Roman troops against them. Peace was restored only after much shedding of blood ("B. J." ii. 18, § 7). A few years later, after the close of the war in Palestine, a serious revolt, instigated by the Sicarii in Alexandria, was suppressed by the more considerate element of the Jewish population. Nevertheless, the governor, Lupus, thought it advisable, after the destruction of the Temple of Jerusalem, to close the one at Leontopolis ("B. J." vii. 10). The great revolt of the Egyptian Jews under Trajan (114–117) was attended by enormous loss of life. At first the Jews had the advantage over the Greeks, who in a battle outside the gates of Alexandria were beaten and compelled to retreat into the city; but here they gained the upper hand, and massacred the Jewish inhabitants.*

Notwithstanding the marked contrast between the views of life held by the Jews and the pagans, the influence of Hellenism did not fail to impress a peculiar stamp upon the intellectual development of the Alexandrian Jews. Indeed, the commingling of the Jewish religious teachings with the spirit of Hellenism nowhere went so far as in that city; though here, as elsewhere, the Jews remained true, in all essentials, to the religion of their forefathers.

Hellenism Influences Judaism.

Of this statement there are many convincing confirmations. Like their brethren in Palestine, they assembled in the synagogue every Sabbath to hear the reading of the Law and the Prophets, and for the other religious services. According to Philo, there were many synagogues (*προσευχαί*) scattered throughout the city of Alexandria. One of them is mentioned by him as being especially large and magnificent ("De Legatione ad Cajum," § 20; ed. Mangey, ii. 568). It is, without doubt, the same synagogue which is described in the rabbinical writings as being constructed in the form of a large basilica. It contained seventy-one golden chairs corresponding with the number of the elders. In the center was a wooden platform, upon which stood the ḥazan, who, at the conclusion of each blessing, gave the signal with a flag for the congregation to respond with the Amen. The worshipers were not indiscriminately seated, but were separated according to their respective trades (Tosef., Suk. iv. ed. Zuckermandel, p. 198; Yer. Suk. v. i.). There can be little doubt that the Alexandrian Jews also observed the new moon and the annual festivities in the same manner as did the other Jews. Two feasts peculiar to the Alexandrians are casually mentioned; one in commemoration of the translation of the Bible into Greek (Philo, "Vita Mosis," ii. § 7; ed. Mangey, ii. 140 *et seq.*), and a second in celebration of the miraculous deliverance from the elephants. Very little reliable information is at hand concerning the part taken by the Alexandrians in the cult of the temple at Leontopolis. It is probable that they offered sacrifices there without in the least neglecting their duties toward the Temple of Jerusalem. Philo remarks incidentally that he himself proceeded to the paternal sanctuary (in Jerusalem) as a delegate to pray and to sacrifice ("De Providentia"; Eusebius, "Præparatio Evangelica," VIII. xiv. 64, ed. Gaisford; according to the Armenian translation in Aucher, "Philonis Judæi Sermones Tres," etc., p. 116).*

Greek in the Ritual.

Although the religion of their forefathers was so faithfully followed, the Jews of Alexandria nevertheless imbibed, to a great degree, the culture of the Greeks. Not many generations after the founding of the community, the Torah was translated into Greek (perhaps under Ptolemy II.; at all events not much later). It was read in Greek in the synagogues; indeed this was the language chiefly used in the service (Schürer, "Gesch." 3d ed., iii. 93–95). Greek must, therefore, have been the vernacular of the lower classes also. The better classes studied Greek literature in the schools, and read Homer, the tragic poets, Plato, Aristotle, and the Stoics. This intimate acquaintance with Greek literature naturally exerted a profound influence upon the Alexandrian Jews. They became Greeks without, however, ceasing to be Jews.

The philosophers whose views were accepted by a few of the highly educated Jews were Plato, Aristotle, and the Stoics. Under such influences the Jews of Alexandria produced an extensive and varied literature. They wrote history and philosophy, as well as epic and dramatic poetry. Apologetics and polemics against the heathen found an important place in their literature, for the battle between the two camps was fought out also in the literary arena. Distinguished Alexandrian literati attacked Judaism very bitterly (Manetho [or Manethon], Lysimachus, Chæremon, and Apion). The Jews, on their side, conducted their defense chiefly in such a manner as to bring out the sublimity of their faith and the grandeur of its history. They sometimes took the offensive, and disclosed the inanity of idolatry and the ethical evils of paganism, exhorting and admonishing the heathen population to conversion. Their favorite method was to attribute such admonitory utterances to pagan authorities, particularly the highly venerated Sibyl (see Hellenic Literature and also Sibylline Oracles).

The constant daily contact of the lower class of Jews with the pagans in Alexandria resulted in the absorption of many superstitions. Among the less intelligent, Jewish and pagan witchcraft joined hands, as did Jewish faith and Greek philosophy among the more enlightened (Schürer, "Gesch." 3d ed., iii. 294–304). This blending of religious ideas prevailed

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"De Legatione ad Cajum" (compare "Ant." xviii. 8, § 1). The recently discovered papyri throw further light on this subject. They show how Claudius punished the instigators of the persecution. Philo mentions Isidorus and Lampon as the two worst agitators ("Contra Flaccum," §§ 4, 15–17). Both were ordered to Rome by Claudius; and in a solemn council, consisting of twenty-five senators and sixteen of consular rank, they were tried and condemned to death. This appears from a papyrus text, the fragments of which have been carefully published by Th. Reinach ("Rev. Ét. Juives," 1895, xxxi. 161–178). From a casual remark in another papyrus relating to events of a subsequent period, it appears that the sentence was carried into effect ("The Oxyrhynchus Papyri," ed. by Grenfell and Hunt, part I., 1898, No. 33; Deissmann, "Theologische Literaturzeitung," 1898, cols. 602-606).

* These events are recorded by Eusebius ("Hist. Eccl." iv. 2; "Chronicon," ed. Schoene, ii. 164 *et seq.*; "Orosius," vii. 12; the statement also in Yer. Suk. v. i, concerning a massacre caused by Trajan, must refer to these events. Compare Derenbourg, "Essai sur l'Histoire de la Palestine," pp. 410–412). The city itself must have suffered considerably from these contentions, for Hadrian found it necessary to restore it in great part (Eusebius, "Chronicon").

*According to the Mishnah Ḥallah, iv. 10, the Alexandrians also brought their Ḥallah to Jerusalem, which, however, was not accepted. Some Alexandrian Jews submitted various legal questions to Rabbi Joshua ben Hananiah (Neg. xiv. 13; Niddah, 69*b* *et seq.*; compare Bacher, "Ag. Tan." i. 185-187, 1884).

Blending of Religious Ideas.

more or less wherever Jews and Gentiles came into direct contact, but was especially strong and marked in Alexandria (Hadrian, "Letter to Servianus"; in Vopiscus, "Vita Saturnini," chap. viii.; in the "Scriptores Historiæ Augustæ," ed. Peter, 1865, ii. 209). In spite of all this, Judaism retained its peculiar characteristics even here. From Philo's intimation that because of the allegorical interpretation, many had failed to give due value to the literal meaning of the Law, it must not be concluded that large numbers of Jews habitually broke the Law. Philo himself affords proof that even those who most favored the allegorical interpretation still kept to the letter of Scripture ("De Migratione Abraham," § 16; ed. Mangey, i. 450). A certain laxity may indeed have obtained in some quarters; but in its essential points, the law was everywhere observed by the Hellenizing Jews as long as they remained within the pale of the synagogue.

Samaritans.

It may be well to append here whatever is known of the history of the Samaritans in Alexandria and in Egypt (compare Juynboll, "Commentarii in Historiam Gentis Samaritanæ," pp. 38–41, 43–45, Leyden, 1846). Alexander the Great is said to have settled Samaritans in the Thebaid ("Ant." xi. 8, § 6, end). At the time Ptolemy I., Lagi, conquered Palestine, he took with him many prisoners, not from Judea or Jerusalem alone, but also from Samaria and from those living near Mount Gerizim, and settled them in Egypt ("Ant." xii. 1). In a papyrus belonging to the middle of the third century B.C., mention is made of a village called Samaria in central Egypt ("The Flinders-Petrie Papyri," part ii., ed. by Mahaffy, pp. [14] 2, [88] 9, [93] 4, [94] 22, [96] 12, Dublin, 1893). During the reign of Ptolemy VI., Philometor, the Jews and Samaritans in Egypt are said to have brought before the king a dispute as to which was the true center of worship, Jerusalem or Gerizim ("Ant." xiii. 3, § 4; compare xii. 1, end). The existence of the Samaritans in Egypt is also implied in letters of the emperors Valentinian, Theodosius, and Arcadius to the *præfectus Augustalis* ("Codex Theodosianus," ed. Hænel, xiii. 5, 18). It can further be proved that they lived there during the Middle Ages, and even till the seventeenth century (see Juynboll, pp. 43–45; Heidenheim, "Nachrichten über die Samaritaner [in Ægypten] aus einem Handschriftlichen Reisejournale aus dem 15. Jahrhundert" in "Vierteljahrsschrift für Deutsch- und Englisch-Theolog. Forschung u. Kritik," 1867, iii. 354–356; Brüll, "Die Samaritaner in Kairo" in Brüll's "Jahrb." 1885, vii. 43–45). For further reference to Jews in Alexandria in medieval times, see Egypt. E. Sch.

ALEXANDRIA, EGYPT — Modern: The Jewish community of Alexandria, numbering (in 1900) 10,000 persons, is governed by an elective body of prominent men called the "Communità." This body numbers sixteen members, four being elected annually to serve for four years; only those contributing to the congregational treasury have the right to elect. The amount qualifying for the voting privilege ranges from £1 ($5) to £10 ($50) annually, according to the circumstances of the individual. The constitution and by-laws of the community are registered with the Austrian government. The Communità has entire control of the finances and affairs of the several congregations, making no distinction between natives and foreigners, or between Sephardim and Ashkenazim. In the year 1899 there were distributed at Passover 1,700 kilos (3,400 pounds) of mazzot. The Communità is called upon almost every week to provide means of transport for poor travelers. For such cases of illness as do not need hospital treatment, it maintains in the city a dispensary with attendant physicians.

Organization.

The revenues of the community are derived from synagogue dues and offerings, burial fees, and the tax on "kosher-meat," as well as from real estate and the dowry tax. All ecclesiastical matters are in the hands of a chief rabbi.

A printing-house was founded in 1874 by Ḥayyim Mizraḥi, from which numerous prayer-books, sermons, and responsa, and many volumes in Arabic and Hebrew as well as in European languages have been issued. In equipment and in the quality of its work it bears comparison with the best European presses.

With the exception of the blood accusation of March, 1881 (see Fornaraki Affair), which threatened for a time the peace of the community, the condition of the Jews in Egypt has been very satisfactory. They are under no special restrictions. Their trade is with Europe in general, and with England in particular. Many of them are bankers and capitalists; while merchants, commercial travelers, scribes, and artisans are numerous among them. They are also represented among the lawyers and officials of the courts. The languages spoken by the Jews of Alexandria represent many tongues. They are of various nationalities, and include Syrians, Turks, Rumanians, Russians, Austrians, Germans, Italians, and Frenchmen, with all the diverse characteristics and customs of each nation.

Situated as it is on the Mediterranean highway, Alexandria always has a large transient population of poor Jewish emigrants, going east or west, and these often are a heavy tax upon the resources of the community.

Synagogues.

The synagogues are: (1) "Keneset Eliyahu," the most ancient of all, recognized as the synagogue of the community, and so called because it is said that the Prophet dwelt on that spot for some time. In the year 1487 Rabbi Obadiah da Bertinoro visited Alexandria on his journey from Italy to Jerusalem, and referred to this synagogue, stating that there were about twenty-five Jewish families in the city, and two ancient synagogues, in the smaller of which (dedicated to Elijah the prophet) the majority of the community worshiped. About the year 1870, prominent men of the community set about restoring this relic of antiquity; and it is now an elegantly appointed building with marble pillars and pavement, glass windows, and modern sittings. The women's gallery runs round three sides of the auditorium, and the building is situated in a well-kept garden or park. One-storied houses face both sides of the park; and into these sick persons, both Jews and Mohammedans, are taken in the belief that miracles are performed there by the prophet Elijah. This synagogue is well attended by the wealthier portion of the community: on the Day of Atonement as many as five hundred persons worship there. Alongside is a large hall where funeral services are held.

(2) The chief synagogue in Alexandria is known as the "Zeradel." Its antiquity is evidenced by a stone slab inserted in one of its walls, which bears the following inscription in square Hebrew characters: "I, Judah, son of R. Saul of Spain (unto whom be peace), bought this site and built this synagogue for the welfare of my soul and the souls of my family, in the year 1311 after the destruction. . . ." The remainder is obliterated by decay. The lowest

line reads: "These pillars and the lintel came from the door of the sanctuary . . . and this is the door . . . to support it upon them . . . for a memorial." A particular treasure of this synagogue is a Hebrew Bible in elegantly written square characters, the work of a veritable artist. Each column or page is surrounded with elaborate ornamentation consisting of the Masora, both "Great" and "Small," written in the most microscopic Hebrew letters, which are legible only with a magnifying-glass; the readings of Ben-Asher and Ben Naphtali are also given. The last page bears the inscription, "The property of David ha-Kohen, called Kutina, 5127" (1367). The name of the writer and date are unknown. There is also a Pentateuch, together with the early prophets, written upon parchment of larger size, of about the same period. Both these valuable manuscripts are jealously guarded, and are taken from the ark only upon the annual festival of the "Rejoicing of the Law," to be borne around the synagogue in the customary Procession of the Scrolls. In 1880 this synagogue was repaired and restored.

(3) A synagogue named "'Azuz"; date unknown, smaller in size than the "Zeradel." In addition to these there are the following: (4) The Franks' (that is, the European Spanish) synagogue, founded in 1840. The building is hired, not owned, by the congregation. (5) A hired room used as a *bet ha-midrash* (college) and a synagogue by the Moroccan Jews. (6) A bet ha-midrash named after Jedidiah, a former rabbi of the city. (7) The Gohar synagogue founded by Elijah Gohar. (8) Two halls hired by the Ashkenazi Jews for worship according to their own particular rite. (9) The Menasce synagogue, founded in 1878 by Baron J. L. de Menasce: a handsome building with marble ark, pillars, and pavement, costing about £8,000 ($40,000). It is supported by the revenues of two houses set apart by the Baron for this purpose. In 1900 the president was M. Joseph Tilche, who has so carefully managed the funds derived from the synagogue offerings and fees that the interest received from their investment is sufficient to defray the expenses of the school connected with it. (10) A synagogue, projected by Abraham Green, to be erected in a suburb where there has been a steady settlement of Jews for the past twenty-five years. The hall hitherto hired for prayer-meetings becoming too small, M. Green purchased (1900) a site in a suitable location and will erect a building to cost about £5,000 ($25,000).

Schools.

The community possesses several schools, but owing to the lack of those conducted upon modern lines, the children of the upper- and middle-class Jews attend the Christian private schools of the city. The most important Jewish schools are (1) that established by Baron J. L. de Menasce at a cost of more than £5,000 ($25,000). This is pleasantly situated in ample grounds. In 1900 it had 160 pupils, who received free education in the Pentateuch and secular subjects. French, Arabic (the language of the country), and, of course, Hebrew were taught. The director was Joseph Tilche; and associated with him was M. Solomon Barda. School materials are supplied gratuitously to the pupils, the expenses being defrayed from the receipts of the Menasce synagogue. Needy pupils receive clothing twice a year. (2) A Talmud Torah school, called the Aghion School, established about the year 1880 by the brothers Moses and Isaac Aghion, owing to the fact that the Menasce School was unable for want of room to accommodate all applicants. On the death of these brothers their children set aside 20,000 fr. ($3,900) as a sinking-fund for its support; and Moses Jacob Aghion gave an additional sum of 20,000 fr. for a school for girls. In 1900 there were about 280 pupils, of both sexes, who received free education in religion, Hebrew, French, and Arabic. The salaries of teachers and expenses for materials amount to £880 ($4,400) annually; clothing-supplies, shoes, etc., cost £160 ($800) more. (3) Other small elementary schools teaching the Pentateuch, prayer-book, etc., according to the grades of their pupils. (4) A school established about 1896 by the Alliance Israélite Universelle for boys and girls, at which a moderate charge was made for tuition. In its first year the school was attended by more than 200 boys and 150 girls; but owing to frequent changes in the teaching staff, due to a dearth of capable teachers, the attendance fell rapidly. French, English, and Arabic were taught, as well as Hebrew and religious subjects; the girls were instructed additionally in sewing. A new teacher was secured in 1900; and there was then every indication of a return of the school's original prosperity.

Charitable Institutions.

A number of eleemosynary institutions have been founded in the community, and of these the following are the most important: (1) An association, "'Ezrat Aḥim," to aid poor and deserving Israelites, which expends annually £700 ($3,500) in donations of money, flour, and meat. It is supported by 370 members, who contribute three francs or more monthly. The president is Abramino Tilche, and its secretary Ẓemaḥ Amram, a son of Rabbi Nathan Amram. (2) The association "Berit Abraham," founded about 1880, extends assistance in obstetric cases among the poor, who receive medical attendance and small grants of money. It is supported by voluntary contributions. (3) The society "Hakhnasat Orḥim" (Care of Strangers)—founded, 1882, to assist poor travelers: it hires a house as a "refuge" and shelters and feeds them during their sojourn. It was established by subscription, but is now maintained by the Order of B'ne B'rith. (4) The Order of B'ne B'rith, the well-known Jewish-American order, was established here in 1892, with a membership of 150. It opened a trade-school which, however, gradually declined and has now only a feeble support. (5) In 1885 a Dowry Association was established, to assist eight poor girls annually, with a dowry of 500 fr. ($97.50) each. When the annual outlay of 4,000 fr. ($780) was no longer easily obtained from the membership—though, by reason of the growth of population, the number of deserving candidates had increased—Joseph Tilche and Moses Aziz exerted themselves in behalf of the association, and through a collection amounting to £6,000 ($30,000) provided a fund, the income of which secures every year a donation of £10 ($50) to each of forty maidens on her wedding-day. (6) The Menasce Hospital built by Baron J. L. de Menasce and his brother Felix, in memory of their father, Bechor, is a spacious edifice with ample grounds, situated outside the city proper, in a well-selected location. The building and appointments cost £5,000 ($25,000). Annual expenses are 30,000 fr. ($5,850). It is supported by a one-per-cent tax, levied on all marriage dowries of £100 ($500) and over. An annual entertainment is given in its behalf. The hospital is provided with a dispensary for the poor. (7) A Home for the Aged, devoted in part also to the reception of convalescents from the Menasce Hospital, who frequently need more care and nourishment than their own homes afford. At the laying of the corner-stone of the Green Synagogue, the chief rabbi took the opportunity to urge the attention of those assembled to the matter. A subscription was taken up at once and headed by Baron Jacques de Menasce, the president of the community, who was supported by various other generous members. The sum, which amounted to £1,785 ($8,925), has been augmented by later collections. Aged Hebrews without means of support, as well as convalescents from the hospital, are thus provided for in this real "Home": the former for life; the latter until they have regained their strength. E. H.

ALEXANDRIA, Louisiana: City on the south bank of the Red river, 360 miles northwest of New Orleans. The foundation of a Jewish community in Alexandria took place in 1848 when several Jews settled there. The total Jewish population in 1900 was 600, or about one-fourteenth of the entire population of the city. Among the occupations followed by the Jewish citizens are banking, brokerage, and cotton-planting. There are besides a number of tradesmen and a few artisans. The congregation was probably founded in 1864. In 1866 a benevolent association was established here by the Jews, and four years later (1870) the first synagogue was erected. Other institutions were founded after the lapse of a few years. In 1882 a Young Men's Hebrew Association was established, and this was followed by a lodge of the Order of B'ne B'rith, which received its charter in 1884. Further advance in the development of the community was marked by the opening of a Sunday-school and Bible-class in 1890, and a branch of the National Council of Jewish Women in 1896. The following were rabbis of the community of Alexandria from its foundation to 1900: M. Klein, L. Meyer, J. C. M. Chumacciro, S. Saft, I. Heineberg, J. Schreiber, and Alex. Rosenspitz. J. S. R.

ALEXANDRIAN PHILOSOPHY: While there were many earlier settlements of Jewish immigrants in Egypt, it was reserved for King Ptolemy I. to establish a large Jewish colony in Alexandria, either by compulsory deportation or by the encouragement of voluntary settlers, and thereby to lay the foundation of the historically important development of the Jewish diaspora in that part of the world. If Palestinian Judaism, up to the time of the Maccabees, failed to maintain rigid barriers against the powerful onslaught of Hellenism, and found it could not restrain the tide of foreign influences, still less could this distant Alexandrian colony avoid reckoning with Greek culture and intelligence. Constant intercourse with non-Jews would alone have led to the abolition of many religious observances, impracticable under the new conditions, and so have brought about a species of adaptation, voluntary as well as involuntary, leading, moreover, to the modification of all nationalist and separatist conceptions or prejudices.

Influence of Hellenism.

Although such influences would naturally first find expression in the affairs of daily life, particularly through the ensuing neglect of the national language and the adoption of the Greek tongue, higher departments, especially literature, could not long thereafter escape the effect of this contact with foreign culture. From the time of Ptolemy I., Greek writers evince a keen interest in Jewish history and Judaism. And the latter likewise, on its side, for its own edification and for purposes of propaganda, is soon found adopting the outward forms of Greek literature. The Greek translation of the Torah, which is probably the oldest example of Jewish-Hellenic literature, arose essentially, no doubt, out of the religious requirements of the diaspora, and certainly had not that exclusively polemic purpose which later legend loves to see in it. It laid the foundation, however, of the free development of a literature no longer bound to national forms; and in addition it provided the linguistic material for such development. Jewish writers soon began to reproduce and amplify their sacred annals in the approved style of the Greek historians. The oldest fragment of the Jewish "Sibyllines" exemplified, in the middle of the second century B.C., the imitation of Greek poetical forms. Various attempts in epic and even dramatic form soon followed. According to some critics, indeed, the "Sibyllines" themselves were modeled after the considerably older fragments of Pseudo-Hecatæus, likewise composed for the purposes of Jewish propaganda and in the form of forged poetical "extracts" (Schürer, "Gesch." pp. 461 *et seq.*).

Judaism and Hellenism.

It took a long time, of course, for Judaism, under the influence of cosmopolitan Hellenism, to rise to the highest altitudes of Greek intellectual life, and to recast its own world-conceptions in the molds of Greek philosophy. One can readily understand that Judaism felt itself powerfully attracted by Greek philosophy. Wellhausen ("I. J. G." pp. 217, 218) has very rightly noted how the intellectual development of Judaism, with its tendency to become a purified monotheism, moves in the same direction toward which Greek thought tends, in occupying itself with speculative consideration of the universe. In monotheism, as well as in the abstract God-idea of Greek philosophy, the Jew could see the logical result and completion of that which his own great prophets had yearned for and declared. His delight in the purity of the Platonic conception of God, or the strict logic of the Stoic theodicy, would blind him to the fact that both in the Platonic transcendentalism and the Stoic pantheism the living personality of the Deity—a self-understood axiom of his conception—was well-nigh lost. In many respects, Greek philosophy must have appeared to him far superior to anything which the Jewish mind had ever evolved. There, in Judaism, was a scheme of thought concentered in the relation of God to the world and to His chosen people. Here was a philosophy which was not only a theology at the same time, but which, in response to a broader interest felt now by Judaism too, sought to penetrate with its investigations into every department of the universe and of life. There, in Judaism, was a collection of sacred books, of different ages and differing views; a disconnected mass of proverbial wisdom; an abundance of ceremonial usages which were tending more and more to resolve themselves into mere unintelligible customs; a system of casuistry regulated more by ritual than by ethical considerations. Here, on the other hand, was a logical system, ruling moral life through sound and noble principles; there, a sacred literature written in popular and unsophisticated form, without regard to artistic rules or laws of logic; here, a language which exhibited the influence of centuries of artistic development, and whose skilfully constructed periods charmed the ear.

It is, however, a very difficult question to decide just when Judaism attained to the dignity of a systematic idea of the universe (cosmogony) in the sense of the Greek philosophy, and under its influence. We refer, of course, to a perfect adaptation to Greek philosophy, not to the adoption of a few stray conceptions, or of a few trite commonplaces of proverbial wisdom. Let that opinion be first presented which until recently was the generally adopted one (see especially Gfrörer and Dähne: Zeller and Drummond inaugurated a reaction against this view, which still, however, predominates in many quarters). According to this theory, Philo's philosophical

Supposed Antiquity of Philonic Method.

system was already extant, at least in all its fundamentals, in the third century B.C. Underlying a large portion of the Jewish-Hellenic literature, this philosophy maintained itself through three centuries of continuous tradition and then found in Philo its most important, though not always original, exponent. The fundamental principles of this system are the following: the strict transcendence of God; the resulting necessary interposition of "middle causes" between God and the world (whether the same be called "Logos," "Powers," or "Wisdom"); mystic union with the Deity, with asceticism as the means thereunto; finally, the allegorical interpretation of Holy Scriptures, by means of which the truths of Greek wisdom are presupposed and demonstrated to be the true meaning and deeper sense of the divine revelation.

Review of the Literature.

In order to render an intelligent judgment on the theory of the religious philosophy underlying Hellenic Judaism, it will be proper to review the several products of the literature, which would have to be explained under this assumption, and particularly to notice the various objections arising against it.

(*a*) Freudenthal, in opposing the statement that the Septuagint is the oldest exponent of Alexandrian religious philosophy, shows that a whole series of general terms are therein employed, not in the mode of philosophical terminology, but quite in the ordinary and popular use of the words; and that the tendency to avoid all anthropomorphisms does not prove the influence of Greek philosophy ("Jew. Quart. Rev." ii. 205-222).

(*b*) Consideration of the Greek Esdras, II and III Maccabees, Ecclesiasticus, and the "Sibyllines," may be omitted, because only scattered resemblances have been claimed in them, and these, upon closer examination, to some extent disappear; and because, for the earlier periods, only the last two can necessarily be of any service.

(*c*) Whatever opinion be held about the date of the "Letter of Aristeas" (probably the beginning of the first century), it exhibits evidences of the adoption of only the most trivial views and conceptions. It is impossible to speak of any philosophical system in connection with it. But in one particular it is very instructive. It contains an allegorical interpretation of the Jewish dietary laws, such as is repeated in Philo, Aristobulus, and Barnabas, without any evidence that these writers had made use of Aristeas. From this, and from the general lack of independence in Aristeas, it may be concluded that already in his time the allegorical exposition of Scripture (and particularly a moralizing interpretation of the ritual laws) was extant. Philo himself tells us that herein he had tradition before him.

(*d*) Aristobulus would indeed be a witness of the greatest weight, even though a solitary one, as he would prove, not indeed the existence of a continuous tradition, but at least the possible extension of Greek philosophical influence among Alexandrian Jews in the second century B.C. But if Aristobulus is a Christian forgery of the second century (see ARISTOBULUS)—though this is denied by Schürer and many other scholars—he can not be adduced as a witness.

(*e*) The author of the Book of Wisdom betrays the fact that Platonic and Stoic philosophy had greatly influenced him. But he rather disproves the theory of the existence of a definite traditional system. For, though he shows himself closely akin mentally to Philo in general tendency, in fundamentals (as, *e.g.*, Bois demonstrates), he exhibits quite remarkable divergences from him. He is totally unaware of Philo's chief doctrines; and his few utterances concerning the Logos go no further than the Old Testament use of the word. These divergences are of so much the less importance as the book seems to have been written only a short time before Philo, who does not appear to have been acquainted with it.

Not from Essenism.

(*f*) Those who explain Essenism as arising not from an internal Jewish origin and development, but from the influence of Orphic communities, can only claim for it the adoption of the Orphic mode of life and Orphic ritual. That it sprang from Greek philosophical influence can at least not be proved. The Pythagorean circles, from which some authorities insist on tracing many Essenic usages and notions, possessed no philosophical system whatever to transmit. What is told about the allegorical interpretation of Scripture by the Essenes leads no further than what is stated above concerning the "Letter of Aristeas." The mere existence of an esoteric wisdom, and the little one hears of it, do not permit the inference that it arose in essentials from any body of traditional philosophy; nor are its teachings indicated in any extant work, such as Kohler lately attempted to show in his essay on "The Testament of Job" ("Semitic Studies in Memory of A. Kohut," pp. 264-338). The same conclusion holds concerning the Therapeutæ, that neither the connection of this sect with the Essenes, nor the date of its establishment, can be proved. Great caution must always be observed in making use of the biased and Hellenic-colored statements of Philo and Josephus.

It is evident that violence has been done to texts, in order to compel them to testify for Alexandrian philosophy. Freudenthal effectively pointed out the arbitrariness of this procedure, and rightly showed that such testimony, in point of fact, presented rather a motley picture, tinged by the most divergent religious and philosophical conceptions ("Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," pp. 38, 39, 109, Breslau, 1869).

Platonic Elements Present.

General considerations would also seem to indicate the improbability of the construction of a definite system by Jewish-Alexandrian philosophy. Both this philosophy in general and Philo, its chief representative, show an admixture of Platonism with Peripatetic and Stoic elements, quite similar to the systems of the later Platonists (see Freudenthal, "Der Platoniker Albinas," Berlin, 1879). It may, therefore, be inferred that Philo drew upon Platonism as it existed in his time. For it is unlikely that he could have embodied the identical admixture of diverse elements accepted by the later Platonists. To make the latter dependent upon Philo, as former writers have attempted to do, is impossible.

The genesis of Philo's attempt to harmonize Biblical revelation and Greek philosophy is only intelligible, if he is considered to have based it, not upon a Platonism of his own construction, but upon the eclectic Platonism of his day, as he learned it perhaps from Areius, Didymus, and Potamon. This eclectic Platonism, like the kindred syncretism of Aristobulus (inconceivable in the second century B.C.), presupposes the approximation of the Middle Stoa to Platonic and Peripatetic views, a breaking down of all scholastic barriers, demonstrable also in the Platonists and Peripatetics of the first century. Such an admixture would only be possible, at the earliest, in the middle of the first century B.C., and it can only be explained by the eclectic spirit of that age. Against placing this movement as early as the third century B.C., the fact obtains that philosophy held no firm footing in Alexandria until a considerably later period.

Philo and the Extremists.

Before Philo there had existed a more or less powerful leavening of the Jewish-Hellenic literature by Greek philosophy, not necessarily limited in its effects to literary productions in Alexandria. But it is only in connection with Philo that an actual system can be indicated. No mention is made of any Jewish-philosophical school in Alexandria, and in a certain sense heathen philosophers should rather be considered to have been Philo's forerunners. One may speak of his Jewish forerunners, of course, but the term can mean only those who followed a similar method of Biblical interpretation with regard to certain loose and disconnected philosophical ideas, and who were not exponents of any complete system of interpretation (Cohn, "Philo von Alexandria," in "Neue Jahrbücher," 1898, i. 514–540, 525 *et seq.*). It has been mentioned above that there existed an allegorical method of Scripture exposition, consisting in the main, probably, of a moralizing, paraphrastic interpretation of ritual laws, long before Philo. Philo himself refers to such. He protests ("De Migratione Abrahami," 89 *et seq.*) against those who regarded the precepts as mere symbols of truths, accepting which they refused obedience to the literal precept. Because the Sabbath points out the working of the creative power in the unformed, and the repose of the formed, universe; or because the festivals are types of rejoicing and of gratitude to God; or because circumcision symbolizes the uprooting of lusts and passions, these ordinances are not by any means to be neglected as such. Adopting thus a twofold meaning for Scripture, Philo stands between the extremists of both sides—those who recognize only the deeper meaning, and those who believe in the letter only, of the Law. The latter of these he frequently reproves. And though he may have indeed chosen his illustrations not from any predecessors, but out of his own consideration of the subject (see the important passage, "De Circumcisione," i., ii. 211), he himself testifies that he had forerunners in the art of allegorical interpretation; and that their method was determined by philosophical influence is in itself quite probable. In the passage "De Abrahamo," xx. 20, Philo mentions allegorists who had interpreted the whole history of Abraham and Sarah as a moral allegory. In "De Specialibus Legibus," iii. 32, 329, he gives a philosophical allegorization of Deut. xxv. 11 *et seq.*, which he ascribes to the venerable men who consider most of the utterances of the Law to be "manifest symbols of things invisible, and hints of things inexpressible."

Many attempts, then, to expound the Law allegorically and to read into it the dicta of Greek philosophy had been made before Philo. That such, however, were the expressions of any regular system of world-conception at all resembling a full-fledged philosophy can not be shown, and is improbable. Philo borrowed a few such expositions; but it can not be said that he adopted the greater part (Dähne, *l.c.* i. 69). What has been said must not be interpreted as a denial that any influence whatever was exercised by philosophy over Hellenic Judaism, but only as negativing the existence of any systematic and well-defined school of Jewish-Alexandrian thought. The degree in which this influence was exercised, and in what directions, will perhaps be best exhibited by the consideration of the two books which are acknowledged to show it most markedly, the Wisdom of Solomon and IV Maccabees. The personification of Wisdom had its origin, of course, in the Jewish mind (compare Prov. i. 20–33); but in the delineation of its characteristics and effects Stoic materials are considerably employed. Wisdom is represented as equivalent to the Stoic πνεῦμα; like it, Wisdom permeates the universe as the original Divine Power. And though the predominant religious bent of the author decks Wisdom out with a multitude of moral attributes, many of them betray the effects of Stoic materialism. He does not consider the problem whether God's wisdom is immanent in the universe, or whether it has an independent existence. The Logos plays a very insignificant part beside Wisdom; the latter, and not, as in Stoic fashion, the Logos, being considered the source of all human reason. What is said of the Logos (Wisdom, ix. 1, xii. 9, 12, xviii. 15) is based far more completely on Biblical foundations than is Philo's philosophy; and how vaguely the Logos is conceived is apparent from the fact that to it is assigned equal value with Wisdom, and that in xvi. 26 the ῥῆμα ϑεοῦ (divine word) appears with identical functions. To these ingredients must be added the Platonic conceptions of formless matter (xi. 17), of the preexistence of the soul (viii. 19, 20), of the body as a clog upon the soul; the four cardinal virtues, the Euhemerus-like criticism of polytheism (xiv. 15–21), and the adoption of Epicurean views in the description of the godless (ii. 3–8; see Usener, "Epicurea," p. 227).

The Wisdom of Solomon.

IV Maccabees.

The author of IV Maccabees presents very faint reflexes of philosophical influence in his conception of the divine beings and attributes; but his psychological and ethical utterances are strongly colored by the later Stoa. In his consideration of the emotions, for instance, he is quite a Stoic — they are to him independent of the intellect — also in his theory of a material soul, in his intellectualism, and in his doctrine of the virtues. Nor are suggestions of other philosophical schools altogether wanting; his view of the immortality of the soul is undoubtedly tinged with Grecian thought.

It can not, therefore, be supposed that either the "Wisdom of Solomon" is a forerunner of Philo, or that IV Maccabees is a disciple of his school. They are both quite independent, and have nothing in common with Philo's characteristic metaphysics. If their intermediary Wisdom reminds one at times of Philo's intermediary Logos, a strong argument against the resemblance is the fact that they are essentially different beings, with only partially similar attributes and influence. Philosophy is here only forcibly interjected into the original Jewish conception of the universe, and shows it, even externally, so to speak, by taking up very little room in it. A firm religious consciousness far outweighs any mere philosophical interest: the national conception of the divine rule of the universe, fortified by historical reflection, permits only scanty consideration of mere speculative questions. Accordingly, only passing references are found herein, only scattered components of Greek philosophy; and other writings of Jewish-Hellenic philosophy, now lost, would probably have given no more. Many works before Philo's time may indeed have exercised a species of preparatory or pioneer influence, providing for the consideration of the Jewish mind both philosophical problems and a strict philosophical phraseology for their discussion; and may have suggested to Jewish thought, moreover, a reconciliation and approximation of Greek and Jewish conceptions. But the first man to formulate such harmonization consistently, and thus to found a system, was undoubtedly Philo.

Possible Hellenic Midrash.

It remains now to examine how these ideas may have come to Philo. He never refers, as Cohn shows, to a written source: he refers to his predecessors only in general terms, never by name. Both Cohn and Freudenthal ("Alexander Polyhistor," pp. 57 *et seq.*, Breslau, 1875; compare also Ritter, "Philo und die Halacha," Leipsic, 1879), starting from quite distinct standpoints, have arrived at the same conclusion; namely, that there must have existed a Hellenic Midrash, containing the most dissimilar elements in gross confusion. Since Greek had displaced Hebrew in the reading from the Law in the Hellenic synagogues, the homiletic addresses founded on it must also have been in Greek. Wittingly as well as unwittingly, Greek conceptions must have been infused into these sermons. In one place, for instance, it might be desired to harmonize two conceptions whose inherent mutual contradiction was hardly suspected, because so much that was new had already been added to the ancestral inheritance, being drawn in daily with the surrounding air. Here would arise at once that mental division, that opposition of parties, which has already been mentioned as being so often testified to by Philo. Traveling teachers and students would effect a lively interchange of Palestinian and Hellenic views on exegesis; and many Greek ideas, no doubt, thus found their way to the Palestinians through the Hellenic Midrash. One can indeed consider Philo's works in part as the precipitated deposit, or crystallization, of these public addresses (just as the Talmud is the great "hold-all" for the discussions of the rabbinical colleges lasting over many centuries; Cohn, p. 525). Some of his writings are actually nothing but such homilies (Freudenthal, "Das Vierte Maccabäerbuch," pp. 6 *et seq.*, 137 *et seq.*).

Philo borrowed his method from the synagogue sermons. The allegorical mode of interpretation was a means toward demonstrating specifically the presupposed identity of Jewish and Greek wisdom; this method was the recognized one in vogue among Greeks, and was the instrument most skilfully employed by the Stoics to reconcile the popular religion with philosophy. It was an excellent instrument wherewith to build a common foundation of Hellenic culture for all that agglomeration of conflicting philosophies and religions, and to make propaganda for cosmopolitanism. It was certainly a priori probable, and, moreover, demonstrable from a whole series of etymologies and allegorical explanations of the names of heathen deities, mentioned by Philo, that he was acquainted with this method of interpretation, as applied philosophically to Greek mythology, and particularly to Homer; just as his Greek successor Origen, according to the testimony of Porphyry, learned of it from the Stoic Chæremon.

System of Philo.

But what distinguishes Philo above all his Jewish predecessors (as far as one can judge of these) is the fact that he collects the scattered elements of this method, and tries to give them a systematic coordination, in his mind, at least; not that he has merely picked up and adopted philosophical ideas from all sides, but that he has consistently molded his whole exegesis upon definite philosophical lines. That his philosophy can be described in its essentials without naming any specifically Jewish constituents as such is the best proof (as has well been observed) how thoroughly he had become saturated with the influence of the dominant thought of his day, though still rooted in Judaism, and remaining the Jew in his own consciousness and in his manner of dovetailing his ideas into Scriptural passages. However essential to the understanding of his mode of thought the consideration of this Jewish homiletic method may be, it is only his thorough permeation by Greek philosophy which makes him the master in it that he is—not master alone indeed, but actually its only literary representative of any account. It is probably not mere accident that no similar literature, either before or after him, is known of. Christian philosophy, germinating in earlier days, and hastening in Alexandria toward its blossoming, owed much to Philo: its nourishment was drawn from his method and his ideas. It is not likely that Christian thinkers, had there been any other considerable representative of this philosophy, would have allowed his thoughts and suggestions to escape them. Philo seems to have been the only one to transmit to the outer world, in skilled literary form, the ideas nurtured by the Synagogue and matured by him.

Hence Alexandrian Philosophy, in the strict sense of the words, seems entirely centered in Philo's name and confined to him. Nor did he found any school. Greek ideas, it is true, penetrated, after him, into Talmudic writings, but probably through other channels than Philo. The prophet had no honor in his own country; his name would have disappeared, because his philosophy led away from the pure monotheism of the Jew, had not his mental bent persisted in the development of Christian doctrine.

Bibliography: A. Gfrörer, *Kritische Geschichte des Urchristenthums, I. Philo und die Alexandrinische Theosophie*, Stuttgart, 1831; A. F. Dähne, *Geschichtliche Darstellung der Jüdisch-Alexandrinischen Religionsphilosophie*, Halle, 1834; E. Zeller, *Die Philosophie der Griechen*, 3d ed., iii. 2, 242–418, Leipsic, 1881; C. Siegfried, *Philo von Alexandrien als Ausleger des A. T.* Jena, 1875; J. Drummond, *Philo Judæus, or the Jewish-Alexandrian Philosophy*, 2 vols., London, 1881; H. Bois, *Essai sur les Origines de la Philosophie Judéo-Alexandrine*, Paris, 1890; E. Herriot, *Philon le Juif, Essai sur l'École Juive d'Alexandrie*, Paris, 1898; Schürer, *Gesch.* iii. 3, Leipsic, 1898 (contains a full bibliography of the subject); L. Cohn, *Philo von Alexandria*, in *Neue Jahrbücher für das Klassiche Alterthum*, i. 514–540, Leipsic, 1898.

P. W.

ALEXANDRIAN SHIPS: The ships of the Alexandrians are mentioned several times in the Mishnah as used by Jews (Kelim, xv. 1; Ohalot, viii. 1, 3). They are described as containing large receptacles for drinking-water for long voyages. These vessels carried grain from Egypt to Rome; such a ship, "Isis," is described by Lucian ("De Navigatione," 1–14). It was a three-masted vessel, 180 feet long, more than 45 feet beam, and 44 feet depth of hold. Mention is often made in Greek and in Roman literature of the large Alexandrian Ships engaged in the grain-trade (see references in "Novum Testamentum Græcum," ed. Wetstein, 1752, ii. 638 on Acts, xxvii. 6; Marquardt, "Das Privatleben der Römer," 1882, ii. 388–399).

E. Sch.

ALEXANDRIANS IN JERUSALEM: In consequence of the active relations of the Alexandrian Jews with Palestine, many of them made their permanent home in Jerusalem. But since they had been accustomed to hearing the synagogue services in Greek, and had brought with them many other peculiar customs, they formed a separate community in Jerusalem, and built a synagogue of their own. There exists double proof of this. According to Acts, vi. 9, there arose against the young Christian congregation "certain of the synagogue which is called the synagogue of the Libertines, and

Cyrenians, and Alexandrians, and of them of Cilicia and of Asia." Rabbinical sources relate that Rabbi Eleazar, son of Zadok, bought a synagogue of the Alexandrians in Jerusalem (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 73*d*). Bab. Meg. 26*a* mentions a "Synagogue of the טורסיים" which modern scholars explain as "Synagogue of the Men of Tarsus or of Cilicia" (Derenbourg, "Essai sur l'Histoire de la Palestine," p. 263; Neubauer, "G. T." pp. 293, 315). The older explanation is, "Synagogue of the Coppersmiths." At all events, the reading of Tosefta and the Jerusalem Talmud is to be preferred to that of the Babylonian.

E. Sch.

ALEXANDRIUM: A fortified castle in Palestine, situated on one of the mountains between Scythopolis and Jerusalem, and, judging from its name, probably founded by King Alexander Jannæus (104–77 B.C.). Alexandra kept her treasures at Alexandrium as well as at Hyrcania and Machærus (Josephus, "Ant." xiii. 16, § 4). When, in the year 64, Pompey marched past Pella and Scythopolis to Coreæ, on the northern boundary of Judea, Aristobulus II. fell back on Alexandrium ("Ant." xiv. 3, § 4; "B. J." i. 6, § 4). Aristobulus' son Alexander was besieged there by Gabinius, and when he saw that he could hold out no longer, he surrendered Alexandrium as well as Hyrcania and Machærus to the Romans, who on the advice of Alexander's mother demolished them, lest they should become strongholds in any subsequent wars ("B. J." i. 8, § 5). Herod's youngest brother, Pheroras, again fortified and provisioned Alexandrium ("Ant." xiv. 15, § 4; "B. J." i. 16, § 3). The fortress was finally destroyed, probably by Vespasian or Titus. Alexandrium is supposed by some to be the present Kefr Stuna; others look for it near Karn Sartabe, on the border of the plain of Jordan, north of Jericho.

BIBLIOGRAPHY: Boettger, *Topographisch-historisches Lexicon zu den Schriften des Flavius Josephus*, p. 19, Leipsic, 1879; Schürer, *Gesch.* i. 321; Baedeker, *Palästina und Syrien*, 3d ed., p. 169.

S. Kr.

ALEXIS MIKHAILOVICH: Second czar of the Romanof dynasty; born at Moscow, March 29, 1629; died February 9, 1676. He succeeded his father, Michael Fiodorovich, July 26, 1645. During his reign a considerable number of Jews lived in Moscow and the interior of Russia. In a work of travels, written at that time, but published later, and bearing the title, "Reise nach dem Norden" (Leipsic, 1706), the author states (p. 234) that, owing to the influence of a certain Stephan von Gaden, the czar's Jewish physician in ordinary, the number of Jews considerably increased in Moscow. The same information is contained in the work, "The Present State of Russia" (1658–66), by Samuel Collins, who was also a physician at the court of the czar.

From the edicts issued by Alexis Mikhailovich, it appears that the czar often granted the Jews passports with red seals (*gosudarevy zhalovannyya gramoty*), without which no foreigners could be admitted to the interior; and that they traveled without restriction to Moscow, dealing in cloth and jewelry, and even received from his court commissions to procure various articles of merchandise. Thus, in 1672, the Jewish merchants Samuel Jakovlev and his companions were commissioned at Moscow to go abroad and buy Hungarian wine. Again an edict, issued March 17, 1654, instructed a party of Lithuanian Jews to proceed from Kaluga to Nijni-Novgorod, and as a protection they received an escort of twenty sharpshooters ("Polnoe Sobranie Zakonov"—Russian Code—I. No. 148).

Alexis Mikhailovich afterward expelled the Jews from the newly acquired Lithuanian and Polish cities; from Mohilev in 1654; Wilna, 1658; and Kiev in 1660. But this may be ascribed to the desire of the government to conciliate the Christian merchants of that territory. It was not long after the horrible massacre of the Lithuanian Jews by Chmelnicki (1648–49), that the propaganda of Shabbethai Ẓebi—which spread through the south and southwest of the Lithuanian-Polish kingdom—had probably also converted many members of the Greek Orthodox Church. This induced the Little-Russian monk Joanniki Golyatovski to write his book, "Messiya Pravedny" (Messiah, the All-righteous), which is replete with all kinds of accusations against the Jews. So in 1671, the patriarch Nikon, in a letter to Alexis Mikhailovich, complains of the monks among the converted Jews of the Voskresenski monastery, saying that they "again began to foster the old Jewish faith," as well as to demoralize the young friars.

The fact is mentioned in the work of the English Ambassador Carlisle, that under Alexis Mikhailovich, Catholics and Jews were driven from Russia. An edict issued March 19, 1655, refers to the Lithuanian-Jewish prisoners of war, who were to be sent to Kaluga by the boyar Prince Alexis Trubetzkoi. These aggregated 108 families, 3 widows, and 21 single men; and in addition there were 92 Jews to be sent from Bryansk to Kaluga by Prince Volkonski ("Regesty i Nadpisi," No. 957). By the treaty of Andrussev arranged with John Casimir of Poland by Alexis Mikhailovich in 1667, the Jews, who then lived in the towns and districts that became Russian territory, were permitted to remain "on the side of the Russian czar," under Russian rule, if they did not choose to remain under Polish rule ("Regesty i Nadpisi," No. 1055). Jewish wives of Greek Orthodox Russians were permitted to remain with their husbands without being forced to change their religion. Altogether, taking into consideration the hatred of foreigners among the Russian population of his time, it is evident that Alexis Mikhailovich was kindly disposed toward the Jews.

BIBLIOGRAPHY: Kostomarov, *Russkaya Istoriya v Zhizneopisaniyakh eya Glavneishikh Dyeyatelei*, ii. 97–222, 357–379, St. Petersburg, 1895; Solovyev, *Istoriya Rossii*, 2d ed., vols. xi.–xiii., St. Petersburg; *Regesty i Nadpisi*, St. Petersburg, 1899; J. Berchin, *Istoricheskaya Zamyetka*, in *Vos.* 1883, Nos. 5-6, pp. 250–254; N. Gradovski, *Otnosheniya k Yevreyam*, etc., St. Petersburg, 1891.

H. R.

ALEXIUS. See Aleksei.

ALFAHAN, DON ZULEMA (SOLOMON): Spanish chief rabbi over the communities under the jurisdiction of the archiepiscopal see of Toledo. Don Pedro Tonorio, the archbishop, removed him from office for neglect of duty in the year 1388, and appointed in his place Ḥayen (Ḥayyim), the archbishop's private physician, described in the document as "a good, prudent, and very learned man, descended from a good family." The deed of appointment is given in J. Amados de los Rios, "Historia de los Judíos," ii. 577 *et seq.*

M. K.

ALFAKAR (Arabic, אלפכאר; Hebrew, היוצר "The Potter"): The name of one of the oldest Spanish-Jewish families, distinguished for its social position and scholarship; originally of Granada, and subsequently of Toledo. An Alfakar, who wrote a treatise "On Salvation," was a contemporary of Abraham ibn Ezra, who mentions him in his commentary on Daniel. Maimonides, a few years before his death, also mentions the venerable Ibn Matka Alfa. Hym or Ḥayyim Alfakar of Granada is referred to by Alfonso de Spina as being physician in ordinary to King Alfonso. At about the same time (1190) there lived in Toledo the physician Joseph Alfakar, "the learned sage, the great *nasi* and physician," who was instrumental in suppressing the Karaites in Spain ("Rev. Ét. Juives," xviii. 62; "Jew. Quart. Rev," xi. 590). He was the father of Judah Alfakar and, probably, also of Abraham Alfakar. These two were considered the most celebrated of their line.

Abraham Alfakar: A highly honored member of the court of Alfonso VIII. of Castile; died in January, 1231 or 1239, in Toledo. He was a master of Arabic, and a versatile poet. He wrote a eulogy (see Makkari, "Analectes sur l'Histoire des Arabes d'Espagne," ii. 355; M. Hartmann, "Das Arabische Strophengedicht," 1896, p. 46) on his royal master, who honored him with a mission to Abu Yakub Almustanẓir, sultan of Morocco.

Not less distinguished was **Judah Alfakar** (died 1235), who is said to have been physician in ordinary to King Ferdinand III. Endowed with a keen intellect, he acquired an excellent scientific education, and exercised great influence in Toledo. In the controversy concerning the writings of Maimonides, he took sides with the opponents of the philosopher. The aged David Ḳimḥi attempted to win him over to the party of Maimonides, and undertook a journey to Toledo for this purpose, but falling ill on the road, Ḳimḥi addressed a letter to Alfakar, which began with the following words: "O Judah, thy brethren offer thee homage from afar; thou art adorned with wisdom, greatness, and modesty." But Judah, who was filled with Castilian intolerance, repelled his advances. A second letter from Ḳimḥi brought from Judah a most emphatic answer, in which he unsparingly condemned the attempt of Maimonides to reconcile the Greek or Aristotelian philosophy with Judaism, and set up a canon which several centuries later was approved by Spinoza. He reproached Maimonides with permitting himself to be influenced by mere philosophical hypotheses. He admitted that Maimonides was a great man, and entitled to much respect for the good he had done; but contended that he was only a human being, and that blindly to accept his errors would be sinful. The harsh manner in which Alfakar treated the universally respected Ḳimḥi aroused the outspoken disapproval even of his own friends.

Bibliography: Zunz, *Z. G.* p. 428; A. Geiger, *Das Judenthum und Seine Geschichte*, iii. 46 *et seq.*; *Ozar Nehmad*, ii. 172; Grätz, *Gesch. d. Juden*, vii. 63 *et seq.*; Steinschneider, *Hebr. Bibl.* xix. 41.

M. K.

ALFALAS, MOSES. See Alpalas, Moses.

ALFANDARI: A family of eastern rabbis prominent in the seventeenth and eighteenth centuries, found in Smyrna, Constantinople, and Jerusalem. The name may be derived from a Spanish locality, perhaps from Alfambra. The following is a list of the chief members of the family:

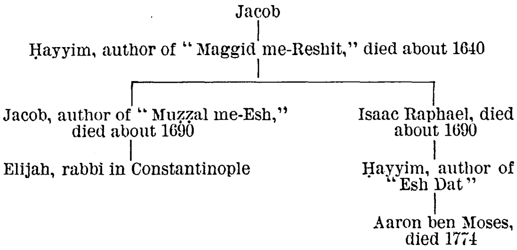
Jacob
Ḥayyim, author of "Maggid me-Reshit," died about 1640
Jacob, author of "Muzzal me-Esh," died about 1690
Isaac Raphael, died about 1690
Elijah, rabbi in Constantinople
Ḥayyim, author of "Esh Dat"
Aaron ben Moses, died 1774

Members of this family are to be found to-day in Constantinople and in Beirut. A Portuguese family of the name Alphandéry still exists in Paris and Avignon. At the latter place there was a physician, Moses Alphandéry, in 1506 ("Rev. Ét. Juives," xxxiv. 253) and a Lyon Alphanderic, in 1558 (*ibid.* vii. 280). Compare the names Moses אלפנדריך (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2129) and Aaron אלפנדארק (*ibid.* No. 1080). For a possible explanation of the name, see Steinschneider, "Jew. Quart. Rev." xi. 591. In addition to the persons mentioned below, there is known a Solomon Alfandari (Valencia, 1367), whose son Jacob assisted Samuel Ẓarẓa in translating the "Sefer ha-'Aẓamim" of pseudo-ibn Ezra from the Arabic into Hebrew. A merchant, Isaac Alfandari, was wrecked in 1529 on the Nubian coast (Zunz, "Z. G." p. 425; Steinschneider, "Hebr. Uebers." p. 448).

D.—G.

Aaron ben Moses Alfandari: Talmudic writer; born in Smyrna about 1700; died in Hebron in 1774. He emigrated to Palestine in his old age, where he met Azulai. He was the author of two works: "Yad Aharon" (Aaron's Hand), a collection of notes on "Ṭur Oraḥ Ḥayyim" (the first part of which was published in Smyrna in 1735, and the second in Salonica in 1791) and on "Ṭur Eben ha-'Ezer" (Smyrna, 1756-66); also of "Mirkebet ha-Mishneh" (The Second Chariot), a treatise on the first part of Maimonides' "Yad ha-Ḥazaḳah." His grandson, Isaac Ardit, wrote a eulogy on him in his "Yeḳar ha-'Erek," Salonica, 1836.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 302; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 40.

Elijah Alfandari: Writer on matrimonial law; rabbi at Constantinople in the latter half of the eighteenth and in the beginning of the nineteenth century. He published two works on matrimonial law, "Seder Eliyahu Rabbah we-Zuṭṭa" (The Great and Small Order of Elijah), Constantinople, 1719, and "Miktab me-Eliyahu" (A Letter from Elijah), Constantinople, 1723. His cousin, Ḥayyim Alfandari, the Younger, in a question of law which he submitted to him, refers to him as a great authority in rabbinical law ("Muẓẓal me-Esh," p. 39).

Bibliography: Azulai, *Shem ha-Gedolim*, s. v.; Steinschneider, *Cat. Bodl.* col. 926.

Ḥayyim ben Isaac Raphael Alfandari the Younger: Rabbi in Constantinople during the latter half of the seventeenth and in the beginning of the eighteenth century. In his old age he went to Palestine, where he died. He was the author of "Esh Dat" (A Fiery Law), a collection of homilies printed together with his uncle's "Muẓẓal me-Esh" in Constantinople, 1718. Several short treatises by him are published in the works of others. Azulai speaks very highly of him as a scholar and as a preacher.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 854; Steinschneider, *Cat. Bodl.* col. 821.

Ḥayyim ben Jacob Alfandari the Elder: Talmudic teacher and writer; born in 1588; was teacher at Constantinople in 1618; died in 1640. He was the pupil of Aaron ben Joseph Sason. Some of his responsa were published in the "Maggid me-Reshit" (He Tells from the Beginning), Constantinople, 1710, which contains also the responsa of his son Isaac Raphael, and which was edited by his grandson Ḥayyim ben Isaac Raphael. His novellæ on several Talmudic treatises are still extant in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, s. v.; Michael, *Or ha-Ḥayyim*, No. 853; Steinschneider, *Cat. Bodl.* No. 4668.

Isaac Raphael Alfandari: Son of Ḥayyim, and father of Ḥayyim the Younger; died about 1690. He lived in Constantinople in the seventeenth century. Some of his responsa are published in his father's collection, "Maggid me-Reshit," Constantinople, 1710.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 291; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

Jacob ben Ḥayyim Alfandari: Talmudic writer and rabbi in Constantinople in the seventeenth century. In 1686 he refers to himself as an old man ("Muẓẓal me-Esh," p. 5). He was the author of a volume of responsa edited by his nephew Ḥayyim the Younger (Constantinople, 1718), entitled "Muẓẓal me-Esh" (Plucked from the Fire), because it was saved from a conflagration which consumed most of the author's manuscripts. Others of his responsa are printed in the collection of his father and in that of Joseph Kazabi (Constantinople, 1736; see Steinschneider, "Cat. Bodl." col. 1179). D.

ALFAQUIN (also **Alfaquein, Alfaqui, Alfuqui**): A surname given in Spain generally to the physician, and also to the secretary and interpreter, of the king. In Spain, Portugal, and Provence it corresponds to the name "ḥakim," which is the Arabic for "physician" or "sage" ("Jew. Quart. Rev." x. 531). M. K.

ALFAQUIN, AARON: A physician at Pamplona, who received from Charles III. of Navarre in 1413 a monthly stipend of 9 florins, as a reward for certain successful cures and as an encouragement for the future.

Bibliography: Jacobs, *Sources*, p. 114, No. 1607.

M. K.

ALFAQUIN, JOSEPH: A physician to Don Sancho of Navarre in the twelfth century, and colleague of Don Moses ben Samuel. In gratitude for his services, the king presented him with a portion of the revenues derived from the Jews of Tudela.

Bibliography: De los Rios, *Historia de los Judios*, ii. 30.

M. K.

ALFAQUIN, MOSSE (MOSES): A physician of Perpignan; mentioned in 1377.

Bibliography: *Rev. Ét. Juives*, xv. 37, xvi. 180.

M. K.

ALFAQUIN, SAMUEL, OF PAMPLONA: A physician who, in 1379, treated an English knight, Sir Thomas Trivet, with such skill and success, that at the instance of the knight the King of Navarre presented him with a house in the Jewry of Pamplona (Jacobs, "Sources," Nos. 1480, 1519).

M. K.

ALFAQUIN, SOLOMON: A physician to King Sancho the Wise of Navarre, who valued the former's art so highly that he presented him with seven acres of land and twelve diets of vineyards at Mosquera and Fontellas (two villages near Tudela), and granted him the "infanzon privileges" (privileges of the nobility) for the whole kingdom. In 1193, his royal master transferred to him the ownership of the baths situated near the Albazares-gate at Tudela (Kayserling, "Gesch. d. Juden in Spanien," i. 20 *et seq.*). M. K.

ALFARABI, ABU NASR MOHAMMED: Arabian philosopher; born in Farab, Turkestan, about 870; died in Damascus about 950. He studied at Bagdad, then the seat of Greek philosophical learning, and traveled in Syria and in Egypt. The influence exerted by his philosophical works impressed itself permanently upon Jewish literature. Some of his writings are extant only in their Hebrew versions. He is the author of many essays on the "Logic" of Aristotle, of an introduction to his "Metaphysics," and of commentaries on his "Physics" and "Nikomachean Ethics." Of his original works the following are the best known: (1) "The Book of Principles" (Sefer ha-Tehalot), translated into Hebrew by Moses ben Samuel ibn Tibbon, 1248, and edited by Filipowsky in the Year-Book "Sefer ha-Asif" (1850–51).

His Works.

This work is a concise presentation of the entire Peripatetic philosophy. In it Alfarabi discusses the six principles of all Being, and the unity of God: (1) The divine principle, or the primary cause,—which is a unity; (2) the secondary causes, or the intellects of the celestial spheres; (3) the active intellect; (4) the soul; (5) form; (6) abstract matter. Only the first of these principles is absolute unity; the others representing multiplicity. The first three principles are not bodies, nor are they in direct relation with bodies; neither are the last three by themselves bodies, they are only united with them. Corresponding to these principles, there are six kinds of bodies: (1) the celestial; (2) the rational-animal; (3) the irrational-animal; (4) the vegetable; (5) the mineral; (6) the four elements. All these principles and bodies combined in a whole form the Universe. He teaches that God can not consist of conceivable parts; that, unlike man, who needs six different things to produce anything, He has no cause for His action but Himself. The problem of prophecy is also treated in this work, prophecy being in his opinion merely a natural manifestation of the intellect, permitting man to predict the future. Alfarabi declares for the freedom of man's will, and protests against the use of astrology. The first, or metaphysical, part of the book is followed by a political one, a dissertation on the various forms of government. The welfare of both individual and state depends upon speculative science. The prince must always be a philosopher. (2) "The Distribution of the Sciences," translated and condensed by Kalonymus ben Kalonymus of Arles (1314), a work that was of much value to Jewish authors because of its encyclopedic presentation of the sciences. (3) A "Treatise upon the Nature of the Soul," translated by Zeraḥiah ben Isaac, probably in 1284, in Rome, and edited by Edelmann in "Ḥemdah Genuzah." (4) ס״ השכל והמושכלות, an essay on the various meanings of the word "intellect" in Aristotle, translated into Hebrew by Jedaiah Bedersi, 1300, and published in 1858 by Michael Rosenstein.

His Logic.

Concerning Alfarabi's value as a philosopher, Maimonides remarks that in order to learn logic one needs occupy himself only with Alfarabi's writings, since all that he wrote, especially the "Book of Principles," is "fine flour"; that he was a distinguished scholar, and hence much could be learned from him. But even before Maimonides' praise of Alfarabi, he was a great favorite among Jewish students. Moses ibn Ezra (1130) quotes from a collection of philosophical aphorisms by Alfarabi, and cites a passage concerning poetry taken from his encyclopedia. The view that all creatures stand related to each other in a determined order of gradation, which is to be found in Judah ha-Levi ("Cuzari," i. 31), seems to have been drawn from Alfarabi's "Principles." It was especially Alfarabi's monotheistic tendency which attracted Jewish minds; with him metaphysics and the unity of God are identical. The idea expressed by Judah ha-Levi, that the limitations of our powers of sight do not permit us to conceive God ("Cuzari," v. 21), is derived from Alfarabi. But

Influence on Jewish Philosophers.

Alfarabi's views concerning prophecy are stoutly contested by Judah ha-Levi. Alfarabi claims that prophecy emanates from a soul of purified reasoning powers; the soul associates itself with the active reason and receives from it aid and instruction. From this naturalistic explanation of prophecy Judah ha-Levi totally dissents, holding the opinion that prophecy is in reality God speaking (i. 87). Nevertheless, Alfarabi's conception of prophecy was shared by Abraham ibn Daud, who speaks of three gradations of reason: reason "in potentia," "in actu," and the "intellectus acquisitus." Maimonides also adopted Alfarabi's views concerning prophecy, while at the same time insisting on the selection by the divine will, and on the prophet's inner preparation by a higher moral standard and imaginative faculty (Moreh, ii. 36) and follows him in his classification of the soul-powers in his "Eight Chapters." From him, too, in all probability, Maimonides borrowed a passage concerning the seven divisions of medical science, which are to be found in Alfarabi's distribution of the sciences. Finally, in his "Moreh," ii. 27, Maimonides has made use of Alfarabi's commentary upon Aristotle's "Physics." Other writers likewise reflect Alfarabi's influence upon Jewish literature; Abraham b. Ḥiyyah Albargeloni, Joseph ibn Aknin, Shem-Ṭob Palquera, and Moses di Rieti knew and availed themselves of Alfarabi's writings.

On Immortality.

While Alfarabi's teachings were generally held in the highest esteem, his view concerning the immortality of the human soul was vigorously combated by Jewish authors. Arabic philosophers endeavored to solve the problem of immortality, left unsettled by Aristotle, by suggesting that during man's life the human intellect combines with the Active Intelligence of the Universe. Alfarabi considers this hypothesis as utterly absurd. Man's supreme aim is rather to elevate his capabilities to the highest degree of perfection attainable. This conception, which was expressed by Alfarabi in the lost commentary on the "Nikomachean Ethics," brought much reproof upon him; and for it Immanuel ben Solomon, in his "Final Judgment" (c. 28), consigns him to the infernal regions.

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A. Lo.

ALFASI, ISAAC BEN JACOB (called also **ha-Kohen** in the epitaph attached to his "Halakot"): Eminent Talmudist; born in 1013 at Kala't ibn Ḥamad, a village near Fez, in North Africa (whence his surname, which is sometimes attached also to Judah Ḥayyug, the grammarian); died at Lucena, 1103. Five scholars named Isaac, all distinguished Talmudists, flourished about the same time; viz., Isaac ben Baruch Albalia of Seville, Isaac ben Judah ibn Giat of Lucena, Isaac ben Reuben of Barcelona, Isaac ben Moses ibn Sakni of Pumbedita, and Isaac ben Jacob Alfasi. Of these the last-named was the most prominent. He seems to have devoted himself exclusively to the study of the Talmud, under Rabbis Ḥananeel and Nissim, both in Kairwan, the recognized rabbinical authorities of the age. After their death, Alfasi took their place in the estimation of his contemporaries, and was regarded as the chief expounder of the Talmud.

His Career.

Whatever his official position may have been, he had to abandon it in his old age (1088); for two informers, Ḥalfah, son of Alagab, and his son Ḥayyim, according to Abraham ibn Daud, denounced him to the government upon some unknown charge. He left his home and fled to Spain, whither his fame as the author of the "Halakot" ('Er. viii.) had preceded him. He went to Cordova, where he found support and protection in the house of Joseph b. Meir b. Muheyir ibn Shartamikosh. From Cordova he went to Granada, and thence to Lucena. Here he probably acted as the official rabbi of the congregation after the death of Isaac ibn Giat (1089), with whom he had some angry discussions. There was also some ill-feeling between Alfasi and Isaac Albalia. The latter, when on his death-bed, asked his son to go to Alfasi and tell him that he pardoned all his offenses against him, and begged Alfasi to do the same on his part and to be a friend to his opponent's son. Isaac Albalia's wish was fulfilled, and his son found in Alfasi a true friend and a second father.

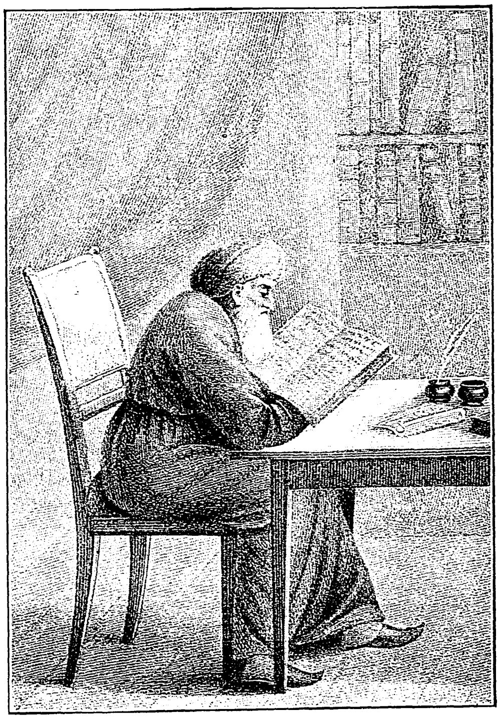

Isaac Alfasi.

(From a traditional portrait.)

In his capacity as rabbi, Alfasi was both judge and teacher. As a judge he enjoyed the confidence of litigants, and his decisions were carefully studied by other rabbis as guides in similar cases. As a teacher, his great learning attracted a large number of students, eager to listen to his exposition of the Talmud; among them was Joseph ibn Migash, the teacher of Maimonides. Before his death Alfasi designated this Joseph ibn Migash as his successor, passing over his own son, though he likewise was an excellent Talmudic scholar.

Alfasi died, aged ninety years, at Lucena, on Tuesday, the tenth of Siwan (May 19), 1103 (the date given in the epitaph is impossible); and a monument was erected to his memory, whereon were inscribed the following somewhat hyperbolic lines (given at the end of Alfasi, vol. iii.; by Luzzatto in "Abne

Zikkaron" and in "Kerem Ḥemed," iv. 93, vii. 255; also by Geiger in "Divan des Jehudah ha-Levi"):

> "It was for thee that the mountains shook on the day of Sinai;
> For the angels of God approached thee
> And wrote the Torah on the tablets of thy heart:
> They set the finest of its crowns upon thy head."

His "Halakot."

The chief work of Alfasi is his "Halakot," often referred to as the "Rif" (**R. Isaac Fasi**) from the initials of Alfasi's name. Rabad described it as "the little Talmud," because it contains the essence of the Talmud in an abridged form. In the first place, Alfasi eliminated from the Talmud all haggadic comments; that is, the second of its two constituent elements (Halakah and Haggadah, or Law and Homily); in accordance with the title of the book, he retains only the Halakah. He gives the halakic discussions of the Gemara in a condensed form, adding occasionally criticisms on the interpretations and decisions given by post-Talmudic authorities. A further reduction in the bulk of the Talmud was effected in the following way: Alfasi contented himself with collecting practical Halakot only, omitting all treatises that are principally devoted to laws which are only practical in Palestine. The treatises included in Alfasi's work are therefore the following: 1, Berakot; 2, Small Halakot; 3, Shabbat; 4, 'Erubin; 5, Pesaḥim (omitting ch. v.–ix.); 6, Ta'anit; 7, Beẓah; 8, Rosh ha-Shanah (omitting ch. iii.); 9, Yoma (omitting ch. i.–vii.); 10, Sukkah (omitting ch. v.); 11, Megillah; 12, Mo'ed Ḳaṭan; 13, Yebamot; 14, Ketubot; 15, Giṭṭin; 16, Ḳiddushin; 17, Nedarim (only found in recent editions); 18, Ḥullin; 19, Baba Ḳamma; 20, Baba Meẓi'a; 21, Baba Batra; 22, Sanhedrin; 23, Makkot; 24, Shebu'ot (included in ch. ii. hilkot Niddah); 25, 'Abodah Zarah.

Maimonides' Praise of the "Halakot."

Ever since the completion of the Babylonian Talmud, attempts had been made to collect the Halakot it contained, and to elucidate, in each case, the final decision of the halakic discussion of the Gemara. The results of these attempts were such works as the "Halakot Gedolot" of the gaon Simon Kahira, "Halakot Pesuḳot" of the gaon Yehudai, and the "Sheiltot" of the gaon Aḥai of Shabḥa. These collections all proved insufficient; Alfasi's work was intended to be comprehensive and thorough. The merits of the "Halakot" are described by Maimonides in the introduction to his commentary on the Mishnah as follows: "The 'Halakot' of our great teacher, Rabbenu Isaac, of blessed memory, have superseded all their predecessors, because there is included therein everything useful for the understanding of the decisions and laws at present in force; that is, in the time of the Exile. The author clearly demonstrates the errors of those before him when his opinion deviates from theirs, and with the exception of a few Halakot whose number at the very utmost does not amount to ten, his decisions are unassailable." Alfasi based his "Halakot" on the Babylonian Talmud, without, however, neglecting the Palestinian Talmud, which is frequently quoted, and the dicta of which are accepted, provided they are not contradicted by the former. In case of difference between the two Gemaras Alfasi follows the Babylonian, arguing thus: "The Babylonian is younger than the Palestinian, and its authors knew the contents of the Palestinian Gemara even better than we do. Had they not been convinced that the passage from the Palestinian Gemara, cited in opposition to their opinion, was untrustworthy, they would never have deviated from it" ('Er., at end). Critics, however, attacked many of Alfasi's Halakot as contrary to the decisions of the Babylonian Talmud. In all such cases it will be found that the critic and the author differ in reality as to the right interpretation of the Talmudic passage, for in truth Alfasi never deviates from what he recognizes as the final decision of the Babylonian Talmud.

Its Characteristics.

Alfasi is exceedingly self-conscious, decided, and firm in asserting the correctness of his decisions, and in rejecting the opinions of those who differ from him (Ket. x. 115, ed. Sulzbach, 1720; Ber. vii. 39*b*). He rarely wavers or doubts. Of previous authorities he mentions by name Gaon Hai, Gaon Judah, and Gaon Moses (Ket. iv. 84*b*); others he cites by the general term "Some of the rabbis." In three places (*ib.* x. 116*b*, 119; viii. 106) he refers to a lengthy explanation in Arabic, which he originally gave as an appendix to the treatise Ketubot, convinced "that he who will read these explanations will arrive at the true sense of the text of the Talmud." These explanations have been detached from their original place, and are at present known only by two Hebrew translations, the one being included in a collection of responsa by Menahem Azariah di Fano (Nos. 127–129), the other in "Temim De'im" (Nos. 218–220, the third part of "Tummat Yesharim"). The latter work contains also a few responsa of Alfasi, translated from the original Arabic by Abraham ha-Levi אבקרט (Nos. 221–223).

His Commentators.

The "Halakot" of Alfasi became famous both on account of the reputation of the author and of their intrinsic value. The work was studied like the Talmud, and soon had its commentators and its critics. The principal commentators are the following: Jonah, on Berakot; Nissim, on Seder Mo'ed, Makkot, Shebu'ot, 'Abodah Zarah, Seder Nashim (except Yebamot), and Ḥullin; Joseph Ḥabiba, on the smaller Halakot, Seder Neziḳin (except Makkot, Shebu'ot, and 'Abodah Zarah), and Yebamot; Joshua Boaz in his commentary "Shilṭe ha-Gibborim" includes notes of various scholars, both for and against Alfasi. The so-called commentary of Rashi, found in some editions, consists merely of extracts from Rashi's general commentary on the Talmud. Alfasi's chief critic is Zerahiah ha-Levi of Lunel, whose work "Ha-Maor" (The Luminary) consists of two parts, entitled respectively, "The Great Luminary" (Zerahiah, the sun) and "The Small Luminary" (Lunel, the moon), the former on Berakot and Seder Mo'ed, the other on Seder Nashim and Seder Neziḳin. Naḥmanides in "Milḥamot Adonai" (The Wars of the Lord) defended Alfasi. Rabad attacked Zerahiah's criticisms in defense of Alfasi, but at the same time wrote *Hassagot* (criticisms) of his own on the "Halakot" (see "Temim De'im"). Even a disciple of Alfasi, Ephraim, is found among his critics ("Temim De'im," No. 68). A long list of emendations is given by Joseph Shalom in "Derek Tamim." In addition to these commentaries and criticisms, there are to be mentioned the "Kelale ha-Rif," contained in "Yad Malachi" (pp. 123*a*, 124*b*). These rules show how to detect the different degrees of decisiveness which Alfasi desired to indicate in the "Halakot," when quoting the opinion of other authorities. Alfasi's "Halakot" appeared without commentaries (Cracow, 1597, 8vo; Basel, 1602, 8vo); the above-mentioned commentaries, and further notes and emendations, were added in subsequent editions (among others, Talmud and Alfasi, Warsaw, 1859, fol.). Besides the "Halakot," there is a collection of Alfasi's "Responsa," ed. Judah Aryeh Loeb Ashkenazi (Leghorn, 1821, 4to). The collection contains 320 questions, mostly referring to civil law cases; only a few have reference to religious rites. Some Arabic responsa of Alfasi are to be found in Harkavy, "Studien und Mitteilungen," vols. iv., xxv., and in S. A. Wertheimer, "Ḳohelet Shelomoh," Jerusalem, 1899; compare "Monatsschrift," xliv. 144.

BIBLIOGRAPHY: R. Abraham ibn Daud (Rabad), *Sefer ha-Kabbalah*; Azulai, *Shem ha-Gedolim*, s.v.; Grätz, *Gesch. d. Juden*, vi. 76 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1087; Weiss, *Dor*, iv. 281 *et seq.*; Cazès, *Notes Bibliographiques sur la Littérature Juive Tunisienne*, Tunis, 1893.

M. F.

ALFASI, ISAAC BEN JOSEPH: Descendant of a Spanish family; flourished in Adrianople in the sixteenth century. He translated Ghazzali's work, "Mishkat al-Anwar," into Hebrew, under the title, "Maskit ha-Orot u Pardes ha-Niẓẓanim" (The Chamber of Light and the Garden of Flowers). This work is still extant in manuscript in the Bodleian Library.

BIBLIOGRAPHY: Dukes, *Oẓar Neḥmad*, ii. 195; Fuenn, *Keneset Yisrael*, p. 593; Steinschneider, *Hebr. Uebers.* p. 345; idem, *Hebr. Bibl.* xxi. 75; Kaufmann, *Die Spuren Al-Baṭlajusi's in der Jüdischen Religionsphilosophie*, 1880, p. 22.

I. BR.

ALFASI, ISAAC BEN REUBEN: Sometimes stated to be a grandson of Isaac Alfasi. He is frequently cited as the author of "Sha'are Shebu'ot," a work in twenty chapters on oaths, usually printed with Alfasi's "Halakot" (Fürst, "Bibl. Jud." i. 36; Benjacob, "Oẓar ha-Sefarim," p. 605). It is probable, however, that the actual author was Isaac ben Reuben of Barcelona or an otherwise unknown Isaac ben Reuben, especially as he quotes the Rif without claiming relationship.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1148; Weiss, *Dor*, iv. 281. A *Song of Love* by Isaac ben Reuben has been translated into English by Nina Davis in *Jew. Quart. Rev.* viii. 271.

D.

ALFASI, MASA'UD RAPHAEL: Rabbi in Tunis at the end of the eighteenth century; died in 1776. He is the author of "Mishḥa de-Rabuta" (Oil of Anointing), a work containing notes on Joseph Caro's "Shulḥan 'Aruk" (Leghorn, 1805). He was assisted by his two learned sons, Solomon (d. 1801) and Ḥayyim (d. 1783), the former being the author of a similar work, "Kerub Mimshaḥ" (The Anointed Cherub), Leghorn, 1859, fol. M. F.

ALFONSI, PETRUS (called before baptism **Moses Sephardi**, "the Spaniard"): A controversialist and physician in ordinary to King Alfonso VI. of Castile; born at Huesca, Aragon, in 1062, and died in 1110 at the age of forty-eight. He embraced Christianity and was baptized at Huesca on St. Peter's day, June 29, 1106, in his forty-fifth year. In honor of the saint and of his royal patron and godfather he took the name of Petrus Alfonsi (Alfonso's Peter). Like all the apostates of his time, he sought to show his zeal for the new faith by attacking Judaism and defending the truths of the Christian faith. He composed a series of twelve dialogues against the Jews, the supposed disputants being Mose and Pedro (= Moses Sephardi and Petrus Alfonsi, or, in other words, himself before and after conversion). Though the work is overpraised by Raymund Martin, in his "Pugio Fidei," and others equally biased, it is but little known to-day; and, as Steinschneider observes ("Hebr. Uebers." p. 933), fully merits the oblivion into which it has fallen. The "Dialogi in quibus impiæ Judæorum . . . opiniones . . . confutantur," the full title of which is given in Wolf, "Bibliotheca Hebræa" (i. 971) and Fürst, "Bibl. Jud." (i. 36), appeared at Cologne in 1536 and later in "Biblioteca Patrum" (xii. 358, xxi.; ed. Lugdunensis, p. 172; ed. Migne, t. 157, p. 535). Other books are ascribed to him, and he is sometimes confounded with Petrus Hispanus of the thirteenth century. See Steinschneider (*l.c.* p. 470, § 282; p. 934, § 557, note 208), who regards him as the probable translator of the "Canones Tabularum" ("Cod. Corp. Chr." 283, 13; f. 141*b*) from the Arabic. It is ascribed to one Petrus Anfulsus, who is very likely identical with Alfonsi (see Steinschneider, "Hebr. Bibl." 1882, xxi. 38; "Hebr. Uebers." pp. 985, 986, § 589).

Another controversial tract, described as a dialogue "Inter Petrum Christianum et Moysem Hæreticum" (Codex Merton, 175*b*, f. 281; in Coxe's "Cat." p. 69), is said to have been written by Petrus Alphonsi (compare "Hebr. Bibl." xxi. 38). In Cambridge University, England, there is a manuscript of the fifteenth century bearing the title: "De Conversione Petri Alfonsi Quondam Judæi et Libro Ejus in Judæos et Saracenos," which is mentioned in Steinschneider's "Polemische und Apologetische Literatur," 1877, p. 224 (compare p. 235, No. 5, *s.v.* Epistola).

Alfonsi's fame rests chiefly on a collection of thirty-three tales, composed in Latin. This collection has enjoyed a most remarkable popularity, and is, on that account, an interesting subject of study in comparative literature. It is entitled "Disciplina Clericalis," or "A Training-school for the Clergy," and was often used by clergymen in their discourses, notwithstanding the questionable moral tone of some of the stories. The work is important as throwing light on the migration of fables, and is almost indispensable to the student of medieval folk-lore. Translations of it into French, Spanish, and German are extant; and Joseph Jacobs has recently discovered some of the stories at the end of Caxton's translation of the fables of Æsop, where thirteen apologues of "Alfonce" are taken from the "Disciplina Clericalis."

An outline of the tales, by Douce, is prefixed to Ellis' "Early English Metrical Romances." Nearly all the stories are adopted in the "Gesta Romanorum." Chapters ii. and iii. were done into Hebrew and issued under the title ספר חנך, "Book of Enoch," Constantinople, 1516; Venice, 1544 and 1605. An early French translation of this Hebrew extract was made prior to 1698 by Piques, and August Pichard published another version in Paris, 1838.

BIBLIOGRAPHY: The whole literature is put together and discussed in Steinschneider's *Hebr. Uebers.* (pp. 934–935). Mention should be made of the scholarly edition of F. W. V. Schmidt, Berlin, 1827, to whose notes Steinschneider offers very valuable emendations and parallels from Oriental and Western folk-lore. Steinschneider, *Manna*, 1847, pp. 102, 114; idem, *Cat. Bodl.* cols. 549, 550, 733, 734; idem, *Jewish Literature*, p. 174; the authorities mentioned in B. P[ick]'s article, *Pedro Alfonso*, in McClintock and Strong's *Cyclopedia*, vii. 864, 865; W. A. Clouston, *Flowers from a Persian Garden*, p. 100, London, 1890; Jacobs, *Jewish Ideals*, 1896, pp. 141–143, lays stress on Alfonsi's importance as one of the intermediaries between Eastern and Western folk-lore, and quotes one of Caxton's stories from "*Alfonce.*"

G. A. K.

ALFONSINE TABLES: A series of astronomical tables giving the exact hours for the rising of the planets and fixed stars; compiled at Toledo at the request of Alfonso X. of Castile about the year 1252, the date given in the Latin editions being the year 1251. They are of considerable importance to the history of astronomy and even to that of geographical discovery, since it was by trusting to a revision of them by Abraham Zacuto that Columbus was enabled to reach the New World. According to Zacuto, the chief compiler of the tables was Isaac ibn Sid, a ḥazan or cantor of the city of Toledo; and astronomical observations of his, dating from the years 1263–66, were seen by Isaac Israeli.

In what language the original tables were compiled is doubtful. The Latin portion refers to Jews in uncomplimentary terms; and it is therefore not likely to be the work of Ibn Sid, who is, besides, known as a translator from Arabic into Spanish of other astronomical works. The tables were supposed by Humboldt in his "Cosmos" to have been compiled at a congress of Christian, Jewish, and Mohammedan astronomers, especially assembled for that purpose by Alfonso. This myth has been exploded by Steinschneider, who traced the tradition to Zacuto. Strange to say, the Alfonsine Tables proper were for the first time translated from the Latin into Hebrew by Moses ben Abraham of Nîmes, at Avignon, as late as 1460; though this translation was of little consequence to the history of science. There are, besides, several Hebrew manuscripts containing commentaries and explanations for the use of the Alfonsine Tables, giving the canons or ruling principles on which they were compiled.

The Alfonsine Tables must not be confounded with earlier astronomical tables composed at Toledo between 1061 and 1080 by Abu Isḥaḳ ibn Al-Zarkali of Cordova, which were translated into Spanish at the request of Alfonso X. by Don Abraham Faquin about 1277. This translation has been published by Rico in "Libros del Saber de Astronomia," Madrid, 1865.

Still another set of astronomical tables was compiled in Spain for Pedro IV. of Aragon, about 1367, by Jacob ben Isaac Carsono. These tables were translated into Hebrew, and still exist in manuscript at Parma and at Rome. David Gans, author of "Zemaḥ David," mistook them for the Alfonsine Tables. See also Isaac ibn Sid.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 616-626, 638, 639, 975; idem, *Jüdische Literatur* in Ersch and Gruber, *Encyklopädie*, xxvii. 439, 440.

J.

ALFONSO III. OF PORTUGAL. See Portugal.

ALFONSO V. OF PORTUGAL. See Portugal.

ALFONSO IX. OF LEON. See Spain.

ALFONSO: A mathematician of uncertain date, author of a treatise on squaring the circle, extant in a manuscript in the British Museum (additional manuscripts, 26,984). Alfonso claims in the prefatory remarks to have found and demonstrated the possibility of constructing a plane figure, equal—not merely approximately, but exactly—to the area of a given circle. He professes to have put an end to all doubts on the subject, such as were entertained by Aristotle, and controverts the opinions of Ibn Roshd and Ibn Sina, who had declared the demonstration to be impossible.

S. A. H.

ALFONSO DE ALCALA. See Alfonso de Zamora.

ALFONSO BURGENSIS. See Abner of Burgos.

ALFONSO COMPLUTENSIS. See Alfonso de Zamora.

ALFONSO DE SPINA. See Spina, Alfonso de.

ALFONSO OF VALLADOLID. See Abner of Burgos.

ALFONSO DE ZAMORA: Spanish Marano of the sixteenth century; Hebraist and polemical writer; born in Zamora about 1474, and baptized in the Catholic faith in 1506. His father's name was Juan de Zamora, and he likewise seems to have become a Christian. Alfonso was professor of Oriental languages for several years at the University of Salamanca. His pure Hebrew style leads Neubauer to suppose that he attended a Jewish school before going to the university. Owing to this proficiency, Cardinal Ximenes employed him for over fifteen years in the preparation of the Complutensian Polyglot, to which he contributed largely. He wrote a number of grammatical and lexicographical works, and composed in Hebrew and Latin, interlined, an epistle to the Jews in Rome, wherein he seeks to admonish them and convert them to the Christian faith. The letter entitled "A Letter from the Kingdom of Spain to the Jews in the Roman Community" (Alcalà de Henares, 1526) does not seem to have disturbed the Roman Jews; in fact, Rieger questions whether they ever received it ("Gesch. d. Juden in Rom," ii. 47, Berlin, 1895).

Among his writings, enumerated in the subjoined references, may be mentioned two Hebrew vocabularies, published in 1515; an introduction to Hebrew Grammar ("Introductiones Artis Grammaticæ Hebraicæ," 1526), now very rare (second ed., Alcalà de Henares); translations of and commentaries on portions of the Bible (Jeremiah, Isaiah, etc.); an introduction to the Targum, 1532; a polemic entitled "Libro de la Sabiduria de Dios" (manuscript in Escurial, see Kayserling, "Bibl. Esp.-Port. Jud." p. 118); and letters and miscellaneous correspondence preserved in manuscript at Leyden (Codex Warner, 65). In a letter, dated March 30, 1544, he states that he was seventy years old and still professor of Hebrew at the University of Salamanca (Steinschneider, "Leyden Cat." p. 281). In one place he also calls himself teacher of Hebrew at the University of Alcalà de Henares.

Bibliography: De Castro, *Biblioteca Rabbinica Hispaniensis*, i. 399; De Rossi, *Annales Hebræo-Typographici*, 1501-40, p. 30; Delitzsch, *Wissenschaft u. Kunst im Judenthum*, pp. 289 *et seq.*; Steinschneider, *Cat. Bodl.* col. 733; idem, *Leyden Cat.* pp. 279-281; idem, *Bibliographisches Handbuch*, p. 4; Neubauer, in *Jew. Quart. Rev.* 1895, vii. 398-417; Blau, *ibid.* ix. 476.

G. A. K.

ALFONSUS BONIHOMINIS: The name taken by the Latin translator or adapter of an anti-Jewish pamphlet, originally written in Arabic by Samuel abu Naṣr ibn Abbas, better known as Samuel Maroccanus (of Morocco). The first edition bears the title, "Epistola ad R. Isaacum Contra Errores Judæorum, ex Arab. Latine per Alfonsum Bonihominis." Nothing is known about the translator; and Steinschneider is probably right in suspecting that he is none other than Paul of Burgos. The translation was made during the first half of the fourteenth century. Alfonsus Bonihominis is said to have also translated from the Arabic into Latin a "Disputatio Abutalib Saraceni et Samuelis Judei" (Discussion between Abutalib, a Saracen, and Samuel, a Jew), which is still in manuscript (see Abbas, Samuel abu Naṣr ibn; Abner of Burgos).

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 4407, 7055.

G.

ALFUAL (or, rather, **al-Fawwal**, "The Bean-Merchant"): The family name of a number of Spanish Jews (Steinschneider, "Jew. Quart. Rev." xi. 587), of whom the following are known:

Abraham Alfual: Of Tortosa; lived at the end of the fourteenth century. He is cited in the responsa of Isaac ben Sheshet.

Ḥayyim ben Judah Alfual: Of the eleventh century; mentioned in the responsa of Isaac ibn Megas.

Ḥayyim ben Judah Alfual: A rabbi on the island of Rhodes; lived in the sixteenth century.

He enjoyed a considerable reputation as a casuist. He is mentioned in the works of his contemporaries, Samuel di Medina (מהרשד"ם), David ben Abi Zimra (רדב"ז), and Joseph ibn Lab, who highly esteemed him.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 855.

Isaac b. Ḥayyim b. Judah Alfual: Cabalist; flourished in the second half of the sixteenth century; died 1579. Perhaps he is identical with the Alfual who lived in Chios in 1578 (Abr. de Boton, "Responsa," No. 24), and with the Isaac b. Samuel Ḥayyim, whom the author of the "Shalshelet ha-Ḳabbalah" mentions as a noted cabalist of Spanish origin (ed. Warsaw, 1889, p. 87). His posthumous work, "Nofet Ẓufim" (Drops from the Honeycomb), which was edited by his son, Ḥayyim ben Isaac Alfual, Constantinople, 1582, is now rare. It contains interpretations of the Torah, alphabetically arranged and based on the three cabalistic methods of exegesis; namely, *gematria*, *ẓirufim*, and *rashe tebot*—the numerical value, the combination, and the initials of words.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 1168, iv. 600; Steinschneider, *Cat. Bodl.* col. 1092; Benjacob, *Oẓar ha-Sefarim*, p. 394.

H. G. E.

Joseph ben Ḥayyim Alfual: Of Saragossa; lived in the thirteenth century.

Joseph ben Isaac Alfual: Lived in Huesca in the thirteenth century. He translated (1297) the Mishnah into Spanish, and the commentary of Maimonides on the section "Moed" from the Arabic into Hebrew. This translation is preceded by a poetical introduction in which each verse begins with the last word of the preceding verse (Steinschneider, "Hebr. Bibl." ix. 138; "Hebr. Uebers." p. 923).

Joseph ben Solomon Alfual: Wrote a commentary on the Canticles, a manuscript of which exists in the Vatican Library (see Salfeld in "Magazin," vi. 36, 204; *idem*, "Die Erklärer des Hohen Liedes," p. 175; and in "Hebr. Bibl." ix. 138).

Munajjim ibn al-Fawwal: Of Saragossa; lived in the eleventh century. According to Ibn Abi Oseibia, he was a physician of renown, and well versed in logic and philosophy. He wrote a work in Arabic, called "Kanz al-Maḳl," in the form of questions and answers, to which he added the rules of logic and the principles of physics (see "Ibn Abi Oseibia," ed. August Müller, ii. 50, Königsberg, 1884; Steinschneider, "Hebr. Uebers." p. 923).

Samuel ben Judah Alfual: Lived in Saragossa in the thirteenth century. G.

ALGABA, JACOB B. MOSES DI: Translator into Hebrew of the celebrated medieval romance, "Amadis de Gaul." The translation probably appeared at Constantinople between 1534 and 1546. A copy of the work, which is extremely rare, is in the British Museum (see the "Catalogue" of Van Straalen, p. 11, London, 1894).

The name Algaba, as Steinschneider suggests, may be either a patronym, or an apocope of the Hebrew word גבאי ("treasurer"). In the latter case its full form would be "Algabai."

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 965; *Jew. Quart. Rev.* x. 514; Benjacob, *Oẓar ha-Sefarim*, p. 39.

H. G. E.

ALGAZI, ABRAHAM BEN SOLOMON: Supposed to have lived at Smyrna in 1659, and to have been the son of the author of the book, "Shema' Shelomoh" (Solomon's Fame), Smyrna, 1659, containing homiletic explanations of a part of the Torah. Very little is known about his writings. J. CH.

ALGAZI, ḤAYYIM: Rabbi in Constantinople in the seventeenth century. He was a disciple of Joseph di Trani, and the author of a commentary on "Sefer Mesharim" (The Book of the Righteous), which is the part that treats of civil law in the ritual code "Toledot Adam wa-Ḥawwah," by R. Jeroham ben Meshullam (thirteenth and fourteenth centuries). This commentary was published, under the title "Netibot Mishpaṭ" (The Paths of Justice), in Constantinople, 1668 (see Steinschneider, "Cat. Bodl." col. 821). D.

ALGAZI, ḤAYYIM ISAAC: Author of the books: "Derek Eẓ ha-Ḥayyim" (The Way of the Tree of Life), "'En Yamin" (The Right Eye), "Sha'ar Yehudah" (The Gate of Judah); all published at Salonica, 1822. J. CH.

ALGAZI, ḤAYYIM BEN MENAHEM: Rabbi of the island of Rhodes and Smyrna; lived in the seventeenth century; author of "Bene Ḥayyai" (Sons of My Life), containing notes and novellæ in the sequence of the four Ṭurim. It was edited by the author's pupil, Meir Danon, Orthokoi (near Constantinople), 1712. Appended to it are the author's "Ḥiddushim," miscellaneous notes on Shebu'ot, Sanhedrin, Giṭṭin, etc., edited by Ḥayyim ben Isaac Raphael Alfandari.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 80; Fürst, *Bibl. Jud.* i. p. 37.

D.

ALGAZI, ISRAEL JACOB: Great-grandson of Solomon Algazi the elder, and rabbi in Jerusalem in the eighteenth century. Besides contributing to dialectical, liturgical, and legal literature, he was the author of some valuable works on Talmudic methodology. Of these there exist: (1) "Ar'a de-Rabbanan" (The Land of the Rabbis), a treatise on Talmudic principles (Constantinople, 1745); reedited by Jacob Ayas with the commentary of Juda Ayas, his father, called "'Afra de-Ar'a" (The Dust of the Land) (Leghorn, 1783); (2) "Sheerit Ya'aḳob" (The Remnant of Jacob), consisting of homilies (Constantinople, 1751); the second part published at Leghorn, 1790; (3) "Neot Ya'aḳob" (The Habitations of Jacob), a volume of responsa and homilies (Smyrna, 1767); (4) "Shema' Ya'aḳob" (Hearken, O Jacob!), homilies on Genesis and Exodus, the first of which was delivered at the bar-miẓwah of his son and successor Yom-Ṭob (1739); (5) "Emet le-Ya'aḳob" (Jacob's Truth), on the laws concerning Scripture reading (Constantinople, 1764), of which Azulai made an epitome under the title "Le-David Emet" (David's Truth) (Leghorn, 1786), reprinted several times.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s. v. דובב; Steinschneider, *Cat. Bodl.* col. 1162.

D.

ALGAZI, MOSES BEN ABRAHAM: A rabbinical writer who flourished in Smyrna in the seventeenth century. He was the brother of Solomon Algazi the elder, and wrote annotations to "Dobeb Sifte Yeshenim" (Smyrna, 1671) and "Sefat Emet," two rabbinical works of his grandfather, Moses Benveniste the elder. The latter is a work on Hebrew etymologies published together with a poem of Isaac Tshelebi on the Hebrew words beginning with שׂ. According to Zedner, "Cat. Hebr. Books Brit. Mus." p. 766, it was published at Constantinople in 1799; but according to Benjacob, "Oẓar ha-Sefarim," p. 592, it was published there in 1722–23 and 1807.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. דובב; Steinschneider, *Cat. Bodl.* col. 1769.

D.

ALGAZI, MOSES JOSEPH: Rabbi at Cairo, Egypt; born 1764; died after 1840, in which year he became prominent through the energetic support which he gave to Crémieux and Salomon Munk in their effort to establish schools for the Jews of Egypt. The movement was a direct outgrowth of the eastern journey of Montefiore, Crémieux, and Munk on the occasion of the Damascus blood-accusation, when the low plane of enlightenment prevalent among Egyptian Jews became manifest to the philanthropists. Munk issued an eloquent appeal in Hebrew and Arabic (September, 1840). At Alexandria, the local rabbi, assisted by a prominent layman, Valensino, headed the movement, while at Cairo, which contained about three hundred Jewish families, Algazi, though already seventy-six years of age, seconded by a leading layman, Adda, made such a strenuous effort on behalf of the plan that on Oct. 4, 1840, two schools—one for boys and one for girls—were opened. The institutions received the name of the Crémieux schools; and their sponsor made himself responsible for a European annual contribution of 6,000 francs toward their maintenance.

Algazi, moreover, showed an additional trait of tolerance when, despite the opposition of numerous fanatics, he supported Munk in the proposal to admit to the schools the children of the Karaites, of whom there were at Cairo about one hundred. The establishment of these institutions signified the beginning of secular culture among the Jews of modern Egypt; and soon after this event Moses Fresco, chief rabbi of Constantinople, issued a circular letter exhorting them to learn the language of the country.

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., xi. 545 *et seq.*; Munk's appeal (in Arabic), in *Zion*, i. 76–78 (the Hebrew text in *Literaturblatt des Orients*, 1841, col. 103); Jost, *Annalen*, 1840, No. 52; 1841, Nos. 11, 16; Letter of the Ḥakam of Constantinople in *Allg. Zeit. d. Jud.* 1841, p. 16.

H. G. E.

ALGAZI (ALGHASI), SAMUEL BEN ISAAC BEN JOSEPH, of Candia (Crete): Talmudical commentator and historian, died shortly before 1588. He came of a family of scholars, both father and grandfather being known as Talmudists. Joseph Solomon Delmedigo bestowed upon Algazi the title of "Gaon," at the same time declaring that he was the most prominent pupil of Delmedigo's ancestor Judah ben Elijah. Algazi does not seem to have left Crete; but the fact that this island belonged to Venice made it easier for Algazi's name to become known in Italy. Men of prominence ranked him among the great teachers of his time. Of his works, only a small chronicle, "Toledot Adam" (The Generations of Adam), was published by his grandson Samuel ben Moses Ẓarfati (Venice, 1605). This chronicle, which is based largely upon the "Yuḥasin" of Abraham Zacuto, begins with Adam and concludes with the burning of Hebrew writings in Italy on Sept. 9 (New-year's Day), 1553. His consolation was that in the small towns of Crete, God had saved a "brand from the burning"; meaning thereby that in Crete the Talmud and other Hebrew books had been spared.

Oddly enough, Algazi fixed upon the year 1583 as the beginning of a new era from which he reckoned all dates; for example, he would cite Adam and Eve as having lived in the year 5343 before that year. He was in a measure influenced by the Midrash, from which probably he obtained the names of the wives of Seth, Noah, and Terah. He placed the exodus of the Ephraimites from Egypt and their annihilation in the year 2924, or 2,420 years after the Creation. Concerning the Christian chronology he says:

> "1672 years since the Nazarene, according to our tradition; according to their reckoning, 1613 since the birth [of Jesus]; that is, the eighteenth year of the one hundred and ninety-sixth cycle; that is, the two hundred and seventy-seventh year of the Seleucidan era, equivalent to the three hundred and seventeenth year of the Second Temple, and the fifteen hundred and eighty-second year since the foundation of their religion."

It would appear from this that he wrote his little book in the last four months of 1582; besides, he counts since September, 1553, thirty years.

Algazi chronicled the birth of Mohammed and the taking of Constantinople just as he did the most important events in the history of the persecution of the Jews or of their literary history. He knew the German Jews as well as the Spanish.

Algazi's unpublished works are: (1) "Biur 'Aruk Gadol," a commentary on the book "Yereim" by Eliezer of Metz, which was given the same importance as Joseph Caro's "Bet Yosef"; (2) "Ḳebuẓat Kesef," a concordance to both Talmuds, Mekilta, Sifra, Sifre, and the Midrash Rabbot; (3) "Tanḥumot El," which is said to have contained glosses on the Psalms and probably sermons also; (4) "Derashot" (Disquisitions), which are probably identical with the "Shiṭot" (Novellæ) to eighteen Talmudic treatises and to the ר״ן (Rabbenu Nissim), mentioned by Delmedigo.

Bibliography: Joseph Solomon Delmedigo, *Elim*, p. 44, Odessa, 1844; Azulai, *Shem ha-Gedolim*, s.v.; Wolf, *Bibl. Hebr.* i. 1086; Steinschneider, *Cat. Bodl.* No. 7000.

A. Le.

ALGAZI, SOLOMON NISSIM, the Elder: Rabbi in Smyrna and in Jerusalem in the seventeenth century. He must not be confused with his grandson and namesake, a rabbi in Egypt in the eighteenth century. Solomon Algazi was a prolific writer on all topics of rabbinical literature, and has won distinction by his treatment of Talmudic hermeneutics and methodology. His attempts to rationalize Talmudic Haggadot, while not scientific in a modern sense, still prove him to have been superior to the average Talmudist of his age. His best work is his Talmudic methodology, "Yabin Shemu'ah" (He Will Elucidate the Message), which is written in the form of a commentary to Joshua Levi's "Halikot 'Olam" (Venice, 1639; Leghorn, 1792). He wrote two other works on Talmudic methodology; namely, "Halikot Eli" (The Ways of My God; Smyrna, 1663), and "Gufe Halakot" (Principle of Halakah; Smyrna, 1675). Algazi was also the author of "Ahabat 'Olam" (Everlasting Love), a series of homilies (Constantinople, 1642; Dyhernfurth, 1693); "Hamon Rabbah" (The Great Multitude), an index of the Biblical passages quoted in Midrash Rabbah (Constantinople, 1644); "Zehab Sebah" (The Gold of the Hoary Head), on Talmudic Haggadot, (Constantinople, 1683); "Leḥem Setarim" (Secret Bread), Talmudic novellæ (Venice, 1664); "Me'ullefet Sappirim" (Overlaid with Sapphires), selections from the Zohar (Smyrna, 1665; Amsterdam, 1703); "Raẓuf Ahabah" (Inlaid with Love), or "Apirion Shelomoh" (Solomon's Palanquin), notes on the Tosafot to the haggadic passages in the Talmud (Smyrna, 1659; Amsterdam, 1710); "Ta'awah la-'Enayim" (A Delight to the Eyes), notes on the Talmudic Haggadot (Salonica, 1655; Sulzbach, 1687).

Bibliography: Azulai, *Shem ha-Gedolim*, p. 82; Steinschneider, *Cat. Bodl.* col. 2277; Fürst, *Bibl. Jud.* i. 37, 38.

D.

ALGAZI, YOM-ṬOB BEN ISRAEL JACOB: Commentator; lived at Jerusalem in the eighteenth century; author of a commentary on Naḥmanides' "Hilkot Bekorot" (Laws Concerning Primogeniture), which was published at Leghorn in 1794. Some consider him to be the author of

"Shalme Ẓibbur," which is generally assigned to his more learned father, Israel Jacob Algazi.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 589; Roest, *Cat. d. Rosenthal'schen Bibliothek*, i. 59.

D.

ALGEBRA, SCIENCE OF. See Mathematics.

ALGERIA: Country on the coast of North Africa, now a French colony, but formerly belonging successively to Carthage, Rome, the Saracens, and the Ottoman Turks. The claim is put forth by several Jewish Algerian communities that they were established in North Africa at the time of the destruction of the Temple. Though this is unwarranted, the presence of Jews there since the first centuries of the common era is attested by epitaphs ("C. I. L." viii. 8423, 8499; "Bulletin Archéologique du Comité des Travaux Historiques," No. i. xiii. 64), from which two inferences may be drawn: first, that since the Jews mentioned bear Latin names, most of them came from Italy; secondly, that since the proportion of Jewish inscriptions to the great mass of Latin-Algerian inscriptions is very small, the number of Jews was not large. Under the fairly tolerant Vandals the Jews probably multiplied; for Justinian in his edict of persecution respecting North Africa, proclaimed by him after the overthrow of the Vandal empire, mentions them in the same category as Arians and heathens ("Novellæ," xxxvii.).

In the seventh century an important addition to the Jewish population was made by Spanish immigrants, who, fleeing from the persecutions of the Visigothic king Sisebut and his successors, escaped to Mauritania, and settled in the Byzantine cities. Whether they mingled with the Berber population, making converts among them, is an open question, to which, however, Arabic historians give an affirmative answer. Ibn-Kaldûn categorically maintains that several Berber tribes professed Judaism: the Nafusah in Ifriḳiyyah (Tunis and a department of Constantine), the Faudalawah, the Fazaz, the Madiunah, the Bahlulah, and the Ghayyathah in the Maghreb al-Aksa (in the west of the department of Oran and Morocco). The powerful tribes of the Jarua and of the Aurès, whose queen, the Kahina Diḥya, for a long time kept the Arabian generals in check, also practised the Jewish religion. Ibn-Kaldun adds that the existence of Judaism among the Berbers lasted until the reign of the founder of the Idriside dynasty. This prince devoted himself energetically to stamping out all traces of Judaism from his empire; but certain present usages among the tribes of the Aurès, such as house-cleaning at Passover time and Sabbath observance, must be considered as survivals of that religion. Moreover, some contend that certain portions of the tribe of the Henansha (south Constantine), leading in all particulars the pastoral life of the Arabs, still observe the religion of Moses.

Arabic Domination.

Under Arabic domination the situation of the Algerian Jews was what that of "the People of the Book" (*Ahl-al-Kitab*) has always been in Moslem empires. Though they were compelled to pay the poll-tax (*jizyah*), the régime was relatively tolerant, and they maintained the free exercise of their religion. At the same time they were always exposed to the caprice of a prince or to an outburst of popular fanaticism. On several occasions under Idriside emirs they suffered persecution, but under the Aghlabites they experienced real tranquillity, and even a fair amount of favor. Two Jewish physicians, both named Isḥaḳ ben Amram, appear to have attained a certain standing at the court of Ziyadat-Allah I. and of Ziyadat-Allah III., and to have been the confidants and counselors of those princes. The Almoravide dynasty seems to have left the Jewish communities of the Maghreb in peace; but the fanatical Almohades, who overthrew it (1146), followed a totally different policy toward the Jews. The first Almohade, 'Abd al-Mu'min, made them the object of frequent persecutions. In pursuance of a fanciful belief, of which it is impossible to find the least foundation in Moslem tradition, he pretended that Mohammed had permitted the Jews the free exercise of their religion for only five hundred years, and that if, at the expiration of that time, the Messiah had not appeared, they must be forced into Islam by fair means or foul. His successors pursued the same course, and their severe measures produced either emigration to the east or forced conversions. Becoming suspicious of the sincerity of the new converts, the Almohades, in order to distinguish them from Moslems of longer standing, obliged them to wear a special garb. Under the various dynasties, which after the fall of the Almohades divided the Maghreb among themselves, the Ḥafsides of Tunis, the Banu Ziyan of Tlemçen, and the Marinides of Fez, the situation of the Jews was somewhat improved. At any rate their situation was far better than that of Jews across the Mediterranean in Christian Spain; and the African coast cities became the natural shelter for refugees from Spanish persecutions.

Spanish Immigration.

In 1391, in consequence of that terrible uprising against the Jews which steeped Castile, Aragon, Andalusia, and the Balearic Isles in blood, groups of immigrants landed at Algiers, Oran, Mostaganem, and Bougie, penetrated into the cities of the interior, and settled there with the permission of the Moslem authorities. They had to pay a capitation fee of a doubloon for admission into the land. On the whole, they were well received by the Jewish communities already there, but for some time they formed separate groups.

The ancient Algerian Jews were known as "wearers of turbans," the newcomers as "wearers of birettas." Greatly superior to the African Jew in culture and in intellectual and commercial activity, the Spanish Jew soon gained the upper hand, and from the first years of the fifteenth century rabbis who emigrated from Spain are found at the head of nearly all Jewish communities in Algeria: at Algiers, Isaac ben Sheshet Barfat, known by the abbreviation "Ribash," and Simon ben Ẓemaḥ Duran I., similarly called "Rashbaẓ"; at Oran, Amram ben Merovas Ephrati; at Constantine, Joseph ben Menir and Maimun ben Saadia Najar; at Medeah, Saadia Darmon; at Tlemçen, Abraham ben Hakin and Ephraim Ankawa; at Bougie, Benjamin Amer, etc.

Henceforth the number of Jews in Algeria continually augmented, the increase being most marked when a large immigration into Africa took place at the end of the fifteenth and the beginning of the sixteenth century. After the expulsion of the Jews from Spain (1492, 1502) four to five thousand of them repaired to Africa. An old chronicler says: "Those who arrived at Oran were so numerous that the Arabs, on seeing their vessels, thought that enemies were descending upon them and killed a number; but afterward the Moslem prince took pity on them, and, through the intervention of an influential Jew of the country named Dodiham, permitted them to land. He had board cabins erected outside the city for them and the cattle they brought with them." The conclusion may be drawn that these new immigrants found in the Algerian cities well-constituted Jewish communities, full of vitality, by which they were absorbed, despite their own strength and importance; for, in the first place, the division of the Jews into two groups, African and Spanish, that has existed at Tunis up to our own times, ceased in Algeria after the middle of the Turkish period; and, in the second place, Arabic has remained the current speech of the Algerian Jews, while the contrary is the case at Tetuan and Tangiers, where Spanish is the vernacular of the Jews.

At first Algeria did not offer the Jewish refugees from Spain a very secure asylum. When Cardinal Ximenes took Oran in 1509, he overwhelmed the Jews with his impositions; Peter of Navarre, in his conquest of Bougie (1510), pillaged, massacred, and reduced to slavery a considerable number of Jews.

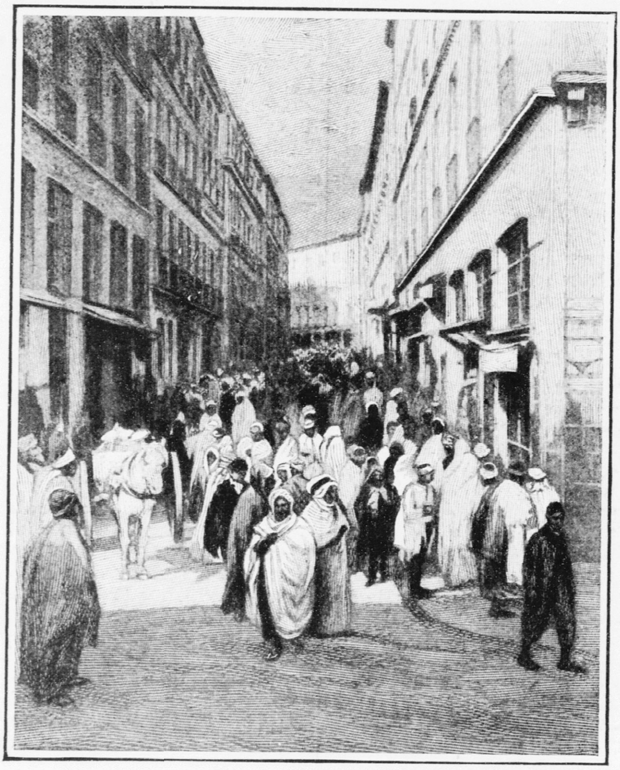

Jewish Quarter of Algiers, After the Riots (1898).

Turkish Domination.

But under Turkish domination, from 1519 onward, during the sixteenth, seventeenth, and eighteenth centuries, the Jews in the towns of the regency of Algiers enjoyed a fair amount of security, being practically guaranteed the free exercise of their religion and the liberty to administer their own affairs. However, they were despised, subjected to annoying treatment, forced to pay heavy taxes, and, if they complained, punished with the utmost rigor. In addition they were exposed to arbitrary acts at the hands of petty local tyrants. The pasha of Tuggurt, Mohammed al-Akhal ben Jallab, wished to convert the Jews to Islam by force, and the deys of Algiers on several occasions handed over the houses of the Jews to the populace for pillage. But it was chiefly in the villages occupied by the Spaniards and exposed to the wars between the regency and the Catholic kings that the Jews suffered from active fanaticism—the fanatical hate inspired by the Inquisition. The Spaniards in possession of Tlemçen in 1563 killed or enslaved fifteen hundred Jews there, and in 1669 Taxardo expelled from Oran the Jewish population, proscribed the free exercise of Judaism, and replaced the synagogue by a church dedicated to San Christo de la Patienza. It is no wonder, then, that the Algerian Jews publicly demonstrated their joy on several occasions when the Turks were victorious over the Spaniards. The following curious fact is worthy of mention: Emperor Charles V. sent a Jew of Oran named Jacob Cansino (1556) to represent him at the court of the emperor of Morocco, and to protect the interests of Spanish subjects in that country; the descendants of this Jacob Cansino, Isaac, Ḥayyim, Aaron, and Jacob, in direct succession from father to son, filled the office of consuls of Spain in Morocco until 1666.

In the eighteenth century certain Jewish communities were reestablished or enlarged under the friendly rule of Turkish deys. Among the chief of these is the present community in Oran. In 1792, after the final evacuation of the city by the Spaniards, the dey Mohammed al-Kabir invited the Jews of Tlemçen, of Mostaganem, of Mascara, and of Nedroma to live there. On condition of the payment of certain taxes, and of building within fixed limits, he conceded to them a piece of land between what is now Chateau-Neuf and Saint-André. At Constantine the dey Salaḥ donated to the Jews of the region some land with indefinite boundaries between the Souḳ al-Aseur and the gate of El-Ḳantara. They established themselves there, erected buildings, and peopled that part of the city up to the desert.

In the seventeenth century a new Jewish element found its way into the chief cities of the regency, especially at Algiers. These Jews from Leghorn, Italy, called Gorneyim, soon attained great importance as social economic factors. It was their commercial activity that brought them to Algiers, and in the course of the eighteenth century they became the bankers of the deys, intermediaries between them and the European powers, and their respected and influential counselors, almost even their ministers.

The Communities.

The organization of the Jewish Algerian communities developed in the course of time. Definite information concerning the system during the Turkish period is in existence, and a short summary may be given. Placed at the head of the community was a *muḳaddam* selected by the Arabic or Turkish governor of the city or the region. The muḳaddam was the official representative of the community, and the sole legal intermediary with the Moslem authorities for all administrative and financial affairs. He was assisted by a council (*ṭobe ha-'ir*), appointed by himself, which, apart from its administration of the general affairs of the community, saw to the levying and collecting of the taxes imposed on the Jews of the country. The rabbinical tribunal possessed two judicial functions. In purely religious matters, it settled ritual questions and, if necessary, inflicted penalties, fines (*ḳenas*), excommunications (*ḥerem*), and flogging (*malḳot*); in civil matters it exclusively pronounced judgment on questions pertaining to personal relations and succession. The muḳaddam executed the sentences. In civil matters other than those involving personal relations, the rabbinical tribunal was not necessarily the sole authority; the Moslem cadi had the same power if the parties concerned were agreed in bringing their differences to him, or when only one of the litigants was a Jew. The administration of religious matters was entrusted to various officials, hierarchical in character, in the following order: *gizbar*, *gabbai*, *ḥaber*. The first had the care of the synagogue and supervised the expenses attendant on the service. In certain cities the title of gizbar was merely honorary and was purchasable through donations. The gabbai and the ḥaber attended to mortuary ceremonies, and the latter took an important part in marriage celebrations. It was his duty to conduct the bride from her parents' home to the residence of her husband.

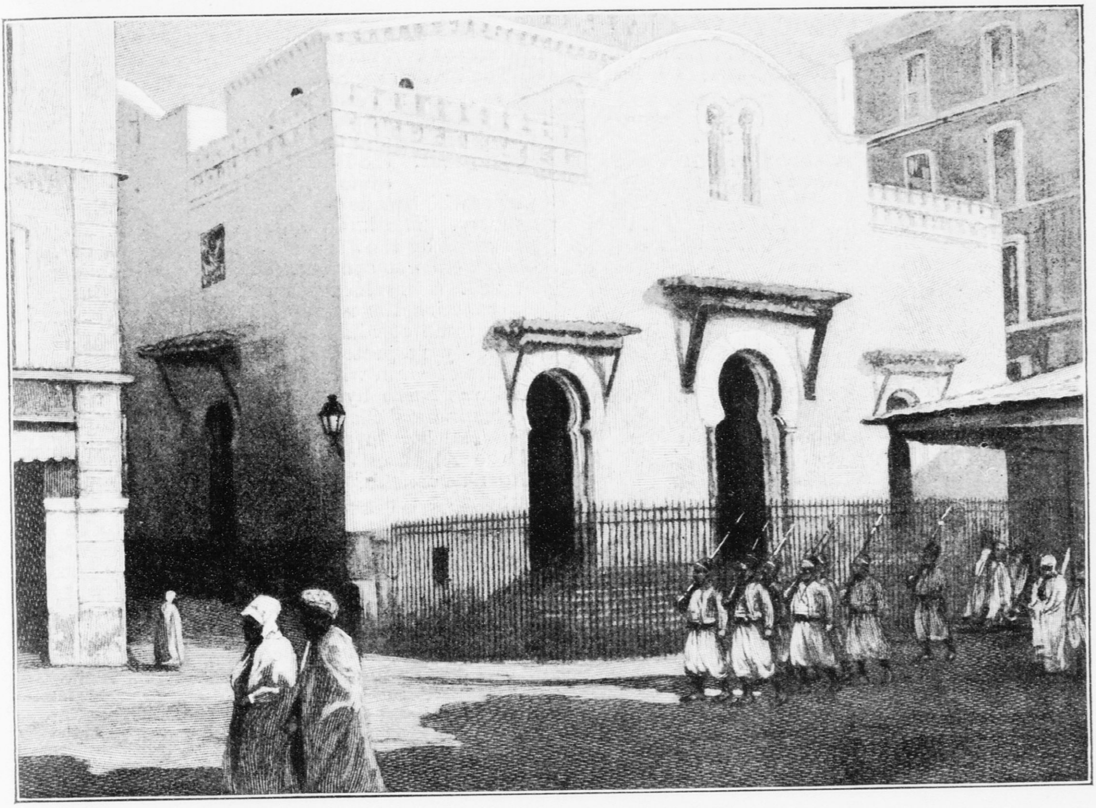

THE SYNAGOGUE AT ALGIERS.—SENTRY RELIEF DURING THE RIOTS (1898).

The revenues of the community were at first derived from taxation on articles of consumption levied on certain trades (the butcher's trade and the sale of Passover bread). Collections and voluntary gifts supplied the rest. There were generally four large collections a year: at the New-year, for the housing of the poor; on Yom Kippur eve, for food for the poor; at Ḥanukkah, for clothes for the poor; at Purim, for defraying the expense of the Passover.

The Algerian Jews were forced to reside in a restricted quarter, analogous to the Ghetto of medieval Europe, and called by various names: *ḥarrah* and *sharah* in the provinces of Algiers and Constantine; and in the province of Oran, *mellah*, which is still the name that it bears in Morocco. Among the tribes, the Jews lived apart under the authority of the sheik. Their situation was wretched and precarious, and more so under Turkish than Arabic domination. Distinction, of course, must be made between the Leghorn or Frankish Jews and the native. The Turks imposed on the latter the most difficult drudgery without compensation, and subjected them to endless annoyances. They were officially obliged to wear a special costume: a *shachiah*, a skullcap of dark-colored cloth, a gray burnoose, and shoes without heels (*tcharpi* or *bettim*). The women dressed in a caftan, without the veil worn by Moslem women to cover their faces. Entrance into the mosques was absolutely prohibited to Jews, and before certain particularly venerated mosques they were compelled to take off their shoes. They were forbidden to ride upon a horse, an animal set apart for Moslems only, and could use only asses or mules; nor were riding-saddles permitted, merely pack-saddles and panniers. Through their muḳaddam, they had to pay to the Moslem authorities the taxes imposed by Islam on "the People of the Book." In certain cities they were subjected also to the same taxation as the Moslems. At Medeah, the *gharama*, payable by the entire population, was apportioned equally to the Jewish and Moslem communities, the latter numbering six thousand, the former only six hundred.

Religious antagonism and the scorn of the Moslems

Relations of Jews and Moslems.

for all those who denied the mission of Mohammed did not, however, create insuperable barriers between them and their subjects. On the contrary, there are still traces of the intercourse that undeniably existed between the two peoples. Unity of language, daily life side by side, and the economic position rapidly attained by the Jew in the slothful Moslem society, greatly contributed to create common usages and observances. It was not rare that rabbis commanded great respect from Arabs, and at the present day (1901) the Jews of the country zealously claim as sainted rabbis a number of highly venerated *walis*, Sidi Ya'kub (Jacob) and Sidi Yusif (Joseph) at Tlemçen, Sidi Yousha' (Joshua) ben Nun near Honaïn, etc., all bearing Biblical names, whom the Arabs, in consideration of their high qualities, exalted after their death to the dignity of Moslem *Marabouts*. The tombs of these illustrious personages have become sanctuaries, the resorts of pilgrims of both races, before which they practise the same observances, sometimes highly fanciful. Moreover, every year an Arab of Algiers, a self-constituted guardian of one of these marabouts of disputed origin, goes to the province of Oran to make collections among the Jewish communities, and is generally very successful. In the same category with these facts is the well-known veneration paid by the Arabs to the synagogue of Bona.

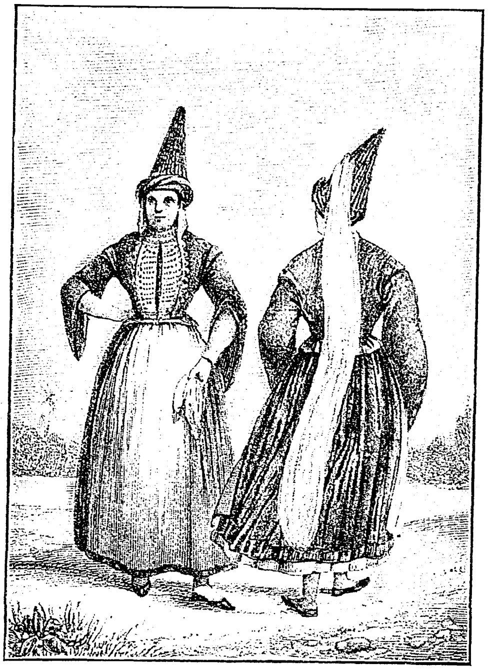

Costume of an Algerian Jewess.
(From Jungmann, "Costumes, Mœurs et Usages des Algériens" (1837).

The existence among the Jews of a large number of usages and superstitions is to be attributed wholly to Moslem influence. Such are: the custom among women of mutilating their faces on the death of their kindred; belief in the sorcery of the jinn; and confidence in the efficacy of white fowls placed under the sick-bed, etc. These beliefs are widespread, and ministers of religion have difficulty in combating them.

For four centuries the family of the Duran provided heads of the community at Algiers. In other cities, owing to the emigration of 1391, Spanish rabbis in the course of the fifteenth century obtained the leadership of all the Jewries. At Tlemçen was the well-known Ephraim Ankawa (d. 1422); at Oran and Tlemçen, Abraham Abi Zimra, Isaac Abi Zimra, then Alal ben Sidun (fifteenth century), Joseph Alashkar, and Judah Ḥalaz (sixteenth century), and the family of the Gavisson, originally from Seville and Granada, who left Spain after 1492. At Constantine is the tomb of Ben Menir, surnamed "He-Ḥasid," who arrived there probably after the end of the fourteenth century. His successor was Najar, author of various casuistic and juristic treatises.

The French Conquest.

The French conquest freed the mass of Algerian Jews from the Turkish yoke. They welcomed it as a veritable deliverance—which it was—and the very day after the entrance of the French troops at Algiers, they became devoted allies of the civilizing power which made an end of Turkish barbarity in that country. The knowledge of the Arabic language possessed by the Jews made their services, of which they were not sparing, extremely valuable to the French. The roll of honor of the military interpreters contains the names of a number of Algerian Jews, some of whom died on the field. According to highly respected authorities, the brunt of the defense of Oran when besieged by Abd el-Kader in 1833 was borne by the Jews. Therefore it is easy to comprehend that from 1830 to 1870 opinion has been shifting in the direction of the assimilation of the Algerian Jews with the French citizens. Magazine articles, various publications, and the resolutions of the general councils did not cease since 1845 to pronounce such an assimilation to be most profitable for the future of French Algeria. And this desire, frequently expressed, naturally found an echo in the various legislative decisions, which, in the forty years before 1870, pretended to regulate the legal status of the Algerian population. In these decisions the statutes concerning the Israelites were always double in character. In the first place they clearly distinguish between Jew and Moslem among the natives; and in the second place, they more and more approximate the Jewish element to the French. To mention instances: after Aug. 10, 1834, the authority of the rabbinical tribunals was considerably restricted; henceforth they decided only on matters of marriage, divorce, and liturgy; and seven years later they were completely suppressed (ordinance of Feb. 28, 1841), though "prétoires" of the Moslem cadis in the meantime continued to be in operation. The decree of March 15, 1860, which in penal matters subjected the natives of the territories of the commando to martial law, was not applicable to the Jews, who, no matter in what part of Algeria they lived, were tried before the criminal courts of the civil law. The Mosaic law in secular matters had been suppressed by the statute of June 16, 1851, and the suppression was confirmed by the *Senatus-consulte* of 1865, which in addition, according to article 2, admitted native Jews to all the rights of French citizens on the demand of each individual. In 1866 they were granted a special representation in the municipal councils of Algeria. Finally, the decree of Oct. 24, 1870, better known as the decree of Crémieux, was the last stage in the long journey toward the legal assimilation of the Algerian Jews. It naturalized them as a whole, and, conforming to the principles of the Revolution of 1789, suppressed Judaism as a nationality in the new France of Africa, but permitted it to exist as a religion recognized by the state. Such in the twentieth century is the situation of the Jews of Algeria. They are French citizens, and since 1870 they have made praiseworthy efforts to show themselves worthy of their new status. Their children attend the schools and colleges of Algeria, and every year a number enter the large schools of Paris.

Recent Riots.

Within recent years a strange phenomenon has manifested itself—active anti-Semitism attended by mob violence and bloodshed. The political anti-Semitic party had but one aim, to oppress the Jew, to drive him, if possible, from the country. To that end pamphlets were written, speeches were made, special papers, like "L'Algérie Française" and "L'Anti-Juif," were started, anti-Jewish songs were composed, lengthy books were written; all means were devised for making the life of the Jew unhappy. Jewish merchants were boycotted, indigent Jews could not avail themselves of the free hospital service open to others, attempts were made to render them ineligible to public office, and if Jewish children were not actually kept out of the public schools, they did not receive the same treatment as the others.

During February, 1897, an association of students made public manifestations against a Jewish professor recently installed at Algiers: but the signal for unleashing popular hatred was a common brawl at Mostaganem, begun by a party of cyclists from Oran, and ending in violence, pillage, and the complete sacking of the synagogue (May 18, 1897). The evil spread, and the same scenes were enacted at Aïn-Tedeles, Oran, Aïn-Temouchent, and several other places. "A bas les Juifs!" "Mort aux Juifs!" rang through the whole province. Jews were unsafe on the streets; stores and homes were plundered and many of them were wounded. From this time manifestations continued to be made, disturbances very frequently occurred, and street brawls were the order of the day. Justice, to put it mildly, was tardy; the police were lenient to the anti-Semites, and offenders against Jews received ridiculously small penalties. Hopes were founded on the new governor-general, Lépine, who assumed office at the end of 1897; but his policy was not sufficiently strong, and equally violent riots occurred in Algiers in January, 1898. The leader was Max Régis, elected mayor of Algiers in November, 1898. Other outbreaks occurred in July, 1898; February, April, and September, 1899, and the anti-Semites were victorious in the elections of May and November, 1898. By December, 1899, there was a sensible improvement; Jonnart, the new governor-general, in his reply to the grand rabbi's address of welcome, declared himself against anti-Semitism, but the anti-Semites were victorious in the municipal elections in all three provinces.

It is difficult to assign causes for the peculiar and violent character of Algerian anti-Semitism. Some ascribe it to jealousy created by the Crémieux decree. But the leaders of the movement were not natives who might be affected by such jealousy. It may be due to social conditions in Algeria. There is a large element of foreign adventurers of mixed nationalities who were too rapidly naturalized and who, disappointed in their hopes of making fortunes quickly, were ready to accept the teachings of clericalism and to turn against the easiest victims of their passions. The natives simply followed the lead of these agitators.

Religion and Religious Organization.

The religious organization by consistories is similar to that in France. Since July 10, 1861, the consistories have received legal recognition, and are managed by a rabbi and six laymen elected by the Jews themselves for eight years. The constitution of the consistories is settled by the ordinance of Nov. 9, 1845, which defined all functions, fixed the amount of sums to be spent, and specified the purposes of expenditures. The decree of Dec. 31, 1895, and still more that of Aug. 23, 1898, limited the power of the consistories, whose number was augmented that each might embrace a smaller sphere. The consistory of Algiers includes, besides five congregations in Algiers, fourteen outlying communities, one of which, Medeah, has a rabbi; the consistory of Constantine includes twenty-one communities, of which Bona has a rabbi; and the consistory of Oran embraces thirty-eight, including the community of Tlemçen.

Vital Statistics.

Up to 1856 the census of the natives in Algeria was made by the military administration and gave only approximate figures. From 1830 to 1870 there was no increase in population among the Jews, but after 1881 many came from Morocco and Tunis, in order to enjoy the fuller liberty conferred on Algerian Jews by the Crémieux decree. However, after 1895 the tribunals struck from the list of voters many such Jews. Leroy-Beaulieu gives the population of native Jews in 1891: Algiers, 14,895; Oran, 19,794; Constantine, 12,875—that is, a total of 47,564 out of a population of 4,169,650. Hazell's "Annual" (London) for 1900 gives the Jewish population as 50,000. The average number of births a year for the years 1891, 1892, and 1893 was 2,698, or 56.72 to 1,000 souls; the number of deaths was 1,812, or 38 to 1,000. This is a comparatively large death-rate, due to great mortality among infants.

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W. MA.

ALGIERS: A seaport of northern Africa; capital of the French colonial province of Algeria. The origin of its Jewish community, like that of all Algerian communities, is shrouded in obscurity. Doubtless a Jewish population existed at Algiers when the massacres of 1391 drove a number of refugees from Spain and the Balearic Isles to Africa: but probably it was not large; and the general opinion is that the real foundation of the Jewish community at Algiers should be attributed to the Spanish rabbis that settled there in the fourteenth and fifteenth centuries. The names of two of these of some distinction have been handed down; viz., Isaac ben Sheshet and Simon ben Ẓemaḥ Duran. The Duran family—originally from Provence, but settled for a long time in Majorca—occupied, almost without interruption, up to the eighteenth century, the foremost rank in Algiers, and provided the community with numerous rabbis of scholarly attainments and men of high character.

The Spanish persecution following upon the conquest of Granada (1492) resulted directly in an increase in the Jewish population of Algiers. The latter city—up to this time a mere provincial one, and a bone of contention between the kings of Tlemçen and Tunis—was advanced, on the advent of the Turks about this period, to the rank of capital. The new capital of the deys naturally attracted a large number of Spanish immigrants; and the conquerors—avaricious corsairs—seeing a source of profit in the Jews, regarded an increase in the number of the latter by no means unfavorably. In 1518 Khair al-Din permitted Jews to settle in Algiers, assigned them a quarter of the city, subjected them to a tax, and restricted them from opening more than a limited number of shops.

At the end of the sixteenth century there were in the Israelite population of the city three classes: Jews originally from Spain, those from the Balearic Isles, and native Jews. They were grouped in about one hundred and fifty families; they engaged in trades and manufactures; and at their head was a *caciz*. Though they suffered from maltreatment at the hands of the Moslem population, it seems certain that they considered their lot less miserable under the domination of the Turks than under that of the Catholic kings; for the defeat of Charles V. before Algiers in 1541 inspired real joy in the victims of Spanish fanaticism and their descendants. Prayers and poems of thanksgiving were composed on this occasion by the rabbis Moses 'Abd-al-Asbi and Abraham Ẓarfati; and long afterward these were recited in the synagogues on the anniversary of this memorable event. Two centuries later similar feelings of delight were manifested by the Jews of Algiers, when the expedition, led with a great flourish by O'Reilly against the corsairs' city, ended in lamentable defeat (1775).

Turkish Domination.

By the end of the seventeenth century the number of Jews in Algiers had increased considerably: a traveler in 1634 estimated them at 10,000. At that date the differences in origin had become less marked; and although a distinction might be made between the "Cheklien" (Jewish immigrants from Spain) and the "Kapossiem" (old native Jews), they all had the same customs, led the same life, and spoke the same language—Arabic blended with Spanish and Hebrew. Their position was always rather precarious. Events but little serious in themselves were often attended by after-consequences which included the pillage of the Jewish shops, and sometimes even the massacre of the proprietors.

Entirely different was the condition of a new Jewish element, that of the Leghorn, or Frankish, Jews, commonly designated "Gorneyim," who, from the beginning of the eighteenth century, added their numbers to the Hebrew population of Algiers. The first of these to attain celebrity was Sulaiman Jakete, farmer of the taxes on wax under the deys Ali Sha'ush and Mohammed ibn Ḥasan, of whom he was the trusted adviser. In the course of the century the Gorneyim acquired an ever-increasing importance in the economic and political life of the regency. Tolerably Occidentalized, they fell generally, by the régime of the capitulations, under the authority of the European consuls, and were the usual intermediaries between the consuls and the Turkish authorities. On the other hand, their activity, their knowledge of affairs, and their great wealth assured them wide influence over the deys, of whom they were often the bankers, agents, and even the political advisers. At the close of the eighteenth century two Gorneyim especially, Joseph Bakri and Naphtali Busnash, had attained a predominant position. The dey Ḥasan granted them a monopoly of the grain trade; during the dearth of 1795 they supplied France with a considerable quantity of wheat on credit; and on their advice the dey authorized a loan to the French "Directory" of five million francs, the credit for which was eventually transferred to them. Thirty years later the settlement of this loan was attended with the most serious consequences. Ḥasan's successor, Mustapha, owed his elevation to the influence of Busnash, who was his banker, and in whose hands he was but a tool. In Mustapha's reign the secret hate cherished by the janizaries and the Moors against the all-powerful Gorneyim manifested itself in a terrible riot. Busnash was killed at the gate of the dey's palace by a janizary, who, firing a pistol at him, cried out ironically, "Hail, king of Algiers!" The populace attacked the Jewish shops; a massacre ensued, which the dey, out of fear, countenanced; while the French consul sheltered in his house two hundred Jews in danger of their lives.

The Leghorn Jews.

In succeeding years the Gorneyim regained a part of their influence. Dey Ḥasan (1818–30) enforced the claim of the heirs of Bakri and Busnash in regard to the loan of 1795; and the difficulty arising on this occasion was the original cause of the definite rupture between the regency and France, of the expedition of 1830, and of the French conquest of Algeria. Despite the high position acquired by the Gorneyim under the regency in the eighteenth and nineteenth centuries, the less important Jews of Algiers were very harshly treated by the Turkish authorities. They were subjected to continual vexations: and at the time of the march on Algiers the French generals found, without shelter outside the walls, more than three hundred Jewish families, whom the dey had mercilessly driven from the city in anticipation of a siege.

Out of a total population of about 97,000, the Jewish residents of Algiers numbered in 1900 nearly 10,000, of whom 1,200 are of foreign birth. Large numbers of Jews are engaged in commerce and petty traffic; but since the charge has recently been made that they have unfairly monopolized all the trade in Algiers, it may be well to present some figures showing the proportion among them that follow handicrafts. There are 250 shoemakers; 155 tinners and blacksmiths; 200 tailors; 40 joiners and cabinet-makers; 70 house-painters; and 100 watchmakers and jewelers. Before the anti-Semitic troubles of 1897–99 the Algiers Bureau of Charity assisted about 600 families; and 1,200 have been aided since.

Handicrafts.

At the head of the community are a consistory and a grand rabbi, the latter being appointed by decree of the president of the French Republic on the recommendation of the Central Consistory of Paris. There are, in addition, a considerable number of native rabbis and of minor officials, appointed by the consistory and paid by the community, and six honorary officials called *gizbarim*. Algiers has nineteen synagogues, of which six are official and thirteen private. The oldest of the former was founded in 1866; of the latter, nine existed before the conquest, the remainder being of comparatively recent establishment. Among the rabbis at Algiers before the conquest, besides Barfat and Duran already referred to, may be mentioned Judah Ayyas, Moses ben Isaac Meshiḥ, Ibn Ḥayyim, Joseph Azubib, and Nehoraï Azubib. Its native rabbis included Isaac ben Samuel, David Zaïs, Ẓemaḥ Duran, Judah Amar; and among its grand rabbis sent from France were Michel Weil, Lazare Cohen, Abraham Cahen, Isaac Bloch, Moïse Weil, and Abraham Bloch.

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W. MA.

ALGUADEZ (אלגואדיש, אלגודיש), MEIR B. SOLOMON: A Castilian court physician and chief rabbi of the fifteenth century; exact dates of birth and death unknown. He was presumably related to Don David Alguadez, a brother-in-law of the treasurer of Portugal, Don Juda, and to Salomon Alguadez, who lived in Peralta, in Navarre, in the year 1414; perhaps also to Abraham Alguadez, who resided in Vitoria in 1461. According to Zacuto, Meir Alguadez studied the Talmud at Toledo under the direction of Judah b. Asher, and also devoted himself to the study of medicine, which he followed as a profession. He "wandered from town to town, from land to land," though his residence was at the court of the king of Castile. Because of his skill, and of the successful cures he had effected, the king appointed him his body-physician. He enjoyed such favor with King Henry III. that he was made chief rabbi of all the Jewish communities in Castile. He ranked among the most influential men of his time. Salomon ha-Levi of Burgos, who, as Paul de Santa Maria, or Paul de Burgos, became bishop of Cartagena about 1393, addressed to him a Hebrew satire on the festival of Purim, and received in rejoinder the satirical letter entitled "Be not like thy fathers!" (אל תהי כאבותיך), which had been written by PROFIAT DURAN, who had been forced to undergo baptism in 1391, but soon after publicly returned to Judaism.

Meir Alguadez was always on the alert to defend Judaism and Jews, and was so highly esteemed by the Jewish communities of Castile that on his death they exhibited their gratitude by exempting from all communal taxation his widow, Bathsheba, and his daughter, Luna, who had married Don Meir ibn Alfakar of Toledo.

Though much occupied in other ways, Meir Alguadez found time for literary work. At the instance of his patron, Benveniste ibn Labi, of Saragossa, he translated "Aristotle's Ethics" from the Latin of Boëthius into Hebrew. He intended in the same manner to make Aristotle's "Œconomica" accessible to his coreligionists. About 1400 he wrote a number of prescriptions for various diseases, to which his pupil, Joseph, added others, and which the historian, Joseph ha-Kohen (Genoa, 1546) translated from Spanish into Hebrew under the title "Meḳiẓ Nirdamim," but did not publish. The translation of the "Ethics" was published by Isaac Satanow (Berlin, 1790).

Nothing definite is known concerning the last years of Don Meir Alguadez. The accusations that he poisoned the weakly and long-suffering King Henry III., or that, influenced by Paul de Burgos, he caused the desecration of the host, and being brought to torture, confessed it and was barbarously executed, were long ago characterized by the Spanish historians themselves as mere fables. Don Meir probably died before 1413, the date of the disputation at Tortosa; had he been alive, he would certainly have been present.

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M. K.

ALGUM or **ALMUG:** A tree, the identity of which is uncertain. Jastrow, "Dict." *s.v.*, suggests that it may be coral-wood; others, that it may be brazil-wood (so Kimḥi) or red sandal-wood. The name "Almug" (I Kings, x. 11) is said by some authorities to be a corrupted form or transposition of "Algum" (II Chron. ii.).

According to I Kings, x. 11 and II Chron. ix. 10, 11, the Almug was imported from Ophir; while, according to II Chron. ii. 8, algum-trees were obtained from the Lebanon mountains. The latter statement increases the difficulty of identification. Unless the words "out of Lebanon" be regarded as a gloss, the simplest solution seems to be that Algum and Almug were originally two different trees—as already suggested by Celsius—which have been confused with one another. Its wood was used by Solomon in his building operations, more particularly for terraces, stairs, and balustrades; it served also for making harps, psalteries, and other musical instruments (see the commentaries of Thenius, Keil, Kittel, and Benzinger on the Biblical passages in question and Talmudic and Midrashic references in Jastrow, *l.c.*). See Perles, in "Monatsschrift," xxxviii. 135.

G. B. L.

ALḤADIB (Alchadib, אחדב, חרב, חאדף. חארב, "Jew. Quart. Rev." x. 530 = hunchback): Name of a family of which representatives are known from the beginning of the fourteenth to the end of the seventeenth century. The following list includes the more important members:

Abraham ben Solomon Alḥadib: Judge in Corfu in 1530.

Eliakim Alḥadib: Lived in Lepanto, seventeenth century.

Ezra ben Solomon Alḥadib: Venice, 1607. Samuel Aboab addressed a letter to him in 1647.

Ḥayyim Alḥadib: In the seventeenth century, who, according to Sambari's "Chronicle" (Neubauer, "Mediæval Jewish Chronicles," i. 140), composed an index "Meḳor Ḥayyim" to the Scripture passages found in homiletic works.

Isaac Alḥadib: Lived in the seventeenth century, in Cairo; mentioned by Sambari (*l.c.*, p. 162, two lines from bottom of page).

Isaac ben Solomon ben Ẓaddiḳ Alḥadib: An astronomer of note, in Castile (1370), in Sicily (1396–1429 ?), a pupil of Judah ben Asher and follower of Samuel Ẓarẓa. He composed a work on chronology called "Oraḥ Selulah" (Plain Way), in which he follows Al-Raḳḳam, the authority for astronomers in Tunis. He adds four tables taken from Al-Battani and one from Al-Kammad. According to a manuscript in private hands, he wrote also אגרת כלי חמדה (Letter on Desirable Instruments), in which he speaks of the instruments which he had invented in Sicily. According to Steinschneider, this is not the same as his work כלי המכוצע (Planimetrical Instruments). He wrote also a treatise on theological terminology. According to Buxtorf, he was the author of "Leshon ha-Zahab" (Golden Tongue) on the weights and measures mentioned in the Bible. Finally, he is the author of a hymn on Esther—giving his own full name in acrostic—as well as of an addition to the poem with which Moses Handali opened his commentary on the Hebrew translation of Al-Fergani's astronomy. (See Steinschneider, "Munich Catalogue," p. 92; 2d ed., p. 256; "Hebr. Uebers." pp. 550, 556; "Hebr. Bibl." vii. 112; Zunz, "Z. G." p. 536.)

Jacob ben Moses Alḥadib: Lived in 1442; the writer of "Codex de Rossi, No. 950."

Johanan Alḥadib: Lived in the sixteenth century.

Judah Alḥadib: Lived in 1566, in Lepanto.

Menahem Alḥadib: Lived in the first half of the sixteenth century, in Arta.

Menahem ben Samuel Alḥadib: Lived in the sixteenth century, in Safed.

Moses ben Isaac Alḥadib: Lived in 1560; judge at Patros.

Samuel Alḥadib: Lived in the beginning of the fourteenth century.

Samuel Alḥadib: Lived in the second half of the sixteenth century, in Safed.

Solomon ben Menahem Alḥadib: Lived in 1543, in Venice.

Solomon ben Samuel Alḥadib: Died of the plague while still young, in 1349.

Bibliography: Zunz, *Z. G.* pp. 423, 424; Steinschneider, *Cat. Bodl.* No. 5307; *Jew. Quart. Rev.* x. 530.

G.

'AL HA-RISHONIM (על הראשונים): A passage in the Morning Prayer coming between the Shema' and the 'Amidah. In the Northern rituals a variant is substituted on the festivals and special Sabbaths when the piyut termed "Zulat," from the concluding word of the passage, "Zulateka," is introduced. In honor of the occasion, the passage

'AL HA-RISHONIM (A)

Passover.

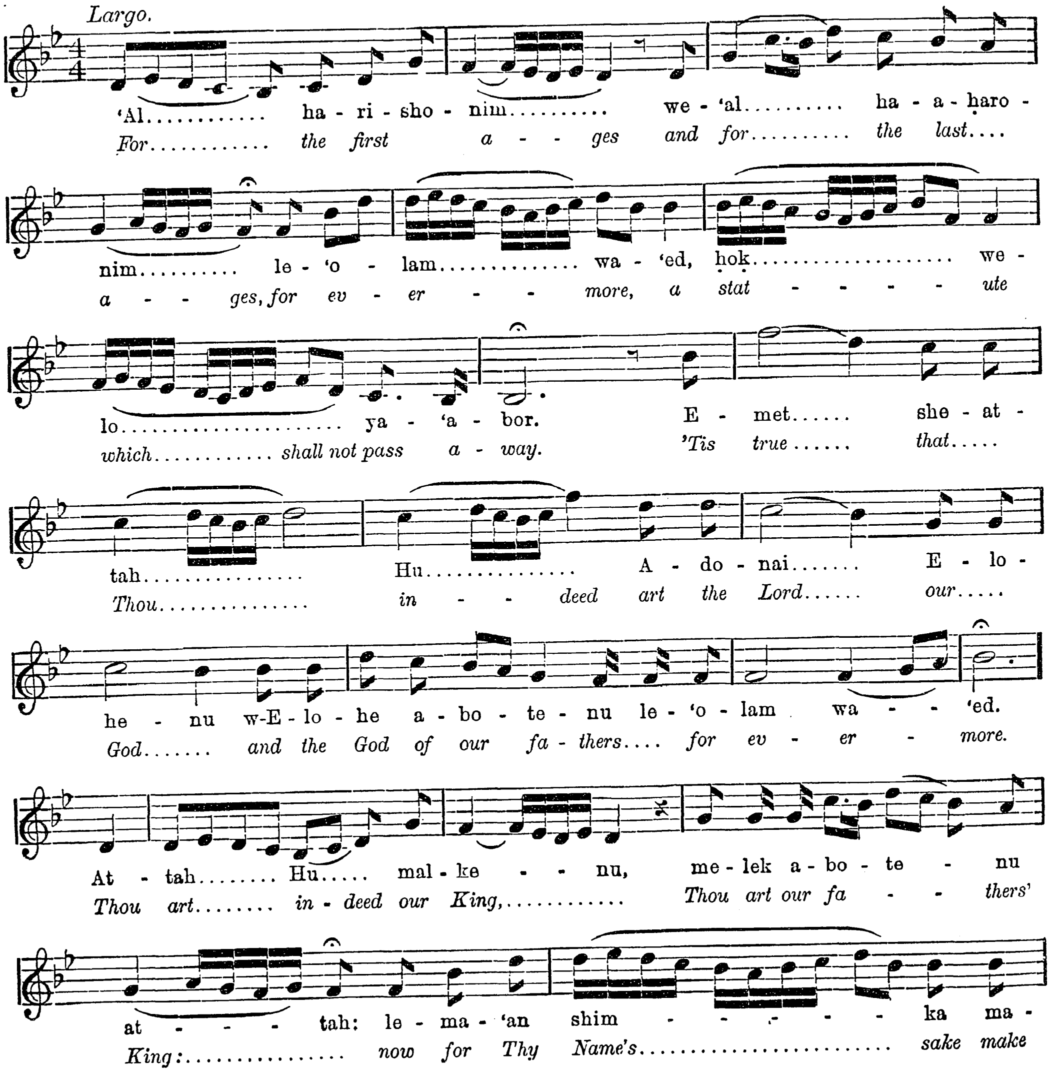
Largo.
'Al............ ha - ri - sho - nim.......... we - 'al.......... ha - a - haro -
For............ the first a - - ges and for.......... the last....
nim.......... le - 'o - lam.............. wa - 'ed, hok.................... we -
a - - ges, for ev - er - - more, a stat - - - - - ute
lo...................... ya - 'a - bor. E - met...... she - at -
which............ shall not pass a - way. 'Tis true...... that.....
tah................ Hu............... A - do - nai....... E - lo -
Thou.............. in - - deed art the Lord...... our.....
he - nu w-E - lo - he a - bo - te - nu le - 'o - lam wa - - 'ed.
God....... and the God of our fa - thers.... for ev - er - more.
At - tah........ Hu..... mal - ke - - nu, me - lek a - bo - te - nu
Thou art........ in - deed our King,............ Thou art our fa - - thers'
at - - - tah: le - ma - 'an shim - - - - - - ka ma -
King:................ now for Thy Name's........................ sake make

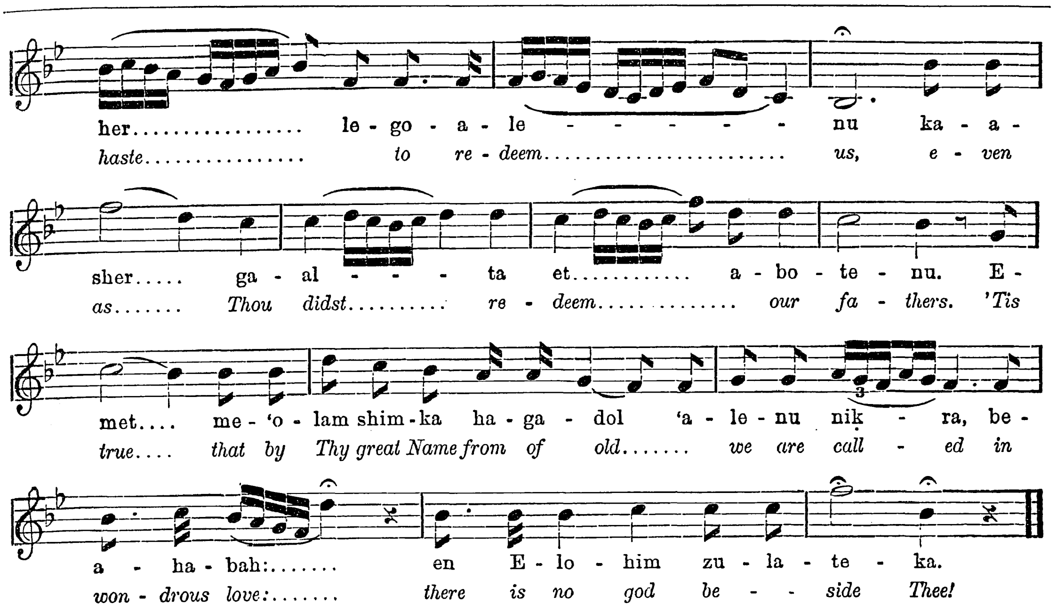
her................ le - go - a - le - - - - - - - nu ka - a -
haste............... to re - deem........................ us, e - ven
sher..... ga - al - - - - ta et........... a - bo - te - nu. E -
as....... Thou didst.......... re - deem.............. our fa - thers. 'Tis
met.... me - 'o - lam shim - ka ha - ga - dol 'a - le - nu nik - ra, be -
true.... that by Thy great Name from of old....... we are call - ed in
a - ha - bah:....... en E - lo - him zu - la - te - ka.
won - drous love:....... there is no god be - - side Thee!

'AL HA-RISHONIM (B)

'Omer time.

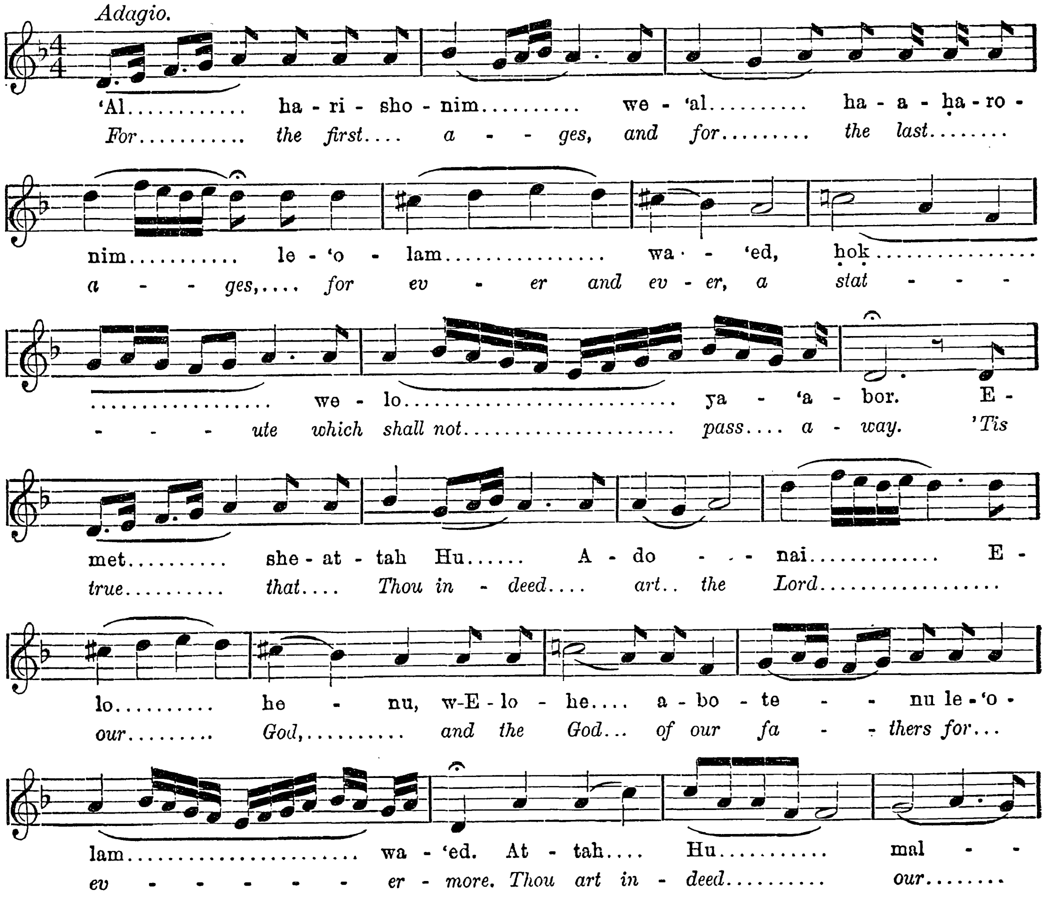
Adagio.
'Al........... ha - ri - sho - nim.......... we - 'al.......... ha - a - ḥa - ro -
For.......... the first.... a - - ges, and for......... the last........
nim.......... le - 'o - lam............... wa - - 'ed, ḥok...............
a - - ges,.... for ev - er and ev - er, a stat - - -
.... we - lo.......................... ya - 'a - bor. E -
- - - ute which shall not..................... pass.... a - way. 'Tis
met.......... she - at - tah Hu...... A - do - - - nai............ E -
true.......... that.... Thou in - deed.... art.. the Lord.................
lo.......... he - nu, w-E - lo - he.... a - bo - te - - nu le - 'o -
our........ God,.......... and the God... of our fa - - thers for...
lam....................... wa - 'ed. At - tah.... Hu........... mal - -
ev - - - - - - er - more. Thou art in - deed.......... our........

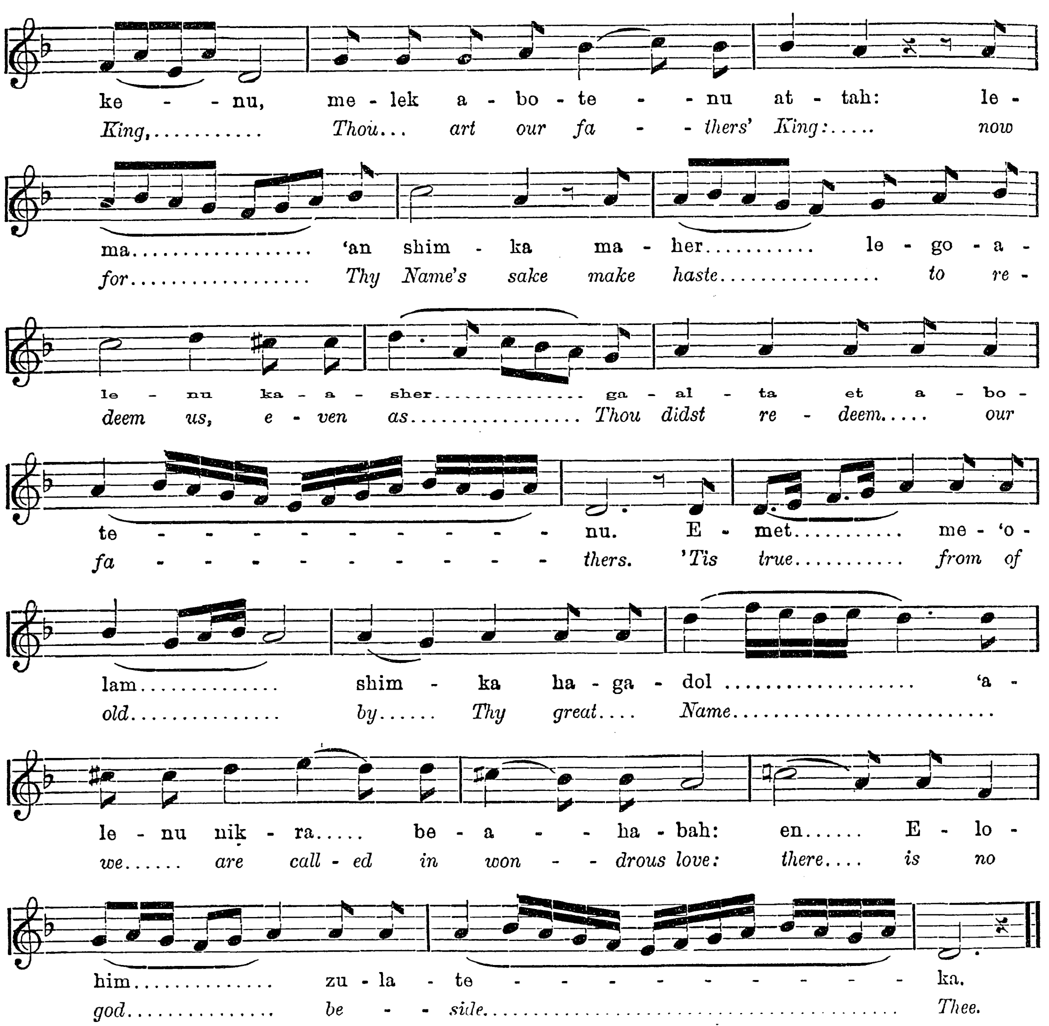
ke - - nu, me - lek a - bo - te - - nu at - tah: le -
King,........... Thou... art our fa - - thers' King:..... now
ma.................. 'an shim - ka ma - her........... le - go - a -
for.................. Thy Name's sake make haste................ to re -
le - nu ka - a - sher................ ga - al - ta et a - bo -
deem us, e - ven as................. Thou didst re - deem..... our
te - - - - - - - - - - - - nu. E - met........... me - 'o -
fa - - - - - - - - - - - thers. 'Tis true........... from of
lam.............. shim - ka ha - ga - dol .... 'a -
old.............. by...... Thy great.... Name.........................
le - nu nik - ra..... be - a - - ha - bah: en...... E - lo -
we...... are call - ed in won - - drous love: there.... is no
him.............. zu - la - te - - - - - - - - - - ka.
god.............. be - - side.. Thee.

"'Al ha-Rishonim" is chanted as an introduction to the piyut to some elaborate melody traditionally associated with the occasion. Three such melodies are widely known, one for Passover, the second for the other festivals, and the third for the Sabbaths of the 'Omer period. None of these melodies has any pretensions to antiquity, the material of construction, quoted partly from related sections of the service, being clearly traceable. But those for the Passover and for the 'Omer Sabbaths succeeding it may be quoted in juxtaposition to illustrate a principle underlying all the Jewish musical uses, in accordance with which the character, even the mode, of a melody varies rather according to the occasion on which it is to be chanted than according to the sentiment of the text. Here there is the grateful gaiety of the Passover melody in contrast with the plaintiveness of that for the later season of sad memories; the difference being obviously not suggested by the text, but by the historical associations of these two seasons of the Jewish year. F. L. C.

AL-ḤARIZI, JUDAH B. SOLOMON B. HOPHNI (surnamed **ALḤARIZI**): A celebrated Hebrew poet of the early part of the thirteenth century, who lived in Spain and traveled in the Orient. Neither the date of his birth nor that of his death is known. Possessing a masterly knowledge of Hebrew and Arabic, he seems to have been appreciated as a poet at home and on the various journeys he made to southern France. His disposition was a genial one; he loved what was witty and sparkling.

Translator.

His first introduction to the literary world was in the shape of a translation of the celebrated "Makamat" of the Arabic poet, Hariri of Bozra, in which, in inimitable style, he faithfully adhered to the sudden rimes and abounding quaint conceits of his original. But, while a master of witty poetry, he was a serious student as well, understanding and appreciating the value of such works as Maimonides' "Commentary on the Mishnah" and "Moreh Nebukim," both of which he likewise translated—the former only in part—from Arabic into Hebrew. In an evil hour for himself, he determined to travel to the Holy Land, as his distinguished predecessor, Judah ha-Levi, had done fifty years before. Unfortunately times had changed: Jewish poetry and the love for it had considerably declined since Ha-Levi had brought both to the highest pitch. This decline was not altogether without cause;

there were many poets in his days, though of far inferior rank; hence there was a certain indifference in the hearts of the former patrons of Hebrew literature. Alḥarizi was made to experience this painfully on his travels: he received no such welcome as Judah ha-Levi had; and he plaintively deplored the passing of the bygone times when Solomon Gabirol, Judah ha-Levi, and Moses ibn Ezra gained such valuable rewards from the lovers of literature. He found the well-springs of liberality closed to him; and thus he sang:

> "The fathers of song, Salómo, and Judah,
> And Moses besides—all shone in the west,
> And rich men were rife then who purchased the pearls of their art;
> How sad is my lot now times are so changèd!
> The rich men have gone, and their glory hath set!
> The fathers found fountains—for me ne'er a fountain will start!"

The "Taḥkemoni."

But though his journey brought him disappointment and possibly suffering, it stimulated him to the production of his masterpiece, "Taḥkemoni." He gives the following account of its origin: Speaking of his previous work of translating Hariri, he says, "Thus I gave what was demanded—by the Andalusian rich commanded—and I brought home unto each Israelite—the work of that rare Ishmaelite." Leaving his home, he traveled eastward by sea; and then there dawned upon him the folly of having given his efforts solely to the translation of an Arabic author:

> "As if the word of the Lord of life—in Israel were no longer rife; like her of old—of whom we are told—'other vineyards I protected—my own, alas, that I neglected!'" (Cant. i. 6).

The Makama.

He therefore determined to write an original work in Hebrew (1218–20). He gave it the name of "Taḥkemoni," "the wise one" (?); see II Sam. xxiii. 8. As the "narrator" (see below) he selected Heman the Ezrahite, and as the "hero" of the narratives, Heber the Kenite. Although this was designed to be a wholly original work, he followed the model of his first favorite, Hariri, by adopting from him the peculiar form of the *makama*: that curious species of riming prose, with its desultory leaps and coincident assonances, its verbal quips and countless conceits. But what gave it exceptional zest for Jewish readers was Alḥarizi's deft interweaving of whole Biblical sentences, the incongruity of which as to the circumstances described, but their witty fitness in their new application, could not fail to evoke a constant series of smiles in the scholarly reader who knew his Hebrew Bible well. The makama is quite an old and familiar form of Arabic poetry; as early as 1054, the Arabic poet, Aḥmad Abu al-Fadhl b. Husein, of Hamadan in Persia, composed several hundred makamas exactly in the style later adopted by Hariri. Concerning the makama, Kämpf says, "The Semites had no theater; but they had story-tellers, who related deeds and happenings in truly dramatic style." In this species of spoken drama, two personages were supposed to take part in constant dialogue: the hero who told of his doings, and the narrator who served as chorus to him, drawing him out, as it were, by interrogating him. Each episode described by the hero is the subject of a single makama (poem), and has no close connection with that which follows, but its rambling, riming prose is extended and diversified by the interpolation of smaller poems, in absolutely strict rhythm and rime, and generally of exalted strain. The manner of opening a makama may be understood from the following:

> "From Siddim's vale—to Chaldea's pale—went I—and when arrived—the thought revived—to try—all to see—that there might be—rising, growing—coming, going, of the worst and the best, east and west. As I strode on the road—one day I espied on—a stone—all alone—at the highway side—a stranger sitting—resting him. As befitting—I addressed him—aiming at interesting him—as travelers do—when a few—or two—chance to meet—in a country street. And I said, What cheer—neighbor dear?—Whence hast thou strayed—and what thy trade?—He said, From daring feat—to daring feat—as it chances—my roving pleasure ever glances.—A fox I chase—or run a race—with the mountain sheep; no hill too steep—or vale too deep—for me to pace. Said I, Tell me, since thou so much hast wandered—some wondrous thing that thou hast pondered. He answered," etc. ("Taḥkemoni," makama x., "The Chanticleer's Reproach").

The episodes of the "Taḥkemoni" cover a wide field of remarkable experiences, varying from a banquet given to him in an important city of Babylonia (where, as the guest, Heman [Alḥarizi] tells of all the noble poets he has known in Spain) to a battle between Arabs "in the tents of Kedar," a debate between an ant and a flea, or a reproof by a village chanticleer escaped from the butcher's knife.

If any purpose can be said to underlie Alḥarizi's work, more serious than the one he himself alleges, namely, the entertainment and refreshment of wearied minds, it may possibly be discerned, as Kämpf suggests, in his constantly implied reminders to wealthy men that they are bound to patronize and protect those that make scholarship their wealth and art their worth. His own experience gave point and pith to these admonitions. But if his own sufferings served likewise as the inspiration of his song, one feels gratified to learn from himself that the bow of constant hope shone steadily for him. As he himself says:

לו ענני שחק כעיני יזלו,
לא דרכה רגל אנוש יבשת,
אמנם דעו כי לא למי נח לבד
כי גם לדמעי נראתה הקשת.

> "If heaven's clouds should weep as my poor eyes have done,
> Then were for man on earth no path that still were dry;
> But know, that e'en for me, as erst for Lamech's son,
> With all this deluge stood a rainbow in the sky!"

His Criticisms.

Alḥarizi's journey seems to have led him first to Alexandria, then to Palestine. In 1218 he was in Jerusalem, as he states in the twenty-eighth makama of the "Taḥkemoni." He mentions at the same time that it was in 1199—on the recapture of the holy city by the Mohammedans from the Christians—that the Jews were again allowed to live there. From Palestine his path led him to Syria, and there Damascus held him for a time. He has no high opinion of the Damascenes: they are "lovers of the wine-cup." Of one of the poets of the city he says that "when he a ditty writes or eke an ode—it sounds as if some pot or kettle did explode." Again, "they are nothing but shallow rimesters whose flow of eloquence or diction soon runs dry, sirs!" As a general thing, however, Alḥarizi's opinions concerning his rivals, Jewish or non-Jewish, were always more vehement than just (see Awani). Whether he visited Greece or not is not clear: he has no respect for Grecian poets, who, he says, "mingle roses and thorns" (of style) promiscuously. From the superscription of the last makama, it appears that in 1204, the year Maimonides died, he was back again in Toledo; but there is no intimation of his fate thereafter.

A remarkable illustration of his verbal dexterity may be mentioned: it is in the eleventh makama of the book which is entitled "Maḥberet Shirah bat Shalosh Leshonot" (The Song of the Three Languages). It contains an interpolated poem, twenty-three lines long, every line of which is written one-third in Hebrew, one-third in Arabic, and one-third in Aramaic.

The Arabic portion rimes with the Hebrew throughout; the Aramaic portions have one rime, and that a two-syllabled one, maintained throughout the whole poem.

Alḥarizi seems to have been a man of brilliant qualities, but a prey possibly to his impatience due to his trials and sufferings. Many of the better poems —those interpolated in the various makamas—betray a height of noble feeling which marks the true man of sentiment. Of his merits as a master of Hebrew versification there can be no doubt. Abraham b. Isaac Bedersi (end of the thirteenth century), in his "Ḥereb Hamithapeket" (Flaming Sword), mentions him together with Gabirol, Ibn Ezra, and Judah ha-Levi (Zunz, "Z. G." p. 463). The poet Immanuel of Rome speaks in the preface to his "Maḥberot" (Makamas), with reverence of him who wrote poetry and composed parables "diverse each one from the other," such as "the ancients knew not"; and he placed his poems, "taken with his sword and with his bow," in the names of other men, although he alone composed them; in the name of Heber the Kenite . . . thus he took in his hand "the rod" of his intelligence and "therewith performed the miracles." (The words in quotation-marks are Biblical phrases, in the mosaic style of writing then prevalent among Hebrew scholars.) In his twenty-eighth makama, he places Alḥarizi in paradise, in the choice company of Maimonides and Mattathias, the high priest of the Hasmoneans.

The following is the list of his writings:

Original works: (1) Commentary on Job (Zunz, p. 213); (2) the "Taḥkemoni"; (3) "Sefer 'Anaḳ" (The Necklace), an imitation of Moses ibn Ezra's work of the same name (Zunz, in "Allg. Zeit. d. Jud." 1839, p. 388); (4) a small work, "Sefer Goralot" (Book of Lots); (5) "Refuat Gewiyah" (Healing of the Body), a poem on dietetics (Steinschneider, "Monatsschrift," 1846, p. 279; Zunz, "Z. G." p. 213); (6) an introduction to the Hebrew language (see Neubauer, "Notice sur la Lexicographie Hebraique," p. 208).

Translations: From the Arabic—(1) Maimonides' Mishnah Commentary: "Zera'im." (2) Maimonides' "Moreh Nebukim"; published by L. Schlossberg, London, 1851, with notes by Scheyer. (3) Makamat Al-Hariri (Hariri's Makamas), under the Hebrew title "Maḥberot Ithiel," ed. Chennery, London, 1872. From the Greek—(4) Aristotle's "Ethics" and "Politics"; reprinted in Leipsic, 1844. Graetz (*l.c.* note) mentions likewise (5) a translation of an essay by Galen against speedy interment, and (6) of a gynecological treatise by Sheshet Benveniste ("Segulah le-Harayon"; see also Kämpf, ii. 26); and (7) "Sefer ha-Nefesh" (Book on the Soul), also ascribed to "Galen, the prince of physicians," but translated from the Arabic (published by Jellinek, Leipsic, 1852). (8) "Musare ha-Filosofim" (Dicta of the Philosophers), done from Greek into Arabic by Ḥonain ben Isaac.

BIBLIOGRAPHY: The fullest and best appreciation of Alḥarizi is in Kämpf's *Nicht-Andalusische Poesie Andalusischer Dichter*, Prague, 1858; *Allg. Zeit. d. Jud.* 1837, Nos. 81, 86; 1838, No. 7; Krafft, *Jüd. Sagen*, Ansbach, 1839; *Literaturblatt des Orients*, 1840, Nos. 9, 11, 12, 13, 14; Lebrecht, *ibid.* 1845, p. 43; Zunz, *Z. G.* pp. 213 *et seq.*; Dukes, *Ginze Oxford*, 1851; *Monatsschrift*, 1846, p. 279; Grätz, *Gesch. d. Juden*, vii. 83; Steinschneider, *Hebr. Uebers.*, see index. The *Taḥkemoni* has been frequently edited: Constantinople, 1540, 1583, Amsterdam, 1729, Vienna, 1845, Berlin (part only), 1845, by Lagarde in 1883, Kaminka, 1899; but on this last, see adverse criticism in *Zeit. f. Hebr. Bibl.* iii. and iv. The Berlin edition (1845) was made by Kämpf, who revised, annotated, and vocalized the text, and translated it into German. A French translation was made by Carmoly (Brussels, 1843–44). Some portions of the *Taḥkemoni* were translated into Latin by Ure (London, 1772); into French by Silvestre de Sacy (Paris, 1833); and into English by F. de Sola Mendes in *Jew. Chron.* London, 1873. For Alḥarizi's contribution to the liturgy, see Zunz, *Literaturgesch.* p. 471; concerning his journey, see Kaminka, in *Monatsschrift*, 1900, pp. 217–220.

F. DE S. M.

'AL ḤEṬ (על חטא): The longer confession of sin (*Widdui*), each sentence of which begins with the formula, "Forgive us for the sin we have committed before Thee in . . ." the particular sins then being enumerated in alphabetical order. In the Sephardic usage, only one sin is mentioned for each letter, but among the Ashkenazim two sins are enumerated under each, the formula for the second being, "And for the sin," etc. This confession is inserted in each "'Amidah" of the Day of Atonement and its repetition, with the exception of the closing prayer, "Ne'ilah." Among the Sephardim an abbreviated form is used in the repetition. According to northern custom the confession is chanted at length in a minor key, and is broken into four sections by the prayer, "For all these, O God of forgiveness, forgive us, pardon us, grant us remission!" The interruption is marked by the employment of a special chant for the preceding couplet, the same strain being elsewhere used in the penitential prayers, and, singularly enough, also for the responsive formula inviting the company at table to join in the grace after meals. The music is as above.

'AL ḤEṬ

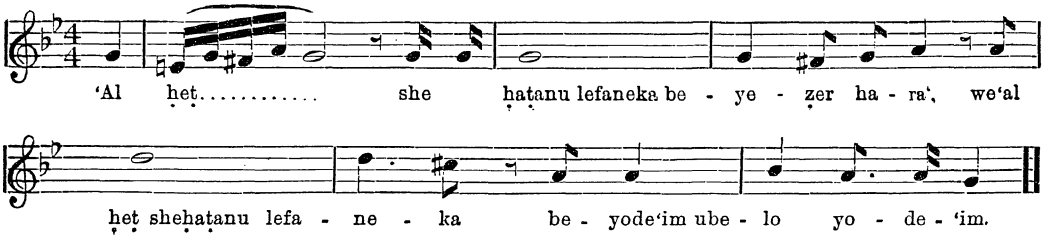
'Al ḥeṭ............ she ḥaṭanu lefaneka be - ye - ẓer ha - ra', we'al
ḥeṭ sheḥaṭanu lefa - ne - ka be - yode'im ube - lo yo - de - 'im.

F. L. C.

ALI B. ABRAHAM AL-TAWIL: Karaite scholar; flourished at Ramleh, Egypt, in the twelfth century. He was the author of a commentary on the Bible, no longer extant. Indeed, his very name remained unknown until recently, when it was brought to the attention of scholars by the publication, by G. Margoliouth, of Al-Hiti's chronicle, which mentions Ali among the Karaite doctors of the twelfth century.

BIBLIOGRAPHY: Margoliouth, in *Jew. Quart. Rev.* ix. 434.

I. B.

ALI HA-LEVI BEN SOLOMON: Gaon; head of the academy at Bagdad in the first half of the twelfth century. His name occurs in an old Arabic responsum (Harkavy, "Responsen der Geonim," p.

186), also in "The Itinerary of Benjamin of Tudela" (ed. Asher, pp. 77 *et seq.*; and in Sambari, ed. Neubauer, "Med. Jew. Chron." i. 123), where he figures as the master of David al-Roi, the clever pseudo-Messiah, whom, under the name of Alroy, Disraeli has made the hero of a romance (compare Grätz, "Gesch. d. Juden," 2d ed., vi. 269 *et seq.*). Ali was probably the father of Samuel ha-Levy, who also presided over the college at Bagdad, and who, though at first a friend of Maimonides, in the year 1190 in an open letter attacked the latter's doctrine regarding resurrection.

As to the orthography of the name, some writers render it "Eli" (Asher, *ib.* English translation, p. 122; Harkavy, "Zeit. f. Hebr. Bibl." ii. 125), which is preferred by Steinschneider ("Jew. Quart. Rev." xi. 484), while others have it "Ali" (Epstein, "Monatsschrift," xxxix. 512; Poznański, "Rev. Ét. Juives," xxxiii. 310; Kaufmann, *ib.* xvii. 304).

A poem addressed to Ali, the head of an academy, probably at Bagdad, on the occasion that his son, called Safi al-Din Joshua, had finished the Torah at the synagogue, was published by Steinschneider ("He-Haluẓ," 1856, iii. 151 *et seq.*) and has been thought to refer to the subject of this article (compare Kobak's "Jeschurun," Hebrew part, iv. 92, note). The same poem, however, has now been found again by Steinschneider in an anonymous Hebrew diwan which is contained in a manuscript bought in the Orient by E. N. Adler ("Jew. Quart. Rev." xii. 115 *et seq.*, and 202). The diwan points to the early part of the thirteenth century as the date of its author, and contains two other occasional poems addressed to Ali, who, therefore, can not be identical with the gaon of the preceding century. This, moreover, is confirmed by the fact that in an earlier poem ("Diwan Adler," No. 6) the poet appears to have lamented the death of a daughter of the gaon Samuel ha-Levi, who, as mentioned above, succeeded Ali b. Solomon in the presidency of the academy. It is quite likely, therefore, that the Ali eulogized in the diwan, which speaks of him as "a descendant of the Geonim" (No. 179, vs. 7 and 9), was the son of Samuel and grandson of the first Ali, and that he succeeded his sires in the exalted office which Samuel, in particular, had invested with great dignity.

Bibliography: Geiger's *Jüd. Zeit.* v. 89; *Literaturblatt d. Orients*, vi. 739; Steinschneider, *Cat. Bodl.* cols. 1902 and 1915; idem, *Jüd. Liter.*, in Ersch and Gruber, *Encyklopädie*, xxvii. 395, note 18.

H. G. E.

ALI IBN SAHL IBN RABBAN AL-TABARI (ABU AL-ḤASAN): Physician and writer on medical subjects in Irak about the middle of the ninth century; born in Taberistan. His father, Sahl, was well known as an astronomer and mathematician. For a time Ali lived at Rai, where Mohammed al-Razi was his pupil in medicine. From Rai he went to Samarra, and for some years acted as secretary to Mazyar ibn Ḳarin. He became a Mohammedan through the efforts of the Abbassid calif Al-Mu'taṣim (833–842), who took him into the service of the court, in which he continued under Al-Mutawakkel (847–861). Ali wrote the following works: (1) "Firdaus al-Ḥikmah" (Garden of Wisdom), called also "Al-Kunnash," a system of medicine in seven parts; (2) "Tuḥfat al-Muluk" (The King's Present); (3) a work on the proper use of food, drink, and medicines; (4) "Ḥafth al-Siḥḥah" (The Proper Care of Health), following Greek and Indian authorities; (5) "Kitab al-Ruḳa" (Book of Magic or Amulets); (6) "Kitab fi al-Ḥijamah" (Treatise on Cupping); (7) "Kitab fi Tartib al-'Ardhiyah" (Treatise on the Preparation of Food).

Bibliography: The chief authority is Al-Nadim (about 913–936), in his *Fihrist*, ed. Rödiger, i. 296, from which are drawn the notices in Al-Ḳifṭi, ii. 141, and in Ibn Abi Oseibia, ed. Müller, i. 309. Compare Leclerc, *Hist. de la Médecine Arabe*, i. 292; Wüstenfeld, *Gesch. der Arabischen Aerzte*, No. 55, p. 21; Brockelmann, *Gesch. der Arabischen Lit.* 1898, i. 231; Steinschneider, *Jew. Lit.* p. 194, and especially *Z. D. M. G.* liv. 46, where other authorities are cited; Grätz, *Gesch. d. Juden*, v. 224. An extract from the "Firdaus" is given by Schreiner, in *Monatsschrift*, xlii. 462.

G.

ALI SULEIMAN. See David of Fez.

ALIBI (literally, "elsewhere"): A form of defense by which the accused undertakes to show that he was elsewhere when the crime was committed. Such a defense could of course be made in the criminal procedure of the ancient Jews: for witnesses were admitted for the defense as well as for the prosecution; and the rules concerning the competency of witnesses and the mode of examination were pretty much the same for the witnesses on either side. It is therefore needless to speak here about the Alibi of the accused. But there is another kind of Alibi which is peculiar to the Talmudic law, dealing as it does with the presence or absence of the witnesses of an alleged crime from the place where it was committed. It is drawn from the passages about the "plotting witnesses" (עדים זוממים): "If an unrighteous witness rise up against any man . . . then shall ye do unto him as he has thought [plotted] to do unto his brother" (Deut. xix. 16–19, R. V.).

The law against the "plotting witness" applied to civil as well as to criminal cases. The underlying principle is thus set forth in Mishnah Makkot, i. 4:

The Plotting Witness.

> "Witnesses are not 'plotters' unless they are confuted as to their own persons. How is this? Suppose they say, 'We testify against such and such a man that he has killed somebody.' Now, if others should say to them, 'How can you say so? for the murdered man [or the supposed murderer] was at the time of the deed in our company at such and such a place.' This would not prove them 'plotters.' But if the opposing witnesses say: 'How can you testify so, seeing that you were with us on that day at such and such a place?' This proves them 'plotters'; and upon such testimony they may be put to death."

Two witnesses, being required to prove any fact, were called a set (כת); three witnesses were no more than a set (*ibid.* 7); and a new set of witnesses was deemed sufficient to refute the former set and to convict them of "plotting," provided they could prove an Alibi as to the two or three witnesses of the prosecution. But if these were at different places, the absence of each from the place where the disputed act occurred must be testified to by at least two witnesses.

Effect of Contradictory Testimony.

As to the casuistry of a case in which more than three witnesses (that is, more than one set) had testified, or in which one of the original witnesses was found to be disqualified by kinship or bad character, the balance of opinion is that the same set of counter-witnesses could refute and brand as plotters any number of original witnesses as they came up in separate sets.

The case is also put, in which witnesses (the first set) against the accused are branded as plotters by a second set, and those of the second set are exposed in like manner by a third set; that thereupon the man originally accused and the second set of witnesses would be punishable, and the first witnesses would stand justified. This process, following the opinion adopted in the Mishnah, may be continued indefinitely, as long as no execution of judgment has taken place. To this rule, however, R. Judah objects, on account of the mischief that would result from such encouragement of informers (*ib.* 5).

The Sadducees maintained that the false witnesses could not be punished until the sentence against the original defendant was carried into effect; but the

Pharisaic sages pointed to the words of Scripture, "as he had thought [plotted] to do"; not "as he did." However, any procedure against the plotting witnesses is to take place only after the defendant has been condemned; which rule is drawn from the words of Scripture, "soul for soul," the defendant being deemed dead when he is condemned.

Punishment of Plotting Witnesses.

In case the accused has been actually put to death upon false testimony, the plotters can not be punished; but when the judgment is only for stripes, or for money, or property, the execution of the judgment does not bar a prosecution of the plotters (Maimonides, "Hilkot 'Edut," xx. 2). Still, in all such cases the convicted plotters are rendered infamous, and can never be witnesses thereafter (*ib.* 1). It does not follow, however, that witnesses proving the absence of the witnesses for the prosecution from the *locus in quo* should not be heard at the trial, in a manner similar to other witnesses for the defense.

The punishment to be inflicted upon plotting witnesses when the defendant is condemned to death is distinct enough; but when he is condemned to exile in one of the cities of refuge for involuntary manslaughter, it does not suffice to send the false witnesses to the city of refuge: they must on the contrary be punished with stripes, on the ground that every offender against "thou shalt not" (negative commands) is thus punished, unless a different punishment is pronounced and is practicable.

An analogous case occurs where witnesses denounce a man of the priestly line as being the son of a divorced woman, which would render him unfit for the priestly function. In this case there can be no retaliation in kind, and the witnesses must be flogged (Mak. i. 1).

Indemnity.

Again, if the false witnesses testify that the defendant's ox has killed a human being, or that some one is a Jewish bondman, or has by theft incurred the penalty of being sold into bondage—they are flogged: such is the tradition (Mak. 2*b*). The words of Scripture (Deut. xix. 21), "eye for eye, tooth for tooth, hand for hand, foot for foot," offer no difficulty; for as this law was in other cases carried out by the award of a money-compensation, the judgment rendered on the testimony of the plotting witnesses for the loss of an eye, a tooth, a hand, or a foot, would be a judgment for money simply. In case the false witnesses are condemned to make good in money the amount of an unjust judgment, they are not punished with stripes; the rule being that "those who pay do not suffer stripes." The plotting witnesses pay between them only once the sum which the party against whom they testified would have lost by their falsehood (Mishnah Mak. i. 3, Gem. 5*a*).

In some civil cases it is not so plain how much injury would result from an unjust judgment; and here it seems that the sages felt the necessity for a calculus of probabilities. The Mishnah (Mak. i. 1) formulates these cases (of witnesses found guilty of "plotting"):

"We testify against N. N. that he has divorced his wife and has not paid her her jointure (*ketubah*). But [it is objected], will he not some day have to pay her that jointure? [Answer:] The judges should estimate how much a man is willing to pay of the given amount in acquittance of a jointure (inasmuch as it is payable only when the wife is widowed or divorced; while if she dies before the husband, no claim exists, since he is her heir). Or: We testify against N. N., that he owes A. a thousand zuz [$160] payable in thirty days (while in fact he owes him this sum payable in ten years). The judges should estimate how much a man will give to retain the money in his hand for ten years rather than for thirty days."

Such questions are often answered in modern times by life-tables, dower-tables, and, generally speaking, by the calculation of compound interest; but the Hebrew judges of early days had neither the statistical nor the mathematical elements on which to base their calculations. They had to guess as best they could. L. N. D.

ALIENATION AND ACQUISITION: The act of causing a thing to become the property of another—Alienation—is, in Roman and English law, the general term under which the change of title by gift, sale, or barter is treated. The rabbinical law looks at the transfer of property from the standpoint of the new, rather than of the old, owner: not from the view-point of him who alienates or parts with a thing, but of him who acquires ownership in it. The distinctions of the Mishnah and the discussions of the Talmud apply to *ḳinyan* (Acquisition). Acquisition is brought about in different ways, according to the nature of the thing to be acquired—a slave, land, a commodity, or a claim. As the old owner's title ceases at the same moment that the new owner's title begins, the Talmudic law of Acquisition covers the same ground as that of Alienation in the jurisprudence of more modern times. The leading maxims on Acquisition are given by the Mishnah in the first chapter of the treatise "Ḳiddushin" (Betrothals), which, beginning with the modes in which the right to a wife may be acquired, goes on to show how other rights are acquired,—for example, to a Jewish servant, a Canaanitish servant, a slave, land, etc.—and then how title is acquired in domestic animals, and other chattels (Ḳid. iv. 1). For the law touching commodities, and more especially for different kinds of currency, Baba Meẓi'a, iv. 1–2, must be consulted. Setting aside the cases of the Hebrew bondman and bondwoman, who can not be transferred to another master, and omitting also the means by which the "Canaanite bondman" may obtain his freedom, the following general rules are given:

Modes of Acquisition.

A bondman is acquired by the payment of money, by deed in writing (*shetar*), or by taking possession (*ḥazaḳah*) (Ḳid. i. 3). Animals are acquired according to their nature, by delivery to the purchaser, or by his removing or lifting them. The term most commonly used is *meshikah* (pulling, moving); and this is elsewhere applied to other movables (*ib.* 4). Things of value "bound by debt" (*aḥarayut*)—that is, land or things attached to the soil—and slaves are acquired by payment of money, by a written deed, or by taking possession (*ib.* 5). Other things, *i.e.*, movables, are in themselves acquired only by bodily removal; but they may be made an incident or accessory to land or immovables, and will then pass with these when the land or immovable thing is acquired as above (*ib.*). As a general rule, in the case of barter, when one thing of value becomes the price of another, the Acquisition of one immediately changes title in the other (*ib.* 6). But (see Acceptance) mere words of assent, though spoken by seller and buyer, or by donor and donee, in the presence of witnesses, have in themselves no force whatever.

The Alienation of land (*ḳarḳa'*) is to be considered first. Whatever is attached to the ground is treated as land, except ripe fruits (such as grapes), which may be sold separately in the same manner in which movables are alienated. The Acquisition of

Acquisition of Land.

land by the payment of money or by taking a written deed is derived by the Talmud from the incidents related in Jer. xxxii., especially in the 44th verse: "Men shall buy fields for money, and subscribe the deeds and seal them." It may be remarked that in Talmudic language the sealing of a written document (*sheṭar* or *get*) means neither more nor less than the subscription by the witnesses. No "sealing" of the deed of conveyance, however, is required in any of the passages of the Mishnah or Baraita which treat of such deeds; though such attestation is contemplated sometimes (see PRIORITIES). While the proceedings described in Jer. xxxii. 9–14 imply a custom of leaving a copy of a deed for land at some public or secret place (a custom equivalent to the modern law of recording deeds), the Talmud shows only slight traces of this useful institution; and these point to Roman influence (Ḳid. iv. 5; Yer. M. Ḳ. ii. 81*b*; Giṭ. 44*a*; Tosef., B. B. viii. 2; see Jastrow, "Dict.," under the words ארכי and ערכי).

It seems that while a deed is always sufficient to complete a gift of land, it is not sufficient of itself to close a sale of land until the price is paid, except in a case in which the owner "sells land on account of its badness"; that is, in order to get rid of it, and is therefore willing to risk the buyer's solvency rather than give him time to reconsider. Neither the Talmud nor the later standards undertake to define what is meant by a sale of land on account of its badness. But where the seller, upon giving a deed of conveyance, takes a bond for the whole purchase-money, or for the unpaid part; or when he states in the deed that he has received such a part and remains a creditor for the balance, he shows that he does not insist on cash in hand, and the sale stands, no matter how long the payment is withheld (Ḳid. 26*a*; B. M. 77*b*, *et seq.*). But a partial payment of the purchase-money, unless it be expressly stated that the rest is held over by the buyer as a loan, with or without a written conveyance, entitles the purchaser only to a proportionate share of the land. This share is taken from the most desirable parts (*'iddit*), or from the least desirable parts (*zibburit*), according as the seller or the buyer demands the rescission; he who declines to carry out the contract has the "lower hand" (*ib.* 77*b*). When the seller, after receiving part of the price, continues to dun the buyer for the rest, it is proof that he does not consider the transaction closed, except in the case already mentioned, where he has sold the field on account of its badness (*ib.*).

The Tosafists on this passage remark that in the practise of their time these distinctions were dropped, and that dunning for the price does not defeat the sale. But the great standard works, such as that of Maimonides and the "Ḥoshen Mishpaṭ," maintain the rule about the seller who, in the words of the Talmud, "goes out and in" after his money.

Modes of Possession.

Payment of the purchase-money is sufficient by itself to bind both parties, but only in countries in which it is the custom not to write deeds for the transfer of land: where the custom requires such a deed the money payment alone is insufficient (Ḳid. 26*a*). But the taking possession by the purchaser seems to be a full substitute for the writing of a deed. When possession is taken in the grantor's presence, his consent is implied; otherwise he must have given leave by such words as, "Take possession and acquire." Closing a fence or making a gap in it—no matter how small—or widening a gap, with a purpose of improving, or locking up a house, is an act of possession; and where the grantor delivers the key of a house, or the bucket of a cistern, which he has sold, such delivery is an authorization to take possession (Mishnah B. B. iii. 3, Gem. 52*b et seq.*). Walking up and down over a field does not secure possession of it; but where a footpath is sold, walking on it is enough; for this is its only use (B. B. 100*a*). Stony, unenclosed land, unfit for tillage, may be acquired by spreading fruit or letting one's cattle run over it (*ibid.* 29*b*). Of course, to sow or to reap or to gather fruit is an act of possession (*ibid.* 36*b*).

Where several parcels of ground are granted together, though they be in several countries and of the most diverse kinds or descriptions, the act of taking possession of one parcel gives the purchaser title to all, and binds the bargain as to all. However, if the parcels are sold for money, it seems that the price of all must be paid, else only those that are paid for will pass (Tosef., Ket. ii. 1; Ḳid. 27*a et seq.*).

The most effective manner of acquiring land is the so-called "purchase by kerchief" (*ḳinyan sudar*), under the rule given above, that where one thing is made the price of another, the Acquisition of the one changes title in the other also. Now as an "implement" (*keli*) may be acquired by lifting it, it can easily be arranged that a kerchief—or any other object, such as a needle, even if worth less than a peruṭah (the smallest coin)—be made the nominal consideration, the real price being paid as the parties may agree. The custom was known also in the old German law, under the name of *Mantelgriff* (grasping the mantle). It is derived by the Talmud from the passage in Ruth, iv. 7: "to confirm all things, a man plucked off his shoe and gave it to his neighbor." The change of ownership in the land being thus established, there was a foundation for the promise of the buyer to pay a further sum, the real price of the land; and the bargain was at once closed, so that neither side could withdraw (B. M. 47*a*). Only "implements" can be used thus; not coins nor "fruits" (*perot*), the latter term comprising grain and other eatables sold by quantity (*ibid.* Ḳid. 28*b*).

Sale Limited by Time.

The owner of land may sell or give it to another for a term of years—an arrangement which differs from a lease in so far as there is no stated rent—or he may sell and give its produce for a number of years. In the former case, the grantee may "build and tear down," or, in the language of the common law, he is a tenant "without impeachment or waste"; in the latter case, he is on the footing of an ordinary tenant. And just as land or its produce can thus be given for a stated time, one or more fruit-trees, or their fruit, can be thus sold or given. But the land or trees, or their produce or fruit, after the term of years, must be reserved to the original owner or his heirs. The grantee can not alienate any unexpired time to a third person; for the use of the land or its produce from and after a time in the future, being a "thing that has not come into existence," can not be the subject of sale or gift (Maimonides, "Hilkot Mekirah," xxiii.). Hence, what the English lawyer designates as a "strict settlement," and the layman calls "tying up an estate," is impossible under the Jewish law.

A slave (Canaanite bondman) is in the main acquired like land; and what in the case of land is said as to a deed in writing or payment in money, would apply also to the purchase of a slave, except that there could be no apportionment of the thing bought to the part of the price that is paid. But the form of taking possession (ḥazaḳah)—which is the third manner of Acquisition—naturally differs from that in the case of land. Any service rendered by the bondman to the buyer, such as carrying articles for him, dressing or undressing him, rubbing or drying him after a bath, is sufficient.

The best opinion is that lifting or pulling, as in the case of domestic animals or of lifeless animals, is not applicable to a slave: instead of the buyer lifting his new slave as an act of possession, it would be more proper for the slave to lift and carry his new master as an act of service. But the slave may, like land, be acquired by the form of bartering him for a "kerchief" or other implement (Ḳid. *22b*). And a slave, like land, is deemed a thing "bound for debt"; hence, other things of value may be transferred with him as incidents.

Sale of Movables.

The rule that movables (*meṭalṭelin*) do not pass by the payment of the price in money, but only by "lifting or removal .or delivery," is by most of the later teachers (Resh Laḳish dissenting, B. M. 47*b*) spoken of as a mere rabbinical institution. They explain that the Torah gives a binding effect to the payment of the price; but that the early sages feared that when the price was paid before delivery, room would be left for fraud, as the seller after receiving his money might claim that the buyer's goods had been burned or otherwise destroyed in his (the seller's) barn or warehouse, while already at the buyer's risk. Hence, in an unusual case in which such fraudulent practise is not to be feared, delivery is not required; for example, when the seller is in debt to the buyer for the price of another commodity (not, however, for money loaned), an oral sale in satisfaction of this debt is held binding without delivery (*ib.* Maimonides, "Hilkot Mekirah," v. 4).

While lifting is sufficient in all places, delivery to the buyer gives title only when it takes place either on the public highway or in a courtyard not belonging to either; and the buyer's own act of moving (*meshikah*) gives him title only when it is done upon the sidewalk, or in a courtyard that belongs to both; for in the act of moving, the buyer brings the article into his own domain. When goods of any kind are already on the grounds of the buyer, the bargain itself, price and all terms being fixed, is sufficient to change the title and bind all parties: when the goods are on the grounds of the seller, or of a warehouseman of the seller's choice, the buyer can attain the desired end by renting the place upon which the goods are placed. He thus comes into virtual possession (B. B. 85*a*, Ḳid. 25*b*, 27*a*).

When a flock of sheep or when very bulky articles are bought, a formal renting of the place on which they are found is the easiest mode of closing the bargain, as the "purchase by kerchief" seems not to have been in vogue in dealing with chattels.

The Talmudic passage as to the requisites for changing title in a ship (B. B. 76*a et seq.*) is rather confused; and the commentators are not agreed either as to its true meaning or as to which of the disputants is right and should be followed. It seems clear that when the ship is in deep water, in the open sea, delivery is sufficient; but it is not clear what degree of removal is required when it is in a narrow, half-private inlet comparable to a sidewalk, or when it is drawn up on land.

Exchange of Coins.

Goods may be sold or given away as an incident to land. The Talmud (Ḳid. 26*b*) mentions a case that happened in Jerusalem where a wealthy person wished to give to a friend goods of great value in different parts of the country. Upon the advice of competent lawyers that there was no other way to bring about his purpose, he went with his friend to a lot which he owned beyond the walls, and, announcing his intent to give him that lot and the goods named, put him in occupation of the lot, which thus included the goods. A written deed for the lot and the goods would probably have been just as effective. As movables are not acquired by payment of the price in money, a question arose over the exchange of two kinds of money, and it was held that the more current among them is to be treated as money, the other as a commodity: the delivery of the latter therefore binds the bargain, not the delivery of the former. The less current "buys" the more current. Thus "gold buys silver; copper buys silver; bad (*i.e.*, worn or uncurrent) pieces buy good pieces; bath-checks buy coins"; but inversely, the bargain can not be clinched (Mishnah B. M. iv. 1).

The Gemara (44*a*) on this section refers to an older opinion—evidently inconsistent with the Mosaic law—that, as between gold and silver coins, the former are to be considered money, and the latter "fruits," *i.e.*, commodities. But gold or silver bars are commodities for all purposes.

With certain exceptions which necessity has engrafted on the rule, things not yet in existence, or which do not yet belong to the person attempting the sale, may not be sold (see Acceptance). Things of undefined quantity, not yet weighed or measured, may be sold, such as a field of growing wheat, a stack of wine-jars, etc., subject, however, to recourse for overreaching (see Overreaching); for the law does not allow chancing bargains. But when the nature of the objects is unknown to either of the parties, *e.g.*, "I sell to you whatever this house contains," the sale is void; though the goods may have been formally "moved" to satisfy the requirements of meshikah.

Sanctity of Contracts.

Although a trade between buyer and seller could not be enforced after the money had been paid but the goods not been delivered to, or removed by, the buyer, it was deemed binding in the forum of conscience, as the Mishnah says (B. M. iv. 2): "He who collected His demands from the age of the Flood and the age of the Dispersion, will hereafter collect His demand from the man who does not stand by his word." Upon a precedent given in the Talmud, the custom grew up that in such cases, the party taking advantage of the rule of law, by asking the return of the price, or by refusing to deliver the goods and tendering back the price, would be summoned before the judges, and be solemnly informed by them in the above words: "He who collected," etc. (to which is added, B. M. 48*a*: "and from the men of Sodom and Gomorrah and from the Egyptians who were drowned in the sea"). According to the better opinion this was an imprecation, the public warning being evidently meant as a punishment, and in the hope that the fear thereof would induce men to carry out their contracts of sale, though a rise or fall in the price of the commodity (such as salt or wine) might cause loss (B. M. 48*b*).

Transfer of Claims.

The old Mosaic law, like the early Roman and early common law, did not recognize the sale or transfer of a claim to a third person. But the Scribes, like the Roman and English jurists, devised ways and means of overcoming this defect and of treating claims as subjects of gift or sale (Giṭ. 13*b et seq.*). An old Halakah establishes the validity of the transfer in one particular case known as the "meeting of three." This occurs when the creditor, the debtor, and the proposed assignee are all together: a transfer made even by word of mouth is then binding. This rule is stated as if it were arbitrary and rested on tradition alone; but it is thoroughly logical. For if the debtor is present and assents, there is, in fact, a new agreement on his part to pay his debt to the assignee; while the old creditor releases him, and the new promise is based on this release. But when the three do not meet, a delivery of the bond or written obligation (*sheṭar*) for the debt is insufficient to change the title; for the bond is not the debt, it is only evidence thereof. The creditor, besides delivering the bond, should give to the assignee a written order on the debtor; and thus the transfer is said to be made by "delivery and writing" (B. B. 75*b*, 77*a*).

But as the Mosaic law knows nothing of the sale of claims, the old creditor and his heirs would still have the power to "forgive" [cancel] the debt; and the debtor might claim the benefit of such a release, because he was "bound" only to the original, not to the new, creditor. Hence, some of the later rabbis suggested that a clause be inserted in every bond to the effect that the debtor should be bound not only to the creditor, but to any one deriving rights from him; thus rendering it a note payable to "A. B., or order," which would be in a measure negotiable. (Note of Rabad on Maimonides, "Hilkot Mekirah," vi. 12.)

Another way of disposing of claims by sale or gift was found in the maxim above given, that things of value can be made to pass with land or slaves. Hence a debt, no matter how large, secured by a bond or an open account, might be made an incident to a plot of land, no matter how small; and if the proper steps were taken to pass title in the lot (for instance, by occupation), the title to the debt would pass also, though neither the debt nor the deed evidencing it, was in any way connected with the land (B. B. 77*b*).

Acquisition by the Sanctuary (Heḳdesh).

The "power above," which meant the representatives of the community of Jerusalem, whenever buying on behalf of the Sanctuary, could purchase both land and chattels without taking possession, either by the payment of the price or even by word of mouth. "'This ox is a burnt-offering,' 'This house is consecrated,' are effective words, though the objects be at the end of the world" (Mishnah Ḳid. i. 6, Gem. 28*b et seq.*).

Privileges of Orphans.

Orphans under guardianship are, as to their inherited goods, to some extent governed by the same rules as the Sanctuary, and even have certain privileges, not discussed by the Talmud as belonging to the Sanctuary. If, after the orphans have sold "fruits" but have not yet received the money, the value of the "fruits" rises, the orphans may set the sale aside; for their goods can be acquired by payment only. Should the goods fall in price, the buyer who acquired them in the usual way must keep them. If the orphans have received their money, and the "fruits" have risen in price before removal, the sellers may reconsider, like adults. Should the price of the "fruits" fall, then the buyers may withdraw, but remain under the imprecation mentioned above, "He who collected," etc. Again, when the orphans have bought commodities and taken possession, but have not yet paid the money, and the commodities rise in value, the orphans are no worse off than others and may insist on their contract. On the other hand, should the commodities become cheaper, the orphans may not withdraw; for under such circumstances no one would sell commodities to them on credit. Lastly, if the orphans have paid the price, but have not taken possession, they may withdraw like others, in case of a fall in price. But if the commodities have risen the seller may retire, and suffer the usual imprecation; for, should the rule be fixed that the orphans gain title by paying the price, the seller might pretend that the goods had since been lost by fire or been stolen by robbers while in his possession (Maimonides, "Hilkot Mekirah," ix. 3-6).

Question of Priority.

A question of priority may arise, when the same land has been sold, or disposed of by donation, to two or more parties. Among the early Amoraim there arose a dispute whether the parties should divide or the judge should use his discretion (*shuda de-dayyane*) to decide the priority of the claimants; the latter opinion prevailed, so that only in the absence of such evidence will the parties be called upon to divide. The decision will not be determined so much by the evidence of the witnesses whose attestation forms the seal of the deed, as by that of the witnesses to its delivery, if such there be; for deeds take effect not from the time of attestation, but from the time of delivery. Where the custom of marking the hour of delivery upon the deed obtains, a deed bearing the hour will prevail over the deed of the same day without the hour; and a deed bearing the day and month will prevail over the deed bearing the month only (Ket. 94*a et seq.*). According to the standard codes, a deed of gift will be rejected when in conflict with a subsequent sale of land, unless it has been made public, so as to warn all other persons against purchasing the subject of the gift. A deed of gift is under suspicion of fraud unless it contains words of request to the attesting witnesses to publish the gift widely; and even as between two deeds of gift the second should be preferred when it contains such words and is made public, while the first is kept secret or does not contain a request for publicity (Maimonides, "Hilkot Zekiyah u-Mattanah," chap. v.).

Conditional Sales or Gifts.

The law of conditional sales or gifts is rather obscurely stated in the Mishnah (B. M. vii. 11), and the Gemara upon it (94*a*) is too scanty to elucidate it. Rashi (*ad locum*) thinks that an impossible condition is to be disregarded, even if named as preceding the act. Maimonides ("Hilkot Mekirah," chap. xi.) derives from the Mishnah the following rules:

When one grants either land or goods, and conditions are set up by either the grantor or grantee which are possible of fulfilment, then if the conditions are fulfilled, the object passes; otherwise it does not (*ib.* xi. 1). This holds, however, only when the grant is made in the prescribed way (deed of land, moving of goods, etc.), and the grantee has to perform the condition thereafter; but if the title is not to pass at once, and it is agreed that it shall pass when the condition is performed, it will not pass even on performance; for there is an "insincere promise" (Asmakta), and the title can not pass, as it was not intended that it should (*ib.* xi. 2). For instance, A has sold or given his house to B, on condition that B shall, on a named day, go with him to Jerusalem; and B has occupied the house: then, if B goes on the date specified, the house is his. But if A tells B, "If you go to Jerusalem, I will give you the house, or sell it to you for so and so much," and B goes and thereafter occupies the house, the sale or gift does not take effect (*ib.* xi. 3). Hence where earnest-money is given to bind a bargain, with the understanding that the giver shall forfeit it if he withdraw from the bargain, but the receiver shall return it doubly if he withdraw, only the former part of the agreement can be carried out, and not the latter (*ib.* xi. 4). Though the conditional agreement for a transfer in the future be made before witnesses or by deed in writing, it can not be carried into effect (*ib.* xi. 6).

Bibliography: The subject of this article is discussed by Maimonides in *Hilkot Mekirah* and *Hilkot Zekiyah*; by the author and the annotators of the *Ḥoshen Mishpaṭ*, §§ 189-213, 241-249. H. R. Fassel, *Mishpeṭe El: Das Mosaisch-Rabbinische Civil-Recht*, 1852-1854; idem, *'Asot Mishpat: Das Mosaisch-Rabbinische Gerichtsverfahren*, 1858. Bloch, *Das Mosaisch-Talmudische Erbrecht*, Budapest, 1879; idem, *Das Mosaisch-Talmudische Besitzrecht*, Budapest, 1897.

L. N. D.

ALIENS: There are several designations for Aliens in the Old Testament. Of these, זר and נכרי mean specifically "foreign," a person outside the circle of the nation (Isa. i. 7; Judges, xix. 12) or of the class or family (Deut. xxv. 5, husband's family; Ex. xxix. 33, Aaron's family; Prov. ii. 16, a man's family), and so come to signify simply another person" (Prov. v. 10). In Prov. v. 3 "a strange woman" = "adulteress," a woman, not a man's wife, with whom he has illicit relations. The most important term is גר, "resident alien," a foreigner who has come to dwell permanently among people with whom he, to a certain extent, identifies himself. Nearly equivalent to *ger* is תושב, "sojourner," a rare word in the Old Testament, apparently implying a less settled residence than ger (but compare Gen. xxiii. 4; Lev. xxv. 23). Most of the occurrences are in Lev. xxii. 25. In I Kings, xvii. 1 we should probably read with Septuagint *mit-tishbaḥ*. To these two terms may be added שכיר, "hired man," a person who, though he may be a native (Deut. xxiv. 14), is often contrasted with the native (Deut. xv. 18) and associated with the *toshab* (Ex. xii. 45). Three classes of Aliens may be recognized: (1) Canaanites dwelling in Israelitish communities; (2) persons from other lands (fugitives, etc.) seeking permanent abode in Israel; (3) foreigners dwelling there temporarily. No sharp distinction is made in the Old Testament between the first and second classes.

Canaanites and Israelites.

As to the position of Aliens in the pre-Canaanite period, we have no knowledge. After the settlement in Canaan, up to the time of Solomon the relations between the Israelites and their neighbors seem to have been free and unrestricted. The clans dwelt side by side; there was no central government; intermarriages were common (Samson, Uriah, etc.); it was generally accepted that a man going to live in a community should adopt its religion (I Sam. xxvi. 19). This state of things lasted until the establishment of Israel's political supremacy and the birth of a distinct national feeling. Gradually the rights of citizenship were in part formally restricted to natives. Some of the foreign tribes were reduced to slavery (Josh. ix. 27; I Kings, ix. 20; compare I Chron. xxii. 2); and resident foreigners occupied an inferior position.

Friendly Laws.

Though Aliens did not enjoy full civil rights, and were not citizens in their own right, their interests were not neglected. Living, as they did, in close social relations with the natives, they were protected by the broad dictates of humanity. There seems to have been a relation similar to that of clientage (Lev. xxii. 10, xxv. 40). Gradually this kindly sentiment was formulated in laws. No prophet before Jeremiah speaks of duties to Aliens. Before his time public opinion had apparently not been directed to this point: it was a new social question. The alien, as well as indigent persons (Levites, widows, orphans), was to have a share in the third year's tithes (Deut. xiv. 29, xxvi. 12, 13) and in the offering of first-fruits (Deut. xxvi. 11); he had the right to glean (Deut. xxiv. 19–21; Lev. xix. 10, xxiii. 22); he might flee from the avenger of blood to the city of refuge (Josh. xx. 9, Num. xxxv. 15); and strict justice was to be meted out to him (Ex. xxii. 20 [A.V. 21]; Deut. xxix. 10 [A.V. 11], xxvii. 19; Jer. vii. 6, xxii. 3; Ezek. xxii. 7). The ordinary commercial regulations applied to him: he might become poor and be sold as a slave (Lev. xxv. 45), or grow rich and own slaves, even Israelitish slaves (Lev. xxv. 47); but should he be sold he remained a slave in perpetuity, whereas the Israelite slave was freed at the jubilee.

Civil Rights.

It was lawful to lend money at interest to a foreigner (Deut. xxiii. 21 [A.V. 20]) and to exact of him the payment of a debt (Deut. xv. 3); but it is not clear whether or not the rule applied to a ger. As to the right of the alien to own land, we have little information. In early times, probably, the right existed; see II Sam. vi. 10 (Obed-edom), xi. 8 (Uriah), xxiv. 24 (Araunah). It is distinctly affirmed by Ezekiel (Ezek. xlvii. 22, 23); whether it had been modified before his time, or was modified after his time, it is hardly possible to say. The tendency was to an extension of the rights of Aliens; see especially the broad tone of Num. ix. 14, xv. 15, xxxv. 15. The general rule of Lev. xxv., by which land reverted to the Israelite owner at the jubilee, is not incompatible with ownership of land by resident Aliens. On the whole, it seems likely that the right had never been denied them by law.

Religious Rights.

In the religious status of the ger we find a similar movement toward freedom and equality. At first he was not subject to the stricter ritual rules: he might eat of food from animals that had died a natural death (Deut. xiv. 21), or such a carcass might be sold to a foreigner (Deut. xiv. 21); but this permission was afterward rescinded (Lev. xvii. 15). He was required to observe the national holidays, Sabbath (Ex. xxiii. 12, xx. 10), the feasts of Weeks and of Booths (Deut. xvi. 11, 14), though this was perhaps a civil and social regulation, these being probably old Canaanitish festivals. It is probable also that from the beginning he observed the other agricultural festival, Maẓẓot; though such observance is not commanded in Deuteronomy, it is enjoined in Ex. xii. 19. The case is different with the nomadic festival, Pesaḥ. This was at first not considered to be an affair of the ger; but after the Exile, when the community became religiously a unit, he was permitted to take part in it (Num. ix. 14).

Finally, as it would seem, the rite of circumcision was made a condition of such participation (Ex. xii. 48); probably at this time gerim were as a rule circumcised. But participation was forbidden to the foreigner (*nokri*), the sojourner (*toshab*), and the hireling (*sakir*) (Ex. xii. 43, 45). In other points equality came to be the rule: as to eating blood (Lev. xvii. 10), the cult of Melek (Moloch) (Lev. xx. 2), blasphemy (Lev. xxiv. 16), sins of inadvertence (Num. xv. 29), offerings (Lev. xvii. 8, xix. 10, xxii. 18; Num. xv. 14–16), the Day of Atonement (Lev. xvi. 29). The general statement of equality is made in Lev. xviii. 26.

The broadest conception of God's relation to the foreigner is given in Solomon's prayer in I Kings, viii. 41, 43: the prayer of the foreigner will be heard. The perfect ethical principle is announced in Deut. x. 19; Lev. xix. 34: the resident alien is to be loved as oneself. Israel is to remember that it was once an alien in Egypt.

The result in the Old Testament is the substantial fusion of Aliens with the nation. Yet from Ps. cxlvi. 9 it may be inferred that Aliens long continued to form a separate class; in some circles (Isa. lvi. 6) the admission of foreigners to national fellowship was advocated. For postexilic conditions see PROSELYTES.

BIBLIOGRAPHY: Michaelis, *Das Mosaische Recht*, 1770; Works on Hebrew Archeology: Saalschütz, Ewald, Benzinger, and Nowack; W. Robertson Smith, *Religion of the Semites*, pp. 75 *et seq.* For Arabic parallels: idem, *Kinship and Marriage*, 1885, pp. 42 *et seq.*; Buhl, *Die Socialen Verhältnisse d. Israeliten*, pp. 47, 93; Bertholet, *Die Stellung d. Israeliten und der Juden zu den Fremden*, 1896; Hastings, *Dict. Bible*, s.v. *Foreigners*; Cheyne, *Ency. Bibl.* s.v. *Aliens*.

T.

ALIMONY: "The allowance made to a woman by an order of court, from her husband's estate or income, for her maintenance after her divorce or legal separation from him, or during a suit therefor" ("Standard Dictionary"). This is its definition in modern law. Strictly speaking, under Jewish law the divorced woman had no Alimony.

The Jewish law, however, provided for the divorced woman by the marriage contract or marriage settlement, the substantial results of which were the same as those secured in modern times by an order of court. The marriage contract or settlement (Ketubah) must be in writing. By the ketubah, which a husband gives to his wife, a certain sum of money is secured to her by her husband, to be paid out of his estate upon her widowhood or divorce. The sum thus secured to the wife is a lien on his estate, prior to all other debts; and it may be collected out of property which is no longer in his possession, even though it has been transferred to a third person (Ket. 82*b*) should he have no estate in possession sufficiently large to pay it. Consequently, as soon as a woman was divorced she could make demand for the payment of the amount guaranteed her by the ketubah; and the judges that presided in the divorce proceedings would enforce its payment.

Originally, the amount thus secured to the wife was paid to her father; and late in Talmudic times this was still the law in cases where the wife was a minor or was divorced before the marriage had been consummated. Eventually, however, the money was settled on the wife; remaining undivided in the estate of the husband, and being made payable to her on her divorce or widowhood.

Ketubah, or Marriage Settlement.

As the heirs of the husband often defrauded the widow of her rights, it was ordained that the amount of the marriage settlement should be deposited with the father of the bride, thus making it secure against the adverse claim of her husband's heirs; but as it was the original purpose of the marriage settlement to act as a check upon the husband so that "it shall not be easy in his eyes to divorce her," the deposit of the money with the father of the bride destroyed the effect intended; for, the husband having no further payment to make, there were no financial considerations to hinder him from "giving" divorce whenever he pleased.

It was thereupon provided by law that the amount of the marriage settlement should be invested in articles of value, and that these should remain in possession of the husband. This regulation, however, was found to give no greater satisfaction than the former one; for it was very easy for the husband to give the articles of value to his wife and to tell her to go.

The final remedy of the ketubah was provided by Simon ben Sheṭaḥ, which prescribed that the amount of the marriage settlement should remain in the possession of the husband and not be separated from his estate; but that it should be secured to the wife by a writing whereby all of his estate was charged with its payment (Ket. 82*b*).

Women Not Entitled to Alimony.

The wife's right under the ketubah was absolutely guaranteed to her by the law; and she was not permitted, even voluntarily, to release her husband from his obligation to her (Maimonides, "Yad ha-Ḥazaḳah, Hilkot Ishut," x. 10). In case the husband refused his wife her conjugal rights, he was punished by a weekly addition to the ketubah, until he yielded. In such cases, the court, by its decree, increased the amount due to the wife under the ketubah (Mishnah Ket. v. 7), and such a decree was practically the same as the decree of a modern court of law for Alimony. The wife's right to receive payment of the amount to which she was entitled under the ketubah depended on her good conduct. The following women were not entitled to its payment: An adulteress (Mishnah Soṭah, iv. 5); a maiden (*betulah*) who had been guilty of antenuptial incontinence (Mishnah Ket. i. 2); a woman who practised fraud upon her husband leading to her marriage (Mishnah Ḳid. ii. 5, Ket. vii. 7); one who offended against some ethical or religious law or custom, involving moral turpitude (Mishnah Ket. vii. 6); the woman who, having been married during her minority, refused, upon attaining her majority, to continue to live with her husband (Mishnah Ket. xi. 6); a woman married to her husband in disregard of the prohibited degrees of consanguinity (*ib.*); a woman who deserted her husband (Ket. 110*b*), or who refused to cohabit with him (Ket. 63*b et seq.*).

Although the husband was not legally obliged to pay his wife more than the amount specified in the ketubah or in the decree of the court, it was deemed commendable in him to support her if she was in want after she had been divorced.

It is related of R. Jose, the Galilean, who lived about the beginning of the second century, that after his divorced wife had remarried and had become impoverished, he invited her and her husband into his house and supported them, notwithstanding the fact that while she was his wife she had made his life miserable. His conduct is the subject of rabbinical laudation (Yer. Ket. xi. 34*b*, Gen. R. xvii., Lev. R. xxxiv.). "Do not withdraw from thy flesh," said Isaiah (lviii. 7, *Heb.*). "This," said R. Jacob b. Aḥa, "means, do not withdraw help from thy divorced wife" (Yer. Ket. *l. c.*). R. Moses Isserles cites this case with approval (Shulḥan 'Aruk, Eben ha-'Ezer, 119, 8, gloss), and adds that the support of the divorced wife is considered a better deed than the support of any other poor person, provided that for moral reasons the husband has no direct personal dealings with her, but sends the money for her maintenance by a messenger. See also Divorce and Ketubah.

Bibliography: Amram, *Jewish Law of Divorce*, ch. x.

D. W. A.

The following is a document of a legal sale of the husband's property, during his absence, for the support of his wife, called Alimony (אגרת מזון), from the collection of documents by Judah Barzillai of the twelfth century:

Ancient Writ of Alimony.

"Whereas, before us, the undersigned judges [dayyanim], appeared Mrs. . . . , daughter of Mr. . . . and wife of Mr. . . . , complaining of her straitened circumstances and want, pleading: 'Know ye, Rabbis, that my husband, Mr. . . . , is across the sea in foreign lands, and has left no rations to last me even for three months. I have no means to support myself and no income from my handiwork. I am now in sore need of means to sustain life. I therefore petition you, Rabbis, to inquire regarding my want and to decide upon my alimony.' And we, the judges, considering her claim as of right, have instituted a search for her husband's property, but found none that could be disposed of except a certain field [described] which we ordered to be sold. And after advertising it in the manner prescribed by the Rabbis, we found no purchaser willing to offer as much as A. ben A., whose bid was the sum of . . . dinarim, for which amount we, the judges, saw fit to sell it to the said person, and ordered him to pay out of the said sum an alimony allowance to the wife of Mr. . . . , namely, . . . dinarim per month, to which stipulation the said A. ben A. agreed. And in accordance with the rabbinical regulation, we, the judges, have written this legal document, certifying the sale of the said field for the support of the said wife; that neither the said husband, Mr. . . . , nor any one else, from now on and forever, shall have the least right or claim thereon. And now let the said A. ben A. go and take possession of the said field for the use of himself, his heirs, and successors. And he shall have the right to possess and to sell, to leave as an inheritance and to bequeath, and to do with it as he may please, from this day on and forever. And should her said husband at any time choose to sue the said purchaser, either in a Jewish or non-Jewish court of justice, his claims shall be null and void, like a valueless broken potsherd. And we the judges hereby admonish and impose a fine of . . . dinarim on the said husband, to be paid by him to the said purchaser, who may use it as he pleases, should he ever be sued in a Gentile court by the said husband for the recovery of the said field. Above all, he must

> let the property stay in perfect possession of the purchaser. And as a consideration of the sale by us judges for the alimony of the said wife, it shall be the duty of her said husband and his heirs and successors to keep harmless, to repel, and remove from the said A. ben A. and from his successors all claims in the world arising on the said field by reason of our sale; but the same shall remain in the possession of himself and his successors, free of any cost to them, just as if he [the husband] himself had sold it. This guaranty shall remain in force like a guaranty given to any other legal deed of purchase or to any judicial writ of alimony in favor of married or widowed women by the custom in Israel, from this date on and forever.
>
> "All of which was done before us judges on day . . . month . . . year . . . in the town of . . . , and being enlightened by the power of Heaven, we have written and signed this judicial act and delivered to A. ben A., to be in his hand and in the hands of his successors as a legal right and proof."
>
> (Signed by the three dayyanim.)

J. D. E.

ALISCH, ISAAC BEN MOSES. See Elles, Isaac ben Moses.

ALITYROS (ALITURUS): Actor, of Jewish birth, at the court of Nero. Through him Josephus became acquainted with the empress Poppæa—whose special favorite the actor always had been—and obtained the pardon for those priests whom Felix, the procurator of Judea, had sent to Rome. In the novel by Sienkiewicz, "Quo Vadis," Alityros instructs Nero in the art of gesticulation, and accompanies the emperor to Greece.

Bibliography: Josephus, *Life*, § 4; Vogelstein and Rieger, *Gesch. d. Jud. in Rom*, i. 21, 63, 101.

W. M.

'ALIYAH: In synagogal services, the going up, or being called up, to the reading-desk (*almemar*), for the reading of a portion of the Law. According to an ancient institution of the synagogue seven men are called up in succession to read the *sidra* (the weekly Pentateuch-lesson) on each Sabbath morning; six men, for the reading of the appointed portion on the Day of Atonement; and five, on the three chief festivals. In addition to these, there is the *maftir*, the one called up for the reading of a concluding chapter, who in addition reads the portion from the Prophets, called "Hafṭarah." On new-moon and half-holidays, four men, and on Sabbath afternoon, on Monday and Thursday mornings, on Ḥanukkah and Purim mornings, and on fast-days, only three men are called up; the portions read on these days being shorter. The first of the men called up in orthodox synagogues should be a Cohen or Aaronite, the second a Levite, the third and further members of the rota are ordinary Israelites, the one higher in rank always preceding the one inferior, with the exception of the mafṭir, who, though last, may be a Cohen or a Levite. Men are as a rule called up who have during the week had especial occasion for joy: a bridegroom or father of a bride; and the father of a new-born child, whose mother for the first time appears in the synagogue. On mournful occasions also men are called up, as at the anniversary (*Jahrzeit*) of a parent's death.

Down to the twelfth century, the men called up were themselves expected to read a portion aloud, those unable to read the Law being considered unworthy of the honor. The first concession to ignorance was made in the case of an illiterate Cohen: when there was no other present to be called up as the first, Saadia suggested that the reader should prompt him, in order to enable him to read his portion. (For further information on the origin and development of the reading from the Law, as part of the service, see Liturgy.) In the twelfth century it had become the established custom for the reader to prompt in the accentuation and cantillation of the words; and the next step was to have the reader prompt the actual words to those unable to read at all, in order to spare them the humiliation of never being called up to the Law. In the fourteenth century the whole sidra was read aloud by the reader, exception being made only with the Bar Mizwah, the youth to be initiated into the Law, who still reads his portion himself in order to give proof of his proficiency.

In Reform synagogues the reading from the Law, which is often on the shorter scale of the three years' cycle, is done exclusively by the reader, and no one is called up to read.

Bibliography: *Giṭ.* v. 59*a*, *b*; *Meg.* iii. 21; *Soferim*, x. i.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, pp. 135-139; Maimonides, *Yad ha-Ḥazaḳah*, section *Tefillot*, § 12; Abudrahim, *Siddur*; Hamburger, *R. B. T.* ii. s.v. *Vorlesungen aus der Thora*. For the sale of the various privileges connected with 'Aliyah see Miẓwot.

K.

Separate Jurisdiction.

ALJAMA: A Spanish term of Arabian origin used in old official documents to designate the self-governing communities of Moors and Jews living under Spanish rule. The Jewish communities of Spain, owing to their social isolation and to the religious and political regulations imposed upon them, had always formed groups apart from the rest of the population. The authority exercised by their own rabbis and the system of tax-collection by the heads of the congregations for the administration of communal affairs, placed them almost completely without the jurisdiction of the government of the country; and, as a result, they soon came to be dealt with by the officials not as subjects amenable to the general law of the land, but as collective bodies with special privileges and special duties. Thus, the Visigothic kings imposed a tax not upon each individual Jew or upon the heads of families, but upon the community as a whole, allowing the communal authorities to fix the individual rate of taxation. But both under the Visigoths and under the Moors there was neither regularity in the transactions of the rabbis and elders nor system in the attitude of the government toward the Jewish communities. With the reestablishment of Christian rule, however, the relation between the government and its Jewish subjects gradually became a well-defined one. In 1219 and 1284 in Toledo, in 1273 in Barcelona, in 1290 at Huete, and on more than one occasion during those years in Portugal, councils were held of Spanish officials and Jewish representatives for the purpose of establishing a just rate of taxation for Jewish communities, and of devising adequate means for tax-collection. This first official recognition by the government of the Jewish communities as separate bodies led to a still further change in the treatment of the Jewish congregations and in the legislation, both local and national, regarding them. The bishops of the various districts assumed immediate authority over them, and, in conjunction with Jewish representatives, formed rules which were henceforth to govern the communities. The elections of rabbis and judges were to be held at stated intervals, and the names of these dignitaries submitted to the bishop for approval; there was to be a "rabbi of the court" for the presentation of communal questions before the proper authorities; and the heads of the congregation were made answerable for the conduct of the community. In all government action, whether local or general, the unit considered was in most cases the community, not the individual Jew.

A good example of how much self-government was granted to the Jewish Aljamas is afforded by the "resolution of the meeting" or *tecana* (a Hebrew word that, like *sanedrin*, has been incorporated into the Spanish language) arrived at by the Aljama of Valladolid in 1432. This report is written partly in Hebrew, and partly in Spanish with Hebrew characters, and is preserved in the Bibliothèque Nationale at Paris ("Fonds Hébreux," No. 585). From this document it is learned that, at Valladolid, electoral meetings were held by the community every ten years, and that the particular meeting of which an account is given in the document took place in the latter part of Iyyar (end of May) and lasted for ten days. The following were some of the matters decided or discussed: (1) The necessity of the Talmud Torah, or Hebrew school, and the rate of taxation for the maintenance of the same, which was decided upon as follows: five maravedis for each of the cattle killed, and one for each sheep; five maravedis for every flask of wine. Five maravedis were also to be paid by a married couple on the day of their wedding, and by a boy on the day of his "bar Miẓwah," or confirmation. A certain tax was also laid upon inheritances, and various other means of revenue were devised. In connection with this question the employment and salary of private or itinerant teachers were discussed. (2) The election of the judges and of the *rab de la corté* (rabbi of the court), to which much space is accorded in this tecana or report. (3) The attitude of the individual Jew in his relations with the state. This was by far the most important question discussed. Since permission to decide civil and criminal cases before Jewish judges had been granted by the Spanish government, and since "the Christians, though they be well versed in law, know nothing of Jewish laws," no Jew might plead before a Christian judge, whether religious or civil, except in cases where the taxes and imposts due to the ruler were in litigation, or where special permission was obtained from the dayyan, or chief judge of the Aljama. A Jew who arrested another Jew with the aid of a Christian was to be apprehended by the dayyan; for a second offense of the same nature, he was to be branded on the forehead and expelled; while the third offense was made punishable by death.

"Tecana" of Valladolid.

The word "Aljama" is derived from the Arabic "jama" (gather) plus the definite article "al," which meant originally "congregation," "assembly," "group," but which, even before the establishment of Spanish rule, was applied by the Arabs to their own religious bodies and the larger mosques, and especially to the Jewish communities in the midst of them, and to the synagogues and schools which formed the center of all Jewish life. The term was adopted by the Christians, and its meaning extended so as to designate also the quarters that Jews and Arabs had made their own. Very often, for purposes of distinction, such phrases as "Aljama de los Judios" (Aljama of the Jews) and "Aljama de los Moros" (Aljama of the Moors) were used. But the circumstance that the Arabs of Spain had by the term designated more especially the Jewish community has left its trace in the use of the word in the Spanish language; for in Spanish literature "Aljama," without any further specification, stands for "Sanedrin" or for "Juderia" (Jewry), or even for the Jewish place of worship, in the concrete as well as in the abstract sense. This use occurs at a very early date. In the "Poem of Alexander," in the "Milagros de Nuestra Señora," and in the "Duelo de la Virgen" of Gonzalo de Berceo, all of the thirteenth century, "Aljama" or "Alfama" is employed to designate the people of ancient Jerusalem; and the historian of the sixteenth century, Mariana, uses "Aljama" for the synagogue: "they devastated their houses and their aljamas."

From "Aljama" are derived the following: (1) "Aljamado," adjective and noun, the inhabitant of an aljama; (2) "Aljamia," the Spanish vernacular used by the Jews or Moors, but more especially the Spanish language written with Hebrew characters by the Jews, and with Arabic letters by the Moors; (3) "Aljamiado" (adjective and noun), he who speaks or knows the Aljamia.

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W. M.

ALḲABIẒ, MOSES BEN SOLOMON.

See Alḳabiẓ, Solomon ben Moses ha-Levi.

ALḲABIẒ, SOLOMON BEN MOSES HA-LEVI:

A cabalist and liturgical poet born in Safed, who flourished in the first half of the sixteenth century and who was a contemporary of Joseph Caro, the author of the "Shulḥan 'Aruk," and teacher and brother-in-law of Moses Cordovero, one of the foremost representatives of Jewish mysticism. Like Caro and Cordovero, he belonged to the group of cabalists who had taken up their abode at Safed, in Upper Galilee, and made that city the Mecca of the mystics. Alḳabiẓ, who was a disciple of Joseph Taytatzaqk, migrated thither from Turkey, where he had lived at Salonica and Adrianople. The date of his death is unknown. According to Aripol, at the time Alsheich flourished he was sixty years old (compare Azulai, "Shem ha-Gedolim," ed. Benjacob, i. 164); in 1561, the year in which his commentary on the Book of Ruth appeared, he was still living, and even Elijah di Vidas, the pupil of Cordovero, whose "Reshit Ḥokmah" (The Beginning of Wisdom) was finished in 1575, in quoting a prayer composed by Alḳabiẓ, mentions him as yet alive (see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 320). He, therefore, must have attained to a ripe old age. The exceptional esteem in which Alḳabiẓ was held, both by his contemporaries and by his immediate posterity, is attested by the legend woven around the circumstances of his death. The same account which popular fancy invented for the poet Ibn Gabirol is also allotted to Alḳabiẓ. It is as follows: An Arab, who remarked his wisdom and striking personality, was moved by envy to murder him. He buried his victim beneath a fig-tree, which straightway began to blossom in advance of the season, and thus attracted the attention of the townsfolk and their prince. The latter summoned the assassin, and finally succeeded in wringing from him a confession of his crime; whereupon the culprit was hanged on the self-same fig-tree (compare Landshuth, "'Ammude ha-'Abodah," p. 310). This is only one of the many legends with which mystic imagination adorned the memory of Alḳabiẓ. Another, telling of an ecstatic vision which Alḳabiẓ and Caro had seen one Pentecost night while yet in Turkey, may have been the cabalistic embellishment of the direct causes for the migration of the two masters to Palestine (see Isaiah Hurwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 180*a*).

Alḳabiẓ's popularity rests mainly on his liturgic poem for the Sabbath-eve service, which, under the name of "Lekah Dodi" (Come, My Beloved), has become more famous than its author. Not only was this mystic love-song to the Sabbath readily admitted into both the Spanish and the German rituals, but R. Isaac Luria, the leader of the contemporary cabalists, is said to have preferred it to all the poetry of Ibn Ezra and Ibn Gabirol. It has also been appreciated in modern days by the poet Herder, who translated it into German, and by Heinrich Heine, who, though he erroneously attributed it in his "Romancero" to Judah ha-Levi, also rendered it into German ("Werke," iii. 234, Hamburg, 1884), while Mrs. Alice Lucas has included a good English version in "The Jewish Year," pp. 167 *et seq.*, London, 1898. This poem, however, is but one of a large number written by Alḳabiẓ and embodied in several rituals.

Among his larger works, his cabalistic commentaries on several Biblical books require notice. The first of the series, a "Commentary on the Book of Esther," was written in 1529, when he sent it to his father-in-law as a Purim gift for his bride. It was not published till 1585, when it appeared at Venice, accompanied by the Hebrew text and several homilies, under the title of "Manot ha-Levi" (The Gifts of the Levite). His commentary on the Song of Songs, called "Ayelet Ahabim" (The Dawn of Love), written in 1536, was published, with the text, in Venice, 1552; while "Shoresh Yishai" (The Root of Jesse), on the Book of Ruth, written in the year 1553, appeared, together with the text and an index by his son Moses, in 1561, at Constantinople. Besides this series he wrote a commentary on the Book of Hosea, which, however, has not been published, and quite a large number of cabalistic prayers and books. Among the latter his "Bet Adonai" (The House of the Lord) should be mentioned, which the authors of "Shalshelet ha-Ḳabbalah" and "Sifte Yeshenim," as well as Wolf, attribute to his son Moses, but which, no doubt, belongs to Alḳabiẓ senior, because he alludes to it as his own work both in his commentary on Ruth (iii. 14), and in a note to the Zohar (Gen. i. 16), which he sent to Joseph Caro, and which the author of "Seder ha-Dorot" claims to have seen (compare "Seder ha-Dorot," p. 243). De Rossi misreads the passage in question, and deduces from it the existence in manuscript of a commentary on the entire Zohar.

Azulai, furthermore, appears to have seen another work by this author, which possesses some biographical value, inasmuch as under the title of "Berit ha-Levi" (The Covenant of the Levite), Alḳabiẓ collected in it a cabalistic commentary on the Passover Haggadah, and a number of other esoteric disquisitions, all of which he left as a species of mystic souvenir to his disciples and associates at Adrianople, just prior to his departure for Palestine.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2279; Landshuth, *'Ammude ha-'Abodah*, pp. 310 *et seq.*; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 164; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 320; Heilprin, *Seder ha-Dorot*, ed. Maskillethan, i. 243; iii. 25; Conforte, *Ḳore ha-Dorot*, ed. Petrokof, pp. 65 *et seq.*; De Rossi, *Dizionario Storico* (Germ. trans.), p. 38; Winter and Wünsche, *Jüdische Literatur*, iii. 94.

H. G. E.

ALKABIZI, ABRAHAM: Editor at Constantinople during the first quarter of the sixteenth century. In 1516 he, together with Judah Sason and Joseph Hamon, published the "Toledot Adam wa-Ḥawwah" of Jeroham b. Meshullam.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1384, 2817; idem, *Jüdische Typographie*, p. 38, note 18 in Ersch and Gruber's *Encyklopädie*, xxviii.

W. M.

ALKALAI, ABRAHAM BEN SAMUEL: Casuist, who lived in Turkey in the latter part of the eighteenth century and beginning of the nineteenth. He wrote "Zekor le-Abraham" (Remember Abraham), in which the laws of the four Ṭurim are alphabetically arranged and commented upon. The work appeared in two volumes, at Salonica, in 1798, and was reedited by Judah Ḥai Alkalai at Josefow, 1840. Alkalai also published two volumes of responsa under the title of "Ḥesed le-Abraham" (Mercy to Abraham), Salonica, 1813–14.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43.

H. G. E.

ALKALAI, ISAAC BEN JOSEPH. See Alfasi, Isaac ben Joseph.

ALKALAI, JOSEPH BEN DAVID: Lived in Turkey in the early part of the nineteenth century. Author of "Amar Yoseph," containing notes to Maimonides and alphabetically arranged novellæ to the Talmud, as well as a number of homilies (Salonica, 1831).

Bibliography: Zedner, *Catalogue of the Hebrew Books of the British Museum*, p. 43.

H. G. E.

ALKALAI, JUDAH BEN SOLOMON ḤAI: Rabbi in Semlin, Croatia; died October, 1878. He became noted through his propaganda in favor of the restoration of the Jews to Palestine. By reason of some of his projects, he may justly be regarded as one of the precursors of the modern Zionists headed by Th. Herzl (see Zionism). His work, "Goral la-Adonai" (A Lot for the Lord), published at Vienna, in 1857, is a treatise on the restoration of the Jews, and suggests methods for the betterment of conditions in Palestine. After a somewhat able homiletical discussion of the Messianic problem, in which he shows considerable knowledge of the older writers, Alkalai suggests the formation of a joint-stock company, such as a steamship or railroad trust, whose endeavor it should be to induce the sultan to cede Palestine to the Jews as a tributary country, on a plan similar to that on which the Danube principalities were governed. To this suggestion are appended the commendations of numerous Jewish scholars of various schools of thought. The problem of the restoration of Palestine was also discussed by Alkalai in "Shema' Yisrael" (Hear, O Israel), 1861 or 1862, and in "Harbinger of Good Tidings" (compare "Jewish Chronicle," 1857, p. 1198, where his name is spelled Alkali). In his "Shelom Yerushalayim" (The Peace of Jerusalem), 1840, he replies to those who attacked his book, "Darke No'am" (The Pleasant Paths), which treated of the duty of tithes. Another work of his, "Minḥat Yehudah" (The Offering of Judah), Vienna, 1843, is a panegyric on Montefiore and Crémieux, who had rescued the Jews of Damascus from the horrors of the blood-accusation.

Bibliography: Fürst, *Bibl. Jud.* i. 39; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 43; Steinschneider, *Hebr. Bibl.* i. 28, v. 86; *Jew. Quart. Rev.* xi. 605.

H. G. E.

ALKALAI, MOSES BEN DAVID: Judæo-Spanish translator, and writer of Hebrew text-books; lived in Turkey in the nineteenth century. With his father David, he translated Solomon ibn Verga's "Shebeṭ Yehudah" from Hebrew into Judæo-Spanish (Belgrade, 1859). He also wrote: (1) תקון סעודה (Belgrade, 1859), treating of laws concerning meals; (2) a Hebrew grammar (Bucharest, 1860); (3) בואו חשבון (Belgrade, 1867), a treatise on arithmetic.

Bibliography: Kayserling, *Biblioteca Española-Portugueza Judáica*, p. 10.

W. M.

ALKAN, ALPHONSE (known as **Alkan the Elder**): French printer, bibliographer, and author; born in Paris, 1809; died at Neuilly-sur-Seine, 1889. He first worked as a practical printer, then wrote for various typographical and bibliographical reviews, and subsequently was appointed secretary and proof-reader to the Count de Clarac, keeper of the Museum of Antiquities in the Louvre. Alkan was a prolific writer and the author of many books, pamphlets, and articles, which deal with the art and history of printing and illustrating as well as with bibliography. His more important books are: "Les Femmes Compositrices d'Imprimerie sous la Révolution Française de 1794, par un Ancien Typographe," 1862 (anonymous); "Les Graveurs de Portraits en France," 1879; "Documents pour Servir à l'Histoire de la Librairie Parisienne," 1879; "Les Livres et Leurs Ennemis," 1883; "Les Etiquettes et les Inscriptions des Boîtes-Volumes de Pierre Jannet, Fondateur de la Bibliothèque Elzéverienne," 1883; "Edouard René Lefèbvre de Laboulaye, un Fondeur en Caractères, Membre de l'Institut," 1886; "Berbignier et Son

Livre: les Farfadets," 1889; "Les Quatre Doyens de la Typographie Parisienne," 1889.

Bibliography: De Gubernatis, *Dict. International des Écrivains du Jour*, s.v.

M. B.

ALKAN, CHARLES HENRI VALENTIN (Morhange; called also Alkan the Elder): French pianist and composer; born in Paris, Nov. 30, 1813; died there, March 29, 1888. On attaining his sixth year he was admitted to the Paris Conservatory of Music, and when but seven years old (1820) won the first prize for solfeggio; on this occasion he gave his first public performance on the violin. Alkan was the pupil, in pianoforte, of Pierre Zimmerman, laureate of the Institute of France in 1850, studied harmony under Victor Dourlen, and, in competition, was awarded the first prize for this subject in 1826. In 1828 he was appointed honorary professor at the Conservatory, which position he resigned in 1835. Besides achieving distinction in the technique of music he obtained the first prize for composition awarded by the Institute of France in 1831. Two years later he visited London, and on his return to France settled in Paris as a teacher of the pianoforte.

Alkan devoted a part of his time to composition, and produced seventy-two works, comprising études, concertos, sonatas, caprices, transcriptions, and songs. Writing of his music, James D. Brown ("Biog. of Musicians," p. 14) says: "The works of this composer abound with technical difficulties. . . . His studies are especially extravagant in construction, and require close attention from even the best performers to obtain adequate interpretation." According to Grove ("Dict. of Music and Musicians," i. 53, London, 1890), Alkan's two series of twelve études (op. 35 and 39) and his "Trois Grandes Études" belong to the most modern development of the technique of the instrument, and represent, in fact, the extreme point which it has reached. Though they can not stand comparison in point of beauty and absolute musical value with the études of Chopin and Liszt, yet, like those of Anton Rubinstein, which are in some respects akin to them, they have a valid claim to be studied; for "they present technical specialities nowhere else to be found, difficulties of a titanic sort, effects peculiar to the instrument carried to the very verge of impossibility."

The following are Alkan's chief compositions: "Étude Caprice," for the pianoforte (op. 12, 13, 15, and 16); "Le Preux," a concert study (op. 17); "Duet" for violin and pianoforte (op. 21); "Nocturne" for the pianoforte (op. 22); "Saltarelle" (op. 23); "Gigue" (op. 24); "Alleluja!" (op. 25); "Transcription from Mozart" (op. 26); "Étude" (op. 27); "Bourrée d'Auvergne" (op. 29); "Trio" for the pianoforte, violin, and violoncello (op. 30); "Twenty-five Preludes" for piano or organ (op. 31); "Collection of Impromptus" for the pianoforte (op. 32); "Sonata" (op. 33); "Three Marches" (op. 37); two books of "Chants" (songs without words, op. 38); another series of "Three-Marches" (op. 40); "Three Fantasias" (op. 41); "Reconciliation," a caprice (op. 42); "Salut, Cendres du Pauvre," a paraphrase (op. 45); and a "Sonata" for pianoforte and violoncello (op. 47).

Bibliography: Fétis, *Biographies Universelles*, i. 70, Paris, 1866; Mendel, *Musikalisches Konversations-Lexikon*, Berlin, 1870; Champlin, *Encyclopedia of Music and Musicians*, s.v. i. 36, New York, 1893; Vapereau, *Dict. Universel des Contemporains*, Paris, 1861; Grove, *Dict. of Music and Musicians*, s.v. London, 1890; Brown, *Biographies of Musicians*, London, 1886; Meyer, *Konversations-Lexikon*, i. 385, Leipsic, 1893; Salmonsen, *Store Illustrerede Konversationslexikon*, i. 545, Copenhagen, 1893; Baker, *A Biographical Dict. of Musicians*, pp. 12, 13, New York, 1900.

F. H. V.

ALKAN, NAPOLÉON ALEXANDRE (Morhange): French pianist and composer; born in Paris, 1826. He was a brother of Charles Valentin Alkan, and, like him, entered the Conservatory of Music at a very early age. He studied under Adolphe Adam and Pierre Zimmerman. In 1850 he was appointed professor of solfeggio in the Conservatory, and held the appointment for nearly fifty years. Among the more prominent of his pupils were Bizet, Sarasate, Carvalho, Jules Cohen, the brothers Weniadski, Melchisédec, Taudou, and Risler.

Alkan has not achieved great distinction as a composer; nevertheless in 1890 he obtained the second prize for composition awarded by the French Institute. His most notable work is an "Étude Fuguée sur 'Le Prophète.'"

Bibliography: Vapereau, *Dict. des Contemporains*, s.v.; Larousse, *Grand Dict. Universel*, s.v. Paris, 1900; Grove, *Dict. of Music and Musicians*, s.v. London, 1890; H. Riemann, *Musik-Lexikon*, p. 23, Leipsic, 1900.

A. A. G.

ALKIMUS JAKIM: High priest, leader of the Hellenists. See Alcimus.

ALLARIZ: A Spanish town in the province of Orense, Galicia, in which, as in Coruña, Ferrol, and Pontevedra, there were Jews as early as the eleventh century. Upon a complaint by the prior of the monastery of Allariz, Isaac Ishmael, the head of the small Jewish community, was notified, 1289, that from that time no Jews would be allowed to live outside of the Jews' quarter, or to congregate on the streets or to appear in public during processions, etc. A similar ordinance existed prohibiting Christians from living in the Jews' quarter, in order that the latter might not be disturbed or molested in their worship or during their festivals. See also Galicia, Spain.

Bibliography: De los Rios, *Historia de los Judios*, ii. 553 *et seq.*; *Boletin de la Real Academia de la Historia*, xii. 349 *et seq.*

M. K.

ALLATIF, ISAAC BEN ABRAHAM IBN LATIF. See Latif, Ibn.

'ALLE HADAS ("Myrtle Leaves," a Hebrew magazine). See Periodicals.

ALLEGORICAL INTERPRETATION: That explanation of a Scripture passage which is based upon the supposition that its author, whether God or man, intended something "other" (Greek, ἄλλος) than what is literally expressed. Expositors of this system may be called allegorists; the system itself, allegorism. Two modes of Allegorical Interpretation are found dealing with the Bible: the one, symbolic or typologic interpretation, derived mainly from Palestinian Jews; the other the philosophical or mystical modes, originating with the Alexandrian Jews of Egypt. Both methods originate in the same natural cause; whenever the literature of a people has become an inseparable part of its intellectual possession, and the ancient and venerated letter of this literature is in the course of time no longer in consonance with more modern views, to enable the people to preserve their allegiance to the tradition it becomes necessary to make that tradition carry and contain the newer thought as well. Allegorism is thus in some sense an incipient phase of rationalism. As soon as philosophy arose among the Greeks, Homer and the old popular poetry were allegorized. There being scarcely a people which underwent such powerful religious development and at the same time remained so fervently attached to its venerable traditions as the Jews, allegorism became of necessity a prominent feature in the history of their literature.

Early Allegorism.

Accordingly, one of the first of the prophets whose writings are preserved, Hosea (xii. 5), is one of the earliest allegorists, when he says of Jacob's struggle with the angel that it was a struggle in prayer: this was because the idea of an actual physical contest no longer harmonized with the prophetic conception of heavenly beings. The activity of the Scribes at a later period made the Bible a book for scholars, and allegorism was fostered as a form of Midrash. The Book of Daniel supplied an illustration hereof, when it interpreted Jeremiah's prophecy of the seventy years of exile (xxix. 10) as seventy weeks of years, and thus gave hopes of redemption from the contemporary tyranny of the Greeks. The dread of reproducing Biblical anthropomorphisms—a thoroughly Jewish dread, and a characteristic feature of the oldest portions of the Septuagint—shows the original disposition of all allegorism; namely, to spiritualize mythology. See Anthropomorphism; Septuagint.

Alexandrian Allegorism.

Essential as allegorism thus was to the Palestinian Jews, it was none the less so to the Alexandrian Hebrews, who were made to feel the derision of the Hellenes at the naive presentations of the Bible. The Jews replied by adopting the Hellenes' own weapons: if the latter made Homer speak the language of Pythagoras, Plato, Anaxagoras, and Zeno, the Jews transformed the Bible into a manual of philosophy which also was made to contain the teachings of these philosophers. This polemic or apologetic feature of Alexandrian allegorism is at the same time characteristic of its relation to the Palestinian Midrash on the one hand, and the allegorized mythology of the Greeks on the other; in its purpose, Alexandrian allegory was Hellenic; in its origin and method, it was Jewish. But one would hardly be warranted in maintaining that allegorism was specifically Hellenic because the Alexandrians were the first Jews known to have cultivated it; nothing can be really proved from the absence of allegory in the few inconsiderable remains of Palestinian Scriptural lore of the two centuries before the common era.

The Wisdom of Solomon.

Closely connecting with the Palestinian Midrash is Aristobulus, rightly to be termed the father of Alexandrian allegory. His purpose, to prove the essential identity of Scripture and Aristotelianism, is of course the Alexandrian one; but his explanations of the Biblical anthropomorphisms is thoroughly Palestinian, and reminds one of Targum and Septuagint. Similarly, The Wisdom of Solomon, another Apocryphal book of the same period, is not specifically Hellenic in its allegorical symbolism. The explanation of the heavenly ladder in Jacob's vision, as a symbol of Divine Providence and the supersensual world, is just as little Hellenic as the Biblical narrative itself, the sense of which is very correctly given (Wisdom, x. 10). The influence of a Palestinian Midrash, preserved in the Mishnah (R. H. iii. 8), is evident in the explanation of the serpent (Num. xxi. 9), as a "symbol of salvation, while the salvation itself came from God" (Wisdom, xvi. 5). These and similar interpretations are so clearly of Palestinian origin that it would be wrong to assume any foreign influence for them. The literal reality of the Law and of the Biblical history is so strongly adhered to by the author of The Wisdom of Solomon, coming as it does from Pharisaic circles, that one can hardly speak of his treatment as an allegorization of the Bible.

The Allegorical Interpretation of the Law in the Aristeas Letter exhibits Hellenic influence more decidedly. It seeks to give ethical motives for all the ritual and ceremonial laws. On the one hand, the flesh of birds of prey is declared unclean, it says, in order to teach how violence and injustice defile the soul; on the other, that of animals which chew the cud and divide the hoof is permitted. For the former characteristic typifies the duty of invoking God frequently; and the latter signifies the distinction between right and wrong, and the division to be maintained between Israel and nations practising abominations.

Radical Allegorism.

A further step, but an inevitable one, was taken by those allegorists of whom Philo writes ("De Migratione Abrahami," xvi.; ed. Mangey, i. 450), that they cut loose entirely from any observance of the Law, and saw in the records of Jewish revelation nothing but a presentation of higher philosophical truths. Such an extreme step could only provoke reaction; and the result was that many would have nothing whatever to do with Allegorical Interpretation, justly seeing in it a danger to practical Judaism. These anti-allegorists were specially represented in Palestine, where the warning was heard (about 50 B.C.) against those "evil waters" to be avoided by the young scholars "abroad," *i.e.* Egypt (see Abtalion). Nor were there wanting in Alexandria itself many determined opponents of this tendency (Philo, "De Somniis," i. 16; ed. Mangey, i. 635). But the extremists on both sides, allegorists as well as anti-allegorists, were in the minority; for most teachers held steadfastly to the ancestral faith as far as actual practise was concerned, and endeavored only theoretically to harmonize Judaism with the Hellenic philosophy by means of allegory. Philo informs us ("De Vita Contemplativa," III. ii. 475) that his predecessors in this allegorical tendency (from whom he quotes eighteen times—see the list in Siegfried's "Philo," p. 26) had committed their teachings to writing; but beyond those quotations nothing has been preserved. The following is an illustration: "Men versed in natural philosophy explain the history of Abraham and Sarah in an allegorical manner with no inconsiderable ingenuity and propriety. The man here [Abraham] is a symbolical expression for the virtuous mind, and by his wife is meant virtue, for the name of his wife is Sarah ["princess"], because there is nothing more royal or more worthy of regal preeminence than virtue" ("De Abrahamo," xx. 8; ed. Mangey, ii. 15).

Josephus.

It would not be just, in the absence of striking proof, to maintain that Josephus, who in his preface to the "Antiquitates" speaks of the literal sense and the allegorical, was influenced by Alexandrianism in general or by Philo in particular (Siegfried's "Philo," p. 270). His symbolical exposition of the Tabernacle with its utensils, and of the high priest's vestments ("Ant." iii. 7, § 7), and his interpretation that the Holy of Holies means the heavens, the showbread means the twelve months, and the candlestick means the seven planets, resemble Philo, but are merely resemblances. Similar explanations are repeatedly given by the Midrash; and this kind of symbolism was always a favorite in Palestine.

All achievements of preceding allegorists, however, were far surpassed by Philo, the most important representative of Jewish Alexandrianism. His philosophy furnished one foundation-stone to Christianity; his Allegorical Interpretation, in an even greater degree, contributed to the Church's interpretation of the Old Testament; and strange to say neither his philosophy nor his allegorism had the slightest

Philo.

effect upon Judaism. Gfrörer has cleverly described Philo's allegorical bent in saying, "It is madness, but there's a method in it" (Gfrörer, "Philo," i. 113). Palestinian hermeneutics and Alexandrian allegorism are the two foundations upon which Philo builds his system of Bible interpretation. He detects allegorical secrets in parallel passages or duplicate expressions of Scripture, in apparently superfluous words, in particles, adverbs, and the like. In view of the numerous peculiarities of Hebrew in this direction—they are so prevalent that they may sometimes be detected even in the Septuagint translation —it was a very easy matter for Philo to discover many such secret hints where none existed. In addition to "rules" based upon the Palestinian Midrash, the Greek allegorists had set up an extensive system of the symbolism of things and numbers; and of this also Philo made considerable use. Thus the number one is God's number; two is division; five means the five senses; and similarly all simple numbers up to ten, and some compound ones such as 12, 50, 70, 100, 120, have their allegorical significance. Animals and winged birds, creeping things and swimming things, all have their symbolical import. Likewise, plants, stones, the heavenly bodies, certain species of animals—in short, everything that is finite was an allegory of some truth; this is one of the chief rules of Philo's allegorism.

But it must be noticed that Philo none the less protected the rights of the literal word, without, however, being quite clear as to the proper relation of the written word to its Allegorical Interpretation. By means of such hermeneutic principles Philo expounded almost the whole Pentateuch in its historical as well as its legal portions. The following is an illustration from Genesis: "God planted a garden in Eden [Gen. ii. 5 *et seq.*]: that means God implants terrestrial virtue in the human race. The tree of life is that specific virtue which some people call goodness. The river that 'went out of Eden' is also generic goodness. Its four heads are the cardinal virtues; 'Pheison' is derived from the Greek *φείδομαι* (I abstain) and means 'prudence'; and, being an illustrious virtue, it is said 'to compass the whole land of Havilah where there is gold.'" The name "Gihon" means "chest" (see Gen. R. on the passage) and stands for courage, and it compasses Ethiopia, or humiliation. Tigris is "temperance"; the name is connected with a tiger because it resolutely opposes desire. Euphrates means "fertility" (Hebrew *parah*; see Gen. R.) and stands for "justice." In this way the patriarchs, however, are allegorized away into mere abstractions ("De Allegoriis Legum," i. 19 *et seq.*; ed. Mangey, i. 56 *et seq.*).

Palestinian Allegorism.

As to Palestinian allegorism, it was too deeply rooted in historical Judaism to permit itself to go to such extremes with the history as the Alexandrians, no matter how much it may have chosen to allegorize the Law. Nothing exhibits the genuinely Jewish character of the Palestinian allegory more clearly than its application to the Halakah; a mere Greek fashion—and one specifically antagonistic to the letter of Scripture—could never have taken part in the Halakah, which is professedly founded upon the Scripture text. Devoted as the Palestinians were to the Pentateuch, it is nevertheless a fact that the Halakah, both before and after Akiba, made use of allegorism. It is expressly stated that Rabbi Ishmael (died about 132) explained three Pentateuchal passages כמין משל by a species of parable (Mek., Mishpaṭim, vi.). His younger contemporary R. Jose of Galilee interprets Deut. xxiv. 6 also allegorically, or rather euphemistically after Job, xxxi. 10 (Gen. R. xx. 7). Akiba, although he more than any one else perceived the danger of this allegorization of the Law, which just then was fashionable in the Christian and the Gnostic worlds, could not refrain from adopting something of this method of interpretation. Thus, referring to the verse, "And she [the heathen captive] shall bewail her father and her mother" (Deut. xxi. 13), Akiba understands by "father and mother," "idols," according to Jer. ii. 27 (Sifre, Deut. 213); and in Lev. xix. 26 he perceives a warning to judges to partake of no food upon a day on which they are to consider a capital sentence (Sifra Ḳedoshim, vi. 90*a*). Similarly the verse, Deut. xxv. 4 (forbidding the ox to be muzzled when treading out corn), when taken in conjunction with the following law (by סמוכים or interpretation by sequence), is allegorically used to explain that the widow may not be compelled to enter into a levirate marriage with a leper. Just as the ox in the passage is not to be prevented from helping himself to a share of the harvest he is threshing, so the woman may not be deprived of her right to happiness in her marriage (Yeb. 4*a*).

Book of Jubilees.

The essential characteristic of Palestinian allegorism which distinguishes it from Alexandrian is its acceptance of the Scripture as the inalienable heritage of Israel. The Bible was a Jewish revelation, so that any hidden import discovered by means of allegorism was an inherent part of the history or of the religious life, the Torah of the Jews. An excellent exemplar of Palestinian allegorism is afforded by the BOOK OF JUBILEES. The periods prescribed in Lev. xii. for the purification of women are deduced by it from the legend that Adam was forty days old when he entered Paradise, and Eve eighty (iii. 9); in vi. 15, the Feast of Weeks is associated with God's covenant with Noah after the flood. These interpretations are strictly Haggadot rather than allegorisms, but nevertheless they show the typological character of Palestinian allegorism in the endeavor to expound the pre-Mosaic period by the light of the later period of the Law.

The oldest form of Palestinian *derush* (exposition), already archaic in the year 70 of the common era, is that of the דורשי רשומות Symbolists, literally "interpreters of signs"; called also ד' חמורות, "interpreters of parables" (Ber. 24*a*; see Bacher, "Die Aelteste Terminologie," *s.v.*). Their method is allegorical or symbolically allegorical; thus: "they found no water" (Ex. xv. 22) means "no Torah," as in Isa. lv. 1; "and God showed Moses a tree," that means God taught him—a play upon the word ויורהו, which means "to teach," as well as "to show"—the Law, as it is said, Prov. iii. 18, "It is a tree of life" (Mek., Beshallaḥ, Wayassa', i. 1). Another instructive example is the following: The Symbolists say that all, even the wickedest, kings of Israel shall enter the future world, as it is said, Ps. lx. 9; "Gilead is mine" means Ahab who fell at Ramoth-Gilead; "and Manasseh is mine," that is, literally, King Manasseh; "Ephraim is the strength of mine head" means Jeroboam who was an Ephraimite; "Judah is my law-giver" means Ahithophel, who was of the tribe of Judah; "Moab is my wash-pot" means Gehazi; "Over Edom will I cast out my shoe" means Doeg, the Edomite (Sanh. 104*b*).

The Essenes.

Closely allied with this ancient form of Palestinian allegorism must have been that of the ESSENES. The author of a book sometimes ascribed to Philo reports that among the Essenes, after the public reading from the Scripture, "another, who belongs to the most learned, steps forward and expounds that which is not known, for in greatest part such men explain by means of symbols in the old-fashioned manner" ("Quod omnis probus liber," xii.). They certainly possessed many such allegorical interpretations of Scripture in writing (see Philo, "De Vita Contemplativa," iii.).

To base upon the above report the inference that Essene allegorism was drawn from Hellenic sources—as Zeller ("Philosophie der Griechen," vol. iii, part 2, p. 293) has done—is erroneous; for no Alexandrian would have spoken so disparagingly of Hellenic allegorism as to call it "old-fashioned," whereas the Alexandrians may well have deemed the Palestinian Allegorical Interpretation out of date—it was too Judaic for them.

The early Haggadot of the Tannaim contain only few specimens of their Allegorical Interpretation.

Early Tannaim.

R. Johanan b. Zakkai is credited with five allegorical interpretations, four of which refer to Biblical passages (Ex. xx. 16, 25; xxxii. 16; Lev. iv. 22; see Tosef., B. Ḳ. vii. 3), and it is remarked that he explained the Scriptures as a parabolic charm (*ḥomer*); that is, allegorically, in the style of the Symbolists, דורשי חמורות (Bacher, "Ag. Tan." i. 33). This applies also to R. Johanan's younger contemporary Gamaliel II. (Soṭah, 15*a*). But the allegorizer of this period is Eleazar of Modiim, an uncle, according to rabbinical tradition, of Bar Kokba. The Mekilta upon Ex. xvii. 8 contains a running allegorization. Thus: Amalek's onset was directed against those who were weak in faith, wherefore Moses sent men without sin to their protection. "The top of the hill," where Moses took his stand, signifies the pious deeds of the patriarchs and matriarchs, who are considered as the highest pinnacles of the human race. "Moses' hands became heavy" whenever Israel's sins prevented the effects of prayer. Aaron and Hur represented the merits of their progenitors Levi and Judah. Moses vanquished Amalek by his prayers, wherefore it is written in verse 13, לפי חרב, literally, "by the mouth of the sword"; by the mouth, prayer replaces the sword. Many such allegorical interpretations by R. Eleazar are contained in the Midrashim (see Bacher, *l.c.* i. 211 *et seq.*).

Akiba and His School.

Though Akiba is not quoted as the author of so many allegorisms as Eleazar, he is known as the first tanna to allegorize an entire book of the Bible, the Song of Solomon. This was undoubtedly an important factor in quelling the opposition to the canonization of this book (Mishnah Yad. iii. 5). From the scant remains of this allegory only so much is evident, that he perceived in the Song of Solomon a representation of the relations between God and Israel, portraying in its passages the most conspicuous events in the history of the nation, past and to come. Alongside of this typological interpretation of this book, the essential features of which have been crystallized in Targum and Midrash, there may have stood that mystical interpretation which, according to Origen ("Canticum Canticorum," hom. iv.), was held in such high esteem among the Palestinian Jews that its study was forbidden to those not of mature years. Akiba's assertion (Mishnah, *l.c.*) that the Song of Solomon is "of the holiest of the holy," sounds in itself somewhat mystical. Akiba's favorite pupil, R. Meir, added to his master's interpretation of the book in the same spirit; thus upon ch. i. verse 12, he explains, "while the King sitteth at his table, the spikenard sendeth forth the smell thereof," as signifying that while the King of Kings was in heaven occupied in giving the Law to Moses, Israel fell into sin (Ex. xxxii.) with the golden calf, of which it is said, "These be thy gods, O Israel" (Cant. R., *in loco*). From the controversy that arose between Meir and Judah b. Ilai concerning this exposition, it is evident that there were other pupils of Akiba who accepted his typo-allegorical method of interpretation. Meir was in so far independent of contemporaries that he saw also the sinister events of Israel's history depicted in the book, while the general understanding was that, being a love-song between God and Israel, it could therefore contain nothing in the way of reproach. Meir allegorized the earliest Bible history as well; his explanation of כתנות עור "coats of skin" (Gen. iii. 21) as כתנות אור "coats of light" (Gen. R. xx. 12) is interesting; the same idea played quite a part in the earlier Gnostic and Christian literature.

Judah the Patriarch.

Concerning R. Judah, the editor of the Mishnah, the important statement is made that he interpreted the Book of Job as an allegorical representation of the sin and punishment of the generation of the flood (Gen. R. xxvi. 7). Many allegorisms are quoted in the names of his disciples. Bar Ḳappara interprets Jacob's dream (Gen. xxviii. 12) in the following manner: "A ladder set up on the earth," that is the Temple; "the top of it reaching to heaven," that is the pillar of smoke from the sacrifices; "the angels ascending and descending on it," these are the priests who mount and descend the steps leading to the altar; "and behold the Lord stood above it," that refers to Amos, ix. 1, "I saw the Lord standing upon the altar" (Gen. R. lxviii. 12). Rab and Samuel, the founders of the academies in Babylonia, are also named as the authors of allegorisms which, however, have nothing specifically Babylonian about them, but are quite in the spirit of Palestinian interpretation.

Palestinian Amoraim.

While the Babylonian schools did very little for the Haggadah in general and for allegory in particular, in Palestine the golden age of allegorism dawned when the Amoraim interpreted everything in the Bible—legend, history, and law—in an allegorical manner. But it would be incorrect to attribute the vast allegorical material of Midrash and Talmud exclusively to the particular Amoraim named as their authors. In the tradition of the Haggadah, the subject-matter was everything, the name of the author nothing; so that the same Haggadah is continually found quoted with different sponsors who applied the traditional interpretation to their own times. It is hardly to be supposed that a new and sudden development of the tendency toward allegorization took place at any one epoch. Only later generations which had the older material before them compiled that of the various epochs. The following illustrations are taken from different parts of the Pentateuch: R. Simeon b. Laḳish explains the second verse of Gen. i. as follows: "The earth was without form," that means Babylon; "and void," that means Media; "and darkness," that means Greece (the Antiochian persecutions); "upon the face of the deep," that means the wicked empire (Rome); "And the spirit of God moved," that means the spirit of the Messiah; "upon the face of the waters," that is, when Israel shall be repentant; for water (compare Lam. ii. 19) symbolizes repentance (Gen. R. ii. 4).

Again, the four rivers of Paradise represent the four great kingdoms of the world: Pishon is Babylon, after Hab. i. 8—the land of Havilah which it compasses being Israel that watcheth for (הוחילה) the Lord (Ps. xlii. 6) and has the gold of the Law. Gihon is Media, the home of Haman, the serpent-like crawler (גחון, Gen. iii. 14); Hiddekel is the Seleucid monarchy with its sharp (חד) and rapid (קל) anti-Jewish legislation; Euphrates (Perat) is Rome the destroyer (הפיר), the wine-press (פורה, Isa. lxiii. 3) of the Lord (Gen. R. xvi. 4). Such technical matters as the precepts concerning clean animals are also covered by allegorization; but it must never for a moment be forgotten that throughout Palestinian allegorism the literal word of the Law is endowed with complete reality, and any allegorical meaning found in it is always secondary to the import of its literal sense and does not in any way displace it. Thus in Lev. xi. 4–8, "the camel" means Babylon "because he cheweth the cud," for the Babylonians praise God (Dan. iv. 34); "and the coney," that is Media, because the Medians likewise praise God; "and the hare because he cheweth the cud," that means Greece, for Alexander the Great praised God; "and the swine," that is Edom (Rome); "he cheweth not the cud," he not alone praiseth not God but curseth and blasphemeth Him (Lev. R. xiii. 5). The preceding examples of Palestinian allegory were concerned with Israel and its history; but there are also many ethical doctrines in the form of allegories, though perhaps they are not so numerous as the preceding species. Thus, for instance, R. Johanan explains the passage, Num. xxi. 27: "Wherefore they that speak in proverbs say," so as to refer to those who control their passions (המושלים); "come into Heshbon," is interpreted as "let us estimate [חשבון] the good and the bad and weigh them against each other." "Let it be built and set up," "if thou doest thus, measuring good and evil, thou shalt be built up and established in this world and in the world to come," etc. (B. B. 78*b*). The whole is interesting inasmuch as it shows that the allegorization of Biblical proper names was by no means exclusively the characteristic of Alexandrian allegorism; the Palestinians were very fond of it, as shown by their interpretation of the genealogical lists in Chronicles, fragments of which have found their way into the Talmud, Meg. 13*b*, B. B. 91*b*, Sifre Num. 78, and Ruth R. repeatedly.

Of anagogic allegory—which, according to Origen, was a favorite mode among the Jews in the interpretation of the Song of Songs especially—there are but very few specimens in rabbinical literature. Thus a passage in Pirḳe R. El. xxi., the close relationship of which with Gnostic ideas has been demonstrated by Ginzberg ("Monatsschrift," 1899, 224), in commenting on Gen. iii. 3, interprets the sin of paradise as being sensual gratification.

The Targums.

Allegory in the Targums is hardly different from that of the Midrash. Onkelos is almost entirely free from it, though he occasionally uses it, as on Gen. xlix.; the Palestinian Targums frequently make use of it. The Targum to the Prophets, especially that upon Isaiah, frequently employs allegory. The Targum to the Song of Solomon is an allegorical Midrash in itself, preserved in part in the Midrash Rabbah upon the book.

Rashi and Ibn Ezra.

Even those two prominent defenders of literal interpretation (*peshat*), Rashi and Ibn Ezra, also at times succumbed to the influence of allegorical exposition. This is especially true concerning the Song of Solomon, which is interpreted allegorically by both writers, although in varying fashion. Rashi, the head of the French school of exegesis, sees in the book, like Akiba, the history of Israel, or, more properly, the history of Israel's sufferings, while Ibn Ezra, like a philosopher, descries in it an allegory of the intimate union of the soul with the universal intelligence, and explains it accordingly.

Philosophic Allegory.

It would seem that when the Arabian-Greek philosophy took root among the Jews, a philosophico-allegorical treatment of Scripture gradually developed. The Karaite Solomon b. Jeroham mentions Benjamin Nahawendi as the first Jewish allegorist (Pinsker, "Liḳḳute Ḳadmoniot," ii. 109), but the illustration he gives is quoted literally from the Midrash Rabbah on Ecclesiastes, so that he can scarcely be said to prove his statement by it. Shaharastani (Haarbrücker, p. 256) indeed relates of Judgan of Hamadan, a contemporary of Benjamin (about 800), that he explains Scripture allegorically and in opposition to the custom of the Jews. However much the Jewish philosophers of the Middle Ages may have agreed with the Alexandrians that revelation and philosophy taught the same truth, they contrived generally to avoid the mistake of the latter in straining to prove this by means of the most artificial and far-fetched allegorization.

Saadia.

Saadia, the pioneer in Jewish religious philosophy, laid down a rule for the employment of allegory which was recognized generally until the time of Maimonides; it was that Allegorical Interpretation is only admissible in the four following cases: where the text contradicts (*a*) reality, (*b*) reason, (*c*) another text, or finally (*d*) rabbinical tradition (sec. vii. p. 212 of the Arabic text in Landauer). Saadia himself uses these rules in interpreting the anthropomorphisms of the Bible as conflicting alike with reason and tradition. He also shows how dangerous a free treatment of the literal word might become by showing how the Biblical account of Creation, and the history of the Patriarchs, and even the precepts themselves, could be so allegorized away that nothing of Holy Scripture would remain. Saadia's view of the proper use of Allegorical Interpretation was accepted by Baḥya ibn Pakuda, Abraham b. Ḥiyya, Abraham ibn Daud, and Judah ha-Levi. The last-named, by virtue of his antiphilosophical bent, even found a way to defend the literal conception of the Bible's anthropomorphic expressions; compare also SAMUEL B. HOPHNI.

Solomon ibn Gabirol.

Quite apart stands Solomon ibn Gabirol, who in his philosophy gave no consideration to Judaism, but in his exegesis frequently made use of Allegorical Interpretation. His method is quite Philonic, without being influenced, however, either directly or indirectly by Philo. Here is an example of Gabirol's Allegorical Interpretation as quoted by Ibn Ezra (compare Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 46; Kaufmann, "Studien über Solomon b. Gabirol") in his commentary upon Genesis. Paradise is the world supernal; the garden, the visible world of the pious. The river going forth out of Eden is universal matter. Its four separating streams are the four elements. Adam, Eve, and the serpent represent the three souls; Adam, who bestows names, representing the rational soul, Eve the animal soul (the living חוה), and the serpent the vegetative. Thus, when it is said that the serpent shall eat dust, it indicates that the vegetative soul cleaves to the dust of materialism. The coats of skins typify the body; the tree of life is the perception of the upper intelligible world, just as the cherubim, the angels, are the intelligible beings of the upper world. In addition to this allegory of Gabirol's, Ibn Ezra quotes another interpretation of Jacob's dream; but while it is possible that he may have applied this method to visions or similar passages of the Bible, it is altogether unlikely that he presumed to apply it either to the Law or to the historical events chronicled in Scripture.

Maimonides.

The head and front of all philosophical allegorism among the Jews in the Middle Ages was undoubtedly Maimonides, although of course he can not be held responsible for the excessive use made of it by those who followed in his footsteps. He was the first Jewish thinker to set up the principle that the superficial sense of Scripture compares with the inner or allegorical signification as silver does with gold. The benefit to be drawn by men from the literal word is quite insignificant compared with that derivable from the perception of that deeper truth which may be learned from the word's inmost sense (Introduction to the "Moreh," Arabic text, 6*b*). Maimonides distinguishes two kinds of allegorism—that of each individual word of a passage and that of the passage as a whole. Of the former his interpretation of Jacob's dream is an example. The "angels" are the prophets, who "ascend" the ladder of perception; "whose top reached to heaven"—that is, to God—who forever "stands" above it. When the angels have reached a certain height of perception "they descend on it" in order to instruct men ("Moreh," i. 15, 22). The second kind is illustrated by Prov. vii. 5, where in the admonition against the adulterous woman he perceives the warning against all carnal desires; for woman is the allegorical designation for matter, or the animal craving (Introd. 7*a*, 8*a*). Concerning the relation of the inner meaning to the superficial one, Maimonides somewhat inconsistently declares that the literal sense must give way when it contradicts the postulates of philosophy, and yet he leaves the Biblical miracles and many prophecies undisturbed in their literal acceptation, as not being irreconcilable with his particular philosophy. His statement that if the eternity of the world were philosophically proven, "the gates of Allegorical Interpretation would not be closed" (for this view, see Bacher, "Bibelexegese Mose Maimuni's," pp. 14–17, 85), is characteristic. All legal enactments, however, must be taken literally, and he energetically protests against that Christian allegorization of the Law which entirely strips away and destroys the significance of its commands and prohibitions ("Iggeret Teman," ed. Vienna, 1874, p. 18). Maimonides' allegorism is thus confined, as it were, between the barriers of his rationalism on the one hand and his fidelity to tradition on the other. But his interpretation of the Canticles ("Moreh," iii. 51, 126) and of Job (*ibid.* iii. 22, 44*b et seq.*) contains premonitions of that excessive allegorization which after his death so strongly menaced the position of rabbinical Judaism in southern France. Maimonides' modest conceptions of allegorism undoubtedly influenced such writers as David Kimḥi, as Bacher (Winter and Wünsche, "Jüdische Literatur," ii. 316) points out, so that the attempt to set up Samuel ibn Tibbon as the originator of the Provençal school of allegorists, with the assumption of Christian influence, is entirely gratuitous. Ibn Tibbon's allegorism in his work, "Yiḳḳawu ha-Mayim," is physical rather than ethical, as the Greek philosophers would say—that is, occupies itself chiefly with the Being of God and with natural phenomena—whereas Christian or Philonic allegorism, which is by some claimed to have influenced him, is mainly ethical, seeking in Scripture for the philosophical foundation of moral truths and of the idea of man's relation to God.

Pseudo-Maimonidean Writings.

In the Maimonidean "Pirḳe ha-Haẓlaḥah" (Chapters on Happiness)—largely interpolated by later writers (see Bacher, in "Jew. Quart. Rev." ix. 270–289)—and the "Ethical Will" (Ẓawwaah), falsely ascribed to Maimonides, the allegorization of Biblical personages and events is carried still further: Pharaoh is the evil inclination; Moses, the intellect; Egypt, the body; her princes, its members; the land of Goshen, the heart. Thus the Biblical narrative connected with these is simply a representation of the conflict between human reason and human passion for superiority in man. Even the minute and technical details of the construction of the desert tabernacle are allegorized into a physiological portrayal of the human body, its members and their functions. Although this "higher wisdom" at first did not dare to undermine the historical and legal passages of Scripture, accepting them in their true literalness, it was not long before it aspired to complete influence over the whole range of Scriptural interpretation. The fundamental proposition of these allegorists was then formulated, to the effect that all the narrative portions of Scripture, and especially those from the initial verse of Genesis down to Ex. xx. 2, are not to be taken literally; מבראשית עד מתן תורה הכל משל "From Creation to Revelation all is parable" (Minḥat Ḳenaot, p. 153); and that even some of the legislative enactments are to be understood symbolically. First of the conservative allegorists who respected the literal word was Jacob b. Abba Mari Anatoli, at the beginning of the thirteenth century. In his "Malmad ha-Talmidim" (Goad for Scholars), he allegorizes the story of Noah to the effect that, in order to preserve himself against the waters of sin, every man must make himself an ark out of his good deeds, and this ark must consist of three stories, the mathematical, physical, and metaphysical elements (*l.c.* 12*a*).

The Opposition to Maimonides.

Even Anatoli, however, understands the Wisdom-Books of the Bible to consist of philosophical reflections only. Although Levy b. Abraham, of Villefranche, who was so prominent in the conflict concerning Maimonides, protests most stoutly against radical allegorism, he, in his "Liwyat Ḥen," nevertheless allegorizes the campaign of the four kings against five (Gen. xiv.), making of Chedorlaomer a representation of the Imagination, the leader in the battle of the five senses against the four elements.

From the same school also came purely allegorical commentaries upon Scripture, of which the following, out of the few fragments extant to-day, is an illustration: "Out of the house of Levi" (Ex. ii. 1)—that means, from organic corporal association (לוי union)—"went a man"—that is, Form—and "took to wife a daughter of Levi"; Form unites with Matter. From this union a son is born, Reason. "The daughter of Pharaoh" is Active Reason, who is the daughter of God the Recompenser (פרעה, derived from פרע, to recompense), and who is therefore called Bithiah (literally, the daughter of God), as Moses' adoptive mother was traditionally named (Meg. 13*a*). It is of the nature of Active Reason to work among lower beings, and make their passive reason active reason too; wherefore it is said (verse 5) "the daughter of Pharaoh came down" (compare the Zunz "Jubelschrift," p. 159). That such explanations of Scripture in point of fact are tantamount to a perfect negation of its words is incontrovertible, and the conservatives of Provence were justified in opposing it by all the means at their command. The expulsion of the Jews from France in the beginning of the fourteenth century put an end to the conflict, but the subversive principles of extreme allegorism had no doubt by that time been completely checked. Gersonides, undoubtedly the most important genius among the allegorists of the fourteenth century, never thought of allegorizing historical or legislative passages, and instead contented himself with a philosophical exposition of Proverbs and Job, and that in a most conservative manner. A contemporary, the Portuguese David b. Yom-Ṭob ibn Bilia, unconscious in his remote country of the conflict between philosophy and orthodoxy, was alone at this period in giving an Allegorical Interpretation to the miracles and narratives of Scripture.

A curious fact, characteristic of the varied mental gifts of the Polish Jews, is that Moses Isserles, called Rama (רמ"א), the greatest rabbinical authority of Poland in the sixteenth century, imitated the Provençal allegorists, some two hundred years after them, by allegorizing the Book of Esther. The quarrel between Ahasuerus and Vashti is the conflict between Form and Matter in the universe, just as Plato had presented the same opposition of existence as that of man and woman. The five senses and the five powers of organic life are symbolized for Isserles in the ten sons of Haman, who is himself the Evil Inclination (Commentary on Esther, "Meḥir Yayin").

Mystical Allegorism.

Though conservatism may thus be said to have vanquished philosophical allegorism in the fourteenth century and brought it to a halt, it could not prevent its development in another direction into that mystical allegorism, which in its turn became the most predominant method of Biblical interpretation. As far back as the "Sefer ha-Bahir" (first half of the twelfth century) this tendency had held sway in certain quarters, and it has survived down to the latest cabalistic work of modern Ḥasidim. The "Bahir" is the oldest cabalistic work of this kind. It says, "The earth was without form and void" (Gen. i. 2); the word "was" indicates that something was already existent; "void" also shows that there was a something; thus the preexistence of the universe before Creation is deduced from Scripture.

Though Naḥmanides made only a scant use of allegorism in his Bible commentary, he was the chief Talmudic authority of his age who with great insistence spoke a good word for it, and a pupil of his, Baḥya b. Asher, was the first to define the advantages of mystic allegorism over other modes of interpretation. While admitting the merits of *peshaṭ* (the literal meaning), of *remez* (philosophical allegorism), and *derush* (exposition), he claims that only in the path of the *sod* (Cabala) is there light (Introd. to Pentateuch commentary, begun in 1291). In his commentary he never fails to take cognizance of this mystical interpretation; thus he sees in the three festivals, the symbols of the three Sefirot, *ḥesed* (love), *din* (justice), and *raḥamim* (mercy), the last of which establishes equilibrium between the former two, which are mutual opposites. In the deliverance of the Jews from Egypt, God's love was displayed; in the revelation upon Sinai, His mercy, the intermediary between justice and love; and on the festival of the Holy Spirit (Tabernacles), the Sefirah of din (justice) stood revealed, an emanation of *ḥokmah* (wisdom). ("Commentary, Deut." ed. Riva di Trento, p. 256*b*.)

Zohar.

The masterpiece of Jewish allegorism, and next to Philo's writings the most interesting and most influential product of its kind, is the celebrated Zohar (Splendor), the gospel of the Jewish mysticism of the Middle Ages. It was this allegorical commentary upon the Pentateuch that coined the term **PaRDeS** (פרדס Paradise) for the four species of Biblical interpretation, forming it from their initial letters: thus **Peshaṭ** (literal meaning), **Remez** (allegorical), **Derush** (haggadic or halakic interpretation), and **Sod** (mystic meaning). As secondary forms of these four, the Zohar mentions in a passage (iii. 202*a*, ed. Amsterdam) the following seven: (1) literal meaning, (2) Midrash, (3) allegory, (4) philosophical allegory, (5) numerical value of the letters, (6) mystic allegory, and (7) higher inspiration. It may be remarked with regard to the last that Philo likewise claims "higher inspiration" for some of his interpretations ("De Cherubim," i. 9, 144; "De Somniis," i. 8, 627). Resting as it does upon rabbinical Judaism, the Zohar maintains the authority of the written word; but mysticism was already aware, at the time of the Zohar's origin, of its essential antagonism to the spirit of strict rabbinism, as appears from the following classical passage concerning the various methods of Scriptural interpretation:

> "Wo unto the man who asserts that this Torah intends to relate only commonplace things and secular narratives; for if this were so, then in the present times likewise a Torah might be written with more attractive narratives. In truth, however, the matter is thus: The upper world and the lower are established upon one and the same principle; in the lower world is Israel, in the upper world are the angels. When the angels wish to descend to the lower world, they have to don earthly garments. If this be true of the angels, how much more so of the Torah, for whose sake, indeed, both the world and the angels were alike created and exist [an old Midrash; see Ginzberg, "Monatsschrift," 1898, p. 546]. The world could simply not have endured to look upon it. Now the narratives of the Torah are its garments. He who thinks that these garments are the Torah itself deserves to perish and have no share in the world to come. Wo unto the fools who look no further when they see an elegant robe! More valuable than the garment is the body which carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah, the more intelligent see the body, the wise see the soul, its proper being, and in the Messianic time the 'upper soul' of the Torah will stand revealed" (Zohar, iii. 152, בהעלתך).

General Allegorization of the Law.

This classical passage reads almost like a declaration of war against rabbinism, whose haggadic and halakic interpretation is designated "body," or substance by the rabbis themselves (Ab. iii. 28) and by the Zohar is as it were travestied, being a body without soul. Characteristic of the Zohar is the fact that it provides a general allegorization of the precepts of the Law which heretofore had been attempted only in scattered instances. The following is the characteristic elucidation of the passage in Ex. xxi. 7, concerning the Jewish woman sold as a slave:

> "When God, who in Ex. xv. 3 is called איש, the man, sells his daughter—that is, the holy soul—for a slave—that is, sends her into the material world—she shall not go out as the men-servants do. God desires that when she leaves this world and her state of servitude in it, she should go from it free and pure, and not after the manner of slaves, laden with sin and transgression; in this manner only can she be reunited with her heavenly Father. If, however, 'she please not her master,' so that she can not be united with him owing to impurity and sinfulness, 'then shall he let her be redeemed'; that is, man must do penance and liberate the soul from the punishments of hell, so that she shall not 'be sold unto a strange nation,' the evil angels."

Next to the Zohar, mention must be made of the mystic allegorical commentaries of Menahem di Recanati, about 1320, the first writer to mention the Zohar; of the books "Peliah" and "Ḳanah"—see Ḳanah—probably of the fourteenth century, antirabbinical works in the form of a commentary on the Biblical account of Creation; and of the "Ẓioni," by Menahem b. Zion of Speyer, beginning of the fifteenth century. The allegorism of these works is entirely derived from the Zohar. Extensive use of cabalistic allegorism was likewise made by Solomon Ephraim Lenczyz (end of the sixteenth century), who applied it even to rabbinical precepts. This homiletic application of allegorism was quite favored by the Polish "darshanim," or preachers, the best examples being afforded by the often highly ingenious allegorizations of Jonathan Eibeschütz in his homilies, "Ya'arat Debash" (Honeycopse). When cabalism became incorporated in Ḥasidism, Allegorical Interpretation received a new impulse, the effects of which are still felt. The following allegorization of the passage concerning the two wives (Deut. xxi. 15) is from a work entitled "Ezor Eliyahu" (Elijah's Girdle), published at Warsaw, 1885: "When man's two inclinations [נשׂים, "rulers," for נָשים, "wives"], the spiritual and the material, the one which a man readily obeys and the one to which he is not so obedient, both produce actual deeds, then only the offspring of the spiritual prompting—the one less beloved—shall be considered as the real 'first-born,' the meritorious one."

Isaac Arama.

It was owing to mystic influence that, toward the end of the fifteenth century, philosophical allegorization, which had so long lain dormant as under a ban, once more raised its head in association with *derush* (exposition of Scripture). Quite the ablest of these allegorizing preachers was Isaac Arama, who, basing his attitude upon the above-mentioned declaration of the Zohar, strenuously maintained not only the propriety, but the necessity of Allegorical Interpretation ("Ḥazut Ḳashah," x.), without, however, detracting in the least from the authority of the literal word. Exactly in the words of Philo, but probably quite independent of him (compare Paul's allegory of the same Biblical narrative), "Sarah, the mistress, is the Torah; her handmaiden, Hagar, is Philosophy. The fruitfulness of Sarah [the Torah] followed only when the Egyptian handmaiden—that is, heathen Philosophy—had for centuries usurped the position of mistress. It was then that the real mistress, the Torah, resumed her sway, and Philosophy became her handmaid. But the latter sought to flee from her rule into the wilderness, where the angels found her at the well. Thus Philosophy essayed to separate herself from Revelation, and presumed to water the desert of mankind with mere human wisdom, water from her well; but the angels taught her that it were better for her to be a servant in Sarah's house [the Torah] than a mistress in the desert." Arama's deduction that philosophy is the handmaid of theology is thus exactly the opposite of the view of Maimonides and his successors.

Next to Arama, mention may be made of Judah Moscato, the first darshan in Italy in the sixteenth century to make extensive use of allegorism. In the Biblical prescription for the Nazarite, he perceives the intimation that man must renounce the world and its enjoyments, until his hair, typifying his connection with the spiritual, has grown to such extent that he can enjoy the world without danger ("Nefuẓot Yehudah," hom. 15). In connection with this mention may be made of Don Isaac Abravanel, whose allegorism closely resembles that of the darshanim. He, too, takes his stand upon the Zohar's justification of allegorism and its distinction of garment, body, and soul in the Torah. Being an admirer of both Maimonides and the Cabala it is not seldom that he gives to a Biblical passage two interpretations, one philosophical and one cabalistic. Thus Adam is the type of Israel, the true man, into whom God breathed His spirit, the holy law. He placed him in Paradise, the Holy Land, where were the tree of life (the teachings of the Law and prophecy) and also the tree of knowledge (heathenism). And thereupon a philosophical interpretation follows, based principally upon Maimonides and Gersonides ("Commentary on Gen." iii. 22, ed. Amsterdam, 34*b*).

In the New Testament.

Epistle to the Hebrews.

Of the New Testament writings, the Pauline and Deutero-Pauline are especially full of Allegorical Interpretation, in which the two elements of Palestinian and Hellenic Judaism are both conspicuous. Paul's allegorism is typological and betrays its Pharisaic origin. Thus it can not be said to be due to Alexandrian, still less to Philonic, influence, when Paul, in I Cor. ix. 9, 10, says, "Doth God take care for oxen?" (Deut. xxv. 4), "or altogether for our sakes." This is simply a modification of the old Halakah quoted above, which applies this law to explain that a woman may not be forced into an unsuitable levirate marriage, because she herself is entitled to the ordinary promise of happiness in return for her share in the bond of wedlock. So, too, his well-known allegorization of Sarah and Hagar (Gal. iv. 21-31) is fundamentally only a typological presentation of the Palestinian teaching, "Thou wilt find no freeman but him who is occupied in learning Torah" (Ab. vi. 2). Paul is not even original in his types, for the oldest Haggadah represents the conflict between Ishmael, the son of the maid, and Isaac, the son of the mistress, as a spiritual one (Sifre, Deut. xxxi.). Alexandrian influence is first discernible in the Epistle to the Hebrews, whereas Palestinian allegorism is suggested in the interpretation of the ark of Noah as representing the rite of baptism, in I Peter, iii. 20; compare Gen. R. xxxi. 9. Alexandrian influence is shown in Hebrews by the general tendency throughout rather than by individual instances. Paul never detracts from the historical reality of the narratives he allegorizes, but the Hebrews became the model for Alexandrian ingenuity by which Israel's history and legal enactments were construed as being in reality intimations of the mysteries of faith, concealing the spirit in the letter, and reducing the essentials of the Old Testament to mere shadows. This tendency is clearest in the Gospel of John, the author of which makes most use of Old Testament illustrations; the serpent upon a pole in the wilderness (Num. xxi. 8) becomes Jesus upon the cross (John, iii. 14). Jesus is the manna in the desert, the bread of life (*ibid.* vi. 31, 49).

The Apostolic Fathers.

This pushing of the allegorization of the Old Testament to such an extreme that it would deprive it of all its independent life and character, or make of it a vague and feeble prophecy of the future, found favor among the Apostolic Fathers. Prominent among these for his allegorization was Barnabas (about the year 100), who, acquainted as he was with rabbinical and even halakic doctrine, aspired to show that the Jews did not themselves understand the Old Testament. The Biblical enactment of the scapegoat is typically applied to Jesus, who carried the sins of his crucifiers; the goat's flesh was devoured raw and with vinegar—an old Palestinian tradition—because Jesus' flesh was also moistened with gall and vinegar. The boys who sprinkle the water of purification are the apostles; they are three in number, in commemoration of Abraham, Isaac, and Jacob. These and other allusions make it sufficiently clear that Barnabas depended upon Palestinian sources rather than upon Philonic, as Siegfried would maintain ("Philo von Alexandrien," p. 331).

While Barnabas exhibits a not insignificant Hellenic bias, his methods were applied by Gnostics to the New Testament writings. Although they disclaimed any depreciation of the historical value of the Old Testament, they became the chief exponents in their time of that Alexandrian allegorism which made of the Biblical narrative nothing else than an account of the emancipation of reason from the domination of passion. The Gnostics developed this theme with the modification that they detected this conflict between mind and matter, between reason and sense, in the New Testament in place of the Old. A different tendency was conspicuous among the older apologists of Christianity, who allegorized away the Old Testament, but regarded the New as absolutely historical. Justin Martyr is one of them, who ridicules the artificialities of Jewish exegesis ("Dialogus cum Tryphone," 113, 340), but whose own allegorization of Old Testament passages is thoroughly Jewish, Palestinian as well as Alexandrian.

Gnosticism.

Thus he says Noah was saved by wood and water, showing that Christians are delivered from sin likewise by the cross and by baptism (*l.c.* 138). In effect he transforms the whole Old Testament into a typology of Jesus and Christianity, so that Tryphon very pertinently remarks that God's word was holy indeed, but that Justin's interpretations were very arbitrary. With the gradual development of the Catholic Church out of Jewish primitive Christianity and Greek Gnosticism, the attitude of the Church toward the Old Testament was modified too, as is shown by Clement of Alexandria, or more strongly yet by his disciple Origen. The former is the first Church father to revert to Philo's methods of allegorism, distinguishing between the body (literal word) and spirit (Allegorical Interpretation) of Scripture. He finds allegorical meaning in both prophetical and legislative portions; he adopts Philo's allegorical rules and many of his individual interpretations. Nor does he fail to originate some expositions himself. Thus the unclean animals which chew the cud, but are of undivided hoof, are the Jews; heretics are those of divided hoof but who chew not the cud; while those who possess neither characteristic are the heathens ("Stromata," v. 52, vii. 109). Origen's intimacy with Palestinians prevented him from falling into such exaggerations of the Alexandrian tendency as marked his teacher Clement, and even a certain degree of historical appreciation of the Old Testament becomes evident. But the conflict in Origen, so apparent in his Christology, between speculative Gnosticism and the historical conception of Scripture, prevented any rational and consistent view of Scripture. He, too, must be made responsible for the gross exaggerations of Christian allegorists lasting down to modern times; Hilary, Ambrose, Jerome, and Augustine all borrowed their allegorizing method from Origen, who likewise originated the doctrine of the threefold meaning of Scripture, the literal, moral, and mystical ("De Principiis," iv. 8, 11, 14). The following may serve as specimens of his manner: The narrative of Rebecca at the well is to teach us that we must daily resort to the well of Scripture in order to find Jesus. Pharaoh slew the boy-children and preserved the girls alive, to show that he who follows pleasure kills his rational sense (masculine) and preserves the feminine (the sensual passions). Origen's allegorism was thus a triumph for Jewish Alexandrianism in the development of the Church, but Palestinian allegorism likewise celebrated its own victory in the Church of Antioch.

Antiochian School.

The basic principle of Jewish typology, "*Ma'aseh abot siman le-banim*" (the lives of the Patriarchs prefigured the lives of their descendants), became the motto of the Antioch school. Aphraates makes diligent use of this typology, and his successors do so in even greater degree; with them the aim of this typology is not always Messianic, and not even Christological. Thus Theodore of Mopsuestia regards Jacob's anointing of the stone (Gen. xxviii. 18) as a type of the erection and consecration of the Mosaic tabernacle, just as the Midrash does ("Nicephori Catena," *ad locum*).

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L. G.

ALLEGORY IN THE OLD TESTAMENT:

Allegory is a sustained description or narration, treating directly of one subject, but intended as an exposition of another, the latter having a more spiritual nature than the former, yet bearing some perceptible resemblance to it. It is a comparison between two different groups of ideas on the basis of something possessed in common. It has for its purpose the illustration or inculcation of a higher truth.

In the Old Testament, allegory with its kindred didactic forms is comprised under the Ḥokmah (Wisdom), literature under the two terms *mashal* משל and *ḥidah* חידה (Ezek. xvii. 2; compare xxiv. 3; Dan. viii. 23). *Mashal*, now specifically maxim, or gnome, primarily denoted a comparison or simile. Under this older meaning, it was generally rendered in the Septuagint by παραβολή (parable). Originally, it was doubtless didactic in purpose, and derived a maxim for the conduct of life from the comparison of two apparently dissimilar objects. Later it was applied to any sententious or pointed saying, and even to obscure prophetic utterances, since these, too, aimed to instruct and usually employed comparison (Num. xxiii. 7, 18; xxiv. 3; compare Isa. xiv. 4; Micah, ii. 4; Hab. ii. 6). *Ḥidah*, properly a riddle, is used in a wider sense for figurative and significant speech (Judges, xiv. 14; I Kings, x. 1; compare Ps. xlix. 5; lxxviii. 2).

It is somewhat difficult to define the difference between allegory, parable, and fable. The parable and the fable may be considered species of the allegory, for, like it, they represent their subject in an image or in a complete figurative narration or description. The characteristic mark of the fable is that it employs for the vehicle of its expression the improbable, even the impossible—such as reason and speech in animals and plants—and that its lesson is confined to practical worldly expediency. It derives a truth, to be applied to one sphere of thought, by displaying that truth as manifest in a different but comparable sphere.

Fable.

An example is furnished by the more elaborate of the two fables in the Old Testament, that of the trees choosing a king. The valuable olive-tree, the fig-tree, and the vine refuse to be king over the trees, but the worthless bramble accepts (Judges, ix. 8-16). The truth derived is to be applied to Abimelech and the men of Shechem who choose him king. Like the bramble, Abimelech is worthless, and would serve only to set "fire to the other trees," that is, would bring only disaster to the men of Shechem. The second fable (II Kings, xiv. 9-10) is more like a proverb. King Amaziah of Judah challenges King Jehoash of Israel, and receives for answer a comparison of himself to the weak thistle that woos the daughter of Lebanon, and is trodden down by the wild beast. The similitude between Amaziah and the thistle lies in the fact that each is weak and is punished for presumption; here the resemblance ends.

Parable and Allegory.

In the parable and allegory an actual basis of resemblance and actual points of contact exist between the primary subject and the analogous subject with which it is compared. Thus, each subject may serve as a figure for the other. In the parable the author himself indicates the analogy by placing interpretation next to image; but in the allegory, judgment is not expressed. An index to the meaning is provided by the condition and circumstances of hearer and speaker, and by the individual figures of the image which, as it were, form a veil through and beyond which the mind sees the real object. The interpretations are given, for instance, in the most finished parable of the Old Testament (Isa. v. 1), in the parable of the vine (Ezek. xv.), and in the parable of the poor man bereft of his ewe lamb by the rich man (II Sam. xii.). On the other hand, in the eightieth Psalm, the reference of the vine to Israel (compare Isa. v.) is not definitely indicated, but only understood from the connection. In Jer. ii. 21 the same thought is expressed as in Isa. v. and Ps. lxxx., but here it is in metaphoric form. In the New Testament (John, x.), Jesus' comparison of himself to a vine is also a metaphor, though somewhat lengthy, and often quoted as an instance of mixed allegory. Still more extended are the metaphors in Ezek. xvi. and xxiii. One of the finest pieces of allegorical imagery is the representation of the king of Babylon as an eagle, and the house of David as a cedar (Ezek. xvii. 2–10); but since the interpretation follows it is not strictly an allegory, and metaphors similar to it in character are given in Ezekiel (xix. 1–9; xxx. 2–17). The comparison of Jerusalem to a caldron (Ezek. xxiv. 3–6) is a parable rather than an allegory, and the allegorical description of old age (Eccl. xii. 2–6), in its individual figures, is rather in the nature of an enigma.

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I. M. C.

ALLEGRI, ABRAHAM: A contemporary of Moses Benveniste; lived at Constantinople about the middle of the seventeenth century. He wrote a commentary on the "Sefer ha-Miẓwot" of Maimonides, in which he defended him against the attacks of Naḥmanides. He published this work at Constantinople, in 1652, under the title "Leb Sameaḥ" (A Gladsome Heart)—referring thereby to his own name, Allegri. Under the same title a number of his responsa were published in Salonica, 1793.

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M. K.

ALLEMANNO, JOHANAN: A cabalist who flourished in the second half of the fifteenth century; born in Constantinople. He migrated to Italy, and became distinguished there as the teacher of Pico della Mirandola, "the Italian prodigy," in Hebrew and the Cabala, thus contributing toward the spread of Jewish mysticism among the Christian humanists (see Cabalists, Christian). Allemanno's writings show great versatility and attainments. In his chief work, "Ḥesheḳ Shelomoh" (The Delight of Solomon), he evinces a certain philosophic acumen as well as a wide acquaintance with both the Arabic and the Greek philosophers. The introduction to this work is a discourse on the artistic and intellectual attainments of the human race, all of which are combined in King Solomon, whom the author places above Plato and his fellows (compare "Sha'ar ha-Ḥesheḳ," pp. 3–7). Excerpts from the introduction were published, with additions by Jacob Baruch b. Moses Ḥayyim, at Leghorn in 1790. Allemanno also wrote: "'Ene ha-'Edah" (The Eyes of the Congregation), a cabalistic commentary on the Torah (compare Gedaliah ibn Yaḥya's "Shalshelet ha-Ḳabbalah," ed. Warsaw, 1889, p. 86); "Ḥayye Olam" (Eternal Life), a treatise on immortality; "Liḳḳutim Collectanea," a volume of about two hundred pages, containing stray thoughts, aphorisms, noteworthy quotations from rare authors, and exegetical remarks.

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H. G. E.

ALLEN, JOHN: English dissenting minister, educator, and author; born at Truro in 1771 and educated in the city of his birth by Dr. Cardue. He conducted a private school at Hackney, near London, for thirty years, and died at that suburb on June 17, 1839. He is best known by his "Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times" (London, 1816); that is, since the common era. This work has been commended by no less an authority on religious subjects than Edward Bickersteth, the English divine, for its "useful information." William Orme, a contemporary, characterized it as "the best work on modern Judaism in the English language"; and Thomas Harwell Horne, an English bibliographer, referring to it said: "In this well-executed volume the various traditions received and adopted by modern Jews, that is, by those who lived in, and subsequent to, the time of Jesus Christ, are fully and perspicuously treated." The book was reprinted in 1830. Allen also published other works, including an excellent translation of Calvin's "Institutes" (1815; 2d ed., 1838).

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F. H. V.

ALLENSTEIN: Town in the district of Königsberg, eastern Prussia. The small Jewish community there was established Feb. 25, 1862. Before that date there were only a few families in the town, and they rented a room for divine services. The community possessed a cemetery, in which the oldest tombstone is dated 1872. The synagogue was built in 1877; and a rabbi, Dr. Olitzki, was appointed in 1892. The following societies have also been organized: Society for the Care of the Sick and the Burial of the Dead (Ḥebra Ḳaddisha); Women's Society; Society for the Prevention of Vagrancy; Jewish Historical and Literary Society. In 1880 Allenstein contained forty Jewish families. In 1900 there were one hundred families, or about 450 souls.

H. V.

ALLGEMEINE ZEITUNG DES JUDENTHUMS: A German journal devoted to Jewish interests; founded in 1837 by Dr. Ludwig Philippson

(1811-89); published first in Leipsic and later in Berlin. At the time of its foundation there had been several Jewish journals in existence: "Sulamith," "Jedidja," Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie," and Dr. Höninghaus' "Universal-Kirchenzeitung," which admitted Jewish contributors. Philippson felt that these did not satisfy the needs of the times. He determined to found a journal for the intelligent laity—one that should not only advance the knowledge of the Jews' past history, but should also plead the cause of the Jews of his day. The first number of his paper appeared May 2, 1837, and was published by Baumgärtner in Leipsic with the subtitle "Unparteiisches Organ für Alles Jüdische Interesse in Betreff von Politik, Religion, Literatur, Geschichte, Sprachkunde, und Belletristik" (Impartial Organ for All Matters of Jewish Interest Pertaining to Politics, Religion, Literature, History, Philology, and Belles-lettres).

During the first two years three numbers a week appeared; and for a year and a half a supplement was published three times a month, devoted to literature and homiletics. In 1839 the journal became a weekly. The "Allgemeine Zeitung" has never received a subsidy from any Jewish body. In 1848, when the publication of nearly all other Jewish journals was interrupted, the "Allgemeine Zeitung" braved the storm and spoke out plainly in the political turmoil. After 1853 a supplement was published regularly, entitled "Jüdisches Volksblatt zur Belehrung und Unterhaltung auf Jüdischem Gebiete" (A Popular Jewish Journal for Instruction and Entertainment on Jewish Subjects). On the death of Philippson, Gustav Karpeles became editor. The journal is now published in Berlin by Rudolf Mosse. Its first issue under Karpeles' editorship appeared Feb. 9, 1890. The outward appearance has been changed so that the literary part, which forms the bulk of the paper, is now separated from the part containing the news. The latter is paged separately, and bears the title "Der Gemeindebote."

From the outset the "Allgemeine Zeitung" met with success. A few weeks after the issue of its first number a society of students in Leyden (Holland) was formed to aid its circulation. Even in Poland it obtained several hundred subscribers; and within three months after the appearance of the first number Philippson felt justly confident of its material success. The journal aroused great enthusiasm in the cultured Jewish circles of Germany, Austria, and Holland, and exercised considerable influence on Judaism in general—more especially in Germany, where it became a distinct factor in the evolution of Judaism. To its influence is due in a large measure the establishment of a rabbinical seminary (Lehranstalt für die Wissenschaft des Judenthums in Berlin) and of a Jewish Publication Society (Institut zur Förderung der Israelitischen Literatur), as well as the calling together of a Jewish synod (Leipsic, 1869).

Philippson's chief aim was the civil emancipation of the Jews. He carried on the fight for that cause begun by Gabriel Riesser and others. But the paper gained further importance in connection with the inner communal and religious life of the Jews, since it devoted attention to the organization of religious instruction, to the form of worship in the synagogue, and to the cultivation of Jewish learning in all its branches. Jost, who in his "Neuere Geschichte der Israeliten" (iii. 149-156), devoted a whole chapter to the "Allgemeine Zeitung," said "that it became epoch-making in Jewish history by attempting for the first time to give a general view of the life and conditions of the Jews."

During the first years of its existence the paper had among its collaborators a number of the most distinguished scholars, some of whom were Gabriel Riesser, E. Carmoly, J. L. Saalschütz, S. D. Luzzatto, Leopold Zunz, Leopold Dukes, Julius Fürst, Leopold Löw, Franz Delitzsch, Adolph Jellinek, Abraham Geiger, and I. M. Jost. It is interesting to note that Phoebus Philippson, brother of Ludwig, contributed in the first year a series of eleven articles under the title "Ideas for an Encyclopedia and a Methodology of Jewish Theology."

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S.

ALLGEMEINES ARCHIV DES JUDENTHUMS: A monthly publication, devoted, as its title indicates, to the general history of the Jews. It was founded and edited by Jeremiah (Jerome) Heinemann, who, prior to its publication in Berlin in 1839, had edited an annual entitled "Jedidiah." From the date of its first issue it appeared irregularly until 1844, when it had reached the middle of its third volume and its publication ceased (Winter and Wünsche, "Jüdische Literatur," iii. 861).

D.

ALLIANCE ISRAÉLITE UNIVERSELLE: A society founded in 1860 for the protection and improvement of the Jews in general, but mainly devoted to the interests of those in the east of Europe, North Africa, and Asia Minor. It was established by six Jews of Paris (France): Aristide Astruc, afterward chief rabbi of Belgium; Isidore Cahen, editor of the "Archives Israélites"; Jules Carvallo, civil engineer; Narcisse Leven, lawyer; Professor Eugène Manuel, and Charles Netter, merchant (died 1882)—all men of good standing, but at that time not particularly prominent in the Paris community. Repeated attacks upon the Jews by fanatical sects of various denominations had long made it apparent that something should be done on an organized scale. The assassination of Father Thomas at Damascus, in 1840, had given rise to an accusation of ritual murder against the Jews of that city. Sir Moses Montefiore, together with Adolphe Crémieux, a lawyer, and Solomon Munk, the eminent Orientalist, proceeded at once to Egypt to intercede with Mehemet Ali and to defend the accused. This event brought forcibly to light the necessity for a central organization that should undertake the defense of the oppressed Jews scattered throughout the world; and the Jewish journals of Germany and France made earnest appeals for the creation of such an institution. Owing, however, to lack of agreement or perseverance, their utterances remained without any practical issue for twenty years.

A crime perpetrated in the Papal States in 1858, with the connivance of the papal government, aroused world-wide indignation. A child, Edgar Mortara, was torn from his Jewish parents and forcibly baptized. This outrage against religious liberty contributed much to strengthen the general sentiment for organized protection; and, as a result, two years later the Alliance Israélite Universelle came into existence, under the auspices of the above-named public-spirited Jews of Paris.

In an "Appeal" addressed to the public in December, 1860, the task which the new society was about to assume is stated as follows:

"To defend the honor of the Jewish name whenever it is attacked; to encourage, by all means at our disposal, the pursuit of useful handicrafts; to combat, where necessary, the ignorance and vice engendered by oppression; to work, by the power of persuasion and by all the moral influences at our command, for the emancipation of our brethren who still suffer under the burden

> of exceptional legislation; to hasten and solidify complete enfranchisement by the intellectual and moral regeneration of our brethren:—such, in its chief aspects, is the work to which the Alliance Israélite Universelle hereby consecrates itself."

Program.

This program is definitely formulated in Article I. of the statutes:—

"The society of the Alliance Israélite Universelle has for its aims:

"(*a*) To work everywhere for the emancipation and moral progress of the Jews.

"(*b*) To give effectual support to those who are suffering persecution because they are Jews.

"(*c*) To encourage all publications calculated to promote these ends."

To this program the Alliance has steadfastly and faithfully adhered. It must be admitted that the founders had a very practical conception of their undertaking. Disregarding any project which might cause dissension, they limited their field of activity to such questions only as to which there could be no divergence of opinion among the Jews. It was in this spirit that they declared at the outset that all political questions should be excluded, and that the Alliance would take no account of either the political convictions of its members or of their religious opinions. It recognized neither Orthodox nor Liberal, neither Conservative nor Reformer as such: it desired to stand upon the one platform of the defense and the regeneration of the Jews, exclusive of all political or theological distinctions.

First Struggles.

From the beginning the Alliance numbered many Protestants among its friends, clergymen as well as laymen. Dr. Pétavel of Neuchâtel and his sons, who at once sent their congratulations and good wishes to the infant society, deserve particular mention. Among other Christian subscribers, Alexandre Dumas, the younger, and Jules Simon, must be mentioned; they remained faithful adherents until their death.

The Alliance encountered obstinate opposition among the timorous, among those who hated action, and among those who thought that evil could be cured by ignoring it. There were distinguished men in Jewry, too, who combated the project—writers and rabbis who sought to hinder the foundation of the society. The Jewish journals of 1860 and 1861 are full of vigorous polemics on the subject; but time, reflection, and experience have quieted the opposition. At the present day there is very little diversity of opinion in the Jewish world as to the positive service rendered by the Alliance, particularly in the domains of education and philanthropy.

Until 1880 the society had to struggle with internal dissensions, especially after the Franco-German war of 1870–71. Again and again, both at general meetings and at other gatherings convened by the Central Committee, it was proposed to split up the "Universal Alliance" into a number of "National Alliances." At Berlin in 1872 and again in 1879 this idea was supported by men of great influence among the Jews of Germany. Fortunately they failed in their endeavors: a division would have greatly weakened the Alliance; and the scattered fragments would have been unable to accomplish anything durable or important. What happened in England and in Austria should be convincing in this regard. In 1871 the English Jews created in London an institution entitled "The Anglo-Jewish Association" in connection with the Alliance Israélite Universelle. This association has for the most part the same objects as the Alliance. It has almost daily correspondence with the Central Committee of the Paris institution, and contributes to the Alliance funds for the support of certain schools; but its sphere of activity can not well extend beyond the British empire, and it would be difficult for it to undertake work throughout the world or to approach the diplomatic authorities of any country but England. The Alliance Israélite, on the other hand, because of its universal character, is active everywhere and in all directions; appeals to sovereigns and governments indiscriminately; and founds schools where the teaching is carried on in German, English, French, Turkish, Arabic, or Russian. Another society, "Die Israelitische Allianz zu Wien" (The Israelitish Alliance at Vienna), was formed upon the same model in 1873; but its sphere of action is limited to Austria, and its principal purpose is to work for the elevation of the Israelites of that country.

Central Committee.

At present the Central Committee is composed of 23 members living in Paris and 39 outside of France. Of the latter 17 are in Germany, 1 in Austria, 2 in Hungary, 3 in Holland, 1 in London, 1 in Switzerland, 1 in Belgium, 6 in the United States, 4 in Italy, 1 in Denmark, 1 in Curaçao, and 1 in Turkey. French communities outside of Paris are not represented in the Committee, nor are those of Algeria or Tunis. According to article 8 of the statutes, the Central Committee is elected by the members of the society, by a majority of the votes cast. Article 9 provides that the members of the Committee shall hold office for nine years; three members retiring every three years, all being eligible for reelection. The first elections were held in 1862; the subsequent ones on the following dates: May 21, 1865; May 3, 1868; Oct. 20, 1872; March 19, 1876; Feb. 11, 1883; March 10, 1887; Oct. 13, 1889; Oct. 8, 1893. Up to the present time elections have thus been held almost regularly. In 1879 exceptional circumstances prevented an election. In 1897 the unanimous sense of the members of the Central Committee, supported by the great majority of local committees, decided that the electoral machinery should not be employed in that year, and that it was preferable to appoint the necessary new members of the Committee by the vote of the existing members of the board.

The society is managed by the Central Committee resident in Paris. Non-resident members participate in the work, but indirectly. They receive every month notice of the questions which are to be discussed and are invited to send in their opinions. When these questions are of general importance, the major part of them communicate their views in writing, and occasionally some of them are present at the sessions in Paris and take an active part in the deliberations. The Central Committee was presided over from 1860 to 1863 by L. J. Königswarter; from 1863 to 1867 by Adolphe Crémieux; in 1867 by Solomon Munk. At his death, the post remained vacant for a year; Crémieux being reelected in 1868, and retaining the office until his death in 1880. Out of respect to him it was left vacant until 1882, when S. H. Goldschmidt was appointed to the office, which he held until his death on Feb. 18, 1898. From this date the presidency has been entrusted to Narcisse Leven, one of the original founders of the Alliance, its general secretary from 1863 to 1883, and its vice-president from 1883 to 1898.

Article 13 of the statutes provides that the Central Committee shall convene a general meeting of the members at least once a year, and shall present a report of the condition of the society. During the first years of its existence this provision was regularly observed; but from 1874 general meetings have taken place only on March 14, 1875; Aug. 12, 1878, and May 16, 1881.

The Central Committee keeps in touch with the members of the Alliance by means of local or

Organization.

territorial committees. In certain countries, notably France and the United States, the local committees are in direct correspondence with the Central Committee. In Germany, Holland, Italy, and Hungary, supervising the local committees, there are territorial committees, whose spheres of action are sometimes very extensive; but both territorial and local committees, except on rare occasions, are restricted in their actions to the carrying out of the resolutions passed by the Central Committee, to securing new subscribers, and to soliciting and collecting donations and assessments for the society. They are, as it were, the executive and propagating agents of the institution.

During its whole existence, the Alliance has had as chief source of income the assessments and donations of its members; and even to-day these contributions represent an important portion of its receipts. The annual dues being fixed at the minimum rate of 6 frs. ($1.13), and by far the greater number of subscriptions not exceeding this amount, it required nearly 22,000 subscribers to make up the 158,719 frs. derived from this source in 1898. The number of members increased continuously until 1884, when their annual contributions amounted to 220,000 frs. From that period, this income has gradually diminished from year to year; and a vigorous effort would be necessary to increase it. There are many causes for this falling off: Anti-Semitism compels great sacrifices in France, in Germany, and elsewhere; many local benevolent societies and institutions have since been established; and to these causes must be added a certain false shame which holds many aloof from their coreligionists.

Publications.

Since its organization the Alliance has published reports or "Bulletins" upon its progress and upon its work. Beginning with the appearance of the first "Appeal" in 1860, until the year 1862 these "Bulletins" were issued every two or three months. They contained extracts from the minutes of the meetings of the Central Committee, information on the condition of the Jews in various lands, a description of all the work in which the Alliance was participating or in which it might become interested, and, finally, a statement of receipts and expenses. From 1865 to 1893 the "Bulletin" was published semi-annually. When the society had grown considerably two "Bulletins" became necessary. Accordingly, from March, 1893, a monthly "Bulletin" has been issued, designed for the committees, for the principal coworkers, "and for all those willing to pay an additional yearly subscription." The semi-annual "Bulletin" gives an abstract of the monthly issues and a statement of receipts and expenditures; this is sent to all subscribers. In 1887 it was thought that, in view of the monthly "Bulletin," the semi-annual publication might be discontinued and an annual report substituted. The monthly and annual "Bulletins" appear in French and in German. Some issues have also been published in English, Hebrew, and Hungarian. In 1885, on the occasion of the twenty-fifth anniversary of its existence, the Alliance published a history of its work from its inception. This history has been translated into German, English, Arabic, Dutch, and Ladino. or Judæo-Spanish; so that subscribers of nearly every country can read it in their own tongue.

General Activity.

The Alliance had hardly been established when it demonstrated the broad spirit animating its founders by opening a subscription for the Christians of Lebanon who were being persecuted by the Druses and dying of hunger. Both Crémieux and Sir Moses Montefiore appealed to the generosity of their coreligionists in behalf of these victims of Mussulman fanaticism; and a provisional committee took up their initiative and contributed efficiently to the mitigation of this undeserved suffering. About the same time the Alliance endeavored to procure the restoration to his father of the Jewish child Edgar Mortara.

In countries where liberty of conscience and equal rights are now deeply rooted in the national institutions, it is hard to realize that the Jews have enjoyed these benefits only for the last thirty years. In 1860, certain Swiss cantons still refused foreign Jews the right of residence and the right to hold property; the canton of Aargau denied equal civic rights to its own Jewish citizens. The liberal press of both France and Switzerland energetically seconded the steps undertaken by the Alliance to remove these vestiges of medievalism. Nothing was accomplished, however, until 1867, when France, Italy, Belgium, and Holland, having been notified by the Alliance of the continuance of this unfair treatment of citizens of Jewish faith, refused to renew their treaties with Switzerland unless absolute equality were guaranteed to the Jews.

The activity of the Alliance thus far had been of a sporadic nature exerted from time to time in favor of certain bodies of Jews. There were countries, however, where this action was unremittingly exercised for a long series of years and where it still continues at the present day. A distinction must be made between countries under Christian domination and those under Mussulman influence.

Rumania.

The situation of the Jews of Rumania and Servia called for the action of the Alliance from the day of its foundation. For seventeen years, up to the treaty of Berlin in 1878, the Alliance had worked unceasingly to succor the unhappy Jews of those countries. In 1860 Rumania seemed to be ripe for civilization. The French press especially had become infatuated with this small nation of Latin race and language, which declared itself permeated with the spirit of purest liberalism. Jews had been excluded from the enjoyment of political rights; they were considered as aliens, although a great majority of them had been born in the country and had never belonged to any other nationality. The members of the Central Committee of the Alliance, several of whom had the opportunity of making the acquaintance of Rumanian statesmen in Paris, saw no reason to doubt the good disposition of Rumania. The reigning prince himself, Alexander John (Cuza), in 1864 received the suggestions of the committee most graciously, and requested his representative at Paris to place himself in communication with the Alliance. In 1866 Crémieux went to Bucharest, and was heartily welcomed by government officials. Ministers and deputies vied with one another in expressions of regard. He was formally conducted to the Chamber of Deputies, and the members thronged around him to listen to his eloquent words. A vote was just then being taken on the adoption of the constitution which contained an article according all civil and political rights to the Jews, and Crémieux took his departure from Bucharest with the conviction that the emancipation of the Rumanian Jews was an accomplished fact. Scarcely had he left the city, when a riot broke out in which the synagogue was stormed and sacked. This was the first step in a policy of violence, injustice, and persecution which has prevailed ever since. It was followed by various prohibitions against living in villages; against owning houses, lands, or vineyards in rural districts; against dealing in liquor; against the possession of municipal rights, or the exercise of any public function; against following the profession of lawyer or pharmacist; and against the employment of Jews on the railroads. On March 15, 1884, an edict prohibiting peddling was promulgated, and thereby twenty thousand Jews were deprived of their means of support.

Dissatisfied with this, the Rumanians then invented a still more efficient method of harassing their Jewish fellow citizens. Since about the year 1894, the primary and secondary schools have been closed to Jewish children, and even the trades and commercial schools likewise. It is the hardest blow dealt at Rumanian Jewry, and one which it feels most keenly. These laws have caused the Alliance and the Jewish Colonization Association to lend generous support to Rumanian Jewish communities for the creation and maintenance of special schools. Such restrictive laws on education are more deadly than all the expulsions and all the riots which have stained the streets of Rumanian towns with Jewish blood. The question will be asked, "Was the Alliance idle during these odious persecutions?" It was its duty to proclaim to public opinion the bad faith and the intolerant spirit of the successive Rumanian ministries; to intercede with European governments, especially with the great powers, under whose guaranty Rumania obtained its independence in 1856. The truth was not sufficiently known either to the European public or to the various governments, and therefore had to be proclaimed; this was the especial function of the Alliance, and it did not fail in the emergency. Rumanian agents perverted the facts, and represented that the Jewish expulsions were hygienic measures. They claimed that the prohibitive laws were directed against aliens and not against Jews. Friends of the Alliance and of truth interpellated the government in various European parliaments concerning the conduct of the Rumanian government. Irrefragable statements were published by the Alliance in support of its accusations against the Rumanian government. Certain very grave events that had taken place at Ismaila in 1872 spurred the Alliance to still greater efforts. Under its auspices, a conference was held at Brussels, Oct. 29 and 30, 1872, of delegates from France, Germany, England, and the United States, presided over by Crémieux. It was decided to persevere in the struggle and meanwhile to assist the Rumanian Jews in their endeavors to obtain justice. Another meeting took place in Paris Dec. 11, 1875, at which it was resolved to solemnly demand of the powers their intercession in behalf of the Jews in Rumania. The memorial prepared by this conference was taken to the celebrated diplomatic congress at Constantinople by M. Charles Netter, a member of the Central committee.

Berlin Congress, 1878.

The failure of the conference of Constantinople, which was followed by the war between Russia and Turkey, is a well-known historical fact. The congress convened at Berlin in 1878 to settle the affairs of the East after the close of the war, was solicited to take up the question of the Rumanian Jews. The Alliance was represented by three delegates to the congress, Kann, Netter, and Veneziani. It was a solemn moment in the life of the Alliance. Its delegates were courteously received and were enabled to lay before the assembled European diplomats a full statement of their grievances and their demands. France took the initiative and proposed to the congress that in Rumania, Servia, and Bulgaria "differences of religious belief should not be considered as reason for disability in matters pertaining to the enjoyment of civil and political rights." This declaration is embodied in articles 5, 20, 35, and 44 of the treaty of Berlin. United Europe sanctioned the equality of all religions before the law and proclaimed the emancipation of the Jews. This significant episode is unique in the history of Judaism. But this concession was made practically inoperative. The government of Rumania deceived Europe, and evaded the treaty under pretense of modifying, as a matter of form only, an article of the constitution; with the result that Rumanian Jews, excepting a certain privileged number among them, continue to be considered by the law as "aliens" in a country where they have resided for almost seven centuries.

Servia and Bulgaria.

In Servia, the Alliance met with no fewer difficulties than in Rumania, but the result has been different. Servia conforms strictly to the requirements of the treaty of Berlin. There are no restrictions there upon the rights of Jews; their emancipation is complete. In Bulgaria, which was a Turkish province until 1878, the Alliance has likewise secured full emancipation. In that country, the Alliance, in addition to the political and economic benefits conferred, has added schools, which will be described further on in this article. The Jews of Bulgaria possess the full franchise. Many of them are members of the various elective bodies. They possess full equality, and their relations with their Christian fellow citizens are satisfactory.

Russia.

It is rather surprising to find that between 1860 and 1870, Russia regarded the activity of the Alliance with outspoken approval, and came near requesting its cooperation in the elevation of her Jewish population. Upon the occasion of the incident at Saratoff, wherein Jews were unjustly condemned as having slain a Christian child, the Russian ambassador at Paris received with great favor the representatives of the Central Committee, who waited upon him in 1862 with a memorial addressed to the emperor in behalf of the condemned. Again, at the request of the Alliance, the ambassador, M. de Budberg, consented in 1868 to inquire into the case of a young Jewish girl who was baptized in Russia against the will of her parents.

The first time the Alliance was called upon to intervene in favor of the Russian Jews was in 1869. Famine was ravaging Russian Poland; the number of its victims was enormous. The Alliance issued an appeal for the relief of the sufferers. A conference of delegates of the Alliance, under President Crémieux, with members of the committees of Berlin and Königsberg, took place at the Prussian capital, October, 1869. It was decided to assist a certain number of Jews to migrate into the interior of Russia, to convey others to the United States, and to erect at Königsberg a permanent institution for the care of Russo-Polish children. This program was carried out. In less than two years eight hundred emigrants were transported to America, where they were received by the Board of Delegates and aided in the establishment of new homes. Three hundred orphans were cared for by the Jewish communities of France and Germany. In Königsberg, Posen, Memel, and Cologne, trade-schools for Russian children were established; that of Königsberg exists today, and receives a considerable subvention from the Alliance.

In the great persecutions of 1881–82 the horrors of barbarism were reproduced. From Ekaterinoslav to Wilna, bands of rioters attacked the Jews. The scenes of murder, pillage, and incendiarism which Russia then presented raised a cry of indignation throughout

Europe and America. In Paris, Berlin, London, and the cities of the United States, meetings were called and resolutions passed vigorously denouncing the assailants, and expressions of sympathy and commiseration sent to their unhappy victims. But the case called for more effective action. The Alliance helped with large donations; it organized bureaus for relief and methodically directed emigration toward the United States. This emigration, which commenced in 1881, was attended with good results. The Jews of the United States accepted the charge thus laid upon their shoulders with most commendable generosity. The Board of Delegates, the Hebrew Emigrant Aid Society, the United Hebrew Charities of New York, and the various committees of Philadelphia, Boston, and many other places, applied themselves to the formidable task with a self-sacrifice and devotion which have never been exceeded. See AGRICULTURAL COLONIES IN THE UNITED STATES.

Twenty thousand poor Russian Jews were massed together on the Austrian frontier. Two members of the Central Committee journeyed thither, worked for several months, sending back those who could not support themselves in America, forwarding young and robust men to the United States, and settling in different parts of Europe those who could not be so conveyed, and who for one reason or another could not be returned to Russia. It was a colossal enterprise requiring much effort; but the Alliance was actively seconded by the committees in London, Vienna, and Berlin. It was especially due to the extraordinary munificence of the American Jews that it was able to succeed in this overwhelming task. The work accomplished in 1882 was also the starting-point for that spontaneous emigration from Russia to the United States which has already carried thither, according to statistics of entry at New York, Philadelphia, and Baltimore a population of over 600,000 souls (see "American Jewish Year Book," under "Statistics," 1899). In the interior of Russia the Alliance has always exerted itself in behalf of those Jewish communities that are subjected to misery or persecution; helping victims of expulsion, aiding families ruined by fire, relieving famine-stricken farming colonies, and rendering assistance to schools and poor students—efforts all unfortunately insufficient.

In Mohammedan Countries.

In Christian countries the inferior status of the Jews is almost always the result of exceptional legislation, of disabilities decreed by the law or by the will of the sovereign. In Mohammedan countries it is due to economic conditions, to the customs or to the fanaticism of the inhabitants, and to the greed of officials and governmental tyranny. It must be noted that if the Jews there are generally held in small esteem, the Christians are equally contemned, so that it is necessary for these latter to appeal to the Christian powers to prevent their ill-treatment or expulsion. But it is frequently the case that in Mohammedan countries the Christians are most hostile to the Jews. The incident of Father Thomas at Damascus, in 1840, with the tortures inflicted on innocent Jews, and hundreds of less important occurrences, show that the Christians of the Orthodox Greek Church, which predominates in Mohammedan countries, are possessed of a violent antipathy to the Jews.

Turkey.

While the Turkish government accords fair treatment to its Jews as such, the country is still in such a semibarbarous condition that cases frequently occur of outrage, of individual or collective violence, of private revenge or brigandage, as well as of spoliation by greedy or cruel functionaries.

Each time that an event of this kind has been brought to the knowledge of the Alliance, that organization has appealed to the Turkish government, and in every instance its representations have been favorably received.

The Jews of Turkey have always been a considerable burden upon the resources of the Alliance. As will be shown further on, there are numerous schools founded and supported by the Alliance throughout Turkey. The Alliance, properly considered, is not strictly a benevolent society; but when any disaster threatens a whole population or at least a large community, it can not remain indifferent, entrenching itself behind the strict letter of its by-laws—even when a body of Jews are not suffering "in their quality of Jews." Appeals made by it in cases of disaster overtaking a district or an important community have been numerous, but have always met with generous responses. In Turkey, such action on the part of the Alliance has been frequently called for: famine in Asia Minor in 1880; conflagrations at Constantinople in 1874 and again in 1883; and the earthquake at Chio in 1881. In 1877, after the Russo-Turkish War, a large subscription was opened which afforded opportunities to give substantial aid to those Turkish Jews who had fled before the Russian invasion and who had become successively the victims of marauding Russian, Bulgarian, and Turkish soldiers.

Abyssinia.

In Egypt the Jews have no need of assistance from the Alliance. In Abyssinia there exists a Jewish population, called Falashas. They are scattered among tribes who follow agriculture and other forms of manual labor. Their number is reckoned at about 50,000, although some travelers set the estimate as high as 200,000. In 1867, the Alliance sent a learned Orientalist, Joseph Halévy, to visit them, and his reports were published in the Alliance "Bulletin" for the first half of 1869. The Alliance also published a Falasha prayer-book in Ethiopic, and in 1900 prepared a new expedition to Abyssinia, to reopen relations with these African brethren.

Tunis.

In Tunis, which is now a protectorate of France, the Jews, numbering about 60,000, live in absolute security. They labor under no legal disqualifications or social inequalities. But for many years the Alliance had to combat the arbitrary and cruel conduct of the bey, and sometimes even governmental anarchy, as shown in the abduction of young girls and in unpunished murders of Jews upon the highways and even in cities. By means of complaints and appeals, the Alliance has usually succeeded in obtaining the energetic intervention of the consuls of the great powers and in putting an end to these crimes. See also TUNIS.

Morocco.

In Morocco and in Persia, conditions are still very precarious. In both these Mohammedan countries the power of the government is feeble, ill-directed, and scantily obeyed. The "Bulletins" of the Alliance are filled with narratives of murder committed upon Moroccan Israelites, of cruel exactions imposed by irresponsible officials, and of acts of violence perpetrated by an ignorant and fanatical populace. The intervention of the Alliance has become an almost daily occurrence in these countries; and if it has not been able altogether to modify the existing conditions which are responsible for such barbarous crimes, it has at least secured, according to its means, greater protection for the Jews. Upon its representations the powers of Europe and the United States have repeatedly compelled the Moroccan government to inflict punishment on those guilty of crimes against Jews. Owing to the vigilance and untiring protests of the Central Committee, the powers assembled at the Congress of Madrid in 1880 guaranteed official protection to a certain number of communities containing resident Jews. The Alliance was represented by MM. Netter and Veneziani, who successfully pleaded the cause of humanity before the assembled diplomats. In energetic resolutions proposed by France and Italy, the congress did not confine itself to a mere guaranty of protection for Jews and Christians, but demanded of the sultan of Morocco that full religious liberty be granted to them. A reply from the sultan's government, dated Sept. 18, 1880, assured the powers that this request would be granted. The Jews of Morocco are very poor; the Ghettos in which they are compelled to reside are in a deplorably unhealthful condition, which often breeds epidemics. The Alliance has frequently come to their aid, not alone by establishing schools which are thriving to-day, but also by enabling them to improve the Jewish quarter. See MOROCCO.

Persia.

Persia is in a still more hopeless condition than Morocco if that be possible. The people there are fanatical in the extreme, belonging to the Shiite sect, which detests everything that is not Mohammedan. From its foundation the Alliance has striven to interest France and England in the fate of the Jews of this country; in addition, it has endeavored repeatedly to give them material aid. In 1873, when the shah of Persia, Nasr-ed-Dîn, journeyed through Europe, committees of the Alliance waited upon him with memorials in behalf of his Jewish subjects. The shah gave a very friendly welcome to these representations, but unfortunately the real power in Persia is vested in the hands of the priests. The government's influence is very limited, and the priests are ingenious in devising ways to humiliate and maltreat the Jews. They are forbidden to clothe themselves in European garb, to draw water from the public fountains, to purchase their provisions in the markets at the same time as Mohammedans. Murders and other organized acts of violence are numerous. The Alliance has sent frequent assistance to these much-tried communities, but with only temporary results. In 1898 the Central Committee decided to establish a school in Teheran. One of the Alliance's best teachers in the East was selected as its head, and he was received very cordially by the ministers of the shah, Muzaffer-ed-Dîn, and members of the diplomatic corps. The school was hailed by the Jews of Teheran with a gratitude and an enthusiasm that can be easily understood.

Ritual Murder.

The foregoing may serve as a rapid sketch of the protective action of the Alliance over its coreligionists. Before approaching the second portion of its program, a word must be said touching its efforts to combat the prejudice concerning ritual murder. This cruel and absurd accusation, which originated in Europe in the Middle Ages, was in more recent times the peculiar fancy of the Greek Orthodox nations, such as the Slavs, Greeks, and Bulgarians. From the Christian world it extended to the Mohammedan, and finally in these later years has made its appearance in more western countries: in 1882 in Hungary (the Tisza-Eszlár affair), and in 1899 in Bohemia (the Polna incident). No detailed account will be given here of all the lawsuits and investigations undertaken during the last forty years; but it must be said that no superstition has ever been combated by the Alliance with so much perseverance and warmth as this monstrous blood-accusation. Whenever the accusation has been brought forward the Alliance has intervened, either to save the accused Jews, to indemnify those who had suffered from the accusation, or to enlighten the judges and public opinion on the inanity of the charge. Such intervention could not always be open and direct for fear of exciting fanatical passion, but it has never been lacking. Declarations from churchmen, from scholars, from men of eminence and authority, have been elicited; consultations and expert opinion by physicians and physiologists have been procured and collected; and dozens of pamphlets and books with hundreds of newspaper articles published, in the untiring effort to counteract this odious slander.

Educational Activity; Schools.

Of all the enterprises of the Alliance its educational system is undoubtedly the most prosperous and beneficial. Travelers who visited Morocco, Turkey, and Tunis in the earlier part of the century were lamentably impressed by the low intellectual status of the Jews there and the absence of all modern culture. The only thing the children learned was barely to read and write Hebrew. Under the distressing influence of a life shut up in narrow Ghettos, the physical and spiritual force of the race had gradually diminished. Their mode of life and their prejudices restrained them from all serious manual labor, so that the Jews of Mohammedan countries were restricted for the means of subsistence to peddling and the more wretched trades. Schools were the only remedy for this state of affairs. The founders of the Alliance had this fact in view even before they actually turned to the task of improvement. As soon as there were funds at command, in 1862 it was decided to devote them to the erection of a school at Tetuan (Morocco). In 1864 another school was opened in Morocco, at Tangiers, and in 1865 a third at Bagdad. Since then this educational work has been developed steadily; to-day it covers Bulgaria, European Turkey, Turkey in Asia (from Jaffa to Aleppo and Bagdad), Egypt, Tunis, and Morocco. The beginning of the educational work was made in Rumania, and it now extends as far as Persia. Progress has been rapid since 1879. In 1880, the number of schools was 34; in 1890, 54; and in 1899, 94—58 of which were boys' and 36 girls' schools—with an attendance of 24,000 children. This development of the educational work of the Alliance has been rendered possible mainly through the munificence of Baron de Hirsch.

The curriculum can not be uniform in all these schools: in each, it has to be accommodated to the special needs and circumstances of the Jews of the particular country. Thus in the schools of Tunis instruction in French occupies the first place, in Bulgaria the language of that country, and in both European and Asiastic Turkey room is made in the curriculum, in some places for Turkish, in others for Arabic. Particular prominence and attention have long been given in certain schools to English and German; to the former in Bagdad, Egypt, and Morocco. The Alliance has a large school in Constantinople, where the instruction is carried on in German, and this language is also taught in other schools of Constantinople and in Smyrna, Adrianople, Salonica, and Jerusalem. Of other subjects taught, Hebrew naturally occupies a prominent place, together with the study of the Jewish religion and history. The geography and history of the country in which the school is situated are taught; while arithmetic, elementary geometry, physics, chemistry, and drawing complete the curriculum.

In Mohammedan countries more particularly than in others instruction for girls is extremely necessary.

The Jewess can not attain to the position she should occupy and which local custom denies her, unless she becomes the equal of the Jew in knowledge and education. It is conceded that the influence of the schools has been especially beneficial in this direction. In former times, in certain districts of Morocco, Tunis, and Turkey, girls were married at the age of eleven or twelve; nowadays such barbarous customs have disappeared, owing to the influence of the schools. The Alliance's schools are free only to the children of the very poorest; they are furnished not only with gratuitous instruction and books, but sometimes with clothing as well, and nearly everywhere with a hot lunch at noon. Parents of the more prosperous classes pay a school-fee, which in some schools is as high as twenty francs a month. These schools are, moreover, open to children of every faith; in 1899, about 300 non-Jewish pupils attended them—Catholics, Protestants, Greeks, Armenians, and Mohammedans. On the staff of instructors there are also Christian and Mohammedan teachers, especially for instruction in the several languages. Free courses for adults have been opened in many localities. They are attended by workingmen and small tradesmen who, not having attended any elementary school, can scarcely write their names, and who recognize the resultant drawbacks under which they labor.

Rabbinical Seminary.

After giving to Judaism a long succession of learned and illustrious rabbis, the congregations of the Orient have witnessed the gradual decay of learning among their spiritual leaders. With certain rare exceptions, the rabbis of the East and of Africa are devoid of all modern culture. Their Hebrew and Talmudic knowledge is likewise very slender, and they can not write the language of the country at all. The Alliance directed its attention to this matter long ago, but to introduce the needed reforms among the rabbis was felt to be a rather delicate task. It was necessary first to bring the congregations to see the necessity for the innovation, and in 1891 the movement took public shape. The Alliance then decided to establish in Constantinople a rabbinical seminary similar to those in Europe. The institution was organized in 1897; and it soon won the appreciation of the people. Instruction is given by scholarly teachers, one of whom was prepared for this office by the Alliance at the rabbinical seminary of Paris. This enterprise is the crowning achievement of the Alliance in its educational efforts toward the elevation of Oriental Judaism.

Normal School.

To direct these numerous schools it was necessary to supply a large staff of teachers. After various experiments the Central Committee decided to undertake this task too. In 1867 it founded in Paris a normal school for teachers, who are recruited from the countries for which teachers are required. The principals of the various schools in the Orient and in Africa select their best pupils and send them to Paris, where they remain in the Normal School for four years. They are then appointed to positions as teachers in their own countries. The Normal School of Paris has secured legal recognition from the government, enabling it to legally receive donations and legacies. Its full title is "École Normale Israélite Orientale." It is located in a handsome building upon a large estate which it owns, and which was purchased for this purpose by the Alliance. There were in the beginning from 20 to 25 young men and about 10 female students; but these numbers have been considerably increased since the work of the schools has assumed such vast proportions. Thus, on Dec. 31, 1899, there were 90 male and 37 female students. The former have their own building and grounds. They come from Oriental and African countries; among them are 16 young Rumanians, who, after sufficient preparation, will become instructors in their own land.

Apprenticeship.

Although these schools are admirable means toward progress and improvement, the education given to poor children does not always furnish them with a means of livelihood. Accordingly, instruction in trades came to be considered by the Alliance as a natural and necessary supplement to the ordinary schools. But the miserable industrial conditions of their native countries, the very limited needs of the people, the jealous exclusiveness of the tradesmasters, and the disinclination of children to follow callings of which their parents were ignorant, all made this question very difficult of solution.

Many obstacles and disappointments must, of course, be encountered before positive results can be looked for. Although not able to overcome everywhere the ill-will of non-Jewish "masters," the Alliance has at least succeeded in removing the prejudice against manual labor among Jewish children. Apprentice-schools exist in 28 localities of the East and Africa, and are attended by 700 lads who are taught remunerative crafts. Such trades as tailoring, shoemaking, tinsmithing, and those crafts which are easily learned and are already overcrowded, are not taught to pupils of the Alliance. Only those avocations which require some bodily strength, those which are not yet open to Jews, and those which are well paid, receive attention. The trade-school of the Alliance opened in Jerusalem in 1882 deserves particular mention, both by reason of the service it renders and of its especial organization. The establishment comprises a series of workshops, where the trades of carpentry, blacksmithing, locksmithing, coppersmithing, metal-founding, and wood-carving are carried on. All the teachers received their training in Europe. The equipment and arrangement are suited to the demands of each particular trade. These shops are attended by 200 apprentices, 50 of whom reside in the building and are supported by the institution. The organization of these trade-schools for boys necessitated a similar institution for poor girls graduating from the schools; this was organized in 1884. It is necessarily limited to a small number of trades by reason of certain conditions peculiar to Oriental life, and especially by the general absence of all industrial occupations among the women of the East. Classes in tailoring, sewing, and embroidery have brought good results. There are 15 shops where these trades are taught. The expense of the trade-schools is considerable.

Farm-School in Jaffa.

The present agitation for the employment of Jews in agriculture was early anticipated by the Alliance. At a time when no one thought for a moment of such a demand, the Central Committee of the Alliance established a complete school of agriculture in a most belated and fanatical Jewish quarter, that of Jaffa in Palestine. This institution received the significant name of Mikveh Israel (Hope of Israel). The Jaffa school was established in 1870, upon a grant of about 600 acres generously conceded by the sultan. Its great success is due to the indescribable devotion of a man whose name is associated with everything useful and noble that the Alliance has accomplished—Charles Netter. For a very long period it had to struggle against the prejudices of the children, the lack of sufficient resources, and the difficulty of finding a proper staff. Nothing discouraged Netter, and he succeeded in overcoming every obstacle. But at the very moment when the institution was emerging from its formative stage and commencing to give assured results, Netter suddenly died, Oct. 2, 1882, while on a visit to Jaffa, and was buried in the grounds of the school. The Alliance, in recognition of his services, has erected a tomb to his memory. On Dec. 31, 1899, there were 210 pupils at the Jaffa school, all inmates. Management and tuition are entrusted to a professional staff, composed exclusively of Jews trained by the Alliance in the agricultural schools of western Europe. The course of instruction embraces all possible branches of agriculture, such as the care of olive-groves, orange-plantations, vineyards, grain-crops, orchards, and garden products, stock-breeding, and silkworm-raising. The receipts from all these sources reached, during the farm-year 1898–99, about 70,700 frs. ($14,140). The expenses aggregated 46,000 frs. ($9,200), leaving a profit of about 24,000 frs. ($4,800).

Apprentices at the Farm-School in Djedei (Tunis).

Agricultural Colonies in Palestine.

The question now presented itself whether, after leaving the farm-school, its pupils would become farmers themselves. The Alliance could not afford to establish them as such, while Jewish farm-hands had little prospect of employment with Turkish or Christian proprietors. Still a certain number of these graduates did succeed in finding positions as managers and as gardeners with various Turkish and Arab cultivators, though the demand for trained agriculturists was necessarily very limited. It was at this moment that the great persecutions of 1881–82 broke out in Russia. Even before that date, thousands of poor Russian Jews, animated by the desire of living as colonists in Palestine, had emigrated thither with the intention of becoming agriculturists. Other immigrants came from Rumania and Galicia. All these poor people went to Palestine possessed of a sublime faith. Some had means, but the majority were very poor. The Alliance assisted the immigrants, and the officers of the trade-school became their instructors and advisers. The officials of the Alliance gave them the benefit of their knowledge of land, and appointed graduates of Mikveh Israel to counsel and guide them. The farm-school at Jaffa thus became the foster-mother of the first colonies in Palestine (see Agricultural Colonies in Palestine). But with all this they could not possibly have succeeded had not more powerful aid been forthcoming. Baron Edmond de Rothschild assumed all the expenses of colonization and support, constructed houses, cleared lands, built wine-cellars, and planted vineyards and olive-groves. While this was happening in Palestine, another philanthropist, Baron de Hirsch, was settling Jewish colonies in the Argentine Republic. After various unfortunate experiments, Baron de Hirsch requested the Central Committee to furnish him with experienced men to take charge of the colonies. The Alliance placed at his disposal several excellent directors, among them M. Hirsch, who had long been at the head of the Jaffa farm-school, and who in this capacity was the first friend and counselor of the youthful Palestinian colonies. These men still continue in charge of the Argentine colonies.

Farm-School in Tunis.

The Jews of the north of Africa—Morocco, Algeria, Tunis, Tripoli, and Egypt—comprising a population of more than 300,000 souls, remained complete strangers to the movement for the cultivation of the soil, which for the last decade or so had made itself felt among the Jews. The Alliance conceived it to be its duty to lead their tastes in that direction. Tunis is essentially a farming country, and the French protectorate has established a regular government with absolute security; it therefore appeared to be a district peculiarly adapted for the experiment. A tract of about 3,000 acres, with a river running through it, affording opportunity for various crops and industries, was acquired in 1895 at Djedei, a few miles from Tunis. A farm-school for children was there established, having at first only 25, but later (in 1899) 110 pupils, about half of whom were Tunisians, the others being from Algeria, Morocco, and Tripoli. In the year 1898–99 the farm products gave a surplus of more than 25,000 frs. ($5,000). The total expenses for the year 1900 amounted to about 70,000 frs. ($14,000). In Algeria, Tunis, and Egypt pupils graduating from this institution easily find employment; in these countries many Israelites possess farms, on which they are quite willing to employ these young Jewish agriculturists. A number of graduates of 1899 were engaged by a Jew of Sousa, in Tunis, who found work for them upon his estate (or farm-lands). The agricultural work accomplished or inspired by the Alliance marks undoubtedly an important era in the economic evolution of the Jewish people and in the development of their mental and moral qualities.

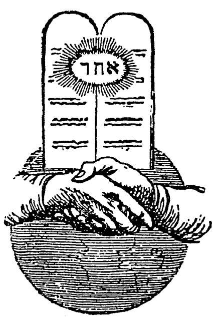

Official Device of the Alliance.

Encouragement of Jewish Literature.

Regarding the last item of the society's program, "the encouragement of publications contributing to the emancipation or elevation of Jews," the first step taken was the announcement of a prize-contest. An excellent work by Elie Benamozegh, of Leghorn, "La Morale Juive," was awarded the first prize. But the Alliance soon observed that such prize-competitions were powerless to draw the attention of scholars away from their favorite studies, and that an important work could not be undertaken at the word of command, so that it would be preferable to leave to authors free scope and full liberty. It was therefore decided to restrict the society's activity to lending financial support to learned works of interest to Jews. For more than thirty years not a single important work upon such subjects has appeared without the assistance of the Alliance. This feature of the budget calls for an annual expenditure averaging 4,000 frs. The Alliance itself has brought out a number of publications devoted principally to Jewish statistics and the defense of Jewish interests.

The Alliance possesses in its central office an important library, numbering to-day 22,000 volumes, and containing all documents and publications concerning Jewish history and such kindred subjects as statistics, anthropology, demography, legislation, literature, exegesis, theology, and polemics, as well as collections of the principal Jewish newspapers of the world. The library owes its existence to the late secretary of the Alliance, Isidore Loeb, who suggested the idea of its establishment, and who devoted his rare moments of leisure to the compilation of a catalogue and to searching for new acquisitions. He collected about 200 valuable manuscripts, many of which have been of assistance in the composition of a number of scholarly works. A systematic catalogue is now in course of preparation; but, unfortunately, the small income at the disposal of the library committee will scarcely admit of its publication. The gratuitous use of the library is offered to scholars and literary workers. Donations and important legacies from L. L. Rothschild assure the maintenance and development of this useful institution.

The following tables exhibit the state of the Alliance's activity and finances in 1899:

SCHOOLS.

Towns.	Boys or Girls.	Date of Foundation.	Number of Pupils.	Subsidy of the Alliance.
Acre	Boys.	1896	50	*360.00
Adrianople	Boys.	1867	354	7,219.00
	Girls.	1875	470	6,490.00
Talmud Torah	Boys.	....	878	....
Apprentice	Boys.	1878	52	4,052.35
Apprentice	Girls.	1885	30	1,050.00
Aidin	Boys.	1894	119	4,056.80
Aleppo	Boys.	1869	248	4,525.00
	Girls.	1889	198	1,800.00
Apprentice	Boys.	1882	20	780.00
Alexandria	Mixed.	1897	192	6,605.60
Bagdad	Boys.	1865	254	6,925.30
	Girls.	1895	132	3,500.00
Apprentice	Boys.	1890	14	800.00
Apprentice	Girls.	1891	27	750.00
Bassora	Boys.	1898	184	500.00
Beirut	Boys.	1879	290	14,803.35
	Girls.	1878	237	6,410.00
Apprentice	Boys.	1897	16	1,300.00
Apprentice	Girls.	1888	18	522.55
Botoshani	Boys.	1888	320	7,080.00
Boorghas	Girls.	1896	78	500.00
Brusa	Boys.	1886	128	3,927.00
	Girls.	1889	71	1,200.00
	Boys.	1897	11	738.00
Cairo	Boys.	1896	336	5,000.00
	Girls.	1897	145	
Carnabat, Apprentice	Boys.	1896	5	350.00
Casablanca	Boys.	1897	264	3,505.00
Chio	Boys.	1892	70	500.00
Constantinople				
Balata	Boys.	1875	332	13,010.95
	Girls.	1882	317	5,391.50
Conorte	Boys.	....	....	600.00
Couscundyuk	Boys.	1879	243	6,110.00
	Girls.	1895	212	26,300.00
Galata	Boys.	1875	205	3,700.00
	Girls.	1886	463	6,620.80
Apprentice	Girls.	1884	7	1,730.00
Apprentice	Girls.	1884	8	1,920.00
German School	Boys.	1876	215	7,400.00
Haskeny	Boys.	1879	327	11,987.70
	Girls.	1879	366	4,638.30
Apprentice	Girls.	1885	41	1,000.00
Ortakeny	Girls.	1882	281	5,114.00
Apprentice	Girls.	1888	26	1,200.00
Apprentice	Boys.	1871	59	6,360.00
Damascus	Boys.	1880	229	10,042.00
	Girls.	1883	288	3,000.00
Talmud Torah	Boys.	....	419	1,700.00
Apprentice	Boys.	1884	24	2,540.00
Apprentice	Girls.	1884	8	1,200.00
Dardanelles	Boys.	1878	105	4,115.00
	Girls.	1888	94	200.00
Demotika	Boys.	1897	102	300.00
Fez	Boys.	1883	171	5,305.00
	Girls.	1899	60	2,760.00
Haifa	Boys.	1881	181	8,085.00
	Girls.	1895	105	2,880.45
Apprentice	Boys.	1879	9	1,200.00
Jaffa	Boys.	1892	165	3,840.00
	Girls.	1894	247	3,040.00
Apprentice	Boys.	1895	5	800.00
Jamboli	Boys.	1881	254	3,100.00
Apprentice	Boys.	1885	8	525.00
Jerusalem	Boys.	1882	318	14,397.95
Orphanage	Boys.	....	....	2,500.00
Apprentice	Boys.	1882	140	25,000.00
Kassaba	Boys.	1897	72	830.00
Kirkliseh, Apprentice	Boys.	1897	4	300.00
Kustendil, Apprentice	Boys.	1897	5	250.00
Magnesia (Manissa)	Boys.	1892	182	1,700.00
	Girls.	1896	80	1,275.00
Apprentice	Boys.	1893	10	1,100.00
Apprentice	Girls.	1897	6	311.15
Mogador	Boys.	1888	111	2,720.00
	Girls.	....	....	500.00
Monastir	Boys.	1895	216	2,675.00
Apprentice	Boys.	1899	8	575.00
Pergamos (Bergama)	Boys.	1896	78	900.00
Philippopolis	Boys.	1881	442	4,878.50
	Girls.	1885	452	3,075.00
Apprentice	Boys.	1881	12	1,600.00
Apprentice	Girls.	1889	16	1,000.00
Rodosto, Apprentice	Boys.	1896	5	600.00
Rustchuk	Boys.	1879	276	3,900.00
	Girls.	1885	207	2,200.00

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* The subsidies paid by the Alliance are recorded in francs.

SCHOOLS.—*Continued.*

Towns.	Boys or Girls.	Date of Foundation.	Number of Pupils.	Subsidy of the Alliance.
Safed	Boys.	1897	92	5,737.40
	Girls.	1897	90	5,500.00
Apprentice	Boys.	1898	10	600.00
Salonica	Boys.	1873	401	5,275.00
	Girls.	1874	350	1,700.00
Popular Schools	Mixed.	1897	325	12,750.00
Apprentice	Boys.	1877	108	10,500.00
Apprentice	Girls.	1887	25	1,000.00
Samakov	Mixed.	1874	268	2,200.00
Apprentice	Boys.	1885	18	1,200.00
Shumla	Boys.	1870	114	5,332.65
	Girls.	1874	110	
Apprentice	Boys.	1879	20	1,620.00
Apprentice	Girls.	1889	11	522.55
Silistria	Boys.	1897	41	300.00
Smyrna	Boys.	1898	285	7,150.00
	Girls.	1879	197	3,800.00
Talmud Torah	Boys.	....	554	2,300.00
Caratache	Mixed.	1895	105	800.00
Popular Schools	Boys.	1898	327	3,155.10
Apprentice	Boys.	1878	47	5,700.00
Apprentice, Talmud Torah	Boys.	1894	37	500.00
Apprentice	Girls.	1884	18	2,000.00
Sofia	Boys.	1887	1,235	12,400.00
	Girls.	1896		
Apprentice	Boys.	1888	40	3,000.00
Apprentice	Girls.	1889	20	1,500.00
Soosa	Boys.	1883	244	5,600.00
Apprentice	Boys.	1890	10	400.00
Stara-Zagora, Apprentice	Boys.	1899	5	600.00
Tangier	Boys.	1864	353	9,800.00
	Girls.	1883	298	1,200.00
Apprentice	Girls.	1899	17	1,000.00
Tatar-Bazardjik	Boys.	1880	193	3,600.00
	Girls.	1883	298	1,200.00
Apprentice	Boys.	1889	12	978.30
Teheran	Boys.	1898	350	14,900.00
	Girls.	1899		
Tetuan	Boys.	1862	309	4,300.00
	Girls.	1868	312	4,400.00
Apprentice	Girls.	1892	14	750.00
Tiberias	Boys.	1897	120	7,456.00
Apprentice	Boys.	1898	17	7,200.00
Tripoli	Boys.	1895	145	9,862.50
	Girls.	1898	107	4,522.90
Apprentice	Boys.	1890	19	1,500.00
Tunis	Boys.	1878	1,044	17,447.50
	Girls.	1882	505	8,451.00
Infant School	Girls.	1891	320	1,700.00
Commercial School	Boys.	1899	52	
Apprentice	Boys.	1880	46	3,154.25
Apprentice	Girls.	1895	18	1,800.00
Tyria	Boys.	1897	143	1,000.00
Varna	Boys.	1860	127	2,100.00
Apprentice	Boys.	1885	11	630.00
Apprentice	Girls.	1899	8	400.00

INCOME AND EXPENDITURE FOR THE YEAR 1899.

INCOME.	Francs.	
Annual subscription	....	160,691.00
Donations to the general work of the Alliance	....	6,605.95
Various incomes	....	421,553.75
Income from the foundation of Baron de Hirsch	....	50,692.00
Income from reserve fund	....	11,789.80
Baroness de Hirsch, for work of giving meals	....	12,500.00
Various subventions for schools	....	40,549.10
Various subventions from the Jewish Colonization Association	....	250,000.00
Subvention from the Government of Tunis	....	10,000.00
Perpetual subscriptions	....	19,988.55
		984,370.15

EXPENDITURE.	Francs.	
Preparatory School for Boys	....	109,451.00
Preparatory School for Girls	....	33,237.45
Secondary and superior schools	....	15,345.00
Elementary schools for boys and girls	....	456,313.15

EXPENDITURE.—*Continued.*

	Francs.	
Apprenticing and manual works:		
Agricultural school at Jaffa	94,866.30	
Farm at Djedei	129,958.60	
Professional school at Jerusalem	55,690.30	
Agricultural school at Hanover	2,908.20	
Apprenticing work (boys)	68,472.90	
Apprenticing work (girls)	20,133.70	
		372,030.00
Working expenses	....	49,456.00
Subventions and various grants	....	18,544.70
Pensions	....	17,490.00
Printing	....	12,091.60
Postage	....	4,111.50
General expenses	....	51,506.35
Library	....	3,500.90
Rents	....	7,400.00
Perpetual subscriptions, placed to capital account	....	19,988.55
Tranferred to reserve fund	....	11,789.80
		1,182,256.70
Expenditure	....	1,182,256.70
Income	....	984,370.15
Deficit	....	197,886.55

BIBLIOGRAPHY: The history of the Alliance Israélite Universelle can be traced in the publications of this organization. Since its foundation the administration has regularly published semi-annual and annual "Bulletins," containing detailed reports of its activity, statistics, tables, etc. They generally appeared in French, but now and then were published in English, German, Dutch, Italian, Judæo-German, and Hebrew. In 1885, on the occasion of its 25th anniversary, the Alliance published an extensive review of its work and of the results achieved for that period—in French, English, German, and Judæo-Spanish. Another pamphlet in French and English appeared in 1896, giving a general statement and a short review for the whole time of its existence (1860–95); this publication was especially designed for those who are not acquainted with the work and object of the organization.

J. Br.

ALLIANCE, New Jersey: An agricultural colony situated in the southeastern part of Salem county, New Jersey, five miles from Vineland, ten from Bridgeton, ten from Millville, and about thirty-five miles from Philadelphia. It was named in honor of the Alliance Israélite Universelle of Paris, and was founded May 10, 1882, by the Hebrew Emigrant Aid Society of New York and Philadelphia. The settlement of this pioneer colony followed the cruel persecutions in Russia that broke out in 1881, and it was colonized by a contingent of expatriated Russian Jews. There were about twenty-five families in this contingent, and the number was soon increased to forty-three and afterward to sixty-seven. Most of the settlers had been small traders or storekeepers at home.

The site chosen for colonization was covered with dense forest, but, working together over a tract of about thirty acres, the colonists cleared the land, and by the end of the first month (May) had planted corn. As quickly as more land was cleared, potatoes and other vegetables were planted.

Pioneering.

Soon after the settlement, the Hebrew Emigrant Aid Society of New York erected several large buildings, and in each of these a number of families were housed. They were all fed from a common kitchen, the provisions being furnished by the society. This condition of things continued for about six months, during which time the colonists cleared or tilled more land. Many of the colonists worked part of the time for neighboring Christian farmers.

In the meantime the Hebrew Emigrant Aid Society (which at a later stage developed into the Alliance Land Trust), with Henry S. Henry, Isaac Eppinger, Leonard Lewisohn, Leopold Gershel, and Dr. F. de Sola Mendes at its head, purchased about 800 acres of land, including the tract upon which the colonists worked, and divided it into small farms of fifteen acres each. On these farms the society erected small houses and dug wells. It supplied household furniture and utensils, as well as stoves, to each family, and during the following winter and spring (1882–83) paid the colonists from eight to twelve dollars per month for living expenses, according to the size of the family. In addition to this help, tools, seeds, plants, and farming implements were furnished during the spring. Most of the settlers planted fruit-trees, grapevines, small fruit, and garden-truck for the use of their families.

Manufacturing Industries Introduced.

During the summer and early fall of 1883 the colonists supported themselves by working out for the Christian farmers. In the fall the manufacture of cigars and shirts was undertaken in a part of one of the large buildings formerly occupied by the colonists, and these industries afforded employment for the settlers during the winter of 1883–84; about forty families occupied themselves with sewing, while twenty-six engaged in the manufacture of cigars. The idea of employing the colonists in the manufacture of cigars originated with Moses W. Mendel, of New York, who at a later period erected for this purpose the large brick building now used as a tailoring establishment.

In the spring of 1884 the factory building was burned down, and this mishap abruptly terminated these industries. At this juncture the more prosperous of the farmers purchased horses and such farming implements as were necessary for the more systematic working of their own holdings, finding time also to assist their fellow farmers in this direction. Further funds were forwarded to the colony ony at this time by the Emigrant Aid Society, which were expended in planting additional vines and berries.

When the winter of 1884–85 set in, some of the settlers went to Philadelphia and New York, and secured tailoring work for their own and other families, which they took out to their homes.

External Assistance.

Notwithstanding the help thus afforded, there was still great distress among a number of the settlers. On their behalf an appeal was made to the Association of Jewish Emigrants of the City of Philadelphia, which sent its president, Alfred T. Jones, and treasurer, Simon Muhr, to investigate. These officers made frequent visits to the colony and brought substantial aid to the distressed, furnishing food, clothing, household goods, tools, and agricultural implements. Through the generosity of Mrs. Joseph Reckendorfer, of New York city, who donated $1,000 for the purpose, the cigar factory was reestablished and run for some time by S. Jacobson, who, however, left Alliance. About this time Sir Samuel Montagu, Dr. Asher, and Mr. Benjamin L. Cohen, of London, visited the colony, and on behalf of the Mansion House Fund of London contributed $7,000 to pay off pressing mortgages, thus constituting the Fund mortgagee, with the Alliance Land Trust (formed for the purpose) to represent it. H. S. Henry was president of the Trust until his death in 1890, and was succeeded by Isaac Eppinger.

In the spring of 1885 the farmers, who had reaped some measure of profit from the labor of previous years, were stimulated by this incentive to apply themselves with energy to the working of their lands. The conditions that prevailed during the fall and winter were identical with those of previous years, but a fresh impetus was given to farming in the spring and summer of 1886 by the fact that some of the farmers had raised on their lands products to the value of $200 to $400. A natural pride in this achievement led them to improve their farms further. They erected new dwelling-houses (those that they occupied were not adapted for a family of average size), barns, and other outbuildings. When fall and winter set in the farmers followed their former practise of hiring their labor to the neighboring Christian farmers, or engaged in tailoring and such work as was needed on their own farms.

From 1887 the affairs of the Alliance colony flourished. The success of the old settlers attracted other Jews who had settled in the cities and immigrants who had recently arrived. These were employed as tailors during the winter, and as farm-laborers in the summer. In this way many of the immigrants, who subsequently settled as farmers at Rosenhayn and Carmel, gained their experience while working on the farms of the Alliance colony. Prosperity again rewarded the efforts of the farmers in the summer of 1888.

According to a contemporary record ("Philadelphia Mercury," Oct. 20, 27, 1889), as soon as possible the settlers applied for naturalization papers and took active interest in local politics, in which their views were as varied as on religious topics. They determined to keep a record-book in which they gave a concise history of the reasons which caused them to leave their native land, and the course of events which had led to their settlement in the colony. A list of the benefactors who had assisted them was given, and of the main streets of the village that were named after them.

They also recorded in the book their determination to build a synagogue to be called Tiphereth Israel. This was erected in 1890; and the religious instruction of the young was cared for, by private teachers hired by the colonists as well as by public classes maintained by the Land Trust.

Financial Troubles.

In 1890 and the years that followed, most of the farmers were compelled to borrow money or mortgage their farms to various loan associations. With this money they paid the debts previously contracted and also made such improvements as were necessary on their farmsteads. As long as they were able, the farmers paid the interest on the loans they had negotiated, but a period of depression set in, and the prices obtained for farm products fell so low during the nineties that the farmers were unable to meet their obligations. Threats of foreclosure and ejectment were made by the second mortgagees (the Land Trust holds the first mortgages), but through the timely intervention of the officers of the Baron de Hirsch Fund these were averted.

The Baron de Hirsch Fund raised the mortgages on the farms and made arrangements with their tenants to repay the amounts expended for this purpose on a graduated payment basis. Under the auspices of the Fund, tailoring is again being encouraged in the colony, and improved conditions now prevail. On Oct. 30, 1900, the Land Trust resolved, with the approval of the Russo-Jewish Committee, to transfer all interest in the colony and its future management to the Baron de Hirsch Fund of New York.

The following Jewish organizations existed in Alliance in 1900: Eben ha-'Ezer and Tiphereth Israel synagogues; Norma Brotherhood, Alliance Israélite Library, Young People's Benevolent Society, Alliance Lodge No. 484, I. O. B. B.; Agudat Zion.

In addition to farmers and tailors, there are a few carpenters, blacksmiths, and masons. Out of a total population of 700 there are 600 Jews.' See also Agricultural Colonies in America.

Bibliography: Cyrus Adler, in *Philadelphia Ledger*, July 31, 1882; Moses Klein, *Migdal Zophim* (*The Jewish Problem*), 1889; *Reports of the Jewish Immigration Society of Philadelphia*; a series of articles by J. C. Reis in the *Jewish Exponent*, 1899-1900, especially Jan. 26, 1900.

J. C. R.

ALLITERATION AND KINDRED FIGURES:

ALLITERATION AND KINDRED FIGURES: Successive use or frequent recurrence of the same initial letter or sound at the beginning of two or more words; specifically, the regular recurrence of an initial letter or sound in the accented parts of words in poetry; initial rime. Figures kindred to Alliteration are the following:

Definitions.

I. Rime, a correspondence of sounds in two or more words, especially in poetry; specifically, the occurrence of the same vowel, and succeeding consonant sounds (if there be any), in accented syllables at the end of two lines, or more rarely at the beginning of two or more words. Under the head of rime may be mentioned assonance—correspondence of the vowels, but not of the consonants, in riming syllables, such as "nice" and "night," "feel" and "need"—used in the Romance languages. In a wider sense assonance signifies correspondence of sound in general.

II. Play upon Words (pun, paronomasia, quibble), a combination of words of similar sound producing a witticism or jest. Pun is more specifically the witty use of a word in two senses, usually antithetic and more or less incongruous, in which the play of thought turns chiefly on the sense; or less strictly, a play on words of the same sound but of different meanings. But the most frequent and comprehensive term for these figures in ancient rhetoric is paronomasia, which, however, in the modern application of the term, signifies any use for effect of words similar in sound, but differing in meaning; a play on words in which the similarity of sound is the prominent characteristic. In Hebrew there is found in Ḳimḥi's commentary on Micah, i. 10 the expression לשון נופל על לשון דרך צחות, "*vox coincidens* (*sono*) *cum alia, elegantiæ causa.*"

Alliteration in the Old Testament.

Alliteration being the simplest and probably the oldest of the figures produced by similarity of sound, is also the most frequent of these figures in the Old Testament. Here its proper sphere is in syntactically coordinated words, as a rule synonyms, or related to one another in meaning, where, in not a few cases, it forms set phrases. The force of Alliteration in these combinations is, as in other literatures, that of emphasis and impressiveness: עפר ואפר "dust and ashes," Gen. xviii. 27; Job, xxx. 19; xlii. 6; עמל ואון "misery and wretchedness," or "sin and iniquity," Num. xxiii. 21; Isa. lix. 4, etc.; סופה וסערה "storm and tempest," Isa. xxix. 6, etc.; שם ושאר נין ונכד "name and remnant, progeny and offspring," Isa. xiv. 22; דבר ודם "pestilence and bloodshed," Ezek. v. 17; חנית וחצים "spear and arrows," Ps. lvii. 5; בשמחה תצאו ובשלום תובלון "for ye shall go out with joy and be led forth with peace," Isa. lv. 12. In conjunction with onomatopœia: בוקה ומבוקה ומבלקה "empty, and void, and waste," Nahum, ii. 11; יום מהומה ומבוסה ומבוכה "a day of trouble, and of treading down, and of perplexity," Isa. xxii. 5. As seen from the few examples given above, Alliteration in Hebrew is not restricted, as in Latin, Anglo-Saxon, and Old German, to precisely the same letters; nor is it necessary that the combined words should follow in immediate succession.

Rime and Assonance.

Excluding the congruence of sound in the flexional endings, and confining it to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small, and it is always combined with the assonance of the whole word: אבלה נבלה הארץ "the earth mourneth and fadeth away," Isa. xxiv. 4; ותגעש ותרעש הארץ "the earth shook and trembled," Ps. xviii. 8; שריד ופליט "an escaped one and survivor," Jer. xlii. 17, etc.; תהו ובהו "waste and void," Gen. i. 2, etc.

Of assonance there is in Hebrew—in which the consonantal element predominates—hardly any instance, except perhaps בן סורר ומורה "a stubborn and rebellious son," Deut. xxi. 18, etc.

Paronomasia.

While in Alliteration and rime the stress lies on the form, in the play upon words both form and meaning come into consideration. Alliteration and rime combine, preferably, synonyms and coordinated ideas, while playing upon words or punning implies some surprising contrast.

The principal classes of play upon words in the Old Testament may be summed up as follows:

1. Where the words are the same or similar in form (homonyms) and the difference of meaning is contrasted: לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם דרור . . . אל החרב "Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, . . . behold, I proclaim a liberty for you, . . . to the sword," Jer. xxxiv. 17; התרפית ביום צרה צר כחכה "If thou faint in the day of adversity, thy strength is small," Prov. xxiv. 10; בלחי החמור חמור חמרתים . . . הכיתי "With the jawbone of an ass, heaps upon heaps, . . . have I slain," Judges, xv. 16; כקול הסירים תחת הסיר "For as the crackling of thorns under a pot, so is the laughter of fools," Eccl. vii. 6; compare Isa. xxx. 16; Jer. iv. 17, 18; xi. 17; Hosea, viii. 11; Joel, i. 10–12; Dan. xi. 22, etc.

2. Where the same verb is used in different voices: אם תאבו ושמעתם טוב הארץ תֹּאכֵלוּ: ואם תמאנו ומריתם חרב תְּאֻכְּלוּ "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword," Isa. i. 19, 20; compare Gen. xlii. 7; Lev. xxvi. 32; I Sam. i. 27, 28; I Kings, viii. 20; Jer. xxiii. 19; Prov. xxvi. 17, etc.

3. Where the words differ in form: בחלקי נחל חלקך "Among the smooth stones of the stream is thy portion," Isa. lvii. 6; ויקו למשפט והנה משפח לצדקה והנה צעקה "And he looked for judgment, but behold oppression; for righteousness, but behold a cry," Isa. v. 7; פאר תחת אפר "beauty for ashes," Isa. lxi. 3; ישם . . . מוצאי מים לצמאון "He turneth . . . watersprings into dry ground," Ps. cvii. 33; compare Deut. xxxii. 14; Jer. l. 35–38; Ezek. xxviii. 26; Joel, i. 15; Job, v. 21; xxxvi. 15; Eccl. xii. 11, etc.

Play upon Proper Names.

A name, as representing something individual, is especially a tempting mark for a witticism or pun. In Hebrew, moreover (as also in the other Semitic languages), the proper names are still in living contact with the language; their meaning and form are still clear and transparent. Not only are thoughts and sentiments attached to proper names (compare the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.), but even most of the historical lore is grouped around them. The names of persons, tribes, and places are made to suggest the character attributed to them, or the important events connected with them. The plays upon proper names in the Old Testament may therefore be divided into two classes:

(1) Etymological explanations of names; in many of which it is apparent that merely a folk-etymology is aimed at, which is satisfied with the agreement of sound between the name and the appellative that is to explain it. This is the case, for instance, when Gen. v. 29 נח is explained by ינחמנו (compare Gen. R. and Rashi on the passage); or שמואל by שאל I Sam. i. 20 (compare Driver, "Notes on the Hebrew Text of the Books of Samuel," p. 13). Many other instances could be cited.

(2) Plays either upon the sense or upon the sound of proper names: בחשבון חשבו עליה רעה . . . גם מדמן תדמי . . . "In Heshbon [Counting Town] they have devised evil against it. . . Also thou shalt be cut down, O Madmen [Dunghill]; the sword shall pursue thee," Jer. xlviii. 2; . . . כי עזה עזובה תהיה, ועקרון תעקר . . . "For Gaza shall be forsaken . . . and Ekron shall be rooted up," Zephaniah, ii. 4; והכרתי את כרתים "And I will cut off the Cherethim," Ezek. xxv. 16; רתם המרכבה לרכש יושבת לכיש "O thou inhabitants of Lachish, bind the chariot to the swift beast," Micah, i. 13, etc.

Euphonic Figures and Diction.

Like all other embellishments of speech, the figures based on the congruence of sound are an element of higher style. They are therefore most frequent in the Prophets and in the poetical books of the Old Testament. Plays upon words are most frequently to be found in the prophetic speech, which aims at reaching the conscience of the hearer and bringing home to him some truth in a striking manner. They are also of frequent occurrence in the Proverbs, which generally depend largely for their effect upon a happy form and pointedness of expression. But everywhere these figures are merely a casual, not an organic, element of diction.

Word-Plays in the Talmud.

The Talmud sometimes plays upon words in adages and maxims: בשלשה דברים אדם ניכר בכיסו בכוסו ובכעסו "The character of a man reveals itself in three things: in his behavior concerning his purse, his cup, and in his anger," 'Er. 65*b*. Compare Derek Ereẓ Zuṭṭa v.: אוי לי מיוצרי אוי לי מיצרי "Wo is me from my Creator [who punishes sin], wo is me from my sinful inclination," Ber. 61*a*; תהא לוטא ואל תהא לאטא "Rather be [innocently] cursed than be cursing," Sanh. 49*a*; אכול בָּצָל ושב בְּצֵל "Eat onions and live in the shadow of thy house" [*i.e.*, rather live poorly than make debts and be compelled to give up thy house], Pes. 114*a*. The Talmudic literature is especially rich in efforts to supply with etymologies those proper names that the Old Testament has left unexplained. For example: ירבעם שריבע עם "because he made the people crouch" [*i.e.*, made it degenerate]; or שעשה מריבה בעם "because he caused strife [*i.e.*, division] among the people"; and שעשה מריבה בין ישראל לאביהם שבשמים "because he caused strife between Israel and their Father in heaven," Jeroboam is called בן נבט "because" שנבט ולא ראה "he looked and did not see [his true position and destiny in history]," Sanh. 101*b*; מנשה "son of Hezekiah" שהנשיא את ישראל לאביהם שבשמים "because he caused Israel to forget their Father in heaven," Sanh. 102*b*; (compare Nimrod and Amraphel, who are identified, 'Er. 53*a* and Yalḳ. Gen. 72; Shinar, Shab. 113*b*; Samson and Delilah, Soṭah 10*a* and 9*b*, etc.).

In Post-Talmudic Literature.

Since the seventh century rime has become a regular feature in Hebrew poetry. The composers of *piyutim, yoẓerot, seliḥot, and ḳinot* indulged even to excess in rimes and alliterations. A further opportunity for this jingling was given in the introductions to books. Sometimes all the words were made to begin with the same letter (compare, for instance, the אלף אלפין in the Iggeret of Moses Zacuto, ed. Leghorn, 1780; or the בקשת הַמֵּמִין appended to many editions of Jedaiah Penini's "Beḥinat 'Olam"). The Hispano-Jewish writers sometimes formed plays upon words with great skill. So, for instance, Judah Alḥariẓi in his "Maḳamat" (ed. Lagarde, 1883): החכמה תעוז לחכם באורח חיים תְּנַחֲהוּ ומעמלו תְּנִיחֵהוּ בשכבו תשמר עליו ולא תַּנִּיחֵהוּ "Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone," p. 2, § 2, v. 1, ושב היופי דופי "and beauty is turned to disgrace," 17, 14, 28; בלשונם תְּפִלָּה ובקרבם תִּפְלָה "On their tongue is prayer, and in their heart perverseness," 17, 4, 34. In the Azharot (hymns dealing with the 613 precepts), in the liturgy of the Feast of Weeks, ascribed to Solomon ibn Gabirol, we find: ולא תהיה קדישה בסוד עדה קדושה "And there shall not be a hierodule in the assembly of the holy congregation"; ונשך לא תְסַכֵּן להשים על מְסֻכָּן "And thou shalt not practise usury upon the poor."

As an example of play upon words in modern Hebrew, the ingenious epigram of M. B. G. Abudiente may find place here ("Bikkure ha-'Ittim," iii. 22), in which many words are repeated in opposite senses:

אתמול לבושך בוץ ומעיל סרוח
שוכב בתוך ערשך עלי תולעת
היום לבושך בוץ ומעיל סרוח
שוכב בתוך ארצך עלי תולעת

which may be rendered as follows: "Yestreen thy garment was fine linen and robe a-trailing, lying in thy bed upon scarlet; To-day thy garment is mud and a rotten robe [Amos, vi. 4, after Sanh. 97*a*], lying in the grave upon worms."

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I. M. C.

ALLON ("Strong"?): **1.** Son of Jedaiah, in the genealogy of Simon (I Chron. iv. 37). **2.** One of those who returned with Zerubbabel (I Esd. v. 34), perhaps the same as Amon of Neh. vii. 59, Ami of Ezra, ii. 57. (While R. V. has "Allon," the Greek and A. V. have "Allom.") G. B. L.

ALLON BACHUTH ("Oak of Weeping").—**Biblical Data:** An oak near Bethel, at the foot of which Deborah, the nurse of Rebekah, was buried (Gen. xxxv. 8). In Judges, iv. 5 a tree is referred to as the "palm-tree of Deborah," which has been identified by some with the "oak of weeping." G. B. L.

——**In Rabbinical Literature:** According to the Haggadah, the word "allon" is the Greek ἄλλον (another); and it explains the designation of the burial-place of Deborah as "another weeping," by stating that before Jacob had completed his mourning for Deborah, he received the news of the death of his mother. Scripture does not mention the place of Rebekah's interment, because her burial took place privately. Isaac was blind; Jacob was away from home; and Esau would have been the only one to mourn; and his public appearance as sole mourner would not have been to Rebekah's honor (Pesik. Zakor, pp. 23*b* *et seq.*; Gen. R. lxxxi., end; Tan. Wayishlaḥ, xxvi.). L. G.

ALLORQUI, JOSHUA BEN JOSEPH IBN VIVES. See Ibn Vives Allorqui, Joshua ben Joseph.

ALLUF (or RESH KALLAH): In the Babylonian colleges, title of the chief judge, third in rank below the gaon. As a special distinction it was granted to prominent non-Babylonian scholars, particularly to those of Palestine. There were, however, others who bore this distinctive title, for there is record of a certain "Eliezer Alluf," or "Resh Kallah," of Spain in the ninth century. This title bears no direct relation to the Hebrew אלוף (duke), but is closely connected with אלופינו (our herds) (Ps. cxliv. 14), which, according to the Talmud (Ber. 17*a*), is a figurative appellation for pious and learned men in Israel. See Academies in Babylonia.

Bibliography: Zunz, *Ritus*, p. 190; Harkavy, *Studien und Mittheilungen*, iii. 48, iv. 377; Halévy, *Dorot ha-Rishonim*, pp. 217 *et seq.*

L. G.

ALLUFE HA-ḲEHILLAH: A general name for prominent members of any congregation, and typically used in regard to the leaders of the community in the old *kahals* (governing boards) of the Jews of Poland and Lithuania. The number of these leaders varied from five to ten according to the size of the community. Candidates were chosen from among them to replace absent members of the four elders (ראשים), or any of the three to five honorary members of the board (טובים). They were the so-called "reserve" of the kahal. H. R.

ALMAGEST: The Arabic title of the astronomical work of Claudius Ptolemy (flourished 150), entitled by him *μαθηματικὴ σύνταξις*, in order to distinguish it from another *σύνταξις* of Ptolemy's, devoted to astrology. The Almagest contains a full account of the Ptolemaic theory of astronomy, by which the retrograde movement of the inner planets was explained by a system of cycles and epicycles. It also gives, in the eighth and ninth books, a list of the fixed stars, with their positions, still of use to the astronomer. It continued to be the classical text-book of astronomy up to the time of Copernicus, and even of Newton, and was the foundation of the astronomical knowledge of the Jews (who became acquainted with it through Arabic translations) in the Middle Ages. One of the earliest Arabic translations is said to have been by an Oriental Jew, Sahl Al-Tabari (about 800), but no trace of it can be found. From Ptolemy, too, were derived the conceptions of the spheres and the *primum mobile*, which had so much influence upon the Cabala. The Almagest was translated into Hebrew from the Arabic, with both Averroes' and Al-Fergani's compendiums of it, by Jacob Anatoli about 1230, the latter from the Latin version of Johannes Hispalensis. Commentaries on parts of it were written by David ibn Naḥmias of Toledo, Elijah Mizraḥi, and Samuel ben Judah of Marseilles (1331); only the latter's commentary is extant. From the Almagest the Jews received their conception of the number of the fixed stars as 1,022; the comparison of the universe to an onion with its successive skins, corresponding to the spheres; and their idea of the size of the earth—24,000 miles in circumference—which indirectly led to the search for the New World, by inducing Columbus to think that the way westward to India was not so far as to be beyond his reach.

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J.

ALMALIA, JOSEPH: Italian rabbi, of the beginning of the nineteenth century, whose responsa "Toḳfo shel Yosef" (The Strength of Joseph) were published in two parts at Livorno, in 1823 and 1855. His name is wrongly given as Almagia, by Mortara ("Indice Alfabetico," *s.v.*).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 672.

W. M.

ALMALIḤ, JOSEPH B. AARON: One of the patrons mentioned by Abraham Ankawa in the preface to his responsa, "Kerem Ḥemed" (Leghorn, 1869-71). Kaufmann regards him as the grandson of Jacob b. Joseph Almaliḥ, whose date may be fixed by an elegy composed by him on the persecution of the Jewish community at Morocco (1790). The persecution in question was, no doubt, due to the disturbed state of the country that ensued upon the death of Sultan Mulei Sidi Mohammed.

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H. G. E.

ALMANAC: An annual table, book, or the like, comprising a calendar of days, weeks, and months. Among the Jews it was the holy prerogative of the patriarch or president of the Great Sanhedrin to fix the calendar and according to it proclaim the new moon. Witnesses who reported their having perceived the new moon were heard, their statements carefully examined, and perhaps compared with the result of some esoteric calculation. Hence the phrase "*sod ha 'ibbur*" (the mystery of the calculation), though it may perhaps apply altogether to the intercalation. These observations and researches gradually crystallized into a science, the oral traditions having been reduced to a literature on the Calendar (see Chronology).

Luaḥ, the Hebrew equivalent for Almanac, means literally a table or tablet. Most of the works on chronology naturally contained such a calendar. It included the proper designation of every day as part of the week as well as part of the month; the designation of the *parashah* (the weekly Sabbath portion of the Pentateuch); the dates of feasts and general and local fasts; furthermore, the exact date of the *molad* (new moon) and the *teḳufot* (the quarter-days of the year), as well as the beginning and end of the *shealah* (the time when a short prayer for rain is added to the eighteen benedictions).

Quite another appearance is borne by calendars which are calculated for more than one year, for a hundred years, or when they are meant to be perpetual. These must be classified as chronological literature. The Hebrew calendar contained originally no literary supplements, its only aim being to give a list in order of time of the days of the year. This changed, however, with the composition of the Jewish calendar in a European language. The nineteenth century introduced the literary annual which has become an almost indispensable part of the Almanac.

The Almanac first appeared as a tablet, then as a booklet, sometimes appended to the prayer-book or Pentateuch. In the synagogue the tablet was used exclusively. Written Hebrew calendars were easily lost; and, therefore, few have come down to us. But among the discoveries made in the Genizah of Cairo there are also some calendars, the margins of which are illuminated with arabesques. Only through the spread of the art of printing did this kind of literature grow up.

The first printed Almanac known came from the printing-office of di Gara at Venice, 1597. It is printed on a folio sheet. In towns where Hebrew printing-offices existed there appeared every year an Almanac on a single sheet or in a booklet. Thus almanacs have been annually published in the city of Prague since 1655, at Venice since 1670, and at Frankfort since about 1670. Owing to the great fire in the last-named city, 1711, the Almanac was published at Homburg; and from it was evolved the well-known Rödelheim Almanac, which is still being published there. Gradually these calendars were enlarged by the insertion of the memorable days in Jewish history, the civil dates, the Christian festivals, and the days of various fairs. Similar in composition and size are the bibliographically well-known calendars printed at Amsterdam since 1707, at Dyhernfurth since 1712, at Wilmersdorf since 1715, at Mantua since 1727, at Altona since 1738, at Berlin since 1739, and at Fürth since 1745. The Sulzbach Almanac contains not only all memorable days, among which it counts the fires at Prague (1689), Frankfort-on-the-Main (1715), Posen (1718), Nikolsburg (1721), but also the birthdays of the rulers and princes of Europe. Since 1758 a list of the most important highways has been added. The calendar printed at Cassel in 1790 gives a list of the Hesse-Cassel princely family and "information when all the mails at Cassel leave and arrive." The calendar of Metz gives also a list of the festivals and names of the months which were instituted by the French Revolution. The first Almanac which contained a literary supplement was published by J. Heinemann in Berlin, 1818–20, under the title "Almanach für die Israelitische Jugend," as the Oxford publication, "The Jewish Kalendar in the Year 5452" (1692), does not belong to this category.

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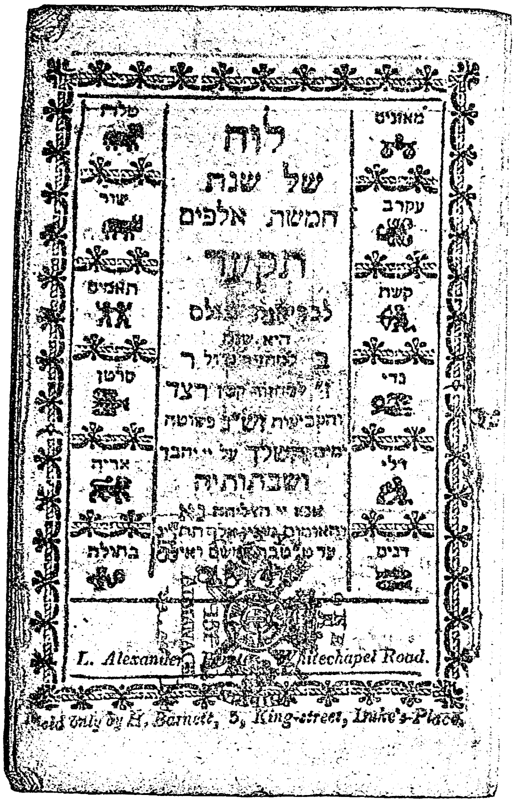
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L. Alexander Printer, Whitechapel Road.

Sold only by H. Barnett, 5, King-street, Duke's-Place.

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A. F.

ALMANZA, ARON DE (or **SELOMOH DE**): A Marano born at Salamanca, Spain, of Jewish parents. His first wife was Leonore de los Rios Sotte, whom he married in 1696 and with whom he obtained a dowry of "70,000 florins [$21,000, or £4,200] in money, 19,000 florins [$5,700, or £1,140] worth of jewels, and other presents." After her death he married a Christian woman. He migrated to England, and in 1703 he published, in English and Spanish, an account of his conversion, dedicated to Henry, Lord Bishop of London, entitled: "A declaration of the conversion of Mr. Aron de Almanza, a Spanish merchant, with his two children and nephew, from Judaism to the Protestant religion, according to the Doctrines of the Church of England, with his abjuration of the Jewish Rights (*sic*) and ceremonies," etc. In this work the author treats his former coreligionists very severely and, in a postscript, says that "Jewish rabbis, with the directors of the Jewish Synagogue and some other Jews in London," had spread a report to the effect that in Spain he had been a Catholic. He declares that he would be neither a

Catholic nor a Lutheran, believing in transubstantiation as little as in consubstantiation; and as for being a Calvinist, he would as lief have remained a Jew.

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S. A. H.

ALMANZI: A family that, according to Luzzatto, derives its name from the city of Almansa in Murcia, Spain. The earliest member of the family of whom there is any knowledge is **Abraham Joseph Almanzi**, grandfather of JOSEPH ALMANZI. Abraham's son, **Baruch Ḥayyim Almanzi**, born in Scandiano, near Modena, Italy, was brought to Padua when quite young by Jacob of Triest. Baruch entered Jacob's business, living with him and his son Moses. He married Allegra (Simḥah) Consigli of Rovigo; and six children were the issue of the union. Baruch died May 12, 1837, and his wife, Feb. 2, 1857.

The following is a sketch pedigree of the Almanzi family:

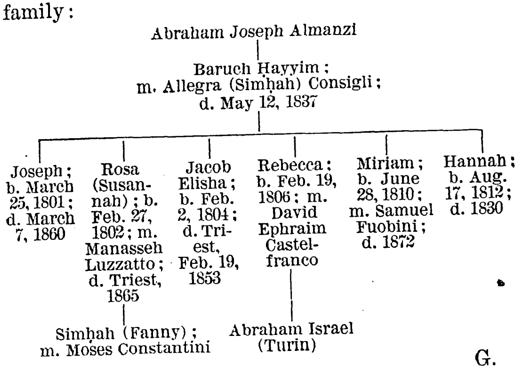
Abraham Joseph Almanzi
Baruch Ḥayyim; m. Allegra (Simḥah) Consigli; d. May 12, 1837
Joseph; b. March 25, 1801; d. March 7, 1860
Rosa (Susannah); b. Feb. 27, 1802; m. Manasseh Luzzatto; d. Triest, 1865
Jacob Elisha; b. Feb. 2, 1804; d. Triest, Feb. 19, 1853
Rebecca; b. Feb. 19, 1806; m. David Ephraim Castelfranco
Miriam; b. June 28, 1810; m. Samuel Fuobini; d. 1872
Hannah; b. Aug. 17, 1812; d. 1830
Simḥah (Fanny); m. Moses Constantini
Abraham Israel (Turin)

G.

ALMANZI, JOSEPH: Bibliophile and poet; born at Padua, March 25, 1801; died at Triest, March 7, 1860. The eldest son of Baruch Ḥayyim Almanzi, a wealthy merchant; he received a good education by private tutors, one of whom was Israel Conian. According to the Italian custom, he began at an early age to write Hebrew poems on special occasions. At the age of twenty he was a devoted student of Jewish literature and an ardent collector of Hebrew books. Rare books and manuscripts that he could not purchase he copied. He had a good command over the Hebrew, Italian, Latin, German, and French languages, and is said also to have known Syriac. His tastes as a bibliophile were fed by the large and well-selected library formerly belonging to Ḥayyim Joseph David Azulai, which his father had bought from Azulai's son, Raphael Isaiah, at Ancona. This library was largely increased by Joseph Almanzi, its rare editions and manuscripts making it one of the most important in private possession. Its treasures were freely used by Luzzatto, Steinschneider, Zunz, etc. During the last few years of his life Almanzi lived at Triest, where he took a lively interest in all communal affairs. Here he died unmarried.

Few of Almanzi's poems have been published. He was a graceful writer, and, above all, a clever translator into pure Biblical Hebrew of the poems of the great Italian authors. After his death S. D. Luzzatto published a number of his Hebrew letters and of his poems, in a collection entitled "Yad Yosef" (The Hand of Joseph), Cracow and Triest, 1889.

Almanzi was the author of: (1) "Me'il Ḳinah" (The Robe of Mourning—a play on Isa. iix. 17), an elegy on Israel Conian (Reggio, 1824); (2) a biography of Moses Ḥayyim Luzzatto in "Kerem Ḥemed," vol. iii., reprinted by M. Wolf, Lemberg, 1879, together with Luzzatto's "La-Yesharim Tehillah"; (3) "Higgayon be-Kinnor" (A Reverie upon the Harp), a collection of poems on Judah di Modena and Isaac Abravanel and of translations from Savioli, Tasso, Phædrus, Petrarch, Vitorelli, etc. (Vienna, 1839); (4) an elegy on the death of Jacob Vita Pardo, printed together with S. D. Luzzatto's "Abne Zikkaron" (Prague, 1841; the copy of the inscriptions published by Luzzatto was made by Almanzi); and (5) "Nezem Zahab" (A Golden Ring), Hebrew poetry (Padua, 1858). He left a number of Hebrew poems in manuscript, among them translations from Horace (see "Bikkure ha-'Ittim," Vienna, 1845). Almanzi's family published in his honor a catalogue of his Hebrew library, which was compiled by his lifelong friend Luzzatto, who also wrote a preface. Luzzatto had already described the manuscripts of the collection in the "Hebräische Bibliographie" of Steinschneider (iv. 52, 121, 145; v. 20, 43, 101, 128, 144; vi. 49, 85, 141). The greater part of the manuscripts were bought by the British Museum; the collection of rare books found its way to the bookseller Frederik Müller in Amsterdam, and was bought in 1868 by the trustees of Temple Emanu-El in New York, who in 1893 presented it to the library of Columbia University.

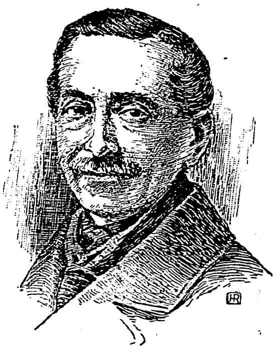

Joseph Almanzi.
(Sketched from a photograph.)

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are taken from a Maḥzor in the Almanzi collection, on the
fly-leaf of which the dates are inscribed in handwriting of both
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manzi, in *Jew. Quart. Rev.* iv. 500 *et seq.*; Steinschneider,
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Jüd. Zeit. iii. 218, 295; *Monatsschrift*, xiv. 146; Roest, *Cata-*
log der Bücher, *Handschriften* . . . *nachgelassen von Giu-*
seppe Almanzi, Amsterdam, 1868; M. Schwab, *Les Incuna-*
bles Orientaux, Paris, 1883. A number of letters to Al-
manzi will be found in S. D. Luzzatto's *Hebräische Briefe*
. . . herausgegeben von E. Gräber, Przemysl, 1882.

D.—G.

ALMAZAN (ALMAÇAN), MIGUEL DE: A Marano of Saragossa, and private secretary to King Ferdinand of Aragon. He was burned at the stake on the accusation of being an adherent of Judaism. One month later, March 18, 1486, Manuel de Almaçan of Saragossa suffered the same fate.

M. K.

ALMAZAN, PEDRO DE: One of the conspirators against the inquisitor Pedro d'Arbuez. He escaped death by flight, but his wife Isabella, together with his brothers, Pedro junior and Manuel, were burned at the stake at Saragossa, January 25, 1487, while he himself was burned in effigy.

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M. K.

ALMEIDA, ISAAC: Turkish rabbi and author; born in the latter half of the seventeenth century; died between 1723 and 1739. He was associate rabbi in Constantinople. His printed work, "Ḥiddushim we-Sheëlot u-Teshubot" (novellæ and responsa), appeared as an appendix to "Shene ha-Meorot ha-Gedolim," a rare work by Elijah ben Judah Covo (Constantinople, 1739). After his death it was republished, edited partly by Joshua ben Joseph Chendali, publisher of the larger work mentioned, and partly by Almeida's son, Solomon. Almeida was living in 1723, as is attested by the fact that on page 18*a* of "Shene ha-Meorot" the work "Neeman Shemuel" is mentioned as having been recently printed; and this book appeared in Salonica in 1723. On page 15*a* it is mentioned that Almeida was associate rabbi (dayyan) in Constantinople.

Schiller-Szinessy, in the catalogue of the Cambridge manuscripts, p. 23, mentions an Isaac ben Solomon Almeida, who in a Bible manuscript of the fourteenth or fifteenth century was named as its owner. While he can not be positively identified as being of the family of Isaac Almeida, it is not impossible that such is the case.

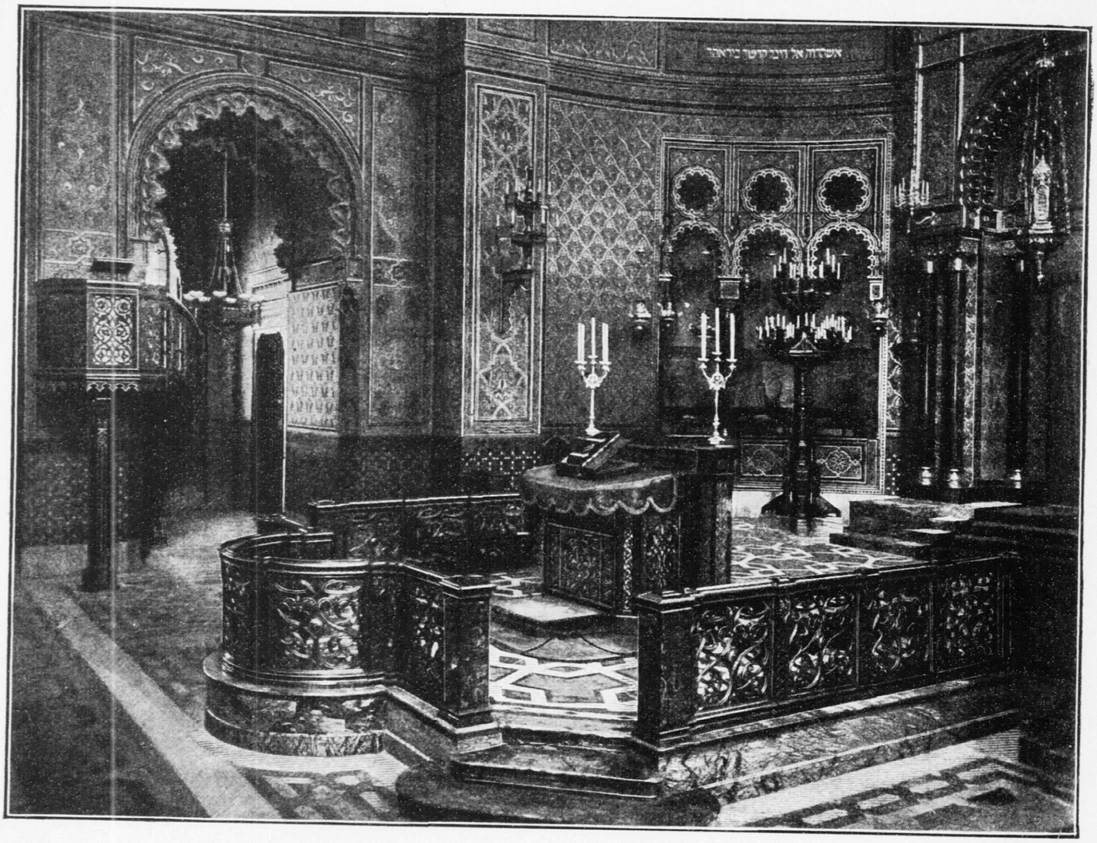

THE ALMEMAR OR READING-DESK OF THE SYNAGOGUE AT FLORENCE, ITALY.

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J. VR.

ALMEIDA, LOPEZ D': Head of the embassy sent by Alfonso V. of Portugal to Pope Sixtus IV., in the year 1472. His mission was twofold: to congratulate the pope upon his accession, and to inform him of the king's victory over the Moors of Arzilla, in Africa. Don Isaac Abravanel, who was prominent at the court, endeavored to induce the embassy at the same time to plead with the pope in favor of the Jews. He wrote to his Italian friend, Yeḥiel of Pisa, to perform all possible kindly offices toward Lopez d'Almeida and to win his good-will by impressing upon him the gratification of the Italian Jews at the generous attitude of Alfonso toward their coreligionists. The success of Abravanel's effort is doubtful (see SIXTUS IV.).

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H. G. E.

ALMEMAR or **ALMEMOR:** Corrupted from the Arabic *al-minbar*, "the chair," "the pulpit," is an elevated platform in the synagogue, on which the desk stands for reading the lessons from the Pentateuch and Prophets. In the synagogues following the Spanish ritual the prayers are also read from it. In Russia it still goes by its Talmudic name בימה, which is simply the Greek *βῆμα*, a speaker's tribune. Being the counterpart of the wooden pulpit from which Ezra read the Law to the assembled people who stood all around him (see Neh. viii. 4), its proper place seems to be in the middle of the synagogue (see the literature in "Ben Chananja," viii. No. 39, pp. 681–688; "Die Almemarfrage" by Leopold Löw, reprinted in "Gesammelte Schriften," iv. 93–107), but it has in modern times often been moved forward close up to the Ark.

L. N. D.

The Septuagint reading in the passage in Neh. is *βῆμα* for מגדל. In the '*Azarah*, or Temple hall, a *bema*, or wooden pulpit, was erected for the king when, every seventh year, he read the prescribed section in Deut. xxxi. 10, 11 (Soṭah, Mish. vii. 8). The Alexandrian synagogues, also, had a wooden bema in the center (Suk. 51*b*). In both passages cited Rashi explains the word "bema" as "our almembra." In J. Weil's "Responsa," p. 147, it is called "altar" (see Berliner, "Aus dem Leben d. Deutschen Juden," 2d ed., p. 116, in which attention is called to "Or Zarua‘," ii. 21, which latter, in turn, designates it also by the name "Katheder"). This term, however, goes further back. In "Rev. Ét. Juives," xxxiv. 299, Bacher calls attention to the קתדרא דמשה ("chair of Moses") mentioned by Aḥa, the Palestinian amora of the fourth century, in Pesiḳ. ed. Buber, 7*b* (see Esther R. to i. 2 and Ex. R. xliii.). Bacher compares it with "the seat of Moses" in Matt. xxiii. 2. Under the same name, "the seat of Moses," an Almemar has been found by Father Gozani among the Jews of China, at Kai-Fung-Fu. It was described by him as "a large elevated seat in the middle of the synagogue, from which the Torah is read each Sabbath day" (see Mayer Sulzberger, "Rev. Ét. Juives," xxxv. 110).

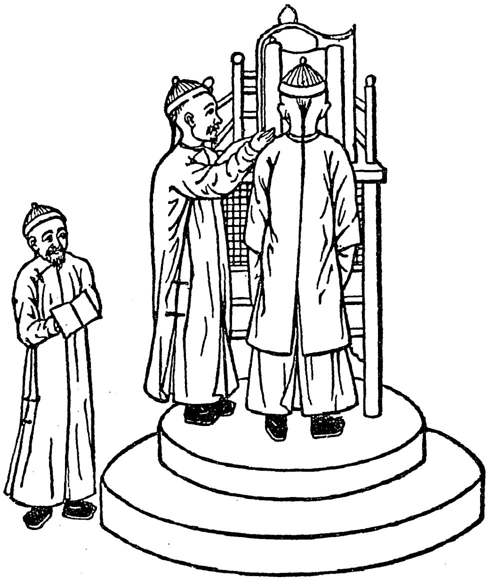
So-called "Chair of Moses" in Synagogue at Kai-Fung-Fu, China.
(From "Jew. Quart. Rev.")

Regarding the question whether the Almemar must be in the center of the synagogue or not rabbinical authorities differ. Maimonides, "Yad ha-Ḥazaḳah" (Tefillah, xi. 3), Jacob Asheri, and Moses Isserles ("Oraḥ Ḥayyim," § 150, 5) hold the affirmative view, following Suk. 52*b*; while Joseph Karo in "Kesef Mishneh" to Maimonides, and all modern rabbis, with a few exceptions, hold the negative.

Bibliography: Leopold Löw, *Rabbinische Gutachten über Zulässigkeit und Dringlichkeit der Synagogen-Reformen*, in *Ben Chananja*, 1865, viii. 681-688; idem, *Gesammelte Schriften*, iv. 93-107. Opinions of Aub, Fassel, Frankel, Geiger, Hess, Herxheimer, Sam. Hirsch, Holdheim, Hamburger, Kahn, A. Kohn, Mannheimer, Maier, Neuda, Philippson, Schwab, L. Stein, Salomon, Shreinka, and Zipser, all in favor of placing the Almemar near the Ark.

K.

——**Architecturally Considered:** The Almemar is generally rectangular in form, but sometimes the front or back is curved. The sides are open and are approached by steps, never less than three in number and sometimes more; and there are to be found various arrangements of railings or balustrades with lamps on the corner-posts. As a rule, wood is the material employed; but there are instances where marble and bronze are used. The desk is covered with rich drapery.

In the older synagogues, and in most orthodox ones, the position of the Almemar is invariably either in the center of the building or further back nearer the entrance. The space between it and the Ark is left open and entirely free of seats. Recently, however, the custom of combining the Almemar with the Ark has become general. The advantage of this is obvious: first, the service is not interrupted; secondly, a much larger area is secured for seats. So while tradition demands that the Almemar should stand by itself in the center of the floor, the practical necessity of a larger seating capacity has occasioned the adoption of the newer arrangement in the great majority of modern synagogues. At first the combination was made by simply moving the Almemar in its regulation form to a position immediately in front of the Ark. In this position, however, the reader could not face the congregation. Consequently the logical development of this scheme has resulted in enlarging the platform upon which the Ark rests, giving it capacity enough for the reading-desk and the pulpit, which latter is a separate structure often placed in front of the reading-desk on a slightly lower level.

In many of the Paris synagogues, and in the larger ones in New York, a fine decorative composition is the result of the combination of the Ark and Almemar. The synagogue in Munich is another example of this; and by the use of different levels and the arrangement of steps and balustrades great impressiveness and architectural interest are attained.

In the Florence synagogue, where the Almemar is near the Ark, no innovations are made except as to its position. It is constructed of richly inlaid wood; and the railings, which are of bronze, rest on a base of marble similar to that used for the floor and for the steps of the Ark. The pulpit is an independent structure, entirely separate, and is placed against one of the piers at the side of the building.

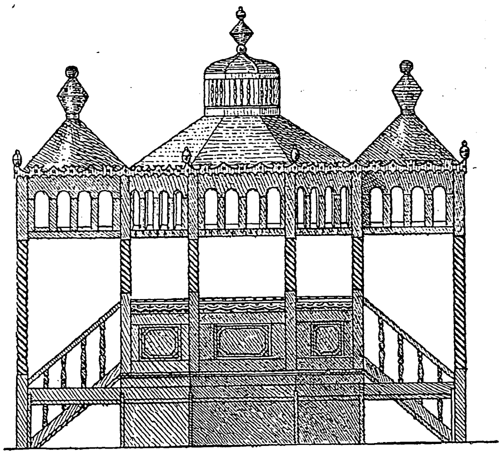
Almemar of Synagogue at Zabludow, Russian Poland.
(From Berson, "Kilka Slow.")

The Almemar in the Jewish synagogue at Kai-Fung-Fu in China—the oldest of which there is any knowledge—was a simple desk with the sides extended and the whole placed on a circular platform.

A. W. B.

ALMEYDA, JOSE HENRIQUES DE: A writer in Amsterdam in the early part of the eighteenth century. He published in Portuguese: "Anagrama Achrostica do Sagrado Nome de Tora, com hum Breve Discurso por Introito," Amsterdam, 1706. This was dedicated to D. Abraham Israel Suasso in Amsterdam, and consists of odes upon many words made by combining the letters of תורה (Torah). It is very rare indeed. He also published in the same language "Panegyrico Encomastico ao excell. Senhor D. Joaõ Gomez da Silva, Embaxador extr. de Rey de Portugal, por Primeiro Plenipotenciario de paz â estas provincias de Holande," Utrecht, 1712; a volume of verse dedicated to Don J. G. de Silva, who had been sent as special peace plenipotentiary from the king of Portugal to the united provinces of Holland. The work is also extremely rare, not being found even in the Montezinos collection, so rich in Spanish and Portuguese works.

Bibliography: Kayserling, *Biblioteca Española-Portug. Judaica*, p. 10.

J. Vr.

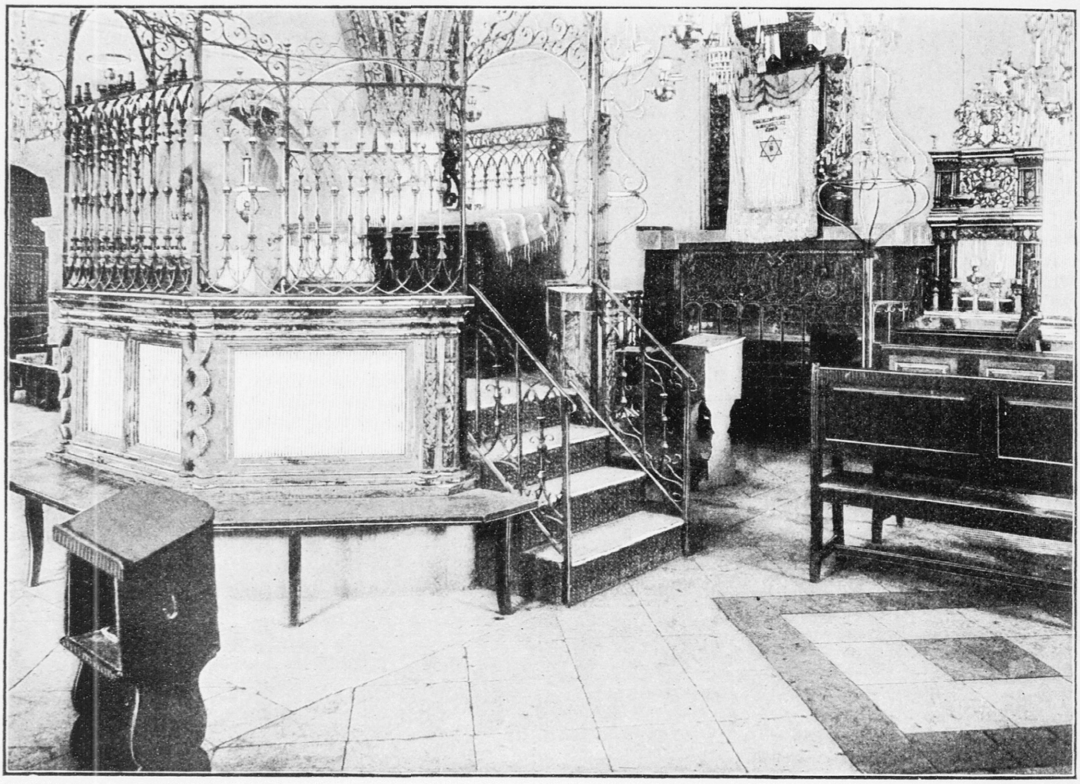

Almemar of Ashkenazic Synagogue, Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

ALMILIBY, ADAM: A Portuguese Jew who, together with Isaac Belamy, was appointed a farmer of the royal taxes in 1353 by King Alfonso IV. By virtue of this office both were exempted from wearing the Jew-badge, and were endowed with power to enforce the collection of the royal customs. During their term of office the Jews of Portugal were relieved of all imposts except the poll-tax.

Bibliography: Mendes dos Remedios, *Os Judeus em Portugal*, p. 367.

M. K.

ALMODAD (Septuagint and Vulgate, read **Elmodad**): The eldest son of Joktan (Gen. x. 26, I Chron. i. 20). The meaning of the name is uncertain. The first element, "Al," may be the Arabic article, and the second perhaps a corruption of "Maudad" (see Joktan).

ALMOHADES: A Moorish dynasty in northwestern Africa and in Spain during the twelfth and thirteenth centuries. With the rise of the Almohades (Almuwaḥḥidin) dynasty, a radical change was suddenly apparent in the territories which it succeeded in bringing under its scepter. Religious laxity had penetrated the western parts of the Moslem world to such an extent that the most important tenets of the faith were utterly neglected. Being consummate theologians and imbued with the spirit of uncompromising orthodoxy as taught by Al-Ghazzali, the Almohade rulers initiated a reaction of the most thoroughgoing kind. The new state of things was felt by the Jews as soon as 'Abd al-Mu'min, the second Almohade prince, took Morocco in 1149, and not long afterward those of Mohammedan Spain were also made to feel the difference. It was only one of the consequences of the renewed rigidity of the law that non-Moslems should not be tolerated in the Almohade states. The Jews and Christians had to choose between conversion to Islam and emigration. Synagogues and churches were either destroyed or changed into mosques. Many people left their homes, others agreed to pronounce the formula of the Moslem

Forced Conversion to Islam.

creed, while secretly continuing the observance of their own religion. In accordance with the established practise the merely formal adoption of Islam was deemed sufficient by the early Almohade rulers; and, as Moslem doctrine emphasized the unity of God in its most stringent fashion, many Jews thought it only a small transgression to so acknowledge in addition Mohammed as a prophet. In order to prevent the harm which it was felt must ultimately result from such a notion, Maimun b. Joseph, the father of Maimonides, who at that time had settled at Fez with his family, wrote his "Epistle of Consolation" in which he advised his brethren not to lose heart and faith. In the same cause his son Moses wrote his "Letter concerning Conversion," to encourage those who felt the gravity of even this outward desertion from the faith of their fathers.

But such proceedings did not remain unnoticed by the later Almohade princes, who were not satisfied with the mere utterance of a religious formula. Abu Yusuf Ya'ḳub Almansur, the fourth Almohade prince, suspecting the sincerity of the converted Jews, forced them to don a distinguishing garb, consisting of a black tunic with long sleeves, and a yellow scarf as head-covering. His successor Abu Abdallah changed the color of the gaberdine also to yellow. Before the middle of the thirteenth century the power of the Almohades was broken in Spain; but in northern Africa the lot of the Jews continues a hard one, even down to the present day, as a result of the Almohade reaction.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, vii. 23, 98; for the Almohades in general, see Goldziher, *Materialien zur Kenntniss der Almohadenbewegung in Nord-Africa*, in *Z. D. M. G.* xli. 30-140; *Die Bekenntnissformeln der Almohaden*, ibid. 168-171, and the authorities there cited. On Maimun's letter, see Introduction to Simmonds' edition in *Jew. Quart. Rev.* ii. 62, 335 *et seq.*

H. HIR.

ALMOLI, ALMULI, or ALMALI: A Spanish-Jewish family name derived from the Arabic *al-mu'alli* ("the one who raises up"). In addition to those referred to in the following articles two other members of the family are known. A **Salomon Almuli** is mentioned in a Barcelona list for the year 1262 (Jacobs, "Sources," No. 212, p. 16). In a similar list occurs the name of **Gento Almuli of Calatyud** (Kayserling, "Jew. Quart. Rev." viii. 492).

G.

Jesse Almoli: Son-in-law of Rabbi Meir, of Boton, whose collection of responsa he arranged for publication in the year 1660. M. K.

Nathaniel b. Joseph ibn Almoli: A physician of Saragossa, Spain, at the end of the thirteenth century. He translated Maimonides' commentary on the fifth Order ("Ḳodashim" = sacred things) of the Mishnah from the original Arabic into Hebrew. In November, 1296, Rabbi SIMḤAH was sent by the Jewish community of Rome to Spain to obtain a Hebrew version of the commentary; and he was advised by Solomon ben Adret to procure a capable translator in Saragossa. A copy of the full commentary on the first five Orders was to be found only in that town; and as the first Order had already been translated by Alḥarizi, and the second and third by scholars in Huesca, there remained for the scholars of Saragossa only the fourth and fifth Orders. On Simḥah's arrival at Saragossa Almoli expressed his willingness to undertake the translation of one Order; and the fifth was assigned to him.

Unfortunately for the work, Almoli had not mastered the neo-Hebrew language; he had a defective manuscript to decipher, and, as he himself admits, he was not an experienced Talmudist. Furthermore, through want of care in copying, the translation has come down to modern times in a most deplorable condition. Almoli lacked utterly the faculty of adapting the correct Hebrew words to the Arabic originals, a faculty possessed in an eminent degree by Alḥarizi and the Tibbonides. Frequently Almoli's style is clumsy, and his expressions are often vague; therefore, his plea for indulgence is not altogether without reason. With all these defects, the translation still has the merit of first rendering this celebrated commentary accessible to those unacquainted with Arabic.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2051; idem, *Hebr. Uebers.* ii. 925; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 254, 420.

J. VR.

Solomon b. Jacob Almoli (Almuli): Physician and Hebrew author of the sixteenth century; lived in Turkey, probably in Constantinople. As a physician he seems to have enjoyed quite a reputation, but he is better known as a Hebrew grammarian. In 1517 he wrote an introductory ode to Elisha b. Abraham b. Mattathia's "Magen David," which was a defense of Ḳimḥi's grammatical system against Profiat Duran's criticism. Shortly after, he published "Halikot Shewa," a grammatical essay upon the *sheva* (Constantinople, 1519). He also wrote "Meassef Lekol ha-Maḥanot" (The Collector from All Camps) (no date or place), which was, in a way, a prospectus for a Jewish encyclopedia. (The book is extremely rare; the Bodleian possesses only a manuscript copy of a part. Neubauer, "Cat. Bodl. Hebr. MSS." No. 1936, 4.) Best known and oftenest printed of all his works is his "Pitron Ḥalomot" or "Mefasher Ḥelmin" (Solution of Dreams), a dream-book, in which he explains all passages in the Talmud referring to dreams or their interpretation. It consists of three chapters upon the interpretation of dreams and upon the averting of evil dreams, and was first published in Salonica, about 1516. It was republished in 1518 in Constantinople, then later in Cracow; was printed in Amsterdam by Manasseh ben Israel, and in 1694 appeared in a Judæo-German translation. He also wrote a philosophical treatise upon the nature of the soul and its immortality, entitled "Sha'ar ha-Shem he-Ḥadash," Constantinople, 1533. He appears to have become a man of wealth in later years, for he published at his own expense numerous grammatical works. Thus in 1529 he published Ibn Ezra's "Yesod Mora," and in 1530 the work "Sefat Yeter" by the same author. To an edition of Ibn Yaḥyah's "Leshon Limmudim" in 1542 he supplied an introductory poem beginning with the words "Reu Sefer." Outside of the frequently reprinted "Pitron Ḥalomot," his other works are extremely rare.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2281; Carmoly, *Hist. des Médecins Juifs*, p. 159; Dukes, *Zur Rabbinischen Sprachkunde*, p. 70; *Literaturblatt des Orients*, xi. 265; Landau, *Gesch. d. Jüdischen Aerzte*, p. 85; Conforte, *Ḳore ha-Dorot*, 34*a*; Wolf, *Bibl. Hebr.* i. 1041, No. 1960.

J. VR.

ALMOLIK (ALMALIK), ABRAHAM BEN JUDAH ELIMELECH. See ABRAHAM BEN JUDAH.

ALMON: A city in the territory of Benjamin given to the priests (Josh. xxi. 18); now called 'Almit. Found also in the corresponding list of I Chron. vi. 45 [A. V. 60], but there called ALEMETH.

G. B. L.

ALMOND (שקד): A term applied to a tree (Jer. i. 11, Eccl. xii. 5), to a fruit (Gen. xliii. 11, Num. xvii. 23 [A. V. 8]), and to a bud or flower (Ex. xxv. 33, xxxvii. 19). Once (Gen. xxx. 37) the same tree is called *lûz*, its name in Aramaic, Arabic, and Ethiopic. The almond is the *Amygdalus communis* (L.), of the order *Rosaceæ*. Its Hebrew name (*sheḳed*) is derived from a stem meaning to "waken" or "watch," to which Jeremiah makes reference in his use of it (Jer. i. 11). The name is said to have been given because it was the first tree to awaken from the sleep of winter; but it more probably expresses its color or some other physical quality. About January the bare tree, still devoid of leaves, is suddenly covered with blossoms an inch or an inch and a half broad. The petals, pink at the bottom, become white at the top, producing the effect of a perfectly white tree. It is a native of western Asia. The fruit was considered a delicacy (compare Gen. xliii. 11). In Eccl. xii. 5 it is used metaphorically, according to most interpreters, of an old man's gray head.

G. A. B.

ALMON DIBLATAIM: A stopping-place in Moab in the Israelites' journey from Egypt (Num. xxxiii. 46, 47). Called Beth Diblataim in Jer. xlviii. 22. G. B. L.

ALMORAVIDES (AL-MURABATIN): A Moorish dynasty in northwestern Africa and in Spain in the eleventh and twelfth centuries. The rise of this dynasty marked a new epoch; for the first time non-Arab rulers occupied a Moslem throne. Yusuf ibn Tashfin, the founder of this dynasty, did not even understand Arabic. He was, therefore, unacquainted with many traditions and customs of Moslem government, but was also free from Moslem prejudices. Religious observances were anything but rigid; the treatment of non-Moslem subjects was, therefore, dictated by liberal principles. Yusuf was of a kind disposition and a lover of justice, and the Jews under his sway had little to complain of. In Africa he indirectly provided new homes for them by founding Morocco and Tlemçen (1062), and no doubt also brought about a welcome change for many Jews living in Spain when he conquered the Ommiades. Only on one occasion is he said to have threatened the Jews of Lucena with compulsory change of faith; but they ultimately bought him off with large sums of money. Under the rule of his son Ali (1106–43), when the Almoravides were at the height of their power, Jews occupied important posts. The poet Solomon Al Mu'allim (Abu Ayyub), praised by Alḥarizi for his great talent, was his physician. Among other prominent Jews was the physician Abraham ben Meir ibn Kamnial (Abu al-Ḥasan), to whom Judah ha-Levi (who spent the years of his training in a place belonging to the rulers) dedicated seven poems, Isaac (Abraham) ibn Muhajir, and Solomon ben Farusal (Ferrisol). The Almoravide dominion soon declined, and was superseded in Spain by that of the ALMOHADES in 1149. H. H.

ALMOSNINO: A distinguished Jewish family originally dwelling in Aragon. The name, according to Jellinek (see Steinschneider, "Cat. Bodl." No. 6430), is derived from the Arabic and denotes "an orator." The following members of the family are those best known to fame:

Abraham Almosnino: Father of Joseph, a physician, and Ḥayyim. He and **Abraham Canombrial** were grandfathers of the mother of Moses Almosnino, and were burned at the stake by the Inquisition (Steinschneider, "Cat. Bodl." col. 1771).

Ḥasdai Almosnino: Rabbi in Tetuan. He is the author of "Mishmeret ha-Ḳodesh" (The Holy Charge), a supercommentary on Rashi's commentary on the Pentateuch, published at Leghorn, 1825; and "Ḥesed El" (The Mercy of God), a series of annotations upon Biblical and Talmudical passages, published at Leghorn, 1826.

Isaac Almosnino: Rabbi at Gibraltar and later ḥakam of the London Spanish and Portuguese congregation (Bevis Marks); died in 1784.

Isaac Almosnino: Named as the author of a translation of Aristotle's "Ethics" into Hebrew (see Kayserling, "Bibl. Esp.-Port. Jud." p. 11); but in all probability he has been confused with Moses Almosnino.

Joseph Almosnino: Son of Isaac and grandson of Moses b. Baruch Almosnino; born 1642; died at Nikolsburg, Moravia, in 1689. He was rabbi at Belgrade, and author of numerous responsa, collected by his son Isaac under the title "'Edut bi-Yehosef" (Testimonies in Joseph) and published at Constantinople, 1711–33.

Moses b. Baruch Almosnino: Distinguished rabbi; born at Salonica, 1510; died in Constantinople about 1580; elected rabbi of Neveh Shalom community of Spanish Jews in that city in 1553, and of the Liwyat Ḥen congregation in 1560. He was eminent alike for knowledge of rabbinical matters and for scholarship in the science of his day, particularly natural physics and astronomy, furnishing commentaries upon many treatises translated from the Arabic and Latin. In 1565 he successfully represented his brethren at an audience with the sultan Selim II., petitioning for the confirmation of their civil rights. He wrote, in 1570, a rather prolix Hebrew commentary on the Biblical "Five Rolls," under the title "Yede Mosheh" (The Hands of Moses); also an exposition of the Talmudical treatise "Abot" (Ethics of the Fathers), published at Salonica in 1563; and a collection of sermons delivered upon various occasions, particularly funeral orations, entitled "Meammeẓ Koaḥ" (Reenforcing Strength). These were published in Hebrew by his son Simon, the expense being defrayed by two other sons, Abraham and Absalom. Another Hebrew work by Almosnino was "Tefillah le-Mosheh" (The Prayer of Moses), an apologetic work on the Pentateuch, published at Salonica in 1563, and republished at Cracow in 1598 and 1805. In Spanish he wrote a homiletic work, "Regimiento de la Vida," which treats among other things of the origin of good and evil, the influence of the stars, Providence, the moral life, education of children, and freedom of the will. To this was appended a chapter on "Dreams, Their Origin and True Nature," written, as it is stated, at the request of Don Joseph Nasi, duke of Naxos. Although written in Spanish, the work was printed in Hebrew characters at the press of Joseph Jaabez, Salonica, 1564, and was republished at Venice in 1604, and at Salonica in 1729. An appendix of five pages contains a list of difficult Spanish words, occurring therein, translated into Hebrew. An edition in Spanish letters was published by Samuel Mendes de Sola and associates in Amsterdam, 1729, dedicated to Aaron David Pinto. This work is considered by Sanchez to be one of the rarest in the Spanish language. A historical work by Almosnino, "Extremos y Grandezas de Constantinopla," also in Spanish with Hebrew characters, was transliterated and republished by Jacob Cansino, Madrid, 1638.

According to Steinschneider ("Hebr. Uebers." p. 215), Moses Almosnino was also author of a commentary upon Aristotle's "Ethics." Carmoly (p. 12) mentions it under the title of "Pene Mosheh" (The Face of Moses), stating that it was written by Moses at Palestria near Salonica, and that his son Simon, after his father's death, desired to publish it (1584).

Samuel Almosnino: Rabbi at Salonica in the sixteenth century. He was the author of a commentary on some of the minor prophets, published among the rare commentaries, in Moses Frankfurter's large Bible, Amsterdam, 1724–27; also of a commentary on the Pentateuch, with particular regard to Rashi's commentary.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 841, 1445, 1770–1773, 2404; idem, *Hebr. Uebers.* p. 124; Fürst, *Bibl. Jud.* i. 40; Kayserling, *Bibl. Esp.-Port. Jud.* pp. 10, 11; Carmoly, *La Famille Almosnino* (reprinted from *L'Univers Israélite*, 1850), in *Literaturblatt des Orients*, xii. 619; Sanchez, *Poesías Castellanas Anteriores al siglo*, xv. pp. 185 *et seq.*; *Jew. Quart. Rev.* xi. 136; Grätz, in *Monatsschrift*, xiii. 23 *et seq.*

F. DE S. M.

Solomon Almosnino: Secretary to the Bevis Marks Synagogue (Sephardic), in London, England; born Sept. 5, 1792; died in London, 1878. He was descended from an ancient Spanish family, his grandfather, who was chief rabbi of Gibraltar, having migrated to England in the middle of the eighteenth century. In the year 1814 Almosnino was appointed clerk to the secretary of the Bevis Marks Synagogue, and on the death of the secretary, in 1821, was elected his successor. He practically managed the affairs of the congregation; and its entire funds passed through his hands. He was concerned in all the historical events of his community for half a century. Being entirely bound up in his work, all his hopes, fears, and aspirations were concentrated in the *mahamad*-room (vestry-room) at Bevis Marks. His modest and unassuming kindness won for him the respect and friendship of all sections of the community.

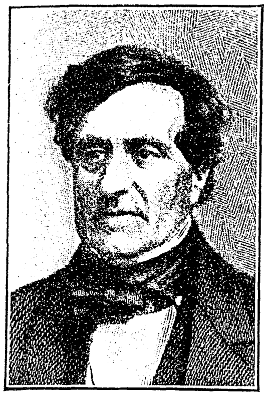

Solomon Almosnino.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, January, 1878.

G. L.

ALMS: A word derived from the Greek ἐλεημοσύνη (mercifulness), used by Greek-speaking Jews to denote almost exclusively the offering of charity to the needy, from a feeling of both compassion and righteousness (*ẓedaḳah*). (See LXX. on Prov. xxi. 21, and Dan. iv. 24.) The word "almsgiving," however, is far from expressing the full meaning of the Hebrew ẓedaḳah, which is, charity in the spirit of uprightness or justice. According to the Mosaic conception, wealth is a loan from God, and the poor have a certain claim on the possessions of the rich; while the rich are positively enjoined to share God's bounties with the poor. A systematic mode of relief of the needy was, therefore, provided by the law and by the institutions of the synagogue (see CHARITY). But all these provisions could not entirely remove want. "The poor shall never cease out of the land," says the lawgiver, and commands: "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11). In the course of time the giving of Alms out of mere pity and without regard to the permanent relief of the recipient, became a meritorious practise, possessing, like sacrifice, the power of atoning for man's sins, and redeeming him from calamity and death. The verse Prov. xi. 4 (compare xvi. 6, xxi. 3) was expounded in this sense: "Water will quench blazing fire; so doth almsgiving make atonement for sins." "Lay up alms in thy store-house; it shall deliver thee from all affliction" (Ecclus. iii. 30, xxix. 12).

Talmudic Conception.

Accordingly, King Nebuchadnezzar is told by Daniel: "Break off thy sins by righteousness [ẓedaḳah—almsgiving] and thine iniquities by showing mercy to the poor" (Dan. iv. 27), and both Daniel and the king become models of charity (Midr. Zuṭta, Cant., ed. Buber, p. 21). (See ALTAR.) The entire story of Tobit is a lesson on almsgiving and its redeeming powers (Tobit, i. 3, 16; ii. 14; iv. 7–11; xii. 8, 9). "Alms deliver from death and purge away all sin" (compare Prov. xi. 4); whence the custom of giving Alms at funerals (see ẒEDAḲAH BOX). "Every one who occupies himself with charity shall behold the face of God," as it is written (Ps. xvii. 15, *Heb.*): "I behold Thy face by almsgiving" (*ẓedeḳ*; see Midr. Teh. *l.c.*, B. B. 10*a*). Almsgiving, prayer, and fasting constituted the three cardinal disciplines which the synagogue transmitted to both the Christian church and the Mohammedan mosque (see Tobit, xii. 8; and compare Matt. vi. 1–18; and the Koran, where almsgiving, called *zakat* (Aramaic *zakuta*), or *sadaka* (ẓedaḳah), is always mentioned in connection with prayer (sura ii. 40, 104; ix. 54). The Mandæans, too, made almsgiving (*zidka*) and fasting the means of obtaining eternal life and bliss (see Brand, "Mandäische Schriften," pp. 28 *et seq.*). According to Rab Assi of the third century, "almsgiving is equal in value to all other commandments" (B. B. 9*a*; compare Luke, xv.): "It saves man from sudden, unnatural death and the soul from doom" (R. Johanan, B. B. 10*a*, after Prov. x. 2): "Almsgiving is more than any sacrifice, though personal charity is superior even to almsgiving" (R. Eleazar, Suk. 49*b*). R. Eleazar states also that it should precede prayer, taking Ps. xvii. 15 also to mean, "After almsgiving I shall behold Thy face," B. B. 10*a*. Likewise each fast-day was virtually an occasion for almsgiving, as the day's offerings were handed over to the poor (Ber. 6*b*). Compare Midr. Zuṭta, Cant., ed. Buber, p. 21: "The Israelites fast and give their food and that of their children to the poor"—quoted by Origen, "Homilies to Leviticus," x. (see also Aristides, xv. 9).

The Gift of King Monobazos.

"Almsgiving is a powerful paraclete (mediator) between the Israelites and their Father in heaven; it brings the time of redemption nigh" (B. B. 10*a*). In allusion to the various Biblical passages concerning ẓedeḳ and ẓedaḳah—righteousness in the sense of almsgiving—Tosef., Peah, iv. 20 (also B. B. 12*a*) narrates a story of King Monobazos, the husband of queen Helena of Adiabene, who lived about the year 18. He is in the legend probably confounded with his son Izates, who, after his father's death, became a convert to Judaism, and sent—in addition to the rich gifts of his mother—large sums to Jerusalem for the relief of the poor (Josephus, "Ant." xx. 2, § 5). "When the generous gifts he had bestowed upon the poor, in the time of great famine, provoked the protests of his brothers, who reproached him for having thus squandered what his royal ancestors had gathered together, he replied:

> "My ancestors laid up here on earth; I in heaven (Ps. lxxxv. 12);
> My ancestors laid up treasures where the human hand can reach them; I, where no human hand can reach them (Ps. lxxxix. 15);
> My ancestors laid up treasures that bear no fruit; I, such as bear fruit (Isa. iii. 10);
> My ancestors laid up treasures of Mammon; I, treasures of souls (Prov. xi. 30);

> My ancestors gathered and will not reap the benefit; I have gathered and shall reap the benefit (Deut. xxiv. 19-22);
> My ancestors laid up treasures for this world; I, for the world to come, as it is said (Isa. lviii. 8): 'Thy righteousness [almsgiving] shall go before thee and the glory of the Lord shall be thy rearward.'"

God and Mammon.

This contrast between the treasures of unrighteous Mammon (Prov. x. 2) and the treasures of righteousness laid up for the world to come (Isa. xxxiii. 6; see the translation in the Septuagint and Shab. 31*a*) is also alluded to in a similar utterance of Jesus, in Luke, xii. 33, 34; Matt. vi. 19-24: "Sell what ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is [whether of unrighteousness or righteousness] there will your heart be also [your soul—in the world to come]." Here follows in Matthew the passage of the single (sincere) eye and the evil eye, misplaced in Luke, xi. 34-36, which recalls several similar rabbinical utterances: "He that gives a free offering should give with a well-meaning [unbegrudging] eye" (Yer. B. B. iv. 11); whereas the rich man who shows an evil (begrudging) eye to the collectors of Alms, will lose his riches (according to Eccl. v. 12, Ex. R. xxxi.). Compare Paul in II Cor. ix. 7-9: "God loveth the cheerful giver," with B. B. 10*b* in connection with Ps. cxii. 9, God lavishes his bounty in the same measure as men give. Thus also R. Eleazar referring to Hosea, x. 12: "The kindness displayed in the giving of alms decides the final reward" (Suk. 49*b*). "Therefore no disciple of the wise should live in a city where there is no alms-box" (Sanh. 17*b*). Almsgiving should, therefore, be done in secret (Eleazar, B. B. 9*a*; Derek Ereẓ Zuṭṭa, ix. 4, after Prov. xxi. 14), and not before men, for "he who gives before men is a sinner," as it is said, that God shall bring also "the good deed before his judgment" (Eccl. xii. 14, Ḥag. 5*a*, Shab. 104*a*, B. B. 10*a*). In view of the current exposition (see Sifre on the passage) of Deut. xv. 10, "Let not thine eye be evil against thy poor brother . . . thou shalt surely give him," as meaning "thou shalt surely give him—him directly—and no one shall stand between him and thee," the Essaioi or Essenes ("the secluded ones") had their treasury in a chamber of their own in the Temple, so that both the giving and the taking should remain unobserved (Mishnah Sheḳ. v. 6). Such a "chamber of the Essenes" (silent or modest ones) לשכת חשאים existed in every town in order that the poor of good families should be enabled to receive their support in seclusion (Tosef., Sheḳ. ii. 16).

The Alms-Boxes.

In the same spirit Jesus, in the "Sermon on the Mount" (Matt. vi.) says: "Take heed that ye do not your alms [zedaḳah—righteousness] before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." The Temple "treasury" in the story of the widow's mite (Luke, xxi. 2; Mark, xii. 41; compare Josephus, "Ant." xix. 6, 1, "B. J." v. 2) into which rich and poor cast their gifts, consisted of thirteen trumpet-like receptacles of brass, so shaped to prevent dishonest people from taking out coins while pretending to cast them in (Sheḳ. v. 1 and Yer. 49, 3; 50*b*. For later times compare 'Er. 32*a* and Giṭ. 60*b*). The words of Jesus, "This widow hath cast in all the living that she had," refer to Lev. ii. 1, as interpreted by the rabbis (Lev. R. 3), "The poor widow bringeth her very life [*nefesh*] in her little 'meat-offering,'" and are an exact parallel to the story of the widow and the priest, or the poor and King Agrippa, given in the Midrash as illustrations. But while the gifts cast into the receivers were intended for Temple use and not for charity, the fact that the term *ḳorban* (sacrifice for the treasury) was retained for "charity" in Christian communities until the third century ("B. J." ii. 4; Mark, vii. 11, "Apost. Const." ii. 36; Cyprian, "De Oper." and "Eleemos." xiv.) shows that it was actually treated like the Temple gifts. Even the trumpet-shaped alms-holders seem to have been retained in the Church until the beginning of the fourth century, judging by the term *conchæ* (conch-shells) applied to the charity treasury (see Mehlhorn, "Aus den Quellen der Kirchen-Gesch." i. 27, note 10; against Ratzinger und Kraus quoted in Uhlhorn, "Christl. Liebesthätigkeit," p. 399). At any rate it is with an allusion to the trumpet-like form of the alms-box that Jesus said (Matt. vi. 2 *et seq.*): "Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and [at the public fasts] in the streets, that they may have glory of men. . . . Let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly." The latter sentence may refer to Prov. xi. 21 (*yad le-yad* = "hand to hand") interpreted by the rabbis (Soṭah, 4*b*, 5*a*) as alluding to the giving of charity in secret. Compare also the Mandæan teaching (Brand, "Mandäische Schriften," pp. 28, 64):

> "If you give alms do not do it before witnesses. If you give with the right hand, do not tell it to your left; if you give with the left, do not tell it to your right. Any one who giveth and has witnesses, it shall not be accounted to him."

Almsgiving is regarded as an offering brought to God:

> "They that give alms to the poor, give it to Me," says God, for it is said: "My korban, My bread" (Num. xxviii. 2). Surely God needs no bread, nevertheless He says: "I count your gifts as though you were My children supporting their father" (Midr. Zuṭṭa, Cant., ed. Buber, p. 23; compare the exact parallel in Matt. xxv. 45, where Jesus speaks simply in the name of God, the Father of all).

On Giving Alms.

The abuse of almsgiving made itself felt occasionally in Talmudic times. "He who takes alms by deception, or without need of the same, will finally go to ruin," says an old Baraita (Ket. 68*a*). Compare Ecclus. xii. 1-6: "When thou wilt do good, know to whom thou doest it. Give unto the good and not unto the sinner" (compare "Didache," i. 5, 6). Still, says R. Eleazar (Ket. 68*a*): "Let us be thankful that there are deceivers among the needy, to excuse us somewhat for the guilt which the many uncared-for bring upon us."

To give Alms only to such as are worthy was therefore made an object of special solicitude. "When given to undeserving persons it is not a meritorious act, receiving reward" (B. B. 9*b*). "Happy he that considereth the poor," says the Psalmist (Ps. xli. 2); not "he that giveth." This is an admonition to us to take personal interest in him and not simply to give him Alms (Lev. R. xxxiv.).

"He hath dispersed, he hath given to the poor; his righteousness [almsgiving] endureth forever" (Ps. cxii. 9). Compare Talmud Kallah: "What shall men do in order to acquire wealth for their children? Let them do the work of heaven by dispensing alms among the poor," in accordance with Ps. cxii. 9, and Yalk. to Prov. xi. 24: "He that lavisheth bountifully shall increase his wealth, and he that giveth sparingly shall see his fortune decrease."

In the course of time, almsgiving gave way to organized charity. See CHARITY.

BIBLIOGRAPHY: D. Cassel, *Die Armenverwaltung des Alten Israel*, 1887.

K.

ALMUG. See ALGUM.

ALNAHARWANAI (אלנהרואנאי), JOSE: A Hebrew scholar of the gaonic period; probably of Nehardea. He is the author of a rimed alphabetical treatise in Hebrew on the Jewish calendar, printed in "Kerem Ḥemed," part ix. This poem is interesting for the light it throws on the history of the Jewish calendar as well as on the history of neo-Hebrew poetry.

BIBLIOGRAPHY: Steinschneider, in Ersch and Gruber, *Encyclopädie*, § 2, xxxi. 104; Harkavy, *Zikkaron la-Rishonim*, v. 115–118.

M. K.

ALNAKIF, ISAAC BEN JOSEPH: Liturgical poet of the thirteenth century (in Spain?), who composed a *zulat* (liturgical poem between the Shema' and 'Amidah) for the Passover service (see Zunz, "Literaturgesch." p. 504; "Jew. Quart. Rev." xi. 310).

W. M.

ALNAQUA: An important family of Spanish Jews, the first mention of whom occurs late in the twelfth century. In Hebrew the name is written נקוה or אלנאקוה. It is the same as אנקווה or אנקאווא, though Steinschneider seems to be of a different opinion. In modern works the name appears as Alnaqua, Alnequa (Zedner), Aluncawi (Kayserling), and Ankoa. Originally from the Iberian peninsula, members of the family spread to northern Africa and Turkey, where by marriage they became related to the Durans and Benvenistes. The first two of whom mention is made are Judah and Samuel, who fell victims to court slanders in Toledo about the year 1200. The three brothers, Abraham, Joseph, and Solomon, who lived in the fourteenth century, came each to an untimely end: the first was assassinated (1341); the other two were cut off by the plague a few years later. In the fifteenth century the Alnaquas settled in northern Africa, where they became the leaders of the communities. From Zunz's notes the following genealogical tree may be traced:

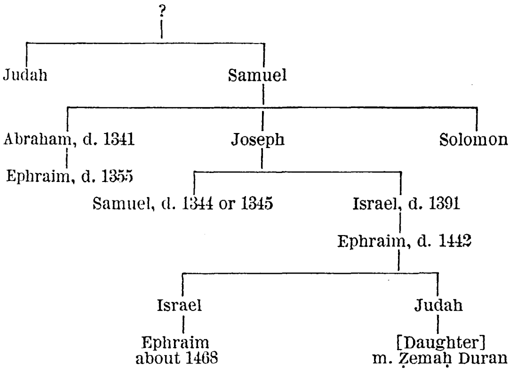

In the sixteenth and seventeenth centuries the Alnaquas are to be found in Turkey, prominent as scholars and philanthropists. In the nineteenth century Abraham ben Mordecai Ankawa was a Halakist of some renown in Morocco (Steinschneider, "Hebr. Bibl." i. 113).

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 435-436; Solomon ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 27; Kayserling, *Sephardim*, p. 114; Steinschneider, *Jew. Quart. Rev.* x. 132, xi. 310.

M. B.—G.

Ephraim ben Israel Alnaqua (Alnucawi, Ankava, Ankoa; called **Rab** in Africa): Physician, rabbi, and theological writer; founder of the Jewish community at Tlemçen, North Africa, in which place he died in 1442. According to a legend, Alnaqua escaped from the Spanish Inquisition, which had martyred his father and mother at the stake, and came to Africa mounted on a lion, using a serpent as a halter. Azulai refers to him as a miracle-worker. Alnaqua succeeded, after all other physicians had failed, in curing the only daughter of a king of the family Beni Zion. Refusing the reward of gold and silver offered him by the king, he begged only that the Jews living near Tlemçen might be united in it. In this way the community was formed. Alnaqua's first care was to establish a large synagogue: this is still in existence, and bears his name. Above the rabbi's chair, on which the verse Jer. xvii. 12 is engraved, a lamp burns perpetually. Alnaqua's grave, surrounded by those of his family, is in the old cemetery: it is sacred to North African Jews, and is frequently visited by pilgrims from all Algeria.

Alnaqua had two sons, Israel and Judah. The latter lived at Oran, Mostaganem, and, later, at Tlemçen, and became the father-in-law of Ẓemaḥ Duran. Alnaqua wrote for his elder son Israel "Sha'ar Kebod Adonai" (Entrance to the Glory of God), containing answers to the criticisms of Naḥmanides on the "Moreh" of Maimonides. Manuscripts of this work exist in the Bodleian Library, Oxford. He wrote, also, some religious hymns.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, p. 599; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 939, 2; 1258, 2; *Revue Africaine*, 1870, pp. 377–383; Zunz, *Z. G.* p. 435; idem, *Literaturgesch.* p. 524.

S.

Israel ben Joseph Alnaqua: Ethical writer and martyr; lived in Toledo, Spain; died at the stake, together with Judah ben Asher, in the summer of the year 1391. He is the author of an ethical work in twenty chapters, entitled "Menorat ha-Maor" (Candlestick). The work commences with a long poem, an acrostic on the author's name. Then follows a preface in rimed prose. The introduction to each chapter is headed by a poem, giving the acrostic of his name, Israel. It was printed in 1578. A manuscript of it is in the Bodleian. An abridgment of it was published at Cracow, 1593, under the title "Menorat Zahab Kullah" (Candlestick Wholly of Gold). It is divided into five sections, which contain observations (1) on laws in general; (2) on education; (3) on commerce: (4) on the behavior of litigants and judges in court; (5) on conduct toward one's fellow men. This is supplemented by a treatise, שפת אליהו רבה, consisting of Talmudic and midrashic sayings and maxims, which has been published in German (Hebrew characters) in Wagenseil's Belehrung der Jüd.-Deutschen Red- und Schreibart," Königsberg, 1699.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 435; Benjacob, *Oẓar ha-Sefarim*, p. 337, No. 1436; Steinschneider, *Cat. Bodl.* No. 5447; S. Schechter, *Monatsschrift*, xxxiv. 114, 234.

M. B.

Yom-Ṭob Alnaqua: Talmudist and author; lived at Salonica in the eighteenth century; author of שביתת יום טוב, containing, (1) Responsa on the four Ṭurim; (2) novellæ on various Talmudic treatises; (3) observations on the language of Maimonides and of the Ṭurim; and (4) homilies (Salonica, 1788).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 565.

J. S. R.

ALNUCAWI, EPHRAIM. See ALNAQUA, EPHRAIM.

ALOES: Translation of אהלים, occurring four times in the Old Testament (Num. xxiv. 6, Ps. xlv. 8, Prov. vii. 17, Cant. iv. 14), and of *ἀλόη* in the New

(John, xix. 39). In all these passages, with the exception of the first, it signifies a perfume used upon garments or a bed. It was the gum of the *Aloexylon* and *Aquilaria ovata* of Malacca and of *A. agallochum* of Bengal (Toy, "Proverbs," p. 153, in "International Critical Commentary"), and not the wood itself. It was distinct from the common bitter aloe used in medicine and from the American aloe ("Encyc. Bibl."). In Num. xxiv. 6 the word indicates a tree; but that a tree of southeastern Asia should be known to an eighth-century Israelitish poet sufficiently to be used in a simile is more than doubtful. In the Septuagint, in the passage in question, the word is rendered "tents"; but the occurrence of "gardens" before it and of "cedars" after it compels us to look for a tree of some kind. Dillmann (Com. to Num. xxiv. 6, 2d ed., p. 157) conjectures that the word was originally אילם (compare Ex. xv. 27, Gen. xiv. 6). איל signifies also terebinth (compare Septuagint to Gen. xiv. 6), and this would accord with the context quite as well. G. A. B.

The Aloe.
1. Plant showing method of growth. 2. Flower-stalk. 3. Leaf.

ALONZO DE LA CALLE. See America, Discovery of.

ALONZO DE CARTAGENA, or **DE SANTA MARIA:** Marano; born in Burgos, Spain, in 1385. Alonzo, together with his father, Salomon ha-Levi, or Paul de Burgos, and his brothers and sisters, was baptized in 1391. Having devoted himself to the study of philosophy and the Law, while yet young he became deacon of Santiago and Segovia. Owing to his erudition and adroitness he exerted great influence at the Castilian court, whence he was sent to Lisbon to negotiate peace between the kings of Castile and Portugal. Alvaro de Luna sent him, with Gonzalo Garcia de S. Maria, his brother, to represent Spain at the Council of Basel. Alonzo, who upon the death of his father received the episcopal see of Burgos, inherited also his father's hatred for the Jews. To his influence may be ascribed the malevolent decrees of the Basel Council, especially the bull, so hostile to the Jews, which Pope Eugenius IV., till then a most mild ecclesiastic, issued on August 8, 1442, to the bishops of Castile and Leon, by virtue of which all Christians were prohibited from intercourse with the Jews, and the latter were stripped of all their civil rights, and debarred from holding any public office. Alvaro de Luna, a man very friendly to the Jews, did all in his power to prevent the publication of the bull, and succeeded in winning the king over to a humane treatment of the Jews. This caused Alonzo to become the most violent opponent of Alvaro de Luna. De Luna was ultimately discharged from office, and subsequently assassinated. Alonzo, called "the joy of the Spaniard and the delight of religion," published several philosophical and theological works, as well as some erotic poems.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, iii. 11 *et seq.*; idem, *Estudios Historicos Politicos y Literarios Sobre los Judios de España*, pp. 584 *et seq.*
M. K.

ALONZO DE HERRERA: Cabalist, philosopher. See Herrera, Alonzo de.

ALPALAS (ALFALAS), MOSES: A Jewish preacher at Salonica about the middle of the sixteenth century. Of his many homiletic and theological writings, there have appeared in print, "Wa-yaḳhel Mosheh" (And Moses Collected), a collection of sermons (Venice, 1597), and "Hoyl Mosheh" (Moses Was Content), apologetic essays on Judaism and the excellence of the Mosaic law (Venice, 1597). The name Alpalas is probably the same as the Arabic "al-Fallas" (The Money-Dealer; "Jew. Quart. Rev." xi. 591).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1768.
M. K.

ALPHA: The Greek name for Aleph was, according to the older tradition of R. Ishmael (Sheḳalim, iii. 2; compare Aleph), used as a mark for the first of the shekel boxes in the Temple. According to Men. ix. 1–6, Alpha designated the first quality of the flour used in the Temple (see Alphabet).
K.

ALPHA AND OMEGA: An expression found in several places in the Revelation of John (xxi. 6, xxii. 13, i. 8), a book which is to-day almost universally recognized by New Testament scholars of the critical school as derived from an originally Jewish work. It is found in passages like "I am the Alpha and the Omega, the beginning and the end" (xxi. 6); "I am the Alpha and the Omega, the beginning and the end, the first and the last" (xxii. 13); and also, "I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, who was, and who will come, the Almighty Ruler" (i. 8.). This is not simply a paraphrase of Isa. xliv. 6: "I am the first and the last," but the Hellenized form of a well-known rabbinical dictum: "The seal of God is Emet," which means Truth and is derived from the letters א מ ת, the first, the middle, and the last letters of the Hebrew alphabet, the beginning, the middle, and the end of all things. Thus Josephus defines God as "the beginning, middle, and end of all things." See Zipser's edition of Josephus "Contra Ap." edited by Jellinek, 1871, pp. 159, 160.

In Yoma, 69*b* and Sanh. 64*a*, the following is related: "The men of the Great Synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all the trouble. Immediately a scroll fell from heaven with the word אמת (Truth) written thereon, and thereupon a fiery lion came out of the sanctuary. It was the Spirit of Idolatry leaving the earth. "This legend shows," said R. Ḥanina, "that the seal of God is אמת—Truth." More light is thrown on the passage (Yer. Yeb. xii. 13*a*, Gen. R. lxxxi.), where the verse (Dan. x. 21), "I shall show thee what is marked upon the writing of truth" (*biketab emet*) is explained in the following manner: Whatever decree bears the signum of God, אמת, is immutable; for, says Simon ben Lakish: "א is the first, מ the middle, and ת the last letter of the alphabet—this being the name of God according to Isa. xliv. 6 explained Yer. Sanh. i. 18*a*: 'I am the first [having had none from whom to receive the kingdom]; I am the middle, there being none who shares the kingdom with me; [and I am the last], there being none to whom I shall hand the kingdom of the world.'" Evidently the original utterance in the Apocalypse referred to God (and not to Jesus). A careful investigation of the passage, however, makes it quite probable that the whole was originally written in Hebrew with reference to the verse in Daniel, and owing to its being translated into Greek, the connection between vers. 5 and 6, viz., the reference to אמת, was lost. Compare Justin's "Address to the Greeks," xxv., which says: "Plato, when mystically expressing the attributes of God's eternity, said, 'God is, as the old tradition runs, the end and the middle of all things'; plainly alluding to the law of Moses." Compare also Irenæus, "Adversus Hæreses," xiv. 3.

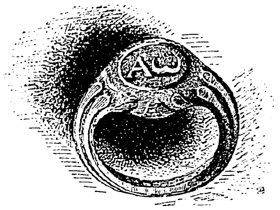
Antique Finger-Ring Bearing the Alpha and Omega, Found at Rome.
(From Vigouroux, "Dict. de la Bible.")

BIBLIOGRAPHY: Gfrörer, *Geschichte des Urchristenthums*, ii. 285.

K.

ALPHABET, THE HEBREW: The characters of the Hebrew Alphabet are derived from the so-called Phenician or Old Semitic letters, to which almost all systems of letters now in use, even the Roman, can be traced. But this latter is in mediate relation only to the original source, while the Hebrew Alphabet has kept closer to the primitive signs. In spite of the great progress made in Semitic paleography during the last decades, which enables the student to follow, step by step, the several styles of characters used by the various Semitic peoples from the ninth century B.C. down to the present day, no opinion can as yet be expressed with any certainty as to the origin of these characters. Attempts have repeatedly been made to derive them from the Egyptians (see Bibliography 1, at end), or from the Babylonian (Bibliography 2), but with indifferent success. The reason for this uncertainty lies perhaps in the fact that the oldest known forms of these letters come from a time that had been preceded by a long period of development, during which time the characters themselves may have undergone important modifications. It may also be said with a certain amount of probability that the alphabet did not possess from the beginning all the characters that it now contains. Thus 𐤇 (ח) is manifestly an expansion of 𐤄 (ה); ⊕ (ט) is merely X (ת), enclosed in a circle; again by the addition of a horizontal line between the top and bottom strokes 𐤎 (ס) is formed from ⌶ (ז), and a perpendicular stroke served perhaps to develop 𐤑 (צ) from W (ש). Though it may be impossible to determine with certainty of what race the inventor of these letters was, the alphabet undoubtedly received these expansions from a Semite. If it be conceded that the names of the letters of the alphabet originated with the same man, then, since their form is Aramaic, one could say that he was an Aramean; but they may also have arisen somewhat later. The names for the characters were chosen with reference to near-by things, such as parts of the body and other objects of the daily life peculiar to the Bedouins, the name of each of which began with the very sound the letter indicated. In a few cases the names seem to have been derived from the form which the sign represented. These names, as well as the order of the letters, certainly existed at least one thousand years B.C., for they were known when the Greeks adopted their alphabet from the Semites. At this period the alphabet must already have undergone local variations among the different ethnical groups of the northern Semites.

Origin of Alphabet.

The most important monument written in alphabetical characters of this epoch comes from a territory closely bordering on Palestine. Not only does the language of this section greatly resemble the Hebrew, but the writing already exhibits a coloring which approaches the epigraphic monuments of Palestine. This is the famous Moabite stone, which was discovered in 1868 by the Alsatian missionary Klein near Dibon in the land of Moab. Various governments attempted to obtain possession of this valuable stone; and when Turkey began to participate in the strife, the Bedouins, from intense hatred of the Turks, broke it into bits. The greater part of the fragments were, however, recovered and placed in the Museum of the Louvre in Paris. This monument dates from Mesha, king of Moab, mentioned in II Kings, iii. 4, who describes upon it his victorious wars against Israel and his doings in the interior of his land. The language, with slight deviations, is Hebrew, and reads almost like a chapter from the Book of Kings. The form of the letters is already essentially cursive. One peculiarity which the inscriptions on this monument have in common with Hebrew, and which the latter idiom has developed still further, is of special interest; namely, the tendency to bend the stems of the letters which slant to the left, so as to bring them nearer to the letter that follows, and also to extend the letters more in the width than in their length or perpendicular dimension. These are the eight lines of the inscription transliterated into the later Hebrew characters, according to Lidzbarski's "Handbuch," Plate I. See MOABITE STONE, and Bibliography 3.

Moabite Stone.

1 אנך . משע . כן . כמש . מלך . מאב . הד
2 יבני | אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
3 תי . אחר . אבי | ואעש . הבמת . זאת . לכמש . בקרחה | במשע . מ
4 שע . כי . השעני . מכל . המלכן . וכי . הראני . בכל . שנאי | עמר
5 י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר
6 צה | ויחלפה . בנה . ויאמר . גם . הא . אענו . את . מאב | בימי . אמר . כדבר
7 וארא . בה . ובבתה | וישראל . אבד . אבד . עלם . וירש . עמרי . את . כל . אר
8 ץ . מהדבא | . וישב . בה . ימה וחצי . ימי . בנה . ארבען . שת . ויש

Palestinian monuments of the earliest antiquity are very rare. From the preexilic time there exists but one inscription of any length, found in the Siloam tunnel in 1881. It relates an episode from the construction of the conduit, and dates perhaps from the time of Hezekiah. The six lines below transliterated are taken from a photograph in the "Zeitschrift der Morgenländischen Gesellschaft," vol. xxxvi. See Siloam Inscription, and Bibliography 4.

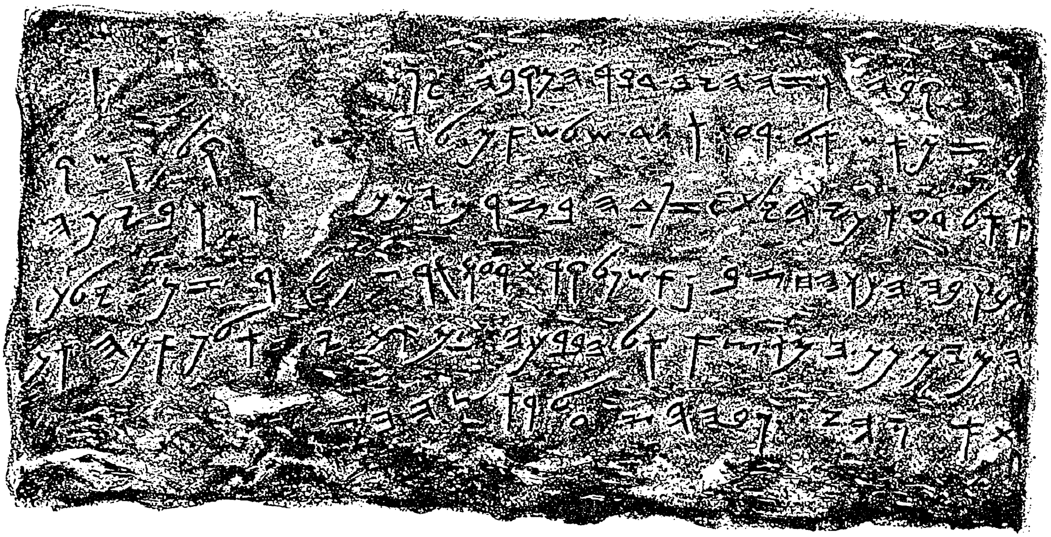

Inscription Found in the Siloam Aqueduct.

(From Vigoroux.)

1 ‏- - · · הנקבה . וזה . היה . דבר . הנקבה . בעוד --------‏
2 ‏הגרזן.איש . אל . רעו . ובעוד.שלש . אמת . להנק[ב . נשמ]ע . קל . איש.ק‏
3 ‏רא . אל . רעו . בי . הית . זדה . בצר . מימן . ו-----אל . ובים . ה‏
4 ‏נקבה . הכו . החצבם . איש . לקרת . רעו . גרזן . על[ג]רזן . וילכו‏
5 ‏המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא‏
‏ת . אמה . היה . גבה . הצר . על ראש . החצבם‏

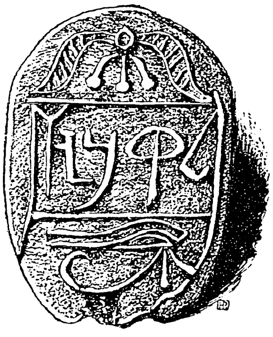

Seal No. 1.

לקניו

(From Clermont-Ganneau, in "Archéologie Orientale.")

As may easily be seen from the text the language is pure Hebrew, and differs externally only in the sparing use of the *matres lectionum.* The script, which was probably previously traced upon the polished stone by a ספר מהיר (a ready writer) with a reed, resembles the writing used in the preparation of a legal manuscript rather than that seen on monuments. It shows a conspicuous preference for curved lines, which not infrequently end in little strokes or flourishes. Besides this monument there exist from preexilic times only some very short inscriptions. They are mostly on seals, some of which may be even older than the Siloam inscription. They are characterized by the frequent occurrence of names composed with יהו; as well as by the utter absence of any representation of living things. There is, however, a series of seals that certainly bear Hebrew legends, and yet have pictures of animals or of Egyptian symbols. A peculiarity of these seals is the separation of the lines by two parallel strokes. See Seals, and Bibliography 5. For seal No. 1 compare Lidzbarski, "Handbuch," p. 487, and Clermont-Ganneau, "Recueil d'Archéologie Orientale," iii. 189; for No. 3 compare Clermont-Ganneau, *ib.* 154 *et seq.*; for No. 2 Clermont-Ganneau, "Journal Asiatique," 1883, i. 129.

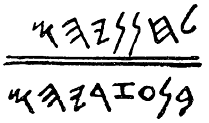

Seal No. 2.

להנניהו בן עזריהו

(From Clermont-Ganneau, in "Journal Asiatique.")

Seals.

Other smaller inscriptions with Old Hebrew characters occur as "factory-marks" upon clay vessels, which were found in Jerusalem, in Tell-es-Safi, and in Tell-Zakariya (southwest of Hebron). These are probably the product of the royal potteries which existed in the different cities, and in addition to the word למלך, "to the king," the seals mention also the name of the town in which the pottery was situated (compare Lidzbarski, "Ephemeris," i. 54; Palestine Exploration Fund, Quarterly Statement, July, 1900, pp. 207 *et seq.* The following town-names have been found: Socho, Zif, Ezer, Ḥori, Hebron. This explanation of the legends is due to Clermont-Ganneau and Canon Dalton. It is more acceptable than the other which would see here the name of the king or some other person. The illustration accompanying this text shows למלך and חברן. These smaller monuments of epigraphy

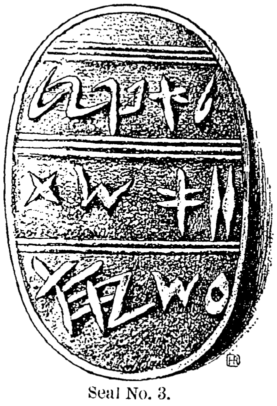

Seal No. 3.

לאכגיל אשת עשיהו

(From Clermont-Ganneau, in "Archéologie Orientale.")

and most of the seals date from preexilic times. Like the Hebrew language, the Hebrew Alphabet at this time was almost exclusively used in Palestine. Only the upper classes, who were in relations with foreign lands, spoke and wrote Aramaic (II Kings, xviii. 26; compare G. Hoffmann, in Stade's "Zeitschrift," i. 337, note 1 to Isa. viii.1). But a marked change took place after the Babylonian exile. The Aramaic language, which had then already spread over the whole of Asia Minor, though used by the side of the local dialects, was gradually accepted by the Jews, together with its script. But inasmuch as the Hebrew was still used as the literary, the "holy," language, the writers did not altogether give up the use of the ancient Hebrew characters.

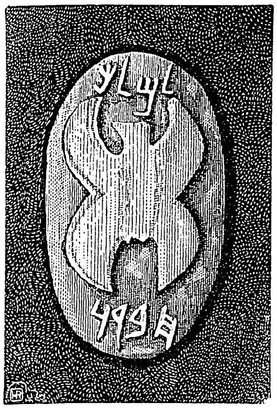
Trade-Mark on Pottery Found at Lachish.

Coins.

During the first centuries after the Exile, the Jews certainly used Hebrew in their writings. From this period up to the time of the Maccabees there are extant no monuments bearing inscriptions; for the following one there exist many remains, though in small dimensions, being mainly confined to coins. One would think that the characters used on a coin would be those most widely known; and, indeed, in Syria, Aramaic script and language are principally used upon coins. But the right to coin money was in olden times as to-day looked upon as a sign of political independence. Therefore, when the Jews, after their successful revolt against the Seleucids, felt themselves masters in their own land, they not only wanted to have their own coins, but, to give more forceful expression to their newly won independence, they inscribed legends in their own language and their own script. The letters on these coins resemble very closely those of the Siloam inscriptions and the smaller monuments. But what is there evidently the flourish of the reed as it hurried over the surface, or an imitation of it, appears here in fixed form. The curved stems of the old script have been broken at right angles, upon the lower leg of which the letter appears to rest. The appended stroke and flourishes, which before appeared accidental, became essential parts of the letter, while other original parts have been considerably reduced. Another peculiarity of this writing is the freedom observed in placing the character (see Plate I., cols. 4–6). For about a hundred years these characters were used upon the coins; they were then supplanted by the Greek.

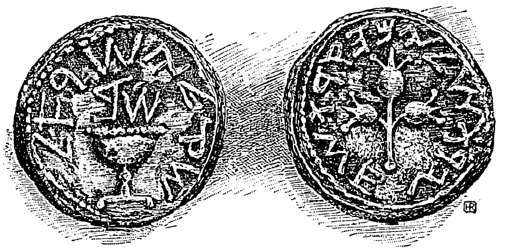
A. B.

Shekel of Simon Maccabeus, Second Year of Independence (140-139 B.C.).

A, שקל ישראל ש[נת]ב B, ירושלים הקדושה

(After Madden, "Coins of the Jews.")

Not until the revolts against Nero and against Hadrian did the Jews return to the use of the old Hebrew script on their coins, which they did from similar motives to those which had governed them two or three centuries previously; both times, it is true, only for a brief period (see Coins, and Bibliography 6). In addition to the above, there exists only one other small monument bearing the same sort of letters. It is the capital of a column, discovered in 1881 by M. Clermont-Ganneau near Amwâs, with the inscriptions ברוך שמו לעולם and Εἷς Θεός [*] ("God is One"). This may, however, possibly be of Samaritan rather than of Hebrew origin.

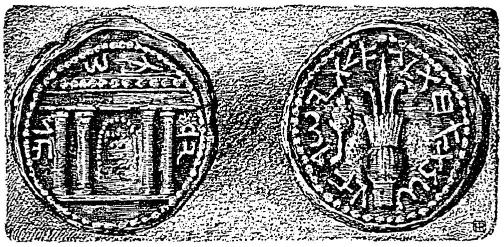
A. B.

Copper Coin of the Revolt Against Nero (66–67).

A, ירושלם B, שנת אחת לגאלת ישראל

(After Madden, "Coins of the Jews.")

Samaritan Alphabet.

While the Jews adopted the Aramaic alphabet, gradually abandoning their own, the Samaritans held fast to the original forms, in order to show themselves the veritable heirs of ancient Hebraism. They then not only used the Hebrew text for sacred books, but employed it in secular writings as well, and later on even used it for both Aramaic and Arabic. The letters already adorned with angles and corners were still further overloaded under their hands and developed into a sort of Gothic (see Plate I., cols. 8–10). It is the same character used in all the Samaritan books of to-day, and remains the only offshoot of the old Hebrew script extant, while the modern Hebrew Alphabet is of Aramaic origin.

The Aramaic characters had undergone many changes in development before the Jews became acquainted with them. The oldest monuments with this alphabet are those discovered, about ten years ago, in or near the ruined mound of Zingirli, north of Nicopolis (Islahie), and dating from the eighth

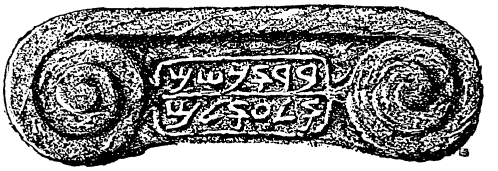
Inscription on Column Discovered Near Amwâs by Clermont-Ganneau.

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[*] Compare "Archives des Missions Scientifiques et Littéraires," iii. series, ix. 292, xi. 211.

Aramaic Origin of Modern Hebrew Letters.

century B.C. The texts are partly in Aramaic and partly in the local dialect, which was a compromise between Aramaic and Hebrew (see Bibliography 7). Several hundred monuments of smaller dimensions represent the succeeding centuries, among which those worthy of special mention are the two tombstones found in the mound of Nerab, near Aleppo, which date from the seventh century B.C. (see note 8). A larger number of inscriptions came from the archives of Nineveh and Babylon. As a rule, these are cuneiform inscriptions relating to commerce, and giving short Aramaic legends somewhat in the fashion of a label. It is obvious from this that the official scribes of Nineveh and Babylon were not perfectly familiar with the complicated cuneiform alphabet, and therefore, in order to facilitate future reference to these archives, inscribed upon the tablets a brief explanatory synopsis of their contents in Aramaic (compare "Corpus Inscriptionum Semiticarum," ii. No. 15 *et seq.*).

These dockets, written entirely in cursive characters, are of special scientific value, because they allow us to follow up, step by step, the transition of the Aramaic alphabet from the original form to that in which it became known to the Jews in Babylonia, and even through some later developments (see plate II., col. 3). During that period the alphabet had undergone material changes, and at its close scarcely a symbol retained the form of three centuries before. The letters ב, ד, ר exemplify this evolution in a characteristic manner. Originally they were written with closed heads (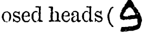)though, in writing rapidly, less and less attention was paid to the juncture of the lines. But what was at first only negligence became later a fixed custom. The heads were opened more and more, and the former convergent strokes developed into parallel lines, so that these three letters took on the following forms: 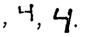. In *'Ayin* (O) the circle opened more and more until the curve ∪ became an angle open at the top: V.

Changes in Letters.

In *Aleph* ( ) the sides of the angle separated, the upper one moving more and more to the right and becoming unrecognizably small. So also in *Kaph* 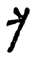: the upper side of the angle is moved to the left and placed perpendicularly at the end of the other leg; thus כ became , and therewith came to resemble closely ד and ר. In *He* the lower horizontal lines were detached from the perpendicular, one of them was gradually omitted, and the other attached to the horizontal cross-bar, as 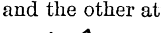. The metamorphosis of = ו took place by the reduction of the head until it became entirely flat and ד is curved to a ר. Again in *Zayin* and *Yod* the double curved line is gradually straightened, the former becoming |, while *Yod* develops into , which sign is gradually made smaller until it is reduced to scarcely more than a mere dot. In *Ḥet*, the central horizontal stroke only was retained, and was moved more and more to the top: 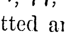, ח. In *Ṭet*, too, one line of the cross was omitted and the other fastened to the now open circle so that the letter could be made with one stroke: ט. In the case of *Mem* and *Shin* the broken line 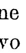 first becomes and for the latter of these two letters the middle stroke is then made parallel with the right one, so that a new sign results, , while in the case of *Mem* becomes or . In this latter form the straight stroke | extends above the curved line and soon becomes greatly lengthened. Similarly the head of (ס) is transformed into a zigzag , and gradually becomes which is simplified to . The circular head in *Koph* was at first not closed; it becomes first 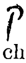, and then by the addition of a hook to the left is changed to ק. In *Tav*, the cross-line \ forms an angle, the right side of which is lengthened until it reaches the base , ת.

The particular form given to these Aramaic letters with ink upon papyrus, at the close of this evolutionary period—that is, about the fifth or fourth century B.C.—is shown by a series of Aramaic papyri from Egypt collected in the "Corpus Inscriptionum Semiticarum," ii., table xv. Imitations of these cursive forms were also executed upon stone. A glance at the text in the "Corpus Inscriptionum Semiticarum," ii., table xvi., reveals the astonishing fact that not only the general features of the script are much like the cursive Hebrew of the Middle Ages, but that many of the signs taken by themselves are almost identical. It is scarcely probable that any material differences in the mode of writing existed in western Asia at the time when the use of the Aramaic alphabet became general among the Jews. The Jews in exile were certainly very quick to abandon their mother tongue for the Aramaic in word and script. When release came, the exiles returned in numbers to their native land, and it was among them that the art of writing as a profession was most prevalent. Meanwhile, masses of other nationalities had settled in Palestine, either from choice or from compulsion, and these people for the most part also spoke Aramaic; but the most important factor was the circumstance that the government functionaries both spoke and wrote Aramaic.

Causes of Adoption of Aramaic.

An extended private epistolary correspondence among the Jews of Palestine at that time could hardly have existed; nearly all writing was limited probably to literary productions, or to commercial and official documents. For the former, the indigenous script could very well be retained, and since literature was mostly confined to the priests, it is also tolerably certain that they at least remained faithful to the ancient mode of writing. On the contrary, all official or semi-official documents had to be written in Aramaic. It became, therefore, necessary for business people to learn two alphabets, one for their social needs and the other to enable them to read the Holy Scriptures. Naturally Jews who lived in foreign lands, and whose numbers continually grew, were especially compelled to do this, which circumstance no doubt furnished a reason for writing even the holy books in the Aramaic character; and these established themselves so firmly, that they were regarded at the time of the Mishnah as the only sacred ones (compare Mishnah Yadayim, iv. 5).

The opinion, therefore, has been expressed that the Hebrew Alphabet slowly developed into the Aramaic (compare Bleek-Wellhausen, "Einleitung in das Alte Test." 5th ed., p. 551), but this view can hardly be upheld. Among the Jews the two alphabets co-existed side by side, though this by no means precludes the possibility that a writer, either from ignorance or inadvertence, may have occasionally inserted Aramaic letters into his Hebrew text, or vice versa. Such errors would occur especially when the parallel letters differed very slightly. That this mixing of the letters occurred in the inscription below, which is regarded by authorities as the oldest one with square characters, may be due to chance. The inscription consists of only five letters, and not all even of these can be identified with certainty.

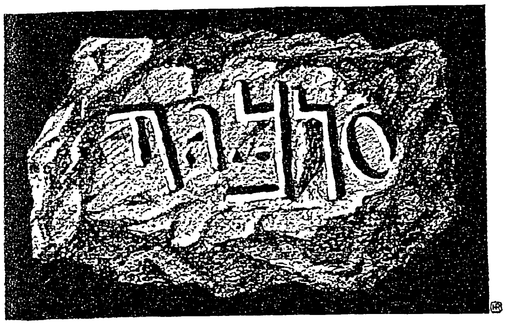
Inscription in a Cavern at 'Araḳ-el-Emir.

According to both Jewish and Christian tradition, the introduction of the Aramaic script and its use for the Holy Scriptures are directly attributed to Ezra the scribe (see Sanh. 21*b*, 22*a*; Yer. Meg. 71*a*; Origen, ed. Migne, ii., col. 1104: Jerome, "Prologus Galeatus"). The former statement is certainly not correct; nor can the latter be established satisfactorily. Supposing the introduction of the Aramaic script to have taken place in the fifth century or even later, the older manuscripts would hardly have been destroyed on that account. At all events, this much is assured, that, irrespective of the Samaritans, the knowledge of the older script still existed among the Jews for several centuries (Meg. *ib.*; Origen, "Hexapla" on Ezek. ix. 4, quotes the testimony of a converted Jew).

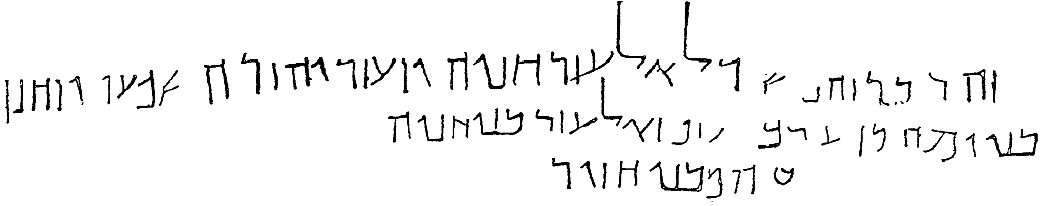
Inscription on Family Vault of the Bene Ḥezir.

וה קבר ומשכב (ג) לאלעזר חניה יועזר יהודה שמעו[ן] יוחנן
בני ים----ב--ף ואלעזר בני חניה
מבני חזיר---

("This is the tomb and resting-place of Eleazar, Ḥoniah, Joezer, Judah, Simeon, Johanan, sons of . . . . . ., and Eleazar, sons of Ḥoniah, of the children of Ḥezir.")

The 'Araḳ-el-Emir Inscription.

Ancient monuments with square letters are very rare. That at 'Araḳ-el-Emir, referred to above, southeast of Es-Salt on the Wadi es-Sîr, may be considered the oldest (see Chwolson, "Corpus Inscriptionum Hebraicarum," 1; Lidzbarski, "Handbuch," pp. 117, 190, 484). It consists of one single word, the correct reading of which is probably ערביה. The cavern in which it is found is generally identified as the one which, according to Josephus ("Ant." xii. 4, § 11), was built by Hyrcanus, nephew of the high priest Onias II., in the land of the Ammonites when he fled thither. Since this flight took place in the year 183 B.C., the inscription could not have been cut earlier; unless it be that Hyrcanus did not, at that time, construct the grotto, but altered the work of others to suit his own purposes. In this word the letter ע has the old Semitic form and the letters ב, ה, and י are similar to the Aramaic characters of the Persian period, while the ר has taken the form of a much later date (see Plate III., col. 1). The inscription of the Bene Ḥezir to be found on a family vault in the valley of Jehoshaphat probably dates from the first century B.C., and was afterward regarded as the resting-place of St. James (see "Corpus Inscriptionum Hebraicarum," Plate I., No. 6; Driver, "Notes on the Hebrew Text of the Book of Samuel," pp. xxiii.; and Berger, "Histoire de l'Écriture," 2d ed., pp. 257 *et seq.*). From about the same period are to be dated the ossuaries, or stone sarcophagi wherein the bones of those deceased were preserved; these are found in great numbers in Palestine (see Plate III., col. 2; "Corpus Inscrip. Hebra." col. 76; and Clermont-Ganneau, in "Revue Archéologique," série iii., i. 257). Notwithstanding the lack of care in the execution of the inscriptions and in spite of their uninteresting details, these stone chests possess an appreciable value, because by their aid may be traced the development of the square letters into characters which do not greatly differ from the present ones.

Stone-Chest Inscriptions.

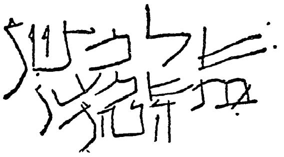
Ossuary Inscription of "Shalam-Zion, Daughter of Simeon the Priest."

שלמציון
בת שמעון
הכהן

Even before the formation of the square characters, most of the letters could already be made with one stroke. But the attempt was presently made to give them such forms that a whole word might be written with as few breaks as possible, and each letter be gradually made to approach as near as possible the one following; thus in some of the letters which were originally closed by a perpendicular (ךםןףץ) line, this line was bent toward the left. But this bending of the perpendicular line took place naturally only when ligature with the next letter was desirable or permissible; when the letter stood at the end of the word, the change in the sign was unnecessary, and the final letters ץ, ף, ן, ך still retained their original downward stroke; though they are considerably lengthened in the forms of our present

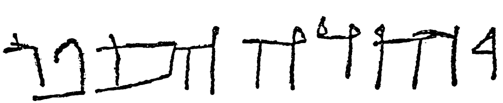
Ossuary Inscription of "Judah the Scribe."
יהודה הספר

Final Letters.

letters. In the letter מ the original bent stem was curved upward still more until it reached the upper horizontal stroke, so that the final *Mem* to-day has the form ם. The Palmyrene script possesses a final *Nun* with a lengthened stem; the Nabatean contains similarly final *Kaph*, *Nun*, *Ẓade*, and *Shin*, and further a closed final *Mem* and final *He*. In the same manner as exhibited in final *Mem* the zigzag on the head of *Samek* developed into a straight line, and—as was the case in the Palmyrene and Syriac script—the stem was again bent upward, so as to reach the upper horizontal line; but it remained open for a longer period than *Mem* (compare, for the two letters, also Shab. 104*a*). As a result of the effort to approach the letter following it, the hook on *Lamed* has been lengthened and advanced more and more toward the front until it finally became ל. So also in the case of V the right side was prolonged beyond the point of intersection and finally produced ע. In such letters as ר, ד, and ו the stem could not be bent to the left without conflicting, the first two with the letters ב, כ, and the third with נ. But since the head of ו gradually disappeared or became nothing but a short stroke, the whole letter approached very closely to ז, which even in the Persian times had been reduced to a mere |. But, in order to distinguish the one from the other, it was found necessary to add a small stroke on the left side of *Vaw*, thus ו. The treatment of *Yod* varied: it often occurs with a stroke on the left side, a remnant of the lower horizontal line; but this line was very insignificant and often was not written at all. The stem, as a rule, was made very small (Matt. v. 18, *ἰῶτα ἓν ἢ μία κεραία*); though, in order to make its form harmonize more nearly with that of the other letters, it was occasionally lengthened and then resembled the ו. In the earliest editions of the Septuagint, it is said that the Tetragram was written in Hebrew characters which looked like the Greek ΠΙΠΙ (Jerome, ed. Migne, i. 429; see also Gesenius, "Gesch. d. Hebräischen Sprache und Schrift," p. 176).

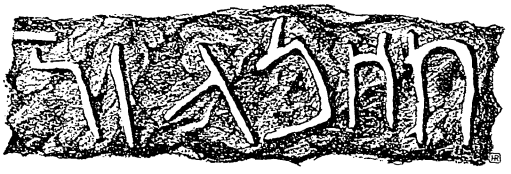

Boundary Inscription of the City of Gezer.
תחם גזר (Limit of Gezer).

Changes in Letters.

Of the upper transverse line in *Aleph* only the left side remains, and in order to reach the base-line, it was gradually lengthened. The same is the case with ג, though there as well as in *Aleph*, the whole left member of the letter is pushed to the bottom. In the letter *He* the former lower horizontal line is gradually made parallel to the vertical stem and fastened to the upper cross line, from which, by a process of shortening, it has been separated only since the Middle Ages. Some of the older forms of this letter show an extension of the right-hand stem above the cross-bar. In the case of *Ḥet* H = ח, a system of curtailment affected the upper horns of this letter, gradually reducing it to its present form. An extension of the upper part of *Tav* is also noticeable in the older forms of this letter, which causes the *Tav* to approach in appearance the corresponding Syrian sign. As early as the middle-Aramaic period the letters ט, ק, ש appear in forms almost identical with those now in use, though in the older *Koph* the stem is not longer than in the other letters, and it hangs from the horizontal line; the stems of the *Shin* are drawn together to a point, and often the left-hand stem passes beyond this point. Compare Plate III., cols. 2, 3, and Talmud Shab. 104*a*.

Inscriptions in Square Characters.

The only inscriptions in square characters dating from the time of the destruction of Jerusalem are: (1) the monuments marking the boundaries of Gezer (see "C. I. H." ii.; compare also Lidzbarski, "Handbuch," p. 484, and "Ephemeris," i. 56), and (2) the bilingual legends upon the sarcophagus of Queen Ẓadda (see illustration below). Up to now (1901), five of these boundary-stones have been discovered, thanks to Clermont-Ganneau; they served to indicate the town limits of Gezer, beyond which it was forbidden to pass on the Sabbath. The sarcophagus bears the short legend צדה מלכתה, which is repeated in Syriac. The queen or princess צדה here referred to has been identified as the princess Helena of Adiabene, who is said to have settled in Jerusalem about the year 40 of the common era. From the fact that it preserves the oldest Syriac inscription known this bilingual stone possesses additional value. Several fragmentary inscriptions found in Jerusalem and vicinity may be assigned to the first centuries of the common era (Chwolson, Plate I., Nos. 3, 4, 7, 9). To the third and fourth centuries belong the inscriptions found in the synagogues of Kefr-Bir'im in Galilee, northwest of Safed; see illustration on following page.

Older even than these are the inscriptions over the Synagogue in Palmyra, which contain the Shema'. (See Plate II., col. 7; compare S. Landauer in "Sitzungsberichte der Berliner Academie," 1884, p. 933, and Ph. Berger, "Histoire de l'Écriture," 2d ed., p. 259.) The characters on the walls of the catacombs of Venosa are also very old, and belong probably to the period between the second and the fifth centuries; most of them are painted in red lead. Till now the oldest gravestones have been found in Italy (compare Ascoli, "Iscrizioni Inedite o Mal Note Grecche, Latine, Hebraiche di Antichi Sepolcri Giudaici," in the "Transactions" of the fourth Oriental Congress in Florence, published at Turin and Rome, 1880, and also "C. I. H." No. 24 *et seq.*). See Plate III., cols. 7 and 8.

The number of inscriptions relating to this period is very small, and their contents are of little importance. Owing to the many upheavals which took place, notably in Palestine, during this interval, much epigraphic material was undoubtedly destroyed, though it is certain that if very many monuments had been produced the existing remains would have been much greater. From the mode of execution it would appear that then there was not much activity in epigraphic work, for the script seems to come from inexperienced, clumsy hands. Compared with it, the degree of perfection to which the Palmyrene script had arrived is striking, though this in essence is the same as the Hebrew square script (compare Plate II., col. 7). The Nabatean alphabet also in a comparatively short period developed into a smooth and pleasing cursive, due entirely to the repeated effort to connect the letters with each other. The connection of single characters in words occurred even in the inscriptions of the Bene Ḥezir, but the general acceptance of ligature was systematically opposed. Such

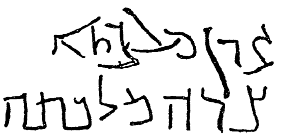

Inscription on Queen Zadda's Sarcophagus. (From "C. I. S." ii. 156.)

at least was the case with the text of the Holy Scripture, as is proven by testimony of Men. 29*a* ("Any letter not entirely surrounded by clear parchment on all four sides is unlawful"). This injunction has not been barren of effect; for, despite the various modifications through which the Hebrew Alphabet has passed, of all the Semitic systems of letters it has departed least from its fundamental form. Nothing alters the individuality of the letters so much as the use of ligature, because the little stroke which serves to unite the letters is often made too important a factor, so that the letter sometimes is merged entirely in it. This is most clearly exemplified in modern Arabic.

As has already been remarked, specimens of writing from the oldest periods are afforded only by inscriptions; there are no manuscripts. And yet it may be safely asserted that toward the end of the ancient period the holy books were written substantially as now. A passage in the Talmud even declares that those small "ornaments," as they are called, the three זיונין or זיינין placed over the seven letters שעט"נז ג"ץ, were at the time not only customary but obligatory (Men. 29*b*). Whether written with ו or י, these signs were originally nothing more than ornaments which accidentally took the form of *Zayin*, and the letters which received them were simply all those which ended in a perpendicular stroke; for the heads that they now possess are of a later origin. At

Ornamentation of Letters.

first they may have been nothing but thicker points, such as were made to terminate the strokes of the Samaritan ornamental writing (compare Plate I., col. 10), and since the great majority of the letters begin with a horizontal stroke, habit may have led the writer to add a small horizontal stroke to the others. ו and י are not included in the letters שעט"נז ג"ץ, because the stroke at the top is a part of their original form (see Plate III., col. 2); hence these two letters did not receive any of the זיונין. (For further information concerning the תגין and the קוצין of the letters compare J. Derenbourg's work cited in Bibliography, § 9, end of this article.) There is this further possibility, that these marks are diacritical. It may readily be supposed that ז received such a mark in order to distinguish it from ו and י; ג, to avoid confusion with כ; still this hypothesis is not tenable for all the letters. It would be just as difficult to determine why ק, ה, ד, ב, and in many manuscripts the letters י and ח, should receive a *zayin*. (For the form of the letters with these *zayinin* in modern German manuscripts, see Plate IV., col. 7.) It is certain that *Ḥet* received its "roof" (Men. 29*a*; compare also col. 24) solely in order to differentiate it from ה.

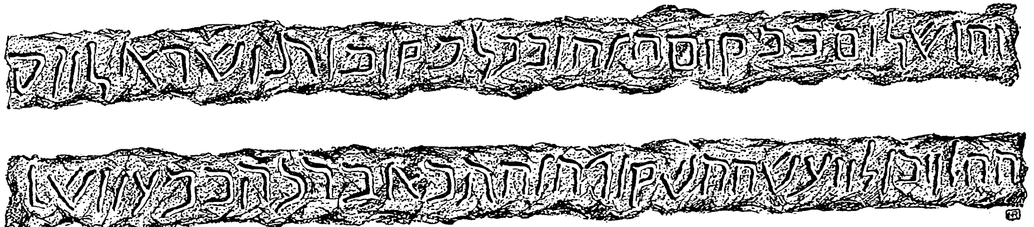
SYNAGOGUE INSCRIPTION AT KEFR BIRI'M. (From "C. I. H." p. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה הלוי בן לוי עשה השקוף הזה תבא ברכה במעשיו—

("May peace abide within this [holy] place and in all [holy] places of Israel! Jose ha-Levi, son of Levi, erected this lintel; blessing attend his works (?)!")

As regards the names given to the Hebrew alphabets at the time of the Mishnah and the Gemara, the name *ketab 'Ibri* (Hebrew writing) needs no further explanation. Perhaps Rabbi Jose may be correct in his explanation of the term *ketab Ashuri* as the name for the modern script; according to him אשור is equivalent to Ἀσσυρία, Συρία, and אשורית therefore meant Syriac, Aramaic. Of interest also is an expression of Rabbi Judah which shows that the contrast between the straight lines and stiffness of the Aramaic, as compared with the angular irregularity of the Samaritan, was considered quite striking.

Names for Hebrew Script.

Much more difficult to understand are the other names for the Hebrew script: רעץ and ליבונאה; for רעץ the reading רעץ most often occurs, denoting the "broken" script. Again, in Stade's "Zeitschrift," i. 336, G. Hoffmann, referring to this appellation, says that in Epiphanius ("De Gemmis," xii. 63) this same script is called "deession," "deessenon," consequently רעץ would be the correct reading; and according to Hoffmann also, *ketab Da'az* meant first styliform script, and afterward script (used on coins). Both Hoffmann and Halévy ("Mélanges de Critique et d'Histoire," p. 435, Paris, 1883) recognize in לבונאה an adjective from the name of some locality. The former, with R. Hananeel in the Tosafot, adopts the reading לבונה for the place (north of Neapolis), while the latter reads ניבולאה (Neapolis). Since R. Ḥisda was a Babylonian it is quite conceivable that he was unacquainted with the Samaritan alphabet, and that he regarded the ancient forms as identical with those found upon the clay tablets—כתב לבינאה. This opinion of R. Ḥisda may have been strengthened by the existence of the name כותאי. According to R. Nathan, who was likewise a Babylonian, the theory might be held that ketab Da'az stood for styliform, incisive, or cuneiform text. Though this form of writing may not have been practised at this time, yet, both then and later, the rubbish of the old ruins supplied in numbers clay tablets covered with these characters, sufficient to perpetuate the knowledge that this was the form of the ancient script. A mention of the clay tablet inscriptions may be found even in the Fihrist of the An-Nadîm, composed in the year 987 (compare M. Jastrow, Jr., in "Zeit. f. Assyr." x. 99).

Influence of Ligature.

Owing to the inflexible rules governing the writing of the Torah rolls there could not be any material variation in the form of their letters. The great importance, however, which was attached to these manuscripts led to great care in the execution of the characters; the scribes strove to produce the most beautiful effect so far as could be done within the prescribed limitations. In the case of alphabets having a highly developed system of ligature, like the Arabic, the writer might obtain good results by artistic grouping of letters, but in a block text, such as the Hebrew, in which every letter must be strictly separated, efforts in the direction of ornamentation were confined to the individual letter. Hence the Hebrew script followed the same development undergone previously by the Palmyrene. Even at the early period when the Aramaic alphabet branched out into the Hebraic, Palmyrene, and Arabic, the symbols had an almost rectangular form (compare Lidzbarski, "Handbuch," Table XXVI., col. 4), and developed until the characters became almost perfect squares, and thus formed the *ketab merubba'* ("square writing").

From the earliest days, throughout West Asia writing was done with the calamus, imported in most cases from Egypt. Since this reed was easily

Influence of Writing Material.

broken it was not found practical to make too sharp a point, and this circumstance resulted in producing an instrument analogous to the modern stub pen, which gave the characters in all texts of West Asia the form of a "round hand." The heavy and light strokes in the letters alternate in such a manner that gradually the horizontal strokes become heavy, while the perpendicular ones naturally diminish in thickness. Such a modification took place in the Hebrew, and all the horizontal strokes were made thick. As has been remarked above, the scribes, probably from force of habit, added even to the letters beginning with upright stems a short thin stroke quite similar to the little ornaments on the letters שעט"נז ג"ץ. The reed pen ("habilis calamus") glided easily over the surface. Consequently, wherever it was used as an instrument for writing—that is, in Saracen lands—the characters, in spite of being in the square form, show a tendency to roundness, the vertical strokes at the same time becoming more or less inclined at an angle. In the Occident, however, the quill was used, which offered a similar obstacle to sharp pointing, and as a consequence it assumed in its results much the character of the calamus. On the other hand, the walls of the quill are much thinner than those of the reed; and this gave rise to an appreciable difference between the pen-stroke and one made by the calamus. The ability of the quill to retain a sharper nib adapted it especially to the finer strokes of the letters, but its comparative flexibility led more easily to the breaking of the lines. Again, since the nibs of the quill pen parted very easily, in fact spread so far asunder that the ink failed to fill out the space between them, distinct scratches would sometimes make their appearance at the beginning, or sometimes at the end, of a thick stroke. In the Saracenic, or, as they were called, Sephardic (Spanish) lands the Hebrew Alphabet is distinguished for its roundness, for the small difference between the thickness of the horizontal and upright strokes as well as for the inclined position of the letters. The script of the Christian Occident—called Ashkenazic from the Hebrew name for Germany, where the Jews were the most populous—shows sharper corners, thinner upright stems, broken and pointed lines. Several minor peculiarities arose also in the letters ג, צ, ק.

Local Variations of Script.

Within the range of these distinct features, in different countries various gradations and transitions occur; thus the characters used by the Jews of Southern France and Italy, owing to their proximity to the Jews of Spain, and those used by the Greek Jews, owing to their relations with their Oriental coreligionists, assumed a rounder form than the strictly Ashkenazic. The Ashkenazic alphabets may be divided, therefore, into a German, a northern and a southern French (כתב פרובינצאל); an Italian (כתב וועלש), and a Greek branch. Among the Sephardim there are fewer variations noticeable, yet it is possible to distinguish in the Sephardic alphabet variations due to North African, Palestinian, and Babylonian-Persian Jews. The same script used for the Torah rolls is employed for the rest of the Biblical books or other important works, only in this case the תגין, זיונין and the roof of the *Ḥet* are omitted. In other works, however, embellishments and flourishes occur which were strictly prohibited in the preparation of the Torah. These ornamentations were influenced by the miniature illuminations used by Christians, and sometimes even artists of that faith were employed. Two works, freely used among the people, were thus especially illuminated, the Megillah (Book of Esther) and the Haggadah for Passover.

The "Ketibah Tammah."

In the St. Petersburg Imperial Public Library may be found the oldest Hebrew Bible manuscript extant. It dates from 916–917, and the letters are in general the same as those made now, though several slight modifications appear. Thus in ד and ה the horizontal line projects to the right over the upright, besides in ה and in ק the left stem hangs from the cross beam. י is comparatively long, but ו not longer than the other letters (see Plate IV., col. 1). One or two centuries earlier is the manuscript of Ecclesiasticus discovered in Egypt, in which all these characteristics are wanting, but the very peculiar width of the lower part in ש may be noted (*ib.* col. 2). Columns 3, 4, and 5 in Plate IV. exhibit other Oriental alphabets; those of the Ashkenazim may be illustrated by specimens from illuminated German manuscripts. For the former, compare cols. 1–5; col. 6, in which the cusped letters predominate, is taken from a German Seliḥot manuscript of the thirteenth or fourteenth century (Steinschneider, "Verzeichniss der Hebr. Handschriften," Berlin, i. 4, 9; Tab. ii. 3). The more secular the work, the less importance was attached to it, and the less care was taken that the execution of its letters should conform to the rules set down for the writing of the Holy Scriptures, and be, as it was called, a כתיבה תמה (see Sifre on Deut. xxxvi. כתב שלם). In the Talmud (Shab. 103*b*) *ketibah tammah* means simply "correct" script, but later it was applied to the square as opposed to the cursive alphabet; thus Maimonides' statement (compare Steinschneider, "Vorlesungen über Hebräische Handschriften," p. 29), that the ketab tam designates the German square script as compared with the Oriental, seems to rest on an error.

Transliteration of Foreign Languages.

Still less care was taken in the execution of the letters in cases where the text transcribed was not even Hebrew. For though it is true that within their own country the Jews, in exchanging their language for that of another nation, adopted also the alphabet of that nation, yet, throughout the Diaspora, the vernacular of the country, which was invariably adopted by the Jews, was written by them with Hebrew characters. So that, whether the vernacular be German, French, Spanish, Italian, Arabic, Persian, or even Tatar, as is the case with the Karaites of Southern Russia, the Hebrew was the alphabet used. Accordingly there grew up in coexistence with the square a cursive script, the tendency of which was to give the letters such forms as would permit their being more easily and rapidly made. But the mandate against the use of the ligature in connection with the writing of the sacred texts was powerful enough to influence the development of this system of writing also; for the ligature occurs comparatively seldom even in the cursive script. Thus a most potent factor in the transformation of the alphabet was held in restraint.

The primal difference between the two alphabets, square and cursive, was size. In unimportant works the lettering, for economy's sake, was small; such was also the case with marginal or explanatory notes. The former was called *ketibah gassah*, or "large script"; the smaller characters were known as *ketibah daḳḳah* or *ḳetannah*, "small script" (compare Steinschneider, *l.c.*, note 1, and Löw, "Graphische Requisiten," p. 73, where still other names for the various styles of script may be found). Through greater carelessness and haste in writing, the corners of the square letters became somewhat rounded, and the heads were made smaller or disappeared altogether; later on, distinct modifications took place in some of the letters.

Cursive Script.

The brief inscriptions daubed in red ink upon the walls of the catacombs of Venosa are probably the oldest examples of cursive script. Still longer texts in a cursive alphabet are furnished by the clay bowls found in Babylonia and bearing exorcisms against magical influences and evil spirits (see Bibliography 10). These no doubt date from the seventh or eighth century, and some of the letters are written in a form that is very antiquated (Plate V., col. 1). Somewhat less of a cursive nature is the manuscript, which dates from the eighth century (see Bibliography 11). Cols. 2–14 exhibit cursive scripts of various countries and centuries. The differences visible in the square alphabets are much more apparent. For instance, the Sephardic rounds off still more, and, as in Arabic, there is a tendency to run the lower lines to the left, whereas the Ashkenazic script appears cramped and disjointed. Instead of the little ornaments at the upper ends of the stems, in the letters שעטנ"ז ג"ץ a more or less weak flourish of the line appears. For the rest the cursive of the Codices remains fairly true to the square text. Documents of a private nature were certainly written in a much more running hand, as the sample from one of the oldest Arabic epistles written with Hebrew letters (tenth century?) clearly shows in the papyrus, in "Führer durch die Ausstellung," Table XIX., Vienna, 1894, (compare Plate V., col. 4). But since the preservation of such epistles was not held to be of importance, material of this nature from the earlier times is very scarce, and as a consequence the development of the script is very hard to follow. The last two columns of Plate V. exhibit the German cursive script of a later date. The next to the last is taken from a manuscript of Elias Levita. The accompanying specimen presents Sephardic script. In this flowing cursive alphabet the ligatures appear more often. They occur especially in letters which have a sharp turn to the left (ג, ז, כ, נ, צ, ת), and above all in נ, whose great open bow offers ample space for another letter.

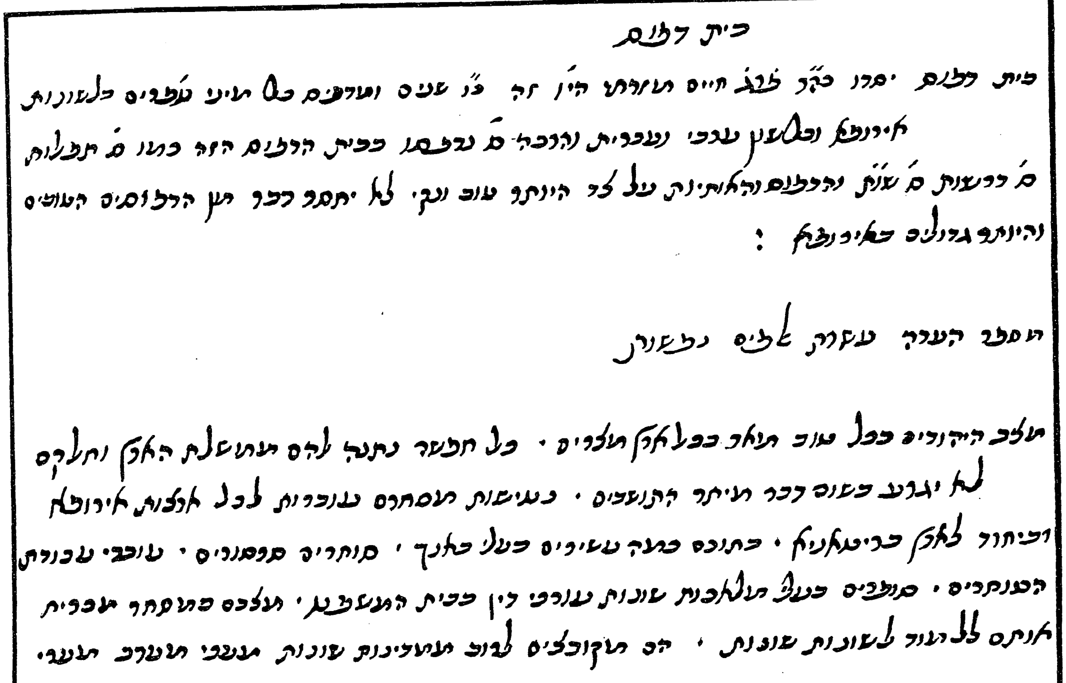

Specimen of Modern Sephardic Script.

(Portion of the original article on "Modern Alexandria," written for "The Jewish Encyclopedia.")

The following are the successive stages in the development of each letter: *Aleph* is separated into two parts, the first being written thus <, and the perpendicular stroke placed at the left K. In the modern German cursive these two elements are separated, thus lc, and the acute angle was rounded. It received also an abbreviated form connected with the favorite old ligature ⅃, and it is to this ligature of *Aleph* and *Lamed* that the contracted Oriental *Aleph* owes its origin (Plate V., col. 7). In writing *Bet*, the lower part necessitated an interruption, and to overcome this obstacle it was made ב, and, with the total omission of the whole lower line, ?. In *Gimel*, the left-hand stroke is lengthened more and more. *Dalet* had its stroke put on obliquely to distinguish it from *Resh*; however, since in rapid writing it easily assumed a form similar in appearance to ר, ד in analogy with ב was later changed to ק. A transformation very similar to this took place in the cases of final *Kaph* and of *Ḳoph* (see cols. 2, 5, 11, 14), except that *Ḳoph* opened out a trifle more than *Kaph*. The lower part of *Zayin* was bent sharply to the right and received a little hook at the bottom. The left-hand stroke of *Ṭet* was lengthened. *Lamed* gradually lost its semicircle until (as in both the Nabatæan-Arabic and Syriac systems) it became a simple stroke, which was bent sharply toward the right in the most modern cursive script. Final *Mem* branches out at the bottom, and in its latest stage is drawn out either to the left or straight down. In *Samek* the same development also took place, but it afterward became again a simple circle. In order to write *'Ayin* without removing the pen from the surface, its two strokes were joined with a curl. The two *Pe*'s spread out in a marked flourish. As to *Ẓade* the right-hand head is made longer, at first only to a small degree, but later on to a considerable extent. In the beginning *Shin* develops similarly to the same letter in the Nabatæan, but afterward the central stroke is lengthened upward, like the right arm of *Ẓade*, and finally it is joined with the left stroke, and the first stroke is left off altogether. The letters ה, ד, ח, ן, נ, ר, ת, have undergone little modification: they have been rounded out and simplified by the omission of the heads.

"Rashi" Script.

When printing was introduced, the selection of a style of type depended upon the same conditions as in the case of the execution of manuscripts. Square or block letters were cast for biblical and other important works; in the various countries different models for letters were often followed; one form was preferred at one time, another at another; however, the style selected by the Ashkenazim prevailed and maintained its preeminence over all the others. Books of a secondary character, works which accompanied another text, such as commentaries and the like, were printed in the cursive; and here a style of type became popular which very closely resembled the Hispano-African cursive (compare Plate IV., col. 9). Since the script occurs oftenest in commentaries on the Bible and the Talmud by Rashi, it has become known as the Rashi script. For the printing of Judæo-German texts, a further development of the Ashkenazi alphabet, called "Weiber-Deutsch," has been created (compare Plate V., col. 13; see Bibliography 12).

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10. Hebrew Inscriptions: *Corpus Inscriptionum Hebraicarum*, cols. 18–21; Babelon and Schwab, in *Rev. Ét. Juives*, iv. 165 *et seq.*; Hyvernat, in *Zeitschrift für Keilschriftforschung*, ii. 113 *et seq.*; Grünbaum, *ib.* pp. 217 *et seq.*; Nöldeke, *ib.* pp. 295 *et seq.*; Schwab, in *Revue d'Assyriologie*, i. 117 *et seq.*, ii. 136 *et seq.*; *Proceedings Soc. Bibl. Arch.* xii. 292 *et seq.*, xiii. 583 *et seq.*; Harkavy, in "*Zapiski*" of the Oriental section of the Petersburg Archæol. Society, iv. 83 *et seq.*; Lacau, in *Revue d'Assyriologie*, iii. 49 *et seq.*; Wohlstein, in *Zeit. f. Assyr.* viii. 313 *et seq.*, ix. 11 *et seq.*; Fränkel, *ib.* ix. 308 *et seq.*

11. Hebrew Papyri: Steinschneider, *Hebräische Papyrusfragmente aus dem Fayyum*, in *Aegyptische Zeitschrift*, xvii. 93 *et seq.*, and table vii.; *C. I. H.* cols. 120 *et seq.*; Erman and Krebs, *Aus den Papyrus der Königlichen Museen*, p. 290, Berlin, 1899. For the Hebrew papyri in *The Collection of Erzherzog Rainer*, see D. H. Müller and D. Kaufmann, in *Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer*, i. 38, and in *Führer durch die Sammlung*, etc. pp. 261 *et seq.*

12. General Sources: Gesenius, *Geschichte der Hebräischen Sprache und Schrift*, pp. 137 *et seq.*, Leipsic, 1815; H. Hupfeld, *Kritische Beleuchtung Einiger Dunkeln und Missverstandenen Stellen der Alttestamentischen Textgeschichte* in *Theologische Studien und Kritiken*, iii. 259 *et seq.*; Marquis de Vogüé, *L'Alphabet Hébraïque et l'Alphabet Araméen*, in *Revue Archéologique*, new series, xi. 319 *et seq.*; Fr. Lenormant, *Essai sur la Propagation de l'Alphabet Phénicien*, i. 173 *et seq.*, 259 *et seq.*, Paris, 1875; Ad. Neubauer, *The Introduction of the Square Characters in Biblical Manuscripts*, in *Studia Biblica*, iii. 1 *et seq.*; Ph. Berger, *Histoire de l'Écriture dans l'Antiquité*, 2d ed., pp. 188 *et seq.*, Paris, 1892; M. Lidzbarski, *Handbuch*, i. 183 *et seq.*, 189 *et seq.*; Leop. Löw, *Graphische Requisiten und Erzeugnisse bei den Juden*, ii. 38 *et seq.*, Leipsic, 1871; M. Steinschneider, *Vorlesungen über die Kunde Hebräischer Handschriften*, pp. 27 *et*

PLATE I.

OLD HEBREW AND SAMARITAN ALPHABETS.

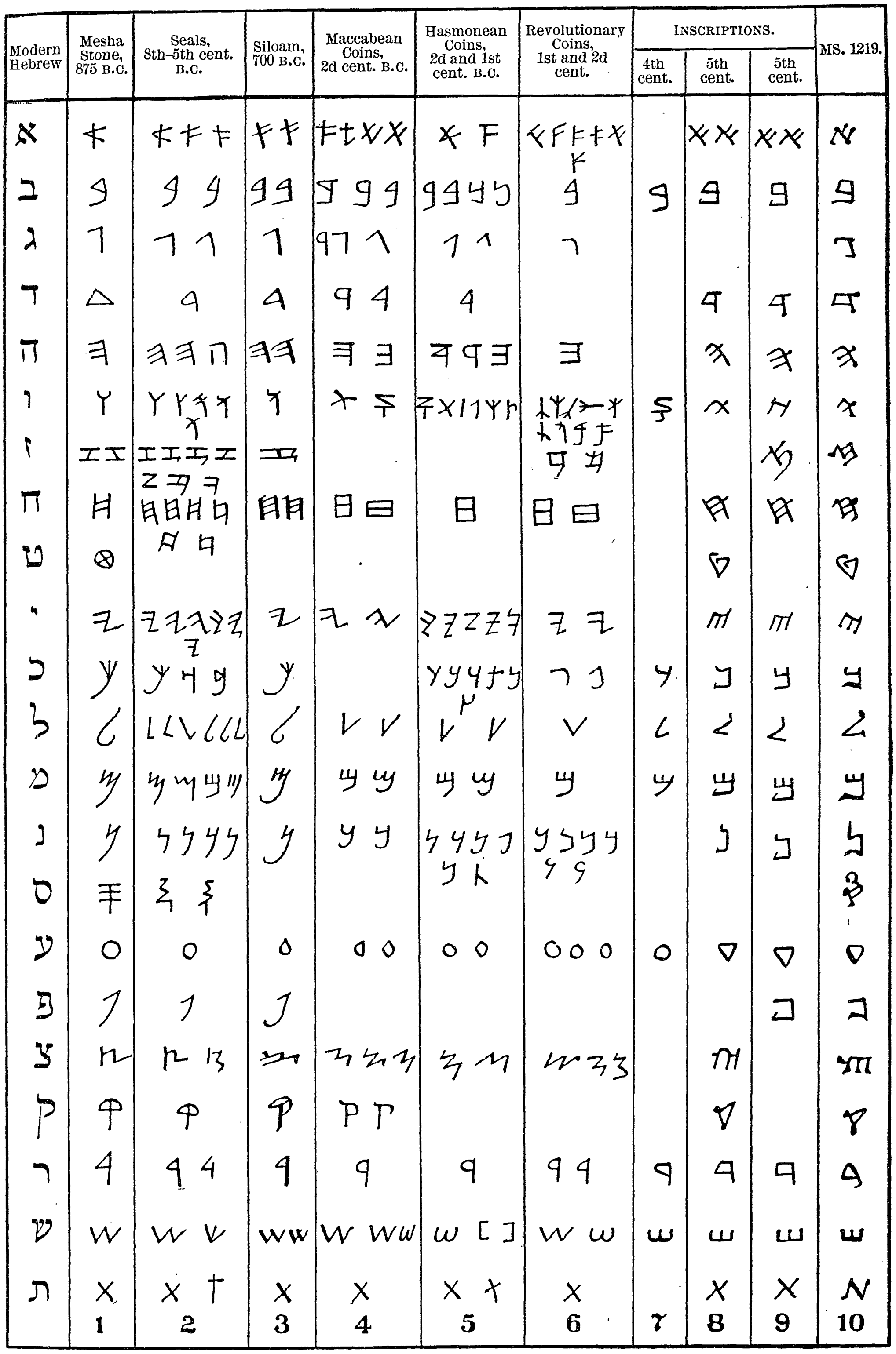
Modern Hebrew
Mesha Stone, 875 B.C.
Seals, 8th–5th cent. B.C.
Siloam, 700 B.C.
Maccabean Coins, 2d cent. B.C.
Hasmonean Coins, 2d and 1st cent. B.C.
Revolutionary Coins, 1st and 2d cent.
INSCRIPTIONS.
4th cent.
5th cent.
5th cent.
MS. 1219.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
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ר
ש
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9
10

PLATE II.

ORIGIN AND DEVELOPMENT OF THE HEBREW SQUARE ALPHABET.

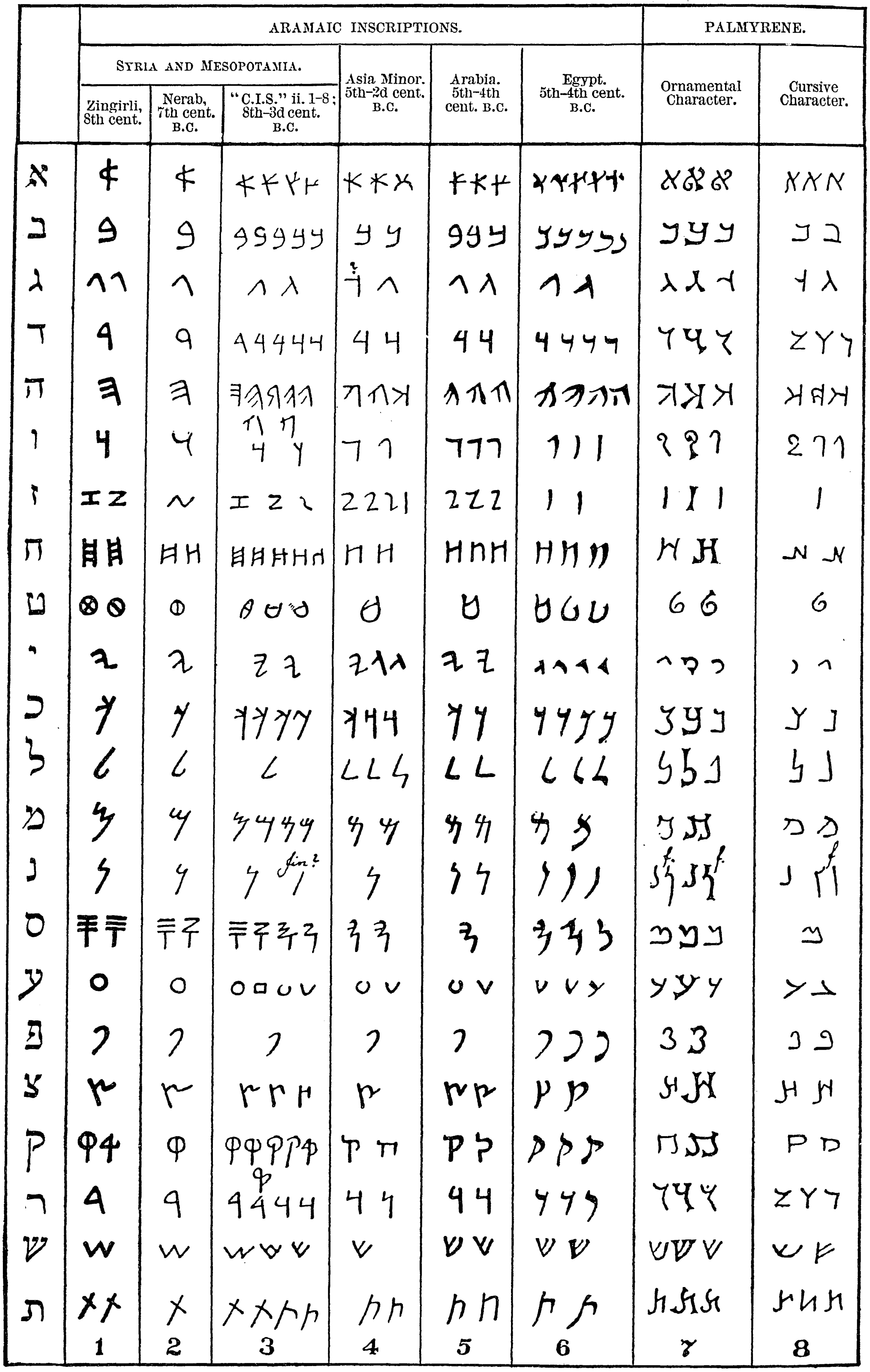
ARAMAIC INSCRIPTIONS.
PALMYRENE.
Syria and Mesopotamia.
Zingirli, 8th cent.
Nerab, 7th cent. B.C.
"C.I.S." ii. 1-8; 8th-3d cent. B.C.
Asia Minor. 5th-2d cent. B.C.
Arabia. 5th-4th cent. B.C.
Egypt. 5th-4th cent. B.C.
Ornamental Character.
Cursive Character.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
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ק
ר
ש
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f.
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5
6
7
8

PLATE III.

ANCIENT HEBREW INSCRIPTIONS.

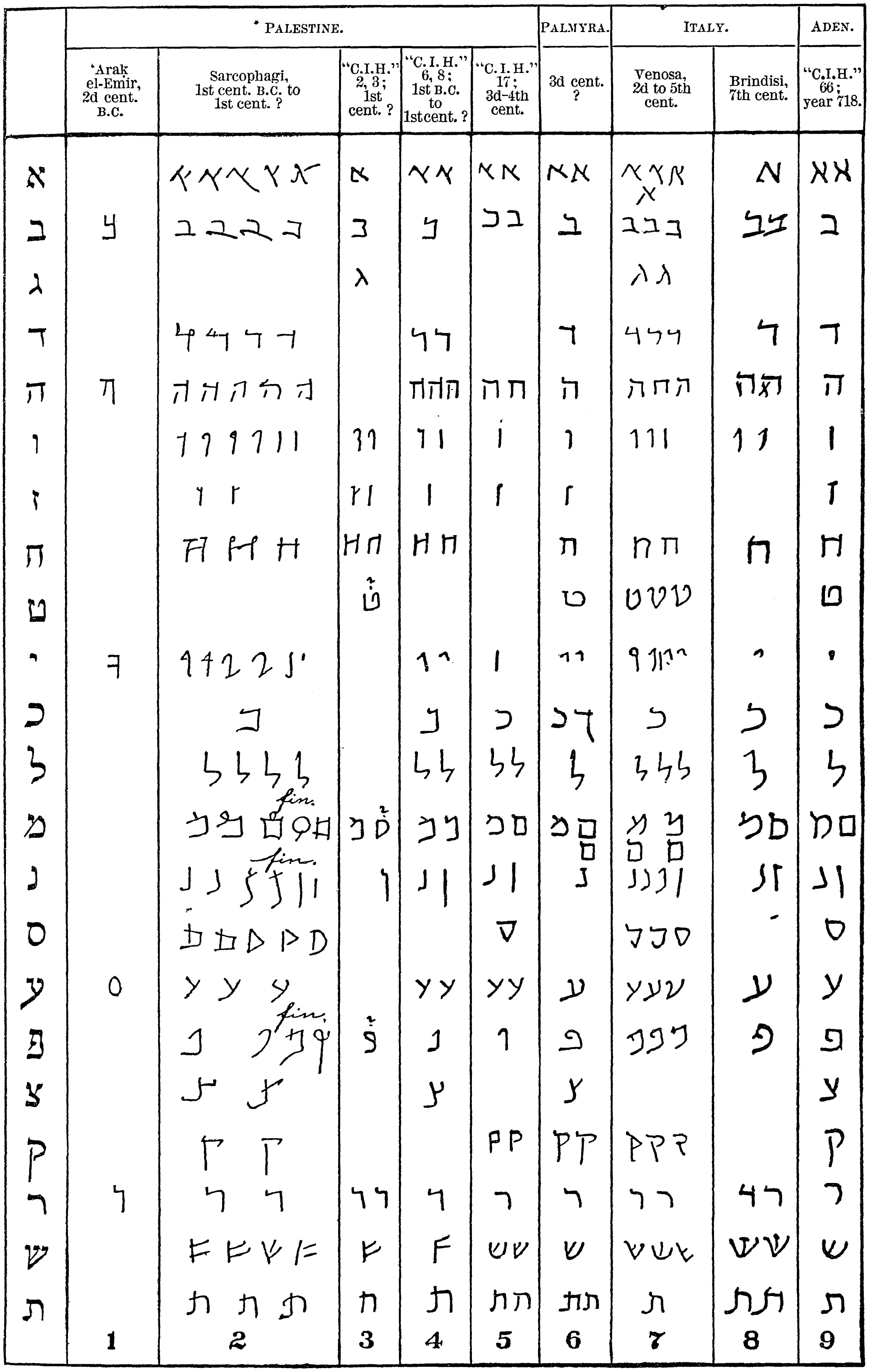
PALESTINE.
PALMYRA.
ITALY.
ADEN.
'Arak el-Emir, 2d cent. B.C.
Sarcophagi, 1st cent. B.C. to 1st cent. ?
"C.I.H." 2, 3; 1st cent. ?
"C. I. H." 6, 8; 1st B.C. to 1st cent. ?
"C. I. H." 17; 3d-4th cent.
3d cent. ?
Venosa, 2d to 5th cent.
Brindisi, 7th cent.
"C.I.H." 66; year 718.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
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fin.
1
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4
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6
7
8
9

PLATE IV.

MANUSCRIPT WRITING.

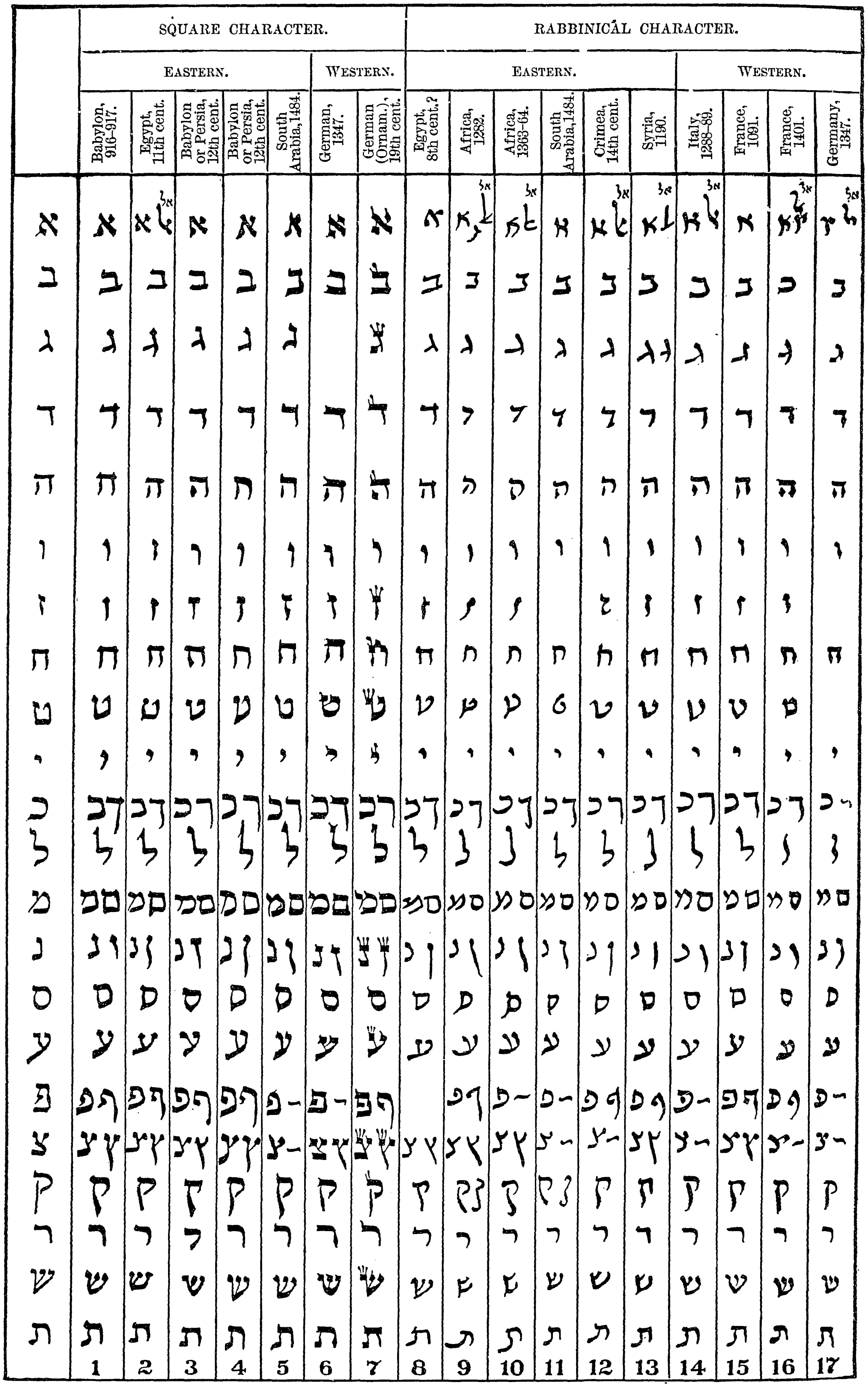
SQUARE CHARACTER.
RABBINICAL CHARACTER.
EASTERN.
WESTERN.
EASTERN.
WESTERN.
Babylon, 916-917.
Egypt, 11th cent.
Babylon or Persia, 12th cent.
Babylon or Persia, 12th cent.
South Arabia, 1484.
German, 1347.
German (Ornam.), 19th cent.
Egypt, 8th cent.?
Africa, 1282.
Africa, 1363-64.
South Arabia, 1484.
Crimea, 14th cent.
Syria, 1190.
Italy, 1288-89.
France, 1091.
France, 1401.
Germany, 1347.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת
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PLATE V.

CURSIVE WRITING.

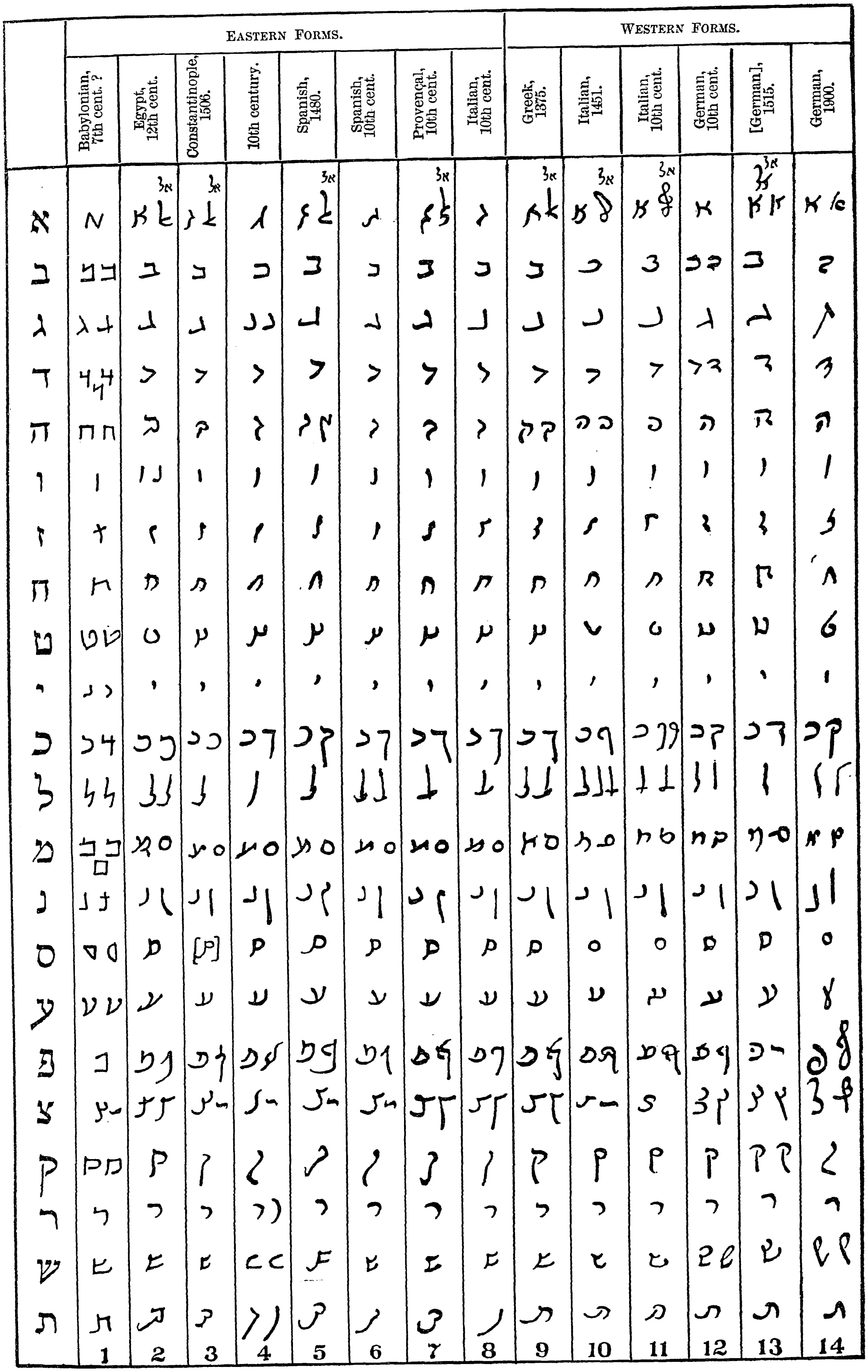
EASTERN FORMS.
WESTERN FORMS.
Babylonian, 7th cent. ?
Egypt, 12th cent.
Constantinople, 1506.
10th century.
Spanish, 1480.
Spanish, 10th cent.
Provençal, 10th cent.
Italian, 10th cent.
Greek, 1375.
Italian, 1451.
Italian, 10th cent.
German, 10th cent.
[German], 1515.
German, 1900.
א
ב
ג
ד
ה
ו
ז
ח
ט
י
כ
ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת
1
2
3
4
5
6
7
8
9
10
11
12
13
14

seq., Leipsic, 1897; De Wette-Schrader, *Lehrbuch der Historisch-Kritischen Einleitung in das Alte Testament*, 8th ed., pp. 185 *et seq.*, Leipsic, 1869; B. Stade, *Lehrbuch der Hebräischen Grammatik*, i. 22 *et seq.*, Leipsic, 1879; Bleek and Wellhausen, *Einleitung in das Alte Testament*, 5th ed., pp. 580 *et seq.*, Berlin, 1886; C. Schlottmann, *Schrift und Schriftzeichen* in Riehm's *Handwörterbuch des Biblischen Altertums*, 2d ed., pp. 1416 *et seq.*; H. L. Strack, *Schreibkunst und Schrift bei den Hebräern* in *Real-Encyklopädie für Protestantische Theologie*, 2d ed., xiii. 690 *et seq.* Facsimiles of Hebrew manuscripts may be found in the following works: Chwolson, *C. I. H.* 1881 *et seq.*, in *Oriental Series* of the *Publications of the Paleographical Society*, London, 1875-83; Steinschneider, *Catalogues of the Hebrew Manuscripts of the Libraries of Leyden* (1858), *Munich* (1875), *and Berlin*, i. (1878); Neubauer, *Cat. Bodl. Hebr. MSS.* (facsimiles); B. Stade, *Gesch. des Volkes Israel*, i. Berlin, 1887. For a complete bibliography see M. Steinschneider in *Centralblatt für Bibliothekswesen*, iv. 155 *et seq.* For tables of alphabets see *Publications of the Paleographical Society*, lxxxvii. (Euting); Bickell and Curtiss, *Outlines of Hebrew Grammar*, Leipsic, 1877; Euting, in *Corpus Inscriptionum Hebraicarum*; Neubauer, *The Introduction of the Square Characters* (Brünnow).

Plate I.

(Old Hebrew and Samaritan.)

1. Mesha Stone. 2. Seals and Gems; see Bibliography and Lidzbarski, *Handbuch*, Plates iii. 1, xlvi. 3. Siloam Inscription. 4-6. Coins, according to Madden. 7. Inscription from 'Amudas. 8-9. Inscriptions from the fifth century; compare Lidzbarski, *Handbuch*, i. 440; and Berger, *Histoire de l'Écriture*, 2d ed., pp. 200 *et seq.* 10. Samaritan-Pentateuch Manuscript of the year 1219, Hebrew and Arabic, according to the *Oriental series*, vol. xxviii. in the *Publications of the Paleographical Society*.

Plate II.

(Origin and Development of the Hebrew Square Alphabet.)

1. Inscriptions of Zenjirli. 2. Inscriptions of Nerab. 3. Inscriptions on weights and clay tablets. 4. Inscriptions from Asia Minor; compare Lidzbarski, *Handbuch*, i. 446; and *Ephemeris*, i. 59 *et seq.* 5. Inscriptions from Arabia; see *C. I. S.* ii. 113-115. 6. Inscriptions and papyri from Egypt, *C. I. S.* ii. 122 *et seq.* 7-8. Palmyrene inscriptions; compare Lidzbarski, *Handbuch*, ii., plate xxvii. *et seq.*

Plate III.

(Ancient Hebrew Inscriptions.)

1. Inscription from 'Araḳ-el-Emir. 2. Inscriptions on ossuaries, according to *C. I. H.* plate iv. 193. 3. *C. I. H.* 2 (Gezer) and 3. 4. *C. I. H.* 6 (Bene Ḥezir) and 8 (Gaza). 5. 17 (Kefr Biraim). 6. Inscriptions from Palmyra. 7. Inscriptions on the Catacombs of Venosa. 8. Tumulary inscriptions from Brindisi, seventh century. 9. Tumulary inscriptions from Aden, 66.

Plate IV.

(Manuscript Writing.)

1. Babylonian Codex of the Prophets in St. Petersburg. 2. Manuscript of Sirach. 3. Pentateuch with Targum from Babylonia or Persia, twelfth century, British Museum, Oriental, 1467. (According to Paleographical Society, Oriental series liv.) 4. Manuscript of the Prophets, from Persia, Babylonia, or Southern Arabia, twelfth century, British Museum, Harl. MS. 5720 (Paleographical Society, Oriental series xl.). 5. Hafṭarot with the Targum Jonathan from Southern Arabia from the year 1484. 6. Hagiographa with Rashi. German (Ashkenazi), of the year 1347. Cambridge University Library, Ee 5, 9 (Paleographical Society, Oriental series xli.). 7. Modern German script of the nineteenth century with ornamental flourishes or strokes. 8. Papyri from Egypt. 9. MS. alphabet of the Taḥamonim (African Sephardic) of 1282. British Museum, Additional Manuscr. of 27113 (Paleographical Society, Oriental series lv.). 10. *Sefer ha-Mishkol* written at Mustaghanem (Algeria), in 1363-64. Cambridge University Libr., Cod. 11. 22 (Paleographical Society, Oriental series xxx.). 11. See 5. 12. Epigraph from a Karaite Pentateuch roll from Theodosia (Crimea), about 1325 (*C. I. H.* 138). 13. Rashi on Baba Meẓi'a, written probably at Mosul (betraying the influence of a Greek-Ashkenazi hand) in 1190. British Museum, Oriental, 73. (According to Paleographical Society series xv.). 14. Talmud Yerushalmi, written at Rome in 1288-89 (Italian-Ashkenazi hand). Leyden University Library. Cod. Hebr. Scaliger 3. (Paleographical Society, Oriental series lvi.) 15. Menahem, *Maḥberot*, probably written in France in 1091 (French-Ashkenazi type). British Museum, Additional Manuscr. of 27214. (According to the Paleographical Society, Oriental series xiii.) 16. *Semak*, copied by R. Moses of Zurich (French-Ashkenazi), in 1401. Cambridge University Library, Additional Manuscr. No. 560 (Paleographical Society, Oriental series lxviii.). 17. See 6.

Plate V.

(Cursive Writing.)

1. Incantation upon Babylonian dish, in *C. I. H.* 18. 2. Egyptian of the twelfth century. 3. Constantinople, 1506. 4. Tenth century. 5. Spanish, date 1480. 6. Spanish, tenth century. 7. Provençal, tenth century. 8. Italian, tenth century. 9. Greek, dated 1375. 10. Italian, dated 1451. 11. Italian, tenth century. 12. German, tenth century. 13. Eleazer of Worms, סודי רזיא, copied at Rome in 1515 by Elias Levita, German-Ashkenazic, British Museum, Additional Manuscr. of 27199 (Paleographical Society, Oriental series lxxix.). 14. Ashkenazic from the nineteenth century.

M. Li.

ALPHABETUM SIRACIDIS. See Sirach, Pseudo.

ALPRON, JACOB: Italian translator; died Dec. 22, 1622. He adapted and translated into Italian Benjamin ben Abraham of Solnik's "Miẓwot Nashim" (Precepts for Women) for the use of Jewish women in Italy. The translation became very popular and went through several editions at Padua and Venice (1625, 1652, and 1710). The name Alpron is corrupted from Heilprin=Heilbronn.

Bibliography: *Monatsschrift*, xliii. 317; Fürst, *Bibl. Jud.* i. 49.

J. S. R.

AL-RABI IBN ABU AL-ḤUḲAIḲ: Jewish poet of the Banu-al-Nadhir in Medina, who flourished shortly before the Hegira (622). His family was in possession of the fort Al-Kammus, situated near Khaibar. Like most of the Medina Jews, he took part in the quarrels between the two Arab tribes of that town, and was present at the battle of Bu'ath, 617, which took place in the territory of the Banu Kuraiza. Al-Rabi was a poet of note. He had a contest at capping verses with the famous Arabic poet, Al Nabighah, the latter reciting one hemistich, while Al-Rabi had to supply the next, keeping to the same meter and finding a rime. He has been credited with the authorship of other poems, but upon dubious authority. One of these poems used to be recited by Abun, the son of the Calif Othman. From its contents, however (it criticizes the folly of his own people), it seems more likely to have been written by one of Abun's sons, who bore the same name as Al-Rabi. It might, then, have been composed after the submission of the Banu Kuraiza. Al-Rabi's brother Sallam and his three sons were among Mohammed's most bitter opponents. An account of Al-Rabi can be found in vol. xxi. of the Kitab al-Aghani, ed. Brünnow, p. 91. He is cited among the Arabic Jewish poets by Moses ibn Ezra in his "Kitab al-Mudhadarah" ("Rev. Ét. Juives," xxi. 102). Steinschneider can hardly be right in saying that he was a Moslem ("Jew. Quart. Rev." xi. 609, note 1), as the Arabic authorities are quite certain about his Jewish origin.

Bibliography: Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber*, pp. 72 *et seq.*; Hirschfeld, in *Rev. Ét. Juives*, vii. 152, 299.

H. Hir.—G.

ALROY, or **ALRUI, DAVID** (called also **El David** and **Menahem ben Suleiman ibn Al-ruḥi**): A pseudo-Messiah who lived about 1160; born at Amadia in Kurdistan. He became thoroughly proficient in Biblical and Talmudic knowledge, studying under Ḥisdai, the Prince of the Exile, and under Ali, the head of the Academy in Bagdad. He was versed in the literature of the Moslems and known as a worker of magic.

The condition of the califate in the days of Alroy afforded a ready opportunity for a venturesome character to stir up political tumult. The crusades had caused a general condition of unrest and a weakening of the authority of the sultans of Asia Minor and Persia. On all sides there arose spirited chieftains who set up small independent states in defiance of their paramount ruler. This state of affairs was in itself a source of disturbance among the Jews of the califate, and was aggravated by the existence of a vexatious poll-tax levied upon all males above the age of fifteen (see Lebrecht's essay on "The State of the Califate of Bagdad" in Asher's edition of "Benjamin of Tudela," ii. 318 *et seq.*).

The materials for a rebellion being thus at hand, David Alroy raised the banner of revolt against the Seljuk Sultan Muktafi, and called upon the oppressed people of Israel to regard him as their long-expected Messiah. He promised to lead his brethren to the recapture of Jerusalem, after which he would be their king, and they would forever be free. In the adjacent district of Adherbaijan there lived a number of warlike Jews who had their homes among the mountains of Chaftan, and these men Alroy sought to win over to his cause. To his brethren in Mosul, Bagdad, and other towns, he sent letters announcing his divine mission, and summoning them to aid him in waging war upon the Moslems and to shake off their yoke. His intimate knowledge of the magic arts is said to have convinced many Jews of the truth of his pretensions, and Alroy soon found himself with a considerable following, burning to free themselves from Moslem tyranny. He resolved to attack the citadel of his native town, Amadia, and directed his supporters to assemble in that city, with swords and other weapons concealed under their robes, and to give, as a pretext for their presence, their desire to study the Talmud with such a distinguished scholar as himself.

What followed is uncertain, for the sources of the life of Alroy tell each a different tale, and the subsequent events are closely interwoven with a mass of legends that have no historical basis. In all probability, the attack upon the fort at Amadia failed; Alroy and his deluded followers were defeated, and he himself was put to death.

The legends, however, are full of interest, and the version of Benjamin of Tudela, which is set forth as though made up of historical facts, is well worth reproducing.

Benjamin of Tudela's Version.

The news of Alroy's revolt reached the ears of the Sultan, who sent for the would-be Messiah. "Art thou the King of the Jews?" asked the Moslem sovereign, to which Alroy replied, "I am." The Sultan thereupon cast the Jewish pretender into prison in Tabaristan. Three days later, while the Sultan and his council were engaged in considering Alroy's rebellion, the pseudo-Messiah suddenly appeared in their midst, having miraculously made his escape from prison. The Sultan at once ordered Alroy's rearrest; but, by his magic, the rebel made himself invisible and left the palace. Guided by the voice of Alroy the Sultan and his nobles followed him to the banks of a river, where, having made himself visible, the marvelous wizard was seen to cross the water on a shawl, and make his escape with ease. On the same day he returned to Amadia, a journey which ordinarily took ten days, and, appearing to his followers, related to them his wondrous exploits.

The Sultan now threatened to put the Jews of his dominion to the sword if Alroy were not surrendered, and the Jewish authorities in Bagdad endeavored to induce Alroy to abandon his pretensions to the Messiahship for fear of the evil that might befall Israel. From Mosul also an appeal was made to him by Zakkai and Joseph Barihan Alfalah, the leaders of the Jewish community; but all in vain. At length, the governor of Amadia, Saif al-Din, bribed the father-in-law of the daring rebel to slay him, which was done, and the revolt was brought to an end. The Jews of Persia had considerable difficulty in appeasing the wrath of the Sultan, and were obliged to pay a large indemnity.

The death of Alroy did not entirely destroy the belief in his heaven-sent mission for the redemption of his people. Two impostors came to Bagdad and succeeded in perpetrating a huge fraud upon the credulous followers of the pseudo-Messiah. They announced that upon a certain night they were all commanded to commence a flight through the air from Bagdad to Jerusalem, and, in the meantime, the followers of Alroy were to give their property into the charge of these two messengers from their dead leader. The dénouement of this cunning scheme may be imagined; and yet, for many years afterward, a sect of Menahemites, as they were termed, continued to revere the memory of the so-called Messiah of Amadia.

Literary Sources.

The principal source of the life of Alroy is the "Itinerary" of Benjamin of Tudela (ed. A. Asher, i. 122–127). This version is followed in its main outlines by Solomon ibn Verga, in his "Shebeṭ Yehudah" (ed. Wiener, Hebrew text, p. 50). Ibn Verga states, on the authority of Maimonides (which, however, can not be substantiated), that, when asked for a proof that he was truly the Messiah, Alroy (or David El-David, as Ibn Verga and David Gans in his "Ẓemaḥ David" call him) replied, "Cut off my head and I shall yet live." This was done, and thus the pretender escaped a crueler fate. David Gans, Gedaliah ibn Yaḥya (in his "Shalshelet ha-Ḳabbalah"), who calls him David Almusar, and R. Joseph ben Isaac Sambari (see A. Neubauer, "Mediæval Jew. Chron." i. 123) closely follow Benjamin of Tudela's version. The name Menahem ibn Alruḥi ("the inspired one"), and the concluding episode of the impostors of Bagdad, are derived from the contemporaneous chronicle of the apostate, Samuel ibn Abbas (see Wiener's "'Emeḳ ha-Baka," pp. 168 *et seq.*, xxv. *et seq.*). The name Menahem (*i.e.*, the comforter) was a common Messianic appellation. The name Alroy is probably identical with Alruḥi (see Wiener, *l.c.*; Grätz, "Gesch. d. Juden," pp. 269 *et seq.*, 426; Basnage, "Hist. des Juifs," vii. 9). Lord Beaconsfield's novel, "The Wondrous Tale of Alroy," is purely imaginary, and exalts a man who was probably a vulgar impostor into a high-souled "hero of a dramatic romance," and invests him with a halo of glory.

BIBLIOGRAPHY: Loeb, in *Rev. Ét. Juives*, xvi. 215, xvii. 304.

M. A.

ALSACE: A German territory which, together with Lorraine, forms a *Reichsland*, or imperial territory. It lies between the River Rhine and the Vosges Mountains. The precise date when Jews settled in this and the neighboring regions can not be definitely fixed. According to some historians there were Jews in Cologne in the fourth century: others date their presence in Mayence from the end of the eighth century. If these statements be true, it is not impossible that Jews resided also in the chief city of Alsace during the period of the Frankish and Carlovingian kings. This was Schoepflin's view in the last century ("Alsatia Illustrata," translated by Ravenez, v. 143); but he furnished no proofs. However, Benjamin of Tudela, in his account of his travels between the years 1160 and 1173, speaks of having met many rich and learned Jews in the towns of Treves, Worms, Speyer, and Strasburg; hence, Jewish communities must have existed there in the second half of the twelfth century. According to J. Euting ("Aeltere Hebräische Inschriften im Elsass," 1887), the oldest of the gravestones unearthed in 1868 in the Rue des Juifs at Strasburg dated from this time.

Traces of Early Settlements.

Another tombstone bore the date of 1223; but most of the remainder are of the fourteenth century.

The second code of laws, promulgated by the prince-bishop of Strasburg about the year 1200, prescribed that the Jews of that city should furnish the episcopal standards ("Urkundenbuch der Stadt Strassburg," i. 481). In 1233 a Jews' quarter existed in the city ("Urkundenb." i. 185), and the term "Jew" was applied to some of the Christian inhabitants either as a sobriquet, or because they were descended from baptized Israelites. Under the emperor Frederick II., there were Jews in Hagenau (Richer de Lenones, ad annum 1236; Boehmer, "Fontes," iii. 58); and, some time later (about 1260), those of Weissenburg were accused of ritual murder, and expelled from the town ("Annales de Colmar"; Boehmer, "Fontes," ii. 4). The author of the anonymous appendix to the "Annales de Colmar" (about 1300) says: "In Alsatia . . . chyrurgici pauci, physici pauciores; Judei pauci; hæretici in locis plurimis abundabant" (In Alsatia there were few surgeons and fewer physicians; Jews also were few, but in most places heretics abounded; "Annales de Colmar," ed. Gérard et Liblin, p. 230). When the bishop of Strasburg, Walter von Geroldseck, quarreled with the citizens, one of his grievances was the maltreatment of the Jews by his rebellious subjects; and in an agreement entered into with his successor the town council engaged not to exact the payment of imposts from the Jews for five years ("Urkundenb." i. 374).

Era of Persecution.

For nearly three quarters of a century the Jews of Alsace were simply tolerated; but in the last decade of the thirteenth century their persecution began. In 1290 the people of Mülhausen rose against the Jewish usurers. One of them, a certain Solman of Neuenburg, was beaten to death by the mob; and King Rudolph I. by proclamation annulled all debts to the Jews, amounting to 200 silver marks—about $20,000 or £4,000 of the present day (Mosmann, "Cartulaire de Mulhouse," i. 88). Two years later (1292) the Jews of Colmar were accused of ritual murder, and a riot ensued (Boehmer, "Fontes," ii. 30). During the following year the people of Rufach, aided perhaps by the avaricious clergy, began to show intolerance toward the Jews of that city, who fled precipitately to Colmar (*ib.* ii. 31). In the "Annales de Colmar" (p. 168) it is recorded that in 1296 a Jew of Sulzmatt, having been accused of theft, was hanged by his feet on a gibbet and remained in this position for eight days, when, according to the account, he succeeded in freeing himself. Another Jew was murdered at Ensisheim in 1299 (*ib.* p. 182).

Persecution, once begun, diminished somewhat at certain intervals, but never ceased entirely. When King Henry VII. of Germany in 1308 delivered the Jews of Rufach and Sulzmatt to John of Dirpheim, bishop of Strasburg, several of them were imprisoned, and others perished at the stake for unknown reasons. A second massacre of the Jews occurred in Rufach in the year 1338, on the anniversary of the conversion of St. Paul; and shortly afterward nearly all the Jews were expelled, at least temporarily, from the bishopric of Upper Alsace ("Alsatia Illustrata," iv. 262).

Massacres.

The period between 1337 and 1338 was particularly unfortunate for the Jews scattered over the neighboring country; and from the meager records of contemporary writers it appears that the movement against them ultimately developed into a general uprising of the peasantry. In May, 1337, Umbehoven, a knight of Dorlisheim, and Zimberlin, a noble of Andlau (according to another authority, a simple innkeeper), collectively taking the name of "König Armleder" (King Leather-arm), placed themselves at the head of a mob of peasants and massacred the Jews of Ensisheim, Mühlhausen, Rufach, and other towns. They then marched on Colmar and summoned the magistrates of the city to surrender the Jews to them; but the citizens of Strasburg having decided to assist in the defense of the threatened city, the mob dispersed ("Chronique de Kœnigshoven," ed. Hegel, p. 759). At about the same time the Jews of Ribeauville, who in 1331 had been turned over by Louis of Bavaria to the Sieur de Ribeaupierre as surety for a loan of 400 marks in silver (corresponding to $80,000 of the present day), were accused of being poisoners and were massacred ("Alsatia Illustrata," iv. 262).

Strasburg a City of Refuge.

Isolated cases of murder also occurred at Strasburg. In 1337 a Jew accused of killing a little girl was burned; and the child was buried with great pomp, and honored by the crowd as a martyr (Grandidier, "Nouvelles Œuvres Inédites," v. 344). Still Strasburg practically remained the city of refuge for the Jews of Alsace up to about the middle of the fourteenth century; and as its commerce and industry developed, the imperial free city adjusted its relations with the Jews in a manner that, though onerous, was at least endurable. In accordance with an agreement made in 1325, the Jews occupied a quarter of their own in the city of Strasburg and had their own cemetery ("Urkundenb." ii. 394). If they could not acquire real estate, they were not compelled to submit their actions at law to any judges other than the mayor—a privilege that assured them a measure of protection, though it was doubtless costly. A certificate of protection (*Schutzbrief*) issued in 1338 to sixteen persons, and valid for five years, cost 1,072 marks, of which 1,000 were payable to the city, 60 to the king, and 12 to the bishop. As compensation for this, the Jews were permitted to engage in money-lending; the rate on loans being fixed for them at 5 or 6 per cent a week, or at 43 per cent per annum ("Chronique de Kœnigshoven," ed. Hegel, append. iv. 977).

The degree of culture among these Jews is shown, at least relatively, by the fragments of their gravestones which have recently been unearthed, and by the fact that Jews of other cities attended the lectures of the rabbis of Strasburg. There is still extant a letter of the mayor of Schlettstadt to the mayor of Strasburg praying the latter to allow some of the Jews of the former place to sojourn in Strasburg, in order that they might take advantage of the teaching of the rabbis there ("Urkundenb." v. 1029).

"Confessions" Under Torture.

Then came that horrible "year of terror," which descended upon all Alsace and swept away most of its Jewish communities. A letter of Rudolph of Oron, bailiff of Lausanne (Nov. 15, 1348), announced to the mayor of Strasburg that certain Jews of Lausanne had confessed, under torture, that by order of, and in collusion with, their coreligionists of Italy they had poisoned all the wells in the Rhine valley. It was, they said, to avenge the cruelties of King Leather-arm that the Jews spread around this poison, which would not kill them, but would kill the Christians ("Urkundenb." v. 164–210). In December, 1348, the city council of Obernai (Enheim) notified that of Strasburg that they had put to the torture five Jews, arrested at the last large fair at Speyer, and that these had admitted their participation in this crime

("Urkundenb." v. 177). On Dec. 29, the council of Colmar also announced that a certain Hegmann, one of the Jews under its protection, had, under torture, accused Jacob, the cantor of the synagogue of Strasburg, of having sent him the poison which he put in the wells of Colmar: one of his cousins, a woman named Bela, had similarly poisoned the wells of Ammerschweier. Notwithstanding these accusations, the chief magistrates, influenced no doubt as much by self-interest as by humanity, continued to protect the Jewish community of their city. But a general uprising, instigated by the civic magnates and the neighboring nobles—possibly also by the clergy itself—broke out at Strasburg in February, 1349. The councillor, Peter Swarber, and his two colleagues were deposed, mulcted in heavy fines, and expelled. Afterward the new communal authorities constituted by this revolutionary movement decreed the extermination of all the Strasburg Jews as well as of all Jewish refugees residing temporarily in the city. At this time there were barely 2,000 Jews having settled dwelling-places in the city, which contained, at most, 15,000 or 20,000 inhabitants all told. On St. Valentine's day (February 14), 1349, the Jews in the city were burnt *en masse* on the site of their own cemetery. A small number who had abjured their faith, together with some children, were saved, the latter being snatched from the flames. The number of the victims of this horrible holocaust has been greatly exaggerated by tradition ("Chronique de Kœnigshoven," pp. 761–764). Undoubtedly they owed their fate chiefly to their wealth, as is attested by the chronicler: "Ir gelte vas ouch die sache davon die Juden getoedet wurden" (Their money was the cause of the Jews' death). Other Jews were burnt at Schlettstadt together with a supposed Christian accomplice ("Urkundenb." v. 195). At Colmar and in other towns the Jews were sacrificed without being heard in their own defense; only at Landau, where they were numerous, was an attempt at defense made, and there without success. The imperial authorities did absolutely nothing to protect the *servi cameræ imperialis* (servants of the imperial chamber), as the Jews were then called in the Holy Roman Empire. In April, 1349, Charles IV. of Germany laid claim to the proceeds of all the loans made by the Jews of Strasburg to the Count of Würtemberg. On June 5, 1349, a defensive alliance was formed between the municipal authorities of Strasburg, the bishop of Strasburg, and the Abbot of Murbach, the Count of Würtemberg, and a number of other Alsatian grandees, to repel any attempt to inquire into the massacre. Some months later Charles IV. absolved the people of Speyer from all responsibility for the massacre of February (Letter of Sept. 12, 1349, "Urkundenb." v. 207). These attempts at extermination did not annihilate the Jews of Alsace nor prevent accessions to their number.

Strasburg the Scene of a Holocaust.

The proper names recorded in the authorities cited prove that the greater part of the Jews who dwelt in Alsace during the fourteenth century came from the right bank of the Rhine. In 1356 there were Jews again at Mühlhausen; for Petri ("Mühlhauser Geschichten," p. 45) gives an account of a Jew in that town who had been apprehended by the lord of Neuenstein, thrust into a sack, and carried to Franche-Comté in order that ransom might be extorted from him.

In granting new franchises to the town of Hagenau, Charles IV. accorded to it the right to receive or to reject at will protected Jews ("Alsatia Illustrata," v. 247); and in 1374 he extended the same privilege to the city of Kaisersberg (*ib.* v. 293). Jews were living at Colmar in 1385. In 1369 Jews were again admitted to Strasburg ("Urkundenb." v. 715). An ordinance (*Judenordnung*) concerning them, dated May 14, 1375, refers to the presence of a dozen families ("Urkundenb." v. 880); another, issued in 1383, directs that they be treated and protected as other citizens ("Urkundenb." vi. 89); and a short time afterward, on the recommendation of the Count of Öttinger, sixteen families were admitted from Ulm, Bretten, Breisach, Wesel, and Mosheim ("Urkundenb." vi. 95). In 1384 the mayor appointed a Jew, Maître Gutleben, as physician, with a salary of three hundred crowns (about $360 nominal) per annum. Although the community was not large, it must have been rich, as in 1385 the Count Palatine Robert alone owed the Jews of Strasburg the sum of 15,400 fl. ($7,700 nominal; see "Urkundenb." vi. 143). Undoubtedly their wealth was a constant source of menace to them; for King Wenceslaus of Germany (Feb. 6, 1386) ordered the municipality to enforce against the Jews sumptuary laws in matters of dress, and to require them to resume the yellow shoes and sugar-loaf hats formerly worn by them ("Urkundenb." vi. 162; see Badge). The same year the mayor fined them 20,000 fl. ($10,000). In 1387, delegates from the Rhenish cities assembled at Speyer (where in 1385 they had considered the Jewish question) and adopted resolutions inimical to the Jews. On the demand of the delegates from Strasburg it was resolved that neither male nor female Christians be allowed to act as domestic servants or wet-nurses in Jewish families, under penalty of being branded on the forehead ("Urkundenb." vi. 204). During this year King Wenceslaus placed under the ban all Jews of Colmar, Schlettstadt, and Hagenau who refused to pay the taxes he demanded for their protection, and even included three imperial cities that had retained for themselves such Jewish contributions ("Urkundenb." vi. 194). In the month of June a Jew of Italian or French origin (Mamelot der Morschele, der Walch) chanced to enter the cathedral of Strasburg; and though he had done nothing objectionable, he was beaten by the verger, expelled, and threatened with drowning if he should reenter the city ("Urkundenb." vi. 198).

The Jews were a source of considerable revenue to the city treasury. They numbered at that time about twenty families, who paid an annual tax of 727 fl. ($365.50 nominal); and the richest one among them, called in the records "der ryche Sigmund," paid 203 fl. ($101.59; see "Urkundenb." vi. 211).

In the autumn a new and much graver peril threatened the Alsatian Jews. A weaver of Bischheim, named Lauwelin, was accused of having offered his own child to the Jews of Strasburg for a ritual sacrifice, and—doubtless under torture—was convicted of the crime; and as a punishment his eyes were put out ("Urkundenb." vi. 207). By the beginning of the year 1388 the entire Jewish community was expelled and their real estate confiscated—a condition which was maintained until the French Revolution of 1793. In 1392 the scrolls and the tables of the Law belonging to the synagogue were still preserved in Strasburg ("Chronique de Kœnigshoven," pp. 975–986). Colmar was also the scene of acts of violence which did not end so brutally. Wenceslaus annulled all the claims of the Jews of that city against their Christian debtors in 1392 (Mossmann, "Juifs de Colmar," p. 8). In 1397 another story of poisoned wells was circulated in Upper Alsace through a certain Jew of Ribeauville, whose confessions implicated fresh victims (Schreiber, "Freiburger Urkundenb." ii. 108).

The fifteenth century was a period of comparative

The Fifteenth Century.

calm for the Jews of Alsace. During that period they were the victims of incessant chicanery rather than actual persecution, except in the later decades of the century when acts of violence were renewed (1476–77), at the commencement of the general agitation produced by the Burgundian wars between Louis XI. and Charles the Bold. In 1436 Emperor Sigismund prohibited the citizens of Hagenau from renting or selling houses to the Jews ("Alsatia Illustrata," v. 170). On Oct. 31, 1437, he prohibited the Jews of Colmar from acquiring any real estate in the town or its suburbs, without special permission from the mayor, who seems to have wearied of his protégés; for in 1478 only two families were tolerated within the city. By decree of Emperor Frederick III. the Jews of Schlettstadt were, in turn, expelled from that city Dec. 12, 1479 (J. Gény, "Die Reichsstadt Schlettstadt," p. 206); but he refused to sanction the expulsion of those at Colmar—no doubt because they found influential defenders at his court (Mossmann, *op. cit.* p. 18).

The Sixteenth Century.

The opening of the sixteenth century marked a revival of economic and religious antipathy toward the Jews of Alsace. To the city of Münster, where during the Middle Ages there had been no Jews, Maximilian I. gave permission to admit or reject members of that race; but the citizens decided to exclude from the rights of citizenship all persons who even borrowed money from the Jews ("Alsatia Illustrata," v. 281). At length (Jan. 22, 1510), this ruler granted to the city of Colmar the long-desired right to expel the Jews, so that whenever their business affairs called them to that city they were compelled to pay a toll and to wear the yellow badge on their garments. Maximilian also presented the Jewish synagogue and the cemetery to his secretary, Jean Spiegel of Schlettstadt.

Driven from the city, the Jews dwelt in the villages surrounding Colmar and continued to do business with its citizens: they were then prohibited from depositing their wares with Christians. In order to rid himself of his neighbors, the mayor obtained permission from Charles V. to forbid their entrance into the city (April 25, 1541). This did not hinder the imperial chancellery from renewing, on May 24, 1541, at the request of R. Josel of Rosheim, all the privileges enjoyed by the Colmar Jews. R. Josel exercised, though unofficially, the functions of collector of the customs and protector of the Jews of Alsace. These latter were far from being as numerous then as they were one or two centuries later. A detailed census ordered by the regency of Ensisheim showed only 52 families in the whole of Austrian Alsace; and in 1574 they were expelled from the country. Then there began between the city of Colmar and its Jewish inhabitants a struggle for the favor of the imperial chancellery—a struggle marked for its corrupt influence, and which, after continuing for several years, ended in 1549 disadvantageously for the Jews. From that time until its union with France, Colmar became the most important and the most anti-Semitic city of Upper Alsace. So strong was this sentiment in 1622 that the mayor positively refused the bishop of Strasburg, and through him the archduke Leopold of Austria, permission for one of his subjects, a Jewish horse-dealer named Kossmann of Wettolsheim, to enter the city; and it was only in 1691 that Jews were again allowed to set foot in Colmar ("Kaufhauschronik," ed. Waltz, p. 58). In the other cities similar conditions prevailed. In 1517 the mayor of Landau consented to admit ten Jewish families to the city on the payment of 400 fl. ($200) annually; but in 1525 he decided to expel them, and finally did so, although opposed by the Elector Palatine. At Obernai the chief bailiff, Jacques de Morimont, forbade Jews to enter the city except on market-days ("Alsatia Illustrata," v. 270). At Weissenburg an imperial edict declared void the agreements which the city had entered into with the Jews (*ib.* v. 247); while at Schlettstadt, after having greatly restricted the business of the Jews, under an imperial edict issued Feb. 24, 1521, the mayor availed himself of a suit for the recovery of a debt, brought by the Jews against some of the citizens, as a pretext for their total expulsion in 1529 (Gény, *op. cit.* p. 207).

The Seventeenth Century.

In the seventeenth century a noteworthy immigration of Jews into Alsace began, caused mainly by the Thirty Years' War. They came from the right bank of the Rhine, where the authorities were powerless to control or impede them. At that time military rule superseded civil authority everywhere; and both the chiefs of the various factions and those of the army availed themselves of the keen commercial instinct of the Jews to equip their cavalry and to replenish their commissariats. To the soldiers they were indispensable as agents for the disposal of pillage. From the beginning of the Thirty Years' War Jews settled on the lands of the bishopric of Strasburg, in the county of Hanau-Lichtenberg, on the estate of the lords of Ribeaupierre, and in other cities, especially at Hagenau. Desiring to augment their revenues, the nobles of the vicinity of Lower Alsace sold to the Jews the right to settle in the villages; for there they preferred to dwell. Denizens of the cities in the Middle Ages, the Jews of Alsace, driven by irresistible force to the country districts in the seventeenth century, became a rural class with no taste for agricultural pursuits, and remained such even in the eighteenth century. By the Peace of Westphalia in 1648, Austria ceded her possessions in Alsace to France, and in 1681 Louis XIV. took possession of Strasburg.

In the first general census of the "Jewish nation" of Alsace, taken in 1689 by order of Intendant Jacques de la Grange, a total for the whole province of 525 Jewish families is given. These, allowing at least five persons to each family, would represent about 2,600 souls. Of this number, 391 families belonged to Lower Alsace, 134 to Upper Alsace and to the Sundgau. The urban Jewish population was insignificant (Landau had 3 families, Hagenau 19, Weissenburg 8, Buchsweiler 18, Saverne 6, Obernai 3); but in certain small villages the number of families was larger. There were 37 families at Westhofen, 20 at Marmontier, 17 at Bollweiler, and 14 at Hegenheim ("Revue d'Alsace," 1859, p. 564).

Statistics in the Eighteenth Century.

From 1697 the increase in population was considerable; in his "Mémoire sur l'Alsace" (p. 229), revised to that date, La Grange gives 3,655 Jews in Alsace, of whom 897 were in Upper and 2,766 in Lower Alsace; and they formed about one-seventieth of the total population of that time. In 1716 there were 1,269 families, numbering over 6,000 individuals, and from that time, owing to the prolonged peace which the province enjoyed in the eighteenth century—doubtless also to the uninterrupted immigration—the growth was astonishingly rapid. The statistics for 1750 show the number of families to have been 2,585; in 1760 it had increased to 3,045, and in 1785 to 3,942 families, aggregating 19,624 individuals. The Jewish population of the cities did not show any material increase. In Colmar, Schlettstadt, and Kaisersberg there was not a Jewish inhabitant; Strasburg, with a very bad grace, tolerated the presence of the family of the chief commissary of the army, Cerf-Beer, who had been appointed by Louis XV.; Hagenau had 325 Jews, Rosheim 268, Buchsweiler 297, Ribeauville 285, Landau 145, Weissenburg 165, and Obernai 196. But certain small cities of Upper Alsace had Jewish populations that outnumbered the Christian. At Darmenach there were 340 Jews, at Hegenheim 409, Niederhagenthal 356, Wintzenheim 381, Zillisheim near Mülhausen 332, Bischheim, a suburb of the city of Strasburg, 473 ("Dénombrement Général des Juifs d'Alsace," Colmar, 1785).

Attitude of Leopold of Austria.

This rapid increase in population naturally added to the difficulties of earning a livelihood. With the liberal professions and the larger channels of trade closed to them, what could the Jews do? In the cities they were not considered eligible to membership in the gilds of trades and handicrafts; besides, the greater number of them were scattered over the country. Their own legitimate avenues of trade were cattle-dealing and the selling of second-hand goods. These were insufficient for their support; and they resorted to the lending of money on notes or mortgages, at an unfixed rate of interest often amounting to usury. The most hostile authors agree in depicting the Alsatian Jews of the end of the eighteenth century as poorly fed, clothed in rags, and possessing only a limited capital, which they loaned, and on the interest of which they realized enough to support themselves. The antipathy of the masses to them never died out, though toward the middle of the seventeenth century the humiliating badge that they had been ordered to wear disappeared. A copy of this badge—a small yellow disk, which was attached to their clothes—is found in "Le Cornelius Redivivus" of King Louis XIII., engraved in 1617. If no longer massacred (albeit in 1657 a mob at Dachstein burned several Jews), they suffered none the less from extortions and exactions. They were beset by narrow and tyrannical regulations, even in cities where they were received with more than ordinary toleration. Thus a decree of the Archduke Leopold of Austria (May 22, 1613) regulated everything pertaining to their public and private life, and prohibited them from acquiring real estate. By this decree they could not recover notes of credit against Christians until after they had been recorded by the registrar or provost of the locality. They were prohibited from publicly celebrating their religious rites, from sheltering a strange Jew for more than forty-eight hours, and from employing Christian servants on holidays or Sundays. For the privilege of passing from one town to another they were compelled to pay a special tax (*Judenzoll*). When Alsace came under the dominion of France the condition of the Jews was not ameliorated. At first Louis XIV. or his ministers inclined toward their expulsion (1651); later, by virtue of letters patent issued Sept. 25, 1657, the king took them under his special protection. But that did not prevent the lord-lieutenant, Poncet de la Rivière, from levying upon them, in 1672, an additional tax for royal protection (in addition to that which they paid to the lord of the manor direct), which amounted to 10½ fl. ($5.25) per family. The Jews soon learned how to make themselves useful to the new government as agents and as farmers of the revenues of those who held monopolies of the sale of salt, iron, and other minerals; above all, it was not long before they were considered necessary to provide remounts for the royal cavalry that garrisoned Alsace. After the Peace of Ryswick (1697) the question arose how best to relieve the province of its Jewish population. But the War of the Spanish Succession afforded new opportunities to the Jews to render special services, and on Jan. 31, 1713, Pontchartrain notified the provincial and local authorities that the king did not deem it fit to expel them.

Effect of Peace of Ryswick.

Throughout the eighteenth century the condition of the Jews became more and more precarious. Though, at the close of the preceding century, La Grange had been able to say ("Mémoires," p. 239), "There were very few of them who were in easy circumstances, and none whom one might call rich," this was now even more the case. In the Sundgau the hatred of the farmers, who had been ruined by Jewish usurers, grew apace, and a series of decrees of the Sovereign Council, the parliament of Alsace, served to remind the Jews of the fact that they lived there only through the royal toleration. Thus, in 1726, the Council ordered the destruction of the three synagogues of Wintzenheim, Bischheim, and Hagenthal, which had been built without sovereign authority; in 1733 the king forbade the Jews to bake their bread on Sundays; in 1740 they were forbidden to dwell in the same houses with Christians, even though the Christians consented. All illicit intercourse between a Jew and a Christian woman was punishable by the gallows, or at the least the galleys for life, for the man; the woman being condemned to seclusion and a flogging.

Status of the Rabbis.

From the date of the French conquest of Alsace, the organization of the Jewish communities of that province became more centralized. Formerly each lord of the manor, where the Jews were sufficiently numerous to warrant it, appointed a chief over the community—a rabbi who was entrusted with the administration of all the religious functions of the community, and who acted also as common judge in all the civil suits between Jews, the latter having the privilege of appeal from the rabbinical tribunal to the superior courts. Over these rabbis the government of Louis XIV. appointed a superior; and on May 21, 1681, nominated Aaron Wormser chief rabbi of the Jews of Upper and Lower Alsace, setting his residence at St. Louis de Brisach, and later at Colmar. At the outset this innovation met with opposition from those most concerned. In 1704, Samuel Lévy, the successor of Wormser, had much to contend with from recalcitrant rabbis and delinquent laymen, and the Sovereign Council authorized him to pronounce excommunication upon them.

Forged Receipts.

Little is known of the internal life of the Jewish communities of Alsace during the eighteenth century; and only a very vague idea can be formed of their intellectual and moral condition. One Hirtzel Lévi of Wettolsheim, condemned for armed robbery on false evidence and sentenced to be broken on the wheel at Colmar, Dec. 31, 1754, was exonerated by a decree of the Parliament of Metz, Sept. 24, 1755. The dark side of the Jewish question of that time is shown in the long and significant suit over forged receipts that engaged public attention in Upper Alsace during 1778 and 1779. It appears that the peasants strove to avoid their debts by the aid of forged receipts, made wholesale and sold to them by a number of daring swindlers, most of whom were caught and punished with imprisonment, the pillory, or at the galleys, or with death on the gallows. The disappointment of the peasants, who had been duped and who had hoped for immediate relief from their debts, only increased their hatred toward their creditors, who were almost as poor as themselves.

The royal edict of January, 1784, which relieved the Jews from certain odious taxes such as the poll-tax, and permitted them to follow agricultural pursuits, came too late to effect a change in their habits, which had been confirmed through centuries of time; nor did it allay the antagonism of their adversaries. The Christian rural population, burdened as it was with debt, found consolation in its traditional contempt for the Jewish minority. Fear of an energetic and well-organized police led the peasants to exercise some self-restraint. But all at once the question of granting equality to all the inhabitants without respect to religion suddenly presented itself. The sovereign power, paralyzed, was in no condition to control popular passion; and from that time it was feared that what had been considered merely the spirit of discord would ultimately develop into a display of physical resentment. From the outset public temperament was indicated in the *cahiers de doléance* (official instructions of the electors to the deputies at the States General as to their wishes and complaints), compiled by the various electoral districts of Alsace. Several districts called for a reduction in the number of Jews. The clergy of the districts of Colmar and Schlettstadt demanded that thenceforth in order to check their "astounding increase" only the oldest son in each Jewish family should be allowed to marry. The nobility of these districts declared that the very existence of the Jews was a public calamity. The bourgeoisie of Belfort and Hüningen wished to deprive the Jews of the right to lend money; that of Colmar and Schlettstadt desired that they at least be prohibited from lending money to Christians; while Strasburg insisted on the confirmation of its ancient anti-Jewish privileges and on the right to expel the family of Cerf-Beer.

Reforms Opposed.

When the news of the fall of the Bastile reached the province, disorder broke out everywhere; the castles and convents of Upper Alsace were pillaged; and in the Sundgau the peasants attacked the dwellings of the Jews. Under the leadership of an adventurer, who claimed to be the Duke of Artois, brother of Louis XVI., the peasantry devastated nineteen villages one after the other, demolishing the dwellings and burning the commercial papers and books of their Jewish creditors. Abandoning everything to the pillagers, the unfortunate Jews fled for safety to the republic of Basel and to the bishopric of the same name. Ultimately it became necessary to send a number of troops, under General de Vietinghoff, into the Sundgau and the valley of the Saint Amarin to restore peace, or at least its outward semblance, in those regions. Some philanthropists, who for years had interested themselves in the regeneration of the oppressed Jews, now degraded by a prolonged servitude, worked upon the public opinion of Paris and upon that of the National Assembly, in order to obtain for them civil rights, or at least official recognition of their social standing. In order to comprehend fully the struggle that now engaged the public opinion of Alsace and that of the capital, it must not be forgotten that the number of Jews that had settled elsewhere in France was relatively small, and that the Spanish or Portuguese Jews, the Jews of Bordeaux, of Avignon, and of Paris had generally attained a higher plane in development than the "barbarian Jews" of Alsace. Indeed, public opinion in the capital was more in favor of a reform of this kind because it almost ignored local conditions. But the deputies from the province were unanimous in their opposition to such a measure; and the majority of the inhabitants—Catholics, Lutherans, and Reformed—were in perfect accord with them. Rewbell, a deputy from Upper Alsace, was especially vehement in his defense of "his hard-working and unfortunate compatriots, who were oppressed in a most atrocious manner by a horde of cruel Africans that swarmed over the country"; he even declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace (session of Sept. 21, 1789). Together with his colleagues he opposed the discussion of the Jewish question, and endeavored to have the matter adjourned. But one month later (Oct. 14, 1789) a deputation of Jews from Alsace and from Metz presented themselves at the bar of the National Assembly and prayed for the redress of their wrongs; and subsequently the Assembly decided that the question of the amalgamation of the Jews with the other citizens be placed on the agenda of the Assembly.

Partial Redress.

On Dec. 22, 1789, the Assembly debated the question of admitting to the public service all citizens without distinction of creed; but in spite of the unanimous opposition of the deputies from Alsace, the majority voted the admission of non-Catholics only, with the rider that it was not thereby intended to prejudge any matter concerning the Jews (session of Dec. 25, 1789). The opposition to the Hebrew race was not restricted to the floor of the Assembly; for innumerable pamphlets were published, most of which opposed the plan of amalgamation. Captain de Foissac, in command of the garrison of Pfalzburg, was the first to answer a brochure by the Abbé Grégoire. M. de Hell, deputy from the districts of Hagenau and Weissenburg, was the author of a tirade against the Jews; and his colleague Pflieger, deputy from Belfort and Hüningen, issued "an opinion" opposing the granting of civil rights to the Jews. Notwithstanding this agitation, a new petition from the French Jews, Jan. 28, 1790, reopened the discussion in the Assembly and met with some measure of success. A majority (374 yeas, 224 nays) supported the claims of the Portuguese Jews who had settled in France, and those of Avignon; but Francis Joseph Schwendt, a deputy from Strasburg, insisted on restricting the debate so as to exclude all reference to the Jews of Alsace. This, he claimed, was absolutely necessary for the reestablishment of the public peace and to guarantee the safety of the 26,000 German Jews. The Assembly, unwilling to oppose the public opinion of an entire province, postponed the settlement of this important problem, which was brought before them insistently on Feb. 26 and March 23. In the month of February, the Society of the Friends of the Constitution, founded at Strasburg, encouraged the sympathizers to raise their voices in favor of equality in Alsace itself. On the 17th of the same month, François-Xavier Levrault proposed that the society refute the charges made by Captain de Foissac; on the 20th they admitted to their society the first Jew member, Marx Beer, son of the rich banker, Cerf-Beer; and on the 27th M. Brunck of Frundeck, who had been appointed to consider the question of the civil status of the Jews, presented his report. This report was received with marked approbation; and the society ordered its publication in French and German. Thereupon there was intense excitement throughout the city. One hundred and fifty citizens petitioned that the primary assemblies be convened in order to discuss the question publicly. The petition was read to the General Council, and the permission prayed for granted. Ultimately, by an almost unanimous vote, the citizens of Strasburg declared themselves opposed to the granting of civil rights to the Jews. On April 8 an address, signed by all the municipal officers and by thousands of the better classes of the citizens in Strasburg, was presented to the National Assembly: it declared that the signers did not wish to have any Jewish citizens within the city walls. The Assembly considered this address on April 13; and a few days later another from Colmar brought tidings of similar sentiments in the Upper Rhine region. In view of the constant agitation kept up by a flood of counter-revolutionary literature distributed over the disturbed districts by the emigrants and the contumacious clergy, a considerable time elapsed before the Constitutional Committee dared to propose any definite solution of the problem.

While theories were being discussed in Paris, the ill-treatment of the Jews in Alsace had not entirely ceased. In the new department of the Upper Rhine especially the local authorities frequently refused permission to Jews to establish themselves in the community, or prohibited them from collecting the promissory notes of the Christians. At Oberhagenthal, for example, the Jews were compelled to request the executive of the department to send troops, whom they offered to pay, to protect them against the exactions of the municipality (Procès-verbaux du Directoire du Haut-Rhin, March, 1791). In Hegenheim a Christian woman was compelled to do penance in the Catholic church for having kindled a fire on the Sabbath for a Jew (March 4, 1791). The mayor of Issenheim thrust into prison such of the Jews under his administration as did not send him the tongues of the oxen which they killed (May 31, 1791). Worse things happened in the department of the Lower Rhine. In December, 1790, the mayor of Obernai cast a young Jewish girl into prison and kept her there until after her delivery, in order that her child might forcibly be baptized in the Catholic church, although the father of the child, who was a Jew, had previously declared his intention of marrying the woman (see Ezekiel Landau's "Noda‘ bi-Yehudah," on Eben ‘Ezer, 2d ed., No. 27).

More Efforts for Redress.

The prolonged discussions on the civil constitution of the clergy led to the shelving of the Jewish question during the summer of 1791; but on Sept. 27, Adrien Duport proposed that the Jews of France be accorded the rights of active citizens. Rewbell and Victor de Broglie, two deputies from the Upper Rhine, opposed the proposition. The former insisted that, although the Assembly had no desire to shield Jewish usurers—who, he said, held notes to the amount of twelve or fifteen millions of francs against debtors whose personal estate never exceeded three millions in value—it would be held responsible for all the troubles which its vote might excite in Alsace. The Assembly desired to complete its humane work, but all that the old and the new representatives of Alsace, united in the conference, could obtain, was the decree of Sept. 28, which required the Jews to make a formal renunciation of the jurisdiction of their rabbis and to submit completely to the civil laws. "Few among them," wrote Schwendt to his constituents on the same day, "will wish to take this oath"; and on Oct. 8 he wrote: "Nothing remains of the Jewish nation in France; and Judaism is now nothing more than the name of a distinct religion: those who are unwilling to yield this will not enjoy any of the rights of French citizens." Henceforward it became necessary to respect the laws; but the wrath of the reactionaries manifested itself violently in many pamphlets, as, for example, in "Les Pourquois du Peuple à ses Représentants"—an interrogatory addressed by the electors to their representatives. The Liberals themselves were somewhat disturbed by this movement, which they considered premature and altogether too radical. The Jews seem to have had the majority on their side; but, either from fear of the future or from ignorance, they were quite indifferent to the signal victory which had been gained for them. However, here and there, they expressed their satisfaction, as at Bischheim, on Oct. 20, during the festival of the Constitution, when the rabbi and the priest fraternized before the national altar; and at a banquet given by a wealthy Israelite the patriotic inhabitants of all beliefs were united. Strasburg, in particular, held aloof for a long time; and it was only on Feb. 21, 1792, that the Jews of the vicinity were admitted to the city, to take the oath of allegiance prescribed by the decree of the Legislative Assembly, Nov. 13, 1791.

Causes of Oppression.

It must be acknowledged that, as regards a very large number of the Jews of Alsace, the prolonged distrust of them was not altogether unjustifiable. Many of them engaged in questionable transactions in government bonds, such as assignats, promissory notes issued by the Revolutionary government, and in the surreptitious exportation of specie prohibited by law. Some became the agents in ordinary for the sale of the antirevolutionary pamphlets issued by the Cardinal de Rohan, and were the transmitters of the correspondence of those French citizens who had emigrated for political reasons; others instigated the emigration of young peasants harassed by the fractious priesthood. But there were also among them a number of patriots who were lavish in their gifts to the volunteers, and who to aid in similar contributions deprived themselves of their jewels, and even offered to the fatherland the candelabra of their synagogues. Soon they were treated with as much disfavor by the Radicals, who had come into power, as previously by the Liberals. When the Legislative Assembly called for 300,000 men, certain of the communes, such for instance as that of Wintzenheim, supplied the greater part of its quota from among the Jewish minority. It may be mentioned that while many of the numerous volunteers furnished by the Jews found means to evade military service, several rose to the rank of officer and took part in the battles of the Upper Rhine during the wars of the Republic.

In other places, as at Voegtlinshoffen, the Christians again sacked the dwellings and synagogues of the Jews (April, 1792). In February, 1793, a representative, named Couturier, who had been sent into the Lower Rhine district to investigate conditions there, declared in his report that he suspected most of the Jews of being "the agents of the English"; and in June, 1793, other representatives informed the Assembly that "the Jewish faith was abhorred in Alsace," because its votaries practised only usury and refused to work.

The Jacobin Club.

The Jacobin Club of Strasburg, successor of the "Society of the Friends of the Constitution" that had defended the Jews so zealously some years before, demanded on Oct. 17, 1793, the expulsion of all the Jews from the city, and on Nov. 19, Representative Baudot seriously proposed to devote himself to their regeneration by means of the guillotine. When the new revolutionary tribunal of the Lower Rhine began its circuit in the department (November, 1793), a number of Jews were guillotined; while others were sentenced to transportation to Madagascar for stock-jobbing, or for violations of the law regulating the rates of interest. On Nov. 22 the Directory Council of the district of Strasburg decreed in an arbitrary manner the abolition of the rite of circumcision and of permission to wear a beard; and it ordered the public burning of all books written in the Hebrew language. On Dec. 1 a commissioner of the court, named Martin, ordered the arrest of all rabbis, cantors, and synagogue officials of the district of Bari. When the Reign of Terror spread to Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines, and imprisoned (May, 1794) with other suspects, under the pretext of being guilty of stock-jobbing, selfishness, or fanaticism (R. Reuss, "Seligmann Alexander, ou les Tribulations d'un Israélite Strasbourgeois pendant la Terreur").

Reign of Terror.

In June, 1794, the Jacobin municipality of Saverne ordered, under very heavy penalty, the destruction of all the Jewish gravestones in the city, declaring them to be "manifestations of fanaticism." Meanwhile, although the Jews were denounced by the national agents as parasites, only one Jew suffered death as a victim of the Reign of Terror in the department of the Lower Rhine, in 1794. So far as can be ascertained, none suffered execution in the province of the Upper Rhine. But persecution continued till the fall of Robespierre, and on July 22, 1794, a decree of the people's representatives, Hentz and Goujon, ordered the arrest of all the priests, rabbis, and cantors in the districts of Schlettstadt and Altkirch, and their imprisonment in the citadel of Besançon, where they were detained till August.

The lot of the Jews was not altered immediately after the downfall of Robespierre. Public opinion was still hostile to them in Alsace, and in November, 1794, the Constitutional Committee of the Convention had to order the authorities of Strasburg to protect their Jewish citizens, against whom the keen business competition that existed in the city had been charged, and who had greatly increased in number during the war. It is stated that there were at one time as many as 8,000 Jews in Strasburg, the total population being 45,000.

When the rural districts had quieted down, the Jews gradually dispersed, but did not largely apply themselves to agriculture. Those who remained in the cities, when not occupied in money-lending, were engaged in some sort of brokerage. According to the report of Laumond, prefect of the Lower Rhine for the year X., there were at that time, in this department alone, 587 pedlers. In the meantime the government strove to get the Jews to take up the more regular and the more productive occupations, but without marked success. The secretary general of the administration of the Lower Rhine, named Bottin, in his annual report for 1799, refers in detail to Hirtzel Bloch, a Jew of Diebolsheim, as an example worthy of imitation, of one who had applied himself with energy and success to agricultural work.

Under the Empire.

In the first years of the Empire, the general situation was not materially changed. Considerable fortunes had been accumulated by Jews who had speculated in assignats; others applied themselves to banking and to wholesale trading. The intellectual development of a minority among them attained to the same level as that of the general population. Adepts in the liberal arts appeared with the new generation that had been emancipated by the Revolution; and public offices were no longer denied to worthy Jews. Napoleon determined to hasten the development of this new element. To this end he sought to condemn in an official manner, and by an authority that he deemed more powerful than the civil law, all regrettable practises of the Jewish race. The first step toward this was his decree of May 30, 1806, summoning a convention of the Jewish notables, among whom were many Alsatians, such as Rabbi David Sintzheim, who took an important part in the discussions. At the instance of Napoleon this convention, presided over by M. Molé, councilor of state, discussed and approved a series of propositions in practical morals, which were to combine the law of Moses with the Code Napoleon. Action on these propositions was taken later by a second assembly of a more ecclesiastical character, designated as the Great Sanhedrin of France, which was convened in February, 1807, by order of the emperor. The Jewish religion was then officially established in Alsace. It was to be governed by two consistories, one at Strasburg and the other at Colmar; and a synagogue, built at Strasburg in 1809, took the place of the private houses of worship that had existed up to that time.

The Great Sanhedrin.

General Progress.

From this period the history of the Jews of Alsace is merged in that of the Jews of France. The antagonism of a large part of the rural population still manifested itself from time to time, and almost in an official manner, either in orders of the Councils General of the departments of the Upper and Lower Rhine or in certain decrees of the royal tribunal of Colmar; but in the Chamber of Deputies, members spoke no more against them; and for the first time, thanks to the restricted suffrage under Louis Philippe, a Jew, Colonel Cerf-Beer, was elected to represent one of the electoral districts of the Lower Rhine. The progress of public instruction, the diffusion of liberal ideas, and the efforts of the Jews themselves—who established an industrial school at Mülhausen and a school of arts and trades at Strasburg—gradually improved the conditions of the various Jewish communities of the country, especially in the higher spheres of provincial society. A speech delivered by Crémieux at Saverne in 1844 led to the abolition of the oath, *more Judaico*, required until then by the courts of Alsace. Alsatian Jews in larger numbers took part in the municipal and departmental councils of the localities in which they dwelt; they became members of the faculties of the colleges and lyceums; and were appointed to chairs in the Academy of Strasburg. They distinguished themselves at the bar, in the world of art and letters, and in medicine. At certain epochs of great political commotion more or less violent awakenings of the former antipathies toward the Jews took place. To this may be attributed the disturbances which occurred in February, 1848, at Altkirch, and in some other localities of the department of the Upper Rhine as well as at Brumath and at Marmoutier in the Lower Rhine—disturbances that had to be suppressed by troops. It was from the same cause that in January, 1852, after the *coup d'état*, trouble arose at Roestlach, in the canton of Ferrette. Again, at the time of the war in Italy in 1859, anti-Jewish manifestations occurred at Rixheim and at Ottrott. Other instances of a similar nature, and of comparatively modern date, could be named with little difficulty. Nevertheless one can not deny the great progress that has been made by the Jews throughout Alsace in the course of the nineteenth century, nor the gradual disappearance of the religious and social antipathy in which the Jews at one time were held. The prevalence of juster notions is probably due to the fact that the fear, entertained during the Revolution, that in a brief period of time the Jewish population, by reason of its rapid natural increase, would gain the upper hand over the Christian population, has long since been dispelled by fact. Just the reverse has taken place. In 1790, out of a population of about 600,000 in Alsace, there were from 20,000 to 23,000 Jews —more than one-thirtieth of the total. In 1871, more than eighty years later, the Jews numbered 30,000 in a total population of 1,200,000, or about one-fortieth of the whole. Moreover, through the removal of the Jews into the towns, the rural districts were relieved of a large part of the population, that could not live by other means than usury: such localities lost one-half of their Jewish inhabitants. Bergheim is an example of this. In 1784 this district had 327 Jews; in 1890 it had only 129. The population of Darmenach decreased from 340 to 232, and that of Hegenheim from 409 to 230.

Statistics.

The annexation of Alsace by Germany in 1871 led to the migration of a large number of Jews from the region to France (where anti-Semitism was then entirely unknown), to Switzerland, and even to America. In spite of the immigration of the German Jews in considerable numbers, the whole of Alsace-Lorraine, as late as 1890, contained but 34,615 Jews in a population of 1,560,000, or about one forty-fourth of the whole. Of this number Lower Alsace contained 17,810, Upper Alsace 9,760, and Lorraine only 7,075. The district of the city of Strasburg contained 4,023 Jews, that of Mülhausen 3,642, and that of Colmar 2,859, while the country district about Strasburg contained 2,606, and Hagenau 2,479; but there are several districts of the Upper Rhine that contain no more than 500 to 600 Jews each, and the larger number of those of Lorraine have only 600 or 700 Jews. In 1900 in Strasburg, of the total population of 136,000, the Jews numbered about 4,000.

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R. R.

AL-SAMERI: The man who made the golden calf in the wilderness. See SAMERI.

ALSARI, JACOB: Teacher of Hebrew and grammarian, who for eighteen years lectured in Hebrew in Zerkowo, Prussian Poland, near the Russian frontier. His son Joseph, born in Zerkowo in 1805, claims to have translated the family name into German, and acquired a reputation as Julius Fürst. Jacob Alsari wrote "Dore Ma'alah" on Angelology and on accents. He was also the author of a religious poem and notes to the Targumim. None of these works has been published. The name is said to be originally Arabic.

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P. WI.

ALSARI, JOSEPH. See FÜRST, JULIUS.

ALSHECH (Arab. "the Elder"?), **MOSES:** Rabbi in Safed, Palestine, in the second half of the sixteenth century, and son of Ḥayyim Alshech. He was a disciple of R. Joseph Caro, author of the "Shulḥan 'Aruk"; and his own disciples included the cabalist R. Ḥayyim Vidal. Although Alshech belonged to the circle of the cabalists who lived at Safed, his works very rarely betray any traces of the Cabala. He is celebrated as a teacher, preacher, and casuist.

Little is known of his life. In his works he avoids mention of himself, telling only of his course of study; thus in the preface to his commentary on the Pentateuch he says:

> "I never aimed at things too high or beyond me. From my earliest days the study of the Talmud was my chief occupation, and I assiduously attended the yeshibah [college] where I made myself familiar with the discussions of Abaye and Raba. The night I devoted to research and the day to Halakah. In the morning I read the Talmud and in the afternoon the Poseḳim (casuists). Only on Fridays could I find time for the reading of Scripture and Midrash in preparation for my lectures on the Sidra of the week and similar topics, which I delivered every Sabbath before large audiences, eager to listen to my instruction."

These lectures were afterward published as "Commentaries" (perushim) on the books of the Holy Scriptures, and Alshech gives a remarkable reason for their publication. He says: "Many of those who had listened to my lectures repeated them partly or wholly in their own names. These offenses will be prevented by the publication of my own work." These lectures, though somewhat lengthy for our taste, were not tedious to his audience. The author repeatedly declares that in their printed form (as "Commentaries") he greatly curtailed them by omitting everything which was not absolutely necessary, or which he had already mentioned in another place.

His Lectures.

Like Abravanel and some other commentators, Alshech headed each section of his comments with a number of questions which he anticipated on the part of the reader; he then proceeded to give a summary of his view, and concluded with answering all the questions seriatim. His Commentaries abound in references to Talmud, Midrash, and Zohar, but contain scanty references to other commentaries, such as the works of Abravanel, R. Levi b. Gerson, or Maimonides. His explanations are all of a homiletical character; his sole object being to find in each sentence or in each word of the Scriptures a moral lesson, a support for trust in God, encouragement to patient endurance, and a proof of the vanity of all earthly goods as compared with the everlasting bliss to be acquired in the future life. He frequently and earnestly appeals to his brethren, exhorting them to repent, and to abandon, or at least restrict, the pursuit of all worldly pleasures, and thus accelerate the approach of the Messianic era. Alshech possessed an easy and fluent style; his expositions are mostly of an allegorical character, but very rarely approach mysticism. In his commentary on the Song of Solomon, he calls *peshaṭ* (literal explanation) and *sod* (mystical interpretation) the two opposite extremes, while he declares his own method of introducing allegorical exposition to be the safe mean between these extremes.

Alshech wrote the following commentaries, most of which have appeared in several editions:

1. "Torat Mosheh" (Commentary on the Pentateuch), first ed. Belvedere near Constantinople, about 1593. Complete, with Indexes, Venice, 1601.
2. An abstract of this commentary was prepared by Jos. b. Aryeh Loeb, and has appeared in various forms (Ḳiẓẓur Alshech ʽal ha-Torah), Amsterdam, 1748.
3. "Marot ha-Ẓobeot" (Collected Visions), on the prophets and their prophecies, Venice, 1803-7.
4. Extracts from this commentary are included in "Minḥah Ḳeṭannah," a commentary on the earlier prophets; published in the Biblia Rabbinica (Ḳohelet Mosheh), Amsterdam, 1724.
5. "Romemot El" (Praises of God), on the book of Psalms, Venice, 1605.
6. "Rab Peninim" (Multitude of Pearls), on Proverbs, Venice, 1601.
7. "Ḥelḳat Meḥoḳeḳ" (The Lawgiver's Portion), on Job, Venice, 1603.
8. "Shoshanat ha-ʽAmaḳim" (Lily of the Valleys), on the Song of Solomon. This commentary was the first to appear in print, and was edited by Alshech himself in 1591. According to this commentary, the Song is an allegory, and represents a dialogue between God and exiled Israel on the latter's mission.
9. "ʽEne Mosheh" (Eyes of Moses), on Ruth. Alshech says of the book of Ruth, "Surely from it we might take a lesson how to serve God"; and illustrates this statement throughout his commentary, Venice, 1601.
10. "Debarim Niḥumim" (Comforting Words), on the "Lamentations of Jeremiah." The title is not merely a euphemism for Lamentations; the author repeatedly attempts to show that there is no cause for despair, God being with Israel, and though the Temple is destroyed the Shekinah has not departed from the Western Wall, Venice, 1601.
11. "Debarim Ṭobim" (Good Words), on Ecclesiastes. Alshech calls Ecclesiastes, on account of its deep thoughts, "Waters without end" (oceans). He endeavors in the commentary to illustrate, as the central idea of the book, the dictum, "All is vain, except the fear of the Lord, which is the essential condition of man's real existence," Venice, 1601.
12. "Massat Mosheh" (Moses' Gift), on the book of Esther, presented by the author to his brethren as a Purim gift, Venice, 1601.
13. The commentaries of Alshech on these last-named five books ("megillot" or rolls) appeared in an abridged form, edited by Eleazer b. Hananiah Tarnigrad, Amsterdam, 1697.
14. "Ḥabaẓelet ha-Sharon" (The Rose of Sharon), on the book of Daniel, Safed, 1563, and Venice, 1592.
15. A commentary on the "Hafṭarot" called "Liḳḳute Man" (Gatherings of Manna), was compiled chiefly from "Marot ha-Ẓobeot," by E. M. Markbreit, Amsterdam, 1704.
16. "Yarim Mosheh" is the title of a commentary on Abot, gathered from the works of Alshech by Joseph B. M. Schlenker, Fürth, 1764.
17. A commentary of Alshech on the Haggadah (Home Service for the two nights of Passover) appears in the edition of the Haggadah called "Bet Ḥorim" (House of Free Men). The commentary is full of interesting remarks and earnest exhortations (Metz, 1767). Even in the introduction the laws for Passover and the order for the evening are treated allegorically, and made the vehicle for religious meditation. It is, however, not likely that Alshech wrote these notes for the Haggadah. They were probably gathered from his works long after his death, as otherwise the Haggadah would have been published with his commentary much earlier.
18. "Responsa"; as casuist he was frequently consulted by other rabbis, and his decisions were collected in a volume of responsa (Venice, 1605; Berlin, 1766). His contemporaries frequently quote his opinions. During his lifetime Azariah de Rossi produced his "Meor ʽEnayim" (Light for the Eyes), in which the author rejected some beliefs generally received as traditional; Alshech, at the request of his teacher, R. Joseph Caro, wrote a declaration against the "Meor ʽEnayim" as being contrary and dangerous to the Jewish religion (Kerem Ḥemed, v. 141).
19. Alshech wrote also a poem, "Dirge on the Exile of Israel," in a very simple style in ten rimed verses. It has been introduced into various earlier morning rituals, such as "Ayelet ha-Shaḥar" (The Morning Dawn). It is also contained in the collection of prayers and hymns called "Shaʽare Zion" (The Gates of Zion).

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M. F.

AL-TABBAN, LEVI B. JACOB IBN, with the Arabic surname **Abu l'Fihm**: Grammarian and poet, flourished at Saragossa in the beginning of the twelfth century. He was the friend and elder contemporary of Judah ha-Levi, who probably was governed more by affection than by critical judgment, when he styled Al-Tabban "King of Song." Al-Ḥarizi's opinion of his poetic talent was not so high, for, in his enumeration of contemporary poets, he refers to "Levi and Jacob [which, as it has been suggested, may be a corruption of Levi *ben* Jacob] ibn Tabban" as verse-makers who "thresh poetry like straw" (compare "Taḥkemoni," chap. iii.). He is also alluded to by Abraham ibn Ezra in the preface to "Moznayim." He was the author of a grammatical work in Arabic, called "Miftaḥ" (The Key), of which only the title has been preserved. Of his liturgic poems a number are extant in the festival liturgies of Tripoli, Avignon, and Algeria, and can usually be easily identified by his customary acrostic, לוי בן יעקב or אני לוי. The spirit of melancholy which pervades his penitential poem in the Tripoli prayer-book (p. 63*a*), "To you, O men, I call," as well as the dirge-like recital of abuse and misery which it contains, shows the poem to have been produced in an age of persecution and tyranny practised against the Jews. To such circumstances point also others of his literary products, which are marked by distress and gloom. No doubt the allusions in them all are to the devastation of the province of Saragossa carried on by the Christians under Alfonso VI., whose triumphant advance Yusuf ibn Tashfin was called from Africa to check.

BIBLIOGRAPHY: Sachs, *Die Religiöse Poesie der Juden in Spanien*, p. 290; Blumenfeld, *Oẓar Neḥmad*, ii. 81 *et seq.*; Edelmann and Dukes, *Treasures of Oxford*, p. 23, London, 1850; Steinschneider, *Cat. Bodl.* col. 1616; *idem*, in *Jew. Quart. Rev.*, xi. 621, translates the name Al-Tabban as "straw-merchant"; Zunz, *Literaturgesch.* pp. 217 *et seq.*; Grätz, *Gesch. d. Juden*, 2d ed., vi. 120; Bacher, *Abraham ibn Esra als Grammatiker*, p. 187; Kokowzoff, *Kitâb-al Muwâzana*, p. 8, St. Petersburg, 1893; Steinschneider, *Jewish Literature* (1857); Berliner's *Magazin*, iv. 103; Michael, *Or ha-Ḥayyim*, No. 46; Fürst, *Bibl. Jud.* ii. 289, note to Sol. Franco.

H. G. E.

ALTABIB, ABRAHAM: Spanish physician who lived in Castile in the first half of the fourteenth century. He was the contemporary of Abraham ibn Zarzal, the physician of Don Pedro the Cruel, king of Castile. He wrote a supercommentary to Abraham ibn Ezra's Pentateuch-commentary, in which he often opposes Solomon Franco and his supercommentary. Altabib's work is still only in manuscript.

BIBLIOGRAPHY: M. Friedländer, *Essays on the Writings of Abraham ibn Ezra*, 1877, pp. 223, 243, 245.

M. K.

ALTAR (מזבח, *mizbeaḥ*, Aramaic מדבח, Ezra, vii. 17, "place of slaughter").—**Biblical Data**: In the book of Genesis it is often said that altars were erected (viii. 20, xii. 7, xiii. 8, xxvi. 25, xxxiii. 20, etc.). These altars were usually heaps of stones such as Laban and Jacob built to sacrifice upon (Gen. xxxi. 52 *et seq.*), for they are said to be "built" (בנה) in several instances (*e.g.*, viii. 20, xii. 7, etc.). Once (xxxiii. 20), the Altar is said to have been "erected" (נצב) and hence must have been a "pillar" (מצבה). Dillmann (*Com.* to Gen. xxxiii, 20), believes that here *mizbeaḥ* has been substituted for *maẓẓebah*. In the law of Ex. xx. 24 *et seq.*, the Altar which is preferred is an Altar of earth. Probably it is this kind of Altar which is referred to in Gen. xxxv. 1, 3, which was said to be made (עשה). The same law permits stone altars (Ex. xx. 25), but provides that they shall be made of unhewn stone and prohibits (v. 26) that they be ascended by steps. According to this law also altars may be built (or earthen altars made, עשה) wherever there is a theophany. Those referred to in Genesis mention as a rule no special theophany, though the pillar at Bethel (Gen. xxviii. 18-22), which was closely allied to an Altar, was erected in consequence of such a theophany; and hence all were thought probably to be so built.

The Altar for the tabernacle (Ex. xxvii.) was made of acacia wood overlaid with bronze. It was five cubits square and three cubits high. It had a grating or network below (v. 4) and a ledge (v. 5), intended perhaps for the priests to stand upon. It had horns at the corners and also four brazen rings in which to insert poles for carrying it. The utensils for it are also described—pans for clearing away ashes, shovels, basins or saucers for catching blood, flesh-hooks and fire-pans for removing coals. According to Lev. vi. 12, fire was to burn on it perpetually.

Altar in Tabernacle.

An Altar of incense, also for the tabernacle, is described in Ex. xxx. It, too, was to be made of acacia wood and overlaid with gold. It was to be square, a cubit each way, and two and a half cubits high. There was a molding (זר) around it, and four rings at the corners for the insertion of poles for transportation—all overlaid with gold. The tabernacle was also provided with a table for showbread, made of acacia wood, with a crown or molding of gold around it (Ex. xxv. 23 *et seq.*, xxxvii. 10 *et seq.*, Lev. xxiv. 6, Num. iv. 7). In Deut. xii. the liberty of building altars in more than one place is withdrawn, but the form of the Altar which is favored is not specified.

In the period covered by the books of Judges and Samuel sacrifice was offered in many places as in the book of Genesis; especially where a theophany occurred (Judges, vi. 11 *et seq.*, xiii. 3 *et seq.*; II Sam. xxiv. 16 *et seq.*). These sacrifices were in the first instance offered on the natural rock (Judges, vi. 20, xiii. 19). A rock might do also when in stress for want of a better Altar (I Sam. xiv. 33, 34). Altars were afterward built on such spots (Judges, vi. 26; I Sam. xiv. 35; II Sam. xxiv. 18 *et seq.*). The altars of the period were probably for the most part made of stone (see I Kings, xviii. 31, 32) and also had horns (I Kings, i. 50, 51).

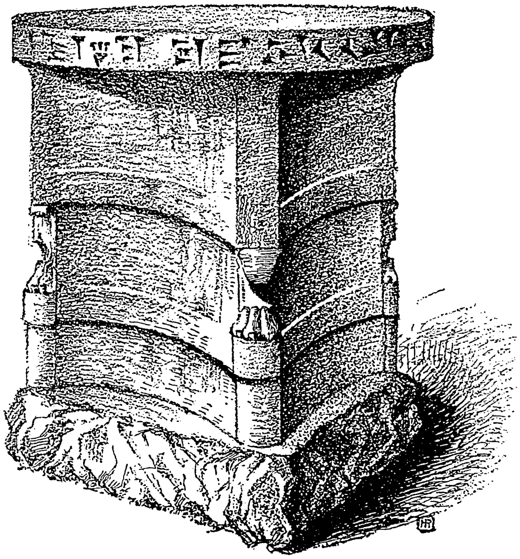

Assyrian Altar.
(Now in the Louvre.)

The principal Altar in Solomon's Temple appears to have been of bronze (I Kings, viii. 64; II Kings, xvi. 14; II Chron. iv. 1 *et seq.*). If we may trust the chronicler it was of immense size—twenty cubits square and ten high (II Chron. iv. 1). If these dimensions are not exaggerated (Benzinger, "Archæologie," p. 388, accepts them), an ascent of steps must have been necessary for this structure. It was made, like all the furniture of Solomon's Temple, by workmen sent from Phenicia, and doubtless represented an innovation. The Temple seems also to have contained an Altar or table of showbread (I Kings, vi. 20 *et seq.*, vii. 48 *et seq.*), as did an earlier temple (I Sam. xxi. 6, 7), and the tabernacle. Ahaz modified the arrangements (II Kings xvi. 10 *et seq.*). While at Damascus he saw an Altar that pleased him, and he sent the pattern of it to Urijah, the priest, commanding that one like it be made for the Temple —a command which was carried out. It is inferred that this Altar was of stone since it was built (v. 11), and since the chief Altar of the temple was ever after of stone. Upon this Altar the daily sacrifices were offered thereafter, while the bronze Altar was reserved for the king. This stone Altar is called "the great Altar" (II Kings, xvi. 15). At the time of Josiah all the altars in the land but this were abolished, and the Temple became the sole place of sacrifice (II Kings, xxiii.), so that the history of the Altar is merged in that of the Temple.

Altar in Solomon's Temple.

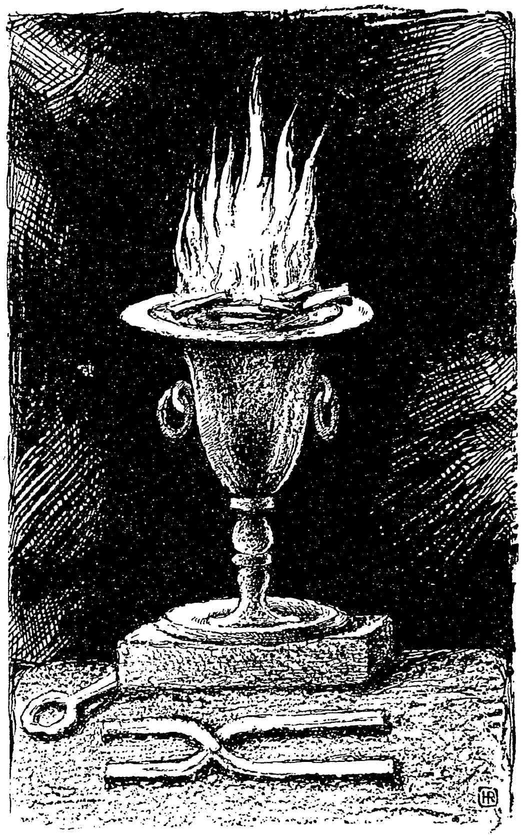

Persian Portable Fire-Altar.
(From Justi, "Gesch. der Alten Perser.")

In Ezekiel's ideal Temple the Altar of burnt offering was to be built as follows: a base eighteen cubits square and a cubit high to be surmounted by a platform sixteen cubits square and two high; on this another platform fourteen cubits square and four high

Ezekiel.

arose. Above this was the Altar hearth (אריאל), twelve cubits square and four high. This at each corner was surmounted by a horn a cubit in height (see Toy's "Ezekiel," S. B. O. T. p. 191). In the opinion of many scholars this description holds good for the Temple of Jerusalem, in which probably Ezekiel had served; perhaps therefore it was such an Altar as this which Ahaz saw at Damascus. Ezekiel is also in like manner a witness to the presence of the table-altar of showbread in the Temple (Ezek. xli. 22).

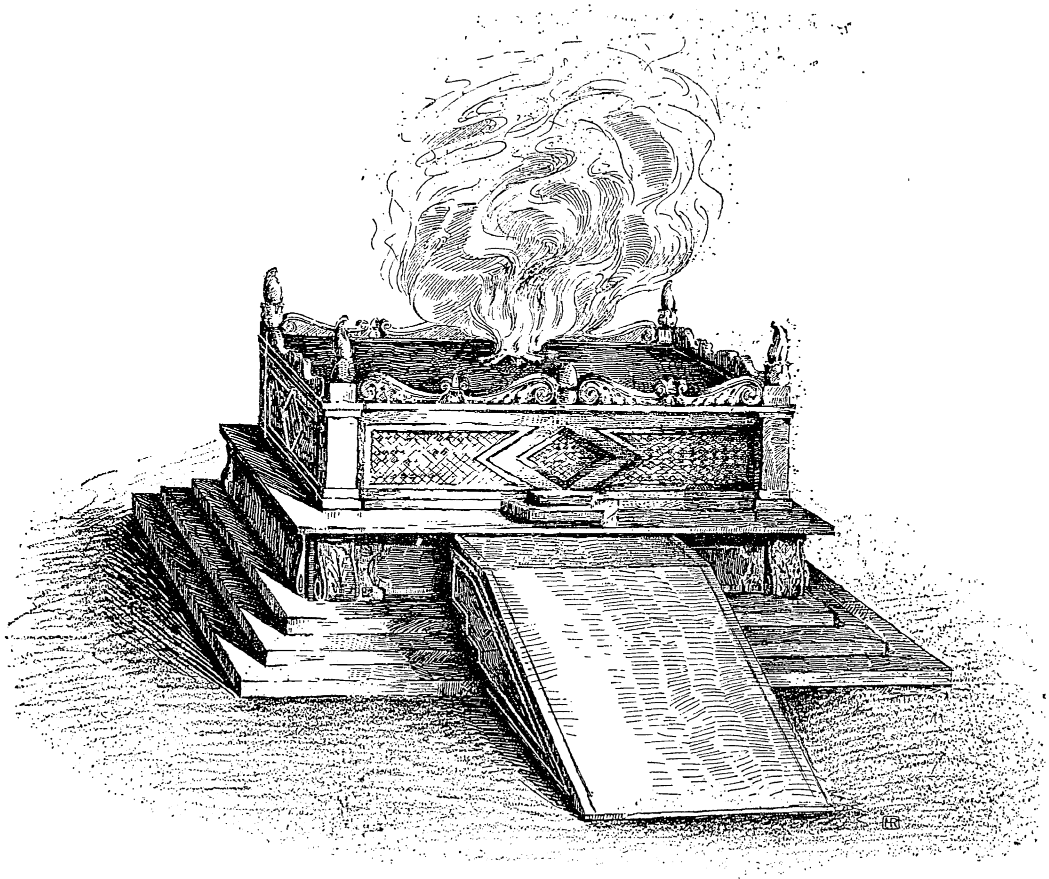

Bronze Altar of the Temple, Restored.

(After Calmet.)

Postexilic Days.

In the postexilic temple the principal Altar was of stone (Hag. ii. 15, I Macc. iv. 44 *et seq.*), while the table of showbread or "golden" Altar and Altar of incense also found places (I Macc. i. 21, iv. 49 *et seq.*; Josephus, "Ant." xii. 5, § 4; "Contra Ap." i. 22). When these implements were defiled by the heathen sacrifice of Antiochus Epiphanes they were replaced by new ones (I Macc. iv. 44 *et seq.*, 49 *et seq.*).

All these formed a part of Herod's temple. The main Altar was of stone, and according to Josephus ("B. J." v. 5, § 6), fifty cubits square and fifteen high, though the dimensions are differently given in the Mishnah (Middot, iii. 1). It was approached by a gradual ascent. G. A. B.

——**In Rabbinical Literature:** "The Altar is the means of establishing peace between the people of Israel and their Father in heaven; therefore, iron, which is used as an instrument of murder, should not be swung over it. What a guaranty for those that endeavor to establish peace between man and man, and between nations and nations, that no evil shall befall them!" said Johanan ben Zakkai (Mek., Jethro, 11; Tosef., B. K. vii. 6). And in the same spirit he said: "If the altar of the Lord must be built of whole stones (according to Deut. xxvii. 6), all the more should the men that perform the peaceful work of divine instruction be whole-souled and peaceful" (*ib.* 7). In a similar strain: "If the very stones of the altar are to be treated with respect and with decorum, how much more living man!" (Mek. *l.c.*, end).

Metaphorical Meaning of Name.

The Hebrew name for Altar (מזבח) is explained as signifying, "It wipes away sin; it nourishes the higher man; it fosters love for God; and it atones for all guilt" (Ket. 10*b*): its four letters מחילה, זכות, ברכה, חיים (initials of *meḥilah, zekut, berakah, ḥayyim*), point to Forgiveness, Justification, Blessing, and Life (Tan., Terumah, 10). It was considered a miracle and a proof of the manifestation of the Shekinah that the continual fire upon the Altar did not destroy the copper with which the stones were overlaid (Lev. R. vii.; Tan., Terumah, 11).

The Altar was made a special object of veneration on the seventh day of the festival of Tabernacles, when the people made a circuit around it seven times, and addressed it on departing: "To thee belongeth beauty, O Altar! To Him, the Lord, and to thee, O Altar!" (Suk. iv. 5). The belief was that the Altar on Mount Moriah was the same that Noah built, and that Adam had already brought his first sacrifice to this identical spot (R. Ishmael, in Pirḳe R. El. xxxi.; Targ. Yer. Gen. viii. 20; xxii. 9). For "upon sacrificial worship rests the world" (Ab. i. 2; Ab. R. N. (*A*) iv.; (*B*) v.; Yer., Ta'anit, iv. 68*a*; Bab., Ta'anit, 27*b*; Meg. 31*b*).

Still this regard for the Altar was not universal among the Jews. Aversion to it was manifested not so much by the Ḥasidim (Essenes), whose opposition was directed rather against the illegally appointed high priests than against sacrifices in general, as by the priests themselves, among whom the cry was raised by Miriam, the daughter of Bilgah (who became an apostate in the time of the Syrian invasion of the Temple): "O thou wolf who swallowest all the wealth of Israel, and yet failest to give relief in time of need!" (Suk. 56*b*; Yer., Suk. end; Tosef., Suk. iv. 28). But this very expression "wolf," applied to the Altar, came into later popular use without any allusion to its voraciousness (Gen. R. xcix.; Targ. and Jerome on Gen. xlix. 27).

Altars in the Temple.

Of the two Altars in the Temple, the golden one for the incense is said to symbolize the devotion of the soul, whose nourishment is of a finer nature; the bronze Altar for animal sacrifice, that of the body, which is fed on flesh (Midr. Tadsheh xi.).

When the destruction of the Temple with its Altar filled the people with alarm as they thought of their unatoned sins, Johanan ben Zakkai comforted them saying: "You have another means of atonement as powerful as the altar, and that is the work of charity, for it is said: 'I desired mercy and not sacrifice'" (Hosea, vi. 6); and he referred to Daniel x. 11, "the man of desirable virtues" (*ish ḥamudot*, translated also by the Septuagint, ἐπιθυμιῶν, "the merciful one"), who served God by almsgiving and prayer (Ab. R. N. (*A*) iv. after Dan. x. 11). The Altar being called, also, the "table before the Lord" (Ezek. xli. 22; Mal. i. 7, 12), the Altar of incense placed before the ark of the covenant is said to be only the symbol of the study of the Law by the wise, while the Altar of sacrifice represents the charity offered by the rich, who spread their bounties for the poor on the table in front of their houses (Targ. Yer., Ex. xl. 5, 6; compare Ab. iii. 3; Men. 110*a*; Ber. 55*a*; Ḥag. 27*a*; Yoma 71*a*). Paul applied the same idea of the Altar as the table of the Lord to the Communion meal (I Cor. x. 18-21). And while among the rabbis indigent and non-resident students of the Law were the chief ones chosen as partakers of the meal in order to render it a "table of the Lord" (see Ber. 10*b*), according to the Apostolic Constitutions (ii. 26, iv. 3), widows and orphans were called "the altars of the Lord," the widows representing the Altar of burnt-offering, and the virgins the Altar of incense. Even the law concerning the exclusion of impure gifts from the Altar of God (Deut. xxiii. 19) was applied to the Church charity. In striking contrast to the Church view of the superior merit of virginity, Tan. (Wayishlaḥ, 6) says: "The pious wife, remaining modestly within her domestic circle, is like the altar, in that she is an atoning power for her household."

But the Altar was also taken as symbolic of the sacrifice of one's life in the cause of God. The celebrated mother who saw her seven sons die a martyr's death (according to the Talmudic legend, in Hadrian's time, and not in that of Antiochus Epiphanes), cried out: "O my sons, go forth and tell Abraham your ancestor (supposed to sit at the Gate of Gan Eden): 'Thou didst build one altar whereon to offer thy son as sacrifice: I have built seven altars!'" (Giṭ. 57*b*). In IV Macc. vi. 29, xvii. 22, we also read that the blood of these saintly martyrs (the seven sons) was an atonement for Israel's sins; an idea often repeated in the Talmud (M. Ḳ. 28*a*). The death of the righteous has the same atoning power as the Red Heifer. On this idea rests Paul's doctrine of the atoning power of Jesus' death (Rom. iii. 25, and elsewhere) and the identification of Jesus with the Altar in Heb. xiii. 10.

Its Archetype in Heaven.

The Altar with its sacrifices on earth has, according to the ancient Gnostic view, its archetype in heaven: Michael, the archangel, as high priest offering (the souls of the saints) upon that Altar (Ḥag. 12*b*, Zeb. 62*a*, Men. 110*a*; Seder Gan Eden, and Midr. 'Aseret ha-Dibberot in Jellinek's "B. H." iii. 137). The same heavenly Altar is referred to constantly in the Church liturgy. Under this heavenly Altar the saints rest after death (Ab. R. N. (*A*) xxvi. and xii.). Similarly the souls of those slain for the word of God are said in Rev. vi. 9, viii. 9, to rest under the heavenly Altar. K.

——**Critical View on Forms and Origin:** A glance at the above material makes it clear that in form the simplest Altar was a natural rock or stone. A stone with a large flat top, in which were natural depressions for receiving the blood and natural channels to act as conduits for it, was usually selected. Several such have been identified (see "Biblical World," ix. 229 *et seq.*). The first advance toward complexity was the substitution of a heap of earth or of stones for the simple rock. This heap was sometimes surrounded by a trench (I Kings, xviii. 32), evidently for the purpose of carrying off water and blood, as was the case with the ghabghab in the sanctuary at Mecca (Wellhausen, "Reste des Arabischen Heidenthums," p. 105). A great departure from this is found in the Altar of Solomon's Temple and the Altar of the Tabernacle. The former was of bronze and of Phenician workmanship. Its form is in doubt. The Chronicler (II Chron. iv. 1) makes it an enormous square ten cubits in height, but there is no mention of it among the utensils of the Temple in I Kings, vii. It is mentioned in I Kings, viii. 64 (a late insertion, see Kittel in Nowack's "Hand-Kommentar"). Wellhausen ("Proleg," 5th ed., p. 45), and Stade ("Gesch." i. 333) hold that it was omitted by a late redactor, who thought that the bronze Altar of the Tabernacle must have been moved into the Temple by Solomon. Robertson Smith ("Religion of the Semites," 2d ed., p. 487) objects that no separate bronze Altar is mentioned as having been carried away by Nebuchadnezzar (II Kings, xxv.), and seeks to show that the pillars Jachin and Boaz had *ariels* or fire-pans in them, in which fire was kept burning by fat of the sacrifice. Thus they became huge candlesticks or cressets (compare also Toy, "Ezekiel," in Haupt's "S. B. O. T." p. 186, who accepts this view). If this be so, the two *ariels* of Moab which Benaiah smote (II Sam. xxiii. 20, *Heb.*) were similar pillars before a shrine (compare "C. I. S." i. 281, for a cippus on which pillars or posts before a shrine are figured). We learn from the inscription of Mesha (lines 11, 12, 17 *et seq.*), that an *ariel* was a structure which could be carried off. Most scholars, however, hold that the Altar of

Forms of Altar.

Solomon was a real bronze Altar (compare Benzinger, "Arch.," p. 388; Nowack, "Arch." ii. 41, and Stade, "Gesch." i. 333), and that Wellhausen's explanation of its excision from I Kings, vii. is correct. In favor of this rather than the view of Smith is the fact that according to Ezekiel (xliii. 16), an *ariel* was part of a very different structure. Probably the reason that it was not carried away by Nebuchadnezzar is that in times of stress it had been previously disposed of (compare II Kings, xvi. 17, 18). A large channel in the Temple rock at Jerusalem is thought by some to mark the site of the Temple Altar, and to have acted as a conduit for the blood from the Altar (see Nowack's "Hebräische Archäologie," ii. 41).

That the form of the Altar of the Tabernacle differed still further from the primitive type than that in the Temple is evident from what has been said already of its form. The form of Altar introduced by Ahaz is probably given in Ezekiel's description (xliii. 13 *et seq.*), already noted. The later altars in the Temple were evidently built on this general plan, though they differed in detail and in size.

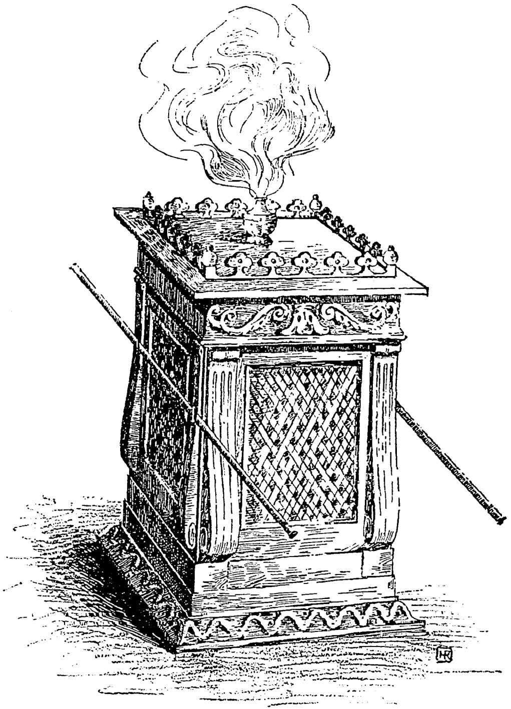

Altar of Incense, Restored.

(After Calmet.)

Origin and Development.

Among the early Semites deities were identified with natural rocks or trees, and when an offering was presented to them it was placed upon the rock or suspended from the tree (see W. Robertson Smith, *l.c.*, pp. 185, 209 *et seq.*, and Doughty, "Arabia Deserta," ii. 515). This custom of sacrifice prevails in all essential features in parts of Arabia to the present time (Doughty, *op. cit.* i. 449 *et seq.*). Natural rocks, in which were channels and depressions for conducting and receiving the blood, served as Altars in Israel, at least in places, till the period of the Judges (compare Judges, vi. 21 *et seq.*; xiii. 19 *et seq.*; "Biblical World," ix. 328 *et seq.*). A great advance was made over the religious thought of this early period when it was considered possible to persuade the god to come and reside in an object selected by the worshiper. Such objects among the Semites were usually stones, and were called by the Arabs *anṣâb* (sing. *nuṣb*), and the Hebrews *maẓẓebot* (sing. *maẓẓebah*). They served not only as a residence of the deity (a *beth-El*, Gen. xxviii. 17), but also as an Altar. Oil was poured on the Altar (Gen. xxviii. 18), and the fat of sacrifices was smeared on it to bring it as closely as possible into contact with the deity (see Anointing and Maẓẓebah, also W. Robertson Smith, *l.c.* pp. 204 *et seq.*, and Wellhausen, "Reste des Arabischen Heidenthums," 2d ed., pp. 101 *et seq.*). The conception of sacrifice at this time was, as Smith has shown, commensal (see Sacrifice), and the god was able to dispose of his portion if thus brought into physical contact with it.

Fire-Altars.

The transition to fire-altars came, first, from the custom of cooking the meal, and, secondly, from a more elevated conception of the deity which made men believe that the god inhaled the smoke of the burning offering and so took his part in that way. This necessitated the addition of a fire-hearth to the maẓẓebah. This transitional form has actually been found in Abyssinia in monoliths with fire-hearths attached (see Theodor Bent's "Sacred City of the Ethiopians," pp. 180 *et seq.*). Where sacrifice was offered on a natural rock, it could easily be burned there. After a heap of stones had been substituted for a natural rock the addition of a fire-hearth as in the Altar of Ezekiel would be necessary. Naturally it was placed at the top of the structure in imitation of the natural rock, and not at the side as in case of those which grew out of the maẓẓebot. Solomon's bronze Altar was an innovation of civilization and gave way later, through the revival of an earlier form, to the stone Altar.

Bronze and Stone Altars.

The Altar of acacia wood overlaid with bronze is mentioned only by the Priestly writer and those dependent upon him. It would not have endured a sacrificial fire, and it is the opinion of modern scholars that it never had actual existence.

The Altar of incense belongs to the secondary elements or additions to the Priestly writer, and its existence before the time of Ezekiel is even more problematical.

The table or Altar of showbread is a survival in a different way of the commensal idea of sacrifice. The story of Bel and the Dragon in the Greek book of Daniel shows that the idea that the god actually consumed the food lay at the bottom of this part of the ritual. With advancing civilization the table increased in splendor till it was called the golden Altar.

Horns of Altar.

The origin of the horns of the various kinds of altars is shrouded in obscurity. Stade ("Gesch." i. 465) suggests that they arose in an attempt to carve the Altar into the form of an ox, while Robertson Smith held ("Religion of the Semites" 2d ed., p. 436), that they were substituted for the horns of real victims which had at an earlier time been hung on the Altar. At all events they were regarded as a most sacred portion of the Altar (I Kings, i. 51; ii. 28, and Lev. viii. 15; ix. 9; xvi. 18).

Bibliography: Smith, *Religion of the Semites*, 1894; Stade, *Gesch. Israels*, 1881-88, and in his *Zeit.* iii. 129 *et seq.*; Wellhausen, *Reste des Arabischen Heidenthums*, 2d ed., 1897; Kittel's *Königs-Bücher* and Kraetzschmar's *Ezekiel*, both in Nowack's *Hand-Kommentar*; Benzinger's *Könige* and Bertholet's *Hesekiel*, both in Marti's *Kurzer Hand-Kommentar*; Toy's *Ezekiel*, in Haupt's *S. B. O. T.*; Nowack, *Lehrbuch*

Hebräischer Archäologie, 1894; Benzinger's *Hebr. Arch.*, 1894; Greene, *Hebrew Rock Altars* in *Biblical World*, ix. 329 *et seq.*

G. A. B.

ALTAR, JONAS (JONATHAN HA-LEVI): Bohemian rabbi; born 1755; died March 25,1855, in Goltsch-Jenikau. He represented the strictest orthodoxy as evidenced by his polemical pamphlet against Aaron Chorin, published in Prague in 1826, entitled, "Mefiboshet ben Yeonatan," in which he endeavors to prove the religious necessity of keeping the head covered during prayers. He wrote also a number of articles for the weekly "Zionswächter," edited by Enoch.

K. T.

ALTAR, MEIR HA-LEVI: Son of preceding; born in Goltsch-Jenikau, Bohemia, 1803; died there in 1868. He translated into German the Yoẓerot or liturgical pieces for Sabbath reading, published by M. I. Landau, Prague, 1836.

K. T.

ALTARAS: A family name variously spelled: טראס, טארע, טאראע and טרש. It is not certain whether this is the same name as that borne by the Spanish Karaite, Sidi ibn al-Taras (אלתראס), author of a work containing the opinions of Abu Alfaraj. Altaras is mentioned by Abraham ibn Daud ("Sefer ha-Ḳabbalah"; in Neubauer, "Mediæval Jew. Chron." i. 79) and by Joseph ben Ẓaddiḳ, in Neubauer, *ib.*, p. 93; see also Schreiner, "Jeschua' ben Jehudah," in "Program of the Berlin Lehranstalt für die Wissenschaft des Judenthums, 1900," p. 3).

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G.

ALTARAS, DAVID BEN SOLOMON: An Italian rabbi and editor who flourished at Venice, 1675–1714. He wrote the short Hebrew grammar in the quarto Bible (Venice,1675–78). He edited a daily prayer-book (Venice,1696) and a vocalized edition of the Mishnah with short notes, Venice, 1756–60. His will is printed under the title ספר צוף דבש, Venice, 1714.

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D.

ALTARAS, JACQUES ISAAC: French shipbuilder and philanthropist: born in Aleppo, Syria, in 1786, and died at Aix (Department of Bouches-du-Rhône, France), Jan. 30, 1873. He was the son of a rabbi in Palestine, and left Jerusalem in 1806 to engage in business in Marseilles as a ship-builder trading with the Levant, in which he was successful.

In the middle of the century a project was started to assist Russian Jews to emigrate to Algeria, then recently conquered by France. Altaras took up the idea with zeal, and armed with letters of introduction from Guizot and with promises of support from many influential Jews, he started for St. Petersburg, in 1846, intending to petition the czar to allow 40,000 Jewish families to emigrate from Russia to Algeria, but he was promptly informed by the minister of foreign affairs, Count Nesselrode, that he had laid the matter before the czar, and that his application could only be supported on condition of an advance payment of about sixty rubles in taxes and fines for each family, in conformity with the Russian laws, which do not allow the Russian subjects to leave the country for lifetime. Altaras considered these difficulties insurmountable, and thus the project was abandoned. Altaras was president of the Marseilles Consistory for thirty years, and a knight of the Legion of Honor, and helped with Marini to found a school for Jewish children at Marseilles.

BIBLIOGRAPHY: *La Famille de Jacob*, xiv. 1873; *Bulletin de l'Alliance Israélite Universelle*, No. 23, 1898; Ginzburg, *Debir*, ii. *Letters* from Berlin and Leipsic of Wolf Rosenthal to his brother Leon Rosenthal, Nos. 59, 61–63; *Leḳeṭ Amarim*, collection of articles, supplement to *Ha-Meliẓ*, pp. 81, 83, St. Petersburg, 1889.

H. R.

ALTARAS, MOSES: An Italian rabbi of the sixteenth and seventeenth centuries; known as the author of a translation into Judæo-Spanish (but in Latin characters) of the Shulḥan 'Aruk under the title "Libro de Mantenimiento de la Alma," Salonica, 1568; Venice,1609 and 1713. It was written for the use of the Maranos who could not read Hebrew. According to Steinschneider, Altaras was merely the patron of the work, which was actually written by a man named Meir, otherwise unknown.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1777; Kayserling, *Bibl. Esp.-Port. Jud.* p. 11.

D.

ALTARAS, SOLOMON: Venetian rabbi of the eighteenth century, probably the son of David Altaras, edited among other works a collection of prayers under the title לקט האומר (A Collection of Prayers and Hymns), Venice, 1718.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 270; Steinschneider, *Cat. Bodl.* col. 3029.

D.

ALT-BREISACH: Ancient fortified city in the grand duchy of Baden, Germany; the scene of Jewish persecution.

In the fourteenth century, when the black death devastated the world (1348–51), this city, like that of Mayence, was the scene of a fearful massacre of the Jews, who were falsely accused of poisoning the public wells and thus causing the pestilence.

The total population in 1900 was 3,000, of whom about 450 were Jews. The community maintains fifteen benevolent foundations, and two sick-benefit associations.

BIBLIOGRAPHY: Salfeld, *Martyrologium d. Nürnberger Memorbuches*, p. 284, Berlin, 1898; Hecker, *Epidemics of the Middle Ages*, ed. Sydenham Society, *s.v.*

F. H. V.

ALTENKUNSTADT. See BURKUNSTADT.

ALTENKUNSTADT, JACOB (KOPPEL) BEN ẒEBI (known also as **Koppel Ḥarif**): Rabbi at Verbo, Hungary; lived in the first half of the nineteenth century. He wrote "Ḥiddushe Yabeẓ" (novellæ) on the Talmudic treatise Ḥullin, Pressburg, 1837, which, as the author states in his introduction, is an extract from a more exhaustive series of novellæ written by him on the whole Talmud.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1180; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 29.

I. BR.

ALT NEU SYNAGOGUE, PRAGUE. See PRAGUE.

ALT-OFEN (Hungarian; Ó-Buda, אובין): Old Hungarian city, now incorporated in Budapest as the third district. The earlier history of the Jews in Alt-Ofen begins with the twelfth century and ends with 1541, when the Turks obtained possession of the city. Jews probably settled at Ofen at the time of the Crusades, when so many fled from Germany into Hungary. The first certain information about the Jews in Alt-Ofen is of the year 1217, when Isaac ben Moses of Vienna, the author of "Or Zaru'a," mentions that the Jews of Ofen (meaning Alt-Ofen) submitted the question to him, whether the warm springs there might be employed for ritual baths. In the last half of the fifteenth century, according to the testimony of Israel Isserlein (died 1470), of Wiener-Neustadt, there was a Jewish congregation at that place ("Pesuḳim u-Ketabim," 184).

Under Feudal Lords.

The modern period began with the final expulsion of the Turks from Buda in 1686, when a few Jews returned. From this time on the congregation rapidly increased, fostered by the broad administration of the baronial family of Zichy de Vásonykeö, who as lords of the domain of Alt-Ofen exercised their feudal rights over the Jewish community in a most liberal and kindly manner. Owing to this attitude, the number of Jews constantly increased. In 1727 only 22 families lived there; in 1735 these had increased to 43 families, numbering 138 individuals, who collectively paid annually 160 florins "protection money" to the Zichy family. Two years later, the community was able to purchase the site of their synagogue from their feudal lord and a large district for a cemetery; the seller, Countess Susannah Zichy, contracting "to defend the Jewish congregation in the possession of this land against every one, native or foreign." On their part the congregation was bound to bury no stranger in this cemetery without permission of the feudal lord, under penalty of 24 Rhenish florins for each stranger. The burial tax was 6 florins for every corpse brought from outside the community; and one pound of pepper for the interment of every one dying by accident. This cemetery was located in the middle of the town (in the present Kasernengasse), upon the ruins of an old Roman bath, and was used by the Alt-Ofen community—which, in course of time, reached nearly 4,000 souls—until 1888. It was likewise used by the community of Pest until the year 1795. From the year 1765 until the end of the century it was the only Jewish cemetery in the territory of the cities of Pest, Ofen, and Alt-Ofen. The Ofen community, which in 1735 had numbered 32 families or 156 persons, was entirely disbanded in 1765, and the remains of those interred in their cemetery were exhumed and reinterred in the Alt-Ofen burial-place.

Here reposes, among others, J. B. Oppenheim—the first rabbi of the community—who was buried in 1754; and the inscription upon his tombstone designates him as "a luminary of Judaism." He was followed in office by Nathan Günsburger of Belgrade, who was also buried in this cemetery, in 1781.

Under the Jurisdiction of the Crown.

During the official life of these first two rabbis, the progress of the community of Alt-Ofen was continuous, owing to the constant acquisition of new rights and privileges conferred by their feudal governors. All these rights were secured by formal agreements, which were made—sometimes for a period of six years, sometimes for ten—with the baronial house of Zichy. Upon the transfer of Alt-Ofen back to the Crown, these privileges were confirmed by the successive kings of Hungary. These agreements secured to the Jewish community of Alt-Ofen at that time an aggregate of privileges of a character that scarcely another congregation in Hungary enjoyed. They were guaranteed the undisturbed practise of their religion under the protection of the baronial house; the right to decide, as a court of first instance, in disputes between Jews and Jews, and even between Christians and Jews; the liberty to buy and to sell the large mansions and grounds of the nobility upon securing specific permission in each case. In 1774 there were twelve such estates; and in 1806 twenty-four. These residences were exempt from the billeting of troops and the compulsory furnishing of post-horse relays. But new settlers, as well as those who desired to leave the city, had first to satisfy all congregational dues before they were entitled to the baronial protection. By this means the feudal lord secured to the community a source of revenue that at times was very considerable. In some cases as much as 1,500 florins was paid for the privilege of permanent residence.

Marriage was permitted without hindrance until 1787, after which every young couple had to pay a "Kremnitz-ducat" to the count, in return for which they were enrolled in the list of Schutz-Juden (Jews under protection). On their own premises the Jews might dispense beer, brandy, and kosher wine; they could pasture their cattle on the town common; might dress every kind of meat in the slaughter-house that they owned; "Sabbathposts" ('Erubin) might be set up, under the protection of the government; they might follow any trade with the exception of shoemaking, in regard to which the royal government in 1818 enforced certain limitations. The amount of the protective tax the community paid varied from 1,350 to 1,800 florins annually; in addition they were required to present the count with 200 florins on his birthday and at the Christian festivals of the New-year, Easter, and Martinmas (Nov. 11). It was not difficult for the community to raise these relatively large sums, because their own indirect revenues were very considerable. For instance, the returns from the sale of kosher liquor in 1807 amounted, for wine alone, to 6,500 florins ($3,250), for beer and brandy 210 florins ($105), irrespective of 150 firkins (1,500 gallons) of untaxed wine for private use.

In addition to the rights guaranteed to the community, they enjoyed certain prerogatives not less important. The right of jurisdiction naturally brought with it the right to carry their verdicts into execution; and when the matter was of a police or religious nature, they could incarcerate the condemned in the prison which was in the synagogue yard, or inflict blows with a stick—a maximum of twelve blows being fixed by the government. The community had the care of funds belonging to orphans, the administration of estates, and the settlement of disputed inheritances. The community thus gradually attained almost to the power of a political body. It became interested in the disposition of public works, as for instance the laying out of streets; and, indeed, the baronial authorities consulted in such matters with the Jewish community as well as with the Christians.

The Inner Organization.

The inner organization of the congregation was on a scale commensurate with this outward aspect. At its head was a judge, called "Judge of the Jews," who was elected by the twenty-four Councilors of the Community upon the issuance of the baronial permission, and in the presence of a baronial representative, of the rabbi and of two men learned in the Law. Of the Councilors, twelve belonged to the Inner, and twelve to the Outer Council. The tax-receiver, president of the community, and two "orphan-fathers" were also elected by the whole community. After their election they proceeded to the synagogue, where they took the oath of office at the hands of the rabbi. The Inner Council held sessions every Tuesday and Thursday, taking cognizance only of the more petty matters. Deliberation upon questions concerning the community as a whole required the presence of the Outer Council as well. The members of the Inner Council drew a small salary from the communal treasury, which was withheld, however, for unpunctuality. According to a decree of the baronial prefecture in 1801, absence from three sessions, without sufficient reason, was followed by arrest. Civil matters were decided by the judge and the Inner Council without consultation with the bet din—whose jurisdiction extended over religious affairs only—and they were paid after every session, the rabbi receiving 30 kreutzers,* the members or "dayyanim" 17 kreutzers each. The written transactions of the community were in charge of a notary, who was required to know both German and Hebrew, but the minutes had to be kept in German. The great power with which the Jewish judge was thus invested gave him considerable standing in the outer world as well as in the community; and this, after the fashion of the times, was expressed by various insignia of office. He carried a heavy staff embellished with an enormous silver knob as a sign of his rank, and in the street was always accompanied by a liveried footman.

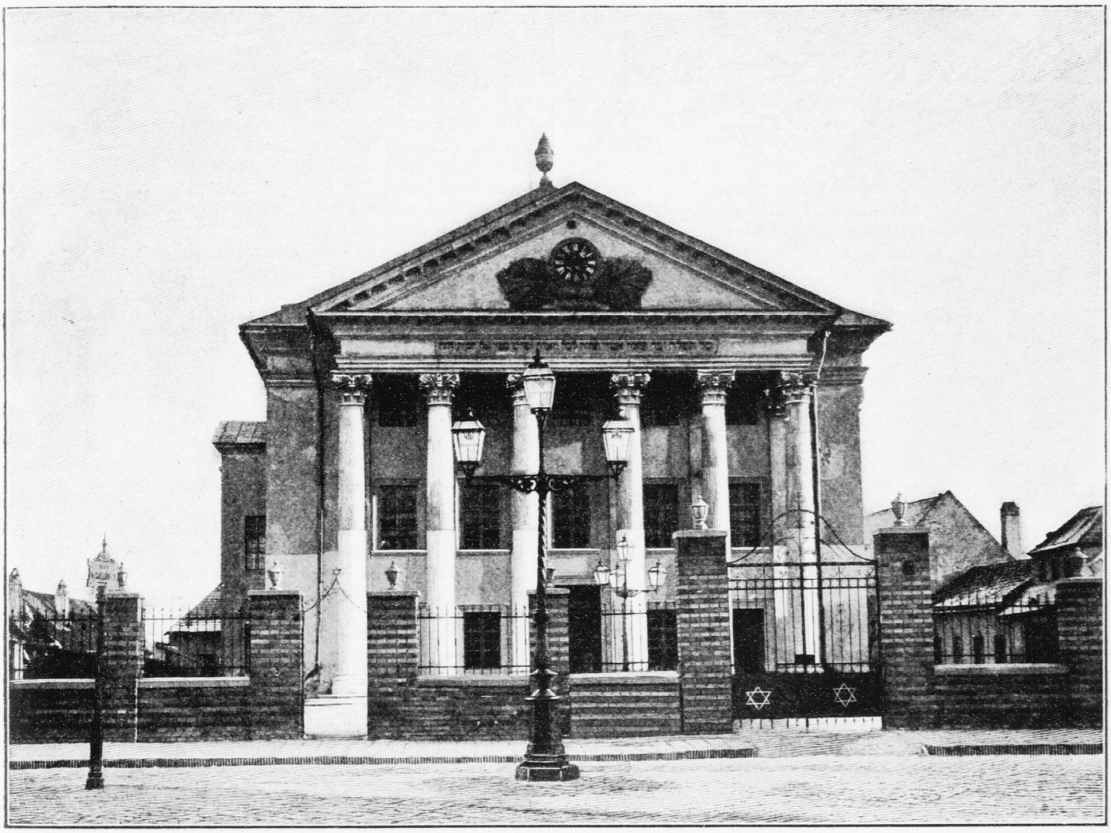

Synagogue in Alt-Ofen.
(From a photograph.)

Institutions Founded.

The inner development of the community kept pace with its ever-growing influence and standing, and a number of religious, congregational, and benevolent institutions were organized in the second half of the eighteenth century. One of the first was certainly the Ḥebrah Ḳaddisha, which was founded in 1770 at the latest, as may be inferred from the fact that in 1780, at the instance of Dr. M. Oesterreicher—who was the first Jew to be graduated from the University of Pest—the Jewish hospital was established and placed under the management of the Ḥebrah. The still-existing "Biḳḳur Ḥolim Association," which took care also of the young with a view to the inculcation of religion among children, was established in that period. Several private synagogues, in addition to the large congregational one, afforded ample religious facilities. The synagogue possessed more than thirteen scrolls of the Law in 1760, as is apparent from the appendix to the "Masoret" of Meir Todros; the "Buda" (the Hungarian name for Ofen) mentioned there is most undoubtedly Alt-Ofen, because at this time there were no Jews in Ofen proper.

The greatest acquisition was, however, the Jewish public school, which, in pursuance of a special edict of Emperor Joseph II., was opened on May 17, 1784. This school was the first Jewish public school in Hungary. Considerable opposition attended its foundation, as it was generally feared that it would become a nursery of irreligion; indeed, so great was the fear of disturbance that public proclamation was made in all the synagogues by order of the prefect, that, under penalty of flogging, nobody should stand at the doors or windows of the school during sessions. The attendance was at first very sparse, so that endeavors were diligently made to close up the opposing private schools, and compel their pupils to attend the congregational one regularly. Slowly, however, the new institution won its way, and when in due time its accommodations became too small, Emperor Joseph II. presented the community with the adjoining house. Doubtless the loyalty and piety of the first teachers contributed a great deal to the increased esteem which the institution enjoyed; its fame extended through the length and breadth of the land. One of its first teachers was called to the public school of the Brody community, and the first preacher of the Pest community, Joseph Bach, was a teacher here.

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* The value of a kreutzer to-day is about half a cent (U. S.) or a farthing (Eng.).

Moses Münz, Rabbi.

From 1781–90, the community was without a rabbi. Nathan Günsburger died in 1781, and although the prefect urged it repeatedly, the community could arrive at no agreement as to a successor. Wolf Boskovitz, a wealthy man, well versed in Jewish literature and a member of the community, had a high opinion of his own fitness for the post, but his own family worked against him. Some Galician linen-dealers directed the attention of their Alt-Ofen friends to Moses Münz, born in Podolia, and living as a private citizen in Brody (Galicia). An inquiry of Ezekiel Landau, the chief rabbi of Prague, elicited an answer which not only strengthened the recommendation, but styled Münz "a miracle of our times"; accordingly in 1790, Moses Münz, then forty years old, became chief rabbi of Alt-Ofen, which post he held until his death in 1831. The choice of the congregation was a most fortunate one; Münz's learning carried the reputation of the congregation far beyond the confines of Hungary. Numerous religious questions were submitted to him by congregations in all parts of the monarchy.

Inner Life of the Community.

In 1799 a number of remarkable regulations were enacted by the Council and bet din of Alt-Ofen, which were no doubt dictated by the circumstances of the times. These regulations afford an insight into the social and religious life of those days. The following prohibition (Issur) was proclaimed in all synagogues: "It is forbidden to give or receive presents: (*a*) to or from newly elected officers of the congregation and ḥebrah; (*b*) upon a wedding engagement; (*c*) before or after a wedding; (*d*) upon a bar-miẓwah (a boy's religious majority), or upon receipt of the degree of 'ḥaber' [associate] or 'morenu' [rabbi]; (*e*) upon taking up residence in a new dwelling." The following were also forbidden: the extravagant "third" Sabbath-meal before and after a wedding (of which usually almost the whole community took part); the banquet after a bride took her ritual bath, and dancing by the young people on that night; the extravagant wedding-dinners, in which uninvited guests participated; and finally the procession by the newly married pair—a custom imported by Suabian Jews—free passage for which had to be purchased with money. The reason for these prohibitions was the tendency toward display which led many to the verge of financial ruin. Many refused to accept office in the congregation, or to perform certain religious functions, because of the very considerable monetary outlays attendant thereon, outlays which had been allowed to grow into a species of almost religious duty. Possibly also the continuous influx of newcomers, who were for the most part poor, had some influence in bringing about this curious legislation.

Public Spirit.

Parallel with these regulations of the community run many of humane and patriotic nature, dating from the first half of the nineteenth century. Whenever the country at large was in dire need, the community rose to the occasion. In the national troubles of 1800 they took up a collection among their members, heading it with a communal contribution of 400 florins ($200); in 1810 they gave 2,625 florins ($1,312.50)—in those days a considerable sum—toward the foundation of the National Museum; which evidence of generosity induced the Palatine Archduke Joseph to send a very cordial letter of thanks to the community. In 1830 they gave 150 florins ($75) to the vicar Alt-Ofen von Pécsy, toward the building of the Metropolitan Church at Gran.

Jewish Scholarship.

In 1831, Rabbi Moses Münz died, after a short illness, and before the close of the year of mourning intriguing for the vacant post began. A large majority of the congregation elected Hirsch Heller, called "Ḥarif" (sagacious or quick-witted), who had been formerly rabbi in Bonyhad, and just before his call to Alt-Ofen had accepted a like position in Ungvár. Heller declined at first, because, according to the testimony of a friend, he knew nothing of the outer world, and had been overwhelmed with threatening letters from a vigorous reform party which existed in the Alt-Ofen congregation. In addition, the Ungvar congregation declined to release him from his engagement with them until he had served them long enough to defray the expense they had been put to. Only when the Alt-Ofen congregation paid 2,500 florins in compensation to that of Ungvar, and Heller had been convinced that by far the larger majority of the members were enthusiastically in his favor, would he enter upon the position in Alt-Ofen (April, 1834), where he, however, died, six months later, on October 27th. After Heller's death the rabbinate remained vacant for twenty-seven years; all religious matters were, during that period, attended to by the dayyanim, among whom, as among their predecessors, there were many who enjoyed a wide reputation for Jewish scholarship; for instance, Elhanan Dayyan, P. L. Freudinger, Jacob Neuschloss of Wetsch, I. H. Oesterreicher, M. I. Oesterreicher, his son and successor, and his son again, P. L. Oesterreicher, who died in 1899. There were numerous scholars among the lay members of the community, who maintained their own schools, some of which attracted many Talmud students. Prominent among these scholars were L. L. Löwenthal, L. H. Schlesinger, and M. L. Boscovitz. There were other scholars, as F. Goldberger, I. Totis, and J. Reuss, who had synagogues in their own homes, in which stipendiary Talmud scholars studied, and for their maintenance rich legacies were provided.

Closely following the death of Heller, several causes contributed to the decadence of the Jewish community at Alt-Ofen. Pest came rapidly into prominence, and since the feudal system of "protective agreements" fell into disuse, the wealthy merchants and residents of Alt-Ofen moved to Pest, leaving the poorer and straitened contingent behind to manage communal affairs. As a result, some 33,000 florins ($16,500) of the legacy-funds were applied to current communal expenses, thereby endangering the maintenance of many testamentary obligations. Another disintegrating influence was exercised by the growth of the many private synagogues, splitting up the community into many small congregations, and leading in 1851 to a bitter struggle between them and the official congregation, which continued till 1889, when the last of these small synagogues was definitively closed up. The political affairs of the country contributed much in those days to the decline of the community. Its patriotic stand in the fight for freedom in 1848 brought it almost to the verge of financial ruin. It donated of its own accord a large portion of the synagogal silver paraphernalia to the Hungarian government for coinage into money. Inasmuch as its young men had been found bravely fighting in the ranks of the defenders of the country, General Haynau, "the hangman of the Hungarian nation," laid a war-contribution upon it of 14,270 florins ($7,135) and of 50 horses with complete equipment for the same: a burden imposed upon no other congregation in Hungary. Under this load the community labored until at last, in 1889, the king (Francis Joseph) was pleased, on the proposition of the minister of public worship, Count Csaky, and on the application of the chief rabbi, Dr. Julius Klein, to remit the payment of the balance, amounting to 1,328 florins ($664).

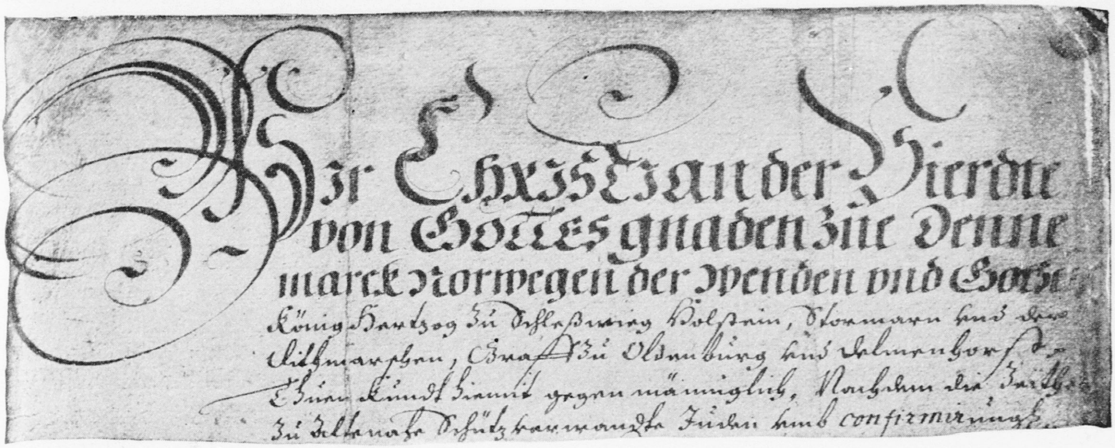

Wir Christian der Vierdte
von Gottes gnaden zue Denne
marck Norwegen der Wenden vnd Gothen
König Hertzog zu Schleßwig Holstein, Stormarn vnd der
Dithmarschen, Graff zu Oldenburg vnd Delmenhorst.
Thun kundt hiemit gegen männiglich, Nachdem die Zeith-
zu Altenahe schützverwandte Juden vmb confirmirung

Preamble of the Charter Given to the Jews of Altona (see next page) by King Christian of Denmark.

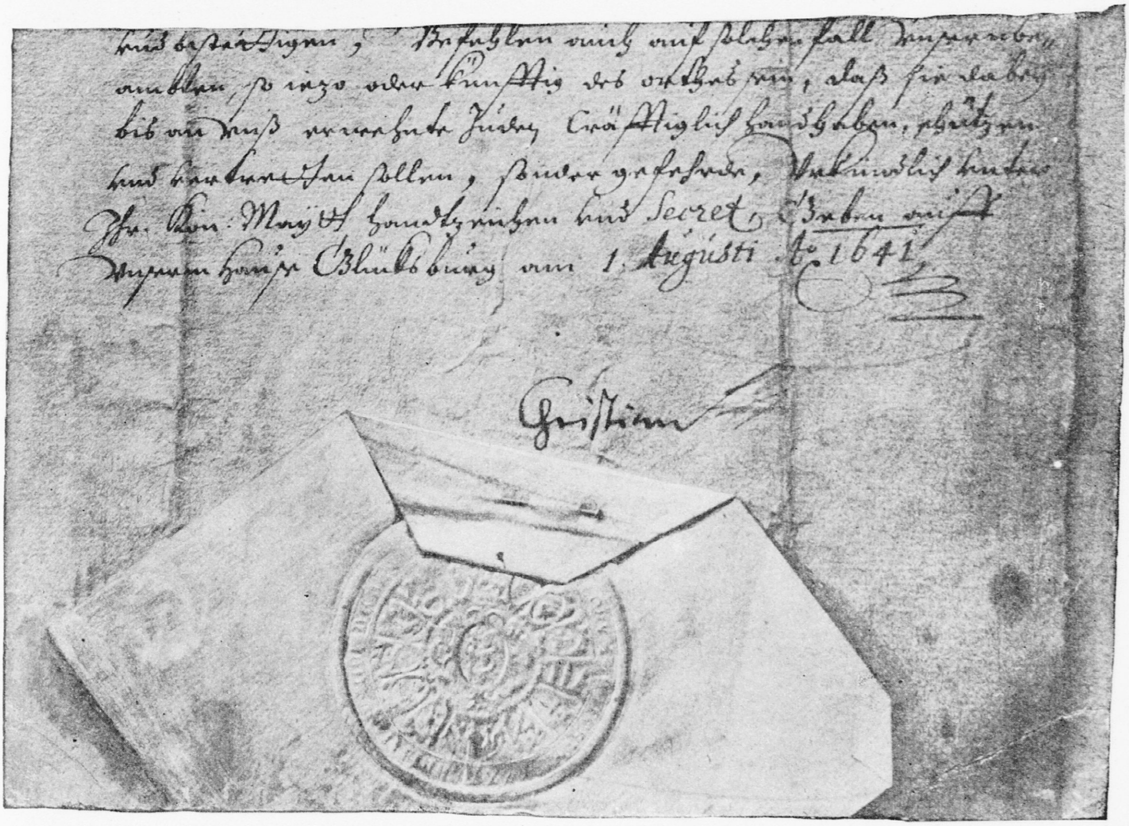

vnd bestättigen, Befehlen auch auf solchen fall Vnseren be-
ambten, so itzo oder künfftig deß orths sein, daß sie dabey
die von Vns verreichte Juden Cräfftiglich handthaben, schützen
vnd vertretten sollen, sonder gefehrde, Vhrkundlich vnter
Ihr Kön. Mayt. handtzeichen vnd Secret, Geben auf
vnserem hause Glückburg am 1. Augusti Ao. 1641.

Christian

Signature and Seal of the Charter.

(From a photograph.)

The reawakening of the Hungarian nation after 1860 injected new vigor into the community, which began to recover from the saddened circumstances of the previous decades. The first promising sign was the reappointment to the vacant rabbinate, of the young Marcus Hirsch, of Tisza-Bö, who in addition to profound Talmudic scholarship possessed wide secular knowledge, acquired at the university of Prague. Soon thereafter the management of the business affairs of the community was entrusted to the hands of Michael Stern and Samuel Ehrlich: two men of noble character and enthusiastic love for Judaism. They restored matters to something like order, and to their experienced administration it was owing that the sums which had been diverted from the legacy-fund were soon replaced. At this time (1863–65), too, the first Hungarian Jews were raised to the ranks of the nobility (S. W. Schossberger as "De Tornya" and Samuel F. Goldberger as "De Buda"); these were descended from Alt-Ofen families. In 1880, Dr. Hirsch was elected chief rabbi of Prague, and left Alt-Ofen, which remained without a rabbi another seven years till Dr. Julius Klein, of Szigetvár, became his successor. After his death in 1896, Dr. Elias Adler became rabbi.

The Present Community.

The following are statistics of the present condition of the community. It possesses a synagogue of classic architecture, built in 1820; owns thirty-eight Torah-rolls, silver synagogal paraphernalia weighing 23,000 grams; curtains for the Ark—some of which are masterpieces of the gold-embroiderer's art—all of which represent a value of 20,000 florins ($8,000). In its legacy-fund are nearly 100,000 florins ($40,000), the income from which is devoted to benevolent purposes. It has eighteen charitable societies, which are a veritable blessing for the numerous poor of the congregation. There are 810 families on its register, of whom nearly half are artisans, the majority of them being employed in the calico-print works of Samuel F. Goldberger & Sons, founded in 1780. Another important calico-factory is that of Gerson Spitzer, whose products find extensive sale in all parts of the world; it was founded in 1826. Other contributors to Hungarian industries are Wilhelm von Leipziger, knight of the order of the Iron Crown, who took a prominent part in securing the distillery law of 1889, which contributed so much to the rehabilitation of Hungarian finances.

BIBLIOGRAPHY: Kohn, *Héber Kútfők* (Hebrew sources), 1884; idem, *Magyar Zsidotört.* (History of the Hungarian Jews), 1884; Löw, *Nachgelassene Schriften*, ii.; *Magyar Zsido Szemle*, 1891; Reich, *Bet-El*, iii.; also synagogal and national archives.

J. K.

ALTONA: City and port, situated on the Elbe, adjoining Hamburg, in Holstein, which was formerly a Danish duchy, but is now a part of the province of Sleswick-Holstein, Prussia. The Jewish community of this city was founded, under the jurisdiction of the counts of Schaumburg, at the beginning of the seventeenth century. The earliest tombstone in the old cemetery bears the date 1621. On August 1, 1641, the community received its charter from King Christian IV. of Denmark (see page preceding); and in 1671 it united with the congregation of Hamburg—then unimportant—and afterward with that of Wandsbeck, making one congregation known as the Three Communities אה״ו (א Altona, ה Hamburg, ו Wandsbeck). Their joint chief rabbi had his seat at Altona; and he exercised jurisdiction over the whole German-Jewish population of those communities as well as over that of the duchy of Holstein. These conditions continued until 1811, when, under the French occupation, Hamburg was ordered to form a Jewish community by itself. The union was dissolved; and the Altona community has since then been officially known as Hochdeutsche Israeliten-Gemeinde zu Altona (High-German Jewish Community of Altona). From the beginning of the eighteenth century until 1885, there existed also a Portuguese-Jewish community, known as Bet Jacob ha-Ḳaṭan, and later as Neweh Shalom, which was, however, but a branch of the Portuguese congregation of Hamburg.

The economic conditions of Altona were much improved by the settlement of Jews, on whom King Christian IV. bestowed the privilege of engaging in shipbuilding. The Hamburg Jews, who had no such privilege, turned their activities to Altona; and the growth of the Altona whale-fishery in the eighteenth century was due largely to their efforts.

The Three Communities had the following chief rabbis: Solomon Mirels of Neumark, 1678–1706; Ẓebi Ashkenazi (Ḥakam Ẓebi), and Moses ben Süsskind of Rothenburg (died 1712); Ezekiel Katzenellenbogen, known by his responsa "Keneset Yisrael," 1712–49; Jonathan Eibenschütz, born 1690, formerly rabbi at Prague and Metz, well known for his keen intellect and vast knowledge, author of "Kreti u-Pleti," "Urim we-Tummim," and other works (died 1764); Jacob Emden (1745), who had for a short time been rabbi of Emden, but who afterward lived privately in Altona: it was he who accused R. Jonathan of being a secret follower of Shabbethai Ẓebi, and attacked him in various pamphlets; Isaac Horowitz, 1767; David ben Loeb, Berlin (died 1771); and Raphael ha-Kohen (grandfather of Gabriel Riesser), 1776–99, who was particularly learned in Jewish civil law, and resigned his office on account of a conflict with the Danish government, which disputed his right of excommunication. Raphael intended to go to Palestine, but was prevented by the Napoleonic wars. He died in 1803. His successors were Ḥayyim Zebi, Berlin (1799–1802), and Ẓebi Hirsch Zamosz (1803–7), author of "Tiferet Ẓebi."

Among the chief rabbis who held office after the dissolution of the union were: Akiba Wertheimer, (1815–35); Jacob Ettlinger (1835–71), who, by his halakic writings and his activity as a teacher, greatly promoted the study of the Talmud, and upheld the rabbinical reputation of Altona; Dr. Loeb (1873–92), a scholar and eloquent preacher; and, finally, Dr. M. Lerner, who was elected in 1894. Besides the chief rabbi there were two rabbinical assistants (dayyanim, whose special function it was to render ritual decisions), Jacob Cohen and Elijah Munk (died 1899). Subject to the jurisdiction of the chief rabbi are several communities of Holstein: Kiel, Rendsburg, and Friedrichstadt; also the neighboring community, Wandsbeck, which, however, has its own rabbi.

The community of Altona possesses a synagogue, erected after the fire of 1713; a lecture-hall, founded by Ḥakam Ẓebi; an orphan asylum; a home for the aged; a school for boys and girls; and a society for the promotion of Jewish knowledge. The present cemetery is situated in the suburb of Bahrenfeld. In Altona itself there are, side by side, the old German-Jewish cemetery, in which Chief Rabbi Ettlinger was the last person interred, and the very interesting cemetery of the Portuguese Jews of Hamburg, which was purchased in 1611 and closed in 1871 (see illustration).

The Jewish population in 1900 numbered about 2,000, in a total of 150,000; whereas soon after the end of the Danish rule, in 1867, it numbered 2,350, in a total population of 50,000.

BIBLIOGRAPHY: *Zeit. f. d. Gesch. d. Juden in Deutschland*, i. 281, ii. 33 *et seq.*, 282; Baasch, *Beiträge zur Geschichte des Deutschen Seeschiffbaues*, p. 30, Hamburg, 1899.

A. F.

ALTRUISM: A term derived from the late Latin *alter hic* ("this other"); dative, *alteri huic*, contracted to *alteruic*. It seems to have been first used by Comte (1798–1857), to designate conduct impelled by motives utterly unselfish and inspired by the sole desire to bring about the happiness of another without regard to, or even at the expense of, one's own. As such it is opposed to egoism. It stands to reason that there is no equivalent of it in ancient or modern Hebrew. The very idea which it connotes, exaggerated self-obliteration, is not indigenous to Judaism. An analysis of the basic idea of Jewish ethics will reveal the reason why. Both Altruism and its contrary, egoism, belong to ethical systems founded on the concept of happiness as the ultimate motive of conduct and the *summum bonum*. According as the happiness of the individual self or that of the individual other or others is projected into dominant importance, hedonistic (*i.e.*, happiness) ethics becomes either egoistic or altruistic. And even those systems, largely theological, that seemingly have harmonized Altruism with egoism have done this by accentuating that self-happiness will only be attained through conduct leading to the increase or the establishment of the happiness of another.

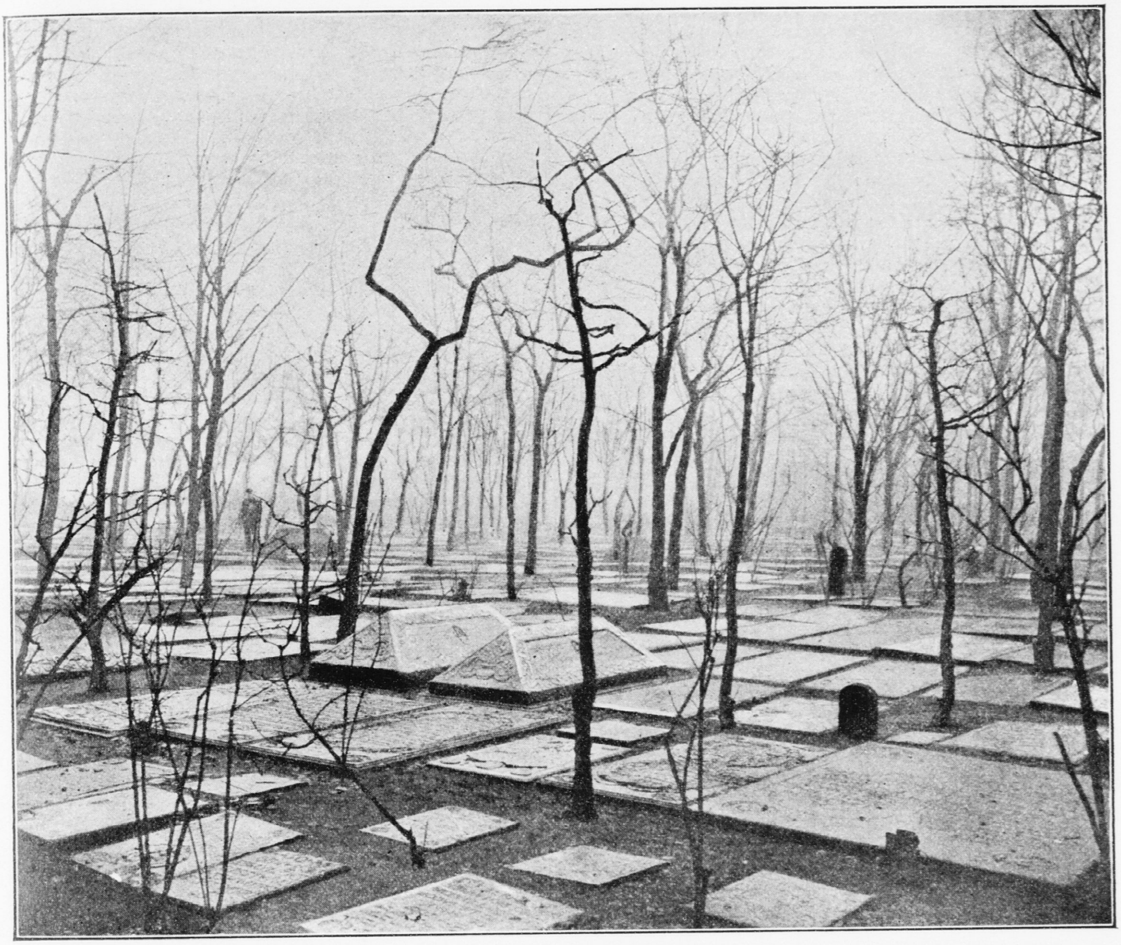

Portuguese Cemetery of Altona.

(From a photograph.)

In this sense both the ethics of Christianity and Buddhism were at one and the same time egoistic and altruistic. Self-obliteration in this life assures self-realization in the other. Self-realization being, according to Buddhism, the mother of all evil, self-obliteration is the road to permanent happiness.

Ethics of Christianity and Buddhism.

Buddhistic as well as Christian Altruism are thus founded on other-worldliness, which in the Christian scheme flowers in the assurance of personal felicity in a higher state, whereas in that of Buddhism it promises release from all evil of self-existence in the blissful and happy Nirvana.

The non-theological systems of ethics, almost without exception, have failed to establish a higher harmony between egoism and Altruism. In the more recent writings on evolutionary ethics—the school of Herbert Spencer—the endeavor is made. Upon psychological grounds it is maintained that every altruistic act is, if not in its motives, always in its effects egoistic. Maternal love, for example, leads to the happiness of the mother through her own self-sacrifice. The pre-Spencerian (hedonistic) schools have posited either self or the other as the fountain-head of moral conduct. Comte virtually reverted to the fundamental thought of the English moralists of the seventeenth and eighteenth centuries, according to whom the sympathies rooted in human nature are the mainsprings of morality (Cumberland, Shaftesbury, Hutcheson, Butler, Paley, Adam Smith). Modern Altruism is a reaction against the exaggerated egoism of the philosophy of the French Revolution, leading to the exaltation of such figments and abstractions as the economic man—a being supposed to act upon one sole motive to the exclusion of any other; viz., unmitigated or even enlightened selfishness. Modern liberalism in politics, religion, and economics having taken its cue from the writings of Rousseau, Voltaire, and the encyclopedists, it was but natural that the pendulum of thought should swing back to the opposite pole and posit as the secret of all true life an equally excessive love for the fellow, in which the self of man failed to receive its legitimate due. This one-sided emphasis upon altruistic conduct in turn evoked the counter-revolution culminating in the apotheosis of the selfish, desocialized man, the "overman" of Nietzsche's doctrine, as before him Max Stirner had developed the theory of the selfish man's supremacy and autocracy.

Morality Summed up in Service.

This fatal antithesis beween self and others is avoided in the ethics of Judaism. The fundamental motive of the moral life is, according to Judaism, not the quest for happiness. Morality is summed up in service. The purpose of human life is service now and here. In the creation narrative man is destined to be ruler over every being and thing created. In this purpose all that live and breathe in the wide sweep of human fellowship have a part. None can be spared. He who should efface himself would commit as grievous a breach of the covenant as he who should crush another. The measure of the service which is upon us is contingent upon the strength, talent, possession, and power which have come to us. The ethical ambition on this basis runs to the desire for increase of strength, knowledge, possession, and power. Weakness is not a virtue. The stronger the man the better able he is to render service. Therefore, the appeal of Judaism is that each shall become a self and strive for the realization of the fullest possible measure of self. Self-realization is the realization of a part of the service placed upon all. But, on the other hand, and flowing from the same concept of service, what is ours is ours only as a means to enlarge the common life. We are stewards of our talents and property, trustees thereof in the service of all. As the weakness of one diminishes the sum of service rendered, it becomes the duty of the strong to look after the weak; to help them to strength, in order thus to increase the sum total of strength at the disposal of all.

In this way Judaism overcomes the opposition of egoism to Altruism and finds the higher synthesis on the basis of the community of service. Self-assertion flowers into the sympathy and help extended to others struggling for fuller self-realization. In the Jewish view of life as a service both *ego* and *alter* find their higher harmony. Hillel's maxim, "If I am not for myself, who will be? If I am only for myself, what am I? If not now, when then?" epitomizes this concordance of self and the others. Egoism is limited to its legitimate field, that developing every man into as strong a self as is possible with a view to more perfect service; and even so is Altruism saved from exaggeration. Self-effacement is contrary to the moral law of life. The highest aim in the economy of society and of creation is self-assertion in the service of all. Not egoism which feeds self at the expense of others, nor Altruism which effaces self while thinking of others, but mutualism as implied in the words, "Love thy neighbor as thyself," is the guiding principle of Jewish ethics.

E. G. H.

ALTSCHUL, ALTSCHULER, ALTSCHUELER, or **ALSCHULER**: Various forms of a family name borne by Ashkenazic Jews in many countries. Though each of these forms now represents groups that are distinct from one another, and that, apparently, are not interconnected by ties of relationship, they all seem to have had a common origin and to have been used and given without discrimination. It is, nevertheless, possible that the name at the outset was applied to more than one family. All records prove that the original seat of this family was Prague, the capital of Bohemia; and the transcription of the name in two separate words, אלט שול, or אלט שולר, or the abbreviation of the same, א"ש—which latter has often been misunderstood (see Nos. 19, 27, below)—clearly indicates its etymology. It is derived from the Alt'-Schul' or Old Synagogue, which still exists at Prague, and is not to be confused with the Altneuschul; and the first Altschuls, or Altschulers, were either prominent attendants at or patrons of this place of worship (see Names).

The name Altschul is supposed to have been first borne by a descendant of Provençal refugees who had settled in Prague about 1302. Prague, besides being the place of origin, was also the chief seat for several centuries of the Altschul or Altschuler family. But after the expulsion of the Jews from that city, in 1542, many of the Altschuls who found an asylum in other countries did not return; and so, from the sixteenth century on, we find them prominent in what is now Russian Poland, Lithuania, and Russia proper (see Nos. 9, 23, 30), and in Italy (see No. 28).

Later, members of the family dispersed still further (see Nos. 3, 4, 12, 25, 29); and to-day the name is borne by numerous families throughout Austria-Hungary, Germany, Russia (where it is claimed that the writer Moses Rivkes and even the Gaon of Wilna are Altschuls), England, and America. In the United States several Altschulers have achieved distinction, notably the Hon. Samuel Altschuler, candidate for the governorship of Illinois, and Alschueler, the violoncellist.

Reliable records from which to prepare a complete genealogical tree are lacking. The three charts given below are perhaps all that can be established with any degree of certainty. For the reason just stated, some members' names appear in the following biographical notices that are not in the charts, and vice versa. Because it occurs most frequently the form of "Altschul" has been adopted throughout the three tables, as well as in the list of individual members; though, as has been said, the other forms of the names also occur.

(Provençal refugee, 1302?)
(2) Abraham Eberle (c. 1490)
(17) Moses (c. 1542)
(15) Jacob (died 1596)

Eleazar Perles
Abraham Enoch Perles
(16) Judah Aaron Moses (c. 1610)
(8) Eleazar Perles (c. 1635)
(13) Isaac (died 1676)
(3) Abraham (c. 1680)

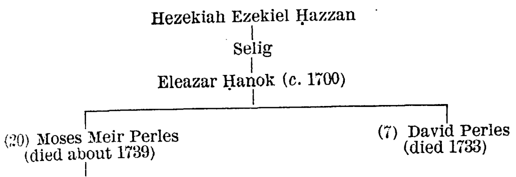

H. B.

1. Aaron ben Moses Meir Perles Altschul: Died in 1739. He was the author of "Ṭeharat Aharon" (The Purity of Aaron), a commentary on Isaac ben Abba's "Seder ha-Niḳḳur"; making numerous additions to the text, and glossing many difficult passages in Judæo-German. The work was published at Offenbach in 1725 (some allege that it had been published in 1721 also); and a manuscript copy is in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 792).

2. Abraham Eberle Altschul: So far as known, the earliest bearer of the name of Altschul. He lived in Prague toward the close of the fifteenth century.

3. Abraham ben Isaac Perles Altschul: Printer and publisher at Amsterdam during the second half of the seventeenth century. His father also was a publisher and printer. In 1678 Abraham produced a prayer-book for the Sabbath, and in 1685 reedited the "Grammatical Table" of Joseph Shalit. He is also the author of a cabalistic commentary on the Pentateuch, as yet unpublished (Steinschneider, "Cat. Bodl." cols. 704, 1526, 2827).

4. Abraham ben Jacob Altschul, of Leipa, Bohemia: Printer at Frankfort-on-the-Oder, in 1697 (Steinschneider, "Cat. Bodl." col. 2817).

5. Ascher Anschel ben Naphtali Herzel Altschul: Printer in Moravia and Bohemia during the first quarter of the seventeenth century. In 1603 he was at Prossnitz; in 1604, at Prague with the sons of Moses Schedel; and from that year down to 1623 with various other Jewish publishers, notably the Prague firms of Ḥayyim Cohen, Moses Cohen, Katz, and Lemberger (Steinschneider, "Cat. Bodl." col. 2840).

6. David ben Aryeh Loeb Altschul: A learned member of the community of Prague; lived toward the close of the seventeenth century. He collected notes for a commentary on the Bible, which his son Jehiel Hillel (No. 28) completed and edited.

7. David ben Eleazer Ḥanok Perles Altschul: Cantor at the Pinkas synagogue in Prague; died in 1733. On the death of Emperor Leopold I. (May 5, 1705), he composed an elegy in Judæo-German, which he called "Ebel Kabed"—Grievous Mourning (Steinschneider, "Cat. Bodl." cols. 550, 884; "Serapeum," ix. 315, 344; Wolf, "Bibl. Hebr." ii. 1320).

8. Eleazar b. Abraham Ḥanok Perles Altschul: Editor and author; died in Prague between 1632 and 1638. He was the editor of several works, to most of which he added remarks, glosses, or comments of his own. In the epitaph written for him by his son Isaac (No. 13) he is quoted as the author of several works; but these are no longer extant. The only one that may perhaps be attributed to him in its entirety is the "Diḳduḳe Yiẓḥaḳ," a grammatical work; but it has been claimed that even for this book the notes had been previously collected by his father-in-law, Isaac b. Jekuthiel (Kohen) Kuskes, and that the name was not given to the work merely in honor of the latter. The "Diḳduḳe Yiẓḥaḳ" is still unpublished (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1497).

The following works were edited by Eleazar: (1) "Ḳeneh Ḥokmah" (Acquire Wisdom), or "Ḳeneh Binah" (Acquire Understanding). This book, which is really part of the "Sefer ha-Ḳanah," and which the editor, in the preface, claims to have copied from a parchment manuscript "several hundred years old," found by his father in a loft, is mainly a cabalistic exposition of the "Ḳeriat Shema'," as well as of the divine name of seventy-two "letters of abbreviation," etc. (Prague, 1609–11). The Zohar and other cabalistic sources have manifestly had an influence on this work (Steinschneider, "Cat. Bodl." col. 637; "Literaturblatt," xi. 761). (2) "Zebaḥ Todah" (Sacrifice of Thanksgiving), containing the "Prayer" of Solomon Luria, the "Thirteen Prostrations" of Abigdor Kara, and the "Supplication" of Ishmael ben Elisha, published at Prague in 1615 (Wolf, "Bibl. Hebr." vol. iii.). (3) "Yam shel Shelomoh," Solomon Luria's commentary on the treatise "Baba Ḳama" (Prague, 1616). (4) "Tiḳḳun Moẓaë Shabbat," a prayer-book for Sabbath night. A cabalistic exposition of the Sabbath-night service is added to the text; and toward the end of the volume there is a German adaptation of some of the prayers. The work was first published by Eleazar's son Isaac (No. 13) at Amsterdam in 1655; and with it is included the epitaph composed by Isaac for his father, of which mention has already been made (Steinschneider, "Cat. Bodl." col. 474).

9. Eliakim (Gottschalk, Goetzel) ben (Zeeb) Wolf Altschul Brodsky: Preacher and dayyan in Russia at the beginning of the nineteenth century. He wrote "Sheḥif 'Eẓ" (The Thin Board; see Ezek. xli. 16, where *sheḥif 'eẓ* is translated "wood"), a supercommentary on Rashi; and "Ereẓ Ḥemdah" (The Coveted Land), on the division of Canaan by Joshua. These two works, together with an edition of the "Zebed Ṭob" by his father (Zeeb) Wolf Altschul, were published in one volume in Warsaw, 1814 (Fürst, "Bibl. Jud." i. 43; Benjacob, "Oẓar ha-Sefarim," p. 151). H. B.—W. M.

10. Emil Altschul: Austrian physician; born at Prague, Bohemia, April 8, 1812; died there 1865. The son of a rabbi, he was intended for a rabbinical career, and therefore studied Hebrew and the cognate languages. But a strong inclination for the study of medicine induced him to attend the University of Vienna, where he obtained the degree of M.D. in 1832. In Boskowitz, Moravia, where he practised, he made the acquaintance of a physician who called his attention to the high value of homeopathy, and from that time he devoted himself to this new school of medicine. In 1848 he became professor in the medical department of the University of Prague. He wrote: "Vollständiges Rezepten-Buch der Praktischen Augenheilkunde"; "Taschenwörterbuch der Praktischen Arzneimittellehre für Ausübende Augenärzte" (1836); "Miscellen aus dem Gesammten Gebiete der Medicin" (1838); "Der Homöopathische Zahnarzt" (1841); "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden" (1846; this pamphlet, on the prevailing treatment of the dying, made a great stir among Jews); and "Lehrbuch der Physiologischen Pharmakodynamik" (1850).

Altschul founded and published, in 1853, the first homeopathic magazine in Austria, under the title "Monatsschrift für Theoretische und Praktische Homöopathie."

Bibliography: Bermann, *Oesterreichisches Biographisches Lexikon*, vol. i.; A. Schmiedl, *Blätter für Literatur*, 1847, p. 400; Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*, s. v.

S.

11. Ḥanok ben Moses Altschul: Learned member of the Jewish community of Prague; born in 1564; died in 1633. For thirty years he served as synagogue messenger and communal notary of his native town, and was one of the signers of the much-debated will of Mordecai Meisel. On one occasion, in 1623, Ḥanok narrowly escaped an ignominious death. Some tapestry had been stolen from the palace of Count Charles of Lichtenstein; and the investigation ordered by the "Stadthaupt" (city mayor), Albrecht von Waldstein, seemed to incriminate Ḥanok, as well as two Jews who had bought the stolen goods. The three were sentenced to be hanged; but, fortunately, facts exonerating Ḥanok were discovered and he was liberated.

12. Ḥayyim ben Mordecai (Gumpel) Altschul: Employed with his brother Raphael (No. 25) as a printer, probably at Amsterdam, from 1691 to 1732 (Steinschneider, "Cat. Bodl." cols. 2849, 3023).

13. Isaac ben Eleazar Perles Altschul: Author; died in 1676. He seems to have settled in Amsterdam about 1650; for he published in that city the "Tiḳḳun Moẓaë Shabbat" of his father, Eleazar Perles Altschul (No. 8), and another Sabbath prayer-book, that contained a Judæo-German version of many of the prayers. To Isaac is also ascribed the editing of two cabalistic works: "Siaḥ Yiẓḥaḳ" (The Meditation of Isaac), a collection of prayers, and "Wayizra' Yiẓḥaḳ" (And Isaac Sowed), a key to the Zohar (Steinschneider, "Cat. Bodl." cols. 474, 503, 1147, and in "Serapeum," x. 32).

14. Israel ben Solomon Altschul: Printer at Prague from 1613 to 1620 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

15. Jacob Altschul: Son of Moses ben Abraham (Eberle). No. 16; died in 1596.

16. Judah Aaron Moses ben Abraham Ḥanok Altschul: Rabbi at Kromau, Moravia, about the beginning of the seventeenth century. He was the author of an ethical work known by the title of "Wayeḥal Mosheh" (And Moses Prayed; compare Ex. xxxii. 11). This, however, is really the name of only the first part of the work; that of the second being "Torat ha-Asham" (Precepts Concerning the Sin-offering). The "Wayeḥal Mosheh" is a cabalistic ascetic treatise on devotion; while the "Torat ha-Asham" enumerates the various modes of penance for each transgression of the Jewish laws (Prague, 1613; Frankfort-on-the-Oder, 1691; incorporated also in an edition of the daily prayer-book, printed at Amsterdam in 1881–82). Three other works—notably his "Baḥure Ḥemed" (Desirable Young Men, Ezek. xxiii. 6), a commentary on Ḳimḥi's "Miklol," and an independent work on ritual and dogma—are still unpublished (Steinschneider, "Cat. Bodl." cols. 331, 1291; Benjacob, "Oẓar ha-Sefarim," p. 148).

17. Moses ben Abraham (Eberle) Altschul: Son of No. 2; lived at Prague up to 1542. In that year, when Jews were expelled from the town, he sought refuge in Cracow, and there became *parnas* (president) of the Bohemian congregation, which had but recently been organized. Moses married a daughter of Eliezer Trebitsch, rabbi of Schlettstadt, Alsace; and his nephew, the young Eliezer Trebitsch, who had followed Moses to Cracow, became rabbi of the same Bohemian community.

18. Moses Altschul: Son of Ḥanok (No. 11); succeeded his father in his communal functions; died in 1643. He was the author of "Zikron Bayit" (In Memory of the House), still unpublished (Kisch, in "Grätz Jubelschrift," ii. 38, and in "Monatsschrift," xxxvii. 131 *et seq.*; compare also Moses ben Ḥanok Altschul, No. 19).

19. Moses ben Ḥanok Altschul: Commonly known as **Moses Ḥanoks,** and often—as early even as 1676, on the very title-page of the Frankfort edition of his work—mistaken for an *ish Yerushalayim* (a native of Jerusalem). This error is due, as stated above, to a corruption of the initial letters of his patronymic, א"ש into איש. The dates of his birth and death are not known; but as his son Ḥanok (No. 11) was sixty-nine years old when he died (1633), Moses must have been born about 1545 or earlier. It is probable that Moses b. Ḥanok died shortly after the publication of his work, the "Brantspiegel" (1602). The Moses b. Ḥanok (No. 18) who wrote "Zikron Bayit" is the grandson of the subject of this article.

Moses b. Ḥanok was a considerable figure in the history of Jewish literature or, more properly speaking, of Judæo-German literature; for he was one of the first to use the vernacular in a polished diction, though he dealt with a subject that was not new nor peculiar to the secular life—that of ethics. The "Brantspiegel" (Mirror), called in Hebrew "Sefer ha-Mareh," first published at Basel, was intended as a direct appeal to the Jews of the period to live in social and moral purity. The book is divided into chapters, the number of which varies from sixty-eight to seventy-six, according to the different editions. They all indicate the many roads to morality, and the penance that the Jew should undergo for deviating from these roads. The author alleges two reasons for the title of his book: (1) It was called "Spiegel" (Mirror) because the author wished that it should be constantly before the people, to show them their own presentments. (2) "Brant" or "Brand" (Burning; that is, Magnifying) was prefixed because, as the author states, ordinary mirrors make things appear very small; while this glass was intended to show objects (especially bad qualities) in enlarged forms, so that people would then try to remove them. The author remarks, in the preface, that his book may be read on Sabbath. The work became very popular; it called forth many imitations and analogous works, such as the "Sitten Spiegel," "Zier Spiegel," "Zucht Spiegel," and at a much later date the "Kleine Brantspiegel" (Small Mirror); and in the epitaph of Moses Altschul's son Ḥanok the work is expressly mentioned (Steinschneider, "Cat. Bodl." cols. 1312, 1823, 1824, and in "Serapeum," x. 325; Wolf, "Hebr. Bibl." i. No. 1544, ii. 1272, 107, iii. 750; see also, "Monatsschrift," xxxvii. 131).

20. Moses Meir ben Eleazar Ḥanok Altschul: A highly esteemed member of the Jewish community of Prague, who maintained friendly relations with Samson Wertheimer; died in 1739. Moses was the author of several works, of which only two have been published; namely, (1) the "Megillat Sefer" (The Roll of the Book), a commentary on Esther, which appeared, together with Solomon Isaki's analogous work (Prague, 1709–10), and (2) his edition of the "Yashir Mosheh" (Moses Sang), of Moses Cohen of Corfu (Prague, about 1710; Steinschneider, "Cat. Bodl." col. 1846).

21. Moses (Nathaniel) ben Aaron Freund Altschul: Printer at Prague toward the end of the seventeenth century. He was in the employ of the grandsons of Moses Katz in 1694–95, and in that of the grandsons of Judah Bak in 1696 (Steinschneider, "Cat. Bodl." col. 2996).

22. Naphtali Herzel ben Asher Anschel Altschul: Printer in the employ of Jacob Bok at Prague during the first half of the seventeenth century. His most notable production was a prayer-book for holy days—in editing which he was aided by his brother Simon—and the printing of "Ẓeënah u-Reënah" (Go Out and See), the well-known translation of prayers into Judæo-German (Prague, 1629; Steinschneider, "Cat. Bodl." cols. 389, 3012, 3049).

23. Naphtali (Hirsch) b. Asher Altschul: Talmudic scholar; lived in Russia and Poland—principally at Lublin, Miczdyrzei, and Jitomir—toward the end of the sixteenth and at the beginning of the seventeenth century. He seems to have traveled extensively, and in 1607 was at Constantinople. In the preface to his commentary, he mentions Bendit ben Joseph Achselrad, the author of "'Abodat ha-Lewi," and Naḥman, a learned relative of his.

Naphtali was the author of two works, one of which was a commentary on the Prophets and the Hagiographa. This he called, in reference to his own name, "Ayyalah Sheluḥah" (A Swift Deer; see Gen. xlix. 21), and supplemented it by a Judæo-German glossary: it was published, with the text of the Bible, at Cracow, 1593–95. The other, "Imre Shefer" (Beautiful Words), was an alphabetically arranged catalogue of all matters that preachers and rabbis were at all likely to discuss in their sermons, with indications as to the various ways in which each topic might be treated (Lublin, 1602). A rabbinical decision of Naphtali's is found in the responsa of Meir Lublin (No. 59?; Steinschneider, "Cat. Bodl." cols. 53, 2021; *idem*, "Jüd. Lit." p. 454).

24. Naphtali (Hirsch) ben Tobiah Altschul: Editor and printer at Cracow toward the end of the sixteenth century, where he seems to have settled, after having resided at Lublin. He was popularly known as "Hirsch the editor"; and to him are due an edition of Joseph Caro's "Shulḥan 'Aruk" (Cracow, 1593–94) and the publication of the Psalms in liturgical order (Cracow, 1598; Steinschneider, "Cat. Bodl." cols. 55, 1482, 3011).

25. Raphael ben Mordecai (Gumpel) Altschul: Printer; employed, with his brother Ḥayyim (No. 12), probably at Amsterdam from 1691–1732 (Steinschneider, "Cat. Bodl." cols. 377, 2913).

26. Samuel Altschuler: Lawyer and politician; born of German-Jewish parentage in Chicago, Nov. 20, 1859; removed to Aurora, Ill., two years after and was educated in the public schools and high school of that city. Altschuler was admitted to the bar in 1880. He is affiliated with the Democratic party, and in 1892 was a candidate for Congress in the Eighth District, but was defeated, although he ran ahead of his ticket.

In 1893 Governor Altgeld appointed him a member of the Court of Claims. He was elected to the legislature in 1896 and again in 1898. As leader of the minority he rose to prominence by defeating two obnoxiously corrupt bills. In 1900 he was an unsuccessful candidate for the post of governor of the state of Illinois, although he received 3,400 more votes than the Democratic presidential candidate.

27. Simon b. Ascher (Anschel) Herzel Altschul: Printer and typesetter in the employ of the sons of Jacob Bok at Prague in 1629 (see No. 22).

28. Simon ben Judah Loeb Altschul: Communal notary (*sofer bet din*) at Prague in the opening years of the eighteenth century (Steinschneider, "Cat. Bodl." col. 3049).

29. Solomon ben Joshua Altschul: Writer; undoubtedly of German origin, perhaps from Prague; lived in Italy about the middle of the sixteenth century. He edited the "Megillat Sefer," a work on rhetoric by an unknown author, which is based on parts of the "Poetic Art" attributed to David ben Solomon ibn-Yaḥya (Venice: D. Adelkind, 1552). Owing to the fact that Solomon had established himself in Italy, his name has sometimes been transcribed from its Hebrew letters as "Altosol."

Bibliography: Steinschneider, *Cat. Bodl.* cols. 570, 2284; Mortara, *Indice Alfabetico*, p. 3.

30. Yehiel (Jehiel) Hillel ben David Altschul: Rabbi at Jaworow (Galicia) toward the middle of the seventeenth century. He completed the commentary on the Prophets and the Hagiographa which his father (No. 6) had begun, dividing it into two parts: (1) "Meẓudat Zion" (The Fortress of Zion), a lexicological glossary; and (2) "Meẓudat David" (The Fortress of David), a commentary on the Biblical text (in part: Leghorn, 1753, 1770; Berlin, 1770; numerous editions also appeared throughout the first half of the nineteenth century—at Slavuta, Wilna, Lemberg, Josefov, etc.). Jehiel was the author of "Binyan ha-Bayit" (The Building of the House), a work on the Temple of Ezekiel and the visions pertaining to it (Zolkiev, 1774; Leghorn, 1781).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 144, 154, 1272, and Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 163, where the author's name is erroneously given as Alt-Schuld; Fürst, *Bibl. Jud.* i. 44, where the author is called Jehiel Michael, and is regarded as distinct from that of Jehiel Hillel; Azulai, *Shem ha-Gedolim*, ii. 18; Benjacob, *Oẓar ha-Sefarim*, p. 81.

31. (Zeeb) Wolf ben (Dob) Baer Altschul: Russian rabbi of the second half of the eighteenth century. He was the author of "Zebed Ṭob" (The Good Dowry; see Gen. xxx. 20), a work on the third Temple of Ezekiel. The title is intended as a pun on the author's name Zeeb (Shklov, 1794); another edition was published by his son Eliakim (No. 9); see Fürst, "Bibl. Jud." i. 44; Benjacob, "Oẓar ha-Sefarim," p. 15.

Bibliography: For the entire Altschul family. S. Hock, *Die Familien Prag's*, under *Altschul* and *Perles*; Joseph Kohn, in *Ha-Goren*, i. 20 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 913, 914; Michael, *Or ha-Ḥayyim*, No. 490, Zunz, *Z. G.* pp. 266, 289.

H. B.—W. M.—A. P.

ALUPKA: Village on the southern shores of the Crimea, Russia; mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut about 960) as one of the cities tributary to the Chazars.

Bibliography: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160.

H. R.

ALUSHTA: Village on the southeastern shore of the Crimea, in the district of Yalta, Russia. Some ruins exist of the fort Aluston built there by Emperor Justinian in the sixth century. Under the name of Aluss the place is mentioned in the letter of Joseph, king of the Chazars, to Ḥasdai ibn-Shaprut (about 960) as one of the cities tributary to the Chazars. In the Middle Ages it was in the possession of the Genoese, and was known by the names of Lusta, Austa, and Alusta.

There are now only a few Jews in the village; and these are employed in the neighboring vineyards.

Bibliography: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibl.* vii. 160, and private sources.

H. R.

ALVA or ALBA, DUKE OF: Fernando Alvarez de Toledo: born, 1508; died at Thomar, Portugal, 1582. A famous Spanish general who fought in the various campaigns of the Emperor Charles V. and of Philip II. After winning several decisive battles, he was sent as governor to the Netherlands in 1567 to suppress a revolt against Spanish tyranny, and became the most cruel and rigorous supporter of the Inquisition. He established, and presided over, the Council of Blood, the victims of which doubtless included Jews as well as Christians. It seems to have been Alva's intention to rid the country of Jews. To the city council of Arnheim and Zütphen, for example, he wrote that in case any Jews were found in those places, they were to be arrested and held until further orders from him. The council evidently anticipated Alva's desire in the matter; for its report read that "there were no Jews among them." Furthermore, the few Jews remaining in the town of Waggeningen, Gelderland, were expelled in celebration of the birth of a Spanish infante. Alva's hostility, moreover, grew manifest in his attitude toward the books of the Jews. Both at Liège, and at Antwerp, there appeared under his auspices, in the years 1570 and 1571, copies of the Trent "Index of Prohibited Books," which had been published in 1564, and to which, in Alva's edition, were appended the most rigorous Spanish amendments. The latter interdicted "all books written in Hebrew, and those in any other language which contain Jewish ceremonies or which treat of Jewish life." Thus, the Romance translation of Josephus' "Antiquities of the Jews," was anathematized as heretical. (See CENSORSHIP OF BOOKS.)

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 3d ed., ix. 477; Reusch, *Der Index der Verbotenen Bücher*, i. 423 *et seq.*, Bonn, 1883–85; Popper, *The Censorship of Hebrew Books*, p. 55, New York, 1899.

H. G. E.

ALVALENSI, SAMUEL: Spanish author; born, 1435; died, 1487. He was the son of the learned Abraham Alvalensi, of Toledo, and pupil of Isaac Campanton, the last Gaon of Castile. He was the author of a small treatise, entitled "Kelale Ḳal we-Ḥomer" (Rules of the Deduction *a fortiori*), which treats of Talmudic methodology. It was published in a compilation, "Meharere Nemerim," by Abraham Akra, Venice, 1599. M. K.

ALVALENSI, SAMUEL: Perhaps the grandson of the above; was born in Spain at the end of the fifteenth century, was taken after the expulsion of 1492 to Fez, where he became the favorite of King Abu Said, of the Merines dynasty. About 1536 the Xarifes rose against the Merines, and Samuel Alvalensi, together with some of the loyal alcaldes, fitted out a fleet and sailed with four hundred men to Ceuta, which was then besieged by the rebels. Despite the numerical superiority of the enemy, who mustered 30,000 men, he inflicted upon them heavy losses and compelled them to raise the siege and to return to Fez. He showed similar courage in 1539 at the relief of Safi. Samuel afterward settled in Azamor.

BIBLIOGRAPHY: Diego de Torres, *Histoire des Chérifs*, French translation by the Duke of Angoulême, the father, p. 69; Aboab, *Nomologia*, pp. 305 *et seq.*; De Barrios, *Historia Universalis Judayca*, p. 8.

M. K.

ALVAREZ or **ALVARES:** Name of a Hispano-Portuguese family which has included among its members many scholars, distinguished men, and martyrs. Branches of the family have settled in Holland, France, England, and America.

Duarte Henriques Alvares: A Portuguese Marano; lived several years at Madrid, and afterward in the Canary Islands, where he occupied the position of royal treasurer. In 1653 he went thence to London, and was one of the first members of the small and secret Jewish community of that city. (See "Transactions of the Jew. Hist. Soc. Eng.," i. 83 *et seq.*)

Garcia Alvarez, of Astorga, whose Jewish name was Samuel Dios-Ayuda (= Joshua), was a wealthy and benevolent man. He is mentioned about 1400 in a satire written by the priest, Diego de Valencia, a converted Jew, and is therein called "the delight and the ornament of the whole Jewry."

Isabel Nuñez Alvarez, of Viseu in Portugal, wife of Miguel Rodriguez of Madrid; was the owner of a synagogue, situated on the street "de las Infantes" in Madrid. She died a martyr's death in the flames, July 4, 1632. The Inquisition ordered the synagogue to be torn down, and upon its site a Capuchin monastery was subsequently erected. (See Kayserling, "Sephardim," pp. 203, 346.)

Jacob Alvarez, a member of the academy "Arbol de las Vidas" (Tree of Life) in Amsterdam in 1684. He is spoken of as "its light," and "the shield of the Talmud."

Joseph Israel Alvarez was, in 1682, a member of the academy of poets ("de los Floridos") in Amsterdam; he was distinguished for the elegance of his diction.

Juan Alvarez, a physician of Zafra, the first victim of the Inquisition in Lima. He, his father Alonzo, his wife, and his children were all publicly burnt as adherents of Judaism about 1580. (See "Publ. Am. Jew. Hist. Soc." ii. 75; iii.; iv.; vi. 75.)

Leonora Alvarez was convicted of having several times lapsed to Judaism, and was burnt in Seville, June 6, 1723, at the age of forty. Alonzo Alvarez, her brother, was condemned to life-imprisonment at the same time for being a Jew.

Meir b. Solomon Alvarez. See ALGUADES, MEIR B. SOLOMON.

Moses Alvarez was a member of the academy "Arbol de las Vidas" in Amsterdam, from 1741 to 1761. Another Moses Alvarez was one of the first settlers in Newport, R. I. He was naturalized in 1741, and died in 1766. (See "Publ. Am. Jew. Hist. Soc." vi. 76.)

Simon Alvarez, of Oporto, was the first victim of the Inquisition in Coimbra, his place of residence. He was arrested on the charge of practising Judaism, found guilty upon evidence extorted from his little daughter, and, together with his wife, burnt at the stake.

Antonio Alvarez-Soares, a Spanish poet. He composed a poem upon the dedication of the first synagogue established in Amsterdam in 1607. The poet, Daniel Levi de Barrios, who possessed the manuscript of his poems, describes him as an able versifier.

Antonio Alvarez-Soares, of Lisbon, a namesake of the preceding, was also a poet. He was much esteemed in Lisbon for his lyrics. He published in 1628 a collection of poems called "Varias Rimas." He emigrated to Flanders in 1632.

BIBLIOGRAPHY: De Barrios, *Triumpho del Gov. Popular*, pp. 70 *et seq.*; Barbosa Machado, *Biblioteca Lusitana*, i. 202; Kayserling, *Sephardim*, pp. 175, 340.

M. K.

ALVARO DE LUNA: A gifted Spanish statesman of the fifteenth century who attained the highest military rank, that of Grand Constable. With Chancellor Don Juan Furtado de Mendoza and Don Abraham Benveniste, he exercised for many years unlimited influence over the young and weak king, D. Juan II. of Castile. Throughout his life Alvaro was a friend of the Jews and protector of the Maranos, both of whom were promoted by him to the highest offices.

Abraham Benveniste, with whom he was intimately associated for thirty years, and Joseph ha-Nassi were appointed by him as farmers-in-chief of taxes. Of the Maranos, Diego Gonsalez was made general receiver (contador mayor); Diego Arias Davila, manager of the royal revenues; Juan Alfonso de Baena, royal private secretary; and Juan Pacheco became through him the trusted companion of the king. Owing to this well-known friendship for Jews and Maranos, Alvaro was for a long time a thorn in the flesh to both the Infante Don Henry and the aged Paul de Burgos, the primate of Spain, the Jew-hater. Paul's sons, Alvar Garcia de S. Maria and Alfonso of Cartagena—less from political than from religious reasons —became his bitterest enemies. They conducted a furious struggle against him for many years, which ended in his downfall. Alvaro, who, in his hours of leisure, devoted himself to literary matters and wrote a book about celebrated women ("Libro de las Mujeres Ilustres"), was taken prisoner, dragged to Valladolid, and beheaded there, July 2, 1453. Friar Alfonso de Espina, the fiercest enemy of the Jewish race—to which he himself belonged—accompanied him triumphantly on his walk to the scaffold.

Bibliography: J. Amador de los Rios, *El Condestable Don Alvaro de Luna* in *Revista de España*, xix.; idem, *Historia de los Judios de España y Portugal*, iii. 22 *et seq.*

M. K.

ALYASHAR, JACOB: Talmudist; born at Wilna, Russia, about 1735; died in Safed about 1785. The congregation at Hebron in 1765 sent him as their emissary (*meshullah*) to Persia. On the outbreak of a war in 1775, Bozrah, the city in which he resided, was besieged; but he, his wife, and newborn son, Eliezer Jeruham, escaped and settled in Safed. He celebrated his deliverance in Hebrew verses called "Megillat Paras" (The Roll of Persia), published by his grandson, R. Jacob Saul Alyashar, in "Ish Emunim" (Jerusalem, 1885). J. D. E.

ALYASHAR (more correctly **ELAYSCHAR**), **JACOB SAUL:** Hakam Bashi (chief rabbi) of Jerusalem; born at Safed, June 1, 1817. He was taken to Jerusalem in 1823. His teacher was R. Benjamin Mordecai Nabon, who, in 1828, married his widowed mother. In 1855 Alyashar was appointed associate judge to the Hakam Bashi, Abraham Ashkenazi; in 1869, chief dayan, holding the position until his promotion in 1893 to the post of Hakam Bashi by all parties in Jerusalem, as successor to the late R. Paniel. The sultan Abdul-hamid confirmed his appointment in a firman, sending him an official robe and a medal of the Medjidie order; and Emperor William II. of Germany, on his visit to Jerusalem in 1898, also presented him with a medal. He speaks Hebrew, Arabic, Turkish, Italian, and Greek.

The following is a list of his published works; the titles all contain the word "Ish" (איש), the component letters of which are the initials of his name: (1) "Kereb Ish" (Inward Thought of Man) (Ps. lxiv. 6); (2) "Ish Emunim" (Man of Faith), a collection of festival sermons, 1885; (3) "Ma'aseh Ish" (The Work of Man), responsa, together with (4) "Derek Ish" (Man's Way), sermons, 1892; (5) "Simha le-Ish" (Joy to Man), responsa, published with (6) "Girsa de-Yankuta" (Early Teachings), explanations of Talmudic problems; (7) "Ya'aseh Ish" (Man Shall Do), and (8) "Dibre Ish" (Words of Man), in one volume, responsa and sermons, 1896; (9) "'Olat Ish" (Man's Offering), decisions, 1899; (10) "Sha'al Ish" (Man Asked), responsa, in course of publication in 1900.

Bibliography: Luncz, *Almanac*, 1901, *Autobiography of Jacob Saul Alyaschar*, pp. 39-61.

J. D. E.

ALYPIUS OF ANTIOCH: Eminent geographer of the fourth century; intimate friend of the Roman emperor, Julian the Apostate. Alypius, of noble and generous character, was governor of Britain 355-360, whence he was recalled by the emperor to superintend the reconstruction of the Temple at Jerusalem. At first he showed much zeal in the accomplishment of his task, but, by degrees, seeing the little effort made by the Jews to aid him, he lost interest and left the field clear for the intrigues of the enemies of the Jews, who sought by every means to cause his failure in carrying out the generous purposes of the emperor.

Bibliography: Th. Reinach, in *Auteurs Grecs et Romains*, p. 354; Grätz, *Gesch. der Juden*, iv. 371; Pauly-Wissowa, *Real-Encyclopädie*, col. 1709.

I. Br.

ALZEY: A town in Rhein-Hessen (Germany), on the Setez. While the first traces of the residence of Jews in the Palatinate, to which Alzey belonged from the time of the Emperor Frederick Barbarossa, date from the beginning of the thirteenth century, no date is given for the first settlement of Jews in Alzey itself. The name of the congregation appears for the first time in the "Martyrology" of Nuremberg, where it is mentioned as one of the places which suffered in the dreadful persecutions of the year of terror, 1349. The first reference to members of the congregation dates probably from the year 1383, where a certain Bonifant and his wife Jütte, and a Jew of the name of Lassarus, are mentioned. The congregation never played any very conspicuous part in history, and the number of its members until the beginning of this century was very small. The Jews of Alzey shared the unhappy fate of their persecuted brethren in the Middle Ages; at one time they were expelled from the town, at another residence therein was permitted them, all according to the inclination of the Count Palatine of the day. From the year 1391, when the Jews were driven from the Palatinate by Count Ruprecht II., they do not seem to have returned to Alzey for several centuries, or at best only temporarily; for in the census of the year 1550, which registered the names of all Jews living in the Palatinate, none are mentioned from Alzey, although this town was the official center where limited passports were issued at a fixed tariff to all Jews who traded in the region.

It is only toward the close of the seventeenth century that Jews again appear in Alzey as a regular congregation. Until the year 1791, religious services were held in private houses. The first synagogue was built in that year through the liberality of Elias Simon Belmont. A census in 1722 enumerated nine families in the congregation, and sixty-three families in the whole district. Twenty years later there were only eleven in the congregation. In 1748 the elector Karl Theodor set the legal limit of families in the town of Alzey at three. He added, that "since there were already more than that number, no additional families would be allowed to settle there until the number had been diminished by death to less than three." From the end of the eighteenth century the congregation grew steadily; in the fourth decade of the nineteenth century about fifty families are found, and there are now (1901) seventy-five. Of the 6,500 inhabitants of Alzey, about 320 are Jews, who devote themselves mainly to mercantile pursuits. The present synagogue was consecrated in the year 1854. The first rabbi (in this new building) was Dr. Samuel Adler, son of Isaac Adler, rabbi of Worms. By ministerial decree of August 17, 1842, he was appointed district-rabbi of Alzey, which post he held until the year 1856. He was called to the Temple Emanu-El in New York in 1857. His successor was Dr. David Rothschild, who officiated for nearly thirty years (from 1862 till June, 1891); he died January, 1892, in Aix-la-Chapelle. Since October, 1891, Dr. Joseph Levy has been the rabbi of this congregation.

Mention must be made of several members of the Belmont family, one of the oldest and most respected of the congregation. According to the Alzey

"Memorial-Book," Simḥah, son of Ephraim Belmont, was the first of that name to settle in Alzey; he had been head of the Jewish community in Beckelheim, near Kreuznach, which then belonged to the Palatinate. His son Joseph Jessel, called Rabbi Jessel of Alzey, held the same position in the Alzey district; he died in 1738. These men as well as their descendants were conspicuous for their piety and for their uncommon public spirit. The Elias Simon Belmont already mentioned and his nephew Simon founded the so-called "Belmont fund," which provides a marriage-portion for poor girls.

Bibliography: Löwenstein, *Beiträge zur Gesch. d. Juden in Deutschland*, 1895, i. 4, 16, 28, 51, 146, 182. In the archives of the congregation there is a "*Memor-Buch.*"

J. Le.

AMADEO OF RIMINI. See Jedidiah ben Moses of Recanati.

AMADIA, AMADIAH, AMADIEH, AMADEEYAH: A town in Asiatic Turkey, vilayet of Bagdad, north of Mosul, the birthplace of the pseudo-Messiah, David Alrui (Alroy). In 1163, according to the author of "'Emeḳ ha-Baka," it had a Jewish population of about a thousand families. In 1895 it had a Jewish population of 1,900 persons, who owned about 150 houses. They trade chiefly in gall-nuts.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka* (German translation by M. Wiener), p. 27, Leipsic, 1858; Layard, *Nineveh and its Remains*, ii. 141; *Entziklopedicheski Slovar*, vol. i., St. Petersburg, 1891; *Longman's Gazetteer*, London, 1895.

H. R.

AMADO, JOSHUA JUDAH: Talmudist, of a Spanish family settled at Salonica in the early part of the nineteenth century. He wrote "Ohole Yehudah" (The Tents of Judah), published at Salonica in 1820. It contains (1) homilies on the Pentateuch, and (2) halakic dissertations on Maimonides' "Yad ha-Ḥazaḳah," on part of the treatise "Shebu'ot," and an epitome on the dietary laws.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 20.

I. Br.

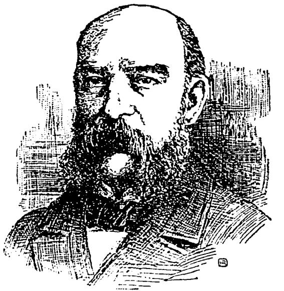
José Amador de los Rios.
(From the frontispiece to his "Historia.")

AMADOR DE LOS RIOS, JOSÉ: Spanish historian of the Jews in Spain and Portugal, and archeologist; born 1818; died at Seville, 1878. De los Rios was for some time inspector-general of public instruction in Spain. He wrote many works archeological in character, two of which are of interest to Jews. In 1848 he published in Madrid "Estudios Históricos, Políticos, y Literarios sobre los Judíos de España." This was translated into French (Paris, 1861), and later on was expanded into the larger work on the same subject, "Historia Social, Política, y Religiosa de los Judíos de España y Portugal" (3 vols., Madrid, 1875–76). Amador de los Rios was interested chiefly in the constitutional position of the Jews; and his work, from this side, is very thoroughly done. He was, however, unacquainted with Hebrew, or Jewish sources; and his treatment of literary history in the earlier book is derived merely from the uncritical notes of De Castro.

Bibliography: List of his sources given in Jacobs' *Sources of Spanish-Jewish History*, pp. 213–244, and summary of the contents of the book, pp. 214–221.

J.

AMALEK, AMALEKITES.—Biblical Data: Name of a nomadic nation south of Palestine. That the Amalekites were not Arabs, but of a stock related to the Edomites (consequently also to the Hebrews), can be concluded from the genealogy in Gen. xxxvi. 12 and in I Chron. i. 36. Amalek is a son of Esau's first-born son Eliphaz and of the concubine Timna, the daughter of Seir, the Horite, and sister of Lotan (Gen. xxxvi. 12; compare Timnah as name of an Edomite chief or clan, verse 40). On the other hand, Gen. xiv. 7 speaks of Amalekites, in southern Palestine, in the time of Abraham. That they were of obscure origin is also indicated in Num. xxiv. 20, where the Amalekites are called "the first of the nations." The Amalekites were the first to come in contact with the Israelites (Ex. xvii. 8), vainly opposing their march at Rephidim, not far from Sinai (compare Deut. xxv. 17, "smiting the hindmost, all that were feeble behind," and I Sam. xv. 2). Consequently, they must be considered as possessors of the Sinaitic peninsula, of the modern desert et-Tih, or at least of the northern part of it. According to Num. xiii. 29, xiv. 25, which speaks of Amalekites defeating the Israelites in the lowland (verses 43, 45), they occupied also southern Palestine, partly together with the Canaanites; see also Gen. xiv. 7 (Amalekites in "En-mishpat, which is Kadesh"). The extreme south seems to be meant, the pasture lands of the Negeb, not the arable parts.

Position and Connections.

The relation of the Kenites to the Amalekites is not quite plain. According to I Sam. xv. 6, they live with them (or at their side; compare Judges, i. 16; Num. xxiv. 21), while elsewhere they are associated with Israel (I Sam. xxvii. 10) or even specially with the tribe of Judah (I Sam. xxx. 29; I Chron. ii. 55). This would indicate that the Kenites formed a connecting-link between the Israelites, or their southern tribes, and the Amalekites. Gen. xv. 19, which foretells dispossession of the Kenites by Israel, would agree with this (see Cain; Kenites). A similar relationship might be assumed for the Kenezites.

Enmity to Israel.

The Amalekites themselves always appear as hostile to Israel. Thus (Judges, iii. 13), together with the Ammonites, they assist Eglon of Moab, and (Judges, vi. 3, 33, vii. 12) they aid the Midianites and the children of the East against Israel. Ps. lxxxiii. 7 refers to both occasions. It is on this account that Saul leads an expedition against them (I Sam. xv.). The defeat and capture of the Amalekite king, Agag (the only Amalekite name preserved), by Saul seem to be referred to also by Balaam (Num. xxiv. 7). It is not known what locality is meant by "the city of Amalek," which evidently was situated "in the valley"—that is, the plain (I Sam. xv. 5). One would not expect that the settlements of such a wandering nation would deserve the name of a city.

Fate of Amalek.

David waged a sacred war of extermination against the Amalekites, who retaliated (I Sam. xxx. 1) by a successful surprise of Ziklag. David, however, followed and caught the Amalekites on the retreat, regaining their captives and spoils. On this occasion the Amalekites, like all desert warriors, made their raids upon camels. After this defeat Amalek disappears, so that it seems as though the nation had actually been exterminated by the wars with Saul and David. I Chron. iv. 42–43 states that in the time of Hezekiah five hundred Simeonites annihilated the last remnant "of the Amalekites that had escaped" on Mount Seir and settled there in the place of Amalek. Thus the related tribes Amalek and Edom were united again at the end. W. M. M.

——**In Rabbinical Literature:** Amalek—the first foe to attack the people of Israel after they had come out of Egypt as a free nation; twice designated in the Pentateuch (Ex. xvii. 14–16, Deut. xxv. 19) as the one against whom war should be waged until his memory be blotted out forever—became in rabbinical literature the type of Israel's arch-enemy. In the tannaitic Haggadah of the first century Amalek stands for Rome (Bacher, "Ag. Tan." i. 146 *et seq.*, 211 *et seq.*); and so does Edom (Esau), from whom Amalek descended (Gen. xxxvi.). A kinsman of the Israelites, Amalek nevertheless displayed the most intense hatred toward them: he inherited Esau's hostility to his brother Jacob. When other nations hesitated to harm God's chosen ones, his evil example induced them to join him in the fray. "Like a robber he waylaid Israel"; "like a swarm of locusts"; "like a leech eager for blood"; "like a fly looking for sores to feed on"; Amalek (*'am laḳ* = the people which licketh) hurried over hundreds of miles to intercept Israel's march:

> "Having taken the list of the tribes from the archives of Egypt, he arrayed his hosts in front of the Israelitish camp—over which God's glory rested in the sheltering pillar of cloud—and called the names of the tribes aloud, one after the other, and pretending to have business negotiations with them, he treacherously slew the last, or, rather, the guilty ones among them, those chosen by lot" (Tan. Ki Teẓe, ix., and Pesiḳ. iii. 26*b*).

According to some he also used witchcraft to secure victory for his men (Yalḳ. Reubeni, and Chronicle of Jerahmeel, xlviii. 13). "Moreover, he mutilated their bodies, making sport of the Abrahamic covenant" (see Pesiḳ. *l.c.* and Pesiḳ. R. xii., Mek. Beshallah).

Evidently the colors for this picture are drawn from the palette of later experience. Accordingly, in rabbinical literature stress is rather laid on the moral lesson of the episode. Amalek was but the scourge in the hand of God to punish the people of Israel, who had become "faint and weary" in the observance of God's commands and "feared not God." They lacked the power of faith (play on the name "Rephidim" = *rafu yadayim*, "the hands became weak"), and therefore said: "Is the Lord among us or not?" (Ex. xvii. 7, 8). Like a wayward child that runs back to its father when a dog comes snarling along, the Israelites were unmindful of God's doings until like a dog Amalek came to bite them. Then Moses fasted and prayed, saying: "O Lord, who will in the future spread Thy Law, if Amalek succeeds in destroying this nation?" And with uplifted arms, holding the staff and pointing heavenward, he inspired Joshua and the people with his faith until the victory was won (Mek. *ib.*).

Harsh as seems the command to blot out Amalek's memory, its justification was seen in the leniency shown by King Saul, the son of Kish, to Agag, the king of the Amalekites (I Sam. xv. 9), which made it possible for Haman the Agagite to appear (Esth. iii. 1); his cruel plot against the Jews could only be counteracted by another descendant of Kish, Mordecai (Pesiḳ. R. xiii.). Every year, therefore, the chapter, "Remember what Amalek did unto thee" (Deut. xxv. 17–19), is read in the synagogue on the Sabbath preceding Purim.

With regard to the remarkable oath, "Truly the hand upon the throne of Yah! the Lord will have war with Amalek from generation to generation" (Ex. xvii. 16: A. V. is not literal here); the rabbis say: "Never will the throne of God—the Lord of Truth, Justice, and Love—be fully established until the seed of Amalek—the principle of hatred and wrongdoing—be destroyed forever (Pesiḳ., *l.c.*, and Targ. Yer. I. and II. to Ex. *l.c.*). Henceforth "Amalek" became the popular term for Jew-hater. K.

——**Critical View:** Modern critics have seen in the genealogy of Amalek a mere indication that Amalek was closely allied to the Edomites, but very inferior in power to them (compare the lowly station of Timna, merely a concubine). In Judges, vi. 3, 33, vii. 12, the mention of Amalek is considered as a later gloss by Budde. Nöldeke ("Ency. Bibl." i. 128) considers the account of Saul's expedition to be exaggerated in the figures, and in the geographical definition. Winckler's view ("Gesch. Israels," p. 211) stands rather isolated. He considers, for example, Judges, iii. 13 as impossible (because the Amalekites did not touch upon Moabitish territory), and regards most passages quoting Amalek as parts of mythological or mythical stories (including even the larger part of the lives of Saul and David). Thus he comes to the conclusion that "probably the nation of Amalek rests on a mythological idea." On Egyptian and Assyrian monuments, various points of contact with the nomadic tribes of the Sinaitic peninsula in war or commerce are reported or even represented; hitherto, however, the name Amalek has not been discovered on them.

The territory ascribed to Amalek in I Sam. xv. 7, "from Havilah until thou comest to Shur," is perplexing. If Havilah is the same land mentioned in Gen. ii. 11, x. 29 (compare I Chron. i. 23), and xxv. 18 (hardly that of x. 7)—that is, the extreme eastern country of the wandering desert tribes, on the borders of Babylonia—then one would have to identify the Amalekite territory with northern Arabia, from Egypt to the Euphrates. It would embrace the land of the Midianites and other "sons of the East," but would hardly leave room for Edom. Therefore, the modern commentators either understand here another Havilah, or they change the text. So, *e.g.*, Wellhausen ("Text der Bücher Samuelis," p. 97), who changes "from Havilah" to "mi-Telem," that is, "from (the city of) Telem" in Judah (Josh. xv. 24) which (in I Sam. xv. 4) is mentioned as the starting-place of Saul's expedition. Certainly, Amalek appears elsewhere always as an insignificant robber nation, and the same correction seems necessary also in I Sam. xxvii. 8, where the Amalekites (with the Geshurites and Gezrites) are "the inhabitants of the land which [reaches] from Telem [read "mi-Telem" with the better manuscripts of the Septuagint, instead of the traditional "me-'Olam" (of old)] as thou goest to Shur." If this be so, Amalek had no territory east of the Edomites.

As to the presence of alleged Amalekites in Palestine proper, such colonies have been assumed on the basis of Judges, v. 14 and xii. 15. The first passage speaks of "Ephraim whose root is in [A. V. "was against"] Amalek"; in the second, the judge Abdon is stated to have been "buried in Pirathon [southwest of Shechem], in the land of Ephraim, in the hill-country of the Amalekite." The Septuagint, however, in both places, seems to have read (at least in the Codex Alexandrinus and in the recension of Lucian) "the valley, the lowland (*'emeḳ*)" instead of Amalek, so that these two passages are, to say the least, unsafe authority. The existence of single Amalekites in the midst of Israel, such as the Amalekite, the "son of a stranger" (II Sam. i. 8, 13), is not surprising, and may possibly explain the expression "the mount of the Amalekites" in Judges, xii. 15. Thus, it is unnecessary to assume a northern branch or remnant of the Amalekites.

Arabic writers have attached great importance to the name of the Amalekites, and have invented many stories about this primeval nation, which they fancied to have ruled over Arabia and the surrounding countries, especially over Egypt. Nöldeke ("Über die Amalekiter," Göttingen, 1864) has fully shown the fictitious character of all these tales.

W. M. M.

AMAN: **1.** This name is found only in the Apocrypha, Tobit, xiv. 10. He is there mentioned as the persecutor of Achiacharus, but even in that passage the reading is not certain, the versions giving Nadab, Accab, and Adam as possible readings. See Aḥikar. **2.** For Aman in Apocr. Esther, xii. 6. xvi. 10, 17, read Haman. G. B. L.

AMANA: **1.** River rising in Anti-Lebanon and flowing through Damascus, the modern Nahr Barada (II Kings, v. 12, where there is a variant, Abana; see Abana). **2.** Mountainous district of the Lebanon from which the Amana river rises (Cant. iv. 8). It occurs in cuneiform literature as Am-ma-na (Delitzsch, "Wo Lag das Paradies?" p. 103).

G. B. L.

AMARAGI, ISAAC BEKOR: Translator and historical writer of the nineteenth century, who lived in Salonica. He translated, from the Hebrew into Judæo-Spanish, Samson Bloch's geographical work, "Shebile 'Olam" (Salonica, 1853–57, 1860), with additions of his own, and wrote a short history of Napoleon.

Bibliography: Kayserling, *Bibl. Esp.-Port. Jud.* p. 12.

M. K.

AMARAGI, MOSES: Physician in ordinary to the court of Sultan Murad IV. (1623–40) in Constantinople. He was rich and learned and a patron of Jewish scholars. In his old age he returned to his native city, Salonica, where he died.

M. K.

'AM HA-AREẒ: A term used in common parlance in the sense of "ignoramus," applied particularly to one ignorant of Jewish matters. Compare Gamaliel's maxim (Abot, ii. 5): "No 'Am ha-Areẓ can be pious [ḥasid]; also Lev. R. xxxvii.: "Jephthah, the judge, who failed to obtain release from his rash vow, was an 'Am ha-Areẓ"—that is, "one of the multitude which knows not the Law" (see John, vii. 49). According to the Tannaim of the second century an 'Am ha-Areẓ is "he who does not eat his ordinary food in a state of priestly purity" (R. Meir); or, according to the majority of rabbis, "he who does not give his tithes in due manner"; according to R. Eliezer, it is "he who does not read the Shema' evening and morning"; according to R. Joshua, "he who does not put on the phylacteries [tefillin]"; according to Ben 'Azzai, "he who does not wear fringes [ẓiẓit] on his garments"; according to R. Nathan, "he who has no mezuzah on his doorpost" (Deut. vi. 9); according to R. Nathan ben Joseph, "he who has children and does not educate them in the Law"; and according to others, "he who has not associated with the wise in order to learn the practise of the oral law" (Ber. 47*b*; Soṭah, 22*a*; Giṭ. 61*a*). Ishmael b. Eleazar says: "The 'amme ha-areẓ [the vulgar crowds] incur the penalty of death by the disregard with which they treat the sacred Ark and the synagogue, calling the one simply 'chest' and the other 'the people's house'" (Shab. 32*a*).

'Am ha-Areẓ meaning literally "the people of the land" or "the rural population," this appellation, like pagan from "pagus" or heathen from "heath" in the early Christian centuries, came to denote the country people inaccessible to, or untouched by, the influence of the teachings offered by the religious community—in a word, by the Synagogue.

Historical Origin.

The history of the term 'Am ha-Areẓ leads us back to the beginning of the second commonwealth. or rather to the time of the exile, when "none remained, save the poorest sort of the people of the land" (II Kings, xxiv. 14): these had mingled with the rest of the surrounding people and lost their specific character as Jews. Then Ezra and Nehemiah made "separations from the peoples of the lands ['amme-ha-araẓot] the condition of admission to the congregation (Ezra, ix. 1; Neh. x. 31). Henceforth separation from the lawless multitude became the watchword, and the result was the formation of the party of the Separatists ("Ḥasidim" = the pious; like the Aramæan "Perushim" = those that separate themselves from all impurity). United in associations (ḥaberim) in every town for common worship and common meals, as well as for communal works of charity, the faithful observers of the law (Pharisees) shunned any contact with an 'Am ha-Areẓ, any one of "the vulgar crowd," as defiling, because such a one failed to observe conscientiously the Levitical laws of purity, or to give the portions of his produce due to the priest and the Levite. Moreover, he was regarded as a transgressor of the law, since he neglected to fulfil all those duties which the religious practise of the synagogue had in the course of time introduced as means of the sanctification of life. The very touch of his garment was defiling to the members of the Pharisaic brotherhood (Ḥag. ii. 7), nor was he trusted in matters of Levitical purity or of tithes even as a witness in court (Dem. ii. 2 *et seq.*, Pes. 49*b*). As a matter of course, no marriage relations with him were entered into by the Pharisees.

Antipathy of the Pharisees.

Such exclusiveness naturally tended to intensify the hatred between the masses and the Pharisees, and bitter expressions were used on both sides which can scarcely be taken literally. "When I was one of the uneducated, I used to say, 'Give me one of the learned scribes that I may bite him like an ass,'" said R. Akiba. R. Eliezer says, if they were subject to the 'Am ha-Areẓ, they could not be sure of their lives. Accordingly it is declared that an 'Am ha-Areẓ is so dangerous a man that he may be killed on the "Sabbath of Sabbaths"; or says another, "torn like a fish" (Pes. 49*b*). Such expressions have been taken perhaps too seriously by Montefiore ("Hibbert Lectures," 1892, p. 499); on the other hand, Lazarus ("Ethics of Judaism," i. appendix, note 48*a*, p. 258, English translation) goes too far in the other direction, taking them as mere jests. That a hostile feeling prevailed, is shown by the expression in John, vii. 49: "this people who knoweth not the law are cursed." Even more animosity is shown in the halakic dictum of Joshua ben Levi in the name of Antigonus: "The claim of the ḥaber upon the charity-treasury to provide his wife with raiment is greater than that of the 'Am ha-Areẓ for the support of his life" (Yer. Hor. iii. 48*a*; compare also B. B. 8*a*).

There can be no doubt that it was this contemptuous and hostile attitude of the Pharisaic schools toward the masses that was the chief cause of the triumphant power of the Christian church. In preaching the good tidings to the poor and the outcast, Jesus of Nazareth won the great masses of Judea. The Pharisaic schools, laying all stress on the Law and on learning, held the 'Am ha-Areẓ in utter contempt. The new Christian sect recruited itself chiefly from the ranks of the untaught, laying special stress on the merits of the simple and the humble. As Montefiore well says: "The 'Am ha-Areẓ was probably the creation of the burdensome agrarian and purity laws." Still it is hardly correct to say that "after the destruction of the Temple the 'Am ha-Areẓ slowly disappeared." Nor is it more than mere conjecture of Hamburger that during the war of Bar-Kokba the 'Am ha-Areẓ furnished the informers and traitors. R. Judah at the close of the second century still points to the gulf separating the 'Am ha-Areẓ from the learned, and Judah ha-Nasi refuses him a share of the communal charity, probably because his disciples required it all for their own support (B. B. 8*a*). Now and then hatred gives way to love, as in the following: "A man should not say, 'Love the pupils of the wise but hate the 'Am ha-Areẓ'; but one should love all and hate only the heretics, the apostates, and informers, following David, who says: 'Those that hate Thee, O Lord, I hate'" (Ps. cxxxix. 21; Ab. R. N. ed. Schechter, xvi. 64). Again, "he who teaches the son of an 'Am ha-Areẓ the Law, for him the Lord will annul every misfortune decreed upon him" (B. M. 85*a*).

Bibliography: Geiger, *Urschrift*, p. 151; Hamburger, *R. B. T.* ii. 54-56; Rosenthal, *Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's*, 1885, pp. 25-29; Bacher, *Ag. Tan.*, index *'Am ha-Areẓ*; Montefiore, *Hibbert Lectures*, 1892, pp. 497-502; Schürer, *Gesch.*, 3d ed., ii. 400.

K.

AMARIAH: **1.** The great-grandfather of the prophet Zephaniah (Zeph. i.) **2.** The son of Azariah, who was high priest-in Solomon's temple (I Chron. v. 37). According to Ezra, vii. 3, he was an ancestor of his. In I Esd. viii. 2, and II Esd. 1, 2, he is called Amarias. **3.** The great-great-grandfather of Azariah (I Chron. vi. 7, 52). **4.** One of the signatories to the covenant under Nehemiah (Neh. x. 3). **5.** A Judahite ancestor of Athaiah living in Jerusalem in the time of Nehemiah (Neh. xi. 4). **6.** A priest who returned from the captivity with Zerubbabel (Neh. xii. 2, 13). **7.** A son of Hebron and grandson of Kohath the Levite (I Chron. xxiii. 19, xxiv. 23). **8.** A priest who was put in charge of religious affairs in Judah by Jehoshaphat (II Chron. xix. 11). **9.** A Levite appointed by Hezekiah as assistant to Kore, who was stationed at the east gate of the Temple, and had charge of the free-will offerings to God (II Chron. xxxi. 15). **10.** A man of the sons of Bani who had taken a foreign wife (Ezra, x. 42).

G. B. L.

AMARILLO, AARON BEN SOLOMON: Talmudic author of the eighteenth century. He was a descendant of the Amarillos, a family of scholars that gave several great rabbis to Turkey. Like his father, Solomon, and brother, Moses, both authors of several rabbinical works, he was active as a writer, and published in 1796 his collection of responsa under the title "Pene Aharon." It is arranged after the order of the "Ṭur," and throws light on many subjects in the field of Jewish lore. (See Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*) L. G.

AMARILLO, ABRAHAM: Rabbi at Salonica about the beginning of the nineteenth century. His sermons on the Pentateuch were published under the title, "Sefer Berit Abraham" (The Covenant of Abraham), Salonica, 1802 (see Zedner, "Cat. Hebr. Books Brit. Mus." *s.v.*). W. M.

AMARILLO (ḤAYYIM), MOSES BEN SOLOMON: Rabbi at Salonica during the first half of the eighteenth century. He edited, and often annotated, the works of his father, Solomon Amarillo, and is the author of a collection of novellæ on legal questions treated of by Maimonides. To this are added two separate collections of opinions and comments on criminal law, the first dealing with the payment of indemnities, the second with the laws concerning the sale, loss, and robbery of property. The three parts appeared together, under the title "Halakah le-Mosheh" (The Decision of Moses), Salonica, 1756. To a collection of his responsa which he had previously published he gave the title, "Debar Mosheh" (The Word of Moses), Salonica, 1742-50.

Bibliography: Benjacob, *Ozar ha-Sefarim*, pp. 102, 138; Fürst, *Bibl. Jud.* i. 44; Wiener, *Bibliotheca Friedlandiana*, No. 2059, p. 253.

W. M.

AMARILLO, SAMUEL: Collector of royal taxes at Tudela, Navarre, from 1380 to 1391, particularly of the duties paid by the Jews and the Moors of the town on real estate sold to Christians. At the court of Navarre he superintended the purchasing of clothing, spices, horses, etc.

Bibliography: Jacobs, *Sources*, No. 1459.

M. K.

AMARILLO, SOLOMON BEN JOSEPH: Rabbi at Salonica, who died in 1722. Amarillo was the father-in-law of Solomon Abdallah and an intimate friend of the learned rabbi Joseph Cobo. Amarillo wrote a number of works, all of which were published during his lifetime by his son Moses. The latter first collected his father's sermons, ethical and theological in character, under the title, "Pene Shelomoh" (The Face of Solomon), Salonica, 1717. Next he edited, with numerous annotations and a preface, Amarillo's responsa, nearly all of them critical discussions on parts of the "Shulḥan 'Aruk." The work was called "Kerem Shelomoh" (The Vineyard of Solomon), and was published at Salonica in 1719. The "Shulḥan 'Aruk" seems to have been Amarillo's favorite theme of discussion; for in 1722 there appeared another volume, similar to the "Kerem Shelomoh" and intended as a sequel to it, "'Olelot ha-Kerem" (Gleanings in the Vineyard). This also was edited and published at Salonica by Moses, together with the analogous work by Ḥayyim Shabbethai, "Torat Ḥayyim" (Law of Life).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 833, 2285; Benjacob, *Ozar ha-Sefarim*, pp. 247, 431, 487; Azulai, *Shem ha-Gedolim*, i. 164, ii. 69*b*; Franco, *Histoire des Juifs dans l'Empire Ottoman*, p. 124.

W. M.

AMARKOL (אמרכל; from the Persian, *amarkir*; Armenian, *hamarakar* = master of finance): A title applied to "a Temple trustee superintending the cashiers" (Jastrow, "Dict."; see Sheḳ. v. 2). While the three—or, according to Baraita, Tamid, 27*a*, thirteen—cashiers (*gizbarim*) handled all the money that flowed into the Temple treasury, "the *amarkolim*, seven in number, held the seven keys to the seven gates of the Temple hall [*'azarah*], none opening his gate before all the others had assembled" (Tosef., Sheḳ. ii. 15, and Yer. *ib.* v. 49*a*). Above the seven amarkolim were two catholici, and these again were under the supervision of the high priest (Yer. Sheḳ. v. *l.c.*).

Abba Saul ben Batnit, in his bitter attack against the priestly house of Ishmael ben Phabi, says: "They themselves are high priests, and their sons gizbarim, and their sons-in-law amarkolim" (Tos. Men. xiii. 21, Pes. 57*a*). In Targ. Yer. to Num. iii. 32, and Num. R. iii., Eleazar, the son of Aaron, "the chief over the chiefs of the Levites," is given the title of Amarkol. Eliakim, the son of Hilkiah, as keeper of the keys of the Temple is also called Amarkol, in Targ. Isa. xxii. 23, and Jeremiah ben Hilkiah is represented as a descendant of the amarkolim, who had their inheritance in Anathoth (Targ. Yer. i. 1). In addition יוצר in Zach. xi. 13 (A. V., the potter) is translated in Targ., Amarkol = treasurer. Büchler has shown (against Schürer, "Gesch.," 1st ed., ii. 216) by referring to Josephus, "Contra Ap." ii. 8, that certain Temple officers handed the keys of the Temple to their successors each day, as a symbol of their charge—and these were none others than the amarkolim; who were, however, laymen and not priests. And it was in view of this that the title of Amarkol was applied to them.

In Targ. Yer. to Num. i. 6 *et seq.*, iii. 32; II Kings, xxii. 4; II Chron. xxxi. 13; Isa. xxii. 23, the title of Amarkol is, however, applied to *nesiim* (princes), to *peḳidim* (overseers), and to *shomere ha-saf* (the door-keepers), in accordance with Yer. Sheḳ. v., Num. R. iii., Lev. R. v.

The etymology given in Tosef., Sheḳ. ii. 15, *mar kol* ("master over all"), has no more value than the one given in Hor. 13*a*, *amar kulla* ("he who has everything to say"); wherefore the derivation from *catholicus* (Levy, "Neuhebr. Wörterb." under אמרכל; see Geiger, "Urschrift," p. 116) must be rejected.

Bibliography: Schürer, *Gesch.* 3d ed., ii. 270 *et seq.* The first who called attention to the Persian (or Armenian) etymology of the word was Levy, in Geiger's *Zeitsch.* 1867, pp. 215–218, who referred to Prud'homme in *Journal Asiatique*, 1866, p. 115. Then followed Perles' *Etymologische Studien*, 1871; Noeldeke, in *Goettinger Gelehrte Anzeigen*, 1871; and Lagarde, *Armenische Studien*, 1877, No. 1216; *Semitica*, i. 45; see also Kohut, *Aruch*, i. 129; *Rev. Ét. Juives*, xvi. 156; Büchler, *Die Priester und der Cultus*, p. 94; *Jew. Quart. Rev.* viii. 673.

K.

AMASA.—Biblical Data: **1.** According to II Sam. xvii. 25, the son of Ithra, an Israelite; I Chron. ii. 17 calls his father Jether, the Ishmaelite. He was a nephew of David and cousin of Absalom, who made him chief of the army that rose against David (II Sam. xvii. 25). After the death of Absalom and the defeat of his army, David purposed making Amasa general-in-chief of his forces (II Sam. xix. 14). To him was entrusted the suppression of the uprising under Sheba, the son of Bichri (II Sam. xx.), but Joab murdered Amasa and took his place as leader of the host. For this treachery Joab was subsequently put to death (I Kings, ii. 5, 32). **2.** Son of Hadlai, of the Bene Ephraim, who, obeying the words of the prophet Obed, refused to receive as captives the Judeans who had been taken from Ahaz, king of Judah, by the victorious Israelites under Pekah (II Chron. xxviii. 12). G. B. L.

——**In Rabbinical Literature:** The Jerusalem Talmud relates (Sanh. x. 29*a*) that when Amasa and Abner, Saul's guards, refused to be participants in the murder of the priests (I Sam. xxii. 17), Amasa boldly said to the king: "Can you lay claim to anything more than our belts and mantles (our marks of distinction)? Here they lie at your feet!" This did not offend Saul; and Amasa remained near him during his entire reign, accompanying him when he went to the witch of En-dor (Tan., ed. Buber, Emor, 4, and the parallel passages quoted there). It was quite natural, therefore, that David should appoint as commander-in-chief, in place of Joab, one already tested by Saul. Amasa did not, however, possess the martial spirit of Joab; and when he was sent to gather an army, he devoted himself to the study of the Torah. God's law seemed more important to him than the will of the king. It was, therefore, wrong on the part of Joab to execute Amasa for transgressing the king's orders (Sanh. 49*a*).

L. G.

AMASAI: **1.** Son of Elkanah, a Levite of the Kohathite family (I Chron. vi. 10, 20; II Chron. xxix. 12). **2.** Chief of the captains who met David at Ziklag and offered their services to him. It is possible that he is identical with Amasa (I Chron. xii. 19). **3.** One of the priests who blew trumpets when David brought back the Ark of the Covenant (I Chron. xv. 24). G. B. L.

AMASHAI (R. V., **Amashsai**)**:** A priest who dwelt at Jerusalem (Neh. xi. 13). G. B. L.

AMASIA, AMASIEH, or **AMASIYAH:** City in Asia Minor, on the Yeshil-Irmak (the ancient Iris). The population in 1900 was 23,000. The city is now of little importance; but, to judge from the number of Spanish fugitives that sought shelter there, it must have been prosperous during the sixteenth century.

A tragedy of interest to Judaism occurred in the sixteenth century within its precincts. A Christian had entered the house of a Jew and had not come out again. A number of Jews were suspected, and, under torture, confessed to his murder and were hanged. Among them was the learned R. Jacob ben Joseph Abiub. A few days later the Christian returned to the city: whereupon Sultan Solyman the Magnificent ordered that the perpetrators of the conspiracy receive summary punishment. R. Moses Hamon appeared before the court and obtained an order that in future any accusations of ritual murder should be tried before the "royal tribunal" and not before an ordinary judge. This is the account given by Joseph ben Solomon ibn Verga; and it is substantially the same as that given by Joseph ha-Kohen in his "'Emeḳ ha-Baka," though the name of the place is not mentioned, and Joseph Abiub is the one who is said to have met his death. Gedaliah ibn Yaḥya gives the date of this false accusation as 1530. Joseph ha-Kohen, however, gives 1545; and he is followed by Zunz and Graetz.

Bibliography: Solomon ben Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 111, German transl. p. 227; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Letteris, p. 122, Cracow, 1865, M. Wiener's transl. p. 85, and note p. 207; Zunz, *S. P.* p. 58.

I. Br.

AMATHUS (the modern **'Amateh**)**:** A fortress near the Jordan, north of the river Jabbok and 21 miles south of Pella. At the beginning of the first century B.C., Amathus was an important fortress held by the despot Theodorus. About the year 98, Alexander Jannæus captured but could not retain it, and therefore, a few years later, razed it. Amathus became the capital of one of the five districts into which the proconsul Gabinius divided Palestine in the year 57 B.C. According to the Talmud (Yer. Sheb. ix. 38*d*) Amathus, עמתו (probably only a phonetic modification of חמתו, whence the modern 'Amateh) is identical with the Biblical Zaphon (Josh. xiii. 27; Judges, xii. 1, *Heb.*), but the correctness of this identification, in view of the Asaphon mentioned by Josephus, is not beyond doubt. Amathus is called by the latter a son of Canaan (Josephus, "Ant." i. 6, § 2). Another form (found in Yer. M. Ḳ. iii. 82*a*) is עמתן, which suggests an original form, עמתון, unless the ן is simply an error for ו. It is nowadays called Tell-'Amateh.

Bibliography: Buhl, *Geographie d. Alten Palestina*, pp. 86, 259; Neubauer, *G. T.* p. 249; Hildesheimer, *Beiträge zur Geographie Palästina's*, p. 48, note 385· Schürer, *Gesch.* i. 221, 224, 275, ii. 53.

L. G.

AMATO (HABIB) LUSITANO: Physician. See Juan Rodrigo de Castel-Branco.

AMATUNI: Members of one of the most powerful of the old Armenian clans, whose habitation was along the slopes of Mount Ararat. Their villages and castles—of which ruins are still visible—faced Mount Ararat across the plain. They controlled the district between Erivan and Gumri—the modern Alexandropol. Moses of Chorene (fifth century) relates (see Bibliography) that the clan was of Jewish origin and came from the eastern borders of the country of the Aryans, *i.e.*, Persia; and that they descended from an eponymous hero named Manuc, after whom the Persians in his day still called them Manueans. He adds that Arsaces, the first of the Parthian kings, brought them into Armenia, and that they were in his day a powerful clan in the region of Ahmatan. The Armenian king Artashes—the mythical contemporary of Domitian, Trajan, and Hadrian—gave them villages. According to the same source, *Amatuni* meant *advenæ*, "new settlers," or, equally, "proselytes"; and it is perhaps the Persian word *amat.*

The Amatuni were probably a Judaized clan. They are mentioned in the fifth century by Agathangelos and Lazar of Pharp, and they furnished leading captains, counselors, and ecclesiastics to Armenia until the beginning of the crusading epoch. There is nothing improbable in the tradition preserved by Moses of Chorene, since all the towns in Armenia and Caucasian Iberia were, according to chroniclers of the fifth century, full of Jews. See also BAGRATUNI.

BIBLIOGRAPHY: Moses of Chorene, *History of Armenia*, ii. 84, 85, iii. 43, 51, 65; I. Berkhin, *Iz Davno Minuvshavo, Rod Amatuni*, in *Voskhod*, 1883, Nos. 11, 12.

F. C. C.

AMAZIAH.—Biblical Data: 1. Priest at Beth-el in the reign of Jeroboam II. When the prophet Amos came to Beth-el, and there prophesied the death of Jeroboam and the captivity of Israel, Amaziah tried to expel him from the kingdom of Israel (Amos, vii. 10, 12, 14). **2.** A Simeonite (I Chron. iv. 34). **3.** A Levite of the family of Merari and ancestor of Ethan (I Chron. vi. 30). G. B. L.

——**In Rabbinical Literature:** According to R. Meir, the priest Amaziah is identical with the false prophet mentioned in I Kings, xiii. 11 *et seq.* (Yer. Sanh. xi. 30*b* and Cant. R. ii. 5). See JONATHAN, SON OF GERSHOM. L. G.

AMAZIAH, KING OF JUDAH.—Biblical Data: Son of Joash and father of Azariah (II Kings, xv. 1); came to the throne about 795 B.C. As soon as his kingdom was established he slew the murderers of his father (II Kings, xiv. 5), but contrary to custom permitted their children to live. Very early in his reign he fitted out an army to reconquer Edom, which had rebelled during the reign of Jehoram (II Kings, viii. 20–22), his great-grandfather. Amaziah achieved a great victory over the Edomites, and slew 10,000 (the chronicler, II Chron. xxv. 11, 12, says 20,000) of them. He carried home and set up the gods of Seir (II Chron. xxv. 14) as objects of worship. His brilliant victory over Edom inflated his pride, and he challenged to a combat Jehoash, grandson of Jehu, king of Israel (II Kings, xiv. 8–14). The latter's disdain and scorn for Amaziah are embodied in the stinging parable of the thistle and the cedar (II Kings, xiv. 9). In his resentment, Amaziah rushed into a disastrous battle at Beth-shemesh, and a humiliating defeat overtook his army and the land. The king was captured, 400 cubits of the wall of Jerusalem broken down, the city, Temple, and palace were looted, and hostages carried to Samaria. It is not known how long Amaziah survived these disasters, but the reconstructed chronology of the kings of Judah would reduce his twenty-nine years' reign to fourteen or fifteen years. He, like his father (II Kings, xiv. 19, 20, xii. 20, 21), was the victim of assassins, apparently bent upon putting out of the way one who had brought upon the land such dire disasters. I. M. P.

——**In Rabbinical Literature:** Moses ibn Ḥabib, in his work, "Darke No'am" (ed. Rödelheim, 1806, p. 6*b*), gives an alleged epitaph of Amaziah's general, found in Morviedro, Valencia. It is as follows: שאו קינה בקול מרה לשר גדול לקחו יה ("Raise your voice in bitter lament, for the great chief whom God hath taken"); then follows something illegible; and at the end, לאמציה ("to Amaziah"). The epitaph, probably authentic, and belonging to some one of the name of Amaziah, gave rise to the belief that it referred to the "great chief" Amaziah. L. G.

AMBER: The Hebrew word *ḥashmal*, rendered "amber" by the A. V., occurs only in Ezekiel (three times). Its meaning has puzzled commentators from Talmudic times to the present day. Ḥag. 13*b* gives the meaning as if it were a composite word, "beasts that utter fire." The Septuagint does not throw any light upon the subject, as its rendering, "elektron," is an ambiguous word, and may mean Amber or an alloy of silver and gold. Friedrich Delitzsch (in his notes to Baer and Delitzsch, text of Ezek. xii.) identifies "ḥashmal" with the Assyrian "eshmaru," which was a shining metallic alloy. The Assyrian home of this compound would explain why the word is peculiar to Ezekiel. If "Amber" is the correct rendering of Ezek. i. 4, 27, viii. 2, it refers to a bituminous substance found in various parts of the world in two different varieties; in the Baltic district it is of a yellow color, while in the south of Europe it is red. Neither variety, however, fits the requirements of the passages in Ezekiel, where something metallic and shining is intended.

G. B. L.

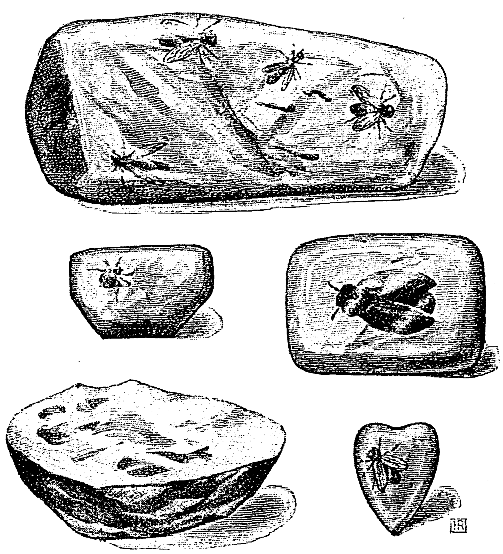

Specimens of Amber in the Mineralogical Museum of the Jardin des Plantes, Paris; exhibiting Flies, Spiders, and Beetles embedded.

AMBERG: A town in the district of the Upper Palatinate and Regensburg (Ratisbon), Bavaria; inhabited by Jews from the thirteenth century. In 1298 the town authorities ordered that the rights of the Jews be respected; but in the same year the Jewish community suffered from persecutions instigated by the leader of the peasants, Rindfleisch. The Nuremberg "Martyrologium" gives the names of the following who died there for the faith: Kalonymus ben Shabbethai and his wife Gutlin; Judlin, his wife, step-daughter, and two children; Baruch ben Jehiel ha-Kohen, his wife Minna, and two children; Lemlin ben Baruch, a young teacher; Gershon ben Solomon ha-Levi; Moses ben Israel. In 1364 permission was given to Sussmann, "Hochmeister" of the Jews in Regensburg, to keep a school in Amberg; and in 1366 the Jews of that town obtained the same rights as their brethren in Heidelberg. In 1369 one Bendit and his son Noel were received into the community for three years without the payment of any tax. The same privilege was extended to the "Hochmeister" Mosse of Wene (Wien?), who also received permission to establish a school. All who attended his school were to be amenable only to Jewish law as interpreted by the "Hochmeister." Count Palatine Rupert promised full protection to all Jews settling in Amberg. In 1389 a Jew of Amberg, named Eberl, sold his house, which was situated near the synagogue. In 1390 another Jew, Noah, negotiated with the town council of Amberg. Toward the end of the fourteenth century, Jews were expelled from Amberg, and their synagogue was annexed to the church of the town, the Frauenkirche. They removed to the neighboring towns, Sulzbach, Schnaittach, and Sulzbürg, which, from that time, contained larger Jewish communities; but eventually the Jews returned to Amberg in small numbers. In 1900 there were 94 members in the congregation which now belongs to the rabbinate of Sulzbürg. The building in which the synagogue is situated was purchased in 1896.

Bibliography: Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, 1897, p. 182; Löwenstein, *Beiträge zur Gesch. d. Juden in Deutschland*, 1895, i. 5, 6; A. Eckstein, *Gesch. d. Juden im Bamberg*, p. 5.

A. F.

AMBRON, AMBRAN, or EMBRON (עמרון): An Italian family, prominent since 1492, at which period they emigrated from Spain ("Rev. Ét. Juives," ix. 70, 74). Of this family the following are known to have lived in Rome: Shem-Ṭob (1539); Zerahiah (1536); Judah ben Shem-Ṭob (1550); Jacob, who in 1618 was president of a charitable institution; Gabriel and Baruch, at the beginning of the seventeenth century; Gabriel (1720); Alexander (1737); Hezekiah ben Gabriel. The last-named paid the printing expenses of the prayer-book "Sha'are ha-Teshubah" (Venice, 1775).

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278; Berliner, *Gesch. d. Juden in Rom*, ii. 57, 90, 136, 191, 192.

M. B.

AMBRON, SHABBETHAI: A philosophical writer; lived in Rome in the first half of the eighteenth century. His life-work was a book on the universe, with the somewhat ambitious title "Pancosmosophia." It was first mentioned in the Venice "Giornale de' Letterati" (1710), and soon after in the Leipsic "Neuer Bücher-Saal der Gelehrten Welt." According to these sources, the author made a systematic attempt to refute the astronomical views of Ptolemy, Copernicus, and Tycho Brahe, and to set up a cosmogony, the underlying principle of which was that the earth was flat. He attempted to support his views by an appeal to Jewish tradition. The author had already prepared some hundred copperplates to illustrate his theories, when the Roman Inquisition prohibited the printing of the work. Ambron sent his manuscripts to Venice, but here also his efforts were frustrated by the papal nuncio, Mottei. On learning that German scholars were interested in his work, he sent it with the plates to the publisher of the "Neuer Bücher-Saalder Gelehrten-Welt," who promised to print it. The work, however, has not been published, and all trace is lost of the manuscript.

Ambron also devoted considerable work to a projected Bibliotheca Rabbinica, with the intention of correcting Bartolocci's errors and misconceptions. This manuscript shared the fate of the foregoing.

In 1721 he is known to have been a member of the Roman *Congrega*. In a pasquil written against Lorenzo Ganganelli (later Pope Clemens XIV.) it is said: "Denam e Ambrun amò como fratelli—Uno inglese, uno ebreo, che fè il signore" (He loved Denam and Ambrun like brothers—one was an Englishman, the other a Jew who played the rôle of a lord). Considering the great difference in age between Shabbethai Ambron and Lorenzo Ganganelli (became pope in 1769), it is doubtful if the Ambrun of the pasquil is identical with the subject of this notice.

Bibliography: *Giornale de' Letterati d'Italia*, ii. 521-524, Venice, 1710; *Neuer Bücher-Saal der Gelehrten-Welt* 1710, 1712, 1713, ii. 180, iv. 328 *et seq.*, xxv. 66, xxvi. 143; *Journal des Savants*, November, 1712; Wolf, *Bibl. Hebr.* i. 1022; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 328; Fürst, *Bibl. Jud.* iii. 183; Benjacob, *Ozar ha-Sefarim*, p. 159; Steinschneider, *Litteraturblatt des Orients*, 1843, p. 223; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 278-281.

M. B.

AMBROSE: Church father and author; born about 340 at Treves; died 397 in Milan. This audacious prelate—who as bishop of Milan dared to say of his emperor, "The Emperor is in the Church, but not over the Church"—is more renowned perhaps for his energy and zeal than for his learning. His attitude toward Jews and Judaism was uncompromisingly hostile. An address of his to Christian young people warns them against intermarriage with Jews ("De Abrahamo," ix. 84, xiv. 451). But his opposition assumed a more positive and active character in the matter of the bishop of Callinicum in Mesopotamia. It appears that in 388 a mob, led by the local bishop and many monks, destroyed the synagogue at Callinicum. The emperor Theodosius the Great, who can scarcely be accused of lack of religious zeal, was nevertheless just enough to order the reerection of the synagogue at the expense of the rioters, including the bishop. Ambrose immediately issued a fiery protest to the emperor. He writes to Theodosius ("Epistolæ," xl. xvi. 1101 *et seq.*) that "the glory of God" is concerned in this matter, and that therefore he can not be silent. Shall the bishop be compelled to reerect a synagogue? Can he religiously do this thing? If he obey the emperor, he will become a traitor to his faith; if he disobey him, a martyr. What real wrong is there, after all, in destroying a synagogue, a "home of perfidy, a home of impiety," in which Christ is daily blasphemed? Indeed, he (Ambrose) must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist. He also states, in extenuation, that in the time of Julian, the Jews destroyed the Christian basilicas in Gaza, Ascalon, Alexandria, and elsewhere. It is hard to say just what foundation there is for this charge against

The Callinicum Riot.

the Jews, seeing that all the misfortunes which befell the Christians in Julian the Apostate's reign were laid upon their shoulders. Continuing in this strain Ambrose implored the emperor to recall his edict. The emperor made no reply to this appeal; but his silence, instead of disconcerting the energetic churchman, simply induced him to take advantage of the opportunity which a visit by Theodosius to Milan in the winter of 388-89 offered, to speak upon the matter from the pulpit in the emperor's presence ("Epist." xl., xvi. 1113). He was, however, shrewd enough to appeal to imperial magnanimity, and with the most favorable result; for after the service Theodosius greeted the bishop with the words, "Thou hast preached against me!" "Not against thee, but in thy behalf!" was the prelate's ready reply; and, taking advantage of the emperor's passing humor, he succeeded in obtaining his promise that the sentence should be completely revoked. In this manner, this altogether discreditable affair ended in the victory of the Church, with the very natural consequence that thereafter the prospect of immunity thus afforded occasioned spoliations of synagogues all over the empire. That Ambrose could nevertheless occasionally say a good word for the Jews is shown by a passage in his "Enarratio in Psalmos" (i. 41, xiv. 943), in which he remarks, "Some Jews exhibit purity of life and much diligence and love of study."

Ambrose, the "Christian Philo."

That in his literary activity Ambrose drew extensively upon Philo is well known; the fact even gained for him the name of "Philo Christianus," the Christian Philo (Aucher, introduction to Philo, "Quæstiones et Solutiones"). He was the channel through which many types and personifications originating with the Alexandrian Jewish philosophy were embodied in both the art and the literature of the Middle Ages down to Dante. So closely does he follow Philo that many corrupt passages of the latter's text may be emended through Ambrose's quotation of them, and many misreadings may in this way be corrected (compare Förster, "Ambrosius, Bischof von Mailand," p. 180, and the Vienna edition of Ambrose, xxii. pt. i. 360). Examples of Ambrose's indebtedness to Philo are to be found in his interpretation of the four rivers of Paradise (compare Ambrose, "De Paradiso," iii. 14, xiv. 280, with Philo, "Leg. Allegr." xix.) as the four cardinal virtues, wisdom, temperance, courage, and justice. The law concerning the children of the two wives (Deut. xxi. 15) is explained by Ambrose ("De Abel et Cain," i. 4, xiv. 322) almost exactly in the words of Philo ("De Abel et Cain," v.). Philo interprets Adam as signifying "reason"; Eve, "emotion." Ambrose has it: "Adam mentem diximus; Evam sensum esse significavimus" ("De Abrahamo," ii. 1, xiv. 455).

Palestinian Influence upon Ambrose.

For a complete collection of allegorical interpretations drawn by Ambrose from Philo, see Siegfried "Philo von Alexandria," pp. 371-87. This collection will serve to show his indebtedness to Philo, not only in the matter of actual allegorical imagery borrowed from him and the adoption of his rules of interpretation, but also in the numerous echoes of the Philonic doctrines concerning God and man which therein abound. Besides Philo, the IV. Maccabees exerted great influence upon Ambrose, particularly in regard of his homiletic style, which in later days was regarded as unapproachably fine. Freudenthal shows how he quoted long extracts from this book in his sermons, frequently, indeed, word for word. But in addition to these Alexandrian sources it is not so generally known that there are numerous traces of Palestinian-Jewish influence upon Ambrose. Such Palestinian interpretations as that of the explanation of Jacob's blessing (Gen. xlix.) as referring to circumstances in the careers of the sons ("De Benedictione Patrum," ii. 8, iii. 2, xiv. 676-677) may have been derived from hearsay. That he adopts the Jewish conception of the Antichrist as springing from the tribe of Dan ("De Bened. Patr." vii. 32, xiv. 684) does not necessarily prove his acquaintance with rabbinical doctrine at first hand; for at this period the Church as a whole had adopted the Jewish conception of Antichrist. Ambrose's remark ("De Fide," iii. 11, 88, xvi. 607) that Melchizedek was not "an angel, as the Church hath received it from Jewish nonsense," but a holy man, shows that he was not above palming off as Jewish what is distinctly not so, for his statement is controverted by the old Haggadah which identifies Melchizedek with Shem, as Epiphanius ("Adv. Haer." ii. 1, etc. (see Ginzberg, "Monatsschrift," 1899, p. 495). But Ambrose's familiarity with Jewish traditions is evidenced by such statements as ("De Abrahamo," ii. 1, xiv. 455) that Abraham means "one who crossed over." This does not indicate, as has been charged, that he confuses Abraham with Eber; but that he follows the well-known Haggadah (Gen. R. xlii. 8) that Abraham is called "Ibri" (Gen. xiv. 13) because he "came over" the river Euphrates. That he confuses Korah's "children" with Korah's "followers" (see Förster, "Ambrosius," p. 316), also originates in Palestinian tradition; an old baraita (Sanh. 110*b*), commenting on Num. xxvi. 11, "notwithstanding the children of Korah died not," makes the statement that in Gehenna, into which Korah's conspirators descended, "a stronghold was formed for the children of Korah where they seated themselves and sang hymns." Ambrose's explanation that God brought all the animals before Adam, in order that he might note that each male had its female ("De Paradiso," i. 11, xiv. 299), is the old Haggadah in Gen. R. xvii. 11. He states that Adam exceeded the truth when he told Eve not to touch the Tree of Life (*l.c.* i. 12, xiv. 303), just as is narrated in "Ab. R. N." i., ed. Schechter, iv. When he says that angels visiting Abraham asked where Sarah was, in order to point out to him her modesty in avoiding strangers ("De Abrahamo," i. 5, end), he is drawing upon Jewish tradition (B. M. 87*a*). That Ambrose misquotes and misunderstands many Haggadot should not be surprising when Jerome—who for many years sedulously studied at the feet of Jewish rabbis—did the same. Thus Ambrose makes Barak the "son" of Deborah ("De Vidius," i. 8, 45; xvi. 248), whereas the Midrash declares him to have been her "husband" (Tanna debe Eliyahu R. vii.; Yalḳ. on Jud. v. 1; see also L. Ginzberg, "Haggada bei den Kirchenvätern," p. 5).

Ambrose as a strenuous opponent of the Jews on the one hand, and as a faithful pupil of Jewish tradition and Jewish teachers on the other, affords a curious illustration of the peculiar treatment which Judaism has encountered at the hands of individuals as well as nations. See also HEGESIPPUS.

BIBLIOGRAPHY: First edition of Ambrose's works: Basel (Froben), 1527, by Erasmus; particularly the Benedictine edition, Paris, 1686-90; Venice, 1781 *et seq*; Migne, *Patrologia Latina*, xiv.-xvii., Paris, 1845; all quotations in this article are from this edition; an edition after the Milan MSS., by Ballerini, 1875-86, in 6 vols. A critical edition is now in course of publication in *Corpus Scriptorum Ecclesiasticorum Latinorum*, xxii.; *Bibliothek der Kirchenväter*, selected works by Schulte, vols. xv., xvi.; *Nicene and Post-Nicene Fathers*, 2d series, vol. x.; *Some of the Principal Writings of Ambrose*, trans. by de Romestin, New York, 1896; Baunard, *Gesch. des Heiligen Ambrosius*, 1874; Böhringer, *Die Kirche Christi*, x., Stuttgart, 1877; Förster, *Ambrosius, Bischof von Mailand*, 1884; Ebert, *Gesch. der Christlich-*

lateinischen Lit., vol. i., Leipsic, 1889; Siegfried, *Philo von Alexandria*, Jena, 1875: Ihm, *Studia Ambrosiana*, 1889; Freudenthal, *Die Flavius Josephus beigelegte Schrift: Ueber die Herrschaft der Vernunft*, pp. 32–34, Breslau, 1869.

L. G.

AMBROSIUS, MOSES: One of the earliest Jewish settlers in New York, then called New Amsterdam. He was one of a party of twenty-three Jews who arrived in the New Netherlands in Sept., 1654, apparently having left Bahia, Brazil, upon its reconquest by the Portuguese from the Dutch West India Company. As each member of the party had made himself individually liable for the passage-money of all the party, and as the immigrants were unable to pay this money in full, Ambrosius was one of two who were placed under civil arrest by the municipal authorities; but he appears to have been released in a short time, and, with his associates, to have prospered on American soil under the Dutch flag.

M. J. K.

AMBROSOLI: An ecclesiastic dignitary of Rome, the events of whose life touched the history of the Jews of that city in 1848. He distinguished himself through his eloquent sermons on tolerance toward the Jews, and preached in Santa Maria di Trastevere during the agitation for the abolition of the Roman Ghetto. His eloquence was so effective that his audiences were said to have been anxious to tear down the walls of the Ghetto whenever he spoke on the subject. His influence, therefore, was quite marked in the movement which culminated in the edict signed by Pius IX. on April 17, 1848, to remove the walls and gates of the Roman Ghetto. Berliner relates that he heard from a prominent Roman Jew, Samuele Alatri, that on the eventful night when the Ghetto walls were torn down and the enthusiastic crowd cheered the torch-lit laborers, the pious and learned Ambrosoli was present. Under his coat he had concealed a crucifix, ready to draw it forth at any moment, and in the name of the Christian religion resist any possible interference.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 373; Berliner, *Letzte Tage aus dem Römischen Ghetto*, pp. 6 *et seq.*; *Jew. Chron.*, 1849, p. 382.

H. G. E.

AMELANDER (AMLANDER), MENAHEM MANN BEN SOLOMON HA-LEVI: A Dutch writer of the eighteenth century. He must have died before 1767, since in the edition of the Pentateuch published in that year many of his annotations are quoted with the addition to his name of the Hebrew letters ז"ל ("of blessed memory!"). The same edition shows that he was a recognized authority on Hebrew grammar, for he is therein frequently styled המדקדק ("the grammarian"). He was probably a teacher and preacher. The family name Amelander was discovered (by G. Polak) in the epitaph upon the tombstone of Amelander's daughter at the cemetery of Muiderberg. He was a pupil of the Amsterdam dayyan and publisher, Moses Frankfort, for whose celebrated "Biblia Rabbinica"—(Ḳehillat Mosheh) Amsterdam, 1724–28, he undertook the proof-reading of the Bible text. In 1725 he published, together with his brother-in-law Eliezer Rudelsheim, a Judæo-German Bible Commentary with text, under the title "Maggishe Minḥah" (they who bring an offering), in folio, a work which enjoyed considerable reputation, and, in view of its period, is not altogether without merit.

His edition of "Midrash Tanḥuma," published in 1733, contained marginal notes giving short verbal and technical explanations. The Pentateuch edition mentioned above (with the commentaries "Ḥinnuk" and "Debeḳ Ṭob") contains also a few extended annotations by him. In De Vidas' "Reshit Ḥokmah" (The Beginning of Wisdom), published in Amsterdam in 1776, the commentary entitled "La-Da'at Ḥokmah" (To Understand Wisdom), is by Amelander. His best-known work, however, is the Judæo-German continuation of "Josippon," which first appeared in Amsterdam in 1744. It contains, in addition to many legends, a compendium of Jewish history down to his time, but is especially valuable for information concerning the settlement and history of the Jews in Holland, particularly in Amsterdam. Indeed, for the history of the German and Polish Jews there, it is almost the only source of information. Proof of the great interest aroused by the book is to be found in the fact that as early as 1767 it was reprinted in Fürth. The edition that appeared in Amsterdam in 1771, entitled "Keter Malkut" or "Sheerit Yisrael," contained an additional chapter continuing the history of the Jews up to the year 1770. This chapter, however, does not appear to have been written by Amelander, but by the publisher of the work. A Dutch translation of "Sheerit Yisrael," which appeared in 1855, was made by the journalist, L. Goudsmit, then living in Amsterdam, and contained numerous annotations by Gabriel Polak.

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J. Vr.

AMEMAR (= Ami Mar): A compound word, of which the first element is the prenomen, the second a title often found among the Jewish sages in Babylonia, and meaning "master" (compare the dictionary 'Aruk under the word "Abaye"). There are two Babylonian teachers always quoted by that name alone.

Amemar I.: An amora of the third generation (fourth century), junior contemporary of R. Judah b. Ezekiel ('Ab. Zarah, 48*a*) and of Rab Sheshet (Ḥul. 107*a*). With the study of the Halakah he combined the study of the Scriptures, passages from which he often adduced to support either a legal enactment or a saying of the rabbis. Thus to the aphorism, by Abdimi of Haifa, that with the destruction of the first Temple the gift of prophecy was taken from the prophets and bestowed upon the sages. Amemar appends, "And the wise man is superior to the prophet, for thus the Bible says (Ps. xc. 12), ונביא לבב חכמה 'and the prophet is a wise heart'; and as in all definitions the lesser is defined by the greater, this proves that the wise man ranks higher than the prophet" (B. B. 12*a*).

This singular translation of the word "nabi" as a noun, in opposition to the ordinary conception of it as a verb, is also found in the Targum in Ibn Ezra on the passage, in the name of Moses ibn Gikatella, and also in Maimonides' "Moreh," ii. chap. 38, end, and has recently been adopted by Grätz in his "Kritischer Commentar zu den Psalmen," *ad loc.*

Amemar II.: A senior contemporary and friend of Rab Ashi, the projector of the Babylonian Talmud, with whom he frequently discussed important halakot (B. M. 68*a*; Ber. 12*a*; Bez. 22*a*; Ket. 21*b*; Ḳid. 72*b*; B. K. 79*a*; Ḥul. 53*b*, 58*a*). Amemar reestablished the college at Nehardea, and restored it to its original reputable position—it having been destroyed over a century before by Odenathus (Bar Naẓar, Ket. 51*b*, Yer. Ter. viii. 46*b*; Grätz, 2d ed., iv., note 28)—and was its rector for more than thirty years (390–422). In addition to that office he was the president of the court at Nehardea and introduced several changes in the ritual (R. H. 31*b*, Suk. 55*a*, B. B. 31*a*); and on royal festivals he, together with Rab Ashi and Mar Zutra, officially represented the Jews at the court of Yezdigerd II. (Ket. 61*a*). On one of these occasions, Huna bar Nathan was among the assembled dignitaries, and the king, happening to notice that Huna's girdle was deranged, adjusted it, remarking, "It is written of you (Ex. xix. 6), 'Ye shall be a kingdom of priests and a holy nation,' and you must therefore wear the girdle as priests do." When Amemar heard of this, he said to Huna, "On thee has been realized the prophetic promise (Isa. xlix. 23), 'Kings shall be thy attendants'" (Zeb. 19*a*). Amemar's erudition was continued in his son Mar, who often quoted him to Rab Ashi (Pes. 74*b*; Suk. 32*b*, 41*b*; B. M. 68*a*; B. B. 174*a*); and some of his homiletic observations have found their way into the Babylonian Talmud (Soṭah, 9*a*; B. B. 45*a*).

Bibliography: Bacher, *Ag. Bab. Am.* p. 146.

S. M.

AMEMAR B. MAR YANUḲA (YANḲA): A Babylonian teacher of the fifth and sixth amoraic generations, who, together with the exilarch (Resh Galuta) Huna Mar II. and Mesharsheya b. Pakod, first suffered martyrdom in the cause of Judaism on Babylonian soil—victims of the persecutions inaugurated by King Firuz (Pheroces, 458–85). Amemar was executed in the month of Adar 470, two months after the execution of his fellow martyrs.

Bibliography: *Epistle of Sherira Gaon*, ed. Neubauer; Grätz, *Gesch. d. Juden*, 2d ed., iv. 405; Heilprin, *Seder ha-Doroi*, ed. Maskilsohn, p. 72; Zacuto, *Yuḥasin*, ed. Filipowski, p. 115.

S. M.

AMEN ("So is it," or "So shall it be"): A word used at the conclusion of a prayer, or in other connections, to express affirmation, approval, or desire. It is derived from the Old Testament Hebrew, and is perhaps the most widely known word in human speech; being familiar to Jews, Christians, and Mohammedans. It occurs thirteen times in the Masoretic text of the Old Testament, and in the Septuagint in three additional passages (Jer. iii. 19, xv. 11, Isa. xxv. 1). From these passages it is possible to trace in part the gradual development of Amen from an adjective (or, according to Barth, "Die Nominalbildung in den Semitischen Sprachen," 5*c*, 7*b*, a noun, meaning "firmness," "certainty") into an indeclinable interjection.

The primitive use of Amen is in I Kings, i. 36, where also it serves to introduce an affirmative answer. This introductory Amen occurs also in Jer. xxviii. 6; but in another passage (xi. 5) Jeremiah shows familiarity with the detached Amen. The detached Amen is that use of the Amen in which the expected answer is omitted and left to be inferred from the context. Num. v. 22 (in which Amen is repeated twice), Deut. xxvii. 15 *et seq.*, and Neh. v. 13, show that the detached Amen was employed in solemn oaths for which the brief Amen was more effective than a whole sentence.

Similar to the detached Amen is the use of the Amen in Neh. viii. 6, I Chron. xvi. 36, and Ps. cvi. 48, from which it is learned that during the Persian epoch Amen was the responsory of the people to the doxology of the priests and the Levites. Too little is known, however, of the Temple worship of that period to make it possible to determine whether, as Graetz holds, Amen and Amen Halleluiah were the only responsories used. The passages in Psalms parallel to that cited above (xli. 14, lxxii. 18–19, lxxxix. 53) make it apparent that the responsory was longer; and there exists a reliable tradition (Tosef., Ber. vii. 22; Ta'anit, i. 11, 16*b*; Yer. Ber. 14*c*, end; Soṭah, 40*b*) that at a period not far removed from the oldest Pharisaic traditions Amen was not generally employed in the Temple liturgy. The opposite view of Graetz in his attempt to distort the evident meaning of the text in this Tosefta is disproved by Sifre, Deut. xxxii. 3, 306, which clearly shows that in ancient times the usual responsive formula in the synagogue and the Temple was: "Blessed be the name of the glory of his kingdom for ever and ever" (ב"ש"כ"מ"ל"ו) ברוך שם כבוד מלכותו לעולם ועד. Thus the statement in the Tosefta becomes intelligible: while synagogues adopted the Amen, the Temple preserved the longer form. Even in later times—at least during the existence of the Temple—the Amen could not entirely supplant the longer responsory ב"ש"כ"מ"ל"ו; and the אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא (א"יה"ש"ר) ("Praised be the great Name [that is, the Tetragrammaton] for ever and ever") is a combination of the synagogue Amen with the Temple formula ב"ש"כ"מ"ל"ו, the Aramaic equivalent of which is א"יה"ש"ר. This explains the great significance which the Talmud (Shab. 119*b*) and the Midrash (Eccl. R. on ix. 14, 15) attaches to the blessing, a remnant of the Temple liturgy.

Liturgical Amen.

Since the rabbis paid strict regard to precise arrangement of prayer-formulas, naturally the use of Amen in the liturgy was rigorously determined by them. The Amen as a responsory of the people is already spoken of by the rabbis, but it is to be noted that Amen was only the responsory to the reader's doxology ברוך אתה יה" ("Blessed art thou, O Lord!" Mishnah Ta'anit, ii. 5; Suk. 51*b*. It is here recorded that in the great synagogue of Alexandria the attendant, at the conclusion of the reader's doxology, signaled the congregation with a flag to respond Amen). Of equal importance with this doxology was the priestly blessing, to each verse of which the congregation responded Amen (Mishnah Soṭah, vii. 3). As expressly stated in a Baraita (Ber. 45*a*), the use of Amen at the conclusion of a prayer, mentioned in Tobit, viii. 8, must have been very common among Jews in ancient times. Still, the Christian custom of concluding every prayer with Amen seems to have brought this use of Amen into bad repute among the Jews (Ber. *l.c.*); and it was decided in Babylonia, about 400, that only at grace after meals the third benediction (originally the last) should conclude with Amen (Ber. *l.c.*), while in Palestine (Yer. Ber. v. 4) Amen was used at the end of the last doxology. In the Middle Ages the Spanish ritual followed the Palestinian custom; the German and Polish Jews conforming to the Babylonian usage (compare "Shulḥan 'Aruk," § 1, 136, end, and the commentaries thereon).

Desiderative and Responsive Amen.

The use of Amen in response to the expression of a good wish can be traced back to the first century of the Christian era (Ket. 66*b*); whence is derived the medieval custom of suffixing an Amen to every possible expression of a desire. Especially favorite phrases are אמן כן יהי רצון = אכי"ר ("Amen! may this be the will" [of God]) generally used after prayers which do not conclude with a doxology; שיחיה לימים = שליט"א טובים אמן ("May he live to see good days, Amen!"), a formula usually appended to the name in letters; and ונאמר א" ("And let us say Amen!"), with which the reader concludes a special prayer or a prayer for a private person. The later responsive Amen is employed at the beginning and the conclusion of grace after meals (Ber. 47*a*); for, according to the rabbis, every doxology must be responded to with an Amen.

The meaning of Amen is discussed by Rabbis Eliezer ben Hyrcanus and Simon ben Yoḥai. The former, a younger contemporary of the Apostles, says: "When the dwellers of Gehenna chant their Amen at the very time that the holy name of God is praised by the congregations . . . the doors of hell yield and angels carry them in white robes into paradise on the last day" (Eliyahu Zutta xx.). That this utterance is not a later invention, is proved by the kindred sayings of Simon ben Yoḥai (Shab. 119*b*, Midr. Tehil., xxxi. 22). A poetical account of the power of Amen is given in Yalḳ. ii. 296 to Isa. xxvi. 2, in which the final release from hell is described as follows:

> "After God shall have publicly revealed the new Messianic Torah, Zerubbabel will recite the Ḳaddish. His voice will be heard throughout the world, so that all dwellers upon earth, as well as Jewish sinners and righteous heathens in hell, will exclaim, 'Amen!' Moved to pity by this Amen from the dwellers of hell, God will bid the angels Michael and Gabriel release them from hell and place them in paradise; which command the angels will forthwith proceed to carry out."

A similar Haggadah occurs in Siddur R. Amram (13*b*, foot), which is referred to by Hogg ("Jew. Quart. Rev." ix. 17): The legend regarding a pious Jew who once neglected to answer Amen to the doxology, recounted by Jaffe in his introduction to "Lebush," i., belongs to the Middle Ages.

Amen in the New Testament.

As the Amen was widely employed in the Jewish liturgy in the time of Jesus and the New Testament authors, Amen occurs extensively in the New Testament. But the use of almost one half the number of Amens found therein (fifty-two out of one hundred and nineteen) is peculiar to the New Testament writings, having no parallel in Hebrew (see however, Dalman, "Worte Jesu," p. 186); for, as is never the case in Hebrew, the Amen is sometimes found at the beginning of a sentence without reference to what precedes. The explanation of Delitzsch that this Amen is an erroneous form of the Aramaic אמינא ("I say"), is disproved not only by the fact that אמינא is exclusively Babylonian-Aramaic, but by the further fact that אמינא is used exclusively in a hypothetic sense (against 'Er. 32*a*), while in the New Testament, Amen expresses certainty. Another peculiarity is the use of *ὁ* Ἀ*μην* in Rev. iii. 14 as a designation of Jesus. The attempted explanation of this use from II Cor. i. 20 is altogether unsatisfactory.

The primitive Christian Church borrowed the Amen, as it did most of its liturgy, from the Jewish synagogue. Of especial interest is the following passage of Paul (I Cor. xiv. 16), "When thou shalt bless with the spirit (במחשבה), how shall he that occupieth the room of the unlearned (*ἰδιώτου* הדיוט) say Amen?" Paul here speaks of the reader's duty to recite his prayers aloud in order that the ignorant people might have compensation in answering the Amen to the doxology. The very same teachings are given by the rabbis (Tosef., R. H. iv. [ii.] 12; Gemara, ib. *ἰδιώτου* שאינו בקי; compare also "Shulḥan 'Aruk Oraḥ Ḥayyim," § 124, 4–6; § 139, 6). It is known that in the time of Justin Martyr (about second century) Amen was pronounced after prayer and the Eucharist ("Apologia," i. § 65, 67). Jerome shows by his "*ad similitudinem cœlestis tonitrui Amen reboat*" ("Commentarius ad Galatias," preface to book ii.) that the Church had adopted from the Synagogue even the practise of enunciating the "Amen with the full power"—of the voice (Shab. 119*b*).

In accordance with the less public character of Mohammedan worship, Amen is very little used among the followers of Islam. Still it is universally employed by them after every recital of the first sura, the so-called *Surat al-fatiḥa*.

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L. G.

AMERICA:* The name "America" is used in this article in its broadest signification, as applied to the entire western world; that is, North and South America and all the adjacent islands.

The discovery of America by Columbus, and the earliest expeditions and attempts at settlement in various parts of the continent and in many of the contiguous islands, are intimately connected with the Jews and their history.

Columbus received great assistance from astronomical works prepared by Jews, and from scientific instruments of which Jews were the inventors. Luis de Santangel and Gabriel Sanchez—both Maranos—and Juan Cabrero, of Jewish descent, urged upon Queen Isabella the importance of the plans of Columbus, and were instrumental in securing the funds for the first and second voyages. The expenses of the latter were defrayed almost exclusively out of moneys derived from the confiscated properties of Jews.

Jews Accompany Columbus.

At least five persons of Jewish blood accompanied Columbus upon his first voyage, among whom special mention must be made of Luis de Torres, who was to have acted in the capacity of interpreter. Torres is said to have been the first European to tread the soil of America, and the first to discover the use of tobacco. He settled and died in Cuba.

On March 31, 1492, the Catholic monarchs issued a decree to the effect that within four months all Jews and Jewesses were to leave the kingdoms and lands of Spain. On April 30 the decree was publicly announced by the heralds; and on the same day Columbus was ordered to equip a fleet for his voyage to the Indies. On Aug. 2, 1492, about 300,000 Jews left Spain to settle wherever they might find a shelter; and on the following day the fleet of Columbus set sail. His journal opens with a reference to the coincidence in time of these two events. Columbus' first account of his discovery took the form of a letter to his Jewish patron, Santangel.

The facts mentioned suffice to explain the very early presence of Jews in America (see Kayserling, "Christopher Columbus and the Participation of Jews in the Spanish and Portuguese Discoveries," New York, 1894, and the article AMERICA, DISCOVERY OF).

Brazil: Brazil was discovered in 1499 by a Spaniard, Pinzon, and independently in 1500 by a Portuguese, Pedro Alvarez de Cabral. With him was a

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*This article is intended as an outline; numerous details have therefore been omitted. Each state, all of the large cities, and many of the important towns are treated in separate articles. America is also treated under numerous subject-headings wherever appropriate. Text references have been intentionally omitted: they will be supplied in the individual articles.

Jewish mariner, Gaspar, who was of much assistance in the discovery of Brazil and who is favorably mentioned by Amerigo Vespucci (Kayserling, *l.c.* p. 117). Brazil was the part of America earliest inhabited by large numbers of Jews. Portugal sent annually two shiploads of Jews, and criminals, and also deported persons who had been condemned by the Inquisition. The Maranos are said to have quickly thrown off their mask and to have professed Judaism. As early as 1548 (according to some, 1531) Portuguese Jews, it is asserted, transplanted the sugar-cane from Madeira to Brazil; but whether this be true or false, it is indisputable that nearly all the large sugar-plantations of Brazil during the first half of the seventeenth century belonged to Jews.

Early Portuguese Colonies.

So extensive had the emigration to Portuguese colonies become in 1557 that on June 30 of that year an edict was issued forbidding Maranos to leave Portugal. A stringent law was passed prohibiting the settlement of Jews in the Spanish colonies as well, yet some of position and wealth were among the early settlers. This is indicated by the fact that the prohibition was removed in 1577 upon the payment by the Jews in the colonies of the enormous sum of 1,700,000 cruzados, equivalent to about $714,000. In 1611 mention is made of wealthy Maranos making the return trip from Bahia to Portugal.

Under Dutch Rule.

That Jews had settled in Brazil, prior to the Dutch occupation, in sufficient numbers to make them a military factor, is shown by the argument advanced in favor of an attack by the Dutch West India Company on the Portuguese in Brazil, "that the Jews there would be ready to aid the Dutch in any attempt." This attack was successfully made in 1624, at which time all the Jews in the country united in the formation of a congregation. Jews had invested largely in the Dutch West India Company; and to this fact the favorable attitude of the Holland authorities is traceable. Those who had come over under Portuguese and Dutch rule were reenforced in 1642 by a party of 600 from Amsterdam, bringing with them Ḥakam Isaac Aboab, who settled at Recife (Pernambuco), and was probably the first rabbi in Brazil. Among these settlers was also Ephraim Sueiro, a step-brother of Manasseh ben Israel. Manasseh himself intended to emigrate to Brazil, as is learned from a letter of Vossius to Grotius; but he was dissuaded by the leading men of his community. There were also settlements at Parahiba, Bahia, and Rio de Janeiro. It is estimated that at Recife alone there were more than 5,000 Jews in 1654.

The Brazilian Jews enjoyed the same rights as other Dutch subjects; and they rendered valuable services both as soldiers and in civil life.

The first Spanish and Portuguese settlers in America, other than banished criminals, were adventurers seeking land for the crown or gold for themselves. This was not true of the Jews. Expelled first from Spain, next from Portugal, they desired only a place in which they might have the opportunity to live and to throw off the mask of Christianity which they had been forced to wear. Though they engaged largely in commerce—in which they had especial advantages, having correspondents in Venice, in Turkey, and in other countries to which their coreligionists had emigrated—they counted among their number several scholars, and during the Dutch occupation maintained friendly relations with learned men in Amsterdam.

The first trace of Jewish literature in America is found in 1636, when some Brazilian Jews, in dispute about liturgical questions, sought counsel of Rabbi Ḥayyim Shabbethai of Salonica. In the middle of the seventeenth century there were living in Brazil, in addition to Rabbi Isaac Aboab mentioned above, a well-known Talmudist, Jacob Lagarto, and the poet Eliyahu Machorro. Apparently the first Jewish scholar born on American soil was Jacob de Velosino, born in Pernambuco in 1657, a philosopher, physician, and polemical writer of ability.

First American Jewish Scholar.

In 1646 war broke out between the Dutch and the Portuguese; and in this struggle, which lasted nine years, the Jews aided the Dutch until the end. The Dutch capitulation (1654) contained a rather ominous clause wherein the Portuguese promised to the Jews "an amnesty in all wherein they could promise it." The sufferings of the Jews in this war are related in a poem by Isaac Aboab, which is probably the earliest product extant of Jewish authorship on American soil.

Although it does not appear that the Inquisition was formally established in Brazil, there is evidence to the effect that the Holy Office seized suspected persons and sent them to Portugal for trial. At all events, the Portuguese conquest was followed by the dispersion of the Jewish colony. Many returned to Amsterdam, some went to the French settlements —Guadeloupe, Martinique, and Cayenne—some to Curaçao, and others to New Amsterdam. We have travelers' statements to the effect that as late as 1850 a few remained in Brazil as Maranos; and in very recent times small congregations have been formed.

Mexico: Mexico, which contained the most highly civilized aborigines on the American continent, was invaded by Cortez in 1519; the capital was captured in 1521, and the country made a Spanish colony under the name of Nueva España (New Spain).

The most authentic information concerning the Jews of Mexico is unhappily contained in the records of the Inquisition, from which accurate, if not detailed, accounts are derived.

The first auto da fé celebrated in New Spain was held in the year 1536; and the first Jew, or rather "Judaizer" (*Judaisant*), as he was called, mentioned in these records is a certain Francisco Millan, who was "reconciled" in the year 1539. His case seems, however, to have been a solitary one; since for many years after all of those tried by the Inquisition were Lutherans or persons otherwise suspected of heresy.

Jews and the Inquisition.

In 1571 the Inquisition was formally established in Mexico, for the purpose "of freeing the land, which had been contaminated by Jews and heretics, especially of the Portuguese nation." It is not until 1578 that the names of Jews—three in that year—are again met with; and from that time on, until the close of the Inquisition records of Mexico in 1803 (the Holy Office was not formally disestablished in Mexico until 1820), a large proportion, possibly as many as one-half, of those tried were Jews. Since all of these were Maranos, and a great number of the secret Jews must have escaped the eye of the Inquisition, a fair conception may thus be obtained of the very considerable number who settled and lived in Mexico during this period. Paramus, the historian, writing in 1599, states that in spite of all obstacles the Jews publicly celebrated their Passover; but the statement is open to question.

Some idea of the number of Jews in Mexico in the middle of the seventeenth century may be gained from the fact that, in a single trial by the Inquisition—that of a boy in 1642—the names of no less than eighty-six Judaizers are mentioned. It is generally assumed that one of the principal motives of the Inquisition was the confiscation of estates; and it is unquestionably true that a considerable proportion of the Jews tried in Mexico were mine-owners or merchants. Nevertheless, there must have been many Mexican Jews in the humbler walks of life. Between 1600 and 1650 the following occupations of Jews and Jewesses are recorded: butcher, gilder, baker, sugar-hawker, peanut-vender, silversmith, juggler, nurserymaid, and seamstress.

In recent times Jews have again immigrated to Mexico; and for a short time a Jewish journal was published in the capital city.

From 1590 until the revolt of Mexico from Spanish rule the Philippine Islands were governed through the viceroy and audiencia of Mexico; and prior to 1601 at least four Jews had gone from Mexico to the city of Manila.

Other South American States: Peru was captured by the Spanish in 1533-34; and many Spanish Jews took refuge in Lima. Philip II. took rigorous measures against them, and early introduced the Inquisition. From imperfect records it appears that a Jew was burnt there in 1581. In 1639 twelve Portuguese merchants, supposed to be Jews, were burnt, one of them being described as "the Judaizing millionaire Manuel Bautista Perez." Six thousand Portuguese, of whom it may be assumed many were Jews, purchased the right of residence upon the payment of 200,000 ducats. It appears to be the opinion of writers upon the Inquisition that in Lima the Holy Office was particularly rapacious, and that all rich Portuguese were charged with being Judaizers. Yet it is extremely likely that this cynical view is incorrect, and that the larger number of Portuguese in Peru in early days were actually Maranos. A few details of the history of the Jews in Peru are known, through a memoir composed from original manuscript sources by B. Vicuna MacKenna, of a certain Francisco Moyen, who suffered most grievously from the Inquisition in the eighteenth century. In very recent times Jews to the number of about 500 have resettled in Peru.

Peru.

Jews are also to be found in very small numbers in Venezuela, Costa Rica, and other South American states. To the Argentine Republic, however, there has been a systematic immigration, due directly to the efforts of Baron de Hirsch. It is estimated that there are now settled in that country about 6,755 Jews (see AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC).

Surinam: As early as 1644 the Jews commenced to go in small numbers to Paramaribo. In 1662 Lord Willoughby secured from Charles II. permission to colonize Surinam; and two years later the Jewish colony of Cayenne, which had been disbanded, removed to Surinam.

In February, 1667, Surinam, then an English colony, surrendered to a Dutch fleet. The articles of surrender provided that English subjects disposed to leave the colony should be at liberty to do so. Six months later Surinam was retaken by the English fleet and became again an English colony; but by the treaty of Breda (July 16, 1667) it was restored to the Dutch. The circumstance became important because the British government made strong representations to Holland on behalf of Jewish residents of Surinam who, under this clause of the treaty, desired to leave for Jamaica, but to whom the Dutch authorities at Surinam refused permission to depart, on account of their wealth and standing. In spite of the "alien" status of Jews domiciled in English possessions from the point of view of British law, the Council of Great Britain found it expedient to recognize Jews as British subjects at this early date.

Jews Regarded as British Subjects.

The Dutch continued to the Jews the privileges which had been accorded them by the English. A synagogue was built at Savanna, which was called "Jews' Town," and is said to have been inhabited exclusively by Jews. Another and a larger synagogue was erected at Paramaribo.

Many of the colonists—probably the major part of them—left with the English fleet under Captain Willoughby, and settled in Jamaica and Barbados. In 1669 the Dutch government gave the Jews of Surinam a formal promise that they would be allowed the free exercise of their religion. They were largely engaged in agriculture, and were the first cultivators of the sugar-cane in Surinam. When, in 1689, a French fleet made a sudden attack upon Surinam it was met with brave resistance by the Jews, under Samuel Nassy; and on a second attack in 1712, the Jews, under Captain Isaac Pinto, made a stubborn fight. They were also foremost in the suppression of the negro revolts from 1690 to 1772. The first rabbi in Surinam was Isaac Neto: the date of his immigration to the colony must have been about 1674.

In 1685 the Congregation Berakah we-Shalom of Savanna built a splendid synagogue. This was probably rendered possible by the considerable additions to the colony from Brazil after the reconquest of the country by the Portuguese. In 1890 the Jews in Surinam numbered about 1,560, having two synagogues, one following the Spanish and the other the German rite.

Cayenne: A colony was established here probably as early as 1650; and this was augmented by a party of 152 which set sail for Cayenne in August, 1660. Among them was the Spanish-Jewish poet, historian, and litterateur Miguel (or Daniel) de Barrios. In 1664 the colony at Cayenne was dissolved; the inhabitants moving to Surinam (as stated above), to Jamaica, and to Barbados.

Curaçao: In 1650 twelve Jewish families were brought to Curaçao.

In 1652 two leagues of land along the coast for fifty families, and four leagues for one hundred families, were granted by the Dutch West India Company to Joseph Nuñez de Fonseca (alias David Nassi) and others, to found a colony of Jews in that island. As early as 1654, direct relations between these settlers and the inhabitants of New Netherlands were established. In that year immigrants of wealth and standing arrived in considerable numbers from Brazil. The first burial-ground was established in 1656; and by 1692 the Congregation Mikveh Israel had completed its synagogue. A second congregation, Neveh Shalom, was established in 1740, and in 1865 a Reform congregation, under the name "Emanuel." In 1690 a party of about ninety set sail for North America, and established themselves in Rhode Island (Newport).

West Indies: In 1502 King Ferdinand prohibited the settlement in the West Indies of any more Jews; and in 1506 he ordered the bishops to proceed against such as might be already settled there. As noted above, Luis de Torres, who accompanied Columbus on his first voyage, settled and died in Cuba. It is asserted that as early as 1493 young Jewish children were, after baptism, sent to the island of St. Thomas. In 1642 mention is made of a certain Miguel Nuñez, a Marano in Cuba; and some authorities incline to the opinion that the first considerable settlement of Jews in New Amsterdam came from that island.

Privileges as to Taking Oath.

Barbados: Jews settled in Barbados as early as 1628; but the first definite information relates to the year 1661, when certain traders petitioned the king to permit them to live and trade in Barbados and Surinam. As early as 1664 reference is made to a Jew, named Señor Abraham Israel de Pisa, who found gold in the island. Another person of nearly the same name, Isaac Israel de Piso, fell under the king's displeasure in March, 1665, owing to his failure to find the expected gold-mines. In 1668 Jews are mentioned as owners of sugar-works. In 1671 Moses Pereyra was made a free denizen; and in 1673 the Jews began an agitation for recognition of their rights as citizens. On Feb. 18, 1674, a law was passed granting them the privilege of taking the oath upon the five books of Moses; and in January, 1675, a favorable response was made by the Assembly to their petition for the extension of their trade privileges. In 1676 Governor Sir Jonathan Atkins reported that there were about 30 Jewish families of Dutch extraction from Brazil. On Oct. 29, 1679, Jacob Senior arrived at Barbados. In the year 1680, according to a contemporary document, there were 54 adult Jews and 182 children, residing in and about the town of St. Michaels. These Jews owned a large number of slaves. In 1679 a few of the Barbados Jews emigrated—3 to London, 2 to Jamaica, and 1 to Surinam. According to the census of 1891 there were 21 Jewish families on the island.

Jamaica: Jews probably settled here in considerable numbers in the second half of the sixteenth century.

The first Jews—six in number—who were introduced into Jamaica under British government in 1663, came on the ship "Great Guest," Captain Bernard. In December, 1671, Governor Lynch reported to Lord Arlington that the king could have no more profitable subjects than the Jews. Meanwhile petitions of merchants against them were considered by the king's council; the request being that the Jews be restricted to wholesale trade, which proposition the council rejected. In 1700 the Jews presented to Sir William Beeston, governor-in-chief of Jamaica, a petition asking for exemption from special taxes, and reciting other grievances.

The trade between London and Jamaica was principally in Jewish hands; and by 1750 about 200 Jews resided and had been naturalized in that island. One of the best-known literary men of Jamaica was Daniel Israel Lopez, who translated the Psalms into Spanish. At the present day there is a flourishing Jewish community in Jamaica.

Leeward Islands: On Aug. 31, 1694, an act was passed to prevent Jews from engrossing commodities imported into the Leeward Islands, which act was repealed in 1701—an indication that there must have been an early settlement of considerable proportions there.

Porto Rico: Of Porto Rico nothing is known concerning any early Jewish settlement. In recent years, since the Spanish-American war, Jews have immigrated thither; and there is now a flourishing congregation.

Aborigines and Lost Ten Tribes.

The Resettlement in England and Its Relation to America: Not without great interest is the intimate connection between American history and the resettlement of Jews in England. According to Lucien Wolf, "American history really played a very considerable part in bringing about the return of the Jews to England." It was in America that religious liberty won its first victory. A Jewish traveler, Antonio de Montezinos, was fully persuaded that in the American Indians he had found the Lost Ten Tribes—a belief which has had an extraordinary vitality. He related this story to Manasseh ben Israel; and his narrative made a profound impression. This fact accorded with the view of the times, that the dispersion was complete except for one particular land, England; and Manasseh argued that if the Jews would return to England, the Messiah would come. This view he promulgated in his work, "The Hope of Israel." The notion that the American aborigines were the Lost Ten Tribes has played an important part among Americanists. Besides those named above, it was held by Roldan, Garcia, Thorowgood, Adair, and Lord Kingsborough; and, though without important adherents among students of the American aborigines, it is still discussed as a theory to be considered.

It seems not unlikely that some of the members of the Crypto-Jewish community in London, prior to the Restoration, came from the American continent.

United States: The greatest prosperity and the largest population reached by any nation on the American continent have been attained by the United States; it is not surprising, therefore, that it now contains a larger number of Jews than any country in the world save Russia and Austria.

About forty years after the settlement of New Amsterdam Jews commenced to arrive there. They gradually made their way to all of the original thirteen colonies; and by the time of the outbreak of the Revolutionary War, they had in several communities reached honorable positions in commerce and in society.

Early Colonists Mainly Sephardic.

Most of the early colonists in North America were of Sephardic stock, and came from Brazil, West Indies, Portugal, and Holland. At a later date some came from England. Yet German and Polish Jews came to America much earlier than is usually supposed. Some of these settled in Pennsylvania, New York, Maryland, Virginia, and South Carolina in the earliest Colonial period. The Sephardim, however—at this time constituting the larger number—usually organized the congregations; and the fact of the early immigration of Ashkenazic Jews has thus been lost sight of by most writers. German Jews seem even to have been among the martyrs of the Inquisition in Mexico.

New York: By a letter written April 4, 1652, from Amsterdam by the director of the West India Company to the governor and council of New Netherlands, it appears that Jews were on the muster-rolls of soldiers and sailors sent out to the colony, and that they engaged to serve for a term of one year. As early as 1655 there were both Portuguese and German Jews in the colony.

First Jewish Settlers.

The first Jewish settler in New Amsterdam whose name has been handed down was Jacob Barsimson, who arrived on Nov. 9, 1654, in the ship "Pear Tree." He was followed in the same year by a party of 23, who arrived in the bark "St. Catarina." It is generally assumed that they came from Brazil, although it is also held that they started from some part of the West Indies, most likely Cuba; and some had, unquestionably, spent a longer or a shorter time in Jamaica. They were received in an unfriendly fashion by Stuyvesant, the Dutch governor of New Amsterdam, who wrote to the directors of the Dutch West India Company asking authority for their exclusion. This the directors refused to grant (April 26, 1655) on the ground of "the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of the company." They directed that "they [the Jews] shall have permission to sail to and trade in New Netherland, and to live and remain there."

Early Privileges and Restrictions.

This permission was modified on March 13, 1656, by the statement that the Jews were not privileged to erect a synagogue; and a little later they were precluded from employment in any public service, and from opening retail shops.

One of the sturdiest pioneers of the New Amsterdam colony was Asser Levy. In 1655 he, among others, applied to be enlisted in the militia; but permission was refused, and, in common with all other Jews, he was, instead, ordered to pay a tax. This he refused to do: and on Nov. 5, 1655, he petitioned for leave to stand guard like other burghers of New Amsterdam. The petition was rejected; but Levy seems to have appealed to Holland, for it subsequently appears that he was permitted to do guard-duty like other citizens. Step by step, through the courts and by appeals, he secured many other privileges (see NEW YORK and ASSER LEVY). He seems to have been the first Jew in the state of New York to hold real estate: a lot on what is now the site of Albany was owned by him in 1661.

Another of the most prominent of the early Jews in New Amsterdam was Abraham de Lucena, who in 1655 applied, with several others, for permission to purchase a site for a burial-ground. The request was refused with the statement that there was then no need for it. On July 14, 1656, however, the request was granted.

New Amsterdam was captured by the British in 1664 and its name changed to New York. For a half-century afterward but little is known respecting the Jewish residents. Their increase in numbers was very moderate. It seems likely that they had some sort of private worship very soon after 1655, and that they began to meet in a more or less public way in 1673. In 1682 the congregation rented a house on Mill street; and it was not until 1729 that this was exchanged for a regular synagogue building.

Under British Rule.

On Nov. 15, 1727, an act was passed by the General Assembly of New York providing that when the oath of abjuration was to be taken by any one of his British Majesty's subjects professing the Jewish religion, the words "upon the true faith of a Christian" might be omitted. Three days later an act was passed naturalizing one Daniel Nunez da Costa.

There was a very considerable antipathy in the colony both to Catholics and to Jews; but in the case of the latter this gradually relaxed, so that they soon came to receive most of the privileges accorded to other inhabitants of the town and province. In 1737, however, the Assembly of New York decided that no Jew might vote for a member of that body.

Before and during the Revolutionary War the Jews, like the other inhabitants of New York, were divided in their allegiance. Many were devoted to the patriot cause; and among these was the minister of the congregation, Gershom Mendes Seixas, who, upon the occupation of New York by the British, took all the belongings of the synagogue and, with quite a number of the members, removed to Philadelphia, where he founded the first regularly established congregation, the Mickve Israel. After the close of the war most of these Jews returned to New York, which, on the decline of Newport as a commercial city, took its place and rapidly attracted a large population. The tide of immigration now commenced to flow toward the United States, most largely in the first instance to New York city. Hither came Jews from the West Indies, from Germany, Poland, Russia, Rumania, in short, from every quarter of the globe. It is estimated that the city of New York alone now (1901) contains 300,000 Jews; and there are 110 congregations enumerated exclusive of numerous small ones. Jews are now represented in New York city in every walk of life, professional, commercial, and industrial.

Modern Jewry of New York.

From the city, Jews gradually penetrated to the state. A congregation was founded at Buffalo in 1835, one at Albany in 1837, and another at Rochester in 1848; and all of the larger and many of the smaller towns in New York state now have Jewish communities.

Newport, R. I.: The hostile attitude of Stuyvesant probably caused Jewish emigrants to leave New Amsterdam as early as 1655 and to settle in Newport. There is definite information to the effect that 15 Jewish families arrived in 1658, who brought with them the first degrees of Masonry. They were reinforced by a contingent from Curaçao in 1690.

Jews Cordially Received.

Quite in contrast with the oppressive treatment in New Amsterdam was the generous reception accorded the Jews in Rhode Island, in consonance with the liberal principles propounded by Roger Williams. Already in the seventeenth century the Jews of Newport had commercial relations with their coreligionists in New Amsterdam.

It is likely that religious services were first held in Newport in 1658, although no synagogue was erected until the following century. A burial-place, however, was purchased on Feb. 28, 1677.

In 1750 a very important accession was received in the families of Lopez, Rivera, Pollock, Hart, and Hays, all persons of wealth and enterprise engaged in manufacture and commerce. These families came from Spain, Portugal, and the West Indies. The extent of the property of Aaron Lopez is shown by the fact that at one time he owned as many as 30 vessels. Jacob Rodrigues-Rivera, a native of Portugal, came to Newport about 1745. He was the first person to introduce the manufacture of spermaceti in America.

Synagogue Built.

In 1762 the erection of a synagogue was begun, which was completed and dedicated in the following year. Two years previously there had come from Jamaica the Rev. Isaac Touro, who was chosen rabbi; and under his auspices the synagogue was well attended until the outbreak of the American Revolution. In 1763 there were between 60 and 70 Jewish families in Newport. The first Jewish sermon preached in America which has been published was delivered in the Newport synagogue on May 28, 1773, by Rabbi Ḥayyim Isaac Karigel, in the Spanish language, and was afterward translated into English. Karigel appears to have come from Hebron in Palestine, and was a close friend of Ezra Stiles, the president of Yale University. As early as 1761 a Jewish club was formed, with a membership limited to 9 persons. Just before the outbreak of the Revolutionary War the Jewish population of Newport appears to have comprised about 200 families. The community was dispersed by the war; and it never regained its importance. In 1790 it presented an address to Washington. The Touro family bequeathed sufficient money to maintain the synagogue as well as the cemetery; and these are still in existence, although the number of Jews now resident in Newport is but small.

The Jewish community of Newport held an especially interesting and even a unique position in America, and impressed itself for all time on the town, once the leading port of the colonies and now the most fashionable summer resort in the United States.

Other Parts of New England: An occasional Jew may have strayed into other portions of New England in the early days; but the Puritan atmosphere was apparently not congenial. The best known of the early settlers was Judah Monis, who became a convert to Christianity, and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

As early as 1670 there is mention of a Jew, Jacob Lucene, in the Colonial Records of Connecticut.

When the British took Newport many of the Jews there left and effected a temporary settlement at Leicester, Mass.; but this did not survive the close of the war. A number of Jews, including the Hays family, settled at Boston before 1800. About 1840 Jews began to emigrate from New York to New Haven and Boston; and congregations were formed in those cities in 1840 and 1842 respectively.

New Haven and Boston.

The communal life of the New England Jews was without especial incident; and their numbers increased but slowly until after the beginning of the great Russian emigration in 1882. Immediately the overflow from New York, as well as the emigration through Canada, commenced to pour into New England. It is estimated that 60,000 Jews now (1901) reside in Massachusetts alone, and nearly 20,000 more in the other New England states.

Russian Jews as Farmers.

An interesting phenomenon has been noticed in connection with the shifting of agricultural industry in the United States. With the opening up of the Western country and the greater advantages offered by the virgin soil, many New England farmers absolutely abandoned their comparatively unfruitful farms and moved West. These abandoned farms, especially in Connecticut, have been taken up by Russian Jews, who, principally as dairy farmers, have added a new and useful element to the agricultural community.

Maryland: It seems not unlikely that Maryland was the first colony in which Jews settled, though they were probably stragglers; and it was long before any communal life was established.

Scattered Jews seem to have arrived shortly after the establishment of the provincial government in 1634. At least as early as 1657 Dr. Jacob Lumbrozo was settled there, and in 1658 he was tried and remanded for blasphemy, his release being due to the general amnesty in honor of the accession of Richard Cromwell (declared March 3, 1658). Letters of denization were issued to him Sept. 10, 1663. He had a plantation and also practised medicine. He is described as from Lisbon; but he had a sister in Holland.

The history of the Jews in Maryland is of especial interest; since it was in this colony and state that the civil and political rights of Jews were most restricted, and it was here, of all America, that the most systematic efforts were put forth for obtaining the fullest recognition under the law. Maryland was one of the first colonies to adopt religious toleration as the basis of the state; but it was toleration and not liberty, since there was a proviso that any person who denied the Trinity was to be punished with death. Even after the Revolution, no one might hold any office of profit or trust under the state without signing a declaration that he believed in the Christian religion.

Jews Hold Public Positions.

Efforts were made in 1801 and 1804 to obtain a revocation of this proviso; but on both occasions more than two-thirds of the legislature voted against its repeal. These efforts were renewed in 1819, and finally succeeded, so that in 1824 two Jewish citizens were elected members of the Council of Baltimore, being the first Jews to hold office in the state of Maryland. The success of these efforts was largely due to the persistent labors of a single family—the Cohens—who still maintain an honored position in the community.

At the outbreak of the Civil War, Maryland, although remaining in the Union, numbered among her citizens a large body of sympathizers with the Confederate cause. The conflict of opinion was especially severe among the Jews, due to the pronounced antislavery attitude assumed by Rabbi David Einhorn, who was actually threatened with violence and was obliged to leave the city.

Schaefersville, Lancaster, and Easton.

Pennsylvania: Jews from New Amsterdam traded along South river, subsequently named the Delaware, as early as 1655, and began to arrive as settlers in the colony of Pennsylvania not much more than ten years after its establishment. Unlike New York and Newport, a very considerable proportion of the early Pennsylvania colonists were not Portuguese, but German Jews; and they settled not in Philadelphia, but in towns in the interior of the state. The earliest settlements seem to have been in Schaefersville and Lancaster. Joseph Simon, who in the latter place was the pioneer, about 1740 embarked in the Indian trade and in real-estate transactions on a large scale. In 1747 the deed for a Jewish cemetery in Lancaster was made out in his name and in that of Isaac Nunes Ricus as trustees. Myer Hart was one of the founders of Easton in 1750. He was engaged in trade, and was there naturalized on Oct. 3, 1764. Aaron Levy settled in Northumberland county, Pa., about 1760, and was a large landowner. In 1786 he projected the town of Aaronsburg in that county.

Philadelphia.

The Jewish community of Philadelphia was for a time the leading one in the United States, and was inferior in numbers only to that of New York. The first Jewish settler in Philadelphia of whom there is record was Jonas Aaron (1703), and the second was Arnold Bamberger (1726). As early as 1747 a number of persons who had joined together for the purpose of worship met for services in a small house in Sterling alley—afterward in Cherry alley—between Third and Fourth streets. They were mostly German and Polish Jews; and their differences as to the liturgy to be followed prevented at the time the formation of any regular congregation. When the British troops occupied New York during the Revolutionary War, the minister, Gershom Mendes Seixas, with a considerable portion of the New York congregation, came to Philadelphia, and, finding no regular services, they, with the help of the resident Jews, established one in accordance with the Portuguese rite. Seixas was the first minister. After him no man of importance held the position until Isaac Leeser, 1829. He was the leading

Jewish minister of his time; and not more than two or three others have left such an impress upon American-Jewish affairs as he. Minister, teacher, organizer, translator of the Bible, editor, and publisher, he was in every way indefatigable. Other prominent persons were the Phillips family, chief among them being Zalegman Phillips, Henry M. Phillips, the latter one of the leading lawyers of Philadelphia and a member of the Thirty-fifth Congress. There followed Leeser, as minister of the Mickve Israel Congregation, Sabato Morais, a native of Leghorn, Italy, who from 1851 until his death in 1897 was a leading figure in American-Jewish affairs. He first suggested the Jewish Theological Seminary in New York.

Notable Philadelphia Jews.

The first German congregation was the Rodeph Shalom, which received a charter on Aug. 12, 1802, but which no doubt had meetings at an earlier date. The most prominent of its rabbis was Marcus Jastrow; the best-known cantor, Jacob Frankel. The latter acted during the Civil War as chaplain of hospitals under the United States government. The first leading Reform minister installed in Philadelphia was rabbi Samuel Hirsch. Many other congregations have since been formed, more especially since 1882, when the Russian immigration brought large numbers to the city.

Philadelphia has always been prominent in educational matters. The first Jewish Sunday-school was organized there in 1838; the Hebrew Education Society, in 1848; and the Maimonides College, in 1867. The largest fund in the United States for higher Jewish education is that provided by a deed of gift from Hyman Gratz to the Mickve Israel Congregation in trust, from which Gratz College is supported. One of the most comprehensive of works relating to Jews of any single community in the United States is "The Jews of Philadelphia," by Henry Samuel Morais, published in Philadelphia in 1894. Philadelphia Jews have been prominent in many professions, in the fine arts, and in all the avenues of manufacture and commerce. Up to 1894 as many as 116 had been admitted to the bar; and the number has since been greatly increased. Three Jews served in Congress as representatives of the state.

Maimonides and Gratz Colleges.

Jews gradually made their way to the western part of the state, settling in large numbers in Pittsburg, which, after Philadelphia, is the next largest community in Pennsylvania. That of Wilkesbarre is notable for its numbers and for the high character of its members. Since the Russian immigration Jews have made their way to every part of the state; and there is scarcely a town of any size which is now without its community or congregation.

Georgia: In none of the colonies which afterward formed the United States did the Jews arrive in numbers so early after the establishment of the colony as in Georgia. On July 7, 1733, Oglethorpe, its founder and governor, had assembled the colonists, who had arrived one month previously, on the site of the present city of Savannah for the purpose of allotting to each settler his proportion of land. While the colonists were partaking of a public dinner, given at the close of the day's proceedings, there came up the Savannah river, from London, a vessel containing 40 Jewish emigrants. Their arrival was not expected; but on the whole they were kindly received. One of their number, Dr. Nunis, was especially valuable for his attention to the sick. The trustees in London were opposed to the settlement of the Jews; but Oglethorpe included the names of a half-dozen of them as grantors in a conveyance, executed Dec. 21, 1733, of town lots, gardens, and farms. These original settlers, all of whose names have been recorded, were the progenitors of families still in existence in various parts of the United States. The first male white child born in the state of Georgia was a Jew, Isaac Minis. Abraham de Lyon had prior to 1737 introduced the culture of grapes, he having been a winegrower in Portugal. By 1742 the number of Jews in Savannah was so diminished that the services in the synagogue had to be discontinued, three only of the original families remaining. A quarter of a century later several returned from Charleston.

Savannah.

In 1774 another congregation was started, which was gradually augmented until the outbreak of the American Revolution. Immediately after the close of the war many Jews returned to Savannah; and on July 7, 1786, they hired a dwelling-house for a place of worship. On Nov. 30, 1790, a charter for a congregation, under the name of "Mickve Israel of Savannah," was granted. The religious exercises of the congregation were conducted gratuitously by Dr. de la Motta; and in 1820, on the occasion of the consecration of the synagogue, he delivered an address which is still a document of the very greatest value to American-Jewish history. The synagogue was destroyed by fire in 1829, and was replaced by a substantial structure of brick.

Augusta was the next town in the state settled by Jews. The first arrival—about 1825—was one Florence accompanied by his wife. Other families followed in 1826 from Charleston. The first congregation, B'ne Israel, was organized in 1846. Atlanta, Columbus, and Macon have considerable communities; and a number of congregations are scattered throughout the state; but the community in Savannah is still the most important. At Atlanta there is a Home for Orphans, founded and managed by the Independent Order B'ne B'rith.

Augusta, Macon, etc.

South Carolina: As early as 1742 Jews left Savannah and settled in Charleston. A congregation was formed in 1750, and its members worshiped for seven years in a small wooden house in Union street, near Queen street. They purchased a burial-ground in 1757, and in 1781 a large building in Union street which was altered and prepared for a synagogue. In 1791, when the congregation was incorporated, it consisted of 51 families, numbering in all about 400 persons. Two years later these had increased so much that a new synagogue was erected at a cost of $20,000, which was completed in 1794. The community was augmented after the Revolution by a large number of Jews from New York, who settled in Charleston, and remained there till the commencement of the Civil War. Jews are now settled in small numbers throughout the state. The first Reform movement in any congregation in America was instituted in Charleston in 1825.

Charleston.

North Carolina: In 1808 an attempt was made to expel a member of the General Assembly of North Carolina because of his Jewish faith. In 1826 the number of Jewish settlers in the state was estimated at 400, which was considerably augmented after the emigration of 1848. The largest community at the present time (1901) is that of Wilmington.

Virginia and West Virginia: Stray Jewish settlers came to Virginia about 1658, some of whose names and transactions have been handed down. At least one Jewish soldier—possibly two—served in Virginia regiments under Washington in his expedition across the Alleghany mountains in 1754. It is likely that quite a number of Jews removed from Baltimore and other points in Maryland to Richmond at an early date. The Congregation Beth Shalom was formed in the latter place about the year 1791. The Richmond community has since grown to considerable proportions, as has also that of Norfolk. Congregations now exist in about 20 towns in the state, and in at least 4 towns in West Virginia.

Louisiana: Judah Touro came to New Orleans as early as 1801. The first interment in the Jewish cemetery of that city took place on June 28, 1828. The community there grew rapidly from 1848 on; and numbers of congregations and important charitable organizations were established. Similar progress is noticeable throughout the entire state, 19 towns now having Jewish communities.

Kentucky: The first person of undoubted Jewish blood to settle in Kentucky was a Mr. Salamon, of Philadelphia, who established himself at Harrodsburg about 1808. In 1816 he was appointed cashier of the bank of the United States at Lexington. A service was established in 1838; and by 1843 there was a synagogue which, under the name of "Adas Israel," obtained a charter from the legislature.

Louisville.

Louisville now (1901) has six congregations as well as a considerable number of philanthropic and educational institutions. The major portion of the Jews of Kentucky reside in Louisville; but there are communities in at least a half-dozen other towns in the state.

The remaining Southern states, with a single exception, can be but barely mentioned here. Jews settled in the territory which is now Alabama as early as 1724; and the first congregation was formed in Mobile in 1841. Birmingham, Mobile, Montgomery, and many smaller towns have flourishing communities.

Texas: Jews played a very considerable part in the settlement and development of Texas. The first Jewish settler was Samuel Israel, who came from the United States in 1821, when Texas was still a portion of Mexico. He received a grant of land in Fort Bend county, and later a bounty-warrant in Polk county for services in the army of Texas in 1836 and 1837. He was followed by Abraham C. Labat, of Charleston, S. C., who arrived in 1831. One of the first to take advantage of the new channel of trade opened to the United States by the results of the battle of San Jacinto in 1836, which made Texas an independent republic, was Jacob de Cordova, of Spanish Town, Jamaica. In 1837 he settled in Galveston and became a citizen of the republic; and he had a large share in settling persons on tracts of land in Texas.

Early Settlers.

The most important of the early settlers, however, was Henry Castro, pioneer of that portion of Texas to the west of the city of San Antonio. He served in the French army, and emigrated to the United States after the fall of Napoleon in May, 1827, and, having become an American citizen, was appointed consul for Naples at Providence, R. I. On June 15, 1842, Castro entered into a contract with President Houston for settling a colony west of the Medina. This colony he inaugurated Sept. 3, 1844; and it is estimated that between 1843 and 1846 he introduced more than 5,000 emigrants into the state. On the admission of Texas into the Union, a Jew, David S. Kauffman, was elected one of her congressmen; and he served until his death in 1851. Texas, in proportion to her Jewish population, has had an unusually large number of Jewish citizens prominent in public life and in the learned professions. Thirty-two towns now have Jewish communities; the largest being those of Dallas, Galveston, Houston, San Antonio, and Waco.

Western States.—Indiana: As regards Hebrews in the Western states, the first definite information is of the arrival in Indianapolis in 1794 of Jews from England; but no congregation appears to have been organized there until 1856. This congregation was, however, preceded by those of Fort Wayne (1848), Lafayette (1849), and Evansville (1853). Twenty-three towns in the state now have Jewish communities.

Michigan: A congregation was organized in Detroit, Mich., in 1851. That city now has a considerable Jewish community. In no other place in the state have Jews settled in large numbers. They are, however, distributed in small numbers throughout the whole of Michigan, there being no less than 26 towns with Jewish communities, among which should be especially mentioned Alpena, Bay City, Grand Rapids, and Kalamazoo.

Ohio: The earliest Jewish community of importance in the West, and that which still plays a leading part in Jewish affairs in the United States, is the community of the state of Ohio, more especially that of Cincinnati.

Cincinnati.

The Jewish pioneer of the Ohio valley was Joseph Jonas, who was born in Exeter, England, and arrived in Cincinnati on March 8, 1817. In 1819 he was joined by three others. Many more, all of English birth, followed, until the year 1830, when a wave of German emigration flowed into Cincinnati. As early as 1819, services were held on New-year's Day and on the Day of Atonement. In 1825 a congregation was formed, under the name "Kahal Kadosh B'ne Yisrael." Two others were established in 1841, and a fourth in 1848. Largely through the influence of Isaac M. Wise, but powerfully aided by capable and public-spirited members of the community, Cincinnati has indelibly impressed itself upon Judaism in America. It is the seat of the Union of American-Hebrew Congregations, of the Board of Delegates, and of the Hebrew Union College, which now supplies the pulpits of a large majority of the Reformed congregations of the United States.

Second in importance is the community of Cleveland, in which town Jews settled as early as 1839. A congregation was founded in 1846, and a second in 1850. Jews are now settled in 20 towns in the state.

Illinois: The state of New York contains more than one-third of the Jewish population of the United States; and the states of Pennsylvania and Illinois together comprise one fifth, these two latter being about equal. This is all the more surprising in view of the comparatively recent opening-up of the western territory; though it is quite certain that there were Jewish settlers in the Illinois territory during French rule about 1700.

Chicago received its charter not earlier than the year 1837. The first authentic information of the settlement of Jews there dates back to 1841; and in 1843 a large number arrived. The first Jew to buy land in Cook county was Henry Meyer, who came to Illinois in the spring of 1847. In 1845 the first Jewish organization was established under the name of "The Jewish Burial-Ground Society." The Kehillat Anshe Ma'arab was organized in 1847, being the oldest congregation in the Northwest; a second, B'nai Sholom, was established in 1852. In 1858 the first steps were taken toward the formation of a Jewish Reform association, which resulted in the establishment of the Sinai Congregation in 1861. Since that time the growth of the Jewish community there has been in every way proportionate to the growth of the city itself, which, though not yet 70 years old, is in point of population the second city in the United States. Fifty congregations are known to exist; and there are no doubt many smaller ones whose names have not yet been ascertained. The Jewish community of Chicago has many notable educational establishments and hospitals, and has furnished distinguished members of the legal profession, architects, and musicians. Among its prominent rabbis Liebmann Adler, B. Felsenthal, and Emil G. Hirsch may be named. Jewish communities are known to exist in 16 cities and towns of the state.

Chicago.

Central and Southwestern States: Of these but a bare mention can be made here.

Missouri: For a year previous to the admission of Missouri into the Union as a state, the territory was inhabited by Jews, a family by the name of Bloch having settled there in 1816.

The first religious services were held in St. Louis in 1836, and in 1837 a congregation was established. St. Louis and Kansas City now have very considerable Jewish communities, and smaller ones exist in 8 other towns in the state.

Tennessee: There are Jewish communities in Memphis, Nashville, Knoxville, and other towns.

Minnesota: The first congregation in Minnesota was established at St. Paul in 1856, which now has a considerable community, as has also Minneapolis; Duluth ranking third. Milwaukee has also a large Jewish community, the first congregation having been established in 1852. It has now no less than 5 congregations; and there are congregations in 13 other towns of the state of Wisconsin.

Iowa: The oldest congregation in Iowa is that of Keokuk, founded in 1856. The largest congregation is in Des Moines; and Jews now live in 11 towns in the state, though in small numbers and greatly scattered.

Kansas: The earliest congregation seems to have been that of Leavensworth, founded in 1860. Eight towns now have Jewish communities.

Nebraska: The first Jewish congregation was founded about 1870 in Omaha, which now has a considerable community. There are also congregations at Lincoln and several smaller towns throughout the state.

California: Jews went to the Pacific coast in large numbers on the announcement of the discovery of gold in 1849; and as early as 1850 two congregations had been established in San Francisco. The community grew with great rapidity; and it differed somewhat from the other Jewish communities in the United States at that time, in that while the sole additions of population to the eastern part of the United States were from Germany, California received quotas from England, France, and Holland as well. Sacramento, Los Angeles, and many other towns have congregations; but the bulk of the Jews in the state are in San Francisco. There are at least 11 congregations in this city, a hospital, an orphan asylum, and many other organizations. As a result of this movement toward the Far West, settlements have been made in other states.

Other States and Territories: Jews were in **Oregon** as early as 1850, and in the city of Portland a congregation was founded in 1858.

At Salt Lake City a congregation was established in 1881; but it is asserted that Jews went there much earlier and furnished a few converts to Mormonism.

Colorado has its principal community in Denver, the earliest congregation there having been established in 1874. A National Home for Consumptives was opened in that city in 1899. There are communities in 7 other towns of the state.

The great wave of Russian immigration has also pushed westward. **Montana, Washington,** and **North** and **South Dakota** now have congregations. It may be confidently asserted that, in spite of the apparent congestion on the eastern seaboard, there is no state or territory in the Union which at the present writing (1901) is without a Jewish community. Indeed, this statement may be extended to include the distant territories recently brought under the jurisdiction of the United States; since there are already congregations in Porto Rico, in the Hawaiian Islands, and in the Philippines.

Canada: Aaron Hart, born in London, England, 1724, who was in the British army about 1760, seems to have been the first Jewish settler in Canada. In that decade a dozen or more men of means settled in Montreal; and in 1768 they formed a congregation which took the name of "Shearith Israel." In 1807 the question of the political status of the Jew was raised by the election of Ezekiel Hart as a member of the legislature. Refusing to take the oath on the faith of a Christian, he was allowed by the clerk to take it in the Jewish form and with head covered; but, after an exciting debate, his seat was declared vacant and the election null. He was reelected by a heavy majority, but was again prevented from taking his seat; and a bill was brought in to disqualify Jews for seats in the House of Assembly. The governor-general on May 15, 1809, highly displeased with the legislature, dissolved the House; and it was not until 1831 that all the disqualifications of Jews were removed. It is a noteworthy fact that Canada extended full political rights to Jews more than a quarter of a century before the mother-country.

Political Status of Jews.

The first regular minister of the Montreal synagogue was J. R. Cohen, who settled in Montreal about 1778. The most distinguished minister of the congregation was Abraham de Sola, who held office from 1846 to 1882, and was a well-known author and professor of Hebrew in McGill University. A German congregation was established there in 1846, and a Reform congregation in 1882. Since 1890 a large number of Russian Jews have immigrated to Canada, many of whom have engaged in agricultural pursuits. Jews are also settled in Toronto, in Halifax (Nova Scotia), in Victoria, Winnipeg, and in various portions of Manitoba.

Waves of Immigration: All the great nations of historic times have been composed of immigrants. Pressure of population, the nomadic or seafaring spirit, the desire for adventure, for conquest, or for commerce, the tyranny of governments or of churches, have all contributed to turn the human race into a vast migratory species, more capable of adaptability as it is to new environment, than any other form of life. In the birth of intense national feeling following upon the establishment of the German empire, the fact has frequently been lost sight of that none of the peoples now inhabiting any great state is indigenous.

The expulsion of the Jews from Spain, and later from Portugal, and the activity of the Inquisition against the secret Jews, called Maranos, in those countries, coupled with the circumstance that these two peoples were the principal explorers and colon-

Spanish and Portuguese Exiles.

izers of Central and South America, were the factors in determining the early immigration of Jews to America, which was composed exclusively of Spanish and Portuguese exiles, who settled in all the islands to which ships from these countries went. This immigration began with the first settlement of the American continent, and was almost exclusively confined to Central and South America; although the settlers who arrived at Savannah, Ga., in 1733 went direct from Lisbon, making but the briefest stay in England. As the immigration gradually spread in South America small numbers of settlers made their way from Brazil, Curaçao, or the West India Islands to North America, and thence the first Jewish settlements in what is now the United States were derived.

Dutch-Sephardic Jews.

To Spain and Portugal Holland succeeded as an exploring nation in the early part of the seventeenth century. With the outbreak of the revolt of the Netherlands against Spain in 1567 there developed, by way of protest against the bigotry of the Spaniards, the broadest toleration then known in Europe. By the middle of the century, when Holland had extorted recognition of her independence even from Spain, when she was in league with England and Sweden and was at the height of her power, many Jews of wealth, learning, and influence—largely though not exclusively Spanish exiles—had settled in her dominions; and these were deeply interested in the Dutch West India Company, which determined the attitude of the government toward the settlement of Jews in their new dominions. The Jews in Brazil, moreover, recognizing the favorable attitude of the Holland government toward their coreligionists, powerfully aided the Dutch in their successful attack upon Brazil in 1624. The Dutch dominion lasted until 1654; and during the intervening period many Dutch Jews came to Brazil and other settlements, thus reinforcing the original migration from Spain and Portugal. Owing to the reconquest of Brazil and the subsequent flight of the Jews, these Spanish, Portuguese, and Dutch Jews found their way to the West India Islands and to North America. Jews began to go to New Amsterdam from Holland probably as early as 1652. These, then, constitute the main source whence the Sephardic-Jewish settlers were derived, although stragglers came from France, from England, and even from the Orient, at an early period. It should be stated, however, that not all of the Dutch Jews were of Sephardic stock. Proportionate to the extent of English colonization in the West India Islands surprisingly few Jews went from England to the American colonies or the West India Islands. Some undoubtedly did go to Jamaica and other islands, as well as to the continent, even up to the beginning of the present century; and they were pioneers in several states, but rather as individuals than in any considerable bodies. This is no doubt due to the fact that at the period of the earliest settlement of America there were few if any Jews in England; and later on they were too well satisfied with the conditions there to seek a home elsewhere, although a small number did go to Canada.

Ashkenazic Jews.

Jews of the Ashkenazic rite went early to America, but only as stragglers; an occasional one, to Mexico; and a few, from Holland, to New Amsterdam. From 1730 forward Germany was a theater of war and petty persecutions and of the drafting of able-bodied men into the armies, either for local purposes or to be sold as mercenaries to foreign powers. As the result of a desire to escape these hardships there ensued a steady immigration of Germans to New York, to Georgia, and, above all, to Pennsylvania, where Germans were most hospitably received. In 1750 the German settlers in Pennsylvania alone were estimated at 90,000 out of a total population of 270,000; and among this enormous number there was quite a considerable body of Jews. A lesser number had settled in New York within the same period.

German-Jewish Immigration.

The first partition of Poland in 1772, and the unsettlement of affairs consequent thereupon, brought the first contingent of Polish Jews (through Germany) to America; and this number gradually grew with the successive disasters to Poland and the incorporation of the territory and people with Russia, Germany, and Austria. The Napoleonic wars, the general misery which followed in Germany, the desire to avoid military conscription, the eager wish to partake of the advantages offered in the new country, all impelled a steady stream of German-Jewish immigration to the United States beginning about 1830, reaching its height between 1848 and 1850, and continuing until 1870, when it ceased to be a considerable factor. This immigration was principally from South Germany, from the Rhine provinces, and more especially from Bavaria. The immigrants were mostly from small towns; rarely from the larger cities or from North Germany, which contained well-organized Jewish communities.

Russian Jews.

The most momentous, and at the same time the most easily recognized wave of immigration was that from Russia, which practically began in 1882. Restrictive measures against the Jews had been for a long time enforced in the empire. The Jews were regarded as a legacy from Poland, and were practically confined to that region; but many had gradually settled in other parts of the empire. In May, 1882, a series of the most proscriptive laws ever passed against Jews in any country was promulgated. These laws practically forbade residence outside of a narrow pale of settlement, restricted higher and secondary education of Jews, mercantile and professional pursuits, and left open no course but emigration en bloc. A small portion of this emigration was directed by Baron de Hirsch to the Argentine Republic, and some to Canada; but the great bulk, by a natural impulse, came to the United States. In the past year (1900) it would appear from available figures that no less than 600,000 Russian-Galician Jews migrated to the United States; and within the year the proscriptive laws of Rumania have started a tide whose force none can foresee. These various movements have given America the third largest Jewish population in the world, and will probably in the future remove the center of Jewish activity to the United States.

Education: In the very earliest years of the establishment of the first Jewish congregation in New York city there was attached to the synagogue a school in which ordinary, as well as Hebrew, branches were taught. It was one of the earliest general schools in America. Religious education and instruction in Hebrew were established in connection with most of the early synagogues or were given privately; while for ordinary secular education the Jews resorted to the schools and colleges in existence, although these were largely under the patronage of one or another sect of the Christian church. There was a Jewish matriculate at the University of Pennsylvania, for instance, as early as 1772. As has already been noted, there was established in Philadelphia as early as 1838 a general Sunday-school quite irrespective of congregational organization; and this was the beginning of a movement, which has spread throughout the country, for the organization of educational work along lines quite independent of congregational activities.

Early Jewish Matriculates.

A similar school was organized in Charleston, S. C., in the same year; in the following year, one in Richmond, Va.; in 1845 this movement spread to New York, being taken up first by the Emanuel Society, although the Shearith Israel congregation had started a Hebrew school system as early as 1808. In 1840 Mordecai M. Noah, a well-known traveler, politician, and journalist, urged the formation of a Jewish college in the United States; and in 1848 the Hebrew Education Society was founded at Philadelphia—originally a school for general instruction in the ordinary branches up to and through the grade of grammar school, coupled with instruction in Hebrew and in the Jewish religion. In 1864 the Hebrew Free School Association was incorporated in New York; and throughout various states of the Union a movement gradually spread for the organization of free religious schools which would bring into a common school system children from the various congregations in each city. These were largely intended to supersede the private instruction that had theretofore been given. They were, in the main, carried on by volunteer teachers; and their distinguishing feature was that the instruction was usually conducted by native-born persons and in the English language as against the German teaching in the congregational schools.

Organization of Free Schools.

The whole tendency of this educational work was toward the unification of the community and the bringing-out of its individual members from the rather narrow congregational life that had prevailed. Within the last decade or so there has been a decided reaction; and religious schools and Sabbath-schools have been highly organized in connection with individual congregations. Particular stress is laid upon them by the congregations; and much of the communal strength is derived from them. While the Hebrew education societies and schools continue in existence, they do not develop or flourish as might be expected; in fact, since 1882 they have largely taken upon themselves an entirely new function. With the sudden arrival in this country of the large number of Russian Jews having no knowledge of the English language, and in many cases without any particular handicraft, there devolved upon the American Jewish community the necessity of providing, first, day and night schools for teaching the new arrivals English; and, second, manual training and technical schools. These have been established in New York, Philadelphia, Chicago, and in other cities, more or less with the aid of the Baron de Hirsch Fund.

Technical Schools.

Of higher education there has been nothing general, but only special and theological. In 1855 I. M. Wise projected a theological college in Cincinnati under the name of "Zion College"; but the plan came to naught. In 1867 there was established, largely through the instrumentality of Isaac Leeser, Maimonides College at Philadelphia, which, however, was of scarcely longer duration than its predecessor. It was not until the year 1875 that there was founded, by the Union of American Hebrew Congregations, the Hebrew Union College of Cincinnati, which is devoted to the training of rabbis and teachers. While theoretically without partizan bias, it is practically the representative of the Reform wing in America. In 1886 there was established in New York the Jewish Theological Seminary, also for the training of rabbis and teachers, and representing the Orthodox wing of the community. In 1893 there was founded in Philadelphia, through a trust vested in the Mickve Israel congregation by Hyman Gratz, Gratz College, which is devoted to the preparation of teachers for Jewish schools, practically occupying the place of a normal school.

Theological Institutions.

Throughout the United States there have been established in connection with the various congregations, and also independently, societies and Young Men's Hebrew associations which are to a certain extent educational in their character. They usually sustain small libraries and provide lecture-courses on secular and religious topics. In 1893 there was founded the Jewish Chautauqua Society, which has branches all over the country and bears the same relation to the regular schools and colleges as does the University Extension movement, as interpreted in America, to regular colleges for university work. The Council of Jewish Women has engaged to a considerable extent in educational work among its own members. In 1886 there was organized a Sabbath-school Union for the purpose of promoting uniformity and approved methods in Sabbath-school instruction. There are at present (1900) in the United States 415 Jewish educational organizations, 291 of which are religious schools attached to congregations, with 1,127 teachers and an attendance of about 25,000 pupils. There are also 27 Jewish free schools, chiefly in large cities, with about 11,000 pupils and 142 teachers.

Three societies have been organized in the United States to issue Jewish publications—the first, in Philadelphia in 1845; the second, in New York in 1873, and the third, in Philadelphia in 1888. This last is a flourishing organization, and has issued many instructive and important works. Among the educational activities should also be mentioned the American Jewish Historical Society organized in 1892. Associated with many of the schools there are now circulating and reference libraries, as well as several independent ones, the largest of which is the Aguilar Library in New York, founded in 1886. The Maimonides Library of the Independent Order B'ne B'rith in New York was organized in 1851.

Publication Societies and Libraries.

It should be said in this connection that this Order and many of the other Orders and lodges had educational features—lectures and otherwise—and did pioneer work in the education of their members.

Of Jewish periodicals and newspapers published at one time or another in the United States, not less than 83 have been in English or German, 16 in Hebrew, and 82 in Yiddish.

Philanthropy: Of the philanthropic work of Jews in America practically nothing is known outside of the United States and Canada; and under these heads the subject will be treated in detail. In a general way it may be said that, until a very recent time, philanthropic work took the form of ordinary charity. The poor were clothed, fed, and kept warm, the sick were visited, and the dead were buried. The higher philanthropic work, that of preventing poverty by improvement of conditions and surroundings, is but a recent development. From the earliest arrival of Jews in this country, it was

Early Individual Charity.

Charitable Organizations.

their ideal that none of their poor should become a charge upon the general community; and in the earlier days charity was dispensed by by individuals, or by funds collected through the congregations; the former, however, being the prevalent means. A well-to-do family, or even one in but comfortable circumstances, would care for one or more poorer families, supplying them regularly with the necessaries of life. Gradually, as the Hebrew population increased, this method proved to be inadequate, and societies—generally small, and having specific objects—were formed. Some were for the visitation of the sick and the burial of the dead; some, in connection with congregations, for general charitable purposes; and some for the distribution of unleavened bread for the Passover. Still later, as the need grew, associations for the care of orphans, hospitals for the care of the sick, and, later still, homes for the aged were erected. Most of these societies and institutions were small; their work was done with insufficient funds and by voluntary officers, and without a definite plan. It was seen that this scattering of forces produced waste, and it was feared that it tended to pauperism; so that in all the large cities a gradual amalgamation took place of the various charitable organizations into one society with a trained officer. These societies usually included all the organizations, with the exception of the hospitals and the orphan asylums, in a given city, and had for their purpose the rendering of immediate relief. Later still, in each of a few cities, a central organization was formed, which included the hospitals and orphan asylums, and whose object it was to have a central body to collect funds for all the charitable organizations in the city and to distribute them pro rata. Of recent years it has been realized that this highly organized method of distributing charity has resulted in placing the whole matter on a somewhat mechanical basis, and has not always been productive of such good results as the old and unscientific giving from man to man, which bore with it the evidence of a certain human sympathy. Consequently in all the large cities an endeavor is being made to return to a more personal relation between the rich and the poor; and Sisterhoods or Personal Service societies have been organized to aid in the intelligent and sympathetic distribution of relief.

Philanthropic Homes.

The most recent development has been the National Conference of Jewish Charities in the United States, founded Dec. 1, 1899, in Cincinnati, and composed of 40 relief organizations. Its object is to promote reforms in administration and uniformity of action without interfering with the work of any local society.

There are at present 15 homes for orphans, or societies for their care, in the United States; 12 homes for the aged; and 9 hospitals. It is estimated that there are 593 Jewish philanthropic organizations in the United States.

Religious Development: Until a very recent date, religious development was not marked by any special feature. The Jews who came to the Spanish and Portuguese settlements were all Maranos who, while attached to the Catholic Church at home, had secretly observed the tenets of their own religion, and had, to a certain extent, mingled the rites of Catholicism with those of their own faith. From the testimony given in Inquisition trials it appears that quite a series of new customs arose from this mixture.

In the Dutch settlements, the Dutch tradition was usually maintained, the rabbis being imported from Amsterdam. From the very beginning the Jews in the United States consisted of both Sephardim and Ashkenazim; but the former were at first in the majority, and organized the four earliest congregations in the country; namely, those of New York, Newport, Savannah, and Philadelphia. As early as 1766 a translation into English of the Prayers—probably the first English-Jewish Prayer-Book ever issued—was published in New York.

In Jamaica and in Canada there has always been more or less direct relation with England; but in the United States the entire religious life of Jews has been especially characterized by the absence of dependence upon any European authority, as well as by the absence of any central authority in America. Congregational autonomy has been the watchword.

Reform Movement Begun in Charleston.

The movement for ceremonial reform began in Charleston in 1825. It was strongly supported in Albany, and later in Cincinnati, by I. M. Wise, from 1850, but did not make much headway until the arrival in the United States of David Einhorn and Samuel Hirsch. Under the influence of these men and of other rabbis,—principally from Germany—the trend toward alterations in the liturgy and ritual set in very strongly; but about 1880 a reaction against the radical tendencies took place, even on the part of some congregations professedly attached to the Reform movement, resulting in the formation of an intermediate or a Conservative group. With the influx of large numbers of Russian Jews, many congregations of the Orthodox type were established. The general attitude of Jews in America is one of very considerable attachment to the principles of their religion coupled with a gradual abandonment of many of the forms and ceremonies, although apostasy and actual defections from the synagogue are rare (see AMERICA, JUDAISM IN).

Services to the State in Military and in Civil Life: As has already been pointed out under "Brazil," the Jews rendered great service to the Dutch in their conquest of Brazil in 1624 and afterward in 1646–54 against the Portuguese. They also made a brave resistance against the French fleets which attacked Surinam in 1689 and 1712 respectively, and played a considerable part in the suppression of negro revolts in the same country between 1690 and 1772. They had a separate company of which David Nassy was captain, and, later, Isaac Carvalho (1743).

Earliest Jewish Settlers Were Soldiers.

The first Jewish settlers in Canada were soldiers who came over in Braddock's army, and there is record of their being engaged later on in encounters with the Indians. There were one or two Jews in Washington's expedition across the Alleghanies in 1754. When the first agitation began which ended in the Revolutionary War, the Jews, like their fellow citizens, were divided. Some remained loyal to the British crown; but the great majority adhered to the Patriot cause. There were 9 Jewish signers to the "non-importation" resolutions of 1763; and when the war actually broke out, they not only risked their lives, but some, like Haym Solomon, helped with their money to equip and maintain the armies of the Revolution.

So far, the names of 45 Jews who served as officers and privates in the continental armies have been put on record; and this can hardly be the total number, as a considerable proportion were officers. Possibly the best known of the latter was David S. Franks, who was major, and afterward lieutenant-colonel, on the staff of General Arnold. In the war of 1812 there were, as far as known, 43 Jews, of whom the most prominent was Brigadier-General Joseph Bloomfield, in charge of Military District No. 4, comprising Pennsylvania, Delaware, and western New Jersey. In the Mexican War there were 57 Jews, the most prominent being David de Leon, who twice received the thanks of Congress for gallantry. In the Civil War there were on both sides 7,038 Jewish soldiers, and in the Spanish-American War over 2,000. Besides, a fair number has been found in the regular army, as well as in the navy (see Army, Jews in, and United States).

Services in Civil Life.

In civil service to the state nearly all of the information at hand relates to the United States. There have been 4 Jewish members of the United States Senate and about 20 of the House of Representatives. Many have been in the diplomatic and consular services, among whom may be specially mentioned Mordecai M. Noah, consul at Tunis; B. F. Peixotto, consul at Bucharest; Simon Wolf, consul-general in Egypt; Oscar S. Straus, twice minister to Turkey, and Solomon Hirsch, who held the same post.

Jews have served as mayors of cities, members of the legislature, judges of the courts; and they have held many minor offices of trust and confidence. Simon W. Rosendale was attorney-general of New York; Isador Raynor, attorney-general of Maryland.

The first statue to belong to the United States, and which originated Statuary Hall in the Capitol at Washington, was one in bronze of Thomas Jefferson by David d'Angers, a French sculptor. It was presented to the United States in 1838 by a Jew, Lieutenant, afterward Commodore, Uriah P. Levy, of the United States navy, and was formally accepted by Congress in 1874 on the motion of Senator Sumner.

Varying Experiences of Early Settlers.

Civil and Political Rights: In the colonies established on American soil more liberty or toleration was usually shown to the Jews than in the mother countries, yet they labored under serious disabilities. In Lima, in Peru, and in Mexico they were pursued by the Inquisition. In the Dutch West India Islands and provinces they were accorded the greatest freedom. In New Amsterdam, while there was some objection to them, and they were at first denied burghers' rights, the latter seem to have been granted them at a very early date—a result due largely, as already stated, to the persistence, both by petitions and before the courts, of Asser Levy. In Surinam, in 1669, Jews were formally granted the right of free exercise of their religion. The British Parliament in 1753 passed an act permitting "persons professing the Jewish religion to be naturalized by Parliament," which was repealed in the following year. Not until 1858 might Jews sit in Parliament; and it was only in 1860 that the words "on the true faith of a Christian" were removed from the ordinary oath.

The English provincial governors and assemblies exhibited a tolerant spirit much earlier. Dr. Lumbrozo was granted letters of denization in Maryland as early as Sept. 10, 1663. In 1670 Sir Thomas Lynch, governor of Jamaica, was instructed to give all possible encouragement to persons of differing religions. In 1672 Rabba Couty of New York appealed to the king in council, and promptly obtained redress for a grievance. In 1674 in Barbados Jews were allowed to take the oath upon the five books of Moses. A law passed in Jamaica in 1683 required applicants for naturalization simply to take the oath of allegiance. In 1727 the General Assembly of New York voted that Jews taking the oath of abjuration might omit the words "upon the true faith of a Christian."

In the British Colonies.

This liberality was not confined, however, to provincial assemblies. In 1740 Parliament passed an act for naturalizing, among others, such Jews "as are settled or shall settle in any of His Majesty's colonies in America." Of the 189 Jews who took advantage of this act, 151 were in Jamaica, 24 in New York, 9 in Pennsylvania, 4 in Maryland, and 1 in South Carolina. Following the Declaration of Independence in 1776 most of the states placed all citizens upon an absolute equality; the only notable exception being Maryland, in which state a prolonged struggle took place before full political rights were finally secured (see above, under "Maryland").

The stringent Sunday laws now in force in nearly all the states, forbidding Jews to work on the Christian Sunday, entail considerable hardship among Jews observing the Sabbath; but these laws are in the nature of police regulations, and are not discriminative against Jews as such.

Jews Eminent in All Departments.

Science and Art, Literature, and the Learned Professions: Jews have been members of all the learned professions—principally the legal and medical—and they have contributed to nearly all the sciences and to the fine arts. The fact has already been mentioned that some Jews have been elevated to the bench, and others elected to the post of attorney-general. Many eminent physicians, medical writers, and professors in medical schools are Jews. There has been at least one distinguished Hebrew sculptor, Moses Ezekiel, and there are several others of rank. Among artists and etchers should especially be mentioned the Rosenthals of Philadelphia, father and son; and of illustrators the best known is Louis Loeb. Jews are also found as inventors, *e.g.*, Emil Berliner, inventor of the telephone transmitter; as architects, Dankmar Adler of Chicago, and Arnold W. Brunner of New York, for instance; and as engineers, the most distinguished of whom is Mendes Cohen of Baltimore, one of the pioneer railroad builders of the country, and at one time president of the American Society of Civil Engineers.

Many Jews hold professorships in colleges: M. Bloomfield and J. H. Hollander at Johns Hopkins; Richard Gottheil and E. R. A. Seligman at Columbia; Morris Loeb at the University of New York; Morris Jastrow at the University of Pennsylvania, Joseph Jastrow at the University of Wisconsin; Charles Gross at Harvard; while a much larger number are assistant professors or instructors.

The most distinguished Jewish writer of poetry in the United States was Emma Lazarus; Michael Heilprin gained eminence as an editor and writer; A. Cahan and Emma Wolf are successful novelists; and Morris Rosenfeld is a gifted Yiddish poet.

Music and the Stage.

In music a number of Hebrews have acquired a reputable position. Jews are also prominent as actors and as dramatic authors. Among the latter may be mentioned Aaron J. Phillips, who first appeared in New York at the Park Theater in 1815 and was a very successful comedian; Emanuel Judah, who first appeared in 1823; and Moses S. Phillips, who acted at the Park Theater in 1827. Mordecai M. Noah, best known as journalist, politician, and diplomat, was also a dramatic author of considerable note. Other dramatists and authors were Samuel B. H. Judah (born in New York in 1790) and Jonas B. Phillips; and at the present time David Belasco is a most successful playwright. It would be impossible to enumerate the Jews now on the stage. The introduction of opera into the United States was due largely to the instrumentality of Jews.

In Commerce and Manufacture: In commerce Jews were notably important in the eighteenth century. The fact that the earliest settlers were men of means, and were Spanish and Portuguese Jews who had relatives and friends settled throughout the Levant, gave them specially favorable opportunities for trading. Some were ship-owners; one man, Aaron Lopez of Newport, had before the Revolutionary War a fleet of thirty vessels. Jews very early traded between the West India Islands and the North American colonies, as well as with Amsterdam, Venice, etc.

The Jewish immigrants who arrived in America during the nineteenth century were in the main poor people who commenced trading in a small way, usually by peddling, which, before the existence of railroads, was a favorite method of carrying merchandise into the country districts. By industry and frugality they laid the foundations of a considerable number of moderate fortunes. The Jews in New York became an integral part of that great trading community.

In the early colonial period, more especially in Pennsylvania and in New York, many of the Jews traded with the Indians.

Jews Active in Financial Circles.

The organization under which the Stock Exchange of New York was formed, originated in an agreement in 1792 to buy or sell only on a definite commission; and to this document were attached the signatures of four Jews. Since then Jews have been very active in the Stock Exchange and in banking circles, both in New York and elsewhere. They have also taken a leading part in controlling the cotton trade. Jews are likewise very prominent in the manufacture of cloaks and shirts in the clothing trade, and more recently in cigars and jewelry.

In 1888 Markens estimated that the wholesale trade in the hands of Jews in the city of New York amounted to $248,000,000, and the holdings of real estate to $150,000,000.

Agriculture: Jews were the first to introduce the culture of the sugar-cane on the western continent and of the vine in Georgia. Otherwise their agricultural activity was extremely limited until the arrival of Russian Jews, from 1881 forward, and the powerful impulse given through them to agriculture by emigration societies, by the Baron de Hirsch Fund, and by their own great desire to revert to the cultivation of the soil (see Agricultural Colonies in the United States).

Social: The social organization of the Jews resident in America has differed little from that in other countries. In the early colonial period the wealthier Hebrews seem to have taken part with their Christian fellow citizens in the organization of dances and other social functions, and clubs; and it is a matter of record that the wealthier Jewish families lived with comparative good taste and possessed fine houses, objects of art, etc. Nevertheless, in the main, and without any compulsion, Jews preferred to live in close proximity to each other.

At the time when little toleration was shown in other countries, there were in America many interchanges of mutual good-will between Christians and Jews. Rabbi Haym Isaac Karigel was apparently a close friend of Ezra Stiles, president of Yale College.

Jews and Christians Cooperate.

Gershom Mendes Seixas, minister of the Shearith Israel congregation, New York, was a trustee of Columbia College (1784–1815) although this organization was under the Episcopal Church; and the Episcopal bishop of New York occasionally attended service in the synagogue. After 1848 there arrived a large number of Jews who could not speak the English language, and to them a certain odium attached on this account; but this seems to have gradually worn off. The general American public exhibited great sympathy with the Jews in 1840 at the time of the Damascus murders, and again in 1882 on the occasion of the persecutions in Russia; and Hermann Ahlwardt, on his visit to America in 1895, found the soil an unfavorable one for his anti-Semitic propaganda.

The only indication of any prejudice against the Jews—shown mainly in the Eastern states—has been the exclusion of Jewish children from certain private schools and of Jews generally from some hotels.

Hebrew Clubs.

Very early the Jews in America began to form social organizations. A club was started in Newport as early as 1769; and social clubs—some comprising many members and possessed of magnificent properties—have been established in many sections of the country. This development of Hebrew social clubs has been larger in the United States than anywhere else. American Jews have also been especially given to the forming of secret "Orders," which, while they had primarily an educational and charitable purpose, had much social influence, and tended powerfully toward the continued association of Jews with each other when the hold of the synagogue upon them relaxed. These were supplemented later by the formation of Young Men's Hebrew Associations, which, like the Orders, partook to some extent of the nature of social organizations.

Statistics: In 1818 Mordecai M. Noah estimated the Jewish population of the United States at 3,000, and in 1826 Isaac C. Harby set it at 6,000. In 1840 the "American Almanac" gave the number as 15,000; and in 1848 M. A. Berk estimated it at 50,000. The first systematic attempt to obtain statistical information was undertaken by the Board of Delegates of American Israelites, through a committee, of which William B. Hackenburg, Simon Wolf, and others were members. They estimated the Jewish population in 1880 at 230,257. In 1888 Isaac Markens estimated it at 400,000.

In the reports on the statistics of churches in the United States at the eleventh census (1890), the Jewish statistics were collected by Philip Cowen. His investigations showed that there were 533 congregations with 130,496 communicants. Of these congregations, 301 worshiped in edifices with an approximate seating capacity of 139,284. Others occupied 232 halls and rooms, having an aggregate seating capacity of 28,477. The total value of the synagogue property was estimated at $9,754,257.

In 1897 David Sulzberger estimated the total population at 937,800; and in 1900 it was estimated at 1,058,135.

In the latter year it was estimated that there were upward of 791 congregations in the United States, 415 educational organizations, and 593 philanthropic organizations.

The total Jewish immigration to the United States through the ports of New York, Philadelphia, and

Baltimore, from 1881 to July 1, 1900, was 593,896. This does not take into account the emigration from Canada or to ports other than those mentioned.

Following are tables giving the estimated distribution of (1) Jews of the United States (including the Hawaiian Islands and Porto Rico), and (2) Jews of Canada, British Columbia, and South America:

DISTRIBUTION OF JEWS OF THE UNITED STATES.

Alabama	8,000	Montana	2,500
Arizona	2,000	Nebraska	3,000
Arkansas	4,000	Nevada	2,500
California	25,000	New Hampshire	1,000
Colorado	8,000	New Jersey	25,000
Connecticut	8,000	New Mexico	1,500
North and South Dakota	3,500	New York	400,000
Delaware	1,080	North Carolina	12,000
District of Columbia	3,500	Ohio	50,000
Florida	3,000	Oregon	5,500
Georgia	6,135	Pennsylvania	95,000
Hawaiian Islands	20	Porto Rico	100
Idaho	2,000	Rhode Island	3,500
Illinois	95,000	South Carolina	8,000
Indiana	25,000	Tennessee	10,000
Iowa	6,000	Texas	15,000
Kansas	3,000	Utah	5,000
Kentucky	12,000	Vermont	1,000
Louisiana	12,000	Virginia	15,000
Maine	5,000	Washington	2,800
Maryland	35,000	West Virginia	1,500
Massachusetts	60,000	Wisconsin	15,000
Michigan	9,000	Wyoming	1,000
Minnesota	6,000		
Mississippi	5,000	Total	1,058,135
Missouri	35,000		

DISTRIBUTION OF JEWS OF CANADA, BRITISH COLUMBIA, ETC.

Canada and British Columbia	6,414
Barbados	21
Jamaica	200
Argentine Republic	6,755
Costa Rica	35
Curaçao	831
Surinam	1,250
Peru	498
Venezuela	411
Total	16,415

JEWISH IMMIGRATION INTO THE UNITED STATES, 1881–1900.

Years.	New York.	Philadelphia.	Baltimore.	Totals.
1881–84	....	....	....	14,310
1885	18,535	1,076	....	19,611
1886	27,348	2,310	....	29,658
1887	25,788	1,680	....	27,468
1888	29,602	1,761	....	31,363
1889	22,674	1,288	....	23,962
1890	32,321	1,982	....	34,303
1891	62,574	4,984	1,581	69,139
1892	52,134	3,039	5,152	60,325
1893	25,678	5,324	1,941	32,943
1894	16,381	3,825	1,902	22,108
1895	27,065	2,791	2,221	32,077
1896	23,802	2,499	1,817	28,118
1897	17,278	1,752	1,654	20,684
1898	22,921	2,079	2,409	27,409
1899	12,909	....	1,463	14,372
1900 (to July)	43,507	....	2,439	45,946
	460,517	36,390	22,579	593,796

BIBLIOGRAPHY: Isaac Markens, *The Hebrews in America*, New York, 1888; Lady Magnus, *Outlines of Jewish History*, pp. 334–367, Philadelphia, 1890; Charles P. Daly, *The Settlement of the Jews in North America*, ed., with notes, by Max J. Kohler, New York, 1893; *Publications of the Am. Jew. Hist. Soc.*, Nos. 1–8, 1893–1900; M. Kayserling, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries*, translated from the German by Charles Gross, New York, 1894; Henry Samuel Morais, *The Jews of Philadelphia*, Philadelphia, 1894; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; *Transactions of the Jewish Historical Society of England*, vols. i.–iii.; Cyrus Adler, *The American Jewish Year Book*, 5660–5661; B. Vicuña MacKenna, *Francisco Moyen; or the Inquisition as it Was in South America*, translated from the Spanish by James W. Duffy, London, 1869; and numerous other sources referred to under the separate articles.

A.

——**Jewish Architecture:** The first Jewish settlers arrived in New York—which was originally called New Amsterdam—in 1654, and some appeared in Newport, R. I., in 1677; consequently, it was in those places that the first synagogues in America were built. The oldest Jewish landmark in New York city is the cemetery at the junction of the Bowery and Oliver street, which was purchased in 1681 for a burial-place. Though of antiquarian interest, it contains no tombstones of importance from the point of view of design. The cemetery in Newport, of about the same date, was more pretentious; and at this day (1901), with its carved Egyptian entrance and high iron railings, erected by Judah Touro, it is one of the sights of Newport. Although the Jews had a place of public worship in New York as early as 1681, the first regular synagogue—that in Mill street—was not built till 1729. Like all early synagogues in America, it had no claims to architectural beauty, but was a simple, modest structure. It was subsequently taken down and more substantially rebuilt.

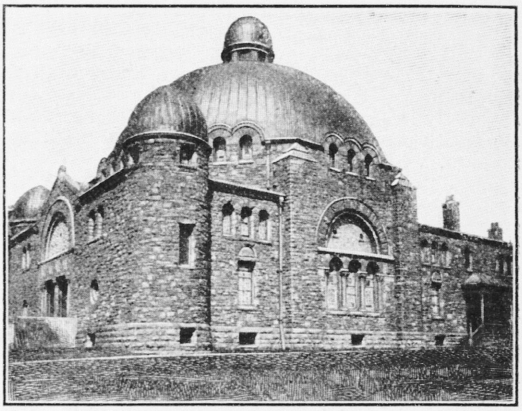

Temple Beth Zion, Buffalo, N. Y.—*Byzantine.*

(From a photograph.)

The first synagogue of note in America was erected at Newport in 1762. It is still intact; and no alterations have been made except for the introduction of gas-lighting. The building, which is an excellent example of the colonial style of the period, is constructed of brick, and has a carved-stone cornice and porch. The plan is rectangular, with windows on all four sides and a projecting north wing, containing a vestibule and the only entrance to the women's gallery. The porch is on the west side and the Ark on the eastern wall. The latter is neatly paneled, and its cornice is surmounted by the two tables of the Law. It is raised above the main floor; it has high railings all along it, with a space at the left for the pulpit. The reading-desk is in the center of the building; and there are no stationary seats. Twelve Ionic columns support the gallery, which extends on three sides of the building and is faced by a balustrade high enough to shield the occupants from view. The ceiling is flat, with a deep cove

The Newport Synagogue.

above a modillion cornice. This little building was designed by Peter Harrison, an architect whose work in Boston and Newport is well known; it is treated in his customary style, and is a typical American synagogue of the earlier times. The columns, cornices, pilasters, balustrades, all of which are painted white with some of the carving sparingly gilded, are good examples of the best work of the day; while the plan of the interior is exactly adapted to the requirements of an Orthodox Jewish synagogue. There was even an oven connected with the building for the baking of unleavened bread.

In 1805 there were but five synagogues worthy of the name in the United States, but a little later they began to multiply in New York, Philadelphia, Charleston, Savannah, and other large cities. The rabbinic traditions regulating the position and number of windows and doors, the level of the main floor, the site, and other similar points appear to have been entirely neglected. It was generally understood that the Ark was to be at the eastern end of the building, the reading-desk in the middle, and the seats in rows under the women's galleries extending east and west. This was the usual arrangement, varied only in details or when existing conditions compelled some deviation from established custom. As the various congregations grew wealthier and could afford handsomer buildings, more attention was paid to their design; and attempts were made to secure individuality and expression which should be typically Jewish. Various styles of architecture were experimented with, but general preference seems to have been for the Moorish. This was due, no doubt, partly to the fact that some of the newer synagogues in Europe had been designed in this style, and partly to a vague impression that the style itself was Oriental and consequently appropriate.

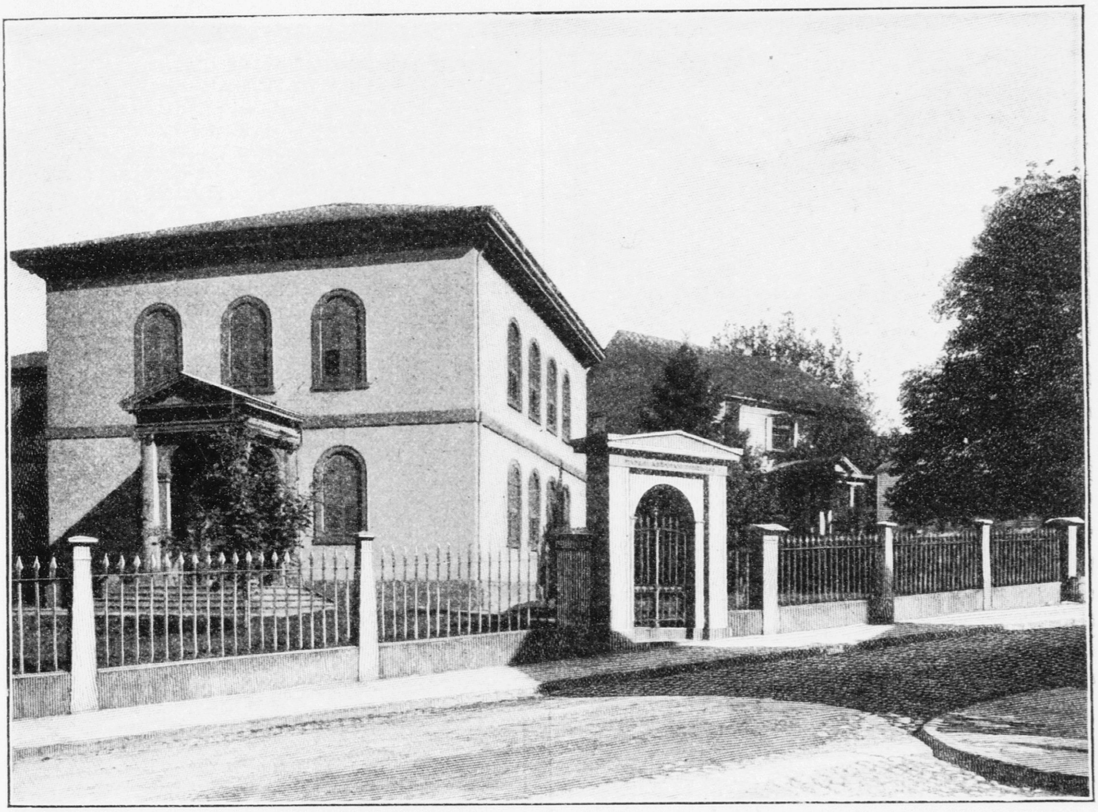

Jeshuat Israel Synagogue at Newport, R. I.—*Colonial*.

(From a photograph.)

There were many exceptions to the prevailing taste, and some of them most successful. A synagogue was built in Charleston, S. C., in the Greek style. It possessed some dignity, and was a fair copy of a Doric temple. The interior was treated in the Ionic order; the Ark, placed in the east, was of mahogany handsomely carved; and the details generally were well executed.

Later Synagogues.

The congregation Shearith Israel, New York, the owners of the original building in Mill street referred to above, built in 1860 a synagogue on strictly classic lines on West Nineteenth street. The façade was ornamented by two orders, Ionic below and Corinthian above; and the edifice was crowned by an octagonal dome. The building, now demolished, was of unusual interest. The main entrance was on its south side. The entire ground floor was therefore devoted to vestibules and staircases, in order that the entrance to the synagogue proper should be at its western end, and the Ark placed at the east. The general effect of the interior was very imposing, the domed ceiling being of great height, and the Ark well proportioned. Corinthian columns supported the galleries; and pilasters, cornices, and balustrades were used. The windows were arched, with keystones; and classic forms were consistently employed.

Synagogues in New York City.

Several synagogues were built in New York by the late Henry Fernbach, the first Jewish architect who practised in America. Like most of his work, they were all dignified, handsome buildings, well adapted to the requirements of the several congregations. They evidenced a marked tendency toward the Moorish style, which, even when departed from in the main design, was insisted upon in details. The most ambitious and noted example is the Temple Emanu-El, which Fernbach built in collaboration with Leopold Eidlitz. While exhibiting strong Gothic tendencies in its main lines and in its interior disposition, it is strictly Moorish in its details, which are well studied and of great beauty. It is undeniably one of the most splendid modern synagogues. Its exterior has graceful minarets and well-executed carving and tracery, in the manner of the Alhambra; and in the interior there are massive stone piers, with intermediate granite columns dividing the nave from the aisles. From the piers spring large horseshoe arches which interrupt the clerestory above the smaller arches, thus producing to some extent the effect of a transept, in the ends of which are circular stained glass windows. The Ark, in the east, is elaborately arcaded and paneled, and is set in an arched recess crowned by a smaller arcade. The colors are rich; blue, red, yellow, and gold are lavishly used; but they are so well blended that the general effect is harmonious. The galleries, which are of wood, extend behind the piers and columns, and seem to be of secondary importance. The platform in front of the Ark contains the reading-desk and pulpit; and the seats, which face the Ark, fill the nave. This disposition has become very general in modern American synagogues; and the advantages of combining reading-desk and pulpit—thus concentrating the attention of the congregation as well as securing additional seating capacity—have made the arrangement a favorite one. A further development of this idea was adopted in the Temple Beth-El, corner of Fifth avenue and Seventy-sixth street, New York, designed by Arnold

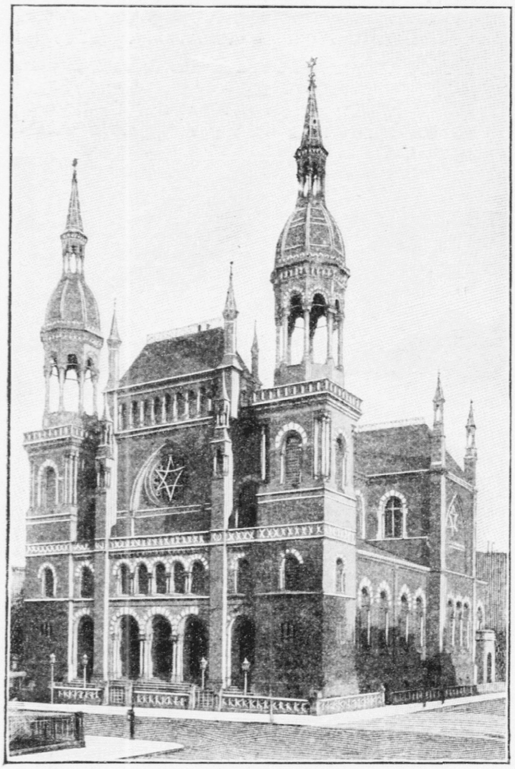

Temple Emanu-El, New York.—*Moorish.*
(From a photograph.)

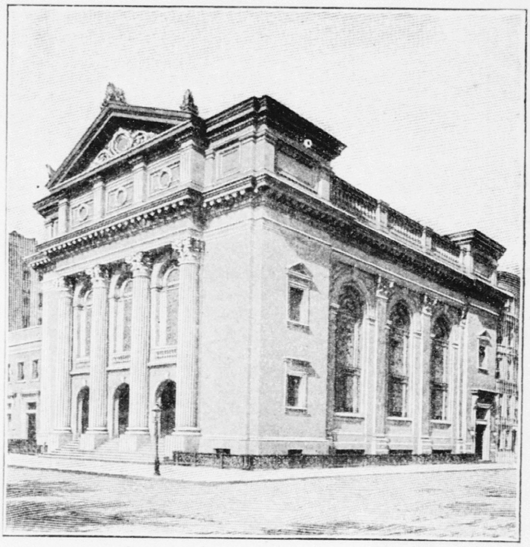

Shearith Israel Synagogue, New York.—*Classic.*
(From a photograph.)

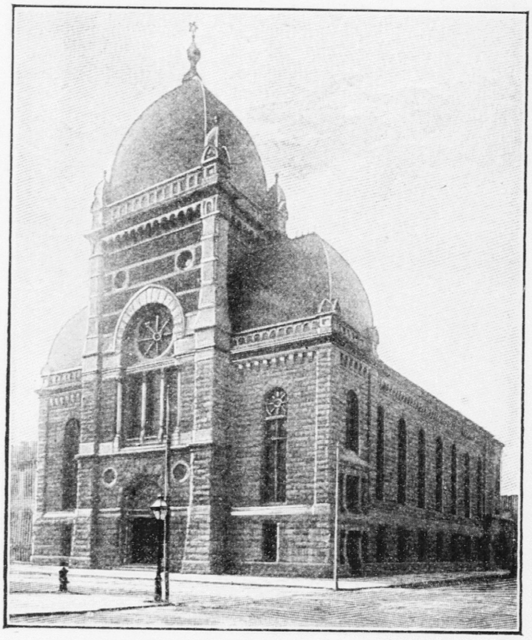

Sinai Temple, Chicago.—*Romanesque.*
(From a photograph.)

W. Brunner and Thomas Tryon, who built several of the newer synagogues. The benches are curved and so arranged that every seat directly faces the Ark, which is on a platform in a semicircular apse or recess. The reading-desk is in front of the Ark; and the pulpit is directly in front of the reading-desk. The surface behind the Ark is covered with mosaic; and above the Ark are eight marble columns supporting a half-dome and screening the organ and the choir. The ceiling of the building is vaulted, and is supported by arches springing from four columns. There are galleries on three sides, and double galleries at the west end. The building is designed in the Romanesque style, with round arches and elaborate detail work, executed in marble and mosaic. The exterior is of limestone; and its main feature is a dome covered with gilded tracery.

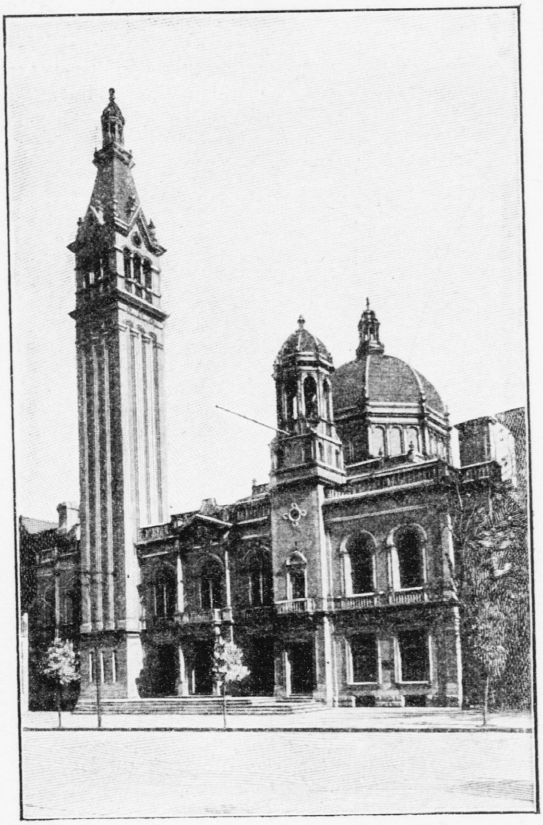

Temple Keneseth Israel, Philadelphia.—*Renaissance.*

(From a photograph.)

The desire for an unobstructed view of the pulpit and the Ark, that suggested the use of only four columns in the Temple Beth-El, has resulted in the planning of buildings wholly without columns, the roof being supported entirely by the walls. Other practical reasons in synagogue architecture have suggested the use and arrangement of chairs as in theaters; and light, perfect acoustics, ventilation, and comfort have been so assiduously sought after, that in the desire to secure a perfect auditorium in these respects the artistic element has frequently been forgotten, and the devotional ensemble, so important in a place of worship, has been entirely sacrificed. In some cases, as in the Keneseth Israel synagogue at Philadelphia, not only does the body of the building lack the expression of the old synagogue, but even the Ark itself has been modernized. The Temple at Cleveland, Ohio, is open to the same criticism; and there is danger that this fault in synagogue-building may become more pronounced as new examples multiply. This serious and unnecessary architectural defect is greatly to be deplored, especially in the two synagogues referred to, which are in other respects beautiful structures.

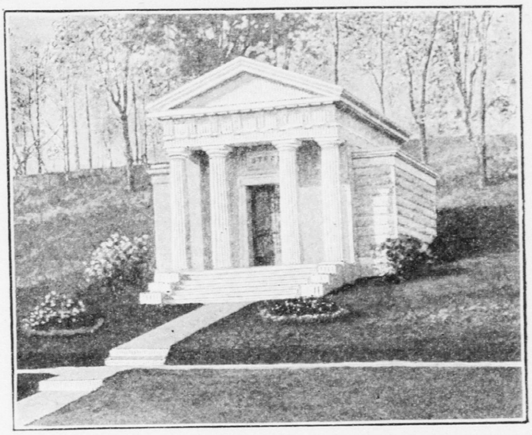

Stern Mausoleum, Cypress Hills, N. Y.

(From a photograph.)

The present building of the congregation Shearith Israel in New York city, erected in 1897, is an instance of an important modern synagogue in which the orthodox arrangement of seats, pulpit, etc., has been retained. The plan is practically that of the original building in Mill street, so far as the position of the Ark, reading-desk, galleries, and seats are concerned; but the materials employed are costly. The exterior is entirely of stone; and in the interior marble and bronze are lavishly used. Classic traditions have been respected throughout in the design, and in the interior as well as on the façades the Corinthian order has been adopted.

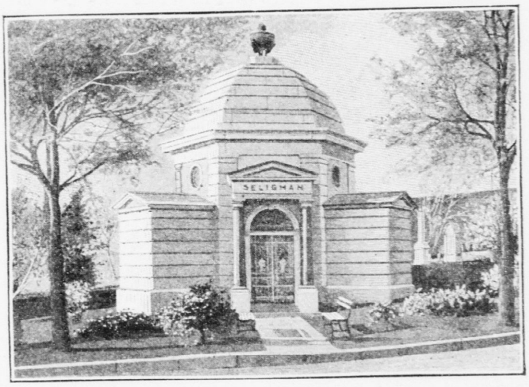

Seligman Mausoleum, Cypress Hills, N. Y.

(From a photograph.)

The synagogue in the thriving colony at Woodbine, N. J., is of interest, as having been built by members of the colony, who did their own work, even to the extent of making their own bricks. It is the simplest possible structure both in design and construction, with no sins of bad taste; and it is an indication of earnest, well-directed endeavor to provide a fitting place of worship while the struggle for existence is still severe.

There has been much divergence of taste in the building of synagogues; but a vague Oriental tendency can generally be noticed in all of them. The preference for the Moorish style, at one time so much in favor, seems to have passed away, experience having shown it to be eminently unsuitable and un-Jewish. In America, as in other countries, if places for Jewish worship are built not entirely in the prevailing style of church architecture, they are at least strongly influenced by it. Churches in America have been built in Colonial, Gothic, Romanesque, classic, and the various forms of the Renaissance; and there are now many synagogues in all of these styles, except the Gothic. Like the synagogue at Cleveland and the Temple Beth-El at New York, the Sinai Temple at Chicago is Romanesque. It was built by the late Dankmar Adler, a Jewish architect of much ability, who, with Louis H. Sullivan, designed many noteworthy buildings. The synagogue Keneseth Israel at Philadelphia is a good example of Renaissance architecture, with a dome and a tower suggesting an Italian campanile. The synagogue at New Haven is Spanish; and many synagogues throughout the United States have been designed in other variations of Renaissance.

Domes are often used; and probably the most interesting example is the Temple Beth-Zion at Buffalo, which is an excellent Byzantine building entirely covered with a low copper dome. In Philadelphia, New York, Brooklyn, and Cleveland other examples of this treatment are to be seen. The general disposition of mass in the Temple Emanu-El, New York, which has two towers covered with minarets, is paralleled in the Temple Sinai, New Orleans, the Temple Emanu-El, San Francisco, the Temple, Cincinnati, and many others. This is a favorite arrangement, and is the natural outcome of the convenient plan of a tower on either side of the main entrance, containing staircases leading to the galleries.

In nearly every case provision is made in the synagogue or in an adjoining building for a religious school. Generally the school is in the lower story, and often occupies as much floor-space as the synagogue proper and contains a large assembly-room and numerous class-rooms. The school-rooms are generally well appointed; and much care is taken in their maintenance and equipment.

On the whole, synagogue architecture is rapidly reaching a high plane of excellence; and buildings of much beauty devoted to Jewish worship now abound, taking place among the monumental structures of America. Many of the interiors are impressive, and, while general simplicity of arrangement usually exists, the Ark and its surrounding walls afford opportunities for design that are not often neglected. In many cases the Ark is constructed of carved wood or rich marbles; and Mexican onyx, gold, and mosaics have been used with good effect.

Tombs and mausoleums are assuming architectural importance; and the latter, many of which are noteworthy for good design and great dignity, help to distinguish the cemeteries, in which much pride is taken. Buildings for various Jewish charities are

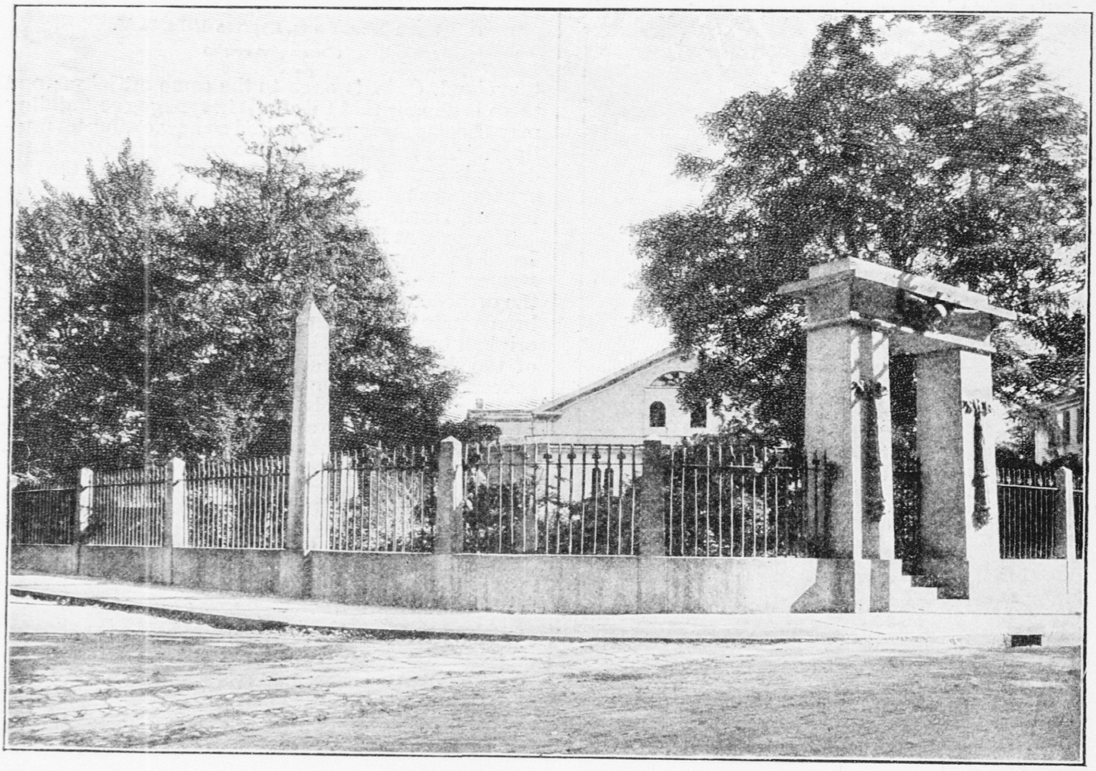

TOURO CEMETERY, NEWPORT, R. I.

(From a photograph.)

numerous and often of much interest. Orphan asylums, hospitals, homes for the aged and the infirm, libraries, schools, etc., have sprung up in all the large cities of the United States. While these are frequently models as to plans and arrangements, and are handsome in design, they can not be considered as specimens of distinctly Jewish architecture; for, though erected for Jewish purposes, they are equally adapted for the uses of other denominations, while, unlike synagogues, they give no indication of sectarian purpose. A. W. B.

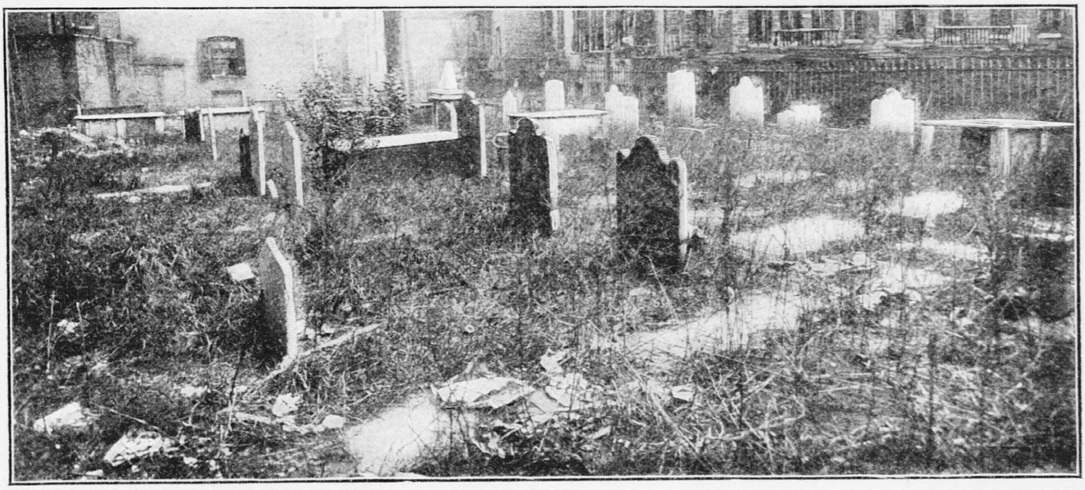

OLD JEWISH CEMETERY, CHATHAM SQUARE, NEW YORK.

(From a photograph.)

AMERICA, THE DISCOVERY OF: Among the various discoveries of the fifteenth century, none is more intimately connected with the Jews and their history than the discovery of the New World. Indirectly and directly, the Jews contributed to the success of Columbus' voyage of exploration: indirectly, by means of several astronomical works prepared by them, such as "De Luminaribus et Diebus Criticis," by Abraham ibn Ezra; and directly by the invention of instruments for astronomical observation. The instrument for observing the stars called JACOB'S STAFF, a sea-quadrant, was the invention, not of Regiomontanus, as has long been considered, but of Levi ben Gerson, who was the first to describe it, as is proved by Steinschneider and Günther. Abraham Zacuto then applied this instrument in navigation to the determination of latitude without depending upon the sun's meridional height—sometimes unobtainable—using the altitude of the polar star at night to ascertain the ship's position. His Latin perpetual almanac (afterward translated into Spanish), with its astronomical tables, rendered Columbus incalculable service; indeed, on one occasion it saved the lives of his whole company.

A Jew Invents the Sea-Quadrant.

A conspicuous part, too, in the discovery of America was taken by the Marano Luis de Santangel, against whose relatives the Inquisition waged a war of extermination, he himself being subjected to much inconvenience because of his Jewish origin. He was the farmer of the royal taxes and head of an important commercial house in Valencia; and, owing to his being a confidant of King Ferdinand, he became chancellor of Aragon. Together with a relative, the royal treasurer, Gabriel Sanchez (whose father was burned in effigy as a Jewish heretic at Saragossa in 1493), and his friend, the royal chamberlain, Juan Cabrero, who was likewise of Jewish stock, Santangel entered very energetically into the far-reaching plans of Columbus. He represented to Queen Isabella the advantages that would accrue to the crown and to Spain from the discovery of a sea-route to the Indies—immeasurable riches, accession of lands, and immortal fame. Under the influence of such glowing representations, she consented to Columbus' undertaking, and, since the state treasury was exhausted, was ready to pawn her jewels to procure the necessary funds to fit out his expedition. At this stage, Santangel sought permission to advance the necessary sum out of his private treasure, and accordingly loaned without interest, to the royal treasury, for the venture, 17,000 ducats (about $20,000, or £4,100; perhaps equal to $160,000 at the present day).

On April 30, 1492, Columbus received both the contract (concluded only thirteen days before, between him and Juan de Coloma on the part of the royal pair) and the royal commission to fit out the fleet for its voyage to India. A month earlier the edict expelling the Jews from Spain had been published in all public places in the dominions of the united kingdoms of Aragon and Castile. On August 2, about 300,000 Jews (some writers consider the number much greater) left the country; and on the next day, Friday, August 3, Columbus sailed with his three ships in quest of the unknown. Among the members of the expedition several were of Hebrew blood. Of these there may be mentioned Luis de Torres, who understood Hebrew, Chaldaic, and some Arabic, and who was to serve the admiral as interpreter; Alfonso de la Calle, who took his name from the Jewish quarter (*calle*), and died in Spain in 1503; Rodrigo Sanchez, of Segovia, who was a relative of the chancellor of the exchequer, Gabriel Sanchez, and joined the expedition in compliance with the special request of the queen; the surgeon, Marco; and the ship's doctor, BERNAL, who had lived formerly in Tortosa, and had been punished

Jews with Columbus.

in 1490 by the Inquisition, in Valencia, as an adherent of Judaism.

Luis de Torres was the first European to tread American soil, and the first to discover the use of tobacco. He settled in Cuba, and, having won the confidence and good-will of one of the chiefs, received from him large grants of land and many slaves as presents. From the king and queen he also received an annual pension of 8,645 maravedis (about $36, or £7). He died in Cuba. Luis de Santangel was the first to receive a detailed statement of the voyage and discoveries of Columbus, contained in a letter written by the admiral, February 15, 1493, in the Azores, where he stopped on his way home. From Lisbon, Columbus wrote a similar letter to Gabriel Sanchez, who published it in Barcelona. These letters have often been published in later times, both in Italian and in English.

Jewish Treasure Equips Second Expedition.

The expenses of the second expedition, which sailed from Cadiz, Sept. 25, 1493, were covered by the funds procured from the sale of the gold and silver vessels taken from the expelled Jews, or from those who had wandered into Portugal, or from the converted Jews who remained behind, from whom the property was seized under pretext that it formerly belonged to the emigrants. Even Christians suspected of possessing any of the Jewish treasure were not allowed to retain it. All valuables of whatever sort, clothes, and other goods belonging to the exiles, notes of hand which they could not cash, the damask, velvet, and silk draperies of the Torah, were collected and sold to further the voyage. Of the treasure thus collected, Columbus received 10,000 maravedis, promised to the one who should first see land, and 1,000 golden doubloons (about $5,000, or £1,000) as a special present.

By his haughtiness and harsh treatment, Columbus had made many enemies, and had also incurred the ill-will of Bernal, the ship's doctor. The conspiracy fostered by Bernal and Camacho was disastrous to the admiral, who in his desperate condition was compelled to call upon his old patrons, Gabriel Sanchez and Luis de Santangel, to intercede for him with the king and queen. For the services he had rendered to the state, Luis de Santangel obtained many privileges; perhaps the most important of them being a royal decree, issued May 30, 1497, by which he, his children, and his grandchildren were to be protected from any further molestation by the Inquisition.

Emigration to the newly discovered lands, upon which Columbus had set the seal of the Church, was strictly forbidden to those Maranos whom the Inquisition from time to time still persecuted. Nevertheless, Gabriel Sanchez was the first person to obtain a royal grant to export grain and horses to America. Spanish and Portuguese Maranos, well-to-do merchants and learned physicians, emigrated to New Spain in such numbers that the authorities of Castile felt themselves impelled, so soon after the discovery as 1511, to take steps against the Maranos and the children and grandchildren of those Jews who had fallen victims to the Inquisition, and to this end caused similar inquisitorial courts to be erected in the New World. One of the first victims in New Spain was Diego Caballero, a Marano from Barrameda. The edicts of June 30, 1567, and March 15, 1568, were intended to prevent any further emigration of the Jews.

Mention in Jewish Writings.

Jewish writers soon began to devote their attention to Columbus and his discoveries. The first to mention them was Abraham Farissol of Avignon, who, according to the "Stories of the Discoveries of Columbus," which appeared in a collection, "The Journeys in the New World," Vicenza, 1567, refers to them in his geographical work, "Iggeret Orḥot 'Olam," written in 1524 (Venice, 1587); translated into Latin by Thomas Hyde in 1691. More particular attention was devoted to these discoveries by Joseph Cohen, also of Avignon, who translated into Hebrew, in 1557, the "Historia General de las Indias," by Francisco Lopez de Gomara (2 vols., 1535), and included them in his Hebrew work, "Book of the Chronicles of the Kings of France," etc., Venice, 1552–53, Amsterdam, 1733; translated into English by Bialoblotsky, London, 1834–35.

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M. K.

AMERICA, JUDAISM IN: Judaism in America—by its logical and historical development of Judaism in its most recent sphere of activity—promises to react upon and in certain directions modify all existing phases of the faith. It varies essentially from Oriental Judaism, and has surpassed even that of western Europe in its adaptation—more or less happy—of ancient ideas to modern forms. It is in much the inevitable creation of its novel environment in a new world; but it is not lacking in independent initiative along lines of thought that sometimes emanate far back in the common history. In its development three distinct threads of derivation may be discerned which, when woven together by the hands of time and circumstance, constitute the firm texture of its fabric to-day. These are: (1) Oriental Judaism (sometimes called "Orthodox," but more correctly "Ancient," Judaism), transplanted to this country by the earliest settlers, who were of Sephardic, Polish-German, and British origin; (2) Sephardic-Conservative, tracing back to the rationalistic thought of Spain (Sephard) in the early Middle Ages; (3) German-Reformed, derived from the influx of recent German thought brought hither by the living representatives of that school, to whom the rigid domination of Oriental Judaism in Europe had grown repugnant.

The first Jewish settlers in America naturally belonged to the Orthodox or Ancient section of the faith. They were observant Jews, mainly of the Orthodox Sephardic type, who had emigrated from Europe directly to South America and later on to the northern continent. Southey ("History of Brazil," quoted by Daly, "The Settlement of the Jews in North America," ed. Kohler, p. 6) states that the open joy with which the Jews of Bahia celebrated their religious ceremonies attracted unfavorable attention there, offending their Catholic neighbors; in Portugal they had been forced to be Maranos (pseudo-Christians). In 1656 a special burial-lot on the outskirts of the town was presented to the New York Jews, who had arrived in that city in 1654. In 1677 the community at Newport, R. I., where Jews had settled in 1657, consecrated a Jewish cemetery. By 1695 the New York colony had dedicated the first synagogue on the continent of North America, in Beaver street, New York. The chaplain to the English garrison (Rev. John Miller) describes a visit he paid to it in that year (see Daly, p. 27). In 1710 Abraham de Lucena, minister of the New York congregation, petitioned Governor Hunter for

Orthodoxy.

exemption from certain civil and military duties by reason of his sacred office as rabbi and ḥazan (synagogue-reader), stating that the ministerial functions of his predecessors had secured for them the like immunity. Even as late as 1782, violations of the rabbinical laws were matters for inquisition at the hands of the congregational authorities, as, for instance, shaving on Sabbath ("Publ. Am. Jew. Hist. Soc." i. 18). Kalm, the Swedish traveler (quoted at length by Daly, p. 50, note), speaks of the strict observance by New York Jews of the Sabbath and dietary laws, and notes the covered heads at worship, the use of the *ṭallit*, and the seclusion of women-worshipers at the synagogue in New York in 1748.

Nor were contemporary settlers of German origin any different then in the matter of Orthodox observance. Such cities as New York, Newport, Savannah (1733), Charleston (1750), and Philadelphia (some time before 1781), were sought by Orthodox Sephardic Jews, as the following names of settlers testify: Abrasias, Andrade, Da Costa, De Lucena, Gomez, Hendricks (Amsterdam), Henriques, Medina, Nunez or Nones, Pacheco, Rodriguez, Seixas, in New York; and Abendana, Cardozo, Da Costa, De Lucena, Gomez, Madeira, Marache, Sasportas, and Seixas, in Philadelphia. But the cities of Pennsylvania—Philadelphia, Lancaster, etc.—as well as Richmond, Va., were the favored dwelling-places for those of German extraction, to judge from such names of early residents as Arnold Bamberger (1726), Gratz, Barnitza, Etting, Frank, possibly also Marks, Josephson, Lyon, Philipps, Simon, all in Philadelphia; and Marx, Rehine, Elkan, Darmstadt, Woolf, Kursheedt, and Bloch, all in Richmond (from 1791). Of Michael Hart (Lancaster, 1776) his daughter writes (Markens, p. 83): "He was strictly observant of Sabbaths and festivals; the dietary laws were adhered to in his home, although he was compelled to be his own *shoḥeṭ* (slaughterer)." The German Jews were probably still in great minority; for divine services were everywhere conducted according to the Orthodox Sephardic ritual in its ancient forms, amplified and elaborated by certain abuses that had encrusted themselves upon it. Anticipating events, it may be here mentioned that the first synagogue founded by Orthodox Germans in Philadelphia, was extant in 1801; in New York, that of B'nai Jeshurun was founded in 1825; followed by Anshe Chesed in 1830 (consolidated in 1874 with Temple Beth-el). In 1840 a Polish congregation, Sha'are Zedek, was established there; in 1841 the Sha'are Hashomayim, which consolidated in 1899 with the Ahawath Chesed. (Concerning the foundation of synagogues in other states, see Markens, *l.c.*, pp. 78–125.) The first English translation of the Sephardic service was published in New York in 1766. See Lady Magnus, "Outlines of Jewish History," p. 347. For Isaac Leeser's edition, see list of publications at the end of this article.

First Reform of Sephardic Origin.

The first notes of dissatisfaction with the existing routine of a lengthy and cumbersome liturgy—and thus the first utterances of Reform—were sounded in the Orthodox Sephardic congregation of Charleston, S. C., and by a Sephardi of the Sephardim. Isaac Harby (of the Morocco family Arbib), born at Charleston in 1788, was a noted publicist and dramatist and the first president of the Reformed Society of Israelites in that city. In his first annual address (Nov. 21, 1825) he expatiates on the principles and aims of the society—which were "to promote true principles of Judaism according to its purity and spirit"—and formulates the demands then recently made in a petition to the congregational authorities for the improvement of the liturgy. These consisted of the addition to the regular service of English versions of the principal parts thereof; "the abolition of rabbinical interpolations [extracts from rabbinical writings] and of useless repetitions; and to read or chant with solemnity." Further, the delivery by the ḥazan of a weekly lecture or discourse upon the section read from the Law was asked for; the same to be "explanatory of its meaning, edifying to the young, gratifying to the old, and instructive to every age and class of society." Other demands were made for the abolition of profane offerings, "and not to insult us with bad Spanish or Portuguese"; these demands having reference to the practise of making money donations in public at certain stages of the worship, which "offerings" were announced aloud in a mongrel Spanish-Portuguese dialect, replete with linguistic and grammatical errors. The society numbered nearly fifty members: but its efforts did not meet with the approval of the congregational authorities; and in 1828 Harby removed to New York, where he died the same year.

First Reform Congregation in America.

Those remaining, however, rented a hall and conducted their worship according to their own modernized ideas; and thus the first conservatively Reform congregation in America, with David Nunez Carvalho as honorary reader, was formed by those of Sephardic stock, the lineal descendants of the rationalizing and cultured Sephardim of ancient days.

It may always be a moot question how far these innovations—which were then held to strike at the fundamental principles of Judaism—were influenced or suggested by the antecedent Reform movement in Germany, where, ten years earlier, Jacobson had originated a similar introduction of the vernacular into the Hebrew liturgy, and of the vernacular sermon and hymns (at Seesen, Berlin, and Hamburg). The probabilities seem greatly in favor of the supposition that the Charleston movement was independent, if for no other reason than that the aristocratic Sephardim of that community would have felt it derogatory merely to adopt what Ashkenazim (Germans and Poles) had inaugurated: such was the feeling existent in religious as well as social matters between these two great bodies of Jews. Thus inaugurated, this conservative reform, aiming at the esthetic and intelligent development of divine service, although perhaps not immediately successful, showed in the sequence of events that it had struck lasting root; for when, in 1840, a new synagogue was built by the congregation, then under the guidance of Rev. Gustavus Posnanski (of German extraction), who had been minister since 1835, an organ and choir were introduced, together with a prayer-ritual modified after the Hamburg prayer-book. This led to the secession of the Orthodox minority, and to the formation by them of a separate congregation; which schism continued until reconsolidation took place in 1866. The Charleston movement toward a conservative reform, thus inaugurated, gradually lost force, owing probably to the complete lack of theologically equipped leaders. It did not appear again with any prominence for three or four decades, when, under the name of Conservatives, various important congregations—hitherto Orthodox—adopted some of the features of Reform (introduction of the organ, family pews, and an abbreviated liturgy). Among these congregations were Bnai Jeshurun (Henry S. Jacobs, minister) and Shaaray Tefilla (F. de Sola Mendes, minister), both in New York, the former in 1876, the latter in 1878.

Foreign-Born Rabbis.

But although the Charleston movement thus subsided for an interval, the opportunity had offered meanwhile for the interweaving on a larger scale of the third strand in the fabric of American Judaism, that of the more radical, more rationalistic, scholarly German Reform. In 1843 fifteen gentlemen in New York, of German extraction, having constituted a "Cultus Verein," organized the Emanu-El Society, "to introduce an improved form of divine service." They were in the main the same who were influential in founding the Order of B'ne B'rith. By 1845 their numbers had increased to 33; holding service in a private dwelling at the corner of Grand and Clinton streets, with Leo Merzbacher (born at Fürth, 1809; died, New York, 1856) as their rabbi and G. M. Cohen as ḥazan. About the same time, or possibly a little before, the Har Sinai Reform congregation was formed in Baltimore, with the adoption of the Hamburg Temple ritual ("Sinai," i. 199); and was incorporated Nov. 1, 1843. But for a considerable period Reform made little headway. The representative leaders of the Orthodox wing, who strenuously opposed all innovations, were, in the order of their arrival in America, Isaac Leeser, conspicuous for his literary activity (born in Westphalia, 1806; merchant and teacher in Richmond, Va., 1824; minister in Philadelphia, 1830; died there 1868); Samuel M. Isaacs (born in Holland, 1804; installed at New York, 1839; died there, 1878); Morris J. Raphall (born at Stockholm, 1797; installed at Birmingham, England, 1841, New York 1849; died, 1868), the latter two both active in New York; Abraham de Sola (born at London, 1825; installed at Montreal, 1847; died there, 1882); and Sabato Morais (born at Leghorn, 1823; installed at Philadelphia, 1851; died there, 1897).

On the other side, in addition to Dr. Merzbacher, the representatives of the more strenuous and, speaking generally, more scholarly German Reform movement were: Max Lilienthal (born in Bavaria, 1815; installed at New York 1844, at Cincinnati 1855, died there, 1882); Isaac M. Wise (born in Bohemia, 1819; installed at Albany 1846, Cincinnati 1854; died there, 1900); Isidore Kalish (born in Prussia, 1816; installed at Cleveland 1850, at Newark 1870; died there, 1886); James K. Gutheim (born in Prussia, 1817; installed at Cincinnati 1845, at New York 1866, at New Orleans 1868; died there, 1886); David Einhorn (born in Bavaria, 1819; installed at Pesth 1848, at Baltimore 1855, at New York 1866; died there, 1879); Samuel Adler (born at Worms, 1810; installed at Alzey 1844, at New York 1856; died there, 1891); B. Felsenthal (born in Bavaria, 1822; installed at Chicago 1854); and Liebman Adler, of a more conservative cast (born at Weimar, 1812; installed at Detroit 1855, at Chicago 1861; died there, 1892). These leaders avowedly belonged to the radical German Reform school, which, not content with such minor innovations in public worship as the Charleston congregation had inaugurated, demanded an adjustment to modern times and circumstances of the professed principles of Judaism, not of its forms merely.

The movement was of slow growth; for opposition to it was active, and feeling ran high. Before tracing the history of its final development, the successive arrivals in America of many destined to take part in the formative process must be noted. In the sixties came Samuel Hirsch (born in Rhenish-Prussia, 1815, officiated in Birkenfeld 1842, in Budapest 1852, in Philadelphia 1866; died, 1889); Benjamin Szold (born in Hungary, 1830; officiated at Baltimore 1860); and Marcus M. Jastrow (born at Rogasen, 1829; officiated at Warsaw 1857, at Worms 1863, Philadelphia 1866), both belonging to the more conservative wing of the Reform party, as did also Adolf Hübsch (born in Hungary, 1830; officiated at Prague 1861, at New York 1866; died there in 1884). Next in order of arrival in America were K. Kohler (born in Bavaria, 1843; officiated at Detroit 1869, at Chicago 1871, at New York 1879); Gustav Gottheil (born in Pinne, 1827; officiated at Manchester, England, 1860, and at New York 1873); and Alexander Kohut (born in Hungary, 1837; officiated at Stuhlweissenberg 1867, at Grosswardein 1875, and at New York 1884; died 1894), editor of the "Aruch Completum." To these must be added, as an exponent of the most radical features of Reform, such as the worship on Sunday in lieu of Saturday, Emil G. Hirsch (born in Luxemburg, 1851; officiated at Baltimore, Louisville and Chicago); and possibly as initiating a movement akin to certain sides of the Reform Judaism may be mentioned Felix Adler (born 1850), professor of Hebrew at Cornell University, and founder of the Society for Ethical Culture, New York.

Native Preachers.

A drawback to the usefulness of the older school of Reform, profound scholars though many of its members were, was felt to exist in the impossibility for those of German birth to acquire such complete mastery over the spoken English tongue as the pulpit demands. Many of them, indeed, continued to preach in German; but the use of English in the pulpit was much advanced by the foundation, through the indefatigable organizing power of I. M. Wise, first of the Union of American Hebrew Congregations in 1873, and next of the Hebrew Union College in Cincinnati (October, 1875) as the chief aim and purpose of that organization. The union began to make itself felt at once in American Judaism by the graduation annually since 1883 of native English-speaking rabbis, all of whom—so great was the dearth of native preachers—at once found positions. Up to the present (1901) over seventy have been graduated, the most prominent of whom are too conspicuous in the public eye to need individual mention here. Previous attempts at a theological seminary had been made, unsuccessfully, with "Zion College" at Cincinnati in 1855, and with "Maimonides College" at Philadelphia in 1867.

Rabbinical Conferences.

Such coherent shape as this German Reform Judaism of America possesses was given to it only slowly, and mainly through the agency of certain conferences of rabbis, which, in emulation of those held in Germany in the forties (Brunswick, 1844; Frankfort-on-the-Main, 1845), were directed to this task. At a conference held at Cleveland, O., in October, 1855, Wise, Lilienthal, Leeser, Cohn, and others were the dominant spirits; and a platform was promulgated so sweeping in its conservatism as to arouse the vigorous protest of the reformers. After stating that all Israelites agreed upon the divine origin of the Bible, it proceeded to declare the Talmud to be the sole legal and obligatory commentary on the Bible. Against this corollary (see "Sinai," 1855, i. 29) Einhorn protested most vigorously, as did also the New York Emanu-El congregation ("Sinai," *l.c.*); and their dissent was applauded by Leopold Stein and Ludwig Philipson in Germany. Nothing tangible was done, however, until 1869, when, in an appeal to their "theologically equipped colleagues" (published in the New York "Jewish Times," June 1, 1869), Einhorn and

Adler issued a call for another conference to meet in Philadelphia in November of that year, at which, mainly through Einhorn, the following principles of Reform Judaism were enunciated:

A.

I. Israel's Messianic goal is not the restoration of a Jewish state and its seclusion from other nations, but the union of all peoples in the knowledge of the One Supreme God, the unification of all mankind, and their elevation to purity and holiness.

II. The destruction of Israel's independence is not to be considered as the punishment for Israel's sinfulness, but as the fulfilment of the divine purpose in sending Israel forth into the world upon its priestly mission, to lead men to a correct knowledge of God and to the performance of His will.

III. The Aaronic priesthood and the sacrificial services in the Temple were but preparatory and temporary steps to the better fitting of Israel for this world-wide task. They have therefore disappeared now forever; and all references to them in our prayers should be in the way of historical mention only.

IV. The belief in a resurrection of the body has no religious foundation in Judaism: the belief in the immortality of the soul is the proper formulation for our belief in this connection.

V. The employment in worship of the Hebrew language, in which the priceless treasures of divine revelation have been preserved and the immortal monuments of a literature dominating all civilization have been handed down, must be regulated by the knowledge or ignorance of that language by the people for whom the ritual is arranged.

B.

The male child of a Jewish mother is by the fact of its birth, just as much as the female child, a member of the Jewish community, even without circumcision.

In addition, the subjects of marriage and divorce were discussed; the law of the land was recognized in such matters as the paramount authority, and various modifications in keeping with the age were promulgated.

Questions not fully discussed at the conference were postponed to another convention to be held the following year at Cincinnati. This projected conference did not take place, however; but in June, 1871, a convention was held there at which certain ill-considered utterances about revelation and a personal God were made, which provoked an indignant protest by Einhorn and eighteen other Reform rabbis (see Conferences). No other Reform conferences of note took place until November, 1885, when at Pittsburg, in obedience to a call issued by Kohler, another attempt was made to formulate principles and to reconcile differences. The following is an abstract of the Pittsburg resolutions:

Art. 1 declares that Judaism conveys the highest conception of God and of His relation to man; that God is the Creator and Ruler of the World, Father and Educator of the human race.

Art. 2 treasures the Holy Scriptures as the record of Divine Revelation, and of the consecration of the Jewish people as the missionaries of the One God. In composition and literary arrangement, the Scriptures are only the work of men, with the unavoidable limitations of their age.

Art. 3 welcomes the results of natural science as the best helps to the understanding of the working of Divine Love in the world, the Bible serving as guide to illustrate the Divine Power working within us.

Art. 4 regards the Mosaic laws as intended for the training of the Jews of Palestine in their former surroundings; that only the moral laws are divine; and that all social, political, and priestly statutes, inconsistent with our modern habits and views, are to be rejected.

Art. 5 declares that the Mosaic-rabbinical laws on diet, purity, and dress fail to imbue modern Jews with the spirit of priestly holiness; and that their observance to-day would obstruct rather than enhance moral and spiritual elevation.

Art. 6 proclaims Israel's Messianic hope to be the hope for the establishment of the authority of peace, truth, justice, and love among all men. No return to Palestine is expected, nor the reinstitution there of a Jewish state, or of a worship conducted by descendants of Aaron.

Art. 7 declares Judaism to be an ever-growing, progressive, and rational religion of modern civilization, and asserts the necessity of preserving identity with the great past of the Jewish nation.

Art. 8 hails the efforts made by various religious denominations toward removing the barriers separating sect from sect.

Art. 9 declares it to be the duty of Jews to spread the knowledge of their religious truths and mission among Jews and Gentiles.

Art. 10 declares the present agitated state of Judaism to be a period of transition from a blind belief in authority and exclusion to a rational and humanitarian conception of religion; and that the masses, therefore, should be enlightened as to the history and mission of the Jewish people, and their social and spiritual condition elevated through press, pulpit, and school.

The declarations of the Pittsburg conference, while to a great extent acceptable to all shades of Judaism, contained, nevertheless, certain planks that gave dire offense to the more Orthodox—notably to those declaring against the hope for the restoration of Palestine as a Jewish home, and against the dietary laws, etc. Various pronouncements at the conference in favor of Sunday services and discussions arising from motions favoring the admission of proselytes without circumcision evoked a heated agitation, which eventually led to the foundation (May 9, 1886) of the Orthodox Jewish Theological Seminary in New York, the main moving spirit in which was Morais, who was its director until his death.

One of the first cares of the Reform movement was naturally for an improvement in the traditional prayer-ritual. Moderate changes, as already shown, had been advocated by the Charleston movement, and also in the various prayer-books successively put forth by Szold and Jastrow, by Wise in his "Minhag America," by Hübsch, and by others; but the most radical—embodying principles afterward formulated by the Philadelphia conference—was that of Einhorn, "'Olat ha-Tamid" (The Perpetual Offering), published 1856, with German translation; edited in English by E. G. Hirsch in 1896.

The Union Prayer-Book.

Good work in the line of harmonizing the various independent rituals that had sprung up in all the decades of attempted ritual reform was done by the Central Conference of American rabbis (organized in Detroit, 1889; Isaac M. Wise, first president) in producing the "Union Prayer-book," which, to a very large extent, was founded on the Einhorn book (1894–95). Laboring under certain imperfections of literary style and a rather vague expression of Reform ideas, it is nevertheless, in point of practical utility, a considerable improvement over its predecessors, and has accordingly been adopted in the majority of Reform and even Conservative congregations in America—contributing thus to the great desideratum of a uniformity of service all over the United States. A "Union Hymnal," published by the same conference in 1897, exhibits the weak features of the prayer-book to an even greater degree—a proposed new edition will probably remove the latter. Unification of Sunday-school instruction has also been a department in which the Central Conference has worked most acceptably (the Hebrew Sabbath-School Union being founded in 1886 with Rabbi David Philipson, of Cincinnati, as president). For the educational development in American Judaism, see Sabbath-school and Confirmation.

The distinctive tendency of progressive American Judaism has thus been toward a scholarly and earnest development from the Ancient or Orthodox phase, in the light of the circumstances and demands created by the new sphere and the modern age. As concerns its future course in the United States, it seems destined by its numbers and its vigor to be a prominent factor in the development of the Judaism of the world. Any future addition of qualifying elements can come only from the Orthodox side of European Jewry; that is, from the oppressed districts of eastern Europe. Since 1882, these have been arriving in large numbers throughout the United States. But possessed of learning as well as intelligence, such elements will in all probability, after a generation or two in their new surroundings, conform themselves to the mean between extreme

Future Elements and Problems.

Orientalism and extreme Reform. It is to this mean that American Judaism as a whole is tending. Experience teaches that Oriental orthodoxy in a free country does not long successfully withstand the rationalizing influence of modern culture. It is true, however, that the principles of Reform Judaism have been frequently misunderstood by the masses and misapplied by incompetent leaders, with detrimental results. The error of disproportionate demolition, as well as the evil of restlessness, resulting in irreverence for things once held sacred, are beginning to be perceived and deplored. Nevertheless, fanatical hostilities between leaders of religious thought are no longer known, each side having arrived at the conclusion that in an interchange of ideas lies true wisdom. The restoration of Sabbath sanctity, the systematic education of the young, public worship well ordered and in the vernacular—these are the problems in which both sides are to-day joining hands for common effort. In connection with the last-named field, the efforts of the National Council of Jewish Women—formed in Chicago in 1893—are noteworthy. Remarkable also have been the attempts to lend a religious tinge to the common leisure-day (Sunday) by holding worship thereon in various Reform temples and the endeavors of the more conservative to similarly provide religious edification for those engrossed in commerce on the seventh day by holding special services late on Friday evenings. See Sunday Services.

A Sabbath Observance League was founded in New York in 1868, but it accomplished little. Resuscitated under various auspices from time to time, results are not even yet tangible; but the growing disposition in large cities to observe Saturday as a holiday in the commercial world, together with the dawning perception that the reputable Christian respects the Jew in direct proportion as, other things considered, he respects his ancestral religion, may yet achieve what formal attempts have failed to accomplish. While the rite of circumcision was violently denounced as barbarous by the early Reform rabbis of radical stripe (see L. Zunz on "Circumcision," Frankfort, 1844; also S. Holdheim, Schwerin and Berlin, 1844; Abraham Geiger, "Gesammelte Werke," v. 181, 202, and Einhorn, "Sinai," ii. 699, iii. 796), the tendency is now to listen to what medical science teaches of the prophylactic value of the rite from moral, mental, and sanitary standpoints (Bryant, "Phimosis" in "The Practice of Surgery," pp. 632, 708; Sayre, "Orthopedic Surgery," 1876; and T. Gaillard Thomas, "The Higher Functions of Medicine," pp. 7-10); and while to some extent not conforming to the rite, Reform is no longer violently antagonistic. Regarding the belief in the restoration of Israel to Palestine—so stoutly disavowed by earlier reform—see the article Zionism.

Orders and Associations.

On the practical side any account of American Judaism would be incomplete without reference to the orders peculiar to it (see Orders). Perhaps the most potent agencies, in point of the greatest good to the greatest number in the educational field, are institutions such as the Jewish Trade Schools (New York Technical Institute, 1883); the Baron de Hirsch Trade School (founded in New York, 1890; enlarged, 1899); the Woodbine (N. J.) Agricultural School (founded 1894 by the Baron de Hirsch Fund); and the National Farm School at Doylestown, Pa. (founded 1896 by Rabbi Joseph Krauskopf of Philadelphia). The practical work of all of these is leavened by Jewish religious instruction. Young Men's Hebrew Associations exist in many cities. The parent association—and by much the most conspicuous of them—is that in New York (founded 1874), which of late (1901) has exhibited renewed vitality and vigor. Similar work on a very large scale has been for years accomplished in the lower portion of the city by the New York Educational Alliance (founded 1889), in a building erected by communal effort, but placed upon a permanent endowment footing by the wise munificence of Baron de Hirsch. All these institutions, to which may be added the benevolent "Sisterhoods" organized in the congregations for personal effort in philanthropic work (first suggested by Dr. Gustav Gottheil, Feb. 3, 1889), are destined to have an important influence in Americanizing a large number of the youth (of both sexes) born in the United States of European parentage, whose religious inclinations, on attaining adult age, are toward the mean of American Judaism, rather than toward the extremes of either the Oriental or the ultra-Reform phases.

In point of literary activity, the productiveness of American Judaism has not been hitherto energetic. In addition to a very large number of periodicals, weekly and monthly (see Periodicals), the purposes of enlightenment have been served by the various successive publication societies (see American Jewish Publication Society and Jewish Publication Society of America). The following is a list of works in various departments of Judaism (theoretical and practical), published in the United States:

Bible.—I. Leeser, "Jewish Family Bible," 1853; A. de Sola, "Behemoth Hatemeoth" (Unclean Animals), 1848; *idem*, "Sanitary Institutions of the Hebrews," 1860; I. M. Wise, "Pronaos to Holy Writ"; M. Flügel, "Spirit of Biblical Legislation"; I. Kalish, "Guide for Rational Inquiries into Biblical Writings"; B. Szold, "The Book of Job, with a New Commentary" (Hebrew), 1886; M. Heilprin, "Historical Poetry of the Ancient Hebrews, Translated and Critically Examined," 1879; H. Berkowitz, "The Open Bible," 1896; A. B. Ehrlich, "Miḳra ki-Pheschuto" (critical notes in Hebrew on the Bible), 1899-1900.

Talmud.—I. Kalish, "A Sketch of the Talmud"; A. Hahn, "Rabbinical Dialectics," 1879; M. Mielziner, "Jewish Law of Marriage and Divorce in Ancient and Modern Times," 1884; *idem*, "Introduction to the Talmud," 1894; S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," 1891; B. C, Remondino, "History of Circumcision"; D. W. Amram, "The Jewish Law of Divorce," 1899; M. Jastrow, "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature," 1886; Margolis, Max L., "Commentarius Isaacidis," 1891; *idem*, "The Columbia College MS. of Meghilla," 1892; C. Levias, "Grammar of the Aramaic Idiom of the Babylonian Talmud," 1900; M. L. Rodkinson, "New Edition of the Babylonian Talmud" (English translation), 1896; S. Sekles, "The Poetry of the Talmud," 1880; A. Huebsch, "Gems of the Orient," 1880; L. Weiss, "Talmudic and Other Legends," 1888; H. Polano, "Selections from the Talmud"; Alexander Kohut, "The Ethics of the Fathers," 1885; A. S. Isaacs, "Stories from the Rabbis," 1890; Henry Cohen, "Talmudic Sayings," 1894.

Theology.—I. Leeser, "The Jews and the Mosaic Law," 1833; I. M. Wise, "Essence of Judaism," 1857; *idem*, "The Cosmic God," 1876; A. Hähn, "Judaism and Christianity," 1883; *idem*, "Arguments for the Existence of God"; F. de Sola Mendes, "A Hebrew's Reply to the Missionaries," 1876; L. Grossman, "Judaism and the Science of Religion"; K. Kohler, "Ethical Basis of Judaism," 1887; M. Rabbinowitz, "Ha-Maḥanaim" (Hebrew), 1888; J. H. Hertz, "Bachya, the Jewish Thomas à Kempis," 1898; B. Drachman, "The Nineteen Letters of Ben Uziel," 1899.

Jewish History and Literature.—History: M. J. Raphall, "Post-Biblical History of the Jews," 1856; A. de Sola, "The Jews of Persia," 1848; *idem*, "Shabbethai Tsevi," 1869; *idem*, "The Jews of Poland," 1870; *idem*, "The Jews of France," 1871; I. M. Wise, "History of the Israelitish Nation," 1854; *idem*, "History of the Second Commonwealth," 1880; *idem*, "Martyrdom of Jesus of Nazareth"; H. S. Morais, "Eminent Israelites of the Nineteenth Century," 1880; *idem*, "Jews of Philadelphia"; *idem*, "The Daggatouns," 1882; I. Markens, "The Hebrews in America," 1888; E. Schreiber, "Reform Judaism and Its Pioneers," 1892; E. G. Hirsch, "The Crucifixion," 1892; M. J. Kohler, "Rebecca Franks," 1894; D. Philipson, "European Jewries," 1886; S. Wolf, "The American Jew as Patriot, Soldier, and Philanthropist," 1895; *idem*, "Mordecai Manuel Noah," 1897; *idem*, "Influence of the Jews on the Progress of the World," 1898; J. Krauskopf, "The Jews and Moors in Spain," 1880; C. P. Daly and Max J. Kohler, "Settlement of the Jews in North America," 1893; M. Jahlomstein, "Dibre Yeme Arẓot ha-Berit" (Hebrew), 1893; G. A. Kohut, "Correspondence between the Jews of Malabar and New York," 1897; M. Flügel, "Israel, the Biblical People," 1900; H. Iliowizi, "Jewish Dreams and Realities." Literature: I. Kalish, "The Sefer Yezirah," 1877; Emma Lazarus, "Songs of a Semite," 1883; D. Philipson, "The Jew in English Fiction," 1889; G. Rosenzweig, "Masseket America" (Hebrew), 1892; H. Rosenthal, "Koheleth: Worte des Sammlers," 1893; *idem*, "Shir ha-Shirim: Das Lied der Lieder," 1893; M. Rosenfeld, "Songs from the Ghetto," 1898; M. M. Dolitzky, "Shire Menaḥem" (Hebrew), 1900; W. Popper, "Censorship of Hebrew Books," 1899; N. S. Lebowitz, "Yehudah Arieh mi-Modena" (Hebrew), 2d ed., 1901.

Prayer-Books.—I. Leeser, "Daily Prayers," 1847; I. M. Wise, "Minhag America," 1856; D. Einhorn, "'Olat-Tamid," 1856; *ib.*, second edition, ed. by E. G. Hirsch, 1896; B. Szold and M. Jastrow, "Abodath Israel," 1864 and 1871; M. Jastrow, "Hegyon Leb (Hausandacht)," 1875; I. P. Mendes, "Pure Words," 1884; New York Board of Jewish Ministers, "Jewish Home Prayer-book," 1888; *idem*, "The Door of Hope" (prayers at the cemetery), 1898; Central Conference of American Rabbis, "Union Hebrew Prayer-book," 1894–95; G. Gottheil, "Sun and Shield," 1896; M. Jastrow, "The Haggadah Service for Passover"; H. Berkowitz, "Kiddush, or Sabbath Sentiment," 1897; Annie J. Levi, "Meditations of the Heart," 1900.

Hymns.—Penina Moise, "Hymns Written for the Use of Hebrew Congregations," 2d ed., 1856; I. M. Wise, "Hymns, Psalms, and Prayers," 1857; G. Gottheil, "Hymns and Anthems Adapted for Jewish Worship," 1887; F. de Sola Mendes, "Synagogue and School," 1887; I. S. Moses, "Sabbath-school Hymnal," 1894; Conference of American Rabbis, "Union Hymnal," 1897.

Sermons.—I. Leeser, "Sermons and Discourses on the Jewish Religion," 1837, etc.; D. Einhorn, "Ausgewählte Predigten"; J. Krauskopf, "Evolution and Judaism"; F. de Sola Mendes, "Tyndallism and Judaism," 1874; L. Adler, "Sabbath Home Thoughts"; A. Huebsch, "Sermons and Lectures" (memorial volume), 1885; H. Baar, "Addresses on Homely and Religious Subjects," 1880; K. Kohler, "Backward or Forward!" 1885; S. Schindler, "Messianic Expectations and Modern Judaism," 1886; M. H. Harris, "Temple Israel Pulpit," 1894–96; Conference of American Rabbis, "The American Jewish Pulpit," 1896.

Calendars.—J. J. Lyons and Abraham de Sola, "Jewish Calendar for Fifty Years, with an Introductory Essay on the Jewish Calendar," 1854; A. N. Coleman, "American Hebrew Manual, a Calendar for Eighteen Years," etc., 1883; E. M. Myers, "Centurial," 1890; Harkavy's "People's Calendar," 1895–1900; Cyrus Adler, "American Jewish Year Book," 5660, etc.

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Cordial Relations with Christians.

Judaism in the United States has been most fortunate in securing testimony of esteem from political authorities and from representatives of the Christian faith, to a degree unheard of—and perhaps impossible—in Europe. The highest legislative body in the land, the national Congress in Washington, has repeatedly invited Jewish ministers to open its public sessions with prayer; the earliest instance in the Senate was afforded by M. J. Raphall, Feb. 1, 1860, followed, among others, by Abraham de Sola, Jan. 9, 1872; L. Stern, Aug. 12, 1876; H. Pereira Mendes, 1884; J. Silverman, 1892. Similarly the House of Representatives there was opened by M. Jastrow in 1869; E. G. Hirsch, March, 1892; E. N. Calisch, April 7, 1892, and I. M. Wise, 1892. Of the numerous state legislatures, New York has invited Max Schlesinger of Albany (repeatedly since 1867); Virginia, E. N. Calisch (frequently since 1891); Alabama, Oscar J. Cohen of Mobile; and New Jersey, N. Rosenau, 1901. Isaac L. Leucht was honored in the same way by the Constitutional Convention of the state of Louisiana; and the Republican National Convention at St. Louis, in 1896, made Samuel Sale one of its chaplains.

Nor has this cordial recognition of Judaism as a church been confined to non-religious bodies: Jewish ministers in America have been so frequently invited to address Christian audiences in the churches of the latter that the incident no longer attracts special attention. The earliest steps in this direction were taken by M. Lilienthal and I. M. Wise of Cincinnati, who repeatedly preached in Christian churches; while among those who have accepted similar invitations in Unitarian, Universalist, Lutheran, and Presbyterian churches have been J. Krauskopf, in Philadelphia, Kansas City, Des Moines, Cheyenne, also in Huntsville, Ala.; I. Aaron, in Buffalo, N. Y., and Hamilton, Ont.; H. J. Messing, in Hannibal, Mo., 1897; L. Stern, in Washington, D. C., 1899; I. L. Leucht and Max Heller in New Orleans, La.; S. Hecht, in Milwaukee, Wis.; S. Sale, in Baltimore, Md.; A. Guttman, in Syracuse, N. Y., 1899; R. Lasker, repeatedly at summer services in Winthrop, Mass.; W. S. Friedman, for ten successive Sundays in Denver, Col.; Emil G. Hirsch, very frequently in Chicago; G. Gottheil, in New York and Brooklyn; F. de Sola Mendes, at the Talmage "Jubilee" in Brooklyn; M. J. Gries, in Cleveland, O., and Chattanooga, Tenn.; L. Mayer, in Pittsburg; Joseph Leucht, Newark, N. J.; H. Berkowitz, First Unity Church of Philadelphia, also repeatedly in Methodist and Unitarian churches at Kansas City; E. N. Calisch, Baptist Church, Peoria; M. Schlesinger and Alexander Lyons, Congregational Church, Albany, N. Y.; O. J. Cohen, Methodist Church, Dallas, Tex.; and Meldola de Sola, at St. George's Church, Montreal, 1886 (lecture on the Jewish dietary laws). At the Parliament of Religions at Chicago in 1893 Emil G. Hirsch was one of the leaders in speech and action; while as recently as 1900, Jewish ministers were welcomed to prominent participation in the New York State Conference of Religions, both in preparing papers for the same (H. Berkowitz, M. H. Harris, R. Grossman) and in compiling a union ritual for the use of the conference (G. Gottheil).

Christian congregations have frequently worshiped in Jewish temples, as, for instance, St. George's Episcopal in the United Hebrew Congregations' Temple at St. Louis, 1888; several Presbyterian congregations and a Unitarian congregation in Pittsburg at the Jewish temple there, 1885, etc.; the First Baptist Church of Newark, N. J., at the local temple in 1889. In October, 1895, Miss Florence Buck, of the Unity Church, Cleveland, O., preached in the temple of that city, and vice versa Jewish congregations were offered the use of churches for their regular divine service on Sabbath and holy days. So, for instance, the Sinai congregation in Chicago, after the great fire had destroyed its temple in 1871, assembled for a long time in a Congregational church for regular worship.

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F. DE S. M.

AMERICAN HEBREW, THE: A weekly journal, the first number of which was published in New York city, Nov. 21, 1879. It was founded chiefly through the efforts of F. de Sola Mendes, who, together with Philip Cowen, the publisher of the paper from its first number, interested several other persons in the formation of a corporation to issue the paper, which corporation was named "The American Hebrew Publishing Company." In the third number of this periodical, its policy was declared as follows: "It is not controlled by one person, nor is it inspired by one. Its editorial staff comprises men of diverse shades of opinion on ritualistic matters in Judaism, but men who are determined to combine their energies for the common cause of Judaism." At the outset of its career, "The American Hebrew" was conducted—and is to this day—by a board of editors, in which only one change has been made—that change being rendered necessary by the death of one of its members. To insure absolute impersonality in all matters pertaining to the paper, the names of the persons forming this board have never been published.

Origin and Management.

During the persecutions of the Rumanian Jews that followed the signing of the Treaty of Berlin (1878)—which treaty, it was hoped, would alleviate, rather than aggravate, the condition of the Jews of Rumania—"The American Hebrew" published a number of important letters on the subject from European writers, which led the American Jews to exercise their influence on behalf of their suffering coreligionists abroad.

The persecution of the Russian Jews that began with the enforcement throughout Russia of the May Laws in 1881 caused a large immigration of these Jews to the United States. In England and America, immigration aid associations were formed; and "The American Hebrew" assisted in the formation in New York of the "Hebrew Emigrant Aid Society," which cared for the immigrants on their arrival in the United States; though this journal was not connected in any other way with the society.

Among the leading figures in Jewish life that "The American Hebrew" has introduced to American Judaism may be named Emma Lazarus, who attained distinction as a poet. Under the management of this journal, Miss Lazarus published her "Dance of Death," a fourteenth-century tragedy, based on authentic documents placed at her disposal by Prof. Franz Delitzsch. Subsequently Miss Lazarus contributed the first poem she translated from the original Hebrew, which appeared in the issue for May 11, 1883. In "The American Hebrew" Miss Lazarus advocated industrial education for the younger generation of Russian refugees; her efforts in this direction, together with those of other earnest writers, leading ultimately to the founding of the "Hebrew Technical Institute" in New York city, which was the first institution of its kind in the United States.

Special numbers of "The American Hebrew" have been published from time to time. A noteworthy issue was that of the memorial number commemorative of the death of Emma Lazarus. This was published in December, 1887, and contained tributes in prose and verse from the pens of Browning, Whittier, Warner, Stedman, Hay, Burroughs, Dana, Eggleston, Boyesen, Maurice Thompson, and Savage.

Three years later (1890), "The American Hebrew" published a unique religio-literary symposium, entitled "A Consensus on Prejudice." Among the contributors to this number were such prominent educators as President James McCosh of Princeton University, President Charles W. Eliot of Harvard University, and Prof. Crawford H. Toy. The Christian Church was represented by Bishops Potter, Littlejohn, and Coxe, and Doctors Vincent, Dix, Crosby, Chadwick, Newton, Buckley, Hale, and Gladden. Literary men also contributed to this number; and among the leading ones were Holmes, Curtis, Burroughs, Howells, Hay, and Higginson. Zebulon B. Vance, Robert G. Ingersoll, and many others represented the public men. These persons all gave their views on the causes of the existing prejudice against the Jews, and suggested means for its dissipation. Among the more important literary contributions published in the columns of "The American Hebrew" must be instanced Max J. Kohler's edition of Judge Daly's work on the "Settlement of the Jews in America." There, too, many important discussions bearing on the development of Judaism in America have been carried on.

Religio-Literary Symposium.

Since its publication "The American Hebrew" has absorbed several Jewish periodicals, among which have been "The Jewish Chronicle" of Baltimore, Md., in 1880; "Jewish Tidings" of Rochester, N. Y., in 1895; "The Jewish Reformer," a weekly journal conducted for a time by Kaufmann Kohler, I. S. Moses, and Emil G. Hirsch, in 1886.

Active in Matters of Public Interest.

Among other matters of public interest in which "The American Hebrew" has taken an important part are the establishment in New York city of the Jewish Theological Seminary, and the dispatch, in 1900, of a special commissioner (David Blaustein) to visit Rumania for the purpose of ascertaining the condition of the Rumanian Jews. Mr. Blaustein contributed a series of comprehensive reports on the subject of his investigations; and in them he also discussed the question of emigration, which had then already begun. These reports appeared in the October and November issues of "The American Hebrew" for 1900.

Editorially, "The American Hebrew" stands for conservatism in Judaism. Nevertheless, the columns of this journal are ever open to the discussion of views with which it can in no way accord, but which may be of interest to its readers. Nearly all the prominent Jewish writers and communal workers in the United States have been contributors to its pages. "The American Hebrew" has always avoided the publication of purely private or social news, thus resisting an almost universal tendency among modern American newspapers. F. H. V.

AMERICAN ISRAELITE, THE: A weekly journal established in Cincinnati, O., in July, 1854, by Isaac Mayer Wise under the title of "The Israelite." It had two objects: (1) to propagate the principles of Reform Judaism; and (2) to keep the Israelites that lived—often singly or in communities of two or three families, in the numerous small towns of the United States—in touch with Jewish affairs, thus contributing to save them to Judaism. "The American Israelite" has always advocated progressive—that is, Reform—Judaism, while planting itself on the platform of Americanism. It has constantly maintained that American Jews are differentiated from American Christians in religion only, not in nationality, and that there is no such thing to-day as a Jewish nation.

For some time Edward Bloch and Herman M. Moos were associated with Dr. Wise as publishers. On Jan. 1, 1875, Leo Wise, the eldest son of the editor, became business manager, and the editorial management gradually passed into his hands; though Dr. Wise wrote the leaders and most of the editorial paragraphs uninterruptedly up to the time of his death (March 26, 1900). Since the latter date the management has been assisted by Rabbi David Philipson of Cincinnati, as editorial writer, and by Dr. Louis Grossmann of Cincinnati, and Dr. Julius Wise of Chicago, as editorial contributors. On July 1, 1874, the title of the paper was changed to "The

American Israelite," as being more in consonance with the ideas it represented. In the West and the South this periodical has always had a wide circulation.

One of the first things that Dr. Wise learned when he undertook to extend the circulation of "The Israelite" was that there were very many Jews in the country who were not familiar with English. To reach and influence these, and to keep them from straying from Judaism altogether, he, in 1855, began the publication of "Die Deborah," printed in German. It was conducted on the same lines as "The Israelite," and had similar aims. In this work Dr. Wise had associated with him, at different times, S. Rothenberg, Max Lilienthal, Solomon H. Sonneschein, Heinrich Zirndorf, and Gotthard Deutsch. The "Deborah" was discontinued for a time at Dr. Wise's death, but has since been revived. Owing to the intimate relations of Dr. Wise with "The American Israelite," much special information about the Union of American Hebrew Congregations, the Hebrew Union College, and the various Rabbinical Conferences is contained in its pages.

As a record of the history of the Jews of America during the latter half of the nineteenth century, the files of "The American Israelite" and of the "Deborah" are of considerable value. They indicate the growth and development of Reform Judaism in America, and of its various institutions. Most of the prominent rabbis and Jewish thinkers of the United States have been among the literary contributors to both periodicals. L. Wi.

AMERICAN JEWESS, THE: A monthly (afterward quarterly) magazine printed in Chicago and New York. There were nine volumes, the first appearing in April, 1895, the last in March, 1899. The object of the magazine was to offer to the American Jewess a field for her talents, to bring the Jewish women of the United States into closer touch with each other, and to act as the official organ of Jewish women's organizations. The editor was Rosa Sonnenschein. R. K.

AMERICAN JEWISH HISTORICAL SOCIETY: A society organized at New York city, June 7, 1892, at a meeting convened by Cyrus Adler, of Washington, D. C. About forty persons were in attendance; Oscar S. Straus was chosen president, and Cyrus Adler secretary.

The objects of the society are the collection and preservation of material bearing upon the history of Jews in America. It is not sectarian but American, and welcomes all students interested in the work as part of American history. The society meets annually for the transaction of business and the reading of papers. Meetings have been held in New York, Philadelphia, Baltimore, and Washington. Nine volumes of publications had been issued. The articles of 1893–1900 cover a wide range and contain much information and many original documents never before published. Oscar S. Straus, in his presidential addresses, 1892–97, has each year dwelt upon some phase of the history of the Jews in America, and outlined work to be pursued by the members of the society. In 1899 Cyrus Adler was elected president and Oscar S. Straus honorary president. The researches of the members have established the fact that from an early date Jews participated in the social and political life of the American colonies. It is impossible to refer in detail to the subjects treated in the society's publications, but the following may serve to show the general lines on which its society's work has hitherto progressed.

J. H. Hollander and Leon Hühner have shown that in the English and Dutch colonies Jews claimed and were accorded political rights which were denied them by the home governments. Cyrus Adler, in his articles on the Inquisition in Mexico, has described the persecutions of the Holy Office in that country. Incidentally he has shown that Jews were among the early settlers there, and that a number, driven out by persecution, sought refuge in the seventeenth century, in the Philippine Islands and in England. G. A. Kohut has done a similar service for the Inquisition in South America. Max J. Kohler and A. M. Dyer have made important contributions to the history of the Jewish community of New York, as have Rev. Henry Cohen and Rev. David Philipson to that of the settlement of the Jews in Texas and Ohio respectively. Kayserling has described the colonization of the South American countries by the Jews and the early literary activity of the Jews in Brazil and Surinam. Herbert Friedenwald has portrayed the part played by the Jews in the American Revolution, and added considerably to the knowledge of the settlements in the British West Indies. H. F.

AMERICAN JEWISH PUBLICATION SOCIETY: A society formed for the dissemination of Jewish literature, and the first of its kind in the United States; founded at Philadelphia in 1845 by Isaac Leeser. The same year an auxiliary society was established at Richmond, Va. The society published, under the general title of "Jewish Miscellany," the following works: (1) "Caleb Asher," 1845; (2) "Hebrew Tales," by Hyman Hurwitz, 1845; (3) "The Prophet's Daughter," by Marion Hartog, 1846; (4) "Moses Mendelssohn," by M. Samuels, 1846; (5) "Path of Israel," part i., by J. Ennery, 1847; (6) "Days of Old," by Charlotte Elizabeth (Mrs. Tonner); "Rachel Levi," a tale; "The Jews and Their Religion," by Isaac Leeser, 1847; (7) "The Perez Family," by Grace Aguilar, 1847; (8, 9, 10) "Patriarchal Times," by Adelaide O'Keeffe, 1847; (11) "Path of Israel," part ii., by J. Ennery, 1848; (12, 13) "Spirit of Judaism," by Grace Aguilar, 1849; (14) "Path of Israel," part iii., by J. Ennery, 1849.

In 1851 the Hart Building, at the corner of Sixth and Chestnut streets, Philadelphia—in which were stored the plates and books belonging to the society—was destroyed by fire, and the society ceased to exist.

Bibliography: *The Occident*, ii. 511, 517-527; iii. 35-40, 421-428; iv. 396-398; v. 454-458; vi. 410-413, 574-576; vii. 474.

A.

AMERICAN JEWISH PUBLICATION SOCIETY: An association founded in 1873 by a number of New York Jews: Leopold Bamberger, Benjamin I. Hart, Myer Stern, Edward Morrison, Arnold Tanzer, and Louis Lewengood, with William B. Hackenberg of Philadelphia and Simon Wolf of Washington. It was at first called "The Jewish Publication Society"; but in 1874 it added the word "American" to its title. The publication committee consisted of Gustav Gottheil, Moses Mielziner, and F. de Sola Mendes, New York rabbis; Marcus Jastrow of Philadelphia, and Moritz Ellinger of New York, editor of "The Jewish Times." In 1873, as its first publication, the society issued the fourth volume of Grätz's "Geschichte der Juden," which had been translated by Rabbi James K. Gutheim of New Orleans. In 1875 two volumes were issued: (1) "Jewish Family Papers: Letters of a Missionary," by "Gustav Meinhardt" (Dr. William Herzberg), translated by F. de Sola Mendes; and (2) "Hebrew Characteristics," miscellaneous papers from the German, comprising "extracts from Jewish moralists from the eleventh to the fifteenth century," from Zunz's "Zur Geschichte und Literatur"; "Jewish Marriage in Post-Biblical Times, a Study in Archeology," by Dr. J. Perles; and "On Interment of the Dead in Post-Biblical Judaism," also by Perles; all translated by Albert H. Louis.

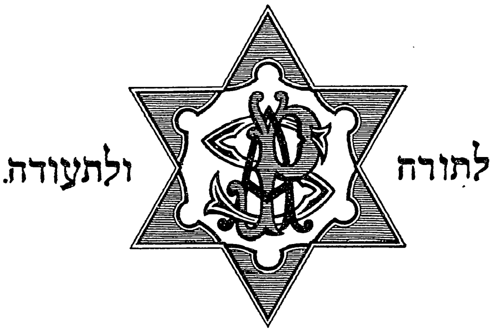
לתורה ולתעודה.

Device of the American Jewish Publication Society of 1873. "To the Law and to the Testimony."

The financial panic of 1873 and the ensuing commercial depression compelled the suspension of the society in 1875. See Jewish Publication Society of America. F. de S. M.

AMERICAN, SADIE: Corresponding secretary of the Council of Jewish Women; born at Chicago, March 3, 1862.

Miss American has been connected with many philanthropic movements both in the general as well as in the Jewish community. She has been a member of the executive committee of the Chicago Civic Federation since 1896; member of the executive committee of the South Central District of Charities; vice-president of the Consumers' League since 1899; director of the Cook County League of Women's Clubs since 1899; chairman of the Vacation School and Playground Committee of Women's Clubs since 1896; president of the League for Religious Fellowship, 1897 and 1898.

Miss American has been prominently identified with the Council of Jewish Women since its organization, having always been its corresponding secretary, and she was secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago in 1893, out of which the Council grew. In the capacity of corresponding secretary to the Council she has spoken before various national women's organizations, and she was delegate to the National Congress of Women at London in June, 1899. She has frequently been invited to occupy pulpits, and has delivered addresses in many places on social, religious, and educational topics. Besides editing the publications of the Council of Jewish Women, she has contributed to Jewish and secular journals numerous articles on the Council and on various subjects relating to educational and charitable topics. A.

AMETHYST: A variety of quartz of a clear purple or bluish violet color, much used as a precious stone. It is generally accepted that the Amethyst held the ninth place and was in the third row among the precious gems on the breastplate of the high priest (Ex. xxviii. 19, xxxix. 12); but the derivation of the Hebrew name *aḥlamah* is unknown (see Precious Stones). G. B. L.

AMI. See Ammi.

AMI DES ISRAÉLITES, L'. See Periodicals.

AMICO (originally Amigo), JOSEPH: Learned and influential rabbi born in Tunis (?), who went to Italy after the year 1550, when Moses Provençal was chief rabbi of Mantua. In the question of the legality of the divorce granted to Samuel Venturoso in Venice, on which the opinions of the contemporaneous rabbis were divided, Joseph Amico took sides with Moses Provençal and Felice Melli. In this case, as in a similar one at Ravenna, he couched his decision in moderate terms, and continually exhorted the contending sides to prudence. In a much-debated case dealing with the levirate law that came up for decision in 1573, Joseph Amico was also asked for an opinion, and he defended the thesis that "the law of levirate takes precedence over that of release (*ḥaliẓah*)." Since neither of these Responsa bears any indication of date or place, it is difficult to say where Joseph Amico lived, but it would appear, from the earlier form of his name, (Amigo), that he was of Levantine or quasi-Spanish origin. His name occurs also in the second part of the Responsa of Moses ben Joseph di Trani and in the collection of rabbinical consultations in the possession of M. Zadoc-Kahn. In the "Shalshelet ha-Kabbalah" (64*a*) mere mention is made of a Jacob Amigo, but the exact relationship between these two men can not be determined with any degree of certainty, nor for that matter can it be decided whether there is not a misprint in the name Jacob for Joseph.

Bibliography: M. Provençal, *Pesaḳ*, etc., Mantua, 1556; Lampronti, *Paḥad Yiẓḥak*, iv. 23; Nepi-Ghirondi, *Toledot Gedole Yisrael*, s. v.

G. J.

'AMIDAH. See Shemoneh 'Esreh.

AMIGO, ABRAHAM: A noted rabbi of Palestine; flourished about the middle of the seventeenth century. He was a contemporary of Moses ben Nissim Benveniste, the younger, author of the responsa, "Sefer Pene Mosheh." For his piety and learning, Amigo was highly respected by his contemporaries. He wrote "Peri Ḥadash" (New Fruit), a commentary on the subdivision Oraḥ Ḥayyim of the Shulḥan 'Aruk, from the laws of the Passover to the end. The work has been lost. Amigo was also the author of a large work, containing responsa as well as novellæ to the Talmud and the halakic literature, which came under the notice of Azulai.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, ii. 122-138; Fünn, *Keneset Yisrael*, p. 11; Michael, *Or ha-Ḥayyim*, No. 53.

H. G. E.

AMIGO, MEIR: A Spanish Jew, who lived in the second half of the eighteenth century at Temesvar (Hungary). He was nicknamed "Re chico" (the little king) on account of his wealth, and was highly respected at the court of Maria Theresa. At Constantinople he had many connections, and was an intimate friend of Diego de Aguilar. When, through private sources, Aguilar learned of the imminent expulsion of the Jews from Bohemia, he wrote to Amigo asking the latter to go to Constantinople and bring his influence to bear in favor of his threatened coreligionists. Amigo went, and succeeded in persuading the sultan to send an envoy extraordinary—the Jew, Coronel—with an autograph letter to the empress. By this means she was induced to repeal the decree of expulsion. Judah, Isaac, Menahem, and Joseph ben Meir Amigo, other members of this family, also lived at Temesvar.

Bibliography: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, p. 121; A. von Zemlinsky, *Gesch. der Türkisch-Israelitischen Gemeinde zu Wien*, pp. 5 *et seq.*

M. K.

AMILTAI (probably identical with **Amalthea**): In Greek mythology, the goat, whose horn overflowing with nature's riches has become the symbol of plenty (the cornucopia), and that nursed the infant god Zeus with her milk. This name occurs twice in ancient Jewish legend: (1) Job's daughter, Keren-happuch (Job, xlii. 14), is translated in the Septuagint "Amalthea's Horn," wherein the Hebrew words קרן הפוך are reproduced. This daughter of Job, Amalthea's Horn, plays a prominent rôle as a type of saintly beauty in the "Testament of Job"—a Jewish apocrypha (see Kohler, "Testament of Job" in "Semitic Studies in Memory of Al. Kohut," p. 288); her "unicorn-like beauty" and her "smaragd-like radiance" are dwelt on also in B. B. 16*b*. (2) The name of Abraham's mother, called Edna (the Graceful One) in the Book of Jubilees (xi. 13), is said by Rab (B. B. 91*a*) to have been Amiltai, the daughter of Karnebo, which seems to be a corrupt reproduction of Amalthea-Keren-happuch, the daughter of Job—Job's and Abraham's histories being constantly interwoven in ancient legend. Possibly the Zeus legend prompted the name, as it is narrated that the infant Abraham was miraculously nourished by milk and honey in the cave where he was hidden.

BIBLIOGRAPHY: Beer, *Leben Abrahams*, p. 102; Zipser and Hübsch, in *Ben Chananja*, vi. 709-713, 881-884.

K.

AMITTAI: Father of the prophet Jonah (II Kings, xiv. 25; Jonah, i. 1). According to rabbinical sources (Yer. Suk. v. 55*a*; Gen. R. xcviii.; Yalḳ., Jonah, § 550) Amittai came from the tribe of Zebulon and lived at Zarephath. There is a tradition that the widow who sustained the prophet Elijah there (I Kings, xvii. 9–24) was Amittai's wife, and that the child whom Elijah revived was Jonah (Pirḳe R. El. xxxiii.). M. B.

AMITTAI BEN ABIDA AHIZADEK. See CARO, DAVID.

AMITTAI BEN SHEPHATIAH: A well-known liturgical poet, who flourished at Oria, Italy, in the beginning of the tenth century. The time of his activity was until recently a matter of doubt. Rabbenu Tam (died 1171) cites one of his piyutim (אשנבי שחקים; Yeb. 16*b*; Tos. *s.v.* פסוק); and Joseph ha-Kohen mentions him as one of the early poets, but without giving any further details ("'Emeḳ ha-Baka," ed. Letteris, p. 19, Cracow, 1895). According to Zunz and Landshuth, he lived after the persecutions of the first Crusade (1096). The only reliable information in regard to the personality of Amittai, however, is to be found in the "Chronicle of Ahimaaz," which states that he was the son of Shephatiah, who died toward the end of the ninth century, and the grandson of that Amittai with whom the "Chronicle" commences. Few details of his family life are given. He had a sister Kassia, who married her cousin Hasadyah; and it is said that Amittai composed a liturgical piece in honor of the wedding. He sometimes gave a public recitation of his elegies; and once, while thus officiating at a funeral, he took offense at the action of a brother of the deceased, a certain Moses, whom Kaufmann supposes to be Moses of Pavia. He was subsequently placed under the ban because of testimony which he had offered touching the morals of a woman.

Amittai was a most prolific poet. Zunz enumerates as many as twenty-four liturgical pieces written by him, among which is the *yoẓer* for a nuptial Sabbath commencing אדון מגיד מראשית אחרית. He makes use of the Midrash, and in one piyut versifies a piece of the Mekilta. At other times he has references to historical events; *e.g.*, in אהבתיך אהבת כלולה, where he mentions the forced conversion of Jewish children. In the *seliḥah* למה יי תעמוד מרחוק the date 1096 occurs; but for other than chronological reasons Zunz suspects that the verse is a later insertion. One of his seliḥot (יי יי אל רחום) still forms part of the Ne'ilah service of the Day of Atonement.

BIBLIOGRAPHY: *Chronicle of Ahimaaz*, in Neubauer, *Mediæval Jewish Chronicles*, ii. 124; Kaufmann, in *Monatsschrift*, xl. 506 *et seq.*; Bacher, in *Rev. Ét. Juives*, xxxii. 147; Landshuth, '*Ammude ha-'Abodah*, p. 46; Zunz, *Literaturgesch.* pp. 166, 256; idem, *Z. G.* p. 374; idem, *S. P.* pp. 185, 186 (translation of two piyutim); M. Sachs, *Festgebete der Israeliten*, 1874, part iv., 4th ed., p. 507, and Nina Davis, *Songs of Exile*, 1901, p. 69 (translations of the *Ne'ilah Seliḥah*).

G.

'AMM, 'AMMI (עמי): A name applied to Semitic gods and found in Biblical names like Amminadab, Ammiel, Ammishaddai. The word '*amm*, '*am*, properly "kinsman" (in Arabic, "paternal uncle"), was used among the Semites as an appellation of various gods in the sense of patron, personal protector, in the same way as *ab*, "father," *aḥ*, "brother," *ḥal*, "maternal uncle," *ḥam*, "father-in-law," *dad*, "near kinsman," and the like. Traces of this use of '*am* are found in ancient proper names in many parts of the Semitic world; thus, in Babylonia (Hammu-rabi dynasty; see "Z.D.M.G." xlix. 524), Ammi-zaduga (צדק ?), Ammi-ditana. There is no sufficient reason for doubting the Babylonian origin of these names. The signification of the ending *ī* in the Ammi of these and the following compounds is uncertain: Ammi-ba'al, a Canaanite ruler (time of Ashurnasirpal; Hommel, "Geschichte Babyloniens und Assyriens," 574 *et seq.*); Hebrew 'Ammi-el (compare Abi-el, etc.), Ammi-nadab (compare Abi-nadab, etc.), Eli-am (compare Eli-ab), etc., probably also Amram, Rehoboam (Rahab-'am), Jeroboam (Yarob'am); Ammonite Ammi-nadab (time of Ashurbanipal; Delitzsch, "Paradies," 294); South-Arabian Ammi-yada', Ammi-anisa, Am-karib, and others.

There have thus far been found no certain indications that 'Am was at any time or place used as the proper name of a god (see, however, "Z.D.M.G," xlix. 525). That it should have been often and widely used in ways closely resembling the use of proper names is quite natural. It is intrinsically improbable that any of the words *ab*, *aḥ*, '*am*, *dad*, etc., should have become true proper names, and only the most direct and unmistakable evidence could establish the fact. It is obviously not permissible to conclude, as some have done, from such a passage as Gen. xix. 38, that the Hebrews believed the ancestor of the Ammonites to have borne the name Ben-Ammi, and that therefore the existence of an Ammonite god Ammi is to be assumed, whose name also appears in the name of the people (Bene Ammon). On the contrary, the Ammonite use of 'Am, 'Ammi, in proper names can not well be distinguished from the Hebrew or Arabic use, or from the exactly parallel use of the other words denoting kinship. See also AMMIEL, AMMINADAB, AMMISHADDAI.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, pp. 41-60, 245, 254 *et seq.*, 323; *Expositor*, September, 1897, pp. 173 *et seq.*; Hommel, *Ancient Hebrew Tradition*, pp, 48, 83 *et seq.*, 106 *et seq.*; Jensen, *Zeit. f. Assyr.* x. 342 *et seq.*; Smith, *Religion of the Semites*, lecture ii.

C. C. T.

AMMAR, DAVID B. SAMUEL: An author of Leghorn, who wrote "Tefilah le-David" (A Prayer of David) on the hundred daily benedictions (Salonica, 1777; see Steinschneider, "Cat. Bodl." col. 857; "Jew. Quart. Rev." xi. 486).

H. G. E.

AMMI, AIMI, or IMMI: The name of several amoraim. In the Babylonian Talmud the first form only is used; in the Palestinian Talmud all three forms appear promiscuously, Immi predominating, and sometimes R. Ammi is contracted into "Rabmi" or "Rabbammi" (Yer. 'Ab. Zarah, v. 45*a*, *b*). The most distinguished of these is a Palestinian amora of the third generation (third century). His native country is not named, but it is generally assumed to be Babylonia. It seems probable that the lifelong friendship existing between R. Ammi and R. Assi had its origin in ties of blood. R. Assi is identical with R. Assi (Jose) b. Nathan, and R. Ammi's full name, as given by himself, is Ammi b. Nathan (Giṭ. 44*a*); both of them, moreover, were of priestly descent (Meg. 22*a*, Ḥul. 107*b*), so that they seem to have been the sons of the same father; and as R. Assi is a native Babylonian, there is reason for assuming R. Ammi's Babylonian nativity. In his early age Ammi attended the college at Cæsarea, presided over by R. Hoshaiah I. (Yer. Shab. iii. 5*d*), and later he went to Tiberias and became the disciple of R. Johanan, at whose death he voluntarily observed the ritual period of mourning prescribed on the death of nearest relatives only (M. Ḳ. 25*b*). When he once heard that his Babylonian contemporary, R. Naḥman, had expressed himself disrespectfully of a misapplied opinion of R. Johanan, he indignantly exclaimed, "Does Naḥman think that because he is the son-in-law of the exilarch, he may speak disparagingly of R. Johanan's opinions?" (Ḥul. 124*a*). In Tiberias he became the center of a large circle of learned friends, among whom were R. Abbahu, R. Ḥanina (Ḥinena) b. Pappi, R. Isaac, and R. Samuel b. Naḥmani (M. Ḳ. 17*a*, 20*a*; Yeb. 48*b*); but the closest and most enduring friendship existed between him and R. Ḥiyya b. Abba and R. Assi (Ber. 16*a*, Yer. Pes. iii. 30*b*), both of whom were Babylonian immigrants.

Descent.

Tamar's Lawsuit.

Rector at Tiberias.

Although R. Ammi had been in Palestine long before R. Assi, they were both ordained at the same time, and received a warm greeting from the students, who sang, "Such men, such men ordain for us! Ordain for us not those who use words like 'sermis' and 'sermit,' or 'hemis' and 'tremis'" (Ket. 17*a*, Sanh. 14*a*; see the explanation of these expressions in Bacher, "Ag. Pal. Amor." ii. 145, note 1; Krauss, "Lehnwörter," ii. 276; Jastrow, "Dict." p. 477; *idem*, "Future of Talmudic Texts," p. 15), which was an allusion to the simple language used by these rabbis as contrasted with the admixtures of foreign terms employed by other teachers. These two, together with R. Ḥiyya, constituted a court of justice, the administration of which at one time endangered their liberty, if not their lives. For a certain offense they had passed a severe sentence on a woman named Tamar, whereupon she preferred charges against them before the proconsular government for interfering with the Roman courts. Fearing the consequences of this denunciation they requested R. Abbahu to exert his influence with the government in their behalf; but he had anticipated the request, and nothing more was heard of the case (Yer. Meg. iii. 74*a*). Among their Babylonian contemporaries, Ammi and Assi were known as "the Palestinian judges," or as "the distinguished priests of Palestine" (Giṭ. 59*b*, Sanh. 17*b*). On the other hand, when R. Ammi quoted a doctrine of Rab or of Samuel, he introduced it with the expression, "Our masters in Babylonia say" (Shebu. 47*a*; compare Sanh. *l.c.*). Eventually R. Ammi succeeded to the rectorate of the college at Tiberias (Ḥul. 134*b*); but that did not prevent him from attending to his judicial functions, in conjunction with Assi. Indeed, it is reported that they interrupted their studies hourly, and, rapping at the college door, announced their readiness to hear causes if required (Shab. 10*a*). They would offer their prayers in the college building, preferring for that purpose the spaces between the pillars to all the thirteen synagogues in the city (Ber. 8*a*, 30*b*). Besides filling these offices, they, together with R. Ḥiyya, acted as inspectors and, where necessary, as organizers of schools for children and for adults. One of the instructions given by Ammi to the schoolmasters was to accommodate itinerant scholars in the schoolrooms (Yer. Meg. iii. 74*a*). In connection with one of the tours of inspection, the following characteristic anecdote is related:

> They came to a place where there were neither primary schools for children nor advanced schools for adults, and requested that the guardians of the city be summoned. When the councilmen appeared before them, the rabbis exclaimed, "Are these the guardians of the city? They are the destroyers of the city!" When asked who were the guardians, they replied, "The instructors of the young and the masters of the old; for thus the Scripture says (Ps. cxxvii. 1), 'Except the Lord keep the city, the watchman waketh but in vain'" (Yer. Ḥag. i. 76*c*, Midr. Teh. on *l.c.*).

Besides their familiarity with Halakah and Haggadah, Ammi and Assi also possessed some knowledge of the sciences of their time. They prescribed remedies in cases of sickness ('Ab. Zarah, 28*a*), and studied the habits of animals (Lev. R. xix. 1, Midr. Sam. v.). Much as they valued the study of the Law, they prized pious deeds still higher. Therefore they and R. Ḥiyya did not scruple to absent themselves from college and to miss a lecture by R. Eleazar, when the interment of a stranger required their attention (Yer. Pes. iii. 30*b*); and when once a considerable sum of money was presented to the college, Ammi took possession of it in the name of the poor, among whom it was subsequently distributed (Ḥul. 134*b*). Once R. Ammi, accompanied by R. Samuel b. Naḥmani, undertook a journey to the court of Zenobia, queen of Palmyra (267–273), to intercede for Zeir b. Ḥinena, who had been seized by her orders. Zenobia refused to liberate him, remarking, "Your God is accustomed to work miracles for you," when a Saracen, bearing a sword, entered and reported, "With this sword has Bar Nazar killed his brother"; this incident saved Zeir b. Ḥinena (Yer. Ter. viii. 46*b*). On another occasion he was ready to ransom a man who had repeatedly sold himself to the Ludi (lanistæ, procurers of subjects for gladiatorial contests—Jastrow, "Dict." p. 695). He argued that although the Mishnah (Giṭ. iv. 9) exempted a Jew from the duty of ransoming a man who repeatedly sells himself to non-Israelites, still it was his duty to ransom the children (to save them from sinking into idolatry); so much the greater was this obligation in a case where violent death was imminent. Ammi's colleagues, however, convinced him that the applicant for his protection was totally unworthy of his compassion, and he finally refused to interfere (Giṭ. 46*b* *et seq.*).

R. Ammi as Exegete.

R. Ammi and R. Assi are very frequently cited in both Talmuds and in the Midrashim, and often together, either as being of the same opinion or as opposed to each other. Owing to this circumstance, the same doctrines are quoted sometimes in the name of one and sometimes in that of the other (compare Ber. 9*b*; Pes. 119*a*; Suk. 34*a*; Ta'anit, 3*a*; Suk. 44*a*; M. Ḳ. 3*b*). The same uncertainty manifests itself even where the reporter had probably received the tradition directly from one of them (Ḥul. 84*b*; Ber. 20*b*; Soṭah, 4*b*; Giṭ. 7*a*).

Following are some specimens of R. Ammi's exegetics: Commenting on Lam. iii. 41, "Let us lift up our heart with our hands unto God in the heavens," he observes, "No man's prayer is heard of heaven, unless he carry his soul in the hands which he raises in prayer." "The prayer for rain is granted only for the sake of the men of faith." In support of this remark, Ammi, by means of an exegetical substitution of synonymous Hebrew words, quotes the verse (Ps. lxxxv. 11), "When Faith springeth forth from the earth, Beneficence looketh down from heaven" (Ta'anit, 8*a*). In Moses' designation of Israel as "a stiff-necked people" (Ex. xxxiv. 9), Ammi sees not so much a reproach as a praise of its firmness in religion, even in the face of persecution: "The Jew would either live as a Jew or die on the cross" (Ex. R. xlii.). According to R. Ammi, death is the consequence of sin, and suffering the penalty of wrongdoing; the first observation he derives from the Scriptural saying (Ezek. xviii. 4), "The soul that sinneth, it shall die"; the second from Ps. lxxxix. 33, "I will visit their transgressions with the rod (of chastisement), and their iniquity with stripes" (Shab. 55*a*, Eccl. R. on v. 4).

Bibliography: Grätz, *Gesch. d. Juden*, 2d ed., iv. 300-307; Frankel, *Mebo*, p. 63*a*; Weiss, *Dor*, iii. 96; Bacher, *Ag. Pal. Amor.* ii. 143-173.

S. M.

AMMIANUS MARCELLINUS: Roman historian; born at Antioch, Syria, about 320; died about 395. He wrote a history of Rome, from Nerva to Valens, in which the Jews are mentioned in Books XIV. ch. viii.; XXII. ch. v.; XXIII. ch. i.; XXIV. ch. iv. It is interesting to note that from the passage xxii. 5, §§ 4, 5, the legend of the "fœtor judaicus" or evil smell of the Jews which was so widely believed in during the Middle Ages, took its origin. Reinach does not share the view of Joel ("Blicke in die Religionsgeschichte," ii. 131) and Loeb ("Rev. Ét. Juives," xx. 52) that the word "fœtentium" is a mistake of a copyist for "petentium." In xxiii. 1, §§ 2, 3, we have the only pagan account of the unsuccessful attempt of the Jews under the emperor Julian to rebuild the Temple; all the other authorities being church fathers (M. Adler, in "Jew. Quart. Rev." v. 617).

Bibliography: Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 351-355, Paris, 1895.

H. R.—G.

AMMIEL ("El is My Kinsman," or "My Kinsman is God"; compare Eliam): A name of the following persons in the Old Testament: **1.** A Danite (Num. xiii. 12). **2.** Father of Machir, of Lodebar (II Sam. ix. 4 *et seq.*, xvii. 27). **3.** Father of David's wife, Bathsheba ("Bathshua") (I Chron. iii. 5; compare II Sam. xi. 3). **4.** A doorkeeper (I Chron. xxvi. 5). For the meaning of the element Ammi, compare names Abi-el, [A]hi-el, Eli-am, 'Ammi-baal; and see 'Amm, Ammi.

C. C. T.

AMMIHUD: 1. Father of Elishama, the chief of Ephraim in the second year after the exodus (Num. i. 10, ii. 18); appears also in the genealogical list of Ephraim (I Chron. vii. 26). **2.** Father of Shemuel, who was to represent the tribe of Simeon in the division of the land and assist Eleazar and Joshua in the work (Num. xxxiv. 20). **3.** Father of Pedahel, the representative of Naphtali under the same circumstances as the father of Shemuel (Num. xxxiv. 28). **4.** Father of Talmai, the king of Geshur, father-in-law of King David, with whom Absalom took refuge after he had killed Amnon (II Sam. xiii. 37). The variant reading here is Ammihur. **5.** Son of Omri, a Judean living in Jerusalem (I Chron. ix. 4).

G. B. L.

AMMIHUR. See Ammihud (4).

AMMINADAB ("My Kinsman Has Given Freely"; compare the names Abi-nadab, Ahi-nadab, Jeho-nadab, and Kammush-nadab. See also Schrader, "Cuneiform Inscriptions and the Old Testament," p. 281; and see 'Amm, 'Ammi): **1.** The father of Aaron's wife Elisheba (Ex. vi. 23) and of Nahshon, the "head of the tribe of Judah" (Num. i. 7, ii. 3). Also the name of certain Levites (I Chron. vi. 7, xv. 10). **2.** The name of a king of the Ammonites in the time of Ashurbanipal (Delitzsch, "Wo Lag das Paradies?" p. 294).

C. C. T.

AMMISHADDAI ("Shaddai is My Kinsman"; compare Shaddai, and the names Zurishaddai, Shedeur, and perhaps Absadai [Lidzbarski, "Handbuch der Nordsem. Epigraphik," p. 206]; also Ammi-el, Ammi-baal, etc. See 'Amm, 'Ammi): Name of the father of the Danite Ahiezer, in Num. i. 12, ii. 25, etc. Gray, "Hebrew Proper Names," pp. 194 *et seq.*, 245, pronounces the name a late and artificial formation.

C. C. T.

Derivation and Relationship.

AMMON, AMMONITES.—Biblical Data: A nation in eastern Palestine. As to their origin from Lot, compare Gen. xix. 38, in which "Ben-ammi" (son of my paternal uncle; that is, of my nearest relative) is paronomasia, not etymology. It is possible that Ammon is derived from the name of a tribal divinity.

According to the pedigree given in Gen. xix. 37–38, the Ammonites were nearly related to the Israelites and still more closely to their neighbors in the south, the Moabites. This is fully confirmed by the fact that all names of Ammonitish persons show a pure Canaanitish character. But the above passage indicates also the contempt and hatred for the Ammonites felt by the Hebrews (Deut. xxiii. 4), even to the exclusion of their progeny from the assembly of the Lord (contrast Deut. ii. 19, 37, in which the consciousness of relationship seems to be at the root of the regard shown to Ammon).

The borders of the Ammonite territory are not clearly defined in the Bible. In Judges, xi. 13, the claim of the king of Ammon, who demands of the Israelites the restoration of the land "from Arnon even unto Jabbok and unto Jordan," is mentioned only as an unjust claim (xi. 15), inasmuch as the Israelitish part of this tract had been conquered from the Amorites whom the Moabites had, in part, preceded; while in Judges, xi. 22 it is stated that the Israelites had possession "from the wilderness even unto Jordan," and that they laid a claim to territory beyond this, so as to leave no room for Ammon. Num. xxi. 24 describes the Hebrew conquest (compare Judges, xi. 19) as having reached "even unto the children of Ammon, for the border of the children of Ammon was Jazer" (read the last word, with Septuagint, as "Jazer," instead of "'az," strong, A. V.; compare Judges, xi. 32). Josh. xiii. 25, defines the frontier of the tribe of Gad as being "Jazer . . . and half the land of the children of Ammon." The latter statement can be reconciled with Num. xxi. 24 (Deut. ii. 19, 37) only by assuming that the northern part of Sihon's Amorite kingdom had formerly been Ammonite. This explains, in part, the claim mentioned above (Judges, xi. 13). According to Deut. ii. 37, the region along the river Jabbok and the cities of the hill-country formed the border-line of Israel.

In Judges, xi. 33, a portion of the land of Ammon is mentioned. It extended from Aroer to Minnith, including twenty cities, and must have been an extremely narrow strip of land, comprising only the northeastern quarter of the region called, at present, El-Belka. According to the Moabite stone, the southeastern quarter, attributed by many scholars to Ammon, could not have belonged to it; and nothing is known concerning an extension north of the Jabbok river. The village of the Ammonites (or according to the *Keri*, Ammonitess), Josh. xviii. 24, in Benjamin, does not point to former possessions west of Jordan. On the authority of Deut. ii. 20, their territory had formerly been in the possession of a mysterious nation, the Zamzummim (also called Zuzim), and the war of Chedorlaomer (Gen. xiv. 5) with these may be connected with the history of Ammon. When the Israelites invaded Canaan, they passed by the frontier of the Ammonites (Num. xxi. 24; Deut. ii. 19, 37; Josh. xiii. 25).

Ammonites and Moabites.

Ammonite Warriors in David's Army.

Sometimes a slight distinction only seems to be made between the Ammonites and their southern brothers, the Moabites. Deut. xxiii. 4, 5, for instance, states that the Ammonites and Moabites hired Balaam to curse the Israelites, while in Num. xxii. 3 *et seq.* Moab alone is mentioned. Some authorities overcome this discrepancy by the help of the emended text of Num. xxii. 5, according to which Balaam came "from the land of the children of Ammon." This is the reading of most ancient versions; the Septuagint, however, has it like the present Hebrew text: "the children of his people" ("*ammo*") (see Balaam). In Judges, iii. 13, the Ammonites appear as furnishing assistance to Eglon of Moab against Israel; but in Judges, x. 7, 8, 9, in which not only Gilead is oppressed but a victorious war is waged also west of the Jordan, Ammon alone is mentioned. The speech of Jephthah which follows, however, is clearly addressed to the Moabites as well, for he speaks of their god Chemosh (Judges, xi. 18–24). Some scholars find that these varying statements conflict (compare Deut. xxiii. 3); others conclude that the brother-nations still formed a unit. The small nation of Ammon could face Israel only in alliance with other non-Israelites (compare II Chron. xx. and Ps. lxxxiii. 7). The attack of King Nahash upon the frontier city Jabesh in Gilead was easily repulsed by Saul (I Sam. xi., xiv. 47). From II Sam. x. 2, it may be concluded that Nahash assisted David out of hatred for Saul; but his son Hanun provoked David by ill-treating his ambassadors, and brought about the defeat of the Ammonites, despite assistance from their northern neighbor (*ibid.* x. 13). Their capital Rabbah was captured (*ibid.* xii. 29), and numerous captives were taken from "all the cities of the children of Ammon." David's treatment of the captives (*ibid.* xii. 31) was not necessarily barbarous; the description may be interpreted to mean that he employed them as laborers in various public works. The Chronicler, however, takes it in the most cruel sense (I Chron. xx. 3). Yet David could not have exceeded the savagery customary in ancient Oriental warfare; the Ammonites, themselves, for instance, were exceedingly cruel (I Sam. xi. 2; Amos, i. 13). The new king, Shobi, a brother of Hanun, evidently appointed by David, kept peace, his attitude being even friendly (II Sam. xvii. 27). There were Ammonite warriors in David's army (*ibid.* 23, 27) and Solomon's chief wife, the mother of his heir, was Naamah, the Ammonitess (I Kings, xiv. 21; compare xi. 1), probably a daughter of Shobi. After this, hostilities again broke out, under Jehoshaphat (II Chron. xx.), under Jeroboam II. (Amos, i. 13) and under Jotham, who subjected the Ammonites (II Chron. xxvii. 5).

According to the Assyrian inscriptions under Baasha (Hebrew, Baʻsha), the son of Rukhubi (Rehob), they had to send auxiliaries to the powerful king Birhidri (Benhadad) of Damascus to aid him in his war against Shalmaneser II. The following kings paid tribute to the Assyrians: Sanipu (or "Sanibu" of Bit-Ammanu; "bit," house, has either the sense of "reign" or "kingdom," or is added after the analogy of "Bît-kḥumri"—house of Omri—for Israel, etc.) to Tiglath-pileser III.; Puduilu to Sennacherib and Assarhaddon; Ammi-nadbi to Assurbanipal. An Assyrian tribute-list, showing that Ammon paid one-fifth of Judah's tribute, gives evidence of the scanty extent and resources of the country (see Schrader, "K.A.T." pp. 141 *et seq.*; Delitzsch, "Paradies," p. 294; Winckler, "Geschichte Israels," p. 215).

In the time of Nebuchadnezzar, the Ammonites seem to have been fickle in their political attitude. They assisted the Babylonian army against the Jews (II Kings, xxiv. 2); encroached upon the territory of Gad; and occupied Heshbon and Jazer (Jer. xlix. 1; I Macc. v. 6–8; compare Zeph. ii. 8); but the prophetic threatenings in Jer. ix. 26, xxv. 21, xxvii. 3, and Ezra, xxi. 20, point to rebellion by them against Babylonian supremacy. They received Jews fleeing before the Babylonians (Jer. xl. 11), and their king, Baalis, instigated the murder of Gedaliah, the first Babylonian governor (*ibid.* xl. 14, xli. 15). At the time of the rebuilding of Jerusalem, they were hostile to the Jews, and Tobiah, an Ammonite, incited them to hinder the work (Neh. iii. 35). But intermarriages between Jews and Ammonites were frequent (Ezra, ix. 1; I Esd. viii. 69, and elsewhere). It is stated (I Macc. v. 6) that the Ammonites under Timotheus were defeated by Judas; but it is probable that, after the exile, the term Ammonite denoted all Arabs living in the former country of Ammon and Gad. Ezek. xxv. 4–5 seems to mark the beginning of an Arab immigration, which is testified to by Neh. ii. 19, iv. 7, and is described by Josephus as completed ("Ant." xiii. 9, § 1).

Milcom Their Chief Deity.

Of the customs, religion, and constitution of the Ammonites, little is known. The frequent assumption that, living on the borders of the desert, they remained more pastoral than the Moabites and Israelites, is unfounded (Ezek. xxv. 4, II Chron. xxvii. 5); the environs of Rabba (later Philadelphia), at least, were fertile and were tilled. In regard to other cities than Rabba, see Judges, xi. 33; II Sam. xii. 31. Of their gods the name of only the chief deity, Milcom—evidently a form of Moloch—is known (I Kings, xi. 5 [LXX. 7], 33; I Kings, xi. 7; II Kings, xxiii. 13). In Jer. xlix. 1, 3, "Malcam" is to be translated by "Milcom" (the god) and not as in A. V., "their king." W. M. M.

Ammonites and Jews Intermarry.

——**In Rabbinical Literature:** The Ammonites, still numerous in the south of Palestine in the second Christian century according to Justin Martyr ("Dialogus cum Tryphone," ch. cxix.), presented a serious problem to the Pharisaic scribes because of the fact that many marriages with Ammonite and Moabite wives had taken place in the days of Nehemiah (Neh. xiii. 23). Still later, it is not improbable that when Judas Maccabeus had inflicted a crushing defeat upon the Ammonites, Jewish warriors took Ammonite women as wives, and their sons, sword in hand, claimed recognition as Jews notwithstanding the law (Deut. xxiii. 4) that "an Ammonite or a Moabite shall not enter into the congregation of the Lord." Such a condition or a similar incident is reflected in the story told in the Talmud (Yeb. 76*b*, 77*a*; Ruth R. to ii. 5) that in the days of King Saul the legitimacy of David's claim to royalty was disputed on account of his descent from Ruth, the Moabite; whereupon Ithra, the Israelite (II Sam. xvii. 25; compare I Chron. ii. 17), girt with his sword, strode like an Ishmaelite into the schoolhouse of Jesse, declaring upon the authority of Samuel, the prophet, and his bet din (court of justice), that the law excluding the Ammonite and Moabite from the Jewish congregation referred only to the men—who alone had sinned in not meeting Israel with bread and water—and not to the women. The story reflects actual conditions in pre-Talmudic times, conditions that led to the fixed rule stated in the Mishnah (Yeb. viii. 3): "Ammonite and Moabite men are excluded from the Jewish community for all time; their women are admissible."

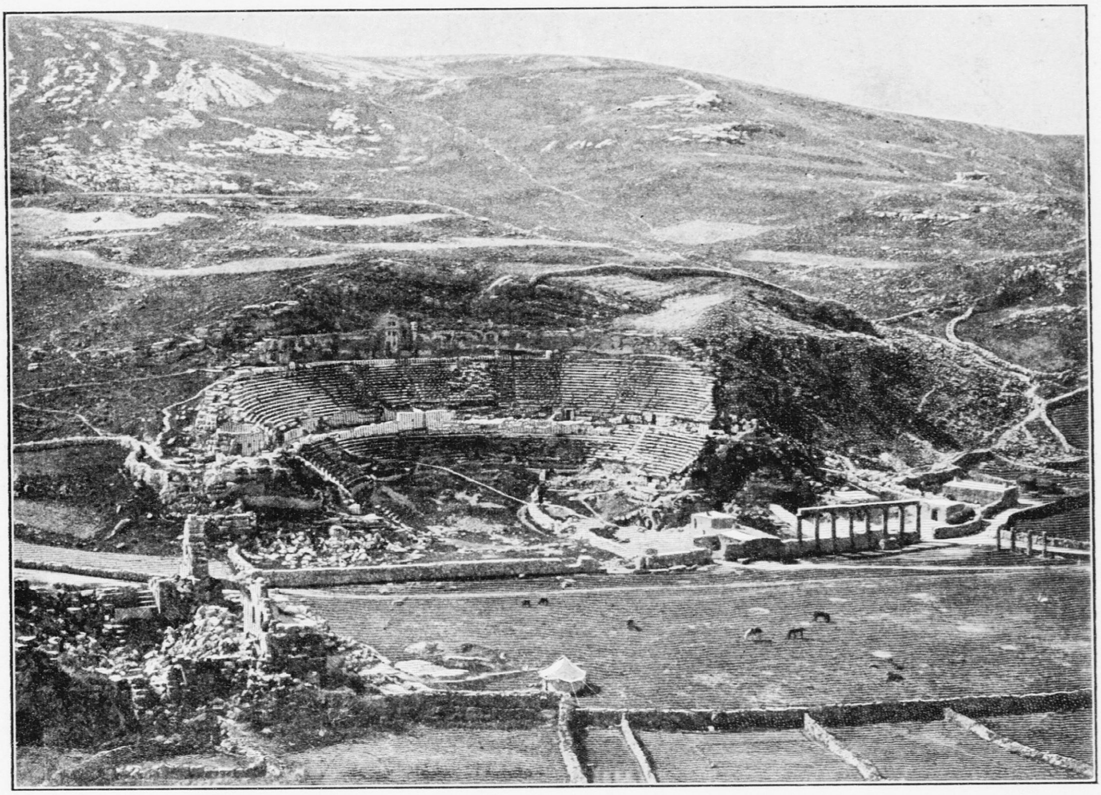

General View of the Ruins of the Roman Theater at Ammon.
(From a photograph by Bonfils.)

The fact that Rehoboam, the son of King Solomon, was born of an Ammonite woman (I Kings, xiv. 21–31) also made it difficult to maintain the Messianic claims of the house of David; but it was adduced as an illustration of divine Providence which selected the "two doves," Ruth, the Moabite, and Naamah, the Ammonitess, for honorable distinction (B. Ḳ. 38*b*). K.

AMNON ("Steadfast"): **1.** The eldest son of David and Ahinoam, the Jezreelitess (II Sam. iii. 2). As heir presumptive to the throne he was an object of envy and dislike to Absalom. The dishonor done by Amnon to his half-sister Tamar—the full sister of Absalom (II Sam. xiii. 1 *et seq.*)—intensified these feelings and gave the younger brother a plausible justification for the murder of the offender, which was accomplished in the course of a sheepshearing feast, given by Absalom to all the king's sons (*ib.* 23–29 *et seq.*) two years after the commission of Amnon's offense. J. F. McC.

——**In Rabbinical Literature:** The sages of the Mishnah point out that Amnon's love for Tamar, his half-sister, did not arise from true affection, but from passion and lust, on which account, after having attained his desire, he immediately "hated her exceedingly." "All love which depends upon some particular thing ceases when that thing ceases; thus was the love of Amnon for Tamar" (Ab. v. 16). Amnon's love for Tamar was not, however, such a transgression as is usually supposed: for, although she was a daughter of David, her mother was a prisoner of war, who had not yet become a Jewess; consequently, Tamar also had not entered the Jewish community (Sanh. 21*a*). The incident of Amnon and Tamar was utilized by the sages as affording justification for their rule that a man must on no account remain alone in the company of a woman, not even of an unmarried one (Sanh. *l.c. et seq.*). L. G.

2. A son of Shimon, mentioned in I Chron. iv. 20. J. F. McC.

AMNON OF MAYENCE (MENTZ): Subject of a medieval legend that became very popular. It treats of R. Amnon, a wealthy and respected Jew of Mayence, whom the archbishop of Mayence, at various times, tried to convert to Christianity. On one occasion Amnon evasively asked to be given three days' time for consideration. When he failed to appear on the appointed day, the archbishop had him brought guarded into his presence. Amnon, rebuked for his failure to keep his promise, pleaded guilty, and said that his tongue should be cut out, because it had expressed a doubt as to the truth of Judaism. The archbishop, however, pronounced the sentence that Amnon's feet, which had refused to come, and his hands should be cut off. This was accordingly done.

Amnon gave orders that he be carried into the synagogue, where New-year's day was being celebrated. The reader was about to begin the Ḳedushah, when he was asked by Amnon to wait. The latter then recited the prayer called, from its initial words, "U-netanneh Toḳef," which is a description of the Day of Judgment. No sooner had he finished the prayer than he expired; and his body immediately disappeared. Three days later he appeared to R. Kalonymus in a dream, taught him the prayer, and asked him to spread it broadcast in Israel.

The oldest mention of this story seems to be found in the notes on Asheri, written by Israel of Krems or Kremsier, about 1400 (R. H. i. § 4, in the Wilna edition of the Talmud, folio 36*a*). Israel of Krems merely says: The "U-netanneh Toḳef" was written by Amnon of Mayence with reference to his own history. He gives Isaac of Vienna's work, "Or Zaru'a," as his source. The story, as given above, is found in the Maḥzor of the Roman rite for the New-year's day, published 1541. From it Gedaliah ibn Yaḥya took it; and the other historians followed him. The Maḥzor editions reprinted it; and so the story became very popular. The Russian poet S. Frug took it as the subject of an epic; and Schakschansky wove it into a drama in Judæo-German.

The story is a legend without any historical value, based on the reminiscences of the persecutions during the Crusades, and inspired by the veneration for the "U-netanneh Toḳef," which, in vivid colors, pictures the divine judgment on New-year's day.

The material of the story is taken partly from the legend of St. Emmeram of Regensburg (see Amram of Mayence), who, having been accused by Uta, daughter of Thedo, Duke of Bavaria, of being her seducer, was tied to a ladder, where his limbs were cut off, one by one. He was then brought to the castle of Aschheim, where he expired praying and blessing his murderers ("Acta Sanctorum," September series, vi. 474).

Bibliography: Heilprin, *Seder ha-Dorot*, ed. Maskillejtan, p. 218, where older sources are quoted; Heidenheim's edition of the *Maḥzor*, introduction, where an alphabetical index of the liturgical poets is given; Landshuth, *'Ammude ha-'Abodah*, 1857, i. 45.

D.

AMOLO, BISHOP OF LYONS. See Amulo.

AMON (according to Brugsch, "the Hidden One"): An Egyptian god, whose name occurs in Jer. xlvi. 25 ("Amon of No," R. V.) and in Nahum, iii. 8 (No-Amon). He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire. In this rôle the name continues to appear even in the titles of some of the Ptolemies. The Libyans and Ethiopians accepted Amon as their highest divinity; and the Greeks identified him with Zeus. When represented in human form, he was commonly given a blue skin and a head-dress of feathers, similar to that of Min of Coptos. Frequently, however, he was portrayed with the head of his sacred animal, the ram.

The earliest vocalization of his name—it does not admit of any certain etymology—is found in the El-Amarna tablets, viz., "Amanu" (compare the Ethiopian pronunciation, "Amen"). Later the name was pronounced "Amon," and still later "Amun," or, without the accent (in the *status constructus*), "Amen." The Greeks, following a popular pronunciation, doubled the "m" = "Ammon." Identified with the sun (Rē'), like most Egyptian gods, he is also frequently called Amen-rē'.

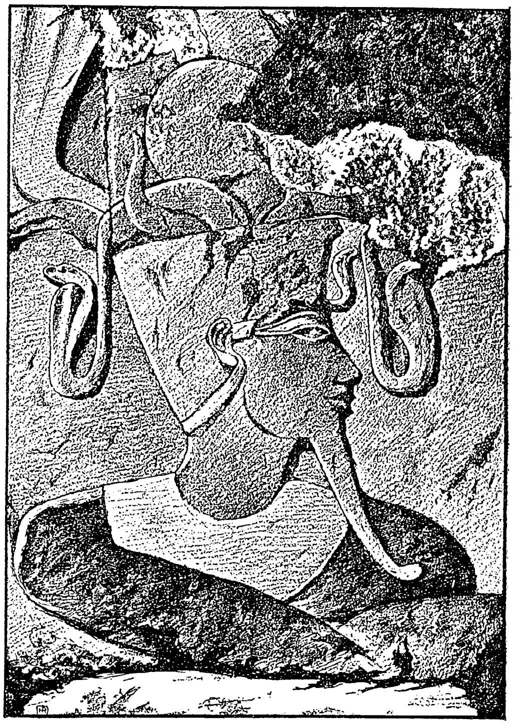
Bas-relief showing Amon, Egyptian God.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

W. M. M.

[Brugsch's etymology of Amon ("Ægyptische Religion," p. 87) compares with אמון, אמון מכוסה מוצנע ("the Hidden Amon") in Gen. R. i. and pseudo-Justin, "Cohortatio ad Græcos," p. 37:—"Ammonem qui deum occultissimum vocat." K.]

AMON: 1. Governor of Samaria during the reign of Ahab (I Kings, xxii. 26; II Chron. xviii. 25). To him Ahab handed over Micaiah, the prophet, on his prophesying unfavorably to the king. **2.** The "children of Amon" are mentioned in the long list of those who returned from Babylon under Zerubbabel (Neh. vii. 59).

G. B. L.

AMON, KING OF JUDAH.—Biblical Data: The Biblical accounts of Amon are found in II Kings, xxi. 18–26 and in II Chron. xxxiii. 20–25; and he is mentioned in I Chron. iii. 14 among the descendants of King David. Elsewhere he is spoken of merely as the father of Josiah. He was the son of King Manasseh and of Meshullemeth, daughter of Haruz of Jotbah, and at the age of twenty-two succeeded to the throne on the death of Manasseh. His short reign of two years (about 640–638 B.C.) seems to have been chiefly remarkable for his repetition of the idolatrous practises of his father. In fact, according to the account in Chronicles, Amon was worse than his father; for Manasseh repented of his idolatry (II Chron. xxxiii. 12), but Amon "humbled not himself before the Lord, as Manasseh, his father, had humbled himself" (II Chron. xxxiii. 23), but sacrificed to all the graven images that his father had made. He was assassinated in his palace by a band of conspirators composed of his own servants; but the people avenged his death by slaying the conspirators and putting the king's son, Josiah, on the throne. Amon was buried in the garden of Uzza, where his father had been buried before him (II Kings, xxi. 18).

C. J. M.

——**In Rabbinical Literature:** The fact that Amon was the most sinful of all the wicked kings of Judah (II Chron. xxxiii. 23) is brought out in the Talmud (Sanh. 103*b*) as follows:

> Ahaz suspended the sacrificial worship, Manasseh tore down the altar, Amon made it a place of desolation [covered it with cobwebs]; Ahaz sealed up the scrolls of the Law (Isa. viii. 16), Manasseh cut out the sacred name, Amon burnt the scrolls altogether [compare Seder Olam, R. xxiv. This is derived from the story of the finding of the Book of the Law, II Kings, xxii. 8]; Ahab permitted incest, Manasseh committed it himself, Amon acted as Nero was said to have done toward his mother Agrippina. And yet, out of respect for his son Josiah, Amon's name was not placed on the list of the kings excluded from the world to come (Sanh. 104*a*).

A midrashic fragment preserved in the Apostolical Constitutions, ii. 23, which appears to follow an account of the repentance of Manasseh according to a lost Jewish apocryphal writing, reads:

> "No sin is more grievous than idolatry, for it is treason against God. Yet even this has been forgiven upon sincere repentance; but he that sins from a mere spirit of opposition, to see whether God will punish the wicked, shall find no pardon, although he say in his heart, 'I shall have peace in the end (by repenting), though I walk in the stubbornness of my evil heart'" (Deut. xxix. 19). Such a one was Amon, the son of Manasseh, for the (Apocryphal) Scripture says: "And Amon reasoned an evil reasoning of transgression and said: 'My father from his childhood was a great transgressor, and he repented in his old age. So will I now walk after the lust of my soul and afterward return to the Lord.' And he committed more evil in the sight of the Lord than all that were before him; but the Lord God speedily cut him off from this good land. And his servants conspired against him and slew him in his own house, and he reigned two years only."

It is noteworthy that this very midrashic fragment casts light upon the emphatic teaching of the Mishnah (Yoma, viii. 9): "Whosoever says, 'I will sin and repent thereafter,' will not be granted the time for repentance."

K.

——**Critical View:** It is rather unfortunate that so little is known of the reign of Amon, king of Judah; for he lived evidently in a critical period. The endeavors of the prophets to establish a pure form of YHWH worship had for a short time been triumphant in Hezekiah's reign; but a reaction against them set in after the latter's death, and both Manasseh and his son Amon appear to have followed the popular trend in reestablishing the old Canaanitish form of cult, including the Ashera and Moloch worship. Whether Manasseh "repented," as the chronicle tells us, is more than doubtful. There is no record of this in the book of Kings, and absolutely no indication of such a change in the subsequent course of events. The people clearly were not yet prepared for the higher religious ideas; and the constant dread that Jerusalem would encounter the same fate as Samaria—so boldly proclaimed by the prophets—instead of leading the people closer to YHWH made them feel that the national deity had deserted them. It was in times of popular unrest that refuge was taken in the old rites, which appeared better able to stand the test of distressful events and impending disaster. In any case it is significant that Amon's death was caused by a palace intrigue, and that the "people of the land," as the account directly states (II Kings, xxi. 23), gathered to avenge his death. It is but fair to conclude from this that the king stood high in popular favor, and that his death was not only regretted by his subjects at large, but made so deep an impression as to lead to a popular movement which succeeded in securing the succession for Amon's son, Josiah, under whom the party of religious reform, guided by prophetical teachings, was destined to gain a permanent victory. For a more detailed view of the religious and political conditions prevailing before and subsequent to Amon's reign, see MANASSEH and JOSIAH.

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J. JR.

AMORA (plural, **Amoraim**, אמוראים): A word signifying "the speaker," or "the interpreter," derived from the Hebrew and Aramaic verb *amar* ("to say," or "to speak"). It is used in the Talmud in a twofold sense:

The Amora as Meturgeman.

(1) In a limited sense, it signifies the officer who stood at the side of the lecturer or presiding teacher in the academy and in meetings for public instruction, and announced loudly, and explained to the large assembly in an oratorical manner, what the teacher had just expressed briefly and in a low voice. While the lecturer generally pronounced his sentences in the academic language, which was chiefly Hebrew, the Amora gave his explanations in Aramaic, the popular idiom (see Rashi on Yoma, 20*b*). The original term for such an office was *meturgeman* ("the translator," or "the interpreter"), which term, even later on, was often interchanged with that of Amora (M. Ḳ. 21*a*, Sanh. 7*b*, Ḳid. 31*b*). Some of these officers are mentioned by name, as R. Ḥuẓpit, the interpreter at the academy of Rabban Gamaliel II. (Ber. 27*b*); Abdon, the interpreter appointed by the patriarch R. Judah (Yer. Ber. iv. 7*c*); R. Pedat, the interpreter of R. Jose; Bar Yeshita, the interpreter of R. Abbahu (Yer. Meg. iv. 75*c*); Judah bar Naḥmani, the interpreter of R. Simeon b. Laḳish (Ket. 8*b*). On his return from Palestine the celebrated teacher Rab (Abba Areka), while still unknown in Babylonia, in the absence of the regular Amora acted on one occasion as Amora in the academy of R. Shila (Yoma, 20*b*). It having been discovered that younger incumbents of this responsible office, in their endeavors to shine as orators (Soṭah, 40*a*), often failed to interpret the ideas of the presiding teacher correctly, R. Abbahu established the rule that no one under the age of fifty should be appointed to the position (Ḥag. 14*a*).

Amoraim as Expounders of the Mishnah.

(2) In a wider sense the term Amora was applied, in Palestine as well as in Babylonia, to all the teachers that flourished during a period of about three hundred years, from the time of the death of the patriarch R. Judah I. (219) to the completion of the Babylonian Talmud (about 500). The activity of the teachers during this period was devoted principally to expounding the Mishnah—the compilation of the patriarch R. Judah—which became the authoritative code of the oral law. This activity was developed as well in the academies of Tiberias, Sepphoris, Cæsarea, and others in Palestine, as in those of Nehardea, Sura, and later of Pumbedita, and in some other seats of learning in Babylonia. In these academies the main object of the lectures and discussions was to interpret the often very brief and concise expression of the Mishnah, to investigate its reasons and sources, to reconcile seeming contradictions, to compare its canons with those of the Baraitot, and to apply its decisions to, and establish principles for, new cases, both real and fictitious, not already provided for in the Mishnah. The teachers that were engaged in this work—which finally became embodied in the

Gemara—were properly called Amoraim; *i. e.*, interpreters or expounders (of the Mishnah). They were not as independent in their legal opinions and decisions as their predecessors, the Tannaim and semi-Tannaim, as they had not the authority to contradict decisions and principles unanimously accepted in the Mishnah itself or in the Baraitot. The Palestinian Amoraim, having been ordained, as a general rule, by the *nasi*, had the title of "rabbi"; while the Babylonian teachers of that period had only the title of "rab" or of "mar."

The Palestinian Amoraim are distinguished by their simple method of teaching and expounding the Mishnah. The Babylonians indulged more in dialectical discussions. This was especially the case in the Academy of Pumbedita, where the dialectical method reached its highest development. The hair-splitting dialectic prevailing in that academy is satirized in the proverb: "In Pumbedita they know how to pass an elephant through a needle's eye"; that is, by their dialectical argumentation they can prove even that which is absolutely impossible (B. M. 38*b*).

The period of the Babylonian Amoraim is generally divided into six minor periods or generations, which are determined by the beginning and the end of the activity of their most prominent teachers. The period of the Palestinian Amoraim, being much shorter than that of the Babylonian, ends with the third generation of the latter. Frankel, in his "Mebo Yerushalmi," treating especially of the Palestinian Amoraim, divides them also into six generations.

The Chief Amoraim: The Amoraim mentioned in the Talmud number many hundreds. The names of the most distinguished among them, especially those that presided over the great academies, are given here in chronological order.

I P. First generation of Palestinian Amoraim (from the year 219–279):

Jannai, the Elder; Jonathan, the Elder.
Oshay'a, the Elder; Levi bar Sisi.
Ḥanina bar Ḥama; Hezekiah.
Johanan bar Nappaḥa; Simon b. Laḳish.
Joshua ben Levi; Simlai.

I B. First generation of Babylonian Amoraim (219–257):

Shila, in Nehardea.
Rab (Abba Areka), in Sura.
Mar Samuel, in Nehardea.
Mar 'Ukba, chief-justice in Kafri.

II P. Second generation of Palestinian Amoraim (279–320):

Eleazar ben Pedat, in Tiberias.
Ammi and Assi, in Tiberias.
Ḥiyya bar Abba; Simeon bar Abba.
Abbahu, in Cæsarea.
Zera (or Zeira).

II B. Second generation of Babylonian Amoraim (257–320):

Huna, in Sura.
Judah ben Ezekiel, in Pumbedita.
Ḥisda, in Sura.
Sheshet, in Shilhi.
Naḥman ben Jacob, in Nehardea.

Other distinguished teachers belonging to this generation were Rabba bar Bar-Ḥana and 'Ulla ben Ishmael.

III P. Third generation of Palestinian Amoraim (320–359):

Jeremiah, }
Jonah, } in Tiberias.
Jose bar Zabda, }

These three Amoraim were the last authorities in Palestine. The compilation of the Palestinian Talmud was probably accomplished in their time.

III B. Third generation of Babylonian Amoraim (320–375):

Rabbah bar Huna, in Sura.
Rabbah bar Naḥman, }
Joseph bar Ḥiyya, } in Pumbedita.
Abaye (Naḥmani), }
Raba, son of Joseph bar Ḥama, in Maḥuza.
Naḥman ben Isaac, in Pumbedita.
Papa bar Ḥanan, in Narash.

IV B. Fourth generation of Babylonian Amoraim (375–427):

Ashi, in Sura, compiler of the Babylonian Talmud.
Amemar, in Nehardea.
Zebid bar Oshay'a, }
Dimi bar Ḥinena, }
Rafram I., } in Pumbedita.
Kahana bar Taḥlifa, }
Mar Zuṭra, }
Judah Mani b. Shalom.
Eliezer b. Jose.
Jose b. Abin.
Tanḥuma.

V B. Fifth generation of Babylonian Amoraim (427–468):

Mar Yemar (contracted to Maremar), in Sura.
Idi bar Abin, }
Mar bar Ashi, } in Sura.
Aḥa of Difta, }
Rafram II., in Pumbedita.

VI B. Sixth generation of Babylonian Amoraim (468–500):

Rabbina bar Huna, the last Amora of Sura.
Jose, the last Amora of Pumbedita and the first of the Saboraim.

The Amoraim were followed by the Saboraim, who gave to the Talmud its finishing touch.

For particulars of the life and work of each of the above-mentioned Amoraim see articles under their respective names.

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M. M.

AMORITES.—Biblical Data: The descendants of the fourth son of Canaan (Gen. x. 16, I Chron. i. 14). They form part of the ancient inhabitants of Palestine (Gen. xv. 21; Ex. iii. 8, 17, xxiii. 23; Joshua, iii. 10, xxiv. 11; I Kings, ix. 20; Ezek. xvi. 3, 45; also Isa. xvii. 9, where we ought probably to follow the Septuagint reading, "the forsaken places of the Amorites and the Hivites"). As representatives of the whole pre-Israelitish population, they are mentioned in Gen. xv. 16, xlviii. 22; Joshua, v. 1, xxiv. 15, 18; Judges, x. 11; I Sam. vii. 14; I Kings, xxi. 26; II Kings, xxi. 11; Amos, ii. 9, etc.

Geographical Distribution.

Some scholars claim that (I Sam. vii. 14) Philistines and Amorites are synonymous, so that the latter expression would include all non-Israelitish inhabitants of Palestine. Usually, however, the passage in question is interpreted to mean the isolated remnants of the Amorites, who in pre-Philistine and pre-Israelitish times had occupied a large part of the country west of the Jordan. Their territory is more exactly defined as follows:

(*a*) In the south they inhabit the hill-country of the Amorites (Deut. i. 7, 19) on one side of the Canaanites (*ibid.* verses 27, 44), north of Kadeshbarnea. The Amorites in Hazezon-tamar (Gen. xiv. 7) and Mamre (ver. 13) belong to the same region.

(*b*) More to the north Joshua, x. 5, mentions five kings of the Amorites; namely, in Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, as "all the kings of the Amorites that dwell in the hill-country"; compare ver. 12. According to II Sam. xxi. 2, Gibeon also was Amoritish (Joshua, xi. 19: Hivitish), although it is more probable that the name Amorite has there the vague meaning discussed above, without precise ethnological signification. We find the "Amorites which were beyond Jordan, westward" (Joshua, v. 1, xxiv. 8), distinguished from the "Canaanites which were by the sea" (*ibid.* v. 1); Joshua, xi. 3, apportions the hill-country to the Amorites, together with three other nations, distinguishing them from "the Canaanites on the east and on the west." According to Judges, i. 34 [A. V. 35], however, at a somewhat later period, the Amorites dwelling "in Mount Heres, in Aijalon, and in Shaalbim," whose border began "from the ascent of Akrabbim," did not allow the Danites "to come down to the valley" and "forced them into the hill-country," although the Amorites afterward became subject to Israel. It is questionable if a remnant of the Amoritish territory properly speaking is meant; more probably the name Amorite has again the general meaning. One is even tempted to understand it as used of the Philistines (as I Sam. vii. 14; see above).

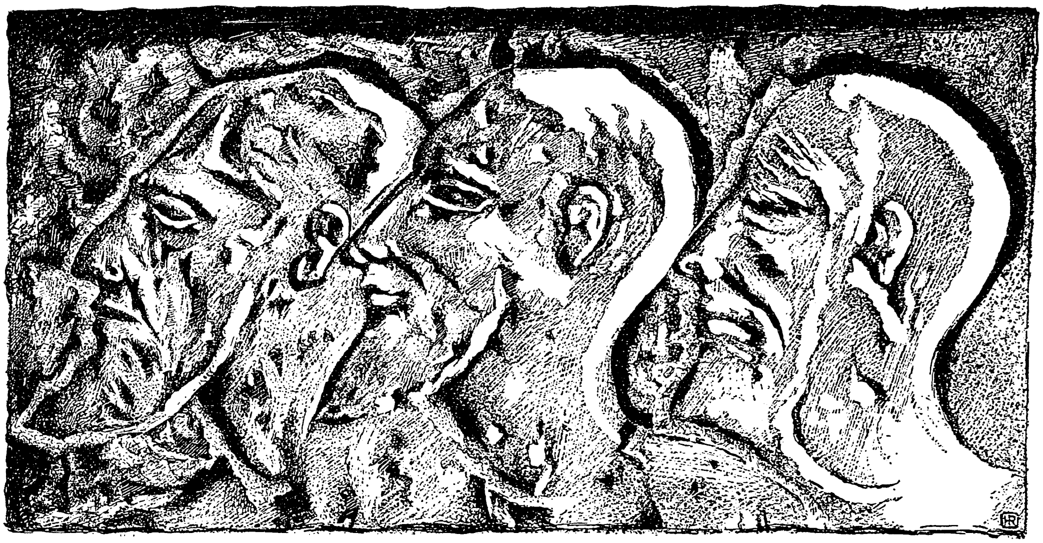
AMORITES.
(From the pylon of the Ramesseum.)

(*c*) Amorites dwell east of the Jordan (Num. xxi. 13): the Arnon is the frontier between Moab and the Amorites. This land of the Amorites reaching "from Arnon to Jabbok, even unto the children of Ammon" (*ibid.* 24), had been taken away from Moab by Sihon (*ibid.* 24, 26, 29), who built Heshbon to be his residence (*ibid.* 26, 27) directly before the immigration of Israel. Amorites dwelling in Jazer are specially mentioned (*ibid.* 32). These Amorites "which dwelt beyond Jordan" are also referred to (Deut. i. 1, 4, iii. 2; I Kings, iv. 19; Ps. cxxxv. 11, cxxxvi. 19; Josh. ii. 10, ix. 10). Og, king of Bashan in Ashtaroth, is also called an Amorite in Deut. iii. 8, iv. 47, where we learn that Og's territory extended "from the river of Arnon unto Mount Hermon." So the land of the Amorites, which is in Gilead (Judges, x. 8), seems to have embraced all the territory afterward owned by Israel, east of the Jordan. Deut. iii. 9 informs us that the name of Mount Hermon in the language of the Amorites was Shenir.

W. M. M.

——**In Rabbinical and Apocryphal Literature:** In Tosef., Shab. (vii. [viii.] 23), and generally in post-Biblical literature, the Canaanites are usually spoken of as the Amorites (compare Assumptio Mosis, xi. 16; B. M. 25*b*); and they were characterized by R. Jose, the chronicler, as the most intractable of all nations. To the apocryphal writers of the first and second pre-Christian century they are the main representatives of heathen superstition, loathed as idolaters, in whose ordinances Israelites may not walk (Lev. xviii. 3). A special section of the Talmud (Tosef., Shab. vi.-vii. [vii.-viii.]; Bab. Shab. 67*a et seq.*) is devoted to the various superstitions called "The Ways of the Amorites." According to the Book of Jubilees (xxix. [9] 11), "the former terrible giants, the Rephaim, gave way to the Amorites, an evil and sinful people whose wickedness surpasses that of any other, and whose life will be cut short on earth." In the Syriac Apocalypse of Baruch (lx.) they are symbolized by "black water" on account of "their black art, their witchcraft and impure mysteries, by which they contaminated Israel in the time of the Judges." This refers to the strange story of Kenaz, preserved in the "Chronicle of Jerahmeel" (Cohn in "Jew. Quart. Rev." 1898, pp. 294 *et seq.*, and translation of Gaster, p. 166), which relates how the tribes of Israel learned all their wickedness from the Amorites, the masters of witchcraft, whose books they kept hidden under Mount Abarim, and whose wonder-working idols—seven holy nymphs—they had concealed beneath Mount Shechem. Each of these idols was adorned with precious stones, which shone at night like the light of day, and by their power sight was restored to the blind. Kenaz, the son of Caleb and father of Othniel, when hearing of this, forthwith destroyed the idolatrous Israelites by fire, but tried in vain to destroy either the magic-books or the

Masters of Witchcraft.

stones. So he buried the books, but in the morning found them transformed into twelve precious stones, with the names of the twelve tribes of Israel engraved thereon, and later they were used in Solomon's Temple. Then, with the help of the angel Gabriel, he smote the Amorites with blindness and destroyed them with his sword.

These legends may be regarded as reflecting the prevalent belief of the Jewish people in Amorite witchcraft. But the ancient midrashic and apocryphal narratives of battles fought by the sons of Jacob with the Amorites seem likewise to rest upon the actual warfare which took place between the Jews and the surrounding nations during the second Temple. According to the Book of Jubilees, § xxxiv.; Testament of Patriarch Judah, 3–7; Midrash Wayis'u, in Jellinek, "B. H." iii. 1–5; "Chron. of Jerahmeel," ed. Gaster, §§ xxxvi., xxxvii., and Sefer ha-Yashar, xxxvii.–xl., the sons of Jacob fought with the sons of Esau, while the Amorites sided with the latter and were defeated. The battlefield described in the various sources being almost identical with the battle-place of the Maccabean heroes, it is much more likely that the story originated in the time of John Hyrcanus, when war was successfully waged against the Idumeans and other nations, than that it arose in the time of King Herod, as Gaster thinks ("Chronicle of Jerahmeel," preface and lxxxii.; compare Book of Jubilees and Edom). K.

In Monumental Inscription.

——**Critical View:** The monumental evidence is as follows: Egyptian inscriptions (see W. M. Müller, "Asien und Europa," p. 218) call the land east of Phenicia and north of Palestine "the land of the A-ma-ra." The Amar, or Amor, of the texts is chiefly the valley between the Lebanon and Antilebanon mountains, the modern Beka'a. In the El-Amarna tablets (Winckler, Nos. 42, 44, 50), Aziru, the prince of the same region, is called "Prince of Amurru." The latter name does not seem to be much more comprehensive than in the Egyptian texts, and certainly does not apply to Palestine. Only in the later cuneiform texts the old expression Amurru (not to be read "Aḥarru") is used so vaguely that Phenicia and even neighboring countries are included (Delitzsch, "Paradies," p. 271). The Babylonian letter-group Im-martu, or Mar-tu for "West," hardly belongs here, but because of the similar sound in its earlier form it was written for Amurru in the Amarna tablets and still more frequently afterward in the extended signification of Amurru. At present it is not very easy to show the connection between the monumental Amorites and the Palestinian Amorites of the Bible. Winckler ("Gesch. Israels," i. 52) assumes that the Amorites, somewhere about the time of the El-Amarna tablets (after 1400 B.C.), descended into Palestine from their original northern habitations. He supports this by the fact that only those of the earlier Biblical traditions, which belong to the northern kingdom, contain the name Amorites; namely, the prophet Amos and those parts of the Pentateuch which the critics assign to E., the Elohistic or Ephraimitic writer (followed by Deuteronomy). For this critical distinction in the use of the name see E. Meyer, in Stade's "Zeitschrift," i. 122. Budde, in "Richter and Samuel," xvii. ascribes Judges, i. 34, to the Judaic or Yahwistic writer, but see above on the probably indistinct and not very archaic use of the name in that passage. Wellhausen ("Die Composition des Hexateuchs," ii. 341) assumes that Amorites and Canaanites are synonymous expressions, only that the former is used of the Canaanites exterminated by Israel, the latter to distinguish them from those living among the Israelites at the time of the kings. These conclusions are suggested by the circumstance that the territory of the Amorites as described above leaves very little room for the Canaanites in the territory occupied by Israel, and that both terms sometimes seem to be used interchangeably (compare Gen. xiv. 13 with Judges, i. 10; Num. xiv. 45 with Deut. i. 44 *et seq.*).

Thus Amorite would be the more ancient name, obscure even to the earliest writers. It is not certain that these writers were influenced by the etymology of the word. If Amorites were equivalent to "highlanders," we should have to compare the application of the name to the highland of Judah (Num. xiii. 29; Deut. i. 7, 19, 20; Josh. v. 1, x. 6, xi. 32) as a secondary use or as a mere inference from the etymology. At present, however, that etymology has been discarded, as *amir* means "summit," not "mountains" or "highland." The Egyptian inscriptions, indeed, seem to treat the name of the original country Amor as a geographical term, always connecting it with the article, while Amorite is in the Bible an ethnic name. How the Amorites, or at least their name, came to Palestine, still awaits plausible explanation.

Race and Language.

Gen. x. 16 calls the Amorites a branch of the Canaanites. Amoritish names like Adoni-zedek (Josh. x. 3; compare verse 5) seem, indeed, to point to full identity in language with those tribes. The question, why the Amorites, with the rest of the pre-Israelitic population of Palestine, are (Gen. x.) classed among the Hamites, can not be discussed here. Sayce ("Races of the Old Testament," pp. 100 *et seq.*) has tried to explain this by assuming a connection between the Amorites (and the Canaanites in general!) with the ancient Libyans, entirely on the basis of a certain similarity of the facial type in one Egyptian sculpture of Rameses III. The numerous other Egyptian pictures of these nations, however, do not confirm this, and a linguistic comparison of Canaanitish (see above on its identity with Amoritish) and Libyan is impossible. The remote relationship between all Hamites and the Proto-Semites in race and language does not belong here.

Bibliography: Sayce, *Races of the Old Testament*, 1891, pp. 100 *et seq.*

W. M. M.

AMOS.—Biblical Data: Jewish prophet of the eighth century B.C.; date of birth and death unknown. Among the minor prophets there is none whose personality is so familiar as that of Amos. His name occurs not only in the superscription of the book, but several times (vii. 8, 10 *et seq.*, 14; viii. 2) in the body of it. His home was in Tekoa in Judah, five miles to the south of Bethlehem. The original title of his book was merely "The Words of Amos of Tekoa"; the rest, "who was among the herdsmen," is a later addition emphasizing the fact gleaned from vii. 14, that Amos had been a herdsman before he became a prophet. From the margin this notice appears to have intruded itself into the text. The attempt has been made to discover a northern Tekoa for his home, but there is no need for that. That Amos was from Judah is the simplest interpretation of vii. 13. Amos himself tells us what his profession was: he was a herdsman and one who tended sycamore-figs (vii. 14). At Tekoa sycamores are not grown, but Amos could very well have been the proprietor of a sycamore-grove at some distance from Tekoa, in the Shefelah, the hill country leading down to Philistia, where there were sycamore-

Home and Occupation.

trees in "abundance" (I Kings, x. 27). He makes this statement of his occupation to Amaziah, the chief priest of Bethel, who, startled by the ominous utterances of Amos, advises him to make his escape to Judah and there to earn his livelihood by his profession of prophet. Amos denies both premises involved in this rebuke. He does not need to take fees for his prophecies, because he is well-to-do, and he is no prophet either by profession or extraction, but was called by God from behind his flock by special summons. Amos' attitude marks a turning-point in the development of Old Testament prophecy. It is not mere chance that Hosea, Isaiah (ch. vi.), Jeremiah, Ezekiel, and almost all of the prophets who are more than unknown personages to whom a few prophetical speeches are ascribed, give first of all the story of their special calling. All of them thereby seek to protest against the suspicion that they are professional prophets, because the latter discredited themselves by flattering national vanities and ignoring the misdeeds of prominent men. But Amos marks an epoch in Old Testament prophecy also in another respect. He is the first of the prophets to write down the messages he has received. It is easy to understand the reason for this innovation. He feels himself called to preach in Beth-el, where there was a royal sanctuary (vii. 13), and there to announce the fall of the reigning dynasty and of the northern kingdom. But he is denounced by the head priest Amaziah to King Jeroboam II. (vii. 10 *et seq.*), and is advised to leave the kingdom (verses 12 *et seq.*). Though nothing more is learned than the answer he gave Amaziah (verses 14 *et seq.*), there is no reason to doubt that he was actually forced to leave the northern kingdom and to return to his native country. Being thus prevented from bringing his message to an end, and from reaching the ear of those to whom he was sent, he had recourse to writing. If they could not hear his messages, they could read them, and if his contemporaries refused to do so, following generations might still profit by them. No earlier instance of a literary prophet is known, nor is it likely that there was any; but the example he gave was followed by others in an almost unbroken succession. It is true, it can not be proved that Hosea knew the book of Amos, though there is no reason to doubt that he was acquainted with the latter's work and experiences. It is quite certain, on the other hand, that Isaiah knew his book, for he follows and even imitates him in his early speeches (compare Amos, v. 21–24, iv. 6 *et seq.*, v. 18 with Isa. i. 11–15; Amos, iv. 7 *et seq.* with Isa., etc., ix. 7 *et seq.*, ii. 12). Cheyne concludes with great probability that Amos wrote the record of his prophetical work at Jerusalem, after his expulsion from the northern kingdom, and that he committed it to a circle of faithful followers of YHWH residing there.

First to Write down Prophecy.

Personality of Amos.

Amos is undoubtedly one of the grandest personalities among the Old Testament prophets; indeed, the most imposing of all, if the fact be considered that he is the first of the writing-prophets. His lofty conception of Deity, his uncompromisingly moral conception of the order of the universe, and his superiority to all religious narrowness, are admirable indeed. Leaving the above-mentioned "doxologies" aside, YHWH is in vii. 4, ix. 2 the Ruler of the universe, and in i., ii., and ix. 7 He is the Lord of all other nations as well as of Israel. The standard by which He measures peoples is morality, and morality only. It is by His inscrutable will that Israel was chosen among the peoples, but as a result it follows that God is doubly strict in His demands upon this nation, and doubly severe in His punishment of its transgressions (iii. 2). Ritualistic zeal and the richest burnt-offerings avail nothing in extenuation; such acts are contemptuous in the sight of YHWH, who may be served without any religious ceremonies, but not without morality (iii. 21–25, iv. 4, 5, 13). Therefore let the nation not comfort itself with the hope of the "Day of YHWH," which will be a day of terror for Israel, and not of salvation (v. 18–20). It is all over with Israel; the complete destruction is at hand (see especially ii. 5, v. 1 *et seq.*, ix. 1–4). Distinct as are these fundamental principles of his discourses, Amos must by no means be considered as an uncompromising prophet of evil; it should not be forgotten that Israel's destruction is brought about by its sinfulness, and it is only because experience appears to show an unwillingness to repent, that the hope of forgiveness is cut off. Should this experience prove false and Israel actually repent, forgiveness and national life would be by no means hopeless; and therefore utterances like v. 4 and 14, however inconspicuous they may be in comparison with the denunciatory passages, are by no means to be overlooked, and certainly not to be held as spurious. It is certain, however, that Amos did not shrink from facing the possibility of the utter destruction of Israel.

Repentance and Forgiveness.

Amos has always been admired for the purity of his language, his beauty of diction, and his poetic art. In all these respects he is Isaiah's spiritual progenitor. There is no need for astonishment that a rustic should have been capable of such diction.

The period of the prophet's activity is the reign of Jeroboam II., king of Israel, whose dynasty he mentions in one of his prophecies (vii. 9), while the narrator of vii. 10, etc. (probably not identical with Amos), clearly states that Jeroboam was reigning at the time when Amos preached at Beth-el. The superscription of the book (i. 1) mentions Uzziah, king of Judah, before Jeroboam, which is doubtless correct, inasmuch as Uzziah was a contemporary of Jeroboam; but the statement is at the same time puzzling, since it is not known that Amos was ever active in Judah.

Superscription of the Book.

The superscription adds that he "saw" his words two years before the earthquake. Now Amos doubtless experienced an earthquake (iv. 11), and an earthquake under King Uzziah is testified to in Zech. xiv. 5; but unfortunately this passage does not help us much, seeing that it is of late origin, and may itself be taken from Amos, iv. 11, or even from the heading of the book. On the other hand, the superscription may be based on the hints contained in the book itself, and indeed G. Hoffmann in Stade's "Zeitschrift," iii. 123, has tried to offer an explanation for the phrase "two years before the earthquake" which would deprive the words of every real significance. His explanation seems to be somewhat artificial, but has been accepted by such scholars as Cheyne and Marti. Still, since the heading undoubtedly contains reliable and authentic statements, the possibility that the reference to the earthquake is also authentic must be admitted. The question, however, remains whether all the prophecies united in the Book of Amos are to be understood as uttered in this same year. Their extent would not make this impossible, nor is it likely that Amos, rebuking the sins of Ephraim so openly, would have been tolerated many years before being denounced and expelled, as we read in vii. 10. In this case the earthquake in iv. 11 must be another than that mentioned in i. 1, because it could not be referred to two years before it actually happened. Moreover, it is unlikely that Amos should not have added new prophecies to those spoken during his stay in the northern kingdom, when he once proceeded to write down his utterances (compare Jer. xxxvi. 32). If i. 1 be admitted as authentic, the most probable conclusion is that "two years before the earthquake" was originally the date for only a part of the book, perhaps for only the introductory speech in i. 2.

The reign of Jeroboam II. lasted forty-one years, according to II Kings, xiv. 23. Though it can not be fixed with certainty, this much may be said, that its termination must be placed between 750 and 740 B.C. Marti ("Ency. Bibl." article "Chronology," p. 797) fixes his reign between 782 and 743 B.C. The activity of Amos could hardly have coincided with the close of his reign. The fact alone that Isaiah's call can not have happened later than 740, while he so evidently draws on Amos' prophecies, is sufficient ground for placing Amos not later than 750.

The Present Form of the Book.

The first indication that a distinction must be made between the prophecies of Amos and the book that bears his name is to be found in the narrative, vii. 10-17. This is inserted after the third of five visions which form a connected series. The insertion in question is simply a comment on vii. 9, and contains the threat of the overthrow of Jeroboam and his house. It is mentioned in vii. 10 that Amos' boldness resulted in his expulsion from the northern kingdom. It is not likely that Amos himself would have interrupted his series of addresses in this way. Moreover, he is not the narrator; another writer speaks of him in the third person. Hence it is clear that his book has not come to us exactly as he wrote it. But, on the other hand, vii. 10 *et seq.* must have been written soon after the event by a writer who had thoroughly trustworthy accounts of Amos. This is a fact of great importance.

Editorial and Later Additions.

The book is well arranged in its general features. There is in chaps. i. and ii. a coherent series of judgments on sinful and unrepentant peoples, aimed particularly at Israel. In chaps. vii.-ix. are the above-mentioned five visions; in chaps. iii.-vi. a series of discourses, loosely connected, whose beginning and end can not be fixed with certainty. The same problem is presented in other prophetical books; the prophet himself would scarcely lay great stress on the separation of the single discourses when he wrote or dictated them. There is no reason to doubt that this arrangement goes back to the first editors, working soon after the prophet's death or even delegated by him for this task. This does not preclude the possibility of later changes and additions. Since the investigations of Stade and Wellhausen, such changes have been assumed in increasing proportions. The most complete and discriminating survey of those passages whose originality hitherto has been doubted is given by Cheyne ("Ency. Bibl." article "Amos"). They can be grouped under the following titles: (1) Passages widening the horizon of the book, so as to include the southern kingdom of Judah. (2) Additional predictions affirming a better future than the gloomy auguries of the old prophet. (3) Additions giving expression to the loftier and more spiritual theology of a later time. (4) Glosses and explanations based on an erroneous conception of the texts.

(1) The chief passage of the first group is ii. 4, etc., the denunciation of Judah in the series of judgments against the nations. The same judgment against Edom in i. 11 and 12 is perhaps also an addition, and the same has been surmised of the passage about Tyre in i. 9. The isolated verse i. 2, in which Zion is spoken of as the fixed seat of YHWH, is also doubtful, and the same is true of the address to Zion in vi. 1, and the expression "like David" in vi. 5.

(2) The second group is represented by ix. 8-15, canceled by Stade, Wellhausen, Cornill, Nowack, Cheyne, and many others, as spurious. These verses do not form a single whole, but are composed of different passages. Verses 10, 11, 12, 13, and 14 seem to be mere fragments or insertions in the context. The last verse, which, by virtue of its inimitable originality, is unanimously ascribed to Amos, can not have formed the concluding verse of the book, but appears to have been the beginning of a new address. If the verses 8-15 are to be taken in their entirety as a later addition, the original continuation must either have been lost through the mutilation of the manuscript, or have intentionally been stricken out on account of the too mournful survey of the future. The latter suggestion is improbable, because verse 7 would have been rejected for the same reason, and because in other passages (see verses 1-4) the most terrible predictions have been retained. If, on the other hand, the conclusion had been lost in consequence of the mutilation and then supplied at hazard, a more uniform continuation would have been expected in place of such a rugged one, with its disjointed and disconnected sentences. The possibility remains that verses 8-15 are a repeated elaboration of the original conclusion. It is erroneous to consider verse 11, concerning the restoration of the fallen tabernacle of David, as a specifically Judaic prediction; it can only assume this character through the addition of verse 12, which regards the subjection of the vassals of Judah as an essential feature of such reestablishment. The verse refers to the reestablishment of the united kingdom of Israel, founded by David and sundered after the death of Solomon. Verses 8, 9, 11, 14, and 15 may possibly contain an original prediction directed, like vii. 9, against the house of Jeroboam, and promising for the future the restoration of a united Israel, as pleasing to Jehovah. Of course, conclusive proof of this theory can no longer be secured, nor can the original text of such prediction be restored with reasonable certainty.

(3) The third group of additions are the doxologies iv. 13, v. 8, ix. 56, which invoke YHWH as the Creator and Ruler of the world. While it is not impossible that they may have been written by Amos, the style of these additions indicates a much later period, possibly later than Deutero-Isaiah. Since all three passages interrupt the context, and iv. 12 and v. 7 have inherent difficulties of their own, it may be suggested that the interpolator designed these doxologies to fill up gaps or illegible sentences in the manuscripts.

(4) To the fourth group, iii. 14 and viii. 11, and 12 may be assigned. Other passages are open to discussion, particularly the enigmatical verse v. 26 (Wellhausen, Nowack, Cheyne), the difficulty of which is hardly solved by the suggestion of its being simply a marginal gloss. Finally, there are many individual words of the text of this book which present numerous difficulties.

Concerning the problem which the severe logical attitude of Amos presents in the history of religion, compare especially F. Giesebrecht, "Die Geschichtlichkeit des Sinaibundes," p. 14; also K. Budde, "American Lectures on the History of Religions," vol. iv. lecture iv. To ascribe the whole book to another age, the pre-Deuteronomic period of Josiah (638-621), on account of this and similar difficulties, as H. J. Elhorst, "De Profetie van Amos" (Leyden, 1900), proposes, is entirely unwarranted and impossible. See the criticism of P. Volz in Schürer's "Theol. Literatur-zeitung," May 12, 1900.

Bibliography: See, besides the monographs and articles already referred to, the commentaries of Orelli, Hitzig, Steiner, Keil, Reuss. Nowack, *Handcommentar zum A. T.*, 1892, *et seq.*; Wellhausen, *Die Kleinen Propheten*, 1892; J. J. P. Valeton, *Amos en Hosea*, 1894; Smith, *The Book of the Twelve Prophets*, 1896; idem, *The Expositor's Bible*; Driver, *Joel and Amos*, in *Cambridge Bible for Schools and Colleges*, 1897; Heilprin, *Historical Poetry of the Ancient Hebrews*, 1882, ii.

K. B.

——**In Rabbinical Literature:** According to the rabbis (Lev. R. x., Eccl. R. i. 1) Amos was nicknamed "the stutterer" by a popular etymology. The people, on hearing his bitter rebukes, retorted: "Has the Lord cast aside all His creatures to let His spirit dwell only on this stutterer?"

Regarding the teachings of Amos, the following utterance of Simlai, an amora of the beginning of the third century, is noteworthy:

Six hundred and thirteen commandments were given to Moses; King David reduced them to eleven (Ps. xv.); Isaiah to six (Isa. xxxiii. 15); Micah to three (Micah vi. 8); Isaiah, a second time, to two (Isa. lvi. 1); but Amos to one: "Seek Me and Live!" (Mak. 24*a*).

According to rabbinical tradition (Suk. 52*b*, Pirḳe R. ha-Ḳadosh, viii., based on Micah v. 5 [4]), Amos is one of the "eight princes among men" alluded to in Micah, v. 5. K.

According to rabbinical tradition, Amos was killed by King Uzziah, who struck him on the forehead with a glowing iron (Gedaliah ibn Yaḥyah in his "Shalshelet ha-Ḳabbalah," quoted by Heilprin in "Seder ha-Dorot," i. 3110, Venetian ed. of 1587, does not mention anything of this).

The story of the martyrdom of Amos, found in the pseudo-Epiphanean writings ("Vita Prophetarum"), is somewhat different; according to this version, Amos was killed by a blow on the temple struck by Amaziah, priest of Beth-el. L. G.

AMOS, BOOK OF: This Biblical book, one of the twelve so-called "Minor Prophets," opens with the announcement of God's intention to punish evildoers (i. 2). Damascus (i. 3–5), Gaza (i. 6–9), Tyre (i. 9, 10), Edom (i. 11, 12), Ammon (i. 13–15), Moab (ii. 1–3), and Judah are taken up in turn until Israel (ii. 6) is reached. The prophet is vehement because the crimes of the people have been committed in the face of the fact that God redeemed His people from Egypt (ii. 10), destroyed the Amorites (ii. 9), and sent prophets (ii. 11) whom, however, Israel would not allow to prophesy (ii. 12). In the third and fourth chapters the prophet addresses himself directly to the kingdom of Israel. The nations are summoned to the mountains of Samaria to witness the wrongs there practised (iii. 9). The punishment that is impending will be so severe that only few will escape (iii. 12). Because of the women of Samaria, who were cruel to the poor and the needy (iv. 1), prosperity will cease (iv. 2), and not even sacrifice will avail (iv. 4, 5). God had tried to teach Israel by affliction; but neither famine, drought, blasting of the crops, attacks of insects, pestilence, defeat in war (iv. 6–10), nor even treatment like that of Sodom could induce Israel to repent. Complete destruction, therefore, is foretold (v. 1–3).

In vain does the prophet admonish Israel to seek the Lord, not Beth-el (v. 4–6). Samaria persists in being wicked and unjust (v. 7, 8). Once more the prophet calls upon Israel to repent (v. 14); and, as before, Israel fails to do so. Besides injustice and irreligion, Israel indulges in luxurious and riotous living (vi. 1–6). This, too, is a factor which inevitably leads to captivity (vi. 7).

With chap. vii. begins a series of visions, which continues to chap. ix. 6. A plague of grasshoppers (vii. 1–3) and a fire (vii. 4–6) are followed by a third plague; and the plumb-line is set up against the city and against the family of Jeroboam (vii. 7–9). The prophet's audacity brings upon him the hostility of the reigning house; and he is ordered to confine his prophetical activity to the land of his birth, Judah. Amos disclaims being a prophet, or the son of a prophet, and reiterates the certainty of coming misfortune (vii. 10–17). The last vision, representing God Himself standing at the altar and announcing the terrible catastrophe (ix. 1–6), emphasizes the hopelessness of escape from divine vengeance. The book ends (ix. 7–15) in words of comfort. The remnant shall return and in the future the land will yield abundantly (13–15). For critical view of the Book of Amos, see Amos. G. B. L.

AMOZ: Father of the prophet Isaiah. See Isaiah.

AMRAM: One of the sons of Bani mentioned in Ezra x. 34, in the list of those having foreign wives (I Esd. ix. 34; Omærus; R. V., Ismærus). In the Authorized Version, "Amram" is given also in I Chron. i. 41 as the name of one of the sons of Dishon. The Revised Version, however, renders this "Hamran," which is more in accordance with the original. In this connection see Hemdan. J. D. P.

AMRAM, FATHER OF MOSES.—Biblical Data: A son of Kohath, and grandson of Levi. He married his own aunt, Jochebed, Kohath's sister, by whom he became the father of Moses, Aaron, and Miriam (Ex. vi. 18–20; Num. iii. 19, xxvi. 58; I Chron. vi. 2, 3, 18). From him were descended the Amramites, a Kohathite branch of the tribe of Levi. This family is mentioned in the record of the Mosaic census (Num. iii. 27) and in I Chron. xxvi. 23, where is given the account of the organization of the Levites in David's time (see Moses). J. D. P.

——**In Rabbinical Literature:** When Jochebed, daughter of Levi—born on the day when Jacob entered Egypt with his family (B. B. 120*a*, 123*b*; Gen. R. cxiv.)—was over one hundred and twenty years old, Amram, her nephew—born on the same day as she, according to the Testament of the Patriarchs (Levi, xii.)—married her (Ex. R. i.); and she bore him a daughter called Miriam (*mar*=bitterness) because of the embitterment of life which had then begun for the Jews, and a son named Aaron (derived from *harah*, to conceive) because every expectant mother feared for her child. But when Pharaoh issued the edict that every male child was to be cast into the river, Amram separated himself from his wife, saying, "Why should we beget sons that are to be killed?" His example as head of the Jewish high-court was followed by the others. Then his daughter Miriam reproached him, saying to him: "Thy cruelty exceeds even that of Pharaoh!" Whereupon Amram celebrated for a second time his wedding with his wife, who, though one hundred and thirty years old, had under the nuptial canopy become like a young maiden. Aaron and Miriam danced before her, while angels sang, "A joyous mother of children"—Psalm cxiii. 9 (Soṭah, 12*a*). Amram's example had a good effect upon all, but upon Miriam came the spirit of prophecy, and she said: "My mother will give birth to one who will redeem Israel from bondage!" And when, at the birth of Moses, the house was filled with light as on the first day of Creation when God spoke, "Behold, it is good!" (Gen. i. 4, Ex. ii. 2), Amram exclaimed: "My daughter, thy prophecy is being fulfilled!" But when Moses was placed by his mother in an ark in the river, Amram again cried out: "O my daughter, what has become of thy prophecy?" Wherefore Miriam remained standing on the shore watching what "would be done unto him in the far-off time" (Soṭah, 12*a*).

The Haggadah has besides much to relate of Amram, the father of Moses, that is not even referred to in the Biblical story. Amram, like Jesse the father of David (and Benjamin the son of Jacob, and Kilab the son of David), died without sin; or, as the expression is, "owing only to the effect of the poison of the serpent." Consequently he was one of those whose body did not fall a prey to worms or decay (B. B. 17*a*, Derek Ereẓ Zuṭṭa, i.). He was, like Ahijah of Shiloh, one of the long-lived saints whose life extended over many generations of Jews, to whom he became a transmitter of ancient lore. He instructed even Ahijah, the prophet, in the doctrines taught by the patriarch Jacob. Being the son of Kohath, who, though the second son of Levi, was the one chosen to "lead the assemblies of people in worship" (=ḳehat 'ammim) and therefore, the real heir to Levi, the tenth one (beginning the count from the youngest) of the twelve tribes and for this reason the consecrated bearer of Abraham's blessings and Jacob's traditions (Testaments of the Twelve Patriarchs, Levi, xi.; Book of Jubilees, xxxii.; Gen. R. lxx.), Amram was the "chief of his generation" (Soṭah. 12*a*). When war broke out between Egypt and Canaan, and the Israelites saw this to be the opportunity for taking the bones of all the sons of Jacob (except Joseph's) to the Holy Land and burying them in the cave of Machpelah, Amram was one of those who took part in the sacred task, and, while most of the people returned to Egypt, he with a few others remained for a long time in the city of Hebron (Book of Jubilees, xlvi. 11).

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K.

AMRAM, DAVID WERNER: American lawyer; son of Werner David Amram; born at Philadelphia, Pa., in 1866; educated at the public schools and at the Rugby Academy in Philadelphia, and in the Collegiate and Law departments of the University of Pennsylvania, from which he received the degrees of A.M. and LL.B. He practises as an attorney at law in Philadelphia.

Mr. Amram has held numerous positions in the Jewish community, such as president of the Philadelphia Young Men's Hebrew Association; director of the Hebrew Education Society of Philadelphia; member of the publication committee of the Jewish Publication Society of America; director of the Jewish Chautauqua Society; director of the American Federation of Zionists; trustee of the Gratz College. Mr. Amram is a prolific writer on Jewish topics. His principal work is "The Jewish Law of Divorce according to Bible and Talmud" (Philadelphia, 1896). He has also published a volume of poems and sketches and has contributed to many of the publications of the day, most of his themes having some bearing on or connection with Jewish law. A.

AMRAM ḤASIDA (The Pious): A Babylonian amora of the third generation (fourth century), a contemporary of R. Naḥman (B. B. 151*a*). In addition to his scrupulousness in ritualistic observances (Suk. 11*a*), he owes his surname to his action at a moment of great temptation, when, to save himself from sin, he called for help by giving an alarm of fire. When his colleagues complained that he had exposed them to shame, he replied, "It is better that you be put to shame on my account in this world than that you be ashamed of me in the world to come." Legend adds that Amram conjured the tempter within him to depart; whereupon something like a pillar of fire came forth, and Amram, glorying in his victory, exclaimed, "Behold, thou art of fire, and I am of flesh, yet I am stronger than thou art" (Ḳid. 81*a*). His extreme piety made him the target of sport for members of the household of the exilarch; and their brutal treatment made him seriously ill; but Yalta, Naḥman's wife, herself a member of the exilarch's family, cured him (Giṭ. 67*b*). S. M.

AMRAM, ḤAYYIM: Commentator who lived in Palestine in the first half of the nineteenth century. He published "Ḳorban Pesaḥ" (Passover Offering), a commentary on the Passover Haggadah (Leghorn, 1836).

Bibliography: Steinschneider, *Cat. Bodl.* col. 822.

M. B.

AMRAM, IBN. See Joseph ibn Amram.

AMRAM BEN ISAAC IBN SHALBIB (or SHALIB): Ambassador of Alfonso VI., of Leon and Castile, in the eleventh century. The position occupied by the Jews in Christian Spain toward the end of the eleventh century may be gathered from a statement made by Alfonso VI. in the presence of his Moslem adversaries. "The Jews," he said, "furnish our viziers, chancellors, and most of the officers of the army, and we can not do without them" ("Abd al-Waḥid al-Marrakoshi," ed. Dozy, p. 93). This statement is substantiated by the fact that Alfonso actually employed a Jewish diplomatist, to whom Arab authors give the name of Ibn Shalbib (or Shalib). The records relating to his history are defective and divergent, and agree on one point only, that in 1085 he acted as Alfonso's ambassador to Almu'tamid, the last Abbasid calif who resided in Seville. Ibn Shalbib is probably identical with Amram ben Isaac, whom Leo Africanus (Fabricius, "Bibliotheca Græca," 2d ed., 1790–1811, xiii. 295) connects with the same affair. One author (Ibn al-Labbana) relates that Ibn Shalbib came to Seville, accompanied by a number of knights, to demand the tribute due to Alfonso. Another makes him the bearer of a message to the prince asking him for a residence for Alfonso's wife, Al-Zahra, who was the daughter of the Arab prince Amram. Ibn Shalbib had to pay with his life for the arrogant manner in which he delivered his message. The circumstances of his death are, however, very uncertain. While, according to the first report, he was nailed to a stake, the second states that Almu'tamid brained him with a heavy inkstand. Ibn al-Athir ("Chronicon," x. 92 *et seq.*) also mentions the embassy, but without disclosing the name of the messenger. Concerning Ibn Shalbib's death he gives a third version; viz., that the prince struck his face till his eyes protruded. His companions also, with the exception of three who escaped, were put to death. However uncertain the details of the embassy, it undoubtedly had far-reaching consequences; for Almu'tamid sent to Yusuf ibn Tashfin, the founder of the Almoravid dynasty in Africa, asking his assistance against Alfonso, whose revenge he feared. This marks the beginning of the Almoravid conquest of Spain. Ibn Shalbib's repute as a skilful physician can not be substantiated from Arabic sources, as his name is not to be found in Ibn Abi Oseibia's or similar works.

Bibliography: Grätz, *Gesch. d. Juden*, vi. 421 *et seq.*

H. Hir.

AMRAM OF JERUSALEM: Two scholars are known under this name. **1.** A contemporary of Rashi (eleventh century), who maintained a learned correspondence with Samuel ha-Kohen. **2.** A scholar who lived a hundred years later and was in correspondence with Abraham ben David (רא"בד).

BIBLIOGRAPHY: *Monatsschrift*, xli. 300; Zunz, *S. P.* 612.

J. S. R.

Amram's Church.

AMRAM OF MAYENCE (MENTZ): A saint and rabbi of whom the following legend is told. After having been the head of a school at Mayence, his native place, he went to Cologne to found a school. As his end drew near, he expressed to his pupils the desire to be buried with his fathers in Mayence, but fearing obstacles, they hesitated to promise to fulfil his wishes. Thereupon he ordered them to place his coffin upon a boat on the Rhine, and let it go forth alone. This they did, but no sooner was the body of the saint put into the boat than, to the great astonishment of all the people, it took its course up the Rhine, and without boatmen or rudder made for the city of Mayence and turned toward the shore. All the inhabitants came to see the wondrous sight, and marveled who the saint might be that performed such miracles even when dead. At last the Jews learned of the death of the master of Cologne, and they took the body ashore, desiring to honor him by solemn obsequies in the synagogue. But the Christian bishop objected, claiming him as a saint of the Church and giving orders to bury him as a Christian. Another miracle followed. The body became so heavy that none could move it from the spot. Straightway the bishop ordered that a church should be built directly over the body of the saint, and set watchmen to guard it, lest the Jews should take it away by stealth. Then the saint appeared in a vision to his pupils in Cologne, and told them to have his body taken at midnight while the watchmen were asleep, and to put another corpse in its place; which they did.

This legend was still narrated at the beginning of the nineteenth century as an actual occurrence; and a pictorial representation on an old house near one of the gates of Mayence, close to the shore of the river, was shown to illustrate the fact. The name of the church was St. Emmeran's Church. Tendlau ("Buch d. Sagen u. Legenden Jüdischer Vorzeit"; "Die Amram's Kirche," pp. 9–15) refers in a note (p. 354) to the "Shalshelet ha-Ḳabbalah" and other sources, wondering how the same story could have been told of R. Amram of Regensburg (instead of Cologne) in one of the "Ma'asebücher" (books of legends). He certainly had no knowledge of the strange fact that, in connection with St. Emmeran's Church near Regensburg, the same story was told by Christians; viz.: that Saint Emmeran had died in Munich, and that his body had been carried with wondrous rapidity in a boat without boatmen from the river Isar up the Danube to Regensburg, where in honor of the saint the chapel was erected (see Panzer, "Bairische Sagen," i. 221). Strangely enough, the Jews were especially held up to reproach for not believing this miracle regarding St. Emmeran's Church (see Pertz, "Monumenta Germaniæ," vi. 549, quoted by Cassel, article "Juden," in Ersch und Gruber, p. 67, note 56). In all probability the Jewish legend was borrowed from the Christian, and Emmeran transformed into Amram; nothing else being known of R. Amram, either in Mayence, Cologne, or Regensburg. Moses Sofer takes him for Amram Gaon, and says that he saw his grave in Mayence ("Ḥatam Sofer, Oraḥ Ḥayyim," p. 16). Concerning the origin of the old Teutonic legend, see Liebrecht's edition of Gervasius of Tilbury "Otia Imperialia," p. 149; Mannhardt, "Germanische Mythen," p. 360; compare also Usener's "Sintflutsagen." See Amnon of Mayence. K.

AMRAM, NATHAN BEN ḤAYYIM: Palestinian scholar and author who flourished at Hebron in the second quarter of the nineteenth century. Amram was selected by the Sephardic communities of Palestine as European agent to collect moneys for them. He wrote: קנין גוף ("The Acquisition of Property"), containing notes on Caro's "Shulḥan 'Aruk, Ḥoshen Mishpaṭ" (Leghorn, 1830); קנין פירות ("The Attainment of Fruits"), a ritual work alphabetically arranged (Leghorn, 1840?); עז וחדוה ("Might and Joy"), a collection of essays on the killing of Abel by Cain, the transmigration of souls, and on various liturgical questions (Amsterdam, 1842); משבצות זהב ("Ouches of Gold"), responsa on certain aspects of the law of inheritance (Leghorn, 1851); נעם המדות ("The Beauty of a Moral Life"), a compilation of ethical views, aphorisms, and sayings, alphabetically arranged (Salonica, 1854). He also edited and prefaced several works of earlier writers.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 47; Roest, *Catalogue of Biblical Library*, i. 65.

M. B.

AMRAM, RAB: A Babylonian amora of the third generation (fourth century); contemporary of Ḥisda, Naḥman, and Abba bar Memel (B. B. 70*a*, Ket. 91*a*, Yer. B. M. i. 7*d*). Amram is better known in the domain of the Halakah than in the field of the Haggadah, though even in the former he is but rarely original ('Er. 102*a*; Pes. 105*a*; Yoma, 78*a*; Giṭ. 26*b*; Shebu. 11*b*; Ḥul. 52*b*; Bek. 27*a*; Yer. Mak. i. 31*a*; Yer. Sheb. x. 39*c*). It is related that in the course of a controversy between Rab Amram and Rabbah, the latter had advanced a legal opinion, when the former deftly interposed a number of objections. Rabbah, in his impatience, called his adversary a fool; whereupon a cedar pillar in the college building cracked, and each party to the controversy construed the occurrence as a heavenly sign of his having been wronged by the other (B. M. 20*b*). S. M.

AMRAM IBN SALAMEH IBN GHAZAL HA-KOHEN HA-LEVI: Samaritan liturgical poet. A number of prayers by him are incorporated in a liturgy, a fragment of which is in the Bodleian Library at Oxford, England. They consist of hymns for the ten penitential days, for both the morning and the evening services, as well as liturgic poems for the seven days of the Feast of Tabernacles, morning and evening. Compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 2537, p. 2.

H. G. E.

AMRAM BEN SHESHNA or **SHUSHNA** (known as **Amram Gaon** or **Mar-Amram**): Head of the Sura Academy; died about 875. He was a pupil of Naṭronai II., Gaon of Sura, and was exceptionally honored with the title of Gaon within the lifetime of his teacher. Upon Naṭronai's death, about 857, the full title and dignities of the gaonate were conferred upon Amram, and he held them until his death. He is the author of about 120 responsa (the greater part published in Salonica, 1792, in the collection entitled "Sha'are Ẓedeḳ") touching almost every department of Jewish jurisprudence. They are of great value in affording an insight into Amram's personality as well as into the religious conditions among the Jews of that period. The following decisions will serve in illustration: Interest may not be exacted even from non-Jews, nor even such minor profits as the Talmud designates as אבק ריבית ("the dust of interest"), these being allowed only when customary in non-Jewish business circles ("Sha'are Ẓedeḳ," iv. 2, 20, 40). It is characteristic of Amram's method to avoid extreme rigor; thus he decides that a slave who has embraced Judaism, but desires to postpone the necessary circumcision until he feels strong enough for it, is not to be hurried (*ib.* iv. 6, 11). He combats superstition, and places himself almost in opposition to the Talmud, when he protests that there is no sense in fasting on account of bad dreams, since the true nature of dreams is not known (Ṭur, Oraḥ Ḥayyim, § 568). Amram's rules concerning the methodology of the Talmud are of considerable value (Mueller, "Mafteaḥ," p. 123).

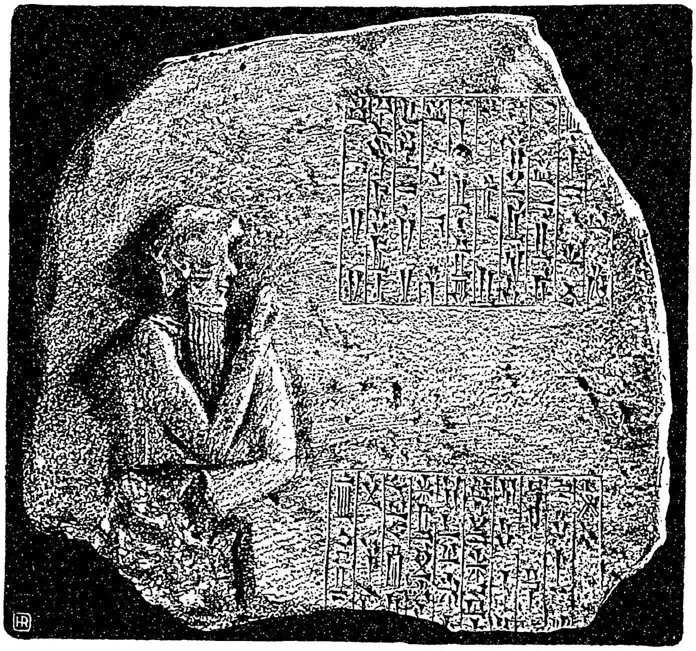

Sculptured Slab Showing Effigy of Hammurabi or Amraphel.

(From Ball, "Light from the East.")

But the most important work of Amram, which marks him as one of the most prominent of the geonim before Saadia, is his "Prayer-book," the so-called "Siddur Rab Amram." Amram was the first to arrange a complete liturgy for use in synagogue and home. His book forms the foundation both of the Spanish-Portuguese and of the German-Polish liturgies, and has exerted great influence upon Jewish religious practise and ceremonial for more than a thousand years, an influence which to some extent is still felt at the present day. For Amram did not content himself with giving the mere text of the prayers, but in a species of running commentary added very many Talmudical and gaonic regulations relating to them and their allied ceremonies. His "Prayer-book," which was made familiar by the many extracts quoted from it by the liturgical writers of the Middle Ages, and which served as the model for Saadia's and Maimonides' own prayer rituals, was published complete for the first time in Warsaw, in the year 6185, by N. N. Coronel, under the title, "Seder Rab Amram Gaon." The work as published is composed of two parts. The second part containing the *seliḥot* (propitiatory prayers) and *pizmonim* (liturgical poems) for the month of Elul, for New Year and the Day of Atonement, is certainly not the work of Amram, but appears to belong to a much later period. Even the first portion, which contains the prayers proper, is full of interpolations, some of which, as the "Ḳedushah" (Sanctification) for private prayer, are evidently later additions in the manuscripts. But not much weight can be attached even to portions of the book which are specifically given under the name of Amram; many of the explanations are certainly not by him, but by the academical copyists who appended his name to them, speaking of him in the third person. These explanations of the prayers make no reference to any authorities later than the following: Naṭronai II., Amram's teacher (17 times), Shalom, Naṭronai's predecessor in the gaonate (7 times), Judah, Paltoi, Zadok, and Moses, geonim before Amram (once each) Cohen Ẓedeḳ (twice), Nahshon and Ẓemaḥ, contemporaries of Amram (twice each), and Nathan of unknown date. The only authority mentioned of later date than Amram is Saadia (p. 4*b*). This indicates that the additions to the text of the prayers must have originated in Amram's time. Certainty on this head, however, can only be obtained by a comparison of the printed text with the manuscripts; that of Almanzi, according to the specimens given by Luzzatto, varies considerably from the printed text. Israel ben Todros (1305) mentions some *azharot* as having been composed by Amram; but no trace of these can now be found (see Neubauer, in "Jew. Quart. Rev." vi. 703).

Bibliography: Rapoport, *Bikkure ha-'Ittim*, x. (1829) 36, 37; *Einleitung zum Parchon*, xi. note; Reifmann, *Zion*, ii. 165; Luzzatto, in *Literaturbl. d. Orients*, viii. 290-297, 326-328; Steinschneider, *Cat. Bodl.* col. 2619; Grätz, *Gesch. d. Juden*, 2d ed., v. 249, 478; Joel Mueller, *Mafteaḥ*, pp. 121-129, and *Halakot Pesuḳot*, p. 4; Is. Halevy, *Dorot ha-Rishonim*, pp. 243-259; I. H. Weiss, *Dor*, iv. 117-122.

L. G.

AMRAM B. SIMON B. ABBA: The son of a scholar, and the nephew of R. Ḥiyya ben Abba; he seems to have remained without distinction in the scholarly world. His name is only connected with two homiletic observations which he quotes in the name of R. Ḥanina (Sanh. 70*a*, Shab. 119*b*).

S. M.

AMRAPHEL.—Biblical Data: A king of Shinar (Gen. xiv. 1, 9), who invaded the West in conjunction with Chedorlaomer, king of Elam, and others, and destroyed Sodom. The identity of the name has long been a subject of controversy among Assyriologists, and is not even yet established to the satisfaction of all scholars. Schrader was the first to suggest ("Cuneiform Inscriptions and the Old Testament," ii. 299 *et seq.*) that Amraphel was Hammurabi, king of Babylon, the sixth king in the first dynasty of Babylon. This is now the prevailing view among both Assyriologists and Old Testament scholars. The transformation of the name Hammurabi into the Hebrew form Amraphel is difficult of explanation, though a partial clue is perhaps furnished by the explanation of the name in a cuneiform letter as equivalent to Kimta-rapashtu (great people or family). On this basis "'am" = "Kimta" and "raphel" = "rapaltu" = "rapashtu."

Hammurabi was the founder of the centralized kingdom of Babylonia, with the capital at the city of Babylon. The length of his reign is given in the native list of kings as fifty-five years, but this long period is not perfectly certain, as a recently discovered chronicle throws doubt upon some figures in the king-list from which the number fifty-five is obtained, and puts the length of his reign at forty-three years. The period at which Hammurabi reigned is also the subject of much dispute. Sayce locates his reign at 2376–33 B.C. ("Early Israel," p. 281), on the basis of the native sources, and counting the second dynasty with its long reigns (for example, sixty, fifty-six, fifty-five, fifty years) as of equal historical character with the first. Lehmann ("Zwei Hauptprobleme der Altorientalischen Chronologie") prefers the figures 2248–2194, while Hommel would still further reduce them. The higher the figures the more difficult is the identification with Amraphel, or with the period to which the narrative of Gen. xiv. is usually supposed to refer.

Hammurabi began to reign in Babylon when the Elamites were in possession of the kingdom of Sumer and Akkad. They were driven out and the whole country was united under his rule. The dominion thus set up was strengthened by great works of peace, the chief of which were the digging of a canal at Babylon and the erection of a great granary there; the building of temples in Larsa and Sippara, and the construction of the walls of the latter city, "like a great mountain." The union of Babylonia accomplished by this monarch endured until the scepter passed from the Semites to the Persians in 538 B.C. Hammurabi himself was honored and imitated, even to the copying of his inscriptions, by kings of the latest period, such as Nabopolassar and Nebuchadnezzar (Rogers, "Outlines of History of Early Babylon," pp. 27–30). A conqueror so great as he may well have penetrated and conquered as far west as Syria and Palestine.

BIBLIOGRAPHY: Tiele, *Babylonisch-Assyrische Gesch.* pp. 125, 126; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 60–65; idem, *Gesch. Israels*, i. 130, 131; Rogers, *History of Babylonia and Assyria*, i. 388–393; Driver, in *Authority and Archæology*, ed. by D. G. Hogarth, pp. 39, 40.

R. W. R.

——**In Rabbinical Literature:** According to Rab and Samuel, Amraphel is identical with Nimrod. Some say Amraphel was his real name, and he was called Nimrod, "the chief rebel," as leader of the tower-builders, "who led the world unto rebellion" (שהמריד את העולם) against heaven's Ruler; others again say Nimrod was his real name, and he was called Amraphel as the one who "commanded them to cast Abraham into the fire" (אמר והפיל) ('Er. 53*a* and Targ. Yer. to Gen. xiv. 1). Among other fanciful etymologies the name is explained as that of one whose "commands brought darkness [destruction] on the world" (אמרה אפלה), or of one who "provoked and made sport of the world" (אמרי ואפלי) (see Gen. R. xlii.; Midr. Leḳaḥ Ṭob to Gen. xiv. 1, ed. Buber, i. 63, note 4; also Beer, "Leben Abrahams," pp. 130, 131). See also ABRAHAM, NIMROD. K.—J. SR.

AMSCHEL. See ANS-CHEL.

AMSTERDAM (formerly **Amstelredam,** and so written in Jewish documents): One of the capital cities of the Netherlands founded as a fishing village in the thirteenth century. No Jews lived there in the early period when it was under Spanish domination. The history of its Jews may be best considered under three divisions: (1) the Sephardim, until 1795; (2) the Ashkenazim, until 1795; (3) both congregations, from 1795 to the present time (1901).

I. The Sephardim Until 1795: There is no actual proof of the existence of Jews in Amsterdam before the latter half of the sixteenth century, though the probability is strong that some lived there earlier. When Holland joined the Union of Utrecht (1579), which, among other provisions, forbade persecution on religious grounds, the Maranos in Portugal fixed their hopes on Amsterdam, and, according to Franco Mendes and Graetz, the first Maranos settled there in 1593. They were Manuel Lopez Pereira, his sister Maria Nuñez, and her uncle Miguel Lopez. Their voyage had not been prosperous; they were first captured by English pirates and taken to London. They again set sail for Amsterdam, only to be flung by a storm upon the coast of East Friesland at Emden. Thence the Rabbi Moses Uri Levi (born 1544) helped them on to Amsterdam, and followed them shortly in order to receive them back into Judaism. Soon thereafter other Jews came from Portugal, mainly relatives of these first comers.

The First Two Synagogues.

On Atonement Day, 5357 (October 2, 1596), they met together for worship—probably for the first time—in the house of Don Samuel Palache, ambassador of the emperor of Morocco to the Netherlands. The congregation numbered sixteen. Soon afterward a hall for worship was secured, named "Beth Ya'aḳob," after one of its founders, Jacob Tirado, and consecrated on New-year's Day, 5358. Moses Uri Levi was preacher: he spoke in German; and his son Aaron ha-Levi (born 1578) translated his sermon into Spanish. The rabbis of this synagogue, called "ḥakamim," were Joseph Pardo (in office from 1597 to 1619), and Moses ben Aroyo (from 1597 until his departure for Constantinople). In 1616 Saul Levi Morteira became rabbi. Most of these facts, as well as many incidents of the times, are mentioned by De Barrios. In the archives of the city of Amsterdam, probably the oldest date dealing with Portuguese Jews is November 28, 1598, when there was entered in the "Puyboek," v. 22*b*, the announcement of the intended marriage of Manuel Lopez Homé and the above-mentioned Maria Nuñez. The community grew apace through the constant arrival of refugees from Portugal and southern France; and a second hall for worship was opened by Isaac Franco Medeiros in 1608, under the name of "Neweh Shalom." Its first three rabbis were: Judah Vega (in office from 1608 until his departure for Constantinople); Isaac Uzziel of Fez (1610–1622); and Manasseh ben Israel (1622).

Increased Immigration.

Amsterdam could well be satisfied with this accession of Jews. Holland was, in those times, a rather poor country; and the Portuguese Jews brought great wealth into the land. They took part in transmarine enterprises and fostered trade. And not alone did the city's material riches increase through them: its intellectual wealth increased also. Mention is made of Jewish physicians and poets of about this time. From among the latter, it is necessary to mention only REHUEL JESURUN (called also Paulo de Pina), whose "Dialogo dos Montes" was recited in 1624, in the synagogue "Beth Ya'aḳob." The various congregational institutions were carefully fostered. The Portuguese community secured a burial-place first in Groede (North Holland) in 1602. In April, 1614, another cemetery was obtained in Ouderkerk, on the Amstel, which is still in use. But after a peaceful existence of ten years, the Neweh Shalom Congregation was disturbed by discord among its members. Sharp reproofs administered by the ḥakam Uzziel in his sermons, and differences of opinion concerning divers ritual matters, alienated a number of them, who accordingly, under the leadership of David de Bento Osorio, formed a third congregation, entitled "Bet Yisrael" (1618). Their rabbis were David Pardo (installed 1618), Samuel Tardiola (in office from 1619 to his departure for Jerusalem), and Isaac Aboab da Fonseca (installed 1626).

Thus far the Jewish services had been tacitly rather than openly permitted by the city authorities. During the contests between the Remonstrants and the contra-Remonstrants frequent allusion was made to the liberty of worship enjoyed by the Jews. Accordingly the States General appointed a commission to make statutes concerning the Jews (1615), and a city ordinance, dated November 8, 1616, prohibited them from speaking publicly against the Christian religion or publishing anything against it, and forbade them to intermarry with Christians. At the same time special forms of oath for Jews were drawn up in Spanish (see "Handvesten," 1748, ii. 472). The result of the commission was a resolution (1619), granting each city authority to make its own regulations concerning Jews.

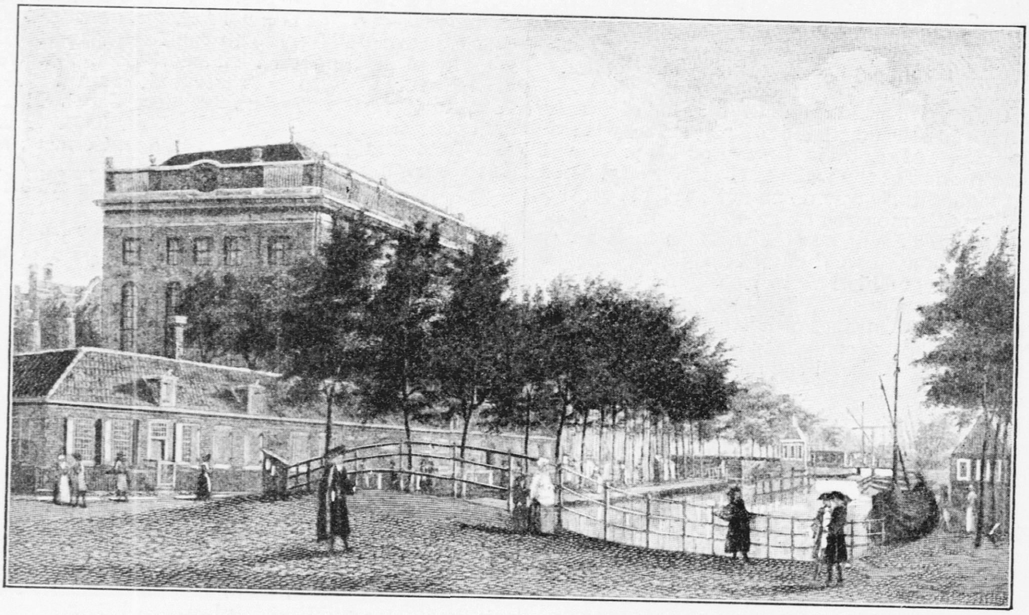

Sephardic Synagogue at Amsterdam, Showing Its Position on Canal.

(From De Castro, "De Synagoge der Portugues Israel. Gemeente.")

Amalgamation.

The Portuguese Jews, as above described, had founded three congregations. When, in the beginning of the fourth decade of the seventeenth century, numerous Jews from other countries came to Amsterdam, those from Spain and Portugal wished to provide for a closer union with each other; after long negotiations, the three congregations were consolidated (1638). The synagogue "Beth Ya'aḳob" was sold; that of "Bet Yisrael" was remodeled and used as a school (Talmud Torah), and "Neweh Shalom" was retained as the common place of worship. A constitution of forty-two articles, which had received the sanction of the city authorities, was proclaimed in this synagogue (1638). With its supplement (Huishoudelyk Reglement) it plainly reveals the traditional autocracy of the "parnasim" (presidents and wardens); in all disputes they alone could decide. The following rabbis of the different synagogues were reinstated in the order of priority of appointment: Saul Levi Morteira (died 1660), David Pardo (died 1657), Manasseh ben Israel (in office until 1655, and died in Middelburg 1657, on his journey back from London), and Isaac Aboab da Fonseca (died 1693). The importance of the Amsterdam Jewish congregation in the middle of the seventeenth century may be seen from the following incident. While Manasseh ben Israel was in London, endeavoring to secure from Cromwell the readmission of Jews to England, Charles II. notified the Jewish congregation in Amsterdam (1656), that if they would support him with money and arms in his projected invasion of England, he would willingly grant them permission to settle there when he should have conquered the country. Though outwardly flourishing, the united congregation was not without its internal troubles. In 1640 Uriel Acosta, and in 1656 Baruch Spinoza, were placed under the ban of excommunication.

The Shabbethai Ẓebi Movement.

Now came a time wherein all Judaism was set in a state of ferment. Shabbethai Ẓebi, the false Messiah, appeared. The great majority of the Portuguese Jews in Amsterdam in 1666 were infected with the prevailing mania, and conditions might have become serious had not Jacob Sasportas (a member of the rabbinical board) stepped forward to combat with all his energy the insanity which had seized upon everybody. It had already gone far indeed; prayers had been offered in the synagogue for the "King Messiah Shabbethai Ẓebi"; prayer-books had been printed in which the date was given as "the year one of the Messiah," and adorned with frontispieces portraying Shabbethai Ẓebi. Many of the congregation had even journeyed to Adrianople to see the "Messiah." Reaction, however, soon set in; Shabbethai Ẓebi's career came to an ignominious end. The results would have been far more serious for the Portuguese congregation in Amsterdam had not the "mahamad" (board of wardens) persuaded the magistrates to sanction a resolution in 1670 that no one might sever his connection with the congregation under penalty of the severest excommunication.

Meanwhile, the financial resources of the congregation being in excellent condition, the members conceived the idea of building a synagogue worthy of the continually increasing membership. In 1670 the plans took definite form, and in 1671 the cornerstone of the new synagogue was laid, and four years later (1675) the consecration, with imposing ceremonies, took place.

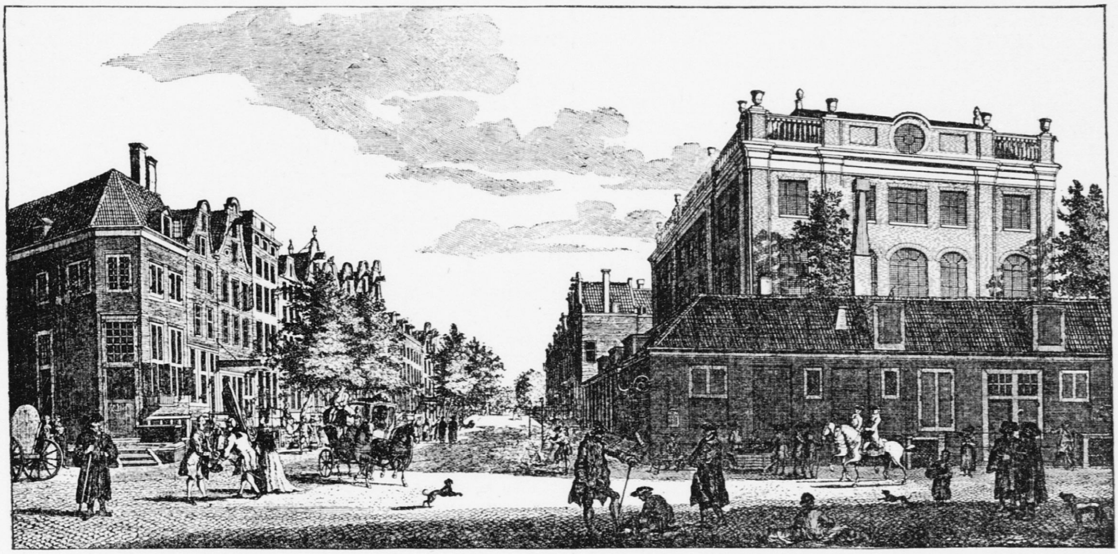

SEPHARDIC SYNAGOGUE AT AMSTERDAM AS SEEN FROM THE "BREESTRAAT."

(From an engraving by P. Fouguet, Jr.)

The Amsterdam Portuguese Synagogue.

Jews and Christians alike glorified this, certainly the most famous synagogue of Europe, and numerous copperplate engravings, still extant, made by the most celebrated Dutch engravers, depict its imposing proportions. At its consecration the congregation numbered 898 male members, of whom 586 were married and 312 single.

Hebrew Printing and Publishing.

Peace now reigned and a period of quiet progress ensued. The congregation became the focus toward which all literary endeavor in Judaism converged. Menasseh ben Israel completed the printing of the first Hebrew book in Amsterdam, January 1, 1627 (compare Steinschneider, "Cat. Bodl." No. 2129), thereby laying the foundation for that development of Hebrew typography and publishing in which, until the beginning of the nineteenth century, Amsterdam had never been equaled by any other city. So highly esteemed was the Amsterdam imprint that even foreign reprints claimed the credit of being printed "with Amsterdam type." How far-reaching the Amsterdam book-trade was may be seen from a document, dated February 7, 1685, found in the city archives of Breslau (Brann, in "Monatsschrift," 1896, p. 476), which advised against the establishment of a Hebrew press in Silesia, "because there are three very large Jewish printing establishments at Amsterdam in Holland, whence books are sent by sea to Danzig and Memel, thus abundantly providing for the Jews of Poland and Lithuania." Besides the printing-house of Manasseh ben Israel, there were those of David Tartas, Imanuel Benveniste, and Joseph and Imanuel Athias. In the German (Ashkenaz) community the best-known presses were those of Uri Phœbus ha-Levi and Solomon ben Joseph Proops, the latter the founder of a family of printer-publishers who have supplied all Europe with their products (see Steinschneider and Cassel, "Jüdische Typographie und Jüdischer Buchhandel," in Ersch and Gruber's "Encyklopädie," ii. 28, 64–74). It was therefore not strange that Jews, from all parts of the world, were induced to visit Amsterdam, either to get their books printed or to seek the patronage of the influential men there. Jacob Sasportas (born 1610 in Oran, Algeria; died 1698), who became chief rabbi of the Portuguese community after Aboab's death, in his responsa, "Ohel Ya'aḳob" (Amsterdam, 1737), relates many things about the literary life of Amsterdam. The Jewish school of the Sephardic community (see below) also became distinguished for scholarship (see Shabbethai Bass, "Sifte Yeshenim," preface; Güdemann, "Quellenschriften," p. 112, Berlin, 1891).

The successor of Jacob Sasportas was Solomon de Oliveyra (died 1708), a scholar and prolific writer, who in turn was followed by Solomon Judah Ayllon (born at Safed, 1664). Ayllon, who had formerly been a zealous partizan of Shabbethai Ẓebi, came to Amsterdam from London, and was associated in the rabbinate with Solomon de Oliveyra (1701). While chief rabbi in Amsterdam he became the central personage in the contests that were instigated by Nehemiah Ḥiyyah Ḥayyun (1713), shortly after the latter's arrival in Amsterdam. Besides him, Ḥakam Ẓebi, then chief rabbi of the Ashkenaz community, and Moses Ḥages, an emissary from Jerusalem (born about 1660, died about 1741), took part in this matter (for particulars see Grätz, "Gesch. d. Juden," x. note 6). Ayllon died in 1728. He was followed by David Israel Athias (died 1753) and Isaac Ḥayyim Abendana de Britto (died 1760), who were chief rabbis together.

The “‘Eẓ Ḥayyim” School.

These two, like their predecessors, held honorable positions as scholars. In 1637, under Saul Levi Morteira, the Jewish school “‘Eẓ Ḥayyim” was founded; Solomon de Oliveyra, in 1699, introduced a rule that the pupils of the highest class should work out legal decisions every month. When Abendana became president of this institution, he had these exercises printed and published every month. Through them his reputation spread far and wide. The collection of his responsa was entitled “Peri ‘Eẓ Ḥayyim” (Amsterdam, 1728–1811, 15 volumes). After Abendana's death the rabbinate remained vacant for a short time. In 1762 Solomon Salem (born at Adrianople 1717, died 1781) was called from Sofia to Amsterdam. He presided in the rabbinate nearly twenty years, and became well known as an author. His successor was David Acohen de Azevedo (installed 1782, died 1792), who was followed by his son Daniel (installed 1792), during whose period of office the emancipation of the Jews in Holland took place.

II. The Ashkenazim Until 1795: Even less is known about the first settlements of German Jews in Holland than about those of their Portuguese brethren. In the beginning of the seventeenth century a few German Jews seem to have dwelt in Amsterdam, for in the burial-lists of the Portuguese congregation several “Tedescos” (Teutons, Germans) are mentioned. A congregation was not formed until 1635. Amelander, in his “Scheerit Israel,” relates that in a book about which there exists no other information (perhaps a manuscript) by Maharam Maarsen, he read that the Germans held divine worship for the first time on New Year, 5396 (September, 1635). The Portuguese congregation helped its German sister-community in every way, and it grew rapidly also. Its first rabbi was Moses Wahl. It soon (1642) purchased in Muiderberg, about twelve miles from Amsterdam, the burial-ground still in use. The second rabbi was Isaac ben Joshua of Emmerich, who was followed shortly by his brother Abraham ben Joshua of Worms (died 1678). Soon after the persecution of the Jews in Poland under Chmielnicki, and especially during the massacres of 1654 and 1655, many Jews came by sea to Amsterdam, and founded a separate Polish congregation. Their rabbi was Judah Loeb ben Solomon of Wilna. They purchased (1660) a cemetery also in Muiderberg. In 1673, owing to disputes between the Polish and German communities, the magistrates stringently forbade the former to have separate communal institutions; they accordingly joined the Ashkenazim, and Judah Loeb went to Rotterdam, where he became chief rabbi. The German congregation had been presided over since 1667 by Isaac b. Simeon Deckingen of Worms. During his term of office the great Synagogue was built and consecrated on the first day of Passover, 5431 (1671); its construction cost 33,000 gulden ($13,200). In spite of this sum of money, considerable for those days, the German congregation was by no means so wealthy as the Portuguese, and in the ensuing period appeals for assistance had frequently to be made to the city authorities.

Influx of Polish Jews.

In 1672, the forces of Louis XIV. advanced to the neighborhood of Amsterdam, which was rendered unsettled by the encampment of French soldiers nearby. The road to the cemetery in Muiderberg being blocked, the magistrates granted to the Jews another burial-place within the city limits, where, from 1672 to 1674, more than ninety persons were interred, among them Chief Rabbi Isaac Deckingen (died 1672). In 1677 Meir Stern of Fulda was appointed to succeed him. His participation in the preparation of Judæo-German Bible translations is described by Grätz, “Gesch. d. Juden,” x. 298. He was a cabalist, and gave instruction in the Cabala to Knorr von Rosenroth. In 1679 he was called to Cracow, but died en route at Niederwesel; his successor in Amsterdam was David Lida (formerly chief rabbi of Mayence), who came to Amsterdam in 1680. In the very first years of his rabbinate Lida engaged in a dispute with Nisan b. Judah Loeb, the brother-in-law of R. Wolf, then chief rabbi in Berlin, whose work he himself had published in Amsterdam. Lida left Amsterdam, but the Portuguese rabbinate interested itself in his behalf. Later he seems to have become suspected of Shabbethaism, and thus arrayed against himself not only the Ashkenazic authorities, but also the Portuguese. Then the “Four-Lands' Synod” (see Wa‘ad Arba‘ Araẓot) took up his cause, with the result that he made his peace with the Amsterdam congregation and returned there. He was appointed, with the approbation of the magistracy, as chief rabbi, for three years; but at the expiration of the term his contract was not renewed. He left Amsterdam, and went to Lemberg, where he died, 1696 (David Lida, “Beer ‘Esek,” 1684; responsa, “Ohel Ya‘aḳob,” Nos. 74–76; Jacob Emden's edition of the “Kiẓẓur Ẓiẓat Nobel Ẓebi,” p. 59*a*, Altona, 1757; Buber, “Anshe Shem,” p. 56). While he was in Amsterdam the notorious Eisenmenger visited him (“Entdecktes Judenthum,” i. 843, Königsberg, 1711). Lida's successor was Moses Judah ben Kalonymus Cohen (died 1705), or, as he is generally styled, “Rabbi Leib Ḥarif.” During his rabbinate city riots occurred (1696); the mob turned its attention to the Jews, and several houses were plundered. The authorities took energetic and prompt steps to protect the Jews, and the disturbances soon subsided. These outbreaks have been described in “Historie van den Oproer te Amsterdam, 31 Januari, 1696,” Amsterdam, 1725, and in a similar work in Judæo-German by Joseph Maarsen; see Steinschneider, “Cat. Bodl.” No. 5954, No. 1.

After Leib Ḥarif's death, Saul of Cracow was called to Amsterdam; while on the way he died in Glogau (1707). In the interim the duties of the office were discharged by Judah Loeb b. Anschel, formerly rabbi in London, then chief rabbi in Rotterdam. In addition, the Amsterdam congregation employed at this time three rabbinical associates—Josef ben Reuben Judah Cohen, Isaac ben Solomon of Zamosc, and Pinchas Selig ben Moses of Posen. But soon thereafter, about the end of 1708, there was again a chief rabbi, Aryeh Judah Kalisch. He was destined, however, to preside over the congregation for only a short time; Jacob Emden tells in his autobiography (“Megillat Sefer,” p. 28) that quarrels in the congregation threw him upon a sick-bed, where he died (1709). His successor was Ẓebi Hirsch Ashkenazi, or, as he was universally known, Ḥakam Ẓebi; he was called from Altona. In the beginning he was regarded not alone by the Ashkenazim, but also by the Sephardim, as a superior being; owing, however, to his incorruptible honesty and unselfishness he soon had many enemies. Nehemiah Ḥiyya Ḥayyun, already mentioned, managed to render his position in the congregation untenable. Ḥakam Ẓebi, by his outspoken opposition to this unprincipled man, had drawn upon himself the ill-will of the Portuguese congregation, and of the authorities of his own community. The latter brought the matter before the magistrates, who, in order to obtain full information upon the subject, consulted not only the theological professors of Amsterdam, Utrecht, Leyden, and Harderwyk, but also the

Portuguese parnasim (wardens) as well. It was no wonder then that, with this array of counselors, Ḥakam Ẓebi was declared to have forfeited his office (1714). He went by way of London and Emden to Lemberg, where, after officiating as rabbi for a short time, he died in 1718.

Internal Schisms.

His departure, however, did not silence the disputes in the congregation; the magistrates therefore would not grant permission for the election of a successor. The duties of the office were meanwhile discharged by the assistants (dayyanim), Moses Frankfurt, Joseph Dayyan (both well known as owners of printing-offices), and Isaac of Zamosc. Ultimately the city authorities issued the desired permission, and Abraham Judah Berlin, formerly rabbi in Halberstadt, became rabbi (1717). Peace seems to have been restored during the thirteen years of his incumbency, but on his death (1730) disputes broke out again, and another five years elapsed before a successor was appointed. Since agreement in the congregation was impossible the following curious program was arranged: the magistrates allowed each one of the seven parnasim to nominate a candidate, and of these the magistrates themselves, by a resolution dated Jan. 31, 1735, selected three, to whom the rabbinate was to be offered successively in a certain fixed order. The first one on the list was Eleazar of Brody, who accepted the appointment, and was received with great honor (1735). A medal was struck in celebration of his arrival, but he did not stay long; for he left Amsterdam in 1740 to settle in Jerusalem, and died in Safed (1741). This time the position was not left vacant; the congregation had become more harmonious, and it appointed Ḥakam Ẓebi's son-in-law Aryeh Loeb, who was the son of that Saul who died in 1707 on his way to Amsterdam, to enter upon the duties of the rabbinate. Aryeh Loeb, or, to give his full name, Levi Saul Löwenstam, became known principally through the heated discussion between his brother-in-law Jacob Emden and Jonathan Eibenschütz. When Emden fled from Altona he found refuge with Aryeh Loeb in Amsterdam. It was owing to Loeb's influence that it was decided (1740) to establish a *bet ha-midrash* (college for Jewish theology), provided with a full library. It was in many ways a prosperous period for the Amsterdam congregation. In 1730 the increase in Jewish population necessitated the opening of another synagogue, which was further enlarged in 1750.

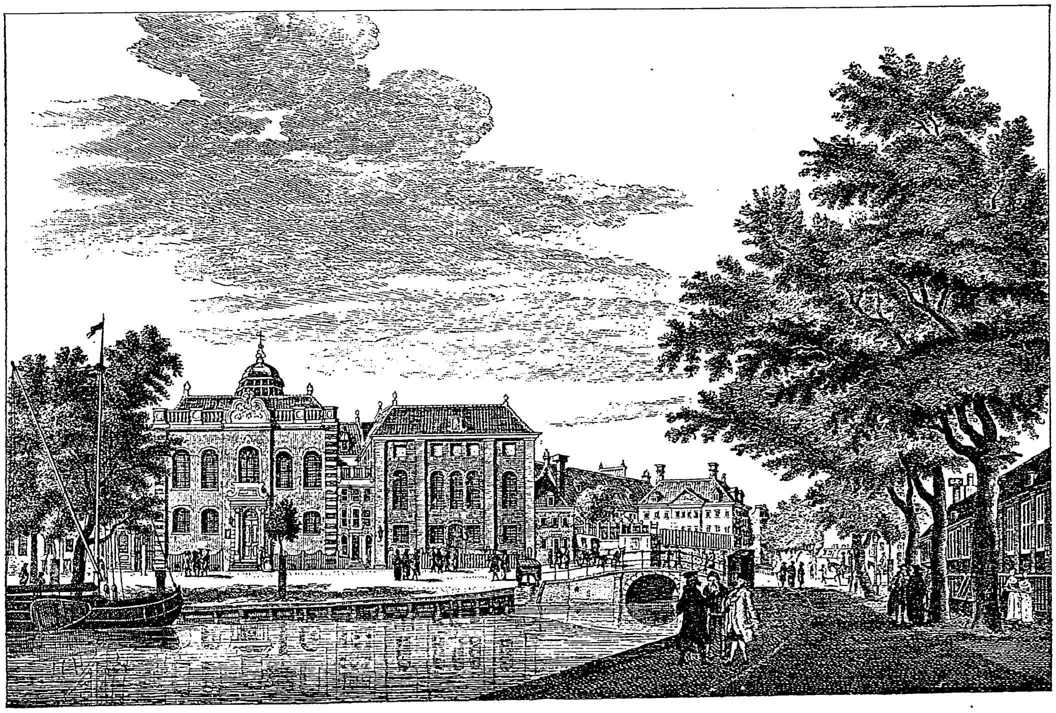

ASHKENAZIC SYNAGOGUE AT AMSTERDAM.

(From an engraving by J. de Bayer.)

Owing to its printing establishments, libraries, and scholars' associations, the Ashkenazim community of Amsterdam soon acquired a reputation throughout Europe superior to that of the Portuguese. Aryeh Loeb died in 1755; his son Saul Löwenstam (born in Rzeszow 1717, died 1790) became his successor. Löwenstam's name is distinguished in the annals of Jewish scholarship; the large number of literary "approbations" which were sought of him prove this.

Autocratic Power of the Parnasim.

During the whole of this period the power of the parnasim was almost absolute. Consulting only those who had already served in the office, they modified at will the statutes of the congregation and procured the approval of the magistrates. For the lay members of the congregation there remained nothing but implicit obedience. A petition presented by a large majority of the members to the magistracy in 1780, in which they protested against the arbitrary action of these officials, may be regarded as a harbinger of peace.

At first it met with no success, but in course of time these abuses were remedied. During the rabbinate of R. Saul's son, Jacob Moses Löwenstam, who was elected in 1790, the emancipation of the Jews in Holland may be said to have commenced. The new times demanded new rights.

Civil Disabilities.

III. The United Congregations from 1795 to 1900: Although the Jews in Amsterdam enjoyed full religious freedom, their civil liberties were materially restricted during the whole of the period described. By a decree of 1632 every ordinary pursuit was closed to them. Only those actually pertaining to their religion were permitted; such as dealing in meat and other provisions, Hebrew printing and publishing. They were also allowed to dispense drugs. The universities would perhaps have accorded degrees to Jews, but the Hof van Holland decreed (1658) that no Jewish advocate might plead before the courts. The oppressive effect of such statutes was felt more and more. When, therefore, the French took possession of Amsterdam (1795) many of the Jews there became imbued with revolutionary ideas, and founded an association called "Felix Libertate" (1795). This "People's Society," as the expression then ran, became the soul of a movement to acquire civil rights for Jews. The first attempt was directed toward securing the right to vote and to serve in the Citizens' Guard. The chief movers in this matter were Moses Solomon Asser, Jacob Sasportas, and H. de H. Lemon, who labored zealously in the cause, both in speech and in writing. The pamphlets and newspaper articles, for and against it, were numerous. But, strange to say, they met with opposition within the Jewish camp, as well as outside of it; in both congregations the rabbis and parnasim arrayed themselves in opposition more persistently than the members. Probably the full extent of the movement was not quite clear to them, and the parnasim, no doubt, feared a diminution of their autocratic power. But the "Felix Libertate," undismayed, petitioned the "Nationale Vergadering" (National Assembly), asking that Jews be given equal rights with other citizens, and a commission was appointed to consider the matter. For eight days it was publicly discussed in the Assembly. Finally, a resolution was adopted declaring that Jews should possess equal rights with their fellow citizens (1795). These discussions, however, produced divisions in the Jewish congregations themselves. Jacob Moses Löwenstam, chief rabbi of the Ashkenazim (called Jacob Saul in official documents), and Daniel Acohen de Azevedo of the Portuguese community, proposed to expel members of the "Felix Libertate" from their congregations. These, however, separated of their own accord, and formed a new congregation, "'Adat Yeshurun," with Isaac Graanboom as rabbi (installed 1797, died 1807). They erected a new synagogue, consecrated Sept. 27, 1799, and also purchased a cemetery in Overveen, near Haarlem. The strife attained large proportions, and every week during the years 1797 and 1798 both sides published so-called "Discourses" in Judæo-German, which afford interesting contributions to the history of the time (see Roest, "Cat. Rosenth." pp. 70 and 71). Attempts at reconciliation were made from many quarters, but for the time remained unsuccessful.

The Kingdom of Holland.

Holland became a kingdom. Louis Bonaparte not only sanctioned the emancipation of the Jews, but showed himself in all things their friend. Soon after his coronation in 1806, in order to bring about a reconciliation, he appointed a commission consisting of the Dutch jurist Jonas Daniel Meyer, Jonah Rintel, and Judah Litwack, the last two of the new congregation. After many meetings and resolutions a compromise was devised and approved by the king; at the same time a new royal statute for the senior congregations was announced. King Louis interested himself not only in the Amsterdam community, but also in the affairs of the Jews of all Holland, to regulate which he appointed an Ober-Consistorium. He endeavored likewise to raise the grade of instruction for Jewish children; he also formed two regiments, of 813 men each, made up exclusively of Jews; but they were disbanded on the incorporation of Holland with the French empire (1810), and the Jewish soldiers, like other Hollanders, were distributed among the French regiments.

William I., of the House of Orange, who was crowned king of the Netherlands in 1815, like other members of his house, was friendly to the Jews. Soon after his coronation he appointed a committee to regulate the relations of the Jews to the state. A law was passed (1814) concerning the "Israelietisch Kerkgenootschap," and as a court of the last resort in Jewish matters a "Hoofdcommissie tot de Zaken der Israelieten" was instituted. A further decree (1817) required the congregations to maintain Jewish free schools for the poor.

Educational Work.

In literary matters likewise the congregation of Amsterdam developed great activity. Similar to the "Meassefim" of Germany, several persons associated themselves for the study of Jewish literature under the name of "Toelet." Many volumes of poems and essays in Hebrew were published by the society. The school "Sa'adat Baḥurim," established in 1708 by the chief rabbi, Aryeh Judah Kalisch, was in 1834 made a state school, under the name "Nederlandsch Israelietisch Seminarium," for the training of rabbis and teachers. Steps were also taken for the spread of culture among the Jewish population. The principal workers were Moses Lemans (born at Naarden 1785, died at Amsterdam 1832), Samuel Mulder (1792–1862), and the best known of them Gabriel Polak (1803–1869). They exercised great influence upon the development of the Jews of Amsterdam, and furnished them with Jewish school-books and translations of the Bible and the various prayer-books into the Dutch language. After the death of Jacob Moses Löwenstam (1815), his son-in-law, Samuel Berenstein, became chief rabbi of the German congregation. He, too, exerted himself in behalf of progress. When he died (1838) the chief rabbinate was not filled immediately, but a rabbinical college (bet din) was entrusted with the guidance of all religious affairs. The members were A. J. Susan (died 1861), J. M. Content (died 1898), B. S. Berenstein (later chief rabbi at The Hague), J. S. Hirsch (died 1870), J. D. Wynkoop (since January, 1871). The Portuguese congregation, upon the death of De Azevedo in 1822, likewise appointed no chief rabbi, but a bet din, consisting of Jacob de Elieser Ferares (died 1852), Solomon de Abraham Acoen Pereira (died 1828), Raphael Montezinos (died 1866), Isaac Mendes de Sola (died 1849), Aaron Mendes Chumaceiro (in 1860 chief rabbi of Curaçao), and David Lopez Cardozo (died 1890), Aaron Vas Diaz (died 1885), Jacob Lopez Cardozo (until 1873), Jacob Mendes Chumaceiro (died 1900), I. Van J. Palache (from 1885), and A. R. Pereira (from 1885). In the Portuguese community the reorganization of public affairs was by no means as thorough as in the German; moreover, with a few exceptions, they took less interest in Jewish literary matters.

In 1848 Holland received a partially new constitution; State and Church were almost completely separated. The minister of the time was instrumental in calling a convention at The Hague in 1850, which consisted of twenty-six delegates from the various Jewish congregations throughout Holland. Many sessions were held in the endeavor to arrive at a general state law for the Jewish congregations, but without any appreciable success. Ten years later a new convention was called; it framed a draft for such a law, which, however, was received with only faint approval by the two congregations in Amsterdam, which together composed more than half of the total Jewish population of the country. Finally, after twenty years' work, the "Nederlandsch Israelietisch

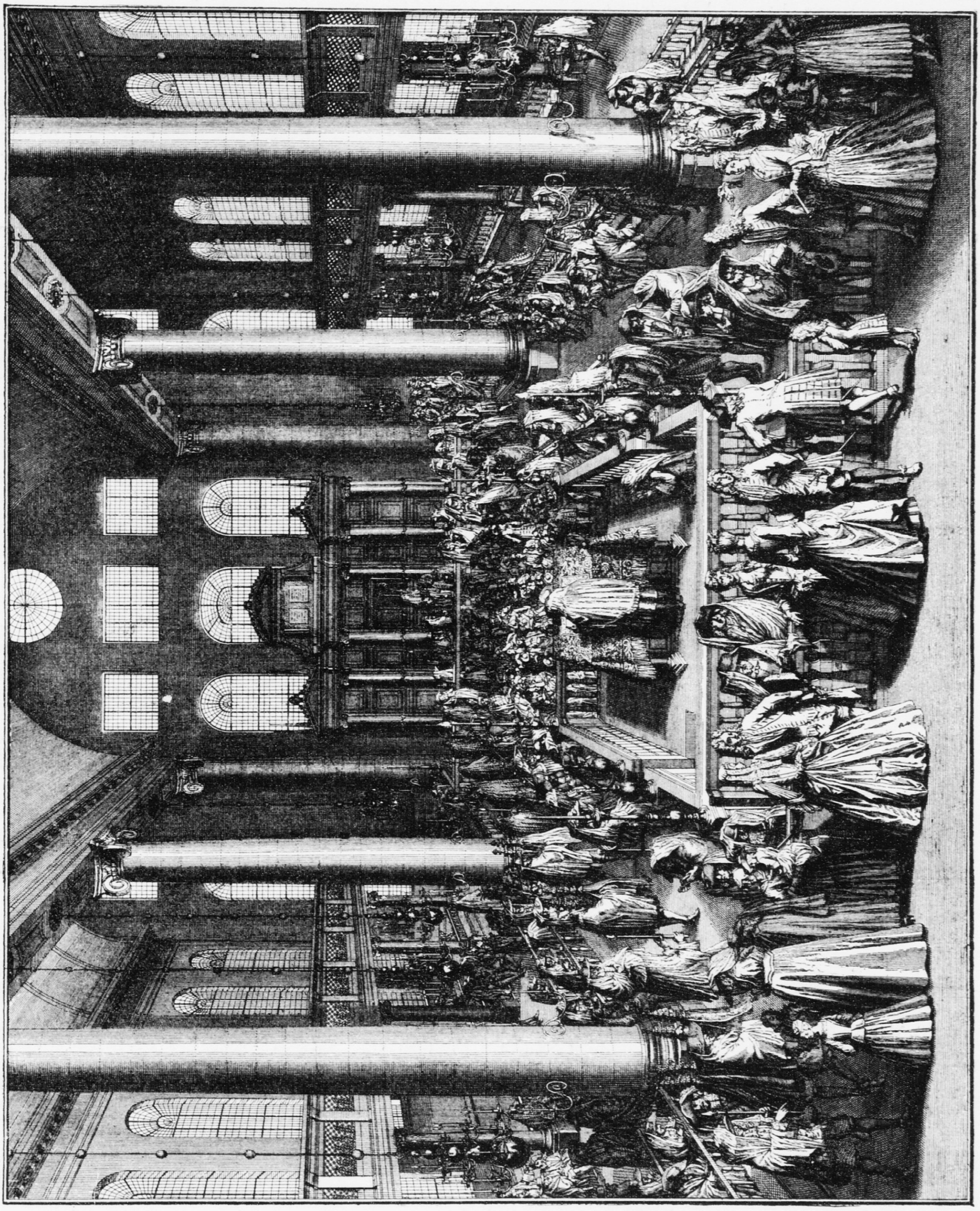

INTERIOR OF SEPHARDIC SYNAGOGUE AT AMSTERDAM. (After Picart.)

Kerkgenootschap" was organized (1870). The Portuguese separated and formed an independent "Kerkgenootschap." The former "Hoofdcommissie" was replaced by the "Centrale Commissie tot de Algemeene Zaken van het Nederlandsch-Israelietisch Kerkgenootschap," which held its first session in 1870. During this period there were several men in Amsterdam distinguished for their learning, their philanthropy, and their championship of Jewish interests; of these may be mentioned the three brothers Hirschel (1784–1853), Meir (1793–1861), Akiba Lehren (1795–1876), and Solomon Rubens (died 1857).

The internal development of the congregation progressed quietly, and a threatened division in 1860 was fortunately averted. New life came to the Judaism of Amsterdam as well as to that of the whole land, when, in 1862, Dr. Joseph Hirsch Dünner (born in Cracow, 1832) was elected rector of the rabbinical seminary. Under his guidance the institution was reorganized in such fashion that both secular and Jewish subjects were included in the curriculum from the lowest classes up. The result was the graduation of a number of rabbis and chief rabbis, who were not only learned in the Law, but whose general academic culture earned for them universal esteem. The continued absence of a strong hand in congregational matters was, however, frequently felt; accordingly endeavors were made for the appointment of a chief rabbi again. In October, 1874, Dr. Dünner was elected to that office, and associated with him was a bet din of three, consisting of T. Tal (until 1881), J. D. Wynkoop (since January, 1871), J. Content (died 1898), A. S. Onderwyzer (since 1888), E. Hamburg (since 1899), and J. D. Wynkoop. During his term of office Dr. Dünner has reorganized the system of instruction in the schools, banished the Judæo-German, and made the vernacular compulsory. The social elevation of the poorer Amsterdam Jews has also received his close attention. On his initiative in 1875 a loan-bank (*Weldadigheidsfonds*) was established, which annually grants 1,200 loans of sums varying from 10 to 300 florins, without interest. A Jewish workingman's association, "Bezalel," was founded, to which, however, until now, unfortunately, only diamond-workers belong. Since there are very few Jewish mechanics besides those employed in the diamond industry and in the manufacture of cigars, another association was founded ("Shemirat Shabbat") to foster the study of handicrafts without sacrificing the religious feeling of apprentices, and, at the same time, to abolish street-peddling, which was carried on extensively by the poorer Jews.

Internal Development.

The field of literature also was not neglected. After the appearance, from May, 1867, of the "Joodsch-Letterkundige Bydragen," edited by the Jewish bibliographer Meyer Roest (died 1889), the same editor published (from 1875 to his death) thirteen volumes of the journal "Israelietische Letterbode," contributors to which were, besides Jewish scholars abroad, the following in Amsterdam: M. Roest, Dr. J. H. Dünner, Jacob Hoofien, L. Wagenaar, D. R. Montezinos, and others. Of Jewish weeklies, there appeared the "Centraal Blad" and the "Nieuw Israelietisch Week Blad," both still in existence. The monthly magazine of the Society of Jewish Teachers, entitled "Ahawah," is also published in Amsterdam. Though this city no longer holds that position of eminence in Hebrew typographic art that it formerly

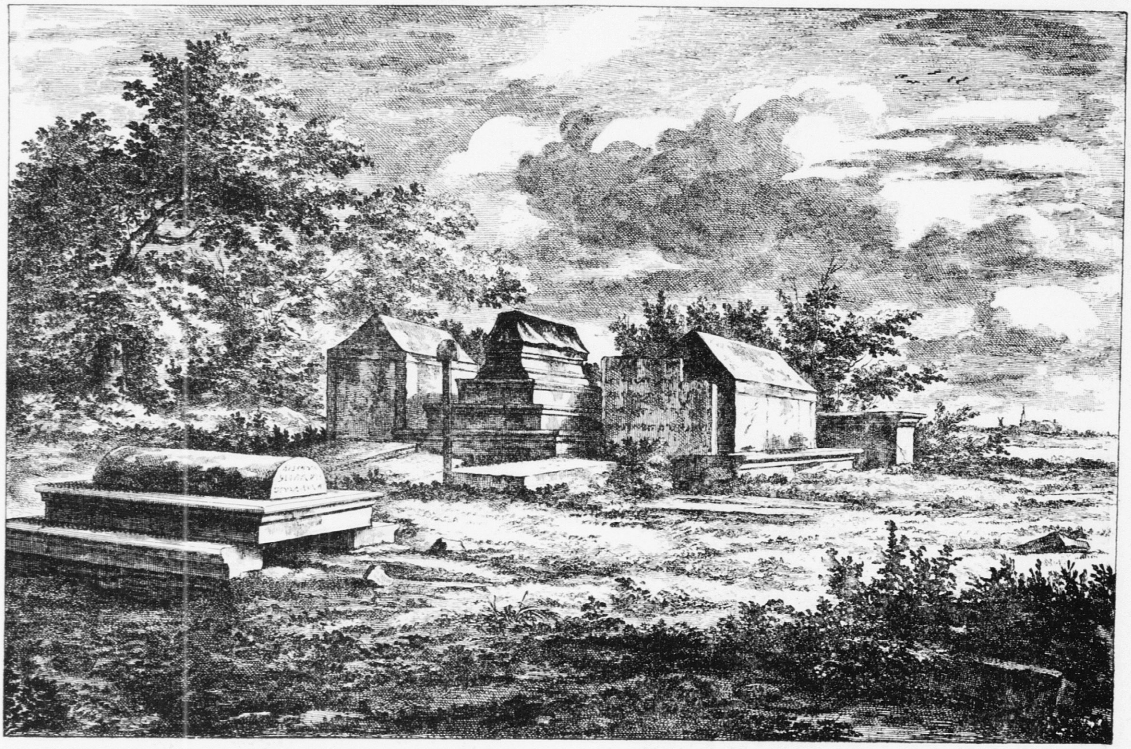

CEMETERY OF SEPHARDIC COMMUNITY AT AMSTERDAM.

(From an engraving by Ruysdael.)

enjoyed, it is still represented in the Hebrew book-world by three large printing-offices. Notable collections of books are the "Bibliotheca Rosenthaliana" (a portion of the University Library); the library of the Portuguese Rabbinical Seminary, with the division "Livraria de Montezinos," which is rich in rare works; the library of the Neder. Isr. Seminary, and of the "Bet ha-Midrash 'Eẓ Hayyim," and several private libraries. In public life, Jews are to be met with in all positions; at the university and in the courts of justice; with the army, and in the state and city governments.

IV. Statistics: The number of the Jews of Amsterdam in 1795 was 20,052, out of a total population of 217,024; on November 19, 1849, 25,173, of whom 2,747 were Portuguese and 22,426 were Ashkenazim, out of a total population of 224,949. In the census of December 31, 1889, the total population was 408,061; of them 49,946 were Ashkenazim and 4,533 Portuguese Jews; in all 54,479. Detailed statistics of the Portuguese congregation have not been printed. The report of the Ashkenazic congregation for 1899 furnishes the following: In that year there were 349 weddings, and in the two cemeteries (Muiderberg and Zeeburg) 688 interments. The congregational budget for 1898 was 221,021.12 florins ($88,000). Of this 45,354.13 florins were expended for Jewish education, and 29,077.50 for charities, which are financially and administratively extra-congregational. The German congregation had eight synagogues, seating 2,668 men and 537 women. There are in addition about 25 smaller synagogues. In the schools of the congregation were registered, in 1899, 837 children. The Jewish free schools had 1,958 pupils, and the Jewish congregational kindergarten 650 children. The Jewish Seminary, with a complete high-school curriculum, numbered 70 students. Of benevolent institutions there were in 1899: (*a*) Hospital (built in 1885); 1,095 patients, with 41,644 days of treatment; discharged, 870; died, 120. (*b*) Surgical polyclinic; 6,075 patients, with 15,115 consultations. (*c*) Eye clinic; 1,303 patients, with 15,825 consultations. (*d*) Dispensary; 56,638 prescriptions. (*e*) Insane asylum; 151 patients, with 45,262 days of treatment; discharged, 10 cured; 2 incurable; 11 died. (*f*) Home for aged men and women.

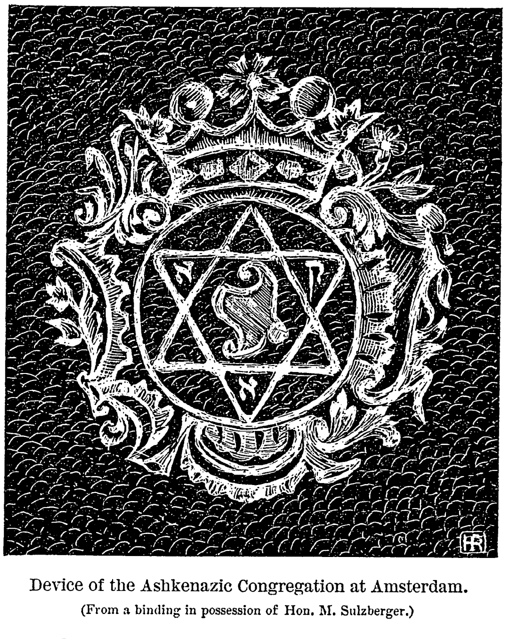

Device of the Ashkenazic Congregation at Amsterdam.

(From a binding in possession of Hon. M. Sulzberger.)

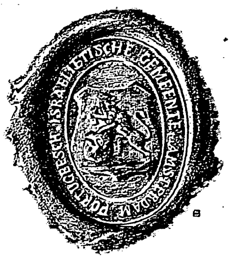

Seal of Portuguese Congregation at Amsterdam.

(From the Congregational Archives.)

[An idea of the former communal activity of the Spanish and Portuguese Jews of Amsterdam may be gained from the list of their various societies, both for the cultivation of letters and the exercise of charity mentioned by Daniel Levi de Barrios in his "Triumpho del Govierno Popular." To the first or academic class belonged the following *yeshibot*: Keter Tora (כתר תורה); Tora Hor (תורה אור); Yesiba de los Pintos; Meirat Henaim (מאירת עינים), also called Yesiba Amstelodama; Tipheret Bajurim (תפארת בחורים) or Yesiba Quinta. Of charitable organizations, the following are mentioned: Abi Yetomim (אבי יתומים); Gemilut Jassadim (גמלות, חסדים); Temime Darex (תמימי דרך); Jonen Dalim (חונן דלים); Masquil el Dal (משכיל אל דל); Sahare Zedek (שערי צדק); Keter Sem Tob (כתר שם טוב); Resit Joxma (ראשית חכמה); Bahale Tesuba (בעלי תשובה). A number of similar societies have from time to time been formed among the so-called German Jews. There may be mentioned the Nederlandsch Israelietisch Seminarium for the training of rabbis, with the Saädat Bagurim (society for the assistance of the scholars); a "Gebroederschap" (ח"ק מצדיקי הרבים הגדולה יע"א) for the study of Hebrew literature; the "Dr. Samuel Israël Mulder-Stichting," founded in 1883 for the purpose of assisting worthy Jewish students of theology. There also exists a Reform synagogue which was founded about the middle of the nineteenth century. G.]

Of benevolent societies still existing, the following may be mentioned: In the Portuguese congregation: a boys' orphan asylum, founded 1648, having 23 inmates in 1899; girls' orphan asylum, established 1734, remodeled 1839, 14 inmates; home for aged men, founded 1749, 6 inmates; home for aged women, founded 1834, consolidated with the Portuguese Jewish Hospital. In the Ashkenazic congregation: boys' orphan asylum, founded 1738, having 82 inmates in 1899; girls' orphan asylum, founded 1761, 66 inmates; Lying-in Society, established 1822.

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On section II. (in addition to the above): Amelander, *Scheerit Israel*, Dutch translation by Goudsmit, with notes by Polak, Amsterdam, 1855; Mülder, *Iets over de Begraafplaatsen*, Amsterdam, 1851; Polak, *Ḳol bat Galim* (Hebrew), Amsterdam, 1867; Dembitzer, *Kelilat Yofi* (Hebrew), Cracow, 1888 and 1893; Seeligmann, *Losse Bydragen tot de Geschiedenis der Joden in Amsterdam*, in the *Centraal Blad voor Israeliten in Nederland*, xv. Nos. 47 *et seq.*

On section III.: Hartog, *De Joden in het eerste Jaar der Bataafsche Vryheid*, in the *Gids*, 1875; Italie, *De Emancipatie der Joden in 1796*, in the *Amsterdamsche Jaarboekje voor* 1897; *De Societeit Felix Libertate en wat zij voor de Emancipatie der Joden heeft gedaan*, in *Oud Holland*, 1898, xvi. 51 *et seq.*, 79, 147; *Die Juden in Amsterdam*, in *Cölnische Zeitung*, June 6, 13, 20, 1886; *Aus der Amsterdammer Gemeinde*, 1797–1817, in *Jeschurun*, 1885, iii. Nos. 40–51, 1886, iv. No. 6.

S. Se.

AMSTERDAM, N. Y.: City of Montgomery county, New York, on the Mohawk river, 33 miles northwest of Albany; population in 1900, 20,929.

The earliest Jewish residents were Harris Davis, Isaac Mark, and a Mr. Rothenburg, in the order named. In 1865 Julius Wasserman came to Amsterdam, and in 1886 was appointed postmaster: a little later he erected a broom factory, that of the Amsterdam Broom Company, with which Mr. Wasserman and his son are now associated. Since then the Jewish community has grown rapidly, and in 1900 numbered about 250, of whom about 125 were attendants at the Reform Temple of Israel, the remainder attending the orthodox synagogue.

The congregation of the Temple of Israel was organized and incorporated in January, 1874, with Isaac Wasserman as its president, and Joseph Gregar (now deceased) as its first rabbi. Rev. I. Kline succeeded Gregar, and was in turn followed by Rev. Samuel Friedman. The latter was succeeded by Emil Friedman. The present minister (1901) is S. Philo, formerly of Atlantic City, N. J. A site, located in the most desirable residential portion of the city, was purchased in 1900, and plans for a temple are in the hands of the contractor. Beautiful cemetery grounds, about three miles from the city, are among the possessions of the congregation. The president of the congregation is Julius Wasserman, who has acted in that capacity for the last fifteen years; vice-president, Moses Behr; secretary, David Wasserman; treasurer, Samuel Levi.

Among the Jewish societies are: The Temple Aid Society; the Deborah Society—a benevolent association composed of married ladies—and a literary society, composed of young people.

The Jews of Amsterdam are engaged in the leading trades; and the largest dry-goods stores of the city are conducted by them. A. L. L.

AMU or **AAMU:** The ancient Egyptian designation for the Semites, frequently quoted in popular literature. The correct form in Hebrew letters would be עאמי for the singular, according to the Coptic *ame*, nearly equivalent to *'ami* (plural, *'a'mêu?*). The etymology seems to be Egyptian; the original word meaning "bearers of the throwing-stick," from the common weapon of the Bedouin, rather than from the Semitic *'am(m)*= "nation." The word, met with in the inscription of "Una" (sixth dynasty), while usually employed to designate the Semites, is also applied to other Asiatic and European nations of the Caucasian type. (For the history of the word, see W. M. Müller, "Asien und Europa," pp. 121, 351.) W. M. M.

Origin of the Word.

AMULET: The word "Amulet" used to be considered as derived from an imaginary Arabic word "hamalet" (something hung on); but it is in reality an ancient Latin word of unknown etymology. It is found several times in Pliny, "Naturalis Historia," xxviii. 38, xxx. 2, and elsewhere (Pauly-Wissowa, "Realencyklopädie der Classischen Altertumswissenschaft," i. 1984). Amulets are referred to in the Bible, but without any technical designation. In Talmudic literature the specific term *ḳemi'a* is found, from a root meaning "to bind." A ḳemi'a is therefore something bound on or around, so that the supposititious etymology for the word Amulet as "something hung on" would be correct as concerns the Jewish form. But this designation refers simply to the Amulet's external application, and indicates nothing of its purpose or contents. Biblical, Talmudical, and post-Talmudical passages supply information on both of these points.

Amulets were employed to protect man, or his possessions, such as houses, cattle, etc., from the evil influences of witches, demons, and other mischievous powers likely to be encountered, or to counteract misfortune, illness, and damage of various kinds already being endured. The Amulet is found both in the Orient and in the West, among wild tribes and among civilized nations down to the present day. Assyrians and Egyptians, Greeks and Romans, Jews and Christians, fostered this ancient superstition, and, in varying degrees, foster it to-day. Among the Israelites, therefore, the Amulet has a history extending over several thousand years, and it may conveniently be considered under the heads of the Biblical, Talmudical, and post-Talmudical periods.

Biblical Age.

All ornaments worn on the person seem to have been originally amulets. The majority of them derived their supposed power from the fact that they either bore the images of idols or were consecrated to idols. The patriarch Jacob buried "all the strange gods which were in their [his household's] hand, and all their earrings which were in their ears" (Gen. xxxv. 4). Seeing that the weak were more likely to suffer from the evil influence of witchcraft and demons than the strong, it was usually only the women and children who wore such means of protection. Aaron said to the men (Ex. xxxii. 2), "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters," whereupon "all the people brake off the golden earrings which were in their ears." The Midianite kings wore crescents and earrings; even their camels had chains about their necks, evidently as amulets (Judges, viii. 26). Jewelry was worn by the women and maidens not only for ornament, but also for protection and as charms. Among the twenty-four ornaments of the daughters of Zion, referred to in Isa. iii. 18, mention is made of *lehashim*. This word usually denotes magic, but here evidently signifies an ornament intended to counteract magic and at the same time perhaps to exert magical influence itself. The lover says (Song of Solomon, iv. 9), "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." The adulterous wife puts on her earrings and jewels before she goes after her lovers (Hosea, ii. 13). In Prov. xvii. 8 a bribe is compared to a favor-giving precious stone, whose owner prospereth whithersoever he turneth. That אבן חן here denotes a magical stone is evident; and so, too, in Nahum, iii. 4, something of the same kind is alluded to with regard to "the well-favored harlot, the mistress of witchcrafts." The Book of Proverbs, which was written for the people, and mirrors popular views of life, also makes reference to prevailing conceptions about amulets when it says of wisdom, it "shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. i. 9). Similarly, when it says (*ib.* vi. 21), concerning the admonitions of father and mother: "Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee." Parental precepts protect, like an Amulet worn upon the heart and neck. In many passages of Scripture which speak figuratively of a necklace, an ornamental crown, or of the protection afforded by the Law, the popular conception of the power of amulets is constantly referred to (Ps. lxxiii. 6, ciii. 4, Prov. iii. 22, iv. 9, xiii. 5). Especially significant is Prov. iv. 22, where it is said "they [my words] are life unto those that find them, and health to all their flesh." But amulets were sometimes hidden, carried upon the body, that they might not be exposed to the counter-influence of other amulets, and were thus supposed to be even more potent. Amulets were found upon the bodies of Jewish warriors; they had come from the heathen temple in Jamnia (II Macc. xii. 40). The signet-ring, carried over the heart or upon the arm (Song of Solomon, viii. 6, Jer. xxii. 24, Hag. ii. 23), served as an Amulet, either owing to the material of which it was composed or frequently from the inscription upon it.

Talmudical Age.

The use of amulets was very extensive in the rabbinical period; that is, from about the first century B.C. until about 600 of the common era; consequently there are copious details concerning them in literary sources. The Mishnah repeatedly considers ḳemi‘ot from its particular juridical standpoint. They were worn sometimes with covering and sometimes without. The Amulet itself, it appears, might consist either of an article inscribed with the name of God, with a Scripture passage or the like, or of the root of some herb. Grains of wheat wrapped in leather sometimes served as amulets. Particularly potent were chips or splinters of the wood of an Asherah, or of anything offered to an idol; and therefore such things were regularly made into ḳemi‘ot. The most frequent form of amulets, however, was a small metal plate suitably inscribed. Around the neck of oxen was tied a pearl wrapped in leather. To protect a horse from evil influence, a fox's tail or a crimson plume was fastened between its eyes. Children, owing to their feeble powers of resistance, were held to be much exposed to the danger of magic fascination; they were, therefore, protected by means of knots, written parchments, etc., tied round their necks. Furniture and household belongings were protected by inscribing the name of God upon foot-rests and handles. Usually, at least among men, amulets were worn on the arm; but exceptionally they were carried in the hand. Women and children wore them especially on neck-chains, rings, or other articles of jewelry. An Amulet would sometimes be placed in a hollow stick, and would be all the more efficacious because no one would suspect its presence; it was a species of concealed weapon. Figuratively the Torah is said to be such an Amulet for Israel. The priestly benediction (Num. vi. 24–26) protected Israel against the evil eye. Distinctions were drawn between amulets which had cured once and those that had cured twice or thrice; between those which had healed three different people once each and those which had healed one person three times. In short, there were approved amulets and amulets not approved; a distinction made likewise as to Amulet-makers. Besides the common people in daily life, physicians in their professional practise also used amulets: the Amulet was thought to banish the demon causing the ailment if his name were written upon the ḳemi‘a.

Foreign and Domestic Amulets.

Every nation in turn seems to have held that the magical arts of other nations were superior to its own; and therefore it is easy to understand why the greater portion of the amulets described in Talmud and Midrash are of foreign extraction, as evidenced by their foreign appellations or by other indications. Genuinely Jewish, however, were those talismans which consisted of strips of parchment bearing the name of God, or various permutations of its letters, Scripture passages, or the like. An important quotation concerning these is found in a Baraita (Shab. 115*b*): "Talismans and amulets, although containing in their letters the name of God or sundry passages out of the Torah, may not be saved on Sabbath from a conflagration; let them burn where they are." By letters of God's name are meant anagrams and transpositions of the same; see Abraxas. Upon an Amulet, said to be potent in curing the bite of a mad dog, was written יה יה יהוה צבאות "Yah, Yah, Lord of Hosts" (Yoma, 84*a*). As stated above, medicine did not disdain the use of amulets. Abraham wore a jewel on his neck which healed every sick person he looked upon. A "stone of preservation" (אבן תקומה) was said to protect women from miscarriage. The egg of a grasshopper was said to protect against earache; the tooth of a living fox against sleepiness, and of a dead one against sleeplessness. A nail from a gallows protected against wounds. The sages of the Talmud, however, forbade the use of all such remedies, as being "heathen practise." *Tefillin* (phylacteries) and *mezuzot* (inscriptions on door-posts) are designated by the Targum on Song of Solomon (viii. 6), as permissible amulets, preserving Israel from the power of demons. Sources and citations concerning the use of amulets in Talmudical times may be found in Blau, "Das Altjüdische Zauberwesen," pp. 86, 146; Strasburg, 1898.

Post-Talmudical Age.

Jewish thought and action in the Middle Ages were dominated completely by the Talmud. Since this authority did not forbid the use of written amulets, the Jews were entirely exposed both to the growth of this superstition among themselves and to the overwhelming inroads of the superstitious practises of the nations among whom they dwelt. It is therefore not surprising that the Amulet superstition grew apace among them. It flourished most in the Orient, the ancient home of all magic and superstition. Hai Gaon, the enlightened head of the Pumbedita Academy, wrote (about 1000), "Sorcery and amulets sprang from the Sura Academy, because that lies near to Babylonia and to the house of Nebuchadnezzar." He denies the powers of amulets, as, for instance, that a papyrus or an olive-leaf inscribed with the mystic name of God would put robbers to flight; or if the same were written upon a new tile, that it would calm the sea; or, if thrown upon a man, would kill him. He admits, however, that amulets may be effective as means of cure and protection. All depends upon the writer and upon the moment of application; for at certain times the best are ineffectual (Ashkenazi, "Ta‘am Zeḳenim," 56*b*).

That in the Middle Ages the Jews were influenced by the Babylonian magic especially, and not by the Egyptian—the latter distinguished twenty different sorts of amulets (see Budge, "Egyptian Magic," p. 25, London, 1899)—is shown by the Jewish-Aramaic charm-inscriptions upon Babylonian clay bowls which possibly served as a protection for the utensils; that is, as amulets (Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," Berlin, 1894; Stübe, "Jüdisch-Babylonische Zaubertexte," Halle, 1895; Schwab, "Les Coupes Magiques," etc., in "Proceedings of the Society of Biblical Archeology," April, 1890; *idem*, "Coupes à Inscriptions Magiques," *ib.* June, 1891). In Gaster's edition of "The Sword of Moses" (London, 1896)—a work evidently written under Egyptian influence, but Oriental in its origin and said to belong, according to its editor, to the fourth century—a whole series of ḳemi‘ot is given as protective against various ailments and evils. These consist of transpositions of the names of God, quite unintelligible to the modern mind, written upon paper or engraved upon metal plates, and thus resembling the magic papyri of the Greeks. Exactly as with Egyptian amulets, the requisite color and material of these are sometimes indicated; thus one charm was to be written on a red plate, another on a silver plate, and so on. By the employment of these amulets, paralysis, sciatica, eye and ear ailments, leprosy, and other evils were to be cured. With a certain plate fastened around the thigh, a man might enter a fiery furnace and come out unscathed. Material and inscription of the Amulet varied according to its purpose. By its means fish could be caught; the love of a woman secured and retained; the sea crossed dry-shod; wild animals slain; terror diffused through the world; communion had with the dead; a sword obtained which would fight automatically for its owner; one's enemies set to tearing each other to pieces; oneself rendered invisible; springs of water found; cleverness attained; and many similarly wonderful things accomplished. In one passage a device that is frequently met with in Babylonian and Egyptian magic is mentioned; namely, the preparation of an image and working the charm desired by its medium. The prescription runs:

> "If thou desirest to cause any one to perish, take clay from two river banks and make an image therewith; write upon it the man's name; then take seven stalks from seven date-trees and make a bow [here follows the word דרהסקניאהא] with horse-hair (?); set up the image in a convenient place, stretch thy bow, shoot the stalks at it, and with every one say the prescribed words, which begin with אקתרם and end with פרסוסי, adding, 'Destroyed be N., son of N.!'"

Gaster (*l.c.* pp. 12–19) explains why these means were thought to be effective. It appears that every angel and demon is bound to appear and obey when he hears a certain name uttered (p. 25, lines 2–10). Even Hai Gaon ("Responsen der Geonim," ed. Harkavy, 373, p. 189) says, "Amulets are written, and the divine name is spoken, in order that angels may help." But a great deal was made to depend upon using the right name at the right time, a condition likewise frequently insisted on in the Egyptian and Babylonian magical works.

"Practical Cabala," or the art of employing the knowledge of the hidden world in order to attain one's purpose, is founded upon the mysticism developed in the "Sefer Yeẓirah" (Book of Creation). According to this work, God created the world by means of the letters of the alphabet and particularly those of His name, ו, ה, י, which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, one may thus easily make himself master of creation, since God Himself not only permits but desires this; for these formulæ all proclaim monotheism. The Egyptians held a similar view (Budge, *l.c.* xiii.). The mystic book "Raziel" (eleventh century), in so far as it is to be considered here, is also of Oriental origin, and reflects similar views. Instructions are given for the preparation of amulets; and particular days and hours are indicated as suitable for the manufacture (ed. Amsterdam, 42*b*). As samples, the two ḳemi'ot in the next column may serve.

Cabala.

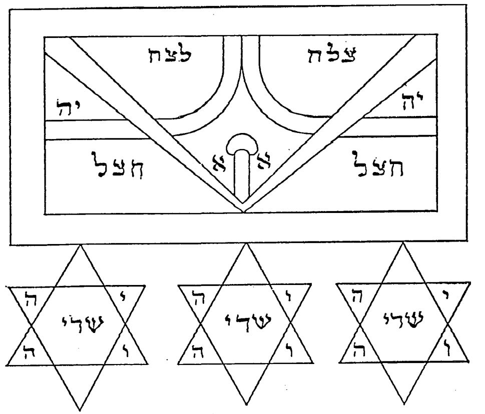

This Amulet, on which צלח from Psalm xlv. 5 is permuted, contains space for a short prayer to be written in, expressive of the particular object to be obtained, and is recommended for use in furthering all business enterprises. It contains the usual shield of David with שדי. It must be written upon parchment, and worn on the left side.

In Europe, Spain comes most prominently into view in the consideration of amulets, that country being a hotbed of superstition and Cabala. Naḥmanides and Adret permit the employment of a metal plate with the image of a lion as a remedy against a painful cough (Adret, "Responsa," 1st ed., 167, 413). This superstition was a universal one, and is mentioned also by Manasseh ben Israel of Amsterdam (seventeenth century), who remarks that Leone Soavio recommended it to Paracelsus as a cure for stomach-pain ("Nishmat Ḥayyim," third treatise, chap. xxv.). Other amulets were written upon parchment, on the skin of a fetus or of a deer (Adret, *ib.*), but were of avail only when the writer and the chosen time were propitious. Adret also forbids such charms as are clearly useless ("Novellæ" on Shab. 67). In Germany, red cords with corals were worn as protection against the evil eye. Christians employed Jews to make amulets for them; for these had the reputation of being "wise folk." Strangely enough, in the later Middle Ages, Jews attached to their arms, where the phylacteries were applied, amulets containing the names of Christ and the three holy kings (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," pp. 97, 101). Insanity or epilepsy was cured by hanging beets around the patient's neck. People were warned, however, that the preparation of these amulets would irritate demons. Against miscarriage women carried a stone around the neck, called אינקונתא, a word evidently derived from the French *enceinte*; a hole was pierced through it; it was as large and as heavy as a hen's egg. These stones, which had a glazed appearance, were found in the fields, and were esteemed of priceless value. A similar purpose was served in antiquity as well as in the Middle Ages by *aetites.* For lightening labor, both Jewish and Christian women wore a piece of a man's vest, girdle, or other clothing. Luther relates that a Jew presented Duke Albert of Saxony with a button, curiously inscribed, which would protect against cold steel, stabbing, or shooting. The duke made the experiment on the Jew, hanging the button around his neck and then slashing him with a sword (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," pp. 205, 207, 214, 226, Vienna, 1880). The Italian coin, with its abracadabra-like inscription, described by Güdemann ("Gesch. d. Erz. und der Cultur der Jud. in Italien," p. 335), was probably of Jewish, and not of Christian, origin. The medallion bears on the one side the words below, the

In Europe.

מאיהסתאם יהוה
רהגים דומיני
מהי אני מום
בהניגנום
מיהי
פאביאט

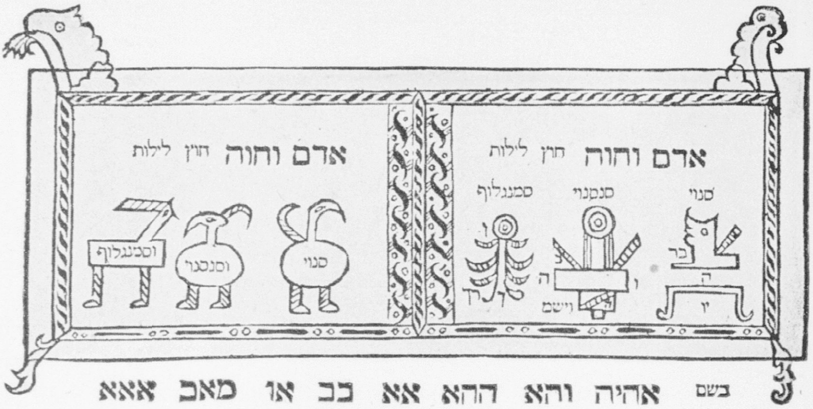
אדם וחוה חוץ לילות
אדם וחוה חוץ לילות
סנוי
סנסנוי
סמנגלוף
וסמנגלוף
וסנסנוי
סנוי
בשם אהיה והא ההא אא בב או מאב אאא

1. Amulet for Protection Against Lilith.
(From the "Sefer Raziel.")

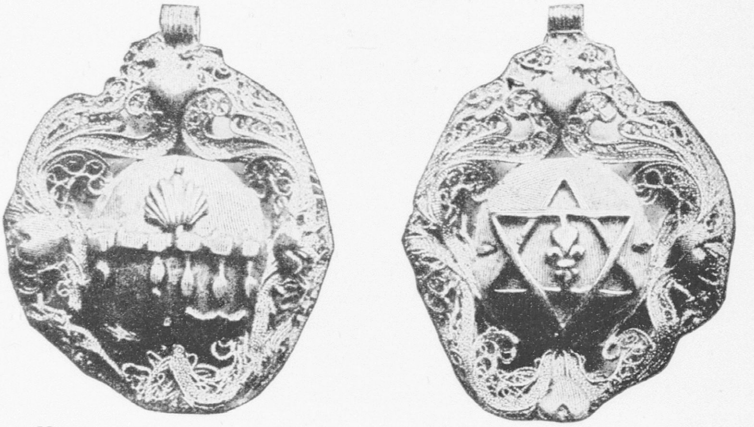

2. Silver Medallion with שדי on Obverse, and David's Shield Enclosing Fleur-de-Lis on Reverse. 2⅝ × 1⅞ in.

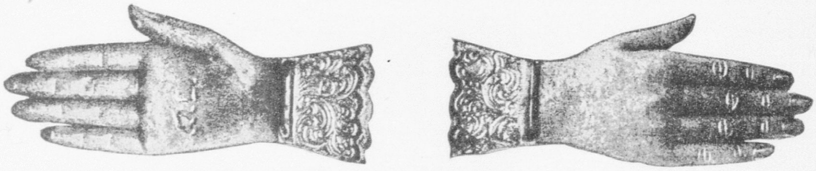

3. Golden Hand Used for Protection Against the "Evil Eye," with שדי in the Palm. 2¼ × 1 in.

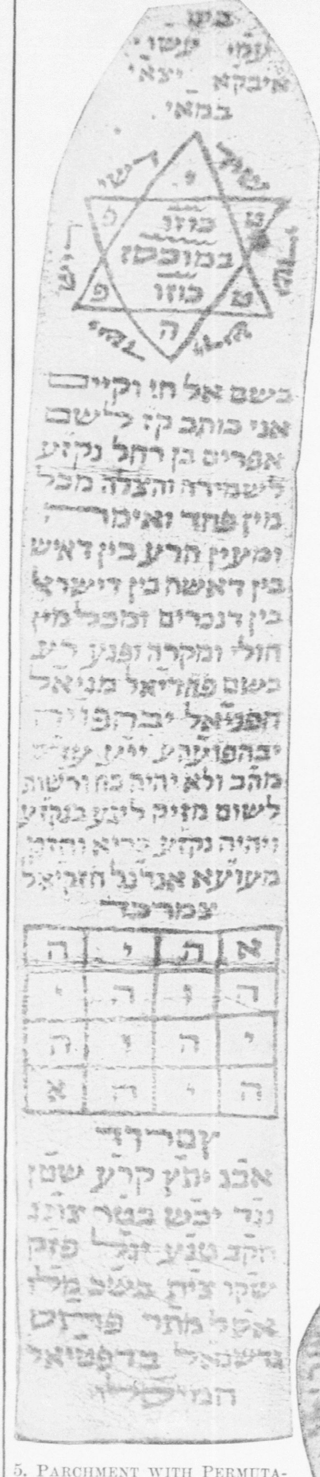

5. Parchment with Permutations of שדי, יהוה, and אהיה. 9¼ × 1¾ in.

[Figs. 2, 3, 4, and 5 reproduced by courtesy of the United States National Museum, Washington, D. C.]

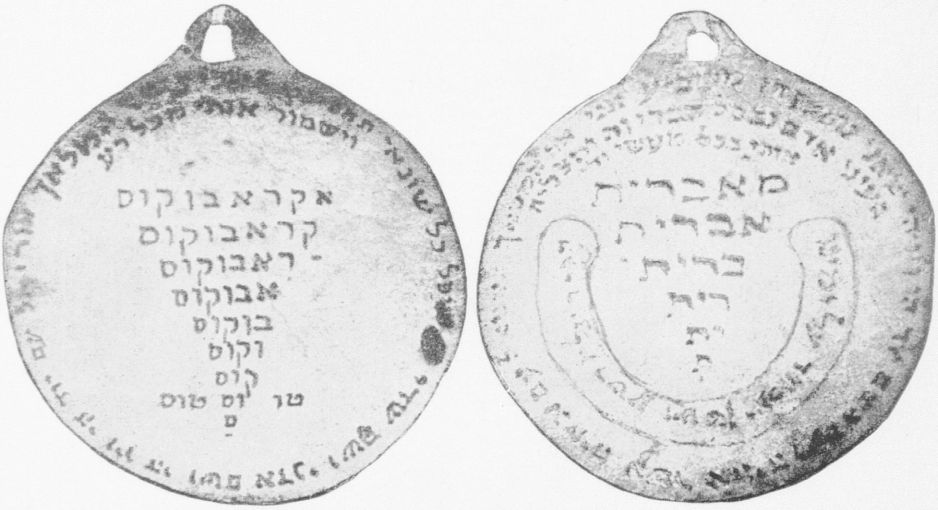

4. Parchment with Inverted Pyramidal Inscription After the Style of Abracadabra. Diameter 1⅞ in.

AMULETS

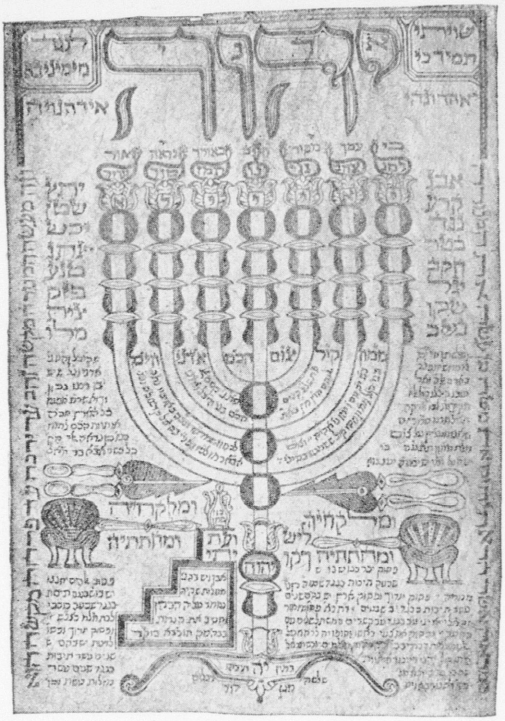

AMULET WITH FORMULA INSCRIBED AROUND THE MENORAH, AND "ITS TONGS AND SNUFFDISHES" (Ex. xxv. 38).

(From the collection of J. D. Eisenstein.)

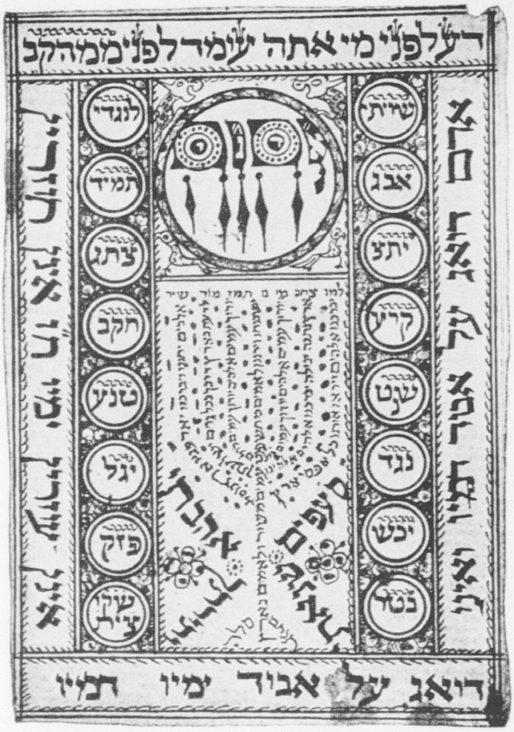

ד״ע לפני מי אתה עומד לפני ממה״קב

שויתי
אבג
יתצ
קרע
שטן
נגד
יכש
בטר

לנגדי
תמיד
צתג
חקב
טנע
יגל
פזק
שקו ציח

דואג על אביד ימיו תמיו

"MIZRAḤ" WITH THE 67TH PSALM IN THE SHAPE OF THE MENORAH SURROUNDED BY MAGICAL FORMULAS.

(From Kohut, "Geschichte der Juden.")

לנקבה
ארם וחוה חוץ לילית
חוה ראשונה :
סניי וסנסנוי וסנמנגלוף
שמריאל חסריאל

אלו הן שמותי

(*For a Girl.*)

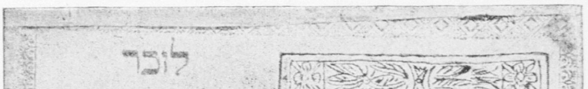

לזכר
ארם וחוה חוץ לילית
חוה ראשונה :
סניי וסנסנוי וסמנגלוף
שמריאל חסריאל

אלו הן שמותי

(*For a Boy.*)

AMULETS HUNG UP AT CHILDBIRTH FOR PROTECTION AGAINST LILITH.

(From the collection of Prof. Richard Gottheil.)

Hebrew transliteration of "Majestas YHWH regis domini mei animum benignum mihi foveat" (May the majesty of YHWH foster a kindly disposition in my lord the king toward me). Upon the other side is

מאיהסתאם יהוה
אני מום מהי
רהגים אד
מהינכלי
נהת

"Majestas YHWH animum mei regis ad me inclinet" (May the majesty of YHWH incline the king's soul to me).

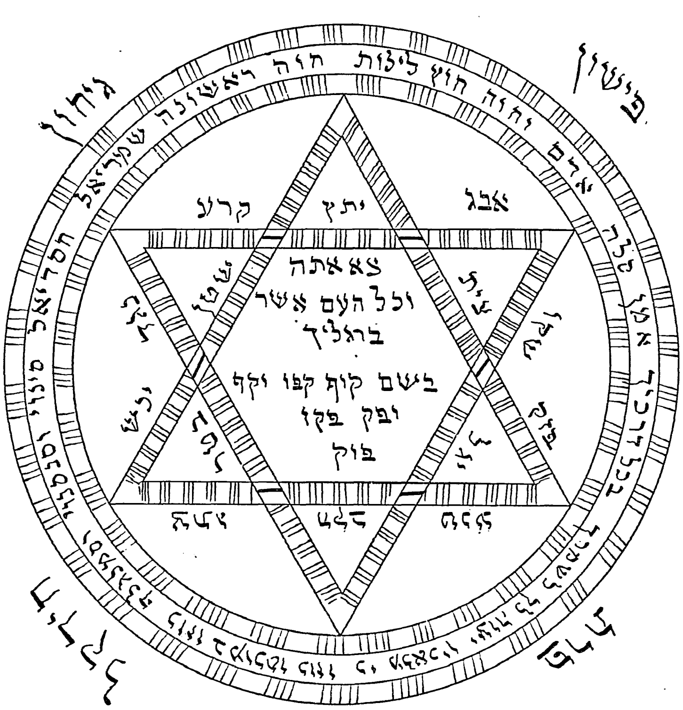

This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons, and is given in "Raziel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Psalm, xci. 11; the names of Adam and Eve; also חוץ, which is equivalent to חוה, Eve (in the א"ת ב"ש system, see AT-BASH, ץ=ה); then לילות, probably a misprint for לילית, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (כוזו = יהוה: in this permutation each letter is represented by the next succeeding letter of the alphabet, thus י = כ, ה = ו etc.). Outside of the shield of David stand the initial letters of the well-known prayer by Neḥunia b. ha-Ḳana, אנא בכח, also the words, קרע שטן, "May Satan be torn asunder!" The innermost space finally contains words from Ex. xi. 8, and permutations of קוף, a mystical name of God.

The Eibenschütz Controversy.

The expulsion of the Jews from Spain in 1492 caused the dissemination of the Cabala far and wide through the East and the West. Their unexampled sufferings served to foster their mystic bent more than ever. The Holy Land, as far as repeopled by Spanish exiles (notably Safed), became the hotbed of the most abstruse secret lore, which favored, among other things, the employment of amulets. From Turkey on the one side, and from Italy on the other, the Cabala spread to Poland and lands adjacent; Ḥasidism arose there and flourishes there to-day. This mysticism also prepared the ground for amulets, so that there are whole books devoted exclusively to ḳemi'ot still extant in manuscript (compare Benjacob, "Oẓar ha-Sefarim," p. 530). This so-called "practical Cabala" recommended a number of talismans, a description of which must be omitted here in order to describe a celebrated ḳemi'a contest of the middle of the eighteenth century. Jonathan Eibenschütz, remembered by Jews to-day as an eminent Talmudist, prepared a number of amulets. He issued them in Metz, where he was rabbi, and later in Hamburg, Altona, and Wandsbeck, over the united communities of which he presided as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the evil eye. He furnished one that would banish "croaking demons" from a house; upon digging into the foundations, the demons would then be found in the shape of veritable croaking frogs. To find the body of one drowned, he provided a charm in the shape of a written parchment to be laid on the bank of the river or pond. He claimed to have been particularly successful with his amulets in helping women in various emergencies; and statistics were said to support his statements that since he had officiated as rabbi in Hamburg scarcely one Jewish woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational *Ḥebrah Ḳaddisha* (burial society) confirmed this claim officially. All of this became matter of public discussion when Jacob Emden, then residing in Altona, and Jacob Joshua Falk, chief rabbi of Frankfort-on-the-Main, both learned and respected men, openly charged Eibenschütz with invoking as Savior in his amulets the false Messiah, Shabbethai Ẓebi. The contest waged furiously; the scholars and communities of Germany, Holland, Italy, Turkey, the Holy Land, Poland, Lithuania, Hungary, and elsewhere took active part in a most vehement discussion. Even the temporal authorities were appealed to by Eibenschütz's opponents, application being made to the City Council of Hamburg, and to the king of Denmark. The charge was based particularly upon five amulets issued by Eibenschütz while officiating in Metz, and which were certified to by the congregational officials, as having been written by him.

It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be

In Modern Times.

practically extinct except in the Orient. The "Shulḥan 'Aruk" does not forbid amulets (see "Oraḥ Ḥayyim," § 301, 24–27; § 305, 17; § 334, 14; "Yoreh De'ah," § 179, 12). It is important to note the fact that the Jews, the "people of the Scripture," employed mainly *written* parchments for such purposes, not bits of wood, bone, stone, or other natural objects.

Modern Judaism of course approves the sentiments of Maimonides, who pronounced against them; he denies them all potency or virtue whatever ("Moreh," iii. 37), and speaks of the "craziness of the amulet-writers, who hope to accomplish miracles by permutations of the Divine Name" (*ib.* i. 61, end).

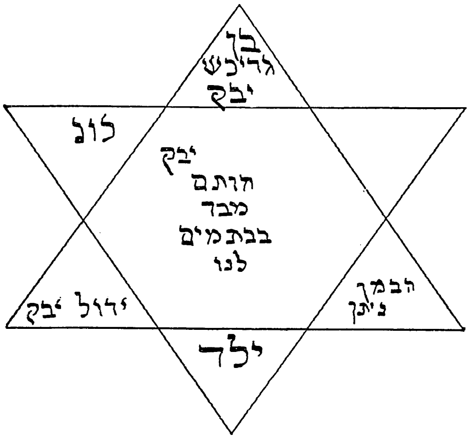

This Amulet is "for protection in childbirth."

In five corners of the six-cornered "Shield of David," the Hebrew letters of the verse (Isa. ix. 5), כי ילד ילד לנו, "For unto us a child is born," etc., are scattered promiscuously, interspersed with the letters of Neḥunyah ben ha-Ḳana's prayer (אנא בכח). The word בבהמים in the interior space was claimed to be equivalent by permutation to Shabbethai's name (שבתי) together with the initials מ"מ; that is, מלך משיח, "King Messiah."

Bibliography: On the Eibenschütz controversy, see the collected pamphlets שפת אמת, Lemberg, 1877; Eibenschütz's own defense, לוחת עדות, Altona, 1755; Grätz, *Gesch. d. Juden*, vii. note 7.

L. B.

AMULO (AMOLON), THEODBOLDUS: Bishop of Lyons (841) during the reign of Charles the Bald; died 852. From his master and predecessor, Agobard, he learned to hate the Jews, and with the assistance of the Bishop of Rheims and Archbishop of Sens, who nourished the same sentiments, he tried, at the Council of Meaux (849), to revive the old canonical laws and anti-Jewish restrictions. But Charles would not yield to the prelate's injunctions, and dissolved the meeting. Amulo, however—unremitting in his efforts against the Jews, like his master—wrote a virulent letter to the spiritual authorities, in which he expounded his grievances against the Jews, forgetting no fact to their discredit, not even the conversion of the court-chaplain Bodo to Judaism. Although the letter did not immediately produce the effect expected by its author, it attracted the attention of the clergy, who were at that epoch generally favorable to the Jews, and the calm enjoyed by Jews in France gradually came to an end.

Bibliography: Galland, *Veterum Patrum Bibliotheca*, vol. xiii.; Migne, *Patrologia Latina*, cxvi. 142 *et seq.*; *Histoire Littéraire de la France*, viii. 650.

I. Br.

AMUSEMENTS. See Games, Pastimes.

ANAB ("Grape"): A city in the hills of southern Judea, lying in the domain of Judah (Josh. xv. 50), from which Joshua exterminated the Anakim (Josh. xi. 21). It is still called Anab (Buhl, "Geographie des Alten Palestina," p. 164). G. B. L.

ANACLETUS II. (PIETRO PIERLEONI): Antipope to Innocent II. from 1130 to 1138. By reason of his Jewish descent, which prompted Voltaire to call him ironically "the Jewish Pope," Anacletus had to face a great deal of opposition and calumny.

An ancestor of Anacletus, whose name was probably Baruch, had grown rich in the middle of the eleventh century by lending money to both sides in the struggle between the popes and the Roman nobility. Ambition prompted him to embrace Christianity, on which occasion he assumed the name of Benedict. He married a lady belonging to an aristocratic family of Rome, and his son, Leo de Benedicto Christiano, subsequently took rank among the champions of the papal court in its conflict with the imperial party. Leo's son, Petrus Leonis, whose name became the family eponym, resolved to devote his own son, who also bore his name, to the priesthood, and he lived to see this son wear the cardinal's hat. Pierleoni did not become pontiff, however, until after the death of his ambitious father.

One of the group who left Rome with the pope Gelasius II. when the latter fled to France, Leo subsequently was a prominent factor in the election of Calixtus II. The latter manifested his gratitude to Pierleoni, as well as recognition of his talent, by appointing him, toward the end of the year 1123, head of the papal legation to France. While in that country, Pierleoni had the opportunity of fulfilling several important ecclesiastical missions, as well as of presiding at the councils of Chartres and Beauvais.

Innocent II. His Opponent.

Pierleoni was elected pope as Anacletus II. in 1130 by one faction at Rome, while another faction elected Innocent II. Pierleoni received but little support when elevated to the pontificate, while Innocent II. was upheld not only by the councils of Rheims and Pisa, and by the greater portion of the Roman Catholic clergy—who, it would seem, could not forgive Anacletus his reputed Jewish physiognomy—but also by the entire European royalty, with the exception of Roger of Sicily, who was Anacletus' brother-in-law, and by the duke of Aquitania. It redounds to the honor, liberality, and magnanimity of the population of Rome that Anacletus was able to maintain to the last his authority in the capital, notwithstanding the repeated attacks of the emperor Lothaire II., who supported Innocent II.

The opposition to Anacletus expressed itself in the invention and dissemination of the most slanderous reports concerning him. Bernard of Clairvaux, who was the most zealous supporter of Innocent in France, quite naturally poured forth his indignation in a vehement epistle to Lothaire, to the effect that "to the shame of Christ a man of Jewish origin was come to occupy the chair of St. Peter."

Accused of Malfeasance.

But aside from styling him "Judæo-pontifex," the antagonists of Anacletus circulated the most ignominious rumors about him, charging him with the systematic robbery of chapels and churches—in the disposal of which spoils the Jews were designated as his accessories—and not flinching even from accusing him of being guilty of incest. In brief, the consensus of opinion regarding him was summed up in the decision that he was not only as bad as, but even worse than, a Jew.

Though the charge of assisting the pope in robbing the churches and chapels was undoubtedly a calumniation of the Jews, it is quite probable that the Jews sided with Anacletus in this papal schism, which lasted until his death, in the year 1138. The interests of their own safety in Rome, where his sovereignty was unquestioned, must have urged them to adopt the policy of obedience to Anacletus. In fact, the cold, formal response with which Innocent II. greeted the Jewish delegation upon his entry into Rome would warrant this assumption. There is no ground, however, for supposing that the opponents of Anacletus had used their influence to arouse the fanaticism of the masses against the Jews. Both Bernard of Clairvaux, through whose indefatigable zeal and eloquence the rulers of France and of Germany were won for the cause of Innocent, and the inhabitants of Rome, though, as a rule, inimical to the Jews, repeatedly condemned their persecution and oppression. As for Anacletus, however, his ancestral connection with the Jews undoubtedly served to enhance his schismatic troubles, inasmuch as it afforded his antagonists an additional ground for calumniation. Yet it is quite probable that the vague historic recollection of Anacletus—his Jewish origin, his ecclesiastical struggle, and, perchance, his friendly attitude toward the Jews—in later days fashioned itself into a semi-mythical background for the wide-spread medieval legend relating to the Jewish pope (see Andreas).

Bibliography: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 76 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 214 *et seq.*, and index; compare Zöpffel, *Die Doppelwahl des Jahres 1130*, Göttingen, 1871; *Göttinger Gelehrte Anzeigen*, 1876, pp. 257, 304; Gregorovius, *Gesch. d. Stadt Rom im Mittelalter*, iv. 391-417.

H. G. E.

ANAGRAM (Greek, *ἀνὰ* = "over again," and *γράμμα* = "letter"): The letters of a word so transposed as to make a different word or phrase. The use of anagrams by the Jews dates back to the remotest antiquity. Several occur in the Bible; for example: ונח מצא חן ("And Noah found grace," Gen. vi. 8), where חן is probably employed because of its being the Anagram of נח; את בכרתי לקח והנה עתה לקח ברכתי ("He took away my birthright, and, behold, now he hath taken away my blessing," *ibid.* xxvii. 36); פאר תחת אפר ("A garland instead of ashes," Is. lxi. 3); כל אויבי ישבו יבשו רגע ("Let all my enemies return and be ashamed suddenly," Ps. vi. 11); ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב ("And his mother called his name Jabez, saying, Because I bare him with sorrow," I Chron. iv. 9).

In the Talmudic and Midrashic literature, anagrams became a system of Biblical interpretation, called הפוך (inversions). Eleazar of Modi'in introduced it in explaining the word פחז (Gen. xlix. 4) by the transposition of its letters. But this system, applicable originally only to the transposition of the letters, was gradually extended to simple transpositions of the words. Jewish literature, and especially the Jewish poetry of the Arabic epoch, imitating the Arabic poets, who had a predilection for anagrams, offers many examples: אם תעלז על חליי אשטח לך לחיי ("If you mock my sickness, I will tender you my cheeks"), Judah ha-Levi, "Diwan," ed. Brody, ii. 149; ותצבר בר ורוב מזון לעת רזון ובצרת ("And she amasses corn and plenty of food for a time of scarcity and famine"), Alḥarizi, "Taḥkemoni," ed. Kaminka, p. 49).

The golden age for anagrams began with the Cabala. The Platonists had strange notions as to the influence of anagrammatic virtues, particularly of anagrams evolved from names of persons. It is not surprising, therefore, that the cabalists, like all the Neoplatonists, pretended to discover occult qualities in proper names and in their anagrams. Thus, most amulets are based upon the transposition of letters (compare "Raziel ha-Malak," p. 62). Cabalists explain, for instance, the custom of reciting some Mishnah paragraphs on the anniversary of the death of relatives (*Jahrzeit*), by pointing out that משנה (Mishnah) contains the letters of נשמה (soul). Nearly all the cabalistic writings give rules for composing anagrams, which are called *temurah* (change).

I. Br.

ANAH: 1. Mother of Aholibamah, one of the wives of Esau and daughter of Zibeon (Gen. xxxvi. 2, 14, 18, 25). The Septuagint, the Samaritan Pentateuch, and the Peshito read "son," identifying this Anah with No. 3 (see below). **2.** Son of Seir, the Horite, and brother of Zibeon; one of the chiefs of the land of Edom (Gen. xxxvi. 20, 21; I Chron. i. 38). **3.** Son of Zibeon, who is specified in the Bible as "that Anah that found the hot springs [הימם; A. V. "mules," so in Targ., Yer., and Gen. R. on the passage; Pes. 54*a*] in the wilderness" (Gen. xxxvi. 24; I Chron. i. 40, 41).

G. B. L.

——**In Rabbinical Literature:** As early as the middle of the fourth century, the rabbis discussed Anah's combination of Ha-Yemim in the wilderness. In his commentary on Gen. xxxvi. 24, Jerome cites the following definitions of the word, derived from Jewish sources: (1) "seas" as though ימים (yammim); (2) "hot springs" as though חמים (ḥammim); (3) a swift-running variety of the ass, called "yemin," obtained by Anah through a cross of the domestic with the wild ass; and (4) "mules." The last interpretation was, according to Jerome, the most current among the Jews; and it was believed that Anah was the first to have bred the mule, thus bringing into existence "a new animal bred contrary to natural laws." The rabbinical sources are familiar with this fourth explanation, and make the additional observation that "Anah was himself a bastard," his mother being also the mother of his father. As a punishment for this unnatural combination of Anah, God brought into the world the deadly water-snake, through the union of the common viper (חכינה) with the Libyan lizard (חרדון). See Gen. R. lxxxii. 15; Yer. Ber. i. 12*b*; Bab. Pes. 54*a*; Ginzberg, "Monatsschrift," xlii. 538, 539.

L. G.

ANAIAH ("The Lord Hath Answered"): **1.** A supporter of Ezra (Neh. viii. 4), who is called Ananias in I Esd. ix. 43. **2.** A prominent man who sealed the covenant with Nehemiah (Neh. x. 22). These two may be identical.

G. B. L.

ANAKIM.—Biblical Data: A pre-Canaanite tribe, dwelling (according to Josh. xi. 21, 22, and Judges, i. 10, 20) in the hill country of Judah and in the Philistine plain (Hebron, Debir, Anab, Gaza, Gath, Ashdod). Three clans are mentioned: Sheshai, Ahiman, and Talmai (Judges, i. 10; Num. xiii. 22). These names seem, from their form, to be Aramaic; but what this fact signifies is not clear. The Anakim are said to have been conquered by Caleb (Josh. xv. 14; Judges, i. 20), who received their territory. In Deut. ii. 11, the Anakim are called a branch of the Rephaim, which is perhaps a generic term. The Hebrew of Num. xiii. 33

classes them also with the Nefilim; but the clause is not in the Greek, and is probably a late gloss. In Judges, i. 10, the conquest is ascribed to Judah. How far the Anakim had been absorbed by Canaanites and Philistines is uncertain. On the genealogy in Josh. xiv. 12–15 and xv. 13, see Hebron and Kirjath Arba. T.

——**In Rabbinical and Hellenistic Literature:** According to rabbinical tradition (Gen. R. xxvi.), the Anakim are of the same Titanic race as the Rephaim, Nefilim, Gibborim, Zamzummim, and Emim. The name (as though containing the element *'anak* = neck) is explained in the Midrash (Gen. R. xxvi.) as indicating that they wore "neck-chains heaped upon neck-chains," or, as if from the verb "to press," "force," that they seized the solar disk and cried, "Send us rain," or that "they squeezed their heads into the sun" (Soṭah, 34*b*; see Rashi on Yoma, 10*a*). Of the three sons of Anak who filled the spies with awe and fear by their gigantic stature, Ahiman, Sheshai, and Talmai (Num. xii. 22–33), the first is represented in Num. R. xvi. and Tan., Shelaḥ, 7, ed. Buber, 11, as challenging passers-by, saying: "Whose brother will fight with me?" (a play upon "Ahiman" = brother of whom); the second stood there stolid as a block of marble (a play upon *shesh* = marble), and the third made deep furrows (a play upon *telamim* = furrows) in the soil with every step. (Compare Soṭah, 34*b*; Yoma, 10*a*, which has a somewhat different and possibly corrupt version; see Buber, notes to Tan. *l. c.*) And when the spies saw these men towering up to the sky and looking as if piercing the sun, they were afraid and said: "We are not able to go up against these people, for they are stronger than *He* [ממנו]; that is, stronger than even the Lord Himself!" (Num. xiii. 31).

Of the size of the Anakim, a Midrash fragment—found by Schechter in a Pentateuch commentary of the thirteenth century, and published by him in "Semitic Studies in Memory of Alexander Kohut," p. 492—gives the following description:

"The daughter of Anak had gone into her father's garden and taken a pomegranate, which she ate, after having peeled off the skin and cast it aside. Then the twelve spies came and, seeing her father, were struck with fear and hid themselves under the pomegranate-skin, believing it to be a cave. The daughter of Anak in the meantime came back and, seeing the pomegranate-skin still lying there, was afraid lest her father might scold her for lack of neatness. She therefore took the pomegranate-skin, with the twelve spies hidden therein, and cast it out of the garden, noticing the weight added by the men no more than if the skin had been the shell of an egg." The legend bears a striking resemblance to the story of the giant's daughter reprinted in Grimm's "Kinder und Hausmärchen" (compare Chamisso's "Riesenfräulein"). K.

——**Critical View:** The origin of the Anakim is unknown, and they have left no trace in history. On possible (but uncertain) remains of them, compare Nowack, "Hebr. Arch." § 16. The name "Anak" (so the Greek), or "the Anak" (Hebrew), is an etymological puzzle. The meaning of "bene ha-Anak" is uncertain. It is interpreted by some as "the long-necked"; by others, as "the necklace-wearers." It is perhaps non-Semitic.

Josephus ("Ant." iii. 14) relates that the spies found at Hebron the posterity of the giants; and this tallies with Josh. xiv. 15, according to which Hebron was the city of Arba, "the greatest man among the Anakim" ("the father of Anak," Josh. xxi. 11; the Septuagint has the "brother" of Anak). See Moore, "Judges," pp. 24 *et seq.* and Driver, "Commentary on Deuteronomy," pp. 23, 40 (note); the letter refers also to Goliath as one of the sons of Rafa, the giant of Gath.

ANALOGY: Talmudic Rule of Interpretation. See Talmud, Hermeneutics of.

ANAMIM: A Mizraimite people, unidentified, mentioned in Gen. x. 13 and in I Chron. i. 11, who dwelt probably in Egypt or some neighboring region in Africa. G. B. L.

ANAMMELECH (more properly **ANUMELECH**; "Anu is Melek" or "Prince"): A god worshiped by the Sepharvites in Samaria under the Assyrian régime, along with the god Adrammelech (II Kings, xvii. 31). Anu was the chief of the old Babylonian trinity, Anu, Bel, and Ea; and if Sepharvaim (compare *ib.* 24) is Sippara in North Babylonia (not Sepharvaim in Syria, II Kings, xix. 13), as is very probable, there is no difficulty in supposing that Anu was there worshiped under this appellation. It is stated, however, in the text, that children were burned in sacrifice to Anammelech in Samaria; and this is perhaps inconsistent with the fact that there is no evidence that such offerings were ever made in Babylonia.

Bibliography: Schröder, *Phönizische Sprache*, 1869, pp. 124–127; De Vogüé, *Mélanges d'Archéologie Orientale*, 1868; George Smith, *Assyrian Discoveries*, London and New York, 1875, p. 399; Schrader, *Cuneiform Inscriptions and the O. T.* i. 276; Rawlinson, *Herodotus*, i. 611.

J. F. McC.

ANAN: Babylonian amora of the third century, disciple of Mar Samuel (Yeb. 83*b*, Ḳid. 39*a*), and contemporary of Rab Huna and Mar 'Uḳba II. (Ket. 69*a*). Anecdote and legend combine to illustrate Anan's renown for extreme conscientiousness in his capacity as judge in civil cases, as well as for his theosophic speculations. The books "Seder Eliyahu Rabbah" and "Seder Eliyahu Zuṭṭa," mysterious in more than one sense, are said to have been composed during visitations Anan received from the prophet Elijah (Ket. 106*a*). (See Tanna debe Eliyahu R.) Anan was prominent as a teacher of civil law and of ritual; and though R. Naḥman once criticized one of his arguments—remarking, "While attending Mar Samuel, you must have spent your time in playing at checkers" (or "chess," *Iskundré*, Ḳid. 21*b*)—he highly respected him, and addressed him with the title of *Mar* ("Master," Ḥul. 56*a*). R. Huna, on his part, did not consider Anan his equal; and when the latter once addressed to him a message, headed, "To Huna, our colleague, greetings," he felt himself depreciated and replied in a manner that greatly embarrassed Anan (Ket. 69*a*). In the field of the Haggadah, Anan rarely appears, and then only as the transmitter of observations of his predecessors. But many of his teachings were probably incorporated with those of the students of the school that bore his name, Debe Rab Anan (Suk. 49*b*; Ber. 30*b*; Shab. 119*a*; Yer. Shab. iii. 5*c* (compare Bab. Shab. 37*a*); 'Er. 74*b*; Yeb. 97*a*; Yer. Yeb. ix. 10*b*; Ket. 79*a*; Giṭ. 44*b*; Shebu'ot, 40*b*; Ḥul. 4*b*, 38*a*, 56*a*). S. M.

ANAN, SON OF ANAN: Born about the beginning of the common era (compare Josephus, "B. J." iv. 3, §§ 7 and 10); was appointed high priest by Agrippa II., in the year 62, but officiated only three months. As president of the Sanhedrin he availed himself of a vacancy occurring in the procuratorship in Judea, to convene that body and to have certain persons obnoxious to him condemned and stoned to death as lawbreakers. (That among these victims was James, brother of Jesus, is a Christian interpolation in Josephus; compare Schürer, i. 486.) Albinus, the new procurator, rebuked him for this high-handed proceeding, and Agrippa deprived him of his position ("Ant." xx. 9, § 1).

Opposes Zealots.

At the outbreak of the war of the Jews, however, in the year 66, he was still a leading personage. Together with Joseph, son of Gorion, he prepared the defenses of Jerusalem against the Romans ("B. J." ii. 20, § 3; 22, § 1, 2), but he immediately took stand against the Zealots and their leader, Simon bar-Giora. When, after the conquest of Galilee, the fugitive Zealots under John of Giscala entered Jerusalem, and the Judean Zealots, having imprisoned all prominent men of moderate views as being friendly to Rome, obtained possession of the Temple and control of the high-priestly office, Anan put himself at the head of the people to oppose the Zealots, and confined them in the Temple. But John, who hitherto had supported him, now suspected him of friendship for Rome, and went over to the Zealots. He summoned the Idumeans to the city, and they murdered Anan, who with other leaders had refused them entrance ("B. J." iv. 5, § 2).

Anan's Sadducean Tendencies.

Anan is described as upright and unselfish, ready of speech, influential, democratic, and liberty-loving, one who justly discerned that the only hope for Jerusalem lay in reconciliation with Rome. On the other hand, when it was suggested that Josephus should be recalled from his post as general in Galilee, Anan, who with Simon ben Gamaliel recommended his recall ("Vita," 38, 39, 44, 60), is characterized by Josephus as venal. His behavior in the Sanhedrin is pronounced Sadducean. This reference to his Sadducean tendencies finds remarkable confirmation in the Talmudic account (Grätz, "Gesch. d. Juden," iv. 747) of the Sadducean form of Temple-worship in the decade before 70, and of the opposition to it, fostered by the Pharisaic teachers of the time. These reports gave rise to the general opinion that this was a forcible effort to reestablish Sadduceeism, which had long been supplanted by Pharisaism, though the revival was short-lived (compare Schürer, 3d ed., ii. 405). It has recently, however, been suggested that the Sadducean view of the sacrificial cult had up to that time predominated, and was only then giving way to Pharisaism (Chwolson, "Das Letzte Passahmahl," p. 87; Büchler, "Priester und Cultus," pp. 54, 109). A. Bü.

ANAN, SON OF ANANIAS, THE HIGH PRIEST: He was strategus, or governor of the Temple at Jerusalem (Josephus, "B. J." ii. 12, § 6; "Ant." xx. 6, § 2), and while in office was sent (in 52) to Rome by Ummidius Quadratus, governor of Syria, to answer to Emperor Claudius for participation in disturbances which had arisen out of the struggle between the Judeans and the Samaritans. With him were his father and Jonathan, a former high priest. Through the influence of Agrippa II. he and all the Judeans under accusation were acquitted, and allowed to return to Jerusalem ("Ant." xx. 8, § 5, and 9, § 2; "B. J." ii. 13). Anan probably owed his important office to his father's position, as did later on his brother Eleazar, who held the same office from 63 to 66 ("Ant." xx. 9, § 3; "B. J." ii. 17, § 2; compare Pes. 57*a*, Bet Ḥanin; Tosef., Men. xiii. 21, Bet Elḥanan). As strategus, Anan probably had charge of the Temple and its sacrifices.

Bibliography: Schürer, *Gesch. d. Jüd. Volkes*, 3d ed., ii. 265; Büchler, *Priester und Cultus*, pp. 90 *et seq.*

A. Bü.

ANAN BEN DAVID, Founder of the Karaite Sect: In the second half of the seventh century and in the whole of the eighth, as a result of the tremendous intellectual commotion produced throughout the Orient by the swift conquests of the Arabs and the collision of victorious Islam with the older religions and cultures of the world, there arose a large number of religious sects, especially in Persia, Babylonia (Irak), and Syria. Judaism did not escape this general fermentation; the weak remnants of the early schisms—the Sadducees and Essenes—picked up new life and flickered once more before their final extinction. But new sects also arose in Judaism; the most important of which were the Isawites (called after their founder Abu Isa), the Yudganites, and the Shadganites (followers of Yudgan and Shadgan). All these various heresies would nevertheless have quickly disappeared or been assimilated by rabbinical Judaism, if the political conditions of the Jews in the eastern califate had not pushed to the front a certain energetic and determined man, and placed him at the head of the new movement. So great was his influence, that he succeeded in uniting all heterogeneous antirabbinical elements under his standard, and in forming a powerful sect out of them. This man, Anan ben David, had been a candidate for the highest dignity existing among the Jews at the time—the exilarchate. When, about the year 760, the exilarch (probably Isaac Iskawi) died, it appears that two brothers among his nearest kin, probably nephews of his, Anan and Josiah (Hassan), were next in order of succession to the exalted office. The former was older and richer in theological knowledge than the latter, and was thus the better fitted for the position of prince of the Exile. He should have received the preference over the younger and less learned Josiah; nevertheless the nomination was given to the latter: Josiah was elected exilarch by the rectors of the Babylonian colleges (the Geonim) and by the notables of the chief Jewish congregations; and the choice was confirmed by the calif of Bagdad.

Proclaims Himself Anti-Exilarch.

The following were the reasons for this extraordinary result, if the accounts of the earliest authorities may be credited: In the first place, Anan was of a presumptuous and imperious disposition, while his brother was unassuming and modest. Then, it is said, Anan had shown evidences of lukewarmness toward traditional Judaism, amounting even to disdain; while Josiah was pious and reverenced conformity to the Law. Any disregard for rabbinical Judaism on Anan's part may be accounted for by his long sojourn east of Bagdad in the Persian-Mesopotamian borderlands, which were then the chief hotbed of antirabbinical schisms. However that may be, it is certain that Anan's proud disposition would by no means permit him to submit tamely to his defeat, and place himself in subordination to his younger brother. His political partizans, who seemed to follow him in religious matters also, did not desert him, and so it came to pass that Anan permitted himself to be proclaimed antiexilarch. This step was naturally construed by the Mohammedan authorities as rebellion against the august authority of the calif, who had formally invested Josiah with the position; and such an act on the part of a *Dhimmi* (follower of a religion tolerated by Islam; that is, a Jew or Christian) must in a Mohammedan state appear serious in the extreme.

Therefore when Anan's proclamation of himself as exilarch became known, he was arrested by the authorities one Sunday in the year 767, and thrown into prison, to be executed on the ensuing Friday, as guilty of high treason. But luckily for Anan, he met in jail a very prominent and shrewd fellow-prisoner, no other than the founder of the great Mohammedan casuistic school of the Hanifites (whose ritual is dominant in Turkey at the present day), of the name of al-Nu'man ibn Thabit, surnamed Abu Ḥanifah. He gave the unhappy pretender to the exilarchate the following very shrewd advice, which saved his life: The pretender should set himself to expound all ambiguous and doubtful precepts of the Torah in a fashion exactly opposed to the traditional interpretation, and make this principle the foundation of a new religious sect. He must next get his partizans to secure, by means of presents and bribes to the highest officers of the court, the presence of the calif himself at the trial—his presence not being an unusual thing at the more important prosecutions.

Line of Defense.

At the right moment, Anan was to throw himself at the feet of the calif and exclaim, "O Ruler of the Faithful! didst thou appoint my brother Josiah to a position of dignity in one religion, or in two?" Undoubtedly the calif would answer, "Only in one." Thereupon Anan was to declare that his religion was quite a different one from that of his brother and of the rabbinical Jews, and that his followers entirely coincided with him in matters of religious doctrine; which was an easy matter for Anan to say, because the majority of them were opposed to the rabbis. The pretender and his friends complied with the shrewd counsel given by Abu Ḥanifah, and in the presence of the calif Almansur (754–775) Anan defended himself most skilfully. Moreover, Anan won for himself the special favor of the calif by his protestations of deep veneration for Mohammed as the prophet of the Arab nation and of the world of Islam, and by the declaration that his new religion, in many points, entirely coincided with the Mohammedan; instancing the fact that the setting of the festivals was not decided by the astronomical calculations of a calendar—as with the rabbinical Jews—but by the actual observation of the new moon—as with the followers of Islam. In this way the prisoner, though he had already been condemned to death, succeeded in gaining not only his freedom, but also in winning the favor and the protection of the ruler and of all the Arab authorities—a circumstance which proved of the greatest assistance to this new sect, so strangely founded.

Anan was now able to devote himself to the development of his new religion and its new code. But one thing was essential: it must deviate from traditional Judaism, for that was the very raison d'être of his new sect and the justification for his release. The fact that the majority of his followers were antirabbinical also made this course advisable. His "Sefer ha-Miẓwot" (The Book of the Precepts), which occupied him for several years, and which was published about 770, must be considered the basis of the newly found Ananite sect.

His Book of Laws.

It betrays very clearly that its author was anything but an original genius. He simply appropriated interpretational deviations, already existing, and ancient doctrinal differences. An analysis of Anan's code exhibits the following aspects:

(1) Anan's relationship to the rabbinical or traditional legislation may be compared to that of a traveler in an unknown region, who, though he desires to separate from his guide, realizes that he is not able to find the way by himself, and is thus compelled to follow his leader, to keep his eyes riveted on his footprints, and at the same time to select parallel paths and side-lanes in order to maintain the appearance of independence. Thus we find that although this schismatic made the total rejection of tradition his watchword, he availed himself of the identical rules of interpretation framed in the Talmud—the so-called "Middot" of R. Ishmael—for the establishment of his religious laws. He makes many modifications in them, it is true, and forces many exaggerations upon them; and with his imperfect philological attainments elicits some very curious ideas. He draws freely upon those divergent opinions that are set down in the Talmud, but that did not attain recognition as authoritative decisions for religious practise (Halakah). From rabbinical jurisprudence he adopted some material with arbitrary modifications; other details again he accepted bodily from the Talmud as true and binding traditions; these latter the Karaites designate as the "inherited burden" (*sebel ha-yerushah*).

Its Essential Features.

And since Anan designedly imitates the language, style, and fashion of the Talmud most accurately, it is not to be wondered at that a gaon of the ninth century could say that the schismatic promised his followers to give them a Talmud all for themselves, and, in point of fact, did furnish them with a most impious one.

(2) It has already been indicated that the founder of the Karaite sect, in order to attach to himself all who had espoused antirabbinical schisms, adopted many of their principles and opinions in his new religious code. As far as is now known he took much from the old Sadducees and Essenes, whose remnants still survived, and whose writings—or at least writings ascribed to them—were still in circulation. Thus, for example, these older sects prohibited the burning of any lights and the leaving of one's dwelling on the Sabbath; they also enjoined the actual observation of the new moon for the appointment of festivals, and the holding of the Pentecost festival always on a Sunday. From the heresies of the Isawites and the Yudganites immediately preceding this epoch, he borrowed the recognition and justification of Jesus as the prophet for the followers of Christianity, and of Mohammed for those of Islam; in this way ingratiating himself with professors of those creeds. From them, too, came his prohibition of all meat—with the exception of the flesh of the deer and the dove—in token of mourning for the destruction of the Temple at Jerusalem.

(3) The Mohammedan theologian, Abu Ḥanifah, who gave Anan such successful counsel, seems also to have exerted considerable influence upon the latter's religious system. The following utterance may serve as characteristic of Abu Ḥanifah:

> "Concerning those things that we have received from God and His prophet [Mohammed], we accept them with unconditional and total submission. Concerning those teachings and opinions that belong to the associates and companions of the prophets [the *Ashab*], we select from them the best. But as to all things else, which other teachers who followed them have left to us, we regard them as matters which came from persons that were human beings like ourselves."

Although Anan, in common with older schismatics, was opposed in certain points to traditional Judaism, he evidently could not, as long as he laid claim to an office dependent upon the Babylonian rabbinical academies, have possibly devised so radical a project as that of completely overturning the thousand-year-old edifice of rabbinical Judaism. It could only have been such circumstances as those which made the creation of a new sect a matter of life or death for him, and that fateful meeting with Abu Ḥanifah, which could have induced him to apply to Judaism

Built upon Analogy.

the maxim of the celebrated Mohammedan theologian just quoted. Anan imitated this Arab teacher still further. Abu Ḥanifah was accustomed in certain cases to take the words of the Koran, not in their literal, but in a symbolical sense (Ta'awil); and Anan adopted the same method with the Hebrew text of the Bible. Illustrations of this method are not infrequently, indeed, afforded by the Talmud itself. Thus he interpreted the prohibition of plowing on Sabbath (Ex. xxxiv. 21) as applying to marital intercourse; the word "brothers" (*aḥim*, Deut. xxv. 5) in connection with the levirate marriage he interpreted as "relatives," etc. But Anan's indebtedness to Abu Ḥanifah's system was most suggestively demonstrated in the following. Abu Ḥanifah's chief importance in the range of Mohammedan theology consists mainly in that to the three accepted sources of law in Islam—the Koran, the Sunnah (tradition), and the Ijma' (agreement among Moslems)—he added a fourth; namely, Rai (the speculative, individual view), claiming that in cases not provided for in the first three sources of law, it is permitted to the teacher of religion and to the judge to make his own decision with his own speculative reason in accordance with analogy (*Ki'as*; Hebrew *heḳesh* or *mah maẓinu*) with the cases actually provided. Now with Anan, too, it is found that the greater number of his innovations are based upon analogy. But he distinguished himself from his Mohammedan model in that he built mainly, not upon analogy of subject as Abu Ḥanifah did, but upon analogy of expressions, of words (the rabbinical *gezerah shawah*), indeed even upon analogy of single letters; a system which can hardly be considered a step in advance. The earliest sources tell also of another doctrine borrowed by Anan from the Mohammedans; namely, the belief in the transmigration of the soul (metempsychosis). This doctrine, represented in Greek antiquity especially by Empedocles and the Pythagoreans, had always been wide-spread in India, and was encountered there by a Mohammedan sect called the Rawendites, adopted by them, and in the middle of the eighth century was carried to Babylonia (Irak). This, too, was annexed by the Karaite schismatic, and he is said to have written a special work in its defense.

Minute Prescriptions.

Rules for Slaughtering.

In regard to general characteristics, this founder of Karaism, it must be confessed, was anything but a reformer in the modern sense of the word; for instead of lightening the load of traditional law, he increased the severity of religious praxis, as will appear from the following. Anan rejected all the admeasurements instituted by the rabbis (*shi'urim*); and instead of any permissible minimum for prohibited things—which the Talmud admits, as for instance *shishim*, one part in sixty, or *ke-zait*, "the size of an olive," etc.—he insisted that even the smallest atom of anything prohibited, mingling with an infinitely large quantity of a thing permitted, was sufficient to render the whole of the latter prohibited. In his law-book he maintains that as long as Israel is in exile the flesh of domestic animals, with the exception of the deer, is prohibited. The Talmud relates that after the destruction of the Second Temple, certain ascetics (*perushim*) sought to prohibit meat and wine because they had been employed in the Temple ritual, and that Rabbi Joshua ben Hananiah repressed the movement. The schismatic Abu Isa, just before Anan's time, had succeeded in imposing this piece of asceticism upon his followers as a law. His example was now followed by Anan, who in addition prohibited the flesh of poultry and of all birds with the exception of the pigeon and turtle-dove. The additional abolition by him of the injunction against eating meat and milk together (*basar be-ḥalab*) was thus rendered almost gratuitous. To this limitation of the eating of meat must also be added his regulation concerning the personality of the individual who slays creatures for food; Anan rejected the broad precept of the Talmud that "slaughtering is permissible to anybody," demanded a certain dignity for the act, and required from the slaughterer a complete profession of faith. From this dates the Karaite custom of reciting the articles of the creed preparatory to slaughtering. Finally, not satisfied with the Talmudic dictum that in the act of slaughtering it is sufficient to cut through two ducts —gullet and windpipe—Anan required that in addition two more—arteries or veins—should be severed. In addition to the legal fast-days appointed by the Bible, Anan, by means of word-analogies and peculiar misinterpretation, instituted the following: The seventh day of every month; the 14th and 15th of Adar instead of the rabbinical fast of the 13th, including thus the Purim festival; also a seventy-days' fast from the 13th of Nisan to the 23d of Siwan; including Passover and Pentecost as times of fasting when neither food nor drink could be partaken of by day.

Circumcision of children, according to Anan, must be performed with the scissors only; any other instrument was strictly forbidden under penalty of death. Other regulations concerning the same ceremony were of a like stringent character, and only he upon whom the operation had been performed accurately and with full observance of all these requirements was allowed to act in the capacity of *mohel* (circumciser). The omission of any single detail rendered the operation insufficient and vain, necessitating its reperformance. An adult (that is, a proselyte) might be circumcised only on the eleventh day of the month.

Rules for Sabbath.

It was forbidden to go outside of one's dwelling on the Sabbath except for purposes of prayer or necessity. Anything that is ordinarily carried on the shoulders, owing to its size or weight, might not be carried around even in a room. Anan's law-book insists that the Sabbath evening (Friday) must be passed in darkness: lights kindled in the daytime on Friday must be extinguished at nightfall, for it is forbidden to pass the Sabbath in a place artificially illuminated. Cooking and baking must be done on Friday, not only for Friday and Saturday, but also for Saturday night, to forestall any impatient longing for the close of the Sabbath. Viands already prepared must not be kept warm, but eaten cold. Unleavened bread (Maẓẓah) must be made exclusively of barley-meal, and he that prepares it out of wheaten meal incurs the punishment appointed for those that eat actual leaven (*ḥameẓ*). Nor may this unleavened bread be baked in an oven, but, like the paschal lamb, it must be roasted on the coals. In spite of his pretendedly tolerant utterances concerning the founders of Christianity and Islam, Anan amplified very considerably the traditional injunctions designed to keep the Jews distinct from other nations, particularly in the matter of the dietary laws.

That the founder of Karaism had small respect for science is often shown in his law-book. He forbids the use of medicines and of medical aid in general, for it is written, he says, "I, God, am thy physician" (Ex. xv. 26); this is held to prohibit drugs and doctors.

His opposition to the astronomical determination of the festivals, of which he boasted to the calif, led him to declare astronomy as a branch of the astrology and divination forbidden in the Bible, thus undermining the very foundation of the rabbinical calendar.

Reasons for His Views and Methods.

The impelling reasons for this rigorous tendency evinced by Anan in his legislation can not now be accurately stated. Possibly experience with the sects of the Isawites, Yudganites, and Shadganites, which immediately preceded him and were all more or less liberal in their views—some of them maintaining that after the destruction of the Temple the whole Jewish ceremonial law was no longer obligatory—showed him that such liberality soon lost its attraction for the main body of the people, and completely failed to impress them. This seems to have induced Anan to strike out in the opposite direction. He may also have been influenced in this attitude by the preponderance in both numbers and influence of the remnants of the strict Sadducees among his followers. At all events, his rigorous restraints caused many Karaite writers to reckon him among the ascetics (*perushim*) and among those "who mourned for Zion" (Abele Zion).

Karaism Succeeds Ananism.

Be this as it may, it is certain that the whole Ananite legislation was better fitted for the world-renouncing recluse than for the free citizen of the world. Although the story that Anan removed to Jerusalem is a later invention, it is true that, some time after his death, his devoted followers, who were called Ananites (the name Karaites appears later), could find no better course than to settle in the holy city and live there a secluded life of asceticism. They gradually disappeared; the greater portion of the antirabbinical schismatics separated themselves by degrees from the Ananites and created the much milder form, Karaism, which is better fitted for secular life.

During his life, however, Anan's political influence was sufficient to group all antirabbinical seceders around him and keep them together. The general and unlimited freedom in the investigation and exposition of the religious law which he openly proclaimed possessed a special attraction for all opponents of traditional Judaism. His well-known declaration expresses this principle, "Search thoroughly in the Law and depend not upon my opinion." It is therefore not to be wondered at that he closed his life as undisputed head of the new sect (about 790–800), and transmitted his position to his son Saul, whose descendants were designated *nesiim* (princes) by the Karaites.

Bibliography: All ancient sources and many new ones from manuscripts were collected by S. Pinsker in his epoch-making work (not free from errors), *Likkuṭe Kadmoniyot*, Vienna, 1860, which, before publication, was utilized by Jost (additions to the second volume of his *Gesch. des Judenthums und Seiner Sekten*, Leipsic, 1859, and by Grätz, *Gesch. d. Juden*, vol. v., new ed., Leipsic, 1895), and contains the best matter available upon the subject. Anan has been treated by Fürst, *Gesch. d. Karäert.* Leipsic, 1862, at great length (but, besides Pinsker's data, much is contained that is unfounded and fantastic). These were followed by Hamburger in Winter and Wünsche's *Jüdische Literatur*. The writer was fortunate enough to discover several new manuscript sources, including fragments of Anan's Codex, published in the Russian *Voskhod* (1897–98); also outlined in German in the new edition of Grätz, *Gesch. d. Juden*, 1895, vol. v., and in the *Jahrb. f. Jüd. Gesch. u. Lit.* (Karpeles, Berlin, 1899).

A. H.

ANAN BEN MARINUS HA-KOHEN: Rabbinical authority in Siponte; born probably about 1040. Conjointly with his somewhat older colleague, Kalonymus ben Shabbethai, he signed a rabbinical responsum before the latter removed to Worms, 1070. His colleagues in Siponte were Melchizedek ha-Kohen and Elhanan. Anan is known only from a mention of him made by the Roman rabbis Menahem b. Solomon (in שכל טוב, and from this in איסור והיתר § 157) and Zedekiah b. Abraham 'Anaw (in "Shibbale ha-Leḳeṭ," ed. Buber, i. 34, 292). Two halakic decisions and a poem on Elijah are mentioned as being by him (see Zunz, "Literaturgesch." p. 163).

H. V.

ANAN, SALVATORE: Italian writer, pamphleteer, and revolutionary leader; born at Ferrara, 1807; died at Genoa, 1874. In recognition of his patriotic zeal and literary ability, the National Society, founded in 1848, elected him secretary and, a few days later, representative for Turin. In 1849 he was elected, by an overwhelming majority, to the Constituent Assembly of Rome. The Republic of Rome sent him on an important diplomatic mission to Venice. Toward the end of 1849 he was expelled from the Pontifical States and from Lombardy and settled at Genoa, where he died. His collection of books, which was rich in works on literature and politics, he bequeathed to the library of the city of Genoa.

Bibliography: Pesaro, *Memorie Storiche sulla Comunità Israelita Ferrarese*, pp. 90, 120.

M. K.

ANAN, SON OF SETH. See Annas.

ANANEL. See Hananel.

ANANEL (HANANEEL) DI FOLIGNO: Apostate; lived about the middle of the sixteenth century. Joseph ha-Kohen reports in his "'Emeḳ ha-Baka" that Ananel was the leader of a triumvirate of apostates, who, in 1553, appeared before Pope Julius III. with a sharp arraignment of the Talmud. Joseph Moro and John Baptista Romano Eliano, the grandson of Elias Levita, were his companions. The tradition is that the apostates were employed by two rival publishers of Jewish books at Venice, and that in the course of competition they were sent to Rome. They denounced the Talmud as containing defamatory statements regarding Jesus, the Church, and Christianity in general, and as constituting the sole impediment to the wholesale conversion of the Jews. Julius III. was neither a fanatic nor inimical to the Jews: his two physicians were Vital Alatino of Spoleto and the Marano Amatus Lusitanus. But the case in question lay beyond the bounds of his jurisdiction: it belonged to the court of the Inquisition, at the head of which stood the extremely fanatical advocate of the universalization of the Spanish Inquisition, the Dominican Caraffa. On Aug. 12, 1553, the pope signed the edict ordering the destruction of the Talmud, submitted by Caraffa. Though it is said that the Jews were given an opportunity of defense, all copies of the Talmud at Rome were seized by the Inquisition immediately, and were burnt on the Jewish New Year (Sept. 9) in the Campo dei Fiore.

Another conspiracy in which Ananel di Foligno figured threatened to culminate not merely in the destruction of the Jewish books, but in that of the whole Jewish community of Rome. A Mohammedan convert to Christianity had murdered his wealthy ward in order to appropriate his possessions, and had thrown the corpse into the Campo Santo, the exclusively Roman cemetery. When the body was found a number of unscrupulous persons, led by Ananel, straightway raised the charge of child-murder against the Jews. Marcellus II. credited the accusation, and was on the point of condemning the Jews of Rome to a severe punishment, when the calamity was averted by Cardinal Alexander Farnese, who succeeded in discovering the real culprit and appeased the pope (April, 1555).

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baḳa*, ed. Letteris, pp. 128 *et seq.*; Abraham Graziano, extract from *Iggeret Nissim*, ed. Kaufmann, in *Rev. Ét. Juives*, iv. 94 *et seq.*; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Warsaw, 1889, p. 159; Grätz, *Gesch. d. Juden*, 3d ed., ix. 335 *et seq.*; Popper, *The Censorship of Hebrew Books*, pp. 30 *et seq.*, New York, 1899; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, ii. 146; Berliner, *Gesch. d. Juden in Rom*, II. i. 109 *et seq.*

H. G. E.

'ANANI, 'INANI, 'INYANI, 'ANANIEL B. SASON (עינייני, עינני, ענני): A Palestinian amora of the third century, contemporary of R. Ammi. He rarely discussed Halakot, and his discussions of them were not original (Shab. 64*b*). Once he recited a Halakah in the patriarch's mansion, without naming its author, which provoked R. Ammi to ask: "Is it his own? It is what R. Eleazar had reported in the name of R. Oshaiah" (M. Ḳ. 24*b*). In the Haggadah he sometimes reported the sayings of others, but more often he was original. Thus, as a reason for the juxtaposition of the regulations regarding the sacrificial rites and the priestly vestments (Ex. xxviii.–xxix.), he points out that the priestly vestments were to have atoning effects as well as the sacrifices. He represents the miter as atoning for haughtiness, and cites R. Ḥanina as saying, "That which rests highest on the priest atones for one's considering himself high"; and similarly with the rest of the priestly garments (Zeb. 88*b*; 'Ar. 16*a*; compare Yer. Yoma, vii. 44*b*; Lev. R. x.). Referring to God's appearance in the thorn-bush (Ex. iii. 2–4) he remarks, "The Holy One—blessed be He!—said to Moses, 'When I will it, one of my angels stretcheth forth his hand from heaven and reacheth to the ground,' as the Scripture says [Ezek. viii. 3], 'He put forth the form of a hand, and took me by a lock of mine head'; and when it so pleaseth me, I make three angels sit under one tree [Gen. xviii. 4]; when I choose, my glory fills the universe, as it is written [Jer. xxiii. 24], 'Do I not fill heaven and earth? saith the Lord'; 'and when I so willed, I spoke to Job in a whirlwind, as it is said [Job, xxxviii. 1, xl. 6], "The Lord answered Job out of the whirlwind" ' " (Ex. R. iii., where the interpretation is somewhat forced).

The same idea, though in different form, is found elsewhere (Gen. R. iv., Pesiḳ. R. i. 47) in the name of R. Ḥanina b. Issi (Sissi); and as the name of the subject of this article is sometimes written 'Inani and also 'Inyani (compare "Diḳduḳe Soferim" to Shab. 64*b*, M. Ḳ. 24*b*, Zeb. 88*b*)—which forms are dialectic variations of Ḥanina, though with the initial Aleph instead of Ayin—the circumstance probably suggested the identity of the two names (compare Bacher, "Ag. Pal. Amor." iii. 547, 4–5). But this identification meets with insuperable chronological difficulties, Ḥanina b. Sissi being a contemporary of Johanan (Yer. Sanh. ii. 20*c*), while 'Anani was younger even than Johanan's pupils.

Isaac Reichlin ("Ha-Kerem," 1887, p. 214*b*) aptly suggests that 'Anani's real name was 'Ananiel, as it is still preserved in Ex. R. iii. 7, and that its apocopated form was adopted to avoid the mention of the name "El" (God) in common speech. S. M.

ANANIAS: This name stands in the Septuagint and New Testament as the equivalent for different Hebrew names, one (I.) with initial ח and the other (II.) with initial ע.

I. 1. Son of Emmer who put aside his foreign wife (I Esd. ix. 21)=Hanani (Ezra, x. 20). **2.** In the same list as above (I Esd. ix. 29) = Hananiah (Ezra, x. 28). **3.** A Levite who taught the Law (I Esd. ix. 48) = Hanan (Neh. viii. 7).

II. 1. Mentioned in I Esd. ix. 43 = 'Anaiah (Neh. viii. 4). **2.** Father of Azarias, whose son Gabriel declared himself when he appeared to Tobit (Tobit, v. 12). **3.** An ancestor of Judith (Judith, viii. 1).

III. The Ananias mentioned in Acts v. as having defrauded the apostles and as having been punished by sudden death, as was also the case with his wife, Sapphira. It is uncertain with what initial his name was pronounced. G. B. L.

ANANIAS OF ADIABENE: A Jewish merchant, probably of Hellenic origin, who, in the opening years of the common era, was prominent at the court of Abennerig (בן נרגל), king of Charax-Spasini (Charakene, Mesene). He was a zealous propagandist of Judaism among the pagans, and was instrumental in the conversion of numerous native and foreign inhabitants of Charax, which, situated at the confluence of the two arms of the Tigris, was at the time a great mercantile center. Among his most prominent converts were several women of high position at the court, particularly the princess Symacho, the king's daughter. This princess had been married to Izates, a young prince who had been sent to Abennerig's court by his parents, Monobaz and Helena, the rulers of Adiabene. Through his wife, Izates' attention was directed to Ananias, with whom he formed an acquaintance that eventually ripened into a strong attachment. Ere long (about the year 18), Ananias had won the prince over to the Jewish faith. Moreover, Izates was named as successor to the throne by Monobaz, who, in so doing, passed over his elder sons. Upon his accession (about 22), Izates, in order to show his genuine attachment to the new religion, declared his determination to undergo the rite of circumcision. Helena opposed this, fearing that the adoption of foreign ceremonies might arouse against the young king the indignation of his pagan subjects. Ananias, who had come to Adiabene with Izates, supported Helena's contention, arguing that such a step on the part of the king would endanger the life of his Jewish instructor, and, further, that circumcision was not vital to the fulfilment of the Jewish religion and the worship of God.

Izates seemed convinced by the latter argument, until there came to his court another Jew, Eleazar, who, in contradistinction to Ananias' Hellenic leniency, was a rigorous legalist from Galilee. He persuaded Izates to undergo the rite (Gen. R. xlvi. 8). Ananias and Helena were strongly agitated when Izates disclosed his action, but the trouble they predicted did not immediately ensue. Whether Ananias made further converts in Izates' country is not stated (see Adiabene; Helena; Izates; Monobaz II.).

Bibliography: Josephus, *Ant.* xx. 2 *et seq.*; Brüll, *Jahrbücher*, 1874, i. 58 *et seq.*; Delitzsch, *Das Königshaus von Adiabene*, in *Deutsche Revue*, 1885, pp. 187 *et seq.*; idem, in *Saat auf Hoffnung*, 1887, pp. 178 *et seq.*; Grätz, *Gesch. d. Juden*, 4th ed., iii. 404 *et seq.*; Hamburger, *R. B. T.* ii. 556 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 119 *et seq.*

H. G. E.

ANANIAS, SON OF NEBEDEUS: High priest, appointed by Herod of Chalcis. He officiated from about 47 to 59, and was deprived of his office by Agrippa II. (Josephus, "Ant." xx. 5, § 2; 9, § 2). When the governor of Syria, Ummidius Quadratus, was investigating the matter of the tumults occasioned by the struggle between the Judeans and the Samaritans (50–52), he sent (52) Ananias, his son Anan, and other prominent persons to Rome to answer to Emperor Claudius for participating in the troubles, or for having instigated them. Through the influence of Agrippa II. Ananias was acquitted and sent home; and he continued to officiate as high priest ("B. J." ii. 12. § 6; "Ant." xx. 6, § 2). In Acts, xxiii. 2, xxiv. 1, he is mentioned as president of the Sanhedrin, and as representative of the Jews before the procurator, about 58. His removal from office did not rob him of influence; for his wealth was daily increased by gifts and by unscrupulous and violent appropriation on the tithes, or provisions destined for the ordinary priests (compare Bab. Pes. 57*a*; "Ant." xx. 9, §§ 2, 3, 4). His relations to the procurator Albinus drew upon him the hatred of the Sicarii; and at the outbreak of the great revolt, when he sided with the party of the king, the revolutionists not only burnt his palace but killed him and his brother ("B. J." ii. 17, §§ 6, 9). A. Bü.

ANANIAS, SON OF ONIAS IV.: On account of the persecutions under Antiochus IV., Onias IV. fled from Jerusalem to Egypt, won the favor of Ptolemy VI., and built there a temple (Josephus, "Ant." xiii. 10, § 4). Ananias and his brother Helkias were held in high esteem by CLEOPATRA III. Owing to her regard for them, the Judeans of the province Onion, between Pelusium and Memphis (compare "Ant." xiv. 8, § 1; "B. J." i. 9, § 4), remained true to her when she was abandoned on the island of Cyprus by all her soldiers (Strabo quoted by Josephus, "Ant." xiii. 10, § 4). When she went to Palestine to help the king of Judea, ALEXANDER JANNÆUS, against her son, Ptolemy Lathirus, and succeeded in dislodging him (about 100), Ananias and Helkias were her generals; and Ananias dissuaded her from incorporating Judea as an Egyptian province, at the same time inducing her to form an alliance with Alexander Jannæus (Josephus, "Ant." xiii. 13, § 2; Schürer, "Gesch. d. Jüd. Volkes," i. 220). A. Bü.

ANANIAS, SON OF ZADOK: According to Josephus ("B. J." ii. 17, § 10; "Vita," 66-67), one of the deputies of high rank from among the Pharisees, sent in the year 66 by Simon ben Gamaliel and the leading personages in Jerusalem to reprimand JOSEPHUS, the future historian. Entrusted with the defense of Galilee in the great war against the Romans, Josephus, soon after his appointment as general, had been suspected of corrupt purposes by John of Giscala. Josephus, being apprised of their arrival, captured them and sent them back to Jerusalem ("B. J." ii. 21, § 7; "Vita," 38-64). A. Bü.

ANANYEV: District, town, and village in the province of Kherson, Russia. In 1897 the Jewish population was: in the town 7,650 (50 per cent.); in the village 4,408 (34.9 per cent.); and in the district 4,555 (3.7 per cent.). There are three synagogues and three Hebrew schools. H. R.

ANAPA: Town in the province of Kuban, Russia, on the eastern coast of the Black Sea. Jews are said to have lived here in the first century, and to have had a synagogue.

BIBLIOGRAPHY: Harkavy, in *Voskhod*, March, 1894, p. 54.

H. R.

ANARCHISM: This term is used so loosely in the United States by writers and public speakers that a scientific definition appears to be a prerequisite to the proper understanding of its different phases. As it is often stated that Jews have been intimately connected with this movement it seems desirable to ascertain the extent of the connection.

Anarchism is defined in "The Encyclopedia of Social Reform" (New York, 1897) as "the social doctrine of the abolition of government of man by man, and the constitution of society without government." There are two schools of Anarchism: the individualistic and the communistic. Communist Anarchism is of distinctively Russian growth. From the first, Jews in Russia allied themselves with this school and participated actively in its propaganda. It originated with the early Slavophiles of the "forties" in their mystical cult of the village community; was given a socialistic guise by Herzen and Tchernyshevski at the epoch of the peasant reform; was remolded and finally merged into Proudhonism by Bakúnin in the days of the International Workingmen's Association (1868-71).

Its Origin.

The individualistic Anarchism of Proudhon found a wide and responsive audience among the Russian educated middle class, and in the "sixties" was acclimatized in the guise of nihilism. Nihilism soon gave place to the Bakúnin-communist Anarchism, which held sway over the minds of the young generation of the "seventies." The anarchist movement had exhausted itself in Russia by 1881, and had given to the western world the most noted apostle of modern communistic Anarchism, Prince Peter Krapotkin.

Clubs and Societies Formed.

The exodus of the Jews from Russia, following the anti-Jewish riots of 1881 and subsequent years, coupled with political persecutions, brought to England and the United States a number of young men and women who imported with them, along with their Russian education, the popular political and social ideas of their old country. Fired with the proselytizing spirit of the Russian social reformer, they naturally became the teachers of the ignorant Jewish immigrants, who, craving for knowledge, were now given for the first time in their lives an opportunity to study. Clubs and societies were soon formed—the Berner Club at Whitechapel, London; the Russian Progressive Labor Association; and, later, the Pioniere der Freiheit, in New York. The movement gave birth to a weekly paper, "Der Arbeiterfreund," published in London. Supported in the beginning solely by the enthusiasm of its promoters, this periodical succeeded, after a while, in gaining a small paid circulation. In New York, owing to the greater prosperity of the Jewish immigrants, as compared with the Whitechapel standard of living, a similar venture met with better success. "Die Freie Arbeiterstimme," a weekly paper founded in 1890, managed to maintain itself, by the aid of voluntary contributions, for a few years; its main energies being directed toward fighting its socialist contemporary, the "Arbeiterzeitung."

Of course, the leading spirits among the Jewish anarchists kept in touch with their non-Jewish coworkers in the anarchist movement, represented by "Freedom" in London, and Johann Most's "Freiheit" in New York. But the masses of Jewish sympathizers—secluded in their Ghetto with the rest of their countrymen—formed a distinct Yiddish-speaking branch of the movement. In New York they soon became the financiers of anarchist propaganda, contributing largely toward the support of anarchist literature in the English language.

The anarchist movement among Jews in the United States is now, however, decidedly on the wane. The organic growth of the Jewish settlement, the development of labor organizations, and the embarking by social reformers in labor politics have dealt a fatal blow to Anarchism. It is no longer a movement of the masses, as in former years—the first enthusiasm of youth having expended itself in vain efforts to convert an indifferent world—and the few remnants of the pioneers of 1890 confine their activities to the publication of a monthly magazine, "Die

Freie Gesellschaft," devoted to a popular discussion of their sociological theories.

Neither of these schools of Anarchism is necessarily other than pacific. But militant Anarchism has also been represented among the Jews, in the person of Alexander Berkmann. It will be recalled that he attempted the life of H. C. Frick, manager of the Carnegie Steel Company, during the Homestead strike in the summer of 1892, and was sentenced at Pittsburg, Pa., to twenty-two years' imprisonment in the penitentiary. Berkmann's case can not be classed, however, with the deeds of the European militant anarchists, whose blows are aimed indiscriminately at any person belonging to the ruling classes or to the bourgeoisie. The victim chosen by Berkmann was a man who represented capital in an acute conflict with labor, which brings this case into close relationship with Russian terrorism.

Individualist, or so-called "philosophical" Anarchism, which can as readily be traced to its Russian source, has had few Jewish adherents. Victor Yarros, one of the leading philosophical anarchists of the United States, is a Jewish disciple of Pissarev, the brilliant apostle of Russian nihilism (in the Turgeniev sense of the word). It must be noted, however, that though individualist Anarchism or nihilism, as a philosophical creed, has no distinct body of followers among the Jews, still its influence has made itself felt in shaping the relations of everyday life among the more cultured portion of the Russian-Jewish colony in America.

The nihilism of the "sixties" has gradually permeated all strata of the Russian "intelligentzia": even the conservative have not entirely escaped. Numbers of Jews have brought with them from Russia the ways of thinking current among cultured Russians.
J. A. H.

ANATH (from the root ענה): The name of an ancient war-goddess of the western group of Semites. The Egyptian way of writing the name of the Phenician-Israelitish city "Beth-Anath" indicates that ענת is here a goddess, and probably also in the name of the place "Beth-Anoth" in Judah and probably also in Anathoth (a plural like בעלים from בעל), the birthplace of Jeremiah. These names, however, which may possibly date from Canaanite times, point to the early worship of Anath in Palestine (Judges, iii. 31). Wellhausen has even suggested that the verse (Hosea, xiv. 9) אני עניתי ואשורנו is to be translated "I am his Anath and his Ashera" ("Skizzen," v. 131), but this is very improbable. The proper name Anati occurs upon one of the El-Amarna tablets: Winckler, in "Keilinschriftliche Bibliothek," v. 236; Flinders-Petrie, "Syria and Egypt," p. 61.

Representations of Anath (W. Max Müller, "Asien und Europa," p. 313) show her provided with helmet, shield, and spear, and with a swinging battle-ax in her left hand. A later picture of Anath (de Vogüé, "Mélanges," p. 47) shows her sitting upon a lion, which also typifies her warlike disposition.

Bibliography: Nöldeke, in *Z. D. M. G.* 1888, xlii. 479; W. Max Müller, *Asien und Europa*, pp. 195, 313, 330: Tiele, *Geschiedenis van de Godesdienst*, i. 224; Morris Jastrow, *Religion of Assyria and Babylonia*, 1898, 2d ed. 1901, p. 153.
L. G.

ANATH. See Shamgar.

ANATHEMA (Greek 'Ανάθημα; Hebrew חרם; Aramaic חרמא): A term used both in the sense of consecration and of condemnation. The old Greek 'Ανάθημα signifies a votive offering, something devoted to, or set aside for, the special use of the gods; in its ecclesiastical sense, specifically in a New Testament significance, "set aside for evil"—hence, cursed, excommunicated. The ecclesiastical use of the word "Anathema" in this particular sense presumably originated in Palestine in pre-Christian times (see Niddui). Only the postexilic forms of Anathema will be appropriately treated here. For a consideration of the Biblical forms, see Ban.

Derivation and Definition.

The Old Testament Scriptures know nothing of an ecclesiastical Anathema or ban, unless the notice in Ezra, x. 8 be excepted, which may be the starting-point for a theory that the progressive spirit of Jewish legislation in the time of the great scribe condemned the barbarism of putting excluded persons to death. According to that passage, only the property of the condemned person was *ḥerem*, that is to say, given over to total destruction; but the culprit himself was simply excluded, that is to say, forbidden to communicate with the members of the congregation of the diaspora. This chapter of Ezra warrants an inference, substantiated by many other historical evidences, that the constitutional conditions of the government of the returned exiles differed radically from those of the old royal régime. With the disappearance of the Davidic dynasty the Jews become a theocratic, subsequently a hierocratic, congregation, the members of which are to conform to certain spiritual regulations designed to fortify the newly established commonwealth. Remarkably enough, Ezra believed the territory itself to be under a species of ban (*niddah*); and its restoration to the dignity of the patrimony of YHWH required that it be purged from the impurities with which it had become permeated through contact with the foreign inhabitants and their idolatrous practises (Ezra, ix. 1, 12).

The Land Itself Under a Ban.

This declaration of the chronic impurity of the country itself gives the key to Ezra's twofold pronunciamento: politically, an excommunication of all foreigners who did not renounce their idolatry, and did not conform to the discipline of the religion of YHWH; spiritually, the introduction of a corrective measure to hold the Jewish tendencies toward paganism in check, and to further the growth of a pure monotheistic system unhindered by either the symbolism or the degrading practises of polytheistic religion. Ezra is the founder of the "congregation of Israel"—a community of worshipers of the one God—to the members of which, through the operation of a systematic discipline, idolatrous practises become abominable. This upbuilding of a spiritual fraternity required, doubtless, the inauguration of drastic measures, among which was the exclusion of all persons (men or women) tainted with paganism, or the closing of the territory to all persons who were not ready to subscribe unhesitatingly to the conditions imposed by the covenant of YHWH. Only in this way could the ban be removed from the land itself, which again became holy territory, the fit habitation for a holy and undefiled community (compare Ezra, ix. 2). Whether this "cutting off" of the Jewish members of the community, to prevent the growth of reprehensible practises, was already indicated in the Biblical form of ban, called *karet* (כרת), can not now be determined (compare Winer, "B. R." ii. 14, *s.v.* "Lebensstrafen").

The Ḥerem in Postexilic Times.

The Biblical form of the ḥerem changes, therefore, from the time of Ezra. In postexilic times it had been a grim, cruel measure of state, by which all persons falling under the ban were put to death and their property was destroyed. In the early centuries of the second Jewish commonwealth, founded upon theocratic lines, it becomes an expression of God's displeasure with all persons, Jew or pagan, who do not subordinate their personal conduct and tendencies to the discipline by which conduct, public and private, is henceforth to be regulated: it is an instrument of communal purification, a corrective measure designed to purge the community from all persons whose conduct, moral or political, is not in harmony with the constitution of the theocracy.

But later on, specifically after the community is subdivided into congregational bodies, under the rule of their own officers, the ḥerem or Anathema is designed to control the moral deportment and obedience of their members; acting as a check upon insubordination, proclaiming or threatening expulsion from all advantages derived from an integral membership in the covenant of God; yet operating beneficently in its self-declared reversible character, under which the authorities might take cognizance of the transgressor's repentance and restore him to his former place in the congregation and community (Mishnah Ta'anit, iii. 8). The ḥerem, then, becomes in the hands of the authorities an instrument for the promotion of personal conduct as well as the enforcement of public morality, a constitutional power designed to operate beneficently upon the growth of a virtuous community. Whether this power at any time might not become a source of danger or be converted into an arbitrary exercise of authority was indeed a very serious question.

The rise of the Jewish sects (see Essenes), the infusion of Hellenistic culture—which threatened to undermine Ezra's splendid work—the Maccabean revolt, and the subsequent unhappy political feuds which represent the struggle between theocrats (Pharisees) and hierocrats (Sadducees), or between the champions of a spiritual commonwealth and the votaries of a royalty not represented by the old dynasty—all these incidents helped, probably, to render the ḥerem an instrument of ecclesiastical discipline.

A Measure of Synagogal Discipline.

While there exists no exact historical basis for this gradual development of the institution of Anathema, it may fairly be assumed that it was introduced at the same time as the rise of the Synagogue. Much, of course, depends on the period to which this rise is assigned. If, as Zunz implies, the rise of the Synagogue is contemporaneous with the Maccabean period (Zunz, "Gottesdienstliche Vorträge," p. 3, Berlin, 1832; compare also Schürer, "Gesch." American ed., ii. 54), it might be safely assumed that, in its main features, the Anathema of the first and later centuries of the present era resembles the ḥerem of earlier, specifically the pre-Maccabean, times, in its general tendency to fortify the foundations of the covenant by imposing penalties upon heresy as well as upon defections from the ethics of private life. Heresy, in particular, was the great offense during the dominancy of the sects.

Ḥerem has already been defined.

Niddui, נדוי, Aramaic Root: נדא = Hebrew נדה = נדד, Isaiah lxvi. 5 מנדיכם in Pu'el form, to cut off, cast out, put under ban, anathematize; compare Buxtorf, "Lexicon Chaldaicum," under נדוי; Levy, "Chaldäisches Wörterbuch," under נדא; Jastrow, "Dict." under נדי; Kohut, "'Aruch Completum," under נדה (2).

Nezifah, Aramaic nezifutha נזיפותא, Root: נזף, to warn, to rebuke, hence to pronounce punishment or ban (נזוף, one who has been excluded from the congregation; compare Shab. 115*a*; compare Levy, "Chaldäisches Wörterbuch," *s.v.* נזף). The Synagogue of old was conducted by officials to whom, among other things, was entrusted the enforcement of religious and ethical discipline, to the end that the community might not lose the character and identity of "a congregation of the Lord." Doubtless, one of the instruments by which this discipline was enforced was the ḥerem or Anathema. Of this three forms are known: Ḥerem, Niddui, and Nezifah or Nezifuta; the last named having been, in all probability, introduced only in the second century of the common era as a disciplinary measure against the growing disrespect in the popular attitude toward the rabbis (M. Ḳ. 16*b*–17*a*; compare Hamburger, "R. B. T." vol. ii., *s.v.* "Bann").

For the further term *Shamta*, properly *Shammatta*, Aramaic שמתא, the meaning is obscure. In all probability it represents a general designation for every form of ecclesiastical excommunication. Levy's derivation ("Chaldäisches Wörterbuch," under שמתא) from שמדתא, with assimilation of *d* and *t*, is acceptable. Elias Levita's assertion ("Tishbi," under נדוי) that shammatta was the highest form of excommunication has often been declared groundless (compare, however, Winer, "Biblische Realencyclop." i. 136, *s.v.* "Bann"). For shammatta as a general form of Anathema, compare, for instance, M. Ḳ. 17*a*.

Of the three forms or degrees known, niddui and nezifah were corrective in character, involving a temporary expulsion for a fixed period, at the expiration of which the culprit, upon exhibition of proper repentance, was restored to communication with the congregation and to his wonted privileges. The first degree, ḥerem, the Anathema proper, was an expulsion for an indefinite term and represented the final punishment of an offender who had been repeatedly warned and corrected. The person so expelled was *muḥram* (compare *Anathema maran atha* in I Cor. xvi. 22. According to Graetz maranatha is a corrupt transcription of מוחרם אתה, "Thou art anathema"; compare Holtzmann, "Handkommentar zum Neuen Testament," pp. 173, 174, note).

Doubtless, the catalogue of offenses for which these three degrees were applied was well defined (compare the classification in Shulḥan 'Aruk Yoreh De'ah, *Niddui we-Ḥerem*, § 334, 43).

The Modus Operandi.

The modus operandi was to pronounce niddui upon an offender for the period of thirty days, when, having repented his conduct, the ban terminated. Persistence in the offense was punished with an extension of the ban for another thirty days, after which the sinner's contumacious conduct was finally punished with ḥerem, or excommunication, which, though indefinite, was revocable at the option of the authorities. The lesser ban, nezifah, was imposed for a period of seven days (*ib.* § 334, 2). In Babylonia there is an important modification—namely, that nezifah is imposed for one day only; niddui for seven days (compare M. Ḳ. 16*a*, 17*b*). The character of the offenses for which niddui and ḥerem were imposed permits a fair insight into the thorough discipline of rabbinical Judaism as it developed after the rise of the Synagogue, but more particularly after the destruction of the Temple and the dispersion of the Jews. Then the necessity for preserving Judaism became paramount. Thereupon was developed a rigid, uncompromising censorship of communal and domestic life, of public and private conduct, which, in its government of morals, became of the most far-reaching consequence. The doctrine of holiness was again urged as fundamental; and, next to obedience to God, implicit respect was to be shown to His law and to the authorities that had been appointed to administer it. While it does not appear that the Anathema was governed by fixed legal principles; while, in fact, the authorities could impose it without a determination of the verdict by unimpeachable testimony (*ib.* § 334, 43 gloss), this very latitude exhibits the spiritual authorities as being possessed of large powers, which were exercised for the conservation of the ethics of conduct. This makes the Anathema not only a punitive measure, but a protection against personal injustice or against immorality, whether of conduct or of profession.

Niddui, on Whom Pronounced.

The offenses for which niddui and ḥerem were pronounced comprise, generally, those committed, (1) against the authorities; (2) against morality and public decency; and, (3) against religion itself (compare Hamburger, *l.c.*). A few of these offenses may be enumerated here. Niddui was pronounced upon a person who did not respect the dignity and authority of the bet din or of an individual rabbi. Even after his death a scholar's name and reputation should not be criticized (compare Yer. M. Ḳ. iii. 81*a*, *b*; Ber. 19*a*). A messenger or representative of the bet din should always be received with honor; to treat him with contempt was an offense for which niddui was pronounced (Ḳid. 70*b*). A person who applied an insulting epithet to another, noticeably that of "slave," was put under ban (*ib.*). Niddui was also pronounced upon the following: a person who publicly despised the teachings of the rabbis (Mishnah 'Eduy. v. 6); or who was summoned to attend court and showed disrespect by appearing late, or by non-attendance (B. Ḳ. 112*b*); who did not obey an order of, or did not comply with the terms of a verdict pronounced by, the bet din (*ib.* 113*a*); who contumaciously refused to pay damages assessed against him (*ib.* 15*b*); who gave title of real estate to an idolater (*ib.* 114*a*); who desecrated the festal seasons by labor, even the second days, though the latter were founded on custom only (Pes. 52*a*); who pronounced God's name in vain, or who, in taking an oath, made exaggerated protestations (לשון הבאי; Ned. 7*b*), or whose misconduct created *ḥillul ha-Shem* (desecration of the Holy Name), that is to say, any misconduct or scandal that reflected upon or endangered the morality and religious character of the community (Yer. M. Ḳ. *l.c.*). Niddui was also pronounced upon one who was guilty of "putting a stumbling-block before the blind"—that is to say, one who dealt unfairly with another, or sought undue advantage in business (compare Rashi on Lev. xix. 14, M. Ḳ. 17*a*); who interfered with the public exercise of religious duty (Yer. M. Ḳ. *l.c.*); who was guilty of the distribution of unclean food (Sanh. 25*a*); upon a *shoḥet* (slaughterer) who refused to submit his knife to examination (Ḥul. 18*a*); upon a divorced couple in collusion to vitiate the consequences of the divorce (Ket. 28*a*); upon a rabbi who had fallen into evil repute (M. Ḳ. *l.c.*); and upon any one who had unjustly pronounced niddui upon an innocent person (*ib.*). These foregoing examples prove conclusively that Anathema, from the rabbinical standpoint, was designed to purify conduct and to preserve harmonious relations between the various members of the community—a discipline doubtless of the utmost importance from the time that the Jewish communities began to live the difficult life of the diaspora.

Ethical Aim of Anathema.

It may be concluded, therefore, that the rabbinical Anathema, in its developments, was designed to conserve the morality of the community. In the hands of the teachers of the Law it was applied, with scrupulous care, to protect the community against offenders. It was not hastily pronounced. The transgressor was repeatedly warned to mend his ways, to repent, or to make restitution. It was only after every mode of remonstrance had been exhausted, and the offender's pertinacity had become evident, that the corrective powers of the ḥerem were invoked. Three successive times—on Monday, on Thursday, and on the following Monday—the culprit was publicly exhorted. Only when his obduracy continued was the ban pronounced, in the offender's presence, with the formula: "*N. N. is excommunicated,*" or, in his absence, in the words: "Let *N. N. be excommunicated*" (Maimonides, "Yad ha-Ḥazaḳah; Hilkot Talmud Torah," vii.), without any statement of the reasons for which the Anathema was pronounced. In extreme cases, however, the reasons were publicly given; and then the ban was preceded by blowing the *shofar*. The ban could be removed by a rabbi or a college of three laymen (Maimonides, *ib.*).

Niddui and Ḥerem Discipline.

A person on whom nezifah was pronounced was required, for the duration of the ban—seven days in Palestine, one in Babylonia—to remain at home, and to abstain from all business and entertainment (compare Yoreh De'ah, *l.c.*). Any person on whom niddui was pronounced was treated with far greater severity. He was forbidden contact with every person excepting his wife and children; and it was forbidden to sit at meals with him, or to count him in the ritual number (*minyan*) requisite for prayers. He was permitted, however, to attend service, to study the Torah, or to attend the public lectures of the rabbis. A person over whom niddui was pronounced was required to don the habiliments of mourning. He was, moreover, forbidden to bathe, to cut his hair, and to wear footgear (the details of the discipline are given in Shulḥan 'Aruk Yoreh De'ah, § 334). The person who was punished with ḥerem was visited still more severely. In addition to the niddui regulations he was required to abstain from teaching, though he was permitted to study alone. He was forbidden to partake of any food except that necessary for sustenance. If he died while under the ban his tomb was marked with a stone, and all tokens of mourning were forbidden.

Whether Anathema operated as beneficently upon the excommunicated as was originally contemplated may well be questioned. With the growth of rabbinism its discipline became more concrete; and, so far as the ḥerem is concerned, it often put humiliation upon condemned persons out of proportion to their offenses. But it must not be forgotten that the necessity of preserving the morals of the community was paramount, and thus may often have led to harsher measures than each offense justified.

As Israel grew older in the diaspora, and as it came to look upon the Gentile peoples and their culture with indifference, not to say contempt, offenses against rigid rabbinical discipline were condemned more harshly than ever, and the right of excluding offenders was more frequently applied. Already in the times of the Mishnah there was rigid condemnation of teachers for their advancement of doctrines deemed heretical, and this rigorous enforcement of a consensus of opinion and teaching continued until recent times; though the ḥerem itself may not be pronounced wherever the Jewish community is subject to the civil and criminal codes of the nations of which they now constitute integral elements. See EXCOMMUNICATION.

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J. V.

Some light on the origin and degrees of excommunication is cast by the account given in Josephus ("B. J." ii. 8, § 8) of the system of the Essenes:

"Those that are caught in any heinous sins they cast out of their society, and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to punish his body with hunger till he perish; for which reason they receive many of them again, when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death to be sufficient punishment for the sins they had been guilty of." Compare with this I Cor. v. 5: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," and I Cor. xvi. 22: "Anathema, Maran atha." The older generations anathematized with the Ineffable Name, and therefore the curse was effective: but later generations have forgotten the name, and the Anathema is of no effect (according to "Sefer Ḥasidim," § 1291). K.

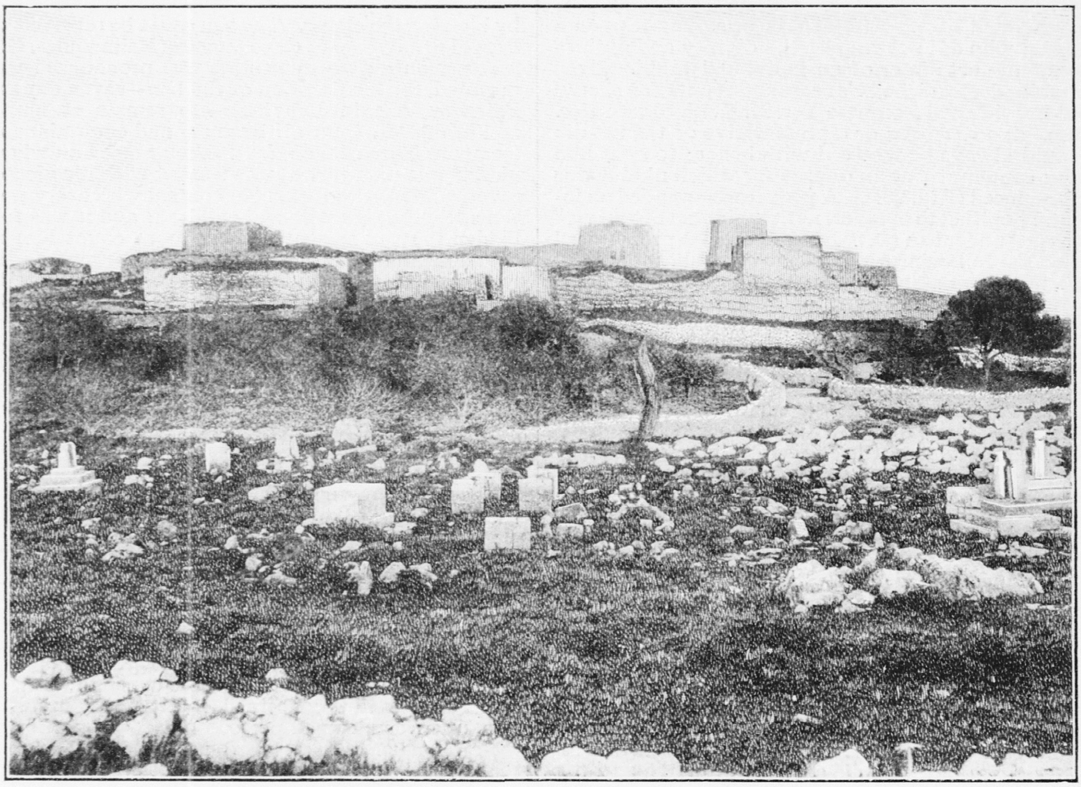

General View of Modern Anathoth.

(From a photograph by the American Colony, Jerusalem.)

ANATHOTH: A town in the territory of Benjamin in Palestine, included among the original Levitical cities (Josh. xxi. 18; compare I Chron. vi. 60). It has been identified by Robinson with the modern village 'Anâta, about two and one-half miles northeast of Jerusalem. It was the home of Abiathar (I Kings, ii. 26) and of Jeremiah, the prophet (Jer. i. 1). It was also probably one of the towns occupied by the exiles who returned from captivity. Its importance was due largely to its superior commanding elevated location. See Anath. I. M. P.

ANATOLI BEN DAVID CASANI. See Casani.

ANATOLIO (ANATOLI, ANTOLI, or **BEN ANATOLIO), JACOB BEN ABBA MARI BEN SIMSON (SIMEON;** sometimes corrupted into **Abtalion):** Hebrew translator of Arabic scientific literature; flourished about 1194–1256 (see "Journal Asiatique," xiv. 34). Anatolio, as he is frequently briefly designated, certainly was of southern French extraction, though the theory of Steinschneider, following Zunz, that Marseilles was his native place, has been contested. Anatolio's literary activity was early stimulated by his learned associates and relations at Narbonne and Béziers. In fact, he distinguished himself so notably that the emperor Frederick II., the most genial and enlightened monarch of the time, invited him to come to Naples, and, under the emperor's auspices, to devote himself to his studies, particularly to the rendition of scientific Arabic literature into the more accessible Hebrew language. Thus it was at Naples that Anatolio passed his most fertile period of literary production, and from that city were issued the numerous translations bearing his name.

Invited to Naples by Frederick II.

Anatolio was the son-in-law—possibly also the brother-in-law—of Samuel ibn Tibbon, the well-known translator of Maimonides. Moses b. Samuel ibn Tibbon frequently refers to Anatolio as his uncle, which makes it likely that Samuel married Anatolio's sister, while Anatolio afterward married the daughter of the former. Owing to this intimate connection with the Ibn Tibbons, Anatolio was introduced to the philosophy of Maimonides, the study of which was such a great revelation to him that he, in after days, referred to it as the beginning of his intelligent and true comprehension of the Scriptures, while he frequently alluded to Ibn Tibbon as one of the two masters who had instructed and inspired him. His esteem for Maimonides knew no bounds: he placed him next to the Prophets, and with Maimonides' critics and detractors he exhibited little patience. He accordingly interprets the Bible and the Haggadah in a truly Maimonistic spirit, rationalizing the miracles and investing every possible passage in the ancient literature with philosophic and allegoric significance. As an allegorist who could read into the ancient documents the particular philosophical idiosyncrasies of his day, Anatolio deserves a place beside other allegoric and philosophical commentators, from Philo down; indeed, he may be regarded as a pioneer in the application of the Maimonistic manner to purposes of popular instruction. This work he began while still in his native land, on occasions of private and public festivities, such as weddings and other assemblies. Afterward he delivered Sabbath-afternoon sermons, in which he advocated the allegoric and philosophic method of Scriptural exegesis. This evoked the opposition of the anti-Maimonists, whose number was large in southern France; and probably Anatolio's departure for Sicily was hastened by the antagonism he encountered. But even at Naples Anatolio's views aroused the opposition of his Orthodox coreligionists. This treatment, together with several other unpleasant experiences at the royal court, seems to have caused him to entertain thoughts of suicide. He soon, however, recovered and wrote, for the benefit of his two sons, his "Malmad ha-Talmidim," a name which, involving a play on words, was intended to be both a "Teacher of the Disciples" and a "Goad to the Students."

Opposed by Anti-Maimonists.

The "Malmad," which was completed when its author was fifty-five years old, but was first published by the Meḳiẓe Nirdamim Society at Lyck in the year 1866, is really nothing but a volume of sermons, by which the author intended to stimulate study and to dispel intellectual blindness. As a curious specimen of his method, it may be mentioned that he regards the three stories of Noah's ark as symbolic of the three sciences mathematics, physics, and metaphysics. As such, the work is of some importance in the history of Jewish culture. Anatolio's ethical admonitions and spiritual meditations have value as portraying both the circumstances of the age and the character of the reforms aimed at by him.

Moral Fervor.

Anatolio is quite plain-spoken in the manner in which he states and defends his views, as well as in his criticisms of contemporary failings. For instance, he does not hesitate to reproach the rabbis of his day for their general neglect not only of the thorough study, but even of the obligatory perusal, of the Bible, charging them with a preference for Talmudic dialectics. He, likewise, deplores the contemporary degeneracy in the home life and the religious practises of his people, a circumstance which he thinks due largely to the imitation of surrounding manners. Scientific investigation he insists upon as an absolute necessity for the true comprehension of religion, despite the fact that his contemporaries regarded all the hours which he was accustomed to spend with his father-in-law, Samuel ibn Tibbon, in mathematical and philosophic study as mere waste of time.

The "Malmad."

The "Malmad" is divided into brief chapters, according to the weekly Scriptural portions. In it Anatolio manifests a wide acquaintance not only with the classic Jewish exegetes, but also with Plato, Aristotle, Averroes, and the Vulgate, as well as with a large number of Christian institutions, some of which he ventures to criticize, such as celibacy and monastic castigation, as well as certain heretics (compare 15*a*, 98*a*, 115*a*); and he repeatedly appeals to his readers for a broader cultivation of the classic languages and the profane branches of learning. He indignantly repudiates the fanatical view of some coreligionists that all non-Jews have no souls—a belief reciprocated by the Gentiles of the time. To Anatolio all men are, in truth, formed in the image of God, though the Jews stand under a particular obligation to further the true cognition of God simply by reason of their election—"the Greeks had chosen wisdom as their pursuit; the Romans, power; and the Jews, religiousness" (*l.c.* 103*b*). If, however, a non-Jew devotes himself to serious search after divine truth, his merit is so much the more signal; and whatever suggestion he may have to offer, no Jew dares refuse with levity.

Anatolio and Michael Scot.

An example of such intellectual catholicity was set by Anatolio himself; for, in the course of his "Malmad," he not only cites incidentally allegoric suggestions made to him by Frederick II., but several times—Güdemann has counted seventeen—he offers the exegetic remarks of a certain Christian savant of whose association he speaks most reverently, and whom, furthermore, he names as his second master besides Samuel ibn Tibbon. This Christian savant was identified by Senior Sachs as Michael Scot, who, like Anatolio, devoted himself to scientific work at the court of Frederick. Graetz even goes to the length of regarding Anatolio as identical with the Jew Andreas, who, according to Roger Bacon, assisted Michael Scot in his philosophic translations from the Arabic, seeing that Andreas might be a corruption of Anatolio. But Steinschneider will not admit the possibility of this conjecture, while Renan scarcely strengthens it by regarding "Andreas" as a possible northern corruption of "En Duran," which, he says, may have been the Provençal surname of Anatolio, since Anatolio, in reality, was but the name of his great-grandfather.

Anatolio's example of broad-minded study of Christian literature and intercourse with Christian scholars found many followers, as, for example, Moses ben Solomon of Salerno; and his work was an important factor in bringing the Jews of Italy into close contact with their Christian fellow students.

Anatolio a Translator.

The "Malmad," owing to its deep ethical vein, became, despite its Maimonistic heresies, a very popular book. It is rather as a translator that Anatolio deserves a distinguished place in the scientific realm; for it is he and Michael Scot who together, under the influence of Frederick II., opened to the western world the treasure-house of Arabic learning. Anatolio, in fact, was the first man to translate the commentaries of Averroes into Hebrew, thus opening a new era in the history of Aristotelian philosophy. Prior to translating Averroes' commentaries, Anatolio had occupied himself with the translation of astronomical treatises by the same writer and others; but at the instance of friends he turned his attention to logic and the speculative works, realizing and recommending the importance of logic, in particular, in view of the contemporary religious controversies. Thenceforth, his program was twofold, as he devoted himself to his work in astronomy in the mornings, and to logic in the evenings.

His principal translation embraced the first five books of Averroes' "intermediate" commentary on Aristotle's Logic, consisting of the Introduction of Porphyry and the four books of Aristotle on the Categories, Interpretation, Syllogism, and Demonstration. Anatolio probably commenced his work on the commentary while in Provence, though he must have finished the fifth book at Naples about 1231 or 1232. The conclusion of the commentary was never reached. Upon the ending of the first division he desired to go over the ground again, to acquire greater proficiency, and, for some reason unknown, he never resumed his task, which was completed by another after a lapse of eighty years.

Besides this, Anatolio translated, between the years 1231 and 1235, the following works: (1) The "Almagest of Ptolemy," from the Arabic, though probably the Greek or Latin title of this treatise was also familiar to him. Its Hebrew title is "Ḥibbur ha-Gadol ha-Nikra al-Magesti" (The Great Composition Called Almagest). (2) A "Compendium of Astronomy," by Averroes, a book which was unknown to the Christians of the Middle Ages, and of which neither a manuscript of the original nor a Latin translation has come down. Its Hebrew title is "Ḳizzur al-Magesti" (Compendium of the Almagest). (3) "The Elements of Astronomy," by Al-Fargani (Alfraganus); possibly translated from a Latin version. It was afterward rendered into Latin by Jacob Christmann (Frankfort, 1590) under the title of "Elementa Astronomica," which, in its turn, may have given rise to the Hebrew title of the treatise "Yesodot ha-Teḳunah," which is undoubtedly recent. (4) A treatise on the Syllogism, by Al-Farabi, from the Arabic. Its Hebrew title is "Sefer Heḳesh Ḳazar" (A Brief Treatise on the Syllogism).

Graetz also suggests the possibility of Anatolio, in conjunction with Michael Scot, having translated into Latin Maimonides' "Guide of the Perplexed"; but this suggestion has not yet been sufficiently proved (compare Steinschneider, "Hebr. Uebers." i. 433). Similarly, the anonymous commentary on the "Guide," called "Ruaḥ Ḥen," though sometimes attributed to Anatolio, can not definitely be established as his. Still, it is on an allusion in this work that Zunz, followed by Steinschneider, partly bases the hypothesis of Marseilles having been Anatolio's original home (compare Zunz, "Zur Gesch." p. 482; Renan-Neubauer, "Les Rabbins Français," p. 588; Steinschneider, "Cat. Bodl." col. 1180, and "Hebr. Bibl." xvii. 124).

Bibliography: The *Malmad ha-Talmidim* yields a great deal of information concerning the life and the time of its author. Consult particularly the preface, which is freely drawn upon in this article. Further, Abba Mari, *Minḥat Ḳenaot*, Letter 68; Azulai, *Shem ha-Gedolim*, ii. 149; Zunz, *Zur Gesch. und Lit.* Berlin, 1845. p. 482; Senior Sachs, in *Ha-Yonah*, 1851, viii. 31, note; Neubauer, in Geiger's *Jüd. Zeitschrift*, x. 225; Bartolocci, *Bibliotheca Magna Rabbinica*, i. 5, iii. 867; De Rossi, *Dizionario Storico*, German trans., p. 44; Grätz, *Gesch. d. Juden*, 2d ed., vii. 95; Renan-Neubauer, *Les Rabbins Français*, in *Histoire Littéraire de la France*, xxvii. 580-589, and *Les Écrivains Juifs Français*, *ib.*, xxxi., index; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Abendländischen Juden*, ii. 161, 226 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 398; Perles, *R. Salomo b. Abraham b. Adereth*, pp. 68 *et seq.*; Berliner, *Persönliche Beziehungen zwischen Juden und Christen*, p. 10; Steinschneider, *Hebr. Bibl.* vii. 63, xvii. 124; *Cat. Bodl.* col. 1180 *et seq.*; *Die Hebr. Uebers. des Mittelalters*, pp. 47, 51, 58, 523, 547, 555, and (for a complete bibliography of the subject) 990.

H. G. E.

ANATOMY: The science dealing with the structure of organisms, especially that of the human body. The information given in the Bible concerning the parts of the human body is merely popular in character. Thus a point of human Anatomy seems to be given in the narrative of Jacob wrestling with the angel. There it is said that the angel touched Jacob's כף ירך (hollow of the thigh), and put it out of joint. . . . Therefore the children of Israel eat not of גיד הנשה ("the sinew that shrank") (Gen. xxxii. 25–33). The Hebrew word *gid*, which is translated in the A.V. "sinew," means also nerve. The circumstances clearly indicate the sinew of the nervus ischiadicus, the nerve extending through the thigh and leg to the ankle.

Earliest Mention in Bible.

Several members of the human body and of animals are mentioned in Ex. xxviii., xxix.; for example: לב (heart), מצח (brow), כתף (shoulder), חזה (breast), תנוך אזן (lobe of the ear), יד (hand), אצבע (finger), and בהן (thumb). In Ex. xxix. 17 the Hebrew term for dissecting is for the first time mentioned: "And thou shalt cut [dissect] the ram into sections." The word is נתח, from which is derived the modern Hebrew name for the science of Anatomy (חכמת הניתוח). Some of the visceral portions of the sacrifices are also given, such as קרב (inwards), יתרת (caul), כבד (liver), חלב (fat), כליות (kidneys). שוק (shoulder) and עור (skin) also occur.

A considerable number of parts of beasts and of birds are named in Lev. i. There the priests are commanded to cut up the sacrifices; to "flay the burnt offering and cut it in pieces . . . the head and the fat" (the word פדר means the fat that covers the intestines under the omentum). But if the sacrifice is a bird the priest is to pinch off (ומלק) the neck, and remove its crop (מראה) with its feathers (Lev. i. 14–16; v. 8). These anatomical parts, however, are only of the main organs, or those portions that the priest in sacrificing would naturally notice. There is no allusion to arteries, veins, or nerves.

"The apple of the eye" (iris) is mentioned in Deut. xxxii. 10. Lids, שמרות (keepers or preservers of the eye), are erroneously rendered in the A. V. (Ps. lxxvii. 5), "Thou holdest mine eyes waking." עפעפים (eyelids) occurs in Jer. ix. 17, *et passim*.

The laconic description of Job, x. 9–11 points to a merely rudimentary knowledge of embryology and the components of the human body. "Remember, I beseech thee, that thou hast made me as the clay. . . . Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me [R. V., "and knit me together"] with bones and sinews [גידים]."

The allegorical picturing of the human body in decrepit old age as described in Eccl. xii. 2–6 alludes only to the outward members of man. However, the allegorical name טוחנות (grinders = molars) for שנים (teeth) seems to indicate that the writer possessed some knowledge of the classification and function of the various teeth. In the poetical description of the respective forms of the lovers in the Song of Solomon a few more names of organs of the human body occur, which are also referred to in other poetical or prophetic books of the Bible; for example, חך (palate) and רקה (temple) (Cant. ii. 3, vi. 7).

In Talmudic Times.

After Ezra's time the Hebrew sages took a step forward in the field of Anatomy. The Greco-Egyptian school at Alexandria, under the auspices of Ptolemy I. and his successor, Ptolemy Philadelphus, greatly influenced the Hebrew academics, and the medical knowledge of the Greeks gradually became the property of the Jewish physicians. The latter, judging from the discussions in various treatises, were well acquainted with most of the parts of the human body and even practised שליקה—that is, dissection of the same.

The rabbis declared that there were 248 members (bones) in the human body; namely, 40 in the tarsal region and the foot (30 + 10 = 40); 2 in the leg (the tibia and fibula); 6 in the knee (including the head of the femur, and the epiphyses of the tibia and fibula); 3 in the pelvis (ilium, ischium, and pubes); 11 ribs (the twelfth rib, owing to its diminutive size, was not counted); 30 in the hand (the carpal bones and the phalanges); 2 in the forearm (radius and ulna); 2 at the elbow (the olecranon and the head of the radius); 1 in the arm (humerus); 4 in the shoulder (clavicle, scapula, coracoid process, and acromion)—which makes 101 for each side of the body, or 202 for both—18 vertebræ; 9 in the head (cranium and face), 8 in the neck (7 vertebral and the os hyoides), 5 around the openings [sic] of the body (cartilaginous bones), and 6 in the key of the heart (the sternum) (Oh. i. 8). Bergel ("Studien," p. 7) has shown, however, that the true number would be 208. But the fact that the rabbis had advanced far enough to enumerate the bones at all shows a certain acquaintance with osteology.

An incident is related which shows that the disciples of R. Ishmael engaged in practical Anatomy:

"The disciples of Rabbi Ishmael once dissected the corpse of a harlot who had been condemned by the king to be burned. On close examination they discovered that the body had 252 members instead of 248. Rabbi Ishmael explained the discrepancy, and supported his reasonings with citations from Scripture. In addition to the ordinary number of 248 members found in the male body, that of the female has "two hinges and two doors," making four more parts (Bek. 45*a*).

Limitations of Knowledge.

However near the truth the Jewish sages were in their specification of the human bones, they were nevertheless in the dark in matters concerning lymphangeiology, splanchnology, etc. For instance, under the name of גידים they often included sinews, nerves, and even blood-vessels. Further, their knowledge of the construction of the urinary and generative organs was exceedingly faulty. They were, however, acquainted with the science of Anatomy as it was taught in those days. Many treatises—especially Ḥullin, Bekorot, Oholot, and Niddah—contain discussions upon the Anatomy and physiology of man and beast. The theories of the sages in matters of gynecology are interesting; even facts concerning the שליא (placenta) and אם (matrix) are discussed. The קנה (trachea), and ושט (esophagus) are often mentioned, as well as the ריאה (lungs), סמפונות (bronchi), מרה (gall), קרום של מוח (covering of the brain: meninges), שדרה (spinal cord), טחול (spleen), and many other internal parts. See Lewysohn, "Zoologie des Talmud," pp. 18–55.

The numerous discussions in connection with sacrificial precepts, uncleanliness, and purification, recorded in several treatises, demonstrate that the Talmudical sages were not behind the Gentile physicians in the field of medical science.

From the time when the Talmud was completed until after the death of Mohammed, little or no progress was made by the Jews in the various sciences. But with the advent of the califate, art and science revived and new seats of learning were opened. The students of the Jewish academies joined the Arabian and Moorish schools. The works of Hippocrates, Galen, and others were translated into Arabic, and not a few into Hebrew.

From these schools proceeded a large number of Hebrew savants who became distinguished in letters, philosophy, and science; but very little is known of their labors in Anatomy, possibly owing to the fact that the Arabs themselves had objections to Anatomy (Humboldt, "Cosmos," ii. 254). There must have been some experts in that branch of medical science; for the names of several skilled Jewish surgeons have been recorded, as, for instance, Samuel ibn Wakkar.

Israeli and Maimonides.

The foremost of all the Judæo-Arabian surgeons of that period (900) was Isaac Israeli of Kairwan. He was court physician to Abu Mohammed al Mahdi; yet among his works, which have been translated from the Arabic into Latin (published in Leyden, 1515), there is not a single treatise on Anatomy and only a few references to it.

The most eminent of all Jewish philosophers and physicians was Moses b. Maimon (Maimonides, 1135–1204). But even he, notwithstanding his many works, only touched on Anatomy, merely translating a few extracts from Galen, whom he considers his great authority (see Preface to Maimonides' "Pirḳe Mosheh" or "Sefer ha-Refuot," ed. Wilna, 1888, p. v.):

> "These chapters which I have composed I do not attribute to myself, but I have selected and collected them from the works of Galen, and from his sayings concerning the writings of Hippocrates. I have not quoted him verbatim, as I have done in my previous opuscula, having taken special care to elucidate those obscure passages in Galen, where, in his attempt to explain the theories of Hippocrates, the latter's words seem to be confounded with his own."

That Maimonides studied Anatomy and was an expert in it, is evident from his own words. In speaking of the nerves, etc., he says:

> "Those that are not acquainted with Anatomy think that nerves, arteries, etc., are the same; and were it not for the study of Anatomy in which we were busily engaged, we also should not know the difference."

In the folk-medicine of the Jews there was a rough enumeration of twelve members or parts of the body, with which were associated certain qualities of the mind or character, anger with the liver, hearing with the left nerve, and the like. These are found enumerated in the "Sefer Yeẓirah," and led in later cabalistic writings to the pictorial conception of Adam Ḳadmon (see Zunz, "Literaturgeschichte," p. 609).

The only other striking statement worthy of notice concerning the old Jewish system of Anatomy is that in the Zohar (cxxxvii. 33). The author (supposed to be Moses de Leon, about the end of the thirteenth century) says:

> "There are 248 members [איברין] in the human body, corresponding to the 248 precepts of the law, and to the 248 angels investing the Shekinah, whose names are the same as their master's. And there are also in the human body 365 sinews [גידין; under which vague term are included, as stated above, arteries, nerves, etc.], corresponding to the 365 negative laws, and representing the 365 days of the year. These are governed by 365 angels, one of whom is Samael himself, who represents the ninth day of the month of Ab [the fast commemorating the destruction of Jerusalem by the Romans]. The reason why the sinew of the thigh nerve [גיד הנשה] was forbidden was because it represents Samael [Satan], who is one of the 365 angels whose day is the Ninth of Ab."

Several attempts have been made by modern Hebrew writers to reconcile the "248 members" theory of the ancients with modern science. The most recent are "Maseket Nittuaḥ," by Schereschewski, and "ReMaḤ Ebarim" (the 248 members), by Katznellson.

Bibliography: Bergel, *Medicin der Talmudisten*, 1885; idem, *Studien über die Naturwissenschaftlichen Kenntnisse der Talmudisten*, pp. 6-14 (*Anatomie*), Leipsic, 1880; Maimonides,

Pirke Mosheh, Wilna, 1888; Münz, *Maimonides als Medicinische Autorität*, Berlin, 1895; idem, *Ueber die Jüdischen Aerzte im Mittelalter*, Berlin, 1887; Landau, *Gesch. der Jüdischen Aerzte*, Berlin, 1895; Rabbinowicz, *La Médecine du Thalmud*, Paris, 1880; Rosenzweig, *Das Auge in Bibel und Talmud*, pp. 11, 12, Berlin, 1892; Schereschewski, *Masseket Nittuaḥ*, 1886; Steinschneider, *Hebr. Uebers.* ii.; Hyrtl, *Das Hebräische und Arabische in der Anatomie*, 1879.

S. A. B.

ANAV, SALVATORE. See MAUTI.

ANAVIM, THE: The name of a sect or party. See HASIDIM.

ANAW (ענו = modest, meek; rendered in Italian: degli Mansi, Piatelli, Pietosi, Umani): The name of a Jewish family that settled in Italy, and which was originally resident at Rome. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome upon the destruction of the Temple of Jerusalem.

Traces of this family, which is still a flourishing one, may be found as far back as the middle of the tenth century; and between the eleventh and the fourteenth centuries some of its members were particularly prominent. One branch of the Anaws was the family of Bethel or De Synagoga (בית אל or מן הכנסת), prominent in Rome and its vicinity during the fourteenth century. They derived their name probably from Casadio (= House of God), their place of origin. By the middle of the fifteenth century this name had almost disappeared, and became incorporated anew with that of Anaw. The Bozecco family seems to have been an offshoot of the Bethel family. The following table gives the two important branches of the Anaws, and enumerates those among them who attained any importance. For fuller details see Vogelstein and Rieger, "Gesch. d. Juden in Rom," i. 456. See also BOZECCI and BETHELIDES in this Encyclopedia.

GENEALOGICAL TREES OF THE ANAW FAMILY.

I.

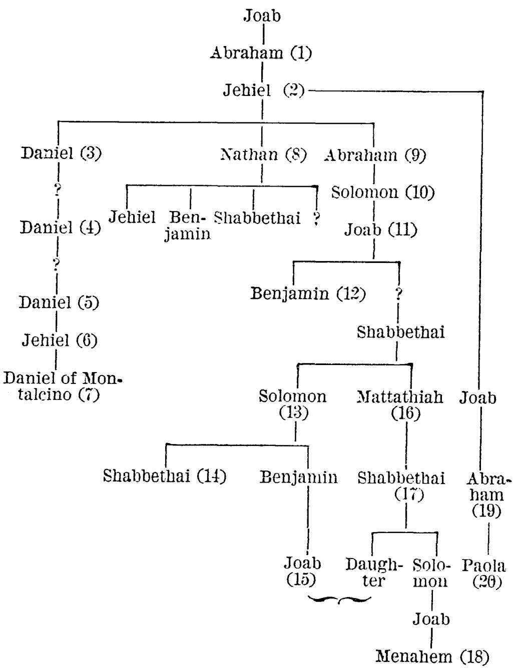
Joab
Abraham (1)
Jehiel (2)
Daniel (3)
Nathan (8)
Abraham (9)
?
Jehiel
Benjamin
Shabbethai
?
Solomon (10)
Daniel (4)
Joab (11)
?
Benjamin (12)
?
Daniel (5)
Shabbethai
Jehiel (6)
Daniel of Montalcino (7)
Solomon (13)
Mattathiah (16)
Joab
Shabbethai (14)
Benjamin
Shabbethai (17)
Abraham (19)
Joab (15)
Daughter
Solomon
Paola (20)
Joab
Menahem (18)

II.

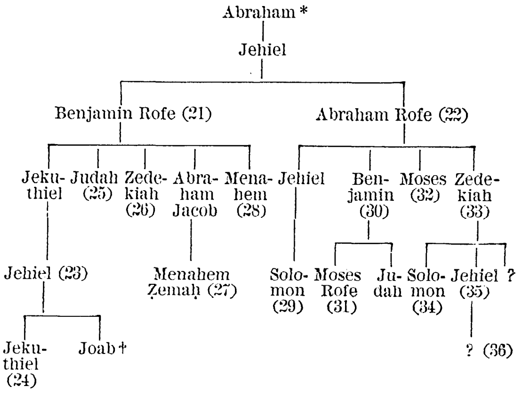
Abraham *
Jehiel
Benjamin Rofe (21)
Abraham Rofe (22)
Jekuthiel
Judah (25)
Zedekiah (26)
Abraham Jacob
Menahem (28)
Jehiel
Benjamin (30)
Moses (32)
Zedekiah (33)
Jehiel (23)
Menahem Ẓemaḥ (27)
Solomon (29)
Moses Rofe (31)
Judah
Solomon (34)
Jehiel (35)
?
Jekuthiel (24)
Joab †
? (36)

1. Abraham ben Joab Anaw: Member of the Rabbinical Board in Rome, 1007.

2. Jehiel Anaw: Son of No. 1; rabbi and principal of the Talmudic High School in Rome; died before 1070.

3. Daniel Anaw: Eldest son of the preceding; died before 1101. He was teacher at the Rabbinical High School, was in friendly intercourse with Christian scholars, and appears to have written a commentary upon the Order Zeraim of the Mishnah. Together with his brothers, he issued rabbinical decisions.

4. Daniel Anaw: Probably grandson of the preceding. According to Benjamin of Tudela, he was warden of the Jewish congregation in Rome together with Jehiel and Joab (No. 11) in the year 1166.

5. Daniel Anaw: Probably grandson of the last; Talmudist in Rome about 1250. His teacher was Benjamin b. Moses; and Benjamin b. Abraham was his pupil.

6. Jehiel Anaw: Son of No. 5; scribe in Rome, 1265.

7. Daniel Anaw: Son of No. 6; synagogal poet in Montalcino about 1300.

8. Nathan Anaw: Second son of Jehiel (No. 2); author of the 'Aruk.

9. Abraham Anaw: Third son of Jehiel (No. 2); teacher at the Talmudic High School in Rome; issued rabbinical decisions conjointly with his brothers, and with his brother Nathan established a synagogue in Rome, 1101.

10. Solomon Anaw: Son of No. 9; president of the Talmudic High School and of the Rabbinical Board in Rome about 1130. Some of his rabbinical decisions have been preserved.

11. Joab Anaw: Son of No. 10. In 1166, together with Jehiel and Daniel (No. 4), he was, according to Benjamin of Tudela, warden of the Jewish congregation. He was the friend and a patron of Abraham ibn Ezra.

12. Benjamin Anaw: Son of No. 11; died young, before 1145; a pupil of Ibn Ezra in Rome. To him the latter dedicated his commentary upon the Song of Solomon and Job.

13. Solomon b. Shabbethai Anaw: Great-grandson of Joab (No. 11), learned Talmudist in the second quarter of the thirteenth century, and the first Roman Jew of the thirteenth century who actively engaged in literary work. He was the teacher of Judah b. Benjamin (No. 25) and of Benjamin b. Abraham (No. 30). He wrote a commentary upon

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* This Abraham is possibly a grandson of Nathan b. Jehiel's youngest brother Abraham, so that these two tables would be continuous.

† Joab's descendants are a branch of the Bethelides.

Ahai's "Sheiltot," which was completed by Judah b. Benjamin and to which Benjamin b. Abraham wrote glosses.

14. Shabbethai Anaw: Son of No. 13; rabbi in Rome toward the end of the thirteenth century. He delivered philosophical lectures, and was the intimate friend of Zerahiah b. Isaac b. Shealtiel of Barcelona, who translated philosophical works for him in Rome. In the dispute between Zerahiah and Hillel b. Samuel, he took the part of the former.

15. Joab b. Benjamin Anaw: Grandson of Solomon (No. 13), grammarian and Bible-exegete in Rome. He was active in 1280, and is mentioned, in 1304, as a teacher. Among his pupils were Jekuthiel b. Jehiel Anaw (No. 24) and Benjamin b. Judah Bozecco.

16. Mattathiah b. Shabbethai Anaw: Brother of Solomon (No. 13), Talmudist in Rome about 1240.

17. Shabbethai Anaw: Son of No. 16, father-in-law of Joab (No. 15).

18. Menahem b. Joab b. Solomon b. Shabbethai Anaw: Great-grandson of the preceding, a scribe in 1378 (Zunz, "Gesammelte Schriften," iii. 169).

19. Abraham b. Joab Anaw: Scribe and synagogal poet in Rome in the second half of the thirteenth century, a descendant of Jehiel (No. 2).

20. Paola Anaw: Daughter of No. 19, scribe in Rome, 1288–92. She married first Solomon b. Moses de Rossi, and after his death, about 1285, Jehiel b. Solomon. There were three sons by her first marriage, Immanuel, Jekuthiel, and Solomon; the last, born posthumously, died before 1330.

21. Benjamin and **(22) Abraham Anaw:** Sons of Jehiel; physicians and Talmudists in Rome at the beginning of the thirteenth century. Abraham was also rabbi there. See also ANAW, ABRAHAM B. JEHIEL.

23. Jehiel b. Jekuthiel Anaw: Grandson of Benjamin (No. 21), synagogal poet and scribe in Rome, 1260–89; author of a book on morals, entitled "Ma'alot ha-Middot" (Excellencies of Virtue).

24. Jekuthiel Anaw: Son of No. 23, scribe in Rome, 1280, and pupil of Joab b. Benjamin (No. 15).

25. Judah Anaw: Son of Benjamin (No. 21).

26. Zedekiah b. Benjamin Anaw: Brother of No. 25, learned Talmudist in Rome. He died at a very old age, some time after 1280. He was a pupil of Meir b. Moses in Rome and of Abigdor Cohen in Vienna. He was probably a partizan of Abraham Abulafia.

27. Menahem Ẓemaḥ b. Abraham Jacob Anaw: Grandson of Benjamin (No. 21), scribe in Rome and Frascati, 1322–26.

28. Menahem Anaw (the Pious): Son of Benjamin (No. 21), about 1290; physician in Rome. He occupied himself also with Talmudic studies and gave instruction.

29. Solomon b. Jehiel Anaw: Grandson of Abraham (No. 22), copyist in Rome, 1292–97.

30. Benjamin Anaw: See ANAW, BENJAMIN.

31. Moses Rofe Anaw: Son of No. 30, physician and Talmudist in Rome, 1292.

32. Moses Anaw: Son of Abraham (No. 22), Talmudist and synagogal poet in Rome in the middle of the thirteenth century.

33. Zedekiah b. Abraham Anaw: See ANAW, ZEDEKIAH B. ABRAHAM.

34. Solomon Anaw: Son of No. 33, scribe in Rome, 1288–1316.

35. Jehiel Anaw: Brother of No. 34, 1294.

36. Grandson of Zedekiah Anaw (No. 33): Name unknown; wrote a halakic work.

Other members of the family are:

37. Judah Anaw: About 1145.

38. Jehiel b. Solomon Anaw: Second husband of Paola (No. 20), in Rome, 1288.

39. Jehiel b. Joab Anaw: Pupil of Shabbethai b. Solomon (No. 14), in Rome.

40. Jehiel b. Nathan Anaw: 1289 (see Steinschneider, "Katalog der Hebräischen Handschriften in Berlin," i. 11).

41. Abraham b. Solomon Anaw: In Sulmona, 1419.

42. Joshua b. Solomon Anaw: Fifteenth century (Steinschneider, "Jüd. Literatur," p. 443).

43. Abraham Anaw: Secretary of the Jewish community in Rome, 1499.

44. Moses b. Samuel Anaw of Rome: Scribe in Reggio, 1503.

45. Abraham b. Jacob Anaw: Rabbi in Rome, 1536.

46. Judah b. Shabbethai Anaw: Rabbi and secretary of the congregation in Rome, 1530–54. He took part in the rabbinical conference at Ferrara in 1554; died before 1574.

47. Isaac Anaw: Son of No. 46, rabbi and secretary of the congregation in Rome, 1530–82.

48. Baruch b. Mordecai Anaw: (ממונה) "Fattore del Ghetto," or "Sindaco," Steward of the Ghetto, in Rome, 1568.

49. Baruch Anaw: Member of the governing board of the Jewish congregation in Rome, 1558 (possibly identical with the preceding).

50. Ḥayyun Anaw: Member of the governing body at Rome, 1558.

51. Rafael b. Isaac Anaw: In Ferrara and Cremona, sixteenth century (see Mortara, "Indice").

52. Isaiah Anaw: Talmudist in Günzburg, 1608 (ש"ות פלגי מים).

53. Joab (Dattilo) b. Baruch Anaw: Member of the Rabbinical Board in Rome, about 1700.

54. Phinehas Ḥai b. Menahem Anaw: Italian author of the eighteenth century; head of the Talmudic college at Ferrara. He wrote "Gibe'at Pinḥas" (Hill of Phinehas), containing responsa on various halakic subjects. The work, consisting of eight volumes, is still extant in manuscript in the Almanzi collection.

BIBLIOGRAPHY: Mortara, *Indice Alfabetico*, s.v.; Luzzatto, *Hebr. Bibl.* iv. 54.

I. B.

55. Judah b. Mordecai Anaw: 1714 (Mortara, "Indice," p. 49).

56. Abraham b. Jacob Anaw: Rabbi and primary teacher in Rome; wrote a drama and a wedding ode; died 1782.

57. Jacob Anaw: Eighteenth and nineteenth centuries (Fürst, "Bibl. Jud." iii. 100).

58. Servadio b. Elijah Umano Anaw: Born 1815; died June 12, 1844. He was a teacher and wrote rabbinical works and decisions in Italian ("Mosè" [periodical], v. 305).

59. Isaac b. Elijah Anaw: Brother of No. 58, in Ferrara, 1882 ("Mosè," *ib.*).

60. Salvatore Anaw: Was employed in the finance department of the Roman republic in 1849.

61. Flaminio Anaw: Member of the commission to prepare a new constitution for the congregation in Rome in 1886 ("Vessillo Israelitico," 1886, p. 61).

62. Abraham Anaw: Owner of Bodleian manuscript No. 1069 (Neubauer, "Cat. Bodl. Hebr. MSS.").

63. Jekuthiel b. Judah Anaw: Scribe (Luzzatto, אגרות שד"ל, 669).

64. Judah b. Benjamin ha-Rofe (Anaw?) and **(65) Samuel,** his son: In Viterbo in May, 1362 (Munich MS. No. 268).

H. V.

ANAW, ABRAHAM BEN JEHIEL HA-ROFE: Physician and rabbi in Rome at the beginning of the thirteenth century. He was the father of Zedekiah, author of "Shibbole ha-Leḳeṭ," and of Benjamin, a liturgical poet.

Bibliography: Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 291, 374 *et seq.*

ANAW, BENJAMIN B. ABRAHAM: A liturgical poet, Talmudist, and commentator of the thirteenth century; older brother of Zedekiah b. Abraham. Perhaps the most gifted and learned of his Roman contemporaries. Although chiefly a poet, Anaw possessed a thorough mastery of halakic literature, and diligently studied philology, mathematics, and astronomy. He wielded a keen, satirical pen. His poetical activity began in 1239, when the apostate Nicholas Donin assailed the Talmud and appealed to Pope Gregory IX. to order its destruction and the persecution of its students. Donin's agitation filled the Roman Jews with terror, and they seem to have appointed a day for fasting and prayer. At that time—and possibly for that fast-day—Anaw composed the penitential hymn אל מי אנוסה לעזרה, "To whom shall I flee for help"—an acrostic of twelve stanzas (published by the Society Meḳiẓe Nirdamim in "Ḳobeẓ 'al Yad," 1888). Donin's endeavors met meanwhile with great success. In June, 1239, several wagon-loads of Talmudic manuscripts were burned in Paris and Rome: at the latter place the Jewish cemetery was destroyed. These events stirred the poet to a bitter elegy אוחילה קירות לבי, "My heart is convulsed" (*ib.*), in which he deeply laments the fate of Israel and passionately appeals to God to avenge the desecration of the dead.

Anaw wrote numerous poems for the liturgy, which are embodied in part in the Roman Maḥzor, partly still extant in manuscript. He is the author of the following works: (1) משא גיא חזיון (The Burden of the Valley of Vision), a satirical poem directed against the arrogance of the wealthy and the nobility (Riva di Trento, 1560; reprinted, Lemberg, 1859, by M. Wolf, in his Hebrew chrestomathy, זמירות ישראל (Israel's Praises). (2) פי״ אלפביטין (Alphabetical Commentary), on the Aramaic pieces of the Pentecost liturgy. In this treatise he exhibits a knowledge of Italian, Latin, Greek, and Arabic. (3) "Sefer Yedidut" (Book of Friendship), a ritualistic work, which has disappeared. It is mentioned by Anaw in the preface to his abridgment of Eliezer ben Samuel's "Sefer Yereim." (4) "Sha'are 'Eẓ Ḥayyim" (The Gates Conducting to the Tree of Life), a work on practical ethics, in the form of moral sayings. The poem contains sixty-three strophes, arranged according to the letters of the alphabet. Each chapter deals with one virtue or one vice. Among the subjects treated are love, hospitality, faithfulness, cheating, thankfulness, shame, pride, charity. It was printed in Prague, 1598 (Zunz, "Z. G." p. 280), and reprinted in "Ḳobeẓ 'al Yad" (ed. Meḳiẓe Nirdamim, 1884, i. 71 *et seq.*). (5) Glosses to Rashi's commentary on the Bible and to Solomon b. Shabbethai's commentary on the "Sheëltot." (6) "Rules for Making a Calendar," in which he utilizes his mathematical and astronomical knowledge. This manuscript served several later writers on the same subject. Anaw was in correspondence with Abigdor Cohen, to whom he addressed numerous halakic questions. He himself gave many halakic decisions, which are referred to in his brother's work, "Shibbole ha-Leḳeṭ."

Despite his wide learning, Anaw remained a child of his age. He shared many of its superstitions, vigorously defended haggadic interpretations, and was strictly opposed to all changes in the liturgy. He even discussed with his brother Zedekiah the language of the angels.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 379 *et seq.*; Steinschneider, *Cat. Bodl.* No. 4514; Zunz, *Literaturgesch*, pp. 352 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 51; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, p. 201; Michael, *Or ha-Ḥayyim*, No. 570.

M. B.

ANAW, ZEDEKIAH B. ABRAHAM: Author of ritualistic works; younger brother of Benjamin b. Abraham Anaw; lived at Rome in the thirteenth century; received his Talmudic training not only in Rome, but also in Germany, where he was the pupil of R. Jacob of Würzburg, and possibly also of Abigdor Cohen of Vienna. He owes his great reputation not to any original research, but to a compilation on the ritual to which he gave the title "Shibbole ha-Leḳeṭ" (Ears of Gleaning). It is divided into three hundred and seventy-two paragraphs, included in the following twelve sections, treating of the laws, regulations, and ceremonies relating to prayers, Sabbath, benedictions, new moon, feast of dedication, Purim, Passover, semi-holy days, fasts, New-year, Day of Atonement, and Tabernacles. Appended to the work are several treatises and responsa on miscellaneous religious and legal matters, such as circumcision, mourning rites, fringes, slaughtering, inheritance, and interest. As the title indicates, and as the author never fails to point out, the work was culled from many older authorities, such as "Halakot Gedolot," "Pardes," Alfasi, Isaac b. Abba Mari, Zerahiah ha-Levi, Isaiah di Trani, etc. To these extracts from other authorities the work owes its vogue. The preface, written in a pure and vigorous Hebrew, is introduced by a short acrostic.

But Zedekiah did not restrict himself to the mere work of a compiler. He systematized his material skilfully, gave it a concise as well as popular form, and judiciously discriminated between conflicting opinions and decisions, giving preference to those that seemed to him true. For this procedure he apologized modestly in his preface with an anecdote, in substantially the following terms: A philosopher, when asked how he dared to oppose the great men of the past, answered, "We fully acknowledge the greatness of our old authorities and the insignificance of ourselves. But we are in the position of pygmies that ride on the shoulders of giants. Pygmies though we are, we see farther than the giants when we use their knowledge and experience."

Additions to the "Shibbole ha-Leḳeṭ" were made by Zedekiah himself, in a work the title of which is no longer known: these additions also contain a large number of responsa. It is usually cited, however, as "Issur wa-Hetter" (Things Forbidden and Allowed), and has not yet been printed.

A complete edition of the "Shibbole ha-Leḳeṭ" was published by Solomon Buber in 1886 at Wilna. The editor wrote a comprehensive introduction to it, containing an analysis of the work. Abridgments of it were published much earlier: Venice (Daniel Bomberg), 1545; Dubnov, 1793; Salonica, 1795. Furthermore, it was plagiarized and published in a condensed form under the title "Tanya," or "Tanya Rabbati," which went through four editions: Mantua, 1514; Cremona, 1565; Zolkiev, 1800; Szydlikov, 1836. A third abridgment, entitled "Ma'aseh ha-Geonim" (The Work of Old Authorities), circulated in manuscript and is extant in the Bodleian Library, Oxford.

Anaw was in correspondence with Abigdor Cohen, Meir of Rothenburg, and Abraham ben Joseph of

Pesaro. Very often he mentions his senior contemporary, Isaiah di Trani (the Elder), to whose Bible commentary Anaw in 1297 wrote glosses.

Bibliography: Buber's Introduction to *Shibbole ha-Leḳet*, Wilna, 1886; Schorr, in *Zion*, i. 93 *et seq.*; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 382 *et seq.*; Berliner, *Gesch. d. Juden in Rom*, ii. 55; Steinschneider, *Cat. Bodl.* No. 7449; Michael, *Or ha-Ḥayyim*, No. 1169; Güdemann, *Gesch. des Erziehungswesens d. Juden in Italien*, pp. 192, 193.

M. B.

ANBAL (AMBAL) THE JASSIN (OSSETE): Among the many foreigners who held positions at the court of Prince Andrei Bogolyubski, in Kiev, toward the end of the twelfth century, were two of Jewish origin: (1) Ephraim Moisich, or Moisievich, who had gained the prince's confidence; (2) Anbal the Jassin (the Ossete, from the Caucasus), his all-powerful "key-watch" (chamberlain). These two and Andrei's relative Kuchkov were the instigators and ringleaders of a conspiracy against the prince. They killed him in the night of June 29, 1174, and when his naked body lay exposed in the palace garden, a faithful servant implored Anbal to permit him to cover it, reminding him that he (Anbal) had come into the service of his master clothed in rags, and that it was by the latter's bounty that he was now wearing velvet. To this remonstrance Anbal lent a ready ear. Besides its historic interest, the incident is of importance as proving the existence of Jews from the Caucasus in Great Russia in the twelfth century.

Bibliography: S. M. Solovyev, *Istoriya Rossiis s Drevneishikh Vremion*, 2d ed., i. 512 *et seq.*; S. Weissenberg, *Die Südrussischen Juden*, Brunswick, 1895; *Regesty i Nadpisi*, Nos. 173, 174.

H. R.

ANCESTOR WORSHIP: The same homage and adoration paid to deceased parents and more remote ancestors as usually given to deities. Many anthropologists are of opinion that this was the original form of religion (H. Spencer, Lippert); the school represented by Stade and F. Schwally argues that it was the original religion of Israel before Jahvism was introduced by Moses and the Prophets. According to them, much of the priestly legislation was directed against the rites connected with Ancestor Worship. At present the view that the original religion of the Israelites was some form of Ancestor Worship is the only one that has been put forward scientifically or systematically, together with an explanation of the changes made by the later and true religion of Israel. Nevertheless arguments of some weight have been brought forward to show that this view of the original Israelitish religion is only slenderly based upon facts, and it seems desirable therefore to give a summary of the arguments for and against regarding Ancestor Worship as the original religion of Israel.

The school of Stade bases its belief as to the former existence of this worship in Israel on the following arguments:

I. Hebrew Views of the Nature of the Soul: According to Stade and his followers, these were identical with the animistic theory of savages, which regards the soul as a sort of immaterial breath or shadow in which the life of the body exists, but which can leave it for a time and inhabit other bodies of men or animals. The *nefesh* (generally rendered "soul") and *ruaḥ* (literally "wind," generally rendered "spirit") of the Hebrews are of this kind, either of which leaves a man when he dies (Gen. xxxv. 18; Ps. cxlvi. 4). The ruaḥ can go back to the body (Judges, xv. 19; I Sam. xxx. 12), just as in the animistic belief of savages. But the ruaḥ represents a more exalted state of the soul or spirit than the nefesh, and according to Stade was originally the spirit of the dead, which might be either good or bad, and could arouse men to exalted or to base passions. Jahvism transformed this view by restricting the ruaḥ to that of YHWH (*e.g.*, I Sam. x. 6; Judges, ix. 23).

II. Hebrew Views of the Life After Death: Several of the Psalms (xxx. 3, xlix. 16, lxxxvi. 13, cxvi. 3) speak of the nefesh being saved from Sheol; while other passages (Num. vi. 6, Lev. xxi. 11) speak of the nefesh of the dead. Sheol appears to be a place of assembly for all departed spirits (Job, xxx. 23), which are possibly to be identified with the *refaim* (often rendered "the shades"). The use of the expression, "to be gathered to one's fathers" (compare Gen. xv. 15, xxv. 8) would imply that these departed spirits were regarded chiefly as those of ancestors.

III. Mourning Customs: Several of these seem to be the same as those used in divine worship. Thus, to tear the clothes and to put ashes upon the head (II Sam. i. 11) are customs also employed in worship (Josh. vii. 6; compare Joel, ii. 12). The wearing of the *saḳ* or sackcloth (II Sam. iii. 31, xiv. 2) is likewise a usual accompaniment of fasting (Isa. lviii. 5). Cutting or shaving the hair is both a mark of mourning (Jer. xvi. 6) and a solemn sign of the end of the Nazarite's vow (Num. vi. 18). To go barefoot (Micah, i. 8) is a sign both of mourning and of recognition of the divine presence (Ex. iii. 5); fasting both a manifestation of mourning (II Sam. i. 12, iii. 35) and an act of divine worship. The assumption of the school of Stade is that these customs, originally signs of worship of ancestors, were afterward, by the Jahvistic reformation, transferred to the worship of the Deity. Further, contact with the dead makes things *tabu* or "holy," just as consecration to the Deity does.

IV. Burial Customs: Israelites in historic times appear to have usually buried their dead. But traces are found of burning them (thus I Sam. xxxi. 12; Amos, vi. 10; Josh. vii. 25); and it is suggested that this was because in the primitive religion of Israel the bodies of the dead were regarded as especially holy, and were therefore burned like the remnants of the offerings (Lev. iv. 12, 21). The later custom of burying the corpse was connected with the animistic belief that only thus could the spirit of the departed find rest. In early days the dead were buried in their own houses (I Sam. xxv. 1; compare I Sam. xxviii. 4; I Kings, ii. 34; II Chron. xxxiii. 20). This is held to have been for the purpose of worshiping their spirits, and was repudiated by the later Jahvistic legislation (Num. xix. 16). From Gen. xxxv. 20 and II Kings, xxiii. 17 it is concluded that it was customary to place monuments on the graves of the dead for purposes of worship.

V. Offerings to the Dead: In Jer. xvi. 6, 7 it seems to be implied that the mourning customs (lamenting, making incisions, shaving the hair, and tearing the garments) were observed for the sake of the dead, and that "the cup of consolation" offered to the mourner was offered "for his father or for his mother." Similarly in Deut. xxvi. 14, it seems to be implied that the Jahvistic legislation opposed doing certain things and giving certain things in honor of the dead. The same seems to be implied in Hosea, ix. 4; while gifts are brought directly to the dead as late as Tobit, iv. 17; Ecclus. (Sirach) vii. 32 *et seq.* (compare Abot, iii. 5). The mourning customs of shaving the hair and sprinkling blood are also regarded as offerings of hair and blood to the manes of the dead.

VI. Oracles and Incantations: In various passages of the Old Testament (Deut. xviii. 11, I Sam. xxviii. 11, Isa. viii. 19) mention is made of inquiry of the dead as to the future, thus treating them as oracles and divine personages. On two occasions the dead are termed "elohim" (I Sam. xxviii. 13, Isa. viii. 19, *Heb.*): the latter passage, "Should not a people seek unto their elohim, for the living to the dead?" is especially significant. In the incantation scene with the witch of En-dor, as soon as "Saul perceived that it was Samuel [I Sam. xxviii. 14], he stooped with his face to the ground, and bowed himself," a regular form of divine homage (see ADORATION).

VII. Honor to Parents: It is contended that in ancient Israel mourning was only for parents; and II Sam. xii. 15 *et seq.* is quoted in illustration. Men thus became remembered by the honor paid them by their descendants; hence Absalom deplored that he had no son to call upon his name (II Sam. xviii. 18).

VIII. Household Worship: There are signs that in early days there was a special worship of household gods which could not have been devoted to YHWH, the God of the nation, according to modern theories. They are supposed to be referred to as "elohim" in the passage (Ex. xxi. 4-6) when the servant who desired to remain in the household of his master forever must appear before the elohim (translated "judges" in A. V.), and have his ear bored through. It is contended that the Feast of Purim is a relic of household worship. The household gods thus worshiped are known as teraphim, which were Laban's elohim (Gen. xxxi. 30), and were heathen gods (Ezek. xxi. 26, Gen. xxxv. 2).

IX. Family Worship: Fustel de Coulanges has shown, in "La Cité Antique," that the social institutions of the Greeks and Romans were founded upon Ancestor Worship, the essence of which was to keep alive the holy fire on the household hearth on which to offer food for the departed spirits of ancestors. Membership of a family implied the right and duty of making such offering. Only males could offer; and, therefore, inheritance was solely through the agnates. Num. xxvii. shows that this was the custom with regard to inheritance in ancient Israel. The importance of heirs consisted in the posthumous nourishment to be offered by them alone, and this importance is shown to have existed in Israel by the custom of the LEVIRATE. The *patria potestas* of the father of the family was due to the fact that he was the household priest as well as the father. The Israelites, like the Greeks and Romans, had their family graves.

X. Ancestor Worship and the Tribes: Graves of the ancestors of the tribes, like that of Abraham at Hebron, and that of Joseph at Shechem, are found associated with worship which probably was originally Ancestor Worship. Some of the tribes seem named after Semitic gods; thus "Asher," the masculine form of "Ashera," Dan and Gad (the latter of which occurs in local names as "Baal Gad" and "Migdal Gad"). There are some indications that the Patriarchs were the subject of local worship; for instance, Jacob at Beth-el, Israel at Peniel, and Isaac at Beer-sheba. Hence the importance attached in the Old Testament to the places where the Patriarchs and heroes were buried; known graves being those of Abraham, Sarah, Rachel, Joseph, Aaron, Miriam, Joshua, Ibzan, Elon, Abdon, Tola, Jair, Jephthah, and Samson. In this connection it is a significant fact that the grave of Moses, the founder of Jahvism, was not known: this indicates that the Jahvistic legislation was against Ancestor Worship. Many of the patriarchal names were originally combinations with "El"; thus Jacob and Joseph are found in Egyptian lists under the form "Jacobel," "Josephel" (compare Ishmael, Jerahmeel, and Jephtahel). All these points seem to imply that clans and tribes were originally unified by a worship of ancestors, which worship was broken down by the national worship of YHWH.

To these arguments of Stade and his school the following replies have been recently given by Carl Grüneisen:

1. Nature of the Soul: The nefesh is regarded as being in the blood (Lev. xvii. 11, 14; Gen. ix. 4), and disappears entirely with it; and while the man lives, the nefesh is with him (II Sam. i. 9; Job, xxvii. 3). It is only the ruah which can remain after death.

2. Life After Death: The passages which speak of the nefesh being saved from Sheol really mean that the person's life is safe, and, therefore, that he is still alive; while the expression "nefesh met" (Num. vi. 6, Lev. xxi. 11) merely means "any corpse" (compare Num. xix. 11 with xix. 13). The shadows that inhabit Sheol are altogether different from the nefesh in the living body. Such shadowless beings are inconsistent with the idea of any supernatural power. The expression "to be gathered to one's fathers" is never used of burial, and could not be primitive, since it is inapplicable to a nomad tribe.

3. Mourning Customs: Some of these customs are not only used in mourning or divine worship, but in slavery, captivity in war, leprosy, etc. The customs are not so much holy as tabu. Both contact with divine things and transgression of the tabu make a person "unclean." The real explanation of mourning customs is that man thereby changes his ordinary appearance so as not to be recognized by the ghost of the departed (Frazer, "On Certain Burial Customs," in "Journal Anthropol. Inst." xv. 98 *et seq.*). This is connected with the custom of burning a lamp after a death to keep the ghost away, a custom which probably goes back to the tents of nomads, in which the duty of keeping a lamp continually burning passed over from father to son (Jer. xxv. 10; Prov. xiii. 9, xx. 20, xxiv. 20; Job, xviii. 6, xxi. 17).

4. Burial Customs: The instances of cremation in the Bible are exceptional; and the burials in houses mainly refer to royal palaces, seemingly to special mausoleums. The notion conceived of the shadowy dead is not likely to have led to divine worship of such beings.

5. Offerings to the Dead: The offerings referred to in Jer. xvi. 7 are for the sake of the mourners and not of the mourned. The "cup of consolation" obviously consoles the mourners, and was brought into the house of mourning because everything there was "unclean" and could not be used by the mourners. The "bread of mourners" mentioned in Hosea, ix. 4, and Deut. xxvi. 14 is not used in any sacrificial meal to the dead.

6. Oracles and Incantations: These do not imply the worship of the dead, but merely the belief in the existence of their shadows beyond the grave, and that they were consulted as oracles. The fact that Samuel's ghost was regarded by the witch of En-dor as elohim merely implies that she looked upon Samuel as something divine: the act of adoration is merely one of respect and honor—not necessarily of worship in the technical sense—and is given, not to the ghost as such, but to the personality of Samuel as soon as Saul recognizes who is speaking. Against the saying of Isa. viii. 19, it may be remarked that the ancestral ghost can not be the elohim of the people, but only of a family; besides "elohim" here should be translated "God" and the contrast made with the dead: "A people should consult its God and not its dead."

7. Honor to Parents: There are many instances of going into mourning for dead persons other than parents (Jacob for Joseph when he thought he had lost him, Gen. xxxvii. 34; compare I Kings, xiv. 13); widows mourning for their husbands (Gen. xxxviii. 14); the bride for her bridegroom (Joel, i. 8). Absalom did not wish a son to "call upon" his name, but to "keep it alive" in men's memory; and for that reason he raised a monument to himself. Obviously this monument could not "call upon" his name.

8. Household Worship: The elohim mentioned in Ex. xxi. could easily have been images of YHWH in Judges, xvii. "YHWH" became at an early period the God of the Israelitish family, as is shown by personal names like Jonathan, Joshua, and Abijah. Purim is far from being an early feast, being probably derived from Persia, and can not therefore be the survival of a family worship of the dead. The teraphim are only mentioned as strange gods in Gen. xxxi. and Ezek. xxi., and are elsewhere not divine or used in divine worship, but for the purpose of divination.

9. Family Worship: The Israelite family does not show so much analogy with that of ancient Rome as to oblige us to transfer the arguments of Fustel de Coulanges to ancient Israel. So far from the *patria potestas* being all-important, there are late traces of matriarchate, as, for instance, where the mother gives the name to the children, as so frequently occurs in Genesis. Laban regards Jacob, his sister's son, as his "brother," and as being "of his own flesh and blood." Adoption was frequent among Greeks and Romans in order to keep up the family worship; but it is practically unknown among the Jews. The paterfamilias alone could worship in classical lands; whereas Gideon could bring an offering to the angel (Judges, vi. 18 *et seq.*), though he was still in the house of his father. There are no signs of the reception of the wife into the family cult in ancient Israel, though inheritance is only through males as in Rome. Succession only through agnates does not always occur where Ancestor Worship exists, as, for example, in Egypt, where a daughter has the right to succeed. The need of descendants in Israel is not for the purpose of obtaining offerings to oneself, but to have as large a family as possible, probably for purposes of protection.

10. Ancestor Worship and the Tribes: If the tribe grew out of Ancestor Worship it must have come first as a family; whereas in nomad tribes, like the ancient Israelites, the clan comes first. In the family sacrifice of the Romans, there is no indication that the eponymous heroes of the clan were worshiped; so that the analogies from the graves of heroes are not an exact parallel. If ancestors had been worshiped, many proper names would have been found expressing such worship; but they do not occur. The local worship at Shechem, Hebron, etc., if it existed, must have been Canaanitish in nature, and could not have been derived from the nomadic period of the Israelites.

These objections of Grüneisen differ greatly in force. While he has deprived some of Stade's arguments, notably those relating to mourning and burial customs, of some of their weight, he leaves much unexplained with regard to offerings to the dead, oracles and incantations, and family worship. The amount of evidence offered by the Old Testament itself is not sufficient to afford a solution of the question, thus leaving it to be solved on general anthropological principles. At present the general trend of anthropological opinion on this subject is rather against than for Ancestor Worship as the primitive form of religion.

BIBLIOGRAPHY: For Stade's views see his *Gesch. des Volkes Israel*, i. 406 *et seq.*; for Schwally's, his *Das Leben nach dem Tode*, 1892. See also L. André, *Le Culte des Morts chez les Hebreux*, 1895; J. Frey, *Tod, Seelen-Glaube und Seelen-Kult im Alten Israel*, 1895. The above account is based upon C. Grüneisen, *Der Ahnenkultus und die Urreligion Israels*, Halle, 1900, which contains a full bibliography (pp. ix.-xv.).

J.

ANCHIAS (wrongly **Anchisas**), **JUAN DE:** Associate and first private secretary of the Inquisition in Spain (1485–90). He was understood to be especially familiar with the forms of wills and marriage contracts used by Maranos accused of Judaism. In 1507 he wrote, in Belchite, "Libro Verde de Aragon" (The Green Book of Aragon), a genealogy of the richest and most respected baptized Jews at the time of VICENTE FERRER. In 1623 Philip IV. of Spain commissioned the inquisitor-general, Andreas Pacheco, who, descended from Maranos himself, had collected and secreted all available copies of the "Libro Verde," to destroy them. A single copy, dating from the sixteenth century, is preserved in the Biblioteca Colombina, Seville. The manuscript was copied by Demetrio de los Rios for his brother, the historian José Amador de los Rios, who had discovered it; and in 1885 it was published in the "Revista de España," vol. xviii., which issue was forthwith confiscated and has remained proscribed until to-day. From this "Green Book" Francisco Mendoza y Bovadilla drew his material for the memorial that he presented to King Philip II., under the title "El Tizon de la Nobleza Española" (The Stain of the Spanish Nobility), and which has been often reprinted (Madrid, Barcelona, etc.).

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, iii. 89 *et seq.*; and, based thereon, Grätz, *Gesch. d. Juden*, 3d ed., viii. 150; *Revista de España*, l.c.

M. K.

ANCIENT OF DAYS.—Biblical Data: A poetical epithet for God. It is an incorrect rendering of the Aramaic *'attiḳ yomin* (Dan. vii. 9) or *'attiḳ yomaya* (*ib.* vii. 13, 22), which should be translated "an aged one," "the aged one" (compare Dalman, "Die Worte Jesu," i. 194). "Ancient of Days" is used either to emphasize the contrast between the true God and the idols, the new gods (Judges, v. 8; Deut. xxxii. 17), or merely to express the venerable character of the being whose name the author hesitates to mention. From the above-cited passage in Daniel is borrowed the expression "re'esha mawa'el" (head of days) in the Book of Enoch xlvi. 1, and the description of the Son of Man in Rev. i. 14.

C. L.

——**In Rabbinical Literature:** This name of God, used only in Dan. vii. 9, 13, 22, in which He is described as having "the hair of his head [white] like pure wool," denotes the One who is from of old; that is, old compared with all created things, that are of yesterday. As stated by Pseudo-Saadia and other Jewish commentators, God is often depicted by the rabbis as the venerable sage (*Zaken*) invested with judicial authority, whose sternness is tempered by mildness of judgment. To the devotees of mystic lore, within whose circle the Book of Daniel and the entire apocalyptic literature originated, the name naturally suggested itself as an attribute of majesty combined with tenderness, since they regarded the title "Zaken" (the aged one) to mean the one invested with the highest dignity. Accordingly "Ancient of Days" remained with these a favorite name of God (Pes.

119*a*, B. B. 91*b*). It became, moreover, the standing name for God in the oldest portions of the Zohar, the ספרא דצניעותא (Book of Mystic Lore), in which the white, wool-like hair of the head became a prominent feature of the anthropomorphism of the Cabala. The following rational explanation of this anthropomorphic description of the Deity is given in Mek., Beshallaḥ Shirah (Ex. xv. 3), and Ḥag. 13*a*: "When represented as a warrior triumphant in battle, God appears as a fiery young hero; and in an assembly of the wise who seek truth and justice, He is depicted as a venerable sage, calm and majestic." K.

ANCONA: Ancient city of Italy, capital of a province bearing its name, situated on the Adriatic; said to have been founded by Syracusan refugees and to have been one of the first Italian cities to shelter a Jewish community, the records of which, however, begin only in the Middle Ages.

First Settlement of Jews.

From existing chronicles it appears that some were there during the fourteenth century, when the city was under a republican government, and a few more came from Germany in 1348. Here they dwelt in peace, enjoying perfect equality with the Christian inhabitants, and owning several schools, synagogues, and a cemetery. Somewhat later the authorities restricted the Jews to their ghetto and compelled the men to wear a yellow badge on their caps, and the women to wear corresponding tokens when they walked abroad. After Ancona had fallen under papal sway, Martin V., in 1429, with a view to increasing the commerce of the city and of the state, accorded many privileges to the Jews; and in 1494 they received permission to establish banks and to lend money at interest. It was at Ancona in 1529 that the pseudo-Messiah Molcho made his first appearance in Europe. In 1539 many Jews exiled from Naples, where they had three synagogues, settled in Ancona, and when Pope Paul III. (1534–49) offered them the freedom of the port, many others, particularly a number exiled from Spain, and designated as "Portuguese," came to live there. These immigrants, who had their own synagogue, entered into certain agreements with the magistrate of the city, which were approved by Pope Julius III. (1550–55); but, nevertheless, they were subjected to oppressive taxation and all sorts of impositions.

Persecution under Pope Paul IV.

Under Paul IV. (1555–59) the Jews were subjected to further oppression. By his direction they were deprived of valuable franchises, enclosed within the ghetto, subjected to further taxation, limited in their commerce to old clothing, prohibited from practising any art other than medicine, and this not among the Christians, and forbidden the use of their calendar. As a means of satisfying his feeling of hatred against the Spaniards, Paul IV. practised cruelty toward the Portuguese Jews; he sent an inhuman commissioner, a certain Cesare Galuaba, to Ancona with orders to incarcerate all who did not accept baptism and to condemn them to the stake. Thus terrorized, sixty-three renounced their faith. Twenty-three men and one woman, whose names have been handed down in chronicles, preferred death to apostasy, and these were all hanged together and afterward burnt on the Piazza della Mostra ("Shalshelet ha-Ḳabbalah" of Gedaliah ibn Yaḥya, and local records). (Compare D. Kaufmann, "Les Vingt-quatres Martyrs d'Ancona," in "Rev. Ét. Juives," xxxi. 222–230.) Thoroughly alarmed, many of the Jews fled. Prayers for the dead are still said, and the elegy composed by Jacob de Zano is still recited annually in the synagogues for these martyrs.

Mercantile Reprisal.

The Jews of the Levant planned a novel mode of vengeance against Ancona for its iniquitous treatment of the Jews, and well-nigh executed it. Many of the Maranos, during the reign of Pope Paul IV., had fled to Pesaro, and from there, probably upon the advice and promises of protection of Guido Ubaldo, duke of Urbino, had sent an envoy, Juda Faragi, with letters addressed to the Jews of the Levant, entreating the latter, in whose hands lay nearly all commerce with the Italian ports, to send all their merchandise to Pesaro, instead of directing it, as they had previously done, to Ancona. The welfare of this city would undoubtedly have been greatly impaired, if the Levantine Jews had kept the promise they at first gave in answer to the messages of the Maranos of Pesaro; but the Jews of Ancona themselves implored that no such action be taken. They shrewdly pointed out that the pope would wreak vengeance on all Jews in his state, as well as on the Maranos, therefore the ban pronounced on Paul IV. by most of the rabbis of Turkey was not stringently enforced. Guido Ubaldo, disappointed in his hopes of seeing Pesaro supersede Ancona in commercial importance, very soon after this expelled the Maranos from Pesaro (March, 1558). It is noteworthy that among those who had fled from Ancona during the activity of the Inquisition was Amato Lusitano, the famous physician. When Paul IV. had caused the arrest of all the Maranos of Ancona, Sultan Sulaiman II., upon the repeated entreaties of Doña Gracia Nasi and Don Joseph Nasi, sent a letter to him, March 9, 1556, requesting him to release such as were Turkish subjects, and intimating that a failure to comply with the request would bring reprisals of all sorts upon the Christians living in Turkey. Pius IV. saw himself accordingly obliged to release the Turkish Jews. Those Maranos of Ancona who could claim no protector other than the pope himself—about 100 in number—languished in dungeons. See "Rev. Ét. Juives," xvi. 66–71, xxxi. 231–239.

Pope Pius IV., who succeeded Paul in 1559, punished the perpetrators of this infamy, abolished the provisions of his predecessor, and in general ameliorated the condition of the Jews. But his successor reinstituted a period of severe oppression. In a bull issued by Pius V., however, and dated Feb. 26, 1659, the Jews of Ancona and of Rome are especially excepted from the general banishment from the Papal States ("Rev. Ét. Juives," x. 199).

Varying Fortunes—Emancipation.

In order to defray the expense of the public games, he imposed heavy taxes upon the Jews, to be paid both to the city and to the state; and, as a result of his action, about 1,000 families abandoned Ancona. The succeeding popes reduced the taxes, and soon afterward some of the Jews began to return. In order to improve the commercial condition of the Papal States, Clement VIII. showed extreme benevolence toward its Jewish inhabitants, but this attitude was not imitated by Alexander VIII. and Pius VI.

Under the French domination, in 1797, Napoleon substituted for the papal governor of Ancona a municipal council, which included among its members three Jews, Samson Costantini, David Morpurgo, and Ezechia Morpurgo. Then the gates of the ghetto were destroyed, and the children of the Jews were taught side by side with those of Christians. The clergy, however, excited the Christian populace to such a degree that on Jan. 10, 1798, they endeavored to set fire to the ghetto and sack it; the rioters were dispersed by the troops. But on their side two of the Jewish aldermen prevented the casting of the cathedral bells into cannon. The papal government was no sooner reestablished than the Jews were again fiercely assailed; even the wounded who had fought for their country were driven from the hospitals. In 1826 Pope Leo XII. caused the gate of the ghetto to be replaced, and the old-time persecutions were resumed, so that many of the Jews emigrated. On the night of April 2d of that year, Anna Costantini, a young girl, was torn from her family and forced into baptism. During the revolution of 1831 the gates of the ghetto were torn down, but in 1843 (June 24), in spite of the fact that the Jews of the city had contributed 12,900 scudi to do honor to the pope during his visit in 1841, an old decree was revived by Fra Vincenzo Soliva, Inquisitor of Ancona and other districts, forbidding Jews to reside or do business in any place where there was no ghetto, to employ Christian journeymen, to hire Christian servants, wet-nurses, or apprentices, to deal in books of any sort or in ecclesiastical robes, etc. But the public sentiment, in Italy, as well as in Europe generally, was so strongly against any rehabilitation of inquisitional restrictions against the Jews, that very soon after its promulgation the decree was suspended. It is believed that the immediate cause of the revival of these old restrictive measures was an entirely accidental occurrence: the Inquisitor, while passing through the streets of Ancona in a cariole driven by a Jew, was nearly hurled to the ground by the horse, which suddenly took fright. The Jew was accused of having intended to overturn the prelate, and imprisoned, and the agitation against the Jews soon became serious. Baron Charles Rothschild, of Naples, was among those who exerted their influence for the revocation of the decree.

The revolution of 1848 brought freedom to the Jews. Among the martyrs of Ancona in 1849, Giuseppe Camilla, a Jew, is mentioned. The oppressions under the clerical government that followed were less rigorous, and in 1860, in the name of Victor Emanuel, the Jews again obtained complete religious freedom, and the Jewish community of Ancona was constituted after the same manner as those of Piedmont. Since that date the history of the community has been uneventful.

Present Statistics.

Ancona contains, to-day, about 1,700 Jews in a population of about 30,000. They possess two places of worship for the Italian liturgy and one for the Levantine; an asylum for Jewish children, and a Talmud Torah, with an annex for girls, where instruction is given in the Jewish religion and in the Hebrew language. During 1890–99, 492 births and 369 deaths have taken place in the community. The greater number of the Jews in the city follow commercial pursuits, but many also have devoted themselves to the study of medicine, law, literature, and the arts and sciences. The following eleemosynary institutions flourish in Ancona: Ma'aseh ha-Ẓedeḳah, Gemilut Ḥasadim, and Biḳḳur Ḥolim u-Malbish 'Arumim.

Rabbis of Ancona.

The rabbinical chair of Ancona was always important in Italy, and several distinguished rabbis have occupied it. The first of these, whose name is recorded, was Ezekiel Provenzali, who officiated in the year 1670. Some of his decisions are found in "Paḥad Yizḥaḳ," others in the unpublished work of Rabbi Nathaniel ben Aaron Segre, "'Afar Ya'aḳob." His successor was Menahem Shulḥani, who exercised his functions in 1675. He was followed by Giosuè Raffaele Fermi, who flourished toward the end of the seventeenth century and in the beginning of the eighteenth, and compiled a collection of 318 rabbinical responses, now in the possession of Zadok Kahn, chief rabbi of France (described by M. G. Montefiore, "Rev. Ét. Juives," x. 183 *et seq.*). Giuseppe Fiammetta, a distinguished exegete, poet, and theologian, published a volume of prayers and hymns, entitled "Or Boḳer," and wrote two volumes of responsa, which are still unpublished; he died in 1730. His son-in-law, Samson Morpurgo, officiated for a time with Fiammetta, and afterward alone. Morpurgo was a celebrated physician, philosopher, and casuist, and published a work of theological responses; he died in 1740. Isaac Fiano of Rome (1752–1770); Ḥayyim Abraham Israel of Rhodes (1774–1785), author of "Bet Abraham" and "Amarot Ṭehorot"; Raphael Isaiah Azulai (1787–1826), who wrote many of the rabbinical responsa found in a work by his father, the well-known Ḥayyim Joseph Azulai—followed in succession. A contemporary of the last was the titulary rabbi, Jacob Samson Senigaglia, author of "Abir Ya'aḳob," "Mattat Elohim," and "Nezir Shimshon" (unpublished). After Azulai came David Vivanti (1829–1876), who left several manuscripts pertaining to literature and theology. His successor is Isaac Raffaello Tedeschi. The notables of modern Ancona are Leone Levi—a well-known lawyer, economist, and statistician, who wrote works which have been awarded prizes in Berlin and London—and Eugenio Camerini, a commentator on Dante.

Bibliography: Grätz, *Gesch. der Juden*, ix. *passim*; Kaufmann, *Les Martyrs d'Ancona*, in *Rev. Ét. Juives*, xi. 149 *et seq.*; idem, *Les Vingt-quatres Martyrs d'Ancona*, ibid. xxxi. 222 *et seq.*; *Voice of Jacob*, i. 38, ii. 223.

V. C.

ANCONA, ALESSANDRO D': Historian of Italian literature and philologist; born at Pisa (Tuscany), Feb. 20, 1835. He is the youngest of five brothers, all of whom have achieved fame in the careers they have chosen. Alessandro received his first education at a private school of Florence known as the "Istituto dei Padri di Famiglia," where he had as masters Nicolo Giorgetti and Cesare Scortabelli. Especial attention was there paid to literary disquisitions, and to Italian rhetoric and prosody, and the young D'Ancona devoted most of his energies to these latter subjects. At the age of fifteen he composed two short poems, elegies on the death of his teacher Giorgetti, which, although they bear many traces of youthful extravagance, are nevertheless excellent imitations of classical verse, both in form and meter. Three years later he demonstrated his knowledge of medieval Italian literary sources, his critical sense, and his scientific methods of investigation by writing an essay on Giovanni Domenico, or—as he is better known—Tommaso Campanella, the metaphysician and political reformer, a contemporary of Galileo.

His Political and Journalistic Activity.

The learning, and especially the political tendencies, expressed in this work drew upon the author the attention of the Liberal party in Tuscany, and when, after the suppression of the "Nazionale," Celestino Bianchi founded the "Genio," D'Ancona was invited by Bianchi and his coeditor Arcangeli to collaborate on this paper. He joined the staff, also, of that other propagandist journal, the "Spettatore Italiano." In 1855 he went to Turin, ostensibly to study law at the university, but in reality to act as secret agent between the two Liberal parties of Tuscany and Piedmont, and also between these and Count Cavour. He remained in Turin for three years, and D'Ancona's name soon became known in the advanced political circles of Italy. He was in close relations of friendship with Carlo Luigi Farini, and in the Società Nazionale (National Society) he represented Tuscany. When Cavour's compatriots decided to offer this statesman his bust by the sculptor Velo, it was Alessandro d'Ancona who was selected to make the presentation speech. A similar honor was conferred upon him at the close of the Crimean war, when the patriots of Tuscany presented General La Marmora with a sword. On the fall of the government of Leopold II. in Tuscany (April 27, 1859), D'Ancona set out for Florence—his former home—and arriving there assumed the humble post of secretary of the Second Army Corps of central Italy. But his friends soon found more suitable occupation for him; immediately after the treaty of Villafranca he was given the editorship of the advanced Liberal journal "La Nazione," which had been founded by Ricasoli and Salvagnuoli.

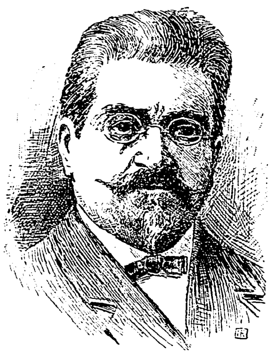

Alessandro d'Ancona.

In spite of all his political activity, D'Ancona still found time to pursue his philological studies, and, through the efforts of his friend Salvagnuoli, he was, in 1860, appointed deputy-professor of Italian literature at the university of his native town, Pisa. The official occupant of this chair, though he never actually lectured, was the celebrated critic De Sanctis, whose full successor D'Ancona became the year following. His entire work, after 1861, lay in the field of philology, his researches being directed to the origin and gradual development of Italian literature.

D'Ancona's position among the philologists of Italy is a most prominent one, and is to be measured not only by the actual importance of his works, but above all by the new standard, in scope and method, set by him and a few of his contemporaries, such as Carducci, Comparetti, and Mussafia. Before the advent of these men the study of the medieval Italian texts was, it is true, zealously pursued; but the criterion in the treatment of these texts was the individual eclecticism, the esthetic taste, or the private ends of the commentator. The scientific methods of philological investigation recently inaugurated in Germany were as yet unknown in Italy (though an exception must be made in the case of Emiliani-Giudici), and the "historical point of view" was entirely neglected by men of such erudition even as Fanfani and the poet Giacomo Leopardi. Especially was this the case with the most absorbing of topics in Italian literature, that of Dante. All those who had literary, political, or religious theories to defend or refute sought in Dante (and invariably found there) corroborative arguments (see especially Gabriele Rossetti, "Lo Spirito Antipapale").

As a Philologist.

Alessandro d'Ancona was in every way prepared to join the small circle of literary historians to whom this revolution in the methods of investigation was due. His first work, the study of the life and works of Campanella, already mentioned, though written when he was a mere youth, was a thorough, impartial disquisition upon the literary value, the political and religious ideas of the unfortunate Dominican. The essay paved the way for the work which D'Ancona published soon afterward, "Opere di Tommaso Campanella" (2 vols., Turin, 1854), the basis of all subsequent researches concerning Campanella. When, therefore, under the direction of F. Zambrini, the two serial publications of Old Italian texts were begun, the "Collezione di Antiche Scritture Inedite o Rare" (Collection of Old Works, either Unpublished or Rare; published by Nistri, at Pisa), and the "Scelta di Curiosità" (Collection of Curious Works; published at Bologna, by Romagnoli), D'Ancona was among the first contributors. In the former of these two collections there appeared his edition of Agostino Velletri's "Storia di Ginevra degli Almieri" (1863), a study of the Latin work, "Attila Flagellum Dei" (1864), and an essay on the Seven Wise Men ("Il Libro dei Sette Savi," 1864); and in the latter he published several medieval legends, among which may be here mentioned those of Judas Iscariot ("La Leggenda di Vergogna, e Quella di Giuda Iscariote," 1869) and of Adam and Eve ("La Leggenda d'Adamo ed Eva," 1870).

The philological researches pursued by D'Ancona comprise the whole field of early Italian literature. He entered into disquisitions on the various classes of the folk-lore material itself and its appearance and further development in Italy, as well as upon the form, popular or "learned," which the material finally assumed; but he studied, too, the individual works of the more cultured medieval writers. In 1875 he published a work on the early popular poetry of Italy, "Le Antiche Rime Volgari, Secondo la Lezione del Codice Vaticano 3193" (Ancient Popular Poems, from the Vatican Manuscript No. 3193; published at Bologna); in 1878 appeared another, "La Poesia Popolare Italiana" (Popular Italian Poetry; published at Leghorn); in 1881 he wrote his book on the popular songs of the province of Reggio ("Canti del Popolo Reggino," published at Naples); and finally, in 1889, he published still another work on the popular poetry of Italy ("Poemetti Popolari Italiani," published at Bologna), the various introductions to which "are written"—to use the words of another eminent philologist—"with as much science as taste" (see Gaston Paris, in "Romania," xviii. 508). An essay on a popular spiritual drama of Tuscany, a sort of "May-festival," which D'Ancona had written in 1869, gave rise to a more elaborate work concerning religious dramatic performances, or, as they are more popularly called, "mysteries," of Italy: "Sacre Rappresentazioni dei Secoli XIV., XV., e XVI." (Sacred Performances of the Fourteenth, Fifteenth, and Sixteenth Centuries; 3 vols., Florence, 1872); and this was followed, in 1877, by his work on the origin of Italian dramatic literature, which the author ascribes to these very religious plays ("Origine del Teatro in Italia," published at Florence). In this field of research may be classed also D'Ancona's work on the original sources of the "Novellino," where the author reviews all the "novella material" to be found in the ancient literatures of the world ("Fonti del Novellino," published in 1873); also his "Due Farse del Secolo XVI." (Two Farces of the Sixteenth Century; Bologna, 1882), a noteworthy addition to the history of Italian literature.

In the field of what is termed the "higher literary history"—in the study of belles-lettres—too, D'Ancona's work occupies a very important position. His contribution to the Dante literature, besides a few articles of minor length, consists of only two volumes, his edition of "Vita Nuova" (The New Life), Pisa, 1872 (2d ed., 1884), and his study of

As Literary Critic.

the pre-Dantesque vision literature, "I Precursori di Dante" (The Forerunners of Dante), Florence, 1874; but both of these works marked a new era in the treatment of the subject, and both are indispensable even at the present day for their wealth of information and their thoroughness of discussion. To the "Vita Nuova" D'Ancona appended his study of Beatrice, which he had first made known at Florence in the form of a lecture, and in this "essay" the author presents the first logical conception of Dante's famous personage, making of her an actual living being and not a mere phantom. From among the many studies by D'Ancona on single topics or individual writers of medieval Italy the most important are the following: "Il 'Contrasto' di Ciullo d'Alcamo" (The "Contrast" of [Vizen] Ciullo d'Alcamo; Bologna, 1874), which was inspired by the heated discussion among literary historians as to the exact form of this poet's name and that of the single poem he had composed. He resumed this subject on several occasions, and in 1884 published an essay the title of which suffices to indicate the change of opinion that had taken place in D'Ancona's views: "Il Contrasto di Cielo dal Camo" (The Contrast of Heaven by Camo; in "Studj sulla Letteratura Italiana de' Primi Secoli," Ancona, 1884; this work contains also a study on Jacopone di Todi); "Le Odi di Giuseppe Parini" (The Odes of Giuseppe Parini; Florence, 1884); "Il Tesoro di Brunetto Latino" (The Treasure, by Brunetto Latini; Rome, 1889).

Alessandro d'Ancona contributed to numerous learned periodicals, and much of his best work on medieval Italian literature is contained in shorter articles. Thus in the philological journal "Romania" (edited in Paris by Gaston Paris and Paul Meyer) he published a study on Cecco d'Angioglieri, and in the "Rivista Italiana" (published at Milan), an elaborate essay on Convenevole da Prato, the teacher of Petrarch—a theme that ten years later he resumed in the "Studj sulla Letteratura Italiana de' Primi Secoli," already mentioned. He collaborated also on the "Rivista di Filologia Romanza" and its sequel, the "Giornale di Filologia Romanza" (edited at Rome by Monaci), the "Giornale Storico della Letteratura Italiana," the "Propugnatore" of Bologna, the "Nuova Antologia," the "Rassegna Settemanale," etc. Several other interesting contributions of his to the study of medieval Italian lore appeared in occasional minor publications, as, for instance, in "per nozze" (or festive writings on the event of a friend's marriage).

Though D'Ancona's fame is due entirely to the part he took in the creation, in Italy, of a scientific school of literary history, and to the position he held as a student of romance philology, he by no means limited his studies to the literature of the Middle Ages, nor did he sever his connections with the political and social movements of the day. Not only do occasional passages in his philological works, by the directness of the remarks and the radical tendency of the ideas expressed, recall the former journalist of the "Nazionale" period, but upon several occasions as university professor he showed both the vivid interest he took in all national and local questions, and his earnest zeal in their solution. In a discourse at the opening of the University of Pisa for the year 1875, he chose as a theme the "Conception of Political Unity Throughout Italy" (Il Concetto dell' Unità Politica nei Paesi Italiani; Pisa, 1875). In the collection, too, of essays on various topics, published in two series under the title "Varietà Storiche e Letterarie" (Milan, 1883–85), there are several discussions of a political character, notably one on Charles Albert, and another entitled "Unity and Federation," on the Italian "liberation" literature of 1792–1814. In the same collection an essay, "Ugo Foscolo Judged by an Alienist," though intended as a protest against the grouping together of the "heroes of the assize courts and the gallows" with the sublime poet of the "Grazie," is in reality a criticism of the favorite theories of D'Ancona's friend Cesare Lombroso.

The work of D'Ancona in the field of modern literature is of wide scope. Worthy of special mention are his essays on "A Secretary of Alfieri" and "Alfred de Musset on Italy," both in the "Varietà Storiche e Letterarie" (2d series, pp. 147 *et seq.*, 185 *et seq.*), and the article in the "Nuova Antologia" for 1878 on the "Family of Giacomo Leopardi."

Alessandro d'Ancona still fills the chair of Italian literature at the University of Pisa, and occupies besides the position of vice-president and director of the Regia Scuola Normale Superiore of Pisa. He is a member of the Royal Academy of Sciences (class of moral sciences). Among his numerous pupils the two that have achieved the greatest distinction as philologists are Pio Rajna and Francesco d'Ovidio.

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W. M.

ANCONA, JACOB BEN ELIA D': Copyist; lived at the end of the fifteenth century. Steinschneider states ("Hebr. Bibl." xx. 126) that Ancona copied some anonymous commentaries on the "Ḳa'arat Kesef" of Ezobi and on the "Beḥinat 'Olam." The latter work bears the date of the 2d Adar, 5255 (1495). The Hebrew codex containing these commentaries is found in the Royal Library of Turin, and consists of forty-six folios.

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V. C.

ANDALUSIA: The largest of the ancient divisions of southern Spain, comprising the Moorish kingdoms of Seville, Cordova, and Granada, with the towns of Malaga, Lucena (Alicena), and several others. This most beautiful portion of the Iberian peninsula early attracted Jews, as it had earlier attracted the Phenicians. Jews, both those who were already settled there and those who served in their army, gave essential assistance to the followers of Islam when they conquered Spain. African Jews, under Kaula al-Yahudi, took part in the decisive battle near Xerez de la Frontera, 711. The captured cities of Cordova and Seville were entrusted by the conquerors to the care of Jews; and the latter, owing to its large Jewish population, became known as "Villa de Judíos" (Jews' City). The Jews, so long oppressed, were now allowed the fullest religious freedom by their new rulers. They lived under no civil disabilities whatever; and a poll-tax (*dhimmah*) was the only fiscal burden laid upon them.

Notwithstanding this, scarcely a decade later, many faithful Jews followed the pseudo-Messiah Serene; abandoning their goods and homes, which were confiscated to the public treasury. But when the wise and powerful Abd-er-Rahman III. (912–961)—to whom, it is said, a Jew had foretold his future fame and glory—established a strong Moorish kingdom in Spain, many Jews that had been suffering under the oppression of the Fatimite califs settled in Andalusia. Under Abd-er-Rahman the city of Cordova became the chief seat of learning in the

Good-Will of Abd-er-Raḥman.

West. He showed himself well disposed toward his Jewish subjects. Their trade, in silk especially, and their various industries contributed not a little to the prosperity of the kingdom; while their varied knowledge and cultivation of the Arabic tongue were of great assistance in the elevation and spread of science. Jews distinguished for culture and wealth were especially preferred by the califs as counselors and astrologers, and were appointed to such important posts as judges and secretaries of state (*ḳadi, ḥajib, katib*).

Abd-er-Raḥman's own physician was Ḥasdai ibn Shaprut, who, knowing Latin, became also confidential secretary—a post hitherto held by the abbot Samson—and rose to be his master's trusted counselor and a distinguished statesman. He conducted the calif's negotiations with the Greek and German empires, and also with several Christian Spanish rulers. Ḥasdai urged the establishment of a rabbinical college in the flourishing Jewish community of Cordova, with the fugitive scholar Moses ben Ḥanok (Enoch) at its head, which enabled the Spanish Jews to be independent of the Babylonian gaonate in matters of Jewish law. A dispute which arose upon the death of Moses ben Ḥanok as to the appointment of a successor to the office of rabbi was decided by the calif Al-Ḥakim II. in favor of Moses' son Ḥanok, and against Joseph ibn Abitur, a protégé of the silk-merchant Ibn Jau. This Abitur had translated the Mishnah into Arabic at Al-Ḥakim's request. After Al-Ḥakim's death all power was in the hands of the great *ḥajib* (chamberlain) Al-Mansur, who was very friendly to the Jews. Among other things, he appointed the wealthy Ibn Jau, who lived in princely style, as *nasi* (prince) and supreme judge over all the Jewish communities in the Andalusian califate. In true Oriental fashion, however, he very soon deposed him and threw him into prison.

First Persecution and Massacre.

The first disputed succession to the califate was the occasion of the first persecution of the Jews in Andalusia. When Al-Ḥakim's son was opposed by Sulaiman, Al-Mansur's successor, he sent an embassy, composed mainly of Cordovan Jews, to Count Raymond of Barcelona, asking for help. The angry Sulaiman swore revenge on the Jews, and many were slain in a massacre at Cordova; but many escaped to Saragossa, Seville, and Malaga. Among the fugitives was the learned philologist Samuel ha-Levi ibn Nagdela (or Nagrela), who settled in Malaga. His linguistic attainments and his calligraphy secured for him the influential post of private secretary and minister to Habus, the regent of the newly formed kingdom of Granada, which position he held for thirty years. On the death of Habus in 1037, his younger son Balkin, supported by many influential Jews, was to have succeeded to the throne; but he declined in favor of his elder brother Badis. The Jews who sided with Balkin (who was soon effectually put out of the way) had to flee, among them Joseph ibn Migash.

Samuel, who was loyal to Badis, retained his position and was made nasi and chief rabbi of the Jews in Granada, for which his profound Talmudic erudition especially qualified him. This was the golden age of the Jews of Granada; they were in all respects placed on the same footing as their Moorish fellow citizens. Samuel died in 1055, at a ripe age, and deeply venerated. His son Joseph, who succeeded him, was not so fortunate. Reared in luxury, he lacked all his father's modesty; his arrogance earned for him the hatred of the Moorish grandees; and on December 30, 1066, a terrible massacre of the Jews in Granada was organized, from which but few escaped. Joseph was among the slain. This was the first massacre of Jews on Spanish soil resulting from religious hatred. The era of Mohammedan supremacy in Spain had been of comparatively short duration. Small principalities were established from time to time, always with special provision for the government of the Jews, who, as heretofore, devoted themselves to the service of the state, and to science and art. A Jewish musician, Mansur, was held in high esteem by King Ḥakim. In Aragon there were Jewish lion-tamers; in Andalusia, Jewish foot-racers.

Conversion to Mohammedanism Averted.

The battle of Zalaca (1086), in which Jews were numerously represented in both Christian and Mohammedan armies, and which was won by the Almoravide Yusuf ibn Tashfin, had the most disastrous results for the Jews in Andalusia. Yusuf sought to compel the Jews of Lucena—one of the richest, oldest, and most respected communities of the califate of Cordova and possessing rabbinical colleges directed by Rabbis Isaac ibn Gayyat (Giat) and Isaac Alfasi—to embrace Mohammedanism. Calling a meeting of the representatives of the congregation, he announced that he had read in the book of the Cordovan writer Muserra that the Jews had promised to acknowledge Mohammed as prophet, and become Moslems, if their expected Messiah should not have arrived before the year 500 of the Hegira. This year had long gone by; and Yusuf insisted that they should now make good their promise. It took considerable exertion and an enormous sum of money to induce the ruler's vizier to secure the postponement of the decree.

Yusuf's son and successor, Ali, employed Jews again as farmers of the taxes, and many of them, such as the physicians Solomon ibn Almuallem and Abraham b. Meir ibn Kamnial, also Abu Isaac ibn Muhajar, became his prime ministers. Cordova, Seville, and Granada became anew centers of Jewish learning, under such rabbis as Baruch ibn Albalia, Joseph ibn Ẓaddiḳ, and Joseph ibn Migash, but only for a short time.

Under the Almohades.

Andalusia was severely scourged by African invaders. Abdalla ibn Tumart, a politico-religious fanatic in Morocco, was the founder of a sect that preached the absolute unity of God, without any conception of corporeality — called hence Almohades or Almuwaḥids—and preached it with fire and sword. After his death, Abd-al-Mu'min, another great fanatic, took the leadership and in the middle of the twelfth century conquered Cordova, with the greater part of Andalusia, consigning both Jews and Christians to the flames and to the spear. Beautiful synagogues were demolished, and the colleges at Lucena and Seville were closed. Abd-al-Mu'min's persecution lasted ten years (1146–1156). Many Jews were stripped of their possessions and sold as slaves; many others fled to Castile and Aragon; still others pretended to become Moslems. But there were not lacking brave Jews, like Aben Ruiz aben Dahri, who successfully resisted force with force, and liberated many of their coreligionists.

The battle of Muradal, or Navas de Tolosa, in 1212, broke the power of the Almohades. Cordova, Lucena, and a large portion of Andalusia fell into the hands of the king of Castile. When Ferdinand III. captured Seville, the Jews of the city delivered to him a costly silver key, engraved with Hebrew and Arabic inscriptions, which is still preserved among the relics of the Seville Cathedral. Moors thenceforward ruled over only the kingdom of Granada. The Jews lived among them, undisturbed and in perfect equality and security. Mohammed of Granada built a costly bath-house in his capital with the revenues derived from his Jewish and Christian subjects. Ismail, in 1316, laid a special tax upon the houses of Jews.

The Inquisition.

But in the year 1391 there began on Andalusian soil that general massacre of Jews which was to spread over all Spain; and it was in Seville that the Inquisition began its activity. In 1478, before the outbreak of the great war which was to put an end to the Moorish power in Spain, Jews were forbidden to dwell in Cordova, Seville, and other cities of Andalusia. After the capture of Malaga (1487), the Jews of that city withdrew; and on the fall of Granada, in 1462, Jews were allowed to depart unscathed from all towns and settlements of that kingdom. Andalusia, however, remained full of secret Jews after the edict of expulsion, and against these the Inquisition strove until the middle of the eighteenth century.

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M. K.

ANDERNACH: An ancient city in the Prussian governmental district of Coblenz. From very early times a Jewish community was sheltered within its walls. About 1255–60 a certain Godelif, his wife Bela, and their son Moses, all of Andernach, are mentioned in the "Judenschreinsbuch" (Jewish archives) of Cologne. In 1286 Andernach was almost entirely destroyed, its houses and synagogues were demolished, and the Jews, who had taken refuge in the castle of the archbishop of Cologne, were expelled from the town. The archbishop, Siegfried von Westerburg, took pity on them, and for their protection issued (August 3, 1287) an award against the town and its burghers. As early as 1253 a Jew from Andernach acquired possession of a piece of ground in Cologne. From the following buildings and districts to which Jewish names are attached an idea can be gained of the size of the former community of Andernach: the synagogue, the Jewish cemetery on the Benn, the "Judengasse" (Jews' quarter) at the castle-gate, the "Judenthurm" (Jews' tower) between the sheep-gate and the church gate, and the "Judenberg." There was a "Judenbüchel." The wealth of the community is indicated by the large number of commercial papers that have been preserved.

Entrance to the Jewish Bath at Andernach.

(From a photograph.)

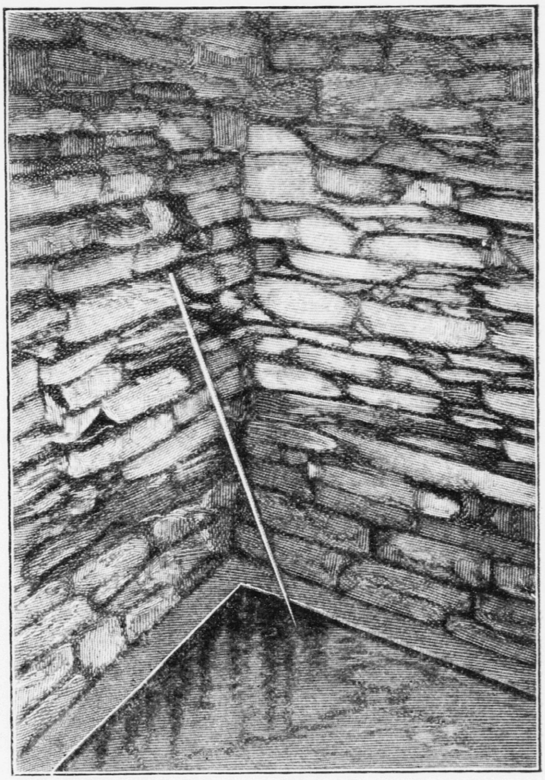

Interior of the Jewish Bath at Andernach.

(From a photograph.)

The most important building was the Jewish bath—the oldest of its kind now existing. The bath is almost entirely underground, and has the form of a four-cornered tower. It is covered by an arched roof, which extends 4½ feet above the courtyard, and upon which there is a superstructure. The well-built walls are of slate filled in with mortar. Along one of them a tolerably broad stairway leads outward from the side of the bath. The steps are of stone from Mendig. The interior of the building is divided into three sections by arches. The first of these divisions is 7 feet and the other two 10½ feet from the floor. Leading from the stairway into the two upper rooms are two inconvenient entrances, which still show where doors formerly stood. The lowest arched room originally had fairly wide apertures for the admission of light. The walls are built on oaken piles; and the depth of the hall is 36 feet. The descent to the basin is by wide steps; and the depth of the water, which fluctuates with the rising or falling of the Rhine, is never less than 2 feet.

In 1337 and 1349 the Jews of Andernach suffered from persecutions; but the date of their expulsion is not certain. In 1573 they made a successful attempt at resettling in the town; but their commercial privileges were restricted. About the close of the sixteenth century, in consequence of fighting in the surrounding villages, a great many Jews sought safety in the city, but were driven out in 1597. Again, at the time of the Thirty Years' war (1618–48), the Jews took refuge in Andernach. From 1655 to 1860 no Jews lived in the city; but in 1900 there were 22 Jews in a total population of 6,853.

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A. F.

ANDI (ANDIES; Russian, **Andítzy):** One of the wild Lesghian tribes of the province of Tersk (Terek) and northern Daghestan. Like the Tabassarans and other Caucasian tribes, the Andi claim to be of Israelitish origin. They number about 20,000, and were conquered by Russia in June, 1845. The Andi language has not yet been fully investigated. It does not belong to the eastern group of the mountain languages of Caucasia, nor can it be classed as Semitic.

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H. R.

ANDRADA, SALVADOR D': One of the earliest Jewish settlers in New York, his name being first encountered in 1655. He appears to have been more wealthy than most of his associates, was actively engaged in commerce, and was one of the leaders in the measures adopted to enforce the civil and political rights of the Jews during the Dutch period. He asserted the rights of the Jews to own real estate, and demanded the recognition of their privileges as Dutch citizens, of their right to equality in taxation, and to trade throughout the Dutch possessions in New Netherlands. His family name occurs in various connections in the seventeenth century among the Maranos settled in Brazil, Mexico, and the West Indies.

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M. J. K.

ANDRADE, ABRAHAM: French rabbi; born in the last quarter of the eighteenth century; died at Bordeaux, 1836. During the Reign of Terror (1793–94) his energy and eloquence prevented the erection of a guillotine in the market-place of St. Esprit (near Bayonne), and instead of the guillotine the town was adorned with a statue of Jean Jacques Rousseau. He was an active member of the Great Sanhedrin which met at Paris in 1807. While rabbi at St. Esprit he was elected "deputy of the Jewish nation" to the assembly of notables convoked by Napoleon I. in 1806. He was on the committee of nine charged with the organization of the Sanhedrin, and devoted himself in a serious and broad-minded spirit to the work of that body. In 1809 he was elevated to the office of chief rabbi of Bordeaux, in which position he remained till his death, maintaining friendly relations with the authorities of the Catholic Church.

I. L.

ANDRADE, VELOSINO JACOB DE: Physician; born in Pernambuco 1657, of Portuguese parents, who had, like many other Maranos, fled to Brazil after it had become a Dutch colony. When the Portuguese again took possession of Brazil, Andrade went to Holland, and became a successful medical practitioner at The Hague. He subsequently removed to Antwerp. He wrote a polemical work against Spinoza's philosophy entitled "Theologo Religioso Contra el Theologo Politico de B. de Espinosa," and translated Saul Morteira's "Torat Mosheh" into Portuguese under the title "Epitome de la Verdad de la Ley de Moyses." When Isaac Jaquelot, a minister of the Dutch Reformed Church in The Hague, published his work on the Messianic prophecies of the Old Testament, "Dissertations sur le Messie, où l'on Prouveaux Juifs, que Jésus Christ est le Messie Promis et Prédit dans l'Ancien Testament" (The Hague, 1699), Andrade wrote a defense of Judaism in six volumes under the title "Messias Restaurado Contra el Libro de M. Jaquelot, Intitulado: Dissertaciones Sobre el Messias" (The Restored Messiah, Against M. Jaquelot's Book, Entitled: A Dissertation Concerning the Messiah). It has remained in manuscript.

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D.

ANDREA DE MONTI. See Joseph Ẓarfati.

ANDREAS II. See Hungary.

ANDREAS: A legendary Jewish pope. According to an old Spanish document discovered among some penitential liturgies by Eliezer Ashkenazi, the editor of "Ṭa'am Zeḳenim" (Frankfort-on-the-Main, 1854), Andreas was a Jew who, upon becoming a Christian, distinguished himself so markedly as to become successively cardinal and pope. During his pontificate, it is alleged, a calumny was lodged against the Jews, as the result of which an outbreak of the populace was imminent. At the critical moment, however, the pope appeared on the scene and, by delivering a speech in favor of the Jews, he succeeded in subduing the popular passion. The Jews thereupon sent a delegation of their most prominent and learned men to bear to the pontiff the expression of their gratitude. In response the pope handed to the delegates a *seliḥah*, or penitential prayer, which he had composed in the sacred tongue, and which he now requested them to spread broadcast among all Jewish communities, and to have incorporated in their books of prayer. This they did. The prayer bore the pope's signature "Andreas," though in print one letter was inverted (compare "Ṭa'am Zeḳenim," p. 11, note, and Landshuth, "'Ammude ha-'Abodah," pp. 46 *et seq.*).

The legend of Andreas, which, in point of the liturgic authorship, is based upon the legends of Elijah and St. Peter, must be regarded as a variant of that peculiar story concerning a Jewish pope which found a wide circulation in the Jewries of the Middle Ages. That Andreas is in this case the name of the pope, while in other versions only his former Jewish name Elhanan appears, is no proof against the essential unity of the legend. Dating its origin from the beginning of the fourteenth century, as is most probable, the legend went through many phases of adaptation. It appeared, in almost complete mythical dress, in a Passover poem supposed to be composed by one of the oldest German *paitanim*, Simeon ben Isaac ben Abun the Great (or the Elder), who lived at Mayence about the year 1000. In the poem Simeon, whom popular genealogy was already eager to regard as a lineal descendant of King David, alludes quite incidentally to his son Elhanan. Elhanan—the legend runs—as a child is kidnaped by a Christian, who causes him to be baptized and to be given a good education. Owing to his energy and endowments, Elhanan rises very rapidly until he attains to the dignity of cardinal and, at length, to that of the papal chair. The new pope becomes the wonder of the world; and many princes and kings seek his counsel. The pope, however, grows sorely perplexed concerning his origin, seeing that, among the multitude of his distinguished visitors, there is none who would name himself as of his kin. This perplexity is aggravated by the doubts concerning the truth of the Christian religion which suddenly begin to assail the lonely pontiff. Ultimately he threatens his attendants with death unless they disclose to him the secret of his birth and descent. His subordinates then confess the truth, designating, however, his kidnaping as the will of God, who had chosen him that he might become the lord of all princes. The pope thereupon gives orders that Simeon, his father, be at once conveyed to him from Mayence. Upon the arrival of the latter he is minutely interrogated by the pope, who, in the course of the conversation, causes him to enumerate his children. Only after persistent pressure, however, is Simeon induced to tell the story of his lost child, Elhanan, and to mention several birthmarks on him. These serve to determine beyond doubt the self-identification of the pope. He discloses himself to his wonder-stricken parent, and expresses great anxiety to return to the faith of his fathers—a wish in which, of course, he is encouraged by Simeon. His conversion is told in tragic, if not somewhat melodramatic style. A convocation of the cardinals is ordered; the people are summoned to attend, and the pope addresses all from the top of a tower. In his address he denies the supernatural origin of Jesus and the truth of the Christian doctrines. The astounded bishops suppose that their lord has become insane; but he retorts that it is they who are insane in their beliefs. Thereupon he throws himself from the top of the tower and dies; and Simeon writes the Passover poem in his memory.

The Legend.

Of somewhat later origin is another version of this legend, which is extant in a Hebrew translation of a Judæo-German original, and which has the "Ma'asebuch" (The Book of Tales) as its source. According to this account Elhanan is stolen on a Sabbath by a Christian maidservant, or, according to others, by his teacher, a priest, while his parents are at the synagogue. He receives an ecclesiastical education and rises rapidly in hierarchic circles, until he becomes pope. All the while, however, he is perfectly cognizant of his origin and consanguinity, though the splendor and the majesty of his position keep him from disclosing his identity. Finally he is overcome by a craving to see his father, to which end he promulgates an edict of persecution against the Jews of Mayence, being certain that the latter would send delegates to him to plead for its revocation, and that then Simeon, as one of the most prominent men of his community, would doubtless be found. The pope does not miscalculate. In due time the delegates of the Jews of Mayence, headed by Simeon the Great (or the Elder), arrive at Rome. At first they impart the purpose of their pilgrimage to the Jews of Rome, who are fairly astounded at the contents of the edict, seeing that the pope has been renowned as the most generous pontiff within human memory, as well as a genuine friend of the Jews, whose counsel and society he is in the habit of seeking, playing chess regularly with some of them. Simeon then marvels at the cause of the cruel edict; but his astonishment is increased when, upon being given audience, he detects in the pope a quite rare degree of Jewish scholarship and acumen, manifested in the course of a religious discussion. The pope, moreover, invites Simeon to call in the evening for the purpose of playing chess with him. Then, again, Simeon, a noted chess-player, has great cause for wonderment at the pontiff's display of shrewdness and familiarity with the game. Gradually the religious discussion is resumed, as Simeon does not lose sight of his real purpose; and the pope, unable to contain himself longer, puts the mask aside. Of course he is anxious to return to the religion of his fathers; and his resolve is strengthened as his father points out to him the Jewish doctrine concerning the regenerative power of repentance. Simeon then returns to Mayence, bearing with him a repeal of the edict, while the pope stays at Rome long enough to compose an anti-Christian dissertation, which he charges all his successors to peruse. He then flees to Mayence too, where he lives as a pious Jew, while in Rome his fate remains forever unknown.

The Version of the "Ma'asebuch."

Even this version of the legend—which, as Steinschneider has pointed out, dates from a period when chess was a popular game among the Jews of Germany—is found with several variations. In one of these Simeon recognizes the pope as a Jew by a certain move (which would point at the recognized skill of the medieval Jews in the game); in another account the telltale move reveals the pope to Simeon as his son, for it is a trick he had taught him as a child; while in still another the pope is recognized by birthmarks on his hand and back.

Nor do the German versions exhaust the material of this legend. There is not only a Spanish modification of it, but also one in Arabic, in the latter of which Simeon Kayara takes the place of Simeon the Great as parent of the pope. The Spanish legend lays the scene at Barcelona, and makes Solomon ben Adret, the great rabbi, the father of the kidnaped child, who, being stolen by a priest, is educated in a monastery and in later years is elevated to the apostolic throne. On a certain occasion Solomon b. Adret heads a delegation to the papal court, when a birthmark on the pope's face reminds him of his lost son and causes him to burst out weeping. The pope insists upon being told the cause of this sudden emotion, which, when refusal becomes impossible, Solomon discloses. Somewhat agitated by this, the pontiff at once examines the monk who had reared him in the belief that he was the scion of a noble family exterminated in a family feud, and at length extorts the truth from him. The monk is imprisoned, or even executed, for his pains; while the last doubts of the pope as to his identity are set aside when Solomon, at his request, visits him again in the evening. His father convinces him without difficulty of the truth of the Jewish religion, and the pope determines to renounce Christianity. In order to avert suspicion, however, he waits six months, whereupon he bids his servants build a pyre in the market-place, delivers to a concourse of people a tirade against Christianity, and leaps into the flames. And, as the legend adds, even to this day they call him "the insane and heretical pope."

Spanish Version.

In the construction of this legend there are interwoven several historic occurrences. Despite the anachronism incidental to the coupling of the name of Simeon ben Isaac, who lived in the beginning of the eleventh century, with that of ANACLETUS II., who sat on the papal throne from 1130 to 1138, it is still quite probable that the legend, which originated some time in the fourteenth century, used the vague remembrance of Anacletus II., the pope of Jewish descent, intentionally, though Güdemann suggests the name of Alexander III. (1159–81), who was kindly disposed toward the Jews, as the prototype of the pope in this legend. It is also historically confirmed that Simeon the Elder was instrumental in averting some great catastrophe. In fine, the numerous forced conversions, of which the sons of pious rabbis were frequent victims, doubtless offered material for the legend. The son of R. Gershom, the celebrated contemporary of R. Simeon the Great, was such a convert, which, indeed, caused him to be regarded by some as the Jewish pope, and which may have been one of the causes of R. Gershom's ordinance, that a forced convert who has returned to Judaism be not rebuked for his transgression. Besides, the resemblance must be noted which this legend bears in several points to the legend of St. Peter, who also remains a Jew at heart despite his conversion, and who before his death composes two liturgical pieces which are embodied in the Jewish prayer-book.

BIBLIOGRAPHY: Halberstamm, in Kobak's *Ginze Nistarot*, iii. 1 *et seq.*; Kobak's *Jeschurun*, 1868, Hebrew part, vi. 122; *Ha-Maggid*, 1871, xv. 21; Jellinek, *Bet ha-Midrash*, 1873, v. 148–152 and p. xxxviii.; 1877, vi. 137–139 and p. xxxiii.; Steinschneider, in *Isr. Letterbode*, vii. 170 *et seq.*; idem, in A. van der Linde, *Gesch. und Lit. des Schachspiels*, i. 187 *et seq.*, Berlin, 1874; Güdemann, *Erziehungswesen u. Cultur d. Juden in Italien*, pp. 79–83, Vienna, 1884; Grätz, *Gesch. d. Juden*, 2d ed., v., note 22; Vogelstein and Rieger, *Gesch. d. Juden in Rom*, i. 296–298, Berlin, 1896.

H. G. E.

ANDREAS BELTRAN. See BELTRAN.

ANDREAS, JOHANNES: Of Xativa; a convert to Christianity in the sixteenth century; his Jewish name is unknown. In his conversionist zeal he addressed a letter to the Jewish congregations of southern France, summoning them to accept Christianity (Paris, 1552). His works, originally written in Spanish, were translated into Italian by Domenico de Gaztela (Seville, 1537), and frequently reprinted (Leipsic, 1595; Venice, 1597; Utrecht, 1646). (Steinschneider, "Cat. Bodl." 4420). M. K.

ANDREAS LUCUAS. See CYRENE.

ANDREE, RICHARD: German ethnographer and geographer; since 1890 editor of "Globus"; born 1835 at Brunswick. In 1881 he produced "Zur Volkskunde der Juden," with a map of the distribution of the Jews throughout central Europe. Though written with something of an anti-Jewish bias, the book was the first attempt at a scientific account of the anthropometric and biostatic peculiarities of the Jews, regarded as a special race. It also gives an account of their customs and folk-lore as described in the works of travelers and ethnographers. In many respects it has not yet been superseded.

Andree's two series of "Ethnographische Parallelen" (Stuttgart, 1878, 1889) contain several parallels with Jewish customs, while his "Flutsagen" (Brunswick, 1891) has a tolerably complete collection of the "flood" legends current among savages.

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*, s.v.

J.

ANDREW: **1.** Commonly known as **Saint Andrew**; one of the twelve apostles of Jesus; brother of Simon Peter. Both Andrew and Peter were fishermen and natives of Bethsaida, on the Lake of Gennesareth (John, i. 44). According to the Gospel of John, Andrew was a disciple of John the Baptist and was present at the baptism of Jesus. He and Peter were the first to be summoned as apostles in the well-known expression, "Follow me, and I will make you fishers of men" (Matt. iv. 18–19). Andrew appears to have been in the inner circle of the disciples (Mark, xiii. 3; John, vi. 8, xii. 22). Christian tradition represents him to have been martyred at Patræ in Greece; and his arm was alleged to have been brought as a relic to Scotland by St. Regulus. It is owing to this fact that Andrew has become the patron saint of Scotland, and that the British flag contains a representation of the saltire cross, on which he is reported to have been crucified. **2.** A Jew of Crete who revolted against Rome in the time of Trajan ("Dio Cassius," lxviii. 32).

J.

ANDROGYNOS (Hermaphrodite): Rabbinical literature knows both the mythical and the real hermaphrodite: the former in the Haggadah, the latter in the Halakah. The notion of bisexuality must have been derived from Hellenic sources, as the Greek form of the word proves. The other form, "hermaphrodite," never occurs in rabbinical writings. The principle of the sexual generation of the world is not of Greek origin: its phallic character pointing to India as its birthplace. Plato, who shows much more intimate acquaintance with the Orient than is supposed, speaks in his "Symposion" (190 B) of three generations: the masculine, the feminine, and the androgynous, which had been created by "sun, earth, and moon respectively."

In the Haggadah.

Transmitted and developed through dualistic Gnosticism in the East, the notion of an androgynous creation was adopted by the Haggadists in order to reconcile the apparently conflicting statements of the Bible. In Gen. ii. 7 and 18 *et seq.*, the separate creations of man and of woman are described, while in chap. i. 27, "God created man in his own image, in the image of God created he him; male and female created he them," their creation is described as coincident. In connection with the latter verse the Midrash states (Gen. R. viii.): "Jeremiah, son of Eleazar, says: God created Adam androgynous, but Samuel, son of Naḥman, says, He created him 'double-faced,' then cutting him in twain and forming two backs, one to the one and the other to the second" (see Bacher, "Ag. Pal. Amor." i. 547, iii. 585). The same statement is given in Moses ha-Darshan's Bereshit Rabbati ("Pugio Fidei," p. 446, Paris, 1651). The difference in the interpretation is that, according to Jeremiah's opinion, Adam had both sexes, and was thus a real hermaphrodite in the old mythical sense, identical with that conception of Hermes in which he is understood to be the "logos alethinos," the son of Maya, the bisexual primeval man of the East. The Greek Hermaphroditus—represented by statues and on old gems, in which representations, however, bisexuality is scarcely indicated—has remained strange to the East and totally unknown to the Jews. In all the parallel passages in the Talmud, the opinion of Samuel b. Naḥman alone prevails, for we find regularly Adam דיו פרצופין (*bifrons*, double-fronted), as, for example: 'Er. 18*a*, Ber. 61*a*, etc. (Jastrow, "Dict." *s. v.*, p. 304, 1).

The opinion expressed by Jeremiah is, however, very old and wide-spread, for we find the fathers of the Christian Church at pains to refute this "Jewish fable"; Augustine writes against it in his commentary on Genesis, *ad loc.* ch. 22. Strabos, agreeing with Augustine, declares this opinion to be one of the "damnatæ Judæorum fabulæ." Others revive the question, and Sixtus Senensis in his "Bibliotheca Sacra" devotes to it a special chapter (ed. Colon. 1586, fol. 344, 345). An alchemic interpretation has been given to "Adam androgynus," by Guil. Menens, "Aurei Velleris libri tres, Theatrum chemicum," vol. v., p. 275, Argent., 1660.

In the Halakah.

In the halakic writings only "Androgynos" is used, never "duoprosopin" (bifrons), and always in the physiological sense of "bisexual." In the Mishnah Bikkurim, the whole of section iv. is devoted to the minute description of the legal position and abnormities of the Androgynos. In some particulars he is to be treated as a man, in others as a woman, as he partakes of both natures; not so the "ṭum-ṭum," an individual whose sex can not be determined. This Androgynos is a common figure in classical tradition. Pliny mentions him ("Historia Naturalis," vii. 34), and Gellius ("Noctes Atticæ," ix. 4, 16). Special attention was paid to the Androgynos in the old writers on physiognomy. Compare "Scriptores Physiognomonici Græci et Latini," ed. Foerster, Leipsic, 1893, under "Androgynos," in Index Græcus (ii. 368). For the further legal treatment of the Androgynos in Hebrew law, see Isaac Lampronti in his "Paḥad Yiẓḥaḳ," *s.v.*, and Löw, "Lebensalter." M. Ga.

ANDRONICUS COMNENUS: Byzantine emperor; born in 1113; assassinated at Constantinople in 1185; reigned in 1183–85. He wrote a book against the Jews and their religion, with the object of converting them to Christianity.

Bibliography: Le Beau, *Histoire du Bas-Empire*, book iv. ch. 22–25; Hertzberg, *Gesch. des Byzantinischen und Osmanischen Reiches*, pp. 318–328.

H. R.

ANDRONICUS, SON OF MESHULLAM or **MESSALAM:** Lived in the second century B.C. According to Josephus ("Ant." xiii. 3, § 4), he was the representative of the Jews in their religious dispute with the Samaritans, which was held before King Ptolemy VI. Philometor, about the year 150 B.C. Andronicus proved from the Scriptures the historic continuity of the Jewish high priests; and from the great respect which was accorded the Temple of Jerusalem even by the heathen kings of Asia, he demonstrated how utterly unjustified was the claim of the Samaritans that Mount Gerizim was the sacred place of worship for the Jews. Andronicus is said to have argued his case so successfully that the king ordered the execution of Sabbeus and Theodosius, the two champions of the Samaritans, this being the penalty agreed upon beforehand for the losing party. This latter point in the story, however, is so incredible that it casts a doubt upon the validity of the whole account.

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., ii. 44, 45, 446; Ewald, *History of Israel*, v. 354; for the spelling Meshullam, see the codex quoted by Niese in his edition of Josephus.

L. G.

ANECDOTES: One of the many links that help to bind Jews together throughout the world is the number of Anecdotes dealing with Jewish life and appealing to Jewish sentiment, and known in one form or another throughout Jewry. For the most part they are transmitted by word of mouth, and thus they form part of Jewish folk-lore. Few have been written down, though several of the best known have been utilized by Jewish novelists like Franzos and Zangwill, and others are adaptations or traditional renderings of Talmudic or midrashic legends. Still others give a Jewish turn to the mass of medieval folk-lore that spread throughout Europe (see Bidpai and Sindibad). These longer stories are generally known as *Ma'asiyot*, and have been collected in the various "Ma'asebücher." The more modern form of Jewish anecdote rarely extends to any great length or pretends to deal with romantic or legendary events. It is usually short and witty, with "a sting in its tail."

Most Jewish Anecdotes are steeped in expressions that render the stories pointless to all but those acquainted with Jewish technical terms. Addressed to a special audience, these Anecdotes embody terms known only in that particular sphere. Their subject-matter is mainly the foibles of the Jewish character, in much the same way that the weaknesses of common friends form so frequently a topic of conversation.

Jewish Anecdotes, when they deal with the Jew in his social aspect, naturally treat him almost exclusively in his mercantile dealings, and often give proof of the self-criticism exercised by the Jew in regard to his faults and foibles. Some of these stories give rise to proverbial sayings, the origin of which is often unknown to those using them.

Many Jewish Anecdotes, however, refer to certain typical figures of the Ghetto, most of whom are described at greater length in these pages. There is the Schnorrer, the professional beggar, whose differentia it is that he considers he is doing you a favor in allowing you to lend to the Lord through his personality. Another frequent hero in Ghetto anecdotage is the Shadḥan, or professional marriage-broker, who for a commission will find a suitable *parti* for a marriageable daughter of a rich man, or a wife for the merchant who desires to increase his capital by marriage.

The above examples from the various subjects of Jewish Anecdotes will perhaps sufficiently indicate the typical scope and intimate character that render them comprehensible only to hearers fully acquainted with Jewish life and customs. Other forms, because turning upon an application of some Biblical or Talmudic phrase in the original, would require an elaborate commentary to convey their point to an unlearned hearer. It is remarkable how wide-spread these stories are. The same anecdote, with merely local variations, may be heard in Wilna, Berlin, London, and New York. Jews, when meeting for the first time, often find one of these stories the readiest means of starting a conversation. Even if it be well known, it will lead to other Anecdotes perhaps not so familiar; and a friendliness toward both the anecdote and its narrator is at once aroused. It is clear, from the works of Alḥarizi and Immanuel Romi, that similar Anecdotes were current among Jews in the Middle Ages; and the early Yiddish literature evinces that the custom was prevalent in the German "Judengassen." At family gatherings it became usual for a certain licensed jester, known as the *badḥan* or *marshallik*, to enliven the proceedings by narrating Anecdotes. See Schnorrer, Shadḥan, and Shames.

Bibliography: Zangwill's *Children of the Ghetto* and *King of Schnorrers* are full of Anecdotes current in the London Ghetto; Tendlau's *Sagen und Legenden der Jüdischen Vorzeit* contains some of the best-known Talmudic stories; while others given in *Sippurim*, and the medieval *Ma'asiyot* are contained in the Ma'asebuch. Collections of Anecdotes exist in M. Kukilstein, *Anekdoten-Buch, 200 Sheine Witzen* (Yiddish), Wilna, 1893; Benzion Schles, *Siḥat Ḥullin shel Talmide Ḥakamim*, 2d ed., Warsaw, 1880.

J.

ANER.—Biblical Data: One of the three Amorite lords of the hill-country of western Palestine confederate with Abram (Gen. xiv. 13). When a fugitive announced the plunder of Sodom and Gomorrah by the kings of the east, Abram with the confederate lords, Mamre, Eshcol, and Aner, pursued and overtook the victorious army, and brought back the booty and the captives, among whom were Lot and his family (Gen. xiv. 16). It is noteworthy that Mamre is an early name for Hebron (Gen. xxiii. 19), that Eshcol was at a later time the name of a valley near Hebron (Num. xiii. 23, 24; Deut. i. 24), and that the original reading for Aner (Septuagint 'Αυνάν) may have been, as Cheyne suggests, Enau, a name which may refer to one of the six springs near Hebron.

I. M. P.

——**In Rabbinical Literature:** The Midrash, when treating of Aner (Gen. xviii. 1), states that, although an ally of Abraham and therefore a worthy man, yet he advised the latter against undergoing circumcision, saying: "Wilt thou, an old man of a hundred years, expose thyself to such pain?" Therefore, the angels, when visiting Abraham, avoided the domain of Aner, and sought Abraham while he was dwelling in the territory of Mamre, because the latter, unlike his elder brother, Aner, had said to Abraham: "It would be wrong to disobey the God who hath saved thee from the furnace [into which Nimrod had thrown him (see ABRAHAM, in midrashic literature)], from the kings, and from famine" (Gen. R. xlii. 8).

L. G.

ANGEL, ABRAHAM (surnamed **TSHELEBI**): A Turkish Talmudist and author who flourished at the beginning of the nineteenth century. He published "Pittuḥe Ḥotam" (Engraving of a Seal), Salonica, 1839, dealing with all questions left undecided in the Talmud, and which are marked by the word תיקו (let it stand!), and with those passages in the Pentateuch which contain the conjunction "also" (גם).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 501.

D.

ANGEL, BARUCH: A Talmudic author and principal of the Talmudic colleges of Salonica and Smyrna in the first half of the seventeenth century. He was a pupil of Asher ha-Kohen ben Ardut, and became one of the foremost teachers in Turkey. The best known of his pupils is David Conforte, author of the historical work, "Ḳore ha-Dorot." Angel wrote novellæ to Joseph Caro's civil code "Ḥoshen Mishpaṭ," which were published together with Solomon Florentin's "Doresh Mishpaṭ" (Salonica, 1655); also novellæ to the treatises Baba Ḳamma, Baba Meẓi'a, Ketubot, Giṭṭin, Shebu'ot, and Ḥullin (Salonica, 1717); and responsa, containing a correspondence on religious law between him and the greatest of his contemporaries (Salonica, 1717).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* p. 45; Conforte, *Ḳore ha-Dorot*, p. 50*b*; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 620.

D.

ANGEL BEN ḤAYYIM: A Turkish commentator on the Bible; lived at Salonica in the last half of the eighteenth century. He wrote "'Eẓ Ḥayyim" (Tree of Life), containing disquisitions on Genesis. It was printed together with M. Algazi's "Sefat Emet" and H. J. Varshano's "Ya'aḳob Ḥebel" at Salonica, in 1772.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

D.

ANGEL, ḤAYYIM VIDAL BEN SHABBETHAI: Turkish rabbi and preacher, who flourished at Salonica about the middle of the eighteenth century. He wrote: "Sippur ha-Ḥayyim" (Tale of Life), containing several funeral orations and miscellaneous homilies on the Pentateuch (Salonica, 1760).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50; Benjacob, *Oẓar ha-Sefarim*, p. 423.

D.

ANGEL, MEIR BEN ABRAHAM, of Belgrade: A renowned preacher who lived in the sixteenth and seventeenth centuries, and died in Safed (Palestine) after having traveled through Poland, Italy, and Greece. He wrote "Masoret ha-Berit" (Tradition of the Covenant), 700 homilies on texts strung together according to certain Masoretic lists, published at Cracow, in 1619. His "Masoret ha-Berit ha-Gadol," containing 1,650 homilies of the same character, was published at Mantua, in 1622. He also wrote an ethical work, "Ḳeshet Neḥushah" (Bow of Bronze), in verse alternating with rimed prose. He pictures a sort of moral combat in which the tendency to do ill is personified. This was published, about the year 1593, at Belvedere, near Constantinople, by Reyna, the widow of Joseph Nasi. He speaks of a commentary on Abot, which, however, seems not to have been published.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51*b*; Carmoly, *Itinéraires de la Terre Sainte*, p. 198; Steinschneider, *Cat. Bodl.* No. 6290.

M. L. M.

ANGEL, MOSES: Headmaster of the London Jews' Free School; born April 29, 1819, and died at London, in 1898. He received his early training at H. N. Solomon's boarding-school at Hammersmith and entered University College School at the age of fourteen; he completed his education at University College, London, with a brilliant academical record. After working some time as a bank-clerk, he turned his attention to teaching, and in 1840, on the retirement from the Jews' Free School of the headmaster (the Rev. H. A. Henry), Angel was appointed master of the Talmud Torah, the upper division of the school. There he aimed to secure a higher quality of education, and shortly afterward the management of the entire school was entrusted to him.

In this capacity his great administrative and pedagogic gifts soon wrought change in the entire morale of the institution, so that the Jews' Free School rapidly became one of the most comprehensive and best-managed elementary institutions in the United Kingdom. In 1853 it was placed under government inspection, and, at the yearly examinations which followed, the school never failed to elicit the warmest encomiums from the government inspector, while many tributes of appreciation were paid to Angel's great administrative and educational talents. Not content with promoting the welfare of the youthful scholars confided to his care, Angel, in 1853, undertook the training of the teachers in both departments of the school, organizing a system of university teaching for the school staff, whose reputation for skill and efficiency became so wide-spread that for more than a generation nearly every Jewish elementary teacher in the country owed his training, directly or indirectly, to Angel.

In 1883, when the school was enlarged and reconstructed, an assistant became necessary, and a vice-master was appointed, L. B. Abrahams. Until 1897 Angel occupied the post of headmaster, but resigned in that year for the less onerous position of principal, being succeeded in the headmastership by Abrahams.

Angel's remarkable personality left its imprint upon the progress of both the secular and religious educational development of the Anglo-Jewish community. At the time when, for want of proper methods and organization, the Jewish public educational system in England was of the crudest, Angel came forward as the needed administrator, and with untiring energy remedied this want of system in such degree, that his advice was subsequently sought even by the National Educational Department itself.

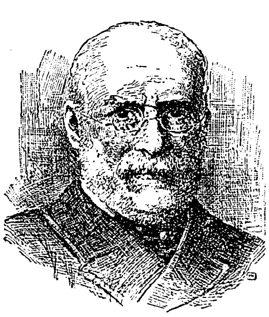
Moses Angel.
(From a photograph.)

He published: (1) A book entitled "The Law of Sinai and Its Appointed Times" (1858), being a commentary on the Pentateuch. (2) A series of articles entitled "The Pentateuch," written for the "Jewish Record." Angel was one of the first editors of the "Jewish Chronicle" in 1841, having been associated in that position with the Rev. David Meldola, *haham* of the Spanish and Portuguese congregation. Subsequently, he occasionally contributed articles and letters to the "Jewish Chronicle."

Bibliography: *Young Israel*, London, June, 1898; *Jew. Chron.* and *Jew. World*, September, 1898.

G. L.

ANGEL, SHEMAIAH: Banker and philanthropist of Damascus; died in 1874. He was a great benefactor to his brethren in Syria and to the inhabitants of Damascus. After the suppression of the Druse outbreak in 1860 he distributed among the poor of all denominations in Damascus 3,000 Turkish pounds. At his own expense he provisioned for a time the Imperial troops in Damascus. In recognition of his services, the sultan Abd-ul-Aziz conferred upon him the Order of the Medjidie of the first class. His son, **Eleazar Angel,** who lives at Constantinople, follows the example set by his father.

M. K.

ANGELO DI MANUELE. See Manuele.

ANGELOLOGY.—Biblical, Talmudical, and Post-Talmudical: Angelology is that branch of theology which treats of angels. Angels (from ἄγγελος = messenger, Greek equivalent of the Hebrew מלאך) are according to the usual conception superhuman beings dwelling in heaven, who, on occasion, reveal to man God's will and execute His commands. In one form or another, the belief in angels appears in the earliest stages of Jewish history, and continues to live in the spiritual world of the Jews and those professing the religions that sprang from Judaism; namely, Christianity and Mohammedanism. It can not be denied that the belief in such beings was also held by other peoples and other religions; but here the concern is only with Jewish Angelology, which can hardly be said to have ever been reduced to a complete system, such as is maintained by the Catholic Church (Oswald, "Angelologie, die Lehre von den Guten und Bösen Engeln im Sinne der Katholischen Kirche," Paderborn, 1883). To admit of a comprehensive survey of the historical development of Angelology, the subject may best be treated according to three periods: (1) the Biblical, (2) the Talmudical and Midrashic, and (3) the Medieval.

Denomination.

1. The Biblical Period: The Biblical name for angel, מלאך, meaning, according to derivation, simply "messenger," obtained the further signification of "angel" only through the addition of God's name, as מלאך יהוה, מלאך אלהים ("angel of the Lord," or "angel of God," Zech. xii. 8). Other appellations are בני אלהים, or בני אלים ("Sons of God." Gen. vi. 4; Job, i. 6 [R. V. v. 1]; Ps. xxix. 1 [R. V. margin]); and קדושים ("the Holy Ones" [perhaps equivalent to "fiery ones," "unapproachable"; see Holiness. K.], Ps. lxxxix. 6, 8 [R. V. 5, 7]).

Angels appear to man in the shape of human beings of extraordinary beauty, and are not at once recognized as angels (Gen. xviii. 2, xix. 5; Judges, vi. 17, xiii. 6; I Sam. xxix. 9); they fly through the air; they become invisible; sacrifices touched by them are consumed by fire; they disappear in sacrificial fire, like Elijah, who rode to heaven in a fiery chariot; and they appear in the flames of the thorn-bush (Gen. xvi. 13; Judges, vi. 21, 22; II Kings, ii. 11; Ex. iii. 2). They are pure and bright as heaven; consequently they are formed of fire and are encompassed by light (Job, xv. 15), as the Psalmist says (Ps. civ. 4, R. V.): "Who maketh winds his messengers; his ministers a flaming fire." Although they have intercourse with the daughters of men (Gen. vi.), and eat heavenly bread (Ps. lxxviii. 25), they are immaterial, not being subject to the limitations of time and space.

Appearance of Angels.

Though superhuman, they assume human form. This is the earliest conception. Gradually, and especially in post-Biblical times, they come to be bodied forth in a form corresponding to the nature of the mission to be fulfilled—generally, however, the human form. They bear drawn swords or destroying weapons in their hands—one carries an ink-horn by his side—and ride on horses (Num. xxii. 23, Josh. v. 13, Ezek. ix. 2, Zech. i. 8 *et seq.*). A terrible angel is the one mentioned in I Chron. xxi. 16, 30, as standing "between the earth and the heaven, having a drawn sword in his hand." In the Book of Daniel, probably written 165 B.C., reference is made to an angel "clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6). It is an open question whether at that time angels were imagined to possess wings (Dan. ix. 21).

Angels are powerful and dreadful, endowed with wisdom and with knowledge of all earthly events, correct in their judgment, holy, but not infallible; for they strive with each other, and God has to make peace between them. When their duties are not punitive, angels are beneficent to man (Ps. ciii. 20, lxxviii. 25; II Sam. xiv. 17, 20, xix. 28; Zech. xiv. 5; Job, iv. 18, xxv. 2).

The number of angels is enormous. Jacob meets a host of angels; Joshua sees the "captain of the host of the Lord"; God sits on His throne, "all the host of heaven standing by him on his right hand and on his left"; the sons of God come "to present themselves before the Lord" (Gen. xxxii. 2; Josh. v. 14, 15; I Kings, xxii. 19; Job, i. 6, ii. 1; Ps. lxxxix. 6; Job, xxxiii. 23). The general conception is the one of Job (xxv. 3): "Is there any number of his armies?"

Though the older writings usually mention one angel of the Lord, embassies to men as a rule comprised several messengers. The inference, however, is not to be drawn that by מלאך יהוה God Himself or one particular angel was designated: the expression was given simply to God's power to accomplish through but one angel any deed, however wonderful.

Angels are referred to in connection with their special missions; as, for instance, the "angel which hath redeemed," "an interpreter," "the angel that destroyed," "messenger of the covenant," "angel of his presence," and "a band of angels of evil" (Gen. xlviii. 16; Job, xxxiii. 23; II Sam. xxiv. 16; Mal. iii. 1; Isa. lxiii. 9; Ps. lxxviii. 49, R. V.). When, however, the heavenly host is regarded in its most comprehensive aspect, a distinction may be made between *cherubim, seraphim, ḥayyot* ("living creatures"), *ofanim* ("wheels"), and *arelim* (the meaning of which term is unknown). God is described as riding on the cherubim and as "the Lord of hosts, who dwelleth between the cherubim"; while the latter guard the way of the tree of life (I Sam. iv. 4, Ps. lxxx. 2, Gen. iii. 24). The seraphim are described by Isaiah (vi. 2) as having six wings; and Ezekiel describes the ḥayyot (Ezek. i. 5 *et seq.*) and ofanim as heavenly beings who carry God's throne.

In post-Biblical times the heavenly hosts became more highly organized (possibly as early as Zechariah [iii. 9, iv. 10]; certainly in Daniel), and there came to be various kinds of angels, some even being provided with names, as will be shown below.

Angels appear to man as the medium of God's power and will and to execute His dispensations. Angels reveal themselves to individuals as well as to the whole nation, in order to announce events, either good or bad, affecting them. Angels foretell to Abraham the birth of Isaac, to Manoah the birth of Samson, and to Abraham the destruction of Sodom. Guardian angels are mentioned, but not, as was later the case, as guardian spirits of individuals and nations. God sends an angel to protect the people after their exodus from Egypt, to lead them to the promised land, and to destroy the hostile tribes in their way (Ex. xxiii. 20, Num. xx. 16). In Judges (ii. 1) an angel of the Lord—unless here and in the preceding instances (compare Isa. xlii. 19, Hag. i. 13, Mal. iii. 1) a human messenger of God is meant—addresses the whole people, swearing to bring them to the promised land. An angel brings Elijah meat and drink (I Kings, xix. 5); and as God watched over Jacob, so is every pious person protected by an angel that cares for him in all his ways (Ps. xxxiv. 7, xci. 11). There are angels militant, one of whom smites in one night the whole Assyrian army of 185,000 men (II Kings, xix. 35); messengers go forth from God "in ships to make the careless Ethiopians afraid" (Ezek. xxx. 9); the enemy is scattered before the angel like chaff (Ps. xxxv. 5, 6). Avenging angels are mentioned, such as the one in II Sam. xxiv. 15, who annihilates thousands. It would seem that the pestilence was personified, and that the "evil angels" mentioned in Ps. lxxviii. 49 are to be regarded as personifications of this kind. "Evil" is here to be taken in the causative sense, as "producing evil"; for, as stated above, angels are generally considered to be by nature beneficent to man. They glorify God, whence the term "glorifying angels" (Ps. xxix. 1, ciii. 20, cxlviii. 2; compare Isa. vi. 2 *et seq.*). They constitute God's court, sitting in council with him (I Kings, xxii. 19; Job, i. 6, ii. 1); hence they are called His "council of the holy ones" (Ps. lxxxix. 7, R. V.; A. V. "assembly of the saints"). They accompany God as His attendants when He appears to man (Deut. xxxiii. 2; Job, xxxviii. 7). This conception was developed after the Exile; and in Zechariah angels of various shapes are delegated "to walk to and fro through the earth" in order to find out and report what happens (Zech. vi. 7). In the prophetic books angels also appear as representatives of the prophetic spirit, and bring to the prophets God's word. Thus the prophet Haggai was called God's messenger (angel); and it is known that "Malachi" is not a real name, but means "messenger" or "angel." It is noteworthy that in I Kings, xiii. 18, an angel brings the divine word to the prophet.

Upon the important problem of the origin of angels Biblical writers do not touch; but it is inferred that angels existed before the Creation (Gen. i. 26; Job, xxxviii. 7). The earlier Biblical writings did not speculate about them; simply regarding them, in their relations to man, as God's agents. Consequently, they did not individualize or denominate them; and in Judges, xiii. 18, and Gen. xxxii. 30, the angels, when questioned, refuse to give their names. In Daniel, however, there already occur the names Michael and Gabriel. Michael is Israel's representative in heaven, where other nations—the Persians, for instance—were also represented by angelic princes. More than three hundred years before the Book of Daniel was written, Zechariah graded the angels according to their rank, but did not name them. The notion of the seven eyes (Zech. iii. 9, iv. 10) may have been affected by the representation of the seven archangels and also possibly by the Parsee seven amshaspands (compare Ezek. ix. 2).

2. Talmudical and Midrashic Literature: The writer of the Book of Daniel was the first by whom angels were individualized and endowed with names and titles. Not long after that time Essenism came into existence. It possessed a highly developed Angelology; but knowledge of the system was confined to Essenes. The Sadducees, on the contrary, disputed the very existence of angels.

Development of Angelology.

Upon the foundations of Scripture a gigantic structure was reared at the time of the completion of the Talmud. Post-Talmudic mysticism extravagantly enlarged this structure, until it reached from earth to heaven; and the fanciful ideas of the Apocrypha and pseudepigrapha, of the Talmudic and Midrashic works, and of the mystic and cabalistic literature rush along like a wild stream that overflows its banks. From this wealth of material the assumption may be drawn that the Angelology was not systematically organized. The Judaic intellect is little inclined to systematization; and a systematic Angelology was a matter of impossibility with the vast number of haggadists, who lived and taught at different times and places, and under a manifold variety of circumstances. In this regard it is difficult to distinguish between Palestinians and Babylonians, between the Tannaim and the Amoraim; for descriptions of heaven varied according to the exegetic needs of the homily and the social condition of the audience.

Following the Bible as a model, the Maccabean warriors invoked the angel that smote Sennacherib's army (I Macc. vii. 41; II Macc. xv. 22; Syriac Baruch Apocalypse, lxiii. 7; Book of Jubilees, xvii. 11, xxvii. 21 *et seq.*). But the scholars handled the material after their individual inclinations. It is impossible, in consequence, to fix the boundaries between the speculations of scholars and popular notions, between individual and general views, between transient and permanent ideas. On the whole, however, the dominant beliefs concerning Angelology may be gathered from the traditions that continued even after the extinction of the Essenes. If these traditions did not originate with the people, they were transmitted to them by the scholars, who were held in undisputed popular esteem; and they thus came to form part of the popular belief. Since the Bible was interpreted only in the light of tradition, haggadic teachings are quite as important for the understanding of the religion and its forms as is the Bible itself.

Embellishment of Biblical Accounts.

Not infrequently the ministration of angels is inferred in Biblical narratives when no mention is made of them. For instance, when God wishes to create man, the angels ask, "Wherefore dost Thou create him?" (Gen. R. viii. 5); Sarah is protected from Pharaoh by an angel holding a whip uplifted in his hand and making it dependent on Sarah whether he should use it or not (Gen. xii. 14 *et seq.*); five angels appear to Hagar; an angel leads Rebekah to the well (Gen. R. xli., near beginning, xlv., lix.); when Abraham is about to sacrifice Isaac, the angels intercede, protesting to the Lord that the intended act is unnatural (Bacher, "Ag. Pal. Amor." iii. 29); angels transfer the animals of Laban's flock to that of Jacob (Gen. R. lxxiii., near end); in Gen. xxxi. 8 an angel speaks to Jacob (Tan. ed. Buber, Wayeẓe, 24); Jacob employs some of the angels who meet him as messengers to Esau (Gen. xxxii. 4, Gen. R. lxxv.); when Joseph seeks his brethren (Gen. xxxvii. 15 *et seq.*) three angels meet him (Gen. R. lxxv.); angels gather together the sons of Jacob (Gen. xlix. 2; Gen. R. xcviii., near beginning); an angel speaks out of the mouth of Balaam and compels him to pronounce a blessing (Sanh. 105*b*); the ministering angels wait on Ehud (Judges, iii. 23) in order to assist him (Gen. R. xcviii.); and an angel causes weapons to be found for Saul and Jonathan (I Sam. xiii. 22).

The rabbis most frequently give angelological embellishments to the story of Esther; thus transforming the plain, straightforward account into a miraculous tale. Gabriel drastically prevents Queen Vashti from appearing before Ahasuerus and his guests, in order to bring about the election of Esther in her place; and when Esther appears in the court of the king's house (Esth. v. 1), three ministering angels hurry to her help: one raises her head; the second invests her with grace; and the third holds out to her the king's scepter. When Ahasuerus has the "book of records of the chronicles" read to him, it is found that Shimshai, the scribe (see Ezra, iv. 8), has stricken out the passage recording Mordecai's rescue of the king; but the angel Gabriel rewrites it. On Esther's complaint to Ahasuerus that she and her people have been sold, the king asks who has done this thing. Esther is about to point her finger to Ahasuerus, to designate him as the wrongdoer, when an angel turns her hand in the direction of Haman. Ahasuerus then goes out in wrath to the garden, and, seeing there men tearing up the trees, asks the reason for their action; they reply that Haman has commanded it. The men were angels, of course. Angels, too, throw Haman upon Esther's couch. Ahasuerus' statement that the Jews had "slain and destroyed five hundred men" (*ibid.* ix. 12) sounds like a reproach against the queen; but an angel, touching the king's mouth, causes his speech to end kindly (Meg. 15*b*, 16*a*, 16*b*). In two cases an angel strikes Nebuchadnezzar on the mouth: when he begins to praise God (Dan. iii. 33 [A. V. iv. 3]), so that he may not cast David's psalms into the background, and when he says of the form of one of the four men "walking in the midst of the fire" (*ibid.* iii. 25) that it is like the Son of God, the angel thereupon thunders, "Has God a Son?" (Sanh. 92*b*, below; Yer. Shab. vi., end).

There are many such examples in the Talmud of the addition of angels to the Biblical narrative which give the impression that angels are merely to voice men's opinions. Where there are possible objections to the act of divine justice, these are put into the mouth of the angels who represent God's council; and His reply to them is the justification of His doings. Many other haggadot in which God and angels converse are to be similarly construed as the figurative representation of differing opinions; and quite as often such intercourse between God and angels serves to present in a vivid and impressive form certain ethical doctrines—a fact which has been misunderstood and misconstrued by Weber ("Jüdische Theologie," 2d ed., pp. 176 *et seq.*, Leipsic, 1897).

Jewish tradition frequently gives distinct and unmistakable expression to God's sublime superiority over the angels. When, in order to remove the anthropomorphism from the Biblical passage, Ex. xxxiii. 20, "There shall no man see me and live" (וחי), Akiba interprets it, "Not even the holy ḥayyot who carry the throne of glory, see the glory itself," Simon improves upon this; saying, "Not even the ever-living ones, the angels" (Sifra, Lev. i. 1). God's dwelling-place is in the seventh heaven, next to which is the abode of the pious; and the angels rank after the latter (Ḥag. 12*b*; Midr. Teh. on Ps. xxi. 7; Weber, *ibid.* pp. 162 *et seq.*).

The dignity of the pious is greater than that of the angels (Sanh. 93*a*, top). "God is first praised by Ezekiel; then by the angels" (Gen. R. lxv.). Adam reclined in paradise; and the ministering angels roasted meat for him (Sanh. 59*b*). When Israel recited the Shema', the angels were silent till the end, and then sang their song of praise (Gen. R. lxv.). The angelic hosts praise God during the night; for during the day, when Israel's praise is heard, they are silent (Ḥag. 12*b*). The pious command the angels (Bacher, "Ag. Pal. Amor." ii. 262, note 6); angels are not allowed to condone sins (Midr. Teh. xvii. 2). When Rabbi Joshua discourses concerning the throne of God, the angels gather about him in curiosity (Ḥag. 14*b*). In the laudation of God, Israel is given precedence. Israel praises every day; angels praise but once (Midr. Teh. ciii., beginning; Ḥul. 91*b*, below).

Every man that does not practise magic enters a department of heaven to which even the ministering angels are not allowed access (Ned. 32*a*).

Nomenclature and Essence.

In addition to the Biblical name מלאך ("angel") the term העליונים ("the upper ones") often occurs in contrast with התחתונים ("the lower ones"). The former name designates them as inhabitants of heaven (Sanh. 20*b*, Ket. 104*a*, Midr. Teh. xxv. 14, etc.). By the creation of mankind God established peace between the upper ones and the lower ones (Lev. R. ix.). The upper household (פמליא של מעלה)—from *familia*, servants, meaning the angels forming the heavenly court—is often contrasted with Israel as God's servants on earth below (פמליא של מטה) (Ber. 17*a*; Sifre, Num. 42; Sanh. 98*b*, 99*b*; Ḥag. 13*b*, below). The angelic host is even called "exercitus" and "strateia"; and angels of the lowest rank are called "galearii" (army servants; Cant. R. viii. 13; Num. R. xii. 8; Pesiḳ. R. xv. 69*a*; Pesiḳ. v. 45*b*).

The essence of the angels is fire; they sustain themselves in fire; their fiery breath consumes men; and no man can endure the sound of their voices (Cant. R. v. 10; Pesiḳ. v. 57*a*; Ḥag. 14*b*, above; Shab. 88*b*, below; Tan., Yitro, xvi.). "The angel of the Lord" in Judges, ii. 1, was Phinehas, whose countenance, when the Holy Spirit rested upon it, glowed like a torch (Lev. R. i., beginning). To Joshua b. Hananiah the emperor Hadrian said: "You say that no portion of the heavenly hosts sings praise to the Lord twice, but that God daily hears new angels who sing his praise [based on Lam. iii. 23] and then go. Whither do they go?" Whereupon Joshua replied: "To the stream of fire whence they emanated" (Dan. vii. 10). H.: "What is the character of this stream?" J.: "It is like the Jordan, which ceases not to flow by day or by night." H.: "And whence comes the stream of fire?" J.: "From the sweat of the living creatures of God's chariot, which drops from them under the burden of God's throne" (Gen. R. lxxviii., beginning, and parallel passages; compare Bacher, "Ag. Tan." i. 178). Another theory is, that angels are half fire, half water, and that God makes peace between the opposing elements (Yer. R. H. ii. 58*a*). They feed on the rays of God's majesty, for "in the light of the king's countenance is life" (Prov. xvi. 15, Pesiḳ. vi. 57*a*).

A characteristic and well-known passage is the following:

> "In three respects demons resemble angels; in three others, mankind. Like the angels they have wings, they move from one end of the earth to the other, and are prescient. Like men they eat and drink, propagate themselves, and die. In three respects men resemble the angels; in three others, the animals. Like animals they eat and drink, propagate themselves, and discharge waste matter" (Ḥag. 16*a* and parallel passages).

In order that Moses might become like the angels, all food and drink had to be consumed in his entrails (Yoma, 4*b*). The angels that appeared to Abraham only pretended to eat (Targ. Yer. Gen. xviii. 8, and in the Midrash).

The angels are generally represented as good, and as not subject to evil impulses (Gen. R. xlviii. 11). Hence the Ten Commandments are not applicable to them (Shab. 88*b*); they are called "holy," while men require a twofold sanctification to merit the epithet (Lev. R. xxiv. 8). Having this character, they show neither hatred nor envy; nor does discord or ill will exist among them (Sifre, Num. 42). Nevertheless, they stand in need of mutual beneficence (Lev. R. xxi., beginning). Although there is nothing hidden from the superior beings (Midr. Teh. xxv. 14), yet they do not know the day of Israel's redemption (Sanh. 99*a*); see also Matt. xxiv. 36, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Though the Israelites, emerging from the sea, knew where God's glory resided, the angels were in ignorance of it (Ex. R. xxiii., end). Adam's knowledge exceeded that of the angels (Bacher, "Ag. Pal. Amor." iii. 125, note 1): not Adam alone, however, but all the pious rank above the ministering angels (Gen. R. xxi., Yer. Shab. vi., end).

Although they render God unfailing obedience, and are ready to serve Him before they hear His commands—in which regard they are imitated by Israel—they are nevertheless fallible. There are fallen angels. Two were expelled from heaven for one hundred and thirty-eight years on account of prematurely disclosing the decree of Sodom's destruction, or for presumption (Gen. R. l., lxviii.).

The angels appear at times standing: now in the shape of a man or of a woman, and now as wind or as fire (Ex. R. xxv., beginning). Of the three angels that appeared to Abraham (Gen. xviii. 2), one was like a Saracen, one like a Nabatean, and the third like an Arab (Gen. R. xlviii. 9). To Jacob (Gen. xxxii. 25) the angel appeared as a shepherd (Gen. R. lxxvii.), as a heathen, and as a learned man (Ḥul. 91*a*). An angel assumed the shape of Moses in order to be captured by Pharaoh in Moses' place: another, taking Solomon's form, dethroned him (Yer. Ber. ix. 13*a*; compare Lev. R. vi., Yer. Sanh. ii. 20*c*). Angels come from heaven on horses, with gleaming weapons (IV Macc. iv. 10); Gabriel smites Sennacherib's host (II Kings, xix. 35) with a sharpened scythe which had been ready since the Creation (Sanh. 95*b*). The stone mentioned in Dan. vi. 18 was a stone lion into which an angel had entered (Cant. R., beginning). A high priest was killed by an angel in the Holy of Holies; and the impress of a calf's foot (compare Ezek. i. 7; Ta'anit, 25*b*; Yoma, 21*a*) was found between his shoulders (Yoma, 19*b*). Angels being generally conceived as endowed with wings, Akiba took the expression "fowls of the heaven" (Ps. civ. 12) to mean angels; but R. Ishmael refuted him (Bacher, "Ag. Tan." i. 324; compare Gen. R. lxv. 21; Pesiḳ. R. viii., beginning; Yer. Ber. vii., end).

Their bodies were supposed to be like the figure described in Dan. x. 6. Their size is variously given. One angel extends from earth to heaven, where the ḥayyot stand; Sandalfon is taller than his fellows by the length of a journey of five hundred years (Ḥag. 13*b*). According to one tradition, each angel was one-third of a world; according to another, two thousand parasangs (a parasang = 3.88 miles), his hand reaching from heaven to earth (Bacher, "Ag. Pal. Amor." iii. 371, 547). The angels do not, of course, always disclose themselves in all their size; they are visible to those only whom their message concerns; and their message is heard by none but those for whom it is intended (Ta'anit, 21*a*).

Variety of Angelic Forms.

Their number was considered, even by the oldest Talmudists, to be infinite. Rabbi Joshua said that the sun is only one of the many thousands that serve God (Yalḳ., Ex. 396). God caused to pass before Moses the hosts of angels that lived in His presence and served Him (Targ. Yer. to Ex. xxxiii. 23). God combats evil by Himself; but in beneficent works myriads of angels assist Him (Num. R. xi. 7). Every angelic host consists of a thousand times a thousand; but, to judge from Dan. vii. 10, and Job, xxv. 2, 3, the hosts themselves were innumerable.

After the expulsion of the Jews from their own country the number of the angelic hosts was decreased (Sifre, Num. 42). When Jacob left Laban's house, sixty times ten thousand angels danced before him (Cant. R. vii. 1; compare Gen. R. lxxiv., end). When at the revelation Israel first said "We will do it," and then "We will hear it," the same number descended and bound two crowns about the head of each Israelite; but when the Israelites sinned, one hundred and twenty thousand angels came to remove them (Shab. 88*a*). On Sinai God appeared with twenty-two thousand angelic hosts; though another authority holds that the number of hosts could not be computed by any mathematician (Pesiḳ. xii. 107*b* and parallel passages). A thousand angels constitute the following of every Israelite; one angel preceding him, to bid the demons make way. This angel's left hand, which executes but one command—the command of the *tefillin* (Deut. vi. 4-8)—holds a thousand angels; and the right hand, which executes a number of commands, holds ten thousand angels (Bacher, "Ag. Pal. Amor." ii. 136, 219).

Though the Bible makes no statement concerning the origin of angels, tradition emphatically declares them to have been created by God, but not until the second day of the Creation, in order that it should not be said that God had received assistance in His work, and that Michael sustained the firmament in the south, Gabriel supported it in the north, and God strengthened it in the middle. This is one view: another is that the angels were not created until the fifth day. They were not among the six things whose creation was decided upon before the world was made (Gen. R. i. 3). God indeed held council with angels at the creation of man, without, however, allowing them to decide against His decree in favor of his creation (Sanh. 38*b*, Gen. R. viii. 5). These sayings of the rabbis show a desire to preserve intact the idea of monotheism.

Angels also sit in council at the judgment of man, to decide his guilt or innocence. If nine hundred and ninety-nine vote for conviction and only one for acquittal, God decides in favor of man. The soul announces the affairs of man to the angel, the angel to the cherubim, the cherubim to God (Cant. R. i. 9; Yer. Ḳid. i. 61*d*; Pesiḳ R. viii., beginning).

Functions of Angels.

As zealous servants of the Lord, angels act in accordance with His spirit; but not infrequently they mistake His intentions. They dispute as to who shall rescue Abraham from the furnace; but God reserves the decision to Himself. When God strove with the Egyptians at the Red sea, angels wanted to take part in the contest; when Phinehas interceded with God to save Israel from the plague, they wanted to strike him down. Micah, the idolater (Judges, xvii.), they wanted to destroy utterly; but God, remembering Micah's hospitality, had compassion on him (Tan., Teẓawweh, xii.; Midr. Teh. xviii. 13; Sanh. 103*b*). God harkened, however, to their representations concerning the extent of Jerusalem, which they wished to be unlimited, since God did not limit heathen cities; and He yielded to their request. They pleaded for Moses, when he was exposed on the river, that he should not be allowed to perish; it being the sixth day of Sivan, the day destined for the revelation (Soṭah, 12*b*). Angels interest themselves deeply in the destiny of Israel and of the pious. They take Israel's part when God proposes to punish him; they lament over the decreed destruction; they plead for Israel with the heathen; they accuse Ishmael's descendants for Israel's sake. They protect Israel, and come to his assistance at the revelation. After Moses' death an angel takes God's place in the guidance of Israel. Angels help at the construction of Solomon's Temple; they weep over its destruction; but their consolation is rejected by God (Giṭ. 7*a*; Ber. 20*b*; Esther R. iii. 9, i. 14; Gen. R. liii. 14; Ex. R. xviii. 5, near beginning; xxxii., beginning; Ex. R. xxxii. 3; Cant. R., introduction, near beginning; Ḥag. 5*b*; Sanh. 96*b*; Gen. R. xix. 8).

Angels protect the pious and help them in their transactions. An angel nullifies the consequences of Esau's hunting. When Jacob trembles in approaching Isaac, two angels support him lest he fall. When Amram takes his wife again, the angels rejoice over the fact that Moses will be born; and at Moses' death they chant a funeral song. They lament over the martyred Akiba; exclaiming, "This is the Law, and this is its reward" (Soṭah, 12*a*; Ber. 61*b*; Shab. 55*b*). They mourn the death of Adam; they carry off the bodies of Nadab and Abihu. Every man has a special guardian angel, according to Targ. Yer. Gen. xxxiii. 10: "I have seen thy face as though I had seen the face of thy angel" (compare Levi in Soṭah, 41*b*). These guardian spirits are identical with the two angels accompanying man (Ḥag. 16*a*). When going into an unclean place, one begs these accompanying angels to wait, until he comes out again (Ber. 60*b*). Guardian spirits are mentioned particularly in Matt. xviii. 10, and in Acts, xii. 15. They resemble the Persian *fravashis*, and were probably modeled after them. The spirits of the elements, like the prince of the fire, etc., also had their origin in Persia, as is shown by their names. The accompanying angels are probably not identical with the guardian spirits; for certain angels accompany Jacob in the Holy Land, and others attend him in foreign lands (Gen. R. lxviii. 12).

Accompanying angels are not permanent, but temporary, companions. Every angel wears on his breast a tablet inscribed with the name of God (Pesiḳ. xii. 108*b*; comp. Bacher, "Ag. Pal. Amor." i. 412, note 1). Two angels—one good and one evil—accompany man as he returns from the synagogue to his home on Sabbath eve. The souls of the pious are received by three good angels; those of the wicked, by three evil angels, who accompany them and testify for them (Tosef., Shab. xvii. 2; Shab. 119*b*; Ket. 104*a*; Ḥag. 16*a*). The angels associate with the pious and instruct them in certain matters. Ishmael b. Elisha says: "Three things did the angel of His presence impart to me." To Johanan ben Dahabai ministering angels gave four teachings. They frightened Sheshet. Three angels appeared to a maid serving in the house of Simon b. Yoḥai's father. If some one forsakes the community in its need, his two guardian angels lay their hands on his head saying, "May he have no share in the salvation of the community." Man before his birth, being pure spirit, knows everything; but at the moment that he sees the light of day, an angel strikes him on the mouth, and he forgets the whole Torah (Ber. 51*a*; Ned. 20*a*; Meg. 29*a*; Me'ilah, 17*b*; Ta'anit, 11*a*; Nid. 30*b*).

In Ḥag. 12*b* it is stated that there is in heaven a Jerusalem, containing a sanctuary in which Michael, the great prince, stands like the high priest on earth, offering up sacrifice. Angels chant the "Holy, holy, holy" of Isa. vi. 3 (Ḥul. 91*b* and elsewhere); and their voices sound soft and low (Sifre, i. 58). Angels in heaven, representing the peoples of the earth, are mentioned as early as Ben Sira (Ecclus. xvii. 17; Deut. xxxii. 8, LXX.), the number of the peoples being seventy, according to the reckoning of Gen. x. But while Ben Sira speaks of God as the ruler of Israel, as does also the Book of Jubilees (xv. 32), later sources unanimously designate Michael as the prince of Israel. It was to these angels that God said at the building of the tower of Babel, "Let us confound their language" (Targ. Yer. to Gen. xi. 7, Pirḳe R. El. xxiv.). They were the *shinan*, distinguished angels who came down with the myriads of angels at the revelation on Sinai (Pesiḳ. R. xxi., with reference to Ps. lxviii. 18 [compare Gal. iii. 19]).

The destiny of the nations and of their heavenly princes is closely interwoven. God punishes no nation; nor will He, even in the time of the Messiah, punish any, until He shall have punished its guardian angel (Cant. R. viii. 14; Mek., Beshallaḥ, Shirah, ii.). The hostility of the ancient nations against Israel is reflected in the legend that the seventy princes of the nations bring charges against Israel, whose part God takes. The same angels favored Egypt. God enjoined obedience on Israel in order that he might ward off the hostility of those angels. Jacob saw them in a dream ascending and descending a ladder reaching to heaven, and feared they would always oppress Israel (Ruth R., introduction; Targ. Yer. on Ex. xxiv. 10 and Midrash Abkir; Pesiḳ. xxiii. 150*b*). No individual names of these are given, with the exception of Michael and Samael: the following, however, are mentioned: namely, the princes of Egypt, Babylon, Media, Yavan (= Greece, hence also Syria), Edom (Rome). The last occurs most frequently, since any great world-power easily suggested to the minds of the haggadists the power of Rome (Ex. R. xv. 15; Pesiḳ. 151*a*; Mak. 12*a*, etc.). Samael, Edom's patron, wanted to kill Jacob; also to deprive Tamar of her pledges (Gen. xxxviii. 25), wherein Gabriel prevented him, and he complained against Israel on the latter's departure from Egypt (Gen. R. lxxvii.; Cant. R. iii. 6; Tan., Wayishlaḥ, viii.; Soṭah, 10*b*; Ex. R. xxi., near end; Bacher, "Ag. Pal. Amor." i. 25, 473). An interesting angel, mentioned in B. B. 25*a*, is Ben Neẓ, the ruler of the winds, to whom is referred Job, xxxix. 26: "Doth the *neẓ* [A. V. "hawk"] fly by thy wisdom and stretch his wings towards the south" (to ward off the scorching heat). The "prince of the world" (Yeb. 16*b*) is possibly identical with Michael.

Mention is also made of the following: Dumah, prince of the realm of the dead, prince of hell, prince of fire; Rahab, prince of the sea; Ridia, prince of the rain; Yurḳemi, prince of the hail (the etymology of the last-mentioned name is unknown); Gabriel, prince of the ripening of the fruit, the prince of lust; Lailah ("night"), prince of conception; Af and Ḥemah ("anger" and "wrath"); Abaddon and Mawet ("destruction" and "death"); the angels of prayer, of beneficence, and of dreams (Shab. 152*b*; compare Sanh. 94*a*; 'Ar. 15*a*; Pes. 118*a*; Sanh. 95*b*; B. B. 25*a*; Gen. R. lxxxv.; Niddah, 16*b*; Ned. 32*a*; Shab. 89*a*; Ex. R. xxi.; Midr. Teh. lxxxviii. 4; Ber. 10*b*). Frequently angels of peace or wrath, good and bad angels, are referred to; and more frequently destroying angels (מלאכי חבלה = מלאכי המשחית, II Sam. xxiv. 16, I Chron. xxi. 15), whose unlimited number figuratively represents the infinite number of ills and mishaps to which flesh is heir (Shab. 88*a*; Enoch, liii. 3, lxvi. 1). Besides these, Jewish tradition has the names of METAṬRON, SANDALFON, and (once) SEMALION (Sanh. 38*b*; Ḥag. 13*b*; Soṭah, 13*b*).

According to the Talmud, the three angels that visited Abraham (Gen. xviii. 2) were Michael, Gabriel, and Raphael (Yoma, 37*a*; B. M. 86*b*). The Suriel, prince of his presence, of Ber. 51*a* may have been identical with Sariel.

The Cabala.

3. In the Medieval Period: The system of the Essenes reappears in the mystical writers at the time of the Geonim (600–1000). It was given a still more mystical character by the cabalists, who, beginning in the thirteenth century, gained more and more ground, and finally obtained overwhelming influence. In the Talmud, angels were the instruments of God; in the Middle Ages, the instruments of man, who, by calling their names, or by other means, rendered them visible. The Talmud knew of angelic apparitions, but not of the conjuration of angels, which must be distinguished from the conjuration of demons. Even gaonic mysticism was reserved on this point; but the Book of Raziel, composed of various elements, gives at its very beginning directions for invoking the angels, that change according to the month, day, and hour, and for using them for a peculiar purpose, such as prophecy. After this the Cabala knew no limits as to the number of the angels. Like the Egyptian magic, it was dominated by the belief that no angel could resist the invocation of his name when it took place after certain preparations, in the proper places, and at the right time.

Accordingly, post-Talmudic Angelology, while serving practical ends, had increased the number of angels. Besides those that did duty in heaven, a whole host was placed over the specific activities of man's world; and names were given to the individuals composing this host. When the mysticism that ascribed peculiar properties to letters and numbers, and devoted itself at first to cosmic speculation, turned its attention to the world of angels—considering it a portion of the cosmos—numerous names arose that were exclusively the conceptions of mystical speculators, having no rational etymology. Such names exist by the thousand, occurring to a considerable extent in the Book of Raziel, which pretends to be a revelation by the angel Raziel to Adam, and which passed from Adam to Abraham, Moses, and the Prophets in direct succession from father to son.

Mystical Angelology.

Disregarding these fictitious names, which, though genuine to the Cabala, are not to be regarded as component parts of traditional belief, the names of angels and other angelological elements are older than the literature concerning them, especially the cabalistic works Hekalot, Otiot de-R. Akiba, Raziel, and the Zohar. It is a commonly observed feature of secret arts that they flourish in concealed and nonliterary forms before venturing into the light of day and becoming literature. Since angelic names constituted the most sacred element in mysticism, they were often not written, much less printed; and, in consequence, a number of them remain unknown, and could not be given in Schwab's "Vocabulaire de l'Angélologie," Paris, 1897, a work numbering three hundred and sixty-eight pages. Curiously enough, Greek names were smuggled in and were later explained by Biblical names. Naturally, there were some authors even in the Middle Ages who condemned as foolishness these fanciful names along with *gematrias* ("numerical values of the letters"), by means of which they were created. "Neither the older Jewish mysticism nor the Spanish Cabala produced so full an Angelology, or so rich a demonological literature, as did the mysticism of the German Jews of the thirteenth century. Nor did either of them elaborate the angelic character in such detail, or adapt it so skilfully to all the needs of daily life. Consequently, German-Jewish mysticism was from this point of view more closely allied to contemporary Christian mysticism than to its predecessors. According to the 'Book of the Angels,' by Eleazar of Worms, one of the most prominent pupils of Judah Ḥasid, the whole world is peopled with angels and demons; no nook or cranny is unprotected by guardian angels; and God determines on everything, and then sends an angel to execute His will. Every man has his angel of destiny [מלאך מזל] or 'appointed one' [ממונה], who brings about all the good and evil that he experiences" (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden," i. 162; compare ii. 165, 180).

After the victorious advance of the Cabala, opposition to the highly fanciful belief in angels was no longer made; and mystical Angelology lured the Occident as well as the Orient into its charmed circle, from which a portion of Judaism has not yet liberated itself. Angels still play a part in usages connected with the home among the Ḥasidim, who design their amulets with regard to the particular angel dominant at the time they are made. According to one source, all angels placed over the months and days are said to serve this purpose. In this way Angelology is brought into the closest connection with astrology and into agreement with monotheism.

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L. B.

—General Historical Development: In the earlier Biblical writings the term "Malak YHWH" (messenger of the Lord) occurs chiefly in the singular, and signifies a special self-manifestation of God (see Gen. xxxi. 11–13, where the angel of God says, "I am the God of Beth-el"; Ex. iii. 2–6, where the angel of the Lord who appeared to Moses in the flame of fire says, "I am the God of thy father"; compare Gen. xxii. 11; Judges, vi. 11–22). At times the angel clearly distinguishes himself from the Lord who sends him (see Gen. xvi. 11, xxi. 17; Num. xxii. 31; Judges, xiii. 16). Though appearing in human form (see Gen. xviii. 2 *et seq.*, xxxii. 25; compare Hosea, xii. 5), the angel of the Lord has no individuality. Being only a temporary manifestation of God, he can never replace His presence; wherefore Moses, not satisfied with the Lord's saying "I will send an angel before thee" (Ex. xxxiii. 2), replies: "If thy presence [face] go not with me, carry us not up hence" (Ex. xxxiii. 15).

There prevailed no uniform conception of these angelic beings. In Jacob's dream they ascend and descend the ladder (Gen. xxviii. 12); in the vision of Isaiah (vi. 2) they are six-winged seraphim; in Ezekiel the cherubim and living creatures (ḥayyot) have the likeness of a man, are winged, and have feet (Ezek. i. 5–7, x. 19–21). As guests of Abraham, they eat (Gen. xviii. 8); in the house of Manoah the angel refuses to eat (Judges, xiii. 16). Whether in the popular mind these angels took the place of the powers of nature deified by the heathen nations elsewhere, or whether the psychological process was a different one, the monotheism of Israel necessitated the assumption of beings representing a heavenly hierarchy ready to mediate between man and God.

The story of Creation makes no mention of the creation of angels, while from Job, xxxviii. 7, if not from Gen. i. 26, it rather appears that they looked on, approving and praising God's creative work. According to Job, iv. 18, xv. 15, the angels are endowed with moral sense, though they fall short of God's own ideal of purity and perfection. According to Ps. lxxviii. 25, manna is "angels' food" ("bread of the mighty," R. V.; compare Ps. ciii. 20). Similarly, the tree in paradise, whose fruit makes man like godly beings "knowing good and evil" (Gen. iii. 5), as well as the tree of life, bears food for angels, as may be learned from the word of the Lord spoken obviously to the angelic sons of God: "Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the Garden of Eden" (Gen. iii. 22, 23). Elsewhere the angels are referred to as partaking of God's wisdom (see II Sam. xiv. 17, 20, xix. 28). Some such view underlies the verse: "Thou madest him a little lower than the angels [godly beings]" (Ps. viii. 5); man, though mortal, being endowed with intellect.

Postexilic Period: During and after the Exile, under the influence of Babylonian and Persian systems of belief, a great change becomes noticeable in the angelic lore of the Jews. The more the monotheistic idea took hold of the people—permitting no being to interfere with the absolute supremacy of YHWH—the greater became the need of personifying the working forces of life, and of grouping them in ranks around the throne of God to form His royal court. His transcendent nature demanded a more definite system of heavenly functionaries attending Him and awaiting His commands. Gradually the celestial government was formed after the pattern of the earthly one, as it presented itself, imposing and well organized, at the Persian court.

Angelology Systematized.

But it is chiefly from a closer contact with Babylonia and her system of upper and lower spirits that the influx of new elements into Jewish Angelology can be traced; and this is confirmed by the rabbinical tradition, "The names of the angels were brought by the Jews from Babylonia" (Yer. R. H. i. 2, Gen. R. xlviii.). Ezekiel (ix. 2) already sees seven angels of God in human form (see Toy's notes, "S. B. O. T." xii.): six to do the work of destruction, and the seventh the heavenly scribe sent toward the Holy City. While all the revelations he receives come directly from the Lord, in one instance an angel in the form of a man acts as a divine interpreter, when the plan of a new city is mapped out for the prophet (Ezek. xl. 3). The prophet Zechariah, on the other hand, receives all his divine instructions no longer from God directly, but through "the angel of the Lord who talks with him" (Zech. i. 9; 14, ii. 2; iv. 1, 5; v. 10; compare also I Kings, xiii. 18). Instead of the Lord there appears to him "a man riding upon a red horse" as chief among those who "walk to and fro through the earth" (*ib.* i. 8–10). The four smiths (*ib.* ii. 3, *Heb.* [R. V. i. 20]; compare Ezek. xxi. 36) as well as "the man with a measuring line" (Zech. ii. 5, *Heb.* [A. V. 1]) are angels; and the scene of the accusation by Satan of the high priest Joshua while "standing before the angel of the Lord" (*ib.* iii. 1) must be placed in heaven, parallel to the scene in Job, i. 6–12, ii. 1–6. However, "the seven eyes of the Lord which run to and fro through the whole earth" (Zech. iv. 10), while betraying Babylonian influence, are only the symbolical representation of Divine Providence, and are not identical with the seven archangels or watchers, as Herzfeld ("Gesch. d. Volkes Israel," iii. 287) and Kohut ("Jüd. Angelologie," p. 6, note 17) believe.

It is in the Book of Daniel that a systematic classification of angels is first presented. In Josh. v. 15 reference is made to "the captain of the Lord's host" (שר צבא יהוה), still without name and individuality, and rather a mere manifestation of the Lord, as is seen from Josh. vi. 2. In Dan. x. 13, mention is made of "captains of the first rank," A. V. "chief princes" (compare *ib.* xii. 1, "sar ha-gadol," "the great captain," A. V. "prince") and "captains" (princes) of a lower rank, these being tutelary spirits of the nations, "the prince of Persia and the prince of Grecia" (*ib.* x. 20). Obviously, the underlying idea is the one expressed, if not already in Deut. xxxii. 8, at least in the Septuagint reading, "according to the number of the sons of God" (compare Targ. Yer. to the verse and to Gen. xi. 7, Ecclus. [Sirach] xvii. 17, Pirḳe R. El. xxiv., Isa. xxiv. 21), that the seventy nations of Gen. x. each had their guardian angel in heaven; and that Michael, the guardian angel of Israel, ranks above the rest. He is one of the chief princes, his name signifying, "Who is like God?" being expressive of God's greatness. The angel who interprets the visions to Zechariah appears in Dan. viii. 16, ix. 21, under the name of Gabriel ("the mighty man of God"). Above these two ranks a man-like being "clothed in linen," whose fiery appearance overawes Daniel (viii. 15–17, x. 5–10, 16–18), and who swears "by him that liveth for ever" (xii. 7). He is probably identical with the angel who stands before the Lord, the *malak panaw* (Isa. lxiii. 9), according to the Masoretic text—not to be confounded, however, as is done by Oehler (p. 446) with "the son of man" mentioned in Dan. vii. 13, who is only a personification of Israel.

Of particular interest is the name עיר for angel (Dan. iv. 10, 14 [A. V. 13, 17]), which is taken by some (recently Behrmann) to be the Aramean word for ציר (Obad. 1, "messenger"; Isa. lxvii. 9, "angel"), but which most commentators in accordance with tradition (Aquila, Symmachus, Jerome) explain by the term "watcher." The *'ir we-ḳaddish* ("watcher and holy one"), who comes down from heaven to announce the destiny decided "by the decree of the watchers and by the word of the holy ones," evidently represents a high class of angels forming God's "council of the holy ones" (Ps. lxxxix. 7, R. V.); while "thousands and ten thousand times thousands of angels stand before Him" to minister to Him (Dan. vii. 10, *Heb.*). Whether the name *'ir* (from *ur*, "being awake") is to be derived (see Herzfeld iii. 291, note 342, and Kohut, "Jüd. Angelologie," p. 6) from the seven amshaspands, the Persian archangels—according to Bopp, "the sleepless ones"; according to Spiegel and Darmesteter, "the undying holy ones"—or not, the watchers certainly occupy a high rank in the Book of Enoch.

In the Book of Tobit the name of a third angel appears—namely, Raphael ("God healeth," Tobit, iii. 17)—called thus after his mission. "God hath sent me," he says, "to heal thee and Sarah, thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (Tobit, xii. 14–15). "He presented Tobit's prayer on account of the latter's blindness, and the prayer of Sarah on account of the humiliation of her parents," and was sent to heal them both (*ib.* iii. 17), to remove the blindness of the one and bind the evil spirit Asmodeus, in order to give a husband to the other. He presented himself to Tobias as an ordinary man to accompany him (*ib.* v. 4), and ate with him (*ib.* vi. 5, viii. 1).

A Heavenly Hierarchy.

The process begun in Daniel, and continued in the entire apocalyptic literature, finally led to the assumption of a heavenly hierarchy of stupendous proportions. The mystic lore, intended only for the initiated few, dwelt on the prophetic theophanies (*Ma'aseh Merkabah*, "the heavenly throne chariot," Ezek. i.–iii., viii., x.; Isa. vi. 1–3; see Ḥag. ii. 7); turning the imagery of the seer into gross realities, and greatly amplifying it in accordance with an expanded view of the universe and of its cosmic forces. Yet this angelic lore, the knowledge of which was the special property of the Essenes or Ḥasidim (Josephus, "B. J." ii. 8, § 7), while the Sadducees rejected it (Acts, xxiii. 8), was not merely a theoretical speculation, but was also practical in so far as it enabled its possessor to control the spiritual forces by use of the specific names of the angels in incantations and conjurations. It was the application of this principle, derived from the Babylonian magi and Mazdaism, that brought about a well-developed system of Angelology such as is found already in the writings preserved under the name of Enoch. The strange story of the "sons of God" (in Gen. vi. 1–4), which, combined with Isa. xiv. 12–15, gave rise to the story of the fall of the angels, offered the means of establishing a relationship between the good and the bad angels and, through that, between legitimate and illegitimate magic. These two ideas then—the celestial throne with its ministering angels, and the cosmos with its evil forces to be subdued by superior angelic forces—are the determining factors of Angelology.

According to Enoch, xxi., as the text has now been critically fixed (see Charles, "Book of Enoch," p. 357), there are seven archangels (*'irin we-ḳaddishin*, "holy ones who watch"):

(1) Uriel ["God is Light"; compare II Esd. iv. 1], set over the world's luminaries and over Sheol [compare Enoch, xxi. 5, xxvii. 2, xxxiii. 3, 4]; (2) Raphael, set over the spirits of men [compare Enoch, x. 4, where he is told to bind Azazel and to heal the earth with Tobit—iii. 17]; (3) Raguel [Ra'uel, "the terrifier"], who chastiseth the world of the luminaries; (4) Michael, set over the best part of mankind, over the people of Israel; (5) Sariel [Æth., *Sarakiel*, *Suriel*, "God turneth"?], set over the spirits who seduce the spirits to sin; (6) Gabriel, set over paradise, the serpents [seraphim?], and the cherubim; (7) Jerahmeel ["God is merciful"], whom God set over the resurrection [compare II Esd. iv. 36; Syriac Apoc. Baruch, lv. 3; Steindorf, "Elias Apoc." p. 152].

Whether corresponding with the seven amshaspands of Persia or with the seven planetary spirits of Babylonia (see Herzfeld, Kohut, and Beer, in Kautzsch's "Apokryphen u. Pseudepig. d. A. T." p. 251), these seven archangels recur in Enoch, xc. 21–22 (compare Pirḳe R. El. iv. and Hekalot, iv.; the Revelation of John, v. 6, and Hermas Sim. ix. 31; 6, 2; Vis. iii. 4, 1; see Spitta, "Zur Gesch. u. Lit. d. Urchristenthums," ii. 361). Michael, named as the fourth, is probably meant to stand in the middle as chief (Luecken, "Michael," p. 37). He is the leader of the seven (Enoch, xc. 21, 22).

Four Angels of the Throne.

On the other hand, Michael, Gabriel, Uriel, and Fanuel (Penuel) are introduced as "the four angels of the face of the Lord." After the watchers ("those that sleep not") have been described (*ibid.* xxxix. 12, 13) as chanting the "Holy, holy, holy!" and mutually responding, "Blessed be the name of the Lord!" the following passage occurs (*ibid.* xl. 2):

"I saw on the four sides of the Lord of spirits four presences [faces] different from those that sleep not, and I heard the voice of those four presences as they gave glory before the Lord of glory: The first [as the angel of peace explained it afterward], Michael [מיכאל = "who is like God?"], merciful and long-suffering, blesses the Lord of spirits for ever and ever; the second, Raphael, set over the diseases of the children of men, blesses the Elect One [the Messiah] and the elect ones who cleave to the Lord of spirits [the pious ones]; the third, Gabriel ["the mighty one of God"], set over all the powers, intercedes in behalf of the inhabitants of the earth [see Enoch, x. 9–10, 12–14]; and the fourth, Fanuel [Penuel = "turning to God"], set over repentance and hope of eternal life, prevents the Satans from accusing men."

In Enoch, lxxi. 7–13, these four stand near the crystal throne of God, which, encircled by fire, is surrounded by the seraphim, cherubim, and ofanim ("wheels," Ezek. i. 15), "those that sleep not, and guard the throne of His glory" amidst a thousand times thousand and ten thousand times ten thousand, the Head (Ancient) of Days being with the four. Four angels standing before the face of God as leaders of four troops of angels glorifying the Most High, who is seated in the midst of them, are mentioned also in Pirḳe R. El. iv. and Hekalot, vi.; but their names are given as Michael, Uriel, Gabriel, and Raphael (Sibylline Books, ii. 215). Compare the four archangels, Michael, Gabriel, Raphael, and Uriel, in Enoch, ix. 1, xl. 2. They correspond with the four tutelary spirits or rulers of the four parts of the earth in the Babylonian mythology (Beer, following Jensen, "Cosmologie d. Babylonier," p. 169). (For the twenty-four elders seated around the throne of God in heaven next to the four beasts and the seven spirits, Apoc. John, iv. 4, see Gunkel, "Schöpfung und Chaos," p. 308.)

Then again mention is made of seven classes of angels (Enoch, lxi. 10 *et seq.*): (1) the cherubim,

(2) seraphim, (3) ofanim, (4) all the angels of power, (5) principalities, (6) the Elect One (Messiah), and (7) the (elementary) powers of the earth and the water. They are endowed with seven angelic virtues—one more than is ascribed to the Messiah (*ibid.* lxi.; after Isa. xi. 2): "In the spirit of faith, of wisdom, of patience, of mercy, of judgment, of peace, and of goodness they glorify, saying: 'Blessed is He, and may the name of the Lord of spirits be blessed for ever and ever.'"

A parallel to this is offered by the Testaments of the Patriarchs in Test. Levi, iii., where this description of the seven heavens is given:

"In the highest of which dwelleth the great Glory in the Holy of Holies, and beneath it are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorance of the righteous. . . . And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord, and in the heaven next to this are thrones and dominions in which hymns are offered to God; in the third heaven there are hosts of the armies ordained for the day of judgment, to work vengeance on the spirits of deceit and of Belial; the second has fire, snow, and ice ready, all the spirits of retribution for the day of judgment; and the lowest is gloomy because it is near the iniquities of men."

In another vision (*ibid.* viii.) Levi sees seven men in white raiment, the seven archangels, each consecrating him and investing him with some insignia of the priesthood; while Michael, "the angel who intercedeth for the race of Israel," opens the gates of heaven for him, where he sees the holy Temple and the Most High upon a throne of glory (*ibid.* v.).

The Slavonic Enoch.

In the Slavonic Book of Enoch, written a little before the beginning of the common era, the heavenly hierarchy is still more fully developed. Enoch, taken up by two angels of fiery appearance (Shemiel and Raziel, xxxiii. 6), sees in the third heaven the sun and the stars (i. 5), the former surrounded by phenixes and other winged creatures and attended by 400 (Version B, 15,000) angels, who take off his crown each evening to bring it to the Lord, and set it upon his head again each morning (xiv. 2, 3; compare Pirke R. El. vi.); in the fourth heaven he sees hosts of angels armed (for judgment), while serving God with cymbals and singing. In the fifth he sees the watchers, four orders, in grief over their fallen fellow angels, but still singing, at his monition, and sounding four trumpets in praise of the Lord. In the sixth heaven legions of angels more resplendent than the sun, the archangels set over the sun, the stars, the seasons, the rivers, the vegetation, the living things, and the souls of men, with seven phenixes (seraphim?), seven cherubim, and seven six-winged creatures (ḥayyot?) in the midst of them, sing with one voice, indescribably beautiful, while rejoicing before the Lord. And finally, in the seventh heaven:

"I saw a very great light, and all the fiery hosts of great archangels, and incorporeal powers, and lordships, and principalities, and dominions, cherubim and seraphim, thrones, and the watchfulness of many eyes [ofanim], ten troops according to their rank. Day and night without ceasing they sing: 'Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory!' [Some versions have here interpolated the eighth heaven, mazzalot, with the twelve signs of the zodiac; the ninth heaven, kokabim, the heavenly homes of the twelve signs of the zodiac; and the tenth heaven.] This is 'arabot, where I saw the face of the Lord like iron burnt in the fire emitting sparks—wonderful beyond words—and the great throne of the Lord not made by hands, and hosts of cherubim and seraphim around Him."

(For the thrones, principalities, dominions, and powers, compare Col. i. 16; Eph. i. 21; Rom. viii. 38; I Peter, iii. 22; and the "Prières des Falashas," ed. Halévy, p. 20, Paris, 1877).

With this corresponds the rabbinical tradition as given by Rabbi Meir of the second century in Ḥag. 12*b*, Ab R. N., *A*. 37 (see Bacher, "Ag. Tan." ii. 65).

The Seven Heavens in the Talmud.

"There are seven heavens one above the other: (1) Velon [Latin, *velum*, "curtain"], which is rolled up and down to enable the sun to go in and out; according to Isa. xl. 22, 'He stretched out the heavens as a curtain'; (2) Raḳi'a, the place where the sun, moon, and stars are fixed [Gen. i. 17]; (3) Shehakim, in which are the millstones to grind [*shaḥak*] manna for the righteous [Ps. lxxviii. 23; comp. Midr. Teh. to Ps. xix. 7]; (4) Zebul, the upper Jerusalem, with its Temple, in which Michael offers the sacrifice at the altar [Isa. lxiii. 15; I Kings, viii. 13]; (5) Ma'on, in which dwell the classes of ministering angels who sing by night and are silent by day, for the honor of Israel who serve the Lord in daytime [Deut. xxvi. 15, Ps. xlii. 9]; (6) Makon, in which are the treasuries of snow and hail, the chambers of dew, rain, and mist behind doors of fire [1 Kings, vii. 30; Deut. xxviii. 12]; (7) 'Arabot, where justice and righteousness, the treasures of life and of blessing, the souls of the righteous and the dew of resurrection are to be found. There are the ofanim, the seraphim, and the ḥayyot of holiness, the ministering angels and the throne of glory; and over them is enthroned the great King" (see Ps. lxviii. 5).

Maimonides, in his "Yad ha-Ḥazaḳah, Yesode ha-Torah," ii., counts ten ranks of angels, beginning from the highest:

(1) Ḥayyot; (2) ofanim; (3) arelim [אֶרְאֶלִּים from אֶרְאֶלָּם, Isa. xxxiii. 7]; (4) ḥashmallim [Ezek. i. 4], explained in Ḥag. 13*b* as ḥayyot, who are sometimes silent [*ḥash*], and who sometimes speak [*mallel*]—they are silent when the word emanates from the Holy One, blessed be He! they speak when he has ceased speaking; (5) seraphim; (6) malakim, "angels"; (7) elohim or godly beings; (8) bene Elohim, "sons of God"; (9) cherubim, "like blooming youth," Ḳarabia [Ḥag. 13*b*]; (10) ishim, "manlike beings" [Dan. x. 5]. See Rapoport on Maimonides' "Maämar ha-Yiḥud," ed. Steinschneider, p. 10; Jellinek, "Beiträge zur Kabbala," p. 61, note; Bacher, "Bibelexegese Moses Maimuni's," p. 69.

The cabalists (Zohar, Exodus, 43) have a different list:

(1) Arelim, with Michael as chief: (2) ishim, with Zephaniah as chief: (3) bene Elohim, with Hofniel as chief; (4) malakim, with Uriel as chief; (5) ḥashmallim, with Ḥashmal as chief; (6) tarshishim, with Tarshish as chief [after Dan. x. 6; see Ḥul. 91*b*]; (7) shinannim, with Ẓadḳiel as chief [after Ps. lxviii. 18]; (8) cherubim, with Cherub as chief; (9) ofanim, with Raphael as chief; (10) seraphim, with Jehoel as chief.

Still more elaborate is the description of the seven heavens with their angelic chiefs, and of the twelve degrees of angels instead of ten, in "Sode Raza," quoted in Yalḳ. Reubeni to Gen. i. 1.

In "Maseket Aẓilut" the ten ranks of angels are given in the following order:

(1) Seraphim, with Shemuel [Ḳemuel] or Jehoel as chief; (2) ofanim, with Raphael and Ofaniel as chiefs; (3) cherubim, with Cherubiel as chief; (4) shinannim, with Ẓedeḳiel and Gabriel as chiefs; (5) tarshishim, with Tarshish and Sabriel as chiefs; (6) ishim, with Zephaniel as chief; (7) ḥashmallim, with Ḥashmal as chief; (8) malakim, with Uzziel as chief; (9) bene Elohim, with Ḥofniel as chief; (10) arelim, with Michael as chief.

These are the ten archangels that were created first: and over them is set Meṭaṭron-Enoch, transformed from flesh and blood into flaming fire.

Of the vastness of the armies of heaven the following description is given by R. Simon b. Laḳish:

"There are twelve mazzalot ["signs of the zodiac"], each having thirty armies; each army, thirty camps [גסטרא = castra]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," *s.v.* ררהטון]; and each corps has 365,000 myriads of stars entrusted to it" (Berach. 32*b*).

"When Moses went up in the cloud to heaven, Ḳemuel, the janitor of the first gate, with 12,000 angels of destruction under him, went to strike him, but succumbed. As he arrived at the second gate, Hadraniel, who exceeded the former 600,000 parasangs in length, came with his darts of fire to smite him, but God interfered. Finally, he came to the precincts of Sandalfon, the angel who towers above the rest by the length of 500 years' journey, and who when standing on earth reaches with his head up to the ḥayyot. Standing behind the heavenly chariot, he weaves crowns for the Most High, while all the hosts of heaven sing, 'Blessed be the glory of the Lord from His place.' Before his fire even Hadraniel trembled; but Moses passed him also, the Lord shielding him. Then Moses came to the stream of fire which consumes even the angels; and God caused him to pass through unscathed. Next came Galiẓur ["Revealer of the Rock"], also called Raziel ["The Secret of God"], or Akraziel [כרוז = κῆρυξ "the herald of God"], the angel who spreads his wings over the

> ḥayyot, lest their fiery breath consume the ministering angels. Finally, the troop of the mighty angels standing around the throne of glory threatened to consume Moses by the breath of their mouth: but Moses seized the throne of glory; and the Lord spread His cloud over him [according to Job, xxvi. 9], and he received the Law despite the protesting angels" (Pesiḳ. R. xx., ed. Friedmann, pp. 96*b*, 98*a*; see editor's notes).

This ascension of Moses is described more elaborately in the Shir ha-Shirim Rabba fragment, ed. Wertheimer, "Bate Midrashot," iv., Jerusalem, 1897 (compare with this the Hekalot in Jellinek, "B. H." ii. 41–46, iii. 94*f*, v. 170–190, vi. 110–111; also Merkabah de-R. Yishmael in Wertheimer, "Bate Midrashot," i., Jerusalem, 1893; and Jellinek's introduction to each of the treatises).

Fall of the Angels.

Hebrew theology knows of no principle of evil such as is the Persian Ahriman. Satan is one of the sons of God (Job, i. 6, ii. 1). This makes the problem of evil all the more difficult. The Biblical story of the sons of God marrying the daughters of men (Gen. vi. 1–4), implying the possibility of angels lusting and sinning, suggested the idea of a fall, not only of man, but of pure heavenly beings as well. Taken together with the (Babylonian?) mythology of Lucifer (Isa. xiv. 12), it seemed to take for granted the existence of evil spirits working antagonistically to God through the evil practises of witchcraft, astrology, and the like. Fallen angels became progenitors of hosts of evil spirits and seducers of men to crime and vice. Still, they were finally subjugated by the power of heaven, and punished by the archangels Raphael and Gabriel, and consequently a knowledge of their names would enable one to control them. This is the idea pervading the Enoch story of the fall of the angels, which rests on two different sources, now incorporated, in a fragmentary form, into one (Enoch, vi.–xv.). According to the one, Azazel (Lev. xvi. 10; Targ. Yer. Naḥmanides; also a Mandæan god, Brandt, "Mandäische Religion," p. 198) was the leader of the rebellion, and the chief debaucher of women; and his place of punishment was in the neighborhood of Jerusalem, by the rocks of Bet Ḥaduda (see Charles, "Enoch," p. 72), where the scapegoat was cast down: this shows the legend to be of ancient Judean origin (compare with this the reading of the chapter on incestuous marriages on the Day of Atonement, and the song of the maiden in Ta'anit, iv. 8). According to the other, Samiaza, or Samḥazai (Enoch, vi. 3–8, viii. 1–3, ix. 7, x. 11; compare Targ. Yer. Gen. vi. 4; Midr. Abkir in Yalḳ., Gen. 44; Hebrew Enoch in Jellinek, "B. H." ii.), is the chief seducer. He forms the center of rabbinical groups of legends (see Grünbaum, "Z. D. M. G." xxi. 225–248). As the story is presented in Enoch, the two rebel leaders, when they take the oath on Mount Hermon to subvert the rule of heaven, have each ten chieftains and one hundred angels at their command. But the punishment they receive at the hands of Michael, Gabriel, Raphael, and Uriel (Enoch, ix. 1; compare xl. 2) does not altogether annihilate them. Uzza (Samḥazai) and Azael (Azazel) still betray the secrets of heaven to King Solomon as they did in Enoch's time (see Jellinek, "B. H." ii. 86; compare with "B. H." v. 173). Some angels were afterward guilty of betraying divine secrets heard from behind the curtain (פרגוד, Ber. 18*b*), and were, therefore, expelled from their positions (see Gen. R. l., lxviii.).

Book of Jubilees, ii. 2, reads:

Creation of Angels.

> "The angels of the face and of glorification, the angels of the elements of fire, wind, and darkness, of hail and hoar frost, thunder and lightning, of cold and heat, of winter and spring, summer and fall, of the abyss and night, of light and morning, were created on the first day."

Pirḳe R. El. iv. says that the angels were created on the second day. In Gen. R. iii. R. Johanan places the creation of the angels on the second day, referring to Ps. civ. 4, "He maketh his angels of winds" ("who maketh winds his messengers," R. V.); R. Ḥanina, on the fifth day, classified them among the winged creatures (Isa. vi. 2).

According to the Slavonic Book of Enoch, God created them on the second day out of fire. The bodies of angels are radiant, their faces like lightning, their eyes as flaming torches (Prayer of Aseneth, xiv.; compare Pesiḳ. I. 3*a*; Cant. R. iii. 11; Matt. xxviii. 3; Luke, ii. 9; Acts, xii. 7). The food of angels is manna, of which Adam and Eve ate before they sinned (Vita Adæ et Evæ, 4; compare Akiba, Yoma, 75*b* on Ps. lxxviii. 25, and Yoma, 4*b* with regard to Moses).

Angels worship God at certain hours of the day (Apoc. Mosis, 17; Testament of Abraham, *B*, iv.; see James's notes, p. 121; compare Sifre, Deut. 306; Gen. R. lxxviii.; Targ. Yer. Gen. xxxii. 27 and Ex. xiv. 24). There are 496,000 myriads of angels (the numerical value of the Hebrew word מלכות sovereignty, or 499,000, the equivalent of צבאת hosts) glorifying God from sunrise to sunrise (Tanna debe Eliyahu R. xvii., xxxi.; Zuṭṭa, xii.; see ed. Friedman, pp. 32, 34, 193).

A guardian angel of Israel is mentioned in the apocryphal Epistle of Jeremy, 7. An angel carries Habakkuk by the hair of his head from Judea to Babylon to bring the pottage he has prepared for Daniel in the lions' den (apocryphal additions to Dan. v. 36).

Angels as Instructors.

Angels endowed with divine knowledge (Hag. 16*a*) appear in the apocalyptic and rabbinic literature as the teachers of men. This is the so-called "whisper of the angels" (שיחת מלאכי השרת) referred to in Zunz, "G.V." 2d ed. 173; compare p. 363 (סחו לי מלאכי השרת). Michael initiated Adam and Seth into the secrets of creation (Apoc. Mosis, iii. 13) and taught Adam agriculture (Vita Adæ et Evæ, 22). The angels Michael, Uriel, and Raziel initiated Enoch into the mysteries of the world (Book of Jubilees, iv. 21; the Ethiopian Enoch, xl. 4, 5, xix. 1, lxxii. 1; and Slavonic Enoch, xxii. 11, xxxiii. 6). Raphael imparted to Noah the secret of healing herbs ("Sefer Noah," Jellinek, "B. H." iii. 155; compare Book of Jubilees, x. 9–10). Michael initiated Abraham into the secret lore (Testament of Abraham, xi.–xiv.). The angel of the face instructed Abraham in Hebrew, the language of creation; revelation thus enabling him to study the holy writings of the first fathers (Book of Jubilees, xii. 25). The angels understand only Hebrew (Ḥag. 16*a*; Soṭah, 33*a*), but the angel Gabriel knows seventy languages, all of which he taught to Joseph (Soṭah, 36*b*; compare Shir ha-Shirim Rabbah fragment in Wertheimer, "Bate Midrashot," iv. 25, where Zagzagael is mentioned as instructor in the seventy languages). Moses, who received all his knowledge from the angel of the face (Book of Jubilees, i., ii., etc.), was taught the art of healing by the angels when on Mount Sinai (Pirḳe R. El. xlvi.; Jellinek, "B. H." i. 61). Yefehfiah ("Divine Beauty"), the angel of the Law, and Meṭaṭron ("the Prince of the Face") taught him the mystery of the practical Cabala (Jellinek, "B. H." i. 61). The angel Zagzagael ("Divine Splendor") instructed Moses in the knowledge of the Ineffable Name (Deut. R. xi.). Uriel disclosed to Ezra the mysteries of life (II Esd. iv. 1). Suriel, the angel of the face, instructed R. Ishmael b. Elisha in laws of hygiene (Ber. 51*a*; compare also Ned. 20*a*). Occasionally the angels themselves gather amid joy and singing to listen to the sage initiated into the sacred lore of heaven (see Ḥag. 14*b*). But at times they also betray jealousy and fear, begrudging man his knowledge of hidden things. Thus, they sought to dissuade the Most High from giving the Law to Moses (Pesiḳ. R. xx., Shab. 88*b*); but Moses pacified them by his arguments. In like manner they sought to drive Akiba out of the realm of paradise, as they did his colleagues Ben 'Azzai and Ben Zoma; but God Himself interceded, saying, "Leave this venerable sage unscathed; for he is worthy to make use of My glory" (Ḥag. 15*b*).

Mediate between God and Men.

The angels mediate between God and man. They carry the prayers up to the throne of God (Tobit, xii. 12, 15; Baruch Apoc., Greek, xi.). According to Ex. R. xxi., an angel set over the prayers weaves them into crowns for the Most High. Angels intercede for those who dwell on earth (Enoch, xl. 6; compare Job, xxxiii. 23, which is to be translated: "If there be on his side one single messenger among a thousand pleading for him"). They pray for Adam's pardon (Apoc. Mosis, 33), and offer praise to God after the same has been granted (*ibid.* 37). But in the same manner in which they place the prayers and good deeds of the righteous before God, they also bring the sins of the evil-doers before Him (Enoch, xcix. 3). They "write down all the deeds and lives before the face of the Lord" (Slavonic Book of Enoch, xix. 5). These records, in the Testament of Abraham, *B*, x., are called the "Books of the Cherubim" because they are kept by the cherubim. From these they read off in the great Judgment Hall of the nether world the register of the sins or the righteous deeds of the soul.

Angels minister to Adam (Sanh. 59*b*; Pirḳe R. El. xii.; compare Matt. iv. 11; Luke, xxii. 43; Heb. i. 13–14) and bring him to his last resting-place (Apoc. Mosis, 38), attend the funeral of Abraham (Testament of Abraham, *A*, xx.), and bury Moses (Deut. R. xi., Targ. Yer. Deut. xxxiv. 6). Angels bring the souls of the righteous to heaven (Testament of Abraham, *A*, xx.; Targ. Yer. Song of Solomon, iv. 12; compare Luke, xvi. 22).

Angels accompany the dead on their departure from this world. "Three bands of angels of the divine ministry [*mal'ake ha-sharet*], or peace [*ha-shalom*], accompany the righteous: the first singing, 'He shall enter in peace'; the second, 'They shall rest on their couches'; and the third, 'The one who walketh in uprightness'" (Isa. lvii. 2). But when a wicked man departs, three bands of angels of destruction (*mal'ake ḥabbalah*) are described as accompanying him singing, "There is no peace, saith my God, to the wicked" (Isa. lvii. 21, Ket. 104*a*, Num. R. xi.).

The angels that execute God's judgment are called "the angels of punishment" (Enoch, lvi. 1, lxx. 11, lxiii. 1), *Saṭanim* (Enoch, xl. 7), mal'ake ḥabbalah (Shab. 55*a*; Yer. Shebu. vi. 37*a*; compare Apoc. John, vii. 2, xii. 7), "angels of the dragon" = Satan; Matt. xxv. 41. Their fierceness and their mode of punishment are described in the Testament of Abraham, *A*, xii., *B*, xi. They "sling the souls of the wicked from one end of the world to the other" (Shab. 152*b*, after I Sam. xxv. 29). These are under the leadership of six or seven archangels: Ḳeẓef, Af, Ḥemah (Deut. ix. 19), Mashḥit, Meshabber, Mekalleh (compare Ps. lxxviii. 49: *'ebrah, za'am, ẓarah*); and above these is the angel of death (Shab. 89*a*; Ex. R. xli.; Testament of Abraham, *A*, xviii.–xx.). Af and Ḥemah threatened to devour Moses because of his neglect to circumcise his son (Ned. 32*a*). God keeps these angels of destruction far from Himself, lest they strike at once, thus affording the people no opportunity for repenting (Yer. Ta'anit, ii. 65*b*).

Angels of the Nether World.

According to John's Apocalypse (Rev. ix. 11) Abaddon (Job, xxxi. 12; Shab. 89*a*) is the angel of the abyss. In the Talmud, Dumah, the angel of silence (after Ps. cxv. 17), is the prince of the nether world in whose charge are the spirits (Sanh. 94*a*, Shab. 152*b*). He announces the arrival of newcomers in Sheol (Ber. 18*b*). According to the Midrash Konen, there are three princes placed at the three upper gates: (1) Ḳipod (the Persian *ḳapod* = "wolf"; see "Zendavesta," tr. by Darmesteter, in "Sacred Books of the East," xxiii. 295); (2) Nagrasagiel, or Nasragiel, the prince of Gehinnom, who shows Moses the nether world and the sufferings of the wicked (Shir ha-Shirim fragment in Wertheimer's "Bate Midrashot," iv. 24; Jellinek, "B. H." iii. 63, v. 130); the messenger of Ahuramazda, Nairyo Sangha, to whose care the souls of the righteous are entrusted ("Vendidad," xix. 34; Darmesteter, "Zendavesta," i. 214, and elsewhere). In Testament of Abraham, *A*, xiii., two archangels are mentioned as assisting at the judgment of the souls: Doḳiel ("the weigher," from *daḳ*., Isa. xl. 15) and Puruel ("the fiery and pitiless angel," probably from *para'*, "paying"; *pur'anut*, "punishment"). In the Midrash Konen and Maseket Gan Eden and Gehinnom (Jellinek, "B. H." v. 44) the following angels of punishment are mentioned for the seven departments: (1) Ḳushiel ("the rigid one of God"); (2) Lahatiel ("the flaming one"); (3) Shofṭiel ("the judge of God"); (4) Makatiel ("the plague of God"); (5) Ḥuṭriel ("the rod of God"); (6) Pusiel (Puriel)—certainly not Hadriel (Jellinek, "B. H." ii. 31)—and (7) Rogziel ("wrath of God").

The tendency to individualize and to give each angel a distinct name and assign to him a particular charge or position grew among the haggadists and devotees of secret lore:—

"Each angel has a tablet on his heart on which his name, combined with the name of God [*El*], is inscribed," says Simon b. Laḳish (Pesiḳ. xii. 108*b*). In Ex. R. xxix. this doctrine is based upon Ps. lxviii. 18: "The Lord dwells in them," wherefore they are called Micha*el*, Gabri*el*, Rapha*el*. They receive their name in accordance with their message, wherefore they can not tell their names (Num. R. x., commenting upon Judges, xiii. 18). "No single angel can carry out two messages, nor can two angels fulfil only one message. Of the three angels that came to Abraham, Michael, the guardian angel of Israel, brought the tidings of Isaac's birth; Gabriel, the angel of heavenly vengeance and of fire, had to overthrow Sodom; and Raphael rescued Lot" (B. M. 86*b*, Gen. R. l., Targ. Yer. Gen. xviii. 2). Michael to the right, Uriel to the left, Gabriel in front, and Raphael in the rear of the throne (Num. R. ii.), are stationed on the four sides of heaven (Midrash Konen, at end; compare Hekalot, vi.). Padael is the name given to the angel who appeared to Samson's parents in the apocryphal history of Philo ("Jew. Quart. Rev." 1898, p. 324). Zeroel (זרוע אל = "Arm of God") was one of the angels who supported Kenaz in his battle against the Amorites; Nathaniel (Nuriel? = "Fire of God"), the angel who saved the men cast into the fire by Jair, the judge, for refusing to worship his idols (*ibid.*). Over each force and element of life an angel is placed: one over the winds (Rev. vii. 1); one over fire (*ibid.* xiv. 18); and one over water (*ibid.* xvi. 5).

In the Hebrew Enoch (Jellinek, “B. H.” v. 176) the following angel-princes are named:

Baradiel,	from	*barad,*	set over the	hail.
Ruḥiel,	„	*ruaḥ,*	„ „ „	wind.
Baraḳiel,	„	*baraḳ,*	„ „ „	lightning.
Za‘amael,	„	*za‘am,*	„ „ „	storm.
Ziḳiel,	„	*ziḳ,*	„ „ „	glow wind (or comet).
Zava‘el,	„	*zva‘ot,*	„ „ „	whirlwind.
Za‘afiel,	„	*za‘af,*	„ „ „	hurricane.
Ra‘amiel,	„	*ra‘am,*	„ „ „	thunder.
Ra‘ashiel,	„	*ra‘ash,*	„ „ „	earthquake.
Shalgiel,	„	*sheleg,*	„ „ „	snow.
Maṭariel,	„	*maṭar,*	„ „ „	rain.
Shamsiel,	„	*shemesh,*	„ „ „	light of day.
Lailahel,	„	*lailah,*	„ „ „	night.
Galgaliel,	„	*galgal,*	„ „ „	wheel of the sun.
Ofaniel,	„	*ofan,*	„ „ „	wheel of the moon.
Kokbiel,	„	*kokab,*	„ „ „	stars.
Rehaṭiel,	„	*rahat* (“runner”),	set over the	planets.

A few of these names recur in Enoch, viii. and lxix. The angel of hail is introduced under the obscure name of Yurḳemo (Pes. 118*a*). The angel of night is called Lailah (Sanh. 16*a*). The one set over the sea, Sar shel yam (Gen. R. x.), is called Rahab (B. B. 74*b*, after Job, xxvi. 12). He was slain by God at the Creation, because he refused to swallow the water for the drying of the land; and his body is covered by water lest all creatures should perish from his stench (compare also Pes. 118*b*). The angel set over the rain is Ridya, רדיא (“the Irrigator”); according to Kohut, “Jüd. Angelologie,” p. 45, Rediyao (Persian, *Areduyao, Ardoi*); Ta‘anit, 25*b*; Yoma, 21*a* (Rashi): “He resembles a calf, and is stationed between the upper and the lower abyss, saying to the one, ‘Let your waters run down’; and to the other, ‘Let your waters spring up.’” Of the seven names of the earth (Ab. R. N. *A*, xxxvii.; Pesiḳ. R. K. 155*a*) seven angel names were formed: (1) Arẓiel, (2) Admael, (3) Ḥarabael,(4) Yabbashael, (5) ‘Arḳiel (compare ‘Arḳas, Slavonic Book of Enoch, xxiv. 2), (6) Ḥaldiel, and (7) Tebliel. They were stationed in the second heaven (see “Merkabah de-Rabbi Ishmael” in Wertheimer’s “Bate Midrashot,” i. 22.

An angel set over the beasts is mentioned in Hermas’ “Visions,” iv. 2; his name is Thegri (see Hekalot, vi.) (Turiel = “bull-god,” Jerome on Hab. i. 14). In Abraham of Granada’s “Berit Menuḥah,” p. 37, are mentioned the angel Jeḥiel (Hayyel?), set over the wild beasts; ‘Anpiel, over the birds; Hariel (Behemiel), over the tame beasts; Shaḳẓiel, over the water-insects; Dagiel, over the fish; Ilaniel, over the fruit-bearing trees; Seraḳel, over the trees not bearing fruit.

“There is not a stalk on earth that has not its angelic star [*mazzal*] in heaven” (Gen. R. x.)—a genuinely Persian notion. “Every single flower is appropriate to an angel” (“Bundahish,” xxvii. 24).

Already in Dan. x. 20–21, the idea prevails that each nation has a heavenly guardian angel or prince. In Enoch, lxxxix. 59, the seventy shepherds are the guardian angels of the seventy nations over whom Michael, as Israel’s angel-prince, is set as ruler.

Guardians of the Nations.

With these seventy-one angel-princes of the world God sits in council when holding judgment over the world (Hebrew Enoch; Jellinek, “B. H.” v. 181); each pleading the cause of his nation before God (Targ. Yer. Gen. xi. 7–8, Pirḳe R. El. xxiv.). At times they accuse Israel (Pesiḳ. xxvii. 176*a*); at times they find especial merit in him (Suk. 29*a*). They are the “gods” whom the Lord crushes before He executes His punishment upon the nations in their charge (Suk. 29*a*, according to Ex. xii. 12; Soṭah, 9*a*). These angel-princes of the nations—of Babel, Media, Greece, Syria, and Rome—Jacob saw in his dream ascending and descending the ladder (Gen. R. lxviii., Pesiḳ. xxiii. 151*a*). The angel with whom Jacob wrestled was the angel-prince of Edom (Gen. R. lxxvii.), Samael, the head of all Satans (Tan., Wayishlaḥ, ii. 25). The name of the angel of Egypt is Miẓraim (Ex. R. xxi.) or Uzza (Midr. Wayosha‘; Jellinek, “B. H.” i. 39; Hekalot, v. 172); that of Persia’s angel-prince is Dubbiel (= Bear-god: Yoma, 77*a*, after Dan. vii. 5). But Michael, the angel-prince of Jerusalem (Zion, Targ. Ps. cxxxvii. 7–8), is set over all the seventy angels (Midr. Abkir; Yalḳ., Gen. § 132).

There is, however, a special angel-prince set over the world, Sar ha-‘olam (Yeb. 16*b*, Ḥul. 60*a*, Sanh. 94*a*). He composed the verses, Ps. xxxvii. 25, civ. 31, and, partly, Isa. xxiv. 16. An angel of mankind is mentioned also (Apoc. Mosis, 32). He has been identified, whether correctly or incorrectly (see Tos. Yeb. 16*b*; Wiener, “Ben Chananja,” ix. 600; Kohut, “Jüd. Angelologie,” p. 42), with Meṭaṭron. In order fully to resemble the court of the Persian King of Kings, the heavenly court is put in charge of a vice-regent, the *sar ha-Panim* (“prince of the divine face”). According to the Testament of Job (lii.), this vice-regent “sitteth upon the great chariot” (see Kohler, “Semitic Studies,”p. 299); he is, according to Philo “On Dreams” (i. 25), “the driver of the chariot” (*ἡνιοχος ἁρματος*). His “name is like the name of his Master” (Sanh. 38*b*, according to Ex. xxiii. 21), known under the name of “Meṭaṭron” (Mithra; see Dio Chrysostomus, “Oratio,” xxxvi. Windischmann, “Zoroastrische Studien,” pp. 309–312; frequently explained as “Metator,” “Metathronos,” and “Metatyranos.” See Sachs, “Beiträge,” i. 108; Frank, “Kabbala,” p. 43; Jellinek, “B. H.” ii. 30; Levy, “Chal. Wörterb.” *s.v.*; Kohut, “Aruch,” *s.v.*).

This vice-regent is probably identical with the archangel Jehoel mentioned in Apoc. Abraham, x., as mediator of the ineffable name of God; also with Yehadriel (“Hekalot” in Jellinek, “B. H.” ii. 47); and perhaps also with Akathriel, the occupant of God’s throne (Ber. 7*a*).

But alongside of Meṭaṭron is mentioned in “Maseket Aẓilut” (based on Job, xli. 9), as “brother” and above him, Sandalfon, explained as Synadelphon (“twin-brother”) and as “Sardonyx” (see Jellinek, in “Ben Chananja,” iv. 182, 329, 365; compare Slavonic Book of Enoch, xxv.). The later Cabala places Akathriel above the twin-brothers Meṭaṭron (= Enoch) and Sandalfon (= Elijah) (see Yalḳ. Ḥadash, *s.v.* “Malakim,” pp. 38–39). Of well-nigh equal rank with Meṭaṭron are Sandalfon and Akathriel (“the crown of God”; Ber. 7*a*).

Beneath these are the seven heavens with Michael, Gabriel, Shateiel (“angel of silence”), Shaḥaḳiel, (“angel of shaḥaḳim”), Baradiel, Baraḳiel, and Sadriel (“angel of order”) as chiefs; and beneath them in the Velon, Galgaliel, and Ofaniel, Rehaṭiel, and Kokbiel as the angels of sun-wheel, moon-wheel, planets, and the other stars with all their hosts; the seventy-two angel-princes of the nations being stationed above these (Hekalot, published by Jellinek, “Ḳontros ha-Maggid,” pp. 31 *et seq.*).

Besides these, sixty-three angels are mentioned as janitors of the seven heavens (“Hekalot,” xv.; Jellinek, “B. H.” iii. *et seq.*), and others stationed at each of the seven heavens as seal-bearers (*ibid.* xvii.–xxii.); and above all these, as head and chief, Anfiel, whose crown “branches out” to “cover the heaven with the divine majesty” (Hab. iii. 3). Mention is made also of Ofaniel, Seraphiel, Cherubiel, as chiefs of the ofanim, seraphim, and cherubim; of Rikbiel and Hailael (Hayael?) as chiefs of the divine chariot and the ḥayyot; Sofriel as “bookkeeper”; Dabriel as interpreter of the “word”; Ḳafẓiel (“speed of God”); Hadriel, or Hadraniel (“majesty of God”);

Adiririon (Adiryah? "might of God"; see Jellinek, "B. H." v. 178-180, and "Hekalot" fragment in "Ḳontros ha-Maggid," pp. 34-36; *idem*, "B. H." i. 58). Zunz counts forty angels mentioned in the liturgy ("S. P." p. 476). These are increased to the extent of thousands, with names far beyond intelligibility or recognition, but scarcely, as Zunz thinks ("G. V." p. 177), altogether invented.

Conjuring by Names of Angels.

The names of angels formed a favorite study of the Essenes or Ḥasidim in view of the magical cures effected by means of these names; for upon the accurate knowledge of the name and sphere of each angel, and of the power exerted by him on certain evil spirits, depended the efficacy of the conjurers. In the Testament of Solomon (translated by Conybeare, "Jew. Quart. Rev." 1898, pp. 1-45)—an apocryphal book belonging probably to the first century —King Solomon is introduced as giving his experiences on meeting the various demons, of each of whom he asks his name as well as the name of the angel that can overpower him. Asmodeus answers that he is frustrated by Raphael, the archangel; another demon answers Paltiel is his antagonist; a third, Uriel, etc. (see pp. 24, 38, 40). The magic book "The Sword of Moses," published and translated by M. Gaster (London, 1896), is based upon the same principle, as are parts of the Book of Raziel ascribed to Eleazar of Worms. In Pseudo-Sirach (ed. Steinschneider, p. 23*a*) the three angels, Sanuy, Sansanuy, and Samangaluf are said to have brought Lilith back to Adam, and when she turned child-murderess like Lamia, they were set in control over her; see Brueck, "Rabbinische Ceremonial-bräuche," pp. 50-55; see also Amulet.

A strange story is told in Yalk., Lam. 1001: "At the siege of Jerusalem by Nebuchadnezzar, after the mighty hero Abiḳa ben Gafteri had fallen, Hananeel, the uncle of Jeremiah, conjured up angels who struck terror into the hearts of the Chaldeans, thus setting them to flight. But God, having decreed the fall of the city, had changed the names of the angels when Hananeel summoned up the prince of the world by using the Ineffable Name, and he lifted Jerusalem into the air, but God cast it down again. To this the verse Lam. ii. 1 refers." According to another story (*ibid.* 1012), the leading men of the city had conjured up the angels of water and of fire to surround the city with walls of fire and water; but God changed the names of the angels.

Angel Worship.

The charge of angel-worship raised against the Jews, based upon Col. ii. 18, is decidedly unfounded. Paul had probably the same Gnostic sect in mind that Celsus refers to when he repeats the charge of Aristides ("Apology," xiv. 4; see Origen, book i. 26, v. 6-34, 41), telling us (Origen, vi. 30) of magical figures on which he found the seven angels inscribed: (1) Michael, with the figure of a lion; (2) Suriel, as a bull (*shor* or *tura* = Turiel; see Jerome on Hab. i. 14); (3) Raphael in a serpentine form; (4) Gabriel as an eagle; (5) Yalda Bahut with the countenance of a bear; (6) Erathaol as a dog; and (7) Onoel in the shape of an ass. Of these seven archons (Celsus, vi. 27) Paul speaks continually in his letters (I Cor. ii. 6-8; Col. ii. 8, 20). But this Ophite sect has nothing to do with the Jews. On the contrary, R. Ishmael, in Mek., Yithro, x., expressly applies the prohibition of idolatry to the likeness of angels of the ofanim and cherubim (compare Targ. Yer. to Ex. xx. 20). "He who slaughters an animal in the name of sun, moon, stars, and planets, or in the name of Michael, the great captain of the heavenly hosts, renders the same an offering to dead idols" (Ḥul. 40*a*; ‘Ab. Zarah, 42*b*). "Not as one who would first send his servant to a friend to ask for aid in his hour of need should man apply to Michael, or Gabriel, to intercede for him; but he should turn immediately to God Himself; for 'whosoever shall call on the name of the Lord shall be delivered'" (Joel, iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 13*a*; compare Rev. xix. 10, xxii. 8-9). "Four keys are in the keeping of God exclusively and not in that of the angels: the keys of rain, of nourishment, of birth, and of resurrection" (Targ. Yer. to Gen. xxx. 22; Deut. xxviii. 12; compare Ta‘anit, 2*a*, where only three keys are mentioned). This is rightly interpreted by Gfrörer, "Jahrhundert des Heils," i. 377, as meant to exclude prayer to the angels. The invocations of angels occurring in the liturgy were addressed to them as mediators, not as helpers. Still many rabbinical authorities disapproved of such invocations (see the literature in Zunz, "S. P." p. 148).

Inferior to Man.

However great the tendency to enlarge the number and the influence of the angels over life, there is, on the other hand, great stress laid upon the fact that the angels are in many respects inferior to man. Already Enoch (xv. 2) intercedes on behalf of the angels, instead of having them intercede for him; and none of the angels could see what he saw of God's glory (*ibid.* xiv. 21), or learn the secrets of God as he knew them (Slavonic Book of Enoch, xxiv. 3; compare Sifra, 2*b*; Ascensio, Isa. ix. 27-38). Adam was to be worshiped by the angels as the image of God (Vita Adæ et Evæ, p. 14; Gen. R. viii.). Before his fall his place was within the precincts of God's own majesty, where the angels can not stay (Gen. R. xxi.); and so in the future will the righteous again be placed nearer to God than the angels (Deut. R. 1, Yer. Shab. vi. 8*d*, Ned. 32*a*). Indeed, "they were inferior in intelligence to Adam, when names were given to all things" (Pirḳe R. El. xiii.). "The righteous rank above the angels" (Sanh. 93*a*; Midr. Teh., Ps. ciii. 18; compare I Cor. vi. 3; Heb. ii. 5). "When Aaron in his vestments as high priest entered the Holy of Holies, the ministering angels fled in awe before him" (Pesiḳ. R. 47; compare Ex. R. xxxviii.). "Israel is dearer to God than the angels; for Israel's praise is not confined to stated hours as that of the angels. Israel pronounces the name of God after two words: 'Hear, Israel'; the angels after three: 'Holy, Holy, Holy!' Israel begins the song of praise on earth and the angels in heaven chime in" (Ḥul. 91*b*; Midr. Teh., Ps. civ. 1). "Angels minister to the saints" (Heb. i. 13-14).

Philo on Angels.

Philo was inclined to accept the existence of angels as a fact far more than his allegorical system would lead one to surmise. He was prompted to do so through the example of the Stoics: "Beings whom other philosophers called demons, Moses usually called angels"; they are "souls hovering in the air"; "some have descended into bodies; others have not thought fit to approach any part of the earth; and these, hallowed and surrounded by the ministrations of the Father, the Creator employs as assistants and ministers for the care of the mortals." "They report the injunctions of the Father to His children, and the necessities of the children to the Father. And, with reference to this, Holy Scripture represents them as 'ascending and descending.' . . . Not God, but we mortals are in need of a mediator and intercessor" (*idem*, "On Dreams," i. 22). "Souls, demons, and angels are things differing in name, but identical in reality. Yet, as men speak of God and of evil demons and of good and evil souls, so they speak of angels, calling them ambassadors of man to God and of God to man; and they are holy because of this blameless and honorable office. Others, on the contrary, are profane and unworthy, as is seen in Ps. lxxviii. 49" (*idem*, "On Giants," pp. 3–4).

But Philo also calls them *logoi*, "words," or "intellects" (*idem*, "On Confusion of Language," p. 8; "On Dreams," i. 12, 19; "Allegory," iii. 62; compare Hag. 14*a*, based on Ps. xxxiii. 6). They are also called "God's own powers with whom the Father of the Universe consulted when saying: 'Let us make man.' To them He gave the mortal part of our soul to form by imitating His art when He shaped the rational principle in us" (*idem*, "On Fugitives," p. 13). Angels are the priests in the heavenly temple (*idem*, "Monarchy," ii. 1). And in the same manner as the rabbis speak of Michael (Meṭaṭron) as the captain of the heavenly host, as the high priest that offers sacrifice in the upper temple, and as the charioteer of God, Philo says:

> "The Father, the Creator of the universe, gave to the archangel and most ancient *logos* ["word"] the privilege of standing on the confines, separating the creature from the Creator, and of interceding between the immortal God and the mortal, as ambassador sent by the ruler to the subject. Rejoicing in this position, he says [Deut. v. 5]: 'I stood between the Lord and you,' being neither uncreated nor created, but between the two, pledge and security to the Creator and to the creature, a hope that the merciful God would not despise His work" ("On Who is the Heir," p. 42; compare "On Dreams," i. 25; "On Fugitives," p. 19, where he is called "the charioteer of the powers"; and "On Confusion of Languages," p. 28, where, like Meṭaṭron with his seventy-two names, he is called "the great archangel of many names").

Saadia, Ha-Levi, Ibn Daud, Maimonides.

The medieval philosophers treated the belief in angels in a far more rationalistic spirit than did Philo. Saadia, finding man to be the object of Creation, and therefore in the center of the world, claims for him a rank higher than that of the angels ("Emunot we-De'ot," iv. 1). They are to him creatures of light, ethereal beings, created for special purposes (ii. 8), visions of the prophet rather than realities. So is the fiery angel of death (iv. 6). Satan to him is a human being (see Ibn Ezra to Num. xxii. 22). Judah ha-Levi also sees in the angels beings created of ethereal matter; some for a certain time, and those of the upper world for eternity ("Cuzari," iv. 13; see Cassel's note). Concerning Gabirol's angels formed of fire, see Kaufmann, "Attributenlehre," pp. 184, 505. To Ibn Daud angels are intelligences, created, yet eternal and spiritual; the motors of the soul; the highest of these intelligences being the active intellect of the Tenth Sphere, identified by the Mohammedan thinkers (according to "Cuzari," i. 87) with the angel Gabriel and the Holy Ghost, but mentioned already in Job, xxxii. 8 as "the spirit in man; and the breath [A.V. "inspiration"] of the Almighty that giveth them understanding." Maimonides, taking as his guide Aristotle, who places the "Intelligences" as intermediate beings between the Prime Cause and existing things—by the agency of which is produced the motion of the spheres on which all existence depends—declares the Biblical angels to be the beings with whom God consults before taking action (Gen. R. viii.). Differing, however, from Aristotle, whose "Intelligences" are coexistent with the First Cause, he asserts that the angels are created by God, and endowed with the power of governing the spheres; that they are conscious beings possessed of a free will, but that, unlike human beings, they are in constant action and without evil ("Moreh," ii. 6–7). Far from accepting Scripture in its literal meaning, when angels are introduced, he finds the term "angel" applied to men, to elements, and to animals, as well as to ideals perceived by the Prophets. "Natural forces and angels are identical. When the rabbis (Midr. Eccl. x. 7) say: 'When man sleeps, his soul speaks to the angel, and the angel to the cherub,' man's imaginative faculty is called angel, and his intellectual faculty is called cherub. The form in which angels appear characterizes the mental vision of the seer." He thus distinguishes between angels endowed with eternal life—such as the Spheric Intelligences—and the perishable phenomena. But then these spheres and angels were not created for our sake, says Maimonides ("Moreh," iii. 13) in opposition to Saadia, who says: "Man is superior to everything formed of earthly matter, but exceedingly inferior to the spheres and intelligences." Of such spheres, Aristotle counted fifty, numbering as many ideals. Maimonides, with later philosophers, assumes these to be ten, the Tenth Intelligence being the Active Intellect. For this reason, Maimonides follows the Cabala in counting ten classes of angels ("Yesode ha-Torah," ii. 7).

Cabalistic View.

In the Cabala two currents run in parallel lines. The practical Cabala, bent upon overruling, through incantations, the destinies of earthly life by the higher powers, is ever busy finding new names of angels able to control the lower forces. Such attempts are made in "Sefer ha-Razim," which is a list of angels for the months of the year, in the "Sefer Raziel," and the like. On the other hand, the Neoplatonic view of Emanation, and the idea of the macrocosm, or the world in its totality, being the evolution of the image of God, the type of which is man as microcosm, necessarily made man the object of Creation, so that in this view he ranks above the angels (Zohar, iii. 68); while they (the angels) belong to the lower realm, to the world of formation (*yeẓirah*), and not to that of Creation (*beriah*), to which the higher spirits belong. The angels are intellectual, spiritual beings, yet invested with a shining garb to make them visible to man (Frank and Jellinek, "Cabala," p. 161; Joel, "Religionsphilosophie d. Zohar," pp. 278–279).

Relation to non-Jewish Religions.

How far Jewish Angelology was influenced by Babylonian and Persian mythology, and what its relations are to Mandæan lore and to Egyptian-Hellenistic gnosticism, is still a matter of dispute among students (see Kohut, "Jüd. Angelologie"; Schorr, "He-Ḥaluẓ," viii. 1–120; Gunkel, "Schöpfung und Chaos"; Dieterich, "Abraxas"; Kessler, "Mandæans" in Schaaf and Herzog's "Encyclopedia of Religious Knowledge." The Mandæans also speak of angels of light (not kings, Brandt, "Mandäische Schriften," p. 14) surrounding the king of light (Brandt, "Mandäische Religion," p. 42; "Mandäische Schriften," p. 14), and of angels of wrath surrounding the evil spirit Ruaḥ (Brandt, "Mandäische Religion," p. 123); of three angels, or guardian spirits, accompanying Adam (*ibid.* pp. 44, 122); of the angel Yofim (Yofafin) (*ibid.* pp. 26, 198); of Ptahil (Gabriel), the assistant of the Lord of Life at the world's creation (*ibid.* pp. 34, 35, 44, 50–55); of the great sardonyx (p. 221) as well as of Azazel (p. 198); of the seven nether worlds with their archdemons as rulers ("Mandäische Schriften," pp. 137–183). But Persian mythology is throughout interwoven with Angelology (see Brandt, "Mandäische Religion," pp. 194–198). Coptic gnosticism, also, has Ariel as king of the nether world, corresponding with Ur of the Mandæans (see Schmidt, "Gnostische Schriften in Koptischer Sprache," p. 413).

That the archons, the seventy-two rulers of the world (Schmidt, *ibid.* p. 194), are alluded to in I Cor. ii. 6–8; Gal. iv. 3, 9; and elsewhere, by Paul, has been shown by Everling, "Die Paulinische Angelologie und Dämonologie," pp. 12, 75. The "angel worship" (Col. ii. 18) is of the Gnostics, not of the Jews. For Christian Angelology in general, Zunz ("S. P." p. 148) may be quoted: "The Coptic, the Abyssinian, the Greek, and the Roman churches adopted the invocation of angels in their liturgy; and since the tenth century the whole earth has been divided among the various tutelary angels and saints."

Mohammedan Angelology.

In the Koran, Jewish and Gnostic angelologies seem to be intermingled. In Mohammed's time the old Arabian goddesses—Al-Lat, Al-Uzza, and Manat—were spoken of as angels and daughters of God (Koran, sura xxxvii. § 150, liii. § 20). The chief of all the archangels is Gabriel (Jibril); Michael comes next; Israfil (Sarafiel) sounds the trumpet of the resurrection; and Azrael is the angel of death (the etymology of the last name is obscure). Instead of four, there are eight angels that support the throne of God (sura xlix. § 17). Some angels have two, some three, others four wings (sura xxxv. § 2). "They celebrate the praise of their Lord and ask forgiveness for those that are on earth" (sura xlii. § 2). "Each man hath a succession of angels before and behind him" (sura xiii. § 12). The chief angel, who has charge of hell, is Malik (etymology unknown). Hell has seven doors (sura xv. § 44). Nineteen angels are set over the fire (sura lxxiv. §§ 30–31). Munkar and Nakir are the angels that interrogate the dead; and another angel, Ruman, makes each man write down his deeds (Wolff, "Muhammedanische Eschatologie," pp. 69, 166). Regarding the names of other angels, used for invocations and exorcism, see Hughes, "Dict. of Islam," under "Da'wah" (incantation).

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K.

ANGELUS: A Jewish merchant in Rome in the thirteenth century, who, with other merchants—Sabbatinus, Museus, Salamon, and Consiliolus—held commercial relations with the papal court. They were associated in business with Christians who possessed the rights of Roman citizenship; but they themselves were not enrolled in the merchants' gild and did not have those rights. A bull of Pope Alexander IV., dated Naples, February 1, 1255, exempted them from the traveling-tax.

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H. V.

ANGER: A violent passion aroused by some wrong experienced; vengeance is sought upon the one who committed or caused it. It includes every degree, from displeasure and indignation at unworthy acts to wrath and fury. The Hebrew terms are *ḥaron af*, literally, "the burning of the nose"—that is, "the kindling of anger"; *'ebrah*, "a boiling over"; *rogez*, "anger"; *ka'as*, "chagrin"; *ḳeẓef*, "provocation"; *ḥemah*, "wrath"; *za'af*, "rage"; while *za'am*, though translated in the A. V. "indignation," implies rather an outpouring of fury. Anger, therefore, is an element of punitive or vindictive justice in man, which, anthropopathically, is applied also to God.

——**Anger of God.—Biblical View:** One of the most essential doctrines of the Bible, and hence also of Judaism, is God's holiness. God is not an intellectual abstraction, nor is He conceived as a being indifferent to the doings of man; and His pure and lofty nature resents most energetically anything wrong and impure in the moral world: "O Lord, my God, mine Holy One . . . Thou art of eyes too pure to behold evil, and canst not look on iniquity" (Hab. i. 12, 13 *Heb.*). "The man of unclean lips can not bear the sight of His holiness (see Isa. vi. 5). "The sinners in Zion are afraid . . . Who among us shall dwell with the devouring fire?" (Isa. xxxiii. 14). "Evil shall not dwell with thee; scoffers [A. V. "the foolish"] shall not stand in thy sight" (Ps. v. 4, 5). "He that telleth lies shall not tarry in my sight" (Ps. ci. 7). An evil tongue and evil actions "provoke the eyes of his glory" (Isa. iii. 8). "For the Lord thy God is a consuming fire, even a jealous God" (Deut. iv. 24). His anger is kindled not only by idolatry (Deut. vi. 15, ix. 19, xxix. 17; II Kings, xvii. 18, and elsewhere), by rebellion (Num. xi. 1), ingratitude (Num. xi. 10), disregard of things holy (Num. xvii. 13, xvi. 4, 7; Lev. x. 6; Num. xxv. 3; II Sam. vi. 7; Isa. v. 25). and disobedience (Ex. iv. 14), but also by the oppression of the poor (Ex. xxii. 23; Isa. ix. 16, x. 4).

The divine Anger kindled becomes "a fire which shall burn unto the lowest nether world and consume the earth with her increase and set on fire the foundations of the mountains" (Deut. xxxii. 22; compare Jer. xv. 14, xvii. 4; Ps. xxi. 10, lxxviii. 21). "Wherefore my fury and mine anger was poured forth and blazed up [A. V. "was kindled"] in the cities of Judah and the streets of Jerusalem; so that they became waste and desolate as they are at this day" (Jer. xliv. 6; compare also Isa. xlii. 25, and Ps. lxxix. 5). Especially forcible is the description of God's avenging wrath in Nahum, i. 6, where the physical and moral forces combine to make the prophet exclaim: "Who can stand before his wrath [A. V. "indignation"]? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." At times the divine Anger is sent forth as an elementary force to work destruction on individuals or nations (Ex. xv. 7; Ps. lxxviii. 49; Job, xx. 23; Isa. xxx. 30); or God (like the goddess of destiny) offers a wine-cup of foaming wrath to the nations to drink of and become mad (Jer. xxv. 15 *et seq.*). "God as a righteous judge is wroth every day" (Ps. vii. 12, *Heb.*; A. V. translates this differently); and He has certain set days for the outbursts of His Anger (Isa. xiii. 13; Zeph. i. 15, 18, ii. 2, 3; Ezek. vii. 19; Lam. i. 12, ii. 1, 21, 22; Prov. xi. 4; Job, xx. 28). Hence the day of wrath corresponds to the Day of Judgment or doomsday (Zeph. i. 15, ii. 2, iii. 8 and elsewhere).

Principles of Application.

But whether directed against natural powers (Ps. xviii. 9, 16; compare, however, Hab. iii. 8), against individuals (II Sam. vi. 7), against Israel (Deut. xxix. 27, Jer. xxv. 37 *et seq*), or the nations (Isa. lxiii. 3, 6; Jer. x. 25; Ezek. xxxvi. 5); whether it inflicts immediate death (Num. xi. 33, Ps. lxxviii. 38), or uses the foe as a rod ("O Assyrian, the rod of mine anger," Isa. x. 5), God's anger is never the outburst of a mere capricious passion, but is a necessary element of His moral order. "Fury is not in me" (Isa. xxvii. 4). It is restrained and controlled by divine mercy, the correlate attribute of justice. As Hosea, xi. 8, 9 says: "Mine heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger." "Full of compassion . . . he many a time turned away his anger and did not stir up all his wrath" (Ps. lxxviii. 38). God is also "long-suffering" (*erek appayim*) and "slow to anger" (Ex. xxxiv. 6; Nahum, i. 3). "Though thou wast angry with me, thine anger is turned away, and thou comfortest me" (Isa. xii. 1). "In wrath thou rememberest mercy" (Hab. iii. 2, *Heb.*). "I will not contend forever, neither will I always be wroth" (Isa. lvii. 16). "In my wrath I smote thee but in my favor have I had mercy on thee" (Isa. lx. 10).

Anger at sin (the outflow of *middat ha-din* = justice) and compassion upon the sinner (the outflow of *middat ha-raḥamim* = mercy), while they are merely human conceptions of God, are inseparable from God's manifestations as the righteous ruler of the world. Without the former there would be no fear of God or obedience to His law (Ex. xx. 20; Deut. xi. 16, 17; Josh. xxiv. 19, 20); without the latter, no repentance or return of the sinner to the path of life (Micah, vii. 18; Jonah, iii. 9; Ezek. xviii. 23). Great calamities that befell the land under Herod were ascribed to the "anger of God" (Josephus, "Ant." xv. 9, § 1).

——**In Rabbinical Literature:** God's Anger is often made the subject of discussion. God said to Moses: "Let my face of wrath pass by and I will give thee ease" (Ex. xxxiii. 14, *Heb.*). Is there wrath before God? Yes, "God is angry every day" (Ps. vii. 12, *Heb.*)—that is, for a brief moment imperceptible to any creature: "For his anger endureth but a moment; in his favor is life" (Ps. xxx. 6), or, again, "Hide thyself for a little moment until the wrath [A.V. "indignation"] is passed" (Isa. xxvi. 20). Balaam alone was able to select the right moment for his curses; and he would have annihilated the people of Israel, had not God withheld His anger at the critical moment: "How shall I curse if God doth not curse? or how shall I pour out wrath if the Lord doth not pour out wrath?" (Num. xxiii. 8, *Heb.*). This withholding of wrath by God is the "righteousness" or mercies spoken of in Micah, vi. 5. Joshua b. Levi, knowing the time most favorable to cursing to be the early morning, wanted to use it against some troublesome heretic in his neighborhood. But as he slept on beyond the appointed hour, he took this as a hint that heaven was against such practises (Ber. 7*a*; 'Ab. Zarah, 4*b*). Rabbi Meir says: "When the heathen kings rise in the morning and prostrate themselves before the sun, this is the time when God is angry" (Ber. 7*a*). "As long as there are wicked men in the world, so long is there wrath in the world" (Sanh. xi., last Mishnah, pp. 111*b*, 113*b*). "Every hypocrite brings wrath into the world" (Soṭah, 41*a*; Job, xxxvi. 13, "The hypocrites in heart heap up wrath"). "God's indignation is roused when the Shekinah in the house of worship has to wait for the number of ten to begin the regular service" (R. Johanan, Ber. 6*b*). If one verse reads, "God is wrathful every day" (Ps. vii. 12, *Heb.*) and another, "Who can tarry before his wrath" (Nahum, i. 6, *Heb.*), the one refers to the judgment of the community, the other to that of the individual ('Ab Zarah, 4*a*). If one Biblical passage reads, "Fury is not in me" (Isa. xxvii. 4), and another, "The Lord revengeth and is furious" (Nahum, i. 2), the one refers to Israel, the other to the heathen nations. This is explained later with reference to Amos, iii. 2, *Heb.* The transgressions of Israel are punished in this world, while those of the heathen accumulate and are punished in the next ('Ab. Zarah, 4*a*; compare Shab. 30*b*). Similarly (Ps. lxxvi. 11, *Heb.*, A. V. 10), "The wrath of man shall praise thee, the remainder of thy wrath shalt thou restrain," is thus explained in Yer. Ma'as. iii. 51*a*: "The divine wrath expended upon the righteous in this world conduces to praise; while the wrath is all reserved for the wicked in the next." In Midr. Teh. the wrath is referred to Israel in this world and to the heathen nations on the Day of Judgment in the next (Midr. Teh., ed. Buber, 342).

Rabbinical Sayings.

The Day of Wrath.

"The day of wrath" (Zeph. i. 15) is understood by the rabbis (B. B. 10*a*, 116*a*; Shab. 118*a*; 'Ab. Zarah, 18*b*) to refer to the Judgment of Gehenna; likewise, "the day that shall burn as an oven" (Mal. iii. 9; see Sanh. 110*b*; 'Ab. Zarah, 4*a*; Gen. R. vi., xxi., xxvi., xlviii., and elsewhere). So is the "day of vengeance" (Deut. xxxii. 35, Samaritan text) understood to be the great Judgment Day in Targ. Yer. and Sifre Deut. 325 (see Geiger, "Urschrift," p. 247; "Jüd. Zeit." ix. 92; Driver's "Commentary on Deuteronomy," pp. 374 *et seq.*). This idea of a day of wrath reserved for the wicked (referred to frequently in the "Sibyllines," ii. 170 and Fragment, ii. 38, iii. 556–561, 810, iv. 159 *et seq.*, v. 358; in Book of Enoch, ed. Dillmann, xci. 7–9; and also in the Hasidic, II. Macc. vii. 30–38, but not in Ecclus. [Sirach], v. 7) finds its emphatic utterance in the New Testament: "O generation of hypocrites [A.V., "vipers"], who hath warned you to flee from the wrath to come?" (John the Baptist, in Matt. iii. 7); Paul, in Rom. ii. 5: "Thou treasurest up wrath against the day of wrath" (compare *ib.* i. 18, v. 9); xii. 19: "Avenge not yourselves, but give place unto the [divine] wrath; as it is written, To me belongeth vengeance" (Deut. xxxii. 35); "The wrath of God cometh upon the sons of disobedience" (Eph. v. 6; compare I Thess. i. 10; Col. iii. 6; Rev. vi. 17, xix. 15; John, iii. 36; Sanday, "Epistle to the Romans," p. 41; and Hastings, "Dict. Bible," *s.v.* "Anger").

Tempered by Mercy.

Still, God's anger is ever tempered with mercy, as is evident from Hosea, i. 6: "I will not have mercy and yet I will forgive them" (Pes. 87*b*; A. V., differently). "The great power of God consists in his constraining his anger and being longsuffering even toward the wicked" (Yoma, 69*b*). "He is longsuffering inasmuch as he sends his anger and wrath far away from his presence, so as to grant the people time for repentance; like a king who has two harsh and fiery legions, which he sends into different countries lest their zeal and eagerness to punish might interfere with the pacification of his subjects" (Yer. Ta'anit, ii. 65*b*.). "What is the meaning of 'the Lord spake unto Moses face to face'?" (Ex. xxxiii. 11). He said to him: "When thy face shows anger, I shall appease thee, and if I show a face of anger, thou mayest appease me" (Ex. R. xlv.). "So did Ishmael ben Elisha pray upon entering the Holy of Holies with the holy incense, and, seeing Akatriel, the head of the archangels, seated upon the throne of the Most High—who addressed him in the name of God, 'Bless me, my son!'—'May it be thy will that thy mercy prevail over thine anger and thy mercy be uppermost among thy attributes, so that thou mayest deal with thy children after the measure of loving-kindness and go beyond that of strict justice!'" Another version is: God Himself prays: "May my mercy prevail upon mine anger and my mercy be uppermost among mine attributes, so that I may deal with my children after the measure of loving-kindness and go beyond that of strict justice!" (Ber. 7*a*).

A "philosopher" (פלוספוס) asked R. Gamaliel: "Since your God is 'a consuming fire,' why does he take vengeance upon the idolaters and not upon the idols themselves?" And he answered: "Suppose a king has a disrespectful son, who gave his dog the name of his father and swore by that name, shall the father vent his anger upon the dog or upon his irreverent son?" It is the idolater, not the irresponsible idol, that excites God's anger ('Ab. Zarah, 54*b*).

Maimonides, in "Moreh," i. 36, declares that wherever Anger is applied to God in the Bible, it has reference to idolatrous practises, the idolater being the hater of the Lord. (As to the inaccuracy of this statement, see the commentaries; but as to its general meaning, compare Ab. R. N. xvi.: "Love all fellow creatures, but hate those that are haters of God"; also Pes. 113*b*.)

Anger in Man: If this be the outburst of a holy indignation at the sight of wrong done, it is Zeal (*kinah*), and conducive to godliness (see Num. xxv. 13; I Kings, xix. 10, 14; Ps. lxix. 9). Anger kindled into passion, however, is conducive to strife (Prov. xxx. 33). "He that is slow to wrath is of great understanding, but he that is hasty of temper [A. V. "spirit"] exalteth folly" (Prov. xiv. 29; compare Prov. xii. 16, xiv. 17; Job, v. 2; Ecclus. xxvii. 30). "A wrathful man stirreth up strife: he that is slow to anger appeaseth strife" (Prov. xv. 18). "He that is slow to anger is better than the mighty" (Prov. xvi. 32). "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools" (Eccl. vii. 9). Jacob already condemned Anger in his sons Simon and Levi, although it was the outflow of righteous indignation: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix. 7).

In Apocryphal and Rabbinical Literature.

Anger is condemned in stronger terms in apocryphal and rabbinical literature (Ecclus. i. 22): "A furious man can not be justified; for the sway of his fury shall be his destruction." In the Testaments of the Patriarchs almost the whole Testament of Dan (chaps. i.–vi.) dwells on anger (Dan having been one of those reported to his father by Joseph as having eaten forbidden meat; see Geiger, "Jüd. Zeit." vii. 131):

> "One of the spirits of Belial wrought with me, saying: Take this sword and with it slay Joseph. . . . This is the spirit of anger that counseled me that even as a leopard rendeth a kid, so should I rend Joseph. . . . There is blindness in anger, my children, and no wrathful man regardeth any person with truth, for though it be a father or a mother, he treats them as enemies; though he be a brother, he knoweth him not; though he be a prophet, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not acknowledge. For the spirit of anger encompasseth him with the nets of deceit, and through lying darkeneth his mind and giveth him a vision of his own making; it affecteth his eye with hatred of the heart and giveth him another heart against his brother. My children, mischievous is anger; it changeth the body of the angry man into another, and over his soul it getteth the mastery. . . . He who is wrathful, if he be a mighty man, hath a treble power in his anger; yea, even though he be weak, yet hath he twofold of that which is his by nature; for wrath aideth much in mischief. . . . Therefore when any man speaketh against you, be not moved unto anger. . . . Depart from wrath. . . . Cast away wrath and lying, and love truth and longsuffering."

"Be not prone to anger, for anger leadeth to murder; nor a zealot (ζηλώτης), nor contentious, nor quick-tempered; for murder also is the outcome of these" (Didache, iii. 2); compare "Whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. v. 22). "Be slow to wrath (βραδὺς εἰς ὀργήν), for the wrath of man worketh not the righteousness of God" (James, i. 19, 20). A very similar expression occurs in Ab. v. 11 (*Ḳasheh lik'os*): "There are four dispositions: (1) He who is easily provoked and easily pacified—his gain is cancelled by his loss; (2) He who is hard to provoke and hard to pacify—his loss is canceled by his gain; (3) The one who is hard to provoke (קשה לכעוס) and easily pacified is a Ḥasid; (4) He who is easily provoked and hard to pacify is wicked."

One of the especial virtues practised by the Ḥasidim (Essenes) was to restrain anger and to show a mild temper (see Josephus, "B. J." ii. 8, § 6; Philo, "On the Virtuous Being Free," xii.). Thus Eliezer b. Hyrcanus taught, Ab. ii. 14: "Be not easily provoked (compare Hillel's saying, "The irritable man can not teach," Ab. ii. 4). Likewise, the moral teachings at the end of Paul's epistles: "Now ye also put off all these: anger, wrath, malice," etc. (Col. iii. 8; compare Gal. v. 26, Eph. vi. 4). Especially significant is Eph. iv. 26: "Be ye angry and sin not; let not the sun go down on your wrath"—a teaching shown by Resch ("Agrapha," pp. 110, 210), to be taken from some "Scripture" based upon Ps. iv. 4 (compare Ber. 19*a*): "If one of the wise have committed a sin at night, be sure that he has repented (upon his bed) and bear him no grudge the following day" (Baraita de-R. Ishmael; compare Ber. 19*a*). "God loves him who never gets angry" (Pes. 113*b*). "The mysterious name of 'Forty-two' is entrusted only to him who is retiringly chaste (צנוע) and who never gets angry" (Ḳid. 71*a*). To R. Judah, brother of Sela the Ḥasid, Elijah the prophet said: "Do not get angry and you will not sin" (Ber. 29*b*). A man who gets angry, if he be one of the wise, his wisdom departs from him: for Moses in his anger forgot the law; and Eleazar, his nephew, had to declare it (Num. xxxi. 21). If he be a prophet, the spirit of prophecy forsakes him; for Elisha in his anger had to invoke the musician's aid to call back the spirit that had left him (II Kings, iii. 14, 15). Nay, if heaven assigned a high rank to him, it will be taken away; for of Eliab, the brother of David, God said, "I have refused him" (I Sam. xvi. 7)—the reason for which is afterward given in I Sam. xvii. 28: "Eliab's anger was kindled against David" (Pes. 66*b*).

"A man who gets angry will be overcome by the powers of Gehenna, and his body by ailments of the belly," according to Eccl. xi. 10, and Deut. xxviii. 65. "He despiseth the Shekinah as it is written: 'The wicked in the height of his wrath will not seek God; God is not in his thoughts' (Ps. x. 4, *Heb.*). "He forgets his learning and grows foolish; nay, his sins will be more numerous than his meritorious acts" (Ned. 22*a*, *b*). "He who in his wrath tears his goods or garments is like a worshiper of idols, for it is written: 'There shall no strange god be in thee' (Ps. lxxxi. 10 [A. V. 9]): this is the evil spirit that enters man through anger" (Shab. 105*b*).

"In three things a man is tested: in his cup (*bekoso*), his purse (*bekiso*), and his anger (*beka'aso*)" ('Er. 65*b*). The verse, "All the days of the afflicted are evil" (Prov. xv. 15), refers to the quick-tempered (B. B. 145*b*). "His life is no life" (Pes. 113*b*); "his anger is the only profit he has" (Ḳid. 41*a*, Eccl. R. to vii. 9). "By what virtue didst thou merit a long life?" was the question put to Ze'ira or to Adda b. Ahabah; and the answer was: "I never excited anger in my household" (Ta'anit, 20*b*); "every irritable man is a fool" (Koh. R. to xi. 10).

Still there is also a righteous Anger. The verse, "Better is anger than laughter" (Eccl. vii. 3), is explained in Koh. R. *ad loc.*; better would have been the Anger which David should have displayed toward Amnon and Adonijah than the laughter of

Righteous Anger.

justice over their fall as described in II Sam. xiii. 33, I Kings, i. 6. If the learned man becomes angry, it is the zeal for the Law that makes him so; for "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29, *Heb.*). Nevertheless the scholar should also accustom himself to mildness of temper (Ta'anit, 4*a*). In a public address Rabbi Jose once said: "Father Elijah was quick-tempered"; whereupon the prophet failed to appear to him for three days. On the following day, Rabbi Jose inquired of Elijah why he was absent. "Because you called me quick-tempered," was the answer. "Thou hast only corroborated my opinion of thee," said R. Jose (Sanh. 113*a*, *b*). K.

ANGLO-ISRAELISM: A theory which identifies the Anglo-Saxon race with the Lost Ten Tribes. Its adherents, who claim that the promises given to Israel will be fulfilled with regard to England and America, are said to number 2,000,000 in England and the United States; and at one time they included in their ranks a member of the English House of Lords and a colonial bishop of the Church of England. They have issued several weeklies in defense of their views; and there is one publisher in London whose publications are devoted entirely to the cause. Strictly speaking, the believers in Anglo-Israelism do not form a sect, as most of its members retain communion with the Church of England, and they only hold their views as a supplementary pious opinion.

History of Movement.

The first person who seems to have broached these views was the eccentric Richard Brothers (1757–1824), who styled himself "Nephew of the Almighty," and, in his "Revealed Knowledge" (1794), claimed to be descended from David and prophesied that he would be revealed as prince of the Hebrews on Nov. 19, 1795. In 1822 Brothers published his "Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Ten Tribes," which may be regarded as the foundation of the movement. He was followed by J. Wilson ("Our Israelitish Origin," 1845), who placed the theory upon its present basis; by W. Carpenter ("Israelites Found"), and by F. R. A. Glover ("England the Remnant of Judah"); and the movement obtained a somewhat distinguished adherent in C. Piazzi Smith, astronomer royal for Scotland, who in his bizarre work, "Our Inheritance in the Great Pyramid," attempted to prop up the cause by showing the identity of British weights and measures with those of the ancient Egyptians and Hebrews. The chief representative, however, in England was Edward Hine, of whose "Identification of the British Nation with Lost Israel," London, 1871, a quarter million copies are said to have been sold. He also published for several years a weekly journal, "The Nation's Leader," and a monthly magazine, "Life from the Dead." In America the chief leaders of the movement appear to have been G. W. Greenwood, who published a monthly journal, "Heir of the World," New York, 1880, and Rev. W. H. Poole, of Detroit, Mich. The theory has even extended to Germany, though it does not appear to have attracted much notice there. A work by S. Backhaus, "Die Germanen ein Semitischer Volksstamm," appeared in Berlin in 1878.

Chief Arguments.

The theory of Anglo-Israelism is based upon an extremely literal interpretation of the Old Testament, as represented by King James's version and by an application of texts brought together from the prophecies about Israel; and its advocates attempt to bring their readers into the dilemma that England and its colonies must be the Israel to whom the promises were made in the Bible, or that these promises have been unfulfilled. At the start, distinction is made between the ultimate fates of Israel and Judah. For the former all the blessings of the Bible are reserved; whereas the latter, represented in modern times by the Jews, are to experience all the curses threatened to the backsliding people in the prophecies. It is pointed out that while in the prophecies Israel will change his name (Hosea, i. 9), be numberless (*ibid.* ii. 1), dwell in islands (Isa. xxiv. 15) with colonies and be the chief of the nations (Micah, v. 8), Judah will be a byword (Jer. xv. 4). The "isles" (Isa. xli. 1, xlii. 4), to which Israel was banished, were to be north (Jer. iii. 12) and west (Isa. xxiv. 15) of Palestine, and to be in a cold climate, since it is said: "Heat nor sun will smite them" (Isa. xlix. 10). It was further prophesied that the isles would become too small for Israel (Isa. xlix. 19) and that Israel should be a nation and company of nations (Gen. xxxv. 11). It would, therefore, have colonies (Isa. xlix. 20, liv. 3), so that it might surround the nations (Deut. xxxii. 7–9) and be above them all (Deut. vii. 6, xiv. 2, xxviii. 1).

Biblical Texts.

The children of Israel will always know and recognize the Lord (Isa. lix. 21, xlix. 3), which of course is interpreted to mean, "will be members of the true Church of England." The Anglo-Israelites triumphantly ask, "What nation save England corresponds to all these prophetic signs?" In further confirmation it is pointed out that one of the tribes of Manasseh was to become an independent nation (Gen. xlviii. 19): the United States obviously represents Manasseh. Both Ephraim and Manasseh shall exterminate the aborigines ("push the people together") in the countries into which they spread (Deut. xxxiii. 17). The lion and the unicorn are referred to in Num. xxiv. 8, 9; while the American eagle is intended in the prophecy in Ezek. xvii. 3. The promise that Israel "shall possess the gates of his enemies" (Gen. xxii. 17, xxiv. 60) is taken to be fulfilled in the possession by England of Gibraltar, Malta, Heligoland, Aden, and Singapore. Finally, it was prophesied that Israel should bear another name (Isa. lxv. 15) and speak another tongue (Isa. xxviii. 11). All these characteristics of Israel, as distinguished from Judah, are fulfilled, it is contended, in England, its colonies, and the United States.

Historic Connection.

The historical connection of the ancestors of the English with the Lost Ten Tribes is deduced as follows: The Ten Tribes were transferred to Babylon about 720 B.C.; and simultaneously, according to Herodotus, the Scythians, including the tribe of the Saccæ, appeared in the same district; the progenitors of the Saxons afterward passed over into Denmark—the "mark" or country of the tribe of Dan—and thence to England. Another branch of the tribe of Dan which remained "in ships" (Judges, v. 17) made its appearance in Ireland under the title of "Tuatha-da-Danan." Tephi, a descendant of the royal house of David, arrived in Ireland, according to the native annals, in 580 B.C. From her was descended Feargus More, king of Argyll, an ancestor of Queen Victoria, who thus fulfilled the prophecy that "the line of David shall rule for ever and ever" (II Chron. xiii. 5, xxi. 7). The Irish branch of the Danites brought with them Jacob's stone, which has always been used as the coronation-stone of the kings of Scotland and

England, and is now preserved in Westminster Abbey. Somewhat inconsistently, the prophecy that the Canaanites should trouble Israel (Num. xxxiii. 55, Josh. xxiii. 13) is applied to the Irish. The land of Arzareth, to which the Israelites were transplanted (II Esd. xiii. 45), is identified with Ireland by dividing the former name into two parts, the former of which is *ereẓ*, or "land"; the latter, *Ar*, or "Ire."

Philological Arguments.

Philology, of a somewhat primitive kind, is also brought in to support the theory: the many Biblical and quasi-Jewish names borne by Englishmen are held to prove their Israelitish origin (H. E. Nicholls, "Surnames of the English People"). An attempt has been made to derive the English language itself from Hebrew (R. Govell, "English Derived from Hebrew"). Thus, "bairn" is derived from *bar* ("son"), "berry" from *peri* ("fruit"), "garden" from *gedar*, "kid" from *gedi*, "scale" from *shekel*, and "kitten" from *quiton* (*ḳaton* = "little"). The termination "ish" is identified with the Hebrew *ish* ("man"); "Spanish" means "Spain-man"; while "British" is identified with *Berit-ish* ("man of the covenant"). Perhaps the most curious of these philological identifications is that of "jig" with *chag* (*ḥag* = "festival").

Altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture. The whole theory rests upon an identification of the word "isles" in the English version of the Bible unjustified by modern philology, which identifies the original word with "coasts" or "distant lands" without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to the Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with Hebrew. The whole movement is chiefly interesting as a *reductio ad absurdum* of too literal an interpretation of the prophecies.

The Anglo-Israelite theory has of recent years been connected with the persecutions of the Jews, in which the Anglo-Israelites see further confirmation of their position by the carrying out of the threats prophesied against Judah. This side of the subject has been dealt with by T. R. Howlett in "An Anglo-Israel Jewish Problem," Philadelphia, 1892; supplement, 1894.

BIBLIOGRAPHY: Besides the works mentioned above, the chief sources from which this article has been drawn are E. Hine, *The British Nation Identified with Lost Israel*, London, 1871, and W. H. Poole, *Anglo-Israel, or the Saxon Race Proved to be the Lost Tribes of Israel*, Detroit, 1889. See also P. Cassel, *Ueber die Abstammung der Englischen Nation*, Berlin, 1880, and S. Beruatto, *Britannia-Israel ossia gli Ebrei nella Questione d'Oriente*, Rome, 1880. Much information is also contained in the journals *Anglo-Israel* and *Banner of Israel*, both published in London, and *Heir of the World*, published in New York. The Anglo-Israelite theory has also been criticized in the *British and Foreign Evangelical Review*, xxxv. 65 *et seq.*, and the *Church Quarterly Review*, xvii. 34 *et seq.*

J.

ANGLO-JEWISH ASSOCIATION: An organization formed by Jews of the British empire having for its objects the promotion of social, moral, and intellectual progress among the Jews; and the obtaining of protection for those who may suffer in consequence of being Jews. Some far-seeing and large-minded men, among them the late Dr. Benisch and the Rev. Dr. A. Löwy (late secretary of the association), had many years before its establishment conceived the idea of forming a society on lines similar to those of the Alliance Israélite Universelle in Paris; but it was not until after the Franco-German war of 1870–71 that an opportunity presented itself for the realization of their idea. Grave apprehensions were entertained that the work of the Alliance, interrupted by the war, would suffer through want of means; that the unhappy feud, which had estranged the two powerful nations of France and Germany, would, for some time to come at least, prevent the Jews in both countries from cooperating even in works of philanthropy, and that unless help came from without, disorganization, if not dissolution, must be the inevitable result. It was thought also that it was time a body so prosperous, influential, and sympathetic as the English Jews should take its stand by the side of the other sections of Jewry, and share in a movement full of promise for the welfare of the Jewish race; and at the same time should give the best conceivable evidence of their sympathy with their brethren in France. These were the objects which guided the promoters of the Anglo-Jewish Association; but taking into consideration the position occupied by Great Britain, it was from the outset thought desirable that the right of independent action should be reserved to the new society. While it works in the utmost harmony with the Alliance Israélite Universelle, this right has ever since been maintained.

Foundation.

A large number of prominent members of the Jewish community in London gave their adhesion to the movement, and the Anglo-Jewish Association was formally constituted at a public meeting held on July 2, 1871. Efforts were made at once to obtain members throughout the United Kingdom and in the British colonies, and within the first year branches were formed in Manchester, Liverpool, and Birmingham, and promises of support were received from Cape Colony and some of the Australian colonies. That these promises were kept, and that the work of the Anglo-Jewish Association has since then enlisted the sympathy of Jews in many quarters of the globe, may be inferred from the fact that in 1900 the society had 36 branches; viz., 21 in the United Kingdom, 14 in the Colonies, British settlements, and foreign countries, and 1 in India. In this respect the Anglo-Jewish Association forms a powerful link between the Jews in all parts of the British dominions, for there is no other Jewish body in the United Kingdom with such extensive ramifications. The late Professor Jacob Waley was elected the first president of the association; the vice-presidents were Dr. Benisch, Sir Francis H. Goldsmid, Mr. (afterward Sir) Julian Goldsmid, Sir George Jessel (then solicitor-general), Sir David Salomons, Mr. Reuben D. Sassoon, and Sir John (then Mr. Serjeant) Simon. Of these gentlemen (five of whom were at the time members of Parliament) only Mr. Sassoon survives, and his name still appears in the list of vice-presidents. After the first year Professor Waley was compelled by ill health to resign the office of president. The vacancy was filled by the election of Baron Henry de Worms (now Lord Pirbright), who held the office for fourteen years. On his resignation in 1886, Sir Julian Goldsmid was elected president and continued in office until the latter part of 1895, when the state of his health necessitated his resignation, and Mr. Claude G. Montefiore was then elected his successor.

The present vice-presidents are the chief rabbi, Dr. H. Adler; Mr. Ellis A. Franklin (who is also treasurer), Mr. Alfred G. Henriques, Mr. Benjamin Kisch, Sir Philip Magnus, Mr. F. D. Mocatta, Sir George Faudel-Phillips, Lord Rothschild, Mr. Leopold de Rothschild, Sir Edward Sassoon, M.P.; Mr. Reuben D. Sassoon, and Mr. Leopold Schloss. These names, as well as the list of members of the Council, show that the governing body of the Anglo-Jewish Association contains within its ranks representatives of every section of religious thought in the Jewish communities of England.

The Rumanian and Russo-Jewish Committees.

On two important occasions the association has not acted independently. In the very first year of its existence it was called upon to take up the cause of the persecuted Jews in Rumania. But in view of the fact that it had not then secured all the support, either personal or financial, that it required, the Council thought it desirable to assist in the formation of a special "Rumanian Committee," consisting mainly of its own members, and with Sir Francis Goldsmid, a vice-president of the association, as its chairman. As a consequence of the appointment of this committee, a great meeting was held at the Mansion House early in 1872, when Lord Shaftesbury, the bishop of London, many members of Parliament, and representatives of almost all the great city houses concurred in a cry of righteous indignation against the oppression of the Rumanian Jews. About four years later the association, at the request of the Rumanian Committee, resumed charge of the duties previously undertaken by that committee. It is scarcely necessary to add that down to the present time the condition of the Rumanian Jews has never ceased to occupy the attention of the association. Again in 1882, when the persecution of the Jews in Russia attained such dimensions as to arouse general indignation, the association assisted in the formation of a special Russo-Jewish Committee, representing all sections of the community.

Apart from these two great occasions, in which, for the reasons already stated, the association did not, as a body, take an active part, there have been, during the past twenty-nine years, innumerable cases in which it has interposed, usually with success, on behalf of victims of oppression or persecution. These cases have been of the most varied character. Sometimes it has been to quell an actual rising of a fanatical populace against the Jews, sometimes to nip in the bud an anticipated émeute; at one time to rescue from prison, or to procure a fair trial for Jews falsely accused or the victims of a vindictive or fanatical official; at another to obtain redress for a man unjustly punished, or compensation for a family deprived of its head in some religious broil; to procure the revocation or mitigation of degrading regulations affecting Jews, or the removal of a hostile governor or other official.

Not a single year has passed without the association being called upon to take action in one or more matters arising out of injustice, oppression, or persecution; but it is some satisfaction to find that, apart from the standing grievances in Russia and Rumania, cases of official persecution in which government connivance may be suspected tend to become more and more rare.

In this department of its work, the association has at all times received the most ready and cordial cooperation from the Foreign Office, quite irrespective of the party politics of the government in office for the time being. In many instances, indeed, communications from the Foreign Office have been the means of calling attention to cases upon which action has been subsequently taken.

Educational Work.

In addition to this, the educational field of the Anglo-Jewish Association has been largely extended, and only awaits increased resources for its further development. With the exception of schools under its own control at Bombay, Jerusalem (the Evelina de Rothschild School for Girls), and Mogador (Morocco) the Council employs its energies in the direction of education by helping to maintain schools of the Alliance Israélite Universelle in various parts of the East. Striking testimony to the efficiency of several of these schools is to be found in the fact that Moslem and Christian parents of high standing have sent their children as paying pupils. It may be roughly estimated that the association has assisted in the education of no less than 40,000 children. In the year 1899, the number of children receiving education in schools subventioned by the association was 9,418; viz., 5,666 boys, 3,497 girls, and 255 infants of both sexes. The total of the subventions amounted to £2,848 ($14,240).

Before the association had been many years in existence an arrangement was made with the London Committee of Deputies of British Jews with the view of preventing the possibility of the two bodies acting independently of each other in matters involving applications to the British government. The importance of some such arrangement was at once recognized, and a formal compact was entered into in 1878, which has ever since been adhered to, and has resulted in uniformly harmonious action. This compact has indeed been carried out beyond the mere letter, for the two bodies have on several occasions acted jointly in presenting addresses to foreign potentates.

Jewish Colonization Association.

In the year 1893, the late Baron de Hirsch presented the Anglo-Jewish Association with 3,600 fully paid-up shares of £100 each in the Jewish Colonization Association, which he had then formed for the purpose of carrying on permanently the work he had initiated for removing Jews from countries where they were persecuted and settling them in lands where they could live under happier auspices. Shortly before his death in 1896, the baron (who had in the meanwhile become a vice-president of the association) gave this body another proof of his confidence by requesting it to accept a further number of shares to be held in trust for the Alliance Israélite Universelle, which is not competent by French law to hold shares in a public company. A few weeks later the baron increased the holding of each institution in the Jewish Colonization Association by 995 shares, making a total for each body of 4,595 shares, from which, however, no pecuniary benefits accrue to the holders. The Anglo-Jewish Association is entitled to one representative on the Council of Administration of the Jewish Colonization Association, and this position was held in 1900 by the president, Mr. Claude G. Montefiore.

M. D.

ANGLO-JEWISH HISTORICAL EXHIBITION: An exposition held at the Royal Albert Hall, London, England, during April, May, and June, 1887, in which were collected and shown most of the antiquarian remains illustrating the history of the Jews in England, together with a collection of objects of ecclesiastical art and miscellaneous Jewish antiquities. The idea of the exhibition originated with Isidore Spielman, who enlisted the cooperation of a large number of English antiquaries. The president of the exhibition was F. D. Mocatta.

The exhibits included a large number of *sheṭarot*, or Hebrew deeds, relating to the transactions of the early English Jews; numerous portraits of Anglo-Jewish worthies, with engravings and caricatures bearing upon their lives; a collection of exhibits from the Beni Israel community of India, and numerous specimens of ancient Jewish coins. Two collections of objects of Jewish ecclesiastical art—one by M. Strauss of Paris, the other by R. D. Sassoon of London—attracted considerable attention. The various objects were arranged as indicated on the accompanying plan.

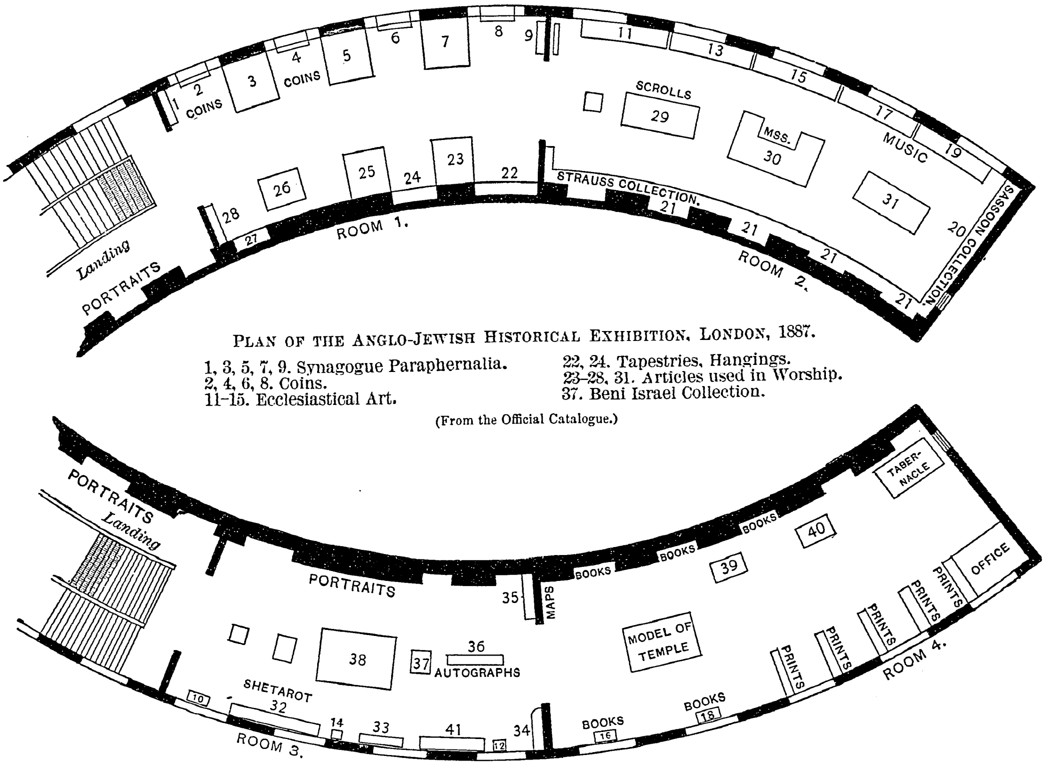

Plan of the Anglo-Jewish Historical Exhibition, London, 1887.

1, 3, 5, 7, 9. Synagogue Paraphernalia.
2, 4, 6, 8. Coins.
11-15. Ecclesiastical Art.
22, 24. Tapestries, Hangings.
23-28, 31. Articles used in Worship.
37. Beni Israel Collection.

(From the Official Catalogue.)

During the exhibition a number of lectures were given on the various phases of Jewish history illustrated by it; and these papers were subsequently published in book form. They included an address by the eminent historian Graetz, who visited London expressly to deliver it. Under the auspices of the exhibition the sheṭarot were edited and published; while an edition de luxe of the catalogue of the exhibition, with 28 full-page illustrations, put on permanent record many of the most interesting objects shown. A distinct revival of interest in the history of the Jews in England can be traced to the exhibition, as well as a renewed taste for beautiful objects of Jewish ecclesiastical art.

Bibliography: *Report of the Executive Committee* given only in the edition de luxe of the *Catalogue of the Anglo-Jewish Historical Exhibition*, pp. 207-214, London, 1887, where full details are given.

J.

ANGLO-JEWISH MAGAZINE, THE. See Periodicals.

ANGOULÊME: Town in the department of Charente, France, where, about 1240, a controversy took place between Nathan ben Joseph Official, and the bishop of Angoulême. In a letter to the bishops of Angoulême, Pope Gregory IX. (1227-41) expressed his deep dissatisfaction at the persecutions of the Jews of that place by the Crusaders.

Bibliography: Gross, *Gallia Judaica*, p. 63.

M. B.

ANGRO-MAINYUSH. See Ahriman.

ANGYAL (ENGEL), ANNA: Hungarian author; born at Veszprim, 1848, died 1874; the daughter of a teacher in the town of Hód-Mezö-Vásárhely. Versed in the literature of Hungary, France, and Germany, from a very early age, she began her literary career in her sixteenth year. Her first novel, "Adventures of a Hungarian Family," was published in the "Szegedi Hiradó," a Hungarian magazine. In 1865 she published in the "Magyar Izsráelita" a short novel entitled "Prejudices," in which she described the condition of the Jews in Hungary. Her historical novel, "Jlonka és Elemér," was published in 1868.

Bibliography: Kayserling, *Jüdische Frauen*, 300, 301.

S.

ANGYAL (ENGEL), DAVID: Hungarian writer; born November 30, 1857. After graduating from the University of Budapest he was appointed high-school teacher in that city and in spite of absorbing duties distinguished himself as a writer on history and literature. Among his more important works are: "Berzsenyi Dániel" (1879), "Késmárk Tököly Imre, 1657-1705" (1882), and "Magyarország

Története II. Mátyástól III. Ferdinand Haláláig" (The History of Hungary from Matthias II. to the Death of Ferdinand III.) (1889). The last work forms the sixth volume of Szilágyi's "Hungarian National History," which was published on the occasion of the millennial celebration of the existence of the Hungarian realm. He has translated several works by Macaulay, Paul Janet, etc., into Hungarian, contributed several historical essays to the periodical press, and edited the works of the poets Kölcsey and Kisfaludy. Angyal has been baptized.

BIBLIOGRAPHY: Pallas, *Lexikon*, i. 666; Szinnyei, *Magyar Irók Tára*, vol. i.

M. W.

ANHALT: An ancient principality of Germany, now a state of the German empire; formerly divided into four duchies: Anhalt-Bernburg, Anhalt-Dessau, Anhalt-Köthen, and Anhalt-Zerbst. Its former capital was Zerbst, a town on a tributary of the Elbe, situated about ten miles northwest of Dessau. Jews are known to have been permitted to live here before the year 1440, and it is said that the "Jüdenstrasse" (Jews' Street) dates from the fifteenth century. According to an agreement made in 1460 and a document drawn up in 1488, the revenue derived from the Jews was to be divided between the prince of Anhalt and the town of Zerbst. The Jews owned no real estate there, and seem to have lived in the town at irregular intervals, and then only in small numbers. In 1774 several families from Dessau settled at Zerbst. But the settlement of Jews in other towns of the duchy is even more recent than this.

At Bernburg, also the capital of the duchy of Anhalt with which its name is linked, a city situated on the Saale, there was a synagogue in 1454; and here, in 1462, Bernhard VI., prince of Bernburg, sold to Tile Goldschmidt a house near the "Joddenschulen."

In Dessau, the capital of the duchy of Anhalt-Dessau, a city about eighty miles southwest of Berlin, a small number of Jews lived in 1621. Here Prince George II. permitted them to build a synagogue, and he gave them the use of a cemetery as well as a piece of land for a hospital (*hekdesh*). In the villages of Anhalt-Dessau the Jews lived in large numbers.

In 1764 Prince Leopold granted the Jews a constitution and issued regulations for the maintenance of their credit. He abolished the poll-tax in 1804, and permitted the Jews of Woerlitz to build a synagogue. In the same year Leopold recognized the Franzschule as a Jewish public school.

Important Hebrew printing-houses existed at Köthen from 1622 to 1717, and at Jessnitz from 1719 to 1726. The Jews of the principality were compelled to take family names at Bernburg in 1810, at Köthen in 1811, and at Dessau in 1822. In 1810 civil rights were granted in Bernburg, and in 1811 in Köthen. In 1848 all restrictions were abolished.

Anhalt is remarkable for the great number of Jewish scholars it has produced. Moses Mendelssohn and Ludwig Philippson came from Dessau; the historian Jost, from Bernburg; the mathematician Unger, from Coswig; the philosopher Steinthal, from Gröbzig; and the preacher Salomon, from Sandersleben.

BIBLIOGRAPHY: *Die Juden unter d. Anhaltischen Markgrafen von Brandenburg*, in *Allg. Zeit. d. Jud.* 1840, No. 13; D. Calm, *Die Stellung der Juden in Anhalt*, ib., 1866, Nos. 40 and 41; *Anhaltische Juden* in *Jüdisches Volksblatt*, ed. L. Philippson, 1864, xi. Nos. 12 and 13.

A. F.

ANI, ANIDA, or **ADAFINA:** Among Spanish Jews, a dish composed of beans, peas, fat meat, and eggs, placed in an oven over Friday night, and eaten at the Sabbath meal. The *Ani*, called by the German Jews *Schalet*, was regarded by the Inquisition as conclusive evidence of Jewish practises against Maranos.

BIBLIOGRAPHY: *Rev. Ét. Juives*, xviii. 374, xxxvii. 267.

M. K.

ANILAI and **ASINAI:** Robber chieftains. Two Jewish boys of Nehardea in Babylonia were apprenticed by their widowed mother to a weaver. Having been punished for laziness by their master, they ran away and became freebooters in the marshlands of the Euphrates. There they gathered about them a large number of discontented Jews, organizing troops, and levying forced contributions on the shepherds, and finally established a little robber-state at the forks of the Euphrates. One Sabbath they were surprised by the Parthian ruler of Babylonia, but they determined to fight regardless of the day of rest, and defeated their assailant so completely that the Parthian king Artaban III. (about 10–40), who was just then engaged in putting down a rebellion, resolved to make use of such brave Jews to keep the satraps in check. He concluded an alliance with them, entrusting them with the control of that portion of Babylonia which they already occupied. They then built fortifications, and the little state lasted for fifteen years (about 18–33). Its downfall was brought about by the marriage of Anilai with the widow of a Parthian general, whom he had attacked and killed in battle. He tolerated the idolatry of his foreign wife, and met the religious objections of his people with violence, thus estranging his followers and sowing dissension among them. After Asinai had been poisoned by his brother's wife for his too frank utterances, Anilai assumed the leadership of his troops. He sought to divert them with wars, and succeeded in capturing Mithridates, governor of Parthyene, and son-in-law of the king. He soon, however, released Mithridates, fearing that Artaban might take vengeance on the Babylonian Jews for his death. Being signally defeated by Mithridates in a subsequent engagement, he was forced to withdraw to the forests, where he lived by plundering the Babylonian villages about Nehardea, until his resources were exhausted and the little robber-state disappeared. Babylonian hatred of the Jews, long restrained from fear of Anilai, now broke forth afresh, and the Jews fled from the persecutions to Seleucia without finding there the desired peace.

[The name Anilai is identical with "Ḥanilai" in Talmudic literature. This was, for example, the name of the father of the well-known haggadist Tanḥum b. Ḥanilas (Bacher, "Ag. Pal. Amor." iii. 627).

W. B.]

BIBLIOGRAPHY: Josephus, *Antiquitates*, xviii. 9.

A. Bü.

ANIMAL FABLES IN TALMUD AND MIDRASH. See ÆSOP'S FABLES, also FABLES.

ANIMAL OFFERINGS. See SACRIFICE.

ANIMAL WORSHIP: This is an expression which needs careful definition, since it is understood and explained in various ways. A distinction has to be made between a strict and a loose employment of the expression. On the one hand, a difference must be noted between actual devotion to, or service of, an object and the mere recognition of such an object as divine or supernatural. On the other hand, care must be taken to avoid confounding the direct worship of an animal with the use of the animal as a symbol of the real object of worship.

In the strictest sense of the words, it is doubtful whether Animal Worship ever existed in any large portion of the Hebrew community; but, in a wider sense, there were instances which are worthy of close attention. Generally speaking, there were three distinct occasions on which religious sentiment toward animals resulted in superstitious awe or actual ceremonial service.

First Form of Worship: Belief in Demons.

Characteristics of the "Jinn."

The first or lowest mode of Animal Worship is that form of deference or veneration which arises from the persuasion that certain animals are invested with demoniacal powers. Such a notion is universal among savage and semicivilized peoples, and still survives to a great extent among members of the most cultivated of modern communities. The whole ancient Semitic population of western Asia was infected with this superstition, which manifested itself in many different ways. In Babylonia it was especially rife. Hundreds of spirits are referred to in the religious cuneiform texts. Every condition and activity of human life was subject to their influence; and their forms and characteristics were as various as their occupations. Among the ancient Arabs demons of all sorts and grades, generally representing the denizens of the desert, were known as "jinn" (genii); and this well-known term may be here used to include the demonized animals with which the Hebrews and their neighbors were most familiar. Both the Babylonian and the Arabian systems of belief are of prime importance in the elucidation of the Bible. The latter system, having been longer known and studied, is for the present the more available. The "jinn" were related to ordinary animals, somewhat as the gods were related to man. That is to say, certain animals were invested with superhuman, or at least extrahuman, attributes. Their qualities were not, however, of a high or spiritual character, and for the most part they remained animals socially and morally. Their chief attribute was the power to assume various shapes, including that of man; and occasionally they adopted the human form permanently. Yet as a class they stood aloof from men; so that they could not be really worshiped, but were feared as foes or prized as allies. They were usually maleficent, but occasionally beneficent. The generic Hebrew designation seems to have been *shedim*, a word which was also used by the Babylonians for a very large class of animal demons. Their animal character is indicated by several names applied to them, which names mean primarily "hairy." In Moslem legend Balkis, the queen of Sheba wedded to Solomon, had hair on her ankles, and was thus shown to be by descent a "jinnee." Of this race may be the *se'irim*, or hairy creatures, of the Hebrews. The *Lilith* (Assyrian *lelit*) of Isa. xxxiv. 14 is a species of nightmare. Other demoniacal creatures are mentioned in Isa. xiii. 21. It is probable that most, if not all, of such allusions to classes or types of demons are exilic or postexilic; and but scanty information is available as to the animal cults of earlier times in Israel. The statement of Deut. xxxii. 17 (compare Ps. cvi. 37) is, however, a general indication.

The Rôle of the Serpent.

One of the most prominent of the demons, the serpent, was raised to exceptional distinction among the Babylonians, the Arabs, and the Hebrews. Many qualities united in the serpent to make it an object of superstitious regard, as it still is, more or less, to practically the whole human race. Among these attributes were its faculty of sudden appearance and disappearance, its flexibility, its rapid changes of posture and shape, its haunting of obscure and uncanny places, its subterranean abode, its ubiquity on land or water, its apparent kinship with many sorts of elusive beings, great and small, marine, terrestrial, and aerial. It seemed to have kinship even with the flying cloud and the forked lightning, the celestial "tannin" (Isa. xxvii. i.; Job, vii. 12), the leviathan (Job, iii. 8; Isa. xxvii. 1), the Babylonian *tiamat*, or the dragon. The highest function attributed to the serpent is that of the primal tempter of man (Gen. iii.)—a conception which is both Hebrew and Babylonian. But it had many rôles of a less exceptional kind. Serpents were often maleficent, but often also beneficent. From their watchfulness they were held to be the natural guardians of groves, rocky recesses, and other animal retreats; and when such abodes of lower life were converted to the uses of man, they still remained as sentinels, and were naturally promoted to be the protectors of gardens and estates, fountains and streams, and became the familiar demons of homes and sanctuaries. Thus, boundary-stones in Babylonia were decorated with images of serpents and scorpions as terrors to the trespasser or the invader (compare the Brazen Serpent of the Hebrews).

Even in Israel some form of demoniacal superstitions must have been more or less secretly practised for centuries, since we find that in the gloomy time just before the captivity of Judah, images of noxious creatures were portrayed or carved on an inner wall of the Temple (Ezek. viii. 10). Evidently a desperate resort was had to the baser animal spirits during the utter lapse of faith and hope among the leaders of the nation. Strange to say, this nearest approach to direct Animal Worship recorded in the Bible was made just at the close of the national existence. Robertson Smith has suggested that this was a revival of a totemic ritual.

Clean and Unclean Animals Contrasted.

A second source of the religious veneration of animals is found in the primitive notion of the kinship and ultimate identity of all forms of life, vegetable and animal, human and celestial. This notion explains, in part at least, the existence of sacred trees among so many ancient peoples. To a large extent also this sense of kinship was the basis of religious devotion in many forms. It was, for example, both the cause and the effect of ancestor worship. The kinship between national or tribal gods and their worshipers is a familiar belief. But it is also a significant fact that certain animals, usually possessed of demoniacal or superhuman powers, were sacred to many tribes and families of primitive men by virtue of a fancied kinship between them. Such a belief has been ascribed by recent authoritative writers to the earliest society of ancient Israel, as well as to the original Semites from whom they were descended. And it has been plausibly maintained that the distinction between clean and unclean animals was due to the circumstance that the latter were sacred and, therefore, forbidden as food on ordinary occasions. The sacredness depended upon a supposed kinship between the tribesmen and the animals in question, such as is the basis of totemism in many savage communities, ancient and modern. It happened, however, that at special seasons such unclean animals were actually eaten, and that, too, at sacrificial feasts. The meaning of this ceremony is apparently twofold: The tribe or clan ratifies its union or covenant with its animal kindred; and, by partaking of the flesh, its members derive some communion with the supernatural life, which is an attribute of the sacred animal. Now, it would be expected that if there had been any time in the history of Israel when such ceremonies were observed, it would have been when degenerate members of the community were mixed with a heathen population. Such a time occurred toward the end of the Exile, described in Isa. lxv. and lxvi., when swine and dogs and mice, the most unclean of animals, were eaten by certain Hebrews living among the Babylonians. It is more than a coincidence that in the Bible and elsewhere these very animals have specially demoniacal qualities or associations.

Third or Symbolic Type of Worship.

The third cause of the religious veneration of animals is the desire to have acknowledged deities, as distinguished from mere demons, represented by some visible, tangible object or image, which may impress the imagination and excite faith and devotion. This does not refer to the deities that may have been developed out of the "jinn," or animal demons, and which thus continued to image forth, in the form in which they were adored, the original animal whose supposed spiritual essence swayed the credulous fancy of an earlier people, but rather to those prominent instances of animal cults in which the qualities of great national or tribal gods are symbolically expressed by the characteristics of certain animals chosen as their visible representatives. The typical Biblical instance is that of the so-called bull- or calf-worship of northern Israel, with which may be included the worship of the golden calf made by Aaron before Mount Sinai. This latter is of importance in so far as it shows the traditional and inveterate character of the cult, since Ex. xxxii. was probably intended for illustrative purposes and as a prophetic object-lesson.

Explanation of Bull- or Calf-Worship.

The explanation of this influential cult is wide and comprehensive. Israel was heir to many forms of Semitic belief; and religious symbolism had begun in early ages among peoples to which, both through racial descent and historic association, Israel owed much of its culture. That bull-worship was borrowed from Egypt is still perhaps the popular belief; but it has been given up by scholars, partly on the general ground that Israel was scarcely affected in any essential religious matter by the Egyptians, and partly in view of the fact that the Egyptian worship was that of living animals. The chief direct cause of the cult in Israel was no doubt the influence of the Canaanites, not merely of the predecessors of the Hebrews in Canaan, but also of their contemporaries in central Palestine and in Phenicia. Many characteristics of the bull doubtless contributed to the prevalent symbolism. In the popular mind YHWH was largely confounded with the Canaanitic Baal; and the image of the Baal was a bull, as that of his consort Astarte was a cow. To an agricultural people the choice of such a symbol for the chief deity was almost inevitable, as an image of strength, endurance, animal reproductiveness, and service to mankind. There was another cardinal feature in the representation. The Baal was also the great Canaanitic sun-god, symbolizing thus the chief source of agricultural prosperity. The horns of the steer were the familiar emblem of the rays of the sun, even embodied in current Hebrew speech to describe the gleaming face of Moses (Ex. xxxiv. 29). A favorite ideograph for the Babylonian Merodach-Bel signifies "the bullock of the sun." This view accords with the fact that bull-worship was unknown to the kingdom of Judah, where Canaanitic influences were slight during the formative period of the later popular religion. The Brazen Serpent and Azazel were in great part symbolic (see Azazel; Brazen Serpent; and Totemism).

Bibliography: Useful illustrations of early forms of Hebrew and Semitic worship may be gained from well-known anthropological works. For the special subject, refer to W. R. Smith, in *Journal of Philology*, ix. 75 *et seq.*; *Religion of the Semites* (index, under *Animals*, *Demons*, and *Jinn*); Wellhausen, *Reste Arabischen Heidenthums*, pp. 135 *et seq.*, 176 *et seq.*; Baudissin, *Studien zur Semitischen Religionsgesch.* i. 128 *et seq.*, 258 *et seq.* For Babylonian beliefs, see Jastrow, *Religion of Babylonia and Assyria*, pp. 180 *et seq.*, 260 *et seq.*

J. F. McC.

ANIMALS, CLEAN AND UNCLEAN. See Dietary Laws.

ANIMALS OF THE BIBLE: To contrast them with plants and minerals, animals are called in Hebrew נפש חיה (living soul): used always collectively in Gen. i. 20, 24; ix. 10; or simply *ḥayyah* (living): as a rule collectively (Gen. ix. 2 *et seq.*); rarely as a singular (Gen. xxxvii. 20); or in the plural ḥayyot, as in Ps. civ. 25. Etymologically speaking, this latter Hebrew word corresponds well enough with the Latin *animal* and still better with the Greek ζῷον; it might, therefore, have been used of man as well as of brutes. It is, however, never so used in Hebrew, nor in certain other languages, reflecting the popular rather than the scientific mind. Popular Jewish philosophy accords willingly to animals all the characteristics man has in common with them, inclusive of life. The Biblical writers, when speaking of animals, generally look at them either from the standpoint of man's superiority—and thus avoid lessening the distance between the animals and their godlike and God-appointed ruler by uniting the two under a common name—or from the point of view of the Creator of all, and then merge man and brutes, together with inanimate beings, and angels as well, into the universal appellative of "creature." When exceptionally—as in the narrative of the Deluge—man and brutes are recorded together, it is done by means of a circumlocution or descriptive clause, like "all flesh" (Gen. vi. 12, 13; ix. 11, 17), sometimes with the addition, "in which there is breath of life" (Gen. vi. 17), or "all [beings] in whose nostrils was the breath of life" (Gen. vii. 22).

Classification into Four Groups.

It is generally considereed that the Bible divides animals into four groups, according to their mode of moving: (1) quadrupeds, or walkers; (2) birds, or fliers; (3) reptiles, or creepers; (4) fishes, or swimmers. In fact, we find these four groups enumerated, side by side, throughout the Biblical books: for instance, in Gen. i. 26, 28; vi. 7, 20; vii. 8; ix. 2; Lev. xi. 46; Deut. iv. 17, 18; I Kings, v. 13; Ezek. xxxviii. 20. This division, however, is but a later and abridged form of a more complete classification, consisting of six distinct groups as recorded in Gen. i. 20–25. Moreover, the mode of living seems to be absolutely foreign to either the primitive classification or its simpler substitute. Birds in the Bible are said to fly, but reptiles are nowhere said to creep, nor fish to swim. Man and quadrupeds are said "to go" rather than "to walk," but the same is also said of the serpent (Gen. iii. 14). In fact, the grouping of Gen. i. 25 is the complex outcome of no less than four different factors.

First in order comes the origin or element from which the animals were produced. The creation of animals is divided into two distinct acts: the one for the fishes and birds taken from the water (Gen. i. 20–23), the other for the terrestrial animals taken from the earth (Gen. i. 24, 25). The air evidently was not yet recognized as an element. Such, at least, is the interpretation that both the Septuagint and the Vulgate have given to the original text.

The habitat of animals is introduced as a second factor. Fishes are the "living things" of the waters, of the sea, of the rivers. Birds, created to "fly in the

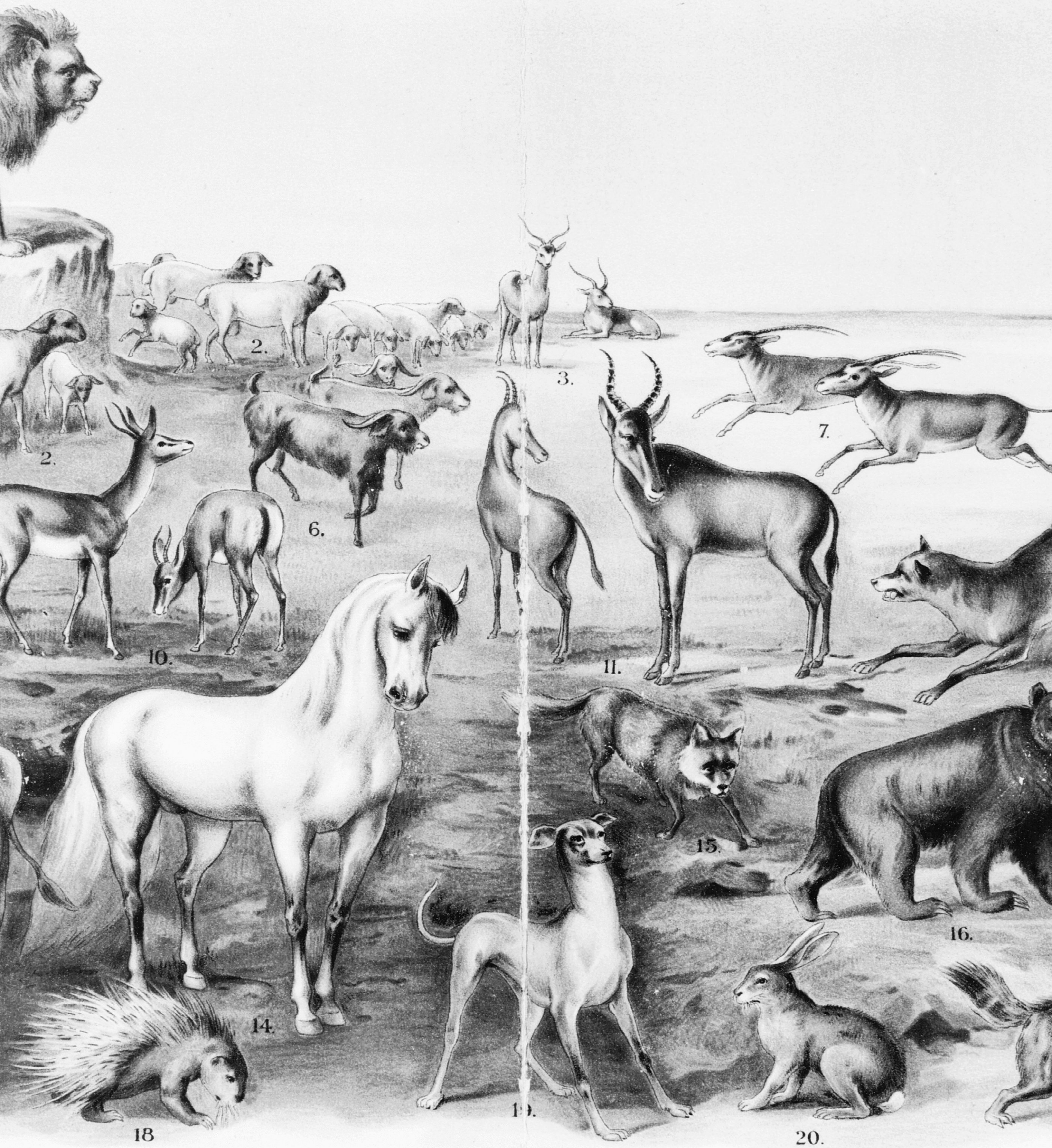

ris aries dolichura). 3. Addax (*Addax naso-maculatus*). 4. Ibex (*Capra beden*). 5. Leopard (*Felis leopardus*).
avia syriaca). 9. Wild Ass (*Asinus hemippus*). 10. Dorcas Gazelle (*Gazella dorcas*). 11. Bubale (*Bubalis boselap*
taurus). 14. Arabian Horse (*Equus caballus*). 15. Fox (*Vulpes niloticus*). 16. Syrian Bear (*Ursus syria*
cristata). 19. Dog, GREYHOUND (*Canis familiaris grajus*). 20. Egyptian Hare (*Lepus ægyptiacus*). 21. Hyæn

ANIMALS OF THE BIBLE.

PREPARED BY WILLIAM FRANK UNDER THE DIRECTION OF PROF. THEODORE GILL, M. D., L L. D.,

Smithsonian Institution, Washington, D.C.

expanse of heaven," are called the "birds of heaven"; that is, of the air. Hence, a new group obtained by the subdivision of the first group into animals of the air and animals of the water.

A third factor was the mode of propagation. Just as we are in the habit of grouping together all useless and all troublesome small vegetation—or, to be more accurate, as in the Linnean system all plants having an obscure mode of fertilization were thrown into one large family, in contrast with flowering plants—so in the Bible all inferior animals whose way of propagating escapes the popular attention were designated by a common name שרץ (*sherez*); that is, "fast breeding [animals]," or its practical equivalent רמש (*remes*), "that which moves in large masses." This factor creates two new groups, inasmuch as it involves the subdivision of the terrestrial animals into (*a*) higher quadrupeds or "animals of the earth" proper, and (*b*) lower quadrupeds and reptiles, or sherez and remes (see, for the rendering of these two appellatives, Fish and Reptiles). The same subdivision was made for the aquatic animals thus divided into (*a*) *tanninim gedolim*, or cetaceous animals, and (*b*) *sherez, remes.*

Finally, the fourth factor—which gave the last and finishing touch to the division of animals as we find it in Gen. i. 20–25—is the relation of animals to man from a practical point of view; that is, their possible utility, as food or helpers. The animals that were of special usefulness to man, whether domesticated or not, received the common appellative of בהמה—that is, according to current etymology, "dumb animals"—while the others retained the more general name of "animals of the earth." This last line of division is not well marked in all the books of the Bible. The name *behemah* is sometimes extended to all large quadrupeds, whether useful to man or not, just as the *behemot* are frequently thrown in with the other quadrupeds, or "animals of the earth"; but we find also the two groups registered side by side, for instance (besides Gen. i. 20–25), in Gen. i. 26 (according to the Septuagint and Syriac, Gen. vii. 14, ix. 10).

To sum up, in accordance with the four factors mentioned—origin, habitat, propagation, usefulness—the Animals of the Bible are classified as follows: First group, "animals of the earth" proper; second group, behemot; third group, remes, or reptiles; fourth group, birds; fifth group, sherez proper, or fishes; sixth group, cetaceans. Besides this classification into six groups and the one into four, we find in the Bible another division into five groups; that is: (1) "animals of the earth"; (2) behemot; (3) birds; (4) reptiles; (5) fish (Gen. i. 24, 26), according to Septuagint and Syriac, Gen. vii. 14, ix. 10. If we now observe that in the division into four groups the quadrupeds are called indifferently "animals of the earth," or "behemot," it becomes plain that both the division into five and the one into four were obtained from the more complete classification by eliminating such groups of animals as could be dispensed with without creating confusion. Thus, the division into five was obtained from the one into six by suppressing the cetaceans, in which man, the Hebrews especially, had but little interest. Thus, also, the division into four was obtained from the one into five by selecting at one time the behemot and at another the "animals of the earth" to represent all the quadrupeds: the former because more interesting to man; the latter, very likely, on account of greater comprehensiveness.

This classification marks by no means the last stage of action of the four factors we have just described. Thus, we find that the third factor brought about the adoption of a subgroup in the group of birds; that is, the insects called שרץ העוף (flying sherez), from their obscure and rapid mode of propagating. Again, the fourth factor created a new section in the group of the behemot, the domesticated animals being distinguished from the others by the appellation of מקנה "possession, property" (compare Latin "pecunia, peculium," from "pecus"; English "chattel" from "cattle"). Further, apparently under the influence of the same factor, the *miḳneh* was subdivided into (*a*) בעיר *be'ir*, the beasts of burden; (*b*) בקר *baḳar*, plow-animals; and (*c*) צאן "small animals"—sheep and goats, which furnish merely food and clothing. It was also the same factor of usefulness that caused the ברברים *barburim*, fowls, to be detached from the group of birds (I Kings, v. 3). It may be fortuitous that the classification adopted by the author of Gen. i. 20–25 stops, so to speak, half-way, recording only six groups of animals, when the factors that underlie it suggested a good many more groups. It seems, however, that it was with a view of obtaining, when added to the creation of man, the same number seven as that which suggested the division of the whole creation into six days, completing a week with the seventh day. Further subdivisions of some of the groups above mentioned betray the action of another factor. This, however, contrasts entirely with the others, in so far as it originated from an observation of the anatomical structure of the animal itself and its mode of feeding. Thus, the birds of prey were detached from the group of birds, taking the specific name of עיט *'aiṭ*. The behemot were divided into hoofed animals and clawed animals; the former into cloven-hoofed and non-cloven-hoofed animals; and, in their turn, each of these categories into "cud-chewing" and "non-cud-chewing," etc. This attempt at a somewhat scientific classification seems, however, to have been the outcome of ritualism, not of popular observation like the more primitive and general grouping of which the above is a logical, not chronological, analysis. See for further discussion of these classes and subdivisions the article Clean and Unclean Animals; also Birds, Cattle, Fish, Reptiles; Dietary Laws.

Bibliography: Tristram, *Fauna and Flora of Palestine*; L. Chichester Hart, *Animals of the Bible.*

H. H.

AN'IM ZEMIROT (אנעים זמירות): A mystical hymn, known as the "Shir ha-Kabod" (Hymn of Glory), ascribed to R. Judah, the saint of Speyer (Landshuth, "Hegyon Leb," pp. 265 *et seq.*), which is honored by many congregations with a prominent place at the close of the morning service in association with the Psalm of the Day [Temple Service]. It is likewise read on the Eve of Atonement, and in English congregations is then associated with a simple melody, coming, like the hymn, from the Rhineland, but not dating back further than the early part of the eighteenth century (see Zunz, "Literaturgesch." p. 300). For music see next page.

F. L. C.

ANISE. See Dill.

ANISIMOV, ILIA SHARBATOVICH: Russian civil engineer; born in Daghestan, 1853; received his first education in the house of his father, Dr. Sharbat ben Nisim, rabbi and president of the Daghestan community. He was graduated from the University of Moscow, and held the position of assistant manager of the Rothschild Naphtha Company in the Caucasus. He was the author of two Hebrew pamphlets on the Jewish community of Daghestan which were published in Jerusalem in 1894. In 1888 the Ethnographical Branch of the Moscow Society of

Natural Science published his work: "Kavkazskie Yevrei," a study of the life, customs, and history of the Jews inhabiting the region of the Caucasus.

Bibliography: *Razsvyet*, 1881, Nos. 18, 24; *Khronika Voskhoda*, 1885, Nos. 45, 47; *Voskhod*, 1889, Nos. 1, 2; *Russkaya Mysl*, Sept., 1889.

H. R.

ANJOU: Ancient province of France, bounded by Poitou, Brittany, Maine, and Touraine. It now includes the whole of the department Maine-et-Loire as well as parts of Mayenne, of Sarthe, and of Indre-et-Loire. This province, at one time a duchy, like all the neighboring region seems to have been settled by Jews at an early date. One of the earliest rabbis known, Joseph Ṭob-Elem (about 1050), bore the title of chief of the community of Limousin and of Anjou. The rabbis of the province took part in the synods presided over by Rabbenu Tam previous to the year 1171. One Samuel of Anjou was a pupil of the celebrated Tosafist R. Isaac, abbreviated "RI" of Dampierre. But almost nothing is known of the history of the Jews of Anjou. The first circumstantial information furnished by contemporary documents is the mention of the massacres, of which the Jews were victims, in 1236; but it is not known whether the murderers were inhabitants of the province. These massacres were, in fact, the work of the Crusaders, who began their exploits in Brittany and continued them in Poitou. Three thousand Jews in Anjou were killed and five hundred submitted to baptism in the year in question. A rabbi, Solomon b. Joseph D'Avallon, composed an elegy on the martyrs.

AN'IM ZEMIROT

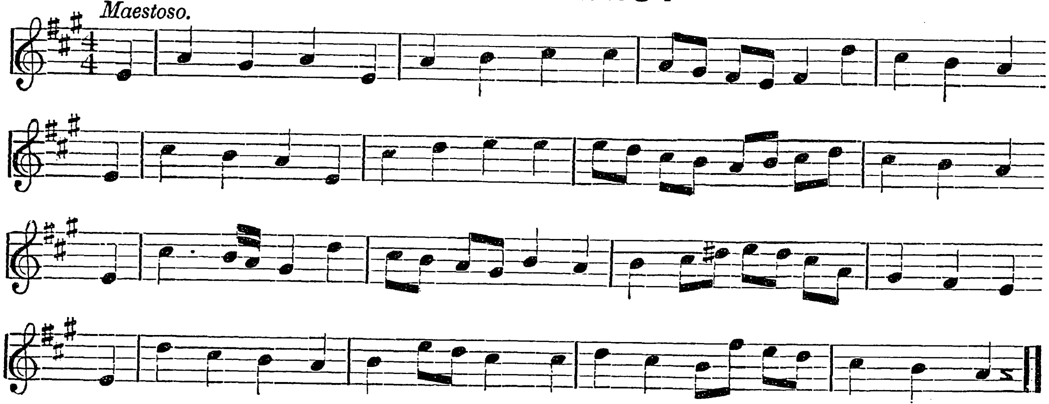

This catastrophe did not completely annihilate the Jews of the province. They are met with again in 1239 and in 1271, at which latter date they are found complaining that they are obliged to wear the "wheel," or Jewish badge, and that certain persons seized property that should pass to them as their rightful heritage. Charles I., duke of Anjou, protected them against the greed and arbitrariness of the bailiffs. But their term of respite seems to have been brief. In December, 1288, the Jews were formally expelled from Anjou by Charles II. on charges of religious propagandism, of usury, and of engaging in trade with Christians. These were the stereotyped accusations that almost invariably accompanied such measures; to what extent they were true in this case it is impossible to determine.

A number of Jews returned to Angers in the fourteenth century, where they inhabited a particular quarter, and were subjected to vexatious regulations, little inducement being given them to remain. From this period all trace of them is lost. In modern times not a single Jewish community has been reestablished in the province. Some localities, such as Saumur, Segré, and Baugé—one of whose rabbis, Moïse, was a contemporary of R. Tam—have preserved the names of streets or quarters which attest the presence of Jews in these places in the Middle Ages.

Bibliography: Gross, *Gallia Judaica*, pp. 64 *et seq.*; Brunschvicg, *Les Juifs d'Angers et du Pays Angevin*, in *Rev. Ét. Juives*, xxix. 229 *et seq.*

I. L.

ANKAVA (ANKOA). See Alnaqua, Ephraim ben Israel.

ANKAVA, ABRAHAM BEN MORDECAI: North-African Talmudist, author, and liturgical poet; born at Fez, Morocco, about the beginning of the nineteenth century; a descendant of the Alnaqua family; died after 1860. His special department of study was the law of ritual slaughtering, in which subject he made extensive investigations, traveling in North Africa and Italy, consulting living authorities, and searching for manuscripts of Castilian and African writers. In the course of his travels he came to Tlemçen, Algeria, which had once been a famous seat of learning, but had degenerated, owing to the persecutions to which the Jews there were subjected (see Alnaqua, Ephraim). Ankava, in his desire to improve the state of education among the Jews of Tlemçen, remained there three years, and founded a Talmudic academy. His labors were highly appreciated in the northwestern parts of Africa; and the wealthier members of the Jewish population supported him liberally. He published (1) "Zekor le-Abraham" (Remember unto Abraham), containing an exposition of the dietary laws, written in verse, and a commentary on them, compiled from various manuscripts (Leghorn, 1839); and (2) "Zebaḥim Shelamim" (Peace-Offerings), written especially for *sho-ḥeṭim* (slaughterers; Leghorn, 1858). He also wrote an Arabic paraphrase of the Seder liturgy, and edited and revised a number of liturgies, into which he incorporated several elegies (*ḳinot*) of his own.

Bibliography: Zedner, in Steinschneider's *Hebr. Bibl.* vol. i. No. 327.

S.

ANKAVA, JACOB BEN AMRAM: Translator; lived in Algeria in the nineteenth century. He translated from Spanish into Arabic a treatise on the laws to be observed by Jewish women, under the title "Dat Yehudit" (Laws for the Jewess), Algiers, 1855.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 50.

J. S. R.

ANKLET: An ornament for the ankle, alluded to by Isaiah (iii. 18) in the list of articles of jewelry that the women of that day were accustomed to wear. Sometimes the Anklets were connected by a short chain, compelling in this way an affected or mincing manner of walking. The Targum on the passage and Yer. Shab. iii. 8*b* translate *'akasim* by "shoes" or "slippers." G. B. L.

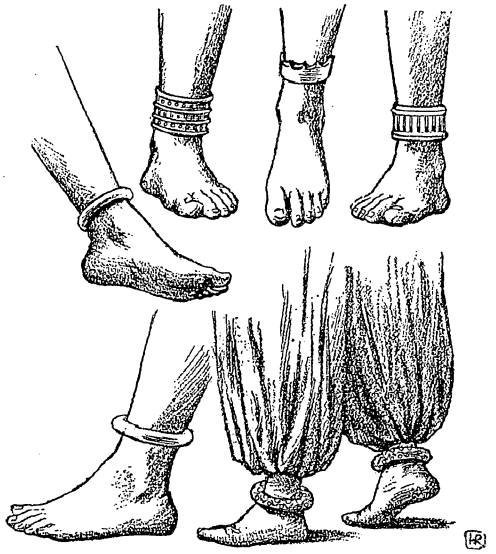

Oriental Anklets.
The upper forms are ancient, the lower modern, Anklets.
(From "Narrative of a Mission," 1839.)

ANNA (in Greek writings, for Heb. **HANNAH**): **1.** Tobit's wife, of his own kindred (Tobit i. 9), consanguineous marriages being regarded by the pious Jews of old as especially meritorious (see Kohler, "The Pre-Talmudic Haggadah," in "Jewish Quarterly Review," v. 406, note). **2.** A saintly woman mentioned in the New Testament, daughter of Phanuel of the tribe of Asher, who, after seven years' marriage, had been a widow for fourscore and four years, spending night and day in the Temple with prayers and fasting, and who, as prophetess, had spoken of the coming advent of the Messiah to those assembled there as worshipers "looking for the redemption of Jerusalem," when the sudden appearance of Jesus, the infant, on the scene, caused her to give thanks to God for the fulfilment of the Messianic prediction (Luke, ii. 36–39). Exactly the same story is told of Simeon, the devout one of Jerusalem, that "while looking for the consolation of Israel" he had received a revelation by the Holy Spirit that he should not die before he had seen the Lord's Anointed, and when he saw the child Jesus in the Temple he blessed God for the salvation he had seen (Luke, ii. 25–34). Such "mourners for Zion, who look for the Messianic salvation" or "for the consolation," are mentioned in the early Midrashim (Pes. R. xxxiv.; Bar. Apoc. xliv. 7; compare Luke, xxiii. 51).

These two stories of Luke have the true Jewish coloring, whatever may be said regarding the historic character of these two witnesses to the Messianic claim of Jesus. It is certainly remarkable that there existed a rabbinic legend of another long-lived saintly woman, Serah, the daughter of Asher, who was permitted to live all through the years of Egyptian oppression in order that she might aid in the redemption of Israel by the discovery of the bones of Joseph (Mek., Beshalah, i.). See Serah bat Asher. K.

ANNA: Daughter of Rabbi Eleazar of Worms; lived at Erfurt, where she died as martyr by the hand of Crusaders, Dec. 6, 1213 or 1214. Her mother (Dolce) and sister (Bellette) met with the same fate.

Bibliography: Kayserling, *Jüdische Frauen*, p. 68.

G.

ANNA: Daughter of R. Meir of Ramerupt, sister of Rabbenu Tam and Rashbam, and granddaughter of Rashi; a learned woman of Champagne, France, and who, about the middle of the twelfth century, gave instruction to women in the Jewish religion.

Bibliography: Kayserling, *Jüdische Frauen*, p. 137.

G.

ANNA (אנא). See Hallel, Hakafot.

ANNA BEKORENU (אנא בקראנו): A Pizmon for the Eve of Atonement, according to the Sephardic ritual, taking the place occupied by "Omnam Ken" and "Ki Hinneh Ka-ḥomer" in the ritual of the Ashkenazim. It is a prayerful hymn by David Ibn Bekodah (twelfth century, Zunz, "Literaturgeschichte," p. 217), who obviously intended it for antiphonal rendering between ḥazan and congregation. The traditional melody is of ancient Spanish origin, and of considerable interest in itself for its construction and rhythm. It possesses a flavor of Arab melody, better preserved in the version given on next page, which is that of Bevis Marks, than in the Italian traditional chant. F. L. C.

ANNA IVANOVNA: Empress of Russia; born Feb. 8, 1693; crowned 1730; died Oct. 28, 1740. After the death of Peter the Great (Feb. 8, 1725) a reactionary policy was inaugurated by his immediate successors, who were influenced by the Greek Orthodox clergy. This policy induced Catherine I. to expel the Jews from the Ukraine and from some other parts of the empire, with the order "not to admit them in the future into Russia under any circumstances, and carefully to watch everywhere to this end" (Ukase of May 7, 1727, Complete Russian Code, vii., No. 5063). Peter II. (1727–30), in response to a petition of the Zaporogian Hetman Apostol, permitted the Jews to attend the fairs of Little Russia, provided they carried on a wholesale trade only (Ukase of Sept. 2, 1728, Complete Russian Code, viii., No. 5324).

The German element at the court of Anna Ivanovna, represented by Ostermann and Biron, followed a broader, more practical policy in regard to the Jews, whom they considered to be a useful factor in the development of Russian commerce; not looking upon them with the eyes of the narrow-minded, uneducated Russian clergy, who feared them as enemies of the Church. Anna Ivanovna, therefore, "in consideration that in many military settlements the number of merchants is very scanty, and commerce and industry very little developed," allowed the Jews ("for the benefit of the inhabitants") to carry on trade at fairs in retail (*ibid.* v.–ix. Nos. 6610, 6614). By an edict of July 14, 1738, the Jew Baruch Leibov and the captain of the navy Voznitzyn were sentenced to be burned; the former for the conversion of the latter to the Jewish faith; and the captain, for apostasy. It was probably owing to this incident that Anna Ivanovna issued, on Aug. 29, 1739, a ukase forbidding Jews to own or to rent in Little Russia inns or any other property (*ibid.* v.-x. No. 7869). A previous edict, of July 22, had expelled all the Jews from Little Russia.

ANNA BEḲORENU

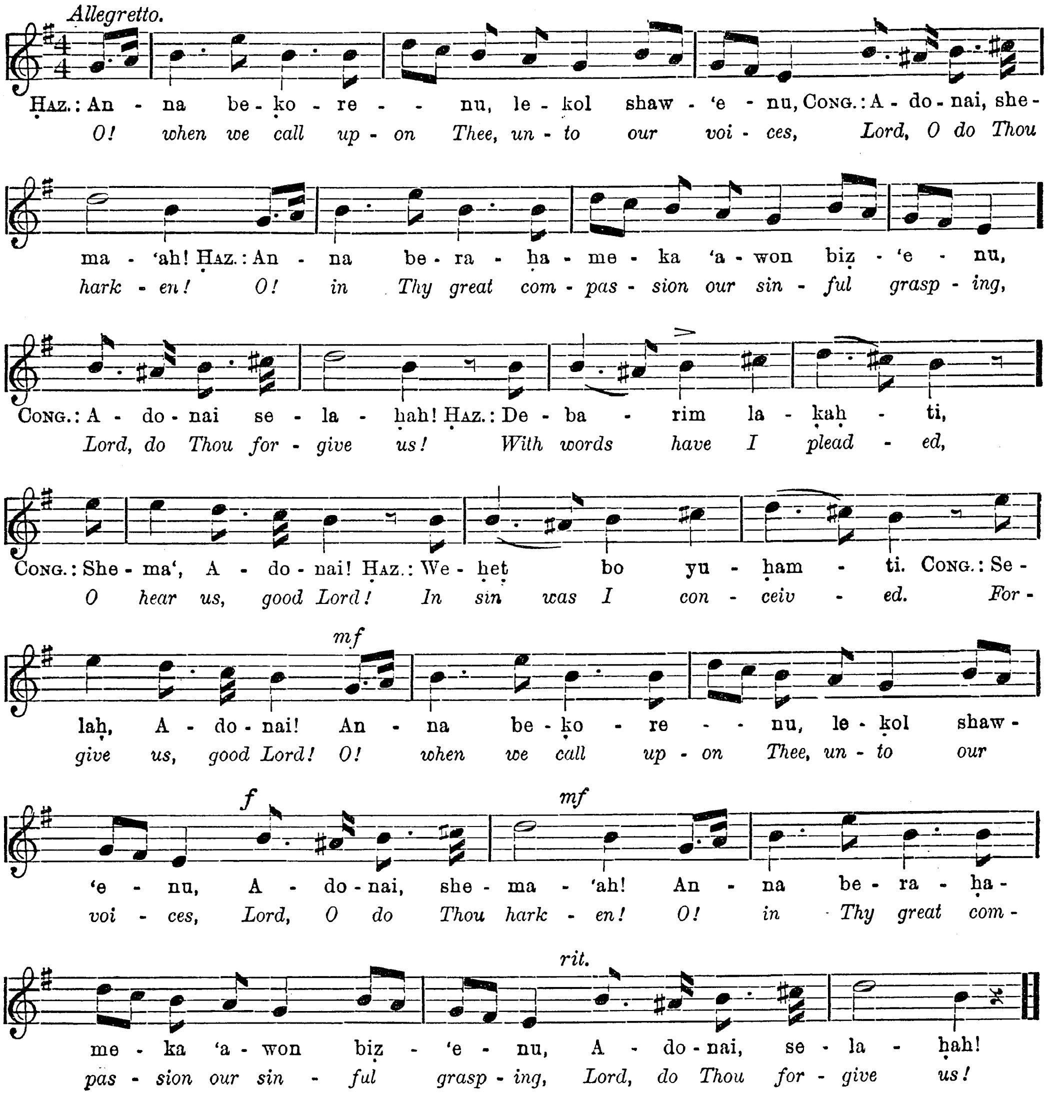
Allegretto.
Ḥaz.: An - na be - ḳo - re - - nu, le - ḳol shaw - 'e - nu, Cong.: A - do - nai, she -
O! when we call up - on Thee, un - to our voi - ces, Lord, O do Thou
ma - 'ah! Ḥaz.: An - na be - ra - ḥa - me - ka 'a - won biẓ - 'e - nu,
hark - en! O! in Thy great com - pas - sion our sin - ful grasp - ing,
Cong.: A - do - nai se - la - hah! Ḥaz.: De - ba - rim la - ḳaḥ - ti,
Lord, do Thou for - give us! With words have I plead - ed,
Cong.: She - ma', A - do - nai! Ḥaz.: We - ḥeṭ bo yu - ḥam - ti. Cong.: Se -
O hear us, good Lord! In sin was I con - ceiv - ed. For -
mf
laḥ, A - do - nai! An - na be - ḳo - re - - nu, le - ḳol shaw -
give us, good Lord! O! when we call up - on Thee, un - to our
f
mf
'e - nu, A - do - nai, she - ma - 'ah! An - na be - ra - ḥa -
voi - ces, Lord, O do Thou hark - en! O! in Thy great com -
rit.
me - ka 'a - won biẓ - 'e - nu, A - do - nai, se - la - ḥah!
pas - sion our sin - ful grasp - ing, Lord, do Thou for - give us!

Bibliography: Levanda, *Polny Khronologhicheski Sbornik Zakonov*, etc., 1874, pp. 7-14; N. Kostomarov, *Russkaya Istoriya*, etc., 2d ed., 1893, ii. 142 *et seq.*; Solovyev, *Istoriya Rossia*, iv. *passim* and v. 519 *et seq.*

H. R.

ANNAS (Ἄννας; also known as **Anan**; probably a contracted form of the name Ananiah in its Greek form, Ἄνανος, which is employed by Josephus): Son of Sethi, or Seth (Josephus, "Ant." xviii. 2, § 1), a Jewish high priest. He was appointed to the office by Quirinus, governor of Syria, to succeed Joazar. When in his thirty-seventh year, and after having held his position from the years 6–15, he was deposed by Valerius Gratus, procurator of Judea. Annas was the head of a family which produced five high priests during the Herodian period (Josephus, "Ant." xx. 9, § 1). These were Eleazar, Jonathan, Theophilus, Anan, and Matthias. His daughter was married to the high priest Joseph, who, under the surname of Caiaphas, held that office about ten years (27–37).

Annas is the high priest who appears in the New Testament as holding this office along with Caiaphas, his son-in-law (Luke, iii. 2). In fact, one passage calls him plainly the high priest (Acts, iv. 6), while Caiaphas is merely a member of the hierarchic family. It is into Annas' hands that Jesus is delivered for his first hearing, ere being sent to Caiaphas (John, xviii. 13), though in another passage (John, xi. 49, 51) Caiaphas is styled the high priest of that year. From these citations it is obvious that though Caiaphas was the properly appointed high priest, Annas, being his father-in-law and a former incumbent of the office, undoubtedly exercised a great deal of the power attached to the position. The use of the singular in the passage in Luke, in fact, is interpreted by Dr. Plummer as significant of this circumstance: *ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα*—"under the high priest Annas-Caiaphas," which would mean "that between them they discharged the duties, or that each of them in different senses was regarded high priest, Annas *de jure* [Acts, iv. 6] and Caiaphas *de facto*" (John, xi. 49). Plummer's further suggestion that Annas may have been encouraged, "so far as it was safe to do so, to ignore the Roman appointments and to continue in office during the high-priesthoods of his successors," must be noted, particularly in view of the fact that government appointments to religious offices were always discountenanced by the Jews. After the removal of Caiaphas four more sons of Annas held the high-priesthood, and the last of them, another Annas, is said to have put to death James, known as "the brother of Jesus," and the first bishop of Jerusalem. The Anan family (בית חנין) is referred to in the Talmud (Pes. 57*a*) as having influence, but using it against the interests of the people.

Bibliography: Schürer, *Gesch. d. Jüd. Volkes*, 3d ed., ii. 217; Plummer, *St. Luke*, in *International Critical Commentary*, pp. 84, 515.

A. Bü.

ANNIUS RUFUS: Procurator of Judea from the year 12–15 (Josephus, "Ant." xviii. 2, § 2).

A. Bü.

ANNIVERSARY OF DEATH. See Jahrzeit.

ANNUAL HEBREW MAGAZINE, THE. See Periodicals.

ANOINTED OF THE LORD, THE. See Messiah.

ANOINTING.—Biblical Data: Two words are employed in the Old Testament for Anointing, סוך and משח. The former designates the private use of unguents in making one's toilet, the latter their use as a religious rite.

As a means of soothing the skin in the fierce heat of the Palestinian climate, oil seems to have been applied to the exposed parts of the body, especially to the face (Ps. civ. 15); that this was a part of the daily toilet may be inferred from Matt. vi. 17. The practise is older than David, and runs throughout the Old Testament (see Deut. xxviii. 40; Ruth, iii. 3; II Sam. xii. 20, xiv. 2; II Chron. xxviii. 15; Ezek. xvi. 9; Micah, vi. 15; Dan. x. 3). Anointing accompanied a bath (Ruth, iii. 3; II Sam. xii. 20; Ezek. xvi. 9; Susanna, 17); it was a part of the toilet for a feast (Eccl. ix. 8, Ps. xxiii. 5) [in which a different term is poetically used] (Amos, vi. 6). Hence, it was omitted in mourning as a sign of grief (II Sam. xiv. 2, Dan. x. 3), and resumed to indicate that mourning was over (II Sam. xii. 20; Judith, x. 3).

The primary meaning of *mashaḥ*, which occurs also in Arabic, seems to have been to daub or smear. It is used (Jer. xxii. 14) of painting a ceiling and (Isa.

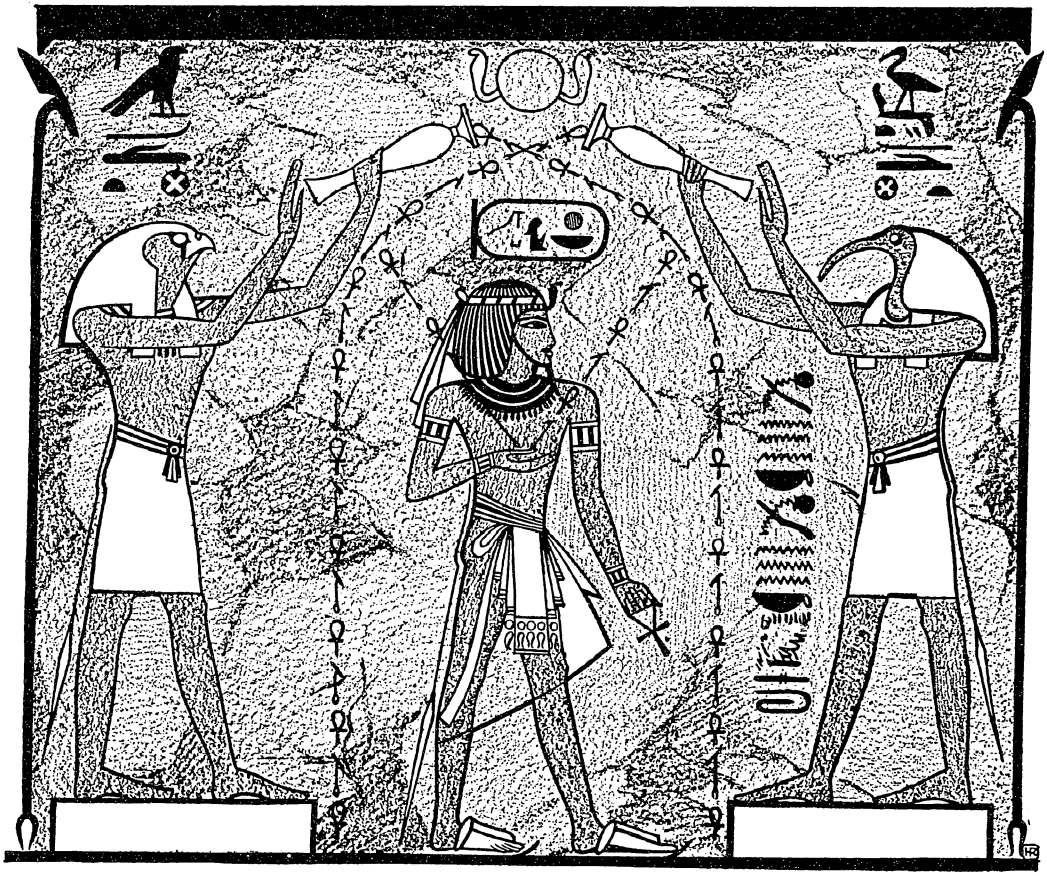

Pouring Oil on an Egyptian King.
(From Wilkinson.)

xxi. 5) of anointing a shield. It is applied to sacred furniture, like the altar (Ex. xxix. 36, Dan. ix. 24), and to the sacred pillar (Gen. xxxi. 13): "where thou anointedst the pillar."

Anointing of King.

The most important use of mashaḥ is in connection with certain sacred persons. The principal and oldest of these is the king, who was anointed from the earliest times (Judges, ix. 8, 15; I Sam. ix. 16, x. 1; II Sam. xix. 10; I Kings, i. 39, 45; II Kings, ix. 3, 6, xi. 12). So exclusively was Anointing reserved for the king in this period that "the Lord's anointed" became a synonym for king (I Sam. xii. 3, 5, xxvi. 11; II Sam. i. 14; Ps. xx. 7). This custom was older than the Hebrews. El-Amarna Tablet No. 37 tells of the anointing of a king.

In that section of the Pentateuch known as the Priestly Code the high priest is anointed (Ex. xxix. 7; Lev. vi. 13, viii. 12), and, in passages which critics regard as additions to the Priestly Code, other priests as well (Ex. xxx. 30, xl. 13–15). It appears from the use of "anointed priest," in the sense of high priest (Lev. iv. 5–7, 16; Num. xxxv. 25, etc.), that the high priest was at first the only one anointed, and that the practise of anointing all the priests was a later development (compare Num. iii. 3; Dillman on Lev. viii. 12–14; Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 124). In the earliest times the priests were not anointed, but "their hands were filled," which probably means that they were hired (compare Judges, xvii. 5, 12; I Kings, xiii. 33; Wellhausen, "Prolegomena," 5th ed., pp. 155 *et seq.*; Benzinger, "Lehrbuch der Hebräischen Archäologie," p. 407). Weinel (Stade's "Zeitschrift," xviii. 60 *et seq.*) contests this view. The earliest mention of an anointed priest is in Zech. iv. 14; and as Ezek. xliii. 26 still uses "fill the hand" for "consecrated" (that Ezekiel uses it here figuratively for the altar does not materially affect the argument), we may infer that priests were not anointed before the middle of the sixth century B.C. Elijah is directed to anoint Elisha as a prophet (I Kings, xix. 16); but this seems never to have been carried out, and from Isa. lxi. 1 we may infer that the direction was intended to be figurative. So far as is known, prophets were not anointed.

W. R. Smith found the origin of this sacred Anointing in the custom of smearing the sacred fat on the *maẓẓebah*, or altar ("Religion of the Semites," 2d ed., pp. 233, 383 *et seq.*); so also Wellhausen ("Reste des Arabischen Heidenthums," 2d ed., pp. 125 *et seq.*). Weinel maintains (Stade's "Zeitschrift," xviii. 50 *et seq.*) that the use of oil is an agricultural custom borrowed from the Canaanites; that the offering of oil poured on an altar is parallel to the offering of first-fruits; thus the anointing of a king with sacred oil is an outgrowth from its regular use by all persons for toilet purposes.

From this latter view it seems difficult to account for the great sanctity of "the Lord's anointed." The different terms used would lead us to accept Robertson Smith's views of the origin of mashaḥ (namely, that it is nomadic and sacrificial) and to believe that the *suk*, or use of oil for toilet purposes, was of agricultural and secular origin; hence the distinct and consistent use of the two terms.

G. A. B.

——**In Rabbinical Literature:** The first Biblical instance of Anointing as a sign of consecration—the pouring of oil by Jacob upon the stone of Beth-el—offered a problem to later speculative rabbis as to the source whence Jacob obtained the oil in that lonely spot. The reply was made by them that it must have "streamed down from heaven in quantity just sufficient for the purpose" (Gen. R. lxix., Pirḳe R. El. xxxv.). The oil of holy ointment prepared by Moses in the wilderness (Ex. xxx. 23 *et seq.*) had many miraculous qualities: it was never absorbed by the many spices mixed therewith; its twelve logs (1.68 gallons) were sufficient for the anointment of all the kings and high priests of Israelitish history, and will be in use in the Messianic time to come. During the reign of Josiah this oil was hidden away simultaneously with the holy ark, to reappear in the Messianic time (Hor. 11*b et seq.*; Sifra, Millium, 1).

For Consecration.

As to the mode of anointment, an old rabbinical tradition relates (Hor. 12*a*, Ker. 5*b*) that "the kings were anointed in the form of a crown; that is, all around the head; and the high priests in the form of a Greek Chi (χ). In other words, in anointing the priests the oil was poured first upon the head and then upon the eyebrows (see Rashi, and "'Aruk," *s.v.* כי; and, as against Kohut's dissertation, compare Plato, "Timæus," chap. xxxvi., referred to by Justin Martyr, "First Apology," lx.: "He impressed the soul as an unction in the form of the letter χ (chiasma) upon the universe." It is not unlikely that, owing to their opposition to the Christian cross, the Jewish interpreters adopted the *kaph* form instead of the χ—the original *tav* of Ezek. ix. 4.

Rules Governing Anointment.

The rule is stated that every priest, whether the son of a high priest or not, had to be anointed. The son of a king was, however, exempt, except for special reasons, as in the case of Joash, because of Athaliah (II Kings, xi. 12); Solomon, because of Adonijah (I Kings, i. 39); and Jehu, because of Joram's claims (II Kings, ix. 1 *et seq.*); or of Jehoahaz, because Jehoiakim was two years his senior (II Kings, xxiii. 30). This rule was, however, modified, as indicated by the statement that David and Solomon were anointed from the horn (I Sam. xvi. 13; I Kings, i. 39) and Saul and Jehu from the cruse—*pak* (I Sam. x. 1; II Kings, ix. 3: the A. V. has "vial" and "box" in these respective passages). Another rule is mentioned, according to which the kings of the house of Israel were not anointed with the sacred oil at all. In their cases pure balsam was used instead; nor could the last reigning kings of Judah have been anointed with the sacred oil of consecration, since Josiah is said to have hidden it away (see Hor. 11*b*; Yer. Soṭah, viii. 22*c*; Yer. Hor. iii. 4*c*). Rabbinical tradition distinguishes also between the regular high priest and the priest anointed for the special purpose of leading in war—*mashuaḥ milḥamah* (Soṭah, viii. 1; Yoma, 72*b*, 73*a*). According to tradition (see Josippon, xx.; Chronicle of Jerahmeel, xci. 3; compare I Macc. iii. 55), Judas Maccabeus was anointed as priest for the war before he proclaimed the words prescribed in Deut. xx. 1–9.

Anointing stands for greatness (Sifre, Num. 117; Yer. Bik. ii. 64*d*): consequently, "Touch not mine anointed" signifies "my great ones." All the vessels of the tabernacle, also, were consecrated with the sacred oil for all time to come (Num. R. xii.).

For Health and Comfort.

As a rule, Anointing with oils and perfumes followed the bath (see Shab. 41*a*; Soṭah, 11*b*), the head being anointed first (Shab. 61*a*). On the Sabbath, Anointing, whether for pleasure or for health, is allowed (Yer. Ma'as. Sh. ii. 53*b*; Yer. Shab. ix. 12*a*, based on Mishnah Shab. ix. 4; compare Tosef., Shab. iii. [iv.] 6).

It is forbidden, however, in both instances on the Day of Atonement (compare Yoma, viii. 1, 76*b*); whereas on the Ninth of Ab and other fast-days it is permitted for health only (compare Ta'anit, 127*b*), and is declared as enjoyable as drinking (Shab. ix. 4).

Anointing as a remedy in case of skin diseases is mentioned in Yer. Ma'as. Sh. ii. 53*a*; Bab. Yoma, 77*b*; and Yer. Shab. xiv. 14*c*; but at the same time incantations were used, the person anointing the head with oil also pronouncing an incantation over the sore spots (*lohesh 'al ha-makkah*) exactly as stated in the Epistle of James, v. 14, and Mark, vi. 13 (compare Isa. i. 6; Ps. cix. 18; Luke, x. 34).

Men should not go out on the street perfumed (Ber. 43*b*); but women perfume themselves when going out (see Josephus, "B. J." iv. 9, § 10). A wife could demand one-tenth of her dowry-income for unguents and perfumes; the daughter of the rich Nicodemus ben Gorion was accustomed to spend annually four hundred gold denarii for the same (Ket. 66*b*). These facts serve to cast light on the story of Luke, vii. 38-46, and John, xii. 3.

When Adam, in his nine hundred and thirtieth year, was seized with great pain during his sickness, he told Eve to "take Seth with her to the neighborhood of paradise and pray to God that He should send an angel with oil from the tree of mercy, in order that they might anoint Adam therewith and release him from his pain" (Apocalypse Mosis, 13; Vita Adæ et Evæ, 36-4). What follows here seems to be the work of a Christian writer or interpolator, and corresponds with "Evangelium Nicodemi," p. 19, "Descensus," p. 3. Compare the baptismal rite of the Elkesaites in Hippolitus' "Refutation of Heresies"; the baptismal formula of the Ophites in Origen, "Contra Celsum," vi. 27, "I have been anointed with the white ointment from the tree of life"; and the Ebionitic view of Christ and Adam as the first prophet anointed with oil from the tree of life, while the ointment of Aaron was made after the mode of the heavenly ointment in the Clementine "Recognitiones," xlv.-xlvii. "The pious anoint themselves with the blessed ointment of incorruption" ("Prayer of Aseneth," chaps. viii. and xv.). Compare also the mystery of the spiritual ointment, in the Gnostic books (Schmidt, "Gnostische Schriften in Koptischer Sprache," pp. 195, 339 *et seq.*, 377, 492, 509).

Bibliography: Hastings, *Dict.* s.v.; Hamburger, *R. B. T.* s.v. *Salbe* and *Salböl*.

K.

ANONYMOUS WORKS: Hebrew anonymous literature is coeval with the literature of the nation. The Bible mentions two anonymous historical works: "Milḥamot Adonai" (Num. xxi. 14) and "Sefer ha-Yashar" (Josh. x. 13). The Hebrew writer of antiquity generally did not consider his work as his own property, but as the property of the whole nation whose ideas or traditions he noted. Assumption of authorship began after the Talmudical epoch; and then an author who deliberately omitted to put his name to his work had a motive for the omission.

Hebrew Anonymous Works, as to the reasons for their anonymity, may be divided into the following three classes: (1) Collectaneous works, such as the Midrashim, to which the editor, being a mere compiler, did not deem himself of sufficient importance to attach his name; (2) ancient works the authors of which, either because of modesty (see preface of "Sefer ha-Ḥinnuk") or, what is more frequently the case, because of the negligence of a copyist, are not given; (3) modern works not signed simply because their authors express ideas or criticisms they are unwilling to father.

The following is an approximate alphabetical list of all the printed anonymous Hebrew works known up to 1875:

א

See מדרש	אבא גוריון	1
	אבכיר	2
Funeral elegy on the emperor Leopold II., in Judæo-German. Prague, 1705.	אבל כבד	3
Funeral elegy on Francis I. Triest, 1805.	אבל כבד זה	4
	אגדה	5
	אגרת חזי	6
	אגרת משיח	7
Letter-writer. Augsburg, 1534.	אגרת שלומים	8
Letter of the scholars and rabbis of Palestine concerning the pretended Bene Moshe. Amsterdam, 1731.	אגרת חכמי אשכנזים ורבניהם דא"י	9
Genealogy of various rabbis. Venice, 1626.	אגרת מספרת יחוסתא רצדיקי דארעא ישראל	10
Homilies on Esther. Prague, 1612.	אגרת הפורים של מר' והדסה	11
Geography of Palestine. Amsterdam, 1742.	אגרת הקדש	12
Letter of consolation to persecuted Jews. Bremen, 1803.	אגרת תנהומים	13
Narrative, in Judæo-German (Eulenspiegel). Frankfort-on-the-Main, xviii.	אוילן שפיגל	14
Ukase of the Russian emperor addressed to the minister of education, concerning Jewish schools. Rome, 1844.	אוקאז	15
Ordinances enacted by the heads of the Jewish community of Amsterdam. 1708.	ארדינאציא פון אל שטרות	16
Ethics. Zolkiev, 1801.	אור הגנוז	17
"Light and Joy for the Jews," poem in Hebrew and in Dutch. Amsterdam, 1768.	אורה ושמחה ליהודים	18
Laws concerning ritual benedictions, in Judæo-German. Basel, 1602.	אורח חיים	19
A treatise on geomancy. Dyhernfurth, 1728.	אורים ותומים	20
Annual report of Jerusalem. Amsterdam, 1841.	אות אמת	21
The ten precursory signs of the coming of the Messiah. 1519.	אותות המשיח	22
The signs of the wars of Messiah. XVI. century.	אותות מלחמות המשיח	23
Ethics. Frankfort-on-the-Main, 1680.	אזהרת חקדש	24
Comedy, in Judæo-German. Frankfort-on-the-Main, 1708.	אחשורוש שפיל	25
Funeral elegy. Wilna, without date.	אי כבוד	26
Masoretic work. 1864.	אכלה ואכלה	27
Letter of some rabbis against the new synagogue at Hamburg. Altona, 1819.	אלה דברי הברית	28
Statutes of the Ḥebra Ḳaddisha of Mantua.	אלה דברי הברית	29
On the punctuation of Scripture. Amsterdam, 1840.	אם למקרא	30
Religious controversies. Isny, 1542.	ס' אמנה	31
Novellæ on the Talmud. Brünn, 1763.	ס' אמרי בינה	32
Ritual laws. Neuwied, 1752.	אמרכל	32A
Account of a voyage, in Judæo-German. Wilna, 1818.	אניה סוערה	33
Letters from rabbis on the controversy between Jacob von Emden and Eibenschütz. Altona, 1753.	אספקלרי' המאירה	34
An adventure of the gaon Isaac Tirno. Königsberg, 1857.	אצבע אלהים	35
Purim comedy. Prague, 1720.	אקטא אסתר מיט אחשורוש	36
Comedy, in Judæo-German, on the battle of David with Goliath. Hanau, 1711-26.	אקציאהן	37
Ethics. Isny, 1542.	ארחות צדיקים	38
History of the patriarch Abraham. London, 1846.	אשל אברהם	39

ב

Satirical dialogue about the treatment of the Jews in Germany and Poland. Prague, XVIII. century.	בישרייבונג פון אשכנז אונד פאלק	1
Ethics.	בית מדות	2
Sermons. Salonica, 1546.	בית נאמן	3
Poems, scientific articles, and letters collected by the Toelet society of Amsterdam. 1820.	בכורי תועלת	4
Prayer the words of which begin with the letter Lamed. Hamburg, 1830.	בקשת הלמדין חרשה	5
Poem on Genesis, in Judæo-German. Constantinople, XVII. century.	ס' בראשית	6
A letter from Jerusalem imploring relief. Constantinople, XVII. century.	בריב	7
(For all Baraitot, see מדרש.)	ברייתא	8
Laws, in Judæo-German, concerning the salting of meat. 1699.	ברית מלה	9
Program of the festivities ordered in Prague on the occasion of the birthday of Archduke Leopold. Prague, 1716.	בשרייבונג	10

ג

Pedagogics, in Judæo-German. London, 1870.	ס' גדול בנים	1
Legends about Solomon, in Judæo-German. Lemberg, 1850 ?	ס' גדולת והכמת שלמה	2
The ascent of Moses. Salonica, 1727.	ס' גדולת משה	3
Geomancy. ? Amsterdam, 1713.	ס' הגורל	4
On the expulsion of the Jews from Austria. Cracow, 1609.	גזירה ממדינת עסטרייך	5

On the massacres of Chmielnicki. Wilna, 1854.	גזירת אומן ואוקריינא	6
A narrative, in Judæo-German. Offenbach, 1721.	(דיא) גיטרייא פאריסרין	7

ד

Commentary on the Pentateuch. Metz, 1849.	דברי חכמים	1
The life of Moses. Constantinople, 1516.	דברי הימים של משה	2
On Hebrew pronunciation. Amsterdam, 1795.	דברי מישרים נגד מאמר אמרה צרופה	3
Ethics. Warsaw, 1849.	דברי תורה	4
On penitence. Constantinople, 1519.	דברים המעכבים את התשובה	5
Hebrew-German-Italian vocabulary. Cracow, 1590.	דיבר טוב	6
Weekly paper. Amsterdam, 1797–98.	דיסקוהריש	7
Commentary on Rashi. Leghorn, 1783.	דעת זקנים	8
The grammar of Rashi. Riva, 1560.	דקדוקי רשי	9
Statutes of a relief society of Altona. Altona, 1808.	דרכי נועם	10
A sermon by Jesus of Nazareth on happiness. ? Halle, 1704.	(איינע שיני) דרשה	11

ה

Midrash on Esther. Leipsic, 1856.	הגדת מגילה	1
History of the knight Sigmund. Fürth, 1791.	היסטאריע פון ריטטער זיגמונד	2
Novel, in Judæo-German. Metz, 1821.	היסטאריע פון דער ליעבע דעס פרינץ	3
Novel, in Judæo-German.	(איין שיינה) היסטאריע	4
On the regulation of synagogal contributions. Venice, 1709.	הלכוה מסים	5
Decisions of the Geonim. Constantinople, 1516.	הלכות פסוקות	6
On the examination of the lungs of slaughtered animals. Ferrara, 1552.	הלכות הריאה	7
On the slaughtering of cattle. Venice, 1509.	הלכות שחיטה	8
Index of Biblical passages quoted by the Midrashim. Constantinople, 1644.	המון רבה	9
On a divorce case. Venice, 1566.	הצעה	10
(See מדרש)	הרנינו	11
	השכם	12
Opening formulæ for letters. Homburg, 1724.	התחלות	13

ו

(See מדרש)	ויושע	1
The key of the Zohar. Cracow, 1632–48.	ויזרע יצחק	2
(See גזירה מדינת עסטרייך)	ויגזר גזירה	3
(See מדרש)	ויסעו	4

ז

On the destruction of the Temple of Jerusalem, extracts from the Talmud (Giṭ. 56*a*). Cremona, 1566.	זכרון חרבן הבית	1
(See אגרת מספרת)	זכרון ירושלים	2
On Shabbethai Ẓebi. Venice, 1668.	זכרון לבני ישראל	3
History of Sodom. Salonica, before 1645.	זעקת סדום	4
Homilies on the Pentateuch. Constantinople, 1524.	זקני שלמה	5
On the Messiah. Constantinople, 1524.	זרובבל	6

ח

Narratives and legends. Verona, 1647.	חבור המעשיות	1
The precepts incumbent upon women. Königsberg, 1861.	חובת נשים	2
Polemic against the review "He-Ḥaluẓ." Lemberg, 1861.	החולין	3
(See זכרון חרבן הבית)	חרבן בית אלהינו	4
On a riot in the town of Ungarischbrod, Moravia, Tammuz 5th, 1583; poem in Judæo-German. Prague, 1583?	חרבן הגדול	5
A chess-problem, in Judæo-German. Berlin, 1873.	חידה נאה	6
Novellæ in the Talmud. Offenbach, 1723.	חידושי גאונים	7
Riddles in Esther. Amsterdam.	חידת מגילה	8
Proclamations made in the synagogue of Amsterdam. Amsterdam, 1729?	חיויא דרבנן	9
Hebrew-German vocabulary. Cracow, 1640.	חינוך קטן	10
Ethics, in Judæo-German. Halle, 1747?	הכמה בסתר	11
On the calendar. Basel, 1527.	חכמת המזלות	12
Supplement to Esther. Wilna, 1813.	חלום מרדכי	13
On the precepts. Venice, 1523.	חנוך	14
Jokes.	חנוכה כתבית	15
Sufferings of the Jews of Jerusalem in the year 1604. Venice, 1636.	חרבות ירושלים	16
Letters of certain rabbis against the Ḥasidim.	חרבות צורים	17
Satire on gamblers. Venice, 1563.	חרוז נגד הצחקנים	18

ט

Thousand and one nights. Vienna, 1850–51.	טויזענד אונד איין נאכט	1
(See אבל כבר)	טיסטעמנט	2

י

On the precepts.	יד הקטנה	1
On the calendar. Rome, 1547.	יד שערים	2
Encyclopedia, translated from the Arabic. Fürth? 1718.	ידיעות העולם	3
Arithmetic, in Judæo-German. Amsterdam, 1699.	ידיעות החשבון	4
Commentary on the Pentateuch.		5
Monthly paper. Prague, 1802.	יודישע מאנאטשריפט	6
Commentary on Ruth. Cracow, 1569.	יסיד שירים	7
Letter-writer. Prague, 1605–15.	יפה נוף	8
On the creation of man. Lublin, 1624.	יצירת האדם	9
Prayer, in Judæo-German. Amsterdam, 1698.	ירח יעקב	10
History (Book of Jashar). Venice, 1625.	ס׳ הישר	11

כ

On the accents. Cracow, 1642.	כוונות טעמים	1
Mystic explanation of the Psalms. Hamburg, 1725.	כוונות תהלים	2
Against feminine extravagance. Amsterdam, 1695.	כוכבא דשביט	3
Ritual laws. Salonica, VI. century.	כל בו	4
Jokes for Purim. Lemberg, 1855.	כל בו לפורים	5
Grammar. 1665.	כללי הדקדיק	6
Reply to the letter of the physician Mordecai Herz concerning hasty interment. Berlin, without date.	כתב יושר ודברי אמת	7
On Simeon Gelder. Amsterdam, 1755.	כתבי קודש	8
Excommunication of Nehemiah Ḥiyya Ḥayyun. Constantinople, without date.	כבתים	9

ל

Hebrew grammar. Paris, 1628.	לאוהבי לשון הקודש	1
A directory. Brünn, 1799.	לאנד אדפאקעט	2
Calendar. Venice, 1575.	לוח	3
Grammar, in Hebrew and Judæo-German. Cracow, 1598.	לוח הדקדוק	4
On the Decalogue. Cracow, 1631–56.	(תורה) ליד	5
Panegyric on the Torah. Prague, 1605–15.	(תורה) ליד	6
Biography of the emperor Joseph II. Brünn, 1799.	לעבענס בשריובונג יאזעפס	7
Letter-writer. Cracow, 1661.	לשון זהב	8
A second Targum on Esther. Constantinople, 1732.	לשון הזהב	9
(See התחלות)	לשון פז	10

מ

Historical magazine. Metz, 1821?	(היסטארישע) מאגאצין	1
Bibliographical notes. Constantinople, 1756.	מאורעית עולם	2
On the controversy between Emden and Eibenschütz. Without date and printing place.	מאירת עינים	3
On the precepts. Cremona, 1556.	מאמר השכל	4
Satire upon woman. Constantinople, 1570–71.	מאמר מדיני אשה	5
A monthly, afterward a quarterly, review from 1783 to 1808. Königsberg, 1783–90.	מאסף	6
Medical work. Wilna, without date.	מאסף	7
Ethical letters. Frankfort-on-the-Oder, 1800.	מאראלישע בריעפע	8
On the Hebrew alphabet. Pesaro, 1510.	מבוא אל אותיות עבריות	9
On the Maccabean wars. Mantua, 1557.	מגלת אנטיוכס	10
Adventures of Meir of Brody. Cracow, 1532.	מגלת ר" מאיר	11
Letter-writer. Venice, 1552.	מגלת ספר	12
Formulæ for various episodes in life. Frankfort-on-the-Main, 1736.	מגלת תולדות אדם	13
Midrash beginning with the name "Abba Gorion." Is also called אגרתא דמגילתא or מדרש מגילה, because based upon the Book of Esther. Leipsic, 1856.	מדרש אבא גוריון	14
	מדרש אבכיר	15
Midrash on Genesis. Wilna, 1800.	מדרש אגדת בראשית	16
On the ten martyrs. Leipsic, 1853.	מדרש אלה אזכרה	17
Midrash on Gen. xlix. Leipsic, 1853.	מדרש ברכת יעקב אבינו	18
On the Pentateuch. Leipsic, 1855.	מדרש גדול וגדולה	19
Published lately by Professor Schechter.	מדרש הגדול	20
See "Jewish Quarterly Review," October, 1900, Adler, Broydé.	מדרש השכם	21
On the Song of Moses; the same in Judæo-German. Leipsic, 1849.	מדרש ויושע	22
On Gen. xxxv. 5. Leipsic, 1854.	מדרש ויסעו	23
Midrash on the Song of Songs and Ecclesiastes. Verona, 1595.	מדרש חזית	24
Midrash on Jonah. Prague, 1595.	מדרש יונה	25
Mystical explanation of the Creation; also called ברייתא דמעשה בראשית. Frankfort-on-the-Oder, 1719.	מדרש כונן	26
Collection of the Talmudical dicta beginning with the word "Leolam." Leipsic, 1854.	מדרש לעולם	27
Midrash on Esther, from the 4th chapter on. Venice, 1544.	מדרש מגילת אסתר	28
See Jellinek, "Bet ha-Midrash," ii. 14.	מדרש מעשה תורה	29
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I. B.

ANSBACH (sometimes **Anspach**): Ancient town of Bavaria, Germany; the capital of Middle Franconia, situated on the Rezat, twenty-five miles southwest of Nuremberg. There was a Jewish settlement here in 1328, but it was annihilated by the Flagellants in 1349. In the municipal records of Nuremberg, about the middle of the fourteenth century, the Jews of Ansbach are often mentioned, and a certain Joseph de Onolzbach is recorded among the creditors of John II. (1343). From the fact that a "Judengasse" (Jews' Street) is mentioned at Ansbach between the dates of 1470–72, one may conclude that a large Jewish community existed here at that time, although only seven Jewish taxpayers are found recorded in 1470. Mention is also made in the records of a "Schulklopfer," or sexton, which shows that there must also have been a synagogue there. In 1564 the Jews were banished from Ansbach, and were only permitted to be there during the weekly and annual fairs. They were again heard of in 1643; for in that year a complaint was made that their presence was prejudicial to the Christian trade. The number of Jewish families in Ansbach in 1631 was 27. Among 8 Jews who in 1672 rendered homage to Margrave John Frederick here, there were 7 house-owners. The records for the year 1675 show that only 8 Jewish families with 57 persons dwelt in Ansbach at that time; in 1704 the number increased to 10 families; and by 1757 as many as 43 resided there. Notwithstanding the restrictions placed on their living in this city their number had risen to 60 families in 1789, and among them were 24 house-owners.

Until the year 1675 the Jews of Ansbach held divine service in a room in the house of Anton Model; but owing to dissensions a number of them separated and held their services at the house of Simon Model. Through the efforts of Isaac Nathan the community acquired a synagogue in 1746.

Among the notables who resided here from 1456 to 1458 the Judenmeister Pymann may be mentioned. About 1682 a rabbi of the name of Jeremiah Judah is mentioned. Of other rabbis there may be mentioned Samuel Zirndorfer (1754–92), Ullmann (1792–93), Hochheimer (1793–1835), Aaron B. Gruenbaum (1841–92), and Dr. P. Kohn (1900). In 1875 there were 200 Jews in Ansbach (Engelbert, "Statistik des Judenthums im Deutschen Reiche," p. 16), and in 1900, 295 out of a total population of 15,883. The congregation has a Jewish public school, attended by 40 children. The rabbinate of Ansbach has charge also of the communities in Colmberg, Egenhausen, Jochsberg, Lehrberg, Leutershausen, Obernzenn, and Dietenhofen.

BIBLIOGRAPHY: S. Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.

A. F.

ANSCHEL: Rabbi at Cracow; flourished in the first half of the sixteenth century. He was the author of "Mirkebet ha-Mishneh" (The Second Chariot), a Judæo-German Biblical concordance, preceded by a lengthy introduction. The volume—now very rare—first appeared at Cracow in 1534, but was reprinted in the same city, in 1584, under the title "Sefer R. Anschel." Wolf (in "Bibl. Hebr." i. 359) confounds Anschel with Asher Anschel b. Joseph Mordecai of Posen, who translated into German the prayers for the three principal historic feasts of the Jewish year, published at Prague about the year 1600. Wolf's error was copied by Fuenn ("Keneset Yisrael," p. 147) and by Sternberg ("Geschichte der Juden in Polen," p. 184). But Zunz recognized the distinction between the two scholars, and furthermore suggested the possible identity of the latter with the grandfather of R. Meir Lublin (compare "Gesammelte Werke," iii. 85, 87). As far as chronology is concerned, Zunz's suggestion may be correct, for R. Meir's grandfather probably died about the year 1600. But it is doubtful whether a man of whom R. Meir Lublin speaks as a profound and pious cabalist would occupy himself with the rendering of the liturgy into a profane language. Unfortunately, the allusion of R. Meir to his grandfather, in his responsa ("Teshubot Maharam Lublin," § 83), and a similar reference to his sanctity and cabalistic attainments by R. Meir's son, in the preface to the same work, are all the information extant relating to this R. Asher, who was one of the pioneers of Jewish scholarship in Poland, and probably succeeded R. Jacob Pollak in the occupancy of the important rabbinical chair at Cracow. As an author, only the memory of a cabalistic dissertation on the prayers and benedictions written by him under the name of "'Emeḳ ha-Berachah" (The Vale of Blessing) has come down to us (Isserles, "Torat ha-'Olah," iii. 84; Meir Lublin, "Responsa," No. 83).

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H. G. E.

ANSCHEL NORDEN DE LIMA. See LIMA.

ANSCHEL, SOLOMON: German author; lived in southern Germany at the end of the eighteenth and the beginning of the nineteenth century. He wrote "Ueber den Commerz Zwischen Seele u. Körper" (a translation from the Hebrew), Frankfort-on-the-Main, 1788; "Thanatologia, seu in Mortis Naturam," etc., Göttingen, 1795; "Anfangsgründe der Naturwissenschaft" (with illustrations), Mayence, 1801.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, p. 46.
M. B.

ANSCHEL, WORMS. See ASHER BEN WOLF.

ANSCHELM (called also **R. Anshel ha-Levi of Cologne**): Chief rabbi of several German provinces. He was appointed to the office of chief rabbi in the year 1435 by Conrad of Weinsberg, hereditary chamberlain and plenipotentiary representative in this particular matter of the Holy Roman Empire. Anschelm's sphere of activity was restricted to Mayence, Cologne, Treves, Bremen, Worms, Speyer, Basel, Strasburg, and a number of other prominent cities and districts. This was the second instance of such an appointment in the history of the German Jews, the first being that of R. Israel, who was nominated at Nuremberg, May 3, 1407, by King Ruprecht, to serve as Königlicher Reichs-Hochmeister (royal chief rabbi). Anschelm was the younger contemporary of that group of eminent rabbis to which Maharil (R. Jacob b. Moses ha-Levi Möllin) and R. Solomon Runkel belonged. R. Seligmann Bing Oppenheim alludes to him as a remarkable man. Still, we find in the Jewish sources no reference at all either to his appointment or to that of R. Israel, most likely because government nominations for communal positions, as well as all external interference in their religious affairs, were extremely unpopular among the Jews of the Middle Ages, and were very frequently ignored.

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H. G. E.

ANSHE KENESET HA-GEDOLAH. See SYNAGOGUE, GREAT.

ANSPACH, JOEL: French religious writer; born about 1800; died September, 1872. He was the only brother of Philippe Anspach. Joel was the first to translate the daily prayers from Hebrew into French. In 1842 he published his "Paroles d'un Croyant Israélite"—a polemical work directed against Catholic proselytism, and which, therefore, occasioned much comment.
I. B.

ANSPACH, PHILIPPE: Honorary counselor to the French Court of Cassation (court of appeal) and officer of the Legion of Honor; born in Metz, 1800; died Dec. 3, 1875. His father, Mayer Anspach, died in 1844, aged ninety-three years. Philippe studied law, and at the time of the July revolution, 1830, was a practising advocate in Paris. He took an active part in the events leading to the revolution of July, and was thereupon appointed deputy procurator of the department of Seine-et-Marne at Meaux by the government of Louis Philippe. After filling this office for a time, he was called to Paris, and successively became judge deputy to the Court of Justice, deputy attorney-general, counselor at the Court of Appeals, section-president thereof, and finally counselor to the Court of Cassation. A few years before his death ill health compelled him to resign the last office, after a legal career in which he displayed profound knowledge of law, together with remarkable eloquence and incorruptible firmness. Anspach was the first Jew to occupy a place in the supreme magistracy of France. He was a thorough Israelite and evinced an active interest in all matters pertaining to his coreligionists. Having held a seat in the Consistory of Paris for a long time, he was elected, in 1845, to the Central Consistory, where he distinguished himself by his intelligence and administrative ability. It was characteristic of the man that at court levees he would attend as one of the representatives of the Jewish consistory, rather than with his fellow dignitaries of the Court of Justice.

Anspach had two daughters, the elder of whom married Baron Gustave de Rothschild. He is the author of a pamphlet, "De la Procédure Devant les Cours d'Assises."
I. B.

ANT IN JEWISH LITERATURE, THE: In Hebrew נמלה, so also in Arabic *naml* (etymology doubtful); in Aramaic (Targum, Peshito, and Talmud) שומשמנא, which has its equivalent in the Arabic *sumsum*, *simsim*, and is used especially of the small red Ant, distinguished from *shumshemana gamla* (camel-ant), the large Ant (see Fleischer, in Levy's "Chal. Wörterb." ii. 578). This became by syncope *shumshana*, and by transposition *shushmana*. Another designation for the Ant in the Talmud is קמצא (see Rashi on Ber. 54*b*; and Kohut, "Aruch Completum," vii. 125*b*); though, according to some, this means the locust.

In the Old Testament.

The Ant is referred to twice in the Book of Proverbs as an example of provident and organized industry: "Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (vi. 6-8); and "There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer" (xxx. 24, 25). The passages refer to some species of harvesting-ant, probably either to *Aphænogaster* (formerly called *Atta*) *barbara*, or to *A. structor*, or to *Phreidode megacephala*, which are to this day found in Syria and all around the Mediterranean basin. These species wherever they are found, as the latest investigations of naturalists have proved, lay up stores for the winter.

In the Talmudic Literature.

In connection with the passage in Prov. vi. the Ant is treated from an ethico-pedagogical point of view in Ḥul. (57*b*), where it is related that Simon ben Ḥalafta made experiments to ascertain whether the ants really lived without a ruler; in 'Er. (100*b*), where the industry of the Ant in procuring food is mentioned; and in Deut. R. v. and Yalḳ. on Prov. 938. In Ḥul. (63*a*) it is pointed out that the wisdom of the Creator is manifested in the fitness of the body and the wonderful life of the Ant.

The therapeutic use of the Ant to avert or cure ills is referred to in Yeb. 76*a*, Yer. Yeb. viii. 9*b*, and Shab. 66*b*. In connection with the last reference, it may be remarked that the Ant's juice is even to-day sometimes popularly recommended as a curative of jaundice.

As may be expected, the wise little animal is not absent from the folk-lore of the Talmudic literature. In Ber. (54*b*) it is related that when Og, king of Bashan, took up a mountain of three parasangs in extent in order to bury under it the entire camp of Israel, God caused white ants to bore a hole in the rock, so that it slipped over the head of Og and remained fastened upon his neck.

The Ant also comes in for a share of the legislation of the Talmud (Mak. 16*b*; compare Peah, ii. 7, iv. 11; Ma'as. v. 7; Men. 71*b*; M. Ḳ. 6*b*); it is forbidden as food. The passage in Peah (iv. 11) contains a quaint piece of legislation which would show that the seed-stores of the ants in Palestine were of considerable size and importance. It is said there that the granaries of ants found in the midst of a growing crop of corn should belong to the owner; but if these granaries are found after the reapers have passed, the upper part of each heap should go to the poor and the lower part to the owner. Rabbi Meir is of the opinion that the whole should go to the poor, because whenever there is doubt about a question of gleaning, the decision should be in favor of the gleaner. A description of the process of destroying ant-heaps is given in M. Ḳ. 6*b*.

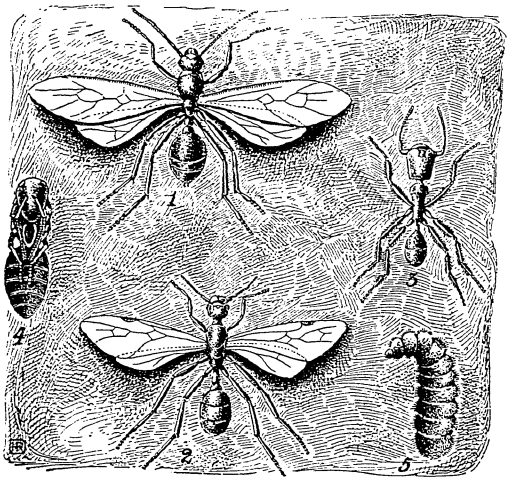

Ants.

1. Male. 2. Female. 3. Worker (neuter). 4. Pupa. 5. Larva.

The halakic aspects of the Ant are discussed in the "Halakot Gedolot" (ed. Warsaw, p. 262*a*) of Simon of Kayara, and in the "Shulḥan 'Aruk, Yoreh De'ah," § 84, 12, 13; § 100, § 104).

In Post-Talmudic Writings.

In the post-Talmudic writings Arabic influence (compare Koran, sura xxvii., surnamed the "Ant") is conspicuous. To this we owe the pretty story of the meeting of King Solomon with the ants, in which the wise king was outwitted by the cunning little animals (compare "Ma'aseh ha-Nemalah," in Jellinek's "B. H." vol. v., Vienna, 1873; German part, pp. 11 *et seq.*; Hebrew part, pp. 22 *et seq.*).

Samuel ibn Ḥisdai, in "Ben ha-Melek weha-Nazir" (xv.), a Hebrew rendering from the Arabic version of "Barlaam and Josafat," holds up the Ant as an example, in the sense of the passages of the Book of Proverbs. Ḳalonymus ben Ḳalonymus in his "Iggeret Ba'ale Ḥayyim" (iv.), which is likewise a Hebrew version from the Arabic, describes at some length the habits of the Ant in building its abode and in gathering and preserving its food.

An elaborate panegyric on the Ant is contained in the *makama* of the Ant and flea in Judah Alḥarizi's "Taḥkemoni." The fable of the Ant and the wasp in the "Mishle Shu'alim" of Berechiah ha-Naḳdan is practically identical with Lafontaine's well-known fable, "Le Fourmi et la Cigale."

In passing over to the religious aspects of the Ant in post-Talmudic writings, the religio-philosophical and legal phases become apparent. As regards the former, Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," xi. 2, in dealing with the passage in 'Er. 100*b*, already cited, points to the divine wisdom which is manifested in the ants. In book v. the conduct of the Ant, as in Prov. vi. 6, is recommended as an example in the treatment of our own affairs, insignificant when measured by the greatness of the Creator, but still more contemptible when marred by disorder.

Maimonides, in his introduction to Seder Zera'im, deduces from the fact that the ants are sometimes winged, sometimes without wings, that it is due to the limitations of our mind that we can not gage the purpose of many things in the universe.

Joseph Albo, in his "Iḳḳarim," iii. 1, like Baḥya, utilizes 'Er. 100*b* to recommend the moral example afforded by the animals. The Ant especially teaches us industry and honesty by the manner in which it gains its food.

Among the exegetes, Levi ben Gershon, in his commentary to Proverbs, dwells at some length on the sagacity and resourcefulness of the Ant, and derives from Prov. xxx. 25 an admonition to humility.

Joshua ben Shuoi, a disciple of Solomon ben Adret, in his "Derashot" to Deut. xvi. 8 to xxi. 9, points out the wisdom of the ants, and adds that this wisdom is not due to reason, but is derived from the sparks of the Supreme Soul (*Neshamah ha-'Elyonah*), of the active intellect (*sekel ha-poel*, *νοῦς ποιητικός*), which God bestows on them in order to instruct man.

Isaac 'Arama, in his "'Aḳedat Yiẓḥaḳ," xxviii., shows that according to the passage Prov. vi. 6, while everything is determined by God's providence, man must nevertheless gain his livelihood by industrious work. In section 71 he points out that some beings attain to perfection, though they may not be endowed with all the four Aristotelian principles (compare Aristotle, "Physics," ii. 7; "Metaphysics," i. 3); and gives as an instance the Ant, which has no *εἶδος* or "form" in the technical sense. He thus derives the lesson that man, in whom all four principles are united, should strive by means of science to obtain mental perfection.

Scientific Treatment.

From a purely scientific (biological) point of view the Ant is treated by Gershon ben Solomon, father of the exegete Levi ben Gershon, in his work "Sha'ar ha-Shamayim." The Ant, he says, gathers its wheat in the harvest, biting off the germs of the grains in order to prevent them from sprouting, and thus preserving them from rotting—a fact verified by recent observation. Each Ant gathers seven grains, although one would suffice it for life. One who gathers more treasures than he can use is therefore called an "Ant." The Ant, he says further, is proportionately the strongest of all creatures, being able to carry from two to four times its own weight. Moreover, it can move both ways, forward and backward.

The "Sefer ha-Berit" (ed. Brünn, 1799, 74*a*) distinguishes male, female, and neuter (*sefeḳim*) ants. The first two, on reaching maturity, acquire wings and fly, while upon the neuters devolve not only all the work, but also the hatching of the eggs, of which a single female lays no less than 8,000.

M. Gr.—I. M. C.

ANTEDILUVIANS, BOOK OF. See Apocrypha.

ANTELOPE: One of a variety of ruminants resembling the deer in many respects. The Revised Version of the Bible has the word "Antelope" twice as a translation for "תאו" (Deut. xiv. 5, Isa. li. 20); but this translation can not be justified. For want of other sources tradition alone can establish the identity of the animal; and tradition translates *teo* as wild ox (Tosef., Kil. i. 9; Ḥul. 80*a*).

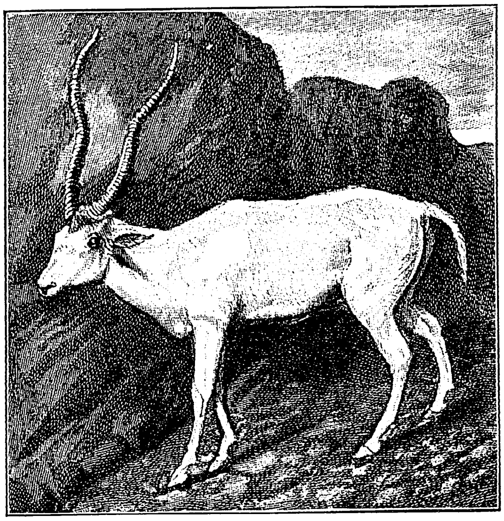

Antelope (*Oryx Addax*).
(From a photograph.)

G. B. L.

ANTHROPOLOGY: The science of man, especially in his physical aspects, and of the climatic and social environments determining those aspects. The Anthropology of the Jews, who, either racially or socially, form a separate portion of mankind, should be of special interest to students of the science as bearing upon its central problem; namely, whether the similarities observed among different classes of mankind are due to "nature" or to "nurture"; that is, to common ancestry or to common environment. If Jews are wholly of one race, the difference produced among them by variations of social environment should form a suitable sphere of inquiry: if they are not of one race, it is of interest to the scientist to ascertain how the marked similarities between Jews of different climes have been produced. Much turns upon the preliminary question whether contemporary Jews are of the same race as those mentioned in the Bible.

Purity of Race.

The general arguments hitherto advanced against the purity of the Jewish race are: (1) The evidence that in Bible times the Jews intermarried with surrounding nations; (2) the frequent reference to proselytes in early Christian literature; (3) the prohibition of intermarriage repeated in many of the councils of the Church implies frequent infringements; (4) the conversion to Judaism of the Chazars, a Turanian tribe in South Russia, from whom, it is suggested, most of the Russian Jews, who form about half of contemporary Israelites, are descended; (5) the marked difference in type to be observed among contemporary Jews. To these arguments the upholders of the purity of the race reply: (1) The intermarriages mentioned in the Bible are few in number and with cognate tribes; (2) proselytes were the chief sources from which the early Christian Church drew its members, thus removing them from contact with Judaism; (3) the severity of the punishment attached by the Church to intermarriage proves how infrequent intermarriages must have been; (4) the conversion of the Chazars was merely nominal, and it has left traces on only the few Karaites of South Russia: the other Russian Jews came from Germany, as is shown by the German dialect they use; (5) the differences of type may have been produced by social differences and are not so great when a series is taken into consideration. The upholders of the purity point out: (6) That *cohanim*, or members of the priestly caste, were and are not allowed to marry a proselyte, and must, therefore, have preserved their purity of descent; (7) that the marked resemblance of Jewesses throughout the world, showing as they do less variation among the females of the race, conforms to the biological test of purity of breed; (8) that mixed marriages in the present day are markedly infertile, which would reduce the influence of such intermarriages in an increasing geometrical ratio; (9) the rarity of instances in historical sources of proselytism in mixed marriages since the Middle Ages; (10) the prepotency of Jewish blood, as shown by the marked Jewish type of even the remoter offspring of Jews that have intermarried; (11) the stringent social separation, which can be historically proved throughout the Christian centuries; (12) the existence of marked Jewish type in the features and bodily measurements of contemporary Jews wherever found.

Anthropometry.

Measurements of Jews have been taken sporadically in most European countries with the following results: The average height of Jews is 162.1 cm.; span of arms, 169.1 cm.; and girth around the chest, about 81 cm.: so that they are the shortest and narrowest of Europeans. Their skulls are mainly brachycephalic; that is, the breadth is generally over 80 per cent of the length. This has been used as an argument against the purity of race, as most Semites—like the Arabs and Syrians—are dolichocephalic, or long-headed. But, as Jewish skulls are almost the broadest in all Europe, it is difficult to say how this characteristic could have arisen from any mixture: it is probably due to cerebral development.

As regards complexion, Jews are darker than the surrounding peoples in Europe, except Galicia. The hair is also darker; on the average 15 per cent having black hair as against 3 to 4 per cent in the general European populations. Curiously enough, there is a larger proportion of red-haired men among Jews than in any other race; possibly due to want of nutrition. Jewesses seem to be more keen-sighted and to have greater strength of grip than other women. Among Jews about one-fifth have blue eyes, against one-third in the general populations. Altogether about one-fourth of the Jews can be described as fair, as against one-half of the populations among whom they dwell. The nose is generally considered the characteristic feature of the Jews, who have, on the average, the longest (77 mm.) and narrowest (34 mm.). Its characteristic shape is due to the accentuation of the nostrils, which gives it the "figure 6" formation. The lips of Jews are also characteristic, as large a proportion as 48 per cent being thick. These features are the elements that go to make the marked Jewish type, which has been defined "as Semitic features with ghetto expression": it is found in the Assyrian bas-reliefs as well as in the ghetti of to-day. From composite portraits of Jewish lads, the Jewish face has been defined as possessing "accentuated flexible nostrils; largish mouth, with ends well marked, and pouting under-lip; heavy chin; broad forehead with prominent superciliary ridges scantily covered with hair toward the outer extremities; and large, brilliant, dark eyes, set closely together, with heavy upper and protuberant lower lid, having a thoughtful expression in youth, transformed to a keen and penetrating gaze in manhood."

The above results are averages taken from different numbers and different classes, and consequently vary in trustworthiness. The details as to hair, eye, and complexion are based upon the examination of no less than 120,000 individuals; those with regard to the nose, upon only 119. Differences in social position are found to affect results considerably; thus, while 12,000 Jews gave an average height of 162.1 cm., that of 130 English Jews of the better class was 170.8 cm. The predominantly narrow girth of Jews would give them what is technically known as the lowest "index of vitality"; but statistics prove otherwise.

Biostatics.

With regard to their vital statistics Jews show equal similarity among themselves and differences from the populations of which they form a part. Thus, as regards marriage, Jews in almost all countries have a lower marriage-rate than Christians when reckoned upon their total population; their average being about 6 marriages to every 100 inhabitants. They marry earlier than Christians (in Russia one-half of Jewish marriages are between persons under twenty); and, as a consequence, there is a larger proportion of Jewish marriages between bachelors and spinsters. Jews marry their cousins more frequently than other people do: probably three times as often. The rate of intermarriage between Jews and Christians varies in different localities, from 1 per cent in Algeria to 12 per cent in Berlin. Jews appear to seek divorce in slightly fewer numbers than the rest of the population.

Estimated upon the total population, the birth-rate of Jews is less—an average of about 33.5 per 1,000 per annum against 36.3 per 1,000 of the whole population—though this is opposed to the general impression, and appears to be contradicted by the fact that, as a rule, Jews have larger families than Christians. On the other hand, mixed marriages are remarkably infertile, resulting in only 15 births per 1,000. The sex of Jewish children is more predominantly male than in the general population, in the proportion of 112 to 105 (the female children being reckoned at 100); though, curiously enough, in Europe there is a larger proportion of Jewesses to Jews (106 to 100) than of other women to men in the general population (103 to 100). This predominance of male births among Jews has attracted the notice of naturalists, and appears to be due partly to the smaller number of illegitimate and still-births. It is found that a larger proportion of males occur among the still-births, so that if there are less still-births, the larger is the number of males born. Jews show an average of about 3 per cent still-births among all births as against 4 per cent for the general population: this difference, though only of 1 per cent absolutely, is 25 per cent relatively. The comparative infrequency of still-births may be due to the small proportion of illegitimate births among Jews, which is, on the average, only one-fifth of the normal proportion. The superiority varies in different places, and is growing less marked as the pressure of ghetto opinion is becoming less effective: in Prussia, for example, there has been a perceptible rise in the rate of illegitimacy.

The death-rate of Jews is lower than that of their neighbors: strikingly so in deaths under five years. This is the key to the whole of Jewish vital statistics, inasmuch as comparatively few deaths occur between five and twenty; hence, a relatively larger proportion of the Jewish population is living between these ages than is the case in general populations. Consequently when marriages or births are reckoned on the *whole* population they appear less among Jews than among their neighbors; though if reckoned upon the population over twenty years of age—which would be the proper method—they would be really larger. Thus in Budapest, the percentage of the Jewish population under twenty was 45, while that of the Christians was about 34. The low death-rate among infants is probably due to the fact that Jewish mothers rarely do anything but housework. A low death-rate is shown in almost all the remaining ages until the very highest age, which implies that Jews are longer-lived than their neighbors. It has been suggested that Jews should claim special life tables and premium rates from the insurance companies. Owing to the early date of marriage and the viability of children, the length of a generation (= average age of males at marriage + 1 year + half the number of years of female fertility) of Jews is less than among Christians (about 31 years to 36); so that there are a larger number of generations living together; their increase is more rapid; and tradition holds a stronger place among them.

Morbidity.

Little has been done in the collection of details as to the special morbidity of Jews, either as regards the diseases to which they are most susceptible or as regards those from which they die. Jews have been credited with immunity from tuberculosis; but this has been disproved by the experience of the overcrowded immigrants in New York. They are undoubtedly freer than others from alcoholism; the number of such cases at Jewish clinics being phenomenally small. Jews are said to be more liable than others to diabetes and hemorrhoids—due probably to their sedentary habits. They are less liable to venereal diseases. They are undoubtedly more liable to disease of the nervous system, as is shown by the larger percentage of deaf and dumb, blind and insane among them than among the general population. Jews are markedly more color-blind than their neighbors, at least one-half as much again. Their neurotic tendency is due either to racial peculiarities or to the fact that they are mostly town-dwellers and that they earn their living by relatively more brain-work. Curiously enough, Jews, while showing inferiority compared with Christians in regard to nervous diseases, show superiority with regard to suicide, few of them resorting to self-destruction.

The peculiarities of Jewish statistics may be due to racial unity or to similarity of social conditions. Even such measurements as those of height and growth may be due to nurture rather than to nature. It has been found, for example, that Jews in the East of London reach an average height of 64.3 inches, whereas in the West End the average is 67.5. The social condition of Jews has thus a direct bearing upon their anthropometry, and the key to this

Social Conditions.

is afforded by the fact that they live almost exclusively in towns, due in part to medieval persecution and in part to the needs of public worship. As a rule, only one-fifth of the Jewish population dwell outside of large towns, whereas two-thirds of the general population do so. This accounts in a large measure for their frail physique and shorter height, and for the larger proportion of mentally and physically afflicted. It also explains the small number of Jews in Continental armies, and, above all, the rarity of their employment as agricultural laborers. The peculiarities of their occupations are the predominance of commerce—over 50 per cent of the adult workers being thus engaged as against only 6 per cent of the general population—and the correspondingly small number of artisans, who are only one-half as numerous as among the Gentiles. Of the occupations most in vogue among Jewish artisans tailoring and shoemaking take the precedence, as they do in the general population; and these have been the occasion of much "sweating" in the United States because of the long work-hours which the Russian Jews are willing to accept. Owing to the prevalence of these ill-paid industries, Jews in the general mass are poorer than their fellow citizens, though a few exceptional persons have acquired great wealth. Taken as a whole, Jews are poorer than any European people. They appear to give more attention to the higher education of their children; and as a consequence are found among the professional classes in much larger proportion than their numbers warrant; for example, in Italy 8.7 per cent of Jews against 3.7 per cent of the general population. Here, again, correction has to be made, because of the fact that Jews are town-dwellers, from whom the professions are almost exclusively recruited. This is especially the case with regard to medicine. Jewish doctors on the Continent of Europe are, comparatively speaking, three times as numerous as Gentile doctors. There are fewer clergymen: an average of 1 Jew to 1,500 of the population as against 1 Christian to 1,000.

The results mentioned above have been compiled from a large number of statistics of various countries, and it may be desirable to illustrate the general results by the case of Prussia, which has collected statistics about its Jews for a longer period than any other country.

Statistics Relating to Jews in Prussia.

	Jews.	Others.
Living in towns, per 100	78.91	35.4
Women to 100 men	108	103
Marriages, percentage of, to population	6.5	8.2
Mixed, percentage of marriages	6.1	8.5
Unmarried persons over 14	48.95	54
Births per 1,000	22.7	38.2
Still-births, percentage of all births	3.4	4.1
Illegitimate, percentage of all births	2.9	7.9
To a marriage	3.5	4.6
To a mixed marriage	1.7	
Deaths per 1,000	14.9	22
Under 15, percentage of all deaths	40.1	56.2
Suicides per 100,000	9.6	20.2
Excess of births over deaths	7.8	16.2
Afflicted, per 10,000	63.45	41.98
Blind, per 10,000	13.34	9.45
Deaf-mutes, per 10,000	14.88	9.96
Insane, per 10,000	35.23	22.57
Color-blind, percentage	4.1	2.1
Eyes:		
Blue	18.7	43
Gray	28.8	32.7
Brown	53.5	24.3
Hair:		
Blond	22.4	72.2
Brown	55.5	26.1
Black	10.1	1.2
Red	0.5	0.3
Skin:		
White	77.7	93.5
Occupations:		
Agriculture	1.06	36.11
Industry	19.31	36.06
Commerce	55.68	12.52
Official and professional	6.26	7.18
Without occupation	15.79	8.23
Education:		
Higher	3.6	0.5
Unable to read	7.2	8.9
Criminals per 1,000	58.7	69.5
Paupers	6.46	4.19

The foregoing figures relate for the most part to the averages of the last quinquennial period (1891–95) for which statistics are available; but some of the details refer to earlier dates. They are similar to what is found among Jews of other countries in every case except with regard to births and marriages, and the excess of births over deaths, which is generally above the proportion in the general population.

Anthropologically considered, the Jews are a race of markedly uniform type, due either to unity of race or to similarity of environment. Their physical condition is mainly determined by their dwelling in towns. Their social position is the least fortunate, owing to the fact that they are crowded together, as in the Pale of Settlement in Russia, or are forced to immigrate to other countries, where they have to compete as foreigners. The general population is approaching the Jewish with regard to predilection for town life. The Russian Jews domiciled in other countries are bringing up a generation adapted to the newer environment. Jewish anthropological characteristics will therefore be likely to become more similar to that of the general population in the future. But the peculiarities due to race will still remain. See also the following articles:

Army and Navy.
Artisans.
Biology.
Births.
Blind.
Chazars.
Children.
Cohanim.
Commerce.
Complexion.
Craniometry.
Criminology.
Deaf and Dumb.
Deaths.
Education.
Ethnology.
Expectation of Life.
Expression.
Eyes.
Generation, Length of.
Hair.
Increase.
Insane.
Intermarriage.
Jewesses.
Marriage.
Migration.
Morbidity.
Nose.
Occupations.
Pathology.
Physical Development.
Prepotency.
Professions.
Purity of Race.
Sex.
Social Condition.
Sociology.
Suicide.
Types.
Vital Statistics.

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J.

ANTHROPOMORPHISM and **ANTHROPOPATHISM** (ἄνθρωπος, "man"; *μορφή*, "form"; πάθος, "feeling"): The ascription to the Deity of human forms or modes and of human feelings or moods, respectively. Such ascription is as old as religion itself. If, as Zeller correctly observes ("Philosophie der Griechen," 2d ed., iii. 306), every conception concerning the Deity is, in its final application, dependent upon a posteriori evidence—that is, upon an inference from events and effects, or from things as they occur and exist, to their absolute ground or reason—and if any

Psychological Genesis.

more precise specification or definition of this Absolute can be derived only from the conscious contents of soul-experience and world-knowledge, then the origin of the ascription of human characteristics to the Deity finds an easy explanation; for nothing means so much, nothing is so important, as our own conscious possessions, as, for instance, our faculties of sensation, emotion, thought. Accordingly, in our search for and discovery of the Author of all things, we attribute to Him the most valuable traits we are aware of; namely, those possessed by ourselves incompletely, in mere segments of a circle, as it were, but possessed by Him in perfect measure, in the completed circle. With regard to primitive religions the well-known epigram is certainly true, that "men created gods in their own image." Anthropomorphism is, of course, met with among all the peoples of antiquity, not excluding the most advanced. Even Jahvism, before the great reformation by the Prophets, was not free from Anthropomorphism. It is unquestionably true that the Biblical expressions of an anthropomorphic nature, such as the hand of God, His arm, foot, mouth, ear, or eye, or His speaking, walking, and laughing, merely describe in naive fashion the activity of God as living and working after the manner of human beings. But such expressions would never have come into use had there not been a time when people actually had a sensuous conception of Deity. That this period of naive utterance was not limited to the pre-Jahvistic age is shown by numerous Biblical expressions, such as that He walked in the garden in the cool of the day (Gen. iii. 8); He ate with Abraham (Gen. xviii. 8); He wrote with His own hand upon the tables of stone (Ex. xxxi. 18), and the like. Nevertheless, this very anthropomorphic view, or, to be more exact, this anthropopathic attitude—this conception of the Deity as a being with affections similar to those of a human being—contained the germs for the development of the conception of YHWH as being a mere tribal deity into a universal, ethical Being.

Stages of Development.

It was just this conception of YHWH as a personality to whom neither wrath nor mercy nor love nor hate—to whom, indeed, "nothing human is alien"—that, when deepened and ennobled, led necessarily to the prophetic view of God; to the doctrine of a holy, spiritual Being, who, on the one hand, influences and actively maintains the orderly structure, organization, and system of the universe; and whose relationship to the individual and to the mass, on the other hand, is not conditioned by arbitrariness or momentary emotion, but is the outcome of eternal, divine law. This higher conception of Deity on the part of the Prophets determined also their attitude toward Anthropomorphism and Anthropopathism. Many passages of Hosea, one of the oldest Prophets who committed their prophecies to writing, will serve to illustrate this attitude. "The work of craftsmen," "the calf of Samaria," are some of the epithets which this prophet applies to the effigies on images of YHWH, held sacred by the people (Hosea, viii. 4, 6; x. 5; xiii. 2). Again, when the people, under the influence of their delusions, deemed it impossible that YHWH should withhold His pity from His people, he proclaimed in the name of YHWH: "But I am God, and not man" (Hosea, xi. 9). Thus YHWH is so exalted above everything earthly that He should not be represented by an effigy or image lest He be dragged down into the sphere of the sensuous. Besides this, His very spiritual constitution is so intrinsically different in its essence from that of man that no comparison can be made. Man may be overcome by a sympathetic heart or a censuring conscience; the character of YHWH is firmer: "for he is not a man that he should repent" (I Sam. xv. 29).

Beginning of Anti-anthropomorphism.

Isaiah was more practically successful in his efforts against the worship of sensuous representations of the Deity. He induced Hezekiah to destroy the brazen serpent, which may have dated back to the days of Moses (II Kings, xviii. 4). But before the Prophets, even David, "a man after God's own heart," as well as Laban of old, had *teraphim* (small household idols in human form, used as domestic oracles) in his house (I Sam. xix. 13, 16; Gen. xxxi. 34). The lofty and novel conception by the Prophets of the essential characteristic of YHWH as ethical—through which ethical nature, despite His sublimity and incomprehensibility, He has something in common with man—became a matter of fundamental importance in the development of the Jewish religion. With the prevalence of legalism the immediateness of the relation between God and man ceased; in other words, the "Law" made the transcendent nature of God a postulate. Hence there may be noticed, in a few books of the Old Testament, a certain aversion to bringing the Creator into direct relations with His creatures. To the people God was no longer visible in person—as described in the most vivid colors by the older sources—but He was visible in "majesty" and "glory" instead (Ex. xvi. 7, 10, xl. 34 *et seq.*; Lev. ix. 23; Num. xiv. 10, xvi. 19). It was no longer the actual personality of YHWH that dwelt in the Tabernacle, but the mental image called up by His "Name" (שם) that there abode (Deut. xii. 5, 11; xvi. 2, 6, 11; xxvi. 2); so likewise in the Temple dwells His name (II Kings, xxiii. 27; II Chron. xx. 9, xxxiii. 7). See Ginsburger, "Anthropomorphismus," pp. 262 *et seq.*

It is evident, therefore, that the theological problem regarding Anthropomorphism—that is, the endeavor to interpret the sensuous statements concerning God in the Bible so as to give them a spiritual meaning—is coeval with Jewish theology itself. For it is obvious that there is a definite method and purpose in the consistent efforts of the nomistic writers to substitute new terms for those found in the ancient authorities, or to remodel entire accounts. Such revision is to be seen, for example, in the so-called "priestly code" where all theophanies are consistently omitted, and "the word" or "the presence of God" substituted for them. This reluctance to offend the Deity by anthropomorphic utterances concerning His person grew stronger with time, so that the use of the name YHWH, which was felt to be a proper name, in contradistinction to the other appellations of the Deity in the Bible, was thereafter avoided (see Adonai).

Men of the Great Synagogue.

Aversion to Anthropomorphism exercised a great influence upon the men of the "Great Synagogue," who undertook to establish a sacred canon. For the more the belief in the letter increased, the more zealously did the leading spirits of Israel endeavor to bring the Scripture into harmony with their purer religious and ethical views. Quite unobjectionable as it had seemed to the old, naive Judaism that God should say, "I will dwell in your midst," in a later age, when the idea of the transcendence of God had become the prevalent one, and the ancient simplicity of thought had disappeared, offense was taken at such an expression, and the phrase "I shall cause you to dwell" was substituted for it. A favorite phrase of the ancient

Biblical writers is "to behold the face of God." By means of a slight vowel-change (*yirach* in place of *yireh*) this became "to appear before God."

This and similar emendations of the Scribes (see Geiger, "Urschrift," pp. 318 *et seq.*) show that the endeavor of the "Soferim" was to hold the Deity aloof from all contact with the merely human, and thus to avoid attributing human qualities to God even in interpreting the language of the Bible. Nevertheless, Anthropomorphism and even Anthropopathism, when not too gross and flagrant, did not appear to them seriously objectionable. Among the eighteen "Tiḳḳune Soferim" (emendations of the Scribes) in the Mek. (Ex. xv. 7, ed. Friedmann, 39*a*), which is the oldest source, not a single example of the changing of a real anthropomorphic expression is found. The older Targumim adduce a principle similar to the "Soferim." They always speak of the MEMRA ("word" of God)—if in the Hebrew text God is represented as speaking—but they retain in their translations such expressions as the hand, finger, or eye of God. The present text shows only traces of this tendency, but they are unmistakable, as Ginsburger has shown (*l. c.* p. 265). Ginsburger (p. 270) is accordingly right when he deduces the following rule for the employment of memra in the older Targumim: "Whenever a relation is predicated of God, through which His spiritual presence in an earthly being must be assumed, the paraphrase with memra is employed."

Septuagint.

The "fathers" of the Septuagint went much further than the "Soferim" or the "Meturgemanim" in their employment of interpretative expressions, by paraphrasing or spiritualizing (rendering less worldly or gross) the anthropomorphic or anthropopathic phrases of the Bible. The "image of God" becomes in the Septuagint "the glory of the Lord" (*δόξα κυρίου*); "the mouth of God," "the voice of the Lord" (*φωνὴ κυρίου*). Even human emotions are excluded from Deity. Repentance, wrath, and pity are suggested in such a manner that nothing human is stated of God. The customary assumption that this aversion to the predication of anything corporeal, or indeed human, of God is due to the influence of Greek philosophy is far from certain. Frankel, in his "Vorstudien," was the first to deny that any traces of Greek influence can be discovered in the Septuagint; and Freudenthal has fully demonstrated the correctness of this assertion. According to the latter's argument ("Jew. Quart. Rev." 1890, pp. 206 *et seq.*), no other traces of the alleged influence of Greek philosophy can be noticed in the Septuagint; and consequently the avoidance of anthropomorphisms and anthropopathisms in the Septuagint must be looked upon as a refinement of religious ideas which had its origin upon Jewish soil. Nor must it be forgotten that many anthropomorphic phrases are simply untranslatable into Greek; for instance, על פי יי "by God" (literally, "by the mouth of God"). Although the Septuagint, and later the Targumim, Onkelos and Yerushalmi, to the Prophets avoid anthropomorphisms and anthropopathisms, whenever the Biblical expressions seem such, no fixed rule for the avoidance of these phrases can be shown to have existed, as the same Targum sometimes renders an Anthropomorphism literally, and again, in another place, quite freely. (The elaborate rules which Maybaum sets up for Onkelos seem too complicated. Besides, Onkelos, despite its present uniform character, contains many originally extraneous elements.)

Earlier Rabbinical Literature.

In the older rabbinical literature there also occur a number of utterances which show a tendency to suppress low and sensuous conceptions of God by means of a new hermeneutics. Referring to the fanciful and figurative expressions of the Prophets, an old rabbinical saying remarks: "The Prophets show great daring in likening the Creator to the creature" (Gen. R. xxvii. 1). Rabbi Akiba sought a different interpretation of those passages in the Bible that seem to identify God and the angels. God, in His sublimity, must in His very essence differ from His holy angels. Compare Mek., Beshallaḥ, 6, where Akiba declares as heretical the certainly ancient explanation of the words "like one of us" (Gen. iii. 22) as referring to the angels. Compare his Christian contemporary Justin Martyr, who declares the interpretation Akiba rejected to be "Jewish heresy" ("Dialogus cum Tryphone," 62). Whenever actions similar to those of a human being are predicated of God, the older rabbis employed the term כביכול ("as though it were possible"); intending by this term to say that these expressions are not to be taken literally, but only as a mode of speech accommodated to the average intellect (Mek., Yithro, 4).

An entirely different tendency from the one just described in the treatment of anthropomorphisms and anthropopathisms is apparent as soon as philosophical speculation concerns itself with Jewish monotheism as a factor in determining the interpretation of the Scripture. Such a result was quite inevitable; for, as Frankel ("Vorstudien," p. 174) remarks, the ordinary intellect often regards what appears to the speculative reasoner as anthropomorphic, as a notion inseparable from the concept of God.

Aristobulus and Philo.

The manner in which Aristobulus, 150 B.C., endeavors to remove the anthropomorphic designations of God is, accordingly, no longer the same, nor is it even similar to the procedure of the Palestinians, as the existing fragments of his work show. The "resting" of God, of which the Bible speaks, means, according to Aristobulus, that He instituted a permanent self-maintaining order in the world. So God's "coming down" is not to be conceived as a bodily descent into space, but only as a vision or mental picture (see Siegfried, "Philo," p. 198). From this it is evident that Aristobulus stands with only one foot on the base of traditional Judaism; and of his successor Philo not even that much can be asserted. The God of Philo, owing to the influence of Platonism, is not only essentially different from man and the world—an idea which also coincides with the teaching of the Pharisees of this period—but He is entirely devoid of attributes. Philo opposes not only the literal understanding of the anthropomorphic and anthropopathic passages in the Bible, but also the doctrine of God as an active worker, inasmuch as activity can not be predicated of a Being devoid of attributes. This was the impelling motive of Philo's doctrine of the "Logos," which doctrine later on became a chief pillar of Christianity.

Alexandrianism had no material influence upon the development of Judaism, so that a long time passed before the experiment was repeated of reading the Bible with philosophical scrutiny. The antipathy of the Palestinian Jews to the Greeks and everything Grecian involved this consequence, that rabbinical literature shows no development whatever in the treatment of Anthropomorphism. Ḥanina, an amora of the third century, when rebuking a cantor for unduly multiplying the attributes of God in his prayers (Ber. 25*a*), added that he himself would use no attributes in praying, if it were not that some are employed in the Bible. But the example he gives to illustrate his point shows that his remark was not the outcome of philosophic reflection, but was based upon the old prophetic view of the Deity. It was, he said, like praising a Crœsus by saying "he has a few coins"; better no praise than inadequate epithets; against "Moreh," i. 59.

Saadia and the Medieval Philosophers.

The question became a matter for lively discussion in the various schools when, for a second time, there was forced upon the Jew the problem of reconciling prophecy and philosophy—by the latter term meaning Aristotelianism, the only philosophical system which prevailed among the Arabs, and therefore also with the Jews living among Moslems. It is interesting to notice how this second attempt to harmonize Judaism and Hellenism led to the same result. Judaism was in danger of being so intellectualized as to be no longer recognizable as a religion. The development of Jewish thought during the period from Saadia to Maimonides presents an exact parallel to that connecting the Septuagint and Philo; and this is most strikingly brought out by the changed attitude toward the Biblical Anthropomorphism and Anthropopathism. As regards Anthropomorphism Saadia is in full harmony with rabbinical Judaism when he maintains that the corporeality of God is contrary both to reason and Scripture—at least in so far as tradition would have it (see "Kitab al-Amanat wal' Itiqadat," ed. Landauer, p. 93, *l.* 10 *et seq.*, Leyden, 1881—ii. 2 of the Hebrew translation of the work). Following the Targum of Onkelos—which he esteems very highly—he sets up the following rules, according to which the ten anthropomorphic designations which occur in Scripture are to be explained: God's "head" indicates sublimity; "eye," providence; "face," favor or disfavor; "ear," heeding; "mouth" and "lip," command and instruction; "hand," power; "heart," insight; "bowels," compassion; and "foot," the act of conquering or subduing, conquest. But his treatment of the subject of Anthropopathism is dictated more by Greek philosophy than by Judaism, and is not remotely connected with his views on God's attributes (see ATTRIBUTES).

Baḥya and Judah ha-Levi.

Baḥya, the next Jewish philosopher after Saadia—he wrote his "Ḥobot ha-Lebabot" probably in the year 1040—mentions his great predecessor in a few words (chap. i., § 10) and accepts, in its entirety, his explanation of the Biblical anthropomorphisms. He lays more stress, however, than Saadia upon the negative character of the divine attributes, so that, had he been consistent, he would have arrived at the standpoint of Maimonides. But Baḥya did not possess a clear conception of the nature of negative attributes; for, while he taught that God is absolute unity, he also claimed that this fact involved the attributes both of being and eternity (see Kaufmann, "Die Theologie des Bachya ibn Pakuda," Vienna, 1874; and "Attributenlehre," p. 153).

Judah ha-Levi—not to mention Ibn Gabirol, whose views scarcely possess any Jewish characteristics—was far more consistent than Baḥya, and was the first Jewish philosopher to reject completely the doctrine of essential attributes, insisting on the fact that it is impossible to predicate anything of God. But his approach to Neoplatonism—the doctrine of God as "pure existence"—is after all not a real approach.

When uninfluenced by philosophic speculation Judah ha-Levi maintains a position nearer to traditional Judaism than any other religious philosopher. His pious convictions are not based upon speculative philosophy, but on historical facts, on revelation and prophecy, the representatives of which comprehended and recognized the higher world as clearly and distinctly as ordinary mortals do this mundane sphere. This philosophic mysticism determined also his attitude toward Anthropomorphism. While opposed to the conception of the corporeality of God, as contrary to Scripture, he would nevertheless consider it wrong to reject completely the sensuous concepts of Anthropomorphism—even the fantastic measurements of the physical dimensions of Deity (שיעור קומה)—as there is something in these ideas which fills the human soul with awe of God.

Maimonides and His Influence.

But this rather opportunist and indulgent attitude toward Anthropomorphism found, almost during the lifetime of Judah ha-Levi (died about 1150), a determined opponent in the person of Maimonides—the greatest of Jewish philosophers. Maimonides was the first Rabbinite Jew to set up the incorporeality of God as a dogma, and to place any person who denied this doctrine upon a level with an idolater. While his predecessors had contented themselves with rejecting Anthropomorphism as contrary to reason—treating it as a purely theoretic matter—Maimonides declared it a heresy that would deprive any one holding the doctrine of a share in the world to come ("Yad ha-Ḥazaḳah, Hilkot Teshubah," iii. 7). The first part of his religio-philosophical work (the "Moreh Nebukim") practically constitutes a treatise on Hebrew synonyms, the object of which is to explain away the anthropomorphisms in the Bible. But Maimonides was not content to restrict himself to opposing Anthropomorphism. Philosophy being to him not the handmaid, but the mistress, of theology, he pursued his thought until he arrived at the concept of God as a metaphysical being, withdrawn in cold sublimity and isolation from His creatures—with whose weal or wo He could no longer concern Himself—and void of a free will; a being, in short, to whom no attributes could be ascribed except those of a negative character. Thus Maimonides was confronted with a difficulty similar to that which Philo encountered when he propounded his doctrine of the "Logos": the question, namely, how to establish a communication between a God devoid of attributes and the material universe. In fact, his lack of success was as complete as that of Philo, at least as far as Judaism is concerned.

Despite the high esteem enjoyed by Maimonides among the great body of Jews, he was unable to achieve any success with his "intellectualization" of the notion of God. Only one of his teachings—that of the incorporeality of God—found favor in the eyes of his coreligionists, was accepted in all sincerity, and was even adopted in the ritual of the Synagogue; a proof that in this doctrine he had caught the true spirit of Judaism. That his warfare against Anthropomorphism was a matter of serious concern to the Jews is shown by the comment of Abraham ben David of Posquières—the only one who could rival Maimonides in rabbinical scholarship—on the passage in the "Yad ha-Ḥazaḳah," referred to above: "Greater and better men than he—Maimonides—have held this opinion."

It is difficult to determine whence the Jews of southern France—who bitterly opposed Maimonides—derived their antianthropomorphic views. (See Kaufmann, "Attributenlehre," p. 485. Even in northern France at an earlier date, Rashi on Mak. 12*a* remarks that the angels are not composed of flesh and blood, which, in philosophic phraseology, means the "angels are incorporeal.") The Jews of Provence were possibly influenced by the mystical literature in which the "measurements of the dimensions" of God play a great part, although this literature did not enjoy universal authority, even when, in later times, the Cabala had come to prevail among a great section of the Jews. Abraham ben David probably intended to suggest that the French Jews, with their belief in the literal meaning of Bible and Talmud, were led to anthropomorphic views by the fantastic descriptions which some of the Haggadot give of God and His actions. Compare, for instance, the remark (Sanh. 98) that the Almighty will shear off the beard of the king of Assyria, or the passage (Ket. 7*b*) where the Biblical expression צלם אלהים (image of God) is enlarged to צלם דמות תבניתו (the image of the likeness of His form); for according to Maimonides, "Moreh," i. 3, תבנית signifies "mathematical form."

Mention must also be made of Ḥasdai Crescas—the greatest Jewish philosopher after Maimonides—not only because he opposed the latter's doctrine of negative attributes, by asserting that it is possible to ascribe many attributes to Deity without injury to the idea of His unity, but because he exerted influence upon Spinoza, the greatest of all opponents of Anthropomorphism. Spinoza's views upon this subject, however, no longer belong to Jewish philosophy, but to philosophy in general. For the Karaitic views on the subject, see AARON BEN ELIJAH THE YOUNGER; the chief works specifically written by Karaites on Anthropomorphism are: Aaron b. Joseph, "Ez ha-Ḥayyim," ed. Delitzsch, and Judah Hadassi, "Eshkol ha-Kofer."

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L. G.

ANTIBI (ענתיבי; *i.e.*, of 'Ain-Tab), **ABRAHAM:** Chief rabbi at Aleppo; died March 13, 1858. His book of responsa, "Ohel Yesharim" (The Tent of the Righteous), arranged according to the four Ṭurim (or legal code of Jacob ben Asher), was published at Leghorn in 1843.

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H. G. E.

ANTIBLA: A family of proselytes living at Jerusalem in the first century B.C., which had been in prosperous circumstances, but was afterward reduced to poverty. From allusions to them contained in four Talmudic passages, in which the spelling of the family name is corrupted (Yer. Peah, viii. 21*a*; Tosef., Peah, iv. 11; Sifre, Deut. 303, 110), Grätz restores the name to the Greek form, Agathobulos. It appears that, being unable to maintain their old standard of life, they proposed to emigrate. The representatives of Judaism, however, who at that time regarded hopefully the influx of heathen into the Jewish faith (Schürer, "Lehrbuch der Neutestamentlichen Zeitgeschichte," pp. 644 *et seq.*), did not like to see proselytes emigrating for lack of the means of subsistence; and the matter was submitted to the rabbis (חכמים), who awarded (פסקו) the family a certain sum. In three of the above-quoted passages this sum is said to have been six hundred talents of gold, which amount seems too exorbitant to be credible, in view of the fact that a talent weighed about sixty pounds. In another passage it is recorded that six hundred gold shekels (about $2,000) were awarded; and this would appear to be more probable. The rabbis based their decision on Deut. xxvi. 12 (R.V.): "Thou shalt give it unto the Levite, to the stranger [גר = proselyte] . . . that they may eat within thy gates"; laying stress on the words "thy gates," and interpreting this expression to mean that the Israelites must take care not to allow proselytes to emigrate when in needy circumstances. This account of the treatment received by the Antibla at the hands of the rabbis throws an interesting light on the attitude of the Synagogue toward proselytes.

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M. B.

ANTICHRIST: Counterpart of the Messiah and opponent of God Himself; one of the most important personages in Christian eschatology. The name occurs for the first time in the Johannean Epistles (I John, ii. 18, 22, iv. 3; II John, 7); but the idea is met with in earlier New Testament writings, and, like the greater part of the eschatology of early Christianity, its beginnings are to be found in Jewish theology, and modern scholars even hold the opinion that its true origin is to be found in the Babylonian Chaos-myths. In II Thess. ii. 1-12—a passage probably of Pauline origin—it is stated that the day of the Lord shall not come before "the man of sin," the lawless one (ὁ ἄνομος), "the son of perdition," be revealed. This opponent will appear and seat himself in the Temple of God at Jerusalem, "showing himself that he is God"; but he, the wicked one, will then be consumed by the Messiah through the spirit of his mouth, who thus will make an end of him "whose coming is after the working of Satan with all power and signs and lying wonders." Paul declares further that "the mystery of iniquity doth already work," but that that which now restraineth will restrain until it be taken out of the way, and "that wicked [one] be revealed."

Antichrist in Pauline Writings.

This "little apocalypse," as this passage has well been called, has been variously expounded. It is, however, quite evident that Paul understood by Antichrist a personal opponent of the Messiah, this conception being compounded of ideas derived from the Old Testament and the Apocrypha (Dan. vii. 25, ix. 27, xi. 36; Isa. xiv. 13 *et seq.*; Ezek. xxviii. 2, 14; I Macc. xiv. 14). It is not, however, clear whether this description is intended to represent an opposing Messiah, or a Jewish pseudo-Messiah, or whether Paul had any definite historical personage in mind. His expression concerning the lawless one (ὁ ἄνομος), seating himself in the Temple (compare Ezek. xxviii. 14), and "showing himself that he is God," can hardly be understood of a Jewish Messiah; nor can, by any possibility, a Roman ruler, such as Caligula or Nero, be understood by it. Just as unreasonable is it to assume that by the expression "he who now restraineth" (A. V. "letteth") the appearance of Antichrist, it is intended to designate the Roman government or the emperor himself. The iniquitous one, the incarnation of evil upon earth, is not a political personage, held back by Roman power. The passage is to be explained by the aid of rabbinical eschatology, as for instance in Sanh. 98*a*, which teaches that the Messiah will not appear until the whole world is either entirely righteous (כולו זכאי) or entirely wicked (כולו חייב); a standpoint that explains not only the expression "that which restraineth"—the rabbis speak of various things which impede the redemption (מעכבין את הגאולה; Mek., Beshallaḥ, 1, ed. Weiss, p. 29; Niddah, 13*b*)—but also elucidates Paul's vacillation as to the period to be set for the "day of the Lord." In his earlier Epistles, Paul speaks as if he expected the promised time to arrive speedily, because he counted upon the rapid conquest of the world by Christianity, for him the first and essential condition of the world's perfect righteousness; but experience gradually showed him that his optimism was unfounded, and therefore he speaks of the power that prevents the dawning of the glad time.

The statement of Paul that the wicked one will be slain by the breath of the Messiah is based upon Isa. xi. 4, as interpreted in the Targum ארמלגוס רשיעא. Even the names of Antichrist in this passage are of Jewish origin; the "lawless one" (II Thess. ii. 8, R. V.) is none other than Belial—whom Paul mentions in another place as the opponent of the Messiah (II Cor. vi. 15)—a name interpreted by the rabbis as compounded of בלי without, and עול yoke, so that Belial is the one who will not accept the yoke of the Law (Sifre, Deut. 92; Tanna El. R. iii.; Midrash Sam. vi., ed. Buber, p. 64). It is thus evident that this "little apocalypse" represents not a Christian, but the Jewish view of the Anti-Messiah. The pseudepigraphic literature (see passages quoted by Bousset, pp. 86, 99, 100) informs us that in Jewish circles in the pre-Christian period the expectation was prevalent of the appearance of Belial (one of Satan's lieutenants) if not of Satan himself; and that his activity was imagined as being almost identical with that expected of the Antichrist in Thessalonians. There is a remarkable similarity between this New Testament passage and II Sibyl. 167 *et seq.*, and III Sibyl. 46 *et seq.*—the former a Sibylline of undoubted Jewish origin—the expression in ii. 188, the *τρισσὰ σήματα*, the three signs of Elijah, certainly referring to the Jewish tradition (found in Mekilta Beshallaḥ, 1, ed. Weiss, p. 60) that before the appearance of the Messiah, the prophet will reveal the whereabouts of the three holy utensils which disappeared at the time of the destruction of the Temple (compare Jellinek, "B. H." iii. 72 and Pirke Rabbenu ha-Ḳadosh, ed. Grünhut, 57).

Origin of the Idea.

As to the idea of the Antichrist, like Jewish eschatology itself, it is derived from three sources: prophetical teachings, later Midrash, and an admixture of heathen mythology. Ezekiel (xxxviii., xxxix.), speaking of a last great outpouring of the heathen powers against Israel—which outpouring is to introduce the new period foretold by the ancient prophets—names Gog, the prince of the land of Magog, as the representative of those powers. The same idea amplified is found in Zechariah (xii.-xiv.) where God is described as appearing upon Zion at the last hour with His hosts of angels to protect His own from the attacks of the heathen, and to give them victory. When, therefore, in the Maccabean period, the Jews first perceived the chasm between Judaism and heathenism, the idea of a presentation of the philosophy of the world's history was conceived and admirably carried out in Daniel. It was no more a question of the salvation of Israel in the future, but of the redemption of the whole world. The course of the world's history, as illustrated by the attitude of the heathen toward the Jews, was now viewed as a continuous triumph of powers hostile to God—a triumph which would not end until the whole world had become utterly corrupt, to be superseded by the kingdom of God and a new order of things.

The opposition between this world and the future world, between Satan and God, between heathen and Israel, naturally furnished representatives for the supreme struggle in the final hour of the world's existence. If God in His own proper person would appear at the decisive contest, His opponent could be no other than Satan; but if God were to be represented by Messiah, it must of necessity follow that Satan should be represented by one as close to him as was Messiah to God; that is to say, by Antichrist. Uncertain as is the characterization of Messiah in the new order of things, the personality of his counterpart is equally fluctuating. In the circles that expected the rule of Belial at the end of days, God was recognized as the chief personality in the final catastrophe; and Antichrist, as the worst tool of Satan, corresponds in his sphere with that conception of the Messiah current among the Pharisees in the age of Jesus, according to which Messiah was to be the one man whom God would endow with especial strength and influence, such as were vouchsafed to no other. Just as the Haggadah through its interpretations of ancient prophecies endeavored to furnish a close description of the personality of Messiah, similarly Antichrist received more and more definite forms derived from the descriptions and conceptions of the Old Testament. He was, for instance, very early identified with Gog—such a Midrash is clearly evident in the Septuagint translation of Num. xiv. 7 (compare also ‘Ab. Zarah, 3*b*; Sanh. 94*a*)—and his death expounded, as already remarked, according to Isa. xi. 4.

The conception of Antichrist no doubt also contains mythological elements, which, far from being uprooted from the national consciousness, became, through contact with Babylonia, Persia, and, at a later date, with Greece, more and more deeply ingrained in it. An eloquent proof that Antichrist meant no more than its name signifies—namely, the Anti-Messiah—is furnished by the fact that none of the Pharisaic literature has any word concerning him. The official teachings of the Pharisees in the post-Christian time endeavored, for reasons easy to understand, to negative all that was superhuman in the popular conception of Messiah (compare especially Justin, "Dialogus cum Tryphone," xlix.); so that no room was given for Antichrist to play any very eminent rôle. Thus Eliezer b. Hyrcanus—an eye-witness of the national catastrophe in the year 70—speaks only of a ruler after the style of Haman, who will usher in the pangs of the Messianic period (חבלי של משיח; Sanh. 98*b*).

The Apocrypha of Baruch (Syriac) and IV Ezra (= II Esdras), which originated in the same circle, knew nothing of an Antichrist; for what Baruch, xl. 1, 2, says of the last ruler of the heathens is simply that the latter will choose for themselves a leader for the last battle; and IV Ezra, while it contains explicit statements concerning the pangs of the Messianic period, has no reference whatever to an Antichrist. Both Bousset and Gunkel are probably wrong, therefore, when they refer to Antichrist the passage (II Esd. v. 6), "And even he shall rule, whom they that dwell upon the earth look not for"—words which, being based on Isa. xxiii. 13, may allude simply to Rome, as is apparent from Suk. 52*b* and Yer. Ta‘anit, iii. 4, where the Romans are meant by the euphemism "Chaldeans." It is true that there is no lack of references in Talmudic literature to the belief in a contest between God and the devil, or an evil angel, in the latter days (see Ahriman). To this class belongs the battle between Gabriel and the Leviathan; also the sea-monster (B. B. 74*b*), and the conquest of the prince of Edom, that is, Samael (Mak. 12*a*; compare also the triumph of Messiah over Satan, Pesiḳ. R. xxxvi.).

Nero as Antichrist.

The bitter feeling against Rome that actuated the Jews for the hundred years between 30 and 130 permitted no other conception than that it would be Rome's ruler who would marshal the heathen hosts for the final struggle and lead them to victory; and Nero—the vilest wretch that ever mounted a throne—filled the ideal of wickedness sufficiently to be considered the worthy leader of the heathen. The Jewish Sibyl, writing about the year 80, tells the story that Nero was at that time in concealment in the land of the Parthians, where he would remain for decades, returning thence to stir up a universal war (IV Sibyl. 119–150, in agreement with a Roman legend; see Zahn, "Zeitschr. für Kirchliche Wissenschaft und Leben," 1886, 337 *et seq.*, and Geffcken, "Göttinger Nachrichten, Phil.-Hist. Classe," 1899, pp. 441 *et seq.*). More of the demoniac character of Antichrist, and more, therefore, of the original conception concerning him as being either Satan or one of Satan's tools, is reflected in the reference to Nero in the fifth Sibylline (363 *et seq.*), written in 74: "Then from the ends of the earth shall return the matricidal man who has become fugitive, and who frames iniquitous plans in his mind; he will destroy the whole earth, and conquer all, and in all matters he will be wiser than all other men. . . . But the wise people shall have peace, the people that remaineth tried in sorrows in order that it may thereafter rejoice." But the complete metamorphosis of Nero into a devil—wherein he is no longer the representative of Rome, but the incarnation of the Evil One—is first to be found in a Jewish Sibyl of about 120–125 (V Sibyl. 28–34). Of Nero it is there said, "The one that received the letter for 50 [letter נ, N, as initial] will become ruler—a terrible dragon, breathing fierce war. . . . Thereafter he will return and make himself like unto God, but He [God] will convince him that he is as nothing." Here Nero is the true Antichrist, the Satan, the old Dragon (נחש הקדמוני), who measures himself against God.

This conception did not remain confined to Jewish circles, but as the Revelation of John (xiii., xvii.) shows, when rising Christianity suffered much at the hands of the Roman power, it spread among the Christians likewise. In any case, the last struggle of the heathen is conceived as a battle against God; and it appears thus in the Midrash Wayosha' (Jellinek, "B. H." i. 56), where it is declared of Antichrist: "And he shall say, 'I will first conquer their God, and after that will kill them [the Jews]'"; again the old conception of Antichrist as an opponent of God.

The Biblical narrative of the departure of the Israelites from Egypt afforded much material for the description of the latter days, inasmuch as the final redemption was conceived after the fashion of the first. Thus the Ephraimite Messiah—Messiah, the son of Joseph, as he is called—who plays a great part therein in conjunction with Armilus, originated in the legend preserved by the Haggadah of an attempted departure from Egypt made by the Ephraimites (Mek., Shirah, 9; Sanh. 92*b*; Pirke R. El. xlviii.); and inasmuch as prior to the first redemption there had been a prominent Ephraimite named Nun, who headed an attempt by the Israelites at self-emancipation and found a violent death at the hands of the Egyptians, parallelism demanded that there should be an Ephraimite Messiah, to be slain by Armilus.

The conception of Antichrist held by the Church of the early Christian age and throughout the Middle Ages is very much involved and in need of critical investigation. The passages concerning Antichrist in the New Testament were misunderstood at a very early date; and there seems to have been, moreover, a persistent oral tradition that modified the legend of Antichrist to a considerable degree. In John, v. 43, the popular Jewish conception of an Anti-Messiah has become transformed into a Jewish pseudo-Messiah, a presentation which was championed for many centuries in the Church (see Bousset, *l.c.* pp. 180 *et seq.*). It was particularly expected that he would be of the tribe of Dan (*ibid.* p. 112), which is probably connected with the Jewish conception of the Messiah, that he would be derived from that tribe on the maternal side (Gen. R. xcviii.; see also Zohar, Balak, 194*b*). On the other hand, there reigned for a certain time among Christians too some confusion of Antichrist with the legend of Nero (Bousset, *l.c.* pp. 49 *et seq*)., and there is likewise to be found an identification of Antichrist with Belial—Antichrist being often represented as the son of Satan, and even as an incarnation of Satan himself (see Belial).

The Modern Hypothesis.

The legend of the origin of Antichrist (= Belial) set forth by Gunkel and Bousset is that the Babylonian Tiamat, queen of the abyss of darkness and flood, aided by the powers of her infernal domain, rebels against the higher gods, but is defeated by the son of the gods, Marduk; and it gives rise to a human incarnation in the shape of the Antichrist with superhuman powers, the man who sets himself up as equal to God.

The idea of Antichrist has made its way beyond the confines of Judaism and Christianity and has entered into various literatures of the world—only, however, through the medium of Christianity. There are traces of it in the more ancient Edda literature; while the semi-Christian old-Bavarian poem "Muspilli" (ninth century) makes extensive use of the various Antichrist legends. The Parsee Pahlavi writings betray unmistakable evidences of the tradition, especially the apocalypse "Bahman Yast," written in Pahlavi and translated in "Sacred Books of the East," v. 191 *et seq.*, which is full of it. In Arabian literature, Antichrist is called "Al Dajjal" (the liar), or more fully, "Al Masiḥ al-Dajjal" (the false Messiah). The name shows its Christian-Syriac source; for "dajal" denotes "lying" almost exclusively in the Christian dialect of Aramaic. In the Mohammedan account, Dajjal is really the Jewish pseudo-Messiah, and is slain by Jesus after he had long maintained his imposture. Of the numerous details concerning him, it is interesting to note that he is represented as a one-eyed monster, of horrible mien, and that in some respects the picture agrees with the various descriptions of Armilus (see Abomination of Desolation; Ahriman; Armilus).

Bibliography: The literature on Antichrist is very extensive, so that only a small selection can be given here: Bornemann, *Commentar zu den Thessalonier-Briefen*, pp. 348–382, 400–537 (rich in references to literature); Bousset, *Der Antichrist*, Göttingen, 1895, translated into English by Keane, 1896; idem, *Commentar zur Johannes-Apocalypse*, pp. 415, 464–480; Friedländer, in *Rev. Ét. Juives*, xxviii. 19 *et seq.*; Geffcken, in *Preussische Jahrb.* 1900, pp. 383–399; Gunkel, *Schöpfung und Chaos*, 1895, pp. 221 *et seq.*; Holtzmann, *Lehrb. d. Neutest. Theologie*, i., ii. (see index; this work contains also valuable literary references); Haug, in *Theolog. Stud. aus Würtemberg*, v. 188 *et seq.*, 282 *et seq.*; Schneckenburger, in *Jahrb. für Deutsche Theologie*, iv. 405–467; Schürer, *Gesch.* ii. 532; Walstein, in *Zeitsch. f. Wissensch. Theolog.* xxxviii. 538 *et seq.*; Zahn, *Einleit. in das N. T.* (see index).

L. G.

ANTIGONUS (ANTONINUS): Palestinian scholar of the last tannaitic generation (second and third centuries). Only two Haggadot (Mek., Beshallaḥ, introduction; *idem* to Ex. xiv. 7) and one Halakah

(Yer. Hor. iii. 48*a*) have come down from him. In the first-mentioned passage he thus illustrates the verse (Ex. xiii. 21): "And the Lord went before them by day in a pillar of a cloud, to lead them by the way," etc., by a simile: "A king had held court till darkness set in, his sons all the while attending him. On leaving the tribunal, the king took up a torch and lighted the way for his sons; whereupon the courtiers said to him, 'We will take up the torch and carry the light before thy sons'; but the king replied, 'It is not because I have none to do it in my stead, but I wish to manifest my affection for my sons, that ye may honor them accordingly.' Thus did the Holy One, blessed be He, make known His love for the people of Israel that the world might learn to treat them with honor. But, alas! not only does the world not do so, but it decrees upon them one mode of death after the other, each one severer than the last." Mekilta in both instances gives "Antoninus" as the author, and so does Yalk., Ex. 228, 230, in which, through a transposition of words, Rabbi is introduced as telling something about Emperor Antoninus. "Yuḥasin" (ed. Filipowski, p. 115) has the same version; but Heilprin ("Seder ha-Dorot," *s.v.*) has "Antigonos"; in Yer. Hor. *l.c.*, R. Joshuah b. Levi reports in Antigonus' name.

Bibliography: Weiss, *Mekilta*, l.c.; Bacher, *Ag. Tan.* ii. 551; Rapoport, *'Erek Millin*, under *Antoninus*.

S. M.

ANTIGONUS, Son of John Hyrcanus: Born about 135 B.C., died 103. He was Hyrcanus' second son, and, though young, proved an able soldier during his father's lifetime. In conjunction with his brother Aristobulus, he besieged and captured Samaria about 109 (Soṭah, 33*a*; Josephus, "Ant." xiii. 10, § 2), beating off successfully the Syrian Antiochus of Cyzicus and the Egyptian Callimander, general of Ptolemy Lathyrus, both of whom attempted to relieve the city. When Aristobulus became king about 105, though he imprisoned his other brothers, he not only left Antigonus at liberty, in appreciation of his merits, but even treated him as a sort of associate in the government. This favor shown by Aristobulus awakened the jealousy of a court cabal, at the head of which Queen Alexandra (Salome) is said to have stood, and which succeeded finally in having Antigonus slain at the king's command. The details of his death as given by Josephus are probably legendary, but historically certain is the fact that he owed his death to a court intrigue. Josephus' account runs that Aristobulus, who loved his brother warmly, was made suspicious of him by calumnious representations on the part of the queen and other enemies, who maintained that he was aiming at the crown. The king issued commands to his body-guard to cut Antigonus down should he ever appear before him in armor, and at the same time sent word to his brother to come to him immediately, but without armor. Antigonus' enemies prevailed on the messenger to inform him that the king had heard of his new armor and weapons, and desired to see him with them. Antigonus readily complied, and upon his entry to the royal castle, at the Feast of Tabernacles, about 104, was slain by the guard. An avenging Nemesis seemed, however, to exact atonement for his death, for when a servant spilt some blood from the veins of the king upon the very spot where Antigonus had been slain, the king saw the finger of God in the coincidence, and grieved himself to death over his brother's unfortunate fate. See also Judas the Essene.

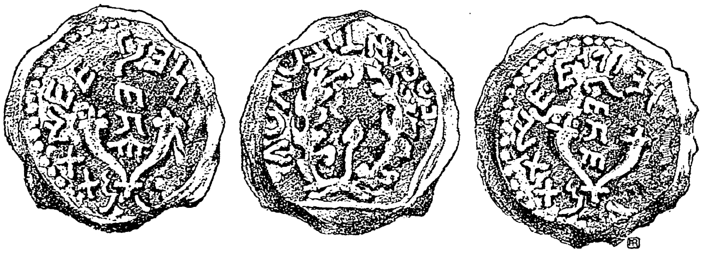
Copper Coins of King Antigonus.
(After Madden, "Coins of the Jews.")

Bibliography: Josephus, *Ant.* xiii. 10, §§ 2, 3; idem, *B. J.* i. 3; see also the histories of Ewald, Grätz, and Schürer.

L. G.

ANTIGONUS (with the Hebrew name מתתיה) **MATTATHIAS:** The last Hasmonean king of Judea; died 37 B.C. He was the second son of Aristobulus II., and together with his father was carried prisoner to Rome by Pompey in 63 B.C. Both escaped in 57, and returned to Palestine. After Aristobulus' unsuccessful attempt to oppose the Roman forces there, the senate considered the king so little to be feared that it decreed his liberty. Antigonus, however, was not so ready to surrender ancestral rights. While his older brother Alexander was planning to secure them he remained quiet, but on Alexander's death Antigonus considered himself exclusive heir of the Hasmonean dynasty, and rightly judging his uncle Hyrcanus to be but a puppet in the hands of the Idumean Antipater, he set to work zealously to assert himself. He first attempted to attain his ends with the help and consent of the Romans; in pursuance of this plan he visited Julius Cæsar, who was in Syria in 47, and complained of the presumptuous usurpation of Antipater and Hyrcanus. He urged his own superior rights as the only remaining son of Aristobulus. But in spite of the fact that both his father and brother had suffered death in the cause of Cæsar, the latter rejected Antigonus' claims, possibly suspecting the sincerity of his professed friendliness toward Rome. Refused by the Romans, he turned to their opponents. His first attempt, in 42, to seize the government of Palestine by force with the assistance of his brother-in-law, Ptolemy Mennei (see Alexandra [Salome]), was defeated by Herod, but in the course of two years he succeeded in attaining his object. The state of affairs in Judea, as well as general conditions prevailing throughout the Roman empire, was most propitious. The excessive taxation wrung from the people to pay for the extravagances of Antony and Cleopatra had awakened so deep-seated a hatred against Rome that Antigonus had only to show himself to the people to win their allegiance away from Herod and other creatures of the Roman power. He gained the adherence also of the aristocratic class in Jerusalem, such as the "Bene Baba," and probably also assured himself of the hearty cooperation of the leaders of the Pharisees. Moreover, the Parthians invaded Syria in the year 40, and they much preferred to see an anti-Roman ruler on the throne of Palestine. Antigonus, who was genius enough to make use of such an excellent opportunity, promised them large

Defies Rome.

sums of gold, and, according to common report, five hundred female slaves besides, so that they immediately put a troop of five hundred warriors at his disposal. The appearance of these Parthians at the gates of Jerusalem, where daily riots took place between the partizans of Antigonus, who held possession of the Temple fortress, and those of Hyrcanus, or more correctly of Antipater, caused the balance to turn in favor of the former. Hyrcanus and Phasael in vain endeavored to win over the Parthians. The former was sent a captive to Babylon, after suffering the mutilation of his ears, which rendered him henceforth unfit for the office of high priest. Phasael beat out his brains against a stone wall. Herod, too weak for open resistance, fled from Jerusalem, and in the year 40 Antigonus was officially proclaimed king and high priest by the Parthians. His three years' reign, however, was one continuous struggle.

Crowned King.

His antagonist, Herod, succeeded in having himself declared king of Judea by Rome. The first year passed quietly enough; for Ventidius, Antony's legate, and his lieutenant Silo, were kept neutral by bribes and abstained from doing their duty in enforcing the rights of Herod. But on the latter's return in 39 from Rome he opened a brisk campaign against Antigonus, conquered Joppa, and occupied Masada, where his family were. He then laid siege to Jerusalem, but had to relinquish it toward winter, for Silo refused further cooperation, and dismissed his troops to their winter quarters; for which timely act Antigonus no doubt amply compensated him. In the spring of 38 Herod wrested the province of Galilee from Antigonus' possession, a victory of only temporary advantage, for when Herod shortly after went to Samosata to pay his respects to Antony, the Galileans rose against Herod's brother and representative Joseph, slew him, and drove away his army. Herod, who heard of this only upon his return to Palestine, was eager to avenge his brother. He dared not attack Antigonus' army near Jericho, for he had not yet the necessary strength, but when Antigonus foolishly divided his forces, Herod fell upon Pappus, Antigonus' general, and completely routed him, so that all Palestine as far as Jerusalem fell into his hands. The approach of winter compelled Herod to postpone until the next spring a siege of Jerusalem, whither Antigonus and the remnant of his army had fled. When the siege began it was marked by extraordinary bravery and fanaticism on the side of Antigonus' followers; full of hatred against Rome and Romanizers, they considered the struggle a religious one, in which the prophecies concerning the inviolability of the Temple and the nation would be triumphantly vindicated.

Besieged in Jerusalem.

In vain the Pharisees advised surrender to so powerful a foe, just as the Prophets of old had inveighed against the conviction of their contemporaries that God would protect His city against any besieging enemy, no matter how numerous. A stout defense, lasting three, possibly five, months, was made against the attacks of the enemy and the pangs of famine, which latter, owing to the year being one of release (see Shemittah), was more than ordinarily severe. Antigonus behaved most manfully during the siege, but after the final assault, when no hope was left, he fell entreating at the feet of the Roman general Sosius, who brutally mocked his grief by dubbing him "Antigone," after Sophocles' tearful heroine. At the suggestion of Herod, who was afraid to allow Antigonus to be taken to Rome in the triumphal train of Mark Antony, lest he should there successfully plead for his rights, this last king of the Hasmonean house was taken to Antioch, and there fell beneath the executioner's ax. It was the first time that the Romans had ever thus put a king to death. The last king of pure Jewish blood fell before the intrigues of the first king of Judea not entirely of Jewish birth.

Bibliography: Josephus, *Ant.* xiv. 14; idem, *B. J.* i. 14 (see also index); Ewald, *History of Israel*, v. 402–411; Grätz, *Gesch. d. Juden*, ii. 160; Hitzig, *Gesch. des Volkes Israel*, ii. 523; Schürer, *Gesch.* i. 288 and index; Stade, *Gesch. des Volkes Israel*, ii. 467; Mommsen, *The Provinces of the Roman Empire*, ii. 175–178; Madden, *Coins of the Jews*, p. 99. For other literature, see Schürer, *Gesch.* p. 288.

L. G.

ANTIGONUS OF SOKO: The first scholar of whom Pharisaic tradition has preserved not only the name but also an important theological doctrine. He flourished about the first half of the third century B.C. According to the Mishnah, he was the disciple and successor of Simon the Just. His motto ran: "Be not like slaves who serve their master for their daily rations; be like those who serve their master without regard to emoluments, and let the fear of God be with you" (Ab. i. 3; see Grätz, "Gesch d. Juden," ii. 6, 239). Short as this maxim is, it contains the whole Pharisaic doctrine, which is very different from what it is usually conceived to be. Thus the first known Pharisee urges that good should be done for its own sake, and evil be avoided, without regard to consequences, whether advantageous or detrimental. The naive conception dominant in the Old Testament, that God's will must be done to obtain His favor in the shape of physical prosperity, is rejected by Antigonus, as well as the view, specifically called "Pharisaic," which makes reward in the future life the motive for human virtue. It is impossible that Antigonus could have been influenced by Hellenic views: chronology forbids the supposition. The cause of this ethical superiority was simply that the Pharisees carefully nurtured the germs of higher morality sown by the Prophets of the Old Testament and brought them to full fruition. Particularly Jewish is the second phrase of his maxim; the fear of God is the Jewish correlate to general human morality mentioned in the first half of the motto. Antigonus points out that men's actions should not be influenced by the lowly sentiment of fear of mortals, but that there is a divine judgment of which men must stand in awe. The expression "Heaven" for "God" is the oldest evidence in postexilic Judaism of the development of the idea of a transcendental Deity. It is also a curious fact that Antigonus is the first noted Jew to have a Greek name.

Later legend connects Antigonus with the origin of the Sadducee sect. See Sadducees. L. G.

ANTI-JUIF, L': A name assumed by nine different publications issued in France and Algiers and directed against the Jews. In nearly every case they were short-lived. The first "Anti-Juif," a weekly, published in Paris, describing itself as an "organ of social defense," only reached its fourth number (from Dec. 18, 1881, to Jan. 8, 1882). It was issued under the management of L. Panchioni. In the leading article, entitled "Our Aim," the editor calls the attention of his readers to the financial prosperity of France at that time—a boon which he attributes to "commercial feudalism"—for the manifest purpose of exciting the hatred of the working classes. He claims that "the Jew rules and governs." Therefore he deems it his mission to acquaint the public with the real condition of the country and to suggest how it can be improved. The second periodical in point of time was the "Anti-Juif" that appeared at Algiers in 1890, and was signed by its printer, Bouyer, as responsible editor. It was discontinued after a few numbers had been issued. After an interval of seven years, T. Macon, a printer, undertook the publication of a third "Anti-Juif," which also appeared in Algiers as the "organ of the Anti-Semitic League." The career of this biweekly began on July 14, 1897, at Mustapha, a suburb of Algiers, and lasted but a short time. No greater success attended the publication of the fourth of these anti-Semitic journals, styled the "Anti-Juif Bourguignon," which appeared March 12, 1898, at Dijon, after having dropped its original name, "Le Libre Bourguignon." It tried unsuccessfully to imitate the "Libre Parole," the anti-Semitic journal of Édouard Drumont. A fifth periodical of like purpose was the "Anti-Juif Marseillais et de la Région du Midi," which appeared on Aug. 6, 1898, at Marseilles, and was discontinued soon after. In Algeria the sixth paper devoted to anti-Semitism, "L'Anti-Juif Algérien," appeared, with an illustrated supplement, March 27, 1898. The "Anti-Juif Stephanois," the seventh, was published at Lyons, Sept. 18, 1898, but was immediately discontinued. The eighth, a weekly, describing itself as an "organ of the Anti-Semitic League," was published in Paris on Aug. 11 of the same year. Nineteen numbers appeared in 1898, and forty-one in 1899. The first numbers were signed by Chanteloube as responsible editor; the last were issued under the editorship of Jules Guérin, notorious for his escapade in the Rue Chabrol, where he defied arrest for some days in a dwelling-house (No. 51) that was ironically called "Fort Chabrol" (Aug. and Sept., 1899). With his imprisonment the publication ceased. The ninth, the "Anti-Juif du Midi," appeared June 11, 1899, at Montpellier; its publication ceased with the third number.

A small paper, more vituperative even than the preceding, and called "L'Anti-Youtre, Organe de Protestation Sociale" (Organ of Social Protest), was edited at Lille by Noël Gaulois (pseudonym of Emmanuel Gallian), and printed in Paris, in March, April, and May, 1891. Four numbers only of this sheet appeared. Parodying the well-known exclamation of Gambetta, it proclaimed as its motto: "The real enemy is the Jew!" (*Le Youtre c'est l'ennemi*). In its second number it printed some illustrations representing the so-called Damascus affair, in which a bleeding child was pictured. The editor did not even know that the Damascus affair was caused by the disappearance of an old monk. See DAMASCUS.

M. S.

ANTI-MAIMONISTS, THE. See MAIMONISTS.

ANTINOË: City in the south of Middle Egypt, on the eastern bank of the Nile: founded by the emperor Hadrian in the year 122. Jews seem to have come to the city at the same time as did the Greeks, drawn thither by the trade with the port of Myso Hormus on the Red Sea. In February, 1896, C. Schmidt discovered a Hebrew inscription of the second century in the old Christian cemetery of Antinoë. The letters of the inscription were originally covered with red paint; what remains of the inscription is

לעזר נוח נפשו
בצרור החיים

In addition to the inscription there are a candelabrum with seven branches, and a cypress-tree (see "Ægyptische Zeitschrift," xxxiv. 164).

G.

ANTINOMIANISM: A term generally used to denote the opposition of certain Christian sects to the Law; that is, to the revelation of the Old Testament. The apostles were compelled, in response to the urging of Paul and his friends, to accept the doctrine of the non-binding character of the Law for heathen Christians (Acts, xv. 8), but Paul set up in addition a theory concerning the Law which not alone posits its complete abrogation in the period after Jesus, but also diametrically opposes the fundamental principles of Jewish (and Judæo-Christian) thought concerning it. The latter taught that the Law was the only means by which man could be justified before God, as may be seen by the early utterance: "God desired to justify Israel, and therefore He gave him many laws and commandments" (Mak. Mishnah); Paul declared that "by the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20, Gal. ii. 16). The Law, according to Paul, was calculated to multiply sin through the added opportunities for transgression which were afforded by its numerous precepts (Gal. iii. 19, Rom. v. 20). By reason of the Law, transgressions against it become positive disobedience to the divine will, and are felt as such; thus leading to the recognition of the true nature of sin (Rom. iii. 20, iv. 15, vii. 7). Being transgressions of divine commandments, transgression heaps up guilt upon guilt for man, who thus becomes subject to the rejection and the wrath of God, and to the "curse of the law" (Rom. iii. 19). Consequently this experience of the Law leads man to despair of the possibility of attaining to righteousness by his own acts, and thus the full destructive power of sin stands revealed to him. Then the cry of agony goes up from him, calling aloud for salvation from the state of death into which sin has plunged him. In this sense the Law may be said to be the negative preparation for the New Testament dispensation of grace through Jesus. From the pedagogic character of the Law, Paul further deduces its transitory purpose; for with the appearance of Jesus, with whom the era of grace begins, it ceased, and must cease, because grace and Law are irreconcilable opposites.

The Law a Source of Sin.

If it be asked how came it that Paul, the former Jew, the strict Pharisee, arrived at a conception of the Law so offensive to the Jewish standpoint, the reply must be made that he learned the art of destroying the Law by the Law, or, as the author of the Clementine writings has it, "ex lege discere quod nesciebat lex" ("Recognitiones," ii. 54), from his Pharisaic masters. It was altogether a practical motive which seems to have inspired Paul to attack the universal conception of justification through the Law, for he had been convinced, by his own strenuous endeavors, of the impossibility of complete obedience to it. Paul's conviction was prevalent in those days in many Pharisaic circles ("Monatsschrift," 1899, pp. 153, 154). His utterances with reference to the abrogation of the Law after Jesus had also some precedent, for there is no doubt that the assertions made by many rabbis concerning the abrogation of the sacrifices,* as also of the festivals,† opposed though they were to the dogmas of the later Pharisees who daily prayed for the restoration of the Temple, were simply older conceptions of the Messianic age developed by Paul, and therefore disavowed by the later rabbis. In his argument for his theory of the Law, Paul shows himself an apt pupil of Pharisee doctrine, a knowledge of which is essential to the complete understanding of Paulinism. Thus his statement in Gal. iii. 19, "it was ordained by angels," has long been under-

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* "In the time of the Messiah the sacrifices will cease (except that of thanksgiving)" (Pesiḳ. ix. 79*a*, the oldest Midrash collection); the same sentence is repeated in many other Midrashim, as was pointed out by S. Buber, note *a. l.*

† "All festivals will in future be abolished" (Midr. Mishle, ix. 2). This same passage is repeated in Yer. Meg. i. 5, but there it is intentionally modified.

Paulinism and Pharisaism.

stood to be of rabbinical origin. Proof for this is not indeed to be found in the Septuagint (Deut. xxxiii. 2), or in Josephus ("Ant." xv. 5, § 3); for both passages describe the presence of angels on Mount Sinai during the revelation as contributing to the glory thereof, whereas Paul seeks to demonstrate the inferiority of the Torah in that it is the work of angels, and not of God. The following Talmudic passage, however, affords an interesting parallel to these words of Paul: "An unbeliever said to R. Idit, 'Why is it said in Ex. xxiv. 1, "And he said unto Moses, Come up unto the Lord"? It should say, "Come up unto me." The rabbi answered: 'God in this place is the Meṭaṭron, whose name is as the name of his Lord.' "[*] The "Meṭaṭron" is probably a Babylonian[†] interpolation, for the older sources mention some archangel, such as Michael, prince of Israel, as the actual giver of the Law, thus affording some foundation for Paul's disparaging reflection upon the Torah's origin. Similarly, his reference in Gal. iii. 11 to Hab. ii. 4, "The just shall live by his faith," from which he seeks to prove the superiority of faith over the Law, is not original with him. "Six hundred and thirteen commandments," says the Talmud in Makkot, 23*b*, 24*a*, "were given to Moses; . . . then came Habakkuk and reduced them to one, as it is said, 'The just shall live by his faith.'" The difference between the Talmud and Paul here is, of course, quite a fundamental one; the Talmud meaning only that the chief content of the Law is faith, without abolishing thereby a single precept. It is very instructive, however, to note how Paul adapts Pharisaic utterances to his own purposes.

Further Development of the Doctrine.

Pauline Antinomianism became the property of the Church only in a much restricted sense; namely, in its practical aspect, the non-binding nature of the Law. The reason for this is easily discerned. The Church had a very clear way out between Jewish nomianism and Paul's violent Antinomianism, by simply regarding the Jewish law as an imperfect, preparatory grade of revelation, which was to be fulfilled and completed in the higher Christian morality. Equally evident is the reason why Paul could not select this way. "He was too much of a Pharisee to distinguish critically between what was temporary and what was permanent, between the form and the contents of the Law; the Law was to him an inseparable whole of divine origin, which was either the sole and entire means to salvation or else the means, not to salvation, but to damnation (Pfleiderer, "Urchristenthum," 207). Paul was indeed too much of a Jew to draw the fullest consequences of his antinomistic doctrine, so that only through the artificial separation between Law and the promise to the forefathers, especially to Abraham, could he maintain a historical connection between Judaism and Christianity. The Gnostics developed Antinomianism more consistently. Regardless of their differences of opinion in other respects, they are all strictly antinomistic, and the opposition with them is no longer between Law and Gospel, but between the God of the Old Testament and that of the New Testament. They do not, like Paul, approach the topic historically, but from the side of their doctrine of dualism which originated in Platonism, or, properly speaking, in Parseeism. Hence the Gnostic view of the difference between the Supreme God and the World-Creator leads to the contrast of Redemption and Creation, as finding exposition in the New and Old Testaments respectively.

Gnostic Elaborations.

Paul's Antinomianism seems to have exercised most influence upon the Gnostic Marcion (who taught in Rome about 150), whose dualism, unlike that of other Gnostics, is not the cause, but the result, of his pronounced Antinomianism (Harnack, "Dogmengeschichte," iii. 256). Marcion proceeds from the strong Pauline antitheses: Law and Gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life; and as these opposites seem irreconcilable, he arrives at the dualistic doctrine of the just and angry God of the Old Testament, and of the God of the Gospels who is only love and mercy. Besides Marcion, his contemporary Tatian (came to Rome about 172) must be mentioned (compare Hilgenfeld, "Ketzergeschichte," p. 384). His dualism of the demiurge of the Old Testament and of the Supreme God of the New Testament is likewise an offshoot of Pauline Antinomianism. He differs from Marcion only in that he does not conceive the relation between the demiurge and God as a hostile one (Kurtz, "Lehrbuch der Kirchengeschichte," i. 79).

The influence exerted by Antinomianism on the conduct of life proved to be of a twofold nature: while Marcion and Tatian were led by it to extreme asceticism, with the Gnostics it resulted in libertine practises which contributed not a little to their ultimate downfall. Especially notorious in this regard were the Nikolaitans, the Simonians, the Carpocratians, and the Prodicians, to which must be added the Pseudo-Basilidians. L. G.

Joel ("Blicke in die Religionsgeschichte," i. 28, Breslau, 1880) says: "We claim that the antinomistic (and antinational) movement in Christianity originated among the Hellenistic Jews already in the days of Philo, and that its representatives were thus uninfluenced by Christianity." The interesting passage in Philo ("De Migratione Abrahami," xvi. 450), showing plainly that the allegorical system of interpretation had long before led to Antinomianism, reads as follows: "For there are those who, while taking the letter of the laws as a symbol of spiritual things, lay all the stress upon the latter, but neglect the former. I am inclined to blame them for their levity, inasmuch as they ought to pay regard to both the accurate investigation of the things hidden and the faithful observance of those laws which are manifestly stated. These men, however, conduct themselves as if they lived alone in a desert, or as if they were souls without connection with the body, as if they had no knowledge of the existence of a city, village, or house, or of any intercourse of men; they disregard everything that is pleasing to the majority, aiming only at the plain, naked truth by itself. Yet Holy Scripture warns such men not to despise a good reputation, nor to disregard any of the customs which holy men, of greater wisdom than any of our time, have established. For we are far from thinking that because the Sabbath is inwardly a lesson to teach us the power of the Uncreated and the inactivity of the things created, we should therefore have the laws of the Sabbath abrogated and so light a fire, till the land, carry burdens, or bring suits before the court and give judgment, or demand the restoration of deposits, or exact the payment of debts, or do other things permitted only on other days not sacred. Nor should we, because the festivals are the symbolic expression of spiritual joy and of the thanksgiving we owe to God, abolish the annual festival convocations. Nor does it follow because the rite of circumcision is an emblem of the excision of pleasures and passions, and of the refutation of that impious opinion according to which the mind considers itself able to produce by its own power, that we are to annul the law which has been given regarding circumcision. . . . We take heed of the laws given in plain words in order to more clearly understand those things of which the laws are the symbols, and thus we shall escape blame and accusation from men in general." M. Friedlaender goes further still and considers the *Minim* to have been Jewish Gnostics of antinomistic views. See his "Der Vorchristlicher Jüdischer Gnosticismus," pp. 67–123. His opinion is not shared by Bacher ("R. E. J." 1899, pp. 38 *et seq.*). It would seem, however, that the life and teaching of Elisha ben Abuyah place him in the same category with the Hellenistic antinomians to whom Paul and Apollos belonged.

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[*] Sanh. 38*b*. The correct explanation of this passage is that, according to R. Idit, YHWH does not always mean God in person, but sometimes an angel. This is also maintained by the Jew in Justin Martyr, "Dialogus," lvi., and Gen. R. li. 2.

[†] Metatron is never found in any rabbinical work of Palestinian origin; Targ. Yer. Gen. v. 24 is a later gloss. R. Idit, who is usually called R. Idi, lived in Babylonia (see Bacher, "Ag. Pal. Amor." pp. 707 *et seq.*).

K.

ANTIOCH: Ancient capital of Syria, situated in the northern part of that country, fifty-seven miles west of Aleppo, on the left bank of the river Orontes, about fifteen miles above its mouth. Antioch was founded in 300 B.C. by Seleucus Nicator (Josephus, "Ap." ii. 4), who named it after his father, or, according to others, after his son (see Gen. R. § 23: "Antioch is called after Antiochus"). According to "Midr. Tehillim" (ix. 8), and "Seder 'Olam Zuṭṭa," Antiochus was the founder, but this is incorrect (Rapoport, "'Erek Millin," p. 148). From "Megillat Antiochus" it is evident that the Jews considered Antiochus Epiphanes the founder ("Rev. Ét. Juives," xxx. 218). Antioch, as the chief city of Syria, was the seat of the Roman governor, whose jurisdiction extended over Palestine also. A large number of Jews resided in Antioch from its foundation (Josephus, "B. J." vii. 3, § 3), and received from Seleucus Nicator all the rights of citizenship (Josephus, "Ant." xii. 3, § 1). Their privileges were inscribed upon tablets of brass and carefully guarded. Their communal head bore the title of archon; and the Syrian kings succeeding Antiochus Epiphanes gave many votive offerings to the Synagogue. When the heathen inhabitants of Antioch besieged Demetrius Nicator in the royal palace, they were put to flight by the Maccabean Jonathan (*ib.* xiii. 5, § 3). To the credit of the Antiochians be it said, that they lamented, no less sincerely than the Jews, the death of the upright high priest Onias, who was murdered by command of Menelaus, in Daphne, a beautiful suburb of Antioch (II Macc. iv. 33; somewhat differently, "Ant." xii. 5, § 1). Mark Antony commanded the Antiochians to return to the Jews everything of which they had deprived them ("Ant." xiv. 12, § 6).

Early Settlement of Jews.

When war broke out in 66, and Greeks and Jews were everywhere engaged in bloody strife, the Antiochians did no harm to their Jewish fellow-citizens ("B. J." ii. 18, § 5). Perhaps they considered themselves under obligations to the Jews, because Herod the Great had adorned their city with a street twenty stadia in length and paved with marble ("B. J." i. 21, § 11). After the fall of Jerusalem and the subjugation of the Jews, however, bitter hatred arose between the Antiochians and the Jews. The chief of the Jewish community, a certain Antiochus, became the accuser of his own brethren, and the legate Cæsennius Petus was hardly able to protect them against the wrath of the people ("B. J." vii. 3, § 3). The victorious Titus was received by the Antiochians with enthusiasm, but they could not induce him to expel the Jews from their city, nor even to destroy the brazen tablets upon which the franchises of the Jews were inscribed.

Vespasian maintained a powerful garrison in Antioch, and the city served henceforth as the stronghold over Judea ("claustrum quoddam Judææ," the expression of Hegesippus, iii. 5, 23, who is on this point independent of Josephus). The Jews in Antioch, as everywhere else in the Diaspora, made many converts, so that Christianity gained foothold there quickly. A Christian congregation, composed of Jews and Gentiles, was early organized (Acts, xi. 19), and the name "Christian" first came into use in this city (Acts, xi. 26). There was also a synagogue in Antiochia Pisidæ (Acts, xiii. 14).

Antioch now became a chief center of Christianity; but it also long retained its importance for the Jews. The Biblical "Hamath" is considered by the Jerusalem Targum (Gen. x. 18, Num. xiii. 21) to be Antioch. In the Babylonian Talmud (Sanh. 96*b*) the Biblical Riblah is explained as Antioch, or, rather, Daphne near Antioch. The latter is also mentioned in other connections in the Midrash, the Targum, and the Talmud, both in the Haggadah and the Halakah. In the Halakah (Giṭ. 44*b*) the Antiochians are quoted as a type of non-Palestinians. Several teachers of the Law lived in Antioch or had occasion to be there; among others was Isaac Nappaḥa (Ket. 88*a*). Here R. Tanḥuma had a discussion on religion, probably with Christians (Gen. R. xix. 4). Here, too, R. Aḥa, "the prince of the citadel" (see Aḥa Sar ha-Birah), and R. Tanḥuma effected the ransom of Jewish captives taken by the Romans (Yeb. 45*a*; see the correct readings in Rashi) in the campaign of Gallus in 351. Judaism still attracted Christians to its rites in Antioch. In consequence, the first synod in Antioch (341) declared in its first canon that Easter should not be celebrated at the same time as the Jewish Passover (Mansi, "Synopsis," i. 51). The attachment of the Christian to Jewish customs may be particularly inferred from six sermons, delivered against the Jews in Antioch (about 366–387) by John Chrysostom, later patriarch of Constantinople. On Sabbaths and holidays, Christians, especially women, visited the synagogue in preference to the church. They also preferred to bring their disputes to Jewish judges and took their oaths in the synagogue.

In Rabbinic Literature.

The Jews felt so secure in their position that, in Inmestar, a small town situated between Chalcis and Antioch, they scoffed at Jesus and the Christians, but were severely punished (Socrates. "Historia Ecclesiastica," vii. 16; compare "Codex Theodosianus," xvi. 8, 18). The Antiochians revenged the wrong of Inmestar by depriving the Jews of their synagogue (423). The emperor Theodosius II. restored the synagogue to them; but on the protestations of the fanatical monk Simeon Stylites, he ceased to defend the cause of the Jews (Evagrius, "Hist. Eccl." i. 13). During the reign of the emperor Zeno, in brawls between the factions of the blue and the green, many Jews were murdered by the greens (Malalas, "Chron. Pasch." Bonn, p. 389). When Persia threatened the Eastern Empire, the emperor Phocas vainly endeavored to force the Jews to be baptized, and those of Antioch were driven to rebellion, in the course of which many Christians were killed and the patriarch Anastasius was condemned to a shameful death (610).

The newly appointed governor, Bonosus, suppressed the rebellion only by dint of great efforts. He slew many Jews and banished the rest from the city (Malalas, "Theophanes" and "Chronicon Paschale" for the year 610). Antioch suffered much from earthquakes, and from incursions of the Persians, the Arabs, and the Crusaders. When Benjamin of Tudela visited it in the twelfth century, it contained only ten Jewish families, who supported themselves by the manufacture of glass. There are said to have been twenty-five families in 1839, all following the Sephardic ritual ("Isr. Annalen," i. 218). The British consul here in 1888 was a Jew (Pal. Explor. Fund, Statement, 1888, p. 67). In 1894 it contained between 300 and 400 Jews (Baedeker, "Palestine and Syria," 2d ed., p. 415). The modern name of the city is Antakieh.

BIBLIOGRAPHY: Neubauer, *Géographie du Talmud*, p. 311; Böttger, *Topographisch-historisches Lexicon zu Josephus Flavius*, index, *s.v.* Antioch; Schürer, *Gesch.* 3d ed., iii. 8; J. B. Bury, *A History of the Later Roman Empire from Arcadius to Irene*, ii. 200, London, 1889; Weil, *Gesch. der Chalifen*, iii. 165 *et seq.*; Le Strange, *Pal. Explor. Fund, Quarterly Statement*, 1888, pp. 266 *et seq.*

S. KR.

ANTIOCHUS II. (surnamed by the flattery of the Greeks "Theos" [God]): King of Syria (261–246 B.C.); date of birth unknown, but set by some chronologists at 286 B.C.; died 246. He is the first of the kings of this name referred to in the Bible. For many years he waged war against Ptolemy II., Philadelphus, king of Egypt, and on the conclusion of peace married his daughter Berenice, having for that purpose divorced his wife, Laodice (248). Two years later he took Laodice back again. The reinstated queen poisoned him and Berenice, and had their son executed. These events are referred to clearly enough, though in an indirect manner, in Dan. xi. 6. Antiochus II. was probably well inclined toward the Jewish people, but the statement made by modern scholars, that he granted full citizenship to Jews residing in Hellenic cities, is founded upon a misunderstanding of a passage in Josephus ("Ant." xii. 3, § 2).

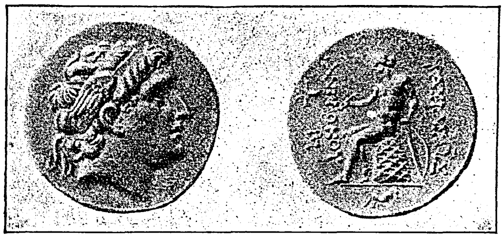

Silver Coin of Antiochus II.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; Apollo, seated, holding bow and arrow.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Droysen, *Gesch. des Hellenismus*, i. 386 *et seq.*; Holm, *Griechische Gesch.* iv. 270 *et seq.*; Schürer, *Gesch.* (see index); Willrich, *Juden und Griechen*, pp. 37, 38; idem, *Judaica* (see index).

L. G.

ANTIOCHUS III. THE GREAT: King of Syria; born about 242 B.C.; reigned from 223; died 187. Eleven verses of Daniel (xi. 10–21) are supposed by critics to refer to the wars and fate of this monarch, who was the first Greek ruler to exercise considerable influence on both the internal and external affairs of Palestine. He was accordingly the first Seleucid to occupy the attention of Jewish historians, both Palestinian and Alexandrian; and the first book of the Maccabees (vii. 6), as well as Josephus, who draws upon older Jewish-Hellenic sources, devotes considerable attention to this monarch. It was through him that Judea's long and peaceful quietude amid constant warfare all around, from the days of the Persians down to Antiochus, was interrupted. About 218 B.C. the Jews were made to feel what it was to be the bone of contention between two powerful neighbors. Antiochus considered Palestine as a portion of his Seleucid dominion, invaded the land, and seized a large number of its fortified places. A great number of the Jews were of the opinion that Seleucid rule was to be preferred to the Egyptian, since the yoke of Egypt had been severely felt in recent years in the shape of the pitiless taxation of the TOBIADS. The Tobiad family naturally favored Egypt, and through their influence Jerusalem did not fall into the power of Antiochus. But when Antiochus vanquished the Egyptian general Scopus at Paneas in northern Palestine (198), the gates of Jerusalem were opened to the conqueror by its citizens, who likewise rendered valuable assistance in the subsequent siege of the citadel while it remained in Egyptian hands. In the interval between Antiochus' entry into Palestine (218) and the formal incorporation of the country with the Seleucid empire (198), Judea was, as Josephus says, like a storm-tossed ship on the ocean.

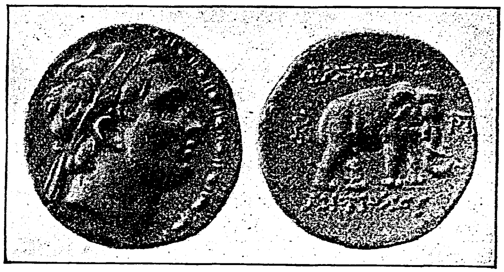

Silver Coin of Antiochus III.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ; an elephant.

(After Gardner, "Catalogue of Seleucid Coins.")

Decrees of Antiochus.

In addition to the turmoil of war, there arose in the Jewish nation pro-Seleucid and pro-Ptolemaic parties; and the schism exercised great influence upon the Judaism of the time. It was in Antioch that the Jews first made the acquaintance of Hellenism and of the more corrupt sides of Greek culture; and it was from Antioch that Palestine henceforth was ruled, although the defeat of Antiochus by the Romans at Magnesia (190) materially crippled his power. The source of information concerning the attitude of this Seleucid toward the Jews is Josephus, but unfortunately his accustomed desire to represent all great rulers as friendly to the Jews has led him to incorporate in his history much that is legendary. He mentions three decrees issued by Antiochus concerning the Jews. In the first, addressed to an unknown Ptolemy, the king lauds the Jews, and in recognition of their merits he grants them freedom of religious worship and practise, immunity from taxation for all elders, priests, Temple-scribes, and singers, and for all who settled in Jerusalem before a certain time. The attitude of Antiochus was especially favorable to the Temple. Such things as wine, oil, incense, wheat, wood, salt, etc., that were needed for sacrificial use, were to be supplied at the king's expense. The decree closes with the king's command to his general to set free all Jewish prisoners. Objections raised to individual provisions of this decree are not sufficient to prove it spurious; the assurance of free religious practise suggests an anachronism, for no restrictions in this regard were imposed before Antiochus Epiphanes; and Wellhausen ("Israelitische u. Jüdische Geschichte," p. 238) asks how the Syrians could have Jewish prisoners at this period (although in point of fact Jews fighting in behalf of the Egyptians may have been meant). But the whole tone of the decree, certainly in its present form, stamps it as a Jewish-Hellenic fabrication, drawn up on the model of Persian and Roman public proclamations. Equally difficult is it to account for the origin of the second decree, promulgated throughout the entire empire, according to Josephus as a *ἱερόν πρόγραμμα* (sacred proclamation). It debars heathens from entering the Sanctuary at Jerusalem, forbids the introduction of prohibited meat into the city, as well as the keeping of unclean animals there, under a penalty of three thousand silver drachmæ to be paid to the priests. No prohibition of the use of horses, asses, etc., in the streets of Jerusalem ever existed, and it is hard to imagine any reason for the fabrication of such a prohibition. Büchler's suggestion, in his "Tobiaden und Oniaden," that these ordinances refer to the Samaritan sanctuary does not remove the difficulty. The Mishnah, B. K. vii. 7 (see also Ab. R. N., ed. Schechter, xxxv. 106), forbade the maintenance of poultry and sheep in the city; and probably Josephus' decree may be connected with this prohibition, which was considered an ancient ordinance. Even more unintelligible is the third of these decrees, touching "two thousand Jewish families" brought by Antiochus from Mesopotamia and Babylonia to Phrygia and Lydia for the pacification of those districts. The settlement of Jews there by Antiochus may well be historical, but that passage of the edict is surely fictitious in which he says: "I am convinced that they, the Jews, will be well-disposed guardians of our interests, because of their piety toward God, and I know that they have received an example of fidelity and willing obedience from their ancestors." Antiochus was hardly in a position to know much about Jewish piety, nor was their loyalty to the Seleucid house of very ancient date.

Bibliography: Büchler, *Tobiaden und Oniaden*, pp. 143-172; Droysen, *Gesch. d. Hellenismus*, ii. (see index); Ewald, *History* (see index); Flathe, *Gesch. Makedoniens*; Grätz, *Gesch.* index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., pp. 222, 223, 233, 234; *idem*, in *Göttinger Gelehrte Anzeigen*, 1895, p. 950; Willrich, *Juden und Griechen*, pp. 39 *et seq.*; idem, *Judaica* (see index); further literature mentioned in Pauly-Wissowa's *Real-Encyclopedie*, s.v.

L. G.

ANTIOCHUS IV., EPIPHANES ("the Illustrious"): King of Syria; reigned from 175 B.C.; died 164. He was a son of Antiochus the Great, and, after the murder of his brother Seleucus, took possession of the Syrian throne which rightly belonged to his nephew Demetrius. This Antiochus is styled in rabbinical sources הרשע, "the wicked." Abundant information is extant concerning the character of this monarch, who exercised great influence upon Jewish history and the development of the Jewish religion. Since Jewish and heathen sources agree in their characterization of him, their portrayal is evidently correct. Antiochus combined in himself the worst faults of the Greeks and the Romans, and but very few of their good qualities.

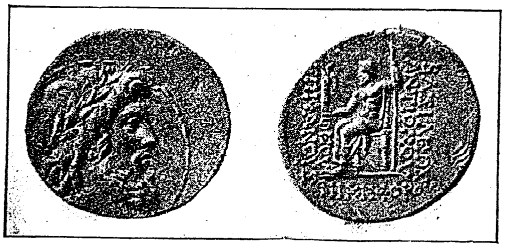

Silver Coin of Antiochus IV.

Obverse: Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

Tetradrachm of Antiochus IV.

Obverse: Head of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Zeus seated on throne, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

The Tobiads and Oniads.

He was vainglorious and fond of display to the verge of eccentricity, liberal to extravagance; his sojourn in Rome had taught him how to captivate the common people with an appearance of geniality, but in his heart he had all a cruel tyrant's contempt for his fellow men. The attempt of modern phil-Hellenes to explain Antiochus' attitude toward the Jews as an endeavor "to reform a stiff-necked people" receives no confirmation from the fact that a Tacitus first formulated it. Antiochus had no wish to Hellenize his conquered subjects, but to denationalize them entirely; his Aramean subjects were far from becoming Hellenes simply because they had surrendered their name and some of their Semitic gods. His attempt to level all differences among the nations he ruled arose not from a conviction of the superiority of Greek culture, the true essence of which he can scarcely be said to have appreciated, but was simply a product of his eccentricity. The Jews themselves afforded Antiochus the first opportunity to interfere in their domestic affairs. The struggle of the Tobiads against the high priest Onias III., originally a personal matter, gradually assumed a religio-political phase. The conservatives siding with the legitimate high priest approached the king of Egypt; for they relied more on that monarch than on Antiochus, sometimes nicknamed Ἐπιμανής (madman), while the Tobiads well understood that Antiochus' favor was to be purchased with gold. The Tobiads caused the deposition of Onias (173), and the appointment of their own partizan, Jason. In order to ingratiate himself with the king, this new high priest established an arena for public games close by the Temple. But the king cared very much more for gold than for the Hellenizing of Palestine, and a certain Menelaus made use of the fact so shrewdly that he received the high-priesthood in place of Jason, in the year 171. But when false tidings came to Jerusalem that Antiochus had died on a campaign in Egypt, Menelaus could not maintain himself in the city, and together with the Tobiads fled to Egypt. On his return homeward, Antiochus came to Jerusalem to reinstate Menelaus, and then the true character of the Hellenism that Antiochus desired was revealed to the Jews. He entered the Temple precincts, not out of curiosity, but to plunder the treasury, and carried away valuable utensils, such as the golden candlestick upon the altar and the showbread table, likewise of gold. This spoliation of the Sanctuary frustrated all the attempts of Jason and the other Tobiads to Hellenize the people, for even the most well-disposed of Hellenizers among them felt outraged at this desecration. They must have given vent to their sentiment very freely; for only thus can the policy of extermination waged by Antiochus against the Jews and Judaism, two years later, 168, be explained. As long as he was occupied with preparations for his expedition against Egypt, Antiochus had no time for Palestine; but when the Romans compelled him to forego his plans of conquest, his rage at the unexpected impediment was wreaked upon the innocent Jews. An officer, Apollonius, was sent through the country with an armed troop, commissioned to slay and destroy. He first entered Jerusalem amicably; then suddenly turning upon the defenseless city, he murdered, plundered, and burnt through its length and breadth. The men were butchered, women and children sold into slavery, and in order to give permanence to the work of desolation, the walls and numerous houses were torn down. The old City of David was fortified anew by the Syrians, and made into a very strong fortress completely dominating the city. Having thus made Jerusalem a Greek colony, the king's attention was next turned to the destruction of the national religion. A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols that had been erected. The officers charged with carrying out these commands did so with great rigor; a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death. On Kislew (Nov.–Dec.) 25, 168, the "abomination of desolation" (שקוץ משומם, Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem. See ABOMINATION OF DESOLATION.

Antiochus, however, had misunderstood the true character of Judaism, if he thought to exterminate it by force. His tyranny aroused both the religious and the political consciousness of the Jews, which resulted in the revolution led by the MACCABEES. After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattathias organized open resistance in 167–166, which, through the heroic achievements of his son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable proportions. Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly. But the generals Ptolemæus, Nicanor, and Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166–165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews. But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus, who died shortly thereafter in Tabæ in Persia, 164.

BIBLIOGRAPHY: Holm, *Griechische Gesch.* iv.; Flathe, *Gesch. Makedoniens*, ii.; I. F. Hoffmann, *Antiochus IV., Epiphanes* (dissertation), Leipsic, 1873; Ewald, *History*, v., index; Grätz, *Gesch.* ii. *b*, index; Schürer, *Gesch.* index; Wellhausen, *I. J. G.* 2d ed., 235 *et seq.*; Willrich, *Juden und Griechen*, pp. 64 *et seq.*; idem, *Judaica* (see index).

L. G.

ANTIOCHUS V., EUPATOR ("Well-born"): King of Syria, son of Antiochus IV.; born 173 B.C.; died 162. He succeeded his father at the age of twelve (according to some at the age of nine), and reigned for two years (164–162 B.C.). Lysias made himself guardian of the young king and regent of the empire. He thought the time had come to retrieve the losses suffered under the preceding monarch, and with an enormous army, accompanied by the young king, he set out against Judea. Against such an overwhelming array of force, the heroism of the comparatively small band of Judas Maccabeus could avail nothing. On the field of Beth-Zechariah, between Jerusalem and Bethzur, the Jewish army was defeated, Bethzur was captured, and the dwellers on the Temple-mount (Zion) in Jerusalem were brought near to capitulation by lack of food, due to the fact that it was a Sabbatical year. But in their extremity the Jews were unexpectedly helped by the political disturbances in the Seleucid empire. In order to oppose Philip, who had been designated by the preceding king as the guardian of his son and regent of the kingdom, and who was then threatening Antioch, Lysias proclaimed full religious freedom for the Jews. Antiochus V., or rather his guardian, may thus be said to have subjugated the Jews, but the latter at least gained all that they had successfully fought for against Antiochus IV.; namely, the free exercise of their religion. This pacification of Palestine was not long enjoyed by Antiochus V., for he and his guardian were murdered in 162 by Demetrius I.

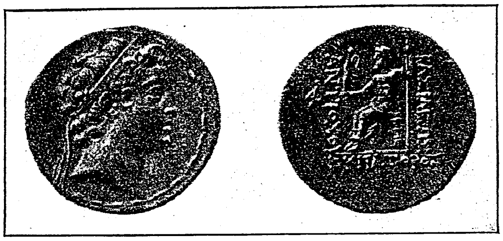

Silver Coin of Antiochus V.

Obverse: Head of Antiochus, filleted. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΠΑΤΟΡΟΣ. Zeus seated, holding Nikē.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, vol. ii.; Schürer, *Gesch.* i. 165 *et seq.*, and the literature quoted there; Willrich, *Judaica*, index.

L. G.

ANTIOCHUS VI.: King of Syria, son of ALEXANDER BALAS; died 142 B.C. Like his predecessor, Antiochus VI. was king only in name. He was proclaimed king while still a minor, 146 B.C., by Diodotus, called Tryphon, former general of Alexander Balas. The Jews at first sided with Demetrius II., Nicator, his rival for the throne; but in view of the vacillation and the treacherous character of Demetrius, they held it advisable to give their allegiance to Antiochus VI. Like his father, Antiochus VI. was well disposed toward the Jews. He not only confirmed the Hasmonean Jonathan in possession of all that Demetrius had granted him, but he also appointed his brother Simon as military commander over the district reaching to the Egyptian frontier. Antiochus' confidence in these brothers was not in vain; Jonathan defeated Demetrius' military commander in the plain of Ḥazor, while Simon captured the fortress of Bethzur, which had declared for Demetrius. These and similar enterprises of the Hasmoneans were undertaken as much in the interest of the Jews themselves as of the king, for Demetrius was foe to both. The growth of Jewish military power, however, seemed to alarm Tryphon, Antiochus' guardian, for he justly apprehended the ultimate breaking away of the Jewish people from Seleucid rule. It appears, moreover, that Tryphon was just then (144–143) meditating the removal of his ward and the seizure of his throne; he feared, however, that Jonathan would oppose him in this plot on both moral and political grounds. He therefore gained possession of Jonathan's person by treachery, and murdered him (end of 143). One year afterward, Tryphon threw off the mask, murdered Antiochus VI., and seated himself upon the throne.

BIBLIOGRAPHY: Ewald, *History*, v. 331, 334; Schürer, *Gesch.* i. 132, where further literature is quoted. See also Willrich, *Judaica*, p. 73.

L. G.

ANTIOCHUS VII., SIDETES (from Side in Pamphylia): King of Syria, son of Demetrius I; born 164; died 129 B.C. In 138 B.C. he declared against the usurper Tryphon, who had taken the place of his brother Demetrius II., then a prisoner with the Parthians. One of the first acts of Antiochus Sidetes was to write to the Hasmonean Simon, confirming him in all the privileges conferred by his predecessors. The object of this friendliness was of course to secure Simon's assistance, or at least neutrality, in the campaign against Tryphon, and just as soon as he gained some slight successes over the latter, he radically altered his demeanor toward the Jews. He not only revoked all previous promises, but demanded of Simon possession of the conquered cities of Jaffa and Gazara and of the citadel of Jerusalem, or, in default, a payment of 1,000 talents. Simon refused either alternative, whereupon Antiochus sent his general Cendebæus against him, but he was defeated by Simon's sons, Judah and John (137). Home affairs took up so much time in the succeeding years that Antiochus left the Jews in peace, but as soon as he found leisure he invaded Judea, devastated the country, and besieged in Jerusalem John Hyrcanus, who had meanwhile succeeded his father in the government. The siege lasted several years. The final terms of peace granted by Antiochus were the surrender of all weapons, the payment of a tax by all cities outside of Judea, 500 talents, and hostages for security. Hard as these conditions seemed, they were in reality moderate, for Judea lay completely in Antiochus' hands. The supposition advanced by modern scholars that Rome interfered on behalf of the Jews, though not impossible, is hardly probable; nor is it likely that the decree of the Senate in Josephus, "Ant." xiii. 9, § 2, refers to Antiochus Sidetes. As a result of Hyrcanus' vassalage to Antiochus, he was compelled to take part in the latter's expedition against the Parthians, 129; but the death of the king next year put an end to this state of subjection.

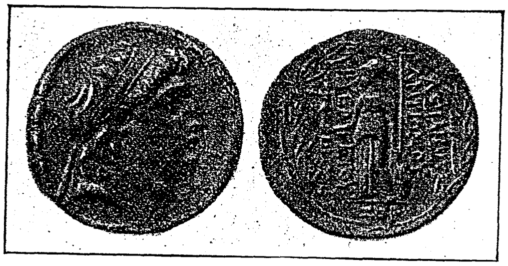

Silver Coin of Antiochus VII.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΕΡΓΕΤΟΥ. Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 660 *et seq.*; Ewald, *History*, v., index; Schürer, *Gesch.* i., index; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., pp. 259 *et seq.*

L. G.

ANTIOCHUS VIII., GRYPHUS ("Handle"—from the shape of his nose): King of Syria from 125 to 113 and from 111 to 96 B.C. Born in the year 141; died 96 B.C. For the first three years of his reign he was actively opposed by Alexander Zabinas, his rival for the throne. Of necessity, therefore, he lived on terms of amity with the Jews, who in a measure possessed the balance of power. After the defeat of Alexander Zabinas, he enjoyed eight years of undisturbed possession of the government and continued in his attitude of friendship toward the Jewish people, for he did not yet feel himself sufficiently strong to insist upon the terms of the treaty made by Antiochus Sidetes; nor was he any better able to do so in the years 113–96; for although he managed to wrest a part of Syria from his opponent Antiochus IX., the portion of the country which bordered on Palestine was not included.

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 672; Ewald, *History*, v. 364; Kuhn, *Beiträge zur Gesch. der Seleukiden*, pp. 14 *et seq.*; Schürer, *Gesch.* i. 209 *et seq.*; Wellhausen, *I. J.G.* 2d ed., pp. 260–262; Willrich, *Judaica*, index.

L. G.

ANTIOCHUS IX., CYZICENUS (from Cyzicus): King of Syria; died 95 B.C. He was the half-brother of Antiochus VIII., the preceding king. He rose against him in 113, and for two years was sole ruler of Syria. He was then, however, compelled to be satisfied with the district of Cœle-syria, since Antiochus VIII. obtained possession of all the rest. According to the description given by Diodorus, Antiochus IX. was like the fourth Antiochus in character and certainly resembled him in hostility to the Jews. Circumstances, it is true, were different; the relative strength of Syria and Judea had in the meantime undergone changes, very much to the advantage of the latter. When in 110–107 B.C. he attempted to lend assistance to the Samaritans, then hard pressed by the Jews, he was easily beaten off. A second attempt to subjugate Judea with the help of Egyptian soldiers failed. He was compelled to retreat after suffering great losses, and the generals whom he left in command fared no better. Thereupon Antiochus desisted from further hostilities.

Silver Coin of Antiochus IX.

Obverse: Head of Antiochus, diademed. *Reverse:* ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΦΙΛΟΠΑΤΡΟΣ. Pallas armed, holding Nikē and spear.

(After Gardner, "Catalogue of Seleucid Coins.")

BIBLIOGRAPHY: Flathe, *Gesch. Makedoniens*, ii. 673; Ewald, *History*, 353–364: Kuhn, *Beiträge zur Gesch. der Seleukiden*, 18 *et seq.*; Schürer, *Gesch.* i. 210 *et seq.*; Willrich, *Judaica*, index; Wellhausen, *I. J. G.* 2d ed., p. 262.

L. G.

ANTIOCHUS XII., DIONYSUS: King of Syria. He was the youngest son of Grypos, and the last of the Seleucids to come in contact with Jews. In a campaign against Aretas, king of the Arabs, Antiochus intended to march through Judea, but Alexander Jannæus would not permit it; nevertheless Antiochus persisted in his purpose, and took no notice of the obstacles Alexander set in his way. The episode had no further results, for Antiochus died in the campaign.

Bibliography: Kuhn, *Beiträge zur Geschichte der Seleukiden*, 33 *et seq.*; Schürer, *Geschichte*, i. 614.

L. G.

ANTIOCHUS, SCROLL OF (Megillat Antiochus): Name of a pseudepigraph, written in Hebrew, describing the revolt of the Maccabees, and depicting its glorious course. Saadia (892–942) was the first to make mention of this little book. He referred to it as "Ketab Bene Ḥashmonai" (translating doubtless the Hebrew "Sefer Bene Ḥashmonai"), and cited a verse from it (Harkavy, "Zikkaron la-Rishonim," v. 150, 180), which leaves no doubt concerning the identity of the Megillah with this "Book of the Hasmoneans." But the much-discussed "Scroll of the House of the Hasmoneans," which, it is alleged, the "Halakot Gedolot" quotes (middle of the eighth century), is purely imaginary; for not only does the manuscript read in this passage, "Megillat Ta'anit" ("Halakot Gedolot," ed. Hildesheimer, p. 615), but, even if the expression, "Megillat bet Ḥashmonai," of the printed text be adopted, the passage would then bear the very opposite meaning to the one that has been deduced from it since the time of Rapoport. The passage should be translated: "The oldest of the pupils of Shammai and Hillel wrote 'Megillat Bet Ḥashmonai.' But up to the present time nothing is known of the Megillah; and this state of incognizance will last until the priest shall appear with the Urim and Thummim."

"Book of the Hasmoneans."

The last words of the passage originate in Neh. vii. 65, and leave no doubt concerning the obscure expression עלה לדורות; since the words of Nehemiah or the similar expression, "when Elijah shall appear," were used to express the idea that what has disappeared, or lies hidden, will some time make its reappearance (I Macc. iv. 46; Mek., Beshallaḥ, Wayassa', 5, ed. Weiss, p. 60). This view also nullifies all speculation that the Talmud and the Midrashim drew upon a "Book of the Hasmoneans." At any rate, it may be asserted that the Megillat Antiochus was written at a time when even the vaguest recollection of the Maccabeans had disappeared. An additional proof of the same fact is furnished by the language and subject-matter of the work itself.

Contents of the Scroll of Antiochus.

The scroll begins with a description of the greatness and power of Antiochus, who was mighty and victorious, and built Antioch, a city on the seacoast (a misunderstanding of Gen. R. xxiii., beginning). His general Bagras also founded a city beyond Antioch, and called it after himself. In the twenty-third year of his reign, Antiochus determined to begin the religious war against the Jews. To that end he sent to Jerusalem his general Nicanor, who raged furiously against the pious Jews, and set up an idol in the Temple. When the high priest John, son of Mattathias, saw this, he appeared before Nicanor's house and demanded entrance. Admitted to Nicanor's presence, he declared himself willing to comply with the king's demand, and to offer a sacrifice to the idol. He expressed the wish, however, that all present should leave the house; since he feared that if the Jews heard of his deed he would be stoned. When left alone with Nicanor, John thrust into the general's heart the dagger that he had concealed under his garments.

After this John waged a victorious war against the Greeks; and, as a memorial of his great deed, he erected a column with the inscription, "Maccabee, the Slayer of the Mighty." Antiochus now sent his general Bagris (a distorted form of the name Bacchides), who at first killed a number of Jews for observing their religious precepts; but he was at length compelled by the five sons of Mattathias to flee. He boarded a vessel, and set sail for Antioch. When, for the second time, he moved with a mighty host against the Jews, he was not much more successful. The five sons of Mattathias opposed him valiantly, and although Judas and Eleazar lost their lives, the Jews were triumphant. Their success was in no small measure due to the aged Mattathias, who, after the fall of Judas, himself undertook the guidance of the battle. This third battle was also the last; for Bagris was burned by the Jews, and Antiochus, after a revolt of his subjects, fled to Asia Minor and drowned himself.

The Jews then purified the Temple. They were fortunate enough to find clean oil, which was needed for the holy lights, and although the quantity seemed sufficient for one day only, it lasted miraculously during eight days. For this reason the Maccabees instituted the eight-day Ḥanukkah feast.

This outline of the subject-matter of the Scroll suffices to determine its historic value. That Antioch is mentioned as a coast city; that John, with the surname "Maccabee," is called a high priest; and that the reign of Antiochus is said to have lasted twenty-three years, all go to prove that the Megillah is a spurious work of fairly recent times. Since no Palestinian ever called Antioch a coast city, the statement concerning its position shows also that the work is a Babylonian product.

The determination of the exact date of the Scroll is more difficult. If the above-mentioned passage in the "Halakot Gedolot" really refers to a "Book of the Hasmoneans," the only possible period could have been from the middle of the eighth to the middle of the ninth century; for, as has been said, the "Halakot Gedolot" does not presuppose a book that existed contemporaneously with itself.

Sources.

The sources drawn upon by the author of the Megillah were unhistoric, with the one exception of the First Book of the Maccabees (probably the Syriac version), of which passages were copied letter for letter (see "Megillat Antiochus," ed. Jellinek, verse 59; I Macc. iii. 46). The idea of the high priest John was derived from the Talmud, in which, however, John Hyrcanus is always called יוחנן כהן גדול; and the writer of the Megillah confuses him with John, son of the Hasmonean Mattathias, mentioned in the Book of the Maccabees. The miracle of the cruse of oil likewise sprang from the Talmud, which itself drew it from the Megillat Ta'anit.

The wholly legendary character of the Scroll did not prevent it from being held as of consequence at certain periods; in fact, this legendary character may have contributed to its appreciation. In Saadia's time it must have been greatly esteemed; otherwise he would not have attributed its authorship to the five sons of Mattathias (*l.c.* p. 150); and Nissim b. Jacob, at the beginning of the eleventh century, invests it with almost canonical dignity (introduction to "Sefer Ma'asiot," ed. Warsaw, p. 5). During

Held in High Estimation.

the thirteenth century, as is known, it was publicly read on Ḥanukkah in the Italian synagogues (Isaiah de Trani, in his "Scholia" on Suk. 44*b*, ed. Lemberg, 31*b*), probably in the Hebrew translation that had been made at a quite early date. This part that it had in the ritual seems to have been peculiar to Italy; and to this is due the fact that the Megillah is contained in one of the oldest Italian Maḥzorim (1568). A number of manuscript Torah scrolls, of various origins and dates, also contain the Megillah, which either follows the Pentateuch or is found among the Five Megillot. From this it is evident that the Megillah was classed almost in the same rank as the canonical books. Except in the ritual that at present obtains in Yemen, the Megillah has disappeared from the liturgy.

Bibliography: Gaster, in *Transactions of the Ninth International Congress of Orientalists*, ii. 3-32, London, 1893 (containing a complete list of the manuscripts and editions of the scroll as well as the literature concerning it, from which the following is a selection); Harkavy, *Zikkaron la-Rishonim*, v. 205-209 (containing other literature on the subject); Josephsohn, *Die Sagen über die Kämpfe d. Makkabäer*; Jellinek, in *B.H.* i. 22-25, vi. 7-9; Rapoport, in *Bikkure ha-'Ittim*, xii. 80, 81; Schürer, *Gesch.* i. 123; Krauss, in *Rev. Ét. Juives*, xxx. 214 *et seq.*, xxxv. 222 *et seq.*; Steinschneider, *Cat. Bodl.* col. 206. Editions: First edition of the Hebrew text, Naples, 1491; *editio princeps* of the Aramaic, edited by Filipowski, together with his *Mibḥar ha-Peninim*, London, 1851; another MS.: Gaster, *l.c.* pp. 17-27; Jellinek, *B. H.* Hebrew, i. 142-146, Aramaic, vi. 4-8. Besides these there are many reprints. Translations: Latin: in Bartolocci, *Bibliotheca Magna Rabbinica*, i. 383 *et seq.*; German: anonymous, *Megillat Mattathias*, Venice, 1548 (in rime); *Megillat Antiochus* (no place or date given, but probably Prague and the eighteenth century); Spanish: *Nes Hanukkah* (no date or place given, but probably of the nineteenth century).

L. G.

ANTIPAS (HEROD ANTIPAS): Seventh (not sixth, as stated in Graetz, or third, as in Dean Farrar's biography of the Herods) and, at the time of his father's death, youngest son of Herod the Great by his Samaritan wife, Malthace. The exact date of his birth can not be ascertained, but it must certainly have occurred before 20 B.C. He died in exile about the year 39. Antipas, like most of the other members of his family, was educated at Rome, and kept in close touch with the imperial court. Little is known of his mode of life or of his activity before his accession to power, though his later acts do not lead to the supposition that he had been superior in virtue to his half-brothers, or, indeed, to most of the patrician youths brought up near the palace. From two Greek inscriptions—one from the island of Kos, and the other from Delos ("C. I. G." No. 2502; "Bulletin de Correspondances Helléniques," iii. 365)—it is apparent that he traveled extensively, though it can not be ascertained at what period of his life.

Becomes Tetrarch.

Upon the discovery of Antipater's attempt to poison his father, Herod the Great appointed Antipas his successor to the throne of Judea; but either, as some state, on account of the severe illness that had again befallen him, or owing to the fear of dire consequences in leaving the whole kingdom in the hands of his youngest son, Herod divided Judea into several districts, and in his last will (about 4 B.C.) bequeathed to Antipas nothing but the tetrarchy of Galilee and Perea, which brought its ruler an income of 200 talents; giving to another son by Malthace, Archelaus, the right to the title of "king of Judea." Antipas did not acquiesce in this new partition of his father's dominions. He went to Rome, accompanied by the rhetorician Ireneus, and claimed the kingdom in accordance with Herod's earlier will; but though a deputation of fifty Jews had reached the imperial court to plead against Archelaus—and incidentally against Antipas—Augustus ratified the terms of the last will.

Upon several occasions, during his rule of the tetrarchy, Antipas appealed to Rome for extension of his territory. But his scheming and petitions were of no avail, and his final appeal to Caligula for further addition to his dominion was fruitless and only hastened his ruin. It is, therefore, either as a general expression of authority and power, or in cognizance of the fact that the royal title was always borne by some member of the Herodian family (Archelaus was then no longer ruling), that the epithet "king" is used (only once) in the New Testament in speaking of Antipas (Mark, vi. 14). Wherever else in the New Testament he is mentioned, the title given to him is, generally, "tetrarch": the name Antipas never occurs there, Herod being the only name used (Matt. xiv. 1; Luke, iii. 1, 19, and ix. 7). Josephus, who, in the first part of the "History of the Jewish War," speaks of him as Antipas, calls him Herod in relating the division of Judea; adding to the name the phrase, "he who was called Antipas" ("B. J." ii. 9, § 1), but using simply the patronymic throughout the rest of his work. In the English translation of Graetz (ii. 114), Herod is spoken of as Antipas I.; but this use of the Roman numeral is evidently unwarranted.

Makes Extensive Improvements.

Though Antipas was by nature pusillanimous, cringing before higher authority, and at times savagely cruel, he seems, nevertheless, to have allowed to his subjects a certain amount of independence. His main efforts as a ruler were directed toward the adornment of towns that already existed, and the establishment of new ones. He rebuilt Beth-Haran (Betharamptha), in the south of Perea, and called it Livias; he next reconstructed and enlarged his capital, Sepphoris; and then made into a town the fortress Macherus, on the eastern shore of the Dead Sea, rebuilding the fortress itself and erecting a magnificent palace. It was probably in this palace that John the Baptist preached and was afterward imprisoned. Antipas' crowning effort in this direction was the building (24-26) of the town of Tiberias on Lake Gennesaret in Galilee, which he arranged more on the plan of a Greek than of a Judean city, with a stadium and a splendid palace; the walls of the latter being adorned with figures, and even the government of the town being on Greek lines, with a council of 600 members, an archon, and a committee of the ten first (*οἱ δέκα πρῶτοι*). The name given to the town was in honor of the ruling emperor, Tiberius. As soon as its construction was completed Antipas moved his court thither; and Tiberias thereafter became the permanent capital of Galilee.

The relations of Antipas with the court of Rome and with its various emissaries in Asia were never cordial. Augustus, it has been said, openly expressed his contempt for the tetrarch; though the marriage of Antipas with the daughter of Aretas was contracted, probably, for the sole purpose of pleasing the emperor, who greatly favored the alliance of Roman officials with foreign princesses, and though the new name (Livias) given to Beth-Haran was intended as a mark of honor to Livia, the wife of Augustus. Under Tiberius constant intrigues to gain the emperor's favor were carried on between Antipas and the other influential Roman officials. In this way he in one instance brought upon himself the enmity of Vitellius. This proconsul had arranged an expedition against Artabanus III., king of Parthia; but being ordered by Tiberius to come to peaceful terms, he met the Parthian on a bridge thrown across the Euphrates for this very purpose.

Reasons for His Unpopularity.

Here Antipas prepared a magnificent tent for them and entertained them sumptuously; but before Vitellius could inform the emperor of the negotiations the tetrarch had sent messengers to Rome with the necessary despatches. The exact date of the meeting between Vitellius and Artabanus has been the subject of much dispute, and is still a moot question. Antipas was continually intriguing against Pontius Pilate also. At one time Antipas sent a complaint to the emperor against Pilate because the latter had put up an unwelcome votive tablet in the palace of Jerusalem (about 36). Nor was Antipas popular among the Judeans. It is true that, at least ostensibly, he complied with the more important ordinances of the Jewish faith, and that he went to Jerusalem to celebrate the feasts. But the house of Herod had become an object of hate and suspicion; and Antipas himself had done nothing to counteract the spreading of these sentiments. On the contrary, he had adorned his palace walls with the figures of animals, even though there had been no effigies on the coins he minted; and, above all, he had violated the Mosaic law in marrying Herodias. John the Baptist denounced him publicly (Matt. xiv. 4; Mark, vi. 18); and even Jesus called him "that fox" (Luke, xiii. 32).

Concerned in Deaths of John and Jesus.

In the history of the Messianic movement Antipas plays a most important part; for he is the Herod of the Gospels who slew John, and who was partly responsible for the execution of Jesus; though the story of the presentation of John's head on a charger, by the daughter of Herodias, is probably an exaggeration. It is possible that John's imprisonment and death were inspired by Herodias, whose marriage, as has been said, he had denounced. Antipas' part in the fate of Jesus consisted in the preliminary hearing of the latter; for Pontius Pilate, to whom the accusations against Jesus were brought, handed over the preacher of Galilee to the tetrarch of that district, who was then sojourning in Jerusalem. Jesus answered neither the charges of his accusers nor the questions of Antipas; and he was handed back to the higher authorities, to be tried according to Roman law and custom.

Abandons First Wife.

Antipas married twice, his first wife being the above-mentioned daughter of Aretas VI., king of Arabia Petræa. During one of his visits to Rome he met Herodias, his own niece and the wife of his half-brother Philip, and persuaded her to leave her husband and to accompany him to Tiberias. His Arabian wife, upon hearing of her impending disgrace, obtained permission from Antipas, on the plea of ill health, to go to Macherus, which then belonged to Aretas; and there she met her father, whom she induced to pick a quarrel with her husband and to invade his tetrarchy. Antipas' army was defeated, and his lands were threatened (37). He was obliged to order Vitellius against Aretas; but before the Roman proconsul had left Judea the emperor died; and Vitellius, in revenge for Antipas' treachery on the occasion of the peace negotiations with Artabanus III., promptly desisted from his march. Fortunately, Aretas withdrew to his own lands.

Is Banished.

Antipas' marriage with Herodias was neither of long duration nor very happy. She was ambitious, and wished to see her husband in the possession of greater territorial power. After the death of Tiberius she induced her husband to make a personal appeal to the new emperor for the possession of the royal title; but Agrippa, whose first appointment to imperial function (as overseer of the markets) had been brought about through the influence of Herodias and Antipas, sent a messenger, Justinianus, to Caligula, who was then at Baiæ, and accused the tetrarch of plotting against Rome. Antipas could not deny that he had collected a vast stock of arms; and he was stripped of all his lands and wealth, which Caligula gave to Agrippa, banishing Antipas (39) to Lugdunum, in Gaul, whither Herodias followed him. He died shortly afterward. Whether this Lugdunum be the modern St. Bertrand de Comminges, near the Spanish border, or whether the ex-tetrarch removed from Lyons to Spain, can not be ascertained. Josephus states definitely that Antipas died in Spain. The assertion in Dio Cassius (lix. 8) that Caligula put Antipas to death is certainly untrue, unless the phrase is intended in a general and not in a literal sense.

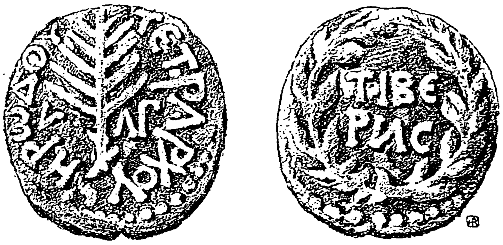

Copper Coin of Herod Antipas.

Obverse: ΗΡΩΔΟΥ ΤΕΤΡΑΡΧΟΥ, surrounding a palm-branch, and L.ΛΓ (year 33—of his reign). *Reverse:* TIBEPIAC in wreath.

(After Madden, "Coins of the Jews.")

"Antipas" is a contracted form of "Antipater," or "Antipatros"; and its meaning is, therefore, not "against all," as has sometimes been asserted.

Bibliography: Josephus, *Ant.* xvii., xviii.; idem, *B. J.* i. 28, § 4; ii. 2, § 3; idem, *Life*, § 65 (Niese's ed.; see index); Schürer, *Gesch.* (Engl. transl.) i. 2d part, 17 *et seq.*; Grätz, *Gesch. d. Juden*, iii. 263 *et seq.*; Farrar, *The Herods*, pp. 124 *et seq.*

W. M.

ANTIPATER (abridged form, **Antipas**): Father of Herod I.; died 43 B.C. He was the son of Antipas, a convert to Judaism, who was governor of Idumæa under the reigns of Alexander Jannæus and his queen dowager Alexandra, and rendered himself serviceable to the Jewish rulers, through his connections with his former congeners, of Arabia Petræa. Antipater, who seems to have succeeded his father as governor of Idumæa, had reason to fear that King Aristobulus II. would not retain him in his position. He therefore tried his utmost to dethrone Aristobulus, and to restore the weak Hyrcanus II., who would be an easy tool in his hands, to the throne which was rightfully his.

Plots Against Aristobulus.

With this view Antipater tried to persuade Hyrcanus, who was not only of a peaceful and kindly disposition but altogether free from suspicion, that his brother was plotting his death in order to secure himself upon the throne. Hyrcanus at first refused credence to Antipater, but finally allowed himself to be gained over. Antipater, who felt no attachment for Judaism or the Jewish state, and who stood ready to sacrifice their interests in order to serve his own ends, had made previous arrangements with Aretas, an Arabian chief, to give his help to Hyrcanus in return for a large sum of money and possession of twelve cities, which had been conquered from the Arabians by the Hasmoneans after long and hard fighting. Antipater then took Hyrcanus with him to Aretas, who forthwith proceeded with a large army against Aristobulus, and defeated him. Thus

Antipater succeeded in gaining his objects, although the Jewish state lost its independence in consequence. The dispute was referred to Rome, and decision was given against Aristobulus.

Hyrcanus and Antipater.

The remnant of independence which Pompey had allowed to Judea, whose nominal king was now Hyrcanus II., proved of great advantage to Antipater, as he now held Hyrcanus completely under his control. Hyrcanus needed a crafty and skilful counselor at his side, such as Antipater, to meet the difficulties of party opposition from within and of Roman greed from without. Antipater, however, retained his position of influence even after Hyrcanus was stripped of all political power by Gabinius (57 B.C.). His proconsul arranged "all affairs of Jerusalem according to the will of Antipater," a phrase which seems to indicate that Antipater was made the tax-collector of the Jewish realm.

Changes of Policy.

Antipater in Jewish Legend.

When his personal interests did not conflict with those of the Jews the crafty Idumean was of great service to them. Thus, after the battle of Pharsalia (Aug. 9, 48 B.C.), he was quick to take sides with Cæsar; and the latter's friendship to the Jews was mainly due to the services rendered him by Antipater, in Egypt, nominally under the authority of Hyrcanus. Cæsar rewarded Antipater by appointing him governor (ἐπίτροπος) of Judea in the year 47 B.C.; and, what was of still greater advantage to Antipater, Hyrcanus was made ethnarch instead of Antigonus, son of Aristobulus II. Entirely ignoring Hyrcanus, he appointed his own sons, Phasael and Herod, governors of Jerusalem and of Galilee respectively. During the subsequent struggle between Cæsar and the Pompeians, Antipater exhibited great statesmanship in steering little Judea skilfully through the troublous times. As long as Cæsar lived he remained his partizan, foreseeing the ultimate victory of the great general; but after his assassination, Antipater sided with Cassius because the latter had seized Syria, and Judea could not have stood against him. He was as energetic in his services to Cassius as formerly to Cæsar, and was most prompt in delivering the 700 talents which the Jews had to contribute for Cassius' army. In the midst of his activity and rising success Antipater was poisoned (43 B.C.), while feasting with Hyrcanus, by the hireling of a certain Malich, who, like Antipater, was aspiring to an influential position in Judea. No good, however, came to Judea by his death, for the power of the Idumean house was not annihilated thereby, and his sons, particularly Herod, carried on the work of the destruction of Judea. So much was this the case that the hatred of the Jews concentrated itself mainly against the son, and legend has little to say of the actual founder of the Herodian dynasty. A fragment of a legend concerning the life of Antipater has, however, been preserved by Julius Africanus. According to this writer, Idumean robbers attacked Ascalon, and plundered a shrine of Apollo, taking with them the son of the temple-attendant Herod, because he was too poor to redeem his son Antipater. Antipater was thus brought up as an Idumean and later won the friendship of Hyrcanus II. (Julius Africanus, "Epistola ad Aristidem," v.; Migne, "Patrologie," x. 59). The Jewish origin of this legend is attested by Justin Martyr ("Dialogus cum Tryphone," lii.), who characterizes this statement of Herod's origin from Ascalon as Jewish. That this account is fabulous is shown by the manner in which the narrative endeavors to prove the Idumean origin of Herod. The legend refuses to regard him even as a half-Jew (Deut. xxiii. 8), but calls him a Philistine, a member of a race which owes its existence to unchastity (Gen. R. xxxvii. 5), and then seeks to reconcile its statement with actual fact. The non-Jewish origin of the Herodians is also demonstrated by the Mishnah Soṭah, iv., at end. See also HEROD I. and HYRCANUS II.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 1, § 3; 2, § 1; 2, § 3; 3, § 2; 8, §§ 1-5; 9, § 2; 11, § 4; *B. J.* i. 6, §§ 2-5; 9, §§ 3-10; for other references see Niese's edition, index; Ewald, *History of Israel*, v. 396-398, 403, 407, 448; Grätz, *Gesch. d. Juden*, 2d ed., iii. 134, 137, 149, 155; Schürer, *Gesch.* i. 233 *et seq.*, 278 *et seq.*, 282-285.

L. G.

ANTIPATER: Eldest son of Herod the Great and of the Idumean Doris, who soon after Antipater's birth was discarded by her husband; born about 38 B.C.; executed 4 B.C. He was first brought up in obscurity and penury; but Pheroras and Salome, brother and sister of Herod, fearing that the influence of Alexander and Aristobulus, the two sons of Mariamne, would be detrimental to their own designs upon Herod, induced the latter, after the death of Mariamne, to recall to his palace both his former wife and his first-born son. Antipater, with his half-brothers, was then sent to Rome, under the care of Agrippa, to receive an education befitting a prince and patrician (13 B.C.).

His Machinations.

Antipater's life, from the day of his mother's return to favor and of his own recall to the palace of Jerusalem, was one continuous endeavor to supplant in the favor of his father all the other members of the Herodian family, and finally, when this object was well-nigh achieved, to gain possession, through parricide, of the throne of Judea. While at Rome, Antipater tried to influence Herod against Alexander and Aristobulus, who were apparently the favorites; insinuating that these sons of Mariamne were scheming to avenge their mother's death on the person of their father. He succeeded so well in his calumnies against them that Herod brought them to Rome, accused them before Augustus of plotting his overthrow, and begged of the emperor permission to punish them. Augustus probably saw through the plot, and temporarily reconciled Herod with his sons.

Herod returned with the three princes to Jerusalem; and there Antipater began his machinations afresh. Common ambition had united him with Pheroras and Salome; and a plot was concocted to poison Herod. Antipater had also succeeded in gaining the confidence of Alexander and Aristobulus, especially of the former, and could consequently pursue with ease his plan for their ruin. After casting suspicion upon the two princes by innuendos and secret accusations, he persuaded Herod to torture the servants of the palace into revealing what they knew of the alleged infidelity of his sons. Some of these confessed that the sons of Mariamne were plotting to assassinate the king; and Alexander and Aristobulus were consequently cast into prison. The former pretended to acknowledge his guilt, and implicated in his confession Pheroras, who was thereupon banished to his tetrarchy; but not a word did he breathe against Antipater, so well had the latter beguiled him. Augustus reluctantly granted Herod permission to banish or execute his two prisoners; and it was on the occasion of this peculiar request that Augustus is said to have exclaimed: "I would rather be of Herod's swine than of his sons" (Macrobius, "Saturnalium Conviviorum Libri Septem," ii. 4).

Shares the Government of Judea.

Upon the execution of his sons in the year 7 B.C., Herod nominated Antipater as successor to the throne of Judea, and immediately gave him a share in the government; but, in the fear of a possible discovery of his plots and of a further change in the disposition of the kingdom, Antipater sought to arouse Herod's suspicions against the other two sons, Philip and Archelaus. He sent letters to some influential friends at Rome, requesting them to ask Herod to despatch Antipater to Rome. Herod complied with their request, and sent by him many costly presents to the emperor. Safe now from detection Antipater could more easily prepare the execution of his plots and counterplots. He sent Bathyllus, one of his freedmen, to Jerusalem with letters accusing Philip and Archelaus; and he allied himself with Acme, a Jewish slave of Livia, as he knew that Salome corresponded with the empress, and that, through the information he would thus gain, he could accuse Salome of treachery against Herod, to whom he even sent a letter purporting to be from Herod's sister, exposing her guilt. At the same time, he was plotting with Salome and Pheroras against Herod, and is said even to have sent to Pheroras poison which either he or his sister was to give to Herod.

Meets His Fate.

But an incident occurred that upset all of Antipater's heinous plans, and brought him to his deserved fate. It was at an investigation into the death of Pheroras, whose wife had been accused of having poisoned him, that, in establishing her innocence, the villainy of Antipater was laid bare. In the meantime, correspondence between Acme and Antipater having been intercepted, Herod sent a letter to Rome in most affectionate terms, asking Antipater to return to Jerusalem, which he unsuspectingly did. On his way, while in Cilicia, he heard of Pheroras' death, of his mother's second banishment, and vague rumors of the accusations that awaited him. He nevertheless continued on his journey to Jerusalem; hoping, probably, to allay his father's suspicions. On his arrival Herod accused him before a tribunal headed by Quintilius Varus; but though Nicolas of Damascus laid bare the whole plot, and though the deadly poison itself was produced and tested in open court, Antipater's speech in answer to the accusers—which moved Varus and even Herod himself—must have had its effect, since a verdict was not pronounced. Antipater was provisionally cast into prison, and Herod sent letters to Augustus, with full information of his son's machinations, and with the request that he be authorized to punish him. The emperor's reply stated that Acme had been put to death, and that Herod was at liberty to deal with his son as he deemed best.

The execution of Antipater (4 B.C.) took place under somewhat peculiar circumstances. Herod, in an attack of frenzy, had attempted suicide, and Archiabus with a loud cry had torn the knife from the king's hands. Antipater, whose prison was only a little distance away, heard the cry, and, thinking Herod dead, tried to bribe the jailer to liberate him. Herod learned of Antipater's action, and the execution of the latter was ordered and carried out on the spot.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 12, § 1; xvi. 3, § 3; xvi. 4, § 1; xvii. 5, § 1; idem, *B. J.* i. 24, § 1; Grätz, *Gesch. d. Juden*, iii. 209, 246 *et seq.*; Schürer, *Gesch.* i., 2d part, 1 *et seq.*; Farrar, *The Herods*, pp. 144 *et seq.*

W. M.

ANTIPATER, SON OF JASON. See JONATHAN THE HASMONEAN.

ANTIPATRIS: City founded about the year 10 B.C. by Herod the Great in the plain of Kefar Saba. From a passage in Josephus it appears that there had been, in the time of Alexander Jannæus, a town on this site called Kefar Saba ("old village"), which name reappears in the modern Kefr-Saba. It is true that Talmudic authorities distinguish between Antipatris and Kefar Saba; but in all probability they intend by the latter name to designate the whole plain. This plain is no doubt identical with the "coast of Antipatris" (Tosef., Dem. i. 11) alluded to by the rabbis about the middle of the second century. From such passages it appears that Antipatris was inhabited mainly by Samaritans. The expression "coast" does not necessarily imply that the city was in proximity to the sea (as Neubauer thinks), inasmuch as Josephus describes the city as surrounded by a river; and the term used may also denote the banks of a river. Josephus defines the location of Antipatris as 150 (another reading has 160) stadia from Joppa, at the entrance into the mountains, and 26 miles south of Cæsarea, upon the highroad from that city to Lydda—a definition which applies very well to the modern Kefr-Saba. In Talmudic writings, Antipatris figures as the most northerly limit of Judea (Tosef., Giṭ. vii. [v.] 9; Yoma, 69*a*), which probably indicates that at that period—about 150 to 300—Antipatris was an important city. In the fourth century, however, it had evidently fallen into decay; and Jerome designates it as a "semi-demolished little town." It was in existence, nevertheless, as late as the eighth century. See also KEFAR SABA.

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 86-90; Buhl, *Geographie Alten Palästina*, pp. 82, 105, 129, 151, 153; Boettger, *Typographisch-Historisches Lexicon zu . . . Fl. Josephus*, p. 27; Schürer, *Gesch.* ii., 2d part, 156-158 (which contains a list of the literature upon the subject).

L. G.

ANTIPHONY. See CHOIR.

ANTI-SEMITISM: A modern word expressing antagonism to the political and social equality of Jews.

The term "Anti-Semitism" has its origin in the ethnological theory that the Jews, as Semites, are entirely different from the Aryan, or Indo-European, populations and can never be amalgamated with them. The word implies that the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned: greed, a special aptitude for money-making, aversion to hard work, clannishness and obtrusiveness, lack of social tact, and especially of patriotism. Finally, the term is used to justify resentment for every crime or objectionable act committed by any individual Jew.

Its recent origin is proved by the fact that David Kaufmann, in 1874, speaks of the ethnic theory of Semitism as "allerneueste Weisheit" ("Magazin für die Literatur des Auslandes," 1874, No. 44), and Ludwig Bamberger, in his essay, "Deutschtum u. Judentum ("Unsere Zeit," 1880, i. 194), says, "The war-cry against the Semites is, as the word indicates, of very recent date." In his memoirs, too, referring to 1858 or shortly before, Bamberger says that the word "Semitism" had not then been invented ("Erinnerungen," ii. 311, Berlin, 1899). In February, 1881, a correspondent of the "Allgemeine Zeitung des Judenthums" speaks of "Anti-Semitism" as a designation which recently came into use ("Allg. Zeit. d. Jud." 1881, p. 138). On July 19, 1882, the editor says, "This quite recent Anti-Semitism is hardly three years old" (*ib.* 1882, p. 489). So far as can be ascertained, the word was first printed in 1880. In that year W. Marr published "Zwanglose Antisemitische Hefte," and

Wilhelm Scherer used the term "Antisemiten" in the "Neue Freie Presse" of January.

History of the Term.

It is, however, impossible to trace with certainty the first use of the word. It does not appear to have been coined before the end of the seventies, when the German empire entered upon a course widely different from its former policy. The nature of the word implies the preexistence of the word and idea of Semitism, which has itself a history that must be traced. August Ludwig von Schlözer (1735–1809) and Johann Gottfried Eichhorn (1752–1827), both professors in Göttingen, were the first to use the term "Semitic nations" (Eichhorn, "Historisch-Kritische Einleitung in das Alte Testament," 2d ed., 1787, p. 45; *idem*, "Repertorium," 1781, i. 61; "Ausland," 1872, p. 1034) in a philological sense; but the ethnical distinctness of Semitic nations was not a generally accepted theory until Franz Bopp (1791–1867), in his "Comparative Grammar" (1833–52), had created the correlative term of "Indo-Germanic languages," called by the French school "Indo-European," and by the English "Aryan." What was originally a merely linguistic term soon became an ethnical designation based on the results of comparative philology. The first who attempted to draw a picture of the ethnical character of the Semites as contradistinguished from the Aryans seems to have been Christian Lassen (1800–76), professor at Bonn, who, in his "Indische Altertumskunde," Bonn, 1844–61, i. 414, says:

> "Civilization has been the gift of but a few nations. Of other races only Egyptians and Chinese, and of the Caucasian only Semites and Aryans, have built up human civilization. History proves that Semites do not possess the harmony of psychical forces which distinguishes the Aryans. The Semite is selfish and exclusive. He possesses a sharp intellect which enables him to make use of the opportunities created by others, as we find it in the history of the Phenicians and, later on, of the Arabs."

Renan on the Jews.

Independently of Lassen, Ernest Renan (1823–92) asserted the same principle of the inferiority of the Semites, which inferiority he claims to have been the first to recognize ("Histoire Générale et Système Comparé des Langues Sémitiques," 5th ed., 1878, p. 4). "The two words," he says, "which have served until now as a symbol for the progress of the human mind toward truth, science, and philosophy, were foreign to them" (*ib.* p. 3). Stronger still are Renan's expressions in his essays on the history of religion ("Études d'Histoire Religieuse," 5th ed., Paris, 1862). Therein he claims for the Aryans all the great military, political, and intellectual movements in the world's history; while the Semites must be credited with the religious movements (p. 85). The Semites have never had any comprehension of civilization in the sense in which *we* understand the word; they were at no time public-spirited (p. 88). Intolerance was the natural consequence of their monotheism (p. 87), which, if not imported from the Semitic world, would have remained foreign to the Aryans, who were impressed with the variety of the universe (p. 85). The Jewish people, while not progressive, claimed that the future was theirs; and this illogical position accounts for the hatred which eighteen centuries were unable to mitigate (p. 130).

Application to Ethnology.

While Renan, in the preface to his history of the Semitic languages, warned against wresting individual passages from the context, and insisted that the racial element was counterbalanced by many other influences; while he said that the Jews of our age are not Semites, but modern men; and while he even denied the existence of a Jewish race ("Le Judaïsme comme Race et comme Religion," Paris, 1883), it was, nevertheless, he who had forged the arms which the anti-Semites used in their attacks on Jews and Judaism. For they could refer to the testimony of a scholar and a freethinker, when they repeated in reference to the Jews what he had said of the Semites—namely, that they lacked personal courage; that their moral ideal was different from "ours"; that they were selfish, chiefly negative, and altogether "une race incomplète." Many other representatives of the young science of ethnology—which was constantly advanced by the development of comparative philology—proceeded to draw lines of demarcation between Semitic and Aryan civilization (Philippson, "Weltbewegende Fragen," i. 31, Leipsic, 1868). Of the immense literature on the subject an article, published in the "Ausland," a weekly edited by Friedrich von Hellwald, 1872, pp. 901 *et seq.* and 957 *et seq.*, seems to have exercised a great influence upon the growth of the anti-Semitic movement, although the anonymous author (afterward acknowledged by von Hellwald to be himself) is in no way original, but has mainly copied the words of Renan. He says:

> "The Jews are not merely a different religious community, but—and this is to us the most important factor—ethnically an altogether different race. The European feels instinctively that the Jew is a stranger who immigrated from Asia. The so-called prejudice is a natural sentiment. Civilization will overcome the antipathy against the Israelite who merely professes another religion, but never that against the racially different Jew. The Jew is cosmopolitan, and possesses a certain astuteness which makes him the master of the honest Aryan. In eastern Europe the Jew is the cancer slowly eating into the flesh of the other nations. Exploitation of the people is his only aim. Selfishness and lack of personal courage are his chief characteristics; self-sacrifice and patriotism are altogether foreign to him."

It is claimed that, although the Jews have amalgamated to a considerable extent with their surroundings, they no longer adopt commercial pursuits exclusively, have their children educated in the public schools, and are eager to give up their peculiarities, the Jew remains a separate individuality, and, while he participates in the spiritual and political work of the nation, his desire is to make it subservient to the rule of Judaism (Roeder, "Zeitschrift für die Gesammten Staatswissenschaften," 1871, No. 3; Jules Richard, in "Le Constitutionnel," Nov. 24, 1872).

The Old Hatred of the Jews.

While the term Anti-Semitism should be restricted in its use to the modern movements against the Jews, in its wider sense it may be said to include the persecution of the Jews at all times and among all nations as professors of a separate religion or as a people having a distinct nationality. Its history begins with the period of the Book of Esther, when the charge was first made that the Jews are a "people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them" (Esth. iii. 8). The Jews, having met with nations who disputed their claim of superiority, were, in the Hellenized Orient and later on in the Roman world, the targets of hatred combined with contempt. The charges preferred against them were that they hated all other men; that they were clannish (ἀμιξία) and irreligious (ἀθεότης); that they had not participated in the work of civilization; that they had become a menace to the Roman empire; that their bodies emitted a peculiar odor; that they sacrificed annually a Greek; and that they were descendants of lepers, who had been expelled from Egypt (Schürer, "Gesch." 3d ed., iii. 397–420, Leipsic, 1898; Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au

Judaïsme," 1895; Vogelstein and Rieger, "Gesch. der Juden in Rom," Berlin, 1896). See Apion.

The medieval literature on the subject is foreign to this article, as its attacks on Judaism are principally on religious grounds, although the Jews were also proclaimed as dangerous from an economic point of view and denounced as enemies of all Christians. What is properly known as Anti-Semitism had its roots in the age following the French Revolution, when religious liberty had become a more or less accepted dogma in political science, and a new basis had to be found for the attacks on the Jews, more particularly for the opposition to their full enfranchisement. The years following the battle of Waterloo saw a deluge of anti-Jewish pamphlets (Jost, "Neue Gesch. der Israeliten," Breslau, i. 43 *et seq.*; Grätz, "Gesch. d. Juden," xi. 318 *et seq.*).

Frederick William IV. of Prussia and the Jews.

Reactionary tendencies which molded the political physiognomy of Europe until the French Revolution of 1830, and of eastern Europe down to the forties, aroused a strong democratic opposition. The opponents of reform combining the reactionary forces in both the political and ecclesiastical camps received valuable encouragement by the accession to the throne of King Frederick William IV. of Prussia (1840). In a "Cabinetsordre" of 1841 the king defined his views on a new law, which was to regulate the status of the Jews; to treat the Jews as a colony of foreigners; to give them autonomy in their congregational affairs; and to take from them the municipal franchise which they had possessed since 1812. Small vexatious measures—for example, when Minister of Justice von Mühler issued a circular recommending that every court should buy a copy of a pamphlet directed against the Jews (Thiele, "Die Jüdischen Gauner in Deutschland")—gave further encouragement to the reactionaries. (On this period see Wilh. Freund, "Die Gegenwärtig Beabsichtigte Umgestaltung der Bürgerlichen Verhältnisse der Juden im Preuss. Staate," 1842; and Isidor Keim, "Ein Wort über die Rechtlichen Zustände der Juden im Preuss. Staate," Leipsic, 1842.)

The opposition against granting to the Jews all political rights came from various quarters. It was natural that those who believed in the ideal of "a Christian country" should be opposed to it, and that these should be joined by the advocates of the autocratic form of government, based on the principle of classes, which is a diluted feudalism. The representative of the latter party was Hermann Wagener (1815–89), who in his "Staatslexicon," and in his pamphlet, "Das Judentum und der Staat" (1857), defended its doctrine. From an ecclesiastical point of view, the necessity of keeping the Jews on an inferior level of political and civil rights was defended by A. Th. Hartmann, professor at Rostock (1774–1838), in various pamphlets, among which was "Gegen Gleichberechtigung der Juden" (1834). The liberal Christians also furnished opponents of the emancipation of the Jews; for example, Joh. Fr. Röhr (1777–1848), head of the Protestant Church in Saxe-Weimar, who was one of the foremost rationalists of his age; H. E. G. Paulus (1761–1851), professor at Heidelberg, the most outspoken representative of rationalism. In his "Jüdische Nationalabsonderung" (1830) he advocated the denial to the Jews of all political rights until they would give up their ritual practises. The same position is taken by Karl Streckfuss (1778–1844), a poet and government official in Prussia, in his pamphlets, "Ueber das Verhältniss der Juden in den Christlichen Staaten" (Berlin, 1843), in which he says (p. 115): "As long as all Jews do not renounce their ceremonial law, emancipation can not become an accomplished fact." Similarly, Bruno Bauer (1809–82), one of the most radical of German theologians: "The only logical position of the Jew in the Christian state is that of a separate corporation" ("Die Judenfrage," 1843, p. 59). Even the modern tendency to label as Jewish everything that is disliked is found in the works of Wolfgang Menzel (1798–1873), an influential literary critic, who calls the literary movement known as "Young Germany" by the name of "Young Palestine," and in Richard Wagner's pamphlet "Das Judentum in der Musik" (1869).

Jesuit Hostility Toward Jews.

In 1870 a complete change had taken place. Liberalism had become predominant in western Europe. The North-German Confederation had adopted in 1869 the liberal principle that a man's creed should not in any way affect his civil or political rights. What is called Anti-Semitism was limited to those who opposed the fundamental principle of the modern state, the equality of rights regardless of creed and nationality, and yet even the "Kreuzzeitung" of Berlin, the organ of the feudal autocracy, "Junker-Partei," spoke of the Alsatian Jews as a Jewish branch of the German nation ("Allg. Zeit. d. Jud." 1871, p. 805), when political interest made the friendship of the Jews a desirable object. The most persistent advocates of papal infallibility, the Jesuits, in their organ, "Voce della Verità," said at the time: "If a reconciliation between the pope and the kingdom of Italy should ever take place, the Jews will have to return to the Ghetto" ("Kölnische Zeitung," April 6, 1873). The Duc de Broglie, then the leader of the monarchical and Clerical party in the French Chamber, proclaimed, as the chief misfortune of France, that there should be more than one religion ("Allg. Zeit. d. Jud." 1873, p. 107). Bishop von Ketteler of Mayence, one of the founders of the "Centrum," or Catholic party, in the Reichstag, mocked at the German "Michel" who allowed Jews to teach him what Teutonism was—a hit at Ludwig Bamberger, who was deputy to the German Reichstag from Mayence (*ib.* 1872, p. 265).

The most peculiar and contradictory charges were brought against the Jews in the clerical newspapers. The "Volksbote" of Munich said that the Jews were responsible for the fraudulent business methods of the Dachauer Bank, which was an enterprise founded and patronized by the Clerical party. The Jews had ruined it by their control over the law courts. The "Univers" of Paris and the "Vaterland" of Vienna (April 6, 1873) claimed that the "Old Catholic Church" was the work of the Jews, while Hermann von Scharff-Scharffenstein in his "Das Entlarvte Judenthum der Neuzeit" (ii. 61, Zurich, 1871) claimed that the wickedness of the Jesuits was due to the large number of Jews in the order. This policy was not confined to the Catholics. When the Prussian Diet passed the law of Feb. 8, 1872, which placed the control of the school system in the hands of the state, von Senfft-Pilsach, a member of the Conservative party, said, referring to Lasker, the law was the work of a "little Semitic gentleman." In a literary controversy on the subject of socialism Adolf Wagner, who subsequently was one of the leaders of the Christian-Socialists, dwelt, as an argument against his opponent H. B. Oppenheim, on the fact that the latter was a Jew. The leader of the Czechs in Austria, Francis Palacky (1798–1876), a Protestant, said, in his farewell address to the Czech nation, that the Jews were Shylocks. The soil was ready to receive the seed of Anti-Semitism which from 1878 became a distinct political program.

Attitude of Bismarck.

The German Elections of July 30, 1878.

It was, therefore, not difficult for Prince Bismarck, when in 1878 he changed his liberal policy and returned to his former reactionary principles, to wake an echo in the hearts of the people which was soon answered in Hungary, Austria, and France. In order to comprehend this fully, we must understand the political condition of Germany, where Anti-Semitism originated ("L'Antisémitisme moderne—c'est une importation allemande," says A. Leroy-Beaulieu, in "Israel chez les Nations," p. 25, Paris, 1897). Bismarck had always been an advocate of autocracy and an opponent of a parliamentary form of government. When he adopted the latter, it was partly because of the exigencies of the times, and partly because the Liberals stood for a united Germany, while the Conservatives opposed it as an encroachment upon the sacred rights of the legitimate princes, and the Ultramontane party dreaded it on account of the hegemony of Protestant Prussia. From 1867 Bismarck allied himself with the Liberals—to which party most of the German Jews belonged—and thus obtained the required parliamentary support in founding the German empire. When the empire had been firmly established, the danger of a restoration of the monarchy in France and of a war of revenge had passed entirely away. When President MacMahon had resigned (1879), and the Liberals had done their part in assisting Bismarck in his war against the Catholic Church, the "iron chancellor" grew tired of his allies. Accidental events had aided him in producing the impression that his change of policy was necessary. On May 11, 1878, Hödel, a vagabond, made an attempt upon the life of Emperor William. As Hödel had some leanings toward the Socialist party, the government introduced a bill in the Reichstag against Socialistic agitations. This bill was rejected; but shortly afterward (June 2, 1878) sympathy with the "glory-crowned" monarch, who was then in his eighty-second year, and the great prestige which the government gained through the Congress, held in Berlin, which followed the war between Russia and Turkey, strengthened the case of the government, which dissolved the Reichstag. The new elections (July 30, 1878) brought an increase of Conservative members. This may be considered the birthday of Anti-Semitism. The word had not yet been uttered; but a "Neuer Wahlverein" (New Electoral Society), which had been formed in Breslau, drew up a platform which proclaimed the necessity for a revision of the Liberal legislation of previous years. Two years before this, the "Deutsch-Konservative Partei" had been formed, which proclaimed the necessity for the Christianization of school and state. This party was a reactionary one of moderate tendencies. In 1878 an attempt was made to win over the masses of the people to the conservative program by the foundation of the Christian-Socialist Party (Christlich-Sociale Partei), which adopted some parts of the Socialistic program, in combination with conservative principles. The real founder of this party was the court chaplain Adolf Stöcker. The object of this organization was to provide a vent for the political dissatisfaction of the people.

Anti-Semitism 1878-1900.

Officially, Anti-Semitism did not show itself at first in its true colors. It was, however, the moving force of the Christian-Socialist party, at the head of which was the court chaplain Adolf Stöcker. Bismarck had wearied of the Liberals, upon whose support he could not rely for his new policy, which demanded special laws against the Socialists, a protective tariff, measures against the abuse of commercial freedom, and increasing demands for the army. The Christian-Socialists soon received enthusiastic support from many quarters, especially from teachers and journalists. One of the most important acquisitions to their cause was Heinrich von Treitschke (1834-96; professor of history in the University of Berlin, a member of the National-Liberals), from whose remarks two bitter phrases gained wide currency. He spoke of "Hosenverkaufende Polnische Jünglinge" (Polish youngsters who sell trousers), and said: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune' [*Die Juden sind unser Unglück*]" (see "Preussische Jahrbücher," Nov. and Dec., 1879, and Jan., 1880; reprinted as a pamphlet under the title, "Ein Wort über Unser Judentum," Berlin, 1880). The importance of these articles is demonstrated by the fact that the minister of public worship, von Puttkamer, a prominent member of the Reactionary party, whom Bismarck had appointed in the place of the Liberal Falk, referred to it, in a debate in the Prussian Diet, Feb. 12, 1880, as a proof of the necessity of preserving the denominational character of the public schools. The excitement continued and reached such a pitch that in Berlin Jews were assaulted in public places. On one such occasion a Jew named Kantorowicz was insulted in a street-car by two high-school professors and slapped one of his assailants in the face; this brought about a debate in the Diet which lasted two days (Nov. 20-22, 1880). Hänel, a member of the Liberal party, had interpellated the government as to the position it intended to take with regard to the anti-Semitic movement, which had assumed tangible shape in a petition to the government to restrict the civil and political rights of the Jews. Minister Count von Stolberg replied that, while the government had not yet received the petition, he was ready to declare that it had no intention of altering the existing laws. Professor Virchow replied, however, that the anti-Semitic movement, started by the Clericals and the Feudalists, had received encouragement and material aid from the secret funds of the government, which desired to see some Jewish deputies defeated.

Anti-Semitism an Issue in Elections.

Public meetings, at which Stöcker and his adjutants, Förster and Henrici, harangued the audience, denouncing the Jews as a danger to the German nation, were of daily occurrence. In all municipal elections Anti-Semitism was made an issue. Women's associations were formed with the object of boycotting all Jewish merchants. A strong agitation was set on foot to enlist the interest of the students. The petition to disfranchise the Jews obtained 1,400 signatures among the students of Berlin, and 1,022 among those of Leipsic. In spite of the strict rule enforced by the Prussian police, serious riots occurred at Neustettin, July 17, 18, 1881. Not long afterward the synagogue of that place was burned down, and the Jews being charged with having set fire to the building, some of them were arrested as incendiaries on charges preferred by the anti-Semites; though declared innocent, they were attacked by a mob, and only the timely interference of the police saved them from being killed (March 7, 1884). The language of mobs was heard in the parliaments. A priest named Frank, a deputy to the Bavarian Diet, said (Jan. 30, 1880) in an address: "If you wish to assist the starving population in the Spessart, make one brief law:

'Every "Handelsjude" [Jewish pedler] is to be shot or hanged.'"

At the same time the organized anti-Semites lost no opportunity to bring about practical results through their agitation. Their chief aim was to exclude Jews from public office; and this idea was emphasized by the refusal of Pastor Hapke, in Berlin, to take oath before a Jewish judge (Jan. 8, 1883), which Stöcker called the justified outcry of an outraged conscience ("berechtigter Ausdruck der Gewissensnoth"). The Conservative party, whose spokesman, von Rauchhaupt, declared, "We have taken upon ourselves the whole odium of the anti-Semitic movement," introduced a bill in the Reichstag providing that Christians should have the right to ask for a Christian judge when taking an oath. Although the government did not accede to these demands, it gave them indirect encouragement. Bismarck answered very courteously telegrams sent to him by anti-Semitic meetings. The administration of the minister of public worship, von Puttkamer, as far as was compatible with existing legislation, complied with the demands of the Conservatives; and the bill introduced into the Prussian Diet by the minister of public worship, von Zedlitz, 1892, even proposed to divide the school children according to their religion. The bill was, however, defeated by the strong opposition of the best elements of the country.

Exclusion of Jewish Immigrants.

The demand of the anti-Semitic petitioners to prohibit all Jewish immigration from Russia was not directly granted, but the government recognized it so far as to exercise a strict supervision of the Russian refugees who arrived in Germany in large numbers. A law of 1847 was unearthed, which, as the government acknowledged, had become superseded by subsequent legislation. Still, from it the government deduced the right to expel all foreigners employed by a Jewish community (Oct., 1884). Similarly, an edict (May, 1885) to expel all foreign Poles from the eastern provinces of Germany seems to have been aimed at the Russian Jews who were residents of Germany, many of whom had been living there for years. Bismarck's refusal to transmit to the Reichstag the expressions of sympathy passed by the House of Representatives at Washington, upon the death of Eduard Lasker (Jan. 5, 1884), was interpreted as an anti-Semitic demonstration. Various attempts were made to take from the Jews, in an underhand way, the rights which the constitution had given them. Fiscal legislation, such as an increased tax on stock-jobbing, was often prompted by anti-Semitic motives. The regularly repeated motions of anti-Semitic parties in the Reichstag and in the Diets of the various states, to investigate the text-books of the Jewish religion, to have the Talmud or the Shulḥan 'Aruk translated at the expense of the government, and to prohibit, on the ground of cruelty, the killing of animals according to the Jewish rite, were received by the governments with little complacency in the Prussian House of Lords (March 22, 1893), in the Diet of Baden (Feb., 1894), and in the Reichstag (April 25, 1899). As long as Bismarck was in power Anti-Semitism was checked; for though an anti-Semite by birth, as he himself confessed, he never permitted the turbulent elements to gain the upper hand. In fact, after his retirement he said that the Conservatives, in their attempt to fight Socialism with anti-Semitism, "had got hold of the wrong insect-powder" ("Allg. Zeit. d. Jud." Nov. 11., 1892). The accession of Emperor William II. to the throne (June 15, 1888) soon gave encouragement to the anti-Semites and their allies. An attempt was made to induce the emperor to refuse his confirmation of the election of Prof. Julius Bernstein as rector magnificus of the University of Halle. Bismarck evidently advised the emperor to decline so to act. It was also Bismarck's influence that brought about Stöcker's retirement as court chaplain.

Bismarck's Retirement Encourages Anti-Semites.

Bismarck's retirement (March 20, 1890) gave a new impetus to the anti-Semitic agitation in Germany. Ahlwardt appeared upon the scene; and his pamphlets—especially the "Judenflinten," in which he claimed that the firm Ludwig Löwe & Co. had been hired by the Alliance Israélite Universelle to furnish inefficient guns to the German army in order that Germany might be defeated in the war of revenge—created a great stir. The government took a firm position against Ahlwardt, but in other cases displayed more weakness. When the Oberlandesgerichtspräsident of Breslau, a high official in the department of justice, issued a circular (1891) advising the judges not to put Jews on a jury, and the Liberals made this fact the basis of an interpellation in the Reichstag, the government defended the proceeding. The "Kreuzzeitung," the organ of the Feudalist party, said (Oct. 1, 1892) that the charges brought against the Talmud in the anti-Semitic literature ought to suggest to the government the necessity of examining the text-books of the Jewish religion (Strack, "Die Juden: Dürfen sie Verbrecher von Religionswegen genannt werden?" Berlin, 1893). The matter was brought up in the Prussian Diet (Feb. 13, 1893), and Minister Bosse replied to the effect that he had already ordered the revision of these books, but could say no more for the present, the reports not having been handed to him.

The Blood Accusation made its appearance in connection with the murder of a child in Xanten, June 29, 1891. The government did all in its power to suppress the rumor that the local *shoḥet* (Jewish butcher) had committed the murder; and the accused was acquitted. But other events showed that the government displayed much forbearance in cases of anti-Semitic offenses. Referring to a trial of a society of gamblers, in which some Jews were implicated, the "Tägliche Rundschau" (March 3, 1893) said: "This state of affairs shows that all Jewry should either be forced back to the conditions of the eighteenth century or be expelled from the country." Some Jews brought a libel-suit against the paper, as the law, in such cases, gives every member of a libeled community the right to prosecute. The court, however, decided (Oct. 15, 1893) that the article did not attack all Jews, but only those who had been guilty of the actions which the writer characterized as revolting.

Among other instances of an anti-Semitic tendency may be mentioned the avowed practise of the Hessian minister of justice, Dittmar, to appoint no Jews as judges—the "Frankfurter Zeitung" (Oct., 1899) had made this the subject of an article, accusing the minister of a violation of the constitution; a decision of the Bavarian minister of the interior that Jews could not hold any position in schools frequented by Christian children ("Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1899, p. 357); and a decision of the court in Glogau, May 12, 1899, dismissing the case against Count Pückler-Muskau, who had said in a public address that it was time to drive the "Judenbande" (Jew-gang) out of the country.

In Germany a society for the protection of the rights of the Jews, "Verein zur Abwehr des Antisemitismus," formed in 1891 by some of the most prominent German authors, scientists, and statesmen, has so far had more moral than practical results.

Hungary.

When, in the Hungarian Parliament, Victor de Istóczi, a deputy unknown up to that time, made a motion (July 12, 1878) that the government should force Turkey to give up Palestine and should deport there all the Jews of Hungary, it was considered a joke. Even as late as Nov. 27, 1880, the Hungarian minister Trefort could declare in Parliament: "Our country shall never witness a spectacle similar to that presented in Germany." Events soon proved that his optimism was not justified. Anti-Semitism was favored both by the Slavonic nationalities, which were oppressed by the government, and by the Clerical party, which saw the time approaching when the government would have to abrogate the canonical law, which was still recognized in the marriage legislation. Seventeen members of the House of Deputies made, Feb. 18, 1882, a motion to repeal the act which had emancipated the Jews. The disappearance of Esther Solymosi in Tisza-Eszlár, April 1, 1882, aroused such an excitement that the Jewish deputy Morris Wahrmann and Istóczi came to blows in Parliament (June 5, 1882). In many places riots occurred; Jews were mobbed, and in some instances were killed or seriously wounded. Such riots occurred in Presburg, Sept. 28, 1882; in Budapest, Oedenburg, and other places (Aug. 8, 1883), after the discharge of the Jews accused of the murder of Esther Solymosi; the most serious of all, in Zala-Egerszeg, on Aug. 23, 1883. A petition to the Parliament, asking that the act for the emancipation of the Jews be repealed, received only a few votes; even the independents who were in opposition to the government voted against it (Jan. 20, 1883).

The Esther Solymosi Case.

Not long afterward (Oct., 1883) an anti-Semitic party was organized in Parliament. It consisted of four members, Ónody, Széll, Istóczi, and Simonyi. Its platform demanded the restriction of economic liberty, withdrawal of the right to sign promissory notes, and exclusion of the Jews from the liquor trade. The elections of 1884 increased the number of anti-Semites to 17, but the government, in the address from the throne at the opening of the session, Sept. 9, 1884, declared itself strongly against the anti-Semites. The minister-president, Tisza, lost no opportunity to define his position during the debate on the address. The year 1884 marked the height of the anti-Semitic movement; and with the new ecclesiastic legislation of 1894, which abrogated the privileged position of the Roman Catholic Church and recognized the Hebrew faith, Anti-Semitism in Hungary received a crushing blow.

Austria.

The defeat of Austria in 1866 and its financial condition, which bordered on bankruptcy, had brought the German-Liberal element to the front. The consequence of this change of policy was the promulgation of the Constitution (Staatsgrundgesetze) of 1867, which declared the principle of religious liberty. What might be called Anti-Semitism came from the ranks of those who were opposed to the principle of religious liberty and political equality, or could be heard among those who, while liberal in principle, drew the line of distinction in the social life. Thus Anton von Schmerling, a former minister-president in the Austrian House of Lords (1880), urged the necessity of instruction in German in schools in order to overcome the advantageous position of the Jewish soldiers in the regiments of Galicia, who, owing to their knowledge of the German language, had better chances of promotion to the position of non-commissioned officers; he added, "Personally, I am not in sympathy with the Jews." The serious financial crisis of 1873, which struck Austria severely, produced there as in Germany ill-feeling against the stock-exchange and consequently against Liberalism in general, and against the Jews in particular. This ill-feeling became a political factor when, with the formation of the Taaffe ministry (1879), the Czechs, who had hitherto refused to acknowledge the constitution of 1867, sent their delegates to the Reichsrath. As the German-Liberal element (Verfassungspartei) opposed the ministry, the latter formed a majority out of the Slavic element, combined with the German Clericals. Without being anti-Semitic the ministry tried to win the favor of the majority by some concessions to the Reactionary program. This was the tendency of the school-law, passed in 1883, which required that the principal of every public school should belong to the same church to which the majority of the school-children belonged. This law debarred the Jews from all teaching positions in country districts, and served to deter Jewish students from entering the normal schools. The law made an exception in favor of Galicia, where, in the cities, the Jews were often in the majority. Restrictions upon peddling and upon the clothing trade were further concessions to the political parties demanding a revision of the constitution in a reactionary sense.

Georg von Schönerer.

The first one, however, to make Anti-Semitism a political program was Georg von Schönerer, an ambitious politician and millionaire, who had inherited his wealth from his father, a railroad contractor in the employ of the Rothschilds. He renounced the anti-German policy of Count Taaffe, and, together with two other members of the Reichsrath, Schöffel and Fürnkranz, formed the nucleus of an anti-Semitic party. In the Diet of Lower Austria he demanded (Oct. 3, 1882) a legal solution of the Jewish question, threatening that otherwise the people would take the law in their own hands. Previously (May 11, 1882) he had brought into the Reichsrath a petition against the immigration of Russian Jews, and had found the support of 22 members. He obtained still more ardent support among the students of the university of Vienna; and the largest of the students' societies, the Deutsche Lesehalle, was responsible for turbulent meetings at which the Jews were insulted. The larger and more respectable element of the population did not participate in this movement; nor did the government as yet tolerate its excesses. Meetings, at which violent speeches were delivered, were promptly dissolved by the police; and inflammatory pamphlets were suppressed. The most prominent citizens in Vienna and of other large cities, following the example of Berlin and Paris, formed committees for the purpose of assisting the Jewish refugees from Russia. The affair of Tisza-Eszlár also exercised its influence upon the conditions in Austria. Rohling, who in 1871 as professor in the Catholic Academy of Münster had published his notorious pamphlet, "Der Talmudjude," had in the meantime been called to Prague, where he continued his agitation, adding to his former charges against rabbinical literature the odious one that the Talmud makes it the duty of the Jews to use the blood of Christians in certain religious rites (Rohling, "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883; "Meine Antworten an die Rabbinen oder Fünf Briefe über den Talmudismus und das Blutritual der Juden," Prague, 1883). This agitation was taken up in the Reichsrath, where the Polish deputy

Merunovicz made a motion, January, 1883, to have the Talmud translated under the supervision of the government.

Liechtenstein and Lueger.

The elections to the Reichsrath of 1884 brought several anti-Semitic candidates into the political arena. Even in Vienna, hitherto a stronghold of Liberalism, one candidate, Pattai, presented himself to the electors on the basis of an anti-Semitic platform, but he was defeated.. The municipal council demonstrated its liberalism through a congratulatory message sent to Sir Moses Montefiore upon his hundredth birthday (Oct. 24, 1884). But Anti-Semitism made constant progress; and in 1891 the elections to the Reichsrath brought thirteen anti-Semitic members, who were divided into three groups, the Ultra-Nationals, with Schönerer at their head, who were in favor of annexation of the German part of Austria to Germany; the Loyal Austrians, led by Pattai; and the Clericals, under Prince Liechtenstein and Schneider. Similarly, the provincial Diets, especially that of Lower Austria, showed an increased number of anti-Semitic members. The debates in these bodies, the speeches in public meetings, the pamphlets and newspapers indulged in language which breathed a violence perhaps only equaled in the literature of the Jacobins during the French Revolution. Schneider, in the Diet of Lower Austria, said that the government should offer a premium for the shooting of Jews similar to that offered for shooting wolves. Lueger, who was the leader of the Clerical anti-Semites, admonished the various factions of his followers to amalgamate, saying that it was not worth while to quarrel over such minor details as to whether the Jews should be hanged or beheaded. Gregorig said in the Diet of Lower Austria, "These are not human beings; they are Jews," and Edward Suess, the famous geologist, and Liberal leader in the Reichsrath, was prompted to the remark, April, 1894: "What has been spoken, written, and done against the Jewish people during the last few years has been in flagrant violation not only of our Constitution, but of the principles of human justice and Christianity."

The Polna Affair.

The worst part of the drama, which has not yet come to an end, began when the anti-Semites in 1895 succeeded in electing a majority to the municipal council of Vienna, and when Lueger, after the government had twice refused to confirm him, was made burgomaster in 1897. The elections to the Reichsrath of 1897, which were held on the basis of a new law enlarging the franchise, brought losses to the Liberals and gains to the anti-Semites of the different shades, notably to the Christian-Socialists. The weakness of the government, manifested in the frequent changes of ministries, encouraged the turbulent element, and riots against the Jews occurred, among which those at Prague, December, 1897; Nachod, April, 1899, and Holleschau, October, 1899, were very serious ones, resulting in bloodshed. The murder of Agnes Hruza in Polna, Bohemia, March 29, 1899, caused great excitement. The charge of ritual murder was revived; and a Jew named Hülsner was indicted and found guilty by a jury. Hülsner was retried and again found guilty Nov. 14, 1900 (see Polna Affair).

France.

In the meantime Anti-Semitism was asserting itself with great vehemence in France. Public sentiment with regard to the Jews had indeed undergone a great change since the death of Crémieux. When he died, the French Chamber of Deputies, by 344 votes to 91, passed a resolution (Feb. 2, 1880) to have him buried at the public expense. In a lecture "On the Jews as a Race and as a Religion," delivered Jan. 27, 1883, by Ernest Renan, who had been instrumental in popularizing the ethnical theory of Semitism, he said: "Let us be glad that these theories, so interesting for the historian and the ethnographer, have no practical meaning in France." In the same year the essayist Victor Cherbuliez in speaking of the conditions in Germany said: "We experience some difficulty in France in realizing that there is a Jewish question in Germany; that this question should excite the soundest minds, and should furnish material for virulent polemics. Thank heaven, there are plenty of things settled forever in France, as to which one would try in vain to reopen discussion" (G. Valbert, pseudonym for Cherbuliez: "Hommes et Choses du Temps Présent," p. 76, Paris, 1883). The publication of Édouard Drumont's book, "La France Juive" (1886), proved the falsity of all this. But the change in public opinion was not so surprising as it may at first sight seem. The Republican party always considered Clericalism its enemy. Gambetta, who had coined the battle-cry, "Le cléricalisme, voilà l'ennemi," led a crusade against the Catholic Church. While he was unsuccessful in his attempt to carry an amendment to the school law of 1880, which would have forbidden Jesuits to engage in educational work, he and his friends were nevertheless able to pass a law which ordered the expulsion of certain monastic orders. This law, by which 261 monasteries were closed and 4,350 monks and nuns were rendered homeless, created a great deal of bitterness against the dominant party of freethinkers. The school laws of 1881 ordering gratuitous tuition were a blow against the schools maintained by the friars. The freethinkers were denounced as Jews in disguise. In 1881 a weekly paper, called "L'Anti-Juif," was founded in Paris. When Baron Rothschild clothed poor school-children his act was denounced as that of a Jewish propaganda. The agitation in favor of a bill permitting divorce, which the Code Napoléon had prohibited, created great commotion within the ranks of the Church, and was used as a weapon against the Jews, because the chief agitator for it, Naquet, was a Jew. Bishop Freppel of Orléans called the bill in the chamber a "Semitic law" (August, 1884).

Drumont's "La France Juive."

The elections of 1885 nearly brought a majority of Monarchists into the Chamber. This party had seized the opportunity to denounce the persecuting spirit of atheism. A riot in Château-Villaine, where the prefect had ordered the closing of a chapel in a manufactory, was made the subject of an interpellation in the Chamber (April 13, 1886), and during this heated discussion Drumont's book, "La France Juive," already referred to, was published. The phenomenal success of the book showed that the great masses of the population shared the view of the author; namely, that the Jews were the cause of all the misfortunes that had befallen France. F. Brunetière, editor of the "Revue des Deux Mondes," himself, as he confesses, not prejudiced in favor of the Jews, sums up Drumont's book as follows: "If the France of M. Grévy, as everybody will admit, does not resemble that of Louis XIV., and still less that of St. Louis, the fault, or rather the crime, lies with the Jews. They are as guilty for what they have done as for what they have left undone." Brunetière accuses Drumont of "being blinded by hatred" and speaks of his "sereine audace de fanatisme" ("Revue des Deux Mondes," 1886, pp. 75, 693). Other books by Drumont followed in rapid succession; and his paper, "La Libre Parole," soon became a very influential and widely read journal.

The Dreyfus Affair.

Political scandals, and especially the venality of an incredibly large number of politicians and journalists, brought France to the verge of civil war. The collapse of the Panama Canal Company, and the publication of the scandals connected with it, were a new source of danger to the republic. In that colossal swindle several Jews were prominent; and although they were merely the agents, the venal politicians being the real culprits, the fact of their participation, constantly reiterated by the clerical and the anti-Semitic press, fomented the hatred against the Jews. The anti-Semitic agitators had especially protested bitterly against the Jews holding administrative offices or commissions in the army. In 1892 Captain Mayer was killed in a duel which he fought with Marquis de Morès, one of the fiercest leaders in the anti-Semitic movement. In 1895 the DREYFUS AFFAIR brought the excitement to a dangerous pitch. In Algeria the demonstrations led to bloodshed. The anti-Semites elected Max Régis, one of the most rabid Jew-haters, as mayor of Algiers; and although the government deposed him, Anti-Semitism still raged in Algeria. During the revision of the Dreyfus trial in 1899, Guérin, the editor of "L'Anti-Juif," defied the authorities for a time by barricading himself in a house and refusing to yield to the law. While the fear lest an outbreak might endanger the success of the Exposition of 1900 served to subdue political passion, the municipal elections in Paris and in Algeria, in the month of May, 1900, resulted in a victory for the Nationalists, who, being a composite of Clerical Monarchists and opponents of the government in power, are mainly cemented together by their common Anti-Semitism.

Russia.

In Russia the effect of the assassination of Alexander II. (March 13, 1881) was the strengthening of reactionary tendencies. The late emperor had in various ways tried to mitigate the despotic form of government which was the traditional policy of the empire. The restrictive laws against the Jews were to some extent moderated by exceptions and otherwise were less rigorously enforced. Alexander III., haunted by the specter of Nihilism, gave himself entirely into the hands of the Slavophiles, whose policy was that of unrestricted tyranny. POBYEDONOSTZEV, head of the Holy Synod; Count IGNATIEV, AKSAKOV, and such men possessed his unbounded confidence. An improvement of the sad condition of the Jews was part of the Liberal program, and, consequently, could not be countenanced. Soon after the accession of the new emperor, serious riots broke out (April 27, 1881) in Elizabethgrad, in the southern part of the empire, and in Kiev (May 5). Property of immense value was destroyed; Jews were expelled from several cities; and a considerable number were killed or seriously injured. Similar scenes occurred in Warsaw in December, 1881. More than two thousand families were made homeless, and property estimated at from 767,000 to 1,119,000 rubles in value was destroyed. Imperial ukases of Aug. 22 and Oct. 19, 1881, restricted the Jews' right of residence to the towns of the so-called Pale of Settlement, and so produced a pale within the Pale; prohibited the sale of liquor; the right to hold land; and limited the number of Jewish students in colleges and universities.

The fanatic population showed a full perception of the intentions of the government. Serious riots were of almost regular occurrence—at Rostov on the Don, May 22, 1883; in Nijni-Novgorod, June 7, 1884; and recently in Nikolaiev, April, 1899. The expulsions continued, and assumed serious proportions in 1891 and 1892; so that President Harrison, in his message to Congress, spoke of the concern created by these measures in the United States.

The death of Alexander III. (Nov. 1, 1894) brought no decided change in the status of the Jews; and while persecutions have abated, the restrictive laws are still in force. One result of these conditions has been the scheme for settling the Jews in Palestine, advocated by Laurence Oliphant, and subsequently taken up by the ZIONISTS; and a similar attempt by Baron de Hirsch to found homesteads in Argentina for the Jewish refugees. Large numbers of them settled in England, in the United States, and in South Africa.

Rumania.

Ever since the dethronement of Prince Cusa of Rumania in 1866, that country has been the theater of serious outbreaks of mob violence against the Jews. The persecutions of December, 1871, caused by the trial of a Jew accused of buying sacred vessels stolen from a church, evoked protests in almost every civilized country. When Rumania's independence was recognized by the Congress of Berlin (July 1, 1878), it was on condition that the constitution of the new country should grant equal rights to all citizens, regardless of creed. Rumania submitted, but did not fulfil its obligation, and the Rumanian government declared all Jews to be aliens and made the naturalization of foreigners dependent upon a special act of the legislature. Naturalization was granted in but very few instances, and the lot of the Jews in Rumania grew steadily worse. They were the victims of frequent mob-violence (as in Bucharest, Dec. 12, 1897, and in Jassy, May 28, 1899), and their assailants went unpunished when brought before the courts. As in Russia, Jews were expelled from villages, and in many other ways restricted in their economic activity; they were debarred from the public schools, and at present (1901) the government is putting every imaginable obstacle in the way of the Jewish schools with the evident object of preventing the Jews from improving their condition. Large numbers of emigrants left the country during 1900, notwithstanding the accession to power of a more liberally minded premier, Minister Carp.

Other Countries.

This article is limited by the definition of Anti-Semitism as the opposition to Jews on the ground of their ethnical inferiority. Therefore it is unnecessary to refer to the condition of the Jews in countries like Persia and Morocco, where religious fanaticism needs no scientific pretext. However, the blood accusations of Corfu, April, 1891, resulting from the murder of a Jewish child, and the subsequent riots may be referred to in this sketch, but will be treated more appropriately under BLOOD ACCUSATION. Another instance of Anti-Semitism is given by the enactments which have been passed prohibiting the killing of animals according to the Jewish rite in Saxony, by an order of the minister of the interior March 23, 1893, and in Switzerland by a referendum, Aug. 20, 1893.

While it may be stated that Anti-Semitism as such does not exist either in England or in the United States, still amid the general class distinctions maintained in social intercourse in those countries, a feeling against the Jews manifests itself in social discriminations. A prominent expounder of the anti-Semitic theories in the English-speaking world, and, according to Lucien Wolf ("A Jewish View of the Anti-Jewish Agitation," in "Nineteenth Century," 1881, ix. 338-357), their originator, is Prof. Goldwin Smith, of Toronto. His charges against the Jews are the same that are found in the works of the German authors on the subject. He accuses them of tribal exclusiveness and cosmopolitanism; he calls them intruders and parasites, and an unassociable race. He looks upon commerce as the only motive of their activity, and says of Disraeli: "A Jewish statesman got up jingoism much as he would get up a speculative mania for a commercial purpose" (Goldwin Smith, "The United Kingdom," i. 46, 108, 137, 185, New York, 1899; "The Jewish Question" in "Nineteenth Century," 1881, pp. 10, 494–515; "Can Jews be Patriots?" *ib.* ix. 875–887).

Pettiness of Charges by Anti-Semites.

It can not, however, be denied by any fair-minded person that some of the anti-Semitic charges are monstrously absurd, as when Ahlwardt said that Sanitätsrath Lewin—who happened to be near the place where Emperor William was shot by Nobiling—had been advised by the Alliance Israélite Universelle of the attempt to assassinate the emperor; or the story that Crémieux had offered a prize of one million francs for the emperor's head. On the one hand the accusation was spread that the firm of Ludwig Löwe had furnished bad guns, because the Alliance wished to see Germany defeated; on the other hand, Captain Dreyfus was accused of having betrayed army secrets to Germany, because the Jews desired that country to be victorious. A German author has even accused the Jews of having caused the stylistic carelessness of modern German writers (G. Wustmann: "Allerhand Sprachdummheiten," Leipsic, 1891). Anti-Semitic pamphlets and journals have constantly published circulars purporting to be issued by the Alliance, which were forgeries, and they have fabricated a letter of the German ambassador to Paris—Count von Wimpfen, who committed suicide Dec. 24, 1882—in which he had charged Baron Hirsch with being the cause of his misfortune; whereas, actually, the unfortunate man had asked the baron as his best friend to take care of his family. They have untiringly published an alleged address of an English chief rabbi, Readclif, in which the Jews were admonished to put themselves in the possession of all the money of the world, so that God's promises to Abraham should be fulfilled. The source of this alleged address was a novel, "Gaeta, Düppel, Warsaw," by Hermann Goedsche, who had been dismissed from the Prussian postal service because of forgeries that he had committed, and who wrote under the pseudonym, "Sir John Ratcliffe." So whether right or wrong the anti-Semitic cause was only too frequently advocated by such methods.

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D.

ANTI-SHABBETHIANS. See Shabbethai Ẓebi.

ANTISLAVERY MOVEMENT IN AMERICA: The institution of negro slavery in America has been traced back to the suggestion of a pillar of the Church, Las Casas, who proposed it as a substitute for the enslavement of the American Indians, since the latter were being rapidly exterminated by Spanish oppression. Experience showed that the negroes were better able to endure the hardships of slavery. Given the institution, it is not hard to account for the fact that so receptive and assimilative a people as the Jews should have adopted it from the people among whom they were living. Thus the Maranos, who settled in the New World soon after its discovery, held slaves, and numerous references are made to Jewish slaveholders in Brazil, Mexico, the West Indies, New York, and New England, long before and down to the American Revolution. There are several early references even to American-Jewish slave-dealers. The growth of democracy and changed economic conditions had gradually put an end to slavery in the North soon after the beginning of the nineteenth century; but in the South slavery remained common, among Jews as well as among others. Shortly before the Civil War there were among the aggressive Southern sympathizers some Jews who used, as conclusive proof that it was not wrong to keep slaves, the alleged fact that noble philanthropists like Judah Touro sanctioned slavery. The whole argument, in reality, rested on a false assumption regarding Touro's attitude toward the institution. He evinced his antislavery views in no uncertain manner; for the negroes who waited upon him in the house of the Shepards—with whom he lived for forty years—were all emancipated by his aid and supplied with the means of establishing themselves; and the only slave he personally possessed he trained to business, then emancipated, furnishing him with money and valuable advice.

Jewish Slave-holders.

Anti-slavery Jews.

As a body, the Jews in America took no action either for or against the slavery question, though individual Jews were numbered among members of American abolition societies in the early forties, and the American and Foreign Anti-Slavery Society in its report, in 1853, noted that some Jews in the Southern states "have refused to have any right of property in man, or even to have any slaves about them," and that the cruel persecutions they themselves had been subjected to tended to make them friends of universal freedom. But such tendencies were at least partially checked by the fact that the Oriental customs and antecedents of the Jew did not incline to make him per se an enemy of slavery, that certain precepts in the Maimonidean code of laws were specifically antagonistic to the emancipation of non-Jewish slaves, and that pecuniary and political considerations frequently dictated an attitude friendly toward slavery among Jewish citizens. Appeals to religion and

Einhorn Against, Raphall for, Slavery.

morality, however, could not fail to produce their effect, and Jews as well as people of other denominations were destined to contribute greatly to the development of antislavery sentiment in America, in spite of the pronounced repugnance of a number to "carrying politics into the pulpit." Dr. David Einhorn, for instance, shortly after he arrived in Baltimore as minister of the Har Sinai congregation, took strong ground against slavery, first in his monthly "Sinai," in 1856, and afterward in the pulpit. He contended that if it were true, as asserted, that the Union rested on slavery, then with so thoroughly immoral a basis it would be neither capable of surviving nor fit to survive; and he pointed out that the spirit of Judaism, as opposed to its letter, demanded the abolition of slavery. An address delivered by Dr. Morris J. Raphall, a New York rabbi (Jan. 4, 1861), on the national fast-day designated by the President, aroused much attention and comment; for in it he contended on behalf of Judaism that slavery had the divine sanction of the God of Israel, and that only ignorant babblers invoked the alleged "higher law" against slavery, since there could be no higher law than the Bible, and this ordained slavery. Numerous antislavery leaders immediately protested against these views on behalf of Judaism, and refuted Raphall's arguments. Dr. Einhorn attacked them so strongly and unmistakably that he aroused the ire of the proslavery leaders, and his life was in danger during the Baltimore riots in April, 1861. He was forced to flee from Baltimore, and, rather than permit himself to be muzzled, he surrendered his position. Other Jewish pulpit-leaders also took strong ground on the subject, especially after the outbreak of the Civil War. This was particularly true of Benjamin Felsenthal and Liebman Adler of Chicago, Sabato Morais of Philadelphia, Benjamin Szold of Baltimore, and Samuel M. Isaacs of New York.

Heilprin, Pinner, Benjamin.

For a number of years before the war, Jewish laymen as individuals had been active in the same cause. Chief among these was Michael Heilprin, the distinguished Jewish scholar. He had taken an active part in the course of antislavery meetings in Philadelphia a few years before the war, and was roused to immediate action by Dr. Raphall's sermon. On Jan. 16, 1861, he contributed a fiery denunciation and an exhaustive scholarly refutation of Raphall's views to the "New York Tribune," which at once recognized the article editorially. Thus indorsed, it commanded the widest attention; and owing to this vehement but convincing repudiation of alleged proslavery views, Heilprin succeeded in arousing the public in a more marked degree than any other American-Jewish antislavery champion. During the five years preceding this time, Moritz Pinner had also done yeoman's work in the same cause by circulating antislavery literature and developing antislavery propaganda. In 1857 he started an abolitionist newspaper in Kansas City, a proslavery region; and was an antislavery delegate to the state and national Republican conventions of 1860, which latter included other Jewish members. In Chicago as early as 1853 Jews were active in liberating an imprisoned fugitive slave, and soon after in securing German recruits for the Republican party in the West. Nor did the South, which produced such brilliant Jewish workers in the proslavery cause as Judah P. Benjamin, fail to contribute a fair quota also of Jewish antislavery workers, in some instances as early as 1849. Numerous other examples of Jewish antislavery activity in America are at hand. In the West Indies some Jewish antislavery sympathizers were to be found early in the nineteenth century; others actually devised efficient methods for rendering emancipated slaves self-supporting and independent. In the United States these various tendencies which developed and aroused a sentiment in favor of the antislavery movement among Jewish residents are responsible in a large degree for the enormous number of Jewish soldiers who enlisted in the Union army during the Civil War.

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M. J. K.

ANTISLAVERY MOVEMENT AND THE JEWS: The movement against slavery is one of the most important efforts in the development of civilization; and the relation of the Jews to this subject merits special attention.

J. K. Ingram, in his valuable work on the "History of Slavery," has well pointed out that "our great horror for some aspects of slavery must not prevent us from recognizing that institution as a necessary step in social progress," by the immense advance involved in the substitution of servitude for the immolation of captives; by making possible the system of incorporation by conquest and by developing regular and sustained industrial life. Each of these advantages was thereby realized in a marked degree in Jewish life. But it is important also to observe that among the Hebrews the evils of the institution were greatly minimized in theory and in practise, which Ingram refers to when he states that "when we consider its moral effects, whilst endeavoring to the utmost to avoid exaggeration, we must yet pronounce its influence to have been profoundly detrimental." The pronounced manner in which the evils of the system were minimized and the hardships of the institution were ameliorated by Jewish law more clearly appears in the article on Slavery. Such amelioration is naturally to be anticipated among a people believing in the common descent of all human beings and in the brotherhood of man.

While it is important to note the precepts enjoining kind and humane treatment of both Jewish and Gentile slaves which are found in Jewish law, we must not forget that the feeling of racial affinity, and the idea that the perpetual physical subserviency of any one Jew involved a partial denial of the sovereignty of God, tended to restrict especially the enslavement of Jews. The tendency to abolish slavery among Jews, even in early times, is clearly indicated by the following customs: Unless a Hebrew slave consented to prolong his term of service, it expired at the beginning of the seventh year; a general emancipation of slaves took place in the fiftieth or jubilee year; on restoring the sum paid for his purchase or ransom, a slave received a certificate of manumission; on the death of a master without heirs the slaves were in certain cases set free; sometimes they were tacitly emancipated, as when they were numbered among the free Hebrews selected to participate in religious service.

The Bible, indeed, records the emancipation of all Hebrew slaves in King Zedekiah's time, at the instance of the prophet Jeremiah (Jer. xxxiv. 8), during the first siege of Jerusalem by Nebuchadnezzar; but after the withdrawal of that conqueror, the more powerful masters again forced their emancipated slaves into servitude. After the downfall of the first monarchy the right to hold a fellow Hebrew as a slave was regarded as at an end, although an attempt was made to reintroduce the enslavement of Hebrews

Emancipation in the Bible.

immediately after the restoration. Nehemiah, however, successfully resisted the endeavor (Neh. v. 5–10). Herod aroused much indignation by reestablishing the old law under which a Jew could be sold into slavery for crime; and, as the people refused to purchase such Hebrew slaves, he overstepped the old law by selling them into foreign countries, to the exasperation of the people. After the destruction of the first monarchy, therefore, Hebrews, generally speaking, were not held as slaves by fellow Hebrews, though non-Jewish slaves continued to be common possessions among the Jews. But prior to the common era the principle of the abolition of all slavery, whether of Jews or of non-Jews, was adopted in theory and in practise among the Essenes. Thus, we learn from Philo (and similar testimony is furnished by Josephus): "And they [the Essenes] do not use the ministrations of slaves, looking upon the possession of servants or slaves to be a thing absolutely and wholly contrary to nature; for nature hath created all men free; but the injustice and covetousness of some men who prefer inequality, that cause of all evil, having subdued some, have given to the more powerful authority over those who are weaker" (Philo, "On a Contemplative Life," ix.). It is interesting to observe that the French statesman Isaac Adolphe Crémieux, in an address before the general International Antislavery Congress held in London (1840), proudly said on this point:

> "I feel great pleasure in joining this convention, because I am a descendant of those Hebrews who were the first to proclaim the abolition of slavery; and I this day only repeat what the Jews have always admitted in principle. Indeed, it is not without interest that I now recall to your recollection that it was the sect of the Essenes which first declared slavery to be a crime, and that it was, to use the expression of Josephus, a perpetual cause of perturbation for the state. In this assembly this must entitle them to the highest glory."

The dispersion of the Jewish race among the nations resulted in checking for a time the Antislavery Movement which Judaism had been developing. Both Greece and Rome familiarized the Jews, as never before, with slavery as a gigantic and apparently indispensable system; and the Jews soon learned in Rome to do as the Romans did. Roman inroads among the barbarians resulted in the enslavement of an ever-increasing number of captives; and it was, in fact, from such treatment of Slavonic captives that the term "slave" was derived. In this, as in other fields of commerce, Jews became conspicuous during the later eras of the Roman empire; and it is therefore not surprising to find numerous explicit references to Jews as slave-traders and possessors of slaves. Particularly in the history of Rome and Spain are references encountered to Jewish slave-dealers and slave-owners prior to 800 of the common era. Charlemagne and Louis the Pious seem to have specifically sanctioned such conditions. These dealings brought with them their own punishment for the Jews, however; for it is to Jewish relations to slavery that one can trace a number of outbreaks against the Jews on the part of the common Church and the Christian state of the early Middle Ages. There was the obvious danger that Christian slaves in the households of Jewish masters were liable to become converts to Judaism; and so Emperor Constantine, the Theodosian code, Pope Gregory I., and various other Church and secular authorities, forbade such conversions, and thereafter prohibited the acquisition or even the retention of Christian slaves by Jews. These measures were directed not against slavery generally, but more and more against the enslavement of Christians. It was not till about 1200 that the Church took strong ground against slavery generally. Of course the Jews abandoned slavery as it came to be abandoned by law or custom in the various countries where they were living. Jewish law seems throughout to have assured quite generally humane treatment for slaves among Jewish possessors.

Ransom of Jewish Slaves in the Middle Ages.

The movement in favor of the abolition of the enslavement of Jews became marked in character in the time preceding the commencement of the common era. When the Jews were living in a land not their own the feeling displayed itself in the establishment of societies and funds for the ransom of Jewish slaves. Israel Abrahams, in his "Jewish Life in the Middle Ages," p. 96, says, "that Jews from the earliest periods regarded the duty of ransoming Jewish captives as one of their most pressing obligations." The payment of money for this purpose was always made a first charge upon the synagogal funds. Among Spanish Jews such ransoms were taken quite as a matter of course. Rabbi Moses ben Ḥanok in the tenth century was ransomed by the Cordovan Jews; and somewhat later Don Isaac Abravanel devoted much money and labor to redeeming large numbers of Jewish slaves. Numerous other instances, even to the present day, are recorded in every quarter of the globe in which Jews have settled. In fact, the generosity and sense of obligation of Jews in this respect became so well known that Jews were captured and enslaved for the sake of securing these ransoms. Traces are found, too, of purchases by Jews during the Dark Ages of heathen slaves solely for the purpose of converting them to Judaism and liberating them.

Abolitionist Movement in the Nineteenth Century.

When African slavery was introduced in America, early in the sixteenth century, we again find Spanish, Portuguese, and Dutch Jews engaged in the slave traffic, and holding slaves in common with their non-Jewish brethren. In view of the historical attitude of Judaism to slavery, we are not surprised, however, to learn that Jews, like Crémieux, logically and zealously threw themselves as such into the antislavery struggle. In the case of Crémieux himself, we find that for many years he had been an earnest, impassioned, and indefatigable abolitionist before it became his privilege, as a member of the French Provisional Government (1848), to announce, on behalf of the Cabinet, the abolition of slavery throughout the French possessions.

In England there were Jewish members of the abolition societies, and Granville Sharp, in his "Law of Retribution," and Wilberforce, in his "A Letter on the Abolition of the Slave Trade," freely employed Jewish teachings as arguments against slavery. When at the outbreak of the American Civil War it became important for the Jewish pulpit and press to give expression to Jewish views on the subject, men like Rabbi G. Gottheil of Manchester, and Dr. L. Philippson of Bonn and Magdeburg, forcibly combated the view announced by Southern sympathizers, that Judaism regarded slavery as divinely ordained. Rabbi M. Mielziner's "Die Verhältnisse der Sklaverei bei den Alten Hebräern," published in German at Copenhagen and Leipsic in 1859, was rapidly translated and published in the United States in many quarters, and rendered valuable service in the same direction. Similarly, in Germany, Berthold Auerbach in his work, "Das Landhaus am Rhein," closely imitated Mrs. Stowe in arousing public opinion against slavery and the slave trade through the medium of fiction; and Heinrich

Heine did not hesitate to avow the fact that it was the establishment of the slave system in America that induced him to give up his intention, formed in his early years, of migrating to the United States.

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ANTI-TALMUDISTS. See FRANKISTS, KARAITES.

Refused Admission to Judaism.

ANTOINE, NICOLAS: French-Christian theologian who became converted to Judaism; born of Catholic parents in 1602 or 1603 at Briey, a small town of Lorraine; suffered martyrdom at the stake in Geneva, April 20, 1632. For five years he attended the college at Luxemburg, and was then sent to Pont-à-Mousson, Treves, and Cologne for higher instruction under the Jesuits. Their influence, however, seems to have been nil; for when Antoine returned to Briey, at the age of twenty, he was no longer an ardent Catholic. The doctrines of Protestantism attracted him, and he allowed himself to be converted by the fervent eloquence of Ferri, a preacher of reputation, and pastor of the Reformed Church in Metz. The young convert then attended the academies of Sedan and Geneva in order to study the Reformed faith, but the deeper he delved into the study of Protestantism the less fervent became his enthusiasm; and he very soon arrived at the most unexpected conclusion; namely, that the Old Testament alone contained the truth. The rabbinate of Metz refused to receive the young man into Judaism, offering as an excuse the fear of reprisals on the part of the authorities; and Antoine was advised to go to the Netherlands or to Italy, where Jews enjoyed more liberty. Accompanied by a Christian clergyman whom he had known in Sedan, and whom he attempted to convert to Judaism on the way, he repaired to Venice. There he found that the prevailing conditions had been too favorably depicted. The Jews were tolerated by the Venetian republic merely for commercial reasons; they were huddled into a gloomy ghetto, and were obliged to wear a yellow disk, which exposed them to the wanton raillery of the populace. The Venetian Jews could offer Antoine no more encouragement than their brethren of Metz. At Padua he met with a similar check. According to the documents produced at his trial, the Italian Jews gave him the "diabolical advice" to pursue the life of a pious Jew under the cloak of the Church. Antoine proceeded to Geneva, where he accepted a position as tutor in the family of the pastor and professor Diodati. For some time he also taught the upper class of the college, but, being an apostate from Catholicism, he was not considered sufficiently orthodox to be entrusted with the chair of philosophy at the Academy of Geneva.

Protestant Pastor, Though a Jew.

Antoine, desiring to marry, sought another appointment. A new Protestant parish had just been formed at Divonne, a little village of the district of Gex, which had belonged to France since 1602, but was now under the religious jurisdiction of Geneva; and there Antoine obtained the position of pastor. Once installed, he sought to pacify his conscience. Revealing his inmost convictions to no one, he secretly observed a thoroughly Jewish mode of life, saying his prayers in Hebrew and observing all the Mosaic rites. In his public services he pronounced the name of Jesus as seldom as possible. He was never known to read the apostolic confession audibly. In the communion service, instead of the words "This is my body, this is my blood," he was once heard to say, "Your Savior remembers you." His sermons, the texts for which were taken exclusively from Isaiah and the other prophets, became celebrated far and wide; yet they lacked any peculiarly Christian characteristics. The peasants of Divonne were perfectly satisfied with their pastor, who was eloquent in the extreme and full of kindness toward them; they were not shocked by the vague form of his sermons. But the lord of the adjoining manor was outraged. One Sunday, Antoine preached on the second Psalm, which, according to orthodox Christian theology, announces the coming of the son of God. Antoine, on the contrary, permitted himself to declare that God had no son and that there was but the one God. This was too much for the lord; he remonstrated loudly with the heretical pastor and threatened to denounce him to the synod. Antoine fell into gloomy despair; a nervous attack deprived him of his reason. To several colleagues from Geneva who had come to see him he began to chant the seventy-fourth Psalm; then he suddenly stopped, and, exclaiming that he was a Jew, blasphemed Christianity. His condition was recognized at once, and he was put to bed; but he escaped his watchers, passed the night wandering through the country, and was found the next morning in Geneva in a most pitiable condition, kneeling in the streets and calling loudly upon the God of Israel. He was placed in an asylum for the insane Feb. 11, 1632. Medical treatment accomplished but little for him. His clerical colleagues did all they could to induce him to change his religion; but he never ceased to proclaim that he was a Jew and desired to remain a Jew.

His Imprisonment and Execution.

A charge of heresy could no longer be avoided; the chief of the Geneva police arrested Antoine, and instituted proceedings. While he was in prison the clergy were tireless in seeking his reconversion, trying in vain to make him sign a declaration of orthodox faith. Bidden to formulate his religious belief, he drew up twelve articles, which were submitted to an ecclesiastical court. In them he gave the tenets of Judaism in the style of Maimonides' thirteen articles of faith, and added "eleven philosophical objections against the dogma of the Trinity." At the same time he addressed to the judges three memorials, two of which have been preserved. In spite of the exertions of Metrezat, a pastor of Paris, and others, the judges were immovable. The trial commenced April 11; Antoine's attitude, full of dignity, aroused much sympathy. The threats of the judges were of no more avail than the persuasions of his colleagues. He repeated constantly: "I am a Jew; and all I ask of God's grace is to die for Judaism." The court sought to show that he had promulgated his heretical doctrines at Geneva: this he contradicted most forcibly. All the efforts of the judges were met with the unchanging reply, "With the help of God I am determined to die in my present belief." Fifteen clergymen or professors of theology were summoned as witnesses. Several of them begged for a light sentence, since, in their opinion, Antoine had committed no sin by becoming a Jew, though for his hypocrisy he deserved unfrocking or banishment, or, at the worst, excommunication. Furthermore, they said that the matter ought not to be hastened, and that the advice of the various churches and academies should be sought. A fanatical majority, however, insisted that the judges should seize the present opportunity to demonstrate their faith, since it was most dangerous to absolve one who had professed Judaism while wearing the garb of a Christian priest. For some days longer the judges waited for Antoine to recant. As his recantation was not forthcoming, they pronounced sentence April 20, 1632; condemning him to be loaded with chains, placed upon a pyre, to be there strangled, and then burned. In vain the clergy petitioned for a respite; Antoine was executed the same day. He went to his death serenely, and died imploring the mercy of the God of Abraham.

Bibliography: Sammter, *Allg. Zeit. d. Jud.* 1894, Nos. 4 and 5; *Rev. Ét. Juives*, xxxvi. 163, xxxvii. 161-180.

J. B.

Mark Antokolski.
(From a photograph.)

ANTOKOLSKI, MARK MATVEYEVICH: Russian sculptor; born in Wilna in 1842. As a young child he displayed a talent for art, and after a short term in the *ḥeder* (Hebrew school) applied himself to the study of carving in wood. Artistic carvings in wood executed by him attracted attention, and the youthful artist was presented to General Nazimov, then governor-general of Wilna. At the age of twenty-one he went to St. Petersburg, where, with the aid of Mme. Nazimov, he was enabled to enter the Imperial Academy of Fine Arts. While there he maintained himself by working in a turner's shop, receiving a very scanty compensation. In 1864 the silver medal of the first order was awarded to him by the academy for his wood-carving, "The Jewish Tailor," which promptly gained for him a reputation. In the following year "The Miser Counting His Money," a work executed in ivory, brought him the large silver medal of the academy and a pension from the emperor. In 1866-67 he produced a bas-relief, "The Judas Kiss," and a group modeled in clay entitled "The Descent of the Inquisition on a Jewish Family at the Feast of Passover." For certain reasons the academy would not elect him a member, but offered him the unusual title of honorary citizen, which he declined. In 1868 Antokolski went to Berlin, and after a short stay returned to St. Petersburg, and produced the famous statue, "Ivan the Terrible," for which he was appointed an academician at the express command of Emperor Alexander II., who purchased the statue and ordered a bronze casting of it to be placed in the Hermitage at St. Petersburg. The statue represents the tyrannical czar in one of the intervals of remorse.

Soon after the completion of this work Antokolski went to Rome, where he produced the colossal statue of "Peter the Great" (1872), and projected "Dmitri Donskoi," "Yaroslav the Wise," and "Ivan III." In his autobiography Antokolski speaks of the extraordinary popularity that "Ivan the Terrible" had among his countrymen, whereas his statue of Peter the Great was not appreciated in Russia till after its successful exhibition at the Paris Salon. According to his opinion the half-mythical Ivan speaks more feelingly to the national heart than the epoch-making and energetic Peter.

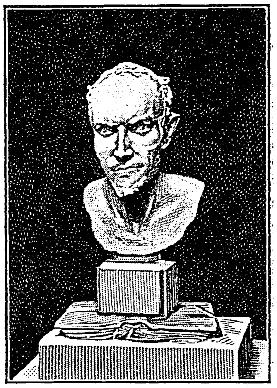

Bust of "Mephistopheles," by Antokolski.
(From a photograph.)

In 1874 Antokolski produced "Christ Bound Before the People," which was received with great enthusiasm. In 1875 he returned to St. Petersburg, and while there produced in quick succession "The Death of Socrates" (1876), "The Last Sigh" (1877), and "The Head of John the Baptist" (1878). In the same year his works were exhibited at the Paris Exposition, when the jury awarded him a first-class medal. He was also created by the French government Knight of the Legion of Honor. In 1880 he received the title of professor of sculpture and settled permanently in Paris. In 1882 he produced "Spinoza," and later "Yermak" (the Cossack conqueror of Siberia) and "Nestor, the Annalist." At the Paris Exposition of 1900 he exhibited "The Sleeping Beauty" and "Pax," the latter a young blind Christian girl in front of the Coliseum.

Of Antokolski's career and works the celebrated Russian art-critic Stassov gives the following description:

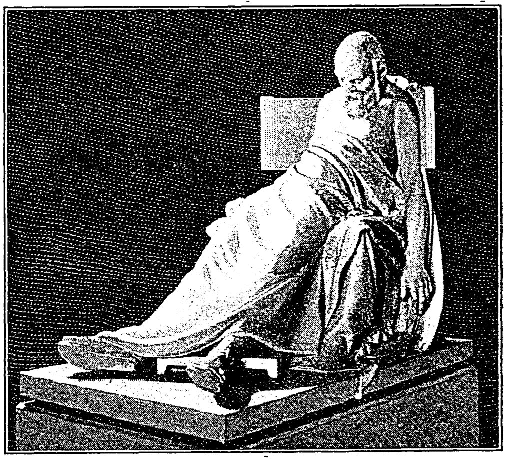

"Death of Socrates," by Antokolski.
(From a photograph.)

> "Antokolski's preeminence in Europe was universally acknowledged at the Paris Exposition in 1878, where an international jury, composed of artists—delegates from all nations—awarded him the first and highest prize for sculpture; and in hundreds of articles in the journals the foreign critics never weary of speaking of the great [importance of] Antokolski. Many favorable opinions of this kind have been given in the foreign press about Antokolski. But for us it is a matter of secondary importance what Europe thinks of him. Much more significant is the question of what he is to us Russians. He is the greatest sculptor of our age. He represents in his personality something altogether different from what all the rest of

our sculptors stand for—both ancient and modern. This has been manifest from the very beginning of his career when he was yet a student. The Russian art press then welcomed him joyfully. But when as a youth he created his 'Ivan the Terrible' he astounded every one. . . . Since that time his reputation has steadily grown, and our sympathies are more and more with him. Antokolski can not be classed with the rest of our artists, not even with the most conspicuous among them. It must not be forgotten that he is a Jew and what this means in Russia; that before achieving anything he was compelled to undergo hardships which no artist of any other race would have been made to undergo. The bold fearlessness of Antokolski was the greater because, instead of hiding his Jewish origin, instead of causing it to be forgotten, he loudly proclaimed it. From the very first he appeared before the judges of the academy and the Russian public with subjects and types of a purely Jewish character. Fortunately at that time Russian society, at least a great part of it, began to relieve itself of the shameful views and opinions of former epochs. The preachings of Pirogov, that the Jews had a right to live, resounded throughout Russia and found a ready response in many hearts. This time even the academy was not to be outdone in generosity, and it granted Antokolski, in 1864, the second silver medal for his carving in wood, 'The Jewish Tailor'" ("Vyestnik Yevropy," 1883, i. 690-692).

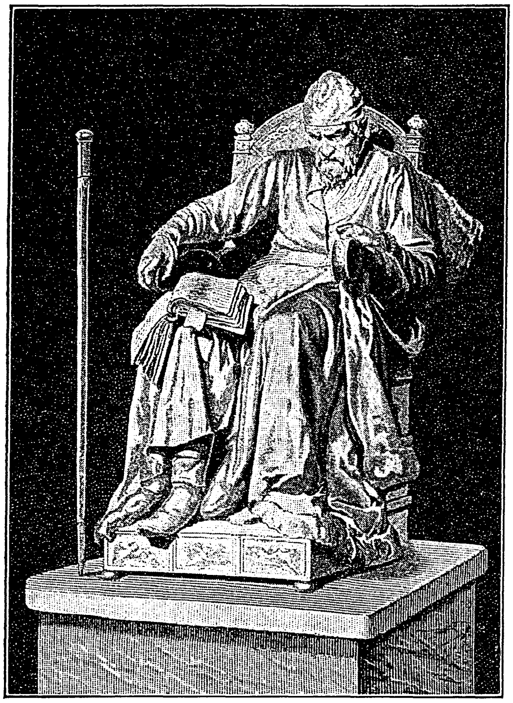

"Ivan the Terrible," by Antokolski.

(From a photograph.)

Bibliography: Bulgakov, *Nashi Khudozhniki*, St. Petersburg, 1889, i. 14 *et seq.*; v. Stassov, *Nasha Skulptura*, in *Vyestnik Yevropy*, February, 1883; David Maggid, *Antokolski* (in Hebrew), Warsaw, 1897; *Avtobiografiya*, in *Vyestnik Yevropy*, 1887, Nos. 9 and 10; Rashkovski, *Sovremennye Russko-Yevreiskiye Dyeyateli*, i. 7 *et seq.*, Odessa, 1899; *Allg. Zeit. d. Jud.* 1883, p. 670; *Art Journal*, pp. 103-107, London, 1889; *International Studio*, October, 1897; *Budushchnost*, 1900, No. 3, pp. 59, 60.

H. R.

ANTOLI. See Anatoli.

ANTON, SANCHEZ. See Sanchez Antonio.

ANTON, CARL (originally **Moses Gershon Cohen**): Author; born in Mitau (Courland), of Jewish parentage; lived in the eighteenth century. He claimed descent from Ḥayyim Vital Calabrese. After studying for seven years at Prague under Jonathan Eibenschütz, Anton traveled in the East, and on his return became a convert to Christianity, and was baptized at Wolfenbüttel. The duke of Brunswick appointed him professor of Hebrew at Helmstedt. He was distinguished from the usual Jewish convert to Christianity by the fact that, though he occasionally reviled his former coreligionists, he also spoke well of them, even vindicating them in his book on the Jewish oath ("Einleitung in die Jüdischen und Rabbinischen Rechte, dabey Insbesonderheit von einem Judeneide," etc., Brunswick, 1756), against some of Eisenmenger's aspersions. Anton took part in the well-known dispute between Jacob Emden and Jonathan Eibenschütz, in which he warmly defended the latter—some say at Eibenschütz' request ("Kurze Nachricht von dem Falschen Messias, Shabbethai Ẓebi," etc., Wolfenbüttel, 1752; "Nachlese zu Dieser Nachricht," Brunswick, 1753). He wrote a Latin tract on the legend of "The Wandering Jew," entitled "Commentatio Historica de Judæo Immortali in qua hæc Fabula Examinatur et Confutatur," Helmstedt, 1756; translated Abraham Jagel's catechism, "Leḳaḥ Ṭob" (Good Instruction), Brunswick, 1756; and gave a description of a rare copy of "Shulḥan 'Aruk Eben ha-'Ezer," to be found in manuscript in the City Library, Hamburg. He also wrote "Fabulæ Antiquitatum Ebraicarum Veterum," etc., Brunswick, 1756. His "Sammlung einiger Rabbinischer Oden nebst einer Freyen Übersetzung," Brunswick, 1753, is a curious production, as the odes are written neither in Hebrew nor in Rabbinic, and would be unintelligible but for the accompanying German translation.

Bibliography: Grätz, *Gesch. d. Juden*, 3d ed., x. 371.

S. A. H.

ANTON DE MORTORO ROPERO. See Ropero, Anton de Mortoro.

ANTONIA: The name given by Herod the Great to a fortress on the north side of the Temple at Jerusalem. It formed a projection on the northwest, so that it was not till it was destroyed that the Temple area became a square (Josephus, "B. J." v. 5, § 2 and vi. 5, § 4). According to the historian, the circuit was large enough to enclose broad spaces for quarters for troops, with courts and baths resembling a palace. These courts adjoined the north and west cloisters of the outer enclosure of the Temple. There were four corner towers, and the main citadel, on a lofty scarped rock, was said to be 50 cubits high. The corner towers were of the same height, but that on the southeast, rising from lower ground, was 70 cubits high. A deep ditch separated the fortress from the hill of Bezetha to the north ("B. J." v. 4, § 2), and the rock hid the Temple from view on this side, while a secret passage led from Antonia to the inner Temple ("Ant." xv. 11, § 7). The rock so described is evidently that on which the modern barracks are now built, at the northwest corner of the Ḥaram enclosure. This block of rock is scarped on either side, and rises 30 feet above the inner court, and about 60 feet above the ancient ditch to the north, which is 165 feet wide. The block is about 140 feet thick north and south, and extends for 350 feet eastward from the northwest angle of the Ḥaram. The buildings erected upon it are comparatively modern, but the ancient Temple wall, of large masonry adorned with projecting pillars, adjoins the scarp on the west. The remains of the underground passage (cut in the rock) are found still to the north of the present "Dome of the Rock" in the Temple enclosure, leading northward in the direction of the east end of the scarp, toward the position of the southeast corner tower, which has, however, disappeared in consequence of alterations in this part of the Ḥaram. The entire area of Antonia appears to have been a quadrangle of about 500 feet north and south by 350 east and west, or four acres.

Though rebuilt and perhaps enlarged by Herod, this citadel had existed much earlier. The *Birah* belonging to the Holy House (Neh. ii. 8) was probably a "fortress"—according to the Aramaic and Assyrian meaning of the word—rather than a "palace," and the corner towers, Hananeel and Meah, are mentioned to the north of the Temple (Zech. xiv. 10, Neh. iii. 1, Jer. xxxi. 37). Josephus ("B. J." i. 3, § 3) gives the name Baris to the fortress which preceded Antonia on this site; and in the Mishnah (Mid. i. 9; Tamid, i. 1; Zeb. xii. 3) the Birah is noticed, with the passage leading to the gate Ṭadi on the north side of the Holy House. This Birah was fortified by the Hasmoneans (Josephus, "Ant." xv. 11, § 4) and became the palace of John Hyrcanus ("Ant." xvii. 4, § 3). The northwest corner tower seems to have been known, rather later, as Strato's Tower ("Ant." xiii. 11, § 2; "B. J." i. 3, § 4), and here was a narrow underground passage in which Aristobulus was killed. This may be represented by the rock-cut passage leading from the ditch northwest of Antonia, which now ends at the Ḥaram Wall built by Herod, and probably once communicated by steps with the interior of the Antonia courtyard, south of the great scarp above described. The ditch existed at the time of Pompey's siege ("B. J." i. 7, § 3), and was artificially cut through the hill (v. 4, § 2). It was partially filled in by Pompey ("Ant." xiv. 4, § 3), and at the present day the street runs over the "Twin Pools," which appear to have been built in the foss after Hadrian's rebuilding of Jerusalem—the modern level being some 40 feet higher than the bottom of the ditch. Thus Antonia replaced a citadel guarding the Temple on the north, which existed even before the destruction of Jerusalem by Nebuchadnezzar, and it had to be taken by Titus before the Holy House could be attacked from the north.

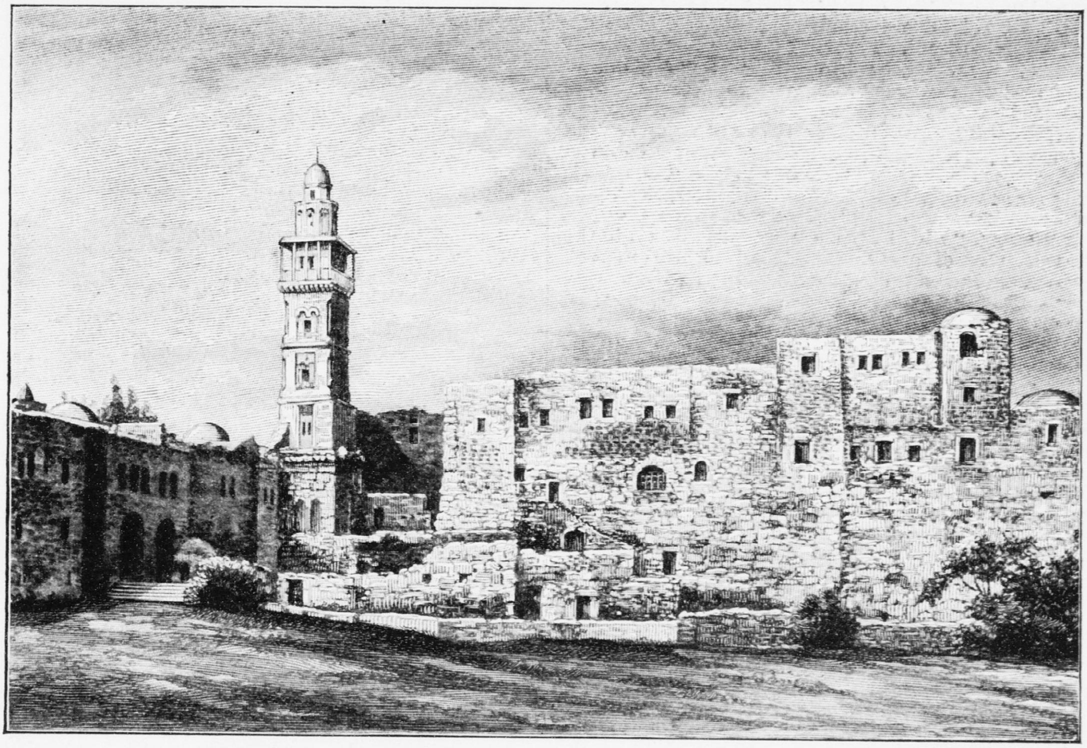

Ruins of the Antonia Fortress, Jerusalem.

(From Stade, "Geschichte Israels.")

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 141, 151, 153; Von Alten, *Die Antonia und Ihre Umgebung*, in *Zeit. Deutsch. Paläst. Ver.* i. 60 *et seq.*

C. R. C.

ANTONIA: The younger daughter of the triumvir Mark Antony and sister-in-law of Tiberius. She was on friendly terms with Berenice (the daughter of Salome) and also with her son, afterward King Agrippa I. When Agrippa had dissipated his fortune at Rome and returned penniless to Judea, Petrus, a freedman of Berenice, bequeathed by her to Antonia, advanced him a sum of money. Although the promissory note was drawn for 20,000 Attic drachmas, Petrus gave him 2,500 less. Being unable to pay his debt of 300,000 silverlings to the Roman treasury, Agrippa fled from Jamnia to Alexandria, where the alabarch, Alexander, who was at the same time the guardian of Antonia's property (Josephus, "Ant." xix. 5, § 1), supplied him with money. Agrippa then went to Italy, and in order to appease the anger of Tiberius, borrowed the sum of 300,000 silverlings from Antonia and paid his debt to the treasury. Soon after he also paid the money back to Antonia. Her son, afterward Emperor Claudius (41–54), was educated together with Agrippa, and their mutual friendship proved to be a permanent one.

Bibliography: The accounts of Josephus in his *Ant.* and *B. J.* are perhaps taken from the lost works of Claudius Rufus (Mommsen, in *Hermes*, iv. 322).

S. Kr.

ANTONIA, PRINCESS OF WÜRTEMBERG: A Christian Hebraist and cabalistic scholar, born in the first half of the seventeenth century; died 1679. One of the effects of the Reformation in Germany was an increased interest in the Hebrew language among Christian scholars, and royal and noble families included it sometimes even in the curriculum of their daughters' education. In the seventeenth century many German women attained to quite a considerable knowledge of Hebrew. One of the best known of them was Antonia, the daughter of Duke Eberhard III. of Würtemberg (1629–74). She acquired a remarkable mastery of Hebrew, and, according to contemporary evidence, was well versed in rabbinic and cabalistic lore. Esenwein, dean of Urach and professor at Tübingen, wrote as early as July, 1649, to John Buxtorf at Basel that Antonia, "having been well grounded in the Hebrew language and in reading the Hebrew Bible, desires to learn also the art of reading without vowels," and three years later he wrote to Buxtorf that she had made such progress that she had "with her own hand put vowels to the greatest part of a Hebrew Bible." Philipp Jacob Spener, another pupil of Buxtorf, during his temporary stay at Heidelberg, was on friendly terms with the princess, and they studied Cabala together. Buxtorf himself presented her with a copy of each of his books. There is a manuscript extant in the Royal Library of Stuttgart, entitled "Unterschiedlicher Riss zu Sephiroth," which is supposed to have been written by Antonia. It contains cabalistic diagrams, some of which are interpreted in Hebrew and German. Her praise was sung by many a Christian Hebraist, and one poem (in twenty-four stanzas with her acrostic) in honor of the "celebrated Princess Antonia" has been preserved in the collection of manuscripts of John Buxtorf.

Bibliography: Steinschneider, *Hebr. Bibl.* xx. 67, 69; Kayserling, *Jew. Quart. Rev.* 1897, ix. 509 *et seq.*

M. B.

ANTONINUS IN THE TALMUD: A Roman emperor, and the hero of Jewish legends that recount wonderful things about his attitude toward Jews and Judaism, and more particularly concerning his friendship with Rabbi. He is called "the son of אסוירוס" (Severus) by the Babylonian Talmud, but which Roman emperor is actually meant by this name can hardly be determined. He has in turn been identified with Marcus Aurelius (Rapoport and Bodek), Septimius Severus (Graetz, who identifies Rabbi with Judah ha-Nasi II.), Caracalla (Jost and N. Krochmal), Elagabalus (Cassel), and Lucius Verus (Frankel). The account in the Talmud is legendary, not historical, and no heed is given to details, or difficulties of a chronological or psychological nature. The traditional religious discussions between Hadrian and Joshua ben Hananiah, between Akiba and Tinnius Rufus, between Shabur I. and Samuel Yarhinai, as well as the legendary interviews between Alexander the Great and the high priest Simon, or between Ptolemy and the priest Eleazar, may serve as parallels to the various Antonine legends. Jewish folk-lore loved to personify the relations of Judaism with heathendom in the guise of conversations between Jewish sages and heathen potentates.

The legend of Antoninus begins with his earliest youth. The mother of Rabbi exchanged her son soon after his birth for Antoninus—the child of an intimate acquaintance. In this way she and her child managed to escape the officers of Hadrian, who were persecuting the woman because she had her son circumcised. As a consequence Antoninus imbibed with his milk a love for Jews and Judaism (Tos. 'Ab. Zarah, 10*b*); and it was Rabbi, the son of this vicarious mother, who served as the guide and friend of Antoninus; succeeding finally in getting him to embrace Judaism (Yer. Meg. i. 72*b*; B. H. vi. 130, 131).

Antoninus and Rabbi.

However, Antoninus, the "king," did not positively accept Judaism in its entirety until he had, with the help of his Jewish friend, thoroughly investigated its fundamental principles. Thus he challenged the Jewish conception of punishment after death by alleging that it was very easy for both body and soul to exculpate themselves. The body could say, "It is the soul that transgresses, for just as soon as it leaves me I am inert as a stone." The soul on its part could reply, "The fault is in the body, for since I have separated from it I hover like a bird in the air" (Sanh. 91*a* *et seq.*; a shorter form, Mek. Beshallah, Shirah ii.). Rabbi's answer explained the right relationship between body and soul by the parable of the blind man and the lame one ("Monatsschrift," 1873, p. 75). Rabbi also instructed Antoninus concerning the resurrection, which would take place quite differently from the usual belief which included even the intact condition of the grave-clothes (Yer. Kil. ix. 32*b*, Yer. Ket. xii. 35*a*, where the name appears as Antolinus). Antoninus puts questions to Rabbi concerning the cosmos—as, for instance, what meaning there is in the sun's setting in the west (Sanh. 91*b*)—as well as questions concerning Judaism proper.

In like manner Antoninus could not see why the Jewish law appointed certain hours for prayer, since the latter should be offered at any time that the impulse to devotion was felt (Tan. ed. Buber i. 196); Rabbi accordingly showed him by an apt illustration. But sometimes, on the other hand, it was Antoninus who instructed Rabbi, making, for instance, the statement that while the unborn child receives its vital principle at conception, the germ of mentality and its concomitant, evil inclination, are received at birth only (Sanh. *l.c.*).

Legend has many details concerning the personal relations between the two. There were sumptuous banquets given in honor of each other, of which the menus have been preserved (Gen. R. xi. 4, Esther R. i. 3). The emperor would take counsel of his friend prior to any warlike enterprise, as, for instance, concerning his intended campaign against Alexandria (this is told regardless of the absurdity of a war at that period between Rome and Egypt). He is said to have undertaken this expedition relying upon Rabbi's assurance, based upon Ezek. xxix. 15, that he had nothing to fear from the Egyptians (Mek., Beshallaḥ, Shirah 6). It appears that, owing to political circumstances, the exchange of views between these friends was attended with positive danger, although it was arranged that there should be no third person present when Antoninus visited Rabbi, and that upon each occasion the emperor should slay with his own hand the two servants that knew of the conference ('Ab. Zarah, 10*a*). The friends were also compelled to have recourse to a species of sign language. Thus the emperor's emissary brought Rabbi the question as to what he should

Intimacy of Antoninus and Rabbi.

do to better the financial condition of the state. Rabbi led the messenger into his garden, and without saying a word pulled up some of the large radishes and replaced them with young ones. The emperor understood the intimation; and by the removal of the heads of his financial administration he effected a wholesome change (Gen. R. lxvii.). Antoninus had two wishes most at heart: one was the elevation of Tiberias to the rank of a "colony"—probably because it was a Jewish town; and the second was to assure the succession of his son to the throne. He could obtain either but not both of these requests from the Senate; and he applied to Rabbi for counsel. Rabbi brought two men into the presence of the messenger, put a dove in the hand of one of them and bade him mount the back of his fellow. Then he said to him that supported the other, "See that he whom thou carriest lets the dove go free!" Antoninus understood the intimation: his son, once emperor, would have it in his power to raise Tiberias to the position of a colony ('Ab. Zarah, 10*b*). A similar answer was returned to the emperor by Rabbi in reply to his inquiry as to what he should do concerning his unprincipled daughter, whose name was Gira. The inquiry came in the shape of a plant called Gargira; that is, "Gar Gira": Gira hath gone astray. Rabbi's answer consisted of the plant Kusbarta (meaning "Kus," slay, "brata," the daughter). Antoninus replied again by sending the plant Karrathe, which word means "my extinction"; whereupon Rabbi, appreciating the emperor's unwillingness to cut off his posterity, replied by sending the plant Ḥasa, "Have mercy" (*ib.* 10*b*).

The emperor's appreciation of Rabbi took the form of the richest presents, tracts of land (Yer. Sheb. vi. 36*d*), even sacks of gold, the mouths of which were covered with grain in order not to excite the jealousy of the Romans. Rabbi did not wish to accept these presents until Antoninus pointed out to him that the time would come when his posterity would be very glad of the gold in order to appease the greed of those that should be descended from him (Antoninus) ('Ab. Zarah, 10*b*).

His Alleged Conversion.

The earlier legend sees in Antoninus only the God-fearing non-Jew, so well inclined toward Judaism that he erected an altar to the Jewish God, without actually becoming a Jew (Yer. Meg. i. 72*b*; thus also probably Midr. Teh. xxii. 24). The later legend, however, regards him as the type of the true proselyte, גר צדק, and it is affirmed that at the resurrection he will arise and be the leader of all proselytes (Yer. Meg. *l.c.*, Lev. R. iii.). The cause of his conversion is said to have been his inquiry of Rabbi whether he would be entitled to partake of LEVIATHAN in the future world. Rabbi assured him he would be considered worthy, but Antoninus would not believe him, because the law concerning the paschal lamb (Ex. xii. 48) states distinctly that no uncircumcised one shall partake of that. He accordingly entered the covenant of Abraham and became a Jew (Yer. Meg. *l.c.*).

BIBLIOGRAPHY: Rapoport, *'Erek Millin*, s. v.; idem, in *Kerem Hemed*, iv. 215-239, vii. 138-214; Jost, *Gesch. der Israeliten*, iv. 97 *et seq.*, and appendix, p. 232; idem, in *Zion*, 1841, pp. 10, 27, 41; idem, *Literaturblatt des Orients*, 1849, p. 11; S. Cassel, in Ersch and Gruber, *Encykl.* xxvii. 17 *et seq.*; Krochmal, *He-Ḥaluẓ*, ii. 72; Z. Frankel, *Mebo*, p. 192; Grätz, *Gesch.* 2d ed., iv. 485 *et seq.*; idem, in *Monatsschrift*, i. 236, 401, 430; Bodek, *Marcus Aurelius Antoninus*, Leipsic, 1868; D. Hoffmann, in *Magazin*, xix. 33, 245, where all the legends of Antoninus are collected; Bacher, *Ag. Tan.* ii. 458.

L. G.

ANTONINUS PIUS (Titus Aurelius Fulvus Boionius Arrius Antoninus): Roman emperor; born in the year 86; died in 161; ruled from 138 until his death. The reign of this just and humane emperor came like a blessing to the Jews, particularly to those of Palestine. The religious persecutions of Hadrian had devastated the country, depopulated the cities, and made the intellectual development of the Jews impossible. Had these conditions lasted much longer, there would have been an end to the Jewish people in the Roman empire. As soon as the Jews knew of the change of rulers, they sent an embassy, with R. Judah b. Shamu'a at its head, to Rome to negotiate for improvement in their condition (Meg. Ta'anit, xii.). Through the intercession of an influential matron they succeeded in procuring milder treatment. On the fifteenth of Ab (Aug., 138 or 139) the emperor permitted the burial of the Jewish soldiers and martyrs who had fallen in battle against the Romans, and whose interment had been put under severe penalty (Yer. Ta'anit, iv. § 5, 69*a*; Ta'anit, 31*a*). Half a year later (March, 139 or 140) Antoninus repealed the edicts of Hadrian—which had prevented the Jews from exercising their religion—on the condition that they should not receive proselytes (Meg. Ta'anit, xii.; "Digesta" of Modestinus, xlviii. 8, 11). Moreover, they were forbidden, on penalty of death, to enter Jerusalem. Those Jews who had fled to foreign countries in order to escape the persecutions of Hadrian gradually returned to their homes. The intellectual stagnation of the Jewish people came to an end; and the disciples of Akiba founded a new center of Jewish culture at Usha, whither the patriarch Simon b. Gamaliel II. also repaired.

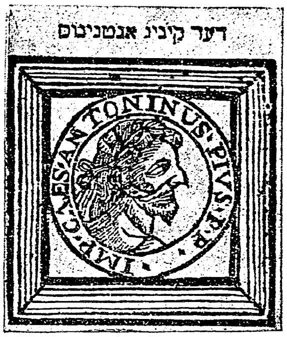

Curious Picture of Antoninus Pius from the Jüd.-German "Josippon," Fürth, 1768.

It is stated to have been in Antoninus' reign that the Jews were deprived of the right to have their own courts, which prerogative was by the Pharisees considered essential to religion (Yer. Sanh. vii. § 2, 24*b*). Those that dared to criticize the measures of the emperor were banished or put to death (Shab. 33*b*). It is not surprising, then, that even under Antoninus the Jews attempted to throw off the Roman yoke ("Scriptores Historiæ Augustæ, Antoninus Pius," ch. v.). The strained relations existing between the Parthians and the Romans may have encouraged the Jews to revolt and to expect assistance from the Parthians. But such assistance was not rendered, and the revolt was probably nipped in the bud: Jewish sources do not even allude to it. See also ANTONINUS IN THE TALMUD; SIMON B. YOḤAI; VARUS.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, 2d ed., iv. 184-186, 206, 207, 470-473; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

L. G.

ANTONIO, DIOGO: A physician who lived in Lisbon in the first half of the sixteenth century. In 1539 he succeeded Duarte de Paz as representative of the Portuguese Maranos at Rome, charged with the mission of endeavoring to prevent, or at least to postpone, the establishment of the Inquisition in Portugal. For this purpose certain sums of money were entrusted to him, but he used them for obtaining papal briefs of protection for himself and his family. Diogo was succeeded in office by his brother Hector. See Antonio, Hector.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 223.

M. K.

ANTONIO, DOM: Prior of Crato, pretender to the throne of Portugal; died 1595. He was a natural son of Dom Luis, brother of King Henry of Portugal, and of the converted Jewess Iolanthe, Henry's mistress; but was legitimated by his father. The numerous secret Jews of Portugal naturally looked forward to his accession with satisfaction, as it was not likely he would continue the persecution of his own mother's relatives and coreligionists. After the death of Dom Henry (Jan. 31, 1580), Philip II. of Spain claimed the Portuguese crown, and offered in vain to Dom Antonio an annual income of 40,000 ducats, in addition to the receipts of the priory, if he would relinquish his claims. As soon as Philip began to wage war with Portugal, Antonio had himself proclaimed king. The Duke of Alba, the commander-in-chief of the Spanish troops, attacked the adherents of Antonio with the utmost fury. In the battle of Alcantara, Antonio with difficulty avoided falling into the hands of the pursuing foe, and fled with a few thousand followers to Oporto. Pursued thither, he was again obliged to seek safety in flight, and died in exile. He visited England, where, it has been conjectured, his presence gave particular point to the character of Shylock. Philip, the new ruler of Portugal, revenged himself most cruelly on the Maranos.

Bibliography: Kayserling, *Gesch. d. Juden in Portugal*, p. 276; M. Philippson, *Ein Ministerium unter Philip II.—Kardinal Granvella*, pp. 87 *et seq.*, Berlin, 1895.

M. K.

ANTONIO, HECTOR: Brother of Diogo Antonio. He was the representative of the Portuguese Maranos in Rome about the middle of the sixteenth century, commissioned to adjust the finances of his brother, and to convey to Pope Paul III. a complaint against the inquisitor-in-chief, the Cardinal-Infante Don Henrique. The Portuguese ambassador at the Vatican urged the immediate imprisonment of the fugitive Marano, but he was saved by the intercession of the pope. Antonio's efforts on behalf of his suffering brethren met with no success.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 226, 228.

M. K.

ANTONIO, JOSÉ DA SILVA. See Silva, Antonio, José da.

ANTONIO DE MENDES. See Mendes, Antonio de.

ANTONIO DE VERONA (called also **Maria Antonio**): Italian Jew, resident in England from 1623–25, who seems to have been a teacher—probably of Hebrew—at King's College, Cambridge, the books of which record a grant of £2 ($10) to him in 1623–24. Queen Henrietta Maria gave him a letter of recommendation to Oxford University, Jan. 19, 1625. He is probably the same Jew who had a pension of £40 ($200) granted him at Cambridge (Calendar of State Papers—Domestic, 1625–26, p. 98).

Bibliography: *Athenæum*, Aug. 27, Sept. 3, 10, 1887.

J.

ANTUNES: Family name of several prominent Jews.

Aaron Antunes: Ḥakam of Amsterdam; lived about the year 1715. He is known as a correspondent of many rabbis of his day, among them Jacob Mähler, rabbi of Düsseldorf. He left a commentary on the "Sayings of the Fathers" (written at Naerden, 1723), and a halakic treatise, "Maṭṭeh Aharon" (Aaron's Rod), both of which are still extant in manuscript.

Luis Antunes: A victim of the Inquisition at Coimbra; born in 1672. He was sentenced to imprisonment for life for his profession of Judaism.

Manuel Antunes, of Lamego, his brother **Raphael,** and his sisters **Clara** and **Beatriz,** met with the same fate.

Others known under this name are: **David Antunes,** author of a poem on the martyrs Marcos da Almeyda Bernal and Abraham Nunes Bernal; lived in Amsterdam, 1655; **Gabriel Antunes,** a relative of David, settled in Barbados in 1680; and **Aaron de Solomon Antunes,** printer in Amsterdam from 1715 to 1720.

Bibliography: *Revue Orientale*, i. 280.

M. K.

ANTWERP: Chief seaport of the kingdom of Belgium; capital of the province bearing the same name.

It is impossible to say at what time Jews commenced to settle in the city, as all early data are wanting. In the fourteenth century, however, a certain number of Jews must have resided in Antwerp; for in the Memorbuch of Mayence, as well as in that of Deutz, mention is made of a place called "Antdorf," in connection with Brabant, Mechlin, and Brussels, as one of the places where the Jews suffered martyrdom at the time of the Black Death, in 1348–50. There can be no doubt that Antwerp is intended ("Rev. Ét. Juives," viii. 136; Salfeld, "Das Martyrologium des Nürnberger Memorbuches," p. 286; Koenen, "Geschiednis der Joden in Nederland," p. 74).

It is uncertain whether or not the Jews of Antwerp suffered with those of Brabant and Luxemburg who were driven out of these districts in 1359 after the famous trial at Brussels, at which several had been charged with desecrating the Host of Saint Gudule. A more humane spirit seems to have prevailed here; for in 1480 the authorities succeeded in obtaining a charter permitting Jews to settle among them, upon the express condition, however, that they should give no occasion for scandal.

Maranos Granted Domiciliary Rights.

Antwerp reached the height of its prosperity in the early part of the sixteenth century. As a commercial city it became the center of the East Indian trade of the Portuguese; and many of the rich merchants and bankers of Lisbon had branch houses here. In 1536, according to a document in the Belgian state archives, Charles V. gave permission to Maranos to settle in the Netherlands. This document, as well as many others relating to the Jews of the period, is not to be found in the "Plakaatboek" of Brabant; but it has been shown that this collection, made in 1648, was at a later time expurgated. The magistrates of Antwerp must have been overjoyed at this promise; for not only was the welfare of the city a matter of their concern, but they seem always to have been actuated by a spirit of tolerance not common at this period. When the letters patent of this decree reached them in 1537, they, in affixing their official seal to the document, added the words "Le tout sans fraude ou mal engin." The Maranos were only too willing to make use of this permission, and proceeded to acquire houses and set up their businesses in their new home. One of these was the rich Marano Francisco Mendes, a member of the well-known Nasi family. At the head of the branch of his bank, which he had established at Antwerp, was a younger brother, Diego Mendes. When the Inquisition was introduced into Portugal the chief business of the firm was relegated to Antwerp, and many of the Maranos of Portugal, fearing the Holy Office, came and settled in this city.

Gracia Mendesia.

It was at Antwerp that Gracia Mendesia, wife of Francisco Mendes, lived for many years, having fled there some time before the year 1535. Her nephew, João Miguez (afterward Don Joseph Nasi), is said to have occupied a prominent place among the citizens of Antwerp and to have been well received by Maria, sister of Charles V., who was at that time regent of the Low Countries. When Joseph moved to Italy, he tried to interest the Protestants in Antwerp, as well as Sultan Selim II., in his scheme for acquiring an island in the Grecian Archipelago, in which to settle the unfortunate Jews that were driven out of Spain. But the people of Antwerp did not seem to have thought much of the project, and lent him no helping hand. It was at Antwerp that large sums of money were collected and sent to Portugal and to Italy in the hope of influencing the Inquisition to relax its vigilance in the case of the secret Jews. Gracia Mendesia, after a few years, found the burden too great of trying to live up to a religion with which she did not sympathize; and with much trouble she escaped to Italy, where she could openly profess Judaism, and there continued her noble work in behalf of her oppressed brethren (Grätz, "Gesch. der Juden," ix. 366).

There are accounts of other notable exiles from the Spanish peninsula living in this, perhaps the oldest, Flemish settlement of the Maranos. Most prominent among them were the renowned physician Amatus Lusitanus (1511), and, in the next century, the traveler Pedro Teixeira, who, after having completed his journey, settled here, returned to the Jewish faith, and wrote an account of his travels (Kayserling, "Gesch. der Juden in Portugal," p. 301; *idem*, introduction to J. J. Benjamin, "Eight Years in Asia and Africa," pp. 1 *et seq.*, Hanover, 1859).

The Inquisition in the Netherlands.

There are only a few data relating to the fate of the Jewish inhabitants of Antwerp in the second half of the sixteenth century. It is quite probable that the introduction of the Inquisition into the Netherlands by Philip II. and his agent, the duke of Alva, was sorely felt by them, though the city authorities did all in their power to keep these secret Jews among them. It is known that the city councils of Arnheim and Zütphen answered Alva that there were no Jews in their towns; and this was in a measure true also of Antwerp. This treatment of the Jews, especially at Antwerp, was of great assistance to its particular commercial rival, Amsterdam, which so greatly benefited by the large influx of Spanish-Portuguese Jews.

Many Maranos could not come to Antwerp, for the path to this haven was not always free; and at Vlissingen, where they had to pass the customs officials, many hindrances were put in their way. Such difficulties, for instance, arose (February, 1541) in the case of a certain Don André de Carvajal, although he energetically denied being even a New-Christian. He said that he was of noble birth, a native of Toledo, a good Catholic, a doctor of theology of the University of Salamanca, and that he had never entered the Abrahamic covenant. No wonder, then, that the converted Jews addressed a memorial to the emperor in that same year, in which they explained that, although they wished to come to Antwerp to engage in useful occupations, they were molested by the government officials, who accused them of being Jews, Maranos, heretics, and apostates. If they had in any way unwittingly transgressed any of the emperor's ordinances, they begged to be judged on these counts by the burgomasters and judges of Antwerp.

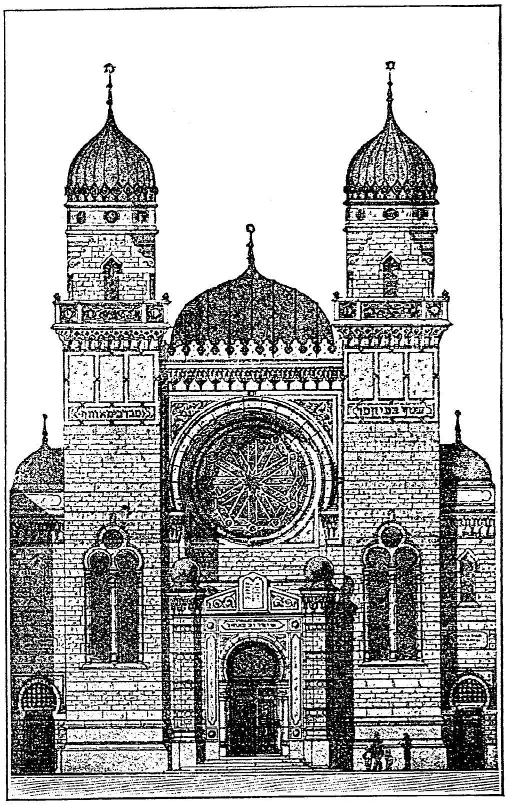

Antwerp Synagogue.

(From a drawing in possession of Prof. Richard Gottheil.)

No answer seems to have been given by the emperor. The officials of the city took up the cause of the converted Jews, and in 1545 refused to publish an imperial decree ordering all merchants that had come from Portugal to leave the country within a month. When, in 1549, this edict was reissued, the burgomasters at first refused to sign the document. Their head, Nicolas Van der Meeran, even went so far as to demand an interview with the regent Maria (who happened to be at Rupelmonde), in order to plead the cause of the Maranos and to exculpate the city for having disobeyed such unjust commands. He was unsuccessful, however, and the margrave of Antwerp, Van der Werve, received an order to arrest Gabriel de Neigro, Emmanuel Manrequez, and Emmanuel Sarano, three of the most prominent of the Maranos. Van der Meeran received small thanks for his pains, the queen ordering Du Fief, the procurator general of Brabant, to cite him before a tribunal. Though the charge fell through for want of the necessary proof, its effect was seen in the removal of most of the Maranos from Antwerp; only those being allowed to remain who had resided there for six years, and who promised thereafter to follow all the prescriptions and ceremonies of the Catholic Church. The reason for this severe treatment, which was due to Alva, is probably to be found in the fact that many of the Maranos were glad to escape the yoke of the Catholic Church and to join the Protestants. This, at least, was the case with the families of Marc Perez and Emmanuel Tremellius.

Return of Maranos Discountenanced.

The Peace of Westphalia, in 1648, enabled a large number of Maranos to return to Antwerp; and, together with the establishment of the Calvinist conventicles, secret synagogues in the city are mentioned. Among these Maranos may be mentioned Don Manuel Alvarez Pinto y Ribera, owner of Chilveches, Abulleque, and La Celada, nobleman of Spain and knight of St. Jago, from whom the widely spread family of Pinto takes its origin (Israel da Costa, "Adelijke Geslachten" in his "Israel en de Volken," 2d ed., p. 469). There are accounts of a debating and literary society in 1681, called "Academia de la Virtud," founded by Spanish Jews, similar to the many societies of this kind founded at Amsterdam (Da Costa, *ib.* p. 469).

The state government, however, did all in its power to prevent a large increase in the number of Jews at Antwerp, and in 1672 it denied their request to take up their permanent quarters at Bilborde, though they offered five million florins a year for the privilege. This refusal was probably due to a priest named Coriache, who presented to the privy council a memorial, written by the bishop of Antwerp, complaining that for the last twenty-five years or more some of the richest Jews of the city had removed their goods to Amsterdam and had there reentered the Jewish community, after having lived for many years outwardly as faithful and obedient Catholics. Such a one was Dr. Spinoza, who for several years had practised medicine at Antwerp (Carmoly, "Revue Orientale," i. 176). The authorities even went further: in 1682 they forcibly baptized a child born to Diego Curiel, on the pretext that, having been born in a Catholic country, he by right belonged to the Church. This Curiel was a member of a well-known Portuguese family; one of his relatives, Jacob Curiel, otherwise called Nunez da Costa—who had been ennobled by John IV.—was for many years the agent of Portugal at Antwerp. Another Marano, Francisco de Silva, happening to pass the host as it was being carried to a sick-chamber, neglected to kneel before it. He was thrown into prison, although the council of state refused to allow him to be brought up in court on the charge. The bishop of Antwerp, Ferdinand de Beughen, made strenuous demands for the punishment of the culprit, and the clergy even went so far as to demand the total expulsion of Jews from Antwerp. The burgomasters, when asked for their opinion by the council of state, answered that the Jews had brought to their city the diamond trade, that they were prosperous, and that they lived quietly for themselves; so that there was not much ground for complaint. But they added that it might be well to force the Jews to adopt certain marks and a distinctive dress, and to live in a portion of the city separated from the rest of the inhabitants. Whether this was done or not, history does not record.

Respite.

The wars of Louis XIV. gave the Jews a certain respite. In 1694 the officers of the bishop and the magistrates attempted to put the seals on the secret synagogue; but Elijah Andrada, one of the Jews, defied them to reestablish the Inquisition in the Netherlands. The Jews seem to have been successful this time; and they even brought the matter before the courts, demanding a restitution of certain property confiscated in the name of the king of Spain.

Readmission to Citizenship.

The Jews in Antwerp are again referred to in the eighteenth century, when the Spanish Netherlands, by the Peace of Utrecht (April 11, 1713), became part of the Austrian monarchy. On Sept. 16, 1715, Abraham Aaron, a Jewish merchant, received the rights of citizenship in Antwerp, which rights were essential to the carrying on of trade by him without restriction. On June 13, 1732, a certain Jacob Cantor, who had lived for thirty years in Brussels, received a certificate of citizenship from the magistrates of Antwerp. This grant was annulled later, as one of the qualifications for citizenship was the profession of the Catholic faith. In August, 1769, Abraham Benjamin, another Jew, who for many years had lived in London, desired to settle with his family in Antwerp and to carry on trade between England and the Netherlands. The magistrates were unwilling to grant such permission; fearing, perhaps, that as the government was trying to raise the status of manufactures in the Netherlands, it would not look with favor upon the reception of a man who would benefit English rather than Belgian trade. The fear was also expressed that in virtue of his rights as a citizen, Benjamin might set up a retail business. The privy council (in whose hands was the granting of citizens' rights), therefore, proposed to the governor-general to authorize the granting of citizens' rights to this Jew on condition that he pledge himself not to trade in retail; should he thus trade, a fine of a thousand florins was to be imposed over and above the ordinary penalties that might be prescribed by the magistrates of Antwerp. Accordingly the governor-general, on Oct. 28, 1769, authorized the magistrates to admit Benjamin; but they at the same time stipulated that this act should not be considered a precedent, and that the decree of 1758, which excluded the Jews from citizenship, should continue in force. In October, 1782, Benjamin Joel Cantor and his brother, Samuel Joel Cantor, merchants, made a similar request to be admitted as citizens of Antwerp. They were the grandchildren of the Jacob Cantor mentioned above; and in their petition they alleged that their father, Joel Jacob, who was a native of Amsterdam, had lived for more than eighteen years in Antwerp, and that their grandfather had been admitted as a citizen of the place. The facts alleged by these two brothers were officially confirmed; and, on the advice of the governor-general, the magistrates of Antwerp admitted the applicants to citizenship (Dec. 11 and 24, 1782), their names being registered in the Plakaatboek. Two years later Levi Abraham, a Hanoverian Jew, who had resided in Antwerp for fifteen years, made an attempt to secure the rights of citizenship, in order to carry on his trade in jewelry and in other branches. The privy council reported adversely, however, on this petition, alleging that the business he desired to carry on—namely, that of a second-hand dealer—was suspicious, at any rate one not to be recommended, and the grant was refused (Dec. 4, 1784).

Reestablishment of Jews.

In 1794 the French became masters of Belgium, and the new ideas sown by the Revolution made themselves felt here also. The Jews were freer to settle at Antwerp, which they did very soon after this; though no trace can be found of their having had a synagogue of their own. The imperial edict of March 17, 1808, divided off the Jews living in French countries into consistorial conscriptions, and these again into synagogue districts.

Antwerp, together with the nine other departments of Belgium, was included in the consistory of Crefeld; but, strange to say, no delegate seems to have been sent from any one of these communities, either to the meeting of notables in Paris in 1806, or to the Sanhedrin in 1807. On the overthrow of Napoleon, Belgium was united with Holland; and Jews came in large numbers both from the Rhine district and from Holland. The organization of the various communities planned by the Austrian governor in 1814 was carried out by the Dutch. Antwerp, as a province, belonged, together with South Brabant, East and West Flanders, Namur, and Hainaut, to the fourteenth district, the chief synagogue of the district being at Brussels. The Jews of Antwerp acquired possession of a cemetery in 1828.

The revolution of 1830 again made a change, and Antwerp became part of the Belgian consistory, of which Brussels was the head. This consistory at first was made up of five, and in 1832 of seven members, Antwerp having one seat therein. Three dependent synagogues of the first class were established at Antwerp, Ghent, and Liège. Although this consistory has general charge of Jewish affairs in the country, and although the government contributes toward the annual expenses, the individual communities have a large amount of freedom. Shortly before the beginning of the second half of the nineteenth century a private collection was made and a synagogue, together with a school, worthy of the community, which was now continually increasing, was built. In 1849, according to official statistics, Antwerp had 52 registered Jewish households and 25 non-registered, which last term probably refers to those who were unable to pay regular taxes. In 1900 the Jewish population of Antwerp was 8,000. At the large synagogue the old Amsterdam Portuguese *minhag* is followed; but during the exodus of the Russian Jews in the years following 1881 several thousands of them settled in Antwerp, and there erected a number of synagogues and meeting-houses with a minhag closely allied to the German-Polish.

The present (1901) rabbi of the Portuguese synagogue is D. S. Hirsch, who bears the official title "Ministre Officiant du Culte Israélite."

One of the chief industries practised by the poorer Jews of Antwerp is that of diamond-cutting, the rose diamond being a specialty of their work. The diamond-cutters number between 600 and 700.

A Hebrew printing-press was established at Antwerp in 1565 by Christopher Plantin (1514–89). The type and specimens of the work done there may still be seen in Plantin's house (in the Marché du Vendredi), which is now the "Musée Plantin." Permission to print Hebrew books was given to Plantin by the emperor Maximilian II. on Feb. 21, 1565. The first book with Hebrew characters printed in Antwerp seems to have been "Hebræa, Chaldæa, Græca et Latina Nomina Virorum, Mulierum . . . suis quæque characteribus restituta, cum latina interpretatione." In the following years there were published here (אנווירשה = Anversa):

1566 "Biblia Hebraica," cum punctis: 1 vol. 4to: 2 vols. 8vo; 4 vols. 16mo.
1567 "Pentateuchus seu quinque Libri Mosis, Hebraice," cum punctis, 1 vol. 8vo.
1568 Stanislai Grespii "De Multiplici Siclo et Talento Hebraico," 1 vol. 8vo.
1569 "Biblia Sacra Hebraice, Chaldaice," 1 vol. 4to (part of the Polyglot).
"Psalmorum Liber," 1 vol. 8vo.
"Alphabetum Hebraicum," 1 vol. 8vo.
1570 "Biblia Sacra Hebraice, Chaldaice" (part of the Polyglot).
"Grammatica Hebræa" . . . auctore Johanne Isaaco, 1 vol. 4to.
1572 "Thesaurus Hebraicæ Linguæ—Grammatica Chaldæa," etc. (parts of the Polyglot).
1573 "Biblia Sacra Hebraice, Chaldaice, et Latine," 8 vols. fol. (Polyglot).
"Biblia Hebraica," sine punctis, 1 vol. 8vo.
1574 "Hagiographa Hebraice" (Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles), sine punctis, 1 vol. 12mo.
"Psalterium Hebraicum," sine punctis, 1 vol. 24mo.
1575 "Itinerarium Benjamini Tudelensis . . . ex Hebraico Latinum factum Bened. Aria Montano interprete," 1 vol. 8vo.
1580 "Biblia Hebraica," 4to.
1581 "Psalterium Hebraice," 1 vol. 16mo.
Joannes Drusius—"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine," 1 vol. 8vo.
1582 "Biblia Hebraica," 1 vol. 4to.
Jani Drusii, "Ad Voces Ebraicas Novi Testamenti Commentarius . . ." 1 vol. 4to.
1584 "Biblia Hebraica. Eorundem Latina interpretatio Xantis Pagnini Lucensis, recenter Benedicti Ariæ Montani Hispaniæ," . . . 1 vol. fol.
"Psalmi Hebraice," sine punctis, 1 vol. 16mo.
"Interpretum Veterum Græcorum, Aquilæ, Symmachi, Theodotionis . . . quæ extant fragmenta in Psalmos Davidis, Hebraice, Græce, et Latine ex Editione Joannis Drieschii," 1 vol. 8vo.
1588 "Prophetæ Minores, Hebraice," 1 vol. 12mo.

Bibliography: For the earlier period: M. C. Rahlenbeek, *Les Juifs à Anvers* in *Revue de Belgique*, 1871, viii. 137–146, from documents in the State Archives of Belgium: Émile Ouverleaux, *Notes et Documents sur les Juifs de Belgique sous l'Ancien Régime*, in *Rev. Ét. Juives*, vii. 117 *et seq.*, 252 *et seq.*; idem, viii. 206 *et seq.*; idem, ix. 264 *et seq.*; Carmoly, *Essai sur l'Histoire des Israélites en Belgique*, in *Revue Orientale*, i. 42 *et seq.* For modern times: [H. Sommerhausen], *Briefe aus Belgien*, in *Monatsschrift*, i. 499 *et seq.*, 541 *et seq.*; idem, *Briefe aus Brüssel*, in *Monatsschrift*, ii. 270 *et seq.*; *Verordeningen voor het Israëlitisch Kerkgenootschap binnen het Koningrik der Nederlanden*, The Hague, 1822. For Hebrew typography at Antwerp: Steinschneider, *Jüd. Typographie*, in Ersch and Gruber's *Encyclopädie*, xxvi. 74*a*; idem, *Cat. Bodl.* cols. 22, 33, 44, 49, 3088; Léon Degeorge, *La Maison Plantin à Anvers*, pp. 133 *et seq.*, Paris, 1886. For the Jewish diamond-cutters at Antwerp: *Monatsschrift*, vi. 304; L. Soloweitschik, *Un Prolétariat Méconnu*, p. 115, Brussels, 1898.

G.

ANUSIM. See Maranos.

APAMEA: Among the many towns bearing this name, the following are of importance with reference to Jews:

1. Capital of the province of Apamene, Syria; situated on the Orontes, south of Antioch. Like the other cities of Syria (Josephus, "B. J." vii. 3, § 3), Apamea probably had a large Jewish population, though there are no records extant as to the settlement of Jews there. According to Josephus ("B. J." i. 10, § 10), Antipater sent his sons to Apamea with soldiers to Julius Cæsar, who was hard pressed at the time. The rabbis considered Syria, and especially Apamea, as, in a certain degree, belonging to Palestine. Both the Jerusalem Targumim considered the city of Shepham (Num. xxxiv. 11), situated on the northern border of Palestine, to be identical with Apamea. The similarity of sound in the two names is no doubt accountable for the identification; and it was because of this similarity that אפמיא was sometimes written אספמיא. But, since the latter word means also Spain, this has led to many errors.

Of the tribes of the Kenites, Kenizzites, and Kadmonites (Gen. xv. 19), the rabbis said that they will belong to Israel only in the Messianic age; and R. Simon b. Yohai (second century) refers the last-named tribe to Apamea (Gen. R. xliv. 23; see "Monatsschrift," xxxix. 50). Since Apamea virtually belonged to Palestine, the first-fruits brought by Ariston from that town were accepted for sacrifice in Jerusalem (Mishnah Ḥal. iv. 11). On the outbreak of the Jewish war, the inhabitants of Apamea spared the Jews who lived in their midst, and would not suffer them to be murdered or led into captivity (Josephus, "B. J." ii. 18, § 5). The subsequent history of the Jews in this vicinity is unknown. Under the name Fami, Efamia, the town still flourished during the Arabian middle ages; but is now a mass of ruins near Kal'at el-Medik, in the pashalic of Tarablus (Ritter, "Erdkunde," xvii. 1077 *et seq.*).

2. City in Phrygia, a country to which Antiochus the Great transplanted many Hebrews (Josephus, "Ant." xii. 3, § 4). By order of Flaccus, a large amount of Jewish money—nearly 100 pounds of gold—intended for the Temple in Jerusalem was confiscated in Apamea in the year 62 B.C. (Cicero, "Pro Flacco," ch. xxviii.). According to the Jewish "Sibylline Books" (i. 261), Ararat, where Noah's ark rested, was in Phrygia; and the exact spot is pointed out as the source of the great Marsyas. At this place was situated the ancient city of Celenæ, whose inhabitants were compelled by Antiochus Soter to move farther down the river, where they founded the city of Apamea (Strabo, xii. 577). Coins minted in Apamea in the third century bear the effigy of Noah and his wife, together with the word "Noah" (Reinach, "Les Monnaies Juives," p. 71, Paris, 1887). Besides the legend of Noah, the Enoch legend was also current in Apamea, as in the whole of Phrygia (Stephen of Byzantium, *s.v.* Ἰκόνιον). The two are, however, interwoven; and perhaps "Annakus" or "Nannakus," as the hero of the Enoch legend is called, is a combination of the names Noah and Enoch. The legend seems to have taken shape from the circumstance that Apamea had the additional name Κιβωτός = "ark" (Ramsay, "The Cities and Bishoprics of Phrygia," I. ii. 669–672; Schürer, "Gesch." 3d ed., iii. 14–16).

The passages in the Talmud relating to witchcraft in Apamea (Ber. 62*a*) and to a dream in Apamea (Niddah, 30*b*) probably refer to the Apamea in Phrygia which was looked upon as the fabulously distant habitation. Similarly the much-discussed passage, Yeb. 115*b*, which treats of the journey of the exilarch Isaac, should also be interpreted to mean a journey from Carduene to Apamea in Phrygia; for if Apamea in Mesene were meant (Brüll's "Jahrb." x. 145) it is quite impossible that the Babylonians should have had any difficulty in identifying the body of such a distinguished personage.

3. Town of Mesene. Stephen of Byzantium describes it (*s.v.* Ἀπαμεία) as surrounded by the Tigris at the point where the river divides. Ptolemy, ("Geographike," v. 18) says it is situated at the confluence of the Euphrates and the Tigris (compare Pliny, vi. 146). Apparently these were two different cities, which seem to have been close together—as is expressly stated in Ḳid. 71*b*—the upper and the lower; one, probably the upper, was, so far as its Jewish inhabitants were concerned, pure; that is, its inhabitants were, in the rabbinical sense, of legitimate Jewish descent; the other was mixed. Nöldeke ("Mandäische Grammatik," p. 26) suggests that the dialect spoken in lower Apamea was akin to the Mandæan. The place is now called Korna (Ritter, "Erdkunde," xi. 1021).

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S. KR.

APELLA: A real or fictitious name of a Jew referred to by Horace as extremely credulous. Credulity seemed to the Roman writers synonymous with Jewish beliefs in general, and "Apella," from Horace's expression "credat Judæus Apella" ("Satires," I. v. 100), became the by-name for a credulous man. It has been suggested that the name is merely an epithet (from *a*, privative, and *pellis*, skin) equivalent to the Latin "curtus" (see Porphyry's commentary on Horace, ed. W. Meyer, Leipsic, 1874). This etymology was accepted by Geiger ("Quid de Judæorum moribus, etc.," p. 42) and by Renan ("Les Apôtres," p. 113), but is altogether fictitious, as has been shown by J. A. Hild ("R. E. J." xi. 37) and T. Reinach ("Auteurs Grecs et Romains," p. 245), who see in it a very common Greek name of the period, contracted from Apollodorus. Josephus ("Contra Apionem," ii. 7) speaks of an excellent historian of that name; Petronius ("Satyricon," p. 64) mentions another; and Apella is the name of a freedman mentioned by Cicero. Indeed, it does not seem to be a Jewish name at all.

S.

APELLES OF ASCALON: Counselor and companion of the emperor Caligula (37–41). After a career of debauchery he went on the stage and became a tragic actor (Philo, "De Legatione ad Caium," xxx.). Apelles was imbued with a deep-seated hatred of the Jews, which, through constant companionship, he was enabled to transmit to Caligula. In this he was aided by another courtier, HELICON of Egypt, who was the emperor's fool, and who made a specialty of deriding and burlesquing the Jews (*ib.* xxvi. *et seq.*). When the embassy of Alexandrian Jews, headed by Philo, arrived at Rome to plead before Caligula for the equal rights on behalf of the Jewish community, it was opposed by Apelles and his companion, who lent their support to Apion and his anti-Jewish delegation. Philo and his friends were dismissed in anger by Caligula. Apelles, whom his eccentric master frequently submitted to whimsical tortures (Suetonius, "Caligula," xxxiii.), may, at length, have met his death on such an occasion (Philo, *l.c.* xxx.), though, on the other hand, it has been suggested that he may have been living in the reign of Vespasian (Suetonius, "Vespasian," xix.; where "Apollinari" or "Apellari" may really stand for "Apelli").

BIBLIOGRAPHY: Pauly-Wissowa, *Real-Encyklopädie der Klassischen Alterthums Wissenschaft*, i. 2688; Grätz, *Gesch. d. Juden*, 3d ed., iii. 363 *et seq.*

H. G. E.

APES.—Biblical Data: These animals are mentioned in I Kings, x. 22, and the parallel passage in II Chron. ix. 21, as having been brought, with gold, silver, ivory, and peacocks, by ships of Tarshish from OPHIR (compare II Chron. viii. 18). The Hebrew name *ḳof* is a loan-word from the Tamil *kapi*, from which indeed the Teutonic *ape* is also a loan with the loss of the guttural, so that the Hebrew and the English words are identical. In Egyptian the form *gôfê* occurs. The Indian origin of the name has been used to identify Ophir with Abhira at the mouth of the Indus (see Vinson, "Revue de Philologie," iii.). The Assyrians, however, were acquainted with Apes, which were brought to them as tribute. Apes are not now and almost certainly never were either indigenous to Palestine or acclimatized there.

——**In Rabbinical Literature:** The rabbis appear to have had some acquaintance with Apes. They knew that they were like man, and for that reason the blessing on Him "who varieth his creatures" was to be said at sight of an ape (Ber. 58*b*). They compared man in old age to an ape (Eccl. R. i. 2; Tan., Peḳude, 3). To see an ape in a dream is unlucky, because of his ugliness (Ber. 57*b*). Apes were regarded as a luxury (Eccl. R. vi. 11), and were trained to perform as servants, to clear out vessels (Yoma, 29*b*), or to pour water on the hands (Yad. i. 5). On the other hand, it was erroneously thought that it took them three years to bring forth (Bek. 8*a*), and they were included in the class of beasts, with the dog, wild ass, and elephant (Kil. viii. 6). To harness any of these would not be reckoned an infringement of Deut. xxii. 10. There was a legend to the effect that of the three classes of men that built the Tower of Babel, one was turned into Apes (Sanh. 109*a*; compare Yalk., Gen. 62). Apes were used as a method of disadvantageous comparison; thus, Sarah was to Eve as an ape to man; Eve to Adam; and Adam to God (B. B. 58*a*).

In the days of Enosh the human race degenerated and began to look like Apes (Gen. R. xxiii.). The Mohammedans have a legend, referred to in the Koran (suras ii. 61, 62; vii. 163), to the effect that certain Jews dwelling at Elath on the Red sea in the days of David, who yielded to the temptation to fish on the Sabbath, were turned into Apes as a punishment for Sabbath-breaking (Lane, "Thousand and One Nights," iii. 550).

There is another animal mentioned in the Talmud which would appear to be of the same category as the ape; since its resemblance to man was so great that its dead body, like that of a man, would render a tent unclean (Kil. viii. 5). Its name אדני השדה has been interpreted variously as a chimpanzee or orangutan; while some regard the animal as altogether fabulous and identical with אבני השדה, "stones of the field" (Sammter, Mishnayot [translation], i. 77; Job, v. 23).

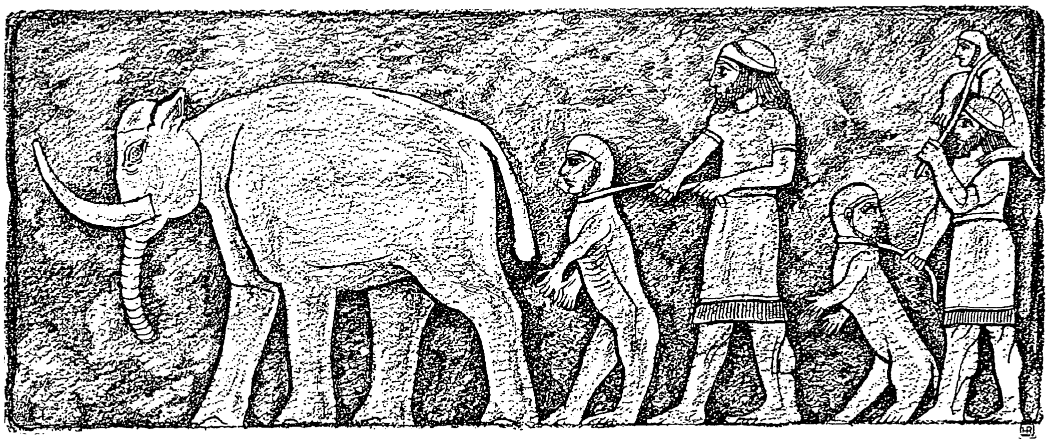

Apes Led and Carried as Tribute.

(From Layard, "Nineveh.")

Bibliography: Lewisohn, *Die Zoologie des Talmuds*, pp. 64–67, 356; Bochart, *Hierozoicon*, lib. III. cap. xxxi.; Levy, *Neuhebr. Wörterb.*; Jastrow, *Dict.*; Kohut, *Aruch*, s.v.

J.

APHARSACHITES: A tribe living in Samaria, who objected to the building of the Temple by the Jews, and brought the matter to the attention of Darius (Ezra, iv. 9, v. 6, vi. 6). They had been transported to Samaria by Asnapper (Ezra, iv. 9). Their identity has not been fully established. It appears probable that the term has been misunderstood and designates in reality certain officials. See Apharsites.

G. B. L.

APHARSITES: Assyrian subjects transplanted into Samaria by Asnapper. In Ezra, iv. 9, they are found intriguing against the Jews, and this led Artaxerxes to issue orders for the building of the Temple to cease.

G. B. L.

APHEK: The name of several places mentioned in the Old Testament, of which the most famous was the scene of a severe defeat of Ben-hadad II. of Damascus by Ahab, king of Israel (I Kings, xx. 29 *et seq.*). See Aphek, Battle of. The site is disputed. The common opinion is that the town lay east of the Jordan and that the name is preserved in the modern Fek, three miles east of the Sea of Galilee, on the edge of the plain of Jordan. Latterly the opinion has gained credence that it was the same Aphek as that mentioned in Josh. xii. 18 and I Sam. iv. 1, in the north of the plain of Sharon, the supposition being that the Syrians were invading Israel from the western side as being the most vulnerable. In the same place Joash also gained a victory over the Syrians under Ben-hadad III. (II Kings, xiii. 17). See also illustration, p. 664.

Bibliography: Smith, *Historical Geography of the Holy Land*, index, s.v.; Buhl, *Geographie des Alten Palästina*, p. 212.

J. F. McC.

APHEK, THE BATTLE OF: This event, described in I Kings, xx. 26–34, was one of the most notable in the prolonged warfare between northern Israel and the Arameans of Damascus. The Syrians, who, under Ben-hadad II., had been defeated by Israel the year before in a conflict among the hills of Samaria (I Kings, xx. 23), stationed themselves in the lowland, which they believed a more advantageous position. Their rendezvous was probably Aphek, in the north end of the great plain of Sharon. They were again defeated, and after being blockaded in Aphek they surrendered to Ahab, who treated them mercifully and allowed them to return to Damascus. One result of the victory was that a truce, lasting over two years, was concluded between Israel and Damascus, so that the following year (854 B.C.) Ahab and Ben-hadad were found fighting side by side against the Assyrians. War, however, broke out again in 853, when Ahab was killed at Ramoth-Gilead.

J. F. McC.

APHORISMS. See Maxims.

APHRAATES, THE PERSIAN SAGE: The name by which a Syrian homilist of the fourth century was known. His homilies, written between the years 337 and 345, are valuable to the Jewish historian; for it may be confidently asserted that no church father was ever so strongly influenced by rabbinical Judaism as this defender of Christianity against the Jews. Georgios, bishop of the Arabs (about 780), notes Aphraates' dependence upon Jewish doctrine (see his letter about Aphraates in Wright, "The

Homilies of Aphraates," v. 36). Wellhausen has noted "how completely the Syriac Church was bound to Jewish tradition, even in the fourth century," and has pointed out that this "is shown strikingly by the 'Homilies of Aphraates'" (Bleek, "Einleitung in das Alte Testament," 4th ed., 1878). Funk and Ginzberg ("Die Haggada bei den Kirchenvätern," i. 1, 76, Amsterdam, 1899, and in "Monatsschrift," pp. 64, 119, 153, 155, 158, 221, 228) both show many parallel passages from Rabbinical literature with which the Scriptural explanations of Aphraates coincide. In certain very important questions concerning the soul, God, retribution, etc., he shows himself a docile pupil of the Jews.

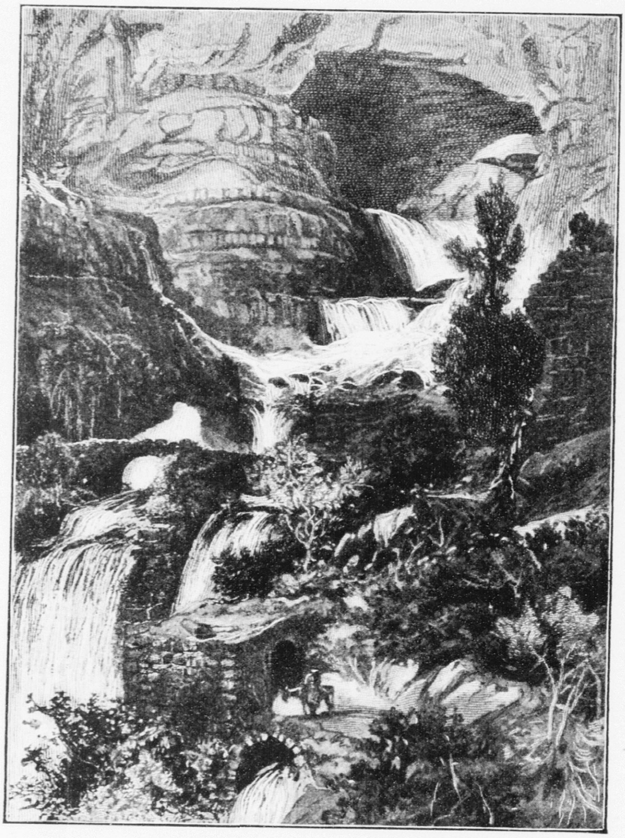

Afka (Ancient Aphek), Near Sidon; on the Source of the River Adonis (Now Nahr Ibrahim).

(From a photograph.)

His Doctrine of the Attributes of God.

His doctrine of the two attributes of God—justice and mercy—is decidedly Jewish (see hom. vi. 6, 114, and other passages); it is often encountered in Rabbinical literature under the familiar designations of "Middat ha-Din" and "Middat ha-Raḥamim"; its oldest rabbinical source is Sifre to Deut. (ed. Friedmann), § 27, p. 71; and it is also found in Philo, as Siegfried ("Philo," p. 213) has shown. Aphraates, in agreement with the rabbis, declares that God's mercy is for men living; while His justice is administered after their death. He holds also that divine justice—the activity of the Middat ha-Din—does not begin immediately after death, but only on the day of judgment. Aphraates' eschatology—still adhered to by the Nestorians—is based upon the theory that the human soul has a double entity: (*a*) the "natural" soul, which is immortal, but is buried with the body after death, remaining without consciousness until the resurrection, and (*b*) the "heavenly" soul, which after death reverts to its heavenly nature (hom. vi. 13). This peculiar conception of a soul-slumber (*ψυχοπαννύχια*), it has been shown ("Monatsschrift," 1899, p. 64), was widespread among the Jews in Aphraates' time. In the Talmud (Shab. 152*b*) it is stated that the soul resides in the body during the first year after death.

Now, since neither reward nor punishment can be predicated of a sleeping soul, Aphraates, to be consistent, is compelled to adopt the position contended for by him, which is that only on the day of judgment is recompense dealt out (hom. viii. 7, end).

Future Condition of Pious and Wicked.

The difference between the pious dead and the wicked dead lies in the fact that the sleeping condition of the former is free from any unpleasant feeling, while that of the latter is punished by disagreeable dreams (hom. viii. 8). Thus, Aphraates refers to the godless rich, "who sit in sorrow and the shadow of death, and think not of this world" (hom. xxii. 423, 1, 15, 16), which is not to be interpreted as meaning retribution such as the doctrine of purgatory would imply. In the same manner Aphraates, with his description of life in paradise, based upon rabbinical haggadic lines (Funk, p. 158), does not intend to depict the condition of the pious after death, but to portray their state after resurrection.

This is clearly evident when the transition from the description of the dead to that of paradise is made in the words, "until the time when all the just shall rise again." In this way also is he to be understood when he says "that the earlier ones, who were strong in the faith, will not receive their reward until the later ones come" (see Funk, p. 156; hom. ix. 8); that is, all who die must wait for their recompense until the resurrection. The suggestion must therefore be rejected that Aphraates herein teaches the rabbinical theory that the resurrection will take place only when the full number of souls appointed by God shall have received their bodies (Yeb. 62*a*); for there is no trace of this in his works.

The last judgment, according to Aphraates, does not exist either for the perfectly pious, who arise immediately and at once participate in eternal life, or for the absolutely wicked, who are delivered over to the torments of hell without judgment; therefore, "the judgment will be only for the rest of the world who are called sinners; . . . those who have few faults the Judge will reproach . . . and assign them to eternal life as their portion after the judgment. And those sinners whose transgressions are manifold will be sentenced in the judgment and go into suffering [hell] unto eternity" (hom. xxii. 433, line 2; p. 434, line 7). This conception of Aphraates is none other than the familiar theory of Hillel (R. H. 16*b*) concerning the divine mode of judgment. While, then, the condition of man at the resurrection depends upon the grace of God, the existence of the world depends upon man; that is, upon the pious. Therefore, Aphraates holds the opinion that "in all times, from the beginning and unto eternity, there will be pious and upright men on earth." *

This is also of rabbinical origin; for the rabbis teach that the world's existence depends upon the presence of the pious in it; the only disagreement is in the necessary number of these "pillars of the universe." † A fixed period is set for the world: "For the world will exist for 6,000 years, like to the six days of the Lord, and then the Sabbath of God will begin" (hom. ii. 13, p. 36, line 5). This millennarianism is, however, not to be ascribed to rabbinical influence upon Aphraates; for it belongs to the oldest elements of Christianity, taken over from Judaism; indeed, Aphraates refers to "the tradition of *our* sages." This is mentioned because it is characteristic of the whole method of Aphraates, who herein also teaches consonantly with the rabbis (compare Sanh. 97*a*).

Defends Christianity Against Judaism.

The knowledge of Aphraates' personal relations with Jews is limited to what may be learned from his writings. For instance, he maintains that the homily "Upon Persecution" (hom. xxi.) owes its existence to the arguments against Christianity made to him by a Jewish sage (the epithet "ḥak-kima" here is not a title, like the old "ḥakam," but "sage" in general). His frequent vigorous attacks on Jewish sages and disputants also show that, in spite of the great influence that the rabbinical teachings exercised over him, he entered the lists against his teachers more than once. One-half of this collection of homilies is an avowed defense of Christianity against Judaism; and his characteristic principle is that attack is the best defense. Therefore, he inveighs (homs. xi., xii., xiii., xv.) against circumcision, Passover, the Sabbath, and dietary laws, the chief portions of the Jewish ceremonial law, in order to proceed to the rejection of the doctrine of the "chosen people" (hom. xvi.). In his apologetics for Christianity, next to the defense of the designation "Son of God" for Jesus (hom. xvii.), it is celibacy that he mainly upholds against Jews and heathen (hom. xviii.). In hom. xix. he disproves the Messianic hopes of the Jews. But to his honor be it said, that, unlike other ancient Christian apologetes, such as Origen and Jerome, who owed much to Jewish teachers, his writings are almost entirely free from any bitterness toward them personally, a characteristic which Nöldeke ("Göttinger Gelehrte Anzeiger," 1867, p. 1512) was the first to indicate. It should not be concluded that, because Aphraates attacked Judaism only in the last ten of his homilies (which were composed after the war between the Persians and Romans in 337), this attack was the result of ill-feeling between Jews and Christians, the former favoring the Persians, the latter opposing them. Aphraates showed not the slightest traces of personal ill-feeling toward the Jews; and his calm, dispassionate tone proves that it was only his firm conviction of Christianity that caused him to assail Judaism. The fact that in the first half of his work he did not attack it is easily explained; the themes he treated, such as fasting, love, faith, prayer, etc., furnished no basis for polemics against Jews.

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L. G.

APHRASCHUS RACHMAILOWICZ. See Affras Rachmaelovich.

APHRODITE: Greek name for the goddess of love. Among Orientals, addicted to sensuality, she was worshiped under many forms and figures. The word 'Αφροδίτη (*Aphtoret, Aphrotet, Aphrodet*), which can not be satisfactorily derived from Greek, plainly shows its Semitic origin; for upon closer inspection it is proved to be identical with *Ashtoret* (עשתרת) (F. Hommel, "Neue Jahrbücher," cxxv. 176; H. Levy, "Die Semitischen Fremdwörter im Griechischen," Berlin, 1895, p. 250). Aphrodite was considered so peculiar to Syria that she was worshiped there as 'Αφροδίτη Συρία, or the Syrian Aphrodite (see Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," i. 2774).

There existed in Palestine a recognized Aphrodite cult: (1) in Jaffa (Pliny, "Historia Naturalis," v. 129); (2) in Acre (ancient Acco), which city possessed a bath adorned with a painting of the goddess, where even the patriarch Gamaliel did not on that account refuse to bathe (Mishnah 'Ab. Zarah, iii. 4; Yalḳut, Deut. 888); (3) in Bozrah at the time of R. Simeon ben Laḳish (Talmud Yerushalmi, Sheb. viii. 38*b*). These cities were for the most part inhabited by pagans. When, under Emperor Hadrian, even Jerusalem became a pagan city with the name Ælia Capitolina, the strong heathenish inclination of its inhabitants displayed itself in the erection of a temple to Venus upon Mount Golgotha just outside the city (Sozomen, "Hist. Eccl." ii. 1; Hieronymus, "Epistolæ," 13).

Probably connected with the worship of Aphrodite was the bird which, it is alleged, was worshiped by the Samaritans and which may have been the dove, an attendant of the goddess of love.

Bibliography: Grätz, *Geschichte der Juden*, 3d ed., iv. 155; Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*, i. 565 and 584.

S. K.

APIḲOROS (pl. **APIḲORSIM**): In common Jewish parlance this word is used to signify that a man is a heretic, unsound in his belief, or lax in his religious practise. The word is derived from the Greek 'Επικύρος, but Maimonides (Commentary on the Mishnah, Sanh. xi. 1), deriving it from the New Hebrew הפקר = freedom, explains it to mean one who refuses obedience to the Law. In the Mishnah (see also Acts, xvii. 18) the word אפיקורוס evidently means an adherent of the Epicurean philosophy: the context shows this clearly. It reads: "All Israelites have a share in the future world. The following, however, have no share in the future world: He who says there is no resurrection [the words מן התורה are, as Rabbinowitz has proved, interpolated], he who says the Law has not been given by God, and an אפיקורוס" (Sanh. x. 1, Gem. 90*a*). There can be no doubt that Apiḳoros, in this connection, refers to a man who refuses to believe in life after death. In commenting upon Num. xv. 31, Sifre (Num. 112) says: "For the word of the Lord he has despised; this is the Sadducee: and his commandment he hath broken; this, the Apiḳoros."

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* Hom. xxiii. 455. Aphraates quotes in proof a Biblical verse which does not exist in our Bible. The quotation, p. 461, of which neither Wright nor Bert could find the source, is Psalm lxxxix. 2: "The world is built upon mercy" (A. V. "Mercy shall be built up forever").

† See Suk. 46*b*, where the number is placed at 36; but in Yoma, 38*b*, *one* is held sufficient. See "Monatsschrift," *l.c.*, p. 546, and the passages quoted from Diogenes and Justin Martyr.

The first mention of Epicureans in relation to Judaism is found in Josephus, "Ant." x. 11, § 7:

> "Those who read the prophecies of Daniel may thence discover how the Epicureans are in error who cast Providence out of human life and do not believe that God takes care of the affairs of the world, nor that the universe is governed and held by that blessed and immortal being, but say that the world is carried along of its own accord, without a ruler and provider; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots which we see drowned by the winds, or like chariots without drivers which are overturned—so would the world be dashed to pieces by its being carried without a providence and so perish and come to naught."

Undoubtedly this is the original meaning of Apiḳoros. See also Frankel, "Monatsschrift," 1852, p. 212, who finds Epicureanism to have affected Judaism in the time of Antigonus of Soko.

Meaning of the Term in Talmudic Literature.

The Talmudic authorities of the third and fourth centuries either did not know the real meaning of the term or extended it intentionally. Some say: "Apiḳoros is one who despises a rabbi, or who insults his neighbor in the presence of a rabbi, or one who says, 'What good did the rabbis do to us? They study Bible and Mishnah לדידהו [for their own pleasure or for their own benefit].'" Another opinion sees the type of the Apiḳoros in the school of Benjamin the Physician, who taught: "What good did the rabbis do to us? They have neither permitted the raven nor prohibited the dove," evidently meaning that their whole work was of little consequence. Another opinion sees an Apiḳoros in a man who speaks of the rabbis disrespectfully as "these rabbis," or addresses his teacher by his name instead of calling him "Rabbi" (Sanh. 99*b*, 100*a*).

In the Tosefta (Sanh., ed. Zuckermandel, xiii. 5, p. 43) the term is evidently used in the stricter sense of the materialist where it is said: "The Minim [Judæo-Christians], the apostates, the informers, and the Apiḳorsim are punished in hell forever." The same passage, with slight changes, is found in the Talmud (R. H. 17*a*); and from it the doctrine of the eternity of hell for the Apiḳorsim is taken into the codes of Alfasi (*ad loc.* ed. Vienna, 209*b*) and of Maimonides ("Yad ha-Ḥazaḳah, Hilkot Teshubah," iii. 5; see also Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* גיהנם, who upholds the belief in the eternity of hell against Leon di Modena).

The Midrash sees a type of the Apiḳoros in the snake (Gen. R. xix.). In Talmud Yerushalmi (Sanh. x. 27*d*), Korah appears as a type of the Apiḳoros by his ridicule of the Law. He asks Moses whether a blue garment requires fringes; and when Moses answers in the affirmative, Korah says: "How ridiculous! One blue cord suffices to comply with the Law, while a garment which is all blue does not" (see also Num. R. xviii. 2 and Tan., Korah, 2, where the word "Apiḳoros," however, does not occur).

In Rabbinical Codes.

The "Shulḥan 'Aruk" defines Apiḳoros as one who does not believe in the divine origin of the Law and in prophecy ("Yoreh De'ah," § 158, 2). The laws concerning such an unbeliever are very strict. He may be killed directly, or his death may be caused indirectly (*ib.*). A scroll of the Law, otherwise a sacred object, if written by an Apiḳoros, shall be burned (*ib.* § 281, 1). A rabbi of recognized standing can not be excommunicated, even if he be a sinner; but if he read a book written by one of the Apiḳorsim his immunity ceases (*ib.* § 334, 42). A man suspected of being an Apiḳoros is not permitted to read the prayers before the congregation ("Oraḥ Ḥayyim," § 53, 18). If an Apiḳoros says a benediction, it is not permitted to respond with "Amen" (*ib.* § 215, 2).

The later rabbis extend the term "Apiḳoros" still further than the Talmudic rabbis. Moses Chages, in his "Leḳeṭ ha-Ḳemaḥ" ("Yoreh De'ah," p. 103*a*, Amsterdam, 1697), thus inveighs against those who refuse to accept blindly the authority of the medieval rabbis: "Satan enters through a needle's eye and teaches people first to refuse obedience to the rabbis of their age, and having become accustomed to this, they reject what displeases them even of the words of great men like Maimonides, saying, 'He was also merely a man of flesh and blood and subject to error like one of us; but it is a fundamental principle of our religion that every one who denies the authority of a religious work, great or small, is called an Apiḳoros.'" Similarly, Eliezer Papo (rabbi in Silistria, Bulgaria, at the beginning of the nineteenth century) says in his very popular text-book of religious ethics, "Pele Yo'eẓ," p. 18*b*, Vienna, 1876: "One who doubts or ridicules one word of the Torah or of the rabbinical authors is an Apiḳoros in the fullest sense, an infidel who has thrown off the yoke; and there is no hope for him."

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. אפיקורוס; Rapoport, *'Erek Millin*, s.v.; Hamburger, *R. B. T.* supplement I., under *Epikuräer*.

D.

APION: A Greek grammarian and sophist of Alexandria, noted for his bitter hatred of the Jews; born in the Great Oasis of Egypt between 20 and 30 B.C., died probably at Rome between 45 and 48. As Joel ("Angriffe des Heidenthums," etc., p. 8) points out, his name, derived from the Egyptian bull-god Apis, indicates his Egyptian origin. He was surnamed also Pleistonikides, or son of Pleistonikes (Suidas, and in his epitaph in "Corpus Inscript. Græc." iii., addenda 4742*b*), "the man of many victories"; also Mochthos ("the industrious one"). Apion himself claimed to have been born in Alexandria (see Willrich, "Juden und Griechen vor d. Makkabäischen Erhebung," p. 172), but it seems that he was only brought thither when very young, and educated in the house of Didymus the Great, the grammarian (born 63 B.C., died about 1). He was a pupil of the centenarian Euphranor, while Apollonius, son of Archibius, was his pupil rather than his teacher. When Theon, head of the Homeric grammar school at Alexandria, died, Apion succeeded him in that position, preferring, however, the fanciful etymological method of Didymus and the allegorical one of Krates to the rigid traditional system of Aristarchus. But it was chiefly as an itinerant lecturer on Homer that he gained his great popularity (Seneca, "Epistolæ," p. 88). In this capacity he traveled through Greece and Italy, first during the reign of Tiberius, who, disdaining his unscholarly manner, called him the "World's Drum" (*cymbalum mundi*). In Rome his charlatan methods (*vitium ostentationis*, Gellius, "Noctes Atticæ," v. 14) failed to impress the people favorably. It was in the tumultuous and excitable city of Alexandria, chiefly under Caligula, that his opportunity for using his superficial knowledge to advantage came to him. He utilized both tongue and pen in appealing to the prejudices of the populace, and sedulously fanned the flame of discord during the conflict that broke out between the Jews and Jew-haters in Alexandria, upon Caligula's imperial decree to have his image set up and worshiped by the Jews as well as the rest of the people. Apion labored against the Jews with growing success, and his fellow citizens appointed him at the head of the delegation to the emperor Caligula in the year 40 to

His Political Activity.

present the formal charge of disloyalty against the Jews of Alexandria. It was a foregone conclusion that he would defeat Philo (the philosopher), the head of the Jewish delegation (Josephus, "Ant." xviii. 8, § 1). After this he seems to have settled down in Rome, and opened a school there, numbering Pliny among his disciples. He probably died there, suffering, as Josephus narrates, from an ugly disease to remedy which he vainly resorted to circumcision, the operation he had so often derided in his writings (Josephus, "Contra Ap." ii. 14).

Claim of Universal Knowledge.

Apion was a man of great versatility of intellect, superficially familiar with all branches of knowledge (*περιεργότατος γραμματικῶν*, Julius Africanus). He lectured on the Pyramids and on Pythagoras, on the virtues and vices of Sappho and Anacreon, on the birthplace of Homer as well as on Lais, the noted courtezan. He loved to dwell on the miraculous things in natural science, whereof he eagerly accumulated facts to illustrate all sorts of mythological and superstitious views. He was also a magnetic orator who knew how to appeal to the imagination of the people. Of his extreme vanity both Josephus and Pliny the Elder give ample proofs. He held out the promise of glorious immortality to any one to whom he should inscribe a work of his. "Thus," says Pliny, "speaks one who is the trumpet of his own fame rather than that of the world, as Tiberius called him" (Pliny, preface 25). Again, after enumerating the remarkable men the Greeks produced, he proclaims Alexandria happy in possessing a citizen like himself (Josephus, "Contra Ap." ii. 13). More serious is that trait of his character for which he was called a "Cretan," as synonymous with impostor (see Von Gutschmid, "Kleinere Schriften," iv. 357). He pretended (Pliny, "Historia Naturalis," xxx. 6) to have raised up Homer's shade from the dead by the help of some magic plant, and to have received from it information about the poet's place of birth and parentage, which he was not permitted to disclose; to have received from Kteson, an inhabitant of Ithaca, during his stay there, an exact description of Penelope's suitors' game of draughts (Athenæus, i. 16); to have heard from Egyptian sages the true account of Moses and the Exodus, an account which he simply copied from Manetho (Josephus, *ib.* ii. 2); to have been an eye-witness of the scene at the Circus Maximus when the lion recognized Androclus as his benefactor (Gellius, *l.c.* vi. 4); and of the scene at Puteoli when the dolphin displayed love for a youth (Gellius, *l.c.* vii. 8). It is almost inconceivable how Von Gutschmid (*l.c.* p. 360) can defend Apion against the charges of charlatanism made by Lehrs. Trustworthy contemporaries like Pliny the Elder, Seneca, Gellius, and Athenæus represent him exactly as does Josephus, as a man upon whose statements little reliance can be placed. In the "Clementine Homilies" (iv. 8 *et seq.*, v. 5 *et seq.*) he is introduced both as a believer in magic—if not a fraudulent practitioner of the art—and a defender of Greek mythology.

His Egyptian History.

Apion was a voluminous writer, but few of his writings have been preserved except what is found in the quotations of Josephus, his adversary. He wrote a treatise on the Latin language, and was one of the first to compose a glossary on Homer, probably, as Von Gutschmid says, embodied in the "Lexicon Homericon" of his disciple Apollonius, and hence in the "Etymologicon." He wrote a eulogy on Alexander the Great, as Gutschmid supposes, in recognition of the honor of citizenship conferred upon him by the Alexandrians. Another book of his bore the title "On Homer as a Magician," wherein he treated of the superstitious side of Homeric life, such as the magic plant *μῶλυ*, Circe and Hades, in a manner in keeping with the taste of his age. Apion was the author of "comments" on Homer and on Aristophanes, and also wrote a discourse on Apicius, the gourmet. But his chief work was on Egyptian history, written in close imitation of Manetho's work of the same title, "Ægyptiaca," and embodying the contents of Manetho's other works, the one on the ancient life and worship of the Egyptians, and the other on their theology. It was divided into five books, the first three corresponding with the three of Manetho's books, the other two books with two other works of Manetho, and presented in popular style whatever seemed to be marvelous and interesting to a credulous age. While collecting his stories thus from the most dubious sources in Egyptian history, he assumes to speak with the authority of one who has made personal researches regarding the things which he relates, and on the very spot where they occurred. It appears that he made it his especial object to explain animal-worship and other religious practises of the Egyptians by observations of the marvels of nature, and so he wrote a special work on the study of nature and its forms, wherein he also follows Manetho's example and adopts his pantheistic view. As has been clearly shown by Schürer ("Gesch. d. Jüd. Volkes," iii. 2, 408), it was in the third book of his "Ægyptiaca" (and not in a special book against the Jews, as was erroneously assumed by the Church fathers, and asserted ever since) that those slanders were made by Apion against the Jews which found their way to Tacitus ("History," v. 1–5) and many other writers in Rome, and against which Josephus wrote the second part of his splendid apologetic work, known by the title "Contra Apionem." In the polemical portion of his book, Apion repeated whatever Manetho, Apollonius Molo, Posidonius, Chæremon, and Lysimachus had ever written against the Jews. He first attacks them from the point of view of an Egyptian. He reiterates with considerable embellishment the slanderous tale told by Manetho, of the Jewish people having been led out of Egypt, a horde of lepers, blind and lame. He pretends to have heard from the ancient men of Egypt that Moses was of the city of Heliopolis, the city of the sun, and that is why he taught his people to offer prayers toward the rising sun. To account for the origin of the Sabbath, he tells a story current among the people of the time (if not invented by him) as follows: When the 110,000 lepers (this is the number also given by Lysimachus), expelled from Egypt, had traveled for six days, they developed buboes in their groins, and so they rested on the seventh day for their recuperation. The name for this malady being *Sabbo* in the Egyptian language, they called the day of rest *Sabbath* (Josephus, "Contra Ap." ii. 2–3).

Type of an Anti-Semitic.

Apion next assails the Jews from the point of view of an Alexandrian. He asks how these Jews, coming from Syria, could claim the name and title of Alexandrian citizens, and he upbraids them for not worshiping the same gods as the Egyptians, and specifically for not erecting images to the emperors as all the rest were content to do.

Finally, he derides the religion of the Jews by reiterating all sorts of ridiculous slanders concerning the Temple of Jerusalem. Thus he writes that when Antiochus Epiphanes entered the holy place, he found there an ass's head, made of gold and worth a

Tales About Jewish Worship.

great deal of money. To make the fable still more interesting, he relates that when the Jews were at war with the Idumeans, a man by the name of Zabidus, a worshiper of Apollo, the god of the city of Dora, had come forth promising that he would deliver up the god into the hands of the Jews if they would come with him to the Temple and bring the whole multitude of the Jews with them. He then made a wooden instrument and put it around him, placing three rows of lamps therein, so that he appeared to the men in the distance like a walking star on earth; and while the people, affrighted by the sight, remained quiet and afar off, he went into the Temple, removed the golden head of an ass, and went in great haste back to the city of Dora ("Contra Ap." ii. 10). But as the worst of all calumnies, he lays the charge of human sacrifice upon the Jewish faith—a charge which despite all better knowledge of the fact has so often been repeated. He narrates the following story: "Antiochus found in the Temple a bed and a man lying upon it, with a small table before him laden with dainties, from the fish of the sea and the fowl of the land; the man, on being asked by the king the reason for his being there, told him amid sobs and tears that he was a Greek, who had been traveling through the land to earn his livelihood, when he was suddenly seized and brought to the Temple, and there locked up and fattened on those dainties before him. Wondering at these things, he learned upon inquiry that, according to a law of the Jews, they contrive each year at a certain time to capture a Greek foreigner, fatten him up, and then bring him to a certain forest, where they slay him with religious rites; then, tasting of his entrails, they take an oath upon the sacrifice to be at everlasting enmity with the Greeks, and afterward cast the carcass into a pit. And then the man implored Antiochus, out of reverence to the Greek gods, to rescue him from this peril, inasmuch as he was to be slain within a few days."

Hatred Against All Nations.

Finally, as denoting their hatred of all non-Jews, he makes the statement that "the Jews swear by God, the Maker of heaven, earth, and sea, to bear no good-will to any foreigner, and particularly to none of the Greeks" ("Contra Ap." ii. 11). He ridicules the Jewish sacrifices, their abstention from swine's flesh, and the rite of circumcision (*ib.* ii. 14). As special proof that the Jews have neither good laws nor the right worship of God, Apion singles out the fact that they are never rulers of other nations, but always subjects; wherefore their own city (Jerusalem) had often suffered siege and misfortune. But while Rome was always destined to rule them, the Jews would not even submit to her dominion, notwithstanding her great magnanimity (*ib.* ii. 12). Nor, says Apion, have they ever produced among them any pronounced genius nor inventor of any kind, nor any one at all eminent for wisdom (*ib.* ii. 13).

The few excerpts preserved by Josephus exhibit systematic defamation of the Jew, and are all the more remarkable as they have been repeated almost in the same form, *mutatis mutandis*, throughout the anti-Semitic writings of the centuries, from Tacitus, who reechoed these charges in his "History," v. 2–5, down to these days. They comprise, first, aspersions cast upon the Jewish race; secondly, derogatory statements concerning their patriotism and loyalty as citizens; and, thirdly, malicious misrepresentations of their faith, their religious beliefs and rites—accusations originating in old pagan legends and made by a prejudiced multitude ever anew against the Jews, and for some time also against Christians (see Mueller, "Contra Apionem," pp. 258–260, 263–264; and articles on Ass Worship and Blood Accusations).

Refuted by Josephus.

Apion, however, found a powerful antagonist in Josephus, who, with great skill and fine sarcasm, refuted every one of his statements. His work has become for both Jewish and Christian writers the model of a systematic defense of the faith. Josephus writes: "I had my doubts whether I should refute this demagogue, but as there are so many people who are more easily caught by superficial talk than by accurate knowledge and delight in denunciation more than in commendations, I thought it to be necessary not to let that man off without examination into his accusations; for, after all, people might wish to see a traducer like this once for all exposed to public contempt."

Clement and Apion.

Quite characteristic is the portrait of Apion given in the "Clementine Homilies," v. 2–26 (written about the end of the third century), where Clement relates that he knew Apion to be a great hater of the Jews—one who had written many books against them, and indeed had made friendship with Simon Magus, the Jew-hater, in order to learn from him more against the Jews—and that when, therefore, Apion once called to see him while he was confined to his bed, he pretended that he was sick from love of a woman he could not have. Thereupon Apion, as one proficient with the art of healing, promised to put him in possession of his desired object within six days by the help of magic, and wrote a love-letter or philter, in which he dwelt on all the loves of Zeus and other gods, and showed that to the initiated, as well as to the gods, all illicit loves are permitted. Clement, pretending that he had actually sent the letter to his lady-love, wrote a fictitious reply, purporting to come from the woman, in which she ridiculed and severely censured the gods for their immoral conduct, and closed with the remark that she had learned from a certain Jew to understand and to do things pleasing to God, and not allow herself to be entrapped into adultery by any lying fables; she prayed that Clement too might be helped by God in the effort to be chaste. Apion was enraged upon hearing the letter read, and said: "Have I not reason to hate the Jews? Behold, some Jew has converted her and persuaded her to chastity, and she is no longer accessible to my persuasions. For these fellows, setting God before them as the universal inspector of men's actions, are extremely persistent in chastity, holding that the opposite can not be concealed from Him." Clement then told him that he was not in love with any woman at all, but that after a thorough examination of all other doctrines, he had adopted the doctrine of the unity of God taught him by a certain Jewish linen-merchant, whom he had been fortunate enough to meet in Rome. "Apion then with his unreasonable hatred of the Jews, neither knowing nor wishing to know what their faith was, and being senselessly angry, forthwith quitted Rome in silence."

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K.

APOCALYPSE: § I. The Terms "Apocalypse" and "Apocalyptic." An "Apocalypse," in the terminology of early Jewish and Christian literature, is a revelation of hidden things given by God to some one of his chosen saints or (still oftener) the written account of such a revelation. The word is derived from the Greek *ἀποκάλυψις*, "uncovering," "disclosure"; a noun which does not appear at all in classical Greek, and in the later profane writers is not employed in any way that corresponds to the use above mentioned; it seems to have originated among Greek-speaking Jews, and then passed from them to the Christians, who developed it still further.

The Greek verb *ἀποκαλύπτειν* is occasionally employed in the Septuagint to translate the Hebrew גלה ("reveal"); thus, of a secret, Prov. xi. 13; compare Ecclus. iv. 18, xxii. 22, xli. 23 [xlii. 1]; of future events disclosed by God, Amos, iii. 7, and especially in the idioms גלה אזן, "uncover the ear," גלה עינים, "uncover the eyes," meaning "reveal," Num. xxii. 31, xxiv. 4, 16 (compare Enoch, i. 2); compare further I Sam. ii. 27, iii. 21, etc. So also Theodotion's translation of the Aramaic גלא, Dan. ii. 19, 22, 28 *et seq.*, 47. The noun *ἀποκάλυψις* appears in the Greek translation of Ecclus. with the meaning "disclosure" of what is unknown, Ecclus. xxii. 22 (*μυστηρίου ἀποκάλυψις*, "revealing of a mystery"—compare Theodotion's translation of Dan. ii. 19, 28 *et seq.*), xli. 23 [xlii. 1], xi. 27. The nearest approach to this usage which has been observed in a profane writer is the passage in Plutarch, "Moralia," 70 F: *δεῖ γὰρ . . . τῆς ἁμαρτίας τὴν νουθέτησιν καὶ ἀποκάλυψιν ἀπόῤῥητον εἶναι, κ.τ.* (the reference in Stephanus, "Thesaurus"); but it must also have been in use among Greek-speaking Jews at the beginning of the common era in the sense "revelation from God." Thus, when Paul speaks of "visions and revelations [*ἀποκαλύψεις*] of the Lord" (II Cor. xii. 1, 7; I Cor. xiv. 6, 26; compare Justin, "Trypho," p. 81), he is plainly using a term well known to Hellenists, in its history directly connected with the Septuagint use of the verb in such passages as Num. xxii. 31, I Sam. iii. 21, and such use of the noun as that found in Ecclesiasticus (Hermas, "Vision," iii. 3 should perhaps also be compared here). The same may be said of its use in Rev. i. 1; it illustrates Jewish usage. Further evidence of the same kind may be found in the words of Luke, ii. 32, *φῶς εἰς ἀποκάλυψιν ἐθνῶν* (compare the Greek of Ps. xcviii. 2), "a light for revelation to the Gentiles," occurring in a context which is Hebrew through and through. Hellenistic Jews, then, employed the noun *ἀποκάλυψις* in speaking of visions and revelations sent from God. No etymological equivalent of the word in this signification was in use, however, either in Hebrew or in Aramaic. The term commonly used in the Old Testament is חזון (also חזיון, מחזה) "vision";. see, for example, Dan. viii. 1.

Use of the Term.

The use of *ἀποκάλυψις* to designate the written account of such a vision, or the book containing it, was the next step. This usage apparently had its origin in the title given to the New Testament Apocalypse; which title was itself obtained, very naturally, from the opening words *Ἀποκάλυψις Ἰησοῦ Χριστοῦ* (see above), in which the term "revelation" is of course used simply to describe the contents of the book, not as a literary designation. The name Apocalypse was then given to other writings of the same general character, of which many appeared at about this time. From the second century it was applied to a number of books, both Jewish and Christian, which show the same characteristic features. Besides the Apocalypse of John (thus named in some of the earliest of the Christian Fathers), the Muratori fragment, Clement of Alexandria, and others mention an Apocalypse of Peter. Apocalypses of Adam and Abraham (Epiphanius) and of Elias (Jerome) also begin to be mentioned; see, for example, the six titles of this kind in the "List of the 60 Canonical Books" (published, *e.g.*, in Preuschen, "Analecta," p. 159). The use of the Greek noun to designate writings belonging to a certain class of literary products is thus of Christian origin, the original norm of the class being the New Testament Revelation.

In recent times the designation apocalyptic literature, or apocalyptic, has commonly been used to include all the various portions of the Jewish and Christian Scriptures, whether canonical or apocryphal, in which eschatological predictions are given in the form of a revelation. That the term is at present somewhat loosely used, and often made to include what is not properly apocalyptic, is due in part to the fact that the study of this literature as a distinct class is comparatively recent.

§ II. Characteristic Features. Both because of the origin of the name apocalyptic, and still more because of the prominence with which certain well-marked characteristics appear in the typical writings of this class, there is justification for giving the Apocalypse a place by itself, as a distinct branch of literature; and it is both possible and desirable to mark off the boundary lines with some distinctness. As characteristic features of the Apocalypse the following may be noted:

1. It is a revelation of mysteries, things which lie beyond the ordinary range of human knowledge. The Most High gives to His saints definite instruction in regard to hidden matters, whether things altogether foreign to human experience, or merely events in human history which have not yet come to pass. Some of the secrets of heaven are disclosed, in greater or less detail: the purposes of God; the deeds and characteristics of angels and evil spirits; the explanation of natural phenomena; the story of Creation and the history of primitive man; impending events, especially those connected with the future of Israel; the end of the world; the final judgment, and the fate of mankind; the Messianic age; pictures of heaven and hell. In the Book of Enoch, the most comprehensive Jewish Apocalypse, the revelation includes all of these various elements.

2. The disclosure of hidden wisdom is made through a vision or a dream. Because of the peculiar nature of the subject-matter, this is evidently the most natural literary form. Moreover, the manner of the revelation, and the experience of the one who receives it, are generally made more or less prominent. Usually, though not always, the account is given in the first person. There is something portentous in the circumstances, corresponding to the importance of the secrets about to be disclosed. The element of the mysterious, often so prominent in the vision itself, is foreshadowed in the preliminary events. Some of the persistent features of the "apocalyptic tradition" are connected with the circumstances of the vision and the personal experience of the seer. As Daniel after long fasting stands by the river, a heavenly being appears to him, and the revelation follows (Dan. x. 2 *et seq.*). John, in the New Testament Revelation (i. 9 *et seq.*), has a like experience, told in very similar words. Compare also the first chapter of the Greek Apocalypse of Baruch; and the Syriac Apocalypse, vi. 1 *et seq.*, xiii. 1 *et seq.*, lv. 1–3. Or, as the prophet lies upon his bed, distressed for the future of his people, he falls into a sort of trance, and in "the visions of his head" is shown the future. This is the case in Dan. vii. 1 *et seq.*; II Esd. iii. 1–3; and in the Slavonic Book of Enoch, i. 2 *et seq.* As to the description of the effect of the vision upon the seer, see Dan. viii. 27; Enoch, lx. 3; II Esd. v. 14.

3. The introduction of Angels as the bearers of the revelation is also a standing feature. The Most High does not speak in person (contrast the early Hebrew narratives, the visions in Amos, vii.–ix. etc.), but gives His instruction through the medium of His heavenly messengers, who act as the seer's guides or interpreters, bringing the mysteries of the unseen world before his eyes, explaining to him what he sees, answering his questions, and disclosing to him the future. There is hardly an example of a true Apocalypse in which the instrumentality of angels in giving the message is not made prominent. In the Assumption of Moses, which consists mainly of a detailed prediction of the course of Israelite and Jewish history, the announcement is given to Joshua by Moses, just before the death of the latter. So, too, in the Sibylline Oracles, which are for the most part a mere foretelling of future events, the Sibyl is the only speaker. But neither of these books can be called truly representative of apocalyptic literature in the narrower sense (see below). In another writing which has sometimes been classed as apocalyptic, the Book of Jubilees, an angel is indeed the mediator of the revelation, but the vision or dream element is wanting. In this case, however, the book is not at all apocalyptic in its nature.

4. In the typical compositions of this class the chief concern of the writer is with the Future. The Apocalypse is primarily a Prophecy usually with a distinctly religious aim, intended to show God's way of dealing with men, and His ultimate purposes. The writer presents, sometimes very vividly, a picture of coming events, especially those connected with the end of the present age. Thus, in certain of these writings the subject-matter is vaguely described as "that which shall come to pass in the latter days" (Dan. ii. 28; compare verse 29); similarly Dan. x. 14, "to make thee understand what shall befall thy people in the latter days"; compare Enoch, i. 1, 2; x. 2 *et seq.* So, too, in Rev. i. 1 (compare Dan. ii. 28 *et seq.*, LXX.), "Revelation, . . . that which must shortly come to pass." Past history is often included in the vision, but usually only in order to give force and the proper historical setting to the prediction, as the panorama of successive events passes over imperceptibly from the known to the unknown. Thus, in the eleventh chapter of Daniel, the detailed history of the Greek empire in the East, from the conquest of Alexander down to the latter part of the reign of Antiochus Epiphanes (verses 3–39, all presented in the form of a prediction), is continued, without any break, in a scarcely less vivid description (verses 40–45) of events which had not yet taken place, but were only expected by the writer (see next page, § III.); viz., the wars which should result in the death of Antiochus and the fall of his kingdom. All this, however, serves only as the introduction to the remarkable eschatological predictions in the twelfth chapter, in which the main purpose of the book is to be found. Similarly, in the dream recounted in II Esd. xi. and xii., the eagle, representing the Roman empire, is followed by the lion, which is the promised Messiah, who is to deliver the chosen people and establish an everlasting kingdom. The transition from history to prediction is seen in xii. 28, where the expected end of Domitian's reign—and with it the end of the world—is foretold. Still another example of the same kind is Sibyllines, iii. 608–623. Compare perhaps also Assumptio Mosis, vii.–ix. In nearly all the writings which are properly classed as apocalyptic the eschatological element is prominent. In fact, it was the growth of speculation regarding the age to come and the hope for the chosen people (see next page, § III.) which more than anything else occasioned the rise and influenced the development of this sort of literature.

5. Still another characteristic of the Apocalypse is found in certain literary properties which are always present to some extent, and usually are quite prominent. The element of the mysterious, apparent in both the matter and the manner of the writing, is a marked feature in every typical Apocalypse. The literature of visions and dreams has its own traditions, which are remarkably persistent; and this fact is unusually well illustrated in the group of Jewish (or Jewish-Christian) writings under consideration. This apocalyptic quality appears most plainly (*a*) in the use of fantastic imagery. The best illustration is furnished by the strange living creatures which figure in so many of the visions—"beasts" in which the properties of men, animals, birds, reptiles, or purely imaginary beings are combined in a way that is startling and often grotesque. How characteristic a feature this is may be seen from the following list of the most noteworthy passages in which such creatures are introduced: Dan. vii. 1–8, viii. 3–12 (both passages of the greatest importance for the history of apocalyptic literature); Enoch, lxxxv.–xc.; Slavonic Enoch, xii., xv. 1, xix. 6, xlii. 1, etc.; II Esd. xi. 1–xii. 3, 11–32; Greek Apoc. of Bar. ii., iii.; Hebrew Testament, Naphtali's, iii.; Rev. iv. 6 *et seq.* (compare Apoc. of Bar. [Syr.] li. 11), ix. 7–10, 17–19, xiii. 1–18, xvii. 3, 12; Hermas, "Vision," iv. 1. Certain mythical or semimythical beings which appear in the Old Testament are also made to play a part of increasing importance in these books. Thus "Leviathan" and "Behemoth" (Enoch, lx. 7, 8; II Esd. vi. 49–52; Apoc. of Bar. xxix. 4); "Gog and Magog" (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*; compare Enoch, lvi. 5 *et seq.*; Rev. xx. 8). As might be expected, foreign mythologies are also occasionally laid under contribution (see below).

The apocalyptic quality is seen again (*b*) in the frequent use of a mystifying symbolism. This is most strikingly illustrated in the well-known cases where *gematria* is employed for the sake of obscuring the writer's meaning; thus, the mysterious name "Taxo," Assumptio Mosis, ix. 1; the "number of the beast," 666, Rev. xiii. 18; the number 888 ('Ιησοῦς), Sibyllines, i. 326–330. Very similar to this is the frequent enigmatic prophecy of the length of time which must elapse before the events predicted come to pass; thus, the "time, times, and a half," Dan. xii. 7; the "fifty-eight times" of Enoch, xc. 5, Assumptio Mosis, x. 11; the announcement of a certain number of "weeks" or days (without specifying the starting-point), Dan. ix. 24 *et seq.*, xii. 11, 12; Enoch xciii. 3–10; II Esd. xiv. 11, 12; Apoc. of Bar. xxvi.–xxviii.; Rev. xi. 3, xii. 6; compare Assumptio Mosis, vii. 1. The same tendency is seen also in the employment of symbolical language in speaking of certain persons, things, or events; thus, the "horns" of Dan. vii., viii.; Rev. xvii. *et seq.*; the "heads" and "wings" of II Esd. xi. *et seq.*; the seven seals, Rev. vi.; trumpets, viii.; bowls, xvi.; the dragon, Rev. xii. 3–17, xx. 1–3; the eagle, Assumptio Mosis, x. 8; and so on. As typical examples of more elaborate allegories—aside from those in Dan. vii., viii., II Esd. xi., xii., already referred to—may be mentioned: the vision of the bulls and the sheep, Enoch, lxxxv. *et seq.*; the forest, the vine, the fountain, and the cedar, Apoc. of Bar. xxxvi. *et seq.*; the bright and the black waters, *ibid.* liii. *et seq.*; the willow and its branches, Hermas, "Similitudines," viii.

To this description of the literary peculiarities of the Jewish Apocalypse might be added that in its distinctly eschatological portions it exhibits with considerable uniformity the diction and symbolism of the classical Old Testament passages (see below). As this is true, however, in like degree of the bulk of late Jewish and early Christian eschatological literature, most of which is not apocalyptic in the proper sense of the word, it can hardly be treated as a characteristic on a par with those described above.

§ III. Origin and Materials. The origin of the Jewish Apocalypse is to be sought chiefly in the natural development of certain well-defined tendencies in the national literature; possibly also in part, as some have thought, in the influence of foreign religious ideas and literary models. The earliest known example of a Jewish Apocalypse is the Book of Daniel (middle of the second century B.C.), with which book the distinct beginning of a new branch of literature is made (though some hold that a part of the Book of Enoch is anterior to Daniel). But the author of Dan. vii.-xii., though a pioneer and an originator in this department, could hardly be called the creator of the Jewish Apocalypse. Nearly every one of the characteristic features of his work is to be found well established in the earlier literature of his people. Furthermore, the subsequent compositions of this class were not wholly or even largely developed from the materials provided in this book. Like Daniel, and together with it, they were a characteristic product of the times (see below). The extensive Enoch literature, which begins to make its appearance soon after this, is in itself a sufficient demonstration of the fact. It is evident that the materials for this sort of composition were at that time ready to hand. On the other side, the Book of Daniel certainly did determine, to a considerable extent, how the existing materials should be used in the apocalyptic tradition and in the popular eschatology. Its influence on both the religious and the literary side was very great.

Late Hebrew Prophets.

The most nearly related precursor of the Jewish Apocalypse was the characteristically developed eschatological element in the later Hebrew prophecy. The Hebrew ideas concerning the last things were in many respects very similar to those which were held by the surrounding peoples; but the same fundamental beliefs which shaped the religious life of the nation, and determined the development of every other department of its religious literature, showed themselves to be fully operative here also. It was the doctrine of the chosen people, especially, which was the controlling influence in the growth of Hebrew and Jewish eschatology; and this is easily recognized also as the dominant idea in the Jewish Apocalypse.

The hope for Israel cherished by the later prophets finds its completest and most exalted expression in Isa. xl.-lxvi., where the future of the nation is painted in vivid colors and on a magnificent scale: "Israel is the chosen people of the one God, who has plainly declared His purpose ever since the beginning. Though it is now a despised race, trodden under foot, its glorious future is certain." As the horizon of the Jews gradually widened, and they saw more plainly their relative position among the nations of the earth, and the impossibility of gaining any lasting political supremacy, the belief in an age to come, in which righteousness and the true religion should hold undisputed possession, came more and more prominently into the foreground. In the Maccabean age, especially, under the stress of severe persecution, this belief, and the various doctrines connected with it, received a mighty impulse. Thus out of the hope nourished by "Deutero-Isaiah" and his fellows (who are only less eloquent than he in giving voice to it) there grew of necessity the doctrine of "the world to come" (*ha-'olam-ha-ba*); the ever-present contrast between which and "this world" (*ha-'olam-hazeh*) is one of the fundamentals of apocalyptic literature throughout its whole history, though these particular forms of expression are late in appearing (see, however, Enoch, lxxi. 15). Thus, the purpose of the whole elaborate symbolism of Dan. vii. is to be found in the final antithesis between the successive empires of this world and the "everlasting kingdom" of the saints of the Most High (verses 18, 27). Compare also especially II Esd. vii. 50, viii. 1.

"Day of the Lord."

The more unlikely it seemed that Israel would ever be able to get the upper hand of the surrounding nations, the stronger grew the feeling that the final triumph would be preceded by a complete overthrow of the existing order. The present age would come to a sudden end; and a new age, ushered in by the "day of the Lord," would take its place. This "end" (אחרית הימים) would be announced by great portents, and convulsions of nature, "signs" on the earth and in the heavens; and in speaking of these things, a phraseology highly figurative and mysterious became fixed in use. See, for example, Isa. xxiv. *et seq.*, xxxiv. 4, lxvi. 15; Zeph. i. 15; Zech. xiv.; Joel, iii. 3 *et seq.* [ii. 30 *et seq.*], etc.; and compare in the New Testament Matt. xxiv. 29, and the synoptic parallels. These ideas and images were a fruitful source of material for the apocalyptic writings; compare, for example, Sibyl. iii. 796–807; II Esd. v. 1–12, vi. 20–28; Apoc. Bar. xxvii., liii., lxx.; Enoch, xci.-xciii., c.; II Esd. ["5 Ezra"] xv. 5, 20, 34–45; xvi. 18–39.

Moreover, the day of Israel's triumph was to be a day of judgment on the Gentiles. The various phases of this idea made so prominent by the later prophets—a series of final bloody wars, in which the oppressors of Israel shall fall: "Gog and Magog" (Ezek. xxxviii. *et seq.*), the judgment and punishment of the nations by Jehovah (Zeph. iii. 8; Joel, iv. [iii.] 2, 9 *et seq.*)—are elaborated in characteristic manner by the apocalyptic writers. The most striking example is the prediction in Dan. xi. 40–45 (see above, § II. 4).

The idea of a final triumph of God and His heavenly hosts over evil spirits also followed naturally, and kept pace with the development of the Jewish angelology. The "guardian angels" of Dan. ix.-xii., and the punishment of the "fallen stars," which occupies so much space in the Enoch literature, are only elaborations of beliefs which had already received distinct expression; compare Isa. xxiv. 21 *et seq.* (a most important passage), xxvii. 1; Ps. lxxxii.; Deut. xxxii. 8 (Greek); Job, xxxviii. 7, etc. The appearance of the evil spirit "Azazel" in Lev. xvi. 8 *et seq.* is proof that the names of angels and demons were in common use before the days of Daniel and Enoch.

But the eschatological teachings current among the Jews at the beginning of the second century B.C. were not concerned merely with the fate of the nations, and of the people Israel in particular. As the coming "day of the Lord" was looked upon as a time when wrongs were to be set right, it was natural—indeed necessary—that the expected judgment should also appear as the final triumph of the righteous over the wicked, even in Israel. Thus Mal. iii. 1–5, 13–18, 19–21 [iv. 1–3]; Zeph. i. 12; Zech. xiii. 8 *et seq.* Hence the doctrine of the resurrection of the

Doctrine of Resurrection.

righteous Israelites—already formulated in Isa. xxvi. 19 (as the context shows), xxv. 8—which assumed such importance in the hands of the apocalyptic writers, beginning with Dan. xii. 2 and Enoch, xxii. In both of these latter passages, the resurrection of at least a part of the wicked among the Jews is also predicted; and the fact well illustrates the growing prominence of the individual, as contrasted with the nation, in the type of theology which these writings represent. So, too, the picture of a hell of fire, in which those who have done wickedly shall burn, begins now to take a prominent place; *e.g.*, Enoch, lxiii. 10, xcix. 11, c. 9, ciii. 7 *et seq.* Here, also, the Apocalypse was anticipated by the prophet, Isa. lxvi. 24 (compare Isa. xxx. 33).

On the literary side also, as well as on the side of theology, the Apocalypse was in the main a new adaptation and elaboration of recognized Jewish models. Hebrew literature had its "visions" and "dreams," and the popular beliefs as to their importance were like those commonly held among other ancient peoples. The influence of Gen. xl. *et seq.* on the author of the Book of Daniel is easily recognizable. The mysterious visions of Zechariah and Ezekiel contributed much to the traditional pattern of the later group of writings, with which they have so many affinities. The interesting passage Gen. xv. 9–18 (compare verse 1) might almost be called a miniature Apocalypse; notice the way in which it is spoken of in II Esd. iii. 16; Apoc. Bar. iv. 4. Numerous other passages might be mentioned which in some respects mark the transition to the genuine Apocalypse, and may have served to some extent as models. Among these are the Balaam prophecies, Num. xxiv., and the many predictive passages in the Prophets in which the future course of history, the "day of the Lord," or the Messianic age, are pictured in highly poetical and often mystifying language. With these, Vergil, "Ecloga," iv. 4–47, deserves to be compared. Some of the writings commonly classed as apocalyptic, on the other hand, really belong to this same "transition" stage; for example, the principal part of the Sibyllines, and the Assumption of Moses, which are hardly more than specimens of supernatural predictive power, or clairvoyance. Even the second chapter of Daniel may be included here, for it has more affinities with the older literature (for example, the allegories of Ezekiel) than with chapter vii., in spite of its very similar contents.

Mythological Creatures.

The marvelous "beasts" of the apocalypses (see § II. 5) also have their prototypes in the earlier literature (compare the very simple representation in Isa. vi. 2 with Ezek. i. 5 *et seq.*). The frequent employment of mythological creatures and conceptions already familiar in the Old Testament has received notice above (§ II. 5). It is to be observed also that the incorporation of this mythology into Jewish eschatology had already taken place; see especially Isa. xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, and Leviathan the crooked serpent: and he shall slay the dragon that is in the sea." Foreign mythological material not found in the Old Testament is also occasionally introduced. Thus, the "dragon with the seven heads" (Rev. xii.) seems to have been derived from the Babylonian mythology (Gunkel, "Schöpfung und Chaos," p. 361, note 2; Bousset, "Offenbarung Johannis," pp. 394, 398). The idea of the creation of the universe in the form of an egg, and the description of the process, in Slavonic Enoch, xxv., are plainly borrowed. Very close parallels are found in both the Hindu and the Egyptian cosmogonies.

Origin of Jewish Apocalypse.

The question whether the origin of the Jewish Apocalypse was to any considerable extent due to foreign literary models is one that can not at present be answered with certainty. The second century B.C. was a time when considerable gains were made for the Jewish religion and literature through the influence of the surrounding nations. The possibility naturally suggests itself that this new adaptation of existing materials, and the fusion of them into so well defined a product, was due to an impulse received from without. Persian influence has generally been looked for first of all, both because of what is known of its contributions to Jewish theology at about this time, and also because of the distinctly Babylonian character of most of the mythological elements incorporated in this literature. But these Babylonian myths had undoubtedly been more or less widely current among the Jews for a long time; with nearly all of them we know this to have been the case. Such mysterious and fantastic elements as these are sure to be taken up, by a natural process, into the literature of the "hidden wisdom." Furthermore, among the ideas which make their appearance in the earlier apocalypses there is hardly anything distinctively Persian; nor, finally, do we know of any Persian writings of this nature which could have furnished the model. So far as literary parallels are concerned, the hypothesis of a Greek or Egyptian source would have more in its favor. Some of the Greek (especially Orphic) eschatological compositions that were current at this time have much in common with the Jewish "Enoch" writings; see Dieterich, "Nekyia," 1893, pp. 217 *et seq.* In the oldest strata of the Sibylline oracles passages of unmistakably heathen origin have been preserved, which present the exact counterpart of such writings as the Assumption of Moses. Another interesting parallel is afforded by a certain Egyptian demotic "chronicle," written in the time of the Ptolemies, which is in fact a "prophecy after the event" of distinctly theological character, couched in mysterious language (Wachsmuth, "Einleitung in das Studium der Alten Geschichte," p. 357). But in regard to these parallels, it must be said again that the evidence of any direct borrowing from Greek or Egyptian sources is wanting. The most probable theory of the origin of the Jewish Apocalypse would seem to be this, that it was a characteristic product of the national religious literature, directly produced and given shape by external conditions; namely, the terrible distress under Antiochus Epiphanes. Like other branches of Jewish literature in the Greek and Roman periods, it certainly assimilated, from the beginning, more or less foreign material; but in its essential features it seems to have been truly Jewish in its origin, as it continued to be in its subsequent history.

§ IV. Development and Influence. One of the most noticeable features in the history of this literature is the constancy with which its own traditions are maintained. Phraseology, imagery, and modes of thought or interpretation are passed on from hand to hand. Numerous illustrations of this fact have already been given; see above, § II. 5. Among still other characteristic examples the following may be mentioned: the "seven heavens," Testaments of the Patriarchs, Levi, iii.; Ascension of Isaiah, vii.–x.; Slavonic Book of Enoch, iii.–xx.; Greek Apoc. Bar. ii.–xi. (in its original form, probably); the "seven angels," Enoch, xx. (see Greek MSS.; Testament Patriarchs, Levi, viii.; Rev. viii. 1, etc.; compare Hermas, "Simil." ix. 6, 12; the "watchers" (ἐγρήγοροι, עירין), Dan. iv. 14 (20 Masoretic text); Enoch, i. 5, xii. 2, etc.; Slav. Enoch, xviii. 3; Testament Naphtali, iii.; the great beasts which "came up out of the sea," Dan. vii. 3; II Esd. xi. 1; Rev. xiii. 1; the traditional employment of such monsters to symbolize the heathen world-powers, successive rulers being represented by a series of heads, horns, or wings, and so on. In point of theological teaching, also, there is to be observed the same noteworthy transmission of material (see the examples in § III.). It is plain that the fixity of this "apocalyptic tradition" is due to the nature of the subject-matter. The writer of such visions of the future was obliged to deal to some extent with definite things—persons, events, times, and places. The end of the world, for example, could take place in but one way; and after the scene had once been described, a subsequent writer on this theme could not disregard or contradict the former description without throwing discredit upon his own work. In no other branch of literature is it so indispensable—and so easy—to have the support of tradition. It was this desire for authenticity, chiefly, that caused the most of these writings to be put forth under the names of former great men of Israel. Only in the case of the Christian "Shepherd" of Hermas does the author write in his own name.

In spite of this uniformity of tradition, the books of this group exhibit very considerable diversity.

Controlling Motives.

In the development of Jewish apocalyptic literature two controlling motives may be especially observed: interest in the future—especially the future of the true Israel—and interest in the secrets of the universe. The two oldest apocalypses that have been preserved—Daniel and Enoch—may serve to represent these two main divisions. The Book of Daniel is the most strongly patriotic of all the apocalypses. Very little attention is paid in it to the unseen world; no great interest in the current mythology is apparent; here alone among all the writings of this class there is no reference to the ancient Hebrew history. The eschatology of the book—immensely important as it is, and strongly emphasized by the author himself—is crowded into the briefest possible space, vii. 13 *et seq.*, 27, xii. 1-3. Angels are made prominent only for the purpose of emphasizing the fact that God and His hosts are in direct control of all that has come upon the Jews. That to which everything else is subordinated is the prediction of the immediate future. The Jews are soon to be delivered from their oppressors, and the faithful will triumph forever. Another book, to be associated with Daniel in the above classification, but of a very different character, is II Esdras. In this another and most important line of development is exemplified. Theological interests are in the foreground. Questions concerning the dealing of God with His people, and His ultimate purposes for them, are asked and answered. The doctrine of the Messiah is plainly set forth. In all these respects, the (Syriac) Apocalypse of Baruch is the counterpart of II Esdras.

The Book of Enoch, representing the other main division of this literature, is chiefly concerned with the heavens above, and the mysteries of the universe. Interest in the future of Israel is by no means wanting, but it occupies a very subordinate place. Angels and demons, the heavenly bodies, the places and conditions of departed spirits, are among the subjects which receive most attention. The book is composite, consisting, in fact, of several independent books of different dates; its national apocalyptic portion belongs in time near the Book of Daniel. A number of apocalypses, generally of minor religious value, follow in this track. The most noteworthy example of degeneration along this line is furnished by the Greek Apocalypse Baruch.

Both of these varieties of apocalyptic exercised a profound influence on the nation. Such doctrines, common to both of them, as those of the resurrection, the millennium, and the Messianic kingdom, were soon given an assured place in the common belief. The elaborate mythology and occult science of the Enoch literature were inherited by the Jewish Midrash and the early Christian writings. As for the more distinctly patriotic apocalypses, especially Daniel and II Esdras, there is abundant evidence that they gave in full measure what they were designed to give: encouragement, and a new religious impulse to the pious in Israel. For the detailed evidence of their great influence on the development of both Jewish and Christian theology, see the articles devoted to the separate books.

The Jewish apocalyptic writings were not the property of any sect or school. Their point of view was in general that of Palestinian orthodoxy, of the type of which the Pharisees were the best representatives. Most of them, but probably not all, were written in Palestine. Most of them, but not all, were composed in the Hebrew language. It is a mistake to regard the writers as men of a pessimistic turn of mind, or to contrast them sharply, as a class, with the prophets. So far as religious teaching is concerned, it is not possible to draw any distinct line between prophecy and Apocalypse. The development in this regard was continuous, as some, at least, of the writers themselves felt; see the use of προφητεία, Rev. i. 3, xxii. 7 *et seq.* The appearance of the successive apocalypses did not mark successive periods of persecution, or unusual distress, as has sometimes been assumed. After the Book of Daniel, there is no evidence that any writing of this kind was called forth by the immediate circumstances of the people.

From the Jews this type of composition passed over to the Christians, who both wrote books of their own on this model, and still oftener appropriated existing Jewish books in their entirety or interpolated them. The additions to II Esdras (chaps. i., ii., xv., xvi.; called also "5 Ezra") are perhaps the most striking illustration of the last-named process. Other examples will be mentioned below.

§ V. The Jewish Apocalypses. The following is a list of the chief representatives of Jewish apocalyptic. As the several books are treated at length elsewhere, only the briefest description of them is given here, the aim being to present in each case such particulars as will best illustrate the history of the growth of this literature.

1. **Daniel.** The latter part of this book (written probably 165 B.C.) is the oldest Jewish Apocalypse known to us. Chaps. i., iii.-vi. have little or none of the "apocalyptic" character. For a characterization of chaps. vii.-xii., see above, § IV.

2. **Enoch.** Oldest portion written about 120 B.C.; the remainder within a period of perhaps fifty years. Original language was certainly Semitic, probably Hebrew. For the most part it is typically apocalyptic, and a mine of characteristic material; see § IV. Especially prominent features are angelology, secrets of the unseen world, explanation of natural phenomena, the history of the world, arranged in its successive "periods," and the Messianic kingdom.

3. **Slavonic Enoch** (or **Book of the Secrets of Enoch**). Written probably in the former half of the first century of the common era. Original language

was probably Greek. General character like that of the older book, but much more influenced by Greek thought. It contains some philosophical speculation. There are marked Gnostic elements, especially in the very detailed account of the Creation. Noteworthy features: the seven heavens, the millennium, and the condition of souls after death. The book is Jewish throughout. Some writers have attempted, but without sufficient reason, to show that it contains Christian additions and interpolations.

4. **Assumption of Moses.** Written, probably in Hebrew, at about the beginning of the common era. In form, not a vision or dream, but a prediction of the future history of Israel delivered to Joshua by Moses. The material which is more or less apocalyptic in character is contained in chaps. vii.-x., with which Dan. xi. 40-xii. 13 may be compared. The book as known to us is incomplete.

5. **II Esdras** (also **4 Ezra**). The Semitic (apparently Hebrew) original was composed about the year 90. In all respects a typical Apocalypse of the theological type, of which it is the best specimen. The instruction in hidden things here has to do chiefly with matters of religion and faith. Teaching by allegory is a prominent feature. The influence of Daniel (referred to by name in xii. 11) is very noticeable, especially in the dream-visions, chaps. xi.-xiii. The "signs of the end," v. 1-13, vi. 18-28. Messianic predictions, xii. 31 *et seq.*; xiii. 32 *et seq.*; 51 *et seq.*; xiv. 9, etc. The general resurrection, and last judgment, vii. 30-35. Extended account of the condition of souls after death, vii. 78-98. The standpoint of the book throughout is that of Palestinian Judaism (contrast, *e.g.*, the account of the Creation, vi. 38-54, with Slavonic Enoch, xxv.-xxx.), but the author is decidedly original, as well as orthodox. Chaps. i., ii., xv., xvi. are a later addition, apparently of Christian origin (see ii. 42-48).

6. **Apocalypse of Baruch** (preserved entire only in Syriac; hence sometimes termed the "Syriac Apoc. Bar."). Beginning of the second century. Original language Hebrew or Aramaic. A series of visions, connected by narrative, hortatory, or sometimes highly rhetorical passages. In its general character, the book is the inferior counterpart of II Esdras, to which it also sustains a very close literary relationship, the correspondence extending even to the phraseology. The features mentioned above as characteristic of II Esdras are present here also. The appended letter (chaps. lxxvii.-lxxxvii.) contains nothing of an apocalyptic nature.

7. **Greek Apocalypse of Baruch.** Greek text first published in 1897; an abridged Slavonic recension known since 1886. A work dating from the latter part of the second century. Originally Jewish, but now containing Christian additions. A good example of a degenerate Apocalypse of the Enoch type (see § IV.). Baruch is conducted by an angel through the five (originally seven?) heavens, and sees strange sights, the account of which is grotesque rather than impressive. Next to nothing is said about the future; and the religious element, usually so prominent in this literature, is almost wholy wanting. There is evident dependence on the Slavonic Enoch, as well as on the earlier Baruch literature.

8. **The Sibylline Oracles,** Books III.-V. A Jewish adaptation and expansion of similar heathen "oracles." The hypothesis of still further Christian additions is without sufficient ground. The plainly Jewish portions date from 140 B.C. down to about 80 of the present era. These Oracles lie quite outside the course of the characteristic apocalyptic tradition; but furnish in part a good example of the nearly related class of prophetical-eschatological writings (see § III.). Thus, in Book III., which contains the passages most nearly resembling the true Apocalypse: prediction of the successive kingdoms which are to bear rule over the Jews; the woes to come upon the various lands; the signs of the end of the world; the judgment day; the blessed age to come: lines 71-92, 167-198, 295-561, 608-623, 767-806. Similar passages in Book IV.: 40-48, 172-183. In Book V.: 155-161, 260 *et seq.*, 344-385, 414-433, 512-531. With all these, the familiar passages in Joel, Zech. xiv., Malachi, Isa. xxiv. *et seq.* should be compared.

9. **Testaments of the Twelve Patriarchs.** Probably a work of the first century of the common era, originally written in Hebrew. Chiefly haggadic Midrash, combined with some predictive prophecy. The only apocalyptic portions are in the Testaments of Levi and Naphtali. In Levi two visions are described: the seven heavens, ii.-v.; the seven angels, viii. See also xviii., prediction of the Messianic age. In Naphtali, v., vi. (Hebrew text, ii.-vi.), two dreams are narrated, which have something of the apocalyptic character. The whole book, in the form known to us, has been edited by Christian hands.

10. **Life of Adam and Eve** (or, in another recension, the **Apocalypse of Moses**). Original language probably Hebrew; date uncertain. It has received some Christian additions. The book contains hardly anything apocalyptic in the narrower sense; see, however, Apoc. Mosis, xiii.; prediction of the resurrection and of the future bliss in paradise (compare Dan. xii. 1 *et seq.*); and the fantastic visions in Apoc. Mosis, xxxiii.-xlii.; compare also Life of Adam and Eve, xxv.-xxviii. See ADAM, BOOK OF.

The following also deserve mention:

The Book of Jubilees. Sometimes classed with this literature, and in Syncellus (ed. Dindorf, i. 5) called the **Apocalypse of Moses.** It purports to have been given, through angels, to Moses on Mount Sinai, but in the character of its contents it is very far removed from being an Apocalypse. **Ascension of Isaiah** (also Vision of Isaiah). A brief Apocalypse, found combined with the older Jewish "Martyrdom of Isaiah," of which it forms chaps. vi.-xi., and also existing separately. It is a Christian product, however; the theory of a Jewish kernel is hardly tenable. **Apocalypse of Abraham.** A true Apocalypse, of the second century. Apparently Jewish, with Christian additions. Preserved only in a Slavonic version (ed. Bonwetsch, 1897). **Apocalypses of Elias** and **Zephaniah.** Coptic fragments, ed. Steindorff, 1899. Both probably Jewish in origin, but worked over by Christian hands. The **Apocalypses of Moses** and **Esdras** published by Tischendorf, "Apocalypses Apocryphæ," 1866, are Christian works. **Apocalypse of Sedrachis,** a late production, dependent on Tischendorf's "Apocalypsis Esdræ," and also upon II Esdras. Ed. by James, "Apocrypha Anecdota," 1893, pp. 127-137. **Apocalypse of Adam** is a Greek fragment described by James, *l.c.* 138-145. **Testament of Abraham,** and **Testaments of Abraham, Isaac, and Jacob** are published, or translated in extract, by James and Barnes, "Texts and Studies," ii. 2, 1892. These all contain some apocalyptic material, perhaps Jewish.

For a partial account of some characteristic medieval apocalypses, see Bousset, "Antichrist" (English trans.), pp. 72-78. Of the early Christian writings of this class, the most important for the history of Jewish apocalyptic literature are the New Testament **Revelations** and the **Shepherd of Hermas.** See also APOCRYPHA, ESCHATOLOGY, and the literature on the several apocalypses.

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Jüdische Apokalyptik, 1857; idem, *Messias Judæorum*, 1869; Smend, in Stade's *Zeitschrift*, 1885, v. 222–250; Gunkel, *Schöpfung und Chaos*, 1895; Bousset, *Der Antichrist*, Eng. trans. by Keane, 1896; idem, *Offenbarung Johannis*, 1896, pp. 1–11, and the Excursuses, *passim*; Schürer, *Gesch.* iii. 1898, pp. 181 *et seq.*; Milton S. Terry, *Biblical Apocalyptics*, New York, 1898; Wellhausen, *Skizzen und Vorarbeiten*, 1899, vi. 215–249; Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 1899; R. H. Charles, *Book of Enoch*, 1893; idem, *Secrets of Enoch*, 1896; idem, *Apocalypse of Baruch*, 1896; idem, *Hebrew, Jewish, and Christian Eschatology*, 1899.

C. C. T.

Growth Out of the Older.

APOCALYPTIC LITERATURE, NEO-HEBRAIC: The Neo-Hebraic apocalyptic forms but one branch of Apocalyptic Literature, a species of literature exhibiting many ramifications, and represented in a complex but unbroken chain, from the time of the Maccabean War down to the close of the Middle Ages. It is characteristic of Apocalyptic Literature from its very beginning that it did not remain confined to its native Palestine. It made its way almost immediately to Hellenistic Alexandria, where it appears in the Greek language under the mask of the heathen Sibyl and with other mythological embellishments. The same thing occurred again when, at the rise of Christianity, the Church took over the apocalyptic without change in essence or even in artistic form from the Synagogue, and made it her own—a fact admitted by all modern New Testament critics—and the apocalyptic writings, thereafter naturalized in the literatures of the Occident as of the Orient, may be traced through the centuries. Nor did this transplanting process take place only in apostolic times. In the course of its development the Christian apocalyptic drew freely from later Jewish sources, which, on the other hand, were often influenced directly or indirectly by the apocalyptic of the Church. Considering this uninterrupted flux and reflux of Apocalyptic Literature during upward of a millennium and a half, it seems on the face of the matter improbable that the Neo-Hebraic apocalyptic should date no farther back than the middle of the eighth century, as Zunz (compare "L. G." pp. 603 *et seq.*; "G. V." 295, ix. 417 *et seq.*) and Grätz ("Gesch." v. 441; "Monatsschrift," viii. 67 *et seq.*, 103 *et seq.*, 140 *et seq.*, ix. 60 *et seq.*) maintained, and still more improbable, that it should exhibit, as these scholars believed, an entirely new character and trend of thought, the resultant of the specific influences and tendencies operating in medieval times. The apocalyptic research and discoveries of the last few decades have proved, indeed, that quite opposite conclusions as to date and character must be drawn. It has been shown ever more convincingly, that the characteristic feature of Apocalyptic Literature is constancy in ideas, the same set of thoughts being handed down from generation to generation without undergoing any material modification. It has been pointed out further, that the intricate connection among the different apocalypses, where direct literary influence is frequently out of the question, can be explained only by the assumption of an apocalyptic tradition, transmitted orally as an esoteric doctrine. In the same way as Christianity created no new and characteristic apocalyptic expectations, so a later age adopted its apocalyptic material ready for use from the past; the Middle Ages did not create nor invent in this province, they merely worked over the material handed down to them, putting merely a new stamp on the old coin; their task was, on the one hand, to apply the old hopes and promises to the present, and, on the other, to interpret the present according to these hopes. In the case of the Neo-Hebraic apocalyptic it was precisely the same.

The nature and object of the Neo-Hebraic are the same as those of the older apocalyptic. The great question in it, too, is, how and when will the period of Messianic glory be realized: a natural question in postexilic times, in the face of the unfulfilled promises of the Prophets. The answer—identical with that given in Daniel and the succeeding apocalypses—lay in the dualistic conception of two worlds: a present world (עולם הזה), corrupt by reason of the evil powers inherent in it; and a future ideal world (עולם הבא)—a conception of things due, in part at least, to foreign influences. The logical consequence of this dualistic belief was (1) that God's plan of salvation can be realized only after all the evil powers—the host of Satan and the heathen subject to them, together with the world itself—shall have been annihilated, and (2) that the future world, with all its blessings preexisting from eternity in heaven, shall then, at the end of time, descend thence and replace the old world, having the perfect, glorious New Jerusalem for its center. In the Neo-Hebrew, as in the older Apocalyptic Literature, the eschatological drama is enacted not in one era, but in two: the temporary Messianic interim, and the everlasting kingdom of heavenly bliss—the latter offset by the everlasting torments of hell in store for the wicked.

General Tone.

In general tone and coloring the older apocalypse served as model for the Neo-Hebrew. It shows the same particularism and narrow nationalism that predominate in the later, according to which the kingdom of God means salvation for faithful Israel alone, but for the unrepentant heathen world damnation. Similarly the Christian apocalyptic grants future bliss only to the faithful adherents of the Church. In like manner, the gross sensuousness in the detailed description of the joys of the Messianic and supramundane world is quite common in the older apocalyptic. So also is the fact that besides the revelations regarding the end of time, and the occurrences in that period, there are not infrequently other revelations concerning supernatural subjects—for example, heaven, hell, and paradise, the mysteries of the Creation, the course of the universe, angels, and the whole world of spirits, even God Himself—and in these revelations, the fantasy in the older apocalyptic is quite as unrestrained and extravagant as that in the later. Similarly, the one-sided emphasis laid in the Neo-Hebraic apocalyptic upon the ideal way in which the Torah is to be fostered in the future world, and on the pouring out of the Holy Spirit over all men, is in conformity with the spirit of the older apocalyptic; in fact, is in accord with the whole development of the religious life and thought of the Jews from the time of the Maccabees, according to which the Torah is not only the creative, preservative principle, which existed ages before the creation of the world as the essence of God's consciousness, but is also the sum and center of God's design with man (compare Sirach, xxiv.; Baruch, iii. 14 to iv. 1; Enoch, xlviii. 1; Sibylline, iii. 757 *et seq.*, 769 *et seq.*, 787; Abot, vi. 10; Pes. 54*a*; Zeb. 116*a*; Mekilta, 68*b*—ed. Weiss; B. B. 75*a*; Pesik. 107*a*—ed. Buber—etc.). Schürer's remark is to the point, that fulfilment of the Law and hope of future glory were the two poles around which the whole religious life of later Judaism revolved ("Gesch." 3d ed., ii. 466 *et seq.*). This also accounts for the fact that the apocalypses repeatedly contain legal instruction and exposition of the Law besides the revelation of the future and other supernatural mysteries; see Book of Jubilees and Testaments of the Twelve Patriarchs for the older literature, and the "Alphabets of R. 'Akiba" and "Otot" or "Milḥamot Melek ha-Mashiaḥ" for the Neo-Hebrew.

Finally, the Neo-Hebrew apocalypses likewise show all the external characteristics of the older. Like these, they claim to be revelations made through the medium of angels, and their authors conceal their real identity by pseudonyms, borrowing for this purpose the names of celebrated holy men of the past—hence the name *Pseudepigrapha* for the apocalyptic writings. The authors skilfully add plausibility to the claim that their writings are ancient prophecies, by making a review of contemporary, and frequently also of past, history, in the guise of a vision of the future. In this way every apocalypse contains the key to the date of its origin, this date coinciding with that period at which such "prophecy after the event" breaks off, and the real prophecy of the future begins, the prediction of the immediate approach of judgment for the wicked and of salvation for the good. This pious deception on the part of the writers was for the purpose of awakening in the hearts of their readers, who were living in a period of gloom and bitter trial, that belief in the blissful future promised them, which filled their own souls. For in times of oppression and persecution the apocalypse was essentially the literary medium through which the minds of the faithful were appealed to, and it could attain such power only through an alleged sanctity as an ancient revelation.

External Characteristics.

This leads to the corollary that every age of great political agitation had its apocalypses, and that it would seem impossible that all productive activity in this sphere should have lain utterly dormant during the Talmudic period. The oldest apocalyptic monument, the Book of Daniel, is the direct fruit of the fanatical religious persecution exercised by Antiochus Epiphanes (see Apocalypse). When the Jews came into conflict with the Roman empire, a conflict lasting for two centuries, every phase of this varying drama was accompanied by apocalypses, from the conquest of Jerusalem by Pompey to the despotic rule of Antony and Cleopatra in Egypt, and down to the last desperate struggle and bloody persecution under Hadrian. In like manner, as will be mentioned, there are apocalypses contemporaneous with the great political vicissitudes of the Sassanian period (227–642). But apart from independent apocalypses themselves, the Talmud contains much apocalyptic matter that not only attests the interest with which the Jews followed the wars against Rome waged by Sapor I. (died 271) and Sapor II. (died 379), believing that these wars were the unmistakable signs of the imminence of God's kingdom, but proves also beyond doubt that apocalyptic writing flourished no less in Talmudic than in post-Talmudic times. For example, a passage in Yoma, 10*a*, for which Joshua b. Levi, a contemporary of Sapor I., is mentioned as the authority, shows how, in the face of the victorious wars of Sapor I. against Rome, the prophecy contained in Dan. viii. (about the war between the Medo-Persian and the Grecian kingdoms) was believed to refer to Sapor's wars with Rome. To determine the ultimate issue of these wars, an old and familiar apocalyptic tradition was there cited, according to which, before the advent of the Messiah, Rome, the fourth and last world-monarchy, would extend her godless dominion over the whole world for the space of nine months. Similarly, in Shebu. 6*b* there is a passage dating from the time of Sapor II.'s wars with Rome, in which the statement in Dan. vii. 23 about the fourth world-monarchy is quoted to show conclusively that no other outcome is possible than that Rome should triumph over Persia. In Sanh. 97*a*–98*b* there are preserved a number of apocalyptic calculations of those times; also, among other things, excerpts from revelations which the above-mentioned R. Joshua b. Levi—who also figures as the author of an apocalypse (see below)—was supposed to have received from the mouth of the prophet Elijah as well as from the very Messiah himself.

In the Talmudic Age.

The entire Apocalyptic Literature is of great historical value. Toward the close of antiquity and through the Middle Ages it exercised extensive and permanent influence on the thought of the times. It reflects the hopes and fears which swayed the masses for over fifteen hundred years, and reflects them more directly than any other class of contemporary literature. All the strange erratic thoughts—which seem now but the outgrowth of a morbid fantasy, so grotesque and unmeaning do they appear—were once full of life and keen significance, and had the power to move the readers to the depths of their being. The uneasiness and solicitude about the approaching end of the world, which were of constant recurrence during the Middle Ages, were nothing more than the impression made by the threats and promises of the apocalypses upon minds already susceptible and excited by external events. And in the history of the Jews in particular, the apocalypse was one of the most telling factors, contributing, as it did in such large measure, to determine the unique course of its development until long after the close of the Middle Ages. The courage and persistency in their belief which the Jews have shown from the time of the Maccabees down to modern times, their indomitable hope under persecution, their scorn of death, were all nourished by the Apocalyptic Literature. The darker their present grew, the more desperate their condition in the later medieval period, the more eagerly did their minds turn to the comfort offered by the apocalyptic promises which predicted the end of their suffering and the dawn of their delivery.

Historical Value.

The following outlines of the separate apocalypses will illustrate the characteristics of the Neo-Hebrew apocalyptic. Only certain general points, however, are treated here, as the preliminary investigation, upon which any exhaustive treatment would have to be based, has not yet been made in this branch of Apocalyptic Literature.

1. Book of Enoch (Ḥanok), ספר חנוך: Even up to the present day this book has been confounded with "Pirḳe Hekalot," also said to have been written by R. Ishmael, and hence has been called erroneously ספר היכלות. That the "Book of Enoch" is the original title is established by a manuscript in the Bodleian Library, and by the fact that the apocalypse is quoted under that name in the older medieval literature. There are two editions of this book, one by Jellinek, bearing the title ספר היכלות ונקרא גם כן ספר חנוך ("Bet ha-Midrash," 1873, v. 170–190), giving the text of the Munich Codex, No. 40, f. 121*b*–132 (not f. 94–102, as there described by Jellinek). The other appeared under the title ספר היכלות מהתנא ר׳ ישמעאל כהן גדול (printed together with a prayer attributed to R. Ishmael), in Lemberg, 1864, and was reprinted in Warsaw, 1875. According to the title-page, the latter gives the text of a very old manuscript, and in many cases has better readings than Jellinek's edition. An unedited manuscript of this apocalypse is in the Bodleian Library (Op-

Book of Enoch.

penheimer, 556, old number 1061), and bears the title ספר חנוך לר׳ ישמעאל כהן גדול (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 1656, 2; Steinschneider, "Cat. Bodl." pp. 532 *et seq.*). Both the printed editions are incomplete, but fortunately they supplement each other.

After chapter xvi. of Jellinek's edition six chapters are missing. The Lemberg edition breaks off suddenly in the middle of the apocalypse, what follows belonging to "Hekalot Rabbati" with the exception of the "addition" (תוספת) in chapter xxix., which is taken probably from one of the recensions of the Alphabet-Midrash of R. Akiba (see below). The number of chapters in Jellinek is forty-two, which, with the six missing chapters (supplied by the Lemberg edition) makes forty-eight, and this is also the number which, according to Neubauer, is contained in the Bodleian manuscript.

This apocalypse is quoted very often in the rabbinical literature of the Middle Ages, particularly in the cabalistic branch. In the Zohar it is even twice called "Sefer Razin de Ḥanok" ("The Book of the Secrets of Enoch") (at the beginning of section *Teẓawweh*, ii. f. 80*b*, ed. Amst.; for other passages in the Zohar in which the book is quoted, see Zunz, "Etwas über Rabbinische Literatur," p. 13). Excerpts of chaps. i. to xvi. are contained in the manuscript works of Eleazar of Worms (Cod. Munich, 81) "with many better readings" than in Jellinek (Steinschneider, "Hebr. Bibl." xiv. 32 *et seq.*). A new critical edition is much to be desired, and in connection with the preparation of such, it would be necessary to determine to what extent the quotations from the Book of Enoch in the rabbinical literature of the Middle Ages belong to the present book, or are taken from other books of Enoch. There are, for example, lengthy quotations from the Book of Enoch in the manuscript work, "Mishkan ha-'Edut" of Moses de Leon, which are not in the book under consideration (given by Jellinek, "B. H." ii. 31, iii. 195 *et seq.*, and variants by Steinschneider, "Hebr. Bibl." iv. 152 *et seq.*).

This book is an interesting specimen of the apocalypse, and illustrates strikingly many of the characteristics of the literature to which it belongs. It shows an intimate dependence upon the "Book of the Secrets of Enoch" discovered some years ago in a Slavonic translation. A brief synopsis of the book will best show the metamorphosis which the old pseudepigraphic writing underwent, and what new elements from other apocalypses were added in the process; it will also show that there is justification for considering it a genuine apocalypse and treating it altogether apart from the "Hekalot" literature.

The book opens with the verse Gen. v. 24 concerning Enoch's godly life. R. Ishmael narrates how he ascended into heaven to see the Merkabah, and how, after he had passed through six heavenly halls, Meṭaṭron came to meet him at the entrance to the seventh, and conducted him inside, leading him straight before the celestial chariot into the presence of God (compare "Secrets of Enoch," xxi. 2*b*–5). At the sight of the heavenly hosts Ishmael fell unconscious; but God motioned them back and Meṭaṭron restored Ishmael to consciousness. Ishmael then proclaimed the glory of the Lord, and all the angels joined him. In chap. ii. Meṭaṭron conquers the objection of the angels to Ishmael's approach to God's throne. In chaps. iii.–v. and vii.–xvi. Meṭaṭron relates to Ishmael that he is Enoch b. Jared, and that at the time of the Deluge God had him translated to heaven, by his angel 'Anpi'el, in a chariot of fire, that there he might bear eternal witness against his sinful contemporaries. Further, that God, overcoming the protests of the heavenly hosts, transfigured him with the rays of heavenly glory and made him as one of themselves, in order that he might serve before His throne as one of the highest angel-princes (compare "Secrets of Enoch," xxii. 6*b*–10); that first, however, the Angel of Wisdom, at God's command, had instructed him in all wisdom and knowledge (compare *ib.* xxii. 11, 12 and xxiii.) and had imparted to him all the mysteries of creation, of heaven and earth, of past and future things, and of the world to come (compare *ib.* xxiv.–xxxiii. 2). In chap. vi. Meṭaṭron tells Ishmael that, after Adam was driven out of paradise, God abode under the tree of life, and the angels and heavenly hosts descended to the earth in many divisions. Adam and his generation, sitting at the entrance to paradise, beheld the heavenly glory until, in the time of Enoch, 'Aza and 'Azael led men to idolatry (compare *ib.* xxxi. 2, where it is said, however, that at the time Adam dwelt in paradise "God made the heavens open to him that he might behold the angels," etc., and the following words, the meaning of which is obscure, occur: "and he was constantly in paradise").

Contents of "Enoch."

Chaps. xviii.–xxii. (not in Jellinek's edition) describe the seven heavens with their hosts of angels, and the courses of the sun, moon, and stars, dwelling with special minuteness on the highest heaven and its hosts. This account is an interesting mixture of the description of the seven heavens contained in "Ascensio Isaiæ" and of that given in the "Secrets of Enoch." As in the former, the seven heavens are represented as being inhabited by angels, and as increasing in glory in each successive heaven; and they are described in the descending order. And just as recension A of "Secrets of Enoch" mentions, besides the seven heavens, an eighth (*muzalot*) and a ninth (*kuchavim*) and above them all a tenth (*'arabot*), the seat of God's glory, so this book has a separate heaven for the sun and moon, together with the stations of the moon (*mazzalot*), another for the stars (*kokabim*)—with the difference, however, that these two are under the seven heavens—and a highest heaven over them all, called here also *'arabot*, the abode of God and of the highest angelic hosts.

In chap. xxiii. Meṭaṭron describes to Ishmael the winds issuing from the cherubim of the heavenly chariot, and tells how these, after traversing the universe, enter paradise to waft the fragrant odors and exquisite perfumes there unto the pious and just, for whom paradise and the tree of life are prepared as an eternal inheritance (compare "Secrets of Enoch," ix. and the somewhat obscure passage in viii. 5*d*–6). In chaps. xxiv.–xxvi. Enoch (Meṭaṭron) gives Ishmael a description of the chariot and of the many-eyed, radiant, God-praising Ofanim and Seraphim (compare *ib.* xx. 1, xxi. 1), the latter of which burn the accusations against Israel, which Satan, in conspiracy with the guardian angel of Rome and the guardian angel of Persia, continually sends in. In chap. xxvii. he describes the archangel Radveri'el, the heavenly registrar and keeper of the archives (compare *ib.* xxii. 11 *et seq.*); in xxviii.–xxix., the "Irin and Kaddishin," who daily sit in judgment with God; in xxx.–xxxiv., the judgment itself; in xxxv.–xl. he tells how the heavenly hosts pass into the presence of God to praise and glorify Him with the song, "Holy, Holy, Holy is the Lord Ẓebaot!" and how, at that, the Ofanim, Cherubim, Ḥayyot, and Seraphim standing around the throne prostrate themselves in adoration, responding with, "Praised be the glory of His Kingdom forever!" (compare *ib.* xx. 3*b*–xxi. 1).

In chaps. xli.-xlvii. Enoch (Meṭaṭron) reveals to Ishmael the mysteries of creation, and shows him the repositories of the rain, snow, hail, thunder, and lightning; the courses of the stars; the spirits of those angels who were punished because they did not give praise to God at the right time, and whose bodies were turned to great fiery mountains (in striking analogy to Ethiopic Enoch, xviii. 11-16, xxi.); the souls of the righteous departed, who hover around God's throne in the form of birds, and the souls of the righteous yet unborn; the places of punishment and the tortures of the wicked in hell (compare "Secrets of Enoch," x.). Then Ishmael sees how the souls of the Patriarchs and of all the righteous ascend out of their graves to heaven, beseeching God to deliver His people Israel from their bondage among the heathen. God answers them that the sins of the wicked hold back the delivery of His people and the realization of His kingdom. While the Patriarchs are weeping at this declaration, Michael, Israel's guardian angel, intervenes, pleading for Israel's delivery. Thereupon Meṭaṭron lets Ishmael survey all past and future ages from Adam to the end of time: he sees Messiah b. Joseph and his age, and Messiah b. David and his age, together with the wars of Gog and Magog and the other events of the Messianic era. In the concluding chapter (xlviii.), Meṭaṭron shows Ishmael the glorious future Jerusalem, where the souls of the righteous stand praying for its advent upon earth. At the same moment God's right hand pours forth five streams of tears which, falling into the ocean, cause the world to shake; and God avers, that, although there is no righteous man upon earth whose intercession could bring about Israel's delivery, yet He will save them for His own sake, for the sake of His justice and His own goodness. God prepares Himself to reveal His mighty power to the heathen; whereupon Israel will be immediately delivered and the Messiah will appear to them, in order to conduct them to Jerusalem, where they, to the exclusion of the tyrannical heathen, will share his kingdom, and God will be king over the whole earth.

Date of Composition.

Apart from the fact that R. Ishmael, of the period of the Hadrianic persecution, figures as the author, and from the allusion in the last chapter to the destruction of the Temple (through which data the earliest date possible is fixed), there are no definite references to historical events and conditions from which the date of the composition of the "Book of Enoch" could be more exactly determined. There is, however, a passage in Talmud Berakot about R. Ishmael which naturally suggests itself in this connection, and which admits of the adoption of at least a latest possible date. The passage (7*a*) reads:

> "R. Ishmael b. Elisha related: 'Once I entered into the inmost sanctuary to offer incense; there I saw Akatriel Yah YHWH Ẓebaot sitting upon the high and exalted throne of mercy, and He said to me: "Ishmael, My son, bless Me!" Thereupon I spoke: "May it please Thee that Thy mercy conquer Thy anger and that Thy mercy gush forth as is the way of mercy; mayest Thou deal with Thy children according to Thy mercy, and requite them, though contrary to the rules of the rigid law [compare the version of MS. Munich]."'"

Compare also the passage immediately preceding: "What does God pray? Raba says, 'May My mercy conquer My anger, and may My mercy gush forth as is the way of mercy, and may I deal with My children according to My mercy, and requite them, though contrary to the rigid rules of the Law.'" The parallel is obvious. The passages quoted compel the conclusion that the Hebrew Book of Enoch can not have been written later than the time of the completion of the Babylonian Talmud.

2. An apocalyptic fragment, in which R. Ishmael likewise figures as the author, is preserved in the "Siddur" of R. Amram Gaon (of the second half of the ninth century), 3*b*, 12*b*-13*a*. It is also contained in one of the recensions of the "Legend of the Ten Martyrs" (Jellinek, in "B. H." vi. 19-30), where, however, it does not fit in naturally, and is, therefore, to be considered as a later insertion. Gerson b. Asher Scarmela first printed it in "Yiḥus ha-Ẓaddikim," which appeared in Mantua in 1561, but with additions at the beginning and at the end, which additions in different versions are all to be found in the various recensions of the "Legend of the Ten Martyrs," and are contained in part also in chaps. iv.-v. of the "Hekalot Rabbati." These portions bear evidence of being later additions in the fact that the last of those at the end treats of the preparations which, in the legend, preceded Ishmael's ascension, but which, in the context here, would seem to be events following his return from heaven. On account of the relationship of these additions to chaps. iv.-v. of the "Hekalot Rabbati," Jellinek published them together with the fragment as "Hekalot-Zusätze" in "B. H." v. 167-169. Gaster gives a translation of the fragment in the "Journal of the Royal Asiatic Society," 1893, pp. 609 *et seq.*

In this fragment R. Ishmael relates that Ssngir, one of the chief angels, revealed to him the sufferings reserved for Israel; and when he expressed wonder that Israel could ever endure these, the angel showed him still greater sufferings in store—captivity, famine, and pillage. As Ishmael and the angel parted, the former heard a voice proclaiming in Aramaic:

> "The sanctuary will be destroyed, the Temple burned down, and the royal palace made desolate; the king's sons will be killed, his wife widowed, and youths and maidens dragged away as booty; the altar will be profaned and the table for the showbread be carried off by the enemy; Jerusalem will be turned into a wilderness, and the land of Israel will become a picture of desolation."

Upon this announcement Ishmael fell to the ground unconscious, but was restored by another of the chief angels, of whom he then asked if there were no remedy for Israel. For answer the angel led him to the place where salvation and comfort were prepared; and Ishmael saw there groups of angels weaving garments of salvation for the righteous of the future world, and making magnificent crowns out of precious stones and pearls, perfumed with nectar and all sorts of fragrant odors, one of which crowns was of especial brilliance. The angel informed Ishmael that the crowns were intended for Israel, the especially magnificent one being for King David. Amid the roar of the motion of the heavens with their armies of stars, and all the hosts of angels, and amid the sound of a great mysterious rustling which proceeded from paradise, Ishmael heard: "YHWH reigns forever: thy God, O Zion, to all generations! Halleluiah!" Ishmael then saw David, king of Israel, approach, followed by all the kings of his dynasty, each one with a crown on his head; David's crown outshining all the others, its brilliance radiating to the ends of the earth. David went up to the heavenly Temple, placed himself upon the throne of fire prepared for him near God's throne, and presented his homage to God in hymns of praise, proclaiming the eternal duration of His kingdom. Meṭaṭron with his angel-hosts, heaven and earth, and, last of all, the kings of the house of David, joined in the shout of praise: "YHWH will be king over the whole earth; on that day YHWH will be One and His name One!"

The Messianic doctrine in this fragment, in which David figures as the Messiah, is unique, not only as far as the Neo-Hebrew, but as far as apocalyptic in general is concerned. It compels the conclusion that this fragment is distinct from the "Book of Enoch" (treated above) as the work of an altogether different author. Further, it indicates a very early origin, which is fully confirmed by the "prophecy after the event"; the Ishmael in this apocalypse too can only be the rabbi Ishmael, extolled in legend as a martyr of the Hadrianic persecution. Hence the date of composition must fall after the destruction of the Temple; and the only event which can come into consideration as making such a prophecy comprehensible is the disastrous termination of the reign of Bar Kokba. At that juncture the conditions and events furnished a basis for the "prophecy after the event" contained in the apocalypse under consideration: that the Temple would be profaned and destroyed, the royal palace demolished, Jerusalem turned into a desert, and the whole land of Israel rendered desolate. Indeed the fragment reads as if it were written under the immediate impression of the Hadrianic persecution. It seems plausible that this book was the intermediary through which the peculiar metamorphosis of the "Secrets of Enoch," into the Neo-Hebrew Book of Enoch, was accomplished.

Ascension of Moses.

3. The Ascension of Moses: The Latin version of "The Assumption of Moses," which is preserved only as a fragment, must certainly have contained, in its missing part, an account of the death of Moses and of the dispute between the archangel Michael and Satan (or the angel of death) over the dead body. Among the Neo-Hebrew apocalypses there is an "Ascension of Moses," as well as a fragment which, besides revealing the future, tells of the death of Moses and of the dispute that ensued after his death. This apocalypse was published for the first time in Salonica in 1727, under the title גדולת משה, and has been printed several times since (in Amsterdam, 1754; Warsaw, 1849, etc.). It was translated by Gaster (*l.c.* pp. 572–588) under the title "The Revelation of Moses." An Arabic translation also exists in the Karaite manuscript, written in 1828, discovered by Tischendorf in the library of the University of Leipsic (Codex Tischendorf, xliv.), and described by him in "Anecdota Sacra et Profana," p. 74, and by Jellinek in "Monatsschrift," ii. 245, 360 *et seq.*, and "B. H." ii. 9 *et seq.*, 19. This Arabic version has a longer introduction, and varies somewhat in the text from our version. The contents of the book, according to Gaster's translation, are thus summarized. For the modesty displayed by Moses when summoned to appear before Pharaoh to demand the liberation of the Israelites, God commands Metatron (Enoch) to allow Moses to ascend into heaven. After Metatron has transformed Moses' body into a fiery figure like unto that of the angels, he leads him up through the seven heavens. In the first heaven Moses sees waters "standing in line," and windows to let in and out all the things pertaining to human life and its needs. In the second heaven he sees the angels who control the clouds, the wind, and the rain; in the third, the angels placed over vegetation; in the fourth, those over the earth, sun, moon, stars, planets, and spheres; in the fifth, angels half of fire and half of snow; in the sixth, the "Irin and Kaddishin"; in the seventh, 'Arabot, he sees first the angels "Wrath and Anger," then the angel of death, then the ḥayyot standing before God, and finally an angel engaged in teaching the souls which were created by God at the time of the Creation and placed in paradise. (At this point occur two passages of later interpolation, one from Pes. 54*a–b*, treating of Nebuchadnezzar's presumptuous desire "to ascend the heights of the cloud and to be like the Most High" [Isa. xiv. 14], and the other from the Zohar, intended to show that Moses really ascended to heaven.)

Hell and Paradise.

God then tells Moses that He will confer on him the further privilege of seeing hell and paradise, and, at God's command, the angel Gabriel conducts Moses to hell. There he sees the manifold torments and punishments of the different classes of sinners, those who were envious of their fellow men and bore false witness against them; women who exposed their charms to young men; sinners who committed adultery, theft, and murder; those who perjured themselves; those who desecrated the Sabbath, despised the learned, and persecuted orphans; those who committed sodomy and idolatry, or cursed their parents; those who took bribes, put their fellow men to shame, delivered up their brother-Israelite to the Gentile, and denied the oral law; those that ate all kinds of forbidden food; usurers; apostates, and blasphemers; those who wrote the ineffable name of God, and those who ate on Yom Kippur. Gabriel then leads Moses into paradise. Here he sees first the guardian angel of paradise, sitting under the tree of life, who shows him the several costly thrones erected in paradise, each surrounded by seventy angels—the thrones for the Patriarchs, for the scholars who studied the Law day and night for the sake of heaven; for the pious men, for the just, and for the repentant—and a throne of copper, prepared for the wicked whose sons are pious, as in the case of Terah. Finally, he sees the fountain of life welling forth from beneath the tree of life, and dividing itself into four streams, and four rivers flowing under each throne, "the first of honey, the second of milk, the third of wine, and the fourth of pure balsam." (Here another passage from the Zohar, interrupting the narrative, is inserted.) As Moses is leaving paradise a voice calls from heaven: "Moses, . . . as thou hast seen the reward which is prepared for the just in the future world, so also in the days to come shalt thou see the rebuilding of the Temple and the advent of the Messiah, and shalt behold the beauty of the Lord and shalt meditate in His Temple."

Up to the present no attempt has been made to ascertain the date of composition of this apocalypse; but the allusion in the last chapter to the rebuilding of the Temple places it after that event. The descriptions of the different classes of sinners in hell and their punishment are strikingly similar to (in fact, are in parts identical with) those found in a number of Christian apocalypses; namely, the "Apocalypse of Peter," that of "Pastor Hermas," and the second book of the "Sibylline Oracles" (all three written in the second century), and the later apocalypses of Esdras and Paul, both perhaps dependent upon the "Apocalypse of Peter." It is possible that a critical examination of these relations might throw further light on the date of composition of "The Ascension of Moses."

4. The Assumption of Moses: This is a fragment preserved in the "Midrash Bereshit Rabbati" of R. Moses ha-Darshan (a manuscript in the library of the Jewish congregation in Prague), which was published by Jellinek in "B. H." vi. § 22. It is intended as an exegesis to Gen. xxviii. 17*b*. The following is a synopsis of its contents:

As the time for Moses' death approached, God permitted him to ascend into heaven, and unveiled to him the future world. There Middat ha-Raḥamim (the Attribute of Mercy) came to him, saying: "I will announce good tidings." Turning his eyes to the throne of mercy, Moses saw God building the Temple out of precious stones and pearls; he saw also the rays of the Godhead, and Messiah the son of David with the Torah in his arms; also his own brother Aaron in priestly robes. Aaron imparted to Moses that his death was near at hand, whereupon Moses asked God for permission to speak with the Messiah. The latter then revealed to him that the sanctuary which God was then constructing was the Temple and the Jerusalem, which would be established for Israel in the future world to endure for all eternity, and that God had shown the same Jerusalem to Jacob in his dream in Beth-el. To Moses' question when the new Jerusalem would descend to earth, God replied: "I have not yet revealed the end to any one; should I reveal it to thee?" Thereupon Moses said, "Give me at least a hint from the events of history," and God answered: "After I have scattered Israel among all the nations, I will stretch out My hand to gather them in a second time from all the ends of the earth." Moses then joyfully departed from heaven, followed by the angel of death, who demanded his soul. Moses refused to yield it; but finally God appeared to him, and he surrendered his soul to God willingly and cheerfully.

5. The Revelation of R. Joshua b. Levi: It has already been noted that the Babylonian Talmud tells of revelations which R. Joshua b. Levi was supposed to have received from the prophet Elijah and from the Messiah. In this apocalypse R. Joshua himself figures as the author. The book first appeared in the collection "Liḳḳutim Shonim," published in 1519 at Constantinople, under the title מעשה דר' יהושע בן לוי (The Story of Rabbi Joshua ben Levi), and it has since been reprinted several times, under the same title; subsequently by Jellinek in "B. H." ii. 48–51. Gaster published a translation of it (*l.c.* pp. 591–596) with the correct title, "The Revelation of R. Joshua b. Levi"; for the contents leave no doubt that it really is an apocalypse. An Aramaic version also existed, a fragment of which is preserved in Moses b. Naḥman's "Torat ha-Adam" (it is to be found in different editions of the book and also in Jellinek's "B. H." v. 43 *et seq.*). Jellinek points out that this Aramaic version is a proof of the ancient origin of the apocalypse (*l.c.* ii. 18), of which the following is a summary:

As the time of R. Joshua b. Levi's death was drawing near, God sent the angel of death to him, commissioning him to fulfil whatever R. Joshua might wish. The latter requested to be shown the place awaiting him in paradise, and desired the angel to give his sword to him. Upon arriving in paradise, Joshua, against the will of the angel, leaped over the wall: God allowed him to remain there, but commanded him to return the sword. Elijah called out: "Make way for the son of Levi!" The angel of death thereupon related the incident to R. Gamaliel, who sent him back to R. Joshua with the request that he explore both paradise and hell and send him a description of them. R. Joshua carried out this request. Here follows a description of the different compartments of paradise, seven in number. In the first dwell the proselytes to Judaism; in the second, repentant sinners with King Manasseh presiding over them; in the third, the Patriarchs and the Israelites who came out of Egypt, David and Solomon, and all the kings of their house; in the fourth, the perfectly righteous. In the fifth, which is of special splendor and exquisite beauty, are the Messiah and Elijah, the latter caressing the Messiah and saying to him, "Be comforted, for the end draweth nigh!" The Patriarchs also speak in the same strain at certain times, as do Moses and Aaron, David and Solomon, and all the kings of Israel and Judah. In the sixth, dwell those who died in piety; and in the seventh, those who died for the sins of Israel.

Contents of "Revelation."

To his question, whether any of the heathen, or even any of his brother Esau's descendants, were in paradise, R. Joshua received the answer, that they obtained the reward for their good works in this world, and therefore in the other world must dwell in hell; in the case of the sinners in Israel, however, just the opposite principle is followed. Hell could not be viewed immediately, for just at that moment the news reached heaven of the execution of the Ten Martyrs.

When R. Joshua entered hell some time later, he saw there ten heathen nations, over whom, as a punishment for his disobedience to his father, Absalom, the son of David, is compelled to preside. Seven times a day these heathen are burned by angels in pits of fire, being brought out whole again every time. Absalom alone is excepted from this punishment: he sits upon a throne, honored as a king.

6. The Alphabets of R. Akiba (אלפא ביתא or אותיות דרבי עקיבא) comprise a number of writings treating the same theme. The chief center of thought of all of them is the mystical signification, already mentioned in the Talmud, of the letters of the alphabet and of their written forms, and the mysteries of the names of God made up of four, twelve, and forty-two letters. In the Jerusalem Talmud (Ḥag. ii. 77*c*) there is a dissertation on the letters by means of which the world was created; and there, as in these writings, it is stated that the present world was created with He (ה) and the future with Yod (י), and eschatological theories are built up out of the forms of these letters. In the Babylonian Talmud (Shab. 104*a*), also, all sorts of similar interpretations are given in regard to the names, forms, and combinations of the various letters, and are made to bear upon eschatological questions in the same way as in these apocalypses. In Ḳid. 71*a*, it is said that the mysteries of the three names of God were treated as esoteric doctrine, and that whoever became thoroughly initiated into the mystery of the name consisting of forty-two letters might be sure of inheriting both the present and the future world. Similarly, R. Akiba, the reputed author of the "Alphabets," is especially commended in the Talmud as interpreter of the strokes, dots, and flourishes of the letters (compare, for example, Men. 29*b*; see also Akiba ben Joseph). Up to the present time, the pseudepigrapha in question have been generally considered mystical writings treating upon some eschatological points, not as real apocalypses; but the different compositions, as far as they are known, show clearly that the real theme of all is the eschatological problem, and that the discussion of the other supernatural mysteries only goes hand in hand with this, as in the apocalypses hitherto noticed.

Theme of the Alphabets.

So far, two of the alphabets have appeared in print, one of which is three times as long as the other: the longer was published first in Constantinople, 1519 (in the above-mentioned collection), and again in Venice, 1546. Both editions are incomplete; but the gaps are filled in part by the Cracow edition, which was published in 1579, was reprinted in Amsterdam, 1708, and which contains also the shorter version. Jellinek published both in "B. H." iii. 12–

49, 50–64; the longer, based on the incomplete Constantinople-Venice edition. Several manuscripts of both have been preserved; as, for example, in the Munich Codex 22, folio 70–103, which supplies the gaps purposely left in the longer composition in the Cracow-Amsterdam edition; in the Vatican Codex, 228, 3 (see Wolf, "Bibl. Hebr." ii. 1258, and Steinschneider, "Hebr. Bibl." xiv. 7); and one manuscript in the Bodleian Library which is described in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927 (of this no exact information is given, but according to the number of its pages, it is probably the shorter alphabet). A fragment of the shorter is contained in the Bodleian Library manuscript, No. 1322 (Neubauer, *ib.*). There are, besides, three other manuscripts in the Bodleian Library containing alphabets of R. Akiba (compare *ib.* Nos. 1104, 3; 2287, 11; 2289, 7). The catalogue does not give any details of their contents; but the fact that none of them is marked "printed" would indicate that they are not identical with the published "Alphabets." A fragment consisting of two leaves יסוד אלף בית ("Mysterium"), also differing from the published alphabets, is in the Almanzi Library (Codex 195, xiv.), and deserves special notice because it furnishes strong support to the theory that the writings under the present heading are genuine apocalypses. It begins "Aleph stands for the Most High, who is the First" (which, in the Constantinople-Venice edition, is the beginning of § 10), and the conclusion contains the following passage:

> "Eighteen hundred years after the destruction of the second Temple, the Kedarenes will decrease in numbers; . . . at the end of 295 years, according to the calendar of the Gentiles [the Hegira is meant here], their kingdom will vanish from the earth; . . . at the end of 304 years, according to their calendar, the son of David will come, God willing!" (See Steinschneider, "Hebr. Bibl." v. 104, and "Apocalypsen," etc., in "Z. D. M. G." xxviii. 631, note 6.)

This fragment originated in the Orient, as is shown by the words "the calendar of the Gentiles," which signify "dating from the Hegira"; more exactly, it may be inferred from the concluding words which quote a Persian expression, that it originated in Persia.

Jellinek's distinction of the two published alphabets as "First Recension" and "Second Recension" ("B. H." iii., pp. xiv. *et seq.*; vi., pp. xl. *et seq.*) is misleading; for in respect not only of the length but also of the contents, they differ so radically that they must be considered as altogether distinct and independent of each other. In the longer of the published alphabets, as in the Hebrew Book of Enoch, Meṭaṭron (Enoch) is represented as the revealer of the secrets disclosed in these writings. There is also a very brief and condensed narration of Enoch's assumption into heaven, of his transformation into one of the angels at the heavenly throne, and of his initiation into all the mysteries of heaven and earth. This piece is not in the Constantinople-Venice edition, but is to be found in the Cracow-Amsterdam edition, and also in the Munich Codex. The latter has also the seventy or seventy-two names of God and the ninety-two names of Meṭaṭron, which, from religious scruples, were omitted in the Cracow-Amsterdam edition. The names of God are obtained from combinations of the different letters of the alphabets, already alluded to as characteristic of this group of writings.

Closely bound up with the relation of the above mysteries is the glorification of the Torah as the aim and end of creation and the center of future bliss. Because of its observance Israel will inherit the joys of paradise, whereas the heathen, having disregarded it, will be given over to hell. God Himself, surrounded by His host of angels, will expound the Torah to the righteous in paradise, whereupon Zerubbabel will proclaim God's glory, so that it will resound over the whole world; the sinners of Israel and the pious among the heathen in hell will add their "amen" to this glorification and will be found worthy of admittance to paradise. The pleasures of the righteous in paradise are described in a glowing, sensuous style: God Himself dwells among and associates with them like one of themselves, contributing actively to their entertainment. (As the materializing of God in this gross manner has hitherto been considered a sure proof of the later origin of a work, it may be well to call attention to the fact that there is a parallel to this description in the oldest Midrash, Sifra, ed. Malbim, 225*a*; compare also Ta'anit, 31*a*.) The circumstance, that in these writings the Torah is placed in such prominence, explains, too, their eminently parenetic character.

Their Parenetic Character.

In regard to R. Akiba's alleged authorship of these writings, it may be recalled, that, as early as the Jerusalem Talmud, a legend was current that R. Akiba enjoyed the superhuman privilege of ascending to heaven and having the secrets of God revealed to him (Yer. Ḥag. ii. 77*b*; compare Talmud Bab. *ib.* 14*b*). Further, it seems worthy of notice, that, in the fragment of an "Alphabet of R. Akiba" contained in the Lemberg edition of the Book of Enoch, xxix. 2, and referred to above, the story of Enoch's assumption, etc. (there condensed to a few sentences), is narrated as if Akiba had heard it in heaven. To conclude, with Jellinek and Steinschneider (compare "B. H." iii. 17, No. 2, and "Hebr. Bibl." xiv. 7), from the quotations which are found in the medieval literature—but which are not in the printed editions—anything more than that the "Alphabets of R. Akiba" are incomplete to the extent suggested here, would be premature until all the manuscripts have been published.

Brief reference may again be made to the views of Zunz and Graetz regarding the origin of the theosophical speculation contained in the apocalypses which have been discussed thus far. If both hold Islam responsible for the theosophy in these Neo-Hebrew apocalypses, because similar vagaries and stretches of imagination are found in its literature (see Zunz, "G. V." p. 171, and especially in "Monatsschrift," viii. 115 *et seq.*), the reply may be made that, as Steinschneider well observed—and Noeldeke, the foremost Arabist of the present time, corroborated him—later Jewish literature had the widest and deepest influence on the formation and development of the views and teachings of Islam (see "Hebr. Bibl." iv. 69 *et seq.*; "Göttinger Gelehrte Anzeigen," 1862, pp. 750 *et seq.*). From the presence of mystical speculations about the essence and being of God, etc., in the Arabic literature, similar to those in the Neo-Hebrew, it is quite impossible to conclude that they found their way from the former into the latter; rather would the opposite conclusion be justified.

7. The Hebrew Elijah Apocalypse: This apocalypse, ספר אליהו, appeared first in Salonica in 1743, printed in the same volume with several other pieces, and was reprinted by Jellinek in "B. H." iii. 65–68. A critical edition, according to a Munich manuscript, with translation, explanatory notes, and an attempt to ascertain the date of composition, was published by Moses Buttenwieser ("Die Hebräische Elias-Apocalypse," etc.). The result arrived at in this essay was that in this book it is necessary to distinguish between the original apocalypse and a later addition, which consists of a dispute among the doctors of the Law of the second and third centuries, concerning the name of the last king of Persia. The original apocalypse was written amid the confusion of the year 261, caused by the wars of Sapor I. against Rome and his capture of Valerian; but in its original form it was probably more voluminous. In all probability the author lived in Palestine. During the exciting period of the Perso-Roman wars waged by Chosroes I. (540-562) or Chosroes II. (604-628), the apocalypse was furnished with the addition mentioned above, in order to make the prophecies appear to accord with the changed times and conditions, for the outcome of the dispute is that "Kesra" (the Arabic form of "Chosroes") must be the name of the last Persian king. The contents of the book are as follows: Michael reveals the end of time to Elijah on Mt. Carmel. Elijah is first conducted through various heavenly regions, and the revelations regarding the end are imparted to him. The last king of Persia will march to war against Rome in three successive years, and will finally take three military leaders prisoner. Then Gigit will advance against him, "the [little] horn," the last king hostile to God who will rule upon earth, as Daniel beheld. This king will instigate three wars and will "also stretch out his arm against Israel." The three wars and the attack upon Israel are described in detail in the following part. Then the Messiah, whose name is Winon, will appear from heaven, accompanied by hosts of angels, and engage in a series of battles—first to annihilate the armies waging these wars, and secondly to vanquish all the remaining heathen. After this, Israel will enjoy the blessings of the Messianic kingdom for forty years, at the end of which time Gog and Magog will muster the heathen to war around Jerusalem; but they will be annihilated, and all the heathen cities will be destroyed. The day of doom will then come and last forty days; then the dead will be awakened and brought to judgment. The wicked will be delivered over to the torments of hell; but to the good the tree of life will be given; and for them the glorious Jerusalem will descend from heaven, and among them shall reign peace and knowledge of the Law.

Date and Where Written.

Book of Elijah.

From this summary will be noticed how closely the picture of the future world given in this apocalypse resembles the Revelation of John; the description also of Elijah's transportation through the heavenly regions shows a striking relation to the Ethiopic Book of Enoch (compare *ib.* xiv. 8, 9, 12-19, 22*a*, xviii. 13-15, xxii. 1, 11). Worthy of attention is the description of the adversary of the Messiah, the Antichrist, who before the advent of the Messiah shall subdue the world and persecute Israel. This description is a conventional feature of a great number of Neo-Hebrew apocalypses. It is found, for example, in much the same form in all those treated below. In the latter, however, the adversary is called Armilus (Romulus); while in the Elijah apocalypse he is called Gigit, which is an enigmatical designation of Odhenat, the duke of Palmyra (see Buttenwieser, *l.c.* p. 72).

The description of the adversary in the present apocalypse shows also, as Bousset has pointed out (*l.c.* p. 57), striking parallels to the description of the Antichrist in the Coptic Elijah apocalypse, discovered a few years ago, the manuscript of which can in no case be later than the beginning of the fifth century (see Steindorff, "Apocalypse des Elias," p. 6); while the apocalypse itself is probably of the third or fourth century. Of other Christian apocalypses with descriptions of the Antichrist, offering no less remarkable parallels to the apocalypses in the writings presently to be mentioned, and also in part to the Elijah apocalypse, may be enumerated: "The Testament of the Lord," "Apocalypse of Esdras," the "Pseudo-Johannis Apocalypse," and the Armenian "Seventh Vision of Daniel" (compare also Bousset, *l.c.* pp. 101 *et seq.* Descriptions of the Antichrist in these apocalypses—except the "Seventh Vision of Daniel"—may be found in James, "Apocrypha Anecdota," in "Texts and Studies," ii. 3, 151 *et seq.*).

8. The Apocalypse of Zerubbabel (ספר זרובבל): There are various recensions of this apocalypse. One was printed in Constantinople in 1519 in the collection mentioned above, and was reprinted in Wilna, 1819, together with "Sefer Malkiel" (excerpts from this edition are to be found in Eisenmenger, ii. 708 *et seq.*); another was edited by Jellinek ("B. H." ii. 54-57), based on two manuscripts in the Leipsic City Library, which, however, an examination of the manuscripts by Buttenwieser proved to be inexact; and a third recension, differing from both of the above, is in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 160, 2). Besides these, the Bodleian contains a manuscript of one of the printed editions (*ibid.* No. 2287, 4). A new edition is most desirable. As this book foretells the year 990 or 970 after the destruction of the Temple by Titus as the time of delivery, it must have been written in the eleventh century at the very latest. This apocalypse describes how Zerubbabel is carried in spirit to Nineveh, the City of Blood, the Great Rome, where Meṭatron reveals to him the occurrences at the end of time. He sees the Messiah there, whose name is Menaḥem b. 'Amiël, and who was born at the time of King David, but was brought thither by the Spirit to remain concealed until the end of time. Apart from a few details, the description of the course of events in the end of time is very much the same as that in "The Wars of King Messiah," "Revelations of R. Simon b. Yoḥai," and "Prayer of R. Simon b. Yoḥai." In all of them, the name of the "Evil Adversary" is Armilus, the Aramaic form of Romulus. Except the "Revelations," they all contain the curious fancy that he is to be born of a marble statue in Rome. According to the "Apocalypse of Zerubbabel," he will be begotten out of the statue by Satan: in the "Revelations of R. Simon b. Yoḥai," he is represented as a creation of Satan and Diabolus. In "The Wars of King Messiah" the epithet "Satan" is applied to him. The description of Armilus in the "Revelations of R. Simon b. Yoḥai" has more resemblance to that in the Elijah apocalypse, whereas in the "Apocalypse of Zerubbabel," in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," he is described as a human monstrosity.

Book of Zerubbabel.

"The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai" also state that he will claim to be the Messiah and a god, and that he will be accepted by the heathen as such, whereas Israel will refuse to acknowledge him. In the Constantinople edition of the "Apocalypse of Zerubbabel," as Bousset has observed (*l.c.* p. 86, note 3), Satan is called בליעל, "Belial," the name by which the Antichrist is called in the "Sibylline Oracles," ii. 67, iii. 63; "Testament of the Patriarchs" (Dan) and "Ascensio Isaiæ." This circumstance is of great importance, inasmuch as by its means the Armilus legend, as it is found in the above-mentioned apocalypses, seems

Legend of Messiah b. Joseph.

particularly adapted to throw light upon various points in the Antichrist legend. All four apocalypses contain the legend of Messiah b. Joseph in common. They state that he will gather Israelites around him (among whom in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai" a part of the Ten Tribes will be found), march up to Jerusalem and there, after overcoming the hostile powers (in the "Apocalypse of Zerubbabel" the king of Persia is the hostile power; in "The Wars of King Messiah" and "Prayer of R. Simon b. Yoḥai," the Roman empire; in the "Revelations of R. Simon b. Yoḥai," there is no definite statement on this point), reintroduce the worship of the Temple, and establish his own dominion. This, however, will be of short duration; for Armilus, with the heathen, will appear before Jerusalem to battle against him and will slay him. Then the time of the last extreme suffering and persecution for Israel will begin, from which escape will be sought by flight into the wilderness. There Messiah b. David and the prophet Elijah will appear to them (in the "Revelations of R. Simon b. Yoḥai" the latter is not mentioned), and lead them up to Jerusalem, where the Messiah will destroy Armilus and all the armies of the heathen. In the "Apocalypse of Zerubbabel," as well as in "The Wars of King Messiah," the Messiah b. David, in company with Elijah, will resurrect Messiah b. Joseph, who lies slain at the gates of Jerusalem.

Another point common to the "Apocalypse of Zerubbabel" and the "Revelations of R. Simon b. Yoḥai" is, that on his advent the Israelites will not acknowledge Messiah b. David. The one point mentioned which only the "Apocalypse of Zerubbabel" contains is that besides the two Messiahs there is to be a woman, Hephzibah, the mother of Messiah b. David. According to the text in Jellinek's edition, she will come upon the scene five years before Messiah b. Joseph; and a great star will light up her path. She will slay two kings, and assist Messiah b. Joseph in his war against the king of Persia; and during the flight into the wilderness she will shelter Israel from the persecution of Armilus. This last feature of the description calls to mind the flight of the woman, as described in the Revelation of John, xii. 13-17, and the description of Tabitha in the Coptic "Apocalypse of Elijah." The picture of the future world in the Zerubbabel apocalypse is also distinctive; for in addition to the establishment of the heavenly Jerusalem upon five mountains (Lebanon, Moriah, Tabor, Carmel, and Hermon), nothing more is mentioned than the resurrection of the generation buried in the wilderness, and of the faithful who met death during the general persecution ("the ocean," which is spoken of in this connection, must be understood in its symbolical signification; as it is used as early as Dan. vii. 3 *et seq.*).

9. The Wars of King Messiah (מלחמות מלך משיח), (called also ספר מלחמות ה׳ "The Book of the Wars of YHWH," and אותות [אשר יתגאלו בביאת] המשיח "Occurrences at the Time of the Advent of Messiah," and, finally, "The Wars of Gog and Magog, of Messiah b. Joseph, Messiah b. David, and Elijah the Prophet"): This apocalypse must have had a very wide circulation, as evidenced by the many manuscripts in which it is preserved. It is contained in a Parisian manuscript (Codex Hebr. 716); in one in Leipsic (Codex Hebr. 12), and another at Halberstamm, and in three manuscripts at the Bodleian Library (see Neubauer, "Catalogue," Nos. 1466, 15; 2274, 6; 2360, 9. The first of these is complete; in the second the introduction and conclusion are missing; the third seems to be only a fragment)—in a Munich manuscript (Codex Hebr. 312; the introduction and conclusion are also omitted in this); and it was also included in the "Maḥzor Vitry," in which, however, as some pages in the manuscript are missing, only the first and last parts are preserved. This work was printed in the Constantinople collection mentioned above, in 1519, and also in "Abḳat Rokel" (Pedler's Spice-Box) by Jacob Machir. From the latter, Jellinek reprinted it in "B. H." ii. 58-63, omitting, however, the introduction and the conclusion, which he added in vol. vi. 117-120. The Munich manuscript was found by the present writer, who collated it with the text in "Abḳat Rokel," and with Jellinek, to contain a number of better readings and variants than the latter.

Its Wide Circulation.

The following may be added to what has been related above as explanatory of the contents of this book:

A parenetic discourse forms the introduction; after which the unusual phenomena that will usher in the end—unnatural and pestilence-producing heat, poisonous dew, and an eclipse of the sun lasting thirty days—are depicted. The Roman "kingdom" will spread its dominion over the whole world, and will persecute Israel most cruelly for the space of nine months, at the end of which time Messiah b. Joseph will appear. From here on, the description continues as outlined above. After Messiah b. David shall have destroyed Armilus and the heathen armies, together with the "wicked" Rome, then the dead will arise, and the Israelites, dispersed over all lands, will be gathered into Jerusalem. The heathen will convey them thither, and will offer homage to Israel; also, the Ten Tribes, together with the descendants of Moses, will return, enveloped in clouds, from the regions of Chaboras and Halach and from Media; and as they march, the earth will be transformed before them into a paradise. The conclusion contains the description of the glorious new Jerusalem and of the other blessings of the future world, which are here of a more spiritual character. According to the various editions, it is said of Armilus, that "the nations call him Antichrist." But the Munich manuscript reads here, "He is called Gog and Magog"; and for "palace of Julian," it reads "palace of Hadrian."

10. The Revelations of R. Simon b. Yoḥai (נסתרות ר׳ שמעון בן יוחי): This apocalypse was printed at Salonica in 1743, in the collection already mentioned, and was reprinted from it by Jellinek in "B. H." iii. 78 *et seq.* It is preserved also in the Munich manuscript (Codex Hebr. 222), which contains better readings in some places. The apocalypse really ends with "Thy people shall all be righteous," 81, 13 in Jellinek; what follows, as Graetz already recognized ("Gesch. der Juden," v. 446), was added later, probably from the "Prayer of R. Simon b. Yoḥai." As Graetz shows (*ib.*), this apocalypse was written during the stormy period of the deposition of the Ommiads (750). It describes plainly the wars of Merwan II., who is mentioned by name, his flight after the battle on the bank of the Great Zab, his capture, and his assassination. The revelations about the end are made by Meṭaṭron to R. Simon b. Yoḥai, while the latter is dwelling in a cave, hiding from the Roman emperor. The history of Islam is reviewed from the appearance of the prophet up to the events just mentioned. From this point on, the real prophecy of the future begins. It opens with the prediction that after Merwan's

Written About 750.

successor has reigned three months, the nine months' dominion of the "wicked empire" will set in for Israel; then the course of events is described as before set forth under the "Apocalypse of Zerubbabel"; and, finally, the picture of the future world is drawn. After the dispersed Israelites are gathered together, and the earthly Jerusalem in addition to the heathen part of its population is consumed by fire from heaven, the glorious new Jerusalem will descend from heaven; Israel will dwell in it for 2,000 years in perfect peace, and as in the "Apocalypse of Baruch" (xxix. 4), and IV Esdras (vi. 52), will feast on the Behemoth and the Leviathan. At the end of this time God will descend into the valley of Jehoshaphat to hold judgment, and heaven and earth will disappear; the heathen will be put into hell; Israel will enter into paradise; and for a year the sinners in Israel will suffer the tortures of hell and then be admitted to paradise.

Mention of the Crusades.

11. The Prayer of R. Simon b. Yoḥai (תפלת ר' שמעון בן יוחי): This apocalypse was published by Jellinek in "B. H." iv. 117–126, according to a manuscript of Mortara. It shows the closest relation to the preceding; and begins with a similar retrospect of the Mohammedan history, but carries it on to a later date, and finally refers to events which, Jellinek observes (*ib.* p. 8), may be unmistakably recognized as the Crusades. Graetz thought that this apocalypse contained allusions to the inroads of the Mongols in 1258–60, and believed that these events led directly to its composition (*l.c.* vii. 139, 449 *et seq.*). But this is out of the question; for the passage about the appearance of deformed, swift-footed men from the far East, upon which Graetz founded his argument, occurs in the middle of the historical retrospect, and not in the description of the events immediately preceding the end. In this part of the apocalypse the reference is solely to the Crusades, and could hardly be plainer. The point in question is a favorite one in apocalyptic description, and is simply taken from older writings; "The Wars of King Messiah" also contains it; but in the latter the picture of the monstrosities is still more horrible and bears more resemblance to the description in the Revelation of John, ix. 13 *et seq.*, which is the oldest example of the sort. גירון—written erroneously in one place נירון, and in another הגירדון—the collapse of which is taken in the "Revelations of R. Simon b. Yoḥai" and in the "Prayer of R. Simon b. Yoḥai," as well as in the apocalypse treated below (the "Midrash of the Ten Kings" which also has the corruption נירון), as an ominous prognostication of the imminent fall of the Islamic kingdom, is nothing else, as Steinschneider clearly proves ("Apocalypsen," pp. 639, 599), than the famous eastern gate, Bâb Girûn, of the Mosque in Damascus.

Describes Islamic Rulers.

12. The Midrash of the Ten Kings (מדרש עשרת המלכים): This belongs to the same class as the two preceding apocalypses. It has been published by C. M. Horowitz in "Sammlung Kleiner Midraschim" ("Bet 'Oked Agadot"), i. 37–55, according to a manuscript of De Rossi's. The apocalypse begins with a very diffuse description of the eight kings who have already ruled—the first being God; the last, Alexander the Great—and relates, in connection with this subject, the destruction of the Temple by Titus and the Hadrianic persecution, and leads over in this way to Simon b. Yoḥai's hiding from the Roman emperor in a cave, and to the revelations regarding the end, which he received while there. As in the two preceding books, the different Islamic rulers, beginning with Mohammed, are described. The two rulers mentioned at the beginning of page 53 are beyond doubt Hisham and his successor, Walid II. The references to the six following rulers are so vague that no certain conclusions can be drawn regarding their identity. The remainder of the book is taken up with prophecy of the future, in which, at first, occasional allusions to historical events seem to be interspersed. Here also the prophecies of the future begin with the announcement of the period of nine months of intense persecution, whereupon Armilus will reign forty days. At the termination of his reign, Messiah b. Joseph will appear and restore the Temple in Jerusalem, and will establish for Israel an epoch of peace. At the conclusion of this period, Gog and Magog will march upon Jerusalem, and Messiah b. Joseph will fall in battle against him. Three-fourths of the Israelites will wander into exile. God will then destroy the armies of Gog and Magog; and Israel, including the "nine and a half tribes," will return to Jerusalem. The rulership will recur to the house of David; Messiah b. David will rule as the ninth king over the whole world; and Israel will enjoy the blessings of the Messianic kingdom. At the end of 2,000 years God will Himself descend to judgment.

13. The Persian Apocalypse of Daniel: This apocalypse was published and translated by Zotenberg in Merx, "Archiv," i. 386–427. It also belongs to the group just treated; but at the same time it occupies, as Bousset observes (*l.c.* p. 69), a peculiar place within the Neo-Hebrew apocalypse, by reason of the rôle which Messiah b. Joseph plays in it. The account, however, is not perfectly clear. First comes a very diffuse legendary narrative of the events of the time of Daniel; that is, from the appearance of the prophet Jeremiah down to the time of King Darius I., Hystaspes (B.C. 485). Then it relates how Daniel mourns and fasts because of the destruction of the Temple, and how an angel appears to unveil the future to him. Here follows abruptly, regardless of the thousand intervening years, a transparent description of Mohammed and the Islamic rulers following him. In the ruler with three sons (p. 411, l. 12 from the bottom), as Bousset observes, Harûn al-Raschid and his three sons are with certainty recognizable.

Describes the Resurrection.

Two further rulers are mentioned, and then the prophecy of the future begins. The nine months' sovereignty of Rome is predicted, and the appearance of one who is not mentioned by name, but whose description corresponds exactly with that of Armilus in the preceding apocalypses. The army of Gog and Magog will unite with him, and, as in "The Wars of King Messiah" and the "Prayer of R. Simon b. Yoḥai," he will claim to be the Messiah. He will subdue the world and persecute Israel. "A man of the children of Ephraim" will then appear; and the Israelites will all gather around him and go with him to "that wicked one," and demand from him that he prove by miracles, particularly by waking the dead, that he is the Messiah. Enraged at this demand, he will persecute them anew, and the Israelites will flee before him into the wilderness. There Michael and Gabriel will appear and forthwith announce to them their delivery. Then they will kill him who claims to be the Messiah; and also the Messiah ben Joseph will be killed, and the flag of Messiah b. David will be raised. The latter will destroy the whole army of Gog and Magog. Then Elijah will appear; the dead will arise; and the Israelites will come to the Messiah from all quarters of the world on the wings of Simurg. The Messianic kingdom will endure for 1,300 years. The description of it and of the last judgment, which succeeds it, does not differ materially from that in the preceding apocalypses. Certain details in the description of the last judgment occur also in the alphabets of R. Akiba. The apocalypse has, besides, a brief account of the different divisions of hell. On the basis of the historical setting of this apocalypse, it is safe to conclude, with Bousset, that it was written in the first half of the ninth century.

14. Eschatological Descriptions: In conclusion the following eschatological descriptions may be mentioned: The one in Pesiḳta Zuṭṭarta, section Balak (ed. Buber, iv. 258 *et seq.*), included by Jellinek in "B. H." iii. 141–143, under the title אגדת משיח (Haggadah of the Messiah); the conclusion of "Midrash Vayosha'," in the recension edited by Jellinek ("B. H." ii. 55–57); פרקי משיח (Chapters on Messiah), in Jellinek, "B. H." iii. 68, 78; contained also with many better readings in the Munich Codex, No. 222 (see in regard to the beginning of this piece as given here, Buttenwieser, "Elias Apocalypse," p. 10); סעודת גן עדן (Repast in Paradise), סעודת לויתן (The Feast on the Leviathan), in Jellinek, "B. H." v. 45 *et seq.*, vi. 150 *et seq.*; אמירות לעתיד (Prophecies of the Future), existing only in manuscript form in Codex de Rossi, Nos. 1240 and 541 (compare Zunz, "L. G." p. 604 and Steinschneider, "Apocalypsen," p. 635, note 18); the description of Saadia in his "Emunot Vedeöt," viii.; that of Hai Gaon in "Ta'am Zeḳenim," pp. 59 *et seq.*, Frankfort-on-the-Main, 1854; and that of Meir Aldabi in "Shebile Emunah." Of the above-mentioned, the "Haggadah of the Messiah" is the only one which contains a description differing somewhat from all the other presentations met with in the course of this article: From the wilderness, whither the Israelites will flee after the fall of the Messiah, they will march to Rome at the command of a voice from heaven, and seize the city, whereupon Messiah b. David will reveal himself to them.

It is also worthy of note that the burning of Death and Satan in the lake of fire at the last judgment forms part of the description in "The Feast of the Leviathan" as in the Revelation of John. All the others offer nothing new. "Chapters on Messiah" is a very late compilation (compare Jellinek, "B. H." iii. 19), as is also "Prophecies of the Future."

Bibliography: Eisenmenger, *Entdecktes Judenthum*, ii. 55, 57, i. 48–49; Grätz, *Gesch. der Juden*, iii. 85 *et seq.*; Jellinek, *B. H.* ii. 55–57, iii. 68 *et seq.*, Leipsic-Vienna, 1853–77; Merx, *Archiv für Wissenschaftliche Erforschung des Alt. Test.* i. 386 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 498 *et seq.*, iii. 182 *et seq.*; Steinschneider, *Apocalypsen mit Polemischer Tendenz*, in *Z. D. M. G.* xxviii. 627 *et seq.*, xxix. 162 *et seq.*; Wellhausen, *I. J. G.* pp. 123 *et seq.*, 164 *et seq.*, 253 *et seq.*, Berlin, 1894; idem, *Skizzen und Vorarbeiten*, vi. 226 *et seq.*; Smend, *Ueber Judische Apokalyptik* in *Z. A. T. W.* v. 322 *et seq.*; H. J. Holtzman, *Neu Testam. Theologie*, i. 68; Bousset, *Der Antichrist in der Ueberlieferung des Judenthums*.

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END OF VOL. I.

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Bamberger, Jacob	Baltimore, Md.
Bamberger, Jacob	Baltimore, Md.
Bamberger, Mrs. Jacob	Salt Lake City, Utah
Bamberger, Louis	Newark, N. J.
Bamberger, Mrs. Simon	Salt Lake City, Utah
Bame, Abram	Philadelphia, Pa.
Bandman, Albert, D.D.S	New York City
Bank, A. M	New York City
Bank, Meyer Sorech	Minneapolis, Minn.
Bank, Sam	New York City
Barabas, J. A	New York City
Barabas, Joseph	New York City
Barach, Z	Pittsburg, Pa.
Baracs, Henry	Cleveland, Ohio
Barash, S	New York City
Barchan, Nathan M	Newark, N. J.
Barcus, A. L., M.D	Philadelphia, Pa.
Barenblatt, Mich	New York City
Barkman, A	East Tawas, Mich.
Barna, Gustav	New York City
Barnet, H. M	Minneapolis, Minn.
Barnett, Benjamin	New York City
Barnett, Hyman I	New York City
Barnstein, Rev. H., Ph.D	Houston, Tex.
Baron, B	Sioux City, Iowa
Baron, Paul	New York City
Barondess, Joseph	New York City
Barron, Hyman	Boston, Mass.
Barth, M. A	Paterson, N. J.
Barton, George A	Bryn Mawr, Pa.
Baruch, B. M	New York City
Baruch, L	New York City
Basch, G	Columbus, Ohio
Basch, G	New York City
Bash, Charles	Trenton, N. J.
Bashlow, Louis	New York City
Baskin, Jacob	Springfield, Ohio
Baskind, Joseph	Chicago, Ill.
Bass, Mayer	Brooklyn, N. Y.
Bassel, M	New York City
Batt, Joseph	New York City
Bauer, Leopold	New York City
Bauer, Rev. Sol	Chicago, Ill.
Baum, Abraham	New York City
Baum, Henry	New York City
Baum, J	Kansas City, Mo.
Baum, Joseph, M.D	New York City
Baum, Julius	New York City
Baum, Samuel	New York City
Baum, Samuel	New York City
Baum, Rev. Solomon	New York City
Bauman, A	New York City
Baumann, Leo	New York City
Baumgart, Isidor	Brooklyn, N. Y.
Baumgarten, Herman	Washington, D. C.
Baumoll, Mark	Bucyrus, Ohio
Baumstein, H	Lawrence, Mass.
Baumwarzel & Schneeberg	New York City
Bawer, Simon	New York City
Baxt, B	Topeka, Kan.
Bayer, E	New York City
Bearg Brothers	Springfield, Mass.
Bearman, Henry	Brooklyn, N. Y.
Beck, Ben	New York City
Beck, Louis	New York City
Becker, A. G	Chicago, Ill.
Beckhardt, Moses	New York City
Beckman, S	Beaver Falls, Pa.
Beer, Bertrand	New Orleans, La.
Beer, Sophia	New York City
Beerger, Bernhard	Philadelphia, Pa.
Behren, Louis D	New York City
Behrend, Jacob	Philadelphia, Pa.
Behrens, Siegmund	New York City
Behrmann, J. A	New York City
Beisman, Joseph, M.D	Detroit, Mich.
Beit, Julius	New York City
Belais, David	New York City
Belasco, David	New York City
Belber, M. Y., D.D.S	Philadelphia, Pa.
Belkowsky, Isidor, M.D	Cleveland, Ohio
Bell, Victor C	New York City
Beller, Jacob	New York City
Beller, M	New York City
Beman, Tobias	New York City
Benari, S. L	Brooklyn, N. Y.
Benatar, Louis	Arlington, N. J.
Benchman, S	New York City
Bender, Charles	New York City
Bender, Emanuel	Philadelphia, Pa.
Bendetson, Samuel Kingston	New York City
Bendheim, Ferdinand	Altoona, Pa.
Bendiner, William	New York City
Bendon, George	Brooklyn, N. Y.
Benedict, Julian	New York City
Benerofe, Abraham	New York City
Bengis, M	New Haven, Conn.
Benjamin, Abraham	New York City
Benjamin, E. A	New York City
Benjamin, J	New York City
Benjamin, M	New York City
Benjamin, M. M	Minneapolis, Minn.
Benjamin, Samuel	Providence, R. I.
Benn, Marcus A	Philadelphia, Pa.
Bennett, L. W	New York City
Bennett, Richard M	Brooklyn, N. Y.
Benovitz, S. L	Memphis, Tenn.
Bensdorf, Herman	Memphis, Tenn.
Berdy, Louis	New York City
Beren, H	New York City

Berenberg, Bernhard	Brooklyn, N. Y.
Berg, Gertrude	Philadelphia, Pa.
Berg, Nicholas	New York City
Berg, Simon	New York City
Berge, Samuel	Holyoke, Mass.
Berger, A.	Olyphant, Pa.
Berger, B. H	New York City
Berger, Benjamin	Bridgeport, Conn.
Berger, Charles	Brooklyn, N. Y.
Berger, J. C	Elmira, N. Y.
Berger, Samuel	New York City
Berger, Samuel	Yonkers, N. Y.
Berger, Tobias, M.D	New York City
Bergman, Joseph L	Boston, Mass.
Bergman, Samuel	New York City
Bergstein, David	New York City
Beringer, Leopold	New York City
Berkenstadt, Samuel J	Chicago, Ill.
Berkovits, G. D	New York City
Berkovitz, Adolph	Philadelphia, Pa.
Berkovitz, Joseph	Philadelphia, Pa.
Berkowich, Louis I	New York City
Berkowitz, Armin	Hamilton, Ohio
Berkowitz, Rev. Henry	Philadelphia, Pa.
Berkowitz, I	Utica, N. Y.
Berkowitz, Josef	New York City
Berkowitz, Leon M	Newark, N. J.
Berkowitz, Morris	Brooklyn, N. Y.
Berliner, D	New York City
Berliner, Herman	New York City
Berliner, Joseph	New York City
Berlinger, Robert, M.D	New York City
Berman, B	Detroit, Mich.
Berman, Dagobert	New York City
Berman, Isidor	New York City
Berman, Joseph	Baltimore, Md.
Berman, Nathan A	New York City
Bermon, Monist	New York City
Bern, Philip S., D.D.S	New York City
Bernays, Ely	New York City
Bernfeld, Philip	New York City
Bernfeld, Samuel J	New York City
Bernhard, Max	New York City
Bernheim, B	Louisville, Ky.
Bernheim, Isaac W	Louisville, Ky.
Bernheim, S	New York City
Bernheimer, Max E	New York City
Bernheimer, Mayer S	New York City
Bernitz, Joseph	St. Louis, Mo.
Bernsohn, M	New York City
Bernstein, A	Chicago, Ill.
Bernstein, A	New York City
Bernstein, Adolph	Marshalltown, Iowa
Bernstein, Barnet	New York City
Bernstein, Benjamin	New York City
Bernstein, Bennett	New York City
Bernstein, C. L	Utica, N. Y.
Bernstein, Charles	Marshalltown, Iowa
Bernstein, D. S	Evansville, Ind.
Bernstein, David	New York City
Bernstein, Ernest Ralph	Shreveport, La.
Bernstein, Eugene A	New York City
Bernstein, G	Lowell, Mass.
Bernstein, H	New York City
Bernstein, H	New York City
Bernstein, H. A., M.D	New York City
Bernstein, Harry	Cleveland, Ohio
Bernstein, Harry	Chicago, Ill.
Bernstein, I	Chelsea, Mass.
Bernstein, Mrs. Ida M	New York City
Bernstein, Isaac	New York City
Bernstein, Julius A	New York City
Bernstein, L. B	Brooklyn, N. Y.
Bernstein, L. I., D.D.S	Philadelphia, Pa.
Bernstein, L. J	New York City
Bernstein, M. M	Charleston, S. C.
Bernstein, Max	New York City
Bernstein, Morris	New York City
Bernstein, S. L., M.D	Cleveland, Ohio
Berry, Harris	Brooklyn, N. Y.
Bertzer, Max	New York City
Berxon, J. B	New York City
Beskin, Samuel	Minneapolis, Minn.
Besser, Herman, M.D	New York City
Bettelheim, Frederick	New York City
Better, M	New York City
Bialosky, Louis	Cleveland, Ohio
Bialostosky, S	New York City
Bieber, Leopold	New York City
Biegeleisen, N., M.D	New York City
Bienenfeld, Bernard	San Francisco, Cal.
Bier, Isidor	New York City
Bierman, A. E	New York City
Bierman, Frederick	New York City
Bijur, Nathan	New York City
Billig, Adolph	New York City
Binswanger, Barnett	Philadelphia, Pa.
Binswanger, Edward	Denver, Colo.
Birkenfeld, Ben	New York City
Birkhahn, Charles D	New York City
Bischof, Louis	Crawfordsville, Ind.
Bischoff, I. L	New York City
Biscow, B	New York City
Biskind, I. J., M.D	Cleveland, Ohio
Blachschleger, Abe	Cincinnati, Ohio
Blachschleger, Nathan	Cincinnati, Ohio
Black, E. Martin	New York City
Black, Jacob	New York City
Blaine, L	New York City
Blank, Jacob Z	Camden, N. J.
Blank, Joseph	New York City
Blankfort, Bernard	New York City
Blatt, Isidor	Austin, Tex.
Blattner, I. S	McKeesport, Pa.
Blau, John	New York City
Blau, Philip	Coney Island, N. Y.
Blau, William	New York City
Blaustein, Joseph	New York City
Blaustein, Solomon	Baltimore, Md.
Blech, Gustavus M., M.D	Chicago, Ill.
Blectstein, M	New York City
Bleiman, A., M.D	New York City
Blender Brothers	Chicago, Ill.
Blettstein, M	New York City
Bleyer, Leo	New York City
Blieden, Gustave L	Philadelphia, Pa.
Blinnauer, Louis	Portland, Ore.
Bliss, Barnett, D.D.S	New York City
Bliss, Benjamin	New York City
Bloch, Abe	Cincinnati, Ohio
Bloch, Bernhard	New York City
Bloch, David	New York City
Bloch, Edward	Cincinnati, Ohio
Bloch, Joseph C	Cleveland, Ohio
Bloch, N	St. Louis, Mo.
Bloch, S	Brooklyn, N. Y.
Blochman, A	San Diego, Cal.
Block, Alexander, M.D	Pueblo, Colo.
Block, David	Philadelphia, Pa.
Block, David	New York City
Block, H	Chicago, Ill.
Block, Harris	Chicago, Ill.
Block, J	Brooklyn, N. Y.
Block, Joseph	St. Louis, Mo.
Block, Joseph H	Scranton, Pa.
Block, Louis	St. Louis, Mo.
Bloom, Benjamin	New York City
Bloom, David	New York City
Bloom, Rev. Julius	Pittsburg, Pa.
Bloom, M. L	Baltimore, Md.
Bloom, Max J	Brooklyn, N. Y.
Bloom, Moses	New York City
Bloom, R	New York City
Bloom, Simon	Fall River, Mass.
Bloom, V. Bluman	New York City
Bloomgarden, Henry B	Brooklyn, N. Y.
Bloomingdale, Lyman G	New York City
Blotcky, Joseph	East Des Moines, Iowa
Bluestone, Hannah	New York City
Bluestone, J. I., M.D	New York City
Bluestone, Miss Jennie G	New York City
Blum, Rev. Dr. A	New York City
Blum, Albert	New York City
Blum, Edward C	Brooklyn, N. Y.
Blum, Eugene	Passaic, N. J.
Blum, F. S. M	New York City
Blum, J	New York City
Blum, Louis	New York City
Blum, M	New York City
Blum, Marrick	New York City
Blum, Samuel	New York City
Blum Brothers	Bellaire, Ohio
Blumauer, Simon	New York City
Blumberg, A	Detroit, Mich.
Blumberg, B	Bridgeport, Conn.
Blumberg, M	Washington, D. C.
Blumberg, Siegfried	New York City
Blume, N. K	Brooklyn, N. Y.
Blume, S	Nashua, N. H.
Blumenberg, Marc A	New York City
Blumenfeld, D	Minneapolis, Minn.
Blumenfeld, M	Cleveland, Ohio
Blumenfely, L	New York City
Blumenfield, M	New York City
Blumenstiel, A	New York City
Blumenthal, E. E	New York City
Blumenthal, Hermon	Washington, D. C.
Blumenthal, Jacob	Philadelphia, Pa.
Blumenthal, Rose	New York City
Blumenthal, Rev. S	Chicago, Ill.
Blumenthal, Sig	New York City
Blumenthal, Sol	Philadelphia, Pa.

Blumgart, Louis	New York City
Blumrosen, M	Manistique, Mich.
Bodesch, Adolf	New York City
Bodys, A. C	Washington, D. C.
Boehm, A	New York City
Boehm, N	New York City
Boehm, Samuel C	New York City
Boemerwald, Wolf	New York City
Bogen, Rev. Joseph, LL.D	Greenville, Miss.
Bohlen, H. J	New York City
Bojarsky, E. H	Berwick, La.
Bolovsky, Henry	Fall River, Mass.
Bolstow, Louis	Providence, R. I.
Bomash, Louis	Chicago, Ill.
Bomfild, Philip	New York City
Bondi, August	Salina, Kan.
Bondy, Adolph	Chicago, Ill.
Bonner, Adolph, M.D	New York City
Bonnheim, A	Sacramento, Cal.
Bonnheim, Benjamin A	Las Vegas, N. Mex.
Bonoff, Elias M	New York City
Bonwit, Paul J	New York City
Borchardt, M	New York City
Borchardt, Max	New York City
Borcherd, Henry	New York City
Borg, Mrs. Simon	New York City
Bornstein, S	Denver, Colo.
Borofsky, Samuel H	Boston, Mass.
Borsodi, William	New York City
Borsody, Frank, M.D	New York City
Borsuk, Max	New York City
Bortin, Morris	Brooklyn, N. Y.
Botein, H. W., D.D.S	New York City
Bottigheimer, Rev. S. G	Natchez, Miss.
Botwick, Myer	New Haven, Conn.
Bouder, Isaac	Providence, R. I.
Boudin, L. Boudianoff	New York City
Bowman, William	Brooklyn, N. Y.
Brach, S	New York City
Bragin, Myron W	New York City
Brand, Adolph	New York City
Brandon, D. H	Panama, Colombia, S. A.
Brandon, Emanuel	Steinway, L. I., N. Y.
Brandon, Isaac	New York City
Brann, Herman	New York City
Braslan, A., M.D	New York City
Braude, Rev. Moses J	Baltimore, Md.
Braude, Paul	Chicago, Ill.
Braudy, Rev. Joseph	Brooklyn, N. Y.
Brauer, Robert	New York City
Brauerman, Marcus	New York City
Braun, Marcus	New York City
Braun, Rosa	West Newton, Pa.
Braunstein, W. S	New York City
Brav, Herman A., M.D	Philadelphia, Pa.
Braveman, Isidor	Clifton, N. J.
Breakstone, Isaac	New York City
Breitstein, Elias	San Francisco, Cal.
Breizen, Fritz	New York City
Brener, Jacob	New Orleans, La.
Brenner, George	Pittsburg, Pa.
Brenner, Jacob	Newport News, Va.
Brenner, Morris E	Brooklyn, N. Y.
Brenner, S. H	Kansas City, Mo.
Brentano, August	Evansville, Ind.
Breschel, Adolph	Scranton, Pa.
Bresler, Abraham	New York City
Bresler, Simon L., Ph.D., Ph.G	Denver, Colo.
Bressler, David M	New York City
Bressler, Max L	New York City
Brez, Colman	Washington, D. C.
Bricker, L	Denver, Colo.
Bricks, Fritz	New York City
Brieger, Adolph	New York City
Brill, Abraham	New York City
Brill, Rev. Abram	Helena, Ark.
Brill, Henry	New York City
Brill, Rev. Nathan	Helena, Ark.
Broch, William	New York City
Broder, Julius, M.D	New York City
Brodey, Ike	Toronto, Canada
Brodezky, Rudolph	New York City
Brodezky, S	New York City
Brodie, Harris N	Baltimore, Md.
Brodkey, Sol	Omaha, Neb.
Brody, Bertha R	New York City
Brody, F	Des Moines, Iowa
Brody, Henry A	New York City
Brody, Henry W	New York City
Brody, Max	New York City
Brody, Morris W	New York City
Broido, George	New York City
Broido, Mrs. Helen	San Antonio, Tex.
Bromberg, Boris	Newark, N. J.
Bronde, Joseph	Pittsburg, Pa.
Brondy, Ely	New York City
Bronenberg, Abraham	Philadelphia, Pa.
Bronner, Harvey	Keyport, N. J.
Bronner, Leonard	New York City
Bronstein, Max	Baltimore, Md.
Bronstein, William	Providence, R. I.
Brook, H., M.D	St. Louis, Mo.
Brooks, E. F	New York City
Brooks, George B	Providence, R. I.
Browarsky, Marks	Pittsburg, Pa.
Browarsky, Sol	Chicago, Ill.
Brown, A	Lawrence, Mass.
Brown, A. B	Pittston, Pa.
Brown, Abe	McKeesport, Pa.
Brown, Adolph	Pittsburg, Pa.
Brown, Albert	Pittston, Pa.
Brown, Charles R	Galveston, Tex.
Brown, George	New York City
Brown, Rev. Isidor	New York City
Brown, J	New York City
Brown, Lewis	McKeesport, Pa.
Brown, M	New York City
Brownstein, J. B	New Haven, Conn.
Brownstein, S., M.D	Chicago, Ill.
Brozen, I	New York City
Bruck, George	New York City
Brucke, Charles H	New York City
Bruckheimer, M., M.D	Washington, D. C.
Bruder, Joseph, M.D	New York City
Bruenn, Bernard	New Orleans, La.
Bruenn, J. B	New York City
Brumberg, Abram	New York City
Brumberg, Israel	Portland, Ore.
Brunengraber, Charles	New York City
Brunn, A. W	New York City
Bryan, R. W. D	Albuquerque, N. Mex.
Bryan, W. J	Lincoln, Neb.
Brylawski, Aaron	Baltimore, Md.
Buchanan, S. H., D.D	McGregor, Tex.
Buchhalter, S	New York City
Buchman, R	New York City
Buchner, D. M	Portland, Ore.
Buchsbaum, A	New York City
Buck, L	New York City
Buckman, R	West Superior, Wis.
Budd, Underhill	Carthage Landing, N. Y.
Budge, Henry	New York City
Buegeleisen, Samuel	New York City
Buff, William	Utica, N. Y.
Buhr, Fannie	Philadelphia, Pa.
Bulishnik, Max	Philadelphia, Pa.
Burg, S., M.D	San Antonio, Tex.
Burger, Joseph	New York City
Burger, M	New York City
Burgunder, Bernhard	Wilkesbarre, Pa.
Burk, Charles	Baltimore, Md.
Burk, Edward	New York City
Burkes, Leon	New York City
Burnce, M. L	Boston, Mass.
Burner, George A	Minneapolis, Minn.
Burnett, M	St. Joseph, Mo.
Burnstine, Bernard	Washington, D. C.
Burros, Joseph	Scranton, Pa.
Burstein, Benjamin	Brooklyn, N. Y.
Burstein, S. P., M.D	New Haven, Conn.
Burstein, Samuel H	New York City
Burtsell, Richard L	New York City
Busch, S	Chicago, Ill.
Bush, David W	New York City
Butler, Abram	Washington, D. C.
Butler, S. B	Denver, Colo.
Butler, William L	New York City
Buttenmeser, Joseph L	New York City
Buttenwieser, Dr. Moses	Cincinnati, Ohio
Butter, Samuel	Boston, Mass.
Buttner, Albert	New York City
Buttner, S	New York City
Buttner, Simon	New York City
Buxbaum, Sam	New York City
Bychower, Victor, M.D	Boston, Mass.
Byer, Alexander	Cincinnati, Ohio
Byron, Marcus	Brooklyn, N. Y.
Cabelinsky, Simon	Boston, Mass.
Cahen, S	New York City
Cahn, Rev. David	New York City
Cahn, Edgar M	New Orleans, La.
Cahn, Sigmund	Richmond Hill, L. I., N. Y.
Calisch, Rev. Edward N	Richmond, Va.
Callahan, James J	New York City
Callmann, Carl	New York City
Calmenson, Moses	St. Paul, Minn.
Caminez, Jacob	Brooklyn, N. Y.
Camnitzer, A., M.D	New York City
Canister, P., M.D	New York City
Canner, L	Boston, Mass.
Cannold, H	Brooklyn, N. Y.
Cantarow, Jacob	Hartford, Conn.

Cantor, B	Brooklyn, N. Y.
Cantor, Rev. H	Manchester, N. H.
Cantor, Isidor	New York City
Cantor, Julius	Cincinnati, Ohio
Cantor, Samuel, M.D	New York City
Caplan, G	Pittsburg, Pa.
Caplan, H. L	Baltimore, Md.
Caplin, I	Baltimore, Md.
Caplin, Myer	Baltimore, Md.
Caplin, Stephen	New York City
Cardozo, Michael H	New York City
Caro, Rev. V	Milwaukee, Wis.
Carr, Sydney H	New York City
Casanowicz, I. M	Washington, D. C.
Casin, M	New York City
Caspe, A., M.D	New York City
Caspe, M., M.D	New York City
Cassler, Isidore A	Schenectady, N. Y.
Castelberg, Joseph	Baltimore, Md.
Cator, George	Baltimore, Md.
Cebulsky, Israel B	New York City
Chaitovitz, Sam	New York City
Chajes, Herman	Bayonne, N. J.
Chalmers, Rev. Thomas M	Chicago, Ill.
Chalmers, Thomas M	Chicago, Ill.
Chaloff, Rev. Israel	Boston, Mass.
Chambers, B	New York City
Chameides, Wolf	New York City
Chapman, Halla Finley, D.D.S	Fort Scott, Kan.
Chapman, Rev. J. Wilbur, D.D	New York City
Chappell, E. T	New York City
Charak, Isaac	Boston, Mass.
Charak, Jacob	Boston, Mass.
Charak, Jacob	Cambridgeport, Mass.
Charosh, Israel	New York City
Chasin, S. L	New York City
Chaska, S	Fort Wayne, Ind.
Chelimer, Morris B	New York City
Cherashny, Harry	Philadelphia, Pa.
Cherey, Louis O	New York City
Chertoff, J	Cleveland, Ohio
Cherurg, Leon, M.D	New York City
Chetkin, Philip, M.D	Brooklyn, N. Y.
Chideckel, Maurice	Baltimore, Md.
Chidwick, Rev. John P., U. S. N	Brooklyn, N. Y.
Chirurg, Charles, M.D	Manchester, N. H.
Chobotsky, Adolph	New York City
Chodoff, William	Philadelphia, Pa.
Christlieb, I. C	Hutchinson, Minn.
Chutjian, H. P	New York City
Cisin, M., M.D	New York City
Citron, Dr. G. B	New York City
Citron, Israel M	Boston, Mass.
Citron, S. I	Boston, Mass.
Clark, Walter	New York City
Clug, Simon, M.D	New York City
Cobe, M. H	Boston, Mass.
Coffee, Rudolph I	New York City
Cogan, Henry, LL.B	New York City
Cohen, A. A	Florence, S. C.
Cohen, A. B	Scranton, Pa.
Cohen, A. J	Philadelphia, Pa.
Cohen, A. S	Minneapolis, Minn.
Cohen, Aaron	New York City
Cohen, Abraham	Boston, Mass.
Cohen, B	Washington, D. C.
Cohen, Barnett	New York City
Cohen, Benjamin	Baltimore, Md.
Cohen, Benjamin L	Boston, Mass.
Cohen, Benno	Jersey City, N. J.
Cohen, Bernard	New York City
Cohen, D. Solis	Portland, Ore.
Cohen, David	Brooklyn, N. Y.
Cohen, E. T	New York City
Cohen, Emanuel	Minneapolis, Minn.
Cohen, Ephraim	Boston, Mass.
Cohen, G. Arnsdorff	Sedalia, Mo.
Cohen, Gustav	New York City
Cohen, H	Kansas City, Mo.
Cohen, H	Meriden, Conn.
Cohen, Harry	New York City
Cohen, Harry	New York City
Cohen, Rev. Henry	Galveston, Tex.
Cohen, Herman	New York City
Cohen, Hyman	Philadelphia, Pa.
Cohen, Hyman	New York City
Cohen, Isaac	New York City
Cohen, Isidor	New York City
Cohen, Isidor	Sacramento, Cal.
Cohen, Isidor	Miami, Fla.
Cohen, J	Brooklyn, N. Y.
Cohen, J	Chelsea, Mass.
Cohen, Jacob	St. Louis, Mo.
Cohen, Jacob	Chicago, Ill.
Cohen, Jacob M	Carbondale, Pa.
Cohen, Jacques	New York City
Cohen, James	Pittsburg, Pa.
Cohen, Joseph	New York City
Cohen, Joseph H	New York City
Cohen, J. Solis, M.D	Philadelphia, Pa.
Cohen, Josiah	Pittsburg, Pa.
Cohen, Julius	New York City
Cohen, Julius C	Pittsburg, Pa.
Cohen, Julius	New York City
Cohen, Kalmon Joshua	Paddock, Minn.
Cohen, L	New York City
Cohen, L	Washington, D. C.
Cohen, L. P	Brooklyn, N. Y.
Cohen, Lewis	Bloomsburg, Pa.
Cohen, Lewis J	Baltimore, Md.
Cohen, Louis	Baltimore, Md.
Cohen, Louis	New York City
Cohen, Louis B	Philadelphia, Pa.
Cohen, M	Brooklyn, N. Y.
Cohen, M. A	New York City
Cohen, M. J	Scranton, Pa.
Cohen, Miss Mary M	Philadelphia, Pa.
Cohen, Mathias	New York City
Cohen, Max	Cleveland, Ohio
Cohen, Max	New York City
Cohen, Max	Pittsburg, Pa.
Cohen, Mendes	Baltimore, Md.
Cohen, Morris	Windber, Pa.
Cohen, Morris	New Haven, Conn.
Cohen, Morris	Worcester, Mass.
Cohen, Nathan	New York City
Cohen, Nathaniel	New York City
Cohen, Rev. Oscar J	Dallas, Tex.
Cohen, Philip	Brooklyn, N. Y.
Cohen, Reuben M	New York City
Cohen, Mrs. Robert I	Galveston, Tex.
Cohen, S	Windber, Pa.
Cohen, S. J	Stafford Springs, Conn.
Cohen, S. M	Fitzgerald, Ga.
Cohen, S. M	Lowell, Mass.
Cohen, Samuel	New York City
Cohen, Sidney	New York City
Cohen, Siegfried	New York City
Cohen, Simon	Boston, Mass.
Cohen, Solomon Solis	Philadelphia, Pa.
Cohen, The Misses	Baltimore, Md.
Cohn, A	Springfield, Mass.
Cohn, Abe	New York City
Cohn, Alexander	Salt Lake City, Utah
Cohn, Alfred E	New York City
Cohn, B. H	New York City
Cohn, Benjamin	Paterson, N. J.
Cohn, D	New York City
Cohn, Emil	Chicago, Ill.
Cohn, Rev. Frederick, M.A	Fort Wayne, Ind.
Cohn, George	New York City
Cohn, Isaac K	New York City
Cohn, Miss Josephine	New York City
Cohn, Leo	New York City
Cohn, Leopold	Brooklyn, N. Y.
Cohn, M	New York City
Cohn, M	New York City
Cohn, M	St. Louis, Mo.
Cohn, M	New York City
Cohn, Max	San Francisco, Cal.
Cohn, Michael A., M.D	Brooklyn, N. Y.
Cohn, Morris	New York City
Cohn, Morris M	Little Rock, Ark.
Cohn, Morris	New York City
Cohn, Nathan	Nashville, Tenn.
Cohn, Samuel	New York City
Cohn, Samuel	San Francisco, Cal.
Cohn, Samuel	New York City
Cohn, William	New York City
Cohn, William H	Pittsburg, Pa.
Collins, Rev. G. T. D	Buena Vista, Va.
Collins, S	Fall River, Mass.
Condory, V., M.D	San Francisco, Cal.
Cone, Mrs. Herman	Baltimore, Md.
Conheim, Hermann	New York City
Conn, B	Yonkers, N. Y.
Content, H	New York City
Coons, Mrs. Eva	Philadelphia, Pa.
Coons, Joseph D	Wilkesbarre, Pa.
Cooper, Abe	New York City
Cooper, Rev. John W	New York City
Cooper, Leon	New York City
Cooper, M	New York City
Cooper, S	Pittsburg, Pa.
Copstein, A. M	New York City.
Cordish, I	Baltimore, Md.
Cowen, Mrs. Bertha	Chicago, Ill.
Cowen, Israel	Chicago, Ill.
Cowen, N	New York City
Coyle, James T., D.D.S	New York City
Cronheim, Siegfried	Newark, N. J.

Cronin, Rev. Edmund W	New York City
Crooks, Ben	New York City
Crowe, James J	New York City
Crowner, J	New York City
Crystal, J	Baltimore, Md.
Cukor, Morris	New York City
Cunningham, F. J	New York City
Cunnion, Rev. M. A	New York City
Currick, Max C	Fort Smith, Ark.
Curry, Rev. James B	Cornwall-on-Hudson, N. Y.
Cusher, Louis M., M.D	Cincinnati, Ohio
Custin, B	Manchester, N. H.
Cytron, Gustav	St. Louis, Mo.
Dahlman, David	New York City
Daland, Rev. William C., D.D	Leonardsville, N. Y.
Daly, Rev. William J. B	New York City
Danciger, Mrs. Annie	Kansas City, Mo.
Daniel, Gustav	New York City
Daniels, Abraham G	Boston, Mass.
Danishevsky, Myer	Boston, Mass.
Dann, J. J	Worcester, Mass.
Dannenbaum, Henry J	Houston, Tex.
Danson, B	Toronto, Canada
Danson, Louis	New York City
Dantzig, L	Kansas City, Mo.
Danziger, Adolph	New York City
Danziger, Henry, Jr	Syracuse, N. Y.
Danzis, M., M.D	Newark, N. J.
Daust, Adolph	St. Louis, Mo.
Dautoff, I	Portland, Ore.
Davidow, A. D., M.D	Troy, N. Y.
Davidson, B	Kansas City, Mo.
Davidson, Benjamin	Philadelphia, Pa.
Davidson, David	New York City
Davidson, Gustav	Kansas City, Mo.
Davidson, Isaac	Baltimore, Md.
Davidson, K. M., M.D	Boston, Mass.
Davidson, L. L., M.D	New York City
Davidson, L. S	New York City
Davidson, M. I	Brooklyn, N. Y.
Davidson, Rev. R	Pittsburg, Pa.
Davidson, S	New York City
Davis, B	Pittsburg, Pa.
Davis, Benjamin	Chicago, Ill.
Davis, Benjamin	New York City
Davis, C	Pittsburg, Pa.
Davis, D. H. M	New York City
Davis, D. S	San Francisco, Cal.
Davis, H. I., M.D	Chicago, Ill.
Davis, Ike	Las Vegas, N. Mex.
Davis, James	Chicago, Ill.
Davis, Lewis	Pittsburg, Pa.
Davis, M	Minneapolis, Minn.
Davis, Solomon	Washington, D. C.
Dean, William H	Beaumont, Tex.
De Kofsky, Frank	Chicago, Ill.
Deland, Rev. William C., D.D	Leonardsville, N. Y.
Deligdish, Frederick	Jersey City, N. J.
Dembitz, Lewis N	Louisville, Ky.
Demby, Alexander, M.D	Brooklyn, N. Y.
Denelitzer, Louis	New York City
Denemark, Henry	New York City
De Pinna, Alfred	New York City
De Roy, Emanuel	Allegheny, Pa.
Dessauer, Max	New York City
Dessel, Jeanne	Salem, W. Va.
Deues, Rev. Francis C	New York City
Deutelbaum, Leopold	Chicago, Ill.
Deutsch, Prof. Gotthard, Ph.D	Cincinnati, Ohio
Deutsch, I	New York City
Deutsch, I. W	Cleveland, Ohio
Deutsch, Joseph	New York City
Deutsch, Leo	New York City
Deutsch, Louis L., M.D	New York City
Deutsch, M	New York City
Deutsch, Max	New York City
De Vorkin, M. I., M.D	St. Louis, Mo.
Dexner, John	San Francisco, Cal.
Dey, Anthony	New York City
Diamant, Louis	New York City
Diamond, J	Montreal, Canada
Dickelman, L. H	Forest, Ohio
Dickinson, Charles H	Grand Rapids, Minn.
Dilsheimer, F	Philadelphia, Pa.
Dimond, Tute	Bayonne, N. J.
Dine, Joseph	Boston, Mass.
Dine, Philip	Cincinnati, Ohio
Dinkelspiel, Melville	San Francisco, Cal.
Dintenfass, Jacob	Philadelphia, Pa.
Diringer, N	New York City
Dischler, M	Baltimore, Md.
Disraelly, S	Denver, Colo.
Dittenhofer, Jacob	St. Paul, Minn.
Dittman, Charlotte	New York City
Dix, Henry A	Millville, N. J.
Dlugasch, M	New York City
Dobkitz, Nicholas, M.D	New York City
Doempke, E	New York City
Doktorsky, H	Chicago, Ill.
Dominitz, Arnold	New York City
Doniger, Henry	New York City
Doob, Irving Ephram	New York City
Dorfmann, S. A., M.D	New York City
Douglass, S. D., M.D	New York City
Douglis, Charles	New York City
Dover, Max	Anguilla, Miss.
Drab, Ignatz	New York City
Drachman, Benjamin	Jersey City, N. J.
Drachman, Rev. Bernard, Ph.D	New York City
Drechsler, Rev. Sigmund	Cleveland, Ohio
Dreinel, Adolph	Brooklyn, N. Y.
Dresner, Oscar	New York City
Dreyer, Moritz W., M.D	Brooklyn, N. Y.
Dreyfus, William, D.Sc	New York City
Dreyfuss, Sol	Paducah, Ky.
Drucker, A. P	New York City
Drucker, Max	Bridgeport, Conn.
Druckman, B	Montreal, Canada
Dubman, Charles	New York City
Ducey, Rev. Thomas J	New York City
Ducker, Sol	New York City
Duckman, Moses, M.D	New York City
Dudley, Charles B	Altoona, Pa.
Dulberger, Herman W	New York City
Dulberger, Martin	New York City
Dunkelblau, Sam	Newark, N. J.
Dunkirk, Miss Wolphine	New York City
Dvorkin, J	New York City
Dwork, J. H., & Brother	New York City
Dworkovitz, Louis	Kansas City, Mo.
Ebeling, William F	New York City
Echikson, L	Newark, N. J.
Edelmuth, Alfred	New York City
Edelson, N	Washington, D. C.
Edelstein, A	Paterson, N. J.
Edelstein, Adler	New York City
Edelstein, B	Rockaway Beach, N. Y.
Edelstein, Marcus	Paterson, N. J.
Edelstein, Samuel O	Philadelphia, Pa.
Edlavitch, J. L	Upper Marlboro, Md.
Edlavitch, Levi	Baltimore, Md.
Edlis, Adolph	Pittsburg, Pa.
Edman, Morris L	New York City
Edmon, Solomon	New York City
Edwards, Mrs. D	New York City
Effron, Leon A., M.D	Philadelphia, Pa.
Egelskie, S	Rochester, N. Y.
Ehrenfreund, B	New York City
Ehrenreich, Rev. Bernard C	Atlantic City, N. J.
Ehrich, Hon. Louis R	Colorado Springs, Colo.
Ehrlich, Abraham	Springfield, Mass.
Ehrlich, Joseph	Philadelphia, Pa.
Ehrlich, M	Philadelphia, Pa.
Ehrlich, Newman	New Haven, Conn.
Ehrman, H	San Francisco, Cal.
Eichberg, Joseph T	Atlanta, Ga.
Eichler, Rev. M. M	Philadelphia, Pa.
Eidman, N. H. S	New York City
Einfeld, William J	Philadelphia, Pa.
Einstein, I. D	New York City
Einstein, Sidney	New York City
Einstein, Mrs. William	New York City
Eintracht, S	New York City
Eiseman, Henry	Salt Lake City, Utah
Eisemann, E	New York City
Eisen, M	New York City
Eisen, Nathan	St. Joseph, Mo.
Eisenberg, B	Brooklyn, N. Y.
Eisenberg, Charles	Newark, N. J.
Eisenberg, Isidor C., M.D	New York City
Eisenberg, Joseph	New York City
Eisenberg, Louis	New York City
Eisenberg, M	New York City
Eisenberg, Sam	Newark, N. J.
Eisenberg, William S	New York City
Eisendrath, B. D	Racine, Wis.
Eisendrath, Henry J	Chicago, Ill.
Eisenstadt, S	New York City
Eisenstaedt, Isidore	Chicago, Ill.
Eisenstein, Harry	New York City
Eisenstein, J. D	New York City
Eisler, Isaac	New York City
Eisler, Morris	New York City
Eisner, L	New York City
Elbert, H	St. Louis, Mo.
Elbogen, A	New York City
Elentuch, Morris	New York City
Elias, A. J	Buffalo, N. Y.
Elias, Mrs. Catherine	New York City
Elias, Ely	Cincinnati, Ohio
Eliassof, Herman	Chicago, Ill.

Elin, S.	New York City
Elisberg, E.	New York City
Elkan, Herrmann	New York City
Elkin, Rev. M.	Hartford, Conn.
Elkind, B. J.	Worcester, Mass.
Elkus, Abram I.	New York City
Ellbogen, M.	Chicago, Ill.
Ellenbogen, Isidor	New York City
Ellenbogen, M. H.	Paterson, N. J.
Ellenzweig, H.	New York City
Eller, Morris	Chicago, Ill.
Ellinger, Rev. Emil	Jonesboro, Ark.
Ellinger, M.	New York City
Ellis, James M.	San Francisco, Cal.
Ellison, H.	Montreal, Canada
Elmaleh, Rev. Leon H.	Philadelphia, Pa.
Elovitz, W.	Providence, R. I.
Elsas, Herman	New York City
Elsner, Prof. John, M.D	Denver, Colo.
Elting, Ely	Poughkeepsie, N. Y.
Elzas, Barnett A.	Charleston, S. C.
Emanuel, E. H.	New York City
Emanuel, Harry N.	New York City
Emanuel, Sol H.	St. Paul, Minn.
Embrocht, S.	New York City
Emelin, Mark J., D.D.S	New York City
Enelow, Rev. H. G., D.D	Louisville, Ky.
Engel, J. G.	Brooklyn, N. Y.
Engelhardt, M.	New York City
Engelman, H.	Bridgeport, Conn.
Engelman, Sam	New York City
Engl, W.	New York City
Englander, B.	New York City
Englander, J.	New York City
Englander, L.	New York City
Engleman, S.	Des Moines, Iowa
Enkel, Louis	New York City
Enklewicz, Charles	New York City
Entin, A., M.D	Fall River, Mass.
Eppinger, Herman	San Francisco, Cal.
Eppstein, Rev. E.	Quincy, Ill.
Epstein, Rev. Abbey A.	Haverstraw, N. Y.
Epstein, D., M.D	Philadelphia, Pa.
Epstein, Elias	Chicago, Ill.
Epstein, H.	Brooklyn, N. Y.
Epstein, I.	New York City
Epstein, Louis B.	New York City
Epstein, Meyer	New York City
Epstein, Rev. Morris	New York City
Epstein, Samuel	New York City
Epstein, Samuel	St. Louis, Mo.
Epstein, Solomon	Brooklyn, N. Y.
Ernst, N. H.	Chicago, Ill.
Ernstthal, Julius	Brooklyn, N. Y.
Eron, J. E.	New York City
Eschwege, S.	Brooklyn, N. Y.
Essenson, O. S., M.D	New York City
Essenson, S. J., M.D	New York City
Esser, Fritz	New York City
Essner, Herman	Scranton, Pa.
Estes, Louis	New York City
Estrin, H., & Company	Chicago, Ill.
Ettinger, I. B.	New York City
Ettinger, Rev. T. E.	New York City
Euphrat, Ernest J.	New York City
Evslin, Leo E., D.D.S	New York City
Ewald, L. A., M.D	New York City
Ewing, Hampton D.	Yonkers, N. Y.
Exl, Samuel	New York City
Faber, Rev. M.	Tyler, Tex.
Faber, William S.	New York City
Fabian, Jacob	Paterson, N. J.
Faeber, R.	Stockton, Cal.
Faggen, Nathan	Frankford, Pa.
Fain, A.	Brooklyn, N. Y.
Fain, A.	Providence, R. I.
Fain, B.	Providence, R. I.
Fain, E. Joseph	Brooklyn, N. Y.
Falck, Adolph	New York City
Falk, B. J.	New York City
Falk, Henry	New York City
Falkenheim, Charles	New York City
Falkenstein, M.	New York City
Fanauer, Henry	New York City
Fanto, A.	New York City
Farber, R., Ph.D	Denver, Colo.
Fass, Joseph	New York City
Fayman, S.	St. Joseph, Mo.
Featherman, Louis	Connellsville, Pa.
Feder, Marcus	Cleveland, Ohio
Federleicht, Louis	Baltimore, Md.
Fehlauer, Max H.	New York City
Feiga, Max	Worcester, Mass.
Feigelson, Hayman	Montreal, Canada
Feigenbaum, B.	New York City
Feikin, M.	Baltimore, Md.
Fein, B.	Brooklyn, N. Y.
Feinberg, Aaron A.	New York City
Feinberg, David	Brooklyn, N. Y.
Feinberg, Israel L., M.D	New York City
Feinberg, Max	Pittsburg, Pa.
Feinberg, S. E., M.D	Scranton, Pa.
Feiner, A.	Providence, R. I.
Feiner, Adolph	Pittsfield, Mass.
Feingold, Abraham	Worcester, Mass.
Feingold, Joseph	Brooklyn, N. Y.
Feingold, Louis	Worcester, Mass.
Feingold, Simon	Philadelphia, Pa.
Feinstein, Jacob	Providence, R. I.
Feinstein, S.	Baltimore, Md.
Feinstein, Simon	Pittsburg, Pa.
Feitelberg, Jacob	Fall River, Mass.
Feitelberg, Morris	Fall River, Mass.
Feitler, M.	Pittsburg, Pa.
Felberbaum, Henry J.	New York City
Feldblum, Adolph	Brooklyn, N. Y.
Feldheim, L.	Brooklyn, N. Y.
Feldman, B.	New York City
Feldman, David	Philadelphia, Pa.
Feldman, Prof. Ephraim	Norwood, Ohio
Feldman, Jacob	New York City
Feldman, Louis	New York City
Feldman, S.	Denver, Colo.
Feldman, Samuel	New York City
Feldmann, D.	Cincinnati, Ohio
Feldmann, Jonas	Chillicothe, Ohio
Feldstein, Aron	Uniontown, Pa.
Feldstein, Charles	Pittsburg, Pa.
Feldstien, Mrs. Clara	Pittsburg, Pa.
Feleky, Charles	New York City
Felix, Abraham	New York City
Felix, J.	New York City
Felix, Jacob	Rockaway Beach, N. Y.
Felix, Julius	New York City
Feller, Albert	New York City
Feller, Isidore	New York City
Fellman, J.	Detroit, Mich.
Fels, D.	Montreal, Canada
Felsenthal, M.	New York City
Felser, Joseph	Baltimore, Md.
Felstiner, M.	New York City
Feltenstein, Joel	St. Joseph, Mo.
Feltman, Simon	Baltimore, Md.
Ferer, A.	Omaha, Neb.
Ferguson, H. B.	Pittsburg, Pa.
Fergusson, David	Seattle, Wash.
Fertig, M. B.	New York City
Feuchtwanger, S.	New York City
Feuerlicht, Albert	New York City
Feuerlicht, Emanuel	New York City
Feuerlicht, Rev. J.	Augusta, Ga.
Feuerlicht, Ladislaus	New York City
Feuerlicht, Morris M.	Cincinnati, Ohio
Feustmann, Mrs. B. H.	Philadelphia, Pa.
Fichman, J.	St. Joseph, Mo.
Filer, William B.	New York City
Filostrat, John	Fort Hamilton, N. Y.
Finberg, Benjamin	Philadelphia, Pa.
Fine, Abraham	New York City
Fine, M.	Maxton, N. C.
Fine, Morris S.	Worcester, Mass.
Fine, S.	New York City
Fine, Samuel	Boston, Mass.
Fine, A., & Sons	New York City
Fineberg, Z.	Montreal, Canada
Finegold, Louis	Pittsburg, Pa.
Fineman, Leon	Baltimore, Md.
Fineman, Solomon	Baltimore, Md.
Fineshriber, Rev. William H.	Davenport, Iowa
Fink, A.	Chicago, Ill.
Fink, R. L.	Brooklyn, N. Y.
Finkel, Morris	New York City
Finkelpearl, H., M.D	Pittsburg, Pa.
Finkelpearl, Joseph	Pittsburg, Pa.
Finkelstein, Charles	Buffalo, N. Y.
Finkelstein, Emil, M.D	New York City
Finkelstein, H.	New York City
Finkelstein, Isadore	Scranton, Pa.
Finkelstein, Israel	New York City
Finkelstein, J.	New York City
Finkelstein, J. V.	New York City
Finkelstein, Joseph	Brooklyn, N. Y.
Finkelstein, M., M.D	New York City
Finkelstein, N.	Wilkesbarre, Pa.
Finkelstein, Sam	New York City
Finkelstein, Rev. William	Philadelphia, Pa.
Finkelstien, Mrs. H. V.	Peoria, Ill.
Finn, Louis S.	New York City
Finn, M.	Rochester, Pa.
Firestone, Henry	McKeesport, Pa.
Firestone, Samuel	McKeesport, Pa.
Fisch, Adolph	Newark, N. J.

Fisch, Joseph..........Newark, N. J.
Fischel, Harry..........New York City
Fischelis, Philipp, M.D..........Philadelphia, Pa.
Fischer, Edward..........New York City
Fischer, H..........Detroit, Mich.
Fischer, I. F..........Brooklyn, N. Y.
Fischer, J. L..........Coney Island, N. Y.
Fischer, M..........New York City
Fischer, M. A..........New York City
Fischer, Stanislaus A., D.D.S..........New York City
Fischer, Wolf..........Mt. Vernon, N. Y.
Fischgrund, Joseph..........New York City
Fischgrund, Sigmund..........Newark, N. J.
Fischl, Sigmund..........New York City
Fischlowitz, Gustav G., M.D..........New York City
Fischlowitz, Isidore..........St. Louis, Mo.
Fischman, Isidor..........New York City
Fischman, S..........Chicago, Ill.
Fischmann, Leopold..........New York City
Fish, Israel..........Boston, Mass.
Fish, W..........New York City
Fishberg, Maurice, M.D..........New York City
Fisher, Rev. Charles..........Mountain Lake Park, Md.
Fisher, H. S..........New Haven, Conn.
Fisher, William..........Bayonne, N. J.
Fishman, J..........Lawrence, Mass.
Fishmann, Arthur, M.D..........New York City
Fiterman, Sam..........Minneapolis, Minn.
Fitzgerald, Rev. Joseph N..........Albany, N. Y.
Fladel, Louis..........New York City
Flaster, Wilhelm..........New York City
Flatow, I..........New York City
Flaumenbaum, Max..........New York City
Flaxman, Max..........Houston, Tex.
Fleck, P..........Cincinnati, Ohio
Fleck, Samuel, Jr..........New York City
Flecker, Henry..........New York City
Flegenheimer, Adolph..........New York City
Fleischer, Charles..........Boston, Mass.
Fleischer, Nathan..........Paterson, N. J.
Fleischman, Henry, M.D..........New York City
Fleischman, S. M..........Philadelphia, Pa.
Fleischmann, H..........New York City
Fleischmann, Hon. Julius..........Cincinnati, Ohio
Fleischmann, William..........New York City
Fleischner, I. N..........Portland, Ore.
Fleishman, B..........Baltimore, Md.
Fleishman, E..........Omaha, Neb.
Fleishmann, Israel..........St. Louis, Mo.
Flersheim, A. S..........Kansas City, Mo.
Fliegelman, Victor..........New York City
Flinker, L..........Columbus, Ohio
Fodor, Sigmund..........New York City
Fonaroff, Mark M..........New York City
Foreman, E. G..........Chicago, Ill.
Foreman, Oscar G..........Chicago, Ill.
Forsichbaums, M..........New York City
Foster, Solomon..........Cincinnati, Ohio
Fox, F., M.D..........Baltimore, Md.
Fox, George..........Cincinnati, Ohio
Fox, I..........New York City
Fox, Isaac..........Stamford, Conn.
Fox, Joseph..........Fall River, Mass.
Fox, L..........Buffalo, N. Y.
Fox, Leo..........New York City
Fox, Michael..........Denver, Colo.
Fox, Sol..........Cincinnati, Ohio
Fraad, D..........New York City
Fraad, S..........New York City
Fradkin, Israel..........New York City
Frank, Alexander..........Baltimore, Md.
Frank, Mrs. B..........Buffalo, N. Y.
Frank, Eli..........Baltimore, Md.
Frank, Henry..........Natchez, Miss.
Frank, Rev. Henry..........New York City
Frank, Henry L..........Chicago, Ill.
Frank, Henry M..........New York City
Frank, I. J..........Akron, Ohio
Frank, I. S..........New York City
Frank, Isaac W..........Allegheny, Pa.
Frank, J. H..........Pittsburg, Pa.
Frank, Jeno..........New York City
Frank, Joseph A..........New York City
Frank, Louis J..........New York City
Frank, Marcus M..........Philadelphia, Pa.
Frank, Nathan..........Ogdensburg, N. Y.
Frank, Nathan..........New York City
Frank, R..........New York City
Frank, Mrs. Rose..........Philadelphia, Pa.
Frankel, A. H..........Philadelphia, Pa.
Frankel, B..........New York City
Frankel, Lee H., Ph.D..........New York City
Frankel, M. J..........Philadelphia, Pa.
Frankel, Mandel..........New York City
Frankel, Moritz..........New York City
Frankel, Morris George..........New York City
Frankel, Nathan..........New York City
Frankel, S..........New York City
Frankel, Samuel..........Pittsburg, Pa.
Frankel, Samuel M..........New York City
Franken, D..........New York City
Frankfort, Frank..........New York City
Frankfurter, B..........New York City
Frankfurter, Leopold..........New York City
Frankfurter, Max..........New York City
Frankl, Albert A..........New York City
Frankle, A. M..........Youngstown, Ohio
Franklin, Henry L..........New York City
Franklin, Julius..........New York City
Franklin, Julius..........New York City
Franklin, Rev. Leo M..........Detroit, Mich.
Franklin, M., M.D..........Philadelphia, Pa.
Franks, J..........Roxbury, Mass.
Franz, Jacob..........Jersey City, N. J.
Frederick, Carl..........New York City
Fredland, A..........Pittsburg, Pa.
Freed, L. A..........San Antonio, Tex.
Freedberger, Henry..........New York City
Freedman, B..........Baltimore, Md.
Freedman, Charles I..........New York City
Freedman, Fritz..........New York City
Freedman, Harry..........Baltimore, Md.
Freedman, Irving..........New York City
Freedman, Joseph..........New York City
Freedman, Julius..........Forest City, Pa.
Freedman, Louis..........New York City
Freedman, M..........New York City
Freedman, R..........New York City
Freedman, Robert Samuel, M.D..........New York City
Freedman, S..........Montreal, Canada
Freedman, Victor..........New York City
Freedman, N., & Brother..........Boston, Mass.
Freedom, Adolph G., M.D..........Baltimore, Md.
Freeman, Victor..........New York City
Frees, F..........New York City
Freiberger, David..........New York City
Freicks, Samuel L..........New York City
Freidberg, S..........Topeka, Kan.
Freiman, Edward..........New York City
Freistadtl, Leo M..........New York City
Freudenthal, Leo..........Baltimore, Md.
Freund, Rev. Charles J..........Toledo, Ohio
Freund, Gustav..........Chicago, Ill.
Freund, Henry..........New York City
Freund, Isidor..........New York City
Freundlich, Isidor..........New York City
Frey, Philip W..........Evansville, Ind.
Frey, Rev. Dr. Sigmund..........Leavenworth, Kan.
Frick, Louis..........New York City
Fried, Ignatz..........New York City
Fried, Isaac..........Newark, N. J.
Fried, Joseph..........New York City
Fried, Kalman..........Newark, N. J.
Fried, M..........New York City
Fried, Rev. Max..........New York City
Fried, Rev. Michael..........Pittsburg, Pa.
Fried, Samson..........New York City
Friedberg, A..........New York City
Friedberg, J..........Detroit, Mich.
Friedberg, Joseph..........Uniontown, Pa.
Friedberger, Benjamin..........New York City
Friedburg, Herman..........New York City
Friede, J. S..........New York City
Friede, Marcus Sergey..........New York City
Friedelson, Sam..........New York City
Friedenberg, Charles A..........New York City
Friedenheit, Isaac..........New York City
Friedenstein, Simon..........New York City
Friedenthal, Nathan..........New York City
Friedenthal, Solomon..........Seattle, Wash.
Friedenwald, Herbert..........Philadelphia, Pa.
Friedenwald, Harry, M.D..........Baltimore, Md.
Frieder, Rev. Samuel..........New York City
Friedland, Elias J., M.D., D.D.S..........New York City
Friedlander, Rev. E..........Montreal, Canada
Friedlander, Isidor..........New York City
Friedlander, M..........Cleveland, Ohio
Friedlander, M..........New York City
Friedlander, Morris..........New York City
Friedler, J. L., M.D..........New York City
Friedman, A..........New York City
Friedman, B. C..........Philadelphia, Pa.
Friedman, Ben, M.D..........New York City
Friedman, Benjamin..........New York City
Friedman, David L..........New York City
Friedman, D. S..........Montreal, Canada
Friedman, H..........New York City
Friedman, H., M.D..........New York City
Friedman, H. S..........Philadelphia, Pa.
Friedman, Hyman..........New York City
Friedman, Hyman..........Las Vegas, N. Mex.

Friedman, I.	San Francisco, Cal.
Friedman, Isaac	New York City
Friedman, J. L.	Pittsburg, Pa.
Friedman, Jacob	Minneapolis, Minn.
Friedman, Josef	New York City
Friedman, Joseph	New York City
Friedman, L.	New York City
Friedman, L.	Brooklyn, N. Y.
Friedman, L.	New York City
Friedman, Leo	New York City
Friedman, Louis	Ridgefield Park, N. J.
Friedman, Louis, M.D.	New York City
Friedman, M. E.	Tawas City, Mich.
Friedman, Max	Pittsburg, Pa.
Friedman, Morris	Schenectady, N. Y.
Friedman, Myer	Las Vegas, N. Mex.
Friedman, Nathan	New York City
Friedman, S.	Yonkers, N. Y.
Friedman, Samuel	New York City
Friedman, Samuel	Cleveland, Ohio
Friedman, Samuel	New York City
Friedman, Rev. Samuel	Harrisburg, Pa.
Friedman, Samuel, M.D.	New York City
Friedman, William	New York City
Friedman, William H.	Philadelphia, Pa.
Friedman, Rev. Dr. William S.	Denver, Colo.
Friedmann, Ignatz, M.D.	Cleveland, Ohio
Friedson, M.	Worcester, Mass.
Friger, J.	New York City
Frinblatt, B.	New York City
Frisch, Frederick	New York City
Fritz, S.	Jersey City, N. J.
Froehlich, A.	New York City
Froehlich, Joseph	Davenport, Iowa
Frohman, Daniel	New York City
Fromenson, A. H.	New York City
Fromer, Samuel	Baltimore, Md.
Fruchs, Samuel L.	New York City
Fruchter, Albert	New York City
Fuchs, A.	New York City
Fuchs, G. I.	New York City
Fuchs, I.	New York City
Fuechsl, Ferdinand	Baltimore, Md.
Fueschel, Simon	New York City
Fuhman, Nathan	Camden, N. J.
Fuhrman, Abe	Camden, N. J.
Fuhs, J., M.D.	Brooklyn, N. Y.
Fulchinsky, W.	New York City
Funk, Rev. Rudolph	New Haven, Conn.
Furst, Michael	Brooklyn, N. Y.
Furth, Emanuel	Philadelphia, Pa.
Gadrich, Charles	New York City
Gaebelein, Rev. A. C.	New York City
Galantiere, J.	Chicago, Ill.
Galbenewitz, Benjamin G., M.D.	Boston, Mass.
Galinsky, A. L.	Sioux City, Iowa
Gall, Charles G.	Brooklyn, N. Y.
Gamson, Emil, M.D.	Bayonne, N. J.
Gans, Louis	New York City
Ganz, A.	New York City
Gardner, M.	Montreal, Canada
Garfiel, Charles	New York City
Garfunkel, Aaron	New York City
Garfunkel, Rev. Joseph	Brooklyn, N. Y.
Garland, O.	Philadelphia, Pa.
Garms, Dr. P.	New York City
Garsson, M.	New York City
Garten, Ignatz	New York City
Gartenstein, Jacob	Chicago, Ill.
Gartman, Leo N., M.D.	Philadelphia, Pa.
Gartner, Isidore	New York City
Gassner, L.	New York City
Gassner, Leopold	New York City
Gates, Ferdinand	Memphis, Tenn.
Gatty, William	Jersey City, N. J.
Gautscher, A.	New York City
Geduld, Harris	New York City
Geiger, Julius	New York City
Geigerman, Charles	New York City
Gelber, L.	Toronto, Canada
Gelbman, M.	New York City
Geldzaeler, M.	Toronto, Canada
Gelin, William H.	Springfield, Mass.
Geller, Emanuel	Pittsburg, Pa.
Geller, Max	St. Joseph, Mo.
Gemeiner, S.	New York City
Genser, Miss Bessie B.	Montreal, Canada
Gerber, Moritz	New York City
Germansky, A. L.	New York City
Germansky, Abraham	New York City
Germansky, H. B.	Philadelphia, Pa.
Germansky, L.	New York City
Germansky, Max	New York City
Germanus, D.	Portland, Ore.
Gernsheimer, R.	New York City
Gershel, George	New York City
Gerstein, Maurice, M.D.	Boston, Mass.
Gerstengang Brothers	New York City
Gerstle, Lewis	San Francisco, Cal.
Gerstley, William	Philadelphia, Pa.
Gerstman, H. J.	Buffalo, N. Y.
Gerzog, George	Bayonne, N. J.
Getlag, Selig Richard	New York City
Ghertler, Max, M.D.	New York City
Gibbons, His Eminence James Cardinal	Baltimore, Md.
Gibson, H. M.	Chicago, Ill.
Giesen, Major	New York City
Gilles, M. S.	Philadelphia, Pa.
Gilman, B.	Brooklyn, N. Y.
Gingold & Weissman	New Haven, Conn.
Ginsberg, Adolph	Baltimore, Md.
Ginsberg, Elias	New York City
Ginsberg, George	New York City
Ginsberg, H.	New York City
Ginsberg, J.	Springfield, Mass.
Ginsberg, S.	Buffalo, N. Y.
Ginsberg, S.	Baltimore, Md.
Ginsburg, Abraham	New York City
Ginsburg, Bernard	Detroit, Mich.
Ginsberg, David	New York City
Ginsburg, Isaac	Denver, Colo.
Ginsburg, J.	Philadelphia, Pa.
Ginsburg, Jacob	Philadelphia, Pa.
Ginsburg, Joshua, M.D.	Chicago, Ill.
Ginsburg, Philip H.	New York City
Ginsburg, S. L.	New York City
Ginsburg, Simon	New York City
Ginzberg, Albert A.	Boston, Mass.
Ginzberg, Louis, Ph.D.	New York City
Ginzburg, Alexander	New York City
Ginzburg, Bernhard	New York City
Ginzburg, M., Ph.	Chicago, Ill.
Ginsburger, Emil	New York City
Girsdansky, Louis W.	New York City
Girsdansky, Max, M.D.	New York City
Gittelson, Jacob	New York City
Gittelson, N. L.	Montreal, Canada
Gittelson, Samuel J., M.D.	Philadelphia, Pa.
Glanzman, A.	Washington, D. C.
Glaser, Rev. Hyman	Boston, Mass.
Glaser, Isaac	New York City
Glaser, Jakob	Montclair, N. J.
Glaser, M.	Boston, Mass.
Glasner, N.	Bridgeport, Conn.
Glass, Henry	New York City
Glass, L. B.	Chicago, Ill.
Glassberg, Max U.	New York City
Glasscheib, E.	New York City
Glatt, Morris	Baltimore, Md.
Glattsteine, Joseph	Pittsburg, Pa.
Glazier, Louis	Syracuse, N. Y.
Gleich, A.	New York City
Gleichman, Herman	New York City
Glick, Mrs. A.	Utica, N. Y.
Glick, Bernard	New York City
Glickman, M.	New York City
Glickman, Moses	Montreal, Canada
Glickman, P.	Montreal, Canada
Glickman, T.	Montreal, Canada
Glou, Isidor	Plymouth, Pa.
Glover, Rev. A. Kingsley	Wells, Minn.
Gluces, David	New York City
Gluck, Rev. Dr. B.	Newark, N. J.
Gluck, David	New York City
Gluck, David J.	New York City
Glück, Ignatz	New York City
Gluck, Louis	New York City
Gluck, Louis L.	New York City
Glück, Sam	New York City
Gluck, Samuel	New York City
Gluckman, Louis	New York City
Gluckman, Saul	Jersey City, N. J.
Gluckstein, S.	New York City
Gluskin, E., D.D.S.	New York City
Gluttstein, Joseph G.	Pittsburg, Pa.
Godchaux, Albert	New Orleans, La.
Goding, J. Q.	Worcester, Mass.
Godinski, S. M.	Worcester, Mass.
Goebricher, M.	Conneaut, Ohio
Goepp, Judith	Philadelphia, Pa.
Goes, George W.	Milwaukee, Wis.
Goetz, Joseph	Newark, N. J.
Goff, John T.	New York City
Goido, Isaac	New York City
Gold, Isidore	Jersey City, N. J.
Gold, Louis	New York City
Gold, Morris	New York City
Goldbaum, Max	New York City
Goldberg, A.	Brooklyn, N. Y.
Goldberg, Abraham	New York City
Goldberg, Ben	Chicago, Ill.
Goldberg, Benjamin	New York City

Goldberg, Benjamin	Lawrence, Mass.
Goldberg, David	New York City
Goldberg, Frank	Springfield, Ohio
Goldberg, G.	Dallas, Tex.
Goldberg, H.	Chicago, Ill.
Goldberg, H. S. W.	Chicago, Ill.
Goldberg, Harris	Boston, Mass.
Goldberg, Henry, M.D	New York City
Goldberg, I.	New York City
Goldberg, Isaac	New York City
Goldberg, Isidor E.	Hartford. Conn.
Goldberg, J.	New York City
Goldberg, J.	Baltimore, Md.
Goldberg, Jacob	Brooklyn, N. Y.
Goldberg, Jacob	New York City
Goldberg, Jacob A.	Brooklyn, N. Y.
Goldberg, Joseph	Chicago, Ill.
Goldberg, L.	New York City
Goldberg, Lewis	New York City
Goldberg, M.	Brooklyn, N. Y.
Goldberg, M.	Baltimore. Md.
Goldberg, Manuel	New York City
Goldberg, Max	New York City
Goldberg, Max	Pittsburg, Pa.
Goldberg, Morris	New York City
Goldberg, Robert	New York City
Goldberg, S.	New York City
Goldberg, S. D.	Baltimore, Md.
Goldberg, S. W.	East Orange, N. J.
Goldberg, Samuel	Cincinnati, Ohio
Goldberg, Samuel B.	Chicago, Ill.
Goldberg, W.	Hamilton, Canada
Goldberg, William Victor	New York City
Goldberger, David	New York City
Goldberger, Jacob	Perth Amboy, N. J.
Goldberger, M., M.D	New York City
Goldberger, Max	New York City
Goldberger, Samuel	New York City
Goldburg, E.	Cincinnati, Ohio
Goldburg, Morris L.	Chicago. Ill.
Goldblum, K.	Minneapolis, Minn.
Golden, Henry, M.D	Philadelphia, Pa.
Goldenberg, Coral	Brooklyn, N. Y.
Goldenberg, M.	Omaha, Neb.
Goldenberg, Mrs. Moses	Baltimore, Md.
Goldfarb, Abraham	New York City
Goldfarb, Rev. Jacob	Washington, Pa.
Goldfinger, J., M.D	Cleveland, Ohio
Goldfogle, Hon. Henry M.	New York City
Goldinberg, S.	Lowell, Mass.
Goldish, S.	St. Paul, Minn.
Goldman, A.	Minneapolis, Minn.
Goldman, Aaron	Detroit, Mich.
Goldman, Alexander	New York City
Goldman, H.	New York City
Goldman, H.	St. Louis, Mo.
Goldman, Harry	Pittsburg, Pa.
Goldman, Henry E.	New York City
Goldman, I.	Kansas City, Mo.
Goldman, Jacob	Buffalo, N. Y.
Goldman, Joseph	Baltimore, Md.
Goldman, Leon	Montreal, Canada
Goldman, Louis J.	Cincinnati, Ohio
Goldman, M.	New York City
Goldman, M. S.	Kansas City, Mo.
Goldman, Marcus	New York City
Goldman, S.	Philadelphia, Pa.
Goldman, Sam	New York City
Goldman, Simon	New York City
Goldmann, S., M.D	Pittsburg, Pa.
Goldmark, Leo	Paterson, N. J.
Goldoff, Benjamin	Lynn, Mass.
Goldonsky, H.	Denver, Colo.
Goldschmidt, Bernhard	New York City
Goldschmidt, Gabriel	New York City
Goldschmidt, Max	New York City
Goldschmidt, William	New York City
Goldshea, Abraham	New York City
Goldsmith, Adolph	New York City
Goldsmith, August	New York City
Goldsmith, B. M.	Carnegie, Pa.
Goldsmith, Benjamin J.	Saratoga Springs, N. Y.
Goldsmith. Charles Jakob, LL.D., M.D.	New York City
Goldsmith, Frederick	New York City
Goldsmith, Henry	New York City
Goldsmith, Joseph J.	Arlington, Mass.
Goldsmith, M.	Cleveland, Ohio
Goldsmith, Meyer B.	Baltimore, Md.
Goldsmith, S. J.	New York City
Goldsmith, Theresa	New York City
Goldstein, A.	Pittsburg, Pa.
Goldstein, Charles J.	New York City
Goldstein, David	New York City
Goldstein, Elias	New York City
Goldstein, Gustave	New York City
Goldstein, H. I.	Pittsburg, Pa.
Goldstein, Hyman	New York City
Goldstein, I.	Portland, Ore.
Goldstein, I. S.	Montreal, Canada
Goldstein, J.	New York City
Goldstein, Jacob	Newark, N. J.
Goldstein, Jacob, M.D	New York City
Goldstein, Jacob W.	Minneapolis, Minn.
Goldstein, Joseph	New York City
Goldstein, Joseph	Hammond, La.
Goldstein. L.	New York City
Goldstein, Lazar	Boston, Mass.
Goldstein, Louis	New York City
Goldstein, Louis L.	New York City
Goldstein, Louis S.	New York City
Goldstein, Max	Youngstown, Ohio
Goldstein, Dr. Maxwell	New York City
Goldstein, Meyer A.	New York City
Goldstein, N.	New York City
Goldstein, N.	Dallas, Tex.
Goldstein, Nathan	Greenville, Miss.
Goldstein, Philip	Newark. N. J.
Goldstein, Rubein	Rochester, N. Y.
Goldstein, S.	Detroit, Mich.
Goldstein, Rev. S.	Montreal, Canada
Goldstein, Sam	Allegheny, Pa.
Goldstein, Sam I.	Worcester, Mass.
Goldstein, Samuel	Rochester, N. Y.
Goldstein, Samuel J.	Rochester, N. Y.
Goldstein, Samuel L.	Youngstown, Ohio
Goldstein, Zebi Hirsh	Philadelphia, Pa.
Goldston, Israel J.	Homestead, Pa.
Goldstone, D.	New Haven, Conn.
Goldstone, Harry	Cohoes, N. Y.
Goldvogel, John	New York City
Goldvogel, S.	New York City
Goldwasser, M.	St. Louis, Mo.
Goldwater, Ephraim Bert	New York City
Golembe, L.	New York City
Golilbery, Samuel	Cincinnati. Ohio
Golland, M., M.D	St. Louis, Mo.
Gollong, Rev. Charles	Minneapolis, Minn.
Gomberg, Max B., M.D	Providence, R. I.
Gombossy, Max	New York City
Gombosy, Ignatz	New York City
Gombotz, Ignatz	New York City
Gomez, Horatio, M.D	New York City
Gonsior, Nathan	Chicago, Ill.
Goodelman, Simeon	New York City
Goodfried, Ignatius L., M.D	New York City
Goodfriend, Jacob	New York City
Goodfriend, M. H.	Philadelphia, Pa.
Goodfriend, Meyer	New York City
Goodhart, Philip M.	New York City
Goodman, A. H.	New York City
Goodman, Abraham	New York City
Goodman, D.	Rochester, N. Y.
Goodman, David N.	Cleveland, Ohio
Goodman, E.	Seattle, Wash.
Goodman, Emanuel	New York City
Goodman, Henry	Scranton, Pa.
Goodman, J.	Brooklyn, N. Y.
Goodman, L.	Kansas City, Mo.
Goodman, M.	Youngstown, Ohio
Goodman, M.	Denver, Colo.
Goodman, Maurice	New York City
Goodman, Max P.	Cleveland, Ohio
Goodman, Philip	New York City
Goodman, S.	Bayonne, N. J.
Goodman, S. M.	Connellsville, Pa.
Goodman, Samuel	New York City
Goodstein, D.	Uniontown, Pa.
Goodstein, Esther	Philadelphia. Pa.
Goodstein, Isaiah	Philadelphia, Pa.
Goodstein, Louis	New York City
Goodstone, Morris A., M.D	Pittsburg, Pa.
Goorin, C. B.	Pittsburg, Pa.
Gordee, Alexander B.	Revere, Mass.
Gordin, Jacob M.	Brooklyn, N. Y.
Gordon, Abraham	New London, Conn.
Gordon, Rev. B.	Chicago, Ill.
Gordon, Benjamin L., M.D	Philadelphia, Pa.
Gordon, Elias D.	New York City
Gordon, George J., M.D	Minneapolis, Minn.
Gordon, H. B.	Boston. Mass.
Gordon, Jacob	New York City
Gordon, M.	Beaver Falls, Pa.
Gordon, M. G.	Boston, Mass.
Gordon, Michael	Yonkers. N. Y.
Gordon, Moses	Cincinnati. Ohio
Gordon, Paul	Baltimore, Md.
Gordon, Phineas	New York City
Gordon, Samuel	Philadelphia, Pa.
Gorfinkell, L.	Allegheny, Pa.
Gorfinkle, Joseph I.	Chelsea, Mass.
Gorfinkle, Rev. M.	Toronto, Canada
Gorovitz, Rev. A.	Newburg, N. Y.
Gossman, A.	New York City
Gotberg, H.	New York City

Gothberg, H.	New York City
Gottdiener, H.	Galion, Ohio
Gottesman, M., M.D.	New York City
Gottheimer, Mayer	New York City
Gotthoffer, Jacob	New York City
Gottlieb, Edward	New York City
Gottlieb, Edward O.	New York City
Gottlieb, Henry	New York City
Gottlieb, Herman	New York City
Gottlieb, Isaac	Newburg, N. Y.
Gottlieb, J.	New York City
Gottlieb, L.	New York City
Gottlieb, Louis S.	New York City
Gottlieb, Prof. M. D.	New York City
Gottschalk, Morris	Brooklyn, N. Y.
Gottschall, Simon	New York City
Gottstein, K.	Seattle, Wash.
Gould, J. P., M.D.	Buffalo, N. Y.
Gouldie, Max	New York City
Gourse, Simon	Fall River, Mass.
Goward, George	Philadelphia, Pa.
Grabfelder, S.	Louisville, Ky.
Grabosky, Hyman Leo	Philadelphia, Pa.
Graf, Felix	Newark, N. J.
Grafman, Rev. Saul	Baltimore, Md.
Granstein, Ephraim	Chicopee, Mass.
Grant, Alexander	Brooklyn, N. Y.
Grau, Mrs. Lillie	New York City
Graubart, Samuel	New York City
Grauer, William	Altoona, Pa.
Graupner, Edward W.	New York City
Grean, Alexandre M.	New York City
Green, Abe	New York City
Green, Mrs. Luise	Pittsburg, Pa.
Green, Max	Philadelphia, Pa.
Green, M.	New York City
Green, Max	Philadelphia, Pa.
Green, Samuel	New York City
Greenbaum, Leon E.	Baltimore, Md.
Greenbaum, M.	Cleveland, Ohio
Greenbaum, Samuel	New York City
Greenberg, A.	New York City
Greenberg, Abram	Rochester, N. Y.
Greenberg, B.	Brooklyn, N. Y.
Greenberg, C. A.	Republic, Wash.
Greenberg, Carol	Boston, Mass.
Greenberg, Harry	New York City
Greenberg, Henry	New York City
Greenberg, Herman	New York City
Greenberg, J.	New York City
Greenberg, Jacob	New York City
Greenberg, Joseph, M.D.	New York City
Greenberg, M.	Toronto, Canada
Greenberg, Max	New York City
Greenberg, Philip	St. Paul, Minn.
Greenberg, S. S.	St. Paul, Minn.
Greenberg, Samuel	New York City
Greenberg, Simon	Brooklyn, N. Y.
Greenberg, Samuel	New York City
Greenberg, William	Brooklyn. N. Y.
Greenberger, Rev. D.	New York City
Greenblatt, Rev. M.	Philadelphia, Pa.
Greenburg, Rev. Dr. William H.	Sacramento, Cal.
Greenebaum, Emil	San Francisco, Cal.
Greenebaum, F.	New York City
Greenebaum, Henry	Chicago, Ill.
Greenebaum, I.	San Francisco, Cal.
Greenebaum, Dr. Leo	New York City
Greenebaum, M.	San Francisco, Cal.
Greenebaum, Sigmund	San Francisco, Cal.
Greenewald, David C.	Bradford, Pa.
Greenewald, Hon. Joseph C.	Bradford, Pa.
Greenfell, Samuel	New York City
Greenfield, Bernard H., M.D.	Newark, N. J.
Greenfield, Emma Vossen	Albany, Ga.
Greenfield, Max	New York City
Greenfield, Rev. Samuel	New York City
Greengard, Ben	Chicago, Ill.
Greengard, Harry	Denver, Colo.
Greenhood, M. E.	Baltimore, Md.
Greenside, D.	New York City
Greenstein, B.	Bridgeport, Conn.
Greenstein, Marx B.	New York City
Greenstein, Maurice M.	New York City
Greenstein, Michael	New York City
Greenstein, William	New York City
Greenstone, Rev. Julius H.	New York City
Greenstone, Myer I.	Pittsburg, Pa.
Greenwald, Henry	Akron, Ohio
Greenwald, Joseph	New York City
Greenwald, Morris	Rochester, N. Y.
Greenwood, Julius H.	Akron, Ohio
Gretsch, Mme. J.	New York City
Gribbel, John	Philadelphia, Pa.
Gries, Rev. Moses J.	Cleveland, Ohio
Griffith, Rev. G.	Columbus, Wis.
Grinberg, H.	Pittsburg, Pa.
Grinberg, S.	McKeesport, Pa.
Grodberg, H.	Worcester, Mass.
Groden, Morris	Brooklyn, N. Y.
Grodjeski, J.	Paterson, N. J.
Grodsky, A., D.D.S.	Cincinnati, Ohio
Grodzinsky, Jacob	Pittsburg, Pa.
Grollman, Louis	New York City
Grollnick, William	New York City
Gronbart, Samuel	Albany, N. Y.
Grosberg, John	New York City
Grosner, Joel, M.D.	New York City
Grosner, Morris	New York City
Gross, Emanuel	Jersey City, N. J.
Gross, Herman	New York City
Gross, I. B.	New York City
Gross, Ignatz	Scranton, Pa.
Gross, Ignatz	New York City
Gross, Kalman	Chicago, Ill.
Gross, M.	Brooklyn, N. Y.
Gross, M.	New York City
Gross, Marcus	Chicago, Ill.
Gross, Maurice	New York City
Gross, Max	New York City
Gross, Max	Pittston, Pa.
Gross, Max	New York City
Gross, Michael C.	New York City
Gross, Oscar	New York City
Gross, S.	New York City
Gross, Samuel	New York City
Gross, Samuel	Philadelphia, Pa.
Gross, Miss Sarah	New York City
Gross, William	New York City
Grossman, Edward	New York City
Grossman, Edward	New York City
Grossman, H.	Cincinnati, Ohio
Grossman, I.	Waynesburg, Pa.
Grossman, Isidore	New York City
Grossman, Jacob	New York City
Grossman, Jacob M.	Syracuse, N. Y.
Grossman, Louis	New York City
Grossman, Louis	Cincinnati, Ohio
Grossman, Rev. Rudolph, D.D.	New York City
Grossman, S.	Buffalo, N. Y.
Grossmann, Henry	New York City
Grover, Albert	New York City
Grubman, Adolph J.	New York City
Grudinsky, Nathan	Montreal, Canada
Gruenhut, M. L.	Atchison, Kan.
Grunauer, Reuben	New York City
Grunbaum, Josef	New York City
Grunberg, Abraham, D.D.S.	Baltimore, Md.
Grunzeug, L.	New York City
Gruskin, R. B.	New York City
Guedalia, Jacob M.	New York City
Guggenheim, Mrs. Daniel	New York City
Guggenheim, Isaac	New York City
Guggenheim, Murry	New York City
Guggenheim, S. K.	New York City
Guggenheimer, J. C.	New York City
Guinsburg, Rev. Theodore	New York City
Gumbel, S.	New Orleans, La.
Gumble, Henry	Columbus, Ohio
Gunsberg, M. C.	New York City
Guntzler, Theodore L.	St. Louis, Mo.
Gurofsky, Louis	Toronto, Canada
Gusinoff, Simon	New York City
Gutfreund, Gustav	Des Moines, Iowa
Gutfreund, Joseph, M.D.	New York City
Gutfreund, Sigmund Hugo	New York City
Guthman, Leo	Youngstown, Ohio
Guthrie, Rev. Donald	Baltimore, Md.
Gutman, B.	Philadelphia, Pa.
Gutman, David	Wheeling, W. Va.
Gutman, Mrs. Joel	Baltimore, Md.
Gutman, Leopold	New York City
Gutman, Max	New York City
Gutman, Nathan	Baltimore, Md.
Gutman, Rudolph, LL.D.	New York City
Gutman, Simon	New York City
Guttag, J.	New York City
Guttenberg, Mitchell	Rochester, N. Y.
Gutter, B.	New York City
Gutter, David	New York City
Gutter, Fredrick	New York City
Guttmacher, Rev. Adolf	Baltimore, Md.
Guttman, Rev. Adolf, Ph.D.	Syracuse, N. Y.
Haas, Gustave	Chicago, Ill.
Haas, Ignatius	Buffalo, N. Y.
Haas, L.	New York City
Haas, Mark	New York City
Haas, Morris	Pittsburg, Pa.
Haas, Moses	New York City
Haase, Charles	Memphis, Tenn.
Hackenburg, William B.	Philadelphia, Pa.
Hagedorn, J. J.	Philadelphia, Pa.

Hageter, A. G.	New York City
Hahn, Aaron, M.D	Cleveland, Ohio
Hahn, Abraham	New York City
Hahn, George H., D.D.S	Philadelphia, Pa.
Hahn, Henry	Newark, N. J.
Hahn, Joseph	New York City
Hahn, Otto	New York City
Haim, Marc J	New York City
Haimowitz, Joseph	New York City
Halberstam, Rev. Louis	New York City
Halfonson, L	Philadelphia, Pa.
Halle, Julius	New York City
Haller, Robert	New York City
Halperin, Charles	New York City
Halperin, Jacob	Brooklyn, N. Y.
Halperin, L	New York City
Halperin, R. L., D.D.S	Chicago, Ill.
Halpern, C. S	New York City
Halpern, David	Philadelphia, Pa.
Halpern, Rev. I	Toronto, Canada
Halpern, J. M	New York City
Halpern, S	New York City
Halpert, Henry, M.D	Scranton, Pa.
Halpert, Joseph	New York City
Halpin, Henry	New Haven, Conn.
Hamburger, Alexsis	Pittsburg, Pa.
Hamburger, Nathan	Paterson, N. J.
Hamburger, Samuel B	New York City
Hamel, Israel	New York City
Hamill, F. P	Temple, Tex.
Hammel, Joshua	Springfield, Mass.
Hammer, Jacob W	New York City
Hammerschlag, Nathan	Newark, N. J.
Hanau, Rudolph	Washington, Pa.
Hanauer, A	Beaver Falls, Pa.
Hanauer, Henry	New York City
Hanaw, Henry	Mobile, Ala.
Handel, Jacob	New York City
Hanline, Alexander M	Baltimore, Md.
Hannah, George	New York City
Hano, Jacob L	New York City
Hano, Mrs. Louis	Brookline, Mass.
Hano, Philip	New York City
Hanower, Louis N	Arlington, N. J.
Hansburg, Max	New York City
Hansen, Salomon	New York City
Hansher, M	Montreal, Canada
Happ, Paul	New York City
Harburger, Hon. Julius	New York City
Hardman, Charles	New York City
Hark, Joseph	New York City
Harkavy, Alexander	New York City
Harkavy, Dr. Samuel	New York City
Harlowe, David	Milwaukee, Wis.
Harmel, Paul	Washington, D. C.
Harper, William H	Brewton, Ala.
Harris, A	Ottawa, Canada
Harris, Arthur N	New York City
Harris, Bernard	Philadelphia, Pa.
Harris, Charles N	New York City
Harris, D. H	San Francisco, Cal.
Harris, David	Scranton, Pa.
Harris, Frances Amsterdam	New York City
Harris, Harry	Pittsburg, Pa.
Harris, J. G., M.D	Philadelphia, Pa.
Harris, Jacob	New York City
Harris, Jacob	Montclair, N. J.
Harris, Louis	Montclair, N. J.
Harris, Rev. Dr. Maurice H	New York City
Harris, Max	Philadelphia, Pa.
Harris, Solomon	New York City
Harrison, Aaron E	New York City
Harrison, Jacob	New York City
Harrison, Joseph H	Denver, Colo.
Harrison, Meyer	Denver, Colo.
Harriss, Herman	New York City
Harrowich, M	New York City
Harsh, Mrs. M. A	Baltimore, Md.
Hart, Frederick A	Bath Beach, N. Y.
Hart, M	Bridgeport, Conn.
Hartman, B	New York City
Hartman, Josef	Brooklyn, N. Y.
Hartman, Sam	New York City
Hartmann, J. S	Chicago, Ill.
Hartzell, E	Youngstown, Ohio
Harvitt, Joseph, D.D.S	New York City
Haskell, A. H	New York City
Hassenbusch, Samuel	St. Joseph, Mo.
Hassler, Isaac	Philadelphia, Pa.
Hast, A. M	Allegheny City, Pa.
Hatkin, Philip	New York City
Hatowski, Benjamin	Chicago, Ill.
Hatowski, Phillip	Chicago, Ill.
Haupt, Herman	Homestead, Pa.
Hauptman, Joseph	New York City
Hauser, Mrs. Bella	New York City
Hauser, J	Galveston, Tex.
Hauser, J. D	New York City
Haveson, Harry	Trenton, N. J.
Haydn, Rev. H. C., D.D	Cleveland, Ohio
Hayman, A., M.D	Brooklyn, N. Y.
Hays, Daniel P	New York City
Healy, Clarence L	Newark, N. J.
Hecht, Adolph	New York City
Hecht, Jacob	New York City
Hecht, Jacob H	Boston, Mass.
Hecht, Monie	Baltimore, Md.
Hecht, Rev. Dr. Sigmund	Los Angeles, Cal.
Heckin, J	Brooklyn, N. Y.
Heer, Henry	New York City
Hefler, Louis	New York City
Heflich, Sam	New York City
Heidenheimer, Louis	New York City
Heilbron, Henry H	Philadelphia, Pa.
Heilbrun, David	New York City
Heim, Louis	New York City
Heim, Marcus	New York City
Heimann, Julius	New York City
Heimberger, D., M.D	Denver, Colo.
Heimlich, Daniel, M.D	Cleveland, Ohio
Heimovitz, Joseph, M.D	New York City
Hein, George	New York City
Heinberg, Rev. Israel	Monroe, La.
Heine, Morris	New York City
Heineman, Sam	Baltimore, Md.
Heinemann, Herman	New York City
Heiner, Charles	New York City
Heinsheimer, Edward L	Cincinnati, Ohio
Heinz, Maurice	Wilkesbarre, Pa.
Heiseman, A. M	Little Rock, Ark.
Heisne, Isaac	Philadelphia, Pa.
Heitlinger, A	New York City
Helfand, Marcus, LL.B	New York City
Helfgott, Sigmond	New York City
Hellenstein, Herman	New York City
Heller, Charles	Long Island City, N. Y.
Heller, Charles I	New York City
Heller, Isaac	East Boston, Mass.
Heller, Jacob, M.D	New York City
Heller, Jacob L., M.D	Philadelphia, Pa.
Heller, Max	New Orleans, La.
Heller, Richard	New York City
Heller, S. W	New York City
Heller, W	Brooklyn, N. Y.
Hellerman, Benjamin	New York City
Hellinger, Leopold	New York City
Hellinger, Paul	New York City
Hellman, Herman W	Los Angeles, Cal.
Hellman, Isaias W	San Francisco, Cal.
Helmanowitch, Louis	New York City
Helper, Moses	Barberton, Ohio
Henderson, D	Santa Clara, Cal.
Henderson, Joseph J	Brooklyn, N. Y.
Henry, William	New York City
Herbert, George	New York City
Hermalin, D. M	New York City
Herman, David	New York City
Herman, Gabriel	New York City
Herman, H. F	Schenectady, N. Y.
Herman, Harry	New York City
Herman, Jacob	Bayonne, N. J.
Herman, Leopold	New York City
Herman, Maeyer	New York City
Herman, S	Buffalo, N. Y.
Herman, Simon	New York City
Hermann, Bruno	Lincoln, Neb.
Hermann, Eschel	Boston, Mass.
Hermann, L	New York City
Hermann, Solomon, M.D	New York City
Hernbute, Bernhard	New York City
Hernsheim, Isidore	New York City
Herrings, J	New York City
Herrman, S. M	Hazleton, Pa.
Herrmann, Maurice	New York City
Hershfield, David	New York City
Hershfield, Isidore	New York City
Hershfield, Levi	New York City
Hershfinkel, M	Chicago, Ill.
Hershick, Sam	Bridgeport, Conn.
Hershovitz, Herman	New York City
Herskovits, Albert	New York City
Herskovits, Henry	Plymouth, Pa.
Herskovitz, Adolph	Pittsburg, Pa.
Herskovitz, M	New York City
Hertz, Emanuel	New York City
Hertz, Jacob	New York City
Hertz, Julius J	New York City
Herz, Berthold	New York City
Herz, Rev. Joseph	Columbus, Miss.
Herzberg, Max	Philadelphia, Pa.
Herzman, D	Washington, D. C.
Herzog, Joshua	New York City

Herzog, Leo	New York City
Herzog, Louis	New York City
Herzog, Max	New York City
Hess, Ferdinand	New York City
Hess, Julius	New York City
Hess, Simon	New York City
Hess, Simon	New London, Conn.
Hesselberg, N	St. Louis, Mo.
Hessler, Jacob	New York City
Hewitt, Hon. Abram S	New York City
Heyman, David	New York City
Heyman, Emanuel S	Chicago, Ill.
Heyman, Rev. Dr. Hugo	Brooklyn, N. Y.
Heyman, Joseph	New York City
Heyman, Solomon	Baltimore, Md.
Heymann, Henry M	New York City
Heymann, Max	New York City
Heymann, S. M	New York City
Hickey, Leo	Baltimore, Md.
Hierheim, Julius	New York City
Hilfman, A	Passaic, N. J.
Hillilson, J	Toronto, Canada
Hillkowitz, Philip, M.D	Denver, Colo.
Hillman, Charles	Baltimore, Md.
Hillman, I. N	San Francisco, Cal.
Hillman, Louis	Baltimore, Md.
Hilschman, Charles	Rockaway Beach, N. Y.
Himmel, Leon W	Baltimore, Md.
Hirsch, B	New York City
Hirsch, Benjamin	Pittsburg, Pa.
Hirsch, B. J	New York City
Hirsch, Celia R	Des Moines, Iowa
Hirsch, David	New York City
Hirsch, Harry	New York City
Hirsch, Henry	Archbold, Ohio
Hirsch, Isaac	New York City
Hirsch, Julius	Newark, N. J.
Hirsch, Leon	New York City
Hirsch, M	New York City
Hirsch, M	Holyoke, Mass.
Hirsch, M	New York City
Hirsch, Samuel	Niagara Falls, N. Y.
Hirsch, Samuel, M.D	New York City
Hirsch, Solomon	Portland, Ore.
Hirschberg, Abram	Chicago, Ill.
Hirschberg, A. S	Roxbury, Mass.
Hirschberg, B	Youngstown, Ohio
Hirschberg, Hon. M. H	Newburg, N. Y.
Hirschberg, Robert A	New York City
Hirschberg, S	Bridgeport, Conn.
Hirschfeld, Louis A	New York City
Hirschheimer, A	La Crosse, Wis.
Hirschhorn, Randolph	New York City
Hirschman, Arnold E	Niagara Falls, N. Y.
Hirschman, David, M.D	New York City
Hirschman, Leopold, M.D	New York City
Hirschman, M., M.D	Baltimore, Md.
Hirschman, Moses	Cincinnati, Ohio
Hirschmann, O. G	Mt. Vernon, N. Y.
Hirsdansky, Simon	New York City
Hirsh, Alfred Curtin	Philadelphia, Pa.
Hirsh, B	Akron, Ohio
Hirsh, George	Austin, Minn.
Hirsh, Hugo	Brooklyn, N. Y.
Hirsh, Jacob F	Altoona, Pa.
Hirshberg, Leonard Keene	Baltimore, Md.
Hirshberg, S	E. Boston, Mass.
Hirshberg, Rev. Samuel	Brookline, Mass.
Hobson, Rev. J. E	Water Valley, Miss.
Hochdorf, Maxwell Harold	New York City
Hochfelder, David	New York City
Hochheimer, Emanuel, M.D	New York City
Hochlerner, R., M.D	New York City
Hochman, E	New York City
Hochman, S	New York City
Hochstadter, Albert F	New York City
Hockel, Jackof	New York City
Hoexter, David	New York City
Hoff, Max	Baltimore, Md.
Hoffman, Augustus	New York City
Hoffman, C. H	New York City
Hoffman, Charles S	New York City
Hoffman, Harry	San Francisco, Cal.
Hoffman, I	Chicago, Ill.
Hoffman, I. M	Manistique, Mich.
Hoffman, Isaiah Louis, M.D	New York City
Hoffman, L	New York City
Hoffman, Mark	New York City
Hoffman, Samuel	New York City
Hoffman, William H	Pittsburg, Pa.
Hollander, S. C	Baltimore, Md.
Hollender, H	New York City
Holley, Enoch	New York City
Holmquist, F. L	New York City
Holofcener, Israel Dabis	Montreal, Canada
Holtz, Lipman	Rochester, N. Y.
Holtzoff, S. S	New York City
Holywasser, S	Brooklyn, N. Y.
Holzman, Frederick	Paterson, N. J.
Holzman, Joseph, M.D	Boston, Mass.
Holzman, N	New York City
Holzmark, W	Kansas City, Mo.
Honigstock, Sigmund	New York City
Hood, Myer S	Newark, N. J.
Hopcroft, W. N	New York City
Horchow, Samuel	Portsmouth, Ohio
Horiwitz, Judah	Rochester, N. Y.
Horn, Henry	New York City
Horn, Pincus	Philadelphia, Pa.
Hornbein, J	Denver, Colo.
Hornbein, Samuel	Denver, Colo.
Horne, Daniel	New York City
Horowitz, A	New York City
Horowitz, George	New York City
Horowitz, Isaac	Brooklyn, N. Y.
Horowitz, Israel	Brooklyn, N. Y.
Horowitz, J	New York City
Horowitz, Joseph	New York City
Horowitz, Max, M.D	New York City
Horowitz, Prof. Moses	Brooklyn, N. Y.
Horschdorfer, A	New York City
Hortfeldt, David	New York City
Horwich, B	Chicago, Ill.
Horwich, Henry J	Chicago, Ill.
Horwitz, Ary	New York City
Horwitz, I	Paterson, N. J.
Horwitz, Israel	New York City
Horwitz, R	St. Louis, Mo.
Horwitz, William	New York City
Hostetter, Louis	Las Cruces, N. Mex.
Hourwich, I. A	New York City
Houston Instalment Company	Houston, Tex.
Howitz, B	Pittsburg, Pa.
Hubbard, C. L	Bradford, Pa.
Huber, Henry	New York City
Huc, Frederick	New York City
Hummel, A. H	New York City
Hunfalvy, Hugo	New York City
Hurowitz, Samuel	New York City
Hurwitz, A	New York City
Hurwitz, Abraham J., Ph.G	Boston, Mass.
Hurwitz, Rev. Isaac S	Hartford, Conn.
Hurwitz, Jacob S	Auburn, N. Y.
Hurwitz, Max	New York City
Hurwitz, Samuel	New York City
Husch, Daniel	New York City
Husik, Isaac	Philadelphia, Pa.
Huttner, Samuel J	Pittsburg, Pa.
Hutzler, Charles	Richmond, Va.
Hyams, William	New York City
Hydn, Henry	Pierceton, Okla. T.
Hyland, C. A	East Lake, Ala.
Hyman, A. Z	Syracuse, N. Y.
Hyman, D. J., M.D	New York City
Hyman, Gerson	New York City
Hyman, Isaac	New York City
Hyman, Joseph	New York City
Hyman, Joseph	New York City
Hyman, Maurice S	New York City
Hyman, Mortimer	New York City
Hyman, Samuel	New York City
Hyman, Samuel I	New York City
Hyman, Sol	Summit, Miss.
Hymanson, A., M.D	New York City
Hyvernat, Henry	Washington, D. C.
Igel, Charles M	Allegheny, Pa.
Ilfeld, Charles	Las Vegas, N. Mex.
Imber, Aaron	Philadelphia, Pa.
Imber, Mayer	Philadelphia, Pa.
Imhof, A. C	New York City
Immerman, Joseph	New York City
Isaac, Jacob	New York City
Isaacs, Mrs. G. L	Vicksburg, Miss.
Isaacs, Isaac S	New York City
Isaacs, J. L	St. Louis, Mo.
Isaacs, Morris	Brooklyn, N. Y.
Isaacs, Moses	New York City
Isaacs, Max, & Brother	Louisville, Ky.
Isacowitz, Julius	Chicago, Ill.
Isenberg, Caesar	New York City
Isenberg, Israel	Wheeling, W. Va.
Israel, Julius	New York City
Israelit, K	McKeesport, Pa.
Israelson, Isaac S	Brooklyn, N. Y.
Jablinowski, Adolph	New York City
Jaches, Joseph J., M.D	New York City
Jaches, Leopold	New York City
Jackson, Henry	Pittsburg, Pa.
Jacob, Joseph	Tacoma, Wash.
Jacob, M	New Haven, Conn.
Jacob, M	Detroit, Mich.
Jacob, Meyer	Tacoma, Wash.

Jacobi, Henry	New York City
Jacobi, J. L.	Florence, S. C.
Jacobs, Mrs. A.	Brooklyn, N. Y.
Jacobs, A. L.	Salt Lake City, Utah
Jacobs, Daniel C.	Newark, N. J.
Jacobs, Mrs. Fannie	New York City
Jacobs, Harry A.	Williamsport, Pa.
Jacobs, J. L.	Brooklyn, N. Y.
Jacobs, James I., C.E.	Brooklyn, N. Y.
Jacobs, M.	New York City
Jacobs, M. S.	Portland, Ore.
Jacobs, Max	Oil City, Pa.
Jacobs, Max	New York City
Jacobs, S.	Montreal, Canada
Jacobs, S. W.	Montreal, Canada
Jacobs, Rev. Samuel B.	Philadelphia, Pa.
Jacobs, Samuel E.	New York City
Jacobs, Samuel K.	New York City
Jacobs, William	New York City
Jacobson, A.	Peoria, Ill.
Jacobson, A.	New York City
Jacobson, Abe	Topeka, Kan.
Jacobson, B. W.	New York City
Jacobson, H.	Utica, N. Y.
Jacobson, H. M.	Philadelphia, Pa.
Jacobson, Jacob	New York City
Jacobson, Joseph	New York City
Jacobson, L.	St. Joseph, Mo.
Jacobson, L.	New York City
Jacobson, Leonard L., M.D.	New York City
Jacobson, R.	Montreal, Canada
Jacobson, S.	Pittsburg, Pa.
Jacobson, S.	Buffalo, N. Y.
Jacobson, Samuel	Charlestown, Mass.
Jacobus, Solly	New York City
Jacoby, Albert	New York City
Jacoby, Bernard	New York City
Jacoby, Herman	New York City
Jaffa, Godfrey	New York City
Jaffa, Joseph	New York City
Jaffe, A.	New York City
Jaffe, Joseph	New York City
Jaffe, M.	Memphis, Tenn.
Jaffe, M.	Denver, Colo.
Jaffe, Dr. M. S.	Sacramento, Cal.
Jaffe, Max	New York City
Jaffe, Moses	New York City
Jaffe, Simon	New York City
Jaffer, L. A.	New York City
Jager, Philip, M.D.	New York City
James, Peter H.	Jersey City, N. J.
Jancower, Joseph	Jersey City, N. J.
Janko, Nehemiah, M.D.	New York City
Janowitz, H.	Titusville, Pa.
Jarmulowsky, Louis	New York City
Jarmulowsky, Meyer	New York City
Jarmulowsky, S.	New York City
Jaslow, Harry	Montreal, Canada
Jasnogradsky, N.	Montreal, Canada
Jastrow, Marcus, Ph.D.	Germantown, Pa.
Jaug, M. de	New York City
Jaulurz, H. J.	New York City
Jaulusy, Henry J.	New York City
Jedel, Aaron	Newark, N. J.
Jellenik, Felix	New York City
Jersawitz, Louis	New York City
Jeshurun, George, D.D.S.	New York City
Joachim, B.	Brooklyn, N. Y.
Joblin, Hyman	Baltimore, Md.
Joblin, Louis	Baltimore, Md.
Joffe, Harris	Rochester, N. Y.
Joffe, Julius	New York City
Joffe, Leon S., D.D.S.	Philadelphia, Pa.
Jolles, Charles	Boston, Mass.
Jolles, Edward	Boston, Mass.
Jolles, Leo S.	Boston, Mass.
Jolles, Louis	Boston, Mass.
Jonap, H.	Cincinnati, Ohio
Jordan, Louis H.	Toronto, Canada
Jorsch, Abel, M.D.S.	New York City
Joseph, Mrs. Frederick	New York City
Joseph, Isaac	Cincinnati, Ohio
Joseph, Solomon	New York City
Joseph, Rev. Theodore F.	Seattle, Wash.
Josephi, Isaiah	New York City
Josephs, I.	Buffalo, N. Y.
Josephs, Isaiah	New York City
Josephson, J. C., M.D.	Baltimore, Md.
Julien, Stanley	New York City
Julius, George	New York City
Jurim, Tobias, M.D.	New York City
Kabatchnick, D.	Plymouth, Pa.
Kadisa, Dr. A. P.	Chicago, Ill.
Kadisch, Max	New York City
Kaffeman, Frederick	New York City
Kafka, Jacob	New York City
Kahane, Leo	Pittsburg, Pa.
Kahanowitz, F.	Greensburg, Pa.
Kahn, E. M.	Dallas, Tex.
Kahn, Emanuel	Easton, Pa.
Kahn, Emanuel	Cincinnati, Ohio
Kahn, Joseph M.	Philadelphia, Pa.
Kahn, Julius	New York City
Kahn, Julius	Chicago, Ill.
Kahn, Louis	New York City
Kahn, Moses H.	New York City
Kahn, William	Charlestown, W. Va.
Kahnheimer, Joseph	Cardington, Ohio
Kaiser, Alois	Baltimore, Md.
Kaiser, C.	New York City
Kaiser, Hermann	New York City
Kaiser, Jacob	Philadelphia, Pa.
Kalim, Dr. Henry M.	New York City
Kalintzky, M.	New York City
Kalisch, Samuel	Newark, N. J.
Kalish, Louis P.	Chicago, Ill.
Kaliski, Hyman	New York City
Kalmuth, Leo	Brooklyn, N. Y.
Kamber, Minnie	New York City
Kamin, William, D.D.S.	Chicago, Ill.
Kaminer, R.	East St. Louis, Ill.
Kaminsky, Herman	New York City
Kaminsky, Maurice	New York City
Kampert, Dr. Gustav	New York City
Kandell, Gustav	Philadelphia, Pa.
Kander, Isaac	Toledo, Ohio
Kandler, William	New York City
Kane, H., M.D.	Brooklyn, N. Y.
Kann, M.	Washington, D. C.
Kanrich, S.	New York City
Kantor, David	New York City
Kantor, William L., M.D.	New York City
Kantrowitz, J.	Minneapolis, Minn.
Kantrowitz, Sigmund	New York City
Kapelman, Rev. H.	Hartford, Conn.
Kaplan, A.	Providence, R. I.
Kaplan, A.	McKeesport, Pa.
Kaplan, Rev. Bernard M.	Montreal, Canada
Kaplan, Frank	Passaic, N. J.
Kaplan, H.	Chicago, Ill.
Kaplan, I.	Syracuse, N. Y.
Kaplan, Isaac M.	Brooklyn, N. Y.
Kaplan, L.	Buffalo, N. Y.
Kaplan, L.	Brooklyn, N. Y.
Kaplan, Louis	Chicago, Ill.
Kaplan, Morris	Boston, Mass.
Kaplan, Rev. Morris	Worcester, Mass.
Kaplan, Paul, M.D.	New York City
Kaplan, S.	Rochester, N. Y.
Kaplan, S. H.	Anniston, Ala.
Kaplan, Samuel	New York City
Kaplan, Samuel	Philadelphia, Pa.
Kaplan, Samuel	New York City
Kapland, Samuel	New York City
Kaplansky, A. L.	Montreal, Canada
Kapner, G. J.	Houston, Tex.
Kapp, Jacob	New York City
Kappelbaum, I.	New York City
Karlsberg, Rev. Julius	Providence, R. I.
Karmeinski, H.	New York City
Karmer, Gabriel	New York City
Karnet, Isaiah	New York City
Karotkin, M.	San Antonio, Tex.
Karper, Simon	Jersey City, N. J.
Karpuss, L.	Pittsburg, Pa.
Karr, Jacob A.	Philadelphia, Pa.
Kaskel, Paul	New York City
Kassel, Abe	New York City
Kassel, Morris	New York City
Kassler, F.	New York City
Kastenbaum, Nathan	Brooklyn, N. Y.
Kastor, Mrs. I.	Evanston, Wyo.
Katchen, Julius L., Ph.G.	Newark, N. J.
Katlinsky, Lemuel	Chicago, Ill.
Katten, Levi	Allegheny, Pa.
Katz, H.	Memphis, Tenn.
Katz, J.	Jacksonville, Fla.
Katz, Julius	Manchester, N. H.
Katz, Leopold	New York City
Katz, M.	New York City
Katz, Mark J.	New York City
Katz, Samuel	Omaha, Neb.
Katz, William	Newark, N. J.
Katz, William H.	New York City
Katzel, Leon J., Ph.G.	Denver, Colo.
Katzenelenbogen, J.	New York City
Katzinger, Edward	Chicago, Ill.
Katzman, T.	New York City
Kauffman, Abe	Galveston, Tex.
Kauffman, Morris	Detroit, Mich.
Kauffman, Moses	Detroit, Mich.
Kauffman & Krueger	Sioux City, Iowa
Kaufler, Solomon	Philadelphia, Pa.

Kaufman, B.	New York City
Kaufman, Gustave	New York City
Kaufman, I., M.D.	Brooklyn, N. Y.
Kaufman, Isaac	Portland, Ore.
Kaufman, J. M.	Champaign, Ill.
Kaufman, S.	Brooklyn, N. Y.
Kaufman, Rev. S.	Lawrence, Mass.
Kaufman, Samuel	Philadelphia, Pa.
Kaufman, William	Montreal, Canada
Kaufmann, David J	New York City
Kaufmann, Isaac	Pittsburg, Pa.
Kaufmann, Mrs. Jennie	New York City
Kaufmann, Theodore	Pittsburg, Pa.
Kayser, Leopold	New York City
Kearney, Rev. John F.	New York City
Keenes, Leo	Boston, Mass.
Keiler, John W.	Paducah, Ky.
Keiser, L.	Buffalo, N. Y.
Kelber, Gabriel	New York City
Keller, Charles E	Shelbyville, Ill.
Keller, Isidor	New York City
Kellert, S.	Montreal, Canada
Kelman, Jacob	Buffalo, N. Y.
Kemp, Abraham	Philadelphia, Pa.
Kemper, S. A.	Jersey City, N. J.
Kempinski, Herman	Bridgeport, Conn.
Kempner, Julius	New York City
Kenen, Emanuel I.	Boston, Mass.
Kenner, Elijah	Duluth, Minn.
Keppich, Adolph	New York City
Kepyreich, Adolph	New York City
Kerner, Jacob	New York City
Keroes, Jacob	Washington, D. C.
Kert, L.	Montreal, Canada
Kessler, Herman	New York City
Kest, Max	New York City
Kestenbaum, Emanuel	New Bedford, Mass.
Kestin, Joseph	Milwaukee, Wis.
Kestler, Joseph	Passaic, N. J.
Kind, D. L.	New York City
Kinestlich, D., M.D.	Passaic, N. J.
King, Harry	Brooklyn, N. Y.
King, Dr. M.	New York City
King, M., D.D.S.	New York City
Kirsch, L.	Manchester, N. H.
Kirsch, Leo	New York City
Kirschberg, J.	Montreal, Canada
Kirshberg, Elias	New York City
Kiss, Frank	New York City
Kissick, W. A.	Brooklyn, N. Y.
Klammer, Isidor	New York City
Klasky, A.	Newport News, Va.
Klatt, Friedrich	Milford, Conn.
Klauber, Ignatz	New York City
Klauber, S. J.	Orange, N. J.
Klausner, Gustav	Philadelphia, Pa.
Klausner, Julius	New York City
Klawitter & Butzer	Henning, Minn.
Kleban, Isidor H.	Denver, Colo.
Klebransky, Wolf	Philadelphia, Pa.
Klein, Adolph	New York City
Klein, Alexander	New York City
Klein, Arnim	New York City
Klein, Rev. Bernhard	New York City
Klein, Rev. David, B.Ph., M.A.	Columbus, Ohio
Klein, E.	Cincinnati, Ohio
Klein, Emanuel	New York City
Klein, Gutman	Philadelphia, Pa.
Klein, Harry	Baltimore, Md.
Klein, I.	East Boston, Mass.
Klein, Jacob	New York City
Klein, Jacob	Cleveland, Ohio
Klein, Joseph	New York City
Klein, Joseph	Bridgeport, Conn.
Klein, Joseph Alexander	New York City
Klein, Julius	New York City
Klein, M.	Cleveland, Ohio
Klein, M.	New York City
Klein, Marcus	Jersey City, N. J.
Klein, Moses	Philadelphia, Pa.
Klein, Rev. Dr. Philip	New York City
Klein, Solomon	New York City
Klein, William	New York City
Kleiner, Nathan I.	New Haven, Conn.
Kleinert, I. B.	New York City
Kleinfeld, Rev. A. S.	New York City
Kleinfeld, Solomon	Philadelphia, Pa.
Kleinhaus, Samuel	Jersey City, N. J.
Kleinholz, Hyman	Brooklyn, N. Y.
Kleinman, D.	New York City
Kleinman, M., M.D.	New York City
Kleinman, Samuel	New York City
Kleinmann, Emanuel	New York City
Klepper, S. J.	New York City
Kline, Charles	Allentown, Pa.
Kline, Henry S.	Altoona, Pa.
Klingenstein, Jacob	New York City
Klinger, Abram	West Somerville, Mass.
Klinghoffer, B.	New York City
Klinkowstein, Abraham	New York City
Kloff, Moritz W.	Chicago, Ill.
Klonick, Isaac E.	Rochester, N. Y.
Klopfer, Albert	New York City
Knobloch, I.	New York City
Knoch, Ike	Susanville, Cal.
Knollenberg, G. B.	Brooklyn, N. Y.
Knöpfler, Charles	New York City
Knüpfer, August	New York City
Kobacker, Morris	Connellsville, Pa.
Koblitz, Gustav	New York City
Kobre, Max	New York City
Koch, Henry	New York City
Koch, Joseph	New York City
Koch, Louis	New York City
Koch, Samuel	Cincinnati, Ohio
Koenig, Samuel S.	New York City
Koenig, Simon	Brooklyn, N. Y.
Koevessy, Maximilian Lichtenstein	New York City
Koflen, Moritz	New York City
Kohler, Max J.	New York City
Kohn, A. B.	Philadelphia, Pa.
Kohn, Arnold	Philadelphia, Pa.
Kohn, Charles	New York City
Kohn, David	Philadelphia, Pa.
Kohn, Edmund	New York City
Kohn, H.	Yonkers, N. Y.
Kohn, Ignatz	New York City
Kohn, J.	Memphis, Tenn.
Kohn, Josef	New York City
Kohn, Leo	Seattle, Wash.
Kohn, Ludwig, M.D.	New York City
Kohn, Martin	Philadelphia, Pa.
Kohn, S.	Cleveland, Ohio
Kohn, Samuel	Philadelphia, Pa.
Kohn, Sigmund W.	New York City
Kohn, Simon I.	Philadelphia, Pa.
Kohns, D.	New York City
Kohns, Lee	New York City
Kolasky, M.	New York City
Kolber, S.	Montreal, Canada
Kolbert, Rev. Benjamin	New York City
Koletzki, M.	Syracuse, N. Y.
Kolsky, Abraham	Philadelphia, Pa.
Komie, Emanuel	Chicago, Ill.
Komiss, David S.	Chicago, Ill.
Kommel, B.	New York City
Kommel, Isaac	New York City
Kompert, Gustav, M.D.	New York City
Konner, J.	Paterson, N. J.
Koolish, M.	Sioux City, Iowa
Koonz, P. J., D.D.S.	New York City
Kopald, Joseph	New York City
Kopald, V. H.	Brooklyn, N. Y.
Kopfstein, H.	New York City
Koplik, Joseph B.	New York City
Koplin, J.	Philadelphia, Pa.
Koplowitz, Abraham, M.D.	Brooklyn, N. Y.
Kopman, Ike	St Louis, Mo.
Kopold, Jacob N.	Omaha, Neb.
Kops, Daniel	New York City
Kopskin, Emil	New York City
Koransky, Dr. H.	New York City
Koransky, Samuel	New York City
Koref, Ignatz	New York City
Korman, H. W.	New York City
Korman, S.	New York City
Korman, Samuel	New York City
Korn, Leil	New York City
Kornblum, Curt	New York City
Kornfeld, Ignaz	New York City
Kornfeld, Joseph Saul	Pine Bluff, Ark.
Korngut, Samuel, M.D.	Elizabeth, N. J.
Kornhauser, S.	New York City
Kornhouser, Sam	New York City
Kornreich, C. P., M.D.	New York City
Kors, Charles H.	Philadelphia, Pa.
Kotinsky, Julius	Brooklyn, N. Y.
Kotlowitz, Morris	Brooklyn, N. Y.
Kottarsky, Samuel	Philadelphia, Pa.
Kottek, Jacob	New York City
Kovar, Henry L.	New York City
Kraft, William	Fowler, Ind.
Krainin, Theodore	New York City
Krakauer, Jacques	New York City
Krakower, Max	Brooklyn, N. Y.
Kramer, H.	Chicago, Ill.
Kramer, Jacob	New York City
Kramer, M.	Baltimore, Md.
Kramer, Nathan	Philadelphia, Pa.
Kramer, Nathan L.	New York City
Kramer, Philip	New York City
Kramock, H.	Brooklyn, N. Y.
Krampner, Sol	New York City

Kraus, Ignatz..........New York City
Kraus, S..........New York City
Krause, J..........St. Louis, Mo.
Krauskopf, Joseph..........Philadelphia, Pa.
Krauskopf, Rev. Marcus..........New York City
Krauss, Henry..........New York City
Krauss, T..........Pittsburg, Pa.
Kraust, Max..........New York City
Kreinson, J..........Bradford, Pa.
Krellenstein, Sam..........New York City
Kremer, G., M.D..........New York City
Kremer, Julius..........New York City
Kressoffsky, M..........New York City
Krick, Harris..........Washington, D. C.
Kridel, Samuel..........New York City
Krimsky, G..........New York City
Krionlon, Arnold..........New York City
Kristeller, Julius..........Newark, N. J.
Kritt, I..........Baltimore, Md.
Kroenstand, M..........New York City
Krokover, D..........Pittsburg, Pa.
Kroll, J..........New York City
Kroll, Lazar..........New York City
Kromer, S..........New York City
Kronenberg, Simon..........New York City
Kroningold, Adolph..........Brooklyn, N. Y.
Kronman, J..........Buffalo, N. Y.
Kronthal, Max..........New York City
Kroog, John..........New York City
Krov, John..........New York City
Krueger, Herman..........Baltimore, Md.
Krueger, J. N..........Sioux City, Iowa
Kruger, H..........New York City
Krulansky & Son..........Paterson, N. J.
Krulewitch, Bernard..........Baltimore, Md.
Krulewitch, Isaac A..........New York City
Krumholz, Sigmund, M.D..........New York City
Kuber, Etta..........New York City
Kubie, Samuel..........New York City
Kuder, M. A..........Parkersburg, W. Va.
Kuff, M. S..........Baltimore, Md.
Kugel, Julius J..........New York City
Kuhl, E..........New York City
Kuhn, Max..........New York City
Kulakofsky, M..........Omaha, Neb.
Kun, Lorenz..........Philadelphia, Pa.
Kuns, Michael..........Philadelphia, Pa.
Kuntz, Henry..........New York City
Kuntz, S..........Worcester, Mass.
Kuposky, Barnett..........Boston, Mass.
Kupperman, L..........New York City
Kuraner, D. D..........New York City
Kurtz, Gustavus E..........Roxbury, Mass.
Kurtz, R. M..........Cleveland, Ohio
Kurzman, Charles..........New York City
Kussy, Joseph, D.D.S..........Newark, N. J.
Kusy, Sigmund..........New York City
Kuthy, Rev. Zoltan..........New York City
Lachman, Hon. Samson..........New York City
Lachmann, G..........New York City
Lachmann, Solomon..........New York City
Lack, Morris..........New York City
Ladinski, L. J., M.D..........New York City
Lambert, Jules J..........New York City
Lambie, Mrs..........Pittsburg, Pa.
Land, Samuel..........New Haven, Conn.
Landau, B..........Denver, Colo.
Landau, Rev. E. A..........Albany, Ga.
Landau, J..........New York City
Landau, K..........Chicago, Ill.
Landau, Morris..........New York City
Landau, Solomon..........New York City
Landau, Wolf..........Bay City, Mich.
Landaw, Hyman..........Pittston, Pa.
Landberg, Max..........Rochester, N. Y.
Lande, I..........New York City
Lande, Marcus..........Roxbury, Mass.
Landes, Leonard, M.D..........New York City
Landman, Louis H., M.D..........Cincinnati, Ohio
Lando, M..........Baltimore, Md.
Landon, Amos W..........Baltimore, Md.
Landsberg, George..........Salt Lake City, Utah.
Landsberg, Louis..........Penaconning, Mich.
Landsberg, Max, Ph.D..........Rochester, N. Y.
Landsman, S. M., M.D..........New York City
Lane, Rev. Abel..........Chicago, Ill.
Langer, D. S..........Pittsburg, Pa.
Langer, Louis M..........New York City
Lanski, Mrs. S..........Peoria, Ill.
Lapidus, H..........New York City
Lapidus, Jacob L..........New York City
Larner, John B..........Washington, D. C.
Lasdusky, Max..........Pittsburg, Pa.
Laske, Alexander de..........New York City
Lasker, Rev. Raphael..........Boston, Mass.
Lasky, H..........Haverhill, Mass.
Lasky, Jacob..........St. Louis, Mo.
Laubheim, Julius..........New York City
Lauchheimer, Jacob M..........Baltimore, Md.
Lauchheimer, Sylvan Hayes..........Baltimore, Md.
Lauer, Leon..........Baltimore, Md.
Laufman, G..........Cleveland, Ohio
Laufman, T..........Cleveland, Ohio
Lauterbach, Edward..........New York City
Laven, Aaron..........Baltimore, Md.
Lavine, Charles..........Worcester, Mass.
Lavine, Sam..........New York City
Lawrence, Alexander A..........New York City
Lawrence, Benjamin B., M.D..........Philadelphia, Pa.
Lazarevitz, P..........Pittsburg, Pa.
Lazarus, Frederick..........Columbus, Ohio
Lazarus, S..........Pittsburg, Pa.
Leaf, M. V., M.D..........Philadelphia, Pa.
Leaf, William R..........New York City
Leavitt, S..........Montreal, Canada
Leavitt, S. H..........Boston, Mass.
Leavy, Henry..........Philadelphia, Pa.
Lebenthal, Bernhardt S..........Bridgeport, Conn.
Leberecht, Adolph G..........New York City
Lebins, Rev. A..........Paterson, N. J.
Lebovitz, Bernard..........Brooklyn, N. Y.
Lebovitz, Jacob..........Chicago, Ill.
Lebowich, Max..........Boston, Mass.
Lechter, Rev. Joseph H..........Pittsburg, Pa.
Leder, Joseph..........New York City
Leder, Samuel..........New York City
Lederer, Ephraim..........Philadelphia, Pa.
Lederer, Richard..........New York City
Ledner, B..........New York City
Lednitzky, Joseph L..........New York City
Leffler, Louis..........New York City
Lefkovics, D. B..........New York City
Lefkovits, Dr. M..........Cincinnati, Ohio
Lefkowitz, Rev. David..........Dayton, Ohio
Lefkowitz, George..........New York City
Lefkowitz, Hyman B..........New York City
Lefkowitz, Joseph..........New York City
Lefkowitz, Max I..........New York City
Lefkowitz, S..........New York City
Lehing, William..........New York City
Lehman, A..........Peru, Ind.
Lehman, B..........Scranton, Pa.
Lehman, Edgar..........New York City
Lehman, Irving..........New York City
Lehman, Joseph..........New York City
Lehring, William..........New York City
Leiber, S. Philip, D.D.S..........Pittsburg, Pa.
Leibowitch, Leon, M.D..........New York City
Leidesdorf, A..........New York City
Leiler, Max..........New York City
Leinkin, Morris..........Lowell, Mass.
Leipheimer, N..........Colorado Springs, Colo.
Leipziger, Emil William..........Terre Haute, Ind.
Leiser, Rev. Joseph..........Lafayette, Ind.
Leisersohn, Leonard..........New York City
Lelewer, D..........Chicago, Ill.
Lemanoff, L..........New York City
Lemberg, Leon, M.D..........New York City
Lemberg, William..........New York City
Lemelson, Joseph..........New York City
Len, Solomon..........Amsterdam, N. Y.
Lenchner, S..........Pittsburg, Pa.
Lenin, Z., M.D..........San Francisco, Cal.
Leo, J. S..........Montreal, Canada
Leon, Albert..........Newark, N. J.
Leon, David..........New York City
Leonder, Harry..........New York City
Leonhard, Dr. E. M..........Pittsburg, Pa.
Leopold, Isaac, M.D..........Philadelphia, Pa.
Leopold, Simon..........Berwick, La.
Lerner, Leo..........New York City
Leroy, B. M..........New York City
Leskes, L..........New York City
Lesser, A..........Washington, D. C.
Lesser, George, M.D..........New York City
Lesser, Henry..........New York City
Lesser, J. H..........Omaha, Neb.
Lesser, L..........Baltimore, Md.
Lesser, M. H..........Denver, Colo.
Letinsk, A..........New York City
Leucht, Rev. I. L..........New Orleans, La.
Leucht, Rev. Joseph..........Newark, N. J.
Leuw, Maurice..........Brooklyn, N. Y.
Levenberg, Dr. B..........Cleveland, Ohio
Levensohn, Max..........Worcester, Mass.
Levenson, Abe..........Pittsburg, Pa.
Levenson, D. F..........New York City
Levenson, Henry H..........Boston, Mass.
Levenson, Joseph..........Boston, Mass.
Levenson, Joseph..........New York City
Levenson, M. D..........San Francisco, Cal.
Leventhal, M..........Kansas City, Mo.

Leventritt, W. R.	New York City
Levi, B.	Scranton, Pa.
Levi, Beno C.	Scranton, Pa.
Levi, Berth	New York City
Levi, Rev. Dr. Charles S.	Peoria, Ill.
Levi, Emil S.	New York City
Levi, Miss Frances	Syracuse, N. Y.
Levi, Gershon B.	Philadelphia, Pa.
Levi, Rev. Harry	Wheeling, W. Va.
Levi, Henlein	New York City
Levi, Isaac	Cleveland, Ohio
Levi, Joseph	Oil City, Pa.
Levi, Leo N.	New York City
Levi, Leon	New York City
Levi, Louis	New York City
Levi, M. A.	Chicago, Ill.
Levi, Paul	Toronto, Canada
Levias, Prof. C.	Cincinnati, Ohio
Levien, Henry, M.D.	New York City
Levin, Abe	New York City
Levin, Abraham	Montreal, Canada
Levin, Bartle	New York City
Levin, Ben	Chicago, Ill.
Levin, Benjamin	Pawtuxet, R. I.
Levin, Ellis	New Haven, Conn.
Levin, Hyman	New York City
Levin, J. S.	New York City
Levin, J., & Son	Baltimore, Md.
Levin, L.	Pittsburg, Pa.
Levin, Louis H.	Baltimore, Md.
Levin, Louis H.	New York City
Levin, Louis L.	New York City
Levin, Menekil	Brooklyn, N. Y.
Levin, Dr. Michael	Rochester, N. Y.
Levin, Nathan B.	New York City
Levin, S. I.	Duluth, Minn.
Levin, William	Brooklyn, N. Y.
Levine, A.	Holyoke, Mass.
Levine, Barnet	St. Louis, Mo.
Levine, Charles	New York City
Levine, David	New York City
Levine, Gregory	New York City
Levine, Isaac	Schenectady, N. Y.
Levine, L.	Cincinnati, Ohio
Levine, Max Samuel	New York City
Levingston, Annie	St. Louis, Mo.
Levinsky, Irene Ida	New York City
Levinsky, L.	Toronto, Canada
Levinson, Alexander	New York City
Levinson, Harris T.	Rochester, N. Y.
Levinson, Isaac	New York City
Levinson, James	Cincinnati, Ohio
Levinson, Leo	New York City
Levinson, M. J.	New York City
Levinson, M. Z.	New York City
Levinson, Samuel	Cincinnati, Ohio
Levinstein, Israel	Baltimore, Md.
Levinthal, Rev. B. L.	Philadelphia, Pa.
Levinthal, Rev. Isidore	Nashville, Tenn.
Levitan, Isidor S.	Baltimore, Md.
Levitan, M. M.	Washington, D. C.
Leviton, A. H., M.D.	Chicago, Ill.
Leviton, Aaron	New York City
Levitsky, M.	New York City
Levitt, Charles L.	New York City
Levitt, M. J., M.D.	New York City
Levitt, Solomon	New York City
Levitta, A. S.	Washington, D. C.
Levittan, Nathan W.	New York City
Levkowitz, S.	New York City
Levor, Mrs. L. S.	Attica, Ind.
Levy, A.	New York City
Levy, A.	New York City
Levy, A., M.D.	Perth Amboy, N. J.
Levy, A. G.	Mobile, Ala.
Levy, A. M.	New York City
Levy, Rev. Dr. A. R.	Chicago, Ill.
Levy, Aaron	Brooklyn, N. Y.
Levy, Abraham	New York City
Levy, Alexander	New York City
Levy, Arthur G.	Rutland, Vt.
Levy, B.	Paterson, N. J.
Levy, Benjamin F.	Elmira, N. Y.
Levy, Charles S.	New York City
Levy, D.	Baltimore, Md.
Levy, Elias Henry	New York City
Levy, Ferdinand	New York City
Levy, H., M.D.	Rochester, N. Y.
Levy, Herman	New York City
Levy, Hiram	Montreal, Canada
Levy, Hyman	New York City
Levy, I. D.	New York City
Levy, Isaac	New York City
Levy, Isaac	Washington, D. C.
Levy, Isaac	Brooklyn, N. Y.
Levy, Isaac	New York City
Levy, Isaac	New York City
Levy, Israel	New York City
Levy, J.	So. Omaha, Neb.
Levy, J. F.	New York City
Levy, Rev. J. Leonard	Philadelphia, Pa.
Levy, Jacob	New York City
Levy, Jacques	St. Louis, Mo.
Levy, Joseph	Rutland, Vt.
Levy, Julius	Brooklyn, N. Y.
Levy, Julius	New York City
Levy, Kalman	Scranton, Pa.
Levy, L. D.	New York City
Levy, L. Napoleon	New York City
Levy, Lesser	Denver, Colo.
Levy, Lipman	Cincinnati, Ohio
Levy, Louis	Denver, Colo.
Levy, Louis	New York City
Levy, Louis A.	Troy, N. Y.
Levy, Louis D.	New York City
Levy, Louis Eduard	Philadelphia, Pa.
Levy, M. B.	San Francisco, Cal.
Levy, M. G.	New York City
Levy, M. H.	Rochester, N. Y.
Levy, Rev. M. S.	San Francisco, Cal.
Levy, Magnus	New York City
Levy, Max	New York City
Levy, Max	Rockaway Beach, N. Y.
Levy, Max	New York City
Levy, Meyer	New York City
Levy, Michael S.	Baltimore, Md.
Levy, Morris	New York City
Levy, Morris	Omaha, Neb.
Levy, Morris, A.B., M.D.	New York City
Levy, Morris, M.D.	New York City
Levy, N.	New York City
Levy, N. B.	Scranton, Pa.
Levy, Nathan	McKeesport, Pa.
Levy, Paul S.	Baltimore, Md.
Levy, Robert, M.D.	Denver, Colo.
Levy, Rev. Dr. Samuel	Waco, Tex.
Levy, Samuel A.	New York City
Levy, Samuel D.	New York City
Levy, Simeon S.	Titusville, Pa.
Levy, Thomas	New York City
Levy, V.	New York City
Levy, William	Baltimore, Md.
Levyn, Jacob	Alpena, Mich.
Lewande, S., M.D.	Providence, R. I.
Lewengood, Lewis	New York City
Lewi, F. L.	Newark, N. J.
Lewin, Rev. Dr. J. M.	Jersey City, N. J.
Lewin, S.	St. Joseph, Mo.
Lewin, S.	Washington, D. C.
Lewine, Leopold E., M.D.	New York City
Lewinnek, Lesser	Denver, Colo.
Lewinski, M., M.D.	New York City
Lewinsohn, Lewis	Chicago, Ill.
Lewinsohn, Salomon	New York City
Lewinson, Benno	New York City
Lewinthal, Max	Brookhaven, Miss.
Lewis, Adolph M.	New York City
Lewis, Alphons	New York City
Lewis, Benjamin	Philadelphia, Pa.
Lewis, I. N.	Salt Lake City, Utah
Lewis, M. A.	Washington, D. C.
Lewis, Rornan G.	Chicago, Ill.
Lewis, Ruben	Dubuque, Iowa
Lewis, Samuel	Houston, Tex.
Lewisohn, Adolph	New York City
Lewisohn, Leonard	New York City
Lewitt, Aissak	New York City
Lewkowicz, M.	New York City
Lewy, A.	San Antonio, Tex.
Lewy, B.	Scranton, Pa.
Lewy, Raphael, M.D.	New York City
Lewy, Solomon	New York City
Liberman, Isaac	New York City
Liberman, Louis	New York City
Liberman, Myron S.	Utica, N. Y.
Liberman, Rudolph	New York City
Libman, W.	Brooklyn, N. Y.
Lichten, William	Philadelphia, Pa.
Lichtenstadt, Dr. Carl	New York City
Lichtenstein, D.	Tarboro, N. C.
Lichtenstein, Edward N.	Baltimore, Md.
Lichtenstein, Jacob, M.D.	New York City
Lichtenstein, Joseph	Richmond, Va.
Lichtig, Henry	New York City
Lichtman, Julius	New York City
Lichtman, S.	Buffalo, N. Y.
Lidschin, I.	Chicago, Ill.
Lidz, Israel	New York City
Lieb, Henry	New York City
Lieben, Max	New York City
Lieber, F.	New York City
Lieberman, G., M.D.	Brooklyn, N. Y.

Lieberman, H	Chicago, Ill.
Lieberman, Rev. M	Nashville, Tenn.
Lieberman, Sabbathai	St. Joseph, Mo.
Liebermann, J	New York City
Liebermann, Jeremiah	Brooklyn, N. Y.
Liebeskind, Abraham	New York City
Liebman, L	Hamilton, Ohio
Liebman, Louis	Youngstown, Ohio
Lifschuetz, Louis	New York City
Ligety, Aaron	New York City
Likes, Albert H	Baltimore, Md.
Liknaitz, Rev. David	Brooklyn, N. Y.
Lilienthal, Joseph	Pottsville, Pa.
Linawitz, A	New York City
Linch, N	Cincinnati, Ohio
Linderall, Max	New York City
Lindner, A	Yonkers, N. Y.
Lindner, M	New York City
Linenthal, Julius	Chicago, Ill.
Linetzky, Hirsch	New York City
Lintherman, M	Albany, N. Y.
Lion, Julius	New York City
Lipinsky, S	Asheville, N. C.
Lipnick, R	Baltimore, Md.
Lippe, Charles	New York City
Lippman, A	New York City
Lippman, J. M	St. Louis, Mo.
Lippman, Morris L	New York City
Lippman, S. L	New York City
Lippman, William	New York City
Lippmann, A	Washington, D. C.
Lippmann, Louis	New York City
Lipscher, B	New York City
Lipschitz, L	Montreal, Canada
Lipschutz, Adolph	New York City
Lipschutz, Emil	Brooklyn, N. Y.
Lipshitz, M. L	New York City
Lipsky, Rev. J	Rochester, N. Y.
Lipsky, Louis	New York City
Lipsohn, Nathaniel	New York City
Lisk, Matthew	New York City
Lisle, Rev. James	Sargent, Neb.
Lissman, Leonard	Brooklyn, N. Y.
Lissmon, Edward	Brooklyn, N. Y.
List, L	Providence, R. I.
Listemann, G	New York City
Litowich, B. A	Salina, Kans.
Littauer, N. C	New York City
Littauer, S	Bay City, Mich.
Littmann, M	St. Louis, Mo.
Littroin, M	New York City
Litz, Daniel	New York City
Livenright, Florence K	Philadelphia, Pa.
Livingston, H. H	Pittsburg, Pa.
Livingston, Louis D	New York City
Livingston, Rev. William	Newburg, N. Y.
Lobel, Abraham D	New York City
Loble, Henry	Helena, Mont.
Loder, Alexander K., M.D	Detroit, Mich.
Loder, Samuel K., D.D.S	Detroit, Mich.
Loeb, Adolph	Chicago, Ill.
Loeb, Mrs. Bertha	New York City
Loeb, David S	New York City
Loeb, Edward	Philadelphia, Pa.
Loeb, Hanau W., M.D	St. Louis, Mo.
Loeb, James	New York City
Loeb, L	Akron, Ohio
Loeb, Leo A	Chicago, Ill.
Loeb, Louis	New York City
Loeb, Mrs. Marsa	New York City
Loeb, Marx B	Philadelphia, Pa.
Loeb, Maurice	Philadelphia, Pa.
Loeb, Morris	New York City
Loeb, Pauline	New York City
Loeb, Solomon	New York City
Loebinger, Hugo J., M.D	Butte, Mont.
Loeffler, S	Washington, D. C.
Loesberg, Prof. J. P	Worcester, Mass.
Loeser, David	Montclair, N. J.
Loeve, Henry	New York City
Loew, William N	New York City
Loewe, Jacques, M.D	Brooklyn, N. Y.
Loewenberg, William	Philadelphia, Pa.
Loewenheim, Aron A., Ph.D	Chicago, Ill.
Loewenheim, Jacob	New York City
Loewenstein, Herman	New York City
Loewenstein, Morris	New York City
Loewenthal, A	New York City
Loewenthal, J	New York City
Loewenthal, Philip, M.D	New York City
Loewenthau, Max, M.D	New York City
Loewithan, M., M.D	New York City
Loewy, Henry	New York City
Lckay, Emanuel J	New York City
London, I	Salem, Mass.
London, Meyer	New York City
London Brothers	New York City
Londoner, Jacob, M.D	Brooklyn, N. Y.
Lorentz, Moses L	Brooklyn, N. Y.
Lorenz, Karl	Philadelphia, Pa.
Loring, Simon	New York City
Lorsch, Henry	New York City
Lorsch, Solomon	New York City
Loucks, Leonard, M.D	New York City
Louis, Mrs. Minnie D	New York City
Louria, Leon, M.D	Brooklyn, N. Y.
Lourie, David A	Boston, Mass.
Low, Adolph	New York City
Lowenheim, Jacob	New York City
Lowensohn, Simon	New York City
Lowenstein, Max	New York City
Lowenstein, N. A	New York City
Lowenthal, H	Philadelphia, Pa.
Lowenthal, J	New York City
Lowenthal, L	Philadelphia, Pa.
Lowenthal, Max	Rochester, N. Y.
Lowentritt, Rachel	Oil City, Pa.
Lowery, Rev. John F., LL.D	Troy, N. Y.
Lowinstein, E	Wilkesbarre, Pa.
Lowy, Philip	Newark, N. J.
Luber, Harry	Brooklyn, N. Y.
Luberoff, Solomon	Alliance, N. J.
Lubetkin, Max	New York City
Lubin, David	New York City
Lubin, Isaac H	New York City
Lubinsky, Rev. Morris	New York City
Lublintz, Rudolph	Knoxville, Pa.
Lucas, Albert	New York City
Luchs, M. S	Marietta, Ohio
Ludwig, Joseph B	Paterson, N. J.
Ludwin, Charles	New York City
Luft, R. Leon	Brooklyn, N. Y.
Luftig, Adolph	New York City
Lupin, E. J., M.D	Philadelphia, Pa.
Lupovitz, William	Coney Island, N. Y.
Luria, Samuel	New York City
Lurie, Herman I	New York City
Lurie, Louis	New York City
Lurrie, Marcus S	Boston, Mass.
Lustgarten, A., M.D	New York City
Lustgarten, O	New York City
Lustgarten, Sigmund	New York City
Lustig, Joseph	Denver, Colo.
Lustig, Joseph	New York City
Lustig, Joseph	Youngstown, Ohio
Lustig, N. S	Long Branch, N. J.
Lutzky, Louis	Baltimore, Md.
Luwey, A	Pittsburg, Pa.
Lyon, A. H	New York City
Lyon, H	Providence, R. I.
Lyon, Miss Harry	New York City
Lyons, Alexander	Albany, N. Y.
Lyons, B	New York City
Lyons, D	New York City
Lyons, E	New York City
Lyons, M	Appleton, Wis.
Lyons, Max	Utica, N. Y.
Lyons, Phillip	Marion, Ind.
Lyons, Solomon	Huntsville, Ala.
McCabe, Rev. Charles C	Evanston, Ill.
McCarthy, Hon. John Henry	New York City
McCready, Rev. Charles, LL.D	New York City
McGee, W. J	Washington, D. C.
McGinnis, John J	Brooklyn, N. Y.
McGinnis, Rev. William F., D.D	Brooklyn, N. Y.
McKee, Rev. F. W	Pattersonville, N. Y.
McKim, Rev. Randolph H	Washington, D. C.
McLaughlin, J. F	Toronto, Canada
McNamara, John W	Albany, N. Y.
McNamara, Rt. Rev. Mgr. P. J., V.G	Brooklyn, N. Y.
McNulty, P. J	Pittsburg, Pa.
Maaget, Israel H	New York City
Maas, Rev. A. J., S.J	Woodstock, Md.
Machol, M., M.D	Cleveland, Ohio
Mack, Jacob W	New York City
Maclaire, Raphael	New York City
Macowsky, Isaac	New York City
Madden, James Thomas	New York City
Madill, George A	St. Louis, Mo.
Maduro, Mrs. Esther L	Panama, R. of C.
Magee, I	New York City
Magen, Edward	New York City
Magid, Louis B	Milford, Mass.
Magida, A	Philadelphia, Pa.
Magil, Rev. Julius M., Ph.D	Ligonier, Ind.
Magil, M	New York City
Magill, D. M	Philadelphia, Pa.
Magner, Morris A	New York City
Magrill, Rev. Joseph	Cincinnati, Ohio
Mahler, Abraham	New York City
Mahler, Gustav A	Long Island City, N. Y.
Mainoff, Louis	Denver, Colo.

Maisel, J. J., M.D.	New York City
Maisel, Louis	Buffalo, N. Y.
Maisner, Rev. Moses	New York City
Maizel, Alexander J.	New York City
Maizner, Herman	St. Louis, Mo.
Makover, Bernard	Baltimore, Md.
Malino, J.	New York City
Malisoff, A., M.D.	New York City
Malloy, A.	Washington, D. C.
Maltinsky, S.	Braddock, Pa.
Maltzer, B.	New York City
Manam, Emanuel	New York City
Manassevitz, Simon	Rochester, N. Y.
Mandel, Adolf	New York City
Mandel, Alexander	New York City
Mandel, Edward	New York City
Mandel, Mrs. Emanuel	Chicago, Ill.
Mandelbaum, H.	New York City
Mandelbaum, M., M.D.	Brooklyn, N. Y.
Mandelbaum, Seymour	Baltimore, Md.
Mandelkern, J.	New York City
Mandell, M.	Albuquerque, N. Mex.
Mandelskoren, Morris	New York City
Mandelstam, Isaac W.	East Boston, Mass.
Mandelstamm, M.	New York City
Mandelstamm, N., M.D.	New York City
Mandiberg, Max	Brooklyn, N. Y.
Mandl, Elias	New York City
Mandl, Nicholas M., M.D.	New York City
Manheim, Frederick	New York City
Manilla, Selig	Dobbs Ferry, N. Y.
Maniloff, Jacob	Brooklyn, N. Y.
Manishewitz, Miss Mamie F.	Cincinnati, Ohio
Manisof, J., M.D.	New York City
Mann, Samuel	New York City
Manne, S.	New York City
Manning, Julius	Utica, N. Y.
Marcon, Mrs. J.	New York City
Marcow, H.	Newark, N. J.
Marculesen, Maurice	New York City
Marcus, Adolph	Scranton, Pa.
Marcus, Herman	New York City
Marcus, I.	Pittsburg, Pa.
Marcus, Rev. Jacob	Elmira, N. Y.
Marcus, Joseph S.	New York City
Marcus, Louis	New York City
Marcuson, Rev. Isaac E.	Macon, Ga.
Marget, H.	Boston, Mass.
Margoles, Louis L.	Montreal, Canada
Margolies, Rev. M. S.	Boston, Mass.
Margolin, Abraham J.	Philadelphia, Pa.
Margolin, Harry	New York City
Margolis, Abraham	Chicago, Ill.
Margolis, Elias	Cincinnati, Ohio
Margolis, Rev. H.	Baltimore, Md.
Margolis, Jacob	Chicago, Ill.
Margulies, P.	New York City
Margulies, S.	Portland, Ore.
Marinoff, J.	Denver, Colo.
Mark, Aaron	St. Paul, Minn.
Markelevich, Moses	Fall River, Mass.
Markell, W.	Chelsea, Mass.
Markowitz, D.	Albany, N. Y.
Markowitz, H.	New York City
Markowitz, M.	Chicago, Ill.
Marks, Albert S.	Philadelphia, Pa.
Marks, Bernhard	Dos Palos, Cal.
Marks, Isaac L.	Philadelphia, Pa.
Marks, J.	Omaha, Neb.
Marks, Jacob I.	Boston, Mass.
Marks, Louis	St. Paul, Minn.
Marks, Louis	New York City
Marks, M., M.D.	Philadelphia, Pa.
Marks, M. L.	New York City
Marks, Martin A.	Cleveland, Ohio
Marks, Maurice	New York City
Marks, Rudolph	New York City
Marks, Rev. Samuel	San Antonio, Tex.
Marmor, Jacob D.	Baltimore, Md.
Marmor, Lazarus	New York City
Marshall, Louis	New York City
Martindale, Jr., S.	La Crosse, Wis.
Martinson, H.	New York City
Martinson, Joseph	New York City
Martinson, Julius, M.D.	New York City
Marx, Albert I.	Albany, N. Y.
Marx, Rev. David	Atlanta, Ga.
Marx, Samuel	New York City
Marx, Simon	Tuskegee, Ala.
Marymont, A.	Detroit, Mich.
Mashbir, E. S.	New York City
Masliansky, Rev. H.	New York City
Masliner, Isaac	New York City
Mason, Samuel	Providence, R. I.
Massell, Jacob	New York City
Massell, Joseph, M.D.	Boston, Mass.
Master, Harris	Philadelphia, Pa.
Mathany, H.	New York City
Mathews, H.	New York City
Matz, Israel	New York City
Matzkind, Samuel	Rochester, N. Y.
Maumberg, Elkan	New York City
Maurer, Emil, M.D.	Philadelphia, Pa.
May, David	Denver, Colo.
Mayer, Andrew	Brooklyn, N. Y.
Mayer, Mrs. B.	New York City
Mayer, C. A.	New York City
Mayer, David	New York City
Mayer, Eli	Cincinnati, Ohio
Mayer, Harry H.	Kansas City, Mo.
Mayer, Jacob	New York City
Mayer, Levi	Philadelphia, Pa.
Mayer, Lewis	Demopolis, Ala.
Mayer, Magdalene	New York City
Mayer, Max	New York City
Mayer, Prof. M.	New York City
Mayer, Oscar J.	New York City
Mayer, Otto H.	New York City
Mayer, Theodore	Cincinnati, Ohio
Mayers, Moritz	Brooklyn, N. Y.
Mayers, M. H.	Denver, Colo.
Mayers, Sam	New York City
Mazer, Joseph	New York City
Meadow, Jacob	Brooklyn, N. Y.
Meadow, Samuel	New York City
Mears, Rev. D. O.	Albany, N. Y.
Medveder, Paul	New York City
Medveduff, M. E.	New York City
Mehrenlender, A. N., M.D.	New York City
Meickel, Mrs. Henry	New York City
Meisels, Raphael	Brooklyn, N. Y.
Meixler, Jacob	New York City
Mellors, Joseph	Philadelphia, Pa.
Meltsner, Joseph	New York City
Meltzer, J.	New York City
Meltzner, M. T.	Boston, Mass.
Melzer, Joseph	New York City
Mendelowitz, J.	New York City
Mendelsohn, Herman T.	New York City
Mendelsohn, L.	New York City
Mendelsohn, Rev. Dr. S.	Wilmington, N. C.
Mendelson, D.	Mayfield, Pa.
Mendelson, H.	New York City
Mendelson, Leon,	Wilkesbarre, Pa.
Mendelson, Moses	Chicago, Ill.
Mendes, Rev. Frederick de Sola, Ph.D.	New York City
Mendes, Rev. H. Pereira, M.D.	New York City
Menken, Percival S., Ph.D., LL.B.	New York City
Menline, Joseph Spencer	New York City
Merdes, Rev. Dr. Isaac P.	Savannah, Ga.
Merritt, Max J.	Omaha, Neb.
Mervis, Harry	Connellsville, Pa.
Merz, Daniel	Philadelphia, Pa.
Meseritz, Isaac	Brooklyn, N. Y.
Mesirow, E. B., M.D.	Chicago, Ill.
Messer, L.	New York City
Messer, S.	New York City
Messing, Aron J., Ph.D.	Chicago, Ill.
Messing, Jr., Rev. A. J.	Montgomery, Ala.
Messing, Rev. Henry J.	St. Louis, Mo.
Messing, M.	Indianapolis, Ind.
Messmer, S. G.	Green Bay, Wis.
Metzenbaum, Joseph	Cleveland, Ohio
Metzger, David	New York City
Meyer, A.	Baltimore, Md.
Meyer, Adolph H.	Nashville, Tenn.
Meyer, Emanuel	New York City
Meyer, Isaac A.	Kansas City, Mo.
Meyer, Jacob	New York City
Meyer, Rev. Julius H.	Milwaukee, Wis.
Meyer, Karl	Brooklyn, N. Y.
Meyer, Leo B., A.M., M.D.	New York City
Meyer, Levy	New York City
Meyer, Louis	New York City
Meyer, M.	Rochester, N. Y.
Meyer, Max	New York City
Meyer, N.	New York City
Meyer, O.	New York City
Meyer, Rev. Samuel	New York City
Meyer, Sarah E.	New York City
Meyer, Sol	Akron, Ohio
Meyer, Theodor	Chicago, Ill.
Meyer, Theodore, M.D.	Salt Lake City, Utah
Meyers, Aaron	Buffalo, N. Y.
Meyers, Louis	Buffalo, N. Y.
Meyers, M.	Cincinnati, Ohio
Meyers, Max	Albany, N. Y.
Meyerson, Meyer	Philadelphia, Pa.
Mezey, Ernest	New York City
Michael, Isaac L.	New York City
Michael, Jacob	Brooklyn, N. Y.
Michaels, Jacob	New York City
Michaelson, Alexander	New York City

Michaelson, Barnet	New York City
Michaelson, N. J	Baltimore, Md.
Michel, Frederick	New York City
Michelson, S. M	St. Joseph, Mo.
Middleman, S	Olyphant, Pa.
Mielziner, Benjamin	Cincinnati, Ohio
Mielziner, Benjamin G	Cleveland, Ohio
Mierenberg, Harry	New York City
Mihalovitch, B	Cincinnati, Ohio
Milch, David	New York City
Mildorf, S	New York City
Milgroun, Abraham	Philadelphia, Pa.
Miller, A	New York City
Miller, A. L	New York City
Miller, Albert, M.D	New York City
Miller, Alexander	Brooklyn, N. Y.
Miller, B	Kansas City, Mo.
Miller, Charles	Franklin, Pa.
Miller, H	Philadelphia, Pa.
Miller, Isaac	Washington, D. C.
Miller, Joseph H	Cleveland, Ohio
Miller, Louis	Baltimore, Md.
Miller, Louis M	Baltimore, Md.
Miller, Morris	Brooklyn, N. Y.
Miller, P. M., M.D	New York City
Miller, Raphael W., M.D	Cincinnati, Ohio
Miller, S	Montreal, Canada
Miller, Simon	Philadelphia, Pa.
Miller, Solomon F	Baltimore, Md.
Miller, Mrs. William K	Philadelphia, Pa.
Millman, L	Montreal, Canada
Milstein, Joseph	Montclair, N. J.
Mincowsky, Philip	Cincinnati, Ohio
Mindlin, H	New York City
Minneman, L	Noxen, Pa.
Mintz, Jacob J., D.D.S	New York City
Mintz, M	New York City
Mintz, M., M.D	New York City
Mintz, Nathan	New York City
Mintz, Brody & Co	New York City
Mirontz, Julius	New York City
Mishkin, I	New York City
Mishkong, Bernhard	New York City
Misko, Joseph	New York City
Mitchell, Edwin Knox	Hartford, Conn.
Mitchell, Harley B	La Grange, Ill.
Mitchell, S. W	New York City
Mitshkun, M	Detroit, Mich.
Mittelman, Israel	Middletown, Conn.
Mittleman, J. H., M.D	New York City
Moch, M. E	Cincinnati, Ohio
Modjeska, Isidore I	Kansas City, Mo.
Moeller, Herman	New York City
Mogulesko, Sigmund	New York City
Moldawer, M	Philadelphia, Pa.
Monash, I. Morris	Charleston, S. C.
Monfried, Max	New York City
Monheit, M	Omaha, Neb.
Monroe, J. M	New York City
Monteser, Max	New York City
Moolten, Raphael J., D.D.S	New York City
Mooney, Rt. Rev. Mgr. Joseph F., V.G	New York City
Moore, Adolph	New York City
Moore, Prof. George F	Andover, Mass.
Moore, Minnie	New York City
Mord, George, M.D	Rosebank, S. I., N. Y.
Mord, M	New Brighton, S. I., N. Y.
Mord, R	Stapleton, S. I., N. Y.
Morgenthau, Henry	New York City
Morin, J	Jersey City Heights, N. J.
Moritz, Max	New York City
Morris, Louis, M.D	New York City
Morris, L. Z	Richmond, Va.
Morris, M	Trenton, Tenn.
Morris, M. L	Montreal, Canada
Morris, W	Philadelphia, Pa.
Morrison, Isidore D	New York City
Morrison, Nathan	New York City
Morrison, Solomon	New York City
Morton, E. S	New York City
Moschcowitz, Leo	New York City
Moschkowitz, Morris	New York City
Moscovitz, Albert	New Haven, Conn.
Moscovitz, M	New York City
Moses, Adolph	Chicago, Ill.
Moses, C. L	New York City
Moses, Miss Hannah	New York City
Moses, J. B., M.D	Crestline, Ohio
Mosessohn, Rev. Dr. N	Portland, Ore.
Mosesson, S., M.D	New York City
Moskiewitz, M., M.D	New York City
Moskovitz, David	New York City
Moskowitz, B	Greenpoint, N. Y.
Moskowitz, Joseph	New York City
Moskowitz, L	Pittsburg, Pa.
Moss, H. W	Akron, Ohio
Moss, M. L., D.D.S	New York City
Moss, Max J	New York City
Mosson, Hermann	New York City
Muchnick, M	Philadelphia, Pa.
Mueller, Charles	New York City
Muhlfelder, David	Albany, N. Y.
Muhr, Fannie	Philadelphia, Pa.
Muller, Alfred	Denver, Colo.
Muller, Andre	New York City
Muller, Osias	New York City
Murstein, A	Buffalo, N. Y.
Muscat, Albert	Brooklyn, N. Y.
Musher, Nathan	New York City
Mushkin, J., M.D	Philadelphia, Pa.
Musliner, Isaac	New York City
Myers, A. W	Montreal, Canada
Myers, Abrame	Jersey City, N. J.
Myers, Angelo	Philadelphia, Pa.
Myers, Henry V	New York City
Myers, Rev. Isidore	San Francisco, Cal.
Myers, Lillian Alvena	Baltimore, Md.
Myers, Mandel K	Colorado Springs, Colo.
Myers, Morris H	Philadelphia, Pa.
Myers, Mrs	New York City
Myers, Simon P	Montreal, Canada
Myerson, L. B	New York City
Myerson, Philip	St. Louis, Mo.
Myres, R. M	New York City
Naftalin, D	Rothsay, Minn.
Naiman, N	Baltimore, Md.
Naman, Morris	New York City
Napelbaum, Moses	New York City
Naphtaly, Joseph	San Francisco, Cal.
Nasanowitz, Abraham	Baltimore, Md.
Nassauer, F	Baltimore, Md.
Natanson, C. H	New York City
Natelson, Samuel M	New York City
Nathan, Alfred	New York City
Nathan, Frederick	New York City
Nathan, Henry	New York City
Nathan, Isaac	New York City
Nathan, Lazarus	New York City
Nathan, Philip	Omaha, Neb.
Nathan, Robert F	New York City
Nathan, S	New York City
Nathansohn, Osias	New York City
Nathanson, Benjion	Newark, N. J.
Nathanson, H	New York City
Nathanson, N	New York City
Natkin, Dr. David	Boston, Mass.
Natkin, Isador	Plano, Ill.
Nauhaus, Louis	Pittsburg, Pa.
Nauheim, Benjamin	New York City
Navison, Joseph	Boston, Mass.
Needle, M	Olyphant, Pa.
Neff, Louis	Philadelphia, Pa.
Negbaur, Max	Newark, N. J.
Neiman, Bennie	Pittsburg, Pa.
Neiman, M. S	McKeesport, Pa.
Nelson, Abraham	New York City
Nelson, Elias	New York City
Nelson, John	Providence, R. I.
Nelson, Rev. Leon M	Brooklyn, N. Y.
Nemser, William	New York City
Neuberger, H. P	Chicago, Ill.
Neufeld, Emil	New York City
Neugass, C	Brooklyn, N. Y.
Neuman, A	New York City
Neuman, David, M.D	Denver, Colo.
Neuman, Emanuel	New York City
Neuman, Emanuel	New York City
Neuman, H	Pittsburg, Pa.
Neuman, Jacob	Chicago, Ill.
Neumann, Louis	New York City
Neumann, Dr. R. S	New York City
Neumark, S. E	New York City
Neuschatz, A	New York City
Neustaedter, M., M.D	New York City
Neuwelt, Ignatz	New York City
Neuwirth, Max	New York City
Neuwirth, Morris	New York City
Newberger, Louis	Indianapolis, Ind.
Newburger, Bernhard	St. Joseph, Mo.
Newburger, Hon. Joseph E	New York City
Newburger, Morris	Philadelphia, Pa.
Newfield, Morris	Birmingham, Ala.
Newhall, D. H	New York City
Newman, B. S	Hawkinsville, Ga.
Newman, Bernath	New York City
Newman, D	New York City
Newman, David D	Paterson, N. J.
Newman, Edward D	New York City
Newman, G	New York City
Newman, Joseph	New York City
Newman, Julius	Chicago, Ill.
Newman, M. M	Philadelphia, Pa.
Newman, Michael	Brooklyn, N. Y.
Newman, Moritz	New York City

Newman, Sg.	Chicago, Ill.
Newman, Samuel	New York City
Newman, Sigmund	New York City
Newmark, H.	New York City
Newmark, Harris	Los Angeles, Cal.
Newmark, Tobias	New York City
Nideree, Henry	New York City
Nieto, A. H.	New York City
Nieto, Rev. Jacob	San Francisco, Cal.
Niflot, Adolph	New York City
Nightingale, James, M.D.	Worcester, Mass.
Nimaroff, M.	New York City
Nissenson, George	New York City
Nodell, Charles	Paterson, N. J.
Noll, Vincent	New York City
Noot, Rev. Isaac C.	New York City
Noot, Rev. M.	Troy, N. Y.
Notes, Marcus	Washington, D. C.
Novick, Abraham	New York City
Nuffler, A.	New York City
Nusbaum, M. A.	Bradford, Pa.
Nusbaum, Philip	Bradford, Pa.
Nussbaum, Myer	Albany, N. Y.
Nussbaum, Samuel	Brooklyn, N. Y.
Oberfelder, Max	New York City
Obernauer, Herman	Pittsburg, Pa.
O'Carroll, Rev. Henry	Newburg, N. Y.
Ochs, Adolph S.	New York City
Ochs, Samuel O.	New York City
Ockvoneff, Solomon	New London, Conn.
O'Donovan, Rev. John F., S.J.	New York City
Oettinger, Mrs. Henry	Baltimore, Md.
Offenberg, Samuel	Brooklyn, N. Y.
Offin, George	New York City
Ogus, Louis	Chicago, Ill.
Ogusky, J.	Uniontown, Pa.
O'Keefe, C. G.	Highland Falls, N. Y.
Okun, Moses S.	New York City
Oldstein, H. S., M.D.	Philadelphia, Pa.
Olenick, E.	New York City
Oletzke, Alfred	New York City
Olstein, H.	Minneapolis, Minn.
Oncay, Gustav F.	Bridgeport, Conn.
Oppenheim, Albert, M.D.	New York City
Oppenheim, D.	Pittsburg, Pa.
Oppenheim, Isaac	Greensburg, Pa.
Oppenheim, Jacob	Detroit, Mich.
Oppenheim, Jacob	New York City
Oppenheim, Julius	New York City
Oppenheim, Louis	New York City
Oppenheim, Ludwig	New York City
Oppenheim, Max	New York City
Oppenheim, Samuel	New York City
Oppenheim, Victor	New York City
Oppenheim, William	New York City
Oppenheimer, Adolf F.	New York City
Oppenheimer, Mrs. Anton	New York City
Oppenheimer, Gustavus	Washington, D. C.
Oppenheimer, H.	New York City
Oppenheimer, Harry D.	Chicago, Ill.
Oppenheimer, Isaac, M.D.	New York City
Oppenheimer, Julius	New York City
Oppenheimer, M.	New York City
Oppenheimer, Sigmund	New York City
Oppenheimer, Simon	Washington, D. C.
Oppleman, J.	Lynchburg, Va.
Oransky, L.	Des Moines, Iowa
Orbach, Rev. C. E.	New York City
Ordner, Leo	New York City
Orently, A.	New York City
Orently, D.	New York City
Ornstein, William	New York City
Orth, Henry	Washington, D. C.
Ortman, M. D.	New York City
Oser, Harris E.	Philadelphia, Pa.
Oser, Maurice Henry	New York City
Osgood, S.	Pittsburg, Pa.
Oshinsky, Joseph	New York City
Oshlag, J., M.D.	New York City
Osias, M., M.D.	New York City
Ost, M.	Philadelphia, Pa.
Ostrow, M.	Portland, Ore.
Otesky, Morris	Newark, N. J.
Ottinger, Marx	New York City
Pachman, T.	New York City
Pachter, Carl	New York City
Packard, N. K.	Syracuse, N. Y.
Packard Brothers	Syracuse, N. Y.
Padgug, Louis	New York City
Pain, S.	St. Louis, Mo.
Paley, Herman	New York City
Paley, Jacob	New York City
Paley, John	Brooklyn, N. Y.
Palley, Samuel	Brooklyn, N. Y.
Palmbaum, George	Charlestown, W. Va.
Palter, Ephraim	Toronto, Canada
Panush, Morris	Chicago, Ill.
Paper, Lewis	St. Paul, Minn.
Parelhoff, Rev. Samuel	Baltimore, Md.
Parges, B. F.	Chicago, Ill.
Paris, M.	New York City
Paritz, Max	Brooklyn, N. Y.
Parsonnet, Victor, M.D.	Newark, N. J.
Pasternack, R.	New York City
Patton, Walter M.	New Haven, Conn.
Pavics, Morris	New York City
Pearl, Abraham J.	New York City
Pearlman, Jacob	New York City
Pearlman, S. J.	Milwaukee, Wis.
Pearson, Samuel S.	Baltimore, Md.
Peinstein, N.	Worcester, Mass.
Peiser, Louis, M.D.	New York City
Peiser, Magnus L.	New York City
Peiser, Rev. Simon	Erie, Pa.
Peixotto, Raphael	San Francisco, Cal.
Pellmon, Louis	New York City
Pellmon, S. M.	New York City
Pels, Alfred	New York City
Pels, Julius	Baltimore, Md.
Peltz, Simon	New York City
Penny, Rev. William L., LL.D.	New York City
Pensak, Meyer	Throop, Pa.
Pepp, Rubin	Philadelphia, Pa.
Perczel, Adalbert	New York City
Perel, A.	Baltimore, Md.
Perel, M.	Baltimore, Md.
Pereles, James M.	Milwaukee, Wis.
Perelson, L.	New York City
Peres, Israel H.	Memphis, Tenn.
Peritz, Prof. Ismar J., Ph.D.	Syracuse, N. Y.
Perla, Joseph	New York City
Perlberg, S.	Philadelphia, Pa.
Perlman, Israel	Brooklyn, N. Y.
Perlman, William	Pittsburg, Pa.
Perlstein, Rev. M.	Chicago, Ill.
Perlstein, M.	New York City
Perry, Edwin	Providence, R. I.
Perskey, Samuel P.	New York City
Persky, Rev. L.	Lowell, Mass.
Pesenberg, Abraham	New York City
Peskind, A., M.D.	Cleveland, Ohio
Peters, Rev. Madison C., D.D.	Brooklyn, N. Y.
Peyser, George B.	New York City
Pfaelzer, Morris	Philadelphia, Pa.
Pharr, R. K.	New York City
Philip, Maximilian	New York City
Philip, Rev. Morris	New York City
Philipson, Rev. David, D.D.	Cincinnati, Ohio
Phillips, Albert	Stamford, Conn.
Phillips, D. H.	New York City
Phillips, H.	Denver, Colo.
Phillips, Harold M.	New York City
Phillips, Harry	Chicago, Ill.
Phillips, Isidor	Boston, Mass.
Phillips, Louis	New York City
Phillips, Nathan	Seattle, Wash.
Phillips, Nathan	New York City
Phillips, Sam J.	New York City
Phillipson, Joseph	Chicago, Ill.
Philo, Rev. Isador E.	Akron, Ohio
Philo, Rev. Solomon	Amsterdam, N. Y.
Piecozonka, Albert	New York City
Pierce, A.	Montreal, Canada
Pierson, Rev. Arthur T., D.D.	Brooklyn, N. Y.
Pike, Israel	New York City
Pike, William	New York City
Pikel, Mertin	New York City
Piller, S.	New York City
Pines, J. & D.	Boston, Mass.
Pinker, Manuel	New York City
Pinsky, B.	New York City
Pinsler, L.	New York City
Pinsler, P.	Montreal, Canada
Pirosh, Berthold, M.D.	Chicago, Ill.
Pisko, Emanuel	New York City
Pistner, Leon	New York City
Pistner, Max	New York City
Pitkowsky, Max	New York City
Pitzelis, Sam	New York City
Plaster, A.	New York City
Platzek, M. Warley	New York City
Plaut, Louis	Newark, N. J.
Plesket, Louis	New York City
Plesset, Benjamin M.	Pittsburg, Pa.
Plonsky, Henry	Denver, Colo.
Plonsky, Nathan M.	New York City
Plotz, Isaac I., M.D.	New York City
Plumer, Samuel	New York City
Pockrass, Bernard	Philadelphia, Pa.
Polachek, John	New York City
Polacsek, Maurice	New York City
Polakoff, H.	Chicago, Ill.
Polin, S. J.	Colorado Springs, Colo.

Pollak, Berthold S., M.D	Jersey City, N. J.
Pollak, Emil	Cincinnati, Ohio
Pollak, Leopold	New York City
Pollak, Sigmund	Bridgeport, Conn.
Pollitzer, David	New York City
Pollock, Gregory O	New York City
Pollock, Henry	Jersey City, N. J.
Pollock, Simon O	New York City
Pollock, Walter	New York City
Polstein, Joseph	New York City
Popkin, Isaac	Franklin, La.
Popper, Simon	New York City
Porges, Emil	New York City
Porter, F. C	New Haven, Conn.
Posert, Henry, M.D	Memphis, Tenn.
Posner, Louis S	New York City
Posner, Samuel	Tacoma, Wash.
Poss, Louis	New York City
Potash, Philip	New York City
Potter, Rt. Rev. Henry C., D.D	New York City
Poziski, S. C	Ashland, Wis.
Prager, William	New York City
Prago, William L	New York City
Preiser, J	New York City
Prensky, Joseph	New York City
Prensky, Nathan	Brooklyn, N. Y.
Present, Philip	Rochester, N. Y.
Press, M. J	Springfield, Mass.
Pressler, Josef	Baltimore, Md.
Pressman, Max	Philadelphia, Pa.
Price, Barnett L	New York City
Price, Barnett L	New York City
Price, Ira Maurice	Chicago, Ill.
Price, John A., M.D	New York City
Price, Morris J	New York City
Price, W. Gordon, M.D	New York City
Priess, Abraham	Chicago, Ill.
Prince, Felix	New York City
Prince, Dr. John Dyneley	New York City
Prince, John J	New York City
Printz, M	Cleveland, Ohio
Prinz, Emanuel	Brooklyn, N. Y.
Prockter, J. M	Montreal, Canada
Proctor, George H	Paxton, Ill.
Prokesch, Jacob	New York City
Prokesch, Samuel J	New York City
Propper, A. H	New York City
Prowler, David	New York City
Pruzan, Barnett	Kansas City, Mo.
Pruzan, I. M	Baltimore, Md.
Publishers' Printing Company	New York City
Pulaski, Frank	Philadelphia, Pa.
Pullan, E	Ottawa, Canada
Pye, Saul M	New York City
Raab, Joseph	New York City
Rabinovich, F	Chicago, Ill.
Rabinovitch, Morris A., LL.B	New York City
Rabinovitch, William	New York City
Rabinovitz, H	Baltimore, Md.
Rabinovitz, M., M.D	New York City
Rabinovitz, Osias	New Haven, Conn.
Rabinowich, Israel B	Worcester, Mass.
Rabinowich, Julius	New York City
Rabinowitz, A	Stamford, Conn.
Rabinowitz, Abraham	New York City
Rabinowitz, Barnet	New York City
Rabinowitz, David	Brooklyn, N. Y.
Rabinowitz, Isaac	New York City
Rabinowitz, J	New York City
Rabinowitz, J	San Francisco, Cal.
Rabinowitz. Jacob	New York City
Rabinowitz, Louis	New York City
Rabinowitz, S	New York City
Rabinowitz, Zelig	Kansas City, Mo.
Rachamowitz, David M	New York City
Rachlin, David	Brooklyn, N. Y.
Rachlin, Morris	Newark, N. J.
Rachlin, William, M.D	Brooklyn, N. Y.
Rachlis, Ascher	New York City
Raden, L	McKeesport, Pa.
Rader, David	New York City
Radezsky, Simon	Yonkers, N. Y.
Radin, Adolph M., Ph.D	New York City
Radin, Oscar	Pittsburg, Pa.
Radin, Samuel P	Pittsburg, Pa.
Rado, Julius	New York City
Raduziner, Adolph	New York City
Raedel, Max F	New York City
Raff, Henry D	Chicago, Ill.
Raffel, Israel	Pittsburg, Pa.
Raffel, Jacob M	Baltimore, Md.
Rahenovitch, Joseph M	Paterson, N. J.
Rains, L. E	New York City
Raisin, Max	Cincinnati, Ohio
Raken, Simon C	Philadelphia, Pa.
Raker, K	Olyphant, Pa.
Raker, M	Olyphant, Pa.
Rambach, Hyman M	Boston, Mass.
Ramirez, Juan Jose	New York City
Randlieb, Albert	New York City
Raphael, Joseph	New York City
Raphaelson, Rev. Barnet	Toledo, Ohio
Rappaport, Naftaly	New York City
Rappaport, Solomon	New York City
Rappoport, Rev. Julius	Chicago, Ill.
Raspanti, Sam	New York City
Ratner, Aaron	New York City
Ratner, Leo, M.D	Brooklyn, N. Y.
Ratnoff, Nathan	New York City
Ratzersdorfer, Paul	Chicago, Ill.
Raub, Solomon	Dayton, Ohio
Rauch, Samuel	New York City
Rauh, Frederick	Cincinnati, Ohio
Rauholz, Fredrich Philip	Philadelphia, Pa.
Rayner, Albert W	Baltimore, Md.
Reader, Meyer	New Haven, Conn.
Rech & Son, C	Newark, N. J.
Reck, Leon	New York City
Reder, Ike	Akron, Ohio
Reder, Jake	Crestline, Ohio
Reed, D. F	Cleveland, Ohio
Reich, Adolph B	Bridgeport, Conn.
Reich, David	New York City
Reich, Gertrude K	Pittsburg, Pa.
Reich, Isidor	Bridgeport, Conn.
Reich, Leo, M.D	Cleveland, Ohio
Reich, Morris	St. Joseph, Mo.
Reich, S. Moses	Bradford, Pa.
Reich, Samuel D	New York City
Reichert, Rev. Isador	Brooklyn, N. Y.
Reichman, William	New York City
Reichstein, B	Connellsville, Pa.
Reife, Harris	New York City
Reimer, Max	New York City
Rein, Oscar	New York City
Reinach, M	New York City
Reiner, P	New York City
Reiner, Philip	New York City
Reingold, B	Sioux City, Iowa
Reinhardt, A	New York City
Reinhardt, Maurice	New York City
Reinherz, I. B	Boston, Mass.
Reinherz, P	New York City
Reinking, V. J	New York City
Reirman, M	Buffalo, N. Y.
Reis, Benedict	New York City
Reiser, M	New York City
Reisl, H	New York City
Reisner, Sam	Newark, N. J.
Reiss, Bert	Brooklyn, N. Y.
Reiss, Julius	New York City
Reiss, Max	New York City
Reiter, Henry, M.D	New York City
Rembetschek, Adolf	Pittsburg, Pa.
Renard, H. R	New York City
Renner, Miss R. S. La Bell	Toronto, Canada
Reshower, J	New York City
Resnik, J	Manchester, N. H.
Resnik, Philip	Hartford, Conn.
Rethy, Morris	New York City
Retow, L. A	Providence, R. I.
Reynolds, Rev. Louis G	Salt Lake City, Utah
Rhine, Louis	New York City
Rice, Abraham	New York City
Rice, Henry	New York City
Rice, Isaac L	New York City
Rice, S. M	Wheeling, W. Va.
Rich, Charles S	New York City
Rich, Joseph S	New York City
Rich, Mrs. Matilda	New York City
Richman, Max	New York City
Richter, Belle	New York City
Richter, Bernhard	New York City
Richter, Daniel	New York City
Riegelhaupt, S., M.D	Cleveland, Ohio
Rieger, M. S	Chicago, Ill.
Riemer, William	Brooklyn, N. Y.
Rieser, Willy, M.D	New York City
Rifkin, B	Cincinnati, Ohio
Rifkind, D	New York City
Riglander, M. M	New York City
Ring, Leopold	Fairfield, Conn.
Ringolsky, I. J	Kansas City, Mo.
Rippe, Maurice L	New York City
Riser, Charles L	Philadelphia, Pa.
Rish, Dr. Oscar	New York City
Ritay, H. B	Paterson, N. J.
Ritch, Morris	Philadelphia, Pa.
Ritser, K	New York City
Ritt, Edward	New York City
Rivkin, Rev. B	Rochester, N. Y.
Robbin, Samuel B	Washington, D. C.

Robbins, J. D	New York City
Robbins, M., Ph.G	New York City
Robbins, Max B	New York City
Robbins, Samuel	Boston, Mass.
Roberts, Harry	Boston, Mass.
Roberts, S	Boston, Mass.
Robin, Peter	Pittsburg, Pa.
Robinovitz, H	New York City
Robins, Joseph	Mahanoy City, Pa.
Robins, Leo	New York City
Robinson, A	New York City
Robinson, Abraham	New York City
Robinson, I	Detroit, Mich.
Robinson, Isaac, & Brother	Baltimore, Md.
Robinson, J. L	Brooklyn, N. Y.
Robinson, Max	New Haven, Conn.
Robinson, Samuel	New York City
Robinson, Samuel	New York City
Robinton, Getz	New York City
Robison, Gerson	New York City
Robison, Lazarus	New York City
Rochletz, Julius W	New York City
Rochliz, J. W	New York City
Rodler, Edward	New York City
Rodman, H., M.D	New York City
Rodriguiez, Adolph	New York City
Roedel, Charles F	New York City
Roemer, Rudolf	New York City
Roff, Samuel	Newark, N. J.
Rogawaz, Philip T	Portland, Ore.
Rogers, Charles A	New York City
Rogers, Mark H	New York City
Rogers, Prof. Robert W	Madison, N. J.
Roggen, Albert	New York City
Roggen, Nathan	New York City
Rohberger, Moritz	New York City
Rohrheimer, Moses	Philadelphia, Pa.
Rollnick, Rev. Jacob	Philadelphia, Pa.
Romanoff, Isidor L	New York City
Romansky, J	Greenville, Miss.
Romansky, Joseph	St. Louis, Mo.
Rome, H	Paterson, N. J.
Romm, M., M.D	New York City
Romm, Max	Baltimore, Md.
Romm, Morris	Chicago, Ill.
Rommell, Adolph	New York City
Ronsensky, A. J., M.D	New York City
Room, Samuel	Philadelphia, Pa.
Rooth, Julius L	New York City
Ropes, James H	Cambridge, Mass.
Rosanburg, H	Minneapolis, Minn.
Rose, A. E	New York City
Rose, A. James	Providence, R. I.
Rose, Abie and Willie	New York City
Rose, Adolph	Vicksburg, Miss.
Rose, Harry	New York City
Rose, Harry	Manistique, Mich.
Rose, Ike	Providence, R. I.
Rose, Isaac	Montreal, Canada
Rose, Isaac N., D.D.S	New York City
Rose, S	Philadelphia, Pa.
Roseman, S	San Antonio, Tex.
Roseman, W	New York City
Rosen, H	Toledo, Ohio
Rosen, L	New York City
Rosen, Max	New York City
Rosen, Nathan	Baltimore, Md.
Rosen, Scholim	New York City
Rosenau, Rev. Dr. William	Baltimore, Md.
Rosenbaum, Adolph	Newport News, Va.
Rosenbaum, Herman	Yonkers, N. Y.
Rosenbaum, Herman S	New York City
Rosenbaum, Meyer H	Pottsville, Pa.
Rosenbaum, Morris	New York City
Rosenbaum, S. D	New York City
Rosenberg, A	New York City
Rosenberg, Rev. A	Brooklyn, N. Y.
Rosenberg, Abraham H	New York City
Rosenberg, B	New York City
Rosenberg, Benjamin	New York City
Rosenberg, C	Montreal, Canada
Rosenberg, C. S	New York City
Rosenberg, D	New York City
Rosenberg, D	McKeesport, Pa.
Rosenberg, Dr. E	Cleveland, Ohio
Rosenberg, E	Seattle, Wash.
Rosenberg, Felix	Cleveland, Ohio
Rosenberg, Ike	New York City
Rosenberg, J	Pittsburg, Pa.
Rosenberg, Jacob, & Sons	Pittsburg, Pa.
Rosenberg, James	Cleveland, Ohio
Rosenberg, Mrs. Joseph	Bradford, Pa.
Rosenberg, Joseph	New York City
Rosenberg, Joseph	Philadelphia, Pa.
Rosenberg, K	Pittsburg, Pa.
Rosenberg, K. Henry	New York City
Rosenberg, Koppel	Washington, D. C.
Rosenberg, Leo, M.D	New York City
Rosenberg, Louis J., LL.B	Detroit, Mich.
Rosenberg, M., M.D	New York City
Rosenberg, Morris	Baltimore, Md.
Rosenberg, Rev. Ormin	Brooklyn, N. Y.
Rosenberg, Samuel	New York City
Rosenberg, Samuel	Cincinnati, Ohio
Rosenberg, Samuel	New York City
Rosenberg, Simon	Rochester, N. Y.
Rosenberg Brothers	Manchester, N. H.
Rosenblatt, H	New York City
Rosenblatt, J	New York City
Rosenblatt, J	Baltimore, Md.
Rosenblatt, Joseph	Buffalo, N. Y.
Rosenblatt, Leon	New York City
Rosenblatt, Rev. Levi	St. Louis, Mo.
Rosenbloom, Daniel	Syracuse, N. Y.
Rosenbloom, Henry	New York City
Rosenbloom, Louis	Allegheny, Pa.
Rosenbloom, Max Z	Rochester, N. Y.
Rosenblott, Benjamin	Washington, D. C.
Rosenblum, Henry	New York City
Rosenblum, Louis	New York City
Rosenblum, Nathan	Sharon, Pa.
Rosenblum, William	Philadelphia, Pa.
Rosenbluth, Miles	New York City
Rosendale, Simon W	Albany, N. Y.
Rosener, Sol	New York City
Rosenfeld, B	Tucson, Ariz.
Rosenfeld, Bertie	New York City
Rosenfeld, D	New York City
Rosenfeld, Daniel	St. Louis, Mo.
Rosenfeld, G	New York City
Rosenfeld, Mrs. Rosa W	Baltimore, Md.
Rosenfeld, S	Youngstown, Ohio
Rosenfeld, S. M	New York City
Rosenfelt, Emil	New York City
Rosenfelt, J. H	New York City
Rosenfield, Louis	Pittsburg, Pa.
Rosengard, Eli	Haverhill, Mass.
Rosengard, H	Chicago, Ill.
Rosengarten, L	New York City
Rosenheck, I	Brooklyn, N. Y.
Rosensohn, Hyman	Passaic, N. J.
Rosenson, George	New York City
Rosenson, Mrs. L	New York City
Rosenspitz, Rev. Dr. Alexander	Alexandria, La.
Rosenstein, Harry	New York City
Rosenstein, Henry	Brooklyn, N. Y.
Rosenstein, Joseph	Philadelphia, Pa.
Rosenstein, Louis	Moline, Ill.
Rosenstein, Rev. M. W	Baltimore, Md.
Rosenthal, A	Mt. Vernon, N. Y.
Rosenthal, A	Dallas, Tex.
Rosenthal, Adolph	New York City
Rosenthal, Adolph	Boston, Mass.
Rosenthal, Alexander S	New York City
Rosenthal, Benjamin	Yonkers, N. Y.
Rosenthal, Charles S	New York City
Rosenthal, D. A	Philadelphia, Pa.
Rosenthal, Edward J	New York City
Rosenthal, Elias	New York City
Rosenthal, Eliazer Lieberman	Montreal, Canada
Rosenthal, Rev. F. L	Hot Springs, Ark.
Rosenthal, George D	St. Louis, Mo.
Rosenthal, H	Chelsea, Mass.
Rosenthal, Rev. Harris	New York City
Rosenthal, Herman	Charlestown, Mass.
Rosenthal, Ignatz	New York City
Rosenthal, Isaac M	Pittsfield, Mass.
Rosenthal, Isidore	Lancaster, Pa.
Rosenthal, J	Worcester, Mass.
Rosenthal, J	St. Joseph, Mo.
Rosenthal, L., M.D	New York City
Rosenthal, Lazarus	Manistique, Mich.
Rosenthal, Levi M	Montreal, Canada
Rosenthal, M	Buffalo, N. Y.
Rosenthal, Max, M.D	New York City
Rosenthal, Meyer	Syracuse, N. Y.
Rosenthal, Michael, M.D	New York City
Rosenthal, Philip	Au Sable, Mich.
Rosenthal, Rachel	Pipestone, Minn.
Rosenthal, S	New York City
Rosenthorn, Herin	New York City
Rosentover, Dr. Morris	New York City
Rosenwasser, A	Newark, N. J.
Rosenwasser, Dr. C. A	New York City
Rosenwasser, H	New York City
Rosenwasser, M	Cleveland, Ohio
Rosenzweig, Rev. Baresh	Philadelphia, Pa.
Rosenzweig, J	Detroit, Mich.
Rosenzweig, Joseph	New York City
Rosenzweig, Joseph	New York City
Rosenzweig, Lois	New York City
Rosenzweig, Louis	Erie, Pa.

Rosett, L	New York City
Rosett, Moritz	New York City
Rosier, M., M.D	New York City
Rosin, F	New Haven, Conn.
Rosing, Jacob	Buffalo, N. Y.
Rosner, Sam	New York City
Rosnosky, Isaac	Boston, Mass.
Ross, Samuel	Newark, N. J.
Rostow, Clarence, M.D	Newark, N. J.
Rosuck, I	St. Joseph, Mo.
Rosskam, Isaac	Philadelphia, Pa.
Roth, A	Brooklyn, N. Y.
Roth, A. L	New York City
Roth, Aaron	New York City
Roth, Adolph	Brooklyn, N. Y.
Roth, B	Marshall, Tex.
Roth, Mrs. C	New York City
Roth, Edward	New York City
Roth, Emery	New York City
Roth, Fernando	New York City
Roth, Henry, M.D	New York City
Roth, Ignatz	New York City
Roth, Ignatz	New York City
Roth, Mrs. J	New York City
Roth, Joseph	New York City
Roth, M. L	New York City
Rothberg, Benjamin	New York City
Rothblum, Saul	Dorchester, Boston, Mass.
Rothburger, P	New York City
Rothchild, S	New York City
Rothenberg, Leon	New York City
Rothkowitz, Harris B	New York City
Rothschild, Edward L	Philadelphia, Pa.
Rothschild, Jacob	New York City
Rothschild, Jacob	Cawker City, Kan.
Rothschild, Meyer D	New York City
Rothschild, S. F	Brooklyn, N. Y.
Rothschild, Saul	New York City
Rothschild, Solomon	New York City
Rothstein, Myer	Bradford, Pa.
Rottell, J	New York City
Rottenberg, Dr. Ignatz Morvay	New York City
Rotter, Sigmund S	New York City
Rotter, William	Boston, Mass.
Routman, Harry	Sharon, Pa.
Rovno, Pinkas	Philadelphia, Pa.
Rozsa, Louis	New York City
Rubenstein, C. A	Baltimore, Md.
Rubenstein, Isaac	New York City
Rubenstein, Jacob	Boston, Mass.
Rubenstein, Louis G., M.D., Ph.G	Braddock, Pa.
Rubenstein, Samuel	Boston, Mass.
Rubenstein, Sol	Buffalo, N. Y.
Rubilinsky, A	Buffalo, N. Y.
Rubin, Edward	New York City
Rubin, H	Philadelphia, Pa.
Rubin, Ike	New York City
Rubin, Jacob	New York City
Rubin, Joseph H	Philadelphia, Pa.
Rubin, M	New York City
Rubin, Max	New York City
Rubin, Morris	Pittsburg, Pa.
Rubin, S	Brooklyn, N. Y.
Rubin, Samuel H	Bayonne, N. J.
Rubin, William	Syracuse, N. Y.
Rubinson Brothers	Brooklyn, N. Y.
Rubinstein, B	New York City
Rudawsky, S	St. Paul, Minn.
Rudolf, Robert	New York City
Rudolph, A	Montreal, Canada
Rudomin, Joseph	New York City
Rugoff, Abe	New York City
Ruslander, Moses	Du Bois, Pa.
Russ, B	New York City
Russotto, H. A	New York City
Rutenberg, Charles	New York City
Rypins, Isaac L	St. Paul, Minn.
Sabetti, Frank C	New York City
Sachader, Louis	Brooklyn, N. Y.
Sachs, Charles H	Pittsburg, Pa.
Sachs, E	Chicago, Ill.
Sachs, H. M	Bayonne, N. J.
Sachs, I	Washington, D. C.
Sachs, Isidor	New York City
Sachs, Julius	New York City
Sachs, Julius A	New York City
Sachs, Morris	New York City
Sachs, Moses A	New York City
Sachs, Philip	New York City
Sackheim, G	Baltimore, Md.
Sacks, Harris	New York City
Sacks, Paul	New York City
Sacks, Samuel	Philadelphia, Pa.
Sadowitz, M	Haverhill, Mass.
Sadvoransky, J	Brooklyn, N. Y.
Safer, Jacob	Milwaukee, Wis.
Safowitz, F	New York City
Safro, Aaron	New York City
Sahud, Dr. M	Chicago, Ill.
Sakowitz, Solomon	New York City
Salabes, Joseph	Baltimore, Md.
Salamont, Oscar H	Boston, Mass.
Salant, S	New York City
Salaway, A. M	Boston, Mass.
Saldin, M	New York City
Salinger, Julius	New York City
Salinger, Lewis	Centerville, Iowa
Salinger, N	Goshen, Ind.
Salk, M	Chicago, Ill.
Salkovitz, David	Paterson, N. J.
Salmon, I. Citron	Nova Scotia
Salmon, M	Beaver Falls, Pa.
Salomon, H. A	New York City
Salomon, L	New York City
Salomon, M. L	Greenville, Miss.
Salosen, Israel	Philadelphia, Pa.
Salpeter, Jacob	Brooklyn, N. Y.
Salsburg, Abram	Wilkesbarre, Pa.
Saltz, Max	New York City
Salyman, Rev. Tobias	Baltimore, Md.
Salzman, Rev. Marcus	Wilkesbarre, Pa.
Sameth, Max	New York City
Samodovitz, Sigmund	New York City
Samoloff, Louis	New York City
Sampliner, Joseph H	Cleveland, Ohio
Samuel, A	Pittsburg, Pa.
Samuels, Peter	New York City
Samuelson, H	San Francisco, Cal.
Samuelson, Nathan	New York City
Sanders, Frank K	New Haven, Conn.
Sanders, Leon	New York City
Sandfield, A	San Antonio, Tex.
Sands, Jacob	Victor, Colo.
Sanguinetti, Percy A	New York City
Santer, Bernard	New York City
Saperston, Julius L	Buffalo, N. Y.
Saphirstein, Jacob	New York City
Sapire, C	New York City
Sapirstein, N. L., M.D	Pittsburg, Pa.
Sapper, Jacob L	Pittsburg, Pa.
Sarasohn, Sam	Detroit, Mich.
Sarasohn & Son	New York City
Sarason, B	New Haven, Conn.
Sarsar, Isidore	Memphis, Tenn.
Saruya, Abraham L	New York City
Saslavsky, Alexander	New York City
Satz, Abraham	New York City
Sauber, Adolph	Baltimore, Md.
Sauber, Robert	Syracuse, N. Y.
Saudomire, P	Pittsburg, Pa.
Sauer, Bernard	New York City
Saul, Samuel	Allegheny, Pa.
Saulson, William	Detroit, Mich.
Savage, Moses, M.D	Baltimore, Md.
Sawin, Rev. T. P	Troy, N. Y.
Sax, Louis	Chicago, Ill.
Saxon, Louis	New Haven, Conn.
Sayles, Solomon Breslin	Berkeley Heights, N. J.
Saylin, S., M.D	Buffalo, N. Y.
Schaap, Michael	New York City
Schadel, J	Springfield, Ohio
Schaengold, Charles	Cincinnati, Ohio
Schaffer, M	New York City
Schaffer, M	Philadelphia, Pa.
Schafler & Susman	New York City
Schagrin, Adolph	Yonkers, N. Y.
Schalbe, S	New York City
Schamberg, Jay F., M.D	Philadelphia, Pa.
Schanfarber, Rev. T	Mobile, Ala.
Schannan, Adolph M	Philadelphia, Pa.
Schapira, S. William	New York City
Schapiro, M	New York City
Scharf, M	New York City
Scharlin, J. A	San Francisco, Cal.
Scharlin, S	New York City
Schatzer, Louis	Rockaway Beach, N. Y.
Schatzkin, S. M	New York City
Schauer, Julius	New York City
Schaul, Lewis J	Augusta, Ga.
Schaumberg, Rev. S	Schenectady, N. Y.
Scheer, Sam	New York City
Scheffreen, Jacob	Boston, Mass.
Scheib, Henry	New York City
Schein, Jacob	Pittsburg, Pa.
Scheinman, Isaac	New York City
Schellenberg, Charles B	Brooklyn, N. Y.
Schem, Simon	New York City
Schenbaum, Morris S	New York City
Schenkes, Israel W	New York City
Schepnorris, Dr	New York City
Scherer, Jacob	New York City
Scheuer, Jacob	Cincinnati, Ohio
Scheuer, Simon	Newark, N. J.

Schick, Philip I	New York City
Schiff, Jacob H	New York City
Schiff, L	New York City
Schiff, Simon	New York City
Schiffer, Joseph	New York City
Schiffer, Walter A	New York City
Schiller, E. B	New York City
Schiller, L	New York City
Schiller, Dr. Michael	New York City
Schinasi Brothers	New York City
Schinze, N	New York City
Schlachetzky, Dr. J	New York City
Schlachter, M	New York City
Schlansky, Harry P., M.D	New York City
Schlegel, Rev. S	New York City
Schlein, S	Philadelphia, Pa.
Schleistein, M	New York City
Schlesinger, A	St. Louis, Mo.
Schlesinger, Anthony	New York City
Schlesinger, B. J	New York City
Schlesinger, Jacob	Newark, N. J.
Schlesinger, Le Roy	San Francisco, Cal.
Schlesinger, Louis	Newark, N. J.
Schlesinger, M	Albany, N. Y.
Schlesinger, Max	New York City
Schlesinger, Morris	New York City
Schlesinger, Simon	New York City
Schleuker, Rudolph	New York City
Schlivinski, Hyman	Brooklyn, N. Y.
Schlockow, Oswald	New York City
Schloss, Max	New York City
Schloss, Nathan	Baltimore, Md.
Schloss, Seligman	Detroit, Mich.
Schmeidler, Leopold	New York City
Schmidt, Bernard	New York City
Schmidt, Moritz	Paterson, N. J.
Schmidt, Nathaniel	Ithaca, N. Y.
Schmidt, Rev. S	Providence, R. I.
Schmidt, S. H	Turtle Creek, Pa.
Schmookler, Henry B., M.D	Philadelphia, Pa.
Schneider, C. H	Augusta, Ga.
Schneider, Frank	New York City
Schnitzer, Henry J	New York City
Schnur, B	New York City
Schoen, Adolph, M.D	New York City
Schoen, Henry	New York City
Schoen, Jacob	New York City
Schoen, Joseph	New York City
Schoen, Nathan	Paterson, N. J.
Schoenberg, H	New York City
Schoenberg, Isidor	Baltimore, Md.
Schoenberg, L	Providence, R. I.
Schoenbrad, J	Kansas City, Mo.
Schoenfeld, Hugo	New York City
Schoenfeld, L	Seattle, Wash.
Schoenfield, Jacob	New York City
Schoenthal, Henry	Washington, Pa.
Schomer, Abraham S	New York City
Schon, S	Boston, Mass.
Schonbaum, David	New York City
Schonheim, Bernath	New York City
Schonthal, Joseph	Columbus, Ohio
Schooner, Joseph Y	Boston, Mass.
Schrattmoy, Arnold	New York City
Schreiber, Rev. Dr. Emanuel	Chicago, Ill.
Schreiber, L	New York City
Schreiber, Max	New York City
Schreiber, William	Chicago, Ill.
Schreier, Eli S	New York City
Schreyker, S	Gloversville, N. Y.
Schrier, Benjamin	New York City
Schroeder, George J	New York City
Schulman, David	Brooklyn, N. Y.
Schulman, Harris W	New York City
Schulman, I	Minneapolis, Minn.
Schulman, Louis	Brooklyn, N. Y.
Schulman, Louis	New York City
Schulman, Louis	Brooklyn, N. Y.
Schulman, Samuel	New York City
Schulsinger, Marcus	New York City
Schultz, Frederick	Great Neck, N. Y.
Schultz, J	Olyphant, Pa.
Schultz, M	Chicago, Ill.
Schultz, S. R., M.D	New York City
Schultz, Samuel D	Victoria, B. C.
Schupack, Charles B., D.D.S	Philadelphia, Pa.
Schupper, Solomon M	Brooklyn, N. Y.
Schurath, Henry	New York City
Schustermann, Adolph	New York City
Schvartz, S	New York City
Schwab, Mrs. Flora	Cleveland, Ohio
Schwab, Isaac	St. Louis, Mo.
Schwab, Louis	Chicago, Ill.
Schwab, Solomon S	New York City
Schwabe, A	New York City
Schwack, Sam	New York City
Schwalb, H	Yonkers, N. Y.
Schwalbe, Max. J	New York City
Schwalber, Max	New York City
Schwarcz, Max.M	Brooklyn, N. Y.
Schwartz, Mrs. A	Brooklyn, N. Y.
Schwartz, A. J	New York City
Schwartz, Aaron	Plymouth, Pa.
Schwartz, Adolph	New York City
Schwartz, B	New York City
Schwartz, B	New York City
Schwartz, B. M	East Boston, Mass.
Schwartz, Charles	Philadelphia, Pa.
Schwartz, Charles, M.D	New York City
Schwartz, David	New York City
Schwartz, H. J	Denver, Colo.
Schwartz, Joseph	New York City
Schwartz, Joseph	Scranton, Pa.
Schwartz, Joseph	New York City
Schwartz, Julius	New York City
Schwartz, L	New York City
Schwartz, Leon	Greenville, Miss.
Schwartz, M	Utica, N. Y.
Schwartz, M	Philadelphia, Pa.
Schwartz, Mrs. M. M	New York City
Schwartz, Max	New York City
Schwartz, Mayer	New York City
Schwartz, Moses	Brooklyn, N. Y.
Schwartz, Rosa	Philadelphia, Pa.
Schwartz, Samuel	Perth Amboy, N. J.
Schwartz, Solomon S	New York City
Schwartzberg, Maurice	Baltimore, Md.
Schwarz, Louis	Rutland, Vt.
Schwarz, R. M	Linden, Ala.
Schwarz, Sam	New York City
Schwarzberger, Max	New York City
Schwarzschild, Samuel	New York City
Schwed, Adolph	New York City
Schweitzer, Mrs. Jacob	San Francisco, Cal.
Schweitzer, Joseph	New York City
Schweitzer, Julius	New York City
Schweitzer, Samuel	Chicago, Ill.
Schwob, Adolphe	New York City
Scott, J	Greenville, Miss.
Scott, Louis	Bridgeport, Conn.
Scully, P. J	New York City
Seadler, B. F	New York City
Seasongood, A. J	Cincinnati. Ohio
Secol, S	New Haven, Conn.
Seder, I	Pittsburg, Pa.
Sedler, Barnet	Allegheny, Pa.
Seelig, Henry	New York City
Seelig, William	New York City
Seerman, B	New York City
Seff, Samuel	Baltimore, Md.
Segal, Bernhard, M.D	Philadelphia, Pa.
Segal, Myer	Fort Scott, Kan.
Segel, Ike	New York City
Seidel, Rev. Jacob M	Wilkesbarre, Pa.
Seidenberg, E	New York City
Seidenman, Harry	New York City
Seidenman, Selig, & Brother	Baltimore, Md.
Seidler, J	Denver, Colo.
Seidman, S	Baltimore, Md.
Seidman, Rev. S	Baltimore, Md.
Seidmann, Marcus, M.D	Newark, N. J.
Seiffert, Max	New York City
Seifter, Frederick	Brooklyn, N. Y.
Seigel, L	New York City
Seigel, Max A	New York City
Seiger, Louis	Pittsburg, Pa.
Seinsheimer, Henry A	Cincinnati, Ohio
Selby, J	Brooklyn, N. Y.
Seldin, Nathan A	New York City
Selenken, M. E	Baltimore, Md.
Selicovitch, Louis	New York City
Selig, Moses	New York City
Selig, Samuel	New York City
Seliger, Solomon	Baltimore, Md.
Seligman, Aaron	New York City
Seligman, Abe	New York City
Seligman, Edwin R. A	New York City
Seligman, Isaac N	New York City
Seligman, Max	New York City
Seligman, S. H	New York City
Seligsohn, Aaron	Cleveland, Ohio
Selker, J	Toledo, Ohio
Sellers, Maurice M	Lynn, Mass.
Sellman, Jacob	Binghamton, N. Y.
Seltzer, Abram	Brooklyn, N. Y.
Seltzer, Barnett	Hartford, Conn.
Seman, Philip L	New York City
Semuel, J	Erie, Pa.
Sendler, Jacob K	New York City
Sepiroff, M	Newark, N. J.
Serkau, Louis	Chortitz, Manitoba, Canada
Sessler, Arnold	New York City
Sessler, Rev. M	Woodville, Miss.

Settell, Abraham	New York City
Settle, Isidore	New York City
Shabad, Henry M.	Chicago, Ill.
Shaber, S.	Nashua, N. H.
Shabet, Rev. M.	Baltimore, Md.
Shackter, I. M.	Jersey City, N. J.
Shaeffer, Samuel J	Chicago, Ill.
Shaff, Carl	New York City
Shaffer, Simon	Chicago, Ill.
Shaievitch, M.	New York City
Shalett, S. Joseph	Minneapolis, Minn.
Shalitte, Aria L.	Minneapolis, Minn.
Shalitte, J. L.	Minneapolis, Minn.
Shaphrane, B.	Greenville, Miss.
Shapira, D.	Montreal, Canada
Shapira, I. J. E., M.D	Boston, Mass.
Shapira, Isaac	Boston, Mass.
Shapiro, Aaron S.	New York City
Shapiro, Abraham	New York City
Shapiro, Adolph	New York City
Shapiro, D.	Chicago, Ill.
Shapiro, H.	New York City
Shapiro, H.	Chicago, Ill.
Shapiro, Harris	New York City
Shapiro, Mrs. Helen	Colorado Springs, Colo.
Shapiro, I.	Cleveland, Ohio
Shapiro, Isaac	Chicago, Ill.
Shapiro, J.	New York City
Shapiro, J.	Salt Lake City, Utah
Shapiro, Jacob	Brooklyn, N. Y.
Shapiro, Jenny	New York City
Shapiro, Joshua S.	New York City
Shapiro, Lemuel	Brooklyn, N. Y.
Shapiro, M.	Montreal, Canada
Shapiro, S.	New York City
Shapiro, S. N.	New York City
Shapiro, W.	Lawrence, Mass.
Shappiro, Jacob	Washington, D. C.
Shar, Aaron	Philadelphia, Pa.
Shaskan, Samuel	New York City
Shatz, Lewis A.	Philadelphia, Pa.
Shatzkin, M. B.	New York City
Shatzkin, N. J.	Brooklyn, N. Y.
Sheffler, Samuel	Pittsburg, Pa.
Sheftelson, Solomon	Philadelphia, Pa.
Sheinberg, B.	Pittsburg, Pa.
Shenken, Julius, M.D	Philadelphia, Pa.
Shenkman, Samuel	New York City
Sher, Bennett	Pittsburg, Pa.
Sher, Edward	New York City
Sherbow, Rev. Jacob S.	Philadelphia, Pa.
Shereshevsky, M., M.D.	New York City
Sherman, Louis I.	New York City
Sherman, Oscar	Jersey City, N. J.
Shershefsky, Rev. Abram M.	Boston, Mass.
Shewitz, Mrs. J.	New York City
Shield, Jacob S.	Warsaw, Ind.
Shinkman, Samuel	New York City
Ship, F.	Montreal, Canada
Shitzkins, Adolph S.	Brooklyn, N. Y.
Shlachetsky, Louis, M.D	New York City
Shless, A. L.	Chicago, Ill.
Shlickerman, Alfred A.	New York City
Shmulewitz, Henry	New York City
Shoob, Leo	New York City
Shoolman, Joseph	Charlestown, Mass.
Shopiro, J.	New York City
Shorr, Rev. Israel	Newark, N. J.
Shramek, Carl	New York City
Shufro, Jacob J.	New York City
Shuklansky, Jacob I.	New Castle, Pa.
Shulhof, R. L.	Montreal, Canada
Shulman, Abraham	Brooklyn, N. Y.
Shulman, Isaac	New York City
Shulman, M.	New Haven, Conn.
Shulman, Nathan	Baltimore, Md.
Shumberg, George	New York City
Shure, Mandel	Chicago, Ill.
Shurr, Mark J.	Brooklyn, N. Y.
Sibeibel, A.	New York City
Sichel, Sigmund	Portland, Ore.
Sickels, H. M.	Worcester, Mass.
Sickerman, David	New York City
Sickles, Gustavus	Philadelphia, Pa.
Sideman, Ben	New York City
Sidenberg, Charles	New York City
Siebler, Benjamin	Cincinnati, Ohio
Siegel, Hermann	New York City
Siegel, M.	New York City
Siegel, M.	St. Louis, Mo.
Siegel, M.	Providence, R. I.
Siegel, Rachel U.	Salt Lake City, Utah
Siegel, Samuel	New York City
Siegelman, Julius	New York City
Siegelstein, L. E., M.D	Cleveland, Ohio
Siegmeister, William	New York City
Sigmund, S.	New York City
Signal, Benjamin	New York City
Silberberg, Aaron	Oil City, Pa.
Silberberg, I. L.	New York City
Silberberg, Nathan	New York City
Silberberg, Siegfried	New York City
Silberblatt, S.	New York City
Silberfeld, Rev. Julius	Jersey City, N. J.
Silberman, David	New York City
Silberman, I.	New York City
Silberman, J.	New York City
Silberman, Jacob	New York City
Silberman, L.	Baltimore, Md.
Silberman, Morris	New York City
Silberman, Moses	Baltimore, Md.
Silberman, Moses P.	Baltimore, Md.
Silberman, Sam	New York City
Silberman, Samuel J.	New York City
Silberman, Samuel L.	Boston, Mass.
Silberman, Tanchum	Baltimore, Md.
Silberstein, Bernard	Duluth, Minn.
Silberstein, George	New York City
Silberstein, M.	Denver, Colo.
Silberstein, Solomon	Philadelphia, Pa.
Silberstein, Solomon D.	New York City
Silver, Isidor	Augusta, Ga.
Silverberg, E. Myers	Pittsburg, Pa.
Silverberg, George M., M.D	Chicago, Ill.
Silverglade, M.	Cincinnati, Ohio
Silverman, A.	Pittsburg, Pa.
Silverman, George Morris	Uniontown, Pa.
Silverman, Joseph, D.D	New York City
Silverman, L. L.	Syracuse, N. Y.
Silverman, M. J., M.D	New York City
Silverman, Max	New York City
Silverman, Moses	Boston, Mass.
Silverman, Samuel	New York City
Silverman, William	Philadelphia, Pa.
Silverstein, J.	New York City
Silverstein, Louis	New York City
Silverstein, Morris	Boston, Mass.
Silverstone, Louis	New York City
Silvert, Manuel	Philadelphia, Pa.
Silverthau, Abraham	New York City
Simmons, David	New York City
Simmons, G. H.	Columbus, Ohio
Simon, A.	Brooklyn, N. Y.
Simon, Rev. Abram	Omaha, Neb.
Simon, David	New York City
Simon, E.	Nashua, N. H.
Simon, Gustav	Altoona, Pa.
Simon, Gustave	Altoona, Pa.
Simon, H.	Manchester, N. H.
Simon, Isidor	New York City
Simon, Hon. Joseph	Portland, Ore.
Simon, Kassel	New York City
Simon, Sig.	Salt Lake City, Utah
Simonoff, H.	New York City
Simons, A.	Bradford, Pa.
Simons, David W.	Detroit, Mich.
Simons, Louis	Rochester, N. Y.
Simonsky, S.	Toronto, Canada
Simpson, Simon L.	New Haven, Conn.
Simsohn, Joseph S., M.D	Philadelphia, Pa.
Sinchawitz, Charles	New York City
Sindler, A.	Baltimore, Md.
Singer, B.	Montreal, Canada
Singer, Charles	New York City
Singer, Fritz	New York City
Singer, Henry B.	New York City
Singer, Herman B., M.D	Buffalo, N. Y.
Singer, Isidor	New York City
Singer, J.	Toronto, Canada
Singer, Jacob	Philadelphia, Pa.
Singer, Julius	New York City
Singer, Marcus	New York City
Singer, Mayer	New York City
Singer, Dr. Michael	New York City
Singer, Moses	New York City
Singer, S.	Carbondale, Pa.
Singer, Samuel M.	Baltimore, Md.
Singerman, Paul	Seattle, Wash.
Sinsheimer, Charles	New York City
Sinsheimer, Joseph	New York City
Siravich, Rev. Jacob	New York City
Sirvan, Harry C.	Pittsburg, Pa.
Sivin Brothers	New York City
Sivitz, Rev. M. S.	Pittsburg, Pa.
Skaller, George	New York City
Skidelsky, Simon S.	Philadelphia, Pa.
Skutch, Max	Baltimore, Md.
Slater, H. D.	New York City
Slatzsky, John J.	Boston, Mass.
Slizak, C.	Fall River, Mass.
Sloan, Morton Worthaus	Huntingdon, W. Va.
Slobodkin, Harris A.	Boston, Mass.
Sloman, Sam	New York City
Slomka, Adolf	New York City

Slomka, Jacob	New York City
Slonimsky, Dr. George	Philadelphia, Pa.
Slonimsky, I.	Montreal, Canada
Slonimsky, Dr. Joseph T.	Philadelphia, Pa.
Slonimsky, Solomon	Philadelphia, Pa.
Sloss, Mrs. M. C.	San Francisco, Cal.
Slote, Samuel H., M.D.	Brooklyn, N. Y.
Slotkin & Praglin	New York City
Sloves, N.	Montreal, Canada
Slusky, Daniel	Augusta, Ga.
Slutzker, H.	Altoona, Pa.
Slutzker, H.	Altoona, Pa.
Smickler, Solomon	Cincinnati, Ohio
Smilansky, M.	Detroit, Mich.
Smith, Abraham	New York City
Smith, B.	Washington, D. C.
Smith, B.	New York City
Smith, J.	St. Louis, Mo.
Smith, Marks	Philadelphia, Pa.
Smith, Morris	New York City
Smith, Robert	New York City
Smith, Samuel	New York City
Smithkline, Jacob, M.D.	New York City
Smolian, Oscar	New York City
Smolinsky, I. D.	New York City
Smukler, H.	Philadelphia, Pa.
Smulewitz, Rev. S.	New York City
Snitkin, Leonard A.	New York City
Sobel, Isador	Erie, Pa.
Sobel, Jacob	Philadelphia, Pa.
Sobel, Jacob, M.D.	New York City
Sobel, Max	New York City
Sobel, S. R.	Pittsburg, Pa.
Sobelman, Joseph	Baltimore, Md.
Sobin, D.	Brooklyn, N. Y.
Sohn, L.	New York City
Sohr, Max	Los Angeles, Cal.
Sokolow, Bernhard	New York City
Sokolower, J.	New York City
Sokolsky, Rev. Solomon	New York City
Sola, Clarence I. de	Montreal, Canada
Sollod, Nathan	Baltimore, Md.
Soloff, S. N.	Brooklyn, N. Y.
Solomon, A. A.	Philadelphia, Pa.
Solomon, D.	Schenectady, N. Y.
Solomon, George	Vicksburg, Miss.
Solomon, Mrs. Henry	Chicago, Ill.
Solomon, I. P.	New York City
Solomon, J.	Allegheny, Pa.
Solomon, J.	Brooklyn, N. Y.
Solomon, Joseph J.	New York City
Solomon, L.	New York City
Solomon, Louis	Great Falls, Mont.
Solomon, Louis	New York City
Solomon, Marcus	Scranton, Pa.
Solomon, Max	Beaver Falls, Pa.
Solomon, Mortimer Wald	New York City
Solomon, Oscar	Cedar Rapids, Iowa
Solomon, S.	Scranton, Pa.
Solomon, S. D., A.B.	Syracuse, N. Y.
Solomon, Sam	New York City
Solomon, Samuel	New York City
Solomon, Samuel E.	New York City
Solomon, Saul	Montreal, Canada
Solomon, William	New York City
Solomons, Joseph R., D.D.S.	New York City
Solomont, Simon	Boston, Mass.
Solon, Moses	Chicago, Ill.
Solotaroff, H., M.D.	New York City
Solotovsky, Joseph	Brooklyn, N. Y.
Solovey, Jacob	Oil City, Pa.
Soloweitzik, Solomon	Westerly, R. I.
Solzman, H.	New Haven, Conn.
Sommerfeldt, M.	Yonkers, N. Y.
Sommert, M.	New York City
Somolsky, Jacob	Washington, Pa.
Sonenberg, Adolf	Montreal, Canada
Sonneborn, Henry	Baltimore, Md.
Sonneborn, Jonas	New York City
Sonneborn, Mrs. Leo	New York City
Sonneborn, M.	Wheeling, W. Va.
Sonnenfelt, I. B.	New York City
Sonnenschein, Ignatz	New York City
Sonnenschein, Rev. S. H.	Des Moines, Iowa
Sonstein, I.	McKeesport, Pa.
Sookne, Joseph, D.D.S.	New York City
Soper, Carl	New York City
Sossnitz, Isaac, M.D.	New York City
Soupcoff, J., M.D.	Pittsburg, Pa.
Sovatskin, Joseph S.	Lowell, Mass.
Spann, Rev. Philip	Allegheny, Pa.
Spare, Aristoph, M.D.	Chicago, Ill.
Sparenberg, E.	New York City
Sparger, Rev. William	New York City
Spark, M.	New York City
Speaker, Henry M.	Philadelphia, Pa.
Specter, A. B.	Lawrence, Mass.
Spector, Leon	Manchester, N. H.
Spector, Leon	New York City
Spectre, L.	Washington, D. C.
Speiser, Louis	Rochester, N. Y.
Spektorsky, Hyman	New York City
Spektorsky, Jacob	Boston, Mass.
Sperber, David	Montreal, Canada
Speyer, Leo	New York City
Spiegel, Rev. Adolph	New York City
Spiegel, Adolph, & Company	New York City
Spiegel, Judge Frederick S.	Cincinnati, Ohio
Spiegel, Jonas	New York City
Spiegel, S.	Cleveland, Ohio
Spiegel, Samuel, M.D.	New York City
Spiegelberg, F.	New York City
Spiegelberg, I. N.	New York City
Spiegelberg, Levi	New York City
Spielberg, A.	New York City
Spielberger, Adolph	New York City
Spielberger, Jacob	New York City
Spiermann, Herman	Rockaway Beach, N. Y.
Spigil, Julius	New York City
Spilman, Louis	East Boston, Mass.
Spiro, A.	Brooklyn, N. Y.
Spiro, Abraham C.	Montpelier, Vt.
Spiro, Abraham I.	New York City
Spiro, M., M.D.	Allegheny, Pa.
Spitz, Anton	New York City
Spitz, Daniel	New York City
Spitz, George	Olyphant, Pa.
Spitz, Joseph	Appleton, Wis.
Spitz, Samuel	Chicago, Ill.
Spitzer, Harry	Brooklyn, N. Y.
Spivacke, Dr. Charles A.	New York City
Spivak, C. D., M.D.	Denver, Colo.
Sprey, Benjamin	New York City
Spring, Sam	St. Joseph, Mo.
Srenco, Henry	Rochester, N. Y.
Srolovitz, Max L.	Pittsburg, Pa.
Stalberg, B.	Philadelphia, Pa.
Staller, Max, M.D.	Philadelphia, Pa.
Stand, Leon	New York City
Stander, Anna	New York City
Stark, E. J.	San Francisco, Cal.
Starr, David	Boston, Mass.
Starr, Hyman	New York City
Starr, Robert	New York City
Starr, Rev. William E.	Baltimore, Md.
Steckler, Alfred	New York City
Steif, W.	Chicago, Ill.
Steiger, E., & Company	New York City
Stein, Abraham	Pittsburg, Pa.
Stein, Abram	New York City
Stein, Adolph	New York City
Stein, Bernhard	New York City
Stein, Charles	New York City
Stein, Charles I.	Greenwood, Miss.
Stein, Edward	New York City
Stein, Herman	New York City
Stein, Isadore A.	New York City
Stein, Joseph	New York City
Stein, Joseph	New York City
Stein, Julius	Brooklyn, N. Y.
Stein, Leo	New York City
Stein, Louis	Philadelphia, Pa.
Stein, M., M.D., D.D.S.	New York City
Stein, M. P.	Stockton, Cal.
Stein, Max	New York City
Stein, S.	New York City
Stein, Samuel	New York City
Steinbach, L. W., M.D.	Philadelphia, Pa.
Steinberg, Charles J.	Pensacola, Fla.
Steinberg, D.	New Haven, Conn.
Steinberg, Jacob	Detroit, Mich.
Steinberg Brothers	Toledo, Ohio
Steinberger, F.	Bradford, Pa.
Steindler, Max	New York City
Steiner, Alfred	Brooklyn, N. Y.
Steiner, G.	New York City
Steiner, Mrs. I.	Newark, N. J.
Steiner, Joseph	New York City
Steiner, L.	New York City
Steiner, Lajos	Cleveland, Ohio
Steiner, Samuel, M.D.	Philadelphia, Pa.
Steiner, Victor	New York City
Steinhardt, Rev. Heinrich	New York City
Steinhardt, Kalman	New York City
Steinitz, Samuel	New York City
Steinmann, M.	New York City
Steinmann, S. B.	New York City
Stenchever, Meyer	Paterson, N. J.
Stengel, Emil	Pittsburg, Pa.
Stern, David	New York City
Stern, David	Chicago, Ill.
Stern, David F.	New York City
Stern, G.	Newark, N. J.
Stern, I.	New York City

Stern, J.	New York City
Stern, J. L.	Cumberland, Md.
Stern, Jacob	New York City
Stern, Jake	Las Vegas, N. Mex.
Stern, Josef	New York City
Stern, Joseph	New York City
Stern, Leopold	New York City
Stern, Leopold H	New York City
Stern, Louis	Brooklyn, N. Y.
Stern, Louis	New York City
Stern, Rev. Louis	Washington, D. C.
Stern, M	New York City
Stern, M. H	Philadelphia, Pa.
Stern, Morriss	New York City
Stern, Nathan	New York City
Stern, Oscar	New York City
Stern, S	New York City
Stern, S P	McKeesport, Pa.
Stern, Samuel	Uniontown, Pa.
Stern, Simon A	Philadelphia, Pa.
Sternbach, Charles	New York City
Sternbatz, Asher	New York City
Sternberg, Marc	Philadelphia, Pa.
Sternberger, B	Philadelphia, Pa.
Sternberger, Mrs. Pauline	New York City
Sterne, Simon	New York City
Sternlicht, Isaac, M.D	New York City
Sterns, Charles	Rutland, Vt.
Sterry, F	New York City
Stewart, E. B	Chicago, Ill.
Sticlitz, Hermann	New York City
Stiefel, Alexander	Salt Lake City, Utah
Stiefel, Moses	New York City
Stiffl, Charles S	Little Rock, Ark.
Stillpass, Louis	New York City
Stine, Albert	New York City
Stine, Marcus	New York City
Stiner, Joseph H	New York City
Stiner, Max	New York City
Stix, Charles A	St. Louis, Mo.
Stix, William	St. Louis, Mo.
Stock, Bane	New Haven, Conn.
Stocker, Julius	Detroit, Mich.
Stoerger, Sigmund	Brooklyn, N. Y.
Stol, Sebastian, M.D	Chicago, Ill.
Stolarsky, M	Chicago, Ill.
Stolz, Benjamin	Syracuse, N. Y.
Stolz, Joseph	Chicago, Ill.
Stone, A	St. Joseph, Mo.
Stone, Alfred Holt	Greenville, Miss.
Stone, E. V	Pueblo, Colo.
Stone, George	St. Louis, Mo.
Stone, H. M	Columbus, Ohio
Stone, Rev. John Timothy	Baltimore, Md.
Stone, Meyer	New York City
Stoneman, David	Boston, Mass.
Stoneman, Samuel	Providence, R. I.
Stott, A. J	New York City
Stotter, Dr. Henry B	Cleveland, Ohio
Stotter, J., M.D	Cleveland, Ohio
Strashun, A., M.D	Cincinnati, Ohio
Straus, Alexander L	Baltimore, Md.
Straus, Isidor	New York City
Straus, Joseph L	Baltimore, Md.
Straus, Nathan	New York City
Straus, Hon. Oscar S	New York City
Straus, Simon W	Chicago, Ill.
Straus, Solomon	Baltimore, Md.
Strauss, B	Newark, N. J.
Strauss, Herman	Denver, Colo.
Strauss, Meyer	Hamilton, Ohio
Strauss, S. J	Wilkesbarre, Pa.
Strauss, Samuel	Des Moines, Iowa
Straussberg, Dr. M	Newark, N. J.
Streiffer, Henry, M.D	New York City
Streitfeld, Harry A	Philadelphia, Pa.
Strom, Jacob	New York City
Stromberg, Philip	New York City
Strouse, Mrs. Hennie	Baltimore, Md.
Strouse, Isaac	Baltimore. Md.
Strouse, Isaac, Jr	Baltimore, Md.
Strouse, Leopold	Baltimore, Md.
Strouse, Samuel	Baltimore, Md.
Strouss, Isaac	Youngstown, Ohio
Strudler, Ansel	New York City
Strulman, A	New York City
Strunsky, Elias	San Francisco, Cal.
Stulman, M	Baltimore, Md.
Sturim, Count	New York City
Sturka, Mrs. Annie H	New York City
Sturm, Maurice A., M.D	New York City
Sturz, Joseph	New York City
Subrensky, Noah	Atlantic City, N. J.
Suchman, Israel	New York City
Suesskind, Adolph	New York City
Sugar, A. J	Baltimore, Md.
Sugarman, A. D	New York City
Sugarman, Samuel	Omaha, Neb.
Sugarman, William	Berlin, Ontario, Canada
Sugarman, William	Baltimore, Md.
Sullivan, Rev. J. W	Harrisonville, Mo.
Sulzbacher, Joseph H	New York City
Sulzberger, Cyrus L	New York City
Sulzberger, Ferdinand	New York City
Sulzberger, Mayer	Philadelphia, Pa.
Sulzberger, Solomon	New York City
Summerfield, Moses	St. Louis, Mo.
Sundelon, Adolph, M.D	New York City
Sunenshine, A	New York City
Sunstein, C	Allegheny, Pa.
Sunstein, S. H	Pittsburg, Pa.
Superior, M. S	St. Louis, Mo.
Supowitz, M	Pittsburg, Pa.
Suravitz, N	Scranton, Pa.
Suskind, Harris	New York City
Susskind, S. J	Philadelphia, Pa.
Sussman, Harris	New York City
Sussnim, H	New York City
Svarcz, Mano	Baltimore, Md.
Swartz, Abraham	New York City
Swartz, Miss Anna	Pittsburg, Pa.
Swartz, D	Carbondale, Pa.
Swartz, J	New York City
Swartz, Nathan M	New York City
Sweeney, Thomas S	Brackettville, Tex.
Sweetwine, I	Detroit, Mich.
Swett, Z	Portland, Ore.
Switton, Max	New York City
Sydeman, A	Boston, Mass.
Sylvester, H	New York City
Symons, Harry	New York City
Syrkin, Arnold	New York City
Szaras, A	New York City
Talpes, S	Montreal, Canada
Tamor, Abraham I	New York City
Tandlich, Samuel, M.D	New York City
Tanenbaum, L	New York City
Tannenbaum, A	New York City
Tannenbaum, D	New York City
Tannenbaum, Jacob	New York City
Tannenbaum, L	New York City
Tannenbaum, Simon, M.D	New York City
Tanzer, H	New York City
Tapolsky, Harry	Pittsburg, Pa.
Tarantons, Jacob	New York City
Tarbish, Max S	New York City
Tarler, Sigmund A., M.D	New York City
Taschman, Max	New York City
Tatelman, John	Manchester, N. H.
Tauber, Bernard	New York City
Taylor, David	Seattle, Wash.
Tea, Joseph	New York City
Teller, Benjamin F	Philadelphia, Pa.
Tennenbaum, S	Cincinnati, Ohio
Tenner, Julius	New York City
Tenner, Sigmond	New York City
Teplitz, Abe	McKeesport, Pa.
Teplitz, Benjamin	Pittsburg, Pa.
Tepper, Martin, D.D.S	New York City
Terr, Jacob	New York City
Terr, Louis	New York City
Terrace, S	New York City
Teschner, G. W., M.D	New York City
Tessler, M., M.D	St. Paul, Minn.
Teven, Louis	New York City
Thaler, Jacob	New York City
Thalheimer, Sam	Baltimore, Md.
Theuman, I. L	New York City
Thomashefsky, B	New York City
Thompson, R. M	New York City
Thurman, Jacob	East Boston, Mass.
Ticktin, Charles	Chicago, Ill.
Tiefenbrun, B	Baltimore, Md.
Tieger, Morris	New York City
Tierkel, David B	Philadelphia, Pa.
Till, Mrs. Otto	Brooklyn, N. Y.
Tillinger, B	New York City
Tillman, I. R., M.D	Buffalo, N. Y.
Tilzer, A., M.D	Portland. Ore.
Timbel, Jacob	New York City
Tinturer, Leonard	Pittsburg, Pa.
Tischler, Adolph	New York City
Tischler, Samuel	New York City
Titlebaum, Nathan J	Boston, Mass.
Tivol, Nathan	Kansas City, Mo.
Tobochnacoff, M. D	New York City
Toch, Henry M	New York City
Todchaux, Albert	New Orleans, La.
Todes, Solomon	Baltimore, Md.
Tolzers, A. M	Montreal, Canada
Tonkonogy, Nathaniel, M.D	New York City
Toplitzky, Jacob	Toronto, Canada
Torghen, Samuel	Worcester, Mass.

Tour, Jacob	Pueblo, Colo.
Toy, Prof. C. H., D.D., LL.D	Cambridge, Mass.
Trachman, Henry J., M.D	Baltimore, Md.
Trager, Isidore	Cincinnati, Ohio
Trainum, Rev. W. H	Manor, Tex.
Trapp, Edward A	New York City
Trau, Frank	New York City
Trau, Gus	Pittsburg, Pa.
Traugott, Rev. Abraham	Springfield, Ill.
Travis, P. H	College, Ga.
Tre Fethren, E. B	Ipswich, S. D.
Treumann, Edward E	New York City
Tritellaum, H	Derry Station, Pa.
Tropp, H., D.D.S	Hartford, Conn.
Trost, Edward	Pittsburg, Pa.
Trost, Samuel W	Cincinnati, Ohio
Trounner, Sigmund	New York City
Trouse, Paul	New York City
Tubelisen, O	New Salem, Pa.
Tuchfeld, Leopold	New York City
Tucker, Leopold	New York City
Tuedberg, A	New York City
Tuerk, Robert J	New York City
Tulin, Abraham	Hartford, Conn.
Tunitzky, Jacob	Philadelphia, Pa.
Turk, Robert L	New York City
Turkel, B	New York City
Turner, A	Chicago, Ill.
Turner, Rev. George H	Mount Vernon, Ill.
Tutelman, Nathan	Philadelphia, Pa.
Tutelman, William	Philadelphia, Pa.
Twining, Prof. N. C	Nipomo, Cal.
Ufland, Abraham	New York City
Uhlmann, Simon	New York City
Ulanov, Prof. Nathan	New York City
Ullian, A	Lawrence, Mass.
Ullman, Nathan	New York City
Ulman, Alfred J	San Francisco, Cal.
Ulmann, Albert	New York City
Ungar, Carl	St. Louis, Mo.
Unger, Emil	New York City
Unger, Henry W	New York City
Ungerleider, J	Newark, N. J.
Ungerleider, Max	Newark, N. J.
Unruh, M. L	New York City
Unterberg, Israel	New York City
Utstein & Trumkin	New York City
Uttal, Lippman	New York City
Valenstein, M	New York City
Vanamee, William	Newburg, N. Y.
Van Gelder, Isidore	New York City
Van Leer, Charles	Seaford, Del.
Van Leer, Mrs. Hannah	Baltimore, Md.
Van Ronkel, Jo	Greenville, Tex.
Van Veen, Joshua	New York City
Vasa, Max	Newark, N. J.
Vaserberg, J	Pittsburg, Pa.
Veld, Rev. H	Newburg, N. Y.
Velleman, Joshua	New York City
Verne, Emile	Chicago, Ill.
Vetter, Henry H	Philadelphia, Pa.
Victor, David, & Sons	Philadelphia, Pa.
Vineberg, Hiram N., M.D	New York City
Vineberg, M	Winnipeg, Manitoba, Canada
Vinissky, B. W	Chicago, Ill.
Vogel, Heinrich, M.D	New York City
Vogel, Joseph	New York City
Vogel, Morris	New York City
Vollberg, Joseph	New York City
Volpe, Harold D	New York City
Von Taube, G	Montvale, N. J.
Voorsanger, Jacob	San Francisco, Cal.
Wachs, A	Philadelphia, Pa.
Wachsmann, Louis	San Francisco, Cal.
Wade, O. J	El Dorado, Ark.
Wagner, Isidor	Brooklyn, N. Y.
Wainstock, Morris	New York City
Waisman, M	New York City
Walb, Lasar	Philadelphia, Pa.
Wald, H., M.D	New York City
Walderman, I	Emmitsburg, Md.
Waldman, B	New York City
Waldman, L	New York City
Waldman, Louis	Toronto, Canada
Waldman, Louis I	Albany, N. Y.
Waldmann, D	New York City
Waldstein, Abraham S	Boston, Mass.
Walk, Benjamin	Chelsea, Mass.
Walker, Adolph	Brooklyn, N. Y.
Walker, Robert M	McNairy, Tenn.
Walkin, H	Philadelphia, Pa.
Wallach, Abraham	New York City
Wallach, Karl W	New York City
Waller, H	Philadelphia, Pa.
Walsey, Rev. Louis	Little Rock, Ark.
Walsh, Rev. John	Troy, N. Y.
Walter, Bernhard	New York City
Walter, M. R	Baltimore, Md.
Walther, W	New York City
Waltoff, D. de, M.D	Brooklyn, N. Y.
Wange, Elias	San Francisco, Cal.
Wank, Capt. Albert	New York City
Warburg, Felix	New York City
Ward, Harry	New York City
Ward, M	Bridgeport, Conn.
Warkinan, I	New York City
Warsawski, Benjamin	Jersey City, N. J.
Wartell, Isaac	New York City
Wartell, S. H	New York City
Wassernagel, Adolf	New York City
Watmar, Alexander	Bayonne, N. J.
Weber, A	Dallas, Tex.
Weber, David	Philadelphia, Pa.
Wechselman, Solomon	New York City
Wechsler, A. H	Brooklyn, N. Y.
Wechsler, Isaac	New York City
Wechsler, Louis Victor	Pittsburg, Pa.
Wechsler, Rev. Dr. M	New York City
Wehart, Mrs. Charles	Peoria, Ill.
Wehlau, L., M.D	Scranton, Pa.
Weidenbaum, Leon	New York City
Weil, A. Leo	East Liberty, Pa.
Weil, Edward	New York City
Weil, Henry	Goldsboro, N. C.
Weil, J. B	Jonesboro, Ark.
Weil, Jacob A	New York City
Weil, Jonas	New York City
Weil, Leon	New York City
Weil, Leopold	New York City
Weil, Samuel	Youngstown, Ohio
Weil, Samuel	New York City
Weil, Sigmund	New York City
Weill, Isaac	Somerville, N. J.
Weill, L. W	New York City
Weill, Sol	New York City
Weiller, K	New York City
Weinberg, B	New York City
Weinberg, Benjamin L	Minneapolis, Minn.
Weinberg, Charles	New York City
Weinberg, D	Baltimore, Md.
Weinberg, George	New York City
Weinberg, Jacob	Perth Amboy, N. J.
Weinberg, Joseph	Greenville, Miss.
Weinberg, Julius	Atlantic City, N. J.
Weinberg, Nathan	Newark, N. J.
Weinberg, Nicholas J	New York City
Weinberger, B	New York City
Weinberger, Eugene	New York City
Weinberger, Ignatz	New York City
Weinberger, Joseph	Coney Island, N. Y.
Weinberger, Max	New York City
Weinblatt, Charles	New York City
Weinblatt, Israel	Rosenhayn, N. J.
Weiner, Alexander	Rockaway Beach, N. Y.
Weiner, Isaac N	Rondout, N. Y.
Weiner, Leopold S	New York City
Weingart, Sol	Scranton, Pa.
Weinhandler, Adolph	New York City
Weinig, S	New York City
Weinreb, Arthur	New York City
Weinrib, J	Rochester, N. Y.
Weinshenker, Tobias	Chicago, Ill.
Weinstein, A	New York City
Weinstein, Abraham	Philadelphia, Pa.
Weinstein, B	Chicago, Ill.
Weinstein, Charles	Worcester, Mass.
Weinstein, Harris, M.D	New York City
Weinstein, Henry	New York City
Weinstein, Joseph, M.D	New York City
Weinstein, Morris	New York City
Weinstein, S	New York City
Weinstein, Solomon	Minneapolis, Minn.
Weinstock, Harris	Sacramento, Cal.
Weintraub, H. H	Philadelphia, Pa.
Weintraub, Max M	New York City
Weintrob, Joseph S	New York City
Weis, Edward	Scranton, Pa.
Weisbart, M	Hoboken, N. J.
Weisberg, S	Pittsburg, Pa.
Weisberger, David	Wilkesbarre, Pa.
Weiskopf, Henry	Minneapolis, Minn.
Weisman, Aaron	Minneapolis, Minn.
Weisman, D	New York City
Weisman, Isidore	Minneapolis, Minn.
Weisman, Mayer	Boston, Mass.
Weiss, Abe	New York City
Weiss, Abraham	New York City
Weiss, Abraham	New York City
Weiss, Adolf	New York City
Weiss, Alter	Philadelphia, Pa.
Weiss, Charles	Philadelphia, Pa.
Weiss, H	Cleveland, Ohio

Weiss, Rev. Harry	Pueblo, Colo.
Weiss, Henry	New York City
Weiss, Herman	New York City
Weiss, Herman	New York City
Weiss, Hermann	New York City
Weiss, Isaac	Philadelphia, Pa.
Weiss, Isadore	Chicago, Ill.
Weiss, Jacob	New York City
Weiss, Jacob	New York City
Weiss, Joseph W	Coney Island, N. Y.
Weiss, L. F	New York City
Weiss, Leopold	New York City
Weiss, Leopold	New York City
Weiss, Levi F	Philadelphia, Pa.
Weiss, Max	New York City
Weiss, Minnie	New York Cty
Weiss, Moritz	Scranton, Pa.
Weiss, Moses B	New York City
Weiss, S., M.D	New York City
Weiss, S	New Haven, Conn.
Weiss, Samuel	New York City
Weiss, Sigmund	New York City
Weissager, William H	Baltimore, Md.
Weissberg, J	Long Island City, N. Y.
Weissburg, Philip H	New York City
Weissman, Frederick	New York City
Weissman, George	New Haven, Conn.
Weissman, Reuben	New York City
Weisz, J	New York City
Weiszlovits, Jonas	New York City
Weizenhoffer, L	New York City
Welcher, Harry	Chicago, Ill.
Weltner, Armiry H	New York City
Weltner, Ignatius	New York City
Weltner, Moritz	New York City
Wener, H	Montreal, Canada
Wener, J	New York City
Werbelowsky, David	Brooklyn, N. Y.
Werdenschlag, David	New York City
Werner, A., & Brother	Philadelphia, Pa.
Werner, Alexander	Philadelphia, Pa.
Werner, Charles	St. Louis, Mo.
Werner, Edward M	New York City
Werner, H	New York City
Werner, Harry	Boston, Mass.
Werner, M. F	New York City
Wersberg, Louis	Ponce, Porto Rico
Wershinski, Johanna	New York City
Wertheim, B., & Son	New York City
Wertheim, Sol	New York City
Weslock, Morris	New York City
Wessly, Nathan	New Haven, Conn.
West, William	Philadelphia, Pa.
Westerman, Herman	New York City
Wetstein, R	Montreal, Canada
Wexler, S. W	New York City
Weyl, Maurice N	Philadelphia, Pa.
Wheeler, Myer	Chicago, Ill.
White, Abraham	New York City
White, Alexander	Chicago, Ill.
White, Edmund	New York City
White, H. O., M.D	Chicago, Ill.
White, Louis Dederich	New York City
Whitehill, Edward	Philadelphia, Pa.
Whitlock, Philip	Richmond, Va.
Whitman, Esther	Boston, Mass.
Whitteker, Rev. W. F	Ancram, N. Y.
Whynman, B., M.D	New York City
Widder, Simon	New York City
Wielfspelal, Simon	New York City
Wiener, David	Pittsburg, Pa.
Wiener, Henry	New York City
Wienstein, H	New York City
Wiernik, Peter	New York City
Wies Brothers	Boston, Mass.
Wiesen, E	Philadelphia, Pa.
Wiesen, Harry	Philadelphia, Pa.
Wiesen, L	Philadelphia, Pa.
Wiesen, Max	Philadelphia, Pa.
Wiesen, Morris	Philadelphia, Pa.
Wiessbrot & Steinberg	New York City
Wilbush, Benjamin	Houston, Tex.
Wilcox, E. L	Peoria, Ill.
Wilder, Charles	New York City
Wilder, Morris, M.D	New York City
Wilder, V. A	Warwick, N. Y.
Wildfesser, Philip	New York City
Wile, Herman	Buffalo, N. Y.
Wilenzig, Myer	Baltimore, Md.
Wilfson, D	Baltimore, Md.
Wilkoff, William	Youngstown, Ohio
Willbur, J. M	New York City
Williams, Rev. Dr. Leighton	New York City
Willner, Rev. W	Meridian, Miss.
Wilner, Abraham	New York City
Wilner, Samuel	New York City
Wilson, Jerome J	New York City
Wiltscheck, Joseph	New York City
Wimenitz, Ralph, M.D	Philadelphia, Pa.
Wineland, Elias	Philadelphia, Pa.
Winer, Elias	Olean, N. Y.
Winer, Herman L	New York City
Winkelman, Moses Philip	Manistique, Mich.
Winkelstein, Levi	Syracuse, N. Y.
Winkleman, Sol	Rochester, N. Y.
Winkler, Isaac	Cincinnati, Ohio
Winokur, M	Philadelphia, Pa.
Winstein, Louis	Portland, Me.
Winternitz, David	Las Vegas, N. Mex.
Winters, A	Erie, Pa.
Winterstein, Oscar	New York City
Wintner, Rev. Leopold, Ph.D	Brooklyn, N. Y.
Wintrob, J. M	Philadelphia, Pa.
Wischauski, Samuel L	New York City
Wise, Barnat	Pittsburg, Pa.
Wise, Henry E	New York City
Wise, Otto Irving	San Francisco, Cal.
Wise, Solomon	Abbeville, La.
Wise, Rev. Dr. Stephen S	New York City
Wiseman, Harry S	Bluffton, Ind.
Wissner, George	New York City
Witkind, Isidore	New York City
Witt, Emanuel	New York City
Witt, Henry	New York City
Witt, Samuel	New York City
Wittels, M	St. Louis, Mo.
Wittenberg, Rev. David H	Toronto, Canada
Wittenberg, Joseph, M.D	New York City
Wittenberg, Louis	Philadelphia, Pa.
Wittner, Abraham	New York City
Wittstein, Max	Bridgeport, Conn.
Wohl, Charles	New York City
Wohl, Hyman	New York City
Wohl, L	New York City
Wohl, Lazar	New York City
Wohlberg, Rev. B	Waco, Tex.
Wohles, Georges	New York City
Wolbarsht, Hyman	Baltimore, Md.
Woldman, Henry E	Philadelphia, Pa.
Wolf, Mrs. Abraham S	Philadelphia, Pa.
Wolf, Albert	Philadelphia, Pa.
Wolf, Carl	Brooklyn, N. Y.
Wolf, Charles I	New York City
Wolf, Emanuel	Bayou Sara, La.
Wolf, Gessel, M.D	New York City
Wolf, Herman	Philadelphia, Pa.
Wolf, Herman	Yonkers, N. Y.
Wolf, Hyman S	Chicago, Ill.
Wolf, Mrs. L. J	Cleveland, Ohio
Wolf, Louis	New York City
Wolf, Louis	Philadelphia, Pa.
Wolf, Louis	New York City
Wolf, Louis	Philadelphia, Pa.
Wolf, M	New York City
Wolf, M., M.D	Yonkers, N. Y.
Wolf, Miriam H	Philadelphia, Pa.
Wolf, P	Pittsburg, Pa.
Wolf, Simon	Washington, D. C.
Wolf, W	Washington, D. C.
Wolfe, Adolphe	Portland, Ore.
Wolfe, Frank	Shelburne, Ontario, Canada
Wolfe, Morris	Brooklyn, N. Y.
Wolfe, P	New York City
Wolfenstein, Dr. S	Cleveland, Ohio
Wolfert, Mrs. Lena	New York City
Wolff, A	New York City
Wolff, A. N	New York City
Wolff, Emil	New York City
Wolff, Gustave	New York City
Wolff, Harris	New York City
Wolff, M	New York City
Wolff, Mrs. Robert	New York City
Wolff, Samuel E., D.D.S	New York City
Wolff, Solomon	New Orleans, La.
Wolffner, Henry L., M.D	St. Louis, Mo.
Wolfnir, Mrs. W. L	Peoria, Ill.
Wolfsohn, Jacob M	Chicago, Ill.
Wolfsohn, M	New York City
Wolfson, Alexander	New York City
Wolfson, Alfred	New York City
Wolfson, Rev. G	Lowell, Mass.
Wolfson, Dr. J	Philadelphia, Pa.
Wolfson, L., M.D	Philadelphia, Pa.
Wolfson, Morris	New York City
Wolfson, Samuel	New York City
Wolkind, R	Buffalo, N. Y.
Wolkowich, B	Worcester, Mass.
Wollman, H	Brooklyn, N. Y.
Wollner, David	New York City
Wollowitz, L	New York City
Wollstein, Louis	New York City
Wolper, A	Boston, Mass.
Wolpert, Mayer	Minneapolis, Minn.

Wolsey, William	Clare, Mich.
Wood, A. G.	New York City
Woodward, Frederick E.	Washington, D. C.
Woolf, Coleman	New York City
Woolf, Louis	New York City
Woolf, Louis C.	New York City
Woolf, M. J. H., M.D.	San Francisco, Cal.
Woolfson, H	New York City
Woolfson, L	Brooklyn, N. Y.
Woolner, Mrs. Samuel, Sr.	Peoria, Ill.
Woolner, Mrs. W. B.	Peoria, Ill.
Wormser, David	Chicago, Ill.
Wormser, F. L.	Scranton, Pa.
Wornow, Max N.	Brooklyn, N. Y.
Wrinberg, Morris	Baltimore, Md.
Wyeth, N. J.	New Dorp, N. Y.
Wymon, S.	Cleveland, Ohio.
Wyzanski, Miss Eudice	Marlboro, Mass.
Yaseen, M.	Pittston, Pa.
Yaulus, Adolf	New York City
Yewell, Horace R.	Newport, R. I.
Yoffey, A.	Minneapolis, Minn.
Yog. Isidor	New York City
Yogg, Moses	Newark, N. J.
Yokel, Adolph	Rockaway Beach, N. Y.
Yorkel, A.	New York City
Young, Charles	Yonkers, N. Y.
Young, E. Stanton	New York City
Young, Max L.	New York City
Youngman, M.	New York City
Younker, Falk	New York City
Yout, Samuel	Little Rock, Ark.
Zakon, Louis I.	Olyphant, Pa.
Zander, Gustav	Alameda, Cal.
Zarembowitz, A.	New York City
Zay, Cornelius	New York City
Zechnovitz, Samuel	New York City
Zederbaum, A., M.D.	Denver, Colo.
Zeiger, Adolph	New York City
Zeiger, Charles	Newark, N. J.
Zeisler, D.	New York City
Zeisler, Moritz	New York City
Zeisler, Samuel	New York City
Zeisler, T.	Chicago, Ill.
Zeitlin, N.	Lynn, Mass.
Zelenko, Joseph	New York City
Zelezny, Morris	New York City
Zéliqzon, Dr. Maurice	Cleveland, Ohio
Zemansky, N.	Sacramento, Cal.
Zentner, Charles	Philadelphia, Pa.
Zepin, Rev. George	Kalamazoo, Mich.
Zetlin, B.	New York City
Zimman, Harry B.	Omaha, Neb.
Zimmerman, C. L., D.D.S.	Chicago, Ill.
Zimmerman, M. L., D.D.S.	Philadelphia, Pa.
Zimmerman Brothers	New York City
Zinman, Morris	Philadelphia, Pa.
Zins, Morris	New York City
Zion, Louis	Philadelphia, Pa.
Ziporkes, J.	New York City
Zippert, I., M.D.	New York City
Zippert, Max	New York City
Zirn, Harry	Brooklyn, N. Y.
Zoffer, Henry	Charleroi, Pa.
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PREFATORY NOTE

THE present volume of THE JEWISH ENCYCLOPEDIA has been carried out on the principles explained at length in the general preface in the first volume. Only in one particular has a deviation been made from the plan there adopted. The delimitation of the various departments in some instances having proved extremely difficult, it has been found desirable to indicate, in the case of each article, the department editor who is responsible for its appearance in the volume, by printing the initial of the editor on the left-hand side and the initials of the contributor or contributors in larger type on the right. When articles have been passed by the Executive Committee of the Editorial Board, instead of by the department editor, the initials "E. C." appear at the left.

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise* ' *or by dieresis; e.g., Ze'eb or Meïr.*

ב *b*	ז *z*	ל *l*	פּ *with dagesh, p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ *without dagesh, f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע '	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ *a*	◌ֻ *u*	◌ַ *a*	◌ֵ *e*	וֹ *o*
◌ֶ *e*	◌ֱ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *a*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع '	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* or *ā* ◌ِ *i* or *ī* ◌ُ *u* or *ū*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*; no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt*; *Nafīs al-Daulah*, not *Nafīs ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah*; but, when followed by a genitive, *at*; *e.g.*, *Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun*; *Ya'akūb*, not *Ya'akūbun*; or in a title, *Kitāb al-amānāt wal-'itikādāt*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meiri*; to Samuel *Kansi* from Samuel Astruc *Dascola*; to Jedaiah *Penini*, from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*.

4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

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* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

Ab	Abot, Pirke
Ab. R. N.	Abot de-Rabbi Nathan
'Ab. Zarah	'Abodah Zarah
Allg. Zeit. des Jud	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang.	American Journal of Semitic Languages
Anglo-Jew. Assoc	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const.	Apostolical Constitutions
Aq.	Aquila
'Ar	'Arakin (Talmud)
Arch. Isr.	Archives Israélites
art	article
A. T.	Das Alte Testament
A. V.	Authorized Version
b	ben *or* bar *or* born
Bab	Babli (Babylonian Talmud)
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor.	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
Bar	Baruch
B. B.	Baba Batra (Talmud)
B.C.	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ.	Baba Ḳamma (Talmud)
B. M.	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
Cant	Canticles (Song of Solomon)
Cant. R.	Canticles Rabbah
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
C. E.	common era
ch. in bibliog. and text	chapter or chapters
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
I Chron	I Chronicles.
II Chron	II Chronicles
C. I. A	Corpus Inscriptionum Atticarum
C. I. G.	Corpus Inscriptionum Graecarum
C. I. H.	Corpus Inscriptionum Hebraicarum
C. I. L.	Corpus Inscriptionum Latinarum
C. I. S.	Corpus Inscriptionum Semiticarum
Col	Colossians
Cor.	Corinthians
d.	died
D	Deuteronomist
Dan	Daniel
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
Dem	Demai (Talmud)
Deut.	Deuteronomy
Deut. R.	Deuteronomy Rabbah
E	Elohist
Eccl	Ecclesiastes
Eccl. R.	Ecclesiastes Rabbah
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyyot (Talmud)
Encyc. Brit.	Encyclopedia Britannica
Eng.	English
Eph	Ephesians
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
'Er.	'Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste
Esd	Esdras
Esth.	Esther
Esther R.	Esther Rabbah
et seq.	and following pages
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ex.	Exodus
Ex. R.	Exodus Rabbah
Ezek	Ezekiel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gal	Galatians
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger, Urschrift	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gem.	Gemara
Gen.	Genesis
Gen. R.	Genesis Rabbah
Gesch	Geschichte
Gesenius, Gr.	Gesenius, Grammar
Gesenius, Th.	Gesenius, Thesaurus
Gibbon, Decline and Fall.	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Hab.	Habakkuk
Hag.	Haggai
Ḥag.	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T.	Hamburger, Realencyklopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb.	Epistle *to the* Hebrews
Hebr	Masoretic Text
Hirsch, Biog. Lex.	Hirsch, Aerzte Aller Zeiten und Völker
Hom.	Homiletics *or* Homily
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib.	same place
idem	same author
Isa	Isaiah
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israëliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H.	Jellinek, Bet ha-Midrash
Jer.	Jeremiah
Jew. Chron.	Jewish Chronicle, London
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev.	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J.	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh.	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
Justin, Dial. cum Tryph.	Justin, Dialogus cum Tryphone Judæo
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
Ḳid	Ḳiddushin (Talmud)
Kil.	Kilayim (Talmud)
Ḳin.	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter.	Krauss, Griechische und Lateinische Lehnwörter, etc.
Lam	Lamentations

Lam. R.	Lamentations Rabbah
l.c.	loco citato
Lev	Leviticus
Lev. R.	Leviticus Rabbah
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch, etc.
Levy, Neuhebr. Wörterb.	Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc.
LXX	Septuagint
m.	married
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Mak.	Makkot (Talmud)
Maksh.	Makshirin (Talmud)
Mal	Malachi
Mas.	Masorah
Massek.	Masseket
Matt	Matthew
McClintock and Strong, Cyc	McClintock and Strong, Cyclopedia of Bible, Theology, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr.	Midrash
Midr. R.	Midrash Rabbah
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
MS.	Manuscript
Müller, Frag. Hist. Graec.	Müller, Fragmenta Historicorum Graecorum
Naz	Nazir (Talmud)
n.d.	no date
Ned	Nedarim (Talmud)
Neg	Nega'im
Neh	Nehemiah
N. T.	New Testament
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Num.	Numbers
Num. R	Numbers Rabbah
Obad.	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh.	Ohalot (Talmud)
Onk.	Onkelos
Orient. Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pauly-Wissowa, Real-Encyc.	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pent	Pentateuch
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ. R.	Pesiḳta Rabbati
Pesiḳ. R. K	Pesiḳta de-Rab Kahana
Phil.	Philippians
Pirḳe R. El.	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps.	Psalms
R.	Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. As	Revue Asiatique
Rev. Bib	Revue Biblique
Rev. Ét. Juives	Revue des Études Juives
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen
Rom.	Romans
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V.	Revised Version
s. a.	sine anno
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
I Sam.	I Samuel
II Sam.	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc.	Schaff-Herzog, Encyc. of Religious Knowledge
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab.	Shabbat (Talmud)
Sheb.	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Smith, Rel. of Sem.	Smith, Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Suk.	Sukkah (Talmud)
s.v.	under the word
Sym.	Symmachus
Ta'an.	Ta'anit (Talmud)
Tah	Taharot (Talmud)
Tan.	Tanḥuma
Targ.	Targumim
Targ. O.	Targum Onkelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Theod.	Theodotion
Thess.	Thessalonians
Tim.	Timothy
Tos.	Tosafot
Tosef.	Tosefta
transl.	translation
Tr. Soc. Bibl. Arch.	Transactions of the Society of Biblical Archæology
T. Y.	Tebul Yom (Talmud)
'Uḳ.	'Uḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Urkundenb	Urkundenbuch
Vess. Isr.	Vessillo Israelitico
Vos.	Voskhod (Russian magazine)
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisd. Sol.	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Jehovah
Zab.	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb.	Zebaḥim (Talmud)
Zech.	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books of the British Museum
Zeit. f. Assyr.	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver.	Zeitschrift des Deutschen Palästina-Vereins
Zeit. f. Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels.	Zeitlin, Bibliotheca Hebraica Post-Mendelssohn
Zeph.	Zephaniah
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch.	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus.	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text: as, Abba Arika; Pumbedita; Vocalization.

CONTRIBUTORS TO VOLUME II

A............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; Librarian Smithsonian institution, Washington, D. C.

A. Bm......**A. Blum,**
Rabbi in New York.

A. Bü......**Adolf Büchler, Ph.D.,**
Professor Jewish Theological Seminary, Vienna, Austria.

A. D........**Abraham Danon,**
Principal Jewish Theological Seminary, Constantinople, Turkey.

A. E........**A. Eckstein, Ph.D.,**
Rabbi in Bamberg, Germany; Member of the Central Committee of the Alliance Israélite Universelle.

A. F........**A. Freimann, Ph.D.,**
Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe.......**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Germany.

A. Fl.......**A. Fleischmann,**
New York.

A. Ha......**Alexander Harkavy,**
New York.

A. H. N...**A. H. Newman, D.D., LL.D.,**
Professor of Hebrew and Cognate Languages and Old Testament Exegesis, McMaster University, Toronto, Can.

A. Kai......**Alois Kaiser,**
Cantor of Temple Oheb Shalom, Baltimore, Md.

A. L. L....**Albert L. Leubuscher,**
New York.

A. Lo.......**A. Loewenthal, Ph.D.,**
Rabbi, Tarnowitz, Germany.

A. P.......**Albert Porter,**
Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia."

A. R........**A. Rhine,**
Rabbi, Hot Springs, Ark.

A. S. C.....**Alexander S. Chessin,**
Professor of Mathematics, Washington University, St. Louis, Mo.

A. S. I......**Abram S. Isaacs,**
Professor of German Literature, University of the City of New York; Editor of "The Jewish Messenger," New York City.

A.V.W.J...**A. V. W. Jackson, Ph.D., L.H.D.,**
Professor of Indo-Iranian Languages, Columbia University, New York.

A. W. B...**A. W. Brunner,**
Architect, New York.

B............**Mrs. Bolaffio,**
Milan, Italy.

B. B........**Benuel H. Brumberg,**
Contributor to "National Cyclopedia of American Biography," New York.

B. D.........**Bernard Drachman, Ph.D.,**
Rabbi of the Congregation Zichron Ephraim, Dean of the Jewish Theological Seminary, New York.

C. F. K.....**Charles Foster Kent, Ph.D.,**
Professor of Biblical Literature and History, Yale University, New Haven, Conn.; Author of "A History of the Hebrew People."

C. J. M.....**Charles J. Mendelsohn,**
Philadelphia, Pa.

C. L.........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. R. C.....**Lieut.-Col. Claude R. Conder, LL.D.,**
Formerly Superintendent of the Survey of Palestine by Palestine Exploration Fund.

D............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. B. M.....**Duncan B. MacDonald, B.D.,**
Hartford Theological Seminary, Hartford, Conn.

D. G........**Baron David von Gunzburg,**
St. Petersburg, Russia.

D. I. F......**D. I. Freedman, B.A.,**
Rabbi in Perth, Western Australia.

D. W. A....**David Werner Amram, LL.B.,**
Attorney at Law, Philadelphia, Pa.; Author of "The Jewish Law of Divorce."

E. Ba.......**Emanuel Baumgarten,**
Translator of "Ḥobot ha-Lebabot," Vienna, Austria.

E. Ban.....**Eduard Baneth, Ph.D.,**
Professor in the Hochschule, Berlin, Germany.

E. C.........Executive Committee of the Editorial Board.

E. G. H....**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi of Chicago Sinai Congregation, Chicago, Ill.; Professor of Rabbinical Literature and Philosophy in the University of Chicago.

E. Lé.......**Emile Lévy,**
Chief Rabbi of Bayonne, France.

E. Me......**Eduard Meyer, Ph.D.,**
Professor of Ancient History, University of Halle, Germany.

E. Ms.......**E. Mels,**
New York.

E. N........**Eduard Neumann, Ph.D.,**
Chief Rabbi of Nagy-Kanisza, Hungary.

E. Sch......Emil Schürer, Ph.D.,
Professor of New Testament Exegesis at the University of Göttingen, Germany; Author of "Geschichte des Volkes Israel im Zeitalter Jesu Christi."

E. Sd.......E. Schwarzfeld, M.D.,
General Secretary of the Baron de Hirsch Fund; Paris, France.

F. Bu...... Frants Buhl, Ph.D.,
Professor of Semitic Philology at Copenhagen University, Copenhagen, Denmark; Author of "Geographie des Alten Palästina."

F. C. B.....F. C. Burkitt, M.A.,
Editor of "The Fragments of Aquila," Cambridge, England.

F. H. K....Frank H. Knowlton, M.S., Ph.D.,
Assistant Curator of Botany, U. S. National Museum, Smithsonian Institution, Washington, D. C.

F. H. V....Frank H. Vizetelly,
Associate Editor of the "Columbian Cyclopedia," and on STANDARD DICTIONARY Editorial Staff.

F. L. C.....Francis L. Cohen,
Rabbi, Borough New Synagogue London, England. Coeditor of "Voice of Prayer and Praise."

F. S.........Flaminio Servi,
Chief Rabbi of Casale-Monferrato, Italy; Editor of "Il Vessillo Israelitico."

F. de S.M..Frederick de Sola Mendes, Ph.D.,
Rabbi of the West End Synagogue, New York.

F. T. H.....F. T. Hannemann, M.D.,
New York.

G...........Richard Gottheil, Ph.D.,
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists.

G. A. B.....George A. Barton, Ph.D.,
Associate Professor in Biblical Literature and Semitic Languages at Bryn Mawr College, Bryn Mawr, Pa.

G. A. D.....G. A. Danziger,
New York.

G. A. K... George Alexander Kohut, Ph.D.,
Formerly Rabbi in Dallas, Texas.

G. B. L.....Gerson B. Levi,
Philadelphia, Pa.

G. F. M....George F. Moore, M.A., D.D.,
Professor of Biblical Literature and the History of Religions in Harvard University, Cambridge, Mass. Author of a Commentary on the Book of Judges, etc.

G. J.........Giuseppe Jaré,
Chief Rabbi of Ferrara, Italy.

G. L....... Goodman Lipkind, B.A.,
Rabbi in London, England.

H. B........H. Brody, Ph.D.,
Rabbi, Nachod, Bohemia, Austria; Coeditor of "Zeitschrift für Hebräische Bibliographie."

H. Ba.......H. Baar,
Formerly Rabbi in New Orleans and Superintendent of Hebrew Orphan Asylum, New York.

H. F........Herbert Friedenwald, Ph.D.,
Formerly Superintendent of Department of Manuscripts, Library of Congress, Washington, D. C.; Secretary American Jewish Historical Society, Philadelphia, Pa.

H. G. E....H. G. Enelow, D.D.,
Rabbi of the Congregation Adath Israel, Louisville, Ky.

H. Hir.....Hartwig Hirschfeld, Ph.D.,
Professor in Jews' College, London, England.

H. I........ H. Illiowizi,
Formerly Rabbi in Philadelphia, Pa.

H. M.......Henry Malter, Ph.D.,
Assistant Professor Hebrew Union College, Cincinnati, Ohio.

H. M. S....H. M. Speaker,
Gratz College, Philadelphia, Pa.

H. R........Herman Rosenthal,
Chief of the Slavonic Department of the New York Public Library.

H. S........ Henrietta Szold,
Secretary of the Publication Committee of the Jewish Publication Society of America.

H. Ve.......H. Veld,
Rabbi in Amsterdam, N. Y.

I. B.........Isaac Bloch,
Chief Rabbi of Nancy, France.

I. Be........Immanuel Benzinger, Ph.D.,
Professor of Old Testament Exegesis at the Berlin University, Berlin.

I. Ber.......Israel Berlin,
Chemist, New York.

I. Br........I. Broydé,
Diplomé of the Ecole des Hautes Etudes; Late Librarian of Alliance Israélite Universelle, Paris, France.

I. D.........Israel Davidson, Ph.D.,
New York.

I. Hu.......Isaac Husik,
Tutor, Gratz College, Philadelphia, Pa.

I. L.........Israel Levi,
Professor in the Jewish Theological Seminary, Paris, France; Editor of "Revue des Etudes Juives."

I. Lö........Immanuel Löw,
Chief Rabbi of Szegedin, Hungary.

I. Ly........Isidore Lévy,
Paris, France.

I. M. P.....Ira Maurice Price, B.D., Ph.D.,
Professor of Semitic Languages and Literature in the University of Chicago, Ill.; Author of "The Monuments and the Old Testament."

J............ Joseph Jacobs, B.A.,
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid: Author of "Jews of Angevin England," etc.

J. Ba........Jules Bauer,
Rabbi in Avignon, France.

J. Ch.......J. Chotzner, Ph.D.,
Rabbinical Lecturer at Montefiore College, Ramsgate, England.

J. D. E.... J. D. E. Eisenstein,
New York.

J. D. P.....**John Dyneley Prince, Ph.D.,**
Professor of Semitic Languages, New York University.

J. F. McC..**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages in the University College, Toronto, Canada; Author of "History, Prophecy, and the Monuments."

J. Fr........**J. Friedlander, Ph.D.,**
Rabbi in Beaumont, Texas.

J. G. L......**J. G. Lipman,**
Assistant Agriculturist, New Jersey State Agricultural Experiment Station, New Brunswick, N. J.

J. Hy.......**J. Hyams,**
Bombay, India.

J. Jr........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.; Author of "Religion of the Babylonians and Assyrians," etc.

J. L. S......**Joseph L. Sossnitz,**
New York.

J. M. C.....**J. M. Casanowicz, Ph.D.,**
U. S. National Museum, Washington, D. C.; Author of "Paranomasia in the Old Testament."

J. M. H....**J. M. Hillesum,**
Librarian of the Bibliotheca Rosenthaliana, University of Amsterdam, Holland.

J. P. P......**John P. Peters, D.D.,**
Rector of St. Michael's Church, New York; Author of "Nippur, or Exploration and Adventures on the Euphrates."

J. So........**Joseph Sohn,**
Formerly of "The Forum," New York.

J. Sr........**Marcus Jastrow, Ph.D.,**
Rabbi Emeritus of the Congregation Rodef Shalom, Philadelphia, Pa.; Author of "Dictionary of the Talmud."

J. T.........**J. Theodor, Ph.D.,**
Rabbi in Bojanowo, Posen, Germany.

J. Vr........**J. Vredenburg, M.A.,**
Rabbi in Amsterdam, Holland.

J. W........**Julien Weill,**
Rabbi in Paris, France.

K............**Kaufmann Kohler, Ph.D.,**
Rabbi of Temple Beth-El, New York.

K. H. C.....**Karl Heinrich Cornill,**
Professor of Hebrew and Old Testament Exegesis, Breslau University, Breslau, Germany.

L. B.........**Ludwig Blau, Ph.D.,**
Professor at the Jewish Theological Seminary, Budapest, Hungary; Editor of "Magyar Zsidó Szemle"; Author of "Das Alt-Jüdische Zauberwesen."

L. G.........**Louis Ginzberg, Ph.D.,**
New York; Author of "Die Haggada bei den Kirchenvätern."

L. Grü.....**Lazarus Grünhut,**
Director of Orphan Asylum, Jerusalem.

L. Hü......**L. Hühner, A.M., LL.D.,**
New York.

L. L........**L. Löwenstein,**
Rabbi in Mosbach, Germany.

L. N........**L. Nathensen,**
Copenhagen, Denmark.

L. N. D....**Lewis N. Dembitz,**
Attorney at Law, Louisville, Ky.; Author of "Jewish Services in Synagogue and Home."

L. S.........**Ludwig Stein, Ph.D.,**
Professor of Philosophy at the University of Bern, Switzerland; Editor of "Archiv für Geschichte der Philosophie."

L. V.........**Ludwig Venetianer,**
Rabbi in Neupest, Hungary.

M............**Dr. S. Mühsam,**
Chief Rabbi of Gratz, Austria.

M. B........**Moses Beer,**
London.

M. C........**M. Caimi,**
Corfu, Greece.

M. C. C.....**M. C. Currick, A.B.,**
Rabbi Anshe Chesed Congregation, Erie, Pa.

M. Co.......**Max Cohen,**
Counselor at Law, New York.

M. F........**Michael Friedländer, Ph.D.,**
Principal, Jews' College, London, England; Translator of Maimonides' "Guide of the Perplexed."

M. Fi.......**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York.

M. Fr......**M. Franco,**
Principal of the Alliance Israélite Universelle School, Shumla, Bulgaria.

M. Ga......**Moses Gaster, Ph.D.,**
Haham of the Spanish and Portuguese Jews, London, England.

M. J. K....**Max J. Kohler, M.A., LL.B.,**
Attorney at Law; Recording Secretary of the American Jewish Historical Society, New York.

M. K.......**Moritz Kayserling, Ph.D.,**
Rabbi, Budapest, Hungary; Author of "Geschichte der Juden in Portugal," etc.

M. L. B....**Moses Löb Bamberger, Ph.D.,**
Karlsruhe, Germany.

M. L. M....**Max L. Margolis, Ph.D.,**
Assistant Professor of Semitic Languages in the University of California, Berkeley, Cal.

M. M. K....**M. M. Kaplan,**
New York City.

M. R. }
M. Ro. }....**Max Rosenthal, M.D.,**
Secretary of the German Dispensary, New York.

M. Ra......**Max Raisin,**
Cincinnati, Ohio.

M. S........**Moïse Schwab, Ph.D.,**
Librarian of the Hebrew Department at the Bibliothèque Nationale, Paris, France; Translator of the Jerusalem Talmud.

M. Schw...**M. Schwarzfeld, Ph.D.,**
Rabbi in Bucharest, Rumania.

M. W.......**Max Weisz, Ph.D.,**
Rabbi in Budapest, Hungary.

M. W. L...**Martha Washington Levy, B.A.,**
Late of "The International Cyclopedia."

N. R........**N. Rashkovski,**
Odessa, Russia.

O. F......... **Oscar Friedländer,**
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P. B......... **Philipp Bloch, Ph.D.,**
Rabbi in Posen, Germany.

P. J......... **Peter Jensen,**
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P. W......... **Paul Wendland, Ph.D.,**
Berlin, Germany, Coeditor of "Philonis Opera."

P. Wi...... **Peter Wiernik,**
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R. W. R..... **Robert W. Rogers, D.D., Ph.D.,**
Professor of Hebrew and Old Testament Exegesis, Drew Theological Sem., Madison, N. J.

S............. **Isidor Singer, Ph.D.,** MANAGING EDITOR.

S. B......... **Samuel Baeck, Ph.D.,**
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Attorney at Law, St. Petersburg, Russia.

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Professor Normal College, Budapest, Hungary; Author of "Griechische und Lateinische Lennwörter."

S. M......... **S. Mendelsohn, Ph.D.,**
Rabbi in Wilmington, N. C.

S. Man..... **S. Mannheimer, B.L.,**
Instructor, Hebrew Union College, Cincinnati, O.

S. M. D...... **S. M. Dubnow,**
Odessa, Russia; Author of "A History of the Jews."

S. R......... **S. Roubin,**
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Geelong, Victoria, Australia.

T............. **Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew in Harvard University, Cambridge, Mass.; Author of "The Religion of Israel," "Judaism and Christianity."

T. H......... **Theodor Herzl, Ph.D.,**
President of the International Zionist Congress, Vienna, Austria; Author of "Der Jüdische Staat."

T. S......... **Tobias Shanfarber, Ph.D.,**
Rabbi of Anshe Ma'arab Congregation, Chicago, Ill.

V. B......... **Victor Basch,**
Professor at Rennes, France.

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V. R......... **Vasili Rosenthal,**
Kremenchug, Russia.

W. B......... **W. Bacher, Ph.D.,**
Professor at the Jewish Theological Seminary, Budapest, Hungary; Author of "Die Agada der Tannaim," etc.

W. M........ **William Milwitzky,**
Late of Harvard University Library, Cambridge, Mass.

W. Max Müller, Ph.D.,
Professor of Bible Exegesis in the Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. Rei..... **W. Reich,**
Rabbi in Vienna, Austria.

W. S......... **William Salant, M.D.,**
New York.

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THE

JEWISH ENCYCLOPEDIA

APOCRYPHA: § **I.** The most general definition of Apocrypha is, Writings having some pretension to the character of sacred scripture, or received as such by certain sects, but excluded from the canon (see CANON).

The history of the earlier usage of the word is obscure. It is probable that the adjective *ἀπόκρυφος*, "hidden away, kept secret," as applied to books, was first used of writings which were kept from the public by their possessors because they contained a mysterious or esoteric wisdom too profound or too sacred to be communicated to any but the initiated. Thus a Leyden magical papyrus bears the title, *Μωϋσέως ἱερὰ βίβλος ἀπόκρυφος ἐπικαλουμένη ὀγδόη ἢ ἁγία*, "The Secret Sacred Book of Moses, Entitled the Eighth or the Holy Book" (Dietrich, "Abraxas," 169). Pherecydes of Syros is said to have learned his wisdom from *τὰ Φοινίκων ἀπόκρυφα βιβλία*, "The Secret Books of the Phenicians" (Suidas, *s.v.* *Φερεκύδης*). In the early centuries of our era many religious and philosophical sects had such scriptures; thus the followers of the Gnostic Prodicus boasted the possession of secret books (*ἀποκρύφους*) of Zoroaster (Clemens Alexandrinus, "Stromata," i. 15 [357 Potter]). IV Esdras is avowedly such a work: Ezra is bidden to write all the things which he has seen in a book and lay it up in a hidden place, and to teach the contents to the wise among his people, whose intelligence he knows to be sufficient to receive and preserve these secrets (xii. 36 *et seq.*). (see Dan. xii. 4, 9; Enoch, i. 2, cviii. 1; Assumptio Mosis, x. 1 *et seq.*) In another passage such writings are expressly distinguished from the twenty-four canonical books; the latter are to be published that they may be read by the worthy and unworthy alike; the former (seventy in number) are to be preserved and transmitted to the wise, because they contain a profounder teaching (xiv. 44-47). In this sense Gregory of Nyssa quotes words of John in the Apocalypse as *ἐν ἀποκρύφοις* ("Oratio in Suam Ordinationem," iii. 549, ed. Migne; compare Epiphanius, "Adversus Hæreses," li. 3). The book contains revelations not to be comprehended by the masses, nor rashly published among them.

Inasmuch, however, as this kind of literature flourished most among heretical sects, and as many of the writings themselves were falsely attributed to the famous men of ancient times, the word "Apocrypha" acquired in ecclesiastical use an unfavorable connotation; the private scriptures treasured by the sects were repudiated by the Church as heretical and often spurious. Lists were made of the books which the Church received as sacred scripture and of those which it rejected: the former were "canonical" (see CANON); to the latter the name "Apocrypha" was given. The canon of the Church included the books which are contained in the Greek Bible but not in the Hebrew (see the list below, § III.); hence the term "Apocrypha" was not applied to these books, but to such writings as Enoch, the Testaments of the Twelve Patriarchs, etc. (see below, § III.). Jerome alone applies the word to all books which are not found in the Jewish canon (see "Prologus Galeatus"). At the Reformation, Protestants adopted the Jewish canon, and designated by the name "Apocrypha" the books of the Latin and Greek Bibles which they thus rejected; while the Catholic Church in the Council of Trent formally declared these books canonical, and continued to use the word "Apocrypha" for the class of writings to which it had generally been appropriated in the ancient Church; for the latter, Protestants introduced the name "Pseudepigrapha."

§ **II. Apocryphal Books among the Jews.** Judaism also had sects which possessed esoteric or recondite scriptures, such as the Essenes (Josephus, "B. J." ii. 8, § 7), and the Therapeutæ (Philo, "De Vita Contemplativa," ed. Mangey, ii. 475). Their occurrence among these particular sects is explicitly attested, but doubtless there were others. Indeed, many of the books which the Church branded as apocryphal were of Jewish (sometimes heretical Jewish) origin. The Jewish authorities, therefore, were constrained to form a canon, that is, a list of sacred scriptures; and in some cases to specify particular writings claiming this character which were rejected and forbidden. The former—so the distinction is expressed in a ceremonial rule (Yad. iii. 5; Tosef., Yad. ii. 13)—make the hands which touch them unclean—כל כתבי הקדש מטמאין את הידים: the latter do not (see CANON). Another term used in the discussion of certain books is גנז, properly "to lay up, store away for safe-keeping," also "withdraw from use." Thus, Shab. 30*b*, "The sages intended to withdraw Ecclesiastes"; "they also intended to withdraw Proverbs"; *ib.* 13*b*, "Hananiah b. Hezekiah prevented Ezekiel from being withdrawn"; Sanh. 100*b* (Codex Carlsruhe), "although our masters withdrew this book" (Sirach), etc. It has frequently been asserted that the idea and the name of the Greek "Apocrypha" were derived from this Hebrew terminology. (See Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1.123 *et seq.*; Schürer, in "Protestantische Realencyclopädie," 3d ed., i. 623, and many others; compare Hamburger, "Realencyklopädie," ii. 68, n. 4.) "Apocrypha" (*ἀπόκρυφα βιβλία*) is, it is said, a literal translation of ספרים גנוזים, "concealed, hidden books." Closer examination shows, however, that the alleged identity of phraseology is a mistake. Talmudic literature knows nothing of a class of ספרים גנוזים—neither this phrase nor an equivalent occurs—not even in "Ab. R. N." i. 1, though the error appears to have originated in the words גנוזים היו used there. Nor is the usage identical: גנז does not mean "conceal" (*ἀποκρύπτειν* translates not גנז, but סתר and its synonyms), but "store away"; it is used only of things intrinsically precious or sacred. As applied to books, it is used only of books which are, after all, included in the Jewish canon, never of the kind of literature to which the Church Fathers give the name "Apocrypha"; these are rather ספרים החיצונים (Yer. Sanh. x. 1, 28*a*), or ספרי המינים. The only exception is a reference to Sirach. The Book of (magical) Cures which Hezekiah put away (Pes. iv. 9) was doubtless attributed to Solomon. This being the state of the facts, it is doubtful whether there is any connection between the use of גנז and that of *ἀπόκρυφος*.

§ III. Lists of Apocrypha; Classification. The following is a brief descriptive catalogue of writings which have been at some time or in some quarters regarded as sacred scripture, but are not included in the Jewish (and Protestant) canon. For more particular information about these works, and for the literature, the reader is referred to the special articles on the books severally.

First, then, there are the books which are commonly found in the Greek and Latin Bibles, but are not included in the Hebrew canon, and are hence rejected by Protestants; to these, as has already been said, Protestants give the name "Apocrypha" specifically. These are (following the order and with the titles of the English translation): I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of the Book of Esther; Wisdom of Solomon; Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Song of the Three Holy Children; History of Susanna; Destruction of Bel and the Dragon; Prayer of Manasses; I Maccabees; II Maccabees. These, with the exception of I, II (III, IV) Esdras and the Prayer of Manasses, are canonical in the Roman Church.

Secondly, books which were pronounced apocryphal by the ancient Church. Of these we possess several catalogues, the most important of which are the Stichometry of Nicephorus; the Athanasian Synopsis; and an anonymous list extant in several manuscripts, first edited by Montfaucon (see Schürer, "Gesch." 3d ed., iii. 262 *et seq.*); further a passage in the "Apostolical Constitutions" (vi. 16), and the so-called Decree of Pope Gelasius ("Corpus Juris Canonici," iii. Distinctio 15). References in the Fathers add some titles, and various Oriental versions give us a knowledge of other writings of the same kind. A considerable part of this literature has been preserved, and fresh discoveries almost every year prove how extensive and how popular it once was.

A satisfactory classification of these writings is hardly possible; probably the most convenient scheme is to group them under the chief types of Biblical literature to which they are severally related—viz.:

1. **Historical,** including history proper, story books, and haggadic narrative.
2. **Prophetic,** including apocalypses.
3. **Lyric;** psalms.
4. **Didactic;** proverbs and other forms of "wisdom."

The assignment of a book to one or another of these divisions must often be understood as only *a potiori*; a writing which is chiefly narrative may contain prophecy or apocalypse; one which is primarily prophetic may exhibit in parts affinity to the didactic literature.

§ IV. Historical Apocrypha. **1. First Maccabees.** A history of the rising of the Jews under the leadership of Mattathias and his sons against Antiochus Epiphanes, and of the progress of the struggle down to the death of Simon, covering thus the period from 175–135 B.C. The book was written in Hebrew, but is extant only in Greek and in translations made from the Greek.

2. Second Maccabees. Professedly an abridgment of a larger work in five books by Jason of Cyrene. It begins with the antecedents of the conflict with Syria, and closes with the recovery of Jerusalem by Judas after his victory over Nicanor. The work was written in Greek, and is much inferior in historical value to I Macc. Prefixed to the book are two letters addressed to the Jews in Egypt on the observance of the Feast of Dedication (חנוכה).

3. First Esdras. In the Latin Bible, Third Esdras. A fragment of the oldest Greek version (used by Josephus) of Chronicles (including Ezra and Nehemiah), containing I Chron. xxxv.–Neh. viii. 13, in a different, and in part more original, order than the Hebrew text and with one considerable addition, the story of the pages of King Darius (iii. 1–v. 6). The book is printed in an appendix to the official editions of the Vulgate (after the New Testament), but is not recognized by the Roman Church as canonical.

4. Additions to Daniel. *a.* The story of Susanna and the elders, prefixed to the book, illustrating Daniel's discernment in judgment.

b. The destruction of Bel and the Dragon, appended after ch. xii., showing how Daniel proved to Cyrus that the Babylonian gods were no gods.

c. The Song of the three Jewish Youths in the fiery furnace, inserted in Dan. iii. between verses 23 and 24.

These additions are found in both Greek translations of Daniel (Septuagint and Theodotion): for the original language and for the Hebrew and Aramaic versions of the stories, see DANIEL.

5. Additions to Esther. In the Greek Bible, enlargement on motives suggested by the original story: *a.* The dream of Mordecai and his discovery of the conspiracy, prefixed to the book; the interpretation follows x. 3; *b.* Edict for the destruction of the Jews, after iii. 13; *c.*, *d.* Prayers of Mordecai and Esther, after iv. 17; *e.* Esther's reception by the king, taking the place of v. 1 in the Hebrew; *f.* Edict permitting the Jews to defend themselves, after viii. 12. In the Vulgate these additions are detached from their connection and brought together in an appendix to the book, with a note remarking that they are not found in the Hebrew.

6. Prayer of Manasses. Purports to be the words of the prayer spoken of in II Chron. xxxiii. 18 *et seq.*; probably designed to stand in that place. In many manuscripts of the Greek Bible it is found among the pieces appended to the Psalms; in the Vulgate it is printed after the New Testament with III and IV Esd., and like them is not canonical.

7. Judith. Story of the deliverance of the city of Bethulia by a beautiful widow, who by a ruse deceives and kills Holophernes, the commander of the besieging army. The book was written in Hebrew, but is preserved only in Greek or translations from the Greek; an Aramaic Targum was known to Jerome.

8. Tobit. The scene of this tale, with its attractive pictures of Jewish piety and its interesting glimpses of popular superstitions, is laid in the East (Nineveh, Ecbatana); the hero is an Israelite of the tribe of Naphtali, who was carried away in the deportation by Shalmaneser ("Enemessar"). The story is related in some way to that of AHIKAR.

9. Third Maccabees. (See MACCABEES, BOOKS OF.) A story of the persecution of the Egyptian Jews by Ptolemy Philopator after the defeat of Antiochus at Raphia in 217 B.C.: their steadfastness in their religion, and the miraculous deliverance God wrought for them. The book, which may be regarded as an Alexandrian counterpart of Esther, is found in manuscripts of the Septuagint, but is not canonical in any branch of the Christian Church.

§ V. Historical Pseudepigrapha. The books named above are all found in the Greek and Latin Bibles and in the Apocrypha of the Protestant versions. We proceed now to other writings of the same general class, commonly called "Pseudepigrapha."

10. The Book of Jubilees, called also **Leptogenesis** ("The Little Genesis"), probably בראשית זוטא, in distinction, not from the canonical Genesis, but from a larger Midrash, a ב' רבה. It contains a haggadic treatment of the history of the Patriarchs as well as of the history of Israel in Egypt, ending with the institution of the Passover, based on Gen. and Ex. i.-xii. It is a free reproduction of the Biblical narrative, with extensive additions of an edifying character, exhortations, predictions, and the like. It gets the name "Book of Jubilees" from the elaborate chronology, in which every event is minutely reckoned out in months, days, and years of the Jubilee period. The whole is in the form of a revelation made through an angel to Moses on Mt. Sinai, from which some writers were led to call the book the "Apocalypse of Moses." (See APOCALYPSE, § V. 10.) It was written in Hebrew, probably in the first century B.C., but is now extant only in Ethiopic and in fragments of an old Latin translation, both made from an intermediate Greek version.

Brief mention may be made here of several similar works containing Haggadah of early Hebrew history.

a. "Liber Antiquitatum Biblicarum," attributed to PHILO. This was first published, with some other works of Philo, at Basel in 1527 (see Cohn, in "Jew. Quart. Rev." 1898, x. 277 *et seq.*; Schürer, "Gesch." 3d ed., iii. 541 *et seq.*, additional literature). Extends from Adam to the death of Saul, with omissions and additions—genealogical, legendary, and rhetorical—speeches, prophecies, prayers, etc. The patriarchal age is despatched very briefly; the Exodus, on the contrary, and the stories of the Judges, are much expanded. The author deals more freely with the Biblical narrative than Jubilees, and departs from it much more widely. The work is preserved in a Latin translation made from Greek; but it is highly probable that the original language was Hebrew, and that it was written at a time not very remote from the common era. Considerable portions of it are incorporated—under the name of Philo—in the Hebrew book, of which Gaster has published a translation under the title "Chronicles of Jerahmeel" (see Gaster, *l.c.*, Introduction, pp. xxx. *et seq.*, and below, *d*).

b. Later works which may be compared with this of Philo are the ספר הישר, דברי הימים של משה, and the מדרש ויסעו, on which see the respective articles.

c. To a different type of legendary history belongs the Hebrew YOSIPPON (*q.v.*).

d. The "Chronicles of Jerahmeel," translated by Gaster from a unique manuscript in the Bodleian (1899), are professedly compiled from various sources; they contain large portions excerpted from the Greek Bible, Philo (see above), and "Yosippon," as well as writings like the Pirḳe de R. Eliezer, etc.

e. Any complete study of this material must include also the cognate Hellenistic writings, such as the fragments of Eupolemus and Artapanus (see Freudenthal, "Hellenistische Studien") and the legends of the same kind in Josephus.

§ VI. Books of the Antediluvians. The Book of Jubilees makes repeated mention of books containing the wisdom of the antediluvians (*e.g.*, Enoch, iv. 17 *et seq.*; Noah, x. 12 *et seq.*) which were in the possession of Abraham and his descendants; also of books in which was preserved the family law of the Patriarchs (compare xli. 28) or their prophecies (xxxii. 24 *et seq.*, xlv. 16). These are all in the literal sense "apocryphal," that is, esoteric, scriptures. A considerable number of writings of this sort have been preserved or are known to us from ancient lists and references; others contain entertaining or edifying embellishments of the Biblical narratives about these heroes. Those which are primarily prophetic or apocalyptic are enumerated elsewhere (x., xi.); the following are chiefly haggadic:

11. Life of Adam and Eve. This is essentially a Jewish work, preserved—in varying recensions—in Greek, Latin, Slavonic, and Armenian. It resembles the Testament literature (see below) in being chiefly occupied with the end of Adam's life and the burial of Adam and Eve. According to an introductory note in the manuscripts, the story was revealed to Moses, whence the inappropriate title "Apocalypse of Moses." On the apocryphal Adam books see ADAM AND EVE, BOOK OF.

Other apocryphal books bearing the name of Adam are: The Book of Adam and Eve, or the Conflict of Adam and Eve with Satan, extant in Arabic and Ethiopic; and The Testament of Adam, in Syriac and Arabic. Both these are Christian offshoots of the Adam romance. Apocalypses of Adam are mentioned by Epiphanius; the Gelasian Decree names a book on the Daughters of Adam, and one called the Penitence of Adam.

Seven Books of Seth are said by Epiphanius ("Adversus Hæreses," xxxix. 5; compare xxvi. 8; also Hippolytus, "Refutatio," v. 22; see also Josephus, "Ant." i. 2, § 3) to have been among the scriptures of the Gnostic sect of Sethians.

On the apocryphal books of Enoch see Apocalypse, § V., and Enoch, Book of.

The Samaritan author, a fragment of whose writing has been preserved by Eusebius ("Præp. Ev." ix. 17) under the name of Eupolemus, speaks of revelations by angels to Methuselah, which had been preserved to his time. A Book of Lamech is named in one of our lists of Apocrypha.

Books of Noah are mentioned in Jubilees (x. 12, xxi. 10). Fragments of an Apocalypse of Noah are incorporated in different places in Enoch (which see). A book bearing the name of Noria, the wife of Noah, was current among certain Gnostics (Epiphanius, "Adv. Hæreses," xxvi. 1). Shem transmits the books of his father, Noah (Jubilees, x. 14); other writings are ascribed to him by late authors. Ham was the author of a prophecy cited by Isidore, the son of Basilides (Clemens Alexandrinus, "Stromata," vi. 6); according to others he was the inventor of magic (identified with Zoroaster; Clementine, "Recognitiones," iv. 27).

§ VII. Testaments. A special class of apocryphal literature is made up of the so-called "Testaments" of prominent figures in Bible history. Suggested, doubtless, by such passages as the Blessing of Jacob (Gen. xlix.), the Blessing of Moses (Deut. xxxiii.), the parting speeches of Moses (Deut. iv., xxix. *et seq.*) and Joshua (Josh. xxiii., xxiv.), etc., the Testaments narrate the close of the hero's life, sometimes with a retrospect of his history, last counsels and admonitions to his children, and disclosures of the future. These elements are present in varying proportions, but the general type is well marked.

12. Testament of Abraham. Edited in Greek (two recensions) by M. R. James, "Texts and Studies," ii. 2; in Rumanian by Gaster, in "Proc. of Society of Biblical Archeology," 1887, ix. 195 *et seq.*; see also Kohler, in "Jew. Quart. Rev." 1895, vii. 581 *et seq.* (See Abraham, Testament of, called also **Apocalypse of Abraham**). Narrative of the end of Abraham's life; his refusal to follow Michael, who is sent to him; his long negotiations with the Angel of Death. At his request, Michael shows him, while still in the body, this world and all its doings, and conducts him to the gate of heaven. The book is thus mainly Haggadah, with a little apocalypse in the middle.

The Slavonic Apocalypse of Abraham (ed. by Bonwetsch, "Studien zur Geschichte der Theologie und Kirche," 1897), translated from the Greek, gives the story of Abraham's conversion; the second part enlarges on the vision of Abraham in Gen. xv.

13. Testaments of Isaac and Jacob. Preserved in Arabic and Ethiopic. They are upon the same pattern as the Testament of Abraham; each includes an apocalypse in which the punishment of the wicked and the abode of the blessed are exhibited. The moral exhortation which properly belongs to the type is lacking in the Testament of Abraham, but is found in the other two.

14. Testaments of the Twelve Patriarchs. The parting admonitions of the twelve sons of Jacob to their children. Each warns against certain particular sins and commends the contrary virtues, illustrating and enforcing the moral by the example or experience of the speaker. Thus, Gad warns against hatred, Issachar shows the beauty of simple-mindedness, Joseph teaches the lesson of chastity. In some (*e.g.*, in the Testament of Joseph) the legendary narrative of the patriarch's life fills a larger space, in others (*e.g.*, Benjamin) direct ethical teaching predominates.

The eschatological element is also present in varying proportions—predictions of the falling away in the last days and the evils that will prevail; the judgment of God on the speaker's posterity for their sins (*e.g.*, Levi, xiv. *et seq.*; Judah, xviii. 22 *et seq.*; Zebulun, ix.); and the succeeding Messianic age (Levi, xviii.; Judah, xxiv. *et seq.*; Simeon, vi.; Zebulun, ix. *et seq.*). A true apocalypse is found in the Test. of Levi, ii. *et seq.* (see Apocalypse). This eschatological element is professedly derived from a book written by Enoch (*e.g.*, Levi, x., xiv., xvi.; Judah, viii.; Simeon, v., etc.). The work is substantially Jewish; the Christian interpolations, though numerous, are not very extensive, and in general are easily recognizable.

A Hebrew Testament of Naphtali has been published by Gaster ("Proceedings of Society of Biblical Archeology," December, 1893; February, 1894; see also "Chron. of Jerahmeel," pp. 87 *et seq.*), and is regarded by the editor and by Resch ("Studien und Kritiken," 1899, pp. 206 *et seq.*) as the original of which the Greek Testament is a Christian recension.

15. Testament of Job. When the end of his life is at hand, Job narrates to his children the history of his trials, beginning with the cause of Satan's animosity toward him. After parting admonitions (45), he divides his possessions among his sons, and gives to his three daughters girdles of wonderful properties (46 *et seq.*). The book is a Haggadah of the story of Job, exaggerating his wealth and power, his good works, and his calamities, through all of which he maintains unshaken his confidence in God. There are no long arguments, as in the poem; the friends do not appear as defenders of God's justice—the problem of theodicy is not mooted—they try Job with questions (see 36 *et seq.*). Elihu is inspired by Satan, and is not forgiven with the others. See Kohler, in "Semitic Studies in Memory of Alexander Kohut," pp. 264–338 and 611, 612, and James, in "Apocrypha Anecdota," ii. 104 *et seq.*).

16. Testament of Moses. The patristic lists of Apocrypha contain, in close proximity, the Testament of Moses and the Assumption of Moses. It is probable that the two were internally connected, and that the former has been preserved in our Assumption of Moses, the extant part of which is really a Testament—a prophetic-apocalyptic discourse of Moses to Joshua. See below, § x. 2.

17. Testament of Solomon. Last words of Solomon, closing with a confession of the sins of his old age under the influence of the Jebusite, Shulamite. It is in the main a magical book in narrative form, telling how Solomon got the magic seal; by it learned the names and powers of the demons and the names of the angels by whom they are constrained, and put them to his service in building the Temple; besides other wonderful things which he accomplished through his power over the demons. (See Fleck, "Wissenschaftliche Reise," ii. 3, 111 *et seq.*) A translation into English by Conybeare was given in "Jewish Quart. Rev." 1899, xi. 1–45.

The Gelasian Decree names also a "Contradictio

Salomonis," which may have described his contest in wisdom with Hiram, a frequent theme of later writers.

A **Testament of Hezekiah** is cited by Cedrenus; but the passage quoted is found in the Ascension of Isaiah.

§ VIII. Relating to Joseph, Isaiah, and Baruch. Other Apocrypha are the following:

18. Story of Aseneth. A romantic tale, narrating how Aseneth, the beautiful daughter of Potiphar, priest of On, became the wife of Joseph; how the king's son, who had desired her for himself, tried to destroy Joseph, and how he was foiled. The romance exists in various languages and recensions. The Greek text was published by Batiffol, Paris, 1889.

A **Prayer of Joseph** is named in the anonymous list of Apocrypha, and is quoted by Origen and Procopius. In these fragments Jacob is the speaker.

19. Ascension of Isaiah, or **Vision of Isaiah.** Origen speaks of a Jewish apocryphal work describing the death of Isaiah. Such a *martyrium* is preserved in the Ethiopic Ascension of Isaiah, the first part of which tells how Manasseh, at the instigation of a Samaritan, had Isaiah sawn asunder. The second part, the Ascension of Isaiah to heaven in the 20th year of Hezekiah, and what he saw and heard there, is Christian, though perhaps based on a Jewish vision. Extensive Christian interpolations occur in the first part also. A fragment of the Greek text is reproduced in Grenfell and Hunt, "The Amherst Papyri," London, 1900.

20. The Rest of the Words of Baruch, or **Paralipomena of Jeremiah.** (Ceriani, "Monumenta," v. 1, 9 *et seq.*; J. Rendel Harris, "Rest of the Words of Baruch," 1889; Dillmann, "Chrestomathia Æthiopica," pp. 1 *et seq.*; Greek and Ethiopic.) Narrates what befell Baruch and Abimelech (Ebed-melech) at the fall of Jerusalem. Sixty-six years after, they sent a letter by an eagle to Jeremiah in Babylon. He leads a company of Jews back from Babylonia; only those who are willing to put away their Babylonian wives are allowed to cross the Jordan; the others eventually become the founders of Samaria. Jeremiah is spirited away. After three days, returning to the body, he prophesies the coming of Christ and is stoned to death by his countrymen.

§ IX. Lost Books. Other haggadic works named in the Gelasian Decree are: the **Book of Og, the Giant,** "whom the heretics pretend to have fought with a dragon after the flood"; perhaps the same as the Manichean *Γιγάντειος βίβλος* (Photius, "Cod." 85), or *Πραγματεία τῶν Γιγάντων*; **The Penitence of Jannes and Jambres.** (See Iselin, in "Zeitschrift für Wissensch. Theologie," 1894, pp. 321 *et seq.*) Both of these may well have been ultimately of Jewish origin.

§ X. Prophetical Apocrypha. 1. Baruch. Purporting to be written by Baruch, son of Neriah, the disciple of Jeremiah, after the deportation to Babylon. The book is not original, drawing its motives chiefly from Jeremiah and Isaiah xl. *et seq.*; affinity to the Wisdom literature is also marked in some passages, especially in ch. iii.

The Epistle of Jeremiah to the captives in Babylon, which is appended to Baruch, and counts as the sixth chapter of that book, is a keen satire on idolatry.

2. Assumption of Moses. See above, Testament of Moses (§ VII. 16). What now remains of this work, in an old Latin version, is prophetic in character, consisting of predictions delivered by Moses to Joshua when he had installed him as his successor. Moses foretells in brief outline the history of the people to the end of the kingdom of Judah; then, more fully, the succeeding times down to the successors of Herod the Great, and the Messianic age which ensues. It is probable that the lost sequel contained the Assumption of Moses, in which occurred the conflict—referred to in Jude 9—between Michael and Satan for the possession of Moses' body.

3. Eldad and Medad. Under this name an apocryphal book is mentioned in our lists, and quoted twice in the "Shepherd of Hermas" (ii. 34). It contained the prophecy of the two elders named in Num. xi. 26.

§ XI. Apocalypses. Most of the prophetical Apocrypha are apocalyptic in form. To this class belong: Enoch, The Secrets of Enoch, IV Esd., the Apocalypses of Baruch (Greek and Syriac), Apocalypse of Zephaniah, Apocalypse of Elijah, and others (see Apocalypse, and the special articles). Apocalyptic elements have been noted above in the Assumption of Moses, the Ascension of Isaiah, the Testaments of the Twelve Patriarchs, and others.

§ XII. Lyrical Apocrypha. 1. Psalm cli., in the Greek Bible; attributed to David, "when he had fought in single combat with Goliath."

2. Psalms of Solomon. Eighteen in number; included in some manuscripts of the Greek Bible, but noted in the catalogues as disputed or apocryphal. Though ascribed to Solomon in the titles, there is no internal evidence that the author, or authors, designed them to be so attributed. They were written in Hebrew—though preserved only in Greek—in Palestine about the middle of the first century B.C., and give most important testimony to the inner character of the religious belief of the time and to the vitality of the Messianic hope, as well as to the strength of party or sectarian animosity. The five Odes of Solomon in "Pistis Sophia" are of Christian (Gnostic) origin.

3. Five apocryphal psalms in Syriac, edited by Wright ("Proceedings of Society of Biblical Archeology," 1887, ix. 257-266). The first is Ps. cli. (*supra*, § 1); it is followed by (2) a prayer of Hezekiah; (3) a prayer when the people obtain leave from Cyrus to return; and (4, 5) a prayer of David during his conflict with the lion and the wolf, and thanksgiving after his victory.

§ XIII. Didactic Apocrypha. 1. The Wisdom of Jesus, the Son of Sirach (in the Latin Bible entitled **Ecclesiasticus**). Proverbs and aphorisms for men's guidance in various stations and circumstances; a counterpart to the Proverbs of Solomon. The author was a native of Jerusalem, and wrote in Hebrew; his work was translated into Greek by his grandson soon after 132 B.C. The Syriac translation was also made from the Hebrew, and recently considerable parts of the Hebrew text itself have been recovered. The book is included in the Christian Bible—Greek, Latin, Syriac, etc.—but was excluded from the Jewish Canon (Tosef., Yad. ii. 13 *et seq.*). Many quotations in Jewish literature prove, however, its continued popularity.

2. Wisdom of Solomon, *Σοφία Σολομῶνος*. Written in Greek, probably in Alexandria; a representative of

Hellenistic "Wisdom." Solomon, addressing the rulers of the earth, exhorts them to seek wisdom, and warns them of the wickedness and folly of idolatry. Noteworthy is the warm defense of the immortality of the soul, in which the influence of Greek philosophical ideas is manifest, as, indeed, it is throughout the book.

3. Fourth Maccabees. The title is a misnomer; and the attribution of the work to Flavius Josephus is equally erroneous. The true title is *Περὶ αὐτοκράτορος λογισμοῦ*, "On the Autonomy of Reason." It is an anonymous discourse on the supremacy of religious intelligence over the feelings. This supremacy is proved, among other things, by examples of constancy in persecution, especially by the fortitude of Eleazar and the seven brothers (II Macc. vi. 18, vii. 41). The work was written in Greek; it is found in some manuscripts of the Septuagint, but is not canonical.

§ XIV. Apocrypha in the Talmud. There are no Jewish catalogues of Apocrypha corresponding to the Christian lists cited above; but we know that the canonicity of certain writings was disputed in the first and second centuries, and that others were expressly and authoritatively declared not to be sacred scripture, while some are more vehemently interdicted—to read them is to incur perdition. The controversies about Ecclesiastes and the Song of Solomon will be discussed in the article CANON, where also the proposed "withdrawal" of Proverbs, Ezekiel, and some other books will be considered. Here it is sufficient to say that the school of Shammai favored excluding Ecclesiastes and the Song of Solomon from the list of inspired scriptures, but the final decision included them in the canon.

Sirach, on the other hand, was excluded, apparently as a recent work by a known author; and a general rule was added that no books more modern than Sirach were sacred scripture.

The same decision excluded the Gospels and other heretical (Christian) scriptures (Tosef., Yad. ii. 13). These books, therefore, stand in the relation of Apocrypha to the Jewish canon.

In Mishnah Sanh. x. 1, R. Akiba adds to the catalogue of those Israelites who have no part in the world to come, "the man who reads in the extraneous books" (בספרים החיצונים), that is, books outside the canon of holy scripture, just as ἔξω, *extrinsecus*, *extra*, are used by Christian writers (Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1, 126 *et seq.*). Among these are included the "books of the heretics" (מינים), *i.e.*, as in Tosef., Yad. quoted above, the Christians (Bab. Sanh. 100*b*). Sirach is also named in both Talmuds, but the text in the Jerusalem Talmud (Sanh. 28*a*) is obviously corrupt.

Further, the writings of Ben La'anah (בן לענה) fall under the same condemnation (Yer. Sanh. *l.c.*); the Midrash on Ecclesiastes xii. 12 (Eccl. R.) couples the writings of Ben Tigla (בן תגלא) with those of Sirach, as bringing mischief into the house of him who owns them. What these books were is much disputed (see the respective articles). Another title which has given rise to much discussion is ספרי המירם or המירום (*sifre ha-meram* or *ha-merom*), early and often emended by conjecture to המירום (Homeros; so Hai Gaon, and others). See HOMER IN TALMUD. The books of "Be Abidan," about which there is a question in Shab. 116*a*, are also obscure.

BIBLIOGRAPHY: Texts: The Apocrypha (in the Protestant sense) are found in editions of the Greek Bible; see especially Swete, *The Old Testament in Greek*, 2d ed.; separately, Fritzsche, *Libri Apocryphi Veteris Testamenti Græci*, 1871. Of the Pseudepigrapha no comprehensive corpus exists; some of the books are included in the editions of Swete and Fritzsche, above; and in Hilgenfeld, *Messias Judæorum*, 1869. See also Fabricius, *Codex Pseudepigraphus Veteris Testamenti*, 2 vols., 2d ed., Hamburg, 1722, 1723, which is not replaced by any more recent work. For editions (and translations) of most of these writings the literature of the respective articles must be consulted. Translations: The Authorized Version may best be used in the edition of C. J. Ball, *Variorum Apocrypha*, which contains a useful apparatus of various readings and renderings; the Revised Version, *Apocrypha*, 1895; Churton, *Uncanonical and Apocryphal Scriptures*, 1884; a revised translation is given also in Bissell's *Commentary* (see below). Of the highest value is the German translation, with introductions and notes, in Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols., 1899. Commentaries: Fritzsche and Grimm, *Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Bundes*, 6 vols., 1851-60; Wace (and others), *Apocrypha*, 2 vols., 1888 (Speaker's Bible); Bissell, *The Apocrypha of the Old Testament*, 1890 (Lange series).

The most important recent work on this whole literature is Schürer's *Geschichte des Jüdischen Volkes*, 3d ed., vol. iii. (Eng. tr. of 2d ed.: *Jew. People in the Time of Jesus Christ*), where also very full references to the literature will be found.

T. G. F. M

APOLANT, EDUARD: German physician; born at Jastrow, city in Westpreussen, Prussia, Aug. 21, 1847. He was educated at the gymnasium at Deutsch-Krone and at the University of Berlin, where he received the degree of doctor of medicine in 1870. He was an assistant surgeon in the Franco-Prussian war (1870-71), and, on returning to Berlin, engaged in practise in that city. In 1896 he received the title of "Sanitätsrath."

Apolant has contributed numerous papers to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber das Verhältniss der Weissen und Roten Blutkörperchen bei Eiterungen," etc.); the "Berliner Klinische Wochenschrift" ("Ueber Applikation von Karbolsäureumschläge bei Pocken," etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, iii. 3, Berlin, 1898.

S. F. T. H.

APOLLINARIS or APOLLINARIUS, CLAUDIUS: Bishop of Hierapolis, Phrygia, in 170; author of an "Apology for the Christian Faith," which he addressed to Emperor Marcus Aurelius Antoninus. He wrote also two books "Pros Ioudaious" (Against the Jews) and other works against the pagans, and opposing the Montanist and the Encratite heresies, besides other books, all of which are now lost.

BIBLIOGRAPHY: Eusebius, *Hist. Eccl.* iv. 27, v. 19; Jerome, *De Viris Illustribus*, etc., p. 26; *Epistolæ*, p. 84; Fabricius, *Biblioth. Græca*, vii. 160; Tillemont, *Mémoires*, t. i., pt. ii.

T. F. H. V.

APOLLONIUS: One of the Judeans who, about 130 B.C., went to Rome to make a covenant or league of friendship with the Romans. He was called by Josephus "the son of Alexander." See JOHN HYRCANUS and ROMANS.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 9, § 2, xiv. 10, § 22.

G. L. G.

APOLLONIUS or APOLLONIUS MOLON: Greek rhetorician and anti-Jewish writer; flourished in the first century B.C. He is usually, but not always, designated by the name of his father, Molon. He was called by his patronymic mainly to distinguish him from his somewhat older contemporary Apollonius Malachos. Apollonius Molon was still praised as a distinguished master of the art of speech about the year 75 B.C. Josephus, however, concerns himself with him simply as one of the most prominent and most pernicious anti-Jewish writers.

Born at Alabanda, in Caria, Apollonius afterward emigrated to Rhodes, wherefore Cicero styles him "Molon Rhodius" ("Brutus," ch. lxxxix.). He soon eclipsed his contemporaries both as a master of oratory and as a practical advocate, and had as pupils both Cicero and Julius Cæsar.

Follower of Posidonius.

It was at Rhodes, no doubt, that Apollonius appropriated the Judæophobic ideas of the Syrian stoic POSIDONIUS (135-51 B.C.), who lived in that city, and thence circulated throughout the Greek and Roman world several wild calumnies concerning the Jews, such as the charges that they worshiped an ass in their temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. These and similar malevolent fictions regarding the Jews were adopted by Apollonius, who, induced by the fact that the Jews in Rhodes and in Caria were very numerous (compare I Macc. xv. 16-24), composed an anti-Jewish treatise, in which all these accusations found embodiment. While Posidonius had confined himself to incidental allusions to the Jews in the course of his history of the Seleucidæ (compare C. Müller, "Frag. Hist. Græc." iii. 245 *et seq.*), Apollonius outdid his master by undertaking a separate book on the subject. Such appears to have been the character of his treatise, which, according to Alexander Polyhistor, was a *συσκευή* (Eusebius, "Præparatio Evangelica," ix. 19), a polemic treatise—as Schürer renders the phrase—against the Jews. The polemic passages, however, must have been interwoven with a general presentation of a Jewish theme—probably a history of the origin of the Jewish people. For it is the complaint of Josephus that Apollonius, unlike Apion, far from massing all his anti-Jewish charges in one passage, had preferred to insult the Jews in various manners and in numerous places throughout his work (*l.c.* ii. 14). The assumption that Apollonius' book was of a historic character is confirmed by the fragment in Alexander Polyhistor, which gives the genealogy of the Jews from the Deluge to Moses; and by an allusion of Josephus which indicates that the exodus from Egypt was also dealt with therein (*l.c.* ii. 2). In connection with the exodus, Apollonius gave circulation to the malicious fable that the Jews had been expelled from Egypt owing to a shameful malady from which they suffered, while he took occasion to blacken the character of Moses also and to belittle his law, characterizing the lawgiver of the Jews as a sorcerer and his work as devoid of all moral worth. Besides, he heaped many unjust charges upon the Jews, reproaching them for not worshiping the same gods as the other peoples (*l.c.* ii. 7) and for disinclination to associate with the followers of other faiths (ii. 36). He thus represented them as atheists and misanthropes, and depicted them withal as men who were either cowards or fanatics, the most untalented among all barbarians, who had done nothing in furtherance of the common welfare of the human race (ii. 14). No wonder these groundless charges excited the anger of Josephus, who believed that they corrupted and misled the judgment of Apion (*l.c.* ii. 7, 15 *et seq.*), and who therefore zealously devoted the entire second part of his treatise against Apion to a refutation of Apollonius. The latter was thus paid back in his own coin. Josephus does not hesitate to accuse him of crass stupidity, vaingloriousness, and an immoral life (*l.c.* ii. 36, 37). See APION.

BIBLIOGRAPHY: C. Müller, *Fragmenta Historicorum Græcorum*, iii. 208 *et seq.*; J. G. Müller, *Des Flavius Josephus Schrift gegen den Apion*, p. 239, Basel, 1877; Pauly-Wissowa, *Real-Encyc.* ii. *s.v.*; Grätz, *Gesch. der Juden*, 3d ed., iii. 347 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 400-403; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 85; Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 60 *et seq.*

G. H. G. E.

APOLLONIUS OF TYANA: Pythagorean philosopher and necromancer, born about the year 3 B.C.; died, according to some sources, in the thirty-eighth year of his age. In Arabic literature his name is cited in the form "Balinas" or "Belenus," which has often been mistaken for "Pliny." He is mentioned in connection with magical writings, and is called by the Arabs Ṣahib al-Ṭalismat ("The Author of Talismans"). They attribute to Apollonius "Risālah fi Tathir al-Ruḥamiyat fi al-Markabat," a work that treats of the influence of pneumatic agencies in the world of sense, and which also deals with talismans. An introduction ("Mebo") to this treatise on talismans, "Iggeret al-Ṭalasm," was composed by an anonymous writer; it is found in Steinschneider MS., No. 29. It is full of Arabic words, and contains a few Romance ones also. The translator says at the end that the whole book is of no value, and that he has translated (or copied) it merely as a warning against "serving strange gods." It is probable that a copy of this translation existed in the library of Leon Mosconi (Majorca, 14th century), where it seems to occur under the title "Bel Enus"—No. 37 of the catalogue ("Rev. Et. Juives," xxxix. 256, xl. 65). It is also cited by Joseph Nasi (16th century) and perhaps by Abba Mari. According to Johanan Allemanno (died 1500), Solomon ben Nathan Orgueiri (of Aix, Provence, about 1390) translated from the Latin another work on magic by Apollonius. The Hebrew title of this second work was מלאכת מושכלת ("Intellectual Art"); fragments of it are found in Schönblum MS., No. 79.

BIBLIOGRAPHY: For Apollonius and his supposed writings see J. Miller, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Alterthumswissenschaft*, iii. 146 *et seq.*; and Gottheil, in *Z. D. M. G.* xlvi. 466; on the Arabic and Hebrew translations see Steinschneider, *Hebr. Uebers.* § 520 (= *Z. D. M. G.* xlv. 439 *et seq.*); Fürst, *Canon des A. T.* p. 99, attempted to identify Apollonius with Ben La'anah, whose writings were condemned (Yer. Sanh. xi. 28 *a*).

G.

APOLLOS: A learned Jew of Alexandria, and colaborer of Paul. Of him the following is told (Acts xviii. 24-28): He came (about 56) to Ephesus, as "an eloquent man and mighty in the Scriptures," to preach and to teach in the synagogue; and his fervor of spirit and boldness of speech attracted the attention of Aquila and Priscilla—Jews who had espoused the cause of the new Christian faith in Corinth. They found him not sufficiently informed in the new doctrine; for he knew "only the baptism of John" when he spoke to the people of "the way of the Lord." So they expounded the way of God to him more fully; and, turned into a firmer believer in Jesus as the Messiah, he went to Achaia, where he converted the Jews to his new faith by his arguments from Scriptures. This is illustrated by another story which immediately follows: While Apollos was still at Corinth, Paul found in Ephesus about twelve disciples of John the Baptist who had never heard of the Holy Ghost, but had undergone baptism for the sake of repentance. Paul succeeded in baptizing them anew in the name of Jesus; and then, after "Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 1-6).

The sect, then, to which Apollos, as well as these twelve men of Ephesus, belonged, were simply Baptists, like John; preaching the doctrine of the "Two Ways"—the Way of Life and of Death—as taught in the "Didache," the propaganda literature of the Jews before the rise of Christianity. They were thenceforward won over to the new Christian sect probably under the influence of such ecstatic states of mind as are described here and in the writings of Paul.

Whether Apollos belonged to the class of thinkers like Philo or not is, of course, a matter of conjecture. But it is learned from Paul's own words (I Cor. i. 10) that while working on the same lines as Paul, Apollos differed essentially from him in his teachings. Four different parties had arisen there: one adhering to Paul, another to Apollos, a third to Peter, and the fourth calling itself simply "of the Christ." "Who, then," says he, "is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered . . . we are laborers together. . . . Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. . . . Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 5-23). Evidently Apollos betrayed more of that wisdom which Alexandrian philosophers gloried in. Wherefore, Paul contends that "not with wisdom of words" (I Cor. i. 17) was he sent to preach the gospel. . . . "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom" (*ib.* 21, 22). Originally the people of Corinth were, according to I Cor. xii. 2, not Jews, but Gentiles. It is, therefore, easy to understand why Apollos' preaching appealed to them far more than Paul's. Still, the difference between the two "apostles" (I Cor. iv. 9) was not of a nature to keep them apart; for Paul, toward the close of his letter to the Corinthians, says: "As touching our brother Apollos, I greatly desired him to come unto you: . . . he will come when he shall have convenient time" (I Cor. xvi. 12). We have reason to ascribe to Apollos some influence in the direction which led to a blending of the Philonic Logos with the Jewish idea of the Messiah—a Hellenization of the Christian belief in the sense of John's Gospel; though many critics since Luther are disposed to attribute to him the Epistle to the Hebrews.

Bibliography: Weizsäcker, *Das Apostolische Zeitalter*, p. 268; Blass, *Commentary on Acts*, pp. 201, 203; Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, p. 37.

T. K.

APOLOGISTS: Men of pious zeal who defended both the Jewish religion and the Jewish race against the attacks and accusations of their enemies by writing, either in the form of dissertations or of dialogues, works in defense of the spirit and doctrines of Judaism, so that its essentials might be placed in the proper light. It was in the nature of things, therefore, that they were impelled to expose the general weakness of the positions of their antagonists, and to attack those positions rigorously; hence the apologies are, at the same time, polemical arraignments. So long as the Jewish state was independent and respected by neighboring peoples, and so long as religious reverence retained its hold upon the heathen nations with whom the Jews came into contact, it was unnecessary to ward off attacks on their nationality, on their religious teachings, or on their manners and customs. They dwelt in harmony with Persians when Cyrus established the Persian empire, and later with Greeks; they dwelt alongside of Parthians and New Persians, and their Judaism received no manner of offense. But when the Jewish state fell into internal decay, and the Greeks, with whom the Jews held the closest relations, lost their reverence for their own deities; when, furthermore, with the translation of the Bible into Greek, the Hellenes were introduced to a literature that claimed at least equality with their own; and, finally, when the Egyptians were by that translation informed of the pitiful rôle their ancestors had played at the birth of the Jewish nation, these peoples felt themselves severely wounded in their national vanity. It was, accordingly, in Alexandria that anti-Jewish literature originated, to withstand which the Jewish Apologists resident there devoted their energies.

The First Attacks in Egypt by Heathens.

Manetho, an Egyptian temple scribe at Thebes, was the first to assail the Jewish nationality with all manner of fables invented by himself. Opportunity to disseminate misinformation concerning the Jews had been afforded by the Syrian king Antiochus Epiphanes, whose wonderful stories concerning his experiences in the Temple of Jerusalem were seized upon and elaborated by the anti-Jewish writers of Alexandria. In this city, the capital of Egypt, dwelt numerous Jews who were distinguished for their intellectual activity and moral life, and many Greeks detested the Jews for their difference in moral ideals, founded as they were upon religious codes quite different from their own. Alexandria was accordingly the market where unscrupulous writers were certain of finding sale for their multifarious calumnies against the Jewish people. In Alexandria, consequently, the earliest Jewish Apologists made their appearance.

The First Apologists.

"Sibylline Books" and "The Wisdom of Solomon."

The first generation of Jewish Apologists flourished from the beginning of the first century B.C. to the middle of the second century of the common era. In this period are included those Apologists who encountered the attacks of the ancient heathens. The early Greek fashion of writing under a pseudonym had been transplanted to Alexandria; works were issued purporting to be productions of the great men of antiquity. The first Jewish Apologists were, therefore, strictly in the fashion when they used pseudonyms in their replies to the ceaseless libels with which the anti-Jewish writers assailed the religious literature, the manners, and the customs of the Jews. These Apologists drew a picture of the grandeur and moral elevation of Judaism, and, in accordance with the prevailing custom, ascribed their writings to heathen poets and prophets. The most important of these apologetic writings are the "Sibylline Books" and "The Wisdom of Solomon." The "Sibylline Books," composed partly in the middle of the second, partly in the first, century B.C., contrasted the lofty ethics of monotheism and the righteousness and morality of Judaism with the follies of idol-worship, and with the selfishness and sensuality of heathendom. "The Wisdom of Solomon" uses still darker colors to paint the immorality and viciousness, the utter corruption and shamelessness of the heathen world, and portrays, in contrast therewith, the moral atmosphere emanating from Jewish religious writings. The author of this book lived probably about the time of the Roman emperor Caligula (37–41). Among the Apologists in Alexandria mention must also be made of PHILO, one of the most eminent philosophical thinkers of Judaism, who flourished about 40. Philo sought to illustrate to the heathen world the beauty of the Jewish Scriptures by endeavoring to prove that both Judaism and the better Hellenic thought in the writings of Greek philosophers aimed at one and the same mark: that the Jewish prophets and the Greek speculative thinkers strove after one and the same truth, and that, therefore, the difference between Judaism and Greek philosophy was one merely of external appearance or expression.

Josephus.

The best apologetic work of this period, and indeed of any period, is that written in Rome by Flavius Josephus (born about 37), which he entitled "Against Apion, or Concerning the Ancient State of the Jewish Nation." APION, who was a contemporary of Philo, had, at the request of several Alexandrians, handed to the emperor Caligula a calumnious memorial full of the worst accusations and slanders against the Jews. He had simply compiled everything to be found in previous writings of this character, and added to it whatever he could devise in the way of malicious invention. This slanderous petition, no doubt, made its influence felt at the time Josephus was writing his history in Rome, and impelled him to publish his "Apology" (vindication), which consisted of two books. He controverts the allegation that the Jews have no history and are a new nation. The sting of the charge came from the circumstance that, according to the view then prevailing, the respectability and dignity of a nation were in direct proportion to its antiquity. He exposes the falsity of the calumnies circulated against Judaism, and illustrates the mental incapacity of his opponents to grasp historical truths. Through the whole work there breathes a spirit of warm admiration for Moses and his civil and religious legislation; it acknowledges appreciatively whatever is great and good among all ancient peoples. This "Apology" of Josephus furnished the model after which the Church fathers patterned all their apologetic treatises, the writing of which they were frequently called upon to undertake in defense of Christianity.

No further apologetics of this period have been preserved, although the venom that Apion injected into the minds of his contemporaries continued to work among Roman writers, who saw in the Jewish nation a stubborn enemy of Rome and an opponent of the national cult. But in the Talmud and Midrash many religious conversations have been preserved, in which prominent teachers like Johanan ben Zakkai, Joshua ben Hananiah, Akiba, and others defend Judaism and its doctrines. Dialogues, such as these, between cultured representatives of Judaism and heathenism, were, as a matter of course, quite free from fanaticism; they were, in fine, friendly contests of wit and wisdom without the least trace of animosity or bitterness.

Attacks by Christians and Mohammedans.

The second series of Jewish Apologists covered the period from the second to the fifteenth century, and was concerned in repelling the attacks of Christianity and, to a small extent, of Islam. Christianity, having received from Judaism its doctrines of pure morality and of love of one's neighbor, was constrained, in order to furnish grounds for its distinction, to proclaim that it had come into existence to displace, and to fulfil the mission of, Judaism. It endeavored to prove the correctness of this standpoint from the Bible itself, the very book upon which Judaism was founded. Wherefore Judaism had no further reason to exist! The Jews, however, were not yet ready to accept this decree of self-extinction, nor to permit Christendom to take possession of the religious and ethical ground held by the Jews. Here, then, was an occasion for some very sharp polemics between the offspring and the parent who declined to die. The fact that both sides appealed to the same source of authority—the Scriptures—served also to narrow and intensify the struggle. So long, however, as Christianity refrained from throwing the Brennus-sword of worldly power into the scales, the discussion partook of the same peaceful nature as those friendly passages of arms recorded in the Talmud and Midrashim, and displayed more of the nature of good-humored rallying than of serious debate. Jewish scholars, referring to Num. xxiii. 19, expressed their objections to Christianity in the single passage: "If a man say that he is God, he is deceiving thee; if he say that God is man, he will repent it. If he claim to ascend to heaven, he may say it, but he shall not do it" (Yer. Ta'anit i. 1).

But with the growth of political power in the Church, the attacks of the bishops upon Jews and

Silence of the Jews.

Judaism took on a harsher animus. The silence of the Jews for several centuries in the face of such attacks was a deplorable error, especially in view of the fact that the bitter effects of this anti-Jewish literature were felt in the keenest degree. This silence can be accounted for only by assuming that the Jews of those days were not afraid of any enduring consequences from these attacks, or from the influence of the Christian propaganda upon their own coreligionists. The fundamental principles of Christianity—Trinity, Incarnation, etc.—were deemed by them to stand in such direct contradiction to both the spirit and the letter of the Bible that it seemed like a work of supererogation to point out the contradiction. Aside from this, these attacks were written in Latin or in Greek, familiarity with either of which had been lost by the Jews. Whenever any vernacular discussions, founded upon such material, occurred, the crass ignorance of the Christian clergy of the day rendered the victory of the Jews an easy one. And it was because the Jews felt so sure of their own ground that they did not think it necessary to defend themselves.

So far as ascertained, the first to venture a defense in any degree was Saadia ben Joseph (died 942), who was gaon in Sura and a very prolific writer. In his translation of the Bible into Arabic, and in his commentaries upon it, as well as in his philosophical work, "Emunot we-De'ot" (written in Arabic and translated into Hebrew by Judah ibn Tibbon), he attacked the claims of Christianity and Islam; the former receiving from his pen greater attention than the latter, because Islam was not so insistent in its missionary zeal as Christianity. Saadia maintained that Judaism would always exist, and that its religious system, which allowed man to reach perfection as nearly as possible, would not be displaced by any other. In any case, Christianity, which transformed mere abstractions into divine personalities, was not qualified to supersede it; nor was Islam, which lacked sufficient proof to displace the undisputed revelation from God on Sinai.

From the period of Saadia polemical passages are encountered in Midrashic works and ritual poems directed against both Christianity and Mohammedanism; but although such passages usually close with some kind of a defense of Judaism, they seem to labor under a species of reserve and timidity. But when at the time of the Crusades fanaticism broke loose and the might of the Church grew rapidly; when, furthermore, the Christian clergy had learned to make use of the services of baptized Jews in aiding schemes for the wholesale Christianization of their brethren, the leading spirits among the Jews felt constrained to lay aside all hesitation and reserve, so that with the twelfth century Jewish polemics appeared more frequently and more numerously. In northern France, R. Samuel b. Meïr (Rashbam) and Joseph Bekor Shor demonstrated the weakness of the foundations sought for Christianity in the Bible; and Joseph b. Isaac Ḳimḥi wrote the "Sefer ha-Berit," in which he applied himself to the discussion of Christian dogmas and their scientific refutation. Moses ibn Tibbon, in Montpellier (1240), and Meïr b. Simon wrote polemical works; and the latter in addition compiled the apologetic book "Milḥamot Miẓwah." In Spain, although prominent Jewish scholars had embraced Christianity and placed their services at the disposal of the Church for public disputations and polemical writings, there were also Jewish Apologists that published their replies, either in special books or in the shape of letters addressed to the apostates. Against Abner of Burgos (called, as a Christian, Alfonso of Valladolid), Shem-Ṭob ibn Shaprut wrote his pamphlet "Eben Boḥan" (The Touchstone). To Maestro Astruc Raimuch (who, as a Christian, took the name of Francisco Dios Carne) Solomon b. Reuben Bonfed addressed his epistle, full of sharp points, against Christianity. The philosopher Ḥasdai Crescas singled out Solomon ha-Levi (who, as a Christian, bore the names of Paul de Santa Maria and Paul of Burgos) and replied most vigorously to his attacks upon Jewish doctrine. Possibly the most important apologetic writings of all are those of Profiat Duran, of the fifteenth century, and of Simon b. Ẓemaḥ Duran. Around these arrayed themselves a number of prominent Apologists, who wrote independently or quoted chapters from the works of the Durans. In Italy Abraham Farrissol (born 1451) wrote an apologetic book, "Magen Abraham" (Shield of Abraham), in which he proved that the popes had permitted the Jews to take usury in order to enable them to pay the high imposts laid upon them. In Germany, in the beginning of the fifteenth century, Lipman of Mühlhausen wrote his apologetic treatise, "Niẓẓaḥon" (Victory), which name was given also to many other books of similar scope published in Germany.

French and Spanish Apologists.

Mohammedan Attacks.

Much less fanatical were the attacks encountered by Judaism from the side of Mohammedanism. The far more favorable political and social position of the Jews among the Mohammedans of Persia and Egypt and among the Moors in Spain—the latter of whom possessed but a scanty knowledge of the Bible and of Jewish literature—hardly gave such scope to aggressive polemics as would call out the Jewish defense. In addition to Saadia and to the Karaite writers, the following were the chief Jewish authors who assailed Islam in defense of Judaism: Sherira b. Ḥanina Gaon, Judah ha-Levi (in his "Kuzari"), Abraham ibn Ezra, Moses b. Maimon, Moses of Coucy, and the author of the "Zohar." The whole range of Jewish literature contains but a single production of any extent (originally a portion of a larger work) that applies itself to an attack upon Islam. Under the title "Ḳeshet u-Magen" (Bow and Shield) it was published in the eighteenth century at Leghorn as a supplement to Simon Duran's work, "Magen Abot" (The Shield of the Fathers). This supplement was translated into German by Steinschneider in 1880 in "Magazin für die Wissenschaft des Judenthums."

The invention of printing was the signal for the outpouring of a veritable flood of anti-Jewish literature. Johann Christian Wolf, in the second part of his "Bibliotheca Hebræa," published in 1721, enumerates the titles of all publications by Christians against Jews and Judaism; and these titles alone

The Blood-Accusation and Other Calumnies.

fill fifty quarto pages of his book. Kayserling in his "Biblioteca Española-Portugueza-Judaica," pp. 114 *et seq.*, gives a list of anti-Jewish writings in Spanish. To the earlier common calumnies—and especially to that so often made by Spanish apostates, that the Talmudical passages directed against the heathens were in reality intended against Christians—there was added after the twelfth century (occasionally at first, but afterward more generally) the accusation that the Jews used the blood of Christians for ritual purposes. This is the identical accusation which the Romans of the second century made against the Christians. At the same time the charge is occasionally encountered that the Jews pierce the consecrated host until blood flows from it. Sad to say, Catholic churchmen themselves spread these calumnies in order to furnish collateral proofs of the doctrine of transubstantiation enunciated at the fourth Lateran council in 1215. Jewish Apologists henceforth had to take notice of this accusation as well. An apologetic book in the spirit of Lipman Mühlhausen's "Nizzaḥon" was written by the Karaite Isaac of Troki (near Wilna, died 1593), entitled "Ḥizzuḳ Emunah." The blood-accusation was taken up by Isaac Abravanel in his commentary upon Ezekiel; by Samuel Usque—who had escaped from the fangs of the Inquisition—in his "Consolaçam as Tribulaçoẽs de Ysrael" (1553); by Judah Karmi in his "De Charitate" (1643); by Manasseh b. Israel in his "Vindiciæ Judæorum" (1656), translated into German by Marcus Herz, with a preface by Moses Mendelssohn; by Isaac Cantarini in his "Vindex Sanguinis" (1680); by Jacob Emden in his open letter prefaced to his edition of the "Seder 'Olam Rabba we-Zuṭṭa" (1757); by I. Tugendhold in his "Der Alte Wahn," etc. (1831); by I. B. Levinsohn in his "Efes Dammim" (1837); by L. Zunz in "Ein Wort zur Abwehr" (1840), and by many others.

Apologies of a more extended scope were written by the above-mentioned Samuel Usque, who treats historically of the departed glory of Israel and of the end of the period of Jewish power and wisdom; by David d'Ascoli (1559), and by David de Pomis, who wrote the well-known apology "De Medico Hebræo" (1588), dedicated to Duke Francis II. of Urbino. Other Apologists were Solomon Ẓebi Uffenhausen, author of "Ẓeri ha-Yehudim," published in 1615; the proselyte Abraham Peregrino (גר, proselyte), who wrote "Fortaleza," translated by Marco Luzzatto in 1775 into Hebrew; Emmanuel Aboab, author of "Nomologia," written in Spanish, 1629; Simon Luzzatto, with his treatise upon the condition of the Jews; Jacob Lombroso (1640); Balthasar Orobio de Castro, who wrote apologetic essays in Amsterdam; Cardoso, with his work, "Excellencias de los Hebreos" (1679); Saul Levi Morteira (died 1660); Isaac Aboab; Judah Briel (1702); David Nieto, who wrote "Matteh Dan" (1714); Isaac Pinto (born in Bordeaux, 1715); and Rodrigues Texeira (died 1780).

Modern Polemics.

With Moses Mendelssohn's letter to Lavater, Jewish apologetic writings assumed another character: the question became one of political rights for the Jews. And it is indeed true that spiteful attacks upon Jews and Judaism have not yet ceased. Even the cultured classes among the most enlightened nations are not yet able to divest themselves of the ancient prejudices and traditions. Atavistic sentiments often show themselves stronger than the dictates of reason. But the apologetic writings of to-day are almost exclusively of a political character, and will be rendered wholly unnecessary only when political and social equality the world over is an accomplished fact. See Anti-Semitism, Blood-Accusation, Desecration of Host, Disputations, Polemical Literature.

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K. S. B.

APÔPHIS: The Egyptian king under whom, according to some early writers, Joseph came to Egypt, and who, according to Syncellus, flourished in the sixteenth century B.C. ("Chronographia," c. 115, § 7). Josephus names Apôphis as the second, and Julius Africanus enumerates him as the sixth king of the fifteenth, or Hyksos, dynasty. The monuments explain the confusion. They exhibit two Hyksos kings, called Apôpy, with the royal names 'A-ḳnon and 'A-user-rē, apparently corresponding with the second and sixth Hyksos (compare "Mitteilungen der Vorderasiatischen Gesellschaft," iii. 17; for a different sequence see, for example, Petrie, "History of Egypt," i. 241). Syncellus seems to have meant the second Apôphis, under whom the Hyksos were expelled from Egypt. This one reigned at least thirty-three years according to the monuments, forty-nine according to Manetho, to about 1570 B.C. The identification with Joseph's Pharaoh seems, however, only a hypothesis influenced by the erroneous Hyksos theory of Josephus, so that no reliance can be placed on the dates given by Syncellus for Joseph's arrival and elevation to his office, as corresponding with the years four and seventeen of Apôphis.

J. JR. W. M. M.

APOPLEXY: A sudden loss or diminution of sensation and of the power of motion, caused by the rupture or plugging up of a blood-vessel in the cranial cavity and effusion of blood on or within the brain. Ordinarily it is referred to as a "stroke of paralysis." The chief symptoms of this condition are sudden loss of consciousness, of motion, and of sensation, the affected person lying as if dead.

Proportion Between Whites and Blacks.

According to Dr. John Beddoe, Apoplexy appears to have no racial preferences. In New Orleans negroes and whites are said to die of Apoplexy in the proportions of 103 and 91 respectively. England, Scotland, Prussia, and Italy give each almost exactly the same figures, varying between 10 and 11 per 10,000 of inhabitants. Switzerland and Holland yield 8.5 and 7.9 respectively, but Ireland gives only 5.9 per 10,000. The rate of mortality from Apoplexy is certainly lower in quiet, rural districts than amid the hurry and worry, or excesses, of towns.

Lombroso, on analyzing the vital statistics of Italian Jews, found that deaths due to Apoplexy are

Predisposition of Italian Jews.

twice as frequent among them as among the general population of that country. He attributes it to the emotional temperament of the Jew, to his reputed avarice, his constant struggle with adverse conditions of life, and the ceaseless persecution of the race. Lombroso further intimates that the frequent marriages of near kin among Jews, and the greater development and use of their brains, are also predisposing causes.

The writer has compiled some statistics of American Jews, and finds that, in New York at least, the Jew is no more liable to Apoplexy than is the non-Jew. Thus, from Dr. John S. Billings' report on "The Vital Statistics of the Jews in the United States" it is seen that among a Jewish population of 10,618 families, comprising 60,630 persons, there occurred 68 deaths from Apoplexy during the five years from 1885 to Dec. 15, 1889; which means that the death-rate from Apoplexy among the Jews was 1.12 per 1,000 population during five years, or an annual death-rate of .224 per 1,000. On consulting the "Annual Report of the Board of Health" of New York city for 1898 it is found that during that year 1,059 persons died of Apoplexy in the Borough of Manhattan. The estimated population of Manhattan in that year was about 1,900,000, which gives a death-rate from Apoplexy of .55 per 1,000 of the general population; and, according to the census of 1900, the mortality from this disease in the United States was .666 per 1,000. These figures show that among Jews the death-rate from Apoplexy is less than one-half that among the general population of Manhattan.

From the "Report on Vital Statistics in New York City" of the Eleventh Census (1890) in the United States it appears that the death-rate from Apoplexy in New York city during the six years ending May 31, 1890, was as shown in the following table:

DEATHS PER 100,000, OF PERSONS WHOSE MOTHERS WERE BORN IN

France	78.56	Bohemia	36.08
Ireland	78.11	Scandinavia	32.83
Scotland	71.38	Hungary (mostly Jews)	19.10
England and Wales	69.15	Italy	16.59
Germany	58.67	Russia and Poland (almost all Jews)	14.22
United States	49.15		
Canada	46.21		

For the whole city the death-rate from Apoplexy was 59.37 per 100,000. From the above figures it is evident that the Russian and Polish Jews are far less frequently attacked by Apoplexy than are the peoples of other nations.

Further statistics collected by the writer from the annual reports of two Jewish hospitals, in comparison with two non-Jewish hospitals in New York city, give the following table:

Three Infrequent Factors.

This gives about an equal rate for Jews and non-Jews, as might have been expected to be the case when the chief etiological factors in the production of Apoplexy are considered. Syphilis, prolonged muscular exertion, and the abuse of alcohol are found to be important antecedents in a large number of cases of Apoplexy. These three factors are infrequent among the Jews, who might, therefore, rather be expected to be less liable to the affection. But the busy, anxious life of the Jew, his constant and hard struggle against adverse conditions, have been operative in producing among Jews a number of apoplectics equal in relative proportion to that of non-Jews.

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J. M. Fi.

APOSTASY AND APOSTATES FROM JUDAISM: Terms derived from the Greek *ἀποστασία* ("defection, revolt") and *ἀποστάτης* ("rebel in a political sense") (I Macc. xi. 14, xiii. 16; Josephus, "Contra Ap." i. 19, § 4), applied in a religious sense to signify rebellion and rebels against God and the Law, desertion and deserters of the faith of Israel. The words are used in the Septuagint for מרד: Num. xiv. 9; Josh. xxii. 19, 22; for מעל: II Chron. xxviii. 19, xxxiii. 19; for סורר: Isa. xxx. 1; and for בליעל: I Kings, xxi. 13; Aquilas to Judges xix. 22; I Sam. xxv. 17. Accordingly it is stated in I Macc. ii. 15 that "the officers of the king compelled the people to apostatize," that is, to revolt against the God of Israel; and Jason, the faithless high priest, is "pursued by all and hated as a deserter of the law" (*τοῦ νόμου ἀποστάτης*; II Macc. v. 8). As the incarnation of rebellion against God and the Law, the serpent is called apostate (LXX., Job xxvi. 13; and Symmachus, Job xxiv. 13; compare II Thess. ii. 3; Revelation of John xiv. 6; Gen. R. xix., אפיקורוס).

Hebrew Expressions.

The rabbinical language uses the following expressions for apostate: (a) מומר, from המיר: Jer. ii. 11; and המיר דת (Suk. 56*b*; 'Ab. Zarah 26*b*; 'Er. 69*a*). (b) משומד, from שמד ("to persecute or force abandonment of the faith") (Yer. Suk. v. 55*d*; Gen. R. lxxxii.; Yer. 'Er. vi. 1 [23*b*]; Sifra, Wayiḳra, ii.; Targ. Onkelos to Ex. xii. 43). The Apostates during the Syrian persecution are called "Meshummedaya" in Megillat Ta'anit vi. (ed. Mantua; in later editions the word "Resha'im" is substituted

TABLE SHOWING NUMBER OF PATIENTS SUFFERING FROM APOPLEXY IN NEW YORK CITY.

JEWISH PATIENTS.

Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.
Beth Israel, 1897-1901	3,633	29	9.30
Mount Sinai, 1898, 1899, and 1900.	9,497	27	2.73
Total	13,130	56	4.26

PATIENTS FROM THE GENERAL POPULATION.

Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.
New York, 1899-1900	11,951	50	4.18
St. Luke's, Oct. 1, 1897-Sept. 30, 1900.	7,700	43	5.58
Total	19,651	93	4.73

[Grätz, "Gesch. der Juden," 3d ed., iii. 606]). This is equivalent to "Hellenists"; according to Cassel, ἄνομοι (see "Revue des Etudes Juives," xli. 268). (c) כופר ("a denier"), in Sanh. 39*a*, of the Law, *ib.* 106*a*, of the God of Israel (B. M. 71*a*); of the fundamentals (B. B. 16*b*). (d) פושע ישראל ("a rebellious transgressor in Israel"). (e) פורש מדרכי צבור ("one who has separated from the ways of the Jewish community") (Seder 'Olam R. iii.; R. H. 17*a*; Tosef., Sanh. xiii. 5). "No sacrifice is accepted from the apostate" (Sifra, *l.c.*; Lev. R. ii.; Ḥul. 5*a*; Yer. Sheḳ. i. 1[46*b*]; "nor have they any respite from eternal doom in Gehenna" (R. H. 17*a*; see especially Sifre, Bemidbar 112 to Num. xv. 31). These expressions all probably date from the Maccabean time, when to such men as Jason and Menelaus the words of Ezek. xxxii. 23, 24, were applied: "they who caused terror in the land of the living, and they have borne their shame with them to go down to the pit."

The Apostasy of these two men (II Macc. v. 8, 15) being a desertion of both their national and religious cause, filled the people with horror and hatred, and their fate served as a warning for others. The outspoken hostility to the law of the God of Israel on the part of the Syrians involved less danger for the kernel of the Jewish people than the allurements offered in Alexandria by Greek philosophy on the one hand and Roman pomp and power on the other. Here the tendency was manifested to break away from ancient Jewish custom and to seek a wider view of life (Philo, "De Migratione Abrahami," xvi.), while the tyranny of a Roman prefect like Flaccus, who forced the people to transgress the Law, seems to have had no lasting effect (Philo, "De Somnis," ii., § 18). Comparing the proselytes with the Apostates, Philo says ("On Repentance," ii.): "Those who join Israel's faith become at once temperate and merciful, lovers of truth and superior to considerations of money and pleasure; but those who forsake the holy laws of God, the apostates, are intemperate, shameless, unjust, friends of falsehood and perjury, ready to sell their freedom for pleasures of the belly, bringing ruin upon body and soul." Philo's own nephew, Tiberius Julius Alexander, son of Alexander the Alabarch, became an apostate, and to this fact he owed his high rank as procurator, first of Judea, then of Alexandria; becoming afterward general and friend of Titus at the siege of Jerusalem (Schürer, "Gesch." i. 473-474).

Alexandrian Apostates.

Against the many Apostates in the time of Caligula the third book of the Maccabees loudly protests; for Grätz ("Gesch. der Juden," 2d ed., iii. 358, 631) has almost convincingly shown that it was written for that very purpose. While the faithful Jews who denied the royal command and refused to apostatize from their ancestral faith were rescued from peril and reinstated as citizens of Alexandria, the Apostates were punished and ignominiously put to death by their fellow-countrymen (III Macc. ii. 32, vi. 19-57, vii. 10-15); and the declaration was made that "those of the Jewish race who voluntarily apostatized from the holy God and from the law of God, transgressing the divine commandments for the belly's sake, would also never be well disposed toward the affairs of the king."

The "Pastor of Hermas" ("Similitude," viii. 6, § 4; ix. 19, § 1), which is based on a Jewish work, says that "repentance is not open to apostates and blasphemers of the Lord and those who betray the servants of the Lord." The same idea is expressed in Tosef., Sanh. xiii. 5: "The doors of Gehenna are forever closed behind heretics, apostates, and informers"; with which compare Epistle to Heb. iii. 12, and Apocalypse of Peter 34.

It is a remarkable fact in the history of Christianity that, according to Acts xxi. 21, Paul was accused before the council of James and the elders of having taught the Jews Apostasy from the law of Moses; for which reason the early Christians, the Ebionites, "repudiated the Apostle Paul, maintaining he was an apostate from the law" (Irenæus, "Against Heresies," i. xxvi.). It was probably due to the influence of Pauline Christianity that "many of the Grecians," as Josephus ("Contra Ap." ii., § 11) tells, "had joined the Jews, and while some continued in their observance of the laws, others, not having the courage to persevere, departed from them again." The destruction of the Temple, which put an end to the entire sacrificial worship, was the critical period of Judaism, which, while greatly increasing the numbers of Pauline Christianity, gave other Gnostic sects an opportunity of winning adherents. In the Maccabean period the blasphemer that stretched out his hands toward the Temple announcing its doom (II Macc. xiv. 33 *et seq.*; compare I Macc. vii. 34 *et seq.*) was sure to meet the divine wrath. Now many sectaries or Gnostics (*Minim*) had arisen "who stretched out their hands against the Temple" (Tosef., Sanh. xiii. 5; R. H. 17*a*; compare II Macc. xiv. 33). Moreover, when the last efforts at rebuilding Temple and state ended in disastrous failure and in the persecution of the law-observing Jews, many of the new Christian converts became informers against their brethren in order to insinuate themselves into the favor of the Romans. This naturally increased their mutual hostility, and widened the gulf between the Synagogue and the Church. The prayer that the power of wickedness as embodied in heathenism might be destroyed (which destruction was believed to be one of the signs of the coming of the Messiah) was at this time transformed into an execration of the Apostates and slanderers ("Birkat ha-Minim," Ber. 28*b*; Yer. Ber. iv. 3, p. 8*a*; Justin, "Dial. cum Tryphone," xxxviii.). As a typical apostate, who, from being a great expounder of the Law, had become an open transgressor, a teacher of false doctrines, and a seducer or betrayer of his coreligionists, the Talmud singles out Elisha ben Abuyah, known as Aḥer, "changed into another one." The many traditions about his life, which became an object of popular legend, agree in the one fact that his Gnosticism made him a determined antagonist of the Law at the very time when Roman persecution tested Jewish loyalty to the utmost; and consequently he is represented as having heard a divine voice ("bat kol") issue from heaven, saying: "'Return, ye backsliding children, and I will heal your backsli-

Paul Called an Apostate.

Christian Apostates from Judaism.

Aher the Apostate.

dings' (Jer. iii. 22)—all except Aḥer!" Still the relations between the Apostates and the faithful observers of the Law remained tolerably good, as may be inferred from R. Meïr's continual intercourse with Aḥer, who honored the apostate as a man of learning, even after his death. However, from the time when the Church rose to power and directed the zeal of her converts against their former brethren, these conditions changed. This may be learned from the decree of Constantine in 315, to the effect that "all that dare assail the apostates with stones, or in any other manner, shall be consigned to the flames." While the Synagogue was prohibited from admitting proselytes, all possible honors were conferred by the Roman empire upon Jews that joined the Church. The rabbis refer the verse, "My mother's children are angry with me" (Song of Songs, i. 6), to the Christians, complaining that "those that emanate from my own midst hurt me most" (Midr. R. and Zuṭṭa *ad loc.*; also Tobiah b. Eliezer quoted by Zunz, "S. P." p. 13, and "Tanna debe Eliyahu R." xxix.).

Joseph of Tiberias.

An apostate, Joseph by name, a former member of the Sanhedrin of Tiberias, raised to the dignity of a comes by Constantine the emperor, in reward for his Apostasy, is described by Epiphanius in his "Panarium," xxx. 4–11 (ed. Dindorf, pp. 93–105). He claimed, while an envoy of the Sanhedrin, to have been cast into the river by the Jews of Cilicia for having been caught reading New Testament books, and to have escaped drowning only by a miracle. He must have done much harm to the Jews of Palestine, since the emperor had, in the year 336, to issue, on the one hand, a decree prohibiting Christian converts from insulting the patriarchs, destroying the synagogues, and disturbing the worship of the Jews; and, on the other hand, a decree protecting the Apostates against the wrath of the Jews (Cassel, in Ersch and Gruber, "Allg. Encyklopädie," iv. 23 and 49, note 59; Grätz, "Gesch. der Juden," iv. 335, 485). The very fact that he built the first churches in Galilee at Tiberias, Sepphoris, Nazareth, and Capernaum—towns richly populated by Jews and soon afterward the centers of a Jewish revolt against Rome—justifies Grätz in assuming that the dignity of comes conferred upon Joseph covered a multitude of sins committed against his former coreligionists in those critical times. The rabbinical sources allude only to the fact that Christian Rome, in accordance with Deut. xiii. 6—"the son of thy mother shall entice thee"—said to the Jews, "Come to us and we will make you dukes, governors, and generals" (Pesiḳ. R. 15*a*, 21 [ed. Friedmann], pp. 71*b*, 106*b*]). A decree of the emperor Theodosius shows that up to 380 the patriarchs exercised the right of excommunicating those that had espoused the Christian religion; which right, disputed by the Christian Church, was recognized by the emperor as a matter of internal synagogue discipline (Graetz, "History of the Jews," ii. 612, iv. 385).

That many joined the Church only to escape the penalty of the Jewish law is evidenced by a decree of the emperor Arcadius demanding an investigation of each applicant for admission into the Church, as to his moral and social standing, and by the story of a typical Jewish impostor told by the Church historian Socrates (Jost, "Gesch. der Israeliten," iv. 225).

The great persecution by Cyril, in 415, of the Jews of Alexandria induced only one Jew to accept baptism as a means of safety: Adamantius, teacher of medicine; the rest left the city (Grätz, "Gesch. der Juden," iv. 392).

In Christian Spain.

In France.

The stronger the power of the Church became, the more systematic were her efforts at winning the Jews over to her creed, whether by promises, threats, or actual force. As a rule but few yielded to persuasion or to worldly considerations, but more numerous were those that embraced Christianity through the threats and violence of enraged mobs. Such was the case with the Jews in southern France and in the Spanish peninsula. Here a new term was coined for the Jews that allowed themselves to be baptized through fear—*Anûsim*. It is interesting to observe that the Council of Agde was compelled to take measures against the Jews "whose faithlessness often returneth to its vomit" (compare Prov. xxvi. 11, and the rabbinical expression חוזר לסורו: Ḳid. 17*b*; Gen. R. lxxiv.; Jost, "Gesch. der Israeliten," v. 64 *et seq.*). The same measures were taken by the Council of Toledo in the year 633. Every single case of Apostasy under the influence of the powerful Church provoked the indignation of the Jewish community, where some inconsiderate act of a Jewish fanatic often led to riots, which always ended disastrously for the Jews, either in baptism or expulsion. A number of such instances are recorded by Gregory of Tours (Jost, "Neuere Gesch. der Israeliten," v. 66 *et seq.*, 87 *et seq.*; Cassel, *l.c.* pp. 57–62; Grätz, "Gesch. der Juden," v. 60 *et seq.*; compare also the edicts against the baptized Jews, in Grätz, "Die Westgothische Gesetzgebung, 1858"). In the Byzantine empire, also, forced conversion of the Jews took place under Leo the Isaurian in 723; many Jews becoming outwardly Christians while secretly observing the Jewish rites (Grätz, "Gesch. der Juden," iii. 123, v. 188; Cassel, *l.c.* p. 52). To none of these is the term "apostate," in its strict sense, applicable. When, at the first persecution of the Jews in Germany under Henry II., in 1012, many had been baptized and afterward returned to the fold, R. Gershom of Mayence insisted on their being treated with brotherly kindliness and sympathy; and when his own son, who had become a convert to Christianity, died, he mourned him as his son, just as if he had not apostatized (Grätz, "Gesch. der Juden," v. 410). Again, after the first Crusade, when many Jews, yielding to the threats of the mob, had been baptized, but with the permission of the emperor, Henry IV., had returned to their ancestral faith despite the protests of Pope Clement III., Rashi in his responsa ("Pardes," p. 23) protested against their being shunned as Apostates by their brethren, and declared them to be full Jews (Grätz, "Gesch. der Juden," vi. 111–114; Berliner, in "Kaufmann-Gedenkbuch," pp. 271 *et seq.*). Nor is it correct to enumerate in the list of Apostates those Jews of Spain, France, and other countries, who, under the influence of the teaching of the pseudo-Messiah Serene (or Soria?), had dropped the many Talmudic statutes and later on returned to the fold, having in the meanwhile remained followers of the law of Moses. Naṭronai Gaon expressly declared them to have been Jews (Grätz, "Gesch. der Juden," v., note 14, p. 482).

Famous Apostates.

The name "apostate," however, assumed a new meaning and character—that of bitter reproach—when a large number of baptized Jews of prominence used their knowledge and power as means of maligning their former brethren and the faith in which they had themselves been raised. Many of the Inquisitors were descendants of converted Jews; for example, Don Francisco, archbishop of Çoria, Don Juan de Torquemada.

The first apostate that is known to have written against the Jewish creed was Moses Sephardi, known by the name of Petrus Alfonsi (physician to Alfonso VI.), baptized in 1106, and author of the well-known collection of fables, "Disciplina Clericalis." He wrote a work against Jewish and Mohammedan doctrines, entitled "Dialogi in Quibus Impiæ Judæorum et Saracenorum Opiniones Confutantur." This book, however, seems to have had little influence. The harm which Petrus Alfonsi did to his former coreligionists can not be compared with that done by some other Apostates. Donin of Rochelle, France, in revenge for his having been excommunicated by the French rabbis because of doubts he had expressed concerning the validity of the Talmudic tradition, embraced Christianity, assuming the name of Nicholas. He then went to Pope Gregory IX., bringing thirty-five charges against the Talmud, stating that it contained gross errors, blasphemous representations of God, and insulting expressions regarding Jesus and the Virgin Mary. Moreover, he was the first to allege—what afterward became a standing accusation—that the Talmud allows all kinds of dishonest dealings with the Christian—nay, declares the killing of one a meritorious act. This led to a general rigorous prosecution of the Talmud.

Maligners of Judaism.

A public dispute of the apostate with R. Jehiel of Paris, and other rabbis of France, was held in Latin in the presence of the queen-mother Blanche and many Church prelates; but, notwithstanding the favorable opinion created by R. Jehiel and the intercession of the archbishop of Sens, twenty-four cartloads of the Talmud were consigned to the flames in 1442 (see Disputations). Pablo Christiani or Fra Paolo, of Montpellier, was another apostate, who, having in a public dispute with Naḥmanides in Barcelona, before James I. of Aragon, in 1263, failed to win laurels, denounced the Talmud before Pope Clement IV. In consequence of this a Christian censorship of the Talmud was introduced for the purpose of striking out all the passages that seemed offensive to the Church, Pablo being chosen one of the censors.

Still greater evil was wrought when Abner of Burgos, known also by the Christian name Alfonso Burgensis, a Talmudic scholar, philosopher, and practising physician, adopted Christianity to become sacristan of a wealthy church of Valladolid, and then wrote—partly in Spanish and partly in Hebrew—works full of venom against Jews and Judaism. Especially successful was he in charging Jews with reciting among their daily prayers one directed against the Christians, the "Birkat ha-Minim"; and King Alfonso XI., after having convoked the representatives of Judaism to a public dispute, issued an edict in 1336 forbidding the Jews of Castile to recite that prayer. This calumny of the Jews bore its poisonous fruit for generations to come (see Abner of Burgos).

Minor Apostates.

There were, however, some Apostates who were inspired by the Church to follow in her footsteps and to attempt the conversion of their former coreligionists. To this class belonged John of Valladolid, author of two works against the Jewish creed. In 1375, in a public debate with Moses Cohen of Tordesillas, held at the church of Avila in the presence of the entire Jewish community and many Christians and Mohammedans, he endeavored to prove the truth of the Christian dogma from the Old Testament; but he was no match for his learned antagonist, nor did his successor in the debate, a pupil of Abner of Burgos, fare any better in his attacks on the Talmud. Still more harmless were the following rather frivolous satirists: Peter Ferrus, who ridiculed his former coreligionists, the worshipers at the synagogue of his native town, Alcala, but evoked a pointed reply which alone has caused his name to survive; and his compeers Diego de Valensia; Juan d'España, surnamed "el Viejo" (the Old); Juan Alfonso de Baena, the compiler of the "Cancionero," and Francisco de Baena, of the fifteenth century, a brother of the former (Kayserling, "Sephardim," pp. 74 *et seq.*). To the same category belongs Astruc Raimuch, physician of Traga, Spain, who from a pious Jew became a fervent Christian, assuming the name of Francesco Dios Carne (God-flesh). In a clever Hebrew epistle he tried to win a former friend over to his new faith, and not only met with a mild protest on the part of the latter, but also evoked a vigorous ironical reply from the sharp pen of Solomon b. Reuben Bonfed.

Solomon Levi of Burgos.

Of all the Apostates of the twelfth century none displayed such delight in hurting his former brethren as did Solomon Levi of Burgos, known as Paul de Santa Maria. A former rabbi and a pillar of orthodoxy, on intimate terms with the great Talmudists of the age, he joined the Church together with his aged mother, his brother, and his sons—only his wife refused to renounce her faith—studied Christian theology, and quickly rose to the high position of archbishop of Carthagena, and then to that of privy councilor of King Henry III. of Castile and tutor of the infant Juan II. He devoted his great literary talents and mighty intellect only to calumniate Jews and Judaism, and he used his influence only to exclude his former coreligionists from every political office and position. His open letters and satirical poems, addressed to the most prominent rabbis in Spain, evoked many a reply, even from his pupils (see Crescas and Efodi). Strange to relate, however, one of these, Joshua ben Joseph ibn Vives of Lorca (Allorqui), although he had composed an epistle filled with reproof for the apostate, seems to have come under his influence and to have deserted the faith he at one time had so warmly espoused. Under the name of Geronimo de Santa Fe, he was body-physician and councilor of Pope Benedict XIII., and became the terror of the Jews of Spain. He induced the pope to summon the most learned rabbis of Aragon singled out by him to a religious disputation at Tortosa, for which he had prepared a treatise proving Jesus' Messianic character from Scripture and Talmud. The debate lasted over twenty-one months, from February, 1413, to November, 1414. A little later Geronimo published a treatise accusing the Talmud of teaching blasphemy, of counseling the Jews to break their oath by the Kol Nidre declaration, and of every kind of hostility toward the Christians, every reference to the heathen being by him interpreted as being directed against the Christians. From the initials of his name, Maestro Geronimo De Fe, he was called "MeGaDeF." (Heb. the Blasphemer). To the same class belong Levi ben Shem-Ṭob, called, as a Christian, Pedro de la Caballeria, who advised King Manuel of Portugal, in 1497, to take Jewish children by force and have them baptized; Astruc Sibili (of Seville), who testified to the slanderous charge of murder brought against the Jews of Majorca in 1435; and Henrique Nunes (de Firma Fe), who served as spy against the unfortunate Maranos, and was about to help Charles V. to introduce the Inquisition into Portugal when he was assassinated by some Maranos, and then canonized by the Church as a martyr. Sixtus of Sienna and Philip (Joseph) Moro incensed their Jewish kinsmen by traveling about in the Papal State preaching, at the bidding of Paul IV., sermons for their conversion; the former inciting the mob to burn every copy of the Talmud they could lay hands on after he himself had erected a pile for this purpose; the other forcing his way into the synagogue while the people were assembled for worship on the Day of Atonement, and placing the crucifix in the holy Ark, where the scrolls of the Law were kept, in order thus to provoke a riot.

The Burning of the Talmud.

This desire to calumniate the Jews and the Talmud seems to have become contagious among the Apostates of the time; for there are mentioned five others that instigated throughout Italy and in the city of Prague the burning of thousands of Talmudic and other rabbinic books. Two of these were grandsons of Elias Levita, Vittorio Eliano, and his brother Solomon Romano, afterward called John Baptista. The former, together with Joshua dei Cantori (ben Ḥazan), testified in Cremona against the Talmud, corroborating the testimony of Sixtus of Sienna; in consequence of which 10,000 to 12,000 Hebrew books were consigned to the flames in 1559. The latter, together with Joseph Moro, went before Pope Julius III. as a defamer of the Talmud, and these, with Ananel di Foligno, caused thousands upon thousands of copies of Hebrew books to be burned. A similar accusation, made by Asher of Udine in the same year, resulted in the confiscation of every Hebrew book in the city of Prague. Alexander, a baptized Jew, drew up for the tyrannical Pope Pius V. the points of accusation against the Jews, their faith, and their liturgy, upon which their expulsion was decreed in 1596.

In Germany the first that became an accuser of his former coreligionists was Pesach, who, as a Christian, assumed the name of Peter in 1399. He charged the Jews with uttering blasphemous words against Jesus in the prayer 'Alenu, the letters of וריק ("and vanity"), he said, being identical in numerical value with the name ישו ("Jesus"). The Jews of Prague were cast into prison, and many were killed because of the accusation.

In the calamity that befell the Jews of Trent and Ratisbon three Apostates took a leading part: Wolfkan, who brought against the Jews the charge of slaying children for the ritual use of their blood; Hans Vayol, who had the effrontery to accuse the aged rabbi of Ratisbon of this crime, and Peter Schwartz, who published slanderous accusations against his former coreligionists, and had the Jews of Ratisbon brought to the church to listen to his insulting harangues. As regards another apostate, Victor von Karben, a man of little Talmudic knowledge, he was merely a willing tool in the hand of the fanatical Dominicans of Cologne in their attacks upon the Talmud and the Jews, as is seen by the material he furnished for Ortuin de Graes's book, "De Vita et Moribus Judæorum," Cologne, 1504.

Joseph Pfefferkorn.

The climax, however, was reached by Joseph Pfefferkorn, of Bohemia. A butcher by trade, a man of little learning and of immoral conduct, convicted of burglary and condemned to imprisonment, but released upon payment of a fine, he was admitted to baptism about 1505, and, under the name of "John" Pfefferkorn, lent his name to a large number of anti-Jewish writings published by the Dominicans of Cologne. His first book, "Judenspiegel, oder Speculum Hortationis," written in 1507, contained charges, in somewhat milder form, against the Jews and the Talmud, though he rebuked them for their usury, and urged them to join Christianity, and at the same time admonished the people and princes to check the usury and burn the Talmudic books of the Jews. But this was soon followed by books each more violent than the other. These were: "Die Judenbeichte," 1508; "Das Osterbuch," 1509; "Der Judenfeind," 1509. He insisted that all Jews should be either expelled from Germany or employed as street-cleaners and chimney-sweeps; that every copy of the Talmud and rabbinical books should be taken away from the Jews, and that every Jewish house be ransacked for this purpose. But though Reuchlin was called upon to participate in this warfare against the Talmud, he exposed the Dominicans and the character of Pfefferkorn, their tool. Entire Christendom was drawn into the great battle between the Talmud defamers and the Talmud defenders, the friends of enlightenment siding with the Jews.

Nor were Von Karben and Pfefferkorn the only ones of their kind. The monks were only too willing to use others as their tools. One of these was Pfaff Rapp—by some said also to have been called Pfefferkorn—in Halle, for whom even John Pfefferkorn felt disgust. He was burned at the stake, having committed sacrilegious theft.

Luther's Source.

Antonius Margaritha, son of the rabbi of Ratisbon, published a German work: "Der Ganz Jüdische Glaub," Augsburg, 1530, wherein he repeated the charge that blasphemy against Jesus existed in the liturgy of the Jews, especially in the "'Alenu." Luther acknowledges having derived from this source the arguments in his polemical work against the Jews.

In 1614 Samuel Frederic Brenz of Osterberg, Swabia, who had been baptized in 1610 at Feuchtwang, Bavaria, published a book full of venom against the Jews under the title "Jüdischer Abgestreifter Schlangenbalg," an "exposition of the blasphemies the Jewish serpents and vipers utter against the guileless Jesus Christ"—a work in seven chapters, wherein the prayer "'Alenu" was made an especial object of attack. This attack was refuted by Solomon Ẓebi Uffenhausen in a work entitled "Der Jüdische Theriak," Hanover, 1615, and translated into Latin, together with Brenz's book and comments defending the Jews, by Johann Wülfer, Nuremberg, 1681.

Other Eminent Apostates.

As a rule the Apostates delighted in tormenting their former brethren, and this seems to have been the chief recommendation for their employment as censors of the Talmudic works. Wolf in his "Bibliotheca Hebræa" (ii. 1003-1013) has a list of 80 names of converted Jews that wrote against Judaism before 1720. It would be unfair, however, to bring all these under the category of such Apostates as were imbued with a spirit hostile to their ancestral faith. A number of them perhaps felt called upon to denounce Judaism and the Talmud in view of the lucrative positions as teachers and missionaries offered them, and not because of their zeal for their new faith. From the Jewish writings they could deduce arguments in favor of the Christian faith. Among these was Christian Gerson, baptized in 1600, at Halberstadt. He was prominent as a defamer of the Talmud, and was criticized for his unfairness by the great French Bible critic Richard Simon. He wrote a German work, frequently published and translated into other languages, "Jüdischer Talmud," published in 1607; and "Der Talmudische Judenschatz," published in 1610—being a translation of chapter xi. of Sanhedrin—as a specimen of Jewish superstition.

Paulus Ricio, who was professor of Hebrew in Pavia, and physician of the emperor Maximilian, prepared a translation of part of Joseph Gikatilla's cabalistic work "Sha'are Orah" in 1516, and thus awakened Reuchlin's interest in the Cabala. He commenced a translation of the Talmud in order to prove from it the Messianic character of Jesus. Moses Gershon Cohen of Mitau assumed the name of Carl Anton, professor of Hebrew in Helmstadt, and wrote on Shabbethai Ẓebi in 1753. He took a prominent part in the Jonathan Eibenschütz controversy, and published a number of books in the service of the Church. Aaron Margalita was another apostate who attacked the Talmud. By his charges against the Haggadah he caused Frederick of Prussia to put a ban upon an edition of the Midrash in 1705.

Christian Affiliation.

Many Jews, disappointed in the hopes raised by Asher Lämlein's Messianic predictions for the year 1502, took refuge in the haven of Christianity.

A number of Jews were, owing to their high social standing, so closely affiliated with the Christian world that, in critical times, they lacked sufficient self-abnegation to wear the badge of suffering along with their humbler brethren. Among these—and at the same time one of the victims of the great Spanish persecution of 1391—was, singularly enough, the ancestor of the Abravanel family, Samuel Abravanel, who, as a Christian, adopted the name of Juan de Sevilla. In the year of the expulsion, 1492, it was Abraham Benveniste Senior, chief rabbi and tax-collector of Seville, who with his son and son-in-law—also rabbis—went over to the Church, assuming the name of Coronel. King Ferdinand, Queen Isabella, and Cardinal Torquemada are said to have stood sponsors at their baptism.

Anti-Talmudical Mysticism.

The tide of the anti-Talmudical mysticism in Poland and the East, in the seventeenth and eighteenth centuries, which formed the undercurrent of the Shabbethai Ẓebi and Frankist movements, ended in a state of wild confusion and despair, and the consequence was the conversion of hundreds to Christianity. Chief among these Apostates were Wolf Levi of Lublin, a nephew of Judah Ḥasid, who assumed the name of Francis Lothair Philippi and became surgeon; and the son of Nehemiah Ḥayyun, the Shabbethaian, who became an opponent of his former brethren, and denounced, before the Inquisition at Rome, Talmudic and rabbinical works as inimical to the Church. Jacob ben Löb Frank of Galicia, the leader of the Podolian Shabbethaians, and the Frankists who took their name from him, became likewise public accusers of the Talmud in the very center of Talmudic study. After a disputation with the chief rabbis of Poland, they accepted baptism in Lemberg, 1759. A few weeks later Frank himself followed them, and assumed the name of Joseph. For those that apostatized in the eighteenth and nineteenth centuries, see Conversion to Christianity.

Apostates to Islam.

Islam, from the very outset, has emphasized the absolute monotheistic character of the faith of Abraham, in sharp distinction from the Trinitarian dogma and the divinity of Jesus (sura iv. 169; v. 76-77, 116; ix. 30; xix. 36, 91-95; ii. 110; vi. 101; lxxii. 3; cxii. 2. "He is God alone; He begets not; is not begotten. Nor is there like unto Him any one!"). Quite naturally, therefore, the Jews took a somewhat different attitude toward Islam than toward Christianity. They rejected Mohammed's claim to prophecy, but agreed with him in the fundamentals of his faith. It is doubtful how far those Jews of Medina who were numbered among the "Anṣar" (Helpers) really apostatized to the new faith. The most important of those who went over to Mohammed's side was undoubtedly 'Abd Allah ibn Salam, the most learned of all the Jews. With him were associated Ka'b al-Aḥbar and Wahb. When the Jews who still desired to remain true to their faith retired to Khaibar, Yamin ibn 'Umair and Abu Sa'd ibn Wahb remained at Medina and became Mohammedans. Later on Tha'labah ibn Saya, 'Usaid ibn Saya, and Asad ibn 'Ubaid yielded, fearing attack on the part of the prophet's men. A large number followed the example which had thus been set, and, when Khaibar was definitely taken, went over to the new faith. Among them was a woman, Raiḥanah, whom Mohammed at one time desired to marry. Most of these apostasies were due to force, very few to conviction (see Hirschfeld, "Revue des Etudes Juives," x. 10 *et seq.*). Arabic tradition knows also of an apostate Jew in Palmyra, Abu Ya'ḳub, who provided fictitious genealogies, and connected the Arabs with Biblical personages (Goldziher, "Muhammedanische Studien," i. 178). In the ninth century mention is made of Sind ibn 'Ali al-Yahudi, court astrologer of the calif Al-Ma'mun. In the same century lived Ali ibn Rabban al-Tabari, author of a work on medicine; as his name implies, the son of a rabbi, which fact, however, did not prevent him from joining the dominant church. Another Jew, however, Isma'il ibn Fadad (Spain?, eleventh century), was more steadfast. Ibn Ḥazm, author of the "Kitab al-Milal wal-Niḥal," had, indeed, persuaded him of the truth of Islam, but he refused to apostatize since "apostasy was a disgraceful thing" ("Z. D. M. G." xlii. 617).

Enlightened Apostates to Islam.

In the twelfth century many enlightened Jews joined Islam, partly owing, as Grätz thinks ("Gesch. der Juden," vi. 303; English ed., iii. 441), to the degeneracy that had taken hold of Eastern Judaism, manifesting itself in the most superstitious practises, and partly moved by the wonderful success of the Arabs in becoming a world-power. Among these Apostates that occupied a prominent position was Nathaniel Abu al-Barakat Hibat Allah ibn 'Ali of Bagdad, physician, philosopher, and philologist. Among his many admirers was Isaac, the son of Abraham ibn Ezra, who dedicated to him, in 1143, a poem expressing the wish that he might live to see the Messianic redemption in the risen Jerusalem. Both Isaac IBN EZRA and HIBAT ALLAH, his wealthy benefactor, became Moslems twenty years later.

Another apostate of this time was Abu Naṣr Samuel ibn Judah ibn ABBAS (Samuel of Morocco), the rabbi and liturgical poet of Fez, author of the "Ifḥam al-Yahud." Samuel makes the curious statement ("Monatsschrift," xlii. 260) that most of the Karaites had gone over to Islam, because their system is free from all the absurdities of the Rabbinites, and their theology not so different from that of the Mohammedans. The statement is, however, ungrounded. Some of the Jewish sects, however, that arose in the Mohammedan East went perilously near to the point where all distinction between them and Islam would be wiped out. Shahrastani, at least, speaks of one such sect, the 'Isawiyyah, that acknowledged the prophecy of Mohammed, but held that it referred only to the Arabs; and this is corroborated by other authorities (Shahrastani, translated by Haarbrücker, i. 254, ii. 421; "Monatsschrift," 1885, p. 139; "Z. D. M. G." xlii. 619).

Outward Conversions to Islam.

The year 1142 brought a great crisis to the Jews in southwestern Europe. The rise of the ALMOHADES (Almuwaḥḥidin = Unitarians) in northern Africa and the great wave of religious reform, mixed with religious fanaticism, which swept over Fez and into southern Spain, left them in most cases no choice but the adoption of Islam or death. Many submitted to outward conversion; and in a touching communication to his unfortunate brethren, sent in 1160 by Maimun ben Joseph, the father of Maimonides, he exhorts his brethren to remain firm in their faith, and advises those that have yielded to encourage one another as far as possible in the observance of the Jewish rites. The letter is directed especially to the Jews in Fez (Simmons, "Jew. Quart. Rev." ii. 62 *et seq.*). Then the controversy arose whether such as had publicly professed belief in Mohammed were any longer Jews or not. One rabbi denied it, insisting that since death was preferable to Apostasy, the prayer and religious observance of the forced convert had no merit whatsoever. This view is sharply criticized in a treatise ascribed to Moses Maimonides, the genuineness of which, though maintained by Geiger, Munk, and Grätz, has been convincingly refuted by M. Friedländer ("Guide of the Perplexed," i., xvii., xxxiii., *et seq.*), in which Islam is declared to be simply a belief in Mohammed, and that Islam is not idolatry, to avoid which only the Law demands the sacrifice of life.

Abraham ibn Sahl, a Spanish poet of the thirteenth century, was, however, distrusted by his new coreligionists, who did not believe that his conversion was sincere.

Among the Apostates that followed in the footsteps of Samuel ibn Abbas, denouncing their ancestral religion while pleading for the Islamic faith, are mentioned: 'Abd-al-Ḥaḳḳ al-Islami, in Mauritania, in the fourteenth century, who published a work proving the validity of Mohammed's prophecy from passages of the Bible which he quotes in the Hebrew language (Steinschneider, "Polem. Lit." p. 125); Abu Zakkariyah Yaḥya ibn Ibrahim b. Omar al-Rakili, who wrote, about 1405, "Tayit al-Millah," a work against the Jews, wherein passages from the Pentateuch, the Prophets, the Psalms, and the Koran are quoted (*ib.* pp. 34, 83).

The frenzy of the Shabbethaian movement ended in many Jews assuming the turban, the symbol of Islamism. To these belonged as leaders: Shabbethai Ẓebi; Nehemiah Cohen; Guidon, the sultan's physician; Daniel Israel Bonafoux, and finally Berakyah, son of Jacob Ẓebi Querido, regarded as successor of Shabbethai Ẓebi, who with his hundreds of followers founded a Jewish-Turkish sect still existing under the name of DONMEH.

The bloody persecution of the Jews during the Damascus affair in 1840 caused Moses Abulafia to yield and assume the turban in order to escape further torture.

In general it may be said that the Apostates to Islam exhibited no great animosity toward their former brethren. Those that went over to the side of Ishmael never forgot that he and Isaac were both sons of Abraham; and the reason for this is probably to be found in the tolerance which Mohammedans almost universally showed to the Jews. K.—G.

APOSTLE AND APOSTLESHIP: Apostle (Greek *ἀπόστολος*, from *ἀποστέλλειν*, "to send"), a person delegated for a certain purpose; the same as *sheliaḥ* or *sheluaḥ* in Hebrew, one invested with representative power. "Apostoloi" was the official name given to the men sent by the rulers of Jerusalem to collect the half-shekel tax for the Temple, the tax itself being called "apostolé." See Theod. Reinach, "Textes Grecs et Romains, etc.," 1895, p. 208, and also Grätz, "Gesch. der Juden," iv. 476, note 21, where Eusebius is quoted as saying: "It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles"; Epiphanius, "Hæreses," i. 128: "The so-called apostoloi are next in rank to the patriarchs, with whom they sit in the Sanhedrin, deciding questions of the Law with them." The emperor Honorius, in his edict of 399, mentions "the archisynagogues, the elders and those whom the Jews call apostoloi, who are sent forth by the patriarch at a certain season of the year to collect silver and gold from the various synagogues" ("Cod. Theodos." xvi. 8, 14, 29. Compare Mommsen, "Corpus Inscr. Lat." ix. 648. See Apostolé).

Grätz, looking for parallels in Talmudical literature, refers to Tosef., Sanh. ii. 6; Bab. 11*b*, wherein it is stated that the regulation of the calendar or the intercalation of the month, the exclusive privilege of the patriarch, was delegated by him only to representative men such as R. Akiba and R. Meïr, to act for him in various Jewish districts. (Compare also R. H. 25*a* and elsewhere.) Such delegates in ancient times were also appointed by the communal authority, *sheluḥe bet din* (delegates of the court of justice), to superintend the produce of the seventh year of release, so that no owner of fruit, fig, and olive trees, or of vineyards, should keep more than was needful for his immediate use—for three meals; the rest was to be brought to the city storehouse for common distribution every Friday (Tosef., Sheb. viii.). The name "delegate of the community" ("sheliaḥ ẓibbur"), given to him who offers the prayers on behalf of the congregation (Ber. v. 5), rests on the principle of representation as it is expressed in the Mekilta on Exodus, xii. 6: "The whole assembly of Israel shall slaughter it." How can a whole congregation do the slaughtering? "Through the delegate who represents it." Accordingly, the elders of the Sanhedrin of Jerusalem addressed the high priest "*sheluḥenu usheluaḥ bet din*" (our delegate and the delegate of the tribunal) (Yoma 18*b*). (The "angels of the churches," Rev. ii. 1, 12, 18; iii. 1, 7, 14, are probably also the "delegates of the churches," not angels, as is the general opinion.) Other delegates—"sheluḥim"—are mentioned in the Talmud: "Those sent forth to accomplish philanthropic tasks ["sheluḥe miẓwah"] need fear no disaster on the road" (Pes. 8*b*). "Those delegated to collect charity ["gabbae ẓedakah"] were always appointed in pairs, and not allowed to separate in order to avoid suspicion" (B. B. 8*b*). As a rule two prominent men are spoken of as being engaged together in such benevolences as ransoming captives, and similar acts of charity (Abot R. Nathan [A], viii.; Lev. R. v. Compare the "Ḥaburot" of Jerusalem, Tosef., Megillah, iv. 15). Ḥama bar Adda was called "sheliaḥ Zion" (delegate of Zion), as being regularly sent by the authorities of Babylonia to Palestine charged with official matters (Beẓah 25*b*; Rashi and 'Aruk).

The apostles, known as such from the New Testament, are declared to have derived name and authority from Jesus, who sent them forth as his witnesses (see Luke, vi. 13; Herzog and Hastings, *s.v.* "Apostles"). But they were also originally delegated by the holy spirit and by the laying on of hands (Acts xiii. 3) to do charity work for the community (see II Cor. viii. 23). "At the feet of the apostles" were laid the contributions of the early Christians to their common treasury, exactly as was done in the year of release, in every city (Tos. Shebiit, viii. 1) and in every Essene community (Josephus, "B. J." ii. 8, § 3). "Two and two" the apostles were enjoined to travel (Mark vi. 7; Luke x. 2), exactly as was the rule among the charity-workers (B. B. 8*b*), and exactly as the Essene delegates are described as traveling, carrying neither money nor change of shoes with them (Josephus, "B. J." ii. 3, § 4; comp. Matt. x. 9, 10; Luke ix. 3, x. 4, xxii. 35; *bemaḳel we-tarmil*, Yeb. 122*a*). Thus Paul always traveled in the company of either Barnabas or Silas (Acts xi. 30; xii. 25; xv. 25, 30), and was entrusted with the charitable gifts collected for the brethren in Jerusalem (see also I Cor. xvi. 1; II Cor. viii. 4, ix. 5; Rom. xv. 25; Gal. ii. 10); while Barnabas traveled also with Mark (Acts xv. 39, 40). Paul even mentions as "noted apostles who joined the Church of Christ before him his kinsmen and fellow-prisoners, Andronicus and Junia" (Rom. xvi. 7), persons otherwise unknown to us, but who in all likelihood had received no other mission or Apostleship than that of working in the field of philanthropy among the Jewish community of Rome.

The meaning of the term "Apostle," still used in its old sense (Phil. ii. 25) of "Epaphroditus, your apostle [delegate] who ministers to my wants," was, however, already changed in the Christian Church during Paul's time. It became the specific term for the one sent forth "to preach the kingdom of God" either to the Jews, or, as Paul and his disciples, to the heathen world (Mark iii. 14, vi. 7; Luke vi. 13; Rom. xi. 13). "The gospel of the circumcision gave Peter the chief-apostleship of the Jews, the gospel of the uncircumcision gave Paul the apostleship of the Gentiles," according to Gal. ii. 7, 8; and so Paul calls himself an Apostle not of men but of Jesus Christ (Gal. i. 1). So the term "apostles of Christ" became a standing designation (I Thess. ii. 6), and it was confined to those who "saw Christ" (I Cor. ix. 1).

Finally, the number twelve, corresponding with the twelve tribes of Israel, was fixed in the Gospel records (Matt. x. 2; Mark iii. 14; Luke ix. 1; Acts i. 25) in opposition to the apostles of the heathen, who rose in number from one, in the case of Paul, to seventy (Luke x. 1). Even the act of preaching the good tidings concerning the coming Messiah on the part of the wandering delegates of the community (Luke iv. 18; because of which Jesus himself is once called the Apostle [Heb. iii. 1]) was not without precedent in Jewish life, as may be learned from the prayer for good tidings recited every new moon ("Seder Rab Amram," 33, Warsaw, 1865; compare R. H. 25*a* and Targ. Yer. to Gen. xlix. 21).

K.

APOSTLES' TEACHING. See Didache.

APOSTOL, DANIIL PAVLOVICH: Hetman of the Cossacks on both sides of the Dnieper; born in South Russia in 1658; died Dec. 15, 1734. When Catherine I. expelled the Jews from the Ukraine (Little Russia) and from other parts of the Russian empire, May 7, 1727, Apostol was the first one to apply to the senate to modify the harsh law. The Cossacks, who eighty years before had massacred in the most cruel manner many hundred thousands of Jews in the Ukraine, Volhynia, Podolia, Poland, and Lithuania, and who under the leadership of Chmielnitzky had used their best endeavors to keep the Jews out of their country, had found out by this time that they could not get along very well without Jewish merchants, who were indispensable for the mediation of commerce between the Ukraine and the Polish and Lithuanian provinces. In response to Apostol's application, which was accompanied by his sworn statement, Jews were permitted by the edict of Sept. 2, 1728, to attend the fairs of Little Russia, provided they carried on wholesale business only. Three years later, Sept. 21, 1731, they were granted the same privilege under the same conditions in the government of Smolensk; and six years later they were also permitted, "for the benefit of the inhabitants," to carry on trade at fairs in retail.

Bibliography: *Polnoe sobranie zakonov*, vii. 5063, viii. 5324, 5852, ix. 6610, 6621; *Entziklopedicheski Slovar*, i., s.v., St. Petersburg, 1891.

H. R.

APOSTOLÉ, APOSTOLI: These two words, while similar in appearance, differ in signification. "Apostolé" was a term given to certain moneys or taxes for Palestine; "Apostoli," the designation of the men or apostles sent forth to collect it. The first record of them is in a joint edict of the emperors Arcadius and Honorius in the year 399 ("Codex Theodosianus," xvi. 8, 14) ordering the discontinuance of the custom of the patriarch of the Jews in Palestine to send out learned men, called Apostoli, to collect and hand to the patriarch money levied by the various synagogues for Palestine; that the sums already received be confiscated to the imperial treasury, and that the collectors be brought to trial and punished as transgressors of the Roman law. Five years later Honorius revoked the edict ("Cod. Theod." xvi. 8, 17). At about the same time Jerome (Comm. on Gal. i. 1) mentions the Apostoli (called in Hebrew *shaliaḥ*), showing that in his day they were still sent out by the patriarch; and in the first half of the fourth century Eusebius (Commentary on Isa. xviii. 1) writes of them as vested with authority by the patriarch.

In the letter—the genuineness of which is not unimpeached—written by Emperor Julian to the Jews in 362–63, he orders the patriarch Julos to discontinue the so-called *ἀποστολή*. The matter is most fully treated by the church father Epiphanius ("Adversus Hæreses," i. xxx. 4–11). He describes an apostolos, Joseph of Tiberias, of the first half of the fourth century, with whom he had associated and who later embraced Christianity. According to Epiphanius, the Apostoli were Jews of the highest rank, that took part in the councils of the patriarch which convened to decide questions of religious law. The aforesaid Joseph, provided with letters from the patriarch, went to Cilicia, collected the taxes of the Jews in every city, and removed a number of teachers and precentors from their positions. Thus the direction of affairs in the Jewish communities apparently fell under the authority of the Apostoli.

Apostoli were Jews of Highest Rank.

From Talmudic accounts (Yer. Hor. iii. 48*a*; Pes. iv. 31*b*; Giṭ. i. 43*d*; Meg. iii. 74*a*) it appears that the Apostolé was used to support teachers and disciples in Palestine. Another evidence that it was so used is that a similar system, doubtless tracing its origin to Palestinian examples, obtained in the Babylonian schools during the gaonic period ("Seder 'Olam Zuṭṭa," ed. Neubauer, in "Medieval Jewish Chron." ii. 87). The same point is made clear by an edict of the emperors Theodosius II. and Valentinian, of the year 429 ("Cod. Theod." xvi. 8, 29). It ordered that the annual contributions, which, since the extinction of the patriarchate, had been delivered to the heads of the Palestinian academies, should in future be collected for the imperial treasury, each congregation to be taxed to the amount formerly paid to the patriarch as *coronarium aurum*. The moneys paid by western provinces to the patriarchs were also to be handed over to the emperor.

Relation to the Temple Tax.

The exact date of the Apostolé is not known; but the account in the Talmud of the money-collections by teachers in the first century gives rise to the conjecture that the Apostolé was instituted upon the establishment of the school at Jabneh, in the year 70, though its organization may not at once have been fully developed. It probably grew out of the former Temple tax, with which it possesses several features in common. The Temple tax, however, was brought from the congregations to Jerusalem by messengers of high rank; while the Apostolé, in consequence of conditions due to the fall of the Temple, was collected by teachers sent to the various countries. See Apostle and Apostleship.

These teachers may at the same time have conveyed to the Jews outside of Palestine the arrangement of the calendar decided upon by the council of the patriarch. As the insertion of an extra month for the leap-year had to be determined upon, at the latest, in Adar ('Eduy. vii. 7), the messengers communicating the order of the calendar possibly found ready the contributions that were collected in Adar as the Temple tax of former days had been. The institution of the Apostoli continued after the introduction of the fixed calendar (359) until Emperor Theodosius II., in 429, forbade it in the Roman empire. The messengers probably journeyed to lands not belonging to Rome, even to South Arabia, if the account (525) of the Syrian bishop, Simon of Bet-Arsham, may be trusted (compare Halévy in "Rev. Et. Juives," xviii. 36, and "Rev. Sém.," 1900, p. i.).

Bibliography: Grätz, *Gesch. der Jud.*, iv. 304 and note 21; compare Schürer, *Gesch. des Jüd. Volkes im Zeitalter Jesu*, iii. 77; Gans, in *Zunz' Zeitschrift für die Wissenschaft des Judenthums*, i. 260-276.

G. A. Bü.

APOSTOLIC CONSTITUTIONS. See Didascalia.

The Talmudic Account.

APOSTOMUS: Among five catastrophes said to have overtaken the Jews on the seventeenth of Tammuz, the Mishnah (Ta'anit iv. 6) includes "the burning of the Torah by Apostomus" (written also **Postemus** and **Apostemus**). Owing to this very vague mention, there is much difference of opinion as to the identity of Apostomus. At a first glance he may be associated with one of the following two incidents: (1) Josephus ("Ant." xx. 5, § 4; "B. J." ii. 12, § 2) relates that about the year 50 a Roman soldier seized a Torah-scroll and, with abusive and mocking language, burned it in public. This incident almost brought on a revolution; but the Roman procurator Cumanus appeased the Jewish populace by beheading the culprit. (2) The other incident of the burning of the Torah, which took place at the time of the Hadrianic persecutions, is recounted by the rabbis. Ḥanina b. Teradyon, one of the most distinguished men of the time, was wrapped in a Torah-scroll and burned (Sifre, Deut. 307; 'Ab. Zarah 18*a*; Sem. viii.). In connection with this a certain "philosopher," פילוסופום, is mentioned as the executioner of Ḥanina. It is quite possible that פילוסופום is a corruption of פוסטומום, and there are circumstances which lend plausibility to this assumption. According to the Jerusalem Talmud (Ta'anit iv. 68*c et seq.*), Apostomus burned the Torah at the narrow pass of Lydda (or, as another report has it, at Tariosa, which was probably not far from Lydda); and it is known that Ḥanina was one of "the martyrs of Lydda." Furthermore, a somewhat later authority (Addenda to Meg. Ta'anit, ed. Neubauer, in "Medieval Jew. Chron." ii. 24) gives the date of Ḥanina's death as the twenty-seventh of Tammuz, which is only a difference of a few days from the date assigned to the crime of Apostomus. The Mishnah referred to adds the following statement to its account of the burning of the Law: "And he put up an idol in the sanctuary." Here it is first necessary to determine that the reading והעמיד ("and he put up") is correct, and that it should not be והועמד ("and there was put up"), which the Jerusalem Talmud (Ta'anit iv. 68*d*) gives as a variant of the והעמיד in the accepted text, interpreting the fact mentioned in the Mishnah as referring to the idols put up in the sanctuary by Manasseh (II Kings xxi. 7). But the incorrectness of this interpretation is proved by the passage in the Mishnah on the five calamities of the Ninth of Ab, which are enumerated in strictly chronological order; so that it is quite impossible that any reference to the Temple desecration by Manasseh should be registered after the burning of the Torah by Apostomus. The Babylonian Talmud knows only the reading והעמיד ("and he put up") in the Mishnah, as the remark of the Gemara (Ta'anit 28*b*) proves, where the "abomination of desolation," of which Daniel (xii. 11) speaks, is connected with the image of the idol in the Temple. By this expression can only be meant the statue of Zeus Olympius set up by Antiochus Epiphanes (see Abomination of Desolation; and compare Grätz, "Dauer der Hellenesirung," in "Jahresbericht" of the Breslau Seminary, 1864, pp. 9, 10).

Another Name for Antiochus Epiphanes.

The reading והועמד, found in Rashi and in the Munich manuscript, has been simply drawn from the Jerusalem Talmud; and, indeed, in the Gemara the Munich manuscript has והעמיד. But the statement in the Babylonian Talmud, that the Mishnah source concerning Apostomus is a Gemara (tradition), shows that, according to the Babylonian authorities, the date of Apostomus can not be placed later than the Maccabean period. For Gemara is a technical term employed by the Talmud to designate tannaitic sayings connected with Biblical events or laws which are neither mentioned nor alluded to in the Scriptures, in contradistinction to those which can be derived from the Biblical text. Hence Apostomus must belong to a time in reference to which there existed also written sources that were known to the Talmudic authorities, the latest limit being the Maccabean period; and as it has been shown that the pre-Maccabean, the Biblical, epoch must be excluded, it follows that Apostomus was no other than Antiochus Epiphanes, of whom, moreover, it is known, also from other sources, that he set up an idol in the Temple. Apostomus, then, must be considered as a nickname for Antiochus Epiphanes. In fact, his name was transformed even by pagan authors into "Epimanes" = "the Insane" (see Antiochus Epiphanes, and, as told in I Macc. i. 56, Torah-scrolls were burned during the persecutions by Antiochus Epiphanes).

Meaning of the Name.

The meaning of the name "Apostomus" is not clear. Ewald (in his "History"), alluding to certain passages in the Bible and the Apocrypha (Dan. vii. 8, 20; viii. 23; and xi. 36; I Macc. i. 24), where reference is had to the boastful mouth of Antiochus Epiphanes, derives "Apostomus" from *αἰπύς* ("big") and *στόμα* ("mouth"). The appellation "big-mouth" is certainly very appropriate. Still this explanation can scarcely be accounted as correct; for *αἰπύς* is a rare word, used only in poetry. More probable perhaps is Jastrow's derivation (verbally conveyed) of "Apostomus" from *ἐπιστομίζω* ("to stop or stuff up the mouth") and *ἐπιστίμος* ("anything that stops up the mouth"), which may be connected with the Talmudic phrase עפרא לפומיה ("May his mouth be stuffed full with earth!"), applied in the Talmud to the name of a man who had spoken boldly against the Deity (B. B. 16*a*).

The following are other explanations of the word: Jastrow ("Dictionary of the Talmud") offers a suggestion that it may be a corruption of *ἀπόστολος* ("ambassador"), and makes it refer to the envoy spoken of in II Macc. vi. 1, 2 as having desecrated the Temple. Hochstädter sees in "Apostomus" a corrupted form of *ἀποστάτης* ("apostate") and identifies him with the high priest Alcimus. Schwarz and Derenbourg consider "Apostomus" the name of the Roman soldier referred to by Josephus. Brüll connects him with Cornelius Faustus, who under Pompey was the first to climb the wall of Jerusalem. Halberstamm is of opinion that "Apostomus" is the

Hebrew transcription for the Latin "Faustinus," and that the name, furthermore, is to be connected with Julius Severus, whose surname was Faustinus, and who perpetrated the crime described in the Mishnah when he was sent by Hadrian to put down the Bar Kokba rebellion, in which case the setting up of an idol in the sanctuary would have to be taken to refer to the dedication of a temple of Zeus upon the consecrated ground of the Temple.

[The name of the soldier that burned the Torah scroll, mentioned in Josephus, was Stephanos, which, written in Hebrew אסטפנוס, may have been corrupted into אפוסטמוס. K.]

Bibliography: Brüll's *Jahrb.* viii. 9; Derenbourg, *Essai*, p. 58; Ewald, *History of Israel*, v. 293, note 1, and 299, note 2; Halberstamm, in *Rev. Ét. Juives*, ii. 127 *et seq.*; Hochstädter, in Rahmer's *Literatur-Blatt*, vi. No. 20; Rapoport, *Erek Millin*, p. 181; *id.* in Kobak's *Jeschurun*, i. 45 (Hebrew section); Schwarz, *Das Heilige Land*, p. 279; Jastrow, *Dict.* s.v.

J. SR. L. G.

APOTHECARIES, JEWISH. See Medicine, Physicians.

APOTHEKER, ABRAHAM ASHKENAZI: An apothecary ("aptheker," according to the customary Polish-Jewish syncopated pronunciation) and writer, whose name betokens both his nationality and his profession. He lived at Vladimir in Volhynia in the second half of the sixteenth century. He was the author of סם חיים ("The Elixir of Life"), a work, written in Hebrew and in Judæo-German, on the duties of Jews of both sexes and of all conditions, or as the author expresses it: "'Elixir of Life' is this book's name, to preserve every one against sin and shame." Through the efforts of his compatriot Moses ben Shabbethai, a native of Lokaczy (not far from Vladimir), it was printed in Prague (1590), under the direction of the son of Mordecai ben Gerson Cohen. Like most books printed in Prague for the edification of women, it has become rare. Jehiel Heilprin possessed a copy of it, as it is included in the list of works which he used in compiling his "'Erke ha-Kinnuyim," and also in his "Seder ha-Dorot," written about 1725. Another copy was owned by Rabbi David Oppenheim, a contemporary of Heilprin. This copy is at present in Oxford. A third copy, now in the British Museum, came from the Michael Library; a fourth is at Wilna, in Strashun's Library. It is not known whether a rare little work in Judæo-German, containing penitential prayers ("teḥinnot"), and printed at Prague at the same press as the "Elixir," is to be attributed to this author ("Cat. Bodl." col. 508).

Bibliography: Zunz, *Z. G.*, p. 277; Steinschneider, *Serapeum*, 1849, p. 26; idem, *Cat. Bodl.* col. 666. *Cat. Strashun*, *Likkuṭe Shoshanim*.

G. D. G.

APOTHEKER, DAVID: Judæo-German writer and printer at Philadelphia, Pa.; born in Ponievyezh, gov. Kovno, Russia, Aug. 28, 1855. In 1868 he went to Vilkomir, where he studied under the guidance of Moses Loeb Lilienblum; in 1877 he became involved in the nihilistic movement and was arrested at Kiev. Having escaped to Czernowitz, Austria, he wrote for Hebrew and Judæo-German papers, and published his first book, "Ha-Nebel" (The Harp), containing Hebrew and Judæo-German poems (1882). In 1888 he emigrated to the United States, joined the anarchistic movement in New York, and became a prolific contributor to the Judæo-German press. In 1895 he edited "Die Gegenwart," a short-lived Judæo-German weekly. In his writings the influence of K. J. Weber's "Demokritos" is often discernible.

Bibliography: Wiener, *Yiddish Literature*, p. 81.

G. M. B.

APPEAL: "The carrying of a cause from a lower to a higher tribunal for a rehearing on the merits" is practically unknown to Jewish law. In the statute constituting courts of justice and setting forth the duty of the judges (Deut. xvi. 18–xvii. 13) is found a paragraph that has given rise to the belief that processes of Appeal were known in Biblical times (see Deut. xvii. 8–13). But this paragraph is simply an instruction to the judges, directing them, in case they have doubts as to the law in the case, to refer the matter to the High Court at Jerusalem, submitting to it a statement of the case, and taking its opinion. This course is also taken in cases where a judge dissents (Sanh. xi. 2, 88*b*). The opinion thus rendered by the High Court is binding upon the court that submitted the case, and judgment must be rendered in accordance with it. This is not strictly an Appeal, by either of the parties to the litigation, from the judgment of the court before which the case was heard in the first instance.

Indeed, the principle of the Biblical law is opposed to the idea of appealing from a judgment of a lawfully constituted court, because the judgment is of God; hence every final judgment pronounced in court is conclusive.

Courts were not subordinated to each other, as might be supposed from the use of the terms "higher and lower courts" or "great and lesser Sanhedrins." The rank of the court was not determined by its power to review the judgment of another court, but by the nature and character of the subject-matter falling within its jurisdiction.

The most important matters could be tried only by the Great Sanhedrin at Jerusalem, consisting of seventy-one judges; matters of less importance by the lesser Sanhedrin (provincial court) in the various towns of Palestine, consisting of twenty-three judges; and petty matters by local tribunals of three judges, or, in some cases, by a single judge.

According to the Talmudic civil law, the court of the domicil of the plaintiff had jurisdiction of the case, but the plaintiff was entitled to commence his action in the High Court at Jerusalem, whereas the defendant had no right to remove the cause against the will of the plaintiff (Sanh. 31*b*).

According to the later law, the parties were entitled to an opinion from the judge, giving his findings of fact and decision. An execution could issue immediately upon the judgment; and the losing party was obliged to satisfy it at once, without, however, losing his right to have the judgment reviewed thereafter, before the same court, on the ground of new evidence (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 14. 4, gloss). If, however, the judgment was that of the Great Sanhedrin, it was not necessary for the judges to give a written opinion, for such decision could not be set aside.

J. SR. D. W. A.

APPELLANTEN: A German word used to designate the assistants of the chief rabbi of Prague; called also "Oberjuristen"; generally three in number (see PRAGUE).

G. S.

APPLE.—Biblical Data: The word "apple" is the commonly accepted translation of *tappuaḥ*, from the root *napaḥ* (to exhale = the sweet-scented). It is of pleasant smell ("the smell of thy nose like apples," Cant. vii. 9 [A. V. 8]), and is used to revive the sick ("comfort me with apples, for I am sick of love," Cant. ii. 5). The tree offers a pleasant shade ("As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under its shadow with great delight," Cant. ii. 3, Hebr.: "I raised thee up under the apple-tree: there thy mother brought thee forth," Cant. viii. 5). It is mentioned also in Joel i. 12, together with the pomegranate; and it gave the name "tappuaḥ" to a number of towns (Josh. xv. 34, 53; xvi. 8; xvii. 7). "Apples of gold in pictures ["baskets," R. V.] of silver" are mentioned in Prov. xxv. 11. Whether so called because of their red color, or whether oranges are here meant, is uncertain. The Septuagint renders it *μῆλον*, a fruit "sweet to the taste" (Cant. ii. 3).

In the time of the Mishnah the "tappuaḥ" was cultivated in large quantities and many varieties (Kil. i. 4; Ter. xi. 3; Ma'as. i. 4; Tappuḥim of Crete, Men. 28b). Apple-wine is spoken of in Tos. Ber. iv. 1 and Ab. v. 12. About the correctness of the translation of "tappuaḥ" there is a wide difference of opinion among botanists and linguists, especially as the Greek *μῆλον*, Latin *malum*, originally comprised the pomegranate, the quince, and other fruits similar to the Apple—all more or less symbolical of love, and therefore sacred to Aphrodite (see Hehn, "Kulturpflanzen," 1874, ii. 203–207). The Arabic name *tuffaḥ* is probably derived from the Syriac (see Frankel, "Aramäische Fremdwörter," p. 140). The tappuaḥ—distinguished in the Mishnah from the quince, which is called *parish* (Ma'as. i. 3), and from the *ḥuzor* (the crab-apple), (Kil. i. 4, Yer. Ter. ii. 3)—is declared by most authorities to be none other than the Apple that, if not as delicious as the European or the American Apple, is planted in orchards and near the houses in Palestine and Syria, and is especially prized for its aroma (see Credner, Commentary on Joel, pp. 135 *et seq.*, who refers to Ovid's "Metamorphoses," viii. 676; Winer, "B. R."—following Robinson's "Researches," [illegible] 355, iii. 1295; and with reference to Josephus, "Ant." xvii. 7, [where its use in case of sickness is testified to by the story of King Herod] and to Avicenna, quoted in "Harmar," i. 369; Immanuel Löw, "Aramäische Pflanzennamen," pp. 155 *et seq.*; W. R. Smith, in "Journal of Philology," xiii. 65). The Apple is handed to the sick or faint to revive them by its aroma. Rosenmüller ("Handbuch der Biblischen Alterthumskunde," iv. 308) and Houghton (in "Proceedings of the Society of Biblical Archeology," xii. 42–48), however, seek to identify it with the quince, which, according to Post, "has a sour, acrid taste, and is never sweet." Others identify it with the citron (see Delitzsch's Commentary to Cant.) and the article "Apfel" in Riehm's "Dict."); but the citron (a Persian fruit) was not transplanted to the Mediterranean shores before the common era (according to Pliny, "Naturalis Historia," xii. 3; Theophrastus, "Historia Plantarum," iv. 4). The same objections hold good against the identification of the Apple with the apricot, as proposed by Tristram, "Fauna and Flora of Palestine," p. 294.

J. JR. K.

——**In Rabbinical Literature:** The Apple mentioned in Cant. ii. 3 is taken symbolically; see the following examples from Cant. R. *ad loc.*: "'As the apple-tree among the trees of the wood' offers no shade in the heat like other trees, so would the nations not seek the shade of Sinai's God; Israel only would sit under His shadow with delight. Or, 'as the apple-tree unfolds blossoms before leaves, so did the Israelites show their faith in God before they heard the message' [Ex. iv. 31: "And the people believed; and when they heard"]. The same applies when on Sinai they said: 'All that the Lord said we will do and hearken' [Ex. xxiv. 7, Hebr.; compare with Cant. R. ii. 3, Shab. 88*a*, where the erroneous word *piryo* (its fruit), instead of *nizzo* (its blossoms), puzzled the Tosafists]. Or, 'as the apple-tree ripens its fruit in the month of Siwan, so did Israel display its fragrance at Mount Sinai in Siwan' [Ex. xix. 1, 2]. Again, 'as for the apple-tree the time from the first blossoming until the ripening of the fruit is fifty days, so was the time from the Exodus to the giving of the Law on Sinai fifty days.' Or, 'as for a small coin you may get an apple and derive enjoyment even from its sweet odor, so may you obtain your redemption easily with the help of the Law.' Or, 'as the apple excels in fragrance all trees, so does Israel excel the nations in good works.'" As the apple-tree among the trees of the wood, so even those that are void of merit are still full of good deeds, as the pomegranate is of seeds. The heathen are the trees in the wood without fruit, and Israel among them is as the apple-tree" (Yalḳ. Cant. 986). Ex. R. xvii.: "Why has God been likened to the apple-tree? Just as the apple offers its beauty to the eye without any cost, and has a delicious taste and perfume, so God's law (His mouth) is most sweet. He is altogether lovely." God had appeared to all the nations, but they would not accept the Torah, not realizing what is said in Ps. xxxiv. 9 [A. V. 8], "O taste and see that the Lord is good," and in Prov. viii. 19, "My fruit is better than gold, yea, than fine gold." But Israel said: "I sat down under his shadow with great delight and his fruit is sweet to my taste" (Cant. ii. 3). Also the words "Comfort me with apples" (Cant. ii. 5) are referred to the words of the Law, especially the Haggadot, which have delicious taste and fragrance combined like apples (Pesiḳ. R. K. xii. 101*b*; Cant. R. *ad loc.*).

Symbolical Meaning.

The Targ. translates "tappuaḥ" in Cant. ii. 3 "*ethrog*" (orange or citron); in ii. 5 and vii. 9 "*tappuaḥ di gintha di Eden*" (paradise-apple). In Cant. viii. 5 tappuaḥ is taken symbolically for Mount Olivet as giving forth all the dead at the time of the resurrection, or is taken for Sinai as in Cant. R. Aquila seems to take Cant. viii. 5 as referring to the fruit of the tree of knowledge, as he translates "*shamma* *ḥiblateka immeka*," "there hast thou been corrupted." Thus also Jerome (see Delitzsch, Commentary, p. 127). Here is probably the source of the common view that the forbidden fruit was an Apple (according to R. Abba of Acre [Acco], Gen. R. xv., an ethrog, the so-called "paradise-apple"). In church symbolism the story of Hercules with the apples of the Hesperides and the dragon wound around the tree served as the representation of Adam's fall, and Hercules as that of Jesus as deliverer, the Apple being often used as a symbol of the first sin (Piper, "Symbolik der Christlichen Kirche," i. 67, 128; Nork, "Mythologisches Lexikon," *s.v.* "Apfel").

Apples dipped into honey are eaten on the eve of the Jewish New-Year while the following words are spoken: "May it be Thy will, O Lord, that the year just begun be as good and sweet a year!" (Ṭur Oraḥ Ḥayyim, 583). In cabalistic literature tappuaḥ is an attribute of God, synonymous with *tiferet* (beauty), because, says the Zohar (Lev. xvi.), "tiferet diffuses itself into the world as an apple."

K.

Identified with Four Trees.

——**Botanical View:** There is perhaps no Biblical plant-name that has given rise to more discussion than has the identification of the תפוח. Four distinct fruit-bearing trees, the Apple (*Pyrus malus*), the citron (*Citrus medica*), the apricot (*Prunus Armeniaca*), and the quince (*Cydonia vulgaris*), have been suggested as its equivalent. Of these, two may be dismissed at once—the Apple and the citron. The Apple, far from being a native of Palestine, is, on account of the tropical climate, but rarely cultivated there, and with no success. The fruit is small, woody, and of very inferior quality.

The citron is beyond doubt a native of India, where it has been known and cultivated, even under different forms, from prehistoric times. At an early date its cultivation spread into western Asia, whence it was obtained by the Greeks, possibly as early as the time of Alexander's Asiatic campaign. It was cultivated in Italy in the third and fourth centuries, and by the fifth century had become well established; but it was not until the tenth century of the common era, according to Gallesio, that its cultivation was extended by the Arabs into Palestine and Egypt.

If viewed only in the light of present-day distribution and abundance, the apricot might lay undisputed claim to being the Hebrew תפוח [but see above], for, according to Canon Tristram, it "is most abundant in the Holy Land. . . . The apricot flourishes and yields a crop of prodigious abundance; its branches laden with golden fruit may well be compared (Prov. xxv. 11) to 'apples of gold,' and its pale leaves to 'pictures of silver.'" The apricot, as its specific name (*Prunus Armeniaca*) would imply, has been supposed to be a native of Armenia, and it has been reported in the neighborhood of the Caucasus mountains in the north, and between the Caspian and Black seas in the south, but grave doubt exists as to its being found wild there.

Difficulty of Identification.

According to De Candolle ("Origines des Plantes Cultivées"), it is now settled beyond reasonable question that the apricot is a native of China, where it has been known for two or three thousand years before the common era. Its cultivation seems to have spread very slowly toward the West, as supported by the fact that it has no Sanskrit or Hebrew designation, but only Persian names, *zardalu* (yellow plum) and *mishlauz*—under which latter designation, or its corruption *mishmush*, dried apricots are still exported from Syria—which has passed into Arabic. Among the Greeks and Romans the apricot appears to have been introduced about the beginning of the common era; for Pliny, among others, says that its introduction into Rome took place about thirty years before he wrote.

It is reasonable to suppose that the spread of the apricot may have been rapid and effective after its first introduction to the civilization of the West, for it is a delicious fruit, of the simplest cultivation and of great productiveness. The exact time of its introduction into Palestine can not be determined, but it very probably occurred before it became known to the Greeks and Romans, as the Hebrews had scant relations with Armenia, the country through which the apricot (*appanuth*) came. It may, therefore, be reasonably assumed that, although agreeing well with the description of the Biblical tappuaḥ, the apricot is not the tree referred to in the Scriptures.

Quince.

The claims of the quince to represent the tappuaḥ of the Hebrew Scriptures have been ably set forth by the Rev. W. Houghton ("Proceedings of Society of Biblical Archeology," xii. 42–48). This is the only one of the four species suggested that is undoubtedly indigenous to this general region. According to De Candolle:

> "The quince grows wild in the woods in the north of Persia, near the Caspian Sea, in the region to the south of the Caucasus, and in Anatolia. A few botanists have also found it apparently wild in the Crimea, and in the north of Greece; but naturalization may be suspected in the east of Europe, and the further advanced toward Italy, especially toward the southwest of Europe and Algeria, the more it becomes probable that the species was naturalized at an early period around villages, in hedges, etc."

The absence of a Sanskrit name for the quince is taken to indicate that its distribution did not extend toward the center of Asia, and, although it is also without a Hebrew name, it is undoubtedly wild on Mount Taurus. It is much more difficult to connect the quince with the Hebrew "tappuaḥ" than it is to identify the latter with the apricot. On this point Houghton says:

> "The tree [quince] is a native of the Mediterranean basin, and is, when ripe, deliciously fragrant, but, according to our western tastes, by no means pleasant to the taste when uncooked, but on the contrary austere and unpleasant. This latter fact is regarded generally as destructive of its pretensions, but for my part I hesitate to throw over the claims of the quince to denote the tappuaḥ, on account of its taste. The flavor and odor of plants or other things is simply a matter of opinion. Orientals set a high value on flavors and odors which to European senses are unpleasant moreover, we must seek for the reason why such and such a fruit was regarded with approbation."

In seeking a probable reason for this liking for the tappuaḥ, Houghton calls attention to the mandrake (*Atropa mandragora*), which, though to most Europeans it has a very fetid and disagreeable odor, is still highly regarded by the natives of Palestine as a love-philter to strengthen the affection between the sexes. The same argument may possibly apply to the quince, which came to be so esteemed for its flavor and odor, not as measured by European standards, but as tinged by Oriental conditions. The Hebrew word in the expression "its fruit was sweet to my taste" does not, it is said, imply either a saccharine or glucose sweetness; "the bitter waters which were made sweet" (Ex. xv. 25) were made pleasant, their bitterness was destroyed; "the worm shall feed sweetly on him" (Job xxiv. 20) must mean shall feed on him with pleasure; and so in Cant. ii. 5, "his fruit was sweet to my taste," meaning probably not only on account of the acid juice of the fruit, but because of its associations with friendship and love.

F. H. K.

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J. JR.

APPLE OF SODOM (called also **Dead Sea Apple**): A fruit described by Josephus ("B. J." iv. 8, § 4) and Tacitus ("Hist." v. 6) as growing near the site of Sodom, "externally of fair appearance, but turning to smoke and ashes when plucked with the hands." It has been identified by Seetzen, Irby, Mangles, and others (see especially Robinson, "Biblical Researches in Palestine," ii. 235–237) with the fruit of the *Asclepias gigantea vel procera*, a tree from ten to fifteen feet high, of a grayish cork-like bark, called *'osher* by the Arabs. It is found also in upper Egypt and in Arabia Felix; in Palestine it is confined to the borders of the Dead Sea. The tree resembles the milkweed or silkweed found in the northern part of America. "The fruit," says Robinson, "resembles externally a large, smooth apple, or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibers. It is indeed filled chiefly with air, which gives it the round form; while in the center a small slender pod runs through it which contains a small quantity of fine silk, which the Arabs collect and twist into matches for their guns." It is difficult to say whether the passage in the song of Moses, "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32), refers to a similar fruit (see Herzog "Real-Encyklopädie," xi. 748, under "Palestina").

A. K.

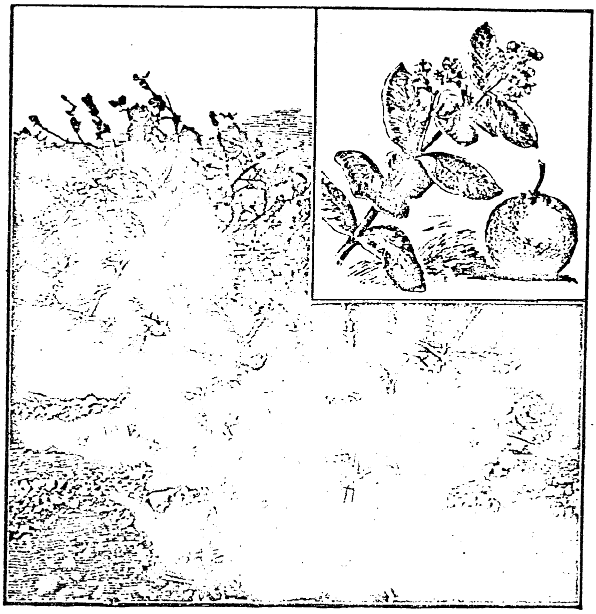

Tree of Sodom, Showing Shape of Leaf, Flower, and Apple.

(From a photograph by the Palestine Exploration Fund.)

APPRAISEMENT (שום in the later Hebrew): The setting of a value by a court of justice either upon property, or upon damage done to person or property. It differs from Estimate (Hebrew ערך), the fixing of values by the Law itself.

The Appraisement of damages, or "measure of damages" as it is termed in English law, can best be treated along with the rules for awarding compensation under the several heads dealing with wrongs and remedies, such as Accident or Assault. We have here to deal with the Appraisement that becomes necessary when property—principally land—is taken for debt, or is divided between joint owners.

In some New England States, even now, the land of the debtor may be turned over to the creditor at a valuation in satisfaction of his judgment, instead of being sold to the highest bidder, as elsewhere. This is called "extending" the land: a course more merciful to the debtor than a public sale; for there is no risk of the land being sacrificed. In the Talmudic law this was the only method for subjecting the land of adults to the payment of debts.

Appraisement of Land.

The Mishnah, in considering which part of a debtor's land shall be first taken to satisfy any demand, lays down this rule in Giṭ. v. 1: The injured are paid from the best (*'iddit*); creditors, from the middling (*benonit*); the widow's jointure, from the poorest (*zibburit*). The debtor's lands were deemed the main reliance for all claimants, movables being too uncertain and fleeting. That the favored claimant should be paid from the most available parcels shows that the debtor's land was not to be sold, but turned over in satisfaction; for otherwise it could make no difference which part of his lands was levied upon first.

The instrument by which the court awards to the creditor the debtor's land, as valued, is known as a "letter of appraisement" (*iggeret shum*) (Mishnah B. M. i. 8). In later practise (Ḥoshen Mishpaṭ, 103), following a baraita (B. B. 107*a*), we always find three appraisers mentioned, who are appointed for that purpose and who act in place of the judges. In the language of the Mishnah these are said to "go down" to appraise, meaning that they start from the seat of justice and go to view the field, or parcel, to be valued. Their valuation is reported to the court, and, when approved, becomes the act of the court.

The season of the year and the state of the land market must be taken into consideration; thus the Talmud assumes that there is a better market in Nisan than in Tishri (B. Ḳ. 7*b*).

When only two of the three appraisers agree, the opinion of the third is disregarded; but when each of the three names a different value, the early sages (B. B. 107*a*) disagree as to the mode of striking the mean: whether to add the three estimates together and divide by three, which would be the most natural course; or to give the preference to the two lower estimates, either at the arithmetical mean, or at two-thirds of the difference above the lowest. The Talmud decides for one of the latter methods—called by the early sages that of the judges of the Exile—but the later authorities (Ḥoshen Mishpaṭ, *l.c.*) favor the average estimate.

Advertisement of Sale.

The interest of orphans, that is, of infant heirs whose lands are to be taken for the obligation of their father, or, speaking generally, their ancestor, is further guarded by advertisement (*hakrazah*). The Mishnah ('Arakin vi. 1) says: "Appraisement of orphans' lands is thirty days: that of consecrated things is sixty days, and they cry it out every morning and evening." The commentary of Bertinoro—abridging the discussions of the Talmud on the subject—says: "The judges that go down to the estate of the orphans to sell it for debt appraise it, and cry out for buyers on thirty continuous days, day after day: in the morning when workmen go out to the fields—that any prospective buyer may direct his employees to look at the field and report; and in the evening when the workmen come back, so that he who hears the announcement may be reminded of the business in view and obtain the necessary information."

The advertisement states the boundaries of the land and its distinguishing marks, the amount of its product, and at what sum the court has assessed it; and the purpose for which it is sold, as it might interest the buyer to know. For instance, if to satisfy the jointure of a widow, she might be willing to take the price in driblets: if to satisfy a creditor, he might, if a merchant, be willing to receive part of his payment in broken or uncurrent coins. Then the court appoints a guardian (*apotropos*, a corruption of the Greek ἐπίτροπος) for the orphans, and in due time sells the land according to advertisement ('Ar. 21*b et seq.*). The Mishnah says (Ket. xi. 5):

> "On an appraisement by the judges, when they have gone too low by a sixth, or too high by a sixth, the sale is void [rather, voidable]. Rabban Simeon, son of Gamaliel, says the sale stands; otherwise, wherein lies the power of a court of justice? But if they have made a letter of examination [*iggeret bikkoret*] between them—even should they have sold what is worth a maneh [100 zuz = $15] for two hundred, or what is worth two hundred for a maneh—the sale stands." (The iggeret bikkoret is a written public notice, synonymous with hakrazah.)

After land has been "appraised" to the creditor, or (in New England legal language) after it has been "extended" to him, his title may be lost under the Talmudic law, upon a subsequent review and annulment of the judgment, under conditions for which see JUDGMENTS, REVIEW OF.

Appraisement of Slaves and Movables.

When slaves, movables, or written obligations were sold for debt there was no previous advertisement. Under the older Talmudic law movables of the debtor were not answerable at all in the hands of his heirs; but during the Middle Ages, when, in most countries, Jews were not allowed to own land, a remedy against the chattels and effects of the decedent had to be given as a matter of necessity. But in the Talmud no definite directions are found as to how movables or effects are to be appraised. Movables are supposed to be nearly akin to money, and to bear something like a fixed market value. When movables of the living debtor are turned over to the creditor in satisfaction, no commission of appraisers intervenes to fix the value; but the court seeks to bring about an understanding between debtor and creditor. However, obligations on third persons are appraised, the solvency of the obligor and the time of maturity entering as elements (Ḥoshen Mishpaṭ, 101, 2, 3, 5).

As has been said above, when a judicial sale is made in conformity with all the requirements in the matter of Appraisement and of advertisement, where law and custom demand it, it is binding on all parties. But where proper advertisement has been neglected, the law of "overreaching" applies, and the sale may be rescinded for an excess or shortage in the price of one-sixth over or below the true value (Ket. 100*b*); and this though in dealings between man and man, the law about "overreaching" applies to movables only.

Division of Estates.

In the division of an estate Appraisement becomes necessary; but, for the most part, a court will have to intervene only when some of the heirs are infants and the others are of full years. As long as all are under age no one can ask a division; when they are all of full age they can generally arrange a division among themselves.

In an Appraisement of shares, with a view to division, the same principle applies as to sale upon Appraisement; that is, a difference of one-sixth either above or below the true value, resulting from a mistake of the judges, is good ground for rescission on behalf of the infant heirs, within a reasonable time after coming of age, although the court may have appointed, as was its duty, a guardian for the infants. In such a case, there being no advertisement as in case of a judicial sale, there is nothing to correct the mistake (Ḥoshen Mishpaṭ, 289, 1).

In the division among the heirs, the garments they wear—given them by the dead father—also the Sabbath or holiday garments provided by the father, and worn by the wives and children of the heirs, are estimated and charged on their shares (*ib.* 288, 1 *et seq.*).

The Hebrew term for "appraisement" is also applied to the valuation of the bride's dowry in her marriage contract (*ketubah*): though this valuation is not made judicially, but by agreement of parties (see DOWRY).

J. SR. L. N. D.

APPROBATION or RECOMMENDATION

(in Hebrew הסכמה, derived from the Aramaic סכם, "to determine," "to agree"): Primarily, a favorable opinion given by rabbis or scholars as recommendation for a book composed wholly or partly in the Hebrew language. The Approbation is not of Jewish origin any more than the censorship. Blau correctly remarks: "Neither the Bible nor the Talmud nor the medieval Jewish literature knows of approbations. No prophet ever asked for the consent of any authority to his promulgations, nor any doctor of the Talmud to his opinion, nor any philosopher to his system. Even in the Middle Ages, when the Jewish religion, influenced by its surroundings, assumed more than ever the character of an authoritative religion, it did not, as far as I know, ever occur that any author had the excellence of his halakic work 'approved' by a recognized authority. Every literary production had to find the recognition which it merited by its own intrinsic worth. There was no previous approbation, just as little as there was no previous censure" ("Jew. Quart. Rev.," 1897, p. 175). It was the Christian clergy, anxious concerning the influence which might be exerted by certain thoughts and ideas over the multitude, who called both Approbation and censure into existence. Examples are to be found as early as the fourth century of certain books designated by the Church as being forbidden to the faithful for perusal.

Of Christian Origin.

The invention of printing materially helped the spread of bad books as well as of good ones, and therefore caused a still closer scrutiny by the Catholic Church of all publications. Alexander VI. (1501) decreed that a license for theological books appearing in any diocese in Germany must be secured from the respective bishop; and in 1515, at the fifth Lateran Synod, Leo X. extended the same rule to all Catholic countries with the threat of heavy penalties for non-compliance. But even these early papal bulls had been preceded by regulations concerning publications in Cologne, Mayence, and other German cities, also in Spain and in Venice. In 1480 a "Nosce te ipsum" with four approbations was published in Venice, and a book, with an Approbation by the patriarch of Venice, at Heidelberg (Reusch, "Der Index der Verbotenen Bücher," i. 56, Bonn, 1883–85). It is about this time that Jewish approbations (*haskamot*) first appeared. They are of three classes, embodying (1) Commendation; (2) Privilege; (3) License.

(1) Commendation: Commendatory haskamot are original approbations serving merely to describe the merits of the work, a purpose frequently attained by ordinary eulogies. In them it was sought to direct the attention of Jewish readers to the book. Of this kind are the haskamot to Jacob Landau's "Agur" (ed. Naples, 1487–92), by Judah Messer Leon, Jacob b. David Provenzalo, Ben Zion ben Raphael דנורים, Isaac ben Samuel Ḥayyim, Solomon Ḥayyim ben Jehiel Raphael ha-Kohen, and Nethanel ben Levi of Jerusalem. Leon's haskamah is as follows:

הנה ראיתי את אשר נתעורר האלוף כמהר'ר יעקב לנדא דחבר חבור טוב הנקרא אגור אשר אגר וקבץ דיני עבודת היום ומועדים וכל אסור והתר עם כל הנלוה אחריו והוא חבור הנותן אמרי שפר במנהגים ופוסקים הישרים להורא, ולכן שמתי חתימתי בצוף דבש אמרי נועם. הקטן יהודה הנקרא מסיר ליאן.

("I have examined the work submitted to me by the Reverend Jacob Landau, who has produced, under the title 'Agur,' a collection of the laws touching the daily ritual and that of the festivals and all that is permitted or prohibited thereon, together with all matters belonging thereunto. It is a work which 'giveth pleasant words' concerning the customs and observances and the decisions upon them by expert scholars; and therefore have I set my signature unto 'these droppings of the honeycomb,' these words of beauty.

"JUDAH, surnamed MESSIR LEON.")

(De Rossi, "Annales Hebræo-Typographici," § xv. 147; Steinschneider, in Ersch and Gruber, "Allg. Encyklopädie," xxviii. 31, note 41; *idem*, "Cat. Bodl." No. 5564; Wiener, "Friedländiana," pp. 142, 143.) Rosenthal's statement in "Yodea' Sefer," No. 1249, that the haskamah in "Sefer ha-Mekaḥ weha-Mimkar," is the first Approbation, as well as the suppositions of Perles, "Beiträge zur Gesch. der Hebr. und Aram. Studien," p. 202, note 1, and Kaufmann, in "Jew. Quart. Rev." x. 383, "that Elijah Levita's 'Baḥur,' the first edition of which appeared at Rome in 1518, contained the first approbation to be found in Jewish books," is therefore shown to be erroneous.

These approbations very soon attained considerable importance in the internal relations of the Jews; for they not only served to lay stress upon the excellencies of the works to which they referred, but were also the only protection against piracy 2 which the Jewish printers of that age possessed. They thus came to be, in the second place, a species of privilege.

(2) Privilege: Of this class is the haskamah in Elijah Levita's "Baḥur," ed. Rome, 1518, which Perles (*l.c.*) has reprinted. "It commences with an appreciation of the value of these books, dwells on the expense incurred in the printing, and then threatens with excommunication any one who should dare to reprint them within the next ten years." From this time the threat of excommunication became a standing formula in the haskamot furnished by reputable rabbis to literary productions. They strove to secure to the author or publisher all his rights in the book, under penalty of either the "greater" or "lesser" excommunication, for a term of five, ten, or fifteen years.

(3) License: Approbations of this class have their origin in the censorship. The outbreaks of persecution that arose in Venice in the middle of the sixteenth century, and were directed against the Talmud and other Jewish books, necessitated a censorship, which occupied itself not only with manuscripts and books about to be printed for the first time, but also with books which had already been printed and published. It was in the interest of the Jews themselves to remove all such anti-Christian expressions as might fan into flame the continuously glowing ashes of bigotry. Pope Julius III. decreed (Aug. 12, 1553), at the suggestion of the inquisitor-general, the confiscation and burning of all copies of the Talmud belonging to Jews. On the first day of the New-Year festival 5314, in order that the sorrow for their holy books might be made the keener, these autos da fé of the books began (Perles, p. 221, note 1; Steinschneider, in Ersch and Gruber, "Allg. Encykl. p. 30; Zunz, "S. P.," p. 336; Grätz, "Gesch. der Juden," ix. 336). On June 21, 1554 (Tammuz 21, 5314, as may be calculated from the Hebrew chronogram ואל שדי יתן לכם רחמים), a convention of Italian rabbis was held at Ferrara, presided over by R. Meïr Katzenellenbogen of Padua. They resolved, among other matters, that thereafter no Hebrew book, not then printed, should be published without the written approval of three rabbis and the president of the congregation, and that all Jewish purchasers of books printed without such Approbation should be liable to a fine of 25 gold scudi ($24.25), which was to be turned into the Jewish poor-box. (These resolutions, accompanied by notes by Levi and Halberstamm, were published in Brody in 1879 as a reprint from the journal "Ibri Anokhi." They were also published in "Pahad Yitzḥak," p. 158, Berlin, 1888, edited by the Mekize Nirdamim Society.) From this period the congregational authorities and rabbis were invested with the power to grant and to refuse permission to print in the chief cities where publishing-houses existed (Steinschneider, *l.c.* p. 30; Popper "Censorship of Hebrew Books," pp. 94 *et seq.*).

Publication Without Approbation Forbidden.

Paragraph 12 of the resolutions of the Frankfort Rabbinical Synod of 1603 prohibited the publication of any book in Basel or anywhere in Germany without permission of three rabbis (Horowitz, "Die Frankfurter Rabbinerversammlung vom Jahre 1603," Frankfort-on-the-Main, 1897; appended to the invitation issued by the Israel. Religionsschule). Paragraph 37 of the regulations of the Portuguese Talmud Torah community in Amsterdam reads: "No Jew shall print books in Amsterdam in a foreign or in the Hebrew language without permission of the 'Mahamad,' under penalty of the confiscation of the books" (Castro, "De Synagoge der Port. Israel. Gemeente te Amsterdam," appendix B, p. 40, The Hague, 1875). The manuscript, in Spanish, of these regulations is in the Rosenthal Library, Amsterdam. In the same way, several governments—for instance, in the case of books printed in Prague—decreed that the rabbinate of the country should be responsible through its Approbation for every Hebrew book published (Kaufmann, in "Jew. Quart. Rev." x. 384).

That the enemies of the Jews did not approve of the right to give or withhold haskamot thus conferred upon the rabbis and presidents of the congregations appears from the following passage in Schudt ("Jüd. Merkwürdigkeiten," iv. 206): "More harmful yet and more evil is it that the Jewish rabbis and presidents of their communities not only censor and approve the books printed or published for or by them, but also grant prohibitions preventing others from printing them, and place their haskamah or consent in front of the book; which certainly is a grievous and illegal encroachment upon the rights of the magistrates and the privileges of the sovereign." Wagenseil in his book "Prolegom. ad Tela Ignea Satani," p. 26, styles it sheer impudence on their part, and says, "It is an intolerable and shameful crime," attempting to show its unreasonableness, and the injury it works to the authorities, in most emphatic words.

Not Welcomed by the Jews.

In spite of all these regulations, the custom of asking for approbations from rabbis and congregational authorities did not at first secure much foothold among Jews, especially among the Jews of Italy. Regarded as a Christian custom, it was never welcomed. Thus, in spite of the solemn Ferrara resolutions, Shem-Ṭob b. Shem-Ṭob's "Sefer ha-Emunot", appeared in Ferrara itself in 1557 without any Approbation, and the *editio princeps* of Menahem Zion ben Meïr's commentary on the Pentateuch was published in 1559 by Vicenti Conti in Cremona, also without the requisite haskamah. But in the second half of the seventeenth century, owing to the excitement and tension induced by the appearance of the false Messiah, Shabbethai Ẓebi, there began to be quite a lively demand for approbations; and in the eighteenth century, with the exception of a few prayer-books and Judæo-German productions, there was scarcely a work published without a rabbinical haskamah. Faithful Jews would not read a book which lacked one. The fact that Moses Mendelssohn dared to publish his translation of the Pentateuch without a rabbinical Approbation appears to have been one of the reasons for its proscription by the rabbis in many places, and for its being publicly burned, as at Posen (Mendelssohn, "Schriften," vi. 447).

The examination of books submitted for Approbation was often a very superficial one. The bitter results of such carelessness are shown by the history of that sly rascal, Ḥayyun (see Grätz, "Gesch. der Juden," x. 315, and Kaufmann, in "Rev. Et. Juives," xxxvi. 256). Cautious rabbis, who looked with disfavor upon the popular mania for writing, avoided, as far as possible, issuing these licenses for new works. Thus in Poland the rabbis of "The Four Lands" agreed to grant them formally and only in exceptional cases, instead of giving them, as had hitherto been the case, at their casual meetings at fairs and annual markets, where large numbers of Jews came together (compare Steinschneider, in Ersch and Gruber, *l.c.* p. 31; and Dembitzer, "Abhandlung über die Synode der Vier Länder in Polen und Lithauen," Cracow, 1891; London, "Abne Zikkaron," in "Ha-Modia' la-Ḥodashim").

Of Historical Value.

Since approbations were frequently sought by traveling scholars, who depended for their livelihood upon the publication of their works, many a book is found to contain ten, twelve, and even more approbations by the various rabbis whom the author visited upon his travels. These haskamot, therefore, afford valuable contributions to the history of Jewish congregations and of particular rabbis. Many names of rabbis and presidents of the seventeenth century may be said to emerge from obscurity mainly through these printed approbations. Moritz Pinner was the first (Berlin, 1861) to register the names of signers of haskamot in his uncompleted catalogue of 389 manuscripts and publications. Zuckermann followed Pinner with his catalogue of the Seminary Library in Breslau (Breslau, 1870), giving the abodes as well as the names of signers. Meyer Roest, in his catalogue of the Rosenthal Library, sets down not only the names and abodes, but also the Hebrew day, month, and year of issue of the approbations, thus contributing a real service to Jewish literature. It is a pity that Samuel Wiener in his description of the Friedland Library, felt compelled to limit himself and did not follow Roest's example entirely. An index to approbations, which would be of great service to Jewish scholars, can be successfully accomplished only by the extension in this direction of Wiener's catalogue.

SPECIMEN OF A HASKAMAH (PERMIT OF THE RABBIS).

Whereas, there have appeared before us the wise, the perfect one,- etc., Isaac Gershon, and his worthy associate, Menahem Jacob Ashkenazi, and have testified that they have gone to much labor and trouble, have expended great sums, and have spared no expense, all in order that they may bring to light, in as beautiful and excellent an edition as possible, the secrets of a work of great worth, through which the public good will be advanced, viz., the book called "Sefer Bedeḳ ha-Bayit," by that sage, that wonder of his generation, our master and teacher, Joseph Caro of blessed memory;

And whereas, the work is to be completed, as a service to God, with the utmost beauty and perfection;

And whereas, they fear lest they sow and another reap, doing all their work in vain, and lest they make all their expenditures only "to leave to others their wealth";

Therefore they have sought and have been granted aid from the city through the uttering of a ban, and the publishing of a rabbinic notice to the effect that no injury or harm shall come to them through any man.

And whereas, permission has likewise been granted them by the nobles, the Cattaveri (may their majesties be exalted!), that their desire and wish should be fulfilled;

Now, therefore, we decree, under threat of excommunication, ban, and anathema through all the curses written in the Bible, that no Israelite, man or woman, great or small, be he who he may, shall purpose to publish this work, or to aid any one else in publishing it, in this or any other city within ten years, except it be by the will and permission of the associates above mentioned;

And let it be likewise understood that by this decree no Israelite is allowed to receive any copy of the book mentioned from any man, Jew or Christian, be he who he may, through any manner of deceit, trickery, or deception, but only from the above-mentioned Menahem Jacob Ashkenazi. For thus it is desired by the scholar, etc., mentioned above, that all copies of the above-mentioned book shall be published and sold by Menahem Jacob.

Upon any one who may transgress against this our decree—may there come against him "serpents for whose bite there is no charm," and may he be infected "with the bitter venom of asps"; may God not grant peace to him, etc.

But he that obeys—may he dwell in safety and peace like the green olive-tree and rest at night under the shadow of the Almighty; may all that he attempts prosper; may the early rain shower with blessings his people and the sheep of his pasture.

"And ye who have clung to the Lord your God are all of you alive this day."

Thus sayeth ZION SARPHATI,
and thus sayeth LEB SARVIL,
BARUCH BEN SAMUEL.

On the 17th day of Nisan, 1600, I published this ban, by command of the associates mentioned above, in every synagogue in the community of Venice.

ELIEZER LEVI,
Beadle of the Community.

G. J. M. H.

APT (אפט): A small town, not far from Avignon, in the department of Vaucluse, France. In the Middle Ages it was inhabited by Jews, who had a separate quarter assigned to them. About the end of the thirteenth century the poet ISAAC BEN ABRAHAM GORNI visited Apt and wrote afterward a poem in honor of its Jewish community, which had given him a very hearty welcome. In the responsa of Solomon ben Adret several Jews of Apt are mentioned. In the Bodleian manuscript No. 2550 there is found a correspondence with a certain R. Samuel ben Mordecai (Neubauer, in "Rev. Et. Juives," xii. 87). In the British Museum manuscript, add. 22,089, there occurs a letter signed by Massif Jacob of Lunel, Durant del Portal, Nathan Vidal Bedersi, Meïr ben Abba Mari, and "us, some of the other members of the community of Apt." A Don Massif Jacob is signatory to another responsum, dated 1340.

Apt being a monosyllabic word, the common noun עיר ("town") was sometimes prefixed to it, thus forming the compound word עיראפט ("Aptville").

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G.

APTROD, DAVID. See ABTERODE.

APULIA: A district of southern Italy, the limits of which have varied. It is usually regarded as the region bounded by the Frentani on the north, Samnium on the west, Calabria and Lucania on the south, and the Adriatic on the east. Apulia is now one of the poorest provinces of Italy, but in the Middle Ages, by reason of its several excellent seaports, it was of considerable commercial importance. This probably accounts for its early attractiveness to Jewish immigrants; for in northern Italy commerce had been monopolized by a number of native Christian families. It is impossible to determine the exact date of the settlement of Jews in Apulia, though it must have been early. In Pozzuoli, in the neighboring province of Naples, which was the chief Italian seaport for Oriental commerce, there were Jewish inhabitants about the year 4 B.C., directly after the death of Herod (Josephus, "Ant." xvii. 12, § 1; "B. J." ii. 7, § 1). For such an early arrival of Jews in other parts of southern Italy all positive proof is lacking. On the death of Theodosius I., and the division of the Roman empire, in the year 395, Apulia was allotted to Honorius, the emperor of the West. In his days the Jewish population in Apulia and its adjunct Calabria must already have been considerable, for he abolished in those provinces the curial freedom of the Jews and interdicted the exportation of the patriarchal taxes; and, besides this, he complained in one of his edicts (of the year 398) that in numerous cities of Apulia and Calabria the communal offices could not be regularly filled, because of the refusal of the Jewish population to accept them—an attitude toward government appointments characteristic of the medieval Jews.

Early Settlement of Jews.

The catacombs of Venosa, in Apulia, the birthplace of Horace, have yielded to recent excavators a great deal of epigraphic material, consisting of inscriptions in Greek, Latin, and Hebrew, dating, according to the conclusions of Mommsen, from the sixth century. Seven Hebrew epitaphs of the ninth century, likewise, have been unearthed at Venosa, and their contents indicate the existence of a flourishing communal life among the contemporary Jews of Apulia, seeing that in one of them a certain R. Nathan b. Ephraim is eulogized as "an honored man, master of wisdom, chief of an academy, and leader of his generation" (Ascoli, "Iscrizione," p. 71).

The commencement of the settlement of Jews in Apulia is surrounded by legends. Yosippon, for example, traces them back to the five thousand captives transplanted by Titus from Palestine to Taranto, Otranto, and similar places. The most important contribution, however, to the early annals of the Apulian Jews has been obtained in recent years from the unique "Chronicle" of Ahimaaz ben Paltiel. The attention of Ahimaaz, as regards Apulia, was almost entirely confined to the community of Oria, to which his family had belonged, and the members of which he also regarded as the descendants of the captives of Titus. It was in Oria that the patriarch of the family, Amittai, became known about the middle of the ninth century, both as scholar and liturgical poet. In the age of his two sons, Shephatiah and Hananeel, the former of whom became particularly distinguished for his literary and communal activity, there appeared on the scene of Italian Jewish life the figure of Aaron the Babylonian. Under his influence the academies of Oria are alleged to have sprouted forth in unprecedented vitality, and the various branches of Jewish law and life to have burst into new activity.

"Chronicle" of Ahimaaz.

Eastern scholars probably were in the habit of visiting the flourishing communities of the Occident for the purpose of transplanting thither the traditions of scholarship and religion. Such a scholar is reported by Ahimaaz to have come to Venosa. He made it his practise to deliver public lectures every Sabbath, basing his expositions on the Midrashic interpretations of the weekly Scriptural sections. His lectures were given in Hebrew probably, as the services of an interpreter were needed to render them intelligible to the audience.

Thaumaturgy and Poetry.

Poetic and thaumaturgic talents were the favorite attributes bestowed by tradition on the Jews of medieval Apulia. Both are ascribed by Ahimaaz in a great measure to R. Shephatiah b. Amittai; whom ill-informed commentators had regarded as one of the captives of Titus and one of the authors of "We-hu Raḥum," a liturgic piece, but who probably flourished in the second half of the ninth century in Oria. According to the testimony of Ahimaaz, it was Shephatiah's argumentative ability and miracle-working power that had saved the Jews of Oria from a serious religious persecution.

Synchronously with this persecution occurred a disastrous Arabian invasion of Calabria and Apulia. In the year 872 Saudan, an Arabian conqueror, entered Bari, where he usurped the government and established a court, in which, as legend has it, Aaron the Babylonian was accorded boundless honors as counselor and oracle just prior to his departure for the East. From Bari, Saudan advanced upon Oria, to which he made the proposal of a siegeless settlement on condition of a certain voluntary tribute from the population. Here, again, Shephatiah, whom legend presents as the disciple of the wondrous Aaron, and who probably was familiar with the Arabic language, was delegated to negotiate with the invader. The Saracen terror, however, was frustrated by the confederacy of the emperor Basil I. with Louis II., the emperor of Germany.

That the conversion of the Jews was a prevalent ambition in Apulia in that age, is inferred, further, from what Ahimaaz records regarding Hananeel, the younger brother of Shephatiah. He says that Hananeel, too, was a noted miracle-worker and liturgical poet; that the archbishop of Oria summoned him to his palace on one occasion, and forced him into a religious dispute, in the course of which the archbishop impeached the correctness of the Jewish calendar with a view of inducing him to accept Christianity.

Astrology.

Astrology, also, was cultivated in Apulia. Paltiel, the son of Cassia—the great-granddaughter of Hananeel b. Amittai—owing to his distinction in astrology, became the intimate friend and counselor of the calif Abu Tamim Maad (called Muizz lidin-Allah or Al-muizz), the conqueror of Egypt and builder of Cairo. The friendship between the two, according to Ahimaaz, had begun in Italy on the occasion of one of the Apulian invasions led by Almuizz when Oria was besieged and taken. This emigrant from Apulia had certainly achieved communal distinction among the Jews of Egypt in the second half of the tenth century, since the title of "Naggid" is mentioned in connection with his name.

A cousin of Paltiel, Samuel b. Hananeel (died 1008), settled in Capua, where both he and his son Paltiel (988-1048) attained prominence as communal benefactors and leaders. It was Ahimaaz, the son of the latter, born in 1017, who not only returned to the ancestral dwelling-place in Oria, but also left a number of liturgic pieces, and rescued from oblivion the memory of his ancestors. His "Chronicle" mentioned above, being one of the very few literary monuments of that period, is of assistance in forming an idea of the literary fashions and influences of his age. Of course, the influence of the Apulian vernacular shows itself in many peculiarities of expression characteristic of the "Chronicle."

Shabbethai Donnolo.

Even prior to the discovery of the "Chronicle" of Ahimaaz, however, Apulia had the distinction of being considered the birthplace of the first Jewish scholar in Europe whose name had been inscribed in the history of literature, Shabbethai Donnolo. This noted physician and astronomer was born at Oria, in the district of Otranto, in the year 913. When he was twelve years old (925) an army of Fatimite Mohammedans, led by Ja'far ibn Ubaid, again invaded Calabria and Apulia, on which occasion, according to Donnolo's autobiographic note, the city of Oria was sacked, "ten wise and pious rabbis," whose names are given, and numerous other Jews, were killed, while a multitude of survivors, including himself, were taken captive. One of the victims was Ḥasadiah b. Hananeel, nephew of Shephatiah b. Amittai, to whom Donnolo refers as a relation of his grandfather ("Ḥakmoni," ed. Castelli, Hebr. part, p. 3). Several details of Donnolo's life throw light on the condition of Jewish culture in his time and country. Donnolo, for example, like his contemporary Paltiel, had become a devotee of astrology; but in all the surrounding provinces not a single Jewish scholar could be found able to interpret the astrological writings which avowedly had been copied by him from ancient Jewish works. It is interesting, however, to note that Donnolo had no hesitancy in seeking the instruction of Christian masters in matters of which the Jews were ignorant. This circumstance attests the early origin of that intimacy of relations for which Jewish and Christian scholars have been noted in Italy, and their frequent interchange of thought.

Intellectual Relations with Christians.

Donnolo, besides being private physician to the viceroy of southern Italy, was intimately acquainted with Nilus the Younger, the abbot of Rossana and Grotta Ferrata, to whom, on a certain occasion, he appears to have introduced another Jewish scholar. The latter attempted to draw the abbot into a religious controversy, which was, however, adroitly evaded by him. It is one of the first discussions of this character recorded in the European history of the Jews; and its significance lies in the aggressive part taken in it by the Jew, in contradistinction to the one into which, as stated above, Hananeel had been forced. Donnolo's allegorical method of exegesis adopted in his commentary on the mystic "Sefer Yeẓirah" (Book of Creation), as well as his knowledge of the Greek language displayed in it, also testifies to his intercourse with Christian scholars, among whom allegorism was highly popular, and whose spoken language, according to Mommsen, was very closely related to the Greek.

That there was an abundance of Jewish scholars in Apulia toward the end of the tenth century (according to Grätz, but in 750 according to Ibn Daud) is learned, furthermore, from a well-known legend alluding to that age. Four rabbis, as stated by Ibn Daud ("Sefer ha-Ḳabbalah," ed. Neubauer, in "Medieval Jew. Chronicles," i. 67 *et seq.*), were on a sea-voyage from Bari to Sebasteia, when their ship was overtaken by an Andalusian pirate (the admiral Ibn Romahis), and the scholars were made captive, the latter being in the end sold in several cities of Africa and Spain, where each rabbi ultimately became the founder of a Talmudic academy. The real origin and purpose of these traveling rabbis have been variously interpreted, but the historicity of the incident narrated by Ibn Daud can scarcely be doubted. The legend points distinctly to the fact that toward the end of the tenth (?) century certain rabbis emigrated from southern Italy and established schools in various Jewish communities in Africa and Spain (compare Hushiel b. Elhanan).

Centers of Learning.

Bari was particularly popular as a center of Jewish learning, as is witnessed by the fact that in the eleventh century, R. Nathan b. Jehiel, the author of the "'Aruk," made a pilgrimage thither to hear the lectures of R. Moses Kalfo (compare Kohut, "Aruch Completum," Introduction, p. 15), and that in the twelfth century the religious authority of the Apulian rabbis had been so firmly established even abroad, that in France the proverb came into vogue, in allusion to Isa. ii. 3: "Out of Bari goeth forth the law, and the word of God from Otranto" (Jacob Tam, "Sefer ha-Yashar," 74*a*). Benjamin of Tudela, who in the latter part of the same century traveled through Apulia, found flourishing Jewish communities throughout the province, Trani possessing 200, Taranto 300, and Otranto 500 Jewish families, while in the port of Brindisi ten Jews were engaged in the trade of dyeing.

During the renaissance of Talmudic learning in the thirteenth century, Apulia still had the good fortune of bringing forth one of the most noted Jewish savants of the age, in the person of R. Isaiah b. Mali di Trani, who not only became one of the most prolific and weighty rabbis of the Middle Ages, but also maintained the Italian tradition of friendly intercourse with Christian scholars, in favor of whose astronomic learning he at times even made bold to discard traditional rabbinic views. Di Trani's family produced several other noted men, among whom Isaiah's grandson and namesake attained to considerable distinction. Moses di Trani, in the sixteenth century, was one of the most distinguished disciples of Jacob Berab.

Alleged Wholesale Conversion.

Fra Giordano da Rivalto, in one of his sermons preached in the year 1304, alludes to a general conversion of Apulian Jews that, it was alleged, had taken place about the year 1290, in consequence of a ritual murder with the commission of which they had been charged. The king, Charles I. (1284–1309), is alleged to have left them the choice between baptism and death, whereupon, it is said, about eight thousand embraced Christianity, while the rest fled from the country. The proportion of truth in this statement is not ascertainable. Güdemann denies the assertion altogether on the ground of the friendly disposition toward the Jews manifested by Charles I., though he admits that, in the year 1302, certain property in Trani that had formerly been used as a Jewish cemetery was usurped by the Dominican Order, and that about that time several Jewish synagogues in the same city were converted into churches. Certain, however, it is that in the thirteenth and fourteenth centuries there were Jewish inhabitants in Trani as well as in the rest of Apulia; wherefore Giordano's statement concerning their wholesale apostasy or emigration must be regarded at least as exaggerated, unless, indeed, under improved circumstances, a return of the Jews had occurred.

In the sermons of another preacher from southern Italy, Roberto da Lecce, who flourished in the first half of the fifteenth century, there are allusions to friendly relations between Jews and Christians. That Apulia, however, had gradually lost its prominence as a center of Jewish learning, can not be gainsaid. In the early part of the sixteenth century, for example, there was in Constantinople a whole congregation consisting of Apulian immigrants, who exhibited, however, little of the Italian enlightenment, in that they were the leaders in an abortive attempt to exclude the children of the Karaites from the Rabbinite schools, and to build up a wall of separation between the two Jewish sects—a stroke of fanaticism thwarted by R. **Elias Mizrahi** (compare **Italy**).

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G. H. G. E.

AQUEDUCTS IN PALESTINE: Palestine, in contradistinction to Egypt, was a land of natural waters rather than of irrigation (Deut. xi. 10, 11), and there can be little doubt that the aqueducts, like the roads of the country, were constructed mainly by the Romans after the fall of Jerusalem. In four instances, however—at Tyre, Jericho, Cæsarea, and Jerusalem—earlier aqueducts seem to have been constructed to increase and improve the water-supply of the cities, and, in the case of Jericho, to extend the cultivation of the palm-groves.

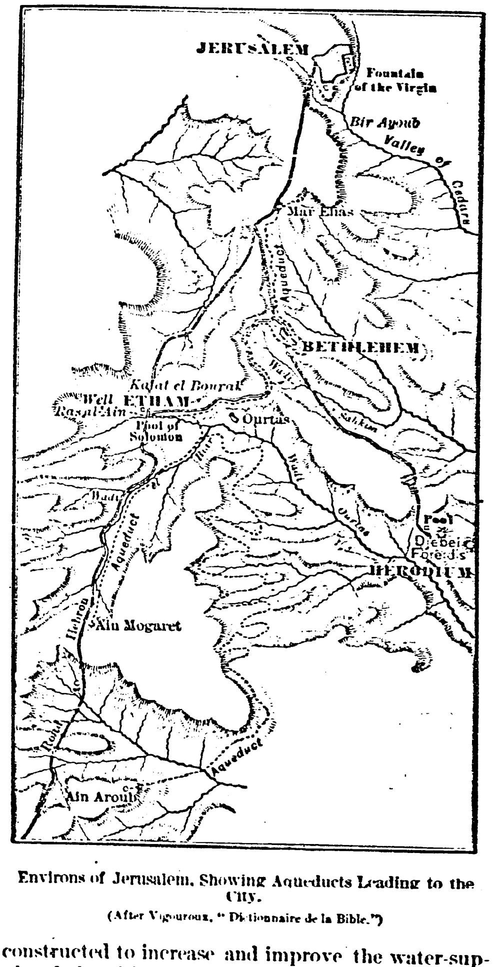
JERUSALEM
Fountain of the Virgin
Bir Ayoub
Valley of Cedars
Mar Elias
BETHLEHEM
Kalat el Bourak
Well ETHAM
Ras el-Ain
Pool of Solomon
Ourtas
Aqueduct
Pool
Djebel Foredis
HERODIUM
Ain Mogaret
Hebron
Aqueduct
Ain Arouh

Environs of Jerusalem, Showing Aqueducts Leading to the City.
(After Vigouroux, "Dictionnaire de la Bible.")

Remains of Stone Aqueduct at Tyre.

Tyre is mentioned ("Travels of a Mohar"), even in the times of Rameses II., as an island city to which water was brought in boats. Shalmaneser IV. (II Kings xvii. 3–5) is said by Menander (Josephus, "Ant." ix. 14, § 2) to have cut off the water-supply of Tyre, which was brought near the island from the fine spring of Ras-al-'Ain (Palæ Tyrus), on the mainland to the south. The remains of an aqueduct, nearly four English miles in length, are still found leading from masonry reservoirs that dam up the springs to a height of eighty feet above sea level. Most of this work is of Roman masonry; but in one part of the course of the aqueduct there are "false" arches, which appear to represent an older structure. Similar false arches are found in Phenician buildings (with stones marked with Phenician letters) at Eryx, and this seems to indicate the existence of an aqueduct at Tyre, which may date from the age of the Assyrian king who began the siege of Samaria in the time of Ahaz of Judah.

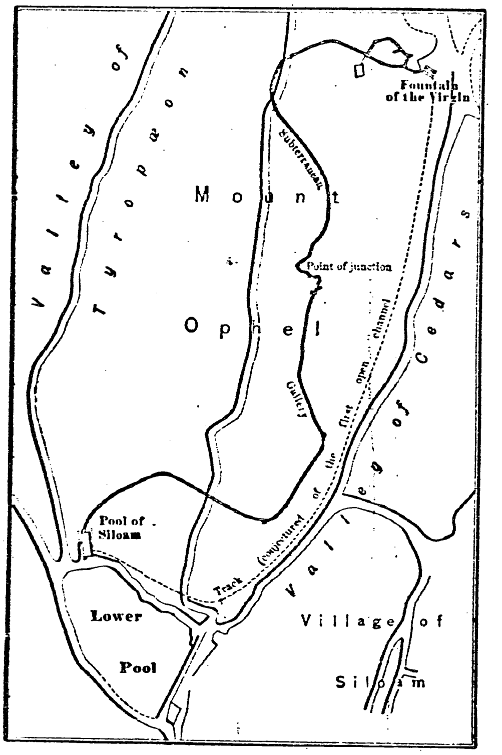
Valley of Tyropœon
Mount
Ophel
Fountain of the Virgin
Subterranean
Point of junction
Gallery
Track (conjectured) of the first open channel
Valley of Cedars
Pool of Siloam
Lower Pool
Village of Siloam

Track of the Siloam Aqueduct.
(After Vigouroux, "Dictionnaire de la Bible.")

The aqueducts of Jericho are channels cut in the rock, and sometimes carried on rubble masonry, at the foot of the mountains, southward from the spring of Docus ('Ain Duk) to the site of the city as it existed in the time of Herod, near the main road from Jerusalem, where it reaches the Jordan plain. About four miles further north there is another system of channels, carrying water from the springs at the foot of the mountains eastward into the Jordan plain, with branches which appear clearly to have been intended for irrigation. This answers to the system mentioned by Josephus ("Ant." xvii. 13, § 1), near the village of Neara (the ancient Naarath, Josh. xvi. 7), which was constructed by Archelaus to water his palm-groves, for Eusebius (in the "Onomasticon") places Neara five Roman miles north of Jericho.

Remains in Cæsarea of Two Aqueducts.

Cæsarea, the capital of Palestine under Herod the Great, was built on the seashore north of Joppa, on a site which had no good water-supply. It is, therefore, probable that aqueducts were built when the city was first founded. The two that are still traceable have a length of about four miles to the north, and conduct water from the spring of Mamas (an ancient "Maiuma," or place of water), near the Crocodile river. They are on different levels, and run on arches, which appear to be Roman work, across the swamps near the river. The low-level aqueduct is tunneled through the low sandy cliffs further south, and rock-cut well-staircases lead down to the channel at intervals. These aqueducts may have been repaired or rebuilt in the later Roman age, but the original rock channel is probably as old as the time of Herod.

The Aqueducts of Jerusalem.

At Jerusalem there were several aqueducts in the time of Herod, but perhaps the oldest was that to the west of the city. The "conduit of the upper pool, in the highway of the fuller's field" (II Kings xviii. 17) was the place where the Assyrians appeared before Jerusalem; and the camp of the Assyrians, according to Josephus ("B. J." v. 7, § 2), was to the northwest of Jerusalem, from which direction they would naturally approach, coming, as they did, from the plains. An aqueduct led later to the tower Hippicus on the west (Josephus, *ibid.*), and still leads from the Birket Mamilla, outside the city on this side, to the great interior rock-cut pool now known as "Ḥammâm el Batrak" (The Patriarch's Pool), which answers to the Amygdalon pool of Josephus ("B. J." v. 7, § 2; xi. 4) or "Pool of the Tower" (Ha-Migdalon).

As Jerusalem was naturally deficient in water-supply, it is probable that this large reservoir dated from the earliest times, and was fed through the aqueduct that collected the rain-water from the rocky ground west of the town. The pool of Gihon (I Kings i. 33, 38) rose in a cavern, partly natural, but enlarged artificially, on the west side of the Kidron, south of the Temple. The stream thence appears to have flowed at first down the Kidron valley; and the periodical overflow (due to a natural siphon in the rock) was a remarkable feature of this supply. Hezekiah is believed to have dammed up the waters, and to have cut the famous Siloam aqueduct through the Ophel hill, southward to the new pool of Siloam (II Chron. xxxii. 30). This channel, which is nearly a third of a mile (1,757 feet) in length, although the air-line between the points of beginning and ending is only 1,104 feet, gives clear evidence of the Hebrew engineering methods of Hezekiah's age; and the ancient rock inscription (see Siloam Inscription), on the east wall of the tunnel near its mouth, gives us an account of the method of excavation. Its height is very irregular, being about 16 feet at its southern exit, but only 3¾ feet at several points in its interior.

The Siloam Tunnel-Aqueduct.

The upper cave pool had, at its farthest recess, a staircase cut in rock leading up within the city near the "water-gate" (Neh. iii. 26). The tunnel was begun at the foot of these steps, and another tunnel was driven northward to meet it from Siloam. The excavators appear to have worked without instruments capable of keeping the direction straight, or perhaps they followed some softer vein of the rock. They are said, in the text, to have heard the sound of the picks of their fellows, and to have worked toward each other until they met, not exactly in a line. The point of junction is still marked by a sharp turn at right angles in the tunnel, the two channels having been about a yard apart—center to center of excavation. The tunnel is much more lofty at its mouth than elsewhere, and is very narrow in the middle, where it is now much silted up, and nearly impassable for a full-grown man. It was probably found that the lower end of the tunnel, when cut through, was not low enough to allow the water to flow into the pool; and the height of the excavation was due probably to subsequent lowering of the floor at this point. There is only one shaft leading from the surface of the hill, and in another part a sort of standing-place is formed by a recess in the roof; but throughout the greater part of the work the excavators must have labored on their knees, or even while lying flat. The whole of the work suggests very primitive methods, and it was probably carried out in a hurry on account of the threatened Assyrian invasion. The Siloam pool was outside the walls (Josephus, "Ant." vii. 14, § 5; "B. J." v. 9, § 4), but lay in a reentering angle, well within bow-shot. The water-supply was thus controlled by the garrison instead of running to waste in the valley. Similar cave springs, with rock stairs to the interior of the fortress, are found at Gibeon and elsewhere in Palestine, but the Siloam tunnel is the most important instance known of Hebrew engineering.

Other Aqueducts: Solomon's Pools.

Another short aqueduct, with a system of converging channels, gathered the rain-water north of the city, and brought it to the ditch of Antonia, and, through a lofty rock-cut passage, to the interior of the Temple. On the south were two other aqueducts, which appear to have been made by Pontius Pilate, the procurator (Josephus, "Ant." xviii. 3, § 2). One of them led from Etam ('Ain 'Atân), and from the three Roman reservoirs called "Solomon's Pools" (see Yoma 31*a*; Josephus, "Ant." viii. 7, § 3), to the city, probably entering near Hippicus. The second channel ran from these reservoirs along the south slopes to the Temple. The direct distance was about seven English miles. The water was conveyed in stone pipes laid in cement in parts where the channel is not rock-cut. The reservoirs were supplied from springs thirteen miles south of the city by another aqueduct; and the windings along the hillsides give a total length of forty-one miles from the head spring, 'Ain Kuei-Ẓiba.

These instances will suffice to show that, although the art of building aqueducts was introduced into Palestine by the Romans chiefly, yet the rock tunnels, providing water for cities, were, in some cases, constructed in the time of the Hebrew kings.

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G. C. R. C.

AQUILA (Ἀκύλας, עקילס): Translator of the canonical Scriptures from Hebrew into Greek. He was by birth a Gentile from Pontus, and is said by Epiphanius to have been a connection by marriage of the emperor Hadrian and to have been appointed by him about the year 128 to an office concerned with the rebuilding of Jerusalem as "Ælia Capitolina." At some unknown age he joined the Christians, but afterward left them and became a proselyte to Judaism. According to Jerome he was a disciple of Rabbi Akiba. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer ben Hyrcanus and Joshua ben Hananiah. It is certain, however, that Aquila's translation had appeared before the publication of Irenæus' "Adversus Hæreses"; *i.e.*, before 177.

The work seems to have been entirely successful as regards the purpose for which it was intended (Jerome speaks of a second edition which embodied corrections by the author), and it was read by the Greek-speaking Jews even in the time of Justinian (Novella, 146). It was used intelligently and respectfully by great Christian scholars like Origen and Jerome, while controversialists of less merit and learning, such as the author of the "Dialogue of Timothy and Aquila" (published in 1898 by F. C. Conybeare), found it worth their while to accuse Aquila of anti-Christian bias, and to remind their Jewish adversaries of the superior antiquity of the Septuagint. But no manuscript until quite recently was known to have survived, and our acquaintance with the work came from the scattered fragments of Origen's "Hexapla." The reason of this is to be found in the Mohammedan conquests; the need of a Greek version for Jews disappeared when Greek ceased to be the *lingua franca* of Egypt and the Levant.

Fragments in the "Hexapla."

The "Hexapla"—a colossal undertaking compiled by Origen (died about 254) with the object of correcting the text of the Septuagint—consisted of the Hebrew text of the Old Testament, the Hebrew text in Greek letters, the Septuagint itself as revised by Origen, and the Greek versions of Aquila, Symmachus, and Theodotion, all arranged in six parallel columns. With the exception of two recently discovered fragments of the Psalms, one coming from Milan, the other from Cairo,* the "Hexapla" itself is no longer extant, but a considerable number of extracts, including many readings from Aquila, are preserved in the form of marginal notes to certain manuscripts of the Septuagint. These have been carefully collected and edited in Field's great work ("Origenis Hexaplorum quæ Supersunt," Oxford, 1875), which still remains the chief source of information about Aquila's version.

Contrary to expectation, the readings of Aquila derived from the "Hexapla" can now be supplemented by fragmentary manuscripts of the translation itself. These were discovered in 1897, partly by F. C. Burkitt, among the mass of loose documents brought to Cambridge from the *geniza* of the Old Synagogue at Cairo through the enterprise of Dr. S. Schechter and Dr. C. Taylor, master of St. John's College, Cambridge. Three of the six leaves already found came from a codex of Kings (*i.e.*, they probably formed part of a codex of the Former Prophets), and three came from a codex of the Psalms. The portions preserved are I Kings xx. 7–17; II Kings xxiii. 11–27 (edited by F. C. Burkitt, 1897); Ps. xc. 17, ciii. 17 with some breaks (edited by Taylor, 1900). The numbering is that of the Hebrew Bible, not the Greek. The fragments do not bear the name of the translator, but the style of Aquila is too peculiar to be mistaken. The handwriting is a Greek uncial of the sixth century. Dr. Schechter assigns the later Hebrew writing to the eleventh century. All six leaves are palimpsests, and in places are somewhat difficult to decipher.

The special value of the Cairo manuscripts is that they permit a more just conception of the general effect of Aquila's version, where it agrees with the Septuagint as well as where it differs. It is now possible to study the rules of syntax followed by Aquila with far greater precision than before. At the same time the general result has been to confirm what the best authorities had already reported.

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect. Thus *καὶ* stands for ו in all its varied significations; and, as *καίγε* is used for גם, wherever וגם (*i.e.*, "and also") occurs, Aquila has *καὶ καίγε*. Similarly the preposition את means "with," and is translated by Aquila *σύν*.

Character of Aquila's Version.

Now את is also used before the object of the verb when the object is defined, an idiom rendered by Aquila, where possible, by the Greek article, so that *ὃς ἐξήμαρτεν τὸν Ἰσραήλ* stands for אשר החטיא את ישראל. But this can not be done where the Hebrew article and את stand together, or where the object is a detached pronoun. Aquila follows here Nahum of Gimzo and R. Akiba, who insisted on the importance of particles, especially את. In such cases he translates this את also by *σύν*; *e.g.*, *καὶ ἀνόητος οὐ συνήσει σὺν ταύτην* corresponds to וכסיל לא יבן את זאת (Ps. xcii. 7). Apparently *σὺν* is here meant for an adverb having the force of "therewith," or some such meaning, as it does not affect the case of the word that follows. Thus Aquila has *Ἐν κεφαλαίῳ ἔκτισεν ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν* (Gen. i. 1), but after a verb that naturally governs the dative one finds *καὶ ἐνετείλατο ὁ βασιλεὺς σὺν παντὶ τῷ λαῷ* (II Kings xxiii. 21). Other characteristic exam-

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* The Milan fragments, discovered by Dr. Mercati, are described by Ceriani in "Rendiconti del Real Istituto Lombardo di Scienze e Letteratura," 1896, series ii., vol. xxix. The Cairo fragment (now at Cambridge) was edited by Charles Taylor in 1901.

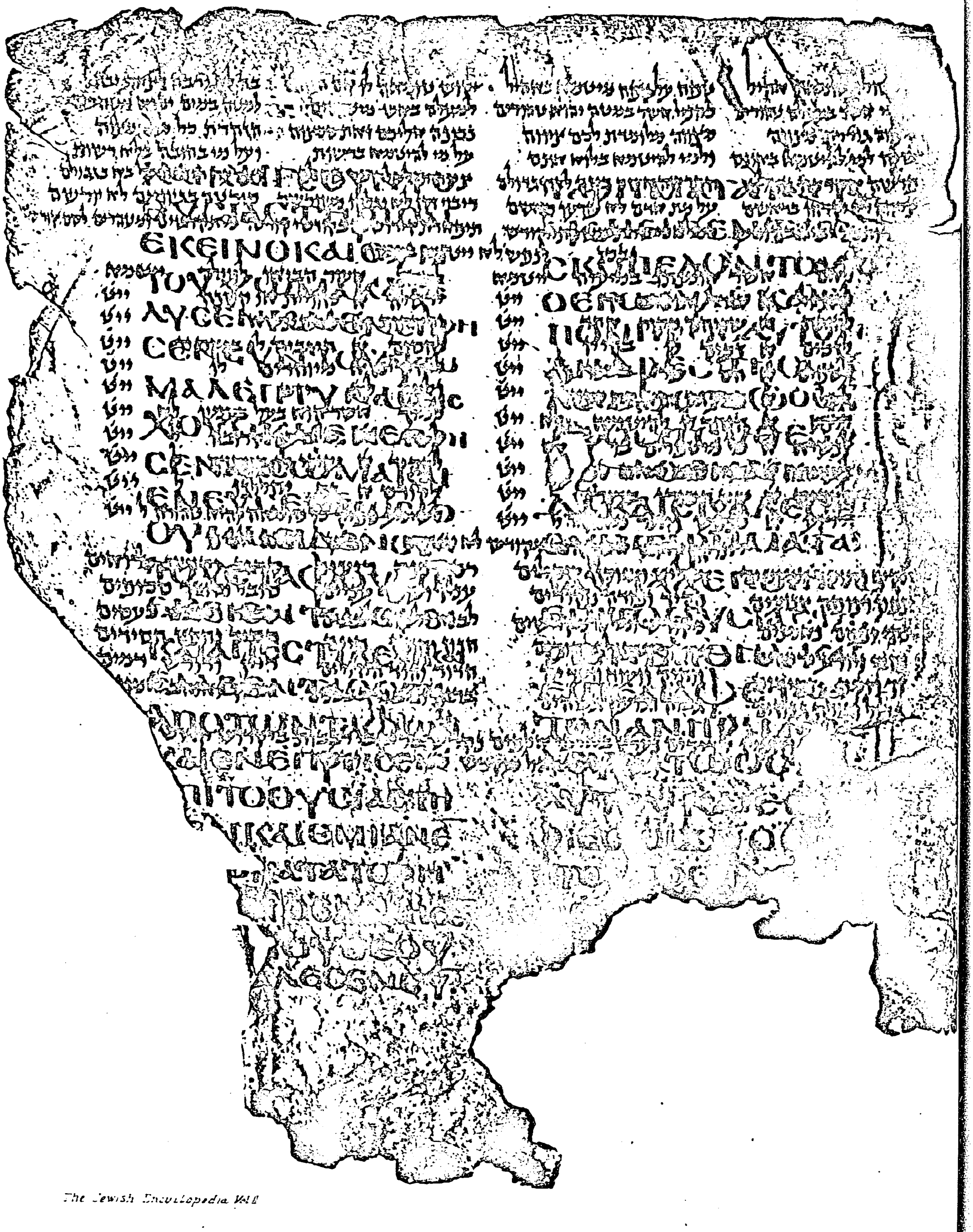

The Jewish Encyclopedia Vol II

FRAGMENT OF AQUILA'S GREEK TRANSLATION OF II KINGS (xxiii 15-19).

A Palimpsest with Hebrew written over the Greek, the Tetragrammaton is written in archaic Hebrew script

By permission of the Cambridge University Press ples of Aquila's methods are *τῷ λέγειν* for לאמר, and *εἰς πρόσωπα* for לפנים (Ps. cii. 26).*

The general effect of this pedantry may be seen from the following specimen (II Kings xxiii. 25):

Masoretic Text.	*Aquila.*
וכמהו לא היה לפניו מלך	*καὶ ὅμοιος αὐτῷ οὐκ ἐγενήθη εἰς πρόσωπον αὐτοῦ βασιλεὺς*
אשר שב אל יהוה בכל לבבו	*ὃς ἐπέστρεψεν πρὸς* 𐤄𐤅𐤄𐤉 *ἐν πάσῃ καρδίᾳ αὐτοῦ*
ובכל נפשו ובכל מאדו	*καὶ ἐν πάσῃ ψυχῇ αὐτοῦ καὶ ἐν πάσῃ σφοδρότητι*† *αὐτοῦ*
ככל תורת משה—	*κατὰ πάντα νόμον Μωσῆ*
ואחריו לא קם כמהו :	*καὶ μετ' αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ.*

In both the Cairo manuscripts the Tetragrammaton is not translated, but is transcribed in letters similar to those used in the Siloam inscription and on Jewish coins.‡ This quite unexpected feature is in full accord with the express statement of Origen, who says in his comments on Ps. ii. 2 (Benedictine ed; ii. 539 = Lommatzsch, xi. 36): "There is a certain word of four letters which is not pronounced by them [the Jews], which also was written on the gold breastplate of the high priest; but it is read as *Adonai*, not as it is really written in the four letters, while among Greeks it is pronounced *Κύριος* [the Lord]. And in the more accurate copies this Name stands written in Hebrew characters—not the modern Hebrew, but the ancient." There can be little doubt that by "the more accurate copies" Origen here refers to manuscripts of Aquila's translation.

Literal Transmitter.

It would be a mistake to put down the harshness of Aquila's translation to ignorance of Greek. He resorted to mere transliteration less than any other ancient translator, and had command of a large Greek vocabulary. Field (introduction, xxiii. *et seq.*) has collected a number of expressions that show Aquila's acquaintance with Homer and Herodotus. It was no doubt from classical Greek literature that Aquila borrowed the use of the enclitic *δε* to express the toneless ה of locality; for instance, *νότονδε* for הנגבה (Gen. xii. 9), *Ὠφειρδε* for אופירה (I Kings xxii. 49). The depth of his Hebrew knowledge is more open to question, if judged by modern standards. But it is the special merit of Aquila's renderings that they represent with great fidelity the state of Hebrew learning in his own day. "Aquila in a sense was not the sole and independent author of his version, its uncompromising literalism being the necessary outcome of his Jewish teacher's system of exegesis" (C. Taylor, in Burkitt's "Fragments of Aquila," p. vi.).

Illustrations of Aquila's dependence on Jewish tradition are to be found in the Ḳeri readings adopted by him; *e.g.*, בא גד for בגד, Gen. xxx. 11, and the euphemism in Isa. xxxvi. 12. The scrupulous exactness with which Aquila translates the particles is to be explained by his having been a disciple of Akiba, whose methods of exegesis was to lay great stress upon the meanings hidden in the lesser parts of speech. Instances are *ὡς κατέναντι αὐτοῦ* for כנגדו, Gen. ii. 18; and *ἀπὸ ἐγκάτων σου* for בקרבך, Deut. iv. 3. This scrupulosity may be contrasted with the Targumic freedom of Aquila's *ἠπληστεύσατό μοι* for אכלני, Jer. li. 34, where the metaphor that Nebuchadnezzar had "eaten" Jerusalem has been turned into prose.

Aquila as a Witness: 1. *Consonantal Text.*—The extreme literalness of Aquila's methods enables the reader to restore with confidence the Hebrew from which he translated. There are a few instances where he preserves old readings found also in the Septuagint; *e.g.*, אדום for ארם (Symmachus and Masoretic Text) in Ezek. xxvii. 16, and הוי for היו (Masoretic Text) in Zeph. iii. 18. But as a rule he supports the ordinary Masoretic Text; *e.g.*, *ἡ προσβόλωσις στόματα* in I Sam. xiii. 21 implies הפצירה פים as in the Masoretic Text, and *κατεφέρετο καὶ ἅρμα καὶ ἵππος* in Ps. lxxvi. 7 agrees with the Masoretic Text against the better reading נרדמו רֹכְבֵי סוס attested by the Septuagint. The numeration of the Psalms agrees with the Hebrew against the Greek; in this article, therefore, Aquila is uniformly quoted by the Hebrew reckonings.

Vocalization and Interpretation.

2. Aquila represents a period in Jewish exegesis anterior to the Masoretic vocalization. Here priority in time does not invariably mean superiority of reading: where it is a question of knowledge of Hebrew rather than of purity of transmitted text, the later scholars often do better than their predecessors. Thus Aquila can hardly have been right in connecting יתקלס in Hab. i. 10 with *κλέος*, or in taking וירץ in II Kings xxiii. 12 as the Hiphil of רוץ ("to run"). Aquila also has an unfortunate habit of dividing rare Hebrew words into their real or imagined component parts; *e.g.*, in Isa. xviii. 1 he renders צלצל ("a rustling") by *σκιὰ σκιά*, and in I Sam. vi. 8 for בארגז of the Masoretic Text he has *ἐν ὕφει κουρᾶς*, as if he had read בארג גז. On the other hand, there is much to be said for his division of לשמצה (Ex. xxxii. 25) into two words. לשם צוא ("for a name of filth") is read or implied by the Targum, by the Peshiṭta, and by Symmachus, as well as by Aquila (compare Isa. xxviii. 8, 13; xxx. 22). The Samaritan has לשמצו. In Deut. xxxiii. 2 Aquila has *πῦρ δόγμα* for אש דת.

It is interesting to note that Aquila does not agree with the Masoretic punctuation in pointing the names of heathen gods (*e.g.*, סכות and כיון, Amos v. 26) with the vowels of שִׁקּוּץ ("abomination").

Aquila's renderings of the Hebrew tenses are often most inadequate. It is only on grounds of imperfect knowledge that the aorists can be defended in passages like *καὶ ἐπιβλυσμὸς ἀνέβη ἐκ τῆς γῆς καὶ ἐπότισε πᾶν τὸ πρόσωπον τῆς χθονός* for ואד יעלה מן הארץ והשקה את כל פני האדמה in Gen. ii. 6. Examples of pedantic mistranslation such as this suggest that Old Hebrew was very imperfectly understood when Akiba revived philological study by his allegorizing exegesis of the particles.

The transliterations of Hebrew words into Greek letters are of some interest as showing the pronunciation current in Palestine about the middle of the second century. The most noticeable points are the complete disappearance of all four gutturals and the

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* It will be noted that Aquila uses the Greek article somewhat freely to express ל in cases where *εἰς* can not stand.

† A derivative of *σφόδρα*, "much," the regular rendering of the adverb מאד.

‡ See plate, left-hand column, three lines from bottom. It will be noticed that the same corrupt form is used both for *yod* and for *waw*, just as in the Hexaplar form ΠΙΠΙ, *i.e.*, יהוה, written in the *square* character.

Transliterations.

representation of צ (in the Cairo fragment of the Psalms) by τ; *e.g.*, τσιών for ציון. This feature reappears in the names of the Hebrew letters attached to the Book of Lamentations by the original scribe of "Cod. Vaticanus (B)." It may be conjectured that the scribe of the Vatican MS. took them through the "Hexapla" from Aquila's version. In some points Aquila agrees rather with the New Testament than with the older forms found in the Septuagint; *e.g.*, for בית אל he has Βηθήλ, not Βαιθήλ (compare Βηθανία in the New Testament). In Ezek. xxx. 17, where the Septuagint has Ἡλίου πόλεως, Aquila has Ὢν for אָוֶן, but Symmachus and Theodotion have Αὐν.

Aquila's translation occupied one of the columns of Origen's "Hexapla," and so was accessible to Christian scholars. Very considerable use of it was made by Jerome in preparing the Latin version now known as the Vulgate, though (as we might expect) the more pedantic features are dropped in borrowing. Thus in Ex. xxxii. 25 Jerome's *propter ignominiam sordis* comes from Aquila's εἰς ὄνομα ῥύπου (לשמצה), and for "Selah" in the Psalms his *semper* follows Aquila's ἀεί.

Original Text of the Septuagint.

More important for modern scholars is the use made of Aquila's version in Origen's revision of the Septuagint. The literary sources of the Latin Vulgate are merely a point of Biblical archeology, but the recovery of the original text of the Septuagint is the great practical task which now lies before the textual critic of the Old Testament. Recent investigation has made it clear that Origen's efforts to emend the Greek from the Hebrew were only too successful, and that every known text and recension of the Septuagint except the scanty fragments of the Old Latin have been influenced by the Hexaplar revision. One must learn how to detect Origen's hand and to collect and restore the original readings, before the Septuagint is in a fit state to be critically used in emending the Hebrew. The discussion of this subject belongs rather to the criticism of the "Hexapla" than to a separate article on Aquila. It will suffice here to point out that Aquila's version is one of the three sources by the aid of which the current texts of the Septuagint have been irregularly revised into conformity with a Hebrew text like that of our printed Bibles. For the association of the Targum of the Pentateuch with his name see ONKELOS. See also SEPTUAGINT.

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T. F. C. B.

——**In Rabbinical Literature:** "Aquila the Proselyte" (עקילס הגר) and his work are familiar to the Talmudic-Midrashic literature. While "the Seventy" and their production are almost completely ignored by rabbinical sources, Aquila is a favorite personage in Jewish tradition and legend. As historical, the following may be considered. "Aquila the Proselyte translated the Torah (that is, the whole of Scripture; compare Blau, "Zur Einleitung in die Heilige Schrift," pp. 16, 17) in the presence of R. Eliezer and R. Joshua, who praised him and said, in the words of Ps. xlv. 3 [A. V. 2], 'Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.'" This contains a play upon the Hebrew word "Yafyafita" (Thou art fairer) and the common designation of Greek as "the language of Japhet" (Yer. Meg. i. 71*c*). In another place similar mention is made that Aquila announced his translation of the word נחרפת in Lev. xix. 20 in the presence of R. Akiba (Yer. Ḳid. i. 59*a*). The parallel passage in the Babylonian Talmud to the first-cited passage (Meg. 3*a*) shows that by "translated in the presence of" is to be understood "under the guidance of"; consequently, Eliezer, Joshua, and Akiba must be regarded as the three authorities by whom Aquila governed himself. This agrees with what Jerome says (in his commentary on Isa. viii. 11); viz., that, according to Jewish tradition, Akiba was Aquila's teacher—a statement which was also borne out by the fact that Aquila carefully rendered the particle את every time by the Greek σύν, the hermeneutical system first closely carried out by Akiba, although not original with him (B. Ḳ. 41*b*). This would place Aquila's period at about 100-130, when the three tannaim in question flourished.

This accords with the date which Epiphanius ("De Ponderibus et Mensuris," chap. xiii.-xvi.; ed. Migne, ii. 259-264) gives when he places the composition of Aquila's translation in the twelfth year of Hadrian (129). A certain Aquila of Pontus is mentioned in a tannaite source (Sifra, Behar I. 1 [ed. Weiss, 106*b*; ed. Warsaw, 102*a*]). And, seeing that Irenæus (*l.c.* iii. 21) and Epiphanius (*l.c.*) agree that Aquila came from that place, it is quite probable that the reference is to the celebrated Aquila, although the usual epithet, "the Proselyte," is missing. Aquila of Pontus is mentioned three times in the New Testament (Acts xviii. 2; Rom. xvi. 3; II Tim. iv. 19), which is only a mere coincidence, as the name "Aquila" was no doubt quite common among the Jews, and a haggadist bearing it is mentioned in Gen. R. i. 12. Zunz, however, identifies the latter with the Bible translator. Friedmann's suggestion that in the Sifra passage a place in the Lebanon called "Pontus" is intended has been completely refuted by Rosenthal ("Monatsschrift," xli. 93).

Relation to Onkelos.

A more difficult question to answer is the relationship of Aquila to the "proselyte Onkelos," of whom the Babylonian Talmud and the Tosefta have much to relate. There is, of course, no doubt that these names have been repeatedly interchanged. The large majority of modern scholars consider the appellation "Targum of Onkelos," as applied to the Targum of the Pentateuch, as a confusion (originating among the Babylonians) of the current Aramaic version (attributed by them to Onkelos) with the Greek one of Aquila. But it will not do simply to transfer everything that is narrated of Onkelos to Aquila, seeing that in the Tosefta (see index to Zuckermandel's edition) mention is made of the relation of Onkelos to Gamaliel, who (if Gamaliel II. is meant) died shortly after the accession of Hadrian, while it is particularly with the relations between the pious proselyte and the emperor Hadrian that the Haggadah delights to deal. It is said that the emperor once asked the former to prove that the world depends, as the Jews maintain, upon spirit. In demonstration Aquila caused several camels to be brought and made them kneel and rise repeatedly before the emperor. He then had them choked, when, of course, they could not rise. "How can they rise?" the emperor asked. "They are choked." "But they only need a little air, a little spirit," was Aquila's reply, proving that life is not material (Yer. Hag. ii. V. beginning 77*a*; Tan., Bereshit, ed. Vienna, 3*b*).

Concerning Aquila's conversion to Judaism, legend has the following to say: Aquila was the son of Hadrian's sister. Always strongly inclined to Judaism, he yet feared to embrace it openly in the emperor's proximity. He, therefore, obtained permission from his uncle to undertake commercial journeys abroad, not so much for the sake of profit as in order to see men and countries, receiving from him the parting advice to invest in anything the value of which was temporarily depreciated, as in all probability it would rise again. Aquila went to Palestine, and devoted himself so strenuously to the study of the Torah that both R. Eliezer and R. Joshua noticed his worn appearance, and were surprised at the evident earnestness of the questions he put to them concerning Jewish law. On returning to Hadrian he confessed his zealous study of Israel's Torah and his adoption of the faith, surprising the emperor, however, by stating that this step had been taken upon his, the emperor's, advice. "For," said he, "I have found nothing so deeply neglected and held in such depreciation as the Law and Israel; but both, no doubt, will rise again as Isaiah has predicted" (Isa. xlix. 7, "Kings shall see and arise, princes also shall worship"). Upon Hadrian's inquiry why he embraced Judaism, Aquila replied that he desired very much to learn the Torah, and that he could not do this without entering the Abrahamic covenant: just as no soldier could draw his pay without bearing arms, no one could study the Torah thoroughly without obeying the Jewish laws (Tan., Mishpaṭim, V. ed. Buber, with a few variations, ii. 81, 82; Ex. R. xxx. 12). The last point of this legend is no doubt directed against Christianity, which acknowledges the Law, but refuses obedience to it, and is of all the more interest if taken in connection with Christian legends concerning Aquila. Epiphanius, for instance, relates that Aquila was by birth a Greek from Sinope in Pontus, and a relation (*πενθεριδής*) of Hadrian, who sent him, forty-seven years after the destruction of the Temple (that is 117, the year of Hadrian's accession) to Jerusalem to superintend the rebuilding of that city under the name of "Ælia Capitolina," where he became first a Christian and then a Jew (see AQUILA).

A reflection of the alleged adoption of Christianity by Aquila, as related by Epiphanius, may be discerned in the following legend of the Babylonian Talmud in reference to the proselyte Onkelos, nephew of Titus on his sister's side. According to this, Onkelos called up the shade of his uncle, then that of the prophet Balaam, and asked their counsel as to whether he should become a Jew. The former advised against it, as the Jews had so many laws and ceremonies; the latter, with characteristic spitefulness, replied in the words of Scripture, "Thou shalt not seek their peace nor their prosperity" (Deut. xxiii. 7 [A. V. 6]). He then conjured up the founder of the Church, who replied, "Seek their peace, seek not their harm; he who assails them touches the apple of God's eye." These words induced him to become a Jew (Giṭ. 56*b*, 57*a*). The founder of the Church (according to the Jewish legend) and the mother-church in Jerusalem (according to the Christian version) were the means of Aquila's becoming a Jew.

The traces of the legend concerning Flavius Clemens, current alike among Jews and Christians, seem to have exerted some influence upon this Onkelos-Aquila tradition; but Lagarde goes so far as to explain Sinope in Pontus as being "Sinuessa in Pontia," where Dimitilla, the wife of Flavius Clemens, lived in exile. Irenæus, who wrote before 177, states that Pontus was Aquila's home. It is very questionable whether the account of Aquila in the Clementine writings ("Recognitiones," vii. 32, 33)—an imperial prince who first embraced Judaism, and then, after all manner of vagaries, Christianity—was merely a Christian form of the Aquila legend, although Lagarde supports the assumption. The following Midrash deserves notice: Aquila is said to have asked R. Eliezer why, if circumcision were so important, it had not been included in the Ten Commandments (Pesiḳ. R. xxiii. 116*b* *et seq.*; Tan., Lek Leka, end; ed. Vienna, 20*b*, reads quite erroneously "Agrippa" in place of "Aquila"), a question frequently encountered in Christian polemic literature. That Aquila's conversion to Judaism was a gradual one appears from the question he addressed to Rabbi Eliezer: "Is the whole reward of a proselyte to consist in receiving food and raiment?" (see Deut. x. 18). The latter angrily answered that what had been sufficient for the patriarch Jacob (Gen. xxviii. 20) should be sufficient for Aquila. When Aquila put the same question to Rabbi Joshua, the latter reassured him by expounding "food and raiment" as meaning metaphorically "Torah and ṭallit." Had not Joshua been so gentle, the Midrash adds, Aquila would have forsaken Judaism (Eccl. R. to vii. 8; Gen. R. lxx. 5; Ex. R. xix. 4, abbreviated). The purport of this legend is to show that at the time Aquila had not been firmly convinced.

His Work.

His work is less familiar in Rabbinical Literature than his personality; for not more than a dozen quotations from his translation are mentioned. The following are interesting evidences of its general character. He translates שדי, the name of God, by *ἄξιος καὶ ἱκανός*, "worthy and competent," a haggadic etymology (see Gen. R. xlvi. 3; compare Hag. 12*a*). The Hebrew word הדר in Lev. xxiii. 40 he translates by *ὕδωρ* ("water"), thus securing a resemblance to the Hebrew original, and at the same time supporting the Halakah (Yer. Sukkah iii. 53*d*; for parallel passages, see Friedmann, p. 45; Krauss, p. 153). A haggadic interpretation, it seems, is at the bottom of his translation of רקמה in Ezek. xvi. 10 by אפקלטורין .פליקטא, probably corrupted from *φυλακτήριον* (phylacteries).

The Midrash expounds the words ואלבישך רקמה as meaning the heavenly adornments which Israel received from the angels at Mount Sinai, and which were designed as amulets (*φυλακτήριον*) against all evils (Pesiḳ. R. xxx. 154*a*, ed. Friedmann, who gives many parallel passages).

Aquila's theology is illustrated by his translation of פלמוני (Dan. viii. 13) as "the inward spirit," agreeing herewith partially with Polychronius, who also takes the word for the name of an angel (Theodoretus on the passage). But that this spirit meant Adam, as the Midrash further interprets Aquila (Gen. R. xxi. 1; rightly explained by Jastrow, "Dictionary," *s.v.* פנימי), is highly improbable; the reference is rather to Michael or Meṭaṭron, who stands in God's presence (compare Tan., ed. Buber, i. 17), like the later Hebrew שר הפנים.

Whether Greek words found in Talmud and Midrash, other than those specifically stated to have been introduced by Aquila, really originated with him, as Krauss maintains, is more than doubtful. In Palestine there was little demand for a Greek Bible, in Babylonia absolutely none at all. Therefore all Greek expressions found in Jewish writings must have emanated from popular usage and not from literary sources. See Flavius Clemens; Clementine Writings; Onkelos; Targum.

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L. G.

AQUILINO, RAFFAELE: Italian apostate who renounced his religion in 1545—eight years before the public burning of the Talmud in Rome (1553)—and who was one of those that denounced Hebrew books, as Steinschneider deduces from a dedicatory passage in Aquilino's "Trattato Pio." The historian Joseph ha-Kohen, in his "'Emeḳ ha-Baka" (transl. Wiener, p. 89), says that there were three of these apostates: Ananel di Foligno, Joseph Moro, and Solomon Romano. Joseph Moro was called Filippo, and Solomon Romano took the name of Giovanni Battista Romano Eliano. It may be conjectured that Aquilino was identical with the most wicked of the three, Ananel di Foligno. There has been ascribed to Aquilino a work (referred to above) entitled "Trattato Pio, nel quale si contengono Cinque Articoli pertinenti alla Fede Christiana, contro l'Hebraica Ostinazione, estratti dalle Sacrosante Antiche Scritture." This was twice printed at Pesaro—in 1571 and in 1581.

Aquilino seems also to have written a second anti-Jewish work, called "Magen David" (MS. Urbin. No. 1138 in the Vatican Library), which some have supposed to be identical with the book of Angelo Gabriele Anguisciola, entitled "Della Hebraica Medaglia detta Maghen David et Abraham," Pesaro, 1621. By a decree of the Roman Catholic Church, dated March 16, 1621, this book was placed in the Index. Steinschneider doubts the identity of the two works.

Bibliography: *Index Librorum Prohibitorum*, p. 11, Rome, 1786; Wolf, *Bibliotheca Hebræa*, iii. 997; Grätz, *Gesch. der Juden*, 3d ed., ix. 255-256; Vogelstein und Rieger, *Gesch. der Juden in Rom*, ii. 146; and especially Steinschneider, *Letteratura Antijudaica in Lingua Italiana*, in *Vessillo Israelitico*, 1881, pp. 231 *et seq.*

G. G. J.

AQUIN (called also **Aquinas** and **Aquino**), **LOUIS-HENRI D':** Writer and translator of the seventeenth century; son of Philippe d'Aquin. He was converted to Christianity at Aquino in the kingdom of Naples. He left many works relating to the Hebrew language and literature, among which were a translation into Latin of the commentary on the Book of Esther by R. Solomon ben Isaac, with extracts relating thereto from the Talmud and Yalḳuṭ (Paris, 1622), and a Latin translation of the first four chapters of Levi ben Gerson's commentary on the Book of Job (Paris, 1623).

Bibliography: Steinschneider, *Cat. Bodl.* col. 738.

G. S. K.

AQUIN, PHILIPPE D': Hebraist; born at Carpentras about 1578; died at Paris in 1650. Early in life he left his native town and went to Aquino, where he became converted to Christianity and changed his name Mordecai or Mardochée to Philippe d'Aquin. In 1610 he went to Paris, and was appointed by Louis XIII. professor of the Hebrew language. He is mentioned among the accusers in the proceedings for "the crime of Judaism," instituted in 1617 against Concini, Marquis d'Ancre, and his wife Leonora Galigai, in whose household he had occupied some subordinate position (Léon Kahn, "Les Juifs à Paris," p. 40). The following is a list of his works: (1) "Primigenæ Voces, seu Radices Breves Linguæ Sanctæ" (Paris, 1620). (2) "Pirḳe Aboth, Sententiæ Rabbinorum, Hebraice cum Latina Versione" (Paris, 1620); a Hebrew-Italian edition, under the title "Sentenze: Parabole di Rabbini. Tradotti da Philippo Daquin," appeared in the same year in Paris (see Steinschneider, "Monatsschrift," lxiii. 417), and was reprinted in Paris in 1629. (3) "Dissertation du Tabernacle et du Camp des Israélites" (Paris, 1623; 2d ed., 1624). (4) "Interpretatio Arboris Cabbalisticæ" (Paris, 1625). (5) "Beḥinat 'Olam (L'Examen du Monde)" of Yedaiah Bedersi, Hebrew and French (Paris, 1629). (6) "Ma'arik ha-Ma'areket, Dictionarium Hebraicum, Chaldaicum, Talmudico-Rabbinicum" (Paris, 1629). (7) "Ḳina, Lacrimæ in Obitum Cardinalis de Berulli," Hebrew and Latin (Paris, 1629). (8) "י"ג מדות, Veterum Rabbinorum in exponendo Pentateucho Modi tredecim" (Paris, 1620).

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G. S. K.

AQUINAS, THOMAS: Most eminent of the Christian theological philosophers of the Middle Ages; born 1227 at Aquino, kingdom of Naples; died 1274. Like his teacher Albertus Magnus, Thomas made philosophy his favorite study, and sought to harmonize it with religion. "All knowledge of principles, naturally possessed by us," he said, "comes from God, since God is the author of our nature. The divine wisdom possesses these principles in itself; therefore all that contradicts them is in contradiction to the divine wisdom and can not proceed from God" ("Contra Gentiles," i. 7).

Although, as a Dominican friar, Aquinas was not animated by kindly feelings toward the Jews (see Guttmann, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," pp. 3 *et seq.*; Geyraud, "L'Antisémitisme et St. Thomas d'Aquin," pp. 40 *et seq.*), he did not disdain to draw upon Jewish philosophical sources. His main work, "Summa Theologiæ," betrays a profound knowledge not only of the writings of Avicebron (Ibn Gabirol), whose name he mentions, but of all Jewish philosophical works then existing. His theodicy is modeled after that of the Jewish philosophers, and his arguments can easily be referred to Jewish sources. Thus he gives five proofs of the existence of God, three of which are directly taken from Jewish philosophers. The first runs as follows: "It is clear that there are in this world things which are moved. Now, every object which is moved receives that movement from another. If the motor is itself moved, there must be another motor moving it, and after that yet another, and so on. But it is impossible to go on indefinitely, for then there would be no first motor at all, and consequently no movement" ("Contra Gentiles," ii. 33). This proof is evidently taken from Maimonides, whose seventeenth proposition reads: "All that which is moved has necessarily a motor" ("Moreh," ii. 16).

Proofs of God's Existence.

Second proof: "We discern in all sensible things a certain chain of efficient causes. We find, however, nothing which is its own efficient cause, for that cause would then be anterior to itself. On the other side, it is impossible to ascend from cause to cause indefinitely in the series of efficient causes. . . . There must therefore exist one self-sufficient, efficient cause, and that is God" ("Contra Gent." i. 22). To this proof two Jewish sources seem to have contributed: Baḥya's "Duties of the Heart" (chapter on "Unity," 5) and Maimonides' "Moreh" (6th proposition, "Moreh," ii. 16).

The third proof runs: "We find in nature things which may be and may not be, since there are some who are born and others who die; they consequently can exist or not exist. But it is impossible that such things should live for ever, for there is nothing which may be as well as not be at one time. Thus if all beings need not have existed, there must have been a time in which nothing existed. But, in that case, nothing would exist now; for that which does not exist can not receive life but from one who exists; . . . there must therefore be in nature a necessarily existent being." This proof is based on Avicenna's doctrine of a necessary and possible being, and is expounded by Maimonides, from whom it is probably taken (see "Moreh," ii. 19).

In order to demonstrate God's creative power, Thomas says: "If a being participates, to a certain degree, in an 'accident,' this accidental property must have been communicated to it by a cause which possesses it essentially. Thus iron becomes incandescent by the action of fire. Now, God is His own power which subsists by itself. The being which subsists by itself is necessarily one" ("Summa Theol." i. 44, art. 1). The idea is expounded more clearly by Baḥya in his "Duties of the Heart." He says: "It is evident that all which exists in a thing as an accident must be received by the thing which has the accidental property only from one which already possesses it essentially, just as we see that the heat of the boiling water is communicated to it by the fire, of which this heat is an essential. . . . And in the same way we may prove the unity of God. Since the unity which occurs in every creature is accidental (not essential), as we have demonstrated, it must be derived from the essence of the efficient cause of all creatures" ("Duties of the Heart," on "Unity," 9).

Thomas pronounces himself energetically against the hypothesis of the eternity of the world. But as this theory is attributed to Aristotle, he seeks to demonstrate that the latter did not express himself categorically on this subject. "The argument," said he, "which Aristotle presents to support this thesis is not properly called a demonstration, but is only a reply to the theories of those ancients who supposed that this world had a beginning and who gave only impossible proofs. There are three reasons for believing that Aristotle himself attached only a relative value to this reasoning. . . ." ("Summa Theologiæ," i. 45, art. 1). In this Thomas copies word for word Maimonides' "Moreh," where those reasons are given (i. 2, 15).

Thomas, as a Christian, thinks it necessary to admit certain attributes which Maimonides and other Jewish peripatetics reject; but in all his reasoning on this subject the potent influence of Jewish theological philosophy predominates. His theories on Providence, God's omniscience, and the angels can be referred to Maimonides, and even his so-called original principle of individuation can easily be found in Jewish theological philosophy.

Aquinas' doctrines, because of their close relationship with those of Jewish philosophy, found great favor among Jews. Judah Romano (born 1286) translated Aquinas' ideas from Latin into Hebrew under the title "Ma'amar ha-Mamschalim," together with other small treatises extracted from the "Contra Gentiles" ("Neged ha-Umot"). Eli Hobillo (1470) translated, without Hebrew title, the "Quæstiones Disputatæ," "Quæstio de Anima," his "De Animæ Facultatibus," under the title "Ma'amar be-Koḥot ha-Nefesh," (edited by Jellinek); his "De Universalibus" as "Be-Inyan ha-Kolel"; "Shaalot Ma'amar beNimẓa we-biMehut." Abraham Nehemiah b. Joseph (1490) translated Thomas' "Commentarii in Metaphysicam." According to Moses Almosnino, Isaac Abravanel desired to translate the "Quæstio de Spiritualibus Creaturis." Abravanel indeed seems to have been well acquainted with the philosophy of Thomas Aquinas, whom he mentions in his work "Mif'alot Elohim" (vi. 3). The physician Jacob Zahalen (d. 1693) translated some extracts from the "Summa Theologiæ Contra Gentiles."

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Prophetie des Joels; Hausbach, *Die Stellung des Thomas v. Aquina zu Maimonides*, in *Theol. Quartalschrift*, lxxxi. 553. The first three books of the *Summa* were translated into Hebrew by Bishop Joseph Ciantes, Rome, 1657.

T. I. Br.

AR, or **AR MOAB**: Occurs as follows in the Old Testament: Num. xxi. 15, 28; Deut. ii. 9, 18, 29; Isa. xv. 1. It is generally identified with the Hebrew "*'ir*" (city), so that "Ar Moab" would be "city of Moab," a supposed ancient capital of the Moabites. But even if this interpretation be admissible in certain of the passages cited above, it would not be very appropriate in Deut. ii. 9, which reads: "Distress not the Moabites, for I will not give thee of their land for a possession, because I have given Ar to the children of Lot for a possession"; or again, verse 18, "Thou art to pass over through Ar, the coast (or the border) of Moab"; or, finally, verse 29: "The children of Esau which dwell in Seir, and the Moabites which dwell in Ar." It is obvious that "Ar" here must stand either for the land of Moab, or for the principal part of it: if, therefore, "Ar" were a city, it must here be used as representing the country. It would be simpler, however, to regard "Ar" as the actual name of a country, and this is appropriate also in Isa. xv. 1, 2; Num. xxi. 15, 28. Note also that the Septuagint translates Isa. xv. 1, "ἡ Μωαβῖτις." It is perhaps from this country that the capital of Moab (Rabbat Moab) derives the name of Areopolis ("Onomastica Sacra," edited by Lagarde, p. 277).

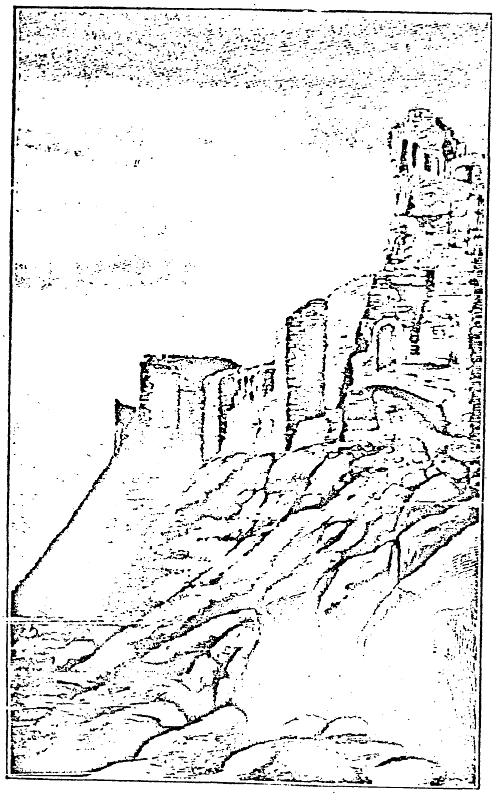

Ruins of Ar Moab.

(After Luynes, "Voyage d'Exploration à la Mer Morte.")

Bibliography: Buhl, *Geographie der Alten Palästina*, pp. 269, 270.

J. Jr. F. Bu.

ARABAH: The Hebrew word Arabah (ערבה) denotes desert, steppe. With the article, it refers especially to that extensive depression the center of which is marked by the Dead Sea. In some passages it is applied to the southern portion of this depression, namely, that between the Dead Sea and the Gulf of Akabah (Deut. i. 1, ii. 8); in others to the northern part (Deut. iii. 17; Josh. xi. 2, 16; II Sam. iv. 7; II Kings xxv. 4; Ezek. xlvii. 8); again, to the district east of the Jordan (Josh. xii. 1, 3), and also to the west (II Sam. ii. 29). The breadth varies from 3 to 14 miles. The whole formation of this depression is one of the remarkable phenomena of the earth's surface. At the northern end, north of the Sea of Galilee, the ground rises 500 feet above sea-level, then falls, within a distance of 118 miles, to 2,600 feet below it (the greatest depth of the Dead Sea bed); then rises south of that sea to an altitude of 800 feet, and falls away gradually to the Gulf of Akabah. On both banks of the Jordan and in the neighborhood of springs (as, for instance, near Jericho) the Arabah is covered with a luxuriant vegetation, otherwise it consists of blinding white desert without a leaf. South of the Dead Sea, the Arabah is covered with sand, gravel, and boulders, and is traversed by ridges of sandhills. The intense heat common to the whole depression, and which gives to the vegetation its tropical character, reaches in this section a degree that makes sojourn almost impossible. The old name El-Arabah is still applied to the southern portion between the Gulf of Akabah and the watershed south of the Dead Sea; the northern portion is now called El-Ghor.

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 782-784; Buhl, *Geographie der Alten Palästina*, passim.

J. Jr. F. Bu.

ARABAH. See Beth-Arabah.

ARABARCH, THE. See Alabarch.

ARABIA: Peninsula lying between the mainlands of Africa and Asia. It is separated from Africa on the south by the Red Sea and on the north by the Sinaitic peninsula and the strip of land which in modern times has been cut through for the Suez canal. On the south and southeast its shores are washed by the Indian Ocean, which has been constantly receding and allowing more of the land to emerge. On the east it is separated from Persia by the Persian Gulf, and on the north is bounded by the Syrian desert, which is but a continuation of the great desert lying in the heart of Arabia itself. This desert is relieved by a number of oases, on which grow palms and tamarisks in abundance, providing food and shade for the Bedouins. Arabia has no rivers, but is artificially irrigated. The land outside the desert is very fertile, especially on the western side; it is known on this account as Arabia Felix. Arabia has an average width of 600 miles and a length of about 1,200. Egress from the country is possible by the two land routes to the east and west; the eastern road leads into Babylonia and thence northward into Syria, the western into Egypt and thence southward, or directly north along the coast plain, which at some places furnishes an entrance into the interior of Palestine.

In Biblical Passages.

Conflicts with Arabs.

——**Biblical Data:** Arabia is mentioned in the Bible in the following passages: Ezek. xxvii. 21; Jer. xxv. 24*a*; Isa. xiii. 20, xxi. 13; Jer. iii. 2; Neh. ii. 19, iv. 1, vi. 1; II Chron. ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7. To these might be added the doubtful passages: Jer. l. 37; I Kings x. 15; Ezek. xxx. 5; Jer. xxv. 24*b*. An examination of these, however, proves that the terms "Arabia" and "Arabians" are used in a number of senses. (1) In Jer. iii. 2 ("In the ways hast thou sat for them, as the Arabian in the wilderness") and in Isa. xiii. 20 ("Neither shall the Arabian pitch his tent there") reference is made to the wandering marauding Bedouin who looks for opportunities to plunder, or stops here and there to eat the fat of the land. In neither case is this "Arabian," strictly speaking, an inhabitant of Arabia. The passage in Isaiah presupposes frequent incursions into Babylonia of the tent-dwelling Bedouins referred to in the Assyrian inscriptions. Sometimes, however, the Bedouins traveled in companies large enough to do serious injury. To such is reference made in II Chron. xvii. 11, of whom Jehoshaphat exacts tribute, which they pay in rams and goats—the gold and silver of a nomadic people. The home of these marauding bands is vaguely indicated by the phrase, "which were near the Ethiopians" (II Chron. xxi. 16). They appear again in Jehoram's reign, when, owing to the weakness of the kingdom, they are able to make an incursion and, after plundering the land, escape with their booty. In Uzziah's reign they make a similar attempt, but with no success (II Chron. xxvi. 7). It would seem that these attacks were directed from the west, because the Arabians are named with the Philistines.

Trade with Arabia.

(2) In the strict sense of the word, Arabia is mentioned in Jer. xxv. 24*a*; but the addition, "All the kings of mingled multitude" ("Ereb"), to the phrase, "all the kings of Arabia," appears to be a dittography. From Arabia, gold and silver were sent to Solomon (II Chron. ix. 4), and, in accordance with this passage, in its parallel (I Kings x. 5) "Ereb" must be changed to "Arab." A similar change, suggested by Cornill, following Aquila, Symmachus, and the Peshitta, must be made in Ezek. xxx. 5 (Smend, on the passage), where Arabia is mentioned in connection with Lud, Put, and Egypt. The classic passage is Ezek. xxvii. 21, where Arabia is referred to as one of the contributors to the wealth of Tyre. As in the other citations, "Arabia" here means only the northern part. It contributed lambs, rams, and goats; other districts in Arabia sent their share, Kedar, Sheba, and Eden sending lambs, spices, gold, and precious stones. There is evidence that after and perhaps even during the Exile, Arabians made their fixed abode in Palestine. At the rebuilding of the walls they gave Nehemiah much annoyance (Neh. iv.), particularly Geshem, the Arabian (Neh. ii. 1; 19). Jer. l. 37 is a doubtful passage, but it can hardly refer to the Arabians. One other might be mentioned. In the Elijah story (I Kings xvii. 4), ravens ("'orebim") bring food to the prophet. The Talmud (Hul. 5*a*) reports an interesting discussion, wherein it is suggested that "'orebim" might be the name of men (Judges vii. 25), or perhaps men of a certain locality, this of course implying the reading "Arabians." And despite the fact that all the ancient versions read "ravens," the reading "Arabians" or "Bedouins" is still a possibility. The hiding-place of Elijah lay directly in the path of the bands who, in the period of drought, would have reason to remain near a brook (I Kings x. vii. 6).

(3) In later times "Arabian" signifies the more restricted Nabatæan. II Macc. v. 8 mentions Aretas, prince of the Arabians, who is known from other sources to have been a Nabatæan. The same restriction applies to the New Testament (Gal. i. 17, iv. 25; II Cor. xi. 32).

Arabs in Assyrian Inscriptions.

The Arabians are mentioned also on the Assyrian inscriptions with the same ambiguity (Bedouins or Arabians) as in the Hebrew sources, being variously given as "Aribu," "Arubu," "Arabi," or even "Arbi." They are first found in the days of Shalmaneser II. In a battle fought in 854 at Karkar, Gindibi the Arabian, with his 1,000 camels, took part. Tiglath-pileser III. makes an invasion into Arabia, and among others who pay homage and tribute are found the two queens, Zabibe and Samsi. In Sennacherib's reign the "tent-dwelling" Arabs have moved northward and, in conjunction with the Arami and the Kaldi, make trouble for the king. His son and successor, Esarhaddon, defeats them at Bazu. They are by no means destroyed, however, for they are still found in the empire in the reign of Asurbanipal.

Arabia as Home of the Semites.

The constant migration of the hordes from central Arabia into Babylonia, and thence along the Euphrates into Palestine, has been going on at all times, as appears from the Bible and the inscriptions. The episode of Abraham's journey is but one stage. From Arabia the wanderers poured into Babylonia and settled there. Pressure from Arabia dispersed them and they wandered north. On the west the Arabs entered Egypt and went south into Yemen and Abyssinia. It is quite probable that Semitic customs, mythology, and national traits were carried in successive stages from central Arabia to the other parts where Semites were found. Hommel, von Kremer, and Guidi assume that Mesopotamia was the original home of the Semite; but, as has been pointed out by De Göje, agriculturists and inhabitants of mountains never become nomads. The reverse is often true. Sayce, Sprenger, and Schrader favor Arabia. Schrader points out that on mythological, historical, geographical, and linguistic grounds Arabia must be the starting-point of Semitic culture. Nöldeke suggests Africa as the original home of the Semites—a view adopted by Brinton, Jastrow, and Barton; but this in nowise conflicts with Arabia as the Semitic center in Asia (see SEMITES, and Barton, "Semitic Origins," ch. i., New York, 1901).

J. JR. G. B. L.

——**Settlement of the Jews:** In the history of the Jews of Arabia three epochs may be noticed: (1) The pre-Islamic period; (2) Mohammed's lifetime; and (3) the period from Mohammed's death to the expulsion of Jews from the peninsula.

Pre-Islamic Period: Nothing certain is known as to the time of Jewish immigration into Arabia; but from various passages in the Mishnah (Shab. vi. 6; Ohalot xviii. 10) may be inferred the existence of Jewish settlements in northern Arabia (Ḥijaz) shortly after the destruction of the Second Temple. There is no doubt that whatever civilization existed in these parts in the first six centuries of the present era was fostered by the Jews. They evidently brought some knowledge of the Bible, the Talmud, and the prayer-book with them; but it does not appear that regular study had found a home among them, nor did they produce any rabbinic authority beyond those so considered by Mohammedan authors. Yet this sufficed to give them a much higher moral standing than that of their Arab neighbors.

The Jews not only tilled the soil and reared palm-groves, but were also skilled armorers and jewelers. Outwardly they hardly differed from the Arabs, whose customs they adopted, not only in the matter of tribal life, but also in other respects. From extensive lists of names it is seen that typically Jewish or Biblical names were in the minority. Even the names of the tribes are purely Arabic, and offer hardly any clue to their origin.

Early Accounts.

Although the settlement of the Jews did not extend further south than the town of Medina, the spread of their religion was not confined to that district. The accounts of this are rather fantastic and include the following: When Abu Karib, the last of the Tobba kings of Yemen, besieged Yathrib (the ancient name of Medina), he was persuaded by two rabbis (to whom later sources give the names of Ka'ab and Asad) not only to raise the siege, but also to adopt the Jewish creed. Taking the two rabbis with him, he converted his army and subsequently his people; but it was not till the time of D̮u Nuwas (sixth century) that Judaism was more widely spread in Yemen.

Medinian Jews.

Jewish colonies were probably to be found in the whole northwestern coast-line; but only a few are known to history. These were at Taima, Fadak, Khaibar, Wadi al-Kura, and in the immediate vicinity of Medina. It was in the last-named place that Jews lived in large numbers, forming three tribes, viz., the powerful Banu Kainuka, in the north of the town, where they possessed a market named after them; the Banu al-Nadhir, who were their neighbors, and the Banu Ḳuraiza, who occupied the eastern suburbs. The last two tribes claimed their descent from the family of Aaron, and therefore styled themselves Al-Kahinan (the two Priests). Besides building villages, all three tribes constructed a number of forts, which afforded them protection during the numerous feuds of the Arab tribes. Through recent discoveries of inscriptions the names of several "kings" of tribes have been unearthed, and Glaser has arranged them chronologically in the following order: Talmay, Hanaus (Al-Aus), Talmay, Lawdan, Talmay.

Such was the position of the Jews in North Arabia, when, about the year 300, two Arab tribes, the Banu al-Khazraj and Al-Aus, moving northward with the stream of immigrants from the southern shores, found habitations in the environs of Medina. Like the Jews, the intruders built a number of castles for themselves and sought to insure their own safety by making allies of the former. Peaceful times had, however, gone forever. The Arab historians—the sole source regarding these events—consider the acts of violence committed by one of the Jewish tribes to be the cause of the outbreak of hostilities; but this is only natural. Following their report it is learned that part of the Banu al-Khazraj had settled in Syria under the sovereignty of the Ghassanide prince Abu Jubaila. Malik, chief of the Medinian Khazrajites, invoked his aid against the Jewish oppressors. Glad of the opportunity, he marched with an army toward Medina, whereupon the Jews retired to their castles. Pretending to be engaged in an expedition against Yemen, he assured them of his peaceful intentions, and invited them to a banquet in his camp. Those who availed themselves of the invitation were assassinated, and the murderers seized their wives and children. The fate of the unhappy victims was bewailed in elegies by the Jewess Sarah and by another poet, whose name is not known.

The only revenge taken by the Jews was to manufacture an uncouth effigy of the traitor, which they are said to have placed in their synagogue—a most unlikely place—where they showered blows and curses on it. This, if true, would enable one to form some idea of their intellectual status, and would seem to show that, in spite of their religious views, they shared their neighbors' belief in magic. That Arabs regarded such punishment as effective can be proved by occurrences which took place even in Islamic times; but compare HAMAN IN RABB. LIT.

After this event, which considerably weakened the power of the Jewish tribes, nothing is heard of their affairs for about a century, except that they took part in the quarrels of the two Arab clans with whom they intermarried, and that they fought occasionally on both sides.

Samau'al b. Adiya.

In the middle of the sixth century there flourished the Jew Samau'al b. Adiya, who lived in his castle Al-Ablaḳ in Taima, eight days' journey north of Medina. "More faithful than Al-Samau'al" became a proverbial saying. The following is the circumstance which gave rise to it: When the famous poet Imr al-Kais fled from the King Al-Mundhir of Ḥira, he confided his daughter and his treasures to the care of his friend Samau'al. Al-Mundhir besieged Al-Ablaḳ, and having captured a son of Samau'al, threatened to kill him unless his father gave up the treasures of his friend. This Samau'al refused to do, allowing his son to be slaughtered before his eyes in preference. Samau'al alluded to the incident in verse, thus securing for himself a place among the ancient Arab poets. Of other Jewish contemporaneous poets the best known is Al Rabi ibn Abu al-Ḥuḳaiḳ, who competed in poetic improvisation with another prominent Arab minstrel.

Mohammed's Lifetime: The second period in the history of the Jews in Arabia, viz., the rise of Islam and its effect on their fate, may now be considered. When the news spread that a Meccan prophet had arisen who endeavored to replace paganism by a monotheistic belief, the curiosity of the Jews was naturally aroused. Their own political prestige had by that time declined to such an extent that they were daily exposed to acts of violence from their pagan neighbors. They looked forward to the advent of a Messiah; and Moslem historians, chronicling these hopes, point vaguely to Mohammed. About this time, ambassadors from Mecca arrived in order to learn the Medinian Jews' opinion of the new prophet. The report which they are supposed to have brought throws very little light on this subject. On the other hand, the curiosity of the Jews was so great that they could not rest, but sent one of their chiefs to Mecca to ascertain what they had to hope for or to fear. Mohammed was plied, directly or through an intermediary, with questions; but with no satisfactory results. Probably, as long as he lived in Mecca, the Jews thought but little of the whole movement; indeed, there was little prospect of Islam ever assuming large proportions in Medina.

Notwithstanding all that is related about Mohammed's having used the Medinian Jews as a source of information, their share in the actual building-up of Islam was but small. When Mohammed came to live among them, the essential portions of the faith had already been created. Such learning as he owed to Jews he had acquired at a much earlier period, probably in Syria. It was only natural, however, that Mohammed should be anxious to win the Jews over; but, being afraid of their intellectual superiority, he wished to accomplish this by intimidation rather than by persuasion. His first step was to advise the Medinians, who invited him to take up his abode with them, and dissolve their alliances with the Jews. The seemingly friendly attitude toward the Jews, that he at first assumed, and to which he gave expression in the treaty that he concluded with the Medinians, was but a stratagem. As soon as he perceived that they did not feel inclined to make advances, he covered them with abuse; this can be seen in the Medinian portions of the Koran. Observing that they remained obstinate, he proceeded to crush them as soon as his political power had become strong enough to enable him to do so with impunity. He commenced by expelling the Banu Kainuka, who retired to Adraat in the north. Subsequently he ordered the assassination of the poet, Ka'ab b. al-Ashraf, chief of the Banu al-Nadhir, who, by his verses, had incited the Meccans to revenge the defeat they had suffered at Badr. In the following year, to retrieve the disaster of the Moslem arms at Uhud, the whole tribe Al-Nadhir was expelled. Their expulsion formed the burden of an elegy by the Jewish poet Al-Samak. Finally, the Banu Ḳuraiza were besieged, and on their surrender were put to death by Mohammed. They numbered upward of seven hundred, and included the chiefs Ka'ab b. Asad and Ḥuḳaiḳ; their women and children were distributed among the Moslems.

Mohammed Crushes the Jews.

Mohammedan authors have much to say about the Jewish apostate, Abd Allah ben Salam, who is supposed to have become a follower of the prophet soon after the entry of the latter into Medina; but from more reliable sources it is gathered that the apostasy did not take place till shortly before Mohammed's death. Only a little of what Mohammed learned from this man appears in the Koran; but much more is given in the "Ḥadith," the traditional supplement to this book.

Lastly came the turn of the Jews of Khaibar to be attacked. After an unsuccessful fight they, as well as those of Fadak, Taima, and Wadi-al-Kura, surrendered. Being more skilled agriculturists than the Arabs, Mohammed permitted them to stay on the condition that they hand over one-half of their harvests to the Moslem authorities. But they lived in dread of ultimate expulsion; and this state lasted till Mohammed's death. His successor, Abu Bakr, also found it well to continue the same policy, from which the Moslem commonwealth derived considerable benefit. Omar, however, fearing that the danger Islam might undergo through continual contact with Jews would be greater than their material usefulness, drove them out of the country, and they left for Syria. For the history of the Jews in Arabia after Mohammed see Aden, San'aa, Yemen.

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G. H. Hir.

——**In Rabbinical Literature:** Both the land and the people of Arabia were familiar to the Jews of Palestine and Babylonia; and the notices of the Arabians, as given in the Talmuds and the Midrashim, are among the most valuable and reliable data extant concerning the pre-Islamic Arabians.

The Arabians are designated by the Jews ערבי, and more rarely ישמעאלי, the latter name being used principally to indicate the inhabitants of the desert (M. Ḳ. 24*a*) to emphasize their kinship to the Jews (Shab. 11*a*). In Babylonia the Arabians were also known by the name of טייעא ("Tayite"), after the great Arabian tribe of the Tayites; and the Hebrew transliteration with ע is based upon a popular etymology which connected this Arabic name with טעה and תעה ("to wander," "to wander about"). By the term "Arabians" the Jewish sources sometimes also indicate the Nabatæans, the Aramaized Arabians, although the word "Nabatæan" is also found.

It is impossible to tell to what extent the Arabian peninsula was known to the Jews during the first five centuries of the common era. With the exception of a passage in 'Erubin 19*a*, the Talmud and the Midrash speak of Arabia in a general way,

The Land.

without mentioning any particular locality. As regards the passage Lam. R. iii. 7, it is doubtful whether "Sugar" (thus in Buber's edition) is the name of a place at all, although Arabia has towns bearing the names of "Sajur" and "Sawajir." It is evident, from a remark in the Tosefta (Ber. iv. 16) and the Midrash (Gen. R. lxxxiv. 16), that the Arabs traded only in skins and naphtha, and not in spices and sweet-scented stuffs, and that southern Arabia must therefore have been altogether unknown to the Jews of Palestine.

The Arabs are spoken of as typical nomads. A very ancient source (Ohalot xviii. 10) speaks of their tents as unstable abodes, because the occupants wandered about from one place to another. Thus the settled Arameans looked down with contempt upon the Arabs, to whom, about the year 70, the phrase "contemptible nation" (אומה שפלה) came to be applied (Ket. 66*b*); and even in later times it was regarded as most humiliating for a woman to marry an Arab (Yer. Ned., end). Concerning the gods of the Arabs, mention is made ('Ab. Zarah 11*b*) of the idol Nashra (or Nishra), a deity revered by the tribes of both the south and the north (see Wellhausen, "Reste Arabischen Heidenthums," 2d ed., p. 23, and the literature cited there). The passage states that this god's temple was open the year round; and it is further recorded that the "ḥajj [annual pilgrimage] of the Tayites" (חגתא דטייעי) was not always held upon the same date, or (according to Rashi) not regularly every year. A peculiar religious custom is mentioned (Yer. Ta'an. ii. 65*b*; Midrash Jonah, in Jellinek, "B. H." i. 100, and Ta'anit 16*a*). The tribes are also especially characterized as being given to immoral excesses; and the proverb runs that "the Arabs are guilty of nine-tenths of all the immorality in the world" (Ḳid. 49*b*; Esther R. [i. 3], however, has "Alexandria" in place of "Arabia," and assigns to the Ishmaelites nine measures of "stupidity" [טפשות]).

Habits and Customs of the People.

In a passage badly mutilated by censors (Shab. 11*a*) Abba Arika (Rab), who lived about the first half of the third century, remarks that he would rather be ruled by an Ishmaelite than by a Roman, and by a Roman rather than by a Parsee. A century later, however, conditions seem to have changed for the worse. It is known that in the first half of the fourth century the Arabs seized the lands of both Jewish and non-Jewish inhabitants of Pumbedita, and compelled the rich proprietors to make out deeds of sale to them (B. B. 168*b*). Similar conditions at that time prevailed at Nehardea, where it was unsafe to leave cattle unguarded in the fields because the Arabs (Bedouins) that frequented the district stole whatever was within their reach (*ib.* 36*a*). Interesting, also, as bearing upon the life of the Arabs, are the allusions in the Mishnah to "the caldron of the Arabs," by which is meant an improvised fireplace for baking, and which consisted of a cavity, lined with clay, in the ground (Men. v. 9; Kelim v. 10). At a much later period, the chief food of the Arabs seems to have consisted of meat (Ḥul. 39*b*).

Weapons.

As to the garb of the Arabs, the Mishnah states (Shab. vi. 6; see Rashi's reference to the passage, p. 65*a*) that it was already then the custom for women—even for Jewesses living in Arabia—when they went out-of-doors, to cover the entire face, except the eyes, with a veil. In their journeys in the desert the men, too, used a face-cloth, about an ell square, as a protection from the flying sand (M. Ḳ. 24*a*; Mishnah Kelim xxix. 1; compare commentary of Hai Gaon). Among the Jews, however, this covering of the face was customary only as a sign of mourning (M. Ḳ. *l.c.*). There was, furthermore, a difference between the sandals of the Arabians and those of the Arameans, the latter being provided with an easy lacing arrangement, whereas the former were bound firmly to the feet with leather thongs (Shab. 112*a*; Yeb. 162*a*; compare Hananeel on the passage in Shab., which is also cited in 'Aruk, *s.v.* חמר, ed. Kohut, iii. 436*a*). Of the arms of the Arabs little is said in rabbinical literature. Their usual weapon on their travels through the desert was the spear (B. B. 74*a*); and a small shield is mentioned as having been also used in mock combats (Kelim xxiv. 1). Another Arabian custom noted in the Talmud is that of wrapping meat in the skin of the animal and carrying it home on the shoulders from the slaughter-houses (Pes. 65*b*). Mention is also made of the wonderful faculty the Arabs were held to possess, of ascertaining, by merely smelling the ground, how far removed they were from a spring or other source of water (B. B. 73*b*).

Religion and Language.

The Arabs are represented in Jewish sources as magicians and idolaters of the lowest type. An authority of the third century relates that he himself witnessed an Arab slaughter a sheep in order to make predictions from its liver (Lam. R., introduction, xxiii.). Another source of about the same period notes that the Arabs worshiped the dust that remained clinging to their feet (B. M. 86*b*). In regard to the language of the Arabs, Jewish sources contain more than twelve "Arabic" words, expressly designated as such, which have been collected by Brüll, not all of which, however, are really Arabic. Thus, for instance, for *'awila*, "boy" (Gen. R. xxxvi., beginning), is given the Arabic *'aiyil*; for *patia*, "youth" (*ib.* lxxxvii.), = Arabic, *fatan*; while the other words *adita*, "robbery," *sakkaia*, "prophet," and others, are originally Aramaic words used by the Nabatæans. Other words, again, like *yubla*, "ram," *ḳabaa'*, "to rob," can not be found either in the Arabic or in any dialect of the Aramaic, and can only refer to the dialect of Arabian Jews. See Ishmael and Rabba bar bar Ḥana.

Bibliography: Brüll, *Fremdsprachliche Redensarten und Ausdrücklich als Fremdsprachlich Bezeichnete Wörter in den Talmuden und Midraschim*, 1869, pp. 40-46; Fränkel, *Aramäische Fremdwörter*, pp. 2, 38, 39; Nöldeke, in *Z. D. M. G.*, xxv. 123.

J. SR. L. G.

ARABIAN NIGHTS: Popular name of a collection of tales written in Arabic under the title "Alf Lailat wa Lailah" (One Thousand and One Nights), and rendered familiar to all Europe by Galland's French adaptation of 1703-1717. The constituent elements of the collection vary in different editions; Burton's edition, which is the completest, contains more than 230 stories, many of which include other stories, making the total not far short of 400. Joseph Jacobs, in an introduction to a reprint of Lane's edition (London, 1896), suggested that these stories may be divided into four successive strata: (1) a Persic-Indian nucleus consisting of Indian tales translated into Pahlavi at the same time as similar collections of tales—BARLAAM and BIDPAI and SINDBAD—was adapted during the reign of Chosroes I. (531–79); this is set in a framework of local Persian origin; (2) an Arabic adaptation made at the court of Harun-al-Rashid in the ninth century, under the patronage of the Barmecides, by Abu Abdallah Mohammed al-Jahshiyari; (3) additions made in Cairo between the twelfth century and the fifteenth, and final redaction there which gave the whole collection an Egyptian tone; (4) additions found only in Galland's translation, including "Ali Baba," "Aladdin," and "Prince Aḥmad," which have been traced to the recital of a native Christian of Aleppo, named Hanna, who visited Paris in 1709. The Jewish interest in the "Arabian Nights" connects itself with the first and third of these sections.

Based on Book of Esther.

De Goeje has suggested that the framework story of the whole collection, in which the queen Shahrazad averts execution by telling tales for one thousand and one nights, is the same story as that of the Biblical book of Esther. Shahrazad, in the Persian tradition, is the mother-in-law of Ahasuerus, who in the Biblical story also beguiles his nights by having tales read to him; his wives also hold office only for one night, until Esther obtains a more secure tenure. M. de Goeje thinks that the "Arabian Nights" preserves a more original form of the story, as the writer of the Bible narrative has modified the fate of Esther's co-wives.

F. Perles, in a series of papers contributed to "Monatsschrift" (xxii.), has pointed out that several of the stories of the "Arabian Nights"—mainly those taken from the Cairene additions—deal with Jewish topics or are derived from Jewish sources. V. Chauvin, in a special treatise on the Egyptian recension of "One Thousand and One Nights" (Brussels, 1899), has suggested that these Jewish tales and others were introduced by one of the last redactors, a converted Jew, probably the author of the "Story of a Man of Jerusalem," sometimes attributed to Abraham, son of Maimonides. The Jewish tales themselves are probably extracted from a work of a Jewish convert to Islam, WAHB IBN MUNABBIH (638–738), entitled "Jewish Matters."

Tales from Jewish Sources.

The following are the tales of the "Arabian Nights" that appear from several investigations to be from Jewish sources. The numbers are those in W. F. Kirby's comparative list given in all forms of Burton's edition; the letters in parentheses refer to the identifications by Perles:

22. Ala Al-Din Abu Al-Shamat.
41. Ali Shah and Zumurrud.
52. Devout Israelite (F.).
114. Angel of Death and the Proud King.
115. Angel of Death and the Rich King.
116. Angel of Death and the King of the Children of Israel.
117. Izkander (Alexander the Great) and the Poor Folk.
119. Jewish Kaḍh (Kadi) and His Pious Wife (A.).
122. Devout Tray-Maker and His Wife (J.).
126. The Moslem Champion.
127. The Christian King's Daughter.
128. Prophet and Providence (C.).
130. Island King and Pious Israelite.
132. Queen of Serpents: (a) Adventures of Bulukuia; (b) Story of Jamshah.
133 gg. The Seventh Voyage of Sindbad.
136. Judar and His Brethren.
137. Ajib and Gharib.
155. Hassan of Bassorah.
161 k. The Blind Man and the Cripple (G.).
163. Abdallah the Fisherman.
168. Abdallah ibn Fazil and His Brothers.
183 a. Harun al-Raschid and Tichfat al-Culoub.
196. Story of Ali Cogia (K.—one of Galland's additions).
203. Sultan of Yemen and His Three Sons.
256. Story of Abdallah (E.).

Besides these stories, there are several others obviously inserted by the same hand. Thus, the whole collection from 114 to 132 appears to be by the hand of Wahb ibn Munabbih, while "The Blind Man and the Cripple" (161 k.) is part of a section of eighteen stories which are all told together under the title of "King Jali'ad of Hind." Altogether some forty-five stories—nearly one-ninth of the whole—can be traced to this Jewish editor of the Cairene edition, and Chauvin suggests that fifteen others were inserted, though not written, by him.

One of the tales can be traced to the Cairene redaction by a reference to Jewish customs. In the "Ensorcelled Prince" (2 b) the Peri transforms the fish of different colors into the former inhabitants of the city, the yellow fish being turned into Jews because the Jews of Egypt wore yellow badges, owing to the pact of Omar (see BADGE).

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G. J.

ARABIC-JEWISH PHILOSOPHY, General View of: So thoroughly were the writings of Arabic-speaking Jews influenced by what may be termed Mosaism, that it is necessary to bear this constantly in mind when considering the peculiar contribution of these Jews to the history of philosophy. Mosaism from its outset could scarcely claim to be called a philosophy. It was, in the most pointed sense of the word, a religion of law. If, as is quite reasonable, the Decalogue be accepted as the oldest portion of the Biblical canon—as the religious backbone, so to speak, of Mosaism—it becomes evident at once that a moral Will speaks therein with the "categorical imperative." The Mosaic religious system was therefore neither the product of cold intellect like the Greek religious

Mosaism a System of Mandates.

philosophy, nor an ardent emotional evolution like Brahmanism or Buddhism; nor was it the result of over-subtle cogitation like the teachings of Confucius and Zoroaster. It consisted of the imperative commands of an Omnipotent Will speaking in mandatory accents. The religions of intellect addressed their followers in the subjunctive; emotional religions in the optative; Mosaism, a Will- or Law religion, admonished its believers in terse, unconditional imperatives.

The sacred writings of no other of the great religions contain so little speculative reflection as the Old Testament; and if it be true that all religion is but imperfect philosophy—that is, philosophy in the guise of sentiment (Schleiermacher), and never in the form of the concept (Hegel)—then Mosaism affords a most imperfect system of metaphysics. History (Genesis as an attempt at the history of the world; Exodus as a national history, etc.), poetry (Deborah's Song, the Psalms, and the Prophetical writings), together with jurisprudence (Leviticus)—these are the vital elements in Mosaism. There is no room for philosophy. The philosophical tinge in the two books of the canon, Job and Ecclesiastes, is distinctly due to foreign influences: the former plunges immediately into the angelology and demonology of Parseeism, and the latter is dyed in the somber hues of the Hellenism of Alexandria.

Position of Philo.

Still more practical evidence of the aversion of Mosaism to philosophy is afforded by the fact that, when Jewish Hellenism in Alexandria evolved not only such fitful stars of small magnitude as Aristæus and Aristobulus, but also a great and enduring luminary like Philo, it was rudimentary Christianity that blossomed forth in response to the Jewish-Hellenic doctrine of the Logos: Judaism remained entirely uninfluenced by the Philonic philosophy. This accounts for the fact that Maimonides—the sole Jewish philosopher of the Middle Ages with a full appreciation of the historical sequence of his faith—knew as little of the existence of Philo as of the works of Josephus. Indeed, all medieval Judaism may be said to have remained in ignorance of Philo, the only philosopher produced by ancient Judaism, and the greatest one down to the present time, Spinoza alone excepted—a circumstance all the more significant when contrasted with the assiduous development of the historical sense in other fields. Even with Philo himself philosophy was not indigenous: it was a product imported from other climes; for Philo was absolutely dependent upon Plato, just as Maimonides and all Arabic-Jewish philosophers, with the exception of Ibn Gabirol, were upon Aristotle.

Authoritative Nature of Mosaism.

The explanation of this remarkable phenomenon—the cold and almost hostile attitude of Judaism, as a religion, toward philosophy—may perhaps be found in the fact that every religion based upon law is thereby necessarily authoritative in its utterances. The Jews did not need to speculate upon the origin of all things. The Babylonian legend of the creation was presented to them in Genesis as a dogma, as an unquestionable article of faith. All other religious systems had to think out for themselves a foundation for the world; in Judaism one was ready to hand. Thus, what elsewhere was the aim and object of all speculative philosophy—the account of the origin of the universe—was in Judaism posited at the very beginning of the Bible.

Optimistic Character of Mosaism.

One other fact remains to be mentioned; namely, that of all ancient religions Mosaism was the only optimistic one. All the others glorified death; Mosaism was alone in extolling life: ובחרת בחיים, "Choose life" (Deut. xxx. 19); "keep my statutes . . . which if a man do, he shall live in them" (Lev. xviii. 5). While pessimistic religions proclaimed as their watchword, "Choose death, choose non-existence" (Nirvana), Mosaism, on the contrary, never ceased to enjoin, "Choose life." "Serve the Lord with gladness, come before His presence with singing," joyously exhorts the Psalmist (Ps. c. 2); "I shall not die, but live," he exults in the delirium of happy existence (Ps. cxviii. 17). Buddhism was a religion of commiseration; Mosaism, one that shared the happiness and joy of all living creatures. Such a religion, whose God surveyed all creation with satisfaction, and emphasized each successive stage with the exclamation "It is good," "It is very good," needed no philosophy, and therefore produced none. All philosophy originates either in a puzzled incomprehensibility of things (*ἐπὶ τὸ θαυμάζειν*, as Aristotle says) or in a deep dissatisfaction with the existing arrangement of the world. Neither of these motives obtained with the Jews; for them there was neither theoretical impulse nor practical inducement. For them, acknowledging revelation as they did, there existed no mystery as to the origin of the universe; nor was there anything in its government crying out for improvement. Their faith, on the one hand, and their exemplary fortitude in life, on the other—in short, their native optimism—sealed for them all the sources of philosophy. Thus there was never an original Jewish philosophy, but only, as with Philo, a Helleno-Jewish, or, as in the Middle Ages, an Arabic-Jewish, philosophical system.

In the Arabic-Jewish philosophy four distinct types or tendencies may be discerned, all, however, dependent upon Greek models.

(1) The first of these is the rabbinical Kalâm (theology or science of the word), appearing first with Saadia, attaining its highest point with Maimonides in literary development, and with Ḥasdai Crescas in speculative attainment, and sinking with Joseph Albo to the level of mere pulpit-rhetoric. The scientific models for this school were, among Arabian philosophers, the Motazilites (who denied all limiting attributes of the Deity, and were champions, therefore, of His unity and justice); and, among Greeks, Porphyry and the so-called Aristotelian theology, that is, Plotinus' "Enneads." But as soon as Aristotle's actual writings became known, first through the medium of Arabic versions, and later through Hebrew translations, this Neoplatonic dilution of true Aristotelianism began gradually to give way, and approach was made to a purer form of it. As Boethius among Christian scholastic philosophers was alluded to as "the author," so Aristotle came to be termed

הפילוסוף, the philosopher *par excellence* among Arabic and Jewish thinkers. This tendency toward Aristotle was no less marked in the Byzantine and Latin-Christian scholasticism than in the Arabian and Jewish systems, the last of which conformed to the Arabic. Among the Arabs there was a continual and gradual ascent through Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd toward an ever purer and exacter presentation of the genuine Aristotle; in the last the ascent was through Saadia, Baḥya ben Joseph Ibn Paḳuda, Judah ha-Levi, Abraham ibn Daud, Maimonides, Gersonides, and Crescas. Throughout this school Aristotle remained the model and arbiter.

Tendencies of the Philosophy.

(2) The second school was that of the Karaite disciples of the Kalâm. An analogous development is discernible with them. While David ben Merwan al-Moḳammeẓ (about 900), and especially Joseph al-Basri, found their system exclusively upon the Motazilite Kalâm, the latest straggler of them all, the philosophizing Karaite, Aaron ben Elijah of Nicomedia (fourteenth century), reverts, in his "'Ez Ḥayyim," to Aristotle.

(3) A place by himself must be assigned to Avicebron (Avicebrol), long venerated as an authority by Christian scholasticism, but proved by Munk to be identical with the Jewish poet-philosopher Solomon ibn Gabirol (died about 1070). Gabirol was influenced by Plato exactly as Maimonides was by Aristotle. In Gabirol's work Plato is the only philosopher referred to by name; while in Maimonides' "Moreh Nebukim," Plato is quoted only four times in the whole course of the book—once from the "Timæus" (II. ch. xiii.; Munk, II. ch. cix.), probably the only Platonic work with which Maimonides was acquainted. Aristotle, on the contrary, whom Maimonides knows so thoroughly, is named at the outset (I. ch. v.) as ראש הפילוסופים ("The Chief of Philosophers"), and in II. ch. xvii. (Munk, II. ch. xxii. 179) occurs the unqualified declaration that "everything that Aristotle teaches of sublunary matters is the unconditioned truth" (see also book II. ch. xix. and xxiv.).

Ibn Gabirol's relation to Plato is similar to that of Philo, and that without his suspecting even the existence of the Alexandrian thinker. Characteristic of the philosophy of both is the conception of a Middle Being between God and the world, between species and individual. Aristotle had already formulated the objection to the Platonic theory of Ideas, that it lacked an intermediary or third being (τρίτος ἄνθρωπος) between God and the universe, between form and matter. This "third man," this link between incorporeal substances (ideas) and idealess bodies (matter, the μὴ ὄν), is, with Philo, the "Logos"; with Gabirol it is the divine will. Philo gives the problem an intellectual aspect; while Gabirol conceives it as a matter of volition, approximating thus to such modern thinkers as Schopenhauer and Wundt. For the rest, Gabirol suffered precisely the same fate as his predecessor, Philo; his philosophy made not the slightest impression on Judaism. Among Jews he is esteemed as a poet; while Christian scholasticism, in the persons of its two chief representatives, Albertus Magnus and his pupil, Thomas Aquinas, defers to him quite as frequently and gratefully as in their time the Gnostics and the Church Fathers—particularly Clement of Alexandria, Origen, and Ambrose—did to the Logos doctrine of Philo.

Gabirol's Conception of Intermediary Beings.

(4) Cabala, or the Jewish mysticism. This "secret lore" has always claimed descent from ages of hoary antiquity. There is some slight warrant for this assertion, since faint traces of cabalistic modes of thought have been detected by Frankel and by Munk among the Essenes. Nor may it be denied that the work that is at the foundation of the Zohar, namely "Sefer Yeẓirah," the so-called "Book of Creation" (see article), contains material reaching back to an older tradition.

Jewish Mysticism and the Cabala.

In sequence of thought, the Cabala is as completely dominated by Pythagoras—or rather by the Neopythagorean school—as Jewish Hellenism was by Plato, or the Arabic-Jewish Philosophy by the sage of Stagira. It matters really little whether the rise of the Jewish Cabala and of Christian mysticism, the Μυστικὴ θεολογία of Dionysius the Areopagite, be dated a few centuries back or forward; its vital elements are always the Pythagorean number-symbolism on the one hand, and the Neoplatonic emanation-theory on the other. Its distinguishing feature is the combination of both elements. The Cabala also looks for "middle beings," exactly as Philo and Gabirol do, upon whom it may be dependent. But while Philo found these intermediaries in the divine Logos, and Gabirol in the divine will, the Cabala sought them in fantastic arithmetic. The Unlimited ("En Sof"), or God, is the originally undifferentiated unity of the cosmos, entirely identical with the Indian Nirvana and the Πάντα ὁμοῦ of the Greeks. Differentiation began with the archetypal Man (Adam Ḳadmon) compounded of ten light-circles, spheres, or intelligences (Sefirot: to wit, Keter, Ḥokhmah, Binah, Ḥesed, Din, Tiferet, Neẓaḥ, Hod, Yesod, Malkut). God dissolves Himself into attributes. This feature is peculiar to the whole of the Middle Ages. Natural forces are transformed into attributes of God; and attributive thought takes the place of substantive. While in antiquity every natural force was a divinity, and while Monotheism condensed all these divinities into one personality, recourse was now had to the expedient of degrading the forces of nature into attributes of God. Trinity, Tritheism, Logos-doctrine, and Sefirot are the stammering utterances of ancient and medieval thought, endeavoring to explain the relation of multiplicity to unity, of natural forces to nature itself, of the attributes of God to God Himself.

The Cabala and Number-Symbolism.

The cabalists, however, occupied a proportionately small space in the history of Arabic-Jewish Philosophy. They were far more numerous in southern France or Languedoc than in Moorish Spain. There are no independent cabalistic works written in Arabic, though the philosophical works of the Arabic-Jewish philosophers were written in Arabic, the vernacular of every-day life in Moorish Spain. There seems to have been a certain system in the employment of Hebrew and Arabic. For halakic decisions (Saadia Gaon and Maimonides), for religious poetry (Ha-Levi and Gabirol), and especially for Biblical exegesis (Ibn Daud, Gersonides, Ibn Ezra, and Abravanel) the Hebrew language was used; while for philosophic writings the Arabic idiom was currently employed. The vulgar tongue seemed most appropriate for things profane; possessing as it did the advantage of a finely developed philosophical vocabulary, which the Hebrew acquired only after the school of the Tibbonides had accomplished their labors of translation.

Arabic Suited to Philosophical Terminology.

A fundamental difference between the cabalists and the exponents of pure philosophy in the conception of the philosophical problem may be found in the position assigned by either to human Reason. The former rejected the authority of the conclusions of Reason, and relied upon tradition, inspiration, and intuition. Those thinkers, on the other hand, who based upon Reason considered inspiration and "intellectual intuition" as pertaining to prophets only; for themselves and ordinary human beings Reason was the prior requisite for all perception and knowledge.

Reason and Tradition.

Saadia (892–942) in his "Emunot we-De'ot" (The Principles of Faith and Knowledge) posits the rationality of the Jewish faith with the restriction that Reason must capitulate wherever it contradicts tradition. Dogma must take precedence of Reason. Thus, for example, in the question concerning the eternity of the world, Reason teaches since Aristotle, that the world is without beginning; that it was not created; Dogma asserts a creation out of nothing. Again, Reason insists—also since the time of Aristotle—upon only a general immortality; Dogma, on the contrary, maintains the immortality of the individual. Reason, therefore, must give way.

While Baḥya ben Joseph (eleventh century) in his "Ḥobot ha-Lebabot" (Duties of the Heart)—a book still popular among Eastern Jews—maintained an almost hostile attitude toward rationalistic thought and was satisfied with mere pulpit-moralizing, the poet-philosopher Judah ha-Levi (twelfth century) in his religio-philosophical work "Cuzari" took the field with strenuous arguments against all philosophizing. He became thus the Jewish Algazali, whose "Destructio Philosophorum" was the model for the "Cuzari." Against Mohammedanism and Christianity his antagonism is somewhat milder than against Peripatetic philosophy: he inclines rather toward Sufi's skeptical mysticism. Human reason does not count for much with him; inward illumination, emotional vision, is everything. The "Cuzari" is interesting as a literary type. It describes representatives of the different religions and of philosophy disputing before the king of the Khazars concerning the respective merits of the systems they stand for, the palm of course being ultimately awarded to Judaism. Herein is the germ of those comparative studies of religion which the Frenchman, Jean Bodin (1530–96), developed in his "Heptaplomeres" (partially translated into German by Guhrauer, 1841), and which has been still further continued in our age as the science of comparative religion.

The "Cuzari."

But not even a Judah ha-Levi could bar the progress of Aristotelianism among the Arabic-writing Jews. As among the Arabs, Ibn Sina and Ibn Roshd leaned more and more on Aristotle, so among the Jews did Abraham ibn Daud and Moses Maimonides, whose "Moreh Nebukim" has remained the text-book for Arabian-Jewish Aristotelianism. The commentaries on the "Guide for the Perplexed" are always in Hebrew (by Falaquera, Ibn Caspi, Moses Narboni, and Isaac Abravanel), and are beyond the scope of an article dealing with Arabian-Jewish philosophers; these thinkers do not belong to Moorish Spain, but to Provence or Portugal. For similar reasons, the Aristotelian, Levi ben Gerson (RaLBaG) (1288–1345) who wrote "Milḥamot Adonai" (Wars of the Lord), can not be discussed here: he was a denizen of Bagnols, in southern France, and wrote in Hebrew. Among all scholastics, Levi b. Gerson (Gersonides) was by far the most advanced; for he, and he only, had the courage to place reason above tradition, or, to express it differently, to oppose the theory of creation out of nothing. Similarly, Ḥasdai Crescas (1340–1410), another writer in Hebrew, combated another dogma of Judaism, the freedom of the will, so energetically that he may be considered a rara avis among Jews; and so valiantly did he break a lance for fatalism that he enjoyed the honor of being appreciatively quoted by Spinoza. His "Or Adonai" (Light of the Lord) is one of the most original and independent works of scholasticism in general and not of Jewish scholasticism alone. Apart from its hardihood in openly and unreservedly attacking Maimonides' claims of infallibility for Aristotle in all matters pertaining to the sublunary world, it has the merit of projecting the problem of causes into the very foreground of philosophical thought. The mental heights of Crescas were by no means maintained by his pupil Joseph Albo, the last Jewish scholastic in the Spanish peninsula. In his "'Iḳḳarim" (Fundamental Doctrines) he sinks to the level of an ordinary philosophizing rhetorician and moralist. It is difficult perhaps to penetrate the depth of thought and deft language of Crescas; but it is just as difficult to work one's way through the pitiful shallows of Albo's unctuous commonplaces. These last-named philosophers wrote in Hebrew, and therefore can hardly be reckoned among Arabic-Jewish philosophers. The chief representative of Arabic-Jewish scholasticism, Maimonides, must now receive attention.

Gersonides and Ḥasdai Crescas.

Maimonides holds tenaciously, as against Aristotle, to the doctrine of creation out of nothing. God is not only the prime mover, the original form, as with Aristotle, but is as well the creator of matter. Herein Maimonides approaches more closely the Platonic "Timæus" than the Stagirite. Of God, the All-One, no positive attributes can be predicated. The number of His attributes would seem to prejudice the unity of God. In order to preserve this doctrine undiminished, all anthropomorphic attri-

Maimonides the Chief Scholastic.

butes, such as existence, life, power, will, knowledge,—the usual positive attributes of God in the Kalâm—must be avoided in speaking of Him. Between the attributes of God and those of man there is no other similarity than one of words (homonymy), no similarity of essence ("Moreh," i. 35, 56). The negative attributes imply that nothing can be known concerning the true being of God, which is what Maimonides really means. Just as Kant declares the Thing-in-itself to be unknowable, so Maimonides declares that of God it can only be said that He is, not what He is.

Finally, it may be stated that in the question of universals—the chief problem of scholasticism—Maimonides takes strict Aristotelian ground ("Moreh," i. 51, iii. 18; treatise on "Logic," ch. 10), in so far as he denies reality to the human species, but admits its true essence to exist only in the individual (according to the formula "Universalia in re"). In his "Ethics" (as systematized by D. Rosin, 1876) he follows the Stagirite in consistently insisting upon the "fitting mean" (μεσότης) as well as in the elevation of the intellectual virtues over the ethical. Thus, the Arabic-Jewish philosophy presents the same endeavor as the contemporary Arabian, Byzantine, and Latin-Christian scholasticism, namely, to bring about from the standpoint of the knowledge of the day a reconciliation between religion and science.

Position in the History of Thought.

However insignificant, compared with the fund of our present knowledge, this Arabic-Jewish philosophy may appear in its attitude toward the various problems and their solutions, two things must not be overlooked. In the first place, modern pride of culture should not prevent the confession that not a single step taken since the days of Maimonides has brought the solution of such problems any nearer. And, in the second place, it must not be forgotten that the scholastics preserved the continuity of philosophical thought. Without the activity of these Arabic-Jewish philosophers, especially of those Jewish translators of whose work Steinschneider has treated so exhaustively, the mental culture of the Western world could scarcely have taken the direction it has, and certainly not at the rapid rate which was made possible through the agency of the Humanists and of the Renaissance. The Arabic-Jewish philosophers were the Humanists, the agents of culture, of the Middle Ages. They established and maintained the bond of union between the Arabic philosophers, physicians, and poets on the one hand, and the Latin-Christian world on the other. Gabirol, Maimonides, and Crescas are of eminent importance in the continuity of philosophy, for they not only illumined those giants of Christian scholasticism, Albertus Magnus and Thomas Aquinas, but their light has penetrated deeply into the philosophy of modern times. Leibnitz speaks with no little respect of Maimonides, as does Spinoza of Crescas. Moses Mendelssohn and Solomon Maimon, the two Jewish friends of Immanuel Kant, took their point of departure from the Arabic-Jewish philosophy, as Baruch Spinoza had done. Sufficiently indicative of the bond of intellectual continuity is the fact that the same Solomon Maimon, who assumed the name Maimon simply out of reverence for Maimonides, was gratefully described by Kant in a letter to Marcus Herz as the critic who understood him best, and who had penetrated most deeply into his "Critique of Pure Reason."

Jews play merely a secondary rôle in the history of philosophy: they are transmitters of thought, apostles of culture, typical representatives of the intellectual continuity of the human race. The first Jew who was a real philosopher of prime magnitude, Spinoza, evolved his system not as a Jew; no more than Descartes framed his as a Frenchman and Catholic, or Leibnitz his as a Protestant and German. Philosophy has divested itself, more and more decisively, of all narrowing restraints of sectarianism and nationalism, and, like science itself, has become more and more cosmopolitan. The Arabic-Jewish philosophy was the last that could be designated Jewish. To-day there are still Jews who philosophize; but there are no Jewish philosophers.

BIBLIOGRAPHY: There is a mine of information in the annotations to Solomon Munk's *Guide des Égarés*; as also in Steinschneider's monumental *Hebr. Uebers.* Berlin, 1893. General treatises upon Arabic-Jewish philosophy exist only in the form of sketches, such as that of Munk, already mentioned, and in the manuals of the history of medieval philosophy by Ritter and Stöckl; Lasswitz, *Gesch. der Atomistik*; Prantl, *Gesch. d. Logik*; also in the Encyclopedias of Ersch-Gruber, Herzog, and Encyc. Britannica. Useful for the literary history is the Ueberweg-Heinze *Grundriss der Gesch. d. Philosophie*, 8th ed., 1898, ii. 237-253. The sketch of I. S. Spiegler, *Gesch. d. Philosophie d. Judenthums*, 1881, is of little practical value. Much that is valuable may be found in the larger histories of Jost, Graetz, and David Cassel. The essay on Jewish-religious philosophy by Philip Bloch in Winter-Wünsche, *Jüd. Lit.* 1894, ii. 699-793, is thoroughly reliable, as is also G. Karpeles, *Gesch. d. Jüd. Lit.* 1886, pp. 419 *et seq.* Of monographs may be mentioned: On the Cabala, Ad. Franck, *Système de la Kabbale*, 1843, 2d ed., 1889 (German by A. Jellinek, 1844); D. H. Joël, *Die Religionsphilosophie des Sohar*, 1849. Among works dealing with special problems and individual exponents of Arabic-Jewish philosophy, the most important are M. Joël, *Beiträge zur Gesch. d. Philosophie*, 1876, and David Kaufmann, *Gesch. d. Attributenlehre in d. Jüd. Religionsphilosophie*, 1877. See also the studies by Moritz Eisler and A. Schmiedl. Optimism and pessimism in Jewish religious philosophy have been treated by H. Goitein, 1890; the doctrine of the Freedom of the Will, by L. Knoller, *Das Problem der Willensfreiheit*, 1884, and by L. Stein, *Die Freiheit des Willens*, 1882. J. Guttmann has furnished excellent monographs upon Saadia, Ibn Gabirol, and Ibn Daud. A conclusive monograph upon Maimonides' philosophy has not yet been written; but his "Ethics" has been luminously treated by Jaraczewsky, *Zeitschrift für Philosophie*, 1865, and by D. Rosin, 1876.

K. L. S.

ARABIC LANGUAGE AMONG JEWS, USE OF: The precise period of the first settlement of Jews in Arabia is unknown, and it is therefore impossible to say when the Arabic language was first employed by them. Historical data concerning the Jews of Arabia do not reach further back than the first century of the common era; but, judging by the important positions which they occupied then in parts of Arabia (compare Yakut, "Geog. Wörterbuch," ed. Wüstenfeld, iv. 461 *et seq.*) and by the purely Arabic names which they bore, Jews must have already been settled in the country for several centuries.

Among the ante-Islamic poets there were a number of Jews; and a certain Sarah, a Jewess, wrote some Arabic verses, in which she poured forth her grief at the massacre of her tribe of Ḳoraiza (Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," p. 54). A Jew, named Al-Samau'al, made himself as famous by his loyalty as by his poetry, and the Arabs to-day still use the phrase, "as loyal as Al-Samau'al," to express unswerving fidelity (Freytag, "Proverbia Arabum," ii. 828). The son of Al-Samau'al, Shoreikh, also occupied an honorable place among ante-Islamic poets.

In adopting the Arabic language, the Jews introduced into it a number of Hebrew words and expressions which, in certain portions of Arabia, where Jews were numerous and influential—as in the Yemen district, for example—have entered into the native vocabulary. It is owing to this that the Himyaritic inscriptions abound in Hebraisms and words which are altogether unintelligible to Arabs of other localities.

Adopted by Eastern Jews.

With the conquests that began immediately after the death of Mohammed, the Arabic language crossed the frontiers of Arabia and spread rapidly among the Jews of other countries. In Egypt, Syria, Palestine, and Persia, which were conquered by the second calif, Omar, the Jews soon learned to use the language of the conquerors and adopted it as their mother-tongue. As early as the beginning of the eighth century, scarcely fifty years after the conquest, a Babylonian Jew, Jawaih de Bassora, translated a medical work from Syriac into Arabic; it is thus evident that at that period the Babylonian Jews were already familiar with the Arabic language. As Babylonia then exercised a religious hegemony over the whole Jewish world, it became necessary for the Jews of other countries—at least for Jewish scholars—to understand the official language of Babylonia. Consequently, when Africa and Spain were conquered under Walid I., the Jews found no difficulty whatever in sustaining intercourse with the Arabs.

The adoption of the Arabic language by the Jews residing in Moslem countries had a salutary effect also upon the Hebrew tongue. The Arabs attached great importance to the correct use of their language; and thus the Jews, who always cherished a deep love for the Hebrew tongue, were led to turn their attention to the deplorable state into which their own language had fallen. They set about polishing it, as it were, and created a grammar for it, modeled after that of the Arabic. Hebrew poetry, which in the seventh century resembled nothing so much as a lyre with broken strings—it was without rime or meter—began, under the influence of the study of Arabic poetry, to assume elegant rhythmic forms, and soon surpassed the latter in sonorousness and polish.

Characteristics of Jewish-Arabic.

But upon the written or literary Arabic language the Jews likewise exerted a special influence which was not so wholesome. Jewish writers, treating of subjects pertaining to religion and Judaism, were forced in some degree to conform to the culture of the people for whom they wrote, the great mass of whom, though speaking Arabic as their mother tongue, were not able to read it, and were unfamiliar with its niceties of style and complicated grammar. Jewish authors were therefore compelled to transliterate the Arabic into Hebrew characters and to simplify the grammar. The system of transliteration was as follows: for each Arabic letter the corresponding Hebrew was given. The letters غ ظ ض ذ خ ث, which have no equivalents in Hebrew, were represented by ת̇ כ̇ ד̇ צ̇ ט̇ ג̣, with dots above or below the letters. The vowel-points were rendered either by the same signs as used in the Arabic or by the vowel-letters אוי. In regard to grammar, the Jews avoided whatever could embarrass a reader who was not well versed in Arabic literature. Thus, for example, the broken-plural forms, so numerous in literary Arabic, were reduced to a minimum, only such being retained as were familiar to all. The purely orthographic signs, like the *alif* in the third person of the plural, were generally omitted. Contrary to grammatical usage, the second or third radical letter of a weak verb was generally retained in the conditional and imperative moods, to indicate to the reader the three radical letters of which the verb was composed. The rules of syntax were very much relaxed; and the style of what may be conveniently termed "Judæo-Arabic" often presents the same characteristics of disorder and confusion that are met with in the Hebrew vernacular literature of the Middle Ages.

With the overthrow of the dynasty of the Almohades at the close of the thirteenth century, the Arabic language ceased to be spoken by the western Jews; but for many centuries it continued to be cultivated by Jewish scholars of all countries for the sake of the many beautiful literary relics which Jewish authors have left in that language. It is still spoken by the Jews of Algeria, Morocco, Tunis, Egypt, Tripoli, Yemen, and Syria.

Bibliography: Steinschneider, in *Jew. Quart. Rev.* xiii. 303-311.

G. I. Br.

ARABIC LITERATURE OF THE JEWS:

From the time that the Arabs commenced to develop a culture of their own, Jews lived among them and spoke their language. Gradually they also employed the latter in the pursuit of their studies, so that Jewish literature in Arabic extends over all the branches in which Jews took an interest. Indeed, the material is so vast that it is impossible to give a comprehensive survey of it in small compass; and it is owing to this circumstance that there is no work on the subject, although one by Steinschneider has been in preparation for many years (see "Z.D.M.G." liii. 418).

First Poem Is by a Woman.

1. Early Literature: The earliest literary productions are not of a specifically Jewish character, but are similar to those of the Arabs. They consist of poems composed in celebration of public or private events, and date from the second half of the fifth century of the present era. The first was composed by a poetess of Medina named Sarah, who bewailed the slaughter of a number of her people by an Arab chief. The same event is alluded to in some other verses by an unknown poet. About the middle of the sixth century there flourished in North Arabia Al-Samau'al (Samuel) b. Adiya, whose name is often mentioned and whose verses are to be found in the most notable compilations of ancient Arabic poetry. At the time of Mohammed there lived in Medina the poets Al-Rabi ibn Abi 'al-Ḥuḳaiḳ, Ka'ab ibn Asad, Asma (a woman), Ka'ab ibn al-Ashraf (assassinated by order of Mohammed), Al-Sammak, Aus of Kuraiza, Abu al-Diyal, Shuraiḥ, Jabal ibn Jauwal, and finally Marḥab of Khaibar. Toward the end of Mohammed's career the convert Al-Ḥusain, who assumed the name Abd Allah ibn Salam, wrote homilies and sacred legends drawn from Jewish sources, thus furnishing the first elements of the "Ḥadith" (Moslem tradition). He was followed by Yamin ibn Yamin (Benjamin), Ka'ab ibn Aḥbar, and Wahb ibn Munabbikh (the last two hailing from Yemen), all of them converts to Islam. Of other literary productions by Arab Jews in this early epoch there is no record, except of the so-called "Kitab al-Ashma'at," mentioned by an anonymous author of the ninth century. This work, which Sprenger ("Leben und Lehre Mohammed," i. 49) believes to have been an ancient book of revelation, was not an Arabic work, but was probably only a compendium of rabbinical discussions, which its author naturally styled "Shema'ata." Abd Allah ibn Saba, who is supposed to have been a Jew, was the first to ascribe divine honors to the calif Ali. He founded the Shiite sect of the Sabaiyya. This ends the first period, a special feature of which is that all its literary productions have been transmitted through Mohammedan channels (see Delitzsch, "Jüd. Arabische Poesien aus Mohamm. Zeit," 1874; Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," pp. 52-86; Hirschfeld, "Essai sur l'Histoire des Juifs de Medine," in "Revue Etudes Juives," vii. 167-193, x. 10-31).

2. Karaites: It was in the second period that Arabic began to be used as a scientific language. The first to employ it for theological works were the Karaites. The founder and oldest teacher of this sect, indeed, still employed the rabbinic dialect; but later on, when the gulf between the Karaites and the Rabbinites widened, the former employed Arabic, not merely on account of the spread of that language, but apparently out of spite to the Rabbinites, whom they wished to prevent from reading their books. It was evidently for the same reason that the Karaites afterward employed Arabic characters for Hebrew quotations and translations.

There is not much variety in the Arabic writings of the Karaites, as they nearly all have the same tendency, and were composed in defense of narrow religious views. The branches chiefly dealt with are Biblical Exegesis, Halakah and Theology, Polemics against Rabbinites, and Linguistics. There is, however, still so much uncertainty as to many details, that final results can not in many cases be obtained till further researches shall have been made among the manuscripts in the various public libraries.

Apogee of Karaite Literature.

With the beginning of the tenth century Karaite literature enters its fullest period. The struggle was reciprocal, and is no doubt largely responsible for the growth of Arabic works among Rabbinite Jews. There was hardly one prominent Karaite writer of this period who did not attack Saadia. The first claiming mention is Sulaiman ibn Ruḥaim (Salomon b. Jeroham), who wrote commentaries on the Psalms, Lamentations, and Ecclesiastes (MSS. British Museum, 2515-17, 2520; Hirschfeld, "Arab. Chrestom." pp. 103-109). Next to him must be mentioned Yusuf Ḳirḳisani, whose "Kitab al-Anwar we al-Manaḳib" (ס׳האורים) forms an introduction to his commentary on the Pentateuch (Bacher, "Jew. Quart. Rev." vii. 687-710; Harkavy, "Mém. Russ. Arch. Soc. Sect. Orient." viii. 247-321; Poznanski, in Steinschneider, "Festschrift," pp. 195-218; *idem*, "Semitic Studies in Memory of A. Kohut," pp. 435-456; Hirschfeld, *ib.* pp. 116-121). The most fertile of all, however, is Jefeth ibn 'Ali ha-Levi (Ḥasan al-Basri) (Commentary on Daniel, ed. D. S. Margoliouth, Oxford, 1891). Besides his "Sefer ha-Mizwot," he wrote commentaries on all the Biblical books, and paid more attention to linguistic questions than his contemporaries. His son Levi (Abu Sa'id) commented on the Pentateuch and on Joshua, and composed a compendium of the "Agron" (dictionary) by David ben Abraham of Fez. David b. Boaz (993) wrote commentaries on the Pentateuch and on Ecclesiastes, and also a "Kitab al-Uṣul."

The beginning of the eleventh century is marked by Yusuf al-Baṣir (Ha-Ro'eh), who wrote several works on theology and halakah: for example, "Al Muḥtawi" (The Comprehensive One), several responsa, the "Kitab al-Istibṣar," on the law of inheritance, of which some fragments are still extant, and the "Kitab al-Isti'āna," of philosophic character (see P. F. Frankl, "Ein Mu'tazilit. Kalām," in "Sitzungsber. der Wiener Acad." 1872, pp. 169 *et seq.*). About 1026 Abu al-Faraj Harun ibn al-Faraj completed his grammatical work "Al-Mushtamil" (Poznanski, "Rev. Et. Juives," xxxiii. 24-39). He was also the author of a commentary on the Pentateuch. Ali b. Sulaiman, of the twelfth century, left, besides an exegetical work on the Pentateuch, an igron based on that of the above-named David ben Abraham.

Karaite Literature in Egypt.

Karaite literature, after its decay in Asia, found a new home, in the thirteenth century, in Egypt; but its productions were inferior to those of the preceding epoch. Israel b. Samuel ha-Dayyan of Maghreb composed a treatise on "Six Articles of Creed," another on the ritual slaughter of animals, and, finally, a "Sefer ha-Mizwot." A work similar to the last-named was written by his pupil, the physician Jefeth ibn Saghir (Al-Ḥakim al-Ṣafi); and another is known as the "Siddur of Al-Fadhil" (Isaiah Cohen ben Uzziyahu) (Steinschneider, "Cat. Berlin," ii. 48; other ritual works, MSS. Brit. Mus. Or., 2531-32, 2536). Judah ben Meïr (also called Al-Ḥakim al-Ṭhafi) wrote a commentary on Esther. Among commentators on the Pentateuch mention should be made of Al-Mu'allim Abu Ali (Sahl ben Maẓliaḥ al-Imam), Abu al Sari, Abu al-Faraj-Furḳan, and Al-Muḳaddasi.

The most important author of the fourteenth century is the physician Samuel of Maghreb, whose chief work was "Al-Murshid" (The Guide). Besides this, he wrote prolegomena to the Pentateuch. In 1415 Elijah ha-Dayyan wrote a work on the calendar rules, of which a Hebrew translation exists in St. Petersburg. An important "Chronicle of Karaite Doctors" was compiled at the beginning of the fifteenth century by Ibn al-Hiti (G. Margoliouth, "Jew. Quart. Rev.," ix. 429–443). As late as the seventeenth century David b. Moses Feirūz composed a treatise in imitation of Baḥyah ibn Paḳudah's "Guide to the Duties of the Heart." Even at the present day, Arabic is used, although not largely, by Karaites in Egypt: in that language they read the Passover Haggadah (ed. Presburg, 1868).

3. Saadia: The development of Arabic literature among Rabbinites is indirectly due to the Karaites. Saadia of Fayum (see SAADIA GAON) was the first to enter the lists against the latter with various polemical treatises, of which various fragments have lately come to light. His works not only extend over every branch of Jewish learning then in existence, but he even created a new one; namely, religious philosophy. It was evidently his intention to prevent Rabbinite Jews from making use of Karaite writings of any kind. His translation and commentaries on nearly the whole Bible earned for him the name of "The Commentator"; and his version of the Pentateuch in particular obtained such popularity that it was looked upon in the light of a Targum, and is still so considered in Arabic-speaking countries. It is found in Yemen MSS. side by side with the Targum Onkelos. Under the title "Agron," he also produced a philological work, the only existing fragment of which has recently been published by Harkavy, together with the remains of his "Sefer ha-Galuy" ("Studien und Mittheilungen aus der Kaiserl. Bibl. zu St. Petersburg," v.). He also wrote a treatise on "Ninety [seventy] Unique or Rare Words in the Bible" (the original is lost, but the Hebrew version has been edited by A. Jellinek) and a large grammatical work. For liturgical purposes he provided a prayer-book, which he enriched with many compositions of his own, whilst the directions were written in Arabic. He also wrote a chronological treatise, and another on the law of inheritance (H. Derenbourg and Mayer Lambert, ix., "Traité des Successions," etc., Paris, 1897). (For Saadia's philosophical writings see below.) To the number of pseudonymous writings under his name, belong a Midrash on the Decalogue (ed. Eisenstädter, Vienna, 1868; Joseph Shabbethai Farkhi, 1849)—which is, however, nothing but a paraphrase made for liturgical purposes—and a description of man (Steinschneider, "Cat. Berlin," i. 48).

4. Bible: Having thus briefly sketched the manner in which Jewish-Arabic literature was brought into existence among Rabbinites, it will be best to outline its further development according to subject-matter. Next to Saadia, Gaon Samuel b. Ḥofni of Bagdad (died 1034) wrote commentaries on various Biblical books, but only part of them survive (Samuel b. Ḥofni, "Trium Sectionum Posteriorum Libri Genesis Versio Arabica," 1886). The decline of Jewish learning in Iraḳ was followed by its rise in Spain; and Arabic appears as the favorite language for Jewish writings. Ḥafẓ al-Ḳuṭi, the Goth (1000-1050), composed a metrical paraphrase of the Psalms (A. Neubauer, "Revue Etudes Juives," xxx. 65–69). Moses ha-Kohen Giḳatilla of Cordova (1050-1080), stimulated by Abu al-Walid's grammatical and lexical writings, composed commentaries on the Pentateuch, the Prophets, Psalms, Job, Canticles, and Daniel; but only fragments of them have been preserved, in the form of quotations in the works of later authors (S. Poznanski, "Ibn Jiḳatilla Nebst den Fragmenten Seiner Schriften," Leipsic, 1895). To the same period probably belong two anonymous translations of Ruth. Isaac ben Judah ben Ghayat (1039) left a version of Ecclesiastes (ed. J. Loewy, Leyden, 1884). A younger contemporary but very bitter opponent of Moses Giḳatilla was Judah b. Balaam of Toledo (1070-1090). His commentaries on the Bible have likewise been but incompletely handed down (see Neubauer, "The Fifty-third Chapter of Isaiah," pp. 384–385; Bacher, Stade's "Zeitschrift," xiii. 129–155). Fragments of an anonymous commentary on the Psalms, dating from the twelfth century, are preserved in the library of St. Petersburg. In 1142 the physician Ḥibat Allah (Nathanael) commented on Ecclesiastes. He subsequently embraced Islam. At the beginning of the thirteenth century Joseph b. Aḳnin, Maimonides' renowned pupil, is supposed to have written a commentary on Canticles and a treatise on Biblical measures (Munk, "Notice sur Joseph b. Jehoudah," in "Journal Asiatique," 1842, xiv.; Steinschneider and Neubauer, in "Magazin," 1888). A commentary of his on the Pentateuch is mentioned by Al-Mwaḳḳit (MS. Brit. Mus. Add. 27294, p. 166). **Commentaries.** Somewhat later Tanḥum of Jerusalem composed commentaries on the Pentateuch and on many other parts of the Bible ("Commentary on Joshua," ed. Th. Haarbrücker, Berlin, 1862; "Comm. on Judges," ed. Goldziher). Isaac b. Samuel ha-Sefardi (end of the fourteenth century), who commented on the Prophets, likewise lived in Palestine (Steinschneider, "Hebr. Bibl.," xix. 135, xx. 10). A commentary on the second book of Samuel was written by Isaac b. Samuel (Margoliouth, "Jew. Quart. Rev.," x. 385–403). Part of this commentary is to be found in the Bodleian Library, Oxford. In the fifteenth century there flourished in Yemen Abraham b. Solomon, who compiled notes on the Prophets (Poznanski, *l.c.* p. 68). A commentary on Esther, regarded as a pseudonymous work of Maimonides, was edited (Leghorn, 1759) by Abraham b. Daniel Lumbroso. It probably dates from the sixteenth century, and is written in the dialect of Maghreb. The last century has witnessed a new awakening of literary interest among the Jews of Asia and Africa; and the printing-presses of Leghorn, Cairo, Algiers, Oran, Jerusalem, Bombay, Poona, and Calcutta are busy with translations, chiefly of those books of the Bible that are used in the liturgy, viz., Pentateuch, Haftarot, Psalms, the Five Scrolls, and Job ("Hebr. Bibl." xiii. 49). A translation of the whole Bible by Ezekiel Shem-Ṭob David was printed in Bombay in 1889, and one of the Apocrypha by Joseph David in 1895.

Following in the wake of exegesis there sprang up a literature of Midrashic and homiletic explanation of the Bible. The British Museum possesses manuscripts (Or. 66–70) of discourses on the Pentateuch, which are attributed to David b. Abraham, Maimonides' grandson. The bulk of the homiletic

Midrashim and Homilies.

literature belongs to Yemen. In the middle of the fourteenth century Nathanael ben Isaiah compiled a kind of Midrash under the title "Nur al Ṭhulm," specimens of which are still extant (*idem*, xii. 59; Alexander Kohut, "Light of Shade and Lamp of Wisdom," New York, 1894; Hirschfeld, "Arab. Chrestom." pp. 11–14). The physician Yaḥya b. Sulaiman (Zakariyya, about 1430) was the author of the Midrash Ḥefeẓ, written in a mixture of Hebrew and Arabic (Steinschneider, "Cat. Berlin," i. 64, 71); a commentary on which exists under the title "Al-Durrah al-Muntakhaba" (MS. Brit. Mus. Or. 2746). A few decades later Sa'id b. Da'ud al-Adani wrote homilies on the Pentateuch under the title "Kitab najat al-gharikin" (*ib.* 2785). Abu Manṣur al-Dhamari was the author of the "Siraj al-'Uḳul" (see Kohut, "Aboo Manzur al-Dhamâri," New York, 1892); and, finally, David al-Lawani composed a Midrashic work, "Al-Wajiz al-Mughni." Glosses on the Decalogue were written by Moses b. Joseph al-Balidah (MS. Brit. Mus. Or. 2746). Various anonymous compilations, belonging to the same class and written in vulgar dialect, also exist (Hirschfeld, *l.c.* pp. 14–19).

Philology.

5. Linguistics: Jewish philologists modeled their works on those of the Arabs. It is, therefore, not surprising that many of them were written in Arabic. The earliest Jewish grammarian is Judah b. Ḳoraish, of Tahort, in North Africa (ed. Bargès, Paris, 1859). His "Risalah" (Epistle), exhorting the community of Fez not to neglect the study of the Targum, embodies the first attempt at a comparative study of Semitic languages. He is, however, far outranked by Saadia, who was the first to make philological studies a special science. Saadia's first work, styled "Agron," of which only some fragments have been preserved, was partly lexicographical, partly grammatical. More details on the latter subject were to be found in his chief work, "Book on the [Hebrew] Language," in twelve parts; but unfortunately this is not now in existence. The only two works of his that have been preserved are his etymological essay on "Ninety [seventy] Unique or Rare Words in the Bible," and his commentary on the "Sefer Yeẓirah," which contains grammatical paragraphs. In the middle of the tenth century there flourished in Kairwan Dunash ben Tamim. Soon after Saadia, Abu al-Faraj Harun of Jerusalem, the Karaite, composed a work on grammar and lexicography under the title "Al Mushtamil" (Poznanski, "Rev. Et. Juives," xxx. 24–39, 197–218).

The oldest linguistic studies in Spain were not written in Arabic, but in Hebrew; and there is none of real importance till Judah Ḥayyuj (of Fez), who, at the beginning of the eleventh century, witnessed the famous struggle between the pupils of Menaḥem and Dunash ben Labrat. Ḥayyuj was followed by Abu al-Walid Merwan (Jonah) b. Janaḥ, whose writings are of a more comprehensive nature. The latter not only criticized and supplemented Ḥayyuj, but wrote important grammatical works and a dictionary ("The Book of Hebrew Roots," ed. A. Neubauer, Oxford, 1875; Hebrew version, ed. W. Bacher, Berlin, 1894). Judah b. Bal'am wrote on the accents of the first three books of the Hagiographa, on homonyms ("Kitab al-Tajnis"), and several smaller treatises. Prominent alike as commentator of the Bible and grammarian was Moses Gikatilla, who wrote on the "Masculine and Feminine"; but this work is lost. To the same century belongs Isaac b. Jashush, who was the author of a work on Inflections ("Kitab al-Taṣarif"). The twelfth century shows further development. Abu Ibrahim b. Barun wrote "Kitab al-Muwazana," a treatise on comparative Hebrew and Arabic philosophy (ed. with a Russian introduction and annotations, by P. v. Kokovzow, St. Petersburg, 1893). Judah ha-Levi's "Alkhazari" has a grammatical chapter with interesting features (ed. Hirschfeld, pp. 128–138). After this period Hebrew preponderated over Arabic for philological pursuits. In the fourteenth century there is only Tanḥum of Jerusalem, who wrote a dictionary on the Mishnah ("Al Murshid") in connection with Maimonides' commentary on the same. In the fifteenth century the African, Saadia ben Danan, composed a grammatical work and a Hebrew-Arabic dictionary. Another glossary on Maimonides' Mishnah commentary was compiled by David ben Yesha ha-Lewi of Aden (Steinschneider, "Cat. Berlin," No. 113). Of anonymous writings mention may be made of a grammatical compendium attached to a Karaite prayer-book (MS. Brit. Mus. Or. 25–36), an Arabic-Persian vocabulary (MS. Brit. Mus. Add. 7701), a treatise on difficult words in Bible and Mishnah (Hirschfeld, "Arab. Chrestom.," pp. 31–34), and a chapter on Biblical Aramaic (*ib.* pp. 54–60).

6. Talmud and Halakah: It was but natural that in the Talmud and Halakah Arabic did not become so popular as in other branches of Jewish literature. The rabbinic dialect for discussions on Halakah was too firmly established to suffer the intrusion of Arabic; and much that has been written on such subjects in Arabic has either perished, or has been chiefly studied in Hebrew versions. There is no sufficient evidence to prove that an Arabic version of the Mishnah by Saadia was ever written, since the short notice given by Pethahiah of Regensburg is too scant to admit of any definite conclusions. Some of his Arabic responsa have been preserved. The translation made by Saadia's Spanish contemporary, Joseph ben Abi Thaur, was not made to supply a want felt by Jews, but at the request of a bibliophile ruler. It is therefore not surprising that it should have been lost, as probably not more than one copy of it ever existed.

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Joseph b. Abraham b. Sheth and Isaac al-Faz wrote responsa in Arabic. Maimonides, while writing his commentary on the Mishnah in Arabic, left the text untranslated; and it was the Hebrew version of this commentary which became popular, although the original was also frequently copied. Many portions of the same exist in print; and its study is of the utmost importance in the verification of the version attached to present-day editions of the Talmud. Maimonides also wrote a "Sefer ha-Mizwot" in Arabic, to serve as a kind of introduction to his Mishnah Torah (introduction and the first three paragraphs edited, with German translation, by M. Peritz, Breslau, 1882; the whole edited, with French translation, by M. Bloch, Paris, 1888). Lastly, he used Arabic for numerous responsa; and the autographs of a few of these are fortunately still in existence (Margoliouth, "Responsa of Maimonides in the Original Arabic," in "Jew. Quart. Rev." xi. 553; Simonsen, "Arabic Responsa," *ib.* xii. 134–137; "Hebr. Bibl." xix. 113). His son Abraham, though not inheriting his father's genius, possessed much Talmudic learning, and endeavored to supplement the latter's writings by a work wherein religious observance was discussed in a semi-philosophical manner ("Kitab al-Kifayah"). In a correspondence with David b. Ḥisdai of Bagdad ("Maasē Nissim," edited by B. Goldberg, Paris, 1867), he defends the theories of his father. There also exists a collection of Arabic responsa by him under the title "Megillat Setarim" (MS. Montefiore [Halberstam], p. 56). Among the fragments brought from the Genizah in Egypt, there are a host of smaller Arabic essays and letters on matters of Halakah. Ritual commentaries in Arabic are attached to many prayer-books now in use in Asiatic and African communities. Samuel b. Jam‘ wrote on the slaughter of animals ("Karmel," iii. 215; Geiger's "Jüd. Zeit." 1862). A volume on the laws to be observed by women was published by Jacob Anḳawa (Algiers, 1855), who translated the "Sefer Dat Yehudit" (published Leghorn, 1827) from Spanish into Arabic.

7. Liturgy: The employment of Arabic for liturgical purposes commenced with the translation of such portions of the Bible as held a place in public worship. It has been stated above that Saadia supplemented his prayer-book with an Arabic text containing ritual regulations—a practise imitated in the Yemen prayer-books, the oldest of which date from the fifteenth century ("Hebr. Bibl." xxi. 54; "Cat. Berlin," i. 69, 117–130; W. H. Greenburg, "The Haggadah According to the Rite of Yemen," London, 1896). Although in the prayer itself Hebrew was adhered to, Arabic began to encroach upon the piyyuṭim in the sixteenth century, and was subsequently very largely employed. Some of these piyyuṭim enjoy great popularity, as, for example, the Habdalah "Song of Elijah" (Hirschfeld, "Journal Royal Asiatic Society," 1891, pp. 293–310), the tale of Hannah (*idem*, "Jewish-Arabic Liturgies," in "Jew. Quart. Rev." vi. 119–135, vii. 418–427), other "ḳinot," the Arabic version of Bar Yoḥai, etc. The prayer-books printed for use in Oriental and African communities have many Arabic piyyuṭim appended; and a survey of this neglected field of Jewish literature would well reward the labor bestowed on it, because it offers interesting linguistic problems besides. A special feature of these prayer-books is the (vulgar) Arabic version of the Aramaic Targums of some portions of the Pentateuch, such as the blessing of Jacob, the Song of Moses, and the Decalogue; also prominent Hafṭarot, as that of the last day of Passover and the Ninth Day of Ab; finally, of the Five Scrolls, and the Megillat Antiochus (*idem*, "Arab. Chrestom." pp. 1–6). Favorite subjects for translation are Ibn Gabirol's "Azharot," Judah ha-Levi's famous piyyuṭ, מי כמוך (Alexandria, 1879), for the Sabbath before Purim, and a legendary paraphrase of Abot, v. 9 (שיר שבחה, Leghorn, 1846). Besides the last-named, the whole of the Pirḳe Abot (רוכב ערבות, ed. Joseph Shabbethai Farḥi, Leghorn, 1849) has in many prayer-books its Arabic version side by side with the original. The Passover Haggadah has often been edited with Arabic translation and commentaries. Karaite prayer-books show similar features. Arabic directions are already to be found in Fadhil's (Isaiah Cohen b. Uzziyahu) "Siddur" (see above, par. 2), not to speak of later compilations. Isaac b. Solomon gave an Arabic version of "Ten Articles of Creed" (פנת יקרת, Eupatoria, 1840).

Ritual.

8. Philosophy and Theology: The employment of Arabic for philosophical discussion grew out of conditions that differed from those which affected most of the preceding branches. Jews would probably never have written on philosophy, had they not been impelled to do so by the Arabs, whose works formed their sole sources of information on this subject. These latter provided them with a terminology, for which the Hebrew language offered no facilities; and their influence is so apparent that the Hebrew translations from Arabic, as well as works written originally in Hebrew, bear a thoroughly Arabic stamp. All Jewish philosophical works that were epoch-making are written in Arabic, and most of them are evidently meant for Arab readers also.

Although not exactly the oldest philosophical author, Saadia was the first to form his ideas on Jewish theology into a system. He was therefore the father of Jewish philosophy. His method is that of the class of Mohammedan philosophers known as Motazilites. Somewhat earlier than Saadia was Abu Ya‘aḳub Isḥaḳ b. Sulaiman (Isaac Israeli the elder, died about 950), physician to Abu Muḥammed ‘Ubaid Allah al-Mahdi in Kairwan. He was the author of a "Book of Definitions"—probably the oldest of its kind—preserved in a Hebrew version only (ed. H. Hirschfeld, pp. 233, 234; Steinschneider, "Festschrift," pp. 131–141). The first period also includes Baḥya b. Josef b. Paḳodah (lived in Spain 1040), the author of "Duties of the Heart" and "Reflections of the Soul." His contemporary, Solomon b. Gabirol, was the first to introduce Neoplatonic ideas into Jewish philosophy. His Arabic works are "The Source of Life," "Improvement of Morals," and the ethical treatise "Choice of Pearls" (Munk, "Mélanges de Philosophie Juive et Arabe," Paris, 1859). Judah ha-Levi (1140) treats Jewish theology from quite a different point of view. In his famous "Kitab Alkhazari" (ed. H. Hirschfeld, with the revised Hebrew version, Leipsic, 1887) he discards the method of the Kalâm as well as Aristotelianism in general, and takes his stand on tradition. He also vigorously attacks the doctrines of the Karaites. Joseph b. Ẓaddiḳ of Cordova (died 1149), in his "Microcosm," discussed ideas fostered by Ibn Gabirol. Abraham ibn Daud (died 1180) paved the way toward absolute Aristotelianism in his "Emunah Ramah."

Development of Jewish Thought.

Jewish philosophy reached its apogee in Moses Maimonides. Maimun (the father) himself was the author of the "Letter of Consolation" (ed. L. M.

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Simmons, "Jew. Quart. Rev." ii. 335), in which he warned Jews not to forget their belief, although compelled to appear outwardly as Moslems. His son Moses, the greatest of Jewish thinkers, composed, when still young, a compendium of logic, and a treatise on the "Unity [of God]," in Arabic. The introduction to his commentary on Abot is also of philosophical character, and is known under the separate title, "Eight Chapters" (Pocock, "Porta Mosis," pp. 181 *et seq.*, ed. M. Wolff, with German translation, Leipsic, 1863). The commentary on "Heleḳ," the tenth chapter of Sanhedrin (*ib.* pp. 133 *et seq.*), contains the "Thirteen Articles of Creed" formulated by him. A system of his theology is laid down in his chief work, "Guide of the Perplexed" (ed. S. Munk, with French translation, Paris, 1856–66; compare H. Hirschfeld, "Kritische Bemerkungen zu Munk's Ausgabe des Dalälat al-Ḥairin," in "Monatsschrift," xxxix. 404–413, 460–473). Another work of his is the "Consolatory Epistle," sent to the Jews of Yemen. Maimonides was so exhaustive that after him not much was composed that could claim originality. Of those who followed in his steps, mention must first be made of his son Abraham, whose chief theological work has already been mentioned. His co-disciple, Joseph b. Judah b. Aknin (Abu al-Ḥajjaj Joseph b. Yaḥyah al Sabti al Maghrabi), to whom the "Guide" was dedicated, was himself the author of a work "Medicine of the Soul," and of another discovered by Munk. A kind of imitation of the "Moreh" is to be found in the anonymous work "Pearls of the Secrets." An abstract of Aristotelian philosophy in the style of Maimonides is given by Musa b. Tubi in his poem "Al-Sab'iniyyah," consisting of seventy verses (the original, with the Hebrew version and a commentary by Solomon b. Immanuel da Piera, edited and translated by H. Hirschfeld, Ramsgate, 1894).

With the decline of Jewish philosophy the employment of Arabic also diminishes. A commentary on Maimonides' "Sefer ha-Madda'" was written by 'Ala al-Din al-Muwaḳḳit (MS. Brit. Mus. Add. 27294). There still remains to be mentioned Judah b. Nissim b. Malka, whose work "Anas al-Gharib" contains a commentary on the "Sefer Yeẓirah" and the "Chapters on R. Eliezer" (Hirschfeld, "Arab. Chrestom.," pp. 19–31), and several anonymous treatises on "Macrocosm and Microcosm" ("Cat. Berlin," ii. 105), which Steinschneider believes to be an abstract from Joseph Kirkisani's work mentioned above. An ethical treatise exists in manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.," No. 1422).

9. Polemics: Here may be recorded some works of a polemical character, because they are theological as well. These comprise not only the conflicts between Rabbinites and Karaites, but also treatises written to repel the encroachments of philosophy and the dogmas of other creeds. Among these writers is David al-Meḳammeẓ, to whom is attributed a work entitled "Twenty Treatises" (Steinschneider, "Cat. Bodl." col. 880). The writings of Sulaiman b. Ruḥaim and Jefeth (see above) abound in attacks upon the Rabbinites; but these were completely defeated by Saadia. Further attacks were made by Samuel b. Ḥofni (*ib.* col. 1034; "Z. D. M. G." viii. 551, ix. 838), by Samuel ha-Nagid (who also criticized the Koran), and especially by Judah ha-Levi. Affiliated to the "Alkhazari" of the last-named, and written in defense of Judaism, was Sa'ad b. Manṣur's (1280) "Tankiḥ al-Abḥath" (L. Hirschfeld, "Sa'ad b. Manṣur ibn Kammūna," Leipsic, 1893; Goldziher, in "Steinschneider Festschrift," pp. 110–114). Pseudonymously attributed to Sa'ad is a work dealing with the "Differences Between the Rabbinites and the Karaites" (H. Hirschfeld, "Arab. Chrestom." pp. 69–103). Another anonymous work is the "Report of the Discussion with a Bishop." Finally, mention must not be omitted of two Jewish renegades, viz., Ibn Ḳusin, a physician in Mosul, and an anonymous writer who pretended to prove the truth of Mohammed's prophethood.

10. Cabala: Arabic commentaries on the "Sefer Yeẓirah" were written by Isaac Israeli (Steinschneider, "Cat. Berlin," i. 55), Saadia (ed. with French translation by M. Lambert, Paris, 1891), and Judah b. Nissim b. Malkah (see above). Greater activity has been displayed in the present age. An Arabic translation of the "Sefer Yeẓirah" was made by Abraham David Ezekiel, in Bombay (Poona, 1888). He also translated into Arabic portions of the Zohar ("Idra Zuṭṭa") (*ib.* 1887; Algiers, 1853), "Joseph Ergas" (Bombay, 1888), "Shomer Emunim," and the sermons of Isaac Lopez of Aleppo (Bombay, 1888).

11. Poetry and Tales: Many productions that come under this heading have already been noticed at the commencement of this article and in the paragraph on Liturgy. Several poems by Karaite authors have been published by Pinsker. Single Arabic verses are to be found in many of Ibn Ezra's Hebrew poems (Rosin, "Reime und Gedichte des Abraham ben Ezra," Breslau, 1888); and in one of Al-Ḥarizi's Makamas (No. xi.) a poem is inserted in which each verse is divided into Hebrew, Aramaic, and Arabic portions. The Makamas are preceded by an Arabic preface (Steinschneider, "La Prefazione Arabica delle Makamat di Giuda Al-Harizi," etc., Florence, 1879). Abraham b. Sahl, although born a Jew, ranks among Mohammedan poets. The philosophical poem of Musa ben Tubi has already been mentioned. In the eighteenth century there flourished in Aden, Shalom b. Joseph Shabbezi (ספר עץ חיים. MS. Brit. Mus. Or. 4114), who compiled a diwan of Arabic poems, many of which are of his own composition. Of more recent works mention may be made of the interesting collection of epigrams, quatrains, and ditties, styled "Safinah Ma'luf," by Solomon b. Ḥayyim Bunan (Leghorn, 1877). For prose works on the subject of belles-lettres the chief place belongs to Moses ibn Ezra's "Kitab al-Muḥadharah wal-Mudaharah" (Schreiner, "Rev. Et. Juives," xxxi. 98–117, xxxii. 62–81, 236–249; R. K. Kokowzow, "Kitab al-Muḥadharah," St. Petersburg, 1895; portions of Arabic text with Russian introduction; H. Hirschfeld, "Arab. Chrestom." pp. 61–63). A collection of proverbs was printed in Bombay in 1889. Isaac Crispin's ethical treatise was translated by Joseph b. Ḥasn. A translation of ס' מוסר מלכים. by Abu Yusuf Ḥabib, was printed at Oran in 1889. There also exists a rich literature of tales, mostly of sacred character, both originals and translations, namely, legendary biographies of the Patriarchs, of Joseph, of Moses, and of Solomon (Bombay, 1886). Of more secular character is a volume entitled מעשה שעשעים (Leghorn, 1868), which contains a version of Sindabad's travels. An anonymous historical work was edited by Ad. Neubauer ("Medieval Jewish Chronicles," ii. 89 *et seq.*).

12. Medicine: Jews distinguished themselves early in medicine, partly by translating from Greek and Syriac, partly by independent works. The oldest is Meserjawaih (883), to whom Steinschneider has devoted a special article ("Z. D. M. G." liii. 428–434). The most prominent Jewish physician of the tenth century was Isaac Israeli (Wüstenfeld, "Gesch. d. Arab. Aerzte," p. 51; Steinschneider, "Hebr. Uebers." p. 761) of Kairwan, mentioned above, who made himself famous by his treatise on "Fevers." Moses b. Eleazer al Israili ("Ibn Abi Oseibia," ed. A. Müller, ii. 87), as well as his sons Isaac and Ishmael, and Jacob the son of the last-named, were physicians to the Vizier Muizz al-Din (end of the century). At the beginning of the twelfth century Jewish physicians in Spain also began to write in Arabic. Abu Ja'far Joseph Aḥmad b. Ḥisdai (a friend of the philosopher Ibn Baja) (*ib.* p. 51) translated the works of Hippocrates for Al-Ma'mun, vizier to the Egyptian calif, Amir bi aḥkam Allah. Likewise in Cairo flourished (1161) the Karaite, Sadid b. Abi al-Bayyan (Steinschneider, "Hebr. Bibl." xiii. 61–63). Maimonides was distinguished as a medical author: among other works on medicine he wrote a commentary on the Aphorisms of Hippocrates (*idem*, "Z. D. M. G." xlviii. 218–224; *idem*, "Hebr. Uebers." p. 769). His son Abraham (Wüstenfeld, *ib.* p. 111), also, was a medical authority, and so was Joseph b. Judah (Munk, "Notice sur Joseph b. Jehouda," p. 58). In the middle of the twelfth century flourished Amram al-Israili ("Ibn Abi Oseibia," p. 213; Steinschneider, "Zwei Jüd. Aerzte Imran b. Sadaga und Muwaffak b. Sebua," in "Z. D. M. G." 1871), born in 1165 at Damascus; died 1239 at Emesa (Ḥimṣ). Samuel b. Judah b. Abbas (see ABBAS) wrote a work styled "Kitab al-Mufid" (*ib.* p. 31). Abu al-Ḥayyaj Jusuf of Fez (*ib.* p. 213) studied under Maimonides. He lived later on in Aleppo and composed a commentary on Hippocrates, as well as a work on pharmacy. To the twelfth century belongs also Al-Asad al-Mahalli (b. Jacob ben Isaac), who lived in Egypt and afterward in Damascus (*ib.* p. 118). In the thirteenth century Ibn Abi al-Ḥasan al-Barkamani wrote on hygiene. A medical encyclopedia was compiled by Abu Mansur al-Haruni (end of the fourteenth century; Steinschneider, "Cat. Berlin," ii. 98, 102; see "Z. D. M. G." xlvii. 374) under the title "Al-Muntaḳib."

13. Mathematics: The oldest Jewish mathematician was Mashallah (Steinschneider, "Z. D. M. G." xlviii. 434–440), who was a prolific writer. An anonymous work on astronomy by a Yemen Jew is described by Steinschneider ("Cat. Berlin," p. 80).

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G. H. HIR.

ARABIC PHILOSOPHY — ITS INFLUENCE ON JUDAISM: Arabic philosophy dates from the appearance of dissenting sects in Islam. A century had hardly elapsed after Mohammed revealed the Koran, when numerous germs of religious schism began to arise. Independent minds sought to investigate the doctrines of the Koran, which until then had been accepted in blind faith on the authority of divine revelation. The first independent protest was that of the Kadar (from the Arabic *kadara*, to have power), whose partisans affirmed the freedom of the will, in contrast with the Jabarites (*jabar*, force, constraint), who maintained the belief in fatalism.

Rise of First Radical School.

In the second century of the Hegira, a schism arose in the theological schools of Bassora, over which Ḥasan al-Baṣri presided. A pupil, Wasil ibn Atha, who was expelled from the school because his answers were contrary to tradition, proclaimed himself leader of a new school, and systematized all the radical opinions of preceding sects, particularly those of the Kadarites. This new school or sect was called Motazilite (from *itazala*, to separate oneself, to dissent). Its principal dogmas were three: (1) God is an absolute unity, and no attribute can be ascribed to Him. (2) Man is a free agent. It is on account of these two principles that the Motazilites designate themselves the "Asḥab al-'Adl w'al Tauḥid" (The Partizans of Justice and Unity). (3) All knowledge necessary for the salvation of man emanates from his reason; he could acquire knowledge before as well as after Revelation, by the sole light of reason—a fact which, therefore, makes knowledge obligatory upon all men, at all times, and in all places. The Motazilites, compelled to defend their principles against the orthodox religious party, looked for support to the doctrines of philosophy, and thus founded a rational theology, which they designated "'Ilm-al-Kalam" (Science of the Word); and those professing it were called Motekallamin. This appellation, originally designating the Motazilites, soon became the common name for all seeking philosophical demonstration in confirmation of religious principles. The first Motekallamin had to combat both the orthodox and the infidel parties, between whom they occupied the middle ground; but the efforts of subsequent generations were entirely concentrated against the philosophers.

From the ninth century onward, owing to Calif al-Ma'mun and his successor, Greek philosophy was introduced among the Arabs, and the Peripatetic school began to find able representatives among them; such were Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd, all of whose fundamental principles were considered as heresies by the Motekallamin.

Aristotle, the prince of the philosophers, demonstrated the unity of God; but from the view which he maintained, that matter was eternal, it followed that God could not be the Creator of the world. Again, to assert, as the Peripatetics did, that God's knowledge extends only to the general laws of the universe, and not to individual and accidental things, is tantamount to giving denial to prophecy. One other point shocked the faith of the Motekallamin—

the theory of the intellect. The Peripatetics taught that the human soul was only an aptitude—a faculty capable of attaining every variety of passive perfection—and that through information and virtue it became qualified for union with the active intellect, which latter emanates from God. To admit this theory would be to deny the immortality of the soul (see ALEXANDER OF APHRODISIAS). Wherefore the Motekallamin had, before anything else, to establish a system of philosophy to demonstrate the creation of matter, and they adopted to that end the theory of atoms as enunciated by Democritus. They taught that atoms possess neither quantity nor extension. Originally atoms were created by God, and are created now as occasion seems to require. Bodies come into existence or die, through the aggregation or the sunderance of these atoms. But this theory did not remove the objections of philosophy to a creation of matter. For, indeed, if it be supposed that God commenced His work at a certain definite time by His "will," and for a certain definite object, it must be admitted that He was imperfect before accomplishing His will, or before attaining His object. In order to obviate this difficulty, the Motekallamin extended their theory of the atoms to Time, and claimed that just as Space is constituted of atoms and vacuum, Time, likewise, is constituted of small indivisible moments. The creation of the world once established, it was an easy matter for them to demonstrate the existence of a Creator, and that He is unique, omnipotent, and omniscient.

Argument for Creation.

Toward the middle of the eighth century a dissenting sect—still in existence to-day—called Karaites, arose in Judaism. In order to give a philosophical tinge to their polemics with their opponents, they borrowed the dialectic forms of the Motekallamin, and even adopted their name (Mas'udi, in "Notices et Extraits des Manuscrits de la Bibliothèque Royale," viii. 349–351), and thus transplanted the Kalam gradually to Jewish soil, to undergo the same transformations there as among the Arabs.

Saadia.

The oldest religio-philosophical work preserved is that of Saadia (892–942), "Emunot we-De'ot" (Book of Beliefs and Opinions). In this work Saadia treats of the questions that interested the Motekallamin so deeply—such as the creation of matter, the unity of God, the divine attributes, the soul, etc.—and he criticizes the philosophers severely. For to Saadia there is no problem as to creation: God created the world *ex nihilo*, just as Scripture attests; and he contests the theory of the Motekallamin in reference to atoms, which theory, he declares, is just as contrary to reason and religion as the theory of the philosophers professing the eternity of matter. To prove the unity of God, Saadia uses the demonstrations of the Motekallamin. Only the attributes of essence (*sifat-al-datiat*) can be ascribed to God, but not the attributes of action (*sifat-al-af 'aliyat*). The soul is a substance more delicate even than that of the celestial spheres. Here Saadia controverts the Motekallamin, who considered the soul an "accident" (compare "Moreh," i. 74), and employs the following one of their premises to justify his position: "Only a substance can be the substratum of an accident" (that is, of a non-essential property of things). Saadia argues: "If the soul be an accident only, it can itself have no such accidents as wisdom, joy, love," etc. Saadia was thus in every way a supporter of the Kalam; and if at times he deviated from its doctrines, it was owing to his religious views; just as the Jewish and Moslem Peripatetics stopped short in their respective Aristotelianism whenever there was danger of wounding orthodox religion.

The Neoplatonic Philosophy.

Jewish philosophy entered upon a new period in the eleventh century. The works of the Peripatetics—Al-Farabi and Ibn Sina (Avicenna)—on the one side, and the "Encyclopedia of the Brethren of Purity"—a transformed Kalam founded on Neoplatonic theories—on the other side, exercised considerable influence upon Jewish thinkers of that age. The two leading philosophers of the period are Ibn Gabirol (Avicebron) and Baḥya ben Joseph ibn Pakuda—the former standing upon a purely philosophical platform, the latter upon a religio-philosophical one; and both attaining similar results. Both believe in a universal matter as the substratum of all (except God) that exists; but Baḥya goes further and determines what that matter is: it is Darkness ("Ma'ani al-Nafs," translated by Broydé, p. 17). But this matter did not exist from all eternity, as the Peripatetics claimed. It is easy to perceive here the growth of the Peripatetic ideas as to substance and form; but influenced by religion, these ideas are so shaped as to admit the non-eternity of matter. In all that pertains to the soul and its action, Gabirol and Baḥya are undoubtedly influenced by the "Brethren of Purity." Man (the microcosm) is in every way like the celestial spheres (the macrocosm). Just as the heavenly spheres receive their motion from the universal soul—which is a simple substance emanating from God—so man receives his motion from the rational soul—another simple substance emanating from Him (*l.c.*, p. 60; Munk, "Mélanges de Philosophie," p. 266). In fact, creation came through emanation, and in the following sequence: (1) The active intellect; (2) the universal soul—which moves the heavenly sphere; (3) nature; (4) darkness—which at the beginning was but a capacity to receive form; (5) the celestial spheres; (6) the heavenly bodies; (7) fire; (8) air; (9) water; (10) earth ("Ma'ani al-Nafs," 72; compare Munk, *l.c.*, p. 201). But as regards the question of the attributes which occupy the Jewish and Moslem theologians so much, Baḥya, in his work on ethics, "Hobot ha-Lebabot," written in Arabic under the title of "Kitab al-Hidayat fi faraidh al Kulub" (The Duties of the Heart), is of the same opinion as the Motazilites, that the attributes by which one attempts to describe God should be taken in a negative sense, as excluding the opposite attributes. With reference to Gabirol, a positive opinion can not be given on this point, as his "Fons Vitæ" does not deal with the question; but there is reason to believe that he felt the influence of the Asharites, who admitted attributes. In fact, in his poetical philosophy, entitled "Keter Malkut" (The Crown of Royalty), Gabirol uses numerous attributes in describing God.

By way of a general statement, one may say that the Neoplatonic philosophy among the Jews of the eleventh century marks a transitional epoch, leading either to the pure philosophy of the Peripatetics or to the mysticism of the Cabala.

The Apotheosis of Philosophy.

The twelfth century saw the apotheosis of pure philosophy and the decline of the Kalam, which latter, being attacked by both the philosophers and the orthodox, perished for lack of champions. This supreme exaltation of philosophy was due, in great measure, to Gazzali (1005–1111) among the Arabs, and to Judah ha-Levi (1140) among the Jews. In fact, the attacks directed against the philosophers by Gazzali in his work, "Tuhfat al-Falasafa" (The Destruction of the Philosophers), not only produced, by reaction, a current favorable to philosophy, but induced the philosophers themselves to profit by his criticism, they thereafter making their theories clearer and their logic closer. The influence of this reaction brought forth the two greatest philosophers that the Arabic Peripatetic school ever produced, namely, Ibn Baja (Aven Pace) and Ibn Roshd (Averroes), both of whom undertook the defense of philosophy.

Since no idea and no literary or philosophical movement ever germinated on Arabian soil without leaving its impress on the Jews, Gazzali found an imitator in the person of Judah ha-Levi. This illustrious poet took upon himself to free religion from the shackles of speculative philosophy, and to this end wrote the "Cuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Motekallamin for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Cuzari," v.). Then he reduced the chief propositions of the Motekallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms: "Does the Kalam give us more information concerning God and His attributes than the prophet did?" (*Ib.* iii. and iv.) Aristotelianism finds no favor in his eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

But the Hebrew Gazzali was no more successful than his Arabian prototype; and his attacks, although they certainly helped to discredit the Kalam—for which no one cared any longer—were altogether powerless against Peripatetic philosophy, which soon found numerous defenders. In fact, soon after the "Cuzari" made its appearance, Abraham ibn Daud published his "Emunah Ramah" (The Sublime Faith), wherein he recapitulated the teachings of the Peripatetics, Al-Farabi and Ibn Sina, upon the physics and metaphysics of Aristotle, and sought to demonstrate that these theories were in perfect harmony with the doctrines of Judaism. "It is an error generally current," says Ibn Daud in the preface of his book, "that the study of speculative philosophy is dangerous to religion. True philosophy not only does not harm religion, it confirms and strengthens it."

Maimonides.

The authority of Ibn Daud, however, did not suffice to give permanence to Aristotelianism in Judaism. This accomplishment was reserved for Maimonides, who endeavored to harmonize the philosophy of Aristotle with Judaism; and to this end the author of the "Yad ha-Ḥazaḳah" composed his immortal work, "Dalalat al-Ḥairin" (Guide of the Perplexed)—known better under its Hebrew title "Moreh Nebukim"—which served for many centuries as the subject of discussion and comment by Jewish thinkers. In this work, Maimonides, after refuting the propositions of the Motekallamin, considers Creation, the Unity of God, the Attributes of God, the Soul, etc., and treats them in accordance with the theories of Aristotle to the extent in which these latter do not conflict with religion. For example, while accepting the teachings of Aristotle upon matter and form, he pronounces against the eternity of matter. Nor does he accept Aristotle's theory that God can have a knowledge of universals only, and not of particulars. If He had no knowledge of particulars, He would be subject to constant change. Maimonides argues: "God perceives future events before they happen, and this perception never fails Him. Therefore there are no new ideas to present themselves to Him. He knows that such and such an individual does not yet exist, but that he will be born at such a time, exist for such a period, and then return into non-existence. When then this individual comes into being, God does not learn any new fact; nothing has happened that He knew not of, for He knew this individual, such as he is now, before his birth" ("Moreh," i. 20). While seeking thus to avoid the troublesome consequences certain Aristotelian theories would entail upon religion, Maimonides could not altogether escape those involved in Aristotle's idea of the unity of souls; and herein he laid himself open to the attacks of the orthodox.

Ibn Roshd (Averroes), the contemporary of Maimonides, closes the philosophical era of the Arabs.

Averroism.

The boldness of this great commentator of Aristotle aroused the full fury of the orthodox, who, in their zeal, attacked all philosophers indiscriminately, and had all philosophical writings committed to the flames. The theories of Ibn Roshd do not differ fundamentally from those of Ibn Baja and Ibn Tufail, who only follow the teachings of Ibn Sina and Al-Farabi. Like all Arabic Peripatetics, Ibn Roshd admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter. But while Al-Farabi, Ibn Sina, and other Arab philosophers hurried, so to speak, over subjects that trenched on religious dogmas, Ibn Roshd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo* (Munk, "Mélanges," p. 444). According to this theory, therefore, the existence of this world is not only a *possibility*, as Ibn Sina declared—in order to make concessions to the orthodox—but also a *necessity*. Driven from the Arabian schools, Arabic philosophy found a refuge with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Roshd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ibn Aknin, spoke in the highest terms of Ibn Roshd's commentary.

Influence on Exegesis.

The influence which the Arabic intellect exercised over Jewish thought was not confined to philosophy; it left an indelible impress on the field of Biblical exegesis also. Saadia's commentary on the Bible bears the stamp of the Motazilites; and its author, while not admitting any positive attributes of God, except those of essence, endeavors to interpret Biblical passages in such a way as to rid them of anthropomorphism. The celebrated commentator, Abraham ibn Ezra, explains the Biblical account of Creation and other Scriptural passages in a philosophical sense. Nahmanides, too, and other commentators, show the influence of the philosophical ideas current in their respective epochs. This salutary inspiration, which lasted for five consecutive centuries, yielded to that other influence alone that came from the neglected depths of Jewish and of Neoplatonic mysticism, and which took the name of CABALA.

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K. I. BR.

ARABIC POETRY: The poetic literature of the Arab Jews, to judge from the specimens handed down, must be about as old as Arabic Poetry in general, and in the main is of the same form and stamp. Two epochs may be distinguished: viz.: (1) The pre-Islamic or lyrical, and (2) that which is coeval with Mohammed and entirely polemical. Of the first epoch the oldest verses known are by the poetess SARAH, of the tribe of the Banu Kuraiza, who, in a short dirge, bewailed the treacherous slaughter by an Arab chief of many of her compatriots. This incident, which took place toward the end of the fifth century, is also alluded to in a verse of an unknown Jewish poet. The Jewish poetry of this epoch culminates in the songs of the famous Al-Samau'al (SAMUEL) B. ADIYA, who inhabited the castle Al-Ablak in Taima (middle of sixth century). Among Arab authors of all ages he is the prototype

Pre-Islamic Poetry.

of fidelity; having sacrificed his son's life in order to keep a pledge given to a friend, who was no other than Imr al-Kais, the most eminent of the old Arab poets. The poem composed by Samau'al on the incident has often been printed, both in the original and in different translations, although various recensions obscure the true text. Another poem attributed to him is of doubtful authenticity. Samau'al's son Jarid is also said to have been a poet.

At the time of the birth of Mohammed there flourished in Medina the poet AL-RABI IBN ABU AL-HUKAIK, of the Banu al-Nadhir, of whose poems several are still extant. In one of them the sentence occurs: "There is a remedy for every illness; but folly is incurable."

The poet Shuraih, whose epoch is uncertain, is the author of a fine distich of which the following is a translation:

> "Associate thyself to the noble, if thou find a way to their brotherhood;
> And drink from their cup, though thou shouldest drink twofold poison."

To the pre-Islamic period belongs also a poet named Abu al-Diyal, who was not, however, a Jew by birth.

Poetry of Mohammed's Time.

A great change is noticeable in Jewish poetry in the second period, when Mohammed had settled in Medina. After the expulsion of the Banu Kainuka, the poet Ka'ab ibn al-Ashraf, of the Banu al-Nadhir, recognized the danger which now threatened all the Medinian Jews. He traveled to Mecca and incited the Kuraish in poems to revenge themselves for the defeat suffered at Badr. It appears that Mohammed alluded to Ka'ab's polemic poetry in the simile of "a dog which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also" (Koran, vii. 174). The points of the simile are not only the alliteration of "Ka'ab" and "kalb" (dog), but also the putting forth of the tongue, which was regarded as a symbol of poetic satire. Ka'ab was soon afterward assassinated at the instigation of Mohammed. His poems have been preserved by Moslem biographers of Mohammed; and his death was bewailed in verse by another Jewish poet, Al-Sammak, whose effusions are also still in existence.

Shortly before Mohammed attacked the Banu Kuraiza—the last remaining Jewish tribe in Medina—a woman of this tribe embraced Islam. Her husband, named Aus, tried to entice her to return, and addressed a few lines of entreaty to her which are still extant. The murder of Hujaij, rabbi of the Banu al-Nadhir, was lamented in a poem by JABAL IBN JAUWAL, who also bewailed the fate of the expelled and massacred tribes. The last poet of this class was MARHAB. He was a native of Yemen who had adopted Judaism, and fought against the Moslems when they attacked Khaibar, the last Jewish stronghold. In a poem of three verses he challenged one of Mohammed's heroes to single combat, and fell in the contest. This closes the list of Arabic-Jewish poets of ancient times. The next centuries did not develop Jewish poetry in Arabia, save a few lines in one of Hariri's makamas (xi.) and Ibn Ezra's poems. At the beginning of the fourteenth century there lived in Seville Musa b. Tubi, who wrote a philosophic poem styled "Al-Sab'iniyya" (poem of seventy verses), following the lines of Maimonidean argumentation.

A number of Jewish poets writing in Arabic lived in Spain; but, unfortunately, hardly more than their names have come down. Among them are: Moses ben Samuel ibn Gikatilla (eleventh century; see Poznanski, "Ibn Gikatilla," p. 23, Berlin, 1895); Abraham ibn Sahl (Seville, thirteenth century); Nasim al-Israili (Seville); Abraham Alfakar (thirteenth century, Toledo); Ismail al-Yahudi and his daughter Ḳasmunah. All of these wrote Muwashshah poetry (Hartmann, "Das Arabische Strophengedicht," pp. 45, 63, 73, 74, 225, 244).

Revival at Close of Middle Ages.

A kind of revival took place in Arabic-speaking countries at the end of the Middle Ages; but the poetry of this epoch is almost entirely of a liturgical character, and the language is not classical, but is modeled on the dialect of the country in which the Jews happened to live. Many of these are printed among the collections of piyyutim for Maghrebine and Eastern rites; but a comprehensive and critical study of them has yet to be undertaken.

Within the last decades have come to light the collections of poems of the Yemenian poet Shalom b. Joseph Shabbezi, who largely made use of the later forms of Arabic poetry, notably the "Muwashshaḥ" (girdle rime).

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G. H. Hir.—G.

ARABIC SCRIPT. See Arabic Language.

ARABIC VERSIONS OF THE BIBLE. See Bible Translations.

ARAD: 1. Son of Beriah in the genealogical list of Benjamin (I Chron. viii. 15).

2. A Canaanite city in the wilderness of Judah (Judges i. 16), against which the Jews fought successfully (Num. xxi. 1, xxxiii. 40). Later it was inhabited by the Kenites (Judges i. 16). The site has been identified by Robinson with Tell 'Arad, southeast of Hebron.

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J. Jr. G. B. L.

ARAD (ALT-ARAD): A royal free city and market town of Hungary, on the Maros, 145 miles southeast of Budapest. Among the Jewish communities of Hungary that of Arad holds a prominent place. Its history begins in the first half of the eighteenth century. The passport issued by Lieut. Field-Marshal Baron Cosa, May 1, 1717, to two Jews residing in the suburbs, is, so far as is known, the oldest historical document containing information concerning the Jewish community there. In 1741 there lived in Arad only one Jew, named Mandel, who purchased the right to sell, at first groceries, and then liquors, under the protection of Colonel Horvath of the boundary guard. Other Jews soon settled there. A census taken in 1743 showed that six of them lived in their own houses. The congregation, together with its associated "Ḥebrah Ḳaddishah," was organized about this time. In 1754 there were 24 Jewish families residing in Arad; among them Jacob Isaac, rabbi and teacher, with an annual salary of 36 florins. The year 1789 marks the turning-point in the history of the Arad community.

Early History.

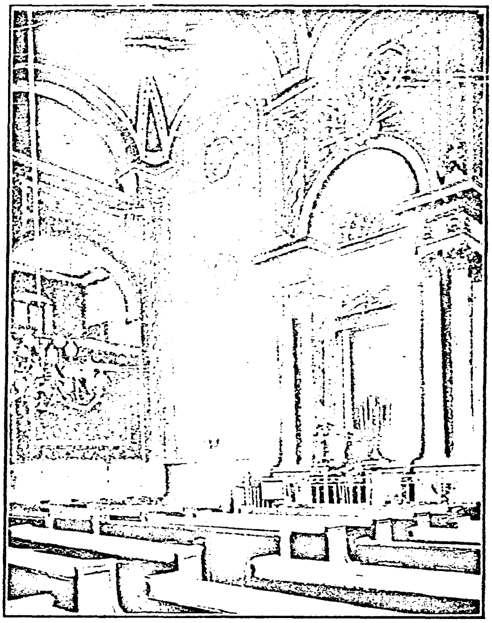

Interior of the Synagogue at Arad.
(From a photograph.)

Aron Chorin and Moses Hirschl.

In May of that year Aron Chorin entered upon his duties as rabbi of the congregation. The whole history of the community and its struggles, its successes, and its renown thenceforth center in him. With touching devotion and patriarchal sentiment he applied himself to its elevation, and organized most of the benevolent institutions that are its pride to-day. Another man who, with the rabbi, deserved well of the congregation was Moses Hirschl, who for several decades devoted his attention mainly to its educational interests. Together with the principal, Lazar Skreinka, he succeeded in raising the intellectual grade of the school to the satisfaction of the governmental authorities. Of especial importance, however, for the true development of the congregation was the success attending Chorin's efforts to induce the youths in the community to acquire a knowl-

Diversity of Trades.

edge of handicrafts. The Arad congregation led those of Hungary, both in the number of its mechanics and in the variety of trades represented. The inspiration of the movement originated with Chorin, who in this matter took his stand upon Talmudic precepts. "From this congregation," he wrote in 1831, "seventy-eight young men have gone forth to follow various handicrafts, and in addition several have devoted themselves to such professions as the law permits. Some of these latter already have large practises as physicians and surgeons." In a letter to Gabriel Ullmann, president of the Pesth congregation, he names the trades that were followed by the Jews of Arad: there were goldsmiths, tanners, confectioners, furriers, coopers, watchcase-makers, braid-makers, soap-boilers, horseshoe-makers, smiths, locksmiths, gunsmiths, bookbinders, painters, tailors, pipe-mounters, glaziers, shoemakers, saddlers, etc.

Philanthropic interests were taken charge of by the Humanitätsverein, founded in 1830, and enlarged later by a women's society with similar aims; their special charge being the excellent Jewish hospital, a creation of the Hebrah Kaddishah, which was first organized in 1790 by Chorin. After Chorin's death, 1844, the Arad congregation, which in 1839 aggregated 812 souls, called Jacob Steinhardt as their temporary rabbi and school-superintendent. A year and a half later he became chief rabbi, and was followed in 1885 by Alexander Rosenberg, previously rabbi in Kaposvar. During the whole of the last half of the nineteenth century the Arad congregation developed and prospered. All branches of congregational activity kept pace with the numerical growth of the congregation, which in 1860 aggregated 2,700 souls, and which since then has doubled. The affairs of the congregation are conducted according to well-devised rules; schools have been reorganized; additional benevolent institutions have been established, of which the Orphan Home deserves especial mention; and a home for pensioned employees of the congregation has been opened.

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D. E. N.

ARADUS (Arados, I Macc. xv. 23): A Phenician city on the island now called Ruad, eighty miles north of Sidon. It is the Arvad of Ezek. xxvii. 8, 11, the Armad of Tiglath-pileser III., and is also mentioned on the Egyptian monuments. Jews had migrated thither in Maccabean times (I Macc. xv. 23). See ARVAD.

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J. JR. G. A. B.

ARAG (ARAK): Village in the district of Kyurin, Daghestan, Transcaucasia, Russia. When the traveler Judah Chorny visited the place in 1868, he found eighty Jewish families there, who lived in a separate part of the village. Their chief occupation was the cultivation of tobacco on land rented from their Mohammedan neighbors. They had a synagogue, and used the Sephardic rite. Fifty school-children were instructed in religion and Hebrew by two teachers. Their language was a mixed dialect of Tataric and Persian. Under the rule of the Tatar Khans they were burdened with heavy taxes, their position being almost that of slaves. With the annexation of the province by Russia their condition improved somewhat. In 1900 the Jewish population of Arag was 710.

Polygamy is still practised among the inhabitants. Up to 1868 the names of the rabbis (who had succeeded one another) were: Moses, Mattithiah, Bezalel, Hanakah, Johai, Moses of Gursi, and Ezekiel, who was still holding office. Among their names the following are Caucasian: Valbikah, Vanavsha, Gulbahar, Desleyul, Zarungul, Momari, Mazali, Tzaatchair, Kuztaman, Luzergal, Shachatav, Tazagil, Tavriz.

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H. R.

ARAGON: An independent medieval kingdom, later a province of Spain, in the northeastern part of the Iberian peninsula. Its population included Jews as early as the ninth century. In Saragossa (which until 1118 was under the rule of the Moors), in Jaca, Huesca, Barbastro, Daroca, Tarazona, Calatayud, Monzon, Lerida, and other cities of Aragon, the Jews in early times lived under special *fueros* or laws. Aragon passed through the same phases of church development and culture as southern France, until the time of Jaime I.; and the circumstances of the Jews there corresponded exactly with those of their French brethren. Their industry, learning, and wealth secured for them the protection and favor of their rulers. Pedro II. of Aragon, who, owing to his frequent wars, was usually in debt, was often compelled to borrow money of his Jewish subjects, and to mortgage the greater portion of his possessions and revenues to them. Under Pedro's son and successor, Jaime I., surnamed "el Batallador" (the Fighter) and "el Conquistador" (the Conqueror), the political and legal position of the Jews was an enviable one. Jaime I. issued the following decree: "All Jews and Saracens dwelling in our domains belong to the king and are, with all their possessions, under the king's especial protection. Any one of them who shall place himself under the protection of a nobleman shall lose his head; and all his possessions, wherever they be, shall be forfeited to the king." As a consequence, no Jew or Saracen could become a bondman to any nobleman; nor could Jews or Saracens be called prisoners or serfs (*captivi* or *servi*) even of the king, because, according to the law, they had full liberty of movement.

Position Under Jaime I.

The Jews of Aragon thus stood in direct relation with the king and under the jurisdiction of the crown, as represented by the *baile-general*, under whose authority stood the *bailes* of all the towns and hamlets of the country. They were permitted to buy and sell among themselves; but for trade with Christians a special permission from the *baile* was necessary. Similarly, Christians were prohibited from buying or taking in pledge the goods of Jews. The Jews lived in the "Juderías," or Jews' quarters, outside of which they could not dwell without royal permission; nor were they at liberty to change the city of their abode. The permission of the king was also necessary to build synagogues, establish cemeteries, open schools, purchase or export wheat, and even to bake Passover bread. Besides the poll-tax, Jews were required to pay special taxes and to contribute toward the repair of walls and fortifications, as well as to the equipment of the fleet and the general expenses of war. Whenever the king visited a city, the Jews there had to provide beds for him and his retinue. The assessment of individual taxes was made by the representatives of the Jews, chosen by themselves and confirmed by the king. The division of the taxes among the various congregations was determined by the king, upon consultation with these representatives of the synagogue. Sometimes the king remitted these taxes for a time, as in the cases of Uncastillo and Monteluz, to which a respite was given by Jaime I. Some Jews received special privileges from the king. They were permitted to take four denarii per pound as weekly interest (about 86 per cent. per annum). But they were forbidden to lend to students. Frequently the king released all debtors of the Jews from their obligations, and declared the Jewish claims void. There existed for the Jews of Aragon two special forms of oath: one, upon the law of Moses; the other, much more formidable, called "the oath of curses." All such oaths had to be taken in the synagogue or other places of worship.

Enforced Social Isolation of Jews.

Religious Disputation at Barcelona.

In their social relations a sharp line of demarcation was drawn between Jews and Christians. Jews were forbidden to keep Christian slaves and servants, or to have Christian women in their houses in any capacity whatever. Christians and Jews were not permitted to dwell together: even Jewish prisoners were separated from Christians. Jaime I., whose confessor was the zealous missionary Raymundo de Peñaforte, ardently favored the conversion of the Jews to Christianity—conversion to Islam was prohibited—and gave his assistance to the work in every way. In 1249 he repealed an ordinance, then operative in many provinces, to the effect that Jews embracing Christianity must surrender their property, or most of it, to the treasury. The law protected those who had embraced Christianity from insult at the hands of their former coreligionists; and it was forbidden to call them renegades, turncoats, or any such disparaging names. Whenever a prelate, or a brother of one of the orders, announced a missionary sermon in a place where Jews resided, the latter were compelled by the king's officers to listen to it; and no excuse for absence was accepted, save a special royal dispensation, such as was granted to the Jews of Lerida. Baptized children of Jews could not reside with their parents. In 1263, in order further to facilitate the conversion of the Jews, Jaime I. arranged a public debate at the royal palace in Barcelona, under the presidency of Peñaforte, between the missionary Fra Paolo (or Pablo Christiani), a baptized Jew, and the eminent Spanish rabbi, Moses ben Naḥman (Bonastruc de Porta).

Jews in High Public Offices.

Aside from these clerical annoyances, the position of the Aragonian Jews under Jaime I. was not an unhappy one. They owned houses and estates, were permitted to farm the royal grist-mills, and to follow agriculture and trades, and, though they could not occupy judicial positions, other honorable posts were open to them. When Jaime conquered Majorca he was attended by Don Bahyel as his private secretary; and when he besieged Murcia he employed Don Astruc Bonsenyor as his interpreter of Arabic to negotiate with the inhabitants of the town. Jehudano de Cavalleria, the wealthiest and most influential Jew of Aragon, was head bailiff and royal treasurer; Bondia and a certain Abraham were bailiffs in Saragossa, and Vidal Solomon was bailiff of Barcelona. Maestros David and Solomon were the king's body-physicians; and Maestro Samson was physician to the queen. Pope Clement IV. in vain requested Jaime to remove Jews from all public offices; but his son, Pedro III., yielding to the stormy demands of the Cortes in Saragossa, decreed that no Jew should thenceforth occupy the position of bailiff. Pedro and his successors took the Jews under their protection, possibly for their own interests. In the wars of Africa and Sicily the material aid of the Jews was indispensable, and large sums were exacted from them for the equipment of the fleet and the conduct of the war.

Although Jaime II., like his grandfather, earnestly desired the conversion of the Jews, he showed himself tolerant toward them. He permitted a certain number of Jewish refugees from France to settle in Barcelona and other places; and, in recognition of their liberal contributions toward the equipment of the fleet, he released the Jewish congregations for several years from all taxes, according at the same time special privileges to the congregations of Barcelona, Saragossa, and Huesca. The king protected them, but the populace, repeatedly aroused by the clergy, continually annoyed them. In Barcelona in 1285, one Berenguer Oller, supported by several other ordinary citizens, instigated a serious riot against the Jews. On a certain day of Passover he announced that he would kill all the barons and the Jews and plunder their houses; but he was prevented from carrying out his plans through the timely intervention of the king.

The Jews of Aragon proved themselves generous and self-sacrificing in every emergency. When in 1323 the Infante Alfonso (afterward Alfonso IV.) embarked upon the conquest of Sardinia, they placed large sums of money at his disposal; and the congregation of Tortosa hired sailors to man the galleys furnished by the city. Alfonso IV. in return showed himself favorably inclined toward his Jewish subjects. He accorded special privileges to the Jews of Fraga, Barcelona, and Gerona, and put down the insurrection of the shepherds, which had extended to parts of Aragon. When a large number of Jews desired to leave the country, he attempted to retain them by reducing their taxes. Under his successor Don Pedro IV., who was devoted to astrology, which he studied under his body-physician Don Rabbi Menahem, the condition of the Jews was a very painful one, owing to the contest between the Aragonian Unionists and the king, and to the war between Aragon and Castile. The congregations of

Murviedro, Gerona, Tarazona, Daroca, and Calatayud were especially ill-treated.

Massacre of 1391.

Persecutions Under Pope Benedict XIII.

The great persecution of 1391, which began in Seville, affected the Jews of Aragon and Catalonia severely; entire communities, such as those of Valencia, Lerida, and Barcelona, were wiped out; thousands of Jews were slain; and 100,000 professed to embrace Christianity. The resulting large number of pseudo-Christians, or Maranos, was materially increased twenty years later by the exertions of the fanatical preacher Vicente Ferrer. All Jews who remained faithful to their ancestral religion were ordered by King Martin of Aragon to wear a mark of identification. Another public disputation took place between the rabbis of the more important congregations of Aragon, on the one side, and Joshua ha-Lorḳi, named after his conversion Jerome de Santa Fé, assisted by the converts, Andres Beltran and Garcia Alvarez de Alarcon, on the other. This discussion, which had the effect of still further increasing the number of pseudo-Christians, was held at Tortosa in 1413 in the presence of Pope Benedict XIII. Severer sufferings were in store for the Jews of Aragon in the last eighty years of their sojourn in the province. After the Tortosan disputation, Pope Benedict issued the bull, "Etsi Doctoribus Gentium" (see De los Rios, ii. 627), which was promulgated throughout Aragon in 1415. It interdicted the study or the reading of the Talmud and similar works, every copy of which was to be surrendered and destroyed. Jews were not allowed to possess antichristian literature. They were debarred from holding any office or from following the vocations of physician, surgeon, accoucheur, apothecary, broker, marriage-agent, or merchant. Christians were forbidden to live in the same house with Jews, to eat or bathe with them, to render them any services, such as the baking of Passover bread, or to buy from or sell for them meat prescribed by the Jewish law. Each congregation was permitted to have only a small and scantily furnished synagogue, and new synagogues were not allowed to be built or old ones repaired. Finally, all Jews of either sex over the age of twelve years were compelled to listen to three Christian sermons every year.

To all these sufferings were added the terrible epidemics of the plague which scourged Aragon in 1429, 1439, 1448, 1450, 1452, and 1457. Commerce and trade in the formerly flourishing cities of Saragossa, Huesca, and Daroca came to a standstill; the Jewish merchants and their trade became impoverished and could no longer pay taxes. In order to prevent their emigration, however, Queen Maria, consort of Alfonso V., and queen regent in his absence, reduced the royal imposts considerably. For instance, the Jewish congregation of Barbastro had only 400 sueldos jaqueses to pay; Calatayud and Monzon, 350; Saragossa and Huesca, 300; and Fraga and Tarazona, 200. The very wealthy Marano families of Saragossa, Huesca, Calatayud, and Daroca—the Caballerias, Santangels, Villanovas, Paternoys, Cabreros, Zaportas, Rivas, and others—occupied influential positions in the Cortes, in public life, and at the court of Juan II., and often intermarried with aristocratic families, and even with the Infantas. After Juan's death in 1479, the two kingdoms, Aragon and Castile, were united into one under the rule of Ferdinand and Isabella; and henceforward the history of the Jews of Aragon becomes one with that of all the other Jews of Spain.

The Aragonian Jews possessed a special ritual-liturgy (Maḥzor Aragon), which was preserved for a long time in several cities of the Orient by communities of fugitive Jews from Aragon. (See MAḤZOR.)

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G. M. K.

'ARAKIN (ערכין, "estimations"; the German-Polish Jews use the Aramaic form ערכין, pronounced by them 'Erchin or 'Erechin): A treatise of the Mishnah, the Tosefta, and the Babylonian Talmud in the order Ḳodashim.

Analysis of the Mishnah.

In the Mishnah the treatise 'Arakin consists of nine chapters (peraḳim), forming in all fifty paragraphs (mishnayot). It deals chiefly with an exact determination of the regulations in Lev. xxvii. 2–29, concerning the redemption, according to fixed rates (ערך, "estimation"), of persons or things consecrated to the sanctuary by a vow. It is presupposed by the Halakah that the above-mentioned Bible passage refers to the consecration not only of persons that belong to the one who consecrates them, but of any person; for the consecration of a person signifies nothing more than a vow to dedicate to the sanctuary the value which that person represents. Consequently, the first chapter treats of the persons capable of making such a vow, as well as of the qualifications of those whose value must be paid by the consecrator.

Following exactly the order of the Bible, the second chapter discusses the maximum and the minimum of the amount to be given to the sanctuary, according to the financial condition of the dedicator. The mention of this special case of a maximum and a minimum gives occasion for discussing the maximum and the minimum for various religious precepts. Incidentally, many an interesting item of information is imparted concerning Temple affairs; as, for instance, certain details about the Temple music.

In a similar way, the third chapter, discussing the uniformity of assessment of values of dedicated lands irrespective of their mercantile values, takes occasion to group together all such cases of indemnity for which the Biblical law prescribes a fixed amount to be paid, regardless of attendant conditions.

After this digression, the fourth chapter lays down detailed rules for the various "estimations" mentioned in Lev. xxvii. 2–8, and at the same time intimates wherein these rules differ from those applying to sacrificial vows and gifts.

The fifth chapter treats of particular instances; for example, the consideration of cases wherein the weight or the value of a limb of a person or a portion of his value is dedicated. This brings to an end the Halakot dealing with estimations put upon persons.

The sixth chapter is to be regarded as an appendix. It gives minute precepts relative to assessments in general, called "shum" (שום, in contradistinction to ערך), and concerning distraint for debts incurred by dedication.

After this exhaustive treatment of the estimation of persons, chapters vii. and viii. give a fuller explanation of the estimation of consecrated land found in Lev. xxvii. 16, and in addition—as in the Bible—the Halakot concerning Herem ("devoted thing)," that is voted to be the irredeemable property of the sanctuary or of the priests (Lev. xxvii. 28).

The ninth and last chapter consists chiefly of the regulations concerning the redemption in the jubilee year of landed property that has been sold (Lev. xxv. 25-34). These rules are given in this connection because they have points of contact with the valuation of a consecrated piece of ground.

The Tosefta.

The Tosefta to this treatise, comprising five chapters, is of great value for the comprehension of the single articles of the Mishnah, as well as for their composition. Thus Tosefta i. 1 illustrates the exegetical basis (Midrash) for the proposition in Mishnah i. 2; and, according to the reading of Tosefta iii. 1, the difficulty in Mishnah v. 1, which provides the Gemara 19*a* with much matter for discussion, is removed. This treatise of the Tosefta contains also a number of explanatory amplifications of the Mishnah, as well as many points not touched in the latter.

Mishnah in the Light of Tosefta.

The Tosefta also gives to some extent many a valuable intimation for distinguishing the older and the more recent constituent elements or strata of the Mishnah. Beginning with the first chapter, a comparison of the Mishnah 1-4 and the Tosefta 1-4 shows that of these paragraphs only 1 and 4 belong to the older Mishnah compilation, and that 2 and 3 emanate from a school later than Akiba. Similarly, the second chapter betrays the work of two redactors. The compilation of the maxima and the minima in this section is probably to be ascribed to Akiba, who was the first to attempt such an arrangement of the halakic material. To the later redaction, however, is to be attributed the discussion in Mishnah 1, between R. Meïr and the Hakamim (sages). Likewise, Mishnah 4 and the second half of Mishnah 6 must be regarded as later additions.

The whole of the third chapter must be regarded as belonging to the older Mishnah compilation, with the exception, however, of the second half of Mishnah 2, where "Eleazar [ben Shammua]" should be read instead of "Eliezer [ben Hyrcanus]."

It is noteworthy that in this chapter (Mishnah 2) the gardens of Sebaste (Samaria) are represented as very fruitful, a characteristic which could apply only to the time previous to Bar Kokba. For this reason R. Judah in the Tosefta (ii. 8) speaks of the gardens of Jericho instead of those of Sebaste.

The fourth chapter of the Mishnah seems to belong wholly to the more recent redaction. In the fifth chapter it is difficult to distinguish old and new. Here the beginning is derived from the time before Akiba, possibly even from the period during the existence of the Temple, or, at all events, not long after; but the second half of the very same Mishnah is of a much later date, whereas the Tosefta (iii. 2) preserves the old form of the Halakah, to which the Mishnah bears the relation of an explanation and discussion. Chapters vi.-ix. also contain various compilations of Halakot, which were so much altered by the redactor that attempts to trace them back to their sources have been unsuccessful.

The Gemara.

In the present article an analysis of the Gemara, which comprises thirty-four pages, can be given only in brief outline. Starting from the word הכל ("all"), with which the treatise begins, the discussion brings into array nearly all tannaitic Halakot, commencing with that word, to prove that this word is used to intimate that the tanna desires to include in the rule a class of subjects that otherwise would have been excluded.

This introduction to the treatise 'Arakin (pp. 2-4*a*) probably comes from the time of the Saboraim. Of importance are the elaborations of the Gemara on Mishnah i. 2, in regard to the sacrifices and gifts of the heathen (עכו"ם) (pp. 5*b*-6*b*).

In regard to the second chapter, special reference must be made to pp. 8*b*-13*b*, in which, along with explanations of the Mishnah, many details are given in regard to the construction of the calendar and to customs in the Temple service.

The third chapter of the Gemara is the only one in the treatise in which haggadic material is treated at length. Pages 15*a* to 17*a* contain admonitions and precepts concerning "the evil tongue," in which it is urged that man must be careful of speech.

Chapters iv. and v. contain chiefly elucidations and explanations of the corresponding Mishnayot.

Basing itself on the Mishnah, chapter vi. gives many important regulations concerning compulsory auctions and the legal procedure in regard to them, and with regard to legal attachments (pp. 21*b*-24*a*).

Chapter vii. is devoted to the regulations regarding the year of jubilee at a time when this Biblical institution is enforced (24*a*-27*a*).

Chapter viii. treats of the regulations governing landed estate devoted to the sanctuary, when the law of the jubilee year is no longer in force (27*a*-29*a*).

The last chapter deals mainly with the laws for the sale and redemption of land and houses that have been sold, on which subject the Mishnah in the corresponding chapter contains only a few particulars.

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J. SR. L. G.

ARAM.—Biblical Data: The name of a group of kindred tribes scattered over portions of Syria, Mesopotamia, and Arabia. It is not the name of a country or of a politically independent people; for the Aramaic peoples were never all independent at the same period; neither did they form a large independent state. They are mentioned by Tiglath-pileser I., about 1110 B.C. (Schrader "K. B." i. 33), as dwelling east of the Euphrates; also by Shalmaneser II.

Location.

(*ib.* i. 165). Tiglath-pileser III. describes them as extending from the Tigris, the Euphrates, and the Surappi to the River Ukni at the shore of the Persian Gulf (*ib.* ii. 11). Sargon and Sennacherib attest this in part by stating that on their return from Babylon to Assyria they conquered various Aramaic tribes (compare Schrader, "K. G. F." pp. 109 *et seq.*); and the presence of Aramaic inscriptions in Assyria and Babylonia from the eighth to the third century B.C. confirms these statements (compare "C. I. S." ii.). The inscriptions found at Zenjirli and Nerab prove that Aramaic was spoken in the northern part of Syria as early as the seventh century B.C., though this region was largely occupied by Hittites. Aramaic tribes appear to have extended as far as the Taurus valleys, including Armenia and Cilicia (compare Dillmann, on Gen. x. 22). Aramaic inscriptions have been found in Arabia as far south as Teima, which date from about 500 B.C. These tribes had therefore penetrated Arabia at that date.

The part of this territory known in the Old Testament as Aram is the portion west of the Euphrates, to various parts of which were given different names, as described below (Aram-Zobah, Aram-Maachah, etc.). Greek writers applied to the people of this region the term "Syrians"—perhaps a corruption of Assyrians; hence the name "Syria."

Aramaic and Hebrew.

In Gen. x. 22 Aram is described as a son of Shem. Gen. xxii. 21 makes him a grandson of Nahor, Abraham's brother. The Aramaic dialects form a well-defined group of the languages classed as Semitic, and thus attest the fact, for which these traditions stand, that the Arameans were akin to the Hebrews. From II Kings xviii. 26 and Isa. xxxvi. 11 it would seem that by the end of the eighth century B.C. Aramaic had become the language of international communication between the nations of western Asia. Its influence on Hebrew diction may be detected in some of the books composed before the Exile, while in Esther, Ecclesiastes, and some of the Psalms the form of expression is largely Aramaic. Parts of Daniel and Ezra are extant only in this tongue, which before the beginning of the common era had quite displaced Hebrew in popular usage. The Aramaic peoples of northern Arabia introduced writing into that country some centuries before the Arabs of the region had their own system of writing; and the Aramaic inscriptions found by Euting in the Sinaitic peninsula, and shown to have been the work of Arabs, prove that for a time it was the language used for written communication in north Arabia. The Nabataeans, who were in reality Arabians, have also left in the neighborhood of Palmyra many Aramaic inscriptions dating back to about the beginning of the common era.

Aram in the Pentateuch.

Josephus calls Aram the grandson of Nahor, Abraham's brother (Gen. xxii. 21), and afterward defines his locality as Aram Naharaim (Gen. xxiv. 10). Gen. xxviii. 10 says that Jacob fled to Haran, where he went to his mother's kindred, thus making Aram Naharaim a region beyond the Euphrates. In the Pentateuch the country about Haran is no doubt the region designated. That Abraham resided in Haran is definitely stated in the Pentateuch (Gen. xii. 4, 5). The place to which Jacob fled is called Padan-Aram (Gen. xxviii. 6, R. V.). "Padana" in Aramaic signifies "yoke," or "plow," and may also have meant, as in some other tongues, "cultivated land." Some find in this meaning the origin of the name "Padan" in Genesis, and have supposed that "the field of Aram" (Hosea xii. 13 [A.V. 12]) is a Hebrew translation. It is tempting to identify it with the Aramaic "Paddānā" (Wright, "Catalogue Syriac Manuscripts," 1127*a*), called in Greek φαδανᾶ (Sozomen, vi. 33), and in Arabic "Faddain" (Yaḳut); but this town was situated in the Hauran, and can not have been the Padan of the Bible, unless it was there intended to say that Laban, like Abraham, had migrated far from Haran. It may be, as Nöldeke suggests, that this name arose from a localization of the patriarchal tradition by the early Christians. That a place in the neighborhood of Haran, or in that region, was intended, there can be little doubt. All the sources place the Aram of the patriarchs in the direction of Haran. Deuteronomy mentions Aram only when Jacob is called an Aramean (Deut. xxvi. 5).

Damascus.

By far the most important part of Aram, so far as the Hebrews were concerned, was Damascus. Amos (i. 5) and Isaiah (vii. 8) indicate this; the one by equating Aram with Damascus, the other by declaring that Damascus is the head of Aram. The name occurs in a list of cities conquered by Thothmes III. (W. Max Müller, "Asien und Europa," p. 227), and in two of the El-Amarna letters (139, 63 and 142, 21) of the fifteenth century B.C. David, some centuries later, made it tributary to himself (II Sam. viii. 6), and its kings, Rezin, Ben-hadad I., Ben-hadad II., Hazael, and Ben-hadad III., were at various times in conflict with the kings of Israel and Judah. Compare Damascus, David, Ben-hadad, Hazael, and Rezin. See also Aram-Geshur, Aram-Maachah, Aram-Naharaim, Aram-Rehob, and Aram-Zobah.

Bibliography: Nöldeke, *Die Namen der Aramäischen Nation und Sprache*, in *Z. D. M. G.* 1871, xxv. 113 *et seq.*; Schrader, *K. G. F.* 1878, pp. 109 *et seq.*; *C. I. O. T.* pp. 110 *et seq.*; Friedrich Delitzsch, *Wo Lag das Paradies?* 1881, pp. 257-259; Dillmann, *Commentary to Genesis*, x. 22, 23.

J. JR. G. A. B.

——**In Rabbinical Literature:** "Aramean" was from the earliest times the equivalent of "heathen" in the Jewish vernacular, because the heathen neighbors of the Jews used the Aramean tongue. An old Targum, mentioned by the Mishnah (Meg. iv. 9), employs the word "Aramiyu-uta" in the sense of heathendom; as does also R. Ishmael in the first half of the second century (Yer. Meg. iv. 75*c*). In Palestine the word "Aramean" was so tabooed that the Jews preferred to use the Greek word "Syriac" to designate their mother-tongue, rather than call it "Aramean." This usage also passed over to the Arabian-Jewish authors, as, for instance, Judah b. Koreish, who calls the Arameans of the Bible and of the Targum "Syrians." But to avoid misconception, in translating the Bible into Aramean, the word *Aramaa* (after the Hebrew "Arami") was employed for the national sense and *Armaa* for the religious sense of the word.

It is of historical interest to note that after the conversion of the Arameans to Christianity, the former Jewish significance attached to the word

"Aramean" was also given to it by Christians. With the Syrians, even in the Peshitta, "Armaia" means "heathen," while "Aramaia" means "one of the people of Aram." In Palestinian sources the terms "Aram" and "Arameans" are used to designate Rome and the Romans; the Palestinian pronunciation of the word "Aromi" may have served to screen what they dared not say against the Romans. In most cases, however, ארם, for Rome, is a mistake of the copyist; it should read אדום, Edom.

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J. SR. L. G.

ARAM-GESHUR: An Aramean district and a small kingdom near Maachah (II Sam. xv. 8) (see ARAM-MAACHAH), and associated with it in Josh. xiii. 13. David married the daughter of its king (II Sam. iii. 3). She became the mother of Absalom, who fled thither after killing his brother Amnon (II Sam. xiii. 38).

J. JR. G. A. B.

ARAM-MAACHAH (I Chron. xix. 6): A district south of Damascus, bordering on the trans-Jordanic territory of Manasseh. Maachah is said in Gen. xxii. 24 to have been a descendant of Nahor, Abraham's brother, and the territory called after him is declared in Josh. xiii. 13 not to have been conquered in the first Israelitish settlement of Canaan. David made its petty king tributary (II Sam. x. 6–8), and by the time of the chronicler, Maachah was regarded as an ancestress of a Manassite clan (I Chron. vii. 16). Strangely enough, II Sam. x. 6 has "king Maacah," which makes it doubtful if Aram-Maachah is the correct form.

J. JR. G. A. B.

ARAM-NAHARAIM (translated as "**Mesopotamia**" in A. V.): A region somewhat ill-defined, mentioned six times in the Bible. In the title of Ps. lx., and in I Chron. xix. 6, it is used for the region beyond the Euphrates (compare II Sam. x. 16). It is stated in Judges iii. 8, 10, that the king of Aram-Naharaim invaded Palestine. Gen. xxiv. 10 calls the region of Haran, Aram-Naharaim (compare Gen. xxviii. 10); while Deut. xxiii. 5 calls Pethor, the home of Balaam, a city of Aram-Naharaim. Pethor appears as a city of the region near the Euphrates in a list of Thothmes III. in the fifteenth century B.C. (compare Müller, "Asien und Europa," p. 267), and in an inscription of Shalmaneser II. of the ninth century B.C. (compare Schrader, "K. B." ii. 163) as a city west of that river.

Aram-Naharaim, literally, "Aram of the two rivers," suggested to the ancients the region between the Euphrates and the Tigris; to some moderns, that between the Euphrates and Chaboras (Ḥabur) (see Kiepert, "Lehrbuch der Alten Geographie," p. 154); to others, the Euphrates and Orontes (Howorth, in "Academy," Jan. 17, 1891, p. 65); while still others select different rivers. Meyer ("Gesch. Ægyptens," p. 227), Müller ("Asien und Europa," pp. 249 *et seq.*), and Moore (Commentary on Judges, pp. 87, 89) are probably right in regarding the Hebrew dual as fictitious. If plural, it was no doubt the country called by the Egyptians "Naharin," an Aramaic name, meaning "the land of the rivers." It embraced a considerable extent on both sides of the Euphrates, extending east as far as the Tigris and west to the Orontes, running south not only to Hamath, but to Kadesh (compare Müller, *ib.* pp. 249–267). All the Biblical references are to places in this region. The name is not found in Babylonian or Assyrian inscriptions, but occurs as Nahrima in three of the El-Amarna letters. Nahrima is associated with the Hittites—a fact which confirms the view taken above.

J. JR. G. A. B.

ARAM-REHOB (II Sam. x. 6, 8): A district of Syria, of which the chief city was Rehob or Beth-Rehob, associated with ARAM-ZOBAH as hostile to David. Num. xiii. 21 and Judges xviii. 28 place a Beth-Rehob in the Lebanon region near Dan. Moore (Commentary on Judges, p. 399) conjecturally identifies it with PANEAS.

J. JR. G. A. B.

ARAM-ZOBAH (Ps. lx., title): The capital of an Aramean state, at one time of considerable importance. The statement in I Sam. xiv. 47, that its king fought with Saul, has hitherto been unconfirmed. No such doubt, however, attaches to the account of the war of its king Hadadezer with David, who made the kingdom tributary to Israel (II Sam. x.). In this war Hadadezer brought to his help Arameans from beyond the Euphrates (II Sam. x. 16). Upon the accession of Solomon, Zobah became independent of Israel (compare I Kings xi. 23 *et seq.*). Berothai, a city belonging to Hadadezer (II Sam. viii. 8) is identified by many with Berothah (Ezek. xlvii. 16), which was between Hamath and Damascus. Zobah was probably located near this city, though Halévy claims to have identified Zobah with Chalkis.

After the tenth century, Zobah is not mentioned in the Bible, but the city of Subiti, which is mentioned in the annals of Assurbanipal as having been conquered by him in the seventh century, is probably identical with it (compare Schrader, "K. B." ii. 217). The same city is mentioned in some broken cuneiform lists of towns in connection with Hamath and Damascus.

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J. JR. G. A. B.

ARAMA, DAVID BEN ABRAHAM: Rabbinical author, born in Turkey, 1525; lived in Salonica. When barely twenty years old, he published "Perush 'al Sefer Mishneh Torah," a commentary on Maimonides' Yad ha-Ḥazaḳah (Salonica, 1546–1572; second edition, Amsterdam, 1706). He also is the author of "Teshubot," consisting of a commentary on difficult Talmudic passages (Constantinople, 1579), which seems to be entirely lost.

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L. G. G. A. D.

ARAMA, ISAAC BEN MOSES: Spanish rabbi and author; born about 1420; died in Naples 1494. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at

Tarragona, and later from that of Traga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died.

Arama is the author of "'Aḳedat Yiẓḥaḳ" (Offering of Isaac), a lengthy philosophical commentary on the Pentateuch, homiletic in style. From this work he is frequently spoken of as the "Ba'al 'Aḳedah" (author of the "'Aḳedah"). He also wrote a commentary upon the Five Rolls, and a work called "Ḥazut Ḳashah" (A Burdensome Vision), upon the relation of philosophy to theology; also "Yad Abshalom" (The Hand of Absalom), a commentary on Proverbs, written in memory of his son-in-law, Absalom, who died shortly after his marriage.

As Talmudist and Philosopher.

Arama was the very type of the Spanish-Jewish scholar of the second half of the fifteenth century. First of all he was a Talmudist. The study of the Talmud was of the utmost importance to him; so that he lamented deeply when his rabbinical pupils could not follow him from Zamora to Tarragona, because the latter community was unable to support them. In the next place, he was a philosopher. The study of philosophy was so universal in Spain at that period that no one could assume a public position who had not devoted himself to it. Arama had paid particular attention to Maimonides; but independent philosophical thought is hardly to be found in his work. His remarks concerning the nature of the soul ("'Aḳedah," chap. vi.) are noteworthy. After a detailed account of the various theories about the soul which had prevailed, he comes to the conclusion that the first germ of the soul, common to the whole human race, has its origin with and in the body. His theory is that of Alexander of Aphrodisias—that the soul is the "form" of the organic body—but Arama is able to adduce support for it from Talmud and Cabala. The third element in Arama's mental composition was Cabala as expounded in the Zohar, which he believed to have been written by Simon ben Yoḥai. He did not, however, occupy himself so much with the mystical side of Cabala as with its philosophy.

His earliest work, the "Ḥazut Ḳashah," presenting in a certain sense an enunciation of Arama's religious philosophy, includes also much that is interesting pertaining to the history of the Jews in Spain prior to their expulsion. The aim of the work was to furnish a rejoinder to the missionary sermons of the Church, to which, under the laws then prevalent, the Jews were compelled to listen. Hence his polemic against the Christian dogma of Grace is the *résumé* of an oral disputation between Arama and a Christian scholar. In support of his attack upon this Christian dogma, Arama adduces the doctrine of the freedom of the will as formulated by Aristotle, and the consideration of God's transcendent justice, which would make Grace to consist of nothing but the exercise of the will of a despot. Besides this instance of his polemics, his treatment of the Deluge contains several attacks upon Christianity. The greater portion of the work, however, is devoted to the confutation of that philosophy which refuses to recognize Jewish revelation, or recognizes it only as identical with philosophy. For his extensive use of the allegorical mode of interpretation, see ALLEGORY.

Sermons Models for Future Preachers.

Arama's chief work, which exercised great influence upon Jewish thought, and is still much read, is the "'Aḳedat Yiẓḥaḳ." This is considered by many as the classical work upon Jewish homiletics. The form of the sermons contained therein was closely imitated by the DARSHANIM. The old sermon was either didactic—among Germans, upon ritual matters; among Spanish and Provençal Jews, upon philosophy—or else it was of an edifying, moralizing nature, such as the Haggadot. Arama's sermons in this work were the first attempt to unite both these tendencies. Though not artistic, he should not be reproached therefor, but should rather be commended for having established a model for generations of darshanim and modern Jewish preachers. Beginning with a Biblical text, Arama constructs his sermon along the lines of some saying of the Haggadah, the connection of which with the text is expounded by means of a philosophic disquisition, popularly told, and interspersed with specifically rabbinical interpretations; each sermon thus satisfied the lovers of philosophy as well as of the Talmud. His commentary on the Five Scrolls partakes of the same philosophical and homiletic nature as the "'Aḳedat Yiẓḥaḳ"; it has not, however, received much attention at the hands of moderns.

Arama also attempted to write poetry, and is the author of a *Baḳḳashah* (supplication), which, although of no poetic excellence, has a certain charm.

Arama's writings enjoyed universal esteem immediately upon their appearance, to such an extent indeed that Isaac Abravanel, a younger contemporary of his, did not scruple to embody long passages in his own works. Arama himself, however, very often copied from Rabbi Abraham Bibago without mentioning him, as J. S. Del Medigo pointed out in his "Maẓref la-Ḥokmah" (Crucible for Wisdom). Arama's works were likewise esteemed by the Christian world; for in 1729 an academical dissertation by M. A. J. van der Hardt, of the University of Helmstedt, was published under the title "Dissertatio Rabbinica de Usu Linguæ in Akedat Ischak," treating of section 62 of Arama's work, giving it in Hebrew with Latin translation.

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L. G.

ARAMA, MEÏR BEN ISAAC: Philosopher and Biblical commentator; born at Saragossa at the end of the fifteenth century; died about 1556 in Salonica. His father was exiled from Spain in 1492 and died in Naples. Meïr Arama, who had gone thither with his father, remained there until the French army invaded Naples in 1495. He then went to Salonica and settled there, devoting himself to literary pursuits.

Arama is the author of the following works: (1) "Urim we-Tumim" (Light and Perfection), a philosophical commentary on Isaiah and Jeremiah, published by Menahem Jacob ben Eliezer Judah, Venice, 1603; (2) "Me'ir Iyyob" (The Illuminator of Job), commentary on Job written in 1506, and published, together with the text, at Salonica, 1517; (3) "Meïr Tehillot" (The Illuminator of the Psalms), commentary on the Psalms, written in 1512, and published, together with the text, at Venice, 1590; (4) "Perush," commentary on Song of Songs, published in the Bible of Amsterdam 1724-27, which latter bears the title "Ḳehillot Mosheh"; (5) commentary upon Esther, still extant in manuscript (Codex Rossi, No. 727). Arama quotes in his works a commentary of his on the Pentateuch. It is no longer in existence. The commentaries of Arama are, like those of his father Isaac, full of allegories and moral aphorisms. He wrote also a pamphlet against Isaac Abravanel, accusing him of plagiarizing the works of his father, which pamphlet was republished recently by Gabriel Polak.

Bibliography: Rossi, *Dizionari Storico*, German translation, 2d ed., p. 45; Steinschneider, *Cat. Bodl.* cols. 1083-94; Azulai, *Shem ha-Gedolim*, p. 120.

K. I. Br.

ARAMAIC LANGUAGE AMONG THE JEWS: Of all Semitic languages the Aramaic is most closely related to the Hebrew, and forms with it, and possibly with the Assyrian, the northern group of Semitic languages. Aramaic, nevertheless, was considered by the ancient Hebrews as a foreign tongue; and a hundred years before the Babylonian exile it was understood only by people of culture in Jerusalem. Thus the ambassador of the Assyrian king who delivered an insolent message from his master in the Hebrew language and in the hearing of the people sitting upon the wall, was requested by the high officials of King Hezekiah not to speak in Hebrew, but in the "Syrian language," which they alone understood (II Kings xviii. 26; Isa. xxxvi. 11). In the early Hebrew literature an Aramaic expression occurs once. In the narrative of the covenant between Jacob and Laban it is stated that each of them named in his own language the stone-heap built in testimony of their amity. Jacob called it "Galeed"; Laban used the Aramaic equivalent, "Jegar sahadutha" (Gen. xxxi. 47). This statement undoubtedly betrays a knowledge of the linguistic differences between Hebrews and Arameans, whose kinship is elsewhere frequently insisted on, as for instance in the genealogical tables, and in the narratives of the earliest ages. One of the genealogies mentions Aram among the sons of Shem as a brother of Arphaxad, one of the ancestors of the Hebrews (Gen. x. 23). In another, Kemuel, a son of Nahor, the brother of Abraham, is called "the father of Aram" (Gen. xxii. 21). Other descendants of this brother of the Hebrew Abraham (Gen. xiv. 13) are termed Arameans; as, for instance, Bethuel, Rebekah's father (Gen. xxv. 20, xxviii. 5), and Laban, the father of Rachel and Leah (Gen. xxv. 20; xxxi. 20, 24). The earliest history of Israel is thus connected with the Arameans of the East, and even Jacob himself is called in one passage "a wandering Aramean" (Deut. xxvi. 5). During the whole period of the kings, Israel sustained relations both warlike and friendly with the Arameans of the west, whose country, later called Syria, borders Palestine on the north and northeast. Traces of this intercourse were left upon the language of Israel, such as the Aramaisms in the vocabulary of the older Biblical books.*

Considered Foreign by Ancient Hebrews.

Aramaic was destined to become Israel's vernacular tongue; but before this could come about it was necessary that the national independence should be destroyed and the people removed from their own home. These events prepared the way for that great change by which the Jewish nation parted with its national tongue and replaced it, in some districts entirely by Aramaic, in others by the adoption of Aramaized-Hebrew forms. The immediate causes of this linguistic metamorphosis are no longer historically evident. The event of the Exile itself was by no means a decisive factor, for the prophets that spoke to the people during the Exile and after the Return in the time of Cyrus, spoke in their own Hebrew tongue. The single Aramaic sentence in Jer. x. 11 was intended for the information of non-Jews. But, although the living words of prophet and poet still resounded in the time-honored language, and although Hebrew literature during this period may be said to have actually flourished, nevertheless among the large masses of the Jewish people a linguistic change was in progress. The Aramaic, already the vernacular of international intercourse in Asia Minor in the time of Assyrian and Babylonian domination, took hold more and more of the Jewish populations of Palestine and of Babylonia, bereft as they were of their own national consciousness. Under the Achæmenidæ, Aramaic became the official tongue in the provinces between the Euphrates and the Mediterranean (see Ezra iv. 7); therefore the Jews could still less resist the growing importance and spread of this language. Hebrew disappeared from their daily intercourse and from their homes; and Nehemiah—this is the only certain information respecting the process of linguistic change—once expressed his disapproval of the fact that the children of those living in "mixed marriage" could no longer "speak in the Jews' language" (Neh. xiii. 24).

Aramaic Displaces Hebrew.

How long this process of Aramaization lasted is not known. About the year 300 B.C. Aramaic makes its appearance in Jewish literature. The author of Chronicles uses a source in which not only documents concerning the history of the Second Temple are reproduced in the original Aramaic (Ezra iv. 8-22; v. 1-6, 12; vii. 12-26), but the connecting narrative itself is written in Aramaic (Ezra iv. 23, v. 5, vi. 13-18). In the time of Antiochus Epiphanes, the author of the Book of Daniel begins his narrative in Hebrew, but when he introduces the Babylonian sages and scholars as speaking Aramaic to the king, as if only awaiting this opportunity, he continues his history in Aramaic (Dan. ii. 4, vii. 28).* The employment of the two languages in these Biblical books well illustrates their use in those circles in which and for which the books were written. In point of fact, at the time of the Second Temple, both languages were in common use in Palestine: the Hebrew in the academies and in the circles of the learned, the Aramaic among the lower classes in the intercourse of daily life. But the Aramaic continued to spread, and became the customary popular idiom; not, however, to the complete exclusion of the Hebrew. Nevertheless, while Hebrew survived in the schools and among the learned—being rooted, as it were, in the national mind—it was continuously exposed to the influence of Aramaic. Under this influence a new form of Hebrew was developed, which has been preserved in the tannaitic literature embodying the traditions of the last two or three centuries before the common era. So that even in those fields where Hebrew remained the dominant tongue, it was closely pressed by Aramaic. There is extant an almost unique halakic utterance in Aramaic ('Eduy. viii. 4) of Yose b. Joezer, a contemporary of the author of Daniel. Legal forms for various public documents, such as marriage-contracts, bills of divorce, etc., were then drawn up in Aramaic. Official messages from Jerusalem to the provinces were couched in the same language. The "List of the Fast-Days" (Megillat Ta'anit), edited before the destruction of the Temple, was written in Aramaic. Josephus considers Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew ("Ant." iii. 10, § 6), and describes the language in which Titus' proposals to the Jerusalemites were made (which certainly were in Aramaic) as Hebrew ("B. J." vi. 2, § 1). It was in Aramaic that Josephus had written his book on the "Jewish War," as he himself informs us in the introduction, before he wrote it in Greek. That he meant the Aramaic is evident from the reason he assigns, namely, that he desired to make this first attempt intelligible to the Parthians, Babylonians, Arabs, the Jews living beyond the Euphrates, and the inhabitants of Adiabene. That the Babylonian diaspora was linguistically Aramaized is shown by the fact that Hillel loved to frame his maxims in that language.

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* [Modern Bible critics have endeavored to determine accurately the influence of Aramaic upon the various authors of Biblical books, and to use the results thus obtained in determining the age and authorship of the books (see, for example, König, "Einleitung in das Alte Test." p. 149; Holzinger, "Einleitung in den Hexateuch," *passim*; D. Giesebrecht, "Zur Hexateuch-Kritik," in Stade's "Zeitschrift," i. 177 *et seq.*; and compare xiii. 309, xiv. 143; S. R. Driver, "Journal of Philology," xi. 201-236).—G.]

The Targum, the Aramaic Version of the Scriptures.

The oldest literary monument of the Aramaization of Israel would be the Targum, the Aramaic version of the Scriptures, were it not that this received its final revision in a somewhat later age. The Targum, as an institution, reaches back to the earliest centuries of the Second Temple. Ezra may not have been, as tradition alleges, the inaugurator of the Targum; but it could not have been much after his day that the necessity made itself felt for the supplementing of the public reading of the Hebrew text of Scripture in the synagogue by a translation of it into the Aramaic vernacular. The tannaitic Halakah speaks of the Targum as an institution closely connected with the public Bible-reading, and one of long-established standing. But, just as the translation of the Scripture lesson for the benefit of the assembled people in the synagogue had to be in Aramaic, so all addresses and homilies hinging upon the Scripture had to be in the same language. Thus Jesus and his nearest disciples spoke Aramaic and taught in it (see Dalman, "Die Worte Jesu").

When the Second Temple was destroyed, and the last remains of national independence had perished, the Jewish people, thus entering upon a new phase of historical life, had become almost completely an Aramaic-speaking people. A small section of the diaspora spoke Greek; in the Arabian peninsula Jewish tribes had formed who spoke Arabic; and in different countries there were small Jewish communities that still spoke the ancient language of their home; but the great mass of the Jewish population in Palestine and in Babylonia spoke Aramaic. It was likewise the language of that majority of the Jewish race that was of historical importance—those with whom Jewish law and tradition survived and developed. The Greek-speaking Jews succumbed more and more to the influence of Christianity, while the Jews who spoke other languages were soon lost in the obscurity of an existence without any history whatever.

Language of Amoraim.

In these centuries, in which Israel's national language became superseded by the Aramaic, the literature of Tradition arose, in which Aramaic was predominant by the side of Hebrew; it was a species of bilingual literature, expressing the double idioms of the circles in which it originated. In the academies—which, on the destruction of Jerusalem, became the true foci of Jewish intellectual life—the Hebrew language, in its new form (Mishnaic Hebrew), became the language of instruction and of religious debate. With but few exceptions, all literary material, written and oral, of the tannaitic age, whether of a halakic or non-halakic description, was handed down in Hebrew. Hence the whole tannaitic literature is strongly distinguished from the post-tannaitic by this Hebrew garb. The Hebrew language was also the language of prayer, both of the authorized ritual prayers and of private devotion, as handed down in the cases of individual sages and pious men. According to a tannaitic Halakah (Tosef. Ḥag., beginning; compare Bab. Suk. 42*a*), every father was bound to teach his child Hebrew as soon as it began to speak. It is no doubt true that there was a knowledge of Hebrew in non-scholarly circles of the Jewish people besides that of the Aramaic vernacular; indeed, attempts were not lacking to depose Aramaic altogether as the language of daily intercourse, and to restore Hebrew in its stead. In the house of the patriarch Judah I., the female house-servant spoke Hebrew (Meg. 18*a*). The same Judah is reported to have said that in the land of Israel the use of the Syriac (Aramaic) language was unjustifiable; people should speak either Hebrew or Greek (Soṭah 49*b*; B. Ḳ. 83*a*). This remained of course only a pious wish, exactly as that deliverance of Joseph, the Babylonian amora in the fourth century, who said that in Babylon the Aramaic language should no longer be used, but instead the Hebrew or the Persian (*ib.*).

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* [Other explanations have been attempted in order to account for the appearance of both Aramaic and Hebrew in Daniel and Ezra. Prof. Paul Haupt supposes that Daniel was originally written in Hebrew, that portions of it were lost, and that these portions were supplied later from an Aramaic translation. See A. Kamphausen, "The Book of Daniel" ("S. B. O. T."), p. 16; J. Marquart, "Fundamente der Israel. und Jüd. Gesch." p. 72.—G.]

When the Mishnah of Judah I. provided new subject-matter for the studies in the academies of Palestine and Babylonia, the Aramaic language was not slow in penetrating likewise to those seats of Jewish scholarship. As shown in the two Talmuds—those faithful "minutes" of the debates, lectures, and deliberations of the colleges—the Amoraim partially adhered to the Hebrew form of expression for their propositions and explanations; but the debates and lectures in the academies, together with the deliberations and discussions of their members, were, as a rule, in Aramaic; and even the terminology of their exegeses and dialectics was Aramaized. The older collections of haggadic Midrash also evidence the fact that the language of the synagogue addresses and of the Scripture explanation in the amoraic time was, for the greater part, Aramaic. As a justification for the preponderance thus given to Aramaic within a field formerly reserved for Hebrew, Johanan, the great amora of Palestine, said: "Let not the Syriac (Aramaic) language be despised in thine eyes; for in all three portions of sacred Scripture—in the Law, the Prophets, and the Holy Writings—this language is employed." He then quoted the Aramaic fragments in Gen. xxxi. 47; Jer. x. 11; and Dan. ii. (Yer. Soṭah vii. 21*c*). The same idea is probably intended to be conveyed by Rab, the great amora of Babylonia, when he says that Adam, the first man, spoke Aramaic, which, therefore, was not inferior to Hebrew in point of antiquity (Sanh. 38*b*). But the same Johanan felt it his duty to oppose the possibility that Aramaic should ever become the language of prayer, by declaring that "He who recites his prayers in the Aramaic tongue, will receive no assistance from the angels in waiting; for they understand no Aramaic" (Shab. 12*a*; Soṭah 33*a*). This utterance, however, did not prevent the Ḳaddish-prayer—said at the close of the public addresses, and later of more general employment—from being recited in amoraic times in the Aramaic language, or the insertion, later, of other Aramaic portions in the prayer-ritual.

Arabic Displaces Aramaic.

For more than a thousand years Aramaic remained the vernacular of Israel, until the conquests of the Arabs produced another linguistic change, as a sequel of which a third Semitic language became the popular tongue for a large portion of the Jewish race, and the vehicle of their thought. The spread of Arabian supremacy over the whole country formerly dominated by the Aramaic tongue produced with extraordinary rapidity and completeness an Arabizing of both the Christian and Jewish populations of western Asia, who had hitherto spoken Aramaic (Syriac). At the beginning of the ninth century, in districts where the Jews had previously spoken Aramaic, only Arabic-speaking Jews were to be found; Arabic, as the daily language of the Jews, held sway even beyond the territory formerly occupied by Aramaic, as far as the coasts of the Atlantic Ocean; and Aramaic then became, in a certain measure, a second holy tongue, next to Hebrew, in the religious and literary life of the Jewish people.* It was especially to the Aramaic Targum that religious sentiment paid the highest regard, even after it had ceased to be useful as a vernacular translation of the Hebrew original—serving only as the subject of pious perusal or of learned study—and had itself come to require translation. In the ritual of public worship the custom survived of accompanying the reading from the Scriptures with the Targum upon the passage read, a custom observed for certain festival-readings down to the very latest centuries. To these Targum selections were added Aramaic poems, some of which have retained their places in the festival-liturgies. Aramaic, as the language of the Babylonian Talmud, of course always remained the principal idiom of halakic literature, which regarded the Babylonian Talmud as the source for all religio-legal decisions and as the proper subject for explanatory commentaries. In richer and more independent form this idiom of Aramaic appears in the Halakah in the responsa of the Geonim; whereas in the still later literature, the so-called rabbinical idiom is entirely dependent upon the language of the Talmud, although it but possesses a copious admixture of Hebrew elements. In the haggadic literature, which developed wonderfully from the close of the amoraic age until after the termination of the gaonic period, Aramaic predominated at first; but in the course of time it was entirely displaced by Hebrew.

The Zohar.

A new field was suddenly conquered by Aramaic when the ZOHAR, with its assumed antiquity of origin, made its entrance into Jewish spiritual life. This book, which became the most important text-book of the Cabala, made itself the Holy Bible of all mystical speculation, and owed not a little of its influence to the mystic-sounding and peculiarly sonorous pathos of the Aramaic tongue, in which it is mainly written. The Aramaic of the Zohar itself—a clever reproduction and imitation of an ancient tongue—served in its turn as a model; and its phraseology exerted a very marked influence over other than cabalistic writers. An Aramaic extract from the Zohar found its way into the prayer-book (Berik Shemeh), and is recited before the reading from the Law in the majority of synagogues of Ashkenazic ritual. In poetic literature, however, both liturgic and secular, Aramaic, apart from the above-mentioned poems belonging to the Targum, occupied a steadily decreasing place. Masters of Hebrew versification, especially under the influence of the Cabala, tried their skill now and then on Aramaic poems. An Aramaic poem by Israel Nagara ("Yah Ribbon 'Olam") is still widely sung at table after the Sabbath meal.

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* In northern Mesopotamia, in Kurdistan, west of Lake Urmia, Aramaic dialects are still spoken by Christians and occasionally by the Jews, which dialects are termed "Neo-Syriac." [The Jews in those regions call their Aramaic tongue "Leshon Galut." For the literature on the subject, see R. Gottheil, "The Judæo-Aramæan Dialect of Salamas," in "Journal of Amer. Orient. Soc." xv. 297 *et seq.*—G.]

In Hebrew philology, Aramaic was especially useful in the explanation of Hebrew words in the Bible; and it served as the foundation for a comparative philology of the Semitic languages inaugurated by Judah ibn Koreish and Saadia. Nevertheless, Aramaic was never treated either grammatically or lexicographically by the Jews of Spain, in spite of the high development to which they otherwise carried philology. In Nathan ben Jehiel's Talmudical lexicon, the 'Aruk—which covers also the Targumim—Aramaic naturally occupies the most prominent place. The first Aramaic lexicon limited to the Targumim was compiled by Elijah Levita. Among Jewish scholars of the nineteenth century, Aramaic grammars have been written by Luzzatto, Fürst, Blücher, and C. Levias; Jacob Levy published a compendious lexicon of the Targums as well as a large dictionary of the Talmudic and Midrashic literature, which distinguishes throughout between Hebrew and Aramaic; G. Dalman has published a full glossary, and Marcus Jastrow has nearly completed a similar work.

Names and Dialects of Aramaic.

The Hebrew word "Aramit," employed in the Bible (Dan. ii. 4—"Syriac" in A. V.—and elsewhere) to designate the Aramaic language, is similarly used in later times, particularly in Babylonia; while in Palestine as early as the tannaitic period, the Aramaic language is also called Sursi by reason of the Greek designation of the Arameans as Syrians. The second book of Maccabees calls it "the Syriac tongue" (*ἡ Συριακὴ φωνή*); and the Septuagint translates "Aramit" (Dan. ii. 4, etc.) by *συριστί*; compare Yer. Ned. x. 42*a*, where read סוריסטין for סוריבטין. Among Christian Arameans, Syriac is the exclusive appellation for their language; and the Arabic form of this term, "Suryani," was the usual designation for Aramaic among the Arabic-speaking Jews. In addition to these two chief names for Aramaic, other terms were also employed in Jewish circles: Targum (literally "translation" of the Bible, specifically the Aramaic version) denoted the language of the Aramaic portions of the Bible. But the Syrian inhabitants of the town lying below the monastery on Mount Sinai were described by Benjamin of Tudela as speaking the "Targum language" (leshon Targum). The Aramaic of the Bible (Daniel and Ezra) was called the Chaldaic language because of Dan. i. 4 (Masora upon Onkelos; Saadia); Jerome, too, calls it "Chaldaicus Sermo." The term "Chaldaic" for the Biblical Aramaic, and indeed for Aramaic generally, is a misnomer, persisted in, moreover, until the present day. It is also called "Nabatæan"—denoting, according to Bar-Hebræus, the dialect of certain mountaineers of Assyria and of villagers in Mesopotamia—which is the term used by Saadia to denote Aramaic in his translation of Isa. xxxvi. 11. Likewise in his introduction to the book "Sefer ha-Galui" he complains that the Hebrew of his Jewish contemporaries had become corrupted by the Arabic and "Nabatæan." This designation is due to Arabic influence ("Jew. Quart. Rev." xii. 517).

Aramaic contributions to Jewish literature belong to both the eastern and the western branches of the language. West Aramaic are the Aramaic portions of the Bible, the Palestinian Targumim, the Aramaic portions of the Palestinian Talmud, and the Palestinian Midrashim. In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature can not be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandæan writings. The dialect of Edessa, which, owing to the Bible version made in it, became the literary language of the Christian Arameans—bearing preeminently the title of Syriac—was certainly also employed in ancient times by Jews. This Syriac translation of the Bible, the so-called Peshitta, was made partly by Jews and was intended for the use of Jews; and one book from it has been adopted bodily into Targumic literature, as the Targum upon Proverbs.

For detailed information concerning the Aramaic literature of the Jews, see the respective articles. Only a summary is proper here, as follows:

(1) The Aramaic portions of the Bible already mentioned.

Extent of Aramaic Literature.

(2) The Targum literature includes: (*a*) The two Targums to the Pentateuch and to the Prophets respectively, which received the official sanction of the Babylonian academic authorities. Both originated in Palestine, and received their final form in the Babylonian colleges of the third and fourth centuries. That to the Pentateuch, owing to the misunderstanding of a statement concerning the Bible translation made by Akylas (Aquila), was denominated the Targum of Onkelos ('Akylas). That to the Prophets is ascribed by ancient tradition to a disciple of Hillel, Jonathan b. Uzziel: (*b*) The Palestinian Targum to the Pentateuch, the full text of which has come down to us only in a late recension, where it has been combined with the Targum Onkelos. Instead of being called by its proper name, Targum Yerushalmi, this full text had erroneously been called by the name of Jonathan. A less interpolated form of the Targum Yerushalmi to the Pentateuch revealed numerous fragments that must have been collected at an early period. There are also Palestinian fragments of the Targum to the Prophets.* (*c*) The Targums to the Hagiographa vary greatly in character. A special group is formed by those of the Psalms and Job. According to well-founded tradition there was as early as the first half of the first century of the common era a Targum to Job. The Targum to Proverbs belongs, as already mentioned, to the Syrian version of the Bible. The Five Rolls had their own Targums; the Book of Esther several of them. The Targum to Chronicles was discovered latest of all.

(3) Aramaic Apocrypha: There was at least a partial Aramaic translation of the book of Sirach as early as the time of the Amoraim. A portion of the Aramaic sentences of Sirach, intermingled with other

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* [On a peculiar Targum to the Hafṭarot, see R. Gottheil, "Journal of Amer. Orient Soc. Proceedings," xiv. 43; Abrahams, "Jew. Quart. Rev." xi. 295; "Monatsschrift," xxxix. 394.—G.]

matter, is extant in the "Alphabet of Ben Sira." The Aramaic "Book of the Hasmonean House," also entitled "Antiochus' Roll," contains a narrative of the Maccabeans' struggles, and was known in the early gaonic period. A "Chaldaic" Book of Tobit was utilized by Jerome, but the Aramaic Book of Tobit found by Neubauer, and published in 1878, is a later revision of the older text. An Aramaic Apocryphal addition to Esther is the "Dream of Mordecai," of Palestinian origin.

(4) Megillat Ta'anit, the Fast Roll, is a list of the historically "memorable days," drawn up in almanac form. It was compiled before the destruction of the Second Temple, edited in the Hadrianic period, and later on augmented by various Hebrew annotations mostly of the tannaitic age.

(5) The Palestinian Talmud (Talmud Yerushalmi), completed in the beginning of the fifth century.

(6) The Babylonian Talmud (Talmud Babli), completed at the end of the fifth century. The Aramaic contents of both Talmuds are the most important and also the most abundant remains of the Aramaic idiom used by the Jews of Palestine and Babylonia respectively. The numerous stories, legends, anecdotes, conversations, and proverbs reveal faithfully the actual language of the popular usage. Neither Talmud is, however, entirely an Aramaic work. As the utterances of the Amoraim and their halakic discussions retain a great deal of the New Hebrew idiom of the tannaitic literature, both idioms were employed in the academies. Moreover, a large proportion of the material contained in the Talmud is composed of the utterances of tannaitic tradition that were couched only in Hebrew.

(7) The Midrash Literature: Of this branch the following are especially rich in Aramaic elements: Genesis Rabbah, Leviticus Rabbah, Lamentations Rabbati, the Midrash Ḥazita upon the Song of Songs, and the old Pesiḳta. The Rabbot Midrashim on Ruth, Esther, and Ecclesiastes, and the Midrash on the Psalms, contain also much Aramaic. The younger Midrashim, especially those belonging to the Yelamdenu (or Tanḥuma) group, are, in part, the Hebrew revisions of originally Aramaic portions. The Aramaic parts of the older Midrashim are linguistically allied most closely to the idiom of the Palestinian Talmud.

(8) The Masorah. The terminology of the Masorah, which, in its beginnings, belongs to the amoraic period, and the language of the oldest Masoretic annotations and statements, are Aramaic.

(9) The Gaonic Literature: The legal decisions of the Geonim were for the greater part written in Aramaic, in harmony with the language of the Babylonian Talmud; but they possessed this advantage, at least in the first few centuries, that this was likewise the living language of the people. The same is true concerning those two works of the older gaonic period, the "She'eltot" and the "Halakot Gedolot," which contain some material not found in the vocabulary of the Talmud.

(10) Liturgical Literature: In addition to the Kaddish already mentioned, several liturgical pieces originating in Babylon received general acceptance throughout the diaspora. Such were the two prayers beginning "Yeḳum Purḳan" in the Sabbath-morning service, the introductory sentences of the Passover Haggadah, and certain older portions of the liturgy for penitential days.* The Aramaic poems introducing certain Targumic selections from the Pentateuch have been mentioned above.

(11) Cabalistic Literature: The revival of Aramaic as the literary language of the Cabala by the Zohar has already been mentioned.

(12) Rabbinical Literature: The Aramaic coloring of a large proportion of the works commenting upon the Babylonian Talmud, as well as of other productions of halakic lore continuing the literature of the gaonic age, was derived from the Babylonian Talmud, from which the terminology and phraseology were adopted at the same time as the contents.

Bibliography: Th. Nöldeke, *Die Semitischen Sprachen*, 2d ed., Leipsic, 1899; G. Dalman, *Einleitung zu einer Grammatik des Jüdisch-Palästinensischen Aramäisch*, Leipsic, 1894; idem, *Die Worte Jesu*, pp. 60 *et seq.*, Leipsic, 1898; A. Büchler, *Die Priester und der Cultus*, Vienna, 1895; S. Krauss, *Jew. Quart. Rev.* viii. 67. Upon the liturgical Aramaic literature, see Zunz, *Literaturgesch.* pp. 18-22; Bacher, in *Monatsschrift*, 1873, xxii. 220-228.

G. W. B.

ARAMAIC VERSIONS. See Bible Translations and Targumim.

ARANDA, PEDRO DE: Bishop of Calahorra and president of the council of Castile in the latter part of the fifteenth century; was a victim of the Marano persecutions. His father, Gonzalo Alonzo, who was one of the Jews that embraced Christianity in the period of Vicente Ferrer's missionary propaganda during the early years of the fifteenth century, adopted the life of an ecclesiastic. Aranda's brother, too, earned episcopal honors, being placed at Montreal, Sicily.

Torquemada, the inquisitor-general, in the course of the Marano persecutions, brought against Pedro the charge that his father had died a Marano. A similar accusation was made at the same time against another bishop, Juan Arias Davila, of Segovia. The inquisitor-general demanded, therefore, not only that the bones of the deceased suspects should be exhumed and burned, but that their sons, too, should be disgraced and deprived of their estates. Sixtus IV., however, resented such summary degradation of high ecclesiastics, fearing that it would lead to the dishonor of the Church. He further set forth in a letter directed against Torquemada's exaggerated zeal, that, in accordance with an old tradition, distinguished personages of the Church could only be tried for heresy by specially appointed apostolic commissions. It was ordered that specifications of the charges against Davila and Aranda be forwarded to Rome; and an extraordinary papal nuncio, Antonio Palavicini, was sent to Castile to institute investigations. As a result, both bishops were summoned to Rome, where subsequently several distinctions were accorded to Davila, who during the remainder of his life enjoyed high honors.

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* It is curious to note that the Yemen Siddur contains a larger quantity of Aramaic than the Siddurim of other countries. A unique Targum of the 'Amidah (Tefillah) is to be found in a Yemen MS. (Gaster, No. 61) of the seventeenth or eighteenth century; it has been printed in the "Monatsschrift," xxxix. 79 *et seq.*—G.

Aranda, too, at the outset won apostolic favor, and was even advanced to the office of prothonotary; but on account of his wealth he soon fell a victim to the cupidity of the pope. He was arraigned for having taken food before mass and for having desecrated, by scratching, a crucifix and other holy images. Moreover, a delegation of seven Maranos from Portugal happened to be in Rome at the time for the avowed purpose of purchasing for their constituents the good-will of the pope and his advisers. They had managed to win the favorable consideration of the papal court, but their efforts were resolutely opposed by Garcilaso, the ambassador of Ferdinand and Isabella. Observing the pope's resolve to imprison Aranda, Garcilaso pointed out the suspicion that was likely to arise in the popular mind from the anomalous incarceration of Aranda while the Marano delegates, indubitable heretics, were granted favor and freedom. As a consequence, Aranda and five of the Maranos were arrested and thrown into prison; Pedro Essecuator and Aleman Eljurado, the two leading members of the delegation, succeeded in escaping (April 20, 1497). Thus bereft of his worldly and ecclesiastic estate, Aranda ended his days at the San Angelo.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., viii. 318, 385.

G. H. G. E.

ARANYI, MIKSA: Hungarian writer; born at Trencsén, May 13, 1858. He graduated from the university in Budapest, and was sent to Paris by the secretary of state for education to finish his studies. He returned to Budapest in 1884, where he edited the "Gazette de Hongrie" till 1887. He translated several economic works from Hungarian into French, and up to the year 1901 was deputy to the Hungarian Diet. The German family name is Aufrecht.

Bibliography: *Szinnyei Magyar Irók Tára*, i.; *Országgyűlési Almanach*, 1897.

S. M. W.

ARARAT: A district in eastern Armenia lying between the lakes Van and Urmia and the river Araxes. The Biblical name corresponds to the Assyrian *Urartu*, a land invaded and partially conquered by Asshurnazir-pal and Shalmaneser II. The Assyrian cuneiform characters were introduced into the land of Urartu as early as the ninth century B.C., and many monumental inscriptions have been discovered within its boundaries. About the middle of the ninth century a strong native dynasty was established, and continued to rule until the Assyrian power was revived by Tiglath-pileser III., about 740 B.C. For a generation Urartu was invaded by Assyrian armies, until at last it again attained independence. This it retained until it was overrun by the Scythians about the end of the seventh century. Thus from the ninth to the sixth century B.C., the land of Urartu or Ararat occupied a prominent place among the minor states of southwestern Asia, and is referred to four times in the Biblical narrative. In II Kings xix. 37 (= Isa. xxxvii. 38) the fact is recorded that the assassins of the Assyrian king Sennacherib fled to the land of Ararat, where they found refuge with the reigning king Erimenas. In Jer. li. 27, Ararat is mentioned first among the hostile nations which are called upon to advance from the north and overthrow the power of Babylon. The most familiar reference, however, is that of Gen. viii. 4: "In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat."

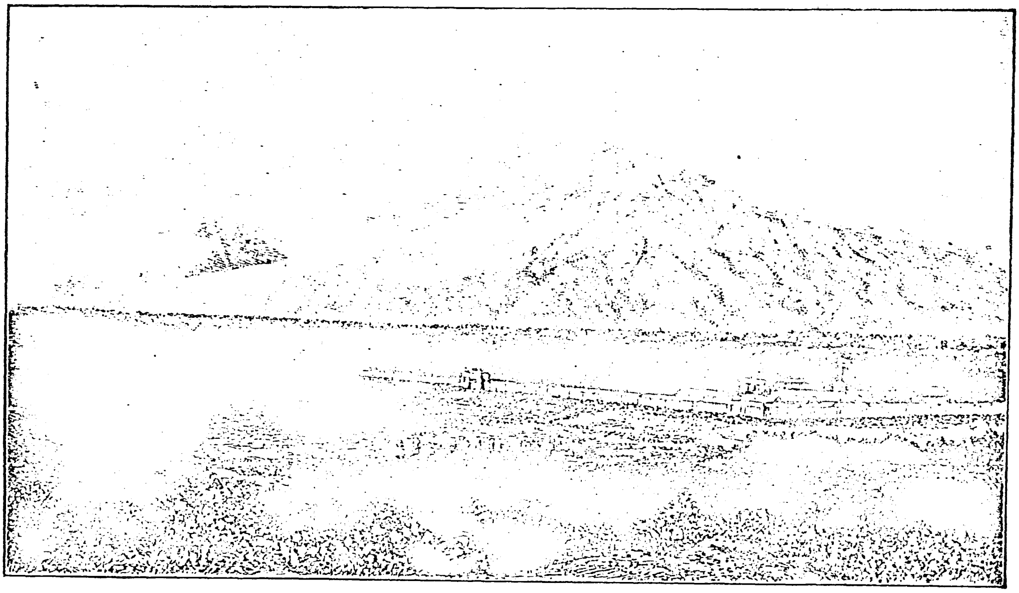

Mount Ararat.

(From a photograph taken by special permission of the Russian government.)

In the older Babylonian story of the flood the ark (or "ship") is represented as resting on a peak of "the mountain of Nizir," situated east of the land of Assyria. Berosus, the Chaldean priest, in his history fixes the site in "the mountain of the Kordyæans" or Kurds, northeast of Mosul, in the direction of Urumiah (Josephus, "Ant." i. 3, § 6); and Nicolaus of Damascus states that the ark rested on a great mountain in Armenia, somewhere near the boundary between that land and Kurdistan. The principle determining these various identifications seems to have been that the ark rested on the highest point on the earth, which was, therefore, the first to emerge from the waters of the flood. Thus the peoples living between the Tigris and the Euphrates naturally decided that it was on the lofty mountains to the northeast in the land of the Kurds. This belief of the Babylonians, quoted by Josephus, is still held by the Nestorians and Moslems. The Biblical reference is indefinite; but of all the mountains in the ancient land of Ararat, the lofty peak which towers 14,000 feet above the encircling plain, reaching a total height of 17,000 feet above sea-level, is without a rival. Its steepness emphasizes its great elevation, and may well have impressed upon the minds of travelers of antiquity the fact that it was higher than the Kurdish mountains two hundred miles away. It may also explain why the writer in Genesis apparently abandoned the older conflicting Babylonian traditions and fixed upon this imposing, solitary peak far to the northwest.

The mountain itself is known as Ararat only among Occidental geographers. The Armenians call it Massis, the Turks Aghri Dagh, and the Persians Koh i Nuh, or "the mountain of Noah." Thus far it has been impossible to trace back to an early date an independent native tradition. Apparently the local legends which have clothed it with mystery, and which would place upon it the remains of the original ark, are based upon the passage in Genesis, and have been largely induced in comparatively recent times by the influence of Western Christianity. Superstitious fear and natural difficulties prevent the natives from attempting the ascent of the mountain; but its top has repeatedly been reached by Europeans, and its geological peculiarities have been noted. Its cone is the crater of an extinct volcano, and because of its great height it is snow-capped throughout the year.

Bibliography: For the geography of *Urartu* see Sayce, *Cuneiform Inscriptions of Van*, in *Journal Royal Asiatic Society*, vol. xiv.; Schrader, *C. I. O. T.*, Index, s.v.; idem, *K. G. F.*, Index, s.v.

J. JR. C. F. K.

ARARAT.—A City of Refuge: A proposed city planned by Mordecai Manuel Noah in 1825. The reactionary policy adopted by many European governments after the battle of Waterloo led to the reimposition in many places of Jewish disabilities; and Jews laboring under them turned eagerly to emigration for relief. Mordecai M. Noah, in his journeys to and from his post of United States consul at Tunis, had occasion to familiarize himself with the conditions of Jews in various parts of Europe and Africa; and he could not refrain from contrasting the civil and political restrictions placed on the Jews abroad with the equality of rights and opportunities for enterprise and worldly success accorded to them in America. The consequence was that, in 1825, less than a decade after his return to New York, he conceived and published a plan for the establishment of "a city of refuge for the Jews," on a site which he selected upon Grand Island, in the Niagara river, near Niagara Falls, not far from Buffalo, N. Y. To this proposed city he gave the name "Ararat," thereby linking it with his own name and personality, and at the same time suggesting the nature of his scheme.

At that time Noah was perhaps the most distinguished Jewish resident of America; and his successful and varied activities as lawyer and editor, politician and playwright, diplomat and sheriff of New York, lent to his project considerable importance. Accordingly, he induced a wealthy Christian friend to purchase several thousand acres of land on Grand Island for this purpose. The tract was chosen with particular reference to its promising commercial prospects (being close to the Great Lakes and opposite the newly constructed Erie Canal); and Noah deemed it "preeminently calculated to become, in time, the greatest trading and commercial depot in the new and better world." Buffalo, at that time, had not grown to its present commercial importance, and Noah, in sober earnest, anticipated Carlyle's satirical prediction by describing the Falls of Niagara as "affording the greatest water-power in the world for manufacturing purposes." After heralding this project for some time in his own newspaper and in the press, religious and secular, generally, Noah selected Sept. 2, 1825, as the date for laying the foundation-stone of the new city. According to plan, impressive ceremonies, ushered in by the firing of cannon, were held, and participated in by state and federal officials, Christian clergymen, Masonic officers, and even American Indians, whom Noah identified as the "lost tribes" of Israel, and who were also to find refuge at this new "Ararat."

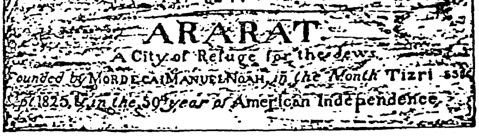
שמע ישראל יי אלהינו
יי אחד
ARARAT
A City of Refuge for the Jews
Founded by MORDECAI MANUEL NOAH, in the Month Tizri
1825, & in the 50th year of American Independence

Foundation-Stone of the Proposed City of Ararat.

Circumstances made it inconvenient to hold the exercises on Grand Island; so they were held instead in an Episcopal church at Buffalo. Noah was naturally the central figure; and, after having appointed himself "judge and governor" of Israel, he issued a "proclamation" in that official capacity. In this "state paper," he announced the restoration of a Jewish state on Grand Island, preliminarily to a restoration of a Palestinian state; commanded that a census of the Jews be taken throughout the world; levied a poll-tax of three shekels in silver per annum, to be paid into his treasury by Jews everywhere; graciously permitted such Jews as wished to remain in their adopted homes to stay there; directed Jewish soldiers in European armies to remain in such service till further "orders"; ordained certain religious reforms; made provision for the election every four years of a "judge of Israel," with deputies in each country; commanded the Jews throughout the world to cooperate with him, and appointed as his commissioners a number of distinguished European Jews.

Nothing came of the plan. The proposed city was never built, and it is even doubtful if Noah himself ever set foot on Grand Island. The letters of some of those nominated as European commissioners, declining the proffered appointments, have been handed down through the medium of the press of that day, which freely ridiculed the whole project. In the course of one of these letters, the grand rabbi of Paris said:

> "We declare that, according to our dogmas, God alone knows the epoch of the Israelitish restoration; that He alone will make it known to the whole universe by signs entirely unequivocal; and that every attempt on our part to reassemble with any political national design is forbidden as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo-restorer."

To-day, the only tangible relic of the entire project is the foundation-stone of the proposed city, preserved in the rooms of the Buffalo Historical Society, with the inscription of 1825 still legible upon its face. It is but fair to Noah to state that his plan was to establish "Ararat" as a merely temporary city of refuge for the Jews, until in the fulness of time a Palestinian restoration could be effected; and that he developed plans and projects for such Palestinian restoration both a few years before and twenty years after the year 1825, in which year this "Ararat" project began and ended.

BIBLIOGRAPHY: Lewis F. Allen, *Founding of the City of Ararat on Grand Island by Mordecai M. Noah*, in *Buffalo Historical Society Publications*, vol. i., reprinted as an appendix to *Some Early American Zionist Projects*, by Max J. Kohler (*Am. Jew. Hist. Soc. Publications*, No. 8); Daly, *Settlement of the Jews in North America*, 1893; Simon Wolf, *Mordecai Manuel Noah, A Biographical Sketch*, 1897; Jost, *Neuere Geschichte der Juden*, ii. 227-235, Berlin, 1847. An interesting account of the project, in the guise of fiction, is furnished by Israel Zangwill in *They that Walk in Darkness* (1899), in *Noah's Ark*.

A. M. J. K.

ARAUNAH: A Jebusite whose threshing-floor in Jerusalem was pointed out to David by the prophet Gad as a fitting place for the erection of an altar of burnt offering to Jehovah after the great plague had been stayed, since it was there that the destroying angel was standing when the pestilence was checked (II Sam. xxiv. 16 *et seq.*; I Chron. xxi. 15 *et seq.*). David then went to Araunah, and for fifty pieces of silver bought the property and erected the altar. It is remarkable that Chronicles give the form Ornan for the Jebusite's name. A conjecture by Cheyne, founded on the slight emendation of ר to ד, makes the true form of the name to be Adonijah. According to I Chron. xxi. 31, Hebr.; xxii. 1, A.V., the threshing-floor must have been Mt. Moriah.

J. JR. J. F. McC.

ARAUXO, ABRAHAM GOMEZ DE: Lived in the seventeenth century. He was a member of a poetical academy in Amsterdam, Holland, in 1682, a good mathematician, and aroused the admiration of his associates by his clever solution of riddles.

G. M. K.

ARAUXO, DANIEL: Physician. Lived in the seventeenth century in the city of Amsterdam. In the year 1655 he composed an elegy on the martyr Isaac de Almeyda Bernal.

G. M. K.

ARBA: The hero of the Anakim, who lived at Kirjath-arba, a city named in his honor (Josh. xiv. 15). In Josh. xv. 13 and xxi. 11 he is called the father of Anak, which evidently means that he was regarded as the ancestor of the Anakim.

J. JR. G. B. L.

ARBA' ARAZOT. See COUNCIL OF THE FOUR LANDS.

ARBA' KANFOT ("four corners"): The "four-cornered garment"; a rectangular piece of cloth, usually of wool, about three feet long and one foot wide, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. To its four corners are fastened the fringes (ẒIẒIT) in the same manner as to the ṬALLIT. It is therefore also called the "small ṭallit" (ṭallit ḳaṭon).

The Arba' Kanfot and the Ṭallit.

The Arba' Kanfot, like the ṭallit, is worn by male persons in pursuance of the commandment, as recorded in Num. xv. 37-41 and Deut. xxii. 12, to wear a garment with fringes. But while the ṭallit is thrown over the upper garments only in the morning service, the Arba' Kanfot is worn under the upper garments during the whole day. In putting on the ṭallit the benediction to be pronounced reads: "Blessed art Thou, Lord our God, King of the universe, who hath commanded us to wrap ourselves in fringes" (להתעטף בציצית). The conclusion of the benediction on the Arba' Kanfot reads: ". . . and hath commanded us the commandment of fringes" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 8, 12). Among the Ashkenazim the ṭallit is used by males over thirteen, while the Arba' Kanfot is provided also for children as soon as they are able to put on their clothes without assistance.

Origin of the Arba' Kanfot.

There is no trace of the Arba' Kanfot among the Oriental Jews of the Middle Ages (compare Leopold Löw, "Gesammelte Schriften," ii. 320, Szegedin, 1890; Israel Abrahams, "Jewish Life in the Middle Ages," p. 287, Philadelphia, 1897). It may be assumed that it was adopted by the European Jews in the times of persecution, when they had to refrain from exhibiting the garment with fringes. The wearing of such a garment as an outer robe was therefore limited to the synagogue, while the precept to wear fringes at all times was fulfilled in the wearing of the Arba' Kanfot. Some superstitions have gathered round the wearing of the Arba' Kanfot in Eastern districts; the placing of a piece of "afiḳomen" in one of the corners of the Arba' Kanfot was supposed to avert the evil eye (see Afikomen). In Moravia the Arba' Kanfot is often left on the body in the grave.

[The oldest mention of the Arba' Kanfot is found in the code of Jacob ben Asher, about 1350 (Ṭur Oraḥ Ḥayyim, xxiv.), who refers to Mordecai as quoted in the "Bet Yosef"), where, however, the custom is merely alluded to (Mordecai's annotations to Alfasi, § 945, ed. Vienna, vol. i., 82c.).—D.]

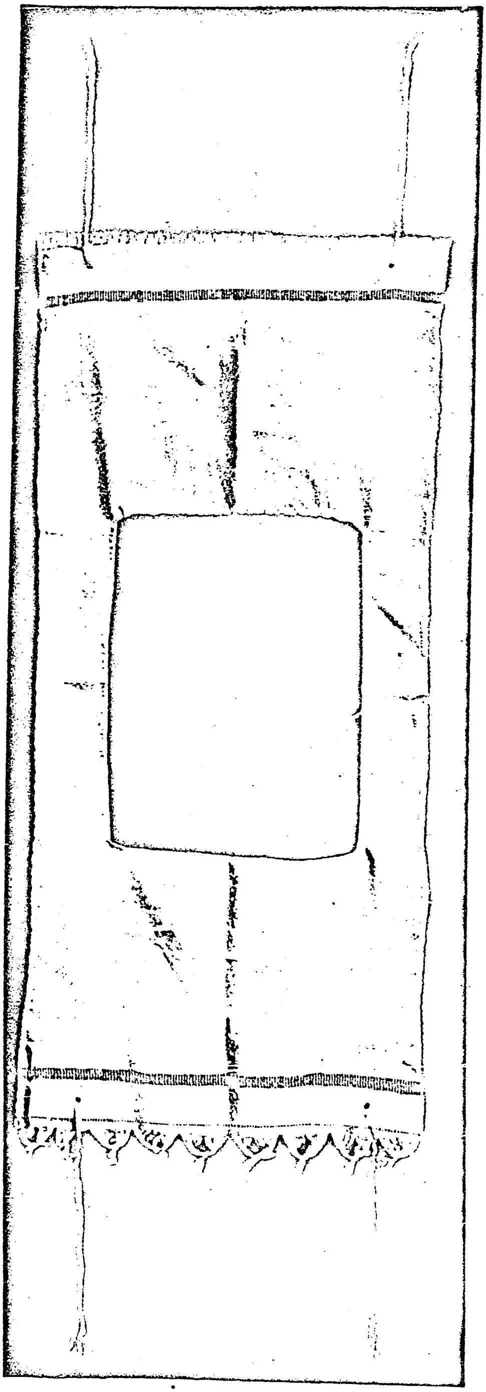

Arba' Kanfot.

(Reproduced by permission from the collection in the United States National Museum.)

Bibliography: Men. 38 *et seq.*; Maimonides, *Yad ha-Ḥazaḳah, Ẓiẓit*; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 8-10.

A. J. M. C.

ARBACH ḤAYYIM B. JACOB. See Drucker, Ḥayyim b. Jacob.

ARBACHSHTER. See Ardasher.

ARBATTIS: A place mentioned in I Macc. v. 23 in connection with Galilee, from both of which districts Simon Maccabeus brought back some captive Jews to Jerusalem.

J. JR. G. B. L.

ARBEL. See Beth-Arbel.

ARBELA.—Biblical Data: In I Macc. ix. 2, Arbela is the district in which Mesaloth was situated, and through which ran the road to Gilgal (for which Josephus, "Ant." xii. 11, § 1, gives Galilee). It is probably to be identified with the modern "Irbid."

Bibliography: Smith, *Historical Geography of the Holy Land*, p. 427.

J. JR. G. B. L.

——**In Rabbinical Literature:** Arbela is mentioned in rabbinical sources as the home of a scholar named Nitai (Mattai), who lived in the middle of the second century before the common era (Abot i. 6). The Galilean Arbela, not far from Lake Gennesaret, is intended, where, in the twelfth century, this scholar's grave was still pointed out (Pethahiah of Regensburg, "Travels," ed. Margolin, p. 53). According to an old Baraita, familiar to the poet Eliezer Kalir, Arbela was a priests' city at the time of the destruction of the Temple, and even in later centuries it seems to have been an important town. Mention is made of Arbelan linen (Gen. R. xix., beginning), which was of inferior quality; also, of Arbelan spindles (Tosef., Parah xii. 16). Talmud and Midrash speak frequently of the Valley of Arbela. Josephus also mentions the caves in the vicinity.

Medieval Jewish literature often refers to the ruins of the synagogue of Arbela (Carmoly, "Itinéraires de la Terre Sainte," p. 259), which are preserved today in the village of Irbid, as the Arabic form of the name runs. This Arbela, however, is undoubtedly distinct from the Arbela where the exilarch Mar Ukba dwelt (Yer. Soṭah iv. 19*d*), seeing that that scholar could hardly have ever been in Palestine. Accordingly, the Arbela in Adiabene, between the Lycus and the Caprus, 600 stadia (69 miles) from Gaugamela, must be understood; and it is probable that to this city Benjamin of Tudela refers ("Itinerary," ed. Asher, i. 52, below).

Bibliography: Jastrow, *Dictionary*, ii. 114; Kohut, *Aruch Completum*, i. 268; Pauly-Wissowa, *Real-Encyclopädie*, ii. 407; Rapoport, *'Erek Millin*, pp. 191, 192; Schürer, *Gesch. des Jüdischen Volkes*, i. 290, ii. 369; Neubauer, *G. T.* pp. 219, 220, 374; Hirschensohn, *Sheba' Ḥokmot*, p. 43, Lemberg, 1883.

L. G.

ARBIB, EDUARDO: Italian deputy and author; born at Florence, July 27, 1840. On the death of his father he was obliged to discontinue his studies and earn his livelihood as compositor and corrector for the press. In 1859 he enlisted as a volunteer in the Piedmontese regiment of Alpine chasseurs, and took part in the war for independence. The war over, he returned to the printing-house, which he left again to follow Garibaldi to Sicily in 1860. He was promoted to the rank of lieutenant on the battle-field of Milazzo, and entered the regular army with the same grade. Arbib served in the campaign against Austria in 1866, and on the cessation of hostilities he retired from the army and found employment on the staff of "La Nazione," a newspaper published in Florence; subsequently he became editor-in-chief of the "Gazzetta del Popolo" in the same city. Ultimately he removed to Rome, where in 1870 he founded a daily newspaper, "La Libertà." His political career began in 1880, when he was elected by the citizens of Viterbo as their representative in the Chamber of Deputies; and some time later he was elected to the Chamber by the people of Perugia. His contributions to Italian literature are: (1) "L'Esercito Italiano alla Campagna del 1866"; (2) "Raconti Militari" (1870), in the "Biblioteca Amena" (vol. lxv.); (3) "Guerra in Famiglia" (1871); (4) "La Moglie Nera" (1874); (5) "Rabagas Bandiere" (1878).

S. M. K.—F. H. V.

ARBIB, ISAAC. See ARROYA, ISAAC BEN MOSES.

ARBUES, PEDRO: Spanish canon and inquisitor; called by certain Jews "the creature and darling of Torquemada"; born about 1441 at Epila, Aragon (hence sometimes styled "master of Epila"); died Sept. 17, 1485. He was appointed canon of Saragossa in 1474; and ten years later Torquemada appointed him and the Dominican Gaspar Juglar inquisitors for the province of Aragon. The zeal exhibited by Torquemada in his religious persecutions was emulated by Arbues, who in the first month of his office held two autos da fé, at which several Maranos were executed, and others were condemned to penance and loss of property. Though no record of further trials exists, he must have continued to be active in persecution, as the Maranos were so enraged that his assassination was determined upon. The offer of enormous sums to Ferdinand and Isabella to induce them to limit the activity of the Inquisition and the confiscation of property had been fruitless, and, after consultation with newly converted Jews—some of whom were men of high rank, like Gabriel Sanchez, the king's treasurer—the extreme step was taken by two wealthy Maranos, Juan de la Abadia and Juan Esperandeu, with the hired help of an assassin, the latter's French servant, Vidal, probably a Jew. Abadia's incentive was doubtless the execution of his sister and the condemnation of his father by the Inquisition. An attempt to enter Arbues' bedchamber failed; but the design was accomplished while he was attending mass. Two days later he died from his wounds.

The retaliation on the Maranos, not all of whom were implicated, was awful. Vidal and Esperandeu were cruelly put to death; and Abadia made an attempt at suicide while awaiting his auto da fé. On Arbues' death, popular belief invested him with miraculous power. A Jewess saved herself from death by proving that from Catholic zeal she had dipped her handkerchief in his blood. His canonization by Pius IX. (1867) aroused protests not only from Jews, but from Christians. The general sentiment against the act is illustrated by the well-known charcoal drawing of Kaulbach, "Peter Arbues Burning a Heretic Family." Arbues is represented as old and decrepit, and taking fiendish delight in the sufferings of his victims, who are probably Maranos.

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G. M. K.—W. M.

ARCADIUS: Byzantine emperor from 395 to 408. He was too weak a ruler to be able to withstand the influence exerted by his court favorites upon his policy toward the Jews. Such privileges as were accorded them were due to his privy counselor, Eutropius (396–399), who easily allowed himself to be bribed into favoring the Jews. (See Pauly-Wissowa, "Realencyclopädie der Class. Alterthumswissensch." *s.v.*) The laws curtailing the various favors already granted to the Jews are supposed by Grätz ("Gesch. der Juden," 3d ed., iv. 359) to have been promulgated after the death of Eutropius. A law of the year 396 forbids, under penalty of imprisonment, any imperial officer from fixing the price on Jewish merchandise brought to market; the privilege is left to the Jews themselves (Codex Theodosianus, xvi. 8, 10). Still, in this law no reference is had to Jewish market-inspectors, as Grätz infers. It is a matter relating solely to the non-liability of the Jews to the law, *De pretio rerum venalium*, which was already in existence in the reign of Diocletian. The same spirit of justice manifests itself in another law of Arcadius: "It is sufficiently well known that the sect of the Jews is not limited in its rights by any law" (*ib.* xvi. 8, 9). In the same year (396), Arcadius issued an edict addressed to Claudianus, the "comes" of the Orient, wherein he is ordered to protect the "illustrious patriarch" against insult (§ 11). He also commanded the prefect of Illyria (in 397) to prevent any ill treatment of the Jews, and to guard their synagogues against any disturbance "of their wonted peaceful condition" (§ 12). Moreover, the Jewish patriarchs, as well as all of their legal functionaries, such as the archisynagogoi and presbyters, were to enjoy the same privileges as the Christian clergy, and be relieved of curial taxes. In the last clause, Arcadius refers to the measures of the emperors, Constantine the Great, Constantius, Valentinian, and Valens; but Gothofredus remarks concerning this law (§ 13) that the privilege was suspended under Valens in 383. In 404 Arcadius again confirmed these privileges to the patriarchs and other officials of the Jewish communities, and once more with reference to his father, the legislator, the emperor Theodosius (§ 14). All of these laws may be found chronologically arranged in the section of the Digest, "De Judæis, Cœlicolis et Samaritanis." But laws concerning the Jews emanating from Arcadius are also found in other portions of the codex of Theodosius. In February, 398, Arcadius ordered that in all civil contests, if both parties agreed, the Jews might elect their patriarchs or any other officers as judges; but the execution of their sentences was placed in the hands of Roman officials appointed for that purpose. In all matters not pertaining to religion, the Jews had to conform to the requirements of the Roman law ("Corpus," II. i. 10). The ordinance of 399 does not read as Grätz has it, that all Jews, including their religious officials, are subject to the curial taxation, but refers to all the Jews (quicunque ex Judæis), with the exception, of course, of the functionaries of the synagogues (xii. 1. 165); and thus this ordinance does not conflict with the other similar one. The so-called shipping law of the year 390, regulating the transactions of the Jews and Samaritans in Alexandria (xiii. 5, 18), was signed by Arcadius as well as by Valentinian and Theodosius; but at that time Arcadius was scarcely more than a child. Among the laws of Arcadius deserving particular mention is the one which gives warning against those baptized Jews who rush to the church from dishonest motives (xvi. 8, 2; Jost, "Gesch." iv. 226).

G. S. Kr.

ARCHA or **ARCA** ("chest"): Technical name in old English Treasury documents for the repository in which Chirographs and other deeds were preserved. By the "Ordinances of the Jewry" in 1194 it was arranged that "all deeds, pledges, mortgages, lands, houses, rents, and possessions of the Jews should be registered"; that only at six or seven towns contracts could be made in duplicate, one part to remain with the Jewish creditor, the other to remain in the Archa; and that the contents of the archæ were there to be recorded on a roll of transcripts so that the king by this means should know every transaction made by any Jew in the kingdom. From time to time a "scrutiny" of the Archa took place, when either the Archa itself, or more probably the roll or transcript, was sent up to Westminster to be examined by the treasurer there. Many deeds showing copies of the rolls made at these "scrutinies" still exist at Westminster Abbey and at the record office (Memoranda of the Queen's Remembrances—Jews' Rolls, Nos. 556 [3, 12], 557 [1, 7, 8, 10, 13–23]).

During the thirteenth century there appear to have been twenty-six towns in England at which archæ were kept; and it was only at these towns that any business could be legally transacted with Jews. These towns have been enumerated by Dr. Gross as follows: Bedford, Berkhampstead, Bristol, Cambridge, Canterbury, Colchester, Devizes, Exeter, Gloucester, Hereford, Huntingdon, Lincoln, London, Marlborough, Northampton, Norwich, Nottingham, Oxford, Stamford, Sudbury, Wallingford, Warwick, Wilton, Winchester, Worcester, and York.

Jews were allowed to dwell in towns only where there was an Archa, though exemptions were sometimes made. On Jan. 28, 1284, a royal mandate was issued ordering a general closure of the archæ, but commissioners were appointed to reopen the London Archa on Feb. 28, 1286 (Rigg, "Select Pleas of the Exchequer of the Jews," 1902, p. lxi.).

Bibliography: C. Gross, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 182–190.

G. J.

ARCHAGATHUS. See Cæcilius of Kalakte.

ARCHELAUS: Son of Herod I.; king of Judea; born about 21 B.C., his mother being the Samaritan Malthace. At the age of fourteen he was sent to Rome for education, and, after a stay of two or three years, returned home with his brothers Antipas and Philip, who likewise had attended the schools of the Imperial City. His return was possibly hastened by the intrigues of Antipater, who by means of forged letters and similar devices calumniated him to his father, in the hope of insuring for him the same sanguinary fate he had prepared for his brothers Aristobulus and Alexander. As a result of these slanders, Herod designated Antipas, his youngest son, as his successor, changing his will to that effect. On his death-bed, however, four days before his demise, the king relinquished his determination and appointed Archelaus to the throne, while Antipas and Philip were made tetrarchs merely. Nothing is known definitely of the occasion for this change, though there may be some foundation for the statement of Archelaus' opponents, that the dying king, in his enfeebled condition, had yielded to some palace intrigue in the latter's favor.

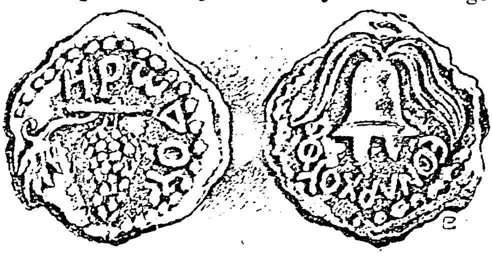

Copper Coin of Herod Archelaus.

Obverse: ΗΡΩΔΟΥ. A bunch of grapes and leaf. *Reverse:* ΕΘΝΑΡΧΟΥ. A helmet with tuft of feathers: in field to left a caduceus.

(After Madden, "History of Jewish Coinage.")

Archelaus thus attained the crown with little difficulty at the early age of eighteen. That aged plotter Salome found it convenient to abet Archelaus, and secured for him the adherence of the army; hence there was no opposition when he figured as the new ruler at the interment of Herod. The people, glad of the death of the tyrant, were well disposed toward Archelaus, and in the public assembly in the Temple the new king promised to have regard to the wishes of his subjects. It very soon became manifest, however, how little he intended to keep his word. Popular sentiment, molded by the Pharisees, demanded the removal of the Sadducean high priest Joezer (of the Boethus family), and the punishment of those former councilors of Herod who had brought about the martyrdom of the Pharisees Mattathias and Judas. Archelaus, professing always profound respect for the popular demand, pointed out that he could not well take any such extreme measures before he had been confirmed by the Roman emperor, Augustus, in his sovereignty: just as soon as this confirmation should be received, he declared himself willing to grant the people's desire. His subjects, however, seem not to have had confidence in his assurances; and when, on the day before Passover—a day when all Palestine, so to speak, was in Jerusalem—they became so insistent in their demand for immediate action, that the king felt himself compelled to send a detachment of the Herodian soldiery against them into the Temple courts; and when this detachment proved unable to master the enraged populace, he ordered out the whole available garrison. In the massacre that ensued, three thousand were left dead upon the Temple pavements.

His Harsh Treatment of the People.

As soon as the tumult had been somewhat allayed, Archelaus hastened to Rome to secure the required confirmation of his succession from Augustus. He found that he had to encounter opposition from two sides. His brother Antipas, supported by many members of the Herodian house resident in Rome, claimed formal acknowledgment for Herod's second will, that nominated him king. Besides, the Jews of Palestine sent a deputation of fifty persons—who were supported by about 8,000 Jewish residents of Rome—and petitioned for the exclusion of the Herodians from any share whatever in the government of the land, and for the incorporation of Judea in the province of Syria. Such was the disloyalty among the Herodians, that many members of the family secretly favored this latter popular demand. But Augustus, with statesman-like insight, concluded that it was better for Roman interests to make of Judea a monarchy, governed by its own kings tributary to Rome, than to leave it a Roman province administered by Romans, in which latter case there would certainly be repeated insurrections against the foreign administration. As it would be more prudent to make such a monarchy as small and powerless as possible, he decided to divide Herod's somewhat extensive empire into three portions. Archelaus was accordingly appointed ethnarch—not king—of Judea, Samaria, and Idumea, with the exception of the important cities of Gaza, Gadara, and Hippus, which latter were joined to the province of Syria. Antipas and Philip were made tetrarchs of the remaining provinces, the former receiving Galilee and Perea, and the latter the other lands east of the Jordan.

Division of the Kingdom by Rome.

While these negotiations were pending in Rome, new troubles broke out in Palestine. The people, worked up almost into a state of frenzy by the massacres brought about by Herod and Archelaus, broke into open revolt in the absence of their ruler. The actual outbreak was without doubt directly caused by Sabinus—the procurator appointed by Augustus to assume charge pending the settlement of the succession—owing to his merciless oppression of the people. On the day of Pentecost in the year 4 B.C., a collision took place in the Temple precincts between the troops of Sabinus and the populace. Sabinus utilized his initial success in dispersing the people by proceeding to rob the Temple treasury. But disorders broke out all over the province, and his forces were not sufficient to repress them. Judas, son of the revolutionary Hezekiah in Galilee, a certain Simon in Perea, Athronges and his four brothers in other parts of the land, headed more or less serious uprisings. It was only when charge was assumed by Varus, the Roman legate in Syria, with his numerous legions, assisted, moreover, by Aretas, king of the Arabs, and his auxiliaries, that any measure of peace was restored to the land, and this not without the loss of several thousand Roman troops. What the loss on the Jewish side must have been may perhaps be surmised from the rabbinical tradition that the outbreak under Varus was one of the most terrible in Jewish history.

Insurrectionary Outbreaks.

Archelaus returned to Jerusalem shortly after Varus suppressed the insurrection. Very little is known of the further events of his reign, which lasted nine years; but so much is clear, that instead of seeking to heal the wounds brought upon the country by himself and his house, he did much to accelerate the ultimate overthrow of Judean independence. In the year 6 of the common era, a deputation of the Jewish and Samaritan aristocracy waited upon Augustus in Rome, to prefer charges against Archelaus, with the result that he was immediately summoned to Rome, deprived of his crown, and banished to Vienne in Gaul, where—according to Dion Cassius Cocceianus, "Hist. Roma," lv. 27—he lived for the remainder of his days.

Banishment and Death.

Archelaus was a veritable Herodian, but without the statesman-like ability of his father. He was cruel and tyrannical, sensual in the extreme, a hypocrite and a plotter. He observed the customary seven days of mourning for his father, but in the midst of them gave to his boon companions a congratulatory banquet upon his accession. He carefully avoided placing his image upon his coinage in deference to pharisaic susceptibilities; but he nevertheless allowed his passion for his widowed sister-in-law, Glaphyra, to master him, and married her in defiance of the sentiment of the people and the Pharisees, who regarded the union as incestuous (Lev. xviii. 16, xx. 21). He deposed the high priest Joezer on his return from Rome, not in obedience to popular complaint, but for a money consideration. Joezer's brother was his successor, although the latter was of exactly the same type. Indeed, Archelaus, in his short reign, deposed three high priests for purposes of profit. Against this serious list of evils there is hardly anything good to set in contrast, beyond perhaps the fact that he inherited from his father a certain love of splendor and a taste for building. He restored the royal palace at Jericho in magnificent style, surrounding it with groves of palms; and also founded a city, that he called in his own honor Archelais.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, iii. *passim*; Ewald, *Gesch. des Volkes Israel*, iv. *passim*; Hitzig, *Gesch. des Volkes Israel*, ii. *passim*; Schürer, *Gesch.* i. *passim*, and the literature therein indicated. On coinage, see Schürer, *ib.* p. 375, note 4; and Madden, *Coins of the Jews*, pp. 114-118.

G.

L. G.

ARCHEOLOGY, BIBLICAL: The branch of archeology that has for its province a scientific presentation of the domestic, civil, and religious institutions of the Hebrews, in the lands of the Bible, especially in Palestine. It deals with these for the whole stretch of Judaic history down to the fall of Jerusalem in the year 70, the end of Judaism as a power in Palestine. The term "Archeology" was used by Josephus in his great work, Ἰουδαϊκὴ Ἀρχαιολογία (literally "Judaic Archeology," but usually translated "Antiquities of the Jews"), to cover the entire history of his people, their life, customs, religious institutions, and literature. This comprehensive sense remained current until the time of the Reformation. Indeed, writers like Eusebius, Jerome, and Epiphanius, while they produced neither history nor archeology as such, contributed material valuable for the enrichment of both. It is safe to say that no treatise on Biblical Archeology proper made its appearance until after the Middle Ages.

First Meaning of Biblical Archeology.

It was not until the sixteenth century that Carlo Sigonius (died 1584) gathered up and presented in his "De Republica Hebræorum" a discussion of sacred places, persons, and rites. This classification seemed to furnish scholars with a clue to what should be included in the term "Archeology" as applied to the Bible; so that De Wette (in 1814), followed by Ewald (in 1844), gives the first really systematic classification of the material that, up to the present time, is regarded as belonging to the field of Biblical Archeology. Even as late as Keil's work (1875), the main divisions of the subject are treated in the following order: (1) sacred antiquities; (2) domestic antiquities; and (3) civil antiquities.

The historico-critical method of investigating Old Testament history claims to have rectified a former error. It is now generally maintained that many of the records of the history of Israel originated at a date later than was formerly supposed, and that consequently many of the religious institutions, customs, and rites current among the Jews bear the marks of later ideas, conditions, and environments. It is further claimed that religious rites and customs owe their character largely to the domestic life and surroundings of a people. The recognition of this fact necessitates a reversal of the order of the themes usually included in the term "Biblical Archeology." Accordingly the present order of treatment is: (I.) Domestic Antiquities; (II.) Civil Antiquities; and (III.) Sacred Antiquities; but, as will be seen, there is still another section to add on the land of Palestine itself.

Archeology and History.

In the treatment of this topic, as of many other topics relating to ancient times, no hard-and-fast line can be drawn. History proper should cover the entire religious and political life of a people. It should present their laws, customs, and manners. It should also, when occasion requires, include their relations to neighboring peoples, politically, socially, and commercially. Archeology has to do with but a part of this material. It concerns itself with the interrelationships of the people in domestic, civil, and religious life. It goes further, and includes in itself a consideration of the character of the land where they live, and of their social, industrial, artistic, and literary organizations and features.

Biblical Archeology depends for its material upon a mass of ancient literature and antiquities. It will be impossible for the student of archeology to utilize to advantage the literary material, especially of the Old Testament, without due regard to the literary processes by which it was prepared. Much of the available material of archeology is secured from literature, but only after it has been subjected to the most searching critical processes. In fine, archeology at large finds in literature one of its best sources of information and one the testimony of which can not be set aside. Nevertheless, at the bottom, beneath all the literary activity of the people, lie, of course, the conditions under which the Israelites produced their literature. Hence, while much that is of value to archeology is found in Israel's literature, a knowledge of archeology will include information concerning the land which nourished that literature. There is, consequently, a kind of necessary interdependence between these two branches of knowledge—literature and its native soil.

Archeology and Religion.

The religious system of the Old Testament embraces both literary and archeological material; both ancient documents and monuments. Biblical Archeology includes only so much of this material as bears upon sacred places, persons, feasts, vessels, and ritual. It does not discuss religious ideas, either in their origin or their development. It does not present a systematized religio-legal system, nor the relations of that system to civil processes. Neither does it discuss the relation of Israel's rites and ceremonies to those of surrounding nations. These themes, proper in modern scientific subdivisions of material touching the ancient Jews, fall under the head of religion or of comparative religion.

The soil of the Orient is the treasure-house of one of the two great sources of Biblical Archeology. Palestinian ruins at Jerusalem, at Lachish, at Gaza, at the Dead Sea, and in the tombs on the hillsides, are all instructive teachers concerning the life and times of the ancient Jews. Fragments of documents of this people and of their neighbors are replete with information bearing upon the Archeology of the Bible. The Moabite Stone, for the ninth pre-Christian century, and the Siloam Inscription are valuable evidences of the character of the writing and of some of the customs of those early days (see Alphabet). The numerous small inscriptions from Phenician sources tell a fascinating story of tragical times contemporaneous with Israel. From Palestinian ruins, likewise, come many voices of the later periods, as the scattered and broken Greek and Latin inscriptions are deciphered and interpreted. Coins also tell their tale of the past, often with gratifying precision.

Monumental Sources.

The revelations from the mounds of Babylonia and Assyria, made within the last half-century, vitally touch the people of Israel. The close relationship existing between the social, political, and religious systems of that ancient West and East has now been clearly ascertained. The close racial kinship existing between Israel and the great powers centered on the Tigris and the Euphrates gives special significance to the antiquities exhumed from those eastern plains. The fact that Israel's ancestors migrated from Eastern centers, carrying with them the characteristics of their early home-land and people, points likewise to the essential importance of the "finds" brought from Mesopotamia.

Many items of considerable value to Biblical Archeology are discovered in the community of religious requirements and customs between Israel and her overland Eastern neighbors. The aggressiveness of Eastern political influence and power toward the West, in the later periods of Israel's history, carried with it other forces that largely affected the social and commercial fabric of the Palestinian kingdoms. Consequently, there is no land outside of Palestine whose ancient history and antiquities have a more noteworthy significance for Biblical Archeology than the great Mesopotamian region.

The imperishable character of the remains of ancient life found in the sands and tombs of Egypt, the proximity of that land to Palestine, and the association of that people and that land with Israel's history make the territory in question a fascinating field to the archeologist. The influence of Egypt's civilization upon the literature and life of the Jews is especially marked during the patriarchal, the bondage, and the wilderness periods. At intervals during the later stages of history—for example, in Isaiah's day—Egypt exercised no small influence over the life of the Israelites. While many points are still in dispute, some genuine increments of value from Egyptian monumental sources may be even now discovered.

Literary Sources.

The most fruitful sources of information germane to the subject are of course the literatures of the Old and New Testaments. As has been noted above, due regard must be had from the beginning to the assured results of Biblical criticism. The Old Testament material must be so used as to gain therefrom full advantage of the best-established results of the scholarship of to-day. It must be remembered, however, that a systematic archeology for each period of history can not yet be presented; merely the origin and growth of rites and customs through the entire stretch of time are all that have been traced. Uncertainty as to the dates of some of the books of the Bible aggravates the difficulties of the archeologist.

The New Testament material, less indefinite as to time, furnishes valuable data regarding the Jews of the first century, particularly those in Palestine. Certain rites and ceremonies prevalent among the sects of that age are relevant and instructive material. Even the circumstances that led up to the death of Jesus are full of interest for the student of archeology. The experiences undergone by Paul and other apostles in the establishment of the Christian Church often illuminate this subject.

The writings of Josephus, compiled, as they were, from many and uncertain sources, possess, nevertheless, because of their immense sweep through time, a multitude of apposite data. Josephus' partiality for his own people, and his desire to magnify their importance throughout their history, have to be guarded against; but he provides much material for the portrayal of the life of the ancient Jews.

The inter-Biblical apocryphal books, such as I and II Maccabees, III and IV Esdras, Judith, the Letter of Jeremiah, etc., abound in hints and items of importance in a systematic study of Biblical Archeology. Philo of Alexandria, though strongly influenced by Greek thought, was a serviceable chronicler of many things Jewish. This mass of literature yields much of genuine value to the archeologist of Sacred Scripture.

The early centuries of the Christian era have left several pertinent documents. The great mass of rabbinical literature (the two Talmuds and the Midrashic collections) is full of facts, statements, and hints concerning the life of the Jewish people. These are often of significant, illustrative importance in the elucidation of Old Testament conditions. The compilations of Manetho, Berosus, and Philo of Byblus yield facts that add materially to some phases of Biblical Archeology. The habits, customs, and religious characteristics of the Jews, as described in early Christian and Greek writings, are also of value. Arabic literature and antiquities reveal the common Semitic character of ancient times, and consequently some elements of Jewish life.

The unchangeable and permanent elements of the Oriental Semitic personality are surprisingly illustrative of the ancient Jewish character of the Bible. The habits, customs, and rites of the inhabitants of the East, and their mode of existence as a whole, are a living commentary on many passages of Scripture, the thought and significance of which are wholly foreign to a modern Occidental. Such portions of the Semitic world as are least modified by the aggressions of civilization, like those in the interior of Arabia, seem to maintain in their pristine purity the traits of two or three milleuniums ago. The closer one gets to the primitive Semitic man, the nearer in many cases is the approach to a true understanding of his life as it appears in Holy Writ.

Out of the material already indicated, Biblical Archeology claims for itself four general divisions, under which it may best be treated; they are (1) the land and people of Palestine; (2) domestic or individual antiquities; (3) public or civil antiquities; and (4) sacred or religious antiquities.

I. Palestine: The character of any land is an essential element in the determination of the characteristics of its inhabitants. The mountains and plains, the valleys and ravines, and the inspiring scenery of adjacent regions made Palestine a land of pleasing variety and of ever-refreshing beauty. Her wide range of climate, her immense list of fauna and flora, satisfied every reasonable demand of her restless people. Her comparative isolation, her natural defensive strength, and her relation to the great civilizations of the East and the West, especially during Israel's national history, emphasize her importance to the people that dwelt within her borders.

The Land and Its People.

Palestine was already the home of ancient peoples when the Patriarchs first trod upon her soil. The tribes of Israel settled down to live in close proximity to several different minor peoples. So close were their relations that intermarriages resulted, and an intermingling of every element of domestic, public, and religious life. The nation of Israel, built upon such a foundation as this, was a strange conglomeration of diverse elements. Clashes with her minor neighbors, and commercial and political relations with the great empires that oppressed her, affected domestic, civil, and sacred relations.

II. Domestic Antiquities: The every-day life of each person involves a large number of items. These embrace the food available and used, the material accessible for clothing and the method of its manufacture, as well as the usual clothing worn by the people, and the method of preparing and wearing the head-gear. The individual lived also in a dwelling of some kind; either in a hole in the rocks, a tent, a hut, a house, or in an elaborate structure in a city. How were these various dwellings prepared, and what was their internal arrangement? What led to the aggregation of such buildings, which later became cities? The replies to these questions will be of supreme moment in following the growth of individual rights and privileges.

The Jewish family has a most interesting history. The family formed the next step upward from the individual, and was probably the basis of the clan. The laws of marriage and their binding character were essentials in the perpetuity of the nation. The position and rights of the woman before and after marriage, in the condition of monogamy and of polygamy, and in case of divorce, fall under this theme. The relations of the children to the individual parents, the methods of naming them, the observance of the rite of circumcision, their training and education in and out of the home, must be noted. The constitution of the Oriental family involved slaves, with certain laws of purchase and retention, both Israelitish and foreign. Certain diseases also often attacked, and sometimes found victims in, the family. The treatment of the aged and infirm, of the helpless and unfortunate members of the household, is of especial interest. Death in the family was attended by peculiar national observances. See Family, Marriage, Patriarchate, Slavery.

Society and Amusements.

Families and individuals maintained a certain amount of social intercourse. These relations developed certain social obligations; established the respective rights and privileges of host and guest, and the methods of conversation and entertainment. Social gatherings at feasts likewise inaugurated special customs and requirements. These functions, as well as the more elaborate festivals of their heathen neighbors, were occasions for the forming of relations that to a large extent determined the character of Israel. The introduction of foreign customs gradually modified society in Israel, until, by the downfall of the northern kingdom, it assumed quite another complexion. The origin, organization, and conduct of society form an interesting theme in the department of Biblical Archeology. See Etiquette, Precedence, etc.

There is slight evidence that the Jews in early times, aside from banquets attended by musical instruments of various kinds, enjoyed any indoor amusement. Neither is there any extended description of outdoor sports, either for princes or populace. But the prevalence of many terms employed in hunting, such as the names of traps and weapons used in taking animals and birds, and the names of wild animals used for food, is evidence that this sport was commonly indulged in, and to good purpose. Several hints are also found in the Prophets, especially as to the sport (or possibly occupation) of fishing. Both of these out-door amusements, so popular in Egypt and in the East, were turned to good account by the Israelites. See Games, Sports, Pastimes.

The earliest records of the patriarchs and of the Israelites show them following the life of nomads. They raised herds of large and flocks of small cattle, and moved about according to the demands for new pasturage. The character of the country and their slight tenure of the soil led to such a mode of existence. Even when they settled down as occupants of Palestine and their life was mainly devoted to other things, they nevertheless reared extensive herds and flocks, comprising cattle, asses, sheep, and goats. The hills of some parts of Palestine were best adapted for such pursuits. See Animals, Cattle.

Pasture and Agriculture.

Israel's occupation of the new territory made possible another vocation besides cattle-raising. Permanent settlement led to the cultivation of the soil, to the planting of vines and fruit-trees. Wheat, barley, and rye became staple products, and by irrigation all parts of the land yielded profitable returns to the industrious husbandman. The methods of agriculture, the influence of this mode of life on the nation, and the importance of this industry on international relations occupy no mean place in the history of the life of ancient Israel. See Agriculture.

From the earliest times there are hints at the trades that were current among the Israelites. After their settlement in the land of Canaan especially, they became acquainted with methods of producing tools for the cultivation of the soil, and weapons for warfare. Carpenters and stone-masons were numerous at the time of the construction of Solomon's public buildings. Workers in metals of different kinds are found occasionally in the course of Israel's history. The ironsmith, the goldsmith, and the worker in bronze were not uncommon in Palestine. The preparation of skins for use as bottles and for sandals, the manufacture of the bow and of the different pieces of armor for the warrior called for skilful labor. The preparation of flax and wool for clothing required a method which in later years developed into great weaving establishments. The vessels of clay in use in Palestine in ancient times indicate that the potter's art had reached a high state of perfection. These crafts doubtless received many useful suggestions from Israel's neighbors in the different periods of her history. See Artisans, Handicrafts.

Commerce and Its Methods.

Exchange of commodities is one of the oldest occupations of men. Israel's continual contact with neighbors of all kinds, whose methods of life were as varied as their peculiarities, naturally led to some commercial activity. The caravans that crossed Canaan in Israel's day traded in Canaanitish cities, and furnished markets for Palestinian products in Egypt and in Babylonia. Israel exchanged her products of the soil for the wares of Phenicia and the perfumes of the south country. Commerce reached its climax in Solomon's day, when it extended as far as the undetermined port of Ophir, and brought back for him the gold, silver, apes, peacocks, and other luxuries and curiosities of distant climes. Phenicia was Israel's great trading-mart; for thence she secured much of the material and many of the workmen that made Jerusalem what it was in Solomon's reign.

The activity of exchange during the dual kingdom is shown on several occasions. When Ahab defeated Ben-Hadad at Aphek, one of the items in the treaty was the granting to Israel of "streets" [bazaars for trading] in Damascus, as Syria had formerly had "streets" in Samaria (I Kings xx. 34). The numerous references in Hosea are evidence that Israel in that period enjoyed the products of all lands. Egypt was likewise on the most intimate commercial terms with Palestine; and some of her choicest food and clothing was purchased by Israel. But it was not until after Israel's overthrow as a nation that she seemed almost entirely to abandon husbandry and many of the crafts, and to give her whole life to the pursuit of commerce. See Commerce, Trade.

The most convenient exchange was that of commodities for gold or silver or for some other precious article. This was accomplished at first by means of certain standards of weight for the metals, standards of capacity for grains, and the like, and standards of measurement (length, breadth, or thickness) for cloth, leather, stone, etc. The same tricks of trade as are found to-day—the light weight, the small measure, and the short line—appear in the charges that follow the arraignments of the Prophets. Late in history the metals were stamped or coined, thus greatly simplifying one of the most common articles of exchange. See Coin, Money.

Art in Israel.

Israel's growth as a nation was accompanied by a corresponding cultivation of the arts. The first notable exhibition is that seen in the elaborate architecture of the Solomonic era. Whether it was borrowed wholly from one nation or jointly from the leading nations of that day is immaterial. Israel adopted and executed some of the choicest specimens of ancient architecture. The pillars and their ornamentation, though executed by Phenicians, were according to the tastes and desires of Israel's king. Plastic art likewise received attention from the leaders in Israel, as is seen in the numerous fragments exhumed from Palestinian soil. Sculpture and fine stone-cutting added their part to the beautifying of the great Temple of the Lord. Painting is scarcely mentioned in the Old Testament (Ezek. viii. 10, xxiii. 14), in strange contrast with the evidence seen in Egyptian tombs. Music, on the contrary, received much attention from the leaders, and even from the common people. The shepherds in the mountains, the prophets on the hills, the singers in the Temple, made frequent and extensive use of many kinds of musical instruments. See Music, Temple.

Writing is almost as old as the race. Every nation around Israel had its method. The people of Israel, kin of these people by blood and language, had their own particular system of writing. The letters of the Hebrew alphabet had each a significance that helped to hold it in mind. The Israelites wrote on skins and clay, and carefully preserved their records for later generations. This work was done, however, by a particular class of men, who were later on designated as scribes. The different kinds of writing materials, and the tools wherewith this art was executed, were not unlike those of the great contemporaneous nations. See Alphabet, Scribes, Writing.

III. Civil Antiquities: The earliest show of authority is seen in the constitution of the family, with the father as head and chief. Several heads made up the body of elders, by whose decision affairs affecting several families were administered. Gradually these elders became a regularly established order, by or through whom the entire civil business of the community was conducted. In the time of the Egyptian bondage a class of men is found termed "officers," who though apparently scribes, were likewise underlings of their Egyptian taskmasters. The appointment of seventy elders in the wilderness was an extension of the earlier and possibly of the bondage scheme on a more elaborate scale. The method of government in vogue during the period of the judges was a modification of the same general plan under which Israel lived in the wilderness. The details of these systems are brought out with due faithfulness in the records of these periods. See Elders.

The system of government current among the great and small nations of Israel's day was that of monarchy. Every foreign influence that touched this people emanated from the environment of regal administration. These powerful tendencies finally crystallized into a demand by Israel for a king. A king, with all the paraphernalia of a monarchy, was finally established. The prerogatives of the ruler, the law of succession, and the whole administration of government henceforth accorded substantially with those of other nations. Sufficient events and items of the king's conduct are narrated to give a good picture of Israel's monarch. See King.

Post-exilian Government.

On the return of a body of Jews from the various lands into which they had been scattered, a new method of government was adopted. The province of which Judea was a part was ruled by a Persian satrap. Israel's new territory was ruled by a governor, Zerubbabel, and later by Ezra and Nehemiah, etc. These subrulers paid tribute to Persia; and only on especial appointments were they granted extraordinary prerogatives, for example, Ezra. How far down into the so-called inter-Biblical period these conditions prevailed, it is not yet possible to affirm. The Maccabean revolt against the Hellenizing edicts of the Seleucid rulers was a forcible protest against a violation of the favorable treatment accorded the Jews by Alexander the Great. Nearly one hundred years of practical independence resulted in the downfall of Jewish authority, brought about by Pompey in 63 B.C. Thenceforth Palestine as part of a province became subordinate to a Roman governor. Information as to the line of demarcation between the rights of the Jews and Roman authority, the methods of administration adopted by Roman appointees, and a multitude of other questions of local interest is abundantly supplied in the documents of this period. See GOVERNMENT, PROCURATORS, ROME, SANHEDRIN.

Public Administration of Justice.

References to law and its administration are found even in the patriarchal period, when the head of one family and his associates were supreme in authority. Legal processes were simple and effective. In the period of the judges, the so-called judge was the court of final appeal. But after the establishment of the kingdom the king occupied the supreme bench. In postexilian times the people elected their own judges. Numerous statements distributed in different periods of history are found as to the purpose, the method, and the results of various penalties inflicted by authority. The laws concerning all of these specifications are codified in the Pentateuch. See COURTS, JUDGE, etc.

As a subject of the state, each individual had certain property rights. When the tribes settled as husbandmen on their newly won territory, each family occupied its own land. This was its permanent possession. It could lease the same; but in the year of jubilee the land reverted to its first owners. The forfeiture of property rights for political offenses, such as is mentioned in Ezra, was unusual. Marriage also carried with it certain rights, carefully specified in the law. Personal property, the rights to buy and sell, regulations concerning debts, restitution, inheritance, etc., were amply protected or prescribed in the legal provisions of Israel. See CIVIL PROCEDURE, PROPERTY, SALE.

Warfare.

This condition met Israel very early in her history. The division of the host in the wilderness into companies of different numbers for internal civil convenience was doubtless the basis of army divisions. The military equipment of the armies of Palestine, east and west of the Jordan, and their power of resistance to Israel's aggression, are meagerly set forth in the Old Testament. Israel's method of levying and supplying troops, and almost uniform success in Joshua's day, add importance to the study of her military organization. The perfection of army methods in the regal period, and the great amount of money and energy devoted to the maintenance of the army, give added impetus to the investigation of military science among the great nations of Egypt and Mesopotamia. This investigation covers the kinds of armor and weapons used, methods of drilling and marching, encampments, movements for attack and battle, methods of sieges and defenses of fortresses and cities, and the treatment of prisoners. See WARFARE, WEAPONS.

IV. Sacred Antiquities: The earliest records of Israelitish ancestors refer to special places devoted to worship. While the Israelites were on the march through the wilderness, they were accompanied by a sacred tent. As soon as they had settled in the land of Canaan they adopted numerous sacred high places. There were also sacred trees, stones, fountains, etc. Altars, obelisks, and the ASHERAH were accompaniments of these places. At these shrines Israelites met to do homage to their Preserver and God. Solomon's Temple was a partial centralization of worship, which, however, did not become complete until the reign of Josiah. The captivity and the exile of the Israelites divorced them from such shrines. On the return, Zerubbabel's Temple once again made Jerusalem the actual center of worship. See ALTAR, ASHERAH, BAMAH, TEMPLE, etc.

Sacred Persons, Places, and Offerings.

The original purpose of the priest is not absolutely settled. He was probably the attendant on a heathen image, who uttered oracles on occasion, to instruct the worshipers. Gradually he became the offerer of the sacrifice, and therein stood as a kind of mediator between God and the person seeking a message. The functions of priest were apportioned between the priests proper, who stood nearest God, and the Levites, who were practically their servants. Later still, the priestly duties were narrowed down to sacrifice only, leaving to the Prophets the matter of oracular speaking and teaching. The various steps to these different functions, and the special devotees in service about these places, are found in numerous cases mentioned in the Old Testament. See LEVITES, PRIESTS.

The original purpose of the sacred offerings is wrapped in obscurity. For the non-bloody offering, the peace-offering, the burnt offering, the sin-offering, and the trespass-offering there are specific regulations and significance. The condition of the offering itself, the process of offering, and the result of the same upon the giver are all laid down in the codified rules of the Pentateuch. Few if any of the things connected with the life of Israel are so fully treated in the Old Testament as the subject of "offering." See SACRIFICE.

Like their neighbors, the Israelites had sacred feast-times. These are seen very early in the history. Hints and more are found of the feasts of the new moon and the Sabbaths. The yearly feasts were the Passover, the First-Fruits, and the Tabernacles or Ingathering. Each of these had its special regulations as to time, duration, and attendants. Upon the centralization of worship at Jerusalem, certain modifications took place both in the accompaniments of the festival days and in the places where they were formerly held. As time went by the number of such days increased. See FESTIVALS.

Israel was put under strict discipline in the matter of personal cleanliness, both in reference to worship and to every-day life. Obedience to these demands secured immunity from certain diseases and prevented the spread of others. Such discipline attached a wholesome sacredness to worship and enhanced the value of human life and health. It prepared the nation to conceive of a holy God, and to render Him a clean service. See CLEAN AND UNCLEAN.

The preceding sections have indicated merely in outline the main subdivisions of Biblical Archeology on the basis of the latest investigators. They point the reader to certain skeleton facts, which may be clothed with flesh and blood by careful painstaking research on the Old Testament.

For archeology in post-Biblical times, see BADGE, BATH, CEREMONIES, COSTUME, NUMISMATICS, MUSIC, SYNAGOGUE, etc.

BIBLIOGRAPHY: Fenton, *Early Hebrew Life*, 1880; Benzinger, *Arch.* 1894; Bissell, *Biblical Antiquities*, 1888; Ewald, *Die Alterthümer des Volkes Israel*, 3d ed., 1866; Keil, *Handb. der Biblischen Archaeologie*, 2d ed., 1875; Nowack, *Hebr.*

Archaeologie, 1894; Schürer, *Gesch.* 2d ed., 1890; Stade, *Gesch. des Volkes Israel*, 2d ed., 1889, especially vol. i., book vii., pp. 358–518. For the bearings of extra-Biblical material on Biblical Archeology, see Ball, *Light from the East*, London, 1899; Schrader, *C. I. O. T.* 1888; Vigouroux, *La Bible et les Découvertes Modernes*, 5th ed., Paris, 1889; Boscawen, *The Bible and the Monuments*, London, 1895; Evetts, *New Light on the Holy Land*, London, 1891; *Recent Research in Bible Lands*, edited by H. V. Hilprecht, Philadelphia, 1896; McCurdy, *History, Prophecy, and Monuments*, 1896, ii. vii. chaps. i.-iv.; Sayce, *The Egypt of the Hebrews*, London, 1895; idem, *Patriarchal Palestine*, London, 1895; idem, *Races of the Old Testament*, London, 1891; Price, *The Monuments and the Old Testament*, Chicago, 1900.

J. JR. I. M. P.

ARCHER, ARCHERY: The bow as a weapon in war and the chase was familiar to the Hebrews from patriarchal times (Gen. xxi. 20, xxvii. 3, xlviii. 22). Jonathan and Jehu were expert archers (II Sam. i. 22; II Kings ix. 24); the tribe of Benjamin was renowned for its sons' skill with the bow (I Chron. viii. 40, xii. 2); and David, after the battle of Gilboa, sought to encourage archery practise in Judah (II Sam. i. 18). The impulse thus given seems to have taken root, so that 250 years later the prophet Hosea speaks of the bow as representing Israel's military power (ch. i. 5).

From the figures extant in Assyrian monuments it appears that the usual tactics with the bow were to overwhelm the enemy with repeated showers of arrows, and then close in with sword and spear upon the harassed ranks. In Ps. cxx. 4 there is a reference to the practise of affixing burning material to the arrow-head, no doubt for setting fire to a besieged town. For further details and Hebrew terms in connection with Archery, see ARMY; WEAPONS.

E. C. F. DE S. M.

ARCHEVITES (ארכוי): A people whom Asnapper brought from Erech or Uruk, a political and religious center of Babylonia, and settled in Samaria. They wrote to Artaxerxes concerning the building of the Temple at Jerusalem and had the work on it stopped (Ezra iv. 9). Erech (Uruk) is mentioned in Gen. x. 10.

J. JR. G. B. L.

ARCHEVOLTI, SAMUEL BEN ELHANAN ISAAC: Italian grammarian, and poet of the sixteenth century. Many of his piyyutim were embodied in the Italian liturgy, notably his "Song on Circumcision." He was an excellent Talmudist, and, when quite young, reedited or rather supplied with extensive textual references, the 'Aruk of Nathan b. Jehiel under the title "Sefer ha-'Aruk" (Venice, 1531). His book "Degel Ahabah" (The Banner of Love), an ethical work with commentaries, was printed in Venice (1551). The most notable of his works are (1) "'Arugat ha-Bosem" (The Bed of Spices), a Hebrew grammar (Venice, 1602; reprinted, Amsterdam, 1730), and (2) "Ma'yan Gannim" (A Fountain of Gardens), fifty metrical letters, designed to be models for students of this form of composition (Venice, 1553). Of these two books the more important is the Hebrew grammar, because the subject is exhaustively and originally treated. Twenty-five out of the thirty-two chapters are devoted to the rudiments of the language. Chapters twenty-six and twenty-seven treat of Hebrew accentuation; chapters twenty-eight and twenty-nine discuss perfect style; chapter thirty treats of steganography and Biblical cryptography, and chapters thirty-one and thirty-two treat of the neo-Hebraic meter, with original models of style and method. The last chapter pleased John Buxtorf the younger to such an extent that he translated it into Latin, appending it to his translation of the Cazari (1660). Archevolti, who loved the Hebrew language and delighted in its poetical phrasing and shading, was disinclined to uphold the ideas advanced by Judah ha-Levi, who, though one of the greatest Hebrew poets, did not care to treat Biblical subjects poetically, maintaining that they did not readily lend themselves to such treatment. Archevolti held the opposite view, and in respectful terms wrote against his famous predecessor, employing the Talmudic bit of satire, "The dough must be bad indeed if the baker says it is."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* s.v.; Steinschneider, *Cat. Bodl.* No. 7004; Delitzsch, *Zur Gesch. d. Hebr. Poesie*, p. 6.

G. G. A. D.

ARCHIMEDES: The greatest mathematician of antiquity; born in Syracuse about 287 B.C. His influence on Jewish literature was not extensive. Only two of his works have come down to us in a Hebrew translation. Ka-

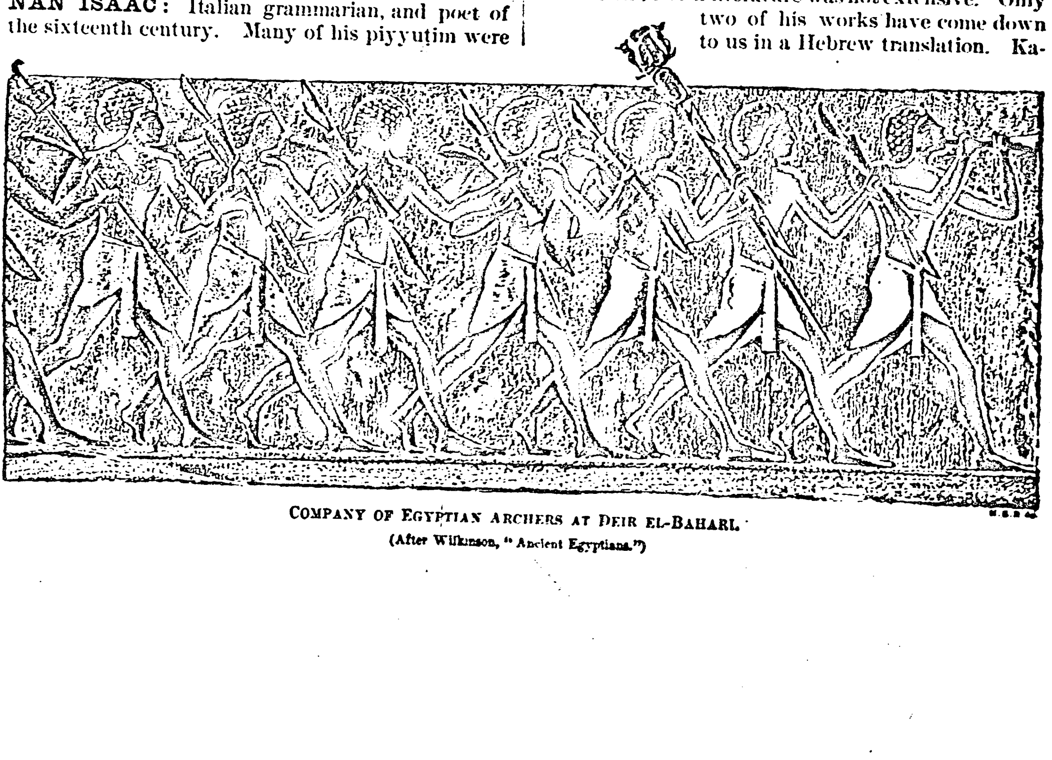

COMPANY OF EGYPTIAN ARCHERS AT DEIR EL-BAHARI.

(After Wilkinson, "Ancient Egyptians.")

lonymus ben Kalonymus (after 1306) twice turned the treatise "On Conoids and Spheroids" into Hebrew, under the title בכדור ובאצטונא. He is said to have made use of an Arabic translation of Costa ben Luca, though Arabic bibliographers know nothing of such a translation. An unknown author—whom Steinschneider surmises to have been the same Kalonymus—translated *κύκλον μάθησις* under the title ספר ארכימידים במשיחת העגולה, from the Arabic of Thabit ibn Kurrah (the Hebrew title is to be corrected to במשיכת, which means "extension," and corresponds exactly to the Arabic "Masaḥat").

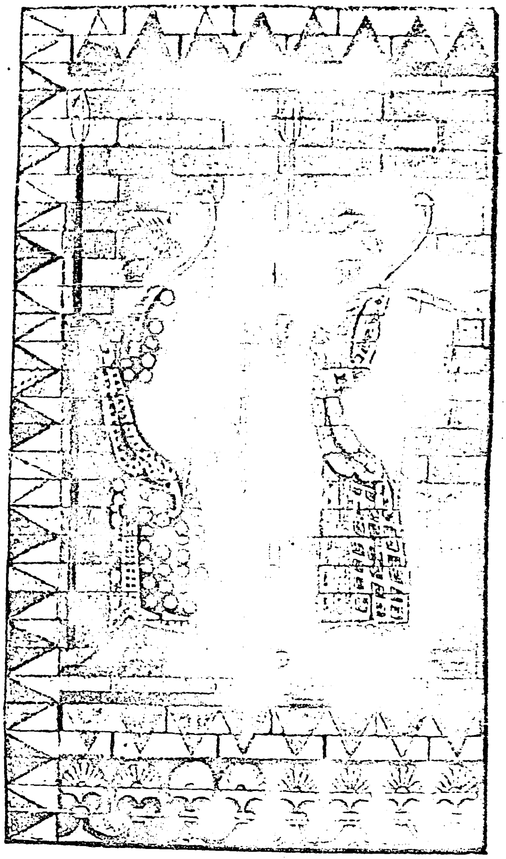

Archers as Body-Guard of Darius.

(From Maspero, "Passing of the Empires.")

Abraham bar Ḥiyyah shows a perfect knowledge of the theories of Archimedes in his "Encyclopedia of Mathematical Sciences" (compare Steinschneider, "Hebr. Bibl." vii. 92); and the same is true of Abraham ibn Ezra, in his astronomical work "Reshit Ḥokmah."

Bibliography: Steinschneider, *Hebr. Uebers.* § 310; *Z. D. M. G.* l. 172 *et seq.*

G. I. Br.

ARCHIPHERECITES (*ἀρχιφερεκῖται*): Grecized form of the Aramaic רישי פרקא = "heads of the school" (*pirḳa*, literally "chapter," hence "discourse"). The name occurs in Justinian's "Novella," No. 146, *Περὶ Ἑβραίων*, of the year 553, in which the Archipherecites, the elders, and the teachers are forbidden to use their power of anathema in order to prevent the reading of the Greek version of the Bible in place of the Midrashic or Targumic interpretation.

Bibliography: Grätz, *Gesch. der Juden*, iii. 359, note 7; Kriegel, *Corpus Juris*, iii. 640. Compare Academies in Palestine.

K.

ARCHISYNAGOGUE (*ἀρχισυνάγωγος*; Heb. ראש הכנסת): Synagogue-chief. The use of this name as the title of the officer who supervised matters pertaining to the religious services of the synagogue can be traced from the time of Jesus to about the year 300 (Pes. 49*b*). It occurs several times in the New Testament. The distinctive function of the Archisynagogue was to select suitable men for the reading of the Law, the reciting of prayers, and for preaching; since in ancient times the synagogue did not have regularly appointed officers for the performance of these duties. Despite the specifically Jewish character of the functions of the Archisynagogue, however, the name is borrowed from the Greek, and was therefore used throughout the Roman Empire where Jews were settled, but not in Babylonia. Hence, the Babylonian Talmud, when mentioning the Archisynagogue, finds it necessary to translate the word by פרנס (Ket. 8*b*; compare Yer. Ber. iii. 1, 6*b*). From the Jerusalem Talmud (*l.c.*) it further appears that in cases of necessity the Archisynagogue of a community had to act as its reader. In consonance with the nature of his office, the Archisynagogue was chosen for his piety and good moral character, while in the case of an archon the essential requirements were social position and influence. The Pharisees therefore regarded the Archisynagogues as inferior only to the תלמידי חכמים ("disciples of the wise"), the Jewish scholars (Pes. 49*b*. This passage is, however, of Palestinian origin). Like most of the offices of the pharisaic Jews, that of the Archisynagogue was not limited as to time, but was usually held for life, and not infrequently was hereditary: the Pharisees holding (see Torat Kohanim Aḥare Mot viii., ed. Weiss, p. 83*a*) that the son had a claim upon his father's office unless he had shown himself unworthy. This explains why the title Archisynagogue was sometimes attached to the names of the wife and the children, as found on some Greek inscriptions. It was used, no doubt, to indicate that they were members of an archisynagogal family.

Bibliography: Schürer, *Gesch.* ii. 364-367, 519; *Gemeindeverfassung*, pp. 25-28; Weinberg, *M. G. W.* 1897, p. 657.

A. L. G.

ARCHITE: Inhabitant of a town or district on the southern border of Judah probably connected with the Erech (A. V. Archi) of Josh. xvi. 2. Hushai, David's friend, was from that region (II Sam. xv. 32). It would appear to be somewhere in the neighborhood of Ataroth, but has not been identified with any certainty.

T. J.

ARCHITECTURE, JEWISH. See Almemar; America, Jewish Architecture in; Ark; Ceme-

TERIES; GALLERIES; GRAVESTONES; HOSPITALS; MAUSOLEUMS; SYNAGOGUES, ANCIENT; SYNAGOGUES, MODERN; TOMBS, etc.

ARCHIVES ISRAÉLITES: A French Jewish review, founded in 1840 by Samuel Cahen, author of a French translation of the Hebrew Bible. The first number appeared in January, 1840, as an octavo pamphlet of sixty-four pages, entitled, "Archives Israélites de France: Revue Mensuelle Historique, Biographique, Bibliographique, Littéraire." Some of its first contributors were G. Weil (Ben-Levi), O. Terquem, Solomon Munk, Gerson Lévy, Rabbi M. Charleville, Ph. Luzzatto, Albert Cohn, A. Darmesteter, A. Widal, and E. Carmoly. In 1860 Isidore Cahen, son of the founder of the paper, became its editor.

The "Archives" has several times changed the periods of its appearance, its form, and its title. It has been a monthly and a semi-monthly; and in 1879 it became a weekly. It is now a quarto, more in the nature of a journal than of a review; short articles on topics of the day taking the place of longer articles. Isidore Cahen continued to be the "directeur" until his death, March 6, 1902; editor-in-chief is H. Prague.

In 1890 the "Archives" celebrated its fiftieth anniversary by the publication of a collection of essays, reminiscences, and letters, under the title "La Gerbe" (The Sheaf).

BIBLIOGRAPHY: *La Gerbe*, 1890.

G. J. W.

ARCHIVES, JEWISH, OF OLD CONGREGATION. See MEMORBUCH; PINKES.

ARCHON (ARCHONTES or ARCHONTEIA): The title of a member of the governing body in the independent Jewish communities throughout the Roman empire, as in Alexandria, Antioch, Berenice in Cyrenaica, Rome, Tlos in Lycia, and other cities. In Alexandria, where Emperor Augustus established a GERUSIA (Philo, "In Flaccum," § 10; compare Josephus, "Ant." xix. 5, § 2; Schürer, "Gesch." 3d ed., iii. 41) instead of a single ETHNARCH for the Jews, the archons constituted the gerusia (Philo, *l.c.*), as is especially evident from the construction of the sentence *τοὺς ἄρχοντας, τὴν γερουσίαν, οἱ καὶ γέρως καὶ τιμῆς εἰσίν ἐπώνυμοι* (see ALEXANDRIA for the contrary view, see Schürer, *l.c.*). At the end of the first century of the common era, nine archons were at the head of the community in Berenice in North Africa; in Alexandria, more than thirty-eight; while in Rome there were several communities each with its Archon, as appears from their epitaphs. At Rome, the archons were chosen in the month of Tishri, about the Jewish New-Year; in Berenice, probably during the Feast of Tabernacles. Besides those elected for a term, there were archons for life. The mere title was sometimes bestowed on women and children.

It may be generally accepted that the functions of the Archon were the same as those that Strabo ascribes to the Alexandrian ethnarchs (Strabo, quoted by Josephus in "Ant." xiv. 7, § 2), and those delegated to the gerusia under Augustus: "He governs the nation, metes out justice to them, and takes care of their contracts and of the laws belonging to them." The archons conducted political affairs; while religious matters were managed by the heads of the synagogue, who, at the same time, might be archons. Yet the gerusia probably met at the synagogue, the court of which was the place for public distinctions adjudged by the gerusia (compare Philo, "Legatio ad Cajum," § 20). These archons must be distinguished from those of cities in Palestine organized on the Greek plan; as at Tiberias, for instance, where the Archon was the head of a BOULÉ consisting of 600 members (Josephus, "Vita," §§ 27, 53, 54, 57; *idem*, "B. J." ii. 21, § 3).

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., iii. 38-52.

G. A. Bü.

ARCTURUS. See CONSTELLATION.

ARDASHAR: Village in the government of Erivan, Transcaucasia, Russia, about 16 miles south-southeast from the capital of Erivan; the site of the old Armenian capital Artaxata, or Artashat; Artaxata is said to have been built for King Artaxias I. (189-159 B.C.), by Hannibal, 180 B.C. It was destroyed by Nero's army, and was restored by Artashes (85-127 of the common era), who transplanted thither captive Jews from Palestine. When the Persians destroyed the city in 370, they took away as prisoners 40,000 Armenian and 9,000 Jewish families from Artaxata. See ARMENIA.

BIBLIOGRAPHY: *Regesty i Nadpisi*, No. 135, St. Petersburg, 1899; *Entziklopedicheski Slovar*, ii., *s.v.*, St. Petersburg, 1893.

H. R.

ARDASHIR, PARTHIAN KING. See PARTHIA, JEWS OF.

ARDIT (ארדיט) or ARDOT (ארדוט): The name of a family that emigrated from Aragon to Turkey, where their descendants still live. The following members are known:

1. **Abraham Ardit:** Lived in 1483 at Barcelona.

2. **Ephraim Ardit:** Lived in Smyrna; wrote, under the title "Matteh Ephrayim" (Ephraim's Staff), a commentary on Maimonides' "Mishneh Torah." It was published in 1791 at Salonica, together with several of his responsa and sermons.

3. **Ḥayyim Abraham Ardit:** A resident of Smyrna; wrote additional notes to the work of his uncle, Ephraim Ardit (No. 2), and appended several sermons of his own.

4. **Ḥayyim Moses Ardit:** Was in possession (at Smyrna) of a manuscript of Joseph Caro's "Responsa," which collection was printed under the title "Abḳat Rokel" in 1791 at Salonica, 2d edition, Leipsic, 1859, very probably at Ardit's initiative.

5. **Isaac Abraham Ardit:** Possibly a son of No. 1; embraced Christianity, but retained the name of Ardit ("Rev. Et. Juives," iv. 59, 62).

6. **Isaac b. Solomon Ardit:** Author of a voluminous commentary on the Talmudic treatise 'Arakin (Salonica, 1823).

7. **Raphael Ardit:** Wrote "Marpeh Lashon" (Healing for the Tongue), a commentary on the Talmudic treatise Shebu'ot, with an appendix containing novellæ to Maimonides' "Mishneh Torah" (Salonica, 1826).

8. **Raphael Solomon Ardit:** A relative of No. 6, to whose commentary he added some notes.

9. Solomon ben Jacob Ardit: Cabalist, of Smyrna. Wrote, under the title "Lehem Shelomoh" (Solomon's Bread), a commentary on the Pentateuch; also novellæ, etc., which were published in 1751 at Salonica, together with the writings of Meïr Bekkayam, who, before he died, set apart money sufficient to cover the expenses of printing. Solomon was also in possession of a manuscript of Naḥmanides' novellæ to the Talmudic treatise, Baba Meẓi'a (Steinschneider, "Die Hebr. Handschriften der K. Bibliothek zu Berlin," i. 44).

Ardot, with the prefix **Cohen,** is the name of a family which also migrated from Aragon, and among whose members were the following:

10. Abraham Cohen Ardot: The learned son of Asher Cohen Ardot (No. 11); died 1634.

11. Asher Cohen Ardot: Great-grandson of Isaac Arama; lived at Salonica in the first half of the seventeenth century; died 1645. He was taught the Talmud by A. Brudo, and was instructed in other branches of Jewish learning by David ibn Shushan. Wealthy and learned, he presided over the Talmudic college at Salonica, and maintained a correspondence with several learned rabbis of his time.

12. Eleazar Cohen Ardot: A physician of the fourteenth century at Majorca, where he was on friendly terms with Joseph Caspi (Kayserling, "Gesch. der Juden in Spanien und Portugal," i. 168).

13. Joseph Ardot was delegated by the community of Alcañiz to the disputation with Geronimo de Santa Fé at Tortosa in 1413 (Ibn Verga, "Shebet Yehudah," § xl.).

14. Meshullam ben Solomon Cohen Ardot: A contemporary of Solomon ben Adret; lived at Barcelona toward the end of the thirteenth century (Solomon Adret, "Responsa," i. No. 415 *et seq.*).

15. Solomon Cohen Ardot: Lived about 1500 at Arta.

Bibliography: In addition to the authorities cited above, see Steinschneider, *Cat. Bodl.* No. 7119.

G. M. K.

ARDOTIAL (ANDRUTIL) SHEM-ṬOB BEN ISAAC: Spanish poet; flourished at Soria in the beginning of the fourteenth century. The name ארדוטיאל has been wrongly transcribed as Androtil, Adrutil, Ardothiel. Steinschneider connects the name with Ardot; the ending "ial" having either a relative or a diminutive significance. Shem-Ṭob was the author of the following works: "Milḥamot ha-'Am weha-Misparim" (Wars of the People and the Numbers), containing short literary and poetical articles; "Ma'aseh," an ethical story, published in the collection "Dibre Ḥakamim," Metz, 1849; "Yam Ḳohelet" (Sea of the Preacher), a prayer of two thousand words, each of which begins with the letter מ (*mem*); several piyyuṭim printed in the Maḥzor according to the Spanish rite. Under the title "Miẓwot Zemaniyot" (Temporary Injunctions), he translated into Hebrew an Arabic work of Israel Israeli of Toledo on the ritual, which is still extant in manuscript.

Bibliography: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 503; Steinschneider, *Cat. Bodl.* No. 7119; idem, *Hebr. Uebers.* § 547; *Ha-Karmel*, vi. 85.

G. I. Br.

AREKA. See Abba Arika.

ARELIM. See Angelology.

ARENDAR. See Randar.

ARENDT, OTTO: German economist, author, and member of the Prussian Diet; born in Berlin, Oct. 10, 1854. He graduated as Ph.D. from the Berlin University and soon entered on a literary career, identifying himself with the Ultraconservative elements of Prussia. He was the foremost advocate of bimetalism, protective tariffs, and of that policy generally the trend of which is toward preservation of the quasi-feudal remnants of the Prussian State. So unswerving was his loyalty to the Conservatives that he abandoned his religion, embraced Christianity, and sometimes employed anti-Semitic phraseology. Arendt was editor of the "Deutsche Wochenblatt" and the author of many works and pamphlets, of which the following may be mentioned: (1) "Vertragsmässige Doppelwährung" (1878); (2) "Deutschland's Internationale Bilanz" (1881); (3) "Restitution des Silbers" (1881); (4) "Wider Soetbeer" (1882); (5) "Börsensteuer" (1885); (6) "Ziele Deutscher Kolonialpolitik" (1886); (7) "Erhöhung der Getreidezölle" (1887); (8) "Kaiser Friedrich und Fürst Bismarck" (1889); (9) "Leitfaden der Währungspolitik" (1893); (10) "Die Ursache der Silberentwerthung" (1899), etc. Some of these books went through several editions; the "Leitfaden" as many as seventeen.

His wife, **Olga Arendt,** daughter of Lina Morgenstern, was a teacher of elocution, and wrote: "Dramatisches Märchenbilderbuch" (1891); "Sylvesternacht" (1893); second edition, 1900; and "Freundschaftstag" (1894).

Bibliography: Kürschner, *Deutscher Literatur-Kalender.*

S. M. B.

ARENS, LOUIS: Operatic singer (tenor); born in Mitau, Russia, March 23, 1865. He was educated at the Riga Gymnasium and studied music at the Imperial Conservatory of Moscow under the direction of Tschaikovsky, graduating in 1890. Arens sang at the Imperial Opera of Moscow, in Berlin, Milan, Naples, Turin, and at the Theater Royal, Covent Garden, London (1894), where he has since given many concerts. He is author of "The Quartet," a children's pantomime (for orchestra), and a song, "Die Erinnerung" (for tenor).

Bibliography: *Jewish Chronicle*, December, 1899.

S.

AREPOL, SAMUEL BEN ISAAC BEN YOM-ṬOB: Commentator on the Bible, lived in Safed and Salonica in the sixteenth century. He is author of the following books: "Imrot Eloah" (God's Sayings), homilies on the Pentateuch (Venice); "Wa'ad la-Ḥakamim" (The Assembly of the Wise), a commentary on the prayer-book (Venice); "Leb Ḥakam" (The Heart of the Wise), a commentary on Ecclesiastes (Constantinople, 1586); "Mizmor le-Todah" (A Song of Thanks), a commentary on Ps. cxix. and the fifteen "Songs of Degrees" (Venice, 1576); "Sar Shalom" (The Prince of Peace), a commentary on Canticles (Safed, 1579); finally he published

"Agudat Shemuel" (Samuel's Collection), consisting of extracts from his previously mentioned works (Venice, 1576).

BIBLIOGRAPHY: *Cat. Bodl.* col. 2406; Benjacob, *Oẓar ha-Sefarim*, p. 7.
G. M. L. M.

ARETAS (in Aramaic הרתת) **IV.:** Nabatæan king; reigned from 9 B.C. to 40 of the common era. His full title, as given in the inscriptions, was "Aretas, King of the Nabatæans, Friend of his People." Being the most powerful neighbor of Judea, he frequently took part in the state affairs of that country, and was influential in shaping the destiny of its rulers. While on not particularly good terms with Rome—as intimated by his surname, "Friend of his People," which is in direct opposition to the prevalent *φιλορώμαιος* ("Friend of the Romans") and *φιλόκαισαρ* ("Friend of the Emperor")—and though it was only after great hesitation that Augustus recognized him as king, nevertheless he took part in the expedition of Varus against the Jews in the year 4 B.C. (see ARCHELAUS and VARUS), and placed a considerable army at the disposal of the Roman general. It appears, however, that his relations with the Jews, or at least with the reigning family, became later more friendly; and Herod Antipas married his daughter. This marriage, however, led to a war between Aretas and Herod; the latter having conceived a fatal passion for his sister-in-law, Herodias, and having repudiated his wife, thus aroused the hatred of the Nabatæan king. Soon afterward there arose a quarrel between Aretas and Herod concerning the boundary of Gilead, which led to open warfare. In a battle between the two armies, Herod Antipas was defeated, and would have been completely overthrown but for the interference of Rome: it was against Roman interests to permit the spread of the power of Aretas. The emperor Tiberius commanded Vitellius, governor of Syria, to punish Aretas for his independent action. On account of the emperor's death (37), however, his order was never carried out.

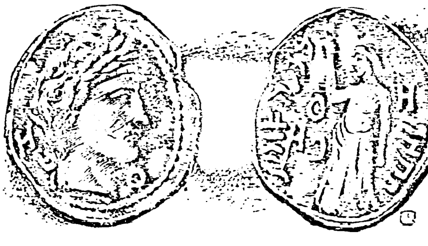
Bronze Coin of Aretas IV. Philodeme of Nabathæa, with Inscription—. . . [ה]רתת מלך נבטו . . . שנת—"Aretas King of Nabathæa . . . Year . . ."

(After Vigouroux, "Dictionnaire de la Bible.")

Aretas IV. is probably identical with the Aretas whose governor at Damascus attempted to imprison Paul the apostle while the latter was on his missionary journey (II Cor. xi. 32). Since in a parallel passage (Acts ix. 23 *et seq.*) the Jews of Damascus are mentioned as lying in wait for Paul, it is very probable that Aretas made the attempt to capture Paul at the request of the Jews. From this it follows that the Jews must have been influential in the Nabatæan kingdom; otherwise the Nabatæans would have been careful to avoid any interference with Paul, who was a Roman citizen.

BIBLIOGRAPHY: A. von Gutschmid, in Euting, *Nabatäische Inschriften*, p. 84, Berlin, 1885; Schürer, *Gesch.* i. 617-619, and the bibliography cited; Paul Ewald, in *Realencyclop. für Protest. Theologie*, 3d ed., i. 795 *et seq.*; Wilcken, in Pauly-Wissowa, *Real-Encyclopädie*, s.v.; and the commentaries upon the New Testament passages quoted.
G. L. G.

ARGENS, MARQUIS D'. See MENDELSSOHN, MOSES.

ARGENTINE REPUBLIC. See AGRICULTURAL COLONIES IN AMERICA, BUENOS AYRES.

ARGOB: 1. A district in Bashan which was taken from Og by the Jews (Deut. iii. 4), and together with the district of Gilead, was handed over to the half-tribe of Manasseh (Deut. iii. 14). One account of the renaming of the land is given in Deut. iii. 15, and another in Judges x. 3, 5. The latter account is to be preferred, since Deuteronomy speaks of Havoth Jair and Argob as identical, and it is known from I Kings iv. 13 that Havoth Jair was in Gilead. The district of Argob has not been located accurately, but a steady line of tradition points to the modern Leja, known to the Romans as Trachonitis, which is the word the Targums use in translating Argob. The land is of lava formation and very rocky; it is separated sharply from the surrounding fertile lands by a line of rocks and stones. This fact may explain the term, "cord of Argob." **2.** A place or a person mentioned in II Kings xv. 25. The passage is very obscure. Rashi holds that Argob was the royal palace. Others consider that the name refers to an accomplice of Pekah in the murder of Pekahiah. Still others are of opinion that Argob was an officer of Pekahiah who, with his master and one Arieh, was assassinated by Pekah.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 118.
J. JR. G. B. L.

ARIA, LEWIS: Merchant and philanthropist; died at Portsea in 1874. Of a Sephardic family, he was trained to business and devoted the fortune he made during a long career to the foundation of a theological college for the training of Jewish youth for the ministry. This was established at Portsea and has turned out several Jewish ministers. By a curious provision of the will, preference is to be given to candidates for admission that have resided in Hampshire, the county in which Portsea is situated. The incumbent of the post of principal of Aria College is Rev. I. S. Meisels.

BIBLIOGRAPHY: Jacobs, *Jewish Year-Book*, 5661.
J.

ARIANISM: A heresy of the Christian Church, started by Arius, bishop of Alexandria (d. 336), who taught that the Son is not equivalent to the Father (*ὁμοούσιος* = consubstantialis), thereby provoking a serious schism in the Christian Church, which in turn affected the fortunes of the Jews in many countries. In view of the fact that most Germanic peoples—such as the eastern and western Goths, as also the Franks, the Lombards, the Suevi, and the Vandals—

were baptized into Arian Christianity, and that these tribes settled in widely spread districts of the old Roman empire, a large number of Jews, already resident in those lands, fell under Arian domination. In contrast with the domination of the orthodox church, the Arian was distinguished by a wise tolerance and a mild treatment of the population of other faiths, conduct mainly attributable to the unsophisticated sense of justice characterizing the children of nature, but also traceable in some degree to certain points of agreement between the Arian doctrine and Judaism, points totally absent in the orthodox confession. The very insistence upon the more subordinate relationship of the Son—that is, the Messiah—to the God-father is much nearer to the Jewish doctrine of the Messiah than to the conception of the full divinity of the Son, as enunciated at Nicæa. This, the Germanic form of Arianism, which deviates essentially from the Egyptian-Syriac, is hardly more Jewish than it is heathen (Helferich, "Der West-Gothische Arianismus," p. 16, Berlin, 1860; "Monatsschrift," ix. 117, 1860). Still, Borozus of Sardica, about the year 390, was accused of "Judaizing" ("Dionysius," ed. Benedict, ii. 11, 68). To the Catholic Gregory of Tours ("Hist. Franc." v. 43) the Arian bishop Agila replied: "Blaspheme not a doctrine which is not thine. We on our part, although we do not believe what ye believe, nevertheless do not curse it. For we *do not* consider it a crime to think either thus or so." "To such noble sentiment," remarks Helferich (*ib.* p. 50), "the Jews owed the humane treatment which they received at the hands of the West-Gothic Arians." But the laws of the Visigoths ("Lex Visigothorum," Madrid, 1815), formulated under Reccared (584) and his successors, when the tribes had become converted to Catholic Christianity, give evidence of a most bitter feeling against the Jews; and the enactments for the persecution of Israel present a striking picture, strongly contrasting with the former happy circumstances of the Jews in the empire of the Visigoths of Spain and France, while these Visigoths were still Arians. The Jews were not then the downtrodden people which the harsh and exceptional laws of the Roman Christian emperor made of them. In Spain they formed a distinct nation beside Goths, Romans, Syrians, and Greeks (enumerated in the "Concilium Narbonense," iv.), and as such were in the main upon exactly the same footing as all others. Indeed, the ruling Visigoths may have preferred the Jews to the Catholics, for the latter were politically Romans, and confessionally adherents of the Nicene Creed (Grätz, "Die West-Gothische Gesetzgebung," p. 6), while from the former they had to fear neither political enmity nor the fanaticism of the conversionist. Marriages between Arian Christians and Jews were not infrequent (compare canon xvi. of the Synod at Elvira; Hefele, "Conciliengesch." i. 162); and it appears that the Jews exercised some sort of jurisdiction over the Catholics (Helferich, *ib.* p. 6), although Helferich's supposition that the Catholics were openly opposed by the allied Arians and Jews has been amply disproved by Felix Dahn ("Die Könige der Germanen," vi. 413, 2d ed.).

Among the Goths.

Theodosius.

The Ostrogoths were similarly disposed, and, upon heir attainment to power in Italy, they treated the Jews there according to the laws of justice and equity. The golden words of Theodoric the Great are familiar: "We can not command religion, for no man can be compelled to believe anything against his will." As clearly appears from his decrees, the religion of the Jews was certainly no less odious to the Arian king than was the Catholic; but his duty as king demanded that he should treat his Jewish subjects as human beings. Theodoric's decrees in favor of the Jews are, therefore, not the outcome of his Arianism, and appertain to the general history of the Jews rather than to the subject of this article. The persecutions of the Jews by the Catholics in Milan, Genoa, and Ravenna are, however, in so far connected with the religious circumstances of the country, that the Catholics thereby designed to revenge themselves for their own oppression by the Arians. The enmity between both Christian parties was so great that King Theodoric is said to have harbored the design, at the instigation of a Jew, to uproot Catholicism in Italy with the sword. A fanatical source calls Triva, the præpositus cubiculi (captain of the dormitory) of the emperor, "a heretic and a friend of the Jews" (Sartorius, "De Occup. Provinciarum Roman. per Barbaross." p. 108; Dahn, *ib.* ii. 201). The Arian creed no doubt contributed somewhat to the fact that Theodoric's successor, Theodosius, maintained a Jewish sorcerer (Procopius, "De Bello Adv. Gothos." i. 9). It is no wonder, therefore, that in 537 the Jews sided with their protectors, the Ostrogoths, in their courageous defense of Naples against the besieging armies of the Roman emperor (Jost, "Gesch. der Israeliten," v. 57; Grätz, "Gesch. d. Juden," v. 50). A senseless story has it that the Jews fought against the Arian Christians at the Battle of Pollentia, on Easter, 403, being urged thereto by Stilicho, the opponent of Alaric. This legend owes its origin to the fact that the general of Honorius happened to be named Saul, although he is expressly stated (see "Orosius," vii. 37) to have been a heathen (Jost, "Geschichte der Israeliten," v. 330; J. Bernays, "Gesammelte Abhandlungen," ii. 128, n. 48, Berlin, 1885). On the other hand, the Jews took an active part in the defense of the town of Arles in Gaul, possession of which, in 508, was disputed with the Visigoths by Clovis, king of the Franks, who had become a Catholic (Jost, *ib.* v. 48). They also successfully defended for the Visigoths the passes of the Pyrenees against the hostile Franks and Burgundians (deduced from "Concilium Toletanum," xvii. 6; Grätz, "Gesch." v. 72).

The legislation of the Arian Lombards made no distinction between Jews and non-Jews. Further than this nothing is known of the history of the Jews among them; nor is there any information concerning the life of the Jews in North Africa under the Vandals, who were likewise Arians, and who treated the Catholics with great severity (Dahn, "Westgothische Könige," i. 251). In the speech of Augustine, Jews, heathens, and Arians were equally abused ("Concio ad Catechumenos Contra Judæos, Paganos, et Arianos"; "Sitzungsberichte der Wiener Academie," 1889, cxix. 63); but this speech, from which some information of earlier times might have been gleaned, is, unfortunately, no longer extant.

BIBLIOGRAPHY: Helferich, *Westgothischer Arianismus und die Spanische Ketzergeschichte*, 1860; Grätz, *Die Westgothische Gesetzgebung in Betreff der Juden*, 1858, in *Jahresbericht des Jüd. Theologischen Seminars in Breslau*.

K. S. Kr.

ARIAS, JOSEPH ẒEMAḤ (SAMEḤ): Marano litterateur; flourished in the latter part of the seventeenth century. He belonged to the literary coterie of Joseph Penso, the dramatist, and held a high commission in the Spanish army at Brussels.

He attained the rank of captain and was at one time adjutant to Colonel Nicolas Oliver y Fullano. He is heard of in Brussels and in other Dutch cities as the companion of the poet De Barrios. He is better known, however, from his translation into Spanish of Josephus' "Contra Apionem," which appeared in Amsterdam, 1687, under the title, "Repuesta de Josepho Contra Apion Alexandrino, Traduzida por el Capitan Joseph Semah Arias." The translation was dedicated to Isaac Orobio de Castro, and was printed with the approbation of Isaac Aboab de Fonseca.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., x. 181; Kayserling, *Sephardim*, pp. 253, 351; idem, *Bibl. Esp.-Port.-Jud.* p. 13.

H. G. E.—G.

ARIAS MONTANUS (BENEDICTUS): Spanish priest and Orientalist; born in 1527 at Fresecnal, Estremadura; died 1598 at Seville. Philip II. entrusted him with the editing of the Polyglot Bible which was printed in Antwerp (1568-1572) under the title, "Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II., Regis Catholici Pietate et Studio ad Sacrosanctæ Ecclesiæ Usum Chph. Plantinus Excudebat." Arias was accused of Judaizing, on account of his insertion in the Polyglot of certain Aramaic paraphrases tending to confirm the Jews in their claims; but he was acquitted of the charge through a favorable report on the matter by the inquisitor, P. Mariana (1580). He translated Benjamin of Tudela's "Masa'ot" into Latin (1575, 1636, 1764), and was the author of "Antiquitatum Judaicarum" (published, with engravings, in Leyden, 1593), and many other works.

BIBLIOGRAPHY: McClintock and Strong, *Cyclopedia*, s.v.; *La Grande Encyclopédie*, s. v.; Tomas Gonzalez Carbajol, in *Mémoires de l'Académie Royale de Madrid*, vii.; Herzog-Hauck, *Realencyklopädie*, s.v. *Montanus*.

G. T. S.

ARIEL—Biblical Data: 1. Proper name of a man (Ezra viii. 16). The name is recognizable in the name of the Gadite clan Areli (Gen. xlvi. 16; Num. xxvi. 17, Ariel in LXX.), and occurs also in II Sam. xxiii. 20, R. V., and in I Chron. xi. 22, R. V. The text is corrupt. LXX. in Samuel has "two sons of Ariel"; Targ. "two mighty men." Proposed emendations are: "two lions (or, lion whelps)" or "two sons of Uriel." The reference may be to persons or to beasts. Form and meaning are uncertain. Suggested interpretations are: "lion of God," or, by change of vowel, "light of God," or "God is my light." **2.** Poetic name for Jerusalem (Isa. xxix. 1, 2, 7), variously explained (Targ. "altar"). The illustration in verse 2 ("Ariel . . . shall be unto me as Ariel," the city shall reek with blood, like an altar) suggests that the second "Ariel" equals "altar" or "altar hearth"; so probably in Ezek. xliii. 15, 16, and in the inscription of Mesha, line 12. For a proposed sense, "cresset" or "candelabrum," see note on Ezek. xl. 49 in "Sacred Books of the O. T." (ed. Haupt). The etymology of the word is uncertain, possibly ארה, "hearth," with ל formative. The name of the city will then be an imitation of the name "Jerusalem" (perhaps properly *Urushalem*, "city of Shalem"), "city of God" (Uriel or Uruel). It is otherwise interpreted as "altar-hearth of God"; that is, the place devoted to the worship of God.

J. JR. T.

——In Rabbinical Literature: The name Ariel ("Lion of God") was applied not only to the altar (Targum, Isa. xxix. 1), but also to the whole Temple. The Talmud (Mid. iv. 7) points out that the Temple—that is, the Hekal—resembled a lion in being broad in front and tapering toward the rear. Concerning the name Ariel, a Midrash remarks that the Temple is called "lion" (Isa. *l.c.*), and so also is the house of David (Ezek. xix. 2-7) and Judah (Gen. xlix. 9). Nebuchadnezzar, likewise, is called "lion" (Jer. iv. 7); and it was this lion that destroyed the Temple, deposed the house of David, and carried Judah into captivity (Ex. R. xxix. 9).

J. SR. L. G.

ARIMATHÆA, JOSEPH OF. See Joseph of Arimathæa.

ARIOCH—Biblical Data: 1. King of Ellasar, one of the four kings who invaded Palestine in the days of Abraham (Gen. xiv. 1, 9). The style of the chapter in Genesis is such as to make it probable that the narrative, though embellished, rests on some historical tradition. Midrash Gen. R. xlii. seeks to identify Arioch with Yawan (changed by the censor into Antiochus), and remarks further that coins the name of which bore some resemblance to the name Ellasar were still in circulation. It is now, however, generally held that Arioch, king of Ellasar, is identical with Eri-aku, king of Larsa, found in cuneiform inscriptions, though it should be added that no account of Eri-aku's campaign has as yet been discovered, so that only the identity of the two names can be maintained with certainty. We know that Eri-aku was conquered by Hammurabi, the Amraphel of Gen. xiv. 1, and that he became a vassal to him. The ruins of Larsa cover the site known as Senkereh.

BIBLIOGRAPHY: Schrader, *K. A. T.* 2d ed., p. 135, Eng. ed., p. 121; Hommel, *Ancient Hebrew Tradition*, index, s.v. *Eri-aku*; Jensen, in *Z. D. M. G.* l. 247 *et seq.*

2. Captain of Nebuchadnezzar's guard, mentioned in Dan. ii. 14, 15.

3. A king of the Elymæans (Elamites) in alliance with Nebuchadnezzar (Judith i. 6).

J. JR. G. B. L.

——In Rabbinical Literature: In Arioch of Ellasar the Midrash finds an indication of the fate of the Jews under Antiochus Epiphanes [Arioch being construed as Antioch(us)] (Gen. R. xlii. 4). In the other Arioch, "the captain of the king's guard" (Dan. ii. 14), the Rabbis recognize Nebuzaradan, who was given this name because he roared like a lion (ארי) against the captured Jews (Lam. R. v. 5;

the reason for the identification is found in II Kings xxv. 8, which offers a parallel to Dan. ii. 14). It may be mentioned that the amora Samuel is often called by the name of Arioch (Shab. 53*a*, and elsewhere), which, however, is derived from the Old Persian *arjak* ("ruler").

J. SR. L. G.

ARISTAI (abbreviated form of **ARISTÆUS**): A Palestinian scholar of the third amoraic generation (third century): colleague of R. SAMUEL B. NAHMAN. The latter, commenting on Gen. xix. 24, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," remarks: "Wo unto the wicked who cause the seat of mercy to become a place of punishment! For in Ps. cxlviii. 1-6, David exhorts, 'Praise ye the Lord from the heavens,' and does not mention either fire or hail or brimstone as included in the heavens. Our colleague, R. Aristai, confirms our view by citing Ps. xcvi. 6, 'Honor and majesty are before Him: strength and beauty are in His sanctuary'" (Tan., Wayera, ed. Buber, 23). R. Aristai reports the following observation of R. Berechiah in reference to the Hadrianic persecutions: "Isaiah cries unto the Lord, 'Let thy dead live' (Isa. xxvi. 19), meaning 'those who have died for thee.' One man has been crucified; why? because he circumcised his son: another has been burnt; why? because he kept the Sabbath; a third was slain; why? because he was found studying the Torah. God's answer is: (Isa. *l.c.*) 'My dead shall arise'" (Tan., ed. Buber, p. 19; Bacher, "Ag. Pal. Amor." iii. 660).

J. SR. S. M.

ARISTEAS, THE HISTORIAN: Writer on Jewish history mentioned in Eusebius, "Præp. Ev." ix. 25, who quotes from Alexander Polyhistor's collection of fragments, a passage from a work of Aristeas (in many manuscripts "Aristaios"), entitled *Περὶ Ἰουδαίων*, which contains the history of Job almost as it is given in the Biblical narrative, but offers much that is noteworthy in regard to the names of personages. Job's original name was "Jobab"; that is, Aristeas identifies Job with the Jobab mentioned in Gen. xxxvi. 33, a great-grandson of Esau. He bases his identification on the fact that Eliphaz recurs in the generations of Esau in Gen. xxxvi. 10, 11; that his appellation "Temanite" (Job ii. 11) is found in Gen. xxxvi. 11, 34; that Job's dwelling-place, Uz, is suggested by Gen. xxxvi. 28; and that Zophar occurs at least in Septuagint of Gen. xxxvi. 11, 15. In point of fact, the author of Job simply borrowed the names from Genesis. Now, in the Septuagint "additions" to Job, which agree almost word for word with Aristeas, are found the same substitutions; Jobab stands for Job, Uz is placed in Idumea, and Job's friends are called kings. If the "addition" to Gen. xxxvi. 33, *Ἰωβὰβ υἱὸς Ζαρὰ ἐκ Βοσόρρας*, designates Job's parents, mistaking the last name for that of his mother, it enables us to remedy an error, not of Aristeas, but of Alexander (*τὸν Ἠσαῦ γήμαντα Βασσάραν ἐν Ἐδὼμ γεννῆσαι Ἰώβ*) (Freudenthal, p. 138). Freudenthal holds it for certain that the author of the "additions" made use of Aristeas. Possibly the reverse is more likely, that the translator supplemented his work with these "additions," as he himself says, *ἐκ τῆς Συριακῆς βίβλου*, from the Syriac, and that they were used by Aristeas. For, in the first place, all uncial manuscripts contain the "additions," and we have no tradition that any one has ever denied that they belonged to the Septuagint (Field, "Hexapla," ii. 82); secondly, Freudenthal (p. 137) points out that when the translator, in Job ii. 11, makes Job's friends kings, in opposition to the original text, he takes a liberty similar to many which appear in the "additions of the Septuagint."

Aristeas' era must be placed between the time of the translation of Job and the epoch of Alexander Polyhistor, probably, therefore, in the second century. Aristeas' work bears no relation to the Letter of Aristeas, although the author of the letter very probably borrows his name from the historian.

BIBLIOGRAPHY: The text of his work is given by C. Müller, *Fragmenta Historicorum Græcorum*, iii. 220; Freudenthal, *Alexander Polyhistor*, 1875, p. 231, compare pp. 136-143; Schürer, *Gesch.* 4th ed., iii. 356, 357.

K. P. W.

ARISTEAS, LETTER OF: In the guise of a letter to a brother Philokrates, "Aristeas" writes:

Contents of the Letter.

"By the advice of Demetrius Phalereus, chief librarian of Ptolemy Philadelphus, the king decided to include in his library a translation of the Jewish Lawbook. To secure the cooperation of the high priest Eleazar at Jerusalem, Aristeas advises him to purchase and set free the numerous Jews who had been sold into slavery after his father's campaign against them (312). He sends Andreas, a captain of his body-guard, and Aristeas, laden with rich presents, and entrusted with a letter, asking Eleazar to send him seventy-two elders to undertake the translation. The envoys see Jerusalem, inspect the Temple and the citadel, and admire the high priest and his assistants at their service in the sanctuary; they are instructed, moreover, by Eleazar in the deeper moral meaning of the dietary laws, and return, with the seventy-two elders, to Alexandria. The king receives the Jewish sages with distinction, and holds a seven-day banquet, at which he addresses searching questions to them daily, always receiving appropriate answers. The wisdom of their replies, though it seems to the modern reader rather trivial, arouses general astonishment. Three days after the feast, Demetrius conducts the sages to the island of Pharos, where in seventy-two days of joint labor they complete their work. Demetrius reads the translation aloud in a solemn assembly of the Jewish congregation; it is accepted and sanctioned by them, and any change therein officially forbidden. The king, to whom the translation is also read, admires the spirit of the Law-giver, and dismisses the translators with costly gifts."

The author of this letter declares himself (§ 16) a heathen; as such, in §§ 128, 129, he asks Eleazar concerning the purport of the Jewish dietary laws; and in § 306 consults the translators about the meaning of the ceremony of washing the hands before prayer (see Schürer, ii. 444, note 57). But it is universally recognized that in point of fact his panegyrizing tendency toward Judaism throughout shows him to be a Jew (Kautzsch, "Die Apokryphen," i. 16); it is also certain that he can not have lived in the time of Philadelphus. However important and reliable his general information may be concerning Egyptian affairs, government, and court-ceremonial in the times of the Ptolemies (Wilcken, in "Philologus," iii. 111), his historical statements about the time of Philadelphus are unreliable. In § 180 he changes Philadelphus' defeat at Cos into a victory; he does not know that Demetrius was banished on the accession of Philadelphus, or that the latter's marriage with his sister was childless (§§ 41, 185); he transplants the philosopher Menedemus arbitrarily to the court of the Ptolemies (§ 201), and lets the historian Theopompus and the

Errors in the Letter.

tragedian Theodektes relate incredible stories to Demetrius (§§ 314, 315). Of Theodektes, who died before 333 B.C., Demetrius can scarcely have had cognizance.

Opinions about the date of the letter vary considerably. Schürer ("Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi," ii. 468) assigns it to about 200 B.C. He bases his opinion upon the acknowledged use made of the letter by Aristobulus, but Aristobulus' time is also a matter of divergent opinion (see ARISTOBULUS). Schürer thinks that in every aspect the letter presupposes the situation before the conquest of Palestine by the Seleucids (Syrians), when it stood in a state of lax dependence on Egypt. But this can not be proved; Palestine appears to have been in no way dependent upon Egypt. The high priest is represented as an independent ruler, with whom the king of Egypt negotiates as with an independent sovereign. He maintains a strong garrison in the citadel,* and gives the translators military escort (§ 172).

The Question of Date.

Although the title of king is not mentioned, Philo, who reproduces closely the contents of the letter, does speak of *βασιλεύς*. Schürer has to allow that if the period of the letter is conceived to be that of the Hasmonean independence, it is superfluous to suggest the hypothesis of "an artificial reproduction of bygone circumstances." And in truth, there are many indications pointing to the later Maccabean times. Can it be only chance that the names Judas, Simon, and Jonathan appear three times each, and Mattathias once, among the names of the translators (§§ 47 *et seq.*)? The names Sosibius and Dositheus (§§ 12, 50) are borrowed probably from Philopator's minister and from the Jewish general. It is also extremely probable that Aristeas borrows even his own name from the Jewish historian Aristeas, of whose work, Περὶ Ἰουδαίων, a fragment exists in Eusebius' "Præparatio Evangelica," ix. 25). Examination of the parallelism with the verbal usages of the Septuagint cited in the index to Wendland's edition of Aristeas' letter will show by the multitude of the resemblances that the letter was written at a period in which the translation of the whole Bible (not only that of the Law) had already exerted wide influence. Of special importance, however, is a passage in the prologue to Jesus Sirach, wherein the latter's grandson excuses the imperfections of his translation by stating that the Greek translation of the Law, the Prophets, and the other books varies considerably from the original Hebrew. If the Greek translation had still enjoyed, in the year 130 (when the translation of Sirach was probably made), that esteem which Aristeas (according to Schürer, seventy years earlier) presupposes, such condemnatory criticism could not have been offered to Egyptian Jews. All of this is testimony in favor of the later Maccabean age; and the possession of Samaria and parts of Idumea by the Jewish state (§ 107) proves the era to have been at least the time of John Hyrcanus. One can, therefore, readily understand how it is that Alexander Polyhistor was unacquainted with the work, if written in the first century B.C. That it was written before the invasion of Palestine by Pompey (63) and the loss of Jewish independence can not be doubted. These facts are sufficient to contradict the theory advanced by Grätz ("Gesch. der Juden," iii. 379, 582) that it was written in the time of Tiberius. The fact that, according to Aristeas (§ 301), the island of Pharos was built upon and inhabited, gives a definite date against Grätz, for according to Strabo, xvii. 6, Pharos remained waste and desolate after Cæsar's war. The *ἐμφανισταί*, "informers," mentioned by Aristeas (§ 167), whom Grätz imagines to be the Roman delators, are mentioned in early papyri of the Ptolemies. The visit which, in Aristeas (§ 304), the translators pay every morning of their seventy-two working days to the king, does not necessarily refer to the "salutatio matutina" of the Roman imperial court. This detail may well have been founded upon the court ceremonial of the Ptolemies, about which we know little, but which, as we learn from Aristeas himself (§ 175), was very elaborate. Nor does Grätz prove convincingly that Aristeas' description of the Temple and of the citadel refers to the Herodian Temple and the Antonia. That the author lived in Egypt has been mentioned; and it accounts for the rather superficial influence of philosophy upon him. His references to the Epicurean doctrine of pleasure (§§ 108, 223, 277), the recommendation of the *μετριοπάθεια*—restraint of the passions—(§ 197), and many parallels to Greek proverbial wisdom, never rise above the platitudes and commonplaces of an ordinary education. When Aristeas says (§ 132) that God's power reveals itself in everything, because His dominion fills the whole world (compare § 143), only strong prejudice would discern the conception of intermediary beings, or would interpret, as applied to "angels," the various attributes applied to God really only in their Biblical conceptions (Gfrörer and Dähne). To consider Aristeas the disciple of an Alexandrian school of philosophy is to do him too much honor. When he deems that the heathens pray to the one God, only under other names (§ 16), and interprets the dietary laws in the fashion of the allegorical Midrash, he shows simply how attenuated his Judaism has become. And if one fancies Biblical resemblances are to be detected in the sayings of the translators, doubt is awakened by their superficial conception, or by coincident resemblance to Greek proverbial wisdom, showing only how every characteristic and national feature had become reduced to vagueness.

Its Philosophy Only Commonplace.

The legend which forms the framework of the book has attained great importance in the Christian Church. However much the Jewish writer's fancy may have given itself play in its embellishment—as, for instance, in the quasi-legal style of the reports of the deliberations, and in the clumsy imitations of the accustomed forms of dinner-table philosophy—still the legend in its main features may easily have reached Aristeas through the channel of popular tradition. The threefold cooperation of king, high

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* Nothing concerning the date can be learned from the description of the citadel. It is certain only that it lay north of the Temple. Schürer (in private correspondence) takes it to be the tower mentioned in Neh. ii. 8, vii. 2; Josephus, "Ant." xii. §§ 133, 138; II Macc. iv. 12, 27; v. 5; while Wendland understands it to be the large building (*βάρις*) built by the Hasmoneans, also north of the Temple. Schürer (p. 470) is right in holding that the mention of the harbors proves nothing.

Influence of Aristeas.

priest, and Palestinian sages, and especially the solemn sanction of the Greek translation, have for their sole objects the legitimation of the version, and the obtaining for it of equal authority with the original text. Philo, who otherwise follows Aristeas, goes beyond him in attributing divine inspiration to the translators, and in making them by divine influence produce an identical translation, and in calling them prophets ("Vita Mosis," ii. 7). This exaggeration must be considered simply as a popular development of the legend, and Philo's regard in his exegesis for the translation as a holy text testifies to the general appreciation in which it was held. When the use of the Septuagint in the synagogue service speedily surrounded it with an atmosphere of sanctity, pious belief easily accommodated itself to a myth, the material and form of which closely resembled the familiar legend of the restoration of the holy books by Ezra under divine inspiration; a legend which is found for the first time in IV Esdras, but which is certainly far older. The Christian Church received the Septuagint from the Jews as a divine revelation, and quite innocently employed it as a basis for Scriptural interpretation. Only when Jewish polemics assailed it was the Church compelled to investigate the true relationship of the translation to the original. Origen perceived the insufficiency of the Septuagint, and, in his "Hexapla," collected material for a thorough revision of it. But the legend long adhered closely to the Septuagint and was further embellished by the Church. Not only were "the Seventy" (the usual expression instead of Seventy-two) credited with having translated all the Sacred Scriptures instead of the Law only (according to Epiphanius, a whole mass of Apocrypha besides), but the miraculous element increased. At one time we are told the translators were shut up in seventy cells in strictest seclusion (pseudo-Justin and others); at another, in thirty-six cells, in couples. Epiphanius in his work, "De Mensuris et Ponderibus" (written 392), furnishes the most highly elaborated and most widely accepted form of the story. The legend became a weapon in the battle which was waged around the Bible of the Church; the "inspired" Septuagint was not easily surrendered. The rigid orthodoxy of the fourth century, which resulted in the ruin of all knowledge in the Church, did not scruple to set this legend in its crassest form in opposition to the promising beginnings by Origen of a proper Biblical text criticism, and so to arrest the latter completely at the start. Only Jerome, who as a philologist understood the value of Origen's work, made use of his material, and in the Vulgate preserved for the Western Church this most precious legacy, exercising, consistently with his usage, a rational criticism upon the legend.

Thus Aristeas plays a great, even a fateful, rôle in the Church. The varying opinions as to this legend very often reflect dogmatic views about the Bible in general, and the understanding, or the misunderstanding, of his critics concerning textual questions.

Bibliography: Various editions: The *ed. princeps* of the Greek text, by S. Schard, Basel, 1561, upon which all subsequent editions are based. M. Schmidt's ed. in Merx, *Archiv f. Wissenschaftliche Erforschung des A. T.* (Halle, 1868), 241-312; *Aristeæ ad Philocratem Epistula, cum Ceteris de Origine Versionis LXX Interpretum cum Testimoniis ex L. Mendelssohnii Schedis*, ed. P. Wendland, Leipsic, 1900. Schmidt depends mainly upon one Paris manuscript, but Mendelssohn compared all manuscripts extant. Wendland's index shows the importance of Aristeas for the study of Hellenistic Greek, by comparison with the LXX, with inscriptions, papyri in the Ptolemaic age, and Polybius. Paragraph references in the above article are those in Wendland's edition. Wendland, German translation with introduction, in E. Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.* ii. 1-31, Freiburg im Breisgau, 1899. Other literature is quoted by Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., iii. 470.

T. P. W.

ARISTIDES MAREIANUS OF ATHENS:

Christian apologist; lived about the middle of the second century. He is described by Jerome as having been a most eloquent man. Both the author and his work—a defense of Christianity addressed to the emperor, Antoninus Pius—are, so to speak, new discoveries. Beyond a brief notice of Aristides and his "Apology" by Eusebius ("Hist. Eccl." iv. 3; *id.* "Chron. Ann." 2140), he remained until recently entirely unknown. Some Armenian fragments of the "Apology" had been published, in 1878, when, in 1891, Harris surprised the learned world with a complete Syrian text of the work; and at the same time Robinson pointed out the interesting fact that in "Barlaam and Josaphat" the Greek text of the "Apology" had been almost wholly preserved.

The "Apology" which he presented to the Emperor Hadrian between the years 123 and 126, is of great interest, not only for the early history of Christianity, but also for Judaism. For Aristides is one of the few Christian apologists, of ancient or modern times, who strive to be just to the Jews; and this not alone concerning their monotheistic faith—which he characterizes as the true one—but also as regards their religious practises, of which he remarks: "They imitate God by the philanthropy that prevails among them; for they have compassion on the poor, release the captives, bury the dead, and do such things as these, which are acceptable before God and well-pleasing also to man" (Syrian text, xiv.). The only thing to which he takes exception is that their ceremonial practises do not propitiate God—whom they wish to serve by them—but the angels (*l.c.*).

This complaint against the Jews is not made from actual observation of their life, but rests solely on a theory borrowed from the New Testament (Col. ii. 18; Gal. ii. 8, 10), and the New Testament Apocrypha Κήρυγμα Πέτρου; see Clement of Alexandria, "Strom." vi. 41). What Aristides defends so ably and so eloquently in his "Apology" is not specifically Christian doctrine, much less dogmatic Christianism, but the moral side of the religion, which, according to his own words, represents an excellence not to be denied to Judaism likewise. Aristides seems to be strongly influenced in his apologetics by the Jewish "Didache"; and his argument for monotheism (see chaps. i., ii., iii.) recalls the favorite Jewish Haggadot touching the conversion of Abraham to the true faith (see Abraham in the Apocrypha and in Rabbinical Literature). Directly or indirectly, Aristides must have learned of these traditions. His remarks upon the religious life of the Jews in Greece in his time (ch. xiv.) are interesting: he states that they do not observe the ceremonial laws as they should. These remarks perhaps refer to the results of the edict of persecution issued by Hadrian, when the Jews were compelled to transgress the Jewish ceremonial laws.

Bibliography: Harris and Robinson, in *Texts and Studies*, i. 1; Raabe, in *Texte und Untersuchungen*, ix. 1 (German translation of the Syriac version); Seeberg, in Zahn's *Forschungen*, v. 159 *et seq.*: contains a German translation of the reconstructed Greek original; D. M. Kalf, English translation, in *Ante-Nicene Fathers*, ix. 259 *et seq.*; Harnack, in *Realencyklopädie für Protestantische Theol.* 3d edition, ii. 46; see also Otto, *Corpus Apologetorum*, ix. 342.

K. L. G.

ARISTO OF PELLA (in the **Decapolis**): A Christian controversialist who wrote against Judaism in the second century (135–170). He is the author of a "Dialogue Between Jason and Papiscus." The former is supposed to be a Jewish Christian, the latter an Alexandrian Jew. So overcome is the latter by his antagonist's arguments, that in the end he becomes a convert to Christianity. This dialogue was a favorite in the third century; "was known to almost everybody in the year 500" (Harnack, "Texte und Untersuchungen," i. 3 *et seq.*); and still existed in the seventh century, but it has now completely disappeared. Although this dialogue is preserved in great part in the similar Latin composition, "Altercatio Simonis Judæi et Theophili Christiani," it is impossible for any one to form a correct idea of its contents. It probably contained the information, attributed to Aristo by Eusebius, that by the prohibition of Hadrian the Jews were not permitted to touch the soil of Jerusalem ("Historia Ecclesiastica," iv. 6). It is also interesting to notice that Jerome claims to have read in the dialogue, that in the Hebrew text, Gen. i. 1, these words are to be found: "Through His son, God created heaven and earth" ("Quæstiones Hebraicæ Libri Genesis," i. 1, and commentary to Gal. iii. 13). This alleged Hebrew text, as Ginzberg explains, is nothing but an exegetical mistranslation of the first word in the Targum (בחכמה, "with wisdom" = Λόγος).

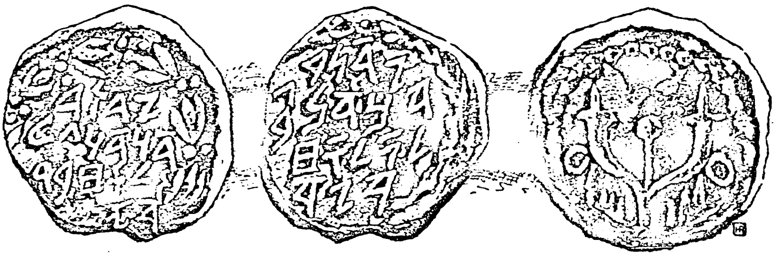

Copper Coins of Judas Aristobulus.

Obverse: Olive wreath, round (יהור הכהנגל ולוחבר הי (יהורה כהן גרול וחבר היהודים)) ("Judas High Priest, and the Confederation of the Jews"). *Reverse:* Two cornua-copiæ: in the middle a poppy-head.

(After Madden, "History of Jewish Coinage.")

Bibliography: Harnack, as above; Zahn, *Forschungen*, pp. 308 *et seq.*; Corssen, *Altercatio Simonis et Theophili*; Harnack, *Geschichte Altchristl. Lit.* (1893), i. 72 *et seq.*; and Ginzberg, *Die Haggada b. d. Kirchenvätern*, p. 3; compare Otto, *Corpus Apologetorum*, ix. 349 *et seq.*

T. L. G.

ARISTOBULUS I. (called **Judah** in Hebrew): King of Judea, eldest son of John Hyrcanus; born about 140 B.C.; died 104. He succeeded his father in the office of high priest, while his mother (or, according to Wellhausen, his stepmother) was, by the will of his father, to rule as queen. Immediately after the death of his father, Aristobulus threw his mother into prison, where she was starved to death; and to secure himself against further danger from his family, he imprisoned three of his brothers. Then he ascended the throne, and became the first Jewish king after the Babylonian exile—an interval of nearly five hundred years.

Aristobulus was not content with the mere title of king, but endeavored, in the brief period of his reign, to prove himself worthy of his position. He made war on Iturea, subjugated a large portion of the people, strove to convert them to Judaism, and forced circumcision upon them. This fact, which Josephus derives from Timogenes, a heathen writer, admits of no doubt, although it is not known exactly what territory of the Itureans was conquered for Judea by Aristobulus.

Palace Intrigues.

Successful as was his public career, Aristobulus was extremely unfortunate in his family relations. Being of feeble health, he gradually came under the complete control of a clique, at the head of which stood Alexandra Salome, the queen. Through its machinations, he was led to suspect his favorite brother, Antigonus—whom he had entrusted with a share in the government, and whom he treated almost as a coregent—of designs against him, and was finally induced to order his execution, though unwittingly, it is claimed. After this deed Aristobulus is said to have been seized with such bitter remorse at having caused the death of his mother and brother, that he broke down completely and died of grief, 104 B.C. If the account of Josephus concerning the family history be true, Aristobulus is the darkest figure in the Hasmonean dynasty; but not much credence can be attached to this portion of his narrative, by reason of the amount of legend that has gathered about it. It must be observed that it was out of regard for the Pharisees that he used only Hebrew inscriptions upon his coinage, and caused himself to be represented upon it as a high priest, because according to the Pharisees only a member of the house of David could legitimately hold the throne. Although strongly inclined toward Hellenism himself, he was careful, even in such comparatively small matters, not to offend the Pharisees; it is therefore highly improbable that he should have risked their certain antagonism by the murders imputed to him. See articles Alexandra Salome and Antigonus, Son of John Hyrcanus.

Bibliography: Josephus, *Ant.* xiii. 11; Eusebius, *Historia Ecclesiastica*, Eng. ed., v. 353, 385, 386; Grätz, *Gesch. der Juden*, 2d ed., ii. 102-105; Hitzig, *Gesch. des Jüdischen Volkes*, ii. 473-475; Schürer, *Gesch.* i. 216-219; Wellhausen, *I. J. G.* pp. 275, 276. For chronology, compare Niese, in *Hermes*, 1893, pp. 216 *et seq.*; and for coins, Madden, *Coins of the Jews*, pp. 81-83.

G. L. G.

ARISTOBULUS II.: King of Judea; born about 100 B.C.; died 49 B.C. He was the youngest son of Alexander Jannæus, whose political and religious predilections he inherited, while his elder brother, Hyrcanus II., seems to have leaned to the side of his mother. Although he had no rightful claim to the throne, he entertained designs upon it, even during the life of his mother. He courted the nobles and military party by constituting himself the patron of the Sadducees and bringing their cause before the queen. The many fortresses which the queen placed at the disposal of the Sadducees, ostensibly for their defense against the Pharisees, constituted in reality one of the preparatory moves of Aristobulus for the usurpation of the government. The queen sought to direct his military zeal outside Judea, and sent him (70-69) against Ptolemy Mennæi; but when the undertaking failed, Aristobulus resumed his political intrigues. He left Jerusalem secretly and betook himself to his friends, who controlled the largest number of fortified places, with the intention of making war against his aged mother. But the queen died at the critical moment, and he immediately turned his weapons against his brother Hyrcanus, the legitimate heir to the throne. The war resulted in victory for Aristobulus. After a reign of three months, Hyrcanus abandoned the royal title in favor of his brother, in return for which Aristobulus allowed him the unlimited use of his sources of revenue.

Supports the Sadducees.

This easily acquired peace did not long endure. Hyrcanus was prevailed upon by Antipater to induce Aretas, king of Arabia, to make war against Aristobulus. In consequence of the victory of Aretas, added to the abandonment of Aristobulus by the Pharisees—the most powerful party in Jerusalem—who had gone over to Hyrcanus, Aristobulus was compelled to withdraw to the Temple Mount. The distressing siege which followed, about which most wonderful stories are told (see HONI HA-ME'AGGEL and HYRCANUS II.), led to no decisive result. A third party—Rome—was therefore called in to unravel the complicated situation, and the effects of this intercession proved not only injurious to the brothers, but in the end brought about the destruction of the Jewish state. At that time (65) Pompey had already brought under subjugation nearly the whole of Asia, and had sent his legate, Scaurus, to Syria, to take possession of the heritage of the Seleucids. Ambassadors from both the Judean parties waited upon Scaurus, requesting his assistance. A gift of four hundred talents (three hundred, according to some) from Aristobulus turned the scale in his favor. Aretas was notified to abandon the siege of the Temple Mount. Aristobulus was victorious, and Hyrcanus retained but an insignificant portion of his power. The victorious brother had even the satisfaction of avenging himself upon Aretas; as the latter was withdrawing with his forces from Jerusalem, Aristobulus followed and inflicted severe losses upon him. But the spirit which he had conjured could not easily be laid, and the favor of the Romans, to which he had looked with so much confidence, soon became a factor in Jewish politics which worked most detrimentally against himself. When Pompey appeared in Syria (64), affairs took a turn quite different from the anticipations of Aristobulus. The golden vine, valued at five hundred talents, which Aristobulus presented to Pompey, and which excited the admiration of the Romans even in later generations, had no effect upon him; and when, in the year 63, the still hostile brothers, as well as delegates of the people's party, who desired the complete abolition of the Hasmonean dynasty, appeared before him, he refused to give any immediate decision. He had at that time contemplated the utter destruction of Jewish independence. Aristobulus saw through the aims of the Roman general, but although powerless to offer effective resistance, his pride did not permit him to yield without a show of opposition. He left Pompey in a burst of indignation, and betook himself to the citadel of Alexandrion. Pompey followed him and demanded the surrender of all the forts. Aristobulus capitulated, but straightway proceeded to Jerusalem to prepare himself for resistance there. When he saw, however, that Pompey pressed on against him, his courage failed him, and he came to the general's camp, and promised him gold and the surrender of Jerusalem if hostilities were suspended. But promises alone were of no avail with Pompey. He detained Aristobulus in the camp, and sent his captain Gabinius to take possession of the city. The war party in Jerusalem refused to surrender, and Aristobulus was made prisoner by Pompey, who proceeded to besiege the city. The capture of Jerusalem and of the Temple Mount, which followed, ended the independence of Judea as well as the reign of Aristobulus. In the triumph celebrated by Pompey in Rome (61), the Jewish prince and high priest was compelled to march in front of the chariot of the conqueror. The Pharisees saw in this circumstance a just punishment for the Sadducean proclivities of Aristobulus (see the apocryphal Psalms of Solomon i. and ii.). But a severer fate even than captivity was in store for this descendant of the Hasmoneans. In the year 56, he succeeded in escaping from prison in Rome, and, proceeding to Judea, stirred up a revolt. He was recaptured by the Romans and again taken to Rome. In 49 he was liberated by Cæsar, and sent at the head of two legions against Pompey in Syria, but on his way thither was poisoned by friends of the latter.

Appeal to Rome.

Aristobulus and Pompey.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 16, §§ 1-6; xiv. 1, §§ 1-4; 6, § 1; 7, § 4; *B. J.* i. 5, §§ 1-4; *Dion Cassius* xli. 18; Ewald, *History of the People of Israel*, Eng. ed., v. 383-404; Grätz, *Gesch. der Juden*, iii. 128, 132, 135, 141-148; Hitzig, *Gesch. des Volkes Israel*, ii. 420-500; Schürer, *Gesch.* i. 231-242; Wellhausen, *I. J. G.* 284-287.

G. L. G.

ARISTOBULUS III.: Last scion of the Hasmonean royal house; brother of Marianne and paternal grandson of Aristobulus II. He was a favorite of the people on account of his noble descent and handsome presence, and thus became an object of fear to Herod, who at first sought to ignore him entirely by debarring him from the high-priesthood. But his mother, Alexandra, through intercession with Cleopatra and Antony, compelled Herod to remove Ananel from the office of high priest and appoint Aristobu-

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lus instead. To secure himself against danger from Aristobulus. Herod instituted a system of espionage over him and his mother. This surveillance proved so onerous that they sought to gain their freedom by taking refuge with Cleopatra. But their plans were betrayed, and the disclosure had the effect of greatly increasing Herod's suspicions against his brother-in-law. As he dared not resort to open violence, he caused him to be drowned while he was bathing in Jericho (35 B.C.).

Bibliography: Josephus, *Ant.* xv. 2, §§ 5-7; 3, §§ 1-3; Schürer, *Gesch.* i. 295.

G. L. G.

ARISTOBULUS: Youngest brother of Agrippa I.; son of Herod's son Aristobulus; flourished during the first half of the first century. He was left an infant, together with his two brothers, Agrippa and Herod, when his father was executed (7 B.C.). He married Jotape, the daughter of Sampsigeram (שמשגרם), king of Emesa (Josephus, "Ant." xviii. 5, § 4). With his brother Agrippa he lived on bad terms; and when the latter came to the court of Flaccus, the governor of Syria, to find refuge after his escapades at Rome, Aristobulus managed to cause his banishment. Flaccus had been appealed to as judge in a dispute between the inhabitants of Damascus and those of Sidon concerning their boundary. The Damascenes, it appears, bribed Agrippa to intercede on their behalf with his patron. This intrigue was discovered by Aristobulus, who forthwith disclosed it to Flaccus; as a consequence Agrippa was bidden to leave the court ("Ant." xviii. 6, § 3). Aristobulus made an eloquent and successful plea also before Publius Petronius (40), the governor of Syria, against the erection of Caligula's statue at the Temple of Jerusalem ("Ant." xviii. 8, § 4).

G. H. G. E.

ARISTOBULUS: Son of Herod the Great and Mariamne the Hasmonean; born about 35 B.C.; died 7 B.C. Both he and his elder brother Alexander, by reason of their Hasmonean origin, were educated by Herod as successors to his throne; and for that purpose were sent to Rome (23 B.C.). Upon their return to Jerusalem (18 B.C.) they became an eyesore to the anti-Hasmonean faction at court. Herod's sister Salome, and brother Pheroras, who had been instrumental in the execution of Mariamne, were particularly apprehensive lest the two princes should succeed their father, as they would undoubtedly take vengeance upon the murderers of their mother. To prevent th', attempts were made at estranging the princes from their father by means of calumnies. Herod tried to discredit the evil rumors; and, to fasten the ties of affection, he procured distinguished alliances for both sons, Aristobulus being married to Berenice, the daughter of Salome.

This, however, failed to put an end to Salome's intrigues; and Herod, at last, was induced to recall to court Antipater, his repudiated son by Doris. Seizing his opportunity, Antipater straightway began, by means of hypocrisy, slander, and flattery, to supplant Aristobulus and Alexander in the esteem of their father, and ere long became the likeliest successor to the throne. Being sent to Rome, in order to gain the favor of Augustus, he continued thence to calumniate his brothers; so persistently that Herod at last resolved to arraign them before the emperor. Meeting Augustus at Aquileia, the capital of the province of Venetia (12 B.C.), he charged his sons with contemplated parricide. Augustus, convinced of their innocence, effected a reconciliation. Owing, however, to the ceaseless intrigues of Antipater, Salome, and Pheroras, and the strange relation of Glaphyra and Berenice, the position of the two brothers became more and more precarious. Finally, a number of the princes' followers were tortured into a public admission of the existence of a plot against the king's life. The real design of Aristobulus and Alexander was to flee for protection to the court of Archelaus. Herod succeeded in securing permission from Augustus to convene, at Berytus, a council, including C. Sentius Saturninus, the governor of Syria, to sit in judgment on the accused princes. The council, consisting of 150 of Herod's trusted friends, gave no opportunity of defense to the accused, who were detained in a neighboring village, Platana, and condemned them to death. Alexander and Aristobulus were brought to Sebaste and strangled in the year 7 B.C. Their bodies were taken for burial to Alexandrium, the burial-place of their maternal ancestors.

Bibliography: Josephus, *Ant.* xvi.; idem, *B. J.* i. 23-27; Schürer, *Gesch.* i. 336 *et seq.*

G. H. G. E.

ARISTOBULUS OF PANEAS: Alexandrian Peripatetic philosopher; lived in the third or second century B.C. The period of his life is doubtful, Anatolius (270) placing him in the time of Ptolemy Philadelphus (third century B.C.), Gercke in the time of Philometor II. Lathyrus (latter part of second century B.C.; see Pauly-Wissowa's "Realencyklopädie der Klassischen Alterthumswissenschaft," iii. 919); while more reliable testimony indicates that he was a contemporary of Ptolemy Philometor (middle of second century B.C.; see Schürer, "Gesch." iii. 384). He is the author of a book the exact title of which is not certain, although there is sufficient evidence to prove that it was an exposition of the Law. Eusebius ("Præp. Ev." viii. 10, xiii. 12) has preserved two fair-sized fragments of it, in which are found all the quotations from Aristobulus made by Clement. In addition, there is extant a small passage concerning the time of the Passover festival, quoted by Anatolius (Eusebius, "Historia Ecclesiastica," vii. 32, 17).

The Extant Fragments of Aristobulus' Work.

Following are the contents of the fragments of Aristobulus extant. In the first fragment he discourses, at the "king's" suggestion, on the anthropomorphic expressions in the Bible, and shows that they do not conflict with his previous definitions of the nature of God (Eusebius, "Præp. Ev." viii. 10). Interpreting these expressions in their true sense (φυσικῶς), and not mythically, one can but admire Moses' wisdom, from whom indeed philosophers and poets have learned much. "God's hand" means God's might. "God's resting" denotes the maintenance of the order of the universe. God's "coming down" to give the Law (Ex. xix. 18) was not a descent in a physical sense, but expresses God's condescension in sending down His law; the fire on the mountain, which burned but consumed nothing; the trumpet-sounds without human instruments (*ib.*), are outward manifestations of the Divine Power (δυναμις).

The second fragment ("Præp. Ev." xiii. 12) deduces from certain previous discussions (no longer extant) that both Plato and Pythagoras drew upon a translation of the Mosaic Law before the time of Demetrius of Phalerus (and this before the Septuagint; Aristeas, § 314, also refers to an older translation). God's creative "words" are stated to denote simply His activities. Similarly, Pythagoras, Socrates, and Plato, when they claim to hear "the voice of God," mean this creative power. Then follows, in testimony of the θεία δύναμις, the spurious Orphic quotation, in which the Stoic idea of God's permeating the world (v. 11, Abel) is especially remarkable (fragm. 6, Abel). The "quotation" is taken from the spurious poems of the forger Hecatæus (Schürer, *ib.* iii. 453 *et seq.*), as many resemblances indicate, but is considerably elaborated. Thus in fragm. 10, Abel, Aristobulus eliminates the original's pantheistic idea; in v. 11, 12, he substitutes for the inscrutability of God the Platonic concept of the knowledge of God through the νοῦς, reason, and interpolates this idea also in v. 40. In v. 13 *et seq.* he reverses the deduction of "evil" from "God." V. 14 should read αὐτοῖς δὲ κ' ἔρις, as in the Theosophy of Aristokritos. Against Schürer's putting Hecatæus in the third century B.C. is to be remarked, as Elter has pointed out, that v. 8 of the Æschylus quotation καὶ πᾶσα πηγὴ καὶ ὕδατος συστήματα is identical with Ezekiel, in Eusebius, "Præp. Ev." ix. 29, 12, πηγαί τε πᾶσαι καὶ ὑδάτων συστήματα. Since Ezekiel connects this verse with Ex. viii. 19, it must be said to have originated with him; and, therefore, Ezekiel's drama would also have to be placed in the third century before Christianity, along with pseudo-Hecatæus! This agrees with Aratus' pantheism (in the discussion of which Aristobulus admits that he has substituted God for Zeus), which he adopts in order to show that God's power penetrates and permeates all things. Reverent conceptions of God are demanded by all philosophers and especially by ἡ καθ' ἡμᾶς αἵρεσις, "our school," by which he no doubt means Judaism, not Peripatetic philosophy; for he immediately points out the earnest inculcation of virtue by the Jewish law.

In the next excerpt in Eusebius, the meaning of the Sabbath (ἑβδόμη) is discussed, designated also as the first day. The Sabbath is, as it were, the birthday of light and also of wisdom, for out of wisdom comes all light. Quite similarly to this, Peripatetic philosophers call wisdom a light (or lamp), and Solomon (Prov. viii. 22) teaches the existence of wisdom before creation. God's resting on the seventh day does not denote idleness, but the stable order of the universe; so the results of the creative acts do not signify the mere temporal results, but the lasting value of the creations. The ἑβδόμη (Sabbath) has also its deeper significance, because the human "Logos," called the ἕβδομος, is its symbol. The number "seven," moreover, exerts great influence upon the development of living beings and plants. Verses (genuine as well as spurious; see Schürer, *ib.* p. 461) from Homer, Hesiod, Linos, attest its holiness. When Homer says, ἑβδομάτῃ δ' ἠοῖ λίπομεν ῥόον ἐξ Ἀχέροντος, he means that through the λόγος as ἕβδομος man frees himself from forgetfulness and from the wickedness of the soul, and attains to a perception of truth.

It is to be supposed that Aristobulus was familiar with the abstract Platonic and Aristotelian idea of God. This conception necessarily implies a special Divine Power, acting on the world and in the world. In addition to this he makes use of the Pythagorean doctrine of numbers. The statement that he belonged to the Peripatetic school may be ascribed to the fact that, in xiii. 12, 10, he cites from a Peripatetic source (Schürer, p. 387). Taking into consideration again his reference to Orpheus and other poets, it is seen that he was an eclectic, the first partial approach to which is to be met with in Posidonius (Περὶ κόσμου), in the first century B.C., but which can not be traced to an earlier date (see Alexandrian Philosophy).

The desultory style of the work of Aristobulus, and the intentionally obscure and mystical mode of expression, offer considerable difficulty to the reader. This is not to be attributed to those who quote from it, but to the author himself, and has frequently led to grave misconceptions.

Quotations Probably Spurious.

A further examination of the works attributed to Aristobulus confirms the suspicion as to their genuineness aroused by their eclectic character. The exchange of thought between the king—who suggests the problems—and the Jewish scholar on the Torah is quite impossible. But if it is as fictitious as the reputed colloquy between the king and the "Seventy," narrated by Aristeas, a contemporary of Philometor can not have been its author, as also the pseudo-Orphic poetry in Aristobulus shows. A somewhat shorter and more original form of the same has been preserved among a large number of forgeries, all traceable to one source, the pseudo-Hecatæus, named by Clemens on first quoting him. This Orphic fragment ("De Gnomologiorum Græcorum Historia atque Origine," parts v.-ix.; Program of Bonn University, 1894-95) betrays a strong resemblance to the Sibylline Books (Abel, 23, 24; John, i. 18). That Aristobulus made use of Philo—a reference to whose works is the only means of rendering intelligible many of the passages—has been pointed out by Elter ("Sp." 229-234). Grounds for doubting Schürer's belief that the literary forger Hecatæus flourished in the third century B.C. are given in the "Byzantinische Zeitschrift," vii. 449, and the belief is expressed that Hecatæus and Aristobulus belong to the second century of the common era. The name of Aristobulus may have been taken from II Macc. i. 10. Schlatter's suggestion that the commentator of Ecclesiasticus derives his philosophy from Aristobulus ("Das Neugefundene Hebräische Stück des Sirach," pp. 103 *et seq.*, Gütersloh, 1897) is not convincing, for the agreement between them exists only in opinions which can not with certainty be ascribed to Aristobulus. Most historians, however, adhere to Schürer's view.

Bibliography: For the list of writers upon this topic, see Schürer, *Gesch.* 3d ed., iii. 391, 392.

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ARISTOTLE IN JEWISH LEGEND: As the Greek who most impressed his influence upon the development of the Jewish mind, Aristotle is one of the few Gentiles with whom Jewish legend concerns itself. Some 200 years B.C., the Jewish philosopher Aristobulus, made the positive assertion that Jewish revelation and Aristotelian philosophy were identical. Hardly had 200 years elapsed before this opinion was modified to such an extent that it was claimed that Aristotle derived his doctrine directly from Judaism. Josephus on this point says ("Contra Apionem," ii. 17): "I do not now explain how these notions of God are the sentiments of the wisest among the Grecians, and how they were reared upon the principles that he [Moses] afforded them." Of Aristotle himself Josephus has preserved ("Contra Apionem," i. 22) a very interesting passage from the writings of Clearchus, the pupil of Aristotle, the authenticity of which is maintained by such authorities as Lobeck, Bernays, von Gutschmid ("Kleine Schriften," iv. 578), and Theo. Reinach ("Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," 1895, pp. 10-12). This passage, prefaced by the remark of Josephus, is as follows:

> "In his first book on Sleep he relates of Aristotle, his master, that he had a discourse with a Jew; and his own account was that what this Jew said merited admiration and showed philo-

Fragment of Clearchus.

> sophical erudition. To speak of the race first, the man was a Jew by birth and came from Cœlesyria [Palestine]. These Jews are derived from the philosophers of India. In India the philosophers call themselves Kalani, and in Syria Jews, taking their name from the country they inhabit, which is Judea; the name of their capital is rather difficult to pronounce; they call it Jerusalem. Now this man, who had been the guest of many people, had come down from the highland to the seashore [Pergamus]. He was a Greek not only in language, but in soul; so much so that, when we happened to be in Asia in about the same places whither he came, he conversed with us and with other persons of learning in order to test our wisdom. And as he had had intercourse with a large number of sages, he imparted to us more knowledge of his own."

This is Aristotle's own account as recorded by Clearchus, and he adds more specific observations regarding his great and wonderful fortitude in diet and continent mode of living. Obviously it was the Jew's strict observance of the dietary laws that struck Aristotle. Gutschmid (pp. 579-585) thinks that the Jew here spoken of is the same wonder-working magician (exorcist; see Josephus, "Ant." viii. 2, § 5) who, by some sort of hypnotism, drew the soul out of the body of a sleeping child and brought it back again with his rod in the presence of Aristotle (Proclus, Commentary on Plato's Republic, x.), which part of the narrative Josephus intentionally omitted.

In the circles where the antagonism of Judaism and Hellenism was known and understood, Aristotle was reported by tradition to have said: "I do not deny the revelation of the Jews, seeing that I am not acquainted with it; I am occupied with human knowledge only and not with divine" (Judah ha-Levi, "Cuzari," iv. 13; v. 14). But when Aristotelianism became harmonized with Judaism by Maimonides, it was an easy step to make Aristotle himself a Jew. Joseph b. Shem-Ṭob assures his reader that he had seen it written in an old book that Aristotle at the end of his life had become a proselyte ("ger zedeḳ"). The reputed statement of Clearchus is repeated by Abraham Bibago in the guise of the information that Aristotle was a Jew of the tribe of Benjamin, born in Jerusalem, and belonging to the family of Kolaiah (Neh. xi. 7). As authority for it Eusebius is cited, who, however, has merely the above statement of Josephus.

Regarded as a Jew.

According to another version, Aristotle owed his philosophy to the writings of King Solomon, which were presented to him by his royal pupil Alexander, the latter having obtained them on his conquest of Jerusalem. With this legend of Alexander is associated the celebrated "Letter of Aristotle" to that monarch. Herein Aristotle is made to recant all his previous philosophic teachings, having been convinced of their incorrectness by a Jewish sage. He acknowledges as his chief error the claim that truth is to be ascertained by the reasoning faculty only, inasmuch as divine revelation is the sole way to truth. This "letter" is the conclusion of an alleged book of Aristotle, "two hands thick," in which he withdraws, on the authority of a Jew, Simeon, his views with regard to the immortality of the soul, to the eternity of the world, and similar tenets. The existence of this book is mentioned for the first time about 1370 by Ḥayyim of Briviesca, who expressly declares that he heard from Abraham ibn Zarza that the latter received it from the vizir Ibn al-Khatib (d. 1370). He does not state whether this apocrypha was written in Arabic or Hebrew; the Hebrew "Letter," as received, does not appear like a translation. It is safe to assume with Ḥayyim, that the Simeon mentioned was none other than Simeon the Just, about whose supposed relations to Alexander the Great the oldest Jewish sources give us information (Yoma, 69*a*; see ALEXANDER THE GREAT). Identical with this letter is the prayer of Aristotle which the Polish Baḥurim had in their prayer-books during the sixteenth century (Isserles, Responsa No. 6; ed. Hanau, 10*a*.

A second "Letter" by Aristotle to Alexander contains wise counsel on politics; he advises the monarch that he must endeavor to conquer the hearts, and not simply the bodies, of his subjects (preface to "Sod ha-Sodot"). See Samter, "Monatsschrift," (1901) p. 453.

The essay entitled "The Apple," also ascribed to Aristotle, is tinged with a similar tendency. In it Aristotle refers to Noah and to Abraham, "the first philosopher." It was these spurious writings of Aristotle which gained for him the esteem of the cabalists, as evidenced by the very flattering utterances of Moses Botarel (Commentary on "Yeẓirah," 26*b*).

The story of the love-affair between Aristotle and Alexander's wife, in which the former comes off very badly—current in the Middle Ages (see Peter Alfonsi, "Disciplina Clericalis," vii.) and originating in a Hindoo fable (see "Pantschatantra," ed. Benfey, ii. 462)—was also told in Jewish circles, and exists in manuscript by Judah b. Solomon Cohen (thirteenth century), in Spirgati's catalogue, No. 76 (1900), p. 18.

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ARISTOTLE IN JEWISH LITERATURE:

One thousand years after his death, Aristotle, as his pupil Alexander had aforetime done, began to conquer the East, and finally ascended to the supreme rulership of the entire realm of medieval thought. Many writings of the Stagirite were translated from their Greek originals or from their Syrian versions into Arabic (especially by the Nestorian Christian Ḥonein ibn Isḥâḳ [809-873], and his son Isḥâḳ), in which language they were eagerly studied by Jews in all Arabic-speaking countries. Aristotle's influence upon Jewish thinkers, however, varied in different ages. Abraham ibn Daud (1160) was the first Jewish philosopher to acknowledge the supremacy of Aristotelianism. Earlier thinkers unquestionably were acquainted with Aristotle's philosophy, but the systems of Plato and other pre-Aristotelian philosophers then held the field. From Abraham ibn Daud until long after Maimonides' time (1135-1204), Aristotelian philosophy entered and maintained the foreground, only again to yield its position gradually to Platonism, under the growing influence of the Cabala.

Aristotle's name is found in the scanty details that have been handed down of the philosophy of David al-Moḳammez (about 920), whom the Karaites include

Saadia and Gabirol.

in their sect (see Pollak, "Halikot Ḳedem," p. 73; "Orient," 1847, pp. 620 *et seq.*; and Judah Barzilai, "Yeẓirah Commentar," ed. Berlin, pp. 65 *et seq.*). For Moḳammeẓ, as also for Isaac Israeli (who died about 950), Aristotle is always "the philosopher" *par excellence* (Steinschneider, "Hebr. Uebers." p. 391). Saadia Gaon (933) displays a minute acquaintance with the Stagirite's writings, though the name of Aristotle is not to be found in his works. But it is not his custom to mention his authorities, and he is familiar, for example, with Aristotle's definition of space and adopts it. In the third chapter of the first book of the "Emunot" he protests vehemently against the Aristotelian cosmology. He here omits the name of the Stagirite with evident intention, being unwilling to give the name of the philosopher who, claiming the existence of the world from eternity, opposes the Biblical account of Creation. In order to counteract the spreading influence of the Aristotelian theory of Creation, he is most careful to elucidate its weak points. But all these polemics do not hinder Saadia, whose philosophy is indeed of an eclectic nature, from accepting the Aristotelian definition of the soul as his own ("Emunot," iii. 5); his indebtedness to Aristotle's book, Περὶ ψυχῆς, betraying itself clearly in his "Treatise on the Soul."

It can be shown that Saadia does not disclose a very accurate knowledge of Aristotle in those works that precede his "Emunot," traces of Aristotelian methods appearing in his great work only. The Arab philosopher Alfarabi (died 950) popularized the Greek philosopher by his translation and commentaries, the reputation of which soon extended to Spain. The first representative of Arabian philosophy in Spain, and indeed in western countries in general, was not an Arab, but a Jew, Solomon ibn Gabirol. His "Meḳor Ḥayyim" shows a consistent amalgamation of Aristotelian principles with Neo-Platonic conceptions of the universe. But in spite of the unmistakable traces of Aristotelian philosophy in the "Meḳor Ḥayyim," the Greek's name is not mentioned. Aristotle is mentioned, however, in Gabirol's "Tiḳḳun Middot ha-Nefesh."

When the Stagirite's scientific works were prepared for Western readers, it was held necessary to popularize them. There is a work, written in Arabic, containing many moral maxims collected from Greek philosophers. This book, "The Dicta of the Philosophers," by the above-mentioned translator, Ḥonein ibn Isḥâḳ, afforded those to whom the study of exact philosophy was too difficult the possibility of familiarizing themselves with the best thoughts of the Greek philosophers, and it thus contributed much to Aristotle's popularity in Jewish circles. (Concerning this work and its influence upon literature, see Löwenthal, "Ḥonein ibn Isḥâḳ's 'Sinnsprüche der Philosophen,'" Berlin, 1896.) Unquestionably, it was from this book that Gabirol took the aphorisms that are quoted in the "Tiḳḳun" as by Aristotle. In the Tiḳḳun also, without mention of the author, are found several passages on the Aristotelian doctrine of the "ethical mean."

Pseudo-Aristotelian Writings.

In the period following Gabirol, the writings of Avicenna, a commentator upon Aristotle, became widely known throughout Europe, leading to the displacement of the older philosophy based upon Plato and Neo-Platonism. The Arabic expounders of Aristotle leavened his views more and more with monotheism; and thus through new interpretations and constructions the heathen character of his philosophy was gradually refined away. Then, too, many works passed under Aristotle's name that a more critical age would immediately have detected as spurious. But the lack of all critical sense in the Middle Ages, and the general prejudice in favor of Aristotle, whose genuine writings contain many passages in which he rises from heathenism to almost pure monotheism, blinded even the most discerning to the fact that many of the works ascribed to him could not possibly have been his. The most important works of this character are "Aristotle's Theology" (ed. by Dieterici) and "Liber de Causis" (ed. by Bardenhewer). Modern scholars have discovered the former to be a mere collection of extracts from the "Enneades" of Plotinus; in the Arabic version of which passages antagonistic to monotheism are paraphrased or entirely omitted. Similarly the "Liber de Causis" is nothing but an extract from the *Στοιχείωσις θεολογική* by Proclus.

Judah ha-Levi Against Aristotle.

One of the consequences of the false ascription of these works to Aristotle was that real Aristotelianism never prevailed lastingly with Arabs and Jews. Only isolated doctrines of Aristotle were of preponderating significance in the Arabic and Jewish thought of the Middle Ages. The first reaction against the influence of the Sage of Stagira is noticed toward the middle of the twelfth century, when Judah ha-Levi admonished his contemporaries with all the fervor of his ardent religious soul, not to be ensnared by the wisdom of the Greek at the cost of their own hereditary faith. True to his Arabic prototype, Ghazzali, he showed that Aristotle was not to be relied on in his scientific statements. Ha-Levi betrayed a curiously vacillating mind, distracted between veneration for the great sage and abhorrence for the false doctrines of his mighty intellect. He can not forbear maintaining that if Aristotle had, like the Jews, been possessed of tradition, he would not have set forth the impossibility of the creation of the world. Ha-Levi warns his readers against Aristotle's recognition of the unity of God; for the God for whom the spirit longs is a very different God from the one attained by cold speculative thought.

Twenty years after the completion of the "Cuzari," Abraham ibn Daud wrote his "Ha-Emunah Ramah" (The Exalted Faith). A dauntless philosopher, he controverted in fullest measure Ha-Levi's standpoint: "The study of the philosophy of religion is very detrimental to the true faith" ("Cuzari," v. 16). Abraham believed just the contrary: that the thoughtful one would find his faith strengthened by the study of philosophy. He is a rigid Aristotelian, following in the footsteps of Avicenna, and protesting with all his might against the disparagement of philosophy by Ghazzali. His book, published in 1160, is one of the first attempts at a compromise between Judaism and the Peripatetic philosophy of the Arabs.

Maimonides and Aristotle.

While the Arabs preferred Aristotle's logical and metaphysical works, Maimonides devoted his attention to his moral philosophy and sought to harmonize it with revelation. In his "Shemonah Peraḳim" (Eight Chapters), Maimonides adopts the Aristotelian four faculties of the soul. Both alike teach that two perfections dwell in the soul—the moral and the intellectual. The source of virtue and vice lies, with both philosophers, in the capability of thought and desire. The most weighty of the "Eight Chapters" is the fourth. In accordance with Aristotle, Maimonides defines virtue as the desired action "in the mean." Moral acts are those that hold the "mean" between two harmful "extremes," between the "too much" and the "too little." When the soul is sick and falls into one extreme, it can be cured only by bringing it into the other extreme. As regards the problems of the aim of mankind and the purpose of human existence, the Jewish philosopher necessarily differs from the Greek. According to Aristotle, true happiness consists in virtue; but with Maimonides the aim of mankind is divine perfection. Man must endeavor to approach the essence of the Deity as far as possible. What Maimonides expresses in the most exalted diction is found in the saying of the sages, "Let all thy actions be done in the name of Heaven!"

This theory of moral theology is the introduction to Maimonides' philosophical system as presented in the "Moreh Nebukim" (Guide for the Perplexed). Following generally in the footsteps of Aristotle, he deserts him only when approaching the domain of God's law. But here, too, it is Aristotelian doctrine, coinciding, it is true, with Revelation in the basic principle that men are incapable of comprehending God's being fully, on account of their imperfection and His perfection. Concerning the sphere of metaphysical thought, absolute truth must lie in Revelation; that is, in Judaism. All that Plato and Aristotle thought out had been already correctly and more deeply taught by the philosophical oral law, of the possession of which by the Prophets Maimonides is convinced ("Moreh," i. 71, ii. 11). While everything that Aristotle wrote concerning nature, from the moon down to the center of the earth, was founded upon positive proof and is therefore sure and irrefragable, all his ideas concerning the character of the higher spheres partake rather of the nature of opinions than of philosophical certainties ("Moreh," ii. 22). Aristotle posits the eternity of the world, but can not demonstrate it. It being thus a matter of conflicting opinions, the supposition of an actual commencement of the world in time is far more intelligible. Maimonides thus appears as a sharp critic of Aristotle in theology, and refuses allegiance to him whenever he treats the statements of religion with disdain. Recognizing the divine origin of the Law, he necessarily arrays himself in strong opposition to Aristotle, who sees in the law of nature the highest and immutable law; for it is the corollary of his acceptance of the eternity of the world. Consequently, Aristotle recognizes no miracles and no revelation, no selection by God of a peculiar people no mission to an individual, no choice of any one particular age. Maimonides expressly mentions that Aristotle denies all Special Providence, which certainly contradicts what Aristotle himself says in his "Nicomachean Ethics," x. 9. Maimonides' work evoked, as is well known, considerable party strife, which ended, however, in the acknowledgment by all parties of his authority.

Levi ben Gerson, an Aristotelian.

The distinction of having completed Maimonides' endeavor may be accorded to Levi ben Gerson (d. about 1344) of Provence, who possessed accurate knowledge of the Aristotelian and other philosophical writings. He took the commentator Averroes as his guide in expounding the Stagirite. Nevertheless, Levi is a decidedly independent thinker, by no means blindly "swearing to the words of his master." He holds that there is in a force tending toward humanity an impulse not operating in a circle so as to return constantly to the point of departure, but manifesting itself rather as a steadily ascending spiral. Accordingly, no older solution of a problem can claim unconditional acceptance as the truth, if later research conflict with it. He is thus an opponent of the Aristotelian conception of the eternity of the world. Had the world existed from eternity, the comparative youth of the various sciences could not be explained (and he maintains their comparative youth in opposition to the above-quoted opinion of Maimonides), inasmuch as striving after knowledge is an original characteristic of mankind. His innate acumen, which induces him to subject individual doctrines of Aristotle to close criticism, in order to advance his own views against him, and to substantiate them when necessary, is not inconsistent with a devoted and thorough study of the Stagirite. He is so thoroughly at home in Aristotle, that though, for instance, unable to quote any authentic passage from his master concerning immortality, he is yet able to formulate something entirely in harmony with his views (Joël, "Levi ben Gerson," p. 22). For Maimonides, and his successor Levi ben Gerson, Aristotle is throughout an undeniable authority. His deliverances are to them generally as unassailable and as indisputable as those of the Bible itself. This attitude sometimes led these two devoted Aristotelians to misinterpret certain Scriptural passages that seemed to conflict with the Stagirite. With all Maimonides' magnificent attempts to harmonize Judaism and Aristotelianism, and with all the achievements in this direction by Ben Gerson, they could not fail to awaken in discerning minds the conviction that all such endeavors started from vain premises. Levi ben Gerson's effort to reconcile the "creatio ex nihilo" (the creation out of nothing) with Aristotle's view, by claiming boldly the eternity of the Original Matter, only served, like other compromises, to expose the impossibilities of the undertaking.

Crescas Attacks Aristotle.

The first to shatter with daring hand the idolatry that the Middle Ages had paid to the Stagirite, was Ḥasdai Crescas of Saragossa (1377–1410). He made the first noteworthy attempt to demonstrate the untenableness of the Aristotelian conceptions. He especially protests against his statement of the finiteness of the world, and, starting from the supposition that an infinite retrogression of causes is unthinkable, proves the existence of a "primus motor," the existence of God therefore. He further contradicts Aristotle's view that God's happiness consists in the recognition of Himself, for knowledge has only value when it is preceded by ignorance, and where there never has been ignorance there can be nothing pleasurable. Crescas, though independent herein, was still only a continuator of those early attempts which were undertaken by Judah ha Levi in the "Cuzari," to secure full recognition for Judaism. In the age following Ḥasdai Crescas all traces of Aristotelianism gradually disappeared from Jewish philosophical literature; and in the cabalistic movement, which little by little assumed dominance, the characteristics of Platonism came more and more into prominence.

Aristotle's "Ethics."

The "Ethics" of Aristotle occupies an important place in the history of Jewish literature, although attention was directed to it comparatively late. The Jews possessed in their own religious writings an abundance of practical rules which rendered Aristotle's "Ethics" superfluous. Only when his system came to be studied as a whole was any attention paid to the "Ethics." The "Nicomachean Ethics," which alone of all Aristotle's ethical writings was known to the Middle Ages, was translated into Hebrew from a Latin version in the beginning of the fifteenth century. The translator, Don Meïr Alguadez, expresses the opinion in his preface that Aristotle's ethical writings contain an explanation of certain precepts of the Torah. A commentary upon this translation was written in 1584 by Moses Almosnino. But Aristotle was by no means unknown to the Jews of much earlier ages as an ethical writer. An "Ethical Letter," found among the ethical epistles of the physician Ali ibn Rodhwan (contained in Al-Ḥarizi's translation, in "Debarim 'Attiḳim," edited by Benjacob), was ascribed to him. Shem-Ṭob Palquera also reproduces the "Letter of Aristotle" in his "Ha-Mebaḳesh." The Stagirite's name is frequently met elsewhere in Jewish ethical literature. The ethical aphorisms quoted by Ḥonein ibn Isḥâḳ in his work already mentioned found their way into many specimens of popular literature. Aristotle's relations with Alexander the Great are frequently mentioned in this literature as exemplary in their way, and Jews eagerly accepted the legendary accounts of the conversion of Aristotle to the true faith, and of the repudiation by him of his theory of Creation. But Immanuel ben Solomon (about 1320), in his imitation of the "Divina Commedia," nevertheless locates Aristotle in the infernal regions, because he taught the existence of the world from eternity. Gedaliah ibn Yaḥyah (sixteenth century) claimed to have found a book in which Aristotle recanted all his errors. People were easily persuaded to believe that "the wisest of the wise" had given in his allegiance to the doctrines of the Torah; that Simon the Just, whose acquaintance he is said to have made upon the occasion of Alexander's visit to Jerusalem, had convinced him of his errors. (See Aristotle in Jewish Legend.) Prayers said to have been written by Aristotle have frequently been printed in devotional works of recent centuries; as, for instance, one handed down by Ḥonein ibn Isḥâḳ (see Löwenthal, "Honein's Sinnsprüche der Philosophen," p. 112).

Appreciation of Aristotle.

Aristotle was almost universally held in esteem by the Jews; at one time for his intelligence and mental power, at another as a penitent sinner. The following is Maimonides' verdict concerning him: "The words of Plato, Aristotle's teacher, are obscure and figurative; they are superfluous to the man of intelligence, inasmuch as Aristotle supplanted all his predecessors. The thorough understanding of Aristotle is the highest achievement to which man can attain, with the sole exception of the understanding of the Prophets." Shem-Ṭob ben Isaac of Tortosa (1261) styles Aristotle "the master of all philosophers." Elijah b. Eliezer of Candia, who edited the "Logic" about the end of the fourteenth century, calls Aristotle "the divine," because, having been endowed by nature with a sacredly superior intellect, he could understand of himself what others could receive only from the instruction of their teachers. See Aristotle in Jewish Legend.

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ARITHMETIC: The art of reckoning. This must have been familiar to the ancient Hebrews. The sacred books mention large amounts, showing that the people were acquainted with the art of computation. Expressions are found even for fractions (see Gesenius, "Lehrgebäude," 704).

The Hebrews, like the Greeks and other people of antiquity, made use of the letters of the alphabet for figures. According to their alphabetical order, the letters were made to express the units, tens, and hundreds, as high as 400. In a later period, probably after contact with the Arabs, the final letters ך ם ן ף ץ were added, so as to furnish numerals up to 900; mention of this fact is made in many cabalistic writings, but seemingly they were not generally used.

The question arises whether, in computations with these letters, the ancient Hebrews had any fixed system taught in the schools, or whether each calculator was left to his own manipulation of them. The probabilities are in favor of the former hypothesis, in view of the high degree of mathematical knowledge found here and there in the Mishnah and Gemara. Nothing of such a system has, however, come down to us from the Talmudic times. Skilful Jewish arithmeticians are first mentioned in the eighth century. Sahl Rabban al-Tabari, the teacher of the physician Razi's father, was known as an excellent arithmetician (Wüstenfeld, "Aerzte," p. 20). About 997 the Jewish mathematician Bisher ben Pinḥas ben Shubeib wrote an arithmetical treatise. At the same epoch lived Josephus Hispanus, or Sapiens, from whom Gerbert (Pope Sylvester II.) borrowed his system of multiplication and division (see Cajori, "History of Elementary Mathematics," p. 179), and who is believed to have been the introducer of the so-called Arabic numerals into Europe (see Weissenborn, "Einführung der Jetzigen Ziffern in Europa," pp. 74 *et seq.*). In the beginning of the eleventh century there flourished Abraham ben Ḥiyya, who wrote an encyclopedia of mathematical sciences; he used Arabic numerals, but knew nothing of the zero. In the first volume of this encyclopedia he makes use of the Arithmetic of Nicomachus of Gerasa, a disciple of Pythagoras, which, translated from the Greek into Arabic under the title "Al-madhal ila 'ilm al-Adad," was held in great esteem by the Jews. Joseph ibn Aknin recommends this Arithmetic, and it was translated into Hebrew in the fourteenth century by Kalonymus ben Kalonymus. Abraham ibn Ezra composed an arithmetical treatise under the title "Sefer ha-Mispar"; he makes use of the zero, calling it in Hebrew "'iggul." His Arithmetic is the oldest extant in Jewish literature. Abraham ibn Ezra found many imitators, the most celebrated of whom were Levi ben Gershon and Elijah Misraḥi. To-day Hebrew literature contains about twenty arithmetical treatises. (See MATHEMATICS.)

BIBLIOGRAPHY: Steinschneider, *Bibliotheca Mathematica*, 1886; *Edinburgh Review*, xviii. 87 *et seq.*

G. I. Br.

Dimensions and Construction.

ARK OF THE COVENANT (Hebrew, ארון ברית יהוה, etc.: for the complete list of names of the Ark, see below).—**Biblical Data:** The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. כפרת; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10-22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31-33).

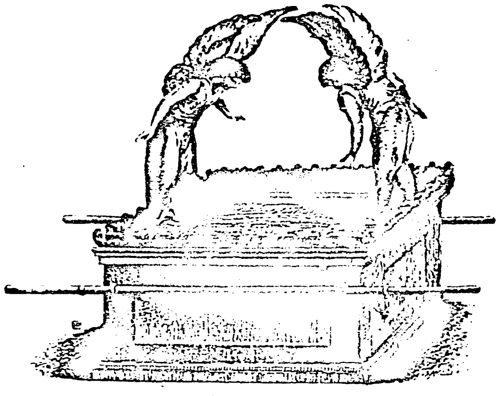
Ark of the Covenant.
(After Calmet.)

Sanctity and Consecration.

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23-26); and he was also directed to have the Ark made by Bezaleel, the son of Uri of the tribe of Judah, and by Aholiab, the son of Ahisamach of the tribe of Dan (*ib.* xxxi. 2-7). These instructions Moses carried out, calling upon "every wise-hearted" one among the people to assist in the work (*ib.* xxxv. 10-12). Bezaleel made the Ark (*ib.* xxxvii. 1); and Moses approved the work (*ib.* xxxix. 43), put the testimony in the Ark, and installed it (*ib.* xl. 20, 21).

In Deut. x. 1-5 a rather different account of the making of the Ark is given. Moses is made to say that he constructed the Ark before going upon Mount Sinai to receive the second set of tables. The charge of carrying the Ark and the rest of the holy utensils was given to the family of Kohath, of the tribe of Levi; but they were not to touch any of the holy things until after the latter had been covered by Aaron (Num. iv. 2-15).

A Movable Sanctuary.

In the march from Sinai, and at the crossing of the Jordan, the Ark preceded the people and was the signal for their advance (Num. x. 33; Josh. iii. 3, 6). During the crossing of the Jordan the river grew dry as soon as the feet of the priests carrying the Ark touched its waters, and remained so until the priests, with the Ark, left the river, after the people had passed over (Josh. iii. 15-17; iv. 10, 11, 18). As memorials, twelve stones were taken from the Jordan at the place where the priests had stood (*ib.* iv. 1-9). During the ceremonies preceding the capture of Jericho, the Ark was carried round the city in the daily procession, preceded by the armed men and by seven priests bearing seven trumpets of rams' horns (*ib.* vi. 6-15). After the defeat at Ai, Joshua lamented before the Ark (*ib.* vii. 6-9). When Joshua read the Law to the people between Mount Gerizim and Mount Ebal, they stood on each side of the Ark (*ib.* viii. 33). The Ark was set up by Joshua at Shiloh (*ib.* xviii. 1); but when the Israelites fought against Benjamin at Gibeah, they had the Ark with them, and consulted it after their defeat (Judges xx. 27).

Captured by the Philistines.

The Ark is next spoken of as being in the Temple at Shiloh during Samuel's apprenticeship (I Sam. iii. 3). After their first defeat at Eben-ezer, the Israelites had the Ark brought from Shiloh, and welcomed its coming with great rejoicing. In the second battle the Israelites were again defeated, and the Philistines captured the Ark (*ib.* iv. 3-5, 10, 11). The news of its capture was at once taken to Shiloh by a messenger "with his clothes rent, and with earth upon his head." The old priest, Eli, fell dead when he heard it; and his daughter-in-law, bearing a son at the time the news of the capture of the Ark was received, named him Ichabod—explained as "Where is glory?" in reference to the loss of the Ark (*ib.* iv. 12-22).

The Philistines took the Ark to several places in their country, and at each place misfortune resulted to them (*ib.* v. 1-6). At Ashdod it was placed in the temple of Dagon. The next morning Dagon was found prostrate before it; and on being restored to his place, he was on the following morning again found prostrate and broken. The people of Ashdod were smitten with boils (Hebr. עפלים, A. V. "emerods"—that is, hemorrhoids); and a plague of mice was sent over the land (*ib.* vi. 5; the Septuagint, v. 6). The affliction of boils was also visited upon the people of Gath and of Ekron, whither the Ark was successively removed (*ib.* v. 8–12). After the Ark had been among them seven months, the Philistines, on the advice of their diviners, returned it to the Israelites, accompanying its return with an offering consisting of golden images of the boils and mice with which they had been afflicted. The Ark was put down in the field of Joshua the Beth-shemite, and the Beth-shemites offered sacrifices and burnt offerings (*ib.* vi. 1–15). Out of curiosity the men of Beth-shemesh gazed at [A. V. "looked into"] the Ark; and as a punishment over fifty thousand of them were smitten by the Lord (*ib.* 19). The Beth-shemites sent to Kirjath-jearim, or Baal-Judah, to have the Ark removed (*ib.* 21); and it was taken thither to the house of Abinadab, whose son Eleazar was sanctified to keep it (*ib.* vii. 1). Kirjath-jearim was the abode of the Ark for twenty years (*ib.* 2). Under Saul the Ark was with the army before he first met the Philistines, but the king was too impatient to consult it before engaging in the battle (*ib.* xiv. 18, 19). In I Chron. xiii. 3 it is stated that the people were not accustomed to consult the Ark in the days of Saul.

In the Days of David.

At the very beginning of his reign David removed the Ark from Kirjath-jearim amid great rejoicing. On the way to Zion, Uzzah, one of the drivers of the cart on which the Ark was carried, put out his hand to steady the Ark, and was smitten by the Lord for touching it. David in fear carried the Ark aside into the house of Obed-edom the Gittite, instead of carrying it on to Zion, and here it stayed three months (II Sam. vi. 1–11; I Chron. xiii. 1–13). On hearing that the Lord had blessed Obed-edom because of the presence of the Ark in his house, David had the Ark brought to Zion by the Levites, while he himself, "girded with a linen ephod," "danced before the Lord with all his might"—a performance for which he was despised and rebuked by Saul's daughter Michal (II Sam. vi. 12–16, 20–22; I Chron. xv.). In Zion he put the Ark in the tabernacle he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (II Sam. vi. 17–20; I Chron. xvi. 1–3; II Chron. i. 4). Levites were appointed to minister before the Ark (I Chron. xvi. 4). David's plan of building a temple for the Ark was stopped at the advice of God (II Sam. vii. 1–17; I Chron. xvii. 1–15; xxviii. 2, 3). The Ark was with the army during the siege of Rabbah (II Sam. xi. 11); and when David fled from Jerusalem at the time of Absalom's conspiracy, the Ark was carried along with him until he ordered Zadok the priest to return it to Jerusalem (II Sam. xv. 24–29).

In Solomon's Temple.

When Abiathar was dismissed from the priesthood by Solomon for having taken part in Adonijah's conspiracy against David, his life was spared because he had formerly borne the Ark (I Kings ii. 26). Solomon worshiped before the Ark after the dream in which the Lord promised him wisdom (*ib.* iii. 15). In Solomon's Temple a Holy of Holies (Hebr. דביר, A. V., "oracle") was prepared to receive the Ark (*ib.* vi. 19); and when the Temple was dedicated, the Ark, containing nothing but the two Mosaic tables of stone, was placed therein (*ib.* viii. 1–9; II Chron. v. 1–10). When the priests came out of the holy place after placing the Ark there, the Temple was filled by a cloud, "for the glory of the Lord had filled the house of the Lord" (I Kings viii. 10–11; II Chron. v. 13, 14). When Solomon married Pharaoh's daughter, he caused her to dwell in a house outside Zion, as Zion was consecrated because of its containing the Ark (II Chron. viii. 11). King Josiah had the Ark put into the Temple (II Chron. xxxv. 3), from which it appears that it had again been removed by some predecessor.

The only mention of the Ark in the Prophets is the reference to it by Jeremiah, who, speaking in the days of Josiah (Jer. iii. 16), prophesies a time when the Ark will no longer be needed because of the righteousness of the people.

In the Psalms the Ark is twice referred to. In Ps. lxxviii. 61 its capture by the Philistines is spoken of, and the Ark is called "the strength and glory of God"; and in Ps. cxxxii. 8, it is spoken of as "the ark of the strength of the Lord." The Ark is mentioned in only one passage in the Apocrypha (II Macc. ii. 4–10), which contains a legend to the effect that the prophet Jeremiah, "being warned of God," took the Ark, and the tabernacle, and the altar of incense, and buried them in a cave on Mount Sinai, informing those of his followers who wished to find the place that it should remain unknown "until the time that God should gather His people again together, and receive them unto mercy."

The Ark is called by several names in the Bible, as follows:

I. "The ark" (הארון): Ex. xxv. 14 *et al.*; Lev. xvi. 2; Num. iii. 31 *et al.*; Deut. x. 2 *et al.*; Josh. iii. 15 *et al.*; I Sam. vi. 13 *et al.*; II Sam. vi. 4 *et al.*; I Kings viii. 3 *et al.*; I Chron. vi. 16 *et al.*; II Chron. v. 4 *et al.*

II. "The ark of the testimony" (1. הארון העדת): Ex. xxxi. 7: (2. ארון העדת): Ex. xxv. 22 *et al.*; Num. iv. 5 *et al.*; Josh. iv. 16.

III. *a* "The ark of the covenant" (1. ארון הברית): Josh. iii. 6 *et al.*; (2. הארון הברית): Josh. iii. 14.

- *b* "The ark of the covenant of the Lord" [YHWH]; compare IV. *a* (1. ארון ברית יהוה): Num. x. 33 *et al.*; Deut. x. 8 *et al.*; Josh. iv. 7 *et al.*; I Sam. iv. 3 *et al.*; I Kings iii. 15 *et al.*; I Chron. xv. 25 *et al.*; II Chron. v. 2 *et al.*; Jer. iii. 16; (2. הארון ברית יהוה): Josh. iii. 17.
- *c* "The ark wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (הארון אשר שם ברית יהוה אשר כרת עם אבותינו בהוציאו אתם מארץ מצרים): I Kings viii. 21.
- *d* "The ark wherein is the covenant of the Lord, that he made with the children of Israel" (הארון אשר שם ברית יהוה אשר כרת עם בני ישראל): II Chron. vi. 11.
- *e* "The ark of the covenant of the Lord of all the earth"; compare IV. *h* (ארון הברית אדון כל הארץ): Josh. iii. 11.
- *f* "The ark of the covenant of the Lord of hosts [or YHWH of hosts], who dwelleth between the cherubim"; compare IV. *i, j* (ארון ברית יהוה צבאות ישב הכרבים): I Sam. iv. 4.
- *g* "The ark of the covenant of the Lord [or YHWH] your God"; compare IV. *c, e* (ארון ברית יהוה אלהיכם): Deut. xxxi. 26; Josh. iii. 3).
- *h* "The ark of the covenant of God"; compare IV. *f, g* (ארון ברית האלהים): Judges xx. 27; I Sam. iv. 4; II Sam. xv. 24; I Chron. xvi. 6.

IV. *a* "The ark of the Lord [YHWH]"; compare III. *b* (ארון יהוה): Josh. iv. 11 *et al.*; I Sam. iv. 6 *et al.*; II Sam. vi. 9 *et al.*; I Chron. xv. 3 *et al.*; II Chron. viii. 11.
b "The ark of the Lord [YHWH], the Lord of all the earth"; compare III. *c* (ארון יהוה אדון כל הארץ): Josh. iii. 13.
c "The ark of the Lord God [or YHWH]"; compare III. *g* (ארון אדני יהוה): I Kings ii. 26.
d "The ark of the Lord [or YHWH] God of Israel" (ארון יהוה אלהי ישראל): I Chron. xv. 12 *et al.*
e "The ark of the Lord [or YHWH] your God"; compare III. *g* (ארון יהוה אלהיכם): Josh. iv. 5.
f "The ark of God"; compare III. *h* (1. ארון אלהים): I. Sam. iii. 3 *et al.*; (2. ארון האלהים): I Sam. iv. 13 *et al.*; II Sam. vi. 3 *et al.*; I Chron. xiii. 5 *et al.*; II Chron. i. 4.
g "The ark of our God"; compare III. *h* (ארון אלהינו): I. Chron. xiii. 3.
h "The ark of the God of Israel" (ארון אלהי ישראל): I Sam. v. 8 *et al.*
i "The ark of God which is called by the Name, the name of the Lord [or YHWH] of hosts who dwelleth between the cherubim"; compare III. *f* (ארון האלהים אשר נקרא שם שם יהוה צבאות ישב הכרבים עליו): II Sam. vi. 2, R. V.
j "The ark of God, the Lord [or YHWH], who dwelleth between the cherubim, which is called the Name" [literal translation]; compare III. *f* (ארון האלהים יהוה יושב הכרבים אשר נקרא שם): I Chron. xiii. 6.
V. "The holy ark" (ארון הקדש): II Chron. xxxv. 3.
VI. "The ark of thy [God's] strength" (ארון עזך): Ps. cxxxii. 8; II Chron. vi. 41.

Different names for the Ark predominate in different books, as follows: In Exodus, Nos. I. and II. 2; in Numbers, Nos. II. 2 and III. *b*, 1; in Deuteronomy, No. III. *b*, 1; in Joshua, Nos. IV. *a* and III. *a*, 1; in I Samuel, Nos. IV. *a* and *f*, 2; in II Samuel, Nos. IV. *a* and *f*, 2; in I Kings, Nos. I. and III. *b*, 1; in I Chronicles, Nos. I. and III. *b*, 1; and in II Chronicles, Nos. I. and III. *b*, 1.

J. JR. C. J. M.

——**In Rabbinical Literature:** The Ark, by reason of its prominence in the Bible, forms an important subject of discussion by the Rabbis, a great many sayings relating to it being found throughout the Talmud and the Midrashim. They discuss the dimensions, position, material, contents, miraculous powers, final disposition, and various incidents directly or indirectly connected with the Ark. Such discussions at times embody popular legends, and are also of interest as reflecting the poetical spirit which animated many of the rabbis.

Thus it is related (B. B. 99*a*) that the available space in the Holy of Holies was not in the least diminished by the Ark and the cherubim—that is to say, that through the working of a miracle the Ark and the cherubim transcended the limitations of space. With regard to the position of the Ark in the Holy of Holies, there is the following picturesque saying in Tanḥuma, Ḳedoshim, x.:

"Palestine is the center of the world, Jerusalem the center of Palestine, the Temple the center of Jerusalem, the Holy of Holies the center of the Temple, the Ark the center of the Holy of Holies; and in front of the Ark was a stone called אבן שתיה, the foundation stone of the world."

In Yoma 72*b*, and Yer. Sheḳ. vi. 49*d*, it is recorded that Bezaleel made three arks which he put inside of one another. The outside and inside ones were made of gold, and measured respectively ten cubits and a fraction and eight cubits, while the middle one was of wood and measured nine cubits. Again, according to one opinion (Yer. Sheḳ. vi. 49*c*), there were two arks traveling with the Israelites in the wilderness. One contained the Law, in addition to the tablets of the Ten Commandments, and the other the tables of stone which Moses had broken. The one that contained the Law was placed in the "tent of meeting"; the other, containing the broken tables, accompanied the Israelites in their various excursions, and sometimes appeared on the battle-field. According to still another view (*l.c.*), there was only one Ark, and it contained both the Law and the broken tables (Ber. 8*b*; B. B. 14*b*). R. Johanan in the name of Simon ben Yoḥai, basing his opinion on the repetition of the word "name" (שם) in II Sam. vi. 2, maintains that the Ark contained the Ineffable Name and all other epithets of God (B. B. *l.c.*; Num. R. iv. 20). Marching in the vanguard of the Israelites, the Ark leveled the hills before them (Ber. 54*b*; see ARNON). It carried the priests, who in turn were to carry it in the passage of the Jordan (Soṭah 35*a*). When King David had the Ark brought from the house of Abinadab and carried upon a new cart, the two sons of the latter, driving the cart, were tossed by an invisible agency into the air and flung to the ground again and again, until Ahitophel explained to David that this was owing to the transgression of the Law, which enjoined upon the sons of Kohath to carry the Ark upon their shoulders (Num. vii. 9; Yer. Sanh. x. 29*a*). When the Philistines despatched the Ark upon a cart drawn by two milch-kine without a driver, the kine not only took the Ark straightway to Beth-shemesh (I Sam. vi. 8-12), but they also sang a song (taking "*wayishsharnah*," v. 12, "and they took the straight way," as derived from *shirah*, "a song"). According to R. Meïr, their song was the verse, "I will sing unto the Lord, for he hath triumphed gloriously" (Ex. xv. 1); according to R. Johanan, "Give thanks unto the Lord, call upon his name" (Ps. cv. 1); others suggest Ps. xciii., xcvii., xcviii., xcix., or cvi.; but R. Isaac Nappaḥa has a tradition, preserved in Tanna debe Eliyahu, xi. (compare 'Ab. Zarah 24*b*), that they sang the following processional hymn:

"Rise, O rise, thou acacia chest!
Move along, move along in thy great beauty!
Skilfully wrought with thy golden adornments!
Highly revered in the sanctuary's recesses!
O'ershadowed between the twin Cherubim!"
— Midr. Sam. xii.; 'Ab. Zarah *l.c.*; Gen. R. liv.

"When Solomon brought the Ark into the Temple, all the golden trees that were in the Temple were filled with moisture and produced abundant fruit, to the great profit and enjoyment of the priestly gild; until King Manasseh put an image of an idol in the Temple, which resulted in the departure of the Divine Presence and the drying up of the fruit" (Tan., Terumah, xi.; also with slight variations, Yoma 39*b*).

A Vanguard in the Desert.

The Ark was not merely a receptacle for the Law; it was a protection against the enemies of the Israelites, and cleared the roads in the wilderness for them. Two sparks, tradition relates, came out from between the two cherubim, which killed all serpents and scorpions, and burned the thorns, the smoke of which as it curled upward sent a sweet fragrance throughout the world, and the nations of the earth exclaimed in wonder and admiration (Cant. iii. 6), "What is this that cometh up from the wilderness like pillars of smoke?" (Tan., Wayaḳhel, vii.)

Opinions are divided as to what finally became of the Ark when the Temple was destroyed. Some, basing their views on II Chron. xxxvi. 10, and Isa. xxxix. 6, declare (Yoma 53*b*) that it was taken to

Its Ultimate Fate.

Babylonia, while according to others (*ib.*) it was not taken into captivity, but was hidden away in the Temple, in the apartment where the wood for fuel was kept; and it is related that a certain priest, while doing his work in that apartment, noticed that some of the stones in the paved floor projected above the others. He no sooner began to tell the story to a fellow-priest than he expired. That was regarded as a sure sign that the Ark had been buried in that place (Yer. Sheḳ. vi. 49*c*). Another tradition records that it was King Josiah who hid the Ark and other sacred vessels, for fear that if they were taken to Babylonia they would never be brought back (*ib.*).

"Why was a distance of 2,000 cubits always maintained between the Ark and the people? In order that when the march was stopped upon each Sabbath day, all the people might travel as far as the Ark to offer their prayers" (Num. R. ii. 9). "One son of Obed-edom betokens by his name, 'Peulthai, for God blessed him' (I Chron. xxvi. 5), the blessing brought upon his father's house; he honored the Ark by placing a new candle before it every morning and evening" (Num. R. iv. 20.).

Ark is used figuratively for a teacher of the Law in a farewell address: "If Obed-edom was blessed greatly for keeping the Ark in his house, how much more should he be blessed who shows hospitality to students of the Law?" (Ber. 63*b*.)

J. SR. I. Hr.

——**In Mohammedan Literature:** In the Koran the Ark of the Covenant and Moses' ark of bulrushes are both indicated by the one word "tabut," which term certainly comes from the Hebrew "tebah," through the Jewish-Aramaic "tebuta." The reference in the Koran to the Ark of the Covenant occurs in the middle of the story of the choice of Saul to be king. There the people demand a sign that God has chosen him, and the narrative continues (ii. 249): "and their prophet said unto them, 'Lo, the sign of his kingship will be that the ark [*tabut*] will come unto you with a "Sakinah" in it from your Lord, and with a remnant of that which the family of Moses and the family of Aaron left—angels bearing it. Lo, in that is verily a sign for you if ye are believers!'" Baidawi (*ad loc.*) explains "tabut" as derived from the root *tab* (return), and as thus meaning a chest to which a thing taken from it was sure to return. It was the chest in which the Law (*Taurat*) was kept, and was about three cubits by two, and made of gilded box-wood. "Sakinah," he says, means "rest," "tranquillity"; and it came to the Israelites in the coming of the Ark to them, or it was the Taurat itself, brought in the Ark and calming them by its presence (see Shekinah). Moses was wont to make it go on before in battle, and it would steady the Israelites and prevent them fleeing.

Tabut, Sakinah, and Remnant.

Others said that there was in the Ark a figure of chrysolite or ruby with the head and tail of a she-cat and with two wings. It would utter a moaning sound, and the Ark would rush toward the enemy with the Israelites following it. When it stayed, they stood and were at ease, and victory came. By the "remnant" in it is meant the fragments of the broken tables, the staff and clothes of Moses, and the turban of Aaron. After Moses died, God took it up to Himself, and the angels now brought it down again. But others said that it remained with the prophets that succeeded Moses, and that they gained victories by means of it until they acted corruptly and the unbelievers took it from them. So it remained in the country of Goliath until God made Saul king. He then brought calamity upon the Philistines and destroyed five cities. Perceiving that this was through the Ark, they placed it on two bulls, and the angels led it to Saul.

Composition of "Remnant."

Al-Tha'labi, in his "Ḳiṣaṣ al-Anbiyya" (p. 150 of ed. of Cairo, A. H. 1314), gives details as to the earlier and later history of the Ark. He brings it into connection with the important Moslem doctrine of the Light of Mohammed, the first of all created things, for the sake of which God created the worlds. The Ark was sent down by God from paradise with Adam when he fell. In it, cut out of a ruby, were figures of all the prophets that were to come, especially of Mohammed and his first four califs and immediate followers. At the death of Adam it passed to Seth, and so down to Abraham. From Abraham, Ishmael received it as the eldest of his sons. It passed then to Ishmael's son, Kedar, but was claimed from him by Jacob. Kedar refused to relinquish it, but was divinely commanded to give it up, as it must remain in the line of the prophets of God, which was now that of Israel. On the other hand, the Light of Mohammed, which shone on the forehead of every lineal ancestor of his, remained in the Arab line of Kedar. So the Ark passed down to Moses. How and when it was lost, the Moslem historians do not state. According to Ibn 'Abbas, a cousin of Mohammed and the founder of Koranic exegesis, it, with the rod of Moses, is now lying in the Lake of Tiberias, and will be brought forth at the last day. The story of the image with the cat's head and tail is traced back to Wahb ibn Munabbih, who was of Jewish birth. It has probably some Midrashic origin. What is apparently an earlier form of this latter legend is given in the "Khamis" of Al-Diyarbakri (i. 24 *et seq.*; compare ed. of Cairo, 1302).

History of the Ark.

Earlier Form of Legend.

In it the chest with images of the prophets is not connected with the Ark of the Covenant. The chest, called also *tabut*, which had been given to Adam as above stated, was in the possession of the emperor Heraclius, and was shown by him to ambassadors from Abu Bakr, the first calif. It had been brought from the extreme West (Maghreb) by Alexander, and so had passed to the Roman emperors.

D. B. M.

——**Critical View:** A classification of the passages in which the Ark is mentioned (compare Seyring, in Stade's "Zeitschrift," xi. 115), shows that in the older sources (J., E., and Samuel) the Ark is called simply "the ark," "the ark of Yhwh," or "the ark of God." In Deuteronomy, and in writers under Deuteronomic influence, it is called "the ark of the covenant of YHWH"; while the priestly sections call it "the ark of the testimony." In I Sam. iv. the Ark is taken into battle, and both Israelites and Philistines are affected by it as though YHWH Himself were there.

As the Egyptians, Babylonians, and other nations had similar structures for carrying their idols about (compare Wilkinson, "Ancient Egyptians," iii. 289; Delitzsch, "Handwörterbuch," under "elippu"; and "Isaiah," in "S. B. O. T." p. 78), critical scholars hold that the Ark was in the earliest time a kind of movable sanctuary (see Wellhausen, "Prolegomena," 5th ed., p. 46, note; Stade, "Gesch." i. 457; Nowack, "Archäologie," ii. 3; Benzinger, "Archäologie," 367; Winckler, "Gesch. Israels," i. 70; Couard, in Stade's "Zeitschrift," xii. 53; and Guthe, "Geschichte des Volkes Israel," p. 31). As the corresponding shrines of other nations contained idols, so late tradition has it that the Ark contained the tables of the Decalogue (I Kings viii. 9, 21). As the two versions of the Decalogue, that of E. in Ex. xx., and that of J. in Ex. xxxiv., differ so radically, critics hold also that there could have been no authoritative version of the Commandments deposited in the Ark, but believe that it contained an aerolite or sacred stone—similar to the sacred stone of the Kaaba at Mecca—which was regarded as a fetish. The fact that in J. (the Judean source) the Ark is not prominent, YHWH being consistently represented as dwelling at Sinai while his angel goes before Israel (Ex. xxxiii. 2), and that in E. (the Ephraimitic source) the Ark plays a conspicuous part, led Wellhausen and Stade to believe that it was originally the movable sanctuary of the Joseph tribes, from whom, after the union of the tribes, it was adopted by the nation. This view has been generally adopted by other critics (see references above).

In the historical books the Ark plays no part after the time of Solomon, when it was placed in the Temple. Couard believes that it was carried from Jerusalem in the days of Rehoboam by the Egyptian king Shishak (Stade's "Zeitschrift," xii. 84). That would adequately explain its disappearance from history. While the Ark figures in Deuteronomy and in the priestly legislation, there is, as Couard points out, no evidence that it was actually in existence as an object in the cult at the time that those codes were combined; it appears to represent merely an ideal in the minds of the compilers.

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J. JR. G. A. B.

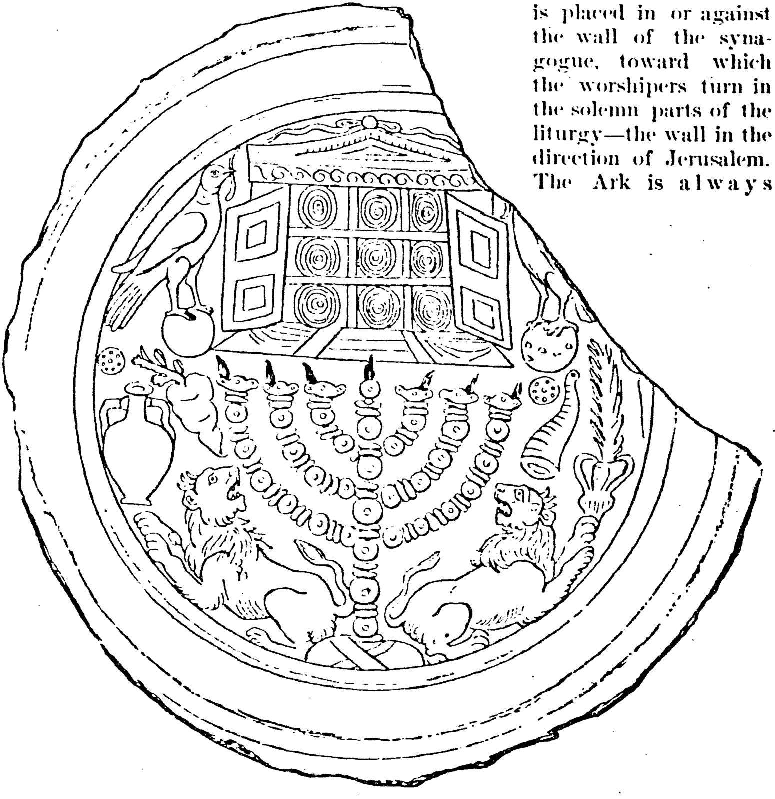

Supposed Earliest Representation of an Ark of the Law, in the Museo Borgiano at Rome.

(From Garrucci, "Arte Christiana.")

ARK OF THE LAW.—In the Synagogue (ארון הקדש): A closet or chest in which are kept the Torah scrolls used in the public worship of the synagogue. The Ark is placed in or against the wall of the synagogue, toward which the worshipers turn in the solemn parts of the liturgy—the wall in the direction of Jerusalem. The Ark is always placed a few feet above the floor of the nave and is reached by steps. As the Torah is the most sacred and precious possession of the Jew, so is the chest which holds it the most important and ornate part of the synagogue. It is called "Aron ha-Kodesh" (the Holy Ark) after the Ark of the Covenant in the Tabernacle and the Temple (Ex. xxv. 10 *et seq.*, xxxvii. 1 *et seq.*). The perpetual lamp (נר תמיד) is usually hung in front of it. From the platform near it the priests pronounce their benediction on festivals (compare the expression עלה לדוכן, R. H. 31*b*; Shab. 118*b*), and in modern Ashkenazic synagogues the *bimah* or *almemar*—the platform from which the prayers are recited and the lessons of the Torah read by the precentor—is placed near it (compare in the Talmud the expressions עבר לפני התיבה and ירד לפני התיבה [Ber. v. 4; R. H. iv. 7, 34*b*], for performing the function of precentor). Whenever the Ark is opened the

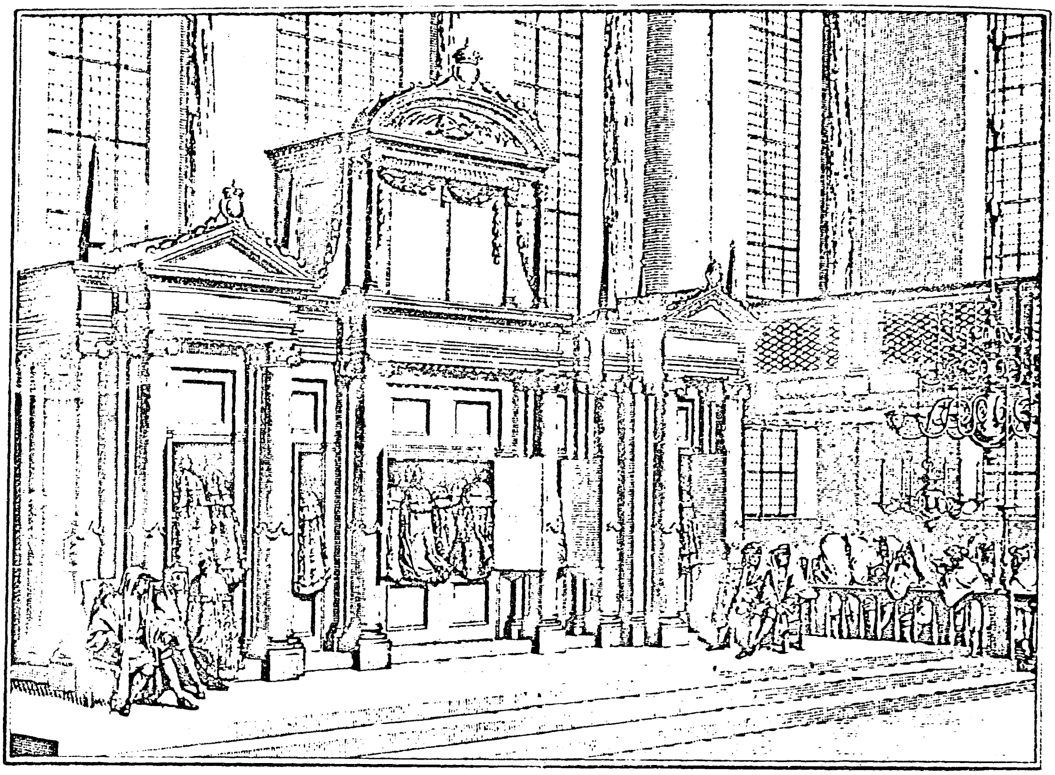

ARK OF THE LAW OF THE SEPHARDIC SYNAGOGUE AT AMSTERDAM.

(After Picart.)

congregation rises in reverence for the Torah it holds, and when it is empty, as on the Feast of the Rejoicing of the Law (Simḥat Torah), when all the Torah scrolls are taken out to be carried in procession, a burning candle is placed in it. Before the Ark there is frequently placed a curtain of costly material, called *paroket* after the curtain which in the Tabernacle and Temple screened the Holy of Holies (Ex xxvii. 21, xxxvi. 35, xl. 21).

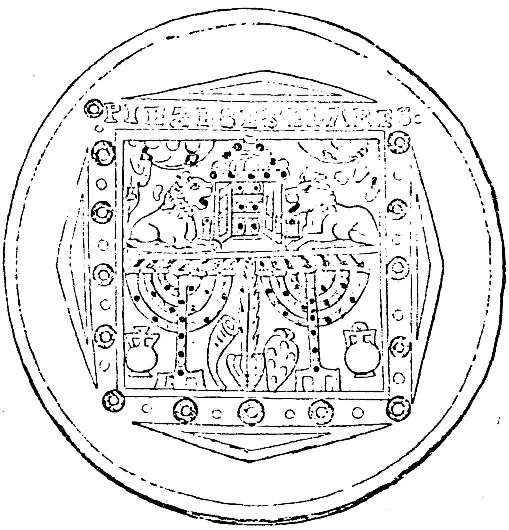

Symbolic Representation of an Ark of the Law on a Glass Dish in the Museo Borgiano at Rome.

(From Garrucci, "Arte Christiana.")

It may be safely assumed that the Ark constituted from the first an integral part of the synagogue edifice. The synagogue was considered a sanctuary next to the Temple (Meg. 29*a*; see Targum to Ezek. xi. 16), and the Ark as corresponding to the third division of the Temple, the Holy of Holies. The application of the term היכל to the Ark is therefore not appropriate, as this name was given to the second or middle division of the Temple (I Kings vi. 5, 17; vii. 50). It is equally certain that the Ark served from the beginning as a receptacle for the sacred scrolls used in the service of the synagogue, although the older accounts do not expressly mention it. This may be inferred from the analogy with the Ark of the Covenant in which, according to tradition (Deut. x. 2 *et seq.*; I Kings viii. 9; II Chron. v. 10), the tablets of the covenant, or the Decalogue, were deposited, and the place of which was taken by the Ark and the Torah.

In the Mishnah the Ark is referred to not as ארון, but as תיבה, the word used in the Old Testament (spelled without י) for the Ark of Noah (Gen. vi.-viii.) and the Ark in which Moses was hidden (Ex. ii. 3, 5). Its preference for the term "Tebah" may be due to a desire to distinguish between the Ark of the

Tabernacle and Temple, and that of the synagogue (compare, however, the Baraita). The vulgar crowd commit a deadly sin in calling the sacred shrine simply "chest" (Shab. 32*a*). In Megillah iii. 1 this gradation of sacredness is given: From the proceeds of the sale of a synagogue an Ark may be purchased; from those of an Ark, wrappers (for the Torah scroll); from those of wrappers, books (that signifies, according to Maimonides' Yad ha-Ḥazaḳah, Hilkot Tefillah, xi. 14, the Pentateuch and other parts of the Old Testament in book form); from those of books, a Torah scroll (compare also Shulḥan 'Aruk, Oraḥ Ḥayyim, § 153, 2). According to Ta'anit ii. 1 the Ark was portable. Josephus ("Ant." xvi. 6, § 2) mentions incidentally that the sacred books were kept in the synagogue (*σαββατεῖον*); Chrysostom (347-407) refers in "Oratio Adversus Judaeos," vi. 7 ("Opera," ed. Montfaucon, vol. i.), to the Ark (*κιβωτός*, the word by which the Septuagint renders the Hebrew ארון) and in "Orat." i. 5 to the "Law" and the "Prophets" which were kept in the synagogues. It is only Maimonides (Yad ha-Ḥazaḳah, Hilkot Tefillah, x. [xi.] 3) and Bertinoro (to Ta'anit ii. 1) who state explicitly that the sacred scrolls were preserved in the Ark.

J. M. C.

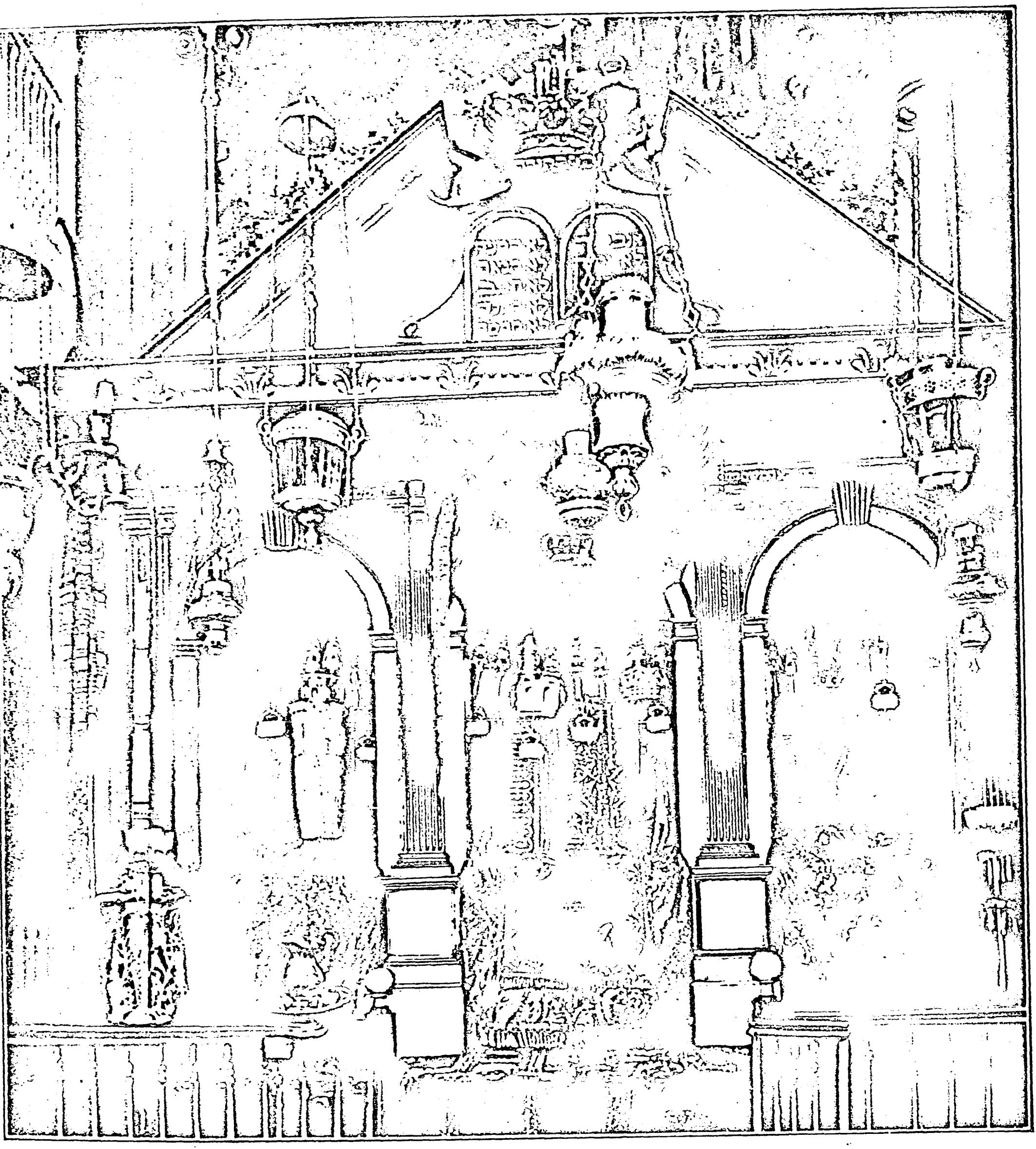
ARK OF THE LAW IN THE SYNAGOGUE AT GIBRALTAR.

(From a photograph in the collection of Hon. Mayer Sulzberger.)

A.

Architecturally Considered: In earlier times and in less important synagogues the Ark was generally a movable piece of furniture, so that in case of disturbance or danger it could be readily removed with its contents. In its most rudimentary form it was merely a wooden case or closet, raised from the floor sufficiently high for the congregation to see the scrolls of the Law when the doors were open.

Sometimes the Ark is fashioned as a recess or niche in the wall, and the design is then very properly considered in connection with the architectural treatment of the interior of the synagogue. When this method is adopted it is generally ornamented with columns, cornices, and arches; and when built of stone or other rich materials, presents an appearance of great dignity. Examples may be found to-day in some of the London synagogues, a particularly notable one being that in Great St. Helens, which itself is a fine piece of classic design. In this structure the Ark is a curtained recess in a semicircular wall. It is flanked with pilasters and coupled Corinthian columns, which are surmounted by other columns and arches supporting a half dome, a fine effect of stateliness being attained by this simple treatment.

A more modern example is found in the synagogue Mickve Israel, of Philadelphia, where the Ark occupies practically the entire eastern end of the building. Here, also, it takes the form of a recess in the wall; and it is framed with columns and pilasters supporting a round arch, in the tympanum of which are the tables of the Law surrounded by stained glass. When the doors are opened, a base of white marble is disclosed, and on this rest the scrolls.

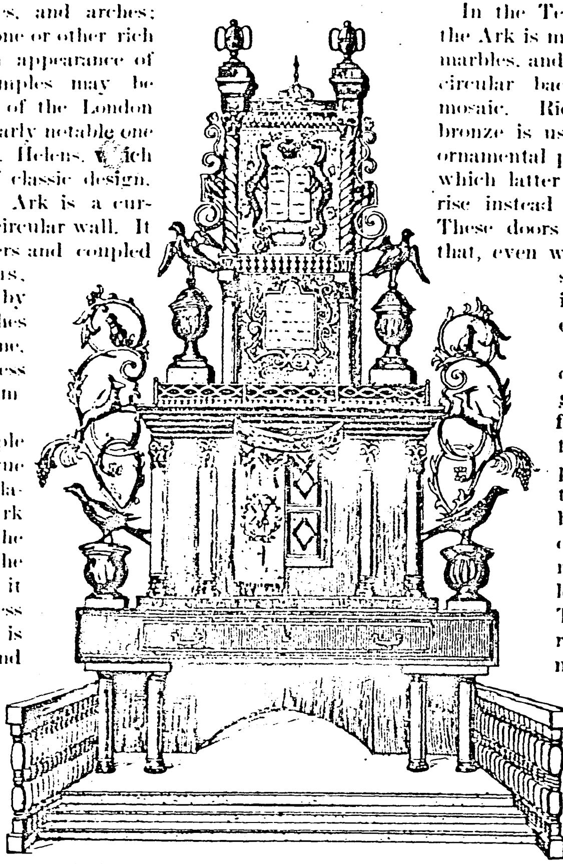

Ark of the Law in the Synagogue at Pogrebishche, Russia.
(From Bersohn, "Kilka Slow.")

In the synagogue at Amsterdam there is an extremely beautiful Ark treated architecturally with Ionic columns, cornices, and pediments; the central portion is raised higher than the sides and contains the tables of the Law elaborately framed and surrounded by carving. This Ark is specially notable from the fact that it is divided vertically into five parts, each having separate compartments with doors, and all containing scrolls. Notwithstanding its elaboration, however, it has no relation to the interior design of the building, and must be considered rather as a handsome piece of furniture placed in the position of honor.

In many of the important synagogues in Europe the Ark is treated in the same way. In Wiesbaden, Florence, and Paris are three instances of this. The Ark in the synagogue in each of these cities is a superb structure made of stone, marble, and rich metal work; but the main line of the walls against which it is placed has been recognized in its design, and while it is a separate structure, it still forms a consonant part of the interior and harmonizes with it without losing its distinctive importance.

The Ark in the Temple Emanu-El in New York is an unusually elaborate piece of Moresque design. It is richly carved, entirely constructed of wood, and colored in the manner of the Alhambra.

In the Temple Beth-El, New York, the Ark is made of onyx and colored marbles, and is placed against a semicircular background of marble and mosaic. Richly wrought and gilded bronze is used for capitals and other ornamental parts, and for the doors—which latter are counterweighted, and rise instead of sliding to the sides. These doors are of open design, so that, even when they are closed, the scrolls may be seen, as the interior is illuminated with electric lights.

The approach to the Ark of the West End Synagogue, New York, is by four steps from the main floor, giving upon a broad platform extending nearly the whole width of the building; from the center of the rear of this again rise four semicircular steps leading to the actual Ark. This is of elaborate Moresque design and workmanship, in which strong relief is obtained by the use of light oak fretwork, embedded in black walnut panels, in the central sliding doors which conceal the scrolls. Handsome walnut pillars, which reproduce the form of those of stone that support the portico of the exterior of the building, and of those of onyx that uphold the galleries, flank the Ark. The whole structure is set in an arched recess in the south wall of the building, and receives light in the daytime from rows of Moresque windows of stained glass, placed close together and filling the extent of the arch. By night, concealed gas or electric lights are skilfully adjusted to illuminate the salient points of the design. The pulpit and the reading-desk, occupying their customary positions, repeat the mosaic ornamentation of the combined oak and walnut, characteristic of the Ark. An equally elaborate Ark is that of the "Shearith Israel" congregation in New York, the Sephardic place of worship; a colored plate of it forms the frontispiece of vol. i. of this Encyclopedia.

The Ark is always surmounted by a representation of the two tables of the Law, while a perpetual lamp hangs in front; silver and bronze lamps of rich workmanship are often placed at the sides. The doors, except in the Sephardic synagogues, are covered by curtains, and the walls of the interior are also adorned with rich hangings.

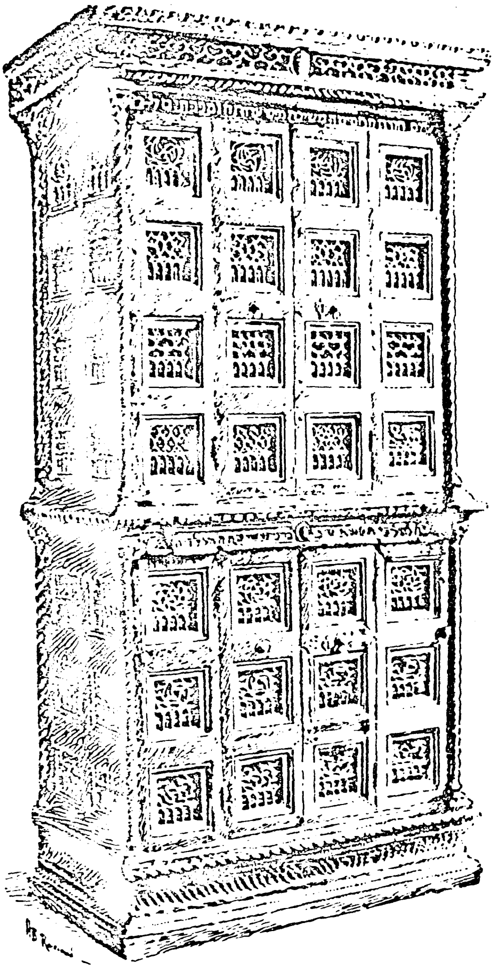

Ark of the Law from the Synagogue at Modena, Dated A.M. 5265 = 1505 C.E.

(From the Musée de Cluny.)

The Ark is approached always by at least three steps, but sometimes many more are used, and—as in the case of the Paris synagogues—a fine effect is obtained by marble steps and balustrades.

A. A. W. B.

ARK OF MOSES ("tebah"): For three months Moses was kept hidden by his mother, and when she could no longer conceal him, she made a box and launched it on the Nile river (Ex. ii. 2-3). The box was made of rushes, and was lined with slime and pitch to make it water-tight. Midr. R. to Ex. i. 21 says that the pitch was placed on the outside of the box, so that its odor should not be offensive to the infant.

J. JR. G. B. L.

ARK OF NOAH.—Biblical Data: The vessel occupied by Noah and his family during the Deluge (Gen. vi. 14, vii., viii.).

The English name should not be confounded with the Ark of the Covenant. The Hebrew name, תבה, is the same as that of the chest in which the infant Moses was placed on the banks of the Nile. It was a box-like structure made of gopher-wood, a species of pine-tree not found in Babylonia, but brought, as was frequently done, from the Mediterranean coast land. It had three stories and a roof. In the parallel Babylonian flood-story no mention is made of the material; but in the main the descriptions agree. In either case the vessel was made water-tight with bitumen and provided with cells or rooms. The proportions, as given in Genesis, show regard for safety and rapid movement under steering. The huge dimensions of the Ark—300 cubits long, 50 cubits broad, and 30 cubits high—were never reached in the construction of ancient vessels, but would have been necessary for the accommodation of all the animals that survived the Deluge. It was really a great house set afloat, and was so called in the Babylonian version ("Flood Story," line 91). Its purpose, according to both accounts, was to accommodate Noah and his family and the animals of every kind that were to populate the earth after the waters subsided. In the Babylonian account the Ark rested on Mount Nisir, east of the Lower Zab river, therefore not far from the starting-point; and the high water lasted but a week. Noah's Ark, after tossing about for a year, rested in the highlands of Ararat or Armenia, and stories have been current at various times to the effect that remains of it had been found in that region, as, for example, in Josephus, "Ant." i. 3, § 6 (see Ararat and Flood). See Schrader, "Cuneiform Inscriptions and the Old Testament," i. 46-60.

J. JR. J. F. McC.

——**In Rabbinical Literature:** One hundred and twenty years before the Deluge, Noah planted cedars from which he afterward made the Ark (Gen. R. xxx. 7; compare Christian parallels; Ginzberg, "Monatsschrift," xliii. 411). This lengthy period was requisite, partly in order to urge the sinful people to amend their ways, and partly to allow sufficient time for the erection of the Ark, which was of very large proportions. According to one view the Ark consisted of three hundred and sixty cells, each ten yards long by ten yards wide; according to another it consisted of nine hundred cells, each six yards long by six yards wide (Gen. R. xxxi. 11; compare commentaries on the passage for the exact mathematical computations). The lowest of these

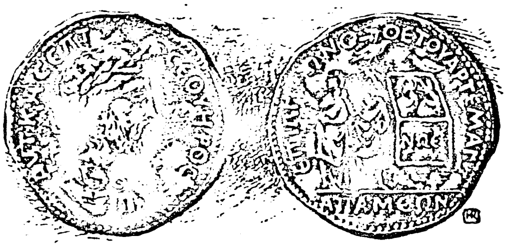

Coin of Apamea, with Supposed Representation of Noah's Ark.

(From Maspero, "Dawn of Civilization.")

stories was used as a depositary for refuse; in the second the human beings and the "clean" beasts were lodged, and the uppermost was reserved for the "unclean" beasts. A differing opinion reverses the order, so that the refuse was deposited in the third story, from which it was shoveled into the sea through a sort of trap-door (*καταράκτης*; Gen. R. *l.c.*). For purposes of illumination, Noah used precious stones, bright as the sun at noonday (Sanh. 108*b*; Yer. Pes. i. 27*b*; Gen. R. *l.c.*), which shone by night and were dull by day. The stones were the sole light in the Ark, since the stars and planets did not fulfil their functions during the Deluge (Gen. R. xxxiv. 11). Another miracle witnessed by the occupants of the Ark was the entrance of the animals. They were not led in by Noah, a task which would have been impossible for any human being; but God caused them, as well as the spirits of those whose bodies were yet uncreated, to gather there from all sides (Gen. R. xxxi. 13, xxxii. 8; Zeb. 116*a*; for Christian parallels see Ginzberg, "Monatsschrift," xliii. 414). Another Midrash says that the angels appointed over the various species of animals brought each his allotted animal with its necessary fodder (Pirke R. El. xxiii.). In regard to the feeding of the animals, the greater number of Haggadot say that each received suitable food at the usual time (Tan., ed. Buber, Noaḥ ii.; Gen. R. xxxi. 14); and since Noah was constantly employed in feeding them, he did not sleep for a moment during the year in the Ark. As Noah was an exception among his contemporaries, so also were the animals that were destined to be saved. They were the best of their species, and, unlike the other animals of the time, they remained true to their proper natures, without overstepping the limitations which nature had prescribed for them (Tanḥuma, *l.c.* v.; Gen. R. xxviii. 8; Sanh. 108*a*). Besides the regular occupants, the Ark supported Og, king of Bashan, and the immense animal "Reêm," neither of whom, owing to their enormous size, could get into the Ark, but held fast to it, remaining alongside (Pirke R. El. xxiii.; Gen. R. xxxi. 13). In order that Noah on his entrance into the Ark might not be molested by the wicked people, lions and other wild animals were placed to guard it. A beam of the Ark was found by Sennacherib, and he made an idol of it (Sanh. 96*a*). Another beam of the Ark was used as the gallows for Haman, according to Midrash Abba Gorion, iv.; ed. Buber, 19*a* (see Deluge in Rabbinical Literature).

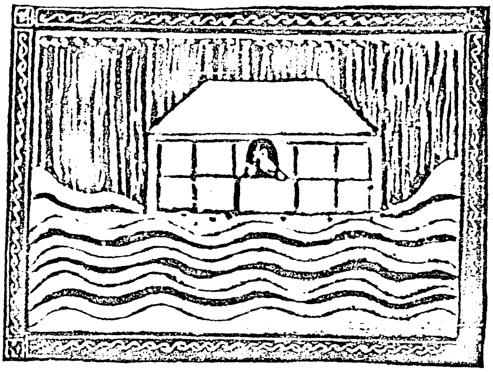
The Ark of Noah Afloat.
(From the Sarajevo Haggadah.)

J. SR. L. G.

——**In Mohammedan Literature:** Mohammed's conception of the Ark of Noah was of an ordinary ship. He refers to it frequently in speaking of Noah, and in all but two cases uses the word "fulk," which is elsewhere his usual word for a ship. In one passage (sura liv. 14) he calls it "a thing of boards and nails"; in another (xxix. 14), "safinah," which he also uses elsewhere of a ship.

There is, therefore, little Koranic material that need be considered under this rubric. A curious expression in the Koran (xi. 43), "And he said, 'Ride ye in it; in the Name of God it moves and stays,'" probably means only that at all times it was under the care of God. But some commentators (Baidawi, *ad loc.*) have thought the meaning to be that Noah said, "In the Name of God!" when he wished it to move, and the same when he wished it to stand still.

It is mentioned (xi. 46) that it settled on al-Judi. This name must go back to a flood legend current among the Syrians of the east Tigris, in which the Ark settled on the mountains of Gordyæa. But in Moslem tradition this has become a specific mountain, lofty and long in shape, near the town called Jazirat ibn 'Umar, on the east bank of the Tigris, in the province of Mosul. So Yaḳut (*s.v.* ii. 144), and Ibn Batuta passed it on his travels (ii. 139). Mas'udi ("Golden Meadows," i. 74) states that the place where the Ark grounded could be seen to his day, but there do not seem to be current among Moslems any of those tales so common in Jewish and Christian legend of remains found by adventurous travelers. Probably the Moslem al-Judi was much too accessible. According to Yaḳut a mosque built by Noah was still to be found there.

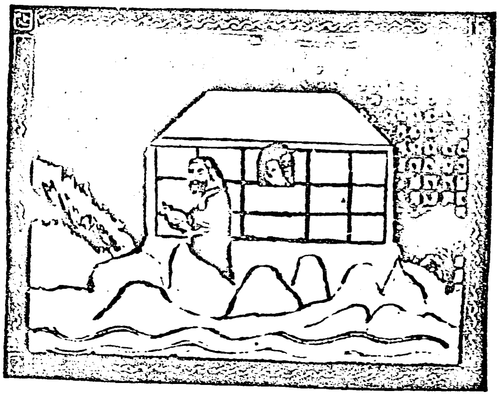
The Ark Resting on Mt. Ararat.
(From the Sarajevo Haggadah.)

On the dimensions and plan of the Ark there was much difference of opinion. It is evident that Mohammed's conception of a simple ship had been changed by outside influence. Baidawi (*l.c.*) gives the Biblical dimensions of 300 cubits by 50 by 30, and expands only in explaining that in the first of the three stories wild and domesticated animals were lodged, in the second were human beings, and in the third the birds. But other professed legend-gatherers go much farther. Al-Tha'labi in his "Kisas al-Anbiyya" (pp. 31 *et seq.*) and al-Diyarbakri in his "Khamis" give stories of how Noah, under the direction of Gabriel, built a "house" of teak wood—after having first grown the trees for the purpose—with dimensions of 80 cubits by 50 by 30; or, according to others, 660 by 330 by 33; or, again—and this on the authority of Jesus, who raised up SHEM to give the information to his disciples—1,200 by 600. On every plank was the name of a prophet, and the body of Adam was carried in the middle to divide the men *from* the women. When Noah came near the end of his building, he found that three planks, symbolizing three prophets, were missing, and that he could not complete the "house" without them. These planks were in Egypt and were brought from there to Noah by Og, son of Anak, the only one of the giants who was permitted to survive the Flood. The last of the Ark seems to have been that Noah locked it up and gave the key to Shem (Ibn Wadih, i. 12).

J. JR. D. B. M.

ARKANSAS: One of the South-central states of the United States; admitted June 15, 1836; seceded May 6, 1861; and was readmitted June 22, 1868.

Arkansas has about three thousand Jews. Though their settlement in different parts of the state can be traced to comparatively early days, their communal activity is of but recent development. A curious item of circumstantial evidence in this matter is the old marriage law of Arkansas (Statutes of 1838), which was so worded as to exclude Jewish ministers from performing the ceremony. This law remained unchanged until 1873, when, through the exertions of M. A. Cohn of Little Rock, the blunder was corrected in the revised statutes. There are in the state but five congregations of sufficient size and means to employ a permanent minister and to hold regular services; namely, Little Rock, Pine Bluff, Fort Smith, Hot Springs, and Jonesboro. The communities next in size are Texarkana, Helena, and Camden.

Little Rock.

The most important Jewish community in the state is Little Rock; it is the oldest as well as the largest. The first Jewish settlers there that can be traced were the Mitchell family (three brothers), who came from Cracow, Galicia, in 1838. From that year until the Civil War there was little Jewish immigration; but during the war and immediately afterward the influx was comparatively large. In 1866 a congregation was formed and incorporated with M. Navra as president. On March 18, 1867, a charter was granted to it under the name "Congregation B'nai Israel of Little Rock." The members worshiped in the Masonic Temple under the leadership of a ḥazan, S. Peck of Cincinnati, who resigned in 1870. In 1872 J. Bloch was elected rabbi; and the congregation moved into a hall, preparatory to building a temple. This temple was completed and dedicated in September, 1873. Bloch served until 1880, and was succeeded by I. W. Benson, who held office from 1881 to 1883; he was followed by M. Eisenberg, who occupied the pulpit for the remainder of the year. He was followed by Joseph Stolz as rabbi, who was at the time a student in the Hebrew Union College of Cincinnati. The rabbis succeeding him were: Emanuel Schreiber (1889-1891), Charles Rubenstein (1891-1897), Harry H. Mayer (1897-1899), and Louis Wolsey, the present incumbent. The membership (Sept., 1899) is 170; and the Sabbath-school has 100 pupils and 5 teachers. The building now occupied was built during the ministry of Rev. C. Rubenstein, and was dedicated in May, 1897, by him and Rabbis Wise, Samfield, and Stolz. Recently there has also been established an Orthodox congregation, having a membership of 13. Their present leader is a ḥazan, S. Carmel. With the growth of the community and congregation the following societies were organized:

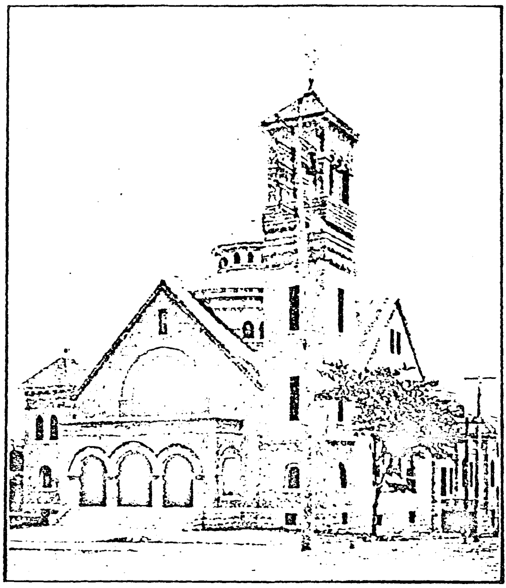

Synagogue at Little Rock, Arkansas.

(From a photograph.)

The Concordia Club (social, 1868); The Hebrew Ladies' Benevolent Society (for the relief of the poor, 1869); Little Rock Lodge, No. 158, I. O. B. B. (1871); Kesher Shel Barzel (1876); Hebrew Relief Society (1892); The Temple Aid Society (formed by Rabbi Rubenstein in 1892, to aid in building the temple).

Many Little Rock Jews have been prominent in public life. One of the earliest settlers, Jonas Levy, was mayor from 1860 to 1865, and Jacob Erb (now in Chicago) occupied a position as county judge from 1890 to 1894, while Jacob Trieber is at present the judge of the United States Circuit Court.

The estimated population is 40,000, of whom the Jews number 900. The latter include many merchants, a banker, lawyer, school-teacher, sash and blind manufacturer, photographer, and pawnbroker. Jews are also engaged in the following trades: baker, barber, confectioner, laundryman, musician, restaurateur, and tailor. It is perhaps worthy of note that many of the Jews of Little Rock and other Arkansas cities were members of the Confederate Army.

Pine Bluff has a Jewish community almost as large as that of Little Rock. The proportion of Jews to the total population being greater, they are more influential in public affairs. Between 1845 and 1850, a Jew named Wolf—now in the New Orleans home—came to Pine Bluff. From that date the influx of Jews continued until to-day (1902) there is a Jewish population of some 700 or 800. In 1867 the congregation Anshe Emeth was organized with 20 members. Bloch, a teacher in the public schools, was rabbi, and M. Aschaffenberg, president. In 1871 Bloch resigned and was succeeded by Flügel, who retained office for four years. His successor was M. Greeneblatt, at whose death (1885) Rev. Isaac Rubenstein was appointed. He held office but one year, and was succeeded in 1887 by the Rev. Ferdinand Becker. During his long term the congregation increased to its present membership, 76; and he conducted a most successful Sabbath-school. On his retirement in 1898 he was succeeded by the present incumbent, Rabbi Joseph Korafeld.

Pine Bluff.

The population of Pine Bluff is estimated at 12,000, of whom 800 are Jews. The majority of the Jewish inhabitants are merchants; and there are several lawyers, a physician, and a school-teacher. The trades followed by Jews are: carpenter, laundry, printer, and tailor.

Fort Smith, the community next in size, is considerably smaller than Little Rock or Pine Bluff. Although there were Jews here as early as 1845, it was not till much later that there were enough to form a congregation. The earliest settler that can be traced was Edward Czarnickow, who came to Fort Smith from Posen in 1842. He was followed by Morris Price (1843), Michael Charles (1844), and his brother, Louis Czarnickow, and Leopold Loewenthal (1845). From 1845 to 1865 several business houses were established, and the greater part of the business done was carried on with the Indians that flocked to Fort Smith.

Fort Smith.

The first organization was the Cemetery Association. It was established in 1871, and the next year it purchased a plot for a cemetery. Louis Tilles was president. The Hebrew Ladies' Benevolent Society was also organized in that year. From its inception it has been a great power for good; relieving the poor, and contributing generously to the building of the temple. In 1890, through the efforts of Rabbi Messing of St. Louis, a congregation, consisting of about 25 members, was formed. A. Traugott was appointed minister. With the aid of the Ladies' Benevolent Society a lot was bought and a temple erected. In 1895 Traugott retired and was succeeded in 1896 by Max Moses. During the ministry of the latter the debt on the temple was almost entirely liquidated. In 1898 Moses was succeeded by Max C. Currick, who served till the end of 1901. The membership has greatly increased, there being now (1902) 44 full members and 25 associate members; of these about 10 live in neighboring towns. The Sabbath-school, which has 40 pupils and 3 teachers, is in a most prosperous condition. Besides the organizations mentioned, there are the Progress Club (social), with 40 members (1899); and a local lodge of the I. O. B. B. (1879), at one time very prosperous, the membership of which has fallen from 30 to 7.

The total population of Fort Smith is estimated at 20,000, of whom 230 are Jews. The only trades pursued are: tailor, cutter, photographer, and upholsterer.

Van Buren, a suburb of Fort Smith, contains a few Jewish families, most of whom are members of the Fort Smith congregation.

Hot Springs has a Jewish population of 170 in 10,000. There have been Jews in Hot Springs since 1856, when Jacob Kempner came there from Cracow, Galicia. The congregation was organized in 1878. F. L. Rosenthal was the first rabbi, and was succeeded by the present incumbent, Louis Schreiber. On account of the large numbers of sick poor that flock to Hot Springs, the demand upon the community is very heavy; and to meet it the Society for the Relief of the Sick Poor was organized in 1899.

Hot Springs.

The first Jewish settler in Jonesboro was Morris Berger, who arrived in 1882. In 1897 there were enough Jews to form a congregation. In September of that year Rabbi Isaac Rubenstein was called to the ministry. Through his untiring efforts the temple was completed, and was dedicated on Jan. 2, 1898. He died in Jan., 1899. In August of the same year Adolph Marx began his ministry, and served until 1900, when he was succeeded by J. Ellinger. The total population of Jonesboro is 5,000, of whom 125 are Jews. Both in Hot Springs and Jonesboro the only trades pursued by Jews are those of tailor and shoemaker.

Jonesboro, Texarkana, Helena, Camden.

Texarkana, Helena, and Camden have Jewish communities of about the same size, numbering each between 100 and 140. None of them has either a permanent rabbi or regular services; but they all have services during the autumn holidays, generally conducted by a student of the Hebrew Union College. The oldest of these communities is Helena, its congregation having been organized as far back as 1869. It had permanent rabbis until 1887. They were: A. Meyer (1880–1881), L. Weiss (1882–1884), A. M. Block (1885), and A. Gustmann (1886–1887). Abraham Brill served as rabbi from 1900 till 1901. Each of these communities has a social club, a society for the relief of the poor, a literary society, and a local lodge of the I. O. B. B.

Scattered through the remainder of the state, in the towns of Brinkley, Batesville, Conway, Ozark, Paragould, Malvern, Newport, Paris, Fayetteville, Searcy, and Dardanelle, there are some four or five hundred Jews. They are in no greater groups than five families to a town; with the exception of Newport and Conway, which have each about 55 Jews.

A. M. C. C.

ARKITE(S): Ancient people of northwestern Palestine. In Gen. x. 17, I Chron. i. 15, the Arkite (הערקי) is mentioned as a son of Canaan and opens the series of the chief Phenician cities. The city of Arka, from which the name is derived, is the modern ruin Tell 'Arka in the Lebanon, northeast of Tripolis, on a brook called River of 'Arka (not the Sabbatical River of Josephus!). The city occurs in Egyptian inscriptions, about 1500 B.C., as *'(I)rkan(a)tu* (W. M. Müller, "Asien und Europa," p. 247); in the Amarna Letters (122 *et seq.*) as Irgata, Irganatu. The Assyrians mention Irkanat as hostile under Shalmaneser II.; Tiglath-pileser III. subjected Arka (Delitzsch, "Paradies," pp. 272, 284; Schrader, "Cuneiform Inscriptions and the Old Testament," i. 87, 246). In Roman times Arka (Arkē, etc.) was an important town, called Caesarea Libani. It was a Roman colony and famous for the cult of Venus Arcitis (*Macrobius*). As a fortress it played a prominent part in the Crusades.

The strange form *Ariki* in the Septuagint, in Josephus, and in the Samaritan text is not intelligible.

J. JR. W. M. M.

ARKOVY, JOSEPH: Professor of clinical dentistry at the University of Budapest; born in Budapest, February 8, 1851. He graduated in 1876 from the university of his native city, and then went to London, where for several years he practised in the German Hospital. In 1881 he established a clinical hospital at Budapest, which was amalgamated in 1890 with the general clinics as the "Department of Dentistry." Arkovy is the pioneer of scientific dentistry in Hungary, and the author of several works on the subject, the more important of which are: "A Fogak Gondozása" (1881); "A Fogbél és Gyökhártya Bántalmak" (1884); and "Diagnostic der Zahnkrankheiten" (1885). He has also published several essays in Hungarian, German, and English dental journals. Arkovy has been baptized.

BIBLIOGRAPHY: *Acta Reg. Scient. Univ. Hung.*, 1883-1885; Pallas, *Lexikon*, i.

S. M. W.

ARLES (Latin *Arelas* or *Arelate*, Hebrew ארלים. ארלי. ארלד. ארלדי. ארלאדי. ארלא. ארלדי. ארלך. ארלב. אורלאך): City of France, in the department of Bouches du Rhône; ancient capital of Provence. The date of the settlement of the Jews in Arles is lost in antiquity. According to a legend, the emperor Vespasian placed Jews on three vessels, which were abandoned by their captains in the open sea. One of these came to Arles, another landed at Bordeaux, and the third reached Lyons ("Siddur," Roedelheim, 1868, ed. Baer, p. 112).

Early Settlement.

This legend makes it probable that there were Jews in Arles during the first centuries of the common era. But the first official document concerning them dates from 425. In that year the emperor Valentinian III. addressed to the pretor of Gaul, and to Patrocius, bishop of Arles, a decree, enjoining them to forbid Jews and heathens to take up the career of arms, to enter the magistracy, or to possess Christian slaves (Papon, "Histoire Générale de Provence," i. ii.). These restrictions, however, were not carried out, or, at any rate, did not last long; for some years later the bishopric of Arles was occupied by Saint Hilary (429-449), who cherished the most kindly feelings toward Jews in general, and especially toward those of Arles.

In 476 the Roman dominion in Gaul came to an end, and Provence fell into the hands of the Visigoths. Euric conquered Arles, where he settled for a long time. So long as the Visigoths remained attached to Arianism, the Jews enjoyed all civic rights. In 508, when Arles was besieged by the Franks and Burgundians, the Jewish inhabitants valorously defended the city. Arles fell into the hands of Clovis, and Bishop Caesarius was openly accused by the Jews of treason. The bishop's adherents, however, accused a Jewish soldier of having thrown a letter to the besiegers, inviting them to climb the wall at a certain place. The soldier was put to death, and the bishop was acquitted. But this relatively happy state of the Jews did not last. Arles, like most towns of southern France, fell under the dominion of the Merovingian kings, whose fanaticism weighed heavily upon the French Jews. The bishops were encouraged by Chilperic himself (561-584) to attempt the conversion of the Jews; and Virgilius, bishop of Arles, displayed such zeal for the salvation of Jewish souls, that even Pope Gregory the Great thought it necessary to moderate it by a stern rebuke (see S. Gregorii Papæ I. Magni Epistolæ," ii. lxv.).

Under the Carlovingians.

With the death of Dagobert I. (638), on which occasion the power passed into the hands of the Carlovingian dynasty, the state of the French Jews in general considerably improved. The Carlovingian princes efficaciously protected them from the attacks of the clergy. Jewish history has nothing to record of this happy period. It takes up the thread again with the death of Louis le Débonnaire (814-840), when Boso, count of Provence, supported by Pope John VIII. and the clergy, founded the kingdom of Burgundy with Arles for capital. In 850, the Jewish communities of Lyons, Châlon, Macon, and Vienne, to save their children from baptism, sent them to Arles, where Bishop Roland showed himself most favorably disposed toward the Jews. The usurper (879-888), as a token of his gratitude toward the clergy, transferred his rights over the Jews of Arles to Rostaing, archbishop of this town. Boso's son and successor did the same in 921 to Bishop Manasse. This form of transfer was sanctioned later by the German emperors, who acquired rights of suzerainty over Provence. Thus Conrad III., in 1147, granted to the archbishop of Arles, Raymond of Montredon, among other of his regal prerogatives, the jurisdiction over the Jews of his diocese. Frederick Barbarossa in 1154 confirmed and extended these privileges. The archbishop understood how to make the most of the power bestowed upon him, and laid heavy taxes upon the Jews of Arles. And yet their state was tolerably favorable in comparison with that of the Jews of other towns in France, who suffered much from the Crusaders. The archbishop watched carefully over his property, and permitted none to interfere with his Jews.

According to Benjamin of Tudela, the Jewish community of Arles counted at the second half of the twelfth century about 200 families. At their head were six rabbis: Moses, Tobias, Isaiah, Solomon, Abba Mari, and Nathan (see Benjamin of Tudela, "Travels," i. 5). They lived in a separate quarter of the town, and had their synagogue in Rue Neuve (Noble de la Laugière, "Abrégé Chronologique de l'Histoire d'Arles," pp. 301, 312). Their chief trade consisted in selling kermes, which is used in dry-salting. In 1215 Archbishop Michel de Morière regulated the administration of the Jewish community of Arles. On every Feast of Tabernacles the Jews had to elect three members, who were to administer the community. The elected members assumed the title of "rectors," and they were invested by the archbishop with full power. The rectors were responsible for their acts to the archbishop. The first rectors assigned by the archbishop himself were: Durantus (Durant), Salvetus (Salves), and Ferrerius (Ferrier). Trinquetaille, a suburb of Arles, also possessed quite an important community, which disappeared in 1300, when this suburb was united with the town.

Rectors.

The counts of Provence gradually established their power in Arles, owing to the incessant conflicts between the archbishop and the Christian inhabitants of the city; and the state of the Arlesian Jews accordingly changed. Thus Charles I. of Anjou officially deprived the archbishop Bertrand of Malferrat of his rights over the Jews (1276). This circumstance occasioned much suffering among the Jews of Arles; for the clergy could now undisturbedly excite the fanaticism of the Christian inhabitants against them. Charles I. of Anjou, it is true, accorded to all his Jewish subjects every kind of protection; and on one occasion energetically took their part against the Dominican friars, who tried to introduce the Inquisition into Provence. But Charles' successor had not his energy, and the state of the Jews of Arles gradually grew worse. Thus Charles II. (1285-1309), incited by the clergy, issued ordinances, according to which the Jews were forbidden, on pain of a fine of two silver marks, to employ a Christian servant, to hold a public office, or to lay aside the distinguishing yellow badge.

The Fourteenth and Fifteenth Centuries.

The first half of the fourteenth century was a relatively happy epoch for the Jews of Arles under the reign of Robert of Anjou, who cherished kindly feeling toward them; but the second half was just the reverse. The presence of Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most odious restrictions were placed upon them. Jews could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other parts of the Levant.

In 1344 the Jews of Arles had much to suffer from the riots following the blood accusation against Samson of Reylhane. Such riots were repeated every few years, and Louis III. (1417-1434) saw the necessity of appointing special officials for the protection of the Jews. These functionaries, called "conservators," exercised jurisdiction over the Jews and maintained order in the communities. In 1436 the mob attacked the Jews of Arles, and maltreated even the conservators. King Réné (1434-1480) suppressed the functions of these guardians; and by the ordinance of May 18, 1454, granted to the Jews the right to retain their ancient customs. He, likewise authorized them to build a fortress in their quarter, in order to protect themselves from the attacks of the populace during Holy Week (Noble de la Laugière, *ib.* p. 301).

With the death of King Réné (1434-1480) the Jews lost their last protector. On the 13th of Nisan, 5244 (April 8, 1484), when Provence was annexed to France, a band of laborers from Dauphin, Auvergnois, and the mountain districts of Provence, driven by misery, attacked the Jews of Arles, ransacked their houses, killed several women, and compelled about fifty persons to embrace Christianity. These violent outbursts were repeated in the summer of 1485 (S. Kahn, in "Rev. Et. Juives," xxxix. 11 In 1488 the Jews were definitively expelled from Arles, to which place they never returned.

Prominent Jews in Arles.

Among the eminent persons associated with the town of Arles may be mentioned: R. Moses (tenth century); Judah ben Moses of Arles (eleventh century); Judah ben Tobi (twelfth century); Abraham ben David of Posquières, called also Abraham ibn Daud (twelfth century); Samuel ben Judah ibn Tibbon, Meïr and his son Kalonymus, Isaac ben Jacob Cohen, Gerson ben Solomon (thirteenth century); Levi ben Abraham, who took part in the religious controversy of 1303-1306; Joseph Kaspi, Kalonymus ben Kalonymus, Don Coprad of Arles, Kalonymus ben David ben Todros, Isaac ben Joseph Kimḥi, Tanḥum ben Moses (fourteenth century); Nathan ben Nehemia Kaspi, Isaac Nathan ben Kalonymus ben Judah ben Solomon (fifteenth century).

The following physicians of Arles may also be mentioned: Maëstro Bendit, probably identical with Bendich Ahin, physician to Queen Joanna in 1369; Benedit du Canet, one of the physicians of Louis XI.; Maëstro Salves Vidal of Bourrin, and Asher ben Moses of the family Valabrègue (1468).

Bibliography: Papon, *Histoire Générale de Provence*, i. ii *et seq.*; Depping, *Les Juifs dans le Moyen Age*, p. 188; Nostradamus, *Histoire et Chronique de Provence*, passim; Gross, in *Monatsschrift*, 1878, 1880, 1882; idem, *Gallia Judaica*, pp. 73 *et seq.*; *Rev. Et. Juives*, xl. 74; xii. 62, 154.

G. S. K.—I. Br.

ARLI (ARLES), JOSEPH JUDAH, of Sienna. See Joseph of Arles.

ARLI, SAMUEL, OF MANTUA. See Samuel of Arles.

ARMAVIR: The old capital of Armenia, on the southeastern slope of Mount Ahaghōz, said to have been founded by King Armais in 1980 B.C. Moses of Chorene (fifth century) has the tradition that when King Vabarshak settled in Armavir (149 B.C.), he built a temple there and asked his favorite, the Jew Shambu Bagarat (Bagratuni), to give up his religion and worship idols. Shambu refused compliance. Moses also relates that when King Tigranes II. (90-36 B.C.), in order to take revenge on Queen

Cleopatra of Egypt, sent an expedition to Palestine, he carried a great number of Jews into captivity, and settled them in Armavir and in Vardges. He goes on to state that later they were transferred from Armavir to Ernanda; and under King Arsaces (85-127) again transferred into the new capital Artashat. When King Sapor II. of Persia invaded Armenia (360-370), he led away from Artashat 30,000 Armenian and 9,000 Jewish families, the latter brought by King Tigranes from Palestine, and then completely destroyed the city.

Bibliography: Faustus de Byzance in Langlois, *Collection des Historiens Arméniennes*, i. 274, 275; *Regesty i Nadpisi* (Regests and Inscriptions), pub. by the Society for the Promotion of Education Among the Jews of Russia, pp. 37 *et seq.*, St. Petersburg, 1899.

G. H. R.

ARMENIA: Formerly a kingdom of western Asia, now (1902) apportioned among Russia, Turkey, and Persia. According to the Peshitta and Targum Onkelos, the "Minni" of the Bible (Jer. li. 27) is Armenia—or rather a part of that country, as Ararat is also mentioned (Isa. xxxvii. 38; II Kings xix. 37) as a part of Armenia. The cuneiform inscriptions speak of "Mannai" in the same neighborhood (Schrader, "K. A. T." 2d ed., p. 423). In ancient times the Armenians were in communication with Tyre and other Phenician cities, in which they traded with horses and mules (Ezek. xxvii. 14). The Meshech mentioned in Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1, and in Ps. cxx. 5, are probably the Moschi (Assyrian, *Mushku* and *Musku*), the inhabitants of the Moschian mountains, between the Black and the Caspian seas, which contained rich copper mines. "Tubal" (Assyrian, *Tabal*), which is always mentioned in connection with Meshech, is the name of the Tibareni, who lived to the southeast of the Black sea. The name of the Moschi is perhaps preserved in Mzchet, the ancient capital of Iberia (Georgia), now a small village and station on the Transcaucasian railroad, about fourteen English miles from Tiflis.

In the Bible.

Descendants of the Jewish captives who were carried away from Jerusalem by Nebuchadnezzar have lived in great numbers in the Parthian and Persian countries adjoining Armenia, and, occupying themselves with agriculture and handicrafts, attained wealth and lived peacefully under the rule of their "Princes of the Diaspora" ("resh galuta"), who were supposed to be descendants of David (M. Brann and D. Chwolson, in the article "Yevrei," in "Entziklopedicheski Slovar," vol. xi., *s.v.*, St. Petersburg, 1894).

Early Settlement.

According to Moses of Chorene (fifth century), King Hratchai (Fiery-Eye) obtained from Nebuchadnezzar, king of Babylon, a distinguished Jewish captive, named Shambat (which name, according to A. Harkavy, is identical with "Sabbat"), whom he loaded with honors. From Shambat descended the family of Bagratuni (or Bagration), which heads the list of the Russian nobility (see Bobrinski, "Dvoryanskie Rody," i. 1, St. Petersburg, 1890). When Vagharshak, brother of the Parthian king Mithridates I., and the founder of the Arshak dynasty, ascended the throne of Armenia 150 B.C., he introduced a new rule in the government of the country, nominating the Jew Bagarat, a descendant of Shambat, hereditary viceroy (*nakharar*, satrap), and coronator (*aspet*); that is, the official charged with the duty of placing the crown on the head of the ruler. This dignity and duty remained with the Bagratuni family until the end of the Arshak dynasty in 433. The coronation, thenceforth, depended for its validity upon the performance of this act (N. O. Emin, "Minutes of the Sixth Session of the Fifth Russian Archeological Congress," held at Tiflis, September, 1881, to be found in "Russische Revue," xviii. 309-311). But according to modern critics (Gatschmid and others) the work of Moses of Chorene is of a later date and his statements are open to question.

During his expedition to Palestine, to take vengeance on Queen Cleopatra of Egypt, Tigranes took a great number of Jews captive. He settled them in Armavir and in the city of Vardgès, on the river Ksakh, which subsequently became a large commercial center. King Arsham, the brother of Tigranes, imprisoned the coronator Hanania, and deprived him of all honors, because he liberated from bondage the Jewish high priest Hyrcanus. Josephus relates that Cleopatra took part in Antony's expedition to Armenia, when Antony subdued Armenia and "sent Artabazes, the son of Tigranes, in bonds, with his children and procurators, to Egypt" ("Ant." xv. 4, § 3). He also states that the Herodian house was related to the royal house of Armenia ("Ant." xviii. 5, § 4; *ib.* xiii. 16, § 4).

Many captive Jews were removed by Arsaces (85-127 of the common era) from the city of Ernanda and settled by him in the capital of Artashat. According to tradition, the family of Amatuni, which was of Jewish origin, came from Oriental Aryan countries to Armenia in the reign of Arsaces.

Carried Away by Persians.

At the end of the reign of Arshak, during his iniquitous persecution, the Persian king Sapor II. (about 360) ordered the destruction of the fortifications surrounding all the Armenian cities, and also commanded that all the Jews and Judaizers of the city of Van, who had been transferred to that city during the reign of Tigranes, should be taken into captivity and settled in Aspahan.

Faustus, the Byzantine (4th century), in describing the invasion of the Persians in the time of King Sapor II. (310-380), relates that the Persians removed from the city of Artashat 40,000 Armenian and 9,000 Jewish families; from Ernandashat 20,000 Armenian and 30,000 Jewish; from Zeragavan 5,000 Armenian and 8,000 Jewish; from Zarishat 14,000 Armenian and 10,000 Jewish; from Van 5,000 Armenian and 18,000 Jewish; and from Nakhichevan 2,000 Armenian and 16,000 Jewish families (360-370). This great mass of Jews, according to Faustus, had originally been transported from Palestine by King Tigranes Arshakuni. While these figures may be exaggerated, there can be hardly any doubt that Armenia at that time possessed a large Jewish population (see Ersch and Gruber, "Encyklopädie," xxvii. 440 *et seq.*; Grätz, "Gesch. der Juden," iv. 422; Jost, "Gesch. der Israel.," ii. 128, Leipsic, 1858; Harkavy, "Vyestnik Russkikh Yevreyev," 1871; "Razsvyet," 1882-83; F. Lazarus, in Brüll's "Jahrbuch," x. 34, 35).

In Jewish Literature. In the Talmud (Yer. Giṭ. vi. 48*a*) a rabbi, Jacob of Armenia, and the Academy of Nisibis are referred to, which goes to prove that Jewish scholarship flourished there. In the second century Jewish prisoners of war were brought from Armenia to Antiochia, and were ransomed by the Jews there (Yeb. 45*a*). To the question (Bab. Sanh. 94*a*) whither were the Ten Tribes driven, Mar Zuṭra (third century) answers: "To Africa;" and Rabbi Ḥanina: "To the Slug [סלֹג] mountains." Africa is said to be Iberia (Georgia), and Slug may be, as Harkavy suggests, Cilici, between Assyria and Armenia (A. Harkavy, "Ha-Yehudim u-Sefat ha-Slavim," pp. 105-109, and his reply to Steinschneider, H. B. ix. 15, 52 in "Roman ob Alexandrye," 1892, p. 32, note).

Armenia is also mentioned in the Midrashim: "God said, if I let them pass through the deserts, they will die of starvation. Therefore I lead them by the road of Armenia, where they will find cities and fortresses and plenty of provisions" (Lam. R. i. 14). See also Cant. R., Amsterdam ed., p. 198.

The Karaite Ibn Yusuf Ya'ḳub al-Ḳirḳisani, in treating of Jewish sects in his Arabic work, written in 937, speaks of the sect founded by Musa al-Za'farani. Musa—known under the name of Abu-Imran of Tiflis—lived in the ninth century. He was born in Bagdad, but settled in the Armenian city of Tiflis, where he found followers, who spread all over Armenia, and under the name of "Tiflisites" (*Tiflisiyim*), still existed in Ḳirḳisani's time. "It is interesting to know, by the way," says Harkavy, "that in the ninth and tenth centuries such a large Jewish community existed in Tiflis, in which a separate sect could be formed" (A. Harkavy, in "Zapiski Vostochnavo Otdyeleniya Imperatorskavo Russkavo Archeologicheskavo Obshchestva," viii. 247; *idem*, in "Voskhod," 1896, ii. 35, 36).

Ḥasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that it was his intention to send his letters by way of Jerusalem, Nisibis, Armenia, and Bardaa, which fact is proof of the existence at that time of Jewish communities in Armenia (see A. Harkavy, "Soobshcheniya o Chazarakh," in "Yevreiskaya Biblioteka," vii. 143-153).

Benjamin of Tudela in his "Travels" (Mas'ot; 1160-1173) says that the power of the Prince of the Exile (Exilarch) extends itself over all the communities in the following countries: Mesopotamia, Persia, all of Armenia, and the country of Kota, near Mt. Ararat. In Nisibis—"a large city, richly watered"—he found a Jewish community of about 1,000 souls. Pethaḥiah of Regensburg, in his "Sibbub ha-'Olam" (1175-1185), narrates that from Chazaria he traversed the land of Togarma, and from Togarma entered into the land of Ararat (Armenia), reaching Nisibis in eight days. In another passage he speaks of large Armenian cities, containing few Jews. "In ancient times the Jewish population [of these cities] was large; but owing to internal strife, their numbers were greatly reduced. They scattered and went to various cities of Babylon, Media, Persia, and Kush."

In 1646 the Spanish adventurer Don Juan Menesses came to Constantinople to offer Turkey the dominion of a whole Armenian province inhabited by Jews (Hammer, "Gesch. des Osmanischen Reiches," v. 392). For modern history, reference may be made to the respective cities and countries.

Bibliography: For the main facts of this article Moses of Chorene has been relied upon. Moses Chorenesis, ed. Whiston, London, 1736; *Istoriya Armenii Moiseya Chorenskavo*, transl. by N. O. Emin, pp. 36-37, 54-56, 60-69, 75, 82, 98, 104-105, 109-110, 155, 172; Langlois, *Collection des Historiens Arméniens*; *Faustus de Byzance*, i. 274-275; Drevnosti. *Trudy Moskovskavo Archeologicheskavo Obshchestva*, 1880, supplement, p. 100; *Regesty i Nadpisi*, Nos. 134, 135, 136; Schürer, *Geschichte*, 3d ed., iii. 1-38; A. Harkavy, *O Yazykye Yevreyev Zhivshikh v Drevneye Vremya na Russi*, etc., St. Petersburg, 1865, and the above-mentioned works; Hamburger, *R. B. T.* ii. 72, 1281-1286, 1307-1310, 1883, iii. 9-24, 1892; Jost, *Gesch. des Judenthums*, i. 336-340, Leipsic, 1857; Mommsen, *Römische Gesch.* v. 489, Berlin, 1894; M. J. Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, i. *passim*, Paris, 1818; Neubauer, *G. T.* 370, 400-407, Paris, 1868; and works mentioned in the text.

G. H. R.

—In Rabbinical Literature: According to an old tradition, which has found striking verification in recent discoveries in Assyria, Mt. Ararat (Gen. viii. 4) was held to be an Armenian locality (Targ. Yer. *ad loc.*; Josephus, "Ant." i. 35). The rendering of "Minni" (Jer. li. 27) by "Armenia," as given in the Targum, has also been verified. On the other hand, the identification of Harmonah ("Harmon," Amos iv. 3, R. V.) with Armenia (Targum, *ad loc.*) is probably based upon the false etymology of הרמונה, as if the word were composed of *har* (mountain) and *monah* (מיני) (Armenia).

It is probably on this false etymology that the Haggadah bases the statement that upon their journey from Palestine to the places whither they were deported, the Ten Tribes passed through Armenia. "This," adds the Midrash, "was probably ordained by God in order that the Israelites might pass through cultivated regions where they could easily procure food and drink, and not through the desert, where they would suffer from hunger and thirst" (Lam. R. to I, 14). Apart from Nisibis, which can not well be included in its limits, the Talmudic and Midrashic sources know almost nothing of Armenia. An amora, Jacob Armenaya by name, is mentioned (Yer. Giṭ. vi. 48*a*, below); yet it is doubtful whether the epithet "Armenaya" here really signifies "Armenian." Equally doubtful is the import of the passage (Yeb. 45*a*), where Jewish captives are mentioned as having been transported from Armon to Tiberias. This Armon, contrary to the statements of Rapoport and Neubauer, can not be identical with Armenia.

Bibliography: Neubauer, *G. T.* pp. 370 *et seq.*; Rapoport, '*Erek Millin*, pp. 205, 206; *Kerem Ḥemed*, v. 213, vi. 172.

L. G.

ARMENIAN VERSION OF OLD TESTAMENT.

See Bible Translation.

ARMILUS: In later Jewish eschatology and legend, a king who will arise at the end of time against the Messiah, and will be conquered by him after having brought much distress upon Israel. The origin of this Jewish Antichrist (as he can well be styled in view of his relation to the Messiah) is as much involved in doubt as the different phases of his development, and his relation to the Christian legend and doctrine.

Saadia (born 892; died 942) is the earliest trustworthy authority that speaks of Armilus. He mentions the following as a tradition of the ancients,

Saadia's Tradition of Armilus.

hence of the eighth century at the latest: If the Jews do not prove themselves worthy of Messianic salvation, God will force them to repentance by terrible persecutions. In consequence of these persecutions, a scion of the tribe of Joseph will arise and wrest Jerusalem from the hands of the Edomites, that is, from the Christians; the Arabic text of Landauer, p. 239, has correctly "Jerusalem," and not "Temple," as in the Hebrew translation, which has it owing to an erroneous interpretation of the Arabic "al bait al mukaddas." Thereupon the king, Armilus, will conquer and sack the Holy City, kill the inhabitants together with "the man [Messiah] of the tribe of Joseph," and then begin a general campaign against the Jews, forcing them to flee into the desert, where they will suffer untold misery. When they have been purified by sorrow and pain, the Messiah will appear, wrest Jerusalem from Armilus, slay him, and thereby bring the true salvation.

Armilus in the Apocalyptic Midrashim.

Armilus is for Saadia, or rather for Saadia's sources, nothing more or less than the last powerful anti-Jewish king, the Gog of the prophets under another name (compare "Emunot we-De'ot," ed. Fischel, viii. 152-154; ed. Landauer, pp. 239-241). The same thing is said of Gog that Saadia says of Armilus in "Aggadot Mashiaḥ" in Jellinek, "B. H." iii. 141; but the rôle ascribed there to the Messiah, son of Joseph, shows that this Midrash is not Saadia's source.

Armilus and Satan.

However, an entirely different shape and meaning are given to Armilus in some smaller Midrashim dealing with the "latter days." In the "Midrash wa-Yosha'"—which comes nearest to Saadia's conception—Armilus is taken to be Gog's successor; but is represented as a monstrosity, bald-headed, with one large and one small eye, deaf in the right ear and maimed in the right arm, while the left arm is two and one-half ells long. His battle with and his defeat by the Messiah, son of Joseph, correspond with Saadia's account (Jellinek, "B. H." i. 56; Targ. on Isa. xi. 4; but see Steinschneider, "Hebr. Bibl." xiv. 45). A similar description of Armilus is found in "Nistarot R. Simon b. Yoḥai" (Secrets of Simon b. Yoḥai), a pseudepigraph, the latest redaction of which can not antedate the first crusade (Steinschneider, "Z. D. M. G." xxviii. 646). (See Apocalyptic Literature, Neo-Hebraic, 10.) The statement found there that Armilus is the son of Satan and of a stone (Jellinek, "B. H." iii. 80) is an interpolation from another source, written in Aramaic, while the book itself is in Hebrew; nor is this curious origin of Armilus mentioned anywhere else in the book. An entirely different conception of Armilus is found in the pseudepigraphs: "Zerubbabel," "Otot ha-Mashiaḥ" (Signs of the Messiah) and "Tefillat R. Simon b. Yoḥai" (Prayer of R. Simon b. Yoḥai). Aside from a few unimportant variants in these three versions—the Zerubbabel seems to show the earlier, shorter form—they agree in the following description of Armilus: In Rome there is a splendid marble statue of a beautiful girl which God Himself made in the beginning of the world (מששת ימי בראשית), according to the version given in "Tefillat R. Simon." Through sexual intercourse of evil men, or even of Satan himself, with this statue, a terrible creature, in human form was produced, whose dimensions as well as shape were equally monstrous. This creature, Armilus by name—the Gentiles called him Antichrist, says the "Otot"—will set himself up as Messiah, even as God Himself, being recognized as such by the sons of Esau, that is, by the Christians. He agrees to accept as his doctrine the Gospels, which the Christians lay before him ("B. H." ii. 60; *tiflatam*—not *tefillotam*—signifying something offensive, morally as well as religiously, whereas *tefillotam* signifies their prayers). Then he turns to the Jews, especially to their leader, Nehemiah b. Ḥushiel, saying, "Bring your Torah and acknowledge that I am God." Nehemiah and his followers open the Torah and read to Armilus, "I am the Lord, thy God; thou shalt have no other gods before me." But as Armilus nevertheless insists upon being recognized as God by the Jews, and they cry out to him that he is Satan and not God, a bitter battle breaks out between Armilus with an immense heathen army on the one side, and Nehemiah with 30,000 Jewish heroes on the other. This unequal combat ends in the death of the "Ephraimite Messiah" and a million Jews. After an interval of forty-five days, during which the Jews unworthy of the Messianic glory die out (compare the similar statement in reference to the liberation from Egypt found already in the old Haggadah, Mekilta, Beshallaḥ, i., ed. Weiss, p. 29), and the remnant have shown their true worth in sore trials and bitter sufferings in the desert whither they will have fled, Michael will blow his trumpet; then the Messiah and Elijah will appear, gather the dispersed of Israel, and proceed to Jerusalem. Armilus, inflamed against the Jews, will march against the Messiah. But now God Himself will war against Armilus and his army and destroy them; or the Messiah, as one version has it, will slay Armilus by the breath of his mouth (Jellinek, "B. H." ii. 51, line 3, where the text is probably corrupt; compare II Thess. ii. 8). According to a Roman legend (see Eusebius, "Chronicon," I. xlvi. 7, ed. Migne, pp. 283, 284, and Book II. *anno* 1145), it was an Armilus who presumed to war with Jupiter, and was slain by the latter's thunderbolt. In the Armilus legend the Messiah takes the place of Jupiter, and here also Armilus is slain by fire and sulphur from heaven (Jellinek, "B. H." ii. 62).

The Later Armilus Legend.

The alleged descent of Armilus from a stone is a Jewish version of the wide-spread legend connected with the name of Virgil and referring to a statue that became a courtezan among the Romans (Güdemann, "Gesch. des Erziehungswesens . . . der Juden in Italien," pp. 221 *et seq.*, 332, 333). It is indeed not improbable that this borrowing from the Virgil legend was due to Christian influence. The antithesis, Christ and Antichrist, which is the distinctive feature in the Christian legend of the Antichrist, led already in the tenth century to the opinion that Antichrist also would be the offspring of a virgin and, of course, of Satan (see Bousset, "Antichrist," p. 92, and the description of St. Hildegarde, lib. iii., visio xi., ed. Migne, pp. 716 *et seq.*).

As to the origin of the name Armilus, whether it is derived from Romulus, the founder of Rome, or from Ahriman, the evil principle of the Persians, Arimainyus = Armalgus (Targ. Isa. xi. 4 and Targ. Yer. Deut. xxxiv. 3), see AHRIMAN, ANTICHRIST, and ROMULUS.

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K. L. G.

ARMLEDER PERSECUTIONS: A series of persecutions by a band of marauders who in 1338-39 massacred a large number of Jews in Alsace. In 1336 a nobleman of Franconia, pretending that an angel had commissioned him to do so, gathered a band of desperadoes and pillaged and murdered the Jews. These assassins styled themselves "Judenschläger" (Jewbeaters). Somewhat later John Zimberlin, an innkeeper of Upper Alsace, followed the example set in Franconia. He tied pieces of leather round his arms and bade his followers do the same. This gave rise to the name "Armleder." Their leader was called "King Armleder," and under him they marched through Alsace, killing many Jews.

Those who were fortunate enough to escape fled to Colmar, where the citizens protected them. Armleder, whom success had intoxicated, besieged the city and devastated the surrounding country. The citizens asked Emperor Louis of Bavaria to assist them. When Armleder heard that the imperial troops were approaching, he fled to France. No sooner had the emperor left the country, however, than Armleder again appeared.

The lords of Alsace, under the leadership of the bishop of Strasburg, formed an alliance (May 17, 1338), the members of which pledged themselves to pursue Armleder and fifteen of his most prominent followers. But it was very difficult to attack Armleder's adherents; and in the following year a knight, Rudolph of Andlau, made an agreement with "King Armleder," granting an amnesty to him and his followers, provided that for the next ten years they would refrain from molesting the Jews. Though attacks ceased for a short time, the Jews, during the ten years of armistice, never lived in security; and in 1349 there occurred the terrible massacres on the occasion of the BLACK DEATH, to which the attacks of Armleder had been the prelude.

BIBLIOGRAPHY: Scheid, *Histoire des Juifs d'Alsace*, Paris, 1887, pp. 23 *et seq.*; Schudt, *Jüdische Merkwürdigkeiten*, Frankfort-on-the-Main, i. 455, 1714, whom Grätz (*Gesch. der Juden*, 3d ed., vii. 326) follows, is very inaccurate.

G. D.

ARMORY: A word occurring only three times in the A. V. In Jer. l. 25 it is used figuratively ("The Lord hath opened his armory and brought forth the weapons of his indignation"). In Song of Songs iv. 4 reference is made to a tower of David, built for an Armory, on the walls of which there "hang a thousand bucklers, all shields of mighty men." In Neh. iii. 19 Ezer, son of Jeshua, undertook the repair of the city wall opposite the entrance to the "armory at the turning" (of the wall). Thus there seem to have been one or more buildings devoted to the storage of arms, as it is mentioned in I Kings x. 17 that Solomon kept five hundred golden shields "in the house of the forest of Lebanon."

J. JR. F. de S. M.

ARMS. See WEAPONS.

ARMY.—Biblical Data: This term, here used to designate the defensive force of Israel at all stages of the nation's history, embraces widely dissimilar aggregations of men. The Hebrew vocabulary scarcely indicates these distinctions fully. Thus, the most comprehensive Hebrew term is חיל ("force" or "forces"); צבא, a much more common designation, is properly "an army in the field"; while מערכה means "an army in order of battle." As the character of any fighting body depends upon its composition and organization, the subject will here be treated from this point of view. The decisive historical dividing-point is the institution of a standing Army in the time of King David, an epoch coeval with the establishment of the kingdom.

In Tribal Days.

In the old tribal days levies were made by the chief of each clan, to be employed either in the general cause or in the interests of the clan itself. As typical of this custom may be cited the levy of Abraham, mentioned in Gen. xiv. Abraham here musters his own well-tried servants—hereditary retainers, not chattels of questionable loyalty—and these constitute a military body prepared to operate in the maneuvers of the brief campaign (xiv. 14). In verse 24 of the same chapter a suggestion is given of the readiness with which kindred or friendly clans fell in with a movement to help the general cause. The "army" here consists of all reliable, able-bodied men, who possess no other discipline than that acquired in the vicissitudes of semi-nomadic life. The same conditions apply to the deeds recorded in Gen. xxxiv. 25, xlviii. 22, and virtually remain unchanged during the desert wanderings of the tribes. The encounter with Amalek (Ex. xvii. 8-13) is an example of these frequent conflicts with alien peoples, which are also vividly exemplified in the gradual subjugation of the Canaanites by the Hebrew confederacy, detailed in Judges i. 1-ii. 5, where the attack is described as being made either by single clans or by a combination of tribes. Here the fighters include all those capable of bearing arms, the division of forces depending solely upon the exigencies of the occasion.

After the Settlement in Canaan.

A slightly different system prevailed after the settlement had been fairly established. The necessity of defending territory once acquired led to the formation of a kind of irregular militia in each considerable district. Combinations for the common defense against external and internal enemies naturally followed; and these gradually led to the formation of an elementary

Army organization, in which the unit consisted of a military body or company (גדוד) of no fixed numerical standard, but accustomed to act together and to obey a popular leader. The existence of such companies is already indicated in the Song of Deborah (Judges v. 14, Hebr.), where it is said: "From Machir came down the troop-leaders [A. V. "governors"], and from Zebulon those marching with the baton of the captain"; the captain here being "the writer" (see A. V.), or the man who kept the muster-roll of his troop—a duty later delegated to a special officer (Jer. lii. 25). Such companies consisted of volunteers, many of whom in course of time took up the business as a permanent occupation. In periods of national or local danger these men were of great service to their people; but when no great occasion demanded their interference, they were apt to become a species of licensed freebooters. Both Jephthah and Samson seem to have been typical leaders of such free-lances, whose capacity for mischief, in the event of a wide-spread discontent with the existing order of things, was exemplified by David's band of outlaws.

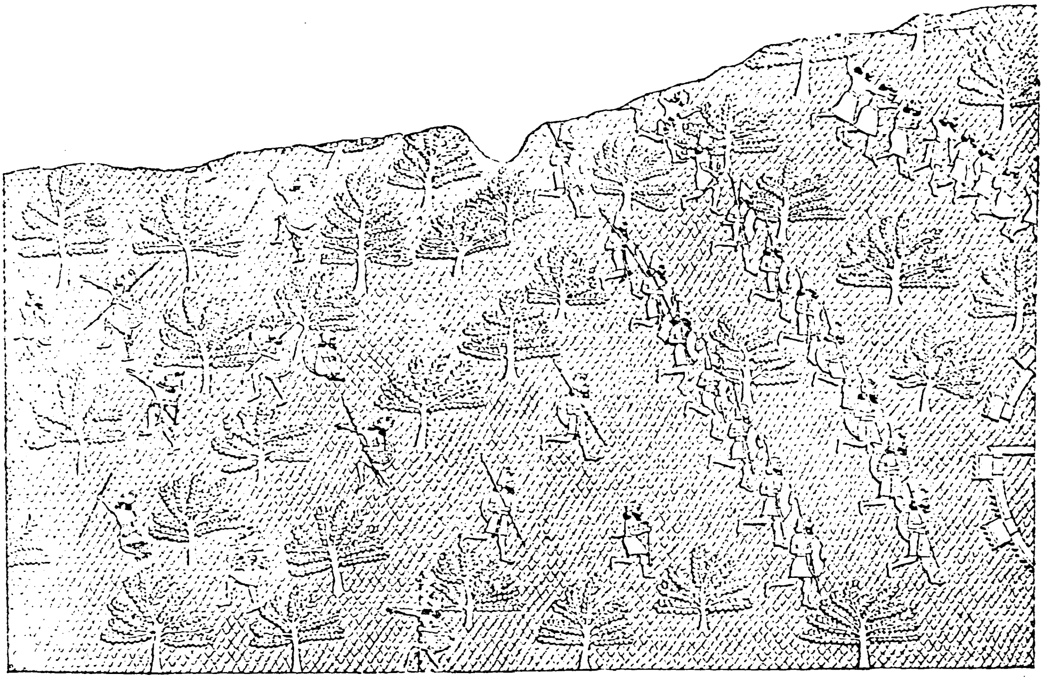

An Assyrian Army Marching Through a Wooded Region.

(From Layard, "Nineveh.")

Elements for a General Levy.

While some of the ruder and rougher of the judges thus became leaders of semi-professional warriors, an entirely different order of soldiery was being developed in a more regular way. As the clan and family chiefs of the earlier days put their men into the field and led them, so in more settled times the great landholders furnished their respective quotas for the common defense. Thus the term גבור חיל (*gibbor ḥayil*) in some cases came to signify both "man of valor" and "man of property"—that is to say, the landed proprietor furnished his contingent of fighting-men in proportion to his wealth; and his military reputation ordinarily depended upon such display of force. This was one of the reasons why Gideon, the most stable of the judges, was chosen to take the lead against the Midianites. In the later period of the Judges there were three elements in a general levy: (1) casual recruits, a more or less irresponsible body; (2) the freemen of the family or household, with their bondmen; (3) irregular troopers of the guerrilla order. Gideon's sifting process on the march (Judges vii. 2 *et seq.*) illustrates the various grades of quality in his motley Army.

Reign of Saul.

The reign of Saul constituted a stage of transition in the military as well as in all the other affairs of Israel. During this régime the Philistines, the most military people of Palestine, had become a constant menace to the Hebrews, and had thereby revealed the imperative necessity both of a stable government and of a standing Army for the national defense. It was merely an unclassified levy that Saul had with difficulty raised against the Ammonites (I Sam. xi. 7 *et seq.*). After the repulse of those tribes, however, he dismissed the greater part of the host, retaining 3,000 to hold points of vantage in Bethel and Gibeah against the Philistines (I Sam. xiii. 2 *et seq.*). Naturally, the king and the crown prince Jonathan divided the command between them; the former selecting for his special service any man distinguished for personal prowess (I Sam.

xiv. 52). But the changing fortunes of the war and the king's mental troubles precluded any further development. Thus, while a standing force was recognized as necessary, the soldier was still any one capable of bearing arms. Such a militia, naturally, provided its own supplies (compare I Sam. xvii. 17), and received no pay.

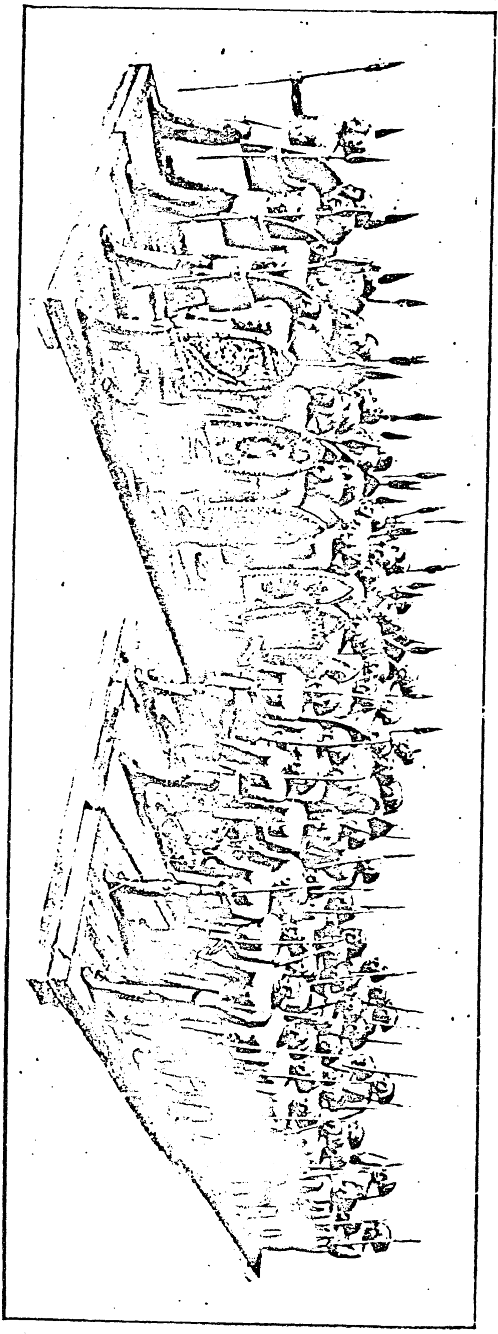

COMPANY OF EGYPTIAN SOLDIERS. FIGURES IN THE CAIRO MUSEUM.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

Reign of David.

The decisive advance made by David consisted in his having at the capital, and indeed as an appendage to the court, a small body of chosen troops who were strictly professionals, were equipped with a regular commissariat, and received fixed wages (compare I Kings iv. 27). These were not chosen, like the old levies, by tribal representation, but were recruited from the best available sources. Some had doubtless been members of David's former band of outlaws, while others were Philistines; and it was from the latter that the whole body derived its name, הכרתי והפלתי ("Cherethites and Pelethites"). At the same time, the general militia was still maintained and extended (II Sam. xviii. 1; II Kings i. 9; xi. 4, 19). Upon the death of David's old general Joab, the captain of the guard Benaiah became commander of the whole Army; and it may be assumed that thenceforth the two positions were usually vested in the same officer.

Decline Under Solomon; Cavalry.

All hopes that Israel would continue to be a great military nation came to an end through the misgovernment in the later years of Solomon, and the schism which it occasioned; nor had the Army under David attained to an equality with the respective military forces of other leading Eastern nations of the period. In David's time, cavalry formed no part of the service. Introduced by Solomon, it had to be abandoned by the immediate successors of that ruler. Both horses and chariots, however, were employed during and after the Syrian wars. According to the report of Shalmaneser II. of Assyria, who fought against him in 854 B.C., Ahab had 2,000 chariots; and the decline of the military power of northern Israel was marked by the reduction to which the successors of the latter had to submit (II Kings vii. 13, xiii. 7). Thus, Hezekiah of Judah was ridiculed by an Assyrian legate because of his lack of war-horses and riders (II Kings xviii. 23). All branches of the service were most fully developed in the military era of Jeroboam II. and Uzziah (Azariah). It is certain that the permanent maintenance of a large cavalry force was made difficult for Israel by reason of the rugged nature of the ground. Moreover, the Prophets opposed cavalry as a foreign innovation, and as tending to encourage relations with Egypt, the country from which most of the war-horses were furnished (Isa. xxxi. 1); and the service was further condemned as fostering a reliance upon mere human force (compare Ps. xx. 7, xxxiii. 7, cxlvii. 10).

Bibliography: Apart from the data furnished by the Bible itself, some casual information is given in Josephus (*Ant.*). The inscriptional accounts of Assyrian wars in Syria and Palestine afford a few details. For the army operations of antiquity in the Orient, the Egyptian and the Assyrian monumental sculptures—especially the latter—are of high value. Special treatises are: Gleichgross, *De Re Militari Hebræorum*, 1690; Zachariae, under the same title, 1735, and the articles in the Bible dictionaries, among the best of which is that of Bennett in the *Encyc. Biblica*. See also Spitzer, *Das Heer- und Wehr-Gesetz der Alten Israeliten*, 2d ed., 1879; Nowack, *Hebräische Archäologie*, i. 359 *et seq.*; F. Schwally, *Semitische Kriegsalterthümer*, vol. i., Leipsic, 1901.

J. JR. J. F. McC.

——**Ancient and Medieval:** Of peaceful disposition, the Jews at all times have shown bravery in war. As the terms for virtue among the Greeks and Romans, *ἀρετή* and *virtus* respectively, are derived from military prowess, so the nobleman among the He-

Spirit of Bravery.

brews is called "ish hayil" (the man of [military] strength; warrior). Abraham, the prototype of the nation, while guided by the words, "Let there be no strife, I pray thee, between me and thee. . . for we are brethren" (Gen. xiii. 8, R. V.), goes courageously to war against the four mighty kings to rescue his nephew, and refuses to take a portion of the spoils after having liberated the land of Sodom (Gen. xiv. 14-23). It fell to Esau's, not to Jacob's, lot to "live by the sword" (Gen. xxvii. 40); yet no sooner did Simeon and Levi, the sons of Jacob, learn of the villainy (not "folly," as in A. V. and R. V.) which Shechem, the son of Hamor, had wrought with regard to their sister Dinah, than they "took each man his sword, and came upon the city boldly, and slew all the males" (Gen. xxxiv.). The Mosaic laws on warfare, which insist that peace should be offered to a city before it be besieged (Deut. xx. 10), are framed on the presumption that faint-heartedness is rare among the people; since the officers are enjoined to issue before the battle the proclamation: "What man is there that is fearful and faint-hearted? let him go and return unto his house lest his brethren's heart faint as well as his heart" (Deut. xx. 8; compare Josephus, "Ant." iv. 8, § 41; Soṭah viii. 1). Indeed, the Song of Deborah echoes the spirit of heroic warfare, while it upbraids the tribes and clans that abode by the sheepfolds and would not come to the help of the Lord against the mighty (Judges v. 8 *et seq.*, 16, 23). Thus the battle of Gideon (*ib.* vii.) was a battle of heroes. So do the feats of Saul (I Sam. xi. 7-11), of Jonathan (*ib.* xiv. 13-15; compare II Sam. i. 22), of David (I Sam. xvii., xviii. 7) and his men (II Sam. xxiii.), and the warlike psalms (Ps. xx., xlviii., lxviii., cx., cxlix.) testify to the value laid on prowess by the Hebrew nation. The religious enthusiasm of the Hasmoneans lent to their patriotism in war still greater intensity, and made of the people a race of heroes (I Macc. iii. 21, iv. 8 *et seq.*, v. 31 *et seq.*, vi. 42).

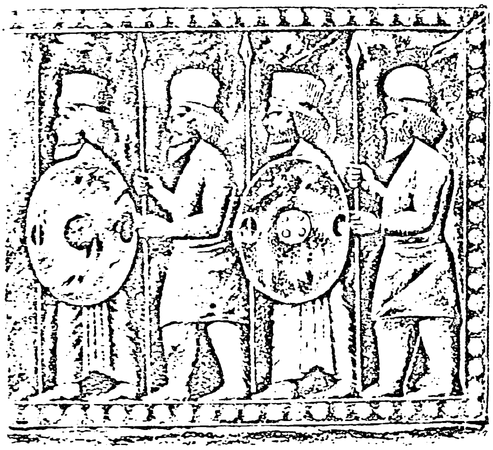

Persian Foot-Soldiers.

(After Coste and Flandin, "La Perse Ancienne.")

Under the Hasmonean dynasty a regular Army was formed (I Macc. xiv. 32), the soldiers receiving payment. Jews served as mercenaries in the Syrian Army also (I Macc. x. 36). Hyrcanus I. was the earliest to maintain foreign mercenaries (Josephus, "Ant." xiii. 8, § 4); Alexander Jannæus did likewise (Josephus, "B. J." i. 4, § 3).

Fighting on Sabbath.

One of the chief obstacles in Jewish warfare at the beginning of the Hasmonean uprising was that the Jews were prevented from carrying arms on the Sabbath. This exposed them to the peril of being attacked without being able to defend themselves (see I Macc. ii. 38; Josephus, "B. J." i. 7, § 3; ii. 16, § 4; *idem*, "Ant." xviii. 9, § 2); but it was decided that in defense, and in sieges as well, when the warriors were regarded as carrying out special divine ordinances, fighting on the Sabbath day was permitted (I Macc. ii. 41; Sifre, Deut. 204; Shab. 19*a*). Whether arms may be carried on the Sabbath as an ornament of the warrior, or not, is a matter of dispute between Eliezer—who stands on the affirmative side—and the other tannaim, who see in weapons of war a necessary evil that the Messianic time, the world's great Sabbath, will do away with (Shab. vi. 4). "Nor did our forefathers," says Josephus ("Contra Ap." i. 12), "betake themselves, as did some others, to robbery; nor did they, in order to gain more wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose." Of the heroic valor displayed by the Jews at the siege of Jerusalem, the last three books of Josephus on the wars of the Jews, and the Midrashim, give ample testimony. It filled Titus and his soldiers with admiration. And yet, despite the terrible losses and cruel tortures inflicted upon the nation by the victor, the war spirit did not die out in the Jewish people. Bar Kokba's Army, which tradition places at 200,000 men, performed wonders of heroism (Giṭ. 57*a*; Lam. R. ii. 2; Yer. Ta'anit, iv. 69*a*; Pesiḳ. R. 29, 30 [ed. Friedmann, p. 139*b et seq.*]).

The story of Anilai (Ḥanilai) and Asinai (Ḥasinai), the Jewish robber generals, whose Army filled the lands of Babylonia and Parthia with fear, forms a strange chapter in the history of the Jews of the East (see Josephus, "Ant." xviii. 9, §§ 1-9).

Classical Times.

But not only in their own country did the Jews prove to be brave soldiers. Josephus ("Ant." xi. 8, § 5) records that many Jews enlisted of their own accord in the Army of Alexander the Great, and that Ptolemy I., recognizing their bravery and loyalty, took many Jews and distributed them into garrisons (*ib.* xii. 1). Ptolemy Philometor and his wife Cleopatra committed their whole kingdom to Onias and Dositheus, the two Jewish generals of the whole Army, whose bravery and loyalty were the safeguards of the queen in times of great peril (Josephus, "Contra Ap." ii. 5). Helkias and Ananias, two Jewish generals of Cleopatra, saved her throne from the onslaughts of her own son, Ptolemy Lathyrus (*idem*, "Ant." xiii. 13, § 1).

Seleucus Nicator and Antiochus, his grandson, kings of Syria, received aid from the Jews in their wars, and in recognition endowed them with many privileges of citizenship (*ib.* xii. 3, §§ 1-3). The

Jews aided the Romans, also, in their wars. Especially did Julius Cæsar speak in terms of high praise of the valor displayed by the fifteen hundred Jewish soldiers engaged in his wars against Egypt and against Mithridates of Pergamus; and in recognition of their services he conferred especial favors on Hyrcanus, the high priest, and on the Jewish people (*ib.* xiv. 8–10). Mark Antony received assistance from Jewish soldiers, Herod having formed an Army of five Jewish and five Roman cohorts (*ib.* xiv. 15, § 3). On the other hand, Mark Antony, at the request of Hyrcanus, exempted the Jews from service in the armies because they were not allowed to carry arms or to travel on the Sabbath (*ib.* xiv. 10, §§ 12, 13).

It was reserved for the Christian emperor Honorias to issue (418) a decree—renewed by Theodosius, by Clotaire II., and by the Byzantine emperors—forbidding Jews and Samaritans to enlist in the Roman army (Codex Theodosianus, xvi. 1. 8. 16), probably in view of their Sabbath observance, as Dohm ("Die Bürgerliche Verbesserung der Juden," i. 151) suggested; but, as he contended (*ib.* p. 154), this does not afford sufficient reason (see also "Protocolle der Dritten Rabbiner-Versammlung zu Breslau," 1846, p. 196; "Juden-Emancipation," in Ersch and Gruber, "Encyklopädie," p. 297, note 49).

Babylonia.

Of the military spirit of the Jews of Babylonia the following fact bears testimony: Twelve thousand Jews had fought in defense of Cæsarea Mazaca against Sapor I., only to be defeated and massacred; and when the news reached Samuel, the great teacher of Nehardea and friend of the new dynasty, he would not show signs of mourning, as his patriotic feeling was stronger than his love for his coreligionists (M. K. 26*a*).

Arabia.

Of the warlike spirit of the Jews in Arabia, the story of Dhu-Nowas and the chivalry of SAMAU'AL IBN-ADIYA are by themselves sufficient testimony. When Mohammed came to Medina he found the whole country full of Jews ready to resist him with arms in hand, and he was anxious to make them his allies. They refused. But though they were noted for being brave and sturdy fighters, they lacked strategic skill and organization. First the Banu Ḳainuḳa were surrounded, captured, and allowed to leave the country for the Holy Land; then the Banu Nadhir, part of whom were massacred, the rest emigrating also to Palestine; lastly the Jews of Khaibar, after having fought like lions, surrendered and emigrated to Babylonia (628). "The sword which the Hasmoneans had wielded in defense of their religion, and which was in turn used by the Zealots and the Arabian Jews [in the cause of freedom], was wrung from the hands of the last Jewish heroes of Khaibar" (Graetz, "History of the Jews," iii. 83). Benjamin of Tudela (twelfth century) found an independent Jewish warrior tribe living in the highlands of Khorasan near Nisapur, numbering many thousand families, regarding themselves as descendants of Dan, Zebulun, Asher, and Naphtali, under a Jewish prince of the name of Joseph Amarkala ha-Levi (Benjamin of Tudela, ed. Asher, pp. 83 *et seq.*). Another independent Jewish tribe bent upon warlike expeditions is mentioned by Benjamin as living in the district of Tehama in Yemen (*ib.* p. 70).

In Southern Europe.

When the city of Naples was besieged in 536 by Belisarius, the general of the emperor Justinian, the Jews, besides supplying the city with all necessaries during the siege, fought so bravely in defense of the part of the city nearest the sea, that the enemy did not venture to attack that quarter; and when Belisarius at last forced his entrance, they still offered heroic resistance, according to the contemporary testimony of Procopius ("De Bello Gothicorum," i. 9; Graetz, "History of the Jews," iii. 31 *et seq.*; Güdemann, "Gesch. des Erziehungswesens der Juden in Italien," p. 2). When Arles was besieged by the generals of Theodoric (508), the Jews, loyal and grateful to Clovis, their king, took an active part in the defense of the city (Grätz, "Gesch. der Juden," v. 56; Eng. transl., iii. 36).

In Spain.

Jewish soldiers assisted Childeric in his war against Wamba. The Moors are said to have entrusted to Jews the guardianship of the conquered cities of Spain. Under King Alfonso VI. of Castile, in 1068, 40,000 Jews fought against Yusuf ibn Teshufin in the battle of Zalaka, with such heroism that the battle-field was covered with their bodies. Under Alfonso VIII. (1166–1214) there were many warriors among the wealthy and cultured Jews of Toledo that fought bravely against the Moors (Graetz, "History of the Jews," iii. 386; German ed., vi. 229). Alfonso X., called "the Wise," while infante, had many Jews in his army; and in the capture of Seville (1298) the Jewish warriors distinguished themselves so highly that, in compensation for their services, Alfonso allotted to them certain lands for the formation of a Jewish village. He also transferred to them three mosques which they turned into synagogues. The cruel fanaticism of the Moors had alienated the Jews, who were now won over to the Christians by the tolerant rule of the latter (Graetz, *ib.* iii. 592; German ed., vii. 136). Jews fought bravely at the side of Pedro the Cruel in defense of the cities of Toledo, Briviesca, and Burgos, against Henry de Trastamara, his brother, and had to pay for their loyalty to their king either with their lives and the lives of their undefended wives and children, or, as the Jews of Burgos had to do, with a heavy ransom to the relentless victor (Graetz, *ib.* iv. 123 *et seq.*; German ed., vii. 424).

According to Brisch ("Gesch. der Juden in Cöln," i. 77), the Jews of Cologne carried arms. They were enjoined to take active part in the military service and to defend the city in case of war ("Cölner Geschichtsquellen," ii. 256, 311); the rabbis on the Rhine permitted the Jews to do so in case of siege. When excommunicated by Pope Gregory VII., Henry IV. was deserted by princes and priests, states and cities, but the Jews of Worms in common with their Christian fellow citizens stood by him and defended him with arms in hand. The emperor showed his recognition in the shape of decrees releasing them from paying toll in Frankfort-on-the-Main, Dortmund, Nuremberg, and other centers of commerce (Grätz, "Gesch. der Juden," vi. 88). Jews defended the city of Prague against the Swedes in the Thirty Years' War (Grätz, *ib.* x. 50; English ed., iv. 707); and in 1686, as loyal subjects of Turkey, they defended the city of Ofen against the victorious armies of Austria (Grätz, *ib.* x. 286). Under Boleslav II., in the tenth century, the Jews fought side by side with their Bohemian fellow-citizens against the pagan Slavs (see Löw, in "Ben Chananja," 1866, p. 348). The Jews of Worms and of Prague were practised in bearing arms. On the other hand, the Jews of Angevin England were prohibited from possessing arms by the Assize of Arms, 1181 (Jacobs, "Jews of Angevin England," p. 75).

Germany and Austria.

Under Ferdinand II. and Maria Theresa, Jews served in the Austrian Army (Wolf, in "Ben Chananja," 1862, p. 61). In 1742–43 Rabbi Jonathan Eibeschütz, in common with other rabbis of Prague, allowed the Jews to fight in defense of the fortifications of the city of Prague against the attacks of the French Army, he himself standing among them to cheer and encourage them. This is stated in a memorandum of the Austrian Jews, dated 1790, where many rabbinical arguments are given in favor of performing military service on the Sabbath in behalf of their country (Wolf, *ib.* 1862, pp. 62 *et seq.*).

Dohm ("Bürgerliche Verbesserung der Juden," ii. 230) relates that in the naval battle between the British and the Dutch, Aug. 15, 1781, a Dutch Jew fought with such heroism that many other Jews were induced to follow his example and join the navy, and the chief rabbi of Amsterdam not only gave them his permission and his blessing, but excused them from the observance of the Sabbath and the dietary laws as far as their military duties would interfere with it. Jewish soldiers in the Dutch navy excelled in courage and zeal in the conquest of Brazil (Kohut, in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen," p. 443; Graetz, "History of the Jews," iv. 693). Jews, encouraged by their rabbi, Isaac Aboab, defended the fort of Recife, near Pernambuco, against the Portuguese with such remarkable skill and heroism as to evoke the praise and gratitude of the government; for, without their dauntless resistance, the garrison would have been compelled to surrender (Graetz, *l.c.* pp. 693, 694). When the French fleet, under Admiral Cassard, made a sudden attack on the Jewish colony of Surinam in 1689, it was met with brave resistance; and, despite the fact that it was a Sabbath day, the Jews fought valiantly for their colony (Kohut, *l.c.* p. 460). Of this bravery they gave proof a second time, in 1712, when Cassard again attacked Surinam, on which occasion one of the Pintos defended the fort single-handed until, overwhelmed by superior force, he was compelled to surrender (Kohut, *l.c.* pp. 454–61). Especially did David Nasi distinguish himself by his heroic valor and skilful generalship. He died in 1743 on the battle-field, in his thirty-first campaign against the Maroons (Kohut, *l.c.* p. 466).

The Jews of Poland were, like their fellow-citizens, enjoined to do military service. In Lithuania and the Ukraine they fought alongside their Christian brethren. In the rebellion of the Cossacks (1648–1653) the Jews fought with the noblemen against the rebels. Among those that fell at Ostrog and Zaslav, under Marshal Firley, there were many hundreds of Jewish soldiers. John III. Sobieski, by a decree of 1679, exempted the Jews from military service; nevertheless, they fought in times of peril for their country. When, in 1794, the population of Warsaw rose in arms, Jews were among them; and a whole Jewish regiment fought under Colonel Berko near Praga against Suwarow (Sternberg, "Gesch. der Juden in Polen," pp. 54, 55; Ph. Bloch, in "Oesterreichische Wochenschrift," 1900, p. 280 (see Russian Army, below).

Poland.

G. K.

——**Modern:** There is no record of Jews serving in the mercenary forces employed by the Continental monarchs after the decay of the feudal system and before the introduction of national armies and navies after the French Revolution. But they have always been found among their countrymen when the patriotic spirit has been roused. The record of the Dutch Jews in the colonial forces continues a high one to the present day. In the Alt-Neu-Schule, the ancient synagogue of Prague, hangs a banner said to have been presented by Emperor Ferdinand III. to the Bohemian Jews for their gallant share in the defense of Prague against the Swedes in 1648, notably that of a special company formed to extinguish fires caused by the enemy's artillery.

In Europe, prior to the Napoleonic campaigns, Jews were often in evidence in military affairs as Army contractors. Joseph Cortissos (1656–1742), to whom Marlborough owed much of his success, is perhaps the most prominent of these. The Jews of Holland, of Britain, and, later on, of America, did good service in the armies and navies of the free countries during the eighteenth century. An English officer, Aaron Hart, born in London in 1724, was among the first British settlers in Canada. Isaac Myers, of New York, organized a company of "bateau-men" during the French and Indian war in 1754.

American Jews most readily took up arms in the Revolutionary war. Forty-six names are known, twenty-four of them being those of officers, prominent among whom is Col. Isaac Franks. Col. David Salisbury Franks, who was of English birth, was prominent in resistance to the British. At that time there were scarcely 3,000 Jews in all North America. In the War of 1812, 44 Jews took part, from Brig.-Gen. Joseph Bloomfield and 8 other officers, down to Private Judah Touro; in the Mexican war of 1846, 60 Jews served, 12 of them officers, among whom was David de Leon (afterward surgeon-general of the Confederate armies), who twice received the thanks of Congress. Over 100 Jews have served in the small regular Army of the United States (including Major Alfred Mordecai, attaché during the Crimean war, and the author of works on ordnance and explosives; and Col. Alfred Mordecai, Jr., recently chief of the National Armory, Springfield, Mass.). Three naval officers have been particularly distinguished; namely, Commodore Uriah Phillips Levy (died 1862), who secured the abolition of corporal punishment and rose to the highest rank in his day; Capt. Levi Myers

American Jews in the Revolutionary War.

Harby (died 1870); and Commander Adolf Marix at a recent date.

Jews in the Civil War.

But it was the great Civil war that gave to the Jews of the United States their greatest opportunity of proving their military ardor and capacity. Then patriotism and gallantry shone out most brilliantly. Fourteen families alone contributed 53 men to the ranks; and 7 men have been traced who received from President Lincoln "medals of honor" for conspicuous gallantry. Simon Wolf gives a list of Jews serving on the Union and the Confederate sides, which exhibits 40 staff officers (including a commissioned hospital chaplain, the Rev. Jacob Frankel), 11 naval officers, and a total of 7,878 of other ranks, out of a Jewish population of less than 150,000 souls. Among these were at least 9 generals (Brevet Maj.-Gen. Frederick Knefler of Indianapolis being the highest in rank), 18 colonels, 8 lieutenant colonels, 40 majors, 205 captains, 325 lieutenants, 48 adjutants, etc., and 25 surgeons.

Jews in the Spanish-American War.

In the recent war with Spain (1898) American Jews were equally active. It has been asserted that the first volunteer to enroll and the first to fall were alike Jews. It is certain that Jews served in both the navy and the Army to an extent far beyond their due numerical proportion, and that they behaved with zeal and valor. The numbers of officers engaged were as follows: Army 32; navy 27; non-commissioned officers and men—Army 2,451; navy 42. These figures are based upon the preliminary lists given in the "American Jewish Year-Book" for 1900-1.

Before the armies of their native lands were open to them, adventurous Jews not seldom became soldiers of fortune. Such was Perez Lachman (better known as General Loustannau), who held high command in the Mahratta army. Dr. Joseph Wolff, the missionary, when visiting central Asia and northern India in 1829, found a number of Jews of leading military rank in the armies of native princes.

Jews Serve Under Napoleon.

Jews Under Wellington.

But it was especially through the forces of the French republic, consulate, and empire that the Jews became active as soldiers or sailors. It has been alleged, but on nebulous grounds, that the great marshals, Soult and Masséna, were themselves Jews. Be this as it may, there were 797 men serving in 1808 out of 77,000 French Jews; and many a Polish community for the first time beheld a foreign Israelite in the person of some soldier of Napoleon. Two decorated Jewish soldiers, Jean Louis May and Simon Mayer, sat in the Sanhedrin of 1806. A Jewish officer, Lazarus Mayer Marx, was appointed to the marine artillery in 1810. A Jewish regiment under one Berko was among Kosciusko's forces in the Polish revolt. Berko became a colonel in the French Army, and died during the campaign of 1811. Many Jews were also in the national armies assembled against Napoleon. Joshua Montefiore (1752-1843), uncle of the late Sir Moses Montefiore, served in the British Army, and, as an officer of the East Yorkshire Regiment, was present in 1809 at the capture of Martinique and Guadaloupe. The duke of Wellington is reported to have said, in 1833, that not less than fifteen Jewish officers had served under him at Waterloo. Among these was Cornet Albert Goldsmid (1794-1861), who afterward rose to the rank of major-general in the British service. He had been preceded in the rank of general by Sir Jacob Adolphus, M.D. (1770), inspector-general of hospitals; Sir Alexander Schomberg, Royal Navy (1716-1804); Lieut.-Gen. Sir David Ximenes (died 1848); and has been followed by Lieut.-Gen. Sir George d'Aguilar, K.C.B., and Maj.-Gen. George Salis-Schwabe, not to mention a singularly large number of gallant gentlemen of less immediate Jewish origin.

A Jewess Sergeant-Major.

The names are known of 125 Jewish soldiers of the Prussian Army who served in the campaigns of 1813-15, 20 of them officers, one a drum-major. Sixteen of these received the Iron Cross for valor. Altogether 343 Jews served in the Prussian Army at that time, of whom only 80 were conscripts and no less than 263 volunteers. At the conclusion of the war there were 731 Prussian Jews serving. Among these may be mentioned Lehmann Cohn, a sergeant of the Second Cuirassiers, who earned the Iron Cross at Leipsic, and fought in La Haye Sainte at Waterloo. One of his sons fought as a captain in Italy in the fateful year 1848; and another, still living in London, earned his medal under the walls of Delhi in 1857. Mention must also be made of that remarkable woman, Louise Grafemus (really Esther Manuel), who, in search of her husband who was in the Russian Army, disguised herself and served in the Second Königsberg Uhlans, was wounded twice, and rose to be sergeant-major, and received from Bülow the Iron Cross. She found her husband in 1814 under the walls of Paris, only to see him fall in action the next day, when grief betrayed her sex. She was then thirty years of age, and was sent back to her two children at Hanau, her home, with great honor.

Jews served in the Austrian Army from the year 1781. Emmanuel Eppinger became an officer in 1811, and earned decorations from two monarchs. In 1809 Von Hönigsberg was made lieutenant on the battlefield of Aspern, and several sons of Herz Homberg, the Bible commentator, were officers (see Wertheimer, "Jahrbuch," i. 16, ii. 187 and 237). The Dutch Jews behaved particularly well in 1813-15. They had been recognized as brothers-in-arms since 1793.

In considering the naval and military services of European Jews after the Napoleonic campaigns, it must be remembered that Jews have not been treated more indulgently than their Gentile neighbors in the matter of military duty where universal service is the rule, especially where, as in Russia, and particularly Rumania, they are still exposed to civil disabilities. In Russia, indeed, 38 per cent of the Jews liable to serve in the Army are called out, as against 30 per cent of the general population; but this is due to the retention on the books of the names of absentees and possibly of deceased persons also, whenever these happen to be Jews. In this way it is made to appear that an overwhelming proportion of Jews seek to escape their military duties; but the experience of every other country would suffice to expose the inaccuracy of this proposition. A quarter of a million Jews are on the books of the active and reserve forces of the Russian empire, 75,000 of whom serve on the peace strength.

Jews in Modern European Armies and Navies.

Turning to Germany, where service in the Army is equally compulsory on all Jewish as on other German citizens, it is interesting to find that members of 1,101 congregations, to the number of 4,703, have been traced by name who served against France in the campaigns of 1870-71. Of these German Jews 483 were killed and wounded, and no less than 111 were decorated for conspicuous gallantry. Owing to the privilege enjoyed by the officers of German regiments of reserving commands to their own social class there are no Jewish officers in the active German Army, with the exception of the Bavarian contingent, and none in the navy.

In Austria-Hungary matters are different. As early as 1855 there were 157 Jewish officers, many in the medical corps. In 1893 Austria-Hungary had [illegible]344 of her Jewish citizens enrolled in all branches of her Army and 325 in her navy. Besides these there were as many as 2,179 Jewish military, and 2[illegible] active officers, exclusive of those in the reserve regiments. These numbers were considerably above [illegible] of the total Jewish population.

In France, again, 10 Jews have reached the rank of general officer. In the beginning of 1895 there were serving also in the active Army 9 colonels, [illegible] lieutenant colonels, 46 majors, 90 captains, 89 lieutenants, and 104 sublieutenants of Jewish birth. The Jewish officers of the reserve in 1883 numbered [illegible]. These contingents are largely in excess of the proportional representation for which the Jewish population of France would call.

High Reputation of Italian Jews.

The Italian Jews, comparatively few in number, have a particularly brilliant military reputation. Two hundred and thirty-five Jews volunteered for the Piedmontese Army in 1848. In the one Tuscan battalion, which bore off the honors at Curtatone and Montanaro, no less than 45 Jews, from Pisa and Leghorn, were serving at the time. In the Crimean war Sardinian as well as French, British, and Russian Jews took part. Fully 260 Jewish volunteers came forward in 1859, and 127 of them followed Garibaldi at Naples in 1860. Among the renowned "Thousand of Marsala," too, there were 11 Jews. In 1866, when there were but 36,000 Jews in all Italy, 380 volunteered for active service. In the Royal Italian Army that marched into Rome in 1870, there were 256 Jews. General Ottolenghi has reached high command, and is decorated with several orders for distinguished service. Other Jewish officers of lower rank in 1894 numbered 204 in the active Army, and 457 in the various reserve forces; that is to say, about seventeen times the proportional quota of Italian Jewry.

Among the smaller states, the Jewish soldiers of Bulgaria, and even those of Rumania, have behaved with singular gallantry. Forty Jewish volunteers received medals from the sultan of Turkey after the recent Greek war.

Jews in the British Army and Navy.

There remain only the British Army and navy to be spoken of. Service in these is a superlative test of Jewish patriotism and aptitude for military duty, since such service is absolutely voluntary, and includes the tedium of tropical garrison duty far oftener than the excitement of war. Some families of less immediate Jewish descent, such as the Barrows and Ricardos, contribute many officers of distinction. But reckoning only gentlemen of Jewish birth, there were in Jan., 1902, 12 naval and marine officers, 39 officers of the regular Army (including Col. Albert E. W. Goldsmid, late assistant adjutant-general; Lieut.-Col. J. J. Leverson, C. M. G., the diplomat; and Major F. L. Nathan, superintendent of the Royal Explosives Factory), 17 officers of British militia, and 86 officers of British volunteers. Adding colonial Jewish officers of militia and volunteers, Canada provided 2, Fiji 2, Jamaica 2, Australia 27, New Zealand 8, South Africa 43, and India 1, making a total of 239 Jewish officers in the British forces. The colonial Jews have done particularly good service, Capt. Joshua Norden (1847), of Natal, being the first Jew to fall in South Africa, where Col. David Harris in 1896 concluded a stiff little campaign near Kimberley. Official returns exist of the religion of the non-commissioned officers and rank and file of the British regular Army and militia; but these are notoriously unreliable. The recruits on and after enlistment incline to regard their religious denomination as a private and personal matter, and therefore exhibit a preference for the all-embracing "Church of England," to which three of every four private soldiers elect to belong. Exclusive of officers, there were on Jan. 1, 1899, 82 Jews reported in the ranks of the Army and 46 in the militia; but the progress of the South African campaign led to the identification of many more Jewish sailors and soldiers, of whom over 2,000 have taken part, with distinct credit to their race, in the Transvaal war. There were serving in Jan., 1902, not less than the following numbers of British Jews, every one, it must be repeated, enrolled of his own free will and accord: Royal navy and marines, 120; regular Army, 550; British militia, 180; British yeomanry and volunteers, 800; and colonial militia and volunteers, 500, a goodly proportion of the Jews in the British empire. For there are also Jews in India, the Beni Israel, who for over a century have contributed gallant and faithful soldiers to the Sepoy infantry. In 1869, from that small community there were serving in the Bombay Army 36 native officers and 231 soldiers. With the introduction of "class regiments" formed entirely of men of the chief warlike races of India, the military career of the Beni Israel became restricted, until they entered the hospital corps and armed police of that great Eastern dependency.

Bearing in mind the universal liability to military service in Continental states, and comparing the Jewish with the Gentile population of each country, it may be calculated that there are now serving on the active peace strength of the undermentioned regular armies and navies of Europe the following numbers of Jewish citizens: Russia, 75,000; Austria-Hungary, 11,700; Germany, 6,400; France, 1,400; Italy, 850;

Rumania, 750; Great Britain and Ireland, 650; other states, 1,350; making a total of 98,000 European Jews who may be termed for the time being professional soldiers and sailors. But including the Jews who would be called out to bring up to war strength the various auxiliary and reserve forces of European countries, it would be found that their nine millions of Jewish subjects would place under arms some 350,000 soldiers of well-proved military quality. See Russian Army.

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Russia.

Jews served in the armies of the Chazars and in the Jewish dukedom of Taman as early as the ninth and tenth centuries (Chwolson, "Ibn Dast," p. 17; Mordtmann, "Isztachri," p. 103). Records are extant concerning two Jewish envoys, Saul and Joseph, who served the Slavonian czar about 960 (A. Harkavy, "Juden und Slavische Sprachen," pp. 143-153); concerning Anbal the Jassin, who, in 1175, served under Prince Bogolyubski of Kiev ("Polnoe Sobranie Russkikh Lyetopisei," ii. and v.); and concerning Zachariah Guil Gursis (probably Guizolfi), prince of Taman, who in 1487 offered Czar Ivan Vasilyevich of Moscow "to come to him and to serve him with his whole household, or first alone, with only a few of his men," which offer was accepted by the czar in a letter, dated March 18, 1488; but for certain reasons he did not go to Russia ("Sbornik Imperatorskavo Russk. Istor. Obshchestva," xxxv. 41, 42, 43). In the responsa of Rabbi Meïr of Lublin (Venice, 1638), p. 103*b*, mention is made of Berachah, "the Hero," who was killed in the Polish war against Russia, near Moscow, in 1610. From a document discovered in 1900 at the Archives of the St. Petersburg Archeological Institute it is evident that among the "Children of Boyars" who enlisted in the Russian military service in 1680 two were Lithuanian Jews, Samoilo Abramov Vistizki and his son Juri (Goldstein, in "Voskhod," 1900, No. 30). The warlike Jews of the Caucasus also deserve mention.

When the old kingdom of Poland came under Russian rule, Jews were not admitted into actual service in the Russian Army, but instead had to pay a special military tax.

By an edict of Emperor Nicholas I., issued Aug. 26, 1827, the Jews were ordered to perform actual military service on the basis of a special and very severe statute. According to the regulations of this statute, the authorities were permitted to take recruits from Jews at the ages of 12 to 25 (see Cantonists), and "supernumerary" recruits (*bezzachotnyye*) even up to the age of 35. The practical application of these regulations gave rise to direful abuses and corruption. The Jews were subjected to heavier duties in performing military service than the rest of the population, being compelled to furnish 10 recruits per 1,000 inhabitants every year, while non-Jews were to furnish 7 per 1,000 every alternate year (Mysh, "Rukovodstvo k. Ruskkim Zakonam o Yevreyakh," p. 411). For arrears in taxes Jews had to furnish one additional recruit for every 2,000 rubles. The Karaites, who applied to the czar in 1828, were exempt from military service ("Voskhod," 1896, vii. 2).

In 1853 temporary regulations were issued, permitting Jewish communities and private individuals to present substitutes from among those of their coreligionists that had been detected without passports. Great atrocities and corruption resulted from these regulations, which were abolished by the emperor-reformer, Alexander II., who, on Sept. 10, 1856 (Complete Russian Code, 2d ed., V. xxxi., No. 30,888), ordered that henceforth recruits from Jews should be taken on the general basis; thus prohibiting the recruitment of minors and of "supernumeraries" (see Poimanniki).

The following table, derived from official sources, will show the number of recruits enlisted, and also that of the alleged arrears:

Year.	Jews Enlisted.	Deficiency.
1876	6,427	2,455
1877	5,183	4,351
1878	6,503	2,630
1879	7,983	2,281
1880	9,268	3,054
1881	8,084	1,702
1882	6,910	2,527
1884	7,774	2,559
1885	8,727	2,340
1886	12,070	746
1887	12,263	407
1888	13,141	572
1889	14,552	378
1890	14,755	437
1891	15,837	890
1892	15,438	1,053
1893	15,306	3,084
1894	14,171	1,263
1895	14,188	1,238
1896	15,831	1,588
1897	15,934	1,468
Total	240,345	36,993

In the law of Jan. 13, 1874, enacting universal military service, no special regulations concerning the Jews are mentioned. Various exceptional rules as to their duties in the military service were formulated later, and are contained in the laws of Feb. 15, 1876; Jan. 9, 1877; May 9, 1878; April 12, 1886, etc. By the law of May 9, 1878, the Jews who had enjoyed the privilege of the first grade—that is, in being exempt from service on account of certain family conditions—were deprived of their privileges in case of deficiency of Jewish recruits in the other grades. By the law of 1886 the family of a Jew who evaded military service was fined 300 rubles. For the detection of such a refractory conscript a premium of 50 rubles was offered. Since the enactment of 1874 great prejudice was manifested by Russian Gentiles against the Jews as soldiers, especially as regards the arrears in Jewish recruits; but official reports show that from 1876 to 1897, 240,345 Jews were taken into the Russian Army, and the number of uncomplying conscripts did not exceed

36,993 for the twenty-one years. It has been proven, however, that a larger proportion of Jewish recruits were enlisted, compared with the general population, the apparent discrepancy being accounted for by the irregular registration of deaths in the death registers, and also by the large emigration of Jews from Russia.

In addition to the statistics furnished in the foregoing table, Jewish recruits to the number of 8 were enlisted in 1874 and 1875. The fact must be taken into account that service in the Russian Army entails more hardships upon the Jews than upon non-Jews for the following reasons: (a) In military service the Jews are often prevented from observing the laws of their religion, as, for instance, concerning kosher food; (b) the relation between Jewish and Christian soldiers is not very pleasant, and the position of the Jews in the Army is most unsatisfactory; (c) the military service does not give any privileges to the Jewish soldier, who is compelled to leave the place of service for the pale of Jewish settlement immediately after the completion of his term of service. "Under such circumstances," says Mysh, "one should be surprised rather at the comparatively small number of arrears among the Jewish recruits."

Russian military authorities—among them General [illegible] in his "Diary," published in the "Artillery Zhurnal" of 1794; General Lebedev in "Russki Invalid," 1858 (No. 39); and Major-General Ku[illegible] in "Voyenny Sbornik" (Military Collection), [illegible] 7, 8, 50—have often testified to the real patriotism and bravery of the Russian Jewish soldiers. The daring deeds of Goldstein in the war for the liberation of the Slavonians (in 1876), of [illegible], near Erzerum (in 1878), and of Leib Faigenbaum (see Faigenbaum, Leib), near Plevna (in 1877), will be long remembered. L. Orshanski was in the emperor's guard for 54 years, and was buried with military honors in St. Petersburg in 1899 ("Jew. Chron." March 17, 1899).

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H. R.

ARNHEIM, FISCHEL: Bavarian deputy and lawyer; born at Baireuth, Bavaria, Feb. 23, 1812; died there Jan. 31, 1864. He was destined by his parents for a commercial career. They gave him a thorough Jewish education, and he was at a very early age proficient in Bible and Talmud. But his love for science induced him to prepare himself for the gymnasium, the highest class of which he entered at the age of seventeen. Arnheim subsequently studied law at the universities of Munich and Erlangen; and in 1848 he was appointed royal attorney at law at Naila, and later in his native town, Bayreuth.

Owing to his wide reputation as a lawyer, Arnheim was elected by the cities of Hof and Münchberg to the Bavarian legislature, where his juridical knowledge and unbiased and independent attitude made an impression. In appreciation of his services the freedom of the city of Hof was conferred upon him, and his reelection on four occasions to the legislature was never opposed.

He was the only Jew in his electoral district. He remained a deputy until his death. Being a student of Bible and Talmud, Arnheim successfully defended his coreligionists against accusations raised by anti-Semitic members of the legislature.

Bibliography: Kayserling, *Gedenkblätter*, p. 2; *Allg. Zeit. des Jud.* 1869, pp. 115-116.

S. M. B.

ARNHEIM, HEYMANN: German rabbi; born at Wongrowitz, Prussia, Feb. 6, 1796; died there Sept. 22, 1865. While still a child he was left fatherless, and from the age of twelve was compelled to earn his own living. Notwithstanding these unfavorable conditions, he acquired a knowledge of Latin and Greek, and, more especially, of the German language and literature. He first became a private teacher at Neu-Strelitz; then (1824) a schoolteacher at Fraustadt, and finally (1827) occupied a similar position at Glogau. There he published (1830) his first work, "Leitfaden beim Unterricht in der Mosäischen Religion." In 1836 he translated into German and commented on the Book of Job. This translation was highly appreciated by the learned world, and Arnheim was invited by Zunz and Sachs to collaborate in the translation of the Bible that they were preparing. To this work Arnheim furnished the following books: The first four books of the Pentateuch, Kings, Ezekiel, Hosea, Obadiah, Jonah, Micah, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, Nehemiah, and Jeremiah—this last in collaboration with Sachs.

In 1840 Arnheim became head teacher (*Oberlehrer*) at Glogau, and commenced to preach in the great synagogue. The same year he published a translation of the Sabbath prayers and of the Yozerot for Purim, with notes in which he displayed a great knowledge of Midrashic literature. In 1849 he became rabbi of the Zeller Institution.

Arnheim was a contributor to many scientific journals, such as the "Hallische Jahrbücher" and the "Magazin für die Literatur des Auslandes."

Bibliography: *Monatsschrift*, 1894, p. 508; Fuenn, *Keneset Yisrael*, p. 156.

S. I. Br.

ARNHEM: A city of Holland, situated on the Rhine about fifty miles southeast of Amsterdam. No Jews are mentioned in the records of the city prior to 1404. In that year two Jews are mentioned as having passed through Arnhem on a royal errand to Zutphen, and as having been detained on their return by floods in the former place, where the city authorities provided for their maintenance. A curious statement of the supplies granted them is found in Van Hasselt, "Geldersche Oudheden," i. 66, § 21. The city archives also reveal the facts that about the mid-

Early History.

dle of the fifteenth century a Jew was appointed city physician, and in 1449 a riot took place in Arnhem before the house of a Jew, in which the Jew Isaac was so energetically defended that the authorities, fearing removal from office, agreed to resign in a body if any one of them were dismissed. On Ash Wednesday, 1450, a Jew was baptized in Arnhem, and in 1460 it was announced that all meat sold by Jews must be provided with a little yellow marker; disobedience entailed a fine of ten groschen ("Alle vleesch dat de Joeden gehandelt hebben, en sal men nyet verkoopen, daer en sy een gheel Vaenken by den vleesch daer men 't mereliken bi kennen mach. Die anders dede verboer 10 gr."). On September 21, 1451, Cardinal Nicolaus de Cusa preached in Arnhem on absolution, and declared that none should ever receive absolution who permitted a Jew practising usury to dwell alongside of or below him. At the same time he ordered, under penalty of expulsion, that all Jews should register at the burgomaster's office, and in future wear a Jew badge upon their outer garment. They were not allowed to exact interest on pledges, nor henceforth to lend money to Christians at all; every transgression of this regulation was punishable with a fine of 4 g. to be paid by both Jew and Christian. Within the space of a year all existing loan-offices must be closed without stringency upon borrowers; and Jews must leave the city, unless they earn their bread by labor and honest commerce without usury, and wear a badge for recognition by all ("Oir broet met hoeren Arbeide verdienen of regtveerdige koomanschap sonder woekeren, doen wolden, en mits zy dat Teyken boven heur Cleeden dragen, daer men se bi kennen mach"). Meanwhile it was ordered that no one should do them any injury by day or night, openly or secretly ("dat nyemant an den Joeden enich arch sou keeren by dage off by nacht, heymelich off openbaer"). On Jan. 10, 1571, Alba notified the authorities of Arnhem that all Jews living there, and all their property—of which an inventory was to be made—should be seized and held in ward until further disposition be made.

Jews but Tolerated.

This demand was, as far as is known, not complied with by the authorities of Arnhem, while the authorities of Zutphen replied that no Jews lived there. Probably as a result of Charles V.'s cruelty the Jews left Holland; they returned, however, in the seventeenth century, when Jews were found in the eastern portion of Gelderland and Holland. Immigrants from Poland also arrived, usually by sea, and settled preferably in the western harbor-towns. Not until the end of the seventeenth century were traces of Jews again found in Arnhem. A resolution dated March 20, 1663, denied citizenship to Jews, and forbade them to follow the butcher's trade; it shows that they had at least the right to settle there.

The first mention of a synagogue was made in 1735, when the physician Levi Heymans registered a complaint with the burgomaster and the assessors, in which he petitioned that the congregation "be compelled to afford him peaceable possession of his sitting in the Jewish synagogue." On Feb. 7, 1765, three Jews, as wardens of the Jewish congregation, presented a petition stating that the congregation had greatly increased in numbers, and that thei meeting-place for prayer in the house of Solomon Cohen, which they had used a number of years, had become too small.

Synagogues.

In response they were requested to prepare a plan and submit a constitution and by-laws for the government of an incorporated congregation. The plan submitted was officially approved April 17, 1765, the congregation was established, wardens were elected, and the constitution was read at a meeting of the congregation. Among the first wardens was Samuel Jacob Hanau, who was associated with a Catholic named Kerkhoff in a large china and pottery factory, the products of which were used by the city authorities and were famous for taste and finish. In the Walstraat, close to the town wall, a house was set aside for the synagogue; the approach to it was by a narrow lane which still bears the name "Joedengang" (Jews' way). It was leased for twelve years, from April 1, 1769; and in 1782 another house close to the wall, by the Velperpoort, was hired and fitted up as the synagogue.

At first the Jews of Arnhem buried their dead in the neighboring village of Huizen. Later they used the more distant cemetery in Wageningen, where a considerable Jewish congregation existed. Two Jews, Solomon Cohen Jacobs and Samuel Levie, on Sept. 22, 1755, petitioned the authorities for a suitable burial-place.

Cemeteries.

By a resolution of Oct. 13, 1755, a lot forty feet by one hundred was assigned to them, to be fenced in by them, but otherwise free of all expense. On April 11, 1808, a larger tract was purchased (adjoining this), and continued in use till 1865, when a general city cemetery was laid out, and a distinct portion was assigned to the Jews. An agreement was made that the Jews should not alienate their part of the cemetery, and that the city should never disinter the bodies.

A benevolent society was established, possibly only a burial society, although, according to a provision of the by-laws, all fines collected were to be paid partly to the town hospital, partly to the Jewish poor. When the congregation became too large for this synagogue, a site for a new building was purchased in the Kerkstraat for 5,000 florins in 1798. It is evident that at the end of the eighteenth century the congregation of Arnhem was prosperous, and that it contained many wealthy Jews. This fact is shown by an event mentioned in only one place (Van der Aa, "Aardrykskundig Woordenboek," under "Arnhem"). In 1783 a riot took place in Arnhem because the city authorities sold a portion of the old burial-place surrounding the large church on the "Marktplein" to a Jew, who erected thereon a mansion. Public indignation was allayed only by the restoration of the cemetery, properly fenced in, to its original purpose. In 1852 another site was purchased, upon which the present synagogue stands, the former building being used for a school. On Aug. 19, 1853, a new synagogue was consecrated. A model bath-house was established in 1885 through the efforts of Chief Rabbi T. Tal. In 1891 the school was removed to an elegantly appointed building belonging to the congregation, adjacent to the synagogue.

Chief Personalities.

After the time of the French consistorial division of the country, Nymegen was the seat of the rabbinate for the province of Gelderland. But on the death of Jacob Lehmans, in 1887, the seat was transferred to Arnhem; and on June 26 of the same year Tobias Tal, a graduate of the Amsterdam rabbinical seminary, was elected chief rabbi. He remained until he was called to The Hague in 1895; and his brother-in-law, Louis Wagenaar, formerly chief rabbi in Leeuwarden and of the province of Friesland, was appointed his successor in Arnhem. Other learned men, with at least local reputation, were: Joel Frankfort, teacher from 1836 to 1866, esteemed for Talmudic learning; J. Waterman, translator of Fürst's Hebrew lexicon into Dutch, and a leader of the reform movement in Dutch Judaism which reached fullest development about 1860. In 1780, the jurist Jonas Daniel Meyer was born in a house situated where the synagogue now stands. The Dutch poetess, Estella Herzfeld, wife of Mr. Hymans, passed a portion of her life in Arnhem.

Besides the burial and charitable societies that exist in every Jewish congregation, Arnhem has the following: (1) Hizzuk Emunoh, an association for the study of rabbinical literature; (2) Berit-Abraham, a society that gives pecuniary aid to lying-in women, and toward expenses attendant on the ceremony of circumcision; (3) Sa'adas Aḥim, an association composed of small traders, for mutual assistance in times of sickness and mourning; (4) a charity association, and an association for lending money without interest to small traders, and several others. The Home for the Aged was removed to a new and better house in 1899, and steps were taken to establish an orphan home in Arnhem for the whole province. In addition there is a society for dowering respectable girls, and for providing poor school children with clothing, especially on their attaining the thirteenth year; also a fund for remitting money to Palestine.

Statistics.

The Jewish population in 1898, according to the rather unreliable "Provinciaal Verslag," was 1,390 in a total population of 56,413—about 2.5 per cent. There were 30 births in 1898, a rather small proportion; but the death statistics were more favorable, seeing that, while the mortality in the whole population of the town was 1,029 ($18\frac{1}{5}$ per thousand), among the Jews there were only 19 deaths ($13\frac{2}{3}$ per thousand). This mortality is the highest of recent years, the average number of deaths being 16. The Jews of Arnhem support themselves mainly as small traders in clothing and woolen goods. The meat business affords employment to a number of Jews, who may be said to control the trade. Several large stores are maintained by Jews. There is only one Jewish lawyer, who is a member of the city council, and maintains a banking-house; he and a Jewish member of the bar, with a few teachers, compose the academically educated Jewish population of Arnhem. Nevertheless, the congregation may be accounted one of the most prosperous in Holland.

Bibliography: For the older history of Arnhem, besides the manuscript in the Archives, see Van Wyn, *Huiszitten Leven*, i. 206, 572, 650, 651; V. Hasselt, *Geldersche Oudheden*; idem, *Arnhemsche Oudheden*; Nyhoff, *Oorkonden van Gelderland*; idem, *Wandelingen door een Deel van Gelderland*; Van der Aa, *Aardrykskundig Woordenboek*; Koenen, *Geschiedenis der Joden in Nederland*. For its later history, Waterman's oration, to have been delivered at the dedication of the New Synagogue, Arnhem, 1853, but printed and circulated only—now very rare—is valuable.

G. J. Vr.

ARNOLD: Cardinal-bishop of Cologne; died April 3, 1151. One of the few prelates who, during the Crusades, protected the Jews from the violence of the mob. When, during the Second Crusade, the inflammatory sermons of the French monk Rodolphe caused the populace throughout the Rhine provinces to attack the Jews, and torture and kill such of them as would not accept baptism, this cardinal-bishop was persuaded by a gift of money to set aside the castle of Woikenburg, Lorraine, near Königswinter, as an asylum for the Jews, and to allow the many Jews that fled thither to defend themselves with arms against the aggressors. The property that the Jews left behind was turned over to the bishop. This occurred on Sept. 23 and 24, 1146. Toward the end of that month two Jews, Abraham and Samuel, were murdered on their way up to the castle. Moved by a second present from the Jews, the bishop had the murderer cruelly put to death.

Bibliography: Aronius, *Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche*, Nos. 236, 237, 250; Brisch, *Gesch. der Juden in Cöln*, 1879, p. 146. The authority for these statements is Ephraim ben Jacob, who was one of those shut up in Wolkenburg. Besides his account, see Neubauer and Stern, *Hebr. Berichte über die Juden-Verfolgungen Während der Kreuzzüge*, 1892, pp. 60, 190; Grätz, *Gesch. der Juden*, vi. 179.

G.

ARNOLD OF CÎTEAUX: Cistercian monk, who, with the sanction of Pope Innocent III. (1198–1216), incited a crusade against the Albigenses and Jews of southern France, and occasioned the attack of Simon de Montfort on Viscount Raymund Roger. The latter was stigmatized as a patron of Jews and Albigenses, and on this account his beautiful capital, Béziers, was besieged by De Montfort, and on its fall (July 22, 1209) was well-nigh totally destroyed. According to Arnold's report to the pope, about twenty thousand perished by the sword regardless of caste, age, and sex; after which the city was looted and burned, so that "the vengeance of God raged therein in a wondrous way." The flourishing and cultured Jewish congregation of Béziers was almost exterminated; two hundred persons lost their lives, and a great many others were taken captive. "The year of mourning" is the name by which that year is designated in the Jewish chronicles; the Hebrew word for "mourning" having appropriately the numerical value of the date (יגון = 69 = 4969, or 1209 of the common era).

From southern France, Arnold carried his murderous fanaticism to Spain under the following circumstances: Mohammed al-Naṣir, the Almohade prince from the northwest of Africa, apprehending the success of the Christians in Mohammedan Spain, transported a vast army to Andalusia to make war on the advancing religion. The Christian princes of Spain immediately ceased their habitual internecine hostilities for the sake of united resistance, and appealed to Innocent III. to inspire a general crusade against the Crescent. The pope acceded; and among the multitudes crossing the Pyrenees, Arnold and his followers were foremost. These ultramontane swordsmen, as they were designated in contrast to the Spaniards, were deeply affronted by the comparative prosperity and freedom that the Jews enjoyed in the Castilian capital Toledo; and Arnold instigated a sudden onslaught upon them (June, 1212). At that particular juncture the Jewish population of Toledo, in addition to being the most representative and flourishing in Spain, had been swelled by the accession of fugitives from Salvatierra, the first city captured by the Mohammedan invaders (Sept., 1211). The fate of the Jews of Toledo would have been sealed had not Alfonso the Noble, king of Castile, and the Christian knights of the city, promptly protected them; thus terminating auspiciously what was in Castile an importation of foreign fanaticism, the first persecution of Jews.

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G. H. G. E.

ARNON.—**Biblical Data:** A river and wady of eastern Palestine, the modern Wady Mojib (or Wady el-Mojib). The name means perhaps "noisy," a term which well describes the latter part of the course of the river. Its length is about 45 miles, from its rise in the desert to its entrance into the Dead Sea. It spreads out to a breadth of 100 feet here and there, but for the most part is narrow; and though low in summer, in the winter season it is in places 8 or 10 feet deep. It runs at first northwesterly, but afterward its course becomes westerly. Its striking feature is the steepness and narrowness of the ravine through which it passes shortly before it empties into the lake, opposite Engedi. Between the lofty limestone hills, which cause this precipitous descent, and the lake, the river expands into a shallow estuary nearly 100 feet wide.

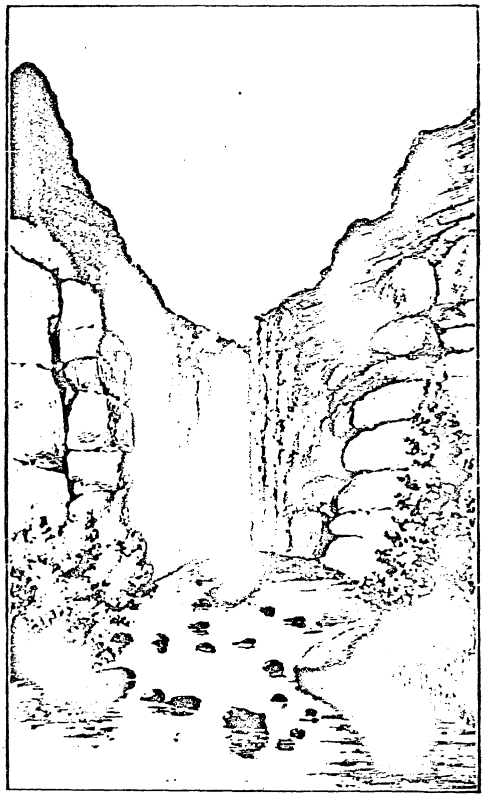

Gorge of the River Arnon Near Its Mouth.

(From Stade, "Geschichte des Volkes Israel.")

The Arnon has always been an important boundary-line. Before the Hebrew period it separated, for a time at least, the Moabites from the Amorites (Num. xxi. 13, 26; Deut. iii. 8; Judges xi. 18). After the Hebrew settlement it divided, theoretically at least, Moab from the tribes of Reuben and Gad (Deut. iii. 12, 16). But in fact Moab lay as much to the north as it did to the south of the Arnon. To the north, for example, were Aroer, Dibon, Medeba, and other Moabite towns. Even under Omri and Ahab, who held part of the Moabite territory, Israel did not hold sway farther south than Ataroth, about ten miles north of the Arnon. Mesha in his inscription (Moabite Stone, line 10) says that the Gadites (not the Reubenites) formerly occupied Ataroth, whence he in turn expelled the people of Israel. He mentions (line 26) his having constructed a road along the Arnon. The ancient importance of the river and of the towns in its neighborhood is attested by the numerous ruins of bridges, forts, and buildings found upon or near it. Its fords are alluded to by Isaiah (xvi. 2). Its "heights," crowned with the castles of chiefs, were also celebrated in verse (Num. xxi. 28).

J. JR. J. F. McC.

——**In Rabbinical Literature:** The Haggadah tells the following story of a miracle witnessed at the Arnon, which seems to be alluded to in the Bible (Num. xxi. 14, 15). The mountains bordering on the Arnon consist of two lofty ranges, with a valley, seven miles wide, between them. When on the way to the promised land, the Israelites, after having crossed the first range, prepared to cross the second, the Amorites hid in the caves, intending to attack the unsuspecting travelers. But the Ark of the Covenant, which preceded the Israelites, caused the heights to sink and the valley to rise, with the result that the concealed Amorites were crushed in the caves. The miracle would have been unnoticed by the Israelites, had not God caused the well which accompanied them to throw up portions of the corpses. Then it was that all Israel sang the Song of the Well (Num. xxi. 17 *et seq.*). In commemoration of this miracle the Rabbis decided that a special benediction be uttered upon seeing the Arnon (Ber. 54*a et seq.*; Num. R. xix. 25; Tan., Ḥukkat, xx.).

J. SR. L. G.

ARNSTADT: Capital of the German principality of Schwarzburg-Sondershausen, on the River Gera. In 1264 (Aug. 5 and 7) there were outbreaks here against the Jews, in which five were slain (the learned R. Shabbethai ben Samuel; Joseph and Kasser, sons of R. Jehiel bar Ḥakim; R. David Cohen, of Mayence; and the boy Eliezer, son of R. Simson, of France). In Feb., 1349, the Black Death raged in the town. In 1441 the Jews were expelled from the town. In 1466 another expulsion took place, "because they [the Jews] would not be baptized." In 1521 Jews are still mentioned as dwelling there, and as possessing a synagogue, which occupied the site later covered by the Bartholomew Cloister. Their cemetery in the Ichterhäuser-strasse is also mentioned. In the seventeenth century there were no Jews in Arnstadt, though in the nineteenth century a congregation was again formed there. In 1900, in a population of about 14,000, there were 97 Jews.

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G. A. F.

ARNSTEIN, BENEDIKT DAVID: Austrian playwright, grandson of the famous Vienna banker Adam Isaac von Arnstein; born in Vienna Oct. 15, 1765; died there in 1840. In 1782 he entered his grandfather's banking-house, but left in 1786 to undertake a series of travels which enabled him to make the acquaintance of many distinguished writers of his time. From association with Alinger and Liebel he learned to appreciate the Greek and Roman classics. Such men as Retzer, Schreyvogel, Kotzebue, Ratschky, and Zeon exercised a powerful influence upon him. He published: "Eine Jüdische Familienscene," 1782; "Dramatische Versuche," 1778; "Die Kleinodien," drama, 1796; "Die Maske," comedy, 1796; "Die Pflegetochter," drama, 1798; "Das Billet," comedy, 1800; "Das Geschenk," 1801.

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S.

ARNSTEIN, FANNY (VÖGELE) VON: A leader of society in Vienna; born in Berlin September 29, 1757; died near Vienna June 8, 1818. Daniel Itzig, the wealthy and generous banker, and head of the Jewish community of Berlin, was her father. She was one of a family of nine daughters and four sons. Itzig being a man of culture, and surrounded by an attractive family, his house became a social center. Close relation existed with the Mendelssohn circle, even before Fanny's brother-in-law David Friedländer came to Berlin, and two of Mendelssohn's sons married members of her family. Henriette Herz, Rahel, Dorothea, and Henriette Mendelssohn, Marianne Meyer, and the other representatives of the Jewish salon period were her intimate friends. On her early marriage with the banker Nathan Adam von Arnstein she carried the social influences of Berlin, as molded by Frederick the Great, to the Vienna of Joseph II. To wide reading and unusual linguistic attainments she joined an attractive exterior, tact, grace, and distinguished bearing, and, above all, extraordinary kindness of heart. The Von Arnstein mansion at Vienna and her villas at Schönbrunn and Baden were daily thronged with guests; and her easy hospitality, of which Rahel writes in her letters, embraced alike the prosperous and the poor. Her benefactions, private and public, were endless; she was especially active in ameliorating the destitution that followed the disasters of 1809. Ladies of rank united to care for the needy; and, though a Jewess and of the inferior nobility, she was invited to join them on account of her executive ability and sagacity. When the same association founded a hospital at Baden, near Vienna, she collected 7,000 florins among her coreligionists; and in 1813 she sent supplies to Rahel, then engaged in relief-work at Prague. Love of her adopted country filled her soul; and the opinion she had conceived of Napoleon and the French, on her visit to Paris during the Consulate, did not tend to lessen her almost personal grief over Austrian and Prussian reverses. The Frenchmen who freely gathered round her were never left in doubt as to her feelings. On the other hand, the German victories of 1813-14 gave her the keenest delight; and the Vienna Congress saw her at the zenith of social success. Her salon was frequented by the celebrities assembled at the capital—Wellington, Talleyrand, Hardenberg, Capo d'Istrias, Varnhagen von Ense, his wife, the Schlegels, Justinus Kerner, Karoline Pichler, and Zacharias Werner. For over a generation she exercised an influence upon Austrian art and literature. She was one of the founders of the Gesellschaft der Musikfreunde. Only one shadow fell upon her life. During her widowhood her beauty attracted admirers and suitors, whom she successfully kept at a distance. Prince Karl von Lichtenstein was particularly assiduous in his attentions. A rival, Freiherr von Weichs, ascribing his own lack of success to Frau von Arnstein's preference for Lichtenstein, challenged and killed him. Though the first families of Vienna were concerned, Frau von Arnstein was wholly exonerated, and continued to enjoy her popularity. Despite the distractions of society, she was a devoted mother to her only daughter, Henrietta, Baroness Pereira-Arnstein, who inherited her intellect, grace, beauty, and goodness.

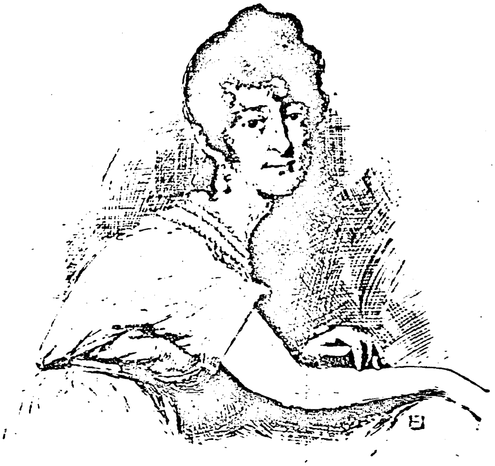

Fanny von Arnstein.
(From Kohut, "Geschichte der Deutschen Juden.")

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S. H. S.

ARNSTEIN, NATHAN ADAM VON. See ARNSTEIN, FANNY VON.

AROER: A name probably meaning "bushes of dwarf juniper" (Lagarde, "Sem." i. 30), which is applied in the Old Testament to three distinct localities.

1. "Aroer, which is on the edge of the valley of Arnon" (Deut. ii. 36, R. V.), is probably represented by the present ruins of 'Arā'ir on the north bank of the Arnon ravine, about eleven miles from the mouth of the river (Tristram, "Moab," pp. 129-131). The city was still standing in the time of Eusebius. This place was usually described by its situation, in order to distinguish it from other localities of the same name (Deut. iii. 12, iv. 48; Josh. xii. 2, xiii. 9; Judges xi. 26; II Sam. xxiv. 5). It appears first as having been captured by the Amorite king Sihon from Moab (compare Num. xxi. 26). It should be noted that in the Mesha inscription, l. 26, it is mentioned as having been built by the Moabites. After Israel's attack on the Amorites, it was assigned as part of the territory of the tribe of Reuben, whose southern frontier it marked. This is the city mentioned in Num. xxxii. 34, with the southern towns, as having been built by the children of Gad before the distribution of the land. When Hazael and his Syrians took from Israel the territory across the Jordan, Aroer is given as its southern limit (II Kings x. 33). It is clear, from Jer. xlviii. 19, that the Moabites ultimately recovered it from the Israelites.

2. A city in the territory of the tribe of Judah (I Sam. xxx. 28, and probably Josh. xv. 22). It has been identified with the ruins of 'Ar'āra, twenty miles south of Hebron and twelve miles southeast from Beer-sheba. David sent to the elders of this city a share of the booty taken from the Amalekites who had attacked Ziklag (I Sam. xxx. 28).

3. A town east of Rabbath-Ammon (Josh. xiii. 25) in the territory of the tribe of Gad, originally an Ammonite city (Judges xi. 33). It has not yet been identified. According to Jerome ("Onomasticon Sacrum," 96, 5), it was on a mountain, twenty Roman miles north of Jerusalem.

The reading "the cities of Aroer are forsaken" (Isa. xvii. 2) is probably incorrect, as it presents many geographical difficulties, occurring as it does in connection with "the burden of Damascus." While it is possible that there may have been another Aroer near Damascus, it is more likely that the passage should be rendered "the cities *thereof* shall be forsaken." This emendation, proposed by Lagarde, has been quite generally accepted by modern scholars.

The Gentile name from Aroer is Aroerite (I Chron. xi. 44).

J. JR. J. D. P.

ARON HA-KODESH: Hebrew name for the Ark in the synagogue. See ARK OF THE LAW.

ARON, ARNAUD: Chief rabbi of Strasburg, Alsace; born March 11, 1807, in Sulz unterm Walde, Alsace, and died April 3, 1890. Destined for a rabbinical career, he began his Talmudic studies at an early age at Hagenau and continued them at Frankfort on the Main. In 1830 he became rabbi of the small community of Hegenheim in Upper Alsace; and the more important Jewish community of Strasburg called him to be its spiritual head in 1833. As he was under thirty, the age prescribed by law, he required a special dispensation to qualify for the office. In Strasburg Aron acquired the reputation of an eloquent and inspiring preacher and a zealous communal worker. He assisted in founding the School of Arts and Trades and took active interest in other useful institutions. In 1855 he convened an assembly of the rabbis of the department of the Lower Rhine for the consideration of religious questions.

Aron is the author of a devotional work which enjoys great popularity among French Israelites. This is "Prières d'un Cœur Israélite," a collection of prayers, partly original and partly drawn from Biblical and other Jewish sources. In this work he had the assistance of Ennery. Arnaud Aron was the author of the catechism used for confirmation as prescribed by the Consistory of Lower Alsace. In 1866 the French government acknowledged his services by appointing him a Knight of the Legion of Honor. In 1870, while Strasburg was besieged, it was he, together with the archbishop, who raised the white flag on the cathedral. Subsequently he was decorated by the German emperor.

S. I. B.

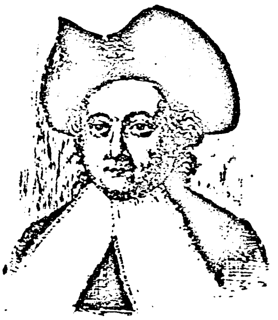

Arnaud Aron.

ARON, EMIL: German physician; born at Stettin, Pomerania, March 12, 1864. He received his education at the Werdersche Gymnasium at Berlin, and the universities of Berlin, Munich, and Heidelberg, being graduated from the last-mentioned with the degree of doctor of medicine in 1888. After a tour to Vienna, Paris, and London, Aron in 1890 established himself as a physician in Berlin. He was assistant physician in the Jewish Hospital in that city from 1891 to 1896, becoming specialist in laryngology. Aron has been a contributor to the "Berliner Klinische Wochenschrift" ("Zur Kasuistik der Halsrippen," 1892, etc.), Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber die Einwirkung Verdichteter und Verdünnter Luft auf den Intratrachealen Druck beim Menschen," 1892, etc.), "Deutsche Medizinische Wochenschrift" ("Zur Behandlung des Pneumothorax," 1896, etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, s.v., Berlin, 1898.

S. F. T. H.

ARON, HENRY: French publicist; born in Paris, Nov. 11, 1842; died there Nov. 13, 1885. He was a pupil of the École Normale and obtained a fellowship there in 1865, but soon gave up teaching to join the staff of the "Journal des Débats," and also collaborated in the "Revue Politique et Littéraire." Aron afterward became secretary of the "Revue des Deux Mondes." In 1876 he was entrusted by Ernest Picard, minister of the interior, with the management of the "Journal Officiel" and of the "Bulletin Français," but on the resignation of the ministry he relinquished his charge, which he resumed upon the reelection of a Republican majority, Oct. 14, 1877. He was decorated with the Legion of Honor Jan. 30, 1870, but resigned again when the "Journal" came under state control, on Jan. 1, 1881. He reentered the "Journal des Débats" as art critic. Though not a Hebraist, he became, in 1880, one of the founders of the "Revue des Etudes Juives."

s. J. W.

ARONIUS, JULIUS: German historian; born Feb. 5, 1861, at Rastenburg, Germany; died June 29, 1893. After completing the gymnasium course, he entered the University of Berlin, where he studied history, philology, and later went to the University of Königsberg. He was graduated from the latter as Ph.D. in 1883, on which occasion he wrote a thesis, "Studien über die Älteren Angelsächsischen Urkunden." Aronius became instructor at the Berlin Realgymnasium, at the same time devoting himself to the study of Jewish history. Entrusted by the Historische Commission with a preparation of a history of the Jews in Germany during the Middle Ages, he began the work, under the title "Regesten zur Geschichte der Juden in Deutschland" (Berlin, 1893). This work gives in chronological order, under each date, an abstract of every entry in the medieval chronicles and documents relating to the Jews of Germany. Its publication was interrupted by the death of Aronius, and was completed by Saalfeld.

s. I. Br.

ARONS, LEO: German physicist and Socialist. Though privat-docent at the University of Berlin he took part in the Socialist movement, and was in consequence suspended from his office by the minister of education, Bosse, April, 1899. Being wealthy, he spent in 1895 large sums of money to advance the interests of his party. In 1897 he carried a resolution at the Socialist convention of Hamburg, in virtue of which the Socialists would no longer abstain from voting at the elections for the Prussian Diet.

Arons' scientific works belong to the field of theoretic as well as of experimental physics, with especial reference to electricity. Among the many works published by him may be mentioned the following: "Bestimmung der Verdet'schen Constante im Absoluten Masse," in "Annalen der Physik und Chemie," new series, 1885, xiv. 161; "Interferenzstreifen im Spectrum," *ib.* p. 669; "Verdünnungswärme und Wärmekapacität von Salzlösungen," *ib.* xxv. 408; "Methode zur Messung der Elektromotorischen Gegenkraft im Elektrischen Lichtbogen," *ib.* xxx. 95; "Ueber den Elektrischen Rückstand," *ib.* xxxv. 291; "Beobachtungen an Elektrisch Polarisirten Platinspiegeln," *ib.* xli. 473; "Ein Elektrolytischer Versuch," *ib.* xlv. 383; "Ein Demonstrationsversuch mit Elektrischen Schwingungen," *ib.* p. 553; "Die Elektricitätsconstanten und Optischen Brechungsexponenten in Salzen," *ib.* liii. 95; "Elektrische Lichtbogen," *ib.* lvii. 185; "Polarisations-Erscheinungen in Dünnen Metallmembranen," *ib.* lvii. 201; "Versuche über Elektrolytische Polarisation," in "Verhandlungen der Physikalischen Gesellschaft zu Berlin," xi. 3; "Ueber einen Quecksilber-Lichtbogen," *ib.* p. 6.

Bibliography: *Die Nation*, 1897-98, p. 18; 1898-99, p. 422.

s. I. Ber.

ARONSON, RUDOLPH: Composer and theatrical manager; born in New York, April 8, 1856. He early manifested talent for music, and after his graduation from the New York high school was sent to the Vienna Conservatory. After completing his course there, he entered the Paris Conservatoire, devoting himself to a careful study of the French composers. He had a strong predilection for the lyrical genre, and it was the popular rather than the classic compositions that he strove to master in regard to style and method.

Returning to America, Aronson first came prominently before the public as the *director of* fashionable concerts in Madison Square Garden, New York; and such was the success of these concerts that he built a concert-hall at Forty-first street and Broadway, opened May 27, 1880. In connection with this enterprise, the now popular "roof-garden" was first introduced as a summer feature.

He subsequently secured capital for a theater to be devoted solely to the elaborate performance of light operas—the Casino, a fine specimen of Moorish architecture, opened Oct. 22, 1882, which was the first permanent home of light opera in America.

Aronson has composed over 150 dances, marches, and various other orchestral pieces, many of which have been successfully performed by Gilmore, Cappa, Eduard Strauss, Theodore Thomas, and other prominent orchestral leaders.

Bibliography: *Dramatic Mirror*, New York; *Boston Times*, Feb. 26, 1888; *New York Herald*, May 28, 1880; *Who's Who in America*, 1901.

A. J. So.

ARONSSOHN, JACOB EZEKIEL: German physician and medical writer; born in 1774; died June 12, 1807; obtained his degree of M.D. in 1800; and subsequently became teacher at the Berlin University. Of his various publications may be mentioned: (1) "Medicinische Gesch. der Französischen Armee in St. Domingo im Jahre 1803, oder Ueber das Gelbe Fieber," Berlin, 1805 (translation of a French work by N. P. Gilbert, treating of the yellow fever); (2) "Die Kunst des Zahnarztes oder Vollständiger Theoretischer und Praktischer Unterricht über der an den Zähnen Vorkommenden Chirurgischen Operationen, die Einsetzung Künstlicher Zähne, Obduratoren und Künstlicher Gaumen" (translated from the French by L. Laforgne, with illustrations, Berlin, 1803); (3) "Vollständige Abhandlung Aller Venerischen Krankheiten," with annotations by F. W. Wolf, Jr., Berlin, 1808; (4) "Gründliche Anleitung zur Zweckmässigen Einrichtung der Apotheken," with illustrations, Berlin, 1804; (5) "Die Kunst das Leben des Schönen Geschlechts zu Verlängern," with illustrations, Berlin, 1804; 2d ed., 1807; (6) "Rechtfertigung der Schutzblattern, oder Kuhpockenimpfung," Berlin, 1801; (7) "Toilettenkunst-Recepte, 64 Wohlfeile, Bewährte, nach Chemischen und Diätischen Gründsätzen Abgefasst, zur Beförderung und Erhaltung der Schönheit," Berlin, 1805.

Bibliography: Fürst, *Bibl. Jud.*; J. S. Meusel, *Das Gelehrte Teutschland im 18ten Jahrhundert*, xiii. 36; A. C. P. Callissen, *Medizinisches Schriftsteller-Lexicon der Jetzt Lebenden Aerzte, Wundärzte*, etc., 1830, i. 244.

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F. T. H.

ARONSSOHN, JACQUES LÉON: German physician; born at Metz May 2, 1793; died at Strasburg Sept. 8, 1861. His father, Jacques Aronssohn (died 1845), practised medicine at the garrison of Pont à Mousson. Aronssohn went to Strasburg in 1809 to matriculate at the Faculté de Médecine. He took his degree as doctor in 1816; became assistant surgeon at the municipal hospital in 1823; and resigned this position two years later to go to England to finish his studies. In London he made the acquaintance of some of the most prominent physicians and surgeons, as, for instance, Astley Cooper, Lawrence Brodie, and Tyrrell. After his return to France he established himself as a physician at Strasburg; and during his twenty-five years of practise he was regarded as one of the most efficient of doctors. In 1838, suffering from a chronic irritation of the larynx, he went to Italy to seek a milder climate. At Pisa he was requested by the French ambassador to take part in the autopsy on the body of the daughter of King Louis Philippe. Scarcely had this work been finished, when he was summoned to Florence by the widow of King Murat.

During 1832, while the cholera raged in France, Aronssohn was requested to organize one of the provisory hospitals. Later he was appointed a member of the Central Sanitary Commission; of the board of health; of the committee of primary instruction; of the commission for the inspection of the asylum at Stephansfeld; and physician to the Eastern Railway Company. From 1849 he was president of the Société de Médecine de Strasbourg and a member of several French and foreign scientific societies. The Legion of Honor was bestowed on him in 1839; at the same time he was appointed assistant physician to the king, which for him was merely a title. It brought him in contact, however, with the royal family and the eminent men of that epoch. As early as 1823 he was authorized by the Royal Council of Public Instruction to establish a course of surgical instruction. He took an active part in the foundation of the institution for the examination of fellowship; and when Professor Lobstein died Aronssohn remained in charge of the medical clinic for six months.

Aronssohn was not eloquent; his lectures resembled his conversation; they were informal talks, attractive, and so presented that they held the attention of the pupils.

The grief he suffered at the death of an adopted son, the severe illness of his beloved daughter, and the loss of a dear friend, brought on the heart-failure that ended his useful life.

Aronssohn is the author of:

"Les Tumeurs Développées dans les Nerfs," inaugural dissertation, 1822; "Appréciez les Progrès Récents du Diagnostic," 1836; "Mémoires et Observations de Médecine et de Chirurgie Pratiques"; 1st Mémoire: "L'Instruction des Vers dans les Voies Aériennes"; 2d and 3d Mémoires: "Quelques Points de l'Histoire des Hernies"; "Tetanos"; "Lotion Chaudes des Térébenthine dans les Brûlures"; "Compte Rendu de la Clinique Médicale de la Faculté"; "L'Introduction au Traité sur les Eaux Minérales du Duché de Nassau" (translated from Kaula); "L'Inflammation et les Scrofules."

Besides these works Aronssohn wrote a number of reports for different societies and committees of which he was a member; for instance, "Projet de Loi d'Organisation Médicale."

Bibliography: *Gazette Médicale de Strasbourg*, 1862, pp. 181-190.

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A.

ARONSTEIN, L.: German chemist; born May 25, 1841, at Telgte, Westphalia; graduated from the University of Göttingen in 1864 with the degree of Ph.D. Two years later he became assistant in the physical department of the University of Leyden, Holland, and in 1867 accepted the post of director at the high school (*Höhere Bürgerschule*) of Breda, Brabant, where he also taught the natural sciences. In 1876 Aronstein was appointed professor of chemistry at the Royal Military Academy of Breda, and in 1894 was offered a similar appointment in the Royal Polytechnic School, Delft. He accepted the invitation, and has continued to occupy the position ever since. His papers, which are of a distinctly technical character, have appeared on the pages of Liebig's "Annalen der Chemie," published in Leipsic and Heidelberg; in the "Berichte der Deutschen Chemischen Gesellshaft," the "Recueil des Travaux Chimiques des Pays-Bas," etc. Brief notices and reviews of Aronstein's contributions to chemistry may be found in the "Jahresbericht über die Fortschritte der Chemie," edited by F. Fittica, Brunswick.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipsic, 1898.

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A. S. C.

ARONSTEIN, PHILIPP (pen-name **Arnstein**): German school-teacher and author; born Dec. 4, 1862, at Halver, province of Westphalia, Prussia. Aronstein received his education at the gymnasium in Soest, the universities of Berlin and Bonn, and the Academy of Münster, whence he was graduated as doctor of philosophy. After having taught at different schools in England and Germany, he at present (1902) holds the position of Oberlehrer at the Progymnasium at Myslowitz, province of Silesia, Prussia. He has been a contributor to several well known German magazines and newspapers; *e.g.*, "Neue Deutsche Rundschau," "Anglia" ("Ben Jonson's Theorie der Lustspiele," 1894; "Dickens-Studien," 1896), "Englische Studien" ("John Marsten als Dramatiker," 1894; "Die Entwicklung der Lokalverwaltung in England," 1895), "Neuere Sprachen" ("England um die Mitte des 18ten Jahrhunderts," 1895), and has written principally upon education in England, and English history and literature. Aronstein's chief independent works are: "Benjamin Disraeli's Leben und Dichterische Werke," 1895, and "Die Entwicklung der Höheren Knabenschulen in England," 1897. He also translated from the English into German Bishop Mandell Creighton's "Age of Queen Elizabeth," 1900.

s.

F. T. H.

ARPAD: A city of northern Syria, the modern Tell-Erfad, thirteen miles northwest of Aleppo. It is mentioned in II Kings xviii. 34, xix. 13; Isa. x. 9, xxxvi. 19, xxxvii. 13; Jer. xlix. 23. Rammannirari III. fought against it (Schrader, "Keilinschriftliche Bibliothek," i. 209), and Tiglath-pileser III. besieged it for two years and captured it about 740 B.C. (*ib.* i. 213, and Isa. x. 9).

J. JR. G. A. B.

ARPHAXAD (**ארפכשד**): According to Gen. x. 22, 24; xi. 10–13; and I Chron. i. 17, 18, the third son of Shem. Bochart's identification ("Phaleg," ii. 4) of this name with the Arrapachitis of the Greeks, an Armenian region, north of Assyria, adjacent to the Great or Upper Zab river, has long prevailed. The Arrapachitis, however, did not belong to the Semitic world; and it would be difficult to account for the element "-shad" (very improbably explained as an Armenian element, "-shat," by Lagarde, "Sym." i. 54). Still more improbable is the Kardish Albag. Delitzsch's ("Paradies," 256) explanation from the Assyrian "arba-kishshati" (the four quarters of the world), has not been confirmed. More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldea" (*Keshad*); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (*Ur-kasdim*). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shelah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12). The inserted "p" of Arpakshad has so far not been explained—Hommel has recourse even to Egyptian—but it is doubtless due to some graphic error (see UR). In Judith i. 1, etc., Arphaxad, a king of the Medians in Ecbatana, is mentioned, conquered by Nebuchadnezzar II. of Assyria and put to death. The name has clearly been borrowed from Gen. x. by the writer.

J. JR. W. M. M.

ARRAGEL, MOSES: Spanish rabbi; flourished in the first half of the fifteenth century at Maqueda and Guadalfajara, Castile. The name is the Arabic *al-Rijal* (Steinschneider, "Jew. Quart. Rev." xi. 610); according to H. Derenbourg ("Journal des Savants," November, 1898), it is derived from the Hebrew "ha-Ragil" (the expert).

When in 1422 Don Luis de Guzman, grand master of the Order of Calatrava, was preparing in Toledo to make war upon the Moors, he seems to have suffered a change of heart; and, tired of the chase, of playing chess, and of reading romances of chivalry, he felt the need of a good translation of the Bible in Spanish, with a commentary thereon. He asked Rabbi Moses Arragel to undertake this work (April 5). At first the rabbi declined the invitation, feeling how impossible it was for a Jew to translate, or comment upon, the Bible in a manner to satisfy a Catholic. Don Luis, however, insisted; and he assigned Friar Arias de Enciena, custos of the Franciscans in Toledo, to make known to Moses his particular wishes in regard to the matter. The translation of the Old Testament in the Castilian language is one of several which were made at this time; and the cooperation of the Jewish rabbi with Catholic dignitaries in its production is one of the signs of the comparative religious tolerance then prevailing in Castile.

Translates the Old Testament.

It took Arragel many years to finish this work. When completed (June 2, 1430) it was presented by him with much ceremony to Don Luis in Toledo, in the presence of a concourse of prominent and learned men. The head of the Order of St. Francis, replying to the presentation address, expressed himself as follows: "Rest assured that if, please God, the interior of the Bible as regards its substance is equal to its exterior, it will be the most beautiful and the most famous work to be found in many a kingdom." These and other details are found prefixed to the translation, accompanying which is the whole correspondence between Don Luis de Guzman and Moses Arragel. Luis' letter commences as follows: "We, Master of Calatrava, send many salutations to you, Raby Moses Arragel, our vassal in our city of Maqueda. Know, O Raby Moses! that we desire to possess a Bible with glosses and comments; and we are told that you can do the work well."

It is interesting to notice that this translation into old Castilian follows the order of books according to the Hebrew canon. This was the express desire of Jerome; and indeed his translation seems to have formed, in a measure, the basis for this new translation, which was made with the help of the Hebrew original. Wherever the Latin text of Jerome agreed with the Hebrew, Moses followed both; where they differed, he followed the Hebrew exclusively. A surprising freedom of speech is also shown by Moses in the glosses that he has attached to the text. He does not scruple to differ from the interpretation of his own coreligionists. When he comes in conflict with the dogmas of the established church, he says plainly: "This is the opinion of the Christians; but the Jews hold just the opposite view." He often cites the view of the grand master, Don Luis, himself, but never controverts him. He is decidedly rational in his own views on many points, and does not scruple to declare many expressions figurative. The glosses are not simply dry explanations, for Moses has inserted here and there a number of Jewish tales, fables, and proverbs. The authorities cited are numerous. Of classic authors, we find Aristotle, Euclid, Ptolemæus, and Pliny; of Christian scholars, Saint Bernard, Saint Ildefonso, and Nicholas de Lyra. His remarks on Christian theology are drawn from the "Tratado sobre la Justicia de la Vida Espirituel" of Don Pedro, archbishop of Seville. He mentions by name the Talmud, the Midrash (Midras or "los Prabot"), the cabalists "rabi Tanhuma," "rabi Salomon" (Rashi), "rabi Abraham Aben Ezra," "rabi Moysen de Egipto" (Maimonides), "rabi Niçun (Nissim) de Barçelona," "rabi Jacó" (Jacob ben Asher), "rabi Joseph," "el Camhy" (Kimḥi), etc.

On the whole, this work of Arragel's shows him to have been a man of vast learning, of fine literary taste, and of a breadth of view hardly to be expected in a Spanish rabbi of that time. According to S. Berger, Arragel used some previous attempts at translating the Bible into Castilian. As such he notes MS. Escurial, i.j. 3, and for the prophets, a manuscript of the fifteenth century preserved in the Library of the Academy of History at Madrid.

The manuscript of this translation, called the "Bible of Olivares," is preserved in the Palace of Liria at Madrid, belonging to the duchess of Berwick and of Alba. It was given in 1624 to Don Gaspar de Guzman, count of Olivares, by Don Andres Pachico, the grand-inquisitor, because of the services rendered by himself and his father, the ambassador at Rome. It passed by marriage into the possession of the fifth duke of Alba, Don Francisco Alvarez of Toledo. There are 515 folios, the text being in two columns, surrounded by the glosses, which are written in very minute script.

Its Careful Illustrations.

It is interesting from another point of view: it is filled with miniatures which make it one of the treasures of the Casa de Alba. The illustrations (334 in number, of which 6 are full-page), however, have a particular Jewish interest; for, in addition to the pictures in it of indubitably Christian origin, and copied from other Bibles in the Cathedral library of Toledo, there are others which have a thoroughly Jewish tinge, and on account of which the supposition is justified that Moses Arragel, if he did not himself assist in the painting, at least gave directions to the Toledo artists who did the work. In one picture the interior of a synagogue is reproduced with the greatest care and exactness. Moses is represented as holding the Law in his hands, the Law being written on a large marble plate. The frontispiece, which is here reproduced, represents the grand master upon his throne, covered with a white mantle upon which is seen the red cross of the Order of Calatrava; around him are vassals and knights; by his side are a Franciscan and a Dominican (Friar Arias de Encinas and Juan de Zamora); and in front of him is Rabbi Moses himself, on his knees, presenting his work to his lord and master. The Jew-badge can be plainly recognized on his right arm. He is surrounded by the knights of the order; while immediately below the throne a scene is depicted in which the knights are seen feeding, clothing, and otherwise succoring the Jews.

Bibliography: De Rossi, *Histor. Wörterb.* p. 47; *Nepi-Ghirondi*, p. 250. A description of the manuscript, together with extracts, was given in 1899 by Señor Paz y Mélia in an article entitled *La Biblia Puesta en Romance por Rabi Mosé Arragel de Guadaltajara*, contained in a collection published in honor of Marcelino Menendez y Pelayo, Madrid, 1899, vol. ii. pp. 1 *et seq.*, an account of which article will be found in *Bloch's Oesterreichische Wochenschrift*, May 11, 1900, p. 356. A detailed account has been given by Samuel Berger in the *Bulletin des Antiquaires*, 1898, pp. 239-244 (an abstract of which article can be found in the *Rev. Et. Juives*, xxxviii. 309-311), and in *Romania*, xxviii. 521. Compare also *Catalogo de las Colecciones Expuestas del Palacio de Liria*, Madrid, 1898, p. 40, and Reuss and Berger in the *Realencyclopädie für Protestantische Theologie*, 3d ed., p. 143, reprinted in *Urtext und Uebersetzungen der Bibel*, Leipsic, 1897, p. 263.

G.

ARRAS: Chief city of the department of Pas-de-Calais, capital of the ancient Artois, France. According to Gross, the name of this city appears in a very curious Hebrew document (De Rossi, MS. No. 563, 23), which relates that Robert the Pious, king of France (996–1031), together with his vassals and neighboring princes, having decreed the extermination of the Jews who refused baptism, a certain Jacob b. Jekuthiel went to Rome to invoke for his coreligionists the protection of the pope. The pope sent a high dignitary to put a stop to the persecution. Jacob went from Rome to Lorraine, and thence to Flanders, about 1023. He died there at אריין (*i.e.*, Arras), on the banks of a river, probably the Scarpe. His sons conveyed his body to Rheims.

It does not follow from this text that there was a Jewish community at Arras at this time; and the identification of the Hebrew word in question with Arras is very problematic. Jews probably were living at Arras, as in the whole surrounding region, in the thirteenth and fourteenth centuries; but nothing whatever is known of their history.

Bibliography: Gross, *Gallia Judaica*, pp. 71 *et seq.*

G. I. L.

ARROWS. See Weapons.

ARROYO, ISAAC BEN MOSES: Lived in Salonica toward the end of the sixteenth century. He wrote "Maḳhil Ḳohelet" (The Preacher Preaching) and "Tanḥumot El" (Consolations of God), philosophical expositions of Ecclesiastes and the Pentateuch (Salonica, 1597, 1573).

G. M. L. M.

ARSACES: Parthian king; according to some scholars, the sixth of that name, mentioned in I Macc. xiv. 2-3, as having entrapped Demetrius, who had rebelled against him. Demetrius married a daughter of Arsaces and, according to Josephus ("Ant." xiii. 5, § 11), died in captivity. He is further mentioned—in I Macc. xv. 22—in the number of kings to whom Rome sent the edict which forbade the persecution of the Jews. He is also known as Mithridates I.

G. G. B. L.

ART AMONG THE ANCIENT HEBREWS: Material for the formation of an opinion on the art of the ancient Hebrews is extremely scanty, as the vestiges are limited to certain specimens of pottery and of the glyptic art, including incidental references in Hebrew literature, touching mainly the Temple at Jerusalem.

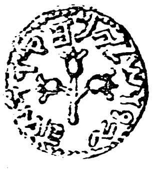

Shekel of Simon Maccabeus. (Exact size.)

(From the collection of J. D. Eisenstein.)

The potter's art reverts to the earliest days. After their settlement in Canaan, the Israelites no doubt soon learned this art from the inhabitants, although for a long time thereafter the Phenicians, who carried their earthenware to far-off lands, still continued to supply the interior of Palestine. Excavations in Jerusalem and Tell el-Hesy (probably the ancient Lachish) have yielded a proportionately rich fund of material, sufficient, according to Flinders Petrie, to trace the history of Palestinian pottery. Petrie distinguishes an Amorite, a Phenician, and a Jewish period, each having its own characteristic style. It is undoubtedly true that the art of pottery among the Hebrews was developed

Pottery.

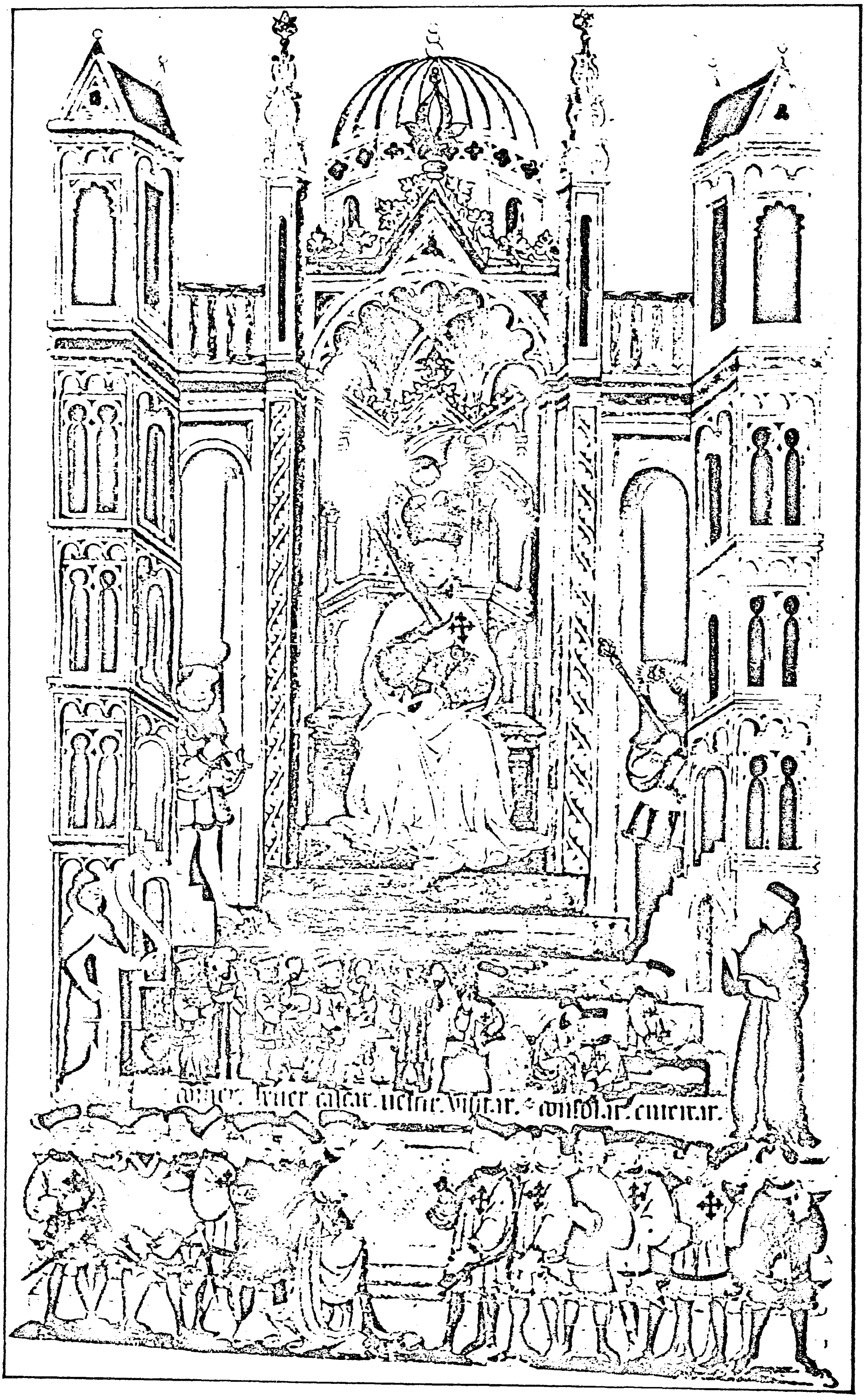

MOSES ARRAGEL PRESENTING HIS CASTILIAN TRANSLATION OF THE BIBLE TO DON LUIS DE GUZMAN.

(From "Estudios de Erudicion Española.")

under Phenician influence, for its forms are always coarse imitations of Phenician models The older finds, especially those of Jerusalem, exhibit forms that are in use to-day throughout Palestine and Syria. See POTTERY.

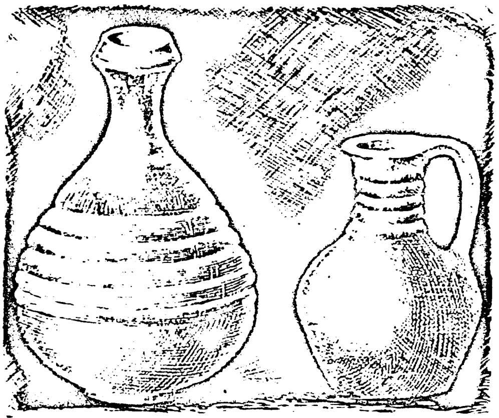

Hebrew Pottery.
(From Warren, "Recovery of Jerusalem.")

Seal-Engraving.

Glyptics dates back to remote antiquity. If tradition assumes that signet-rings were worn by the Patriarchs (Gen. xxxviii. 18), and that the generation of the wilderness journey was skilled in engraving on precious stones, it points at least to the antiquity of the art. The Hebrews were taught this kind of engraving by the Canaanites, who, in their turn, had received it from the Phenicians. Originally, this art of engraving came from the East; for in the Euphrates district it had been the custom since remotest time to attest all the more important business transactions by written contracts, to which the seals of the parties interested were affixed. The northern Syrians and Phenicians no doubt adopted the custom through their frequent intercourse with this district; and, with the custom, they doubtless learned also the art of making the seals. The devices upon these seals point likewise to their Eastern derivation (see Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité," vol. iii., "La Phénicie," p. 240). It is, however, always difficult to decide whether any particular seal among those preserved belonged to the Hebrews or to some neighboring nation, unless it contain some distinctive name. Even when the name is indubitably Jewish, it is always possible that it may have been made by Phenicians. The Hebrew and Phenician seals resemble each other very closely in shape, script, and ornamentation. As to ornamentation, there are found devices of Phenician origin, such as the palm-leaf, garland of poppy-heads or pomegranates, winged spheres, etc., and those of Egyptian, such as Hathor's insignia, the eye of Osiris, etc. (see the illustrations in Benzinger, "Hebräische Archäologie," pp. 258 *et seq.*; and see article SEALS).

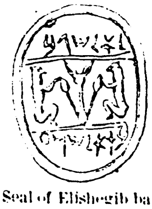

Seal of Elishegib bat Elishama cut in jasper.
(In the British Museum.)

Metal-Casting.

Of metal-work there are no remains extant. The description of Solomon's Temple is the main source of information upon this point, the notable fact in which is that it was a Tyrian artificer, named Hiram (I Kings vii. 13) or Huram Abi, as the chronicler calls him (II Chron. ii. 13), who made the necessary utensils for the sanctuary. The Jews themselves evidently had not yet mastered the art of casting in bronze or brass, certainly not to the extent necessary for this work. The account of the building in I Kings vii. affords only the merest outlines of the larger art-works manufactured for its use, such as pillars, the brazen sea, portable lavers, or basins, etc. The shapes of the smaller utensils, vessels, and vases of gold and silver were undoubtedly molded after Phenician models. It was especially in the manufacture of such articles that the Phenicians excelled; and their products ruled the market, particularly in Egypt. Even if the Jewish metal-workers under Hiram learned enough to make the smaller articles themselves (compare II Kings xvi. 10), they still were constructed upon Phenician lines. The same is true of the ornaments employed, which exhibit the Phenician composite style. Thus, in addition to native flowers, are found the palm-leaf of Assyria, the lotus-flower of Egypt, and especially pomegranates and colocynths. Figures of animals, so frequently found on Phenician vases, were among the decorations of the borders of the brazen sea. In religious symbolism, likewise, the same Egyptian and Jewish forms are found alongside each other: the lotus, the eye of Osiris, Hathor, and Horus upon seal, all of Egyptian origin—the original meaning of these symbols was of course lost to the Syrian artists—while the most frequent device of Babylonian origin among the Hebrews was the cherub (I Kings vi. 23-28, 32, 35; vii. 36; see CHERUB).

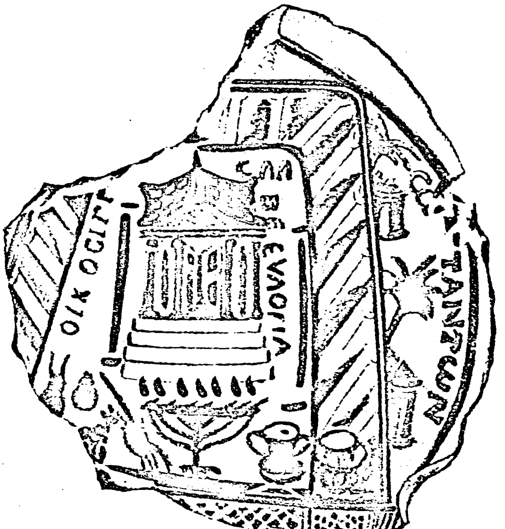

Fragment of a Glass Vase, with Representation of the Temple.
(From Vigouroux, "Dictionnaire de la Bible.")

Older than the art of metal-casting among the

Jews was another species of metal-work—overlaying with metal plate. The very ancient Ephod received its name no doubt from the fact that it consisted of a figure of wood or other material, overlaid with gold or silver foil. The "calves of gold" at Dan and Beth-el were probably only idols thus overlaid, and not entirely composed of solid metal (I Kings xii. 28). Later accounts of the building of the Temple specify that the walls and doors, and even the floor, were overlaid with gold leaf.

Sculpture.

The plastic art was the one that had the least opportunity for development. Sculpture in stone hardly existed at all among the Jews: they possessed neither clay idols—the "mazebah" was always a plain stone pillar—nor sarcophagi, which latter, in Phenicia and Egypt, afforded opportunity for art-display; nor are any sculptured decorations of their stone houses known. They evidently lacked during all this period the ability to execute artistic work in stone.

Ivory- and wood-carving, on the other hand, were practised by the Jews from ancient times. The above-mentioned overlaying with metal involved, as a necessary condition, that the underlying wood had been wrought into proper shape. The old teraphim seem to have been of human form, or at least to have possessed a human head (I Sam. xix. 13). The cherubim for the Holy of Holies were carved out of olive-wood. The wood-work of the walls and doors of the Temple was ornamented with carvings (I Kings vi. 18, 29, 35). Solomon's throne of state is mentioned as an important product of the carver's art (in ivory) (I Kings x. 18-20); but unfortunately it is not stated whether it was made by Jewish or by Phenician artificers.

Religion as an Opponent of the Plastic Art.

It was the religion of the Jews that precluded the full development of the art of sculpture, and so confined it within the above-mentioned narrow limits. In the most ancient times, when images were not proscribed, the technical ability to make them artistically was lacking; and when in later periods this artistic skill might have been acquired from others, images were forbidden. The persistent fight of the Prophets against images was waged with such success that in the end not only was any representation of the Deity forbidden, but even the portraiture of living beings in general, man or beast. Such a command as that of the Decalogue (Ex. xx. 4; Deut. v. 8) would have been impossible to a nation possessed of such artistic gifts as the Greeks, and was carried to its ultimate consequences—as to-day in Islam—only because the people lacked artistic inclination, with its creative power and formative imagination.

Painting.

The same reason, to which is to be added a defective sense of color (see Delitzsch, "Iris, Farbenstudien und Blumenstücke," pp. 43 *et seq.*; Benzinger, "Hebr. Archäologie," pp. 268 *et seq.*), prevented any development of painting. Attempts in this direction are found in the earliest times in the custom of decorating with colors jars, vases, and articles of similar character. Objects found at Tell el-Hesy show such attempts of a somewhat rude fashion; those found in Jerusalem exhibit them executed in a more careful and finished manner. The question, of course, still remains whether these latter objects are native products or imported articles. In either case the painting amounts to but a simple form of ornamentation by means of colored lines, in which geometrical figures predominate, with parallel lines and lines at right angles, zigzag and waving lines, all forming a sort of band around the neck or body of the vessel. In the Old Testament, painting is not mentioned: when Ezekiel (xxiii. 14) speaks of "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion," it is not painting that is referred to, but probably outline drawings with a colored pencil, the contours being then filled in with color. See CHERUB, HOUSE, SANCTUARY, SYNAGOGUES, TEMPLE, POTTERY, SEALS.

Robinson's Arch, Jerusalem.

(From a photograph by Bonfils.)

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J. JR. I. BE.

ART, ATTITUDE OF JUDAISM TOWARD: Art, the working out of the laws of beauty in the construction of things, is regarded in the Bible as wisdom resulting from divine inspiration (Ex. xxxi. 1-6, xxxv. 30-35, xxxvi.-4), and is called in the Talmud "hokmah" (*wisdom*), in distinction from *labor* (חכמה ואינה מלאכה. R. H. 29*b*; Shab. 131*b*). It is, however, somewhat incorrect to speak of Jewish art. Whether in Biblical or in post-Biblical times, Jewish workmanship was influenced, if not altogether guided, by non-Jewish art. Roman architecture was invoked in the building of Herod's Temple just as Phenician architecture was in the construction of those of Solomon and of Zerubbabel (I Kings vii. 13; Ezra iii. 7). Plastic art in general was discouraged by the Law; the prohibition of idols in the Decalogue (Ex. xx. 4) being in olden times applied to all images, whether they were made objects of worship or not (see Josephus, "Ant." xvii. 6, § 2; xviii. 3, § 1; *ib.* "B. J." i. 33, § 2; ii. 9, § 2; 10, § 4). In accordance with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins ('Ab. Zarah 50*a*; Pes. 104*a*; Yer. Meg. iii. 2 [74*a*]; Hippolytus, "Refutation of All Heresies," ix. 21). It is possible, however, that these figures formed an exception because they were, as a rule, representations of kings or emperors worshiped as gods by the Romans.

Influence of Idolatry.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Ex. xx. 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures of Ezekiel as a whole or of any other angelic being, and especially the making of human figures, as these might be made objects of worship (Mek., Yitro, x.; 'Ab. Zarah 42*b*, 43*b*). In view, however, of the fact that only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to images not projecting ('Ab. Zarah 43*b*). Portrait-painting, therefore, was never forbidden by the Law. As a matter of fact, far more potent than the Law was the spirit of the Jewish faith in putting a check on plastic art. In the same measure as polytheism, whether Semitic or Aryan, greatly aided in developing art as far as it endeavored to bring the deity in ever more beautiful form before the eye of the worshiper, Judaism was determined to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only. In particular, the lewdness of the Astarte worship, which still exerted its evil influence in post-exilic times (Isa. lvii. 3 *et seq.*), offended the Jewish sense of chastity, so that idolatry was termed "to go a whoring" (Num. xv. 39; Hosea i. 2, and elsewhere). Nor was the Syrian or the Greco-Roman idolatry any purer in the judgment of the Rabbis, as may be learned from 'Ab. Zarah ii. 1, where it is stated that the heathen in Mishnaic times were still suspected of sexual intercourse with beasts. They saw too often in artistic beauty the means of moral depravation, and insisted, therefore, on the mutilation or destruction of every idol (*ib.* iv. 5). And whatever the Church did during the Middle Ages toward developing art, in the eyes of Judaism the images of Jesus and the Virgin, of the apostles and the saints, presented a relapse into pagan idolatry, warning the Jew all the more strongly against the cultivation of the plastic arts, since both the making of or the trading with any such images as might be used for the Christian cult was forbidden (Shulḥan 'Aruk, Yoreh De'ah, 141, 3). In all probability the extensive use made by the Church of symbolic figures caused the Jew to shun applying them.

In the Middle Ages.

Still, both ecclesiastical and secular art existed to some extent among the Jews of the Middle Ages. While it was a rule not to decorate the walls of the synagogue with figures, lest the devotion of the worshiper should be distracted by the sight, the doors of the synagogue and the Ark were frequently ornamented with representations of animals (among which the lion was a favorite subject), occasionally also of birds and snakes, and of plants (such as flowers, vines, and the like). In all cases where fear of idolatrous worship by non-Jews was excluded, liberal-minded rabbis saw no reason for prohibiting such ornamentation, whereas rigorists would discourage it altogether (see Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," p. 117; D. Kaufmann, in "Jew. Quart. Rev." ix. 254 *et seq.*; Abrahams, "Jewish Life in the Middle Ages," p. 29).

Of home utensils, cups and lamps used for Sabbath and festival days were occasionally, despite the opinion of rabbinical authorities, embossed with figured designs. Platters painted and inlaid, table-covers embroidered with golden birds and fishes, wooden vessels edged and figured, were in common use (Abrahams, *l.c.* p. 146). The walls of the houses of the rich were sometimes decorated with paintings of Old Testament scenes, and on the outside secular subjects were portrayed (Berliner, *l.c.* p. 35; Abrahams, *ib.*). Portrait-painting, though not common, was not unknown among the Jews of Germany in the eighteenth century; while in Italy it existed as early as the fifteenth century. Especially was the illumination of manuscripts and the artistic binding of books carried to great proficiency by Jews, who probably acquired the art from the monks (Abrahams, *l.c.* p. 220). According to Lecky "(Rationalism in Europe," ii. 237, note 2), many of the goldsmiths of Venice who cultivated the art of carving were Jews. Of recent years greater attention has been paid to the subject of Jewish ecclesiastical art, especially since the Anglo-Jewish Historical Exhibition of 1887. Societies have been founded at Vienna, Hamburg, and Frankfort-on-the-Main devoted to the collection and study of artistic objects used in Jewish acts of worship, whether in the synagogue or the home. In bibliography, also, attention is now being paid to title-pages, illustrations, initials, and the like, in which Jewish taste has had an influence.

Modern Jewish art no longer bears the specific character of the Jewish genius, but must be classified among the various nations to which the Jewish artists belong. See AMERICA, ARCHITECTURE IN: ALMEMAR; ARK; CEMETERY; COINS AND MEDALS; MEGILLAH; SEFER TORAH; SYNAGOGUE.

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J. K.

——**Art in the Synagogue:** This is restricted for the reason that it distracts the thought of the worshiper at prayer. A prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot for synagogue use was deduced from the words of the Decalogue, "Ye shall not make 'with me'" (Mek., Yitro, 10; 'Ab. Zarah 43*b*), but it was held not to apply to the lion alone, when shown without the other animals of the Chariot group; hence this animal was extensively used as an ornament on the Ark and as the ensign of Judah. The synagogue of Ascoli in Italy had an Ark of gilt walnut with two life-size lions, carved out at the bottom, flanking the steps leading to the doors behind which the scrolls were deposited. After the expulsion of the Jews in 1569 the Ark was removed to Pesaro (D. Kaufmann, in "Jew. Quart. Rev." ix. 254-269). R. Moses Trani, in answer to an inquiry, decided that a bas-relief sculpture of a lion should not be permitted to remain within an Ark of the Lord (Responsa, i. 30, quoted in "Leḳeṭ ha-Ḳemaḥ," p. 36*b*).

David ibn Zimra, in the case of one who built a synagogue in Crete and wished to place a crowned lion on the top of the Ark—the design of his coat of arms—decided against it (Responsa, No. 107).

Judah Minz of Padua would not allow Hertz Werth, a rich member of his congregation, to place before the Ark an embroidered curtain with a bas-relief of a deer set in pearls, being his coat of arms, while other rabbis permitted it. Finally, a compromise was reached by Rabbi Isaac Castiglione, who allowed the figure of the deer to be embroidered on the curtain without forming a bas-relief (J. Caro, "Abkat Rokel," Responsa, No. 65). Joseph Caro, in reply to a question, permitted figures of birds to be embroidered on the curtain (*ib.* No. 66). While R. Eliakim ordered paintings of lions and snakes to be erased from the walls of the synagogue at Cologne, R. Ephraim permitted the painting of horses and birds on the walls of the synagogue (Mordecai, 'Ab. Zarah iii.; "Bet Joseph" to Tur Yoreh De'ah, § 141). Indeed, curtains embroidered with figures are in use in almost every country where the Jews are scattered, without any fear of disturbing the thought of worshipers in the synagogue, for the reason that artistic decoration in honor of the Torah is regarded as appropriate, and the worshiper, if he be disturbed by it, needs not observe the figures, as he can shut his eyes during prayer ("Abkat Rokel," Responsa, No. 66).

On the other hand, Elijah Capsali decided against any decoration in the synagogue which employed figures of animals as part of the design. R. Samuel Archevolti objected to the decorations of the Safed synagogue, and his opinion received the approbation of Moses Alsheik and R. Jacob BeRab ("Jew. Quart. Rev." *ib.*). Moses Sofer ruled against a stained-glass window above the Ark bearing the figure of the sun with rays and inscribed: "From the rising of the sun even to the going down of the same the Lord's name is to be praised;" on the ground that the people bowing to the Ark, on entering the synagogue, would be worshiping the sun ("Hatam Sofer," Responsa, No. 129).

A case occurred where a representation of a "menorah" (Ḥanukkah lamp) had been painted on the Ark, with a different verse of the Seventy-seventh Psalm for each of the seven branches, and on the occasion of its renovation the ambitious artist signed his name to it. R. David ibn Zimra (Responsa, No. 107) said he had no objection to the replacement of the old design by a more artistic painting; but he ordered the signature to be erased, as that innovation was likely to attract attention, and was disrespectful in a synagogue. The same decision is rendered by Mendel Krochmal ("Ẓemaḥ Zedeḳ," Responsa, No. 50).

K. J. D. E.

ARTA or **LARTA:** Chief city of the nomarchy of Arthamania, Greece; situated on the Arta, about 7 miles from its mouth. It is the ancient Ambracia, called by the casuists of the sixteenth century Acarnania, and assigned to the Morea. In 1890 it contained 4,328 inhabitants, of whom about 200 were Jews. Little is known of the early history of the community. The casuists of the sixteenth century speak of an old synagogue "of the Corfiotes" (called also "of the natives," קהל תושבים), which leads to the supposition that Jews from Corfu settled at Arta when Roger I. of Sicily took possession of that Ionian island. Moreover, Benjamin of Tudela (about 1170, under Manuel I. Comnenus) mentions 100 Jews (or Jewish families?), whose leaders were R. Solomon and R. Heracles.

Fifteenth Century.

At the time of Scanderbeg (1404-67), Arta was already under Turkish rule. Upon their expulsion from the Spanish dominions, the Jews, coming from Calabria, Apulia, and Sicily, formed congregations and established a college. The earliest leaders of the latter were Rabbi Caleb (a name which frequently occurs among both Rabbinites and Karaites, and was later used by the Sephardim as a family name), Solomon Hamy, and Benjamin b. Shemariah, and, later, Abraham Obadiah Sephardi (died at an advanced age before 1529), who bequeathed his whole fortune to the poor of the Corfiote and Apulian synagogues; and finally Benjamin b. Mattathias (died before 1539), the author of "Binyan Ze'eb." The last-named, a loyal and modest character, was engaged in commerce in addition to his studies. He corresponded with the rabbis of Venice, of Constantinople (Elijah Mizraḥi), and of Salonica (Joseph Taytazak), and engaged in disputes with David Cohen of Corfu. His son-in-law, Samuel b. Moses Calai (still living in 1574), author of "Mishpete Shemuel" (Venice, 1599), was the contemporary and rival of Isaac (b. Shabbethai?) Cohen, Solomon b. Baruch, Abraham b. Moses, and others. Somewhat earlier lived the notary Shabbethai b. Moses Russo (1525). About that time (before 1534) certain new ordinances were instituted. It appears that the Jewish youth of both sexes had somewhat scandalized the community of Arta by holding dancing parties. The heads of the commu-

Internal Dissensions.

nity not only put an end to such entertainments, but also forbade betrothed young men to visit their fiancées before marriage, as was the ancient custom of the natives. This last measure caused dissensions in the community. The Jews originally from Apulia, numbering about thirty families, especially protested, under the leadership of the heads of the community, Shabbethai b. Caleb and Moses b. Shabbethai Clevi (Clevois?), Judah b. Jacob, and David b. Solomon Mioni, Herero b. Solomon Pichon, Mordecai b. Mazalṭob Maça, Mattathias b. Leon, Mattathias b. Solomon Benjamin Haliezi (probably from Haliez in Galicia), and Shabbethai b. Abraham Fidelo. In order to avoid future scandal and to secure the sanctity of the home, it was decreed (about 1521) that betrothals should be entered into only in the presence of ten laymen and one rabbi. Moreover (before 1561), dice or any other games of chance were forbidden except on the semi-holidays, Purim, and the fast preceding it.

The Jewish population of Arta comprised at this period about 300 families, who were, however, not completely assimilated: for the Greek Jews had not yet yielded altogether to the Spanish. In addition to the occurrence mentioned above, the Jews had other causes for dissension among them, chiefly in regard to the apportioning of the taxes. In this latter case the difficulties were adjusted by the syndics. But disputes arose among the permanent residents of Arta, or between them and strangers who came to the city, like the Jews of Patras who had left their native town to escape some great danger. Arta itself, where they sought refuge, did not always afford protection. In one instance the governor of the city cast all the Jewish inhabitants into prison during the Feast of Tabernacles in order to extort from them the sum of 3,000 florins.

The Jews on the highways were even less secure than in the cities: the casuists of this epoch record several assassinations of Jews; *e.g.*, that of Moses Soussi. The principal occupation of the Jews being commerce, they traveled a good deal, either to Corfu or to Janina (45 miles from Arta), where they sold Venetian wares or fabrics, or to neighboring villages and other places. They also followed various trades, even women being engaged in dyeing silk. There were also Jewish physicians at Arta (Jacob Rofé, Moses Polastro), who at times charged the comparatively large sum of 50 ducats for treating a patient.

The moral tone of the community, though marked on the whole by devotion and even an austere piety, was lowered in individual cases through lack of central administration. Thus, a certain Shemariah b. Abraham dared to maltreat the rabbi Benjamin b. Shemariah and even to say things prejudicial to the community. Another, Solomon by name, stigmatized as apostates the Maranos who, fleeing from Apulia, sought refuge at Arta. Finally, a certain Manoah Politzer (? פליצר), with the assistance of two false witnesses, Abraham Turkia and Abraham Tobiel, appropriated (about 1529) the legacy of R. Abraham Sephardi mentioned on page 143. In contrast to this darker side is the solidarity which united not only the Jews living in Arta, but also the latter with those of the neighboring towns. Thus it is recounted that when some pirates robbed a certain Eliezer of Pola (מפולי) and sold their booty to the Jews of En-Mavra, a notification from the rabbinical body of Arta was sufficient to cause the purchasers to restore the property to the owner in consideration of the expenses involved.

Decadence in Seventeenth Century:

Rabbinic studies declined here as in the Orient generally. By the seventeenth century the rabbis—for example, Eliezer Menahem—were obliged to seek their knowledge at the colleges of Salonica, as probably also R. Moses Jacob, Raphael Cohen, Abraham 'Iṭon (עטן), and Shabbethai Russo, contemporaries of the chronicler David Conforte. This decadence was doubtless due in part to the political vicissitudes which successively befell Arta, such as the invasions of the Venetians (1688), of the French (1797), of Tepedelenli Ali, pasha of Janina (1798), of the Greeks (1821), and lastly of the Turks (1821).

Modern Times.

Between 1854—when the town revolted against the Turks, who reconquered it after a few months—and June, 1880, nothing of note occurred among the Jews of Arta. Then, at the instance of some public-spirited men, the Talmud Torah was reorganized so as to include both secular and religious instruction. This reform went into effect a year later (June, 1881), according to regulations written in three languages (Hebrew, Greek, and Italian), dated March 17, 1880, and signed by Julius (Shabbethai Ezra) Besso (president), Jacob Raphael Mioni (vice-president), Moses Daniel Yerushalmi (treasurer), Michel Shabbethai Besso (secretary), and the inspectors Elie Joseph Cané, Moses Solomon Battino, Moses Zaffo, and Abraham Shabbethai (printed by Nacamulli, Corfu). Mention is also made of two benefactors of the institutions, citizens of Corfu: (1) Abraham Tchaki, who contributed much toward the success of the work, and (2) especially Solomon Abraham, who, in addition to funds, gave a building of the value of 1,000 francs, which he owned at Arta. Nicole Zanetti is mentioned as professor of Greek.

Some time after (1881), Arta was ceded by the Turks to the kingdom of Greece, conformably to the Treaty of Berlin.

G. A. D.

ARTABAN V.: Last of the Parthian kings; died in the year 227. He was the son of Volageses V., whose throne he ascended about 216, after a struggle with his brother Volageses VI. For many years he successfully conducted a war against the Romans, defeating both Caracalla and his successor Macrinus. He lost his life, however, in his conflicts with the Persians, 227.

This last ruler of the house of the Arsacids was well inclined toward the Jews: Abba Arika, the head of the academy of Sura, received signal marks of his friendliness. Thus he once sent to him a number of valuable pearls as a gift, and received in return from Abba Arika a *mezuzah* (door-post inscription), with the remark that the word of God was of a higher value than all the gems of earth

(Yer. Peah i. 1, p. 15*d*; Gen. R. xxxv., end; in both places "Rabbi" is erroneously given in place of the original "Rab").

When Artaban died Rab exclaimed in sorrow. "The bond of friendship has been sundered!" ('Ab. Zarah 10*b*. The text has ארדבן; read ארדבן (Persian Ardewan); Kohut, "Aruch Completum," i. 280).

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G. L. G.

ARTAPANUS: Historian; lived in Alexandria in the second century B.C. He wrote a history of the Jews, parts of which have been preserved in the writings of the church-fathers Eusebius ("Præparatio Evangelica," ix. 18, 23) and Clement of Alexandria ("Stromata," i. 23, 154), as well as in those of some later authors. Freudenthal shows that both Alexander Polyhistor and Josephus made use of Artapanus' work. The fragments that have survived enable one to form an opinion—not a very flattering one—as to the merits of their author. Artapanus evidently belonged to that narrow-minded circle of Hellenizing Jews that were unable to grasp what was truly great in Judaism, and, therefore, in their mistaken apologetic zeal—for even in those early days Judaism had its opponents among the Hellenes—set about glorifying Judaism to the outer world by inventing all manner of fables concerning the Jews. As an illustration of this method, the following account of Moses will serve. According to Artapanus (Eusebius, *ibid.* ix. 27), Moses is he whom the Greeks called Musæus; he was, however, not (as in the Greek legend) the pupil, but the teacher, of Orpheus. Wherefore Moses is not only the inventor of many useful appliances and arts, such as navigation, architecture, military strategy, and of philosophy, but is also—this is peculiar to Artapanus—the real founder of the Greek-Egyptian worship. By the Egyptians, whose political system he organized, Moses was called Hermes *διὰ τὴν τῶν ἱερῶν γραμμάτων ἑρμηνείαν* ("because he expounded the writings of the priests").

The departure from Egypt is then recounted, with many haggadic additions and embellishments. The astounding assertion, that Moses and the Patriarchs were the founders of the Egyptian religion, led Freudenthal to the assumption that "Artapanus" must be a pseudonym assumed by some Jewish writer who desired to be taken for an Egyptian priest, in order to give greater weight to his words. This supposition, however, as Schürer points out, is highly improbable, and fails to explain the remarkable phenomenon of a Jew ascribing a Jewish origin to the Egyptian pantheon. It is much more probable that Artapanus belonged to a syncretistic circle of philosophers that saw no such grave objection to a moderate idolatry as to prevent its being accepted as of Jewish origin. Having adopted the Greek fables that derived the Egyptian cult from Grecian heroes, and having identified these heroes with Biblical personages, he had no alternative but to trace the idolatry of Egypt to a Jewish source.

[Or, Artapanus' position may have been somewhat as follows: Thinking it necessary for the honor of the Jewish people that they should be regarded as the source of all religion, he chose to attribute to them the origin of the Egyptian religion in spite of difficulties that he may have felt in connection with its idolatry.—T.]

Bibliography: Dähne, *Geschichtl. Darstellung*, ii. 200-203; Freudenthal, *Alexander Polyhistor*, pp. 143-174, 215, 231 *et seq.*; Susemihl, *Gesch. der Griechischen Literatur*, ii. 646 *et seq.*; Grätz, *Gesch. der Juden*, iii. 606; Willrich, *Juden und Griechen*, p. 160; Schürer, *Gesch.* iii. 354-357, who gives further references.

T. L. G.

ARTAXERXES I. (surnamed **Longimanus**—"Long-Hand"): King of Persia; ascended the throne in 465 B.C., and died in 425 B.C. In the Persian name Artakhshathra ("he whose empire is perfected") the "thr" (written with a special sign in Persian) is pronounced with a hissing sound, and is therefore represented in other languages by a sibilant. Thus in Babylonian, Artakshatsu, Artakhshassu, and numerous variations; in Susic, Irtakshashsha; Egyptian, Artakhshasha; Hebrew, ארתחשׁשׁתא and ארתחשׁסתא (that is, Artakhshasta); in Greek, *'Αρταξέσσης* (inscription in Tralles' "Corpus Inscriptionum Græcarum," 2919), and by assimilation with the name Xerxes *'Αρταξέρξης* and *'Αρτοξέρξης*. According to the chronographic lists of the Babylonians and of the Ptolemaic Canon, Artaxerxes I. reigned forty-one years, which includes the short reign of his son Xerxes II.; murdered after a reign of six weeks. Some Greek authorities give him only forty years; thus Diodorus, xi. 69, xii. 64. (Concerning the chronology, compare Meyer, "Forschungen zur Alten Geschichte," 1899, ii. 482.) From this period many dated archives are extant, found throughout Babylonia, but particularly in Nippur, by the expedition of the University of Pennsylvania (published by Hilprecht and Clay, "The Babylonian Expedition of the University of Pennsylvania," vol. ix., 1898). But there are no archeological remains of the reign of Artaxerxes I. with the exception of a single inscription on a building in Susa and an alabaster vase in Paris which bears his name in Persian, Susian, Babylonian cuneiform, and in hieroglyphs. All information concerning him is derived from the accounts of Greek writers, especially the fragments of Ctesias, and from the statements of the books of Ezra and Nehemiah. Josephus wrongfully claims that the Ahasuerus (Xerxes) of the Book of Esther is this Artaxerxes I., and also that the Artaxerxes of Ezra and Nehemiah is Xerxes.

Sources of Information.

Artaxerxes was the second son of Xerxes, who was murdered in the summer of 465 by his all-powerful vizir Artaban. The murderer accused the king's eldest son Darius of the crime, with the result that Darius was slain by his younger brother Artaxerxes, who then mounted the throne. But Artaban sought the crown for himself, and therefore aimed at the life of the young king; the latter, it is stated, warned by Megabyzus, his brother-in-law, rid himself of the murderer by slaying him, with all his household and party, in open combat (Ctesias, "Persica," 29; Diodorus, xi. 69; Justin, iii. 1, according to Dinon; but Aristotle, "Politics," viii. 8, 14 has a different version). The murder of Xerxes is mentioned also by Ælian ("Variæ Historiæ," xiii. 3), and in an Egyptian inscription of the time of Ptolemy I., which ascribes the deed to the vengeance of an Egyptian god on the foreign king. The Greek chronologists evidently through a misunderstanding, make of Artaban a Persian king and state that he reigned seven months. The Greeks gave Artaxerxes the surname *Μακρόχειρ* (Longimanus, Long-Hand), asserting, probably correctly, that his right hand was longer than his left. They uniformly describe him as a brave and handsome man, a kindly and magnanimous ruler (Nepos, "De Regibus," ch. i.; Plutarch, "Artaxerxes," ch. i.). The authentic narrative of Nehemiah gives an accurate picture, showing him to have been a kindly monarch, who, noticing the sadness of his cupbearer, asked him his wish and granted it. This characterization does not deny that he was susceptible to harem-influence or that he could become very angry when any one appeared presumptuous. Ctesias relates that he once sought to decapitate Megabyzus because, on a hunting expedition, when a lion was about to spring upon the king, Megabyzus slew him without awaiting the royal spear-thrust. The women of the court interceded for the offender, and his sentence was commuted to long exile upon an island in the Persian gulf, whence he finally succeeded in escaping. He afterward secured the king's pardon. The reverence with which the Persians regarded Artaxerxes may be seen in the fact that two of his successors adopted his name.

His Character.

His long reign was generally tranquil, the system of government introduced by Darius working satisfactorily. A few satraps who rebelled now and again (as, for instance, at the very beginning of the reign, the governor of Bactria), were speedily subdued. On the borderlands and in the mountainous districts the authority of the government may not have been vigorously sustained, but every other religion under his sway in Asia may be said to have enjoyed a period of peaceful growth. Artaxerxes I. was, however, not a creative genius.

Fuller details are known concerning his relationship to the Jews, toward whose development at a critical juncture he contributed efficiently. Two documents are contained in the Book of Ezra, ch. iv. (albeit wrongfully placed by the editor of that work); and there are also fragments of the memoirs of Ezra and Nehemiah themselves. Both documents in ch. iv. and the decree containing Ezra's appointment in ch. vii. have been declared spurious. In addition, the attempt has been made frequently to place Ezra's journey and reforms in the reign of Artaxerxes II.; but all such endeavors are critically untenable (compare Meyer, "Entstehung des Judenthums," 1896).

His Relations to the Jews.

In the seventh year of Artaxerxes I. (458 B.C.) the Babylonian Jews requested that permission should be given to the priest Ezra to visit Palestine, with full power over the Jews there, and to enforce the book of the Law as the will of the king. How the king acceded to this request, and how Ezra endeavored to carry out his mission, are well known. Ezra first took strong measures against the mixed marriages, coming thereby into conflict with "the people of the land," the Samaritans and their allies. To protect himself against them, Ezra undertook to rebuild the walls of Jerusalem. Permission for this was not contained in the commission he had received from the king; accordingly the Samaritans and their governor, Rehum, interfered and addressed a letter to the king, given in Ezra iv. 7. The king, who had no doubt been informed of the former importance of the rebellious city and the danger which its refortification might threaten to his revenues, issued orders that the rebuilding of the walls must stop (iv. 17). The triumph of the Samaritans was complete; the walls were torn down, and the gates were burnt (Neh. i. 3). Such was the condition of the city when, in Kislew of the twentieth year (December, 446), Nehemiah, the king's cupbearer, received information from his brethren concerning it. The Bible narrative tells how he succeeded in being sent as governor to Judea, and how he immediately (summer of 445) set energetically to work to restore the fortifications, thus enabling Ezra, through the influence of his authority, to establish the book of the Torah as the law binding upon the Jews. Nehemiah returned to court in 433 (Neh. v. 14, xiii. 6), but was despatched to Judea a second time to counteract certain evils which had arisen.

G. E. Me.

ARTAXERXES II. (originally **Arsakes,** surnamed **Mnemon** by the Greeks): The eldest son of Darius II.; succeeded his father in 404 B.C. (Diodorus, xiii. 108), and adopted the name of his grandfather Artaxerxes. He reigned until 359; that is, 46 years.

Artaxerxes II. seems to have been of a noble disposition; but, despite personal bravery, he was feeble in character, and under subjection to his imperious mother, Parysatis, who favored her younger son Cyrus to the extent of desiring the throne for him. After Cyrus' rebellion, and his death in the battle of Cunaxa (401 B.C.), Parysatis ruled the king completely and led him into the gravest crimes. Owing to his weakness, he was not the man to save the effete and dying Persian empire. Immediately upon his accession Egypt declared and maintained its independence. His whole reign was filled with rebellions and uprisings by satraps, especially in Asia Minor and Syria, though Palestine, then under the rule of the high priests, seems to have steered clear of any participation. Nevertheless, the internal distractions of the Greek world enabled him to succeed in the main in asserting that supremacy over Greece that Darius and Xerxes had vainly aimed at. After having diverted the attack of the Spartans by inciting their war against Corinth, he succeeded, through conjunction with Sparta and Dionysus I. of Sicily, in imposing his will upon the Greeks by the celebrated "Peace of the King," in 387 B.C. For decades thereafter, this "King's Peace" was the law in Greece, against which no state dared rebel.

Bibliography: Greek histories, especially Plutarch's biography of this king, are full of information concerning Artaxerxes II.; but the suggested connection with the history of Ezra, made by some historians, is without foundation.

G. E. Me.

ARTAXERXES III.: A son of Artaxerxes II. He originally bore a name which in Babylonian was written "Umasu" (and therefore in the Ptolemaic canon, as given by Elias of Nisibis, the form

אֹמִים is found). He was called Ochus by the Greeks. After he had rid himself of the rightful successor, Darius, he mounted his father's throne in the autumn of 359 B.C., and reigned until the summer of 338. Hence the Babylonians and the Ptolemaic canon assign twenty-one years to his reign, while Diodorus (xv. 93; xvii. 5), together with the Greek chronologies, wrongly extends his reign by some years (see Meyer, "Forschungen zur Alten Geschichte," ii. 466, 488 *et seq.*, 496 *et seq.*).

His Character.

Artaxerxes III. Ochus was a cruel and bloodthirsty despot. He began his reign by murdering all relatives who might become dangerous to him. He was, however, a most energetic ruler, who allowed himself to be discouraged by no obstacle or failure, but ruthlessly prosecuted his purposes. With the assistance of the unscrupulous eunuch Bagoas and his Rhodian captains of mercenaries, Mentor and Memnon—fitting tools for his schemes—he succeeded in cementing the rapidly disintegrating empire of Persia by bloodshed, treachery, and fraud. He crushed several insurrections, notably that of the rebellious Sidonian in 345–344; and after many unsuccessful attempts he succeeded, in 343 or 342, in subduing Egypt also, and made it suffer severely for its rebellion.

Connection with Jewish History.

A certain conflict with his Jewish subjects seems to have been connected with these struggles. Josephus ("Ant." xi. 7, § 1) relates that when the high priest Judas (Joiada) was succeeded by his son Johanan (Jonathan or John; compare Neh. xii. 11, 22), his brother Jesus (Joshua) sought to deprive him of the office. Jesus relied for support upon Bagoses, Artaxerxes' general (the Bagoas previously mentioned), and so enraged Johanan that the latter struck him down in the Temple. Bagoses seven years later avenged the murder of Jesus by exacting of the Jews a tax of 50 drachmas for each lamb offered at the daily sacrifices. He also unlawfully and forcibly entered the Temple precincts, claiming that he was purer than the murdering high priest Johanan. There is no reason to consider this account as being in its essentials untrue (Willrich, "Juden und Griechen vor der Makkabäischen Erhebung," p. 89, declares the episode to be a misunderstanding of events which happened under Antiochus Epiphanes). It is probably to this episode that Eusebius refers in his "Chronicle" (under date of 1657 from Abraham—that is, 360 B.C.—which date is certainly erroneous; he is followed by Jerome; by Syncellus, p. 486; and by Orosius, iii. 76), when he relates that Artaxerxes III., upon his march against Egypt, carried a number of Jews into exile in Hyrcania and Babylonia. Possibly one of the uprisings alluded to above may have included a portion of Judea. This is possibly also the explanation of the strange statement of Justin (xxxvi. 3) that Xerxes, the king of the Persians, conquered the Jews. Neither of these statements is particularly reliable. The suggestion that the story of Judith is a reflection of these events lacks all foundation. The statement of Solinus (xxxv. 4) that Jericho was besieged by Artaxerxes and destroyed by him, has been explained by Theodore Reinach ("Semitic Studies in Memory of A. Kohut," pp. 447 *et seq.*) to refer to the conquests of the Sassanian king Artaxerxes I. (226–241).

In 338 Artaxerxes III., with most of his sons, was murdered by Bagoas; one of his sons, Arses, was elevated to the throne; but after a reign of two or three years he also was put to death by the murderer of his father.

G. E. Me.

ARTEMION: Leader of the Jewish insurrection in Cyprus against Trajan, 117. There are but scanty details of this revolt. According to Roman sources, the Jews destroyed the capital of the island of Salamis and slew 240,000 Greeks. The revolt was quelled by Trajan's general Martius Turbo; and to judge by the atrocities committed by him, the suppression was attended with very sanguinary results for the Jews. The law passed in Cyprus after the revolt, that no Jew should set foot on the island, and that, if cast there by shipwreck, he should suffer death, shows the hatred felt by the Greek Cypriotes toward the Jews.

Bibliography: Dion Cassius, *History*, lxviii. 322; Grätz, *Gesch. der Juden*, iv. 127–129.

G. L. G.

ARTHUR LEGEND: The cycle of stories clustering around the semi-mythical hero King Arthur of England, and which finds its place in Jewish literature in a Hebrew translation entitled ספר השמד הטבלה הענולה ("The Book of the Destruction of the Round Table"), composed in 1279 by an author whose name can not be ascertained. Only a few fragments exist in the Vatican manuscript edited by A. Berliner in "Oẓar Ṭob," 1885, pp. 1–11. These include passages from "The Life of Lancelot" (לנצולוט דל לק), "The Birth of Arthur," "The Quest of the Grail" (ליברו דיל קשטא דיל סנגראאל). The original seems to have concluded with a sermon on repentance, to which the translator refers in his preface as one of his two motives for translating the work, the other motive being to drive away his own melancholy. From the nature of the translation, which includes several Italian words, Steinschneider concludes that the original was in Italian and that the writer lived in Italy. But the source from which the author drew his form of the story is no longer extant; it was obviously merely a short abridgment of the voluminous romance of chivalry out of which the Arthur Legend has been composed. While the book throws no light upon the origin of the legend, or even upon its later literary history, it is interesting for the contrast it presents between the scenes of bloodshed and unchastity that constitute the romance and the Jewish ideals so opposed to these. "The Quest of the Grail," though possibly in its origin a Celtic legend, has become inextricably associated with the Christian sacrament of the mass; and it is therefore extremely curious to find it treated in Hebrew. The translator seems to have felt this, and gives a somewhat elaborate apology for translating it. A Judæo-German version of the legend also exists among the manuscripts in the library of the city of Hamburg.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 967–969; idem, *Hebr. Bibl.* viii. 16; idem, *Cat. Hamburg Library*, No. 228 and p. 183.

A. J.

ARTICLES OF FAITH: In the same sense as Christianity or Islam, Judaism can not be credited with the possession of Articles of Faith. Many attempts have indeed been made at systematizing and reducing to a fixed phraseology and sequence the contents of the Jewish religion. But these have always lacked the one essential element: authoritative sanction on the part of a supreme ecclesiastical body. And for this reason they have not been recognized as final or regarded as of universally binding force. Though to a certain extent incorporated in the liturgy and utilized for purposes of instruction, these formulations of the cardinal tenets of Judaism carried no greater weight than that imparted to them by the fame and scholarship of their respective authors. None of them had a character analogous to that given in the Church to its three great formulas (the so-called Apostles' Creed, the Nicene or Constantinopolitan, and the Athanasian), or even to the "Kalimat As-Shahâdat" of the Mohammedans. The recital of this "Kalimah" is the first of the five pillars of practical religion in Islam, and every one converted to Islam must repeat it verbatim; so that among the conditions required of every believer with reference to confession is the duty to repeat it aloud at least once in a lifetime. None of the many summaries from the pens of Jewish philosophers and rabbis has been invested with similar importance and prominence. The reasons for this relative absence of official and obligatory creeds are easily ascertained. The remark of Leibnitz, in his preface to the "Essais de Théodicée," that the nations which filled the earth before the establishment of Christianity had ceremonies of devotion, sacrifices, libations, and a priesthood, but that they had no Articles of Faith and no dogmatic theology, applies with slight modification to the Jews. Originally race—or perhaps it is more correct to say nationality—and religion were coextensive. Birth, not profession, admitted to the religio-national fellowship. As long as internal dissension or external attack did not necessitate for purposes of defense the formulation of the peculiar and differentiating doctrines, the thought of paragraphing and fixing the contents of the religious consciousness could not insinuate itself into the mind of even the most faithful. Missionary or proselytizing religions are driven to the definite declaration of their teachings. The admission of the neophyte hinges upon the profession and the acceptance on his part of the belief; and that there may be no uncertainty about what is essential and what non-essential, it is incumbent on the proper authorities to determine and promulgate the cardinal tenets in a form that will facilitate repetition and memorizing. And the same necessity arises when the Church or religious fellowship is torn by internal heresies. Under the necessity of combating heresies of various degrees of perilousness and of stubborn insistence, the Church and Islam were forced to define and officially limit their respective theological concepts. Both of these provocations to creed-building were less intense in Judaism. The proselytizing zeal, though during certain periods more active than at others, was, on the whole, neutralized, partly by inherent disinclination and partly by force of circumstances. Righteousness, according to Jewish belief, was not conditioned on the acceptance of the Jewish religion. And the righteous among the nations that carried into practise the seven fundamental laws of the covenant with Noah and his descendants were declared to be participants in the felicity of the hereafter. This interpretation of the status of non-Jews precluded the development of a missionary attitude. Moreover, the regulations for the reception of proselytes, as developed in course of time, prove the eminently practical—that is, the non-creedal—character of Judaism. Compliance with certain rites—baptism, circumcision, and sacrifice—is the test of the would-be convert's faith. He is instructed in the details of the legal practise that manifests the Jew's religiosity, while the profession of faith demanded is limited to the acknowledgment of the unity of God and the rejection of idolatry (Yoreh De'ah, Gerim, 268, 2). Judah ha-Levi ("Cuzari," i. 115) puts the whole matter very strikingly when he says: "We are not putting on an equality with us a person entering our religion through confession alone [Arabic original, *bikalamati* = by word]. We require deeds, including in that term self-restraint, purity, study of the Law, circumcision, and the performance of the other duties demanded by the Torah." For the preparation of the convert, therefore, no other method of instruction was employed than for the training of one born a Jew. The aim of teaching was to convey a knowledge of the Law, obedience to which manifested the acceptance of the underlying religious principles; namely, the existence of God and the holiness of Israel as the people of His covenant.

No Fixed Dogmas.

No Need for Creeds in Judaism.

The controversy whether Judaism demands belief in dogma, or inculcates obedience to practical laws alone, has enlisted many competent scholars. Moses Mendelssohn, in his "Jerusalem," defended the non-dogmatic nature of Judaism, while Löw among others (see his "Gesammelte Schriften," i. 31–52, 433 *et seq.* 1871) took the opposite side. Löw made it clear that the Mendelssohnian theory had been carried beyond its legitimate bounds. The meaning of the word for faith and belief in Hebrew (אמונה) had undoubtedly been strained too far to substantiate the Mendelssohnian thesis. Underlying the practise of the Law was assuredly the recognition of certain fundamental and decisive religious principles culminating in the belief in God and revelation, and likewise in the doctrine of retributive divine justice. The modern critical view of the development of the Pentateuch within the evolution of Israel's monotheism confirms this theory. The controversy of the Prophets hinges on the adoption by the people of Israel of the religion of Yhwh, that excluded from the outset idolatry, or certainly the recognition of any other deity than Yhwh as the legitimate Lord of Israel; that, in its progressive evolution, associated with Yhwh the concepts of holiness, justice, and righteousness; and that culminated in the teaching of God's spirituality and universality. The historical books of the Bible, as recast in accordance with these latter religious

Evolution of Judaism.

ideas, evince the force of a strong and clearly apprehended conviction concerning the providential purpose in the destinies of earth's inhabitants, and more especially in the guidance of Israel. The Psalms and Wisdom books manifest the predominance of definite religious beliefs. To say that Judaism is a barren legalistic convention, as Mendelssohn avers, is an unmistakable exaggeration. The modicum of truth in his theory is that throughout Biblical Judaism, as in fact through all later phases of Jewish religious thinking and practise, this doctrinal element remains always in solution. It is not crystallized into fixed phraseology or rigid dogma. And, moreover, the ethical and practical implications of the religion are never obscured. This is evidenced by the Biblical passages that, in the opinion of many, partake of the nature of Articles of Faith, or are of great value as showing what, in the opinion of their respective authors, constitutes the essence of religion. Among these the most noteworthy are Deut. vi. 4; Isa. xlv. 5-7; Micah vi. 8; Ps. xv.; Isa. i. 16, 17; xxxiii. 15.

Discussions and Dogmatism Disfavored.

Whatever controversies may have agitated Israel during the centuries of the Prophets and the earlier postexilic period, they were not of a kind to induce the defining of Articles of Faith to counteract the influences of heretical teaching. Dogmatic differences manifest themselves only after the Maccabean struggle for independence. But even these differences were not far-reaching enough to overcome the inherent aversion to dogmatic fixation of principles; for, with the Jews, acceptance of principles was not so much a matter of theoretical assent as of practical conduct. Though Josephus would have the divisions between the Pharisees and Sadducees hinge on the formal acceptance or rejection of certain points of doctrine—such as Providence, resurrection of the body, which, for the Pharisees, was identical with future retribution — it is the consensus of opinion among modern scholars that the differences between these two parties were rooted in their respective political programs, and implied in their respectively national and anti-national attitudes, rather than in their philosophical or religious dogmas.

If the words of Sirach (iii. 20-23) are to be taken as a criterion, the intensely pious of his days did not incline to speculations on what was beyond their powers to comprehend. They were content to perform their religious duties in simplicity of faith. The Mishnah (Ḥag. ii. 1) indorsed this view of Sirach, and in some degree discountenanced theosophy and dogmatism. Among the recorded discussions in the schools of the Rabbis, dogmatic problems commanded only a very inferior degree of attention ('Er. 13*b*: controversy concerning the value of human life; Ḥag. 12*a*: concerning the order of Creation). Nevertheless, in the earliest Mishnah is found the caution of Abtalion against heresy and unbelief (Ab. i. 11 [12]); and many a Baraita betrays the prevalence of religious differences (Ber. 12*b*; 'Ab. Zarah 17*a*). These controversies have left their impress upon the prayer-book and the liturgy. This is shown by the prominence given to the Shema'; to the Messianic predictions in the Shemoneh-'Esreh (the "Eighteen Benedictions"), which emphasized the belief in the Resurrection; and, finally, to the prominence given to the Decalogue—though the latter was again omitted in order to counteract the belief that it alone had been revealed (Tamid v. 1; Yer. Ber. 6*b*; Bab. Ber. 12*a*). These expressions of belief are held to have originated in the desire to give definite utterance and impressiveness to the corresponding doctrines that were either rejected or attenuated by some of the heretical schools. But while these portions of the daily liturgy are expressive of the doctrinal contents of the regnant party in the synagogue (see Landshuth, in Edelman's "Hegyon Leb"; and LITURGY), they were not cast into the form of catalogued Articles of Faith.

Philo and Akiba.

The first to make the attempt to formulate them was Philo of Alexandria. The influence of Greek thought induced among the Jews of Egypt the reflective mood. Discussion was undoubtedly active on the unsettled points of speculative belief; and such discussion led, as it nearly always does, to a stricter definition of the doctrines. In his work, "De Mundi Opificio," lxi., Philo enumerates five articles as embracing the chief tenets of Mosaism: (1) God is and rules; (2) God is one; (3) the world was created; (4) Creation is one; (5) God's providence rules Creation. But among the Tannaim and Amoraim this example of Philo found no followers, though many of their number were drawn into controversies with both Jews and non-Jews, and had to fortify their faith against the attacks of contemporaneous philosophy as well as against rising Christianity. Only in a general way the Mishnah Sanh. xi. 1 excludes from the world to come the Epicureans and those that deny belief in resurrection or in the divine origin of the Torah. R. Akiba would also regard as heretical the readers of ספרים החצונים —certain extraneous writings (Apocrypha or Gospels)—and persons that would heal through whispered formulas of magic. Abba Saul designated as under suspicion of infidelity those that pronounce the ineffable name of the Deity. By implication the contrary doctrine and attitude may thus be regarded as having been proclaimed as orthodox. On the other hand, Akiba himself declares that the command to love one's neighbor is the fundamental principle of the Law; while Ben Asai assigns this distinction to the Biblical verse, "This is the book of the generations of man" (Gen. v. i.; Gen. R. xxiv.). The definition of Hillel the elder, in his interview with a would-be convert (Shab. 31*a*), embodies in the golden rule the one fundamental article of faith. A teacher of the third Christian century, R. Simlai, traces the development of Jewish religious principles from Moses with his 613 commands of prohibition and injunction, through David, who, according to this rabbi, enumerates eleven; through Isaiah, with six; Micah, with three; to Habakkuk, who simply but impressively sums up all religious faith in the single phrase, "The pious lives in his faith" (Mak., toward end). As the Halakah enjoins that one shall prefer death to an act of idolatry, incest, unchastity, or murder, the inference is plain that the corresponding positive principles were held to be fundamental articles of Judaism.

The Decalogue as a Summary.

From Philo down to late medieval and even modern writers the Decalogue has been held to be in some way a summary of both the articles of the true faith and the duties derived from that faith. According to the Alexandrian philosopher (see "De Vita Mosis") the order of the Ten Words is not accidental. They divide readily into two groups: the first five summarizing man's relations to the Deity; the other five specifying man's duties to his fellows. Ibn Ezra virtually adopts this view. He interprets the contents of the Decalogue, not merely in their legal-ritual bearing, but as expressive of ethico-religious principles. But this view can be traced to other traditions. In Yer. Ber. 6b the Shema' is declared to be only an epitome of the Decalogue. That in the poetry of the synagogal ritual this thought often dominates is well known. No less a thinker than Saadia Gaon composed a liturgical production of this character (see AZHAROT); and R. Eliezer ben Nathan of Mayence enriched the prayer-book with a piyyuṭ in which the six hundred and thirteen commands are rubricated in the order of and in connection with the Decalogue. The theory that the Decalogue was the foundation of Judaism, its article of faith, was advocated by Isaac Abravanel (see his Commentary on Ex. xx. 1); and in recent years by Isaac M. Wise of Cincinnati in his "Catechism" and other writings.

The only confession of faith, however, which, though not so denominated, has found universal acceptance, forms a part of the daily liturgy contained in all Jewish prayer-books. In its original form it read somewhat as follows: "True and established is this word for us forever. True it is that Thou art our God as Thou wast the God of our fathers; our King as [Thou wast] the King of our fathers; our Redeemer and the Redeemer of our fathers; our Creator and the Rock of our salvation; our Deliverer and Savior—this from eternity is Thy name, and there is no God besides Thee." This statement dates probably from the days of the Hasmoneans (see Landshuth, in "Hegyon Leb").

Saadia's, Judah ha-Levi's, and Baḥya's Creed.

In the stricter sense of the term, specifications in connected sequence, and rational analysis of Articles of Faith, did not find favor with the teachers and the faithful before the Arabic period. The polemics with the Karaites on the one hand, and, on the other, the necessity of defending their religion against the attacks of the philosophies current among both Mohammedans and Jews, induced the leading thinkers to define and formulate their beliefs. Saadia's "Emunot we-Deot" is in reality one long exposition of the main tenets of the faith. The plan of the book discloses a systematization of the different religious doctrines that, in the estimation of the author, constitute the sum total of his faith. They are, in the order of their treatment by him, the following: (1) The world is created; (2) God is one and incorporeal; (3) belief in revelation (including the divine origin of tradition); (4) man is called to righteousness and endowed with all necessary qualities of mind and soul to avoid sin; (5) belief in reward and punishment; (6) the soul is created pure; after death it leaves the body; (7) belief in resurrection; (8) Messianic expectation, retribution, and final judgment. Judah ha-Levi endeavored, in his "Cuzari," to determine the fundamentals of Judaism on another basis. He rejects all appeal to speculative reason, repudiating the method of the Motekallamin. The miracles and traditions are, in their supernatural character, both the source and the evidence of the true faith. With them Judaism stands and falls. The book of Baḥya ibn Pakuda ("Ḥobot ha-Lebabot"), while remarkable, as it is, for endeavoring to give religion its true setting as a spiritual force, contributed nothing of note to the exposition of the fundamental articles. It goes without saying that the unity of God, His government of the world, the possibilities of leading a divine life—which were never forfeited by man—are expounded as essentials of Judaism.

Ibn Daud and Ḥananel ben Ḥushiel.

More interesting on this point is the work of R. Abraham ibn Daud (1120) entitled "Emunah Ramah" (The High Faith). In the second division of his treatise he discourses on the principles of faith and the Law. These principles are: The existence of God; His unity; His spirituality; His other attributes; His power as manifested in His works; His providence. Less well known is the scheme of an African rabbi, Ḥananel b. Ḥushiel, about a century earlier, according to whom Judaism's fundamental articles number four: Belief in God; belief in prophecy; belief in a future state; belief in the advent of the Messiah.

The Thirteen Articles of Maimonides.

The most widely spread and popular of all creeds is that of Maimonides, embracing the thirteen articles. Why he chose this particular number has been a subject of much discussion. Some have seen in the number a reference to the thirteen attributes of God. Probably no meaning attaches to the choice of the number. His articles are: (1) The existence of God; (2) His unity; (3) His spirituality; (4) His eternity; (5) God alone the object of worship; (6) Revelation through His prophets; (7) the preeminence of Moses among the Prophets; (8) God's law given on Mount Sinai; (9) the immutability of the Torah as God's Law; (10) God's foreknowledge of men's actions; (11) retribution; (12) the coming of the Messiah; (13) Resurrection. This creed Maimonides wrote while still a very young man; it forms a part of his Mishnah Commentary, but he never referred to it in his later works (see S. Adler, "Tenets of Faith and Their Authority in the Talmud," in his "Ḳobeẓ 'al Yad," p. 92, where Yad ha-Ḥazaḳah, Issure Biah, xiv. 2, is referred to as proof that Maimonides in his advanced age regarded as fundamentals of the faith only the unity of God and the prohibition of idolatry). It did not meet universal acceptance; but, as its phraseology is succinct, it has passed into the prayer-book, and is therefore familiar to almost all Jews of the Orthodox school. The successors of Maimonides, from the thirteenth to the fifteenth century—Naḥmanides, Abba Mari ben Moses, Simon ben Ẓemaḥ Duran, Albo, Isaac

Arama, and Joseph Jaabez—reduced his thirteen articles to three: Belief in God; in Creation (or revelation); and in providence (or retribution). Others, like Crescas and David ben Samuel Estella, spoke of seven fundamental articles, laying stress also on free-will. On the other hand, David ben Yom-Ṭob ibn Bilia, in his "Yesodot ha-Maskil" (Fundamentals of the Thinking Man), adds to the thirteen of Maimonides thirteen of his own—a number which a contemporary of Albo (see "'Iḳḳarim," iii.) also chose for his fundamentals; while Jedaiah Penini, in the last chapter of his "Beḥinat ha-Dat," enumerated no less than thirty-five cardinal principles (see Löw, "Jüdische Dogmen," in "Gesammelte Werke," i. 156 *et seq.*; and Schechter, "Dogmas of Judaism," in "Studies of Judaism," pp. 147–181).

In the fourteenth century Asher ben Jehiel of Toledo raised his voice against the Maimonidean Articles of Faith, declaring them to be only temporary, and suggested that another be added to recognize that the Exile is a punishment for the sins of Israel. Isaac Abravanel, in his "Rosh Amanah," took the same attitude toward Maimonides' creed. While defending Maimonides against Ḥasdai and Albo, he refused to accept dogmatic articles for Judaism, holding, with all the cabalists, that the 613 commandments of the Law are all tantamount to Articles of Faith (see Dogma).

In liturgical poetry the Articles of Faith as evolved by philosophical speculation met with metrical presentation. The most noted of such metrical and rimed elaborations are the "Adon 'Olam," by an anonymous writer—now used as an introduction to the morning services (by the Sephardim as the conclusion of the *musaf* or "additional" service), and of comparatively recent date; and the other known as the "Yigdal," according to Luzzatto, by R. Daniel b. Judah Dayyan.

Modern Catechisms.

The modern catechisms abound in formulated Articles of Faith. These are generally intended to be recited by the candidates for confirmation, or to be used for the reception of proselytes (see Dr. Einhorn's "'Olat Tamid"). The Central Conference of American Rabbis, in devising a formula for the admission of proselytes, elaborated a set of Articles of Faith. These modern schemes have not met with general favor—their authors being in almost all cases the only ones that have had recourse to them in practise. The points of agreement in these recent productions consist in the affirmation of the unity of God; the election of Israel as the priest people; the Messianic destiny of all humanity. The declaration of principles by the Pittsburg Conference (1885) is to be classed, perhaps, with the many attempts to fix in a succinct enumeration the main principles of the modern Jewish religious consciousness.

The Karaites.

The Karaites are not behind the Rabbinites in the elaboration of Articles of Faith. The oldest instances of the existence of such articles among them are found in the famous work by Judah ben Elijah Hadassi, "Eshkol ha-Kofer." In the order there given these are the articles of the Karaite faith: (1) God is the Creator of all created beings; (2) He is premundane and has no peer or associate; (3) the whole universe is created; (4) God called Moses and the other Prophets of the Biblical canon; (5) the Law of Moses alone is true; (6) to know the language of the Bible is a religious duty; (7) the Temple at Jerusalem is the palace of the world's Ruler; (8) belief in Resurrection contemporaneous with the advent of the Messiah; (9) final judgment; (10) retribution. The number ten here is not accidental. It is in keeping with the scheme of the Decalogue. Judah Hadassi acknowledges that he had predecessors in this line, and mentions some of the works on which he bases his enumeration. The most succinct cataloguing of the Karaite faith in articles is that by Elijah Bashyatzi (died about 1490). His articles vary but little from those by Hadassi, but they are put with greater philosophical precision (see Jost, "Geschichte des Judenthums," ii. 331).

Bibliography: Schlesinger, German translation of *'Iḳḳarim* (especially introduction and annotations), xvi–xliii. 620 *et seq.*, 640 *et seq.*; Löw, *Gesammelte Werke*, i. 31–52, 133–176; Jost, *Gesch. des Judenthums und Seiner Sekten*; Hamburger, *Realencyclopädie*, s.v. *Dogmen*; Rapoport, *Biography of Hananel*; Schechter, *The Dogmas of Judaism*, in *Studies of Judaism*, pp. 147–181; J. Aub, *Ueber die Glaubens-Symbole der Mosaischen Religion*; Frankel's *Zeitschrift für die Religiösen Interessen des Judenthums*, 1845, 409, 449; Creizenach, *Grundlehren des Israelitischen Glaubens*, in Geiger's *Wissensch. Zeitschrift für Jüd. Theologie*, i. 39 *et seq.*, ii. 68, 255.

K. E. G. H.

The Articles: The thirteen Articles of Faith formulated according to Maimonides in his Mishnah Commentary to Sanhedrin, introduction to ch. ix.—which have been accepted by the great majority of Jews and are found in the old prayer-book—are as follows:

1. I firmly believe that the Creator—blessed be His name!—is both Creator and Ruler of all created beings, and that He alone hath made, doth make, and ever will make all works of nature.
2. I firmly believe that the Creator—blessed be His name!—is one: and no Unity is like His in any form; and that He alone is our God who was, is, and ever will be.
3. I firmly believe that the Creator—blessed be His name!—is not a body; and no corporeal relations apply to Him; and that there exists nothing that has any similarity to Him.
4. I firmly believe that the Creator—blessed be His name!—was the first and will also be the last.
5. I firmly believe that the Creator—blessed be His name!—is alone worthy of being worshiped, and that no other being is worthy of our worship.
6. I firmly believe that all the words of the Prophets are true.
7. I firmly believe that the prophecy of Moses, our master—peace be upon him!—was true; and that he was the chief of the Prophets, both of those that preceded him and of those that followed him.
8. I firmly believe that the Law which we possess now is the same that hath been given to Moses our master—peace be upon him!
9. I firmly believe that this Law will not be changed, and that there will be no other Law [or dispensation] given by the Creator—blessed be His name!
10. I firmly believe that the Creator—blessed be His name!—knoweth all the actions of men and all their thoughts, as it is said: "He that fashioneth the hearts of them all, He that considereth all their works" (Ps. xxxiii. 15).
11. I firmly believe that the Creator—blessed be He!—rewardeth those that keep His commandments and punisheth those that transgress His commandments.
12. I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming.
13. I firmly believe that there will take place a revival of the dead at a time which will please the Creator—blessed be His name, and exalted His memorial for ever and ever!

According to Maimonides he that rejects any of these articles is an unbeliever, and places himself outside of the Jewish community.

Joseph Albo reduces the articles to three fundamental principles:

1. *Existence of God:* Comprehension of God's unity, His incorporeality, His eternity, and of the fact of His being the object of man's worship.
2. *Revelation:* Comprehension of prophecy, of Moses as supreme authority, of the divine origin and immutability of the Law.
3. *Retribution:* Comprehension of the divine judgment and of Resurrection.

These three principles have, in the main, been adopted also by modern theologians, both conservative and liberal, as the fundamentals of Judaism in the religious instruction of children as well as in the confession of faith to be recited by proselytes; some (*e.g.*, Büdinger) laying especial stress on the immortality of the soul, others (*e.g.*, Stein) on the priestly mission of Israel, or the Messianic hope.

Einhorn posits the following five Articles of Faith:

1. God the Creator.
2. Man in His image.
3. Revelation (through Moses).
4. God the Judge.
5. Israel His priest-people.

The Central Conference of American Rabbis, in 1896, at Milwaukee, Wis., adopted the following four (or five) articles in the "Proselyte Confession":

1. God the Only One.
2. Man His image.

3*a*. Immortality of the soul.
3*b*. Retribution.
4. Israel's mission.

K.

ARTISANS.—In Bible and Talmud: The general term for "artisan" in the Bible is "ḥarash" or "ḥoresh," which, derived from a verb meaning "to cut," is applicable to any worker in a hard substance, such as metal, stone, or wood (compare the use of this term in a general sense in II Kings xxii. 6, xxiv. 14; Jer. xxiv. 1, xxix. 2). At times it is used more definitely of a carpenter (Jer. x. 3; Isa. xli. 7), of a metal-worker (Hosea xiii. 2), or of an armorer (I Sam. xiii. 19). Usually, however, the term is qualified by the addition of the material, as "ḥarash eben," a worker in stone (II Sam. v. 11); "ḥarash 'eẓ," a worker in wood (*ib.*); "ḥoresh neḥoshet," a worker in bronze (I Kings vii. 14); and "ḥarash barzel," a worker in iron (II Chron. xxiv. 12). From the same root is derived "ḥaroshet," skilled work, defined, as above, by the addition of "eben" or "'eẓ" (Ex. xxxi. 5). In traditional literature the terms for "artisan" and "handicraft" are "umman" and "ummanut" respectively (Song Sol. vii. 2, "omman").

Terms.

Leaving to special articles a detailed description of the various crafts and occupations mentioned in Bible and Talmud, it will be sufficient to give here a general summary of specialized occupations, wherein, for completeness' sake, unskilled laborers are included.

Workers in Metal.

The smelting of gold and silver is undoubtedly one of the oldest crafts known to man. The "ẓoref" (Judges xvii. 4; Isa. xl. 19, xli. 7, xlvi. 6; Jer. x. 9, 14, li. 17, and elsewhere) or "meẓaref" (Mal. iii. 2–3), literally "smelter," is the goldsmith or silversmith. The smelting was done in the "kur" (smelting-pot, Prov. xvii. 3, xxvii. 21) or the "maẓref" (*ib.*). In traditional literature the "zahabi," Aramaic "dahabi," "dahabana" (goldsmith), is distinguished from the "kassafi" or "kassaf" (silversmith). Copper and bronze were worked by the "ḥoresh neḥoshet" (Gen. iv. 22; I Kings vii. 14). In the Mishnah he is called "meẓaref neḥoshet" (Ket. vii. 10); in the Talmud "ḥashshala dude" (kettle-smith, Ket. 77*a*; see, however, *ib.*, where "meẓaref neḥoshet" is differently explained). Iron, like gold, was smelted in the "kur" (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The "ḥarash barzel" (iron-worker or smith, II Chron. xxiv. 12) is called in traditional literature "nappaḥ" (one who uses bellows) or "peḥami" (one who uses charcoal). Mention is also made of the "ṭarsi" (chaser or embosser; compare Löw, in Krauss, "Lehnwörter," ii. 277*a*; and Jastrow, "Dictionary," *s.v.* טרסי, i.).

The "ḥarash 'eẓ" (worker in wood, Ex. xxxi. 5) is called in traditional literature "naggar," and means "carpenter" as well as "joiner." As specialists in this calling are mentioned the "saddaah" or "saddana" (maker of stocks, Pes. 28*a*) and the "ḳaẓẓaẓ" (feller of trees, Cant. R. ii. 2; Lev. R. xxiii.). Carving is mentioned in I Kings vi. 29, and elsewhere; "kiyyur" (paneling), in traditional literature (B. B. 53*b*).

Workers in Wood and Stone.

Workers in stone were the "ḥoẓeb" (quarryman or stone-cutter, I Kings v. 29), who hewed the stone from the rock, and the "ḥoresh eben" (stone-polisher, II Sam. v. 11). In traditional literature the first is called "ḥaẓẓab," the latter "sattat" (B. M. 118*b*). Those who chisel millstones are called "neḳorot" (Tosef., Ḳid. v. 14; Ḳid. 82*a*); engravers in stone are "pattaḥe abanim" or "mefatteḥe abanim" (Yer. Sheḳ. iv. 48*a*; Kelim xxix. 5).

The "boneh" (builder) is called in traditional literature "bannai" (Kelim xxix. 3; Tosef., Kelim, B. B. vii. 2; Yer. Ḥag. ii. 77*b*; B. M. 118*b*), who is differentiated from the "ardikal" or "adrikal" = Assyrian "dimgallu" (the architect or eyestone-setter, B. M. *l.c.*; Targ. II., Sam. v. 11). The specialized term for wall-builders is "goderim" (II Kings xii. 13) or "ḥarashe eben ḳir" (II Sam. v. 11). To this trade belong the "pison" (mortar-maker, Kelim xx. 2), the "ṭaḥ" (plasterer, Ezek. xiii. 11), and the "sayyad" (whitewasher, lime-burner, Shab. 80*b*).

Workers in Clay, Earth, and Leather.

The "yoẓer" (potter) is in traditional literature "paḥara" (Targ. Isa. xxix. 16). As specialists in this trade are mentioned the "kaddad" (jug-maker, M. Ḳ. 13*b*; Pes. 55*b*, MS.M., ed. כדר), the "godel tannurim" (oven-maker), the "godel kele ẓurah" (art-potter, M. Ḳ. 11*a*; Yer. Shab. vii. 10*d*), and the "ḳaddar" (maker of pots, Tohar. vii. 1). The "zaggag," Aramaic "zaggaga" (glazier, M. Ḳ. 13*b*; Yer. 'Ab. Zarah ii. 40*c*), is specialized into the "nofeaḥ kele zekokit" (glass-blower, Yer. Shab. *l.c.*). Here belongs the "ḥofer shiḥin" (ditch-digger, B. Ḳ. 50*a*). The "bursi" (tanner or hide-dresser; see Krauss, "Lehnwörter," *s.v.*) or "'abbedan" (Kelim xxvi. 8) had as assistant the "shallaḥa" (flayer, skinner, Shab. 49*b*), who prepared the hides for tanning. As specialists in this line are found the "shakkaf" or "ushkafa" (shoemaker, Tosef., Kelim, B. B. i. 15; Giṭ. 68*b*), the "raẓ'an" (belt-maker, Pes. iv. 6), the "sarag" (harness-maker, Kelim xxiv. 8), the "zakkaḳ" (maker of leather bottles, Miḳ. ix. 5), and the "sandelar" (sandal-maker, Yer. Ḥag. iii. 78*d*).

Textile Industry.

In the textile industry a number of crafts are mentioned, such as "ẓammar" (the wool-weaver, 'Eduy. iii. 4; Kelim xxix. 6); "pishtani" (the beater of flax, Yer. Yeb. xiii. 13*c*; Gen. R. xxxii. 3); "ma'azela" (the spinner, Eccl. R. vii. 9); "aẓloya" (the net-weaver, B. M. 24*b*); "ḳiwwaah" (the common weaver, Shab. 113*a*, 140*b*); "oreg" (the weaver, Yer. Sheḳ. v. 49*a*); "gardi" (wool-weaver, Kelim xii. 4); "ṭarsi" (the artistic weaver, 'Ab. Zarah 17*b*; Suk. 51*b*); "sericarius" (the silk-weaver, Pesiḳ. R. xxv.; Cant. R. viii. 11, where the word appears in corrupted form); ẓabba', ẓabba'ah" (the dyer, B. Ḳ. ix. 4; Giṭ. 52*b*); "kobes" and "ḳaẓẓara" (the fuller, Ber. 28*a*; Tosef., Kelim, B. M. iii. 14; Yer. Ber. iv. 7*d*). Connected with this are the occupations of the "ḥayyaṭ" (tailor, Shab. i. 3), the "godel miẓnefet" (turban- or cap-maker, Kelim xvi. 7); and the "ashpara" (clothes-cleaner, 'Ab. Zarah 20*b*).

"Ma'aseh roḳem" (the art of embroidery) and "ma'aseh ḥosheb" (the art of fine weaving) were known and already highly developed in Biblical times (compare EMBROIDERY). Mention is also made of the "saḳḳay" (sack-maker, Kelim xiii. 5), and of the "sarad" or "saddar" (net-maker, Yoma 85*a*; Mek., Ki Tissa; Yalḳ., Ex. 327; Tosef., Ḳid. v. 14).

Workers in Agricultural Products.

AGRICULTURE afforded work not only to the field-laborers but to the "ṭaḥona" (miller, Yer. Peah i. 15*c*), and the "naḥtom" (professional baker, Ḥal. ii. 7). The baker was the "ḳefela" (κάπηλος, restaurant-keeper, Tosef., B. M. xi. 30). The "ḳallay'" parched the grain and offered it for sale, and the "garosah" or "dashoshah" (grist-maker) manufactured different kinds of groats or pearl-barley (Men. x. 4; M. Ḳ. ii. 5). Cooking, in Talmudic times, developed into an art, so that one boasted of knowing a hundred ways of preparing eggs (Lam. R. iii. 16). The "megabben" (cheese-maker, Tosef., Shab. ix. [x.] 13); the "ṭabbaḥ," "ṭabbaḥa" (butcher, slaughterer, or "shoḥeṭ," also professional cook, Beẓah 28*a*; Ḥul. 18*a*; Tosef., Ber. iv. 10), and "ḳaẓẓab" (meat-seller, 'Eduy. viii. 2); the "ḥalitar" (confectioner, Yer. Ḥal. ii. 58*c*); the "sodani" (brewer, Ber. 44*b*), and the "bassam" or "paṭṭam" (manufacturer of spices, druggist, Tosef., Ḳid. ii. 2; Yer. Yoma iv. 41*d*) supplied other necessities of the household. Fish and game were provided by the "ḥaram" (fisher, Yer. M. Ḳ. ii. 81*b*) and the "rishba" (fowler, Ḥul. 116*a*). The hunting of deer is frequently mentioned in the Talmud and Midrashim (Shab. xiii. 5; B. M. 85*b*).

Cattle-raising required the services of a "naḳdud" (herder, Lev. R. i. 9), of a "ro'eh" (shepherd), and of a "karzila" (assistant, B. Ḳ. 56*b*). The "paṭṭam" fattened animals for the market (Tosef., Beẓah, iii. 6). Other occupations dealing with cattle are "ahuryar" (equerry, Meg. 12*b*; differently explained in Jastrow, "Dictionary," *s.v.*), "baham" or "baḳkar" (cattle-raiser and cattle-driver, Deut. R. iii. 6; Yer. Beẓah v. 63*b*), "gammal" (camel-driver), "ḥammar" (ass-driver, Ḳid. iv. 14), and "ḳarar" or "ḳaddar" (carriage-driver, *ib.* Bab. and Yer.; B. M. vi. 1).

Other Occupations.

The demands of personal comfort, which in most instances called for manual labor, though the occupations themselves were scarcely those of Artisans, were filled by the "ballan" (βαλανεύς, bather, Sheb. viii. 5), with his attendants, the "turmesar" (θέρμαι); the "oleyar," "olearius" (clothes-keeper, Yer. Ma'as. Sh. i. 52*d*), and the "udyatha" (the female superintendent of the vapor-baths, Yer. Sheb. viii. 38*a*, "Zosime, the udyatha"); the "sappar" (hair-cutter, Ḳid. *l.c.*), and the "gara'" (barber and blood-letter, Ḳid. 82*a*). The women had their "gaddelet," "godelet," or "megaddelet" (hair-dresser, Kelim xv. 3; Ḳid. ii. 3).

In the interest of landowners worked the "kayyal" (measurer, Yer. B. M. ix. 12*a*), and the "mashoaḥ," "mashoḥaah" (surveyor, Kelim xiv. 3; B. M. 107*b*). The care of the city required the labor of the "ibbola'ah" (gate-keeper, watchman, Niddah 67*b*).

Traffic and communication by land gave employment to the "kattaf" or "sabbal" (load-carrier, B. M. 118*b*; Yer. B. M. x. 12*c*); to the "isḳundara," "baldara," "dawwar," "ṭablara" (the courier, Ḳid. 21*b*; Yer. 'Ab. Zarah i. 39*d*; Esther R. i. 8; Shab. 19*a*; Targ. Prov. xxiv. 34; Pesiḳ. R. xxi.), and to the "ba'al aksania," "ushpizkan," "dayyora," "pundaḳi" (the innkeeper, Pesiḳ. R. xi.; Meg. 26*a*; Ta'an. 21*a*; Giṭ. viii. 9). Communication by water was kept up by the "sappan" (seaman, Sheb. viii. 5), the "mallaḥ" (sailor, Eccl. R. ix. 8), the "mabbora" (ferryman, Ḥul. 94*a*), and the "naggada" (tracker of vessels, B. M. 107*b*). The ship had also an "amodaah" (diver, R. H. 23*a*).

Finally, mention must be made of the "zappat" (pitch-burner, Miḳ. ix. 7); the "diḳulaah" (basket-maker, B. B. 22*a*); the "liblar," "libellarius," "sofer," "safra" (writer), who wrote documents as well as books (Shab. i. 3; Giṭ. viii. 8; 'Ab. Zarah 9*b*); and the "ḳaboraah" (grave-digger, Sanh. 26*b*).

Handicrafts and Women.

In primitive society most of the handicrafts are carried on by members of the family as occasion demands. It is only with the advance of civilization that work becomes specialized and a class of Artisans develops. Thus even in Talmudic times, side by side with specialized craftsmen, a great deal of work was done by the women of the family. The Mishnah Ketubot (v. 5) sheds light on this subject:

> "The following are the things which a wife is under obligation to do for her husband: the grinding, baking, washing, cooking, nursing her children, making the bed, and spinning wool. If she has brought him one maidservant, she needs not be obliged to grind, bake, or wash; if she has brought him two maids, she needs not cook or nurse; if three, then she needs not make the bed or spin wool; if four, then she is at liberty to spend her time sitting in the armchair. R. Eliezer says, Even if she has brought him a hundred maids, she should be forced to spin wool; for leisure leads to idiocy."

Something similar is found a hundred years later (Yeb. 63*a*).

A trade which would necessitate business intercourse with women is looked upon as improper (Ḳid. iv. 14); for every one who deals with women has bad leaven in him, otherwise he would not have chosen such a trade (Ḳid. 82*a*; compare Jastrow, "Dictionary," *s.v.* סור). But, like all theories, this rule was not always carried out in practise; even scholars disregarded it (compare Pes. 113*b*). See also LABOR.

Nevertheless there were several trades regarded unfavorably by popular opinion. This is well expressed by R. Meïr (about the year 140):

> "One should teach his son an easy and cleanly occupation. One should pray to Him to whom riches and possessions belong: for in every trade there is wealth as well as poverty; but neither wealth nor poverty is dependent on the occupation, but rather on the meritoriousness of man" (Ḳid. iv. 14).

And R. Jehudah ha-Nasi (about the year 200):

> "There is no occupation which will disappear from this world. Happy he who has seen at his parents' home a fine trade; but wo unto him who has seen his parents engaged in an unpleasant trade. The world can not get along without a manufacturer of perfumes, neither without a tanner. Happy he whose trade is manufacturing of perfumes; wo unto him who is a tanner" (Ḳid. 82*b*).

Estimation of Certain Trades.

Drivers of asses and camels, shepherds, sailors, wagon-drivers, storekeepers, and crockery-dealers are looked down upon, "for their trades are robbers' trades" (Ḳid. iv. 14; Yer. Ḳid. iv. 66*c et seq.*). The following occupations are also looked upon with disfavor because they bring one into contact with women, and neither king nor high priest should be chosen from among those who follow them—namely, the trades of goldsmith, carder, millstone-chiseler, peddler, weaver, barber, fuller, leech, bath-man, and tanner (Ḳid. *l.c.*).

Gilds.

Classification by trade and the formation of gilds are mentioned in the Bible. Thus, gilds of goldsmiths and perfumers are referred to in Neh. iii. 8. Gilds of potters and weavers seem to be indicated in I Chron. iv. 23. These gilds seem to have been hereditary, similar to the later families of Garmu and Abtinas, who tenaciously retained in their respective families the special knowledge of baking the showbread and preparing the holy incense (Yoma iii. 11). The coppersmiths or embossers had a separate synagogue (Meg. 26*a*; Naz. 52*a*). In Alexandria there was a perfect organization of the various trades. In the synagogue the goldsmiths, silversmiths, smiths, embossers, weavers, etc., sat each in a separate group (Suk. 51*b*). Among some trades there existed also mutual insurance (B. Ḳ. 116*b*). See also AGRICULTURE, BAKING, BATHS, BOTTLE, COOKING, COPPER, COTTON, DYEING, EMBROIDERY, ENGRAVING, FLAX, FULLER, GLASS, IRON, LABOR, LEATHER, METALS, POTTERY, SHIPBUILDING, SPINNING, WEAVING, WOOL.

BIBLIOGRAPHY: S. Meyer, *Arbeit und Handwerk im Talmud*, Berlin, 1878; Delitzsch, *Jüdisches Handwerkerleben zur Zeit Jesu*, 3d ed., Erlangen, 1879; J. S. Bloch, *Der Arbeiterstand bei den Palästinensern, Griechen und Römern*, Vienna, 1882, Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischnah*, Breslau, 1894; G. Löwy, *Die Technologie und Terminologie der Müller und Bäcker in den Rabbinischen Quellen*, Leipsic, 1898; Schwab, *Répertoire*, ii., s.v. *Métiers*.

J. SR. C. L.

ARTISANS—Medieval: So far as they were allowed by the restrictions of the trade gilds, many Jews of medieval times obtained their livelihood by working with their hands. Benjamin of Tudela (1171) refers to many manufacturers of silk in the Byzantine empire, to dyers in Syria, and glassmakers at Tyre. A little later King Roger of Sicily brought Jewish silk-weavers to south Italy to found that industry (Grätz, "Geschichte," vi. 263). Indeed, the trade of dyeing seems to have been almost a monopoly of Jews in southern Europe, and was certainly their favorite form of industry, the tax levied on them being called "Tignta Judæorum" (Güdemann, "Culturgeschichte," ii. 312).

The Jewish silk manufacturers of Italy were also distinguished (*ibid.* 240). The Jews of Lyons, when expelled in 1446, established an important silversmith business at Trevoux. In Sicily the Jews appeared to have almost a monopoly of handicrafts, and the authorities in 1492 protested against the edict of expulsion, because, as they said, "nearly all the artisans in the realm are Jews." Among the Jews of Germany and north France in the thirteenth and fourteenth centuries are found masons, tanners, card-painters, armorers, stone-engravers, glaziers, and even makers of mouse-traps, while among the inhabitants of Spain before the fifteenth century were to be found shoemakers, silversmiths, weavers, mechanics, carpenters, locksmiths, basket-makers, and curriers (Jacobs, "Inquiry," pp. xv, xxiii). About 1620 the majority of the Jews of Rome earned their living as tailors (Rieger, "Rom," 198). Among the Artisans mentioned in the inscriptions at the Prague cemetery of the seventeenth century are furriers, carpenters, locksmiths, glaziers, potters, woodcutters, wheelwrights, and wagon-makers (Hock, "Familien Prags"). When it is remembered that many of these occupations could only be filled by persons who had entry to the gilds, which were religious fraternities as well as trade-unions, and did not admit the Jews, there is a remarkable variety of handicrafts in which Jews can be traced during the Middle Ages; see the lists at the end of chapter xii. of Abrahams' "Jewish Life in the Middle Ages."

There is, however, considerable variation in the amount of handwork shown by the Jews in the Middle Ages according to place and time. Where the central government was strong an attempt was made to use the Jews as indirect tax-gatherers, and here very little handwork is found; where, on the contrary, the central government was not all-powerful, the Jews had freer access to the more natural means of earning a livelihood. Of course, throughout Jewish history a certain number of employments in which handwork is required had to exist among them for religious purposes. Thus they require a special class of butchers and even of bakers, while their barbers also have to be acquainted with Jewish custom. That the exclusion from the gilds was the main cause of the relatively small numbers of Artisans among the medieval Jews is shown by the fact that, as soon as restrictions were removed, handicrafts were adopted by the Jews. Thus within fifteen years of the "Judenordnung" of Bohemia, 1797, which opened all occupations to Jews, there were over 400 Jewish Artisans in Prague (Jost, "Geschichte," ix. 167). Ten years after the first Jewish training-school for handicrafts was opened in Copenhagen in 1795, there were no less than 740 engaged in handicrafts out of 1,170 adult males (Jost, *ibid.* xi. 5). See ENGRAVERS, JEWISH, and GOLDSMITHS, JEWISH.

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, ch. xi., xii; Albert Wolf, *Etwas über Jüdische Kunst und Ältere Jüdische Künstler*; in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, ix., 1902, pp. 12-74.

A. J.

——**Modern—Statistics:** Frequent expulsions and increased restrictions on residence during the latter Middle Ages furthered the diversion of the Jews into commerce, and especially into pedling. But during the last two hundred years handicrafts have found favor and have been taken up again, so that to-day out of the 3,000,000 Jews who may be regarded as of working age over 1,000,000 earn their living by manual labor. In the East, Jews are frequently found as Artisans. Those in Morocco include tinsmiths, boot-makers, and carpenters ("maltzan"). In Arabia they occur as armorers, silversmiths, and masons; in Persia, as silk-spinners and glass-grinders (Polak). Chubinsky declares that in Russia "Jews are prized as workmen owing to their zeal and cleverness" ("Globus," 1889, p. 377). He gives the percentage of Jewish Artisans in the southwestern provinces of Russia as forty per cent of the total number of Artisans, and in the cities fifty per cent of the total. At Jerusalem, in 1879–80, Sydney M. Samuel found 416 heads of families pursuing 29 handicrafts, among whom were tinkers, goldsmiths, watchmakers, smiths, turners, and masons ("Jewish Life in the East," p. 78). In 1881 Fresco reports 882 Jews of Damascus earning their living at handicrafts, no less than 650 being weavers (Anglo-Jewish Association, "Report," 1882, p. 78). Among the Russian Jews who passed through Liverpool in 1882, 1,730 out of 1,843 were Artisans and agriculturists (Mansion House Fund, "Report," p. 10). Nor is this a recent development. As far back as 1840, of the 30,000 Jews of Berditchev 600 were tailors, 380 tin- and coppersmiths, 350 shoemakers, 200 carpenters and coopers, 160 furriers, 90 bakers, etc. (Jost, "Geschichte," xi. 294*n*). In view of the anti-Semitic attitude of Rumania, it is curious to contrast in the following list the number of Jews and Gentiles engaged in different trades at Bucharest in 1879 ("Jew. Chron." Sept. 5, 1879):

Occupation.	Gen.	Jews.	Occupation.	Gen.	Jews.
Tinsmiths	61	729	Woodturners	45	61
Tailors	76	689	Cabinetmakers	33	57
Painters	215	354	Bookbinders	41	42
Braidmakers	87	251	Lampmakers	4	48
Silversmiths	48	164	Hatters	17	28
Watchmakers	48	112	Brushmakers	0	18
Coppersmiths	34	65			
			Totals	719	2,618

In an enumeration of the Jews of Kichinev in 1887 ("Ha-Yom," No. 280) very large numbers are given of those engaged in handicraft, among whom may be mentioned:

Cigarmakers	1,117
Tailors	898
Shoemakers	684
Bakers and cooks	299
Seamstresses	452
Fishmongers and butchers	295
Tinsmiths	202
Coopers	136
Capmakers	[illegible]
Glaziers	[illegible]
Sawyers	92
Saddlers	68
Bookbinders	55

The Jews of some of the European capitals have shown considerable taste for handiwork, as is instanced by the following tables:

Occupation.	Budapest, 1870 (Körösi).	Vienna, 1869 (Jeitteles).
Tailors	1,638	505
Shoemakers	316	119
Carpenters	75	59
Turners	23	95
Locksmiths	106	56
Upholsterers	116	58
Painters	140	10
Jewelers	235	170
Watchmakers	57	55
Bookbinders	33	54
Butchers	120	81

By a later census taken in Budapest statistics are furnished of the Jewish Artisans in that capital on Jan. 1, 1900; these are given according to the occupations in which they were engaged, as follows:

Occupation.	Jews.	Jewesses.	Total.
Food preparation	2,480	244	2,724
Clothing	3,610	1,471	5,081
Building	292	1	293
Textile	150	114	264
Pottery	83	2	85
Wood	616	4	620
Metals	2,147	54	2,197
Graphic	909	19	928
Industrial art	582	61	643
Engraving	310	11	321
Leather	188	1	189
Paper	178	41	219
Oil or grease	128	4	132
Dyeing	185	13	198
Miscellaneous	694	2,364	3,018
	12,552	4,404	16,912

In a census of the Jewish Artisans of Algeria, the following were the handicrafts most popular among 10,785 proletarians enumerated ("Revue Socialiste," 1899):

Shoemakers	730
Tailors	554
Workmen	371
Blacksmiths	178
Cigarmakers	131
Coachmen	124
Coachbuilders	111
Carpenters	102
Soapmakers	74
Painters	70
Trimmers	66
Masons	51
Tanners	45
Workers in wood	41
Dyers	39

In only a few instances can complete figures be given, owing to the general absence of any information as to religion in occupation statistics; but the interest of such statistics is the greater from their rarity. The following are, so far as known, the only official figures giving the actual number of Jews engaged in handicrafts, arranged according to countries and cities: though some are of rather early date, it seemed desirable to include them, in the absence of later particulars. Unfortunately, no official statistics on the subject are available for the United States.

Place.	Date.	Number.	Authority.
Algeria	1899	32,875	"Revue Socialiste."
Poland	1857	129,538	Soloweitschik.
Prussia	1861	11,445	Engel.
do.	1895	43,246	"Statist. Jahrb." 1899.
Russian Pale of Settlement	1888	293,507	Jacobs' "Persecution of Jews," 1890, p. 28.
do	1898	395,942	Soloweitschik.
Berlin	1870	3,725	Schwabe.
Budapest	1870	4,791	Körösi.
London	1898	38,000	Soloweitschik.
Vienna	1869	4,378	Jeitteles.

Of the actual trades followed, the most popular are the making of clothing and shoes, just as in the non-Jewish population. The cigar and jewelry trades also are favorite occupations of the Jews; thus over 60 per cent of the diamond-polishers of Amsterdam are of Jewish faith. All these are mainly trades that can be followed at home in the worker's own hours, and are known to the economist as "domestic industries." Jewish workmen drift into these naturally, as thereby they are enabled to refrain from labor on their Sabbath. Besides, the simpler processes of the tailoring and shoemaking trades are easily acquired, and therefore prove attractive to the Russo-Jewish immigrants. This has given rise to much so-called "sweating."

However, it is in Russia especially that the Jews have shown the readiest inclination to manual industries; the large number of nearly 400,000 mentioned in the foregoing table applies only to the fifteen governments of the Russian Pale of Settlement in 1898, and must be supplemented by at least another 200,000 for Poland, where Jews are rapidly taking to manufactures. In 1888, of the Jews of the Pale, 12 per cent. were Artisans, which is a higher proportion than in the general communities of either France or Prussia; and the percentage had increased by 1898.

Despite the fact that there are so many Jewish Artisans, the proportion of Jews earning their living by manual labor is generally much less than that of the general populations among whom they dwell. This is mainly due to the fact that they are concentrated in the towns. The following table gives the percentage of adult workers among the Jews and the rest of the population for the countries and towns mentioned at the time indicated:

Place.	Date.	Jews.	Others.	Authority.
Italy	1870	12.5	22.3	Jacobs.
Prussia	1861	18.97	39.41	Engel.
do.	1895	19.31	36.06	"Statist. Jahrb." 1899.
Berlin	1871	21.4	57.2	Schwabe.
Budapest	1871	22.9	....	Körösi.
do.	1891	16.5	18.3	"Statist. Jahrb." 1899.
Vienna	1869	16.27	41.23	Jeitteles.

This table shows by comparison that the percentage of Jewish Artisans in the countries and cities specified averages only one-half of the number of handicraftsmen of other faiths. This is not so much due to any aversion on the part of Jews to manual exertion as to their special attraction to and capacity for commercial pursuits (see COMMERCE). Up to within a few years the Jewish Artisans did not show much inclination to combine and organize themselves into gilds or unions; but recently a large number of trades-unions and benefit societies have been formed by them in Wilna, London, and New York. Jews show a special aptitude for work in which great muscular strength is not required, but are capable of working for many consecutive hours. Their capabilities for higher or finished workmanship is a matter of dispute. In London and New York they have certainly revolutionized the cheap-clothing trade, and by that means seriously affected the trade in second-hand clothing, which was itself until recently a Jewish monopoly. For the actual trades in which Jews engage see HANDICRAFTS, OCCUPATIONS; for the influence on their position see SOCIAL CONDITION, and for the recent attempts to train handworkers see EDUCATION, TECHNICAL.

BIBLIOGRAPHY: Jacobs, *Studies in Jewish Statistics*, iv., vi., London, 1891; L. Soloweitschik, *Un Prolétariat Méconnu*, Brussels, 1898 (English statistics to be used with caution).

A. J.

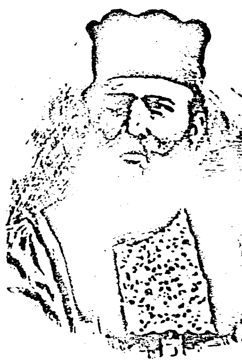

Benjamin Artom.

ARTOM, BENJAMIN: Chief rabbi of the Spanish and Portuguese congregation of London; born at Asti, Italy, in 1835; died at Brighton, near London, Jan. 6, 1879. He was left fatherless when a child, and his maternal uncle supervised his early training. His theological education he owed to the rabbis Marco Tedeschi, of Trieste, and Terracini. At twenty he taught Hebrew, Italian, French, English, and German. His first appointment was that of minister to the congregation of Saluzzo near Genoa. While rabbi of a congregation in Naples he received a call to London, where he was installed as chief rabbi of the Spanish and Portuguese congregations of the United Kingdom (Dec. 16, 1866). After a year's stay in England, he became so proficient in English that he could preach in that language with eloquence. Deeply interested in Anglo-Jewish institutions, he directed his attention chiefly to organizing and superintending the educational establishments of his own congregation, the Sha'are Tikvah and Villareal schools. Although of Orthodox views, he welcomed moderate reforms, and endeavored to promote any enterprise tending toward the union of discordant factions. He was author of various odes and prayers in Hebrew, and several pieces of Italian poetry. A selection of his sermons delivered in England was published in 1873.

BIBLIOGRAPHY: *Jewish Chronicle*, January, 1879; *Jewish World*, January, 1879; London *Times*, January, 1879.

J. G. L.

ARTOM, ISAAC: Italian patriot, diplomat, financier, and author; born at Asti, Piedmont, Dec. 31, 1829; died at Rome Jan. 24, 1900, and was buried at Asti. At the age of sixteen he was ready for the university; but the higher schools of Piedmont excluded Jews, so he, in 1846, removed to Pisa, where he entered the university to study law. At the outbreak of the revolution against Austria in 1848, Artom, despite his frail constitution, joined the students' battalion commanded by Professor Montanelli, and took part in the battles of Curtatone and Montanara. At the close of the war he resumed the study of law, and in 1853 received a doctor's degree from the University of Turin.

In 1855 Artom entered the Foreign Office of Tuscany in the capacity of volunteer, or supernumerary,

Private Secretary to Cavour.

and three years afterward was made private secretary to Count Cavour. Clerical attacks on Cavour included among the charges against him the fact that his chief secretary was a Jew. In reply, Cavour expressed the highest opinion of Artom's ability (Chiola, "Lettere di Camillo Cavour," iii. 306).

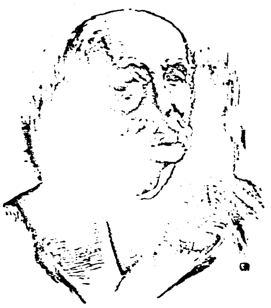

Isaac Artom.

On the death of Cavour (June 6, 1861), Artom wished to retire from active political life, but was dissuaded by Count Arese, who, having meanwhile been appointed ambassador to France, induced Artom to accompany him to Paris and to accept the post of secretary of legation (1862). When Pasolini was installed minister of foreign affairs, Artom was appointed chief secretary. Soon after, however, he resumed his diplomatic career, first as counselor of legation at Paris, and later as minister plenipotentiary to Denmark. In 1866, during the peace negotiations with Austria, Artom and General Menabrea were chosen to represent Italy; and on the outbreak of the Franco-Prussian war, in 1870, the former was sent on a diplomatic mission to Vienna. From 1870 to 1876 Artom was again connected with the ministry of foreign affairs, in the capacity of under-secretary of state. He was elected senator of the kingdom, March 23, 1877, being the first Jew to sit in the Italian legislative body.

Artom's Literary Works.

Artom is favorably known as a writer both of prose and of poetry. Of his verses many were inspired by special occasions, his most effective literary effort of this kind being an ode upon the death of Victor Emmanuel (Turin, 1878). Among his prose essays are (1) "Relazione Sugli Studii Superiori nell' Università di Heidelberga" (Bologna, 1868); (2) "Vittorio Emanuele e la Politica Estera"; and (3) a brief record of the Italian ministry of foreign affairs, (published in the "IX Gennaio"). Other publications by Artom include a volume commemorating the death of Victor Emmanuel II., Bologna, 1882; and an Italian translation of Gneist's "Rechtsstaat; Lo Stato Secondo il Diritto; Ossia la Giustizia nell' Amministrazione Politica," Bologna, 1884.

But the most ambitious and by far the most important work of Artom is the biography of his former chief and friend, Cavour. This work, written in collaboration with A. Blanc, and entitled "L'Œuvre Parlementaire du Comte de Cavour," was published in Paris in 1862, and was soon afterward translated into Italian. As senator, Artom prepared two reports—one on the Italian treaty with Zanzibar ("Trattato di Commercio col Sultano di Zanzibar," Rome, 1886); the other on certain commercial and maritime negotiations with France, Spain, and Switzerland ("Facoltà al Governo di Mettere in Vigore il 30 Giugno, 1888, le Convenzioni di Commercio e di Navigazione che Fossero per Concludersi con la Francia, la Spagna, e la Svizzera," Rome, 1888).

Bibliography: Vapereau, *Dict. des Contemporains*, s.v.; Gubernatis, *Dict. Internationale des Ecrivains du Jour*, s.v.

s. F. S.

ARTON (formerly **AARON), LÉOPOLD ÉMILE:** French adventurer; born in Strasburg in 1849; settled in Paris in 1871. He was implicated in distributing among statesmen and politicians the bribes of the Panama Canal Company, which sought to secure the authorization of the Chambers for the company's financial operations. During more than four years the name of Arton was on all lips in France. He was many times the object of violent interpellations and stormy debates in both the Chamber of Deputies and the Senate, and was a steady menace to the stability of more than one French cabinet. He fled in 1892; but the French police never really tried to capture him until 1895, when he was arrested (Nov. 16) in London, and extradited. He was convicted by the Cour d'Assises of the department of the Seine (June 27, 1896) of defrauding a dynamite company, and sentenced to six years' imprisonment at hard labor. The judgment was annulled, and the Cour d'Assises of the Seine-et-Marne department condemned him to eight years' seclusion—which was considered less severe than hard labor—Nov. 6 of the same year.

While in prison he produced his famous "Notebook" ("Carnet des 104"), which contained, according to him, the names of the 104 deputies and senators whom he claimed to have bribed. A consequence of his revelation was a new interpellation in the Chamber of Deputies to the minister of justice (March 22, 1897). A legal prosecution was authorized against three deputies, among whom was the former friend of Arton, Alfred Naquet, and one senator. This proceeding reawakened the violent passions believed dead. A new parliamentary *commission d'enquête* was established by the Chambers June 29, in order to investigate the revelations of Arton; and this was followed by a new sensational trial Dec. 18, 1897, which lasted until Dec. 30, and resulted in the acquittal of all politicians accused by Arton, who, a few months later, was himself pardoned.

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., s.v.; *La Grande Encyclopédie*, under *Panama*.

s. H. R.

ARUBOTH: A district, probably in the south of Judah, where the son of Hesed, a commissariat officer of Solomon, had his headquarters (I Kings iv. 10).

J. JR. G. B. L.

'ARUK (ערוך): Hebrew expression for "dictionary," corresponding with the Arabic "ta'alif," and derived from "'arak [millin]" (Job xxxii. 14), "arranged words" (A. V. "directed words").

A Biblical dictionary, under the title "Maḥberet ha-'Aruk" (Composition of the Dictionary), was written by Solomon ibn Parḥon of Aragon in the twelfth century.

A Talmudical 'Aruk was first composed by Ẓemaḥ ben Palṭai, a gaon of Pumbedita, at the close of the ninth century; but only traces of it have been preserved (see Rapoport's biography of Nathan, the author of the 'Aruk, in "Bikkure ha-'Ittim," x. 24; and Kohut's "'Aruk ha-Shalem" [Aruch Completum] I., introduction, xviii.).

The work generally quoted as "'Aruk" is the great Talmudical dictionary composed by Nathan ben Jehiel of Rome, and completed in 1101. (See Nathan b. Jehiel.) Of this greater work different compendia were made later on for the use of larger circles of readers, with the explanation in modern languages of difficult words, under the title "Sefer ha 'Aruk ha-Ḳaẓer" (The Smaller 'Aruk), and were used by Sebastian Münster, Reuchlin, and other Christian scholars. See J. Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," 1-112, Munich, 1884.

K.

ARUMAH: A place in Ephraim not far from Shechem, where Abimelech, the judge, took refuge (Judges ix. 41). It has been identified with El 'Ormeh on the hills southeast of Shechem.

J. JR. G. B. L.

ARUVAS (AROVAS), ISAAC: Rabbi and author; son of R. Hananiah Aruvas; lived in the seventeenth century. He filled the office of rabbi in several African communities, and later settled in Venice. He is the author of "Emet we-Emunah" (Truth and Faith), a religious school-book published in Hebrew and in Italian (Venice, 1672). The work contains the 613 precepts and prohibitions arranged in the order of Maimonides' "Sefer ha-Miẓwot," the thirteen articles of faith of Maimonides, a number of ceremonial laws modeled upon those of Joseph Caro; and several ritual laws. It is highly spoken of by Moses Zakut and others. Aruvas was also the author of "Zibḥe Ẓedeḳ" (Thank-Offerings of Righteousness), Venice, 1662, a rhythmical-alphabetical poem on the ritual law of slaughtering, to which are appended commentaries.

G. M. K.

ARUVAS, MOSES BEN JOSEPH: A physician and translator; lived in Cyprus and Damascus in the fifteenth and sixteenth centuries. He translated Aristotle's "Theology," a pseudepigraphic work, from the Arabic into Italian. This translation, made at the request of Franciscus Roseus of Ravenna, became the basis for Nicholas Castellani's Latin book, "Sapientissimi Philosophi Aristotelis Stagiritæ Theologia," which Roseus presented to Pope Leo X. and published in Rome, 1519. Aruvas afterward translated the Arabic text into Hebrew. In this translation there was very little of the original Latin.

Bibliography: Munk, *Mélanges*, pp. 248, 249; Steinschneider, *Hebr. Uebers.* p. 244.

G, M. K.

ARVAD (the classical **ARADUS**): A town mentioned by Ezekiel (xxvii. 8, 11) as having contributed materially to Tyre's commercial greatness. Men of Arvad rowed the ships and manned the walls of Tyre. In the genealogical list of Gen. x. 18, and in the corresponding list of I Chron. i. 16, Arvad is given as an offshoot of Canaan, hence the term "Arvadite." The city, now called Ruwad or Ruweida, was built on an island, the very small size of which compelled the building of tall structures. It early gained prominence as a commercial center, and was able to withstand Thothmes and Assurbanipal; but later it became secondary to Tyre, and this was its condition in the days of Ezekiel. It did not, however, lose its prestige and importance, for it is mentioned in I Macc. xv. 23 that Lucius the Consul writes to Aradus ordering it not to oppress the Jews.

J. JR. G. B. L.

ARYEH (אריה, "lion"): A name commonly found among the Jews. The first person known to have borne it lived in the middle of the second century (Pes. 113*b*). His real name, however, was Judah; and "Aryeh," or to give the more exact and fuller form, "Gur Aryeh" (Lion's Whelp), was a complimentary addition to it (borrowed from Gen. xlix. 9).

There is no evidence of any other such use of the word; but among Italian and German-Polish Jews, on the other hand, frequent use was made of Aryeh as a religious name along with the secular names Leo, Leopold, Löwe (Löb, Leib), etc. The form "Gur Aryeh" is quite rare, and is to be found only among the Italian Jews (compare, for instance, Finzi Gur Aryeh, seventeenth century; and Judah Gur Aryeh in Michael's catalogue, "Oẓerot Ḥayyim," MS. 37). Judah and Aryeh often appear as the religious names of persons whose secular name is Leon or the like.

L. G.

ARYEH JUDAH B. ẒEBI HIRSCH. See Judah b. Ẓebi Hirsch.

ARYEH LOEB: Dayyan of Lublin, Poland, in the seventeenth century. He was the author of "Liḳḳuṭe ha-Or" (Collection of Light), in two volumes, the second of which, "Ha-Maor ha-Gadol" (The Greater Light), is as yet unpublished. The first, published under the title of "Ha-Maor ha-Katan" (The Lesser Light) at Lublin in 1667, contains a commentary on the laws of "Ḳiddush ha-Ḥodesh" (Consecration of the New Moon), by Maimonides.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 528.

L. G. J. L. S.

ARYEH LOEB B. ABRAHAM PORTSCHINER. See Portschiner, Loeb b. Abraham.

ARYEH LOEB BEN ASHER: A rabbi and one of the most eminent Talmudists of his age; born in Lithuania at the end of the seventeenth century; died at Metz June 23, 1785. He was rabbi in Pinsk, and, later, president of the yeshibah in Minsk. In 1765 he was called as rabbi to Metz, then one of the most important congregations in Europe. His election was confirmed by royal decree October, 1766. While his confirmation was still pending, a serious trouble broke out in the synagogue, which nearly brought about his resignation. He opposed this practise of the congregation: On Pentecost it was customary in Metz to recite the hymn Aḳdamut, after the reading of the first verse of the Pentateuch-lesson. The rabbi objected to this interruption of Scripture-reading, and ordered the reader to proceed, but the trustees defied his authority and insisted on the traditional usage. A violent scene followed, and the rabbi was compelled to leave the synagogue. He never afterward entered it except to deliver his sermons, four times a year; but at the request of members of the congregation who regretted their action on the occasion of the discreditable disturbance in the synagogue, he remained in the rabbinate till his death.

Aryeh Loeb was considered one of the keenest casuists of his time (see Azulai, "Shem ha-Gedolim" *s.v.* "Shaăgat Aryeh"). His yeshibah was well frequented; and he lectured even when, toward the end of his life, he became totally blind. His chief work, "Shaăgat Aryeh" (The Roaring of the Lion), is considered a classic in casuistic literature. It was published at Frankfort-on-the-Oder, 1755; Brünn, 1796; Slavita, 1833; with glosses by Moses Aryeh Loeb ben Joshua of Wilna, Josefow, 1855; and Wilna, 1874, with additions from the author's manuscripts and glosses by his son Asher Loew. In 1781 Aryeh Loeb published a work containing glosses to the Talmudic treatises Rosh ha-Shanah, Ḥagigah, and Megillah, together with miscellaneous casuistic novellæ, under the title "Ṭure Eben" (Rows of Stones). A supplement, containing glosses to Ta'anit, was published at Wilna in 1862 under the title "Geburat Ari" (The Strength of the Lion). Responsa of his are also found in the collection on the divorce-suit of Cleve. He was an advocate of the strictest orthodoxy and a type of the casuist that never can accept any exposition of a passage but the literal sense. When the Talmud, for example, calls Nebuchadnezzar (Ḥag. 13*a*) "the wicked, the son of the wicked, the grandson of Nimrod the wicked," Aryeh Loeb would not accept the explanation that Nebuchadnezzar is called Nimrod's descendant on account of his being of similar character, but insists that Nebuchadnezzar was, on the maternal side, a descendant of Nimrod (see "Ṭure Eben," 19*b*).

Aryeh Loeb is officially called Lion Asser, which means Lion (French for Loeb), son of Asher. His son, who was rabbi of Carlsruhe and died in 1837, called himself Asher Loew. Of Aryeh Loeb's disciples the most notable were: Raphael Cohen, rabbi of Altona, and Ḥayyim, the founder of the rabbinical college of Volozhin.

Bibliography: *Ha-Measef*, ii. 61; Jost, *Israelitische Annalen*, ii. 186; Michael, *Or ha-Ḥayyim*, p. 253; A. Kahn, *Les Rabbins de Metz*, in *Rev. Et. Juives*, xii. 295 *et seq.*

D.

ARYEH LOEB B. BARUCH BENDET. See Loeb b. Baruch Bendet.

ARYEH LOEB B. ḤAYYIM BRESLAU. See Breslau Loeb ben Ḥayyim.

ARYEH LOEB BEN JACOB JOSHUA: German Talmudist and author; born 1715; died at Hanover March 6, 1789. He was a son of the author of "Pene Yehoshua'," who died as rabbi of Frankfort-on-the-Main 1755. In his youth he was his father's assistant, and taught as such in the yeshibah (academy) about 1745–1750 (see his letters in Israel Lipschütz' responsa "Or Yisrael," No. 57, Cleve, 1770). Subsequently he was called as rabbi to Skala in Galicia, and in 1761 to Hanover, where he officiated until his death. Aryeh edited the fourth part of his father's work (Fürth, 1780), and added to it his own novellæ on treatise Baba Ḳamma under the title "Pene Aryeh" (The Face of the Lion). His own works are of the usual scholastic type. Aryeh was succeeded by his son, Issachar Berisch (1747–1807). A eulogy on him is found in Eleazar Fleckeles' sermons, "'Olat Ḥodesh," Prague, 1793.

Bibliography: Buber, *Anshe Shem*, pp. 43 *et seq.*, Cracow, 1895.

D.

ARYEH LOEB BEN JOSHUA HESHEL. See Loeb b. Joshua Heshel.

ARYEH LOEB HA-KOHEN OF STYRYJI. See Loeb ha-Kohen of Styryji.

ARYEH LOEB HA-LEVI. See Loeb ha-Levi of Brody.

ARYEH LOEB HA-LEVI HORWITZ. See Horwitz, Aryeh Loeb.

ARYEH LOEB LIPSCHITZ. See Lipschitz, Aryeh Loeb.

ARYEH LOEB BEN MEYER. See Loeb ben Meyer.

ARYEH LOEB MOKIAḤ. See Loeb Mokiaḥ.

ARYEH LOEB BEN MORDECAI HA-LEVI. See Epstein Loeb ben Mordecai.

ARYEH LOEB B. MOSES. See Loeb ben Moses ha-Kohen.

ARYEH LOEB OF POLNOI. See Loeb of Polnoi.

ARYEH LOEB B. SAMUEL ẒEBI HIRZ. See Loeb ben Samuel Ẓebi Hirz.

ARYEH LOEB BEN SAUL (called also **LEVI SAUL LOEWENSTAM**): Polish rabbi; born in Cracow about 1690; died at Amsterdam April 2, 1755. He came of a famous family of rabbis. His father Saul had been rabbi of Cracow; his grandfather was Rabbi Hoeschl of Cracow. In 1707 he married Miriam, the oldest daughter of Ẓebi Ashkenazi, then rabbi in Altona; and continued his studies under his father-in-law, with whom he went to Amsterdam, and thence to Poland. In the latter country he was elected rabbi of Dukla. Through the influence of his relatives he then obtained the rabbinical position in Tarnopol, the former incumbent having been ousted by the officials of the government to make room for him. This interference on the part of the civic authorities naturally aroused great opposition to him in the congregation, and in a short time Aryeh Loeb was deposed. Subsequently he was elected rabbi of Rzeszow, and later on of Glogau. In 1740 he was called to Amsterdam, where he remained until his death. A call was extended to him from Prague in 1751, but he did not accept it. It is doubtful whether he was rabbi in Lemberg, as stated by Buber ("Anshe Shem," p. 38).

Aryeh did not publish any books, and what there is of his exists in the works of others—as in the responsa of Ẓebi Ashkenazi, No. 76; in those of Mordecai of Düsseldorf ("Maamar Mordecai," Nos. 62, 63, Brünn, 1790), and in the works of his son Saul, "Binyan Ariel" (Amsterdam, 1778)—and shows no originality. He took an active part in the controversy between Jacob Emden and Jonathan Eybeschütz, and sided with the former, who was his wife's brother. His letters on that controversy are full of invectives against Eybeschütz (see Emden's "Sefat

Emet," p. 16, Lemberg, 1877). According to the testimony of his brother-in-law, Jacob Emden (see the latter's autobiography, "Megillat Sefer," pp. 21, 68, Warsaw, 1896), he was a man of mediocre abilities, whose scientific attainments were not above the practical requirements for the rabbinical office. Of his sons, one, Saul Aryeh, was his successor, while the other, who called himself HIRSCHEL LEWIN, was rabbi in Berlin. The son of the latter was Chief Rabbi Solomon Herschell of London. See AMSTERDAM.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 37 *et seq.*, Cracow, 1895.

D.

ARYEH LOEB OF SPOLA. See LOEB OF SPOLA.

ARYEH LOEB THEOMIM. See THEOMIM, LOEB.

ARZA: The steward of King Elah at the palace, in Tirzah, where Elah was killed by Zimri (I Kings xvi. 9).

J. JR. G. B. L.

ARZARETH: The name of the land beyond the great river, far away from the habitation of man, in which the Ten Tribes of Israel will dwell, observing the laws of Moses, until the time of the restoration, according to IV Esd. xiii. 45. Columbus identified America with this land. (See Kayserling's "Christopher Columbus," translated by Dr. C. Gross, p. 15.)

The name, it has been suggested by Schiller-Szinessy, is taken from Deut. xxix. 24–27, "Because they forsook the covenant of the Lord . . . and went and served other gods . . . the Lord rooted them out of their land . . . and cast them into another land [ereẓ aḥeret] as this day." This passage is made to refer (in Mishnah Sanh. x. 3) to the Ten Tribes (compare Tosef., Sanh. xiii. 12; Bab. *ib.* 110*b*; Yer. *ib.* x. 29*c*; Ab. R. N., ed. Schechter, A, xxxvi. 108, and Bacher, "Agada der Tannaiten," i. 143). But different opinions are expressed by Akiba and Eliezer—the traditions are rather confused as to the names—whether the Ten Tribes may be expected to return or not, since this point is not determined in the Scriptural verse. One of them takes the words "as this day" to signify that "as the day goeth, but doth not return, so shall they who are cast off not return"; the other explains the words: "as the day begins with the darkness of the night, but turns into day, so shall the darkness of their banishment be turned into bright daylight" (Mishnah Sanh. *l.c.*). The fourth Book of Esdras took the latter view, which was adopted also by R. Judah ha-Nasi in the Tosefta (*l.c.*), who refers to Isa. xxvii. 13.

BIBLIOGRAPHY: Schiller-Szinessy, in *Journal of Philology*, iii. 114; Neubauer, *Jew. Quart. Rev.* i. 16.

J. JR. K.

ASA: 1. A Levite, father of Berechiah; found in the genealogy of the Levites in I Chron. ix. 16. 2. See ASA, THIRD KING OF JUDAH.

J. JR. G. B. L.

ASA (abbreviation of Asayah). — **Biblical Data:** Third king of Judah; son of Abijam and grandson of Rehoboam; reigned 917–876 B.C. (I Kings xv. 7–9). The most important event of his reign was the deliverance of Judah from Baasha, king of Israel, under whom the superior strength of the northern kingdom assumed a threatening aspect. Baasha raised a fortress at Ramah, four miles from Jerusalem; and, in order to secure immunity from his attacks, Asa was obliged to obtain the help of Ben-hadad I. of Damascus, thus involving the Arameans of Syria for the first time in the affairs of Israel. Ben-hadad invaded the most northerly territory of Israel northwest of the Sea of Galilee, and annexed it to his own dominions. The price paid to the Syrian king by Asa was taken from the store of silver in the Temple and the royal palace. Baasha was forced to retire; and Asa, using the material of the ruined fortress of Ramah, built Geba and Mizpah for the defense of his northern frontier (I Kings xv. 16–22). Asa also repelled a raid of Egyptians and Ethiopians under Zerah (Osorkon II.) (II Chron. xiv. 9–15). According to the narrator in I Kings, Asa was a religious reformer, putting down impure worship with an unsparing hand (I Kings xv. 11–15); but, while he was on the whole a wise and successful ruler, the picture given of him is somewhat vague. His religious reforms, more particularly, can hardly have been thorough, in so far as no traces of them are to be observed in the reigns of his successors. See BAASHA and BEN-HADAD.

J. JR. J. F. McC.

——**In Rabbinical Literature:** According to the Rabbis, Asa was one of the five men who were distinguished by certain physical perfections possessed by Adam, but were, on account of their having abused them, afflicted in these very parts of their body. Samson was distinguished by his strength, and behold, "his strength went from him" (Judges xvi. 19); Saul by towering with his neck above the rest, and behold, "he took a sword and fell upon it" (I Sam. xxxi. 4); Absalom by his long hair, and behold, "his head caught of the oak" (II Sam. xviii. 9); Zedekiah by his eyes, and behold, "they put out the eyes of Zedekiah" (II Kings xxv. 7); Asa by his feet (compare as to Adam B. B. 58*a*; Tan., Aḥare Mot, ed. Buber, 3) and behold, "in the time of his old age he was diseased in his feet" (I Kings xv. 23); that is, he was afflicted with gout. And the reason for this affliction of Asa was that, when enlisting the whole of Judah in war he "exempted none" (I Kings xv. 22), but forced also the students of the Law—nay, even newly married husbands, whom the Law (Deut. xx. 7) exempts—to march along (Soṭah 10*a*). [Pirḳe Rabbenu ha-Ḳadosh, v. 14, ed. Gruenhut, p. 72, has ASAHEL the light-footed (II Sam. ii. 18–23) instead of Asa. Compare Pirḳe R. Eliezer liii., where, instead of five, six are mentioned, Josiah being added as the sixth, as boasting of and afflicted in his nostrils (II Chron. xxxv. 22, 23; Ta'an. 22*b*) whereas Tan., Wa'etḥanan, ed. Buber, 1, has seven instead of five.]

The chronological discrepancy between II Chron. xvi. 1 and I Kings xvi. 8 is readjusted by the interpretation that the thirty-sixth year of Chronicles refers to the thirty-six years of the secession of the northern kingdom, which was a punishment for the thirty-six years of Solomon's marriage to the daughter of Pharaoh, and ended in reality in the fifteenth year of Asa's reign, when Zerah the Ethiopian was vanquished by him; the alliance between the kingdoms of Israel and Syria (I Kings xi. 23) also lasted thirty-six years In obtaining an alliance with the king of Syria against Baasha by giving away the gold and silver treasures of the house of the Lord (I Kings xv. 18), Asa sinned grievously, for which Hanani, the seer, sternly rebuked him (II Chron. xvi. 7) (Tosef., Soṭah, xii. 1, 2; Seder 'Olam R. xvi.).

Asa, having contracted a matrimonial alliance with the wicked house of Omri, brought about the decree of Heaven that after forty-two years both the houses of David and of Omri should go down together, which nearly happened in the time of Ahaziah, wherefore the latter is said to have been forty-two years old when he ascended the throne (II Chron. xxii. 2) in contradiction with xxi. 20, and II Kings viii. 26 (Tosef., Soṭah, xii. and Seder 'Olam R. xvii.).

Among the treasures which Asa took from Zerah the Ethiopian, and which Zerah had taken from Shishak (II Chron. xii. 9, compare xvi. 2), there was also the marvelous throne of Solomon upon which all the kings of Judah subsequently sat (Esther R. i. 2); while the other great treasures were given by Asa to the king of Syria to obtain his alliance; then they were taken again by the Ammonites, to be recaptured by Jehoshaphat; then they fell into the hands of Sennacherib, from whom Hezekiah recovered them, and at the capture of Jerusalem they came into the hands of the Babylonians; then into those of the Persians, and afterward of the Macedonians, and finally of the Romans, who kept them at Rome (Pes. 119*a*; compare III Sibyl. 179 and 351; IV Sibyl. 145).

J. SR. K.

ASAD: One of the two Arabian-Jewish rabbis that are said to have instructed the Tobba' Abu Karibah (king of Yemen) in the tenets of the Jewish religion. The name of the other was Ka'b; and both belonged to the tribe of the Banu Ḳuraiza. Tabari ("Annales," i. 902), who relates this incident, adds that they were the most learned Jews of their age. It is, however, noteworthy that older historians, like Ibn Isḥaḳ and Ibn Hisham, do not mention their names (see ARABIA).

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, v. 92.

G. H. HIR.

AS'AD AL-DIN, YA'ḲUB IBN ISḤAḲ AL-MAḤALLI: Egyptian physician; lived in Cairo toward the end of the twelfth century and at the beginning of the thirteenth. He was born in al-Maḥallah, a city between Cairo and Damietta. Ibn Abi Usaibia, in his history of the Arabic physicians, praises As'ad highly and speaks of him as one of the most renowned scholars and physicians of that time. In 1201 As'ad went to Damascus, where he engaged in many controversies with the local physicians, among whom was Ṣadaḳa ben Munajjah, the Samaritan. He returned to Cairo, where he died.

Ibn Abi Usaibia mentions the following works of As'ad: (1) "Maḳalah fi Kawanin Ṭabiyah" (Treatise on the Canons of Medicine); (2) "Kitab al-Nazh" (Book of Pleasure), on the reflection that the eye beholds in the mirror; (3) "Kitab fi Mizaj Dimashka" (Book Containing Three Treatises); (4) "Masail Ṭabiyah" (Questions of Medicine).

BIBLIOGRAPHY: *Ibn abi Usaibia*, ed. Müller, ii. 118; Carmoly, *Histoire des Médecins*, p. 71; Steinschneider, *Hebr. Bibliographie*, xv. 131.

G. I. BR.

ASAHEL.—Biblical Data: **1.** Son of Zeruiah, sister of David (I Chron. ii. 16). He was noted as a swift runner. As one of the thirty heroes of David (II Sam. xxiii. 24; I Chron. xi. 26), he had command of the army in the fourth month (I Chron. xxvii. 7). After the defeat of the forces of Ishbosheth, he pursued Abner (II Sam. ii. 18, 19). Asahel was, however, killed by Abner, who in revenge was slain by Joab (II Sam. iii. 27). **2.** Father of Jonathan, who opposed Ezra's policy of putting away foreign wives (Ezra x. 15). **3.** A Levite sent by Jehoshaphat to teach the men of Judah the "book of the law of God" (II Chron. xvii. 8). **4.** A Levite assigned by Hezekiah to collect the tithes and offerings in the Temple (II Chron. xxxi. 13).

J. JR. G. B. L.

——**In Rabbinical Literature**: Asahel, son of Zeruiah, was so fleet that he overtook deer; and when he ran over a field of ripening corn, the ears of grain did not even bend, but remained erect as if untouched. When his time had come, however, he could not move an inch, and was slain by Abner (Eccl. R. ix. 11; Yalḳ., Jer. 285). (See JOAB.) To Asahel was applied the verse: "I returned, and saw under the sun, that the race is not to the swift" (Eccl. ix. 11).

J. SR. L. G.

ASAHEL, ḤAYYIM: Rabbi and author who lived in Salonica during the first half of the eighteenth century. He was the son of Benjamin Asahel, the chief rabbi of that city. Ḥayyim Asahel was the author of a Hebrew work entitled "Sam Ḥayyai" (Spice of My Life), a collection of addresses and responsa, which was published after his death by his son Benjamin (Salonica, 1746). He lived for some years at Jerusalem, and was commissioned to collect subscriptions throughout Asia Minor for the poor of Palestine. He died at Smyrna while on this mission.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. *s.v.* סם חיי; Michael, *Or ha-Ḥayyim*, No. 895.

G. M. FR.

ASAIAH: **1.** A prince of the tribe of Simeon who, with others, attacked and captured Gedor, and settled there (I Chron. iv. 36). **2.** Servant of King Josiah, by whom he was sent, in company with Ahikam, Shaphan, Achbor, and Hilkiah, to inquire concerning the book of the Law that had been found in the Temple (II Kings xxii. 12, 14; II Chron. xxxiv. 20). **3.** A Levite appointed to take part in bringing back the Ark and in the service of song after its return (I Chron. vi. 15 [A. V. 30]; xv. 6, 11). **4.** A Shilonite residing in Jerusalem (I Chron. ix. 5); identical with Maaseiah (Neh. xi. 5).

J. JR. G. B. L.

ASAPH: 1. A son of Berechiah or Berachiah. (See Asaph ben Berechiah.) **2.** The father of Joah, chronicler at the court of Hezekiah (II Kings xviii. 18, 37; II Chron. xxix. 13; Isa. xxxvi. 3, 22). **3.** The keeper of the forests of Artaxerxes, probably in Palestine, in the time of Nehemiah (Neh. ii. 8).

J. JR. G. A. B.

4. Eponym of a musical gild. The name is prefixed as the title of authorship to twelve psalms (l.; lxxiii.-lxxxiii.) in the second and third books of the Psalter. The name appears only in the later historical writings. In the original documents of Ezra and Nehemiah (Ezra ii. 41; Neh. vii. 44—about 400 B.C.) the singers are all designated as "sons of Asaph," and are distinct from the Levites. In Neh. xi. 22, however, the overseer of the Levites at Jerusalem is described as "of the sons of Asaph, the singers." According to the chronicler (about 250 B.C.), the sons of Asaph were Levites, and there were three bands or gilds of singers descended respectively from Asaph Heman (Ps. lxxxviii.) and Ethan (Ps. lxxxix.), or Jeduthun (I Chron. xv. 17, xvi. 41, xxv. 1-6; II Chron. v. 12, xxxv. 15). The chronicler further represents Asaph as a contemporary of David, and as the founder of the gild of Asaphite singers (I Chron. xvi. 4-7; Ezra iii. 10; Neh. xii. 46). See Ethan, Jeduthun, Psalms.

J. JR. J. P. P.

ASAPH ("Mar Rab"): To judge from the title "Mar Rab," he was one of the Geonim (see Gaon), and, presumably, lived about the middle of the ninth century. The name occurs in a Cairo Genizah fragment, whose author was possibly Judah b. Barzilai of Barcelona. This Asaph may be identical with the Asaph who figures as one of the transmitters of the Massorah traditions (anonymous chronicle in Neubauer, "Medieval Jewish Chronicles," i. 174; here אפם is very likely a misprint for אסף); but there are no grounds for connecting him with the physician Asaph.

Bibliography: *Jewish Quarterly Review*, ix. 675-678.

J. SR. L. G.

ASAPH BEN BERECHIAH: One of the captive Levites carried off to Assyria (I Chron. vi. 24 [A. V. 39]), and whom Arabic and later Jewish legend says was Vezir of Solomon (Al-Nadim, "Kitab-al-Fihrist," i. 19; Jellinek, "B. H." v. 23). To him is ascribed a very remarkable treatise on medicine, called "Sefer Asaf," "Midrash Refu'ot," or "Sefer Refu'ot"—probably the oldest treatise of its kind in Hebrew—manuscripts of which exist in the libraries of Florence, Paris, Munich, Vienna (Pinsker 15, fragmentary), London (Almanzi collection; see Steinschneider, "Hebr. Bibl." v. 23), and Oxford. The contents of these manuscripts vary; but, in general, they contain treatises on the Persian months, physiology, embryology, the four periods of man's life, the four winds, diseases of various organs, hygiene, medicinal plants, medical calendar, the practise of medicine, as well as an antidotarium, urinology, aphorisms, and the Hippocratic oath.

The introduction is in the form of the later Midrash, and ascribes the origin of medicine to Shem, the son of Noah, who received it from the angels. The only authorities cited are "the books of the wise men of India," and a "book of the ancients," from which the present work was translated. Mar Mor, the Christian of Salerno; Mar Joseph, the physician; Bonfils, the physician; Rudolf, the physician in Worms; Samuel, the physician, etc., occur in additions made to the Oxford manuscript. Steinschneider and Löw, however, have shown that the list of medicinal plants goes back to Dioscorides; and the aphorisms can only be a working over of the well-known treatise of Hippocrates. In other places, Steinschneider has suspected the influence of Galen.

On the Author's Name.

There are very few indications affording any clue to the author or to the time and place in which he wrote. The author's name varies: "Asaph ha-Yehudi" (Asaph the Jew), "Asaph Ḳaṭan" (Asaph the little), "Asaph ha-Rofé" (Asaph the physician), "Asaph he-Ḥakam" (Asaph the wise man). In the Bodleian manuscript this name is coupled with that of Johanan ha-Yarḥoni, which Fürst takes to mean "of Jericho." In the Paris manuscript (No. 1197, 7) the name reads "Asaph ben Berechiah ha-Yarḥoni" (Asaph the astronomer). In one place in the Bodleian manuscript Judah ha-Yarḥoni is mentioned, and in a later part Samuel Yarḥinaï. A Johanan ben Zabda is mentioned together with Asaph in connection with the Hippocratic oath.

In the quasi-historical introduction, Asaph is placed between Hippocrates and Dioscorides. Rapoport saw in the name Asaph a corruption of either Æsop or Æsculapius, and thought that the author might be identical either with Shabbethai Donnolo or Isaac Israeli. Neubauer ("Orient und Occident," ii. 659, 767) held that Asaph was a Christian of the eleventh century, who wrote originally in Arabic, and whose work was translated into Hebrew from the Latin. The more correct view seems to be that it was translated from some Syriac original, as Steinschneider holds. Hebrew, Aramean, Persian, Greek, and Latin technical terms abound. This would place its composition somewhere in northern Syria or in Mesopotamia, rather than in Palestine, as Zunz thought. In this connection it is interesting to note that Solomon ben Samuel of Urgendsh (Gurgany) makes free use of Asaph's list of plants in the Persian-Hebrew lexicon which he composed in the fourteenth century (Bacher, "Ein Hebräisch-Persisches Wörterbuch," p. 41).

Date of Composition.

The date of composition can only be determined in a general way from the quotations of the work in Jewish literature. Donnolo (born 925 in Oria), if Kaufmann is right ("Die Sinne," p. 150), is the oldest known authority who quotes the work; and till Gedaliah ibn Yaḥya (sixteenth century) there were about a dozen authorities, among them Hai Gaon and Rashi, who mention Asaph's book. The date of composition would thus be in the ninth or tenth century, about the time at which Dioscorides was translated into Syriac. There is a legend that Socrates was a pupil of Asaph (Steinschneider, "Hebr. Uebers." p. 870).

A Latin rendering of a portion of the work is to be found in a Paris manuscript (No. 655, 6), under the title "Distinctio Mundi Secundum Magistrum Asaph Hebræum, Qualiter Terra Permanet Ordinata"; it has been published by Neubauer. Steinschneider suggests that the name occurs in a corrupted form in a Greek manuscript, "Viaticum" (Paris, MS. No. 2241), as 'Ασιψ υἱος 'Ιρακίου.

Bibliography: A complete description of the work is given by Steinschneider in *Hebr. Bibl.* xix. 35, 64, 84, 105. The introduction has been printed by Jellinek in *Bet ha-Midrash*, iii. 155, and the Hippocratic oath by Fuenn in *Karmel*, i. 239, and by Dukes in *Monatsschrift*, viii. 202; compare Steinschneider, *l.c.* A number of quotations will be found in Kaufmann, *Die Sinne*, Index, *s.v.* The Aramaic terminology has been studied by Löw in *Aramäische Pflanzennamen*, p. 24 *et passim*. Compare also Wolf, *Bibl. Hebr.* iv. 789; Steinschneider, *Donnolo* (1868), *passim*; idem, *Jewish Literature*, p. 367; Rapoport, in *Ozar ha-Ḥokmah*, ed. J. Barasch, p. iii. (Vienna, 1856); Zunz, in Geiger's *Jüd. Zeitschrift*, iv. 199, reprinted in his *Gesammelte Schriften*, i. 160; Neubauer, in *Orient und Occident*, ii. 659, 767; idem, *Cat. Bodl. Hebr. MSS.* No. 2138; Fürst, *Gesch. der Karäer*, pp. 24, 139; *Monatsschrift*, vi. 277.

L. G. G.

ASARAMEL: A name of uncertain meaning and intent occurring in I Macc. xiv. 28. The reading, as it has come down, gives it as the name of a place; but it is possible that it really is the name or a title of Simon. In support of the first view it has been suggested that it is a corruption of "Ḥazar 'Am El" (Court of the People of God). Wernsdorf, Grimm, and others see in the word the title of Simon, "Sar 'Am El" (Prince of the People of God).

J. JR. G. B. L.

ASARELAH or **ASHARELAH:** One of the Asaphites appointed by David to the Temple service, according to I Chron. xxv. 2). In verse 14 the same personage appears as "Jesharelah." The readings "Asarelah" and "Jesarelah" (with *s*) seem preferable. The variation in the initial syllable has a parallel in "Jesse," usually written "Yishai" (ישי), but which appears once as "Ishai" (אישי, I Chron. ii. 13). The name itself may be a distortion of Israel plus an emphatic ending "â." See Kittel's note in "S. B. O. T." to Chron. iv. 16.

J. Jr.

ASCALON (ASKELON). See Ashkelon.

ASCAMA (הסכמה; plural **Ascamot**): The name given by Spanish and Portuguese Jewish communities to the laws governing their internal administration. These laws, approved and accepted as binding by the members, called in general "Yeḥidim," were, for the most part, framed upon ancient models. They are a survival, to a certain extent, of the old internal administration of the Jewries of Spain and Portugal. Originally written in Spanish or Portuguese, they have been translated into the respective vernaculars of the countries in which these communities now exist. The ascamot of the English communities, framed in 1664, were translated from the original Portuguese into English in the year 1819. They correspond somewhat to the "teḳanot" of the Ashkenazic communities, though the latter are more limited in their scope, and more like "decisions in council" on certain affairs of communal interest.

Among the Ashkenazim the word "haskamah" (correct form of "Ascama") is used exclusively in the sense of approbation, and is chiefly employed as the name of a permit for the publication of a book. This haskamah or license had to be signed by at least three rabbis. The first instance of this kind of censorship seems to have occurred in 1554 in Italy (see I. Abrahams's "Jewish Life in the Middle Ages," pp. 69 *et seq.*), not for the purpose of stamping the book with any special religious character, but to prevent the publication of any work that was likely afterward to be destroyed by the censor appointed by the Inquisition. It would also serve the purpose of safeguarding the author's copyright. In later times the license was transformed into a recommendation.

Formerly the Mahamad—that is, the governing body of the Sephardic communities—also claimed a similar right to grant the license for any book published under its jurisdiction. Ḥakam David Nieto published his "Maṭṭeh Dan" in London (1714) without any haskamah, but "con licencia de los Señores del Mahamad" (with the license of the Mahamad). In the same manner every local authority claimed the right to grant or to refuse such a license. See Approbation, Censorship.

Bibliography: W. Popper, *The Censorship of Hebrew Books*, 1899, pp. 39, 44, 94, 106.

D. M. Ga.

ASCARELLI, DEBORAH: Italian poetess, and wife of Giuseppi Ascarelli; lived at Venice at the end of the sixteenth and at the beginning of the seventeenth century.

As early as 1560 Deborah was known in Rome as a poetess of talent. She translated into Italian verse the second section of part two of Moses Rieti's "Miḳdash Me'aṭ," which, under the title "Me'on ha-Sho'alim," was recited in the Italian synagogues. This "Tempio di oratori" commenced as follows:

"Tempio di chi chiede em fin perfetto
Di chi ricerca sol gratia e amore
E da vita il tuo fronto benedetto."

It was published in 1601–2 by David della Rocca (Venice, 31 pp.), together with Deborah's translation of Baḥya's "Tokeḥah" (Admonition to the Soul); Rabbenu Nissim's "Longer Confession"; the Sephardic 'Abodah for the Day of Atonement; some original poems of Deborah, and an anonymous poem, supposed to have been written by the editor. The work was intended for liturgical purposes, and contained also the Hebrew originals. Deborah's translations keep close to the Hebrew text, but are spirited and full of real poetic fire. Nothing further is known of her life.

Bibliography: Basnage, *Histoire des Juifs*, ix. 31, 866; Kayserling, *Die Jüdischen Frauen*, pp. 159, 354; Mortara, *Indice Alfabetica*, s.v.; Steinschneider, *Cat. Bodl.* col. 1888; idem, *Monatsschrift*, xliii. 92; Grätz, *Gesch. der Juden*, 3d ed., p. 132; Berliner, *Gesch. der Juden in Rom*, ii. 194; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 264, 265.

G. I. Br.

ASCARELLI, MOSES VITA (JEHIEL): Physician at Rome; died Dec. 11, 1889. He received his early education at the Talmud Torah in that city, and later studied medicine at the University of Rome. During the cholera epidemic in 1867 he distinguished himself by his disinterested labors, in recognition of which he received a medal from Pope

Pius IX. Ascarelli took an active interest in the organization of the Jewish community in Rome, and was one of the founders of the "Società di Fratellenza," for the dissemination of education among poor Jews and the development among them of a taste for art and the professions.

Amid his many occupations, Ascarelli found time to contribute to Jewish literature, and was a frequent contributor under the pseudonym "Emet le-Ya'aḳob" to the Hebrew journal "Ha-Maggid," for which he wrote many poems and articles on the condition of Italian Jews under Pope Pius IX. Ascarelli translated from Hebrew into Italian the work "Naḥalah le-Yisrael" (A Heritage unto Israel), a responsum sent by the chief rabbi, I. M. Hazan, in connection with a disputed inheritance in the Gallichi family. Ascarelli translated also, from French into Hebrew, under the title "Sefer 'Am Polanim we-Gere Polanim," the work of the Polish poet Mickiewicz, "Le Livre de la Nation Polonaise et des Pèlerins Polonais." He used to preach in the Catalan Synagogue; and one of his sermons has been printed under the title "Panigerico sull' Elezione d'Israele nel Tempio Israelitico di Roma il Sciavuot 5640 [May 17, 1880] per l'Iniziazione alla Maggiorita Religiose del Figlio Angelo Raffaele e altri Giovanelli della Communione."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 386, 405, 408, 409; Zeitlin, *Bibliotheca Hebraica*, p. 6; Lippe, *Bibliographisches Lexicon*, p. 566.

S. I. Br.

ASCARI or AZKARI, ELAZAR BEN MOSES BEN ELAZAR: Rabbi and author of the sixteenth century; styled by Azulai "Ir we-Ḳaddish" (Angel and Saint); a pupil of R. Joseph Sagis, the colleague of Joseph Caro. He lived at Safed.

Ascari was a founder of the "Sukkat Shalom" (Tabernacle of Peace)—a society devoted to religious meditations—and wrote in its interest in 1585 his work "Ḥaredim" (The Devout Ones), which deals with the three principles of religious devotion: the knowledge of God, the strict observance of His commandments, and penitence. The section on the Commandments deals separately with the mandatory and prohibitory laws, and includes also those that can be observed only in Palestine. In the section on penitence, Ascari expresses his opposition to unnecessary fasting as a means to repentance. The work is permeated by a spirit of broad humanity coupled with humility and holiness.

Although Ascari understood the Cabala, and was personally acquainted with Isaac Luria—whom he describes as "our holy cabalist, on whom the Holy Spirit rests, as he speaks so wondrously"—he can not be counted among the cabalists. Ascari's commentary on the treatise Berakot of the Talmud Yerushalmi was published in the Jitomir edition of the latter work (1866), and was reprinted in I. D. Willawski's new edition of the same.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 489.

K. J. L. S.

ASCENSION: The translation to heaven of a few chosen ones, either to remain there in lieu of dying, or merely to receive revelations and then to return to earth. The ascensions of Enoch (Gen. v. 24) and Elijah (II Kings ii. 11) were of the former nature. Among the Babylonians and the classic peoples of antiquity the belief was wide-spread that extraordinarily pious men who had led blameless lives were permitted by God to leave the world without suffering death. The Babylonian legends tell of Xisuthros that he was caught up into heaven because he found favor in the sight of God (Berosus, ed. Richter, 1825, p. 57; Eusebius, [Armenian] ed. Mai, p. 14), and of Etana-Gilgamesh riding on an eagle to heaven, "whence the earth appears as a hill and the sea as a basin" (see Harper, in Delitzsch and Haupt's "Beiträge zur Assyriologie," ii. 391–408; and Jastrow, "Religion of Babylon and Assyria," pp. 520–522); the latter reappears in the Alexander legend (see Yer. 'Ab. Zarah iii. 42*c*; Meissner, "Alexander und Gilgamos," p. 17). The Biblical accounts of the ascensions of Enoch and Elijah do not therefore contradict the different theories on death found in Genesis (compare Death), which latter do not exclude exceptions. In addition to the first two mentioned, other personages are spoken of in post-Biblical accounts as not tasting death (II Esd. iv. 26). The apocryphal literature includes Baruch among such men ("Apocalypse [Syriac] of Baruch," xiii. 3), and so does the rabbinical literature (compare Baruch, in Rabbinical Literature), as well as Ezra (II Esd., end) and Moses ("Assumptio Mosis," x. 12), and this notwithstanding that the latter's death is definitely mentioned in the Bible.

In Rabbinical Literature.

The following list of persons who were taken up into heaven is found in rabbinical literature: Enoch (Biblical); Elijah (Biblical); Eliezer, Abraham's steward; Ebed Melek, Zedekiah's Ethiopian slave, who rescued Jeremiah from death (Jer. xxxviii. 7 *et seq.*); Hiram of Tyre, the builder of Solomon's Temple; Jabez (I Chron. iv. 10 *et seq.*); Serah, Asher's daughter; Bithiah (I Chron. iv. 18); Pharaoh's daughter, the foster-mother of Moses; and of later times the amora Joshua b. Levi, and a grandson of Judah ha-Nasi, whose name is not given (Yalḳ., Gen. 42; Ezek. 367; Derek Ereẓ Zutta i. end; compare Epstein, "Mi-Ḳadmoniyot," pp. 111, 112, and Kohler, "The Pre-Talmudic Haggada" in "Jew. Quart. Rev." v. 417–419). According to the Rabbis, all these personages are in paradise, which in later times was supposed to be heaven; therefore, the Bible may well say that Elijah ascended into heaven; see also Jonah, in Rabbinical Literature.

In addition to these there are others who ascended into heaven temporarily, returning after a time to the earth. The Biblical prototype of these is Moses, who went up unto God in order to receive the Torah; and the later legends mention several pious men, who, like Moses, received instruction and revelation in heaven, accounts of which are given in the apocryphal works The Apocalypse of Abraham, Testament of Abraham, Apocalypse [Greek] of Baruch. In post-Biblical times, also, persons received revelations in paradise. Paul is not the only one who believed himself to have been taken up into heaven; for a generation later the Jews spoke of the four rabbis who entered paradise. Although various attempts were made to interpret this passage

(Ḥag. p. 14*b*; Tosef., *ib.* ii. 3) allegorically or figuratively, as early as the gaon Samuel b. Hophni, who was followed, *mutatis mutandis*, by Grätz in modern times, the expression נכנס לפרדס ("to enter paradise")—exactly corresponding to the phrase נכנס לגן עדן ("to enter the garden of Eden") (compare Ab. R. N. xxv., ed. Schechter, p. 40)—means nothing else than that these four men, Elisha b. Abuyah, 'Akiba, Ben 'Azzai, and Ben Zoma, actually entered into the heavenly paradise.

The Later Midrashim.

Later Midrashim mention the Ascension of Ishmael b. Elisha, said to have been one of the martyrs during the Hadrianic persecutions. These men, together with Akiba and his teacher Neḥunyah b. ha-Ḳaneh, were known in the mysticism of the time of the Geonim as the triumvirate of the יורדי מרכבה ("the riders in the heavenly chariot"). Hai Gaon narrates that during this period a certain class of mystics were able, by various manipulations, to enter into a state of autohypnosis, in which they declared they saw heaven open before them and beheld its mysteries. It was believed that he only could undertake this "Merkabah-ride" who was in possession of all religious knowledge, observed all the commandments and precepts, and was almost superhumanly pure in his life ("Hekalot Rabbati," xiii., xiv., xx.). This, however, was regarded usually as a matter of theory; and less perfect men also attempted by fasting and prayer to free their senses from the impressions of the outer world, and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions.

Ḥasidism.

A more modern form of this kind of Ascension is the עלית נשמה (Ascension of the Soul) of the Ḥasidim. The founder of Ḥasidism, Israel Baal Shem-Ṭob, speaks of his Ascension—a belief that appears still more pronounced among later representatives of that sect, who, in their state of ecstasy, either believed or pretended to believe that they had been caught up into heaven. Compare CABALA, ENOCH, ḤASIDISM, MERKABAH-RIDERS, MOSES.

BIBLIOGRAPHY: Charles, *Apocalypse of Baruch*, 1896, p. 73 note 7; Bloch, in *Monatsschrift*, xxxvii. 20-25.
K.

L. G.

ASCENSION OF ISAIAH. See ISAIAH, ASCENSION OF.

ASCETICISM: A term derived from the Greek verb ἀσκέω, meaning "to practise strenuously," "to exercise." Athletes were therefore said to go through ascetic training, and to be ascetics. In this usage the twofold application—to the mode of living and the results attained—which marks the later theological implication of the term is clearly discernible. From the arena of physical contests the word easily passed over to that of spiritual struggles; and pre-Christian writers speak of the "askesis" of the soul or of virtue—the discipline of the soul, or the exercise in virtue. But the physical idea, no less than the moral, underlies the meaning of the term in medieval Christian parlance. The monastery, as the place where the required life of abstemiousness is lived under rigorous regulation and discipline, becomes the "asketerion," a word which to the classical Greek conveyed only the notion of a place reserved for physical exercise; while the monks were the "ascetikoi," the ascetics, under discipline attaining unto the perfect practise.

Non-Jewish.

It is thus seen that both the term and the idea which the term expresses are of non-Jewish origin and implications. Judaism can not be said to encourage Asceticism, even in the restricted sense of discipline. Rationalists have indeed affected to construe the ritual legalism of both the Pentateuch and the later rabbinical codes as a disciplinary scheme, devised by God or man with the view of bringing men under rigid restriction of freedom of action, in the satisfaction of the appetites and the control of the passions, to a higher degree of moral perfection. But even before comparative studies had shown that most, if not all, of the so-called disciplinary contrivances of the Mosaic scheme rest on notions altogether other than those assumed, the rigorous constructionists among Jewish theologians put themselves on record as utterly inimical to the ascription of utility, either moral or material, to the divine laws. They were simply divine commandments, and to inquire into their origin or their purpose was forbidden—"Ḥuḳḳah ḥaḳḳaḳti; we'en attem reshuyim leharher aḥareha" (I have decreed the statute; but you are not permitted to inquire into its reasons; Yoma 67*b*; Sifra, Aḥare, xiii.).

At all events, Judaism is of a temper which is fatal to asceticism; and the history of both Judaism and the Jews is, on the whole, free from ascetic aberrations. Fundamental to the teachings of Judaism is the thought that the world is good. Pessimism has no standing-ground. Life is not under the curse. The doctrine of original sin, the depravity of man, has never had foothold within the theology of the synagogue. It never held sway over the mind and the religious imagination of the Jews. In consequence of this the body and the flesh were never regarded by them as contaminated, and the appetites and passions were not suspected of being rooted in evil. The appeal to mortify the flesh for the sake of pleasing Heaven could not find voice in the synagogue.

Asceticism is indigenous to the religions which posit as fundamental the wickedness of this life and the corruption under sin of the flesh. Buddhism, therefore, as well as Christianity, leads to ascetic practises. Monasteries are institutions of Buddhism no less than of Catholic Christianity. The assumption, found in the views of the Montanists and others, that concessions made to the natural appetites may be pardoned in those that are of a lower degree of holiness, while the perfectly holy will refuse to yield in the least to carnal needs and desires, is easily detected also in some of the teachings of Gautama Buddha. The ideal of holiness of both the Buddhist and the Christian saint culminates in poverty and chastity; *i.e.*, celibacy. Fasting and other disciplinary methods are resorted to to curb the flesh. Under a strict construction of the meaning of Asceticism, it is an error to assume that its history may be extended to embrace also certain rites in vogue among devotees to fetishism and nature-worship. Mutilations, the sacrifice of the hair, dietary observances and prohibitions, which abound

Torture of the Flesh.

in all forms of religion at a certain stage of development, do not spring from the notion of the sinfulness of the natural instincts and of life. Nor is the sacrificial scheme in any way connected with Asceticism. The idea of privation is foreign to it. If the offering was a gift to the Deity and as such entailed upon the offerer the parting with something of value, the expectation which animated him was invariably that of receiving rich return. But whatever theory must be accepted in explanation of the various rites of mutilation, and of the sacrificial ritual, certain it is that Judaism from the beginning set its face most sternly against the one, and materially restricted the other. Mutilations for whatever purpose and of whatever character were absolutely prohibited. Funeral horrors and superstitions were not tolerated. The Levitical code restricted sacrifices to one place. The priests only were entrusted with the office at the altar. And, if the Prophets are the truest expounders of the ideals and ideas of the religion of Israel, even the sacrificial and sacerdotal system, with its implications of extraordinary and precautionary cleanliness and physical abstemiousness, was of little vital moment.

Fasting, which plays so essential a part in the practises of ascetics, found official recognition only in the development of the Day of Atonement. The Prophets, again, had little patience with fasting. There are some obscure allusions to fast days of popular observance; but the Prophets of exilic and post-exilic days insist on the futility of this custom. Isaiah (lviii.), while appealing for a broader charity and deeper sense of justice, maintains that these, and not fasting, are the expression of a will sanctified unto God. It is characteristic of the attitude of later Judaism that this very chapter has been assigned for the Haftarah for the Day of Atonement, the one penitential fast-day of the synagogue.

Fasting.

Nevertheless, fasting among the Jews was resorted to in times of great distress. The Book of Esther, of late date, illustrates this for the period included in the Biblical canon. Rabbinical sources prove the growing tendency to abstain from drink and food whenever memories of disaster marked the days of the synagogal calendar, or instant danger threatened the community. In the scheme of the synagogue the one fast-day of the Bible received no less than twenty-two as companions (compare Fasting). Still, it may be doubted whether this multiplication of fast-days can be taken as a sign of an increased tendency to Asceticism. Probably the theory of Robertson Smith ("The Religion of the Semites," p. 413) still holds good to a large extent in explanation of many of the fast-observances of later Judaism, as undoubtedly it does for the voluntary and occasional fast-days mentioned in the historical books of the Bible; namely, that Oriental fasting is merely a preparation for the eating of the sacrificial meal. The rabbinical injunction, not to eat too late a meal on the eve of the Sabbath-day, so as to enjoy all the more that of the Sabbath, tends to corroborate the theory. Perhaps this also underlies the rabbinical report that some examples of rabbinical piety fasted every Friday (in preparation for the Sabbath).

Ascetics in Talmud.

Among the Rabbis some are mentioned as great and consistent fasters. Rabbi Zeira especially is remembered for his fondness of this form of piety. Yet to make of him an ascetic would transcend the bounds of truth. He fasted that he might forget his Babylonian method of teaching before emigrating to Palestine (B. M. 85*a*). The story continues that he abstained from drink and food for the period of one hundred days, in order that hell-fire might later have no power over him. Simon ben Yohai is depicted as an ascetic in the traditions preserved in rabbinical literature. But exposed to persecutions under the Hadrian régime, and often in danger of his life, his whole mind was of an exceptionally somber turn for a Jewish teacher. Moreover, his ascetic practises were not inspired by a consciousness of the futility of this life and its sinfulness, but by the anxiety to fulfil to the letter the Law, to ponder on the Torah day and night. He begrudged the hours necessary for the care of the body as so many precious moments stolen from the study of the holy Law. He envied the generation of the desert who had been fed on heavenly manna, and were thus absolved from the care for their daily bread; an echo of this sentiment may be detected in the petition of Jesus for daily bread (on Simon b. Yohai, see Bacher, "Ag. Tan." ii. 70–149).

Still, with all these seeming leanings to ascetic conduct, these rabbis did not encourage individual fasting. The community in distress did indeed proclaim a public fast; and it was the duty of the loyal member to participate. For he who would not share in the distress would have no part in the consolation of the people (Ta'an. 11*a*). The habitual faster was called a sinner (*ib.*). This judgment was enforced by an appeal to the Biblical text in connection with the "Nazir's" (Nazarite's) expiatory sacrifice (Num. vi. 11). Rabbi Zeira would not permit his disciples to indulge in extraordinary practises of self-restraint, if they presumed thereby to reflect on the piety of others saner than they. The title applied to such an adept at saintly practises is characteristically deprecatory for his attitude of mind: his conduct is declared to smack of conceit, if not of hypocrisy (Yer. Ber. ii. 5*d*).

The attempt has been made to explain the Biblical Nazarites as forerunners of monastic orders addicted to the practise of ascetic discipline. Pentateuchal legislation concerning them shows them to have been merely tolerated. Modern criticism explains their peculiarities as arising from motives other than those that determine the conduct of ascetics. The Biblical Nazirs, forerunners of the Nebi'im (Prophets), were protestants against the adoption of the customs and the religious rites of the Canaanites. In their dress and mode of life they emphasized their loyalty to Yhwh, enthroned on the desert mountain. Wine and the crown of hair were sacred to the gods of the land. Their very appearance emphasized their rejection of the new deities. And in later days the number of those that took the Nazarite vow was exceedingly small. One is inclined to the opinion that no case occurred in which the Pentateuchal provisions became effective.

Essenes not Ascetics.

Nor may the Essenes be classed among the order of ascetics. While some of their institutions, notably celibacy, appear to lend support to the theory that would class them as such, their fundamental doctrines show no connection with the pessimism that is the essential factor in Asceticism. They were political indifferentists; they were but little, if at all, under the sway of national aspirations. They stood for a universal fellowship of the pure and just. They set but little store by the goods of this earth, and were members of a communistic fraternity. But it is inadmissible to construe from these elements of their hopes and habits the inference that in them is to be found a genuine Jewish order of monks and ascetics.

A stronger case against the theory that Judaism is a very uncongenial soil for the growth of Asceticism might be made out by an appeal to the later Jewish mystics, the Ḥasidim and Cabalists of various forms, all ecstatic fantastics, and—this is a point that must not be overlooked—more or less strongly under the influence of distinctly non-Jewish conceits.

Looking upon this life as essentially good, according to Gen. i. 31; upon the human body as a servant of the spirit, and therefore not corrupt; upon the joys of earth as God-given and therefore to be cherished with gratitude toward the divine giver; having a prayer for every indulgence in food and drink; a benediction for every new experience of whatever nature, gladsome or sad—the Jew partook with genuine zest of the good cheer of life, without, however, lapsing into frivolity, gluttony, or intemperance. His religion, that taught him to remember his dignity as one made in the image of God, and to hold his body in esteem as the temple of God's spirit within, a dwelling of the Most Holy, "a host," as Hillel put it, "for the guest, the soul," kept the Jew equidistant from the pole of self-torturing pessimism, from the mortification of the flesh under the obsession of its sinfulness and foulness, and from the other pole of levity and sensuousness. Never intemperate in drink or food, he sought and found true joy in the consecration of his life and all of its powers and opportunities to the service of his God, a God who had caused the fruit of the vine to grow and the earth to give forth the bread, a God who created the light and sent the darkness, a God who, as a Talmudical legend—one of the many with Elijah for their subject—has it, reserves paradise "for them that cause their fellows to laugh" (Ta'an. 22*a*). The most beautiful saying of the rabbis about Asceticism is: "Man will have to give account in the future for every lawful enjoyment offered to him which he has ungratefully refused" (Rab in Yer. Ḳid., at the close); compare Tanḥ., end, "The wicked in his life is considered as one dead," etc.

Bibliography: Lazarus, *Ethics of Judaism*, §§ 246-256.

K. E. G. H.

ASCETICS: While the dominant note of Judaism is optimism, faith in a God who delights in the happiness of His creatures and expects their grateful appreciation of His bounties—see Abstinence—there have, nevertheless, been prevalent in Jewish life certain ascetic tendencies of which the historian must take account. The two great rabbinical schools of the first pre-Christian century, the Shammaites and the Hillelites, debated the question whether life was worth living or not—"ṭob le-adam shenibra mishelo nibra" ('Er. 13*b*), and there was an unmistakable element of austerity in the teaching of many a Shammaite that favored asceticism (compare II Esdras iv. 12). While one teacher would say, "The Shekinah rests on man only amid cheerfulness that comes from duty well performed" (Pes. ii. 7*a*), another held the view that "there should be no unrestrained laughter in this world" (Ber. 31*a*).

Shammaites and Hillelites.

But it was particularly with the view of fitting the soul for communion with God, or for the purpose of keeping the body sufficiently pure to allow it to come into contact with sacred objects, that many strove to avoid things that either cause intoxication or Levitical impurity, the drinking of wine (Lev. x. 9; Num. vi. 3; Amos ii. 12; Judges xiii. 14), or sexual intercourse, which was forbidden to the people of Israel, in preparation for the Sinai Revelation (Ex. xix. 15), and to Moses during the life of communion with God (Deut. ix. 9, 18; I Sam. xxi. 5; Shab. 87*a*). According to this principle the life of the ancient Ḥasidim or Perushim (Pharisees) and Ẓenu'im (Essenes) was regulated. At the same time these devotees of holiness, making "askesis" (the practise of fortitude) their special object of life (see Philo, ed. Mangey, "De Vita Contemplativa," ii. 475, 477, 482), were naturally led to view sensual life as contaminating. Conybeare ("About Philo's Contemplative Life," p. 266) says: "Philo's ideal was to die daily, to mortify the flesh with fasting; he only insisted that the seclusion from social life should take place at the age of fifty, the time when the Levites retired from the active duties of the Temple service" (see all the passages in Conybeare, *l.c.* pp. 265-273, 315).

This was exactly the view of the Essenes and Therapeutæ also, in whatever connection they stood to Jonadab ben Rechab and the Kenites (see Mek., Yitro, 2, regarding "the water-drinkers" (*shote mayim*), as some of these are called). Banus, the eremite saint with whom Josephus passed three years of his life (Josephus, "Vita," § 2), was certainly an ascetic. Likewise were John the Baptist (Matt. iii. 4 and parallels) and the early Christians, Jesus and Paul included, in so far as they shunned marriage as a concession to the flesh (Matt. xix. 10-12; I Cor. vii. 28-38), imbued with ascetic views. It was exactly in opposition to this tendency, so marked in early Christianity, that the Talmudists denounced fasting and penitence (Ta'anit 11*a*, *b*) and accentuated the duty of cheerfulness in the Elijah legend (Ta'anit 22*a*). Upon the destruction of the Temple in the year 70, a veritable wave of asceticism swept over the people, and in tribute to the national misfortune various ascetic rules were instituted (see B. B. 60*b*; Tosefta Soṭah, end; II Esdras ix. 24; compare Bacher, "Agada der Tannaiten," i. 164).

Still, mysticism, which goes hand in hand with asceticism, always had its esoteric circles. Judah ha-Nasi, called "the saint," was an ascetic (Ket. 104*a*). Mar, the son of Rabina, fasted throughout

Mysticism and Asceticism.

the whole year with the exception of the holy days and the eve of the Atonement Day (Pes. 68*b*). For the sake of communing with the upper world, the lower one was despised by the elect few who preserved the tradition of the gnosis and the apocalyptic mysteries. So did the followers of Obadiah Abu-Isa, the Isawites, and of Judah Yudghan, the Yudghanites, at the close of the seventh century and at the beginning of the eighth, the forerunners of the Karaites, and many prominent Karaites themselves lead ascetic lives: abstaining from meat and wine, and spending much of their time in meditation and devotion, partly in order to obtain a deeper knowledge of the Scriptures, partly as mourners over Jerusalem (see Shahrastani, "Book of Religions and Philosophical Sects," Haarbrücker's translation, i. 254-257; Grätz, "Gesch. der Juden," iii. 417 *et seq.*, 446 *et seq.*; Jost, "Gesch. des Judenthums," ii. 350 *et seq.*; Abele Zion and Karaites).

To some extent, therefore, all the mystics of the Middle Ages were Ascetics, assuming or accepting for themselves the title of "Nazarites," or being called by their contemporaries "saints." This is especially true of Abraham b. David of Posquières and his circle in the thirteenth century, whose relation to the beginnings of the Cabala can hardly be denied. Further, the currents of thought which, emanating from India, created Sufism in Persian and Mohammedan circles in the twelfth and thirteenth centuries, exerted considerable influence upon Jewish thinkers, as may be learned from Baḥya, whose ethical system, "Ḥobot ha-Lebabot," oscillates between asceticism and Jewish optimism, with a decided leaning to the former.

Abraham ben Ḥiyya on Asceticism.

Even such thinkers as opposed the ascetic view could not extricate themselves entirely from the meshes of Neoplatonic mysticism, which beheld in the flesh or in matter the source of evil. Thus Abraham ben Ḥiyya strongly refutes the Neoplatonic conception of evil as being identical with matter, and maintains against Baḥya that indulgence in fasting and other modes of penitence is not meritorious, since only he who is ruled by his lower desires may resort to asceticism as the means of curbing his passion and disciplining his soul, whereas the really good should confine himself to such modes of abstinence as are prescribed by the Law. Nevertheless, Abraham b. Ḥiyya claims a higher rank for the saint who, secluded from the world, leads a life altogether consecrated to the service of God. He goes even so far as to advocate the state of celibacy in such cases; referring to the example of Moses—who had to abandon intercourse with his wife when receiving the laws on Sinai—to the majority of the prophets (who were, as he thinks, unmarried), and to Ben 'Azzai (according to Yeb. 63*b*). Like Baḥya, he considers that the ascetic, while leading a purer and holier life, requires less legal restraint (see his "Hegyon ha-Nefesh," ed. Reifman, 16*a*, 32*a*, 37*a*; Rosin, "Ethik des Maimonides," pp. 15, 16; Güdemann, in "Monatsschrift," 1900, pp. 196-216).

Of Asher, the son of Meshullam b. Jacob in Lunel, Benjamin of Tudela ("Travels," ed. Asher, 3*b*) relates as eye-witness that he was an ascetic ("parush") who did not attend to any worldly business, but studied day and night, kept fasts, and never ate meat. His brother Jacob bore the title of Nazarite, having also been an ascetic abstaining from wine (see Zunz's note in Asher's "Benjamin of Tudela," ii. 11, 12; Grätz, "Gesch. der Juden," vi. 240, 241).

Also the whole family of Judah, the "ḥasid" of Regensburg, of the twelfth century, his father, Samuel, and his grandfather, Kalonymus of Speier, grandson of Eliezer the Great of Worms, seem to have been a family of Ascetics (see Michael, "Or ha-Ḥayyim," Nos. 433, 990, 1174, 1200).

The subsequent development and growth of the Cabala produced other forms of asceticism. In fact, the Ḥasid and the Ẓanua' of the medieval apocalyptic literature being a survival of Essenism, ablutions and fasting were resorted to by the adepts of the Cabala as means of attaining communion with the upper world. Some of these Ḥasidim would spend the whole week—without or with interruption, according to their physical endurance—in fasting, rendering only the Sabbath a day of comfort and joy (see Ḥasidism). The object of their penitences and fastings was to bring about the time of divine favor, the Messianic era. Every Messianic movement had therefore Ascetics as leaders, such as were the Shabbethaians (see Grätz, "Gesch. der Juden," iii. 307) and others (see Abraham b. Samuel Cohen of Lask). Others would refrain from eating animal food—*'eber min ha-Ḥay*—and, like the Buddhists or the Pythagoreans of old, live on vegetarian diet. The same is related by Epiphanius of the Dosithean sect.

Maimonides on Fasting, etc.

Against all these ascetic views and tendencies Maimonides raised his powerful voice; and his sober view maintained the upper hand. He admits the wholesome influence on those needing much discipline of the soul of fasting and vigils, of sexual and social abstemiousness, the self-torture of the hermit, and of the penitent who dwells in deserts and uses only coarse haircloth for the covering of his flesh; but he declares the constant use of what can at best be only a remedial measure in abnormal and unsound conditions of life to be a great folly and injurious extravagance.

Maimonides, while adopting the Aristotelian maxim of the golden middle way in all things, finds in the various restrictions of the dietary and marriage laws of the Torah a legislative system of training the people to a sobriety which makes superfluous such asceticism as the monks and the saints of other nations indulge in; nay, sinful indeed, according to the rabbinical interpretation of Num. vi. 11, which says that the priest shall "make an atonement for him [the Nazir] for that he has sinned against the person [in making his vow of abstinence]" (see Ned. 10*a*; Maimonides, "Yad," De'ot, iii. 1, vi. 1).

Jewish hermits, living in a state of celibacy and devoting themselves to meditation, are still found among the Falashas. They claim that Aaron the high priest was the first Nazarite who from the time of his consecration separated from his wife to live only in the shadow of the tabernacle. Accordingly they join the monastic order after they have been married and have become fathers of children (Halévy, "Travels in Abyssinia," p. 230). According to Flad ("Abyssinische Juden," pp. 32 *et seq.*), the order founded by Abba Zebra (Halévy, "Abba Sura") consists altogether of eunuchs. This would indicate non-Jewish influence, of which the Falashas show many traces.

Bibliography: Lazarus, *Ethics of Judaism*, §§ 246-256; Dukes, *Zur Kenntniss der Neuhebräischen Poesie*, 1842, pp. 8 *et seq.*; Goldziher, *De l'Ascétisme*, in *Revue de l'Histoire des Religions*, 1898, pp. 314 *et seq.*; Nöldeke, *Sufi*, in *Z. D. M. G.* xlviii. 45-47.

K.

ASCH, ABRAHAM: German rabbi and author; born at Posen; officiated as rabbi of Zell toward the end of the eighteenth century. He descended from a learned family which traced its pedigree to Meïr of Lublin. His father, Joseph, was rabbi of Dessau; and one of his relatives was the scholarly Isaiah Berlin. Asch wrote "Mareh Esh" (The Appearance of Fire), published posthumously by his son, Moses Jacob, in 1803. It contains critical notes on the texts of various Talmudic treatises. Probably Asch is not identical with Abraham Asch, author of "Torah Kullah" (The Whole Law), Berlin, 1796, who agitated against the custom of hasty burials.

Bibliography: Steinschneider, *Cat. Bodl.* col. 666.

L. G. P. B.

ASCHAFFENBURG: Important town on the right bank of the Main in Bavaria. Jews in Aschaffenburg are first mentioned in the thirteenth century, when reference is made to a Rabbi Abraham of Aschaffenburg. In the reports of the persecution which the Jews had to suffer in the year 1349, at the time of the Black Death, Aschaffenburg and its neighboring towns are mentioned. Records exist of Jewish inhabitants in the following towns of the diocese of Mayence, called later the principality of Aschaffenburg: Buchen, Külsheim, Babenhausen, Steinheim, Seligenstadt (1292), Miltenberg (where a large cemetery existed as early as 1336), Amorbach, and Walldürn.

In documents of 1344-45 mention is made of the synagogue of Aschaffenburg. A scholar of Aschaffenburg, R. Meïr, is quoted in the fifteenth century by Joseph Kolon ("Responsa," No. 1). In the sixteenth century mention is made of a Rabbi Simon ben Isaac ha-Levi, author of "Debeḳ Ṭob" and "Massoret ha-Miḳra"; and in the seventeenth century of R. Meïr Grotwohl. During the seventeenth century, Aschaffenburg had a Jewish congregation of considerable size, as is evident from various documents. In 1698, with the consent of the prince-elector, a new synagogue was built; but in the beginning of the eighteenth century the congregation had dwindled down to twenty members. From this time onward the religious leaders of the community can be enumerated.

Rabbis and Teachers.

In 1719 the various congregations that had the right to use the cemetery of Aschaffenburg founded a charitable and burial society. These congregations were: Goldbach-Hösbach, Grossostheim, Kleinwallstadt, Mömmlingen, Hofstetten, Grosswallstadt, Niedernberg, and Hausen. In the records of the burial society there are some regulations by Isaac Seckel Ethausen, author of אור נעלם ("Or Ne'elam"), who signs as rabbi of the district of Aschaffenburg. In 1723 he left Aschaffenburg, in order to accept the position of chief rabbi of Mayence. In 1769 a convention, presided over by the chief rabbi, D. M. Scheuer, was held, which devoted its attention almost exclusively to the methods of improving religious instruction. Seligmann Sulzbach is mentioned as teacher in the Talmud Torah, in 1779: he was a son-in-law of Meïr Barby, rabbi at Pressburg, in whose work, "Hiddushe Meharam Barby," he is quoted. His successor, in 1784, was Israel Isserl, who calls himself "Rabbi of Eibenschütz." In 1786 Hillel Wolf Sondheimer, who had been assistant rabbi at Fürth, was elected rabbi of Aschaffenburg; but officially he was called "teacher" (*Schullehrer*). In 1803, when Aschaffenburg was separated from Mayence, Sondheimer was made chief rabbi of Aschaffenburg. He officiated in that capacity up to 1832, and died on March 3 of that year, aged eighty-three years. His successor, Gabriel Neuburger, was elected April 13, but was only considered as a deputy, in which capacity he officiated up to 1845. Later he resided as a private member of the congregation in Aschaffenburg, where he died in 1888. He was succeeded by district rabbi Abraham Adler, who officiated until his death in 1880. Adler was succeeded by Simon Bamberger, who had formerly been rabbi in Fischach. Bamberger was at first appointed deputy, but in 1888 was made district rabbi. He died Dec. 9, 1897.

The synagogue, erected in 1698, had to be demolished in 1887, when a new one was built. The congregation maintains a school for religious instruction, and has a separate cemetery besides the one used by the smaller congregations of the district. In the last century the community possessed a Jewish hospital. There are several Jewish charitable associations, which have an income derived from legacies; there is also a social club. The congregation, the members of which are mainly merchants, numbers 130 families.

Bibliography: Salomon Bamberger, *Historische Berichte über die Juden der Stadt und des Ehemaligen Fürstentums Aschaffenburg*, Strasburg, 1900.

D. S. Ba.

ASCHE, TOBIAH BEN EZEKIEL (known also as **Tobiah Schlochow**; that is, of Schlochow, near Stolpe, Germany): German Talmudist; rabbi of Zempelburg at the beginning of the nineteenth century. His "'Eṭ Barzel" (Iron Pen) is an explanation of halakic legal themes, and was published posthumously (Berlin, 1832) by his son Gershon, rabbi of Prenzlau. To his father's work Gershon appended his own "Niḳrat ha-Ẓur" (Cleft in the Rock), also of halakic character, and the funeral oration delivered by him at Tobiah's grave.

Bibliography: Steinschneider, *Cat. Bodl.* col. 748; Fürst, *Bibliotheca Judaica*, iii. 276; L. Levin, in *Zeitschrift der Histor. Gesellsch. für die Provinz Posen*, 1900, xv. 94.

L. G. P. B.

ASCHENBURG, SIMON B. ISAAC HA-LEVI: Talmudic scholar; lived at Frankfort-on-the-Main, later at Jerusalem, at which latter place he died about 1598. He was the author of a useful supercommentary upon Rashi's Pentateuch commentary entitled "Debeḳ Ṭob" (A Good Bond). This work, often reprinted later, was published for the first time by the author himself at Venice in 1588.

Bibliography: Rossi, *Dizionario Storico*, transl. by Hamberger, 2d ed., p. 47; Conforte, *Ḳore ha-Dorot*, p. 446; Steinschneider, *Cat. Bodl.* col. 2599; Frumkin, *Eben Shemuel*, pp. 65, 66, Wilna, 1874.

L. G. I. Br.

ASCHER, ANTON: German actor; born at Dresden July 15, 1820; died in Meran April 24, 1885. Trained for the stage by Ludwig Tieck, he made his début in 1838 at Hainichen, Saxony, playing the same year also at Merssen, Bautzen, and Zittau. In 1839 he appeared at Wiesbaden, going to the Hoftheater, Dresden, a few months later. He remained there until 1844; went to Hamburg in 1845; Königsberg and Cassel in 1846; and Potsdam in 1847. From 1848 to 1860 he played bon-vivant rôles at the Friedrich-Wilhelm Theater, Berlin; and toward the end of the engagement he had charge of the stage. From 1866 to 1872 he was director of the Carl Theater, Vienna. His best rôles were *Thorane* in "Der Königslieutenant," *Bolz* in "Die Journalisten," *Zimburg*, and *Richard Weiss*.

Bibliography: Flüggen, *Bühnen-Lexikon*, p. 8.

S. E. Ms.

ASCHER, BENJAMIN HENRY: Hebrew scholar and author; born in 1812 at Peisern (grand duchy of Posen); died Feb. 24, 1893, in London. His father, a corn-merchant, gave his son a careful religious and secular education. In 1840 Ascher went to England, where he soon mastered the English language, and, in 1843, was elected "ḳabranim rabbi" (funeral preacher) of the Great Synagogue. In 1847 he published a new edition of the well-known "Sefer Ḥayyim" (The Book of Life), with an English translation. In 1859 he published Solomon ben Gabirol's "Mibḥar ha-Peninim" (A Choice of Pearls), embracing a collection of ethical aphorisms, maxims, and reflections, accompanied by an English text and explanatory notes. He wrote two other works of minor importance, "Initiation of Youth" (1850), a small catechism, and the ritual for the "Dedication of the House." In 1884 he resigned his office, which he had held for over forty years. Ascher obtained from Sir George Grey several concessions for Jewish prisoners, to enable them to observe their religion.

Bibliography: *Jew. Chron.* March 3, 1893, p. 8; H. A. Löwy, *Catalogue of Hebraica and Judaica in the Guildhall Library*, pp. 93, 147, London, 1891.

J. B. B.

ASCHER, JOSEPH: Composer and pianist; born at Groningen, Holland, June 4, 1829; died in London, June 20, 1869. He was a son of Simon Ascher, reader of the Great Synagogue, London, and studied music under Moscheles, whom he followed to the Conservatory at Leipsic, where he became a pupil of Mendelssohn. In 1849 he went to Paris and subsequently received an appointment as pianist to the empress Eugenie. The emperor of Austria also made him court pianist; and he was decorated by ex-Queen Isabella of Spain. During the last two and a half years of his life he suffered from nervous debility incurred by his irregular life and by overexertion in his musical studies. Many of his shorter pieces evince a decidedly original turn. Among his best-known compositions are two mazurkas, "La Perle du Nord" and "Dosia," and an étude, "Les Gouttes d'Eau." Besides these, he wrote more than a hundred galops, nocturnes, mazurkas, transcriptions, and études, and a considerable number of drawing-room pieces. His song, "Alice, Where Art Thou?" is still a favorite at concerts.

Bibliography: *Jewish Record*, June, 1869; Brown, *Dict. of Musicians*, s.v.; Champlin, *Encyclopedia of Music*, s.v.; Grove, *Dict. of Music and Musicians*, i. 97; Riemann, *Musiklexikon*, s.v.

J. G. L.

ASCHER, SAUL: German author and translator; born at Berlin Feb. 8, 1767; died there Dec. 8, 1822. He began his literary career as an advocate of Jewish emancipation; gradually extending his activities to general topics, chiefly historical, political, and religious. His works are: "Bemerkungen über die Bürgerliche Verbesserung der Juden, Veranlasst bei der Frage: Soll der Jude Soldat Werden?" Frankfort-on-the-Oder, 1788; "Scholien, oder Fragmente der Philosophie und Kunst," Berlin, 1790; the same under the title "Philosophische Betrachtungen über Empfindungs- und Erkenntnisskraft," Berlin, 1793; "Leviathan, oder über Religion in Rücksicht des Judenthums," Berlin, 1792; "Eisenmenger der Zweite; nebst einem Vorangesetzten Sendschreiben an Herrn Professor Fichte in Jena," Berlin, 1794; "Graf von Thein ein Wundarzt," in the Berlin "Monatsschrift," Berlin, 1794; "Napoleon, oder über die Fortschritte der Regierung," 1808; "H. Grégoire: die Neger, ein Beitrag zur Menschen- und Staatskunde," translated from the French, 1809; "Biographisch-Historische Skizzen" (2 vols.); "Theodiskus, Unterhaltungen in den Abendstunden" (2 vols., 1813); "Die Germanomanie," 1815; a translation from Mandeville's "Fables of the Bees," with a commentary, 1817; "Die Wartburgfeier," 1818; "Idee einer Pressfreiheit und Censurordnung," 1818; "Ansicht von der Zukunft des Christentums," second edition, 1819; "Der Geistesaristokratismus," 1819; "Europa's Politischer und Ethischer Zustand seit dem Congress von Aachen," 1820.

Bibliography: J. S. Mensel, *Das Gelehrte Teutschland oder Lexicon der Jetztlebenden Teutschen Schriftsteller*, i. 98; Grätz, *Gesch. der Juden*, 2d ed., xi. 136, 155, 229, 333; Rose, *New General Biographical Dictionary*, ii. 248; Fürst, *Bibl. Jud.* i. 57.

S. W. S.—M. B.

ASCHER, SIMON: Ḥazan; born in Holland, 1789; died at London December, 1872. He was reader and cantor of the Great Synagogue, London, for a period of thirty-seven years. With the aid of Mombach, the well-known composer, he may be said to have systematized English synagogue-music; and memories of his fine voice are still a tradition among English Jews, who recall his clear tenor and florid style of recitative with frequent roulades.

Bibliography: *Jewish Chronicle*, Dec. 6 and 13, 1872.

J. G. L.

ASCHIAN. See Ashya.

ASCOLI, DAVID D': Italian writer; lived about the middle of the sixteenth century. He was the author of "Apologia Hebræorum," published at Strasburg in 1559, in which he protested against the decree of Pius IV. commanding all Jews in Catholic countries to dress in orange or yellow to distinguish them from Christians. Both Ascoli and Cinelli, who praised the book in the "Bibliotheca Volante," suffered a long term of imprisonment for their free criticism of the ecclesiastical authorities.

Bibliography: Didot et Hoefer, *Nouvelle Biographie Universelle*, iii. 422; *Nouveau Larousse Illustré*, i. 502; Wolf, *Bibl. Hebr.* iii. 181; Rossi, *Dizionario Storico*, translated by Hamberger, p. 49; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 153.

G. W. S.

ASCOLI, GIULIO: Italian mathematician; born in Triest Nov. 20, 1843; died in Pisa. Reared in a city with a large Italian-speaking population, a natural inclination drew young Ascoli to Milan, where, from 1874 until 1879, he taught mathematics at the Reale Istituto Tecnico Superiore. In the latter year he was appointed associate professor at the polytechnic school of Milan, and was elected corresponding member of the Reale Istituto Lombardo di Scienze e Lettere.

Ascoli's contributions to mathematics, which belong principally to the domain of the theory of functions, and deal particularly with Fourier's series, have been published in Brioschi's "Annali di Matematica," the reports of the Reale Istituto Lombardo, Battaglini's "Giornale di Matematica," the "Mathematische Annalen," the transactions of the Reale Accademia dei Lincei, etc. Brief notices of Ascoli's mathematical papers may be found in the pages of the "Jahrbuch über die Fortschritte der Mathematik" (Berlin).

Bibliography: Poggendorff, *Biographisch-Litterarisches Handwörterbuch*.

S. A. S. C.

ASCOLI, GRAZIADIO ISAIAH: Italian philologist; born July 16, 1829, at Gorice, Austria. His father, who had made a fortune in the manufacture of paper, died while Graziadio was an infant. Graziadio devoted himself at an early age to the study of languages, especially to comparative philology, to which latter he became passionately attached. At the age of sixteen he made a sensation in philological circles by a comparative study of the Friulian dialect and the Wallachian tongue ("Sull' Idioma Friulano e sulla sua Affinità con la Lingua Vallacca; Schizzo Storico-Filologico," Udine, 1846)—a masterly work, considering that the subject had never before been treated, and that the boy philologist had not even a suggestion from a teacher.

First Work.

Appointed Professor in Milan.

Ascoli thenceforth devoted himself with enthusiasm to the promotion of the study of philology in Italy; and in 1854 he founded the first linguistic journal in his country under the title of "Studii Orientali e Linguistici." The vast erudition exhibited by the brilliant editor of the two volumes that appeared between 1854 and 1855 won for him the chair of comparative philology at the Accademia Scientifico-Litteraria of Milan. There he began his "Corsi di Glottologia," afterward published and translated into English and German, and awarded the Bopp prize by the Berlin Academy. At Milan Ascoli realized his life-dream of reviving the study of languages in Italy and of reawakening the taste for the Oriental tongues, which, since the death of the two Assemani, had almost sunk into oblivion.

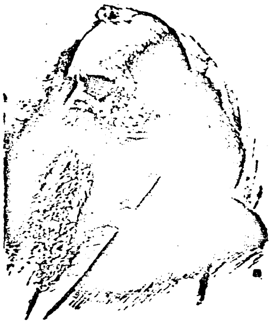

G. I. Ascoli.

All the philologists of any importance in Italy have been the disciples of Ascoli. He is one of the few really great pioneers that have given the study of language its present strictly scientific character; and he has left the impress of his genius on almost every branch of linguistics. In comparative philology, in the study of Oriental languages and of the tongues and dialects of Europe, in the science of phonology—in all these his richly creative and original mind, combined with an unparalleled erudition and a rare sense of penetration, has achieved brilliant and lasting results. His "Fonologia Comparata del Sanscrito, del Greco e del Latino" (Turin and Florence, 1870; translated into German by Bazzigher and Schweizer-Sidler, Halle, 1872), followed in 1877 by the "Studii Critici" (Turin and Florence; translated into German by Merzdorf and Mangold, Weimar, 1878) at a time when the discussion of phonetic principles was most active—wrought a revolution in comparative Indo-Germanic philology. In particular, his distinction between the velar and the palatal gutturals—as for instance between the sounds of "kite" and "quite"—solved many of the difficulties found in the application of Grimm's law in its cruder form.

Contributions to Philology.

Ascoli is the author of many important discoveries in the science of phonology, he having been the first to formulate many of the laws of phonetic change: both in Italy and abroad he is deemed one of the greatest authorities on all questions in this important branch of linguistics. Hardly less great is Ascoli's reputation as an authority on Romance philology; and his "Saggi Ladini" (Vienna, 1872; reprinted in vol. i. of the "Archivio Glottologico Italiano") was epoch-making in the study of Italian and the more closely allied Romance tongues, and brought forth a mass of important and valuable researches, published in the "Archivio Glottologico Italiano" founded at that time by him.

Ascoli is also the author of: "Lettere Glottologiche" (Turin and Milan, 1881–86), to which the Institute of France awarded the Volney prize, and which, like most of Ascoli's larger contributions, have been translated into German (by Güterbock, Leipsic, 1887); "Il Codice Irlandese dell' Ambrosiana," edited and illustrated by himself, containing deep and fruitful researches on the Celtic tongues (published as vols. v. and vi. of the "Archivio Glottologico Italiano"); the "Saggi Indiani," an important contribution to comparative Indo-Germanic phi logy (first published in the "Archivio Glottologico Italiano"); the brilliant researches on the Gipsy language, which appeared under the title, "Zigeunerisches," and especially an appendix to Pott's work, "Die Zigeuner in Europa und Asien" (Halle, 1865), and other works.

Scientific Papers.

The greater part of Ascoli's scientific papers may be found in his journal, the "Archivio Glottologico Italiano," of which 15 volumes had appeared up to 1900. But he has also contributed largely to the following journals among others: "Archivio Storico Italiano," the "Crepuscolo," the "Atti dell' Istituto Lombardo," the "Rivista di Filologia," the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," the "Beiträge zur Vergleichenden Sprachforschung" (ed. Kuhn). His paper in the "Atti del Quarto Congresso degli Orientalisti" shed unexpected light on the origin of the Sassanian coins in the Naples Museum, and supplied a long-felt want by a brilliant interpretation of important medieval inscriptions in Hebrew discovered in southern Italy.

Probably the only work of Ascoli's that did not receive universal favor was his investigations on proto-Aryan tongues and the affinities between the Aryan and the Semitic languages. In Italy his work "Nesso Ario-Semitico," 1863–64, created a new school, which has many adepts among eminent scholars; but European and American philologists are divided as to the merits of Ascoli's theory.

Honors and Distinctions.

Ascoli has received many honors and distinctions in his professional and literary career. He has been repeatedly elected president of the Reale Accademia Scientifico-Litteraria of Milan, and is a member of the Higher Council of Public Instruction; cavalier of the Order of Merit of Italy; knight of several foreign orders; member of the Institute of Lombardy and of the Accademia dei Lincei; honorary member of the Asiatic Society of Italy; corresponding member of the Académie des Inscriptions et Belles-Lettres of Paris; member of the academies of Berlin, Vienna, Budapest, St. Petersburg, etc.; and of every philological society of importance in his native country and abroad.

The long-expected appointment of Ascoli to a senatorship in the kingdom took place Jan. 25, 1889.

Bibliography: De Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888–91; G. Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893, s.v.; Larousse, *La Grande Encyclopédie*; Brockhaus, *Konversations-Lexicon*, 14th ed.; Meyer, *Konversations-Lexicon*, 5th ed.; Wursbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna; M. Reines, *Dor wa-Ḥakamaw* (Hebr.), 1890, pp. 21–27.

s. A. S. C.

ASCOLI, JACOB BEN ABRAHAM ROFE: Physician and payyeṭan; lived at Camerino, Italy, perhaps at Ascoli, in the second half of the fifteenth century. Two Reshuts for Nishmat of his are printed in the Maḥzor Romania—(1) For the Day of Atonement: יודו לשמך עלין, מורה דרך לשוב לך כל חי, etc. ("They will praise Thy name, O Most High, who showest the road by which every living being will return to Thee"); (2) For the Feast of Tabernacles: יכו״ש גואל סכת שלום על עם בחר מכל עמים ("May the Redeemer spread a tabernacle of peace over the people that He hath chosen among all peoples"). In signing these "reshuts," Ascoli added to his name the word וחי, which seems to correspond to the verse of Psalms ויבאני חסדך י״י ("Let thy mercies also come unto me, O Lord," Ps. cxix. 41).

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 104; Zunz, *Literaturgesch.* p. 523; Mortara, *Indice Alfabetica*, s.v.

L. G. I. Br.

ASEFAH: Technical term for the meetings of the members of the Jewish communities of Poland and Lithuania. In cases of importance, the director of the "kahal" ("parnes ḥodesh") gave the order to the "shammash" of the "kahal-stübel" (the servant of the office) to call the prominent members of the "kahal" to a conference. All the important affairs of the community, the internal as well as the external, including in the latter communications from the government authorities, were brought before the Asefah.

Bibliography: M. Berlin, *Ocherk Etnografii Yevreiskavo Narodonaseleniya v Rossii*, p. 54, St. Petersburg, 1861.

H. R.

ASENATH.—Biblical Data: Daughter of Poti-pherah, priest of On, and wife of Joseph (Gen. xli. 45). The name is apparently Egyptian; but no satisfactory explanation has yet been proposed.

J. Jr. G. B. L.

——**In Rabbinical Literature:** That Joseph, called "the righteous" (Book of Wisdom x. 13; Ab. R. N. xvi., and elsewhere), should have married a heathen wife seemed objectionable to the Rabbis; and they consequently state that she was the child of Dinah, the daughter of Jacob, born after violence had been done her by Shechem, the son of Hamor (Pirḳe R. El. xxxviii.; Midr. Abkir, quoted in Yalḳ., Gen. 146; Targ. Yer. Gen. xli. 45, xlvi. 20; Midr. Aggadah, ed. Buber, i. 97). When her brothers had learned of the birth of an illegitimate child in their family, they wanted to kill the child in order to prevent public disgrace. But Jacob placed upon the child's neck a talismanic plate engraved with the name of God, and—according to one version—left her exposed under a thorn-bush (סנה, "seneh," whence the name of the girl, "Asenath"), and the angel Gabriel carried her to the house of Potiphar in Egypt, where the latter's wife, being childless, reared her as her own daughter. According to another version (Midr. Aggadah, *l.c.*), Jacob had the child exposed under the walls of Egypt. Her crying attracted the attention of Potiphar, who was passing at the time. Stories about Asenath, somewhat similar to the Midrashic traditions, are found in Syriac and Arabic literatures.

Bibliography: Perles, in *Rev. Et. Juives*, xxii. 87–92; Payne Smith, *Thesaurus Syriacus*, s.v. *Dinah*; Sachau, in *Kurzes Verzeichniss der Sachau'schen Sammlung*, p. 7, for the Syriac; and Goldziher, in *Jeschurun*, viii. 84, for the Arabic.

J. Sr. K.

ASENATH (in Greek 'Ασενέθ), **LIFE AND CONFESSION OR PRAYER OF:** A Greek Apocrypha of pronounced Jewish character, with only one small Christian interpolation. It contains a Midrashic story of the conversion of Asenath, the wife of Joseph, and of her magnanimity toward her enemies. For a long time known only through an abridged Latin translation embodied in Vincent of Beauvais' "Speculum Historiale," ch. cxviii.–cxxiv., it was first published in full by P. Batiffol, after four manuscripts, in his "Studia Patristica," Paris, 1889-90, with a valuable introduction. A fragment had previously appeared in Fabricius, "Codex Pseudepigraphicus Veteris Testamenti," ii. 85–102. A Syriac translation of the sixth century, discovered by Assemani (see Wright, "Syriac Literature," in "Encyc. Brit." xxii. 855 *et seq.*), is published in Land's "Anecdota Syriaca," iii. 18–46, and rendered into Latin by Oppenheim, "Fabula Josephi et Asenathæ Apocrypha," Berlin, 1886. An Armenian translation appeared in "Revue Polyhistoire," 1885, 200-206, and 1886, pp. 25–34, and in the "Armenian Collection of Apocrypha of the Old Testament," Venice, 1896. On the Slavonic version, see Bonwetsch, in Harnack, "Gesch. d. Altchristl. Literatur," i. 915; on the Ethiopic version, Dillman, in Herzog-Plitt, "Real-Encyklopädie," 2d ed., xii. 366. Neither the rabbinical nor the patristic literature has preserved any trace of the story.

Model of a Proselyte.

The book consists of two parts. The first, which is the larger, and which has given it the name of "Prayer or Confession of Asenath," presents Asenath as a model of a Jewish proselyte in the light of Hellenistic propaganda. Asenath, the daughter of Potiphar (Pentephres), priest of Heliopolis (On), a rich man and chief counselor of Pharaoh, far surpassed the Egyptian maidens in beauty; for she was "tall like Sarah, handsome like Rebekah, and fair like Rachel," and the fame of her beauty filled the land. Reared in great luxury but in entire seclusion, a worshiper of idols, she thinks only of marrying Pharaoh's son; and when her father proposes to her that she become the wife of Joseph, "the mighty man of God," who honored him with a visit, she proudly refuses because he has been a slave and owes his release from prison only to his skill in interpreting dreams. But on seeing Joseph's beauty when sitting alone at table (compare Gen. xliii. 32, reversed in the spirit of Dan. i. 5), she falls in love with him, as do all the Egyptian women (compare Yalḳ. and Targ. Yer. on Gen. xlix. 22; Koran, sura xii. 30).

Joseph, on learning from Asenath's father that she is a pure-minded woman who has never seen a man before, gladly receives her like a sister, but refuses to kiss her, saying:

> "It is not befitting a pious man who blesses the living God with his lips, who eats the blessed bread of life, drinks of the blessed cup of immortality, and anoints himself with the oil of incorruption, to kiss a foreign woman who blesses dead and dumb idols with her lips, eating the bread of death from their table, drinking of their libations from the cup of treachery, and anointing herself with the ointment of perdition. In fact, a pious man kisses besides his mother and his sister only his own wife: nor does a pious woman kiss a strange man; for this is an abomination before the Lord God."

Asenath's Penitence.

When Asenath bursts into tears, Joseph compassionately lays his hand upon her head, praying that the God of his father Israel, the Creator of the Universe, who calleth men from darkness to light, from error to truth, and from death to life (compare Philo, "De Pœnitentia," i. and ii.; "De Nobilitate," vi.), may renew her with His holy spirit that she may eat of the bread of His life, drink of the cup of His blessing, and join her to the number of His people He had chosen before the Creation of the universe, so that she may partake of the bliss prepared for His chosen ones in the life everlasting. Asenath returns to her rooms, and with bitter tears, repenting of her idolatrous practises, spends eight days in fasting and penance; putting on sackcloth, strewing ashes upon her head, lying on the floor strewn with ashes, and foregoing sleep at night. She takes her costly robes and jewelry and throws them down on the street, in order that the poor may sell them for their needs; destroys all her idols of silver, gold, and precious stones in accordance with rabbinical law (see 'Abodah Zarah 43b–44), and casts them to the needy for their use; while all the edible things prepared for her gods she throws to the dogs. Being well-nigh exhausted from fasting and weeping, she at first feels utterly forsaken, having brought the hatred of her parents and kinsmen upon herself by despising their gods; yet she lacks the courage to pray with polluted lips to "the jealous God of Joseph, the God who hates idolaters." Finally, the thought that He is also a merciful and compassionate God, the Father of the orphaned, the comfort of the broken-hearted, and the helper of the persecuted, fortifies her to offer a supplication, echoing the deepest longing of a God-seeking soul, full of saintly humility and contrition.

The Prayer.

The prayer, which is a long one, shows indisputable elements of Essene lore. Asenath begins with an address to God as "Creator of the Universe, who fastened the foundation-stones of the earth upon the abyss so that they do not sink; who spoke and all things were made; and whose word is the life of all creatures." She then makes a confession of her sins in words familiar to the Jew acquainted with the ancient liturgy:

> "Have pity on me, O Lord; for I have greatly sinned, transgressed, and done evil. Knowingly and unknowingly, I have sinned by worshiping idols and by polluting my lips by their sacrificial meal. I am not worthy to open my mouth to speak to Thee, O Lord—I, the wretched daughter of Potiphar, once so proud and haughty."

Still more characteristic is her petition:

> "I take refuge with Thee, O Lord. As the little child flees in fear to the father, and the father takes it to his bosom, so do Thou stretch forth Thy hands as a loving father and save me from the enemy who pursues me as a lion, from Satan, the father of the Egyptian gods, who desires to devour me because I have despised his children, the Egyptian gods. Deliver me from his hands, lest he cast me into the fire; lest the monster of the deep [leviathan] eat me up, and I perish forever. Save me; for my father and mother deny me, and I have no hope nor refuge but Thy mercy, O Lover of men, Helper of the broken-hearted! There is no father so good and sweet as Thou, O Lord. All the houses my father gives me as possessions are for a time and perishable; but the houses of Thy possession, O Lord, are indestructible and last forever."

On the morning of the eighth day an angel appears to her resembling Joseph, but with a face like lightning, and with eyes like beams of fire, the captain of the host of the Lord (Michael). He tells her to wash, and to exchange her garments of mourning for garments of beauty—for as a pure virgin she needs no veil—and then announces to her that "from that day on she should be reborn, while eating the blessed bread of life, and drinking the cup filled with mmortality, and anointing herself with the blessed il of incorruption, and that her name should be written in the book of life never to be effaced." She should no longer be called "Asenath" (אסנת), but City of Refuge ("Manos" מנוס), for through her many Gentiles (ἔθνη) should take refuge under the wings of the divine Shekinah (compare Rev. xiii. 6), and under her walls those that turn to God, the Most High, should find protection in repentance. (This is clearly the meaning of the original text; and what follows defies explanation.) The angel then prepares her for the arrival of Joseph as her bridegroom, and tells her to put on her bridal gown, "prepared from the beginning of the world," which glad tidings she receives with a prayer of thanksgiving to the Lord "who rescued her from darkness and led her from the deep abyss unto light."

Christian Interpolation.

She then orders bread and wine to be set before the angel; but nothing is said of the eating of the bread and the drinking of the wine to which Joseph and the angel had both alluded in connection with her looked-for conversion. Instead of this, a miraculous incident is told. A honeycomb of wondrous odor is provided by the angel—prepared, as he says, by the bees of paradise from the dew of the roses, as food for the angels and all the elect ones of God. The angel puts some into the mouth of Asenath, saying: "Behold, thou eatest the bread of life and drinkest the cup of immortality, and art anointed with the ointment of incorruption. Behold, thy flesh shall bloom with the fountain of the Most High, and thy bones fatten like the cedars of the garden of God; thy youth shall not see old age and thy beauty shall never vanish; but thou shalt be like the walled mother-city for all (Syriac Version, "who take refuge with the name of the Lord God, the King of all the worlds"). Here again allusion is made to the Hebrew noun "manos" (refuge) for Asenath. Then, in several manuscripts and the Syriac translation, the story is told that the angel makes a cross over the honeycomb with his finger and the same is turned into blood. Another miracle follows. Some bees are slain by the angel, but rise again, thus symbolizing the resurrection. Obviously, this episode is an interpolation by a Christian writer, who removed the passage relating to the eating of the covenant bread and the drinking of the covenant wine alluded to afterward. Asenath, however—the main story continues—tells the angel to bless also her seven virgins; and he does so, calling them seven columns of the "City of Refuge," and wishing them also to attain eternal life. He then disappears in a fiery chariot drawn by lightning-like horses.

Asenath then washes her face with pure water from the well, and behold! her whole being is transformed. She is amazed at her own beauty; and when she goes to meet Joseph he does not recognize her. She tells him: "I have cast all my idols from me; and, behold! a man from heaven came to me today and gave me of the bread of life, and I ate, and I drank of the blessed cup, and he gave me the name 'City of Refuge,' saying, 'In thee many heathen will seek refuge in God.'" Joseph, in return, blesses her, saying: "God has laid the foundation of thy walls; and the children of the living God shall dwell in the city of thy refuge, and the Lord God will be their King forever." They then kiss each other. (The rather strange symbolism contained in the narrative, which says that Joseph kissed her three times, thereby giving her the breath of life, the breath of wisdom, and the breath of truth, is hardly part of the original story.) Joseph accepts Asenath's invitation to partake of the meal she has prepared, Asenath insisting upon being permitted to wash his feet. Asenath's parents and relatives also come to partake of the meal, and, greatly amazed at her uncommon beauty, they praise "the Lord who reviveth the dead."

Wedding-Feast Given by Pharaoh.

The wedding-feast is not given by Potiphar, who wanted Joseph to stay with Asenath at once, but by Pharaoh himself, who places golden crowns upon their heads, "such as were in his house from of old" (that is long prepared by God), and makes them kiss each other while he blesses them as father. He has all the princes of the land invited, and proclaims the seven days of the nuptial festivities to be national holidays, decreeing that whosoever should do any work thereon should be put to death.

Typical Story of Convert to Judaism.

It is obvious that this is, to all intents, a typical story of the conversion of a heathen to Judaism. There is no other savior or sin-forgiving power mentioned throughout the book than the God of Israel. In fact, the conception of the Shekinah under whose wings the heathen came to take refuge, of the power of repentance by which all impurity of the soul is removed and eternal bliss is secured by the heathen, is so thoroughly Jewish that the Christian copyists seem to have been puzzled by it and thus led into confusion and error, as the manuscripts in ch. xv. show. But the leading idea of the story becomes clear and intelligible only by recurrence to the Hebrew name, "Asenath," which, by a transposition of the letters, is made to read "nasat" (she has fled)—from her idolatry, and which also suggests the idea of "manos" (refuge) and "nas" (to flee), also taken as "refuge" (Ps. lix. 17; II Sam. xxii. 3; Deut. xix. 3; and Ex. xvii. 15). Compare also Tan., Wayera, ed. Buber, ii. 110, where "nisah" occurs in Gen. xxii. 1, and "nes" in Ps. lx. 6; and Yalḳut, Judges, iii. 1, where the word "lenassot" is taken in the sense of "refuge": "God is refuge to His worshipers; while from the wicked the refuge departs" (Job xi. 20). Every proselyte is, according to Philo ("De Monarchia," i. § 7; "De Victimas Offerentibus," § 10; "De Septenario," § 2; "De Creatione Principum," § 6; "De Caritate," § 12; "De Pœnitentia," §§ 1, 2; "De Execratione," § 6; "Fragmenta ad Ex. xxii." § 20; compare Num. R. viii.), without a natural protector, because he has left his parents and his parental faith, and therefore seeks refuge under the wings of God as his Protector (Ruth ii. 12). This view of the proselyte claiming protection in some city of refuge, emphasized by Philo, has found expression also in the Halakah (see Sifre, Deut. 259; Targ. Yer. on Deut. xxiii. 16, 17). Asenath is presented as the type of a true proselyte who, finding herself forsaken when renouncing her idolatry, seeks and finds refuge in God. It seems that when the view of Asenath's having been a proselyte was superseded by the theory that she was the daughter of Dinah (see Asenath), Pharaoh's daughter, the foster-mother of Moses, replaced her in rabbinical tradition. She was represented as a proselyte who went to wash herself clean from the idolatry of her father's house, and became Bithyah, "the daughter of the Lord" (Soṭah 12*b*; Meg. 13*a*; Ex. R. i.; Lev. R. i.).

The second part of Asenath's Life and Prayer is of a different character. It resembles the heroic legends told of the sons of Jacob in the Testaments of the Twelve Patriarchs and in the Book of the Jubilees; and its lesson is simply ethical: the pious ought to show magnanimity toward his enemy. On the twenty-first day of the second month in the second year of the famine, Jacob went with his family to live in Goshen, and Asenath went to see him because he was to her as a father and as a god. But she was amazed at his beautiful appearance, as he, with his thick snow-white hair and long white beard, resembled a robust youth with arms and shoulders like an angel (Gen. R. lxv.), and with the thighs, legs, and feet of a giant.

Jacob's Heroic Sons.

Jacob blessed her and, according to the Syriac translation, said to her, "Thou art like one who returneth from the battle-field after a long absence." Batiffol thinks that this refers to the rabbinic view that she was the daughter of Dinah; but the allusion is rather vague. More striking is it that Simeon and Levi, the two avengers of Dinah, accompany Asenath and Joseph, and play a prominent part as the protectors of Asenath in the event that follows. Levi, "whom Asenath loved more than all the other brothers of Joseph—because as a prophet and a saint he read the heavenly writings and disclosed them (in true Essene fashion) to Asenath in secret, having seen her place of bliss in a diamond-walled city in the highest heaven"—went to the right of Asenath, and Simeon to the left as they journeyed home. But the son of Pharaoh, on seeing Asenath, fell in love with her, and sent for Simeon and Levi, offering them great treasures if they would aid him in obtaining Asenath, who was, as he says, betrothed to him before Joseph took her to wife; but they refused to do so. When Pharaoh's son unsheathed his sword to kill them, Simeon intended to slay him; but Levi restrained his impetuosity, whispering to him, "We are God-fearing men; and it is not befitting that we should requite evil for evil." The son of Pharaoh fell into a swoon when he saw drawn from their scabbards the swords with which the two brothers had avenged the violence perpetrated by Shechem against their sister.

But he succeeded in winning, by some tale of falsehood, the sons of Bilhah and Zilpah to aid him in his plans. Dan and Gad at once agreed, and started that same night, each with five hundred warriors at his side, and with fifty spearmen on horses to form the vanguard. Naphtali and Asher followed, though they had at first tried to dissuade their brothers from acting so wickedly against their father and brother.

The son of Pharaoh, angry at his father's love for Joseph, made an unsuccessful attempt to slay his parent. He then went with six hundred spearmen to capture Asenath. Joseph had gone to the capital to sell corn, and Asenath was left with six hundred men as her body-guard, Benjamin being at her side in the chariot, when suddenly, from behind the thicket at the roadside where they had lain in ambush, the spearmen of Pharaoh's son came forth and began an attack upon Asenath's body-guard. Asenath, when she saw Pharaoh's son, called upon the name of the Lord, and fled from her chariot; but Benjamin, a lad of nineteen with the power of a young lion, leaped from the chariot, and filling his hand with stones gathered from a ravine, cast one (like David) against the right temple of the son of Pharaoh, inflicting a deep wound which threw him from his horse to the ground half dead. Then he wounded in like manner fifty of the spearmen who were with Pharaoh's son; and they fell down dead before him.

Attack on Asenath's Body-Guard.

In the meantime Levi, who by his prophetic power realized Asenath's danger, called his brothers, the sons of Leah, to arms; and they pursued the men who lay in wait for Asenath, killing them all. The sons of Bilhah and Zilpah, however, fled before them, and with drawn swords hurried toward Asenath and Benjamin, intending to slay them; but at the prayer of Asenath, behold! their swords fell out of their hands to the ground and were turned into ashes. The sons of Bilhah and Zilpah implored her forgiveness, entreating her to save them from the hands of their brothers; and she pardoned them and told them to hide behind the thicket until she had succeeded in pacifying their brothers. This she did, telling them to spare their brothers and not to requite evil for evil; and when Simeon in his violent rage wanted to be the avenger of wrong, she entreated him again, saying, "Do not requite evil for evil, let the Lord avenge the wrong, but do you show forgiveness." Meantime the son of Pharaoh had risen from the ground, blood issuing from his mouth and forehead, and as Benjamin was about to strike him down, Levi seized his hand, saying, "Do not do this, brother, for we are pious men and it does not befit us to requite evil for evil, or to smite a fallen enemy. Assist me in healing his wounds; and if he recover, he will be our friend, and his father, Pharaoh, will be our father." Levi then lifted the son of Pharaoh from the ground, washed and bandaged his wound, placed him upon his horse, and brought him to Pharaoh, who received him with his paternal blessing. On the third day after his arrival the son of Pharaoh died, and his father, who was 109 years old, overcome with grief, soon followed. Pharaoh bequeathed the crown to Joseph, who ruled over Egypt forty-eight years, and then left the throne to Pharaoh's youngest son, who, being an infant at the time of his father's death, was left in charge of Joseph, who became a father to him.

Levi's Magnanimity.

This second part of the book has, as far as can be seen, left no trace either in rabbinical or patristic literature. The rôle played by the sons of Bilhah and Zilpah is, however, the same as is ascribed to them in the Testaments of the Twelve Patriarchs (Test. Patr., Dan. 1 and Gad 1; but in Gen. R. lxxxiv.;

Jer. Peah i. 1, p. 16*a*; Targ. Yer. to Gen. xxxvii. 2, somewhat different). At any rate the ethical maxim, not to requite evil for evil, but to be magnanimous toward the enemy, is decidedly Jewish. A Christian writer would most certainly have emphasized the teaching: "Love your enemies" (Matt. v. 44).

The book as a whole belongs to the Hellenistic propaganda literature by which Jewish writers endeavored to win the non-Jewish world for the Jewish faith, while at the same time eagerly representing their Hebrew ancestors as physical as well as moral heroes. See Proselytes. K.

ASH: The A. V. rendering of the Hebrew "oren" (Isa. xliv. 14); R. V. has "fir-tree." According to Tanḥum (quoted in Gesenius, "Thesaurus," under ארן), the word was used in later Hebrew in the sense of "mast." The plural, "oranim"—for which Hai Gaon uses the Aramaic form "ornan"—is mentioned in the Mishnah (Parah iii. 8) between cedars and cypresses. The tree belongs to the family of the conifers, has hard wood, and a tall, smooth, straight stem. This agrees with tradition and etymology. The Targum renders the word "urna," a Hexaplar addition to the Septuagint πίτυς; Jerome translates it *pinus*; while Maimonides and Tanḥum explain it to be a kind of cedar. This, together with the evidence that comes from the Assyrian and Syriac equivalents, makes it evident that the term denotes some kind of fir. The most acceptable suggestion is that of Tristram, who sees in it the Aleppo pine (*Pinus Halepensis*). The word is not to be confounded with "aron," which occurs in the Talmud as the name of the laurel-tree.

J. JR. C. L.

ASHAMNU

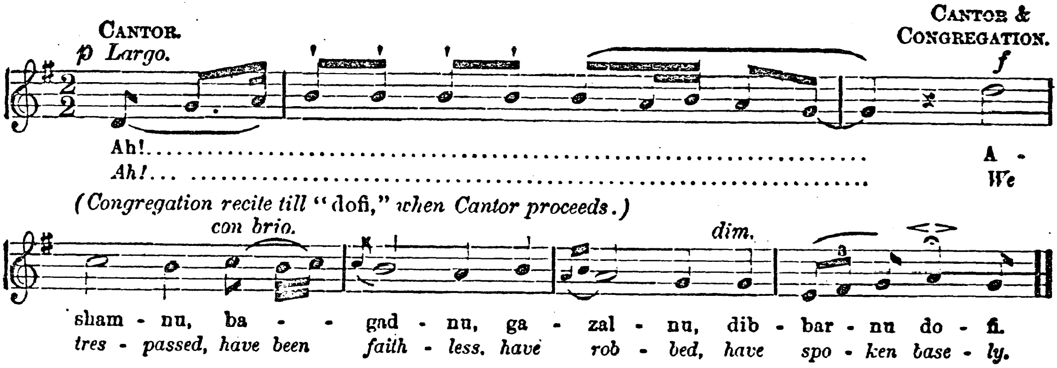
Cantor.
p Largo.
Cantor & Congregation.
f
Ah!..
Ah!..
A -
We
(Congregation recite till "dofi," when Cantor proceeds.)
con brio.
dim.
sham - nu, ba - - gad - nu, ga - zal - nu, dib - bar - nu do - fi.
tres - passed, have been faith - less, have rob - bed, have spo - ken base - ly.

ASH (also **Asch** [א"ש]): A family name which is an abbreviation of "Alt Schul" or "Eisenstadt" (אייזן שטאט). Such abbreviations are especially frequent in names of which the second part begins with the sound "s," for which the Hebrew puts ש. So "Lasch" (ל"ש) is put for "Lichtenstadt," and "Nasch" (נ"ש) for "Nikolsburg." The name "Ash" for "Eisenstadt" is found in the case of Meïr Ash, rabbi of that place, died June 7, 1744. His descendant, Abraham Ẓebi Hirsch, rabbi of Ottynia, who died Aug. 21, 1868, signs his name "Eisenstadt." "Ash" is also found as an abbreviation in the name of another Meïr Ash, whose official family-name was Eisenstaedter, author of "Imre Esh" (Words of Fire), Unghvar, 1864. He was rabbi of Unghvar, and died Dec. 27, 1861. The pun on א"ש as "fire" may also underlie the titles of the works of the first Meïr Ash, as, for instance, his "Panim Meïrot" (The Shining Face). See Names. D.

ASH, ABRAHAM JOSEPH: Talmudist; born in Semyatitch, Russia, about 1813; died in New York city May 6, 1888. Coming to the United States in 1852, he helped to organize, in New York city, the first Russian-American congregation, Bet ha-Midrash ha-Gadol, and eight years later he was elected its rabbi. In this capacity he served till his death, with the exception of brief intervals in which he made futile attempts to engage in business, seeking to free himself from dependence on the rabbinate for a livelihood. He strenuously opposed the endeavor by some of the Reform rabbis in 1886 to deliver lectures in Orthodox congregations, and he wrote an open protest headed with the Talmudic legal phrase, מה לשור המזיק ברשות הניזק ("What right has the ox of the damager in the premises of the one damaged!").

Bibliography: J. D. Eisenstein, *Russ.-Am. Jew. Cong. Am. Jew. Hist. Publ.* No. 9, pp. 64-71.

A. J. D. E.

ASHAMNU (אשמנו, "we have trespassed"): The old shorter form of the confession of sin ("Widdui"), mentioned in the Talmud and in the "Didache" (first century C. E.), in which each letter of the Hebrew alphabet is successively utilized as the initial of an acknowledgment of wrong-doing, the round number of twenty-four expressions being reached, after the usual fashion, by the threefold employment of the last letter, ת. Originally chanted by cantor and congregation together in a monotone or a simple intonation of breadth and majesty, its rendering among many Polish congregations in the repetition of the "'Amidot" on the Day of Atonement typically illustrates degeneration of the traditional congregational setting of a solemn passage into florid elaboration by a soloist. Originally leading the people by dictating to them word by word, the precentor came to be satisfied to start them in each of the sections into which the occasional use of an accusative noun marked off the succession of otherwise intransitive verbs, and, when the congregation had subsided into silence, to complete the section himself in a melismatic solo after the manner shown on page 176.

A. F. L. C.

ASHAN: Town in the domain of Judah (Josh. xv. 42), but which was in the actual possession of Simeon (Josh. xix. 7; I Chron. iv. 32). Priests also had residence in Ashan (I Chron. vi. 44); though in the corresponding passage of Josh. xxi. 16, "Ain" (which may simply be a corruption of "Ashan") is given instead. Chor-ashan (or, rather, Bor-ashan) of I. Sam. xxx. 30 is perhaps the same as Ashan.

J. JR. G. B. L.

ASH'ARIYA: Mohammedan theological sect, founded at the beginning of the tenth century by Abu el-Hasan al-Ash'ari ("the Hairy"). Its aim was to combat doctrines taught by the Rationalists (Motazilites), and at the same time to moderate the uncompromising rigidity of the views of the Orthodox party. The principal points of controversy between the Orthodox and the Motazilites were: (1) the preexistence of the Koran, (2) predestination of human acts, and (3) the divine attributes. While the Motazilites asserted that the Koran was created, the Orthodox held that the Koran existed before the creation of the world (compare the same view held by the Rabbis regarding the Torah Sifre, 'Ekeb. 37; Pes. 54*a*; Ned. 39*b*; Gen. R. i.; Tan., Naso, 19; Tanna debe Eliyahu i. 31; and Pirḳe R. El. iii.).

The Ash'ariya, as an intermediate party, maintained that if the book, in the form in which it is transmitted, had been created, still its principles must have existed before the world. Again, while the Orthodox, taking the Koran literally, believed that human actions were determined by the will of God, as laid down in an eternal law, the Motazilites, refuting this doctrine as being contrary to the spirit of divine justice, insisted on man's perfect freedom to do either good or evil, which accordingly meets with reward or punishment hereafter. The Ash'ariya, ascribing divine authority to the word of the Koran, could not but give their adhesion to the belief of the Orthodox; but, in order to preserve a semblance of freedom for man, and of justice for God, they conceded to man the benefit of making the first efforts toward the realization of the predestined plans of God for good and evil—a theory declared by Aaron ben Elijah the Karaite ("'Eẓ Ḥayyim") to be unintelligible. In opposition to the Motazilites, the Ash'ariya asserted the existence of attributes distinct from God's essence; still they differed from the Orthodox in admitting that the anthropomorphisms found in the Koran are not to be taken literally.

In discussing the questions of the divine attributes, many Jewish philosophers were influenced by the Ash'ariya (compare Ḥasdai Crescas, "Or Adonai," pp. 22 *et seq.*), but not so in regard to the freedom of man's will, as they all strove as far as possible to reconcile the omniscience of God with man's absolute freedom of action.

At first the Ash'ariya found few adherents; for while the Orthodox objected to the concessions made to the Motazilites, the more enlightened element felt dissatisfied with the meager results of the compromise. In the course of a century, however, the Ash'ariya triumphed over the Motazilites. Abu Bekr al-Bakillani, as the head of the school, systematized the doctrines of the Ash'ariya, laying the foundation of the new Kalam, or scholastic theology.

Bakillani taught the existence of atoms and of the vacuum—theories which were severely attacked by Maimonides ("Moreh," i. 72, iii. 17). The Ash'ariya likewise proclaimed the real existence of the negative attributes. For instance, according to this sect, weakness is not mere absence of strength, but a positive quality (compare "Torot ha-Nefesh," iii., where Baḥya concurs in this idea, basing it on the Biblical verse, "I form the light, and create darkness: I make peace, and create evil" [Isa. xlv. 7]).

BIBLIOGRAPHY: Shahrastani, pp. 98 *et seq.*; Ibn Khallikan, ed. Slone, i. 673; Abu el-Festia, *Tarik*, ed. Constantinople, ii. 95; Munk, *Mélanges*, pp. 324 *et seq.*; Spitta, *Zur Gesch. Abu el-Hasan al-Ash'ari*, pp. 26 *et seq.*; Franz Delitzsch, *'Eẓ Ḥayyim*, pp. 302-307.

K. I. BR.

ASHBEL: A son of Benjamin (Gen. xlvi. 21, and in the genealogical list of I Chron. viii. 1). The gentilic name "Ashbelite" is found in Num. xxvi. 38.

J. JR. G. B. L.

ASHDOD (Assyrian **Asdûdu**, Greek **Azotos**): The northernmost of the five royal cities of the Philistines, two to three miles from the seacoast, about half-way between Gaza and Joppa. In I Sam. vi. 17 it is mentioned first among the principal Philistine cities; and the Ark of the Lord is brought first to that place as a trophy (I Sam. v. *et seq.*). Amos (iii. 9) gives Ashdod as the representative of all Philistine cities, but Ashdod is placed second in the list in Amos, i. 8, and fourth in Zech. ix. 6. Judah's claim upon Ashdod (Josh. xv. 46) is to be considered as merely theoretical, as Josh. xiii. 3 proves. The capture by King Uzziah (II Chron. xxvi. 6) is usually treated by modern critics as probably unhistorical. It is not certain that the petty king Dagantakala of the El-Amarna tablets resided in Ashdod. Asdûdu led the revolt of Philistines, Judeans, Edomites, and Moabites against Assyria after expelling the king Akhimeti, whom Sargon had installed instead of his brother Azuri. Gath (Gimtu) belonged to the kingdom of Ashdod at that time. But the Assyrian general subjected Ashdod in 711 B.C. (compare Isa. xx. 6, and "C. I. O. T." pp. 87 *et seq.*), and the usurper, Yawani, fled. Mitinti was king in the time of Sennacherib; Akhimilki in the reign of Esarhaddon. Psammetichus of Egypt is reported to have besieged the great city Azotus for twenty-nine years (Herodotus, ii. 157). The reference to "the remnant of Ashdod" (Jer. xxv. 20; compare Zeph. ii. 4) is interpreted as an allusion to this event. In Neh. iv. 1, the Ashdodites seem still to represent the whole nation of the Philistines, as well as in Neh. xiii. 23, so that xiii. 24, the "speech of Ashdod" (which the younger generation of the Jews began to adopt), would be the Philistine dialect. Winckler ("Gesch. Israels," p. 224) explains the use of that name by the fact that Ashdod was nearest to Jerusalem of the Philistine cities. Yet the simplest explanation seems to remain, that Ashdod was still the leader among those cities even in Greek times. Judas Maccabæus does not seem to have conquered Azotus itself (I Macc. iv. 15, v. 68), but Jonathan (*ib.* x. 84, xi. 4) destroyed it and burned the old temple of Dagon (compare I Sam. v. 2, 3; see also *ib.* xvi. 10). According to Josephus, "Ant." xiii. 15, § 4, Alexander Jannæus possessed it (contrast "B. J." i. 7, § 7). Pompey restored its independence ("B. J." i. 6, § 4), which apparently means only that he reconstructed its walls. It belonged to the dominion of Herod and Salome ("Ant." xvii. 18, § 9). Vespasian had to take it by force ("B. J." iv. 130); so that the Jewish inhabitants must have been in the majority. The New Testament mentions Azotus in one passage only (Acts viii. 40). The modern Esdūd is an insignificant village nearly four miles from the sea. To the west of the wooded height on which the village stands, traces of the ancient harbor—now known as Minet el-Ḳal'a—can still be seen. The statement of Ptolemy and Josephus that it was a maritime city, is explained by the possession of a harbor on the shore, which is called "Azotus by the Sea" ("Ant." xiii. 15, § 4). This place has been compared with the Asdudimmu mentioned by Sargon, but the comparison is hardly justified. See PHILISTINES.

J. JR. W. M. M.

GENERAL VIEW OF MODERN ASHDOD.
(From a photograph by Bonfils.)

ASHDOTH-PISGAH: The declivities of the Pisgah range on the east of the Jordan, which were handed over to the Reubenites (Deut. iii. 17, iv. 49; Jos. xiii. 20) (see PISGAH).

J. JR. G. B. L.

ASHENHEIM, LOUIS: Scotch physician and surgeon; born at Edinburgh 1817; died at Jamaica Nov. 26, 1858. Educated in his native city, he obtained honors at the university, and became a licentiate of the Royal College of Surgeons, Edinburgh. He subsequently visited Paris, Berlin, and other European cities, acquiring professional experience. Ashenheim practised for some time in London, lecturing frequently and being an active contributor to the Anglo-Jewish press. He emigrated to Jamaica in 1843 and settled at Kingston, where he practised till 1850, when he removed to Falmouth, a port on the north coast of Jamaica. In addition to his practise, and lectures more or less connected with his profession, he addressed the public, through the press, on sanitary reform and on compulsory vaccination, of which he was an able advocate. At Falmouth he rendered valuable services during an outbreak of cholera.

BIBLIOGRAPHY: *Falmouth Advertiser*, Oct., 1858; *Falmouth Post*, Oct., 1858; *Jewish Chronicle*, Dec. 3 and 10, 1858.

J. G. L.

ASHER.—Biblical Data: The eighth son of the patriarch Jacob, and the traditional progenitor of the tribe Asher. He is represented as the younger brother of Gad; these two being the sons of Zilpah, the handmaid of Leah (Gen. xxx. 10 *et seq.*, xxxv. 26). Four sons and one daughter were born to Asher in Canaan, who went down with him to Egypt (Gen. xlvi. 17). See ASHER, TRIBE AND TERRITORY; and on the general view to be taken of the tribes of Israel, TRIBES, TWELVE.

J. JR. J. F. McC.

——**In Rabbinical Literature:** For a time Asher was not on good terms with his brothers, because he had informed them of Reuben's sin against his stepmother Bilhah, and they would not believe him;

indeed they reproached him instead. Not until Reuben repented and confessed his crime did they realize their injustice toward Asher. From the first he had had no evil intentions against Reuben; in fact he was the very one whose endeavor it had always been to reconcile the brothers, especially when they disputed as to who among them was destined to be the ancestor of the priests (Sifre, Deut. 355). In the Test. Patr., Asher, 5, Asher is regarded as the example of a virtuous man who with single-mindedness strives only for the general good.

Asher married twice. His first wife was ʿAdon, a great-granddaughter of Ishmael; his second, Hadurah, a granddaughter of Eber and a widow. By her first marriage Hadurah had a daughter Serah, whom Asher treated as affectionately as if she had been of his own flesh and blood, so that the Bible itself speaks of Serah as Asher's daughter ("Sefer ha-Yashar, Wayesheb"). According to the Book of Jubilees (xxxiv. 20), Asher's wife was named "Iyon" (probably יונה, "dove").

Asher's descendants in more than one regard deserved their name ("Asher" meaning "happiness"). The tribe of Asher was the one most blessed with male children (Sifre, *l.c.*); and its women were so beautiful that priests and princes sought them in marriage (Gen. R. lxxi., end). The abundance of oil in the land possessed by Asher so enriched the tribe that none of them needed to hire a habitation (Gen. R. *l.c.*); and the soil was so fertile that in times of scarcity, and especially in the Sabbatical year, Asher provided all Israel with olive-oil (Sifre, *l.c.*; Men. 85*b*; Targ. Yer. on Deut. xxxiii. 24). The Asherites were also renowned for wisdom (Men. *l.c.*).

J. SR. L. G.

ASHER, Tribe and Territory.—Biblical Data: The fortune of Asher is foreshadowed in the Blessing of Jacob, where it is said: "Asher, his food shall be rich, and he shall yield the dainties of a king" (Gen. xlix. 20, Hebr.). Until the settlement in Canaan, the tribe stood in honor. Of its lot in Egypt there is no record; but after the Exodus its men numbered 41,500 strong (Num. i. 41); and at the close of the desert march the census showed that it had reached 53,400 (Num. xxvi. 47). During the journeyings the tribe had its station between Dan and Naphtali, north of the Tabernacle (Num. ii. 25 *et seq.*). It also had its representative among the tribal chiefs sent to spy out the land of Canaan (Num. xiii. 13).

Situation.

The blessing of Moses, delivered, according to tradition, at the close of the march, is put forward as partly predictive: "Blessed be Asher with descendants, and let him be pleasing to his brethren, and let his foot be dipped in oil" (Deut. xxxiii. 24, Hebr.). The material portion of this aspiration, like that of Jacob's blessing, was in large measure fulfilled. The territory allotted to Asher (Josh. xix. 24–31) was the coast-land extending from Dor (Tanturah) on the south to Sidon on the north. It thus included, north of Mount Carmel, the territories of Accho, Achzib, Tyre, and Sidon. The coast-land west of the shoulder of Carmel, though assigned to Asher, was occupied by Manasseh (Josh. xvii. 11). The tribe was thus settled on the western slopes and valleys of Upper and Lower Galilee and on the Phenician plain. Here was some of the most productive land in Palestine—pasture, wooded hills, and orchards—noted especially for the abundance and richness of its olive-oil. On account of its remoteness from the centers of national life, and its facility of communication with the Phenician markets, as well as the ease with which it could support itself, the tribe speedily became dissociated from the rest of Israel, so that it took no part against the Canaanites with Barak and Deborah (Judges v. 17). Yet it joined in the pursuit of the Midianites after the victory of Gideon (Judges vii. 23). It is also said (I Chron. xii. 36) that a great host of Asherites offered their support to David when he succeeded to the kingdom of Saul, and that some men of the tribe "humbled themselves" in the reformation of Hezekiah (II Chron. xxx. 11).

Relations to Other Tribes.

J. JR. J. F. McC.

——**Critical View:** Asher is one of the most indistinct and elusive of the tribes of Israel. It is difficult to fix the boundaries of the tribe's possessions; and it is not even certain that it inhabited any extensive continuous territory. There is, as mentioned above, no trace of its clansmen south of Carmel; and it is not clear in what sense this district was assigned to them. Possibly the tradition is based on some migration of Asherites northward through that region. Many of the towns allotted to them north of Carmel can not be identified. But those whose sites are known (among them Cabul, Achshaph, Helkath, Neiel) suggest by their location a distribution of settlements rather than a compact and well-defined tribal possession. Besides the Phenician coast cities (Accho, Tyre, Sidon), Beth-dagon further inland was probably never Asherite.

Boundaries.

Asher appears to have had at no time a close connection with the body of Israel. It had more at stake than any other tribe in the common struggle with the northern Canaanites, and yet it held aloof. In the light of this outstanding fact, it is not easy to understand how it could have become so loyal at any later date as to send 40,000 men to join the standard of David (I Chron. xii. 36). The probability of such a statement is lessened by the fact that in the tabulation of the several contingents (verses 23–38) the largest quotas are said to have come from the tribes that were most remote from the centers of the life and activity of Israel. On the whole the conclusion is irresistible that Asher consisted of certain clans that were affiliated with portions of Israel, but were never incorporated into the body politic.

Name and Origin.

Critical opinion is divided as to whether Asher was a name originally Israelitish, or whether it was adopted by certain of the outlying tribesmen from a Canaanitic source. What light does the story of the birth of Asher throw on the question? He was the full brother of Gad, and the names have the same meaning. Gad is a Canaanitish god of fortune, and Asher is from a root meaning "prosperous," "happy," whence the great Assyrian god Asshur. But how was this name Asher suggested? A clue is perhaps afforded in the fact pointed out by W. Max Müller ("Asien und Europa," p. 236), that "Aseru" appears on Egyptian monuments as the name of a land and people in western Galilee in the fourteenth century B.C. It is conceivable that Israelitish settlers in that region adopted in this modified form the name of their new residence. Such a thing was not in itself impossible, since there is evidence that several of the tribes had territorial designations given to them after the Hebrew occupation of Canaan.

There is, however, still the possibility that this "Aseru" was itself the name of a Hebrew settlement existing from olden time in Palestine and kept up independently of the sojourn in Egypt which ended with the Exodus. In considering these possibilities a good deal must depend upon the analogy of the history of the other tribes and their current designations—a matter which is itself still very obscure.

The Asherite Clan Heber.

Still another hypothesis has been offered. Jastrow suggests ("J. B. L." xi. 120) that the clan Heber of the tribe Asher (I Chron. vii. 31) represents the Chabiri of the El-Amarna tablets, and the brother-clan Malchiel, the Milkili, who figure in the same inscriptions. If this should be correct, the conclusion would be drawn that a formidable body of people was pressing upward from southern Palestine two hundred years before the Exodus, and that they finally settled in western Galilee; leaving perhaps a trace of their temporary settlement in the towns south of Carmel referred to above as being finally occupied by Manasseh. This hypothesis has to contend against the opinion, now somewhat widely held, that the Chabiri were the Hebrews themselves.

BIBLIOGRAPHY: Besides the most recent commentaries on the Biblical passages cited above, see Kittel, *Gesch. der Hebräer*; Meyer, *Gesch. des Alterthums*; Wellhausen, *Israelitische und Jüdische Gesch.* pp. 15 *et seq.*; Stade, *Gesch. des Volkes Israel*, i. 172 *et seq.*; *Entstehung des Volkes Israel*, in *Akad. Reden u. Abhandlungen*; Jastrow, in *J. B. L.* xi. 120; Barton, *ibid.* xv. 174; Bernh. Luther, *Die Israel. Stämme*, in Stade's *Zeitschrift*, 1901, xxi. 12 *et seq.*, 18 *et seq.*, 41 *et seq.*, 51.

J. JR. J. F. McC.

ASHER, ABRAHAM (ADOLF): Publisher, bibliographer, and editor; born at Kammin, Prussia, Aug. 23, 1800; died at Venice, Sept. 1, 1853. He was destined for a commercial career, and was sent for this purpose to England. He settled afterward as a jewelry merchant at St. Petersburg, Russia; but on one occasion he happened to buy an old library. This decided his later career. He gave up his former business and devoted himself entirely to bibliography and publishing. In 1830 he removed to Berlin and established himself as a bookseller and publisher; in the former capacity obtaining the valuable agency for the purchase of foreign books for the British Museum. A branch of the firm was accordingly established in London. It was through the influence of Asher that Joseph Zedner was appointed curator of the Hebrew books of the British Museum.

Asher was the author of: "Bibliographical Essay on the Collection of Voyages and Travels Published 1598-1600 by L. Hulsius," Berlin, 1839; and "Bibliographical Essay on the Scriptores Rerum Germanicarum," Berlin, 1843. Among the works issued by him as publisher are two in particular, for which he earned the gratitude of Hebrew scholars: (1) Benjamin of Tudela's "Masa'ot" (Travels); (2) Conforte's "Ḳore ha-Dorot" (Literary History). The first he edited, vocalized, and provided with an exhaustive index of the geographical names (London, 1840); the same in an English translation, with critical notes and commentaries by him, by Rapoport and Zunz (2 vols., Berlin, 1840-41). He thus made accessible to the modern Anglo-Jewish reading public a work that is quite a phenomenon in Hebrew literature. At Asher's initiative and expense, David Cassel revised, edited, and indexed Conforte's "Ḳore ha-Dorot"—one of the very few literary sources for the life and activities of Oriental and African scholars in the two centuries after the Spanish expulsion.

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica*, p. 7.

J. M. B.

ASHER, ANSHEL BEN ISAAC: Preacher at Prenzlau, Prussia, and teacher in the school founded there by his father. In 1701 he published at Dessau a collection of discourses under the title of "Shemenah Laḥmo"—with reference to his name "Asher" (מאשר שמנה לחמו; see Gen. xlix. 20)—consisting of two parts: the first containing some homilies on the Sabbath and the holy days, including Ḥanukkah and Purim; and the second on the seven solemn occasions of man's life; viz., circumcision, redemption of the first-born, "bar miẓwah" (religious majority), marriage, ordination, burial, and resurrection.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 545; Steinschneider, *Cat. Bodl.* s.v., p. 748.

L. G. K.

ASHER, ANSHEL BEN JOSEPH. See ANSCHEL.

ASHER, ANSHEL BEN MOSES BAER: Talmudist; lived in the second half of the eighteenth century. He wrote two works: "Ben Emunim" (Son of Faith), Fürth, 1785; and "Ḥiddat Shimshon" (Samson's Riddle), Fürth, 1785. The former is a homiletic commentary on the Bible; the latter an ethical work, divided into three parts.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61.

L. G. I. BR.

ASHER, ANSHEL BEN WOLF. See WOLF, ASHER BEN ANSHEL.

ASHER, ASHER: Physician; born Feb. 16, 1837, at Glasgow, Scotland; died Jan. 7, 1889, at London, England. He was educated at the high school and university of his native city, and was the first Jew in Scotland to enter the medical profession. In 1862 he went to London and became medical officer of the Jewish Board of Guardians, and in 1866 was appointed secretary of the Great Synagogue. About this time the idea of a union of the various London synagogues had been put forward, chiefly by Lionel L. Cohen; and Asher devoted himself to the project with intense energy. In March, 1871, he became first secretary of the UNITED SYNAGOGUE, contributing largely to the success of that institution; he wrote the introduction to the by-laws of the constituent synagogues, and practically founded its visitation committee. This office he retained till his death.

Owing to Asher's intimate relations with the Rothschilds, in his capacity of medical attendant, unofficial almoner, and personal friend, his advice was generally followed by them in communal matters. He was connected with a large number of institutions in the London community, and may be regarded as one of its organizers. In company with Samuel Montagu he undertook, in Jewish interests, journeys to Palestine, America, and Russia. After the visit to Palestine he wrote a report on the condition of affairs in Jerusalem, which effected much good. His sympathetic nature attracted to him most of the young men of ability of the rising generation, and upon them he exerted great influence. Asher wrote much for the Jewish press, chiefly under the pen-name "Aliquis." The only book he published was "The Jewish Rite of Circumcision," London, 1873.

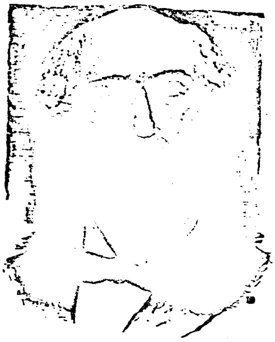

Dr. Asher Asher.

Bibliography: *Jewish Chronicle*, Jan. 11, 1889; E. Lynn Linton, *Christopher Kirkland*, vol. iii., ch. 4 (description of Dr. Asher's home life).

J.

ASHER, DAVID: German educationist and philosophical writer; born at Dresden Dec. 8, 1818; died in Leipsic Dec. 2, 1890. He received his early education at the Jewish school of his native city, and subsequently entered the gymnasium there, being one of the first Jews admitted to the institution. As his mother was unable to support him, his stay there was short. Asher then learned the trade of carving and gilding, thereby supporting himself as a journeyman artisan during his travels to various cities of Germany and Austria. On the invitation of a wealthy relative he went to London, where he learned English at a private school—subsequently becoming assistant teacher there—and at the same time assiduously studied philosophy, philology, Hebrew, and modern languages. Later, Asher held various offices in the Jewish congregation and was tutor to the children of the chief rabbi of England. Upon his return to Germany he obtained the degree of doctor of philosophy at the Berlin University. Settling in Leipsic, he soon acquired reputation as an English instructor, having among his pupils many persons of high rank. For seven years he held the post of English master at the Commercial School; and for eight years that of examiner of candidates for higher schools at the university. He was also a member of the Academy for Modern Languages, in Berlin, and official interpreter to the Royal Law Courts of Leipsic. A linguist of the first order, he was engaged in literary work of varied character, and diligently contributed to most of the leading German journals, as well as to the English periodicals the "Times," "Athenæum," "Academy," and "Jewish Chronicle." For the last he translated Dr. Döllinger's "Address on the History of the Jews of Europe."

Asher distinguished himself as an interpreter of the philosophy of Schopenhauer; and as an ardent champion of his own coreligionists, energetically combating anti-Semitic attacks.

The more important of his numerous works and articles, original and translated, are: "Outlines of the Jewish Religion"; "England's Dichter und Prosaiker der Neuzeit"; "A Manual on the Study of Modern Languages in General, and of the English Language in Particular," with a preface by Dean French; "Offenes Sendschreiben an Arthur Schopenhauer"; "Arthur Schopenhauer als Interpret des Göthe'schen Faust"; "Der Religiöse Glaube; eine Psychologische Studie"; "Arthur Schopenhauer; Neues von Ihm und über Ihn"; "Das Endergebniss der Schopenhauer'schen Philosophie"; "Exercises on the Habitual Mistakes of Germans in English Conversation," etc., 3 vols.; "Die Wichtigsten Regeln der Englischen Syntax"; "Entertaining Library for the Young, with Explanatory Notes and Complete Vocabularies," etc., 2 vols.; "Ueber den Unterricht in den Neueren Sprachen"; "Die Grundzüge der Verfassung Englands"; "Die Kunst zu Lesen"; "Seliḥot, with a new English Translation"; "Büdinger's 'Way of Faith,' or the Abridged Bible," translated from the German; Buckle's "Essays," translated into German; "Contributions to the History of the Development of the Human Race," by Lazarus Geiger, translated from the German; "Das Naturgesetz in der Geisterwelt," by Henry Drummond, translated into German.

Bibliography: *Jew. Chron.* Dec. 5, 1890, p. 8; Dec. 12, 1890, p. 9.

J. B. B.

ASHER BEN DAVID: A son of Abraham ben David of Posquières; flourished about the middle of the thirteenth century. He was a pupil of his uncle, Isaac the Blind, and one of the earliest cabalistic writers. He was the author of פירוש י"ג מדות or חקן (Explanations on the Thirteen Attributes of God; Ex. xxxiv. 6, 7), and ס' היחוד (Explanation of the Tetragrammaton and the Sefirot). The relation of these two works to each other, however, can not be definitely stated, since only a small part has been printed, in "Oẓar Neḥmad," iv. 37, and "Hebräische Bibliographie," xii. 80, 113. Probably he tried to justify the number (ten) of the Sefirot as seemingly not in harmony with the thirteen attributes of God assumed in the Talmud. He identifies, on the one hand, the ten Sefirot with the ten spheres of the philosophers, and, on the other, explains the thirteen attributes of God as derivations of the three middle Sefirot: חסד, דין, רחמים or גדולה. גבורה, תפארת (love, justice, mercy), which he designates as אבות (fundamental principles).

Asher was taught by his father, whom he calls a learned man; and he had verbal intercourse with Jacob ben Samuel of Anduze, with Meïr ben Simon, and with Abraham ben Isaac of Carcassonne.

Bibliography: *Heb. Bibl.* xii. 80 *et seq.*; Gross, *Gallia Judaica*, p. 450; Bloch, *Entwickelung der Kabbala*, etc., p. 42. [Michael (*Or ha-Ḥayyim*, No. 536) doubts whether he was the son of Abraham b. David of Posquières.]

K. P. B.

ASHER, ENSEL B. JUDAH LOEB: Chief of the bet din at Slonim, Lithuania, in the beginning of the eighteenth century. He wrote two works: "Otot le-Mo'adim" (Signs for the Feasts) and "Baruk mi-Banim Asher" (Blessed Be Asher Above Sons; Deut. xxxiii. 24). The former contains a novella to Pesaḥim ix., and also the laws of the festivals and half-festivals. The latter comprises a homiletic commentary on the Pentateuch. Both were published at Zolkiev, in 1749 and 1752 respectively.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 7, 15; Benjacob, *Oẓar ha-Sefarim*, pp. 31-83.

L. G. I. Br.

ASHER BEN ḤAYYIM OF MONZON: Spanish liturgist of the fourteenth century. He was the author of a book entitled "Ha-Pardes" (Paradise), the ten sections of which are devoted to an exhaustive discussion of the benedictions, the results being epitomized in a single extract entitled "Terumot ha-Pardes" (The Heave-Offerings of Paradise). Azulai saw the manuscript in Italy, and made extracts from it, which he afterward published in his commentary "Shiyure Berakah" to the Shulḥan 'Aruk, Oraḥ Ḥayyim. The manuscript in question was probably identical with that now preserved in the Bodleian Library. The latest authority cited in it is Yom-Ṭob b. Abraham of Seville.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 61; Michael, *Or ha-Ḥayyim*, p. 540; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 799; Zunz, *Ritus*, p. 30.

L. G.

ASHER BEN IMMANUEL SALEM. See Salem.

ASHER, JACOB ABRAHAM BEN ARYEH LOEB ḲALMANḲES: Cabalistic and rabbinical author; born probably in Lemberg about the beginning of the seventeenth century; died there April 3, 1681. He wrote (1) "Sefer ha-Eshel" (The Book of the Grove), a volume of homilies, of which the first part, on Genesis, containing also some homiletical remarks by his grandfather, Joseph Ḳalmanḳes, was printed in Lublin, n.d.; and (2) "Ma'yan ha-Ḥokmah" (Fountain of Wisdom), an introduction to the Cabala, drawn chiefly from the works of Isaac Luria. This latter work was first printed in Amsterdam, 1652, then in Koretz, 1684, and lastly under the title "Ṭob we-Yashar" (Good and Right) in Berlin, 1706. Moses ibn Zur put it in rimed prose under the title "Mebo Sha'ar ha-Shamayim" (The Way to the Gate of Heaven), but this was never published.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 45; Benjacob, *Oẓar ha-Sefarim*, pp. 55, 350.

L. G. D.

ASHER BEN JACOB HA-LEVI: Talmudic lexicographer; lived in Osnabrück, Prussia, toward the end of the thirteenth century. His father was probably the "Jacob ha-Levi" mentioned by Eliezer ha-Darshan as his teacher, and his nephew was Isaac ben Judah ha-Levi, author of פענח רזא (Steinschneider, "Cat. Bodl." col. 1127). Asher was the pupil of Samuel ben Baruch of Bamberg. He wrote explanations of various parts of the Maḥzor, to be found in MSS. Munich, No. 423, Bodleian, No. 1102, as well as in a private MS. in the library of David Kaufmann (in "Monatsschrift," xli. 146). He is especially severe upon the "men of France and the Islands of the Sea," complaining that they had tampered with the liturgy, in some places omitting words and in others adding to the received text. Asher is best known as the author of the small edition of the 'Aruk contained in MS. Berne, No. 200, which he compiled in the year 1290 within the space of five weeks for his nephew Isaac ben Eleazer ha-Levi. This recension contains 142 folios, and follows in the main the Regensburger MS. of the same work. Asher has, however, inserted into his edition a number of words dealing with the liturgy that are not to be found in the large 'Aruk. This manuscript served as the basis for Buxtorf's "Lexicon Hebræo-Chaldaicum."

Asher must not be confounded with a man of the same name who lived during the twelfth century, and perhaps belonged to the same family and who corresponded with Eliezer ben Nathan (ראב״ן), and lived in Worms or that neighborhood. According to Gross ("Magazin," x. 76), this latter Asher was the son of Jacob ben Isaac ben Eliezer of Worms (Zunz, "L. G." p. 156). Perles thinks that Eleazer ben Asher ha-Levi, who collected the valuable "Sefer Zikronot," was his son (Neubauer, "Medieval Jewish Chronicles," i. xx.; Gaster, "Chronicles of Jeraḥmeel," p. 1). From the similarity in names, Perles argues that the family of Asher ben Jacob ha-Levi must be connected with the older Ha-Levi family of which Zunz has given ("Literaturgesch." p. 156) the pedigree (compare also Salfeld, "Nürnberger Memorbuch," pp. 104, 361).

BIBLIOGRAPHY: Zunz, *Ritus*, p. 195; Perles, in *Monatsschrift*, xxv. 372, and in *Jubelschrift zum Siebzigsten Geburtstage des Prof. Dr. H. Grätz*, pp. 1 *et seq.*; Kaufmann, in *Monatsschrift*, xxxiv. 185 *et seq.*; Weiss, in *Monatsschrift*, xli. 146; Neubauer, *Catalogue of Hebrew Manuscripts of Bodl. Libr.* col. 311.

L. G. G.

ASHER BEN JEHIEL: Eminent Talmudist; born in western Germany about 1250; died in Toledo, Spain, 1328. His family was prominent for learning and piety; his father having been a learned Talmudist, and one of his ancestors (not his grandfather) having been Eliezer ben Nathan (ראב״ן).

Asher ben Jehiel was the most prominent disciple of Meïr b. Baruch of Rothenburg, and, like his teacher, was in all probability the victim of blackmail by the government, which desired to deprive him of his fortune. His emigration from Germany was probably involuntary; for, according to his own statement, he possessed considerable means while in Germany, but in later years could not assist his son Jacob, whose poverty prevented him from honoring the Sabbath with special garments and meals ("Ṭur Oraḥ Ḥayyim," § 242). Moreover, Asher's son Judah testifies to the fact that he died in poverty ("Bet Talmud," pp. 372-375). After leaving Germany he settled first in southern France, then in Toledo, of which latter city he became rabbi on the recommendation of Solomon Adret.

Settles in Toledo.

In his religious attitude he resembled his teacher, Meïr of Rothenburg, representing the rigorous school which was averse to lenient decisions in legal matters, even when theoretically justified ("Responsa," xlvi., c. 2). He was also opposed to secular knowl-

His Religious Attitude.

edge, especially philosophy; thanking God for having saved him from its influence, and boasting of possessing no knowledge outside the Torah. His position was clearly defined by him when he stated that philosophy is based on critical research, and religion on tradition: the two being incapable of harmonization. Of philosophy, he said, it may be truly stated, "None that go unto her may return" ("Responsa," lv. 9). Asher, however, had the courage of an independent opinion and laid down the principle: "We must not be guided in our decisions by admiration of great men; and in the event of a law not being clearly stated in the Talmud, we are not bound to accept it, even if it be based on the works of the Geonim" (Weiss, "Dor Dor we-Dorshaw," v. 63). His liberalism, however, is sometimes orthodoxy in disguise. He declares, for instance, that the liturgy of the Geonim does not fall under the Talmudic rule forbidding change in the wording of the traditional prayers (Maimonides, "Yad," Berakot, i. 16). Similarly, his decision against praying more than three times a day ("Responsa," iv. 13) is really on the side of rigorous orthodoxy. His assertion that the words הלכה למשה מסיני ("an oral law revealed to Moses on Sinai") do not always bear a literal meaning, but signify, in general, a universally adopted custom, must not be taken as a liberal interpretation bearing out the theory of oral tradition (so Z. Frankel, in "Darke ha-Mishnah," 20), but as an apologetic attempt to uphold rabbinical authority. The latter view is borne out by the context (Hilkot Miḳwaot 1, in the twelfth volume of the usual Talmud editions).

Asher possessed vast Talmudic knowledge, methodical and systematic, and was distinguished for terseness in summing up long Talmudic discussions, the final results of which he indicated clearly. His attitude, however, toward secular knowledge made his influence on the Spanish Jews a narrowing one. He espoused the cause of the anti-Maimonists—even becoming their leader—and desired the synod to issue a decree against the study of non-Jewish learning. Together with his sons he thus transplanted the strict and narrow Talmudic spirit from Germany to Spain, where it took root and turned the Spanish Jews from scientific research to the study of the Talmud.

His Works.

Asher's extant works are: a commentary on Zera'im, the first order of the Mishnah, with the exception of Berakot; a commentary on the sixth order (Ṭoharot); on the treatises Nedarim (third order), and Tamid; glosses like the Tosafot on several Talmudic treatises; a volume of responsa; and an abstract of the Talmudic laws (Halakot). His fame rests on the last-mentioned, constructed on the plan of Alfasi's work. Omitting the haggadic portions of the Talmud, and all the laws not practised outside of Palestine, such as the sacrificial, criminal, and political ones, Asher made an abstract of the practical Halakah, leaving out the discussions, and concisely stating the final decisions. Though in this respect he follows the example of Alfasi, he differs from him in quoting later authorities, notably Alfasi, Maimonides, and the Tosafists. Asher's work superseded Alfasi's within a short time. It became so popular that it has been printed with almost every edition of the Talmud under the title "Rabbenu Asher," abbreviated רא"ש (Rosh). His son Jacob compiled, under the title "Pisḳe ha-Rosh," a list of the decisions found in the work. Commentaries on Asher's Halakot were written by a number of later Talmudists, among whom were: Yom-Ṭob Lipman Heller, who wrote "Ma'adane Melek," "Ma'adane Yom-Ṭob," "Leḥem Ḥamudot," and "Pilpela Ḥarifta"; Nathaniel Weil, who wrote "Ḳorban Nethanael"; and Phineas Selig of Lask, who wrote "'Aṭeret Paz." Compare Berlin, Saul b. Ẓebi Hirsch.

Asher had eight sons, of whom the most prominent were Judah and Jacob.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 543; Steinschneider, *Cat. Bodl.* col. 748; Grätz, *Gesch. der Juden*, 3d ed. vii. 233 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, v. 61-70.

L. G. D.

ASHER BEN JOSEPH. See Anschel.

ASHER BEN JUDAH LOEB LANDAU. See Landau, Asher.

ASHER KUBO. See Cubo, Asher.

ASHER, LEMEL HA-LEVI: Polish Talmudic scholar; lived at the end of the eighteenth century. Together with his two sons, Yeḥiel Michel ha-Levi of Glogau and Moses ha-Levi of Glogau, he wrote homilies on the Pentateuch, published in 1820 under the title "Ḥuṭ ha-Meshullash" (The Threefold Cord).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61; Benjacob, *Oẓar ha-Sefarim*, p. 171.

H. R. I. Br.

ASHER, LEON: German physician; born April 13, 1865, in Leipsic. He is the son of Dr. David Asher, for many years secretary to Chief Rabbi Nathan M. Adler in London. Leon Asher, after graduating from the public school in Leipsic, studied medicine at the university of that city from 1885 to 1890, and received the degree of M.D. Having worked in the line of medical and psychical research, he went in 1891 to Heidelberg, where he was engaged as laboratory assistant with W. Kühne and G. Quincke. In 1894 he became assistant at the Bern Physiological Institute in Switzerland, and in 1895 privat-docent at the university. He spent the summer vacations of 1896-98 in the laboratory of the physiologist Hering in Leipsic, and in 1901 was appointed professor of medicine in Bern University.

Asher's researches cover a wide field in nervous and muscular physiology, including the physiology of the sense functions and of the transformation of tissue. Aided by the Berlin Royal Academy of Sciences, he experimented considerably in the direction of ascertaining the qualities of lymph and the precise mode of its formation; the majority of his conclusions are now accepted in the medical world. He edits, together with K. Spiro, an annual entitled "Ergebnisse der Physiologie."

s. F. de S. M.

ASHER BEN LEVI (known also as **'Abd al-Masiḥ**): Legendary boy convert and, subsequently, Christian martyr; lived toward the end of the fourth century in Sinjar, between Nisibis and Mosul in Mesopotamia. He was born of Jewish parents. As a boy he lived all alone and was shunned by his Christian and Zoroastrian companions. One day he begged to be allowed to eat with the Christian boys; but they refused to allow him to do so until he became a Christian. As the church of the village was at some distance, the boys themselves baptized him; performing all the necessary ceremonies and giving him the name "'Abda da-Meshiḥa" (Servant of the Messiah). They even pierced his ears, and hung in the right ear an earring, a custom not observed by the Jews. Asher's mother hid him from his father, who was a rich man and head of the Jewish community, fearing his wrath if the story should become known.

The boy then had visions of Jesus, of hell, and of his own death. A bishop, happening to be in the village, blessed him. On a Sabbath-day, when his father held a feast, the boy's conversion became known because he refused to eat with Jews. Asher ran off to the well where he had been baptized, but was killed there by his father. The boys who had baptized him found the body and buried it. A few days afterward a company of merchants camping near by saw a light burning over the grave and smelt fragrant odors coming from beneath the stone. They were Christians and took the body away, a rich man promising to build a church in the boy's honor. Over the place where the grave had been a little church was built, with the inscription, "This is the place of martyrdom of the Messiah's martyr, 'Abd al-Masiḥ." After a time the father grew old and was troubled by evil spirits. He had to be taken to the place where his son had died, and together with all his household embraced Christianity. The day of Asher's martyrdom is given as the twenty-seventh of Tammuz (July), 390.

There is probably no historical background to the story, as the Arabic form of the name, "'Abd al-Masiḥ," shows that it is of much later origin than the text would have us believe. In the Syriac, "'Abda da-Meshiḥa" does not occur as a proper name.

BIBLIOGRAPHY: The text of this Syriac legend was first published with a Latin translation by Corluy in *Analecta Bollandiana*, 1886, v. 5-52: and the text alone was republished in Bedjan's *Acta Martyrum et Sanctorum*, i. 173 *et seq.*, Paris, 1890. Compare also *Zeitschrift für Katholische Theologie*, 1887, ii. 196; Wright, *Catalogue of Syriac Manuscripts*, p. 1146; Steinschneider, *Polem. und Apolog. Lit.* p. 115; Assemani (*Bibliotheca Orientalis*, III. i. 285) mentions an Arabic account of Asher's conversion; according to J. Bollig, however, the manuscript does not contain it. But in MS. Arab. No. 145 of the Vatican Library there is a *Tractatus de Animo Rationali, Auctore Abdelmessia Israelita*, and also by the same author, *Articuli Breves de Trinitate et Unitate Dei*, composed in 1241 at Cairo. Steinschneider has confounded the two 'Abd al-Masiḥs.

T. G.

ASHER B. MESHULLAM: Talmudist; flourished at Lunel in the second half of the twelfth century. He was a son of the well-known scholar MESHULLAM BEN JACOB, and a pupil of Joseph ibn Plat and Abraham b. David of Posquières, whose ascetic tendencies he shared. Benjamin of Tudela, in the first part of his "Travels," says that Asher lived in complete seclusion, wholly devoted to the study of the Torah, and that he never tasted meat. At the same time Asher was not hostile to philosophy. Judah ibn Tibbon, in a letter to Asher, praised his fondness for science, and in his testament exhorted his son to cultivate Asher's friendship. Asher's alleged leaning toward the Cabala, mentioned by Graetz, is not proved; the fact that he was responsible for the translation of Gabirol's "Tiḳḳun Midot ha-Nefesh" is no proof for or against his cabalistic leanings. The cabalists had a strong leaning toward Gabirol's mysticism; and, after all, the above-mentioned work of Gabirol is moral, rather than strictly philosophical, in its tendencies.

Asher was the author of several Talmudic works, of which the following are cited by title: "Hilkot Yom-Ṭob," rules for the holidays; "Sefer ha-Matanot," a work referring perhaps to the tithes payable to the priests. Neither of these writings seems to have been preserved. According to an entry in the manuscript of the small "Midrash 'Aseret ha-Dibberot," Asher was its author, but the statement is not verifiable. Compare MIDRASHIM, MINOR.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 34; Grätz, *Gesch. der Juden*, 3d ed., vi. 203; Gross, *Gallia Judaica*, pp. 280-281; Renan and Neubauer, *Les Ecrivains Juifs Français*, pp. 468-469; Reifmann, *Toledot R. Zeraḥyah*, p. 48; *Literaturblatt des Orients*, 1849, p. 481; Michael, *Or ha-Ḥayyim*, No. 552.

K. L. G.

ASHER BEN SAUL (Ha-Kohen) OF LUNEL: French writer on ritual; lived in the fourteenth century. He wrote a work upon the various rites current among the Jews, entitled, "Sefer ha-Minhagot," which exists in manuscript in the Cambridge (England) University Library (MS. Add. Do. 5, 38). Asher is mentioned in the responsa of Solomon ben Simon Duran (Responsum, No. 195, ed. Livorno, 1742, p. 34*a*); in the "Kol Bo," which cites certain extracts on the blessings (§ 24); and in the manuscript, "Sefer Asufot" (No. 48).

BIBLIOGRAPHY: Renan and Neubauer, *Les Rabbins Français*, p. 511; Gross, *Gallia Judaica*, p. 281; Michael (*Or ha-Ḥayyim*, p. 552) confounds Asher ben Saul with Asher ben Meshullam.

G.

ASHER SELIG BEN JUDAH MARGOLIOT. See MARGOLIOT, ASHER SELIG BEN JUDAH.

ASHER BEN SIMEON: Religious poet of Germany, who lived at a period not later than 1546. He wrote a selihah (penitential poem) entitled אשחרה פניך אל עלין, which is not to be confounded with a similar selihah by Kalonymus ben Judah (Zunz, "S. P." p. 255). In this poem, which consists of fifteen five-lined strophes, the author prays for the welfare of the king of the land in which he lives. Zunz claims some connection between Asher ben Simeon and Asher of Frankfort, who was author of a short "widdui" (confession) mentioned by Joseph ben Phinehas Hahn in his "Yosif Omeẓ," § 483, p. 58*b*.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 390.

G.

ASHER ẒEBI BEN DAVID: Ḥasidic rabbi of Korets, Volhynia, and later "maggid" (preacher) of Ostrowo, government of Lomza in Russian Poland; flourished at the beginning of the nineteenth century. He was a pupil of Israel Baal-Shem's successor, Baer of Meseritz. Asher is the author of "Ma'ayn ha-Ḥokmah" (Spring of Wisdom), Korets, 1817—containing cabalistic homilies on the Pentateuch and other books of the Bible. Zweifel in his work in defense of Ḥasidism ("Shalom al-Yisrael," pp. 81, 82) quotes aphorisms from this work; but is fair enough to conclude with one that shows Asher's contempt for those who study the laws of nature or secular science.

Bibliography: *Sefer Seder ha-Dorot mi-Talmide ha-Besht*, p. 30*b*.

L. G. P. Wi.

ASHERAH (אשרה): A Hebrew word occurring frequently in the Bible (R. V.) and signifying, except in a few late passages noted below, a wooden post or pole planted near the altars of various gods. In the Authorized Version the word is rendered "grove."

It has often been inferred from Deut. xvi. 21 that the Asherah was originally a tree, but the passage should be translated "an asherah of any kind of wood" (compare Moore, "Ency. Bibl." and Budde, "New World," viii. 734), since the sacred tree had a name of its own, *el, elah, elon*, and the Asherah was sometimes set up under the living tree (II Kings xvii. 10). This pole was often of considerable size (Judges vi. 25), since it could furnish fuel for the sacrifice of a bullock. It was found near the altars of Baal, and, down to the days of Josiah, near those of Yhwh also, not only at Samaria (II Kings xiii. 6) and Beth-el (II Kings xxiii. 15), but even at Jerusalem (II Kings xxiii. 6). Sometimes it was carved in revolting shapes (I Kings xv. 13), and at times, perhaps, draped (II Kings xxiii. 7). It is most often associated in the Bible with the pillars ("mazzebot") that in primitive days served at once as a representation of the god and as an altar (W. R. Smith, "Religion of the Semites," 2d ed., p. 204). It was proscribed in the Deuteronomic law and abolished in Josiah's reform (II Kings xxii. 23).

In a few passages (Judges iii. 7; I Kings xviii. 19; II Kings xxiii. 4) Asherah appears to be the name of a goddess, but the text has in every case been corrupted or glossed (compare Moore and Budde, as cited above). In the first of the three passages the name Ashtaroth should stand, as it does elsewhere, in the case of similar charges of defection from Yhwh (compare Judges ii. 13, x. 6; I Sam. vii. 4, xii. 10). In the other two passages, the term Asherah is superfluous. These passages may indicate, as Moore suggests, that the Asherah became in some localities a fetish or cultus god.

Asherah the Name of a Syrian Goddess.

Asherah was also the name of a Syrian goddess. In the El-Amarna tablets of the fifteenth century B.C. her name appears with the determinative for deity as a part of the name Arad-Ashirta (or 'Ebed-Asherah). It also appears in a Sumerian hymn published by Reisner ("Sumerisch-Babylonische Hymnen," p. 92), on a hematite cylinder ("Zeit. f. Assyr." vi. 161), and in an astronomical text of the Arsacide period (*ib.* vi. 241). She appears to have been the consort of the god Amurru, a Baal of the Lebanon region (compare Jensen, "Zeit. f. Assyr." xi. 302–305). Arad-Ashirta in the El-Amarna tablets represents not only a sheik, but a clan, and is possibly the one which afterward became the tribe of Asher. Possibly a trace of this goddess is to be found in an inscription from Citium in Cyprus, which dedicates an object to "My lady mother Ashera" (compare Schröder, "Z. D. M. G." xxxv. 424). Many scholars, however, interpret the passage otherwise (compare Moore, *l.c.*). Hommel has recently announced ("Expository Times," xi. 190) that he has discovered in a Minæan inscription a goddess Athirat. phonetically equivalent to Asherah. This would indicate that Asherah was a name for an old Semitic goddess long before the fifteenth century B.C.; but for the present this must be regarded merely in the light of a possibility. The relation of this goddess to the pole called Asherah in the Bible is a difficult problem. The name in the Bible is masculine; the plural "Asherim" occurring sixteen times, and the plural "Asherot" but three times. The latter is clearly an error. Asherah must be a *nomen unitatis*. G. Hoffmann has shown ("Ueber Einige Phönizische Inschriften," pp. 26 *et seq.*) that these posts originally marked the limits of the sacred precincts, and that in the Ma'sub inscription it is the equivalent of "sacred enclosure." Moore finds in this fact the explanation of the use of the word in Assyrian (*ashirtu, ashrâti; eshirtu, eshrâti*), in the sense of sanctuary. Hommel fancies that he sees in the original form of the ideogram for Ishtar (compare Thureau-Dangin, "L'Ecriture Cunéiforme," No. 294), a post on which hangs the skin of an animal.

Quite apart, however, from Hommel's somewhat imaginary conjecture, the Assyrian and Phenician use of the word in the sense of "sanctuary," taken in connection with the Arabian and Syrian use of it as the name of a goddess, indicates that the posts were used at the sanctuaries of the primitive Semitic mother-goddess, and that in course of time their name attached itself in certain quarters to the goddess herself, and has survived in South Arabia and Syria. When, therefore, the late editors of the Old Testament books made of the Asherah a fetish or cultus god, history was but repeating itself (see Ashtoreth, Idolatry, Mazzebah, Phenicia).

Bibliography: Movers, *Die Phönizier*, i. 560 *et seq.*; Wellhausen, *Composition des Hexateuchs*, 1889, 2d ed., pp. 281 *et seq.*; Stade, *Gesch. des Volkes Israel*, pp. 458 *et seq.*; idem, *Zeitschrift*, i. 345, iv. 295 *et seq.*, vi. 318 *et seq.*; G. Hoffmann, *Ueber Einige Phönizische Inschriften*, pp. 26 *et seq.*; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 187 *et seq.*; Schrader, *Zeit. für Assyriologie und Verwandte Gebiete*, iii. 364; Collins, in *Proceedings of the Society of Biblical Archeology*, xi. 291 *et seq.*; Barton, in *Journal of Biblical Literature*, x. 82 *et seq.*; idem, in *Hebraica*, x. 49 *et seq.*; idem, *Semitic Origins*, 1902, 246 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 19 *et seq.*; I. Benzinger, *Hebräische Archäologie*, 1894, pp. 380 *et seq.*; Driver, *Commentary on Deuteronomy*, in the *International Critical Commentary*, 1895, p. 201; Moore, *Commentary on Judges*, pp. 86 *et seq.*, 191 *et seq.*; P. Torge, *Aschera und Astarte*, Leipsic, 1902.

J. Jr. G. A. B.

ASHERI (אשרי, "the Asherite"): A name by which Asher ben Jehiel is frequently cited in rabbinical literature, especially in halakic discussions. Modern historians use the expression "Asherides" when speaking of the sons and descendants of Asher b. Jehiel.

J. Sr. L. G.

ASHES.—Biblical Data: The usual translation of the Hebrew "efer" which occurs often in expressions of mourning and in other connections.

It is a symbol of insignificance or nothingness in persons or words (Gen. xviii. 27; Isa. xliv. 20; Mal. iii. 21 [iv. 3]; Job xiii. 12, xxx. 19).

Use.

In the Red Heifer ritual, for purification from defilement by contact with a corpse (Num. xix.), the Ashes of the offering are to be put into water, some of which is then to be sprinkled on the unclean person; their virtue is, of course, derived from the sacred material of the offering.

A mourner cast Ashes (or dust) on his head (II Sam. xiii. 9), or sat (Job ii. 8; Jonah iii. 6) or lay (Esth. iv. 3) or rolled himself (Jer. vi. 26; Ezek. xxvii. 30) in Ashes (or dust). The rendering "ashes" for the Hebrew word in question is, however, in some cases doubtful. In a number of passages in which it occurs (in all, indeed, except those relating to the Red Heifer), it might as well or better be translated "dust"; so where a person is said to eat, feed on, sit in, lie, or wallow in the "efer"; or put it on his head; or where it is used to represent finely attenuated matter (Ps. cxlvii. 16). Its use appears to be substantially identical with that of the word "'afar," commonly rendered "dust." The sense of humiliation is expressed by sitting or rolling in the "'afar" or dust (Isa. xlvii. 1; Micah i. 7, vii. 17; Ps. lxxii. 9); grief and suffering by putting dust on the head (Josh. vii. 6; Job ii. 12). The word symbolizes attenuation and annihilation or extinction (Job xxx. 19; Ps. xviii. 43 [42]); it is even employed to designate the burnt remains of the Red Heifer (Num. xix. 17). The two words are synonyms, and in the expression "dust and ashes" are combined for the sake of emphasis (with paronomasia: "'afar we-efer."). There is, however, a difference in the usage: in expressions of mourning it is only the latter ("efer") that occurs in combination with "sackcloth" (Jer. vi. 26; Isa. lviii. 5; Dan. ix. 3; Esth. iv. 1, 3), while the former is used for the physical material of the soil (Gen. ii. 7; Job xx. 11, and elsewhere). The word ("deshen") in the sacrificial ritual rendered in A. V. "ashes," means "fat"; so in I Kings xiii. 3, 5; Lev. i. 6, iv. 12, vi. 3, 4 [10, 11]; and also in Jer. xxxi. 40, whence it appears that sacrificial Ashes were carried to the valley south of Jerusalem. Still another word translated by "ashes" in A. V. (Ex. ix. 8, 10) is "piah," which appears to mean "soot" (of a furnace).

Symbolical Significance in Mourning.

It is not clear what was the precise idea or feeling which it was intended to express by the use of dust (or Ashes) in acts of mourning. The custom in the Old Testament may be ancient, and the result of the convergence of several sorts of procedure. It is a well-known usage in some savage tribes, in mourning for the dead, to smear the body with clay, the purpose being, perhaps, merely to have a visible sign of grief as a mark of respect for the deceased. Possibly, at a later time, the dust of mourning was taken from the grave in token that the living felt himself to be one with the dead (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 322-336, and Schwally, "Leben nach dem Tode," p. 15). When religious ideas became more clearly defined, the old customs were naturally interpreted in the light of the newer conceptions. The dust, occupying the lowest place and trodden under foot, might well symbolize the downcast state of the afflicted; and, as misfortune was regarded as the result of the displeasure of the Deity (Ruth i. 20; Job vi. 4, ix. 17), the sufferer would humiliate himself by prostration; thus also repentance would be expressed (Job xlii. 6). To this, no doubt, there was added the idea that man was made of dust (Gen. ii. 7), and was to return to the dust of the grave and of Sheol (Gen. iii. 19; Job vii. 21; Ps. xxii. 16 [15]). Compare the Babylonian representation of dust as the food of the inhabitants of the underworld ("Descent of Ishtar").

The ordinary Semitic term for "dust" is "'afar," a form which is found in Assyrian, Aramaic, Hebrew, and Arabic (it does not occur in this sense in the current Ethiopic texts); its primary meaning is, perhaps, "a minute thing, a bit." Probably the primary signification of "efer" is the same; outside of Hebrew it is found only in African Semitic dialects (Ethiopic or Amharic), where (in the form "afrat") it signifies "dust" (Dillmann, "Lexicon Æthiopicum"). Each of the terms might thus be used for any finely divided thing, as "dust," or "ash," or "refuse." The Septuagint employs a number of words in rendering "efer" and "'afar," varying the word according to the connection. In "'afar" there is a trace of the sense "fat": Ethiopic "'efrat," "unguent" (Dillmann); Arabic "ta'affara," "become fat" (Lane); compare also Assyrian "ipru," "food" (Friedrich Delitzsch, "Assyrisches Wörterbuch"). Whether there is any connection between this sense and the Hebrew use of "deshen" for "ashes" is not clear.

Bibliography: Schwally, *Leben nach dem Tode*, 1892; W. R. Smith, *Religion of the Semites*, 1894; Benzinger, *Hebräische Archäologie*, 1894; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894; Frey, *Tod, Seelenglaube und Seelenkult im Alten Israel*, 1898; Grüneisen, *Ahnenkult und die Urreligion Israels*, 1900; Talmud, *Ta'anit*. For Greek usage: [Pseudo-] Lucian, *De Luctu*, 12. Jastrow, *Earth, Dust, and Ashes as Symbols of Mourning Among the Ancient Hebrews*, in *Journal of American Oriental Society*, xx. 133-150.

J. JR. T.

——**In Rabbinical Literature:** The Midrash remarks (Gen. R. xlix. 11; Ḥul. 88*b*), in reference to the only use of Ashes in the Biblical ritual—namely, the Ashes of the Red Heifer (Num. xix. 9 *et seq.*)—God said to Abraham: "Thou spakest in thy lifetime, 'I am but dust and ashes' [Gen. xviii. 27]; but just these things shall serve as means of atonement for thy children; for it is written, 'And a man that is clean shall gather up the ashes [Num. *l.c.*].'" Ashes were also used to cover the blood of slaughtered fowl, for the Rabbis maintained that in the Biblical passage referring to the ordinance (Lev. xvii. 13) the word עפר signified earth and Ashes (Ḥul. *l.c.*, an interpretation ascribed to Hillel's school; compare also Beẓah i. 2).

Authentic records testify to the use of Ashes as a sign of grief in Talmudic times. In the Mishnah (Ta'an. ii. 1) it is recorded that during the fast-days proclaimed in consequence of drought the Ark of the Covenant, as well as the people participating in the procession, were sprinkled with Ashes—a custom still prevalent in the fourth century in Palestine, where earth could be used as a substitute for Ashes (Ta'an. 16*a*; Yer. Ta'an. ii., beginning; Gen. R. *l.c.*). On such occasions as public fasts, Ashes were strewn upon the holy Ark set up in the public place and upon the heads of the nasi and the ab bet din, while the rest strewed them upon their heads themselves. That part of the forehead where the phylacteries were placed was selected (Ta'an. 16*a*). The reason given for covering oneself with Ashes is either that it should serve as an expression of self-humiliation, as if to say, "We are before thee as ashes" (Gen. xviii. 27; Job xlii. 6), or it is to bring before God the memory of Abraham, who said, "I am but dust and ashes" (Gen. xviii. 27), or the memory of the offering of Isaac, whose Ashes, according to the rabbinical opinion, lay piled up before God upon the altar as if he had actually been sacrificed as a holocaust (Ta'an. 16*a*; Yer. Ta'an. ii., beginning; Gen. R. *l.c.*). It is difficult to say whether the remark of Tos. Ta'an. 15*b*, 16*a*, that the Ashes to be used in such cases should be of incinerated human beings, rests on tradition or on imagination.

Ashes, as a symbol of mourning, were also sprinkled upon the bridegroom during the wedding ceremony, in order to remind him, at the height of his felicity, of the destruction of Jerusalem (B. B. 60*b*). This custom is even to-day observed among some of the orthodox. In memory of the same national disaster the Jews also ate bread sprinkled with Ashes at the last meal before the fast-day of the Ninth of Ab (Yer. Ta'an. iv. 69*c*; Lam. R. to iii. 16; Shulḥan 'Aruk, Oraḥ Ḥayyim, 552, 6 gloss).

Raba says that if sifted Ashes are strewn round the bed, the footprints of night-demons can be observed in them in the morning (Ber. 6*a*). Unworthy disciples are called "white pitchers full of ashes" (*ib.* 28*a*).

J. SR. L. G.—K.

ASHI: A celebrated Babylonian amora; born 352; died 427; reestablished the academy at Sura, and was the first editor of the Babylonian Talmud. According to a tradition preserved in the academies (Kid. 72*b*), Ashi was born in the same year that Raba, the great teacher of Maḥuza, died, and he was the first teacher of any importance in the Babylonian colleges after Raba's death. Simai, Ashi's father, was a rich and learned man, a student of the college at Naresh, near Sura, which was directed by Papa, Raba's disciple. Ashi's teacher was Kahana, a member of the same college, who afterward became president of the academy at Pumbedita.

While still young Ashi became the head of the Sura Academy, his great learning being acknowledged by the older teachers. It had been closed since Ḥisda's death (309), but under Ashi it regained all its old importance. His commanding personality, his scholarly standing and wealth are sufficiently indicated by the saying then current, that since the days of Judah I., the Patriarch, "learning and social distinction were never so united in one person as in Ashi" (Sanh. 36*a*). Indeed, Ashi was the man destined to undertake a task similar to that which fell to the lot of Judah I. The latter compiled and edited the Mishnah; Ashi made it the labor of his life to collect after critical scrutiny, under the name of "Gemara," those explanations of the Mishnah that had been handed down in the Babylonian academies since the days of Rab, together with all the discussions connected with them, and all the halakic and haggadic material treated in the schools.

Compiles the Gemara.

Conjointly with his disciples and the scholars who gathered in Sura for the "Kallah" or semi-annual college-conference, he completed this task. The kindly attitude of King Yezdegerd I., as well as the devoted and respectful recognition of his authority by the academies of Nehardea and Pumbedita, greatly favored the undertaking. A particularly important element in Ashi's success was the length of his tenure of office as head of the Sura Academy, which must have lasted fifty-two years, but which tradition, probably for the sake of round numbers, has exaggerated into sixty. According to the same tradition, these sixty years are said to have been so symmetrically apportioned that each treatise required six months for the study of its Mishnah and the redaction of the traditional expositions of the same (Gemara), thus aggregating thirty years for the sixty treatises. The same process was then repeated for thirty years more, at the end of which period the work was considered complete.

Varying Accounts of His Work.

The artificiality and unreality of this legendary account are made clear by the facts that the treatises are of different degrees of length and difficulty, and that a large number of them possess no Gemara whatever. Probably all that is historical in this statement is that Ashi actually revised the work twice—a fact that is mentioned in the Talmud (B. B. 157*b*). Beyond this, the Talmud itself contains not the slightest intimation of the activity which Ashi and his school exercised in this field for more than half a century. Even the question as to whether this editorial work was written down, and thus, whether the putting of the Babylonian Talmud into writing took place under Ashi or not, can not be answered from any statement in the Talmud. It is nevertheless probable that the fixation of the text of so comprehensive a literary work could not have been accomplished without the aid of writing. The work begun by Ashi was continued by the two succeeding generations, and completed by Rabina, another president of the college in Sura, who died in 499. To the work as the last-named left it, only slight additions were made by the Saboraim. To one of these additions—that to an ancient utterance concerning the "Book of Adam, the first man"—the statement is appended (B. M. 86*a*), "Ashi and Rabina are the last representatives of independent decision [horaah]," an evident reference to the work of these two in editing the Babylonian Talmud, which as an object of study and a fountainhead of practical "decision" was to have the same importance for the coming generations as the Mishnah had had for the Amoraim.

Restored Sura's Importance.

Ashi not only elevated Sura till it became the intellectual center of the Babylonian Jews, but contributed to its material grandeur also. He rebuilt Rab's academy and the synagogue connected with it; sparing no expense, and personally superintending their reconstruction (Shab. 11*a*). As a direct result of Ashi's renown, the exilarch came annually to Sura in the month after the New-Year to receive the respects of the assembled representatives of the Babylonian academies and congregations. To such a degree of splendor did these festivities and other conventions in Sura attain, that Ashi expressed his surprise that some of the Gentile residents of Sura were not tempted to accept Judaism (Ber. 17*b*).

Sura retained the prominence conferred on it by Ashi for several centuries; and only during the last two centuries of the Gaonic period did Pumbedita again become its rival. Ashi's son Tabyomi—always spoken of as "Mar (Master), the son of Rab Ashi," was a recognized scholar; but it was not until 455, twenty-eight years after his father's death, that he was invested with the position which his father had so successfully filled for more than half a century.

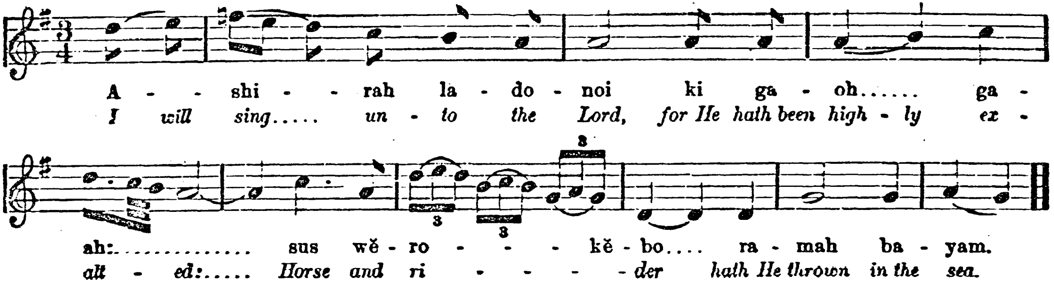
Con Spirito, ad lib.
A - - shi - - rah la - do - noi ki ga - oh...... ga -
I will sing..... un - to the Lord, for He hath been high - ly ex -
ah:.............. sus wĕ - ro - - - kĕ - bo.... ra - mah ba - yam.
alt - ed:..... Horse and ri - - - - der hath He thrown in the sea.

ASHIRAH (A)

Bibliography: *Letter of Sherira Gaon*; Heilprin, *Seder ha-Dorot*; Zacuto, *Yuhasin*; Weiss, *Dor*, iii. 208 *et seq.*; Bacher, *Agada der Babyl. Amoräer*, p. 144.

J. SR. W. B.

ASHIMA.—Biblical Data: One of the gods of the Hamathites, an image of which was set up in Samaria by the men of Hamath, whom Sargon settled there after 722 B.C. (II Kings xvii. 30). Jewish tradition explains the name as signifying a short-haired goat. Hence, some suppose that he was a sort of Oriental Pan, a god of woods and shepherds. This explanation is highly improbable. Others have considered the name to be a form of ASHMUN (or Eshmun), the Phenician god; while still others have connected it with the name of the Babylonian goddess, Tashmitu, consort of Nabu, the god of learning. Kittel ("Die Bücher der Könige," 1900), following Baudissin, holds that Ashima was an Aramaic deity, probably connected in name with the river Ashmaya, near Tyre. This conjecture seems much more probable, although nothing further is positively known than what is stated in the Biblical passage above cited.

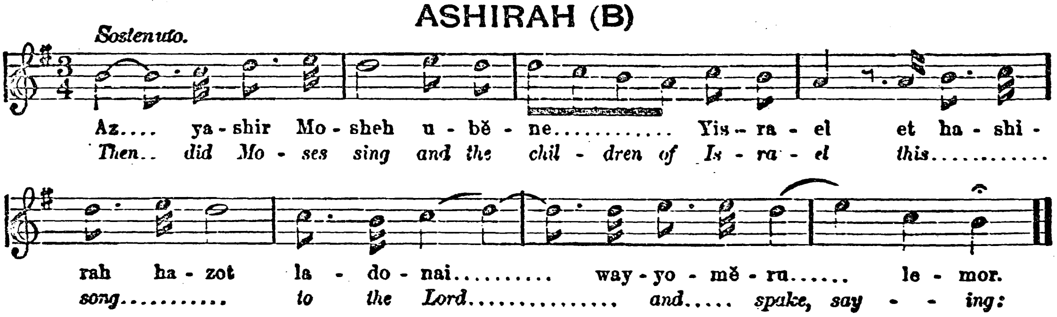
Sostenuto.
Az.... ya - shir Mo - sheh u - bĕ - ne............ Yis - ra - el et ha - shi -
Then.. did Mo - ses sing and the chil - dren of Is - ra - el this............
rah ha - zot la - do - nai.......... way - yo - mĕ - ru...... le - mor.
song........... to the Lord............... and..... spake, say - - ing:

ASHIRAH (B)

J. JR. G. A. B.

——**In Rabbinical Literature:** According to the Rabbis (Yer. 'Ab. Zarah iii. 42*d*; Sanh. 63*b*), this idol of the Hamathites had the form of a buck. A curious confusion has been made by some of the later commentators—even by Abraham ibn Ezra—who mistake the idol Ashima for the Samaritan appellation for God, Ashima meaning "the Name"; just as the Jews are accustomed to speak of the Deity as "ha-Shem" (Reifmann, in Gurland's "Ginze Yisrael," 74).

J. SR. L. G.

ASHIRAH (אשירה = "I will sing"): The first word of the Song of Moses (Ex. xv.), known as "Shirat ha-Yam" (The Song at the Sea), read in the synagogues in the lesson of the seventh day of the Passover (the anniversary of the crossing of the Red Sea), in the lesson of Sabbath "Beshallaḥ" (Ex. xiii. 17–xvii. 16) in the yearly cycle of Pentateuchal readings, and at the conclusion of the Psalms in the daily morning service. Traditionally associated with the song is a very ancient intonation, which has indeed been popularly claimed to be the actual chant sung by Miriam and her sisters, and which probably enkernels a true relic of Temple music. It would almost suggest itself to the earliest reciters of the song to chant it in an echo of the martial notes of a trumpet-call. Trumpet-calls remain the same throughout the centuries, inasmuch as such musical phrases consist only of notes dependent on certain natural properties of every column of air enclosed in a tube. Thus the ancient reciter would, on commencing the Song of Moses, have modulated his bardic speech-song into some imitation of a trumpet-note, even as is still traditionally done when from the scroll of the Law it is read out that "Pharaoh drew nigh" (Exod. xiv. 10) with "his chariots and his horsemen" (*ib.* 18), or that "the standard of the camp of the children of Judah set forward . . . and over his host was Nahshon" (Num. x. 14), or that "they removed from Elim and encamped by the Red Sea" (Num. xxxiii. 10), or similar details of a military movement. Such modulations are known as "nedarim." So, when the cantillation of the lessons from the notation of the accents (see MUSIC, SYNAGOGAL) had become crystallized in its various forms, the trumpet was still imitated whenever the Song of Moses was read.

ASHIRAH (C)

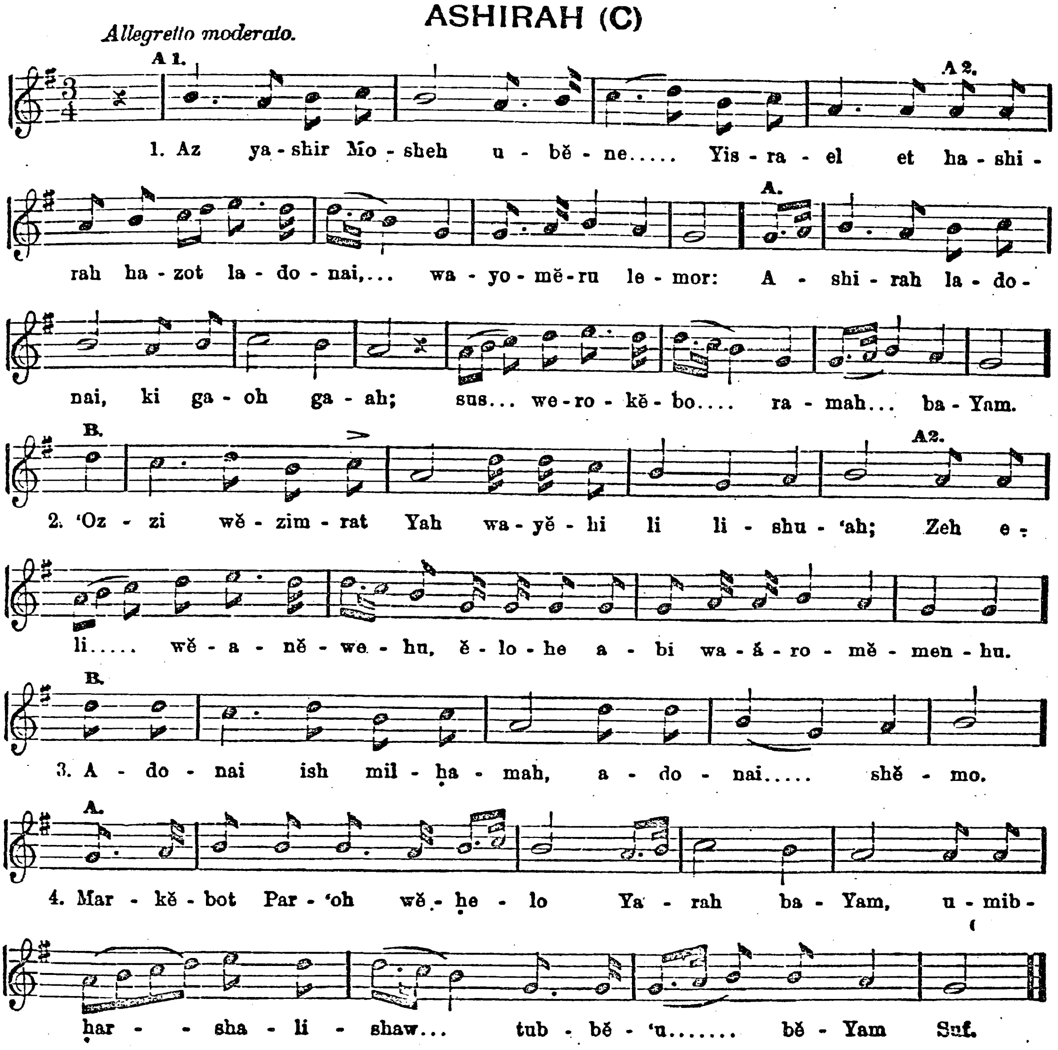
Allegretto moderato.
A 1.
A 2.
1. Az ya-shir Mo-sheh u-bĕ-ne..... Yis-ra-el et ha-shi-
rah ha-zot la-do-nai,... wa-yo-mĕ-ru le-mor:
A.
A-shi-rah la-do-
nai, ki ga-oh ga-ah; sus... we-ro-kĕ-bo.... ra-mah... ba-Yam.
B.
2. 'Oz-zi wĕ-zim-rat Yah wa-yĕ-hi li li-shu-'ah;
A 2.
Zeh e-
li..... wĕ-a-nĕ-we-hu, ĕ-lo-he a-bi wa-ă-ro-mĕ-men-hu.
B.
3. A-do-nai ish mil-ḥa-mah, a-do-nai..... shĕ-mo.
A.
4. Mar-kĕ-bot Par-'oh wĕ-ḥe-lo Ya-rah ba-Yam, u-mib-
har--sha-li-shaw... tub-bĕ-'u....... bĕ-Yam Suf.

But the song was also recited in morning prayer; and, however much the length of the set service might cause it to be still more hurried through on week-days, yet on Sabbath and festivals attention would be paid to rabbinical exhortation that it should be chanted "standing, and with melody, and with gladness." Among the Ashkenazim "melody" came more and more to mean the solo intonation of the "ḥazan," who gradually elaborated the old martial call into triumphant flourishes rather beyond the vocal capacity of an ordinary congregant. These he would alternate with the normal cantillation, and would employ them for the special emphasizing of the more striking verses of the song. Such flourishes are still, to a certain extent, fluid, not having strictly crystallized into any definite set of notes. *Ashirah* (verse 1) would be given as opposite (A).

With the Sephardim musical tradition has, on the whole, inclined to congregational singing rather than to the vocalization, however edifying, of any individual. The whole assemblage shared in the chanting of the Song of Moses, in its place in the morning service at least. Hence the development of the original supposed trumpet-call proceeded in a different direction. It became a formal melody rather than a dramatic improvisation, rhythmic rather than free, and settled down into a fixed tune as distinct from a recitative. In Italy a simpler chant is utilized for week-days; but on Sabbath and festivals Ashirah is rendered as in (B).

This, as transcribed by Professor F. Consolo in his "Libro dei Canti d'Israele," is perhaps the freest among the versions of the Sephardim; and the variant preserved among Turkish Jews is very similar to it. But more effectively developed is the version marked C, handed down by the Portuguese tradition, and transmitted to the daughter congregations by Amsterdam especially. The French rendering (compare Naumbourg, "Agudat Shirim," No. 60) is a variant which establishes the original identity of the Italian and of the Dutch, the latter being the source of the English and the American forms. The essential notes of all of them, despite several characteristic phrases of the Sephardic "ḥazzanut," recall those of the trumpet-call here suggested as their original. The rhythmic clearness and tuneful definiteness of the Portuguese variant result from its developed structure (similarly to many other chants of the Sephardim, as in their versions of Ps. xix. and xcii.) in the binary or two-part form. The two symmetrical yet contrasting musical sentence, marked A and B in the preceding transcription of the first four verses, permit of the fitting of the chant to sentences of varying length and outline in the text itself.

This melody was first transcribed about 1856 by Emanuel Aguilar for the Rev. D. A. De Sola's "Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews."

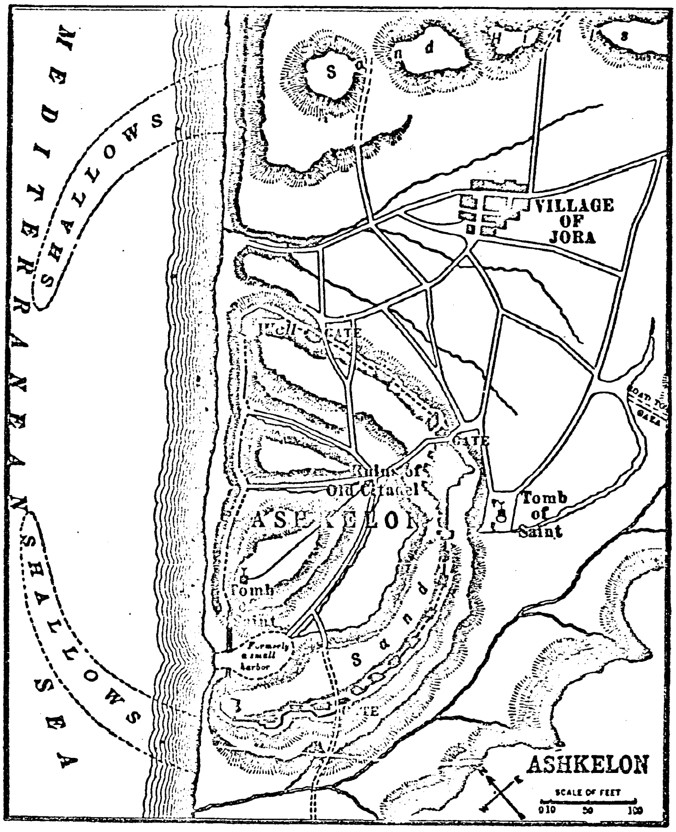

Plan of the Ancient City of Ashkelon.
(From "Zeitschrift des Deutschen Palästinens, Vereins.")

Quite recently its martial conception has been interestingly emphasized in its adoption for the "Parade March" of the Jewish Lads' Brigade. The melody has been applied by the Sephardim, according to their custom, to many other texts, particularly the psalms of the Hallel; and it has also been associated by the writer with Thomas Moore's "Song of Miriam," to form a hymn. It has been further utilized by Asger Hamerik, a Norwegian composer, formerly director of the Peabody Conservatory at Baltimore, Md., as one of the three Hebrew themes of his admirable "Sinfonia Trionfale," entitled a "Jewish Trilogy."

A. F. L. C.

ASHKABAH. See Hashkabah.

ASHKELON: City on the southern coast of Palestine. It occurs in Egyptian texts twice as "Asḳaruni," among the cities revolting against Rameses II. (see illustration, p. 192) and Meneptah; in the El-Amarna tablets, the prince Yitia of Asḳaluna is mentioned as being obedient to Egypt. Ashkelon never seems to have been in the hands of the Israelites, though hard pressed by Samson (see Judges xiv. 19; I Sam. vi. 17; Josh. xiii. 3; II Sam. i. 20, etc.). In Judges i. 18, it is stated that "Judah took Ashkelon with the border thereof"; but this statement is in contradiction to the Septuagint, in which the verse states what Judah "did not take."

The Assyrians frequently mention Iskaluna (or Asḳaluna). Tiglath-pileser II. subjected it, and about 732 B.C., made Rukibti king instead of Mitinti. Sennacherib, in 701 B.C., captured Sidḳa, whom he calls a usurper and rebel, and put Sharru-ludari, the son of Rukibti, again in his place. The kingdom of Ashkelon comprised at that time Joppa, Bet-Dagon, Benê-Barak, etc. Mitinti was king in the time of Esarhaddon and Assurbanipal. Herodotus (i. 105) narrates that the Scythians [that is, Cimmerians; or Ashguzi (Ashkenazim) of the Bible] plundered the temple of the "heavenly Aphrodite" in Ashkelon about 620 B.C. The principal deity of Ashkelon was the fish goddess Derketô (=Atargatis?), to whom fishes were sacred; some were kept in a tank near the city (Diodorus, ii. 4; Pausanias, i. 14, 6). Her daughter, "the heavenly Aphrodite," whose sacred animal was the turtle-dove, was sometimes called Semiramis. "Ẓarifa," the general name for a building with a cone-shaped roof, occurs as the name of a temple at Ashkelon ('Ab. Zarah 11*b*).

According to Scylax ("Periplus"), the Tyrians held Ashkelon in the Persian time. Although thoroughly Hellenized, it surrendered twice easily to Jonathan the Maccabee (I Macc. x. 86, xi. 60), and later to Alexander Jannæus. Strabo (vii. 59) still calls it "a small city." Herod the Great, who, according to some traditions (Justin, "Dialogus cum

Tryphone"), was born in Ashkelon, embellished it considerably, and his sister Salome resided there (Josephus, "B. J." ii. 6, § 3). In the great revolution, the Jews seem to have attacked it without suc-

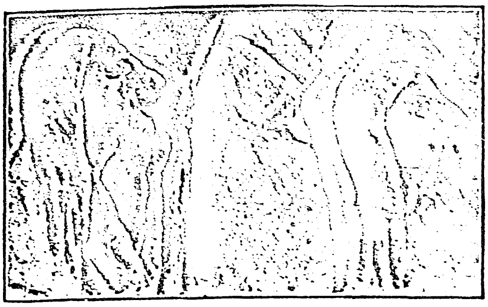

Inhabitants of Ashkelon.
(From Sayce, "Races of the Old Testament.")

cess (contrast "B. J." ii. 18, § 1, with iii. 2, § 12). The most flourishing period of Ashkelon was during the later division of the Roman control, when it was a free republic (Pliny, "Hist. Nat." v. 68), famous for the literary taste ruling there. Ammianus Marcellinus, xiv. 8, 11, speaks of it as a considerable place.

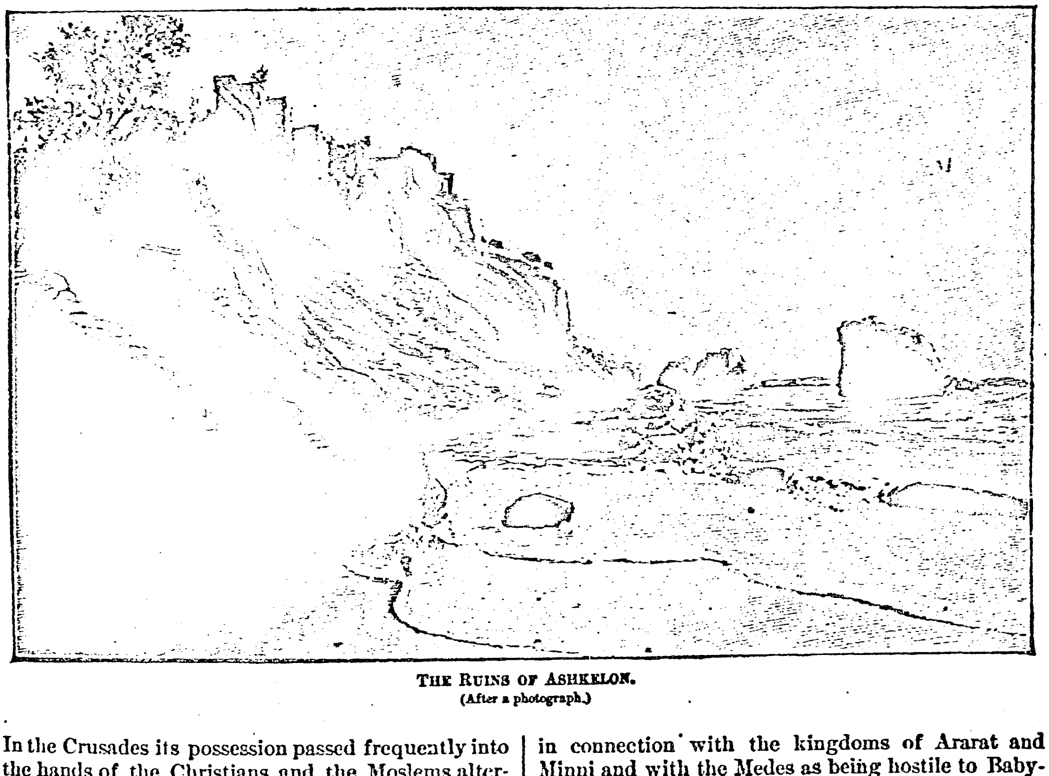

The Ruins of Ashkelon.
(After a photograph.)

In the Crusades its possession passed frequently into the hands of the Christians and the Moslems alternately (1154, 1187, 1192). Since its demolition in 1270 it has remained a ruin. Whether the extensive ruins of the medieval "Ascalon," west of the village El-Jôra, cover exactly the site of the ancient city or only the portion referred to as "Ascalon" Maiumas—that is, the suburb with the so-called port—is an open question. Ptolemy's statement (v. 16, 2; viii. 20, 13) that it was a maritime city may be understood as broadly as in the case of several neighboring cities. The site of Ashkelon proper is placed by some scholars near the village El-Mejdel, northwest of Asḳalân. It may be mentioned that the onions of Ashkelon, famous in antiquity (Strabo, Stephen Byzantinus), still grow wild on the fertile spot (see PHILISTINES).

BIBLIOGRAPHY: *Memoirs of the Survey of Western Palestine*, vol. iii., sheet 16; Guthe, in *Zeit. Deutsch. Paläst. Ver.* ii. 164 *et seq.* For rabbinical references: H. Hildesheimer, *Beiträge zur Geographie Palästinas*, pp. 1 *et seq.*

J. JR. W. M. M.

ASHKENASY, EUGENE: Botanist; born at Odessa May 5, 1845. He occupies (1902) the position of honorary professor of botany at the University of Heidelberg, Germany. In 1871 he wrote "Beiträge zur Kritik der Darwinischen Theorie." A considerable number of his articles have been published in the "Botanische Zeitung," the "Botanischer Jahresbericht," and in the "Bibliothèque de l'Université de Génève," lvi., lviii., lxii. S.

ASHKENAZ (אשכנז): A people traced back (Gen. x. 3; I Chron. i. 6) through Gomer to Noah's third son, Japheth. In Jer. li. 27, 28, it is mentioned in connection with the kingdoms of Ararat and Minni and with the Medes as being hostile to Babylon. The Targum to the passages in Gen. and Chron., the Talmud (Yer. Meg. i. 71*b*) and Midrash (Gen. R. xxxvii.) identify it with Asia; that is, the Roman province (*Asia propria* or *proconsularis*), consisting mainly of the districts of Lydia, Phrygia, and Caria. Targum Yer. has, instead of it, "Adiabene" (that is, the district of ancient Assyria), with which the Talmud and Midrash connect Riphath (apparently according to marginal reading Diphath in Chron. i. 6). While in the Targum, Talmud, and Midrash, Togarmah is identified with Germania (the identification, three instances in all, being clearly based on similarity of sound), the medieval Jews (as, for example, Yosippon) understood by Ashkenaz the Teutons. Eusebius had also made this identification, while, according to Saadia, the Slavs are meant. Josephus identifies Ashkenaz with the Rhegines, a people otherwise unknown. Modern scholars since Bochart have connected Ashkenaz with Ascanius, which occurs as the name of a Mysian and of a Phrygian prince, and in Homer as the name of a river also; there was likewise a district Ascania inhabited by Phrygians and Mysians; and an Ascanian lake was located in Phrygia and in Bithynia. Accordingly, Ashkenaz is said to be the old name of a people who spread through Mysia and Phrygia, and subsequently settled in western Armenia (Ashkhen is an Armenian proper name). Assyriologists identify Ashkenaz with a people named Ashguza whose aid was sought by the Mannai when they revolted from Esarhaddon; both were settled near Lake Urumiyeh. This view agrees better with the passage in Jeremiah.

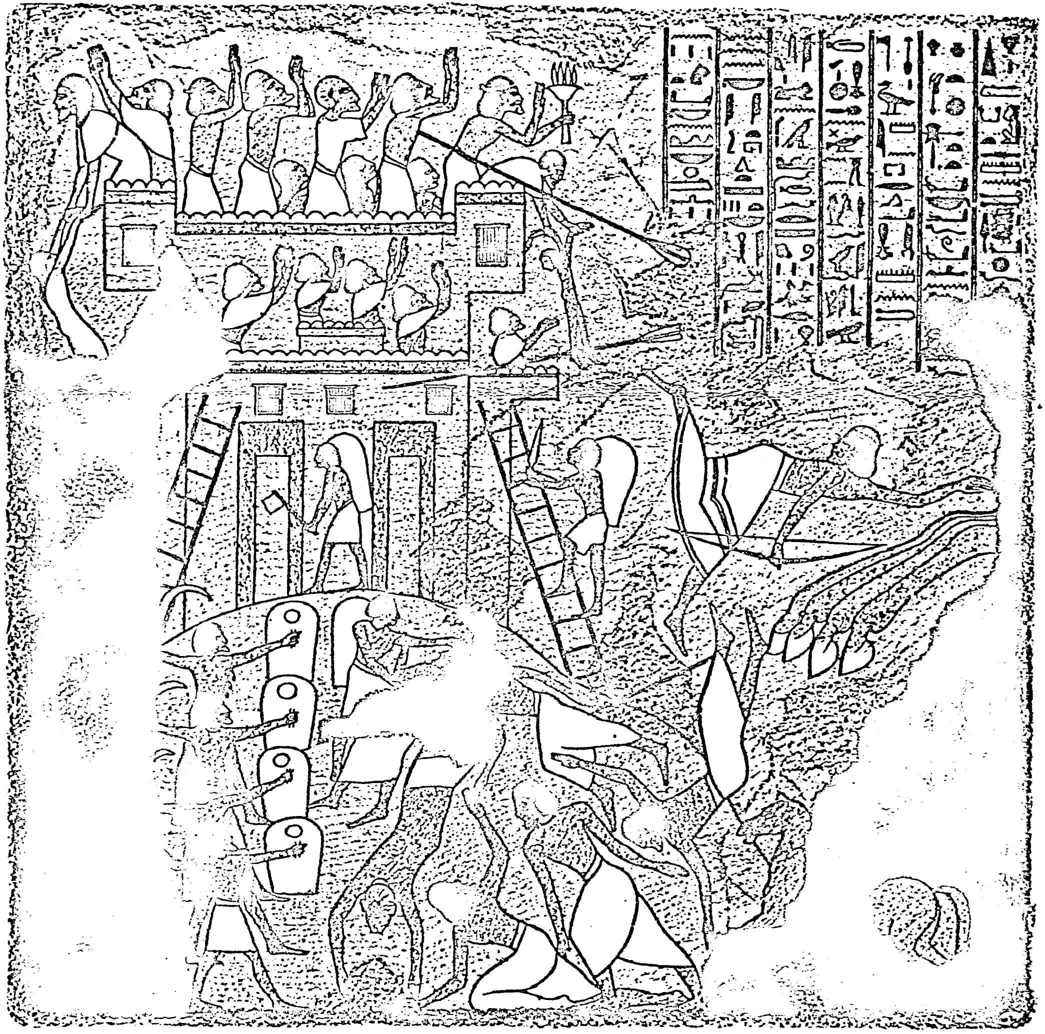

Ashkelon Besieged by Rameses II. (See p. 190.)
(After Lepsius, "Denkmäler.")

Bibliography: Dillmann, *Comm. on Gen.*, Engl. transl., p. 327; *C. I. O. T.* ii. 293; see also the commentaries of Gunkel, Strack, Franz Delitzsch, etc., on Gen. x.; Neubauer, *La Géographie du Talmud*, p. 423; Friedrich Delitzsch, *Wo Lag das Paradies?* p. 246; Jastrow, *Dict.* p. 270.

J. SR. M. L. M.

ASHKENAZ: Germany: name applied generally in medieval rabbinical literature to that country. Its origin in this particular is obscure. Among the sources quoted by Zunz ("Ritus," p. 66) the ritual of Amram Gaon (about 850) is perhaps the oldest. Its mention there proves nothing, as the work has been interpolated by later authors. References to Ashkenaz in Yosippon and Ḥasdai's letter to the king of the Chazars would bring the inquiry down to the tenth century, as would also Saadia Gaon's Commentary on Dan. vii. 8. The epistle of Ḥasdai is, however, of disputed authenticity, while the commentary of Saadia is certainly a work of much later date (see Rapoport, in "Bikkure ha-'Ittim," ix. 34, Vienna, 1828; Steinschneider, "Cat. Bodl." col. 2195). In a genuine work of Saadia the word, however, is also used, as it seems, in the same sense (Harkavy, "Measef Nidaḥim," pp. 1, 90).

In the first half of the eleventh century Hai Gaon refers to religious questions that had been addressed to him from Ashkenaz, by which latter term he undoubtedly means Germany ("Sha'are Ẓedeḳ," No. 99, Leipsic, 1858). Rashi in the latter half of the eleventh century refers to both the language of Ashkenaz (Commentary on Deut. iii. 9; *idem* on Suk. 17*a*) and the country of Ashkenaz (Ḥul. 93*a*). During the twelfth century the word appears quite frequently. In the "Maḥzor Vitry" (ed. S. Hurwitz, pp. 112, 392, Berlin, 1892), a liturgical work, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances (*ib.* p. 129).

Eliezer ben Nathan, in his history of the persecution during the Crusades ("Quellen zur Gesch. der Juden in Deutschland," ii. 36, Berlin, 1892), mentions a mob of Zarfatim (French) and Ashkenazim (Germans). The same words are used by Solomon ben Simson (*ib.* p. 1). German as the language of Ashkenaz is frequently referred to in the anonymous work on ritual, called "Asufot" (Güdemann, "Geschichte des Erziehungswesens und der Cultur in Frankreich und Deutschland," 1880, pp. 113, 131; see also pp. 50, 276).

In the literature of the thirteenth century references to the land and the language of Ashkenaz often occur. See especially Solomon ben Adret's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his "Halakot" (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, "Ṭur Oraḥ Ḥayyim" (lix.); the Responsa of Isaac ben Sheshet (Nos. 193, 268, 270). It is strange, however, that Meïr of Rothenburg, a prominent German rabbi of the thirteenth century, does not seem to employ the word at all, while he quotes the German word *Putz* as the language of Canaan (Responsum, No. 30, p. 8, ed. Bloch, 1891; see also p. 10, where the word קרובי is evidently a misprint), and speaks of "our kingdom" ["be-malkutenu"], as distinguished from England and Normandy. His contemporary Samuel ben Samuel, however, employs this word in a letter addressed to R. Meïr in a context which renders it difficult to decide what he meant by it ("Monatsschrift," xviii. 209). It is also curious that Meïr ben Solomon of Perpignan, who was a younger contemporary of Meïr of Rothenburg, speaks of the latter as the greatest of all the rabbis in Ẓarphat ("Bet ha-Beḥirah," 1854, p. 170)—a usage which may have originated in the age of Charlemagne, when Germany was part of the Frankish kingdom.

The reason for this rather peculiar identification of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are גרמניקייא" (Gen. R. xxxvii. 1), which evidently means German tribes or German lands. It would correspond to a Greek word Γερμανικια that may have existed in the Greek dialect of the Palestinian Jews, or the text is corrupted from "Germanica." This view of R. Berechiah, again, is based on the Talmud (Yoma 10*a*; Yer. Meg. 71*b*), where Gomer, the father of Ashkenaz, is translated by "Germamia," which evidently stands for Germany, and which was suggested by the similarity of the sound. The explanation of גרממיא as a Mesopotamian district (Neubauer, "La Géographie du Talmud," p. 421, Paris, 1868; Fürst, "Glossarium Græco-Hebræum," p. 92, Strasburg, 1891; Krauss, "Lateinische und Griechische Lehnwörter") is forced. Not better is the derivation by Elijah Levita from the Talmudic גרמן = "fair" (see Tishbi, *s.v.*, and "Monatsschrift," xxxviii. 260). A peculiar usage of the word is found in the dictionary of Samuel ben Solomon of Urgenj, who interprets Ashkenaz as Khwarizm (see Bacher, "Ein Hebräisch-Persisches Wörterbuch," pp. 19, 31, Budapest, 1900).

In later times the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyuṭim according to the Minhag of Ashkenaz and Poland. The neo-Hebraic writers, mostly of Russian and Polish origin, have coined a verb, התאשכנז, "to ape modern social manners."

D.

ASHKENAZI, ABRAHAM: Chief rabbi of Palestine (ראשן לציון), born at Janishar, near Salonica, in 1813; died at Jerusalem Jan. 22, 1880. At the age of fifteen he was taken by his father to Jerusalem, where he studied rabbinical literature in the various colleges. The Turkish rabbis, in consulting him at the age of thirty-five on matters of religious law, addressed him as "Gaon." In 1850 he was appointed dayyan of the Jewish community of Jerusalem; and in 1869 the rabbis of Jerusalem elected him as their chief in succession to David Ḥazan, who died in that year. The sultan, in confirming Ashkenazi's election, conferred upon him the title of "Ḥakam Bashi," whereby he became chief rabbi of Palestine, which post he held for about twelve years. The sultan also bestowed upon him the medal of the Medjidie; and Emperor Franz Josef of Austria, when at Jerusalem, decorated him with the Franz Josef medal. Ashkenazi was very popular among Christians and Mohammedans as well as among Jews; and at his funeral most of the foreign consuls were present.

Bibliography: *Ḥabaẓẓelet*, 1880, No. 16; *Ha-Ẓefirah*, 1880, No. 7.

s. H. R.

ASHKENAZI, AZRIEL B. JOSEPH (called also Gunzenhäuser): Printer at Naples, 1491–92. From his printing-house the first editions of Avicenna's "Canon" and Baḥya's "Ḥobot ha-Lebabot" were issued.

Bibliography: De Rossi, *Annales Hebræo-Typographici*, etc., p. 177; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 2843.

G. I. Br.

ASHKENAZI, AZRIEL B. MOSES LEVI: Preacher at Tarnogrod, government of Lublin, Poland, in the seventeenth century. He was the author of "Naḥalat 'Azriel" (The Inheritance of Azriel), Frankfort-on-the-Oder, 1691, a work comprising homilies and comments upon parts of the Bible.

Bibliography: Steinschneider, *Cat. Bodl.* col. 754.

H. R. I. Br.

ASHKENAZI, BAERMANN or **BAER** (Hebrew name, **Issachar ben Naphtali ha-Kohen**): Polish commentator on Bible and Midrash; lived in the sixteenth and seventeenth centuries. Though the foremost of all Midrash commentators, the only fact known about him is that he lived in Szczebrzescin. It is also certain that he died in this place (after 1608), and not, as is maintained by all scholars from Conforte to Zunz, in Hebron.

Ashkenazi is the author of the following works: (1) "Mar'eh Kohen" (Appearance of the Priest), Cracow, 1589; Amsterdam, 1673. This work is divided into two parts: the first on seventeen topics of Jewish theology, chiefly of a moral and exegetic character; and the second is an index to all Scripture passages outside the Pentateuch that are mentioned in the Zohar. (2) "Mattanot Kehunnah" (Priests' Gifts), Cracow, 1586; revised edition, Cracow, 1608; and in most editions of the Midrash Rabbah. This is a commentary on the Midrash Rabbah. Ashkenazi's epitaph refers to a lengthy commentary of his on the Bible, not elsewhere mentioned, and very probably lost.

Ashkenazi's great merit lies in the fact that he was the first and almost the sole commentator of the Midrash Rabbah (on the Pentateuch and the five Megillot) who combined extensive knowledge of the subject with sound critical judgment. He considered it of primary importance to render the Midrash text as correct as possible. The material upon which he applied his critical acumen consisted not alone of the texts that had been printed up to that time, but also of a number of manuscripts. Thus, he had three different manuscripts of the Jerusalem Talmud, one of which was provided with vowels. Ashkenazi also cites Midrashim on Isaiah, Job, and the minor prophets, of which nothing further is known, but which probably came from the Yalḳuṭ Makiri. Moreover, he availed himself of a text of the 'Aruk essentially differing from the usual one.

Next to the correctness of the text, Ashkenazi devoted his attention to the "peshaṭ," or simple explanations of the subject and the meaning of the words, without indulging in the prolix discussions then customary. As regards subject-matter, Ashkenazi's explanations were usually correct; but they were less happy in linguistic questions. He often went astray, especially when he tried to elucidate obscure passages in the Midrash by means of Arabic. In this he was frequently misled by some one who was believed to know Arabic.

Ashkenazi seems also to have occupied himself with medicine and physics; and possibly he possessed the book "Asaf," so that many of his statements from the ספרי רפואות (Medical Books) may have come from this source.

Ashkenazi was a brother of Isaac Cohen of Ostrog, author of "Ḳiẓẓur Mizraḥi" and great-grandfather of Abraham b. Eliezer ha-Kohen.

Bibliography: Brüll, in *Ozar ha-Sifrut*, i. 18-20; Buber, *ib.* 87-90; Reifmann, *ib.* 2-18.

K. L. G.

ASHKENAZI, BAERUSH (DOB): Rabbi at Slonim, Lithuania, later at Lublin, Poland; born about 1801; died in Lublin March 6, 1852. He was the author of: (1) "Noda' ba-She'arim" (Known in the Gates), containing responsa on the "Eben ha-'Ezer"; novellæ on the Talmudical treatise Giṭṭin; rules concerning the laws of Majority and Possession; and, at the end, homilies arranged in the order of the Sabbatical sections. This work was published by the brother of the author, Abraham Aryeh, Warsaw, 1849. (2) "Sha'are Yerushalaim" (The Gates of Jerusalem), containing a commentary on the Seder Zer'aim of the Jerusalem Talmud; notes and novellæ on various treatises of the Jerusalem Talmud; notes and novellæ on different treatises of the Babylonian Talmud and on the work of Isaac Alfasi. This also was published by Abraham Aryeh, Warsaw, 1866.

Bibliography: Fuenn, *Keneset Yisrael*, p. 178; Benjacob, *Ozar ha-Sefarim*, p. 393; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 126, 127.

L. G. I. Br.

ASHKENAZI, or D'ALMEYDA, BEHOR (better known under his popular name of **Behor Effendi**): Government official in the employ of the Ottoman empire; born 1840. He received his early education at the Institution Camondo, and, after filling several subordinate positions, was appointed by Sultan Aziz, in 1869, a member of the council of state (*Chouraï-Devlet*), which contained two Jews in a membership of forty. On the accession of the present sultan, Abdul Ḥamid II., Ashkenazi became a member of the Ottoman parliament, as a delegate of the Jews. He then became "vice-prefect" of Constantinople, a position which he held for several years, making, however, many enemies by reason of his steadfast integrity. In 1896, in recognition of his services, the sultan again made him state councilor; and only lately (1899) he has been placed upon the retired list after thirty years of loyal and efficient service.

Ashkenazi has repeatedly been president of the central consistory of the Jews of Constantinople; also, by reason of his public position as vice-prefect, he has frequently been able to render considerable assistance in the collection of the communal revenues derived from the sales of meat, wine, brandy, etc.

Bibliography: M. Franco, *Histoire des Israélites*.

S. M. Fr.

ASHKENAZI, BENJAMIN: Russian communal worker and philanthropist; born in 1824; died at Grodno in 1894. He was the son of Joshua Heschel Ashkenazi, rabbi of Lublin, who was a descendant of Ḥakam Ẓebi. Ashkenazi settled at Grodno, where he became the leading spirit in communal affairs. On his initiative a hospital was built and, later, a home for the aged. The government, in recognition of his services, bestowed upon him and his children hereditary honorary citizenship. In 1882 Ashkenazi was sent as delegate to the rabbinical convention at St. Petersburg; and in 1883 he was one of the few Jewish representatives who attended officially the coronation of Alexander III. at Moscow. In 1884 he was appointed chairman of the committee on prisons of the government of Grodno.

BIBLIOGRAPHY: *Ahiasaf*, 1894-95.

H. R. M. B.

ASHKENAZI, BENJAMIN B. AARON ABRAHAM. See SOLNIK, BENJAMIN BEN AARON ABRAHAM.

ASHKENAZI, BEZALEL: One of the leading Oriental Talmudists and rabbis of his day; born toward the end of the sixteenth century. Descended from a family of German scholars, he was probably born in Palestine. The greater part of his life was spent in Egypt, where he received his Talmudic education from David b. Solomon Ibn Abi Zimra and Israel de Curial. During the lifetime of his teachers, Ashkenazi was regarded as one of the highest authorities in the Orient, and he counted among his pupils such men as Isaac Luria and Solomon Adeni. The reputation of Ashkenazi in Egypt was so great that he could take it upon himself to abrogate the dignity of the nagid, which had existed for centuries and had gradually deteriorated into an arbitrary aristocratic privilege. When, in 1587, a dispute occurred in Jerusalem over the point whether scholars not engaged in business should contribute to the taxes paid by the Jewish community to the pasha, and to what extent, Ashkenazi, together with several other rabbis, took the stand that Jewish scholars, being usually impelled by love alone to emigrate to Palestine, and being scarcely able to support themselves, should be relieved from all taxes.

In the same year, Ashkenazi himself traveled to Palestine and settled in Jerusalem, where he was recognized as their chief by both the Sephardim and the Ashkenazim. The conditions in Jerusalem were at this time very critical; and it was mainly due to Ashkenazi's influence that the congregations of the city were not dissolved. The German Jews, who ordinarily did not recognize the jurisdiction of the Sephardim, and who, being largely scholars, refused to pay the Jews' tax, nevertheless bowed to Ashkenazi's authority. The Ashkenazim had to contribute to the Jews' tax one-sixth of the sum that was sent from Europe for their support (compare HALUKAH): otherwise the Sephardim, who were on the verge of penury, could not have remained in Jerusalem under the merciless exploitation of the Turkish pashas. This peaceable arrangement between the Ashkenazim and the Sephardim was due solely to the personal influence of Ashkenazi; for immediately upon his death the Ashkenazim refused to keep their pledge (Responsa of Yom-Ṭob Ẓahalon, No. 160).

To posterity Ashkenazi is known principally as the author of the "Shiṭṭah Mekubbeẓet" (Gathered Interpretation). This work, as its title indicates, is a collection of glosses on the greater part of the Talmud, after the fashion of the Tosafot; and in it Ashkenazi combined much original and foreign material. The great value of the "Shiṭṭah" lies principally in the fact that Ashkenazi gives therein numerous excerpts from Talmudic commentaries which have not otherwise been preserved.

The "Shiṭṭah" contains expositions of the Talmud taken from the works of the Spaniards Naḥmanides, ben Adret, and Yom-Ṭob of Seville, and from those of the Frenchmen Abraham b. David, Baruch b. Samuel, Isaac of Chinon, etc. The study of the "Shiṭṭah," is particularly valuable for understanding the Tosafists, because the work contains some of the older and inedited Tosafot; besides, glosses of R. Asher b. Jehiel and of the disciples of R. Perez are partly contained in it. Ashkenazi designed the "Shiṭṭah" to cover the whole Talmud; but only the following tracts were interpreted: Beẓah, the three Babot, Ketubot, Nedarim, Nazir, Soṭah, and the order of Ḳodashim (excepting Ḥullin)—the last-mentioned in the Romm edition of the Talmud. Ashkenazi is also the author of a collection of responsa, which appeared after his death (Venice, 1595). His "Methodology of the Talmud," and his marginal notes to the Yerushalmi, which were still extant at the time of Azulai, are preserved in manuscript at Jerusalem.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 36; Conforte, *Ḳore ha-Dorot* (see index in Cassel ed.); Frumkin, *Eben Shemuel*, pp. 67 *et seq.*, 125 *et seq.*, Wilna, 1874; Michael, *Or ha-Ḥayyim*, No. 612; Luncz, in *Jerusalem*, ii. 23-27.

D. L. G.

ASHKENAZI, DAVID TEVLE B. JACOB: Moravian rabbi and author; born at the beginning of the eighteenth century; died July 16, 1734. Ashkenazi was rabbi of the communities at Aussee and Gewitsch, and lived at Aussee, the home of his father-in-law, Israel Aussee, one of the wealthiest and most influential Jews in Moravia. But this very wealth of his father-in-law gave rise to active hostility toward Ashkenazi in his congregation. The following episode is characteristic of the state of affairs at that time in many small Jewish communities in Moravia. Ashkenazi was so little respected by his people that he had to apply to the authorities to enforce his rights. He secured an order threatening the congregation with a large fine if they did not show their rabbi the honors due to his station. Next day, when Ashkenazi went to the early morning service, he found his seat framed with the handles (called "ears" in German) of broken pottery. In Judæo-German "Ehre" (honor) sounds the same as "Oehre" (ears), and these were the "honors" shown him. It is not known whether Ashkenazi gave up his position after this. He died at Boskowitz, where his son-in-law was ecclesiastical assessor.

Ashkenazi wrote a curious little book entitled "Bet David" (House of David), Wilhelmsdorf, 1734. The first part contains casuistic expositions of the Talmud, and illustrates better than almost any other work the degeneration of casuistry. The second half is a collection of popular cures and incantations, which is of great value for the study of Jewish folk-lore.

BIBLIOGRAPHY: Broda Abraham b. Mordekai, *Megillat Setarim*, 1895, pp. 28, 29.

L. G.

ASHKENAZI, ELIEZER (LAZER) B. ELIJAH: Talmudist, rabbi, physician, and many-sided scholar; born in 1512; died at Cracow Dec. 13, 1585. Though of a German family (according to some, the relative of Joseph Colon; see Mortara, "Indice Alfabetico," *s.v.*), he was probably born in the Levant, and received his Talmudic education under Joseph Taitazak in Salonica. Ashkenazi first became rabbi in Egypt 1538-60, probably at Fostat, where, by his learning and wealth, he became widely known. Compelled by circumstances—doubtless of a political nature—to leave Egypt, he went to Cyprus, remaining there for two years as rabbi at Famagusta.

A desire to visit foreign lands and to observe foreign peoples impelled him to give up this position and to travel. He went first to Venice; but a disagreement with the rabbis, Meïr Padua and his son Judah Katzenellenbogen, caused him to leave the city and in the same year to take up his residence at Prague (1561). Here—either because he was a rabbi, or, at all events, because he was a leading authority—his was the first signature appended to the constitution of the burial society of the congregation. After leaving Bohemia and proceeding eastward as far as the Crimea, Ashkenazi returned to Italy, not before 1570. While rabbi of Cremona he published there (1576) his work, "Yosef Lekaḥ" (Increases Learning; compare Prov. i. 5), dedicated to Joseph Nasi, duke of Naxos, which was several times reprinted. Four years later he was again in eastern Europe, as rabbi of Posen. In 1584 he left that city to take up his abode in Cracow.

His Works.

Ashkenazi's printed works, besides the "Yosef Lekaḥ," are the following: (1) A commentary on the Book of Esther; (2) "Ma'ase ha-Shem" (The Works of God; Venice, 1583; several other editions), a commentary on the historical portions of the Pentateuch, written for the instruction of his son Elijah, and containing also a complete commentary on the Passover Haggadah, which has frequently been published separately; (3) eight "seliḥot" (penitential prayers), included in the Bohemian liturgy; (4) a "tokaḥah" (homily), published by his son. His supercommentary to Naḥmanides, and his critical marginal notes—said to number one thousand—on Joseph Caro's "Bet Yosef," have not been preserved.

His Individuality.

Though Ashkenazi can scarcely be said to have exercised an influence either on his own or on later times, his personality was an extraordinary one for that age. He may be called the last survivor of a most brilliant epoch in the history of the Sephardim. During a period when, in Germany and Poland, the hair-splitting dialectics of Jacob Polak could achieve a triumph, and, in Egypt and Palestine, the mysticism of Isaac Luria could confuse the clearest intellects, Ashkenazi preserved an impressive independence of thought. Although educated by a fanciful cabalist, and a fellow-pupil of Moses Alshech, yet he was a student—if not a deep one—of philosophy and physics. As a Talmudist, such men as Joseph Caro, Moses Isserles, and Solomon Luria considered him of equal authority with themselves; but when the rabbinical decisions of the old rabbis ran counter to sound judgment, he never sought a sophistical justification for them, as was then the custom, especially in Poland.

Valuable material for a correct estimate of Ashkenazi may be found in several of his decisions preserved in the responsa literature of the time. In Venice he decided that a man could be forced to a divorce, if, by immoral conduct, he had incurred his wife's aversion (Isserles, Responsa, No. 96). It was probably this decision which brought upon him the opposition of the above-mentioned Venetian rabbis, though he was connected with them; for Ashkenazi's son was Katzenellenbogen's son-in-law. From the standpoint of strict Talmudic interpretation, Ashkenazi's opponents were in the right; since his sentence contravened that of the Tosafists, who for the German-Italian Jews constituted, as it were, a court of last resort.

Misunderstood by Polish Rabbis.

The Jews of Poland were still less capable of comprehending such a personality than were those of Italy. The following occurrence affords a striking instance of this fact: The "roshe yeshibot" (heads of academies) had forbidden their pupils to establish a rival academy in close proximity to their own. Ashkenazi declined to assent to this resolution, when requested. At the same time, he complained in a letter to Joseph b. Gershon ha-Kohen, the "rosh yeshibah" at Cracow, that, although the decision of the Polish rabbis was based upon the authority of Maimonides, yet he considered it irreconcilable with freedom of instruction among Jewish rabbis. How little he was understood by his Polish colleagues is fully displayed in the reply of the rabbi of Cracow, who at great length vindicates Maimonides' standpoint by erudite and astute references to the Talmud (Joseph b. Mordecai Gershon, "She'erit Yosef," No. 19). Consequently, J. S. del Medigo is justified in his remark that Ashkenazi remained unknown to the Poles, and he applies to him wittily, if somewhat audaciously, the verses: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it," etc. (Ps. lxxx. 9 [A. V. 8] to 13 [14]). Ashkenazi had come from Egypt and had to live among the uncultivated Poles.

Ashkenazi's wife, Rachel, died at Cracow April 3, 1593. Her epitaph, still extant, bears witness to her piety and benevolence ("Monatsschrift," xliv. 360). His son Elijah published the liturgic collection, "Zibḥe Shelamim," and wrote a short elegy on his father, which was used as the latter's epitaph.

Bibliography: Carmoly, in *Literaturblatt des Orients*, ii. 444; *idem*, in *Revue Orientale*, ii. 144, 192, 193; *idem*, in *Ha-Karmel*, vi. 94, 95; B. Friedberg, *Luḥot Zikkaron*, p. 82; Landshuth, *'Ammude ha-'Abodah*, i. 19; Michael, *Or ha-Ḥayyim*, No. 418; Perles, in *Monatsschrift*, xiii. 361, 371, 372; Steinschneider, *Cat. Bodl.* col. 954; J. M. Zunz, *'Ir ha-Ẓedek*, pp. 20-23, 175, and supplement, pp. 28, 29.

L. G.

ASHKENAZI, ELIEZER B. SOLOMON: Rabbinical scholar; born in Poland about the beginning of the nineteenth century, and resided afterward in Tunis. He published at Metz in 1845, under the title "Dibre Ḥakamim" (The Words of the Wise), a selection of eleven ancient manuscripts: (1) "Midrash Wayosha'," on the Pentateuch; (2) Joseph Caro's Commentary on Lamentations; (3)

Maimonides' "Ḥokmat ha-'Ibbur," a treatise on the computation of the intercalary month; (4) Abraham bar Ḥiyyah's seventh "gate" of the third treatise on the computation of the intercalary month, with a responsum by Hai Gaon on the calculation of the years since the Creation; (5) Moses Narboni's "Maamar ba-Beḥirah," a treatise on free-will; (6) "Nussaḥ Ketab," a letter from Joshua Lorki on religion; (7) Isaac Ardotiel's "Meliẓah 'al ha-'Et," a prose poem on the pen; (8) David b. Yom-Ṭob's "Yesodot ha-Maskil," thirteen articles of belief of an enlightened man; (9) "RaMBaM," a letter from Maimonides addressed to Rabbi Japhet the Dayyan; (10) a letter by Elijah of Italy, written from Palestine to his family at Ferrara, in 1438; (11) Jacob Provençal's "Be-Debar Limmud ha-Ḥokmah," on the study of science.

S. Munk has written an introduction to this collection, which contains also, as an appendix, a French translation of "Yesodot ha-Maskil" by "H. B."

Ashkenazi published also "Ta'am Zeḳenim" (The Taste of Old Men), edited by R. Kirchheim, a collection of old manuscripts and prints dealing with Jewish literature and history in the Middle Ages (Frankfort-on-the-Main, 1854).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 56, 57; Zeitlin, *Bibliotheca Hebraica*, p. 7.

G. I. Br.

ASHKENAZI, ELIJAH. See Levita, Elijah.

ASHKENAZI, GERSHON: Polish Talmudist; born in the second decade of the seventeenth century; died at Metz March 20, 1693. His family name was really אוליף, "Ulif," "Olive"(?), the surname "Ashkenazi" being usually bestowed in Poland upon families of German extraction. Gershon Ashkenazi was also named "Poss"—not "Fass"—after his rich father-in-law, Loeb Poss, of Cracow. He was dayyan in Cracow, possibly his birthplace, at all events the place where he obtained his Talmudic education from Joel Sirkes and Joshua Ḥarif. From 1649 to 1659 he was rabbi at Prossnitz, from 1659 to 1660 at Hanau, and from 1661 to 1664 at Nikolsburg, where he succeeded his father-in-law, Menahem Mendel Krochmal. For the next five years he was rabbi at Vienna, but was forced to leave owing to the banishment of the Jews. Thence he went to Metz in 1670, where he remained until his death.

Although rabbi of large communities and head of a yeshibah, Ashkenazi found time for literary activity. Of his numerous works, the following have been printed: (1) "'Abodat ha-Gershuni" (Gershon's Service), containing his responsa to the principal Talmudists of his day. The number of these responsa is 124; and they contain much information upon the condition of the Jews in Poland, after the persecutions by the Cossacks; (2) "Tiferet ha-Gershuni" (Gershon's Ornament), midrashic and cabalistic expositions of the Pentateuch. Both books were published at Frankfort-on-the-Main in 1699. (3) "Ḥiddushe ha-Gershuni" (Gershon's Novellæ), Frankfort-on-the-Main, 1716, containing remarks and explanations concerning the third and fourth books of the Shulḥan 'Aruk, in which the author severely criticizes the Aḥaronim.

Even in his lifetime Ashkenazi was recognized as an authority in Talmudic lore, and especially as a most eminent dialectician. His works scarcely justify this opinion; for they are not much above the general average of the rabbinical literature of his time. His influence was, nevertheless, considerable, and was due to his personality. The many ritual inquiries directed to him while rabbi of Metz from western Germany and Alsace-Lorraine show that after his advent in that city he was really the spiritual and intellectual authority for the Jews of those countries. It was mainly in Metz that he exercised a many-sided influence as teacher. Ashkenazi was deeply revered and loved by a large number of pupils whom he had the power to attract to himself. Chief among these was David Oppenheim(er).

Ashkenazi was the father of four learned sons, **Moses, Nathan, Nahum,** and **Joel,** of whom the first-named gained prominence as a Talmudist and cabalist. He died March 22, 1691, at Nikolsburg.

Bibliography: Cahen, in *Rev. Et. Juives*, viii. 255-257; Dembitzer, *Kelilat Yofi*, ii. 92*a*-107*b*, 111*a*-112*a*; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 224-228; Michael, *Or ha-Ḥayyim*, No. 674.

L. G.

ASHKENAZI, ISAAC BEN JACOB: Rabbi at Byeltzy, Bessarabia; lived in the middle of the eighteenth century. He is the reputed author of a cabalistic work, "Berit 'Olam" (Everlasting Covenant), containing cabalistic explanations of the letters, with some concluding chapters on ethics. This work, found among Ashkenazi's papers, was published under his name by Isaac Ḥayyim of Bialostok, Wilna, 1820.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 35, ii. 15; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 57.

K. I. Br.

ASHKENAZI, ISAAC BEN ẒEBI: Rabbi and author; born in Russia about the middle of the eighteenth century, and officiated as rabbi in Chodorow and Lemberg, in which latter place he died May 5, 1807. He was the author of the Hebrew works, "Or ha-Ner" (Light of the Lamp), a commentary on the Haggadah, Lemberg, 1788, and "Torat ha-Ḳodesh" (Law of Holiness), a commentary on Zebaḥim, *ibid.*, 1792.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, No. 224, who erroneously gives the date of Ashkenazi's death as 1811; Buber, *Anshe Shem*, p. 122, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1094.

H. R.

ASHKENAZI, ISRAEL BEN SAMUEL. See Israel of Sklow.

ASHKENAZI, JACOB ISRAEL BEN ẒEBI HIRSCH. See Emden, Jacob Israel.

ASHKENAZI, JOSEPH: Critic of the Mishnah; resided at Safed, Palestine, and died there between 1575 and 1582. Though Ashkenazi came to Palestine from Verona—for which reason he was also called Joseph of Verona—it is by no means impossible that he was born and bred in Germany. This is attested, not by his surname, "Ashkenazi" (this being a family name adopted by many families of German origin), but by the fact that he was the son-in-law of Rabbi Aaron of Posen. Kaufmann surmises that he is referred to in the following couplet of the Judæo-German song, in which as the most learned Jew he is mentioned with Mordecai Meisl, a Jew of Prague of princely wealth:

> "Ich mucht so wol lernen als Rabbi Josef Ashkenas,
> Oder mucht also reich sein als Meislein was."

The epithet "Divine Tanna," conferred upon Ashkenazi by his contemporaries and by men of later times, clearly indicates the main point in which his strength lay. Next to Elijah b. Solomon of Wilna, Ashkenazi is probably the most careful student of the Mishnah, itself the spiritual product of the "Divine Tannaim." Even Isaac Luria, the creator of the new Cabala, did not disdain to receive instruction from him upon the Mishnah. When Teblin of Jerusalem, a pupil of Ashkenazi, went to Europe he imparted to the well-known Mishnah commentator Yom-Ṭob Lipman Heller many of his teacher's explanations of the Mishnah.

Some insight into Ashkenazi's mental activity is gained from his brief and fragmentary glosses to the Mishnah, as published in Solomon Adeni's work, "Meleket Shelomoh," in which Ashkenazi's emendations are considered. In these glosses Ashkenazi displays great critical ability. He treats the text in a wholly unprejudiced and purely scientific manner, and, disregarding tradition, deletes unsparingly whenever, in his opinion, such elision is justified by the import of the text, and in similar manner separates compound words into their component parts. In his opinion the vocalization and the accentuation of words are not side issues, but worthy of the special attention that he bestowed upon them. Ashkenazi's observations are of especial value, being based upon a manuscript Mishnah in his possession, dating from about 700. He is said to have written critical comments also on the Babylonian and Jerusalem Talmuds.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 39; Kaufmann, in *Monatsschrift*, xlii. 38-46; Sambari, in Neubauer's *Medieval Jewish Chronicles*, i. 151; *Shibhe ha-Ari*, ed. Leghorn, 44b, from which it appears that Ashkenazi lived and taught in Egypt too.

L. G.

ASHKENAZI, JOSEPH BEN, OF PADUA. See Schalit, Joseph.

ASHKENAZI, JOSEPH EDELS: Palestinian commentator and cabalist; lived at the beginning of the nineteenth century at Jerusalem and Padua; died at Safed. He was sent as European agent ("meshullah") from Palestine to collect money for the Palestinian poor. On his travels he remained at Padua, Italy, for a certain time, where he became the teacher of Mordecai Samuel Ghirondi. According to this source, Ashkenazi was a prolific commentator of Biblical and Talmudical subjects, but published nothing beyond a small commentary on the "Sefer Yeẓirah," to which he appended many of his observations on Bible and Talmud.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 212.

L. G. M. B.

ASHKENAZI, JOSEPH B. ISAAC HA-LEVI: Talmudist and rabbi; born in Germany about 1550; died at Frankfort-on-the-Main 1628. His first teacher was the Frankfort rabbi Eliezer Treves, after whose death (about 1567) he completed his Talmudic studies under Ḥayyim b. Bezalel, Jacob b. Ḥayyim of Worms, Joshua Moses b. Solomon Luria, and David Blum of Sulzberg.

From Bonn, where Ashkenazi held his first position as rabbi, he went to Metz (about 1595). Here the prohibition against the residence of Jews, which had been in force for two hundred years, had been removed, and a community of 120 persons had recently been formed. The subsequent growth of this community was in no slight degree due to the activity and devotion of Ashkenazi, its first rabbi. By 1618 it had increased threefold; and in that year, through the efforts of Ashkenazi, a synagogue was erected. He also bent his energies toward obtaining a Jewish cemetery, in connection with which he founded a "ḥebra ḳaddisha" which was also a study-circle.

His Dispute with Meïr b. Gedaliah.

Ashkenazi is specially known through his dispute with one of the first rabbinical authorities of the time, Meïr b. Gedaliah of Lublin. Ashkenazi was a type of the rigorism characteristic of the German rabbis. On a certain occasion Ashkenazi gave the decision that geese whose entrails had not been examined after slaughter must be accounted "trefah" (forbidden), because such an examination, though unknown to the Talmud, was customary in Germany and Poland. This decision was disputed by the rabbi of Worms, Moses b. Gad Reuben, and was finally submitted to Meïr of Lublin. The Polish rabbis, holding themselves the superiors of their German colleagues, considered Ashkenazi's opinion extreme; and Meïr of Lublin insisted that he should avow his error openly. Though Ashkenazi was by nature mild and yielding, he could not prevail upon himself to act contrary to the custom of his teachers. The dispute now became general; and the scholars of Posen, Cracow, Brest-Litovsk—in short, all the Talmudists of Poland, Lithuania, and Russia—were drawn into the conflict.

Ashkenazi's Rare Magnanimity.

Since Ashkenazi abided by his opinion, in spite of the decision of so many prominent rabbis, and thus unintentionally created the wide-spread impression that the latter had yielded, Meïr sent a very abusive letter concerning Ashkenazi to the community at Worms. He denounced Ashkenazi as impertinent, presumptuous, and ignorant, and requested the Jews of Worms to remove him from his position, adding that he himself could have had him removed through the Council of Four Lands were it not beneath him to have dealings with such a man. Ashkenazi's answer (only recently published) shows his true magnanimity. He does not indulge in one word of personal reproach against the man who had so grievously insulted him, but contents himself with merely defending his own standpoint.

The dispute lasted from about 1610 to 1618, and ended with Meïr's death. A source of satisfaction to Ashkenazi was the decision of Isaiah Horowitz, author of the "Shelah" and a pupil of Meïr, who declared himself against his own teacher, and ordered the omission from the collection of Meïr's responsa of the passages insulting Ashkenazi. The Venice edition (1618), in which these passages are obliterated, affords a rare instance of Jewish censorship.

Is Banished.

Ashkenazi also had a dispute with his congregation, which ended seriously for him. He was as severe and uncompromising in his decisions of civil affairs as he was rigorous in the decision of ritual questions; and, since the community of Metz consisted of a few large families, he demanded that, to avoid partiality, outside judges should be called in in civil suits. The community resisted; and the breach finally brought about his dismissal (1627), Moses ha-Kohen of Prague becoming his successor. Ashkenazi considered the procedure against him illegal; and in a letter dated Dec. 14, 1627, and addressed to the governor of Metz, Prince de la Vallette, he asked the latter to sanction his plan regarding the judges. The prince did not act with impartiality, but referred the matter to the dayyanim Alexander Levi and Mordecai (Maharam) Zey, whose hostile attitude toward Ashkenazi was known. They decided that if Ashkenazi and his followers continued in their opposition, they should be banished from the city. On Jan. 24, 1628, the governor carried this decision into effect, and Ashkenazi went to Frankfort-on-the-Main, where he died the same year.

Bibliography: Cahen, in *Rev. Et. Juives*, vii. 103–116, 204–216; Carmoly, in Jost's *Annalen*, 1840, p. 62; Kaufmann, in *Rev. Et. Juives*, xxii. 93–103.

D. L. G.

ASHKENAZI, JOSHUA HESHEL B. MESHULLAM: Russian Talmudist and rabbi of the nineteenth century; died Feb. 10, 1867, at Lublin. From 1852 till his death he was rabbi of Lublin, his predecessors being first his father, and afterward his cousin Baerush Ashkenazi. The community owed much to Joshua Ashkenazi, who was indefatigable in promoting its spiritual as well as its material well-being. His house was open to every needy person. Because of his philanthropy he was also highly esteemed by his Christian fellow-citizens and distinguished by the government with the title of an honorary citizen, a rank which carried with it certain privileges.

Ashkenazi left ten posthumous works on both haggadic and halakic subjects, which, however, were destroyed in a conflagration some years ago at Grodno. Several of his responsa are contained in Baerush Ashkenazi's "Noda' ba-She'arim."

Bibliography: Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, 1899, pp. 127, 128.

L. G.

ASHKENAZI, JUDAH B. JOSEPH: Turkish Talmudist; born at Smyrna, where he became chief rabbi; died there about 1812. He wrote: (1) "Maḥneh Yehudah" (Judah's Camp), Salonica, 1793—discussions on the "Ṭur" and on "Bet Joseph, Ḥoshen Mishpaṭ"; (2) "Yad Yehudah" (Judah's Hand), Salonica, 1816—notes on the Talmudic treatises Shebuot and partially on Megillah, Yoma, Pesaḥim, and Baba Batra; (3) "Gebul Yehudah" (Judah's Boundary), Salonica, 1821—on the treatises Giṭṭin, Ketubot, Baba Ḳamma; (4) "Ḳehal Yehudah" (Judah's Congregation), Salonica, 1825—novellæ on the Shulḥan 'Aruk, Yoreh De'ah, and several Talmudic treatises. See also Ashkenazi, Raphael ben Judah.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 58; Walden, *Shem ha-Gedolim he-Ḥadash*.

L. G. M. B.

ASHKENAZI, JUDAH SAMUEL B. JACOB: A commentator, ritualist, and liturgical editor; born in the second half of the eighteenth century; lived at Tabareeyeh (Tiberias), Palestine, whence he was sent as communal traveling agent to Europe. He afterward settled at Leghorn, where the following of his works were published: "Yissa Berakah" (He Shall Receive a Blessing), a commentary on Jeruham b. Meshullam's "Sefer Mesharim" (1822); "Geza' Yishay" (The Stem of Jesse), a collection of rites and laws, alphabetically arranged, of which the first volume alone, containing the letters א to י, was published (1842). He further edited and annotated a prayer-book according to the Spanish rite, "Tefillot lekol ha-Shanah" (Prayers for the Whole Year), divided into five parts: (1) "Bet 'Obed" (The House of the Serving), containing the prayers for the week-days; (2) "Bet Menuḥah" (The House of Rest), for Sabbaths; (3) "Bet Mo'ed" (The House for the Feasts), for the three festivals Passover, Pentecost, and Tabernacles; (4) "Bet Din" (The House of Judgment), for New-Year; and (5) "Bet ha-Kapporet" (The House of Forgiveness), for the Day of Atonement (Leghorn, 1843–1855). I. Costa edited and arranged Ashkenazi's work. He is the author, also, of "Gebul Yehudah" (Judah's Territory), containing novellæ on the Talmud.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 58; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

L. G. M. B.

ASHKENAZI (TIKTIN), JUDAH B. SIMON SOFER FRANKFURT: Polish commentator on the Shulḥan 'Aruk; officiated as "dayyan" (assistant rabbi) at Tikotzin, Poland, in the first half of the eighteenth century. He wrote באר היטב ("Explaining Well"), which comments briefly on the first three parts of the Shulḥan 'Aruk. A similar commentary on the fourth part of the Shulḥan 'Aruk—that is, on the "Ḥoshen Mishpaṭ"—was written by Moses Frankfurter, dayyan of Amsterdam. Ashkenazi's work was appended to the Shulḥan 'Aruk in the editions of Amsterdam, 1753 and 1760, and went through many editions.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 586; Fürst, *Bibl. Jud.* i. 62, 63; Steinschneider, *Cat. Bodl.* col. 1292.

L. G. M. B.

ASHKENAZI, MEÏR, OF KAFFA (CRIMEA): Envoy of the Tatar khan in the sixteenth century; killed by pirates on a voyage from Gava (near Genoa) to Dakhel (probably Dakhel or Dakleh in the western oasis of Upper Egypt), between the 15th and the 25th day of Tammuz (July), 1567. From the testimony of the witness Elias ben Nehemiah, given before the board of rabbis in Safed in the case of the widow and heirs of the slain Meïr Ashkenazi, it was made evident that he was an inhabitant of Kaffa; that his parents were still living there; that he had a brother who was a student in the rabbinical college ("yeshibah") of Brest-Litovsk; that he had brought to Gava prisoners of war from Egypt; that he was appointed envoy of the khan of the Tatars to the king of Poland; and that on the way from Gava to Dakhel he was slain by pirates with all the passengers on the ship.

Bibliography: Moses of Trani, *Responsa*, part 2, § 78.

s. H. R.

ASHKENAZI, MEÏR BEN MOSES (COHEN), also called **KaẒ**, the initials of "Kohen Ẓedek" (priest of righteousness): Polish Talmudist; born about 1590 at Frankfort-on-the-Main; died about 1645 at Mohilev on the Dnieper. His father was dayyan at Frankfort and, later, rabbi at Danhausen, Bavaria. When a youth Meïr went to Lublin, Poland, where he was the pupil of Meïr Lublin. He became rabbi at Amstebowy, and afterward at Mohilev, thus reaching White Russia, at that time forming the eastern limits of the Polish kingdom.

In Poland, Meïr was considered a Talmudic authority; but to posterity he is known chiefly as the father of Shabbethai Cohen, author of the ש"ך, the initials of the words "Sifte Kohen" (The Lips of the Priest). Nine of Meïr's responsa were published by Isaac, a great-grandson of Meïr, as a supplement to a work of Shabbethai Cohen, "Geburat Anashim." Most of them deal with marital questions. In his teachings Meïr based his opinions on the most recent authorities (Aḥaronim); only in the case of an 'Agunah he was very liberal ("Geburat Anashim," 32*a*, 33*a*).

Meïr also wrote some verses (preface to "Sifte Kohen") in honor of his well-known son Shabbethai. In his poetry as well as in his responsa he displays a good style, and employs the pure Biblical language of a thorough master. This talent was shared by his son Shabbethai.

Meïr is the earliest Jewish author in the province of White Russia.

Bibliography: Friedberg, *Keter Kehunnah*, pp. 4–6, Drohobycz, 1898; Fuenn, *Ḳiryah Ne'emanah*, p. 74; Dembitzer, *Kelilat Yofi*, ii. 11*b*; Harkavi, *Ha-Yehudim u-Sefat ha-Selawim*, p. 33.

L. G. I. Ber.

ASHKENAZI, MESHULLAM ZALMAN: Polish rabbi and man of letters; born in the second half of the eighteenth century; died at Lublin, Poland, May 1, 1843. He was the son of Rabbi Meshullam Zalman of Pomarin, whose family name was Orenstein, under which appellation his brother, Rabbi Mordecai Ẓebi of Lemberg, is also known. Meshullam Zalman the elder, who died before the birth of his son, was a grandson of Ḥakam Ẓebi.

Meshullam the younger held the office of rabbi at Cazimir and Naselsk, and from 1826 until his death, at Lublin. He wrote glosses to the Mishnah, published in the Wilna edition, 1869.

H. R.

ASHKENAZI, MOSES. See Spaethe, Peter.

ASHKENAZI, MOSES DAVID: Talmudist and author; born in Galicia about 1778; died at Safed, Palestine, in 1857. After holding the office of rabbi at Tolcsva, Hungary, from 1803 to 1843, he emigrated to Palestine, settling permanently at Safed. In 1844 he published at Jerusalem his chief work, "Toledot Adam" (Generations of Adam; "Adam" [אדם] being the initial letters of his name), containing novellæ on several treatises of the Babylonian Talmud and two decisions on complicated legal questions. "Toledot Adam" is prefaced with an approbation by Jacob of Lissa, and with another by Jacob Orenstein. Both of these eminent Talmudists regarded Ashkenazi as their peer; Orenstein speaks of him as "schoolmate."

Ashkenazi's second work, "Beer Sheba'" (Well of the Oath), is a collection of homiletic disquisitions on the Pentateuch (Jerusalem, 1852). In the preface he says that he had been in the Holy Land for nine years, consequently the date given by Benjacob ("Oẓar ha-Sefarim," p. 618) is incorrect. An approbation to it was written by Abulafia, ḥakam bashi of Jerusalem.

Ashkenazi's father, Asher, was a prominent Talmudist; and the two sons of Ashkenazi, Joel and Solomon, were rabbis in Galicia. The former son, who left no work, is quoted in "Toledot Adam," 2*a* and 98*a*; while Solomon wrote a book entitled "Kotnot Or" (Garments of Light). Solomon died in Jerusalem, February, 1862.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 618.

L. G. L. Grü.

ASHKENAZI, MOSES ISAAC. See Tedeschi, Moses Isaac.

ASHKENAZI, NAPHTALI B. JOSEPH: Preacher at Safed in the sixteenth century; died at Venice in 1602. He wrote a work, entitled "Imre Shefer" (Words of Beauty), containing homiletic and exegetical dissertations on the Bible. The edition of this work published at Venice, 1601, includes several funeral sermons by him.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2020; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 43*b*.

K. I. Br.

ASHKENAZI, NISSIM ABRAHAM: Talmudic author; lived in the first half of the nineteenth century in Smyrna, where he officiated. He was the author of "Neḥmad le-Mareh" (Graceful of Appearance), which contains methodological rules on the treatises Berakot and Seder Zera'im in the Jerusalem Talmud, as well as decisions of the older and later authorities concerning the Halakot treated therein (Salonica, 1832–46).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 397.

L. G. M. B.

ASHKENAZI, RAPHAEL BEN JUDAH (known also as **Raphael Naphtali Ashkenazi**): A rabbi of Smyrna, where he died in 1830. He wrote: (1) "Mareh 'Enayim" (Sight to the Eyes), Salonica, 1816—an index to the Talmud and to Rashi and Tosafot, after the model of Benvenisti's "Sefer Keneset ha-Gedolah"; (2) "Mareh ha-Gadol" (The Great Vision), Salonica, 1829—containing homilies on the Pentateuch; (3) "Doresh Ṭob" (Seeking the Good), a continuation of the preceding work, Salonica, 1831; appended to it is Judah Ashkenazi's work, "Seride Yehudah" (Judah's Remnant); (4) "Mareh ha-Nogah" (The Vision of Glory), containing observations on the works of Maimonides, Salonica, 1840.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 370; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 314; Franco, *Histoire des Israélites de l'Orient*; Mortara, *Indice Alfabetico*, s.v.; Fürst, *Bibliotheca Judaica*, iii. 127.

L. G. M. B.

ASHKENAZI, REUBEN SELIG BEN ISRAEL ELIEZER: Rabbi and author; lived in Russia about 1780. He published "Maḥaneh Reuben" (Camp of Reuben), a commentary on the Talmud, Leghorn, 1777.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 321; Steinschneider, *Cat. Bodl.* col. 2139; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 656.

L. G. H. R.

ASHKENAZI, SABBATHAI BEN MEÏR. See SABBATHAI COHEN.

ASHKENAZI, SAMUEL B. ELIESER: Author of novellæ to the Talmud; lived at Opatow, Poland, in the second half of the sixteenth century. He was a pupil of Meïr b. Gedaliah of Lublin and wrote "Ḥiddushim," novellæ on the Talmudic treatises Ketubot and Ḳiddushin, especially on Rashi and the Tosafot. Ashkenazi's novellæ were culled from the responsa literature (Prossnitz, 1602).

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, i. 64; Benjacob, *Oẓar ha-Sefarim*, p. 183.

L. G. M. B.

ASHKENAZI, SAUL COHEN: Religious philosopher of German descent, as his name indicates; born in Candia 1470; died at Constantinople May 28, 1523. He was a disciple of Elijah del Medigo, who induced him to devote his attention to philosophy. His principal works are: (1) "Sheëlot," a philosophic treatise, in the form of questions addressed to Isaac Abravanel, published together with the latter's replies and with philosophic essays by various other authors, Venice, 1574, and (2) an epilogue to his master's chief work, "Beḥinat ha-Dat," Basel, 1629.

BIBLIOGRAPHY: Geiger, *Melo Ḥofnayim*, xxii. 64, 66, 72, Berlin, 1840; Steinschneider, *Cat. Bodl.* col. 2507.

D.

ASHKENAZI, SIMON, OF GALICIA: Rabbi of Dobromil and Jaroslav (Galicia) at the end of the eighteenth and the beginning of the nineteenth century. He was a disciple of R. Jacob Isaac of Lublin (died 1815), and carried on a learned correspondence with Jacob Meshullam Orenstein, chief rabbi of Lemberg (died 1839). Ashkenazi wrote "Naḥalat Shim'on" (Simon's Inheritance), a series of cabalistic dissertations on the Pentateuch (1815; 2d ed., Lemberg, 1848).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 397; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 128.

K. M. B.

ASHKENAZI, SOLOMON BEN NATHAN: Court physician of King Sigismund II., Augustus of Poland (1548–72), and Turkish diplomat; born probably about 1520; died 1602. A descendant of a German family settled in Udine (Italy), he came in his early youth to Cracow, probably in the train of the Italian wife of Sigismund, Bona, and owing to his ability obtained the position of first physician to the king. Later he removed to Constantinople, where he displayed great skill in diplomatic affairs as member of the staff of Grand Vizier Mahomet Sakolli, who entrusted him with many delicate commissions. During the Turkish war with Venice for the possession of Cyprus (1570), Ashkenazi was engaged in the preliminaries for a treaty of peace. At the election of the Polish king in 1572, Turkey had powerful influence. Ashkenazi, who then practically managed the foreign affairs of Turkey, decided in favor of Henry of Anjou, and won over the grand vizier to his side. When Henry, afterward King Henry III. of France, became king of Poland, Ashkenazi wrote to him: "I have rendered to your Majesty most important service in securing your election. It was I who effected all that was done here" (Charrière, p. 932, note). It was partly due to Ashkenazi's influence that the decree of banishment of Jews from Venice was revoked, July 19, 1573. In 1576 he was appointed envoy extraordinary of the Porte to Venice, with full power to conclude peace. But the republic was unwilling to receive the Jew, Ashkenazi; and not until the grand vizier insisted was he finally acknowledged. Thereafter the Venetian authorities paid him great honor and attention. He was received in state audience and signed the act of peace in behalf of Turkey. He left three sons: Nathan, Samuel, and Obadiah. His wife seems to have had some knowledge of medicine. After Ashkenazi's death she was called to the sick-bed of Sultan Mehemed III., and cured him of smallpox. Ashkenazi's son Nathan came from Constantinople to Venice in 1605, and was treated by the doge Grimani with great consideration.

BIBLIOGRAPHY: The data for the biography of Ashkenazi are to be found chiefly in the reports of the French ambassador to the Porte, and of M. de Ferriers, French ambassador to Venice (published by Charrière, *Négotiations de la France dans le Levant*, vol. iii., *passim*), as well as in the reports of the Venetian ambassador Marcantonio Barbaro (Alberi, *Relazioni degli Ambasciatori Veneti*, vol. xvi., Florence, 1853). See also Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Letteris, Cracow, 1895, p. 167. Zunz, *'Ir ha-Ẓedeḳ*, confounds the subject of this notice with Solomon of Kalahorra (pp. 68 *et seq.*). Grätz, *Gesch. der Juden*, ix., *passim*, and note 7 (also the Hebrew translation by Rabinowitz, vol. vii. 426); M. A. Levy, *Don Joseph Nasi*, etc., Breslau, 1859, 8.

D. H. R.

ASHKENAZI, ZEBI HIRSCH (ḤAKAM ẒEBI) B. JACOB: Rabbi; born 1658 in Moravia; died May 2, 1718, at Lemberg. He was descended from a well-known family of scholars. When a boy he received instruction from his father and from his grandfather, Ephraim ha-Kohen, then rabbi at Alt-Ofen, and later went to Salonica, where for some time he attended the school of Elihu Cobo. There, also, he witnessed the deplorable aberrations which had grown out of the schisms engendered by the Shabbethai Ẓebi movement; and this experience became a determining factor in his whole career. During his stay at Salonica, Ashkenazi devoted himself mainly to an investigation of the Sephardic methods of study. Upon his return journey to Alt-Ofen he seems to have stayed some time (probably till 1679) at Constantinople, where his learning and astuteness made such an impression that, though a Polish scholar, he was termed "ḥakam," which Sephardic title he thenceforth retained and by which he is known in history. Shortly after his return he married the daughter of a prominent citizen of Alt-Ofen.

Early Life and Education.

When, in 1686, Alt-Ofen was invested, Ashkenazi, after seeing his young wife and daughter killed by a cannon-shot, was compelled to flee; thus becoming separated from his parents, who were taken captive by the Prussians. Proceeding to Sarajevo,

Arrival in Germany.

he received an appointment as rabbi, in which post he remained until 1689. He probably resigned on account of some contention with certain members of his congregation, and left Sarajevo for Germany. In Berlin he married Sarah (died at Lemberg Jan. 23, 1719), the daughter of Meshullam Zalman Mirels Neumark, chief rabbi of Altona, Hamburg, and Wandsbeck.

On the advice of his father-in-law he went in 1690 to Altona, where the leading members of the congregation founded a study-house (*Klaus*) and installed Ashkenazi as rabbi. His school became celebrated, and pupils assembled from all parts to hear him; but his income as rabbi of the *Klaus* was only 60 thalers annually, so that he was compelled to defray his living expenses by engaging in various business pursuits (dealing in jewelry, etc.). After the death of his father-in-law, whom Ashkenazi had latterly aided in his official duties, one party in the Jewish community wished to have Ashkenazi installed as rabbi of the three congregations; while another party favored the election of Moses b. Alexander Rothenburg. Finally it was decided that both candidates should serve, but alternately, each for a period of six months. Naturally, friction and strife over religious questions ensued, and finally became so intense that in 1709 Ashkenazi deemed it advisable to resign and resume his duties as rabbi of the *Klaus*.

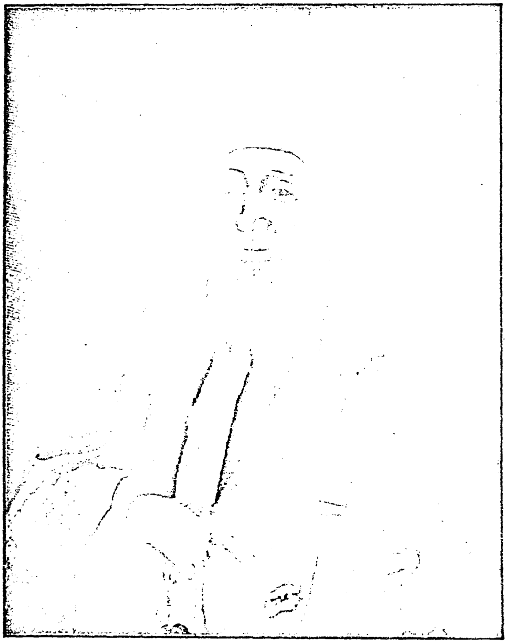

Ẓebi Hirsch Ashkenazi.
(From the "Transactions of the Jewish Historical Society," London.)

Becomes Chief Rabbi of Amsterdam.

Ashkenazi was not, however, destined to remain in Altona long; for on Jan. 10, 1710, he received a letter of appointment to the chief rabbinate of the Ashkenazim congregation of Amsterdam. In addition to free residence, the office carried with it a yearly salary of 2,500 Dutch guilders—a sum the magnitude of which becomes evident in view of the fact that fifty years later 375 guilders was the usual salary of the chief rabbi of Berlin. Unselfish and independent by nature, Ashkenazi renounced the perquisites of his office, such as fees in civil suits, etc., in order to maintain his independence, and accepted the high position only upon the condition that under no circumstances was he to be required to subordinate himself to the congregation, or to be obliged to receive gifts, and that he should be permitted to preserve absolute freedom of action on all occasions. From the very beginning he encountered in Amsterdam a hostile party, whose principal leader was a certain Aaron Polak Gokkes. Indeed, the difficulties with the directors became so serious that, on May 26, 1712, it was decided to dismiss the chief rabbi at the end of the term (three years) mentioned in his letter of appointment. Ashkenazi announced that he would not under any circumstances accept this dismissal, which he regarded as unjust. Serious difficulties arose. The rabbi's salary does not seem to have been paid, for in the register of the records of the congregation the present writer has found an entry to the effect that on Saturday, Nisan 4, 5472 (April 12, 1712), the parnasim sent a secretary and two attendants of the congregation to Ashkenazi to inform the latter that upon the return of the letter of appointment he would be paid the money to which he was still entitled. Ashkenazi, however, naturally declined to return this piece of evidence, a copy of which has been preserved among the official documents of the congregation.

Congregational Differences.

But worse was still to come. On June 30, 1713, Nehemiah Ḥiyya Ḥayyun arrived at Amsterdam and requested permission of the Portuguese congregation to circulate his writings, which had been published at Berlin. Ashkenazi thought Ḥayyun was an old enemy of his from Sarajevo and Salonica, and at once requested Solomon Ayllon, ḥakam of the Portuguese congregation, not to accord patronage to the stranger, who was unfavorably known to him. Ashkenazi believed himself justified in making this demand, as the Portuguese congregation and its rabbi had, from the beginning, treated him most courteously, and had already, during his term at Altona, repeatedly sent to him from the Sephardim of Hamburg, Amsterdam, and London religio-legal questions for his decision. Ḥayyun thereupon called on Ashkenazi personally and made an explanation; whereupon the rabbi retracted his accusation, stating that it was a case of mistaken identity. Meanwhile several members of the Portuguese congregation had submitted Ḥayyun's writings to the judgment of Moses Ḥagis, a messenger from Jerusalem then sojourning at Amsterdam, who immediately discovered their Shabbethaian principles and tendencies and gave the alarm. He also called the attention of Ashkenazi to the dangerous doctrines published in Ḥayyun's book, whereupon the rabbi again warned the directorate of the Sephardim congregation not to support the author. Ashkenazi rejected a proposition to designate the objectionable passages, and declined to act as member of a com-

Opposition to Ḥayyun.

Placed Under the Ban.

mittee of investigation, because he did not regard Ayllon, the rabbi of the Sephardim, as a competent authority on such questions. Thereupon a fierce contention ensued, during the progress of which Ḥagis fought valiantly beside Ashkenazi. A great number of pamphlets, some of them now quite rare, were issued by both sides, in which the contestants indulged in the most vehement abuse of each other. On July 23, 1713, Ashkenazi placed Ḥayyun under the ban, because the investigating committee appointed by the Sephardic directorate had not yet made its report. In consequence of this measure, both Ashkenazi and Ḥagis were subjected to street attacks, more particularly at the hands of the Portuguese, who threatened to kill them. In the midst of the constantly increasing bitterness and animosity, the report of the committee, which had been prepared by Ayllon alone, was publicly announced. It was to the effect that the writings of Ḥayyun contained nothing which could be construed as offensive to Judaism. It was publicly announced in the synagogue that Ḥayyun was to be exonerated from every suspicion of heresy, and on the following day a public reception was tendered him at the synagogue, on which occasion unparalleled honor was shown him. Naturally, the Sephardic opponents of Ashkenazi had found excellent support among the rabbi's adversaries in his own German congregation. The controversy was now waged so fiercely that even the family-life of the community became affected, and all peace vanished from the otherwise model congregation of Amsterdam. Ashkenazi was deserted, except for a few friends that remained faithful to him. When, finally, he was summoned by the directors of the Portuguese congregation to appear before their tribunal—which, of course, had no jurisdiction—he refused to do so, as he anticipated that he would be asked to retract and to praise and recommend Ḥayyun. Through a Christian advocate the directorate again summoned Ashkenazi to appear, Nov. 9, 1713; and when he again refused, he and Moses Ḥagis were formally placed under the ban by the Portuguese community. Ashkenazi was temporarily placed under arrest in his own home—probably to protect his life—by the municipal authorities, who had been influenced against him by Ayllon and the Portuguese leaders; and the whole matter was brought before the magistracy in order to secure Ashkenazi's deposition and banishment from Amsterdam. The magistrates thereupon sought the opinions of certain professors at Leyden, Utrecht, and Harderwyk, including Willem Surenhuis and Adrian Reland, on the dispute; but their decision, if given, has not been made known.

His Sojourn in London.

Ashkenazi forestalled the magisterial action by resigning his office and fleeing, in the beginning of 1714, from Amsterdam, perhaps secretly, with the aid of his friend Solomon Levi Norden de Lima. After leaving his wife and children at Emden, he proceeded to London at the invitation of the Sephardic congregation of that city. In 1705 he was invited to pronounce a judicial decision concerning the orthodoxy of the rabbi David Nieto, who, in a certain sermon, had given utterance to Spinozistic views. In London Ashkenazi found many friends, and received many tributes of regard. Even before this he had been invited to take the rabbinate of the Sephardic congregation, but refused. It seems that his portrait in oil was painted here, after he had refused, on account of religious scruples, to have his bust stamped on a coin. In the following spring he returned to Emden, and proceeded thence to Poland by way of Hanover, Halberstadt, Berlin, and Breslau, stopping at each place for some time. After roaming about in the vicinity of Opatow, Poland, he was called to Hamburg to serve as member of a judicial body convened to settle a complicated legal question.

Upon the death of Simḥah Cohen Rapoport, in 1717, Ashkenazi was called as rabbi to Lemberg, where he stood in high repute, both in his congregation and in the community at large. Four months after entering upon this office, he died.

Praised by Contemporaries.

Of a firm and unselfish but abrupt and passionate disposition, Ashkenazi everywhere aroused the discontent and hatred of the rich and the scholarly. Extensive learning, keen intelligence, and exceptional linguistic attainments, all combined to make him one of the most distinguished men of his day. All his contemporaries, even those who knew him only as the head of the *Klaus* at Altona, unite in praising his profound learning, his astuteness, his clearness of exposition, which never degenerated into the subtleties of the pilpul, and his absolute disregard for the influence of money. He would suffer serious deprivation rather than accept pecuniary assistance; and this characteristic, interpreted by the wealthy of that day as obstinacy and arrogance, became to him a source of much suffering and enmity.

Of his works, only a part of his responsa have been printed, under the title "Responsa Ḥakam Ẓebi" (Amsterdam, 1712, and since frequently republished). They are distinguished by lucidity of treatment and an undeviating adherence to the subject.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 187-192; Kaufmann, in *Transactions of the Jewish Historical Society of England*, iii. 102 *et seq.*; Grätz, *Gesch. der Juden*, x. 352 *et seq.* and note 6; Jacob Emden, *Torat ha-Ḳenaoth*; idem, *Megillat Sefer*; H. A. Wagenaar, beginning of *Toledot Ya'bez*; J. M. Schütz, appendix to *Maẓbet Ḳodesh*; Dembitzer, *Kelilat Yofi*, i. 91 *et seq.*; Fuenn, *Kiryah Ne'emanah*, pp. 88 *et seq.*; Mulder, in *Nederlandsch-Israelietisch Jaarboekje*, 5620, pp. 42 *et seq.*; idem, *Iets over de Begraafplaatsen*, No. 18, p. 17; inscriptions on the tombstones of two of Ashkenazi's children, who died in 1712-1713.

L. G. J. VR.

ASHKINASI, MIKHAIL OSIPOVICH: Writer in French and Russian; born at Odessa April 16, 1851. Having graduated from the Odessa High School, he studied medicine at the Academy of St. Petersburg and at the University of Kiev. Ill health forced him to discontinue his studies. While recuperating he visited, in turn, Italy, Switzerland, and Nice. In the early eighties he published in "Nedyelya" and in "Novorossiski Telegraf" a series of articles on the Jewish question, in which he advocated a change in the economic mode of Jewish life, and suggested agriculture as a means of livelihood. At that time Ashkinasi conducted the Jewish trade-school "Trud" of Odessa. Later he established a model farm-school for Jewish children at Fiodorovka, near the same place.

In 1887 he settled permanently in Paris, where he contributed—either in his own name or under the pseudonym "Michel Delines"—articles on Russian literature to various publications, principal among which were the "Athenæum," "Siècle," "Indépendance Belge," and many others. At the same time he published at Paris: "La Terre dans le Roman Russe"; "La France Jugée par la Russie"; "L'Allemagne Jugée par la Russie"; "Nos Amis les Russes."

The western European public became acquainted with Russian literature through Ashkinasi's translations into French of several of Tolstoi's works—"Enfance et Adolescence" and "Napoléon et la Campagne de Russie," besides Shchedrin's "Za Rubezhom," under the title, "Berlin et Paris"; Goncharov's "Obryv," under the title "La Faute de la Grand'mère," 1885; and Dostoyevski's "Podrostok," under the title "Mon Père Naturel," 1886; some novels by Garschin; "Samson the Powerful," by Orzhesko; and Lazhechnikov's "Le Palais de Glace," 1889.

Among original novels in French by Ashkinasi are: "En Russie," in the "Bibliothèque Universelle," 1885; "La Chasse aux Juifs"; and "Les Victimes." He is a frequent contributor to the Russian periodicals "Nedyelya," "Novosti," and others, and since 1889 has been a regular contributor to "Paris," under the pen-name "Michel Reader."

Bibliography: Vengerov, *Kritico-Biograficheski Slovar Russkikh Pisatelei*, s.v.; S. G., *Literaturnaya Spravka*, in *Voskhod*, 1889, xi.-xii. 37-38.

H. R.

ASHMODAI. See Asmodeus.

ASHMUN or **ESHMUN** (אשמן): The name of a Phenician god worshiped at Sidon and Carthage, in Cyprus and in Sardinia. A trilingual inscription from the latter island ("C. I. S." 143) identifies him with Æsculapius, the Greek god of healing. Near Sidon, Eshmunazer built for him a temple on a mountain, and consecrated to him a spring and a grove ("C. I. S." 3). This is the Æsculapius grove of Strabo (xvi. 2, 22). The large number of proper names in the inscriptions from Citium and Idalium in Cyprus into which Ashmun enters prove the popularity of his worship there. At Carthage, Tanith (Ashtarte) and Baal were worshiped in his temple ("C. I. S." p. 252); and the inscriptions from North Africa contain many names compounded of his, which also prove how extensively he was worshiped. His close connection at Sidon and Carthage with Baal and Ashtarte, his importance where worshiped, and the fact that in many proper names, especially in Cyprus, he is designated "Adonis" (compare "C. I. S." 10, 42, and 44), indicate that Ashmun may have been a local name for Tammuz, who, from the epithet "Adon," "Lord," was called by the Greeks "Adonis." See Tammuz and Æshma.

Bibliography: Baethgen, *Beiträge zur Sem. Religionsgesch.* pp. 44 *et seq.*

J. JR. G. A. B.

ASHMURAH: A special term (compare "a watch in the night," Ps. xc. 4) in the synagogal rite of Avignon, denoting the early morning service on Hoshana Rabbah, the seventh day of the Feast of Tabernacles.

Bibliography: Zunz, *Ritus der Synagoge von Avignon*, in *Allg. Zeit. des Jud.* 1839, p. 118.

A. D.

ASHPENAZ: Chief of the eunuchs of Nebuchadnezzar (Dan. i. 3).

J. JR. G. B. L.

ASHRE (YOSHEBE BETEKA): The opening words of Ps. lxxxiv. 5 [4]: "Blessed are they who dwell in thy house: they will be still praising thee. [In A.V.] Selah." This verse, interpreted by Joshua ben Levy to signify that those who sit pondering on the greatness of God before offering their prayer in the house of God are the really "blessed ones" (Ber. 32b), is, together with (the closing words of Ps. cxliv. 15) "Ashre ha-'Am," "Happy the people to whom this is allotted [A. V., "that is in such a case"], happy the people whose God is the Lord," recited three times a day, twice in the morning and once in the afternoon prayer before Ps. cxlv., concerning which it is said: "Whosoever recites Psalm cxlv. three times a day may feel certain of having a portion in the life to come" (Ber. 4b). The three Ashre or beatitudes in the two introductory verses—some added also the Ashre of Ps. cxix. 1, and more verses beginning with Ashre (see Tosafot Ber. 32b, and Beer, prayer-book "Abodath Yisrael," p. 68, note; Zunz, "Ritus," 59)—were selected to express the idea of being thrice blessed by the recitation of a Psalm containing so fervent a praise of God before offering prayer as does the one hundred and forty-fifth Psalm. See Tanya ii. in the name of Rashi.

K.

ASHRE (אשרי): The initial word of the verses Ps. lxxxiv. 5 [A. V. 4] and cxliv. 15, which verses are always prefixed to Ps. cxlv. in its recital in the synagogal service. In the northern liturgies these opening verses are associated with a chant transferred direct from the Sabbath cantillation (where it forms the coda, or concluding strain, of each reading in the lesson) as illustrated below:

A. F. L. C.

ASHRE

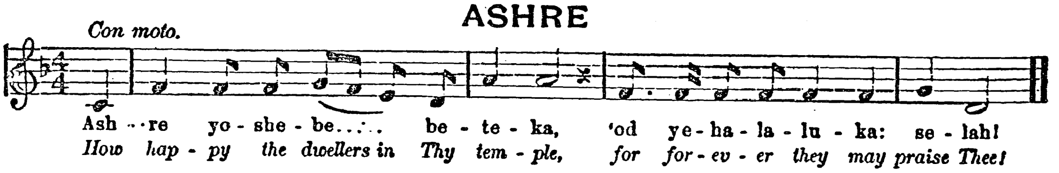
Con moto.
Ash - re yo - she - be... be - te - ka, 'od ye - ha - la - lu - ka: se - lah!
How hap - py the dwellers in Thy tem - ple, for for - ev - er they may praise Thee!

ASHRE HA-'AM (אשרי העם): Ps. lxxxix. 16, prefixed to "Ashre" on the Day of Memorial, or New-Year, immediately after the sounding of the Shofar. It is then associated in Ashkenazic congregations with a beautiful and typical melody, of medieval origin, in the fourth (Hypophrygian) mode of the Gregorian plain-song, ranging from the fourth degree below the mediant to the fifth above. This melody is now one of the "representative themes" (see MUSIC, SYNAGOGAL) of the penitential season; being heard as an anticipatory announcement in the chanting of the Selihot which precede it, and again in the Confession of Faith (SHEMA'), which closes it at the end of the Day of Atonement. It affords one of the best examples of that characteristically Oriental cadence, descending the interval of a fourth on to the final note, which so frequently closes with their own peculiar flavor many of the older medieval chants in the German and Polish tradition.

A. F. L. C.

ASHRE HA-'AM.

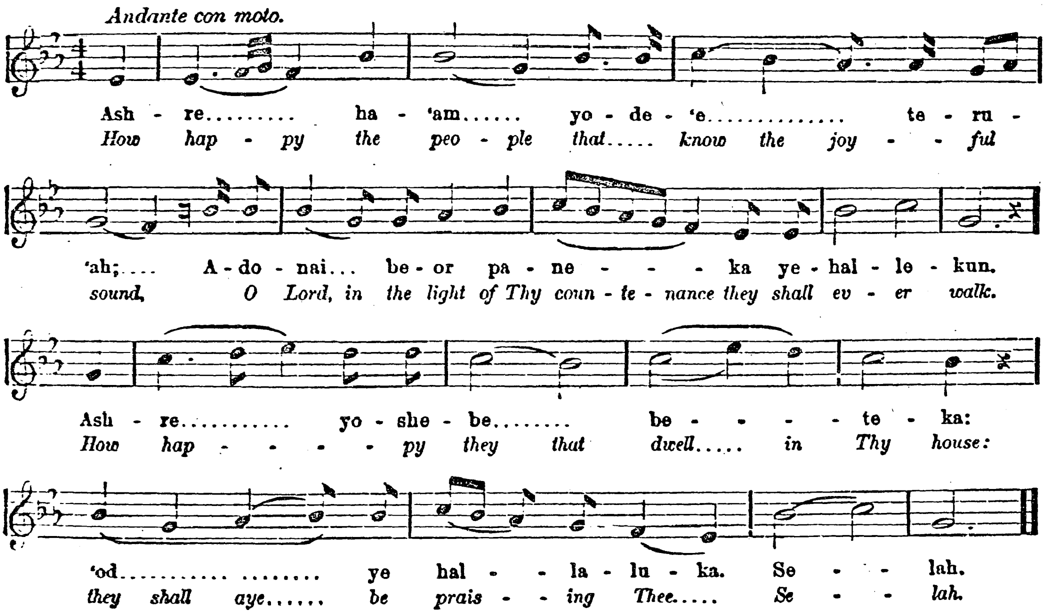
Andante con moto.
Ash - re......... ha - 'am...... yo - de - 'e............. te - ru -
How hap - py the peo - ple that..... know the joy - - ful
'ah;.... A - do - nai... be - or pa - ne - - - - ka ye - hal - le - kun.
sound, O Lord, in the light of Thy coun - te - nance they shall ev - er walk.
Ash - re........... yo - she - be........ be - - - - - te - ka:
How hap - - - - py they that dwell..... in Thy house:
'od........... .... ye hal - - la - lu - ka. Se - - lah.
they shall aye...... be prais - - ing Thee..... Se - - lah.

ASHTAROTH: A city east of the Jordan on the table-land of Gilead. It was the capital of the kingdom of Og, king of Bashan (Josh. ix. 10), though it would seem from other passages (Deut. i. 4; Josh. xii. 4, xiii. 12 and 31) that Edrei shared that honor. The two cities seem to have constituted his kingdom. Afterward Ashtaroth was one of the Levitical cities (I Chron. vi. 56 [A. V. 71]). Its name appears in the Old Testament as a plural, but it was no doubt originally simply "Ashtart," derived from the old Semitic goddess, whose temple it no doubt contained. The relation of Ashtaroth to ASHTEROTH KARNAIM is obscure. Eusebius ("Onomastica," ed. Lagarde, ccix. 61, ccxiii. 39) gives two trans-Jordanic places called Ashtart. Buhl ("Geographie," pp. 248 *et seq.*) holds that there were two places, and identifies Tell-Ashtereh with Ashtaroth, and El-Muzêrib with Ashtoreth Karnaim. Similarly, G. A. Smith in 1895 ("Historical Geography," map) identified Ashtaroth with Tell-Ashtereh, and Ashteroth Karnaim with Tell-Ashary, but has since found reason to discard this view.

It seems probable that there was in the Old Testament period only one city, known variously as "Ashtaroth," "Ashteroth Karnaim," and "Karnaim," and that the statement of Eusebius is due to the interchange which some of the names of the region underwent in the later time. This conclusion seems justified from the fact that the sources which are really old (the inscription of Thothmes III. [W. Max Müller, "Asien und Europa," p. 162], and El-Amarna letters; compare Schrader, "K. B." v. (see p. 206) Nos. 142, 237; and Sayce, "Patriarchal Palestine," pp. 133, 153) mention but one place, and that the Biblical material is all of such a nature as to make the supposition of two places unnecessary. The question can not be actually determined till the sites are explored.

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J. JR. G. A. B.

ASHTEROTH KARNAIM (עשתרת קרנים): A town east of the Jordan (Gen. xiv. 5; "Onomastica," ed. Lagarde, 209, 61, 213, 39); called simply "Karnaim" in Amos vi. 13 (so Wellhausen, Nowack, and G. A. Smith, *ad loc.*), in I Macc. v. 43, and II Macc. xii. 21, 26. The first element in the name was derived from the goddess Ashtart, whose temple was situated in the town (II Macc. xii. 26). The last part of the name has been variously explained. Stade ("Zeitschrift," vi. 323) understands "the horned Astarte" to be a moon goddess, the horns referring to the crescent of the moon; Barton in 1894 ("Hebraica," x. 40) explained it as an Ashtart represented by some horned animal, a cow, bull, or ram; Moore ("Jour. Bibl. Lit." xvi. 155), on the basis of Baal-Karnaim, whose temple near Carthage was on a mountain formed by two peaks separated by a gorge, interprets the name as "the goddess of the two-peaked mountain." This last is the probable solution.

The town was very old. It is mentioned by Thothmes III. (thirteenth century B.C.; compare W. Max Müller, "Asien und Europa," p. 162) and in the El-Amarna tablets (fourteenth century B.C.; compare Schrader, "K. B." v., Nos. 142, 237; Sayce, "Patriarchal Palestine," pp. 133, 153). It has been identified by Dillmann (on Gen. xiv. 5) with the mound of Tell Ashtereh; by G. A. Smith ("Hist. Geog." map) with Tell Ashary; and by Buhl ("Geog." pp. 248 *et seq.*), whom Gunkel (on Gen. xiv. 5) follows, with El-Muzêrib (see also Buhl, "Zur Topographie des Ostjordanlandes," pp. 13 *et seq.*; "Zeit. Deutsch. Paläst. Ver." vols. xiii., xv.). The real site can not be determined until some of these mounds are excavated. See Ashtaroth.

J. JR. G. A. B.

ASHTORETH: The name given in the Old Testament to the old Semitic mother-goddess, called in Phenicia, Ashtarte; in Babylonia, Ishtar; and in Arabia, Athtar. (For her worship among the Hebrews, see Astarte.) Ashtoreth is derived from Ashtart by a distortion after the analogy of "Bosheth" (compare Jastrow, "Jour. Biblical Literature" xiii. 28, note).

The Goddess in Phenicia.

Ashtarte was the chief goddess of the Sidonians, among whom she was worshiped as an independent divinity, and also under the name "Ashtarte of the name of Baal," as a counterpart of Baal (compare "C. I. S." i. 3 and "Hebraica," x. 33). A fragment quoted in Philo Biblos connects the worship of Ashtarte with Tyre (compare also Josephus, "Ant." viii. 5, § 3; "Contra Ap." i. 18, who quotes Menander), while Lucian ("De Syria Dea," §§ 6–9) describes in some detail her worship at Gebal (Byblos), in which the wailing for Tammuz was a prominent feature. As a part of this ritual, women were obliged to sacrifice either their hair or their chastity. A shrine of this goddess was found also in the city of Askelon in Philistia (Herodotus, i. 105), in which the armor was hung after the battle of Gilboa (I Sam. xxxi. 10).

In Phenician Colonies.

The Phenician colonies carried the worship of Ashtoreth into the Mediterranean. In Cyprus she had important temples at Citium and Paphos, and left a deep impression on its civilization (compare "Heb." x. 42–46 and "Jour. of Hellenic Studies," 1888, pp. 175–206). It also left its impress in Malta and Sicily ("Heb." x. 46–49). From Cyprus her cult found its way to Corinth and other parts of Greece, where it corrupted the simple purity of the old Greek family life (compare Farnell's "Cults of the Greek States," xxi.–xxiii.). From Sicily it made its way to some extent into Italy.

In North Africa, Ashtoreth was known as Tanith (see Barton, "Semitic Origins," p. 253, note 6), to which is frequently attached the epithet "Face of Baal," showing that she was often regarded as subordinate to that god. She was also called Dido (Love), and was, as Augustine says ("De Civitate Dei," ii. 4), worshiped with obscene rites (compare "Heb." x. 48–53).

In Babylonia.

In Babylonia and Assyria she was worshiped as Ishtar at several different shrines, in each of which the goddess possessed slightly varying characteristics. Erech was one of the oldest and most important of these shrines, where she was called also Nanâ, and generally appears as the goddess of sexual love and of fertility.

At Agade she was worshiped as the spouse of Shamash ("Heb." x. 24–26), and at Babylon as that of Marduk. At the latter shrine, where she was called Zarpanit, she was the goddess of fertility for both plants and animals. According to Herodotus (i. 199), every Babylonian woman once in her life was compelled to offer her person at Zarpanit's shrine (compare "Heb." x. 15–23).

From Babylonia, emigrants carried her worship to Assyria, as represented in the Assyrian inscriptions. In Assyria, at Nineveh, and Assur she was regarded as the spouse of Assur and the mother of gods and men. With the god Assur she was supreme, although other gods were worshiped. Another shrine of hers of high antiquity was at Arbela. From the reign of Sennacherib onward the Ishtar of Arbela is regarded as distinct from the other Ishtars. She had no spouse, was mother, and a goddess of war. Probably her worship there had never been united with that of a male deity (compare "Heb." ix. 131–155).

In Arabia.

In Arabia she was known as Athtar, and in southern Arabia at least was changed into a masculine deity. An interesting inscription ("Jour. Asiat." 8 ser., ii. 256 *et seq.*) exhibits this transition in process (compare "Heb." x. 204). As a goddess Athtar was a mother, and was bifurcated (rather than transformed) into a masculine and feminine deity, the father and the mother of mankind (compare Mordtmann, "Himyaritische Inschriften und Alterthümer," No. 869). The father was known as Athtar, or by such epithets as "Ilmaqqahu," "Talab Riyam," etc.; the mother, as Shams (compare Barton, "Semitic Origins," pp. 129 *et seq.*).

In Abyssinia.

As a god, Athtar was the god of fertility. From southern Arabia his worship was transferred to Abyssinia, where he was known as Astar, and where many features of his worship still survive in the rites of the Abyssinian church (compare "Epigraphische Denkmäler aus Abessinien"; Bent, "Sacred City of the Ethiopians"; and Glaser, "Die Abessinier in Arabien und Africa").

In northern Arabia the name Athtar does not appear; but there are two goddesses, Al-Uzza and Al-Lat, who are shown elsewhere as goddesses of fertility scarcely disguised under these epithets (compare "Heb." x. 58–66). Al-Uzza was worshiped especially at Nakhla and Mecca, and Al-Lat at Taif and by the Nabatæans (compare "C. I. S." ii. Nos. 170, 182, 183). She is mentioned by Herodotus, iii. 8.

This cult thus presents an underlying unity throughout the Semitic world, with many local differences. Various animals were sacred to this deity in different places, while she was frequently pictured in their form. Thus, at Eryx she was thought to assume the form of a dove, and of a dove and a gazelle at Mecca. At Arbela she was conceived by

Assurbanipal as a warrioress, behung with bow and quiver ("Hebraica," ix. 162); while Zidonian coins picture her standing on the prow of a galley and pointing forward as though guiding the vessel on its way. Other local circumstances gave her many other forms. Thus, in Sabæa she was identified with the sun and the morning star; at Mecca and in Assyria, with Venus; and at Zidon, with the moon.

Schrader ("C. I. O. T." 2d ed.), Sayce ("Hibbert Lect." 252), and Driver (Hastings' "Dict. of the Bible") hold to the non-Semitic origin of this cult. Paul Haupt ("Z. D. M. G." 34, 758 *et seq.*), Zimmern ("Bab. Buss." 38), Friedrich Delitzsch ("Assyrian Grammar," p. 181), Moore ("Encyc. Bib."), G. Hoffmann ("Ueber Einige Phönizische Inschriften," 22*n*), and Barton ("Heb." x. 69 *et seq.*) have argued on the other side. It is hardly possible that the most universally worshiped of Semitic divinities should have been of non-Semitic origin. It appears plausible to assume that the goddess originated in Arabia in primitive Semitic times in connection with the culture of the date-palm, and that, as the Semites migrated, she was transplanted to the different countries (compare Barton, "Semitic Origins," ch. iii.-v.). See ASTARTE.

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J. JR. G. A. B.

ASHTUMKAR, REUBEN DHONDJI: Beni-Israel, soldier; born near Bombay, India, about 1820; He entered military service in the Eighth Regiment native infantry on March 5, 1839. He participated in the pursuit of the rebel army under Tantia Topee in Gujarat, 1857-58. He was present at the engagement of Hykullze, and served with a field force against the Niakara Bheels in the Rewa Kanta district in 1857-58. He served in the Sind campaign in 1842, including the march to Kandahar. He was also in Abyssinia. Ashtumkar was appointed jemidar Jan. 1, 1856; subedar on June 7, 1858; and was raised to the rank of subedar-major Jan. 1, 1870. He was decorated with the Order of British India of the second class, with the title of bahadur on Oct. 27, 1872, and the same Order of the first class with the title of sirdar bahadur from Jan. 1, 1877.

J. J. HY.

ASHURA (the "tenth" day): A fast-day among the Mohammedans, observed on the tenth day of the month Muḥarram, and derived from the Jewish Day of Atonement, celebrated on the tenth of Tishri (Lev. xvi. 29, xxiii. 27). The name is an Aramaic form of the Hebrew word "'Asor" (the tenth), still to be found in a liturgical poem for the Day of Atonement (אמצת עשור לכפור תמה, M. Sachs, "Festgebete der Israeliten," 4th ed., pt. iv. 88).

Mohammedan tradition is a unit on the assertion that the Prophet knew nothing of the Atonement Day until he came to Medina in 622. "When Mohammed came to Medina, he saw that the Jews fasted upon the day Ashura. Said he, 'What is this?' They answered, 'It is an "excellent day," the day on which God saved Israel from their enemy, whereupon Moses fasted.' Said he, 'I have a nearer claim to Moses than you have'; then he fasted and commanded others to fast also" (Bukhari, ed. Krehl, i. 497).

Conflicting Traditions.

Mohammed fixed upon the tenth of Muḥarram as the Ashura day. This leaning toward the Jews was evidently displeasing to some of the followers of the Prophet. "They said, 'O Prophet, it is a day celebrated by Jews and Christians' (the last two words are a senseless addition of later times). He answered, 'Then, let us celebrate it on the ninth, in order to distinguish ourselves from the Jews'; but the next year at this time the Prophet was already dead." Some say that, in order to distinguish it from the Jewish fast, Mohammed said, "Fast on the ninth and the tenth"; according to others, "Fast on Ashura, but fast also on the day before and the day after." Another tradition is that he did not want it celebrated in as joyous a manner as did the Jews, who were accustomed to deck out their wives with their finest jewelry and dresses.

But there were those who, according to the commentators to the Koran (sura ii. 46), connected the original celebration of Ashura with Noah, who was said to have landed on Mt. Judi on the tenth of Muḥarram and, out of thankfulness, to have fasted on that day (Baidawi, Comm. on Koran, i. 435; Zamaḥshari, "Al-Kashshaf," i. 614). Still others, according to traditions gathered by Al-Biruni, said that on this day God took compassion on Adam; Jesus was born; Moses was saved from Pharaoh, and Abraham from the fire of Nebuchadnezzar; Jacob regained his eyesight; Joseph was drawn out of the ditch; Solomon was invested with the royal power; the punishment was taken away from the people of Jonah; Job was freed from his plagues; the prayer of Zacharias was granted, and John was born to him (Al-Biruni, "Al-Athar al-Baḳiyyah," ed. Sachau, p. 326).

Becomes non-Obligatory.

When Mohammed, at a later period, turned away from the Jews and instituted the Ramadan fast as a counterpart of the Christian Lent, the Ashura became a non-obligatory fast-day. As such it is still celebrated in Mohammedan countries, and is called "The Little Fast." In Egypt the "blessed storax" is sold on the streets, and the venders cry, "A New Year and a blessed Ashura!" It is the season for giving alms; and the belief is that "Upon him who gives plenty to his household on the day of Ashura, God will bestow plenty throughout the remainder of the year." The day is held in especial honor by the Shiites as the anniversary of the battle of Ḳerbelah (680), on which day the protomartyr Al-Ḥusain was killed, and the moon shone for seventy-two hours (Browne, "New History of the Bab," 1893, p. 195).

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Geiger, *Was hat Mohammed aus dem Judenthume Aufgenommen?* p. 38; Hirschfeld, *Beiträge zur Erklärung des Korân*, p. 77; Sprenger, *Das Leben Mohammeds*, iii. 55; Grimme, *Mohammed*, i. 55; Pautz, *Muhammad's Lehre von der Offenbarung*, p. 131; and especially Goldziher, in *Revue Etudes Juives*, xxviii. 82 *et seq.* For the modern celebration, see Lane, *Modern Egyptians*, i. 343, ii. 165 *et seq.*

K. G.

ASHYAN: The name of several Palestinian amoraim and of one, probably Babylonian, amora. **1.** Ashyan, "the Carpenter (Naggara)," of the third century, who handed down certain utterances of Johanan (Yer. 'Ab. Zarah iii. 42*b*; Gen. R. lxxxii. 5, in which latter passage the name has been corrupted) **2.** Amora in the fourth century, belonged to Aḥa's circle, and handed down utterances of Jonah (Yer. Ter. i. 41*a*; Yer. Yoma viii. 45*b*). **3.** Ashyan bar Jakim, of the end of the third century, who belonged to Assi's circle (Yer. Yeb. xi. 12*a*) and is perhaps identical with the Ashyan named in Ber. 14*a*, as the father of R. Isaac. **4.** Ashyan b. Nidbak, probably of Babylonian origin, whose father-in-law, Yeba, transmitted an utterance of Rab (B. B. 22*b*), and who himself repeated another of Rab's teachings (Men. 29*a*, according to the better reading, Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, note 60, while Zeira taught in his name (Yer. Meg. i. 71*c*, where Nidbah stands for Nidbak).

Bibliography: Frankel, *Mebo*, 65*a et seq.*

J. SR. W. B.

ASIA: The largest continent, and the most ancient seat of civilization, constituting the greater part of the Eastern hemisphere.

The Jews in Palestine.

The earliest record that makes mention of the Hebrew people—the triumphal stele of Pharaoh Meneptah, of about the middle of the thirteenth century B.C.—shows Israel installed in some district of southern Syria, which can not now be precisely located, among peoples and cities of varying importance—Hittites, Canaan, Gezer, Askelon, Yenu'amu. Three centuries later, in the list of cities of Judea taken by Shishak, Israel reappears among the conquered. Momentous events had occurred in the meantime, of which only the Biblical books give an account. Palestine had been conquered by the various tribes; a relatively powerful kingdom having Jerusalem for its capital had been established; and, during the very lifetime of Shishak, the rupture of the union that had existed but a short time under David and Solomon, and the separation of the kingdoms of Judah and Israel, had occurred. Menaced in turn by the Canaanites and the Arameans of Syria, by Egypt, and, above all, by the powerful Semites of the valleys of the Tigris and the Euphrates, the two states successively disappeared—the northern one in 722 B.C., under the attacks of the Assyrians; the southern, 135 years later, under those of the Babylonians.

Sargon transported 27,000 inhabitants of Samaria to the Balikh and the Khabur, and to the frontiers of Media. Nebuchadnezzar carried off from Jerusalem some 20,000 Jews who in the land of exile awaited the fall of the second Chaldean empire. During the reign of the first king of the dynasty of

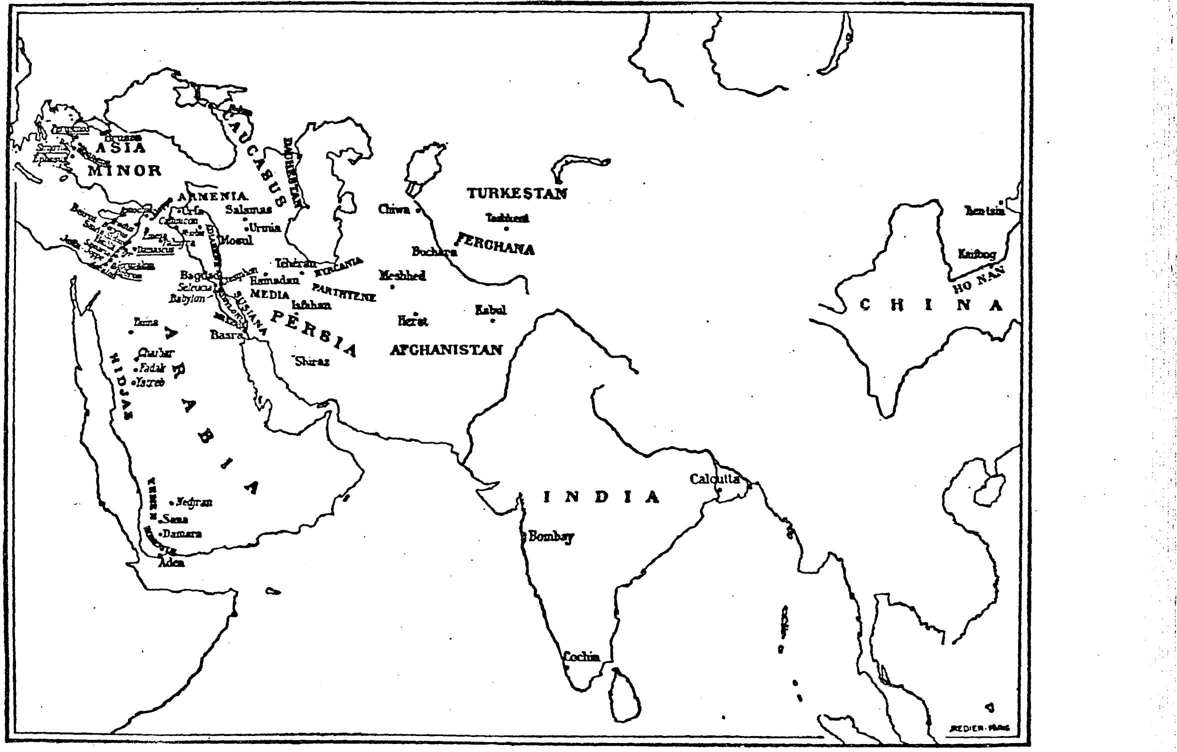
ASIA MINOR
Smyrna
Ephesus
CAUCASUS
DAGHESTAN
ARMENIA
Urfa
Salmas
Urmia
Mosul
Damascus
Palmyra
Beirut
Joppa
Bagdad
Seleucia
Babylon
Ctesiphon
Teheran
Hamadan
MEDIA
HYRCANIA
PARTHYENE
Ispahan
SUSIANA
PERSIA
Basra
Shiraz
Taima
ARABIA
Chaibar
Fadak
Yasreb
HIDJAS
Negran
Sana
Damara
YEMEN
Aden
Chiwa
TURKESTAN
Tashkent
FERGHANA
Bochara
Meshhed
Herat
Kabul
AFGHANISTAN
Kaifong
HO NAN
CHINA
INDIA
Calcutta
Bombay
Cochin

Cities of Asia Showing Distribution of the Jews.

(Drawn especially for "The Jewish Encyclopedia.")

Exile and Restoration.

the Achæmenidæ, a small select number of poor, fervent Jews were allowed to reenter Palestine, where they organized a community with the restored Temple as a center. Under the guidance of a hierarchy of high priests the people enjoyed wide internal liberty; but, disturbed at the outset by religious reform, they did not always bear Persian domination with patience, and, about 350, Artaxerxes Ochus deported a group of Jews that had revolted to Hyrcania.

Greek and Roman Domination.

The Macedonian conquest (332 B.C.) put an end to the empire founded by Cyrus. In the partition that followed the death of Alexander, Palestine fell to the share of the Ptolemies, who retained it during the third century. Clever politicians, they knew how to deal with national sentiment and to render Greek civilization accessible to a sensitive people. The Seleucidæ, succeeding the Ptolemies in 198 B.C., desired to hasten the work of Hellenization. Antiochus Epiphanes, by his fanaticism, provoked the revolt of the Maccabees, whose success was the triumph of the cause of independence after more than four centuries of subjection.

This independence, however, lasted but a short while. From 63 B.C. the intestine quarrels of the Hasmoneans, who had become kings, placed the little state at the mercy of the Romans. Pompey entered Jerusalem, and Gabinius placed Judea under tribute. However, a century had to pass before definite annexation could take place. Rather than administer the ungovernable and stricken country directly, the Romans handed it over to the Idumean Herod and his descendants.

Western Asia.

In the course of this last period Judaism had overstepped the limits of its ancient centers and had spread over the whole of western Asia. During the first century of the common era it not only kept the positions in the region of the Euphrates, which, apparently, it had not ceased to possess since the exile, but also scattered thence in all directions. To the south it reached Mesene; and around Nehardea, during the reign of Tiberius or thereabouts, Jewish influence had been strong enough to permit the maintenance for some thirty years of the open revolt of Anilai and Asinai against the Parthian king. To the north, with Nisibis as its capital, Judaism conquered Adiabene through the conversion of the royal house. In the extreme north it penetrated Armenia; to the east, Media. It is singular that from Mesopotamia, under Antiochus the Great (200 B.C.), went forth the first Jewish colony having Asia Minor as its destination. The colony must have been followed by a number of emigrants, who formed flourishing communities in nearly every important city of the country.

Northern Syria, too, was invaded by numerous Jewish colonies, especially at Damascus and Antioch; and the petty dynasties of Emesa and Cilicia were influenced by Judaism. In the epoch of the Mishnah, Jews existed among the nomad Arabs; a little later, through immigration and especially through conversion, the Jewish religion penetrated into the center and to the south of the Arabian peninsula. When in the course of the early centuries of the common era these movements were completed, Asiatic Judaism embraced a domain that has not since been exceeded to any extent.

In contrast with this expansion was the simultaneous disappearance of the centers of Jewish national and religious life—Jerusalem and the Temple. When the Romans decided to place Judea under the direct jurisdiction of the empire, incompatibility between suzerain and subject induced the formidable revolt (67-70) that was terminated by the systematic destruction of the capital, followed by the edict forbidding Jews to return thither, and by the establishment in the country of Greek and Roman colonies, which were destined to destroy all possibility of reconstruction. Despite these precautions, there occurred under Hadrian (131-135) the sanguinary revolt of Bar Kokba. Depopulated and politically enslaved, Judea played a smaller and smaller rôle in the destiny of Judaism.

Epoch of the Talmud.

The religious center—rather than the national—gradually shifted its location. The schools first placed at Jabneh (Jamnia), south of Joppa (Jaffa), were afterward removed to Galilee; that is, to Usha, Sepphoris, Shefar'am, and especially to Tiberias; and in these schools the Talmud known as the Jerusalem Talmud was elaborated during the third and fourth centuries. The triumph of Christianity must have been fatal to Galilean Judaism, that, with the suppression of the patriarchate (about 425), lost the autonomy which it had preserved till then.

The communities beyond the Euphrates gained in importance what Palestine lost. The foundation of the Academy of Sura (219) nearly coincides with the advent in Mesopotamia and Iran of a new dynasty, that of the Sassanids. At first hostile, this dynasty became quite tolerant toward Judaism, which gained adherents even in the royal house. Then rivals of the Academy of Sura sprang up and flourished—the schools of Nehardea, Pumbedita, and Maḥuza; and from them proceeded the Babylonian Talmud. In the sixth century the Jews on both sides of the Euphrates were persecuted; but a new religion, arising in central Arabia, was destined to deprive Byzantines and Sassanids of domination in western Asia (see Academies in Babylonia, Academies in Palestine).

Arabia.

A Jewish population of real importance had been established in the Arabian peninsula. Proselytism, rather than immigration, had introduced Judaism into the tribes of northern Hijaz, about Taima, Khaibar, Fadak, and Yathrib (now Medina), and those speaking the Sabean language and inhabiting the present Yemen. Among the last-mentioned, according to a somewhat doubtful tradition, Judaism, under the Himyaritic king Ḏu Nuwas, obtained political supremacy.

In his early discourses Mohammed made advances to the Jews of Hijaz, whose religion had furnished him with the essential elements of the one he himself founded. But he experienced a repulse, which explains the hostility displayed by him toward the Jews after the battle of Badr, and which was

Under Mohammedan Rule.

destined to have far-reaching consequences. As soon as he became victor, Mohammed expelled from Hijaz the greater number of his adversaries (who went to Syria); issued severe decrees against Jews and Christians; declared war without quarter upon those refusing to submit to Islam; and ordered a special tax, the "jizyaḥ," to be imposed on the vanquished. The inferior position of the Jews resulting from these acts was not regulated till later. To one of the immediate successors of Mohammed, the calif Omar, is generally ascribed the decree ("ḳanun")—unfavorable to the Jews—that precisely defined their status (see Mohammed Omar, Rescript of). The decree is probably of later date. It must be remembered that Islam assured the Jews a "guarantee" ("dhimma"), conferring the right of free worship.

In general, the Moslem conquest of Syria, Mesopotamia, and Iran was at first advantageous to Judaism. The prohibition against residence in Jerusalem was maintained but a short time. At Bagdad, under the Abbassid califs, who, with rare exception, were not fanatical, the Jewish communities, full of vitality, enjoyed real prosperity. Though troubled by internal religious dissensions that originated and developed out of Karaism in the seventh and eighth centuries; by personal and local dissensions, such as those which in 940 led to the suppression of the exilarchate; by Messianic preachings in Syria in 727, and, four centuries later, by David Alroy in northern Persia: yet Asiatic Judaism threw out one last gleam in the epoch of the final efflorescence of the schools at Sura and Pumbedita under the geonim Saadia, Sherira, and Hai. Unlike Islam, the Christianity of this period instigated violent persecutions. In the eighth and ninth centuries the Byzantine emperors forced conversion upon the Jews of Asia Minor; and in 1099 the Crusaders, on entering Jerusalem, massacred the Jewish population.

India.

From the domains under Abbassid rule various migrations carried Judaism to the confines of Asia. A community in India, the Beni-Israel at Bombay, was founded by David Rabban, who left Bagdad in 900. Another group, distinct from this one, exists at Bombay and at Cochin. It is divided into blacks and whites, the blacks being the offspring of intermarriage. Despite their assertions to the contrary, these communities do not seem to have been of much earlier date than the Beni-Israel.

China.

According to a tradition, the Jews in China emigrated from Palestine, after the fall of the Temple, during the reign of Ming-tse (70–75); but this is highly improbable. Other sources of information more reliable but not altogether trustworthy state that in 879 there were Jews at Hankow, a village no longer to be located with certainty, but probably on the Yang-tse-Kiang. But it is only in the time of the Song dynasty (960–1126) that Jews, coming from India, brought to the Chinese court as a tribute tissues from the western seas. It is to be noted that the Jews (the first whose arrival in China is historically established) came by sea and not by land.

The Caucasus.

From Benjamin of Tudela and Pethahiah of Regensburg it is evident that a part of the Caucasus had been conquered by Judaism toward the end of the twelfth century. The Persian origin of the colonies is attested not only by local tradition, but by the Persian dialect preserved to the present day among Jewish mountaineers in the Caucasus.

End of the Middle Ages.

The closing of the academies at Sura and Pumbedita (1040), nearly coincident with the end of the temporal power of the Abbassids, marks the point at which Asia ceased to be an intellectual and national center of Judaism. Among the Arabs began oppressive and restrictive legislation, summed up in the so-called "ḳanun" of Omar. In all countries in which Arabic or Persian was spoken, Jews led an obscure, dependent, and humiliating existence. It is of little significance that, at the end of the thirteenth century, a Jewish physician became prime minister to the khan Argun, sovereign of Persia and Irak, inasmuch as the khan was a Mongol, a stranger to the ideas controlling Islam. The establishment of Ottoman supremacy, however, in regions where the central authority was effective, induced notable improvement in the situation of the Jews: its first result, after the conquest of Asia Minor by the Byzantines, was the permission of the free reconstitution of the ancient communities.

Modern Times.

This humane and tolerant policy displayed itself most brightly at the time when the expulsion of the Jews from Spain brought to the Orient large numbers of refugees, of whom Asiatic Turkey received her share. In the course of the sixteenth century many communities, with the help of this fresh element, regained some of their old importance, as at Smyrna, Manissa, and other cities in Asia Minor; at Damascus, Safed, Tiberias, and Jerusalem, in Syria and in Palestine.

Later arrivals from Europe modified further the physiognomy of Judaism in some of these cities. In the eighteenth century began a constant immigration of Jews—especially from Poland—speaking Judæo-German, who superimposed Ashkenazic on Sephardic communities, and in time became numerically preponderant in Jerusalem, Hebron, and Safed. A last wave from the same source, in the latter half of the nineteenth century, brought to the coast plains of Palestine and to parts of Galilee, Russian, Rumanian, Galician, even Bulgarian, immigrants, who created the villages of Rishon le-Zion, Zikron Ya'akob, and Rosh Pinah.

Formed of diverse elements—some native; others, the minority, of European origin, and subject to the historic influences of their respective countries—Asiatic Judaism presents a wide variety of aspects.

The communities of Yemen, of northern Syria, and of the valleys of the Tigris and the Euphrates employ Arabic as the vulgar tongue. In Kurdistan and around the lakes of Van and Urmiah a Neo-Aramaic dialect is preserved, spoken especially at Zakho, Urmiah, Salamas, and Bash-Kala. It is a valuable relic of the dialects peculiar to the populations prior to the Arabian conquest. In Asia Minor the chief language is Ladino, or Judæo-Spanish, which in Palestine is employed along with Judæo-

German and Arabic. Persian is the language of the Jews not only in Persia proper, but in a part of Turkestan and in the Caucasus, with the exception of a small Georgian group which uses Kartvelian. In these countries the knowledge of Hebrew has persisted up to the present time—chiefly in Yemen and Palestine, where in certain places it bids fair to become a living language. The case is quite different in farther Asia. In India, Mahratti is the language of the ritual; in China, about the middle of the century, no one knew how to read the Bible, and the name "Israel" was corrupted to "Yeseloni."

Languages.

Distribution of Jews in Asia.

Owing to the absence or the scarcity of precise statistics on the subject, it is impossible to give definite information concerning the different groups of Jews in Asia. The figures in the following table are approximately correct:

Jews in Asia.

Asia Minor	65,000	
Syria and Palestine	90,000	
Mesopotamia, Irak	70,000	
Arabia	60,000	
Total in Asiatic Turkey		285,000
Caucasus (1897)	58,471	
Siberia (1897)	34,477	
Ferghana	8,300	
Bokhara	9,000	
Khiva	2,000	
Total in Asiatic Russia		112,248
Aden	2,800	
British India	14,400	
Total in British possessions in Asia		17,200
Afghanistan	2,000	
Persia	25,000	
China	1,000	
Other countries	500	
		28,500
Total Jewish population in Asia		442,948

The descendants of European immigrants are divided into Ashkenazim and Sephardim. Alongside of these in Palestine are the remnants of the sect of the Samaritans (in Nablus), and some Karaites (in Jerusalem). In eastern Asia the form of worship and the beliefs have been influenced by neighboring religions. In India this influence is notable among black Jews; and among the Jews of China religious sentiment has become obliterated to the extent that a member of the Jewish community has been known to exercise the functions of a Buddhist priest.

Political Status.

As the greater part of Asia is under the rule of European powers, the political status of the majority of Jews is regulated by the general laws of Russia, Turkey, and Great Britain. In Siberia, Transcaucasia, and Turkestan the government of Jews of European origin must be distinguished from that of native Jews. The former are controlled by the restrictive measures in force in the country of their origin; the latter, under Russian rule, have obtained the benefits of a regular government and of protection from Mussulman fanaticism, and have even, to a large extent—especially in the Caucasus—been associated with the local administration. Since 1892, however, their situation has trended toward that of their European coreligionists. In Asiatic Turkey the reforms called "tanzimat" have gradually effaced the differences that law and ancient usage had established between Jew and Mussulman; and the constitution of 1876, by proclaiming that all subjects of the empire are without distinction called Osmanlis, abrogated the stipulations of the decree of Omar. Moreover, in the course of recent centuries, the Porte has frequently taken Jews into its service; and some of them had attained to high offices. It should be added that in regions where the sultan's authority has not been uncontested, as, for example, Yemen and Kurdistan, the condition of the Jews has remained precarious and wretched. In Persia till within the last few years, Jews were subject to many disqualifications, and were compelled to follow sordid, disreputable trades: a series of edicts of the present shah, Muzaffar-ed-din, granted them civil rights (see AFGHANISTAN, ARABIA, CHINA, etc.).

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G. I. Ly.

ASIA MINOR: The western extremity of Asia, which seems to have been known to the Jews at a relatively early date; for to this region belong the greater number of the sons of Japhet mentioned in the ethnographic lists in Gen. x. Von Gutschmid believes that there was a dispersion of Jews in Asia Minor in the middle of the fourth century B.C.; but it is probable that Jewish colonization did not antedate the Seleucids, though Josephus mentions the existence of relations between Jews and the inhabitants of Pergamus, extending back to the time of Abraham.

Toward the end of the third century, at the time that Greek communities began to be formed in the villages along the coast, Antiochus the Great (223–187 B.C.) installed in the more thinly populated districts of Phrygia 2,000 Jewish families from Mesopotamia (Josephus, "Ant." xii. 3, § 4). The Jews formed military colonies at these places, the principal of which seem to have been Apamea, Laodicea, and Hierapolis. The name κατοιχία (colony), which Hierapolis retained for four centuries, attests the nature of the settlement.

The Roman Occupation.

Before the death of Antiochus, Asia Minor passed forever out of the grasp of the Seleucids. Their successors, the Romans, followed the same favorable policy toward the Jews; at first protecting them in the various states in which the country remained divided ("Letter of the Roman Senate to the Kings of Pergamus, Cappadocia," etc., 139–138 B.C.); and, later, defending them from the ill will of the Hellenic population among whom they lived, when, after the year 133, these states were successively annexed by Rome. The Greek towns regarded with disfavor the settlement among them of this strange element, which, while claiming to participate in communal life, still adhered to its peculiar customs and organization. Hence, there developed a sentiment of hostility which in the second half of the first century before the common era provoked at Tralles, Laodicea, Miletus, and Ephesus irritating measures, such as the seizure of moneys collected for the Temple, the prohibition of the exercise of the Jewish religion, and even threats of expulsion. Cæsar and Augustus, however, assured to the Jews the rights of sojourn and of free worship; yet it is improbable that in the Greek towns they possessed the right of citizenship and a corresponding share of public honors. On the other hand, they enjoyed freedom from conscription, the exemption from which was conferred on them by Dolabella, proconsul in Asia (43 B.C.). Roman officials seem to have departed from their benevolent policy in only one instance—when, in 62 B.C., L. Valerius Flaccus confiscated at Laodicea, Apamea, Adramyttium, and Pergamus money intended for Jerusalem. He had to answer for the illegal act before the courts.

If the sums seized by Valerius Flaccus really represented the didrachma tax for one year, it might be concluded, according to the calculation of Theodore Reinach, that there were at that time 180,000 Jews in Asia Minor. But this number is possibly ten times too large; for, among nearly 20,000 Greek inscriptions found in Asia Minor, scarcely twenty can be attributed doubtless to Jews.

The Birth of Hellenism.

From the beginning of the common era, popular hatred toward the Jews seemed to diminish, doubtless through their gradual assimilation with Hellenism. At the end of the first century Ptolemæus of Tlos offered to the Jewish community, as a thank-offering for having raised him to the dignity of archon, a burial-ground, which bore the pagan name of "heroon." This was in conformity with the practise known as the "honorarium decurionati" (present of one who has become a decurion), modeled after the political organization of the city. Only the ordinary formulas of Greek epigraphy are seen in the epitaph of Rufina of Smyrna and in the inscription of Tation of Phocæa, who erected a synagogue, in return for which he received a crown of gold from the community. Record exists of the marriage of a Jewess to a Greek at Lystra.

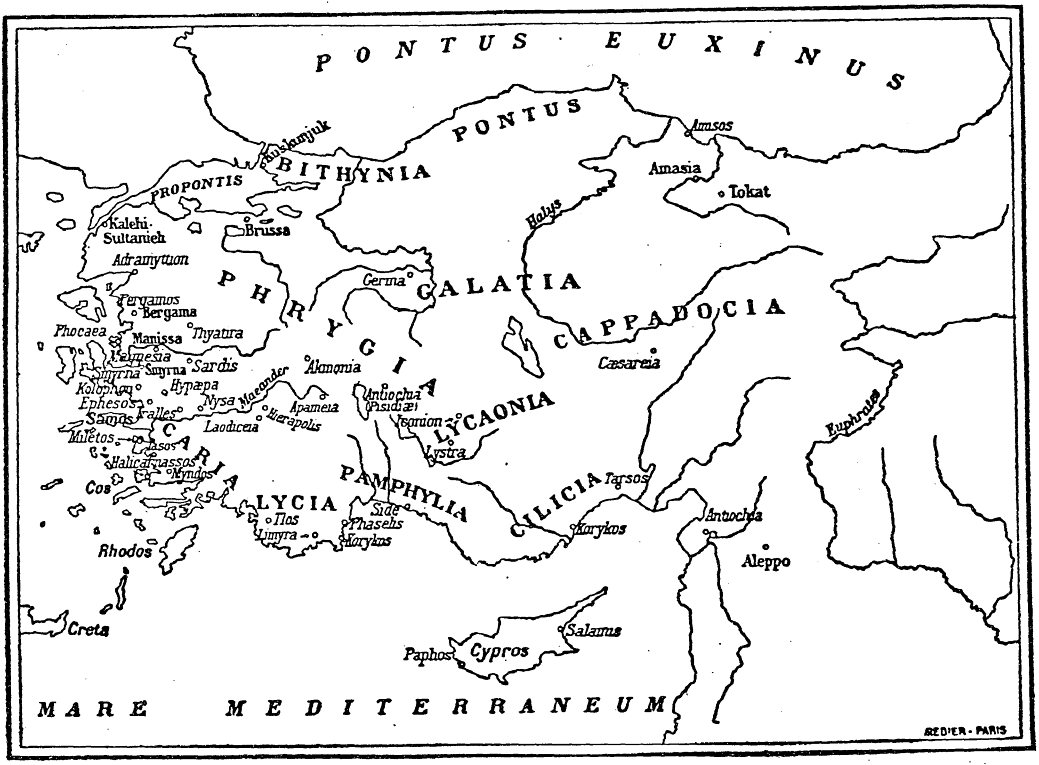
PONTUS EUXINUS
PONTUS
Kuslamjuk
BITHYNIA
PROPONTIS
Kalehi-Sultanieh
Brussa
Adramyttion
PHRYGIA
Pergamos
Bergama
Phocaea
Manissa
Thyatira
Magnesia
Smyrna
Smyrna
Sardis
Akmonia
Kolophon
Hypæpa
Maeander
Ephesos
Nysa
Apameia
Samos
Tralles
Hierapolis
Laodiceia
Miletos
Iasos
CARIA
Halicarnassos
Myndos
Cos
Rhodos
Creta
LYCIA
Tlos
Limyra
Side
Phaselis
Korykos
PAMPHYLIA
Antiochia Pisidiæ
Iconion
LYCAONIA
Lystra
Germa
GALATIA
Halys
Amasos
Amasia
Tokat
CAPPADOCIA
Cæsareia
Euphrates
CILICIA
Tarsos
Korykos
Antiochia
Aleppo
Salamis
Paphos
Cypros
MARE MEDITERRANEUM
REDIER-PARIS

ANCIENT JEWISH COMMUNITIES IN ASIA MINOR.
Modern city-names in Roman type.
(Drawn especially for "The Jewish Encyclopedia.")

As Judaism became affected by outside influences, and in turn influenced the surrounding society, various hybrid groups grew up side by side with the relatively orthodox elements. Such were the Judaizing pagans: Julia Severa of Akmonia, benefactress of the synagogue and high priestess of the imperial religion; the Porphyrabaphoi of Hierapolis, who mixed practises of entirely Hellenic origin with the observance of the feasts of Passover and Pentecost: and the Hypsistarians, or Adorers of the Supreme God. The Sabbatists of Cilicia and the followers of Sambathe at Thyatira were also more or less under the influence of Judaism.

Powerful though the effect of the surrounding Hellenism was, the Jewish communities displayed a remarkable vitality. Even in the third century, the Jewish colonies of Smyrna and Hierapolis preserved a racial feeling sufficiently strong to cause them to call themselves "laos" or "ethnos" (people) of the Jews. About the same time, the colony of Apamea invoked a particular statute, administered under a law ("nomos").

Strong Racial Feeling of Jews.

These groups of Jews, however, seem to have lost all connection with the Jewish centers of Palestine and of Babylonia. The Talmud ignores them completely. According to a doubtful tradition, R. Akiba and R. Meïr went to Mazaca in Cappadocia; and, according to the Pesiḳta, an obscure haggadist, Nahum, preached at Tarsus. M. Jastrow disagrees with Kohut and Neubauer, in identifying the Biblical Ludim with the Lydians. Joseph Halévy has raised strong objections to the identification of Phrygia with Prugita, the wine of which, says the Babylonian Talmud, separates the Ten Tribes from their brethren. Cappadocia seems to have been an exception to the rule, and not to have lost all contact with Talmudic Judaism. Two scholars, Samuel and Judah, are styled "of Cappadocia"; and in an inscription at Jaffa occurs the name of a Cappadocian Jew called Jacob, at a time when members of the Asiatic communities generally bore Greek names.

Advent of Christianity.

Christianity at first affected these little Jewish colonies less than one would have expected. The preaching of Paul, himself a Jew of Tarsus, does not seem to have been very successful, save, possibly, at Iconium. Where defections occurred, they were merely individual cases. The texts of the third century, cited above, show that the Jewish elements continued, without serious impairment, up to the triumph of the new religion and the establishment of the Christian empire.

Information concerning events later than this epoch is very scarce. The Jews of Asia Minor probably shared the vicissitudes of their coreligionists in Oriental Christendom; undergoing, like them, the changes of an increasingly harsh legislation, and the persecutions of Justinian, Justin, Phocas, and Heraclius. A false tradition makes certain Jews of Syria who had fled to Isauria the instigators of the struggle of Leo II. with the Iconoclasts. It is, however, certain that Leo in 722 forced the entire body of Jews to embrace Christianity. The measure must have been merely nominal in its effects; for in the following century various emperors passed many similar ordinances.

In the Middle Ages.

Turkish rule initiated an era of comparative tolerance for the Jewish communities, though they had doubtless become greatly reduced in numbers. In the reign of Sultan Orkhan (1326-1360) a group of immigrants from Syria reinforced the population of Brusa; and at the end of the fifteenth century and later, the communities of Amasia, Tokat, Magnesia, Syria, and Smyrna were augmented by a fresh contingent of immigrants, refugees from Spain, whose language soon superseded Greek, which had probably remained from ancient times the language of the old indigenous communities.

The colonies thus formed have passed through the last few centuries without either disturbance or distinction; having lived in accord with the Turks, but at times less harmoniously with the Greek Christians. The only noteworthy incident in modern times was the excitement aroused by Shabbethai Ẓebi.

Official statistics give the following figures for the Jewish population of Asia Minor, including the Armenian provinces:

Jewish Population of Asia Minor.

Vilayets of Trebizond, Erzerum, Angora, Seevas, Konia, Diarbekr, and Kastamuni	3,170
Vilayet of Van	5,000
Vilayet of Brusa	3,225
Vilayet of Constantinople (Asiatic dependencies)	6,670
Vilayet of Smyrna	22,516
Sanjik of Imidt	2,500
Sanjik of Biga	2,988
Total	46,069

Trades and Schools.

The Jews form an active, industrious class, following minor trades and handicrafts. The foundation of the agricultural school, "Or Israel," near Smyrna, by the Alliance Israélite Universelle and the Jewish Colonization Society will doubtless cause the migration into the agricultural regions of a number of Jews concentrated in cities. The Alliance has contributed also to the moral and material improvement of the Jews in the provinces bordering on the Ægean Sea, by the erection of schools and workshops for apprentices in Smyrna (1878), Dardanelles (1878), Cuscunjuk (1879), Brusa (1886), Magnesia (1892), Aidin (1894), Pergamus (1896), Casaba, and Syria (1897).

Bibliography: Vital Cuinet, *La Turquie d'Asie*; Schürer, *Gesch. des Jüd. Volkes*, 3d ed., i. 3; Th. Mommsen, *Provinces of the Roman Empire* (*Römische Geschichte*, v. viii.); Ramsay, *Historical Commentary on Galatians*; Joseph Halévy, *Mémoire sur Quelques Noms Géographiques de la Palestine*, embodied in the annual of Luncz, Jerusalem; J. Schenk, in *Byzantinische Zeitschrift*, 1896, p. 272; T. Franco, *Essai sur l'Histoire des Juifs de l'Empire Ottoman*; M. Jastrow, *Les Ludim ou Ludaï*, in *Revue Études Juives*, xvii. p. 308; Ramsay, *Cities and Bishoprics of Phrygia*, i. 2; idem, *St. Paul.*

G. I. Ly.

ASIEL: 1. Found only in the genealogy of Simeon (I Chron. iv. 35). 2. One of the five skilled writers who wrote the law for Ezra (II Esd. xiv. 24). 3. Ancestor of Tobit (Tobit i. 1, R. V.; A. V. reads "Asael").

J. Jr. G. B. L.

'ASIYAH ("world of making"): The last of the four spiritual worlds of the Cabala—Aẓilut, Beriah, Yeẓirah, 'Asiyah—based on the passage in Isa. xliii. 7. According to the "Maseket Aẓilut," it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. Their ruler is Sandalphon. According to the system of the later Palestinian Cabala, 'Asiyah is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. The light of the Sefirot emanates from these Ten Heavens, which are called the "Ten Sefirot of 'Asiyah"; and through them spirituality and piety are imparted to the realm of matter —the seat of the dark and impure powers (Cordovero, "Pardes Rimmonim," chapter אבי״ע [initials of Aẓilut, Beriah, Yeẓirah, 'Asiyah]). (Vital, "'Eẓ Ḥayyim," chapter אבי"ע.) Compare Aẓilut.

K. P. B.

ASKANAZY, MAX: German physician; born at Stallupönen, East Prussia, Feb. 24, 1865. He received his education at the gymnasium in Königsberg, Prussia, and at the university in that city, studying medicine at the latter, and graduating in 1890. In the same year he became assistant at the pathological institute of his alma mater, and in 1893 was admitted to the medical faculty of the university as lecturer. Askanazy is the author of several essays on clinical and pathological-anatomical subjects, among which are: "Kasuistisches zur Frage der Alopecia Neurotica," in "Archiv für Dermatologie und Syphilis," 1890, xxii. 523; "Ueber Bothriocephalus-Anaemie und die Prognostische Bedeutung der Megaloblasten im Anämischen Blute," in "Zeitschrift für Klinische Medizin," 1895, xxvii., parts 5 and 6; "Ueber den Wassergehalt des Blutes und Blutserums bei Kreislaufstörungen, Nephritiden, Anaemien und Fieber Nebst Vorbemerkungen über die Untersuchungsmethoden und über den Befund unter Physiologischen Verthältnissen," in "Deutsches Archiv für Klinische Medizin," 1897, lix.; "Ueber die Diagnostische Bedeutung der Ausscheidung des Bence-Jones'schen Körpers durch den Urin," *ib.* 1900, lxviii.

S. F. T. H.

ASKANAZY, SELLY: German physician; born Sept. 8, 1866, at Stallupönen, East Prussia. He attended the Kneiphof Gymnasium at Königsberg, Prussia, and later the university in that city, graduating as doctor of medicine in 1892. Joining the staff of the university medical hospital as junior assistant in the same year, he became in 1894 first assistant. He held this position until 1899, when he resigned owing to his increasing private practise. In 1897 he was appointed lecturer in the university. Askanazy has contributed several essays to the medical journals on the examination of patients for accident insurance, clinical diagnostics, etc.

S. F. T. H.

ASKENAZY, SIMON: Polish historian; born in 1867 at Zawichwost, government of Sandomir, Russian Poland; studied at the universities of Warsaw and Göttingen, graduating from the latter with the degree of doctor of philosophy. In 1897 he was appointed lecturer, and in 1902 professor extraordinary on universal history to the University of Lemberg. His principal works are: "Die Letzte Polnische Königswahl," Göttingen; "Studja Historyczno-Krytyczne," Cracow, 2d ed., 1897; "Dzialalnosc Ministra Lubeckiego," 1897; and "Ministerjum Wielhorskiego," 1898.

Many of Askenazy's historical treatises were published in the "Biblioteka Warzawska" and in "Kwartalnik Historyczny." They deal mainly with Polish history of the eighteenth and nineteenth centuries.

Bibliography: S. Orgelbrand, *Encyklopedja Powszechna*, Warsaw, 1898, s.v.

H. R.

ASKNAZI, ISAAC LVOVICH: Russian painter; born at Drissa, government of Vitebsk, Jan. 28, 1856. He entered the St. Petersburg Academy of Fine Arts in 1870 as a day-scholar, and was registered as a student in 1874. In the latter year he was awarded the second silver medal for a sketch, and in 1875 the silver medal for a drawing. In 1877 he received the first silver medal for a sketch, and the second gold medal for a study, "Abraham Expelling Hagar with Her Son Ishmael." Asknazi was awarded in 1879 a silver medal for a sketch, "The Publican and the Pharisee," and the first gold medal for a study, "The Woman Taken in Adultery." "The Publican" represents the Pharisees surrounding Jesus, as pious, God-fearing Jews, each wrapped in a "tallit" and with head-ornaments ("tefillin"). For this work the artist was granted a traveling scholarship for four years to enable him to complete his studies.

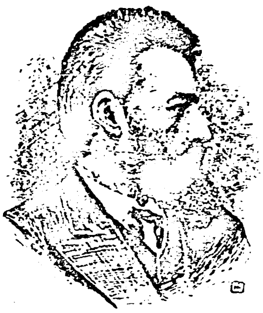

Isaac Lvovich Asknazi.

Early Works.

Before his departure from St. Petersburg in May, 1880, Asknazi completed his painting "The Wife of the Marano." This work he left with the academy for exhibition at the Art Exposition in Moscow; but it was first exhibited at the St. Petersburg Academy in 1881, under the changed title "In Prison." The alteration of title was probably due to the anti-Jewish riots of 1881, at which period the authorities did not consider it politic to bring the martyrdom of a Jewess before the eyes of the public.

Influence of Hans Makart.

In November, 1880, Asknazi, on his way to Italy, visited the galleries and studios of the capitals of Austria and Germany. While in Vienna he began his painting "Maria of Egypt Reflecting upon the Sins of Her Life," and his sketches "John the Baptist in Prison," "John the Baptist's Head on the Charger," and "The Poet Jehuda Halevi," after Heine's well-known poem. Here he profited greatly by the advice of Hans Makart, who admired his talent and took a great interest in his art. In December Asknazi arrived in Rome, where he began his painting "Moses, the Shepherd of Jethro, in the Desert," which, together with "John the Baptist's Head," he sent in June, 1885, to the St. Petersburg Academy, and for which he was granted the degree of Academician of Arts. Both pictures were exhibited at the exposition of the academy in 1886; the latter picture being purchased by the academy, and "Moses" by the well-known collector and art-patron S. M. Tretiakov, of Moscow. At the same exposition four other paintings by Asknazi were exhibited: "Playing Dice," a picture of two Italian boys; "Snow and Frost," representing a thinly clad and shivering Italian boy; "Head of an Italian Woman," and "A Woman Knitting." All four paintings show the influence of the old Italian masters on Asknazi's work.

In 1886 Asknazi exhibited in St. Petersburg "The Old Shoemaker"; in 1887, "Bad News," a picture of

Jewish life, and the "Portrait of L. P."; and in 1888, "Sabbath Eve," representing a Jewess praying over the Sabbath tapers. This latter painting merits description here. The light of the candles, mingled with the twilight, illuminates the table with its snow-white cloth. The emblematic buds and flowers embossed on the Sabbath lamps are reflected on the shining surface of the stove. The attitude of the woman, clad in her holiday dress; the expression of her face, full of devotion and piety; and every detail of the painting—all suggest the glory of the approaching day of rest. In this work the influence of Oppenheimer is distinctly noticeable. The picture was exhibited at the Columbian Exposition at Chicago in 1893, and is now (1902) in the St. Louis (Mo.) Museum of Art.

Influence of Oppenheimer.

In 1890 Asknazi produced "The Bridegroom Examined by the Rabbi." A young Talmudist is being examined by the rabbi in the presence of the future father-in-law and mother-in-law. He is clad in a long coat, after the old Polish fashion; and two long curls, hanging down from under his cap, encircle his pale face. He seems to be quite certain of success in this examination; yet it is evident that his heart is palpitating, and bashfulness is expressed on his face, he being aware that all his utterances and movements are closely watched by his future relatives, although the joy in their faces is proof of their great satisfaction as the examination nears its end. Asknazi exhibited with this painting "Old Age" and "The Female Friends." In 1891 he painted "Amram and Jochebed, Parents of Moses." In 1892 he exhibited "Asking a Favor," "The Morning Call," and "In Hesitation," and in the following year "A Jewish Wedding." The wedding occurs in a small Polish Russian town. The bridegroom, in a high hat, with a long overcoat, and the bride in a white dress, her head covered with a thin veil, are just coming out from under the canopy, accompanied by groomsmen, bridesmaids, and wedding-guests. The rabbi and the servant of the synagogue turn to the right, all the rest walking in the middle of the street. Preceding them are four Jewish musicians: an old cellist, another old man, evidently the leader of the band, playing the cymbal—a large kind of zither—and two young men, one playing the fiddle, the other, a retired soldier, playing the flute. The "badchan," or merrymaker, in front is directing the music; while the little sexton drives away the street-boys from the route of the procession. Especially effective are the merry faces of the three women that are dancing in the throng. Other paintings of this same period are: "Youth and Old Age" and "The Last in Church."

His "Jewish Wedding."

In 1897 Asknazi produced "The Cellist," representing a handsome old man with a violoncello between his feet, sitting in the middle of a luxuriously furnished room, and playing from notes lying open on a magnificently carved stand. The strong light thrown on the figure, the richness of the furniture, the graceful face of the attentive old musician, all produce a striking effect. In 1898 Asknazi exhibited: "Boy Preparing His Lesson," "Housewife Grinding Coffee," and "Over the Last Crumbs"; and in 1899, the portraits of the architect A. Hammerschmidt, of Miss P., and of I. Rabbinovicz, the translator of the Talmud into French.

Asknazi's latest and best work is "Ecclesiastes" or "Kohelet," which was exhibited at the Paris Exposition of 1900. It represents Kohelet ben David, king of Jerusalem, sitting on his throne, lost in the dismal thought, "Vanity of vanities, all is vanity." Kohelet's face expresses complete resignation: he has evidently no solution for the difficult question, "What profit hath he that worketh in that wherein he laboreth?" Lonely sits the king, long deserted by his children, to whom he had said, "Rejoice, O young man, in thy youth, and let thy heart cheer thee," etc. But two loyal servants from his body-guard and his secretary remain with him, bound to him by genuine affection. They are paying the closest attention to every whisper coming from his mouth. The secretary is writing down on a tablet the utterances of the wise king; and the servants, lying on the floor near the throne and leaning on their elbows, are looking at the king, who relates to them episodes of his life.

"Kohelet."

Asknazi is considered to be the most devout Jew among the Russo-Jewish painters. While at the Academy of St. Petersburg, he was the only student who was excused by the authorities from working on the Jewish Sabbath and on holidays. Most of his paintings deal with Jewish life and history; and on several occasions the authorities of the academy made him feel their dissatisfaction with his pronounced emphasis of national Judaism.

Bibliography: Bulgakov, *Nashi Khudozhniki*, i.; Sobko, *Leksikon Russkikh Khudozhnikov*, s.v.; *Vyestnik Izyashchnykh Iskusstv*, 1886, v. 418-419; *Niva*, 1892, No. 16; *Report of the St. Petersburg Academy of Fine Arts* for 1873-95; *Catalogue of the St. Petersburg Academy of Fine Arts* for 1881-93; David Maggid, *Asknazi* in *Sefer Ha-shanah*, Warsaw, 1901, pp. 65-72.

H. R.

ASMA: Arab poetess, contemporary with Mohammed; daughter of Marwan; was married to an Arab of the tribe of the Banu Ḥatmah. After the murder of the Jewish poet Abu 'Afak, who, in spite of his great age, had instigated the members of his tribe against Mohammed, Asma composed some verses condemning the deed. Mohammed despatched 'Umair, the only member of her tribe who had embraced Islam, to punish her; and he assassinated her while asleep, surrounded by her children.

Some Moslem traditionists, in order to excuse the murder, make Asma a Jewess. It is, however, very doubtful that she was one, although Grätz ("Gesch. der Juden," v. 144) accepts this assertion as a fact.

Bibliography: Ibn Hisham, *Das Leben Muhammeds*, ed. Wüstenfeld, p. 995; Hirschfeld, in *Revue Etudes Juives*, x. 16.

G. H. Hir.

ASMAKTA (אסמכתא): A word meaning "support," "reliance" (Ket. 67*a*); hence it is used to designate a Bible text quoted in support of a rabbinical enactment (Ḥul. 64*b*; see Jastrow, "Dict." *s.v.*).

In civil law Asmakta (surety) is a contract wherein one of the parties promises without consideration to suffer a certain loss, or obligates himself to pay an unconscionable penalty, upon the fulfilment or

Legal Meaning.

non-fulfilment of a certain condition: which promise or obligation is not enforceable at law. "An asmakta does not give title," is the principle adopted for the Halakah (B. B. 168*a*). The reason is that the one who binds himself is presumed to have done so because he certainly expected that the condition, upon the happening of which the obligation was to be complete, would not happen; and, from the nature of the obligation, the law presumes that the serious deliberate intention to be bound by it is lacking. An Asmakta may be made a perfectly valid contract if it is made clear that it was intended to be one; and the manner in which this may be done will be set forth hereafter.

Maimonides is of the opinion that every contract in which the condition is expressed by the use of the word "if" (אם), even though reduced to writing and attested, is an Asmakta (Yad ha-Ḥazakah, Mekirah, xi. 2, 3, 6). The contract takes effect only from the time when the condition is fulfilled; and this shows that the obligation was not assumed with serious intent, but that the promise was given only because the promisor certainly hoped that the contract would be nullified by the non-performance of the condition (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 2). For instance, if A says to B, "I will give you my house if [אם] on a certain day you accompany me to Jerusalem," or "if you bring me a certain thing," even though B fulfils his condition, the contract is void, because it is an Asmakta (Mekirah, *l.c.*).

Asmakta Not Binding.

A sells goods to B and receives money on account, and they agree that *if* B does not complete the purchase, the earnest-money shall be forfeited to A, and that *if* A does not deliver the goods, he shall pay double the amount of the earnest-money to B. If B is in default, the earnest-money is forfeited to A, because he already has it in his possession; and if A is in default, he must return the earnest-money to the purchaser, but need not give him double the amount, because it is an Asmakta (B. M. 48*b*; Mekirah, xi. 4; Ḥoshen Mishpaṭ, 207, 11).

According to Rashi the earnest-money gives the buyer the right to claim an equivalent portion of the goods sold (B. M. 48*b*).

If a debtor has paid a portion of the debt, and he and the creditor deposit the instrument of indebtedness ("sheṭar") in the hands of a third person with this condition: *If* the debtor does not pay the balance of the debt within a certain specified time, the creditor shall be entitled to possession of the sheṭar and to the entire amount of the debt, without allowing any credit to the debtor for the amount already paid on account—in such case, even though the debtor does not pay within the time specified, the creditor is not entitled to possession of the instrument of indebtedness. Nor is the debtor obliged to pay that portion of the debt which he has already paid; because this is an Asmakta, since the debtor is presumed to have consented to the condition only because he was certain that he would be able to pay the money within the time specified (Mish. B. B. x. 5, opinion of R. Judah: Mekirah, xi. 5; Ḥoshen Mishpaṭ, *l.c.* 12). The early Talmudists still considered this a debatable question, but Rab, following the opinion of R. Judah, decided as above (Ned. 27*b*).

As stated above, Maimonides considers that every condition introduced by the word "if" constitutes the contract an Asmakta; but later authorities distinguish three classes of conditions (Gloss to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, *l.c.* 13):

Three Conditions of Invalidity.

(1) If the fulfilment of the condition depends in part, but not entirely, upon him who assumes it, it is an Asmakta; as, for instance, if A agrees to purchase goods for B and binds himself that if he does not buy them he will pay B a certain sum. The fulfilment of this condition not depending entirely upon A, he must be presumed to have known that it might be impossible for him to buy the goods, because the owner might refuse to sell them to him (B. M. 73*b*; Tosafot to B. M. 74*a*, *s.v.* "Haka." and to 66*b*, *s.v.* "Wei"; see also Tos. to Sanh. 24*b*, *s.v.* "Kol.")

(2) If the fulfilment of the condition depends entirely upon the person who assumes it, and it is not unconscionable, it is not an Asmakta; as, for instance, if A leases a piece of ground to B, to be farmed on shares so that a definite share of the product shall be turned over to A, and B promises that, if he allows the field to lie fallow, he will pay to A the complete value of his lease, this is no Asmakta; because the working of the field lies entirely in his own power, and he has only bound himself to pay the actual damage to A resulting from the neglect to till the field (Mish. B. M. ix. 3). If, however, he has bound himself to pay a penalty far exceeding the value of the lease, it is inequitable and will not be enforced (Ḥoshen Mishpaṭ, 328, 2).

(3) If the fulfilment of the condition depends on chance, the contract is no Asmakta: this is the case in games of chance. But the contract is valid only so far as the amount at stake is concerned: any loss exceeding the amount actually staked can not be claimed by the winner (based on Sanh. 24*b*).

Asmakta Validated.

Asmakta may be validated (1) by the use of the form "from now on" ("me'akshaw"); (2) by the use of the form "on condition that" ("'al menat"); (3) by actual possession; (4) by judicial act; (5) by the disgrace suffered by one if the other refuses to perform the contract; (6) by a vow, etc.

(1) If the words "from now on" (me'akshaw) are used, there is no Asmakta. For instance, if A mortgages his field to B upon condition that if the loan be not repaid within three years, the field shall belong to B "from now on"—*i.e.*, from the date of the mortgage—then if the money is not repaid, the condition is fulfilled, and, as it is retroactive, B is considered the owner of the field, not from the date of the fulfilling of the condition, but from the date of the mortgage (B. M. 65*b*, 66*b*; Mekirah, xi. 7; Ḥoshen Mishpaṭ, 207, 9, 14). If A had not intended to enter upon the contract seriously, he would not have expressed his intention by the use of the retroactive words "from now on."

(2) The form "on condition that" is the legal equivalent of the form "from now on." According to the opinion of Rabbi Solomon ben Adret, the mere use of the form "on condition that" does not

determine the question; and he distinguishes the case in which it is used for the purpose of consummating the contract from the case in which it is for the imposition of a *penalty* for the breach of the contract (Gloss to Ḥoshen Mishpaṭ, *l.c.*). If A gives his house to B "on condition that" he marry a sister of A, the intention of A is that B shall receive the house only after he has married his sister; and therefore the phrase "on condition that" is equivalent to "from now on," and there is no Asmakta. If A and B are adjoining landowners and A wishes to buy B's land for the purpose of preventing it from falling into the hands of a third person, but B refuses to sell, and, for the purpose of pacifying A, declares that he will not sell his land without first offering it to A, "on condition that" if he breaks this promise he will pay A a certain sum of money, this condition is merely a penalty for breach of promise, and is not like the form "from now on," but is like the form "if," and it is an Asmakta ("Bet Yosef" to Ḥoshen Mishpaṭ, 207, 14; responsa of Solomon ben Adret, Nos. 917 and 1149).

(3) If the subject of the contract is real estate, and possession of it is taken at the time of the contract, in such case, even if the condition is in the form "if," there is no Asmakta (Mekirah, xi. 3, according to Kesef Mishneh, *ad loc.*).

(4) If the contract is concluded with Ḳinyan (ceremony of symbolic seizure) in the presence of a tribunal of three judges learned in the law, and the document is deposited in court on condition that it is to be delivered to the debtor in case the creditor is not able, within a certain specified time, to establish his claim, then there is no Asmakta, no matter how the condition is expressed. Unless the creditor is prevented from appearing within the time fixed, by sickness or some other unavoidable occurrence, the debtor is entitled to delivery of the document (Ned. 27b; Mekirah, xi. 13, 14; Ḥoshen Mishpaṭ, *l.c.* 15).

A case is cited in the Talmud in which two parties had a lawsuit, and A moved the court to grant a continuance of thirty days in order to enable him to bring his proofs. The court suspected that the demand for continuance was merely for delay, and granted it only on condition that A should deposit in court all the documentary evidence which he had, with the understanding that if he did not appear within thirty days, the continuance was to be considered null and void. The thirty days passed, and A did not appear. The question arose as to the legality of the condition made by the court, it being argued that this was an Asmakta, inasmuch as the condition was only accepted by A because he certainly hoped to be able to appear in time. The Talmud answers this problem by saying that in this case, inasmuch as the proofs were deposited in court, the non-fulfilment of the condition was tantamount to a relinquishment of the claim, and there was no Asmakta; and it was established as a general proposition of law that if the contract is concluded with Ḳinyan in the presence of a learned court of three judges, and the creditor is not prevented from fulfilling the condition by an unavoidable occurrence, there is no Asmakta (Ned. 27*a*, *b*).

(5) It is customary to fix certain penalties for breach of contract of marriage. In such cases, even though the penalty is an exceptionally large one, it is not to be considered an Asmakta; and it may be collected by law as damages for the shame suffered by the innocent party, for which no amount may be considered too high. And furthermore, in this case, as in the case of gambling contracts, the conditions are mutual and reciprocal, and hence there is no Asmakta (Ḥoshen Mishpaṭ, *l.c.* 16).

(6) A conditional promise strengthened by a vow, an oath, or a hand-clasp is not an Asmakta (*ib.* 19); hence the rule of Asmakta does not apply where objects are conditionally dedicated to religious or charitable uses, these being considered as vows (*ib.* 19, gloss; Shulḥan 'Aruk, Yore De'ah, 258, 10).

If a contract is an Asmakta, a notice in the deed that "this shall not be considered an Asmakta" is of no effect (Ḥoshen Mishpaṭ, *l.c.* 18): the substance of the contract determines its legal character, irrespective of what the parties choose to call it.

Bibliography: Moses Mendelssohn, *Ritualgesetze der Juden*, iv. 3, § 5; Z. Frankel, *Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte*, pp. 376 *et seq.*; M. Bloch, *Der Vertrag nach Mosaisch-Talmudischem Rechte*, pp. 29 *et seq.*

J. SR. D. W. A.

ASMODEUS, or **ASHMEDAI [ASHMADAI]** ('Ασμοδαῖος, אשמדאי): Name of the prince of demons. The meaning of the name and the identity of the two forms here given are still in dispute.

In the Book of Tobit.

Asmodeus first appears in the Book of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit Asmodeus—"king of the demons," in the Hebrew and Chaldaic versions, is a later addition—fell in love with Sarah, the daughter of Raguel, and for that reason prevented her from having a husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. Asmodeus "fled into the utmost parts of Egypt and the angel [Raphael] bound him" (*ib.* iii. 8, vi. 14 *et seq.* viii. 2-4).

In Testament of Solomon.

Akin to this representation in Tobit is the description of Asmodeus in the Testament of Solomon, a pseudepigraphic work, the original portions of which date from the first century. Asmodeus answered King Solomon's question concerning his name and functions as follows:

> "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. . . . I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds."—Test. of Solomon, transl. in "Jewish Quarterly Review," xi. 20.

Solomon obtained the further information that it was the archangel Raphael who could render Asmodeus innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. Asmodeus then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his feet, and drew water. Solomon would not give him his liberty "because that fierce demon Asmodeus knew even the future" (*ib.* p. 21).

Haggadic Legend.

Thus, in the Testament of Solomon, Asmodeus is connected on the one hand with the Asmodeus of Tobit, and possesses on the other many points of contact with the Ashmedai of rabbinical literature, especially in his relation to Solomon and the building of the Temple. The Haggadah relates that Solomon, when erecting the Temple, did not know how to get the blocks of marble into shape, since, according to the law (Ex. xx. 26), they might not be worked by an iron tool. The wise men advised him to obtain the "shamir" (שמיר), a worm whose mere touch could cleave rocks. But to obtain it was no slight task; for not even the demons, who knew so many secrets, knew where the shamir was to be found. They surmised, however, that Ashmedai, king of the demons, was in possession of the secret, and they told Solomon the name of the mountain on which Ashmedai dwelt and described his manner of life. On this mountain there was a well-head from which the arch-demon obtained his drinking-water. He closed it up daily with a large rock, and secured it in other ways before going to heaven, whither he went every day in order to take part in the discussions in the celestial house of study ("Metibta"). Thence he would presently descend again to the earth in order to be present—invisibly—at the debates in the earthly houses of learning. Then, after investigating the fastenings of the well, to ascertain if they had been tampered with, he drank of the water.

Benaiah Captures Ashmedai.

Solomon sent his chief man Benaiah ben Jehoiadah to capture Ashmedai. For this purpose he provided him with a chain, a ring on which the Tetragrammaton was engraved, a bundle of wool, and a skin of wine. Benaiah drew off the water from the well through a hole that he bored, and, stopping up the source with the wool, filled the well with wine. When Ashmedai descended from heaven, to his astonishment he found wine instead of water in the well, although everything seemed untouched. At first he would not drink of it, and cited the Bible verses against wine (Prov. xx. 1, and Hosea iv. 11), in order to inspire himself with moral courage. At length Ashmedai succumbed to his consuming thirst, and drank until his senses were overpowered and he fell into a deep sleep. Benaiah then threw the chain about the demon's neck. Ashmedai on awaking tried to free himself, but Benaiah called to him: "The Name of thy Lord is upon thee."

Ashmedai's Journey to Solomon.

Though Ashmedai now permitted himself to be led off unresistingly, he acted most peculiarly on the way to Solomon. He brushed against a palm-tree and uprooted it; he knocked against a house and overturned it; and when, at the request of a poor woman, he was turning aside from her hut, he broke a bone, and asked with grim humor: "Is it not written, 'A soft tongue [the woman's entreaty] breaketh the bone'?" (Prov. xxv. 15). A blind man going astray he set in the right path, and a similar kindness he did for a drunkard. He wept when a wedding company passed them, and laughed at one who asked his shoemaker to make him shoes to last for seven years, and at a magician who was publicly showing his skill. Having finally arrived at the end of the journey, Ashmedai, after several days of waiting, was led before Solomon, who told him that he wanted nothing of him but the shamir. Ashmedai thereupon informed the king where it could be obtained.

Solomon then questioned him about his strange conduct on the journey. Ashmedai answered that he judged persons and things according to their real character and not according to their appearance in the eyes of human beings. He cried when he saw the wedding company, because he knew the bridegroom had not a month to live; and he laughed at him who wanted shoes to last seven years, because the man would not own them for seven days; also at the magician who pretended to disclose secrets, because he did not know that under his very feet lay a buried treasure.

Ashmedai remained with Solomon until the Temple was completed. One day the king told him that he did not understand wherein the greatness of the demons lay, if their king could be kept in bonds by a mortal. Ashmedai replied that if Solomon would remove his chains and lend him the magic ring, he (Ashmedai) would prove his own greatness. Solomon agreed. The demon then stood before him with one wing touching heaven, and the other reaching to the earth. Snatching up Solomon, who had parted with his protecting ring, he flung him four hundred parasangs away from Jerusalem, and then palmed himself off as the king.

After long wanderings Solomon returned to reclaim his throne. At first the people thought him mad; but then the wise men decided it would be well to regard Ashmedai more closely. It appeared on inquiry that not even Benaiah, the first in the service of the king, had ever been admitted to his presence, and that Ashmedai in his marital relations had not observed the Jewish precepts. Moreover, the declaration of the king's women that he always wore slippers, strengthened suspicion; for demons proverbially had cocks' feet. Solomon, provided with another magic ring, at length suddenly appeared before Ashmedai, who thereupon took flight (Giṭ. 68; parallel passages, Midr. Teh. on Ps. lxxviii. 45; Yalḳ. ii. 182; compare Num. R. xi. 3; Targ. on Eccl. i. 12, and the extract from a manuscript Midrash in "Z. D. M. G." xxi. 220, 221).

Elements of the Ashmedai-Solomon Legend.

Although the number of incidents concerning Ashmedai related by this Haggadah is fairly large, the fact must not be disregarded that many details grouped about him are of later origin and do not pertain to Ashmedai at all. Ashmedai, as the false Solomon, is a Babylonian elaboration of the Palestinian Haggadah concerning Solomon's punishment for his sins, which punishment consisted in the assumption of the throne by an angel; Solomon meanwhile having to wander about as a beggar (Yer. Sanh. ii. 6; Pesiḳ., ed. Buber, 169*a*; Tan., ed. Buber, iii. 55; Eccl. R. ii. 2; Simon b. Yoḥai of the middle of the second century is quoted as the authority). Similarly, Ashmedai's service in the construction of the Temple is probably an echo of the elaborate legend in the Testament of Solomon, according to which the demons were the chief laborers at the building of the Temple. This cycle of legends in the Testament of Solomon is the source also of the myth concerning the wonderful ring whose inscription tames the demons, as well as of the incident that by virtue of the ring the demons were forced to assist in erecting the Temple. (Test. Solomon v.; compare vi.: "Throw this ring at the chest of the demon and say to him, 'In the name of God, King Solomon calls thee hither.'")

Furthermore, it is improbable that the shamir legend was originally an element of the Ashmedai legend. The Testament of Solomon (ix.) narrates how a demon, forced by Solomon to hew stones for the Temple, was afraid of the iron instruments; and, as Conybeare rightly observes ("Jew. Quart. Rev." xi. 18), the fear of iron on the part of evil spirits is a feature common to both old and recent folk-lore. In the Talmud this fear is given a Jewish setting by connecting it with the legal precept against the use of iron tools, and by causing the demons to render the blocks of stone fit for use in the Temple structure without the use of iron.

A comparison of the Ashmedai legend with the Testament of Solomon reveals also that many other points in the representation of demons by the former are general characteristics of demons. Thus Ashmedai's wings correspond to the wings of Ornias in the Testament (x.). Ornias likewise daily visited heaven; and just as Ashmedai learned the fate of human beings in heaven, so, according to the Testament (xxiii.), did all the demons. Consequently, Ornias could laugh at the king who was on the point of condemning a youth to death who was destined to die at the end of three days (cxi.), just as Ashmedai laughed at the man who ordered shoes to last seven years, when he had not seven days to live.

Hence it follows that the passage in the Talmud provides little information concerning the more particular characteristics of Ashmedai. That he overturned a house and uprooted a tree indicates nothing; for with any demon, however insignificant, such things are trifles. Ashmedai is not represented as doing these things from a mere desire to destroy, but apparently through carelessness. The common opinion that in the Talmud, Ashmedai is depicted as particularly lustful and sensual, has no sufficient basis. The Talmud simply states that Ashmedai, while playing the part of Solomon, did not observe the Jewish precepts pertaining to the separation of women (נדה), and that he attacked Bath-sheba, Solomon's mother. These facts, in reality, were to prove only that Ashmedai was not Solomon.

The question now arises whether Asmodeus and Ashmedai may be considered as closely allied with each other, and identical with the Persian arch-demon, Æshma or Æshma-dæva, as was first suggested by Benfey, and developed by Windischmann and Kohut.

In regard to Æshma, very frequently mentioned in the Zend-Avesta and the Pahlavi texts, Darmesteter says:

Asmodeus, Ashmedai, and Æshma.

"originally a mere epithet of the storm fiend, Æshma was afterward converted into an abstraction, the demon of rage and anger, and became an expression for all wickedness, a mere name of Ahriman ["Introduction to Vendidad," iv. 22]. This description of Æshma, as he appears in the Zend-Avesta, tallies with the dominant conception in Pahlavi writings. Thus in Dabistan, i., Dink, xxxvii. 164: 'The impetuous assailant, Wrath (Æshm), when he does not succeed in causing strife among the righteous, flings discord and strife amid the wicked; and when he does not succeed as to the strife even of the wicked, he makes the demons and the fiends fight together.'"

In "Shayast la-Shayast" (xviii.) Æshm is described, quite unlike Ahriman, as the "chief agent of the evil spirit [Ahriman] in his machinations against mankind, rushing into his master's presence in hell to complain of the difficulties he encounters."

A consideration of the linguistic arguments does not support the hypothesis of an identification of Ashmedai with Æshma-dæva, as "dai" in Ashmedai hardly corresponds with the Persian "dæva," in view of the Syriac form "dawya" (demon) with the consonant "w"; nor is there any instance of the linking of "Æshma" and "dæva" in Persian texts. The Asmodeus of the Apocrypha, and Æshma, however, seem to be related. In the Testament of Solomon Asmodeus appears as seducing man to unchaste deeds, murder, and enmity, and thus reveals many points in common with Æshma. The "Bundehish" (xxviii. 15–18) furnishes the most striking resemblance: "There, wherever Æshm lays a foundation, many creatures perish."

Ashmedai and Shamdon.

Ashmedai of the Solomonic legend, on the other hand, is not at all a harmful and destructive spirit. Like the devil in medieval Christian folk-lore, he is a "king of demons" (Pes. 110*a*), degraded and no longer the dreaded arch-fiend, but the object of popular humor and irony. The name "Ashmedai" was probably taken as signifying "the cursed," שמד (compare Nöldeke, in Euting's "Nabatäische Inschriften," pp. 31, 32), just as "la'in" (the cursed), is the Arabic name of Satan. Thus the name Shamdon (שמדון), is found in Palestinian Midrashim.

It is related of Shamdon that at the planting of the first vine by Noah he helped with the work, but said to Noah: "I want to join you in your labor and share with you; but have heed that you take not of my portion lest I do you harm" (Gen. R. xxxvi. 3); in the legend in Midrash Abkir, and cited in Yalḳ. i. 61, Satan figures as the chief personality. The second thing told of this Shamdon is that in the Golden Age he had an encounter with a new-born child wherein he was worsted (Lev. R. v. 1, according to the reading of the 'Aruk, *s.v.* שד).

Ashmedai in Later Sources.

In later sources, Shamdon is held to be the father of Ashmedai, whose mother they say was Naamah, sister of Tubal Cain (Naḥmanides on Gen. iv. 22; from this comes the same statement in Baḥya b. Asher, Zioni, and Recanati in their commentaries, *ad loc.*). This legend of Ashmedai's birth tallies with the assertion of Asmodeus in the Testament of Solomon: "I was born of angel's seed by a daughter of man" (xxi.). In the Zohar, Ashmedai is represented as the teacher of Solomon, to whom he gave a book of magic and medicine (Zohar Lev. pp. 19*a*, 43*a*; *ib.* Num. 199*b*, ed. Wilna). In a more recent Midrash Ashmedai is identified with Shamdon (Midr. Shir ha-Shirim, ed. Grünhut, 29*b*; a story similar to the one here given of Solomon's ring and the fish is found in "Emeḳ ha-Melek," 14*a*–15*a*, and in the Judaeo-German "Maasebuch"; the story is reprinted in Jellinek, "B. H." ii. 86). A recent source gives the following legend cited by the Tosafists in Men. 37*a* from an anonymous Midrash, which has probably been lost:

> "Ashmedai brought forth from the earth a two-headed man, who married and produced both normal and two-headed children. When the man died a quarrel arose among the children concerning their inheritance, the two-headed ones demanding a double portion." (This legend is given at length in Jellinek, "B. H." iv. 151, 152.)

Later cabalists held the theory that Ashmedai was king of the demons for only a limited time, and that on his death—demons are mortal (Ḥag. 16*a*)—he was succeeded by Bildad, who in turn left his dominion to Hind (see Jos. Sossnitz, "Ha-Maor," p. 84). Benjamin of Tudela (ed. Margolin, 63, 65) mentions a certain local legend about Baalbek, whose temple was erected by Ashmedai, on Solomon's bidding, for the king's favorite, the daughter of Pharaoh.

Concerning the many points of resemblance of the Ashmedai-Solomon legend with Persian and classic legends, see SHAMIR, SOLOMON IN LEGEND AND FOLK-LORE, and ÆSHMA.

BIBLIOGRAPHY: Benfey, *Monatsnamen*, p. 201; Eisenmenger, *Entdecktes Judenthum*, i. 356-359, 823; Gfrörer, *Jahrhundert des Heils*, i. 414 *et seq.*; Grünbaum, in *Z. D. M. G.* xxi. 202-224, 317-321; idem, *Neue Beiträge zur Semitischen Sagenkunde*, 1893, pp. 221 *et seq.*; Hamburger, *R. B. T.* ii. 74-76; Halévy, in *Revue Sémitique*, viii. 43; D. Joël, *Der Aberglaube und die Stellung des Judenthums zu Demselben*, 1881, p. 83; Alex. Kohut, *Ueber die Jüdische Angelologie und Dämonologie*, pp. 72-80 (here the identification of Samael with Ashmedai is derived from Elijah Baḥur's *Tishbi*, s.v., and is quite erroneous); idem, in Geiger's *Jüd. Zeit.* x. 52; idem, in *'Aruch Completum*, s.v.; Rapoport, *'Erek Millin*, pp. 242-250; Stave, *Einfluss des Parsismus auf das Judenthum*, p. 263; Windischmann, *Zoroastrische Studien*, pp. 139-147; Weber, *Jüdische Theologie*, pp. 254, 257; and concerning Æshma, the indexes to volumes v., xviii., xxiii., xxiv. of *Sacred Books of the East*, containing the Zend-Avesta and the Pahlavi texts.

K. L. G.

ASMONEAN. See PERIODICALS.

ASNAPPER: A person who transplanted the mixed multitude of tribes from Babylon to Samaria after the fall of the latter city (Ezra iv. 10). It has been conjectured that this word is a misreading for Assurbanipal, though the reference in Ezra iv. 2 is to Esarhaddon. The reading Asbacaphath in I Esdras v. 69 suggests that a ב ("bet") has fallen out. If this conjecture is correct the word "Asnapper" contains the only reference to the Assyrian king Assurbanipal in the Bible. In the Revised Version the form "Osnappar" is preferred.

J. JR. J.

——**In Rabbinical Literature:** The Talmud identifies Asnapper with Sennacherib, who is said to have had eight names, like his opponent Hezekiah (Sanh. 94*a*).

J. SR. L. G.

ASOLO: Town in the province of Treviso, Italy. A Jewish congregation existed there in the middle of the sixteenth century, perhaps even at the end of the fifteenth. In 1547 there were in Asolo 37 Jews, who lived in six houses close together in the center of the town. In the house of one Marco Koen a room, furnished with some scrolls of the Law, was devoted to religious meetings. Of the 37 Jews in question, 14 had attained their religious majority (see BAR-MIẒWAH); and as there were also several Cohanim (see COHEN), the divine services of this small congregation were as well arranged as they could be. The Asolo Jews possessed a cemetery, of which only two tombstones remain now preserved in the public gallery. There were at least four Jewish pawnbrokers: Anselmo, Marco, Jacob, and Moise.

On Nov. 22, 1547, while Francesco Nani was mayor of Asolo, and Renier of Treviso was governor of the surrounding district, 30 men, armed with cudgels, axes, clubs, and knives, and led by one Antonio Parisotto, attacked the Jews in broad daylight, killed 10 of them, wounded 8 others, and, having taken rich booty, fled in great haste. Five Jewish families were left entirely destitute. Some of the robbers were brought to justice, and were either put to death or exiled. Of the Jews who survived this attack some remained in Asolo, while others emigrated to safer places.

The CANTARINI family, which gave to Italian Judaism many prominent rabbis and physicians, had its origin in Asolo.

BIBLIOGRAPHY: Marco Osimo, *Narrazione della strage compila nel 1547 contro gli Ebrei d'Asolo e Cenni Biografici della Famiglia Koen-Cantarini originata da un ucciso Asolano*, Casale-Monferrato, 1875.

D. F. S.

ASPALATHUS: A word found only in the Apocrypha (Ecclus. [Sirach] xxiv. 15). From the context it appears to be the name of a fragrant wood. It is impossible, however, to identify the plant.

J. JR. G. B. L.

ASPHAR: A pool in the wilderness of Tekoah, where Jonathan and Simon Maccabeus pitched their tents when they fled before the army of Bacchides (I Macc. ix. 33; compare Josephus, "Ant." xiii. 1, § 2). The identification of the place is uncertain, though the evidence points in favor of associating the pool with the modern Bir-Selhut (Smith, "Historical Geography of Palestine," *s.v.*; see, however, Buhl, "Geographie des Alten Palästina," p. 158).

J. JR. G. B. L.

ASRIEL: Eponym of the family of Asrielites, found in the genealogy of Manasseh (Num. xxvi. 31; Joshua, xvii. 2). In I Chron. vii. 14 the A. V. reads "Ashriel."

J. JR. G. B. L.

ASS.—Biblical Data: The Bible knows both the wild and the domestic Ass. (1) The wild Ass ("pere" or "'arod") generally roamed about in herds, and is associated with the wilderness (Job xxiv. 5). The character of the wild Ass gave occasion for applying the term figuratively ("wild ass") to one who in unbridled opposition had his hands ever turned against his fellows (Gen. xvi. 12, R. V.).

(2) The domesticated Ass ("ḥamor," "aton" [fem.], "'ayir" [young Ass]) was put to various uses: (a) for riding (Num. xxii. 21; II Kings iv. 24; Judges x. 4, xii. 14), in which the young Ass and

she-ass were mainly employed; (b) for carrying burdens (Gen. xxii. 3, xlii. 26); and (c) for plowing (Isa. xxx. 24; Deut. xxii. 10), in which the young Ass and the he-ass were utilized. The Deuteronomic code forbids the harnessing of the Ass with the ox (Deut. xxii. 10); the explanation usually offered being that as their strength and weight are so unequal, the harnessing of the two would entail annoyance and suffering on both. It may be, however, that back of the curious prohibition lies some obsolete superstition, the injunction resting on an omen that was no longer intelligible to the compiler of the code.

Syrian Ass, Showing Manner of Riding.
(From a photograph by Bonfils.)

J. JR. G. B. L.

—**In Rabbinical Literature:** "The ox for plowing, the ass for carrying burdens," is the reason given in the Talmud for the creation of these animals ('Ab. Zarah 5*b*; Tanna debe Eliyahu R. ii.). As regards species, a distinction is drawn between the wild and the domesticated Ass, the former, "'arud," being reckoned among the wild beasts of the field (Kil. viii. 6); hence the Biblical precept is applied to it (Kil. i. 6) forbidding it to be crossed with the domestic variety. The most valuable species is declared to be the Libyan, distinguished for its size and strength (Bek. 5*b*); but which, on account of its fiery character, must be driven with a powerful bit (Shab. 51*b*). However, Immanuel Löw asserts that this description applies not to the Libyan Ass, but to the Lycaonian variety, which is mentioned in old sources (Mishnah Shab. v. 1), and which, according to the testimony of Greek and Latin writers, was frequently partially tamed for crossing with the mare (Krauss, "Lehnwörter," ii. 301). The meat of the Ass is said to have the same specific gravity as human flesh ('Ar. 19*b*); and the blood of a foal is held to be a remedy for jaundice (Shab. 110*b*). The bite of an Ass was accounted more dangerous than that of a dog, for it might break a bone (Pes. 49*b*), a case being cited where an Ass completely crushed with its bite the arm of a child (B. K. 84*a*). The Ass is not particular in its food, eating such things as brush and thistles, and when hungry it has been known to eat fish (B. K. 19*b*); nevertheless, baled provender for a young Ass should be opened out, a labor permissible on the Sabbath (Shab. 155*a*). The she-ass produces no young before her third year (Bek. 19*b*). A strap made either from ass-hide or calf-hide was employed in judicial scourgings, a fact which was thus wittily applied by an itinerant preacher in expounding the well-known words of Isaiah (i. 3): "The ass knoweth his master's crib, but Israel doth not know; therefore, let him that doth not know be chastised by the hide of him that doth know" (Mak. 23*a*).

In Proverbial Use.

No other animal is perhaps so frequently mentioned in popular proverbs as the Ass. "Where our forefathers were angels, we are but men; where they were men, we are only asses" (Shab. 112*b* and often elsewhere), a saying which shows that even in those days the Ass was considered an example of stupidity (B. B. 74*a*). Its stupidity and insensibility are expressed in the proverb, "The ass freezes even in July" (Shab. 53*a*). To be called "an ass" was therefore an insult: "If one hath called thee ass, go and get a halter for thyself" (B. K. 92*b*). A variation of this is found in the Palestinian saying, "If a man say unto thee, thou hast asses' ears, pay no heed to him: but if two say it to thee, go and get thee a saddle right away" (Gen. R. xlv. 7). Other proverbs are, "The pace of the ass depends upon its barley [its food]" (Shab. 51*b*; and "Many young asses die and their skins serve as trappings for their mother" (Lev. R. xx. 10; Gen. R. lxvii. 8). Concerning the color of asses, the following is found: "Thou sayest thou hast seen a black ass? Then thou hast seen neither a black one nor a white one, for there are no black asses" ("Alphabet" of Ben Sira, letter 8).

The Ass employed by Abraham when he traveled to the sacrifice of Isaac was declared to be the same animal which later bore Moses' wife and her sons into Egypt (Ex. iv. 20); and it is declared that the same animal is also to serve the Messiah, who is to come "riding upon an ass" (Zech. ix. 9). The mother of this Ass is said to have been the one upon which Balaam

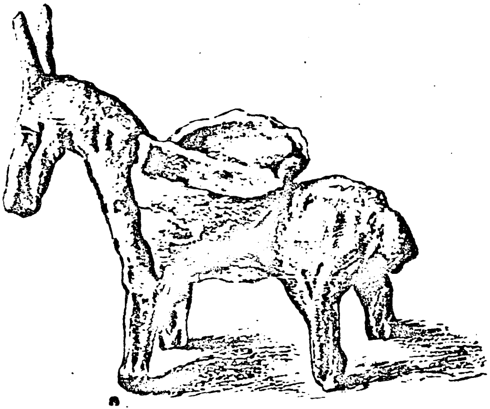

Ass with Panniers.
(From a Phœnician terra-cotta in the Metropolitan Museum of Art, New York.)

rode, and which was created at the close of the sixth day of Creation at dusk (Pirḳe R. El. xxxi.). The old sources, as Abot v. 6, speak only of the creation of the "mouth of the ass" (Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 49, 50; see BALAAM).

When the Ass of Phinehas b. Jair, or, some say, of Hanina b. Dosa, was once stolen, she refused to eat the fodder laid before her because the tithe upon it had not been paid to the priest, whereupon the thieves set her free and she returned to her master (Yer. Dem. i. 21*d*, below; compare also Ḥul. 7*b*; Ab. R. N. viii. for variations of the legend). The Ass of Rabbi Jose would not enter his stall until a pair of shoes which were lying upon his back, and which did not belong to his master, had been removed (Ta'an. 24*a*).

Ass-drivers were held in small repute; the current opinion being that the majority of them were rascals (Ḳid. iv. 14, 82*a*; but see Niddah 14*a*). An "ass-driver's question" is equivalent to a "stupid question" (Yer. Sanh. vi. 23*b*).

BIBLIOGRAPHY: Lewysohn, *Die Zoologie des Talmuds*, pp. 22, 23, 140-143; Rubin, *Tehillat ha-Kesilim*, pp. 47-53.

L. G.

ASS-WORSHIP: The accusation that Jews worshiped the ass was for four centuries persistently made by certain Greek and Latin writers.

Various Authors of the Calumny.

(1) Mnaseas of Patras (second century B.C.) is quoted by Josephus ("Contra Ap." ii. 9) as claiming that the Jews worshiped the head of a golden ass (*χρυσῆν . . . τοῦ κάνθωνος κεφαλήν*). The word *κάνθων*, instead of the usual *ὄνος*, suggested by its similarity to the *κάνθαρος* (the scarabs), worshiped in Egypt, betrays the Egyptian standpoint of the author, it being also used to denote the sign upon the tongue of the Egyptian god Apis.

(2) A similar charge is made by Damocritus (Suidas, *s.v.* *Δαμόκριτος*), whose period is undetermined, but who certainly preceded Josephus. In his book "About the Jews" Damocritus asserts that the Jews reverenced the head of a golden ass (*χρυσῆν ὄνου κεφαλὴν προσεκύνουν*), to which every seven years they sacrificed a foreigner, whom they seized for that purpose, and cut his flesh into small pieces. Suidas (*s.v.* *Ἰούδας καὶ Ἰουδαῖος*) places the interval between these ritual-murders at three years instead of seven.

(3) The next writer is Plutarch (46-120), who, in his "Quæstiones Conviviales," iv. 5, states that the Jews abstained from eating the flesh of the hare because it resembled the ass, which is an animal worshiped by them.

(4) Julius Florus, who lived under Antoninus Pius, speaks of the conquest of Jerusalem by Pompey, and mentions a secret place discovered in the Temple on that occasion, which contained, he says, an ass under a golden vine ("sub aurea vite cillum"). But the word "cillum," the most important word in the passage, is only a guess at a very much disfigured text, which, in its received form, gives no sense at all. This author's testimony, therefore, hardly deserves consideration.

(5) Quite different from these accounts is that in Diodorus, "Eclogæ," § 34, by Posidonius of Apamæa (died about 51 B.C.), that when Antiochus Epiphanes conquered Jerusalem in the year 168 B.C. and entered the Temple, he found in the Holy of Holies the image of a man sitting upon an ass (*καθήμενον ἐπ' ὄνου*) and holding a book in his hand; the king understood the statue to represent Moses. In addition to the association of this story with an historical personage, Antiochus Epiphanes, and to the mention of a statue, this account is further distinguished by the element that not the head alone but the whole animal is referred to, just as in Plutarch. Apion combined these accounts in stating that the Jews had in their Temple an ass's head set up, which was discovered when Antiochus Epiphanes penetrated into the sacred precincts (Josephus, "Contra Ap." ii. 7; all the passages referred to are given by Th. Reinach, "Fontes Rerum Judaicarum," i., Paris, 1895). Reinach (p. 131) remarks that it is clear from Josephus that Apollonius Molon, too, was acquainted with the calumny.

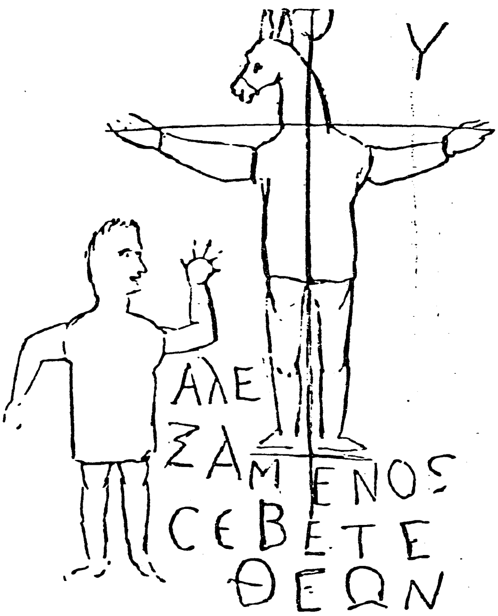

"The Mocking Crucifix."
(From Garrucci, "Arte Christiana.")

Same Accusation Against Early Christians.

As was the case with many another calumny against the Jews, Christianity, the daughter-religion of Judaism, was likewise charged with Ass-Worship (see Minucius Felix, "Octavius," ix., xxviii.). As Tertullian ("Apologia," xvi.) remarks tersely and truthfully, the same accusation was made against Christians because theirs was the nearest to the Jewish religion ("ut Judaicæ religionis propinquos"). Writing against the heathens, Tertullian further says, "Certain people out of your midst have dreamed that an ass's head is our God" (see also "Ad Nationes," i. 11). He quotes Tacitus, who, as is well known, contributed most to spread false reports concerning Judaism. Tacitus' story runs ("Historiæ," v. 3) that the Jews suffered from thirst in the wilderness, and that they followed a herd of wild asses which led them to a spring of water; in recognition of this benefit they made the domestic ass—its nearest congener—the object of their worship. A similar account is found in Plutarch (*l.c.* iv. § 5). These accounts are essentially different from the preceding ones, for they endeavor to supply some cause for such a remarkable form of worship.

Josephus' Disproof for the Jews.

Mockery of Christianity.

Josephus knows nothing of any such alleged reason. He takes ("Contra Ap." ii. 7) the whole story as a stupid calumny, all the more despicable as it seeks to detract from the sanctity of the celebrated Temple. With clever irony he remarks that it ill befits Apion the Egyptian to bring forward such an accusation, for nothing can be more absurd than the Egyptian animal-worship. The falsity of this shameful charge is established by facts: for Antiochus Epiphanes (Theus), Pompey the Great, Licinius Crassus, and lastly Titus, who all entered the Temple, found nothing there of that kind, but found, instead, the purest forms of divine adoration. Tacitus, as quoted by Tertullian, expressly states that Pompey found no image or idol in the Temple. Although this disproof seems quite sufficient as defense, it gives no clue concerning the origin of such a report. Tertullian indicates that he considers the calumny as simply the offspring of malevolence, for it was in like manner, he relates in his "Apologia," xvi., that a rascal in his town (in "Ad Nationes," i. 14, he is described as a Jew), who had to take care of the wild animals intended for the arena, would carry around an image with the inscription "Onokoites, the God of the Christians." The image had ass's ears, a hoof on one foot, and it carried a book and a toga. The meaning of the word "Onokoites" is not clear. But it is very evident that the image must have been intended for the amusement of the crowds, and that the intended mockery of Christianity must have been understood as referring to one of the best-known dogmas of Christianity. The word ὀνοκοίτης, formed after the analogy of *παρακοίτης* —though not strictly according to philological rules —caused Tertullian to observe "risimus et nomen" (the very name of it made us laugh). It probably hints at something like *ex concubitu asini (et feminæ) procreatus*, and is thus a malicious insult upon the Christian God, claimed to be a compound being, both God and man (H. Kellner, "Ausgewählte Schriften des Septimius Tertullianus," i. 62, 1871). This anecdote, however, can not be taken as indicating that the Jews transferred the reproach under which they had suffered from themselves to the Christians; for it is simply the silly wit of a coarse hireling that had deserted the Jewish faith to become champion fighter with wild beasts, as Tertullian himself states.

The Rabbis explain "tartak" (II Kings xvii. 31) as the image of an ass (Winer, "B. R." ii. 605); but Tartak is not described as a god of the Samaritans, and the Samatitans therefore are not accused by the Jews of worshiping the ass, as is wrongly stated by Roesch ("Theol. Studien und Kritiken," 1882, p. 523). That the Christians were accused by the Jews of this cult is also without foundation, for neither Justin ("Dialogus cum Tryphone," pp. 10, 17, 108, and 117) nor Origenes ("Contra Celsum," vi. 27) mentions anything of the kind. On the other hand, it is quite true that the Christians accused some Gnostic sect of their own of Ass-Worship, and, it appears, with full justification. The supreme spirit is called Onoel (*ὄνος*, ass + אל, God) by the Gnostics. According to the Gnostic work *Γέννα Μαρίας* (Epiphanius, "Hæres." xxvi. 12), Zachariah saw in a vision a man in the Temple at Jerusalem who had the form of an ass. Some Gnostics ascribed to the demon Sabaot an ass' shape, others that of a pig (*ib.* xxvi. 10). Here may also be mentioned that according to a baraita in Yoma 19*b*, a Sadducean high priest is said to have died in the Temple, and the imprint of a calf's foot to have been found between his shoulders.

Real Foundation in a Gnostic Sect.

Origin in the Egyptian Typhon-Worship.

Now all these varying accounts are remarkably illustrated by a graffito found in Rome in 1856, representing a man bearing the head of an ass, and nailed to a cross, before whom another man kneels in the attitude of adoration (F. S. Kraus, "Das Spottcruzifix," Freiburg, i. Br. 1872). Another graffito, found likewise on the Palatine in Rome, depicts the same man, and designates him as "fidelis" (faithful); so that this is not intended for a caricature, as usually claimed, but for an earnestly intended symbol of faith (Wünsch, "Sethianische Verfluchungstafeln aus Rom," p. 112, Leipsic, 1898). From the circumstance that at the right of the ass's head (see p. 222) there stands a Y, Wünsen deduces that it is a symbol of the Typhon-Seth worship, for on the numerous curse-tablets in Rome the same symbol always stands at the right of the ass's head of Typhon-Seth. It is the religious symbol of the Gnostic sect of the Sethinai (from Seth, son of Adam; but also from Seth, the surname of the Egyptian god Typhon); and they in their turn derived the ass's head—as shown in the above-cited quotation from Epiphanius—from the representation of the "Jewish god Sabaoth." Wünsch is therefore inclined to consider the cult of the ass as having foundation in fact and not merely in calumny.

Jews Can Not Be Connected with Typhon-Worship.

It is of course quite correct to say that the ass-cult is connected with the Egyptian god Typhon (Ælian, "V. H." x. 28). Plutarch relates ("De Iside et Osiride," ch. xxx.) that in Egypt the ass was considered of "demoniac" nature (*δαιμονικόν*, on account of its resemblance to Typhon (compare *ib.* xxxi.; M. Wellmann, "Ægyptisches," in "Hermes," 1896, xxxi. 242). But this would not explain the story of its adoption by Jews. Plutarch brings the Jews into direct connection with Typhon by making him beget "Hierosolymus" (Jerusalem) and "Judæus," after having fled upon an ass subsequently to the war with Jupiter ("De Iside et Osiride," ch. xxxi.; Reinach, *l.c.* p. 137). Roesch, referring to the Talmudic account, that in the Second Temple the so-called foundation-stone (אבן שתיה) took the place of the Ark of the wilderness, thinks that this stone is meant by Posidonius and others by their "ass' statue." The upper millstone being also metaphorically called "the ass," the enemies of the Jews took advantage of this circumstance to accuse them of worshiping a veritable ass. He claims also that a four-cornered stone is the determinative for Typhon in the hieroglyphs. But this explanation is too far-fetched to be acceptable; besides, it must not be forgotten that Mnaseas, the oldest authority for the legend, does not call the ass *ὄνος*, but *κάνθων*. Another suggestion, that of Michaelis, that the enemies of the Jews may have seen a cherub in the Temple with an ass's head, is negatived at once by the fact that the cherubim were certainly never so represented. None of these attempted explanations is based on facts. Nor are Philo's statement (i. 371) that the Jews' golden calf represented Typhon (see Winer, "B. R.," *s.v.* "Kalb"), and the connection of the ass-cult with that of Seth-Typhon asserted by Movers ("Die Phönizier," i. 297, 365), and by W. Pleyte ("La Religion des Pre-Israélites," Leyden, 1865, p. 143).

For explanation of the supposed Ass-Worship, the Dionysos-cult must be taken into consideration.

Origin of Accusation in Alleged Bacchus-Worship.

Dionysos, or Bacchus, was, under the name of Sabazios, worshiped by the Phrygians; according to some, Dionysos himself was Sabazios, according to others Sabazios was his son. Dionysos was identified with the Semitic divinity Adonis, which easily suggests the name of the God of the Hebrews. It is said that Dionysos encountered Aphrodite and Adonis in Lebanon; he loved their daughter Beroe (Nonnus, "Dionysiaca," xlvi.). Dionysos is identified with pretty nearly all Oriental deities, as, for example, with Moloch, Baal, Melkart, and Hadad. F. Lenormant says, therefore, in the "Dictionnaire des Antiquités," *s.v.* "Bacchus": "The disposition was so marked to identify the son of Semele (Bacchus) with the various deities of the Orientals that it was even pushed to the extreme of asserting that the Jews likewise worshiped Dionysos (Plutarch, 'Symposiaca,' iv. 6), an assertion based upon nothing further than the similarity of sound between the name Jehovah, Sabaoth, and that of Sabazios (Valerius Maximus, i. 3, § 2; other passages at Lenormant), likewise upon the existence of the golden vine in the Jerusalem Temple (Josephus, 'Ant.' xv. 11, § 3)." The similarity of the names Sabaoth and Sabazios, and the existence of the golden vine in the Temple, were then sufficient to suggest to the heathens, who knew very little about Jewish worship, that the Jews, like many other nations, cherished some kind of a Dionysos-worship. It is known that the excessive hilarities at the so-called "Feast of the Water-Drawing" at the Festival of Tabernacles gave cause to the accusation that the Jews celebrated Bacchanalia (see Z. Frankel, "Juden und Judenthum nach Römischer Anschauung," in "Monatsschrift," 1860, ix. 125 *et seq.*, and Büchler, in "Rev. Et. Juives," xxxvii. 181). Now, the ass was sacred to Bacchus and an unfailing member of his train; the god is often represented as riding upon one. Note the alleged statue in Jerusalem of Moses riding upon an ass, mentioned above. Silenus, Bacchus' constant companion, also rides upon an ass. Creuzer ("Symbolik," i. 480) remarks that Silenus *is* the ass. The ass was considered a phallic animal, and when once the Jews were accused of the cult of Dionysos, it was not going very much further to accuse them of sexual excesses, as Tacitus does, holding them capable of every shamefulness. One charge involves the other, and calumniators of the Jews would not be likely to hesitate at an additional falsehood or two.

The fables additionally connected with the ass-cult, such as the fattening of a Greek every seven years for an offering to the ass-god; the attempt of Zabid of Dora to rob the Jews of this god; Tacitus' story of the finding of the water-springs by the wild asses: all of them follow from the idea that the Jews worshiped Dionysos. Everything additional is the offspring simply of the hatred that the world of antiquity bore to the Jews. For this hatred there is no explanation.

[Tacitus' story of the finding of the water-springs rests on a genuine Idumean narrative found in Gen. xxxvi. 24, according to which "'Anah (= the ass), son of Zibeon the Horite, found the hot springs (ימים) in the wilderness while feeding the asses of his father." The whole story, accordingly, points to Idumaea, where the first ass cult legend as told by Josephus ("Contra Ap." ii. 10) originated according to Mnaseas. Apollo, the god of the Idumean city of Dora, represented by Zabidus the Idumean, carrying the golden head of an ass at the battle of Dora, is Baal Anah, who probably became afterward the Gnostic god Anael. It was the identification of the Jews with the Hyksos by Manetho that occasioned the Jews to be accused of Ass-Worship—that is, Seth-Typhon worship. See J. G. Müller, "Des Flavius Josephus Schrift Gegen Apion," p. 258; Schürer, and "Gesch." i. 3, iii. 104.—K.]

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K. S. KR.

ASSABAN (אצבאן), MORDECAI: Rabbi and author; born at Morocco in 1700 and died at Aleppo about 1760. He was chief rabbi of Leghorn, and emigrated to Jerusalem about 1729, where he dwelt for thirty years. He was the author of a "Widdui" (confession of sins), entitled "Zobeaḥ Todah." Assaban was renowned as a cabalist.

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G. M. FR.

ASSAULT AND BATTERY: An English law term for injury to the person—a crime recognized from the earliest stages of human law. Disputes about property, about contracts, or about the rights of man in the family or in society, arose later in the course of social evolution; but from the earliest times personal injuries gave rise to disputes which had to be settled by some tribunal or arbiter.

In ancient law, redress for injuries to the body takes the form of compensation to the person wronged, not of punishment in the name of the state; and this principle is found throughout the Talmudic jurisprudence. Many nations of antiquity and the Germanic tribes as late as the earlier Middle Ages allowed even the guilt of the slayer to be atoned by the payment of "wergild"—that is, man-money—to the heirs of the slain; but here the Mosaic law calls a halt with its stern command, "Ye shall take no ransom for the life of a manslayer" (Num. xxxv. 31, R. V.).

The Law of Retaliation.

The passages of Scripture from which the law of Assault and Battery is derived are Ex. xxi. 18, 19 and 22-25; Lev. xxiv. 19, 20; Deut. xix. 21 (indirectly), and xxv. 11, 12. According to the literal interpretation these passages teach the law of retaliation: eye for eye, tooth for tooth, as the redress for mutilation or, technically speaking, mayhem; bruise for bruise, stripe for stripe, etc., as the redress for the infliction of pain; and cutting off the offender's hand as the punishment for disgracing another by violent means. It seems that the Sadducees, when in power, conformably to their love for the letter of the law in all matters, followed these passages literally. At least the Megillat Ta'anit (ch. iv.) ascribes this practise to the "Boethus men," with whom the Sadducees are often identified; and the varied efforts of many sages to give good Scriptural grounds for their own theory (B. Ḳ. 83*b*) indicate that there were some who dissented from the Pharisaic interpretation. The liability for bodily violence is stated in the Mishnah (B. Ḳ. viii. 1) as follows:

> He that injures his neighbor is liable to him on five grounds: (1) damage; (2) pain; (3) stoppage of work; (4) cost of cure; and (5) shame.

Five Grounds of Liability.

In dealing with this proposition the Gemara (B. Ḳ. 83*b et seq.*) first discusses why the literal rule of eye for eye must yield to the more humane law of compensation in money. Referring to the passage in Lev. xxiv. 17 *et seq.*, where the smiting of a man is treated along with the smiting of an animal, it is argued that, as payment is made for the latter, so payment should be made for the former, except in the special case in which the man is killed, inasmuch as the Lawgiver says (Num. xxxv. 31), "Ye shall take no ransom for the life of a manslayer"; which shows that for the murderer there is no ransom or satisfaction, but that there is a ransom for him that takes anything less than life, as, for instance, the principal limbs, which, when removed, never grow again. Again, if a blind man put out the eyes of a man possessing sight, what can be done to the offender in the way of retaliation? Nevertheless the Law says, "Ye shall have one manner of law" (Lev. xxiv. 22); hence redress must be adjudged in money against all alike. Further, stress is laid on the term "taḥat" (for, in place of) which is applied to animals, as, "he shall surely pay ox for ox" (Ex. xxi. 36), and again in the phrase "eye for [in place of] eye" (*ib.* 24); still greater stress is laid on the verb "natan" (to give), which is used in Ex. xxi. 22, where nothing but a money reward can be meant, and is again used in the rule in Lev. xxiv. 20, which literally translated reads, "as he giveth a blemish upon man, so shall it be given upon him." The interpretation of "eye for eye" being thus established to the satisfaction of the rabbis, there is no reason for them to doubt that "bruise for bruise" means money for the pain suffered, and does not mean the infliction of like pain. However, the position is strengthened by the passage in Deut. xxii. 28, 29, where he who forcibly seizes a damsel not betrothed and lies with her, is mulcted in the sum of fifty shekels, because (taḥat asher) "he hath humbled her."

The separate elements of liability are:

Damage, How Appraised.

Damage Proper (Nezeḳ): The Mishnah says the damage is appraised by ascertaining how much the person injured would have been worth as a slave in the market before the infliction of the injury and how much he is worth after it; the difference represents the damage. But if the result of the injury has been to render its victim deaf, he is considered worth nothing whatever, and the damage is accordingly equal to the whole of his former value.

Pain, "as when he has singed him with a spit or spike, even on his finger-nail, where no mark is left." Here the question arises, should the judges ask themselves (*a*) how much money would "such a man"—that is, one as strong or as delicate as the injured man—be willing to take to submit to the pain, or rather (*b*) how much would he be willing to pay to forego the pain? The former measure, though named in the Mishnah, is in the Gemara deemed inadmissible; for many people would not take all the money in the world and willingly submit to the pain: the latter measure is held to be more reasonable. Where the pain is incident to a mutilation, the judges should say: "Suppose the wounded man to have been sentenced to have his hand cut off, how much would he be willing to pay to have it taken off under the influence of a drug [an anesthetic], rather than have it rudely hacked off; and this amount would serve to represent the damage" (B. Ḳ. 85*a*).

Stoppage of Work: The Mishnah allows to the injured man his wages only as a "watcher of cucumbers"—that is, such wages as he can earn in his disabled condition—"because he has already been paid the value of his eye or the value of his hand"; for the action might be brought at once when the injury was done, and the judges would estimate the loss of time beforehand. This estimate should be paid in full, though the injured man should recover sooner than was expected (B. Ḳ. 85*b*).

An example is put, where violence may bring about stoppage of work alone, without mutilation or pain or need for cure: it is in the case of unlawful imprisonment (*ib.*).

Cost of Cure: As the Scripture says, he "shall cause him to be thoroughly healed" (Ex. xxi. 19), the inference is that the guilty party shall pay for the services of a physician. He may not offer his own services, no matter what his skill may be; nor can he avoid the outlay of money by finding a physician that will do the healing work free of charge. Should ulcers arise in consequence of a wound, the cost of healing such ulcers also falls on the assailant; but if ulcers arise from other causes—for instance, because the wounded man disregards the orders of his physician—the cost of healing these is not to be assessed. The wound may disappear and break out again and again: the cost of cure will still rest on the assailant; but if it be once fully healed (literally, "to its full need"), the liability comes to an end (B. K. viii. 1). The occasion for cost of cure may exist without any of the other elements of damage; for instance, where one has forcibly thrown chemicals upon another, giving to his skin the whiteness of leprosy, it is his duty to pay the cost of having the skin restored to a healthy color (B. K. 85*b*).

Scale of Compensation.

Shame or Humiliation: Here it is impossible to lay down hard and fast rules; for, as the Mishnah says, "it all depends on who is put to shame and who it is that puts him to shame." But for certain acts of violence that involve very little pain and no permanent disablement, but mainly disgrace, the sages fixed a scale of compensation, namely: for a stroke with the fist, one sela or shekel (nominally 60 cents); for a slap with the open hand, two hundred zuzin (1 zuz = 15 cents); for a back-handed slap, or for pulling a man's ear or hair, or tearing off his cloak or a woman's headgear, or spitting at a person if the spittle reaches his flesh, four hundred zuzin ($60 nominal) (B. K. viii. 6). A kick with the knee costs three selas; with the foot five selas; a stroke with an ass' saddle thirteen (B. K. 27*b*, Rashi *l.c.*). According to Maimonides (Yad ha-Ḥazakah, Ḥobel u-Mazzik, iii. 8-10), each slap, kick, or stroke counts separately. But he also says (following B. K. 36*b*) that these sums are not meant for the full-weight or Tyrian coins, but for the "country currency," worth only one-eighth of the Tyrian.

These liquidated damages cover only pain and shame: if sickness ensue, stoppage and cure have to be paid for separately.

Israelites to Be Treated as Freemen and Free-women.

Although R. Meïr's opinion (B. K. 86*a*), that all Israelites are to be treated as freemen and as free-women, as "the descendants of Abraham, Isaac, and Jacob," and are therefore entitled to the same compensation for disgrace, has not been accepted generally, yet where the sum has been fixed by the sages, as shown above, no reduction is made on account of the poverty or low degree or even of the lack of self-respect of the party insulted.

There is a sixth element (which arises, however, but rarely); namely, the "price of children" (Ex. xxi. 22): "If men strive together and hurt a woman with child, so that her fruit depart, and yet no mischief follow, . . . he shall pay as the judges determine." Something is to be paid over and above damage, pain, etc., which is hard to determine; for a woman delivered of her child is, generally speaking, not made the worse thereby; though in the special case she may be much debilitated. Her loss of health and strength would fall under the head of damage proper ("nezeḳ").

Another view is, however, expressed in the Mishnah to the effect that the "deme weladot," the price of the child or children that were destroyed by the miscarriage, should be paid to the husband of the woman by the man causing the damage. The standard authorities are almost silent on the subject (B. K. v. 4; Gemara, 49*a*).

Human Beings Are "Fore-warned."

A human being is always "forewarned"; that is, he is, like a "forewarned ox," liable for full damage, whether awake or asleep, whether willing or unwilling. But if a man in his sleep or unwillingly (as by falling from a roof) hurt another person, he is not liable for the "disgrace" that might result, say, if such person's clothes should be torn from him; and if A hurt B by pure accident—for instance, if he be thrown upon him from a roof by a sudden gust of wind—he is liable only for damage, but not for pain, healing, or stoppage (B. K. viii. 1; Gemara 86*b*).

Deaf-mutes, insane persons, and infants are "pegi'atan ra'ah" (bad to meet); he who hurts them is liable for full compensation; but if they commit an assault, they are not liable at all (*ib.* viii. 4). However, no compensation for shame is made to the insane (*ib.* 86*b*). When an injury is done to an infant girl, the compensation for "damage" and loss of time is payable to her father (*ib.* 87*a et seq.*).

Persons "Bad to Meet."

A married woman or a slave is also "bad to meet," as full compensation must be paid for any injury done to either of them. According to the better opinion, the assailant of a slave must pay even for the disgrace put upon him. The compensation for injury to a married woman, for pain and shame, is paid to her; for loss of work and healing, to her husband; for damage proper, according to one opinion, to her, according to another, to her husband. For an injury to a slave the whole compensation goes to the master. When an injury is done to an infant boy still at the father's board, the compensation should be invested in land, of which the father will receive the rents and profits till the boy attains full age (thirteen). When a father injures his infant daughter, he pays pain, cure, and shame to her at once, but neither damage nor loss of time. A married woman is excused from payment only because she has no property under her own control; a slave, because he can not own property: hence, when the woman, by the death of her husband or by divorce, comes to her own, or when the slave is manumitted, she or he may be sued for the injury done while under disability (*ib.* viii. 4).

When a man does an injury to his own wife, he is bound to pay her for her damage, pain, and shame at once, in such a manner as to give her the free disposition of the money. He needs not pay for loss of work; and for her healing he is bound as her husband. The wife, if she injure her husband, is liable for full compensation (Maimonides, "Yad," Ḥobel u-Mazzik, iv. 16-18). For the manner of its collection see KETUBAH.

A master is not responsible for assaults committed by his bondman or bondwoman, nor for injuries done by them to the property of another. A master injuring a Hebrew servant is liable for all the elements of damage except that of stoppage of work, that being a loss to him only (B. Ḳ. viii. 3).

Self-Defense a Justification.

Self-defense is a full justification for an assault that is not continued after the necessity has ceased. But if two men strike each other at the same time, each is liable to the other, and the excess in damages must be paid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 421, 13).

Where one enters upon the grounds of another without his permission, the owner of the ground may order him off, and may even remove him by force; but if he strike him or harm him otherwise than in forcing him away, he is liable like any other assailant (B. Ḳ. 48*a*).

Should the injured party die before he recovers judgment for the assault, the right of action is cast upon his heirs; and in like manner if the assailant die before satisfaction is made or before it is adjudged, the action for the wrong done may be brought against the heirs, and it may be satisfied out of the estate descended to such heirs.

To this rule there is one very rare exception; namely, where one puts a disgrace upon a sleeping person (say, by exposing his nakedness), and the sleeper dies without finding it out, the action for the disgrace does not pass to his heirs (B. Ḳ. 86*b*).

The maxim of the common law, that a felony merges the civil remedy, was also known to the Rabbis. When a man strikes his father or mother so as to leave a mark ("ḥabburah"), or when he wounds any one on the Sabbath, he can not be sued for compensation; for he is deserving of death. While it was very unlikely that the offender would be put to death—for long before the days of the Mishnah capital punishment under the Mosaic law had ceased—still this excuse of the lesser offense by the greater was held good. But where the act is punishable by stripes only, such as wounding a person on the Day of Atonement, the civil remedy is available (B. Ḳ. viii. 3, 5).

The payments for damage and for pain are in the nature of penalties, and can be adjudged only upon proof by witnesses. But in the absence of witnesses the assailant can, upon his own confession, be ordered to pay for loss of work and cost of cure—which elements are in the nature of a debt—and for the disgrace suffered, on the ground that by his own confession he publishes the humiliation of his victim (Maimonides, "Yad," Ḥobel u-Mazziḳ, v. 6, 7).

Procedure in Assault Cases.

Only a court of "ordained" judges could try an action for injury to the person, according to the rules laid down above, and give judgment for a definite sum; and as judges could not be lawfully ordained, except in the Holy Land, judgments for damage and pain could not be collected, even in Babylonia (B. Ḳ. 84*a*). But, as a matter of necessity, a system was worked out which soon spread over all countries in which the Jews enjoyed any sort of autonomy. When parties complained of injuries, the judges, after hearing their allegations and the testimony of witnesses, indicated the sum that in their opinion the assailant should pay, and, upon his refusal, would threaten him with excommunication ("nidduy"); and this course would generally have the desired effect. But loss of time and cost of cure, being elements sounding in money, and not in the nature of penalties, can only be determined by judges having ordination (Maimonides, "Yad," Sanh. v. 10, 17).

Although the remedy for assaults was altogether pecuniary, yet to strike a fellow Israelite was always deemed a sinful and forbidden action. As the Law strictly forbids the giving to a convicted criminal a single blow beyond the lawful number (Deut. xxv. 3), the sages concluded that a blow given to any one, except by authority of law, was forbidden by Scripture; and they held that, though the assailant had paid all damages, he should ask forgiveness from the injured party, and that it was the duty of the injured, when earnestly entreated, not vindictively to withhold his forgiveness (B. Ḳ. viii. 7).

When damages which usually follow a striking arise without actual contact with the body of the injured person—for instance, if one frighten his neighbor, or yell into his ears in such a way as to deafen him or otherwise make him ill—the wrong-doer is "free from human judgment," but liable to the punishment of heaven (B. Ḳ. 91*a*).

These Laws Not for Gentiles.

The passages in Scripture on which the law of Assault and Battery is grounded speak of a man and his brother, or a man and his neighbor; hence they can not be and were not applied to affairs in which either party was a Gentile. Whatever redress was given in such cases by Jewish courts was only a matter of equity, or, as the Rabbis say, by reference to Prov. iii. 17, "for the sake of the ways of peace."

Bibliography: Nearly all of the Talmudic law collected in this article is to be found in the eighth chapter of Baba Ḳamma, the Gemara on which runs from p. 83*b* to 93*a*. The subject is treated by Maimonides in *Yad ha-Ḥazaḳah, Ḥobel u-Mazziḳ*, in the *Ṭur*, and in the *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, under the title *Ḥobel ba-Ḥabero*, ch. 420-424.

J. SR. L. N. D.

ASSEMBLY, THE GREAT. See Synod, the Great.

ASSER, CAREL: Dutch jurist; son of Moses Salomon Asser; born at Amsterdam, Holland, Feb. 15, 1780; died Aug. 3, 1836. He studied law and philology at the Athenæum at Amsterdam. After obtaining a doctor's degree, July 3, 1799, Asser devoted himself to the practise of law in Amsterdam; he and his friend Jonas Daniel Meyer being the first Jews to become lawyers after the establishment of the Batavian republic.

Early Success.

The defense of a certain Mascel of Dordrecht, accused of blasphemy for having manifested doubts concerning the divinity of Jesus and the Trinity, brilliantly conducted by Asser and Meyer, drew upon the young men the attention of M. C. F. van Maanen, chief attorney and, later, minister of justice.

In spite of his absorbing professional duties, religious matters did not fail to receive Asser's consideration. When he was only sixteen, he and his father shared in the founding of the Felix Libertate, a society which had for its aim the emancipation of the Dutch Jews; and he was among the signers of a petition to the States General (March 26, 1796), praying for their emancipation. This step was vigorously opposed by Daniel Cohen d'Azevedo, rabbi of the Portuguese, as well as by Jacob Moses b. Saul Löwenstamm, rabbi of the Ashkenazim, who were afraid that political emancipation would result in the disintegration of Judaism. As a result, the National Assembly passed a law conferring on them citizens' rights. In the struggle that now began between the Orthodox party, led by the rabbis, and the more progressive generation of the community, Asser took a prominent part; and when the differences led finally to the formation of a new congregation, Adat Jesurun, he became a leading member.

Active in Jewish Community.

In Public Office.

In 1807 Asser was one of three delegates sent by the new congregation to the Sanhedrin in Paris. On his return home he was commissioned by Napoleon to write a report of the condition and wishes of the Jews in Amsterdam, having regard to the possibility of the reunion of the two congregations. On the recommendations contained in this report, a central consistory for the Jews in Holland was authorized by royal decree Dec. 17, 1808. In the same year Asser was appointed director of the second division of the Ministry of Public Worship, and in the following year, after the abrogation of that office, he became chief of the bureau in the Board of Accounts. In 1811 Asser was made justice of the peace in the first district of Amsterdam, and soon became an authority in matters relating to the office. He translated from the French J. J. Barbedette Chermelais' work, "Traité des Attributions des Juges de Paix" (2 vols., 1812), which exerted great influence in Holland.

In the mean time he had become a member of the consistory of Amsterdam; and after Holland had regained her independence (1813), he was appointed a member of the commission to draft regulations for the Jewish community.

For twenty-one years Asser held the post of referendary of the first class in the Department of Justice at The Hague, to which he was appointed in 1815; and for five years before his death he performed the duties of secretary to the Department of Justice. The decoration of the Order of the Netherlands Lion was conferred upon him.

His Works.

His wife was Rose Levin, sister of the well-known Rahel Varnhagen von Ense. For the latter he wrote "Précis Historique sur l'Etat des Israélites du Royaume des Pays-Bas," 1827, a historical review of the condition of the Jews in Holland, not yet published. Asser was also the author of the following works: "Verhandeling over de Verantwoordelijkheid der Ministers, volgens het Nederlandsche Strafregt," The Hague, 1828, an anonymous treatise on the responsibilities of ministers according to Dutch constitutional law; "Apologie de la Peine de Mort," Brussels, 1828; "Verhandeling over de vraag, of bij het Wetboek van Strafregt tegen het snoeijen van geldmunten straf is bepaald?" The Hague, 1836, a treatise on the penalty attached to the clipping of coin; and "Vergelijkend overzigt tusschen het Fransche en Nederlandsche Burgerlijk Wetboek." The last, his largest work, was published after his death by his son Louis Asser and his nephew C. D. Asser.

Bibliography: *Algemeene Konst en Letterbode*, 1836, Nos. xli., xlii., xliii.; *'sGravenhaagsche Stads en Residentie Almanak*, 1838; Carmoly, in *Revue Orientale*, iii. 413 *et seq.*; Jost's *Annalen*, 1839; Koenen, *Geschiedenis der Joden in Nederland*, p. 383; Sluys and Hoeden, *Geschiedenis der Joden*, iii. 531 *et seq.*, 545; Grätz, *Gesch. der Juden*, xi. 267 *et seq.*; A. J. van der Aa, *Biographish Woordenboek der Nederlanden*, pp. 129-130; Winkler Prins, *Geïllustreerde Encyklopädie*, 1884, s.v.

s. J. Vr.

ASSER, CAREL: Dutch jurist and scholar; born at The Hague, June 1, 1843; died at Leyden, Dec. 10, 1898. He was a son of Louis Asser, judge of the district court at The Hague, and grandson of Carel Asser, referendary in the Department of Justice at The Hague. He received his education at the gymnasium in his native city, and at the University of Leyden, obtaining a doctor's degree at the age of twenty-three. Appointed judge of the district court of The Hague in 1878, he retained the position until 1892, when he was made professor of civil law at the University of Leyden. The estimation in which he was held by the Dutch government is shown by the fact that he was appointed on a commission to investigate the need for the revision of the national statutes and to prepare a plan for this purpose. Asser married a Christian, but he remained in touch with the Jewish community and continued to display an interest in his coreligionists.

Among Asser's works are: His doctor's dissertation, "De Telegraphie en hare regtsgevolgen," 1866 (awarded a gold medal by the Gröningen University); "Wetenschap en Wetgeving," 1892; and "Handleiding tot de beoefening van het Nederlandsch Burgerlijk Recht," an unfinished work on civil law. He also contributed to periodicals many technical articles of legal interest. Asser was not only known as a scholar and writer, but also as a musician.

Bibliography: *Students' Almanak*, Leyden, 1900.

s. J. Vr.

ASSER, MOSES SALOMON: Dutch jurist; born in Amsterdam Aug., 1754; died there Nov. 4, 1826. Although originally intended for trade, he took up the study of commercial law; and so successful was he in his new career, that on becoming procurator in Amsterdam he gained the reputation of being one of the best lawyers in Holland. In 1798 he was appointed member of the legislative commission which met in Amsterdam for the purpose of readjusting the laws of Holland to the new conditions arising from the change of the United Provinces into the Batavian Republic, under the protectorate of France. In 1808, when Napoleon insisted upon the adoption of his code throughout his dependencies, Asser, together with Johannes van der Linden and Arnoldus van Gennep, was commissioned by King Louis Bonaparte to draft a commercial code as a part of the uniform system of laws projected for the kingdom.

Soon after the Restoration Asser took an active part in the commission of 1814; and his work ultimately formed the basis of the commercial code of 1838, the greater part of which is still in force. In recognition of his services he was decorated by William I. in 1819 with the Order of the Netherlands Lion, being the first Jewish recipient of such a distinction.

Asser was the founder of the Felix Libertate—a society having for its object the emancipation of the Jews—and the author of the memorial addressed to the States General, March 26, 1796, urging the removal of Jewish disabilities. A leader of the opposition which resulted in the splitting up of the Jewish community of Amsterdam, Asser's name was the first mentioned at the election of wardens by the members of the new community, Adat Jesurun. He took an active part in the progressive movement, at the head of which stood his son Carel (see ASSER, CAREL).

BIBLIOGRAPHY: *Dis Kursen* (in Yiddish), relative to the struggle between the two communities; Roest's *Letterbode*, i., ii.: Notices from a family chronicle; Winkler Prins, *Geïllustreerde Encyklopädie*, 1884, s.v.

S. A. S. C.

ASSER, TOBIAS MICHAEL CAREL: Dutch jurist; born at Amsterdam April 28, 1838. His father was Carel Daniel Asser (1813–85). His mother was a sister of Godefroi, Dutch minister of Justice.

Asser studied jurisprudence at the Athenæum at Amsterdam, and as early as 1857 was awarded the gold medal offered as a prize by the university at Leyden for a competitive thesis on "Over het Staathuishoud kundig begrip van Waarde" (On the Economic Conception of Value). In 1860 he received a doctor's degree, after defending his dissertation on "Het Bestur der Buitenlandsch betrek kingen volgens het Nederlandsche Staatsrecht." In the same year the government appointed him a member of the international commission to negotiate concerning the abolition of tolls on the Rhine. He wrote on the subject the following two pamphlets: "Iets over den Ryntol" and "De Kluisters van den Rijn," in "De Gids," 1861.

Appointed Professor of Jurisprudence.

In May, 1862, he was called to the chair of jurisprudence at the Athenæum, and delivered an inaugural address on "Handelsrecht en Handelsbedrijf." When the Athenæum became a university (1876), Asser continued his teaching there; though, in order to retain his practise as attorney to a number of trade companies, he remained only in the capacity of extraordinary professor of the department of international and commercial law. From 1862 Asser took an active part in conferences on international law, and, together with Rolin Jacquemyns, afterward Belgian minister of the interior, and the English jurist, John Westlake, he founded, in 1869, the "Revue de Droit International," which he edited. In 1875 he became assistant secretary of state, and performed the duties of the office, along with those of his professorship, until May 5, 1893, when he was appointed member of the Council of State, the highest body in the Dutch administration. The high estimate of Asser's authority in the domain of international law is attested by the fact that he is permanent chairman of the diplomatic congress on international civil law, established chiefly through his instrumentality. Asser was delegate to the Peace Conference held at The Hague in 1899, in consequence of the appeal made by Czar Nicholas II., and presided over the second division of the second section. He has been the recipient of the following decorations, viz.: Cross of a Commander of the Order of the Netherlands Lion; of the Order of Orange-Nassau; and of the Baden Order of the Lion of Zähringen; Order of the Crown of Italy; and the Luxemburg Order of the Oak Crown. He is also officer of the Belgian Order of Leopold, and Knight of the Legion of Honor.

Member of Council of State.

Delegate to Peace Conference.

His wife is the daughter of Louis Asser, only son of the elder Carel Asser, and sister of Prof. Carel Asser of Leyden.

Besides the works already mentioned, Asser has written "Législation Uniforme sur la Lettre de Change," 1864; and "Handelsrechtelyke Aanteekeningen," "Remarks on Commercial Law," 1868–69; and has contributed many articles to legal journals. But his two principal works are "Schets van het Internationaal Privaatrecht," 1879; and "Schets van het Nederlandsch Handelsrecht," 1873. The first of these has been translated into nearly every European language, and the last reached its seventh edition in 1897.

BIBLIOGRAPHY: Winkler Prins, *Geïllustreerde Encyklopädie*, 1884.

S. J. VR.

ASSESSMENT OF TAXES. See FINTA, REVENUE OF.

ASSHUR.—Biblical Data: Name of a city once the capital of Assyria. Asshur was apparently the first important town built by the early colonists of the country, who probably came from Babylonia. One of the earliest known rulers of Assyria, Shamshi-Adad I. (about 1820 B.C.), erected in the city of Asshur a temple dedicated to Anu and Adad; and Asshur may be regarded as having been, even at that early date, the capital of the newly founded principality of Assyria. About 1300 B.C. the capital was removed by Shalmaneser I. to Calah, and two centuries later the supremacy of Asshur had vanished so completely that the city had to be rebuilt when Tiglath-pileser I. again made it the capital. When the capital was finally removed to Nineveh, the city fell into an honorable decay, revered as the ancient metropolis, and dignified as the site where the national god Asshur had his famous temple E-Kharsag-Kurkurra. The city is now buried beneath a mound known as Kalah Shergat on the Tigris, which here divides into three arms. The ruins of its ancient temple rise high above the remaining mound, and have been slightly pierced by excavations undertaken especially by Rassam and Ainsworth; but the site has never been systematically explored. See ASSYRIA and the bibliography there given.

J. JR. R. W. R.

——**In Rabbinical Literature:** Asshur was one of the few pious men of the generation of the Tower of Babel. In order to avoid participation in that sinful project, he left the land of his fathers and settled in the neighborhood of Nineveh, in reward for which action he received the cities mentioned in

Gen. x. 11, 12 (Gen. R. xxxvii. 4). The Targum Yerushalmi on the passage considers the name "Asshur" not as that of a person, but as meaning "Assyria," and takes "Nimrod" to be the subject of the sentence. See Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 88, 89.

J. JR. L. G.

ASSHURITES.—Biblical Data: A nation descended from Abraham and Keturah (Gen. xxv. 3). In prophetic literature the nation is mentioned as being engaged in making benches of ivory for Tyre (Ezek. xxvii. 6). The Asshurites in II Sam. ii. 9 can not refer to the same people as Gen. xxv. 3, or to the Assyrians. Either we have here a text corruption for Geshurites (Ewald, Wellhausen), or the name is to be explained according to Targum Jonathan as the Asherites.

J. JR. G. B. L.

——In Rabbinical Literature: The Palestinian exegetes consider Asshurim, and also Letushim and Leummim in the passage Gen. xxv. 3, to be appellatives of the nations recorded as the children of Dedan; and explain Asshurim as "merchants," or more exactly as "those who travel with their wares from place to place" ("ashur" = footstep). Similarly, Letushim are those who sharpen weapons, from "laṭash," to whet; Leummim are the chiefs of peoples ("leüm" = people), or island-inhabitants (Targumim on the passage Gen. R. lxi. 5). In the Onkelos passage, according to Jerome, *ad loc.*, שכנין (for שכונין) should be read (see Ginzberg, "Haggada bei den Kirchenvätern," p. 117).

J. SR. L. G.

ASSI (Assa, Issi, Jesa, Josah, Jose, sometimes רבס׳, a contraction of Rab or Rabbi Assi): A prænomen of several amoraim, which, with its variants, is a modification or diminutive of "Joseph" (compare Bacher, "Ag. Tan." ii. 371; "Ag. Pal. Amor." ii. 151, 8).

Name.

"Assi" is of Babylonian origin, while other forms are Palestinian. Hence in the Babylonian Talmud, except in cases of clerical error, "Assi" is the only form used; whereas in the Palestinian Talmud and Midrashim all forms are used indifferently, two or even more appearing in a single passage (for instance, Yer. Kil. ix. 32*b*) or in parallel passages (compare Yer. 'Er. vi. 23*d*; Yer. Sheḳ. ii. 46*d*, vii. 50*c*; Yer. Naz. iv. 53*b*). As to the bearers of the name, most of those having additional patronymics or cognomens are better known by the appellation of Jose. The two that are best known by their simple prænomen, without further designation, are considered here. Great care is requisite in determining the authorship of doctrines and sayings bearing the above name. Both the Assis are halakic authorities, are native Babylonians, and are cited in both Talmudim, and they flourished within about half a century of each other. They can therefore be distinguished only by observing the persons with whom they are associated or who transmit their opinions. Thus, where Assi appears in company with Rab, with Samuel, or with their contemporaries, Assi I. is meant; but where the associates are members of a later generation, it is Assi II. Again, where Huna I., Judah b. Ezekiel, or their contemporaries or predecessors cite the name, it is Assi I.; but where their disciples, or their younger contemporaries or successors (particularly in the Palestinian Talmud and Midrashim) report, it is most frequently Assi II. Where, finally, none of these landmarks is present, a positive determination is well-nigh impossible, nor can the presence or absence of the titles Rab and Rabbi, on which (according to Tos. Ḥul. 19*a*, *s.v.* Amar) many rely, be accepted as a clue.

Assi (Assa, Issi) I., Rab: A Babylonian amora of the first generation, third century; contemporary of Rab (Abba Arika) and his equal in dialectics, though inferior to him in general knowledge of the Halakah (Sanh. 36*b*).

Status.

But even in the latter branch Rab manifested great deference for Assi's opinions, often adopting these in preference to his own (Meg. 5*a*; Ḳid. 45*b*; Sanh. 29*b*; B. B. 62*a*). Socially, also, Rab treated Assi as an equal (Shab. 146*b*). Mar Samuel, also, treated Assi with great respect (B. Ḳ. 80*a et seq.*). Rab Assi is better known in the field of the Halakah than in that of the Haggadah, where he is found in association with Kahana and putting questions to Rab (Giṭ. 88*a*; compare Lam. R., Introd. 33; Yoma 10*a*).

According to a Talmudic narrative combining fact and fiction, Assi's end was precipitated by grief.

Death.

Commissioned by his dying teacher and friend, Rab, to bring about Shela b. Abuna's retraction of a certain decision on the ritual, Assi visited the latter, when the following conversation took place: Assi: "Retract thy decision because Rab has retracted his opinion on which thy decision was based." Shela: "Had Rab renounced his opinion he would have told me so himself." Assi, misunderstanding the instructions of Rab, thereupon excommunicated his colleague. Shela: "Does the master not fear the fire for abusing a scholar?" (compare Ab. ii. 10.) Assi: "I am a mortar ["Asita," a play on his name] of brass, over which decay has no power." Shela: "And I am an iron pestle that may break the brass mortar." Assi soon after sickened and died; whereupon Shela, to prevent his adversary from carrying evil reports of him to Rab, prepared his own shroud and died also. At the double funeral it was observed that the myrtle branches which lay on the two biers leaped from one to the other, whence it was inferred that the departed spirits had become reconciled (Niddah 36*b et seq.*; the names Isi b. Judah, etc., used in Assi's reply to Shela are a glossator's interpolation borrowed from Pes. 113*b*). Of Assi's last hours the Midrash relates the following: As Rab Assi was about to depart from this world, his nephew entered the sick-room and found him weeping. Said the nephew: "My master, why weepest thou? Is there any part of the Torah which thou hast not learned or taught? Look at the disciples before thee. Is there any one good deed that thou hast not practised? And does not above all thy noble traits stand the fact that thou hast never acted as judge and hast never permitted thyself to be appointed to public office?" Then answered Rab Assi: "My son, this is just the reason why I am weeping. Perhaps I shall be required to answer for being able to administer justice and not doing so, thus exemplifying in myself what the

Scripture means by saying (Prov. xxix. 4), 'The king by judgment establisheth the earth; but the man that holdeth himself aloof ["terumah" = separation] overthroweth it'" (Tan., Mishpaṭim, 2). Some writers regard this scene as occurring at the death of Assi II.; but the concluding words of the visitor's address, as well as the dying teacher's reason for his anxiety, are entirely inconsistent with the career of Assi II., whose activity as judge is a prominent feature of his life. (Yer. Shab. i. 3*a*; Yer. Sheḳ. vi. 50*b*; Yer. Suk. i. 52*a*; Yeb. 16*b*; Ned. 21*b*; Yer. Ned. iii. 37*d*; Yer. Giṭ. ix. 50*d*; B. B. 126*a*; Shebu. 26*a*, 41*a*; Ḥul. 19*a*, 20*a*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. s.v.; Weiss, *Dor*, iii. 97, *ib.* 154; Halevy, *Dorot ha-Rishonim*, ii. 228.

Assi (Assa, Issi, Jesa, Josah, Jose) II., R.: A Palestinian amora of the third generation, third and fourth centuries; one of the two Palestinian scholars known among their Babylonian contemporaries as "the Palestinian judges" and as "the distinguished priests of Palestine," his companion being R. Ammi (Giṭ. 59*b*; Sanh. 17*b*). Assi was born in Babylonia, where he attended the college of Mar Samuel (Yer. Ter. i. 40*a*; Yer. 'Er. vi. 23*d*), but later emigrated in consequence of domestic trouble. On his arrival in Tiberias, Assi had an adventure with a ruffian, which ended disastrously for the latter. Assi was making his way toward the baths, when he was assaulted by a "scorner." He did not resent the assault, except by remarking, "That man's neck-band is too loose," and continued on his way. It so happened that an archon was at that very hour trying a thief, and the scoffer, still laughing at the adventure with Assi, came to witness the trial just when the judge interrogated the culprit as to accomplices. The culprit, seeing the man laughing, thought that it was at his discomfiture, and to avenge himself pointed to the ruffian as his accomplice. The man was apprehended and examined. He confessed to a murder he had committed, and was sentenced to be hanged with the convicted thief. Assi, on returning from the baths, encountered the procession on its way to the execution. His assailant on seeing him exclaimed, "The neck-band which was loose will soon be tightened"; to which Assi replied, "Thy fate has long since been foretold, for the Bible says (Isa. xxviii. 22), 'Be ye not scorners lest your bands be made strong'" (Yer. Ber. ii. 5*c*).

Legend, etc.

Assi became a disciple of R. Johanan, and so distinguished himself that R. Eleazar called him "the prodigy of the age" ("mofet ha-dor"; Ḥul. 103*b*), and as such legend pictures him. Concerning the futile longings of many to communicate with the departed spirit of R. Ḥiya the Great, legend relates that R. Jose fasted eighty days in order that a glimpse of R. Ḥiya might be granted him. Finally the spirit of the departed appeared; but the sight so affected R. Jose that his hands became palsied and his eyes dim. "Nor must you infer from this," the narrator continues, "that R. Josah was an unimportant individual. Once a weaver came to R. Johanan and said, 'In a dream I have seen the skies fall, but one of thy disciples held them up.' When asked whether he knew that disciple, the weaver replied that he would be able to recognize him. R. Johanan thereupon had all his disciples pass before the weaver, who pointed to R. Josah as the miraculous agent" (Yer. Kil. ix. 32*b*; Eccl. R. ix. 10). Another adventure, which, however, bears the impress of fact, is related of him, wherein he was once abducted in a riot and given up as lost, but R. Simon ben Lakish, the former gladiator, rescued him at the risk of his own life (Yer. Ter. viii. 46*b*).

Assi's professional career in Palestine is so closely intertwined with that of R. Ammi that the reader may be referred to the sketch of the latter for information on that subject. R. Assi was very methodical in his lectures, making no digressions to answer questions not germane to the subject under discussion; and whenever such were propounded to him, he put off reply until he reached the subject to which they related (Yer. Shab. xix. 16*d*; Yer. 'Er. vi. 24*a*).

Wisdom of Assi; His Death.

R. Assi is frequently quoted in both Talmudim and in the Midrashim. Profound is his observation: "At first the evil inclination is like a shuttle-thread (or spider-web), but eventually it grows to be like a cart rope, as is said in the Scriptures (Isa. v. 18), 'Wo unto them that draw iniquity with cords of vanity, and sin as if it were with a cart rope'" (Suk. 52*a*). An anecdote characteristic of rabbinical sympathy for inferiors and domestics is thus related: The wife of R. Jose had a quarrel with her maid, and her husband declared her in the wrong; whereupon she said to him, "Wherefore didst thou declare me wrong in the presence of my maid?" To which the rabbi replied, "Did not Job (xxxi. 13) say, 'If I did despise the cause of my manservant or of my maidservant, when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him?'" (Gen. R. xlviii. 3). When Assi died, R. Ḥiya b. Abba, who had been his associate as judge and as teacher, went into mourning as for a relative (Yer. Ber. iii. 6*a*). The day of his death is recorded as coincident with a destructive hurricane (M. Ḳ. 25*b*).

The suggestion may here be offered that R. Assi, before his emigration to Palestine, was known as Assi (Issi, Jose) b. Nathan, the one that is met with in an halakic controversy with Ulla (b. Ishmael, Ber. 62*a*), propounding a ritual question to Ḥiya b. Ashi (Shab. 53*a*), and seeking an interpretation of a Baraita from the mouth of Rab Sheshet (Ned. 78*a*; B. B. 121*a*).

Bibliography: Grätz, *Gesch. der Juden*, iv. 300-307, 2d ed.; Frankel, *Mebo*, 100*a* (here some of the references undoubtedly point to Assi I.); Weiss, *Dor*, iii. 97; Bacher, *Ag. Pal. Amor.* ii. 143-173 (here some sayings of Assi I. are attributed to Assi II.); Halevy, *Dorot ha-Rishonim*, ii. 232.

J. SR. S. M.

ASSIGNMENT: According to common law, "the transferring and setting over to another of some right, title, or interest in things in which a third party, not a party to the assignment, has a concern and interest" (J. Bacon's "Abridgment," p. 329). Strictly speaking, according to Jewish law there can be no Assignment of claims or rights in a thing, but only an Assignment of the thing itself (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 66, 1). In this respect the early Jewish law and the common law agree, although they differ in their reason for the rule.

The common law assigns as a reason that to allow the granting or Assignment of a "chose in action" (a right to receive, or recover a debt, or money, which can not be enforced without action) to a third person would be the occasion of multiplying contentions and suits. According to the Jewish law, the relation of debtor and creditor gives the latter rights against the person of the former (*jus in personam*) secured by rights against his property (*jus in rem*). The right of the creditor to seize the person of the debtor can not be assigned; and the debtor is justified in resisting the claim of the creditor's assignee, upon the ground that he, the debtor, was willing to give his creditor certain rights against his person which he would have refused to give to the creditor's assignee (Me'irat 'Enayim to Ḥoshen Mishpat, *l.c.* 23).

Originally a "sheṭar" (an instrument in writing) of indebtedness was not assignable, according to Biblical law, because it is not a thing, but merely evidence of a right (Maimonides, "Yad," Mekirah, vi. 12). With the beginning, however, of commercial life, the strictness of this ancient rule of law had to be modified. Therefore, if the Assignment of the claim was made by the creditor in the presence of the debtor and assented to by him, it was valid (Giṭ. 13*b*). This rule, however, was felt to be a concession, and could not be used as a basis for the further extension of this principle (Mekirah, vi. 8). If the debt which had thus been assigned in the presence of all three parties interested was secured by a sheṭar, it was held, even by the later authorities, that, although the Assignment was valid, the assignee could not compel the creditor to deliver the sheṭar to him (Ḥoshen Mishpat, *l.c.* 19); although if the debtor paid the assignee, he (the debtor) could compel the creditor to surrender the sheṭar (*ib.*).

Method of Assignment.

The sheṭar of indebtedness can be assigned only by "writing and delivery"; that is to say, it must be delivered by the creditor to his assignee together with another instrument in writing, setting forth the fact of the Assignment (*ib.* 1; and see the cases mentioned in §§ 2, 3, 4, 5, 13).

This question was debated in the Talmud; and the opinions of the authorities differed to such an extent that the question as to what constituted a valid Assignment was long left in doubt. Rabbi Judah ha-Nasi was of the opinion that the mere delivery constituted a valid Assignment of the sheṭar (Sanh. 31*a*); and the amora Amemar was of the same opinion (B. B. 77*a*). The majority of the sages, however, were of the opinion that a sheṭar could not be legally assigned without writing (*ib.* 76*a*), the reason for which is given by Rab Ashi, who called attention to the fact that there was a great difference between the sheṭar of indebtedness and other things, because a sheṭar is, after all, only a promise to pay—mere words—and "words can not be acquired by words"; they must be written down (*ib.* 77*a*). According to Rab Papa, the instrument of Assignment must contain these words, "acquire it [the sheṭar of indebtedness] and all rights under it" (Ḳid. 47*b*).

Maimonides sums up the matter thus: A sheṭar of indebtedness can not be assigned merely by delivery to the assignee, because the sheṭar is simply evidence of a debt; it is not the thing itself; and "evidence" can not be lawfully acquired by the process of manual seizure (Mekirah, vi. 10). The mere intention, therefore, to transfer or assign a claim or contract, and the actual delivery of the instrument, which was the best evidence of the claim or contract, do not suffice to give the assignee title; and the law required a formal Assignment in writing. Thus, early in the Talmudic era are encountered the underlying principles of the law relating to negotiable instruments which occupies so large a part of modern legal systems, and has such an important bearing on modern commercial activity.

Classification of Assignments.

In the case of a sheṭar of pledge, where the debtor has given the creditor possession of a piece of land as a pledge or security for a debt (the creditor to repay himself out of the fruits of the land), and has accompanied the delivery of the land by an instrument setting forth the debt and the fact that the land is pledged for it, this instrument or sheṭar may be assigned in the same manner as a simple sheṭar of indebtedness. This rule, however, was modified by the Geonim to this extent, that if the creditor gives the assignee a written instrument setting forth the Assignment, and also gives him possession of the pledged, or, as we should say in modern legal phraseology, mortgaged land, the Assignment is valid even though he retain possession of the original sheṭar of pledge (Ḥoshen Mishpat, *l.c.* 8).

In the case where movable property is pledged for the debt, the rule is still further modified, so that the debt may be assigned simply by transferring to the assignee possession of the movables pledged; and this constitutes a valid Assignment of the debt, even though the sheṭar of pledge be not delivered or any instrument in writing given to the assignee (*ib.*).

A woman who owns a sheṭar and who afterward marries and delivers the sheṭar to her husband as part of her marriage portion, need not execute an instrument of Assignment to him (*ib.* 12).

Where a sheṭar of indebtedness is assigned by the creditor on his death-bed, the usual formalities are dispensed with (*ib.* 42). This modification of the rule was made in order that the sick man might not be distressed by doubts as to the legality of the Assignment thus made by him, and that he might be comforted by the assurance that his purpose, although not expressed with the usual legal formalities, would be carried out (B. B. 147*b*).

A further modification of the rule exists in the case where the creditor, in addition to assigning the sheṭar of indebtedness, also transfers real estate to his assignee, the transfer of the real estate and the Assignment of the instrument being simultaneous. Rab Huna was of the opinion that the title to the instrument passed to the assignee without a deed of Assignment, provided that the title to the land passed lawfully to him at the same time (B. B. 77*a et seq.*; Mekirah, vi. 14); and although there were some opinions to the contrary among the later authorities, the Shulḥan 'Aruk states this rule of Rab Huna to be the law; provided, according to Rabbenu Asher, the assignor uses the words, "acquire this sheṭar and all rights under it," at the time when he hands it to the assignee, and when, at the same time, the assignee is acquiring possession of the land (Ḥoshen Mishpat, 66, 10; see Sifte Kohen, *ad loc.* 26).

As stated above, the essential words of Assignment are "acquire it and all rights under it." The following form: "I, ———, sell to you, ———, this sheṭar of indebtedness against ———, and all rights under it," is suggested in Me'irat 'Enayim to Ḥoshen Mishpaṭ, *l.c.* 1).

Where the original sheṭar of indebtedness contained the words, "I am indebted to you and to any one producing this," it was equivalent to a modern instrument of indebtedness made payable to bearer, and could be assigned by delivery without writing (gloss on Ḥoshen Mishpaṭ, *l.c.*).

Defective Assignment.

In case the Assignment is defective—as, for instance, where the instrument is delivered to the assignee without any accompanying writing—and the assignee has paid its value to the assignor, he is entitled to have the Assignment set aside, and have his money refunded to him; and he may retain possession of the sheṭar until the money is refunded. In case the assignor is unable to refund to the assignee, the money is taken from the debtor and paid over to the assignee, even though the latter has not lawfully acquired the instrument (gloss, *ib.*). If the assignor has undertaken to guarantee the payment of the sheṭar in case the assignee is not able to collect it from the debtor, he is bound by his guarantee, even though the Assignment has not been legally perfected (gloss, *ib.*).

Lost Deed of Assignment.

If the assignee has lost the deed of Assignment, but still has possession of the original document of indebtedness, he must prove the Assignment: if the debtor claims that he has paid the debt, he may call upon the creditor to take an oath. If the creditor swears that the debt has not been paid, the debtor is obliged to pay the assignee. If the creditor refuses to take the oath, the debtor is released and the creditor must pay the assignee. If the creditor be dead at the time when the assignee claims payment from the debtor, the heirs take the "oath of heirs" (that their father has not told them that the debt was settled), and the debtor must pay the assignee (Ḥoshen Mishpaṭ, *l.c.* 11).

In case the assignee claims that the deed of Assignment was lost, but that a valid Assignment had been made to him by the creditor, and the creditor meets this by taking an oath that there was no Assignment, both the debtor and the creditor are released (*ib.*).

If the sheṭar has been properly assigned, the assignor can not raise the claim of "overreaching" (see ACCEPTANCE) on the ground that the price paid for it was inadequate. Some authorities, however, are of the opinion that if the inadequacy of consideration amounts to a sum greater than half the value of the sheṭar, the Assignment may be set aside on that ground (*ib.* 38).

Assignments in Gentile Courts.

A sheṭar executed in a non-Jewish court of law, but drawn so as to be valid according to Jewish law, may be acquired by writing and delivery in the same manner as a sheṭar executed under rabbinical supervision; and likewise, a deed of Assignment drawn in a non-Jewish court, if it contains language equivalent to that required by the Jewish law, is valid (*ib.* 6).

Release of Debtor by Assignor.

The privity of contract existing between the original debtor and creditor is not transferable, and although the creditor is allowed, under certain regulations, to transfer the right in the claim which he has against the debtor, the original relation of debtor and creditor is not entirely dissolved; and according to the opinion of Samuel, the creditor or his heirs may, in spite of the fact that he has sold and assigned his claim, release the original debtor. If he does exercise this right, he is responsible to his assignee not merely for the amount which the assignee paid to him in consideration of the Assignment, but for the entire amount of the debt set forth in the sheṭar which has been assigned (Ket. 85*b et seq.*; Ḥoshen Mishpaṭ, *l.c.* 23, 32).

Maimonides is of the opinion that this right of the creditor to release the debtor continues, because the right to assign the sheṭar is merely the result of rabbinical legislation, which modified but did not repeal the older Biblical law, according to which a sheṭar is not assignable (Mekirah, vi. 12).

Rabbi Abraham ben David (RABaD II.) is of the opinion that the reason for this right of the creditor to release the debtor consists in the fact that the privity of contract which exists between them is non-assignable. The debtor may say that he contracted the debt only with the creditor, and not with any third person to whom the creditor may choose to assign the claim; and therefore, if the Assignment is made without the consent of the debtor, it has not perfect legal effect. For instance, the assignee can not levy upon the property of the debtor which is no longer in the debtor's possession, but which has been transferred to a third person, whereas the original creditor would have had this right (Rabad on Mekirah, *l.c.*).

Rabbi Jacob Tam assumes the following legal fiction for the purpose of explaining the right of the creditor to release the debtor after he has assigned his claim:

The creditor has a double right against the debtor—a right to seize his person and a right to levy on his property. The right to levy on his property is subsidiary, the property being simply surety for the person; but the right of property is assignable, and the right against the person is not assignable: hence the creditor may release the debtor because he still retains the right to the debtor's person. Since by such release he practically releases the debt, it cuts the ground from under the feet of the assignee, who by the Assignment became owner merely of the subsidiary right against the creditor's property (Asheri to Ket. 85, 86).

According to some later authorities, the creditor can not release the debtor if the creditor is without means and unable to reimburse his assignee; and they hold that the debtor is responsible to the assignee in the first place, because the assignee is the creditor of his creditor. They invoke the rule of Rabbi Nathan: "If A has a claim against B, and B has a claim against C, take the money from C and give it to A" (Ket. 19*a*); but other authorities deny this application of the rule of Rabbi Nathan (Frankel, "Der Gerichtliche Beweis," p. 375).

In order to provide against the danger of a release of the original debtor by the creditor in disregard of

Declaration of No Set-Off.

the rights of the assignee, it was ordained that at the time of the Assignment the assignee must ask the debtor to give him a sheṭar directly acknowledging him to be the creditor, or to acknowledge him as creditor by the ceremony of Ḳinyan, or in the presence of two witnesses. This procedure was equivalent to a declaration on the part of the debtor that he had no set-off to the creditor's claim; and it prevented him from afterward setting up a release of the claim by the creditor, as against the claim of the assignee. No agreement between the creditor and assignee could bind the debtor, unless the latter joined in any one of the methods which are mentioned above (Ḥoshen Mishpaṭ, *l.c.* 23).

Although the law provides that the creditor must reimburse his assignee in case he has released the debtor, yet, if the debtor refuses to pay the assignee, in reliance on political protection, or on the plea that he is too poor, or on the claim that the sheṭar is a forgery, the creditor is not obliged to reimburse the assignee, because, even though the creditor had not released the debtor, the assignee would not have been able to collect the claim because of the other defenses set up by the debtor (*ib.* 33).

In the following cases the creditor loses the right to release the debtor:

(1) If the Assignment is made in the presence of the debtor (*ib.* 29).

Loss of Right to Release.

(2) If the debtor acknowledges the assignee to be his creditor (*ib.* 23).

(3) If the debtor himself executes a sheṭar in favor of the assignee (*ib.*, based on Ket. 86*a*).

(4) If the original sheṭar of indebtedness reads that the debtor is bound to his creditor *or his assigns* (Rabad to Mekirah, vi. 12, based on Giṭ. 13*b*).

(5) If the creditor is in possession of a pledge which at the time of the Assignment he gives to the assignee (Ḥoshen Mishpaṭ, *l.c.* 30).

(6) If the creditor is a married woman who has brought the sheṭar of indebtedness to her husband as a part of her marriage portion (*ib.* 28).

(7) If the creditor is a non-Jew and he assigns the sheṭar to a Jew. The reason assigned is that, according to the law of the Gentiles, the creditor has no right to release the debtor (*ib.* 25).

(8) If the creditor assigns the sheṭar on his deathbed, his heir loses the right to release the debtor. The reason given in this case is that the sick man may die in peace, knowing that his will will be carried out (*ib.* 27).

(9) If the assignee assigns the sheṭar to another, or reassigns it to the assignor, he can not release the original debtor, because the privity of contract existing between the original debtor and creditor does not exist between the original debtor and the creditor's assignee; and therefore, when the latter has assigned the claim to a second assignee, he has no such interest as will enable him to release the debtor (*ib.* 31).

The following is the form commonly used for a deed of Assignment of an instrument of indebtedness ("sheṭar mekirat sheṭar ḥob"):

Form of Deed of Assignment.

A memorial of the testimony deposed before us, the witnesses hereunto subscribed this ——— day of ———, in the year ———. There appeared before us A, the son of B, and he said unto us, "Be ye witnesses that I have sold unto C, the son of D, this instrument of indebtedness against E, the son of F, absolutely and freely; and that henceforth neither I nor my heirs or representatives have any rights in this instrument of indebtedness against E, the son of F; but that it henceforth belongs absolutely to C, the son of D, and his heirs, together with all rights under it, and that no man shall hinder him therein." And, furthermore, the said A, the son of B, said unto us, the subscribing witnesses, "I bind myself under penalty of the ban of excommunication, and by the oath of the law, as to a completed contract which can not be disturbed or set aside, made publicly, and especially for the benefit of C, the son of D, who buys this instrument of indebtedness, that neither I nor my heirs will give any acquittance or release to the debtor or his heirs for any portion of the debt, under this instrument of indebtedness; and this shall not be considered an Asmakta or a mere form"; and thereupon we (the witnesses) took Ḳinyan of A, the son of B, for all that is above set forth, by the use of a garment by means of which Ḳinyan may lawfully be taken. And all is established and fixed and determined.

(Signed by two witnesses.)

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J. SR. D. W. A.

ASSING, DAVID ASSUR (generally known as **David Assing**): German physician and poet; born at Königsberg in 1787; died April 25, 1842. He studied at the universities of Tübingen, Halle, Vienna, and Göttingen. He received his doctorate from the University of Göttingen Aug. 26, 1807 (according to some authorities, from Königsberg University); his thesis being "Materiæ Alimentariæ Lineamenta ad Leges Chemico Dynamicas Adumbrata" (Foods and Their Relation to Chemico-Dynamical Laws). This was published at Göttingen in 1809. Three years later he went to Hamburg with the intention of settling there as a practising physician; but hardly a year passed before the war occurred for the liberation of Germany from Napoleonic rule, and he entered the army, joining a regiment of cavalry in the capacity of physician. He served first in the Russian, then in the Prussian, army. In 1815 he returned to Hamburg on account of his love for Rosa Maria Varnhagen, the daughter of a physician of that city, and sister of the famous author. He married her the following year. About this time, Assing embraced Christianity and discarded his middle name Assur. He was known as a student of Greek medicine, making a special study of Hippocrates. He also contributed lyric poems to the "Musenalmanach," published by his friends Kerner and Chamisso; to the "Tübinger Morgenblatt"; in "Isidorus Hesperiden." After the death of his wife, June 22, 1840, he published, "Rosa Maria's Poetischer Nachlass," Altona, 1841. The last years of his life were passed in solitude.

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S. W. S.

ASSING, LUDMILLA: German authoress; born in Hamburg Feb. 22, 1821; died March 25, 1880, in Florence, Italy. She was the daughter of Dr. David Assing and Rosa Maria Assing, sister of Varnhagen von Ense. After the death of her parents she removed to Berlin to reside with her uncle Varnhagen. While in his house she formed the acquaintance of several noted men and women of that time, among whom were Alexander von Humboldt, Prince Pückler-Muskau, Bettina von Arnim, and many others. In 1861 she took up her residence in Florence, where she passed the rest of her life. She married a lieutenant of the Italian army, Cavaliere Grimelli, from whom she was divorced two years later (1875). Ludmilla founded in Florence a public school, in which instruction in German was compulsory. Toward the close of her life she became afflicted with brain trouble, from which she never recovered, her death occurring in the insane asylum of San Bonifazio, Florence.

As a writer, Ludmilla Assing belonged to the school of Varnhagen. Her literary activity was chiefly directed toward biography. She translated from the Italian Mazzini's works (Hamburg, 1868, 2 vols.), and the works of Piero Cironi. She wrote also in Italian. The posthumous works of her uncle were edited by her, and for this she was sentenced, in 1863, to eight months', and again, in 1864, to two years', imprisonment by the Prussian government for disrespect to the king and queen, because the works of Varnhagen that were published under her direction disclosed some scandals of the court. As she was residing in Florence at that time, the intended punishment did not affect her. She was pardoned, however, in 1866, but she preferred, nevertheless, to remain in Italy. Her biographical works include the lives of: "Gräfin Elise von Ahlefeldt," Berlin, 1857; "Sophie von La Roche, die Freundin Wieland's," Berlin, 1859; "Fürst Hermann Pückler-Muskau," Hamburg, 1868, 2 vols.; "Piero Cironi, ein Beitrag zur Geschichte der Revolution in Italien," Leipsic, 1867; "Biographische Porträts," Leipsic, 1871. She published in Italian: "Vita di Piero Cironi," Prato, 1865; "La Posizione Sociale della Donna," Milan, 1866; "In Memoria di Giovanni Grilenzoni," Genoa, 1868.

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S. W. S.

ASSIR: **1.** A son of Korah, a Levite (Ex. vi. 24, and in the list of I Chron. vi. 7). **2.** Son of Ebiasaph and great-grandson of Assir, son of Korah (I Chron. vi. 8, 22). **3.** Son of Jeconiah, found in the genealogical lists of the kings of Judah (I Chron. iii. 17). "Assir" is interpreted by the R. V. as "captive"; but the rendering "Jeconiah the captive" is most improbable.

J. JR. G. B. L.

ASSIZE OF JEWRY: An expression used in the thirteenth century in England for the laws and customs regulating the relations between Jews and Christians in that country, and especially binding upon the decisions of the EXCHEQUER OF THE JEWS. Like most early English law, it was never officially compiled, being derived partly from written and partly from unwritten sources. The former consisted of church ordinances, and of agreements between the king and the Jews, formulated in specific charters. An attempt at reconstructing the Assize of Jewry for the twelfth century will be found in Jacobs, "Jews of Angevin England," pp. 329-336). The assize for the thirteenth century has not yet been collected.

J.

ASSON, MICHELANGELO: Italian physician and medical author; born at Verona June 21, 1802; died at Venice Dec. 2, 1877. Asson's father dying while his son was still an infant, the family was left in such straitened circumstances that an uncle undertook Asson's education. The latter attended the academy of his native town and the universities of Padua and Pavia, taking a postgraduate course at Milan. After graduating as doctor of medicine in 1825, Asson returned to Verona and practised there as a physician until 1831, when he removed to Venice. There he built up a large practise, becoming one of the leading surgeons of northern Italy. During the cholera epidemic in 1835 he opened an auxiliary hospital at St. Tomá, and was one of the organizers of the municipal hospital there, the chief surgeon of which he became in 1840 in succession to Rimas.

During the rebellion against Austria in 1849 Asson was exceedingly active in medical work, being appointed chief surgeon of the military hospital of Chieri, and doing medical duty at the battle of Novara, and in the war between Italy and Austria, 1859-60. From 1857 he had been professor of anatomy at the Academy of Art, Venice, and in 1863 was appointed professor of surgery in the newly founded medical and surgical school of the municipal hospital in that city. His long and very successful medical career was ended in 1872 by a paralytic stroke, after which he lingered for five years.

Asson was a member of several medical societies, both native and foreign, including those of Genoa, Bologna, Constantinople, and Berlin.

Asson was a prolific medical author, having written about 120 essays and books. He was not, however, very original, and his works, though very interesting—as they give an insight into the medical, especially the anatomical and surgical, knowledge of the Italy of his times—are not of lasting importance. He translated into Italian Bichat's "Anatomie" and contributed articles to Falconetti's "Enciclopedia e Dizionario di Conversazione." Among his many essays and works the following may be mentioned:

(1) "Storia Singulare di un Calcolo Vescico Uretrale," in "Annales Univ. di Mediche," June, 1827, No. 126; (2) "Considerazioni Teoretico-Pratiche sull' Arteriotomia," Venice, 1831; (3) "Sopra un Caso di Spostamento della Lente Cristallina," in "Antologia Medica," April, 1834, Venice; (4) "Dizionario Enciclopedico delle Scienze Mediche," Venice, 1834; (5) "Intorno alla Prima Invasione del Cholera Morbus in Venezia," a report on the cholera epidemic, jointly with Cortese, Fario, and Pancrazio, in "Ann. Univ. di Mediche," Milan, 1836; (6) "Osservazioni Anatomo-Patologiche e Cliniche Intorno all' Arteriasi Cronica o Arterolitiasi," in "Memoriale della Medica Contempor.," Nos. 3-6, Genoa, 1839; (7) "Bibliografia Chirurgica," in "Memoriale della Medica Contempor.," Genoa, 1841; (8) "Osservazioni sopra un Angina di Petto: Ossificazione dell' Arteria Coronaria sinistra con Alcune Riflessioni Intorno l'Arterolitiasi ed Altri Casi Practici," in "Giornale

per Servire al Progressi della Patologia e della Terapia," 1842; (9) "Annotiazioni Anatomo, Patologiche e Pratiche Intorno le Chirurgiche Malattie," Venice, 1842–44; (10) "Considerazioni Anatomiche, Fisiologiche, Patologiche e Chirurgiche Intorno la Milza," in "Giornale Veneto di Scienze Mediche," Venice, 1848; (11) "Sulla Frattura del Collo del Femure," *ib.* 1855; (12) "Sull' Ernia dell' Intestino Cieco," *ib.* 1860; "Casi Pratici ed Osservazioni di Clinica Chirurgica," in "Atti del Reale Istituto Veneto," vii., viii., Venice, 1862–65; "Sulla Piemia," in "Giornale Veneto di Scienze Mediche," Venice, 1867–68.

In addition to his medical studies and practise he devoted himself to classic literature, and at times published essays, especially on Horace and Dante.

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s. F. T. H.

ASSUMPTIO MOSIS. See Apocalyptic Literature, § 4.

Name and Origin.

ASSYRIA: The name "Assyria" is the Greek form of the native "Asshur," the city on the west of the Tigris, near its confluence with the Lower Zab, from which the kingdom, and finally the empire, of Assyria was named. Assyria's relations to the people of Israel are of chief concern in this article; yet a brief statement is necessary regarding its position among the nations of the ancient East, in whose history it is such an important factor.

After the city of Asshur had been founded at an unknown early date, perhaps by colonists from Babylonia, the settlement gradually spread till it extended to the mountains of Kurdistan forming the historical eastern boundary of the kingdom, which stretched along both sides of the Tigris. During the long period when Babylonia controlled the whole of the region from the Persian gulf to the Mediterranean sea, Assyria was its dependent. But about the sixteenth century B.C. it rose into independence as a rival of Babylonia; and thenceforth Syria and Palestine were left free from the aggressions of either power. Thus Egypt was given opportunity to secure a footing in Asia, which she maintained for the greater part of three centuries, though toward the end of the fourteenth century she had to relinquish Syria to the Hittites. At length the dominion of both Egyptians and Hittites in western Asia was ended, partly through invasion from the northern coastlands of the Mediterranean; but, on account of mutual hostility, neither Assyria nor Babylonia was in a position to occupy the country. In consequence, the Arameans "from over the river" made a permanent settlement in Syria; and the Hebrews, having escaped from Egypt, reclaimed their old tribal seats in Palestine, and at last became masters of most of the Canaanite territory. After the settlement, Israel was not disturbed by any power greater than the small countries of the neighborhood, whose attacks mark the period of the Judges. Thus arose the possibility of the Hebrew monarchy, as well as of the powerful Aramean kingdom of Damascus. But the subjection of Syria and Palestine to an Eastern power was only a question of time. From about 1100 B.C. Assyria's superiority became evident, and for nearly five centuries Babylonia ceased to be a power in Asia. Assyria, however, was not in a position to subdue Syria completely till the middle of the ninth century; and then the conquest was not permanent. Palestine proper was not invaded till 738 B.C. The history of Assyria may accordingly be treated for the present purpose under the following periods: A. To 1500 B.C., period of quiescence. B. To 745, period of extension. C. To 607, period of supremacy. The first period was of no significance for Israel; the second was of much direct importance; the third was of supreme importance, direct and indirect. This division should be supplemented by one having special regard to the history of Israel, as that history was affected by the policy of Assyria, and dealing only with the latter part of B and with C. These divisions are: (1) Epoch of the Syrian wars; (2) decline and fall of the northern kingdom; (3) vassalage of the kingdom of Judah.

Rise of Assyria.

Epoch of Syrian Wars.

(1) *a.* Ahab, son of Omri, while usually subject to Damascus, gains some relief through an Assyrian invasion under Shalmaneser II. about 854 B.C., which causes a temporary league among the western states, Ahab and Ben-hadad II. of Damascus fighting side by side against the invader. *b.* Jehu, the usurper, submits to Assyrian suzerainty about 842, but gains only a brief advantage; for Assyria, which has been pressing Damascus, after 839 retires for a time, and gives Hazael of that kingdom opportunity to ravage most of Palestine. *c.* Joash of Samaria (799) is successful against Damascus because the Assyrians have reappeared. They take Damascus in 797, and receive the homage of Phenicians, Philistines, and northern Israel. *d.* The prostration of Damascus is followed by the quiescence of Assyria for forty years, during which time both Israel and Judah expand under Jeroboam II. and Uzziah.

Fall of Kingdom of Israel.

(2) *a.* Tiglath-pileser III. (Pul) reorganizes the Assyrian empire, and carries out the policy of progressive reduction of western Asia. Subject states are spared complete extinction only on condition of submitting to severe terms of probation to test their fidelity to Assyria's rule. Northern and middle Syria are annexed (743–738 B.C.). Uzziah of Judah, their ally, is humbled; while Menahem of Israel buys off Tiglath-pileser with a heavy price. In 734 Ahaz seeks help from Tiglath-pileser against Samaria and Damascus, and becomes an Assyrian vassal. Galilee is annexed; and some of its people are deported. Pekah of Sanaria is dethroned and slain in 733, and Hosea is made vassal king. Damascus is taken in 732. *b.* Hosea, instigated by Egypt, now under the Ethiopic dynasty, rebels in 724 against Shalmaneser IV. of Assyria. Sargon II., who comes to the throne at the end of 722, takes Samaria and deports 27,290 of the people to Mesopotamia and Media.

(3) *a.* Sargon II. (722–705 B.C.) consolidates the Assyrian power. In 711, when Ashdod revolts (Isa. xx.), Judah is threatened for intriguing with Egypt

Vassalage of Judah.

Destruction of Assyria.

and the Philistines. *b.* The policy of Hezekiah (719-690) is to treat with Egypt and assist in a general combination against Assyria after the accession of Sennacherib (705-681). In 701 Sennacherib invades Palestine, devastates Judah, and deports many people, but is diverted from the siege of Jerusalem by a plague in his army, so that he leaves Palestine and does not return. *c.* Esarhaddon, the best of the Assyrian kings (681-668), conquers Egypt. It rebels and is reconquered by Assurbanipal (668-626), but regains its freedom about 645. Judah and the West generally remain quiescent. In 650 a great revolt against Assyria rages from Elam to the Mediterranean, in which Manasseh of Judah joins (according to II Chron. xxxiii. 10-13), and is made captive for a time. *d.* Assyria declines rapidly. Cimmerians and Scythians invade the empire. The Medians, assisted by the Chaldeans, finally destroy Nineveh and divide the empire between them. Before the catastrophe, Pharaoh Necho II. of Egypt invades Syria. Josiah of Judah (639-608), who proceeds against him, is slain at Megiddo.

The official and to some extent the popular religion of Judah was greatly affected by Assyrian influence, especially under Ahaz and Manasseh.

Assyria and the O. T. Literature.

Assyria occupies a prominent place both in the historical and in the prophetical literature of the Old Testament. The narrators were well informed as to the Assyrian events to which they refer; and are most discerning and explicit in regard to occasions on which the religion of Israel was influenced by Assyria, as in the innovations introduced by Ahaz and Manasseh (II Kings xvi. 18; xxiii. 11, 12), or when a great deliverance was wrought, as under Hezekiah (II Kings xviii., xix.), or when Israel's independence or actual existence was imperiled (II Kings xv. 29, xvii.). Since the historians wrote under the influence of the view of Hebrew history taken by the Prophets, Assyria is regarded by them from the prophetic point of view. But the Hebrew narrative is usually so objective that any higher purpose involved in the part played by the Assyrians is not specially indicated, except in the general statement with regard to the guilt of Samaria (II Kings xvii. 7 *et seq.*).

Assyria and the Prophets.

The Prophets, on the other hand, are international, or rather world-wide, seers, and connect all events as they occur with the controlling divine purpose. In their theory of affairs, while Israel as the chosen people was always the special object of the Lord's care and interest, the other nations are not beyond His regard; and their political and military movements which concern the weal of Israel are made to subserve His purpose and the establishment of His kingdom. This general conception explains the watchfulness with which the Prophets viewed the gradual advance of the Assyrian empire to the secure possession of Syria and Palestine. Indeed, it may be said that in a certain sense the Assyrian policy occasioned Hebrew written prophecy.

Amos, the first of the literary prophets who proclaimed the active sovereignty of the Lord over the nations of the earth (Amos ix. 7), based his warnings to his people on the ground that God was to raise up against them a nation that would carry them captive beyond Damascus and lay waste their whole country (v. 27, vi. 14); indicating that the Assyrians were to take the place in the discipline of Israel formerly held by the Arameans of Damascus, and to outdo them in the work of punishment. This attitude toward Israel with its threat of a national catastrophe was consistently maintained by succeeding prophets until the end of the Assyrian empire.

Amos, Hosea, and Micah.

Isaiah and Nahum.

As political complications increased, the Prophets were led to play not merely a theoretical but a practical part. In their capacity as political mentors they rebuked their people for intriguing with Assyria (Hosea v. 13, viii. 9), and foretold the consequence (viii. 10; ix. 3, 17; x. 5 *et seq.*). They thus assumed a twofold attitude toward the great Assyrian problem. On the one hand, it was necessary to warn their people against entanglement with Assyria, because (1) it would only result more surely in their absorption by the stronger power, and (2) it would bring Israel under religious as well as political subjection to the suzerain power. On the other hand, it was equally necessary to point out the inevitable loss of home and country at the hands of the Assyrian invaders. When the prophetic lessons had been thrown away upon northern Israel, and Samaria had become an Assyrian province, the admonition was impressed more strongly than ever upon the kingdom of Judah (Micah i.; Isa. xxviii.). When, under Tiglath-pileser I., Sargon, and Sennacherib, Judah, after the first false step of Ahaz (II Kings xvi. 7), became bound hand and foot to Assyria, and her end seemed near, it was the task of Isaiah to show how these antithetic points of view were reconciled in the great doctrine of God's justice supreme over all. That is to say, divine justice was bringing Israel under the Assyrian rod, and would finally call the oppressor himself to account when his allotted work should be done (Isa. x. 5 *et seq.*). The scourging of Judah and Jerusalem by Sennacherib, and the retreat of his plague-stricken army (II Kings xviii., xix.), were partial demonstration of the truth of the prophetic word, which was fully vindicated at last by the destruction of Nineveh and the fall of Assyria (Nahum). See the articles ASSYRIOLOGY AND THE OLD TESTAMENT; ARCHEOLOGY, BIBLICAL.

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J. JR. J. F. McC.

ASSYRIOLOGY AND THE OLD TESTAMENT: The science of Assyriology (the interpretation of the cuneiform inscriptions), which has originated and developed with such marked rapidity within the past fifty years, stands in intimate relations with the Old Testament. The history, philology, and archeology of Assyria are valuable aids to the student of the ancient Hebrews. The most salient allusions in Assyriology to events and customs mentioned in the Old Testament may most conveniently be divided into the following periods: viz., the antediluvian, the patriarchal, the Egyptian, the early regal, the last century of Assyria, and the new Babylonian.

The Antediluvian Period: The Genesis records of the antediluvian period are paralleled by a number of traditions and customs found in the cuneiform records of Mesopotamia. These are: (1) Thoroughly Semitic traditions of the creation of the world and of life; (2) traces of the observance of a seventh day, not unlike the Hebrew Sabbath; (3) references to a sacred garden; (4) possible similarities between the cherubic guardians of Eden and the colossi of Babylonia; and (5) remarkable resemblances between Genesis and the Babylonian traditions of the Deluge.

The Patriarchal Period: The remarkable list of nations enumerated in Gen. x. is helpfully elucidated by the ethnological revelations of the cuneiform records. Ur of the Chaldees has been definitely located at the modern mound Mugheir, on the right bank of the Euphrates, about one hundred and fifty miles above the Persian gulf, though in ancient times it is supposed to have been a seaport city. The patron deity of Ur, as of Harran, to which Abram migrated, was the moon-god Sin. Abram's journey to the West-land was made along one of the regular caravan routes of that day. The fourteenth chapter of Genesis has also received interesting confirmation of its historical basis in the facts: (1) That such raids as are there mentioned were made many centuries before Abram's day, and (2) that names discovered on the monuments, if not identical with those of this chapter, contain some of their elements.

The Egyptian Period: The discovery at Tell el-Amarna in 1887 of more than three hundred cuneiform documents—correspondence between the kings of Asia and Egypt—belonging to the fifteenth century B.C. has disclosed some startling facts. It is learned from these that the civilization of Babylonia had swept westward as far as Egypt, and had so impressed itself upon its western subjects that its language was adopted as the medium of diplomacy. These letters also reveal with considerable detail the political and social conditions and relations in western Asia in this hitherto obscure period. A glimpse is obtained of the peoples who were settled in Canaan, and who constituted the background of the earliest settlements of Israel in this land. Joshua's conquests were made in the face of strong cities and great fortifications.

The Early Regal Period: Though the early influence of Babylonia-Assyria is evident in the life and customs of the Hebrews in Canaan in the time of David and Solomon, its first direct and potent bearing is seen in the treaty made by Ahab with Ben-hadad (I Kings xx. 26-34). This was a wise stroke of statesmanship on the part of Ahab, in that it put the Syrian army in the foreground to withstand the invasion of the oncoming hosts of Shalmaneser II. of Assyria. Damascus and the Syrian army now became Ahab's advance guard. The full import of this mysterious league is seen within a few years at the battle between Shalmaneser II. and the combined allies of the West. At the famous battle of Karkar (854 B.C.) Shalmaneser II. had to face among other forces "1,200 chariots, 1,200 horsemen, 20,000 men of Ben-hadad of Damascus. . . . 2,000 chariots, 10,000 men of Ahab of Israel." The Old Testament does not mention this battle, nor is any intimation given of its disastrous results. This same Assyrian king, in his records of a campaign twelve years later (842 B.C.), says: "At that time I received the tribute of the Syrians, the Sidonians, and of Jehu, the son of Omri." According to this statement, the kingdom of Israel was probably still paying the tribute originally levied on the defeated Ahab. "Jehu, the son of Omri," was doubtless used in the sense of "successor" on the throne of Israel.

Shalmaneser II.

Within a few years Shalmaneser II. turned his attention to other quarters; and the new king of Damascus, Hazael, entered upon ambitious designs in the West. It was not until 797 B.C. that another Assyrian king, Adad-nirari III., grandson of Shalmaneser II., set out on a western campaign. He conquered Damascus, and brought to his feet Samaria, Edom, and Philistia, and made them tributary provinces of Assyria. The power of Syria was so broken by this campaign that she never recovered her former strength, nor thereafter proved so formidable an enemy of Israel. Assyria's political power gradually receded toward the Tigris; and the two kingdoms of Israel and Judah were left free to expand until they reached the limits of the Solomonic kingdom.

The Last Century of Assyria: After forty years of comparative peace and prosperity (783-743), the two kingdoms heard a rumor of the approach of Assyrian hosts. Tiglath-pileser III. (Pul) crossed the Euphrates; and he recounts "nineteen districts of the city of Hamath, together with the towns in their circuit, situated on the sea of the setting sun [the Mediterranean], which in their faithlessness had joined faith with Azariah. I restored to the territory of the land of Asshur." In another fragment it is stated that this was "Azariah the Judean." In his list of kings paying tribute are found Hiram of Tyre, Rezon of Damascus, and Menahem of Samaria (II Kings xv. 19). In one of these campaigns, at the end of a two years' siege, Damascus fell (732 B.C.), and Samaria likewise experienced the vengeance of the Assyrian king. One of the king's records says: "Pekah, their king, they overthrew; Hoshea, I appointed over them" (compare II Kings xv. 30). In a list of petty tributary kings of the east coast of the Mediterranean sea, Tiglath-pileser mentions Ahaz of Judah. In all, this monarch of Assyria mentions in his fragmentary annals three kings of Israel and two kings of Judah.

Records of Sargon II.

The next definite statement relating to the Old Testament is found in the records of Sargon II. In the first year of his reign (722 B.C.) he says: "The city Samaria I besieged, 27,290 of its inhabitants I carried away captive; fifty chariots in it I took for myself; but the remainder [of the people] I allowed to retain their possessions." The depopulated territory was repopulated, according to his own records as well as those of the Old Testament (II Kings xvii.), by the importation of peoples from several foreign countries. This combination of strange races formed the basis of the later Samaritans. This Sargon II., mentioned but once in the Old Testament (Isa. xx. 1), was a shrewd and powerful monarch. He carried out a successful campaign against Ashdod of Philistia, as one of the chief cities involved in a wide-spread coalition to throw off the yoke of Assyria (compare Isa. xxxix.). The foe was completely routed; and Sargon proceeded to Babylon and completed his victory.

Sennacherib.

Upon the death of Sargon II. (705 B.C.), his son Sennacherib ascended the throne. His first movement affecting Palestine occurred in 701 B.C.; and he gives an admirable record of the whole campaign. He pressed forward from Nineveh to the Mediterranean sea, and thence down the coast-line to Philistia, where he encountered determined resistance. He overran the land of Judah, captured forty-six of its strong fortresses, and carried off 200,150 captives. Hezekiah, king of Judah, was shut up in Jerusalem. Lachish and Libnah were taken after siege, and the Egyptian ally of Judah appeared on the scene. Sennacherib met, and claims to have defeated, their great army, but apparently took no advantage of his victory. Strangely enough, Sennacherib's next statement is to the effect that Hezekiah sent tribute, etc., after him to Nineveh. No mention is made of any disaster or of his return. It is interesting in this connection to note that, although Sennacherib reigned twenty years after this (to 681), he records no further movements toward the west. In a Babylonian chronicle it is recorded that "Sennacherib, king of Assyria, was murdered by his own son in an insurrection" (compare Isa. xxxvii. 38). As a result of this uprising, Esarhaddon seized and held the throne, and ruled from 681 to 668 B.C.

In a list of twenty-two vassal kings on the Mediterranean coast, Esarhaddon mentions Manasseh of Judah. His son and successor, Assurbanipal (668–626 B.C.), likewise mentions the same king in his list of vassals. In 647 a general revolt against the king of Nineveh probably included Manasseh, who was carried to Babylon (II Chron. xxxiii. 11-13). Upon his submission he, like Necho of Egypt, was restored to his throne. This closes the contact between Assyria and Judah, and leaves upon the known documents of Assyria the names of ten kings of Israel and Judah.

The New Babylonian Period: The great founder of the new Babylonian empire was Nebuchadnezzar. The inscriptions amply confirm the Old Testament pictures of his greatness and devotion to the gods of his land. He was a shrewd general, a wise administrator, and a world-wide conqueror and ruler. Babylon was his throne, and the civilized world his realm. The captive Jews were his subjects, and served as his menials and vassals. The close of his forty-three years' reign was followed by a period of anarchy, until Nabonidus (555–538 B.C.), the last king of the declining Babylonian monarchy, secured the throne.

The rise of Cyrus in the East presented a new problem. Tribes, peoples, and kingdoms fell before him until he reached the walls of Babylon. Its population, weary of neglect during the reign of Nabonidus as well as of his faithlessness to the great gods of the city, threw wide open the city gates to welcome the advent of so benevolent and liberal a ruler. Cyrus paid his devotions to the gods of the land, and implored them to aid and promote his plans. Cyrus' decree, authorizing the Jews to return to Jerusalem, was in full accordance with the general policy inaugurated throughout his realm—a policy designed in every way to conciliate his subjects.

Other Points of Contact: In addition to this vast mass of historical data illustrative of the Old Testament, there is found much valuable material. The archeological facts of the Old Testament are invested with a new interest; the geography of those old lands is now a new theme; the chronology of Israel's history, always difficult, has lost some of its uncertainties; and the ethnography of the early settlements has already become a fascinating study. The linguistic and exegetical value of the cuneiform documents is far beyond the most sanguine expectations of scholars. Altogether the science of Assyriology has opened up to the student of the Old Testament a new world which he must explore before he can appreciate many of its most interesting parts.

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J. JR. I. M. P.

ASTARTE WORSHIP AMONG THE HEBREWS:

Astarte is the Phenician name of the primitive Semitic mother-goddess, out of which the most important of the Semitic deities were developed. She was known in Arabia as "Athtar," and in

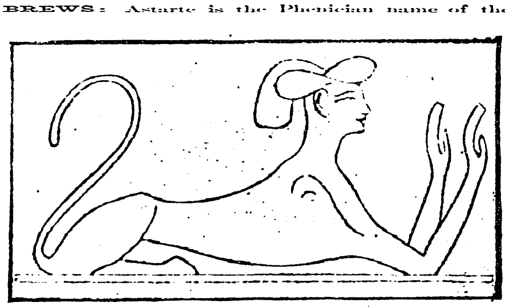

Astarte as a Sphynx.

(From Prisse d'Avennes, "Histoire de l'Art Egyptien.")

Babylonia as "Ishtar." Her name appears in the Old Testament (I Kings xi. 5; II Kings xxiii. 13) as "Ashtoreth," a distortion of "Ashtart," made after the analogy of "Bosheth" (compare Jastrow, in "Jour. Bibl. Lit." xiii. 28, note). Solomon is said to have built a high place to her near Jerusalem, which was removed during Josiah's reform (I Kings xi. 5, 33; II Kings xxiii. 13). Astarte is called in these passages "the abomination of the Zidonians," because, as the inscriptions of Tabnith and Eshmunazer show, she was the chief divinity of that city (see Hoffmann, "Phönizische Inschriften," 57, and "C. I. S." No. 3). In Phenician countries she was the female counterpart of Baal, and was no doubt worshiped with him by those Hebrews who at times became his devotees. This is proved by the fact that Baalim and Ashtaroth are used several times (Judges x. 6; I Sam. vii. 4, xii. 10) like the Assyrian "ilani u ishtarati" for "gods and goddesses."

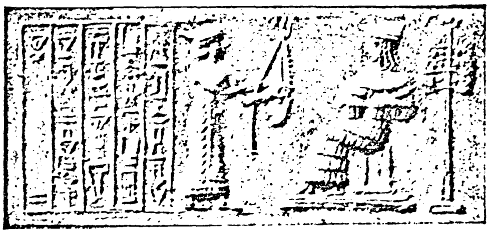

Astarte as the Goddess of Love.
(From Ball, "Light from the East.")

Astarte, wherever worshiped, was a goddess of fertility and sexual love. A trace of this among the Hebrews appears in Deut. vii. 13, xxviii. 4, 18, where the lambs are called the "ashtarot" of the flock. It is usually assumed that Astarte Worship was always a foreign cult among the Hebrews; but analogy with the development of other Semitic deities, like the Phenician Baal, would lead to the supposition that Astarte Worship before the days of the Prophets may have somewhat prejudiced that of Yhwh. The problem is a difficult one, the references to the cult in the Old Testament being so few and so vague. The reaction against Baal and Astarte, inaugurated by the Prophets, had a profound effect upon the moral life of Israel (see "Jour. Bibl. Lit." x. 72-91; Budde, "Religion of Israel," ch. ii.-v.). Jeremiah (vii. 18; xliv. 17, 18) and Ezekiel (viii. 14) attest various forms of this worship in their time, which may refer to a direct importation from Babylonia. The sacrificial use of swine's blood (Isa. lxv. 4, lxvi. 3) may be a reference to a form of the cult similar to that known in Cyprus, where swine were sacred to Astarte ("Jour. Bibl. Lit." x. 74, and "Hebraica," x. 45, 47).

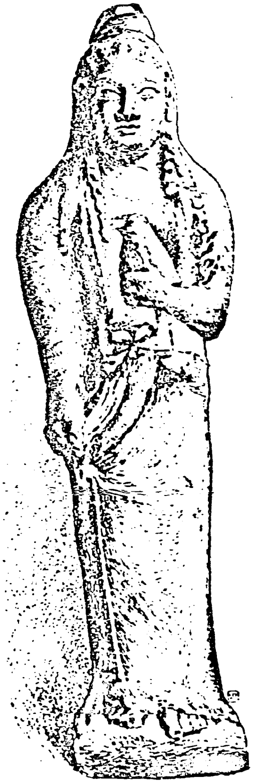

Astarte with Dove.
(From a Phenician terra-cotta in the Musee du Louvre, Paris.)

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J. Jr. G. A. B.

ASTI: Town in the province of Alessandria, Italy, on the left bank of the Tanaro; population 32,000. Although now of no great importance, in the Middle Ages Asti was a center of commerce and the capital of one of the most powerful republics of northern Italy. Owing to the relative freedom that prevailed in Asti, the major part of the French Jews expelled in 1322 by Charles IV. (compare Isidore Löb, in "Grätz-Jubelschrift," pp. 39 *et seq.*) took refuge there, and adopted the French ritual called (from the initials of Asti, Fassano, and Monclavo, where it is employed) "Rite Afm," which has been retained to the present day. The eighteenth of Iyyar is especially celebrated in Asti, on which day hymns composed by Joseph Conzio are recited. A special Seder for Passover evening service for Asti was written by Elia Levi.

Asti was the birthplace of many Jewish scholars, among whom were: Isaac Santon d'Hugeli (1576), Judah b. Jacob Poggetto (sixteenth century), Elijah b. David Finzi (1643), Joseph b. R. Gehereseia Conzio and Joab b. Isaac Gallico (seventeenth century), David Mordecai Terracina (nineteenth century).

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G. I. Br.

ASTRAKHAN: Capital of the government of the same name in Russia, situated on the left bank of the Volga, about sixty miles from the Caspian sea. It is generally supposed to have been built near the site of Atel (or Itil), the ancient capital of the Chazars.

The only fact known concerning the Jews of Astrakhan, from the destruction of the kingdom of the Chazars by Prince Svyatoslav of Russia (969) to 1804, is that Jewish merchants carried on a considerable trade there.

In 1804 Emperor Alexander I., by the "Regulations" of Dec. 9, permitted Jewish agriculturists, artisans, etc., to settle in the province of Astrakhan; but the law was repealed under Nicholas I. in 1825.

In 1883, probably as a result of the May Laws, the authorities of Astrakhan issued an order henceforth limiting to three days the sojourn in the city of all Jewish merchants not of the first gild. The Christian merchants applied to the governor, urging him, in the interests of the commerce of Astrakhan, to repeal the order. They showed that the sales of fish to Jews amounted to more than five million rubles a year; that the Russian importers numbered not more than 5 per cent; that the Jews bought large quantities of special kosher fish called "Jewish fish," which could not be sold to any one else; and that without the Jews the business of Astrakhan would be ruined. The governor extended the time limit for the Jewish merchants to a month, but many of them had already left the city. The price of fish fell 50 per cent, and many of the Astrakhan fish merchants were ruined ("Ha-Ẓefirah," 1883, No. 23).

In the city of Astrakhan the births among Jews were 49 males and 62 females in 1897; deaths, 28 males, 13 females; the excess of births over deaths being 70, while that in the general population was but 6 per cent. The general death-rate was 45 per thousand, while that of the Jews was but 27 per thousand. The marriages among Jews numbered 13.

In 1899 the Jewish population of Astrakhan was 1,575 in a total population of 117,772. The Jewish population in the whole government, including the city, was 1,667. In addition, there were 15 Karaites in the city, and 10 in the government ("Pamyatnaya Knizhka Astrakhanskoi Gubernii," 1900).

There are two synagogues: one for the Ashkenazim, the other for the Sephardim. The rabbi of both synagogues is Boris Moisejevich Schucher.

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H. R.

ASTROLOGY.—Biblical. See ASTRONOMY, BIBLICAL.

In the Apocrypha and in the Talmud:

Terminology.

Neither הברי שמים (Isa. xlvii. 13), which the Greek translation renders "astrologers," nor גזרין (Dan. ii. 27 et seq.), the technical designation for the Chaldean casters of horoscopes, nor הדברי מלכא (Dan. iii. 27), explained "astrologers" (Cant. R. to vii. 9), is found in ancient Jewish traditions. Even the Hebraic name חזה בכככים, "star-gazer" (Isa. xlvii. 13), occurs only in the commentaries on the Talmud. The customary names are אסטרולוגוס ("astrologer") in Palestinian and כלדאי ("Chaldeans") in Babylonian sources—expressions originating in the Greco-Roman world, where *Χαλδαῖοι* and "Chaldaei" are found as early as the beginning of the common era, exclusively applied to astrologers. Whether any etymological relation exists between אסטרולוגוס and the appellation אצטגנין, or אסטגנין, a word used in connection with the Egyptian rulers (אצטגניני פרעה, Sotah 12*b*) and identical in meaning, can not be definitely ascertained. The art itself goes by the name of אסטרולוגיא (Astrologia).

Distribution.

These foreign terms suffice to show that the "Chaldean science" was not introduced into Judea directly, but through the medium of syncretic Hellenism, wherein, in the course of centuries, it met with an ever-widening acceptance. The Sibylline Books praise the Jewish nation because it "does not meditate on the prophecies of the fortune-tellers, magicians, and conjurers, nor practise Astrology, nor seek the oracles of the Chaldeans in the stars" (iii. 227); and Josephus censures the people for ignoring the visible signs and indications foreshadowing the destruction of the Temple ("B. J." vi. 5, § 3). There were actually no Jewish astrologers either in the Holy Land or in Babylonia; and the art, together with those who practised it, was condemned, although its reality was as little questioned then as it was by the rest of the world up to the seventeenth century. It was indeed considered of celestial origin, and as having been revealed to mankind by the rebellious angels. Barakel (Rakiel: Greek text) taught star-gazing; Kokabel (the Star of God), Astrology; Sheḥakeel, the science of the clouds; Arkiel (the Earth of God), the signs of the earth; Samsiel (the Sun of God), the signs of the sun; and Seuriel, Sahriel (the Moon of God), the signs of the moon (Enoch viii. 3).

Chronology and Astrology.

The admiration for Astrology was due not so much to its importance for reckoning times and seasons—although as such held in high esteem—as to its supposed power of forecasting the future. Enoch ordained the jubilees, year-weeks ("Jahrwochen"), months, Sabbaths (weeks), and days, and "all that was, that is, and that will be he saw as in a vision, even the destiny of the children of man from generation to generation to the Judgment Day: everything he foresaw and apprehended, inscribing his testimony upon the earth for the benefit of mankind and all their posterity" (Jubilees iv. 19). According to the same book (viii. 3), such prediction is inscribed upon the rocks. The same view, with a Jewish monotheistic coloring, is expressed in the rabbinical legend, according to which God showed to Adam all the future generations, including their scribes, scholars, and leaders ('Ab. Zarah 5*a*). Abraham, the Chaldean, bore upon his breast a large astrological tablet on which the fate of every man might be read; for which reason—according to the haggadist—all the kings of the East and of the West congregated every morning before his door in order to seek advice. It is to this tablet that the words (Gen. xxiv. 1), "the Lord had blessed Abraham in all things," are said to allude (Tosef., Ḳid. v. 17; B. B. 16*b*). Abraham himself saw in it that he would have no second son, but God said unto him, "Away with your astrology: for Israel there is no planet!" (Shab. 156*a*). Elsewhere it is declared that Abraham was not an astrologer at all, but a prophet, inasmuch as only those beneath the stars could be subject to their influence; but that Abraham was above them (Gen. R. xliv. 12). It is also stated that Joab refused to join the conspiracy of Absalom, because he had seen David's favorable nativity (Sanh. 49*a* and elsewhere).

Astrology in the Roman Empire.

Like the Assyrio-Babylonian monarchs, who received from their astrologers a monthly forecast of coming events (Isa. xlvii. 13 and cuneiform inscriptions; *e.g.*, Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 51), the Roman emperors believed in the all-powerful influence of the stars upon the destinies of man and nature. Tiberius was a master in the art of casting a horoscope, and regulated all his actions in accordance with his astrological deductions (Josephus, "Ant." xviii. 6, § 9). The Roman empire boasted a complete system of Chaldeo-Greek literature, which was zealously cultivated by the members of the astrological schools: all public and private life being under the influence of these pseudo-prophets, who received substantial rewards in gold.

These conditions are reflected in the parables of the Talmud, which vividly illuminate the astrological belief from every point of view. Jethro advises Moses (Mek., Yitro, 'Amalek, 2) to select the men whom he wishes to cooperate with him by means of the mirror into which the kings are accustomed to gaze.

"A king who had no son said to his attendants, 'Buy pen and ink for my son'; and the people took the king to be a great astrologer; for how could he have ordered pen and ink for his son, had he not beheld beforehand that he was to have one? The same applies to God, who foresaw that He would, at some future time, give Israel the Torah" (Gen. R. i. 4).

"The question is asked, 'Why did God proclaim His law amid fire and darkness (Deut. v. 20), and not by the light of day'? And the answer is given in the form of a parable: 'A king, who was a great astrologer, gave his son in marriage, and hung black curtains before the bridal chamber, saying, "I know that my son will not abide by his nuptial promises longer than forty days; let not the people, in days to come, say that an astrologer such as I did not know what was to happen to his son."' The astrologer is God, his son is Israel; and the bride is the Torah, by which Israel abode no longer than forty days (from the revelation to the making of the golden calf)" (Pirḳe R. El. xli.).

"A ruler sentenced a man to death by fire; but when he perceived by means of astrology that the condemned would beget a daughter destined to become the king's wife, he said, 'This man must be saved for his daughter's sake.' Thus did God save Abraham from the fiery furnace, because of Jacob" (Lev. R. xxxvi. 4).

"A man to whom a son was born was met by an astrologer who, on seeing the child, declared that he was destined to become a bandit-chief (ἀρχιληστης) and must be put out in the desert. The father of the child refused until the astrologer's father told him to do just as his son had ordered. The father of the astrologer is God; the astrologer is Sarah; the child is Ishmael; and the father of the child is Abraham" (Deut. R. iv 5, referring to Gen. xxi. 10-12).

Court Astrologers.

When Pharaoh made Joseph vice-regent, his astrologers asked, "Would you elevate this slave, purchased for twenty pieces of silver, to be ruler over us?" and Pharaoh answered, "I see the colors of rulership in him" (Soṭah 36*b*). Here, as elsewhere, colors play an important part in Astrology.

In reference to a request of King Solomon for laborers on the Temple, Pharaoh directed his astrologers to select workmen who were to die within the year, and send them to the Jewish monarch, who, however, seeing the ruse through the medium of the Holy Spirit, sent them back again clad in shrouds (Pesiḳ. iv. 34*a*).

Mesha, king of Moab, asked his astrologers, "Why am I unable to vanquish the Jews?" and they answered, "Because of the merit of Abraham, who was ready to sacrifice his own son"; whereupon the king did likewise (*ib.* ii. 13*a*).

Astrological Errors.

When a pagan wanted to buy a slave, he first consulted an astrologer. It was through this art that the wife of Potiphar learned that she was to have a son by Joseph: and it was for this reason that she regarded him with favor. It was an error, however; for the prognostication referred to her daughter, who subsequently became Joseph's wife (Gen. R. lxxxv. 2, lxxxvii. 4).

Pharaoh's astrologers perceived that the mother of the future redeemer of Israel was with child, and that this redeemer was destined to suffer punishment through water. Not knowing whether the redeemer was to be an Israelite or an Egyptian, and being desirous to prevent the redemption of Israel, Pharaoh ordered that all children born henceforth should be drowned; but when the Egyptians remonstrated against this edict, he restricted it to Israelitish infants. But the astrologers erred in their deductions; for the reference was to the waters of Meribah (Num. xx. 13), and not to the Nile (Ex. R. i. 18; Sanh. 101*b*; compare also Ber. 4*a*).

The conviction that the astrologers could control the planets prevailed everywhere among the nations of antiquity. Thus Haman regulated the time for the extinction of the Jews by means of astrological calculations (Pirḳe R. El. l.). A barber, who was also an astrologer, perceived that the Jews would shed his blood; consequently he murdered 80 or, according to some, 300 of those who visited him professionally. But he erred; for the reference was to the blood which he was to lose at circumcision on his conversion to Judaism (Yer. 'Ab. Zarah ii. 41*a*).

Special Features.

The astrologers were wont to sit at the entrance to the harbors and predict how every parcel of merchandise would be disposed of (Eccl. R. i. 14; Midr. Panim Aḥerim to Esth. iii. 7, ed. Buber, p. 46). They could determine by lot under what planet and in what month and on what day a people was to be attacked (Sanh. 95*a*). On one occasion they prophesied to a non-Hebrew that his fortune would fall into the hand of a pious Jewish Sabbath observer. The fortune was thereupon invested in a diamond and worn by the possessor; but it fell into the water and was later found by a Jew in the stomach of a fish that he had bought for the Sabbath meal (Shab. 119*a*). An astrologer predicted of a new-born male infant that he was destined to become a thief; for which reason the mother always kept the head of the child covered in order that "the fear of the heaven be upon him," and admonished him constantly to pray for divine grace. In spite of all, the covering fell from his head upon one occasion, after he had grown to manhood and had attained to the dignity of a teacher of the Law, and he fulfilled the sinister prediction by plucking and devouring the fruit of a tree which did not belong to him (Shab. 156*b*). Another teacher of the Law declined the proffered position of head of the school because a Chaldean had predicted that he should occupy the chair for only two years; and this proved true, when he finally accepted the position twenty-two years later (Ber. 64*a*). Two students of the Talmud went out to fell timber, and an astrologer declared that they would never return; but they were saved because of a benevolent action which they performed (Yer. Shab. vi. 8*d*). An astrologer became a proselyte and consequently abandoned his art; but he relied on God, and in a critical moment he was saved (*ib.*).

Talmudists and Astrology.

To resist the influence of the "Wisdom of the Orient" was not an easy task. Nevertheless there was but one teacher of the Talmud, Samuel of Babylonia (about 250), who became an adept in Astrology, and even he, quoting the words (Deut. xxx. 12), "It [the Law] is not in the heavens," says, "Torah can not go together with the art that studies the heavens" (Deut. R. viii. 6). A similar remark is made by the Babylonian Jose of Huẓal: "We are not permitted to appeal to the Chaldeans, for it is written (Deut. xviii. 13), 'Thou shalt be perfect with the Lord thy God'" (Pes. 113*b*). In accordance with Jer. x. 2 is another declaration by R. Johanan, the Palestinian amora, to the effect that "there are no planets for Israel, but only for the nations which recognize the validity of astrology." This opinion is shared by Rab (Abba Arika, Shab. 156*a*). These utterances, however, do not go undisputed; and it may be added that, more particularly during the fourth century, the belief in the influence of the constellations at conception and birth was general (*ib.*). Every person had a particular star as a guardian spirit, with which his fate was closely interwoven. The stars of the proselytes were already witnesses of the revelation on Sinai (Shab. 146*a*). Animals have no stars, and are therefore more liable to injury (Shab. 53*b*). On the other hand, every blade of grass has its own particular star which bids it grow (Gen. R. x. 6). Causeless fear in man is a sign that his star sees danger (Meg. 3*a*). The first day of illness is concealed from mankind in order that the influence of one's star may not be weakened; and the setting of one's star betokens that one's death is near (Ber. 55*b*). Raba (lived 350) says, "Duration of life, progeny, and subsistence are dependent upon the constellations" (M. Ḳ. 28*a*). God tells Eleazar ben Pedat, an indigent teacher of the Talmud, that He would have to overturn the world, were He to release him from poverty, he having been born in an unlucky hour (Ta'an. 25*a*).

Selection of Days.

The most popular form of astrological superstition—and one which still survives among uncultured people—is the selection of propitious days. According to it, certain periods, years, months, days, and hours are regarded as lucky or unlucky. Akiba contends against the superstition that the year before the jubilee is exceptionally blessed. The belief is also condemned that no business should be begun on the new moon, on Friday, or on Sabbath evening (Sifre, Deut. 171; Sifra, Ḳedoshim, vi.; Sanh. 65*a*). Despite these authoritative doctrines, however, an announcement is found to the effect that it is dangerous to drink water on Wednesday and Friday evenings (Pes. 112*a*). Samuel, teacher of the Law, physician, and astrologer, taught that it was dangerous to bleed a patient on Monday, Tuesday, or Thursday, because on the last-mentioned day Mars reigns at the even-numbered hours of the day, when demons have their play. It was considered equally dangerous to undergo this operation on a Wednesday falling on the fourth, the fourteenth, or the twenty-fourth of the month, or on a Wednesday occurring within less than four days of the new moon. The new moon was likewise regarded as an unfavorable season for bleeding, as were also the third of the month and the day preceding a festival (Shab. 129*b*).

Two Horoscopes.

In consequence of religious anti-Biblical influences, some of these pagan views gradually acquired a Hebraic tinge. Of two horoscopes which have been preserved, however, only the earlier bears a Jewish stamp. On Joshua b. Levi's "tablets" (third century) it is stated that men born on Sunday will be distinguished, on Monday wrathful, on Tuesday wealthy and sensual, on Wednesday intelligent and enlightened, on Thursday benevolent, and on Friday pious; while those born on Saturday are destined to die on that day. Only four of these predictions are based upon the days of Creation; from which it would appear that the conclusions here are not those of Joshua b. Levi, but originated rather with Amoraim, who add other remarks. Rabbi Ḥanina said to his pupils: "Go to the son of Levi, and tell him that the fate of a person is not decided by the constellations of the day, but by those of the hour"—in other words, it is not the birthday, but the natal hour, that decides. Those born while the sun rules in the heavens have a brilliant career before them, and they will eat and drink of their own substance; but their secrets will be divulged, and they will never prosper by theft. Those born under the dominion of Venus are destined to wealth and sensual enjoyment, because fire is suspended on this star; while birth under the planet Mercury foretokens intelligence and enlightenment, Mercury being the scribe of the sun. The hapless born under the reign of the moon, however, will suffer much sorrow; they will build and demolish, demolish and build, and they will eat and drink not of their own substance; but their secrets will be safe, and should they steal, they will escape detection. The plans of those born under the reign of Saturn will be destroyed; while the righteous or the charitable ("ẓaddiḳim") are born under the reign of Jupiter ("Ẓedeḳ"), and the shedder of blood under Mars; but this prognosticon, says Ashi, may also refer to surgeons and butchers (Shab. 156*a*).

When the vernal equinox occurs during the hour of Jupiter, the power of the fruit-trees is broken; and when the winter solstice falls within this hour, the seeds of the field dry up. In this case, however, it is necessary also that the new moon should appear during the moon or Jupiter hour ('Er. 56*a*). An eclipse of the sun is an evil omen for the nations, while an eclipse of the moon is a particular fatality for Israel, Jewish reckoning of time being based upon the phases of this planet (Mek., Bo, i.; Suk. 29*a*; G. Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," p. 157, Vienna, 1850).

BIBLIOGRAPHY: G. Brecher, as above; L. Löw, *Die Astrologie bei den Juden*, in *Ben Chananja*, 1863, vi. 401–408, 431–435; idem, *Gesammelte Schriften*, ed. T. Löw, ii. 115–131, Szegedin, 1890.

J. SR. L. B.

——**In Medieval Times:** Astrology, called "ḥokmat ha-nissayon" (wisdom of prognostication), in distinction from "ḥokmat ha-ḥizzayon" (wisdom of star-seeing, or astronomy), was practised by Jews throughout the Middle Ages, both as a professional art and as a science. Coming from the East, they were looked upon as heirs and successors of the Chaldeans, and, probably for this reason, were regarded by the Occidental world as skilful masters of the art of Astrology; their supposed power over destiny filling the multitudes with awe and fear (Bédarride, "Les Juifs en France," pp. 49, 454, note 21; Basnage, "Histoire des Juifs," iv. 1212; P. Cassel, "Juden," in Ersch and Gruber's "Encyc."

pp. 16, 17; 52, note 78; 67, notes 50 and 51; 115, 171; 224).

Masters in Astrology.

Jewish cosmology in the Middle Ages, therefore, accords to Astrology a distinct place, as may be learned from the "Sefer Yeẓirah," v. 4, vi. 2–4, where the zodiac and the dragon as "the king" are represented as cosmic factors; and from the astrological Baraita of Samuel, belonging to the beginning of the ninth century (Zunz, in Steinschneider, "Hebr. Bibl." 1862, pp. 15 *et seq.*). Afterward, the Cabala, in the Zohar and in the Book of Raziel, exhibits a thorough knowledge of Astrology; and liturgical poetry, through Kalir and Ibn Gabirol ("Keter Malkut"), gives it recognition (S. Sachs, "Ha-Yonah," i. 59–93; M. Sachs, "Die Religiöse Poesie," 1845, p. 250). Indeed, in the eighth and ninth centuries, Jews were the foremost masters in Astrology. Jacob ibn Tarik, called by Ibn Ezra an astrological authority, is recorded by the same writer as having imported the astronomical tables of the Hindus to Bagdad under Almanṣur in 777 ("Z. D. M. G." xxiv. 332–354). His contemporary was Mashallah, the famous court astrologer of Almanṣur and Mamun (about 800), some of whose works Ibn Ezra translated from the Arabic into Hebrew (Steinschneider, "Hebr. Uebers." pp. 599–603). Another Jewish astrologer of note was Sahl b. Bishr al-Israeli in 820, called also Rabban al-Ṭabari, "rabbi of Tabaristan," whose astrological works still exist partly in the original, and were translated into Hebrew and Latin (*ib.* pp. 603–607; *idem*, in "Jew. Quart. Rev." xiii. 108–109). Ibn Ezra mentions also as the greatest Jewish astrologer Andruzagar ben Zadi Faruk, probably a Persian (Steinschneider, in "Monatsschrift," 1884, p. 479; *idem*, "Hebr. Uebers." p. 854, note 54*b*). As a matter of fact, most of the works on Astrology, composed by Mohammedan scholars—those ascribed to Ptolemy, and those of Abu Maashar, Al-Kabiṣi, and Abu al-Rijal—were translated by Jews into Hebrew and partly into Spanish (Steinschneider, "Hebr. Uebers." pp. 525–578), or they composed compendiums of such, writing under their own names as "Astrologers."

Thus, Shabbethai Donolo, 913–970, acquired fame both as physician and astrologer; and his commentary on the "Sefer Yeẓirah" is declared by him to be the result of extensive astrological studies (Grätz, "Gesch. der Juden," iii. 292 *et seq.*). Abraham b. Ḥiyya, the great mathematician and astronomer of Barcelona, of the twelfth century, was also a believer in Astrology, and intended to write a work on it; though, on account of its hypothetical character, he would not accord it the rank of a science (see his "Ẓurat ha-Areẓ," Introduction, and Freimann's Introduction to "Hegyon ha-Nefesh").

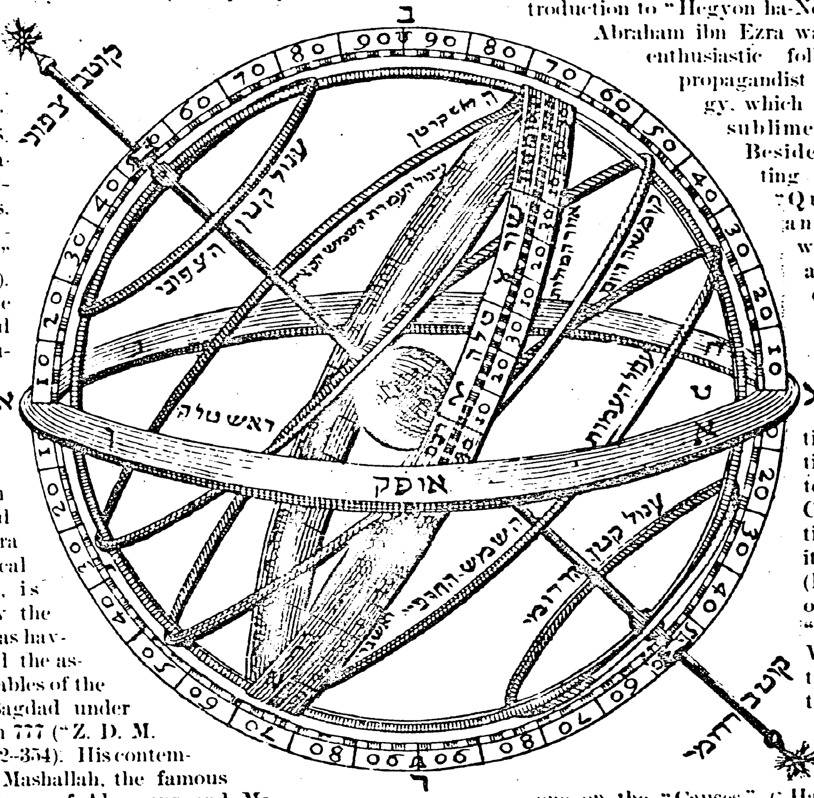

An Astrolabe.
(From "Ma'ase Tobia," 1707.)

Abraham ibn Ezra was the most enthusiastic follower and propagandist of Astrology, which he calls "a sublime science." Besides translating Mashallah's "Questions" and another work of this author on the eclipse of the moon from the Arabic into Hebrew, he wrote "Nativity," "Elections," "Sentences of the Constellations," "Reshit Ḥokmah" (Beginning of Wisdom), "Book of the World," a treatise on the "Planets," a treatise on the "Luminaries," one on the "Causes" ("Ha-Ṭe'amim"), and finally a horoscope, see Steinschneider, "Berlin Cat. Hebr. MSS." pp. 136–150; "Hebr. Uebers." pp. 600 *et seq.*; Rosin, in "Monatsschrift," 1898, p. 250). He often refers to Astrology in his Bible commentaries. To him heaven with its constellations is "the book of life," in which man's destiny is written, and against which there is recourse to God as "the Almighty," who overrules all these influences (commentary to Ps. lxix. 29; Gen. xvii. 9; Ex. vi. 3, xxxiii. 21; Rosin, *l.c.* p. 251; Zunz, "G. S." iii. 93). Abraham ben David of Posquières, in his critical notes to Maimonides' "Yad," Teshubah, v. 5, also asserts the influence of the stars upon destiny, while contending that by faith in God man may overcome this influence. Judah ha-Levi ("Cuzari," iv. 9), Abraham ibn Daud ("Emunah Ramah," p. 86; see Kaufmann, "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters," p. 247), and Albo ("Ikkarim,"

iv. 4) could not free themselves altogether from the belief in the "decrees of the stars"; nor could Naḥmanides (commentary to Gen. i. 16; Lev. xxiii. 24, and elsewhere), Isaac Arama ("Aḳedat Yiẓḥaḳ," xxxiv., Introduction to Ex.), Solomon b. Adret (Responsa, No. 652), and others. Astrology was made the basis of Messianic calculations in almost every century (see Ibn Ezra to Dan xi. 29; Abravanel, "Mashmia' Yeshu'ah"; Azariah dei Rossi, "Meor Enayim," ch. xliii.; Zunz, *l.c.*; Steinschneider, "Jüdische Literatur," in Ersch and Gruber's "Encyc." p. 441, notes 80, 81).

The Basis of Messianic Calculations.

Opposed by Maimonides.

Maimonides was the only authority that opposed Astrology energetically. He found it forbidden by the Law in the verse, "Ye shall not observe times" ("lo te'onenu") Lev. xix. 26, in accordance with R. Akiba, Sanh. 68*b* ("Yad," 'Akkum, xi. 8), and declared it, Talmudical utterances notwithstanding, to be bordering on idolatry, "a disease, not a science, a tree under the shadow of which all sorts of superstitions thrive, and which must be uprooted in order to give way to the tree of knowledge and the tree of life" ("Letter to the Men of Marseilles"; Steinschneider, "Cat. Bodl." col. 1903; *idem*, "Hebr. Uebers." p. 931). However, the belief was too deeply rooted to be abandoned by the great majority of thinkers (see Löw, in "Ben Chananja," 1863, pp. 430-434). As the last important prominent follower of Astrology may be mentioned David Gans, the astronomer and historian, and friend of Tycho de Brahe, the contemporary of Wallenstein, whose historical work, "Zemaḥ David" (see introduction to vol. ii.), lays great stress upon the influence of the constellations upon history.

Modern science has abolished Astrology. Only the formula of congratulations, "Mazzal ṭob" (Good luck), is a survival of the old belief, as is the rejection of certain days in the week or the month for weddings or new ventures (see Shulḥan 'Aruk, Yoreh De'ah, 179, 2).

BIBLIOGRAPHY: Steinschneider, *Jüdische Literatur*, in Ersch and Gruber's *Encyc.* pp. 441-442; idem, *Die Hebräischen Uebersetzungen des Mittelalters*, pp. 186, 501-649, 666, 846, 856-858, 951; *idem*, in *Jew. Quart. Rev.* xiii. 107-109; Zunz, *G. S.* iii. 93-95; Schmiedl, *Studien über Jüdische Religionsphilosophie*, pp. 290-316, Vienna, 1869; L. Löw, *Die Astrologie in der Biblischen, Talmudischen und Nachtalmudischen Zeit*, in *Ben Chananja*, 1863, pp. 401, 431 *et seq.*; idem, *Gesammelte Schriften*, ii.; Rosin, *Die Ethik des Maimonides*, 1876, pp. 65 *et seq.*; *idem*, in *Monatsschrift*, 1898, pp. 117 *et seq.*; Senior Sachs, *Ha-Yonah*, i. 59-93, Berlin, 1851.

J. K.

ASTRONOMY.—Biblical Data: Biblical Astronomy, in the broad sense, includes the views taken in the books of the Bible of the position of the earth in the universe, the designation of the stars, planets, fixed stars, and the views held regarding them. The material for the subject, except so far as the earth is concerned, is very meager, dependence for the most part having to be placed on ambiguous references chiefly in the poetical sections. In the present article the stars, planets, and fixed stars in general are dealt with. (For the earth, sun, and moon, see (COSMOGONY, SUN, MOON.) The sky, the abode of the stars, is described as a "raḳia'" (רקיע, a plate); that is, a rigid, broad, solid plate possessing a certain thickness. According to Gen. i. 6, this raḳia' was set in the midst of the waters, and it divided the waters above from those beneath. God "made" it of matter already existing at the time of Creation; that is, He did not "create" it at that time. The raḳia' representing the sky in Ezek. i. 22 resembled ice; therefore it is quite possible that the author of Genesis, like Ezekiel, regarded the sky as being composed of solidified water or ice. Such a sky, being transparent, would permit the stars, which are located above its vault, to be seen through it.

The Four Elements in Genesis.

The heavenly bodies, according to Gen. i. 16, were also made (not created) from existing material, after light had come into existence. They were certainly made of the material of light, just as the vault of the sky was made out of water-material, and the human soul from air (Gen. ii. 7), and all things living upon earth from earth (Gen. i. 24). All these were made of the four elements, light (or fire), water, air, and earth; only those creatures which subsist in air and water—that is, in other elements than those of which they are composed—were created; while man, the image of God, although living on earth and being of the earth, was "created and made" (Gen. i. 26, 27; but see ii. 7).

Stars the Hosts of Heaven.

The stars were supposed to be living creatures. If the difficult passage (Judges v. 20) may be regarded as other than a poetical figure, the stars "walk on the way"; they "come out" in the morning, and "go in" at night. By a miracle, sun and moon are made to stand suddenly still (Josh. x. 12). They fight from their courses like warriors on the march (Judges *ib.*); the poet perhaps thinks of falling stars. In later times the stars are spoken of as "the hosts of heaven." This conception is accurately paralleled among the Assyrians, kinsmen of the Hebrews, who likewise conceive of the stars as soldiers serving the god of heaven, Anu, and probably also the somewhat similar god Ninib, whose abode was the planet Saturn. Eabani (?) is compared in the Gilgamesh epic (tab. i. col. 5, 28, 40; see Schrader, "K. B." vi. i. 130 *et seq.*) with an army of Anu and falling stars or (tab. i. cols. 11, 33, 35; see *ib.* p. 120) with the army of Anu and Ninib. The stars stand in God's presence, to the right and the left of His throne (I. K. xxii. 19; II Chron. xviii. 18); they serve Him (Neh. ix. 6; Ps. ciii. 21), and praise Him (Ps. ciii. 21), cxlviii. 2). Like the kings of earth, they may be consigned by God's judgment to the nether world (Isa. xxiv. 21 *et seq.*); and God will in future execute judgment among them as among the nations of earth (Isa. xxxiv. 4 *et seq.*). Reverence is offered to them as living creatures, even in later times (Jer. viii. 2), and quite naturally upon the housetops (Jer. xix. 13, xxxii. 29; Zeph. i. 5), in the same manner as the Assyrians worshiped the sun (Gilgamesh epic, iii. 2, 7 (15); Schrader, "K. B." vi. 1, 146).

At the head of this starry host stands a "captain of the army" (שר הצבא, Josh. v. 14; Dan. viii. 11); according to the passage in Daniel, he was the star highest in altitude as well. By this designation probably Saturn was intended, the farthest removed from earth and therefore the highest in the heavens,

“Captain of Army.”

and which is held by the Assyrians to be the “bell-wether” of the flock. This starry army belongs to Yhwh; hence the frequent expression “Yhwh of hosts” or “God of hosts” (י׳ [ה]צבאות. אלהי [ה]צבאות) indicates that He is the actual leader of the heavenly array. According to a later view, however (Zech. iv. 2, 10), the seven planets are evidently termed the “seven eyes of God” (Smend, “Alttestamentliche Religionsgesch.” p. 343, note), just as the planet Saturn was the eye of Anu, lord of heaven among the Babylonians. It would appear, therefore, that they were no longer considered independent beings, and of course the other stars likewise. This passage has probably no reference whatever to the seven-armed candlestick of the Temple; and it has no connection with what the Hebrews may or may not have conceived concerning the planets.

Individual Stars.

As regards the individual stars, current opinion holds to-day that four to six, perhaps seven, are named in the Old Testament. Such are: “Kesil” (כסיל, Isa. xiii. 10; Amos v. 8; Job ix. 9; xxxviii., 31), understood generally to be Orion; “Kimah” (כימה, Amos *l.c.*; Job *l.c.*), identical with Sirius or the Pleiades; “ʻAsh” or “ʻAyish” (עש, עיש, Job ix. 9, xxxviii. 32), possibly the Great Bear, possibly the Hyades or Pleiades; “Mazzarot” (מזרות, Job xxxviii. 32), either the Pleiades or Hyades, or possibly the Northern and Southern Crown. Another is mentioned, “Ḥadre Teman” (חדרי תימן, Job ix. 9) but it is doubtful whether or not a constellation is meant by this at all; see G. Hoffmann, in “Zeitschr. Alttestamentliche Wissenschaft,” ii. 107, who holds that Kesil is Orion; Kimah, Sirius; ʻAyish, the Hyades; Mazzarot, the Pleiades; and that חדרי תימן is to be amended to read חדרי תאמין (“chambers of the Twins,” Gemini).

According to this view, all the fixed stars and constellations mentioned in the Old Testament would lie in one region of the stellar hemisphere; and according to Stern (Geiger's “Jüd. Zeit.” iii. 258), these, and these only, are mentioned because they serve to indicate the seasons of the calendar. These identifications, however, admit of no positive proof: for a disconnected tradition can hardly be considered a demonstration. The only case in which anything approaching proof can be adduced is that of ʻAsh or ʻAyish by means of the Talmudic word יותא, “yuta” (mentioned with this star and perhaps etymologically related to it)—in Syriac, עותא; in Arabic, עית (“rain”)—which would agree with the idea of the constellation of the Hyades, the “rain-stars.” It should then be punctuated to read “ʻayush” (Hoffmann).

“Mazzarot,” in Job xxxviii. 32, may perhaps, by comparison with Job xxxvii. 9, where “mezarim” (מזרים) is paralleled by “ḥeder” (חדר, “chamber”), be explained as identical with “Ḥadre Teman” (chambers of the south) (Job ix. 9) or etymologically referred to the Assyrian “massartu” (Babylonian “mazzartu”), a place where something is watched. But it is just as likely to be, as tradition already has it, a variation of “mazzalot” (מזלות, II Kings xxiii. 5) —a word also of uncertain meaning, varying as its explanations do between “planets,” “constellations of the zodiac,” and “stations of the moon.” If the word were indisputably of Assyro-Babylonian origin and related to “manzaltu” or “mazaltu,” either of the two latter significations would probably be the correct one, seeing that “manzaltu” means “stand” or “station,” is also applied to stars, and, like its synonym, “manzazu,” denotes probably some one or other of the zodiacal constellations.

“Kesil,” remarkably enough, is found in the plural in Isa. xiii. 10, where “the stars of heaven and its [or their] kesilim” are spoken of. This is commonly translated “their Orions,” and is explained as meaning “their larger constellations”; but the plural of such a proper name is very hard to understand. One would hardly speak of “the Siriuses” or “the Greater Bears” of the heavens. It is probably to be understood as a generic term, not a proper name at all, and to be translated “stars” instead of “Orions.” A corollary herefrom would be that “ʻAyish” and “Kimah” would then also be generic names and not proper ones, a supposition which their exclusive occurrence in the singular would not disprove (compare the generic singulars in Isa. xxx. 6). And when God, in Job xxxviii. 31 *et seq.*, is said to bind Kimah, open Kesil, and lead ʻAyish, these proper names may well in reality mean nothing more than planets, meteors, or comets, and thus the word “Kesil” (fool) be a not inappropriate name for the vagrant comet, the roving planet, or the headlong meteor. It is true, however that difficulties would arise when considering the “children of ʻAyish” and various other points in connection with these names; and altogether this remarkable plural of Kesil in Isaiah, with its usual translation, must remain a bone of contention.

That “naḥash bariaḥ” (נחש ברח, “flying serpent”; Isa. xxvii. 1 and Job xxvi. 13, denotes a constellation, as has been claimed, rests upon no evidence.

Planets.

Of planets, as far as ascertainable with any degree of certainty, only two are mentioned in the Old Testament: Saturn, called by his Assyrian name “Kévan” (כיון) in Amos v. 26; and “Meleket ha-Shamayim” (מלכת השמים), “the queen of heaven,” Jer. vii. 18, xliv. 17, 25, etc. That the latter means Venus is shown by the cakes which are said to have been baked for her. Among the Assyro-Babylonians the cake-offerings were called “the bread of Ishtar” (Venus).

Helel, Morning. Son of the

It is usually claimed that by the word “Helel” (הילל), “son of the morning,” in Isa. xiv. 12, the morning star, or, more correctly, one of the two morning stars, is meant: and the analogy with הלל (“to glitter”) seems to favor the view. Closely considered, however, there is little foundation for the supposition, since Isaiah gives no intimation whatever that Helel is a star (Gunkel, “Schöpfung und Chaos,” pp. 132 *et seq.*).

The supposition that “Gad” (גד) in Isa. lxv. 11 means “Jupiter,” the god of Fortune, and that “Meni” (מני), in the same verse, means “Venus” (if these readings be correct), rests upon mere hypothesis.

If it were not that the late-Hebrew name “Ẓedeḳ” (צדק = “justice”) for “Jupiter” betrays, not an Assyro-Babylonian origin, but rather a late Jewish one—for among the Assyro-Babylonians Saturn is the star of justice—it might be accepted as an early

Jewish name for that planet; but to endeavor to connect this with the Old Testament proper names "Melchizedek" and "Adonizedek" is, to say the least, hazardous.

The Old Testament contains no more than the preceding concerning Hebrew Astronomy. Of Hebrew astrology before the Babylonian exile, it contains not a word; for the passage Isa. xlvii. 13, wherein astrologers are evidently meant by "the astrologers, the star-gazers, the monthly prognosticators," is regarded by most scholars as post-exilic. This may perhaps indicate that the ancient Hebrews possessed no astrology; at all events, what is known of the astrology of the later Hebrews shows Assyro-Babylonian influence, as is illustrated by the fact that Mercury, for instance, is called "the star," just as the Assyro-Babylonians designate him simply as "the planet."

BIBLIOGRAPHY: Gunkel's recent Commentary on Gen. (Nowack Series) may be consulted for incidental references to Biblical Astronomy; for the Babylonian views, see Jensen, *Kosmologie der Babylonier*, Strasburg, 1890, *passim*; Jastrow, *Religion of Babylonia and Assyria*, xx.-xxii.; Epping-Strassmaier, *Astronomisches aus Babylon*, Freiburg, 1889.

J. JR. P. J.

Ancient Conception of Astronomy.

In the Talmud: The study of the universe as a whole was, like all other sciences in olden times, held in closest connection with religion, and was cultivated in the interest of the latter. The star-world was to the heathen an object of worship, but not to the Jews, whether national or Hellenized. With this reverence there was connected a superstition that the stars determined the destiny of man. The computation of time also depends upon a knowledge of the heavenly bodies; and this again was closely connected with religion. It is obvious, therefore, that the Astronomy of the Talmudists could not be an independent science any more than that of the Babylonians, the Egyptians, the Greeks, or of all other nations of antiquity or of the mediæval ages: it was a department of knowledge belonging to theology. Only those data which are purely astronomical are dealt with here; for the rest see ASTROLOGY, CALENDAR, and IDOLATRY. Nor can those cosmological speculations which were prevalent among all nations of antiquity be discussed in this article.

The facts handed down form, however, only a fraction of the astronomical knowledge of the Talmudists; for in their academies they touched upon scientific problems only so far as they related to religious questions, and exercised great reserve regarding their stellar investigations, so as not to betray the secrets of the festival calendar, an important privilege of the house of the Palestinian patriarch and of his tribunal. For these two reasons the following account will naturally give only an inadequate idea of the knowledge of Astronomy among the Jews during the first centuries of the common era. Furthermore, these fragments do not emanate from one homogeneous system, as they are the accumulations of at least four centuries, and are traceable to various authors, Palestinian and Babylonian, among whom some were inclined to mysticism.

Astronomy a Religious Study.

The high value of astronomical knowledge is already demonstrated by the astronomical section of the Book of Enoch (about 72–80), as well as by such sayings as those of Eleazar Ḥisma (about 100), a profound mathematician, who could "count the drops in the ocean" (Hor. 10a), and who declared that "ability to compute the solstice and the calendar is the 'dessert [auxiliaries] of wisdom'" (Ab. iii. 18). Among the sciences that Johanan ben Zakkai mastered was a knowledge of the solstices and the calendar; *i.e.*, the ability to compute the courses of the sun and the moon (Suk. 28a). Later writers declare that "to him who can compute the course of the sun and the revolution of the planets and neglects to do so, may be applied the words of the prophet (Isa. v. 12), 'They regard not the work of the Lord, neither consider the operation of his hands.'" To pay attention to the course of the sun and to the revolution of the planets is a religious injunction; for such is the import of the words (Deut. iv. 6), "This is your wisdom and your understanding in the sight of the nations" (Shab. 75a).

No Scientific Discoveries in Palestine.

Despite the general importance and religious significance attached to Astronomy in the Holy Land, no scientific discoveries were made there. Astronomical observatories and instruments are nowhere mentioned, unless among the latter are included a chart illustrating the various phases of the moon (R. H. ii. 8), and a sort of telescope for the calculation of air-line distances ("mezofot," Yer. 'Er. v. 22d; "shefoferet," Bab. 'Er. 43b). The starry heavens of Palestine interested the Jews, indeed, as creations of God, as means to determine the holidays; but for a better knowledge of them the Jews were undoubtedly indebted to the Babylonians and their Hellenic pupils, as evidenced by the foreign term "gematria," used to designate the computation of the calendar. Possibly this word represents a transposition of *γραμματεία* = "arithmetic, mathematics" (Sachs, "Beiträge," ii. 74)—"a sister science of astronomy from the earliest times, but destined as the mathematical element to obtain adequate importance only in later periods" (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1831, ii.). Most of the observations of a scientific nature were transmitted by Samuel (250), who attended the schools of the Babylonians, and who claimed to possess as exact a knowledge of the heavenly regions as of the streets of his own city Nehardea. Certain rules must nevertheless have existed; for the patriarch Rabban Gamaliel (about 100), who applied the above-mentioned lunar tablets and telescope, relied for authority upon such as had been transmitted by his paternal ancestors (Yer. R. H. ii. 58b; Bab. R. H. 25a).

As in the Bible, so also in the Talmud, heaven and earth designate the two borders of the universe. The former is a hollow sphere covering the earth. It consists, according to one authority, of a strong and firm plate two or three fingers in thickness, always lustrous and never tarnishing. Another tannaitic authority estimates the diameter of this plate as one-sixth of the sun's diurnal journey; while

Conceptions of Heaven and Earth.

another, a Babylonian, estimates it at 1,000 parasangs. According to others, the diameter of the firmament is equal to the distance covered in 50 or 500 years; and this is true also of the earth and the large sea ("Tehom") upon which it rests (Yer. Ber. i. 2*c*; Targ. Yer. Gen. i. 6). The distance of the firmament from the earth is a journey of 500 years—a distance equivalent to the diameter of the firmament, through which the sun must saw its way in order to become visible (Yer. Ber. i. 2*c*, bot.; Pes. 94*a*). The firmament, according to some, consists of fire and water, and, according to others, of water only; while the stars consist of fire (Yer. R. H. ii. 58*a*). East and west are at least as far removed from each other as is the firmament from the earth (Tamid. 32*a*). Heaven and earth "kiss each other" at the horizon; and between the water above and that below there are but two or three fingerbreadths (Gen. R. ii. 4; Tosef., Ḥag. ii. 5). The earth rests upon water and is encompassed by it. According to other conceptions the earth is supported by one, seven, or twelve pillars. These rest upon water, the water upon mountains, the mountains upon the wind, and the wind upon the storm (Ḥag. 12*b*; Yer. Ḥag. ii. 77*a*). The nations of antiquity generally believed that the earth was a disk floating on water. There is also mentioned the terrestrial globe, "kaddur," though it may also be translated as "disk." When Alexander the Great attempted to ascend to heaven he rose even higher and higher, until the earth appeared as a globe and the sea as a tray (Yer. 'Ab. Zarah iii. 42*c*, bot.). The earth is divided into three parts, viz., habitable land, desert, and sea.

It was assumed that our present earth was preceded by many others which were not good in the eyes of the Creator, who traverses in all 18,000 worlds, and for this reason is frequently styled "Lord of the Worlds" (Gen. R. iii. 7, ix. 2; Midr. Teh. xxxiv.). The ocean also is mentioned in the Talmud, and the whole world is said to drink of its waters (Ta'an. 9*b*). According to mystic speculation there are seven heavens, the first of which is called "velum" (curtain); the second, "firmament," etc. (Ḥag. 12*b*). Whether these worlds are similar to ours is not stated. The correct impression concerning the infinitude of the starry host is expressed in the following sentence of R. Simeon b. Laḳish (about 250): "There are twelve mazzalot [signs of the zodiac], each having thirty armies; each army, thirty camps [נסטרא = *castra*]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," *s.v.* רהטון]; and each corps has 365,000 myriads of stars entrusted to it" (Ber. 32*b*).

The Talmud subscribes, as do all astronomers before the time of Copernicus, to the geocentric world-conception, according to which the stars move about the earth. The conceptions of this motion were various. Aristotle believes that the stars have no motion of their own, being firmly attached to circles of rotation; and he further ascribes to every circle containing a star a sphere of motion whose center is the earth (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1841, ii.).

Motions of the Heavenly Bodies.

Perhaps the wonderful Baraita Pesaḥim 94*b* gives expression to this idea in the following: "The learned of Israel say, 'The sphere stands firm, and the planets revolve'; the learned of the nations say, 'The sphere moves, and the planets stand firm.' The learned of Israel say, 'The sun moves by day beneath the firmament, and by night above the firmament'; the learned of the nations say, 'The sun moves by day beneath the firmament, and by night beneath the earth.'" The patriarch Judah I. (about 200) believed that in the first instance the Jewish, and in the second the non-Jewish, conception was correct. The sun travels in four directions. During Nisan, Iyyar, and Siwan (spring) it travels in the south, in order to melt the snow; during Tammuz, Ab, and Elul (summer), directly above the earth, in order to ripen the fruit; during Tishri, Ḥeshwan, and Kislew, above the sea, in order to absorb the waters; and in Ṭebet, Shebaṭ, and Adar, over the desert, in order that the grain may not dry up and wither (*ib.*).

The sun has 365 windows through which it emerges; 182 in the east, 182 in the west, and 1 in the middle, the place of its first entrance. The course described by it in a year is traversed by the moon in 30 days. The solar year is longer by 11 days than the lunar year (Yer. R. H. ii. 58*a*). The sun completes its course in 12 months; Jupiter, in 12 years; Saturn, in 30 years; Venus and Mars, in 480 years (Gen. R. x. 4); however, an objection is raised here (in a gloss) against the last-mentioned number. King Antoninus asked the patriarch why the sun rises in the east and sets in the west. At the time of the Deluge it traveled in the opposite direction (Sanh. 91*b*, 108*b*). Every 28 years it returns to its original point of departure, and on Tuesday evening of the spring solstice it is in opposition with Saturn, although Plato maintained that the sun and planets never return to the place whence they started. This is the cycle of 28 years (Ber. 59*b*); the moon-cycle of 19 years may have been meant in the Targ. Yer. Gen. i. 14.

Six Seasons.

The four solstices (the Teḳufot of Nisan, Tammuz, Tishri, and Ṭebet) are often mentioned as determining the seasons of the year; and there are occasional references to the rising-place of the sun ('Er. 56*a*). Sometimes six seasons of the year are mentioned (Gen. R. xxxiv. 11), and reference is often made to the receptacle of the sun (*ναρθήκιον*), by means of which the heat of the orb is mitigated (Gen. R. vi. 6, and elsewhere). The revolutions of the moon were undoubtedly known; for "Israel computes by the moon, the other nations by the sun" (Suk. 29*a*, and elsewhere). God expressly prohibits the revealing of the secrets of chronology (Ket. 112*a*). Samuel sent to R. Johanan a list of the leap-years for sixty years, which the latter did not regard as exhibiting any remarkable mathematical skill (Ḥul 95*b*). "The moon begins to shine on the 1st of the month; its light increases until the 15th, when the disk [דסקוס (*δίσκος*)] is full; from the 15th to the 30th it wanes; and on the 30th it is invisible" (Ex. R. xv. 26).

From the names of the seven planets were derived the names of the days of the week; and each day

Seven Planets.

was consecrated to the particular planet that ruled during the early hours of the morning. The Talmudists were familiar with the planets and their characteristics (see Astrology); but only the week-days were counted, while the Sabbath had a name of its own. The names of the seven planets are: (1) "Shabbetai," Saturn; (2) "Ẓedeḳ," Jupiter; (3) "Maadim," Mars; (4) "Ḥammah," the sun; (5) "Kokebet" or "Nogah," "Kokab-Nogah," Venus; (6) "Kokab," Mercury; (7) "Lebanah," the moon. According to the first letter of each of their names, they are called "SheẒaM ḤeNKaL" (Shab. 129b, 156a; Pesiḳ. R. xx.; Pirḳe R. El. vi.). The worship of Venus is mentioned (Pesiḳ. R. xxxi., ed. Friedmann, p. 143a), and warning is given not to confuse it with the dawn (איילתא דשחרא: Yer. Ber. i. 2c).

The Zodiac.

The twelve constellations of the zodiac are: Aries ("Taleh"), Taurus ("Shor"), Gemini ("Teomim"), Cancer ("Sarṭon"), Leo ("Ari"), Virgo ("Betulah"), Libra ("Moznayim"), Scorpio ("'Aḳrab), Sagittarius, Archer ("Ḳasshat"), Capricornus ("Gedi"), Aquarius ("Deli"), and Pisces ("Dagim"). According to the first letter of each, they are collectively called "ṬeSHeT," "SaAB," "Ma'AḲ," "GeDaD" (Pesiḳ. R. l.c., and Pirḳe R. El. l.c.; Rashi on B. M. 106b, and elsewhere). The first three are in the east, the second three in the south, the third three in the west, and the last three in the north; and all are attendant on the sun. According to one conception, Aries, Leo, and Sagittarius face northward; Taurus, Virgo, and Capricornus westward; Gemini, Libra, and Aquarius southward; and Cancer, Scorpio, and Pisces eastward (Yalḳ., Ex. 418; Kings 185). According to the tannaitic view, Taurus ("'Eglah") is in the north and the Scorpion in the south ('Er. 56a; Pes. 94a). [Some read "'Agalah" (Wagon = Charles's Wain), see Tos. to Pes. l.c.] Each constellation rules for one month; viz., Aries in Nisan (March), Taurus in Iyyar (April), etc. (Pesiḳ. R. xxvii., ed. Friedmann, p. 133b; Pesiḳ. R. K. xiii. 116a). That the zodiacal circles were generally known is evident from the frequency of their interpretation in sermons and from their liturgical application in post-Talmudic times. An allusion to Aquarius is found also in a Babylonian incantation (Giṭ. 69a).

Other Stars and Comets.

The Milky Way is called "Fire-Stream," a name borrowed from Daniel vii. 10 ("Nehar di-nur"), where it may possibly have had the same signification. The statement is also made that the sting of Scorpio may be seen lying in the Milky Way (Ḥag. 13b; Ex. R. xv. 6, נהר אש; Ber. 58b). Samuel said: "We have it as a tradition that no comet ever passed across the face of Orion ["Kesil"]; for if this should happen the earth would be destroyed." When his hearers objected to this statement, saying, "Yet we see that this occurs," Samuel replied: "It only appears so; for the comet passes either above or below the star. Possibly also its radiance passes, but not its body." Again, Samuel says: 'But for the warmth of Orion, the earth could not exist, because of the frigidity of Scorpio; furthermore, Orion lies near Taurus, with which the warm season begins (Yer. Ber. ix. 13c; Bab. Ber. 58b). The comet, because of its tail, is called "kokba de-shabbiṭ" (rod-star). Joshua b. Hananiah, the famous teacher of the Law (about 100), declared that a star appears once every seventy years and leads mariners astray; hence they should at such time lay in a larger store of provisions (Hor. 10a). Rapoport endeavors to prove that the path of Halley's comet had been computed by a wise rabbi (Epistle to Slonimski in "Toledot ha-Shamayim," Warsaw, 1838). Samuel said: "I know all the paths of heaven, but nothing of the nature of the comet."

The following Biblical names of constellations are mentioned and explained: כימה = כמאה, Pleiades [a cluster of] about a hundred stars, and for the much-disputed עש, its equally obscure Aramaic equivalent יותא (MS. M. אתא), Syriac עיותא, is given (Ber. 58b). The following two sagas also have reference to natural phenomena. When R. Jacob died, stars were seen by day; when R. Ḥiyya died, stones of fire fell from heaven (M. Ḳ. 25b). The latter may possibly be a reference to meteors.

Bibliography: Winer, *B. R.* ii. 526-529, Leipsic, 1848; Hamburger, *R. B. T.* ii. 77-81, s.v.

J. SR. L. B.

——**In Post-Talmudic Times:** With the revival of Greek science which took place in Islam, Jews were intimately connected, and the "Almagest" is said to have been translated by Sahal ibn Tabari as early as 800, while one of the earliest independent students of Astronomy among the Arabs was Mashallah (754-873?). Jews seem to have been particularly concerned with the formation of astronomical tables of practical utility to astronomers. Sind ben Ali (about 830) was one of the principal contributors to the tables drawn up under the patronage of the Sultan Maimun. No less than twelve Jews were concerned in the Toledo tables, drawn up about 1080 under the influence of Aḥmad ibn Zaid, and the celebrated "Alfonsine Tables" were executed under the superintendence of Isaac ibn Sid, while Jews were equally concerned in the less-known tables of Pedro IV.

Isaac Alḥadib compiled astronomical tables from those of Al-Rakkam, Al-Battam, and Ibn al-Kammad. Joseph ibn Wakkar (1357) drew up tables of the period 720 (Heg.); while Mordecai Comtino and Mattathia Delacrut commented upon the Persian and Paris tables respectively; the latter were commented upon also by Farissol Botarel. Abraham ibn Ezra translated Al-Mattani's Canons of the Khowarezmi Tables, and in his introduction tells a remarkable story of a Jew in India who helped Jacob ben Tarik to translate the Indian astronomical tables according to the Indian cycle of 432,000 years. Other tables were compiled by Jacob ben Makir, Emanuel ben Jacob, Jacob ben David ben Yom-Ṭob Poel (1361), Solomon ben Elijah (from the Persian tables), and Abraham Zacuto of Salamanca (about 1515).

The earliest to treat of Astronomy in Hebrew on a systematic plan was Abraham bar Ḥiyya, who wrote at Marseilles, about 1134. Discussions on astronomical points, especially with regard to the spheres, and disputed points in calculating the calendar occur frequently in the works of Judah ha-Levi, Abraham ibn Ezra, and Maimonides, while a new system of Astronomy is contained in the "Wars of the Lord" ("Milḳamot Adonai") of Levi ben Gerson.

Jews were especially helpful in the progress of the science by their work as translators: Moses ibn Tibbon translated from the Arabic Jabir ben Atlah's acute criticisms of the Ptolemaic system, an anticipation of Copernicus, and, thus brought them to the notice of Maimonides. Ibn al-Haitham's Arabic compendium of Astronomy was a particular favorite of Jewish astronomers; besides being translated into Spanish by Don Abraham Faquin, it was turned into Hebrew by Jacob ben Makir and Solomon ibn Pater Cohen and into Latin by Abraham de Balmes. Other translations from the Arabic were by Jacob Anatoli, Moses Galeno, and Kalonymus ben Kalonymus, who thus were the means of bringing the Greco-Arabic astronomers to the notice of western Europe. Jacob Anatoli, for example, translated into Hebrew both the "Almagest" and Averroes' compendium of it, and this Hebrew version was itself translated into Latin by J. Christmann. Other translators from the Hebrew into Latin were Abraham de Balmes and Kalonymus ben David of Naples, while David Kalonymus ben Jacob, Ephraim Mizrahi, and Solomon Abigdor translated from the Latin into Hebrew. The well-known family of translators, the Ibn Tibbons, may be especially mentioned. In practical Astronomy Jewish work was even more effective. Jacob ben Makir (who is known also as Prophiat Tibbon) appears to have been professor of Astronomy at Montpellier, about 1300, and to have invented a quadrant to serve as a substitute for the astrolabe. Levi ben Gerson was also the inventor of an astronomical instrument, and is often quoted with respect under the name of Leon de Bañolas. Bonet de Lattes also invented an astronomical ring. Abraham Zacuto ben Samuel was professor of Astronomy at Salamanca, and afterward astronomer-royal to Emanuel of Portugal, who had previously been advised by a Jewish astronomer, Rabbi Joseph Vecinho, a pupil of Abraham Zacuto, as to the project put before him by Columbus, who, in carrying it out, made use of Zacuto's "Almanac" and "Tables."

With the Renaissance, Jewish work in Astronomy lost in importance, as Europe could revert to the Greek astronomers without it. The chief name connected with the revival of astronomical studies on the Baltic is that of David GANS of Prague (d. 1613), who corresponded with Kepler, Tycho Brahe, and Regiomontanus: he was acquainted with the Copernican system, but preferred that of Ptolemy, while as late as 1714 David Nieto of London still stood out against the Copernican system. Altogether, in reviewing Jewish Astronomy in the Middle Ages, one can not claim that Jews themselves made many contributions to the science; but by making the Greco-Arabic Astronomy accessible to Europe, they aided in keeping the interest in the subject alive, and prepared the way for the revival of the science in the sixteenth century. On the practical side of the science, their chief contributions were of more value: almost all the tables used by astronomers and navigators were their work, while they introduced several improvements in astronomical instruments. See also CALENDAR.

The modern epoch of the science begins with a great Jewish name, that of Sir William HERSCHEL (1738-1822), whose Jewish origin is acknowledged by his biographer. His systematic survey of the heavens, continued and completed by his son John, his catalogues of nebulæ and clusters, and his discovery of the planet Uranus, may be classed among the greatest exploits in the history of Astronomy. He also started the investigation into the constitution of the universe, determined the path of the sun toward the constellation Vega, and in innumerable ways started this science along the lines on which it developed up to the time of the discovery of spectrum analysis. He was assisted throughout his work by his sister Caroline Herschel (1750-1848). Since his time no very great Jewish name has been connected with the development of astronomical science, but no less than fourteen of the asteroids were located by H. Goldschmidt (1802-66)—at a time when the discovery of an asteroid was by no means so easy a task or so frequent an occurrence as it is nowadays—and W. Beer (1797-1850), the brother of Meyerbeer, was the first to draw an accurate map of the moon. Of contemporaries, the most distinguished is Moritz Loewy (b. 1833), director of the Paris Observatory, and the inventor of the coudé or elbow telescope, by which the stars may be observed without bending the neck back and without leaving the comfortable observatory.

The following list of Jewish astronomers of the Middle Ages, with the approximate periods of their activity, arranged in alphabetical order of first names, some of whom are mentioned elsewhere in this work, may be of service in drawing attention to the minuter details:

Abraham de Balmes.
Abraham ibn Ezra (1093-1168).
Abraham bar Ḥiyya (1130).
Abraham of Toledo (1278).
Abraham Zacuto ben Samuel (16th cent.).
Andruzagar ben Zadi Faruch.
Augustinius Ricius (1521).
Baruch Sklow (circa 1777).
Baruch ben Solomon ben Joab (1457).
Bianchino (15th cent.).
Bonet de Lattes (1506).
Caleb Afendopolo (15th cent.).
David Gans (died 1613).
David Kalonymus ben Jacob (1464).
David ibn Nahmias.
David Nieto (died 1728).
Dayan Ḥassan (972).
Elia Misraḥi (died 1526).
Emanuel ben Jacob (1346-65).
Ephraim Mizraḥi.
Farissol Moses Botarel (1465).
Hananeel ben Ḥushiel (died 1050?).
Ḥayyim Lisker (1612-36).
Ḥayyim Vital Calabrese (died 1620).
Isaac ben Aaron (1368).
Isaac Abu al-Khair ben Samuel (1340).
Isaac Albalia ben Baruch (1035-94).
Isaac ibn Alḥadib (1370).
Isaac Israeli ben Joseph (1310-30).
Isaac ben Meir Spira.
Isaac ben Moses Ephodaeus, Prophiat Duran (1382-1403).
Isaac ibn Sid (1252).
Israel Lyons (died 1775).
Israel Samose (died 1772.)
Jacob Anatoli (1232).
Jacob Carsi (Jacob al-Corsono ben Abi Abraham Isaac, 1376).
Jacob ben David ben Yom-Ṭob Poel (1361).
Jacob ben Elia.
Jacob ben Judah Kabrut (1382).
Jacob ben Makir, Prophiat Tibbon (1289-1303).
Jacob ben Samson (1123-42).
Jacob ben Tarik (9th cent.?).
Jeremiah Cohen of Palermo (1486).
Joseph ben Eleazar (14th cent.).
Joseph ben Isaac ben Moses ibn Wakkar (about 1357).
Joseph ben Israeli ben Isaac (died 1331).
Joseph ibn Nahmias (1300-30).
Joseph Parsi.
Joseph Taytazak (about 1520).
Judah Farissol (1499).
Judah ha-Levi (1140).
Judah ben Israeli (1339).
Judah ben Moses Cohen (1256).
Judah ben Rakufial (before 1130).
Judah ben Samuel Shalom (15th cent.).
Judah ben Solomon Cohen (1247).
Judah ibn Verga (1457).
Kalonymus ben David of Naples (1528).
Kalonymus ben Kalonymus (1306-23).

Levi ben Abraham ben Ḥayyim (1230-1316).
Levi ben Gerson (Leon de Bañolas). (1327-44).
Maimon of Montpellier.
Manoah ben Shemariyah (died 1612).
Mashallah (754-813).
Mattathia Delacrut (cir. 1530-50).
Meïr Neumark (1703).
Meïr Spira (14th cent.?).
Menahem (Emanuel) Zion Porto (1636-40).
Meshullam Kalonymus.
Mordecai Comtino (1460-85).
Mordecai Finzi (1440-46).
Moses ben Abraham (Nismes).
Moses Almosnino (d. about 1580).
Moses Galeno ben Elia (16th cent.).
Moses Goli ben Judah.
Moses Ḥandali.
Moses Isserles (d. 1573).
Moses ibn Tibbon (1244-74).
Nathan Hamati ben Eliezer (1279-83).
Raphael Leki Hannover (1734).
Sahal (Rabban) al-Ṭabari (800).
Samuel ibn Abbas ben Judah (1163).
Samuel Abulafia (1278).
Samuel Ha-Levi (1280-84).
Samuel ben Judah of Marseilles (1331).
Shalom ben Joseph (1450-60).
Shalom ben Solomon Yerushalmi (1482-87).
Sheshet ben Isaac ben Gerundi (1320).
Sind ben Ali (829-833).
Solomon Abigdor ben Abraham (1399).
Solomon Davin of Rodez (14th cent.).
Solomon ben Elijah (1344-86).
Solomon Esobi (Azubius). (1653).
Solomon ben Moses Melgueil (1250).
Solomon ibn Pater Cohen of Burgos (1322).
Solomon Shalom ben Moses (1441-86).
Tobias Cohen (1708).
William Raimund de Moncada (end 15th cent.).

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, §§ 21, 30 (includes astrology and calendar); *Uebersetzungen*, pp. 502-649.

G. J.

ASTRUC: A prænomen used frequently by Jews in southern France and eastern Spain; used to this day as a family name in France. It is derived from the Provençal *astruc*, "happy" (compare *benastruc* and *malastruc*, and the Spanish *astrugo*, from the Latin *aster*, a star). In the dialect of Languedoc, Astruc signified "born under a favorable star" (Genin, "Récréations Philologiques," ii. 79, Paris, 1856). This confirms the supposition of Dukes that the name represents the Hebrew מזל טוב ("good luck"); and a MS. which formerly belonged to the Almanzi collection was written by a "Rabbi נר, who is called Astruc bar Jacob" (Steinschneider, "Hebr. Bibl." v. 47). Even in its Roman form, Asterius ('Αστέρις, 'Αστερία), it occurs not only on Christian inscriptions of Spain (Hübner, "Inscript. Hispan. Christian. Supplem." Berlin, MCM., p. 70) and of Gaul (Le Blant, "Inscript. Cret. de la Gaule," ii. 445), but also on the Jewish catacombs of Rome (Garucchi, "Cimitero degli Antichi Ebrei," 1862, p. 24; Schürer, "Gemeindeverfassung der Juden in Rom," 1879, p. 14; Berliner, "Gesch. der Juden in Rom," i. 74). In a Latin-Jewish inscription the name of "Claudia Aster" of Jerusalem occurs (Mommsen, "Inscr. Neapol. Lat." No. 6467). A certain Bonastruc Abigedor translates his name into "Fortunio Avigdor" in MS. 2232 of the Bodleian Library, Oxford (Neubauer, "Catalogue," col. 770; compare Steinschneider, "Hebr. Uebers." pp. 965, 977). In Hebrew MSS. the name is written אסטרוק, אישתרוק (Steinschneider, "Hebr. Bibl." *l.c.*), אישתרוג, שתרוק, נבתרוד, נשתרוק, and נשתרוקי ("Ecrivains Juifs," p. 549); in non-Hebrew documents, Astruch ("Revue Etudes Juives," iv. 68), Astrug (*ib.*), Astruz (Zunz, "Zur Gesch." p. 473), Astrugo (Jacobs, "Sources," Index, *s.v.*), Astrugon (Gross, "Gallia Judaica," p. 342), Asdrach ("Revue," iv. 6), Nastruch (Kayserling, "Juden in Navarra," p. 161), Strug ("Jew. Quart. Rev." viii. 493), Struch (Kayserling, *l.c.* p. 161), and Struchus ("Revue Etudes Juives," xl. 170). In a document of the year 1661 relating to certain Jews in Mannheim, "Abraham and Moïse Astroucg" occur (Löwenstein, "Gesch. der Juden in der Kurpfalz," p. 80; compare Kalman Astruc in the Worms Memorbuch, ed. Berliner, p. 48). The name occurs in Italian in the form Astruccio (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 438). The feminine form of the name is Astruga ("Revue Etudes Juives," xxxix. 265). In composite names we have the forms Bon Astruc (compare Bonenfant, Bonfil, Bonisac, etc.) and Sen Astruc.

Among the martyrs of Cologne in 1096, the name of a certain Astorio (אשטוריו) occurs, which may possibly be a form of the Latin Asterius (Salfeld, "Nürnberger Memorbuch," p. 110). It is doubtful whether the name Estori ha-Parḥi (lived in Provence and Palestine, fourteenth century) ought to be cited in this connection (Steinschneider, "Hebr. Bibl." xv. 108; "Hebr. Uebers." 977, note 45).

The earliest mention of the name Astruc seems to be that of Mal-Astrug (*i.e.*, Miles Astrug) of Marseilles in the year 1040. A document of the year 1231 mentions a Solomon "filius Astruc" of Megueil. Abba Mari ben Abraham (d. about 1240) was called Don Astruc des Gabbai (Gross, "Gallia Judaica," p. 103). Judah ben Astruc is mentioned in a Barcelona document of the year 1287 as interpreter of King Alfonso of Murcia. In 1435 a Rabbi Astruch, "Maitre de la Synagogue," was burned at Palma in the Balearic Islands.

During the Middle Ages the Astruc family seems to have lived chiefly in the comtat of Avignon. When in 1550 permission was given the Portuguese Jews to settle in Guienne, the Astrucs were among the first to avail themselves of the privilege. The earliest ancestor of the modern Astruc family in Bordeaux was Israel bar Josuan Astruc, about the year 1660. The sketch-pedigree given on page 253, in which, however, some of the branches have not been indicated, will show the descent of the family.

BIBLIOGRAPHY: Körting, *Lat.-Romanisches Wörterbuch*, p. 78, 1891; Zunz, *Namen der Juden*, p. 42; Dukes, *Salomon ben G*[illegible], p. 61; Kayserling, *Die Juden in Navarra*, p. 16[illegible] *Jahrbücher*, i. 25; Steinschneider, *Hebr. Bibl.* v[illegible]; Löb, in *Rev. Etudes Juives*, iv. 68; Salfeld, [illegible]*ogium des Nürnberger Memorbuches*, p. 387; [illegible]*ces of Spanish-Jewish History*, Index, *s.v.*; [illegible] Bettencourt, *Notes Historiques et Généalogiques sur* [illegible] *Famille Astruc*, Paris, 1895.

G.

ASTRUC CRESCAS. See CRESCAS.

ASTRUC EN-DURAN. See ABBA MARI BEN MOSES OF LUNEL.

ASTRUC, ELIE-ARISTIDE: French rabbi and author; born at Bordeaux, Nov. 12, 1831. He received his early education in his native city and took a course of study at the rabbinical college of Metz, to which he was sent with a scholarship by the community of Bayonne in 1852. On the completion of his studies in 1857, he was appointed assistant to the chief rabbi of Paris, and became chaplain of the Paris lyceums of Louis le Grand, Vanves, and Chaptal. He was one of the six founders of the Alliance Israélite Universelle (1860), and in 1865 was delegate from Bayonne to the convention for the nomination of chief rabbi of France. In 1866 he was elected chief rabbi of Belgium, and was authorized by a special decree of the emperor to accept the office though remaining a French citizen. While holding this position, he took part in the synod of Leipsic (June 29—July 4, 1869).

During the Franco-Prussian war (1870-71), Astruc distinguished himself both as a French patriot and as a Jewish minister. He was a member of the comité du pain, whose chairman, the Comte de Mérode, leader of the Belgian Catholic party, cared for the wounded. In his capacity of secretary to the "Belgian committee for the liberation of the territory (Alsace and Lorraine)," Astruc revisited Metz after an absence of twenty years.

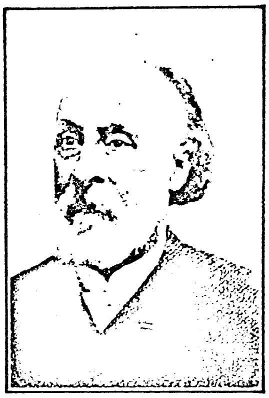
Elie-Aristide Astruc.

In 1879 Astruc resigned the chief rabbinate of Belgium to return to his native country. Before his departure the King of the Belgians created him a knight of the Order of Leopold. After officiating as chief rabbi of Bayonne from 1887 to 1891, he retired to private life.

Astruc is a successful writer. The first of his works was a French metrical translation of the principal liturgical poems of the Sephardic ritual, entitled "'Olelot Eliahu" (Elia's Gleanings), published in 1865. In 1869 he published "Histoire Abrégée des Juifs et de Leurs Croyances," a small book which caused a sensation at the time, on account of the author's boldness. As Astruc said, he wished "to separate the kernel from its shell"; that is, to disengage the great ideas of Judaism from venerable but partially legendary traditions. A second edition of the work was issued in 1880.

In the pulpit Astruc displayed the same independent yet moderate views, and always boldly proclaimed his moral convictions and his attachment to the Jewish faith. His more important sermons were collected and published under the title "Entretiens sur le Judaisme," 1879. In 1884 he wrote "Origines et Causes Historiques de l'Anti-Sémitisme," which was translated into German and Hungarian. He contributed to various reviews—among others, the "Revue de Belgique," "Revue de Pédagogie," and the "Nouvelle Revue"—a number of articles in which he endeavored to impress non-Jews with correct views of the history and doctrines of Israel; also essays on the political societies of Belgium, on Pope Leo XIII., etc.

s. J. W.

ASTRUC DÈS GABBAI, or **ABBA MARI BEN ABRAHAM:** Provençal scholar; lived at Béziers toward the end of the thirteenth century and the beginning of the fourteenth. Nothing is known of his life and his scientific activity. His name was transmitted by his relative, or perhaps by his grandson, Abraham Bedersi, who in an elegy composed on the occasion of the death of Don Bonafos Roguet bewails also Astruc dès Gabbai, who died several years before.

Bibliography: Rénan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 103.

G. I. Br.

ASTRUC, JEAN: Physician and founder of modern Pentateuch criticism; born at Sauve, France, March 19, 1684; died in Paris May 5, 1766. His father was a Huguenot, but became a Catholic. He studied medicine and became professor of anatomy in Toulouse, in Montpellier, and finally in Paris. Astruc owes his prominent place in Biblical literature to his work entitled "Conjectures sur les Mémoires Originaux dont Il Paroit que Moyse s'est Servi pour Composer le Livre de la Genèse," published anonymously at Brussels in 1753, which furnished the starting-point for the modern criticism of the Pentateuch.

Long before Astruc, certain Jewish scholars—among them Ibn Ezra and Baruch Spinoza—not being satisfied with the summary reply of the rabbinical commentators, "The Torah does not arrange its facts chronologically" (אין מוקדם ומאוחר בתורה. Yer. Soṭah viii. 22*d*), had dealt more or less critically with the anachronisms and chronological incongruities of the Pentateuch. Astruc's immediate predecessors were Le Clerc (Clericus), Richard Simon, Fleury, and François; but none of these went beyond the generalization that the Pentateuch was composed of different documents. Astruc was the first to offer an explanation of the character and mutual relations of these documents.

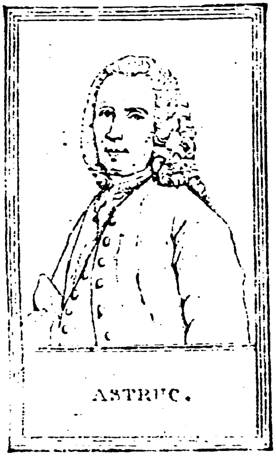

Jean Astruc.
(After a drawing by Vigée in "Biographie Universelle.")

Struck by the fact that in some portions of Genesis the divine name "Elohim" (Engl. version, "God") was used, and in others the divine name "Yhwh" (Engl. version, "the Lord"), he advanced the hypothesis that there had originally existed a number of isolated documents, the materials of which Moses separated and then rearranged, and into which confusion was subsequently introduced by copyists. Thus (from the method of Moses and the work of the copyists) he accounted for the two lines of narrative (Elohistic and Jahvistic) and for the repetitions and antichronisms. Astruc assumed two principal documents: the Elohim narrative, A; the Yhwh story, B, and some ten fragmentary ones. On the basis of this conjecture he rearranged (in two columns, A and B) Genesis and the first two chapters of Exodus. To the Elohim narrative he assigned Gen. i.-ii. 3; v.; vi. 9-22; vii 6-10, 19, 22, 24; viii. 1-19; ix. 1-10, 12, 16, 17, 28, 29; xi. 10-26:

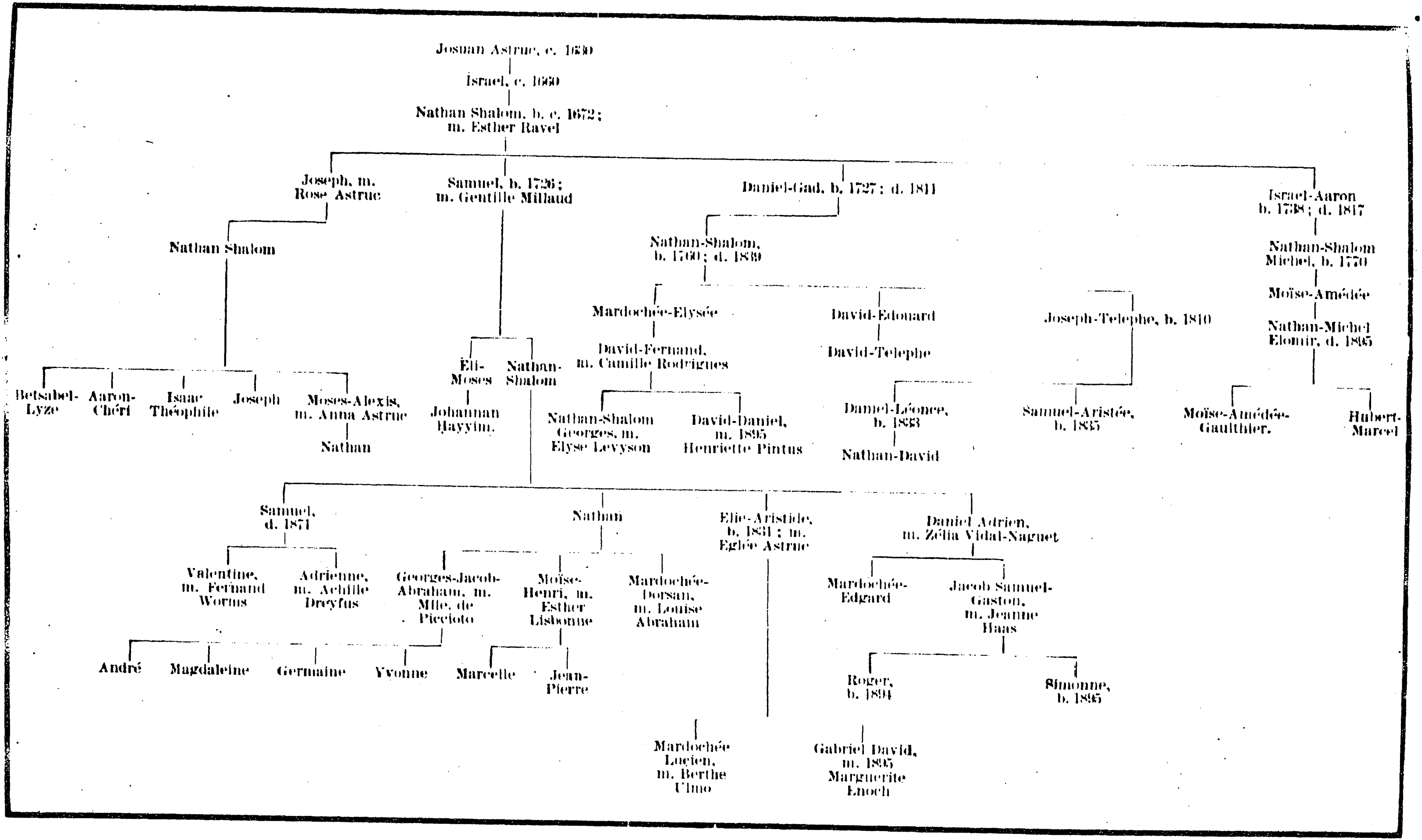
Joshua Astruc, c. 1630
Israel, c. 1660
Nathan Shalom, b. c. 1672; m. Esther Ravel
Joseph, m. Rose Astruc
Samuel, b. 1726; m. Gentille Millaud
Daniel-Gad, b. 1727; d. 1811
Israel-Aaron b. 1738; d. 1817
Nathan Shalom
Nathan-Shalom, b. 1760; d. 1839
Nathan-Shalom Michel, b. 1770
Moïse-Amédée
Mardochée-Elysée
David-Edouard
Joseph-Telephe, b. 1810
Nathan-Michel Elomir, d. 1895
David-Fernand, m. Camille Rodrigues
David-Telephe
Betsabel-Lyze
Aaron-Chéri
Isaac Théophile
Joseph
Moses-Alexis, m. Anna Astruc
Nathan
Eli-Moses
Johannan Hayyim.
Nathan-Shalom
Nathan-Shalom Georges, m. Elyse Levyson
David-Daniel, m. 1895 Henriette Pintus
Daniel-Léonce, b. 1883
Nathan-David
Samuel-Aristée, b. 1835
Moïse-Amédée-Gaulthier.
Hubert-Marcel
Samuel, d. 1871
Nathan
Elie-Aristide, b. 1831; m. Eglée Astruc
Daniel Adrien, m. Zélia Vidal-Naguet
Valentine, m. Fernand Worms
Adrienne, m. Achille Dreyfus
Georges-Jacob-Abraham, m. Mlle. de Picciotto
Moïse-Henri, m. Esther Lisbonne
Mardochée-Dorsan, m. Louise Abraham
Mardochée-Edgard
Jacob Samuel-Gaston, m. Jeanne Haas
André
Magdaleine
Germaine
Yvonne
Marcelle
Jean-Pierre
Roger, b. 1894
Simonne, b. 1895
Mardochée Lucien, m. Berthe Ulmo
Gabriel David, m. 1895 Marguerite Enoch

GENEALOGICAL TREE OF THE ASTRUC FAMILY.

xvii. 3-27; xx. 1-17; xxi. 2-32; xxii. 1-10; xxiii.; xxv. 1-11; xxx. 1-23; xxxi. 4-47, 51-54; xxxii. 1-3 (1, 2), 25 (24)-33; xxxiii. 1-16; xxxv. 1-27; xxxvii.; xl.-xlviii.; xlix. 29-33; l.; Ex. i.; ii. To the YHWH source belong ii. 4-iv.; vi. 1-8; vii. 1-5, 11-18, 21, 24; viii. 20-22; ix. 11, 13-15, 18-29; x.; xi. 1-9, 27-32; xii.; xiii.; xv.-xvii. 2; xviii.-xix. 28; xx. 18; xxi. 1, 33, 34; xxii. 11-19; xxiv.; xxv. 19-34; xxvi. 1-33; xxvii.-xxviii. 5, 10-22; xxix.; xxx. 24-43; xxxi. 1-3, 48-50; xxxii. 4-24 (3-23); xxxiii. 17-20; xxxviii.; xxxix.; xlix. 1-28. To a third column, C, he assigned various repetitions (vii. 20, 23, 24; xxxiv. [?]). A fourth division, D, supposed to contain material foreign to Hebrew history, he subdivided into eight columns, as follows: E, xiv.; F, xix. 29-38; G, xxii. 20-24; H, xxv. 12-18 (and perhaps 1-5); K, xxvi. 34, 35; xxviii. 6-9; I, xxxiv.; L, xxxv. 28, 29; xxxvi. 1-19, 31-43; M, xxxvi. 20-30. He assumed also a few additions by the compiler, and some glosses. As authors of the documents he suggested Amram (who drew perhaps from Levi, and this last from Jacob, Isaac, and Abraham), Joseph, the Midianites (for the genealogies in H.K.L.M), and the Moabites and Ammonites (for F).

Astruc's hypothesis was accepted (or, perhaps, independently reached) and further developed by Johann Gottfried Eichhorn, who made it the foundation of what he was the first to designate as "the Higher Criticism." The chief advance of modern Pentateuch criticism has been to divide Astruc's Elohistic source into two—one of which (P) is the latest constituent of the Hexateuch—to distinguish the Deuteronomistic writings, and to define the literary characters and the historical and religious points of view of the documents. While certain of the details of Astruc's analysis have not stood the test of time, his general critical principles have been retained substantially as he held them.

BIBLIOGRAPHY: Herzog, *Real.-Encyc.*; Carpenter and Hartford, *Hexateuch*, London, 1900, pp. 33 *et seq.*; Cheyne, *Founders of Old Testament Criticism*, London, 1893; Briggs, *Higher Criticism of the Hexateuch*, 2d ed., New York, 1897.

T. M. B.

ASTRUC KALONYMUS. See KALONYMUS.

ASTRUC HA-LEVI OF DAROCA: Talmudic scholar; lived in Spain at the end of the fourteenth and at the beginning of the fifteenth century. He was a delegate to the famous disputation at Tortosa, in 1413, under the presidency of Pope Benedict XIII., at which he displayed great energy and breadth of mind. Attacks having been made on the Talmud, based on some extravagant haggadic sentences, Astruc handed to the assembly a written declaration, in which he denied any authority to the Haggadah, and utterly renounced it.

On another occasion, Astruc dared even the anger of the pope. Benedict XIII. having pointed out the improbability of the haggadic legend that the Messiah was born on the day of the destruction of the Temple and was now in paradise, Astruc said: "Lord and Pope, you believe so many improbabilities about your Messiah, let us believe this single one regarding ours."

BIBLIOGRAPHY: Ibn Verga, *Shebet Yehudah*, ed. Wiener, Hebrew text, pp. 68, 74, 76, 77; Kobak's *Jeschurun*, vi. 45 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 120, 121, 406.

L. G. I. BR.

ASTRUC DE PORTE. See NAHMANIDES.

ASTRUC RAIMUCH (FRANCISCO GOD-FLESH, DIOSE CARNE). See RAIMUCH.

ASTRUC, ZACHARIE: French sculptor, painter, and author; born at Angers, department of Maine-et-Loire, in 1839. While still a boy he left his native city to seek his fortune in the French metropolis. In 1859 he founded, in collaboration with Valéry Vernier, the "Quart d'Heure Gazette des Gens à Demi-Sérieux"; devoting himself, at the same time, with great zeal to the study of art. He was commissioned in 1874 to make a reproduction of the famous statue of St. Francis of Assisi, which had been jealously guarded from the envious eyes of all artists in a shrine of a monastery in Toledo. He was thus enabled to carry out of Spain the first sculpturally exact and faithful copy of Alonzo Cano's masterpiece. It was exhibited in 1875 at the Exposition des Beaux-Arts, Paris, and the numerous copies taken from that exquisite model have made it a familiar subject with all lovers of art.

Astruc is a member of the Society of French Artists, and has been for many years a faithful and prolific contributor to the Salon of the Champs Elysées, where his works have always called forth favorable comment. His talents are as varied as they are excellent, and he wields a brush as readily as a chisel. Particularly noteworthy among his paintings are his large panels in water-color, of which a series of six was purchased by the state and placed in the museum of St. Etienne. As a sculptor his reputation is even greater, and won him a prominent place among the best modern French artists. Rewarded at the Salons of 1882, 1884, 1885, 1886, as well as at the Universal Exposition of 1889, he is now "hors de concours." In 1890 he was decorated with the Cross of the Legion of Honor.

The principal art works of Astruc are: "Mars et Venus," plaster group, 1886; "Hamlet," 1887; "Le Roi Midas," statue in bronze, 1888; "Portrait de M. le Comte Fabre de l'Aude," bust in bronze, 1888; "Perce-neige," statue in plaster, 1889; "Portraits Masques," 1889; "Le Repas de Prométhée," plaster statue, 1891; "Le Moine: L'Extase dans le Sommeil," marble statue, 1893 (bought by the government); "Barbey d'Aurevilly," bust in bronze; "L'Enfant Marchand de Masques—now in the gardens of the Luxembourg; "Le Saint-François d'Assises," statue—copy of the original of Alonzo Cano described above; "Manet," bust in bronze; "L'Aurore," bronze relief, now at the Ecole de Saint Cyr; "Le Sâr Peladan," salon of 1899; decorative figures for the exposition at Nice, etc.

Astruc is, moreover, a litterateur of no mean reputation. Besides his early venture as editor of the "Quart d'Heure," he has written: "L'Histoire Funèbre de Faubert"; "Les Onze Lamentations d'Eliacin"; "Le Récit Douloureux"; "Les Quatorze Stations du Salon de 1859," a collection of art criticisms published in one volume, with a preface by George Sand. He has also contributed, as an art critic, to "Le Pays," "L'Etendard," "L'Echo des Beaux-Arts," "Le Peuple Souverain," etc. He is the author of several novels, short stories, and plays, among which may be mentioned: "Bug

Mug," a short story which appeared in the pages of the "Opinion Nationale"; "Sœur Marie Jésus," a novel published in the "Revue Germanique"; and "L'Arme de Femme," a comedy published in the "Revue Internationale." In 1863, in collaboration with the great writers of the day, Astruc founded "Le Salon," a journal devoted exclusively to art, and which appeared daily during the annual exposition. It lasted only for a short time. In 1870 he founded in Madrid another art journal, "L'Espagne Nouvelle," and wrote several sketches for different contemporary reviews, descriptive of his sojourn in Spain. Astruc was the author of a novel entitled "Romancero de l'Escurial," which he wrote in Spanish, and which was published in Paris by Charpentier in 1884, followed by its sequel, "Le Généralité." He is also the author of a volume of Spanish poems, "Les Alhambra."

Bibliography: *Dictionnaires Départementaux (Departement de Maine-et-Loire)*, 1894; *La Grande Encyclopédie*, s.v.

S. A. S. C.

ASUFOT: "Collection"; that is, the name of a medieval compilation of laws, customs, habits, and practises of a religious character, similar to other medieval compendiums of a legal character. It is preserved in a unique manuscript (No. 115) in the Montefiore College Library, Ramsgate, England. The author, who lived at the beginning of the fourteenth century, collected from numerous authors, of whom he mentions a large number, a rich store of information from halakic decisions, special "minhagim," and popular customs; and the collection throws light upon the ordinary life of the Jews in the Rhine country during the twelfth and thirteenth centuries. The manuscript is almost throughout endowed with vowel-signs. It is probably the only non-liturgical and non-Biblical text that has these signs.

Character.

The author had at his disposal very rich literary resources, and displays more interest in every branch of religious life than the majority of similar compilers. He has a peculiar gift for noting down local customs and even superstitions, a feature that greatly enhances the value of the book. Another important characteristic is the accuracy with which he indicates the sources of his information. Many fragments of literature and many a name have been preserved by these quotations.

From a philological point of view the book possesses considerable interest, from the fact that numerous German glosses are found in the text that explain difficult or obscure terms, and some that show, incidentally, the intimate knowledge of German possessed by the Jews of that time.

Contents.

The contents are, in brief, as follows: the laws relating to the ritual slaughtering of animals; laws concerning the observance of Passover, with a description of the ritual of the Seder; laws relating to the New-Year, the fast-days, and to all the feasts, including the semi-festivals; laws concerning the observance of the Sabbath; laws about proselytes; a string of medical prescriptions and charms; mourning and burial customs; marriage ceremonies and laws, including directions for the ceremony under the canopy; laws and formulas of divorce; mezuzot; a condensed form of the prayer-book; formulas and types of numerous commercial and religious contracts, and of various forms of excommunication as well as of repentance, followed by short chapters recapitulating and supplementing the subjects already treated.

The vocalization of the manuscript is also important, showing, as it does, that the pronunciation of the Jews of that period was much akin to the so-called Sephardic pronunciation.

Bibliography: A full description of the work, as well as bibliographical references to the writers that have had access to it and made use of it, together with a series of abstracts of the more important passages, such as the Seder ritual, the short prayer-book, superstitions, customs, etc., is given by M. Gaster in *Report of the Judith Montefiore College for the Year 1892-93*, London, 1893, pp. 31-74.

L. G. M. Ga.

ASUSA, ASUTA (אסותא = "health!"): A sentiment expressed toward one who is sneezing. In Tosef., Shab. vii. (viii.) 5 it is declared to be a forbidden heathen (Amorite) practise to wish one health ("marpe"), whereas R. Eliezer b. Zadok, of the first century, says: "It is forbidden only in the schoolhouse, as causing a disturbance during study"; to which is added: "Those of the house of Rabban Gamaliel would not say 'marpe.'" In Ber. 53*a* the reading is: "Those of the house of Rabban Gamaliel avoided saying 'marpe' in the schoolhouse." Maimonides (Talmud Torah iv. 9) follows the Talmud, prohibiting the saying of "refuah" (healing) only during study. So also Shulḥan 'Aruk, Yoreh De'ah, 246, 17; but the later annotators are inclined to permit it during study. In Yer. Ber. v. 10*d*, R. Mana teaches that while eating one should not say יי״ם, explained by Frankel, Levy, Kohut, and Krauss as *ἴασις* ("healing") or as י״ם ("may He heal!"). 'Aruk reads זט, interpreted by Frankel and Kohut as *ζήτω* ("may he live"!); both readings explained by Jastrow as abbreviations either of י״י סעדי ("the Lord my help") or of זרירי לטובה ("my sneezing be for good!"), as there is the danger of choking. In Pirḳe R. El. lii. and Yelamdenu to Toledot, quoted in 'Aruk, *s.v.* עטש (compare Yalḳ., Gen. 77), the story is told that until Jacob's time man, at the close of his life, sneezed and instantly died; but Jacob prayed to God to grant him time to prepare for his death by making his will. This, to the surprise of all, was granted to him; and so it was told Joseph, "Behold thy father is sick" (Gen. xlviii. 1). Henceforth it became the rule that illness should precede death. For this reason when one sneezes he should wish himself "ḥayyim" (for life!) or "ḥayyim ṭobim" (for a happy life!); so that the sign of death was transformed into a sign of life, according to Job xli. 10 [A. V. 18].

The wish "Asuta" is often given in the vernacular, "Your health!" or "God bless thee!" "God help thee!" To children, people would say, "Good and old and fair until your hundredth year!" The one who sneezes usually cites from Gen. xlix. 18, "For thy salvation I wait, O Lord!" and in response to the wishes offered by his neighbor, he would say in Hebrew, "Be thou blessed" ("baruk tiheyeh"; see Solomon Luria, "Yam shel Shelomoh": B. Ḳ. viii. 64; "Magen Abraham Oraḥ Ḥayyim," 230, note 6). The custom of uttering some prayer or wish at sneezing was universal among ancient and is also observed among modern nations: it originated in the belief that it was the work of the spirits, good or evil (see section on "Sneezing" in Tylor, "Primitive Culture," i. 97–102).

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J. SR. K.

ASVERUS. See Severus.

ASYLUM.—Biblical Data (ἄσυλον, "inviolable"): A place of refuge for slaves, debtors, political offenders, and criminals; a sacred spot, a sanctuary, altar, or grave, protected by the presence of a deity or other supernatural being, and sharing his inviolability. In many cases there was attached to the sacred place a larger or smaller area within which it was forbidden to shed the blood of man or beast or to cut down trees or plants (so in the harem or sacred enclosure of Mecca), and where the fugitive might dwell in comfort. The custom was one of the earliest developed in society; it is found among very low tribes (Australian and others), among some of whom the guilt or innocence of a fugitive was determined by a tribunal. It is probable that this character of refuge belonged originally to all sacred places, the degree of security being in proportion to the sanctity of the spot, the shrines of the more powerful deities naturally having greater potency. Into such a system, abuses, of course, crept: some shrines were nurseries of criminals: and it often became necessary to limit the number of asylums. In Athens only certain sanctuaries were recognized by law as refuges (for example, the temple of Theseus for slaves); in the time of Tiberius the congregations of desperadoes in shrines had become so dangerous that the right of Asylum was limited to a few cities (in the year 22). The sanctuary did not always protect a refugee: if the law were not explicit, or if the man were already condemned or believed to be guilty or dangerous, he was sometimes taken from the sacred spot, or even put to death there; such cases were, however, exceptional.

Origin and Character.

Early Hebrew Custom.

In Israel the custom of Asylum probably existed from the earliest times, but there is no record of it before the days of Solomon. Possibly an allusion to it is involved in the story of Cain (Gen. iv.): Cain, as murderer, would in any case be exposed to the attack of the avenger of blood, but his situation is made harder by the fact that he is banished from the land and the worship of YHWH, and therefore can not take refuge in a sanctuary. Absalom, after the murder of Amnon, fled the country (II Sam. xiii. 37), and took refuge with his mother's father. The first distinct notice of the right of Asylum is contained in the narrative of the attempts to place Adonijah on the throne (I Kings i., ii.): Adonijah flees to the altar and refuses to come forth till he has Solomon's word that his life shall be spared; Joab, on the other hand, refusing to leave the altar, is slain, by special command of Solomon, on the sacred spot. There was thus at this time a recognized right of Asylum for offenders (in this case political offenders), which, however, was not absolute. The right was denied Joab, probably, not because he had murdered Abner and Amasa (I Kings ii. 29–34), but because he was a dangerous conspirator, and Solomon had absolute authority over the royal shrine of Jerusalem. Doubtless every sanctuary in the land was an Asylum (Ex. xxi. 14, compared with Ex. xx. 24), and this state of things continued down to (and probably after) the reform of Josiah, when the attempt was made to abolish all sanctuaries except the Temple of Jerusalem. The plan was not carried out at that time; the provincial shrines continued to exist (Jer. ii. 28; vii. 9, 18; xi. 13; Ezek. vi. 3, 4), and later all reforms were interrupted by the capture of Jerusalem and the consequent confusion that reigned throughout the land. It may thus be assumed that down to the time of the Babylonian Exile all Levitical settlements had the privilege of Asylum for certain offenders, such as homicides and political disturbers, but whether it was also extended to slaves and debtors is not clear. The area of protection probably included all the land attached to the sanctuary.

Josiah's Attempts at Reform.

Legislation.

The right of Asylum was defined gradually by custom and law. In Solomon's time, as just noted, a distinction, based on regard for the safety of the throne, was made between refugees. As the legal organization of society was more and more worked out, the just distinction between the innocent and the guilty came to be recognized. This distinction is made definitely in the earliest law-book (Ex. xxi. 13, 14, eighth century): He who slays unintentionally is to be protected from the avenger of blood by the sanctuary, but the wilful slayer is to be taken from the altar and put to death (that is, delivered over to the avenger of blood). Further details are not given—nothing is said of a tribunal to try the case, or of the duration of the fugitive's stay in the sanctuary; these points were, however, probably settled by the existing custom. The first modification of the old usage is made in the Book of Deuteronomy (xix. 1–7, 11–13). As the rural shrines were abolished by the law of that book, it became necessary to make other provisions for the innocent homicide that lived too far from Jerusalem to find shelter there; and accordingly three cities were appointed (their names are not given in the text) to which such a person might flee and within their boundaries be safe. In any one of these a homicide might take refuge and remain secure till his case was decided. The decision was made by the elders of the refugee's city: in general, it may be supposed, by the legal authorities [elders] of the place where the homicide was committed. If he proved to be innocent, he was, of course, under the protection of the authorities of the city of refuge; but it is not said whether or when he was allowed to go home. If he was found guilty, the elders of his own city sent and fetched him, and he was put to death by the avenger of blood. The three cities referred to in Deut. xix. were, no doubt, on the west of the Jordan. The measure was preliminary or tentative, and the trans-Jordanic region, at that time—toward the end of the seventh century—loosely connected with the west (which was really the seat of the nation), was either not thought of, or was left for future legislation. At a later time, probably during or after the Exile, the sense of the ecclesiastical unity of the land grew stronger, and it was thought proper to set apart three cities on the east of the Jordan; or it may be that this step was merely the natural completion of the first measure. The first intimation of this extension of the law is found in Deut. xix. 8–10, which, as it stands, is an interruption of the legal statement, and is manifestly an interpolation by a scribe who wished to bring the Deuteronomic law up to the later usage. In this paragraph it is merely said that three additional cities are to be appointed, but their names are not given; we find them, however, in Deut. iv. 41–43, which, likewise, is an exilic or post-exilic editorial addition to the text, intended, perhaps, as the historical sequel to xix. 8–10. The regulation is stated more fully in Josh. xx. (post-exilic): The fugitive, standing at the entrance of the city-gate, is to lay his case before the elders, who then protect him till he can be tried before the congregation. If he is adjudged innocent by the congregation, he is at liberty, on the death of the high priest of the time, to go to his own house, and can not then be called to account by the avenger of blood. Presumably, if he is adjudged guilty, he is handed over to the avenger. It is expressly stated, in accordance with the humane spirit of the period, that this law is to apply to the resident alien as well as to the native inhabitant. The two new points in the regulation of Joshua (the congregation as tribunal, and the death of the high priest as ushering in the period of liberty for innocent homicides) belong to the post-exilic ecclesiastical organization of the Jewish community. Substantially the same form of the law is given in Num. xxxv. 11–32, where also the fact is emphasized that, up to the death of the high priest within whose reign the offense was committed, the fugitive is safe only within the borders of the city of refuge. It thus appears that the movement of legislation was in the direction of exact justice; the object was to take the decision respecting homicide out of the hands of the angry avenger—whose function was doubtless necessary in a certain stage of society—and assign it to an impartial tribunal. The important specifications in the latest form of the law are: The abolition of the right of Asylum in sanctuaries, and the appointment of cities, in which presumably an innocent fugitive might have a house and live comfortably with his family; the determination of the tribunal that was to try the case; and the fixing a day when the man might go freely and without fear to his own home. The six cities of refuge named are Kedesh in Naphtali, Schechem in Ephraim, Hebron in Judah, and, on the east of the river, Bezer in Reuben, Ramoth in Gad, and Golan in Manasseh. The first three were old sacred places, and so, probably, were the second three. In the texts referred to there is no mention of a right of sanctuary for fugitive debtors and slaves; the reference in Deut. xxiii. 16 [15] is to foreign fugitives, and these are protected by residence anywhere in the land.

Later History.

As to how far this post-exilic law was actually in force there is no definite information. Under the rule of the Persians, the Greeks, and the Hasmoneans, the Judean state never had control of the whole of the old territory. If the statement may be trusted (I Macc. x. 43; Josephus, "Ant." xiii. 2, § 3) that the Seleucid Demetrius I. (about 152 B.C.) offered to make the Jerusalem Temple an Asylum, the natural inference will be that it was not then so regarded; the offer seems, however, not to have been accepted. The custom of Asylum doubtless continued, though the function of the avenger of blood ceased; the six cities may have retained their legal privilege, and possibly the right of Asylum was extended to the other Levitical cities. Under the Greek and Roman rule a number of cities in Syria enjoyed this privilege (lists are given in Barth, "De Græcorum Asylis").

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J. JR. T.

——**In Rabbinical Literature:** The Biblical ordinances on Asylum are formulated and developed into a complete system in the tannaite tradition. As in many other instances of the Halakah, the law on Asylum is in its main features merely theoretic; at the same time the tannaite sources often hand down actual facts, as, for example, the regulation of the right of Asylum in the period between 100 B.C. and 30 C.E., especially that which is mentioned by Eliezer ben Jacob (Tosef., Mak. iii. [ii.] 5; Mak. 10*a et seq.*). Eliezer was a tanna who, shortly after the destruction of the Temple in 70, set himself the task of studying and arranging the laws and customs that had lost their force with the fall of the Jewish state.

Although nothing else is known about Jewish Asylum in Palestine (Josephus, "Ant." xiii. 2, § 3, does not mean Asylum in the Jewish sense, and furthermore the passage is of doubtful historic value in view of I Macc. x. 31 *et seq.*), the authority of Eliezer is sufficient to prove its existence in Palestine at the beginning of the common era, especially since the validity of his statements is proved by the account of actual conditions in the cities of refuge handed down by tannaim of Akiba's school (Mak. ii. 6). Jewish tradition fixes upon the year 30 as the time when the Jewish courts were deprived of their power to inflict capital punishment (Sanh. 41*a*). From the remark found in a Baraita (Sotah, 48*b*), that after the destruction of the first Temple the Levitical cities ceased to exist, it does not follow that the cities of refuge, which formed part of them, also passed away; the remark simply means that there were no longer any Levitical cities laid out in the manner prescribed in Num. xxxv. 2–5 (compare also Sifre, Num. 161, where it is expressly stated that the cities of refuge are not dependent on the existence of the Temple).

Changed political conditions, it is true, occasioned a modification also in the location of the cities of refuge. The country east of the Jordan was in later times no longer looked upon as Israelite territory; nor could Shechem (Sebaste), the seat of the Samaritans, or the Idumean Hebron—which even after its capture by Judas Maccabeus was not really a Jewish city—be considered a city of refuge.

Cities of Refuge.

It was therefore resolved, and perhaps also partly carried out, that not only the six cities of refuge named in the Bible could be regarded as asylums, but also all the forty-eight Levitical cities enumerated in I Chron. vi. 39-66 (A. V. 54-81). The difference between the six cities expressly mentioned in the Bible and these forty-eight cities lay in the fact that the Levitical cities could be used as asylums only with the consent of the inhabitants (לדעת, Mak. 10*a* is to be explained this way, not as Rashi has it; compare Jastrow, "Dictionary," *s.v.*, where several examples are given of this meaning of the word דעת), while the cities of refuge always afforded protection. Nor did these six cities of refuge always need to remain the same as designated in the Biblical law; others might be substituted, provided the number were kept up, and their situation conformed to the Biblical law with regard to distances and geographical relations (Tosef., Mak. iii. [ii.] 4). For instance, the distance between the southern boundary of Palestine and its nearest city of refuge was exactly the same as that between the northern boundary and the city of refuge nearest to it, and the same distance was maintained between every northern and southern city of refuge and those lying between, so that they were evenly distributed over the country and easily reached. It is even asserted (Tosef., Mak. iii. [ii.] 2; Sifre, Deut. 180) that the cities of refuge on the east of the Jordan and those on the west were parallel to each other—an assertion that does not exactly conform to the facts.

Corresponding to the care for the proper location of these cities were the other ordinances referring to them. The roads leading to them were marked by sign-posts at the crossroads, with the inscription "Miklaṭ" (Refuge): the roads were very broad—32 ells, twice the regulation width—smooth and level, in order that the fugitive might not be hindered in any way (Sifre *l.c.*; Tosef. *l.c.* 5; Mak. 10*b*; B. B. 100*b*). The cities chosen must be neither too small nor too large: in the former case a scarcity of food might arise, and the refugee might consequently be forced to leave his Asylum and imperil himself; in the latter case the crowds of strangers would make it easy for the avenger of blood to enter undetected. There were other measures of precaution in favor of the refugee. Dealing in weapons or implements of the chase was forbidden in the cities of refuge. Furthermore they had to be situated in a populous district, so that a violent attack by the avenger of blood might be repelled, if necessary (Sifre, Num. 159; Tosef., Mak. *l.c.* 8; Mak. 10*a*).

Besides the six cities of refuge mentioned in the Bible and the forty-eight Levitical cities, the rabbinic law, basing upon Ex. xxi. 14, also recognized the altar as an Asylum, although only for the officiating priest who had accidentally committed manslaughter; but compare Yer. Mak. ii. 31*d*, where R. Johanan denies that the altar can afford protection. The priest could not remain at the altar, however, but had to be taken to a city of refuge (Mak. 12*a*). The altar—according to the Talmud only the one at Jerusalem—afforded in a way more protection than the cities of refuge; since a political refugee became inviolable as soon as he had touched the altar (Maimonides, "Yad," Roẓeaḥ, v. 14, probably after an old source, based on I Kings ii. 28, that, however, is not found in extant literature).

Unpremeditated Homicide, Accident.

The rabbinical law concerning Asylum devotes much space to an exact determination of the cases in which the Asylum shall offer protection to the manslayer, and of those in which he must flee to and remain in it. Deliberate murder is of course excluded: that crime can be atoned for only by the blood of the murderer. The following three grades are distinguished in unpremeditated homicide: (1) grave carelessness; (2) contributory negligence; and (3) complete innocence. Only in the second case is exile to the cities of refuge prescribed. Complete innocence—that is, a mere accident or an extraordinary occurrence that could not be foreseen—needs no atonement; but grave carelessness is not sufficiently punished by such exile. The Talmud gives many examples illustrating these grades of homicide, among them the following:

> "Any one who neglects the necessary precautions in a courtyard or a shop, so that a person entitled to admittance there is killed, can not atone by going to the city of refuge [*i.e.*, banishment is not sufficient] (B. Ḳ. 32*b*); but if he who was killed was a trespasser and had no right in such a court or shop, the owner goes free, as he can not be held responsible for accidents on his private property when he did not anticipate the possible presence of strangers" (Mak. ii. 2, 8*a*).

Next to the cases of innocence that do not require atonement are those where death has been occasioned in the course of professional or other duties. A teacher punishing his pupil, a father compelling the obedience of his son in learning a trade or in attending to the study of the Law, a servant of the Law scourging an offender according to the instructions he has received (Deut. xxv. 2 *et seq.*), are not banished to the city of refuge in case the person disciplined should die under their hands; for they were but fulfilling a duty incumbent upon them (Mak. ii. 2, 8*a et seq.*). Only in such cases as those mentioned in Deut. xix. 4 *et seq.*, where one negligently commits homicide during an act that is permissible but not commanded by law, does an atonement become necessary.

Although many of the rabbinical ordinances regarding the asylums are directed chiefly to securing protection for the refugee, the Asylum is, nevertheless, according to the rabbinical law, not a place of protection, but one of expiation. If the homicide die after receiving his sentence, but before reaching the city of refuge, his body must be taken there. If he die before the high priest he must also be buried there until after the high priest's death. Asylum ("galut" = exile) and death of the high priest have together the atoning power ("kapparah") which

Asylum a Place of Expiation.

is to relieve the homicide's conscience (Mak. 11*b*; compare Tosafot, *s.v.* מידי). Therefore the banishment to the Asylum must not be interrupted: the condemned man may not leave the Asylum under any circumstances, not even should the interests of the state demand it (Mak. 11*b*). The consciousness of having taken a human life must never leave the homicide. When, therefore, the inhabitants of a city of refuge wish to honor such a man, he must declare to them that he is a homicide and unworthy such honor; but should they still persist, he may accept it (Mak. ii. 8; on the confession of crime as part of the atonement, compare CONFESSION). Even the death of the high priest does not entirely wipe out the homicide's guilt; for a man condemned to Asylum may never fill an office, since he has been the cause of an accident (*l.c.*; compare the opinion of R. Judah b. Il'ai, which Maimonides, Hilkot Rozeah, vii. 14, thinks the correct one).

The Rabbis so strongly emphasized the guilt of a man who became a homicide against his will, not only because they held that a man is responsible even for his involuntary actions (compare SIN), but also in accordance with the following theories as expressed by Philo:

> "God, the all-merciful and gracious, neither delivers a wholly innocent man up to death nor will He suffer a man who committed a deed entirely against his will to go into exile. The ordinance of Ex. xxi. 13 must be interpreted as follows: When a murderer has escaped from human justice, God assumes the office of judge, and brings it about that the murderer is killed inadvertently by some one else. God chooses as His executioner a man who has also sinned in some way and is in need of atonement. This homicide is therefore exiled to a city of refuge, where he must remain until the death of the high priest, in expiation of some sins that he must have committed, because an entirely innocent man is never chosen as the instrument of another man's death" ("De Specialibus Legibus," § 20; ed. Mangey, ii. 319; compare "De Profugis," § 13; ed. Mangey, i. 555 *et seq.*).

The Biblical Asylum law is explained in almost the same words as these of Philo in Mekilta (Mishpatim iv.) and the Talmud (Mak. 10*b*).

Death of the High Priest.

The Talmudic sources agree also with Philo in explaining why the death of the high priest releases the exiled homicide. Philo says that, since the high priest was immaculate and sinless, it is fitting that he should abhor (*i.e.*, not suffer in his presence) those who had even involuntarily killed a man, since they themselves were not entirely sinless ("De Specialibus Legibus," xxiii., xxiv., ed. Mangey, ii. 322). Rabbi gives the following explanation: "The murderer pollutes the land, and drives away the SHEKINAH; but the high priest brings it about that the Shekinah dwells in Israel. It is therefore not fitting that he who pollutes the land should appear before him who brings the Shekinah among the people" (Sifre, Num. 160). This explanation, however, does not tally with that given by the Halakah, that even the death of a dispensed high priest releases the exile (Mak. ii. 6); and the phrase, frequently recurring in the Talmud, "the death of the high priest atones" (Mak. 11*b*), really shows that, according to the opinion current among the Rabbis, the chief factor was the death with its atoning power.

This is easily explainable from the point of view of rabbinical theology, since in general the death of the pious acted as an atonement for Israel (Yer. Yoma i. 38*b*; M. K. 28*a*; and the many parallel passages in Bubers' Tan. iii. 66, notes 140-142), and the death of the high priest all the more possesses power of atonement (approximately so, Ibn Ezra on Num. xxxv. 25). Maimonides' explanation (Moreh iii. 40), that the death of the high priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood, conforms as little to the spirit of the early rabbis as to that of the Bible.

The tradition found in the Mishnah may be mentioned; namely, that the mother of the high priest supplied food and clothing to homicides, in order that they might not wish for the death of her son (Mak. ii. 6). The Talmud thinks (Mak. 11*a*) that such wishes might have been efficacious against the high priests, because they had omitted to implore God's mercy for their contemporaries, that no such hapless events might occur. Compare AVENGER OF BLOOD.

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J. SR. L. G.

ASYLUM CHARITABLE INSTITUTIONS.

See CHARITY.

ATAD: A place on the eastern side of the Jordan where Jacob's funeral cortège stopped and mourned for him (Gen. l. 10, 11). Tradition (Gen. *ib.*) assigns to this circumstance the change in the name of the place to **Abel Mizraim**, "mourning of Egypt," though in reality the element "Abel" signifies "meadow."

J. JR. G. B. L.

ATAKI: Town in the province of Bessarabia, Russia, on the right bank of the Dniester, opposite Mohilev. Of the 1,000 families composing its population, 832 are Jews, that have a synagogue and three prayer-houses. Formerly Ataki was a flourishing town; but the opening of the Novoseiitz railroad in 1893 destroyed all its business, while the population was increased by the expulsion of Jews from surrounding villages and their settlement in Ataki. Those who had the means emigrated to the United States of America. During the famine of 1900 the Jewish Relief Committee of St. Petersburg gave assistance to 109 families of Ataki; but a far greater number remained destitute. See BESSARABIA.

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H. R.

ATARAH.—Biblical Data: A wife of Jerahmeel and the mother of Onam (I Chron. ii. 26). If Jerahmeel, as seems probable, is the name of a clan, the expression "wife" might point to an alliance (or in the case of "wives" alliances) with other clans.

J. JR. G. B. L

——**In Rabbinical Literature:** Atarah was a Canaanite woman of rank, whom Jerahmeel married in order "to be crowned" through her; that is to say, to be raised to nobility (עטרה, "crown," "decoration"). But she brought evil upon him, and was therefore called "the mother of Onam"; that is, "the mother of mourning" (אונם = אונן, "mourner"). On account of this irregular marriage, a portion of the tribe of Judah did not recognize the children of Jerahmeel as of pure descent (Yer. Sanh. ii. 20*b*; Ruth R., end).

J. SR. L. G.

ATARGATIS: A Syrian divinity referred to in the Apocrypha. A temple of Atargatis existed in Carnion or Carnaim (I Macc. v. 24; II Macc. xii. 26), on the east side of the Jordan. Just what goddess is meant by the name has not as yet been definitely ascertained. The first element of the name is evidently the Aramean equivalent of Astarte; the second element may be the name of another goddess, Athe or Athah, who has been found in Phenician inscriptions. The chief temple of Atargatis in Palestine was the one in Ascalon. At Carnaim she had another, and it was in that sanctuary that Judah Maccabeus, without regard for the sanctity of the place, slew the inhabitants that had fled there for refuge. The temple with all its objects used in the cult was burned by him.

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J. JR. G. B. L.

ATAROTH: District in Palestine, east of the Jordan. This place is mentioned along with Dibon and Jazer as a very fertile tract of land and good for raising cattle. Reuben and Gad both asked for the land. Gad received it (Num. xxxii. 3) and built a city there (*ib.* 34).

J. JR. G. B. L.

ATAROTH: The name of several towns in Palestine: **1.** A city on the eastern side of the Dead Sea in the land taken from Moab and given to Gad (Num. xxxii. 3). From Num. xxxii. 34 it appears that the city was rebuilt by the Gadites: a fact which the Moabite Stone (line 10) confirms. It has been identified with the modern Attarus (Buhl, "Geographie," p. 267).

2. A town on the border line between Ephraim and Benjamin (Josh. xvi. 2), though Buhl (*ib.* 172) disputes the site.

3. Ataroth Addar: A border town of Ephraim (Josh. xvi. 5, xviii. 13), perhaps the same as Ataroth, 2.

4. Ataroth beth Joab: Mentioned in the list of the descendants of Caleb (I Chron. ii. 54).

5. Ataroth Shophan: A city in the domain of the Gadites (Num. xxxii. 35).

J. JR. G. B. L.

ATBASH. See Gematria.

ATEL (Idl, Itil, Etel): The capital of the Chazars in the tenth century; situated about eight English miles from Astrakhan. Together with the city of Balanjara, which was equally renowned in ancient times, it is now buried under the highest of the numerous mounds covering the right bank of the Volga, called also Atel (אתל, "Sefer ha-Ḳabbalah," in "Med. Jew. Chron." i. 78, 190).

According to the Arabic writers, Ibn Fudlan, Ibn Ḥaukal, Ibn Khaldun, Mas'udi, and others, Atel was situated about sixty miles from the mouth of the Volga. The western part of the city was surrounded by a wall with four gates, one of which led to the river, and the others to the steppes. Here lived the ḥakam of the Chazars, whose palace was the only building of brick in the city. The rest of the inhabitants dwelt in huts, or in tents of felt. Mas'udi, however, states that the palace of the ḥakams was situated not in the western part of the city, but on an island, and the city consisted of three parts. The eastern part, called Khazaran, was inhabited by merchants of various nationalities.

Atel had a large population of Mohammedans, Christians, Jews, etc. The Turkish and Chazar languages predominated. Some of the inhabitants were called "blacks," and the others "whites," according to their complexions. The ḥakan and his staff were Jews. His suite, numbering fully 4,000 persons, was composed of representatives of different races. In 969 the Russians destroyed the city.

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G. H. R.

ATER: **1.** A family that returned with Zerubbabel (Ezra ii. 16; Neh. vii. 21), the head of which signed the covenant with Nehemiah (Neh. x. 18). In I Esd. v. 15, Ater is called **Aterezias.**

2. Doorkeepers of the Temple, who returned with Zerubbabel (Ezra ii. 42; Neh. vii. 45); called "sons of Jatal" in I Esd. v. 28.

J. JR. G. B. L.

ATHACH: A town in Judah, to the inhabitants of which David sent a part of the spoil taken from the Amalekites (I Sam. xxx. 30). It has not been definitely identified. Several scholars consider Athach (עתך) the same as Ether (עתר; Josh. xv. 42); but if it be Ether, it is quite impossible to decide which reading is correct. The manuscripts of the Greek versions to the passages in question furnish additional variants.

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J. JR. G. B. L.

ATHALIAH: Daughter of Ahab (II Kings viii. 26) and, presumably, of Jezebel; also called the daughter of Omri (II Chron. xxii. 2). The political alliance of Jehoshaphat, fourth king of Judah, with Ahab, king of Israel (I Kings xxii. 2-4; II Chron. xx. 35), resulted in a domestic alliance also between his son Jehoram and Ahab's daughter Athaliah (II Kings viii. 18-27; II Chron. xxi. 6). The death of Ahaziah, the only surviving son of Jehoram and Athaliah (II Chron. xxi. 16, 17), at the hand of Jehu (II Kings ix. 27; II Chron. xxii. 9), opened the way for the queen-mother to assert herself. She immediately slew "all" of royal blood

(II Kings xi. 1; II Chron. xxii. 10), and made herself queen of Judah. Her influence, since her marriage with Jehoram, had fostered Baal-worship in Judah, and temporarily thrust into the background the worship of YHWH (II Chron. xxiv. 7). Her six years (842-836 B.C.) of rule doubtless led to a vigorous cultivation of the Baal cult. But in her seventh year the stalwart high priest Jehoiada brought from his hiding-place a young claimant to the throne, Joash, son of Ahaziah (see JOASH). Athaliah, being apprised of the great and enthusiastic coronation-assembly at the Temple, rushed into the edifice, apparently unattended by her guard. As soon as she saw the newly crowned king, she rent her clothes in despair, and cried defiantly, "Treason! Treason!" Jehoiada ordered that she be taken forth through the ranks, and he also pronounced a death-sentence upon any who should espouse her cause. "So they made way for her, and she went to the entry of the horse-gate by the king's house: and they slew her there" (II Kings xi. 4-20; II Chron. xxiii. 1-15).

J. JR. I. M. P.

ATHANASIUS: Bishop of Alexandria; born in 293, probably in Alexandria; died there May 2, 373. Athanasius was the greatest combatant of the Old Church. No less than twenty out of the forty-seven years of his official life (he was made bishop in 326) were passed in exile, owing to the activity of enemies—personal, religious, and political—he had made. With the extremes of courage and of obstinacy, he united a certain pliability of character, which naturally made him one of the foremost leaders in the religious contests of his time.

A Writer of Polemics.

His writings resembled his life; for the greater part of his literary productions have the polemic character strongly marked. His very first works, an "Address Against Heathens" and an "Address on the Incarnation of the Logos," are devoted to an attack upon heathenism and a refutation of Judaism. From the outbreak of the Arian disputes—to the campaign against which and all kindred heresies Athanasius devoted his life—he concentrated his literary activity upon one field, that of the defense of orthodoxy, thus earning for himself the title of "the Father of Orthodoxy." Of his work of this nature may be mentioned his "Defense Against the Arians," his "Pastoral Letter," and "Four Speeches Against the Arians." Of his other writings, his so-called "Exegetical Essays on the Psalter," in explanation of the Psalms; "A Letter to Marcellinus," and "Arguments and Explanations of the Psalms" are worthy of mention.

Athanasius' historical importance is neither as an author nor as a theologian; his works were for the most part born of passing circumstances and filled no literary want; and his dogmatics can not be considered original, as they are almost identical with those of Alexander, his predecessor in the bishopric of Alexandria. It was Athanasius nevertheless who actually enabled Nicene Christianity to triumph over Arianism and kindred heresies, and who for more than a thousand years shaped the course of the Christian Church so absolutely that he rightly deserves the titles of "the Great" and "the Father of Orthodoxy," bestowed upon him by grateful Catholicism.

Attitude Toward Judaism.

Athanasius, as the chief representative of Nicene Christianity, removed from Christology every trace of Judaism and gave to it a Hellenic cast; so that, curiously enough, at the very time that the Greek world was surrendering its earthly dominion to Christianity, Hellenism was asserting itself spiritually. The Christology, which began with John's doctrine of the Logos and reached logical completion in the Nicene confession, and was opposed to the *Monarchian Sabellian* idea of the person of Jesus which attained fulness in the doctrines of Arius, reflects fundamentally the identical opposition between the strictly Jewish conception of the Messiah as a human, moral ideal, and the Hellenic, according to which Jesus is a metaphysical religious principle. In illustration of Athanasius' position, the following sentences placed by him at the head of his polemic against the Arians may serve: "He, whom we acknowledge, is an actual and genuine and real Son of the Father, whose Being belongs to him likewise. He is neither creature, nor made, but the product of the Essence of the Father; wherefore is he truly God, because of similar being with the true God" ("Orationes Contra Arianos," i. 9). Jesus is for Athanasius not only the true and real Son of God, but he is also of similar essence (*homoüsios*) and of like eternity, but in such fashion as to permit of a duality of the divine personages. This, of course, is contradictory not only to the ruling idea of strict monotheism among the Jews, but also to the teachings of the Old Testament; and the Arians therefore rightly asked (*ib.* iii. 7) how Athanasius could harmonize his doctrine with such words of Scripture as "The Lord our God is one Lord" (Deut. vi. 4); "See now that I, even I, am he, and there is no god with me" (Deut. xxxii. 39), and similar passages.

The O. T. with Athanasius.

A lack of all critical sense marked both Athanasius and Arius, and prevented them from realizing that their mutually contradictory conceptions of the person of Jesus lay in the divergent presentation of the same by the Jewish synoptic gospels contrasted with that of the Greek writer of the fourth Gospel and of the Epistle to the Hebrews. Athanasius did not perceive how far removed he really stood from the Old Testament conception of God. In his controversy with Arius he had no scruple in making the fullest use of the Old Testament. The following are illustrations of his explanations and applications of such passages. Proof of the eternity and infinity of the Logos is found by him in Isa. xl. 28, "the everlasting God," and in Jer. ii. 13, "they have forsaken me, the fountain of living waters" (*ib.* i. 19). The immutability of the Logos he finds expressed in Deut. xxxii. 39, "See now that I, even I, am he," and in Mal. iii. 6, "I am the Lord, I change not." In such fashion, by simply applying to the Logos-Christus all Bible passages relating to God, it was not a very difficult task for him to found his whole system of dogmatics upon the Old Testament—at least to his own satisfaction. The unity of revelation in both Testaments is an essential principle with

Athanasius; and he therefore stigmatizes their separation as "Manichean" and "Jewish" (*ib.* iv. 23).

Christianity Versus Judaism.

This peculiar method of Old Testament exposition, which was the customary one in the Christian Church even before Athanasius, was also employed by him in replying to Jewish attacks upon Christianity by means of Old Testament teachings. In a polemic against the Jews upon the incarnation of the Logos ("De Incarnatione Dei Verbi"), he endeavors to reply to the arguments of the Jews against the Incarnation, as being something unworthy of the God-Logos, and particularly against the Crucifixion (ch. xxxiii.), by observing that nothing is easier than to confute the Jews: "Out of their own Holy Scriptures in which they daily read, they can be controverted." It is true, he promises more than he performs; for when he discovers the doctrine of the Incarnation of the Logos in Num. xxiv. 5 and Isa. viii. 4, or finds that the Virgin's conception is predicted in Isa. vii. 14, it is easily understood why his Jewish opponents were so "prejudiced that they prefer their own exposition of the passages" (*ib.* ch. xl.). Athanasius nevertheless sets up the reasonable hermeneutic principle, that both the time and the person to which a passage applies, as well as the circumstances originating such passage, must always be taken into consideration ("Orationes Contra Arianos," i. 54*b*) in expounding it. This rule seems to have been derived by him from Jewish sources where it was long recognized, for it is frequently noticeable that he willingly has recourse to Jewish authority in Scripture explanation, just so soon as his dogmatics permit him to do so. His canon of Old Testament books ("Festal Letters," ii. 1176) excludes Wisdom of Solomon, Ecclesiasticus, and Tobit, which certainly is an approximation to the authoritative Jewish canon. He gives the Jewish view concerning the collection of the Psalms and their superscriptions, that a Babylonian prophet, living in the Exile, collected them, and put them together as he received them. The anonymous psalms were written by this prophet. Although called "the Psalms of David," many of them are not by the Jewish king; but their authors were chosen by him to write them, and the whole may thus be considered as originating with him.

Contact with Jews made Athanasius acquainted with many rabbinic legends, as for instance that of Isaiah being sawn asunder ("De Incarnatione Dei Verbi," ch. xxiv.), as well as with the interpretation of many proper names, such as David "the beloved." Athanasius did not understand Hebrew; thus, for instance, he had only "heard" that the number of letters in the Hebrew alphabet was twenty-two ("Festal Letters," *l.c.*).

Bibliography: Best edition Migne, *Patrologia Græco-Latina*, xxv. xxix.; German translation in *Sämmtliche Werke der Kirchenväter*, xiv.-xviii., Kempten, 1836; partly also in *Bibliothek der Kirchenväter*, 1872; English translation, *Athanasius, Select Writings and Letters*, by Archibald Robertson, in *Nicene and Post-Nicene Fathers*, 2d series, iv.; J. A. Mahler, *Athanasius der Grosse*, Mayence, 1827, 2d ed., 1844; H. Voigt, *Lehre des Athanasius*, Bremen, 1861; E. Fialon, *St. Athanase*, Paris, 1877; K. Hass, *Studien über . . . Athanasius*, Freiburg in Baden, 1899. Compare the copious bibliographic lists in the *Real-Encyklopädie für Protestantische Theologie und Kirche*, 3d ed., under *Athanasius* and *Arianismus*.

G. L. G.

ATHEISM: A term derived from the Greek, meaning literally the "disbelief in a God." As originally used in the writings of the people that coined it, it carried the implication of non-recognition of the God or the gods acknowledged as supreme, and therefore entitled to worship by the state. It was in this sense that Socrates was accused and convicted of Atheism. The same note is dominant in the oft-quoted dictum attributed to Polybius, that reverence for the gods is the foundation of all public order and security.

Impossible in Ancient Israel.

The Hebrew dictionary has no word of exactly similar import. The reasons for this are not difficult to establish. Atheism, in the restricted sense of the Greek usage, could not find expression among the Hebrews before they had come into contact and conflict with other nations. As long as their tribal consciousness was strong and supreme among them, recognition on the part of all members of the clan or tribe of the god to whom the family clan or tribe and people owed allegiance was spontaneous. Recent researches in this field have established beyond the possibility of doubt that this sense of family or tribal or national affinity is focal to all primitive religion. Sacrifice and all other features of private or public cult center in this all-regulating sentiment. The deity is entertained by the members of the family at the sacrificial meal. Even some institutions of the Israelitish cult, such as the Pesaḥ meal, reflect the mental mood of this original conviction. Denial of the family or tribal or national deity would have amounted to relinquishment of one's family or people; and such abandonment is a thought of which man is incompetent before a long stretch of historical experience has changed his whole mental attitude.

In the development of the Jewish God-idea, as traced by modern Biblical criticism, the conflict between the Prophets and their antagonists pivots not so much around the controversy whether God be or be not, but around the recognition of Yhwh as the only and legitimate God of Israel. Even they who opposed the Prophets were not atheists in the modern acceptation of the word. They may be so styled, if the implications of the term be restricted to the original Greek usage. According to prophetic preachment, Israel owed allegiance to Yhwh alone. This is the emphasis of their oft-repeated statement that it was Yhwh who led the people of Israel out of Egypt. The first statement of the Decalogue is not a protest against Atheism in the modern sense. It posits positively the prophetic thesis that no other God but Yhwh brought about Israel's redemption from Egyptian bondage. The force of this prophetic contention is well illustrated by the counter or corresponding claim advanced in behalf of the deities nationalized by Jeroboam at Dan and Beth-el (I Kings xii. 28). With all the strenuousness of their insistence upon the sole supremacy and legitimacy of Yhwh as Israel's God, the Prophets never went the length to call their opponents atheists. That the gods whom the followers of the false prophets worshiped were not gods is a conviction that appears only in later prophets, and then not in a very violent emphasis. Jeremiah resorts to mild sarcasm (Jer. ii.

27, 28). The second Isaiah is more pronounced in his ridicule heaped upon the worshipers of idols. Yet the quarrel is not because some or many deny God. Their censure is evoked by the fact that some or many worship gods that have no claim upon the recognition of Israel, the people of YHWH.

Again, Atheism always is the result of criticism and skepticism. Both in the individual and in the race it is, as it were, an afterthought. No people starts out with Atheism. The original religiousness of man is always spontaneously theistic in one form or another. And as long as the religious consciousness of man is in its prime vigor, there is no provocation for critical analysis of its contents. Periods of decline in religiousness produce skepticism, which, in turn, breeds Atheism. Up to the Exile the conditions for Atheism—in this sense—were lacking in Israel. Even the Exile, though fatal to the religious fervor of a great number—as is apparent by a study of the "'Ebed YHWH" hymns, portraying as they do the indignities and ridicule to which a pious minority were exposed at the hands of their compatriots—brought to bear upon the minds of the Jews influences much more potent in the opposite direction. Contact with the Babylonian-Assyrian, and shortly after with the Persian, civilization had a pronounced tendency to develop an abiding predisposition toward mysticism, which is always fatal to sober Atheism. In this connection it is well to remember that Jewish angelology and demonology took their rise in the Captivity; and certainly an age susceptible to suggestions of the order vocalized in the belief in angels and their counterparts is not very propitious for the cultivation of atheistic proclivities. The literature assigned to the Exile evidences the prevalence of the very opposite inclination. It is safe to hold that anterior to the Greek period there was but little cause among the Jews to pay attention to atheistic enunciations. This fact accounts for the absence of a term to denote both the professor and the system of Atheism.

Atheism the Result of Skepticism.

Psalm liii., preserved in a double version (in Ps. xiv.), mentions the speech of one who maintains that there is no God. The professor of this belief is styled "nabal," and in the context is contrasted with the "maskil" (verse 3); wherefore the word was understood to be "fool," or, as Ibn Ezra has it in his commentary, the contrary of "ḥakam" (wise). This meaning the Targum to Psalm xiv. also accepts, rendering it by "shaṭya." Other commentators hold that the psalm does not register a general proposition, but records the utterances of some definite person—Titus or Nebuchadnezzar. From the character of these men it may be inferred that the interpreters who refer the expression in the Psalm to them, took the word "nabal" in the secondary sense of "knave," implying that foolishness which always characterizes a corrupt or pervert mind. "Nabal" would thus be a synonym of "rasha'" or "zed."

The nearest approach to a phrase which might be considered the equivalent of our modern "atheist" is the rabbinical "kofer be-'iḳḳar," one who denies a fundamental tenet of the Jewish religion; namely, the existence and then the unity of God. Of all the other designations applied in rabbinical writings to heretics, none other seems so directly to suggest or to stand for avowed and open negation of the Deity's existence and supremacy (B. B. 15*b*; Pesiḳ. p. 163). Atheism is included among the heresies charged against the "minim" (Shab. 116*b*; and Maimonides, Yad ha-Ḥazaḳah, Teshubah, iii., where he enumerates among the heretics "minim," "those that declare that there is no God and that the world has neither governor nor leader").

Talmudic Designations.

But as in the case of the Biblical "nabal," so in the descriptions of the atheist by the Rabbis it would appear that Atheism was much more a matter of perverse and immoral conduct than of formulated philosophical or metaphysical assertion and conviction. At least it is from the conduct of man that his Atheism is inferred. Observance of the Sabbath was regarded as evidence of belief in the Creator; while neglect to keep the day of rest holy gave point to the presumption of atheistic leanings. The passage in Sifra, Beḥuḳḳotai, iii. 2, shows that the observance or the rejection of the "laws and ordinances" was the decisive factor in the attribution of Atheism, according to rabbinical understanding. Adam is said to have been an atheist; for in hiding himself to escape, he gave proof of his belief that God was not omnipresent (Sanh. 38*b*).

How far the term "Epicurean," אפיקורוס (see APIḲOROS), served to denote an atheist, is not very clear. It is patent that by this name were designated men who denied the doctrine of resurrection and revelation. As both of these may be said to be involved in the (rabbinical) doctrine concerning the Godhead, the appellation "Epicurean" may in a loose way have been synonymous with the latter-day atheist. Connecting this Greek word with the Aramaic root "paḳar" (to free oneself), the rabbinical sources—even Maimonides—assumed as the characteristic trait of an Epicurean's conduct disregard of all that made for reverence and decency. "Scoffer" might, therefore, be suggested as the best rendering in English. As one that would scoff at the words of the learned and wise, of the God-fearing and pious (Ned. 23*a*; Sanh. 99*b*), the Epicurean naturally created the impression by his conduct that he shared the views of the "nabal" and was under suspicion that in his insolence he would go so far as to deny the existence of God and to stand in no awe of His providential guidance of life and the world. Hence the advice always to be ready to refute the arguments of the Epicurean (Abot ii. 14).

Jews Accused of Atheism.

Strange to say, the Jews often had to defend themselves against the charge of being atheists, though, in the conception of the Prophets, Israel's history was the convincing proof of God's providence. Israel was chosen to be His witness. The prime solicitude of Moses (Ex. xxxii. 12, 13) lest the "Egyptians" should put a wrong construction on the events of Israel's career and become confirmed in their false conceptions of Israel's God, is also, as it were, the "leitmotif" of the theology of later Biblical writers. The appeal of the Seventy-ninth Psalm is for God to manifest Himself in His avenging splendor, lest, from the weakness of Israel, the "nations" might infer that He had abdicated in favor of their idols. Psalm cxv. 2 *seq.*—undoubtedly of the Maccabean period—expresses the same anxiety but on a higher and more spiritual plane. It reflects the arguments and conceits of even the enlightened among the Greeks. The invisible God of the Jews was beyond the range of the ancient world's intelligence. A visible God alone was entitled to recognition.

Greek thought may not have gone so far as Pharaoh did—according to the Midrash (Ex. R. v.), reflecting certainly the anti-Jewish attitude of the Greco-Roman period—in refusing to recognize YHWH for the reason that his name was not included in the official list of deities, yet it did erect an altar to "the unknown God" (Acts xvii. 23), as, in fact, the hospitality of the Pantheon was elastic enough to admit every new deity. Still, two considerations dominated the judgment of the Greek world on the religion, or, according to them, irreligion, of the Jews. The Jews believed in an invisible God; therefore, according to the Greek mode of thinking, in no God. Secondly, the Jews refused to join them in their worship, though the Greeks were prepared to pay honor to the gods of other nations. These two complaints are at the bottom of the accusation of Atheism against the Jews which is very frequent and violent in the writings of Alexandrian detractors and Roman historians. The philosophers among the Greeks, indeed, furnished many an argument in defense of the excellence of Jewish monotheism; but the vast multitude was still addicted to the grosser notions. If the Jews were citizens of the towns where they resided, as they claimed to be, why did they not join in worshiping the communal gods? This was the burden of the popular prejudice against them; and Apion (Josephus, "Contra Ap." ii. § 6), Posidonius, and Apollonius Molo made themselves the willing mouthpieces of popular distrust. Here was proof that the Jews were really atheists. In the Roman empire they refused to pay religious honors to the statues of the emperors. This fact sufficed, in the eyes of Tacitus and Pliny, to accuse them of despising the gods and to describe them as atheists, as a people void of all virtue (Tacitus, "Historiæ," v. 5; see Schürer, "Gesch." 3d ed., iii. 417).

The same feeling that led the Greek and Roman enemies of the Jews to accuse them of irreligion is potent in the modern charge brought against them of unbelief. Atheism is indeed a relative term. The Mohammedan regards both the Christian and the Jew as infidels; and the Christian is not slow to return the compliment to the follower of the Prophet. Refusing to accept the construction of his history that Christian theology puts on it, and declining to subscribe to many of the Christological interpretations of his Bible, the Jew is under the suspicion of irreligion and Atheism. The "amixia," the stubborn defense of his historical identity, and his right to maintain his religious distinctness, which puzzled and angered the Greeks (compare Haman's argument in Esther iii. 8, the precipitate of the Maccabean era), is still a pretext for denying to the Jew genuine religious feeling, and a provocation to class him among the wanton deniers of God.

The attitude toward the Jews in the Koran illustrates the same fact. Mohammed, incensed at the refusal of the Jews to acclaim him as the expected final prophet, pours out over them the vials of his wrath and abuse. Though "the people of the book," they have falsified it. They claim to believe, and still are unbelievers. They disavow him, simply because he believes in God and they do not (Koran, suras ii. 70-73, 116; v. 48, 49, 64-69; ix. 30).

Attitude of Mohammed and Philo.

That there were atheists among the Jews stands to reason, and is made evident among other things by the tenor of the Book of Ecclesiastes, which, without the later addition of the saving concluding verses, is really an exposition of the skepticism that had impregnated the minds of the higher classes during the Greek fever preceding the Maccabean rebellion. In Alexandria, too, Jews must have been openly or tacitly inclined to accept the philosophy of negation. Philo takes occasion to discuss Atheism. He quotes the arguments advanced in its defense by those who maintain that nothing exists but the perceptible and visible universe, which had never come into being and which would never perish, but which, though unbegotten and incorruptible, was without pilot, guardian, or protector ("De Somnis," ii. 43). He does not state that they who advance these theories are Jews; but as he mentions others who embrace a pantheistic interpretation, and describes them as Chaldeans ("De Migratione Abrahami," p. 32), it is not improbable that "the others" may have been of his people. To Atheism he opposes the doctrine of Moses, "the beholder of the invisible nature, and seer of God" ("De Mutatione Nominum," § 2), according to which the Divine exists, and is neither the cosmos nor the soul of the cosmos, but is the supreme God.

The religious philosophy of the Middle Ages has no occasion to deal directly with formulated Atheism. Its preoccupation is largely apologetic, not so much against the attacks of formal and formidable Atheism as against certain theistic or semitheistic schools or other controverts: first Karaite, then Arabic, and, still later, Christian theologians. But in their discussions of the fundamentals of faith the problem of theism versus Atheism in one way or another is involved. The contentions of the Dahri, Mohammedan atheists, believing in the eternity of matter, and the duration of the world from eternity, and denying resurrection and final judgment, as well as the theories of the Motazilites, the Mohammedan freethinkers, rejecting all eternal attributes of God, furnish the text for a large portion of the speculation of the Jewish philosophers. The one objective point of all medieval Jewish philosophy is the clarification of the concept of the Godhead by the removal of every form of anthropomorphism and anthropopathism, and to vindicate to human reason concordance with the true intents of the revealed word of God. The question which Mohammedan Atheism raised regarding the eternity of matter is in the very center of polemic debate. But in the later speculation, the system of Crescas, for instance, the eternity of matter, is admitted without reservation.

This throws light at once on the problem whether Spinoza should be classed among the *athoi*. From the Jewish point of view this must be denied. Under close analysis, Spinoza does not go beyond the positions maintained on some points by Maimonides, on more by Crescas. He carries to its furthest consequences the Jewish solicitude to divest the idea of the Godhead of anthropomorphic associations (on this point see Joel, "Zur Genesis der Lehre Spinoza's," Breslau, 1871).

In modern Judaism, as is evinced by printed sermons and other publications, Atheism of every kind has found voice and adherents. The influence of the natural sciences, and the unwarranted conclusions now recognized as such by none more readily than by the thinkers devoted to the exploration of nature's domain, have also left their mark on Jewry. Both the idle Atheism of conceit and the more serious Atheism of reaction against the dogmatism of anterior days have had exponents in the circles grouped around the synagogues. As elsewhere, evolution was invoked to dethrone God, and therefore, departing from the methods of scholasticism, the arguments based on evolution were not ignored by the defenders of theism in the pulpit. In the discussion two lines were more especially followed. Atheism was tested as to its rationality, and was found of all irrational theories of the world and life the most irrational. Mind presupposes mind. The gap between thought and matter has not been bridged by natural selection or by evolution. Du Bois-Reymond's agnosticism left the domain of faith to religious cultivation. Whatever difficulties from a materialistic point of view the doctrine of God as the Creator and guide of world and of man, as the Author of life, and as the Ultimate Reality underlying the All may present and must present—for to know God as He is man would have to be God—the divine element in man, his conscience and self-consciousness, his moral power and experiences, are inexplicable and unreadable riddles to the materialist. Materialism has no key for their solution. History, especially the history of the Jews, witnesses to a will which is not ours, but may be made ours; to the potency of purposes which are not ours, but may be followed by us; to laws in harmony with which alone man can attain unto happiness and preserve his dignity. To these facts and factors the Jewish theist has pointed in defense of his theistic interpretation of life and its phenomena, while always ready to modify the symbolism into which he would cast the supreme thought. The old demonstrations of God's existence indeed, after Kant, can not be said to be cogent. But the moral proof of theism in refutation of Atheism has taken on new strength in the very searching by Kant's master criticism. The theism of Israel's religion has been verified by the facts and forces of Israel's history, as the "witness to YHWH."

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E. G. H.

ATHENIANS in Talmud and Midrash: The Jewish folk-lore of Palestine was fond of contrasting the inhabitants of Athens and of Jerusalem, and of opposing the Rabbis to the Attic sages. Greek philosophy and esthetics did not greatly impress the Jewish people, who thought themselves far superior to the Greeks in wit and wisdom.

In the Haggadah occur a number of wit combats between Jews and Athenians, in which their quickness at repartee and skill in propounding and solving problems are displayed in rivalry. Thus an Athenian arriving at Jerusalem met a child, and, giving him a small piece of money, asked him to buy him something to eat, from which he could satisfy himself and yet have enough left for the rest of his journey. The child brought him salt. Another Athenian coming to Jerusalem and visiting a school found the children in recess, and amusing themselves with guessing riddles. Requested to ask him a riddle, they put to him the following enigma: "Nine pass by, eight come, two pour out, one drinks, and twenty-four serve." The Athenian declared himself unable to solve the riddle, of which the solution is "Nine months of pregnancy, eight days until circumcision, two breasts, the boy's mouth, and the twenty-four months until he is weaned" (Lam. R. to i. 1, ed. Buber, p. 48).

Two anecdotes of this cycle have passed into the literature of the Arabs, the Persians, and a number of European peoples. The first of these is about an Athenian's one-eyed Jewish stable-boy who, despite his infirmity, could tell what kind of camel was passing at a distance of four miles, and what it was carrying (Lam. R. *l.c.* 12). The second tells of the wisdom of four men of Jerusalem who came to Athens, and of their acuteness in guessing at the true character of the objects and persons about them (Lam. R. *l.c.* 4). These two anecdotes, with the details adapted to Arabic taste, occur in many Persian and Arabic works; and the Italians learned them from the Arabs. This latter fact is attested by the appearance of the anecdotes in "Il Novellino" or "Cento Novelle," a collection of stories of the thirteenth century. Either through the Italians or through D'Herbelot they became known to Voltaire, and were used by him for the first chapter of his "Zadig."

An Athenian wanted to make sport of a tailor at Jerusalem, and handed him a broken mortar, asking him to sew it. The tailor gave him a handful of sand, asking him in turn to spin thread out of it with which he might sew the mortar (Lam. R. *l.c.* 8). Again, an Athenian asked a boy of Jerusalem, who had brought him eggs and several balls of cheese, to tell him which cheese was of the milk of a white and which of a black goat. The boy promised to answer if the Athenian, being the older, would first tell him which was the egg of a white and which of a black hen (Lam. R. *l.c.* 9; compare also 'Ab. Zarah 17*b*).

The last two witticisms, slightly changed, occur also in the Talmud in the account of the disputation between Joshua ben Hananiah and the wise men or elders of Athens, "Sabe de-be Atuna" (Bek. 8*b*). It may be assumed as tolerably certain that "be atuna" is merely an Aramaic form for Athens, and does not refer to the Atheneum at Rome, as Dubsch, Grätz, and Berliner believe.

The Talmud (Bek. *l.c. et seq.*) gives an account of the disputation between these wise men of Athens and Joshua ben Hananiah. The Cæsar (Hadrian), when discussing a point of biology with Joshua, mentioned that the sages of Athens held a different opinion from the Rabbis. Joshua declared the Rabbis wiser than the Greeks, and promised to prove this to the emperor. Joshua, going to Athens, went to a butcher as he was dressing the head of an animal. "What will you sell your head for?" asked Joshua. When the butcher told him the price, which was agreed to, the rabbi insisted that the butcher had sold his own head. Joshua, however, agreed to cancel the bargain if the butcher would show him the way to the wise men.

Now, the wise men had forbidden any one, on penalty of death, to point out where they lived. When the butcher remonstrated that the wise men, surrounded by a strong guard, had given orders to kill any Athenian that should betray their meeting-place, Joshua taught him a trick by which he could signalize the place without being exposed to danger. When Joshua after another trick had safely passed the guard and surprised the Athenian sages, the contest of wit against wit was undertaken on condition that the defeated party should be left entirely to the mercy of the victor. Joshua, in the first place, had to answer various philosophical questions put to him by the sages. This he did to their satisfaction. They then tried to drive him to bay by proposing riddles to him. Their first question was: "If salt has lost its savor, wherewith shall it be salted" (that is, be made fit for use; compare Matt. v. 13)? His answer, "With the afterbirth of a mule," shows that to an impossible query he had ready an equally impossible answer (compare Aḥiḳar).

Joshua won the contest, and then conveyed the wise men on a ship to Hadrian. The emperor delivered them into the hands of Joshua, who poured into a vessel some water taken from a whirlpool and having the peculiar quality of absorbing other water (בלע, "swallow"). He then directed the sages to fill the vessel, and they proceeded to do so; but after wearying themselves vainly in their attempted task, had to give it up in despair (probably an echo of the Danaid myth).

In later times, when it was thought impossible that a sacred book like the Talmud should contain anything amusing, much ingenuity was displayed in order to read into these jests a deep and secret significance.

Besides the commentaries to the Haggadot in the Talmud (see Jacob ibn Ḥabib, "En Ya'akob," ed. Wilna, *ad loc.*), there are about a dozen works devoted to the "Sabe de-be Atuna" (elders of Athens).

Bibliography: Bacher, in *Monatsschrift*, xix. 68-72; Perles, *ibid.* xxii. 62-67; Berliner, *Gesch. der Juden in Rom*, i. 31; Dubsch, in *He-Ḥaluẓ*, ii. 160, 161; Grätz, in Levy's *Neuhebr. Wörterbuch*, iii. 463*b*; Grätz, *Die Jüdischen Proselyten*, p. 28; Rapoport, *'Erek Millin*, pp. 252, 253; Wünsche, *Die Räthselweisheit bei den Hebräern*, pp. 39 *et seq.*, pp. 42 *et seq.*

J. SR. L. G.

ATHENS, ANCIENT: The principal city of Greece, situated five miles from its seaport, Piræus, on the Saronic gulf. When, as a result of the Persian wars, Athens attained the hegemony of the eastern Mediterranean, it was already one of the most important commercial cities of antiquity. It retained this commercial supremacy in times of political decay, far into the period of the Roman emperors. Hence numerous foreign merchants did business in Athens, and some of them settled there, forming close corporations which mutually supported each other, and at the same time retained their respective national religions. The practise of their religions and the building of temples were not permitted in the city of Athens, but these privileges were allowed in the Piræus. As early as 333 B.C., the Egyptians possessed a temple of Isis there. There, too, permission was given to the Κιτιεῖς (merchants from the city of Citium in Cyprus) to build a temple to Aphrodite; and somewhat later the Sidonians erected one to their god, Baal-Sidon (Schürer, "Gesch." iii. 58).

First Jews in Athens.

Together with the wealthy Egyptian and Phenician wholesale merchants, many Jews settled in Athens for commercial reasons and organized a community. The residence of Jews in Attica in general is testified to by Philo ("Legatio ad Cajum," p. 36; ed. Mangey, ii. 587). From the Acts of the Apostles (xvii. 17) it is certain that there was a Jewish synagogue in Athens. Among the Greek inscriptions found in Athens are some of Jewish origin. "Corpus Inscriptionum Atticarum," iii. 2, contains three, numbered 3545, 3546, and 3547 respectively. In the first two the seven-branched candlestick is depicted. No. 3545 reads: "This is the resting-place of Eutychia, mother of Athenaos and Theoktistes"; No. 3546: "This is the resting-place of Theodula and Moses"; and No. 3547: "[Jac]ob and Leontius, descendants of Jacob of Cæsarea." This Jacob probably came from Palestine; for Cæsarea means either Cæsarea Stratonis or Cæsarea Philippi. The Jews not only worshiped in their accustomed manner in Athens, but appear to have made proselytes among the heathen population there. Just as the Egyptians and Phenicians successfully introduced their particular cults in Athens, so the Jews gained many adherents in the chief city of Greek culture by their preaching of the spiritual adoration of the one true God who must be without pictorial representation. These "devout persons" (*σεβόμενοι*, Acts xvii. 17) joined themselves to the Jewish community as a first step. They attended the Jewish services, but did not observe the Law in its entirety, only obeying certain of the more elementary commands, such as Sabbath-observance and the most important laws of purity.

As far back as the first century B.C., there existed official relations between the authorities of Athens and certain Jewish princes. Among the documents preserved by Josephus is an interesting decree by the people of Athens in favor of the Jewish high priest Hyrcanus (Josephus, "Ant." xiv. 8, § 5). Omitting the introduction, it reads:

Hyrcanus Honored by Athens.

"Since Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews, continues to bear good-will toward the people [the Athenians] in general and to each one of the citizens in particular, and treats them with great consideration and most kindly welcomes those Athenians who come before him, either as ambassadors or on their own private affairs, and displays thoughtful care concerning the safety of their return; now, therefore, having had several former testimonies and on the report of Theodosius [other manuscripts have "Dionysius"], son of Theodorus of Sunium, who has reminded the people of the virtues of this man, and that he has always endeavored to do all the good that lay in his power, be it resolved, that this man be honored with a golden crown according to the law, that a statue of him in bronze be set up in the district where was the temple of Demos and of the Graces, and that announcement of this be made at the Dionysian festival in the theater, at the representation of the new tragedies, and at the Panathenaean and Eleusinian games," etc.

From its introductory formula, this decree appears to have been issued under the archon Agathocles. If he ruled, as many modern authorities think, toward the end of the second century B.C., this resolution must have referred to Hyrcanus I. But it is not at all certain that Agathocles is correctly assigned to that time. Besides, Hyrcanus is therein styled "son of Alexander"; but only Hyrcanus II. was a son of Alexander; and there being no reason to doubt the correctness of the received text, it is more probable that the Athenian resolution had reference to Hyrcanus II. (see especially Th. Reinach, in "Revue Etudes Juives," 1899, xxxix. 16–27). This would bring it to about 47–40 B.C., at which time Hyrcanus, by Cæsar's appointment, was "high priest and ethnarch of the Jews." It appears, then, that ambassadors from the Athenians and Athenian merchants were in the habit of coming to Judea and were well received by Hyrcanus, and that the Athenians expressed their appreciation by voting to him a gold crown and a bronze statue.

Similar friendly relations existed in the time of Herod and his descendants. Josephus ("B. J." i. 21, § 11) mentions Athens among the cities which "are full of gifts from Herod." The Athenians seem to have honored the latter in a manner similar to that in which they honored Hyrcanus; for it is probable that an inscription which describes the erection of a statue in honor of Herod refers to Herod the Great. It reads: "The People [the Athenians] honor, through the erection of this monument, the king Herod, the friend of the Romans, for kindly acts performed by him and for his friendly disposition" ("C. I. A." iii. 1, No. 550). Another inscription which deserves notice on account of the variation in the title refers to another Herod, probably Herod of Chalcis, a grandson of Herod the Great, who ruled over the little kingdom of Chalcis in the Lebanon about 41–48. It reads: "The people honor King Herod the Pious, the friend of Cæsar, on account of his virtue and benevolence" (*l.c.* No. 551).

Other Jews Honored.

The last Jewish princess, Berenice, whose name is associated with that of Titus, was honored in a similar way: "The Council of the Areopagus and the Council of Six Hundred and the people of the Athenians honor, by the erection of this statue, Julia Berenice, the great queen, daughter of King Julius Agrippa, and descendant of great kings who were benefactors of the city. Erected under the supervision of the governor of the city, Tiberius Claudius Theogenes of Pæania" (*l.c.* No. 556). The description of Berenice as the "descendant of great kings who were benefactors of the city" corresponds with the statements of Josephus and with other inscriptions.

G. E. Sch.

ATHENS, MODERN: The Jewish community of Athens is hardly thirty years old. One of the oldest families, if not the oldest, is that of Max Rothschild, a Bavarian Jew, who went to Greece in 1833 with King Otho. The community had neither synagogue nor rabbi, but a Turkish "ḥakam" held services in very unsuitable quarters. The majority of the Athenian Jews are of Levantine-Spanish extraction, and reside close together; they are mostly artisans or pedlers. Those in better circumstances are mainly of German descent, though some of those from Chalcis and Zante have means. In 1899 the Jews of Athens, on the initiative of M. Haim Cohen of Smyrna, appointed a committee to revise the communal constitution, and, if possible, to find means to erect a modest synagogue. He succeeded in hiring a hall for prayers and obtained from the government a concession of land for a separate cemetery. The Jews had previously been buried in a corner of the ordinary cemetery. Mention may be made in this connection of the celebrated duchess of Plaisance. This rather eccentric woman—who, though not of Jewish origin, had a strong interest in Judaism—in 1855 left as a legacy to the community a large tract of land for the erection of a "temple to the God of Israel." Either because the land was far from the city—close to the Olympia grounds—and of small value then, or possibly because the community was not at that time actually organized, the legacy was forgotten; and, remaining unclaimed for thirty years, it was forfeited by law. [Paul Lucas, who was at Athens early in the seventeenth century, found only 15 or 20 Jewish homes ("Rev. Et. Juives," xviii. 105).—G.]

D. M. C.

ATHIAS, ATIAS, or **ATHIA:** A Spanish family distinguished by the great number of its scholars and promoters of learning. The name is spelled in Hebrew variously, עטייה. עטיאה. עטיאם, עטיאש. עטיים. אטיעש. עזיה, אתיה (from an Arabic word meaning "present," "gift"). As early as the sixteenth century some of its members lived in Italy and Palestine; while another branch settled in the cities of Hamburg, Amsterdam, and London. In addition to those mentioned below, the following names are found in the list of the members of the Portuguese community at Amsterdam in 1675: Abraham Atias, Abraham Atias, "el viejo," Ḥayyim Franco Atias, Isaac de Semuel Atias, Isaac de David Atias, Jahacob Atias, Jahacob Costa Atias (De Castro, "De Syn. der Portug.-Israel. Gem. te Amsterdam," pp. xlviii. *et seq.*; Steinschneider, in "Jewish Quarterly Review," xi. 480).

Abraham Athias: Publicly burned, together with Jacob Rodriguez and Rachel Nunez Fernandez, on July 9, 1667, by the Inquisition at Cordova on account of his religion (Kayserling, "Sephardim," p. 263; Grätz, "Gesch. der Juden," x. 270).

Abraham ben Raphael Hezekiah (Hisquia) Athias: A printer in Amsterdam, 1728–41 (Steinschneider, "Jüd. Typographie" in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 67; *idem*, "Cat. Bodl." No. 7830).

David Israel Athias: Ḥakam of the Portuguese community at Amsterdam from 1728 till his death March 22, 1753.

David ben Moses Athias: Merchant, born at Leghorn. He was master of several modern languages, among them Servian, Russian, and Turkish, which he learned during his short stay at Constantinople. He wrote a book containing proverbs, fables, and sympathetic remedies, which was published in Hebrew characters under the title "La Guerta de Oro, o sea Tratamiento Gustoso, Saberoso y Provechoso," Leghorn, 1778. The book also contains "Lettres-Patentes du Roi Confirmatives des Priviléges, dont les Juifs Portugais Jouissent en France Depuis 1550," with a Ladino translation; and the outlines of a method of learning Italian and Greek in a short time contains also "sympathetic" remedies, a treatise on physiognomy, etc. ("Hebr. Bibl." xvi. 114).

Immanuel Athias: Printer at Amsterdam till 1707; son and business successor of Joseph Athias. The most elegant editions of Hebrew works, among them Maimonides' "Yad ha-Ḥazakah," etc., were issued by his office (Steinschneider, in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 66).

Isaac Athias: Ḥakam of the first Portuguese-Jewish congregation in Hamburg, and after 1622 at Venice, where he died. He was a pupil of Isaac Uzziel, and wrote in Spanish "Tesoro de Preceptos Donde se Encierran las Joyas de los Seyscientos y Treze Preceptos que Encomendò el Señor a su Pueblo Ysrael," Venice, 1627; second edition, Amsterdam, 1649.

The first edition is dedicated to Elijah Aboab at Hamburg, and contains also "Dinim de Degollar por un Estilo Facilissimo y Breve." In 1621 he translated "Ḥizzuḳ 'Emunah," a polemical work in defense of Judaism by Isaac Troki, a Karaite, which translation still exists in manuscript (see Grätz, "Gesch. der Juden," x. 20, 23).

Isaiah Athias: A prolific Italian writer on halakic, exegetical, and homiletical topics. His works, seven in number, were published at Leghorn—1793, 1821, 1823, 1825, and 1831.

Isaiah ben Ḥayyim Athias: Wrote notes to the ritual codes and sermons of Caro, and published them under the title "Bigde Yesha'" (Garments of Salvation), Leghorn, 1853. On another Isaiah Athias, see Jellinek, "Ḳontres ha-Maspid," p. 28.

Jacob Athias: Rabbi at Bayonne, France, during the first half of the nineteenth century. He died in 1842. See "Voice of Jacob," i. 198.

Jacob Hezekiah Athias: Member of the Talmudical academy "'Eẓ Ḥayyim" at Amsterdam from the year 1737. He was a son of David Israel Athias.

G. M. K.—G.

His Printing-Press.

Joseph b. Abraham Athias: Printer and publisher; born in Spain, probably at Cordova, at the beginning of the seventeenth century; died at Amsterdam, May 12, 1700. When very young he was sent by his father to Hamburg in order to receive a Jewish education. Somewhat before 1658 he seems to have gone to Amsterdam, where he established himself as a printer and publisher; for in the following year there was issued from his press "Tikkun Sefer Torah" (Order of the Book of the Law), with an introductory poem by Solomon de Oliveyra. During the next two years he was engaged on his well-known edition of the Bible, the proof-reading for which was entrusted to John Leusden, professor at Leyden. As Steinschneider says, the admirable mechanical execution of the edition entitles it to rank among the most beautiful specimens of Hebrew presswork; and it won for Athias so great a reputation that he was thereupon taken into the Printers' Gild (March 31, 1661).

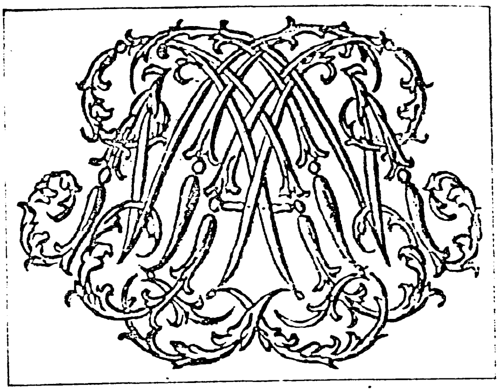

Printer's Mark of Joseph Athias.

Other works published by Athias were: Pentateuch, with Megillot and Hafṭarot, 1665; the Psalms, with a Dutch translation (proof-reader J. Leusden), 1666–67; the second edition of his Bible, 1677, more carefully prepared than the first, and with still more beautiful type and decorations. For this edition the States General of the Netherlands awarded him a gold medal and chain worth 600 Dutch florins. On the title-page is a cut of the medal. This edition gave occasion for a small broadside by Athias, entitled "Cæcus de Coloribus, contra Reprehensiones Sam. Maresii de ed. Bibl." Amsterdam, 1669. Athias published also "En Ya'aḳob" (1684–85), as well as prayer-books and liturgies according to the Portuguese and German rituals.

Athias' printing-establishment was one of the best equipped in Amsterdam. His wealth enabled him to lavish money on the cutting and casting of type, and to demand artistic work of his designers and die-sinkers. The edition of Maimonides' Yad ha-Ḥazaḳah, with "Leḥem Mishneh," 5 vols., Amsterdam, 1702–3, begun by Athias and completed after his death by his son Emanuel, is, as Steinschneider says, one of the most elegant and most admired products of the Hebrew press. At the end of the work the fact is mentioned that on July 9, 1667, Athias' father was burned as a Marano at an auto da fé at Cordova. The molds and letters used by Athias came into the possession of the printing-house of PROOPS.

One ugly feature in Athias' business career was the circumstance connected with a Judæo-German edition of the Bible. The printer Uri Phœbus, grandson of Moses Uri Levi, the first Sephardic rabbi at Amsterdam, employed a certain Jekutiel Blitz to write a Judæo-German translation of the Bible; and, before he began to print it, he obtained from the Polish Council of the Four Lands the privilege that for ten years all reprints were to be prohibited and laid under ban (Nisan, 1671). The rabbis of the Portuguese and German congregations of Amsterdam and elsewhere confirmed this privilege. Phœbus, whose entire fortune was risked in the undertaking, felt himself under the necessity of taking two Christian partners, the alderman Wilhelm Blau and the jurist Laurens Ball. Through their influence he obtained from John III. Sobieski of Poland the further privilege that this Judæo-German translation was to have copyright in Poland for twenty years (Oct., 1677). The work was not completed, when one of his compositors, impelled by envy, robbed him of the fruits of his labor. This compositor, Josel (Joseph) Witzenhausen, himself made a translation for which he secured Athias as printer and publisher. Athias through his wealth possessed certain advantages over his rival, and was also able to obtain privileges for his translation from Holland and Zealand, and even succeeded, through a Jewish agent of the Polish crown in Holland, Simon by name, in gaining still more favorable protection from the Council of the Four Lands (Jaroslaw, Sept. 21, 1677; Lublin, April 27, 1678). Although Witzenhausen was warned not to compete with Phœbus and Blitz (Oct. 13, 1676), neither he nor Athias paid any attention to the injunction, and they began to print as early as Dec. 5, 1678. The edition of Phœbus appeared at Amsterdam in 1678; that of Athias, in its complete form, in 1679. The latter contained a Latin preface dedicated to the Great Elector, in which Athias praises the condition of the Jews in Prussia.

Judæo-German Bible.

A justification for Athias' conduct was claimed in the fact that ten years had elapsed between the first and second approbations given by the Council of the Four Lands. Whether Meyer Stern, first at Frankfort-on-the-Main, then chief rabbi of the German community at Amsterdam, was proof-reader for Athias' edition as well as for that of Phœbus, and whether he thus lent his countenance to the unjustifiable wrong done to the latter, is uncertain, despite Witzenhausen's mention of him as proof-reader for Athias. The matter has been so fancifully discussed, and so much that has been written concerning it is such pure invention, that nothing can now be accurately determined. The literature on the affair is now rare, having consisted mainly of loose leaflets and broadsides.

Bibliography: Wolf, *Bibliotheca Hebræa*, iii. 944; Steinschneider, *Cat. Bodl.* Nos. 5886, 7828; Kayserling, *Bibl. Españ.-Portug.-Jud.* p. 14; Grätz, *Gesch. der Juden*, 3d ed., x. 244, 290; T. Tal, in *Woord en Beeld*, Sept., 1896, pp. 316 *et seq.*; *Jaarboeken voor de Israëliten*, 1835, iv. 29; Koenen, *Geschiedenis der Joden in Nederland*, p. 325.

G. J. Vr.

Menahem Athias: Rabbi at Leghorn, Italy, in 1728.

G. M. K.

Michael Athias: Jewish merchant; born at Constantinople, 1853. Though engaged in commerce, he applied himself to literary pursuits. He is the author of a Jewish-Spanish translation from the Arabic of a novel entitled "Saif Dhu-l Yazan," treating of the manners and customs of the Arabs and Abyssinians (Constantinople, 1873).

Bibliography: Franco, *Histoire des Israélites*.

S. M. Fr.

Mordecai ben Isaac Athias: Author of "Mor Deror" (Pure Myrrh), a commentary on the Talmud, Smyrna, 1730. He was a contemporary of Menahem Athias (see Steinschneider, "Cat. Bodl." No. 6215).

G. M. K.—G.

Moses Israel Athias: Was the first rabbi of the Marano congregation in London; that is, of the secret synagogue which existed in 1658 in Cree Church Lane, where he and his wife Sarah resided. He was a cousin of the wealthy and respected Antonio Fernandez Carvajal, who mentioned him generously in his will ("Transactions of the Jewish Historical Society," i. 55).

Samuel Athias: A contemporary of Joseph Caro and Moses de Trani, with whom he corresponded; lived at Nicopolis, Bulgaria, about 1550. He wrote indices to Maimonides' Yad ha-Ḥazakah, Mantua, 1563 (see Steinschneider, "Cat. Bodl." No. 7008). He was contemporary of Shem-Ṭob Athias.

Solomon ben Shem-Ṭob Athias (Athia, עתיה): Lived in Jerusalem during the sixteenth century. He was a brother of Samuel Athias, and disciple of Joseph Fazi of Salonica, Abraham Shamsuli, and Levi ibn Habib. For several years he followed a mercantile career, but did not succeed and became reduced to poverty.

He then returned to the pursuit of learning, and wrote a commentary on the Psalms which is, in the main, a compilation of Rashi and David Ḳimḥi (Venice, 1549). In the preface he tells of his travels in Turkey and Italy, as well as of the scholars with whom he had come in contact. His contemporary was Yom-Ṭob Athias.

Bibliography: Rossi, *Dizionario Storico*, transl. by Hamberger, p. 50; Steinschneider, *Cat. Bodl.* No. 6900; Zedner, *Cat. Hebr. Books in Brit. Mus.* p. 126; Azulai, *Shem ha-Gedolim*, i. 171, 176; Cod. Oxford 128 on Rieger, *Gesch. der Juden in Rom*, ii. 80, 97.

G. M. K.—G.

Yom-Ṭob ben Levi Athias: One of the editors of the Spanish translation, from the Hebrew, of the Pentateuch, known as the Ferrara Bible, which was printed at Ferrara, Italy, in 1553, he having, together with Abraham Usque, established there a printing-office. On the colophon of the work, his name is given in full as "Yom-Ṭob Atias, hijo de Levi Atias, Español." Nothing is known of him beyond the fact that he helped defray the cost of this Bible. Grätz ("Gesch. der Juden," ix. 562) and, following him, Steinschneider and Kayserling identify Athias with Jeronimo de Vargas, another name mentioned in some of the copies of the Ferrara Bible; but such an identification is entirely unwarranted.

G. W. M.

ATHLETES, ATHLETICS, AND FIELD-SPORTS: Men who perform feats of strength, or practise games and sports the pursuit of which depends on physical strength; the feats, games, and sports themselves.

——**Biblical Data:** Long before the Greeks made Athletics a compulsory branch of their curriculum, "giants" and "mighty hunters," whose achievements the Greeks even with their training could not excel, are mentioned in the Bible, such as Nimrod, the son of Cush, "a mighty hunter before the Lord" (Gen. x. 9); and Esau, "a cunning hunter, a man of the field" (Gen. xxv. 27). In his "Jewish Life in the Middle Ages," Israel Abrahams says (p. 375):

Notable "Mighty" Men.

"Already in the Bible the figures introduced as devoted hunters—Nimrod and Esau—are by no means presented in a favorable light." Of Esau it is safe to assume, from the characterization of him recorded in Gen. xxv. 27, that he was regarded as more crafty in the chase, though less renowned, than Nimrod. Jacob, Esau's brother, although a quiet man dwelling in tents (Gen. *ib.*), is represented as having possessed great strength: for when he saw Rachel, the daughter of Laban, come to water her flock, he rolled away a great stone that was upon the well's mouth (Gen. xxix. 10). It was he who also wrestled with a man "until the breaking of the day" (Gen. xxxii. 25 [A. V. 24]).

Undoubtedly the greatest of all the mighty men of Biblical times was SAMSON, who, soon after he had reached man's estate, rent a lion "as he would have rent a kid" in the vineyards of Timnath (Judges xiv. 6). His might is attributed to spiritual strength, not to "brute natural strength" (Fausset, "Bible Cyclopedia," *s.v.*). This is shown in the Book of Judges, which introduces his achievements with the words "and the spirit of the Lord came mightily upon him" (xiv. 6); and the same words are used in verse 19 (A. V.).

Other Biblical mighty men were Shamgar (Judges iii. 31), Saul, Jonathan, David, Joab, Abishai, Asahel, Jashobeam the Hachmonite, Eleazar, and Shammah. Saul is said to have gathered around him strong and valiant men, and encouraged physical development among his subjects.

The career of Jonathan embodies a noteworthy incident of his entering the camp of the Philistines accompanied only by an armor-bearer. Here on a "half acre of land which a yoke of oxen might plow," he and his companion fell on the enemy, "and that first slaughter, which Jonathan and his armorbearer made, was about twenty men" (I Sam. xiv. 14). Jonathan is also described as an expert archer (I Sam. xx. 20), where he says to David: "I will shoot three arrows on the side thereof [of the stone Ezel], as though I shot at a mark," and again in the lamentation of David (II Sam. i. 22): "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." His skill was also acknowledged in David's words, "How are the mighty fallen, and the weapons of war perished!" (*ib.* i. 27).

Jonathan and David.

In his youth David showed himself "mighty, valiant," and withal "prudent" (I Sam. xvi. 18). Before he set out against the Philistine Goliath, David said to Saul, in reply to the latter's warning that he (David) was but a youth, and his opponent a man of war: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear" (I Sam. xvii. 34-36). Of his fleetness and strength David himself sang praises to God. "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Ps. xviii. 33, 34).

Biblical references to running point to the swiftness of the Israelites. In II Sam. i. 23 David laments the deaths of Saul and Jonathan, who were "swifter than eagles"; in Ps. xix. 6 [A. V. 5] the reference is "rejoiceth as a strong man to run a race"; but the Preacher declares "that the race is not to the swift" (Eccl. ix. 11).

After the defeat by Joab of Abner's army at Gibeon, as Abner retreated, he tried in vain to deter Asahel, Joab's brother, from pursuing him, as he shrank from a blood-feud with Joab. Asahel, however, would not be deterred; and Abner "with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him" (II Sam. ii. 23).

Jehu was an expert archer who "drew a bow with his full strength and smote Jehoram between his arms, and the arrow went out at his heart" (II Kings ix. 24). The tribe of Benjamin was renowned for the dexterity of its left-handed slingers, of whom "there were seven hundred chosen men, . . . every one could sling stones at an hair breadth, and not miss" (Judges xx. 16), and for the efficiency of its archers (I Chron. xii. 2).

Swimming was known among the ancient Hebrews and practised by them (sometimes with the aid of skins) according to the hand-over-hand method (see Isa. xxv. 11). "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim," which Fausset [*l.c.* under "Swimming," p. 667, col. 2] interprets "the swimmer beating down with his hands; *i.e.*, bringing down each hand forcibly."

Evidence that racing also was practised is found in Jer. xii. 5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

E. C. F. H. V.

——**Post-Biblical, Medieval, and Modern Times:** The origin of Athletics is to be traced to the Greeks, among whom bodily strength and agility were so highly esteemed that in their society the athlete held a prominent position.

With the spread of Hellenism among the Jews the first to feel its effects were the upper classes, whose more ambitious members strove to remodel Jewish life according to Hellenistic principles.

A Gymnasium at Jerusalem.

The first attempt in this direction seems to have been made by Menelaus, brother of Jason, the high priest (170 B.C.), who, in order that he might ingratiate himself with the king Antiochus Epiphanes, established a gymnasium, modeled on the Greek plan, close to the Temple at Jerusalem, where men and boys might practise wrestling, boxing, ball-playing, throwing, slinging, archery, jumping, riding, swimming, diving, etc., under the supervision of a gymnasiarch.

The opposition of the conservative element among the Jews to the gymnasium became, however, so strenuous that devout Jews began to look upon the exercises with horror, especially because most of them were practised "in puris naturalibus," and the Covenant of Abraham had become an object of derision. Nevertheless, for a time at least, the rage for Athletics spread even to the priests, who, Hamburger says ("R. B.T." ii. 436, 1220), neglected spiritual duties to take part in gymnastics. Indeed, so far did the contestants go that it is said they wore the broad-brimmed petasus of Hermes, the pagan god of gymnastic science, as an emblem of their prowess.

Much of the strength of the Hasmonean rebellion has been attributed to the bitter opposition which the introduction of the gymnasium in Jerusalem brought about. "Pugilism," says Hamburger (*l.c.*), "has perhaps never exercised a greater influence in the development of spiritual life than it did at Jerusalem."

The Hasmonean rising wiped out every vestige of Hellenism, but scarcely a century passed before the influence of the Romans was felt; instead, however, of the gymnasium, the circus was introduced, and with it the gladiatorial contests, which no doubt offended the religious feelings of the Jews, for the Rabbis prohibited attendance at both circus and theater (Targ. Yer. Deut. xxviii. 19; Pesik., ed. Buber, 119*b*; Lam. R. 36*c*; 'Ab. Zarah 18*b*). Indeed, a rabbi of the first century decreed that any one who attended a circus was a murderer (Yer. 'Ab. Zarah 40*a*).

Herod Reintroduces Olympic Games.

Herod the Great was responsible for the reintroduction of Athletics to Jewish life; "for, in the first place, he appointed solemn games to be celebrated every fifth year in honor of Cæsar, and built a theater at Jerusalem, as also a very great amphitheater in the plain" (Josephus, "Ant." xv. 8, § 1). These were both costly works, erected by Herod for the purpose of securing the good-will of Emperor Augustus (7 B.C.); but even though Herod strove to dazzle the Jews by the magnificence of the sports, and though he appointed every fifth year for the celebration of Olympic games, yet these were "looked on by the sober Jews as heathenish sports, and tending not only to corrupt the manners of the Jewish nation, and to bring them in love with paganish idolatry and paganish conduct of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them" (Josephus, *ib.*, note). But this was not the universal opinion. Some rabbis, who considered Athletics as a part of "Greek wisdom," learned to appreciate the value of gymnastic exercises for the physical development of Jewish youth; and among them was Gamaliel II., the patriarch, who favored the introduction of the gymnasium as a means of preparing the Jews for their intercourse with the Roman rulers (Soṭah 49*b*; B. K. 83*a*). Notwithstanding the fact that some looked on Athletics with favor, and that amphitheaters had been built at Jericho, Tiberias, and Taricheæ, shortly after the Roman wars the sports became repugnant to the Jews, and ultimately they were no longer followed. Resh Laḳish was noted however for his gladiatorial skill and strength; and instances of Jews hiring themselves to the masters of the games for exhibition were not rare (see Jastrow, "Dict." *s.v.* לודים).

The lifting of heavy weights was practised at an early date by the Jews, as is attested by Jerome (cited by Israel Abrahams, "Jewish Life in the Middle Ages," p. 375), who relates that when visiting Judean towns in the fourth century he saw "large, heavy stones which Jewish boys and youths handled and held aloft in the air to train their muscular strength."

That archery was practised is seen from the record of Herod's achievements cited by Josephus ("B. J." i. 21, § 13): "They saw him throw the javelin directly forward, and shoot the arrow upon the mark." Abrahams (*l.c.*) says: "The Palestinian Jews were wont to practise archery, probably as a form of recreation"; and he cites in a note W. Bacher's article, "Une Vieille Controverse au Sujet de מטרא (Lam. iii. 12)," in "Revue Etudes Juives," xxvi. 63-68. Here Bacher challenges the interpretation of מטרא, which he claims should be translated as "arrow" and not as "javelin," which view is maintained in the Authorized Version ("and set me as a mark for the arrow"), and does not admit the correctness of Levy's ("Neuhebr. Wörterb." i. 130*b*) interpretation, "I was set there as a buckler to be pierced by the javelin."

Juggling also was known among the Jews and practised by the Rabbis; for of Simon ben Gamaliel, who perished at the destruction of the Temple by Titus in 70, it is said that on the occasion of one of the Tabernacle feasts he astonished those present by juggling with eight burning torches. Rabbi Judah I. witnessed a similar feat with eight knives, which was performed by Levi b. Sisai. Samuel, the physician-astronomer, exhibited his dexterity in this direction before Sapor with eight goblets; and Abaye was able to juggle with four eggs (Tosef., Suk. iv. 2; Yer. Suk. v. 55*c*.; Tosef., Suk. iv. 4; Bab. Suk. 53*a*).

That the Jews were strong swimmers is proved by Josephus, who relates that in his twenty-sixth year he "came to Rome, though it were through a great number of hazards by sea; for, as our ship was drowned in the Adriatic sea, we that were in it, being about six hundred in number, swam for our lives all the night," and "I and some others, eighty in all," were taken aboard a ship of Cyrene (Josephus, "Vita," § 3). According to some tannaim, it is the duty of every father to teach his son to swim (Ḳid. 29*a*); the amora Simeon ben Laḳish was a noted swimmer (B. M. 84*a*).

Although permitted to bear arms and to hold important military offices during the fourth century, the Jews were prohibited from doing so, and, in fact, were excluded from all military service in 418. Under the Assize of Arms issued in England by Henry II. in 1181, by which every freeman was compelled to serve in defense of the realm, Jews were prohibited from keeping with them mail or hauberk, and were ordered either to sell them or to give them away (Stubbs, "Select Charters," pp. 155–157; see also Jacobs, "Jews of Angevin England," p. 75).

With the notable exceptions of the cities of Worms and Prague, where the Jews were efficient in the bearing of arms, these restrictions seem to have been put upon them wherever they dwelt; so that possibly such restrictions were chiefly responsible for the neglect of hunting, in which weapons were needed. Abrahams quotes Meïr of Rothenburg as opposed to hunting. Meïr declared that "he who hunts game with dogs . . . shall not partake of the joy of the Leviathan" (Meïr of Rothenburg, Resp., ed. Mekize Nirdamim, p. 7, § 27). 'Ab. Zarah (18*b*) forbids hunting; nevertheless, there were Jews who disregarded the prohibition and were reproved for it (Or Zarua', Alfab. No. 47). Of their actions in this regard Abrahams (*ib.* p. 376) says: "Jews did at least occasionally participate in hunting. Nor are indications wanting that this was the case . . . throughout the Middle Ages. Zunz cites an instance" ("Z. G." p. 173). Abrahams, citing Nowack ("Lehrbuch der Hebräischen Archäologie," i. 367) as authority, says the ancient Jews were never noted riders; but, quoting Berliner ("Aus dem Innern Leben," p. 17), he adds that in Provence "the Jews possessed trained falcons, and used them in hawking, themselves riding on horseback."

Joseph Jacobs ("Jewish Ideals," p. 226) cites from the Forest Roll of the county of Essex for 1277, a document in which reference is made to an improvised hunt near the city of Colchester in 1267, in which several Jews took part, but afterward suffered for having thereby been guilty of a breach of the forest laws. Abrahams (*op. cit.*), in a note on this event, refers the reader for other records of Jewish hunters to "Hatam Sofer," resp. xiv., §§ 52, 53; J. Reischer, "Shebut Ya'akob," ii. 63.

Among other exercises popular with the Jews were ball-playing, the tourney, and dueling. The first was chiefly practised by the young women, and in some measure resembled tennis; but it brought upon them the displeasure of certain rabbis, who condemned its indulgence, especially on the Sabbath, as one of the causes of the destruction of the Temple (see Lam. R. ii. 4), and probably because it distracted attention from the more serious duties of life (Yer. Ta'anit, iv. 5).

The tournament was not altogether unknown to the Jews, especially to those of Spain and Italy. In those countries it was the custom of the Jewish boys to attend mimic tourneys, at which they fought on foot, while the men, mounted on horses, rode to the tilt-yard and there displayed their skill in tilting with blunted wooden lances at suspended effigies. Sometimes at these sports the cavaliers were escorted by mounted buglers, and their approach was heralded by a fanfare of trumpets. It has been suggested that in the fourteenth century the Jews also took part in actual tourneys, the suggestion being based on a fracas that occurred at Weissenfels in 1386; but according to Berliner ("Aus dem Innern Leben," p. 16) and Zunz ("Z. G." p. 184) the incident was a genuine case of attack by marauders against the Jews, who merely defended themselves (Abrahams, *l.c.* xxi. 378).

That Athletics were not always unpopular with the Rabbis is shown by the various references found in rabbinical literature. In Gen. R. (lxxvii. 2) there is a comparison of "an athlete engaged in battle with the son of a king," and in Ex. R. (xxi. 10) is another: "as two athletes, one weak and one strong; one overcomes the other and places a wreath on his head."

The persecutions to which the Jews were subjected in almost every country during the Middle Ages restricted their movements and their liberty to such a degree that most of their time was given up to the transaction of such business as the laws of the countries in which they dwelt allowed, and to the protection of their lives. Under such conditions athletic exercises and sports did not flourish among them; but toward the close of the eighteenth century in tolerant England a small band of Jewish pugilists stepped into the ring, and once more the Jew took an active part in the athletic life and exercises of the country in which he dwelt. The most notable of the English fighters of this period were Jews, and among them were Daniel Mendoza, champion of England from 1792 to 1795; Solomon Sodickey, Isaac Bittoon, and Samuel Elias, better known as "Dutch Sam." For nearly thirty years these men and their descendants (Samuel Evans, "Young Dutch Sam," Abraham and Israel Belasco, and others), steadily maintained the position of their race in the prize-ring; and they were succeeded in the nineteenth century by others equally skilful.

But it is not in the prize-ring alone that Jews have become prominent. Muscular Judaism has asserted itself also in field and athletic sports. Athletic clubs and "Turnvereine" have been formed in most of the large cities where there are many Jews. A special journal devoted to Jewish Athletics is published in Berlin, and nearly all Jewish papers devote space to the reporting of events in the fields of gymnastics, sports, and games. The spirit of physical development has so permeated the Jew of modern times that there is now no branch of Athletics in which he does not take a part. On the roll of fame may be noted the names of Jewish men who have defeated all comers in open competition when they met the Athletes of the nations of the world, as at the recent revival of the Olympic Games in Greece and at the Paris Exposition of 1900.

A Jewish athletic association has been formed recently in London, England, which embraces all sports. The membership rolls of the principal yacht-clubs bear many Jewish names. In the boating-clubs are to be found many expert Jewish oarsmen. The Jew is an enthusiastic cyclist, and has shown his dexterity at tennis, baseball, and cricket. There are few cricket-clubs in England that have not one or two Jewish members. In the United States one of the prominent baseball teams has a Jewish president, while a number of Jews play the game throughout the country. On the football field the Jew has shown his strength and nimbleness, and on the running-track his fleetness. Recently a Jewish student at Cambridge University, Raphael, was selected to play football for England in the International games and cricket in the inter-university sports. As a jumper few competitors can excel the Jew; in fact, the world championship at the running jump was held by Meyer Prinstein, a Jew. The holder of the world's amateur record for heavy-weight lifting is E. Lawrence Levy. There have been, and probably there are still, Jewish jockeys. David Adler, who died in 1900 at Buluwayo, South Africa, proved conclusively that the Jewish jockey is a capable horseman.

As a swimmer the Jew's power and endurance are probably not so marked as his quickness in covering short distances; nevertheless, there are many strong swimmers among the Jews, and there is little doubt that in this number are to be found men who would hold their own in competition with non-Jews.

Bibliography: A. Henriques Valentine, *Athletes of the Bible*; Israel Abrahams, *Jewish Life in the Middle Ages*, 1896, pp. 375, 376; Hamburger, *R. B. T.*; Nowack, *Lehrbuch der Hebräischen Archäologie*; Berliner, *Aus dem Innern Leben*; Zunz, *Zur Geschichte*; R. K. Fox, *Sporting Annual*; *Young Israel*, London, 1897; *Jewish Chronicle*, London, 1900; *Jewish World*, London, 1901; *Jüdische Turnzeitung*, Nos. 1-3, Berlin, 1901.

A. F. H. V.

ATHRIBIS: A city, during the Ptolemaic period, in Lower Egypt on the Damietta arm of the Nile near the present Bencha (Benha al Asi), southwest of Zagazeeg. On the hill near Benha there are vestiges of the old city of Athribis. A Jewish colony must have dwelt here, as is proven by two Greek inscriptions which were discovered on the hill in 1876. The first reads, "In honor of King Ptolemy and of Queen Cleopatra, Ptolemy, son of Epicydus, chief of the guards, together with the Jews resident in Athribis [consecrate] this place of prayer to God the Most High." The second inscription reads, "In honor of King Ptolemy and of Queen Cleopatra and of their children, Hermias and his wife Philotera and their children [consecrate] this exedra and this place of prayer." It seems probable that all the persons mentioned here were Jews. The expression "God the Most High" is the equivalent of the Hebrew "El 'Elyon" (compare Eusebius, "Præp. Evan." i. 10, [illegible]). The word used for "a place of prayer" [illegible] occurs in this same sense in other Jewish inscriptions, in the New Testament, Josephus, Philo, etc. The exedra mentioned in the second inscription was probably a hall or an arcade used for religious or philosophical discussions (=חצר, LXX. to Ezek. [illegible]; "the hall of the schoolhouse," ליׂשכה, B. B. [illegible]; see Jastrow, "Dict." s.v. אכסדרא). It is impossible to tell the exact date of these inscriptions, as Ptolemy V., VI., and VIII. had each a wife whose name was Cleopatra. S. Reinach thinks it probable that Ptolemy V. is intended, who died in 181 B.C.

Bibliography: *Bulletin de Correspondance Hellénique*, 1889, xiii. 178 *et seq.*; S. Reinach, *Rev. Ét. Juives*, xvii. 235 *et seq.*

K. G.

ATHRONGES: Leader of the Jews during the insurrection under Archelaus (4 B.C.-6 C.E.). A shepherd and bold adventurer, without any other claim to power but that of gigantic strength and stature, he managed, in common with his four brothers of equal size and vigor, to rally large bodies of men around him, and, after assuming the royal title, to wage war both on the Romans and on the forces of Archelaus. After a protracted and brave struggle, he and his brothers were defeated. Rapoport has explained the name "Athronges" by the Hebraized Persian word אתרוג. אתרונגא. "orange," or "melon" (see Fleischer in Levy, "Neuhebr. Wörterb." i. 77), and identified it with Ben Baṭiaḥ, "Son of the Cucumber" (that is, like a cucumber), the popular hero, the size of whose fist [אגרוף] has become proverbial in ancient rabbinical literature (Kelim xvii. 12; Tosef., Kelim, B. M. vii. 2); the form of his hand having, as Rapoport thinks, given rise to both terms. At a later time, legend identified him with the leader of the insurrection, Abba Saḳḳara, the nephew of Johanan ben Zakkai.

Bibliography: Josephus, *Ant.* xvii. 10, § 7; *B. J.* ii. 4, § 3; Schürer, *Gesch.* i. 348; Rapoport, *'Erek Millin*, s.v.

G. K.

ATLANTA: Since 1868 capital of the State of Georgia in the United States. The city was captured and burned by the United States troops in 1864, and all of the civic and congregational records were destroyed.

From the best tradition obtainable, it appears that the first Jewish resident of Atlanta was Jacob Haas, who, with his family, settled there about 1846, to be followed soon after by Moses Sternberg. The daughter of Jacob Haas was the first Jewish child born in the place. She married her cousin, also named Jacob Haas.

The Hebrew Benevolent Congregation was formed during the war, and held services on holidays in the Masonic Temple, located on Decatur street. It is now the leading Jewish congregation in the place. Other religious organizations are the Ahawat Achim and Gemilath Chesed. In 1867 a social organization, the Concordia, was founded, in 1870 the Hebrew Ladies' Benevolent Association, and later the Hebrew Relief Association.

In 1889 there was established here, by District Grand Lodge No. 5 of the Independent Order of B'nai B'rith, the Hebrew Orphans' Home, of which the Hon. Simon Wolf of Washington is president. In 1900 it cared for sixty-eight inmates.

The rabbis of the community have been the Revs. Borcheim, Henry Gersoni, E. B. M. Brown, J. S. Jacobson, Leo Reich, and David Marx.

Atlanta has furnished two Jewish members to the Georgia legislature; namely, Col. Samuel Weil and Adolph Brandt. David Mayer, one of the earlier settlers, was instrumental in the organization of the public-school system of Atlanta, and was commonly known as "the father of the public schools."

In a total population of 100,000 there is an estimated Jewish population of 1,500 to 2,000. Jews are engaged on a large scale in the manufacture of paper boxes and other goods made from paper, also furniture, machinery, and cotton goods. A cotton-mill owned by a Jewish family has the unique distinction of making bags from cloth woven in the same building, in which the cotton was also spun. Jews are also engaged in the manufacture of harness, candy, crackers, paints, mattresses, spring beds, iron bedsteads, clothing, stationery, and leather.

A.

ATLAS, ELAZAR (LAZAR): Literary critic; son of David Atlas; born March 5, 1851, in Beisegola, in the government of Kowno, Russia. His early years were spent at Novo Zhagory in the study of the Talmud. In 1884 he arrived at Warsaw and became one of the chief contributors to the year-book "Ha-Asif," which N. Sokolow then published. In 1888 he edited the year-book "Ha-Kerem," of which only one number appeared. Next, he collected a number of literary essays, which he had published from time to time in "Ha-Ẓefirah," and issued them under the title מה לפנים ומה לאחור ("What Is Progressive and What Retrogressive," Warsaw, 1898).

In 1900 he again contributed to Sokolow's "Sefer ha-Shanah."

Atlas' occupation is that of a bookkeeper. In 1895 he settled at Byelostok, in the government of Grodno, Russia. When practically unknown in the literary world, he was entrusted with the criticism of such important works as Herzberg's "Handelsgeschichte der Juden des Alterthums" and the third volume of I. H. Weiss' דור דור ודורשיו (History of Jewish Tradition), besides six other works of minor importance ("Ha-Asif," i. 24-37, 229-250). This work brought him into prominence.

The review of Herzberg's book is practically a sketch of the progress of trade among the ancient Hebrews, following in the main the outline of Herzberg, but showing, nevertheless, independent reasoning and fearless criticism, and proving that the critic was as much at home in the subject as the author. His criticism of Weiss showed that he was in his element when dealing with Talmudic literature.

Atlas' critical studies in the second year of the "Ha-Asif" range over works widely divergent in character. The "Bet Talmud" of Weiss, a Hebrew periodical devoted to rabbinic lore; the "Ha-Shahar" of Smolenskin, a periodical of a general character; two Russian monthlies ("Voskhod" and "Evreiski Obozrenie"), and Grätz's "Monatsschrift," all pass his review. The wide learning, the critical acumen, the lucid style, and the sound reasoning displayed in these studies at once place him among the foremost living critics in Hebrew literature.

He next ventured on editorial ground, and his "Ha Kerem" showed that he had a following, for we find among his coworkers such men as Epstein, Mandelkern, and Reifmann. Of his own contributions to that volume we may say that they all attest to his originality and erudition. Whether reconstructing the order of Isaac ben Shesheth's Responsas ("Ha-Kerem," pp. 6-9), or treating of the Masoretic work אכלה ואכלה (*ib.* pp. 27-32), he shows that he has the whole rabbinic literature at his command. His review of S. J. Fuenn's כנסת ישראל, the first comprehensive biographical dictionary in Hebrew, is worth the study of all editors of similar works (*ib.* pp. 258, 259). His criticism of Radner's translation of Cassel's "History of the Jews" proves how severe one may be in criticism without being offensive. He hoped to continue the publication of the "Ha-Kerem" (*ib.* p. 24), but his hopes were not fulfilled.

In the writings thus far discussed, as well as in his criticism of Ha-Levy's דורות הראשונים (ספר השנה, pp. 102-124), Warsaw, 1900, Atlas appears only as the student of history. It is in his article on the yeshibah of Wolozyn ("Ha-Kerem," pp. 77-82), and especially in his collected essays, that he shows himself the man of the world. His views on current questions are stamped with the same originality as his discussions in history. The study of Jewish history is to him not an end in itself, but a means of getting at the proper system of education ("Essays," pp. 62-64). Hence he advocates the establishment of a premium by some representative Jewish body for the encouragement of historic work done with this end in view ("Essays," p. 74). Zionism is an economic question with him ("Ha-Asif," i. 245). Religious reform should not be the product of a few scholars, who would fashion the law after their own heart. The true reformers are the people themselves. When a certain law has been hopelessly infringed by the people, it is time then for the rabbi to find a legal fiction as an excuse for the infringement. Such was the origin of many reforms, which are now accepted by Orthodox Judaism, *e.g.*, lending money on interest and the like ("Essays," pp. 22-26).

Bibliography: Sokolow, *Sefer Zikkaron*, p. 6; Lippe, *Bibliographisches Lexicon*, 2d series, pp. 15, 16; Goldin, *Ha-Zeman* pp. 182, 183, Warsaw, 1896.

L. G. I. D.

ATOMISM (from Greek ἄτομος = indivisible): The theory concerning atoms. Two opinions of the nature of matter were professed in the Greek philosophical schools. The Eleatic school asserted that matter is infinitely divisible. Democritus, Leucippus, and Epicurus maintained, on the contrary, that in the repeated division and subdivision of anything a point is reached when, by no conceivable means, can it be divided in two; the molecule being a real unity, not compounded of separable parts; in other words, it is an *atom*. On this idea of indivisibility of matter, Democritus founded his cosmological system. In his opinion, nothing exists but atoms of different shapes and forms, and a vacuum in which the atoms move. The atom possesses, besides the property of solidity, that of movement. The vacuum is nothing by itself; it is only the absence of any impediment to the movement of the atoms. Genesis and destruction proceed from the aggregation and disaggregation of atoms that existed from all eternity (compare Lucretius, "De Rerum Natura," i. 601 *et seq.*).

The Motekallamin.

This theory—which in ascribing the existence of the whole universe to a fortuitous combination of atoms was intended to exclude all intelligent principle from the world-formation—was later adopted, with many amendments, by the Motekallamin as the basis of their dogma of creation *ex nihilo*. The universe, they asserted, is composed of atoms (جوهر الفرد or الجزء), which, on account of their smallness, are indivisible. An atom has no magnitude; but when several atoms combine the sum has a magnitude, and thus forms a body. Atoms were created, and are not—as was supposed by the Greek atomists—always numerically the same in the order of things; but are created anew whenever it so pleases the Creator; their annihilation being impossible. According to Maimonides, the Motekallamin extended the theory of atoms even to space and time. Having seen that Aristotle had proved that space, time, and motion could be divided into parts standing in such relations to one another that if one be divisible the others must be correspondingly divisible, they maintained that space could not be continuous, but that it was composed of indivisible elements; and that time likewise was reducible to corresponding indivisible time-elements.

Saadia.

Although the Kalam exercised a great influence on the earlier Jewish philosophy, Atomism found nothing but adversaries among the Jewish philosophers. Saadia rejects the theory of atoms on the ground that it is impossible to imagine that atoms, having no magnitude, could become dimensional bodies ("Al Imanât weal-I'tikadat," ed. Landauer, p. 43; Hebrew text, ed. Slutzki, p. 23).

Maimonides.

Maimonides devoted a whole chapter in his "Guide of the Perplexed" to combating the theory of atoms as that theory had been elaborated by the Motekallamin. If every motion, he says, is to be resolved into a series of successive motions of single atoms of substance, through one atom of space, and these atoms are supposed to be equal, the velocity of all moving bodies must be the same, which is absurd. In the revolution of a millstone, for example, each point in the extreme circumference of the stone describes a large circle in the very same time in which a point nearer the center describes a smaller circle; the velocity of the outer circle is therefore greater than that of the inner circle ("Moreh," I. lxiii.).

Among the Karaite philosophers Atomism found no more adherents than among the Rabbinites. Aaron ben Elijah of Nicomedia fully explains the views of the atomists (אנשי המחקר); and, except Levi ben Jefet, who may possibly have been an atomist, all other Karaite philosophers quoted by Aaron ben Elijah were against Atomism ("Ez Ḥayyim," ed. Delitzsch, iv.).

Bibliography: Lafaist (Lafaye), *Philosophie Atomistique*, pp. 20 *et seq.*, Paris, 1840; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 322; *Moreh*, I., ch. lxxiii.

K. I. Br.

ATONEMENT: The setting at one, or reconciliation, of two estranged parties—translation used in the Authorized Version for "kapparah," "kippurim." The root כפר ("kipper"), to make atonement, is explained by W. Robertson Smith ("Old Testament in the Jewish Church," i. 439), after the Syriac, as meaning "to wipe out." This is also the view taken by Zimmern ("Beiträge zur Kenntniss der Babylonischen Religion," 1899, p. 92), who claims Babylonian origin for both the term and the rite. Wellhausen ("Composition des Hextateuchs," p. 335) translates "kapparah" as if derived from "kapper" (to cover). The verb, however, seems to be a derivative from the noun "kofer" (ransom) and to have meant originally "to atone."

Original Meaning.

Just as by old Teutonic custom the owner of a man or beast that had been killed was to be pacified by the covering up of the corpse with grain or gold ("Wergeld") by the offender (Grimm, "Deutsche Rechts-Alterthümer," p. 740), so Abimelech gives to Abraham a thousand pieces of silver as a "covering of the eyes," in order that his wrongdoing may be overlooked (Gen. xx. 16, R. V.; A. V., incorrectly "he" for "it"). "Of whose hand have I received any [kofer] bribe [A. V., "taken a ransom"] to blind my eyes therewith?" says Samuel (I Sam. xii. 3).

"Kofer" was the legal term for the propitiatory gift or ransom in case a man was killed by a goring ox: "If there be laid on him a [kofer] ransom [A. V., inaccurately, "a sum of money"] (Ex. xxi. 30); but this "kofer nefesh" (ransom for the life) was not accepted in the case of murder (Num. xxxv. 31, 32). The dishonored husband "will not regard any ransom" ("kofer"; Prov. vi. 35). No man can give a kofer for his brother to ransom him from impending death (Ps. xlix. 8, Hebr.; A. V. 7). At the taking of the census "they shall give every man a ransom for his soul unto the Lord . . . half a shekel" (Ex. xxx. 12, Hebr.). Similarly, Jacob, in order to make his peace with his brother Esau, says, "I will appease ["akapperah"] his [angry] face with the present" (Gen. xxxii. 21, Hebr. [A. V. 20]); that is, "I will offer a kofer." When the blood of the murdered Gibeonites cries to heaven for vengeance, David says: "Wherewith shall I make atonement ["bammah akapper"]?" that is, "With what kind of kofer shall I make atonement?" (II Sam. xxi. 3). "The wrath of a king is as messengers of death: but a wise man will [by some propitiatory offering or kofer] pacify it" (Prov. xvi. 14). Every sacrifice may be considered thus as a kofer, in the original sense a propitiatory gift; and its purpose is to "make atonement ["le kapper"] for the people" (Lev. ix. 7, x. 17).

Connection with Sacrifice.

In the priestly laws, the priest who offers the sacrifice as kofer is, as a rule, the one who makes the Atonement (Lev. i.-v., xvi., etc.); only occasionally is it the blood of the sacrifice (Lev. xvii. 11), or the money offering ("kesef kippurim," Ex. xxx. 15, 16; Num. xxxi. 50), that makes Atonement for the soul; while the act of Atonement is intended to cleanse the person from his guilt ("meḥaṭato," Lev. iv. 26, v. 6-10).

In the prophetic language, however, the original idea of the kofer offering had become lost, and, instead of the offended person (God), the offense or guilt became the object of the Atonement (compare Isa. vi. 7, Hebr.: "Thy sin ["tekuppar"] is atoned for [A. V., "purged"]"; Isa. xxvii. 9, Hebr.: "By this, therefore, shall the iniquity of Jacob be atoned for [A. V., "purged"]"; I Sam. iii. 14: "The iniquity of Eli's house shall not be atoned for [A. V., "purged"] with sacrifice nor offering for ever"; Prov. xvi. 6: "By mercy and truth iniquity is atoned for [A. V., "purged"]"); and, consequently, instead of the priest as the offerer of the ransom, God Himself became the one who atoned (Deut. xxi. 8, "Kapper le'amka Israel," "Atone thou for thy people Israel" [Driver, Commentary, "Clear thou thy people"; A. V., "Be merciful, O Lord"]; compare Deut. xxxii. 43, "And he will atone for the land of his people" [Driver, Commentary, "Clear from guilt"; A. V., "will be merciful unto his land, and to his people"]; see also Jer. xviii. 23; Ezek. xvi. 63; Ps. lxv. 4, lxxviii. 38, lxxix. 9; II Chron. xxx. 18).

Atonement Idea Spiritualized.

Thus there is in Scripture a successive spiritualization of the idea of Atonement. Following the common view, David says (I Sam. xxvi. 19): "If the Lord have stirred thee up against me, let him accept an offering [to appease the anger of God]." But while this cruder view of sacrifice underlies the form of worship among all Semites (see Robertson Smith, "Religion of the Semites," pp. 378-388), the idea of Atonement in the priestly Torah is based upon a realizing sense of sin as a breaking-away from God, and of the need of reconciliation with Him of the soul that has sinned. Every sin—whether it be "ḥeṭ," a straying away from the path of right, or "'avon," crookedness of conduct, or "pesha'," —rebellious transgression—is a severance of the bond of life which unites the soul with its Maker. "The soul that sinneth, it shall die," says Ezek. xviii. 20 (compare Deut. xxx. 15–19; Ps. i. 6; Jer. ii. 13). It is the feeling of estrangement from God that prompts the sinner to offer expiatory sacrifices—not only to appease God's anger by a propitiatory gift, but also to place his soul in a different relation to Him. For this reason the blood, which to the ancients was the life power or soul, forms the essential part of the sacrificial Atonement (see Lev. xvii. 11). This is the interpretation given by all the Jewish commentators, ancient and modern, on the passage; compare also Yoma 5*a*; Zeb. 6*a*, אין כפרה אלא בדם = "There is no Atonement except with blood," with the identical words in Heb. ix. 22, R. V.: "Apart from shedding of blood there is no remission [of sins]." The life of the victim was offered, not, as has been said, as a penalty in a juridical sense to avert Heaven's punishment, not to have man's sins laid upon it as upon the scapegoat of the Day of Atonement, and thus to have the animal die in his place, as Ewald thinks ("Alterthümer," p. 68), but as a typical ransom of "life by life"; the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God (see Trumbull, "The Blood Covenant," p. 247). In Mosaic ritualism the atoning blood thus actually meant the bringing about of a reunion with God, the restoration of peace between the soul and its Maker. Therefore, the expiatory sacrifice was accompanied by a confession of the sins for which it was designed to make Atonement (see Lev. v. 5, xvi. 21; Num. v. 7; compare Maimonides, "Yad," Teshubah, i. 1): "no atonement without confession of sin as the act of repentance," or as Philo ("De Victimis," xi.) says, "not without the sincerity of his repentance, not by words merely, but by works, the conviction of his soul which healed him from disease and restores him to good health."

Atonement for the Whole People.

The sacrificial Atonement, based as it was on the symbolic offering of life for life, assumed a more awful or somber character when a whole community was concerned in the blood-guiltiness to be atoned for. While, in the time of David, people in their terror had recourse to the pagan rite of human sacrifice (II Sam. xxi. 1–9), the Deuteronomic law prescribed in such a case a mild and yet rather uncommon form of expiation of the murder; namely, the breaking of the neck of a heifer as a substitute for the unknown murderer (Deut. xxi. 1–9). To the same class belongs the goat in the annual Atonement ritual (Lev. xvi. 7–22), which was to carry away all the sins of the children of Israel into an uninhabited land and was sent out to Azazel in the wilderness, while another goat was killed as usual, and its blood sprinkled to make Atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of His sanctuary—which often implied the penalty of death (Num. i. 53)—was to be pacified. The very idea of God's holiness, which made either the approach to Mt. Sinai, the seat of God (Ex. xix. 12), the Ark (II Sam. vi. 7), or even the mere sight of God (Isa. vi. 5; Judges xiii. 22), bring death, rendered the ritual of the Day of Atonement the necessary culmination of the whole priestly system of expiation of sin.

Repentance and Atonement.

Yet, while the sacrificial rites were the only means of impressing upon the people God's holiness and the dreadful consequence of man's sinfulness, the idea of the Atonement assumed a far deeper and more spiritual aspect in the lives and teachings of the Prophets. Neither Hosea, Amos, and Micah, nor Isaiah recognizes the need of any means of reconciliation with God after estrangement by sin, other than repentance. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity and receive us graciously: so will we render as bullocks the offerings of our lips" (Hosea xiv. 2, Hebr.; compare Amos v. 22–24; Isa. i. 13–17, and the well-known passage, Micah vi. 6–8): "Shall I come before him with burnt offerings, with calves of a year old? . . . Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?").

Ezekiel.

But the prophet Ezekiel—a priest and therefore more deeply penetrated with the sense of sin and purity than other prophets—is not satisfied with the mere negation of ritualism. Repudiating, like Jeremiah, the idea held by his contemporaries that men undergo punishment on account of their fathers' sins, he lays the greater stress on the fact that the fruit of sin is death, and exhorts the people to cast away their sin and, returning to God, to live (Ezek. xviii. 4–32). For him Atonement is wrought by acquiring "a new heart and a new spirit" (*ib.* 31). In striking contrast with the other prophets, Ezekiel combines the belief in a complicated atoning ritual (as mapped out in Ezek. xl.–xlvi.) with the prophetic hope in the redeeming power of God's spirit which shall cleanse the people from their impurities and endow them with "a new heart and a new spirit" (xxxvi. 26).

Moses.

In no one, however, does the most elaborate ritualism of the Atonement sacrifice appear so closely intertwined with the profoundest spiritual conception of God's atoning powers as in Moses the lawgiver himself. When the worship of the Golden Calf had provoked God's wrath to such a degree that He said to Moses, "Let me alone . . . that I may consume them; and I will make of thee a great nation" (Ex. xxxii. 10), the latter, desirous of making an Atonement for their transgression, asked the Lord to forgive the people's sin, or else to blot Moses' own name out of His book (the book of life); and he persisted in imploring God's pardon even after He had said, "Whosoever hath sinned against me, him will I blot out of my book," until finally, in answer to Moses' entreaty, the full glory of God, His compassionate mercy, His long-suffering and forgiving love, were revealed and Moses' prayer for the people's pardon was granted (Ex. xxxiv. 1–9;

Num. xiv. 17-20). There Moses' own self abnegating love, which willingly offered up his life for his people, disclosed the very qualities of God as far as they touch both the mystery of sin and the divine forgiveness, and this became the key to the comprehension of the Biblical idea of Atonement. The existence of sin would be incompatible with a good and holy God, but for His long-suffering, which waits for the sinner's return, and His condoning love, which turns man's failings into endeavors toward a better life. Each atoning sacrifice, therefore, must be understood both as an appeal to God's forgiving mercy, and as a monition to the sinner to repentance. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isa. lv. 7).

Substitutes for Sacrifice.

It was quite natural that, during the Exile, when no sacrifice could be offered, other means of obtaining forgiveness and peace should be resorted to. First of all, prayer rose in value and prominence. As Moses interceded for his people, praying and fasting for forty days and forty nights in order to obtain God's pardon (Ex. xxxii. 30; Deut. ix. 18, 25), so did every prophet possess the power of obtaining God's pardon by his prayer. Abraham, as a prophet, prayed for the life of Abimelech (Gen. xx. 7); Pharaoh, after a confession of his sin, asked Moses and Aaron to pray to God for the withdrawal of the plague of hail (Ex. ix. 27, 28); acknowledging their sin, the people ask Samuel to intercede for them (I Sam. xii. 19); and Jeremiah is expressly warned: "Pray not thou for this people, neither lift up a cry or prayer for them" (Jer. xi. 14; compare *ib.* xv. 1). See Prayer.

Fasting, Alms-giving, Suffering.

The great dedication prayer of King Solomon requires on the part of the sinner only a turning of the face in prayer in the direction of the Temple in order to meet with a response from heaven and with forgiveness of his sin (I Kings viii. 30, 33, 35, 48-50). The very idea of sacrifice is spurned by the Psalmist (Ps. l. 8-14, li. 12-20 [A. V. 11-19]): "Sacrifice and offering thou dost not desire" (xl. 7 [A. V. 6]): "The sacrifices of God are a broken spirit" (li. 18 [A. V. 17]). Throughout the Psalms sincere repentance and prayer form the essentials to Atonement. Prayer is "as incense" and "the evening sacrifice" (Ps. cxli. 2); with the Lord is forgiveness. "He shall redeem Israel from all his iniquities" (Ps. cxxx. 4-8). Fasting especially appears to have taken the place of sacrifice (Isa. lviii. 1-3; Zach. vii. 5). Another means of Atonement in place of sacrifice is offered to King Nebuchadnezzar by Daniel: "Break off thy sins by almsgiving ["zedakah" (A. V., "righteousness")], and thine iniquities by showing mercy to the poor" (Dan. iv. 24, Hebr. [A. V. 27]). Most efficacious seemed to be the atoning power of suffering experienced by the righteous during the Exile. This is the idea underlying the description of the suffering servant of God in Isa. liii. 4, 12, Hebr.:

> "The man of sorrows and acquainted with grief . . . he hath borne our pains [A. V., "griefs"], and carried our sorrows. . . . But he was wounded for our transgressions, bruised for our iniquities . . ."
>
> "The chastisement for [A. V., "of"] our peace was upon him: and with his stripes were we [A. V., "we are"] healed."
>
> "All we like sheep had [A. V., "have"] gone astray; we had [A. V., "have"] turned every one to his own way."
>
> "And the Lord hath laid on him the iniquity of us all."
>
> "He was cut off out of the land of the living: for the transgression of my people was he stricken."
>
> "He bare the sin of many and made intercession for the transgressors."

Post-Biblical Atonement.

Whoever may have formed the subject of this tragic song—whether Zerubbabel or some other martyr of the Babylonian Exile—the seer, in embodying it in his message of comfort to his people, desired to assure them that of greater atoning power than all the Temple sacrifices was the suffering of the elect ones who were to be servants and witnesses of the Lord (Isa. xlii. 1-4, xlix. 1-7, l. 6). This idea of the atoning power of the suffering and death of the righteous finds expression also in IV Macc. vi. 27, xvii. 21-23; M. K. 28*a*; Pesiḳ. xxvii. 174*b*; Lev. R. xx.; and formed the basis of Paul's doctrine of the atoning blood of Christ (Rom. iii. 25). It was the inspiration of the heroic martyrdom of the Ḥasidim or Essenes (Ps. xxix. 2, cxvi. 15; Philo, "Quod Omnis Probus Liber," § xiii.). The principle of Atonement by sacrificial blood was, on the whole, adhered to during the second Temple. Job's intercession on behalf of his friends is accompanied by their burnt offering, which is to atone for their sins (Job xlii. 8; compare i. 5). In the Book of Jubilees Noah and Abraham make Atonement for the earth and for man by means of sacrificial blood (vi. 2, vii. 3, xvi. 22). In Sibyllines iii. 626 *et seq.*, the heathen are told to offer hecatombs of bulls and rams to obtain God's pardon for their sins (compare Ps. lxxvi. 12; Isa. lvi. 7); but in Sibyllines iv. 29, 161, the Essene view, deprecating sacrifice, seems to be expressed. Nevertheless, the conception of Atonement underwent a great change. The men of the Great Synagogue—disciples of the Prophets and imbued with the spirit of the Psalms—had made prayer an essential element of the Temple service; and whereas the Ḥasidean liturgy, accentuating divine forgiveness and human repentance, took little notice of sacrifice, the Levites' song and the prayers introduced as parts of the worship lent to the whole sacrificial service a more symbolic character. Accordingly, each of the two lambs ("kebasim") offered every morning and evening as a burnt-offering (Num. xxviii. 3, 4) was declared by the school of Shammai to be "kobesh," intended "to subdue" the sins of Israel (see Micah vii. 19: "Yikbosh 'avonotenu" = "He will subdue our iniquities." A. V.) during the year until the Day of Atonement should do its atoning work. By the school of Hillel the lamb was to be "kobes," "to wash Israel clean" from sin; see Isa. i. 18; Jer. ii. 22; Pesiḳ. vi. 61*b*; Pesiḳ. R. 16 (ed. Friedmann, p. 84) and 81, p. 195; and more especially the notes by Buber and Friedmann, *ad loc.* Compare also the expression "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). "The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime" (Tan., Pinḥas, 12).

The whole idea of sin was, in fact, deepened. It was regarded rather as a breaking-away from the original sinless state of man as the child of God—which state must be restored—than as a wrong committed against God needing covering up. The expressions "temimim," "spotless," and "ben shanah," "of the first year" (Num. xxviii. 3), suggested the thought that sin-laden man should become "spotless like a child of one year" (Pesik. R. *l.c.*; compare Shab. 89*b*). Of course, as a symbolic rite, this mode of cleansing oneself from sin could be, and actually was, replaced by daily baptism and fasting such as were practised by the Ḥasidim—those heroes of prayer who in time of national distress made intercession for the people far more effectively than did the priests in the Temple (Josephus, "Ant." xiv. 2, § 1; xviii. 8, § 4; compare Ta'anit 19*a*, 20*a*; 23*a*).

Still the words of Simon the Just, "The world rests on the Law, worship, and works of benevolence" (Ab. i. 2), retained their validity likewise for the Ḥasidim, who felt the need of an atoning sacrifice (Ned. 10*a*; Ker. vi. 3). It was especially owing to the assistance offered by the "ma'amadot," the chosen representatives of the people, with their fasts and prayers, that the daily sacrifice assumed a more spiritual character, so that to it was applied the passage (Jer. xxxiii. 25): "If my covenant be not maintained day and night [by the service] I would not have made the ordinances of heaven and earth" (Meg. 31*b*; Ta'anit 27*b*).

After the Fall of the Temple.

The cessation of sacrifice, in consequence of the destruction of the Temple, came therefore, as a shock to the people. It seemed to deprive them of the divine Atonement. Hence many turned ascetics, abstaining from meat and wine (Tosef., Soṭah, xv. 11; Ab. R. N. iv.); and Joshua ben Ḥananiah, who cried out in despair, "Wo unto us! What shall atone for us?" only expressed the sentiment of all his contemporaries (IV Esd. ix. 36: "We are lost on account of our sins"). It was then that Johanan b. Zakkai, pointing to Hosea vi. 6 (R. V.), "I desire mercy and not sacrifice," to Prov. xvi. 6, "By mercy and truth iniquity is purged [atoned for]," and to Ps. lxxxix. 3 (A. V. 2), "The world is built upon mercy," declared works of benevolence to have atoning powers as great as those of sacrifice.

Christian Idea of Atonement.

This view, however, did not solve satisfactorily for all the problem of sin—the evil rooted in man from the very beginning, from the fall of Adam (IV Esd. iii. 20, viii. 118). Hence a large number of Jews accepted the Christian faith in the Atonement by the blood "shed for many for the remission of sins" (Matt. xxvi. 28; Heb. x. 12; Col. i. 20) or in Jesus as "the Lamb of God" (John i. 29; Apoc. of John vii. 14, and elsewhere). It was perhaps in opposition to this movement that the Jewish teachers, after the hope for the rebuilding of the Temple in the second century had ended in failure and wo, strove to develop and deepen the Atonement idea. R. Akiba, in direct opposition to the Christian Atonement by the blood of Jesus, addressed his brethren thus: "Happy are ye, Israelites. Before whom do you cleanse yourselves, and who cleanses you? Your Father in heaven: for it is said: 'I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness . . . will I cleanse you. A new heart also will I give you, and a new spirit will I put within you'" (Ezek. xxxvi. 26); and again it is said that the Lord, "the hope of Israel" (Jer. xiv. 8), is also a "fountain of water" (a play on the Hebrew word "miḳweh"). "As the fountain of water purifies the unclean, so does God purify Israel" (Yoma viii. 9). This doctrine, which does away with all mediatorship of either saint, high priest, or savior, became the leading idea of the Jewish Atonement.

Elements of Atonement.

Accordingly, Atonement in Jewish theology as developed by the Rabbis of the Talmud, has for its constituent elements: (*a*) on the part of God, fatherly love and forgiving mercy; (*b*) on the part of man, repentance and reparation of wrong. The following exposition will serve to enlighten the reader on these elements:

(*a*) While God's quality of justice ("middat ha-din"), which punishes the wrong-doing, would leave no hope for man, since "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20, R. V.), God's quality of mercy ("middat ha-raḥamin") has from the very beginning provided repentance as the means of salvation (Gen. R. i., xii.; Pesiḳ. xxv. 158*b*; Pesiḳ. R. 44; Pes. 54*a*.) "Thou hast mercy upon all; thou condonest the sins of men in order that they should amend" (Wisdom xi. 23). "Wherever there are sins and righteous deeds set against each other in the scale of justice, God inclines it toward mercy" (Pesiḳ. xxvi. 167*a*).

Divine Mercy.

Far from being merely judicial compensation for an outward act, as Weber ("System der Alt-Synagogalen Theologie," pp. 252, 300-304) asserts, the divine mercy is expressly represented by Hillel as working in favor of pardoning those who have no merit: "He who is plenteous in mercy turns the scale of judgment toward mercy" (Tosef., Sanh. xiii. 3; R. H. 17*a*). This quality of mercy is sure to prevail as soon as it is appealed to by the mention of the thirteen attributes with which the Lord appeared to Moses in response to his prayer for forgiveness after the sin of the Golden Calf (R. H. 17*b*). No matter how vile the sinner—be he as wicked as Menasseh or as Ahab—the gate of repentance is open to him (Pesiḳ. xxv. 160*b*, 162*a*).

> "Human Wisdom, when asked, 'What shall be done with the sinner?' replieth, 'Evil pursueth sinners' (Prov. xiii. 21). Prophecy, when asked, 'What shall be done with the sinner?' replieth, 'The soul that sinneth, it shall die' (Ezek. xviii. 4). The Law, when asked, 'What shall be done with the sinner?' replieth, 'Let him bring a guilt-offering and the priest shall atone for him' (Lev. i. 4 [Hebr.]). God himself, when asked, 'What shall be done with the sinner?' replieth, 'Let him repent, and he will be atoned for; was it not said: "Good and upright is the Lord: therefore will he teach sinners in the way of repentance" (Psalms xxv. 8). For, my children, what do I require of you? "Seek me and live"'" (Pesiḳ. xxv. 158*b*; Yer. Mak. ii. 31*d*).

Upon these ideas, which can be traced through the entire Apocryphal literature, was based the liturgy of the fast-days, and that of the Day of Atonement in particular; they are probably best expressed in the NE'ILAH prayer of the latter, which, going much further back than the second century (see

Yoma 87*b*, where Rab of Babylonia and R. Johanan of Palestine refer to some portions of it), contains such sentences as the following:

> "Thou offerest thy hand to transgressors, and Thy right hand is stretched out to receive the repentant" (Pes. 119*a*). "Not in reliance upon our merits do we lay our supplications before Thee, O Lord of all the world, but trusting in Thy great mercy. Thou dost not find delight in the perdition of the world, but Thou hast pleasure in the return of the wicked that they may live."

The saying of the Rabbis, "Higher is the station of the sinner who repenteth than that of him who has never sinned" (Ber. 34*b*; see Pes. 119*a*; Luke xv. 10), emanates from the same principle of God's redeeming grace:

> "God says, 'Open for me a gate no wider than a needle's eye, and I will open for you a gate through which camps and fortifications can pass'" (Pesiḳ. xxv. 163*b*). "When the angels wanted to shut the windows of heaven against the prayer of Menasseh, saying, 'Can a man who set an idol in the Temple repent?' God said, 'If I receive him not in his repentance, I shut the door upon all penitents'; and He bored a hole under His throne of Glory to hear his supplication" (Pesiḳ. *ib.* 162*b*).

Repentance.

(*b*) On the part of man Atonement is obtained in the first place by repentance, which consists of an outward Confession of Sins ("widdui," Lev. v. 5; xvi. 21) prescribed for the high priest on the Day of Atonement (Yoma 36*b*), and for the criminal before his execution, to expiate his sins (Sanh. vi. 2); and recited on penitential and fast days and by proselytes at the time of their admission into the Jewish fold (see "Prayers of Asenath," xiii.-xiv.) also by the dying ("Ebel Zuṭṭarti," in Brüll's "Jahrb." i. 11). This is to be the expression of self-reproach, shame, and contrition. "They must feel shame throughout their whole soul and change their ways; reproaching themselves for their errors and openly confessing all their sins with purified souls and minds, so as to exhibit sincerity of conscience, and having also their tongues purified so as to produce improvement in their hearers" (Philo, "De Execratione," viii.). The verse, "He who sacrifices thank-offerings [A. V., "praise"] glorifies me" (Ps. l. 23), is taken by the Rabbis as signifying, "He who sacrifices his evil desire while offering his confession of sin ["zobeaḥ todah"] honors God more than if he were praising Him in the world that now is and in the world to come" (Sanh. 43*b*). "He who feels bitter shame and compunction over his sins is sure of obtaining pardon" (Ber. 12*b*; Ḥag. 5*a*).

Reparation of Wrong.

But the main stress is laid upon the undoing of the wrong done. "No sin that still cleaves to the hand of the sinner can be atoned for; it is as if a man would cleanse himself in the water while holding the contaminating object in his hand; therefore it is said, 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy'" (Prov. xxviii. 13; Ta'anit 16*a*). If a man steal a beam and use it in building, he must tear down the building in order to return the stolen thing to its owner; thus of the men of Nineveh it is said, "Let them turn every one from his evil way, and from the violence that is in [cleaves to] their hands" (Jonah iii. 8; Yer. Ta'anit ii. 65*b*; Bab. B.Ḳ. 66*b*).

Further, repentance consists in abandoning the old ways, and in a change of heart; for it is said "Rend your heart and not your garments, and turn unto the Lord your God" (Joel ii. 13); that is to say, "If you tear your heart, you need not tear your garments over a loss of sons and daughters" (Pesiḳ. xxv. 161*b*; Yer. Ta'anit, *l.c.*). "They poured out their hearts like water before God" (Yer. Ta'anit ii. 65d). "He who says, 'I will sin and repent; I will sin again and repent again,' will never be allowed time to repent" (Yoma viii. 9). Repentance rests on self-humiliation. "Adam was too proud to humiliate himself, and was therefore driven from Paradise" (Num. R. xiii. 3). "Cain who humbled himself was pardoned" (Pesiḳ. xxv. 160*ab*; Gen. R. xi., xxii.). "Great is the power of repentance; for it reaches up to the throne of God; it brings healing (Hosea xiv. 5 [A. V. 4]); it turns sins resulting from ill-will into mere errors (according to Hosea xiv. 2 [A. V. 1]); nay, into incentives to meritorious conduct" (Yoma 86*ab*). "He who sincerely repents is doing as much as he who builds temple and altar and brings all the sacrifices" (Lev. R. vii.; Sanh. 43*b*).

Prayer, Fasting, and Charity.

Hand in hand with repentance goes prayer. "It takes the place of sacrifice" (Pesiḳ. xxv. 165*b*, according to Hosea xiv. 3 [A. V. 2]). When God appeared to Moses after the sin of the Golden Calf, He taught him how to offer prayer on behalf of the sin-laden community (R. H. 17*b*). That prayer is the true service ('Abodah) is learned from Dan. iv. 24, there having been no other service in Babylonia (Pirḳe R. El. xvi.; Ab. R. N. iv.). "As the gates of repentance are always open like the sea, so are [holds R. 'Anan] the gates of prayer" (Pesiḳ. xxv. 157*b*).

But repentance and prayer are as a rule combined with fasting as a token of contrition, as is learned from the action of King Ahab recounted in I Kings xxi. 27, of the men of Nineveh referred to in Jonah iii. 7, and of Adam in Vita Adæ et Evæ, 6; Pirḳe R. El. xx.; 'Er. 18*b*. Fasting was regarded like "offering up the blood and fat of the animal life upon the altar of God" (Ber. 17*a*; compare Pesiḳ., ed. Buber, p. 165*b*, note). With these is, as a rule, connected charity, which is "more acceptable to the Lord than sacrifice" (Prov. xxi. 3). On every fast-day charity was given to the poor (Sanh. 35*a*; Ber. 6*b*). "Prayer, charity, and repentance, these three together, avert the impending doom" (Yer. Ta'anit ii. 65*b*). "Repentance and works of benevolence are together the paracletes [pleaders] for man before God's throne (Shab. 32*a*), and a shield against punishment" (Abot iv. 11).

Suffering as Means of Atonement.

Another thing considered by the Rabbis as a means of Atonement is suffering. Suffering is more apt than sacrifice to win God's favor and to atone for man (Mek., Yitro, 10; Sifre, Deut. 32; Ber. 5*a*). Poverty also, in so far as it reduces man's physical strength, has atoning power (Pesiḳ. xxv. 165*a*). Similar power was ascribed to exile (Sanh. 37*b*); also to the destruction of the Temple, which was held as a security—a play on the word משכן—for Israel's life (Gen. R. xlii.; Ex. R. xxxi.; Lev. R. xi.). Above all, death atones for sin (Sifre, Num. 112; Mek., Yitro, 7). "Let my death make atonement for all my sins," say men when dying or in peril (Ber. 60*a*; Sanh. vi. 2). Particularly the death

Suffering or Death of the Righteous.

of the righteous atones for the sins of the people: "Like the sanctuary, he is taken as security ["mashkon"] for the life of the community" (Tan., Wayaḳhel 9; Ex. R. xxxv. 4; Lev. R. ii.). That the death of the righteous atones is learned from II Sam. xxi. 14, which says that after the burial of Saul and Jonathan "God was entreated for the land" (Pesiḳ. xxvii. 174*b*). "Where there are no righteous men in a generation to atone for the people, innocent school-children are taken away" (Shab. 33*b*). So also does the suffering of the righteous atone; as in the case of Ezekiel (Sanh. 39*a*) and Job (Ex. R. xxi.). R. Judah ha-Nasi's suffering saved his contemporaries from calamities (Gen. R. 96). God is the King whose wrath is, in Prov. xvi. 14, referred to "as messengers of death," and the wise man who makes Atonement for it is Moses, who pacifies Him by prayer (Ex. R. xliii.). The death of Israel at the hands of his persecutors is an atoning sacrifice (Sifre, Deut. 333).

Study of the Torah.

Atoning powers are ascribed also to the study of the Law, which is more effective than sacrifice, especially when combined with good works (R. H. 18*a*; Yeb. 105*a*; Lev. R. xxv.). The table from which the poor received their share atones for man's sins in place of the altar (see ALTAR); the wife being the priestess who makes Atonement for the house (Ber. 55*a*; Tan., Wayishlaḥ, vi.). The meritorious lives of the Patriarchs especially possess a great atoning power (Ex. R. xlix.). The Holy Land itself has atoning qualities for those who inhabit it or are buried in its soil, as is learned from Deut. xxxii. 43, which verse is interpreted "He will make His land an Atonement for His people" (see Sifre, Deut. 333; Gen. R. xcvi.; Ket. 111*a*; Yer. Kil. ix. 32*c*). On the other hand, the descent of the wicked (heathen) into Gehenna for eternal doom is, according to Isa. xliii. (A. V.), an atoning sacrifice for the people of Israel (compare Prov. xxi. 18). "I gave Egypt for thy ransom [kofer], Ethiopia and Seba for thee" (Sifre, Deut. 333; Ex. R. xi.).

Atonement Is Regeneration.

The whole idea underlying Atonement, according to the rabbinical view, is regeneration—restoration of the original state of man in his relation to God, called "teḳanah" (R. H. 17*a*; 'Ar. 15*b*). "As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, thus does the disciple of the law, after having sinned, find the way of recovering his state of purity by repentance" (R. Akiba in Ḥag. 15*a*). Therefore he who assumes a high public office after the confession of his sins in the past is "made a new creature, free from sin like a child" (Sanh. 14*a*; compare Midr. Sam. xvii., "Saul was as one year old"; I Sam. xiii. 1, A. V. "reigned one year" R. V. "was thirty years old"). In fact, the Rabbis declare that the scholar, the bridegroom, and the NASI, as well as the proselyte, on entering their new station in life, are freed from all their sins, because, having by confession of sins, fasting, and prayer prepared themselves for the new state, they are, as it were, born anew (Yer. Bik. iii. 65*c*, *d*; Midr. Sam. *l. c.*). This is the case also with the change of name or locality when combined with change of heart (Pesiḳ. xxx. 191*a*; R. H. 16*b*). The following classical passage elucidates the rabbinical view as taught by R. Ishmael (of the second century; Yoma 86*a*):

> "There are four different modes of Atonement. If a man fails to fulfil the duty incumbent upon him in case of a sin of omission, for him repentance suffices, as Jeremiah (iii. 22) says, 'Return, ye backsliding children, and I will heal your backsliding.' If he has transgressed a prohibitory law a sin of commission the Day of Atonement atones; of him the Law says, 'On this day He shall atone for your sins to cleanse you' (Lev. xvi. 30). If he be guilty of crimes such as entail the death penalty and the like, repentance and the Day of Atonement can not expiate them unless suffering works as a purifying factor; to this the Psalmist refers when he says, 'I will visit their transgressions with the rod and their iniquities with stripes' (Ps. lxxxix. 33 [A. V. 32]). And if the crime amount to a desecration of the name of God and the doing of great harm to the people at large, nothing but death can be the penalty; as Isaiah (xxii. 14) says, 'Surely this iniquity shall not be atoned for you [A. V. "purged from you"] till ye die, saith the Lord God of Hosts'" (compare Mishnah Shebu. i. 1-6).

Whether the Day of Atonement atoned only for sins committed in error and ignorance or involuntarily (Heb. ix. 7), or also for those committed wilfully with a high hand (Num. xv. 26, 30), whether only after due repentance or without it, is discussed by the Rabbis (Shebu. 13*a*; Yoma 85*b*); and the resulting opinion is that just as the scapegoat atoned for all the sins of the nation, whether committed involuntarily or wilfully (Shebu. i. 6), so also does the Day of Atonement, true repentance having the power of turning all sins into mere errors, such as are forgiven to the whole congregation according to Num. xv. 26. All the greater emphasis is laid on sincere repentance, without which the Day of Atonement is inefficient (Maimonides, "Yad," Teshubah, i. 3).

Annual Redintegration of Man.

All the various elements effecting Atonement are in a marked degree combined in the Day of Atonement, to make it the occasion of the great annual redintegration of man. It is called "Shabbat Shabbaton," the holiest of rest-days as the Shabbath of the Sabbatical month (Lev. xxiii. 32), because it was to prepare the people for the festival of harvest joy, the Succoth feast at the close of the agricultural season (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 34, xxv. 9, 10; Ezek. xl. 1). Whereas Ezekiel (xlv. 18-20) intended to have the first and the seventh day of the first month rendered days of Atonement for the year, the Mosaic law ordained that the new moon of the seventh month should be a Sabbath (Lev. xxiii. 24), heralding forth with the trumpet in more solemn sounds than on other new-moon days (Num. x. 10) the holy month; and this was to be followed by the day which was to consecrate both the nation and the sanctuary by imposing atoning rites. These rites were of a twofold character. Atonement for the people was made in a form without any parallel in the entire sacrificial system, Lev. xvi. 7-22, or Deut. xxi. 4, perhaps excepted.

Day of Atonement.

A scapegoat, upon which the high priest laid the sins of the people, was sent forth into the wilderness to Azazel (a demon, according to Ibn Ezra on Lev. xvi. 10, related to the goat-like demons, or satyrs, referred to in Lev. xvii. 7; compare Yoma 67*b*); and its arrival at the rock of Ḥadudo, where it was cast down the precipice, was signalized as the moment of the granting of pardon to the people by the waving of a wisp of snow-white wool in place of one of scarlet, over the Temple gate, crowds of young people waiting on the hills of Jerusalem to celebrate the event by dancing (Yoma vi. 1–8; Ta'anit vi. 8).

Obviously this primitive rite was not of late origin, as is alleged by modern critics, but was a concession rather to ancient Semitic practise, and its great popularity is shown by the men of rank accompanying it, by the cries with which the crowd followed it, and by tales of a miraculous character related in the Mishnah and the Gemara (Yoma 66*a*, 67*a*, 68*b*). On the other hand, the sprinkling by the high priest of the blood of the bullock, the ram, and the second goat, consecrated to the Lord, was in full keeping with the usual Temple ritual, and distinguished itself from the sacrificial worship of other days only by the ministrations of the high priest, who, clad in his fine linen garb, offered the incense and sprinkled blood of each sin-offering upon the Holy of Holies and the veil of the Holy Place for the purification of the whole sanctuary as well as of his own household and the nation. The impressiveness of these functions, minutely described in Mishnah (Yoma ii.–vii.), has been vividly pictured by Ben Sira, whose words in Ecclus. (Sirach) l. were embodied in the synagogue liturgy at the close of the 'Abodah. But while, according to Scripture, the high priest made Atonement (Lev. xvi. 30), tradition transferred the atoning power to God, as was expressed in the high priest's prayer commencing, "Kapper na" (O Lord, atone Thou for the iniquities, the sins, and the transgressions," Yoma iii. 8, iv. 2, vi. 2); interpreting the verse (Lev. xvi. 30): "Through that day He, the Lord, shall atone for you" (Yoma iii. 8; Sifra, Aḥare Mot, viii.).

Great stress was laid on the cloud of incense in which the high priest was enveloped when entering the Holy of Holies; and many mystic or divinatory powers were ascribed to him as he stood there alone in the darkness, as also to the prayer he offered, to the Foundation Stone ("Eben Shetiyah"), on which he placed the censer, and to the smoke of the sacrifice (Yoma, 53*a*, *b et seq.*; Tan., Aḥare 3; Lev. R. xx., xxi.; compare Book of Jubilees xii. 16). The prayer offered by the high priest (according to Yer. Yoma v. 2; Tan., 'Aḥare 4; Lev. R. xx.) was that the year might be blessed with rain, heat, and dew, and might yield plenty, prosperity, independence, and comfort to the inhabitants of the land.

In the course of time the whole Temple ritual was taken symbolically, and more stress was laid on the fasting, the prayers, and the supplications, to which the people devoted the whole day, entreating pardon for their sins, and imploring God's mercy. This at least is the view expressed by Philo ("De Septenario," 23), even if it was not yet shared by the people in general, when the Epistle to the Hebrews (ix.) and that of Barnabas (vii.) were written. It was after the destruction of the Temple, and through the synagogue, that the Day of Atonement assumed its high spiritual character as the great annual regenerator of Jewish life in connection with New-Year's Day.

Day of Sealing God's Decree.

Down to the first century, in Apocalyptical as well as in New Testament writings, the idea of the divine judgment was mainly eschatological in character, as deciding the destiny of the soul after death rather than of men on earth. But under the influence of Babylonian mythology, which spoke of the beginning of the year—"zagmuk"—on the first day of Nisan, as the time when the gods decided the destiny of life (Jensen, "Kosmologie," pp. 84–86, 238), the idea developed also in Jewish circles that on the first of Tishri, the sacred New-Year's Day and the anniversary of Creation, man's doings were judged and his destiny was decided; and that on the tenth of Tishri the decree of heaven was sealed (Tosef., R. H. i. 13; R. H. 11*a*, 16*a*), a view still unknown to Philo ("De Septenario," 22) and disputed by some rabbis (R. H. 16*a*). Thus, the first ten days of Tishri grew to be the Ten Penitential Days of the year, intended to bring about a perfect change of heart, and to make Israel like new-born creatures (Pesiḳ. xxiii., xxiv.; Lev. R. xxix.), the culmination being reached on the Day of Atonement, when religion's greatest gift, God's condoning mercy, was to be offered to man. It was on this day that Moses came down from Mount Sinai with the Tables of the Law received in token of God's pardon of the sin of the golden calf, while the whole congregation fasted and prayed. The Day of Atonement was thenceforth made the annual day of divine forgiveness of sin, when Satan, the accuser, failed to find blame in the people of Israel, who on that day appeared pure from sin like the angels (see Seder 'Olam R. vi.; Tan., Ki Tissa, 4; Pirḳe R. El. xlvi.). According to Pirḳe R. El. xxix., the circumcision of Abraham took place on the Day of Atonement, and the blood which dropped down on the very spot where the altar afterward stood in the temple on Moriah is still before the eyes of God to serve as means of Atonement.

A Day of Confiding Joy.

Far from being the means of "pacifying an angry God," as suggested by Cheyne ("Encyc. Bibl." *s.v.*), or from leaving a feeling of uncertainty and dread of suspense concerning God's pardoning love in the heart, as Weber ("Altsynagogale Theologie," p. 321) maintains, these ten days are the days of special grace when the Shekinah is nigh, and God longs to grant pardon to His people (Pesiḳ. xxiv.). The Day of Atonement is the "one day" prepared from the beginning to unite the world divided between the light of goodness and the darkness of sin (Gen. R. ii., iii.), "a day of great joy to God" (Tanna debe Eliyahu R. i.). "Not depressed and in somber garments as the suppliant appears before the earthly judge and ruler should Israel on New-Year's Day and on the Day of Atonement stand before the Ruler and the Judge on high, but with joy and in white garments betokening a cheerful and confiding spirit" (Yer. R. H. i. 57*b*). Only later generations regarded these white garments, the Sargenes in which also the dead were dressed in order to appear before the Judge of all flesh full of gladsome hope—as shrouds, and considered them as reminders of death (Yer. R. H. *l.c.*; Eccl. R. ix. 7; Gen. R. *l.c.*; Brueck, "Pharisäische Volkssitten," 1368). "The first day of Succoth is called the first day [Lev. xxiii. 35] because on it a new record begins, the sins of the year having been wiped off on Atonement Day" (Tan., Emor., 22). The sins of the preceding year therefore, unless they have been repeated, should not be confessed anew (Tosef., Yoma, v. 15; Yoma 86*b*; Ex. R. lii.).

"He who says, 'I will sin, and the Day of Atonement shall make atonement for me,' for him the Day of Atonement is of no avail. Only such sins as concern man's relation to God will be pardoned. Sins committed by man against his fellow man are pardoned only after his fellow man's pardon has been obtained; for it is said: 'From all your sins before the Lord ye shall be cleansed' (Lev. xvi. 30), thus excluding sins before man" (Yoma viii. 9).

Both Fast-Day and Festal Day.

The Day of Atonement has thus a double character; it is both a fast-day and a festal day. It comprises the elements of the great fast-day of the year, on which are prohibited all those things from which the people abstained on any other public fast-day, such as eating and drinking, bathing and anointing, the wearing of sandals or shoes, etc. (Yoma 76*b* and 77*a*). Any other mode of affliction or penitence, however, is prohibited (Yoma 74*b*; Sifra, Aḥare, vii.). There were likewise embodied in the liturgy of the Day of Atonement all those forms of supplications and portions of the liturgy used on public fast-days (Ta‘anit iv. 1), including the most characteristic portion recited at sunset, NE‘ILAH ("the closing of the gates of the sun"). Of these the confession of sins forms the oldest and most prominent part of each portion of the day's liturgy, the alphabetical order in the catalogue of sins having originated in Ḥasidic circles (Rom. i. 29 *et seq.*; Didache v.; Shab. 54*a*) rather than in the Temple liturgy (Sifra i.; Yoma iii. 8) This is to be followed by the "Seliḥot," the appeals to God's forgiveness as expressed in the thirteen Attributes of God as He appeared to Moses on Sinai, promising "Salaḥti," "I have forgiven" (Num. xiv. 18-20). The reading from the Law of the chapter on the Atonement sacrifice in Lev. xvi., in the morning portion, is followed by the reading from the prophet Isaiah (lvii. 15-lviii. 14) as Hafṭarah, which has been significantly chosen to impress the worshipers with the lesson that the external rite of fasting is valueless without the works of righteousness and beneficence.

Differing in this respect from any other fast-day, and resembling all Sabbath and festival days, the celebration of the Day of Atonement begins in the synagogue on the preceding evening, in conformity with Lev. xxiii. 32 (Yoma 81*b*). It probably did so during the time of the Temple (Yoma 19*b*), but not in the Temple itself (Yoma i. 2). This evening service—called KOL-NIDRE from its opening formula, which canceled rash vows—with its strongly marked melodies and songs, assumed in the course of time a very impressive character. On the Day of Atonement itself, the noon or "musaf" (additional) service—presenting as its chief feature the ‘ABODAH, a graphic description of the whole Atonement service of the Temple—is followed by the afternoon or "Minḥah" service, which begins with the reading from the Law of the chapter on incestuous marriages, with a side-reference, as it were, to Azazel, the seducer to lewdness (Meg. 31*a*; Tos. *ad loc.*; Yoma 67*b*), and as Hafṭarah, the Book of Jonah, containing the great lesson of God's forgiving love extended to Gentiles as well as to Jews. This is followed by the NE‘ILAH service, in which the main ideas of the day are especially emphasized—repentance conditioning forgiveness, and God's sealing the decree of man for the ensuing year. The service ends with a solemn invocation of God's name, the Shema‘, and the sevenfold exclamation, "The Lord, He is God" (compare I Kings xviii. 39), forming the climax of the continuous devotions of the day. As a signal of the close of the sacred day, so that the people may know that they can work or eat (Tos. to Shab. 114*b*), or for other reasons (see Kol Bo, lxx.; Shulḥan ‘Aruk, Oraḥ Ḥayyim, 623, 6; Ṭur Oraḥ Ḥayyim, 624), the trumpet is blown once, or, as in Palestine, four times—"Teḳi‘ah, Shebarim, Teru‘ah, Teḳi‘ah" (see Maḥzor Vitry, pp. 345, 356; Abudrahim, "Seder Tef. Yom Kippurim"). Either in the Kol-Nidre service, as in Jerusalem, before the main prayers (Schwartz, "Das Heilige Land," p. 336), or after the morning service (Maḥzor Vitry, p. 353; Shulḥan ‘Aruk, Oraḥ Ḥayyim, 621, 6), the dead are commemorated, and gifts are offered for their salvation (see Tan., Haazinu, i. ed. Vienna, 1853, p. 28; Pesiḳ. xxvii. 174*b*, and Roḳeaḥ, quoted in Beth Joseph to Ṭur Oraḥ Ḥayyim, *l.c.*)—a custom which in the Reform liturgy has been made a more prominent part of the service. In preparation for the Day of Atonement it is usual to offer gifts of charity, according to Prov. x. 2, "Righteousness [charity] delivereth from death," and to go to the cemetery to visit the graves of the dead, a practise taken over from the fast-days (Ta‘anit 16*a*; Yer. Ta‘anit ii. 65*a*).

The custom of bringing candles to burn in the synagogue the whole day, in memory of the dead, may have originated in the desire to light up the otherwise dark synagogue for the recital of prayers and psalms by the pious during the entire night. This is the one view expressed in Kol Bo lxviii.; but other reasons of a mystic nature are given for it there as well as in Maḥzor Vitry, p. 340; Abudrahim, *l.c.*; and Shulḥan ‘Aruk, Oraḥ Ḥayyim, 610.

Very significant, as showing a deep-rooted desire for some form of atoning sacrifice, is the custom—known already in the time of the Geonim, and found in Asia and Africa (see Benjamin II., "Acht Yahre in Asien und Africa," 1858, p. 273), as well as in Europe (Asheri Yoma viii. 23; Maḥzor Vitry, p. 339; Kol Bo lxviii.; Shulḥan ‘Aruk, Oraḥ Ḥayyim, 605), though disapproved by Naḥmanides, Solomon ben Adret, and Joseph Caro (Ṭur Oraḥ Ḥayyim, *l.c.*)—of swinging over one's head, on or before the eve of Atonement Day, a fowl, usually a rooster or hen; solemnly pronouncing the same to be a vicarious sacrifice to be killed in place of the Jew or Jewess who might be guilty of death by his or her sin. Fishes and plants, also (see Rashi, Shab. 81*b*), perhaps originally only these, were used in the gaonic time. The slaughtered animal or its equivalent was then given to the poor (see KAPPAROT). Another custom of similar character is the receiving on the eve of Atonement Day, either in the synagogue or at home—the latter is usually the place in Jerusalem (see Schwartz, *l.c.*)—of thirty-nine stripes at the hand of a neighbor

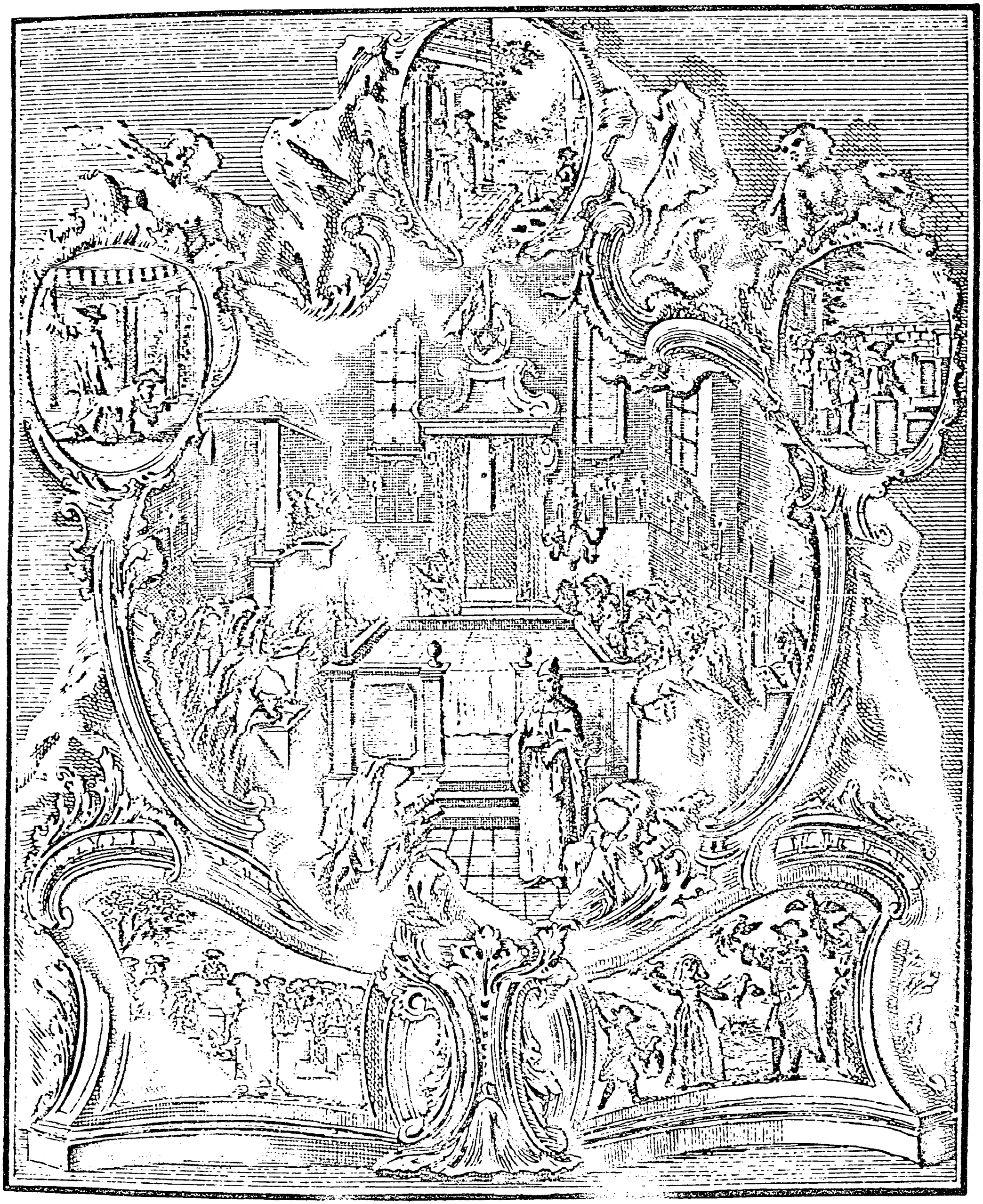

Day of Atonement in the Synagogue (Center). Rites on Preceding Day (Surrounding).
1. "Malḳut." 2. "Teshubah." 3. Visiting the graves. 4. "Ẓedaḳah" in graveyard. 5. "Kapparah."
(From Bodenschatz, "Kirchliche Verfassung.)

as penalty for one's sins, according to Deut. xxv. 3, while reciting the Confession of Sins. (See Maḥzor Vitry, p. 344; Kol Bo, lxviii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 607.) According to Benjamin II., *l.c.*, people in Persia strip themselves to the loins in order to receive these stripes on the naked body (see Malkut Schlagen). This is followed by bathing, so that man may appear pure in both body and soul before God on "the great day."

The Karaite Day of Atonement with its liturgy is to a great extent similar to that of the Rabbinite Jews. It also begins half an hour before sunset of the preceding day, and lasts until half an hour after sunset of the day itself (see Karaites).

The Samaritans, also, adopted the custom of preparing for the day by a purificative bath and of spending the night and the day in the synagogue with prayer and fasting, singing hymns, and reading from the Law (see SAMARITANS).

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K.

ATONEMENT, DAY OF (יום הכפרים, Yom ha-Kippurim).—**In Bible, Talmud, and Liturgy:**

Biblical Data.

The term יום כפור, "Yom Kippur," is late rabbinic. The Biblical laws relating to it are found in Lev. xvi. (ceremonies); *ib.* xxiii. 26-32 (list of holidays); *ib.* xxv. 9 (ushering in the jubilee); Num. xxix. 7-11 (sacrifices).

Ceremonies According to Bible and Mishnah.

The Day of Atonement, according to Biblical tradition, is one in the cycle of holidays instituted by Moses. It occurs on the tenth day of the seventh month, and is distinguished by abstaining thereon from food ("afflicting one's soul"; compare Isa. lviii. 3, 5) and by an elaborate ceremonial. The details of the ritual, in accordance with rabbinical interpretation (Sifra and Rashi on Lev. xvi.; Mishnah and Gemara Yoma; "Yad" Hil. 'Abodat Yom ha-Kippurim; Asheri), proceed about as follows: In the early morning the high priest, in his robes of office (described Ex. xxviii., xxxix.), offered the daily morning sacrifice (Num. xxix. 11; Ex. xxix. 38 *et seq.*) and performed the ordinary morning rite of dressing the lamps, which was accompanied by an offering of incense (Ex. xxx. 7). Next in order was the festival sacrifice of a bullock and seven lambs (Num. xxix. 7 *et seq.*). Then began the peculiar ceremonies of atonement, for which the high priest put on special vestments of linen (Lev. xvi. 4). With his hands placed on the head of a bullock (contributed from his own means), he made confession of his own sins and of those of his nearer household (verse 6, see Rashi). The two goats contributed by the people (verse 5) were placed before him, being designated by lot, the one for a sin-offering "for the Lord," and the other to be sent away into the wilderness "for Azazel" (verses 7-10). Once more the high priest made confession over his own bullock, for himself and his wider household—his brother priests (verse 11*a*). After killing the animal (verse 11*b*) and receiving its blood into a vessel, he took a censer full of live coals from the altar of burnt offering (Ex. xxvii. 1-8) and two handfuls of fine incense into the sacred recess behind the curtain, the Holy of Holies; there he placed the incense on the coals, the cloud of incense enveloping the so-called "mercy-seat" (verse 12 *et seq.*), and offered a short prayer (Yoma v. 1). He returned for the vessel containing the blood of the bullock and reentered, sprinkling some of it with his finger eight times between the staves of the Ark (verse 14; Ex. xxv. 13-15). He then left the sacred compartment to kill the people's goat (marked "for the Lord"); with its blood he reentered the Holy of Holies, there to perform the same number of sprinklings in the same place (verse 15).

Process of Purification.

By these rites the most holy place was rendered free from all impurities attaching to it through the intentional or unintentional entrance of unclean persons into the sanctuary (verse 16, see Rashi; Num. xix. 13, see Rashi). By sprinkling the bullock's blood and similarly that of the goat eight times against the curtain, the entrance to the Holy of Holies was purified (verse 16*b*, see Rashi). No one was permitted to remain in the sanctuary while the high priest officiated in the Holy of Holies (verse 17). The high priest then mixed the blood of the bullock and goat, and put some of it on the four corners of the altar of incense (Ex. xxx. 1-10); he furthermore sprinkled some of it with his finger seven times on the surface of the altar, cleaned of its coal and ashes (verse 18 *et seq.*), while the remainder was poured out at the base of the altar outside (Lev. iv. 7). The live goat was now brought forward. The high priest laid his hand upon his head and confessed "all the iniquities of the Israelites, and all their transgressions, even all their sins," which were thus placed upon the goat's head. Laden with the people's sins, the animal was sent away into the wilderness (verses 20-22). The high priest then took those portions that belonged on the altar out of the bodies of the bullock and the goat, and placed them temporarily in a vessel; the carcasses of the animals were sent away "to the place where the ashes are thrown out" (Lev. iv. 12) and burned there (verse 27; Yoma vi. 7). Clothed in his ordinary robes, the high priest offered another goat for a sin-offering (Num. xxix. 11), and two rams for a burnt offering, one of which was contributed by himself (verse 24). The altar portions of the bullock and goat were now burned on the altar (verse 25; Yoma *l.c.*; see Bertinoro), and the daily evening sacrifice was offered (Num. xxix. 11; Ex. xxix. 41). Once more the linen garments were put on, for the high priest again repaired to the Holy of Holies in order to remove thence the censer; the sacred vestments were then deposited in the sanctuary. In his ordinary robes, the high priest closed the service with the evening rite of lighting the lamps, which was accompanied by an offering of incense (Ex. xxx. 8; Yoma vii. 4).

Talmudical Amplifications.

In the Mishnah the ceremonial is further enriched by elements having no Scriptural basis. Thus, before removing his linen garments for the first time, the high priest read to the people portions from the Pentateuch relating to the Day of Atonement (Yoma vii. 1). The Mishnah reproduces the exact wording of the three confessions (iii. 8, iv. 2, vi. 2); it states also that as often as the high priest uttered the divine name (TETRAGRAMMATON), the assembled multitudes outside, while prostrating themselves, responded: "Blessed be the name of the glory of His kingdom for ever and ever" (vi. 2). Much is also said about the preparations which the high priest was to undergo during the week preceding the fast-day, and the night previous to the great day in particular; especially how he was to guard against pollution (i. 1-7). So great, according to the Mishnah (vii. 4), was the dread that some mishap might befall the high priest while officiating in the Holy of Holies, that at the conclusion of the service

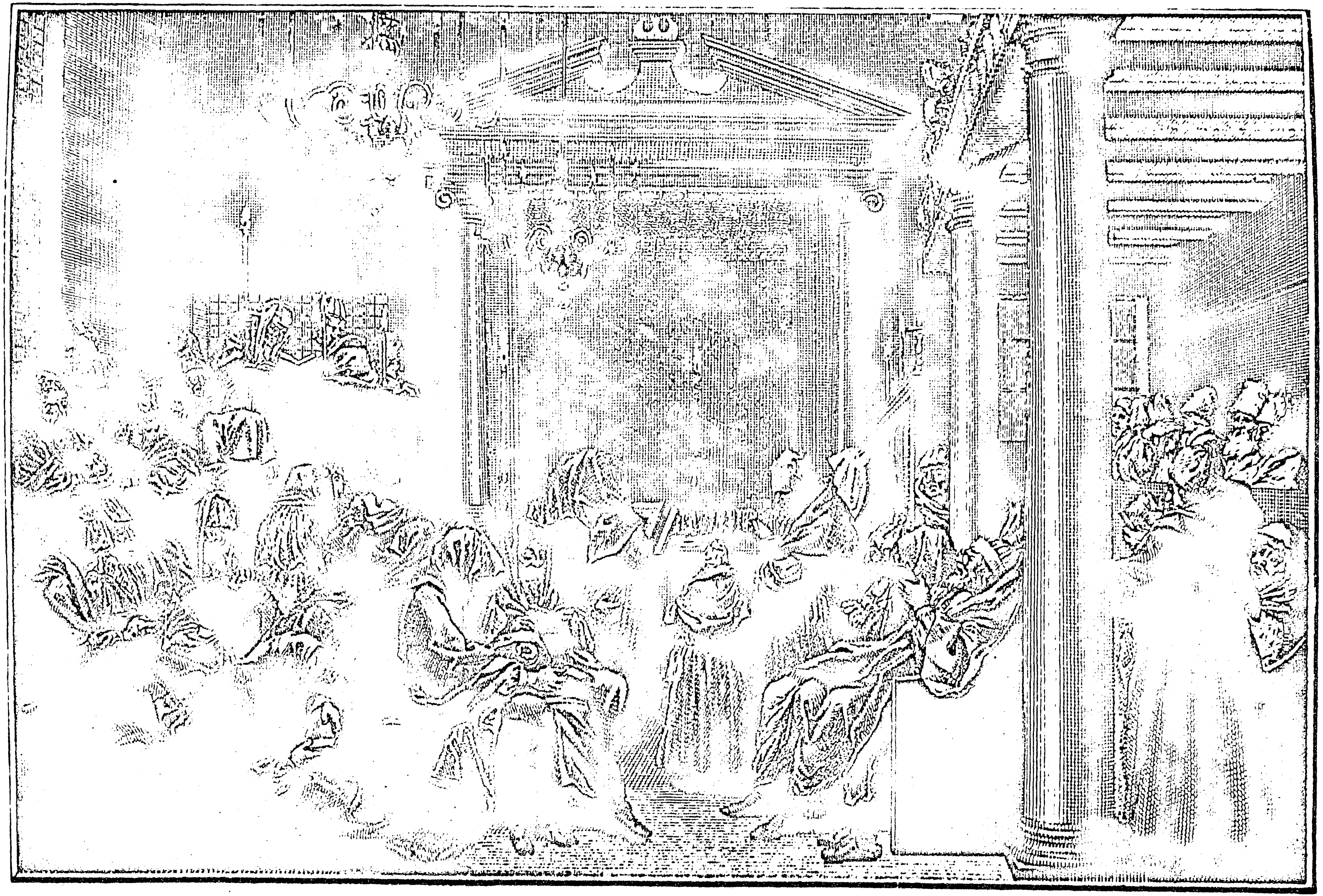

he was escorted home and congratulated by his friends, whom in turn the priest was wont to entertain in the evening at a feast. Mirth was indulged in by the people in general; the young men and maidens enjoyed themselves by dancing in the vineyards (Ta'anit iv. 8).

Place in Post-Exilic Judaism.

The Day of Atonement is the keystone of the sacrificial system of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to bring on the Messianic period of redemption by strictly and minutely guarding against all manner of sin. The land being defiled by the sin of the people, the pollution must be removed lest the Divine Presence withdraw from among them. Hence the sacrificial system with its sin- and guilt-offerings. While provision was made for the expiation of the wrong-doings of individuals by private offerings, the public sacrifices atoned for the sins of the community. Especially dangerous seemed the errors unwittingly committed (Ps. xix. 13). On the Day of Atonement such sins as may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation. In this elaborate ceremonial, as described, the ordinary rites of the sin-offering are to be discerned in an intensified form. In every sacrifice there is the idea of substitution; the victim takes the place of the human sinner. The laying of hands upon the victim's head is an ordinary rite by which the substitution and the transfer of sins are effected; on the Day of Atonement the animal laden with the people's sins was sent abroad (compare the similar rite on the recovery of a leper, Lev. xiv. 7; see AZAZEL). The sprinkling of the blood is essential to all sin-offerings. By dipping his finger in the victim's blood and applying it to a sacred object like the altar, the priest reestablishes the union between the people that he represents and the Deity.

Place in Rabbinic Judaism.

In rabbinic Judaism the Day of Atonement completes the penitential period of ten days (עשרת ימי תשובה) that begins with New-Year's Day, the season of repentance and prayer; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18*a*; Maimonides, "Yad," Teshubah, ii. 6). It is customary to rise early (commencing a few days before New-Year); the morning service is preceded by litanies and petitions of forgiveness (סליחות, "selihot") which, on the Day of Atonement, are woven into the liturgy (Shulhan 'Aruk, Orah Hayyim, 581; Zunz, "S. P." 76 *et seq.*). New-Year's and Atonement days are days of serious meditation (ימים נוראים, "awful days," Zunz, "S. P." 82, note). The former is the annual day of judgment (יום הדין), when all creatures pass in review before the searching eye of Omniscience (R. H. i. 2). According to the Targum, the day of the heavenly session in Job i. 6 *et seq.* was no other than the first of the year (ריש שתא, resh shatta; see also Zohar Ex. 32*b*, ed. Wilna, 1882). Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. The sounds of the "shofar" are intended to confuse Satan (R. H. 16*b*). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. 1, iii. 16; a book of record, "book of remembrance," is alluded to, Mal. iii. 16). Three books are opened on the first day of the year, says the Talmud (R. H. 16*b*): one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16*a*). In the liturgical piece "Unetanneh Tokef," ascribed to R. AMNON OF MAYENCE (Zunz, "Literaturgesch." p. 107), a still weirder scene is unfolded:

> "God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, "Yad," Teshubah, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (*ib.* iii. 4). Those that are found worthy are entered in the Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, "Book of Enoch," pp. 131–133). Hence the prayer: "Enter us in the Book of Life" (כתבנו, "inscribe us"; but חתמנו, "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). Hence also the formula of salutation on New-Year's Eve: "May you be inscribed [in the Book of Life] for a happy year." In letters written between New-Year and the Day of Atonement, the writer usually concludes by wishing the recipient that God may seal his fate for happiness (גמר חתימה טובה). Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year ("rish shatti") and decide the fate of one's life (Schrader, "K. B." iii., second div., 14 *et seq.*).

Rabbinic Aspects of Atonement.

The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself effects atonement" (Sifra, Emor, xiv.). Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (Yoma viii. 8). Repentance was the indispensable condition for all the various means of atonement. Repentance must unquestionably accompany a guilt- or sin-offering (Lev. v. 5; Maimonides, "Yad," Teshubah, i. 1). Penitent confession was a requisite

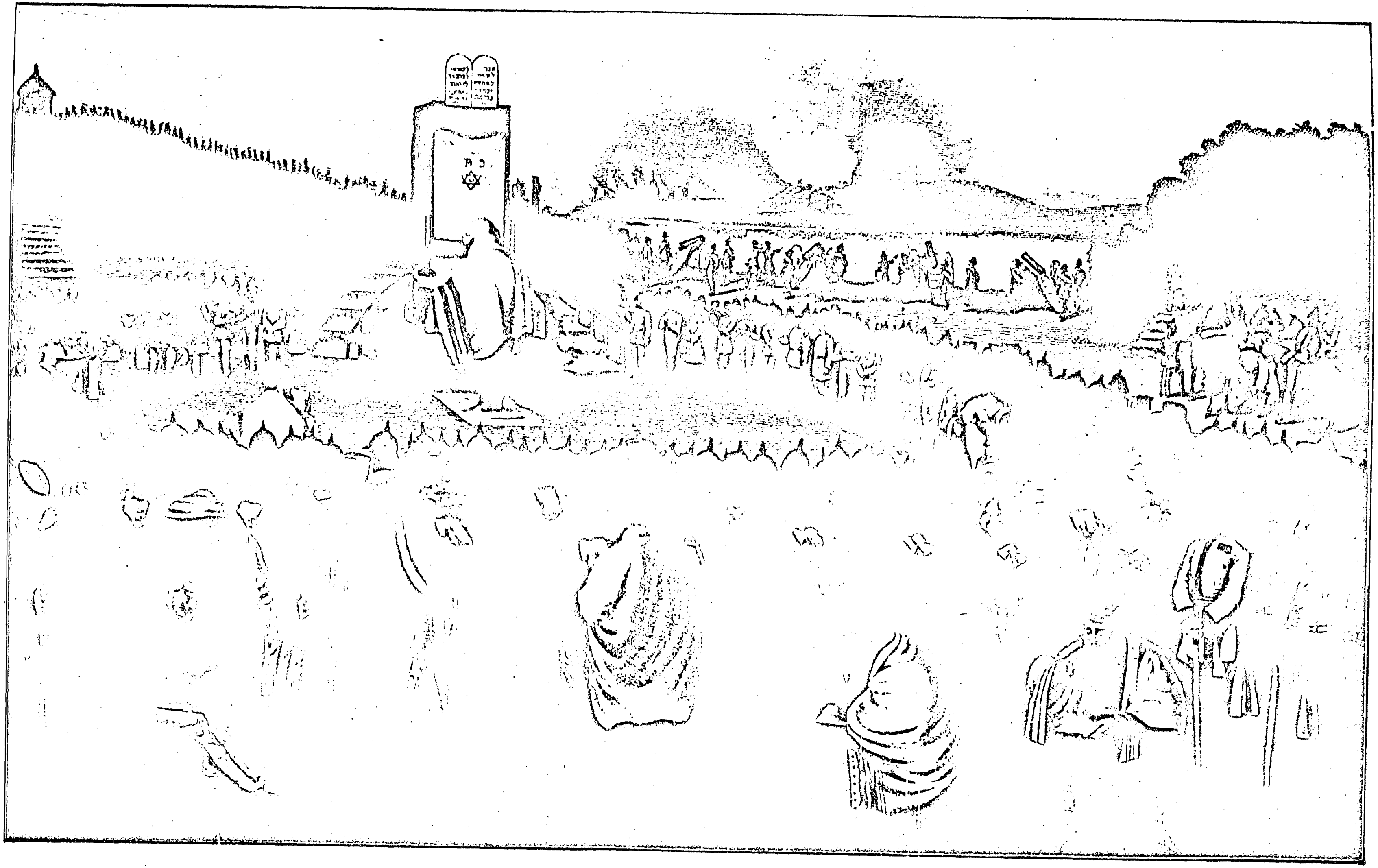
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for expiation through capital or corporal punishment (Sanh. vi. 2; Maimonides, *ib.*). "The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured" (Yoma viii. 9). Hence the custom of terminating on the eve of the fast-day all feuds and disputes (Yoma 87*a*; Maimonides, *ib.* ii. 9 *et seq.*). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ṭure Zahab to Shulḥan 'Aruk, Yoreh De'ah, 249, note 5).

Jews Confessing Their Sins in the Prayer "Ashamnu" in a New York (East Side) Synagogue.
(From a photograph by Mandelkern.)

The Liturgy.

The service in the synagogue opens in the evening with the Kol-Nidre. The devotions during the day are continuous from morning until evening. Much prominence is given to the liturgical pieces in which the Temple ceremonial is recounted ('Abodah service; Zunz, "Literaturgesch." pp. 27 *et seq.*, 64 *et seq.*). Ibn Gabirol's כתר מלכות ("Crown of Royalty") skilfully deals with the problem of sin: it is appended to the Sephardic liturgy for the evening service, and is also read by the more devout in the Ashkenazic synagogues. In the center of the older liturgy is the confession of sins. "For we are not so bold of face and stiff-necked as to say to Thee, We are righteous and have not sinned; but, of a truth, we are sinners. . . . May it be Thy will that I sin no more; be pleased to purge away my past sins, according to Thy great mercy, only not through severe chastisements." The traditional melodies with their plaintive tones endeavor to give expression alike to the individual's awe before the uncertainties of fate and to a people's moan for its departed glories. On the Day of Atonement the pious Jew becomes forgetful of the flesh and its wants, and, banishing hatred, ill-feeling, and all ignoble thoughts, seeks to be occupied exclusively with things spiritual. However rigorously the rabbinical law may insist on the outward manifestation of contrition, the corrective is provided for in the lessons from the Prophets (Isa. lviii.; Jonah; see Ta'anit ii. 1), which teach that the true fast-day in which God delights is a spirit of devotion, kindliness, and penitence. The serious character impressed upon the day from the time of its institution has been preserved to the present day. No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue. With a few exceptions, the service even of the Reformed synagogue is continuous through the day.

Analysis of Sources.

——**Critical View:** The Pentateuchal references to the Day of Atonement cited in the preceding belong to the Priestly Code, but by no means to one and the same stratum. Lev. xvi., which is entirely devoted to the subject of the fast-day, is apparently composite in origin, as is shown by the incongruity at the beginning: "Aaron shall not enter the Holy of Holies at all times" (verse 2); he may, however, it may be inferred, go in at stated intervals. But the immediate sequel (verses 3 *et seq.*) rather says: With such and such ceremonies Aaron may go in; only toward the end (verses 29-34) reference is made to the annual celebration of a Day of Atonement. The rabbinical interpretation is obviously harmonistic (see Rashi on verses 2 *et seq.*); yet there are dissenting voices (see Lev. R., § 21; Ex. R., § 38) which maintain that, while entering the Holy of Holies is obligatory on the Day of Atonement, the high priest may go in at all times provided he carry out the ceremonies prescribed. Observe also the repetitions in verses 6 and 11*a*; hence the duplicated confession in the Mishnah,

Analysis of Lev. xvi.

verses 29*a* and 34*a*. According to the analysis of Benzinger (in Stade's "Zeitschrift," 1889, pp. 65–89), the chapter is made up of three distinct strata: (1) verses 1–4, 6, 12, 13, 34*b* (omitting several glosses), dealing with the manner (no matter what the occasion) of Aaron's entering the Holy of Holies; (2) verses 29*b*–34*a*, a law very much like that of Lev. xxiii. 26 *et seq.*, prescribing the annual observance of a day of fasting and rest, on which the sanctuary and the people are to be purified, presumably by such simple rites of atonement as those carried out on the occasion of the dedication of the tabernacle (Lev. ix.; the Day of Atonement is thus an annual occasion of rededication); (3) verses 5, 7–10, 14–28, of later date than (2), ordaining a more elaborate ceremonial. With (3) goes Ex. xxx. 10. Lev. xxv. 9*b* is probably a gloss (the surrounding text mainly belongs to II). No mention is made of the Day of Atonement in the older codes, J, E, and D (Ex. xxiii. 14–17; xxiv. 18, 22 *et seq.*; Deut. xvi. 1–17).

History of the Institution.

The beginnings of the institution may in the critical view be sought for in Ezekiel. In addition to the festivals of Passover and Tabernacles, the prophet ordains two days in the year on which the sanctuary may be cleansed, by the sprinkling of a bullock's blood, from all impurities occasioned through inadvertence: the first day of the first month, and the first day of the seventh (so read with LXX; Ezek. xlv. 18–20); that is, with the beginning of both the civil (in the spring) and the ecclesiastical year (in autumn). It appears (from Lev. xxv. 9; Ezek. xl. 1) that the new-year was then made to begin with the tenth day of the month. In the Pentateuchal legislation the second alone of Ezekiel's Days of Atonement is kept; it is at the same time transferred to the tenth day of the month, while the first day is made into New-Year's Day, the two days changing places. From the simple rites prescribed by the prophet of the Exile to the elaborate ceremonial of the latest strata in P, there is, however, a lengthy process. Stated days of fasting, mentioned for the first time by Zechariah (vii. 1–5), clearly refer to the anniversaries of national calamities (the murder of Gedaliah took place in the seventh month; Jer. xli. 1). No other regular day of fasting was known to the prophet; otherwise he would have mentioned it when he reiterated the indifference of the old prophets to outward ceremonial. Even when Ezra comes to Palestine in the year 444, a day of fasting is observed, not on the tenth but on the twenty-fourth of the seventh month, and by no means according to the ceremonial of Lev. xvi. (Neh. ix. 1). The law of Ezra may have contained the simpler prescription of Lev. xxiii. 26 *et seq.*, and the corresponding stratum in chapter xvi.; the day was certainly not considered then of the importance that it assumed in the times subsequent to Ezra. See also LITURGY, SIN.

BIBLIOGRAPHY: Yoma: Mishnah, Talmud, and Asheri; Maimonides, עבודת יוה״כ, שביתת עשור, and תשובה; *Tur* and *Shulhan 'Aruk, Orah Hayyim*, §§ 602–624; Nowack, *Hebr. Archäologie*, 1894, ii. 183–194; Driver, *Leviticus*, English translation and notes, in *S. B. O. T.*; Jastrow, in *American Journal of Theology*, 1898, i. 312 *et seq.*; B. Wechsler, *Zur Geschichte der Versöhnungsfeier*, in Geiger's *Jüd. Zeit.* 1863, pp. 113–125; S. Adler, in Stade's *Zeitschrift*, ii. 178 *et seq.*, 272.

J. JR. M. L. M.

ATTAH HORE'TA (אתה הראת) (Deut. iv. 35): The first of a series of versicles, seventeen in number, chanted on the Rejoicing of the Law in the Northern ritual, before the scrolls are taken from the Ark for the "hakkafot" or processional circuits. The chant resembles a Gregorian psalm-tone in structure, and falls in the first ecclesiastical mode (D to D on the natural notes). But the intonation, meditation, and ending of the Hebrew chant diverge from the rules of the plain-song, and show that it is simply another utilization of that antique and peculiarly Oriental cadence around the fifth degree of the minor scale which is closely associated with the Feast of Tabernacles; and it appears also in the melody sung by the cantor while waving the palm-branch (LULAB) during the HALLEL on the first days (see MUSIC, SYNAGOGAL), and in the melody for the Rain-Prayer (GESHEM) introducing the MUSAF of the eighth day (SHEMINI 'AẒERET). By some Polish cantors this characteristic cadence is further freely employed in the services of the Days of Penitence.

A. F. L. C.

ATTAH HORE'TA

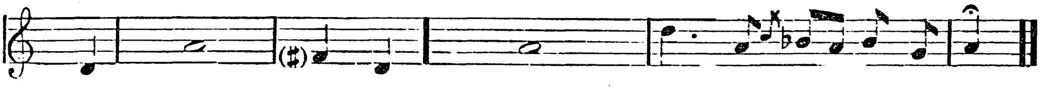
At - tah hore'ta la - da - 'at Ki Adonai hu ha-elo-him, en 'od mil-l'ba - do.

ATTAI: 1. Son of the Egyptian Jarha, to whom Sheshan the Jerahmeelite gave his daughter to wife (I Chron. ii. 35, 36).

2. A Gadite chieftain who joined the forces of David at Ziklag (I Chron. xii. 11).

3. A son of Rehoboam, and Maachah, the daughter of Absalom (II Chron. xi. 20).

J. JR. G. B. L.

ATTAR, IBN: A family name among the Sephardic Jews. In Arabic the word "attar" means "apothecary" or "spice-dealer"; but it is found Hebraized, and applied in its original sense as an epithet, as early as 1150 (Harkavy, "Meassef Niddaḥim," p. 83; compare also Zunz, "Z. G." p. 521; עטר מליאונש occurs in Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 32, "Raba Attare"). From the fourteenth century (see No. 11, below) the prefix "ibn" is employed with "Attar," although "Attar" alone coexists as the name of a possibly different family The Attars were especially numerous in northern Africa; and among the Sephardim in Amsterdam, Italy, and Palestine to-day the name is represented by such forms as "Abenatar," "Abeatar," and "Benattar." In Hebrew the name usually takes the form אבן עטר, also אביאטאר (Halberstamm, "Cat. Hebr. Handschriften," p. 80, line 2), which latter is not a clerical error, as Steinschneider thinks, but a form of the name borne by many individuals, as is evident from the spelling "Abeatar" in De Castro's epitaphs (see his "Keur van Grafsteenen," pp. 25, 26). The Amsterdam branch of the family has frequently intermarried with that of Melo, although the exact relationship of these families is by no means clear. The connection of the various individual bearers of this name is also at times obscure, although the majority of them probably belong to the same family. The following list enumerates twenty-two Attars distinguished in literature from the fourteenth to the eighteenth century:

1. Abraham Abenatar Melo: Student at the rabbinical academy Keter Shem-Ṭob, in Amsterdam, toward the end of the seventeenth century; probably a nephew or a son of Emanuel Abenatar (Kayserling, "Sephardim," p. 175).

2. Abraham b. Jacob ibn Attar: Cabalist and Talmudist; flourished in Morocco in the beginning of the seventeenth century. He was the grandfather of Judah b. Jacob ibn Attar I. (Nacht, "Meḳor Ḥayyim," p. 34).

3. Amram Meshullam b. Jacob Attar: Algerian payyeṭan. Luzzato ("Oẓar Ṭob," 1880, p. 64) calls him "Amar," for which Steinschneider reads "Attar," in "Jew. Quart. Rev." xi. 342.

4. David Abenatar: Lived in Amsterdam at the beginning of the seventeenth century (De Castro, *l.c.* p. 24). (A David Benattar was rabbi in Tunis about the middle of the nineteenth century.—Cazes, "Notes Bibliographiques," p. 195.)

5. David Abenatar Melo. See MELO, DAVID ABENATAR.

6. Emanuel Abenatar Melo. See MELO, EMANUEL ABENATAR.

7. Ḥayyim ibn Attar: Moroccan rabbi, famous for his learning, philanthropy, and piety. He flourished in Salé toward the end of the seventeenth century, but left that town, on the occasion of a rising against the Jews, and settled in Miguenez, where a college was established for him by the learned and wealthy Moses b. Isaac de Avila, from which institution many learned rabbis were graduated. One of his grandsons was Ḥayyim b. Moses ibn Attar (No. 8); compare Nacht, "Meḳor Ḥayyim," pp. 2, 3. (A payyeṭan, Ḥayyim Abeatar, is mentioned in Halberstamm, *l.c.* p. 88, line 2.)

G. L. G.

8. Ḥayyim ben Moses ibn Attar: Talmudist and cabalist; born at Salé, Morocco, in 1696; died at Jerusalem July 6, 1743. He was one of the most prominent rabbis in Morocco. Ten years before his death he left his native city for Europe, to publish his voluminous manuscripts and, in accordance with rabbinical usages, to submit them for approbation ("haskamah") to the leading authorities. He was everywhere received with great honor, due to his wide learning, keen intellect, and unusual piety. In the middle of 1742 he arrived at Jerusalem, where he presided at the bet ha-midrash Keneset Yisrael. One of his disciples there was Ḥayyim Joseph David AZULAI, who seems to have been completely overwhelmed by the excellencies of his master. In a truly Oriental strain he wrote of him: "Attar's heart pulsated with Talmud; he uprooted mountains like a resistless torrent; his holiness was that of an angel of the Lord, . . . having severed all connection with the affairs of this world."

He published: (1) "Ḥefeẓ Adonai" (God's Desire), Amsterdam, 1732—dissertations on the four Talmudic treatises Berakot, Shabbat, Horayot, and Ḥullin. (2) "Or ha-Ḥayyim" (The Light of Life), Venice, 1742—a commentary on the Pentateuch after the four methods known collectively as PARDES; it was reprinted several times. His renown is based chiefly on this work, which became popular also with the Ḥasidim. (3) "Peri Toar" (Beautiful Fruit), novellæ on the Shulḥan 'Aruk, Yoreh De'ah, dealing especially with Hiskiah de Silva's commentary "Peri Ḥadash," Amsterdam, 1742; Vienna and Lemberg, 1810. (4) "Rishon le-Zion," Constantinople, 1750—consisting of novellæ to several Talmudic treatises, on certain portions of the Shulḥan 'Aruk, on the terminology of Maimonides, on the five Megillot, on the Prophets and on Proverbs. (5) Under the same title were published at Polna, 1804, his notes on Joshua, Judges, Samuel, Isaiah, etc. See KUTTOWER, ABRAHAM GERSHON.

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L. G. M. B.

9. Isaac Attar: Talmudist of the eighteenth century, mentioned by Abraham Ankava in his "Kerem Ḥemed," Nos. 155, 167.

10. Jacob Abenatar: Member of the governing body of the Spanish-Portuguese congregation in Amsterdam in the year 1749 (De Castro, *l.c.* p. 39).

11. Jacob b. Abraham ibn Attar: Earliest known member of this family. He wrote a supercommentary upon Rashi to the Pentateuch, completing it in 1436. The manuscript is preserved in the Leuwarden Library, Holland (see Neubauer, in Roest's "Letterbode," ii. 83).

12. Jacob ibn Attar: Died March 24, 1583. Saadia Longo composed a poetical epitaph on Jacob which was published by Edelman in his "Dibre Hefez," p. 14, and which described Jacob as a great scholar and influential man. He is perhaps identical with Jacob, the father of Abraham b. Jacob ibn Attar (Nacht, *l.c.* p. 34).

13. Joseph ibn Attar: Leader in the Jewish community of Lisbon shortly before the expulsion of the Jews from Portugal (Samuel b. Moses de Medina, Responsa, No. 371). L. G.

14. Judah ben Jacob I. ibn Attar: Rabbi and author; lived at Fez in Morocco toward the end of the seventeenth and the beginning of the eighteenth century. His name is found attesting a pamphlet in the year 1700. He was chief rabbi of Fez and enjoyed the reputation of a profound Talmudist and saintly man. Popularly he was supposed to have wielded miraculous powers; his biographer, Azulai, narrates that, being thrown once into a cage of lions, he remained there for twenty-four hours and then left it unharmed. He wrote in 1715 a work entitled "Minḥat Yehudah" (Judah's Offering), containing Midrashic explanations to various passages in the Pentateuch, portions only of which have been published by Judah Koriyyat in his "Ma'or we-Shemesh," 1838.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. s.v., ii. s.v. מנחת יהודה; Steinschneider, *Cat. Bodl.* No. 5885; the same, *Hebr. Bibl.* xvi. 60; Nacht, *Meḳor Ḥayyim*, pp. 34-40

M. K.—G.

15. Judah b. Jacob II: Equally renowned as a Talmudist and secular scholar; flourished, probably at the end of the fourteenth century, in Spain. The Greek Joseph Kilti (or Kelti) dedicated to him a philosophical work, "Minḥat Yehudah" (Zotenberg, "Cat. des Manuscrits Hebr. de la Bibliothèque Imperiale," No. 707, 2). Carmoly (in Jost's "Annalen," 1839, p. 163) designates him as a Spanish exile, but without reason, for Kilti, in his dedication, speaks of him simply as "the Sephardi" (compare "Literaturblatt des Orients," x. 708).

16. Mordecai b. Reuben ibn Attar: Arranged with the printer Proops of Amsterdam to print the "Azharot" of Solomon ibn Gabirol and of Isaac b. Reuben; they were accordingly published in 1721 (Steinschneider, "Jüdische Typographie," p. 72). He is probably distinct from the Mordecai ibn Attar mentioned in the Responsa, "Mishpaṭim Yesharim," of Raphael Birdugu, p. 102.

17. Moses b. Ḥayyim: Talmudist of Miguenez, about 1700. Son of Ḥayyim (No. 7) and father of the celebrated Talmudist and cabalist Ḥayyim (No. 8). His daughter married Samuel b. Moses de Avila.

18. Moses b. Shem-Ṭob ibn Attar: Talmudist and philanthropist; died in Fez 1725. Moses, a man of great wealth and learning, distinguished himself by his philanthropy in founding schools for poor children, which he maintained. He was the father-in-law of Ḥayyim b. Moses ibn Attar and the son of Shem-Ṭob, who was the brother of Ḥayyim.

19. Obed b. Judah ibn Attar: Flourished in the seventeenth century; son of Judah (No. 14). He wrote a preface to his father's work, "Shir Miktam," and narrates many details of the latter's life.

20. Samuel ibn Attar: Published in 1605 the well-known little book, "Ḥibbur Ma'asiyot" (Collection of Stories). He is erroneously considered the author of the work "Zarzir Matnayyim" (Steinschneider, "Cat. Bodl." col. 2408).

21. Shem-Ṭob ibn Attar: Talmudist, mentioned by Ankava, *l.c.* No. 235. Perhaps identical with Shem-Ṭob ibn Attar, the brother of Ḥayyim ibn Attar, equally renowned as Talmudist and philanthropist. When he died (1700) the community of Fez sent a letter of condolence to his brother Ḥayyim, which is still existing in the Berlin Library (Nacht, *l.c.* p. 8).

22. Solomon ibn Attar: Distinguished and learned Tunisian; lived at the end of the eighteenth century. He is mentioned in Jacob Fetussi's work, "Berit Ya'aḳob," Leghorn, 1800 (Cazes, *l.c.* p. 183).

BIBLIOGRAPHY: Nacht, *Meḳor Ḥayyim*, pp. 2, 34; Steinschneider, *Introduction to the Arabic Literature of the Jews*, in *Jew. Quart. Rev.* xi. 341-343.

G.

L. G.

ATTESTATION OF DOCUMENTS

(Ḥatimah): The general rule of evidence is that a fact can be established only by the testimony of two witnesses. With the introduction of writing and the custom of making written records of the transactions, the strictness of the rule requiring the actual presence of the witnesses to deliver their testimony orally was relaxed, and a written instrument setting forth the fact and subscribed by two witnesses was considered evidence of equal validity. In Jewish law a written instrument by which a person bound himself to do or pay something was usually prepared by the witnesses or under their direction, and not by the person charged thereby; nor did the debtor or obligor, as a rule, sign the instrument. The distinction, therefore, between the attestation of witnesses in Jewish law and in modern law lies in the fact that in the latter the subscribing witnesses attest the genuineness of the signature of the debtor, whereas in Jewish law they attest the fact that the transaction purported in the instrument to have occurred actually did occur. It is the substance of the instrument, and not the signature of the obligor, that is proved by the attestation of the subscribing witnesses. The formula of attestation varies. An approved formula is the following:

> "We [the witnesses] have taken symbolic possession ["Ḳinyan sudar"] from............ . the son of............, according to all which is written and expressed above, with an article that may be used for taking symbolic possession, this......day of ......; and all is fixed and established.
>
> "............, the son of............, a witness.
>
> "............, the son of............. a witness."

An older formula reads simply:

> "We have written and signed our names here on this [date]; and all is fixed and established."
>
> [Names of witnesses.]

Inasmuch as the testimony of the subscribing witnesses goes to the substance of the instrument, the formalities required are numerous; and great strictness is observed in enforcing them, although such strictness is relaxed in the cases of bills of divorce and bills of manumission of slaves.

The witnesses must read the document word for word before they sign it. It is not sufficient if some one else reads it to them, though some authorities are of the opinion that it may be read to them by *two* other persons. If the document is prepared in a language unknown to one of the witnesses, and has been translated for him, the document is valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 2).

Mode of Attestation.

The witnesses must know both parties and their names, or have them properly identified by others, for the obvious reason that in the absence of the signature of the party bound, fraud in the preparation of the instrument would be more possible. In the case of a bill of sale or an instrument of indebtedness, the later law somewhat relaxed the rule, and provided that the witnesses need know only the seller or the debtor, these being the persons to be bound respectively by these instruments (*ib.* 49, 2). According to Maimonides, however, the strict rule requiring the witnesses to know both parties can not be relaxed ("Yad," Malweh, xxiv. 3). The witnesses must sign their own names; and illiterate witnesses, unable to write, are incompetent; thus, even if some one have traced the signature for the witness and the latter have written the letters over the tracing, it is invalid; although some authorities are of the opinion that in such cases the witness is considered competent, especially so in cases of bills of divorce.

An attestation in the form "A. B. has authorized me to sign for him" is invalid, because of the general reason that the subscription of the witness is equivalent to testimony delivered in open court, and hence must be direct, and not hearsay. In some communities it became customary for public scribes to prepare all documents; in such cases the witnesses appeared before the scribe and, if illiterate, directed and authorized the scribe to sign for them. The formula in such cases was: "A. B. has authorized me to sign this document for him"; and where such custom prevailed, such attestation was considered valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 5).

Connection with Body of Deed.

A peculiar rule of the Jewish law was that the signatures of the witnesses must be affixed at a distance of less than two lines from the body of the instrument. The history of this rule is interesting. The older Talmudic law, which had no special formula for documents whereby the end of the body of the document could be fixed beyond the danger of any addition thereto after the witnesses had subscribed, attempted to prevent the addition of such matter by the rule quoted by Rab Amram, "The last line proves nothing" (B. B. 162*a*); meaning that if any matter of importance was brought into the last line of the document, it signified nothing, because it was presumed that this last line had been interpolated, as the witnesses rarely signed their names so closely to the body of the document as not to leave a space wide enough for an interpolation.

Another rule is cited in the name of Rabbi Johanan: "Some of the substance of the document is repeated in the last line" (B. B. 161*b*). Thus, by summing up what had already appeared in the body of the document, the last line becomes of no importance whatever except as an indication of the end of the instrument. If, therefore, the signature of the witness is at a distance of a line or a little more than a line from the body of the instrument, no interpolation could take place. But if the signatures are two lines distant, then interpolation could take place, because in the first of these two lines some matter of importance could be added, and in the second the formula of repetition could be written. Hence the necessity for the rule that, in order to prevent any interpolation of this sort, the witnesses must sign within the distance of two lines from the body of the instrument, or the instrument is absolutely void (Ḥoshen Mishpaṭ, *l.c.* 6). The formula "Everything is fixed and established" (והכל שריר וקים) is universally recognized as the end of the instrument, and, as anything appearing thereafter would be immediately recognized as an interpolation, the strictness of the above rule seems to be unnecessary; yet the rule was nevertheless not relaxed, upon the ground that that which is not done according to the ordinance of the sages is not valid ("Be'er ha-Golah" on Ḥoshen Mishpaṭ, *l.c.*).

Deeds of Indebtedness.

An instrument of indebtedness duly attested by two witnesses is in some respects equivalent in its effect to an instrument which has been made a matter of public record at modern law. The debt thus secured becomes a lien on the property of the debtor; and the creditor may follow such property for the purpose of collecting his claim, even though the property has been transferred to third persons bona fide, because all persons are presumed to take such property subject to the lien of the debt, since the instrument of indebtedness attested by two witnesses is deemed to be such publication of the debt as to be legal notice to all the world (B. B. x. 8).

The rule of law providing that at least two witnesses must subscribe does not imply that the document has greater validity if more than two subscribe. It is simply a rule providing for a proper form of attestation; and two witnesses are sufficient. An instrument attested by only one witness is equivalent to the oral testimony of one witness; and if the obligation is repudiated by the person bound by the instrument, he is obliged to take the oath of purgation (B. B. x. 1; Ḥoshen Mishpaṭ, 51, 2). For although the instrument does not create a perfect obligation by reason of the fact that there is but one witness, it nevertheless raises the presumption of indebtedness, which the debtor is obliged to meet by taking the oath that he does not owe anything.

If a duly signed instrument is delivered in the presence of two witnesses, even though they are not the signers of the document, the creditor may follow the property of the debtor (*ib.* 7); although some authorities do not concede the same validity to the document that is delivered in the presence of two as to the one that is subscribed by two ("Beer Heṭeb" on Ḥoshen Mishpaṭ, *l.c.*). If a document is signed by a number of witnesses, some of whom are incompetent, some authorities require evidence that the witnesses last subscribing are competent (*ib.* 45, 12, gloss); but the general rule seems to be that if there are among the signers two witnesses who are competent, the instrument is valid, no matter in what order they have signed, unless it can be proved that all the signers have been simultaneously called to sign the document (*ib.* text). If there are only two witnesses, and one of them is incompetent, the instrument is invalid, even if it has been delivered in the presence of two qualified witnesses (Maimonides, "Yad," 'Edut, xiv. 6; see Shulḥan 'Aruk, Eben ha-'Ezer, 130, 17).

According to the Talmudic principle, where Jewish and non-Jewish laws differ, and the Jew is subrogated to the rights of the non-Jew, the case is decided according to the non-Jewish law; hence, if a non-Jew has sold an instrument of indebtedness to a Jew, it is the prevailing opinion of the jurists that the rights of the Jew are determined according to the non-Jewish law (Ḥoshen Mishpaṭ, 66, 25). If such instrument of indebtedness is signed by the witnesses at a distance of more than two lines from the body of the instrument, this does not invalidate such instrument, if the same is valid according to non-Jewish law (*ib.* 45, 17).

As stated above, the strictness of the rules concerning attestation of instruments is somewhat relaxed in the cases of bills of divorce and bills of manumission of slaves, since these instruments were always construed liberally in favor of the slave to be freed from bondage or the woman to be freed from matrimony. The subscription of the witnesses to the GET was ordained by Rabban Gamaliel as a matter of public policy, in order to facilitate the proof of legal documents (Giṭ. iv. 3); but after this ordinance it was still for a long time maintained by the authorities that where there were no subscribing witnesses, but the geṭ had been properly delivered to the wife in the presence of witnesses, it was valid, and could be proved by the witnesses of the delivery (*ib.* ix. 4). Although the general rule required that the witnesses should be personally acquainted with the parties, yet in cases where the exigencies of the situation made it impossible to follow the usual formalities, a bill of divorce was permitted to be delivered to the wife, even though the witnesses did not personally know the parties (Giṭ. 66*a*). If the witnesses did not sign their full names, or omitted the words "a witness," following their names, it was nevertheless presumed that they wrote their names with the intention of being witnesses to the document, and hence the attestation was deemed valid (*ib.* ix. 8).

Bills of Divorce and Manumission.

There was one exception to the general rule that two witnesses are sufficient to attest any instrument: this was a curious form of a bill of divorce known as "the folded geṭ." It was prepared in the following manner: A line was written, the parchment was then folded and fastened, and a witness signed on the back of the fold; then another line was written, and the parchment again folded and fastened, and this fold likewise attested by another witness; and as there were not less than three folds, there could not be less than three witnesses (B. B. x. 1, 2), because of the rule that the folded geṭ must have as many witnesses as it has folds; and if one fold was blank, the geṭ was called "a bald geṭ," and was void (Giṭ. viii. 9, 10). This form, however, was no longer used in Talmudic times. Such instruments are declared absolutely void by the later law (Ḥoshen Mishpaṭ, 42, 1, gloss).

BIBLIOGRAPHY: Frankel, *Der Gerichtliche Beweis*, pp. 399 *et seq.*; Bloch, *Die Civil-Process-Ordnung*, pp. 53 *et seq.*; Klein, *Das Gesetz über das Gerichtliche Beweisverfahren*, pp. 17 *et seq.*; Amram, *Jewish Law of Divorce*, pp. 171 *et seq.* See also the articles DIVORCE, DEEDS, DOCUMENTS, EVIDENCE.

J. SR. D. W. A.

ATTIA, ISAAC B. ISAIAH: Talmudic scholar; lived in Aleppo in the nineteenth century. He was the author of the following works, published in Leghorn, 1821-31: (1) "Eshet Ḥayil" (A Virtuous Woman), explaining Prov. xxxi.; (2) "Wayiḳra Yiẓḥaḳ" (And Isaac Called), annotations on the Pentateuch, divided into three parts, the last two of which are entitled "Doresh Ṭob" (He Who Preaches Well) and "'Eḳeb 'Anawah" (For Modesty's Sake); (3) "Mesharet Mosheh" (The Servant of Moses), containing novellæ on Maimonides' Yad ha-Ḥazaḳah and its commentaries; (4) "Rob Dagan" (Abundance of Corn), with an appendix, "Ot leṬobah" (A Sign of Good), on different halakic subjects, divided into two parts and arranged in alphabetical order; (5) "Tannia we-Shayar" (He Taught and Left Unexplained), and (6) "Pene ha-Mayim" (The Surface of the Water); two volumes of annotations on the Pentateuch.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 62; *Bibliotheca Friedländeriana*, p. 128.

L. G. I. BR.

ATTORNEY: A legal representative, empowered to plead on behalf of the person represented. Attorneys at law are unknown in Jewish law. The examination and cross-examination of the witnesses were conducted by the judges; and in criminal cases the law imposed upon the judges the duty of carefully guarding the prisoner's rights. Attorneys in fact were permitted to appear for their principals and conduct litigation, subject to certain restrictions.

Attorney for Plaintiff: The Talmudic law on the subject is found in the treatise Baba Ḳamma (70*a*). According to this passage, an Attorney was authorized to represent his principal only for the purpose of receiving property from a bailee or trustee, when there was no dispute concerning its ownership. If there was a contest as to the title to the property, the Talmudic law did not authorize an Attorney to appear.

At the law academy in Nehardea it was taught that an Attorney could appear only for the purpose of taking possession of real estate, but not to recover movable property. The Geonim, however, modified this Talmudic principle, and permitted attorneys to appear in contested cases also. Rabbi Hananeel of Kairwan, who lived during the eleventh century, reports that in his time it was lawful to appoint attorneys in all cases, whether the controversy was concerning movable or immovable property, and whether there was a contest or not (Tosafot, B. Ḳ. 70*a*, אמטלטלין); and this opinion was generally accepted in the later law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 123, 1).

The power of Attorney had to be in writing, and to contain the words "proceed, litigate, acquire, and possess for thyself and compel the adversary to give up what is due," or words to that effect; and if such words were not used, the defendant was not obliged to answer the Attorney, and could plead in bar of the Attorney's right (B. Ḳ. *l.c.*; Maimonides, "Yad," Sheluḥin, iii. 1; Ḥoshen Mishpaṭ, 122, 4).

Relation of Attorney and Client.

It was at first thought that the relation of Attorney and client was like that of partners, and that the Attorney could retain one-half of what he collected; but the final decision was that their relation is like that of principal and Agent, and that the Attorney was obliged to account to his principal for all that he had done or received (B. Ḳ. *l.c.*). The principal was obliged to pay all the expenses of the Attorney and to indemnify him for all outlays; and all powers of Attorney were customarily drawn with a provision to that effect (Ḥoshen Mishpaṭ, 122, 6).

Persons Qualified to Act.

Any person could act as Attorney for another. Even women and slaves could be empowered. The principal's own slaves, however, were not permitted to represent him (*ib.* 123, 13); and, subject to certain regulations, even non-Jews were authorized to act as attorneys for Jewish claimants (*ib.* 14).

Unless specially authorized to do so, the Attorney could not appoint another Attorney in his place; and the principal could revoke the power of Attorney at his will (*ib.* 123, 4; 123, 3).

In case the principal appointed another Attorney, this was an implied revocation of the power granted to the first one, unless the second appointment was simply intended as a precautionary measure whereby the second Attorney was substituted only in case the first could not act (*ib.*).

If the subject of contention was a debt, the death of the principal revoked the power of Attorney; but if it was real estate, or if the Attorney had been given authority through the ceremony of symbolical seizure (Ḳinyan), the death of the principal was not a revocation of the power (*ib.* 1).

A husband could act as Attorney for his wife without any special power given to him, in controversies concerning those portions of his wif[illegible]erty in which he had usufructuary rights; [illegible] had no such implied power in matters concerning those portions of her estate the fruits of which she enjoyed (Giṭ. 48*b*; Ḥoshen Mishpaṭ, *l.c.* 8).

Members of a partnership or heirs of an estate of which no partition had been made could appear as attorneys for their copartners or coheirs without any special power given to them, because, their interest being joint, each is authorized to act for the others. If, however, one of the coheirs or copartners was absent in another city, and unable therefore to intervene personally in the case, if he so chose to do, he was not bound by the action of his coheir or copartner; and it was a rule, therefore, that in cases where a coheir or copartner appeared to represent the estate, the defendant might demand a production of the power of Attorney from absent parties interested (Ket. 94*a*; Maimonides, "Yad," Sheluḥin, iii. 3; Ḥoshen Mishpaṭ, *l.c.* 9).

Attorney for Defendant: The defendant was not entitled to be represented at court by an Attorney (Ḥoshen Mishpaṭ, 124, 1). The only case, it appears, known to the Talmudists, in which it was assumed that an Attorney (אנטלר. ἐντολεύς) might eventually be permitted to appear for the defendant, was one in which the high priest was sued (Yer. Sanh. ii., beginning 19*d*).

The principal reason for compelling the defendant to appear in person seems to have been the feeling that if he were obliged to face the plaintiff in open court, there would be a slighter probability of false plea or concealment of the truth on his part (Ḥoshen Mishpaṭ, *l.c.*; Beer ha-Golah, *ib.*).

Women of standing and scholars were respected to this extent, that they were permitted to make their statements in their own homes in the presence of the plaintiff; and the record of their statements was taken by the official recorder and presented to the court (Asheri Sheb. iv. 2; Ḥoshen Mishpaṭ, *l.c.*). See Agency, and Attorney, Power of.

J. SR. D. W. A.

ATTORNEY, POWER OF (Harshaah): An instrument empowering an agent to act on behalf of a principal. The following formula of a Power of Attorney is taken from "Naḥalat Shib'ah," chap. xliv.:

"A memorial of testimony taken before us witnesses whose names are subscribed below. On the......day of the month of......, in the year......of the creation, there came before us A, the son of B, and he said unto us, 'Be ye witnesses and acquire from me by symbolic seizure ["ḳinyan"] and sign this and give it into the hands of C, the son of D, that it may be unto him for a testimony and as proof that I do this voluntarily and of my own free will. I have given to the said C, the son of D, four ells of ground, and through them and through the aforesaid symbolic seizure, I empower and authorize the said C, the son of D, to be my attorney and representative ["murshah"=empowered, and "entelar"=ἐντολεύς, mandatory], that he may have power and authority to demand and collect the amount which E, the son of F, owes me on a certain instrument of indebtedness which I have transferred to him [my attorney]; "and now acquire it for thyself and all rights under it; and thy hand shall be as my hand; and thy mouth as my mouth; and thy act as my act; and thy release as my release; and everything that thou shalt do concerning the aforesaid debt shall be done as though I had done it myself"'; and thus the aforesaid A, son of B, said to the aforesaid C, son of D, 'Go litigate and acquire and lay out whatever is necessary for thy expense, and whatever shall be decided for thee in court I shall accept whether in my favor or against me, nor shall I have the right to say to thee I have sent thee to benefit me, and not to harm my cause'; and he shall also have power and authority to summon the debtor to court or to compromise with him or to extend the time of payment and to give acquittance. To all the above, the said A, son of B, bound himself by symbolic seizure and by the four ells of ground as aforesaid, and by a hand-clasp, and by an audible statement, and by a lawful oath, and under the sanction of the heavy ban to approve and ratify everything that the attorney may do. This letter of attorney shall not be invalidated nor shall its power be minimized by anything wrongful or detrimental forever; but it shall have permanent force and effect according to the effect of all letters of attorney that are customarily made among Israelites, according to the regulation of our sages of blessed memory, not as a mere 'asmakta' nor as a mere form. And we have taken symbolic possession from A, son of B, on behalf of C, son of D, according to everything that is written and expressed above by an object through which symbolic possession may lawfully be taken; and all is firmly fixed and established." (Signed by two witnesses.)

The Power of Attorney is, like most documents in Jewish law, prepared and signed by the witnesses and not by the parties. By the ceremony of symbolic seizure and by the conveyance of four ells of ground to the attorney, the latter became invested with all the powers specifically defined in the instrument.

The foregoing formula contains all the necessary and formal words required by the law. It enables the attorney to expend money on behalf of his principal in the prosecution of his claim, and whether well or ill spent, he is entitled to be repaid; and it furthermore authorizes the attorney to bring suit, to compromise, to grant an extension of time of payment, and to give a receipt or acquittance to the debtor.

For further explanation of the terms and phrases used in this formula, see articles Sheṭarot, Asmakta, Attorney.

J. SR. D. W. A.

ATTRIBUTES: The fundamental and permanent properties of substance, so-called by logicians in contradistinction to accidents, which are modifications representing circumstantial properties only. Aristotle makes the distinction between "fundamental being" (*τὰ ἐν τῇ οὐσίᾳ ὄντα*) and its fundamental properties (*τὰ συμβεβηκότα*; "Metaphysics," iv. 30, 1025*a*, 30; and "De Animalium Partibus," i. 3, 643*a*. 27). Similarly the Arabian-Jewish philosophers discriminate between תואר, "attribute," and מקרה, "accident"; and the typical defenders of the Attributes, the Sifatiya, are called by these philosophers בעלי התארים, "accepters of attributes." The theory of Attributes was always an important problem of scholasticism, because of its intimate connection with the Christian doctrine of the Trinity. It came into prominence with Saadia's work, "Emunot we-Deot" (ii. 5, 53), in which the doctrine of Attributes is employed directly against the dogma of the Trinity. Saadia, who denies the positive attributes of God, with the exception of existence, unity, power, and wisdom, places the following alternative before Christian Trinitarianism: "God is either corporeal or incorporeal. If He be considered corporeal, positive attributes would indeed be possible, but then the idea of God would be open to the grossest anthropomorphism of the ignorant masses. If, on the other hand, God be considered incorporeal, He can possess no attributes (positive properties), for with the possession of attributes differences in God must be admitted, and differences can be predicated of that alone which is corporeal, not of that which is incorporeal." From this comparatively clear statement of the problem of Attributes it is apparent that it touches the very core of scholasticism. It is interesting, therefore, to inquire what attitude is assumed toward it by Judaism, with its fundamental and constant insistence on the unity of God, who possesses manifold spheres of work; with its many-sided forms of revelation; with its all-wise, all-good, all-powerful, all-animating God. Antithetically expressed, what is the relation of unity to multiplicity? Logically formulated, what is the relation of the individual to its species, of the species to its genus? Sociologically stated, what is the relation of human personality to the community, and of the community, on its part, to the state?

It is evident from the preceding that the question of the Attributes of substance—be this substance God, Nature, Atom, Monad (ἓν καὶ πᾶν), Idea, Will, the Unknowable—concerns the very highest problems of human intellect; the question being intimately entwined with the fundamental problems, not only of scholastic, but of all philosophy, with the problem, indeed, of universals. It is therefore not surprising that in the Arabian-Jewish philosophy there should be a division between the defenders and the opponents of the doctrine of Attributes; or that within the field of attribute-conception the most minutiose attempts at adjustment are evolved, as was so ably shown in the pioneer literary production of David Kaufmann, "Attributenlehre in der Jüdischen Religionsphilosophie," Gotha, 1877.

Though the problem of Attributes merited the most earnest consideration of the loftiest minds, the treatment it actually received was barren and unsatisfactory in the extreme. How great was the need for a scholarly consideration of the problem of Attributes is shown by the fact that as late as the seventeenth century much of the thought of a Descartes, a Locke, and a Spinoza was devoted to it, and that even in the nineteenth century there could occur such a vigorous discussion concerning the proper interpretation of Attributes as that which took place between J. E. Erdmann and Kuno Fischer. Descartes (in his "Principia Philosophiæ," i. 53, 1644) had drawn the distinction between "attributum" and "modus"; but Spinoza was the first to set the doctrine of Attributes in the very center of a system. "By attribute I understand whatever the mind conceives as constituting the essence of substance" ("Ethics," i., def. 4). God therefore is conceived as containing infinite Attributes, each one of which expresses His eternal essence (*ib.* prop. xi.). Of all of the divine Attributes, however, the human mind conceives but two, thought and extension ("Ethics," ii., prop. 1 and 2). While Erdmann explained these Attributes of Spinoza as being merely the modes of cognition in the mind considering them, Fischer maintained that they were real and separate forms of the substance's existence.

This modern example will serve to show that speculative metaphysics still has its attribute-problem. Indeed, even the natural sciences of to-day have, on their metaphysical side, attributive implications. Witness, for example, Häckel's naturalistic monism (see Ludwig Stein, in "Archiv für Geschichte der Philosophie," ii. 319, 1898; *idem*, "Sociale Fragen im Lichte der Philosophie," p. 516, 1897; *idem*, "An der Wende des Jahrhunderts," p. 894, 1899). The historical continuity of philosophy is evidenced by the fact that old problems are continually being revived and modified through the influence of new ideas. Each succeeding age presents for its own consideration the problem of Attributes—though clad in its own scientific phraseology. With scholasticism the problem of Attributes was a theological one; with Spinoza it was a mathematical one (the relation of the One to the Many); with Häckel it is a biological problem (the relation of the Organic to the Inorganic). Häckel's monistic conception of the universe (calling it "the conception of coming ages") is in substance that the forms of organic, as well as those of inorganic, matter are the necessary products of natural forces. It is readily seen, however, that his "natural forces" of the underlying substance are in truth just as attributive as any of the fundamental qualities of a Spinoza or of any section of scholasticism.

Certain basic problems of metaphysics recur at intervals throughout the ages, clothed always in the scientific dress of the period, and receive more or less adequate formulation according to some one or the other of the dominant scientific tendencies of the day.

K. L. S.

It is difficult to determine whether it was the influence of the Motazilites or the desire to convince his Karaite adversaries of the danger of always taking Biblical words literally, that actuated Saadia in raising the question of the divine Attributes. He was, however, the first among Jewish writers to do so; and the question having been propounded, it was thereafter considered by all the philosophers, each making an effort at its solution according to his respective school.

Saadia.

Saadia, like the Motazilites, denies all Attributes save those of existence, unity, power, and wisdom, inasmuch as these four, expressing as they do the very essence of God, involve neither multiplicity nor variety in Him; and furthermore because each of these four essential Attributes being necessitated by, or implying, the other, they can be reduced to one attribute. No other divine attribute found in the Bible can be taken literally without surrender to coarse anthropomorphism ("Kitab al-Imanat Wal-I'tikadat," ed.

Landauer, pp. 80–90). But Saadia, in admitting these four Attributes, did not foresee the objection of Maimonides, that these Attributes either add to the essence of God—and in that case they ascribe to Him accidents, which ascription is inadmissible—or are useless repetitions. Indeed these Attributes are in such predicament that if the question be asked, "What is God?" it should be answered, "God is God" (compare "Moreh," i. 52). This objection did not escape Baḥya, whose theory of Attributes is accordingly more precise.

Bahya.

The author of "Duties of the Heart" divides Attributes into two classes, those that indicate God's essence ("dhatiyat") and those that express His actions ("fa'iliyat"). The essential Attributes are those of existence, unity, and eternity, which, being every one of them necessitated by the others, are in fact but one. However, in describing God by these Attributes, it must be borne in mind that they do not present Him as an existing, eternal, and unique being, inasmuch as the sense generally attached to these expressions can not be applied to God, who is beyond our conception; they simply negative the possibility of His having the opposite Attributes ("Duties of the Heart," x.).

Judah ha-Levi.

With Judah ha-Levi the question changes. While Saadia admits without reserve four essential Attributes, and while Baḥya does not object to three, provided they be taken negatively, and while both refuse to admit any other Attributes than these, Judah ha-Levi sees no harm in Attributes other than essential, provided they be used negatively. Accordingly he divides all Attributes found in the Bible into three classes, namely: into active ("taziriyah"), such as rich-making (מעשיר = he maketh rich), poor-making (מוריש = he maketh poor), etc.; into relative ("idafiyat"), such as blessed (ברוך), merciful (רחום), etc.; and into negative ("salbiyah"), which comprise all essential Attributes, inasmuch as all essential Attributes must be taken negatively. The names of God found in the Bible are all, except the Tetragrammaton, Attributes belonging to one or another of the three classes mentioned ("Cuzari," pp. 73 *et seq.*, ed. Hirschfeld).

Abraham ibn Daud, like Judah ha-Levi, admits all relative Attributes. As for the essential ones, there are eight by which God can be described, for the simple investigation of their mutual relations shows that they have not the same significations as are generally attached to them. These eight are unity, existence, immutability, truth, life, knowledge, power, and will ("Emunah Ramah," pp. 54 *et seq.*).

Maimonides.

Maimonides, on this question, adopts the theory of Aristotle. He divides the positive Attributes into four classes: (1) Those that include all the essential properties of an object. Such Attributes, however, can not be applied to God, because, as all philosophers agree, God can not be defined—definition being established only by giving the genus and the specific differentia. (2) Those that include only a part of the essential properties. Neither can these Attributes be applied to God, who, being incorporeal, has no parts. (3) Those that indicate a quality. These latter also are inapplicable to God, who, having no soul, is not subjected to psychical affections, that indicate the relation of one object to another. (4) Those that express actions or effects. At first sight the two last-mentioned Attributes can be applied to God, because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination it will be seen that even these present many difficulties. There is only one kind of Attributes by which God can be described, and those are negative Attributes.

Spinoza follows Maimonides to a certain degree. Like him he says that the essential Attributes of power and will do not exist in reference to God; for He can not have power or will as regards Himself (compare "Cogitata Metaphysica," part ii., ch. viii. § 2). He agrees with him likewise in declaring that God's essence is not complex but simple (*ib.* v., vi.). But while Maimonides concludes from this conception that all positive Attributes must be banished from God, Spinoza makes a distinction between proprieties and Attributes, and maintains that God is conceived by an infinite variety of Attributes, every one of which expresses His eternal essence ("Ethics," part i., prop. x.).

Bibliography: D. Kaufmann, *Attributenlehre in der Jüdischen Religionsphilosophie.*

K. I. Br.

AUB, HIRSCH: Rabbi and Talmudist; born, 1807, in Baiersdorf, a small town near Erlangen, the birthplace of a number of prominent Jews; died at Munich, 1876. He studied in Prague and became known as a Talmudist. In 1827 he was elected chief rabbi of Munich, which position he filled for forty-nine years. His congregation was composed both of Orthodox and of Reform Jews, but he held its various elements together by his love of peace, gaining through this strongly marked trait the name of "ba'al sholom" (peacemaker). In 1848 he was one of the principal workers for the emancipation of the Jews and the abolition of the law under which only a limited number of married Jews were allowed to live in each town. Aub was held in high esteem and favor by three kings of Bavaria, Ludwig I., Maximilian, and Ludwig II. The last-named decorated him, on his seventieth birthday, with the Cross of St. Michael. S.

AUB, JOSEPH: Oculist; born in 1846; died May 13, 1888, at Cincinnati, O. He attended the Talmud Yelodim Institute and the public schools, and later entered the Ohio Medical College, from which institution he was graduated in 1866. He then went to Erlangen, Bavaria, where he received the degree of M.D. After serving for a short time in the Austro-Prussian war, he studied at Paris and Berlin under the eminent oculists Liebreich and Albrecht von Gräfe, and then became assistant to Dr. Knapp in Vienna. On the latter's removal to New York, Aub settled permanently in Cincinnati, where his remarkable success as an operator soon insured him a large practise. Aub was one of the first to use the electromagnet for removing foreign bodies from the eye. He was oculist to the Cincinnati Hospital, and for five years professor of ophthalmology at the Cincinnati College of Medicine and Surgery. He was a frequent contributor on this subject to medical periodicals.

BIBLIOGRAPHY: *Jewish Chronicle*, June 1, 1888, p. 7.

A. B. B.

AUB, JOSEPH: German rabbi; cousin of Hirsch Aub; born at Beiersdorf, in Bavaria, 1805; died May 22, 1880. He held various rabbinical posts for fifty years, first in Baireuth (1830–50), then in Mayence (1850–65), and, finally, in Berlin from 1865 until his death. Joseph Aub was distinguished as one of the first Bavarian rabbis who delivered their sermons in German and published them later in pamphlet form. He was a partizan of the Reform movement, but without losing the historic ground of Judaism. He founded a weekly entitled "Sinai" in 1846, but this independent organ met with mediocre success only. Among his writings on theological questions may be mentioned: "Betrachtungen und Widerlegungen," in two parts, 1839; "Biblisches Sprachbuch für den Vorbereitenden Unterricht in der Mosäischen Religion," 1868; "Grundlage zu einem Wissenschaftlichen Unterrichte in der Mosäischen Religion."

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, 1880, p. 359.

S. A. S. C.

AUB, LUDWIG: Author and poet; born Aug. 4, 1862, in Munich, Germany. He is a grandson of the rabbi Hirsch Aub, of Munich. When his father, Max Aub, a lawyer, was recalled to Munich from the little town of Uffenheim, Franconia, where he held an office under the government, Ludwig entered the gymnasium of his native city.

From early boyhood he gave evidence of that all-absorbing love for books which afterward led him to seek employment with different firms of booksellers in Vienna and Leipsic, until he himself became a dealer in rare books. This occupation gave him a comprehensive knowledge of modern German literature and, at the same time, put him in touch with men calculated to stimulate his literary tastes. Unfortunately a serious affection of his eyes not only forced him to give up his business, but has seriously interfered with his literary career. Aub has occasionally championed Jewish interests against anti-Semitic attacks.

His first attempt as author was with "Abriss der Deutschen Literaturgeschichte," Leipsic, 1888. The "Münchner G'stanzl'n," a book of poems in the North-Bavarian dialect, which appeared in 1889, met with pronounced success. In the same year Aub, in collaboration with Thom, published a collection of aphorisms and epigrams under the title of "Gnomen und Kobolde."

Aub is president of the Orion Literary Association in Munich, which he founded, and is a regular contributor to German periodicals and newspapers.

BIBLIOGRAPHY: Eckardt, *Die Didaktische Literatur*; Hinrichsen, *Das Literarische Deutschland* (Index); Brümmer, *Schriftstellerlexikon*, s.v.

S. A. S. C.

AUBRIOT, HUGUES: A provost of Paris, France; born at Dijon; died in Burgundy in 1382. He was in office at the accession of Charles VI. (1380), when the populace, irritated beyond endurance by the taxes levied upon them, demanded of the king that "Jews and usurers be expelled from Paris" (J. des Ursins, "Histoire de Charles VI."). Without waiting for the king's action, "some of the lower classes . . . ran about the city, . . . entered about forty of the Jewish houses, robbing them of plate, jewels, clothes, and bonds" (*ibid.*). For four days the dwellings of the Jews were attacked and thus pillaged. The mob rushed upon the terrified Hebrews, cut their throats and tore from the arms of mothers infants whom they hurried to the churches so that they might be baptized (Halphen, "Legislation Concernant les Israélites," Introduction). Aubriot earnestly pleaded the cause of the Jews before the king, and through his influence succeeded in obtaining a royal decree, ordering the restoration of the children to their mothers and the restitution of all property taken from the Jews.

For thus championing the cause of the Jews, Aubriot incurred the hostility of the Church, which denounced him as being secretly a Jew, and accused him of various crimes, including that of immorality with Jewesses (J. des Ursins, *l.c.*; compare Sauval, "Antiquités de Paris," ii., book x.). Aubriot was finally compelled to do penance and was condemned to perpetual imprisonment on bread and water.

He was confined in the Bastile, but about a year later (1382) was released by the mob, during the riots of the "Maillotins." Unfortunately for the Jews, the rioters, unrestrained in their fury (Félibien, "Histoire de la Ville de Paris"), fell upon them, massacring great numbers, and pillaging their homes ("Ordonnances des Rois de France," vi.).

Of the survivors of this massacre some fled, while others were baptized; the moneys and other valuable property being given to the Chapel of Vincennes (Léon Kahn, "Les Juifs à Paris," p. 31).

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, viii. 39; Bédarrides, *Les Juifs en France*, p. 248; Depping, *Les Juifs dans le Moyen Age*, p. 184.

G. S. K.

AUER, LEOPOLD: Hungarian violinist; son of a poor house-painter; born in Veszprim, Hungary, June 7, 1845. His musical talent manifested itself early. When only four years old he marched in front of the revolutionary troops, beating the drum, and exciting patriotic enthusiasm among the spectators. He received his first musical education from Ridley Kolene at the Conservatory at Budapest; then went to the Vienna Conservatory, where he studied under Dont (1857–58); and completed his studies with Joachim at Berlin. He was musical conductor at Düsseldorf from 1863 to 1865, and at Hamburg from 1866 to 1868. On the invitation of the St. Petersburg Musical Society he succeeded Wieniawski as professor of the violin at the conservatory there. Appointed soloist of the imperial theaters (1873), with the title "court-soloist to the Czar," he conducted the concerts of the imperial court-singers (1880–81), and later led the concerts of the Russian Imperial Musical Society (1887–92). Auer still occupies this last position (1902). From 1881 to 1888 he made a number of tours through Europe as a solo violinist, and participated in the musical festivals at Carlsruhe (1885) and Düsseldorf (1888).

His eminence as a talented musical instructor is attested by the many renowned violin-players that have been among his more than forty pupils; of them Kolakovski, soloist of the Imperial Theater at Moscow; Krasnokutski, Pusternakov, Galkin, Mlynarski, Korguyev, and Krüger, the last four soloists of the Imperial Musical Society of St. Petersburg, and many more celebrated artists of the imperial theaters of St. Petersburg. Some of his compositions, among them "Tarantelle de Concert" and "Rhapsodie Hongroise" for violin and piano, and transpositions for the violin, have been published by Bote and Back in Berlin, and by Fr. Kistner in Leipsic.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, ii. St. Petersburg, 1893; Ehrlich-Legge, *Celebrated Violinists*, 1897, *s.v.*; Riemann, *Musiklexikon*, 1900, *s.v.*; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. H. R.

AUERBACH: A family of scholars, the progenitor of which was **Moses Auerbach**, court Jew to the bishop of Regensburg, about 1497. One of his daughters, who went after her marriage to Cracow, is the reputed ancestress of the celebrated R. Moses Isserles (רמ״א).

Another branch of the family settled at Vienna. A near relative, **Meshullam Solomon Fischhof-Auerbach**, occupied such an eminent position in the community of Vienna that he married Miriam, the daughter of a well-known rabbi and physician Leo Lucerna (Judah Löb Ma'or-katon). She died July 29, 1654 (Frankl, "Inschriften," No. 202). In his old age it was his misfortune to be driven from Vienna and exiled (1670) with his coreligionists. Before his death (1677) he had the satisfaction of seeing his sons occupy honorable positions. Nearly twenty years before, his son **Menahem Mendel Auerbach** was called as rabbi to Reussnitz, Moravia, after having officiated as assessor to the rabbinate at Cracow. The pupil of such men as Lipmann Heller, Joel Sirkes, Joshua b. Joseph, at the Talmud school in Cracow, Menahem Mendel attained such a reputation as a Talmudic authority that the rabbis of large foreign communities submitted difficult questions to him for decision. (For detailed account of his career see separate article.)

The best known among Mendel's brothers is **Simon**, who at the age of 23 wrote a penitential poem, on the occasion of an epidemic that broke out among children in Vienna, in 1634. This poem passed through several editions, under the title "Mish'on (*sic*) la-Yeladim" (Support to Children), Frankfort-on-the-Main, 1711. The author died March 11, 1638, at Eibenschütz. The poem was printed by the grandson of the author, Meshullam Solomon Fischhof, who added a commentary, "Rab Shalom" (Much Peace). He also published several prayers and hymns of Israel Nagara, with additions of his own (Frankfort-on-the-Main, 1712).

Ḥayyim, a second brother of Menahem Mendel, settled at Cracow, but later returned to Vienna as assessor of the rabbinate, dying there Oct. 7, 1665. A third brother, **Benjamin Wolf**, settled at Nikolsburg, and was held in high esteem as elder of the community, even officiating temporarily as chairman of the college of the rabbinate. His testament, printed together with the work "Meḳor Ḥokmah" (Source of Wisdom), which contains an abundance of worldly wisdom and pious reflection, was published by his son, **Meshullam Solomon**, assessor of the rabbinate at Nikolsburg, who published an ethical work at the same time. Menahem Mendel's successor as rabbi of Krotoschin was his grandson who bore the same name (the son of Moses Auerbach—died May 9, 1739), and was president of the congregation of Krotoschin and of the Synod of the Four Lands. He was the son-in-law of Rabbi Saul of Cracow. A son of the Simon Wolf mentioned above was **David Tebele**, surnamed "Ha-Kadosh" (the Holy), who died as rabbi of Prague. His name was commemorated by his son SAMUEL, the author of "Ḥesed Shemuel" (Samuel's Charity), Amsterdam.

A member of the same family was PHINEAS AUERBACH, president of the Jewish court at Cracow (1695), and author of "Halakah Berurah" (Lucid Law), a commentary on Oraḥ Ḥayyim.

Hirsch Auerbach belongs to another branch of the family. He was first assessor of the rabbinate at Brody, fleeing thence to Germany with a part of the community to escape exorbitant taxation and the machinations of informers. After wandering from one place to another he settled at Worms, whither he had been called in 1733 to R. Löb Sinzheim's college, and was appointed rabbi in the same community in 1763. He died at Worms May 3, 1778, in the 88th year of his life, his pious wife Dobresch (daughter of the president Isaac at Brody) dying a few weeks before him. His son, born at Brody, **Abiezri Selig**, was at first rabbi at Edenkoben, then at Buxweiler, where he died 1767; his wife was the daughter of Isaac Sinzheim, rabbi at Trier and Niederehnheim.

D. L. L.

AUERBACH, ABRAHAM BEN ABIEZRI SELIG: German rabbi; born at Buxweiler, Alsace, in the middle of the eighteenth century; died at Bonn Nov. 3, 1846. Being a descendant of an old rabbinical family, he was destined from his childhood for the rabbinate, and was educated first by his grandfather at Worms, and later by his uncle, David Sinzheim, subsequently president of the central consistory at Paris. Under the latter's direction, Auerbach acquired not only extensive Talmudic knowledge, but a secular education as well. When, owing to the efforts of Cerfberr of Medelsheim, a Jewish community had been formed at Strasburg, Auerbach was charged with its administration. At the outbreak of the Reign of Terror in France, Auerbach, on account of his connection with Cerfberr (who as former contractor to the royal army was suspected by the revolutionists), was thrown into prison where he remained a whole year. On leaving Strasburg he was appointed rabbi at Forbach, then at Neuwied, and in 1809 at Bonn. In 1837 he resigned the latter position, ostensibly on account of his great age, but really to have his son succeed him in his place.

Auerbach was the author of several liturgical poems and prayers, and of a poem on the abolition of the poll-tax, entitled "Dibre ha-Mekes we-Beṭuloh" (History of the Tax and its Abolition), still extant in manuscript. The poem was dedicated to Cerfberr, who by his intervention brought about the abolition. A specimen of the poem was given by Fuenn, who was the possessor of the manuscript. Auerbach left seven sons, among whom the best known was Benjamin Hirsch Auerbach, rabbi at Darmstadt and Halberstadt, who died in the latter city Sept. 30, 1872.

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L. G. I. BR.

AUERBACH, BARUCH: Educator and philanthropist; born in Inowrazlaw, in the province of Posen, Prussia, Aug. 14, 1793; died at Berlin, Jan. 22, 1864. He was the founder and life-long director of the Jewish Orphan Asylum, Berlin. Being the son of a poor rabbi, the days of his boyhood were spent in the study of the Talmud and other Jewish literature. In 1817 he went to Berlin, following his elder brother, Dr. I. L. Auerbach, who at that time enjoyed some reputation in the Jewish community as a minister and preacher. After pursuing his studies at the university, where he paid special attention to the classical languages, he became, in 1829, principal of a school for Jewish boys in Berlin.

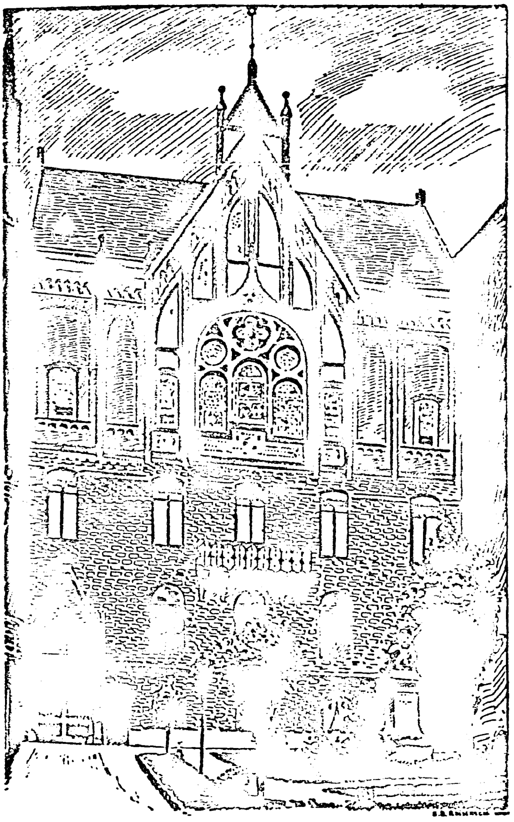

Baruch Auerbach Orphan Asylum, Berlin.
(After a photograph.)

In 1833 he took under his care, into his own house, four orphan children, for whom no special provision had been made; and from this small beginning grew the noble institution now connected with his name.

In 1843, when 15 boys were under Auerbach's care, he took also some Jewish girls left without parents into his house, and ten years later the institution had grown so much that 50 boys and 26 girls were housed in a special building in the Oranienburgerstrasse, Berlin. The institution has since been moved to the Schönhäuserallee, Berlin. Nearly 300 children were cared for during his lifetime; and on the day of his death there were 70 orphans in the asylum, while the total amount of funds collected by Auerbach's indefatigable efforts reached the sum of 600,000 thalers (about $450,000), in addition to the beautiful and valuable grounds of the asylum.

Nothing gives a clearer insight into both the spirit of the institution and the character of its founder than his own oft-repeated words: "Orphans are not merely poor children, but children without parents; to raise and bring them up, an orphan asylum should give those children not merely bread and a shelter, but parental love also, and practical training."

S. H. BA.

AUERBACH, BENJAMIN HIRSCH: One of the most prominent leaders of modern German orthodoxy; born at Neuwied in 1808; died at Halberstadt Sept. 30, 1872. His father, Abraham Auerbach—a descendant of an old rabbinical family which traced its origin back to Menahem Auerbach, one of the exiles of Vienna—was on the maternal side a nephew of Joseph David Sinzheim, the first president of the French Sanhedrin, and after having held various rabbinical positions became rabbi of the consistory of Bonn. Benjamin received his first instruction from his father, subsequently studying at the yeshibot of Krefeld and Worms. Well equipped with Talmudic learning he entered the University of Marburg, where he studied from 1831 to 1834. Immediately afterward he was called to the rabbinate of Hanau, but declined, preferring the call to Darmstadt, as chief rabbi (Landesrabbiner) of the grand-duchy of Hesse, for which office no less a personage than Zunz was his competitor. His position was, however, very difficult, as he was strictly Orthodox, while the majority of the congregation were Liberal. He remained for twenty-three years, but was forced to resign in 1857. He went to Frankfort-on-the-Main, where he busied himself with literary work until, in 1863, he was called as rabbi to Halberstadt, in which post he served until his death.

As a scholar and author, Auerbach ranks among the first in his party. He was among the first Orthodox rabbis that preached in pure German; and his text-book for religious instruction enjoys deserved popularity. In the controversy aroused by the publication of Zacharias Frankel's "Darke ha-Mishnah," he naturally sided with Frankel's opponents, defending the view of the divine origin of the rabbinical law. Besides numerous sermons, he published: (1) "Lehrbuch der Israelitischen Religion," 1839, 3d ed., by his son Selig Auerbach, Giessen, 1893; (2) "Berit Abraham, oder die Beschneidungsfeier und die Dabei Stattfindenden Gebete und Gesänge. In's Deutsche Uebersetzt und mit einer Ausführlichen Literarhistorischen Einleitung Versehen," Frankfort-on-the-Main, 1869, 2d ed., 1880; (3) "Ha-Zofeh 'al Darke ha-Mishnah," a criticism of Frankel's "Introduction to the Mishnah," Frankfort-on-the-Main, 1861; (4) "Mishnat R. Nathan," notes on the Mishnah, written by Nathan Adler of Frankfort, who had been Abraham Auerbach's teacher. Frankfort-on-the-Main, 1862; (5) "Sefer ha-Eshkol," an edition of the ritual code of Abraham of Narbonne, Halberstadt, 1862; and (6) "Geschichte der Israelitischen Gemeinde Halberstadt," Halberstadt, 1866.

Bibliography: Geiger's *Jüd. Zeit.* i. 127, 195, 253; *Allg. Zeit. d. Jud.* 1857, pp. 269, 282; *Dr. B. H. Auerbach, ein Lebensbild*, in Meyer's *Kalender* for 5645, Halberstadt, 1884; various reports in the newspapers of his time; also private communications from his grandson, Dr. Isaac Auerbach, at Leipzig. Fürst, *Bibl. Hebr.* i. 72; Jost, *Annalen*, 1839, Nos. 33, 37, 43; Jost, *Neuere Geschichte der Israeliten von 1815 bis 1845*, i. 17, iii. 160; Fuenn, *Keneset Yisrael*, p. 279; Zeitlin, *Kiryat Sefer*, 8.

S. D.

AUERBACH, BERTHOLD (BARUCH): German author; born in the Black Forest village of Nordstetten, Germany, Feb. 28, 1812; died at Cannes, France, Feb. 8, 1882. He was one of eleven children, and received his earliest training from a well-equipped German teacher named Frankfurter and from the local Protestant minister. Intended by his father for the rabbinical profession, Auerbach was early initiated into Jewish studies, and in his twelfth year was sent to the Talmud school at Hechingen, and afterward to Carlsruhe, to complete his rabbinical training. In the latter town, however, he soon gave up his Talmudical studies entirely, and devoted himself to secular branches. He attended the Stuttgart Obergymnasium to prepare for the university, and at Tübingen (1832) studied law. Coming, however, under the influence of David Friedrich Strauss, author of "Das Leben Jesu" (whom he ever held in reverence), he exchanged the study of law for that of history and philosophy, to which subjects he continued to devote himself (1832–35) at Munich under Schelling, and at Heidelberg under Daub and Schlosser. Spinoza now became Auerbach's ideal philosopher and guide, and remained so throughout the whole period of his literary activity. Like others among the student-corps, Auerbach manifested something of the democratic spirit; and, as the result of a governmental investigation, he was imprisoned for three months at Hohenasperg (1837).

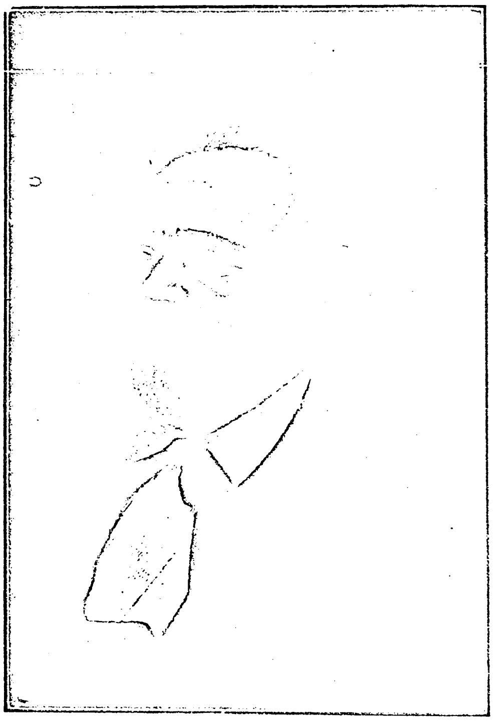

Berthold Auerbach.

His Early Writings.

The period was one of petty despotism in Germany, and Auerbach suffered the rigors of university discipline to such an extent as to compel him to abandon his university career and to turn to literature for a livelihood. In 1836, in reply to Wolfgang Menzel's attack on the "Junge Deutschland," for all of whose literary and political sins he held the Jews responsible, Auerbach had published his first pamphlet, "Das Judenthum und die Neueste Literatur" (Stuttgart), wherein he pleaded for a fuller recognition of Jewish ideals; but the age was hardly ripe for such progress: the days of '48 had not yet dawned. He also wrote, under the pseudonym of "Theobald Chauber" (an anagram of his name), a biography of Frederick the Great, Stuttgart, 1834–36, and numerous articles for periodicals. His early works were romances illustrating various types of Jewish thought and activity. Thus, in 1838, together with N. Frankfurter, he continued the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre Portraits und Biographien" (3d and 4th instalments), begun by Spazier. Along this same line was his other book, "Spinoza, ein Historischer Roman in Zwei Theilen" (Stuttgart, 1837, newest edition, with supplement, "Ein Denkerleben," 1880); half story, half philosophical dissertation, in which his admiration for the Jewish thinker attained the point of glorification. It was followed by "Dichter und Kaufmann" (Stuttgart, 1839; 4th revised ed., 1860; 7th ed., 1871), based on episodes in the life of Moses Ephraim Kuh, a luckless Breslau poet, and wherein he drew a lively picture of the Jews in the time of Moses Mendelssohn.

Auerbach's idealism, however, was not to limit itself to heroes of the Ghetto: he was to enter a broader field and do his share in arousing the German people to a sense of national unity long before the battle of Sedan. To familiarize the German of the North with the character and temperament of the German of the South (after having published, in 1841, a German translation of Spinoza's works, with biography, in five volumes, and, in 1842, a popular treatise, "Der Gebildete Bürger, ein Buch für den Denkenden Menschenverstand"), he published his incomparable "Schwarzwälder Dorfgeschichten," Mannheim, 1843, which at once gave their author international fame. It was an epoch-making work in the history of German literature, and was translated into almost all European languages. What is particularly noteworthy therein is the success of Auerbach, a Jew, in describing all the depth of the religious life of the Christian peasant. That an atmosphere of "Spinozism" breathed through these most artless tales did not materially detract from their charm. In his second collection of "Dorfgeschichten" (Mannheim, 1848, 1853), stronger characters and more complex plots were substituted for the idyllic backgrounds of his former literary attempts. In the interval between these two works, Auerbach published a treatise descriptive of his literary methods, "Schrift und Volk, Grundzüge der Volksthümlichen Literatur," and from 1845 to 1848 issued a very popular calendar, called "Gevattersmann."

In Breslau, in 1847, he married Augusta Schreiber, who died the following year in childbirth. This bereavement prevented him from taking any very active part in the Revolution of 1848. He nevertheless went to Vienna, where he witnessed the October days, and described his impressions of those stormy scenes in his "Tagebuch aus Wien; von Latour bis Windischgrätz," Breslau, 1849. He married again in Vienna soon after, espousing Nina Landesmann, a sister of the poet Hieronymus Lorm, and in 1849 settled in Dresden, whence, ten years later, he removed to Berlin, which then became his permanent abode. There he came into contact with the foremost writers and artists of the Prussian capital, and was received at court; but spent every summer in his native village in the Black Forest, seeking there recuperation and new inspiration for his literary labors.

A couple of plays produced by him, a tragedy, "Andreas Hofer," and a drama, "Der Wahrspruch," Leipsic, 1860, were not at all successful; nor did he have better fortune with his next novel, a tale of modern life, entitled "Neues Leben," Mannheim, 1851. He therefore reverted to his village tales; publishing "Barfüssele" in 1856 (30th ed., 1896; illustrated by Vautier, 1872), "Joseph im Schnee" in 1861 (illustrated by Kindler, 1867), and "Edelweiss" in the same year. From 1858 to 1869 he edited a "Volkskalender," which numbered among its collaborators the most famous writers. He then again essayed a romance of modern life, this time most successfully; and to-day his "Auf der Höhe," Stuttgart, 1875, and "Das Landhaus am Rhein," Stuttgart, 1868, are numbered among the best works of German prose fiction.

As Patriot.

Auerbach was a fervent German patriot, and took the deepest interest in the unification of Germany. During the Franco-Prussian war (1870–71) he was attached to the headquarters of the grand duke of Baden (a great admirer of the poet), and gave vent to his patriotic enthusiasm first in his "Wieder Unser! Gedenkblätter," Stuttgart, 1871, and again in his novel, "Waldfried; eine Familiengeschichte" (1874). He again resumed his "Dorfgeschichten" in "Nach Dreissig Jahren" (1876).

The productions of the last four years of Auerbach's life show some traces of increasing age. To this period belong "Landolin von Reutershofen," Berlin, 1878; "Der Forstmeister," 1879; "Brigitta," Stuttgart, 1880. To complete the list of his writings, the following may be added: "Deutsche Abende," a number of speeches and lectures, Stuttgart, 1866; "Zur Guten Stunde," illustrated by Menzel, Kaulbach, L. Richter, and Meyerheim, Berlin, 1872; and "Tausend Gedanken eines Collaborators," 1876.

Attitude Toward Judaism.

Auerbach's attitude toward Judaism receives ample illustration from many a character and passage in his stories. He strove to diffuse the kindliest sentiments among those of all creeds. His world-philosophy was a species of exalted patriotism, conjoined with a pure idealism; but it was destined to suffer a severe shock when anti-Semitism arose in Germany, and, despite the triumph of the German national idea, a wave of pessimism followed closely on the nation's victories. Private troubles may have contributed their share to his unrest: his second marriage had not brought him happiness. He found philosophy and life in ominous opposition, which, to one of his gentle mold, was a deep disappointment. For many years Auerbach, at least publicly, held somewhat aloof from Judaism, though always a Jew in heart and soul. But aroused in his last years, by Theodor Billroth's anti-Semitic work, "Warum Studiren Unsere Juden Medizin?" he openly took up the defense of his coreligionists.

When the blood-accusation was revived in Russia, Auerbach issued an appeal, "An Alle Männer der Wahrheit und Sittlichkeit" ("To All Men of Truth and Morality"), and he also addressed an open letter of thanks to Dr. von Döllinger, president of the Academy of Sciences in Munich, for his courageous speech in behalf of the Jews. In 1880 (July 14) he had the satisfaction of attending the unveiling of the Spinoza monument at The Hague. Auerbach, who had devoted his entire life to the glorification and realization of German ideals, lived to hear himself stigmatized by the Judæophobes as a foreigner, without share or interest in anything German. The anti-Semitic agitation, then centered in Berlin, and family cares broke down the health of the poet. In the fall of 1881 he went for his health to Cannstadt, but, becoming worse there, he removed to the milder climate of Cannes. There he died, just as extensive preparations were being made to celebrate his seventieth birthday.

His Letters.

The inner life of Berthold Auerbach is abundantly illustrated by his works; but it receives its fullest light and interpretation in his "Briefe an Seinen Vetter, Jacob Auerbach," issued by the latter (in accordance with the author's request) in 1884, with a preface by Spielhagen. These letters extend over a period of 52 years (1830–82), and contain in Auerbach's own words "all that was most important in the development of his general and individual life." They form a mirror, in which his every mood is reflected, and wherein his genuine nature is depicted with an artlessness and naturalness typical of the man. They form the best commentary upon his philosophy, politics, and religion; and throughout them all, two points are constantly expressed; viz., love for the Black Forest and enthusiasm for Israel.

Auerbach always possessed a love for dramatic art, and at his death there was found among his papers a series of studies relating to the stage. These were published under the title "Dramatische Eindrücke," Stuttgart, 1892.

A complete edition of Auerbach's works in 22 volumes was published at Stuttgart in 1863–64; the most recent edition is that of 1892–95 in 18 volumes. His posthumous works were acquired in 1897 by the Schwäbische Schillerverein, and deposited in the archives of Marbach. A biography of Berthold Auerbach is now (1902) being prepared by Arnold Bettelheim, of Vienna.

Bibliography: *Allg. Zeit. des Jud.* xlvi. 126, 157; Friedrich Theodor Vischer, *Berthold Auerbach, ein Nachruf*, 1882; Wilhelm Goldbaum, in Westermann's *Monatsheften*, No. 315, pp. 606 *et seq.*; Zabel, *Berthold Auerbach*, 1882; Ludwig Solomon, *Berthold Auerbach, eine Biographie*, 1882; Ludwig Stein, *Berthold Auerbach und das Judenthum*, 1882; Ed. Lasker, *Berthold Auerbach, eine Gedenkrede*, Berlin, 1882; D. Frischmann, *Berthold Auerbach*, in *Ha-Yahudi*, *He-Asif*, 1889, i. 159-171; Rudolf Krauss, *Schwäbische Literaturgeschichte*, 1899, ii. 288, 299, and *passim*.

s. A. S. I.

AUERBACH, ELIEZER BEN HAYYIM. See Auerbach, Isaac ben Ḥayyim.

AUERBACH, FELIX: German physicist; born Nov. 12, 1856, in Berlin. He was only twenty years old when he graduated from the university of his native city, and received the degree of Ph.D. upon the presentation of an excellent thesis, "Untersuchungen über die Natur des Vokalklanges," which appeared in Poggendorff's "Annalen der Physik und Chemie" for 1876. Continuing his studies at the University of Berlin until 1879, he was in that year appointed assistant in the Physical Institute of the University of Breslau. In 1890 Auerbach was appointed assistant professor of physics in Jena University, which position he continues to occupy.

Among Auerbach's scientific contributions is a treatise on hydrodynamics, "Die Theoretische Hydrodynamik. Nach dem Gange der Entwickelungen in der Neuesten Zeit in Kürze Dargestellt," Brunswick, 1881, which received the prize of the Reale Istituto Veneto di Scienze, Lettere ed Arti, and was subsequently translated into Italian (Milan, 1882). Auerbach is also the author of numerous papers of a more technical nature in the "Archiv für Physiologie," in Poggendorff's "Annalen der Physik und Chemie," in the "Nachrichten der Königlichen Gesellschaft der Wissenschaften und der Georg-August Universität zu Göttingen," etc. Short notices of his scientific contributions may be found in the annual "Die Fortschritte der Physik," G. Reimer, Berlin.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipsic, 1898; *Deutscher Universitäts-Kalender*, ed. Ascherson, Berlin.

s. A. S. C.

AUERBACH, ḤAYYIM B. ISAAC: Rabbi at Lencziza, Russia, and author; of the first half of the nineteenth century. He was the contemporary and friend of R. Akiba Eger of Posen and of R. Solomon Posner of Warsaw. He wrote "Dibre Mishpaṭ" (Words of Judgment), published at Krotoschin, 1835—a halakic work, with additions by his sons Menaḥem and Isaac. Compare Auerbach, Isaac b. Ḥayyim.

Bibliography: *Shem ha-Gedolim he-Ḥadash*, i. letter ח.

L. G. P. B.

AUERBACH, ISAAC B. ḤAYYIM: Polish rabbi; lived in the first half of the nineteenth century; was first rabbi at Dobria, near Kalisz, then at Plock; later he succeeded his father, Ḥayyim Auerbach, as rabbi of Lencziza, government of Warsaw, Poland. He wrote "Dibre Ḥayyim" (Words of Life), Breslau, 1852, a pilpulistic disquisition on the Shulḥan 'Aruk, and on other rabbinical codes ("poskim"). His work includes a pilpulistic treatise, "Mayim Ḥayyim" (Living Waters), by his father, Ḥayyim Auerbach, and additions and notes by the author's brother Eliezer.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; preface to the author's *Dibre Ḥayyim*.

L. G. A. R.

AUERBACH, ISAAC (איזיק) B. ISAIAH (also known as **Reis**): Grammarian, and exponent of Rashi; flourished toward the beginning of the eighteenth century at Fürth, Amsterdam, and Frankfort-on-the-Main. The works of Auerbach, which are enumerated below, are particularly interesting because of the history of their origin, which curiously illuminates the educational condition of the German Jews of the period. Auerbach, who, like all Jewish scholars of his time, devoted himself exclusively to the study of the Talmud, relates that, as regards certain passages, Rashi's commentary on the Bible was to him a closed book, because even the simplest elements of Hebrew grammar were unknown to him.

The scholars of Fürth, however, were not only incapable of expounding the difficult passages in Rashi, but ridiculed Auerbach's peculiar taste for Hebrew philology. He thereupon left Fürth and went to Amsterdam, where for ten years he studied Hebrew grammar with Samuel Posen. As the fruit of his labors he published (Wilmersdorf, 1718) "Girsa de-Yanuḳa" (The Boy's Study), an elementary grammar with paradigms in Hebrew and Judæo-German. This—one of the first elementary Hebrew grammars written by a Jew—met with such success, particularly in Frankfort, where Auerbach had meanwhile settled, that the author soon afterward published his second Judæo-German grammar (Fürth, 1728), entitled "Shuta de-Yanuḳa" (The Boy's Talk). The Hebrew and German elementary book of Baruch (Bendet) b. Michael Moses Meseritz (Altona, 1808; Breslau, 1814), entitled "Girsa de-Yanuḳta" (The Study of Childhood), is based on excerpts from these two works.

Auerbach had not forgotten that he had been first stimulated to the study of grammar by the works of Rashi; and he now published his comments and explanations on Rashi's commentary on the Pentateuch (Sulzbach, 1730; Fürth, 1762), under the title "Beer Reḥobot" (Well of Enlargement); also reissued, after the death of the author, by his son Aaron and extended by him to the Five Rolls. This book may be ranked among the best supercommentaries that have been written on Rashi's Bible commentary, and has proved of great benefit both to teachers and to pupils. Auerbach also translated into Judæo-German the "Beḥinat 'Olam" of Jedidiah b. Abraham Bedersi, which, under the title "Zaphnath-paaneah" (Gen. xli. 45, "revealer of secrets"; LXX, "savior of the world"), was first published at Sulzbach in 1743, and has since been frequently reprinted. Appended to this work is Auerbach's Judæo-German translation of Bedersi's "Baḳḳashat ha-Memin."

Auerbach's father was a martyr; but the occasion on which he met death is not known.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 72, 73; Fuenn, *Keneset Yisrael*, p. 589; Steinschneider, *Cat. Bodl.* col. 908; idem, *Bibliographisches Handbuch*, No. 143.

L. G.

AUERBACH, ISAAC LEVIN: A German preacher, educator, and author; born at Inowraclaw, Prussia, March 21, 1791; died at Dessau July 5, 1853. He was the son of Levin Isaac Auerbach, rabbi of Inowraclaw, and brother of Baruch Auerbach, the well-known founder of the Jewish Orphan Asylum in Berlin. Isaac belonged to that small band of Jewish young men in Berlin who, in the first quarter of the nineteenth century, paved the way for reforms in Judaism. After receiving an education in Bible and Talmud from his father and at Lissa, he went to Berlin, where he devoted himself to the study of languages and science. His attainments and abilities must have been considerable, for he was appointed preacher at the Jacobsen temple, in which also Kley, Günsburg, and Zunz delivered their German sermons. His next position was on the teaching staff of the Jewish girls' school of Berlin, and finally he was called to the temple of Leipsic, where he officiated for more than twenty-five years.

Auerbach's activities were chiefly directed toward a reform of the divine service. He considered it first an exigency of changed conditions; secondly, the most potent factor in the improvement of the whole religious and ethical life. Likewise he pointed out the necessity of establishing schools, and pleaded for a spirit of toleration in all religious and political matters. These ideas pervade his works and sermons, of which the following were published: (1) "Sind die Israeliten Verpflichtet Ihre Gebete Durchaus in Hebräischer Sprache zu Verrichten?" Berlin, 1818—arguing on rabbinical grounds for the introduction of the German language into the service; (2) "Die Wichtigste Angelegenheiten Israels," Leipsic, 1828—containing nine sermons; (3) "Die Aufnahme Israels in die Grosse Gemeinschaft der Nationen," Leipsic, 1833; (4) "Israels Jüngste Heimsuchung," Leipsic, 1840—on the Damascus affair; (5) "Das Verständniss der Zeit," Leipsic, 1845—on the reform tendencies in Judaism.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 19-20.

S. M. B.

AUERBACH, JACOB: Educator and author; born at Emmendingen, Baden, Nov. 14, 1810; died Oct. 31, 1887. He received his early education in Carlsruhe, where, in the autumn of 1827, he met his cousin and, later, brother-in-law, Berthold Auerbach, the famous novelist, with whom he formed ties of close and lasting friendship. When, on account of straitened circumstances, Jacob was compelled to abandon his studies at the University of Heidelberg, Berthold came to his assistance. In Wiesbaden, where the young scholar was called to occupy the position of a religious teacher after his graduation from the university, he became one of the most intimate friends and enthusiastic followers of Abraham Geiger. Called to Frankfort-on-the-Main in 1842, his time was occupied for nearly forty years with his duties as religious teacher in the Jewish community and (after 1848) at the gymnasium, and with occasional sermons at the "Andachtssaal." He was pensioned by the government in 1879; and, in recognition of his services at the Frankfort Gymnasium, he was decorated with the Order of the Red Eagle.

Among Auerbach's contributions to Jewish history and literature are his essay on "Lessing and Mendelssohn," 1867, and a "History of the Jewish Community of Vienna from 1784." His most valuable work, however, was the publication of the letters received by him from Berthold Auerbach, covering the period from the time of the separation of the two friends at Carlsruhe in April, 1830, to the death of the novelist, Feb. 8, 1883. These letters, which appeared in two volumes under the title "Berthold Auerbach: Briefe an Seinen Freund Jacob Auerbach," Frankfort-on-the-Main, 1884, and in which the whole character and individuality of Berthold Auerbach were unconsciously revealed, form an excellent autobiography of the writer.

Jacob was also the author of several educational works and of the "Schul- und Hausbibel," 1858, which had a wide circulation in Jewish communities in Germany.

S. A. S. C.

AUERBACH, JOSEPH DANZIGER: Author of "Darke Yesharim" (Paths of the Righteous), a treatise on ethics and morals in the Yiddish dialect, published in Amsterdam in 1758.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 63; Benjacob, *Oẓar ha-Sefarim*, p. 120.

D. A. R.

AUERBACH, LEOPOLD: German physician and biologist; born at Breslau April 27, 1828; died there Sept. 30, 1897. He studied in Breslau, Leipsic, and Berlin, receiving his doctorate in 1849. The following year he began the practise of medicine in Breslau, and at the same time devoted himself, under the direction of Purkinje, to the study of histology and neuropathology. In 1863 he became docent at Breslau University, and remained in that position nine years, when he was promoted to the rank of assistant professor of general biology and histology, which he held for a quarter of a century.

His chief contribution to science is in the domain of cellular biology and histology, in which he attained considerable eminence. The results of his weighty studies on the cell are embodied in the "Organologische Studien" (parts i. and ii., Breslau, 1874), which treats of the structure, chemical constitution, and life-history of the cell-nucleus, and of the early stages of development of the fertilized ovum. Auerbach belongs to the class of modern biologists whose investigations not only paved the way toward the elucidation of important problems in biology, but raised wholly new questions regarding the mechanism of the development and rôle of the cell in hereditary transmission. His researches have materially advanced the knowledge of cell-life and cell-structure. According to Oscar Hertwig, Auerbach established satisfactorily that during cell-division the nucleus does not become dissolved, but becomes metamorphosed. Auerbach also made the important discovery that during conjugation the nuclei of oval eggs rotate so that the axis of the spindle coincides with the longest diameter of the egg. To his cytological researches must be added his investigations on the lymphatics of the intestines as well as his discovery of the cellular structure of the capillaries and his work on the physiology of muscle. Besides his "Organologische Studien," which he published separately, Auerbach contributed a number of papers to medical and biological journals and to the transactions of several scientific societies. During half a century of active scientific work he published: "De Irritamentis Nervorum, Studia Critica," Berolini, 1849; "Ueber Psychische Thätigkeiten des Rückenmarks," in Günsberg's "Zeitschrift für Medicin," 1853, iv.; "Ueber die Erscheinung bei Oertlicher Muskelreizung," in "Abhandlungen der Schlesischen Gesellschaft für Vaterländische Cultur," 1861, pp. 291, 326; "Ueber Perkussion des Muskels," in "Zeitschrift für Rationelle Medicin," 1862; "Bau der Blut- und Lymph-Capillaren," in "Centralblatt für die Medicinische Wissenschaft," 1865; "Lymphgefässe des Darmes," in Virchow's "Archiv," 1865, xxxiii.; "Ueber einen Plexus Mesentericus," Breslau, 1862; "De Ventriculo Carnoso Avium," 31 pp., Breslau, 1863; "Wahre Muskelhypertrophie," in Virchow's "Archiv," 1871; "Ueber den Einfluss Erhöhter Temperatur auf die Nervösen Central Organe," 28 pp., Heidelberg, 1880.

Auerbach is the author also of several scientific monographs which appeared in the "Zeitschrift für Wissenschaftliche Zoologie," in Reichert-Du Bois' "Archiv"; in the "Verhandlungen der Berliner Medicinischen Gesellschaft"; in the "Verhandlungen der Preussischen Akademie der Wissenschaften zu Berlin"; and in Ferdinand Cohn's "Beiträge zur Biologie der Pflanzen."

BIBLIOGRAPHY: Anton Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1898, ii. 35; J. Pagel, *Biographisches Lexicon der Hervorragenden Aerzte des 19ten Jahrhunderts*, p. 59; A. Wernich and A. Hirsch, *Biographisches Lexicon Hervorragender Aerzte Aller Zeiten und Völker*, i. 226; Jos. Tyson, *The Cell Doctrine*, 2d ed., Philadelphia, 1876; Ed. B. Wilson, *The Cell in Development and Inheritance*, 2d ed., pp. 5, 106, 127, 132, New York, 1900; *Quarterly Journal Microscopical Science*, 1876, xvi. 131; Hertwig-Campbell, *The Cell*, pp. 199, 218, 219.

S. W. S.

AUERBACH (JUDAH), LOEB B. ISRAEL: Galician Talmudist of the second half of the eighteenth century. He is the author of "Meḥoḳeḳ Yehudah" (The Lawgiver of Judah), Lemberg, 1792, a commentary on those sections of the Oraḥ Ḥayyim of Joseph Caro's Shulḥan 'Aruk which treat of the regulations for Passover. The work consists of two distinct parts, entitled respectively (1) "Ḥuḳḳe 'Olam" (Eternal Laws), which gives the halakic decisions briefly, and (2) "Ḥuḳḳe Da'at" (Laws of Knowledge), which gives discussions of the preceding.

BIBLIOGRAPHY: Fürst, *Bibl. Hebr.* i. 73; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 337.

L. G.

AUERBACH, MEÏR B. ISAAC: Talmudist and chief rabbi of the Ashkenazim in Jerusalem; born Feb. 10, 1815, at Dobria near Kalish, Russian Poland; died May 8, 1878, at Jerusalem. He was rabbi at Kalish when, in 1860, actuated by his love for the Holy Land, he removed to Jerusalem, where he organized the congregation and yeshibah Ohel Jacob, and subsequently became chief rabbi of the Ashkenazim. He also organized an independent board of Sheḥiṭah for the Ashkenazim. This action was opposed by the "ḥakam bashi," David Ḥazan, and his Sephardic congregation, who controlled the Sheḥiṭah. They were upheld by the Mussulmans, who favored the Jewish mode of killing animals, which corresponded with their religious belief and custom, and who would not eat meat slaughtered by Christians or by Ashkenazic Jews, the latter not being recognized by them as sons of Abraham. This greatly hampered the undertaking of the Ashkenazim, as none but Christians would buy the surplus of the Sheḥiṭah, and, being excluded from the Mussulmans' trade, the Ashkenazim found the Sheḥiṭah quite expensive. Auerbach appealed to the ḥakam bashi to intercede on behalf of the Ashkenazim, and requested him to obtain from the Turkish government the recognition of the Ashkenazic Jews as sons of Abraham. The ḥakam bashi hesitated, and Auerbach threatened him with excommunication for refusing to perform his plain duty and to do justice to the Ashkenazim. At last in 1864 the ḥakam bashi was not only obliged to remove his objection, but actually compelled to establish the fact before the Ottoman authorities that as regards their religion there was no difference between the Sephardim and Ashkenazim.

Auerbach and Rabbi Samuel Salant in 1866 organized the Central Committee known as the "Wa'ad ha-Kelali" in Jerusalem, as an agency for the distribution of funds from the charity-boxes all over the world for the Ashkenazic poor in Palestine, the income from which from the United States alone amounts to about $20,000 per annum. In 1875, on the occasion of the visit of Sir Moses Montefiore to the Holy Land, Auerbach protested in an open letter addressed to Montefiore (in Hebrew and English, London, 1875) against the charges of unfair manipulation of the gifts sent to the poor in Palestine.

Auerbach is the author of "Imre Binah" (Words of Understanding), novellæ on Oraḥ Ḥayyim and Yoreh De'ah, and responsa on Ḥoshen Mishpaṭ, Jerusalem, 1871–76; of annotations to his father's "Dibre Ḥayyim," and to Loeb Guenzburg's "Ture Eben." He left many manuscripts on Talmudical subjects, which are still unpublished. Auerbach was known as a great pilpulist.

A "bet ha-midrash" has been founded in Jerusalem to perpetuate Auerbach's memory.

BIBLIOGRAPHY: J. Schwartz, *Tebuot ha-Areẓ*, ed. Luncz, pp. 500, 501; A. Amshewitz, *Moshe we-Yerushalayim*, pp. 81–96, Warsaw, 1879; M. N. Auerbach, *Zekut Abot*, Jerusalem, 1895, Introduction; *Allgemeine Zeitung des Judenthums*, 1878, p. 363.

L. G. J. D. E.

AUERBACH, MENAHEM MENDEL BEN MESHULLAM SOLOMON: Austrian rabbi, banker, and commentator; born in Vienna at the beginning of the seventeenth century; died at Krotoschin, Posen, July 8, 1689. He was descended from the well-known Auerbach-Fischhof family, both his father, Meshullam Solomon, and his maternal grandfather, Rabbi Judah Loeb Rofe, being members of the Vienna Ghetto.

Auerbach received a Talmudic education, and was a pupil of Joel Sirkes (ב"ח), of Joshua ben Joseph of Cracow, and of Menahem Mendel Krochmal of Nikolsburg. He married the daughter of Judah Loeb Cohn of Cracow (died 1645), and then settled in Cracow with his brother Ḥayyim. For many years Auerbach held the position of dayyan of the Cracow community, being at the same time engaged in the banking business with his brother. Later, both returned to Vienna, where Menahem remained after his brother's death in 1666, up to the expulsion of the Jews from Vienna by the emperor Leopold I. in 1670. Benjamin Leb (Wolf) Fischhof, probably the youngest of the brothers, was also expelled at the same time, and became rabbi in Nikolsburg.

After the expulsion Auerbach became rabbi at Rausnitz, Moravia, and in 1673 of Krotoschin, where for sixteen years and until his death he occupied the double position of rabbi and parnass of the district of Posen. In Krotoschin he established a yeshibah, which soon became known throughout Poland, and to which he devoted much of his time and energy (Eliakim ben Meïr, "Responsa," § 61). His son Moses was parnas of the district of Posen, one of the leaders of the Synod of Great Poland, and president of the Assembly of Kobylin in 1733. The following pedigree exhibits the relationship of this branch of the Auerbach family:

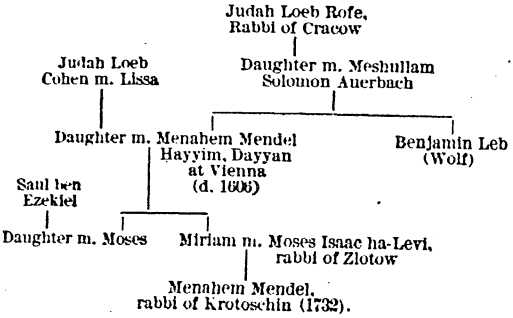
Judah Loeb Rofe,
Rabbi of Cracow
Judah Loeb Cohen m. Lissa
Daughter m. Meshullam Solomon Auerbach
Daughter m. Menahem Mendel Hayyim, Dayyan at Vienna (d. 1606)
Benjamin Leb (Wolf)
Saul ben Ezekiel
Daughter m. Moses
Miriam m. Moses Isaac ha-Levi, rabbi of Zlotow
Menahem Mendel, rabbi of Krotoschin (1732).

Auerbach was the author of "'Aṭeret Zekenim" (The Crown of Old Men; compare Prov. xvii. 6), a commentary on Oraḥ Ḥayyim, a division of the Shulḥan 'Aruk, printed at Dyhernfurth, 1720, and republished in most editions of that work. He also left in manuscript "'Akeret ha-Bayit" (The Barren One of the House; compare Ps. cxiii. 9), a commentary on another division of the Shulḥan 'Aruk; namely, Ḥoshen Mishpaṭ.

Bibliography: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 172 *et seq.*, Vienna, 1889; H. N. Dembitzer, *Kelilat Yofi*, passim, Cracow, 1888; I. Eisenstadt-S. Wiener, *Da'at Ḳedoshim*, passim, St. Petersburg, 1897-98.

G. H. R.

AUERBACH, MESHULLAM SOLOMON. See Auerbach, Menahem Mendel, and Auerbach Family.

AUERBACH, PEREZ B. MENAHEM NAHUM: Polish Talmudist; flourished in the first half of the eighteenth century. He was the author of the work, "Peër Halakah" (Ornament of the Halakah), Zolkiev, 1738, which contains novellæ to the Talmud, to the commentaries on the Talmud, and to Maimonides' Yad ha-Ḥazaḳah. The section in the treatise Pesaḥim (14*a*, 21*a*), known as the "section of R. Ḥanina, the chief priest," is treated in a particularly exhaustive manner.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64.

D. L. G.

AUERBACH, PHINEAS BEN SIMON WOLF: Rabbi and Talmudist; lived at the end of the seventeenth and beginning of the eighteenth century. He was chief of the court of justice at Cracow ("bet din"), but on account of the persecutions of the Jews in Poland he was forced to leave his native country (1714), settling later at Frankfort-on-the-Main, where he married the daughter of the rabbi, Joseph Samuel. He is the author of "Halakah Berurah" (The Clear Law), a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim (Wilmersdorf, 1717). This work contains, mainly, solutions of questions on which the Aḥaronim had widely divergent opinions.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 6750, 7196; Wolf, *Bibliotheca Hebræa*, iii. 1843*b*; Azulai, *Shem ha-Gedolim*, s.v. *Pinḥas*; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 53.

L. G. A. R.

AUERBACH, SAMUEL B. DAVID TEBELE: A cabalistic commentator on the Bible; flourished in the seventeenth century. His father, David, died as a martyr during the persecution of the Jews in Poland, and he himself narrowly escaped a similar fate, first at Lublin, Oct. 16, 1655, and then at Reisen, near Lissa. Auerbach was the author of a work entitled "Ḥesed Shemo El" (Mercy, Its Name Is God, the letters of "Shemo El" corresponding with those of "Samuel," the author's name). This work, published at Amsterdam in 1699, contains Midrashic and cabalistic explanations of Genesis, of no value whatever. However, of considerable value to the historian, as records of an eye-witness, are the numerous scattered references to the persecution of the Jews of Poland during the years 1648 and 1655.

Bibliography: Gurland, *Le-Korot ha-Gezerot*, v. 75; Steinschneider, *Cat. Bodl.* col. 2409; Zunz, *Literaturgesch.* 439.

K. L. G.

AUERBACH, SIMEON. See Auerbach Family.

AUERBACH, SIMON (ZE'EB) WOLF B. DAVID TEBELE: Talmudist and rabbi of several large communities; born at Posen about 1550; died Nov. 12, 1631, at Prague. His father was either rabbi or, at least, an eminent Talmudic authority in Posen; and his father-in-law was Solomon b. Jehiel Luria, whom he succeeded, after the latter's death, in the rabbinate of Lublin (1578-84). Before this, however, he had officiated as rabbi of the communities of Turbin and Lubomil, Poland. At Lublin he had a bitter quarrel with the celebrated Talmudist of that town, Meïr b. Gedaliah (Maharam). The latter apparently had at this time no official appointment at Lublin, but was the leader of one of the largest yeshibot; and by virtue of his great Talmudic authority, he had it in his power to make it very unpleasant for the rabbi of his community. Although the two men had been friends before Auerbach entered upon his office (compare MaHaRam, Responsum No. 27), this relation was disturbed when Auerbach, as rabbi of the community, became the superior of MaHaRam. In addition there was an ancient feud between Luria and Maharam's father, which passed over to their sons.

Auerbach left Lublin, in order to accept the rabbinate of Przemysl, retiring after a few years to Posen, as he had private means. In 1621 he was appointed chief rabbi of his native place.

Auerbach's great reputation is evident from the fact that the community of Posen set aside in his favor the statutory law under which no native of the city could be appointed chief rabbi. In Posen, also, Auerbach's position was not entirely pleasant; for, while he was chief rabbi, Benjamin of Morawczyk was the "rosh yeshibah" (head of the college), and difficulties frequently arose between the two. Hence Auerbach, who had refused a call to Vienna as rabbi in 1628, accepted that position in the following year. He did not stay there long, however, being appointed chief rabbi of Prague, and district rabbi of Bohemia. While in office at Prague he had a quarrel with his predecessor, Lippmann Heller, who had been removed from office by the government.

Auerbach wrote several works, none of which has been preserved, nor are any of the names of his many pupils known. According to the testimony of his contemporaries, Auerbach was not only a renowned Talmudist, as is evidenced by the positions he held in the largest community of Poland and of Austria, but a man of inflexible and fearless character, as his controversies with many of his colleagues have demonstrated.

Bibliography: Bloch, *Simon Wolf Auerbach, Oberrabbiner von Grosspolen*, in *Gedenkbuch zur Erinnerung an David Kaufmann*, Breslau, 1900; Lewinstein, in *Ha-Goren*, i. 41–43 (many of whose statements are inaccurate; *e.g.*, there was in Amsterdam no Solomon Aboab, who is alleged to have been the umpire in a controversy between Auerbach and Maharam); Lieben, *Gal-Ed*, pp. 75, 76 (epitaph), German part, p. 62; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 23, 24, Lublin, 1899 (see also the remarks therein of Harkavy, Buber, and Lewinstein; it is doubtful whether the period given by Nissenbaum for Auerbach's activity at Lublin is correct).

K. L. G.

AUERBACH, SOLOMON HEYMANN: Hebrew scholar; born at Posen at the end of the eighteenth century; died there in 1836. He translated Habakkuk into German with explanatory notes (Breslau, 1821). He also collaborated in the translation of the Bible undertaken by Zunz, for which he furnished the translation of Ecclesiastes, on which book he wrote also a Hebrew commentary (Breslau, 1837).

Bibliography: Steinschneider, *Cat. Bodl.* col. 763; Winter and Wünsche, *Jüdische Literatur*, iii. 745.

L. G. I. Br.

AUGSBURG: Capital of the districts of Swabia and Neuburg, Bavaria. According to tradition, it is one of the oldest Jewish communities in Germany. The first documentary mention of the city is in 1259; but individual Jews of Augsburg are spoken of earlier. Of the six houses belonging to the church-chapter, and mortgaged in 1259 by Bishop Hartmann of Augsburg, one is described as "a Jewish house."

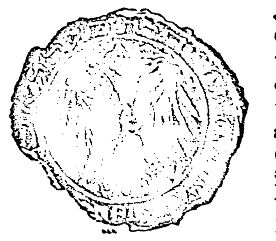

Seal of the Jews of Augsburg, 1298.
(From "Literaturblatt des Orients.")

In 1276 the congregation possessed a synagogue and a cemetery. The chief occupation of the Jews of Augsburg was money-lending; trade in meat and wine was also permitted with certain limitations. In 1316 the Jews of Augsburg must have been affluent, for the city of Munich mortgaged its revenues to them for six years. Thirteen years later the Jews (that is, the revenues from them) were pledged by the emperor to the counts of Oettingen, and by the latter to the family of Hoheneck. In 1364 the council of Augsburg acquired possession of them.

Affluence of Jews.

The city owed large sums to the Jews, and to liquidate them instituted, in 1341, forced loans from the citizens. The bishop's debts to the Jews were canceled in part by Charles IV. When the Black Death raged in 1348, and the Jews in Augsburg were massacred, the emperor pardoned the burghers for the crime. In 1349 the bishop again received Jews into the city, but six years later transferred to the city council both the duty of protecting them and the privilege of taxing them. The emperor demanded 10,000 gulden (1 gulden = 41½ cents) from the Jews of Augsburg in 1373; and the council vainly sought to protect them from this amercement. In 1384 they had to pay to the council 22,000 gulden; and in 1385 King Wenzel canceled all debts owing to the Jews. King Sigismund, in 1429, pledged them to Count von Pappenheim, to whom they had to pay 200 gulden yearly. The council bought back this right from Pappenheim in 1439. A year later 300 Jews were expelled from the city, and the gravestones in their cemetery were used in the construction of a city hall. In 1456 Frederick III. demanded that the city deliver to him "all his privileges"; he was appeased by the payment of 13,000 gulden, for which the city retained the right to admit or to expel Jews. From that time no Jews were permitted to dwell in Augsburg. In 1540 the council decided that Jews might stay no longer than a day and a night in the town; and they had to pay the officer who accompanied them during their stay one "sechser" for the service. In 1601 it was forbidden to borrow money of Jews.

During the Thirty Years' war some Jews came to Augsburg. These were officially plundered from time to time under threat of being expelled; in 1649 they were again driven out; and in 1680 the former edicts of expulsion were revived and intensified. While the War of the Spanish Succession raged, a few Jews again ventured into the city; and in 1704 there were 62 families resident there. In 1718 even their temporary sojourn was again forbidden. From 1741 to 1745, Jews were again permitted to dwell in Augsburg on account of the War of the Austrian Succession. In 1742 they were 36 families; but they were driven out again in 1745. The council made an agreement with the Jews of the surrounding villages in 1751 to the effect that for the yearly payment of 1,100 gulden they might have free admission to the city for trading-purposes. In the years following, the council endeavored to restrict their commercial undertakings; but in 1791 edicts were issued, protecting the Jews against ill-treatment and pillage. They were again in the city during the French war of 1796.

The Jews Persecuted.

Of interest is the medieval seal of the congregation, with its inscription, partly in Latin and partly in Hebrew, surrounding a two-headed eagle, and with a conical hat above all ("Literaturblatt des Orients," 1842, col. 73). In "Monatsschrift," 1861, (p. 280) mention is made of a "Jewish congregational dance-house" in Augsburg (1290). Numerous Hebrew books, distinguished for their beautiful typography, were printed there between the years 1514 and 1543.

Ancient Congregational Dance-House.

Of the various rabbis of the congregation of Augsburg mention must be made of the venerable Senior, who in 1348, an eighty-four-year-old sage, was assassinated while poring over his books. Elijah of Augsburg wrote a commentary upon Moses of Coucy's "Sefer Miẓwot Gadol" (Semag), which exists in manuscript in the Vatican library; Jacob Weil, son of Judah, one of the most distinguished rabbis in Germany in the fifteenth century, was also of Augsburg. The cemetery adjacent to the town served as the burial-place for five communities of Swabia. The new congregation has been in existence since 1861. In 1862 Dr. Hirschfeld was appointed rabbi; and he was succeeded by Heinrich Gross. The congregation now (1900) numbers 1,156 members.

Early Hebrew Printing.

Hebrew typography is coeval with the study of the Hebrew language in Germany. In 1514 Erhard Oeglin printed the Decalogue and several parts of the New Testament in Boeschenstein's "Elementale Introductorium in Hebræas Literas," which is embellished with an elaborate border, falsely ascribed to Hans Holbein. Actual printing in Hebrew was practised by the traveling printer Ḥayyim Schwarz, who in 1533 completed the Megillot and Rashi's Commentary on the Pentateuch as the first printed production in Augsburg. On Jan. 19, 1534, the Passover Haggadah was completed; and in the same year there was published at Augsburg by an anonymous author a guide to correspondence which became very popular during the seventeenth century. Previous to 1536 there successively appeared a daily prayer-book ("tefillah"), a festival prayer-book ("maḥzor"), and a penitential prayer-book ("seliḥot"), all according to the German ritual.

With his son Isaac and his son-in-law Josef b. Yakar, Schwarz in 1540 published the "Turim" of Jacob b. Asher, and "Abkat Rokel" (The Merchant's Spicebox), a work ascribed to one Makir. These were followed by the Book of Kings (1543), and the Book of Samuel (1544), both in Judæo-German rime. All of these typographical productions are exceedingly beautiful, and may be classed among the rarest specimens of the printer's art. In 1544 Paulus Æmilius, later professor at Ingolstadt, edited at Augsburg a Judæo-German Pentateuch.

Bibliography: Stobbe, *Die Juden in Deutschland Während des Mittelalters*, Brunswick, 1866; idem, *Gesch. der Juden in der Reichsstadt Augsburg*, Augsburg, 1893; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 244; *Die Augsburger Juden in Mittelalter*, in *Israelit*, 1873, Nos. 8-12; and the literature collected by Burkhardt and Stern, in *Zeit. für Gesch. der Juden in Deutschland*, iii. 109, 110; Steinschneider, *Zeitschrift für die Gesch. der Juden in Deutschland*, pp. 282-287; idem, *Cat. Bodl.* col. 1395; Ersch and Gruber, *Encyklopädie*, § 2, xxviii. 49.

G.—J. A. F.

AUGURY: Originally, prophesying by the flight of birds; but later the term was applied to all forms of foretelling (*augur = avi-gur*, *οἰωνὸς*, *οἰωνισταί*, etc.).

Augury was first systematized by the Chaldeans. The Greeks were addicted to it; and among the Romans no important action of state was undertaken without the advice of the augurs. In fact, the belief in augury has existed at all times, among the uncivilized as well as the most civilized nations, to the present day, the wish to know the future continually giving rise to some art of peering into it.

Kinds of Augury.

The various species of Augury, however, depend on the conditions of external nature, race peculiarities, and historical influences. The future was foretold by the aspect of the heavens (Astrology); by dreams, lots, oracles, and such things; or spirits were invoked (Necromancy), and the Teraphim and Urim and Thummim were questioned. As these forms of prognostication, as well as the pagan method, Divination, are treated under their several headings, this article will be devoted to Augury in the strict sense of the word, including, however, all predictions dependent on chance happenings. All signs and intimations coming under the concepts "niḥush" (whisper) and "siman" (omen) belong to Jewish Augury, the history of which may be divided into Biblical, Talmudic, and medieval periods.

Flight of Birds.

Hydromancy, Rhabdomancy, and Belomancy.

——**In Bible Times:** The observation of the flight of birds for the purpose of prophesying, or as a prognostication, is not expressly mentioned in the Bible. That it was not unknown, however, is shown in Eccl. x. 20, "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." This knowledge may also be assumed in view of the fact that among the Arabs the raven was a bird of omen. The Greek version several times translates "naḥash" by *οἰωνὸς*; but this word, like the Latin "augurium," means any kind of prognostication, and not merely that by the flight or the cry of birds. It is nevertheless a curious fact that tradition also originally applied the prognostication designated by naḥash to the omens derived from animals. Joseph practised hydromancy. He divined (naḥash) the future by pouring water into a cup, throwing little pieces of gold or jewels into the fluid, observing the figures that were formed, and predicting accordingly (Gen. xliv. 5, according to Dillman's commentary). Laban found out in a similar way (naḥash) that God blessed him on account of Jacob (Gen. xxx. 27). King Manasseh also practised this species of divination (II Kings xxi. 6; II Chron. xxxiii. 6). Another method consisted in observing the signs from staves planted upright or flung on the ground ("Cyril of Alex." in Winer, "B. R." ii. 673), a method that is not identical with the arrow oracle (Hosea iv. 12; perhaps Ezek. viii. 17; compare Num. xvii. 16 *et seq.*). Ezekiel (xxi. 26 [A. V. 21]) speaks of the arrow oracle of the king of Babylon; but the prophet Elisha also directs the Israelite king Joash to shoot two arrows through the window in order to find out whether Joash will vanquish the Aramaic king (II Kings xiii. 14-19).

Accidental occurrences (*ἄψυχα*) are of great importance in divination, and may be taken as omens (*σημεῖα* = "siman"). Eliezer, Abraham's servant, said: "I stand at the well . . . and the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I

Omens, Accidental and Others.

may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be the wife appointed by God for Isaac" (Gen. xxiv. 12-19). Jonathan, when he is about to attack the Philistines, says: "Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us" (I Sam. xiv. 8-11). The prophet Isaiah even gives to the pious king Hezekiah a sign, as an indication that he will get well (II Kings xx. 9). The Lord commands Gideon to choose those warriors who lap the water with their tongues like a dog, but to reject those who get down on their knees to drink (Judges vii. 5). The diviners advised the Philistines to send back the Ark of the Lord in order that the deaths among them might cease:

> "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us. . . . And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (I Sam. vi. 7-12).

King David listens to a sound in the tops of the trees when he asks God whether he shall go against the Philistines (II Sam. v. 24), a fact that reminds us of *φυλλομαντεία* and "siḥat dekalin" (compare below; also "elon me'onenim," Judges ix. 37; and Baudissin, "Studien zur Vergleichenden Semitischen Religionsgesch." ii. 194, note 4). The incident of Balaam, who attempted prognostication on a hill, refers perhaps to some divination of this kind, since he too uses the characteristic word "naḥash" (Num. xxiii. 23). It is highly improbable that the Hebrews prognosticated from the drifting of the clouds, as has been assumed from מעונן (derived from ענן, cloud); nor was any attention paid to the lightning flash, which belonged to Augury among the Romans.

The Law strictly and repeatedly forbade all Augury (Lev. xix. 26; Deut. xviii. 10, etc.). The interpretation of signs, however, as in the case of Eliezer and Jonathan, where nothing was done in the way of conjuration, was not considered to be Augury.

——**The Talmudic Period:** Augury is more frequently referred to in post-Biblical times, but it would be rash to assume therefore that it was more widely practised. As among the classical peoples of antiquity and among the Germans to-day, the arts of Augury proved effective only with the person who believed in them, and only such a person was injured by them (Yer. Shab. 8*d*; Bab. Ned. 32*a*; L. Blau, "Das Altjüdische Zauberwesen," p. 77, note 4). The prohibition in Lev. xix. 26 (לא תנחשו, "neither shall ye use enchantment") is referred by Sifra on that passage (ed. Weiss, p. 90) to divination by means of weasels, fowls, and stars, meaning the omens found in the flight and cries of birds and in similar signs; while Sifre, Deut. 171 takes it in a still more general sense, saying: "Who is a menaḥesh [enchanter]? He, for instance, who says: 'My bread fell out of my mouth'; or 'My staff out of my hand'; or 'A snake crept to my right'; 'A fox ran to my left and his tail crossed my path'; furthermore, he who says: 'Do not begin anything to-day, because it is the new moon'; or 'It is Friday'; or 'It is the Sabbath evening.'" In the parallel passage, Sanh. 65*b*, other evil omens are added; namely, if a man's son calls after him; if a raven croaks at him, or a deer gets in his way; and more explicitly, if one avoids being the first to pay the tax.

The belief in animal omens was widely spread among the Babylonians, who also divined by the behavior of fish, as was well known (Lenormant, "Die Magie und Wahrsagerei der Chaldäer," p. 473; Blau, *l.c.* pp. 45 *et seq.*; Pauly-Wissowa, "Real-Encyklopädie der Classischen Alterthumswissenschaft," iv. 1397, *ἰχθυομαντεία*). Snake and cloud omens were also known (Levy, "Chal. Wörterb." ii. 102*b*).

Flight and Cries of Birds.

Augury proper was known among the Jews, but was considered as a foreign Roman or Arabic art. Josephus narrates ("Ant." xviii. 6, § 7; xix. 8, § 2) that a bird (an owl) alighted on the tree against which Agrippa was leaning while a prisoner at Rome; whereupon a fellow prisoner, a German, prophesied that he would become king, but that if the bird appeared a second time, it would mean he would die. The third of the Sibylline Books (line 224) says about the Jews: "They do not consider the omens of flight as observed by the augurers." In the account of the martyrdom of Isaiah ("Ascensio Jesaiæ," ii. 5) it is stated that in the time of King Manasseh not only magic and other crimes increased, but also Augury by the flight of birds, which is denoted by "we-niḥesh" (II Kings xxi. 6). According to the Aristeas Letter (§§ 165 *et seq.*), the weasel is the symbol of the informer. This apparently has some connection with the *auspicium*.

Augury and astrology are "the wisdom of the East," mentioned in I Kings v. 10 (Pesiḳ. 33*b*, יודעים במזלות וערומים בטייר). By the "bird of the air" (Eccl. x. 20) is meant the raven, in Augury, says a Palestinian teacher of the Talmud of the third century (Lev. R. xxxii. 2; compare 'Aruk, *s.v.* טייר זה העורב בחכמת הטיירין; Blau, *l.c.* p. 48, note 2). The Arabic expression itself, as well as the mention of the raven, the bird of omen of the Arabs, proves that Arabic Augury is here referred to. When Rab 'Ilish was in prison a man who understood the language of the birds interpreted to him the cry of a raven as meaning "'Ilish" (flee!), "'Ilish" (flee!). Rab paying no attention—the raven being proverbially a liar—a dove addressed him, and when her cry was interpreted in the same way, he obeyed the warning and escaped, since the dove means Israel; that is, the dove is Israel's bird of omen (Giṭ. 45*a*, bottom). The place where the flight of birds was observed is also mentioned (טירונא; Targ. Yer. to Num. xxxi. 10; compare Sifre on the passage, and Levy, *l.c.* ii. 157*a*). With one exception the doves of Herod cried *Κύριε*, *Κύριε* (lord, lord!); and when this one was taken to task by the others, she cried *χείριε*; that is, "Herod was a slave"—whereupon she was killed by the followers of Herod. R. Kahana understood this conversation (Ḥul. 139*b*; 'Aruk, *s.v.* קר: Levy, *l.c.* ii. 324*a*).

The Romans also understood the language of the birds (Pauly-Wissowa, *l.c.* i., lxxvii. 51; lxxxvi. 29). Judah does not dare, even in a whisper, to advise the emperor Antoninus to proceed against the nobles of Rome; for the birds carry the voice onward ('Ab. Zarah 10*b*; compare Lenormant, *l.c.* p. 451). God is angry each day for one minute (Ps. xxx. 6) during the first three hours; that is the time when the comb of the cock turns white, or when not a single red stripe is to be found in his comb, and he stands on one leg. R. Joshua ben Levi, who wanted to seize this moment to curse a heretic who had offended him, tied a cock and watched him intently, and in doing so he involuntarily fell asleep (Ber. 7*a*; 'Ab. Zarah 4*b*; Sanh. 105*b*).

The Babylonians divined also by flies (Lenormant, *l.c.* p. 472). In this connection arose perhaps the saying that no fly alighted on the table of the prophet Elisha (see BEELZEBUB). The language of trees, which the ancient peoples, especially the Babylonians, are said to have understood, was probably known to the Babylonian Jews as early as the eighth century (Blau, *l.c.* p. 47; "Knistern des Lorbeers Glückbringend," in Pauly-Wissowa, *l.c.* i. 66, note 24). Thus Abraham learned from the sighing of the tamarisk-tree that his end was nigh (see ABRAHAM, TESTAMENT OF). Lev. xix. 26, לא תעוננו is translated by the Septuagint *κληδονίζεσθαι*; *i.e.*, to divine by sounds and noises (compare Grünbaum, in "Z. D. M. G." xxxi. 253 *et seq.*).

Prognostications.

To interrogate Chaldeans (Pes. 113*b*, etc.) or to practise divination in general is not permitted. He who abstains from so doing is admitted into a section of the heavens which even the ministering angels may not enter (Ned. 32*a*). But since desire often outbalances precept, a fundamental difference was made by setting up the rule: "There is no such thing as divination, but there are prognostications" (שאין נחש יש סימן, אעפ׳. Yer. Shab. 8*c*; Bacher, "Ag. Pal. Amor." ii. 25, note 5). The Romans also distinguished between greater and lesser divinations, calling the latter signs (*σημεῖα*, "signa," סימן; see Derenbourg-Saglio, "Dictionnaire des Antiquités Grecques et Romaines," ii. 293*b*, bottom). Such, for instance, are the signs of Eliezer (Gen. xxiv.), of Jonathan (I Sam. xiv.), and also Gen. xxxviii. 11, and xlii. 36; the last-named also leading to the conclusion that every sign had to be repeated three times. In consequence of this distinction even the most eminent amoraim made use of certain signs. Rab looked upon it as a favorable omen if the ship that ferried him came to meet him, but as a bad omen if it was not ready. Samuel opened his Bible for a chance intimation. Johanan made a boy recite a Bible verse with the same purpose. When in passing a school he heard a boy say "Samuel has died" (I Sam. xxv. 1), he took it as an omen and did not visit the amora of that name as he had intended to do. The expression "a house, a wife, and a child give signs" must mean that signs may be taken from them, Rashi to the contrary notwithstanding (Yer. Shab. 8*c*, bottom; Ḥul. 95*b*; Gen. R. lxxxv. 5, commentaries).

Boys were often used by diviners to peer into the future, being for that purpose bewitched by magic formulas (Pauly-Wissowa, *l.c.* iv. 1399). The Talmud says, curiously enough (B. B. 12*b*, where two cases are cited): "Since the destruction of the Temple, prophecy has been given into the hands of the insane and of children." The Jewish view is not far removed from the Greco-Roman one; namely, that the insane were possessed by demons. Bewitchment was strictly forbidden, as was generally the interrogation of demons, except by means of oil or eggs, to find a lost article; but "the princes of oil and of eggs lie" (Sanh. 101*a*; compare DEMONOLOGY and DIVINATION). This view of R. Johanan (died 279) explains that he often sought advice from boys with the formula, "Tell me thy verse!" meaning the verse which the boy had just learned, or which came into his mind at that moment (Ḥag. 15*a*; Meg. 28*b*; Giṭ. 57*a*, 68*a*, etc.; Horowitz, "Sammlung Kleiner Midrashim," p. 69, "mah pasukekem"). The same teacher of the Talmud says that if any one happens to remember a verse of the Bible early in the morning, it is a prophecy in miniature (Ber. 57*b*), the prophetic element being in such cases the accidental. He looked upon a voice which he heard accidentally behind him as being a divination, and followed it; for it is written (Isa. xxx. 21), "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." But, says the Talmud, the voice must be an unusual one, such as a man's voice in a city, or a woman's voice in a desert (Yer. Shab. 8*c*; Bab. Meg. 32*a*). Other teachers of the Talmud also paid attention to this kind of voice, which was called BAT ḲOL. Two persons intending to visit a sick teacher said, "We will be guided by the Bat Ḳol," whereupon they heard one woman say to another, "The light has gone out." Then they said, "It shall not go out, and may the light of Israel never be extinguished" (*ib.*). As among other peoples, the Jews also considered the last words of the dying as divinations. Thus Eliezer ben Hyrkanus and Samuel ha-Ḳaṭan prophesied the martyrdom of several scholars (Sanh. 68*a* and 11*a*; Pauly-Wissowa, *l.c.* i. 92, note 11).

Other Omens.

Some other omens must be mentioned, called "siman," although not all strictly belonging to the subject in hand. It is a bad sign for any person to make a mistake in his prayers, but a good sign to know them fluently (Mishnah Ber. v., end; compare Talmud 34*b*, bottom, and 24*b*, top). It is a bad sign for the remainder of the year if it rains after Nisan or at the Sukkot festival; or if the wine does not turn out well; or if the Feast of Weeks fall on the fifth of the month. If there is fine weather on the day of that feast it is a good omen for the world (Mishnah Ta'anit 12*a*, 2*a*; Ab. R. N. i. 4; Tosef., 'Ar. i. 9; see Ab. R. N. ii. 33 and Sifre i. 112, and in general Levy, "Neuhebr. Wörterb." and Krauss, "Griechische und Lateinische Lehnwörter," under the word סימן). It is a good sign for sick people to sneeze (Blau, *l.c.* p. 163; Tylor, *l.c.* i. 98-100, German ed.). Generally much attention was paid to omens (סימנא מלתא היא, an omen is a thing to be considered). In order to find out if one will live the year through, one must take a candle during the ten days between New-year and the Day of Atonement, and light it in a house where there is no draft; if the candle burn to the socket, that one will live the year through. In order to know if some matter of business will succeed, one must feed a hen; if she grow fat and plump, the matter in hand will succeed. In order to know if one will return home from a journey, one must go into a dark room, and if one see there the "shadow of the shadow," one will return. The Talmud discourages, however, recourse to these oracles given by R. Ami, as a person becomes low-spirited if they are unfavorable (Ker. 5*b*, bottom: Hor. 12*a*). The first form of Augury reminds of pyromancy; the second, of the feeding of chickens (the "tripudium" of the Romans).

——**In the Middle Ages:** It may be said in general that the philosophers were averse to Augury, as well as to any other form of superstition. This is true especially of Maimonides, who, although bound by the Talmudic tradition, was not inclined to make any concessions on this point (Hilk. 'Ab. Zarah xi. 4, 5). The Talmudists, again, for whom the Talmud was the decisive authority, could not accept all the utterances and stories found therein. Hence a curious discrepancy between theory and practise arose, as indeed is found in the Talmud itself. While, on the one hand, everything that at all suggests idolatry is strictly forbidden, much, on the other hand, is permitted, or practised in spite of the interdiction, probably in consequence of overwhelming popular opinion (see Ṭur and Shulḥan 'Aruk, Yoreh De'ah. 178-179, together with the commentaries). Expressly heathenish practises, however, were mercilessly condemned. The mystics readily accepted all such beliefs, since all superstitious practises coincided with their views of the world. Moreover, a part of the people could never wean itself from these views.

As Güdemann has shown in his "Gesch. der Cultur der Juden in Frankreich und Deutschland," the Jews of Europe were greatly influenced by the superstitions of the peoples in the midst of whom they were living. A few examples only may here be given. Judah the Pious (died 1216 at Regensburg), who was highly venerated by his contemporaries, and especially during the thirteenth century, gives in his "Book of the Pious" a mass of superstitions. He condemns on the whole the "interpretation of signs, which to-day is so much practised in Israel," and declares that the choosing of a day (for instance, starting children in their schooling only on the new moon) is idolatry. He admits, however, that there are certain reliable signs, of which he would rather not speak in order not to lead others into superstition. Thus the itching of the foot indicates that one will go to an unknown place; of the ears, that one will hear something new; of the eye, that one will see or read something new; of the hand, that one will receive money (Güdemann, *l.c.* i. 200 *et seq.*, §§ 59 and 162). This superstition is so firmly rooted as to be given credence to-day. Any one who, during the night or the day, sees his own shadow or form with closed mouth and eyes will die soon (*l.c.* § 547).

Germany and France.

R. Moses of Coucy (about 1250) explains קסם קסמים (Deut. xviii. 10) to be a form of divination still practised in Slavonia at his time. Slivers of wood, from which the bark had been removed on one side, were thrown into the air, and according as they fell on the peeled or on the barked side, the omen was favorable or unfavorable. Flames leaping up on the hearth indicated that a guest was coming. Cup and nail divination was practised. Children were made to look into glasses filled with water, into crystals, etc., while invoking a demon, the pictures they saw being then interpreted. For nail divination the children looked upon the finger-nail (Güdemann, *l.c.* §§ 82 and 208, note 1). Asher ben Jehiel thought it permissible to find out a thief by means of divination (Yoreh De'ah, 179), a proceeding that elsewhere is described in detail (Güdemann, *l.c.* § 208, note 1). In France and Germany in the thirteenth century the future was foretold by means of the "name of interpretation" ("shem ha-meforash"), a species of the name of God, to the astonishment of the Spaniard Naḥmanides (*l.c.* § 222).

"Nishmat Ḥayyim."

The book "Nishmat Ḥayyim," by Manasseh ben Israel, a celebrated Dutch rabbi, is a mine of information respecting all kinds of superstition. Although a highly educated man, well versed in the knowledge of his time, one who could even enter into negotiations with Cromwell regarding the return of the Jews to England, the author believed in every superstition. In the nineteenth chapter of the third treatise of his book he rejects the opinion of Maimonides, who declared all the black arts to be lies and deceptions, and refers for the veracity of rhabdomancy even to the Chinese and the wild Africans. He knows the kinds of divination mentioned above, and speaks also of chiromancy and others.

The cabalistic works, to which Manasseh's book belongs, include of course also other directions for foretelling the future, a practise that obtains even to-day among the uneducated and among persons given to mysticism. In Baden, Germany, coins and beans are used, the diviner prognosticating according to their position and the stamp on the coins. An earlier form of divination, for finding a drowned person, was to let a wooden bowl float on the water. Wherever it stopped, the corpse lay on the bottom (Grünwald, "Mitteilungen," i. 111). On pagan methods of prognostication (κατ' ἐξοχήν), see DIVINATION.

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L. B.
K.

AUGUSTA: The capital of Richmond county, Georgia, received its first Jewish settlers about 1825, when a Mr. Florence arrived with his wife. About a year later, Isaac and Jacob Moise and Isaac Hendricks and his wife came there from Charleston; their number was added to by others from the same place, and subsequent to 1844 Jews from Germany began to find their way to Augusta (Markens, "The Hebrews in America," p. 113). It has a congregation, Children of Israel, organized in 1850. The religious services were originally held in a hall, where the Sunday-school children also received their instruction. The first rabbi was Rev. H. S. Jacobs, who held that position from 1860 to 1865. During the Civil war many Israelites from Charleston came to Augusta, thus considerably increasing the members of the congregation. During that time a cemetery was acquired and a benevolent society formed. Henry S. Jacobs was called to New Orleans, and was succeeded by Rev. Fisher-Fux, 1869. Rev. A. Blum was called to the pulpit, and he succeeded in getting a permanent building. Until then the services were strictly orthodox, a mixture of the Portuguese and Ashkenazic rites. In the fall of 1870 the synagogue was completed and dedicated by its minister. Family pews were introduced, an organ and mixed choir took the place of the old chanting, the Jastrow prayer-book was adopted, and the Sunday-school placed on a modern footing. Rev. Levinson was minister, 1871-76; E. S. Levy, 1876-86; Leo Reich, 1886-87. In 1887 A. Blum was recalled, but remained only one year. J. H. M. Chumaceiro was minister from 1888-94; the present rabbi is J. Feuerlicht.

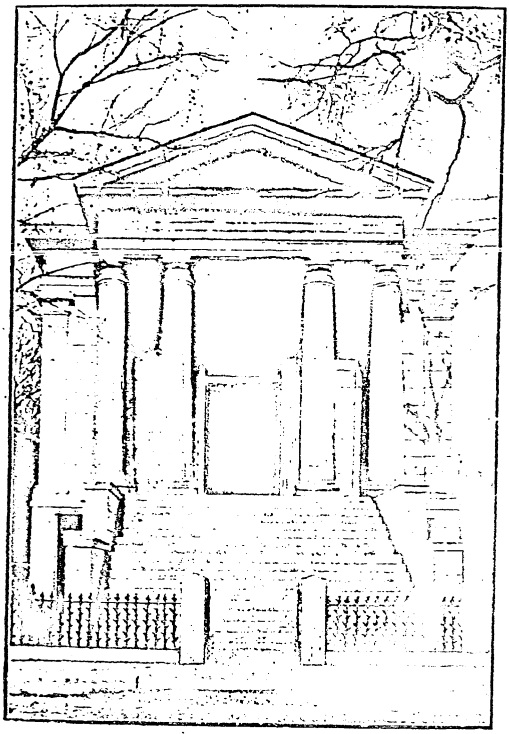

Synagogue at Augusta, Ga.
(From a photograph.)

The congregation has, besides the benevolent society, a ladies' aid society, and a Sunday-school with five teachers, attended (1900) by fifty pupils. There is also a Russian Polish congregation in Augusta, called Adas Jeschurun; this synagogue is on Tenth and Greene streets.

Prominent Israelites of Augusta have been: Samuel Levy, who was judge of the probate court from 1866 to 1877; Isaac Levy, who held the position of sheriff for many years; Hon. Adolph Brand, who was a member of the Georgia legislature.

The Jewish population of Augusta numbers about 600 in a total of 47,000. The Israelites are mostly merchants, but there are some cotton brokers and lawyers.

A. A. Bm.

AUGUSTI, FRIEDRICH ALBRECHT (originally **Joshua ben Abraham Herschel**): German author; born at Frankfort-on-the-Oder in 1691; died at Eschberge May 13, 1782. He received the usual Jewish education of that time. According to a biography, printed anonymously during his lifetime and probably inspired by him, he left home very young in the company of a meshullah, or collector of alms for the poor of Palestine of the name of Yekutiel, intending to accompany him to the Holy Land. While on the way Augusti was taken captive by Tatar robbers and sold as a slave in Turkey. He was ransomed and set free at Smyrna by a wealthy Jew from Podolia, and went to Poland, spending several years in Pintzov, which is now in the government of Kielçe, in Russian Poland. Here the Jews and Socinians lived on terms of intimate friendship, and through them young Augusti became acquainted with secular knowledge, especially Latin, an uncommon accomplishment for a Jew in Poland at that time. He visited Cracow and Prague, and, returning to Frankfort, started from there on a journey to Italy. While living in Sondershausen in 1720, he was maltreated by a gang of robbers that broke into the house in which he resided, and was found apparently lifeless on the following morning. He recovered, however, and during his convalescence became acquainted with a clergyman of that place, who succeeded in converting him to Christianity. With much pomp and ceremony Augusti was baptized on Christmas day, 1723, in the presence of the duke of Saxe-Coburg-Gotha and other notables, and soon after began to study theology at the Seminary of Gotha. In 1727 he went to Jena and afterward to Leipsic. He was appointed assistant professor at the Gymnasium of Gotha in 1729, and in 1734 became minister of the parish of Eschberge, in which position he remained until his death. The famous theologian Johann Christian Wilhelm Augusti was his grandson.

Augusti published several works in Latin and German, of which "Das Geheimniss des Sambathian" (The Mystery of the Sambathian), the fabulous river mentioned in Talmudic literature, which casts stones during six days of the week and rests on Saturday, is probably the most curious. His work on the Karaites, mentioned by Fürst in his "Geschichte des Karäerthums," vol. iii. 66, 67, of which the full title is "Gründliche Nachrichten von den Karaiten, Ihre Glaubens-Lehren, Sitten und Kirchen-Gebräuche" (Erfurt, 1752), is full of inaccuracies and extravagant statements. Baumgarten, in his "Nachrichten von Merkwürdigen

Büchern," vol. i. 341-351, exposes many of these, and justly refuses to believe Augusti's claim that his sources were rare manuscripts which, after he had used them, were partly burned and partly stolen, and of which no duplicates remained. The best proof of his negligence or ignorance of the subject is that he wholly ignores the דד מרדכי (Dod Mordecai), the full description of the Karaites and Karaism which was written by the Karaite Mordecai ben Nissim, at the end of the seventeenth century for Prof. Jacob Trigland of Leyden, and published with a Latin translation with Trigland's "De Karæis" by Johann Christian Wolf in 1714. Augusti also confuses Judah ben Tabbai, who lived at least a century before the common era, with Judah ha-Nasi, who flourished about three hundred years later.

The "Life of Augusti," by an anonymous author, published in 1751 by Weber, is also reviewed and severely criticized by Baumgarten in the volume cited above (pp. 337-340). The Christian critic displays sufficient familiarity with Jewish affairs and customs to disprove the biographer's claim that Augusti, before his conversion, was a rabbi at Sondershausen, and proves that in reality he was a schoolmaster and possibly a slaughterer of animals or "shohet." Several other biographies of Augusti were written, mostly for missionary purposes, one translated into English by Macintosh, London, 1867.

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G. P. Wi.

AUGUSTINE: The greatest and most important of the Latin church fathers; born Nov. 13, 354, at Tagaste, a town of Numidia; died at Hippo Aug. 28, 430. After a riotous youth as a heathen, he became first a devotee of the Manichean confession, and then after nine years was converted to Christianity by Ambrosius, in 386. He became presbyter in 392 and bishop in 395, and eventually the greatest pillar of the Catholic Church.

His Complex Character.

This remarkable round of religious experience indicates very well the complexity of Augustine's character; for in it were combined qualities the most opposite, such as overexuberance of fancy and sharpest critical acumen; vehement prejudice and delicate consideration; romanticism and scholasticism; glowing sentimentalism and hair-splitting casuistry. As a result, Augustine's writings are sometimes introspective in the extreme, frequently soaring into the heights of religious adoration of the Divine Being; at other times he concentrates attention upon the Christian dogma, and attacks with pitiless logic, sometimes indeed with subtle casuistry, all deviations from the strict and rigid faith of the Church. Of introspective writings are his "Confessions," a work translated into nearly all the languages of civilization; of quite another kind are his letters and sermons, his dogmatic and exegetical treatises, and his polemics. These curious psychological contrasts in Augustine—who was too sensuous for a philosopher and too precise for a poet—make it impossible to discern any definite system in his writings, his doctrines having no common foundation, being, indeed, for the greater part mutually contradictory. On the one side he may be said to have been a forerunner of Descartes and of the modern theory of perception and psychology, and yet, on the other side, he leaned toward mysticism. One might just as easily find connecting-links between Augustine and Luther as between the former and the fathers of the Inquisition. This conflict in Augustine's principles is perhaps nowhere more strikingly revealed than in his attitude toward those two constituents of Christianity, Hellenism and Judaism. His conception of the Deity reveals throughout a strongly marked trace of Hellenism, derived by way of Neoplatonism; and yet, on the other hand, one can not help noticing his stringently legalistic Jewish views, which, curiously enough, are most apparent when he is endeavoring to combat Judaism.

His Theory of Man.

The foundation of his doctrine concerning man was that he is a "massa peccati," incapable of raising himself to virtue, and can find the means of approaching God through the mediation of Jesus alone. This doctrine is so foreign to the essential spirit of Judaism that it may serve to indicate the extreme point in the divergence of Christianity from its origin in Judaism. Yet grace, according to Augustine, is the result of faith and love; and these, inconsistently enough, he interprets in true Jewish fashion—faith as involving adherence to the law and love as combined with fear. "Quæ caritas tunc perfecta, cum pœnalis timor omnis abscesserit," is his expression ("Perf. Just." x. 22), which recalls the terse saying of the Talmud. "Where joy [the feeling of communion with God] is, there also must be fear" (Ber. 30*b*).

Of the Church.

Another specifically Jewish conception, dominating Augustine as none other of the church-fathers, is his doctrine concerning the Church; a conception which indeed has exerted signal and decisive influence upon the whole development of Christian theology. The system of Jewish theocracy, by which the welfare of the individual was conditioned by his reception into the community through the sacrament of circumcision, was turned into a Christian form by Augustine in the conception of the holy institution of the Church, upon incorporation with which the salvation of the individual is made dependent. Connected with his doctrine of the Church is also his well-known theory of predestination. Since the Church is the only means of salvation, it results that all not belonging to it ("civitas diaboli," as Augustine calls it, in contradistinction to the "civitas dei") are excluded from salvation. The old particularism of Judaism, without which the Christian Church would never have spread among the heathen, thus survives in somewhat modified form in the teachings of the greatest Christian genius of all time.

Of Scripture.

The fact that Augustine, in the presentation of his tenets, very frequently arrives at conclusions opposed to his principles, is partly owing to his very sweeping theory of inspiration. Scripture, including the Greek translation—that legacy from the Alexandrian Jews to the Church—has, for Augustine, divine dignity as well as authority. As a consequence he considers a thing true because it is stated in the Bible, and it is stated in the Bible because it is true. In this tenet, moreover, he makes no distinction between the Old Testament and the New Testament: "Novum testamentum in veteri latet, vetus in novo patet"; that is, the Old Testament is the concealed New, the New is the revealed Old. How little may be expected exegetically from such a standpoint can be easily understood.

His Rationalism.

His Typology.

Not infrequently he gives rationalistic explanations of Biblical anthropomorphisms, which approximate closely to the teachings of both older and later Jewish scholars. Thus, for instance, the statement that Creation took place all at once, and not in six days—that, in other words, "before" and "after" can not be predicated of the Creator, but only of things created ("De Genesis a Lit." iv. 56, v. 12)—is found in Jewish sources (Tan., ed. Buber, i. 2) ascribed to R. Nehemiah, a tanna of the middle of the second Christian century. He explains God's speaking, as a voice "per aliquam imperio suo subditam creaturam" (*l.c.* ix. 3), and the same is said by Maimonides ("Moreh," ii. 33), and similarly before him by Saadia Gaon ("Emunot we-De'ot," iii., ed. Leipsic, p. 77; compare also Schmiedl, "Studien über Religionsphilosophie," pp. 253-256), who is followed by the majority of Jewish religious philosophers. Rationalism, however, constitutes the smallest portion of his exegesis, which is superabundantly allegorical or typological. Having learned much of his allegorical conception from Ambrose, Origen, and Philo, while at the same time he is not disinclined to allegorize for himself, the curious result is that he interprets the same image differently, even contradictorily, in divers passages. Thus the moon is indifferently explained as representing either carnal man, the Church, or mortality; the clouds are prophets and teachers, but also dark superstitions. He gives much room to the typological interpretation of the Old Testament, which, as mentioned, contains and conceals the New Testament. Biblical history, as well as the laws contained in it, is transformed by Augustine into a history of Christianity and its tenets. Thus, Abel, Seth, and Joseph represent different aspects of Jesus: as crucified, as risen from the dead, and as translated to heaven. Noah's Ark is the Church; in the two lower stories are Jews and heathens; in the third, faith, hope, and love.

Augustine Opposes Jerome.

Augustine's lack of critical conception of the Old Testament is shown by his opposition to Jerome's undertaking to make a Latin translation of the Scriptures from the Hebrew. To portray as vividly as possible the dangers of such an innovation, he informed Jerome in a letter of the fierce tumult which had arisen in an African congregation, when the bishop adopted the Vulgate, rendering "ivy" instead of the Septuagint "gourd" (in Jonah iv. 6); and what was even of deeper importance, as he narrates, the bishop had had to declare Jerome's translation faulty upon appealing to the authority of a certain Jewish scholar ("Epist. Aug." 171). When, on the other hand, in another letter (82) to Jerome, Augustine suddenly declares himself convinced of the necessity for his undertaking, this must not be considered as a change of conviction on his part, for in the same epistle he declares that the ruling Church translation, "gourd," must be maintained in spite of its erroneousness. He foresaw that he would have to yield sooner or later in a struggle against a man of such upright character and learning as Jerome was acknowledged to be.

Information from Jews.

On the other hand, Augustine did not despise assistance from African Jews—who however, were not among the most learned of the race—upon obscure passages in the Old Testament. Although the passages in which he quotes directly from such Jewish sources are few, much that is of haggadic and even halakic origin points to at least oral communication with Jews. His remarks about the material of Jewish tradition are important, "quas non scriptas habent, sed memoriter tenent, et alter in alterum loquendo transfundit, quas Deuteroses vocant" (c. Advers. leg. ii. 1). This would indicate that the Jews of Africa in the beginning of the fifth century possessed only an unwritten Mishnah (Deuterosis), and Rabbi's Mishnah could not therefore have been written down. The only two Haggadot mentioned by Augustine as definitely of Jewish origin are a legend concerning Adam's second wife (see Ginzberg, "Die Haggada bei den Kirchenvätern," p. 61) and the story of Abraham in the fiery furnace. The latter, however, he may possibly have drawn from Jerome ("Quæstio" in Gen. ix.). Of the many rabbinical traditions that he does not describe as Jewish, the following examples may serve: Light created by God on the first day of Creation is not the earthly light (De Gen. v.); the same view is given by the Baraita in Ḥag. 12 and Gen. R. iii. 6. The moon was created when full, because God created nothing imperfect (Gen. ii. 31); wherefore also Adam was created as a perfectly developed man (*l.c.* vi. 23), which is identical with an old Haggadah ascribed in the Talmud (Ḥul. 30*a*) to R. Joshua b. Levi, who flourished about 230. Augustine's teaching that Adam was created by God Himself directly, and not by God's word as everything else was, is also of Jewish origin (see Ginzberg, *ib.* p. 21).

His remarks on the Heptateuch contained much that is rabbinical, but he may have received it from the Roman deacon, Hilarius. His rationalistic explanation of the "sons of God" (Gen. vi. 2) by *viri justi* is that of R. Simeon b. Yoḥai (flourished 150; see Gen. R. xxvi. 5). (For the rabbinical sources of his statements that Noah was a hundred years in building the Ark; that he, Noah, possessed such control over the animals therein that even the lions lived on hay; that Rebecca before the birth of her sons inquired of Melchizedek concerning herself, see Ginzberg, *ib.* pp. 75, 77, 118.) Rabbinical influence is also recognizable in the statement that Rebecca, by means of her prophetic powers, discovered Esau's plans of vengeance against Jacob (compare "Quæst." 81 with Gen. R. lxvii. 9); and also in the interpretation in Gen. xxxvi. 31, of the word "king," as meaning Moses (*l.c.* cxxi.), which coincides with the rabbinical interpretation of Deut. xxxiii. 5, where also the word "king" is applied to Moses. Augustine gives interpretations that can be described as halakic (*l.c.* Ex. 162): in agreement with the Rabbis (Bab. Pes. 5*b*), he interprets

Ex. xxiii. 18 as a prohibition against having leavened bread in one's possession when bringing the paschal lamb into the house. The offense committed by the sons of Aaron (Lev. x. 1) is understood by Augustine (Lev. x. 31) as being their use, in their sacrifices, of fire from some outside source and not from the altar; following in this interpretation Akiba's teaching (Sifra, *ad loc.*), which is the accepted one among the Jews. In this same passage Augustine has a rabbinical interpretation received from his Jewish teachers, which, as now evident, is obviously the result of a mistake either in writing or in comprehension. The Rabbis very ingeniously connect the passage Leviticus x. 3 with Ex. xxix. 43; but Augustine's Jewish teacher confused the word ונעדתי ("and I will meet"), with which this verse begins, with the word הודעתני ("Thou hast let me know"), occurring in Ex. xxxiii. 12; and thus gave foundation for Augustine's polemic.

Polemic Against Jews.

His dependence upon Jewish tradition did not, however, prevent him from reproaching the Jews for not understanding, or not wishing to understand, the O. T. In his "Tractatus Adversus Judæos" he endeavors, as his main object, to prove from Scripture that the Law is fulfilled in Jesus, and that therefore Christians may rightfully have recourse to the O. T. even if they do not observe the Law. His endeavor to prove the Messianic character of Jesus from Psalms xliv., xlviii., and lxx. is very far-fetched; as well as his plea for the rejection of the Jews, based on Isaiah ii. and Mal. i. 10, 11. He says on this point, "If the Jews in the Isaiah passage [verse 5] understand 'the house of Jacob' to be equivalent to 'Israel,' because both names were borne by the patriarch, they only show how incapable they are of comprehending the true contents of the O. T." "The house of Jacob" means the rejected Jews, while "Israel" designates the Christians. The results of such polemics—which, however, belong to the weakest and least important productions of his pen—were, of course, quite inconsiderable. Jewish natural intelligence sufficed to warn them against such conceptions of Scripture.

Jewish References to Augustine.

In view of the almost exclusively Aristotelian character of the Jewish philosophy of the Middle Ages, Augustine's Neoplatonism remained entirely unknown to them. As Kaufmann ("Attributenlehre," p. 41) observes, it is highly improbable that Saadia's polemic against the Christians, who desired to prove the Trinity from the personification of the divine attributes (Being, Living, Knowing), was directed against the Augustinian doctrine of the Trinity, the *memoria*, *intelligentia*, and *voluntas* of God. The agreement of Saadia and Augustine concerning the creation of time (Kaufmann, *l.c.* 307) is based upon the fact that both depend upon the Platonic sentence, "Time came into being with the heavens" ("Timæus"). Judah Romano (born 1292) and Isaac Abravanel (died 1508) cite Augustine by name, as do likewise a number of anonymous writers about the same period. For the relation of the Keneset Yisrael (Jewish Church of the Cabalists) to Augustine's doctrine of the Church, see the articles CABALA, ZOHAR.

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G. L. G.

AUGUSTINUS RICIUS. See RICIUS.

AUGUSTOW: District town in the government of Suvalk, Russian Poland, on the River Netta and the Lake Biale. In 1887 the Jewish population was nearly 5,500—about half the total population.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, i., St. Petersburg, 1891; *Ha-Eshkol*, Warsaw, 1887.

H. R.

AUGUSTUS (called later **Caius Julius Cæsar Octavianus**): The first Roman emperor that bore the honorary title of "Augustus"; born Sept. 23, 63 B.C.; died at Nola, Campania, Aug. 19, 14 C.E. He was the son of Caius Octavius. In his attitude toward the Jews he continued the friendly policy of his uncle, Julius Cæsar, who had made him his sole heir. With a great anxiety to arouse and to further at Rome interest in the national religion, he combined a broad tolerance for other faiths. Though he sanctioned the course of his nephew Claudius, who, while touring the Orient, had neglected to sacrifice at the Temple of Jerusalem, he showed his sympathy clearly on other occasions, both by sending gifts to the Jewish sanctuary and by causing the daily sacrifice to be offered up in his name.

His Edicts.

Augustus renewed the edicts which Julius Cæsar had promulgated in behalf of the Jews living at Cyrene and in Asia Minor, granting them perfect freedom of worship, sanctioning the collection of money for the Temple, and proclaiming as inviolable their sacred books and synagogues (Josephus, "Ant." xvi. 6, §§ 1-7). Particular regard was paid to their Sabbath; neither on that day, nor on its eve after the ninth hour, could the Jews be required to appear in court; while in Rome, if a public distribution of corn occurred on a Sabbath, needy Jews were entitled to claim their share on the day following. The contemporary Jewish population of Rome was quite considerable, as appears beyond question from the several synagogues the origin of which may be traced to the Augustan age. To one synagogue the name "of the Augustesians" (συναγὼγ Αὐγυστησίων) was given, in honor of the emperor.

The friendship between Augustus and Herod the Great began after the victory at Actium (Sept. 2, 31 B.C.), which rendered the former sole ruler of the Roman domain. Herod lost no time in passing over to the side of the victor, to whom he proffered all

Friendship with Herod.

the homage and loyalty which thitherto he had yielded to Antony. Augustus, accepting the offer, confirmed the royal position of Herod and bestowed upon him, after the suicide of Antony and Cleopatra, all the provinces of which he had been bereft through the influence of the latter (Josephus, "Ant." xv. 6, § 7). He tried also to aid the harassed Jewish king in his domestic troubles, by effecting a temporary reconciliation between him and the two sons of Mariamne, Alexander and Aristobulus (*ib.* xvi. 4, § 4). Herod showed his appreciation of his patron's favors by naming his new capital, built up out of Samaria, "Sebastè" (Greek for "Augustus," which title the emperor had just then assumed), in honor of the emperor, and its magnificent seaport, which occupied twelve years in the building, "Cæsarea" (*ib.* xv. 8, § 5; 9, § 6).

Judea During His Reign.

Under Augustus, moreover, Judea forfeited the actual or nominal independence it had possessed for a century and a half, and was made a Roman province. After the death of Herod (3 C.E.), an embassy of fifty prominent men from Jerusalem betook itself to Rome to protest against the continuance of the tyrannical rule of the Herodian dynasty, and to plead with Augustus for the annexation of Judea to Syria, and the appointment of a mild magistracy which would leave to Judea internal autonomy. About 8,000 Roman Jews joined the delegation, which was received by the emperor at the Temple of Apollo. The preliminary result of this movement was that Augustus divided Herod's realm between Archelaus—whom he appointed ethnarch, promising him the kingly title if good conduct should warrant such reward—and Philip and Antipas; making liberal provisions, also, for Salome, Herod's sister, and for his two daughters (*ib.* xvii. 11, § 5). At this juncture Augustus rendered another good service to Judea by unmasking and punishing a pretender to Herod's throne, who, emerging from Sidon, had passed for Alexander, one of Mariamne's slain sons, and who, on his triumphal journey from Puteoli to Rome, had gained many a follower among the credulous Jews (*ib.* xvii. 12).

Augustus Banishes Archelaus.

The rule of Archelaus, however, was tyrannous; and about ten years after his accession another embassy of leading Jews appeared before Augustus with an arraignment of his cruel despotism. The emperor thereupon summoned him to Rome, and banished him and his wife, Glaphyra, to Vienne, a city of Gaul, now in the Isère department, France. His wealth was confiscated, while Quirinius, a prominent senator, accompanied by Coponius, was delegated to Syria and Judea (6-7 C.E.) for the purpose of taking a census of those provinces and of introducing the Roman system of poll and property taxation, as well as of making the proper disposal of the belongings of Archelaus.

The census proved highly unpopular, particularly among the Zealots, a band of resolute republicans led by Judas the Galilean, or the Gaulanite, and by Zadok, who saw in this innovation a menace to national and personal liberty, and opposed it accordingly, though without permanent success. In some places open resistance even may have occurred (Josephus, "Ant." xviii. 1, § 1; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1; 17, § 8; Luke ii. 1-3; Acts v. 37). Judea thus became wholly a Roman province of the second order, not incorporated into Syria, as Josephus says, but having an imperial representative in the person of a procurator, who resided at Cæsarea.

New marks of loyalty were shown to Augustus by his Herodian protégés. Antipas fortified Sepphoris, the chief city of Galilee, dedicating it to the emperor; while the new fortress at Betharamptha he named "Julias," after the emperor's wife. Similarly, Philip built an important city at the head of the Jordan valley, styling it "Cæsarea Philippi," in distinction from its namesake built by Herod the Great; while he enlarged and embellished Bethsaida, near the Lake of Gennesaret, and called it also "Julias," after the daughter of Augustus (Josephus, "Ant." xviii. 2, § 1).

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G. H. G. E.

AUGUSTUS II., THE STRONG: Elector of Saxony 1694-1733, and from 1697 king of Poland with the title Frederick Augustus I.; born at Dresden May 12, 1670; died at Warsaw Feb. 1, 1733. He confirmed the privileges of the Jews, following the example of his predecessor, John Sobieski (1674-96); but while that monarch always manifested a friendly disposition toward them, Augustus II., with his lavish expenditures—which impoverished Poland and laid the foundations for her future misfortunes—was quite indifferent to the condition of the Polish Jews, who had hitherto always been protected by the throne. This indifference was in face of the fact that the Jewish bankers—Oppenheimer of Vienna, Liebmann of Berlin, and Meyer and Lehmann of Dresden—furnished the greater part of the 10,000,000 thalers used by Augustus to buy up the Polish nobles for the purpose of securing the throne. Another Jew, Berend Lehmann (b. 1659 at Halberstadt), furnished the money necessary for his coronation at Warsaw, and in order to do this he negotiated the sale of the hereditary estate of Quedlinburg to Brandenburg for 340,000 thalers (according to Vehse and Gretschel). But this indifference with regard to the protection of the Jews may be explained by the fact that Augustus was also indebted to the Jesuits of Vienna, who furnished a part of the funds for the purchase of the Polish throne, taking his jewelry as security. With the aid of the Jesuits he attempted to corrupt the inconstant Poles with money, and by intrigues to keep them in dependency; for this purpose he even tried to change the electorate to a hereditary order.

Assisted in Election by Jews.

That he personally favored certain Jews is evident from his letter dated Sept. 23, 1707, in which he praises Berend Lehmann for his services, fidelity, and good character. The same friendly tone marks a letter of protection dated March 27, 1708, authorizing Berend Lehmann's family and servants, and also his brother-in-law, Jonas Meyer of Hamburg, to settle at Dresden (see Berend LEHMANN).

Measures Against the Jews.

During his reign the discipline in the Polish army became very lax, and the Jews suffered much from the violence and robbery of the soldiers. The Catholic clergy ordered the enforcement of the decree of the Council of Basel instituting conversionist sermons in the synagogues, which decree had hitherto remained a dead letter. In vain did the Jews ask to be relieved from such sermons, pointing out their futility. Often this preaching could be maintained only with the aid of military force, as, for instance, at Lemberg in 1721. The land-owners, synods, and courts took energetic measures against the renting of inns by Jews. The poll-tax was collected from the Jews through their "kahals" with more energy than ever before, even after the long wars with Charles XII. of Sweden had ruined the Jews. At the Diet of 1717 in Warsaw, the Jewish poll-tax was still more increased. The gentry (*shlyakhta*), the merchants, and the gilds soon observed that the Jews no longer enjoyed the favor of the throne, and their attitude toward them became more and more hostile. The ordinances of the Catholic Church exceeded in hostility to the Jews those passed in the seventeenth century. The animosity between the Jews and the Christians at this period was more of a religious than of an economico-social nature, as had been the case in the preceding period. The persecution of the adherents of non-Catholic creeds, of dissident Christians and Jews, was the predominating policy of Poland in the time of Augustus II. The Catholic synod of 1720, held at Lovich, passed an edict, "that the Jews shall not dare to build new synagogues or to repair the old ones," threatening them with the courts of the Church.

At the end of his reign Augustus II. abandoned himself to a life of pleasure, and his last years, characterized as they were by boundless luxury and corruption of morals, hastened the downfall of Poland.

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H. R.

AUGUSTUS III.: Elector of Saxony, and as such Frederick Augustus II., king of Poland; son of Augustus II., "the Strong"; born at Dresden Oct. 17, 1696; died there Oct. 5, 1763. Like his father, he was brought up in the Protestant religion, but secretly embraced Catholicism in 1712, although he did not formally announce his conversion until 1717. Without the abilities of his sire, he inherited his passions, and, following his example, distinguished himself by the splendor of his feasts and the extravagance of his court. Like his predecessors, he continued the privileges of the Jews in Poland; but under him they became but a dead letter. Neither he nor his favorite, Count Brühl—who was the actual ruler of both countries—did anything to protect the Jews from the attacks of the Catholic clergy and the Christian merchants.

Soon after Augustus had ascended the throne (April 4, 1733), he issued an edict, levying, almost without distinction of age, sex, or state, a special tax (*Leibzoll*) on every Jew passing through Dresden (Codex Augustus, iii. 10). Only on a petition of the Jews of Dresden, presented by their delegate, Elias Berend Lehmann, children under ten years of age were exempted by virtue of an edict issued Sept. 24, 1733. In Poland, in the same year, the synod of Plotzk endorsed the medieval dictum, "that the Jews ought to be tolerated in Christian countries only to remind us of the torments of Christ, and with their wretched position of slaves to serve as an example of God's just chastisement of the unbelievers."

The reign of Augustus was very unfortunate for the Jews of Poland. Blood-accusations and destruction of Jewish property, synagogues, and cemeteries were of frequent occurrence; and in the courts the cunning lawyers of the Catholic Church always succeeded in convicting the innocent victims of the Jesuits. In vain Baruch Yavan, agent of Count Brühl, appealed to that obdurate statesman for aid in behalf of the unfortunate Polish Jews. The minister made liberal promises, but referred Yavan to the nuncio of the pope. From 1758 to 1760 the pontiff repeatedly instructed his representatives in Poland to prevent the spread of these accusations (the falsehood of similar ones had been stated as early as the thirteenth century by a bull of Innocent IV.); but it proved easier to inculcate such prejudices in the masses than to root them out.

During this reign the Frankists appeared in Poland, and caused great disturbances among the Jews, enjoying the protection of the clergy, and even of the king himself. At the same time Dembovski, archbishop of Lemberg, with the aid of the clergy, police, and the Frankists, began to confiscate copies of the Talmud and works of rabbinical literature, which were gathered in Kamenetz-Podolsk, and burned by the thousands. This hostility to the Talmud, which extended throughout the country as far as Lemberg, lasted till Dembovski's death (Nov. 17, 1757). In Dresden an order was issued Aug. 16, 1746, restricting their right to trade in that city and prohibiting them from building synagogues and from meeting in any place for prayer. See Frankists.

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H. R.

AURANITIS. See Hauran.

AURUM CORONARIUM: A tax paid to the emperor by all the Roman provinces. Originally it was a voluntary contribution toward the golden crown to be offered to those to whom a "triumph" was given, and to the emperors (compare Cicero, "In Pisonem," xxxvii.); but later it became a statutory tax. The emperors who displayed moderation in it—Augustus (compare Dio Cassius, book 51, p. 458, ed. Hanover, 1606), Hadrian, and Antoninus Pius—were much praised on that account by the Augustan historians.

The Romans also applied the term "Aurum Coronarium" to the yearly tribute paid by the Jews of Rome for the maintenance of the patriarchate. The name of the tribute was of itself objectionable to the Roman emperors, as implying regal rights in the patriarch, and they sought in every way to prevent its payment: even Julian the Apostate, otherwise friendly to the Jews, asked the patriarch Julus to absolve the Roman Jews from paying it.

The Aurum Coronarium pressed heavily upon the Romans, and still more upon the Jews in Palestine, where the Roman functionaries could impose it arbitrarily. The Talmud relates that at the time of the patriarch Judah I. all the inhabitants of Tiberias fled in order to avoid the payment of this tax (B. B. 8*a*, where it is called דמי כלילא). See APOSTOLÉ.

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G. I. BR.

AUS OF ḲURAIẒA: A poet belonging to the Jewish tribe of Ḳuraiẓa in Medina. When this tribe was besieged by Mohammed, the wife of Aus saved her life by embracing Islam and summoned her husband to do likewise. He refused to follow her example, improvising the following verses:

"When next we met, she bade me turn
My faith to hers, but I declined:
Come back, then, false one, to the fold,
To Israel's law by God defined!

"By Moses and his code we live,
In his commandments will we walk:
Mohammed's faith is bad in sooth;
'Tis nothing but insensate talk.

"Both we and he believe our own
To be the truest, straightest road:
That one is right whose natal faith
Doth guide him to the blest abode."

The second verse now reads, "How *good* is the religion of Mohammed," but such an alteration is common in antagonistic poems handed down by Moslem litterateurs. To the same poet is attributed another poem of similar character.

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G. H. HIR.

AUSPITZ, HEINRICH: Austrian dermatologist; born at Nikolsburg, Moravia, Sept. 2, 1835; died May 23, 1886, at Vienna, barely two years after succeeding Zeissl. Auspitz acquired his medical training at the University of Vienna, where he was a pupil of Brücke, Skoda, Rokitansky, Oppolzer, and Hebra; and upon being received as privat-docent at his alma mater, in 1863, lectured on dermatology and syphilis. He was appointed director of the general clinic of Vienna in 1872, and, as soon as a vacancy occurred in the faculty of the university, he was promoted to the position of associate professor in 1875, having still charge of the courses in dermatology and syphilis.

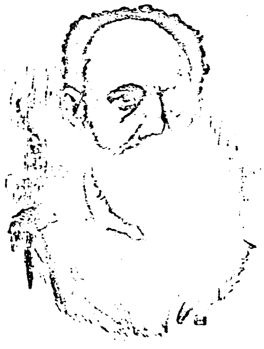

Heinrich Auspitz.

Among his most important contributions to medical science are: "Anatomie des Blatternprocesses," in Virchow's "Archiv," 1863; "Die Lehren vom Syphilitischen Contagium," Vienna, 1865; "Die Zellen-Infiltrationen der Lederhaut bei Lupus, Syphilis, und Skrophulose," in "Medicin. Jahrbücher," Vienna, 1866; "System der Hautkrankheiten," Vienna, 1881, besides a great number of papers and articles which have appeared on the pages of the "Vierteljahresschrift für Dermatologie und Syphilis"—a journal founded (1869) and edited by him—and which had considerable influence on the pathology of skin-diseases.

His views, often novel and striking, raised no little discussion and debate; but it is universally conceded that dermatology is indebted to him for a beneficial and fruitful impetus, and for many important and lasting contributions. Especially is this true in regard to his "System der Hautkrankheiten" (translated into French by Doyon under the title "Traité de Pathologie et de Thérapeutique Générales des Maladies de la Peau," Paris, 1887. The same excellence of treatment and originality of thought characterize the chapter (on general pathology and therapeutics of skin-diseases) that H. Auspitz prepared for Ziemssen's "Handbuch der Speciellen Pathologie und Therapie" (vol. xiv.).

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S. A. S. C.

AUSPITZ, JACOB: Geographical writer; lived at Budapest, Hungary, in the first quarter of the nineteenth century. He was the author of "Beër ha-Luḥot" (Explanation of the Tablets), consisting of five Biblical maps, copied from a Latin source, and of copious annotations of the same. The maps represent: (1) The spread of mankind after the Deluge; (2) the migrations of the Hebrew tribes in the desert; (3) their camps; (4) the Mediterranean and the projected division of Palestine; (5) Palestine, according to Jewish and Gentile sources. The work was published at Vienna in 1818.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 64.

S. M. B.

AUSPITZ, RUDOLF: Austrian member of parliament and leading manufacturer; born at Vienna July 7, 1837. He is a member of one of the oldest and most prominent Jewish families of Moravia, which settled in the city of Auspitz, whence it derived its name. One of his ancestors, Abraham Auspitz, was chief rabbi of Moravia during the latter part of the eighteenth century; his grandfather, Lazar Auspitz, was the founder of the well-known firm of L. Auspitz (at present [1901] "Auspitz Enkel"), manufacturers of woolens, the leading members of which are Rudolf and his elder brother Karl Auspitz, Elder von Artenegg.

Auspitz received his early education in his native town, attending the Technische Hochschule. To complete his education he visited Berlin and Paris, being interested in the natural sciences, and returned to Austria in 1858. He has since taken an active part in the industrial and political life of his country.

When, in the middle of the last century, the manufacture of beet-sugar was being introduced into continental Europe, Auspitz was one of the first large landowners and leading capitalists to encourage the industry. Combining business enterprise with capital and knowledge, he founded in 1863 a company for the production of sugar from beets. In this undertaking he was very successful; and in 1862 his company absorbed the great sugar manufacturing concern of Count Chorinsky in Bisenz. By this transaction his firm, under the style of "Die Rohatetz-Bisenzer Zucker Fabriken Rudolf Auspitz und Co.," became the only sugar manufacturers in northern Moravia. His grandfather having made the name Auspitz prominent in the woolen trade, Rudolf has now made it equally prominent in the sugar trade. Not only in the business world was he conspicuous, but also in the political field which, he entered in 1871 as the successful candidate for the Moravian Landtag, representing the district comprising the cities of Gaya, Butschowitz, and Wischau from 1871 to 1884, and from 1884 to 1900 the chamber of commerce of Brünn. In 1873 he was also elected a member of the Austrian Reichsrath for the district Auspitz-Wischau. He was also a member of the chamber of commerce for Lower Austria from 1888 to 1892, and since 1900 he has been trustee of the Jewish congregation of Vienna.

Auspitz has always belonged to the German Liberal party, in whose caucuses he has taken a prominent part, and whose platforms have been ably advocated and successfully defended by him. He has been very active in the meetings of the houses of which he has been a member.

Auspitz's wide knowledge of economics, his sagacity and enterprise as a merchant and manufacturer, and his manifold connections in the export and import trade have made his advice much sought after in state and national legislation. During the controversy between Austria and Hungary in 1898 he was one of the mediators through whose untiring energy the seemingly irreparable breach between the two constituents of the dual monarchy was finally and satisfactorily healed (1901).

In 1899 Auspitz was a member of the house committee of the Reichsrath for the investigation of the anti-Semitic movements in Holleschau and Wsetin, Moravia; and in 1900 he was chosen speaker of the committee of leading Jews of Vienna, which waited on the Austrian minister-president Freiherr von Körber, to protest against the anti-Semitic excesses in Austria.

Auspitz, in spite of his political and other duties, has still found leisure for scientific researches, the fruits of which are embodied in his well-known work (edited jointly with R. Lieben), "Ueber die Theorie des Preises."

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s. F. T. H.

AUSSEE: Town in Moravia, Austria. It had a Jewish community in the seventeenth century. In 1622 Emperor Ferdinand II. presented the town to Prince Karl of Lichtenstein, on condition that none but Catholics should be permitted to reside there; and as late as 1834, out of a population of 4,534, only 24 were Protestants. In 1688 the dean of Müglitz gave orders for the erection of a synagogue at Aussee. This building was destroyed in 1722 under the following circumstances: During the services on the eve of Yom Kippur a Catholic priest entered the synagogue and began to preach a missionary sermon to the people assembled for worship. The officers of the congregation asked him to withdraw; but he persistently refused to do so, and they were compelled to eject him. When the Jews brought charges against the priest for disturbance of the peace, he claimed that they had assaulted him. After a protracted lawsuit a decision was rendered to the effect that the synagogue be destroyed and that no other be built. Of those charged by the priest with assault three men were branded with a hot iron and exiled; while the fourth, a man seventy-four years old, was sentenced to work upon a Catholic church then in course of construction. Thirty-two years elapsed before permission was granted the Jews to establish three places of worship; and none of these was allowed to bear the name or to have the appearance of a synagogue. It was not until 1783 that permission was given to build a regular synagogue (Abraham Broda, "Megillat Sedarim"); and when this was dedicated Abraham Prostiz was chosen rabbi. Other rabbis were Israel, brother of R. Manli Fuchs, of Kromau; Loeb Pollak, and M. Duschak. David ben Jacob Szczebrszyn, author of notes on the Targumim, is said to have occupied the rabbinate in the seventeenth century.

Under the law of March 21, 1890, relating to the legal conditions of the Jewish congregations in Austria, the community of Aussee was amalgamated with the neighboring communities; and, through personal and local considerations, Mährisch-Schönberg became the seat of the Jewish communal district.

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D. E. B.

AUSTERLITZ: Town in Moravia, Austria. Its Jewish congregation is one of the oldest in the province; according to some historians, dating from the beginning of the twelfth century. Records seem to point to a tribute paid by the Jews to King Wenzel in 1288, which revenue he presumably turned over to the Teutonic Knights when they obtained possession of the domain. The payment of this tribute was continued to the successors of the Knights, the counts of Kaunitz. A record in the archives of the present congregation of Austerlitz shows that the Jewish tribute for the year 1757 included pepper, ginger, and other spices. The Jewish merchants visited all the Mediterranean ports, and dealt extensively in the natural and artificial products of the Orient; and it was for this reason that the tribute mentioned was exacted from them, not only by the local secular and ecclesiastical officials, but even by the papal court itself.

Jewish Community in Twelfth Century.

The fact that as late as 1798 the Jewish community was ordered, under penalty of legal enforcement, to pay arrears amounting to 503 florins, 3 kreutzers = $200, indicates that this tribute had been exacted from them for a considerable period.

The relations existing between Jews and Christians were at all times friendly. During the Hussite movement, which in 1550 had its headquarters at Austerlitz, no change in the friendly relations between Jews and Christians had occurred: at least the movement was not provocative of any ill-feeling toward the Jews. A striking testimony of this friendly feeling even at a much later date is the fact that on the occasion of the closing of the monasteries by Joseph II. (1780–90), an abbot deposited his valuables with a poor Jew, who later, on finding with no little difficulty the dwelling of the depositor, returned to him intact all he had received from him.

Known as "the White City."

The main occupation of the Jews was trading, and the chief articles sold by them were starch and lime. In connection with this fact it is interesting to note that in Jewish records still extant Austerlitz is called "'Ir Laban" (the White City). The Jewish inhabitants numbered about 445 individuals, occupying thirty-four houses, one of which bears the inscription "Moses Abraham in the year 1523."

When Maria Theresa issued the edict restricting the number of Jewish families in the province of Moravia to 5,100 (later to 5,400), Austerlitz was permitted to shelter 72 Jewish families. Charitable societies for the sick and needy, and schools, established about that time, are still in existence.

According to manuscripts left by R. Josef Weisse, the following ministers officiated at Austerlitz as rabbis: in 1560, R. Löb, a contemporary of R. Moses Isserles, with whom he was in correspondence for some time; in 1570, Jacob, son of Moses, a contemporary of Rabbi Loewe ben Bezaleel; in 1594, Ḥayyim Meling, son of Rabbi Isaac Meling, of Prague; in 1620, Baer Eilenburg; in 1643, Joel Glogau; in 1659, Mordecai; in 1690, Abraham, son of the author of "Bet Yehudah"; in 1703, Nathan Feitel; in 1770, Simḥa Leipnik; in 1780, Elijah Hirsch Istels; in 1790, Jacob Gleiwitz; in 1811, Gerson Buchheim, great-grandfather of Dr. Gustav Karpeles, editor of "Die Allgemeine Zeitung des Judenthums" at Berlin; and in 1845, Hirsch Duschak, who had received a thorough rabbinical training, and possessed wide secular knowledge.

Jewish Synods Meet at Austerlitz.

In 1662 and in 1724 Jewish synods held their sessions at Austerlitz, passing the important resolutions now embodied in the ש"א תקנות (311 regulations) (see INSTITUTIONS). A noteworthy incident took place in 1805, when a French officer of high rank asked the rabbi to summon ten Jews that he might say "kaddish" for a deceased member of his family.

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D.

E. BA.

AUSTERLITZ: Name of a Jewish family. As is the case with all names derived from places, the surname "Austerlitz" does not necessarily signify that all the persons so named belong to one family. It denotes that an ancestor of the person came from that place or was for some time a resident there. In the tombstone inscriptions of the old cemetery at Prague this name occurs after 1620. The name is also found in Prague among those of Jews banished from Vienna in 1670, and in other localities in Austria and Hungary. Of the members of this family known in literature and communal life, the following may be mentioned:

Aaron b. Meïr Austerlitz: Secretary to the rabbinate of Berlin, 1775.

Baruch b. Solomon Austerlitz: Rabbi in Cologne and preacher at Prague at the beginning of the eighteenth century; grandson of Baruch, an exile from Vienna. He was son-in-law of the "primator" (president of the congregation), Samuel Tausk, or Taussig, of Prague. He wrote approbations ("haskamot") to an edition of the Midrash Rabbat printed at Frankfort-on-the-Oder, 1705, and to the 'Aruk ha-Ḳazer, Prague, 1707. One of his sermons was published in Prague, 1713. His daughter became the second wife of R. Moses Ḥarif (Brandeis).

Hirschel Austerlitz: A communal leader exiled from Vienna in 1670. In 1675 he, together with Hirz Coma, Max Schlesinger, Solomon Wolf, and Solomon Auspitz, signed a petition to Emperor Leopold I., praying that the Jews might be allowed to resettle in Vienna.

Mayer Austerlitz: Now rabbi in Eperies, Hungary; was one of Hildesheimer's earliest pupils.

Moses b. Joseph Austerlitz: A scholar and promoter of Jewish learning; lived in Vienna, but when the Jews were expelled from that city and from Lower Austria (1669), he removed to Nikolsburg, Moravia. His house was the resort of scholars, especially after the fire of Prague in 1689. Thus he helped to support the cabalist Moses ben Menahem Graf, author of "Wa-Yaḳhel Mosheh" (And Moses Gathered); Judah b. Nisim, author of "Bet Yehudah" (The House of Judah); and Isaac Ẓoref, author of "M'ozene Ẓedeḳ" (Just Scales), all of whom speak highly of him.

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D.

M. BA.

AUSTRALIA: The island-continent between the Indian and Pacific oceans. In more senses than one it has been a land of sunshine to the Jews. Nurtured and reared on British traditions, Australia has inherited the national characteristics of the mother-country. The spirit of democracy, so strong in Australia, has always manifested itself as a unified current that absorbs in itself all the varied elements of race and religion. Religious freedom accordingly has always been granted in full measure as soon as the colonies received legislative independence. Amid such conditions it was only natural that the Jews who settled there should find a cordial welcome and a hospitable home.

Australia offered its great undeveloped resources to all who were willing to develop them. Many Jews embraced the opportunity and prospered. Though the Jews of Australia have never aggregated much more than 15,000 out of a population of three and a half millions, they have appreciably assisted in the development of the country, and many of them have gained distinction. A few have devoted themselves to agriculture; but the majority found here as elsewhere that manufacturing and trade offered inducements well suited to their capabilities. Industry has been largely developed by them; and in the raising of sheep and cattle they have been particularly prominent. In science, art, and literature Jews have been active participants; and in the government of the colonies they have had an honorable share.

Social Position.

Earliest Jewish Congregation.

As Australia itself has been developed in but little more than a hundred years, it is not surprising that the formation of the earliest Jewish community was not accomplished before the end of the first quarter of the nineteenth century. Sydney, the capital of the mother-colony of New South Wales, contains the oldest Hebrew congregation. Its early history is recorded in "Sydney in 1848," which states that there were about twenty Jews in the colony in 1817, and that these were "little versed in the faith of their ancestors." Nevertheless, they were sufficiently attached to their religion to form themselves into a Jewish society for the purpose of attending to the interment of their dead. In 1820 the Jews obtained their own "bet ḥayyim" or burial-ground by applying to the Rev. Dr. Cowper, who allotted to them the right-hand corner of the Christian cemetery. The death of one Joel Joseph prompted the application; and he was the first Jew buried there. During the next ten years there was no great increase in membership; and the services of the society were not called for more than once a year. The account continues:

> "In 1827 and 1828 the worldly condition of the Hebrews in the colony improved considerably, in consequence of the great influx of respectable merchants; and this, with other circumstances, has raised the Hebrews in the estimation of their fellow-colonists. About this period Mr. P. J. Cohen having offered the use of his house for the purpose, divine worship was performed for the first time in the colony according to the Hebrew form, and was continued regularly every Sabbath and holiday. From some difference of opinion then existing among the members of this faith, divine service was also performed occasionally in a room hired by Messrs. A. Elias and James Simmons. In this condition everything in connection with their religion remained until the arrival of Rev. Aaron Levi, in the year 1830. He had been a dayyan, and, duly accredited, he succeeded in instilling into the minds of the congregation a taste for the religion of their fathers. A Sefer Torah [scroll of the Law] was purchased by subscription, divine service was more regularly conducted, and from this time may be dated the establishment of the Jewish religion in Sydney. In 1832 they formed themselves into a proper congregation, and appointed Jacob Montefiore as the first president."

In the same year the first Jewish marriage was celebrated, the contracting parties being Moses Joseph and Miss Nathan. Three years later a Mr. Rose came from England and acted as the ḥazan, shoḥet, and mohel. He was succeeded by Jacob Isaacs. The condition of the Jews improved to such an extent that in 1844 they erected a handsome synagogue in York street, in which they continued to worship for more than thirty years.

Following upon the formation of the Sydney community, Jews began to assemble in Victoria, and congregations sprang up in the towns of Melbourne, St. Kilda, Geelong, Bendigo, and Ballarat (1853). The congregations of Geelong and Bendigo are now (1902) extremely small, in fact all but non-existent. In South Australia, Jews settled considerably later than in Victoria; and it was not till 1871 that they were numerous enough to erect a synagogue in the capital city of Adelaide. Somewhat later still, the Brisbane (Queensland) congregation took form. For more than twenty years (1865–1886) they continued to hold services in the Masonic Hall; and at the end of that period they were able to build a commodious synagogue in Margaret street, with a seating capacity of 400.

Congregations and Synagogues.

The youngest of the Australian communities is that of Perth, the capital of West Australia, the formation of which in 1892 was due to the great influx of people into the western colony after the discovery of gold in the nineties. The Jewish congregation grew rapidly; five years after the first "minyan" (the minimum of ten males over thirteen years of age necessary to form a congregation for divine service) gathered in the colony, a handsome synagogue was built and consecrated in Brisbane street. Each of the colonies, except South Australia, has witnessed the rise and decline of a congregation. In New South Wales there was at one time a flourishing community in Maitland. A synagogue was built there in 1879; but owing to adverse circumstances most of the Jews left for other parts, and now little more than sufficient to form a minyan remains. The same fate has befallen the congregation of Toowoomba in Queensland, where in 1879 the Jews built a beautiful house of worship on their own ground, and under such favorable conditions that within a few years the synagogue was entirely free from debt. It is now used only on the high holy days by the few living at Maitland. Rockhampton, also in Queensland, has suffered similarly.

Decline of Congregations.

Perhaps the shortest career was that of the Coolgardie community in western Australia. In 1896 a number of Jews, attracted by the rich gold-fields, were in that city. They at once obtained a grant of land from the government, collected subscriptions, and forthwith proceeded to build a synagogue. Within three years, however, such a thinning-out had taken place that the remaining members were unable to pay the debt on the synagogue; and the building was sold by the creditors to a Masonic body and converted into a Masonic hall.

Jews have been mayors of nearly all the capital cities of Australia, as well as of many smaller towns. The title of justice of the peace, which is only conferred upon men highly respected by their fellow-citizens, has been gained by an exceptionally large number of Jews, as many as thirteen receiving that distinction at one time (1897) in New South Wales alone. The Hon. H. E. Cohen is on the bench in Sydney; and the appointment of chief justice was offered to, but was refused by, Sir Julian Salomons. The agent-generalship of New South Wales, the premier colony, has been administered by two

Jews, Sir Saul Samuel, Bart., K.C.M.G., one of the most prominent and successful Jews in Australian politics, and Sir Julian Salomons.

Jews in Public Life.

A goodly number of Jews have sat in the various parliaments; and, in proportion to the population, a large percentage have held ministerial portfolios. Indeed, the highest office attainable was held by a Jew, when, for a short time in 1899, V. L. Solomon was premier of South Australia. Sir John Vogel, whose history, however, belongs to New Zealand, was also premier for many years.

The foremost among the Jews that have figured as pioneers in Australia is Jacob Montefiore, a cousin of Sir Moses Montefiore. South Australian history records him as one of the founders of the colony; and he was selected by the British government to act on the first board of commissioners, appointed in 1835 to conduct its affairs. His portrait hangs in its National Gallery, and his memory is perpetuated by Montefiore Hill, one of the leading thoroughfares of Adelaide. Jacob Montefiore's activity was not confined to South Australia. With his brother Joseph he gave an impetus to, and left his impress upon, the progress of New South Wales. Jacob owned one of the largest sheep-runs in the colony, and founded and for many years acted as director of the Bank of Australia. The firm that the two brothers established in Sydney in its early days ranked among the first of the business houses of that city. The close connection of these brothers with the colony is further evidenced by the township of Montefiore, which stands at the junction of the Bell and Macquarie rivers in the Wellington valley. Joseph Montefiore was the first president of the first Jewish congregation formed in Sydney in 1832.

Distinguished in Politics.

The Hon. V. L. Solomon of Adelaide is remembered for the useful work he achieved in exploring the vast northern territory of his colony, the interests of which he represented in Parliament. M. V. Lazarus of Bendigo, known as Bendigo Lazarus, also did much to open up new parts in the back country of Victoria. The coal industry of Victoria received a great impetus from the persistent advocacy of the Hon. Nathaniel Levi, who for many years urged the government of Victoria to develop it. The cultivation of beet-root for the production of sugar and spirits likewise owes its existence as an industry to Levi's ceaseless efforts. In his labors on behalf of this industry he published in 1870 a work of 250 pages on the value and adaptability of the sugar-beet. In western Australia the townships of Karridale and Boyanup owe their existence to the enterprise of C. M. Davies, a large lumber merchant.

It is noteworthy that in the theatrical history of Australia a Jew, Barnett Levy, stands as the pioneer. A record of that fact is found in the following entry in "Sydney in 1848," a work published in that year: "In the late twenties His Excellency Sir R. Bourke granted Barnett Levy a license for dramatic performances, with a restriction that he should confine himself to the representation of such pieces only as had been licensed in England by the Lord Chamberlain." Levy was at that time the owner of the original Royal Hotel in George street; and he fitted up the saloon of that establishment as a theater, where the first representations of the legitimate drama in the colony were given. The encouragement that this undertaking received induced the enterprising proprietor to enlarge his sphere of action. He built a theater called the Theater Royal, which was opened in 1833.

Jew Establishes the First Theater.

In the course of the half-century of communal life in Australia, four important Jewish journals appeared: "The Australian Israelite" was issued from 1870 to 1882 in Melbourne, and was edited by S. Joseph, a practised journalist, who also conducted "The Tainororth News"; "The Jewish Herald" of Melbourne has been published, first weekly and then fortnightly, from 1885 onward, under the joint editorship of Rev. E. Blaubaum and Maurice Benjamin; "The Australian Hebrew," conducted by Jacob Goldstein, appeared for only eighteen months in 1895-96; "The Hebrew Standard" was first published in 1897, under the directorship of Alfred Harris.

Journalism and Art.

In the domain of art two Jews, E. P. Fox and Abbey Alpon, have done good work. Paintings by both these artists have been hung in the Melbourne National Gallery. In the Adelaide Gallery hangs a tribute to the memory of H. Abrahams for the services he rendered to the progress of art in Australia. Two Jews of Australian birth have attained to some distinction as writers—S. Alexander and Joseph Jacobs. During the South African war Jews contributed their quota to the Australian contingents to the number of 15. The numbers of Jews in the Australian colonies at the census of 1891 were as follows:

New South Wales	5,484	Tasmania	84
Victoria	6,459	Western Australia	129
South Australia	840	New Zealand	1,463
Queensland	809		
		Total	15,268

The following estimate has recently been given of the Jewish population of Australasia for 1899: New South Wales, 8,140; Victoria, 5,820; South Australia, 1,110; Queensland, 930; Tasmania, 550; Western Australia, 850; New Zealand, 2,270. Total, 19,670.

See ADELAIDE, MELBOURNE, and SYDNEY.

J. D. I. F.

AUSTRIA:* Empire in Europe now united with the kingdom of Hungary; its territorial extent has changed considerably during the past thousand years.

From the Earliest Times to the Charter of Frederick II. (1238): The date of the first settlement of the Jews in Austria, like that of almost all other European countries, is enveloped in obscurity. Folk-lore speaks of a Jewish kingdom supposed to have been founded in Austria, 859 years after the Deluge, by a Jew or pagan called Abraham, who came from the wonderland "Terra Ammiracionis" to Auratim (Stockerau) with his wife, Susanna, and his two sons, Salim and Ataim. This country was ruled over by seventy-two princes down to 210 B.C. It is possible that the Jews themselves in Austria, as in other countries, invented such fables in order to free themselves from the accusation of having participated in the crucifixion of Jesus; but more likely the whole story is an invention of the chroniclers, who wanted to present to their readers interesting tales (Pez, "Scriptores Rerum Austriacarum," i. 1046 *et seq.*, quoted by Scherer, "Rechtsverhältnisse der Juden," 1901, i. 112). The first reliable report of the existence of the Jews in Austria is found in a law respecting tolls issued at Raffelstätten during the reign of Louis the Child, 899–911, article 9 of which reads: "Lawful merchants—*i.e.*, Jews and other merchants—whencesoever they come, whether from this or any other country, shall pay a just toll on their slaves and on other merchandise, as has been the case under the former kings" (Pertz, "Monumenta Germaniæ," Leges, iii. 480). From this statement it would appear probable that Jews lived in those days in Austria. The first documentary evidence comes, however, from the twelfth century. Duke Leopold V. (1177–94), who did a great deal for the development of commerce in Austria, had a Jewish "mintfarmer" (master of the mint) called Shlom, who was engaged in a litigation with a Vienna monastery about the possession of a vineyard. Shlom was assassinated by a mob of Crusaders, because he had had arrested a servant of his who had stolen some money and had subsequently taken the cross ("Quellen zur Gesch. der Juden in Deutschland," ii. 92; "Emeḳ Habaka," ed. Wiener, p. 37). A synagogue in Vienna is first mentioned in 1204; somewhat later appear Krems, Wiener Neustadt, Tulln, Klosterneuburg. As in all German cities, Jewish settlements ("Judendorf," "Vicus Judæorum") were found in Austria in those days. Vienna must have been a considerable community; for in the first half of the twelfth century one of the most prominent rabbis of the time, Isaac ben Moses, author of the compendium on ritual "Or Zarua'," lived there, as well as Abigdor ben Elijah ha-Kohen and his brother Eliezer. At the same time Moses ben Ḥasdai חקן (of Tachau?) was living in Wiener Neustadt. Others are mentioned in Mordecai ben Hillel's (died Aug. 1, 1298) glosses to Alfasi. During the first half of the twelfth century the Jews of Vienna must have been a very influential factor in commercial and political life, because Duke Frederick II. the Belligerent (1230–46) prohibited on their advice the exportation of corn and wine from Austria during his war with Hungary (Pertz, *l.c.* ix. 706); and, if the statement of this chronographer be exaggerated, it is certainly significant that in the charter which Emperor Frederick II. granted to the citizens of Vienna (1237) he should have agreed that no Jew should henceforth hold office. The emperor, who was at war with the duke and who naturally desired to have the good-will of the citizens of Vienna, must have made this concession upon the complaint of the citizens. That the sentiment with regard to the Jews was far from friendly appears from the fact that the emperor expressly states that the Jews, because of their crime—*i.e.*, for having killed Jesus—should be held in everlasting servitude ("cum imperialis auctoritas . . . Iudæis indixerit perpetuam servitutem"). A year later the emperor granted to the Jews of Vienna a charter in which the Jews are called, for the first time in Germany, the emperor's serfs ("servi cameræ nostræ"); and although this expression is meant in the first sense to assert the emperor's right over the Jews, it is, with regard to the fact that the emperor considers them as condemned to eternal servitude, a matter of some importance.

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* In the present article no reference is made to Hungary or to the former Italian provinces of Austria or to the Austrian Netherlands; Bohemia, Galicia, and the other outlying provinces of contemporary Austria are only treated in so far as they are connected with the history of the monarchy as a whole.

Important Rabbis.

"Servi Cameræ Nostræ."

Charter of Emperor Frederick II. (1238): The jurisdiction over the Jews, like many other fiscal rights, was a subject of controversy between the emperor and the feudal lords. While Emperor Frederick, when he had conquered Vienna, catered to the burghers by excluding the Jews from public offices, he also wished to attach them to his cause, and therefore defined their rights in a charter which is, in its most important features, a repetition of the one granted to the Jews of Germany in 1236. The charter contains ten sections, and states first that the Jews shall be under the emperor's protection ("servi cameræ nostræ"). They are exempt from the duty to furnish vehicles and horses for the royal retinue ("hospites"). If stolen property is found in their possession, they have merely to swear how much they have paid for it in order to receive that sum from the lawful owner. The baptism of Jewish children without the consent of their parents is expressly prohibited; and a heavy fine is imposed on transgressors of this law. Baptism of the slaves of Jews is similarly prohibited. Converts shall be given three days during which the sincerity of their desire to embrace Christianity shall be tested. In civil law Jews and Christians are treated as equals; but a Jew can not be forced to the ordeal and can free himself by oath from any accusation. Jews can not be condemned on the testimony of Christians alone. Their lives are under the protection of the law, and for killing or assaulting a Jew a fine is imposed, which, according to the views of the time, is the reparation for such a crime. In their internal affairs they have perfect autonomy and shall be judged by their rabbis and communal officers ("coram eo qui preest eis"); only in important matters jurisdiction is reserved to the emperor. In connection with the commercial activity of the Jews, dealing in wines, paints, and antidotes is especially mentioned; some of them must, therefore, have been physicians.

Charter of Duke Frederick II. of Austria (1244): After Frederick II. had regained possession of his country he vigorously asserted his rights, although he made some concessions to the states ("Stände"). Thus, he confirmed to the citizens of Wiener Neustadt the privilege that the Jews should not be placed in office, just as Emperor Frederick had confirmed it to the citizens of Vienna; but, on the other hand, he regulated the position of the Jews, and evidently with a benevolent intention. He says that he grants this charter in his desire to give to all those who are living within his dominion a share in his grace and benevolence. This law is a classic type of the legislation on the Jews during the thirteenth and the two subsequent centuries. It remained in force until the expulsion of the Jews from Austria in 1420, and was more or less literally copied in the laws of the following rulers: Bela IV. of Hungary, 1251; Przemysl Ottocar II. of Bohemia, 1254; Boleslav of Kalisz, 1264; and Bolko of Silesia, 1295. The most important feature of this charter is the large space given to money-lending; no fewer than ten of its thirty sections dealing with questions of interest, pledges, and the like, in addition to the sections dealing with the jurisdiction over the Jews. Of greatest importance is the fact that the duke claims the Jews as his own subjects, which is the first instance in which they are claimed by the territorial ruler instead of by the emperor. It may also be noted that the Jews are permitted to receive as interest eight denars a week on the talent, a rate of 173.33 per cent per annum. If any pledge prove to have been stolen, the Jew has merely to swear how much he loaned on it, and that he did not know that it was stolen, in order to receive its value from the owner. Everything may be accepted as pledges, with the exception of bloody or wet garments; and in case of loss by fire or robbery the oath of the Jew is sufficient to prove his assertion. It is expressly stated that Jews may lend money on real estate; but it is uncertain whether, in cases of foreclosure of their mortgages, they may possess them. For the murder of a Jew by a Christian the death penalty is inflicted; while for manslaughter and injury a fine is imposed, part of which is to be paid to the duke, part to the person wounded. Capital punishment is also the penalty for desecration of a Jewish cemetery; while for damage to a synagogue a fine of two talents is inflicted. Abduction of a Jewish child is punishable as theft. Their lawsuits are conducted in the duke's court, and he appoints a special judge for Jewish affairs ("judex Judæorum"). There is also a "magister Judæorum," a rabbi or overseer of the congregation, elected by the Jews and confirmed by the duke; he is their legal representative, and has authority to administer their internal affairs. Like the imperial law, that of Duke Frederick also states that a Jew can not be condemned unless there is a Jewish as well as a Christian witness against him; but it differs from the imperial law in that the duke permits Jews to challenge an evil-doer to the ordeal. It is, however, most likely that in such a case the Jews hired a champion.

The Interregnum (1254-1276): Duke Frederick fell in battle June 15, 1246; and as he left no children, his dominion became the bone of contention for various claimants, from whom King Przemysl Ottocar II. succeeded in 1251. The new ruler naturally sought to gain the good-will of the citizens in his newly acquired territory, and, therefore, soon after the occupation of Austria, he confirmed to the cities the privilege granted to them by Duke Frederick of the exclusion of Jews from public office. His political plans required for their accomplishment a great deal of money, and this was evidently the reason that he renewed (March 29, 1254) the privileges granted to the Jews by Duke Frederick; proclaiming, like his predecessor, his desire to show his good-will to all his subjects ("Wann wir wellen, das allerlay leut die in unser herrscheft wonund sind, unser genad und gütwilligkait tailheftig werden funden"). The only difference between the charter of Ottocar and that of Frederick is that Ottocar prohibits taking sacred vestments as pledges. He, further, exempts the Jews from returning pledges on their holy days, does not limit the rate of interest, and protests against the Blood Accusation, referring to the papal decrees on that subject. These insignificant differences can scarcely have been due to a change in policy: they were most likely caused by emergencies of the intervening period. It seems that these charters were not respected; for, on his return from the crusade against the heathen Prussians, Ottocar again renewed the grants to the Jews (March 8, 1255). Further, he did not enforce the ordinance excluding Jews from public office; for, in a document dated 1257, two Jews are mentioned as the king's financiers ("comites cameræ").

The Church, then at the height of her power, had, since the Lateran Council of 1215, attempted to circumscribe the position of the Jews; but her decrees were not carried into effect. Pope Clement IV., therefore, sent Cardinal Guido, a Cistercian monk, as his delegate to northern Europe to enforce ecclesiastical discipline. In this capacity Guido presided over various diocesan councils which discussed, among other matters, the enforcement of the law against the Jews. Such a council was held in Vienna May 10-12, 1267. The canons of this council enjoin the distinctive Jewish dress, and the payment by the Jewish inhabitants to the priest in whose parish they dwell of an annual sum equal to that which he would receive were Christians living in their places. Jews are prohibited from frequenting bathing-houses and taverns of Christians, from employing Christian domestics, from acting as tax-collectors, and from holding any other public office. A Jew cohabiting with a Christian woman shall be heavily fined; while the woman shall be whipped and expelled from the city. Social intercourse between Jews and Christians is strictly prohibited, and Christians shall not buy meat or other food from Jews, as the latter are likely to poison it. If a Jew exacts exorbitant interest from Christians, he shall be excluded from all intercourse with Christians. When the host is carried through the streets, the Jews shall close the doors and shutters of their houses and shall remain within. A similar duty is enjoined for Good Friday. Jews shall not discuss matters of religion with the common people, shall not prevent the wives and children of converts from embracing Christianity, nor convert a Christian to Judaism. They shall not attend Christian patients nor call upon them. They shall not build new synagogues, and when they repair an old synagogue they shall not enlarge it. On days of abstinence they shall not carry meat in the streets uncovered (Pertz, *l.c.*, "Scriptores," ix. 699 *et seq.*; H. Baerwald, "Die Beschlüsse des Wiener Conciliums über die Juden aus dem Jahre 1267 in Wertheimer's Jahrbuch," 1859-60, pp. 180-208). Ottocar renewed this charter of 1254 on Aug. 23, 1268. Complaints by the ecclesiastics, that the Jews kept Christian servants, show that the canons of the Vienna council remained to a great extent a dead letter.

Under the House of Hapsburg (1276-1420): Through the treaty of Nov. 21, 1276, the Austrian territories were ceded to Rudolph of Hapsburg as a vacant vassalage, which he later transferred, in his capacity as German emperor, to his sons Albrecht I. and Rudolph (Dec. 27, 1282). He at once asserted his rights by granting a new charter to the Jews, because in this respect, as in many others, he was anxious to emphasize the fact that Ottocar's dominion was not a legitimate one. This charter, dated March 4, 1277, was also, in its principal points, a reproduction of that issued by Frederick II. in 1244, although Rudolph issued it not as duke of Austria, but as German emperor. It was not until 1331 that the dukes of Austria received the right to keep Jews. Another important difference lies in the fact that the charter of Rudolph was limited to the Austrian possessions, while in Bohemia the regulations of Ottocar remained in force. Rudolph, who naturally, like Ottocar, wished to attach the cities to his government, also confirmed to several of them the privilege of excluding Jews from public office; however, he refused to confirm forged privileges of Wiener Neustadt dating from about 1270, and which were still more unfavorable to the Jews. Under his successor, Albrecht I. (duke of Austria from 1282; German emperor from 1298; assassinated 1308), the Jews were protected in Germany; while, in his own dominions, Albrecht connived at the outrages committed upon them by mobs or by princes. The sentiment of the populace with regard to the Jews may be judged from the verses of the contemporary poet, Seyfried Helbling, who complains that there are too many Jews in the country, and that thirty Jews are enough to fill the largest city with "stench and unbelief." He therefore advises that all the Jews be burned, or sold at the rate of thirty for a penny (Haupt, "Zeitschrift für Deutsche Alterthümer," iv.). In 1293 the Jews of Krems were accused of having murdered a Christian; two were broken on the wheel, and the others had to pay heavy ransom for their lives.

Persecutions.

The persecution started in Franconia by Rindfleisch also showed its effects in Austria, and in various cities the accusation was made that the Jews had desecrated the host; so that while Albrecht fined the cities in Franconia heavily for outrages committed against the Jews, the Jewish inhabitants of Korneuburg were killed or expelled (1306). There is no report of any punishment of the participants in the massacre, although it had been proved by the bishop that the miracle of the host was a fraud perpetrated by a priest who, after dipping a host in blood, claimed that it bled because the Jews had pierced it. Only from St. Poelten is it reported that Albrecht threatened the city with destruction for an outrage committed against the Jews, and that the city had to pay a ransom of 3,500 talents. Under Albrecht's successor, Frederick (1308-30), the only event of importance is his assignment of the Jewish taxes to the archbishop of Salzburg for services rendered in the war against his rival, Ludwig of Bavaria. Frederick levied taxes on the Jews in Austria on the basis of his rights as German emperor; he also canceled the debt of Albert von Rauhenstein to a Jewish money-lender, the first instance of a usage that became frequent in later times (see Tötbrief). Frederick's order, that no Jew should engage in tailoring or in selling cloth ("Gewand-Schneiden") in the city of Wiener Neustadt, is a further evidence of the growing hostility of the municipalities toward the Jews and of the disposition of the rulers to yield to them.

The First Tötbrief.

Under Albrecht II. (1330-58) and Otto (1330-39), brothers and successors of Frederick, the right to keep Jews was expressly granted by the emperor to the dukes of Austria by the treaty of Munich, May 4, 1331 ("Darzu sollen sie die Juden, die hinter in gesessen seindt, in allen den Rechten und Gewohnheiten haben und niessen, als sie oder ir Vordern herbracht haben"). It became the custom in those days for the emperor, in order to obtain the good-will of his powerful vassals, to transfer among other royal privileges the right to keep Jews; that is, to tax them. In spite of the greater interest which the territorial rulers took in their Jews, when they became their taxable property, the persecutions, begun under Armleder in Alsace in 1338, had their counterparts in Austria. In Retz, Znaim, Horn, Eggenburg, Neuburg, and Zwetl the Jews were massacred, and in the first-named city, where a desecrated host had performed the usual miracles, a church of the "Holy Blood" was erected in commemoration of it. Evidently because of their fear of similar massacres, the Jews of Vienna voluntarily reduced the rate of interest from 173.33 per cent, to which they were entitled under the charter of 1244, to 65 per cent on large and to 86 per cent on small loans. This document, written both in Hebrew and in German, is preserved in the municipal archives of Vienna (Wolf, "Studien zur Jubelfeier der Wiener Universität," Vienna, 1865, p. 170). The desire of Duke Albrecht II. to protect the Jews against mob violence, for which the desecrated host furnished pretexts, is evident from the fact that he wrote to Pope Benedict XII. asking him to order an investigation of alleged miracles in connection with a desecrated host in Pulka, which, according to the opinion of some, were merely a pretext to pillage the Jews.

The pope, in an ambiguous reply dated Aug. 29, 1338, directs that an investigation be made; but of the result nothing is known.

New sufferings came upon the Jews of Austria with the appearance of the Black Death (1349), though not to so great an extent as elsewhere in Germany. In various cities the accusation was spread that the Jews had caused the plague by poisoning the wells; and in Krems, Stein, Mautern, and other places the Jewish communities were massacred. For this infringement of the public peace and for the destruction of the duke's property the cities were fined, three of the mob leaders were executed, while others had to pay ransom for their lives. Contemporary chronographers call the duke for this act of justice a partizan of the Jews ("fautor Judæorum"). A report, first found in an old manuscript, "Wiener Geserah" (Steinschneider, "Cat. Bodl." col. 537; Grätz, "Gesch. der Juden," 3d ed., vii. 344, wrongly based on Pez, *l.c.* i. 541), according to which the

Jews of Vienna killed themselves in their synagogue upon the advice of their rabbi Jonah, is unfounded (see Scherer, *l.c.* p. 371). Albrecht's successor, Rudolph IV. (1358-65), forged the so-called "Privilegium majus," according to which Emperor Frederick I. had in 1156 given to the dukes of Austria unusual privileges, among which was the right to keep Jews and "public usurers." Emperor Karl IV. confirmed the right of the Austrian dukes to keep Jews in all places in their dominion, and made a treaty with the dukes of Austria, in his capacity as king of Bohemia, that neither party would allow Jews who had left their country to settle in that of the other (Dec. 13, 1360). This measure was adopted in order to prevent Jews who might endeavor to escape from extortions from seeking another home. If a Jew found another home, his bonds were invalidated. Such "Tötbriefe," issued by Rudolph are extant from the year 1362. The same conditions prevailed under Rudolph's brothers and successors, Albrecht III. (1365-95) and Leopold III. (1365-86). When Jews had left the country, those who remained had to indemnify the duke for the loss which he had suffered. In 1367 several Jews, probably the representatives of their coreligionists, made a treaty with the dukes, promising to pay 20,000 florins for two Jews, Musch and Chadgim (Ḥayyim), who had left the Austrian territory; in consideration of which payment the dukes allowed them to take all of the fugitives' property. In 1366 the dukes issued an order that no Jew should engrave a seal; and two years later they prohibited dealing in gold and silver and money-changing by Jews, restricting them to lending money on pledges.

Restrictions on Occupations.

About 1370 all the Jews in the Austrian territories were imprisoned by secret order, and their property was confiscated. One report has it that the object of this outrage was to convert the Jews to Christianity. However this may have been, the attempt failed; only two, a man of forty and a young girl, were baptized, the former of whom returned to Judaism and was burned at the stake. At a subsequent period, probably in 1378, a new charter was granted to the Jews. The deed is not now extant; but from quotations in later documents it is learned that the Jews were given a renewed assurance of the ducal protection; the right of residence in all the ducal lands was accorded to them; they were to be assisted in collecting their debts; and the dukes undertook to issue no letters of invalidation. The Jews were not to be blackmailed by loans and taxes beyond those stipulated by their charters, and accusations against them must be proved by the testimony of honest ("unversprochenen") Christians and Jews.

Notwithstanding the promise that they should not be troubled with demands for loans by the dukes, the latter in 1379-80 exacted another loan of 10,000 pounds of Vienna pennies, assessed under the penalty of excommunication against all the Jews of Austria. Similarly, in spite of the promise granted in the charter, the dukes in 1382 remitted the interest which the citizens of Vienna owed to the Jews on loans. An order of 1371 prohibits the sale of wine and grain by the Jews of Styria; yet the Jews of Vienna are expressly exempted from the impost laid by the municipality of Vienna on wine brought into the city.

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Petitions Against Re-settlement.

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The hostility to the Jews was constantly fomented by the clergy, who refused to give absolution or to admit to communion any judge or other official who in a litigation should render sentence in favor of the Jews. In order to stop this agitation, Frederick obtained from Pope Paul II. the bull "Sedis apostolicæ copiosa benignitas" (May 31, 1469), in which the pope declared that the Jews had a claim to be treated justly. The emperor also intervened in favor of the Jews of Endingen, who had been accused of the murder of a Christian child (see Blood Accusation and Josel von Rosheim); and he took similar action when charges of a like nature were made in Trent (1476) and Regensburg (1478). The animosity of the citizens remained unabated. When the Hungarian king Matthias Corvinus captured Vienna in 1485, the citizens petitioned him that "in consideration of their disgraceful action toward God Almighty, the Jews should be expelled." The king granted the petition. The hostility of the population is further manifested in various polemical works of the period (Scherer, *l.c.* p. 433).

Expulsions: Carinthia and Styria.

The death of Frederick (Aug. 19, 1493) at once changed the condition of the Jews. His successor, Maximilian (1493–1519), seems, as heir presumptive, to have tried to induce his father to change his attitude toward the Jews. When Maximilian took possession of the throne, conditions changed to some extent in favor of the Jews, because his political ambitions—especially his wars with Francis I. of France—forced him to protect the Jews, who furnished his only reliable source of income. As under his father, the states ("Stände") of Austria constantly complain that, contrary to their privileges, Jews are tolerated. Maximilian always answers by referring to the temporary character of his grants to the latter. Still, as can be seen from his attitude toward the charges made by the convert Pfefferkorn, who demanded the confiscation of all rabbinical books, the emperor was not favorably inclined to the Jews. When, therefore, the states in Carinthia and in Styria declared their willingness to indemnify him for the taxes of the Jews, he decreed their expulsion from those provinces (Carinthia, March 9, 1496; Styria, March 12, 1496), which, partly under his father, partly under his own reign, had been united with the Austrian possessions. The states of Styria paid for the privilege of the expulsion of the Jews 38,000 pounds of Vienna pennies; while those of Carinthia paid 4,000 Rhenish florins (the text of this decree was published in "Allg. Zeit. des Jud." 1849, p. 23). The motives assigned for the expulsion are partly religious, arising from alleged insults to the sacrament, and partly economic, in view of the Jews' usurious and fraudulent business practises. Carniola had only one Jewish settlement, in Laibach, and the citizens of that town also obtained a decree ordering the expulsion of the Jews (Jan. 1, 1515). In all of these territories Jews had existed since the thirteenth century, and probably earlier, as is indicated by the names of many places; *e.g.*, Judenburg, Judendorf, etc.

General Policy.

The decrees of expulsion, with very few exceptions, remained in force until the new era following the year 1848. In Austria proper the petition of the states for the expulsion of the Jews, though often repeated, was never fully granted; and in 1518 the emperor, in replying to a petition for expulsion, stated that, while he was willing to expel the Jews from Vienna and from the province of Austria, it was not his intention to expel them from the province at once. He, therefore, permitted them to reside in the cities on the border, Eisenstadt, Marchegg, etc., where they should have a chance to look for a place of definite settlement. This policy the emperor maintained to the last. Shortly before his death (Jan. 12, 1519), he, in reply to repeated complaints of the states, announced that Jews who had been expelled from his various dominions would be allowed to reside in the border towns; and he further exempted from the expulsion the Jew Hürschl, who had been permitted to reside in Vienna (May 24, 1518). This is the beginning of the era of the Court Jews. Maximilian was succeeded by his grandson Charles V. (1519–56), who, in his capacity of German emperor, exercised a considerable influence upon the condition of the Jews in Austria. The frequent expulsions at the end of the fifteenth and at the beginning of the sixteenth century had made it imperative for the German emperor (who, in his illusionary capacity as Roman emperor, considered himself as the protector of all the Jews, and who, as such, derived an income from the Jewish taxes) to provide some remedy. Charles, therefore, at the commencement of his reign confirmed the privileges of the Jews (1520), among which was the important stipulation that they should not be expelled without his consent from places where they had been allowed to settle. This charter he confirmed after his coronation as Roman emperor (May 18, 1530), and again on April 3, 1544. In the latter document he also declared against the blood accusation. The policy of maintaining the Jews where they had once been tolerated and of prohibiting their settlement elsewhere remained in general the policy of the Austrian rulers after his time, although this rule was not without exceptions. When, in 1525, the states of Austria again demanded that Jews should not be permitted to reside in any part of Austria, Ferdinand (to whom, in 1522, Charles had assigned his Austrian possessions) emphatically replied (Feb. 23, 1526) that he would allow them to live in any part of his possessions where Jews had previously dwelt. On May 28, 1529, he again confirmed the charter of the Jews in Austria. Individual Jews occasionally received special favors, as, for example, the physician Lazarus, whom the tutor of the emperor's children commends highly for services rendered to the imperial household (1534), and the Jew Moyse, who had distinguished himself by services rendered to the mint (1542). The latter was granted, as a special favor, permission to deal in all kinds of merchandise, though he was prohibited from lending money on interest. In spite of his promises to allow Jews to reside in places where they had been tolerated, Ferdinand ordered an expulsion of the Jews from Austria (Jan. 31, 1544). The order was, however, never executed. An expulsion from Bohemia, decreed by Ferdinand in 1561, was repealed owing to the efforts of Mordecai Meisels, who went to Rome and obtained from Pope Paul IV. the absolution of the emperor from his vow.

Under the successors of Ferdinand, Maximilian II. (1564-76), Rudolph II. (1576-1612), and Matthias (1612-19), the conditions remained the same. Expulsions were threatened and revoked; taxes were imposed on every occasion; and petty persecutions, especially in regard to the distinctive Jewish costume or badge, were the key-note of the legislation. In 1567 a charter granted to the Jews of Bohemia confirms the right of residence to the Jews of Bohemia "for all time"; while in the following year it is decreed that they shall not be permitted to reside in the mining towns. From these latter they remained excluded until the new constitution of 1848 abolished their disabilities. Another decree of expulsion followed, for the Jews of Lower Austria, in 1572, which was suspended in the following year, but seems to have been finally executed in 1575 or 1576. This expulsion, like that decreed in 1561 in Bohemia, must either have been revoked or, more probably, became again a dead letter owing to the exceptions in favor of the court Jews, who had the right to take other Jews into their employ; for in 1597 the states of Lower Austria again demand the expulsion of the Jews from the province, and, as if they knew that such a decree would not be carried out, they demand the enforcement of the decree compelling Jews to wear a badge. Rudolph II. took a great interest in the Jews from a scientific point of view also. Being an alchemist, he, like many others at that time, believed that cabalistic literature contained information on the mysteries which he was studying, and therefore he called Rabbi Löwe ben Bezalel to his castle in Prague (1592) to give him the much-desired information ("Ẓemaḥ David," ed. Frankfort-on-the-Main, 1692, p. 66b).

Ferdinand II. (1619-37) was a bigoted Catholic and a disciple of the Jesuits, who, in their desire to crush out all heresy, were naturally enemies of the Jews. As during the sixteenth century complaint was made that the Jews sympathized with the Turks and served them as spies, so after the battle at the White Mountain near Prague (1620), which restored Bohemia to the house of Hapsburg and to Catholicism, the charge was made that the Jews favored Protestantism. Thus, the dean of Teplitz complains in a report to the archbishop of Prague that the Jews receive Protestants into their houses, and that the noise of their synagogues ("rugitus et mugitus illorum") disturbs the church services ("Allg. Zeit. des Jud." 1887, p. 30). In spite of his religious prejudices, however, Ferdinand treated the Jews with comparative fairness. When the town council of Vienna ordered landlords having Jews as tenants to require them to vacate the premises, the emperor at once intervened, enjoined the council from disturbing the Jews, and also took measures to protect them against further disturbances by allotting an area in one of the suburbs of Vienna to be set apart for the habitations of the Jews, in which they would be permitted to acquire real estate (1624). In a charter, dated Dec. 6, 1624, the Jews have assured to them undisturbed residence in Vienna; they are permitted to enter the city without the badge; the population is warned not to molest them; they are placed exclusively under the jurisdiction of the imperial authorities; and their houses are exempted from the obligation to billet soldiers. On the other hand, Ferdinand, as a strict Catholic, ordered that both in Vienna and in Prague Jews should be forced to attend a mission service on every Sabbath, when a Jesuit would preach to them on the truth of the Catholic religion (1630).

The Vienna Ghetto.

The policy of Ferdinand seems to have been to exempt individual Jews from the disabilities imposed upon the Jews as a class. Thus, he gave to Jacob Bassevi hereditary nobility, and to the court Jews of Vienna a privilege which exempted them from the jurisdiction of the congregational authorities. This privilege and the immunity of the Jews from communal taxes and from the jurisdiction of the municipal authorities proved bones of contention; and after the death of Ferdinand (1637) the Jews of Vienna compromised with the city authorities, offering to pay the sum of 6,000 florins into the city treasury. This offer had not, however, the desired effect. The municipal authorities of Vienna demanded of the new emperor, Ferdinand III. (1637-57), the expulsion of the Jews from Lower Austria; and the emperor acceded to the extent of ordering that Jews should not be permitted to keep stores in the city, and that their exemption from municipal jurisdiction should cease (1638). A year or two later this law was revoked. In 1641 the *status quo* of 1624 was restored, and in recognition of the services rendered by the Jews to the imperial treasury during the severe crisis which the war with the Swedes had brought upon Austria, the former privileges were confirmed in 1645. Although the Jews had been accused of secret complicity with the enemy, they suffered terribly during the Thirty Years' war. In various congregations of Moravia Jewish houses were pillaged, and in Kremsier seventeen people were killed and a considerable number wounded (June 26, 1643) (Frankl-Grün, "Gesch. der Juden in Kremsier," pp. 96 *et seq.*). The heavy taxes exacted from the Jews, in consequence of the depletion of the imperial treasury during the protracted war, and the constant quarrels in the overburdened Jewish communities, induced the emperor to give to the Jews of Vienna a new constitution (1646) which should enable the officers to enforce their authority (Meynert, in Wertheimer, "Jahrbuch für Israeliten,"

Immunity from City Taxes.

v. 22). The enforcement of a decree of expulsion against the Jews of Lower Austria in 1652 could only be averted by the payment of a contribution of 35,000 florins.

Expulsion from Vienna.

Ferdinand's son and successor, Leopold I. (1657–1705), had originally been destined for the priesthood, and only the death of his elder brother Ferdinand placed him on the throne. Of deeply religious character and a blind admirer of the Jesuits, he was only too eager to listen to the ever-renewed complaints of the citizens of Vienna. At the beginning of his reign he confirmed the privileges of the Jews (1658); and repeated his assurance of their protection, when the municipal council of Vienna ordered an appraisement of the houses and other property of the Jews, though they were not subject to municipal taxation (June 21, 1661). He also successfully checked the mob when, in 1665, the body of a murdered woman most found in the ghetto, and a rumor was spread that the Jews had committed the crime. His attitude soon changed, however. In 1660 he had married Margaret Theresa, a Spanish princess, and her influence was strongly brought to bear against the toleration of the Jews, for to this fact she ascribed the misfortune of the death of her first-born. To this was added the influence of the patriotic but fanatic bishop of Wiener Neustadt, Count Kollonitsch; and at length the emperor yielded to the demands of the citizens of Vienna, and ordered the expulsion of the Jews from the city and from the provinces of Lower and Upper Austria (Feb. 27, 1670). All Jews were required to leave the capital by July 25, 1670, and those living in the country were expelled in the following spring. The synagogue of Vienna was converted into a church (Aug. 18, 1670), which, in honor of the emperor, was named after his patron saint, Leopold. The persecution of the Jews soon bore fruit. The city could not, as it had promised, pay the taxes of the Jews in addition to those which they had paid before; and many citizens complained that the commerce of the city had suffered through the emigration of such a large number of consumers. Leopold then adopted a milder policy. He not only allowed the exiles to settle in his other provinces, notably in Moravia and Bohemia, but further permitted (1673) Jews to visit the fairs in the province of Lower Austria, whence they had been expelled. Moreover, when in 1680 the ghetto of Prague was destroyed by incendiaries, he refused to listen to the entreaties of the municipality of Prague, who wanted to use the opportunity to expel the Jews altogether. Negotiations with the representatives of the Vienna exiles at Wischau, Moravia, for their resettlement in the capital did not lead to the desired result; nevertheless, not long after the expulsion Jews again appeared in Vienna.

Culture: Though the Jews of Austria were not very prominent in rabbinical literature and other spiritual activities, the two congregations of Vienna and Prague, and, later on, that of Nikolsburg, contained quite a number of important Talmudists. Many of them had come from Germany, like Yom-Ṭob Lipmann Heller, rabbi in Nikolsburg, Vienna, and Prague, who in 1630 became the object of a treacherous calumny and had to leave the country. Before him R. Löwe ben Bezalel (d. 1609) occupied a very prominent position in Prague. The massacres by the Cossacks in Poland (1648–56) also brought many learned fugitives to Austria, like Ephraim Cohen, Shabbethai Cohen, Samuel Kaidanower, and others. Menahem Mendel Krochmal was rabbi of Nikolsburg, where he died in 1661, and was succeeded by his son-in-law, Gerson Ashkenazi, who was the last officiating rabbi of Vienna before the expulsion. Prague was the first town in Germany in which a printing-press was established (1513). Jewish physicians were always to be found in Vienna, successful rivals of their Christian colleagues. In the sixteenth century occurs the name of Leo Lucerna, called "Maor Ḳaṭon"; in the seventeenth century, those of Leo (Löw) Winkler, who graduated in Padua in 1629, and of his two sons, Jacob and Isaac, who were graduated there in 1669. Acquaintance with German seems to have been rare, for the documents signed by the Jews are signed in Hebrew. Still, the knowledge of spoken German was evidently very general, for the Jesuit priests who preached the mission sermons for the Jews were instructed to preach in German. Some Jews could write in German, as is seen from a letter addressed to Wagenseil by Enoch Fränkel, one of the exiles who settled in Fürth. This letter is also interesting from the broad-mindedness of the author, who protests against the accusation that the Jews hate Christians, as he can not see any reason why the professors of different religions should not be tolerant toward one another (Kaufmann, "Die Letzte Vertreibung der Juden aus Wien," p. 197).

Court Jews.

From the Expulsion of 1670 to the Toleration Edict of Joseph II. (1782): As has been stated above, the needs of commercial life made the expulsion from Vienna a dead letter. The Jews went to the city on business, and the only difference was that they were not permitted to reside there. Even this prohibition was soon disregarded in exceptional instances. The war with the Turks, who in 1683 nearly captured Vienna, required large means; and among those who furnished the army with provisions and the treasury with money was Samuel Oppenheimer, a Jew from Heidelberg, who was given the right of residence and even that of acquiring property in Vienna. His right of residence dated from about 1685. Through him other members of his family were permitted to dwell in the city, either as members of his household, or as his employees. Prominent among them was Samson Wertheimer (1658–1724). Others followed, such as Simon Michael of Presburg, who had deserved well of the imperial treasury by furnishing gold and silver for the mint; so that in a comparatively short time the city had again a Jewish congregation, only with the difference that it possessed no corporate rights as such. The short reign of Leopold's son and successor, Joseph I. (1705–11), brought no change in their condition. Under Charles VI. (1711–40), a brother of Leopold, the traditional policy was also maintained. About 1725 there came from London to Vienna as a court Jew Diego d'Aguilar, who farmed the tobacco monopoly, and who, according to the testimony of Maria Theresa, had a claim on her gratitude because of his disinterested services.

The malignant fanaticism of the clergy continued. Typical for their position is the case of the congregation of Aussee, when its synagogue was destroyed and three members were exiled on the charge of the local priest, who asserted that they had assaulted him, when he (contrary to the law) had entered their synagogue on Yom Kippur and preached Christianity to them (1722). In Brünn, whence Jews had been expelled through the efforts of Capistrano in 1454, one Solomon Deutsch in 1706 held services in an inn. When this became known the repetition of such an act was prohibited under a fine of 100 reichsthaler. On the application of Deutsch permission was, however, given to read prayers, but not to use a scroll of the Law ("cum res sapiat synagogam," "Tagesbote aus Mähren," Nov. 7, 1901). The taxes were very heavy. Charles demanded of the Jews of Vienna 148,000 florins to defray the expenses of his coronation (1711). In 1717 they had to lend 1,237,000 florins, toward which Samson Wertheimer contributed 500,000 florins. On the other hand, these court Jews used their influence in the interest of their coreligionists elsewhere when the latter were in trouble. It was due to Samuel Oppenheimer's influence that the work "Neu Entdecktes Judenthum," by J. A. Eisenmenger, was prohibited. They also tried, though in vain, to obtain a repeal of the cruel sentence against the Jews of Aussee mentioned above. The treatment of the Jews was still guided by the principle that they were a nuisance which required constant watching, lest it became pernicious. Thus Charles issued an order that of every Jewish family only one member should be considered "pro incola," which meant that only one should be permitted to marry (Sept. 23, 1726). Jews were expelled from Breslau in 1738 upon the demand of the merchants.

Under Maria Theresa.

Maria Theresa (1740–80), who was very bigoted, was especially hostile to the Jews. During the war with Frederick the Great the rumor spread, as had been the case during the war with the Swedes and with the Turks, that the Jews had betrayed the country to the enemy. The empress imposed upon them a contribution of 50,000 florins, and in 1744 issued an edict that all the Jews in the kingdom of Bohemia, including the provinces of Moravia and Silesia, should be expelled. Only after great efforts by various philanthropists and foreign ambassadors did she consent to suspend the edict for ten years for an annual payment of 3,000,000 florins (Aug. 5, 1748). Later on the matter was abandoned. During the seven years' war with Prussia the empress permitted the statement to be published that the suspicion against the Jews was unfounded. In 1756 the district rabbi of Moravia, Moses Lemberger, upon the demand of the empress pronounced an excommunication against all traitors. In spite of her aversion to the Jews, the empress took a deep interest in all matters pertaining to the administration of Jewish congregations. Her statute for the Jewry of Moravia, "General-Polizey-Process- und Kommerzialordnung für die Judenschaft im Marggrafthum Mähren" (1754), is a classic type of paternal legislation in the administration of Jewish affairs. The duties of the district rabbi, the mode of his election, and even the course of Talmudic studies were regulated in detail. She examined personally the bill of the delegates to the election of the Jewish representatives (1751), and demanded that a Jesuit should be a member of the commission which should examine all Hebrew books. Her special confidence was enjoyed by the Jesuit Franz Haselbauer (1677–1756), who in 1726 brought the charge against a Jewish calendar, printed in Amsterdam, that it contained blasphemies against the Catholic religion ("Zeit. für die Gesch. der Juden in Deutschland," ii. 388). In 1760 she issued an order that all unbearded Jews should wear a yellow badge on their left arm.

Of the restrictions placed on the Jews a specimen may be given from a petition of the community of Prague. They complain that they are not permitted to buy victuals on the market before a certain hour —vegetables not before 9, and cattle not before 11 o'clock; to buy fish is sometimes altogether prohibited; Jewish druggists are not permitted to buy herbs at the same time with Christians ("Allg. Zeit. des Jud." 1887, pp. 676 *et seq.*). The taxation was exorbitant. For instance, it was decreed in 1744 that the Jews should pay a special tax of 40,000 florins for the right to import their citrons for the Feast of Booths (see Etrog). Upon the petition of the Jews this tax was reduced to 4,000 florins. Only occasionally was the empress humane in her treatment of the Jews. Thus, on Feb. 15, 1769, she ordered that no Jewish child should be baptized against the will of its parents; and in a special case she decided against the Church (Wolf, "Judentaufen in Oesterreich," pp. 55 *et seq.*, Vienna, 1863). An evident intention to improve the material condition of the Jews is found in her orders (1) that the Jews may sell new garments made by themselves, against which the gild of tailors had protested (April 10, 1772); (2) that Jews may engage in jewelers' work, although they must not keep an apprentice (April 24, 1772); and (3) that they may keep tanneries under certain restrictions (Sept. 20, 1775).

Culture: The mental activity among the Jews during this period is still almost exclusively restricted to Talmudic literature. Higher literary aims were pursued by David Oppenheim, nephew of the court Jew Samuel Oppenheimer, who was rabbi of Nikolsburg 1690–1705, and of Prague 1705–36. His rich and well-selected library could not, however, be brought into Austria on account of the severe censorship, then in the hands of the Jesuits. The movement of Shabbethai Ẓebi agitated the Jews of Austria to no small degree; and some of the mystics who followed the pseudo-Messiah were Austrians, like Loebele Prossnitz; or they found a fertile soil in Austria in men like Nehemiah Ḥayyim and Joseph Frank. The controversy between Jacob Emden and Jonathan Eybeschütz also caused a great commotion in Austria, where the latter had spent a great part of his early life and where, also, Emden had lived for some time in the house of his father-in-law, Mordecai ha-Kohen, rabbi in Ungarisch Brod. Members of the Auerbach family who had lived in Vienna and in Nikolsburg were called to important rabbinical positions in Poland; others, like Schmelke Horowitz, rabbi in Nikolsburg (d. 1778), and Ezekiel Landau, chief rabbi of Prague (1754–93), were called to Austria from Poland. Prominent men from Austria filled positions in Germany; *e.g.*, the Teomim-Fränkel family, the Bacharachs, Jacob Poppers in Frankfort-on-the-Main, and Jacob Reischer in Metz, both the latter being natives of Prague. To Bohemia, as the country of their nativity, point the names of Horowitz and Lipschütz, the latter derived from Liebeschütz in Bohemia. Even secular knowledge began to spread in Austria, as can be seen from the physicians Abraham Kisch, the teacher of Mendelssohn, and Jonas Jeitteles (1735–1806), who had studied medicine in Halle.

From the Emancipation Edict of Joseph II. to the Revolution of 1848: Under Maria Theresa's son and successor, Joseph II. (1780–90), a new era began for the Austrian Jews. Joseph was an admirer of Voltaire and a disciple of the school of enlightenment, and he, therefore, adopted an attitude toward the Jews differing from that of his mother and considered it his duty to improve their condition. One of the first acts of his government was the abrogation of all the laws requiring the Jews to wear a distinctive dress (Oct. 21, 1781). The enlightenment ("Aufklärung") of the Jews was one of Joseph's cherished plans. To this end he demanded that the Jews should assimilate themselves to their surroundings, adopt the language of the country, and establish schools according to the plan of modern pedagogy ("Normalschulen"), that they should be allowed to enter all high schools and universities (which, as he expressly states, had been at no time directly prohibited), to lease lands for agricultural purposes (if they worked it with Jewish hands), to engage in all mechanical trades, arts, and wholesale commerce (Oct. 19, 1781). He abolished the poll-tax (Dec. 19, 1781), directed the authorities to treat the Jews like fellow-men ("Nebenmenschen"), and commanded that Jewish children in the public schools should also receive proper consideration. Joseph's views are most clearly expressed in what is called the Toleranzpatent (Jan. 2, 1782). He introduces this law with the statement that it is his aim to permit all his subjects, without distinction as to creed and nationality, to participate in the welfare and freedom of his government; and, although the restrictions on residence in the other provinces and the prohibition to reside in Lower Austria are expressly maintained, the law breathes the spirit of a new era. The specific ecclesiastic restrictions, dating from the time of the Vienna council, prohibiting Jews from being abroad before noon on Sundays and Catholic holy days, and from visiting places of amusement, are abolished. He also compelled the Jews to assume fixed family names (1787) and to serve in the army—in each case the first instance of the kind in Europe.

Beginning of a New Era.

The short reign of Leopold II. (1790–92), brother and successor of Joseph, was too uneventful to leave any traces in the history of the Austrian Jews; but it may be mentioned that upon his ascent to the throne the bishops presented a petition asking that the laws of Joseph II. relating to the Jews be abrogated, and that the Jews be again declared crown vassals ("Kammerknechte") whose position depended solely on the good-will of the monarch. Leopold replied evasively that the times were too troublous to allow him to take any decisive steps in the matter. Francis II. (1792–1835), Leopold's son and successor, reigned during the most critical period of Austria's history. He was a man of narrow views, a typical Philistine; and his conception of the political and economic situation of the Jews was in harmony with his general policy. When, in 1793, Baron von Saurau, one of the highest officials, made a motion to abolish a special department of the police, the "Judenamt," an invidious distinction against the Jews, the emperor agreed that the department should be called a commission. Economic and social restrictions were numerous. The principle of improving the condition of the Jews by opening to them new ways of activity, as Joseph II. had intended, was given up. Agriculture, which Joseph II. endeavored to introduce among them, was restricted. They were prohibited from farming rural property. Only in the case of the estates of noblemen ("Landtäfliche Güter") was an exception made (March 29, 1793); and even then hereditary tenancy or acquisition was prohibited. Similarly, a Jew could foreclose a mortgage on real estate only under the condition that he should not buy it or take it under his administration (Oct. 23, 1816, and July 20, 1827). The Jews of Vienna were especially restricted: The emperor wrote with great indignation to one of his ministers stating that he had heard that the Viennese Jews bought houses in the names of Christians, and that this scandal ("Unfug") would not be tolerated (May 27, 1814). A law of 1804 prohibited dealing in saltpeter; one of 1814, in salt and grain. Although Simon von Lämmel, a favorite of the emperor, petitioned to have the last-mentioned act repealed, the emperor refused (1819). A law of 1818 (repeated in 1829) prohibited Jews from establishing themselves as druggists; only one exception being made; namely, in favor of Michael Perl, the son of Joseph Perl, whose father had done good service in the cause of education among the Jews of Galicia. In 1802 it was decreed that thenceforth no Jew should obtain a "Toleranz," or grant, to reside in Vienna, which law was later amended in favor of the wealthiest. The law that Jews should not keep Christian domestics, dating back to the Council of Vienna, 1267, was repeatedly renewed between 1803 and 1817. Typical for the condition of the Jews and the policy of the authorities is the case of Abraham Heimann and his family, natives of Bavaria, who during the French occupation (1809) had settled in Laibach, whence the Jews had been expelled since 1515. As soon as the Vienna congress (1815) restored the former conditions, Heimann received an order of expulsion, and until 1848 he had to fight in the courts for the most natural rights of a human being. The highly interesting details of this struggle are described by a member of the family in "Allg. Zeit. des Jud." 1849, pp. 41 *et seq.* Isaac Samuel Reggio, who during the French occupation had been professor at the Lycée in his native town, Gorice, was

Case of Abraham Heimann.

discharged when Austria again took possession of Illyria.

The ecclesiastical laws were also applied with regard to the internal affairs of the Jews. The latter were not permitted to have any music in Advent, which generally occurred during Ḥanukkah; and an order was issued that Christians should not be permitted to dance at the balls of the Jews on Purim (1806 and 1824). How little the Jews were understood can be seen from the fact that when the assembly of Jewish notables convened in Paris, an order was given to watch the correspondence of the Jews, so as to ascertain whether they were plotting against the government. The police soon reported that, aside from some insignificant letters, which some Jews received from their relatives living in France, no interest was taken by them in the proceedings of the assembly and of the subsequent Sanhedrin (1806). The only Austrian Jew who received an invitation to attend this meeting, Bernhard von Eskeles, loyally turned over his invitation to the police. Another ecclesiastical restriction against the Jews was the prohibition of the assumption of names of Christian saints as first names (Nov. 6, 1834), which was evidently a reflex of the similar prohibition issued in Prussia Dec. 22, 1833. There was somewhat of the humorous in the report of a court councilor upon the synagogue which the Jews of Vienna desired to build: he expressed the fear that, if the Jews should have an attractive building and good sermons, the synagogue would soon be better frequented than the church (1824) (Wolf, "Gesch. der Juden in Wien," p. 133).

Interest in Communal Organization.

On the other hand, it must be acknowledged that Francis had the intention of being in a measure just to the Jews, and that he sincerely wished to improve the desolate condition of their religious organization. It is certainly a notable sign of progress that as early as 1810 a Jew, Hönig, member of a family of famous financiers, was appointed an officer in the army—except in France, the first case of the kind in Europe. Even a tyrannical measure, such as that requiring every one who wished to marry to pass an examination in religion (based on Herz Homberg's text-book, "Bene Zion," 1810), was well meant, although its maintenance down to 1856 was vexatious. As early as 1795 the emperor had busied himself with a scheme to improve the spiritual condition of the Jews. He intended to establish a rabbinical seminary; and the failure of the scheme was due to the opposition of rabbis of the old school, like Eleazar Fleckeles, Samuel Landau, and Marcus Benedikt. It certainly is creditable to him that he declined to entertain the propositions of narrow-minded rationalists like Herz Homberg and Peter Beer—who denounced the rabbis as blind fanatics, and the Talmud as the source of all evil among the Jews—and it is especially creditable that he did not reward Homberg's defamations of Judaism with the much-coveted "Toleranz."

The next result of the investigations of the spiritual condition of Judaism was the "Patent" for Bohemia, issued Aug. 3, 1797, which stated the principle that it was the emperor's object ultimately to remove all Jewish disabilities, although for the present the only tangible progress was the law requiring every rabbi to take a course of philosophical studies. This law was repeated for the other provinces of Austria (Jan. 22, 1820, and Jan. 29, 1826). It remained for a long time a dead letter, and even to-day (1902) it is not fully carried into practise. Next followed the establishment of the first scientific institution for the education of rabbis, opened in Padua (then under Austrian dominion) Nov. 10, 1829. It also redounds to the emperor's honor that he refused to entertain the proposition made by three Jews to pay into the treasury the annual sum of 150,000 florins, if they were given the right to levy a tax on Etrogim. The emperor considered it wrong to impose a tax on a religious practise (Dec. 12, 1799) ("Israelitisches Familienblatt," Hamburg, Oct. 10, 1901). It showed also considerable progress when the Jews in Vienna obtained permission to build a "Tempel," named so after the one founded in Hamburg, 1817. This name is in itself significant; for in 1620 the citizens of Vienna complain that, while the emperor had given the Jews the right to build a synagogue, they had erected a "Tempel." On the other hand, the name "congregation" was still denied to the Viennese Jews: they were merely "the Jews of Vienna," and their representatives not a board of trustees ("Vorstand"), but merely delegates ("Vertreter"), their rabbi an inspector of "kosher" meat, and their preacher (I. N. Mannheimer) merely a teacher of religion.

The Vienna "Tempel."

Francis was succeeded by his son, Ferdinand I. (1835–48), an invalid of no brilliant intellect, and practically without influence on the affairs of the government. The ministers who ruled for him were bent on maintaining the patriarchal state of affairs which had existed under Francis I., and which was considered by the leading statesman, Metternich, to be the best safeguard of public order. Still, the progress of the age demanded here and there a milder interpretation of the existing laws. Thus, when the administration of Count Salm's estate in Raitz prohibited the giving of a night's lodging to Jewish pedlers, the authorities of the central government set aside the order (1836). The position of the Jews of Vienna was somewhat improved. Those that possessed the right of residence were allowed to transfer it to their children, and strangers were permitted to remain in the city two weeks. Further, the police did not carry out these restrictions rigorously; and sometimes they became a dead letter. Those not having the right of residence had merely to have their passports revised, as if they had left the city. Immediately after having passed the gate, they returned and applied for a new permission to reside in the city two weeks (Wolf, "Gesch. der Juden in Wien," p. 142). Here and there senseless restrictions were introduced, probably upon the complaint of some overzealous official or of an unsympathetic population, as when (Jan. 31, 1836) a prohibition against pedling in the border districts was issued because the Jewish pedlers were supposed to be responsible for smuggling, or when (1841) the Jews of Prague were prohibited from spending the summer in the suburb of Bubentsch.

Signs of Progress.

But, on the whole, the policy of the government made for progress. Thus an order of June 4, 1841, permitted the possession by Jews of rural estate when they worked the farms themselves; and the restrictions (dating from the beginning of the eighteenth century) against the number of Jewish marriages, and which even Joseph II. would not remove, were more liberally interpreted. Teachers and rabbis were permitted to marry, even when there was no vacancy in the number of legally permitted families. Similar favors were bestowed on manufacturers, on the owners of large estates, and on prominent scholars. The need of a revision in the legal status of the Jews is strikingly illustrated by the fact that in 1847, when the famous composer Meyerbeer visited Vienna, the government had to issue an order declaring him to be a "cavalier" and not a Jew, so that he might be exempt from the tax which every non-resident Jew had to pay when visiting the city. One great mark of progress was the abolition of the Jewish Oath (Aug. 18, 1846), in which matter Austria preceded most of the German states. Another important step was the law of March 24, 1841, for Galicia, which promised certain improvements for the Jews of that province who should dress in European costume and acquire a knowledge of either German or Polish. For the same reason the government established there county rabbinates ("Kreisrabbinate"). The government also took a great interest in the reform of public worship; and the authorities of Prague ostentatiously took part in the dedication of the new "Tempel für Geregelten Gottesdienst" in that city, which was dedicated on the emperor's birthday, April 19, 1837. Similarly it encouraged the endeavors to induce the Jews to devote themselves to agriculture and mechanical pursuits. These endeavors are treated below under Culture.

From the Revolution of 1848 to the Present Time: The revolution in France awakened an echo everywhere in Europe. In Vienna tumults occurred March 13, and one of the first victims of the revolution was a Jewish student, Heinrich Spitzer, who was shot by the troops. Legislation relating to the Jews was at once revised in a liberal sense. In the new constitution of April 25 the free exercise of religion was granted; and the special Jewish taxes were abolished Oct. 28. For the first time in the history of Austria, Jews were appointed professors in the universities; *e.g.*, Jacob Goldenthal in Vienna and Wolfgang Wessely in Prague, both, however, as assistant professors in Semitic languages. Jews took a prominent part in the revolutionary movement. To the first parliament, assembled first in Vienna and later on in Kremsier, five Jewish deputies were elected: Adolph Fischhof, who had always taken a prominent position, and was one of the most popular men in Vienna; Joseph Goldmark, also from Vienna; Abraham Halpern from Stanislau; I. N. Mannheimer, the Vienna preacher, for Brody; and Bär Meisels, rabbi of Cracow, from that city. Another Jew who had taken an active interest in the revolutionary movement was one of the victims of reaction, when Prince Windischgrätz captured Vienna. Hermann Jellinek was shot as a rebel Nov. 23, 1848.

Reaction.

Ferdinand, who was too weak to remain at the helm of the state's ship in such critical times, abdicated, and was replaced by his nephew, the present emperor, Francis Joseph, who, at the age of eighteen, ascended the throne Dec. 2, 1848. The young emperor was soon prevailed upon to adopt a more autocratic policy. The Reichstag of Kremsier was suddenly dissolved, and a constitution, proclaimed by the emperor without the consent of the parliament, was promulgated ("Octroyierte Verfassung") March 4, 1849. This constitution still retained the principle of religious liberty, and the administrative authorities still interpreted the laws in a liberal sense, the right of the Jews to acquire real estate and the abolition of the restriction on marriages being expressly acknowledged. Signs of reaction were, however, not wanting. The clergy agitated against the abolition of Austria's character as a Roman Catholic country, and petitioned (April 18, 1850) the emperor to appoint no Jews to any office. The population, on the other hand, was also unwilling to allow the Jews an extension of their former rights. In cities where they had been excluded, the population would not have them admitted; and in cities where their right of residence had been restricted to certain quarters, objections were made to their removal into forbidden districts. Even before the constitution of April 25, 1848, had been promulgated there were excesses in Prague, which spread over various parts of the country and assumed very serious proportions in Hungary. The city of Sternberg, Moravia, passed a resolution that at no time should a Jew be given the city's franchise; and the council of Laibach excluded the Jews from the right to acquire real estate. In Prague the burgomaster demanded that the Jewish congregation should prevail upon its members to close the stores which they had rented outside of the ghetto (1849). The government seemed to favor this agitation; for, when a Jew applied for a position in the postal service, he was told that he must bring a certificate from the rabbi that he was permitted to write on the Sabbath. Officially the reaction was introduced when the government repealed (Dec. 31, 1851) the constitution of March 4, 1849, although even then it was declared that religious liberty should not be disturbed. This provision, however, had hardly any practical value. As the civil code had provided that a Jew who married had to show permission from the authorities, and this clause had not been abrogated, the government decided that a Jew who wished to marry had to bring a special license, a view which changed the former status only in so far as the number of marriages was no longer limited. At the same time the right of the Jews to hold real estate in all parts of the country was suspended, and the prohibition (1817 and 1834) against keeping Christian domestics and against assuming the names of Christian saints was renewed (Oct. 2, 1853). In a new regulation concerning notaries public (May 21, 1855), the Jews were excluded. In the same spirit in which, under Francis I., the Jews were suspected of conspiring against the government, an order was issued that the Jews of Austria should not be permitted to have any dealings with Ludwig Philippson, nor to join his society for the promotion of Jewish literature (Aug. 5, 1855).

The Concordat of Aug. 18, 1855, which delivered Austria altogether into the hands of the clericals, had its effects upon the condition of the Jews. They were excluded from positions as teachers in elementary and high schools, and, contrary to the spirit of the legislation of Joseph II., the government wished even to exclude Jewish children from the public schools, which were to be exclusively Catholic. Count Thun, minister of public education, attempted to force the congregation of Vienna to establish a Jewish school. Jewish house-physicians in the Vienna hospital were to be limited in numbers (1856); and even the farming of rural estates was prohibited. The language of some of the governmental orders is in itself significant; for instance, one was issued to the administrative authorities requiring them to see that the Jews "who have sneaked into Christian real estate are removed" (March 23, 1856). Returning to the policy of 1670, the government prohibited the establishment of Jewish congregations in the province of Lower Austria (April 28, 1857), and restricted the appointment of Jewish veterans to civil positions to towns where Jews possessed the right of residence (1858). The commercial high school ("Handelsakademie") in Vienna, established from funds appropriated by merchants, among whom were quite a number of Jews, could not be opened because the minister insisted that no Jew should be appointed to a position therein. Some municipal authorities followed the example of the government in their own way. The burgomaster of Saaz, Bohemia, on the strength of the privileges granted to the city in 1561, ordered that all Jews should leave the city within two weeks; and the municipal authorities of Marburg, insisting on the legality of the edict of expulsion issued in 1496, ordered a Jew who had lived in that city for nine years to leave within a fortnight. The defeat of Austria in the Italian war of 1859, terminated by the peace of Villafranca (July 11, 1859), brought a change of policy. As late as June 6, 1859, the prohibition against keeping Christian domestics was reenforced, and on June 17 the marriages concluded without special license were declared void; but on Nov. 29 these restrictions were removed, and on Aug. 22 a liberal legislation on the position of the Jews was promised.

Dawn of Freedom.

This legislation was promulgated Feb. 18, 1860. It gave to the Jews of most of the Austrian provinces full right to hold property. In Galicia and in the Bukowina this right was limited to those who possessed a certain education; while Upper Austria, Styria, Carinthia, Tyrol, and Vorarlberg were excluded from the law, and in these provinces Jews were not permitted to hold any real estate until the new constitution, Staatsgrundgesetze of Dec. 21, 1867, abolished all disabilities on the ground of religious differences. In the population the new condition of affairs aroused enmities, and again occasional disturbances occurred, as in Trebitsch, Moravia, and Lemberg. The clerical party also protested against the admission of the Jews to the full rights of citizenship. Noteworthy in this connection is the libel suit brought against Kuranda by Sebastian Brunner, the anti-Semitic editor of the "Wiener Kirchenzeitung," May 10, 1860, though it was dismissed. At the election to the new parliamentary bodies, the "Landtage," a number of Jews were returned, two of whom, Kuranda and Winterstein, were delegated by the Landtage to the Reichsrath. The emperor called into the House of Lords Baron Anselm von Rothschild, which is perhaps the first case of a Jew being made a peer. The constitution of Dec. 21, 1867, finally removed all disabilities, and from that date the political history of the Jews in Austria is limited to their treatment by the administrative authorities and to the position of the several political parties, on which subject information will be found under Anti-Semitism.

The government of Austria has always taken great interest in internal Jewish affairs. Even under the clerical minister of public instruction, Count Thun, religious instruction in the high schools was made compulsory (Feb. 11, 1852). At a later period the government paid the teachers' salaries. On March 21, 1890, a law was issued which regulated the condition of Jewish congregations. It makes it compulsory for every Jew to be a member of the congregation of the district in which he resides, and so gives to every congregation the right to tax the individual members. In elective bodies and in governmental positions since the beginning of the constitutional era the Jews have always held their own, especially in the army, where some of them have even risen to the rank of general. The Reichsrath has since its inception had its quota of Jewish members, and the House of Lords has always numbered Jews among its members; at present there are three, the two brothers Gomperz and Baron von Oppenheimer. As soon as the new era began (1860), Jews were appointed to positions in the university. The first regular professor in the University of Vienna was the dermatologist Zeissl, and in Prague in the same year Wolfgang Wesserly was appointed full professor of criminal law.

Culture: The intentions of Joseph II. to raise the intellectual and moral status of his Hebrew subjects awakened an echo in the hearts of the Austrian Jews. In towns where there were already centers of civilization, as in Triest and Prague, Jewish schools ("Normalschulen") were established. Other places followed, especially after the awakening of the modern spirit in Austria (about 1830–39). In Galicia this movement was not very successful, although even there some men like Perl obtained good results. In Lemberg, Abraham Kohn died a martyr to the cause of education and progress (Sept. 7, 1848). The movement to lead the Jews to mechanical and to agricultural occupations was very energetically reciprocated by the Jews of Austria. The noble and active philanthropist Joseph von Wertheimer founded the Society for the Promotion of Mechanical Occupations in Vienna, 1840; and similar societies followed in other parts of the country, as in Prague, 1846. Wertheimer was also instrumental in introducing the Kindergarten in Austria. Hirsch Kolisch in 1844 established in Nikolsburg the first Jewish institute for deaf-mutes, which in 1852 was transferred to Vienna. There, through the efforts of Ludwig August Frankl, the first Jewish institute for the education of the blind was founded in 1870. An institution for the training of rabbis, which at the end of the eighteenth century had already engaged the attention of the government, was finally opened in Vienna, 1894.

Religious Conservatism.

In religious matters Austria has always been conservative. The first introduction of any changes in the service took place in Vienna, where M. L. Biedermann, the moving spirit of the congregation, hoped to introduce the reforms of the Hamburg temple; but Mannheimer, who had himself participated in these services, felt that for Vienna a more conservative spirit was necessary. The latter, therefore, limited the reforms to the omission of some Piyyuṭim, to a trained choir, to decorum in service, and to the introduction of a German sermon. This type of temple, dedicated 1826, was introduced everywhere in the civilized parts of Austria, and also in Galicia, where, in Tarnopol, Lemberg, and Brody, the cultured element of the community founded what was called a "Chorschul." From Brody this type of reform was even introduced to Odessa, where many people from Brody had settled.

Secular education had made rapid progress after the decree of Joseph II., although, owing to the fact that the practise of medicine was the only field open for Jews through academic education, the students could not be numerous. The events of 1848 increased this number. In 1851 the number of Jewish students in the high schools of Austria was 1,598; in 1857 they had increased to 2,143. The increasing number of students in the secular schools drove the yeshibot out of existence; and so the Talmudists of the old school, with the exception of those of Galicia, have almost completely disappeared. To the first part of the nineteenth century belong: Eleazar Fleckeles (d. 1826), rabbi of Prague; Ephraim Zalman Margulies in Brody (d. 1828); Marcus Benedikt, district rabbi in Moravia (1753–1829); Jacob Ornstein, rabbi in Lemberg (d. 1839); Nahum Nehemiah Trebitsch, district rabbi in Moravia (1777–1842); Hirsch Chajes, rabbi in Zolkiev (d. 1855); Solomon Kluger in Brody (d. 1869); Marcus Wolf Ettinger (d. 1863) and Joseph Saul Nathansohn (d. 1875), both in Lemberg; and Aaron Kornfeld in Goltsch-Jenikau (d. 1881). The Jewish scholars of a more modern type are so numerous that only the most prominent names can be quoted here. Among those who belong to the school of the Biurists must be mentioned Herz Homberg (1749–1841) and Peter Beer (1758–1838). In the school of systematic scholars Z. Frankel (1801–75) deserves the first rank. The Polish circle counts Nachman Krochmal (1789–1840), S. L. Rapoport (1790–1867), and Isaac Erter (d. 1851). The succeeding generation has Solomon Buber (b. 1827) and S. H. Halberstamm (1832–1900). One of the best-known writers of the present historical school is I. H. Weiss (b. 1815). Others are: Leopold Löw (1811–75), M. Steinschneider (b. 1816), H. B. Fassel (1802–83), A. Jellinek (1821–94), S. I. Kämpf (1815–93), Nehemias Brüll (1843–91), David Kaufmann (1852–99). Further might be included the Italians I. S. Reggio (1784–1855), Joseph Almanzi (1801–60), and S. D. Luzzatto (1800–65), all of whom spent their life under Austrian dominion. Of prominent poets and authors those may first be mentioned who have written on Jewish subjects; viz., Leopold Kompert (1822–86), Leo Herzberg-Fränkel (b. 1827), Karl Emil Franzos (b. 1848), L. A. Frankl (1810–94), Moritz Rappaport (1808–80), Seligmann Heller (1831–90), Michael Klapp (d. 1888), J. L. Lederer (1808–76), and Moritz Hartmann (1821–73). The pianist Ignaz Moscheles (1794–1870) and the actor Adolph Sonnenthal (b. 1834) are distinguished; and to them may be added the regenerator of synagogue music, Solomon Sulzer (1804–90); the mathematician Simon Spitzer (1826–87); the chess-player W. Steinitz (d. 1900); statesmen like Kuranda, Fischhof, and Winterstein; scientists like Jacob Fischel, an authority on psychiatry (d. 1892); the dermatologist Zeissl, and others, too numerous to mention, show how, in a comparatively short time, the Jews of Austria have risen to the level of their non-Jewish fellow-citizens.

Bibliography: For the earliest period of the history treated the best source is J. E. Scherer: *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, Leipsic, 1901; [Joseph von Wertheimer] *Die Juden in Oesterreich vom Standpunkte des Rechts und des Staatsvortheils*, 2 vols., *ib.* 1842; (appeared anonymously) G. Wolf, *Gesch. der Juden in Wien*, Vienna, 1876; *Judentaufen in Oesterreich*, Vienna, 1863; D. Kaufmann, *Samson Wertheimer, der Oberhoffactor und Landesrabbiner*, Vienna, 1888; idem, *Urkundliches aus dem Leben Samson Wertheimer's*, Vienna, 1892; idem, *Die Letzte Vertreibung der Juden aus Wien und Ihre Vorgeschichte*, Vienna, 1889. A bibliography of the essays which appeared in periodicals treating of the history of the Jews in Austria will be found in *Zeit. für die Gesch. der Juden in Deutschland*, ii. 136 *et seq.*

D.

AUTHENTICATION OF DOCUMENTS (Kiyyum, Ashsharta, Henpeḳ): An official certificate of genuineness. This is either the result of actual litigation on the subject, in which case the decision of the court is the official authentication, or where the proper persons appear before a competent tribunal, which takes their testimony and officially authenticates the instrument for the purpose of preventing litigation concerning it. The use of authentication is well known in Talmudic law. Strict law does not require the authentication of an instrument in order to give it validity, because, according to Resh Laḳish, the attestation of subscribing witnesses is equivalent to the testimony of those who have been examined in court (Giṭ. 3*a*). The reason for this rule is obvious: there may be danger of fraud and forgery in the case of an instrument signed by the debtor, but such danger is far removed in the case of an instrument which is signed by two disinterested witnesses. An instrument is considered judicially authenticated (1) if the judges themselves recognize the handwritings of the subscribing witnesses; or (2) if the witnesses sign in the presence of the court; or (3) if the subscribing witnesses appear before the court and acknowledge their signatures, stating that they witnessed the transaction; or (4) if other witnesses appear and testify that they recognize the handwriting of the subscribing witnesses; or (5) if the court, after comparison of the signatures in issue with the signatures in at least two other instruments, reaches the conclusion that the signatures are genuine.

Methods of Authentication.

In the latter case, the instruments with which the comparison is to be made must be at least three years old (this being the period in which prescriptive rights to real estate may be obtained), and must be instruments of conveyance of real estate in the hands of the persons in open and undisputed possession of such estate. If the instruments with which the comparison is to be made are in the possession of the person who is interested in having the signatures authenticated, they can not be used for such purposes. Some authorities are of the opinion that a comparison with the signatures in a letter or with the handwriting of the author of a book in manuscript is not permitted (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 7, gloss).

Frankel ("Der Gerichtliche Beweis," p. 415) reduces these five cases to three fundamental principles: (1) Acknowledgment by subscribing witnesses; (2) the testimony of third persons who know the signatures of the subscribing witnesses; and (3) comparison of handwritings.

As to the acknowledgment of their signatures by the subscribing witnesses, the Mishnah provides (Ket. ii. 4) that if one witness says, "This is my signature, and the other signature is in the handwriting of my associate, the second witness," and the other witness testifies in the same manner, their testimony is sufficient for authentication. If the one says, "This is my signature," and the other likewise says, "This is my signature," a third person must be called who recognizes both signatures, in order that there may be two witnesses for each signature. This is the decision of Rabbi Judah; but the Sages say that a third person need not be called in, because it is sufficient if each one proves his own handwriting.

The point raised here touches the very essence of attestation of documents. According to Rabbi Judah, the witnesses admitting their own handwriting are testifying merely to that fact, and not to the substance of the document; whereas, according to the Sages, the testimony of each of the witnesses acknowledging his own handwriting is to the substance of the document; hence, according to the latter, there are in fact two witnesses attesting the fact in issue; namely, the substance of the document. Therefore, it is unnecessary to call in a third person who is familiar with their signatures.

Proof of Handwriting.

Proof of the handwriting of the witnesses is alluded to in the Mishnah above cited and in the Baraita (Ket. 19*b*). In this case, each of the signatures must be proved by two witnesses, because the testimony is not as to the substance of the instrument, but as to the genuineness of the signature. If one of the subscribing witnesses admits his signature, and he and a third person prove the signature of the other subscribing witness, this is not sufficient, because thereby the instrument is proved for the greater part by one witness: to wit, the subscribing witness, who admits his own signature and proves the signature of the other. The Talmudic law requires that in every case the testimony of the witnesses, in order to establish a fact, must go to the entire matter; and a fact is not proved if the testimony of one of the witnesses proves more than that of the other (see Ket. 21*a*; B. B. 57*a*).

On the question of comparison of handwritings for the purpose of proving the signatures, the rule seems to be that the comparison may be made with two other instruments, as above stated; but comparison may also be made with an instrument the validity of which has been attacked and which has been judicially declared genuine (Ket. 19*b*), and such a judicially authenticated instrument is for this purpose as good as two ordinary instruments (Ḥoshen Mishpaṭ, *l.c.*).

Examples of Formulas.

In authenticating the document, it is customary to mention the mode of authentication (*ib.*). The Shulḥan 'Aruk simply prescribes that, if the court merely writes, "In the presence of us three sitting together, this instrument was authenticated," this is sufficient, although they do not state in what manner it was authenticated. The following formulas are customarily used:

(1) When the subscribing witnesses themselves admit their signatures:

> We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D. These two witnesses came before us and acknowledged their signatures, and admitted that they were their own handwritings. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

(2) When other witnesses testify to the signatures of the subscribing witnesses:

> We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D; and there came before us two other witnesses: E, the son of F, and G, the son of H; and they testified before us concerning the signatures of the aforesaid witnesses who have subscribed these documents, and they made clear to us that the said signatures are in the handwritings of the said witnesses. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

The formula in each case is varied to suit the nature of the proof brought before the court. A list of such formulas may be found in Naḥalat Shib'ah, xxvi.; see also "Seder Tikkune Sheṭarot," by J. G. C. Adler, Hamburg, 1773.

As a rule, the signatures of the three judges are required; but it is sufficient if the authentication is signed by two of them (Ḥoshen Mishpaṭ, 46, 29).

Two Judges Must Sign.

The tribunal authenticating the document need not necessarily be learned in the law, nor is it necessary that the debtor or the person to be charged by this document be present; indeed, the authentication may take place even if the debtor declares the instrument a forgery (*ib.* 5). The authentication is simply a judicial affirmation of the correctness of the signature of the subscribing witness, and the truth of the facts set forth in the document is not directly in issue (Ket. 109*b*, top; Ḥoshen Mishpaṭ, *l.c.* 20).

In order that there might be no danger of the authentication being used for some other instrument, the rule was adopted that no space must be left between the document and the authentication, but that the latter must be written immediately under the signature of the witnesses, or on the back of the instrument immediately behind the writing (B. B. 163*a*; Ḥoshen Mishpaṭ, 46, 31). If, however, the space between the signatures of the witnesses and the authentication is filled up by lines and dots, it is sufficient (*ib.* 32 *et seq.*). Maimonides (Malweh we-Loweh, xxvii. 6) and the Ḥoshen Mishpaṭ (*l.c.*) seem to have been of the opinion that the authentication could be written alongside of the document.

Although an authenticated document was in the nature of a public record, and had all the faith and credit given to it as such, nevertheless the question of its genuineness could be raised. If any such question arose, it was sufficient for two of the subscribing judges to acknowledge their signatures to the authentication. Other rules concerning the proof of authenticated instruments, when the same are attested, are stated by the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 14-16, 37, 38.

Bibliography: *Ket.* 18*b*-22*a*; *B. B.* 159*a*, 163*a et seq.*; Maimonides, *Yad*, *'Edut*, vi.-viii; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 46; Zacharia Frankel, *Der Gerichtliche Beweis*, pp. 414 *et seq.*; *Talmudic Lexica*, articles *Ashsharta*, *Henpeḳ*, *Ḳiyyum*; Moses Bloch, *Die Civil Processordnung*, pp. 59 *et seq.*

J. SR. D. W. A.

AUTHORITY, RABBINICAL: The power or right of deciding the Law, in dubious cases, or of interpreting, modifying, or amplifying, and occasionally of abrogating it, as vested in the Rabbis as its teachers and expounders.

In Biblical times the Law was chiefly in charge of the priests and the Levites; and the high court of justice at Jerusalem, which formed the highest tribunal to decide grave and difficult questions, was also composed of priests and Levites (Deut. xvii. 9, 18; xxxi. 9; xxxiii. 10; Jer. xviii. 18; Mal. ii. 7; II Chron. xix. 8, 11; xxxi. 4). In the last two pre-Christian centuries and throughout the Talmudical times the Scribes ("Soferim"), also called "The Wise" ("Ḥakamim"), who claimed to have received the true interpretation of the Law as "the tradition of the Elders or Fathers" in direct line from Moses, the Prophets, and the men of the Great Synagogue (Abot i. 1; Josephus, "Ant." xiii. 10, § 6; 16, § 2; x. 4, § 1; "Contra Ap." i. 8; Matt. xv. 2), included people from all classes. They formed the courts of justice in every town as well as the high court of justice, the Sanhedrin, in Jerusalem, and to them was applied the law, Deut. xvii. 8-11, "Thou shalt come . . . unto the judge that shall be in those days, . . . and thou shalt do according to the sentence which they . . . shall show thee; . . . thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." This is explained thus: Whosoever the judge of those days may be, if he be recognized as competent and blameless, whether he be a Jephthah, a Jerubbaal, or a Samuel, he is, by virtue of his position as chief of the court of justice, invested with the same authority as Moses (Sifre, Deut. 153; R. H. 25*ab*). Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgment, they must be obeyed (R. H. 25*a*). Heaven itself yields to the authority of the earthly court of justice as to the fixing of the calendar and the festival days (Yer. R. H. i. 57*b*; compare also Mak. 22*b*).

Powers of the Rabbis.

The power of the Rabbis is a threefold one: (1) to amplify the Law either by prohibitory statutes for the prevention of transgressions ("gezerot") or by mandatory statutes for the improvement of the moral or religious life of the people ("taḳḳanot"), and by the introduction of new rites and customs ("minhagim"); (2) to expound the Law according to certain rules of hermeneutics, and thereby evolve new statutes as implied in the letter of the Law; and, finally, (3) to impart additional instruction based upon tradition. But the Rabbis were also empowered on critical occasions to abrogate or modify the Law (see Abrogation of Laws and Accommodation of the Law). In many instances where greater transgressions were to be prevented, or for the sake of the glory of God, or the honor of man, certain Mosaic laws were abrogated or temporarily dispensed with by the Rabbis (Mishnah Ber. ix. 5, 54*a*, 63*a*; Yoma 69*a*; compare also Yeb. 90*b*).

In matrimonial matters the principle adopted is that, since marriages are, as a rule, contracted in accordance with the rabbinical statutes, the Rabbis have the right to annul any marriage which is not in conformity with their ruling (Yeb. 90*b*). In money matters the Rabbis claimed the same right of confiscation in cases when their ruling was disregarded as was exercised by Ezra (see Ezra x. 8; Giṭ. 36*b*).

As to the validity of the decisions of the Rabbis, the following rules are to be considered:

"No rabbinical court [bet din] can impose laws or institute forms of practise which the majority of people can not without great hardship accept and observe" ('Ab. Zarah 36*a*, B. B. 60*b*).

Dissenting Rabbis.

"No rabbinical court can abrogate laws and institutions made by any other court, unless it is superior in both wisdom and number" ('Eduyyot i. 5). If, however, such a prohibitory law has been accepted by the entire Jewish people, no rabbinical court, even though superior to the one that introduced it, has the power of abrogating it ('Ab. Zarah 36*b*; Maimonides, "Yad," Mamrim, ii. 4). In case two rabbis, or two rabbinical courts, differ in their opinions, the rule is that in questions concerning Mosaic laws the more rigid decision should prevail; in questions concerning rabbinical laws the more lenient decision should be followed ('Ab. Zarah 7*a*). "After one of rabbinical authority has declared a thing to be unclean, no one else has the power to declare it clean; after one rabbinical authority has forbidden a thing, no other can permit it" (Baraita in Nid. 20*b*; Ber. 63*b*). If a teacher dissents from the decision of the highest court, he may state his dissent and teach accordingly; but he is not allowed to oppose the authority of the court in practise, in which case he falls under the category of a "zaḳen mamre" (a rebellious elder) (Deut. xvii. 12; 'Eduyyot v. 6; B. M. 59*b*; Yer. 'Ab. Zarah ii. 42*d*; Ber. 63*a*).

As a matter of course, the Rabbinical Authority and legislative power rested with the entire body of the court of justice or rabbinical academy, and not with the president or patriarch only. Still, the more eminent the latter in knowledge and wisdom, the better he succeeded in making his opinion or propositions prevail in the deliberation; and so the new

Authority of President or Patriarch.

measure or institution was ascribed to him, or to him and his bet din (R. H. ii. 5–9, iv. 1–4; Yeb. 77*a*, and elsewhere). At any rate, the Nasi, or patriarch, announced the decision, proclaimed the New Moon, and represented on all official occasions the whole rabbinical body as its highest authority. The power of investing others with Rabbinical Authority was therefore presumably his exclusive privilege. It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power ("reshut") to teach, to judge, and to grant permission regarding "the forbidden first-born among animals" ("yore yore, yadin yadin, yattir bekorot," Sanh. 5*a*). But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Jesus when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19, xviii. 18). This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: "They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure" ("B. J." i. 5, § 2). The terms "bind" and "loose" ("asar we-hittir"), employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissory decrees, probably because they could place both men and things under the ban, or "ḥerem." See Binding and Loosing.

But there are other expressions which were presumably used in the old formula of rabbinical ordination. "Elijah," says Johanan ben Zakkai ('Eduy. viii. 7), "does not come to declare as clean or unclean and to separate or bring nigh." This was indeed a very important function at the time when the Levitical laws of purity and the questions of family or purity of blood ruled the entire social life of the Jews. Here the authority of the Pharisees made and unmade men and homes; and it is to this that Josephus (*l.c.*) possibly refers in saying, "They removed and readmitted whom they pleased."

When with the Bar Kokba war the solemn act of ordination ceased, Rabbinical Authority changed its character also, inasmuch as the continuity of tradition was no longer its basis and safeguard. Hence the greater learning became the chief source of authority. Thus, for instance, Rab's authority was decisive in ritualistic questions and Samuel's in legal matters. From Abaye and Raba onward the latter-day authorities were regarded as of greater weight than the earlier ones, because they could weigh all sides better. In the Middle Ages this attitude changed, from lack of self-confidence, and the respect for the former generation, which amounted to blind adoration, grew greatly (see Aḥaronim). In fact, the great lack of a central body representing Rabbinical Authority was felt more and more, and the attempts of Jacob Berab to reintroduce the ordination, or Semikah, failed. See Semikah.

Thus Rabbinical Authority was transferred from the personality of the teachers to the codes of law, until finally the Shulḥan 'Aruk became its embodiment, while Jewish synods in various countries provided for temporary emergencies. Singularly enough, the abolition of the power of excommunication, under the influence of modern times and through the interference of the worldly government, marks the beginning of the decline of Rabbinical Authority in occidental Judaism; while the derogation of the Shulḥan 'Aruk in the modern life of the Jew practically hastened the process, and led to the convocation of rabbinical conferences, synods and like measures. See Synods; Conferences, Rabbinical; Rabbinism; Reform; Halakah; Ordination; Codification of Law; Karaism.

Bibliography: Hamburger, *R. B. T.* ii., s.v. *Ordination*, *Rabbinismus*, *Synedrion*, and *Binden und Lösen*.

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AUTO DA FÉ: Portuguese form of the Spanish "auto de fé" (in French, "acte de foi," from the Latin "actus fidei"), the solemn proclamation and subsequent execution of a judgment rendered by the Court of the Inquisition on "reos," or persons condemned by it; though in the ordinary acceptance of the term it is applied to the carrying out of the sentence only. The expression is also erroneously, or perhaps metaphorically, applied to the burning of books (the Talmud, etc.) in the early Middle Ages.

The solemn proclamation was ordinarily made in a church and on the first Sunday in Advent; because on that day the lection from the Gospel (Luke xxi.) deals with the last judgment. Some authorities held that such sentences should not be publicly read in a church because of the death-penalty connected with many of them. Where this view was held, as in Spain, some public place in the city was chosen where a large estrade was erected so that a great concourse of people could gather and witness the ceremony; "for," says Nicolas Eymeric ("Manuel des Inquisiteurs," p. 143), "it is a sight which fills the spectators with terror and is an awful picture of the last judgment. Such fear and such sentiments ought to be inspired, and are fraught with the greatest advantages."

Some time previous to the auto a formal proclamation was made before the public buildings and in the public squares of the city, which proclamation, in the case of the auto held at Madrid in 1680, was worded as follows: "The inhabitants of the town of Madrid are hereby informed that the Holy Office of the Inquisition of the city and kingdom of Toledo will celebrate a general Auto da Fé on Sunday, the 30th of June of the present year, and that all those who shall in any way contribute to the promotion of or be present at the said auto will be made partakers of all the spiritual graces granted by the Roman Pontiff."

There were various kinds of autos: the "Auto Publico General," which was surrounded with much pomp and was held in the presence of all the magistrates of the city, often in celebration of the birth

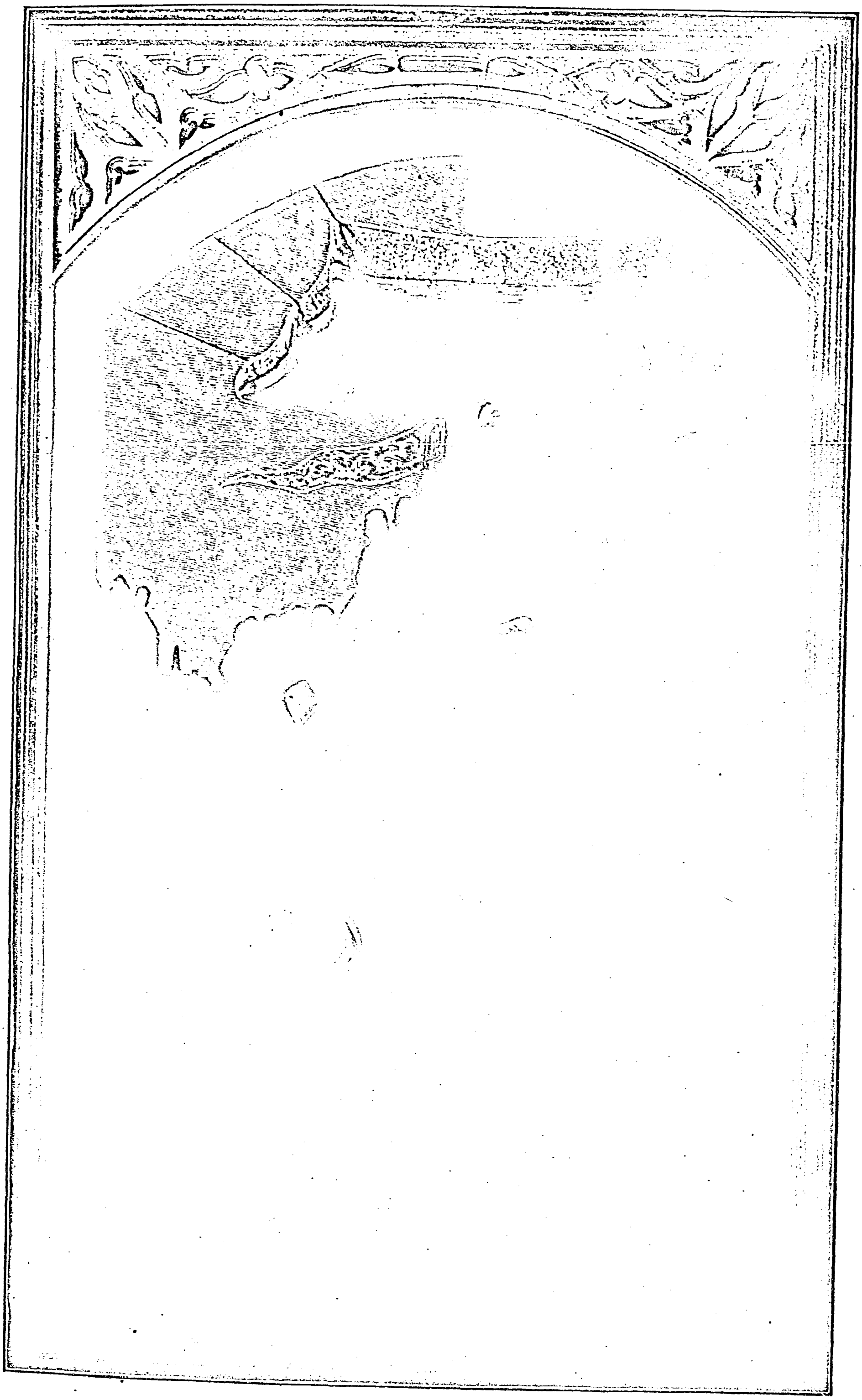

AN AUTO DA FÉ.
(From a painting in The National Gallery, Madrid.)

or marriage of a prince; the "Auto Particular," at which the inquisitors and the criminal judges alone were present; the "Autillo" (little auto), which was held in the precincts of the palace of the Inquisition in the presence of the ministers of the tribunal and some invited guests; and lastly the "Auto Singular," held in the case of a single individual.

Costume of the Condemned.

After having been immured for months or even years in the dungeons of the Inquisition, and after the trial, the condemned persons whose sentences were to be read were taken out of prison on the night preceding the auto and led to a place where they were prepared for the ceremony. A special dress was given them, consisting of a vest, the sleeves of which came down to the wrists, and a pair of trousers reaching to the heels, both made of black stuff striped with white. Over this was thrown a scapular, called "sanbenito"—usually made, for those accused of some crime against the church, of yellow cotton marked both on breast and back with the St. Andrew cross painted in red. For those, however, who had been convicted and who persisted in their denial, or who had relapsed, the scapular was gray and was called "samarra," and there was figured on it both in front and behind the likeness of the prisoner resting upon burning torches and surrounded by devils. Often the name of the prisoner and the crime for which he was convicted were written beneath the picture. For those who had accused themselves the flames were inverted; and for such as had been convicted of sorcery a bonnet of paper in the form of a sugar-loaf was also prescribed, upon which were figured devils and flames of fire. These bonnets were called "carochas." The culprit's feet were bare, and in his hand he carried a taper of yellow wax.

In the solemn procession which was formed, the banner of the Inquisition with its inscription "Justitia et Misericordia" was carried foremost; then came the officers of the Inquisition and other dignitaries. One or two citizens were assigned to each culprit to act as godfathers, whose duty it was to see that those given in their charge were returned safely to the prison. In the procession were also carried the bones of those who had died before sentence could be pronounced upon them; for, says Bernardus Comensis ("Lucerna Inquisitor," p. 52), "Mortui hæretici possunt excommunicari et possunt hæritici accusari post mortem . . . et hoc usque ad quadraginta annos." The procession also included effigies of those who had been condemned *in absentia*. The reason for this course was because the Inquisition, when it condemned a person, was able to sequester his property. As Bernard Gui expressly states in his "Practica Inquisitionis," "The crime of heresy must be proceeded against not only among the living, but even among the dead, especially when it is necessary to prevent their heirs from inheriting, because of the beliefs of those from whom they inherit" (Molinier, "L'Inquisition dans le Midi de la France," p. 358).

Procession and Ceremony.

In the church elaborate preparations had been made for the ceremony. The great altar was draped with black cloth, and upon it were placed two thrones, one for the Inquisitor-General, the other for the king or for some high dignitary. A large crucifix was also erected: those to whom its face was turned were to be spared; while those to whom its back was shown were to die. Before the actual ceremony took place the secular authorities had solemnly to swear to lend all their aid to the Inquisition and to carry out its behests. A long sermon was then preached for the purpose of exhorting those who still remained obdurate to confess, and of inciting the onlookers to the profession of faith which was made at various intervals. On this account the auto was sometimes called "sermo publicus," or "sermo general de fide" (Molinier, *ib.* p. 8). A good example of this preaching may be seen in the sermon of Don Diego Annunciazaro Justinianus, at one time archbishop of Craganor (translated by Moses Mocatta, and published in Philadelphia, 1860). A bibliography of such sermons preached at the autos in Portugal is given by I. F. da Silva ("Diccionario Bibliographico Portuguez," Lisbon, 1858 *et seq.*, s.v. "Autos da fé").

A chance was also given to those so inclined to make abjuration of their heresies, this being done at a table on which lay several open missals. Two clerks then read the report of the trial and the punishment meted out, the reading of which often occupied a whole day. As each report was read, the culprit was led out by one of the familiars of the Inquisition into the middle of the gallery, where he remained until the sentence had been pronounced.

The same ceremony was gone through when the service was held in a public square. Here a large amphitheater was erected with all the necessary appurtenances for the service, and with temporary dungeons beneath the platforms for the condemned.

Punishments.

The punishments meted out by the Inquisition were of four kinds according to the official enumeration: (1) Citation before the Inquisition; (2) the performance of pious deeds; (3) public pilgrimages, flagellations, and the wearing of large crosses; and (4) confiscation of goods, perpetual imprisonment, and death. All those found guilty at the trial were led back again in the same solemn procession; the heretic penitent and relapsed, the heretic impenitent and not relapsed, the heretic "impenitent and relapsed," the heretic negative (who denied his crime), and the heretic contumacious, were all delivered over to the secular arm, as the Inquisition itself technically refused to carry out the death-sentence on the principle "ecclesia non sitit sanguinem" (the Church thirsts not for blood). The various sentences of death always ended with some such formula as "For these reasons we declare you relapsed, we cast you out of the forum of the church, we deliver you over to the secular justices; praying them, however, energetically, to moderate the sentence in such wise that there be in your case no shedding of blood nor danger of death."

Bellarmin says expressly, "That heretics deserve the sentence is clearly seen, or at least is referred to in Deut. xiii. 6 *et seq.*" The doctors of the Church were merely divided on the question whether those convicted should be put to death by the sword or by fire (compare Julien Havet, "L'Heresie et le Bras Séculier au Moyen Age," Paris, 1881). Death by fire

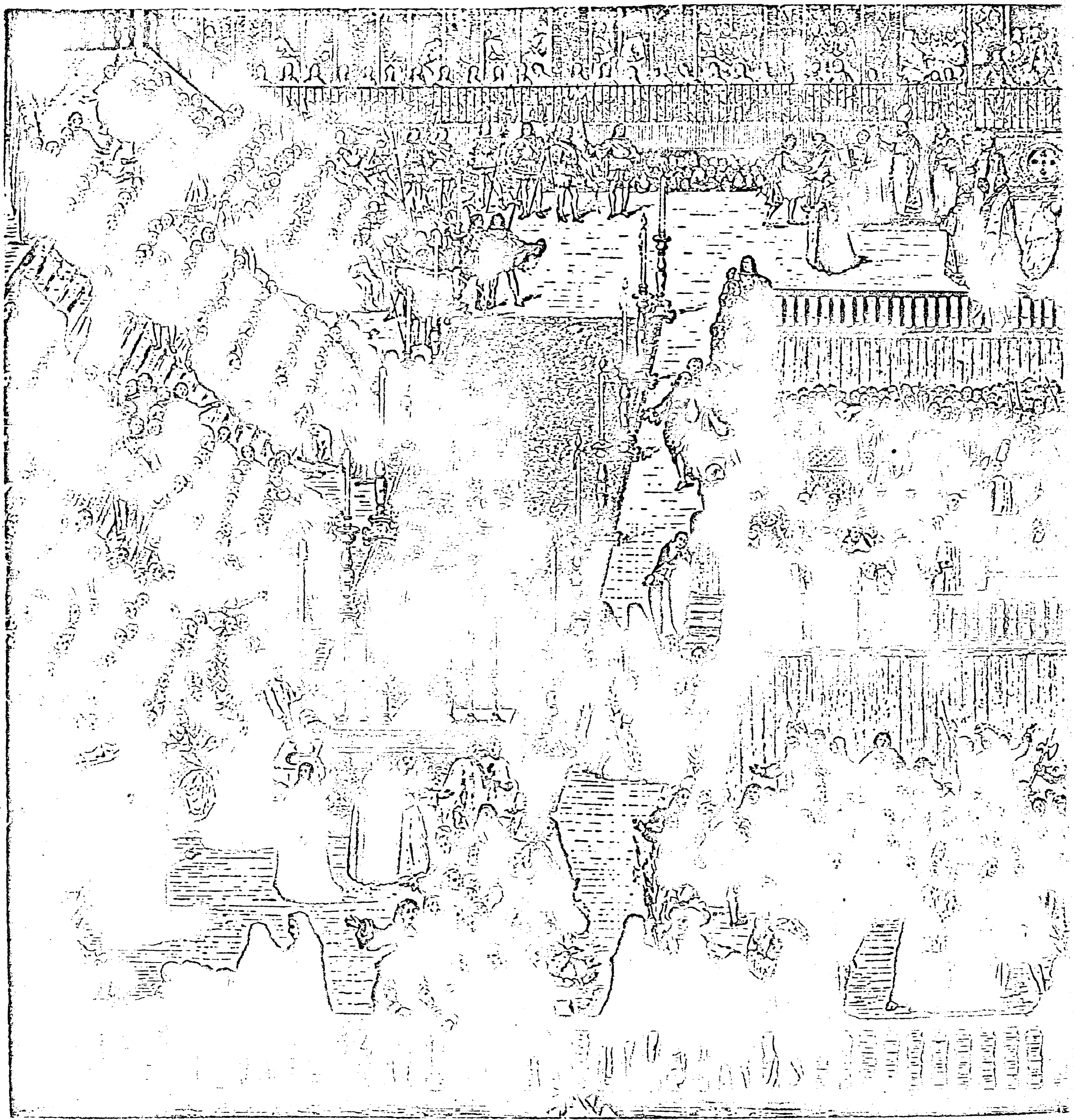

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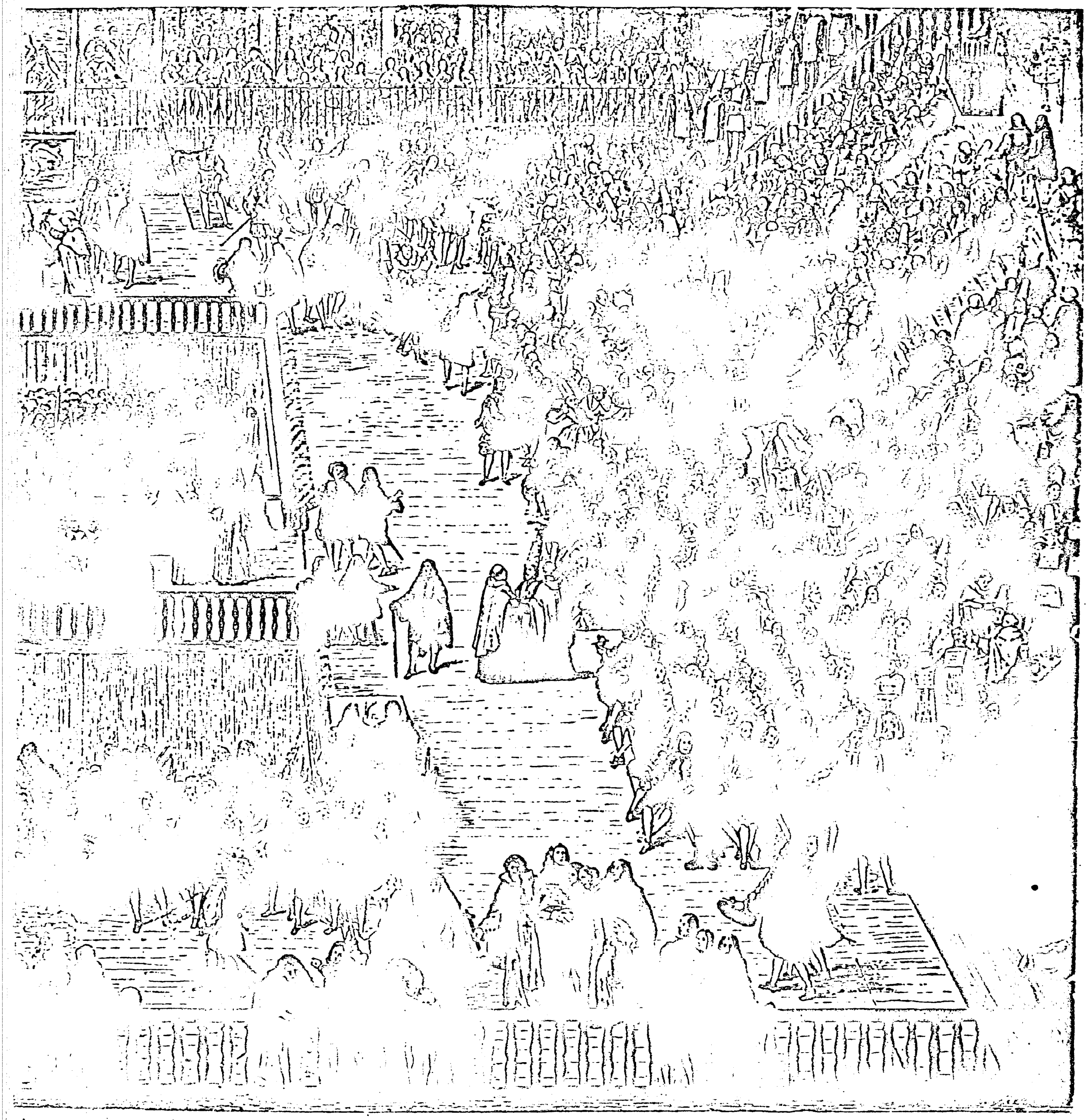

DA-FE
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was preferred as more in keeping with John xv. 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Simancas and Roias were even of opinion that the culprits ought to be burned alive; the only precaution necessary being that their tongues be bound, or their mouths stuffed, in order that they do not scandalize the audience. The custom seems to have been that the penitent were first strangled and then burned, while the impenitent were cast into the flames alive. It was also held that the secular arm should not delay too long in carrying out sentences of the Inquisition. Innocent IV., in his bull "ad extirpanda," fixes five days as the longest period of delay. In Spain it was customary to carry out the sentence immediately after its proclamation, which was so timed as to occur upon some feast-day, when the populace would be at liberty to witness the burning.

Execution of Sentence.

The same pomp which marked the public reading of the sentence was observed at its execution; the imposing procession wending its way from the Inquisition dungeons to the "quemadero," the place where the scaffolds were erected. The dignitaries of both Church and state were present; and at the auto of June 30, 1680, in Madrid, which Charles II. held in honor of his newly married bride, the king himself lighted the first brand which set fire to the piles.

During the night preceding the carrying out of the sentence a commission sat continuously to hear the recantations of the prisoners, whenever they were minded to make them. The victims were carried on asses with escorts of soldiers, and accompanied by priests who exhorted them to take the last chance of becoming reconciled to the Church.

A full report—called in Spain "Relacion," in Portugal "Relaçao"—of the auto was drawn up and often printed for the double purpose of inciting the faithful to greater zeal and of bringing order into the process of the ecclesiastical court (E. N. Adler, in "Jewish Quarterly Review," xiii. 395). These reports were sent not only to the central organization of the Inquisition, but to other tribunals as well.

The earliest record of the execution of Jews at an Auto da fé relates to that held in Troyes (L'Aube) on Saturday, April 24, 1288. Jewish accounts of this event are given in the Hebrew seliḥot (penitential poems) of Jacob ben Judah, Meier ben Eliab, and Solomon Simḥa, as well as in an old Provençal account in verse by the aforementioned Jacob. This execution called forth strenuous protests from Philip le Bel (May 17, 1288), who saw in the actions of the Holy Office an infringement of his own rights (compare A. Darmesteter, in "Romània," iii. 443 *et seq.*; *idem*, in "Revue Etudes Juives," ii. 199; Salfeld, "Martyrologium des Nürnberger Memorbuches," p. 162). We have, however, little documentary evidence about the Jews of the Inquisition in countries outside of the Spanish Peninsula. Most of the information relating to the Inquisition in its relation to the Jews refers to Spain and Portugal and their colonies (see below). That Jews suffered, however, from the tribunal in Italy may be seen from the fact that in Venice during the sixteenth century there were 43 persons before the Holy Office for the crime of "Judaismo," and in the seventeenth, 34. Many Jews may even be comprised under those who were charged with "Maomedanismo." The Inquisition worked its greatest havoc in Spain and Portugal, in the Balearic Islands, in Spanish America (Mexico, Brazil, Peru), in Guadelupe, and in Goa (India). In Spain autos were held from the time that Sixtus IV. (1480) issued a bull empowering Catholic kings to appoint inquisitors over all heretics, and in Portugal since 1531, when Clement VII. issued the bull "cum ad nihil magis," which formally established the Inquisition in Portugal (Herculano, "Estab. da Inquisiçao," i. 255). The Holy Office was established in America by letters patent of Philip II. on Feb. 7, 1569. The Inquisition in Venice was abolished in 1794; at Goa, in 1812. The last auto held in Portugal was at Lisbon, Oct. 19, 1739; but as late as Aug. 1, 1826, in a short period of reaction, an auto was celebrated at Valencia, in which one Jew was burned alive ("Revue Etudes Juives," v. 155). The Inquisition was finally abolished in Spain July 15, 1834. In Peru the Holy Office had already been abolished on March 9, 1820, at the earliest moment after the cessation of the connection with Spain.

Spain and Portugal.

It is impossible to tell the exact number of Jews who met their death at the many autos da fé in Spain and Portugal. They were usually charged with Judaizing—a charge which might have been made against Moriscos, or even against Christians who were suspected of heresy. This was especially the case with the Maranos or Neo-Christians; and yet, from the documents already published, and from the lists which are now accessible (see below), it is known that many thousands must have met their death in this way. Albert Cansino, ambassador of Ferrara, writes on July 19, 1501: "I passed several days at Seville, and I saw fifty-four persons burned" ("Revue Etudes Juives," xxxvii. 269). According to Llorente, the Inquisition in Spain dealt with 341,021 cases and over 30,000 people were burned (see also Kohut, in "Proceedings Am. Jew. Hist. Soc." iv. 109). According to another authority, during the two hundred and fifty years that the Inquisition existed in America, 129 autos da fé were held.

From the details given by Adler the following numbers can be given of the Jews condemned, not always to death, so far as known. But in many instances, especially during the sixteenth century, no details are given:

Fifteenth century,	1481-1500	3,881
Sixteenth "	(number of "reos")	868
Seventeenth "		821
Eighteenth "		878

Or in all 6,448 of whom the names and fates can be ascertained from the "relaciones" of 115 out of 464 autos da fé which are known to have taken place from 1481 to 1826.

The following list of autos da fé in which it is positively known that Jews were concerned has been selected from those held by the Inquisition; the thousands of volumes of Inquisition reports in the archives at Madrid, Seville, Simancas, Lisbon, etc., when published, will doubtless add largely to the number. As a basis the list drawn up by E. N. Adler ("Jewish Quarterly Review," xiii. 392), with the additions made by the writer of this article (*ib.* xiv. 80) and S. N. Kayserling (*ib.* 136), has been made use of wherever definite details are given, showing that Jews or Judaism were concerned in the Auto da fé. The authorities are given in the articles mentioned.

1288, April 24, Troyes.
1459, July 8.
1481, Jan. 6, Seville.
1484, Aug. 8, Ciudad Real.
1485, March 16, Ciudad Real.
1485 and 1486 (7 different autos), Guadalupe.
1487, March 14.
1487, Aug. 18.
1488, May 24, Toledo.
1488, July 30, Toledo.
1490, Feb. 11, Huesca.
1490, Valencia.
1491, July 8.
1506, Palma (Majorca).
1507, Las Palmas.
1509, Palma.
1510, Palma.
1511, Palma.
1526, Feb. 24, Las Palmas.
1541, Oct. 23, Lisbon.
1541, Evora.
1543, Porto.
1559, May 21, Valladolid.
1560, Dec. 22, Seville.
1562, March 15, Murcia.
1562, March 20, Murcia.
1574 (first auto in America), Mexico.
1576, Toledo.
1578, Toledo.
1580, Lima.
1582, Lima.
1592, Mexico.
1598, Toledo.
1603, Aug. 3, Lisbon.
1605, March 27, Evora.
1606, March 24, Evora.
1610, Nov. 7, 8, Logrono.
1624, May 5, Lisbon.
1624, Nov. 30, Seville.
1625, Dec. 2, Cordova.
1625, Dec. 14, Seville.
1627, Feb. 28, Seville.
1627, Dec. 21, Cordova.
1627, Dec. 21, Seville.
1628, July 22, Seville.
1629, April 1, Evora.
1629, Sept. 2, Lisbon.
1634, June 29, Cuença.
1636, June 22, Valladolid.
1639, Rio de la Plata.
1639, Jan. 23, Lima.
1642, April 2, Lisbon.
1644, April 17, Seville.
1644, Aug. 2, Valladolid.
1645, Mexico.
1647, Mexico.
1647, Dec. 22, Lisbon.
1648, March 13, Mexico.
1648, March 29, Seville.
1651, Jan. —, Toledo.
1652, Lisbon.
1654, June 29, Cuença.
1654, Dec. 6, Granada.
1655, March, S. Iago de Compostella.
1655, May 3, Cordova.
1658, Dec. 15, Porto.
1660, April 11, Seville.
1660, April 13, Seville.
1660, Oct. 17, Lisbon.
1661, Nov. 30, Toledo.
1662, Feb. 24, Cordova.
1663, May 6, Cordova.
1664, Oct. 26, Coimbra.
1665, June 29, Cordova.
1666, Toledo.
1666, June 7, Cordova.
1666, July 6, Cordova.
1667, July 9, Cordova.
1669, Cordova.
1669, Toledo?
1670, July 20, Cordova.
1673, Coimbra.
1675, Jan. 13, Palma.
1679, April 6, Palma.
1679, April 23, Palma.
1679, April 30, Palma.
1679, May 3, Palma.
1679, May 28, Palma.
1680, June 30, Madrid.
1680, Oct. 28, Madrid.
1682, May 10, Lisbon.
1683, Lisbon.
1684, Granada.
1689, Granada.
1691, Majorca.
1691, March 7, Palma.
1691, March 11, Seville.
1691, May 1, Palma.
1691, May 6, Palma.
1691, June 2, Palma.
1699, Nov. 29, Valladolid.
1700, Seville.
1701, Aug. (two), Lisbon.
1703, Oct. 28, Seville.
1704, March 2, Coimbra.
1705, Sept. 6, Lisbon.
1705, Dec. 6, Lisbon.
1706, July 25, Evora.
1706, Dec. 31, Valladolid.
1707, June 30, Lisbon.
1713, July 9, Lisbon.
1718, April 4, Cordova.
1718, June 17, Coimbra.
1718, June 29, Seville.
1721, May 18, Madrid.
1721, May 18, Seville.
1721, Sept. 15, Palma.
1721, Nov. 30, Granada.
1721, Dec. 14, Seville.
1722, Feb. 22, Madrid.
1722, Feb. 24, Seville.
1722, March 15, Toledo.
1722, April 12, Cordova.
1722, May 17, Murcia.
1722, May 31, Palma.
1722, June 29, Cuença.
1722, July 5, Seville.
1722, Nov. 22, Cuença.
1722, Nov. 30, Seville.
1722, Nov. 30, Llerena.
1723, Jan. 31, Seville.
1723, Feb. 24, Valencia.
1723, March 14, Coimbra.
1723, March 31, Granada.
1723, March 31, Barcelona.
1723, May 9, Cuença.
1723, May 13, Murcia.
1723, June 6, Seville.
1723, June 6, Valladolid.
1723, June 6, Saragossa.
1723, June 13, Cordova.
1723, June 20, Granada.
1723, Oct. 10, Lisbon.
1723, Oct. 24, Granada.
1723, July 26, Llerena.
1724, Feb. 20, Madrid.
1724, March 12, Valladolid.
1724, April 2, Valencia.
1724, April 23, Cordova.
1724, June 11, Seville.
1724, June 25, Granada.
1724, July 2, Cordova.
1724, July 2, Palma.
1724, July 23, Cuença.
1724, Nov. 30, Murcia.
1724, Dec. 21, Seville.
1725, Jan. 14, Cuença.
1725, Feb. 4, Llerena.
1725, March 4, Cuença.
1725, May 13, Granada.
1725, July 1, Toledo.
1725, July 1, Valencia.
1725, July 8, Valladolid.
1725, Aug. 24, Granada.
1725, Aug. 26, Llerena.
1725, Sept. 9, Barcelona.
1725, Oct. 21, Murcia.
1725, Nov. 30, Seville.
1725, Dec. 16, Granada.
1726, March 31, Valladolid.
1726, March 31, Murcia.
1726, May 12, Cordova.
1726, Aug. 18, Granada.
1726, Sept. 1, Barcelona.
1726, Sept. 17, Valencia.
1726, Oct. 13, Lisbon.
1727, Jan. 26, Valladolid.
1728, May 9, Granada.
1728, May 15, Cordova.
1730, May 3, Cordova.
1731, March 4, Cordova.
1736, Dec. 23, Lima.
1738, March 21, Toledo.
1739, Sept. 1, Lisbon.
1739, Oct. 18, Lisbon.
1745, June 15, Valladolid.
1745, Dec. 5, Cordova.
1781, Seville.
1799, Aug. 26, Seville.
1826, Aug. 1, Valencia.

Several paintings of autos da fé are in existence. Two of these are in the National Gallery at Madrid. The older, attributed to Berruguete (fifteenth century), depicts one over which San Domingo de Guzman presided, and represents the actual burning at the stake. The other pictures the celebrated auto held at Madrid in 1680 before Charles II., his wife, and his mother. Of this a "relacion" was published by Joseph del Olmo (Madrid, 1680, 1820). An abstract in German was published by Kayserling, "Ein Feiertag in Madrid," and another in English by J. Rivas Puigcerner, in "Menorah Monthly," xxx. 72. A painting of an Auto da fé by Robert Fleury was exhibited in the Paris Salon in 1845. See also INQUISITION.

BIBLIOGRAPHY: As regards the authority and procedure, see Bernard Guidonis, *Practica Inquisitionis*, ed. Donais, Paris, 1886; Nicolas Eymerie, *Directorium Inquisitorium*, composed in 1358, of which an abstract was published with the title *Le Manuel des Inquisiteurs . . . d'Espagne et de Portugal*, Lisbon, 1762; Henner, *Beiträge z. Organismus und z. Kompetenz der Päpstl. Ketzergerichte*, Leipsic, 1890; Molinier, *L'Inquisition dans le Midi de la France, au Treizième et au Quatorzième Siècle*, Paris, 1880; Sachsse, *Ein Ketzergericht*, Berlin, 1891; and the general histories of the Inquisition by Llorente Paramo, Limborch, and Lea (Philadelphia, 1890; French transl. by S. Reinach, Paris, 1900); Pierre Zaccone, *Histoire de l'Inquisition* (ill.), Paris, 1852. The various proclamations used in connection with the auto will be found in full in Pablo Garcia, *Orden que Comunmente se Guarda en el Santo Oficio*, Madrid, 1622; Cordova, 1843; compare, also, Grätz, *Gesch. der Juden*, passim; Kayserling, *Sephardim*, pp. 94 *et seq.*; idem, *Gesch. der Juden in Spanien und Portugal*, i. 178 *et seq.*; Herculano, *Historia da Origem e Estabelecimento da Inquisição em Portugal*, Lisbon, 1897; Carlos José de Menezes, *A Inquisição em Portugal* (ill.), Porto, 1893; J. T. Betts, *A Glance at the Italian Inquisition* (ill.), London, 1885; Van der Aa, *Beschryving van Spanien en Portugal* (ill.), Leyden, 1707; and especially the authorities cited by E. N. Adler, *Auto da Fé and Jew*, in *Jewish Quarterly Review*, xiii. 392-437; R. Gottheil, *Gleanings from Spanish and Portuguese Archives*, ib. xiv. 80; Kayserling, *Autos de Fé and Jews*, ib. 136. Descriptions of autos da fé will also be found in Kayserling, *Ein Feiertag in Madrid*, Berlin, 1859; [Claude Dellon] *Relation de l'Inquisition de Goa*, Paris, 1688 (English transl., *The History of the Inquisition . . . at Goa*, London, 1688); Kohut, *Martyrs of the Inquisition in South America*, in *Publications American Jewish Historical Society*, iv. 101 *et seq.*; Fergusson, *Trial of Gabriel de Granada*, ib. vii.; Léonard Gallois, *Hist. Abrégée de l'Inquisition d'Espagne*, i. 108, Brussels, 1823. Compare, also, the literature at the head of the article *Inquisition*, in Herzog-Plitt, *Real-Encycl. für Protest. Theologie*, ix. 152.

G.

AUXERRE: Chief city of the department of Yonne, France. Since the eleventh century an important community of Jews existed here and was presided over by eminent rabbis. These rabbis, known as "the sages of Auxerre," were in correspondence with Rashi (Geiger, "Melo Hofnayim," quoted by Gross, "Gallia Judaica," p. 61). Several of the sages of Auxerre took part in the proceedings of the synod convened by Rabbenu Tam and Rashbam in Troyes about the middle of the twelfth century; and one of them, Samuel ben Jacob, was a signatory to the decisions. At this time Auxerre had a Talmudic school, over which Hezekiah presided, a rabbi whom Gross identifies as the savant of that name mentioned in one of R. Tam's letters (*op. cit.* p. 61).

The Jews were always treated kindly at Auxerre. From a letter written by Pope Innocent III. to the bishop of Auxerre, it is shown that they enjoyed the right to own farms, fields, and vineyards, for which they paid tithes to the clergy. But in 1208, emboldened no doubt by the protection granted them by the lord of the manor, the Jews refused to continue to pay the tithes. The bishop, having no other alternative, brought his grievance before the pope, who in turn could do no more than command all Christians, under penalty of excommunication, to avoid intercourse with the Jews until the demands of the clergy were satisfied ("Innocentis Epistolæ," vol. ii., book x., ep. lxii., Paris, 1682).

There is preserved in the municipal archives of Dijon a document, dated 1323, which relates to the confiscation of a house which belonged to a certain Jew of Auxerre, named Heliot (Gerson, "Essai sur les Juifs de la Bourgogne," p. 35). In 1379 a certain number of privileges were granted to the citizens of Auxerre by the Countess Mahaud and Count John of Châlons. Of these privileges, many of which related especially to the Jews, the eighteenth runs as follows:

> "The Jews of the countess are permitted to lend money to the citizens at the rate of threepence in the pound per week upon indentures passed under her seal or executed in the presence of two citizens, said interest not to continue for more than one year." ("Ordonnances des Rois de France," vi. 417.)

By the royal edict of Sept. 17, 1394, all Jews were expelled from France; and since that date there has been no Jewish community in Auxerre.

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D. S. K.

AVÉ-LALLEMENT, FREDERICK CHRISTIAN BENEDICT: Noted criminologist; born in Lübeck May 23, 1809; died there July 20, 1892. In his standard work, "Das Deutsche Gaunertum," Leipsic, 1858–62, he devotes a chapter to the Jews, in which he expresses views unfavorable to their morality. In the protracted struggle of the Jews of Lübeck for emancipation, Avé-Lallement ranged himself with their opponents. He claimed that the Jew had been a dangerous element in the economic development of the world, ever since the time of the Patriarchs. His nomadic nature and his commercialism prevented him from achieving anything tangible, even in those branches of science for which he showed decided talent. His articles appeared in the "Neue Lübeckische Blätter" for 1841 and in the "Volksbote" for 1850. They were answered by Gabriel RIESSER.

BIBLIOGRAPHY: S. Carlebach, *Gesch. der Juden in Lübeck und Moisling*, n. d., passim; *Hebr. Bibl.*

S. D.

AVEN: 1. One of several Egyptian cities threatened with God's vengeance (Ezek. xxx. 17). The name is evidently a corruption or an intentional vowel-change of "On" (Gen. xli. 45), which is thus made to signify "vanity." The Septuagint renders it "Heliopolis." **2.** In Hosea x. 8 ("the high places also of Aven"), "Aven" probably stands for Beth-aven (Hosea x. 5), by which name Beth-el is intended. Some scholars, however (G. A. Smith, "The Twelve Prophets," for example), are inclined to regard Aven as a term for "false worship," and render the phrase "high places of idolatry." **3.** The "plain of Aven" (R. V. "valley of Aven"), mentioned in Amos i. 5, applies to the valley of Cœle-Syria, between Lebanon and Anti-Libanus, noted for the idolatrous worship of the sun at the temple of Baalbek. The valley is now called "Beka'a" (Baedeker-Socin, "Palestine," p. 447).

J. JR. G. B. L.

AVENEL, GEORGES: French author; born at Chaumont-en-Vexin, department of the Oise, France, Dec. 31, 1828; died at Bougival July 1, 1876. He was a brother of Paul Avenel. Avenel devoted the greater part of his life to a study of the French Revolution. In 1865 he published his first book, "Anacharsis Clootz, l'Orateur du Genre Humain," after which he plunged with renewed energy into historical research. The outcome of several years of continuous study was the publication of "Lundis Révolutionnaires," Paris, 1875, a collection of essays representing only a portion of his extensive researches. He died before he could finish the second series of his "Lundis," which was in process of preparation, and in which the biography of Pache was to occupy an important place. Of the first series, one chapter has been published separately under the title, "La Vraie Marie Antoinette, d'après la Correspondence Secrète," Paris, 1876. Avenel also edited an improved and popular edition of the complete works of Voltaire, generally known as the "édition du siècle," 9 vols., in 1867–70.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893.

S. A. S. C.

AVENEL, HENRI MAYER: French author; born in Paris, March 7, 1853. He is an adopted son of Paul Avenel. He began his career by editing "L'Événement," the daily political Parisian paper, and several departmental newspapers. In 1888 he took charge of the "Annuaire de la Presse Française," founded by Emile Mermet in 1880, and improved it in many ways, especially by the addition of a political department.

Avenel is the author of "Chansons et Chansonniers" (Paris, 1889), a history of song in all ages; "La Loterie: Historique Critique de l'Organisation Actuelle; Projet de Réorganisation"; "L'Amérique Latine" (Paris, 1890), with an interesting introduction "on the present state and future prospects of French commerce in America."

BIBLIOGRAPHY: *Dictionnaires Départementaux (Département de l'Oise)*; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893, *s.v.*

S. A. S. C.

AVENEL, PAUL: French author; born at Chaumont-en-Vexin, department of the Oise, France, Oct. 9, 1823. After a brief course in medicine at the University of Paris, he, in 1850, abandoned his studies to devote himself exclusively to literature. Beginning as journalist, he became successively poet, novelist, and dramatic author.

Among Avenel's dramatic works, which number more than fifty, are: "Les Chasseurs de Pigeons," farce-comedy in three acts, produced at the Folies Dramatiques in 1860; "La Paysanne des Abruzzes," drama in five acts, written in collaboration with H. de Charlieu and produced at the Théâtre Beaumarchais in 1861; "Sayez donc Concierge," farce-comedy, produced at the Folies Dramatiques in 1861; "Un Homme sur le Gril," farce-comedy, produced at the Théâtre des Variétés; "L'Homme à la Fourchette," one-act comedy, 1874; "Les Plaisirs du Dimanche," comedy in five acts; "Le Saint Pierre," drama in five acts; "Mimi-Chiffon," comedy in four acts; "Le Beau Maréchal"; "Le Pavé d'Or," and the lyric comedy, "L'Antichambre en Amour."

Of Avenel's novels and short stories the following are noteworthy: "Le Coin de Feu," 1849; "Les Tablettes d'un Fou, ou le Voyage Entre Deux Mondes," 1852, and "Les Etudiants de Paris," reminiscences of the Latin Quarter; "Le Roi de Paris," 1860; "Le Duc des Moines," 1864, and "Les Lipans, ou les Brigands Normands," 1868, three historical novels of the time of the League; "Les Prussiens à Bougival," a collection of stories of the Franco-Prussian war; "Une Amie Dévouée, Mœurs Parisiennes," 1884, a Parisian novel; "Le Docteur Hatt," a novel of a philosophical character, 1887; and "Les Calicots," scenes of real life, first published as a novel in 1866, and afterward dramatized.

As an author of poems and verse, Paul Avenel has published "Chansons de Paul Avenel," 1875; "Chants et Chansons Politiques," 1869-72—in the 8th edition, 1889, figure the most prominent political occurrences from 1848 to 1860; "Alcôve et Boudoir," a collection of verses, 1855, which was at once suppressed by the French courts. Thirty years later Quantin published an édition de luxe of the condemned verses.

Avenel is a member of the following societies: Société des Gens de Lettres; Société des Auteurs Dramatiques; Société des Auteurs, Compositeurs, et Editeurs de Musique, of which he was president from 1878 to 1881; and Lice Chansonnière, over which he presided from 1892 to 1894. He is also an honorary member of the Caveau Séphanois, at Saint Etienne.

BIBLIOGRAPHY: *Dictionnaires Départementaux (Département de l'Oise)*; *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893; Gubernatis, *Dictionnaire International des Écrivains du Jour*, Florence, 1888-91.

S. A. S. C.

AVENGER OF BLOOD.—Biblical Data: (Hebrew "go'el"): The Hebrew name for the clansman, "next of kin," upon whom devolved the duties: (1) of avenging, on the person of the murderer, the blood of a murdered kinsman—in this capacity the more specific term "go'el ha-dam" (blood-avenger) was generally used—and (2) of redeeming the property or the person of a relative that had fallen into debt.

Among Primitive Peoples.

(1) Among primitive peoples of low political development—such as the ancient Greeks, Germans, and Slavs, some North American tribes, the modern Sicilians, Corsicans, and Arabs—the clan or family had to assume the right to protect itself. One of the most important clan duties then was plainly for the nearest of kin to hunt down and carry out the death-penalty on a person that had slain a member of the sept or family. That this idea of family retribution—which even to-day is by no means extinct in some comparatively civilized communities—was also current among the ancient Hebrews may be seen from Gen. xxvii. 45, where the existence of the custom is clearly taken for granted. It appears, furthermore, from Josh. vii. 24, and II Kings ix. 26, that, in the most primitive period, such a vendetta was extended to the entire family of the murderer, as is still the custom among the desert Bedouins. The Hebrew religious justification for the system of family blood-revenge was undoubtedly the firm belief that God, in order to insure the sacredness of human life, had Himself fixed the death-penalty for murder (Gen. ix. 5 *et seq.*; Lev. xxiv. 17). In the earliest times blood-money was not accepted either for murder or for excusable homicide. Such a payment would have made the land "polluted by blood" (Num. xxxv. 31 *et seq.*). Unavenged blood "cried out" for vengeance to God (Gen. iv. 10; Isa. xxvi. 21; Ezek. xxiv. 7 *et seq.*; Job xvi. 18). The Avenger of Blood, then, was regarded as the representative, not only of the murdered man's family, but of Yhwh Himself, who was the highest avenger (Ps. ix. 13 [A. V. 12]).

Modification of the System.

Such a stern system, however, could not, of course, survive unmodified after the community had begun to advance from the purely savage state. Abuses of the privilege of blood-revenge must have soon become evident to the tribal chiefs, as one finds in Ex. xxi. 12 (compare Gen. ix. 6) that the commonly accepted formula that a life must be given for a life is modified by a careful legal distinction between *wilful murder* and *accidental manslaughter*. In order to establish a case of wilful murder, it must be shown that weapons or implements commonly devoted to slaughter were used, and that a personal hatred existed between the slayer and his victim (Ex. xxi. 12; compare Num. xxxv. 16; and Deut. xix. 4). The law enumerates three exceptions to this general principle: (*a*) The slaying of a thief caught *at night* in *flagrante delicto* is not punishable at all; but if he is captured by day there is blood-guilt which, however, is not liable to the blood-revenge (Ex. xxii. *et seq.*). (*b*) If a bull gored a human being to death, the punishment was visited upon the animal, which was killed by stoning. Its flesh in such a case might not be eaten. If gross contributory negligence could be proved on the part of the animal's owner, he was liable only for blood-money (Ex. xxi. 28). (*c*) Where the master kills his slave, the offense is punishable only when the latter dies at once, and then probably not by the death-penalty, as some of the rabbinical writers thought (Ex. xxi. 23).

Six Cities of Refuge.

The later codes develop at some length the very just distinction between wilful murder and accidental homicide (see Murder). Six Cities of Refuge were appointed for the purpose of affording an asylum to the homicide, where he might be secure from the hand of the avenger (Deut. xix. 12) until the elders of the community of which the accused was a member should decide whether the murder was intentional or accidental (Num. xxxv. 9-34; Deut. xix. 1-13; Josh. xx.). According to the later procedure, at least two witnesses were necessary to establish a case of wilful murder (Num. xxxv. 30; Deut. xix. 15). In case, however, it was not possible to apprehend the murderer or manslayer, the adjudication might take place and a verdict be rendered in his absence.

It appears from Josh. xx. 4 that the elders of the city of refuge chosen by the slayer had the right to decide as to whether he should be permitted to have a temporary asylum or not. If the case were simply one of unintentional manslaughter the slayer was immediately accorded the right of asylum in the city of refuge, where he had to remain until the death of the reigning high priest (Num. xxxv. 25), whose death, in ancient Hebrew law, marked the end of a legal period of limitation (Num. xxxv.; Deut. xix.; Josh. xx.). If the "go'el ha-dam" were to find the slayer of his kinsman outside the limits of the city of refuge, he had the right to kill him at sight.

The Family Executioner.

In a case in which the verdict against the slayer was one of wilful murder, the murderer incurred the blood-revenge without any restrictions. If he were already in a city of refuge, the elders of his own city were obliged to fetch him thence by force if necessary, and to deliver him formally to the Avenger of Blood, who thus became little more than a family executioner (Deut. xix. 11 *et seq.*).

Two very important restrictions should here be noticed: (*a*) Although the entire family or gens to which the murdered man belonged were theoretically entitled to demand the blood-revenge (II Sam. xiv. 7), still, in the practise of later times, only one member—for example, the next of kin, who was also legal heir—might assume the duty of carrying it out. According to the later Jewish tradition, when there was no heir, the court had the right to assume the position of the "go'el." (*b*) The law expressly states that the blood-revenge was applicable only to the person of the guilty man and not to the members of his family as well (Deut. xxiv. 16; compare II Kings xiv. 6). This is a most significant advance on the primitive savage custom that involved two gentes in a ceaseless feud. Anent this advance, it is interesting to note that, in the time of the kings, the king himself, as the highest judicial authority, was entitled to control the course of the blood-revenge (II Sam. xiv. 8 *et seq.*).

It is difficult to decide exactly how long the custom of blood-revenge by the "go'el" remained in vogue among the Hebrews. According to II Chron. xix. 10; Deut. xvii. 8, the law of Jehoshaphat demanded that all intricate legal cases should come before the new court of justice at Jerusalem. It is not probable, however, that this regulation curtailed the rights of the "go'el ha-dam," which must have continued in force as long as there was an independent Israelitish state. Of course, under the Romans, the right of blood revenge had ceased (John xviii. 31).

The Redeemer of His Kinsmen.

(2) As indicated above, the term "go'el" had also a secondary meaning. From the idea of one carrying out the sentence of justice in the case of bloodshed, the word came to denote the kinsman whose duty it was to redeem the property and person of a relative who, having fallen into debt, was compelled to sell either his land or himself as a slave to satisfy his creditors (compare Lev. xxv. 25, 47-49). It would appear from Jer. xxxii. 8-12 that the "go'el" had the right to the refusal of such property before it was put up for public sale, and also the right to redeem it after it had been sold (see Ruth).

From the Book of Ruth (iv. 5) it would appear that the duty of the nearest of kin to marry the widow of his relative in case of the latter's dying without issue was included in the obligations resting upon the "go'el"; but inasmuch as the term is not used in the passage in Deut. (xxv. 8-10) in which this institution is referred to—the obligation resting upon the brother to marry his deceased brother's widow—the testimony of so late a production as Ruth can not be pressed. The usage in the book may not be legally accurate.

From this idea of the human "go'el" as a redeemer of his kinsmen in their troubles, there are to be found many allusions to Yhwh as the Divine Go'el, redeeming His people from their woes (compare Ex. vi. 6, xv. 13; Ps. lxxiv. 2); and of the people themselves becoming the "redeemed" ones of Yhwh (Ps. cvii. 2; Isa. lxii. 12). The reference to God as the "go'el" and as the one who would "redeem" His people was applicable to the relationship between Yhwh and Israel in the exilic period, when the people actually looked to their God to restore their land for them, as the impoverished individual looked to his kinsman to secure a restoration of his patrimony. Hence, of thirty-three passages in which "go'el" (as a noun or verb) is applied to God, nineteen occur in the exilic (and post-exilic) sections of Isaiah—the preacher par excellence of "restoration"—for example, in xlviii. 20, xlix. 26, lii. 9, lxii. 12, etc. See Asylum; Cities of Refuge; Job; Murder.

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J. Jr. J. D. P.

——**In Rabbinical Literature:** Several primitive social regulations touching the rights of the blood-relation, the "go'el ha-dam" (Avenger of Blood), are acknowledged by the Biblical law (Num. xxxv. 19 *et seq.*; Deut. xix. 12); although, according to the higher conception of the Bible, a murder is not so much a crime against the individual as against the community. This conception is carried still further by the rabbinical law, under which the avenging relative has no rights left. The hunting down of a murderer is no longer the business of the avenger, but of the state; accordingly, whether there is any relative or not, whether the relative lodges complaint or not, the state must prosecute the murderer (Sifre, Num. 160 on xxv. 19; Deut. 181). Every murderer, or one who had committed manslaughter, fled to one of the cities of refuge before his case was investigated; and there he was secure from any attack on the part of the avenger, who was forbidden, under penalty of death, to assail such a fugitive in his asylum (Mishnah Mak. ii. 6; Sifre, Num. 160 on xxv. 25). It was obligatory upon the court of justice to arrest the fugitive there, bring him to court, try him, and, if found guilty, to execute him. If it was proved that the death was a case of carelessness and not of intentional murder, he was sent back to the city of refuge in care of armed officers of the court, so as to protect him from the avenger (Mishnah Mak. ii. 5, 6). Should he leave his place of refuge, the avenger had, according to R. 'Akiba, the right—and, according to R. Jose the Galilean, the duty—to slay him, but only when the fugitive had voluntarily left his retreat (*ib.* 7). But even here it is evident that the avenger enjoyed no peculiar prerogative; for, should the fugitive be slain by a disinterested party, the latter was not held accountable (*ib.*; for the correct reading of this passage compare Rabbinowicz, "Variæ Lectiones," on the passage). One teacher, however, goes so far as to maintain that neither the avenger nor, still less, a third party can be permitted to take the man's life, should he have left his asylum (Tosef., Mak. ii. 7; Gemara *ib.* 12*a*).

All these details, however, are hardly to be considered as ever having been matters of actual enforcement; for, although it is highly probable that rabbinical tradition contained much concerning the cities of refuge which existed during the second Temple (see ASYLUM IN RABBINICAL LITERATURE), the regulations concerning the Avenger of Blood are rather of an academic nature and are scarcely drawn from actual life.

K. L. G.

AVERROES, or ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD: Arabian philosopher of the twelfth century; born at Cordova in 1126; died in 1198. Although himself a prolific writer on philosophy and medicine, his chief importance is as a commentator upon the works of Aristotle, and for this reason he is often styled "the commentator par excellence." Like Avicenna, who also commented Aristotle, Averroes wrote an original compendium of philosophy of his author, and, in addition to this, wrote the so-called "Middle Commentaries," which latter follow the text, with, however, the omission of passages here and there; and finally he made a full and copious exposition of every Aristotelian statement, incorporating the sentence indistinguishably with his text. His reputation was so great that his books found their way during his lifetime even into Egypt, where, in 1190, Maimonides made their acquaintance. As a matter of course, Averroes' views frequently conflicted with those of his Mohammedan coreligionists, and his works were therefore extensively condemned and prohibited. It is owing to his Jewish admirers that his writings are preserved to-day, for only in the shape of Hebrew translations or by a transliteration of the Arabic text in Hebrew characters did they escape the fanaticism of the Moors.

Jewish Preservation of His Writings.

As to the relation between Averroes and Maimonides, which has frequently been misconceived, it is quite certain that Maimonides can not be called a disciple of Averroes, nor Averroes a pupil of Maimonides. The latter read Averroes' writings far too late to permit of his having used them in his own works. Both, it is true, coincide on many points. Both are strong Aristotelians and energetically opposed to the teachings of the Motakallemin concerning atoms and the non-existence of natural laws. Both deny to the Deity the possession of "attributes." Their theories of the intellect are identical, and both take the same position as regards the relation of faith and knowledge. It has yet to be determined whether these striking resemblances are not founded upon some third or common source not yet discovered.

Relation to Maimonides.

In a letter to his favorite pupil, Joseph b. Judah Aknin, dated Cairo, 1190, Maimonides writes: "I have recently received Ibn Roshd's work upon Aristotle, besides the book, 'De Sensu et Sensito'; and I have read enough to perceive that he has hit the truth with great precision; but I lack the leisure now to make a study of it." A passage in a letter to Samuel Tibbon, 1199, in which he recommends Averroes' commentaries, is not quite clear.

Original Works.

Less known than his commentaries upon Aristotle are Averroes' own original writings, although they have left indubitable traces upon Jewish thought. His essay on "The Relation of Faith to Knowledge" (published by Joseph Müller with German translation, Munich, 1875) seems to have inspired Shem-Ṭob Falaquera to write his "Iggeret Havikkuaḥ." It is extant in an anonymous Hebrew translation dated 1340, as is also another work of Averroes of similar tendency, "The Book of the Revelation of the Method of Proof Touching the Principles of Religion"; both works were familiar to Kalonymus ben Kalonymus and Simon Duran in 1423. Better known than these is his reply to Gazzali's book, "A Confutation of Philosophers," Averroes calling his "A Confutation of the Confutation." Kalonymus, son of David b. Todros, translated this book into Hebrew in 1328; and there is also another translation by an unknown author. Kalonymus gives a curious reason for his undertaking. Knowing that Averroes is justly condemned as a denier of God, he protests that he translates it only because it contains in its text the whole work of Gazzali, who defended religion; had he been able to procure Gazzali's book, he would not have undertaken the ungrateful task or translated a single word of Averroes' specious argumentation. Kalonymus' translation was rendered into Latin by a Neapolitan physician, also named Kalonymus ben David, and published in Venice, 1527.

Admired in Jewish Circles.

This "Confutation" contains a few contradictions of statements made elsewhere by him, but such inconsistencies are by no means infrequent in other writings of Averroes. The change of views thus evidenced gave rise to the legend that Averroes had embraced Judaism, Christianity, and Mohammedanism in succession, and that he wrote the notorious work, "De Tribus Impostoribus." In similar strain is the assertion by a writer of the seventeenth century, that the "Confutation of the Confutation" was actually written by Gazzali himself, who thus secretly furnished a defense against his own attacks upon philosophy, these attacks having been prepared at the command of a fanatical king. Be all this as it may, Averroes' importance as a philosopher was universally acknowledged by Jewish thinkers. Not even his opinions antagonistic to Judaism could prevent their admiration of his genius. When, however, Averroes fiercely assailed Avicenna, Jewish authors are sometimes found to side with the latter as being nearer to Judaism; and Ḥasdai Crescas, who mournfully notes the havoc wrought in Jewish circles by philosophy through laxity of observance, vehemently denounces both Aristotle and his commentator Averroes. Crescas must, however, have been blinded by his zeal when he terms Averroes a mere chatterer. Levi ben Gerson and Moses Narboni may with all propriety be called followers of Averroes; for with them, too, the claims of the peripatetic philosophy as formulated by him seem to be rated higher than the claims of revelation. But Averroes' absolute sovereignty in the fourteenth century was soon followed by his decline. Platonism displaced Aristotelianism, and with the latter vanished all traces of Averroism.

K. A. Lö.

AVERROISM: Averroes, like his contemporary Maimonides, was a strict Peripatetic; yet they differed greatly in matters of faith. While Maimonides, with all his admiration for Aristotle, dared to contradict his theories, or at least sought to attenuate them when they were in direct opposition to religion, Averroes indorsed them to their utmost extent, and seemed even to take pleasure in emphasizing them. "God," says Averroes, "has declared a truth for all men that requires for understanding no intellectual superiority; in a language that can be interpreted by every human soul according to its capability and temper. The expositors of religious metaphysics are therefore the enemies of true religion, because they made it a matter of syllogism" (J. Müller, "Philosophie und Theologie," including the Arabic text, pp. 104 *et seq.*). In expounding what he thought to be the doctrines of Aristotle, it made no difference to Averroes whether they were or were not in harmony with those taught by the Koran. Thus Averroes asserts again and again the eternity of the universe; although, as Maimonides demonstrated in his "Guide" (ii. 28, 121-127), Aristotle himself is not very decisive on this point. Averroes goes still further and declares that not only is matter eternal, but that form even is potentially existent, otherwise there would be creation *ex nihilo* ("De Cœlo et Mundo," p. 197). Maimonides advocates man's absolute free-will, but Averroes restricted that freedom. "Our soul," says the latter, "can have preferences indeed, but its acts are limited by the fatality of exterior circumstances; for if its deeds were the production of its will alone, they would be a creation independent of the first cause, or God" (Joseph Müller, *ib.* Arabic text, p. 110). Maimonides, like Avicenna, places the existence of all creatures in the category of the *possible*; that of God, in that of the necessary ("Moreh," ii., Introduction, propositions 19 and 20). Averroes combats Avicenna's classification for the simple reason that, every being having a cause, its existence is necessary ("Destructio Destructionis" at the end of the "Disputatio," x.).

However, it was due to Maimonides that the philosophy of Averroes found admirers during four centuries among the Jews, who by their translations and commentaries preserved his writings from destruction and transmitted them to the Christian world.

First Translators.

But if Averroes owed the preservation of his writings to the Jews, Jewish literature, in its turn, is indebted to him, directly and indirectly, for many valuable contributions. In addition to the translations of Averroes' works and commentaries on them—which in themselves form a fairly large library—the thirteenth, fourteenth, and sixteenth centuries witnessed the production of numerous essays and treatises inspired by Averroism. The first to introduce his philosophy to Jewish literature was Samuel ibn Tibbon, the same who translated Maimonides' "Moreh." Tibbon published, at the beginning of the thirteenth century, an "Encyclopedia of Philosophy," which frequently is nothing but literal extracts from Averroes, whom the author declares to be the most reliable interpreter of Aristotle. A little later, 1232, appeared the first real translation, by Jacob ben Abba Mari Anatoli, a son-in-law of Ibn Tibbon. He was a Provençal, living in Naples, and engaged by Frederick II. to popularize Arabian science. In 1260, Moses ibn Tibbon translated nearly the whole of the Short Commentary. About the same time, Solomon ben Joseph ben Job, originally from Granada, but living in Beziers, translated of the Short Commentary that on Aristotle's treatise, "De Cœlo et Mundo," under the title of השמים והעולם. In 1284, Zeraḥia ben Isaac of Barcelona translated of the Middle Commentaries that on Aristotle's "Physics," as well as Averroes' treatises, "De Cœlo et Mundo" and "Metaphysics." The same Anatoli translated in 1298 Averroes' "Abridgment of Logic," under the title of הגיון קצור; and in 1300, under the title of ס' בעלי חיים, the commentaries upon books xi.-xix. of the "History of Animals."

Other writers of this century that expounded Averroes were Judah ben Solomon Cohen of Toledo, author of "Peripatetic Encyclopedia," 1247; and Shem-Ṭob ben Joseph b. Falaquera (1224-95), who inserts lengthy extracts from Averroes in his books, the "Moreh ha-Moreh," "Hanhagat ha-Guf weha-Nefesh," and the "Sefer Hama'alot."

The study of Averroism was so wide-spread that, not content with the foregoing translations, the first

New Series of Translations.

half of the fourteenth century produced a new series. Kalonymus b. Kalonymus, son of Meïr of Arles (1277–1330), translated, in 1314, under the following titles, the Grand Commentaries on the "Organon" (הגיון), the "Physics" (הטבע), the "Metaphysics" (מה שאחר הטבע), and the treatises "De Cœlo et Mundo," "Generation and Corruption," "Meteors," "The Soul," and "The Letter on Union," etc. R. Samuel b. Judah b. Meshullam of Marseilles translated the Short Commentary on the "Nikomachean Ethics," under the title ס' המדות, and the paraphrase of Plato's "Republic," under the title of הנהגת המדינה. Todros Todrosi of Arles translated in 1337, under the following titles, the commentaries on the "Topics" (מאמרות), the "Sophisms" (ההטעה), the "Rhetoric" (המליצה), and "Poetics" (השיר). In addition to these a crowd of other translators of uncertain date likewise devoted themselves to the study of the works of Averroes. Shem-Ṭob Isaac of Tortosa translated the commentary on the "Physics," and the treatise on the "Soul"; Jacob b. Shem-Ṭob, the "First Analytics"; Judah ben Taḥin Maimon, the "Physics," the treatises on "Heaven" and on "Generation"; Moses ben Tahora b. Samuel b. Shudai the treatise on "Heaven"; Moses b. Solomon of Salon, the "Metaphysics"; Judah b. Jacob, books xi.–xix. on "Animals"; Solomon b. Moses Alguari, the treatise "De Somno et Vigilia."

The Golden Age of Averroism.

The second half of the fourteenth century is the golden age of Averroism among the Jews. There were no more translations, but scholars innumerable vied with one another in commenting on the commentaries and applying the teachings of those commentaries to theology. Levi ben Gerson of Bagnols (Gersonides) wrote such commentaries, as well as some upon the original works of Averroes, as, for instance, on the "Substantia Orbis," the treatise on the "Possibility of Union," etc.; Joseph Caspi, in the middle of the century, wrote a commentary upon Aristotle's "Ethics" and Plato's "Politics," after Averroes' method. In 1344, Moses of Narbonne (Messer Vidal) wrote a commentary on the "Possibility of Union," etc.; and in 1349 on the "Substantia Orbis," and on other physical treatises. The "Physics," the "Ethics," the commentary upon "Alexander of Aphrodisias on the Intellect," underwent a complete remodeling at his hands. As directly due to Averroism must be mentioned: The ethical and rhetorical work by Jedayah Penini (1261–1321), entitled "Beḥinat Olam" (Examination of the World), and his "Iggeret ha-Hitnaẓelut" (Letter on Self-Exculpation), defending philosophy against the vehement attack of Solomon b. Adret; also Joseph Caspi's double commentaries on Maimonides' "Guide"; Levi ben Gerson's philosophical commentary upon the Pentateuch—wherein the author admits the eternity of the universe, the natural gift of prophecy, original matter without form, and the impossibility of "Creation"; and finally, Moses Narboni's commentary upon the "Guide."

Displaced by Theology.

The fifteenth century, though still rich in productions of Averroism, gave signs of decadence. Boldness had vanished from the world of letters, and every author felt himself constrained to break a lance for religion. In 1455 Joseph ben Shem-Ṭob of Segovia commented on the "Ethics," according to his own statement, to supply Averroes' omissions; he likewise commented on the "Possibility of Union," and on the analysis of Alexander's book on the Intellect. His son Shem-Ṭob, as well as Moses Falaquera and Michael ha-Kohen, wrote Averroistic treatises toward the end of the century. Elia del Medigo, of Rome, the last representative of Averroism among Jews, wrote in 1485 a commentary on the "Substantia Orbis"; in 1492 a treatise on the "Intellect," on "Prophecy," and on various other works. Of other Averroistic writings there were the same Shem-Ṭob's commentary on the "Guide"; Elia del Medigo's "Beḥinat ha-Dat"; Abraham Shalom ben Isaac's theological and philosophical dissertations; and the "Miklal Yofi," by Menahem b. Abraham Bonfous of Perpignan.

In the sixteenth century Averroism gave place to theology. People read and studied Averroes, but very evidently only to hunt out his weak points and disprove him. Isaac Abravanel, largely indebted as he was in his commentary on the "Guide" to Averroes, does not scruple to attack him frequently in his "Shamayim Ḥadashim" and other works. Abraham Bibago, who commented on Aristotle's "Analytica Posteriora," abuses Averroism in his "Derek Emuna." Moses Almosnino, about 1538, comments on Al-Gazzali's "Happalat-ha-Filosofim" (Destruction of the Philosophers), and uses it as a weapon against the Peripatetic philosophy. Many other, but more insignificant, writers essayed to drag the colossus to the ground, but the traces stamped by Averroes on Jewish literature are irremovable.

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Jewish Interest.

AVESTA: The canonical book of the religious sect known as the Parsees, more frequently though less precisely called Zend-Avesta—an inversion of the Pahlavi phrase "Avistāk va Zand," the Scriptures and the Commentary or the Law and Its Interpretation. The Avesta is the Zoroastrian Bible supplemented by the Pahlavi, or Middle Persian, writings, as the Hebrew Scriptures are by the Talmud.

The Avesta has special claims upon the interest of Jewish scholars, there being certain points of similarity between the Avesta and the Old as well as the New Testament, points that are striking or close enough to call forth frequent comment. In the next place, the Avesta, as the sacred book of early Persia, must command attention because of the historical points of contact between the Jews and the Persians. Note especially such passages as the following: Isa. xlv. 1, 13, 28; II Chron. xxxvi. 22, 23; Ezra i. 1–11; v. 13–17; vi. 1–15; and perhaps Ezek. viii. 16. See Persian Religion.

The Avesta represents the ancient priestly code of the Magi: for Zoroaster, or Zarathushtra, as his name is called in the original texts, has stood in history as the typical Magian, as the sage, priest, prophet, and

The Typical Magian.

lawgiver of ancient Iran. According to the more recent views on the subject, which agree with the traditional date for his era, he flourished about 660–583 B.C.; though the common tendency is to believe that he lived and taught at a much earlier period. It is certain that King Artaxerxes and the later Achaemenian rulers professed his faith: less certain is it according to some scholars whether Darius and Xerxes, and still less whether Cyrus, were really followers of the Avesta and genuine Zoroastrians, although much may be said in the affirmative It is beyond doubt that they were all worshipers of Ahuramazda, or Ormuzd, the supreme God of the Avesta; and this makes the passages in Isaiah (xliv. 28; xlv. 1, 13) relating to Cyrus doubly interesting. In the Old Persian inscriptions the Mazda worship of Darius is most pronounced. For these reasons still more importance is to be attached to the Avesta in the history of religious thought, especially when the power and the wide-spread influence of the Persian empire in early times are taken into account.

According to the book itself the Avesta represents a direct revelation from Ahuramazda to Zarathushtra. The sacred text (Vend. xxii. 19) mentions "the Forest and the Mountain of the Two Holy Communing Ones"—Ormuzd and Zoroaster—where special intercourse through inspired vision was held between the Godhead and his prophetic representative on earth, as between YHWH and Moses on Sinai. Later tradition repeats the view that the sacred book was the result of inspiration, for the Pahlavi texts (Dk. vii. 3 51-62; viii. 51; Zsp. xxiv. 51) recount not only how Zoroaster communed with Ormuzd, but like the Zoroastrian Gāthās they tell also of ecstatic visions of the six archangels and of other revelations which were vouchsafed to him. According to a tradition preserved in the Pahlavi writings (Dk. Bk. 3, end, quoted by West, "Sacred Books of the East," xxxvii., Introd. 30-32), the Avesta itself was committed to writing at the instance of King Vishtāspa, whom Zoroaster converted to the faith and who became Zoroaster's patron. The king's own prime minister, Jāmāspa, had a hand in the redaction as scribe, and Zoroaster's mantle descended upon him, so that he succeeded the great priest in the pontifical office on the latter's death (Dk. iv. 21; v. 34; vii. 5, 11).

It is said by Ṭabarī and by Bundarī after him, that Vishtāspa caused two copies of the holy texts to be inscribed in letters of gold upon 12,000 ox-hides (see Jackson, "Zoroaster," p. 97)—a tradition which is confirmed by Pliny's statement that Zoroaster composed no less than 2,000,000 verses (N. H. xxx. 2).

Traditions About Origin.

These two archetype copies, mentioned in the Dinkard, the Artā-Vīrāf, and the Shatrōihā-i-Airān, were to serve as the standard priestly codes of Vishtāspa's realm. The faith was to be promulgated throughout the world in accordance with the teaching of these. There is likewise a tradition (see Dk., references above) to the effect that one of these original copies came into the hands of the Greeks and was translated into their tongue. Support for this tradition may perhaps be found in the Arabic lexicon of Bar-Bahlūl (963), according to which the Avesta of Zoroaster was composed in seven tongues, Syriac, Persian, Aramean, Segestanian, Mervian, Greek, and Hebrew. A still earlier Syriac manuscript commentary on the New Testament by 'Ishō'dād, bishop of Ḥadatha, near Mosul (852), similarly speaks of the Avesta as having been written by Zoroaster in twelve different languages. As for the other archetype copy, which seems to have been the principal one, the direct statement, again of the Pahlavi treatise Dinkard, says that it was burned by Alexander the Great when he invaded Iran.

Whatever may be the value of these traditions regarding the Avesta, the fate of the sacred book was connected with the history of the people, and with the rise and fall of the fortunes of Iran. The five centuries that followed the invasion of Alexander with the government of the Seleucidæ and the sway of the Parthians were dark ones for Zoroastrianism.

The Fate of the Avesta.

Nevertheless, there is no reason for making the strong claim that Darmesteter does to the effect that the tradition was lost. It is known that the last of the Parthian monarchs were filled with the true Zoroastrian spirit; and it can be proved from Greek, Latin, and other writings, that the tradition of the wisdom of Zoroaster lived on during the long period between Alexander and the rise of the House of Sassān in the third and fourth centuries. The entire Sassanian period was a most flourishing time for the creed which was now restored to its pristine glory. But in the seventh century, with the rise of Islam, the Avesta gave place in Persia to the Koran; Ormuzd sank before Allah; and Zoroaster yielded to Mohammed. A number of the faithful cherishers of the sacred fire, however, sought safety in flight from Iran and found refuge in India, where they are still known by their ancient name *Parsi*: it is they that are the conservators of the remnants of the old Avestan texts that have passed through so many vicissitudes.

Much had been lost through Alexander, it was claimed; but the number of texts that were still extant was nevertheless considerable, and they represented the ancient Avesta fairly well. The canon was divided into twenty-one *nasks*, or books. These again were subdivided into three classes, each comprising seven books. The first group ("Gāthā" or "Gāsān") was theological; the second ("Dāt") was legal; the third ("Hadha-māthra") was of a somewhat miscellaneous character. In this threefold classification of the nasks, Darmesteter sought to prove Jewish influences at work upon the Avesta, and he compared the classification of the Biblical texts into "Torah" (Law), "Nebiim" (Prophets), and "Ketubim." But of this Sassanian Avesta there is much less extant now because of the havoc wrought, directly or indirectly, upon Zoroastrianism and the Avesta by the Mohammedan conquest and the Koran. To-day only two of the twenty-one nasks are in any degree complete. These are the Vendīdād, or law against demons, and the Stōt Yasht, which answers to Yasna (xiv.-lix.), yet these show signs of being very imperfect. There exists also, in addition to these two remnants, an important part of another nask—this is the Bakān Yasht; and portions or fragments of others. There thus exist specimens of about fifteen of the original nasks. This material, moreover, is supplemented by various passages that have been translated from the original Avesta into Pahlavi and are thus preserved; or by quotations of the Avesta text itself incorporated into the Pahlavi treatises. All this bears but a small proportion to the Avesta of Zoroaster's time, and the remnant is but small in extent when compared with the Hebrew Scriptures.

What is still extant is commonly divided into the following six classes: (1) Yasna, including the Gāthās, or Zoroastrian Psalms; (2) Vīspered; (3) Yashts; (4) minor texts; (5) Vendīdād; (6) fragments.

The Extant Avesta.

The Yasna—a liturgical work, comprising seventy-two chapters—contains texts used by the "dastūr," or priest, in connection chiefly with the sacrifice of "haoma." In the midst of the Yasna the Gāthās are inserted. These are the Zoroastrian psalms, and they represent the verses of Zoroaster's own preaching and teaching, embodying especially his belief in a new and better life; the coming of a Messiah, or Saoshyant; the annihilation of Satan and the evil principle, Angro-Mainyush, and the Druj, "Falsehood" (see AHRIMAN); and the general restoration of the world for ever and ever. For theologians the Gāthās are the most interesting and important part of the Avesta; but at the same time they are by far the most difficult.

Less characteristic is the short book known as the Vīspered. It consists of brief invocations and offerings of homage to "all the lords" ("vīspe ratavō"), as the name implies. The Yashts, or Praises, twenty-one in number, contain praises of the angels or glorification of the spirits, and personified abstractions of the faith. They are generally written in meter, with some claim to poetic merit. One of the most interesting is the thirteenth, or Farvadīn Yasht, on the worship of the spirits ("fravashis"). The doctrine of the ancient Persian faith, which this Yasht contains, has been brought by Paul de Lagarde into connection with the Purim festival. Another Yasht (Yt. 19) is in praise of the kingly glory ("hvarenah"), the halo, sheen, or majesty which surrounds and protects the king as a mark of divine favor (compare Moses' shining face, Ex. xxxiv. 29). The Vendīdād, in twenty-two chapters, is an Iranian Pentateuch, and it contains numerous parallels of interest to the Biblical student.

The real pioneer exegete at the end of the eighteenth century was Anquetil du Perron; then followed Burnouf and Rask; later came Haug, Westergaard, Spiegel, Roth, Hübschmann, De Harlez; or more recently, West, Mills (a stanch advocate of the Pahlavi), and especially Geldner and James Darmesteter. The latter's theory of the late origin of the Avesta (in "Le Zend-Avesta," iii., Introduction, and "Sacred Books of the East," 2d ed., iv., Introduction) can not be said to have found much favor among specialists or support among those best qualified to judge; but he has brought out numerous likenesses between the Avesta and the Old Testament.

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AVIANUS, HIERONYMUS: Christian Oriental scholar; lived at Leipsic at the end of the sixteenth and at the beginning of the seventeenth century. He devoted himself to Hebrew versification, and published a work in two volumes, entitled, "Clovis Poeseos Sacræ, Trium Principalium Linguarum Orientalium, etc., ita Disposita ut Simul Lexici Vulgaris Usum Admittat, Exhibens: qua Aperitur via, etc., Omnis Generis Carmina, etc., Scribendi" (Leipsic, 1627).

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AVICEBRON, SOLOMON IBN GABIROL. See GABIROL.

AVICENNA (ABU ALI IBN ABDALLAH IBN SINA): Physician and philosopher of note; born at Bokhara in 980; died in 1037. His works, which were brought to Spain about one hundred years after their publication, exerted a great influence upon Jewish thought in the Middle Ages. His philosophical investigations are embodied in a great encyclopedic work entitled "Al Shefa'" (Healing), a term which in the Latin translation has been corrupted into "Sufficentia." This Latin translation, prepared by the aid of Jewish interpreters, has been frequently used by Jewish authors, notably Samuel ibn Tibbon in his "Yiḳḳawu ha-Mayyim." It is divided into four parts; namely, logic, physics, mathematics, and metaphysics. In addition to the "Shefa'," there is a smaller encyclopedia, "Al-Najah," which, under the title "Healing of the Soul," was, in 1330, translated by Todros Todrosi in Rome.

His Importance as a Philosopher.

In regard to Avicenna's importance as a philosopher, Maimonides and Shem-Ṭob Falaquera have both expressed their views. Maimonides says: "The works of Avicenna, although distinguished by tolerable accuracy as well as by subtlety of speculation, are nevertheless inferior to those of Abu-Nasr al-Farabi; they are useful, however, and deserve to be studied." This opinion is shared by Shem-Ṭob Falaquera, who declares that Avicenna's works are "exact, but incomprehensible to those unfamiliar with logic." Of greater importance are the medical works of Avicenna, and as an author he has been distinguished in this domain by the honorary title of "Prince of Physicians." His chief medical publication is the "Canon," a complete system of medicine, which, in 1279, was translated into Hebrew by Nathan ha-Meati ("of Cento"). Parts of the work were translated also by two other Jewish scholars, and numerous commentaries have from time to time been written upon it. In addition to this work, Avicenna has left a smaller medical compendium in ten volumes, and has even given expression to his medical knowledge in rime. The last-mentioned publications were likewise perpetuated in Hebrew translations.

The "Canon" ("El Kanun fi'l Tib'"), the greatest literary production of Avicenna, is a colossal work,

The "Canon."

which for five centuries was accepted as a guide in European universities, and which was used as a text-book in the universities of Louvain and Montpellier until about 1650. It consists of five books, subdivided into funûn or fen (sections), tractatus, summa, and caput. Of these volumes the first and second treat of physiology, pathology, and hygiene; the third and fourth, of the methods of treating disease; and the fifth, of materia medica. The many points of excellence possessed by the voluminous work and its admirable literary style make it possible to understand readily the reason for its great popularity both in the Oriental schools and among the Occidental Arabists of a later date. It was among the latter, rather than in Arabian Spain—where the influence of Averroes was predominant—that Avicenna's works attained their greatest popularity.

In some respects the "Canon" of Avicenna is not unlike the works of his predecessors Rhazes and Ali, although excelling the "El-Ḥawi" (Continens), or "Summary," of the former by greater exactness of method.

Logic and Metaphysics.

This power of systematization was due perhaps to his mastery of logic—a domain in which his acquirements entitled him to be ranked as one of the principal forerunners of Albertus Magnus and his immediate successors, all of whom were compelled to draw their formulas largely from Avicenna's works. The logic of Avicenna is distinguished by great comprehensiveness of scope, and by a scrupulously conscientious endeavor on the part of the author—who here evidently follows the example of Al-Farabi—to present the subject clearly, comprehensively, and circumstantially.

As regards the fundamental tenets of his philosophy, Avicenna taught that matter, the principle of individuation, does not directly emanate from the Godhead, although it is in its primal origin eternal, and includes within itself all possibilities of development. In other words, he held that while all things are primarily traceable to the agency of an immutable Deity, they can not owe their existence to the immediate influence of such a Deity, inasmuch as the immutable can not itself create substances subject to the element of change. The first and only immediate product of God, therefore, is the world-soul or world-intelligence, which unwinds an endless chain of creation throughout all the celestial spheres down to the earth. The cause that produces, however, must also conserve, for cause and effect are identical; from which it follows that the world itself, like God, must be eternal.

Psychology.

Avicenna's psychological views, expressed in the sixth volume of his work on physics (the second part of the "Shefa'," in the so-called "Liber Sextus Naturalium"), exerted great influence upon Jewish scholars. In his preface to this book the Latin translator, Johannes Hispalensis, declares that it contains "Quidquid Aristoteles dixit in libro suo de anima et de sensu et sensato et de intellectu et intellecto." In addition to this, Avicenna's principal work on psychology, he wrote a number of dissertations on the soul, nearly all of which have been translated into Hebrew; and although in general based upon the psychological theories of Aristotle, Avicenna's views are in many respects original. As an example mention may be made of his division of the soul's attributes into four classes: namely, the external powers, or five senses; the internal powers; the motive powers, and the intellectual powers. Avicenna was also the first philosopher after Galen to indicate the three cavities of the brain as the seat of the soul's functions; his opinions on this as on other subjects being later adopted by Jewish authors, and more particularly by Shem-Ṭob Falaquera, who in his work on psychology shows himself a true adherent of Avicenna. Like the latter, Falaquera proceeds upon the principle, "Have cognizance of yourself, and you will have cognizance of your Maker," hereby establishing psychology as an introduction to metaphysics.

The works of Avicenna not infrequently contain conflicting theories—a fact explained by Averroës (the keenest opponent of the great philosopher) upon the ground that Avicenna was afraid to avow his opinions, as he desired to preserve the favor of all parties and to offend none. Indeed, it was early asserted that Avicenna's true views were not contained in the "Shefa'" at all, but were to be found in the mystical work entitled "Oriental Wisdom or Philosophy"—a work which now exists neither in Arabic nor in Latin, only a fragment having been preserved in a Hebrew manuscript (Steinschneider, "Jüdische Literatur," p. 301).

Thus it appears that Avicenna's Neoplatonic theory of evolution gradually led him to mysticism, and as adherent of the new Platonic system the soul of the rationalist and that of the mystic were strangely blended in him, which caused him to become the originator of the ultimately fatal doctrine of the twofold truth—a doctrine focused in the sentence "Secundum fidem verum; secundum rationem falsum" (True according to faith; false according to reason), and later employed in defense of his own bold opinions by Isaac Albalag (compare Joel, "Ḥasdai Crescas," p. 7).

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K. A. Lö.

AVIGDOR, ELIM D': Engineer and communal worker (died in London Feb. 9, 1895); was the eldest son of Count Salamon Henri d'Avigdor and of Rachel, second daughter of Sir Isaac Lyon Goldsmid. He was educated at University College, London, and the University of London. Having been articled to the engineer Hawkshaw, D'Avigdor in 1862 went first to Hull, then to Rangoon (Burma) in connection with his professional work. He supervised the construction of railways in Syria and in Transylvania, and of water-works in Vienna. It was D'Avigdor's railway experience added to his interest in Palestine as chief of the Chovevi Zion Association which led him to contract in railway work in Syria and to form the Tyrian Construction Company. Gaining some experience in literary work in connection with "Vanity Fair," he bought the "Examiner." He subsequently brought out a paper called the "Yachting Gazette." Under the pseudonym of "Wanderer," D'Avigdor published many hunting stories of merit for which he was well qualified, being himself an intrepid rider to hounds. D'Avigdor was a warden of the Spanish and Portuguese synagogue, and served on several committees. He was chief of the Chovevi Zion Association, in which movement he took the keenest interest; joining this in 1891 he helped to consolidate it, and was instrumental in bringing it into connection with similar associations on the Continent. He was a member of the council of the Anglo-Jewish Association from 1871 until his death.

He married a daughter of Bethel Jacobs of Hull, by whom he had one son and five daughters. The son, Osmond d'Avigdor Goldsmid, inherited the Goldsmid estates on the death of Sir Julian Goldsmid.

BIBLIOGRAPHY: *Jewish Chronicle*; *Jewish World*, Feb. 15, 1895.

J. G. L.

AVIGDOR, JACOB: Chief rabbi ("ḥakam bashi") at Constantinople from 1860 to 1863; born 1794; died 1874. He was a capable Talmudist and conversant with several foreign languages. Avigdor was instrumental in organizing several institutions in the Turkish dominions, among them the Assembly of Jewish Notables, which latter has introduced many beneficial regulations. In 1863 a fanatical rabbi, Isaac Akrisch, who had excommunicated Count Abraham de Camondo, succeeded in so inciting the people against Avigdor that in July of that year he was compelled to resign his office. He was subsequently elected "Rab ha-kolel," or spiritual leader of the community, and retained the office till his death.

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S. M. K.

AVIGDOR, JULES D': Banker, and member of the Piedmont Parliament; born in Nice; died at Paris February, 1856. He was a grandson of **Isaac Samuel d'Avigdor,** secretary of the Paris Sanhedrin; see SANHEDRIN. He was the first Jew elected by his Catholic fellow-citizens to the lower house of Parliament, February, 1854. He was, however, at the same time also Prussian consul at Nice, and as such ineligible to Parliament; his election, therefore, was annulled by the house, but he was returned again by an overwhelming majority, and, having resigned the consulship, was admitted. Avigdor, equally devoted to his religion and his country, died in the prime of his life, and by his own last request was interred at Nice.

S. M. K.

AVIGDOR, RACHEL, COUNTESS D': Communal worker at London, England; born Sept. 19, 1816; died Nov. 5, 1896. She was the second daughter of Sir Isaac Lyon and Isabel Goldsmid, and was privately educated by some of the most eminent teachers of the time, including Thomas Campbell, the poet. In June, 1840, she was married to Count Salamon Henri d'Avigdor, son of the d'Avigdor who was a member of the Great Sanhedrin assembled by Napoleon. Shortly after their marriage, the count and countess d'Avigdor went to London, where were born their three sons and one daughter. Her husband, from whom she eventually separated, returned to Paris, and became a personal friend of Napoleon III., who conferred upon him the title of duke.

The countess took a deep interest in the communal institutions of the English metropolis. She was at one time president of the Ladies' Committee of the Jews' Deaf and Dumb Home, and honorary secretary of the West End Charity; also a member of the committees of the Jewish Convalescent Home, of the workhouse committee of the Jewish Board of Guardians, and of the West End Sabbath School. Both the Bayswater schools and the Jews' Deaf and Dumb Home owed their inception principally to her advocacy.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 6 and 13, 1896.

J. G. L.

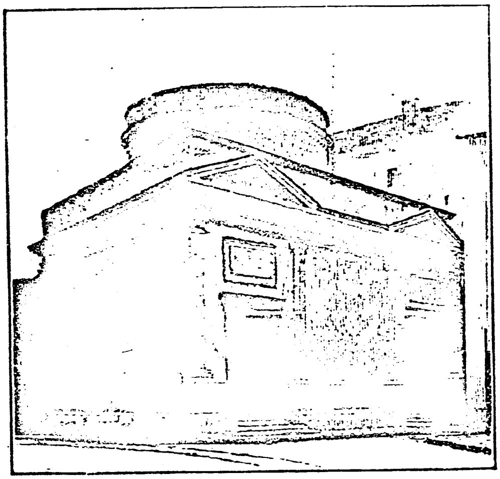

The Synagogue at Avignon.
(From a photograph.)

Early History.

AVIGNON: Capital of the department of Vaucluse, France; formerly seat of the papal court. The first settlement of Jews in Avignon goes back probably to the second century of the common era, a few years after the destruction of Bethar by Hadrian. In 390 they were already sufficiently numerous to take a leading part in a revolt against Bishop Stephen. As usual almost everywhere, they congregated in certain portions of the town, known later as the Jewry, or "Carrière des Juifs." It lay at first on the banks of the Rhône, along the slope of the Rocher, and exactly opposite the papal palace; its narrow lanes are still called the "Reille Juiverie" and the "Petite Reille." There are still shown the remains of an ancient building declared, with or without reason, to have been the first synagogue. But in the course of the thirteenth century, this quarter, having become too crowded, was demolished by Louis VIII., and the Jews were allotted a new and more spacious location in the heart of the city, corresponding with the present Place de Jerusalem and the Rues Abraham and Jacob. This location was covered with buildings, four, and sometimes five, stories high, and was intersected by narrow lanes, for the most part unclean, and lacking air and light. Two gates, opened only in the daytime, communicated with the outer world. The synagogue, or "escole," was toward the southeast. It was burned down in 1844, and the present building, of modern construction, arose in its place.

With regard to its internal administration, the Carrière formed a sort of semi-independent republic, although placed under the control of the provost representing the Holy Chair. It convened its own assemblies or parliaments, appointed its own magistrates and officials, made its laws, its statutes or "ascamot," and regulated its taxes. Its population was divided into three classes, according to their property qualifications; each class being represented in the parliament by five delegates or "baylons," who were invested with both executive and legislative powers. The taxes were pro rata; and every one liable was required to declare each year upon oath the actual amount of his property. The collection of the taxes was entrusted to both Jews and Christians; the school was supported at the common expense; and instruction was obligatory and free. Like every other government, that of the Carrière had its critical periods; the assessment and collection of taxes especially gave rise to great difficulties and numerous scandals; but, compared with other constitutions, that of the Carrière, taken all in all, was relatively just and liberal.

In the Fifteenth Century.

The history, properly so-called, of the Avignon Jewry may be divided into two parts: the period preceding the fifteenth century, and that following it. During the former period, the Jews of Avignon occupied themselves peaceably in many trades. The city authorities never disturbed them; their neighbors looked upon them with no jealous eye; and as farmers, laborers, peddlers, brokers, money-lenders, small merchants, matrimonial agents, sellers of books and manuscripts, surgeons, barbers, and physicians, the Jews were to be found in every branch of human activity. The popes relied on them as treasurers, commissaries, and stewards; the magistrates entrusted them with the assessments of furniture and books and utilized their knowledge in making inventories of the estates of deceased persons. The university employed them in the purchase of rare and precious manuscripts; in short, every branch of the state testified to its good opinion of the Jews of the city by the use it made of them.

Unfortunately, toward the second half of the fifteenth century, their position underwent a complete change. From that epoch dates an era of violence, disorder, and persecution, which lasted until the French Revolution. The causes of this transformation were manifold. First there was the state of general trouble and misery caused throughout the country by the departure of the popes from Avignon; then the ravages caused by pestilence and inundations; the ruin left behind them by the mercenary troops of Francis I.; the egotism and the jealousy of the freshly emancipated bourgeoisie; finally and especially, the ever-growing intolerance of the Church. Avignon had lost a great portion of its population; its commerce, always flourishing under the popes, had come to a standstill; business had almost completely ceased; and discontent was wide-spread. At this economic crisis, the population of the Carrière was considerably increased by the arrival of Jews who had been persecuted in surrounding districts and sought refuge in Avignon and the county. These unfortunate refugees came from Dauphiné, Arles, Marseilles, and the principality of Orange, and naturally brought with them all the energy and activity of their race. This was thought sufficient ground to hold them responsible for the deplorable situation in the city. In the eyes of the populace, it was the Jews who had destroyed the commerce of the country and, by their dubious intrigues, had monopolized all its wealth. A wide-spread outcry arose against them on every side; which, being taken up by the representatives of the city and the Three Estates, soon took the shape of precise accusations against them, against their unscrupulous doings, their robberies, their usuries, and so on; and also of denunciations of the liberty accorded to these formidable rivals. From that moment, the delegates of the city and the country incessantly clamored for harsh measures of repression against the inhabitants of the Carrière.

Under the Popes.

The Jews had in no way deserved these attacks. They certainly formed the most miserable portion of the population. They were for the most part poor people who lived from hand to mouth; if some of them practised usury, it was generally as brokers for rich Lombard or Italian financiers. Moreover, all the usurers of that time were not Jews. The registers of court indictments in the fifteenth century are full of proceedings relative to loans on pledges. Men and women, clerics and laymen, all dabbled in usury; and papal bulls were of no avail against it. The accusation of monopolizing wealth had no better foundation in fact. The "manifestes," declared each year by the Jews at the assessment for taxes, furnish complete evidence of the absurdity of this charge. More than once, the Carrière was upon the verge of being foreclosed and sold by its creditors, so difficult was it for the Jews to pay their debts and numerous fines. If there were any monopolists of wealth at this time, they were the convents and churches. In 1474 Sixtus IV. himself was compelled to issue a bull to restrain the constantly growing wealth of the Carthusian and Celestine monks; nevertheless, in the seventeenth century they owned houses in nearly every street in Avignon, and even the synagogue and a large portion of the Ghetto. However this may be, against the popular indignation the Jews had no protectors other than the sovereigns of the country; that is to say, the popes. But the papal policy toward the Jews was of a very capricious kind. It knew no constant principle, but varied according to circumstances. The Church defended the Jews when her interests recommended such course; and, with a right-about-face, she sacrificed them when there was profit in their ruin. The Jews of Avignon furnished to the popes both a source of income and a means of expiating political mistakes; and thus it came about that the same pope proclaimed himself at one time their defender, and at another their adversary.

In the fifteenth and sixteenth centuries, the popes generally welcomed the grievances of the populace.

On the demand of the Three Estates, Pius II. in 1457 issued an edict forbidding Jews to sell grain or other articles of food; to make contracts with Christians, or to take mortgages upon their property. Sixtus IV. renewed these restrictions; Leo X. in 1513 prohibited them from acquiring stores of grain before the harvest, and from going into the fields. Alexander VI., Clement VII., Paul IV., and Pius V. renewed and intensified these prohibitions, canceled all debts of ten years' standing owed to Jews, and compelled them to wear, under extreme penalties for disobedience, the infamous Jew-badge. In 1567 the Council of Avignon gravely proposed nothing less than the absolute cessation of all relations between Jews and the rest of the population. It forbade Christians, as the canon laws regularly did, to accept unleavened bread from the Jews, to employ their physicians, to enter their bathing-houses, to associate or to play with them, to be present at their marriages or their festivities, to enter their service as nurses or servants. It also forbade masons to speak to them during their work, barbers to dress their beards, etc. Further, it forbade Jews to deal in horses or mules; to pass the night outside the Ghetto, or to go out at all on Thursday, Friday, and Saturday in Holy Week; to show themselves on the street during the hours of church service; or to buy any articles pertaining to religious uses. Finally, Pius V. issued a decree banishing Jews from his dominions.

It is true, indeed, that a rigorous application of the foregoing regulations would have rendered the bull of Pope Pius V. quite superfluous. For the Jews, completely paralyzed in all their commercial activities, would have of necessity quitted the comté to beg from more hospitable countries the right to live. But in actual practise, the excessive harshness of these laws was considerably modified; and although the situation of the Jews was always sufficiently precarious and wretched, there were nevertheless moments when they were treated with a certain degree of toleration—interested toleration, no doubt, but the best obtainable.

Levies upon the Jews.

For the right of sojourn in Avignon, Jews had to pay a heavy tax to the representatives of the popes and the city. From the papal legates down to their cooks, from the consuls down to their coachmen, every official, and even the wives of certain officials, had the right to exact from them gifts and presents upon certain occasions, which, added to the regular taxes, must have amounted to very considerable sums. Being poor, the Carrière, to pay these, was obliged to have recourse to loans from individual Christians, convents, and churches, and sometimes even from the city. But the shackles imposed upon its commerce, as well as the poor state of trade in the country generally, prevented the Jews not only from paying their debts, but also the interest thereon. Their obligations therefore increased from year to year, and attained at time huge proportions. In addition to the regular taxes, both papal legates and the estates had no scruples in levying extraordinary contributions when they needed them. Thus in the seventeenth century, after the sojourn of the troops of Marshal de Belle-Isle in the county, the estates demanded of the Jews no less than 90,000 francs as their share of the expenses of supporting the army; although, with the rest of the people of Avignon, they had already contributed in advance. Naturally they were compelled to borrow this large sum.

But these very debts which, as has been stated, they contracted only under force and constraint, turned out to be for their benefit and made their banishment impossible. Their creditors, despairing of ever getting back their money, protested against the severity of these bulls and pontifical regulations, which hurt themselves indirectly, inasmuch as they prevented their Jewish debtors from honoring their obligations. They, therefore, insisted upon a less rigorous application of them, and opposed vehemently any idea of expelling the Jews.

The history of the Jews of Avignon in the seventeenth and eighteenth centuries is one long struggle between the city, the estates, and the Holy See. These three powers could never agree upon measures for or against the Jews. When the papacy needed funds, infractions by the Jews of the bulls and regulations of the councils were tolerated so long as the papacy profited by them. Thereupon, loud complaints from the populace would arise to remind the legates of their duty, and to insist upon the stringent application of the old prohibitory laws or even upon the expulsion of the inhabitants of the Carrière. On the contrary, when the Holy Church laid too many fetters upon the commerce of the Jews, and threatened their expulsion, the consuls flew to their aid, as is proved by certain inedited extracts from the instructions which they gave to their agent at the papal court. In 1616, upon the demand of the estates, the pope seems to have decided to order the expulsion of the Jews. The tidings produced great disquiet at Avignon, and the consuls, representing their constituents, wrote to their delegates at Rome as follows:

> "We are determined to oppose this new movement, and the petition which they are making, or will make, in this regard, as prejudicial to certain individuals and contrary to the public weal. We desire that you oppose it in the name of our city, demanding that we be heard."

In another letter addressed to the same, they said:

> "In continuation of what our predecessors wrote to you, concerning the Jews of the county, to insist that they shall not be expelled from the said county, we say to you that this city has right on its side to maintain that the Jews shall not leave this county, as well as to demonstrate that their residence in the country is necessary; seeing that the said Jews are indebted, both severally and as a community, in certain very considerable sums, as well to monasteries as to convents, noblemen, citizens, and merchants of this town; . . . another reason being, that the said Jews comport themselves decently and obey the rules of duty."

Thanks to this mutual antagonism of the three powers, the Jews were able to pass through the seventeenth and eighteenth centuries with expulsion only hanging as a menace over their heads. If dealing in land and grain was forbidden, if Jews were excluded from the positions of tax-collector and from other public offices, they continued to devote themselves, nevertheless, to small trading, pedling, and dealing in horses and mules.

But if their material existence, so uncertain and so wretched, was on the whole endurable, their moral condition was appalling. The Church, which permitted them to live, thought it necessary to degrade them in its own interests. The measures devised against them by the councils of the fifteenth and sixteenth centuries have already been mentioned; but it was especially in the second half of the seventeenth century that the intolerance of the Holy Office smote them most harshly. From that epoch, up to the French Revolution, the ordinances of legates and cardinals followed each other with ever-increasing rigor; and all former regulations were applied to the letter.

The fanaticism of the Inquisition did not stop even there; it aimed at the voluntary, or involuntary, conversion of the Jews, and the disappearance of Judaism. To this end Jews were forbidden to read the Talmud and other rabbinical books; Jesuits and Dominican monks were appointed to hold discussions, or to deliver sermons, every Saturday in the synagogue, where the presence of the Jews was absolutely compulsory. But these sermons did not produce the desired effect. Then the Church had recourse to force. During part of the eighteenth century the plague ravaged Avignon. The Carrière had many victims, who were carried to the hospital and nursed by Dominicans, who, by persuasion, by promises, and by threats, caused to be baptized a full third of the poor patients entrusted to their care. These were for the most part children and old men incapable of resistance. Stimulated by this semblance of success, the monks continued their exertions long after the epidemic had disappeared. Although the Church forbade it officially, they secretly encouraged the carrying off of young Jewish children, whom they then forced into the pale of the Church. There is nothing more moving than the protestations—as indignant as futile—of the Jewish fathers against such proceedings: a child once touched by the waters of baptism had to remain a Christian, and was lost to its parents and to its faith. Avignon to-day contains about forty Jewish families. It belongs to the *Circonscription Consistorial* of Marseilles. Services are only occasionally held in the synagogue, a modern edifice erected by the municipality to replace the older one, which was destroyed by fire.

The Jews of Avignon formed with those of Carpentras, L'Isle, and Cavaillon the four communities called "Arba' Kehillot" by Jewish authors of the Middle Ages. These communities had a special liturgy of their own, called "Comtadin," from the name formerly borne by the province in which these towns were included. This liturgy, while resembling the Portuguese greatly, is distinguished from it by numerous differences; a few only can be cited: the

Liturgy.

omission of the prayer "'Alenu," the substitution of "Shalom rab" for "Sim Shalom"; the insertion of certain special liturgical compositions and poems on Friday evenings, which are not to be found elsewhere. There are also reminiscences of the local history; as, for instance, נשמת דיום הסגר (the Nishmat for the Day of the Shutting In), recited on the Sabbath of the Christian Easter week in commemoration of the prohibition laid upon the Jews against leaving their quarters at that period, and the prayer על הנסים.

Bibliography: For the rabbis and physicians born at Avignon: Gross, *Gallia Judaica*, Index, s.v. *Avignon*; Leon Bardinet, *Antiquité et Organisation des Juiveries du Comtat-Venaissin*, in *Revue Etudes Juives*, i. 165 *et seq.*, ii. 199; *idem*, in *Revue Historique*, i. For the origin and organization of the Jewry of Avignon: René de Maulde, *Les Juifs dans les Etats Français du Pape au Moyen-Age*, in *Revue Etudes Juives*, vii. 227 *et seq.* For the policy of the Popes: Israel Lévi, *Clement VII. et les Juifs du Comtat-Venaissin*, ib. xxxii. 63 *et seq.*; *Lettres des Consuls d'Avignon*, in the *Archives Départmentales de Vaucluse* (inedited). For conversions in the eighteenth century: Jules Bauer, *La Peste chez les Juifs d'Avignon*, in *Revue Etudes Juives*, xxxiv. 251 *et seq.* For the yellow hat: Idem, *Le Chapeau Jaune chez les Juifs Contadins*, in *Revue Etudes Juives*, xxxvi. 53 *et seq.* For the commercial life of the Jews: Roubin, *La Vie Commerciale des Juifs Contadins en Languedoc*, ib. xxxv. 91 *et seq.*

G. J. Ba.

AVILA (אבילה. אוילה): Town in Old Castile, fifteen miles from Madrid. In the Middle Ages it was one of the wealthiest and most flourishing cities of Spain. Jews have resided there since 1085, when they dwelt in the street called "Calle de Lomo" (now "Calle de Esteban Domingo"). In 1291 the congregation was of such large proportions that it paid more than 74,000 maravedis in taxes. It possessed several synagogues. One of them was on the same spot in the Calle de Lomo on which the Church of All Saints was afterward built; a second, not far from the former, was "presented" by the government in 1495 to the monastery of Santa Maria de la Encarnacion. The Jewish cemetery, which had a frontage of about 200 meters, lay in the valley; it is now called "Cerca de los Osos." After the expulsion of the Jews their Catholic majesties "presented" it to the monastery of St. Thomas, which purchased additional land with the proviso that converts to Christianity or descendants of converts should not be interred therein.

It was before the inquisitional tribunal of Avila in 1491 that the celebrated trial took place for the alleged ritual murder of the afterward canonized "child from La Guardia," a place that never existed. A shoemaker named Jucé Franco, his old father, and his brothers were accused of this murder, and were all put to death at the stake Nov. 16, 1491. As a sequel to the trial and execution a popular uprising took place, and the Jews in Avila were massacred and plundered. To such excesses did the popular fury give rise that a special edict had to be issued by the crown (Dec. 16, 1491) taking the Jews under royal protection.

Avila with its many churches and monasteries was extremely ecclesiastical; the Jews dwelling there were therefore inclined to religious mysticism. It was in Avila that a man named Abraham appeared in 1295 as Messiah and miracle-worker. Here, too, much attention was paid to the study of cabala; and many cabalists and scholars from Avila (or whose ancestors had belonged to the town) took the surname "de Avila."

Bibliography: *Boletin de la Real Academia de la Historia*, xi. 7, 421, *et seq.*; xxviii. 353 *et seq.*; see also La Guardia and Abraham of Avila.

G. M. K.

AVILA, ELIEZER B. SAMUEL DE: Author of rabbinical works, and rabbi at Rabat, Morocco; born 1714; died at Rabat Feb. 7, 1761. Avila was a scion of an illustrious family of scholars. His father Samuel, his grandfather Moses, and Ḥayyim b. Moses ibn Attar, his maternal uncle, were all prominent Talmudists and well-known authors. Like his uncle Ḥayyim, Avila desired to see the Holy Land and intended to settle in Jerusalem; but, owing to an epidemic and a famine in Morocco, which lasted a long time and compelled him to leave Rabat for a while, he lacked the necessary means to do so.

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. After his death the following of his works appeared: (1) "Magen Gibborim" (The Shield of the Mighty), Leghorn, 1781–85, in two volumes; the first containing novellæ to the treatises, Baba Meẓi'a and Horayot; the second, novellæ to the treatises Ketubot and Ḳiddushin. (2) "Milḥemet Miẓwah" (The War for the Law), *ib.*, 1806, containing the principles of the Talmudic and post-Talmudic Halakah. Some funeral sermons are appended under the title "Ḥesed we-Emet" (Kindness and Truth). (3) "Beër Mayyim Ḥayyim" (A Well of Living Waters), *ib.*, 1806, consisting of thirty-six responsa, treating of questions relating to jurisprudence and cases of 'Agunah. (4) "Ma'yan Gannim" (A Fountain of Gardens), explanations and elucidations of Jacob ben Yeḥiel's "Turim," especially of the second and third parts (*ib.*, 1806).

As these works show, Avila confined his work in rabbinical literature to the Halakah. In this province at all events he was an undisputed master; and his epithet, "Ner ha-Ma'arabi" (Light of the West) was not undeserved. His greatness as a Talmudist was recognized even by the most eminent Palestinian scholars, who, in the capacity of "Meshullaḥim," had the opportunity of becoming personally acquainted with him. It was to them that he owed this title. Among the scholars of Morocco, Avila, with his avowed inclination toward the casuistic treatment of the Halakah (Pilpul), was a rare personality. This tendency explains his independent attitude toward his colleagues, on whom his keen and brilliant intellect made a deep impression, as shown in his responsa. These responsa contain many interesting items concerning the condition of the Jews in Morocco ("Beër Mayyim Ḥayyim," p. 71).

Avila left one child, a daughter, who married her cousin Solomon de Avila, a man of wealth and a distinguished Talmudist. The sons by this marriage, **Moses** and **Samuel**, were, in a way, the successors of their grandfather, both being rabbis and Talmudic teachers in Rabat. **Joseph de Avila,** son of Moses, was the publisher of the works of his great-grandfather Eliezer.

Bibliography: For information concerning Avila and his family, see the approbations and prefaces to *Beër Mayyim Ḥayyim*; Azulai, *Shem ha-Gedolim*, i. 23, 59; ii. 77; Eleazar ha-Kohen, *Kinat Soferim*, p. 70, Lemberg, 1892; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 46 (where Avila is erroneously designated as the grandson of Ḥayyim ibn Attar); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64; Benjacob, *Oẓar ha-Sefarim*, pp. 296, 333, 349.

L. G.

AVILA, SAMUEL BEN MOSES BEN ISAAC DE: Rabbi and preacher at Mequenez, Morocco, and later at Salé, Morocco, born in the first-named place in 1687 or 1688. He published, under the title of "Ozen Shemuel," a collection of sermons: Five on "Repentance," preached on the Sabbath preceding the Day of Atonement; ten on "The Sabbaths of the Lord," preached on the Sabbath preceding Passover and the other festivals; and sixteen funeral orations on some of his contemporaries, Joseph b. Bahatit (1705), Ephraim ibn Laba, (1705), Samuel Ẓarfati (1713), Isaac b. Amara (1713), and others. The book was approved by Judah ibn 'Attar, Abraham ibn Danon, and Jacob ibn Zur, and prefaced and published at Amsterdam, 1715, by Hananiah ibn Sikri. Samuel also published a work entitled "Keter Torah" (The Crown of the Law), pleading for the relief of scholars from taxation, and containing older regulations on the same subject as well as ethical rules. Appended to it are notes on Rashi, and Tosafot on the treatise Naẓir, Amsterdam, 1725.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 73; Benjacob, *Oẓar ha-Sefarim*, pp. 34, 252; Steinschneider, *Cat. Bodl.* No. 7011; Nacht, *Meḳor Ḥayyim*, 3, 4, 5.

K.
M. B.

AVILA, SAMUEL BEN SOLOMON DE: Talmudist; lived at Morocco in the eighteenth century. He was the author of "'Oz we-Hadar" (Might and Splendor), Leghorn, 1855, containing novellæ on the Talmudic treatises Shebu'ot, 'Abodah Zarah, and Horayot.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 433.

L. G.
M. B.

AVIMS, AVITES. See Avvites.

AVITUS OF AUVERGNE: Bishop of Clermont-Ferrand, France, in the sixth century. While the Roman bishops at that time generally treated the Jews with great liberality, while Pope Gregory I. exhorted the clergy and the princes against the use of force in converting the Jews to Christianity, and while his predecessor Cautinus of Clermont was so favorably disposed toward the Jews that he paid them high prices for rare goods and jewelry, Avitus was one of those insolent bishops who, with the increasing power of the clergy under the feudal system, were overzealous in making proselytes among the Jews by force or by any other means. He repeatedly exhorted the Jews of Clermont to embrace Christianity, but met with no response. The people of Frankish Gaul at that time were entirely free from intolerance, and associated with the Jews without prejudice, intermarriages being frequent among them. Jews were among the shipowners on the rivers of Gaul and at sea, and distinguished themselves as physicians, judges, and warriors. This did not please the bigoted bishop, who at last had succeeded in converting one Jew, who was baptized on Easter Day, April 5, 576. When the new convert went in a procession through the streets in his white baptismal robe, he was sprinkled with rancid oil by a Jew. This act so aroused the mob that they attempted to stone the Jew, but were prevented from doing so by the bishop. On Ascension Day, May 14, however, the mob demolished the synagogue. On the following day the bishop gave the Jews a choice between baptism and banishment. After hesitating and delaying for three days, during which time many were attacked in their houses and some killed, over five hundred asked to be baptized (May 18, 576). Those who remained true to their religion emigrated to Marseilles.

Venantius Fortunatus, who at the request of the historian Gregory of Auvergne, bishop of Tours (544–595), wrote a poem on this occasion, hints at the fact that the Jews only concluded to be baptized when they found out that resistance by arms was impossible ("Carm." v. 5). From Gregory's letters to Virgilius of Arles and to Theodore of Marseilles, it appears that the Jews who escaped to Marseilles were later also forced to adopt Christianity.

Bibliography: Gregory of Tours, *Histoire Ecclésiastique de France*, v. 11 (Tarannes edition, ii. 190, Paris, 1837); Dahn, *Urgeschichte*, iii. 177-179; Aronius, *Regesten*, p. 14; Grätz, *Gesch. der Juden*, 3d ed. v. 46.

T. H. R.

AVLONA, AULONA, or **VALONA** (אוילונה, אבילונא): Varying names of a town and seaport of Albania, on the Gulf of Avlona, on the Adriatic. From early times there seems to have been a flourishing Jewish community in the place. Messer David Leon, born about 1470, son of the philosopher Judah Leon, was in Salonica about 1510, when he received an invitation to go to Avlona and assume charge of the three Jewish congregations there, with an annual salary of 70 florins. He accepted the offer because he wished to go to Corfu, and Avlona was on his way. David preached in the synagogues in rotation. A quarrel breaking out among the various Jewish nationalities of the town, the Sephardim (comprising under that name the Jews of Portugal and Castile) separated from the Catalans and organized a prayer-meeting in the house of Abraham Zarfati. Toward the end of the second year of David's stay dissensions broke out also among the Sephardim. David sided with the Portuguese, who, he said, were "hot-tempered but obedient; they are open and generous, and not hypocritical and proud like the Castilians." The Portuguese established a synagogue for themselves; the Castilians demanded that David should compel the Portuguese, under penalty of excommunication, to continue to attend the former common synagogue. But David declined on the ground that the Portuguese were in the majority, and therefore had the right to separate from the minority.

At this juncture there arrived at Avlona a Jewish physician of Lisbon, Don Solomon Cressente. Slowly recovering from a serious illness, he offered, in testimony of gratitude to God, a gift of paraphernalia to the Portuguese synagogue. He intended by this to bring about the reconciliation of the Castilians with the Portuguese; and upon the sacred evening of Kol Nidre (the eve of Atonement Day) he sent messengers to the Castilians in their synagogue to implore them to pardon the Portuguese for any wrong which the latter might have done them. But his exertions were of no avail. The next day, the Day of Atonement, he requested David to intervene as conciliator; but the Castilians refused to obey David's summons to come to him for a mutual explanation, and so the strife grew warmer. The Portuguese, with David at their head, launched anathemas against the Castilians, who responded similarly. At the head of the Castilians at that time were Abraham de Collier and Abraham Harbon, judge, the former an enemy of David.

In the question of the conflicting synagogues, however, Abraham Harbon, who was a friend of David, pronounced against him, though among other arguments David had instanced his title of מוסמך ("ordained teacher") to influence the obedience of the Castilians. The Sephardim, on the other hand, laughed at the custom of ordaining rabbis (סמיכה) as practised in France, Germany, and Italy. They claimed that the ceremony could only be legally performed in Palestine, and that rabbis who performed it in other countries did so only in imitation of the Gentiles. Moses ben Jacob Albelda, author of commentaries on various parts of the Bible, also lived in Avlona toward the end of the sixteenth century (Conforte, "Ḳore ha-Dorot," p. 39*a*).

Bibliography: Schechter, *Notes sur Messer David Léon*, in *Revue Études Juives*, xxiv. 128 *et seq.*; *Kebod Ḥakamim*, ed. S. Bernfeld, in the Meḳize Nirdamim collection, Berlin, 1899; *Ha-Ẓefirah*, xxvii., No. 71, p. 291.

G. A. D.

AVVITES, AVVA, AVVIM (in A. V. **AVITES**): **1.** A people mentioned in Deut. ii. 23 as being dispossessed by the Caphtorim. This, however, could not have taken place before the days of Joshua, for it is stated in Josh. xiii. 3 that the Israelites upon entering Canaan failed to conquer them; and their place of settlement is identical with the one mentioned in Deut. ii. 23. Although settled in the Philistine district, they do not appear to have had anything in common with the Philistines; they resemble rather the class of Bedouins who had made some progress toward the stage of permanent settlements.

2. A city in the domain of Benjamin, which may once have been a city of the Avvites (Josh. xviii. 23).

3. The place from which the king of Assyria brought people, worshipers of Nibhaz and Tartak, whom he settled in Samaria (II Kings xvii. 31). Called "Ivvah" in II Kings xviii. 34, xix. 13; Isa. xxxvii. 13.

J. JR. G. B. L.

AWANI, ISHAK IBN AL-: Head of the Academy of Bagdad until displaced by a rival; lived in the thirteenth century. He was a contemporary of Al-Ḥarizi, who seems to have made much fun of him. Referring to his displacement from his academical position, Al-Ḥarizi accuses him of having paid for the chair then occupied by another. Awani's poetry finds no mercy at the hands of this rigorous critic, who exhausts his supply of stings upon him. But Al-Ḥarizi's judgment upon Awani has proved to be a most unjust one, being simply the expression of discontent and revenge for insufficient payment of his own poetic efforts, or possibly of merely wounded vanity. Of all Awani's poems only one has been preserved, which has recently been published. It shows, however, sufficiently that the poet deserves a place among the foremost masters of "muwashshaḥ" (popular poetry). With regard to form, Awani faithfully observes all the rules of the art. His so-called "girdle-poem," which is a poem on friendship, is strictly metrical and fully rimed, and it shows the author's name in acrostic. In contents the poem is likewise of considerable merit. Babylonian though he was, he knew and had a skilful mastery of all the figurative expressions derived by the old Spanish classical writers from the Arabs and adopted into Hebrew poetry. The language is pure and free from all harshness; the connection is well preserved; and the whole is permeated by a genuine poetical spirit. Hazardous as it may be to pronounce a final judgment concerning a poet based on a single poem, it is nevertheless true that the perusal of this one production is sufficient to show that he was no bungler in the art.

Bibliography: H. Brody, in *Zeit. f. Hebr. Bibl.* ii. 157; D. Kaufmann, *ibid.* p. 188.

G. H. B.

AWIA or IWIA, RAB: Babylonian amora of the fourth generation (fourth century), contemporary of Abaye and Raba (Ber. 28*b*; Shab. 46*a*), and brother-in-law of Rammi b. Pappa (B. B. 100*b*; Ket. 56*b*; compare "Aruch Completum," vii. 277, *s.v.* רבם). He was a disciple of R. Joseph, and very strict in ritual observances. An example of his extreme scrupulousness is given in Ber. 28*b*; and an instance of Awia's readiness in halakic argumentation is quoted in Shab. 46*a*. He once visited Raba's school with dust on his shoes. The master intended to punish him for his breach of etiquette by propounding puzzling questions to him that he hoped Awia would be unable to answer. Awia, however, stood the test and came forth victorious. The audience sympathized with Awia, and Naḥman b. Isaac exclaimed: "Thanked be the Lord, that Raba did not succeed in putting Awia to shame" (Shab. 22*a*, 23*a*, 46*b*, 63*a*; Beẓah 13*b*; Sanh. 14*a*; Men. 78*a*; 'Ar. 11*b*; Ex. R. i. 11).

J. SR. S. M.

AWIA SABA (THE ELDER), RAB: Babylonian halakist of the third amoraic generation (third and fourth centuries), a contemporary of Rab Pappa (the Elder) and of Rabbah b. Ḥanan (M. Ḳ. 24*b*; Ḳid. 39*a*). He was a Pumbeditan by birth, but often sat at the feet of Rab Huna I., who considered him a great scholar. The Talmud (Beẓah 21*a*; Ḥul. 124*b*) records two instances in which Awia, by his profundity of reasoning, became troublesome to his teacher, who, being exhausted by lecturing, broke up all further discussion by the evasive remark, "A raven has flown past." Awia was probably the father of Aḥa b. Awya.

J. SR. S. M.

'AWIRA, RAB: Babylonian amora of the third and fourth generations (fourth century); contemporary of Abaye and Safra—the latter speaking of him as of "a scholar coming from the West" (Palestine). 'Awira had emigrated to Palestine, where he officiated as usher at a college of "the great teacher" (probably Ammi); but he returned to his native land (Ḥul. 51*a*), bringing with him many Halakot and Haggadot of R. Ammi and of R. Assi, in transmitting which he frequently interchanged the names of the authors (Ber. 20*b*; Pes. 119*b* [correct version in MSS.]; Soṭah 4*b*; Giṭ. 7*a*; Ḥul. 84*b*; see Ammi). Besides those which he reported in the names of others, there are some original homilies by Rab 'Awira. "Come and see," he said once, "how unlike human nature is the nature of the Holy One. The man of high standing looks up with respect to a man higher placed than himself, but does not respect his inferior; not so the Holy One: He is supreme and yet respects the lowly, as Scripture says (Ps. cxxxviii. 6) 'Though the Lord is high, yet hath He respect unto the lowly'" (Soṭah 5*a*). [Others ascribe this to R. Eleazar.]

According to 'Awira [some ascribe the remark to R. Joshua b. Levi], "The tempter [evil inclination] is called by seven different names. The Holy One—blessed be He!—calls him simply 'Evil,' as it is said (Gen. viii. 21), 'The inclination of man's heart is evil'; Moses calls him 'The uncircumcised,' for so he says (Deut. x. 16), 'Ye shall circumcise the foreskin ("'orlat") of your heart'; David calls him 'Unclean,' for he prays (Ps. li. 12), 'Create in me a clean heart,' whence it appears that there is an unclean one; Solomon calls him 'Enemy,' for he says (Prov. xxv. 21, 22), 'If thine enemy be hungry, give him bread [religious nourishment] to eat; and if he be thirsty, give him water [spiritual refreshment] to drink,' etc. (compare Isa. lv. 1, 2); Isaiah calls him 'Stumbling-block,' for he cries (Isa. lvii. 14), 'Remove the stumbling block out of the way of my people'; Ezekiel calls him 'Stone,' for he says (Ezek. xxxvi. 26), 'I will remove the heart of stone out of your flesh, and will give you a heart of flesh'; Joel calls him 'Lurker;' for he says (Joel ii. 20, Hebr.), 'I will remove far off from you the "ẓefoni,"' which, in the Haggadah, is taken as a symbolical name of the tempter who lies hidden ('ẓafun') in the heart of man" (Suk. 52*a*). Pes. 110*b*; Ket. 112*a*; B. B. 131*b*; Men. 43*a*; Ḥul. 42*b*, 55*a*.

J. SR. S. M.

AXENFELD, AUGUSTE: French physician; born at Odessa Oct. 25, 1825; died at Paris Aug. 25, 1876. He was a son of Israel Aksenfeld. After completing his school education at his native town, he went to Paris to study medicine, and in due course received his diploma as doctor of medicine from the Sorbonne. For his services during the cholera epidemic in Paris in 1849 and 1854 he was awarded two medals, and after having become a French citizen he was presented with the great gold medal of the "Assistance Publique."

In 1853 Axenfeld became lecturer at the Sorbonne, and in 1857 was elected a fellow. Shortly afterward he was appointed physician-in-chief at the hospital Beaujin, substituting as such professors Andral in the École de Médecine and Rostan in the Hôtel-Dieu. These positions he retained until 1871, when he was attacked with the severe cerebral disease which finally caused his death.

Axenfeld contributed many essays to the publication of the Société Anatomique, and was the author of: "Des Influences Nosocomiales," Paris, 1857; "Des Lésions Atrophiques de la Moëlle Epinière," in "Archives Générales," 1863; "Traité des Névroses," in Requin's "Traité de Pathologie Interne," published later (1883) by Henri Huchard; "Jean de Wier et les Sorciers," Paris, 1865; and jointly with Jules Beclard, "Rapport sur les Progrès de la Médecine en France," Paris, 1867.

Bibliography: *Nouveau Dict. Larousse Illustré*, s.v.; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

H. R. F. T. H.

AYAS, LÉON: Interpreter of the French army in the Algerian campaign against Abd-el-Kader; died 1846. He received several wounds in the expeditions in the Oran, during which he captured one of Abd-el-Kader's lieutenants.

At the battle against the Bou-Maza he showed special bravery: killing five Arabs at a critical moment of the battle, and receiving wounds of which he died the following year.

Bibliography: Feraud, *Les Interprètes Algériens*; *Revue Etudes Juives*, xxxiv. 51; Jost, *Neuere Geschichte der Israeliten*, ii. 212, Berlin, 1846.

S. J.

'AYIN: The sixteenth letter of the Hebrew alphabet. Its numerical value is seventy. In its earlier form it was a circle, a rude picture of the eye, hence its name ("'Ayin" = "eye"). This form is still to be seen on the Moabite Stone, and also on the old Hebrew inscription found in the Siloam Pool. Its pronunciation in modern time ranges from no sound at all, as in the Judæo-German pronunciation, to the nasal *ng* of the Spanish and Portuguese Jews. One reason for this wide range in pronunciation is that there were originally two distinct sounds in Hebrew, as in other Semitic languages, both represented by an 'Ayin: the one a rough breathing (still retained in Morocco and Syria), the other a soft palatal. The distinction between the two, still indicated in the transliteration of proper names in the Greek version of the Old Testament, was gradually lost; in certain districts the Jews retained in their pronunciation traces of the palatal (which accounts for the Sephardic pronunciation), in others all traces of the letter disappeared, and the rough breathing became purely vocalic (see Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," § 7). The letter 'Ayin, along with the Aleph, Waw, and Yod, has been used quite extensively in the Yiddish orthography as a vowel letter, indicating short *e*.

J. JR. G. B. L.

AYLLON (incorrectly also **Aylion, Aelion, Hillion**), **SOLOMON BEN JACOB**: Haham of the Sephardic congregations in London and Amsterdam and follower of Shabbethai Ẓebi; born in the Orient 1664 (1660?); died in Amsterdam April 10, 1728. His name is derived from a town in the Spanish province Segovia of the name of Ayllon. Ayllon was neither a general scholar nor a Talmudist of standing, as his responsa (found in Ezekiel Katzenellenbogen's "Keneset Yeḥezkel," Nos. 3, 5; in Samuel Aboab's "Debar Shemuel," Nos. 320, 324; in Ẓebi Ashkenazi's "Ḥakam Ẓebi," No. 1; in Jacob Sasportas' "Ohel Ya'aḳob," No. 64) amply show. See also the anonymous letter quoted by Grätz, "Geschichte," x. 482 (3d ed.). But his history is closely interwoven with that of Shabbethaism in both the East and the West.

Ayllon's youth was passed in Salonica, which was probably his birthplace, although some persons assert that Safed was the place, because many Shabbethaians claimed to be of Palestinian birth. He associated with the Shabbethaian circles of Joseph Philosoph, Solomon Florentin, and other leading spirits of antinomian and communistic tendencies. There he is said to have married as his divinely appointed spouse a woman from whom another man had separated without the formality of a divorce, only to experience that she soon left him for a third spouse, whose "affinity" seemed holier to this strange sect than the bonds of lawful matrimony (M. Ḥagis, "Shebeṭ Posh'im," 34; the passage is, however, somewhat obscure). A few years later he visited Europe as a "meshullaḥ" (messenger) from the Palestinian congregations to collect funds for the poor of the Holy Land, leaving his wife and children domiciled in Safed, and having apparently publicly broken with Shabbethaism. From Leghorn, where he was in 1688 (Aboab, *l.c.* 329), he repaired to Amsterdam and thence to London, where, after a few months' stay, he was appointed haham June 6, 1689. The very next year, however, he was vigorously attacked by a member of the congregation, named Ruby Fidanque, who had heard something of Ayllon's antecedents. The Mahamad, caring more for its dignity than for the truth, endeavored to suppress the scandal, but Ayllon's position was so hopelessly undermined by the exposure, that all the really learned members of the congregation would not submit to the new haham, which caused considerable friction, in spite of a pronunciamento ("haskamah") issued by the Mahamad that under penalty of excommunication it was forbidden "to any one except the appointed haham to lay down the law or to render any legal decision." Ayllon, in a letter to Sasportas ("Ohel Ya'aḳob," No. 69) six years later (1696), still complained bitterly of the unbearable relations between him and his congregation, and inasmuch as his olden Shabbethaian proclivities began to reassert themselves, and the congregation just then began to consider the propriety of asking for his resignation (M. Ḥagis, *l.c.*), he resolved to leave London, and was glad to accept an appointment as associate rabbi of the Sephardic congregation of Amsterdam, 1701.

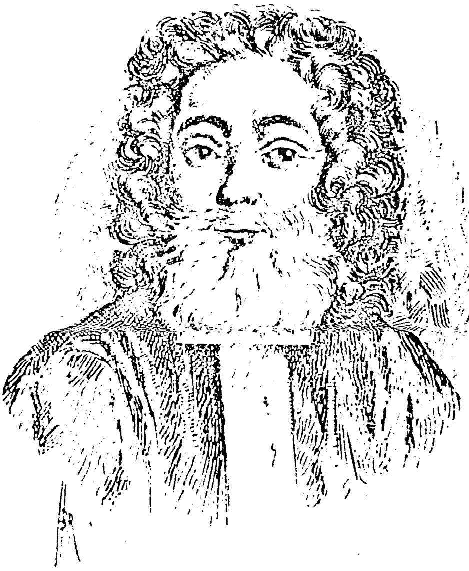
Solomon ben Jacob Ayllon.
(From an engraving by J. Houbraken.)

Ayllon's first blunders in his new home took place when in 1700 he pronounced as harmless a heretical work by M. Cardozo (probably the work "Boḳer Abraham," still extant in manuscript), which he had been requested to examine by the Mahamad. This latter body, however, was somewhat distrustful of its ḥakam, and sought additional opinions from other learned authorities. They gave as their opinion that

Cardozo's work merited public burning, and this sentence was actually carried out. About this time, too, Ẓebi Ashkenazi came to Amsterdam as rabbi of the Ashkenazic community; his advent was a serious matter to Ayllon, as the former completely eclipsed his Sephardic colleague by his superior learning and dignity of character; he was also a noted heresy-hunter in the matter of the Shabbethaian movement. The clash could hardly have been averted, and Nehemiah Ḥayyun, a notorious Shabbethaian, precipitated it. At the request of M. Ḥagis, Ashkenazi examined the works of Ḥayyun (1711) and rightly denounced them as heretical; in addition, he notified the Mahamad of the fact. This august body, however, did not exactly welcome advice volunteered by a Polish German rabbi, and replied that, before taking action, Ashkenazi's opinion would have to be fortified by the assent of Ayllon and other members of their own body. Ashkenazi peremptorily declined this express invitation to sit in council with Ayllon, for he was well aware both of his ignorance of the Cabala and of his suspected affinity with Shabbethaism. Ayllon saw in this crisis an opportunity to make political capital. He persuaded an influential member of the Mahamad, a certain Aaron de Pinto, to take up the matter as an attempt on the part of the German rabbi to interfere with the autonomy of the Sephardic community. It is difficult to discover whether Ayllon was actuated herein by secret loyalty to Shabbethaism, or whether, for personal reasons, he merely sought to clear Ḥayyun from the imputation cast upon him. The adventurer was well acquainted with Ayllon's antecedents, and it would have been dangerous to make an enemy of him. Be this as it may, De Pinto succeeded in having a resolution passed by the Mahamad, declining to permit any such interference in their affairs by the German rabbi, and requesting Ayllon to appoint a committee to give an official opinion upon Ḥayyun's work. The finding of this commission was publicly announced Aug. 7, 1713, in the Portuguese synagogue, and it ran that Ḥayyun was innocent of the heresy charged against him, and that he had been unrighteously persecuted. The committee consisted of seven members, but its conclusions represented simply Ayllon's opinion, for the other six understood nothing of the matter. The affair, however, could not be considered closed herewith, for Ashkenazi and Ḥagis had already, on July 23, pronounced the ban of excommunication upon Ḥayyun and his heretical book. In the protracted discussion which ensued between Ayllon and Ashkenazi, a discussion into which the rabbis of Germany, Austria, and Italy were drawn, Ayllon made but a sorry figure, although, as far as Amsterdam was concerned, it might be said to have ended triumphantly for him, seeing that Ashkenazi was compelled to leave the city. Not alone did Ayllon permit his protégé, Ḥayyun, to assail the foremost men in Israel with foulest insults, but he supplied him with personal papers containing attacks upon his opponent Ḥagis, the unfounded nature of which he himself had formerly admitted and testified to. Ayllon was also no doubt the rabbi who laid charges against Ashkenazi before the Amsterdam magistrates, and thus made an internal dissension of the Jewish community a matter of public discussion. It is claimed that upon hearing of the death of Ashkenazi in 1718, Ayllon confessed that he had wronged the man. It is certain that when, a few years later, Ḥayyun visited Amsterdam again, he found matters changed so much that even Ayllon refused to see him.

Ayllon left a cabalistic work, a manuscript of which is preserved in the library of the Jews' College in London (Neubauer, Cat. Bodl. Hebr. MSS., No. 125).

Bibliography: Gaster, *Hist. of Bevis Marks*, pp. 22-31, 107-111; Grätz, *Gesch. der Juden*, x. 305, 319-325, 482-487, 3d ed.; D. Kohn, 5272, *Eben-ha-Toïn*, pp. 64-74 (reprint from *Ha-Shahar*, iii.); Emden, *Megillat Sefer* (see Index); Wolf, *Bibl. Hebr.* iii. 1025, iv. 974; Steinschneider, *Cat. Bodl.* No. 3112. See also Ashkenazi, Ẓebi; Ḥayyun, N.; Nieto, David.

L. G.

AYYAS, JACOB MOSES: Son of Judah Ayyas; lived at Jerusalem, whence he was sent abroad to collect money for the Palestine poor. In 1783 he visited Algiers, where he was received with great honor. Following a call to Ferrara, he settled there as rabbi and teacher. One of his pupils was Nepi, the associate author of "Toledot Gedole Yisrael." Ayyas wrote "Derek Ḥayyim" (The Way of Life), treating of annulment of vows, of the ceremony known as Tashlik, etc., Leghorn, 1810.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 116.

L. G. M. B.

AYYAS, JUDAH: A commentator and casuist; born in North Africa about 1690; died at Jerusalem Sept. 11, 1760. He pursued his Talmudic studies at Algiers under the supervision of Solomon Ẓeror, rabbi of that city. From 1728 to 1756 Ayyas officiated as dayyan of Algiers, in which capacity he was very popular and much consulted on ritual questions. In 1756 he went by way of Leghorn to Jerusalem, where he spent the closing years of his life. The chief motive for his departure seems to have been the progressive spirit that began to make itself felt in the Algerian community. Ayyas was a strict Talmudist, a keen casuist, but narrow-minded and without any sympathy for questions outside the domain of Halakah. He wrote: (1) "Leḥem Yehudah" (The Bread of Judah), a commentary on Maimonides' "Yad ha-Ḥazaḳah" (Leghorn, 1745). (2) "Bet Yehudah" (Judah's House), responsa on the four "Ṭurim" (Leghorn, 1746). This latter work throws some light on the social and economic conditions of the Jewry of North Africa in Ayyas' days. From the fifth responsum in Eben ha-'Ezer, for instance, it appears that cases of bigamy were not rare among Oriental Jews of the eighteenth century. Appended to it are the communal regulations of Algiers as laid down by R. Joseph ben Sheshet (ריב״ש) and R. Simon ben Ẓemaḥ Duran (רשב״ץ). (3) "Wezot li-Yehudah" (And This Too Is Judah's), commentaries on various subjects (Leghorn, 1776). (4) "Bene Yehudah" (Judah's Sons), on the terminology and style of Maimonides, Tosafot and Mizraḥi; this work contains also some responsa; appended to it is a treatise, "Ot Berit" (The Sign of the Covenant), on circumcision (Leghorn, 1758). (5) "Matteh Yehudah" (The Tribe of Judah) and (6) "Shebeṭ Yehudah" (Leghorn, 1783, 1788), containing novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim, and Yoreh De'ah. (7) "'Afra de Ar'a"

(The Dust of the Earth), a commentary on Jacob Algazi's "Ar'a de Rabbanan" (Leghorn, 1783).

BIBLIOGRAPHY: *Literaturblatt des Orients*, ix. 585; Bloch, *Inscriptions Tumulaires*, pp. 85 *et seq.*

D. M. B.

AZ SHESH MEOT (אז שש מאות): A poem of three stanzas by R. Elias Priscus, introduced in the northern liturgy at the conclusion of the piyyutim in the Additional Service on the Feast of Weeks. A paraphrase is given below of the two melodies associated with the poem: both are equally quotations from the music of the Days of Penitence, and afford (the more usually followed intonation especially) an excellent illustration of the hermeneutical feeling by which so much of the traditional melody of the ḥazan has been guided in its shaping. The noble version here transcribed as sung in the "musaf" of the Feast of Weeks is quoted bodily from the same service of the Days of Memorial and of Atonement, where it is associated with that second part of the piyyut "U-netanneh Tokef," legendarily associated with R. AMNON OF MAYENCE, in which the Talmudical theory (R. H. 16*b*) of the writing and sealing of man's fate at the commencement and end of the Days of Penitence is rhapsodically developed. Reflecting that the destiny of man is in the end dependent upon his own obedience or disobedience to the Law, some old-time ḥazan considered that he might melodiously emphasize this Jewish doctrine of personal responsibility when singing of the giving of that Law. With this object he chanted "Az Shesh Meot" to the melody of "U-netanneh Tokef"; and the persistence of the practise shows that his intention was widely understood and appreciated.

The melody transferred already contained within itself a quotation, in the phrase between the points marked here "A" and "B," which had been excerpted from the melody of KOL NIDRE. It had been introduced because at that point in the original text mention was made of the Day of Atonement, on which alone "Kol Nidre" is sung. For this employment of a snatch of tune associated with a particular service as a representative theme of some idea suggested by that service or enshrined in the object of the occasion, see the general article MUSIC, SYNAGOGAL.

A. F. L. C.

AZ SHESH ME'OT

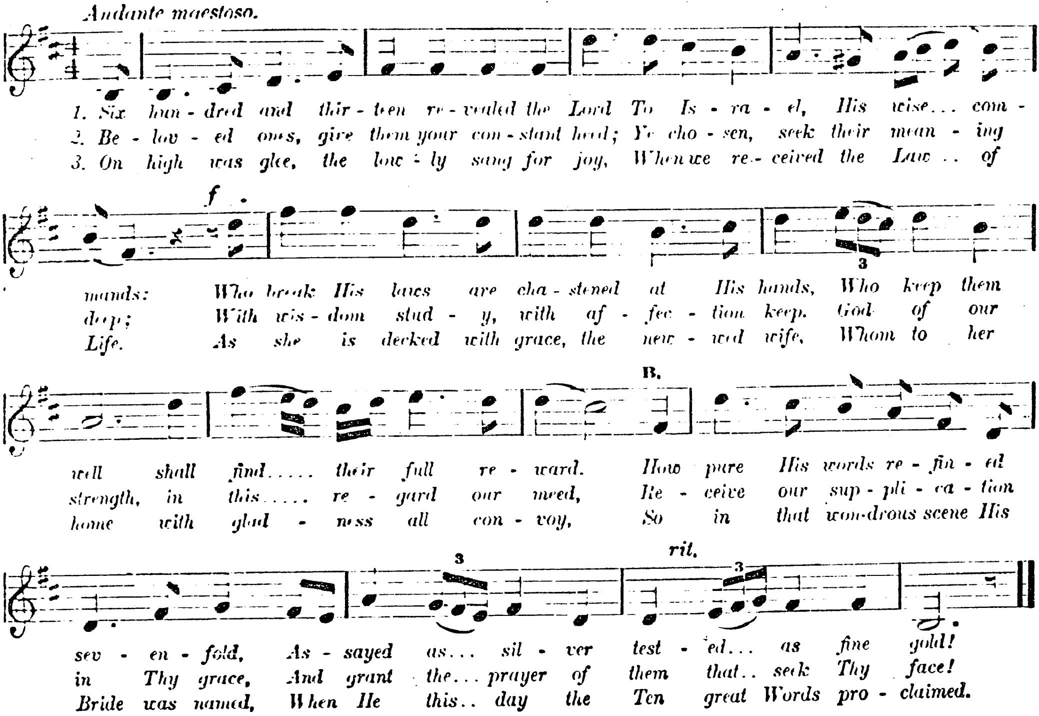
Andante maestoso.
1. Six hun - dred and thir - teen re - vealed the Lord To Is - ra - el, His wise... com -
2. Be - lov - ed ones, give them your con - stant heed; Ye cho - sen, seek their mean - ing
3. On high was glee, the low - ly sang for joy, When we re - ceived the Law .. of
f
mands: Who break His laws are cha - stened at His hands, Who keep them
deep; With wis - dom stud - y, with af - fec - tion keep. God of our
Life. As she is decked with grace, the new - wed wife, Whom to her
3
B.
well shall find..... their full re - ward. How pure His words re - fin - ed
strength, in this..... re - gard our need, Re - ceive our sup - pli - ca - tion
home with glad - ness all con - voy, So in that won-drous scene His
3
rit.
3
sev - en - fold, As - sayed as... sil - ver test - ed... as fine gold!
in Thy grace, And grant the... prayer of them that.. seek Thy face!
Bride was named, When He this.. day the Ten great Words pro - claimed.

AZAL (R. V. **AZEL**): A place near Jerusalem, but the exact position can not be determined (Zech. xiv. 5). It is supposed by some to be the same as Beth-ezel (Micah i. 11). Clermont-Ganneau identifies it with the Wadi Yasul.

J. JR. G. B. L.

AZANKOT (אזנקוט), **SAADIA B. LEVI:** Orientalist of Morocco; lived in Holland in the first half of the seventeenth century. He was teacher of Jewish literature to Hottinger. There exists a versified paraphrase of Esther by him, which was printed under the title "Iggeret ha-Purim," Amsterdam, 1647. The Bodleian Library has two manuscripts bearing his name: one containing a transcription of Maimonides' "Dalalat al-Ḥaïrin" in Arabic characters, which Azankot made for Golius; the other manuscript containing the Hebrew translation of the "Lamiat al-Ayam" of Ḥusain b. Ali, appended to a printed copy of the same.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1240 and 158; Steinschneider, *Cat. Bodl.* col. 227.

G. H. Hir.

AZAREEL (R. V. **AZAREL**, "God is help"): **1.** One of those who came to David at Ziklag (I Chron. xii. 7).

2. Son of Jeroham, chief of the tribe of Dan when David made the enumeration of the people (I Chron. xxvii. 22). **3.** A Levite, son of Heman, to whom fell the eleventh lot in the apportionment made by David for the choral service of the Temple (I Chron. xxv. 18). **4.** One of the sons of Bani, who had taken a foreign wife (Ezra x. 41). **5.** A priest (Neh. xi. 13, xii. 36) who played a musical instrument at the dedication of the wall. Here the name is spelled "Azarael."

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AZARIA BEN JOSEPH IBN ABBA MARI (also called **Bonafoux** or **Bonfos Bonfil Astruc**): One of the last Jewish writers coming from Perpignan, France. He flourished in the first half of the fifteenth century. A rising against the Jews was the cause of his leaving his native city. Neubauer ("Ecrivains Juifs," p. 759; see also "Revue Etudes Juives," v. 41) places this riot in the year 1414, when the friar Vincent Ferrer roused the angry passions of the mob against the Jews for refusing baptism (see Grätz, "Gesch. der Juden," viii. 123); but Gross ("Gallia Judaica," p. 473) is rather inclined to place the date in 1420, when the Jews of Perpignan were exposed to all manner of vexatious proceedings by the Inquisition ("Revue Etudes Juives," xvi. 14).

Be this as it may, Azaria had, in 1423, settled with his son in Italy, where he translated from Latin into Hebrew the following works: (1) "De Consolatione Philosophiæ" of Boethius (lived 470-524). Boethius was the only early Latin writer whose works were translated into Hebrew. The preface of the translator informs us that it was commenced Ṭebet 28, 5183 (*i.e.*, 1423) at Torre Maestrata de Montelfelatra (probably Macerata di Monte Feltro), in the province of Urbino Pesaro, and finished the same year at Castel San Pietro, in the province of Bologna. (2) A translation of the 28th book of the medical work entitled "Liber Practicæ," by Zahrawi (eleventh century), after the Latin of Simon of Genoa, was finished November, 1429, at Senise in the province of Basilicate. Neubauer maintains that Azaria made his translation not from the Arabic original, but from a translation made by Abraham of Tortosa, son of Shem-Ṭob, son of Isaac, who translated, in 1254, the whole work of Zahrawi at Marseilles ("Rabbins Français," p. 592). (3) A translation from the Latin of the second book of the "Simplicia" by the physician Dioscorides. The following is Azaria's brief introduction to this translation (Neubauer, "Revue des Etudes Juives," v. 46):

> "It often happens that physicians find themselves in places where they can not procure required drugs except with great difficulty, and hence are placed in great embarrassment. This is particularly the case with those of our coreligionists who are obliged to dwell in villages or in the mountains to gain their living. There are places where one can not find a variety of drugs wherewith to make the necessary medicaments. Therefore, I, Azaria, called Bonafoux in the vulgar tongue, have translated this alphabetical table which I found in use among Christians, entitled in Greek Περὶ τῶν Ἀντιβαλλομένων ["Book of the Equivalents of Drugs"], composed by the philosopher and physician Dioscorides for his uncle."

Bibliography: In addition to the works mentioned above, see Steinschneider, *Hebr. Uebers.* pp. 466, 650, 740.

G. S. K.

AZARIA B. MOSES DE ROSSI. See Rossi.

AZARIAH.—Biblical Data: The name given to twenty-six different persons in the Old Testament. The most important are:

1. A noble in the court of Solomon. According to I Kings iv. 2, he was the son of Zadok the priest. I Chron. v. 35 [A. V. vi. 9] makes him the son of Ahimaaz and grandson of Zadok. The same genealogical list (next verse) states that he in turn had a grandson bearing the same name who "executed the priest's office in the house that Solomon built in Jerusalem." Since Zadok figured as a prominent priestly noble in the court of Solomon, it seems more likely that not his grandson, but his son (as is stated by the older narrative of I Kings), occupied a similar position, probably succeeding his father in the high-priestly office. In that case the reference in I Chron. would apply to Azariah, the son of Zadok, rather than to Azariah's grandson. Similarity of name may have been the cause of the displacement at the hand of some later copyist.

2. The grandson of the Azariah of Solomon's reign and father of Amariah, who was high priest during the reign of Jehoshaphat (I Chron. v. 36 [A. V. vi. 10]; Ezra vii. 3).

3. The second Book of Chronicles (xxvi. 16-20), in assigning a cause for the leprosy of King Uzziah, states that the king impiously attempted to burn incense on the altar, and that Azariah "the priest" (that is, the high priest), with eighty attendant priests, opposed him, warning him that he as a layman had no right to burn incense to Yhwh. As a punishment for his impiety and his anger against the priests, Uzziah was at once smitten with leprosy. Josephus adds that an earthquake further evinced the divine disapproval ("Ant." ix. 10, § 4). This tradition of Josephus clearly arose from an association of the earthquake in the reign of Uzziah, referred to in Amos i. 1 and Zech. xiv. 5, with the story of the chronicler. The older narrative of Kings simply states that "the Lord smote the king, so that he was a leper" (II Kings xv. 5). The genealogical list in I Chron. v. [A. V. vi.], purporting to give the complete line of high priests in Judah, assigns to the reign of Uzziah none bearing the name of Azariah. The point of view of the entire story in II Chronicles is not that of the days of the kingdom, when it was the duty of the king to present offerings and burn incense (I Kings ix. 25), but of the late post-exilic period when the chronicler wrote. It has a close kinship with other traditions peculiar to him or to his age, and frequently introduced into his ecclesiastical history. Its aim was clearly to explain the horrible affliction of one who figures in the earlier narratives as a just and benign ruler; and also to point a priestly moral.

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——**In Rabbinical Literature:** The Haggadah identifies Azariah, chief priest under Uzziah, with the high priest Azariah of whom it is stated, as a special distinction, "He it is that executed the priest's office in the house that Solomon built in Jerusalem" (I Chron. v. 36 [A. V. vi. 10]), to indicate that he guarded the sanctity of the Temple from the sinful king Uzziah at the risk of his life (Sifre Zutta, cited in Yalk., Num. 754).

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4. According to II Chron. xxxi. 10, 13, a certain Azariah of the house of Zadok was chief priest and "ruler of the house of God" during the reign of Hezekiah. During his high priesthood, chambers were built in the Temple to receive the oblations of the people.

5. The Levite Azariah (probably distinct from the preceding), whose son Joel is described by the chronicler (II Chron. xxix. 12) as active in carrying out the command of Hezekiah to cleanse the Temple.

6. Associated with the same traditional cleansing of the Temple in the days of Hezekiah was a third Azariah described as a Levite of the sons of Merari (II Chron. xxix. 12).

7. Son of the high priest Hilkiah, who was connected with the reformation of Josiah (I Chron. v. 39, 40 [R. V. vi. 13, 14]; in part, Ezra vii. 1). It was his son Seraiah who was put to death by Nebuchadnezzar. Perhaps it was this Azariah who gave his name to the priestly clan that figured in the reformation of Ezra and Nehemiah (Neh. x. 3 [R.V. 2]).

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8. Son of Nathan, chief of the officers of Solomon (I Kings iv. 5).

9. Son of Hoshaiah, one of the men who disregarded the words of Jeremiah, and persisted in going to Egypt, taking the prophet along with them (Jer. xliii. 2).

10. The Hebrew name for Abed-nego, the companion of Daniel (Dan. i. 6 *et seq.*).

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In Rabbinical Literature: Azariah and his friends Hananiah and Mishael were of royal lineage, like their colleague in the royal service, Daniel, being descendants of Hezekiah, to whom the prophet Isaiah had announced concerning them (Isa. xxxix. 7), "and of thy sons there shall be eunuchs in the palace of the king of Babylon" (Sanh. 93*b*; Pirke R. Eliezer lii.; Jerome, in his Commentary on Isaiah; Origines on Matt. xv. 5; a dissenting view in the Talmud, Sanh. *l.c.*, contends that only Daniel was a Judean: his friends belonging to other tribes). The cause of their having been eunuchs was the fact that the enemies of the Jews had accused them before King Nebuchadnezzar of leading impure lives, especially with the wives of the noble Babylonians, and in order to show the falsity of this accusation they mutilated themselves, and when arraigned before Nebuchadnezzar, they were not only able to refer to the Decalogue (Ex. xx. 14), which enforces chastity upon the Jew, but were also able to prove how unfounded was the accusation (Midr. Megillah, published by Gaster, in "Semitic Studies," p. 176).

Azariah and his friends were able to control themselves even to the suppression of every human inclination, and they were eminently fit for the service of the court (Dan. i. 4) because they did not permit themselves to be overcome by sleep or other needs (Sanh. *l.c.*). Devoted to their mundane ruler, they were equally faithful to their heavenly Father, obeying His commands strictly and keeping the Sabbath holy (Eliyahu R. xxvi.; Sanh. *l.c.*). Their faithfulness to the Jewish religion was demonstrated by their refusal to show homage to the idol erected by Nebuchadnezzar (Dan. iii.), although it was in reality no idolatry that was required of them, but rather an act of homage to the king's statue. They gave their lives for the glorification of the Eternal, saying, "If soulless animals like frogs hastened into the burning ovens of the Egyptians (Ex. vii. 28), how much more reason is there for us to do similarly" (Pes. 53*b*; compare Tosafot, under the word מה). Azariah and his friends Hananiah and Mishael were the men chosen as Jewish delegates to show homage to the statue, Nebuchadnezzar having commanded each nation to send three envoys on this occasion. They came to Daniel for advice; he sent them to the prophet Ezekiel, who advised them not to risk their lives, but rather to try to evade the command by flight. Although the prophet based his advice on the authority of Isaiah (compare Isa. xxvi. 20), they determined openly to insult the king's statue so that all the nations should say, "All peoples did homage to the image, Israel alone refused!" As Ezekiel could not make them desist from their plan, he bade them wait at least until he had questioned God; but the Almighty said to him: "Let them not depend upon Me herein, for it is precisely through the sinfulness of such aristocrats as they among My people, that My house is destroyed, My palace in ashes, and My children exiled among the heathens." This response, however, only confirmed their determination, and they each proceeded to a different point and there proclaimed loudly, "We will not serve thy gods, O king, nor worship the golden image which thou hast set up, even though God sustain us not" (Dan. iii. 18; verse 17, however, explicitly expresses faith in God's assistance). When they had thus proven their pious determination, it was revealed to the prophet Ezekiel that God would nevertheless intervene in their behalf, the former reply having been simply to test their fortitude (Cant. R. to vii. 8).

His Strength and Faith.

Opposes Idol-Worship.

When brought before him, Nebuchadnezzar reminded the young men that the Jews had freely worshiped idols before the destruction of Jerusalem, thus affording them a precedent; he also referred them to the words of Jeremiah (xxvii. 8), threatening destruction to all who should not obey Nebuchadnezzar; and appealing finally to the prophecy of Moses himself (Deut. iv. 28), predicting that the Jews would serve idols when scattered among the nations. But the three men remained steadfast, and intimated to the monarch that he might command their full obedience in such matters as taxes and imposts, but that in religious matters they could not obey. This defiance so enraged the king that he ordered them thrown into the fiery furnace (Lev. R. xxxiii. 6; compare also Tan., Noah, 10; ed. Buber, xv., and the parallel passages cited by Buber in note 130). Cast into the furnace, the men raised their eyes to heaven and prayed, "Lord of the universe. Thou knowest we did this thing not in reliance upon our own good deeds, but in reliance upon Thee, who wilt not permit the heathen to say, Where is their God?" (Tanḥuma, *l.c.*; the words here ascribed to the pious victims are a paraphrase of Ps. cxv. 1, 2, which psalm, according to Pes. 117*a*, was composed by these three men; compare also Ex. R. ix. 1, xviii. 4). The furnace into which they were thrown was so well heated with naphtha, tow, tar, and dry branches that the flames rose forty-nine cubits above the furnace, destroying all Chaldeans who were standing by (Septuagint and Theodotion on Dan. iii. 47; compare also Sanh. 92*b*; Cant. R. vii. 9.)

In the Fiery Furnace.

The angel of the hailstorm, Yurḳami, craved divine permission to cool the furnace, but the task was entrusted to the archangel Gabriel, who so arranged matters that the interior of the furnace was cooled, but its exterior was so furiously glowing that all heathens who gathered to the spectacle perished (Pes. 118*a*, *b*; different in Tan. *l.c.*, which states that God Himself delivered the victims; compare also Ex. R. xviii. 4). In the midst of the flames, Azariah meanwhile intoned a penitential prayer and confession of sins, in which his friends joined, acknowledging God's supreme justice; and when presently a strong wind, laden with moisture, blew through the furnace, they broke into a song of thanksgiving (Septuagint and Theodotion, *ib.* iii. 26-90). The extinction of the flames was but one of six miracles happening upon that day, which happened to be both the Sabbath and the Day of Atonement. The fiery furnace, which had been sunk deep in the ground, rose upon its foundations and its walls fell apart; four adjoining nations, hostile to the Jews, were burned by it; Nebuchadnezzar himself suffered from its fury, his statue being overthrown; and it was this identical wind-storm which reanimated the dead of Ezekiel's vision (Ez. xxxvii. 9) at God's command (Sanh. *l.c.*; Cant. R. *l.c.*). When the furnace fell, the men refused obedience to the angel's suggestion that they should leave the ruins, saying that they would not leave until Nebuchadnezzar would order them to do so, as otherwise it would look as if they had run away (Tan. *l.c.*). When Nebuchadnezzar at length approached to bid them come forth, he recognized in the fourth personage present the angel Gabriel, whom he had seen previously, destroying the army of Sennacherib before Jerusalem (Yalḳ., Dan. 1062).

The deliverance of these three men from the furnace made a deep impression upon the surrounding nations, who came to them and remonstrated with them: "You knew that your God could perform such great miracles; how, then, could you through your sinfulness bring about the destruction of His house and the banishment of His children?" They then so forcibly expressed their contempt for so rebellious a people, that the princes exclaimed, "O Lord, righteousness belongeth to Thee, but unto us confusion of face as at this day" (Dan. ix. 7) (Pesiḳta, ed. Buber, xi. 99*a*; Sanh. 93*a*).

According to one account, Hananiah, Mishael, and Azariah died on the spot; but, according to other accounts, they left Babylonia and settled in Palestine, where they married and had descendants, their sojourn in the furnace having remedied all their physical deformities (Sanh. *l.c.*; Yer. Shab. vi., end, 8*d*). Here they became the friends of the high priest Joshua, and in view of their past they were considered "men that are a sign" (Zech. iii. 8). Another result of the deliverance of these men was that the heathens broke up their idols and fashioned bells and spangles out of them, which they hung around the necks of their dogs and asses. The piety of Hananiah, Mishael, and Azariah has remained imperishable in the memory of the people, so that, for instance, when the supports of the order of the universe are spoken of, these men are referred to as its pillars (Cant. R. vii. 9).

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11. Son of Maaseiah, who rebuilt part of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 23).

12. A leader who came with Zerubbabel (Neh. vii. 7). In the parallel account of Ezra ii. 2 he is called "Seraiah."

13. One of those who explained the Law (Neh. viii. 7).

14. One of "those that sealed" the covenant with Nehemiah (Neh. x. 3 [R. V. 2]).

15. A member of the tribe of Judah who took part in the dedication of the wall (Neh. xii. 33).

16. Son of Ethan, mentioned in the genealogy of Judah (I Chron. ii. 8).

17. A Jerahmeelite (I Chron. ii. 38, 39).

18. The same as UZZIAH, which see.

19. A Kohathite Levite (I Chron. vi. 21 [R. V. vi. 36]).

20. A priest residing in Jerusalem (I Chron. ix. 11).

21. Son of Oded, who, meeting the victorious army of Asa at Mareshah, on its return from the campaign against Zerah the Ethiopian, urged the necessity of a religious reform (II Chron. xv. 1-8).

22 and 23. Two sons of Jehoshaphat (II Chron. xxi. 2).

24. Son of Jeroham, captain of a hundred (II Chron. xxiii. 1).

25. Son of Obed, also captain of a hundred (II Chron. xxiii. 1).

26. Son of Johanan, an Ephraimite who refused to accept the booty taken by Israel from Judah (II Chron. xxviii. 12).

In II Chron. xxii. 6 "Azariah" is an error for "Ahaziah."

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AZARIAH: A Palestinian scholar of the fourth amoraic generation (fourth century), often quoted in conjunction with R. Aḥa (Lev. R. vi. 5; Cant. R. to v. 16), R. Judan (Gen. R. xlvii.; Cant. R. to i. 4), and R. Judah b. Simon (Gen. R. xv.; Cant. R. to i. 2). Although his name appears in connection with some Halakot (Yer. Shab. vii. 9*b*; Yer. Pes. i. 28*a*), it is doubtful whether he ever became interested in legal topics; and the halakic questions with which his name is associated probably belong to R. Ezra (compare Frankel, "Mebo," p. 120*b*). Nor can the names of his teachers be definitely ascertained. Azariah transmits Haggadot in the name of leading amoraim of earlier generations, such as Ḥanina (Johanan) b. Pappa (Gen. R. xlv.; Cant. R. to ii. 14), Simeon b. Laḳish (Yer. Ber. i. 2*d*; Tan., Bereshit, ed. Buber, 15), and Johanan (Gen. R. xcviii. 5); and he also quotes his own contemporaries. Nevertheless, the assumption that he was a disciple of R. Mana II. (compare Bacher, "Ag. Pal. Amor." iii. 449, 458) is untenable, because both R. Cohen and R. Tanḥuma—the former a predecessor, the latter a contemporary, of R. Mana—report in the name of R. Azariah, which shows that he was a predecessor of both and of R. Mana (Ruth R. to i. 19; Esther R. to i. 2). For the same reason the identification of R. Ezra with R. Azariah (Bacher, *l.c.* 450) is inadmissible. The two names represent two distinct persons, who flourished in different generations, and, it seems, occupied themselves with different branches of rabbinic lore (compare Ezra).

R. Azariah was a versatile haggadist, to whom even single letters suggested ideas. Thus in the triliteral term "eshel" (אשל = the tamarisk; which, according to Gen. xxi. 33, Abraham planted at Beer-sheba), Azariah discovers three important duties connected with hospitality: the furnishing of the guest with meat (אכילה), with drink (שתיה), and with an escort (לויה) (Midr. Teh. cx. 1; see note in ed. Buber). According to him, the distinction conferred on the tribal princes of Ephraim and Manasseh at the consecration of the Tabernacle—the former offering his gifts on the Sabbath day and the latter immediately following him—was owing to the merits of their ancestor Joseph. The Lord said to Joseph: "Thou hast kept inviolate the seventh commandment and the eighth commandment, in that thou hast had no dealings with Potiphar's wife and hast not stolen of Potiphar's goods, nor dishonored his house; and a time will come when I shall reward thee; when the princes of the tribes shall come to consecrate the altar, the princes descended from thy two sons will approach one after the other with their offerings, and none will intervene between them, even as nothing intervenes between the two commandments thou hast kept." Therefore we find it written (Num. vii. 48), "On the seventh day . . . the prince of the children of Ephraim offered," and (*ib.* 54), "on the eighth day, . . . the prince of the children of Manasseh" (Num. R. xiv. 7; Tan., Naso, 28). The Biblical simile (Cant. ii. 3), "As the apple-tree is among the trees of the wood, so is my beloved among the sons," he thus explains (Cant. R. to *l.c.*): "As the apple-tree ripens its fruit only in the month of Siwan, so Israel emitted sweet savor (manifest ripeness for the reception of the Law) in the month of Siwan (Ex. xix. 1 *et seq.*); and as the apple-tree occupies fifty days between budding and ripening its fruit, so did Israel take fifty days between the exodus and the reception of the Torah." (Tan., ed. Buber, Index; Midr. Teh., ed. Buber, Index; Pesiḳ., ed. Buber, pp. 1*a*, 2*b*, 28*b*, 39*a*, 42*a*, 50*a*, 51*a*, 61*a*, 99*a*, 103*b*, 116*b*, 125*a*, 131*b*, 139*a*, 166*a*, 179*b*, 192*b*; Pesiḳ. R., ed. Friedmann, Index; see also Bacher, "Ag. Pal. Amor." iii. 458–465.)

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AZARIAH, MENAHEM HA-KOHEN: Author and translator; born at Fürth, Germany; flourished at Amsterdam in 1727. He edited Eliezer ha-Ḳaṭan's (his father-in-law's) "Shulḥan 'Aruk," an extract from the first volume of the Shulḥan 'Aruk, Fürth, 1696–97. Appended to this work is Azariah's short commentary on the thirteen hermeneutic rules. He later removed to Amsterdam, where he published in 1727 his "Meẓiat 'Azariah" (Azariah's Find), a Judæo-German translation of Moses Sulzbach's "Sam Ḥayyim" (Tincture of Life)—an ethical work in rimed prose, which he provided with an exhaustive introduction and epilogue. A second edition of this translation was published at Zolkiew, Galicia, 1795.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 303, 588.

L. G. M. B.

AZARIAS: General in the army of Judas Maccabeus, who, together with Joseph, son of Zacharias, was left in command of the Judean army (165 B.C.) when Judas and Jonathan were absent in Gilead and Simon in Galilee. Orders had been given to Azarias to remain passive and not to engage in battle before the return of the leaders. Azarias, however, became restless upon hearing of the deeds of valor which others had performed, and went out to battle with the enemy at Jamnia. He was nevertheless beaten back by the Syrian general Gorgias, with a loss of two thousand men.

Bibliography: *I Maccabees*, v. 18, 19, 55–62; Josephus, *Ant.* xii. 8, § 6; Schürer, *Geschichte*, i. 164.

K. G.

AZAZ: A Reubenite, father of Bela and son of Shema (I Chron. v. 8). G. B. L.

AZAZEL (Scapegoat, Lev. xvi., A. V.): The name of a supernatural being mentioned in connection with the ritual of the Day of Atonement (Lev. xvi.). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature. Unlike other Hebrew proper names, the name itself is obscure.

—— **Biblical Data:** In Lev. xvi. the single allusion to Azazel is as follows: On the tenth day of Tishri (see Atonement Day) the high priest, after first performing the prescribed sacrifices for himself and his family, presented the victims for the sins of the people. These were a ram for a burnt offering, and two young goats for a sin-offering. Having brought the goats before YHWH at the door of the tabernacle, he cast lots for them, the one lot "for YHWH" and the other "for Azazel." The goat that fell to YHWH was slain as a sin-offering for the people. But the goat of Azazel (now usually known as the "scapegoat") was made the subject of a more striking ceremony. The high priest laid his hands upon its head and confessed over it the sins of the people. Then the victim was handed over to a man standing ready for the purpose, and, laden as it was with these imputed sins, it was "led forth to an isolated region," and then let go in the wilderness.

J. JR. J. F. McC.

—— **In Biblical, Apocryphal, and Rabbinical Literature:** The Rabbis, interpreting "Azazel" as "Azaz" (rugged), and "el" (strong), refer it to the rugged and rough mountain cliff from which the goat was cast down (Yoma 67*b*; Sifra, Aḥare, ii. 2; Targ. Yer. Lev. xiv. 10, and most medieval commentators). Most modern scholars, after having for some time indorsed the old view have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Nahmanides to Lev. xvi. 8, that Azazel belongs to the class of "se'irim," goat-like demons, jinn haunting the desert, to which the Israelites were wont to offer sacrifice (Lev. xvii. 7 [A. V. "devils"]; compare "the roes and the hinds," Cant. ii. 7, iii. 5), by which Sulamith administers an oath to the daughters of Jerusalem as if thinking of a Roman faun.

Azazel Personification of Impurity.

Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before Yhwh before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with Yhwh, but regarded simply as the personification of wickedness in contrast with the righteous government of Yhwh. The rite, resembling, on the one hand, the sending off of the epha with the woman embodying wickedness in its midst to the land of Shinar in the vision of Zachariah (v. 6–11), and, on the other, the letting loose of the living bird into the open field in the case of the leper healed from the plague (Lev. xiv. 7), was, indeed, viewed by the people of Jerusalem as a means of ridding themselves of the sins of the year. So would the crowd, called Babylonians or Alexandrians, pull the goat's hair to make it hasten forth, carrying the burden of sins away with it (Yoma vi. 4, 66*b*; "Epistle of Barnabas," vii.), and the arrival of the shattered animal at the bottom of the valley of the rock of Bet Ḥadudo, twelve miles away from the city, was signalized by the waving of shawls to the people of Jerusalem, who celebrated the event with boisterous hilarity and amid dancing on the hills (Yoma vi. 6, 8; Ta'an. iv. 8). Evidently the figure of Azazel was an object of general fear and awe rather than, as has been conjectured, a foreign product or the invention of a late lawgiver. Nay, more: as a demon of the desert, it seems to have been closely interwoven with the mountainous region of Jerusalem and of ancient pre-Israelitish origin.

Leader of the Rebellious Angels.

This is confirmed by the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located, obviously in accordance with ancient folk-lore, on Mount Hermon as a sort of an old Semitic Blocksberg, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38). Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth Ḥadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196–201). The story of Azazel as the seducer of men and women was familiar also to the rabbis, as may be learned from Tanna d. b. R. Yishma'el: "The Azazel goat was to atone for the wicked deeds of 'Uzza and 'Azzael, the leaders of the rebellious hosts in the time of Enoch" (Yoma 67*b*); and still better from Midrash Abkir, end, Yalḳ., Gen. 44, where Azazel is represented as the seducer of women, teaching them the art of beautifying the body by dye and paint (compare "Chronicles of Jerahmeel," trans. by Gaster, xxv. 13). According to Pirḳe R. El. xlvi. (comp. Tos. Meg. 31*a*), the goat is offered to Azazel as a bribe that he who is identical with Samael or Satan should not by his accusations prevent the atonement of the sins on that day.

The fact that Azazel occupied a place in Mandæan, Sabean, and Arabian mythology (see Brandt, "Mandäische Theologie," pp. 197, 198; Norberg's "Onomasticon," p. 31; Reland's "De Religione Mohammedanarum," p. 89; Kamus, *s.v.* "Azazel" [demon identical with Satan]; Delitzsch, "Zeitsch. f. Kirchl. Wissensch. u. Leben," 1880, p. 182), renders it probable that Azazel was a degraded Babylonian deity. Origen ("Contra Celsum," vi. 43) identifies Azazel with Satan; Pirḳe R. El. (*l.c.*) with Samael; and the Zohar Aḥare Mot, following Nahmanides, with the spirit of Esau or heathenism; still, while one of the chief demons in the Cabala, he never attained in the doctrinal system of Judaism a position similar to that of Satan. See articles Atonement and Atonement, Day of.

Bibliography: Kalish, *Comm. on Leviticus*, ii. 293 *et seq.*, 326 *et seq.*; Cheyne, *Dictionary of the Bible*; Hastings, *Dict. Bibl.*, Riehm, *H. W. B.*; Hauck, *R. E.*; Winer, *B. R.*; Hamburger, *R. B. T.* i. *s.v.*

K.

——**In Talmudical Literature:** The Rabbis took the term "Azazel" to be the name of a mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "Ẓoḳ" (צוק) (Yoma vi. 4). An etymology is found to suit this interpretation. "Azazel" (עזאזל) is regarded as a compound of "az" (עז), strong or rough, and "el" (אל), mighty, therefore a strong mountain. This derivation is presented by a Baraita, cited Yoma 67*b*, that Azazel was the strongest of mountains.

The Name.

Another etymology (*ib.*) connects the word with the mythological "Uza" and "Azael," the fallen angels, to whom a reference is believed to be found in Gen. vi. 2, 4. In accordance with this etymology, the sacrifice of the goat atones for the sin of fornication of which those angels were guilty (Gen. *l.c.*).

The Rite.

Two goats were procured, similar in respect of appearance, height, cost, and time of selection. Having one of these on his right and the other on his left (Rashi on Yoma 39*a*), the high priest, who was assisted in this rite by two subordinates, put both his hands into a wooden case, and took out two labels, one inscribed "for the Lord" and the other "for Azazel." The high priest then laid his hands with the labels upon the two goats and said, "A sin-offering to the Lord"—using the Tetragrammaton; and the two men accompanying him replied, "Blessed be the name of His glorious kingdom for ever and ever." He then fastened a scarlet woolen thread to the head of the goat "for Azazel"; and laying his hands upon it again, recited the following confession of sin and prayer for forgiveness: "O Lord, I have acted iniquitously, trespassed, sinned before Thee: I, my household, and the sons of Aaron—Thy holy ones. O Lord, forgive the iniquities, transgressions, and sins that I, my household, and Aaron's children—Thy holy people—committed before Thee, as is written in the law of Moses, Thy servant, 'for on this day He will forgive you, to cleanse you from all your sins before the Lord; ye shall be clean.'" This prayer was responded to by the congregation present (see ATONEMENT, DAY OF). A man was selected, preferably a priest, to take the goat to the precipice in the wilderness; and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1–8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.

The scarlet thread was a symbolical reference to Isa. i. 18; and the Talmud tells us (*ib.* 39*a*) that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the Second Temple, when the change of color was no longer observed (*l.c.* 39*b*).

J. SR. I. Hr.

——**Critical View:** There has been much controversy over the function of Azazel as well as over his essential character. Inasmuch as according to the narrative the sacrifice of Azazel, while symbolical, was yet held to be a genuine vicarious atonement, it is maintained by critics that Azazel was originally no mere abstraction, but a real being to the authors of the ritual—as real as YHWH himself.

This relation to the purpose of the ceremony may throw light upon the character of Azazel. Three points seem reasonably clear. (1) Azazel is not a mere jinnee or demon of uncertain ways and temper, anonymous and elusive (see ANIMAL WORSHIP), but a deity standing in a fixed relation to his clients. Hence the notion, which has become prevalent, that Azazel was a "personal angel," here introduced for the purpose of "doing away with the crowd of impersonal and dangerous *se'irim*" (as Cheyne puts it), scarcely meets the requirements of the ritual. Moreover, there is no evidence that this section of Leviticus is so late as the hagiological period of Jewish literature.

(2) The realm of Azazel is indicated clearly. It was the lonely wilderness; and Israel is represented as a nomadic people in the wilderness, though preparing to leave it. Necessarily their environment subjected them in a measure to superstitions associated with the local deities, and of these latter Azazel was the chief. The point of the whole ceremony seems to have been that as the scapegoat was set free in the desert, so Israel was to be set free from the offenses contracted in its desert life within the domain of the god of the desert.

(3) Azazel would therefore appear to be the head of the supernatural beings of the desert. He was thus an instance of the elevation of a demon into a deity. Such a development is indeed rare in Hebrew religious history of the Biblical age, but Azazel was really never a national Hebrew god, and his share in the ritual seems to be only the recognition of a local deity. The fact that such a ceremony as that in which he figured was instituted, is not a contravention of Lev. xvii. 7, by which demon-worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel. This interpretation is borne out by the fact that the complete ceremony could not be literally fulfilled in the settled life of Canaan, but only in the wilderness. Hence it was the practise in Jerusalem, according to Yoma vii. 4, to take the scapegoat to a cliff and push him over it out of sight. In this way the complete separation was effected.

BIBLIOGRAPHY: Diestel, *Set-Typhon, Asasel und Satan*, in *Zeitschrift für Historische Theologie*, 1860, pp. 159 *et seq.*; Cheyne, in *Stade's Zeitschrift*, xv. 153 *et seq.*; Baudissin, *Studien zur Semit. Religionsgesch.* i. 180 *et seq.*; Nowack, *Lehrbuch der Hebr. Arch.* ii. 186 *et seq.*; and various commentators on Lev. xvi.

J. JR. J. F. McC.

AZAZIAH: **1.** A Levite who took part in the choral services on the return of the Ark to Jerusalem (I Chron. xv. 21). **2.** Father of Hoshea, who was the leader of Ephraim at the time that David enumerated the people (I Chron. xxvii. 20). **3.** A Levite who had charge of the offerings brought to the Temple in the days of Hezekiah (II Chron. xxxi. 13).

J. JR. G. B. L.

AZBAN, MORDECAI BEN ISAAC: Cabalist and rabbi in Leghorn; born in the interior of Africa; died at Jerusalem 1740. At Leghorn he had a controversy with Abraham Ḥayyim Rodriguez, which is printed in the latter's collection of decisions, entitled "Oraḥ le-Ẓadik." He went as rabbi to Aleppo, and later to Jerusalem, where he remained till his death. Azban composed "Zebaḥ Todah"

(Thank Offering), which contains a lengthy penitential prayer ("widdui gadol") with reference to the various human organs so far as they lead man to sin (Constantinople, 1733). This work was modeled after Eleazar Ascari's "Sefer Ḥaredim." He also wrote "Yissa Berakah" and other works of a mystic nature.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 38, 42; Benjacob, *Oẓar ha-Sefarim*, p. 154.
K. M. K.

AZBUK: Father of Nehemiah; assisted in repairing the wall at Jerusalem (Neh. iii. 16).
J. JR. G. B. L.

AZEKAH: A city in the Shephelah, or plain of Judah; about midway between Jerusalem and the Philistine boundary, in a southwestern direction; probably not far from Socoh or Shochoh (I Sam. xvii. 1)—now Shuweikah—with which it is coupled (Josh. xv. 35). Its exact site has not been ascertained. Eusebius relates that a village, Ezekah, was to be found between Eluethe-ropolis and Elia.

Azekah existed before the conquest of Canaan by the Israelites. Joshua, having defeated the five kings at Gibeon, followed them up to Azekah (Josh. x. 10, 11). The Philistine army lay between Shochoh and Azekah, when David fought Goliath (I Sam. xvii. 1). Rehoboam fortified it (II Chron. xi. 9), and four centuries later, in the reign of Zedekiah, the Jews opposed Nebuchadnezzar's forces at Azekah (Jer. xxxiv. 7). After the return from the Exile it was resettled by the tribesmen of Judah (Neh. xi. 30).

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, pp. 90, 92; *Mittheilungen und Nachrichten des Deutschen Palästinavereins*, p. 25, 1896.
J. JR. M. B.

AZEL: A Benjamite descended from Saul (I Chron. viii. 37, 38; ix. 43, 44).
J. JR. G. B. L.

AZEVEDO, DANIEL COHEN D': Ḥakam in Amsterdam; died in 1823; son and successor of the ḥakam David Cohen d'Azevedo. He is the author of a sermon—"Sermão Heroico pregado no K. K. de Talmud Torah en Amsterdam," Aug. 3, 1809 (eulogistic sermon, preached in the holy congregation), Amsterdam, 1809.
S. M. K.

AZEVEDO, DAVID COHEN D': Ḥakam of Amsterdam in the eighteenth century; died in 1792. He devoted himself to rabbinical studies and was elected ḥakam in Amsterdam in 1782. He published a sermon entitled "Triumphos da Virtude: Sermão á Ocasião do Natalicio de Guillermo V., Principe de Orange," Amsterdam, 1788.
D. M. K.

AZEVEDO, DAVID SALOM D': Diplomat, of the seventeenth century; died 1699. He was minister resident at Amsterdam of the dey of Algeria, and in that capacity negotiated a commercial treaty with the Netherlands. He was also an energetic member of the building committee of the great synagogue of the Portuguese congregation in Amsterdam. Azevedo was renowned for his wisdom and learning. His epitaph is to be found in D. H. de Castro's "Keur van Grafsteenen," p. 97.
D. M. K.

AZEVEDO, FRANCISCO D': Portuguese Marano of the seventeenth century. He was sent in 1673 to Rome to implore the papal curia to curb the inhumanity of the Inquisition. Well supplied with money, and seconded by the Jesuits—who were not in sympathy with the Inquisition—he succeeded in exposing the cruelties of its procedure. Clement X. thereupon issued a bull, dated Oct. 3, 1674, suspending the activity of the Portuguese Inquisition, and prohibiting any further accusations, condemnations, or confiscations until the grievances of the Maranos in that country should have been investigated by a Roman court of inquiry.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 278; Kayserling, *Geschichte der Juden in Portugal*, p. 315.
D. M. K.

AZEVEDO, MOSES COHEN D': Haham of London; son of Daniel Cohen d'Azevedo; born in Amsterdam about 1720; died in 1784. He succeeded, in 1761, Moses Gomez da Mesquitta, his father-in-law, as haham (ḥakam) of the Spanish and Portuguese congregation of London.

The only publications credited to him are two sermons, one on the accession of George III., delivered December, 1760, before he was called haham. They were delivered in Spanish, and published, with an English translation, in 1776, containing prayers for the success of the British arms: "Order de la Oracion, en el Dia de Ayuno, 13 Dec., 1776. Implorando . . . la Divina Asistencia a las Armas de su Magestad." One of his descendants died a few years ago in Barrow's Buildings at the age of ninety. A portrait of the haham is the only relic left of him. His son, Daniel, was hazan of the congregation from 1779 until 1812.

BIBLIOGRAPHY: *Catalogue of Anglo-Jewish Historical Exhibition*, 1887; Kayserling, *Bibl. Españ.-Port.-Judaica*, s.v., and private information; M. Gaster, *History of the Bevis Marks Congregation*, pp. 131 *et seq.*
J. M. K.—G. L.

AZGAD: The Bene Azgad returned with Zerubbabel from the captivity (Ezra ii. 12; Neh. vii. 17). Their number is variously given as 1,222 (Ezra ii. 12), 2,322 (Neh. vii. 17), 1,322 (I Esd. v. 13, where the form given to the name is "Astad"). Subsequently 110 more came up with Ezra (Ezra viii. 12; I Esd. viii. 38, "Astath"). Azgad signed the covenant with Nehemiah (Neh. x. 16).
J. JR. G. B. L.

AZHAROT (Exhortations): Liturgical poems treating of the precepts of the Law. The Babylonian Talmud (Mak. 23*b*) contains an utterance by R. Simlai to the effect that "613 commandments were revealed to Moses: 365, equal to the number of days in the year, were negative precepts; and 248, corresponding to the number of the component parts of the human body, were affirmative." R. Hamnuna finds a suggestive hint for this number in the alphabetical value of the Hebrew letters composing the word תורה ("law"; Deut. xxxiii. 4), which amount to 611, to which there are to be added the first two passages of the Decalogue which were spoken not by Moses, but by God Himself to Israel. Although this enumeration repeatedly recurs in Talmud and Midrash, even in the name of the earlier teachers (compare Bacher, "Ag. Pal. Amor."

The "613" Precepts.

i. 558, note 2), and later sages discovered new intimations of the number in various passages (see Rashi on Num. xv. 39; sources in Buber, "Midrash Agada," p. 113, note 24; further material in Steinschneider, "Hebr. Uebers." p. 926, note 152), it has not always remained undisputed: Baḥya, for instance (Ḥobot ha-Lebabot," Introduction), basing upon Ps. cxix. 96, eliminates the "duties of the heart" from these. Naḥmanides ("Sefer ha-Miẓwot," beginning) raises the question whether this number has traditional authority or whether it is merely an individual opinion of Simlai. From Abraham ibn Ezra, who points out ("Yesod Moreh," gate 2) that if all basic precepts and their derivatives, and those intended for all time, are considered, this number would be untenable, down to Simon b. Ẓemah Duran ("Zohar ha-Rakia'," end), who opines that Simlai counted the precepts after his own fashion and not in a manner authoritative for others, and that the number 613 is retained only as being incidentally correct, similar objections have repeatedly been made against the enumeration.

Prohibitive and Mandatory Precepts.

Many teachers, nevertheless, accepting the figure, have busied themselves with the detailed enumeration. The compiler of the "Ḥalakot Gedolot" was the first to attempt this in the introduction to his book. He divides his whole material into two main divisions, the first containing the prohibitive (negative) precepts, 71 of which are punishable with death, and 277 with scourging, total 348; the second containing the mandatory (affirmative) precepts, 200 in number, to which are to be added 65 laws and statutes incumbent upon the Jews as a whole, thus making 613 in all ("Hal. Gedolot," ed. Berlin, pp. 8 *et seq.*; compare Hildesheimer, "Die Vaticanische Handschrift der Hal. Gedolot" pp. 13 *et seq.*). There is said to be a work in Arabic by Ḥefeẓ b. Yazliaḥ, upon the same subject, but nothing further is known of it. Maimonides does not agree with the author of the "Hal. Gedolot"; in section 14 of his "Sefer ha-Miẓwot" (Arabic original published by M. Bloch under the title "Le Livre des Préceptes par Moïse ben Maimon," Paris, 1888; for Hebrew translations, see Steinschneider, *l.c.* § 554, 2) he lays down certain principles which must be the guide in the enumeration of the precepts, and then counts up 248 affirmative and 365 negative commands, amounting to 613. This division agrees only in its total with that of R. Simlai in the Talmud, and in later times has been made use of particularly by the cabalists. It seems, however, to have remained unknown to the author of the "Hal. Gedolot," and is omitted in the parallel passage in Tanḥuma. Maimonides, indeed, who found it necessary to revise his own work, is not always consistent on this point; and his son Abraham was called upon to defend his celebrated father against the attack of R. Daniel ha-Babli ("Ma'ase Nissim," ed. B. Goldberg, Paris, 1866). Maimonides also found a redoubtable opponent in Naḥmanides, who was, however, concerned not so much to attack Maimonides as to defend the author of the "Hal. Gedolot," whose words were accounted "holy tradition" ("Sefer ha-Miẓwot," first printed at Constantinople, 1510). But Maimonides was not destitute of champions. Many sided with him, of whom Simon Duran ("Zohar ha-Rakia'") and Isaac de Leon ibn Ẓur ("Megillat Esther") may be mentioned: the former writes in a conciliatory vein; the latter can not bring himself to admit that any opinion of Maimonides could be wrong.

It will suffice for present purposes merely to mention the "Sefer ha-Ḥinnuk," which follows a method of its own in enumerating the precepts. For the understanding of what follows, it must also be stated that, in addition to the 613 Biblical precepts, sometimes seven non-Biblical ones are added, making the total 620, which represents the numerical value of the letters in the Hebrew word כתר ("crown").

The Azharot.

It is this enumeration of the precepts of the Torah which furnishes the theme of all the poems known as "Azharot," a name derived from the first composition of this nature, which begins with the words אזהרות ראשית לעמך נתת ("Of old Thou didst give exhortations to Thy people"). The Azharot are variously described, both in printed works and in manuscripts, as "Exhortations of the Rabbis," "Exhortations Formulated in the Academy," "Exhortations of the Holy Academies of the Rabbis in Pumbedita," also "Exhortations of Elijah of Blessed Memory!" They are of great antiquity, and the probability must be conceded that they emanated from the academy of Joseph b. Abba Gaon of Pumbedita, concerning whom Sherira's "Letter" narrates that his academy was at times visited by Elijah the Prophet. Being of prior origin to the "Halakot Gedolot" (the last line, אז יש מאות, is found reproduced in the "Hal. Gedolot," ed. Hildesh. p. 9, and all ancient Azharot contain it), these older compositions do not enumerate the individual 613 precepts, and speak only in general terms of the 365 negative and 248 affirmative precepts, of their sources, contents, and of the manner in which they are derived from the actual words of the Scripture text, etc. Such specific enumeration was only possible after that of the "Hal. Gedolot," and this is found in the Azharot commencing אתה הנחלת תורה לעמך ("Thou didst grant a law unto Thy people"). This composition, which follows the "Hal. Gedolot" accurately, is found sometimes with the superscription "Azharot of the Rabbis of the Academy," sometimes "Azharot of Elijah (or 'Elijah the Tishbite') of Blessed Memory." It has been erroneously ascribed by some to Elijah ha-Zaḳen (see below); while others have considered Simeon ha-Gadol its author; it undoubtedly originated in Pumbedita. Its example was followed by a host of imitators. Saadia Gaon wrote Azharot (beginning with אנכי איש אוכלה, "I am a consuming fire"), and, in addition, summarized the 613 precepts in a piyyuṭ beginning, "The Lord thy God shalt thou fear" (both printed in I. Rosenberg, "Ḳobeẓ," ii. 26–54; the 613 precepts also by J. Müller in the Paris edition of Saadia's works, ed. Derenbourg, ix. 57). The suggestion that Saadia is not the author of these compositions is entirely gratuitous, seeing that his name appears therein acrostically. Other Azharot, by Isaac Gikatilla, were known to Moses ibn Tibbon, and are mentioned by Isaac Petit b. Mordecai Kimhi, but have not been preserved. Perhaps they are identical with the Azharot commencing אחגור חיל לרומם הבורא ("I will gird me with strength to extol the Creator"), which, according to Isaac b. Todros, were contained in the "siddur" of Amram Gaon; even the present recension of this siddur contains pieces which are later than Amram's time.

Solomon ibn Gabirol was the next to treat of the precepts in the Azharot commencing אלהיך איש אכלה ("Thy God is a consuming fire"), edited by Sachs-Halberstamm, "Ḳobeẓ 'al-Yad," 1893; later on he wrote complete Azharot to which reference will be had in the following. Isaac b. Reuben Albargeloni is the author of the Azharot איה מקום בינה ("Where is the abode of understanding?"). Elijah ha-Zaḳen b. Menahem of Mans wrote the Azharot אמת יהגה חכי ("Truth shall my mouth indite"), first published by Luzzatto in "Literaturblatt des Orients," 1850, part 16, and later reprinted by Rosenberg, *l.c.* pp 55 *et seq.* Mention may be made here of the piyyuṭ by Eliezer b. Nathan, אבי ראש לדברות, intended for the evening service of the second day of Pentecost, which also treats of the 613 precepts. The Azharot commencing אני בינה שוכנת מעונה ("I, Understanding, dwell on high") were written by Isaac Petit b. Mordecai Kimhi. Krespia ha-Naḳdan wrote Azharot beginning with the words ארוממך ד מלכי ("I will extol Thee, O Lord, my King"). A species of Azharot was composed by Joseph b. Solomon Yaḥya, but nothing definite is known concerning it save that it was lost in a conflagration. Elijah ha-Kohen Tchelebi (צלבי) wrote אברך לאל נורא ("I will bless the God Tremendous"). The Azharot "Pour forth Thy mercy" were written by Menahem Tamar. Menahem Egozi (Nut-Tree) entitles his Azharot, which begin מה מאד נעלה איאלה, with a play upon his own name פרח מגן אגוז ("A blossom from the nut-garden"). Similarly, those of Elijah Adeni (of Aden), which begin with the words אדני בם (Amsterdam ed., 1688), were entitled by him יד אליה. Finally, mention must be made of the Azharot of Joshua Benveniste, which are only known from Azulai's "Shem ha-Gedolim" (*s.v.* משמרת המצות).

The Material and Its Divisions.

R. Simlai's utterance, quoted above, speaks of the division of the Pentateuchal precepts into affirmative and negative commandments (עשה and לא תעשה). The "Hal. Gedolot" observe this division; and, in addition, they group the individual precepts as far as may be according to their subject-matter. The Azharot אתה הנחלת do not observe this method: affirmative and negative precepts follow each other in wild confusion regardless of subject, entailing a great sacrifice of perspicuity. Saadia, in his "613 precepts," places, in two divisions, first 97 duties of the person (מצות הגוף), and then 58 and 45 affirmative precepts referring to sacrifices, priests, and purification; in all, 200 affirmative commands. Then follow, in four divisions, 277 negative precepts (the specific enumeration is not correctly given in the present printed texts, nor even by Zunz): 71 punishable with death, and 65 sections pertaining to the community as a whole, amounting in all to 630. This clearly shows how closely Saadia adheres to the "Hal. Gedolot"; just so closely, too, does Isaac Albargeloni follow the same authority; and, indeed, this is the rule, as Maimonides remarks, with all Azharot composed down to the latter's time. Gabirol deviates from this practise only to the extent that he observes the Talmudic enumeration of 248 affirmative and 365 negative commands. Krespia ha-Naḳdan follows Maimonides in the enumeration, as do also Menahem Tamar and Joshua Benveniste. In his Azharot proper, Saadia disregards the strict demarcation between affirmative and negative precepts. He adduces the precepts according to their derivation from the Decalogue, an idea often imitated; by Saadia himself again in his Yeẓirah Commentary, and then, not only by later poets, but by writers on jurisprudence. Of examples may be adduced here the "Ma'amar ha-Sekel" by an unknown author, and the cabalist Ezra-Azriel in his commentary upon the Song of Solomon. The attempt to establish such a derivation was rendered all the more alluring by the discovery of the fact that the individual letters contained in the Decalogue number 620, thus corresponding to the 613 precepts and the seven additional ones mentioned above. For further references, see Zunz, "Literaturgeschichte," p. 95, and Steinschneider, "Hebr. Bibl." vi. 125.

Poetical Form.

As regards the poetical form of the Azharot there is little to be said. The oldest pieces אזהרת ראשית and אתה הנחלת are extremely simple in composition; the verses, which contain the alphabet in acrostic fashion, are two-membered and bare of all poetic adornment, such as rime, meter, etc. Rime appears later; and a division into strophes becomes general; the alphabet, both in its usual order and inverted (ת״ש ר״ק), being given acrostically, as is also the name of the writer. Saadia's composition is more artificial, in that he not only uses the opening words of each article of the Decalogue, but interweaves therewith phrases from the Song of Solomon and from the eight verses of Psalm lxviii., which are associated by the Talmudists with the Pentecost festival. The construction of these compositions is fully treated by Zunz, Sachs, and Landshuth. Saadia's "613 precepts" are less artificial in construction, but possess rime, strophes, and refrain.

Gabirol uses four-membered strophes, the first three of which have changing rimes of their own; the fourth, a rime running through the poem. Tchelebi's Azharot are also metric, although halting in many places; Tamar, whose Azharot are metrical and resemble Gabirol's in construction, endeavors to find excuse for the halting measure of his predecessors (Steinschneider, "Cat. Leyden," p. 396). Isaac b. Reuben closes his strophes most cleverly with a verse from the Bible, greatly to the admiration of Al-Ḥarizi, who was himself an adept in the ingenious application of Biblical passages. The same is true of the Azharot of Elijah ha-Zaḳen, whose Azharot consist of 176 four-membered strophes with alphabets (backward as well as forward) and frequent interweaving of names as acrostics.

That such poems can not possess poetic value is natural: the style is too stiff; in form it must be didactic; and every deviation or imaginative flight is barred. Their dry enumeration of the precepts indeed would compel the characterization which they receive from Jair Hayyim Bacharach (Responsa, No. 51, applied to special Azharot, see below); namely, that they read like a chapter from the Mishnah, save that their form and a certain choice of expression in the earliest attempts remind one that they are to be considered as poetical compositions. Fine passages are nevertheless to be found in the opening or introductory poems (פתיחה. פזמון) and in the closing verses. These poetical efforts were usually provided by the authors of the Azharot themselves; but in some cases they have been added by others; as, for instance, the introduction to Gabirol's Azharot, written by David b. Eleazar Pakudah, and the poems introducing the affirmative and the negative precepts, respectively, in Kimhi's Azharot, written by Levi b. Gershon.

Protest Against Azharot.

In the Liturgy.

As was to be expected, these poetical embodiments of the 613 precepts were at intervals met with the same violent remonstrance which greeted the computation of the number 613 for the precepts. Abraham ibn Ezra ("Yesod Moreh," gate 2, end) remarks that the authors of Azharot in general resemble a man who counts the various medicinal herbs enumerated in medical works without knowing anything of their virtues. Maimonides also expresses his disapproval (Introduction to "Sefer ha-Mizwot"); but he excuses the authors as being "poets and not rabbis." Dukes quotes from a Mahzor commentary that the Mayence sages express themselves against the Azharot אתה הנחלת because various Biblical commands are therein omitted ("Literaturblatt des Orients," 1843, col. 714). Moses Bödingen (Mahzor, ed. Metz, 1817) gives a list of the precepts omitted in these Azharot, and supposes that the author must have written ten sections, of which two were lost. As early as the Tosafot (Yoma 8*a*; B. B. 145*b*; Nid. 30*a*) attention was drawn to the fact that Elijah ha-Zaken had not been sufficiently careful in harmonizing his statements with the Halakah. Many similar protests might be adduced; but they all did not avail to prevent the incorporation of the Azharot in the rituals of all countries, where indeed they have maintained their position to this day. It was for the Feast of Weeks (Pentecost) especially, commemorating the Revelation on Sinai, that the Azharot were particularly intended; and they were recited in the Musaf (Additional) Prayer of that day. In some localities—probably at a later date, and in order not to prolong unduly the morning service—the Azharot were relegated to a position either before or after the Minhah (afternoon) service. When the Sabbath before this festival came to receive more regard, like the so-called "Great Sabbath" immediately before the Passover, Azharot were read on it also. Originally, the אזהרת ראשית were read upon the first day of the festival in Italy (Rome), Greece (Romania), Germany, Poland, Lorraine, and probably also in France. Later these were generally displaced by the Azharot אתה הנחלת, but retained their places in Rome and Greece, though not in the first edition of the Mahzor Romania. In the German and Polish ritual the Azharot were postponed until the second day; while in France they were completely displaced by the Azharot of Elijah ha Zaken. The אתה הנחלת is the form retained in the German and Polish ritual for the first day of the festival and in the first edition of the Mahzor Romania; in Rome only the first "Alphabet" is used on the second day. The whole of it was there read in former times on the Sabbath before the festival, but later on was displaced by Gabirol's Azharot. Saadia's compositions are contained in his "Siddur" and also in the siddur of Solomon Sigelmessi. Gabirol's Azharot were customarily read in Spain, Provence, Avignon, Palestine, Fez, Yemen, and to some extent in Algiers, and are found in the liturgy of the second day of the festival in the first edition of the Mahzor Romania. Albargeloni's Azharot are contained in the rituals of Constantine, Tlemçen, Tunis, Morocco (for the afternoon service), Algiers, and Oran; those of Elijah ha-Zaken in France and, earlier, in Germany. The Azharot of Isaac Kimhi are set down in the Mahzor Carpentras (Amsterdam, 1759) for the afternoon service, as they were also in Avignon. Tchelebi's Azharot and those of Tamar and Egozi are printed in the Mahzor Romania, and those of Elijah Adeni, strangely enough, in the Mahzor Cochin (China) for the Eighth Day of Solemn Assembly ("Shemini 'Azeret").

Commentaries.

Owing to their condensed style and didactic form, it is not to be wondered at that the Azharot required commentaries; indeed, some of the later authors themselves recognized this need and supplied them; as, for instance, Tamar and Joshua Benveniste. Explanations of the Azharot are therefore to be found in such Mahzors as aim at giving a commentary, and also separately in many varieties, of which a few may be mentioned here. Azharot ראשית were commented upon by Eleazar b. Nathan and Samuel b. Kalonymus. Albargeloni's Azharot were similarly dealt with by Moses Muesi (ייטיר מיטה) and Saul ibn Musa ha-Kohen (נתיב מצותיך). Gabirol's Azharot, however, have always been favorite subjects for commentation; thus, Moses ibn Tibbon, Isaac Kimhi, Isaac b. Todros, Simon b. Zemach Duran (זהר הרקיע), Joseph ha-Lo'ëz (Barbaro), Moses Pesante or Pisanti (נר מצוה), Jacob (Israel) Hagis (פתיל תכלת), Saul ibn Musa ha-Kohen (נתיב מצותיך), Elia Benamozeg, and numerous others. Translations, however, are rather rare. (On a Persian translation, see "Jewish Quarterly Rev." x. 593, and M. Seligsohn, in "Revue Etudes Juives," xliii. 101; concerning a Judæo-Spanish translation of Gabirol's Azharot and Shabbethai Wita's מיטבת נפיש, compare M. Greenbaum, "Jüd.-Span. Chrestomathie," pp. 37, 109.) Many commentaries on the Azharot of Elia ha-Zaken are extant in manuscript form.

Later Elaborations.

Besides the above-mentioned Azharot there are a number of poetical elaborations of the same material, which, however, are not called Azharot, nor are they incorporated in any ritual. Some of them are older than many of the later Azharot proper. The following may be enumerated in alphabetical order: דת יקותיאל by Jekuthiel Süsskind;

חרוזות נפלאות, by Mannes Ḥayyot; יד אברהם, by Abraham Gablai Isidro; יריעות עזים, by Samson b. Samuel Yerushalmi; כתר תורה, by David b. Solomon Wital; כתר תורה, by M. J. Stern; מעין החכמה, by Noah Ḥayyim Ẓebi Berlin; פתגם המלך, by Uri Phœbus b. Aryeh Löb (Breslau?); שירי מצות, by Jonathan Eybeschütz; שירת מצוה, by Moses b. Mordecai Meisels; שער השמים, by Jacob b. Sheshet; תרי"ג מצות בחרוזים, by Moses b. Abraham Mat; furthermore a poem by the younger Gershom Ḥefez, in which he recited the precepts in Maimonides' enumeration (in the first edition of the יד חרוזים).

Special Azharot.

In addition to Azharot which treat of all the precepts, there arose in the Middle Ages a species of Azharot which confined themselves to only one precept in all its details, or to a chain of precepts referring to one subject. They were intended for recital on the great Sabbath before Passover, or on the Sabbath immediately before one of the other festivals, and on similar occasions. They accordingly devote themselves to the consideration of the regulations for Passover, of the precepts concerning the shofar, the tabernacle, the citron and palm branch, the fringes, the tefillin, and similar matters, as well as the regulations for Ḥanukkah and Purim. This is not the place to consider the special Azharot; they belong to the halakic piyyuṭ (see PIYYUṬ).

BIBLIOGRAPHY: Dukes, *Zur Kenntniss*, pp. 43 *et seq.*, 140 *et seq.*; M. Sachs, in Rosenberg, *Kobeẓ*, pp. 92 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, passim; Zunz, *Ritus*; idem, *Literaturgeschichte*, passim; Jellinek, *Kontros Taryag*, Vienna, 1878; S. J. Halberstamm, אגרת בקורת, Lyck, 1878 (reprint from *Ha-Maggid*, of the same year); Moïse Bloch, *Les 613 Lois*, in *Rev. Ét. Juives*, v. 27 *et seq.*; A. Neubauer, *Miscellanea Liturgica*, ii., in *Jewish Quarterly Review*, vi. 698 *et seq.*

G. H. B.

AZIEL ("God is my strength"): A Levite singer in the Temple; assistant to Asaph, Heman, and Ethan (I Chron. xv. 20). In I Chron. xv. 18 he is called "Jaaziel." The name of the gens **Azieli** is found in I Chron. xxvi. 23.

J. JR. G. B. L.

AẒILUT (אצילות): Cabalistic term for "emanation" or "eradiation"; but philosophical authors prefer "shefa'" or "hashpa'ah." The word is derived from "aẓal" in reference to Num. xi. 17; and in this sense it was taken over into the Cabala from Solomon ibn Gabirol's "Meḳor Ḥayyim" (The Fountain of Life), which was much used by cabalists. The theory of emanation, which is conceived as a free act of the will of God, endeavors to surmount the difficulties that attach to the idea of creation in its relation to God. These difficulties are threefold: (1) the act of creation involves a change in the unchangeable being of God; (2) it is incomprehensible how the absolutely infinite and perfect being could have produced such imperfect and finite beings; (3) a *creatio ex nihilo* is difficult to imagine. The simile used for the emanation is either the soaked sponge that emits spontaneously the water it has absorbed, or the gushing spring that overflows, or the sunlight that sends forth its rays—parts of its own essence—everywhere, without losing any portion, however infinitesimal, of its being. Since it was the last-named simile that chiefly occupied and influenced the cabalistic writers, Aẓilut must properly be taken to mean "eradiation" (compare Zohar, Exodus Yitro, 86*b*).

Later on the expression "Aẓilut" assumed a more specific meaning, influenced no doubt by the little work, "Masseket Aẓilut." Herein for the first time (following Isa. xliii. 7: "I have created"; "I have formed"; "I have made"; בראתיו, יצרתיו, עשיתיו), the four worlds are distinguished: Aẓilah, Beriah, Yeẓirah, and 'Asiyah. But here too they are transferred to the region of spirits and angels: In the Aẓilah-world the Shekinah alone rules; in the Beriah-world are the throne of God and the souls of the just under the dominion of Akatriel ("Crown of God"); in the Yeẓirah-world are the "holy creatures" (ḥayyot) of Ezekiel's vision, and the ten classes of angels ruled over by METATRON; and in the 'Asiyah-world are the Ofanim, and the angels that combat evil, governed by Sandalphon. The Zohar apparently did not know of this fourfold world; for there Aẓilut is taken to be simply the direct emanation of God, in contradistinction to the other emanations derived from the Sefirot.

Moses Cordovero and Isaac Luria (sixteenth century) were the first to introduce the fourfold world as an essential principle into cabalistic speculation. According to this doctrine the Aẓilah-world represents the ten Sefirot; the Beriah-world (world of creation) the throne of God, emanating from the light of the Sefirot; the Yeẓirah-world (world of becoming) the ten classes of angels, forming the halls for the Sefirot; and the Asiyah-world (world of making, that is, of form) the different heavens and the material world. In contradistinction to the Aẓilah-world, which constitutes the domain of the Sefirot, the three other worlds are called by the general name "Pirud" (עולם הפירוד). Later cabalists explain "Aẓilut" (according to Ex. xxiv. 11, and Isa. xli. 9) as meaning "excellence," so that according to them the Aẓilah-world would mean the most excellent or highest world.

K. P. B.

AZMAVETH: 1. The Barhumite; one of the thirty heroes of David (II Sam. xxiii. 31; I Chron. xi. 33). His sons joined David at Ziklag (I Chron. xii. 3).

2. A Benjamite; son of Jehoadah (I Chron. viii. 36, ix. 42).

3. Son of Adiel, who had charge of the treasuries of King David (I Chron. xxvii. 25).

4. A town in Benjamin, whence some returned from captivity along with Zerubbabel (Ezra ii. 24; Neh. xii. 29). In Neh. vii. 28, which corresponds to Ezra ii. 24, it is called "Beth-azmaveth."

J. JR. G. B. L.

AZORES: Group of islands in the Atlantic ocean, northwest of Africa, belonging to Portugal. It was a place of refuge for the Jews expelled from that country. At present Ponta Delgada, the capital of the island of São Miguel, Fayal, Terceira, and other islands have some Jewish inhabitants. These are engaged in exporting goods. They keep the Jewish religious observances, but intermarry with Catholics. Christian women, when marrying Jews, often enter the fold of Judaism.

BIBLIOGRAPHY: *Allg. Zeit. des Judt.* 1880, p. 439.

G. M. K.

AZOTUS: **1.** The equivalent of Ashdod; found in the Apocrypha (Judith ii. 28; I Macc. iv. 15, etc.) and in the New Testament (Acts viii. 40).

2. Mount of Azotus (I Macc. ix. 15), where Judas Maccabeus was killed. It is perhaps identical with **1.**

s. G. B. L.

AZOV (Turkish, **Azak**): A town in the government of Ekaterinoslav, Russia, on the left bank of the Don, about twenty-four miles from Rostov and five miles from the sea. In ancient times it was an important business center, belonging to Greece and known under the name of "Tanais." The Pontic king Mithridates conquered it in 115 B.C.; in the fourth century of the common era it was destroyed by the Huns; and in the eighth century it was rebuilt and passed into the possession of the Chazars. In the twelfth century, when Azov was a store-city for the trade with Indo-China, the Genoese carried on a considerable trade there, at first recognizing the sovereignty of the Polovtzy, whom in the thirteenth century they drove out; and in 1471 they themselves were conquered by the Turks, who in 1637 were for a short time subject to the Cossacks. Since 1736 Azov has belonged to Russia.

Jews have lived in Azov since they began to settle in the Crimea and in the neighboring provinces, probably in the first century B.C. In the time of the Chazars they were largely interested in the commerce of Azov with Constantinople and Dankov. From the latter the Russian products were transported down the Don to Azov, and all imported merchandise was forwarded from Azov to Dankov.

Azov is mentioned in an epigraph on the first page of a Pentateuch written in Azak, stating that one Shabbethai, son of Isaac, during his illness, on the twenty-ninth of Marheshwan, 5035 [1274], presented this Bible (twenty-four books) to the "Karaite Synagogue in Kirim" (D. Chwolson, "Yevreiskie Nadpisi," p. 217, St. Petersburg, 1884). Another epigraph, written on a board in the Karaite synagogue in Theodosia in 1404, relates to Isaac, son of Moses, and Sarah, daughter of Moses, and to the mother of their mother, Kellah of Azak (Azov), who "have put up this board in the synagogue of the community of Kaffa, the community of the Karaites" (*ib.* p. 209).

Of the 25,488 inhabitants in 1892, about 600 were Jews, who had a synagogue and a Talmud Torah.

Bibliography: *Entziklopedicheski Slovar*, i. St. Petersburg, 1891; G. Barbaro, *Viaggi Fatti da Vinetia Alla Tana, in Persia*, etc., Venice, 1543, *passim*; Kostomarov, *Ocherk Torgovli Moskovskavo Gosudarstva 16 i 17, Vyekov*, pp. 13-14, St. Petersburg, 1889.

H. R.

AZRIEL ("God is my help"): **1.** Father of one of the men deputed by Jehoiakim to capture Baruch, the scribe of Jeremiah (Jer. xxxvi. 26).

2. Chief of one of the families of Manasseh, living on the eastern side of the Jordan (I Chron. v. 24).

3. Father of Jerimoth, the leader of Naphtali at the time that David numbered the people (I Chron. xxvii. 19).

J. JR. G. B. L.

AZRIEL B. ḤAYYIM TRABOTTA. See Trabotta.

AZRIEL (EZRA) BEN MENAHEM (BEN SOLOMON): Founder of the speculative Cabala, and called "The Saint"; born at Gerona in 1160; died in 1238. As to the identity of Azriel and Ezra, taken for two brothers by Grätz ("Gesch." vii. 447 *et seq.*) and Bloch (Winter and Wünsche, "Jüd. Literatur," iii. 261), compare Jellinek ("Beiträge zur Geschichte der Kabbala," i. 41; Landauer, "Lit.-Bl." vi. 196; and Michael, "Or ha-Ḥayyim," No. 1151). Attracted by the mystical studies that had begun to spread in Spain, Azriel went early to southern France, and became there a pupil of the celebrated cabalist Isaac the Blind, the son of Abraham of Posquières. Later he left France and traveled all over Spain, making propaganda for the Cabala. He endeavored to win the philosophers over to his mystic views, but did not succeed, as he himself confesses in the introduction to his commentary upon the Ten Sefirot. "For," says he, "the philosophers believe in nothing that can not be demonstrated logically." He came back disappointed to Gerona, and there founded a school in which Naḥmanides received Azriel's cabalistic instruction, as is stated by Abraham Zacuto ("Yuḥasin"), Meïr ibn Gabbai, Ibn Yaḥya ("Shalshelet ha-Ḳabbalah"), and others (see Grätz, *l.c.*). Azriel wrote a commentary on the Ten Sefirot in the form of questions and answers, following therein the speculative method of philosophy (edited by N. A. Goldberg, Berlin, 1850). Its title, not given by the editor, was "Ezrat Adonai" (see Grätz, *l.c.*, following S. Sachs). He also wrote a commentary on "Shir ha-Shirim," ascribed often to Naḥmanides, published under his name (Altona, 1764), in which the 613 commandments are explained mystically as based upon the Decalogue. Azriel was, further, the author of a commentary on "Sefer Yeẓirah," entitled "Sefer ha-Milluïm," which was likewise ascribed to Naḥmanides, and published under his name in Mantua, 1719. Besides these he seems to have written a cabalistic commentary on the prayers, and a hymn with his name "Ezra" as acrostic. His system rests chiefly on his Neoplatonic conception of God as the "En Sof," the Endless One, Gabirol's "En lo Tiklah" (compare Joel, "Beiträge zur Geschichte der Philosophie," Appendix, p. 12, "Lewi ben Gerson," 1862.

His Doctrine of God.

God, he contends, can be determined only in a negative way; what He is not can alone be ascertained; not what He is. All positive attributes bear the stamp of sensualism. The Being that is the originator of all things can have no intention, desire, thought, word, or action. He is infinite; the negation of all negations; the Endless.

After having stated this strange conception of God, Azriel investigates the relation of this En-Sof to the universe. Has the universe been created from nothing? No. Aristotle is perfectly right in saying that nothing can proceed from nothing. Moreover, creation implies a decrease in the Creator's essence through subtraction, and that can not be predicated of the En-Sof. Nor can the universe have existed eternally, as Aristotle asserts, because nothing is eternal save God. Accordingly, the Platonic idea of a primary matter is not acceptable either. Azriel, in order to solve the problem of creation, has recourse to the theory of emanation, which he develops as follows:

The universe, with all its multifarious manifestations, was latent in the essence of the En Sof, in which, notwithstanding its infinite variety, it formed an absolute unit, just like the various sparks and colors that proceed from the one and indivisible flame potential in the coal. The act of creation did not consist in producing an absolutely new thing; it was merely a transformation of potential existence into realized existence. Thus there was really no creation, but an efflux (see AẒILUT). The effluence was effectuated through successive gradations from the intellectual world to the material, from the indefinite to the definite. This material world, being limited and not perfect, could not proceed directly from the En Sof; neither could it be independent of Him; for in that case He would be imperfect. There must have been, therefore, intermediaries between the En Sof and the material world; and these intermediaries were the Ten Sefirot. The first Sefirah was latent in the En Sof as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the moral, the material, and the natural worlds. But this fact of emanation does not imply a *prius* or a *posterius* or a gradation in the En Sof—a candle, the flame of which is capable of igniting an indefinite number of lights, although, in itself, it is a unit. The Sefirot, according to their nature, are divided into three groups: the three superior forming the world of thought, the next three the world of soul, the last four the world of corporeality. They all depend upon one another, being united like links to the first one. Each of them has a positive and a passive quality—emanating and receiving. The first Sefirah is called by Azriel not Keter, as the later cabalists call it, but Rum Ma'alah. Grätz (*l.c.*) thinks that Azriel meant by that term Ibn Gabirol's "Will" ("Ḥefeẓ")—the highest dynamic force of the Deity. Indeed, Azriel's contemporary, Jacob ben Sheshet, called the first Sefirah Raẓon ("Will"). The second and third Sefirah were Ḥokmah and Binah; the fourth, fifth, and sixth, Ḥesed, Paḥad, and Tiferet; the seventh, eighth, and ninth, Neẓaḥ, Hod, and Yesod 'Olam; and the tenth, Ẓedeḳ. These Ten Sefirot were put by Azriel into correspondence to the ten parts of the human organism and to the ten different refractions of light.

The whole system, with the exception of the theory of the Sefirot, is derived from Ibn Gabirol's "Meḳor Ḥayyim," which Azriel imitated, even as to its form, in arranging his commentary upon the Ten Sefirot, by putting it into questions and answers as Gabirol did. Azriel, however, had the merit of affording some guidance in the labyrinth of mysticism.

BIBLIOGRAPHY: Jellinek, *Beiträge zur Gesch. der Kabbala*, i. 61-66, ii. 32; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala im Dreizehnten Jahrhundert*, pp. 25 *et seq.*; Grätz, *Gesch. der Juden*, vii. 447-453; Landauer, in *Literaturblatt des Orients*, vi. 196; Myer, *Qabbalah*, pp. 284 *et seq.*; Steinschneider, *Cat. Bodl.* col. 755; Michael, *Or ha-Ḥayyim*, No. 1151; Bloch, *Die Jüdische Mystik und Kabbalah*, in Winter and Wünsche, *Jüd. Literatur*, iii. 261, 262.

K. I. BR.

AZRIEL B. MOSES HA-LEVI. See ASHKENAZI, AZRIEL B. MOSES LEVI.

AZRIEL BEN MOSES MESHEL, OF WILNA: Grammarian; lived at the end of the seventeenth and at the beginning of the eighteenth century. About 1700 he left his native town, Wilna, and settled with his family at Frankfort-on-the-Main. There he published, in 1704, in collaboration with his son Elijah, a prayer-book entitled "Derek Siaḥ ha-Sadeh" (The Way of the Plant of the Field; Gen. ii. 5), according to the method of Shabbethai Sofer of Przemysl, with a commentary, "Miḳra Ḳodesh" (Holy Reading), containing the rules for punctuation and reading. A second edition of this prayer-book, with a German introduction, refuting the criticisms of Solomon Hanau on the first edition, was published by Azriel at Berlin in 1713, and a third at Wilhelmsdorf in 1721.

He published also: "Pilpula Ḥarifta" (Keen Discussions), novellæ on the order Neziḳin by Yom-Ṭob Lipmann Heller; and "Ma'amadot," recitations after the reading of the Psalms, by Menahem Lonzano, with additions of his own.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 102.

T. I. BR.

AZRIEL B. YEHIEL ASCOLI. See TRABOTTA FAMILY.

AZRIKAM: 1. Ancestor of a Levite residing in Jerusalem in the time of Nehemiah (Neh. xi. 15 = I Chron. ix. 14).

2. Son of Neariah, occurring in the list of the descendants of David (I Chron. iii. 23).

3. Son of Azel in the genealogical list of Benjamin, descended from Saul (I Chron. viii. 38 = ix. 44).

4. Governor of the palace under Ahaz, king of Judah; he was killed by Zichri, an Ephraimite (II Chron. xxviii. 7).

J. JR. G. B. L.

AZUBAH: 1. Daughter of Shilhi and mother of Jehoshaphat, king of Judah (I Kings xxii. 42 = II Chron. xx. 31).

2. Wife of Caleb, the son of Hezron (I Chron. ii. 18, 19).

J. JR. G. B. L.

AZUBIB, JOSEPH B. NEHORAI: Rabbi at Algiers; died at Blida, Algeria, January, 1794. At an early age he assisted his father in his duties as rabbi of Algiers; and at the death of the latter succeeded him. He published a work under the title "Yamim Aḥadim" (Some Days), containing sermons for all the feasts; preceded by a preface written by the bibliographer Azulai (Leghorn, 1790). Azubib signed one of the approbations attached to the work "Berit Abraham" of Abraham ben Raphael Jacob Bush'arah, Leghorn, 1791.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 87-88.

G. I. BR.

AZUBIB, NEHORAI B. SAADIA: Rabbi at Algiers; died October, 1785. He composed several prayers for the anniversary instituted by the community in commemoration of the repulse of O'Reilly's expedition against Algiers in 1775. Some Arabic poems of his figure in the collection "Shibhe

Elohim" (God's Praises), p. 173, published at Oran. Azubib wrote also a short commentary on the "Kerobez"—collection of hymns contained in the ritual of Algiers, and published at Leghorn. Azubib was celebrated for his disinterestedness. According to Loeb ("Rev. Et. Juives," i. 74) the name אזוביב is the same as אזובי.

Bibliography: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 66-68; Steinschneider, *Cat. Bodl.* cols. 380, 2059.

I. Br.

AZULAI, AZULAY: A family descended from Spanish exiles who, after the expulsion of the Jews from Spain in 1492, settled in the city of Fez, Morocco. Hayyim Joseph David Azulai (see No. 4) derives the family name from the initials of the Hebrew words אשה זנה וחללה לא יקחו ("They shall not take a woman that is a harlot, or profane," Lev. xxi. 7). This derivation, however, is not at all probable, and it is to be presumed that the name refers to a locality in Morocco or in Spain. The following genealogical tree gives the principal members of the family:

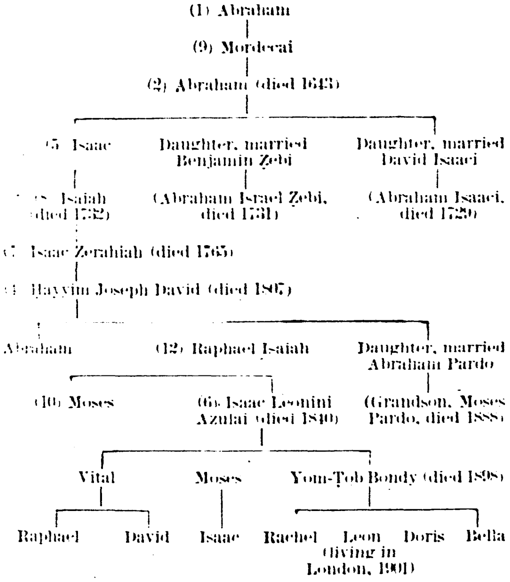
(1) Abraham
(9) Mordecai
(2) Abraham (died 1643)
(5) Isaac
Daughter, married Benjamin Zebi
Daughter, married David Isaaci
(8) Isaiah (died 1732)
(Abraham Israel Zebi, died 1731)
(Abraham Isaaci, died 1720)
(7) Isaac Zerahiah (died 1765)
(4) Hayyim Joseph David (died 1807)
Abraham
(12) Raphael Isaiah
Daughter, married Abraham Pardo
(10) Moses
(6) Isaac Leonini Azulai (died 1840)
(Grandson, Moses Pardo, died 1888)
Vital
Moses
Yom-Tob Bondy (died 1898)
Raphael
David
Isaac
Rachel
Leon
Doris
Bella
(living in London, 1901)

1. Abraham Azulai: Grandfather of Abraham (No. 2), who speaks of him as having lived in Fez.

2. Abraham Azulai: Cabalistic author and commentator; born in Fez about 1570; died at Hebron Nov. 6, 1643. The expulsion of the Moors from Spain brought a great number of the exiles to Morocco, and these newcomers caused a civil war from which the country in general and the Jews in particular suffered greatly. Abraham Azulai, in consequence of this condition of affairs, left his home for Palestine and settled in Hebron. There he wrote a commentary on the Zohar under the title "Kirjath Arba" (City of Arba; Gen. xxiii. 2). The plague of 1619 drove him from his new home; and while in Gaza, where he found refuge, he wrote his cabalistic work "Hesed le-Abraham" (Mercy to Abraham; Micah vii. 20). It was published after the author's death by Meshullam Zalman ben Abraham Berak of Gorice, in Amsterdam, 1685. Another edition, published in Sulzbach in the same year, seems to be a reprint, although Steinschneider, in "Cat. Bodl." col. 666, thinks the reverse. Azulai's commentary on the Zohar, "Zohore Hammah" (Rays of the Sun), was printed in Venice, 1654. He also wrote: "Or ha-Lebanah" (Light of the Moon), "Ma'asse Hosheb" (Cunning Work), and "Kenaf Renanim" (Peacock's Wing).

Of the numerous manuscripts that he left and that were in the hands of his descendant, Hayyim Joseph David (No. 4), some are still extant in various libraries. Only one was published, a cabalistic commentary on the Bible, under the title "Ba'ale Berit Abraham" (Abraham's Confederates; see Gen. xiv. 13), Wilna, 1873. His most popular work, "Hesed le-Abraham," referred to above, is a cabalistic treatise with an introduction, אבן השתיה ("The Cornerstone"; see Talmud Yoma 53*b*), and is divided into seven "fountains" (see Zech. iii. 9), each fountain being subdivided into a number of "streams." The contents of the work are hardly different from the average vagaries found in cabalistic books, as evidenced by the following specimen from the fifth fountain, twenty-fourth stream, p. 57*d*, of the Amsterdam edition:

> "On the mystery of metempsychosis and its details: Know that God will not subject the soul of the wicked to more than three migrations; for it is written, 'Lo, all these things doth God work twice, yea thrice, with a man' (Job xxxiii. 29). Which means, He makes him appear twice and thrice in a human incarnation; but the fourth time he is incarnated as a clean animal. And when a man offers a sacrifice, God will, by miraculous intervention, make him select an animal that is an incarnation of a human being. Then will the sacrifice be doubly profitable: to the one that offers it and to the soul imprisoned in the brute. For with the smoke of the sacrifice the soul ascends heavenward and attains its original purity. Thus is explained the mystery involved in the words, 'O Lord, thou preservest man and beast' (Ps. xxxvi. 7 [R. V. 6])."

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Ozar ha-Sefarim*, p. 196; Fürst, *Bibliotheca Judaica*, i. 67; Michael, *Or ha-Hayyim*, p. 12.

3. Abraham Azulai, called "the illustrious cabalist": Rabbi and author; born in the city of Morocco; died there about 1745. He was popularly supposed to possess miraculous powers. He is the author of a Hebrew work upon the Cabala, "Mikdash Melek," a commentary upon the Zohar.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.

4. Hayyim Joseph David Azulai: Son of Isaac Zerahiah (No. 7); one of the most prolific of rabbinic authors in the eighteenth century, and a pioneer writer on the history of rabbinical literature; born in Jerusalem about 1724; died at Leghorn March 21, 1807. He studied under Isaac ha-Kohen Rapoport, Jonah Nabon, and Hayyim ibn 'Attar. While in general a type of the Oriental rabbi of his age, a strict Talmudist, and a believer in the Cabala, his studious habits and stupendous memory awakened in him an interest in the history of rabbinical literature and in its textual criticism. He accordingly began at an early age a compilation of passages in rabbinical literature in which dialectic authors had tried to solve questions that were based on chronological errors. This compilation he called העלם דבר ("Some Oversights"). It was never printed.

His Early Scholarship.

Azulai's scholarship made him so famous that in 1755 he was chosen as meshullaḥ (emissary), an honor bestowed on such men only as were, by their learning, well fitted to represent the Holy Land in Europe, where the people looked upon a Palestinian rabbi as a model of learning and piety. He traveled in this capacity through Italy, France, Germany, and Holland. On his return to Palestine he settled in Hebron, where his ancestor Abraham Azulai (No. 2) had first settled when he came to Palestine. Joseph David Sinzheim, in a eulogy on Azulai, states that the latter left Palestine three times on his missions, in 1755, 1770, and 1781. His diary and his other works are, however, not clear on this point. In 1755 he was in Germany, in 1764 in Egypt, and in the year 1773 in Tunis, Morocco, and Italy, in which latter country he seems to have remained until 1777, most probably occupied with the printing of the first part of his biographical dictionary, "Shem ha-Gedolim," Leghorn, 1774, and with his notes on the Shulḥan 'Aruk, entitled "Birke Yosef," Leghorn, 1774-76. In 1777 he was in France, and in 1778 in Holland. On October 28 of the latter year he married, in Pisa, his second wife, Rachel; his first wife, Sarah, had died in 1773. Noting this event in his diary, he adds the wish that he may be permitted to return to Palestine. This wish seems not to have been realized. At all events he remained in Leghorn, occupied with the publication of his works.

Azulai's literary activity is of an astonishing breadth. It embraces every department of rabbinical literature: exegesis, homiletics, casuistry, Cabala, liturgics, and literary history. The last is, as has already been stated, the only department in which he was original. A voracious reader, he noted all historical references; and on his travels he visited the famous libraries of Italy and France, where he examined the Hebrew manuscripts.

His "Shem ha-Gedolim."

His notes were published in four booklets, comprising two sections, under the titles "Shem ha-Gedolim" (The Name of the Great Ones), containing the names of authors, and "Wa'ad la-Ḥakamim" (Assembly of the Wise), containing the titles of works. They were, however, so unsystematically arranged that the mass of facts contained therein was of little value until Isaac Benjacob, in 1852, published the work systematically arranged, with copious cross-references. This treatise has established for Azulai a lasting place in Jewish literature. It contains data that might otherwise have been lost, and it proves the author to have had a critical mind, except when touching cabalistic doctrines. By sound scientific methods he investigated the question of the genuineness of Rashi's commentary to Chronicles or to some Talmudic treatise (see "Rashi," in "Shem ha-Gedolim"). Nevertheless he firmly believed that Ḥayyim Vital had drunk water from Miriam's well, and that this fact enabled him to receive, in less than two years, the whole Cabala from the lips of Isaac Luria (see "Ḥayyim Vital," in "Shem ha-Gedolim").

His Superstition.

The amount of blind superstition found in his diary and other works is almost incredible in a man of such admirable critical ability; and his liturgical works have greatly helped to make this superstition general. In his diary he notes all the cabalistic recipes found by him in manuscripts, and gives many instances of the miraculous effects of his prayers. In his religious attitude he is a strict rigorist. He discusses the question of early burial, which he recommends chiefly on the ground of the cabalistic doctrine that the delay of burial occasions suffering to the dead, and actually writes: "If it should happen in one case out of ten thousand that one would be buried alive, this would not be the slightest sin; for it was so foreordained in order to avoid the evil that would result to the world from this man or his posterity" ("Ḥayyim Sha'al," i. 25).

Azulai's exegetical works are of the same character, being filled with interpretations of numerals and of casuistic methods. Instances of this kind are found on every page of his "Ḥomat Anak" (Wall Made by a Plumb-Line: Amos vii. 7) and in his commentary to the Psalms, entitled "Yosef Tehillot" (To Add Praise), Leghorn, 1794.

His Works.

As a writer Azulai was most prolific. The list of his works, compiled by Benjacob, runs to seventy-one items; but some are named twice, because they have two titles, and some are only small treatises. Still, his activity was marvelous. The veneration bestowed upon him by his contemporaries was that given to a saint. He reports in his diary that when he learned in Tunis of the death of his first wife, he kept it secret, because the people would have forced him to marry at once. Legends printed in the appendix to his diary, and others found in Walden's "Shem ha-Gedolim he-Ḥadash" (compare also "Ma'aseh Nora," pp. 7-16, Podgoritza, 1899), prove the great respect in which he was held. Even to-day a great many Oriental and Polish Jews undertake pilgrimages to his grave or send letters to be deposited there.

Azulai left two sons, Abraham and Raphael Isaiah (No. 12). Of the former nothing is known.

Bibliography: A complete bibliographical list of his works is found in the preface to Benjacob's edition of *Shem ha-Gedolim*, Wilna, 1852, and frequently reprinted; Carmoly, in the edition of *Shem ha-Gedolim*, Frankfort-on-the-Main, 1843; Fuenn, *Keneset Yisrael*, p. 342; Hazan, *Hama'alot li-Shelomoh*, Alexandria, 1894; Walden, *Shem ha-Gedolim he-Ḥadash*, 1879; and the diary *Ma'agal Tob*, edited by Elijah Benamozegh, Leghorn, 1879; Michael, *Or ha-Ḥayyim*, No. 88.

L. G. D.

5. Isaac Azulai: Noted cabalist; lived at Hebron in the seventeenth century; son of Abraham (No. 2). He wrote "Zera' Yiẓḥaḳ" (The Seed of Isaac), a cabalistic work, now lost. He died at Constantinople, presumably while traveling as an emissary for the congregations of the Holy Land. Isaac had two sisters. One married **Benjamin Ẓebi** and was the mother of **Ḥayyim Abraham Israel Ẓebi**, who was rabbi in Hebron (died 1731) and the author of "Orim Gedolim" (The Great Lights)—a treatise on rabbinical law—and of "Yemin Mosheh" (The Right Hand of Moses), glosses to the Shulḥan 'Aruk (The Hague, 1777). The other became the wife of **David Isaaci**; and their son, **Abraham Isaaci** (died Jan. 10, 1729), was an eminent rabbi in Jerusalem and the author of responsa entitled "Zera' Abraham" (The Seed of Abraham), 2 vols., Constantinople, 1732, and Smyrna, 1733.

1 Vriel da Costa

2 Grace Aguilar

3 Berthold Auerbach

4 L Bamberger

5 Theodorus Benfey

6 J. P. Benjamin

7 Dr. Börne

8

9 Ad Crémieux

10 Bogumil Dawison

11

12

13 B Disraeli

14 I D'Israeli

15 Dr. David Einhorn

16 Dr. Frankel

17 Dr Fürst

18 Geiger

19 Isaac L Goldsmid

20

21 H Graetz

22 F. halévy

23 H Heine

24 Wm Herschel.

25

26 חושיאל בר אלחנן

27

28

29 David Kaufmann

30 Dr Emanuel Lasker

31 F Lassalle

32 Isaac Leeser

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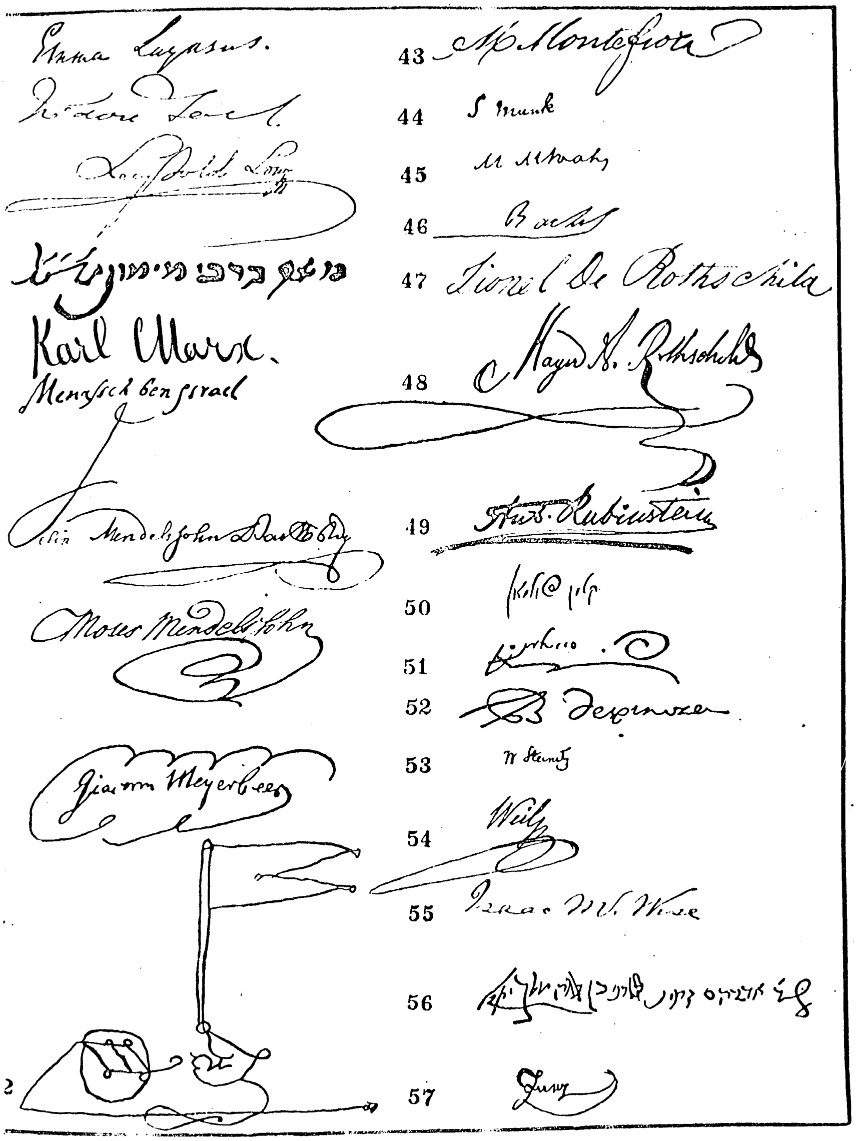

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Isidore Loeb

Leopold Löw

משה ברבי מיימון

Karl Marx.

Menasseh ben Israel

Felix Mendelssohn Bartholdy

Moses Mendelssohn

Giacomo Meyerbeer

2

43 M. Montefiore

44 S Munk

45 M Mortara

46

47 Lionel De Rothschild

48 Mayer A. Rothschild

49 Ant. Rubinstein

50

51

52 B Despinoza

53

54 Weil

55 Isaac M. Wise

56

57 Zunz

EWISH CELEBRITIES

LLOWING PAGE.)

KEY TO AUTOGRAPHS OF JEWISH CELEBRITIES.

1. Uriel Acosta
2. Grace Aguilar
3. Berthold Auerbach
4. Ludwig Bamberger
5. Theodore Benfey
6. Judah P. Benjamin
7. Ludwig Börne
8. Antonio Ferdinand Carvajal
9. I. Adolphe Crémieux
10. Bogumil Dawison
11. Joseph Derenbourg
12. Emanuel Deutsch
13. Benjamin Disraeli,
    Earl of Beaconsfield
14. Isaac D'Israeli
15. Dr. David Einhorn
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17. Dr. Julius Fürst
18. Dr. Abraham Geiger
19. Sir Isaac L. Goldsmid
20. Judah Loeb Gordon
21. Dr. Heinrich Graetz
22. F. Halévy
23. Heinrich Heine
24. Sir William Herschel
25. Baron Maurice de Hirsch
26. Ḥushiel bar Elḥanan
27. Moses Isserles
28. Dr. A. Jellinek
29. Dr. David Kaufmann
30. Dr. Edward Lasker
31. Ferdinand Lassalle
32. Dr. Isaac Leeser
33. Emma Lazarus
34. Isidore Loeb
35. Dr. Leopold Löw
36. Moses ben Maimon (Maimonides)
37. Karl Marx
38. Menasseh ben Israel
39. Felix Mendelssohn Bartholdy
40. Moses Mendelssohn
41. Giacomo Meyerbeer
42. Solomon Molcho
43. Sir Moses Montefiore
44. Solomon Munk
45. Mordecai M. Noah
46. Rachel
47. Baron Lionel de Rothschild
48. Mayer A. Rothschild
49. Anton Rubinstein
50. Kalman Schulman
51. Perez Smolenskin
52. Benedict de Spinoza
53. William Steinitz
54. Dr. Henri Weil
55. Dr. Isaac M. Wise
56. Abraham Zacuto
57. Dr. Leopold Zunz

6. Isaac Leonini Azulay: Under the name "Joseph Leonini" (Leonini was the family name of his mother) he published in Berlin in 1794 a Spanish comedy, "El Delinquente Honrado," on the title-page of which he describes himself as "Teacher of Princess Augusta and in the gymnasium of Berlin." He is said to have traveled to Prague in order to study at the university there, but was robbed of his money and found himself stranded in Berlin, where he resorted to the teaching of languages to gain a livelihood. Azulay subsequently settled in London, where he married Bella Friedlaender, a cousin of Chief Rabbi Herschell. He died in that city July 17, 1840.

7. Isaac Zerahiah Azulai: Father of Ḥayyim Joseph David (No. 4). Died in Jerusalem Jan. 16, 1765.

8. Isaiah Azulai: Father of Isaac Zerahiah (No. 7) and grandfather of Ḥayyim Joseph David (No. 4). Died in Jerusalem March 3, 1732.

9. Mordecai Azulai: Father of Abraham (No. 2). Lived in Fez toward the end of the sixteenth century.

10. Moses Azulai: Son of Raphael Isaiah (No. 12). He edited some of his father's responsa in the collection "Zikron Mosheh" (Remembrance of Moses), Leghorn, 1830, and made an epitome of some of the works of his grandfather, Ḥayyim Joseph David (No. 4).

11. Nissim Zerahiah Azulai: Editor and annotator of Shabbethai Cohen's "Shulḥan ha-Ṭahor" (The Pure Table), a treatise on the 613 commandments, Safed, 1836. He perished in the earthquake at Safed Jan. 1, 1837.

12. Raphael Isaiah Azulai: Rabbi in Ancona, where he died about 1830. One of his daughters married Abraham, son of the renowned rabbi David Pardo; and her grandson Moses Pardo was rabbi of Alexandria from 1871 to 1888. He was the author of a number of responsa and decisions, which appeared partly under the title "Tiferet Mosheh" (The Splendor of Moses), and partly in the "Zikron Mosheh" of his son Moses (No. 10).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Zedner, *Cat. Hebr. Books British Museum*; Ḥazan, *Ha-Ma'alot li-Shelomoh*, 1894; *The Leisure Hour*, London, Aug., 1886; *Allg. Zeit. des Judenthums*, 1889, p. 60; private sources.

D. D.—A. P.

AZZUR or **AZUR: 1.** Father of Hananiah, a false prophet, contemporary with Jeremiah (Jer. xxviii. 1).

2. A leader who sealed the covenant with Nehemiah (Neh. x. 17).

3. Father of Jaazaniah, a prince of the people denounced by Ezekiel (Ezek. xi. 1 *et seq.*).

J. JR. G. B. L.

'AZZUT PANIM (עזות פנים, "brazen-facedness"): A term applied to an impudent person. The phrase "'az panim" occurs in Deut. xxviii. 50 ("a nation of fierce countenance"), and in Dan. viii. 23 ("a king of fierce countenance"). "The brazen-faced one goes to Gehenna, the shame-faced, or bashful, to Gan 'Eden," says R. Judah (Mas. Kallah, ii., and thence transferred to Abot v. 20; see Taylor, "Sayings of the Fathers," p. 96). "He who has not 'boshet panim' [bashfulness or shamefacedness], of a surety his ancestors stood not on Mount Sinai"; that is, he has not the pure blood of the Jewish race in him (Ned. 20*a*; compare Mek., Yitro, 9 on "His fear be upon your face that ye sin not," Ex. xx. 20). One of the characteristics of the Jewish people, next to their being compassionate and benevolent, is their bashfulness (Yeb. 79*a*). No greater insult can therefore be inflicted upon a Jew than to call him "'Azzut Panim," in dialect also "Azzes Pōnim." "Every priest that shows 'Azzut Panim is surely a descendant of the slaves of Pashhur, the son of Immer, the priest who smote the prophet Jeremiah and put him in stocks [Jer. xx. 1]; these slaves having intermarried with priestly houses" (Ḳid. 70*b*.) According to R. Eliezer, R. Joshua, and R. Akiba, an "'az panim" (shameless person) exposes himself to the suspicion of being the offspring of an incestuous marriage or of some forbidden connection ("mamzer," or "ben ha-niddah": Mas. Kallah, ii.). An "'az panim" may be called "rasha'" (wicked), in accordance with Prov. xxi. 29 ("A wicked man hardeneth his face"), or be hated, in accordance with Eccl. viii. 1 (which, with the reading "yesunne," means "the boldness of his face causeth him to be hated"). An "'az panim" is sure of falling a victim to sin, and it is on account of "'azze phanim" (the shameless) in the land that rain is withheld, according to Jer. iii. 3: "Therefore the showers have been withholden, . . . thou refusedst to be ashamed" (Ta'an. 7*b*).

At the close of his daily prayers Rabbi Judah ha-Nasi used to say: "May it be Thy will, O Lord our God and God of our fathers, to save us from ''azze phanim' [the shameless ones] and from ''azzut panim' [shamelessness], from an evil man, an evil plague," etc. (Ber. 16*b*)—a prayer which found a place in the daily morning prayer of the common liturgy.

J. SR. K.

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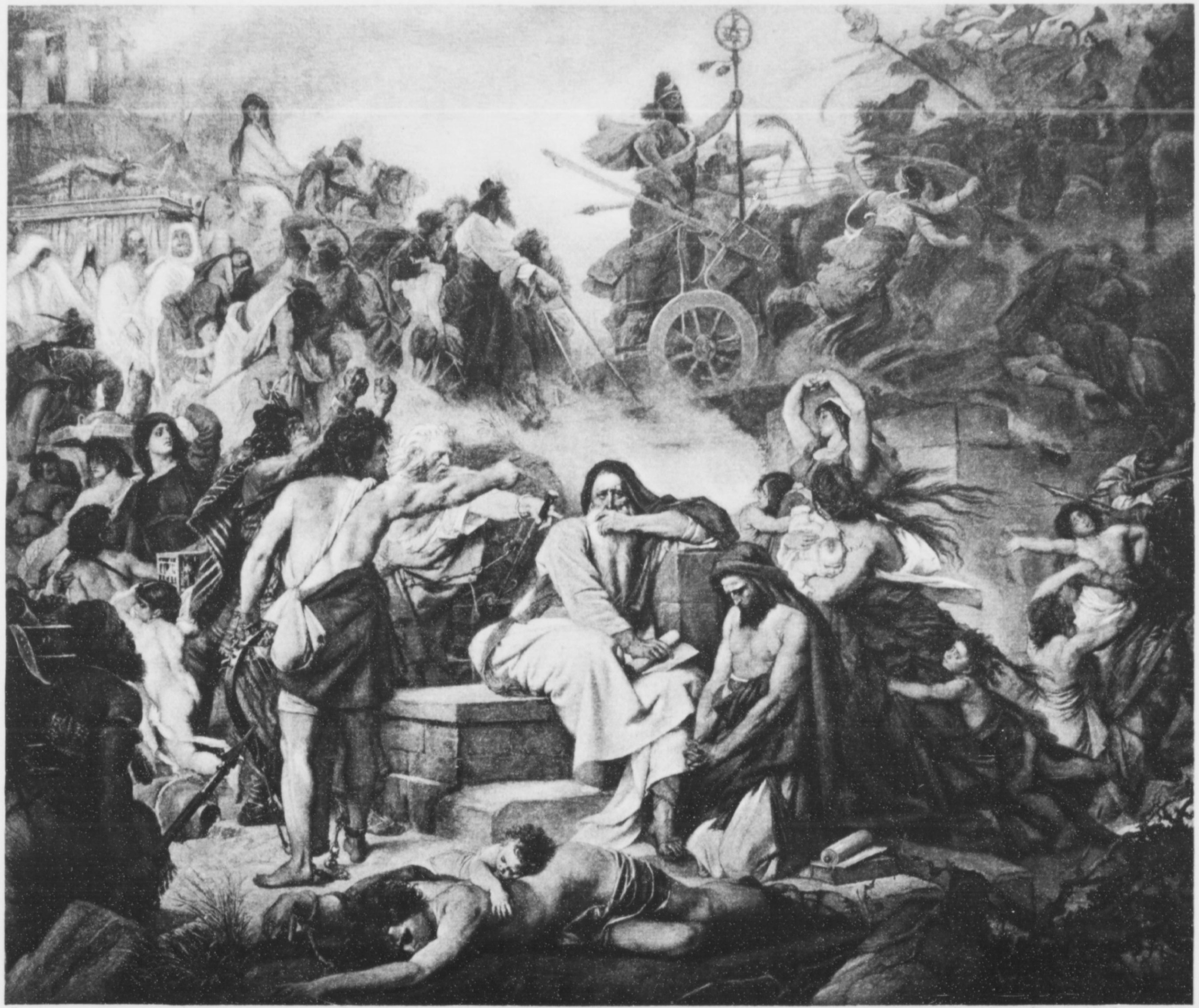

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	*with dagesh, p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	*without dagesh, f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

ָ	*a*	ֻ	*u*	ַ	*a*	ֱ	*e*	וֹ	o
ֵ	*e*	ֶ	*e*	ֳ	*o*	ִי	*i*		
ִ	*i*	ְ	*e*	ֲ	*a*	וּ	*u*		

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*a*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

َ *a* or *ā* ِ *i* or *ī* ُ *u* or *ū*

No account has been taken of the *imālah;* *i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g.*, *Risālah dhāt al-Kursiyy*, but *Hī’at al-Aflāk.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *‘Amr*, not *‘Amru* or *‘Amrun; Ya‘akūb*, not *Ya‘akūbun;* or in a title, *Kitāb al-amānāt wal-‘itikādāt.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щщ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meiri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini*, from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

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* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

Ab	Abot, Pirke
Ab. R. N	Abot de-Rabbi Nathan
‘Ab. Zarah	‘Abodah Zarah
ad loc	at the place
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr	Archives Israélites
art	article
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bab	Babli (Babylonian Talmud)
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan	Bacher, Agada der Tannaiten
Bar	Baruch
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cant. R	Canticles Rabbah
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
C.E	common era
ch. in bibliog. and text	chapter or chapters
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
I Chron	I Chronicles
II Chron	II Chronicles
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
Col	Colossians
Cor	Corinthians
d	died
D	Deuteronomist
Dan	Daniel
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
Deut	Deuteronomy
Deut. R	Deuteronomy Rabbah
E	Elohist
Eccl	Ecclesiastes
Eccl. R	Ecclesiastes Rabbah
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
‘Eduy	‘Eduyyot (Talmud)
Encyc. Brit	Encyclopædia Britannica
Eng	English
Eph	Ephesians
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste
Esd	Esdras
Esth	Esther
Esther R	Esther Rabbah
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ex	Exodus
Ex. R	Exodus Rabbah
Ezek	Ezekiel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gal	Galatians
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gem	Gemara
Gen	Genesis
Gen. R	Genesis Rabbah
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Hab	Habakkuk
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker
Hom	Homiletics *or* Homily
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isa	Isaiah
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jer	Jeremiah
Jew. Chron	Jewish Chronicle, London
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayam (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter, etc.
Lam	Lamentations
Lam. R	Lamentations Rabbah
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Lev	Leviticus
Lev. R	Leviticus Rabbah
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch, etc.
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc.
LXX	Septuagint
m	married
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mal	Malachi
Mas	Masorah
Massek	Masseket
Matt	Matthew
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. R	Midrash Rabbah
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
MS	Manuscript
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Nega'im
Neh	Nehemiah
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
N. T	New Testament
Num	Numbers
Num. R	Numbers Rabbah
Obad	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onk	Onkelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pent	Pentateuch
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Phil	Philippians
Pirḳe R. El	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps	Psalm *or* Psalms
R	Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. As	Revue Asiatique
Rev. Bib	Revue Biblique
Rev. Et. Juives	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios (Amador de los), Estudios	Estudios Históricos, Políticos y Literarios, etc.
Rios (Amador de los), Hist	Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
Rom	Romans
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
I Sam	I Samuel
II Sam	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Suk	Sukkah (Talmud)
s.v	under the word
Ta'an	Ta'anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onk	Targum Onkelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Thess	Thessalonians
Tim	Timothy
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
transl	translation
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Ṭ. Y	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb	Zebaḥim (Talmud)
Zech	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver	Zeitschrift des Deutschen Palästina-Vereins
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zeph	Zephaniah
Zunz, G. S	Zunz, Gesammelte Schriften
Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
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Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

CONTRIBUTORS TO VOLUME III

A.............Cyrus Adler, Ph.D.,
President of the American Jewish Historical Society; President of the Board of Trustees of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D.C.

A. A. G.....Amélie André Gedalge,
Paris, France.

A. Bi........A. Biach,
Rabbi at Brüx, Bohemia, Austria.

A. Bü........Alexander Büchler, Ph.D.,
Rabbi, Keszthely, Comitat Zola, Hungary.

A. Co........A. Cowley, M.A.,
Oriental Sublibrarian, Bodleian Library, Oxford University, Oxford, England.

A. F.........A. Freimann, Ph.D.,
Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe........Alfred Feilchenfeld, Ph.D.,
Principal of the Realschule, Fürth, Bavaria, Germany.

A. F.-G.....Adolph Frankl-Grün, Ph.D.,
Rabbi in Kremsier, Moravia, Austria.

A. Fl........A. Fleischmann,
New York City.

A. H. V.....A. Henriques Valentine,
London, England.

A. Ka........Adolph Kamphausen, Ph.D.,
Professor of Old Testament Exegesis at the University of Bonn, Germany.

A. Ku........A. Kurrein, Ph.D.,
Rabbi, Teplitz, Bohemia, Austria.

A. M.........Axel Moth, LL.B.,
New York Public Library, New York City.

A. M. F.....Albert M. Friedenberg, B.S.,
Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. P..........A. Porter,
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........A. Peiginsky, Ph.D.,
New York City.

A. R.........A. Rhine,
Rabbi, Hot Springs, Ark.

A. S. C......Alexander S. Chessin,
Professor of Mathematics, Washington University, St. Louis, Mo.

A. Sz........Adele Szold,
Baltimore, Md.

B. B..........Benuel H. Brumberg,
Contributor to "National Cyclopedia of American Biography," New York City.

B. D.........Bernard Drachman, Ph.D.,
Rabbi of the Congregation Zichron Ephraim; Instructor in the Bible and in Hebrew Grammar at the Jewish Theological Seminary of America, New York City.

B. E.........B. Eerdmans, Ph.D.,
Professor of Old Testament Exegesis, Jewish Religious History, Babylonian and Assyrian Languages, Rijks University. Leyden, Holland.

C. Br.........C. Bruckman,
New York City.

C. F. K.....Charles Foster Kent, Ph.D.,
Professor of Biblical Literature and History, Yale University, New Haven, Conn.

C. H. B......C. H. Bjerregaard,
Formerly Professor, Fredericia College, Fredericia, Denmark; Librarian of the New York Public Library, New York City.

C. I. De S....Clarence I. De Sola,
Montreal, Canada.

C. J. M......Charles J. Mendelsohn,
Philadelphia, Pa.

C. L..........Caspar Levias, M.A.,
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. T..........Charles Taylor, D.D., LL.D.,
Master, St. John's College, Cambridge, England.

D.............Gotthard Deutsch, Ph.D.,
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. B. M.....Duncan B. McDonald, B.D.,
Professor of Semitic Languages at Hartford Theological Seminary, Hartford, Conn.

D. P.........David Philipson, D.D.,
Rabbi of the Congregation B'ne Israel; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. W. A.....David Werner Amram, LL.B.,
Attorney at Law, Philadelphia, Pa.

E. A.........Edward André,
Paris, France.

E. C........ Executive Committee of the Editorial Board.

E. G. H.....Emil G. Hirsch, Ph.D., LL.D.,
Rabbi of Chicago Sinai Congregation, Chicago, Ill.; Professor of Rabbinical Literature and Philosophy in the University of Chicago.

E. Ms........Edgar Mels,
New York City.

E. N.........Eduard Neumann, Ph.D.,
Chief Rabbi of Nagy-Kanisza, Hungary.

E. N. A.....Elkan N. Adler,
London, England.

E. N. S......Elvira N. Solis,
New York City.

E. Schr.....E. Schreiber, Ph.D.,
Rabbi of Congregation Emanu-El, Chicago, Ill.

E. Sd........E. Schwarzfeld, LL.D.,
Secretary of Jewish Colonization Association, Paris, France.

F. Bu........Frants Buhl, Ph.D.,
Professor of Semitic Philology at the University of Copenhagen, Denmark.

F. H. V.....Frank H. Vizetelly,
Associate Editor of "The Columbian Cyclopedia," and on STANDARD DICTIONARY Editorial Staff, New York City.

F. L. C......Francis L. Cohen,
Rabbi, Borough New Synagogue, London, England; Coeditor of "Voice of Prayer and Praise."

F. de S. M..Frederick de Sola Mendes, Ph.D.,
Rabbi of the West End Synagogue, New York City.

F. T. H......Frederick T. Hannemann, M.D.,
Brooklyn, N. Y.

G............Richard Gottheil, Ph.D.,
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists.

G. A. B.....George A. Barton, Ph.D.,
Associate Professor in Biblical Literature and Semitic Languages at Bryn Mawr College, Bryn Mawr, Pa.

G. A. K.....George Alexander Kohut, Ph.D.,
Formerly Rabbi in Dallas, Texas; now New York City.

G. B. L......Gerson B. Levi,
Philadelphia, Pa.

G. L.........Goodman Lipkind, B.A.,
Rabbi in London, England.

G. M.........G. Margoliouth,
Assistant Custodian, Oriental Department, British Museum, London, England.

G. Mo.......Godfrey Morse,
Lawyer in Boston, Mass.

G. Se........G. Selikovitch,
New York City.

H. B.........H. Brody, Ph.D.,
Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Rabbi at Nachod, Bohemia, Austria.

H. Be.......Henry Berkowitz, D.D.,
Chancellor Jewish Chautauqua Society, Philadelphia, Pa.

H. Bl........Heinrich Bloch, Ph.D.,
Professor of History at the Jewish Theological Seminary Budapest, Hungary.

H. G. E.....H. G. Enelow, D.D.,
Rabbi of the Congregation Adath Israel, Louisville, Ky.

H. Gut......H. Guttenstein,
New York City.

H. H.........Henry Hyvernat, D.D.,
Professor of Oriental Languages and Archeology, Catholic University of America, Washington, D.C.

H. Hir......Hartwig Hirschfeld, Ph.D.,
Professor in Jews' College, London, England.

H. L. S......Hermann L. Strack, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages at the University of Berlin, Germany.

H. M........Henry Malter, Ph.D.,
Assistant Professor, Hebrew Union College, Cincinnati, Ohio.

H. R.........Herman Rosenthal,
Chief of the Slavonic Department of the New York Public Library, New York City.

H. S.........Henrietta Szold,
Secretary of the Publication Committee of the Jewish Publication Society of America, Baltimore, Md.

H. V.........Hermann Vogelstein, Ph.D.,
Rabbi in Königsberg, Germany.

I. Aa.........Israel Aaron, D.D.,
Rabbi in Buffalo, N. Y.

I. B..........Isaac Bloch,
Chief Rabbi of Nancy, France.

I. Be.........Immanuel Benzinger, Ph.D.,
Professor of Old Testament Exegesis at the University of Berlin, Germany.

I. Ber........Israel Berlin,
Chemist, New York City.

I. Br.........I. Broydé,
Diplomé of the Ecole des Hautes Etudes; Formerly Librarian of Alliance Israélite Universelle, Paris, France; now New York City.

I. D..........Israel Davidson, Ph.D.,
New York City.

I. E..........Ismar Elbogen, Ph.D.,
Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. G. D......I. George Dobsevage,
New York City.

I. Hu........Isaac Husik,
Tutor, Gratz College, Philadelphia, Pa.

I. L..........Israel Lévi,
Professor in the Jewish Theological Seminary, Paris, France; Editor of "Revue des Etudes Juives."

I. Lö........Immanuel Löw,
Chief Rabbi of Szegedin, Hungary.

I. M. P.....Ira Maurice Price, B.D., Ph.D.,
Professor of Semitic Languages and Literatures in the University of Chicago, Ill.

J............Joseph Jacobs, B.A.,
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. Co.........**Josiah Cohen,**
Judge of the Orphan's Court of Allegheny County, Pa.

J. D. B......**J. D. Bravermann, Ph.D.,**
New York City.

J. D. E......**J. D. Eisenstein,**
New York City.

J. E.........**Joseph Ezekiel, J.P.,**
Bombay, India.

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages in the University College, Toronto, Canada.

J. G. L......**J. G. Lipman,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. Hf.........**Josef Hoff, Ph.D.,**
Rabbi at Bisenz, Moravia, Austria.

J. H. G......**Julius H. Greenstone,**
Rabbi in Philadelphia, Pa.

J. H. M. C..**J. H. M. Chumaceiro,**
Rabbi in New York City.

J. Hy........**J. Hyams,**
Bombay, India.

J. Jr.........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.

J. So.........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly of "The Forum," New York City.

J. Sr........**Marcus Jastrow, Ph.D.,**
Rabbi Emeritus of the Congregation Rodef Shalom, Philadelphia, Pa.

J. T..........**J. Theodor, Ph.D.,**
Rabbi in Bojanowo, Posen, Germany.

J. V..........**Jacob Voorsanger, D.D.,**
Rabbi of the Congregation Emanu-El, San Francisco, Cal.; Professor of Semitic Languages and Literatures in the University of California, Berkeley, Cal.

J. W.........**Julien Weill,**
Rabbi in Paris, France.

K.............**Kaufmann Kohler, Ph.D.,**
Rabbi of Temple Beth-El, New York; ex-President of Board of Jewish Ministers, New York City.

K. H. C.....**Karl Heinrich Cornill, Ph.D.,**
Professor of Hebrew and Old Testament Exegesis at the University of Breslau, Germany.

L. B.........**Ludwig Blau, Ph.D.,**
Professor of the Jewish Theological Seminary, Budapest, Hungary; Editor of "Magyar Zsidó Szémle."

L. E.........**L. Edelstein,**
New York City.

L. G.........**Louis Ginzberg, Ph.D.,**
Professor of Talmud at the Jewish Theological Seminary of America, New York City.

L. Gr........**Louis Grossmann,**
Cincinnati, Ohio.

L. H. G.....**Louis H. Gray,**
Assistant Professor at Columbia University, New York City.

L. Hü.......**L. Hühner, A.M., LL.B.,**
Attorney at Law, New York City.

L. J. G......**Leopold J. Greenberg,**
Formerly Editor of "Israel," London, England.

L. K. F.....**Lee K. Frankel,**
Manager of the United Hebrew Charities, New York City.

L. N. D.....**Lewis N. Dembitz,**
Attorney at Law, Louisville, Ky.

L. V.........**Ludwig Venetianer, Ph.D.,**
Rabbi in Neupest, Hungary.

M. B.........**Moses Beer,**
London, England.

M. Bl........**Maurice Bloch,**
Principal of the Bischoffsheim School at Paris, France.

M. Br.......**M. Brann, Ph.D.,**
Professor in the Jewish Theological Seminary at Breslau, Germany.

M. C.........**M. Caimi,**
Corfu, Greece.

M. Co........**Max Cohen,**
Attorney at Law, New York City.

M. E........**M. Ellinger,**
Editor of "The Menorah," New York City.

M. F.........**Michael Friedländer, Ph.D.,**
Principal of Jews' College, London, England.

M. Fi........**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York City.

M. Fr........**M. Franco,**
Principal of the Alliance Israélite Universelle School, Shumla, Bulgaria.

M. Gr........**M. Grunwald, Ph.D.,**
Rabbi in Hamburg, Germany.

M. J. K......**Max J. Kohler, M.A., LL.D.,**
Attorney at Law; Recording Secretary of the American Jewish Historical Society, New York City.

M. K........**Moritz Kayserling, Ph.D.,**
Rabbi, Budapest, Hungary.

M. L. B......**Moses Löb Bamberger, Ph.D.,**
Rabbi at Aschaffenburg, Bavaria, Germany.

M. L. M.....**Max L. Margolis, Ph.D.,**
Associate Professor of Semitic Languages in the University of California, Berkeley, Cal.

M. R........**Max Rosenthal, M.D.,**
Visiting Physician, German Dispensary, New York City.

M. Ra.......**Max Raisin,**
Rabbi at Portsmouth, Ohio.

M. S.........**Moïse Schwab, Ph.D.,**
Librarian of the Hebrew Department at the Bibliothèque Nationale, Paris, France.

M. Sc........**Max Schlössinger, Ph.D.,**
Heidelberg, Germany.

M. Schw....**M. Schwarzfeld, M.D.,**
Bucharest, Rumania.

M. Se.......**M. Seiffert,**
New York City.

M. Sel......M. Seligsohn,
Diplomé of the Ecole des Hautes Etudes, Paris, France; now New York City.

M. Si........M. Silberstein, Ph.D.,
Rabbi of Wiesbaden, Germany.

M. S. Z.....M. S. Zuckermandel, Ph.D.,
Professor at the Theological Seminary, Breslau, Germany.

M. W........Max Weisz, Ph.D.,
Rabbi in Budapest, Hungary.

M. W. L....Martha Washington Levy, B.A.,
Contributor to "The New International Encyclopedia."

M. Z.........M. Zametkin,
New York City.

N. P.........N. Porges, Ph.D.,
Rabbi in Leipsic, Germany.

N. Sc........Nathaniel Schmidt, Ph.D.,
Professor of Semitic Languages and Literatures, Cornell University, Ithaca, N. Y.

O. S. S......Oscar S. Straus,
Former Envoy Extraordinary and Minister Plenipotentiary of the United States to Turkey; Member of the Court of Arbitration at The Hague; New York City.

P. B.........Philipp Bloch, Ph.D.,
Rabbi in Posen, Germany.

P. Co........P. Cowen,
Publisher of "The American Hebrew," New York City.

P. Wi........Peter Wiernik,
New York City.

R. W. R....Robert W. Rogers, D.D., Ph.D.,
Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Madison, N. J.

S.............Isidore Singer, Ph.D.,
MANAGING EDITOR, New York City.

S. B..........Samuel Baeck, Ph.D.,
Rabbi in Lissa, Germany.

S. J..........S. Janovsky,
Lawyer, St. Petersburg, Russia.

S. K.........S. Kahn,
Rabbi in Nîmes, France.

S. Kr........S. Krauss, Ph.D.,
Professor, Normal College, Budapest, Hungary.

S. M.........S. Mendelsohn, Ph.D.,
Rabbi in Wilmington, N. C.

S. Man.....S. Mannheimer, B.L.,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. D.....S. M. Dubnow,
Attorney at Law, Odessa, Russia.

S. R.........S. Roubin,
Rabbi, Woodbine, N. J.

S. Sa........Sigismund Salfeld, Ph.D.,
Rabbi, Mayence, Hesse, Germany.

S. Sc.........S. Schulman,
Associate Rabbi of Temple Beth-El, New York City.

T............., Crawford Howell Toy, D.D., LL.D.,
Professor of Hebrew in Harvard University, Cambridge, Mass.

T. F. S...... Theodore F. Seward (*Deceased*),
Late Editor of the "New York Musical Gazette," New York City.

V. C..........Victor Castiglioni,
Professor, Triest, Austria.

V. R.........Vasili Rosenthal,
Kremenchug, Russia.

V. Ry....... Victor Ryssel, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages at the University of Zurich, Switzerland.

W. B.........W. Bacher, Ph.D.,
Professor at the Jewish Theological Seminary, Budapest, Hungary.

W. H. B.....William H. Bennett, M.A.,
Professor of Old Testament Exegesis, New College, London, England.

W. M. M....W. Max Müller, Ph.D.,
Professor of Bible Exegesis in the Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N.........William Nowack, Ph.D.,
Professor of Old Testament Exegesis at the University of Strasburg, Germany.

W. P.........William Popper, Ph.D.,
New York City.

W. Rei......W. Reich,
Rabbi in Vienna, Austria.

W. S.........William Salant, M.D.,
New York City.

Z. K.........Zadoc Kahn,
Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor, Paris, France.

LIST OF ILLUSTRATIONS IN VOLUME III

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ADDENDA ET CORRIGENDA.

Page 3, col. b, line 17, add: "died in Italy, May, 1884."
" 130, " b, " 28 from below, for "Caroline von Bettelheim-Gomperz" read "Caroline von Gomperz-Bettelheim."
" 142, " b, " 15 " " for "ii, 25" read "vi. 25."
" 180, " a, " 10 " " for "Guber" read "Jobar."
" 226, " b, " 9 " " for "became director" read "was founder."
" 309, " b, " 10, for "Yekutiel" read "Jekuthiel."
" 353, " b, " 40, for "Brandes" read "Braudes" (and so throughout article).
" 353, " b, " 41, add: "died Oct. 18, 1902, at Vienna."

THE
JEWISH ENCYCLOPEDIA

BENCEMERO, or BEN ZAMAIRA, ABRAHAM: Mediator, in 1526, between the Moors and the governor of Saffee and Azamor, employed by the Portuguese. He lived at Azamor on the west coast of Africa. Abraham Cazan (Ḥazan), the most prominent Jew of that city, was also employed in the same capacity.

Bibliography: João de Souso, *Documentos Arabicos para la História Portugueza*, pp. 159 *et seq.*, Lisbon, 1790; Kayserling, *Gesch. der Juden in Portugal*, p. 161.

G. M. K.

BENCEMERO, ISAAC: Relative of Abraham Bencemero of Azamor; the deliverer of Nuno Fernandes d'Atayde, commander-in-chief of Saffee. When in 1511 this latter city was besieged and surrounded by an army of more than 100,000 men and Atayde was exposed to the greatest danger, Bencemero and a certain Ismael formed the bold plan of bringing assistance to the Portuguese. At their own expense they fitted out two vessels, manned them with co-religionists, and sailed to Saffee. Eluding the sentinels on watch, they entered the city in the darkness of night, and thus saved Atayde and his men.

Bibliography: Hieronymo de Mendoça, *Jornada de Africa*, p. 89a, Lisbon, 1667; Kayserling, *Gesch. der Juden in Portugal*, p. 159.

G. M. K.

BENDAVID, LAZARUS: German philosopher and reformer; born in Berlin Oct. 18, 1762; died there March 28, 1832. In his younger days he supported himself by polishing glasses, and in his leisure time studied mathematics, in which he attained great proficiency. His earliest published work was on a geometrical subject, "Ueber die Parallellinien" (Berlin, 1786), and attracted much attention. Bendavid studied at the universities of Göttingen and Halle and became a stanch adherent of the Kantian philosophy.

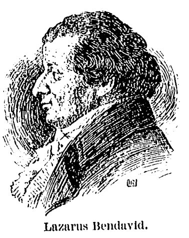

Lazarus Bendavid.

After failing in his effort to enter the service of the Prussian government in the Department of Justice, Bendavid in 1793 went to Vienna and lectured on Kant's philosophical system in one of the halls of the university. He was, however, soon compelled to terminate his lectures there, but continued them in the mansion of Count Harrach, where he attracted large and distinguished audiences. When, in 1797, foreign residents were forced to leave Vienna, Bendavid returned to Berlin, and was for several years editor of the "Spener'sche Zeitung," which he directed with great ability and circumspection during the dangerous times of the French domination.

Lectures on Kant.

In 1806 Bendavid became the director of the Freischule (Jewish Free School), which had been founded in 1778 by David Friedländer and Daniel Itzig. Bendavid brought the school to such a high standard that nearly a third of its pupils were non-Jews in 1819, when the attendance of Christian children at Jewish schools was prohibited by the government. He served without compensation until the school was closed in 1825. His services as an expert accountant were much sought after by commercial and financial institutions; and he was also employed in that capacity for many years by the directors of the Royal Fund for Widows (Königliche Wittwenkasse). The extreme simplicity of his mode of living brought him the nickname of "The Modern Diogenes"; while by his thrifty habits he succeeded in being as independent in worldly affairs as he strove to be in the domain of philosophy. He is called by Heine "a sage after the pattern of antiquity." He never married.

"The Modern Diogenes."

In philosophy Bendavid remained a Kantian throughout his life. His published lectures, such as the "Vorlesungen über die Kritik der Praktischen Vernunft" (Vienna, 1796), "Vorlesungen über die Kritik der Reinen Vernunft" (*ib.* 1796), and several similar works, are simply expositions of the philosophy of his great master. When new metaphysical leaders like Fichte, Schelling, and Hegel commenced to dominate the world of German thought, Bendavid offered no resistance and engaged in no polemics like other Kantians, but withdrew from the field of active philosophical studies and exercised his mind on other subjects.

Bendavid's influence on the development and popularization of philosophy in his time is generally recognized. His "Ueber den Ursprung Unserer Erkenntnisse" (Berlin, 1802) was crowned by the Academy of Berlin. This work and his other independent philosophical researches, like "Beiträge zur Kritik des Geschmacks" (Vienna, 1797), "Versuch einer Geschmackslehre" (Berlin, 1798), and "Versuch einer Rechtslehre" (Berlin, 1802), which are now almost forgotten, were of importance at the time of their appearance. The truths which they contain, now generally accepted, had to struggle hard for recognition in those days; and Bendavid's lucid style contributed much to their popularization. He will always be remembered as one of the trio of Jewish philosophers (the other two being Marcus Herz and Solomon Maimon) who, as much as any other German thinkers, helped to spread the Kantian philosophy at the end of the eighteenth century.

In the Jewish world Bendavid's influence was also considerable, and by no means imperceptible, as is claimed by Grätz. In his "Etwas zur Charakteristick der Juden" (Vienna-Leipsic, 1793; improved ed., Berlin, 1813) he pleaded boldly for abolition of ceremonial laws, and is thus among the first, if not actually the first, advocate of practical religious reform in Judaism as the only means to stem the tide of conversions to Christianity which began to rise in those days with startling rapidity. In this work (pp. 33, 34) Bendavid pays high tribute to Moses Mendelssohn, who befriended and encouraged him in his early struggles. It is interesting to note that Bendavid was summoned before Cardinal Migazzi in Vienna to defend himself against the charge that he traduced Christianity in that work (see Schreiber, "Reformed Judaism," pp. 28-31, Spokane, Wash., 1892).

A Radical Bible Critic.

Bendavid was one of the first radical Bible critics among the Jews of Germany. His "Ueber die Religion der Ebräer vor Moses" (Berlin, 1812) and the essay "Ueber Geschriebenes und Mündliches Gesetz," which appeared in Zunz's "Zeitschrift für die Wissenschaft des Judenthums," 1823, claim to be parts of a comprehensive critical study of the Pentateuch which was probably never finished. In the same periodical also appeared his "Ueber den Glauben der Juden an einen Künftigen Messiah," where he uses his knowledge of the Talmud and rabbinical literature to insist on the principle, first brought forward by Joseph Albo, that the belief in the coming of a Messiah is not essential to Judaism. His "Zur Berechnung und Geschichte des Jüdischen Kalenders" (Berlin, 1817) was also a radical departure from the usual treatment of the subject by Jewish writers, and called forth a vehement rejoinder in the booklet, "Dabar Be'itto," by Meïr ben Moses Kornick (Breslau, 1817). The last work published by Bendavid, which appeared in Berlin in 1824, was a report on the condition of the Freischule.

BIBLIOGRAPHY: Bendavid wrote an autobiographical sketch which appeared in the *Bildnisse Berliner Gelehrten*, Berlin. 1806. His biography, written by Moritz Veit, appeared in the *Blätter für Lit. Unterh.* for 1832. *Allgemeine Deutsche Biographie*, ii. 318-320; Grätz, *Gesch. der Juden*, xii. 139; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 318; L. Geiger, *Gesch. der Jüd. Gemeinde in Berlin*, pp. 168 *et seq.*; *Zeit. für Gesch. der Juden in Deutschland*, iv. 75-86 (his letters to Bellerman).

S. P. Wi.

BENDEMANN, EDUARD JULIUS FRIEDRICH: German painter; born Dec. 3, 1811, in Berlin; died Dec. 27, 1889, at Düsseldorf. His father was a prominent banker of Berlin and associated with the intellectual circles of the capital. His talented son was therefore at an early age brought into contact with such celebrities as Gottfried Schadow and his two sons, as well as with Felix Mendelssohn and Werder. It was, however, the intercourse with Julius Hübner, who afterward became his brother-in-law and was then a pupil at the Berlin Academy, that induced Bendemann to devote himself to art. After a short course of elementary study with W. Schadow at Berlin, Bendemann accompanied him to Düsseldorf, where he became a member of that celebrated fraternity of art students afterward designated "the Düsseldorf School."

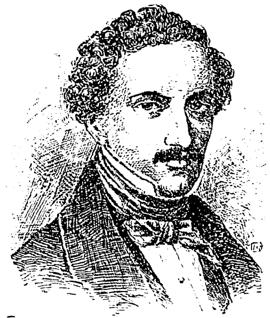

E. Bendemann

As early as 1828 Bendemann had attracted attention in Berlin by an excellent portrait of his grandmother, which had been exhibited in that city. His next picture, "Boaz and Ruth," his first independent creation, also met with recognition, without, however, giving evidence of the triumphs that the painter was soon to achieve. When, in 1830, Schadow went to Italy, Bendemann, Karl Sohn, Th. Hildebrandt, and Hübner accompanied him, and remained there for an entire year, devoting themselves exclusively to the study of Raffael and Michelangelo.

His "Jews in Babylonian Exile."

Upon his return in 1831, Bendemann began the work "Jews Mourning in the Babylonian Exile," now exhibited (1901) in the Städtisches Museum, Cologne. This work was considered the masterpiece of the 1832 exhibition of the Berlin Academy, and at once elevated the young artist to an equality with the leading painters of the day. The grandeur and majesty of the conception, the nobility and depth of the emotions portrayed, the simple and earnest rhythm of the composition, and the avoidance of the extremes of characterization, all combined to make this picture remarkable in the world of art, and one that was welcomed with the most intense satisfaction.

From 1831 to 1835 Bendemann produced several of his best works. In the latter year the crown prince of Prussia, upon the recommendation of Schadow, renounced his intention to order a copy of "The Mourning Jews," and commissioned Bendemann to paint a picture on the subject "Jeremiah at the Fall of Jerusalem." (See Frontispiece.) This work, now (1901) in the royal palace at Hanover, was first exhibited at the Berlin Academy of Art, where it attracted the greatest attention. About 1835 the artist married a daughter of Gottfried Schadow, and went to live in the house of his father-in-law at Berlin. There he executed the famous painting, "The Arts at the Fountain of Poetry."

Becomes Professor at Dresden.

Unsuccessful in his attempt to obtain an order for a work of monumental proportions in Berlin, Bendemann in 1838 accepted a professorship at the Dresden Academy, and there, in the following year, he was commissioned to decorate three rooms of the royal palace. Notwithstanding an affection of the eye, that in 1841 compelled him to go to Italy, Bendemann, throughout a period of sixteen years, actively prosecuted this work, which to-day constitutes the greatest monument to his genius. Upon the resignation of Schadow in 1859, Bendemann accepted the directorship of the Düsseldorf Academy. This position he retained until 1867, when an affection of the throat compelled him to resign. Among his most distinguished pupils may be mentioned his son Rudolf, Theodor Grosse, and Peter Janssen.

Bendemann was a knight of the Ordre Pour le Mérite, member or honorary member of the principal art academies of the world, and the recipient of numerous honors and decorations.

Bendemann's principal works on Biblical subjects are, besides those already mentioned: "The Three Wise Men of the East on Their Way to Bethlehem" (1833); "Jeremiah At the Fall of Jerusalem" (original title, "The Jews Led into Captivity in Babylon"). The last-mentioned work — perhaps Bendemann's greatest—was first exhibited in 1872, and in 1876 was in the National Gallery at Berlin. It is described in the official catalogue as follows:

"Jeremiah at the Fall of Jerusalem."

> "In the foreground, the prophet Jeremiah is seated upon the ruins in speechless sorrow, attended by his faithful pupil, Baruch, who kneels beside him in prayer. The prophet is compelled to hear the curses of his countrymen, who, driven into exile, accuse him of conniving with the enemy. To the right is a group of despairing women and children, from whose midst a Babylonian warrior has just seized a boy. In the center, Nebuchadnezzar, in royal attire, rides in a chariot drawn by two horses. He is accompanied by a group of jubilant women, and is preceded by the army, heavily laden with spoils. Following Nebuchadnezzar's chariot is King Zedekiah, blind, and groping his way with a staff. The latter is accompanied by his wives, and followed by the priests bearing the Ark of the Covenant, and by the camels and the baggage-train. In the background, and somewhat to the left, are the smoking ruins of YHWH's Temple."

In addition to paintings of Biblical subjects, Bendemann produced numerous other compositions, such as "The Two Girls at the Well" (1833); "Shepherd and Shepherdess"; "Penelope" (now in the Antwerp Academy), and "Kaiser Lothar" (Imperial Gallery of the Römer, Frankfort-on-the-Main). He also drew the designs for the Cornelius Gallery in Berlin, and these were afterward executed in encaustic by his pupils (see Rudolf BENDEMANN).

As a Portrait-Painter.

Equally noteworthy was his genius as a portrait-painter, as evidenced by the numerous pictures of distinguished persons painted by him during a period of thirty years. Among these are life-size portraits of the following: Quandt (1850); Droysen (1855); Karl Sohn (1858); L. Richter (1859); Rietschel (1862); Joachim (1865); Cornelius (1870); Achenbach (1878); Clara Schumann (1878); Du Bois-Reymond (1880); Langenbeck (1880); Niels W. Gade (1881); W. v. Schadow; the artist's father; and Fürst Anton v. Hohenzollern. Bendemann's portrait of General Oberwitz and his wife is ranked by Pecht "among the best which has ever been produced in this genre"; and the same critic considers that the splendid picture of the artist's wife (first exhibited in 1847) would alone entitle Bendemann to enduring fame. Among the most popular illustrations by Bendemann are those to Lessing's "Nathan der Weise" (1875).

BIBLIOGRAPHY: Julius Meyer, *Allgemeines Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*, ix. 999; *Katalog der Königl. National Gallerie*, Berlin.

S. J. So.

BENDEMANN, RUDOLF CHRISTIAN EUGEN: German painter of historical and genre pictures; son of Eduard Bendemann; born at Dresden Nov. 11, 1851. He was educated at the Düsseldorf Academy under the supervision of his father. From 1877 to 1879 he lived at Munich, and later made several visits to Egypt. The mural paintings in the Cornelius hall of the National Gallery at Berlin were executed by him in accordance with his father's plans, and in collaboration with Röber and Wilhelm Beckmann (1876). Among his works the following are the most noteworthy: "Frithjof und Ingeborg als Kinder" (1874); "Nymphe" (1877); "Bierausschank" (1878); "Beerdigung des Frauenlob"; "Ein Fest im 16ten Jahrhundert"; "Lautenschläger" (1879); "Wirthshausscenen in Oberbaiern" (1880); "Ausgang aus einer Moschee in Kairo"; "Schöpfbrunnen in Oberägypten." Bendemann has also achieved considerable success as a portrait-painter.

BIBLIOGRAPHY: J. Meyer, *Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*.

S. J. So.

BENDER, ALFRED PHILIPP: Rabbi at Cape Town, South Africa; born at Dublin, Ireland, 1863; educated by his father, Rev. Philipp Bender, for many years rabbi of the Dublin congregation. Bender finished his education at St. John's College, Cambridge, Eng., and in 1891 was appointed rabbi of the Hebrew congregation at Cape Town, South Africa, where he continues to reside (1901). He is professor of Hebrew at the South African College, and is a member of the council of the University of Good Hope. Bender is connected with many local philanthropic institutions besides those of his own congregation. He has contributed to the "Jewish Quarterly Review" (vols. vi., vii.) a series of papers on the burial customs of the Jews.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899-1900.

J.

BENDER, JOHANN HEINRICH: German jurist; born at Frankfort May or Sept. 29, 1797; died there Sept. 6, 1859. He studied law at Giessen, where he was also lecturer from 1819 to 1823. In 1831 he went to Frankfort to practise law, and five years later he was made a member of the executive committee of the tariff commission (Zolldirectionsrath), a position he filled until his death. He was the author of "Grundriss der Deutschen Staats- und Rechtsgeschichte," 1819; "Ueber das Mündliche und Oeffentliche Verfahren in Criminalsachen," 1821; "Grundsätze des Deutschen Handelsrechts," 2 vols., 1824–29; "Der Frühere und Jetzige Zustand der Israeliten zu Frankfurt, Nebst Verbesserungs-Vorschlägen," 1833; and other works.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, ii. 321.
S. E. Ms.

BENDERY: District town in the government of Bessarabia. In 1898 it had a Jewish population of 12,000 out of a total of 33,000 inhabitants. Commerce is the main occupation of the Jews there, only 1,061 of them being engaged in handicrafts (397 masters, 515 journeymen, and 149 apprentices). Ten Jewish families, who own about sixty-eight acres of land within the city limits, are engaged in viticulture. The most important among the Jewish benevolent institutions are the Jewish Hospital, which has an annual expenditure of 6,400 rubles, and the Talmud Torah. In special Jewish schools religious instruction is imparted to 325 children, while at the public schools 240 children receive such instruction.
H. R. S. J.

BENDETSOHN, MENAHEM MANUS: Russian pedagogue and Hebrew writer; born in Grodno 1817; died there March 20, 1888. After a careful Talmudic education in his native town he was sent, while still young, to Breslau, Germany, where his father-in-law, Reuben Liebling, the cantor of the Reformed synagogue, supported him during his studies. There he published in 1847 המוסר או אחרית רשע ("The Denunciator"), a Polish tale, adapted from the German version of W. Tugendhold. In 1853 he returned to Russia, and then taught for more than twenty years in the government school for Jewish children at Grodno, and for a short time in Volkovisk. In Grodno he also conducted a private school for many years. Among his pupils may be mentioned the Hebrew poet Konstantin Shapiro, the public-spirited lawyer L. Kupernik of Kiev, and the jurist and writer D. Slonimski of Wilna.

Besides Hebrew, he wrote fluently in Russian and German, and being possessed of an exceptionally retentive memory he knew by heart the Scriptures and many of the writings of Schiller and other German classics.

As an esthetic writer and stylist, he could not approve of the Germanized Hebrew of the young generation, and in his preface to "Alluf Ne'urim" he severely criticized it. This called forth a reply from R. A. Braudes in an article entitled "Ha-Safah Bikewodah ube-'Ozmah," which appeared in "Gan Peraḥim," Wilna, 1881, pp. 12 *et seq.* Besides the work mentioned above, Bendetsohn published: "Eben Boḥan," the principal rules of Hebrew grammar in the form of questions and answers (Wilna, 1856); "Higgayon la-'Ittim," a Hebrew adaptation of the "Stunden der Andacht für Israeliten," by Samson Wolf Rosenfeld, rabbi of Bamberg (vol. i., Wilna, 1856; vol. ii., 1862); "Moda' le-Yalde Israel" (Friend of Jewish Children), instructive tales, anecdotes, etc., from the lives of noble men, partly derived from Wilhelm Oertel's "Practischer Unterricht in der Deutschen Sprache," Hebrew and Russian (Warsaw, 1872); "Alluf Ne'urim," a collection of instructive tales for youth and a manual of elementary instruction in the Hebrew tongue, translated from the Russian (Wilna, 1879).

As a master of classical Hebrew he ranks among the best Neo-Hebraic writers, his style being almost equal to that of Mapu, who is considered the foremost classical writer of the "Maskilim."

BIBLIOGRAPHY: *Ha-Ẓefirah*, 1888, Nos. 68, 69; *Gan Peraḥim*, Wilna, 1881; private sources.
H. R. A. Fl.

BENDIG, MEÏR, OF ARLES (= Maestro Bendig d'Arles): Talmudist at Arles, in the Provence, probably in the second half of the fifteenth century. He wrote the following works: (1) An index of all the Biblical passages cited in the Babylonian Talmud, including the "minor treatises," and the Abot de-Rabbi Nathan, with a list of the passages in which they are cited. A later copyist gave the work the name "Em le-Miḳra" (Scriptural Sources). It is manuscript No. 1637, 3, of Neubauer, "Cat. Bodl. Hebr. MSS.," and occurs also in a Verona manuscript. (2) A collection of the haggadic passages of the Talmud, erroneously entitled by the copyist "Em le-Masoret" (Sources of Tradition). It is contained in the same manuscripts as the preceding work. In his works Bendig carried out a plan of Isaac Nathan, author of "Meïr Netib," who also lived at Arles, but before Bendig.

BIBLIOGRAPHY: Gross, in *Monatsschrift*, 1880, p. 523; idem, *Gallia Judaica*, p. 90; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 571.
L. G. I. Ber.

BENDIN. See PETRIKOV.

BENDIT. See BENEDICT.

BENDIX, FRITS EMIL: Danish violoncellist and composer; born Jan. 12, 1847, at Copenhagen. He first studied with F. Rauch, and later with Friedrich Neruda and Friedrich Grützmacher in Dresden. From 1866 to 1871 he lived in Germany, where he successively played in the orchestras at Meiningen and Cassel. He also appeared as a soloist and in chamber-music performances. On his return to Denmark in 1871 he became a member of the royal orchestra at Copenhagen, and since 1887 he has been its leader.

Bendix has published a book of children's songs, of which he composed both text and music. In 1884 a one-act comedy of his was performed at the Royal Theater in Copenhagen. Another play, entitled "En Hustru," was published by him under the pseudonym "Carston Holst."

BIBLIOGRAPHY: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon.*
S. J. So.

BENDIX, OTTO JULIUS EMANUEL: Danish oboist and pianist; born July 26, 1845, at Copenhagen; a brother of Frits Bendix. He first devoted himself to the study of the oboe, and received instruction on that instrument from Christian Schliemann. He was also a pupil of Gade and Rée. In 1868 he received an appointment as oboist in the royal orchestra; and he remained a member of that organization until 1880. In the mean time he had diligently devoted himself to the study of the piano; and in order to perfect himself as a pianist, he took a course with Theodore Kullak at Berlin and with Liszt at Weimar (1872–74).

The piano now gradually became his favorite instrument. For a number of years he performed at concerts and taught in Copenhagen; but in 1880 he left his native city for Boston, Mass., where he now occupies (1902) a distinguished position as a teacher and virtuoso. In the latter capacity he has made frequent tours, one of which extended as far as San Francisco.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. J. So.

BENDIX, VICTOR EMANUEL: Danish violin virtuoso, pianist, and composer; born May 17, 1851, at Copenhagen; brother of Frits Bendix. He early manifested a remarkable talent for music. From 1867 to 1869 he was a pupil at the newly founded conservatory of music at Copenhagen, where he studied the piano under August Winding and composition under Niels W. Gade, whose favorite pupil and protégé he became. In association with Axel Liebmann, he conducted from 1872 to 1876 the concerts of the choral society founded by the latter. A few years later he became instructor of the chorus at the Royal Opera, and Gade's assistant at the choral rehearsals of the Musical Society. He also at this time frequently appeared as soloist and in chamber-music recitals, and during the season of 1893 conducted the popular concerts given at the Concert Palace.

Bendix has occasionally visited Germany and other foreign countries, and his compositions reveal the influence of modern German romanticism. They are characterized by a consummate mastery of technic, and embrace orchestral and chamber music, as well as numerous songs and minor compositions for the piano. The following is a list of his principal works: "The Thirty-third Psalm," for orchestra and chorus, op. 7; symphony in C, entitled "Fyaeldstigning" (German title "Zur Höhe"), published in 1891; symphony in D, entitled "Sommerklange fra Rusland"; symphony in A (1895?); "Lystspilouverture," op. 19; pianoforte concerto, op. 17; pianoforte trio, op. 11; ten songs, op. 18; "Poésies de Victor Hugo," op. 21; "Album," ten pianoforte pieces.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*.

S. J. So.

BENE-BERAK: A town assigned to Dan (Josh. xix. 45). It was situated on the seacoast plain southeast of Joppa, and is to be identified with the modern Ibn Ibrak (Buhl, "Geographie," p. 196). The Danites, however, did not continue to hold the place, since Sennacherib (Rawlinson, "Cuneiform Inscriptions of Western Asia," i., plate 37, col. ii. 66) mentions Banaibarḳa as belonging to Zidḳa. In later times Bene-Berak became the seat of Akiba's school (Sanh. 32b).

J. Jr. G. B. L.

BENE BERITH. See B'nai B'rith.

BENE MIKRA. See Karaites.

BENEDETTI, SALVATORE DE: Italian scholar; born April 18, 1818, at Novara, a town in Piedmont; died Aug. 4, 1891, at Pisa. In his time the public schools of Italy were closed to Jews, and therefore Benedetti attended the only school of importance in Piedmont open to Hebrews—a college founded in Vercelli by a certain Foa and intended more especially for the preparation of rabbis. After finishing his studies there and feeling no inclination for the ministry, Benedetti earned a livelihood by teaching, and by editorial work for some Piedmont and Milan papers. At this time also he translated, in abridged form, Adolph Franck's book on the Cabala. In 1844 Benedetti was named superintendent of the Pie Scuole Israelitiche at Leghorn. In 1848 he became one of the most militant participants of the Mazzini faction, and took an active part in the publication of the "Corriere Livornese."

When the Austrians invaded Leghorn, Benedetti left the city in order to return to his native province, Piedmont. He remained some time in Turin actively engaged as a journalist, and when Cesare Correnti founded the "Progresso," Benedetti became a member of the editorial staff of that paper. After its cessation Benedetti went back to Novara, and after having delivered public lectures on history he founded and edited the paper "La Vedetta," which served as intermediary between free Piedmont and Lombardy, then still under the Austrian yoke.

In view of the changed political situation provoked by the policy of Victor Emmanuel and of his minister Cavour, Benedetti decided thenceforward to devote his life to science and literature. In 1862 he became professor of Hebrew at the University of Pisa, and retained the position till his death. He also contributed from time to time to local papers of his new dwelling-place. He devoted the greater part of his energy to scientific publications; distinguishing himself by his exact knowledge of the bibliography of each subject he treated, by the severe method of research that he applied to every topic he discussed, and, above all, by the choice language he employed.

One of the most interesting of Benedetti's works was his "Vita e Morte di Mose," 1879, wherein he gathered and translated the legends concerning the great Hebrew legislator. His "Canzoniere Sacro di Giuda Levita," 1871, a translation of the poems of Judah ha-Levi, helped largely to acquaint the Italian public with the Hebrew poetry of the Middle Ages. Besides the above-mentioned works Benedetti published: "Il Terzo Centenario di Galileo," a historical tale, Pisa, 1864; "Del Metodo di Galileo nella Filologia," Turin, 1864; "Della Educazione Rustica," Florence, 1865; "Elisa Finocchietti Toscanelli," Pisa, 1870; "I Teologi Naturali" (translated from the Hebrew), Pisa, 1871; "La Leggenda Ebraica dei Dieci Martiri e la Perdonanza sullo Stesso Argomento," in "Annuario della Società Italiana per gli Studj Orientale," ii.; "Giuseppe Levi," a biography of the famous Italian poet, Florence, 1876; "Marianna Foa Uzielli," biography, Leghorn, 1880; "Dei Presenti Studj sul Talmud e Specialmente sull' Aggada," in "Proceedings of the Fourth Congress of Orientalists," held in Florence, 1878, Florence, 1880: "L'Antico Testamento e la Letteratura Italiana," Pisa, 1885.

BIBLIOGRAPHY: Alessandro d'Ancona, *Salvatore de Benedetti*, in *Annuario dell' Università de Pisa per l'Anno Accademico*, 1891-92.

S.

BENEDICT VIII.: Pope from 1012 to 1024. A great persecution of the Jews took place during his pontificate. A terrible earthquake and hurricane visited the city of Rome on Good Friday, 1021, and the following day, in which many persons perished. According to the views of that time, this visitation was considered as a punishment sent by God; and the pope was persuaded, by one who pretended to have discovered the cause of the divine anger, that the Jews had insulted the host while the Christians were paying their adoration to the cross. An inquiry, conducted with all the partiality which characterized that epoch, having demonstrated the veracity of the alleged facts, Benedict ordered the execution of the guilty Jews. According to Zunz, the seliḥah **אם עונינו רבו**, written by Simeon ben Isaac, refers to this persecution.

BIBLIOGRAPHY: Vogelstein and Rieger, *Geschichte der Juden in Rom*, i. 211, 213, 354; Berliner, *Geschichte der Juden in Rom*, ii. 7; Zunz, *Literaturgeschichte*, p. 235.

G. I. BR.

BENEDICT XII. (JACQUES DE NOVELLÈS): A monk of the Cistercian order; elected pope Dec. 30, 1334; died April 25, 1342. Although he displayed the greatest zeal for the extermination of the Albigenses and other heretics, he cherished kindly feelings toward the Jews and protected them by every means in his power. When, in 1338, bloody persecutions of the Jews broke out in several places in Germany because they had been accused of profaning sacramental wafers, Benedict addressed to Duke Albert of Austria a letter recommending him to take measures for the protection of the Jews. About the same time he wrote also to the bishop of Passau, in whose diocese many Jews had been slain on this accusation, directing him to investigate scrupulously the charge, which he, Benedict, did not believe, and to punish severely those who had invented such false accusations.

BIBLIOGRAPHY: Baronius, *Annales Ecclesiastici ad Annum MCCCXXXVIII.*; *Revue Orientale*, ii. 460; Grätz, *Gesch. der Juden*, 3d ed., vii. 327.

G. I. BR.

BENEDICT XIII. (PEDRO DE LUNA): Antipope; born at Aragon about 1334; elected Sept. 28, 1394; died at Peñiscola June 1 (according to some, Nov. 29), 1424. This "unfrocked and spurious pope," as he was termed by the Council of Constance which deposed him (1415), caused much suffering to the Jews. Zealous for their conversion, he shrank from no measures to bring about this result. While he was still a cardinal he forced Shem-Ṭob ben Isaac Shaprut to appear at Pamplona before an assembly of bishops and high ecclesiastics in order to debate the question of original sin and salvation.

This zeal for conversion and controversy was encouraged by the baptized Jew, the unfrocked rabbi Salomon Levi Burgos (called by his Christian name Pablo de Santa Maria), and Benedict's physician, Joshua Lorqui, whose Christian name was Geronimo de Santa Fé. They persuaded their master that they were able to demonstrate from the Bible and the Talmud that the Messiah had already come in the person of Jesus.

The Tortosa Controversy.

Benedict, who had perjured himself in order to save his tiara, hoped to atone for his sin before Christendom by a splendid deed, such as the conversion of the Jews en masse. He therefore summoned the Jewish notables to a controversy at Tortosa. Twenty-two of the chief Aragonese Jews answered the summons, and assembled at Tortosa Feb. 6, 1413. At first Benedict treated them with kindness; but seeing, in the course of the debates, that he could not hope to convert them by persuasion, he threw off his mask and vented his wrath on the Talmud. When all means of converting them were exhausted without bringing about the desired results, he dismissed them in anger.

Bull of 1414.

The consequence of this unprecedented controversy, which extended over a year and nine months (Feb. 6, 1413, to Nov. 12, 1414), was the issuance of an anti-Jewish bull containing eleven clauses. By the terms of this bull the Jews were prohibited from studying the Talmud and Talmudical literature. All copies of the Talmud were confiscated. The communities were forbidden to build more than one synagogue poorly equipped. The Jews were not allowed to eat, bathe, or trade with Christians. They were not to hold any public office; not to follow any handicrafts, nor even to practise medicine. They were compelled to wear a red or a yellow badge, and three times a year, during Advent, at Easter, and in the summer, they were to attend Christian sermons.

Benedict, being just then deposed by the Council of Constance, did not live to see his bull enforced, but it bore its fruits; and the sad end of the Jews of Spain was due to this schismatic pope and the schismatic rabbi Burgos.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 68–73; Halberstamm, in *Jeschurun*, vi. 45 *et seq.*; Basnage, *Histoire des Juifs*, vii. ch. xx. 5; Beugnot, *Les Juifs d'Occident*, p. 108; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, p. 276; Grätz, *Gesch. der Juden*, viii. 122 *et seq.*

G. I. BR.

BENEDICT XIV. (PROSPERO LAMBERTINI): Two hundred and fifty-fourth pope; born at Bologna in 1675; elected pope Aug. 17, 1740; died May 3, 1758. This pope, who graciously accepted a dedication from Voltaire and was full of amenity toward all heretics, thought it his duty to pursue by all means the conversion of the Jews. In 1747 he issued a bull regulating Jewish conversions. According to this bull all children above seven years of age could be baptized without the consent of their parents. A Christian nurse was allowed to baptize her Jewish charge against the will of the parents. One of the latter could baptize the child contrary to the wish of the other; and the grandfather could baptize his fatherless grandchild against the will of its mother.

By a decree dated Sept. 16 of the same year, Benedict forbade converted married Jews to divorce their wives according to Jewish law. At the request of the Jewish community of Rome (presented in Feb., 1751) to allow its members to frequent the market and to live outside the ghetto, Benedict renewed the severe project elaborated by the Inquisition in 1732, according to which a Jew was not permitted to pass a single night away from the ghetto.

Notwithstanding this, Benedict was far from being hostile to the Jews. On all occasions, except in the matter of conversion, he showed sympathy with them. When persecutions broke out in Poland he energetically defended the Jews and enjoined the Polish archbishop and primate to protect them.

In Italy Benedict was especially hostile to Hebrew books. The censor Constanzi prepared in 1748 a new list of forbidden books. Benedict ordered all those enumerated therein to be seized and confiscated; and on Sept. 15, 1751, this decree was enforced. It having been rumored that the Jews smuggled prohibited books into the ghetto, Benedict ordered a strict search of the houses, with the result that a general confiscation ensued. Later he gave directions to Constanzi to revise the "Sefer ha-Zikkuk" (Book of Expurgation) and to add to it an *Index Expurgatorius*, comprising a new series of books to be forbidden.

In Holy Week of 1756 the body of a child was found at Jampol, Poland, and a blood-accusation followed by persecutions ensued. To free themselves and all other Jews from the oft-repeated accusation, the Polish Jews sent Jacob Selek to Benedict to procure an official exposure of the falsehood of the charge. Benedict charged the counselor of the holy office, Lorenzo Ganganelli—later Pope Clement XIV.—to report on this subject; and on March 21, 1758, the acquittal of the Jews was pronounced.

BIBLIOGRAPHY: *Literaturblatt des Orients*, 1841, p. 259; *Revue Orientale*, iii. 157; *Revue des Etudes Juives*, iii. 107, 108; Berliner, *Censur und Confiscation*, p. 25; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 241-247; Popper, *The Censorship of Hebrew Books*, pp. 120, 126.

G. I. BR.

BENEDICT, SIR JULIUS: Composer, conductor, and teacher of music; born at Stuttgart Nov. 27, 1804; died in London June 5, 1885. Showing considerable musical talent as a boy, he became, at the age of fifteen, the pupil of Hummel at Weimar, and was introduced by him to Beethoven. In 1821 he went to Dresden to study musical composition under Weber, who treated him like a son. Having filled conductors' posts at Vienna from 1823 to 1825, he went with Barbaja to Italy in the latter year, and obtained an appointment as conductor at Naples, where he produced two of his own operas, "Gracinta ed Ernesto" and "I Porthocesi in Goa." In 1835 he went from Paris to London, where he resided till his death. He was conductor at the Lyceum in 1836 and at Drury Lane in 1838, where some of his own chief works for the operatic stage were produced. After visiting America with Jenny Lind in 1850, he became successively conductor at Her Majesty's Theater and at Drury Lane. Sir Julius held a prominent position in the musical world for upward of forty years, as conductor and as teacher. He contributed much to the initial success of the Monday Popular Concerts at St. James' Hall. He was knighted in 1871; and, among other distinctions, was decorated by the emperor of Austria in 1874, and made knight commander of the Order of Frederick by the king of Württemberg. He was twice married.

Sir Julius Benedict.

Among his compositions are: a one-act operetta, "Un Anno ed un Giorno," produced at the Lyceum in 1836; "The Gypsy's Warning," 1838; "The Bride of Venice," 1843; "The Crusaders," 1846, produced at Drury Lane; "Undine," a cantata produced in 1860 at the Norwich Festival, of which he was for many years conductor; "The Lily of Killarney," 1862, his most successful opera, the libretto to which was founded upon Boucicault's "Colleen Bawn"; an operetta, "The Bride of Song," performed in 1864; "Richard Cœur de Lion," 1863, and an oratorio, "St. Cecilia," 1866, the last two composed for the Norwich Festival; "St. Peter," 1870; and "Graziella," 1882, besides symphonies and pianoforte music. The recitatives for the Italian version of Weber's "Oberon," which was produced at Drury Lane in 1865, were also written by Sir Julius.

BIBLIOGRAPHY: *Dictionary of National Biography*; Grove, *Dictionary of Music*, s.v.: London newspapers, June 6, 1885: Hervey, *Celebrated Musicians*.

J. G. L.

BENEDICT, MARCUS. See BENET, MORDECAI.

BENEDICT, MOSES: German banker and artist; born in 1772 at Stuttgart, Germany; died there July 8, 1852. He was destined for the profession of sculptor. With his brother Seligmann Löb he was sent in 1785 to the Karlsschule in Stuttgart. Later on the two conducted the banking business of Benedict Brothers. Moses showed considerable talent for art, and as a painter of miniatures was particularly clever. He was an intimate friend of the painter Christian Gottlieb Schick, with whom he corresponded for years.

BIBLIOGRAPHY: *Schwäbische Chronik*, Nov. 15, 1885.

S. M. K.

BENEDICT, NAPHTALI. See BENET, NAPHTALI.

BENEDICT OF YORK: Leading member of the Jewish community in York, England, at the end of the twelfth century; died in 1189. Together with Josce of York he attended the coronation of Richard I., and in the riot which took place on that occasion was forced to submit to baptism, when he took the name of "William." Afterward he appealed to the king, who permitted him to return to his religion, though this was against the canon laws.

His death occurred soon after this at Northampton (Roger de Hoveden, "Chronica," ed. Stubbs, iii. 14), where he was the owner of houses. William of Newbury describes Benedict's house at York as being like unto a royal palace in size and strength ("Historia," ed. Howlett, i. 312). His widow and children were burned alive in it during the York riot of Easter, 1190.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 104, 119.

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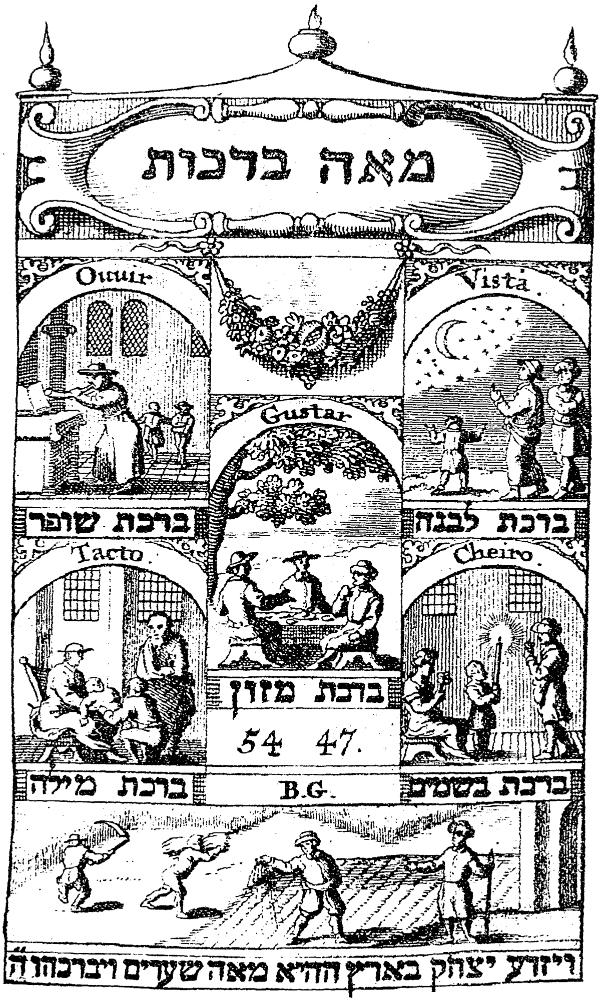

Title-Page of "Meah Berakot," Amsterdam, 1787.

BENEDICTIONS (Hebrew, "Berakot"): Blessings, or prayers of thanksgiving and praise, recited either during divine service or on special occasions. They were, according to rabbinical tradition (Ber. 33a), instituted and formulated by the founders of the synagogue, the "Anshe Keneset ha-Gedolah" (Men of the Great Synagogue), "the hundred and twenty elders" at the head of the commonwealth in the time of Ezra (Meg. 17a; Yer. Ber. ii. 4d; compare Yad ha-Ḥazakah, Tefillah u-Birkat Kohanim, i. 4; Ber. i. 5). Thanksgivings in the form of "Baruk Yhwh" (Blessed be the Lord) were occasionally offered in the time of the Patriarchs, the Judges, and the Kings (see Gen. xxiv. 27; Ex. xviii. 10; Ruth iv. 14; I Sam. xxv. 32; II Sam. xviii. 28; I Kings i. 48; v. 21; viii. 15, 56; I Chron. xvi. 36; II Chron. ii. 11, vi. 4) and by the Psalmists (Ps. xxviii. 6, xxxi. 22 [A. V. 21], and elsewhere); and in the form of "Baruk Attah Yhwh" (Blessed be thou, O Lord; I Chron. xxix. 10; Ps. cxix. 12); also in the prayer of Azariah (Song of the Three Holy Children, verse 3; Tobit iii. 11; viii. 5, 15; xi. 14).

In the time of Ezra public worship was begun with the call, "Bareku et Adonay" (Bless ye the Lord! Neh. ix. 5), each thanksgiving being followed by the congregational response Amen (Neh. viii. 6) or a longer doxology, "Baruk . . . Amen" (Ps. xli. 14; lxxii. 18, 19; cvi. 48). Thenceforth the designation "Berakah," or benediction, became the standing name for each individual thanksgiving in the service. Accordingly, the ancient Mishnah, R. H. iv. 5, calls the service "Seder Berakot" (Order of Benedictions). Thus eight benedictions are mentioned in Yoma vii. 1, which are recited by the high priest in the Temple service on the Day of Atonement, namely: (1) on the Law, (2) the 'Abodah, (3) the thanksgiving, (4) the forgiveness of sin, (5) the sanctuary, (6) Israel, (7) the priestly blessing, and (8) the closing prayers.

The recitation of the Shema' every morning in the Temple was preceded by one benediction, and followed by three benedictions, which consisted of Emet we-Yaẓib, the 'Abodah, and the Priestly Blessing (closing with "Shalom"=peace; Tamid iv. 1). In the synagogue the Shema' is preceded by two benedictions, one for the light of day: "Yoẓer-Or" (see Liturgy), closing with "Blessed be He who created the lights!" and one for the Law: Ahabah Rabbah, ending with "Blessed be He who loveth His people Israel!" and followed by one benediction beginning with Emet we-Yaẓib and closing with "Ga'al Yisrael" (Blessed be He who hath redeemed Israel!), after which the eighteen (or seven) benedictions follow. The Shema' in the evening is preceded by the benedictions "Ma'arib 'Arabim," concluding with "Blessed be He who bringeth on the twilight!" and Ahabat 'Olam, closing with "Blessed be He who loveth His people Israel!" and followed by two benedictions, namely: "Ga'al Yisrael," as in the morning, and "Hashkibenu" ("Grant us peaceful rest in the night!"), ending with "Blessed be He who guardeth Israel!" or, on Sabbath and holy days, with "Blessed be He who spreadeth the tabernacle of His peace over Israel!" The prayer (Shemoneh 'Esreh) in the daily ritual of the synagogue consists of eighteen benedictions (Ber. 28b); the corresponding festival prayer, of seven (Tos. R. H. iv. 11); the one on fast-days, of twenty-four, six special benedictions being added to the eighteen of the daily prayer, each being followed by the response "Amen" (Ta'an. ii. 2–5).

Upon Reading from Scripture.

A special benediction was also offered by Ezra before the reading from the Book of the Law, the assembly responding with "Amen! Amen!" (Neh. viii. 6.) Hence it became the regular practise in both the temple and the synagogue to recite a benediction before reading the Law, with the introductory "Bareku" (Bless ye the Lord), and after the reading with the closing formula, "Blessed be He who gave the Law," followed by the response "Amen" (Yoma vii. 1, p. 69b; "Masseket Soferim," xiii. 8, ed. Müller, p. 178). The benedictions recited at the reading from the Prophets, the HAFṬARAH, one before and three or four benedictions after the reading on Sabbath and holy days, have the same character. They are thanksgivings for the words of comfort and of Messianic hope offered by the prophetic writings as interpreted by the Haggadah. Originally these also were accompanied by congregational responses ("Masseket Soferim," xiii. 9–14, ed. Müller, pp. 181–185). Similarly the reading of the HALLEL Psalms on the New Moon and holy days is preceded and followed by a benediction; the latter known in Mishnaic time as "Birkat ha-Shir" (Benediction of the Psalm, Pes. x. 7). To the same category belong the benediction BARUK SHE-AMAR, which precedes, and the YISHTABAḤ (with or without the NISHMAT), which follows, the reading of Psalms in the early morning service; the benediction in each case closing with "Blessed be Thou, O Lord, who art extolled by praises!" (Compare Ps. xxii. 4 [3] and Ex. xv. 11.) The corresponding evening benediction "Baruk le-'Olam" appears originally to have been also a benediction on the Psalms (see S. Baer, "'Abodat Yisrael," p. 109; and Kohler, "The Psalms and Their Place in the Liturgy," Graetz College Publications, 1897, i. 31.

The benedictions recited over the meals are of very ancient origin. As early as the Book of Samuel people would not eat before the blessing had been offered over the sacrifice (I Sam. ix. 13). Accordingly, the words in Deut. viii. 10, "When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which He hath given thee," are referred by the Rabbis to the benediction over the meal, to both the grace before the meal and the threefold benediction after it (Ber. 21a, 48b; Tos. Ber. vii. 1; compare Sibyllines, iv. 25; Josephus, "B. J." ii. 8, § 5; Letter of Aristeas, § 184; Matt. xiv. 19, xv. 36, xxvi. 26; Acts xxvii. 35). "Seeing thee eat without washing the hands and without saying the benediction, I took thee to be a heathen," said an innkeeper to his brother Jew (Num. R. xx.). "Whosoever eats or drinks or enjoys some pleasure of the senses without offering a benediction commits a sacrilegious theft against God" (Ber. 35a, b).

Before and After Meals.

Especially solemn, because accompanied with responses in accordance with the number of the participants, is the GRACE AT MEALS, consisting of three benedictions, later increased to four. According to Ber. 48b, the first "Ha-zan et ha-kol" (Blessed be He who giveth food to all!) was instituted by Moses; the second, "Nodeh leka" (closing with "Blessed be Thou for the land and for the food!"), by Joshua, who led Israel into the land; and the third, "Raḥem na" (closing with "Blessed be He who rebuildeth [buildeth] Jerusalem"), by King Solomon; while the fourth, "Ha-ṭob we-ha-Meṭib" (Blessed be He who is good and doeth good!)—recited as a rule whenever new wine is served to cheer the guests—is ascribed to the rabbis of Jamnia in Bar Kokba's time. All meals having had a distinctly social rather than a mere domestic character in olden times, the benedictions recited at the table were accordingly, like those in the synagogue, introduced by an exhortatory call, "Zimmun," and accompanied by responses (Ber. vii. 1, 2; Geiger, "Urschrift," p. 123; Kohler, *l.c.* pp. 34, 35).

Gladdening wine as a social element served on such occasions gave rise to benedictions connected with the Sabbath and the festival meals, the ḲIDDUSH (the sanctification of the day, Mek., Yitro, vii.; Pes. 106a) and HABDALAH ("the leave-taking from the holy day"), which formed originally the conclusion of the Sabbath meal (Ber. viii. 1; Geiger, "Zeitschr." vi. 116); the Passover Seder (Pes. x. 6); also to a benediction now no longer in use at the new-moon meal ("Mas. Soferim," xix. 9); to the seven benedictions recited at marriage festivities (Ket. 7b; compare Tobit viii. 6–17), which lasted a full week or two; the benedictions at circumcision (Shab. 137b; Tosef., Ber. vii. 12, 13); and the benedictions at the mourners' meal, which were still in use in Europe in the eleventh century ("Mas. Soferim," xix. 11, ed. Müller, p. 276; Ber. 46b; Semaḥot xii., xiv.; "Siddur Rab Amram," i. 55; Maḥzor Vitry, No. 248). Every new enjoyment offered at the festal table, such as various kinds of fruits, or perfumes, gave rise to another benediction (Ber. vi. viii.; Tos. Ber. vi.). "To God belongs the earth and all its produce, according to Ps. xxiv. 1; but when consecrated by a benediction it becomes man's privilege to enjoy it, according to Ps. cxv. 16," says R. Levi (Ber. 36a).

Thanksgiving for Personal Benefits.

Besides these three forms of benediction, a fourth, bearing a more personal character, came into use in ancient times—a thanksgiving for the manifestation of divine goodness experienced in one's life. The one hundred and seventh Psalm has been correctly understood by rabbinical tradition to refer to four different kinds of thanksgiving for benefits received from God: (1) for escaping the dangers of a journey through the desert (verses 4–9); or (2) being rescued from prison (10–16); or (3) recovering from a grave illness (17–22); or (4) having gone safely through the perils of a sea voyage. All who have undergone any of these experiences are bidden to offer loud thanksgiving to the Lord in the midst of worshiping assemblies. Out of this developed the "Birkat ha-Gomel" (Blessed be the Lord, who bestoweth benefits upon the undeserving), the benediction recited by men who are called up to the Law the first time they appear in the synagogue after deliverance from danger; the congregation responding: "May He who hath bestowed all good upon thee, further bestow good unto thee! Amen." As a matter of course, each miraculous escape or other joyous experience gave rise to another benediction. In fact, many Psalms are the outpouring of such thanksgiving (Ps. xxii. 26 [A. V. 25], xl. 11 [A. V. 10], ciii. 1–5). Yet not only experiences of joy, but also severe trials, prompted the saints to offer thanksgiving, as in the case of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).

Every manifestation of divine protection and help became an opportunity for the pious Israelite to offer up thanksgiving in the usual form of a benediction; thus, after the victory over Nicanor the people exclaimed: "Blessed be He who hath kept His holy place undefiled" (II Macc. xv. 34). A similar benediction is given: "Blessed be Thou, the truthful Judge who disclosest the things hidden" (*ib.* xii. 41). Not only did the experience of miraculous help from Providence give an opportunity for thanksgiving, as when Jethro exclaimed, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptian" (Ex. xviii. 10; Ber. 54a), but the very season or place which recalled the wondrous event to the memory of the people or of the individual gave rise to a benediction: "Blessed be Thou who wroughtest a miracle unto me," or "unto our fathers of old." There is an instructive passage in the Book of Enoch: "Each time Enoch beheld some of the wonders of nature, he blessed the Lord of Glory, who had made great and glorious wonders to show the greatness of His work to the angels and the souls of men, that they might praise His work and all His creation . . . and bless Him for ever." Obviously, at the time Enoch was written, the Ḥasidim had already made it a custom to say a benediction at the sight of every great phenomenon of nature, "‘Oseh ma‘aseh Bereshit" (Blessed be the Worker of Creation) (Ber. 54a; compare Ben Sira [Ecclus.] xliii. 11, "Look upon the rainbow and praise Him that made it").

Development of Benedictions.

In the course of time all these benedictions assumed a stereotyped form; and the rule is given by Rab that, to be regarded as a regular benediction (Ber. 40b), every benediction must contain the name of God, and by R. Johanan that it must contain the attribute of God's kingship. It was always the Name that called forth the response, since the verse Deut. xxxii. 3 (Hebr.), "When I call upon the name of the Lord, ascribe ye greatness unto our God," was interpreted in this sense by the Rabbis (see Sifre, Deut. 306). In view of this response in the synagogue, "Amen": in the Temple, "Baruk Adonay" (Blessed be the Lord the God of Israel from everlasting to everlasting), particular stress was always laid upon the closing formula ("ḥotem berakot") (Mishnah Ber. ix. 5; Ta‘anit ii. 3; Tosef., Ber. vii. 21, 22; Tosef., Ta‘anit i. 10–13); whereas full freedom as to the form of the main benediction was granted to the individual who offered the prayer or praise. It has been suggested that Psalms, such as cxxxvi., cxlvii., cxlviii., or other Biblical verses, originally formed the basis of each benediction (see Isidore Loeb, "Literature des Pauvres," p. 158; Müller, "Masseket Soferim," p. 228; Kohler, *l.c.* pp. 32–34). A specimen in the Apocryphon to an old benediction with choral response is given in the Song of the Three Children (verses 29–34, 39–67). Out of the recitative benedictions spoken in assemblies, as seen in the prevalent use of the plural, developed at a much later stage the solitary prayer without the element of responses (Ber. viii. 8), which had previously been essential.

Great importance was laid, however, on the exact traditional form of the various benedictions. Only a recognized scholar ("Talmid ḥakam") was presumed to know them to a reliable degree; whereas those who compiled them for common use were, in Mishnaic time, regarded with suspicion. "Those who write down the benedictions are equal in mischief-doing to such as burn the Law"—ostensibly because they infringed the rights of those authorized to offer the benediction (see Tosef., Ber. i. 8; Shab. xiii. [xix.] 4; Ber. 38a, 50a; Shab. 115b). Nevertheless it was from such written collections of benedictions that compilations like those enumerated in Mishnah Berakot ix., Ta‘anit ii., Tosef., Ber. vii., and elsewhere were made. At any rate, by the second century they were already fixed as to form and number, since R. Meïr declares it to be the duty of every one to say one hundred benedictions daily (Men. 43b); and R. Yose says: "He who alters the form of benedictions fixed by the wise has failed to fulfil his obligations" (Ber. 40b; Yer. Ber. vi. 2, 10b). According to Num. R. xviii. (compare Tan., Koraḥ, ed. Vienna, 1853), it was King David who instituted the one hundred daily benedictions. These hundred benedictions required daily by R. Meïr are shown by Abudrahim in gate iii. ("Birkat ha-Miẓwah") of his commentary to correspond with the benedictions given in the daily prayers.

One Hundred Benedictions Daily.

Maimonides (Yad ha-Ḥazaḳah, Berakot, i. 4) divides the benedictions into three classes: (1) for enjoyments; (2) for the privilege of the performance of a religious duty; and (3) forms of liturgical thanksgiving and praise. Abudrahim, in Hilkot Berakot, divides them into four classes: (1) such as are comprised in the daily prayer; (2) such as precede the performance of religious duties; (3) such as are offered for enjoyments; and (4) such as are offered on special occasions of thanksgiving and praise.

The following is a list of benedictions prescribed in the Talmud and adopted in the liturgy; each of them beginning with the formula "Blessed art Thou, O Lord, our God, King of the Universe!"

(1) Before retiring to rest at night: " . . . who makes the bands of sleep fall upon mine eyes and slumber upon mine eyelids. May it be Thy will, O Lord, to make me lie down in peace and rise up again in peace. Let not my thoughts nor evil dreams nor evil imaginations trouble me, but let my bed be spotless before Thee, and give light again to mine eyes lest I sleep the sleep of death" (Ps. xiii. 4 [A.V. 3]); "for it is Thou who givest light to the apple of the eye" (Ps. xvii. 8). "Blessed art Thou who givest light to the whole world with Thy glory" (Ber. 60b).

(2) In the morning, before reciting any benediction, one has to wash the hands and say: " . . . who hast sanctified us by Thy commandments and enjoined us to wash the hands" ("Neṭilat Yadayim," "lifting up the hands"); compare Targ. to Ps. cxxxiv. 2 (Ber. 53b).

(3) After the performance of the functions of the body: " . . . who has formed man in wisdom and created many orifices and vessels, upon the opening or closing of which, life depends." " . . . (who healest all flesh and) who hast made man wondrously" (after Ps. cxxxix. 14).

Morning Benedictions.

(4) After awakening from the night's sleep (which was regarded as the returning of the soul to the body) some rabbis prescribe the benediction: " . . . who revivest the dead" (Yer. Ber. iv. 2, 7d); but the form commonly adopted is: "My Lord, the soul which Thou hast given me is pure, Thou hast created and formed it, and Thou didst breathe it into me and preservest it within me and wilt one day take it from me and restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O Lord my God, Sovereign of all works, Lord of all souls, . . . who restorest the souls unto dead bodies."

(5) On hearing the cock crow, one says: " . . . who hast given the cock intelligence to distinguish between day and night," (Job xxxviii. 36). Compare "Apost. Const." viii. 34.

(6) On opening the eyes in the morning: " . . . who openest the eyes of the blind" (after Ps. cxlvi. 8).

(7) When sitting up and moving one's limbs: " . . . who loosest them that are bound" (Ps. cxlvi. 7).

(8) When dressing: " . . . who clothest the naked" (Ps. cxlvi. 8).

(9) When standing erect: " . . . who raisest up those that are bowed down" (compare "Halakot Gedolot," ed. Hildesheimer, p. 77). When sitting up: "Who liftest up those that are low" (*ib.*).

(10) When stepping upon the ground: " . . . who spreadest forth the earth above the waters" (Ps. cxxxvi. 6).

(11) On stepping forth to walk: " . . . who hast made firm the steps of man" (Ps. xxxvii. 23).

(12) When putting on shoes: " . . . who hath supplied me with every want."

(13) When girding the belt about oneself: " . . . who girdest Israel with might" (Jer. xiii. 11; Ps. xlv. 7).

(14) When putting on a head-covering: " . . . who crownest Israel with glory" (Isa. lxi. 10; פאר = "glory," name for miter).

(The following alternative is not found in the Talmud, and is disallowed in Shulḥan 'Aruk, Oraḥ Ḥayyim, xlvi. 6: " . . . who givest strength to the weary.")

(15) When washing the face: " . . . who removest sleep from mine eyes and slumber from mine eyelids."

Here follows a prayer for a day free from sin and temptation and graced by favor of God and man, which closes thus: " . . . who bestowest loving-kindness" (late addition, "upon Thy people Israel").

(16) Every one must offer three benedictions daily, namely: " . . . who hast made me an Israelite (or who hast not made me a heathen)"; " . . . who hast not made me a woman"; " . . . who hast not made me a slave [or a boor]" (Tosef., Ber. vii. 18; Yer. Ber. ix. 2, p. 13b; Men. 43b; "Halakot Gedolot," p. 77. Persian and Greek parallels are given by Joël, "Blicke in die Religionsgeschichte," i. 119; Kaufmann, "Monatsschrift," pp. 14-18). For woman the benediction is substituted: " . . . who hast made me according to Thy will."

The following benediction adopted in the Prayer-Book is, according to Yer. Ber. ix. 2, preserved in full in Yalḳut, Wa'etḥanan, 836, offered by the angels at the time when the Shema' is recited by Israel: "Thou wast one ere the world was created; Thou hast been the same since the world hath been created. Thou art the same in this world and the same in the world to 1893. come. Sanctify Thy name through those that sanctify it, . . . who sanctifiest Thy name among the multitudes."

(17) Before and after the reading of the Psalms in the morning service: BARUK SHE-AMAR and YISHTABBAḤ.

(18, 19) Before reading Shema' in the morning, "Yoẓer Or" and AHABAH RABBAH.

(20) After Shema', EMET WE-YAẒIB.

(21-39) The "'Amidah," seven (or eighteen, increased later on to nineteen), benedictions, consisting of three principal benedictions of praise at the beginning, three at the close, and twelve or thirteen (on week-days; on Sabbath and holy days only one) inserted in the middle (see SHEMONE 'ESRE). In case of need one benediction, HABINENU, containing the contents of the twelve, is offered as substitute for week-days also (Ber. 29a).

(40) Before the reading from the Law two different benedictions were in use in the third century, and both have been adopted in the Prayer-Book; one beginning, " . . . who teachest the Law to Thy people Israel," and ending with, " . . . who hast commanded us to occupy ourselves with the words of the Law"; the other, " . . . who hast chosen us from all peoples and hast given us Thy Law," and closing with, " . . . who gavest the Law." After the reading: " . . . who hast given us the Law of truth and hast planted everlasting life in our midst"; and closing with, " . . . who gavest the Law" (see Ber. 11b; "Masseket Soferim," xiii. 8).

(41) The benediction "Hashkibenu" in the evening prayer has been mentioned above; this is followed on week-days by:

(42) "Baruk Adonay le-'Olam," Psalm verses corresponding to the "Baruk she-Amar," which are concluded with the benediction referring to the Messianic kingdom: " . . . the King who will reign forever and aye over all His creatures."

(43) Before and after the recitation of HALLEL as mentioned above.

(44) "Musaf" consists of seven benedictions, with the exception of that of New-Year, which has three more.

(45) The benedictions before and after the HAFṬARAH, mentioned above.

(46) To the same category as the preceding belong the benediction before and that after the recitation of the Megillah or scroll of the Book of Esther on Purim (Meg. 21b).

(47) The benediction over the reading of the four scrolls—Canticles, on Passover; Ruth, on Shabu'ot; Ecclesiastes, on Sukkot; and Lamentations, on the Ninth of Ab, mentioned in "Masseket Soferim," xiv. 3, has fallen into disuse, as has also the benediction over the reading of the Hagiographa (*ib.* 4).

(48, 49) On putting on the tallit and the tefillin on the arm and the forehead respectively (Ber. 60b; Yer. Ber. ix. 2, 14a; Tosef., Ber. vii. 10; and Men. 36a, 42b).

(50) Benediction for the Aaronites when they offer the priestly benediction (Soṭah 39a).

(51) On kindling the lights on Sabbath and festival eve ("Yad," Shabbat, v. 1; Hagahot Maimuni referring to Yer. Ber. ix.); see BLESSING, PRIESTLY.

(52) On kindling the Ḥanukkah lights, with the additional benediction: " . . . who hast done wonders to our fathers in days of old at this season" (Shab. 23a).

(53, 54) ḲIDDUSH and HABDALAH, *q.v.*

(55-62) On affixing a MEZUZAH to a doorpost: " . . . who hast sanctified us by Thy commandments and enjoined us to affix the Mezuzah." Similarly, on building the battlement for the roof prescribed in Deut. xxii. 8; on the consecration of the ḤALLAH, or Terumah; on the 'ERUB; at the performance of the ritual slaughtering, and the covering of the blood, special blessings are said, as also at the removal of the leavened bread before Passover and the eating of the MAẒẒAH; at the counting of the days of 'OMER; at the preparation for and first entering into the SUKKAH; on the blowing of the SHOFAR on New-Year's Day; at the performance of the rite of ablution of persons and vessels (Yer. Ber. ix. 2, p. 14a; Tosef., Ber. vii. 9-10; "Yad," Berakot, xi.; Baer's Prayer-Book, pp. 570-571; Ber. 51a).

(63, 64) On betrothal and marriage, see BETROTHAL and MARRIAGE.

(65) On circumcision, see CIRCUMCISION.

(66) On redeeming the first-born, see PIDYON HA-BEN.

(67) Over the mourners' meal (Ket. 8b), see FUNERAL RITES.

(68) On the arrival of a new season, or of any joyous event in one's life: " . . . who hast kept us in life and preserved us and permitted us to reach this season."

Thanksgiving for Enjoyments.

(69) Blessing over the bread: " . . . who hast brought forth bread from the earth" (Ber. vi. 1, 38a, after Ps. civ. 14).

(70) Over the wine: " . . . who hast created the fruit of the vine" (Ber. vi. 1).

(71) Over food other than bread prepared of flour: " . . . who hast created various kinds of food" (Ber. 36b).

(72) On eating fruit which grows on trees: " . . . who hast created the fruit of the tree" (Ber. vi. 1).

(73) On eating fruit which grows on the ground: " . . . who hast created the fruit of the ground" (Ber. vi. 1).

(74) After having finished the meal, see GRACE AFTER MEAL.

(75) A benediction containing in abridged form three of the usual graces after meals, after having eaten such fruits as the Holy Land is especially blessed with, such as grapes, dates, figs, and pomegranates, or after having taken wine or partaken of other food than bread.

(76) On eating food that does not grow on the ground, or drinking water, or other liquor: " . . . by whose word all things have been made to exist" (Ber. vi. 3).

(77) After partaking of any of these, or of fruit: " . . . who hast created beings and what they need. For all that Thou hast created to sustain therewith the life of each living being, blessed be He who livest forever" (Ber. vi. 8; Tos. iv. 16; according to R. Ṭarfon, before the eating, Yer. Ber. 10b). In Yer. Ber. *l.c.*, and Tosef. Ber. iv. 4 other benedictions over special kinds of food are given; but these were not adopted by the casuists.

(78) On smelling: "Blessed art Thou who hast created fra-

grant woods," "fragrant spices," and "fragrant oils," "odorous plants," and "odorous fruits" (Ber. 43b).

(79) On seeing lightning, falling stars, lofty mountains, great deserts (also the sun at the beginning of a new cycle of twenty-eight years), or the sky in all its beauty: " . . . who hast made Creation" (Ber. ix. 2; Tosef., Ber. vii. 6; Ber. 59b).

Upon Seeing Natural Phenomena.

(80) On hearing thunder, or witnessing an earthquake or hurricane: " . . . whose might and power fill the world" (Ber. ix. 2).

(81) At the sight of the sea: " . . . who hast made the great sea" (*ib.*).

(82) On seeing blossoms budding for the first time in the spring: " . . . who hast made Thy world lacking in naught, but hast produced goodly creatures and goodly trees wherewith to give delight to the children of men" (Ber. 43b; R. H. 11a).

(83) On seeing beautiful persons, trees, or animals: " . . . who hast such as these in the world" (Ber. 58b; Tosef., Ber. vii. 4).

(84) On seeing strangely formed beings such as giants and dwarfs, or elephants and apes: " . . . who variest the forms of Thy creatures" (Ber. *l.c.*; Tos. vii. 5).

(85) On seeing persons stricken with blindness, lameness, or loathsome diseases, or holy places in a state of desolation, or on hearing evil tidings: " . . . the true Judge" (Ber. ix. 2 and *l.c.*).

(86) On hearing good tidings or witnessing joy: " . . . who art good and dispensest good" (Ber. *l.c.*).

(87) On seeing the rainbow: " . . . who rememberest the covenant, art faithful to Thy covenant, and keepest Thy promise" (Tosef., Ber. vii. 5; a composite prayer, see Ber. 59b).

(88) On seeing holy places restored after long desolation: " . . . who reestablishest the border of the widow" (Ber. 58b, after Prov. xv. 25).

(89) On seeing a friend after a year's separation: " . . . who revivest the dead" (Ber. 58b; compare Pirke R. El. xxxi.). When restored from a dangerous sickness: " . . . Blessed be the Merciful who gave Thee back to us and not to the earth" (Ber. 54b).

On Seeing Remarkable Persons.

(90) On seeing a scholar or sage of distinction: " . . . who hast imparted of Thy wisdom to flesh and blood" (*ib.*).

(91) On seeing a king or ruler of a country: " . . . who hast imparted of Thy glory to flesh and blood" (*ib.*).

(92) On seeing the myriads of Israel gathered together: "Blessed be He who knowest the secret thoughts of all these" (Ber. *l.c.*).

(93) After having escaped perils, see GOMEL BENSHEN.

(94) On entering a burial-ground: "Blessed be the Lord who hath formed you in judgment, and nourished and sustained you in judgment, and hath brought death on you in judgment. He knoweth the number of you in judgment and will hereafter restore you to life in judgment, . . . who revivest the dead" (Ber. 58b).

(95) On seeing a place where a miracle happened to Israel of old: " . . . who hast performed miracles for our fathers at this place" (Ber. ix. 1).

(96) On seeing a place from which idolatrous practises have been removed: " . . . who hast removed idolatry from this place" (*ib.*). On seeing a place where idolatry is practised: " . . . who showest long-suffering to those who transgress Thy will" (Ber. 57b).

(97) On the appearance of the new moon, see NEW MOON.

BIBLIOGRAPHY: *Sefer Abudrahim*; Maimonides, *Yad ha-Ḥazaḳah, Berakot*; Baer, *'Abodat Yisrael*; S. Singer, *Daily Prayer-Book*, pp. 287-292; Landshuth, *Hegyon Leb*; M. Bloch, *Institutionen des Judenthums*, 1884; I. H. Weiss, in Kobak's *Jeschurun*, 1864, ii. part 1, pp. 37-44.

A. K.

BENEDICTUS, COENRAAD: "Mohel" and surgeon at Surinam, Dutch Guiana, about 1830. Nothing is known of his life nor of his literary activity other than the bare fact that he published at Paramaribo in 1830 (?) a tract describing the operation of circumcision, together with a series of questions and answers for use in examining candidates for the office of mohel. The book is extremely rare. The Hebrew quotations occurring in the text are filled in by the author in his own writing, as there was probably no Hebrew type to be had in Paramaribo at that time. The title of the book is "Examen voor den Nieuw aan te Nemen Moël of Besnijder der Israël. Kinderen. Hierbij Gedeeltelijk het Mannelijk lid Ontleed, ook Leersame Beschrijving der Besnijdenis en *Circum Cisione* Operatie . . . in Vragen en Antwoorden."

BIBLIOGRAPHY: M. Roest, בית הספר, p. 202, n. 2801, Amsterdam, 1868; G. A. Kohut, in *Publications of the American Jewish Historical Society*, iii. 131, iv. 7.

G. G. A. K.

BENEDIKT, EDMUND: Austrian jurist; born at Döbling, near Vienna, Oct. 6, 1851. He studied law at the University of Vienna, and after graduation became the publisher of the "Juristische Blätter." In addition to his editorial labors he wrote: "Reform des Schadenrechts bei Ehrenbeleidigungen," 1885; "Reformation der Konkursordnung," 1887; "Einfluss des Schwurgerichts auf das Materielle Strafrecht," 1888; and "Bemerkungen über das Urheberrecht und den Gesetzentwurf der Oesterreichischen Regierung," 1893.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1898, p. 75; 1901, p. 78.

S. E. Ms.

BENEDIKT, MORITZ: German journalist, publisher, and editor of the Vienna "Neue Freie Presse"; born at Gnatschitz, Moravia, May 27, 1849. On attaining his majority he chose journalism as a profession, contributing with considerable success to various dailies and periodicals in Germany. In 1872 he joined the staff of the "Neue Freie Presse," becoming editor of the economic section in 1879. The two years following he devoted to the publication of a series of articles on economic, commercial, and financial subjects, which articles attracted considerable attention. In 1880 he became chief editor.

BIBLIOGRAPHY: *Das Geistige Wien*, p. 27; Kohut, *Berühmte Israelitische Männer und Frauen*, xii. p. 139; Kürschner, *Deutscher Lit. Kalendar*, p. 78.

S. E. Ms.

BENEDIKT, MORIZ: Austrian neurologist; born at Eisenstadt, Hungary, July 6, 1835. Upon his graduation from the University of Vienna, where he had prepared himself for his professional career under Hyrtl, Brücke, Skoda, Oppolzer, Arlt, and Rokitansky, he received, in 1859, the degree of doctor of medicine and surgery; and immediately enlisted in the Austrian army—the war then going on with France and Italy demanding the services of surgeon-volunteers. At the close of the campaign that was so disastrous to Austria, Benedikt was appointed privat-docent at the University of Vienna, first delivering lectures on electrotherapeutics and later adding a course on neuropathy.

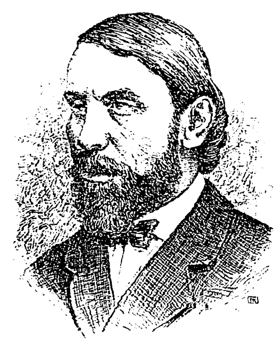

Moriz Benedikt.

In the mean time, in 1866, Austria became involved in another war, this time with Prussia and Italy, and Benedikt again volunteered his services to the army. At the conclusion of that short but bloody contest which resulted in the establishment of the dual state of Austria-Hungary, Benedikt, who took an active part in the reorganization of the Democratic party in Cisleithania (that is, Austria as distinct from Hungary), was, in 1868, offered a chair of neurology at the University of Vienna. He has remained in that position to the present time, serving also as chief of one of the departments of the policlinic of the Austrian metropolis.

A Pioneer Criminologist.

The greater part of Benedikt's professional work appertains undoubtedly to the domains of neuropathy and electrotherapeutics, but while his investigations in this special field form an important addition to the progress of medicine, and would alone entitle him to a prominent position in the medical world, they in no way overshadow his researches in other lines, especially his important psychological and anthropological studies with regard to criminals. Indeed, it may be said that he is one of the pioneers of modern criminology, which seeks to base its theories directly on anthropological and psychological data.

Among his contributions to the study and treatment of nervous diseases the following deserve first mention: "Electrotherapie," Vienna, 1868; and "Nervenpathologie und Electrotherapie," Leipsic, 1874–75—two treatises embodying the lectures delivered by Benedikt at the University of Vienna. In the field of psychology, both normal and pathological, two works from his pen have met with marked success; namely, "Seelenkunde des Menschen" (also translated into Polish) and "Hypnotismus und Suggestion" (also in Italian).

Among his anthropological studies dealing for the greater part with craniometric and cranioscopic investigations, especially with regard to criminals, may be mentioned "Kraniometrie und Kephalometrie" (also in French). Another important contribution to modern criminology—namely, his "Anatomische Studien an Verbrechergehirnen," Vienna, 1876—has been translated into English under the title "Studies on the Brains of Criminals."

Wide Range of Contributions.

Besides the above-named larger works, Benedikt has contributed a great number of important papers on anthropology; on normal, comparative, and pathological anatomy; on physiology and neurology; on normal, pathological, and criminal psychology; on ophthalmology and otiatrics. Among these contributions, scattered throughout various periodical publications, the following are noteworthy:

"Experimentelle Studien über die Wirkung von Jod, etc., auf's Nervensystem," in "Jahrbuch der Gesellschaft der Aerzte," Vienna, 1861; "Beiträge zur Neuropathologischen Casuistik," in "Deutsches Archiv für Klinische Medicin," ix. and xiii.; "Zur Pathologischen Anatomie der Lyssa," in "Virchow's Archiv," lxiv., lxxii. (and in the "Wiener Medic. Presse," 1874); "Ueber die Innervation des Plex. Choroid. Inf.," *ib.*, lix.; "Zur Lehre der Entzündlichen Kernwucherung," in "Centralbl. für Medic. Wissensch.," 1874; "Zur Lehre des Raubthiertypus am Menschlichen Gehirne," *ib.* 1876; "Der Hinterhauptstypus der Säugethiere," *ib.* 1877; "Zur Frage des Vierwindungstypus," *ib.* 1880; "Ueber Lymphorrhagie in Granulardesintegration," in "Mittheilungen des Aerztlichen Vereins," Vienna, 1874; "Ueber Katalepsie und Mesmerismus," in "Wiener Klinik," 1880; "Zur Lehre von der Localisation der Gehirnfunctionen," *ib.* 1883; "Die Elektricität in der Medicin," *ib.* 1884; Ueber Einige Grundformeln des Neuropathologischen Denkens," *ib.* 1886. A number of important papers, which have appeared in the pages of the "Wiener Medic. Presse," between the years 1869 and 1882, deal with neuropathic cases observed by Benedikt, and with electrotherapeutic methods, either demonstrated or invented by him.

Ophthalmology, Otiatrics, Physics.

Among his contributions to ophthalmology and otiatrics should be mentioned: "Studien über Augenmuskellähmungen," in "Gräfe's Archiv," vol. x.; "Der Daltonismus bei Sehnervenatrophie," *ib.*; "Die Theorie der Neurotinotis," in "Pester Medic. Presse," 1867; "Hörnerven," in "Wiener Medic. Presse," 1870.

Benedikt has also labored in the field of pure physics, and among the many papers that have appeared over his name in the "Sitzungsberichte der Wiener K. K. Akademie der Wissenschaften" for 1857 are: "Ueber die Aenderung des Magnetismus Durch Reibungselectricität" and "Ueber die Abhängigkeit des Electrischen Leitungswiderstandes von der Grösse und Dauer des Stromes." In the second of these papers the author announces, for the first time, the fact discovered by him, that the resistance of a conductor is affected by the current itself.

Politics, Ethics, Literature.

In the midst of his various professional duties and extensive scientific research, Benedikt found time to write on social and political questions of the day, and on moral philosophy and esthetics—his articles appearing in French, Italian, and English, as well as in German. At the beginning of his professional career Benedikt devoted himself to the study of modern literature, and his first published work was one on dramatic art in Austria, written while he was still a medical student at the university, entitled "Studien über Oesterreichische Dramatische Dichter," Vienna, 1854. Benedikt is a champion of woman's rights, and was the first male president of the Verein für Erweiterte Frauenbildung in Vienna. His valuable professional services have been recognized by different governments as well as by numerous scientific bodies. A recipient of the degree of LL.D. (*honoris causa*) from several prominent universities, he has also been decorated with various orders and crosses. He is corresponding member of the academies of medicine of Paris and of Rome, and member of a great many medical and scientific societies in Europe and the United States.

Bibliography: *Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker*, edited by Wernich and Hirsch, Vienna and Leipsic, 1884–88; Ludwig Eisenberg, in *Das Geistige Wien*, Vienna, 1893; and private sources.

s. A. S. C.

BENEDIKT, RUDOLPH: Austrian chemist; born at Döbling July 12, 1852; died in Vienna Feb. 6, 1896. He was educated at the Polytechnic (High

School) of Vienna, where in 1872 he was appointed an assistant lecturer of technical chemistry. In 1876 he was nominated to a similar post in connection with the studies in analytical chemistry, and in 1890 was appointed full professor. His principal work is "Die Künstlichen Farbstoffe," 1883. Among his articles in technical journals are: "Ueber Salze und Borsäure," in "Vortrag, Gegeben in der Deutschen Chemischen Gesellschaft," Berlin, 1874; and "Halogenderivate" in "Sitzung-Bericht der Kais. Akademie der Wissenschaften," Vienna, 1884.

Bibliography: Poggendorf, *Biog.-Lit. Handwörterbuch*, 1898, iii. 107.

S. E. Ms.

BENET, MORDECAI B. ABRAHAM (MARCUS BENEDICT): Talmudist and chief rabbi of Moravia; born in 1753 at Csurgó, a small village in the county of Stuhlweissenburg, Hungary; died at Carlsbad Aug. 12, 1829. As Benet's parents were very poor and consequently unable to engage a teacher, they sent their son when only five years old to his grandmother at Nikolsburg. There Gabriel Markbreiter provided for the tuition of the gifted child for a period of six years, and then sent him to Ittingen, Alsace, the rabbi of which place was Markbreiter's brother-in-law. The latter became Benet's teacher, and took great delight in his pupil's wonderful development. At Benet's "bar mizwah" (religious majority) celebration his teacher showed the guests, to their great astonishment, three of the boy's manuscripts—a commentary on the Pentateuch, a commentary on the Passover Haggadah, and novellæ on the Talmud.

A Gifted Child.

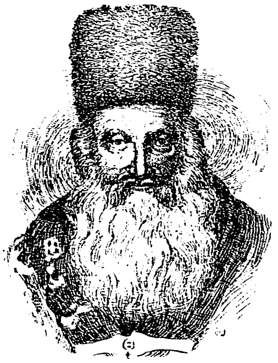

Mordecai Benet.

From his thirteenth to his fifteenth year Benet devoted himself exclusively to the study of the Bible, with the aid of the Jewish commentaries and of the Haggadah in Talmud and Midrash; and his strictly halakic studies he completed later in the yeshibah of Joseph Steinhard at Fürth, where he remained three years. He then went as a "ḥaber" to Prague, where Meïr Karpeles started a private "klaus" for him; and though Ezekiel Landau conducted a large yeshibah in the same city, a number of able Talmudists came daily to hear Benet's discourses. After staying at Prague two years he married Sarah Finkel (died 1828), the daughter of a prominent well-to-do citizen of Fürth, and settled at Nikolsburg (1773), and within a year was made "ab bet din" (ecclesiastical assessor). Thirteen years later he accepted the rabbinate at Lundenburg in Moravia, which he held for six months, when he resigned to become rabbi at Schlossberg, Hungary. His stay in his native country was short; and in 1789 he was made rabbi of Nikolsburg and chief rabbi of Moravia. Later on he received offers also from Presburg and Cracow, but yielding to the solicitations of his congregation, he remained at Nikolsburg. Overstudy, however, had brought on a nervous affection in his youth, which clung to him throughout life, and was the cause of his death, which, as stated, took place at Carlsbad, whither he had gone for treatment. His body was buried temporarily at Lichtenstadt, near Carlsbad, but seven months later was permanently interred at Nikolsburg in accordance with his will.

His Works.

Although Benet's works are neither numerous nor exhaustive, they are among the classic products of Talmudic literature in the eighteenth century. They are (1) "Biur Mordecai" (The Commentary of Mordecai), Vienna, 1813, a commentary on Mordecai b. Hillel's compendium; (2) "Magen Abot" (Shield of the Fathers), Zolkiev, 1835, a treatise on the forty-nine acts prohibited on the Sabbath; (3) "Har ha-Mor" (Mountain of Myrrh), responsa, with allusion to the rabbinical explanation of the name "Mordecai" by "Mara dakya" (= pure myrrh); (4) "Parashat Mordecai" (The Explanations of Mordecai), Szigeth, 1889, responsa; and (5) "Tekelet Mordecai" (Mordecai's Purple Garment), Lemberg, 1892, halakic and haggadic discourses.

All these works clearly show Benet's keenness, wide knowledge of rabbinical literature, and, what is still more important, his logical and strictly scientific method. In contrast to his friends Moses Sofer and Akiba Eger, who were casuists, Benet avoided casuistry in discussing involved halakic questions; gaining his ends by means of a purely critical explanation and a systematic arrangement of the matter. An excellent example of Benet's criticism is his letter to the chief rabbi of Berlin, Ẓebi Hirsch Levin, whom he tries to convince of the spuriousness of the collection of responsa "Besamim Rosh." This collection was published by Saul Berlin, Levin's son, as the work of Asher b. Jehiel ("Parashat Mordecai," No. 5; "Literaturblatt des Orients," v. 53, 55, 140). A comparison of Benet's criticism on the work with Zunz's remarks on it ("Ritus," pp. 226–228) can not fail to excite admiration of Benet's method.

Superiority of His Style.

Benet's works differ in other respects from those of his contemporaries. While his style is clear and elegant, and his language a pure Hebrew, the style of his colleagues is confused and barbarous, and their language an incorrect Hebrew mixed with the corrupt Aramaic found in rabbinical literature. Moreover, Benet's attitude toward the strict orthodoxy of his friends and colleagues was exceptional, and may be attributed to his knowledge of modern thought (compare his letter to Ẓebi Hirsch Levin in "Literaturblatt des Orients," v. 54). These characteristics gave him an independent position in the struggle between orthodoxy and the so-called "spirit of enlightenment."

Benet and the Reform Movement.

Though Benet's course in this struggle was in accordance with his early training and station in life, he was probably the only orthodox rabbi who thoroughly understood the new current of thought into which Jews as well as non-Jews were being drawn at that time. He knew the enemy that confronted him, and realized the futility of employing for defense the rusty weapons of the Talmud. It is true, he avoided the name of Mendelssohn in his approbation (dated Nov. 8, 1816) to the new edition of the Pentateuch with Mendelssohn's translation; but the very fact that he approved a German translation of the Bible at all shows that he ought not to be classed with men like Moses Sofer. He opposed the attempted reforms of Aaron Chorin; but he did it quietly and temperately, contenting himself with the remark that something more than philosophical study is required to decide theological questions.

Views on Education.

Frequently Benet showed an insight lacking in his opponents. In his memorial to the government on the education of rabbis (printed in "Toledot Mordecai," pp. 35–37), he remarked that if the course of studies which the gymnasium demanded of candidates for all other professions were required of a rabbinical candidate, the latter would be fit for anything except the rabbinate. Still, far from objecting to a secular education for rabbis, as he was understood to do (see Löw, "Gesammelte Schriften," ii. 190 *et seq.*), he favored it; but he thought that a rabbi should first of all possess sufficient knowledge of rabbinical matters; and he proposed that a rabbinical candidate should devote his time chiefly to Jewish subjects until his eighteenth year. His opinions concerning the duties of a rabbi, especially in regard to the instruction of children, show the strong influence that modern views had upon him. He wrote a catechism for religious instruction and submitted it in manuscript to the government. To judge from the letter accompanying it, Benet's views on the education of the young were sensible and in accordance with the spirit of the time.

Opposes Religious Reform.

Nevertheless, Benet, conscientiously opposing the new tendency, declared every reform in religious observance to be wrong and harmful. Thus, in a letter to the government concerning the introduction of German into divine service (*ib.* pp. 38–42), he wrote in favor of the preservation of Hebrew. His attitude is significant in view of the fact that, many years later, Zacharias Frankel used the same arguments in the convention of rabbis at Frankfort-on-the-Main, 1845; and events have proved the truth of the prophecy made by Benet, that if the prayers are said in another language few Jews will care to study Hebrew, and familiarity with the Hebrew Scripture will gradually cease.

Although Benet was independent in his attitude, his learning and high character gained for him many faithful friends among young and old. Even the Ḥasidim respected him; and Baer Schneiersohn, the so-called "middle rabbi," speaks highly of him in a letter now in the possession of J. L. Sossnitz of New York. Compare also Weiss, "Zikronotai," pp. 77–81.

The communities of Lichtenstadt and Nikolsburg contended for the honor of interring his mortal remains; and the dispute which later arose over the exhumation of the body was fought with the weapons of learning, and figures in the responsa literature of the time.

Bibliography: J. A. Benet, *Toledot Mordecai Benet*, Budapest, 1832; Berditschewsky, in *Ha-Asif*, 1887, iv. 61–65; Ehrentheil, *Jüdische Charakterbilder*, 1867; Kaufmann, in *Ha-Asif*, v. 129 *et seq.*; Fürth, *Sippurim*, ii. 201–208.

L. G.

BENET (BENEDICT), NAPHTALI BEN MORDECAI: Author and rabbi; born at the end of the eighteenth century; died October, 1857, at Schafa, Moravia, where he was rabbi. He was the author of the following works: (1) "Berit Melaḥ" (Covenant of Salt), Prague, 1816, a collection and explanation of the precepts in regard to the laws of salting the meat, in order to remove the blood (Yoreh De'ah, 69–78); (2) "Misped Gadol" (Great Mourning), Vienna, 1830, a eulogy on the death of his father, Mordecai Benet; (3) "Emunat Yisrael" (Israel's Faith), Prague, 1832, a Jewish catechism in Hebrew and German; (4) "Imre Shefer" (Goodly Words, Gen. xlix. 21), Presburg, 1840, a funeral oration on Moses Sofer; (5) "Torat Dat Mosheh we-Yisrael" (Doctrine of the Law of Moses and Israel), Prague, 1826, on the principles of the Jewish religion.

The catechism became very popular and passed through several editions. Though Benet's standpoint was strictly orthodox, he did not carry his orthodoxy to extremes, as can be seen from a correspondence with Isaac Samuel Reggio on the question of future punishment ("Kerem Ḥemed," i. 9), in which he shows himself vacillating on this point.

Benet's "Torat Dat Mosheh we-Yisrael" is also written from a moderate orthodox point of view; but he accepted his father's views in opposing the Reform movement, and assails Aaron Chorin as a man actuated by personal motives in advocating reform.

Bibliography: Fürst, *Bibl. Jud.* i. 103; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 83.

L. G.

BENEVENTO: City in southern Italy; capital of the province of the same name; about 32 miles northeast of the city of Naples. Benjamin of Tudela visited it about 1165, and found there 200 Jewish families, having at their head three parnasim: Kalonymus, Zeraḥ, and Abraham ("Mas'ot Binyamin," ed. Asher, p. 13). This unimportant community increased after the Spanish exile. When King Ferdinand conquered the kingdom of Naples (1504), he established the Inquisition at Benevento in order to exterminate the Spanish and Portuguese Maranos who had settled there in somewhat large numbers.

Bibliography: *Revue Orientale*, ii. 151; Grätz, *Gesch. der Juden*, 3d ed., vi. 239; P. M. Lonardo, *Gli Ebrei a Benevento*, 1899.

D. I. Br.

BENFELDEN: Town in Alsace, 17 miles from Strasburg. It was here, in the year 1348, when Europe was devastated by the Black Death (the spread of which was ascribed to the Jews), that a council was held of the representatives of the towns in Alsace to consider the proper course to be adopted with reference to the Jews. One of the leading spirits in the council was Bishop Berthold of Strasburg, who firmly demanded that the Jews be entirely destroyed. The representatives from Strasburg maintained a gallant struggle against the superstitious bigotry that sought some scapegoat for the evil that had befallen the land, and against the cupidity and rapacity that scented a prospect for plunder.

The struggle was useless, and it was decided that all the Jews should be banished from the cities of the upper Rhine. The results of this decision of the Council of Benfelden constitute one of the most tragic chapters in the gloomy history of the persecution of the Jews.

G.

BENFEY, THEODOR: German Sanskritist and comparative philologist; born at Nörten, Hanover, Jan. 28, 1809; became a convert to Christianity in 1848; died June 26, 1881. His father, who had seven children besides Theodor, was a Jewish merchant deeply versed in the Talmud. Theodor received his preliminary training at the gymnasium in Göttingen, which he left at the age of sixteen for the university of the same city. As a university student he devoted himself to classical philology, and remained in Göttingen—with the exception of the year 1827, spent at Munich—until 1830. On Oct. 24, 1828, he received the degree of Ph.D., and the year following became privat-docent. He left Göttingen in 1830 and lived in Frankfort-on-the-Main for two years. Here he occupied himself with a translation of Terence, his only printed contribution to classics; and, what was of far more importance for his life-work, devoted himself seriously to Sanskrit.

Theodorus Benfey

In 1832 he left Frankfort for Heidelberg, where he contemplated teaching Sanskrit, but his love for his alma mater was too strong to permit him to become a member of the faculty of another university. Accordingly, in 1834, he returned to Göttingen, where he began his teaching rather in classical than in Oriental or comparative philology. Gradually, however, he concentrated his energy on Sanskrit and comparative linguistics. Benfey's teaching covered a large range within his chosen limits. In addition to his regular work he lectured on Indian antiquities, on the Avesta, and, going farther afield, gave courses in ethnography from the linguistic point of view (1843), and in Bengali and Hindustani (1863-64). It is interesting to note that, in 1843, he lectured on the affinity of the Egyptian and Semitic groups of languages. This single series of lectures, together with the book which was the result of the course—"Ueber das Verhältniss der Aegyptischen Sprache zum Semitischen Sprachstamm," 1844—is his only important work that deals with Semitic linguistics.

His Wide Range.

His literary activity began comparatively late. Before 1839 he published very little. Even his doctorate dissertation, "De Liguris," and his dissertation to obtain the *venia legendi*, "Observationes ad Anacreontis Fragmenta Genuina," remained unprinted. Besides the translation of Terence in 1837, already referred to, and a few reviews, his only work published prior to 1836 was one written in collaboration with Moritz A. Stern, "Ueber die Monatsnamen Einiger Alten Völker," 1836.

Semitic and Sanskritic Works.

The silent years before 1839 had been a time of preparation, but after that period his contributions to linguistics were numerous. His "Griechisches Wurzellexikon," 1839-42, won the Volney prize. The year 1840 saw the appearance of his article on "India" in Ersch and Gruber's "Encyklopädie der Wissenschaften und Künste," and his Semitic contribution, already noted, was published in 1844. In 1847 he brought out the first German edition of the Old Persian Inscriptions, basing his work mainly on Rawlinson's results, which had appeared the previous year. The year 1848 was the date of Benfey's edition of the Sāma Veda, with introduction, glossary, and translation. He published in 1852 his "Vollständige Grammatik der Sanskritsprache," and followed this the next year with his valuable "Chrestomathie aus Sanskritwerken," and in 1855 with his "Kurze Sanskritgrammatik." His two English books—the "Practical Grammar of the Sanskrit Language" (1863-66), and the "Sanskrit-English Dictionary," 1866—were, as he himself recognized, less creditable to his scholarship than were his earlier works.

His Last Important Works.

The results of his studies in comparative literature were summed up in his translation and commentary on the Panchatantra, which appeared in 1859, and is still a standard. In the preface of this work, which comprises the entire first volume, he traces the development of the various Indian tales through other Oriental literature to European collections of beast fables and stories, partly through the intermediation of Jewish translators (see Kalila wa-Dimna). His last great work was the "Geschichte der Sprachwissenschaft und Orientalischen Philologie in Deutschland," 1869. Here he traces the history of Oriental research in Germany, both in Semitics and in Indo-Iranian, down to his own time, with a thoroughness which makes the work still one of value. After 1869 he published no books, although he continued to write reviews and magazine articles. At his death he left material, which he had been gathering for years, for a grammar of Vedic Sanskrit. This he had hoped to make the chief production of his life. Unfortunately this work was left in such a chaotic state that it is impossible to edit it or to know what the author's conclusions were to have been.

Silent Heroism and Influence.

Benfey's rise was by no means rapid, yet he never lost patience, even when those inferior to himself in age or ability were promoted over him. Beginning his work at Göttingen in 1834 as privat-docent, he waited fourteen years before he became assistant professor without salary, in 1848, after which a second period of fourteen years elapsed before he was appointed professor in 1862. Under these circumstances he made several efforts to gain a more profitable position elsewhere, but all his endeavors in this direction were in vain.

As a teacher Benfey was broad, and his interests were manifold. Few men have exercised an influence over more pupils, for he was a teacher as well as a savant. This breadth of view explains the reason why he founded no school, and trained no pupil who can be said to have succeeded him to carry on, unchanged, his method and tradition. He established a periodical, "Orient und Occident," in 1862, to defend his scientific principles, and both he and his students contributed to it numerous articles. Unfortunately the magazine had to be discontinued in 1866.

He left the Jewish faith in 1848, and with his family joined the Evangelical Church. His change of religion was prompted solely by the social privileges that were then possessed by Christians alone. The result of his abandonment of Judaism was not what he had expected. It was a positive disadvantage to him, and accounts in part for his slow rise to full professorship.

BIBLIOGRAPHY: A life of Benfey is given by his daughter Meta in the edition of his *Kleinere Schriften*, edited by Bezzenberger.

S. L. H. G.

BENGAZI or **BENGHAZY:** City of Tripoli, Africa, on the east coast of the Gulf of Sidra. Little is known of the first settlement of the Jews there; according to local traditions, they came originally from Tripoli.

The chief rabbis of the community in the nineteenth century were: Moses Hakmon, Isaac Boharon, and Rahamim Farju of Tripoli; the last, installed in 1871, still holds office (1901). As rabbinical author must be mentioned Elijah Labi, a centenarian (1783–1883). He wrote the "Sefer Ge'ullat Adonai" (Book of God's Deliverance) (Leghorn, 1864), in Hebrew, and the "Orah Yesharim" (The Path of the Upright) and "Menuhah le-Ḥayyim" (Rest for the Living) (Leghorn, 1872 and 1882), in Judæo-Arabic; *i.e.*, in Rabbinic characters and in Arabic-Tripolitan dialect.

As a bit of history must be mentioned the kidnaping of a young Jewish girl by Arabs, in 1868, an affair that was only adjusted by the intervention of the Alliance Israélite Universelle and the European consuls.

In 1901 the community numbered 2,000 Jews, in a total population of 38,000. It has two synagogues —the Low Synagogue, which is said to be very old; and the High Synagogue, of more recent date—and four Talmud Torahs, attended by 200 pupils. The community is governed by a supreme judge (Abraham Ḥabib in 1901), in addition to the rabbi and by three syndics ("gabbaim"). The salaries of these officials are paid from the meat-tax, amounting annually to 3,000 francs. There are two societies: the Ḥebra Ḳaddishah, a burial society, and the Biḳḳur Ḥolim, which furnishes medicine and physicians to the poor.

The Jews of Bengazi are prosperous. The majority trade in wool, barley, and butter. Others follow trades, as jewelers, tinsmiths, carpenters, etc. A Jew, Hamus Români, is one of the higher officials of the Serail, or administration of the department. The richest families are those of Tchuba, Youeli, and Ḥakmon. There are very few poor. Some of the Jews have very curious names; *e.g.*, as "Schima," "Touajir," "Bedoussa," etc.

BIBLIOGRAPHY: *Bulletin of the Alliance Israélite Universelle*, 1885; private sources.

D. M. FR.

BENHAM, ARTHUR: Dramatic author; born 1875; died at Brighton, Eng., Sept. 8, 1895. He was a playwright of considerable promise, and was the author of two plays, "The County" and "The Awakening"—the latter produced for a short run at the Garrick, and the former at Terry's Theater—when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress **Estelle Burney,** who collaborated in his plays, and was his tender nurse during his long illness.

BIBLIOGRAPHY: *Jewish Chronicle*, Sept. 13, 1895; *The Sketch*, Sept. 18, 1895.

J. G. L.

BENI-ISRAEL: Native Jews of India, dwelling mainly in the presidency of Bombay and known formerly by the name of **Shanvar Telis** ("Saturday Oil-Pressers") in allusion to their chief occupation and their Sabbath-day. The Beni-Israel avoided the use of the name "Jew," probably in deference to the prejudice of their Mohammedan neighbors, and preferred the name Beni-Israel in reference to the favorable use of the term in the Koran (sura ii. 110). According to their own traditions, they are descended from the survivors of a band of Jews fleeing from persecution who were wrecked near the Henery and Kenery islands in the Indian ocean, fifteen miles from Cheul, formerly the chief emporium of the trade between Arabia and India. Seven men and seven women are stated to have been saved from drowning; and from them are descended the Beni-Israel. This is said to have been from sixteen hundred to eighteen hundred years ago. Benjamin of Tudela appears to have heard of them in the twelfth century, and Marco Polo in the thirteenth; but they were first brought to the knowledge of Europeans, simultaneously with the White and Black Jews of COCHIN on the Malabar coast, by Christian missionaries in India, like Drs. C. Buchanan and Wilson, at the beginning of the nineteenth century. On the advent of the SASSOON family at Bombay, more direct interest was taken in the Beni-Israel by Western Jews, and much educational work has since been done among them.

Internal History.

The Beni-Israel themselves refer to two religious revivals among them during their stay in India: the first, placed by them about 900 years ago, due to David RAHABI, and another, about the year 1796, due to Samuel DIVEKAR. According to tradition, Rahabi was a Cochin Jew, whose family had come from Egypt, and on visiting the Beni-Israel he found among them several customs similar to those current among Jews, and to test them he gave their women some fish to cook, including some that had neither fins nor scales. These they separated from the others, saying that they never ate them. Rahabi was thereupon satisfied they were really Jews, and imparted instruction to them. After the attention of the European Jews had been called to the Beni-Israel, the rites and ceremonies of the latter were assimilated to those of the Sephardic Jews, and prayer-books in Mahrati, their vernacular, have been provided for them. Previously, however, to this their festivals and customs differed considerably from the rest of the Jews both in name and in ceremonial.

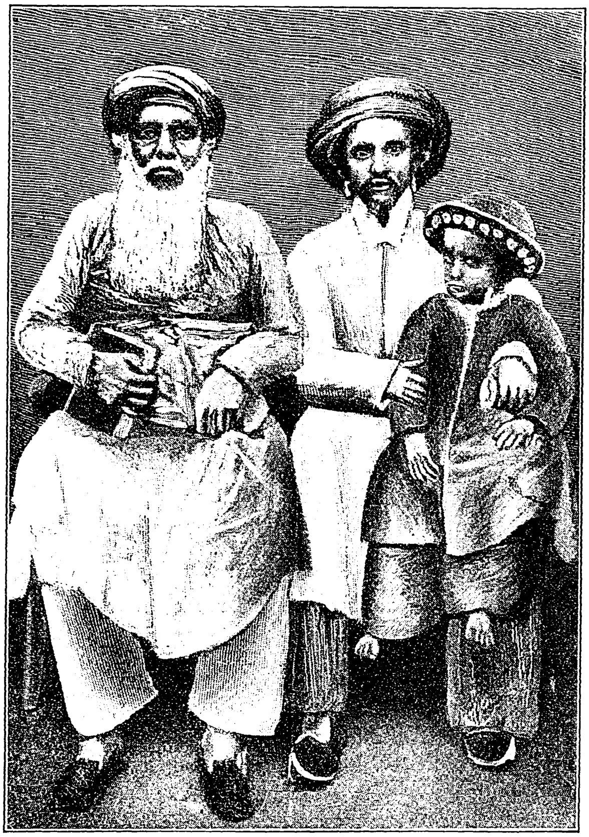

Group of Beni-Israel in Ancient Costume.
(From a photograph.)

The festivals of the Beni-Israel, before they became acquainted with the ordinary religious calendar of modern Jews, had only native names, one set of which was in Mahrati and the other in Hindustani. The latter are attributed to the reforms of David Rahabi. Many of the names in the former end in "San," meaning "holiday," and among them are the following:

Navyacha San ("New-Year holiday"), kept on the first day of Tishri, the second-day observance not being known among the Beni-Israel.

Festivals.

Khiricha San ("Pudding holiday"), on the evening of the fourth of Tishri. This was celebrated by eating "khir," a sort of pudding made of new corn mixed with coconut-juice and sweets; a censer with burning frankincense being placed near the dish. The khir was eaten by the family after saying the Shema'.

Darfalnicha San ("Closing-of-doors holiday"), on the tenth of Tishri, during which they fasted from five o'clock in the evening until the next evening at seven. During it they did not stir out-of-doors, nor touch nor speak to people of other denominations. They dressed themselves in white, and believed that departed souls visited their habitations on the preceding day and left them on the following day, called **Shila San** ("Stale holiday"), on which day they gave alms to the poor and visited their friends.

Holicha San, on the thirteenth and fourteenth of Adar: the former kept as a fast, and the latter as a feast, on which they sent home-made sweetmeats to one another. This corresponds to Purim; but the Beni-Israel did not observe the second day or "Shushan Purim."

Anasi Dakacha San ("Anas-closing holiday"), on the fourteenth and twenty-first of Nisan. This was celebrated by closing an earthen chatty or pot containing a sour liquid commonly used as sauce. This festival corresponded to Passover; but, as the Hindus generally did not use any leaven with their rice, the object of the ceremony seems to have been forgotten.

Birdiacha San ("Birda-curry holiday"), on the ninth of Ab, on which they ate nothing but rice with a curry of "birda" or pulse. This was served on plantain-leaves. During the preceding eight days no meat was eaten. This corresponds to Tish'a be-Ab, in memory of the destruction of the Temple; but there does not seem to have been any conscious recognition of that fact.

The other festivals, chiefly known by the name of "Roja" (fasting), appear to have been of later introduction, and are connected with the reforms of David Rahabi. These are as follows:

Ramzan, a fast held throughout the month of Elul; the name is doubtless derived from the Mohammedan month of fasting, "Ramazan."

Navyacha Roja ("New-Year fast"), on the third of Tishri, corresponding to the fast of Gedaliah, but not associated with his murder.

Elijah Hannabicha Oorus ("The fair of Elijah the Prophet"), to celebrate the ascension of Elijah on that day at Khandalla in the Konkan. Various kinds of fruit were placed on plates, together with "malida" (pieces of rice-bread besmeared with sirup), and a censer of burning frankincense. The fruit was eaten by the family.

Sababi Roja, a fast on the seventeenth of Tammuz, a reminiscence of the siege of Jerusalem, but not known as such by the Beni-Israel.

From this enumeration of the festivals it will appear that the Beni-Israel retain from the earliest times (as indicated by their Mahrati names ending with "San") the New-Year, Day of Atonement, Purim, Passover, Ninth of Ab, and in addition a form of Tabernacles which has been transferred to the Fourth of Tishri. Later on they introduced, doubtless under the influence of David Rahabi (as is shown by the Hindustani names), the fasts of Gedaliah, Ṭebet, and Tammuz, together with the New-Year of the trees, associated with the name of Elijah the Prophet; while still later the custom of fasting throughout the whole month of Elul seems to have been borrowed from the Mohammedans. The feasts of Pentecost and Ḥanukkah seem to have dropped out of use. It would appear that before the second revival under Samuel Divekar the only other remains of Judaism current among the Beni-Israel were the strict observance of the Sabbath, circumcision, and the reading of the Shema', which is the sole piece of Hebrew retained by them. The latter was said at every meal, at wedding-festivals, at burial-feasts, and indeed on all sacred occasions. The only animals considered fit for food were fowl, sheep, and goats. The Beni-Israel probably refrained from beef, in order not to offend their Hindu neighbors.

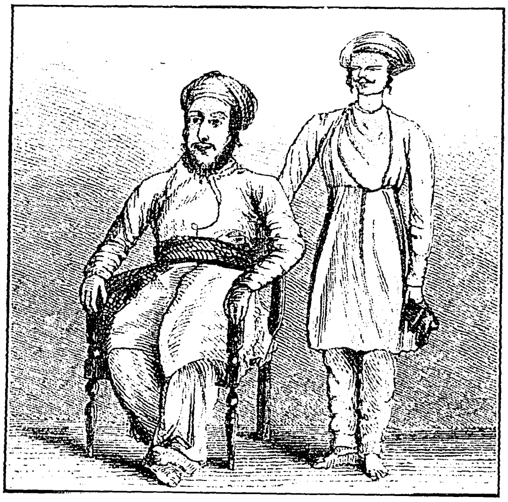

Beni-Israel of Bombay.
(From Wilson, "Lands of the Bible.")

Customs.

It is difficult at this time to determine with any degree of accuracy the relative age of the customs they follow. Even before the religious revival of 1796 the Beni-Israel customarily removed the sciatic nerve from animals used for food, and they salted the meat in order to abstract the blood from it; otherwise they did not observe the law of sheḥiṭah and bediḳah. They also left a morsel of bread or rice in a little dish after they had dined. Among them the birth of a girl was celebrated on the sixth night, and that of a boy on the sixth and eighth; and on the latter day the rite of circumcision was performed. Girls were usually betrothed some months before marriage; and until the wedding they wore the hair flowing from their shoulders. At the betrothal ceremony the intended bride and bridegroom sat face to face and dined together, sweetened rice being served to the assembly. On the day when the marriage ceremony was to take place the bridegroom, who had been crowned with a wreath of flowers, was led in procession on horseback to the bride's house, and the ceremony

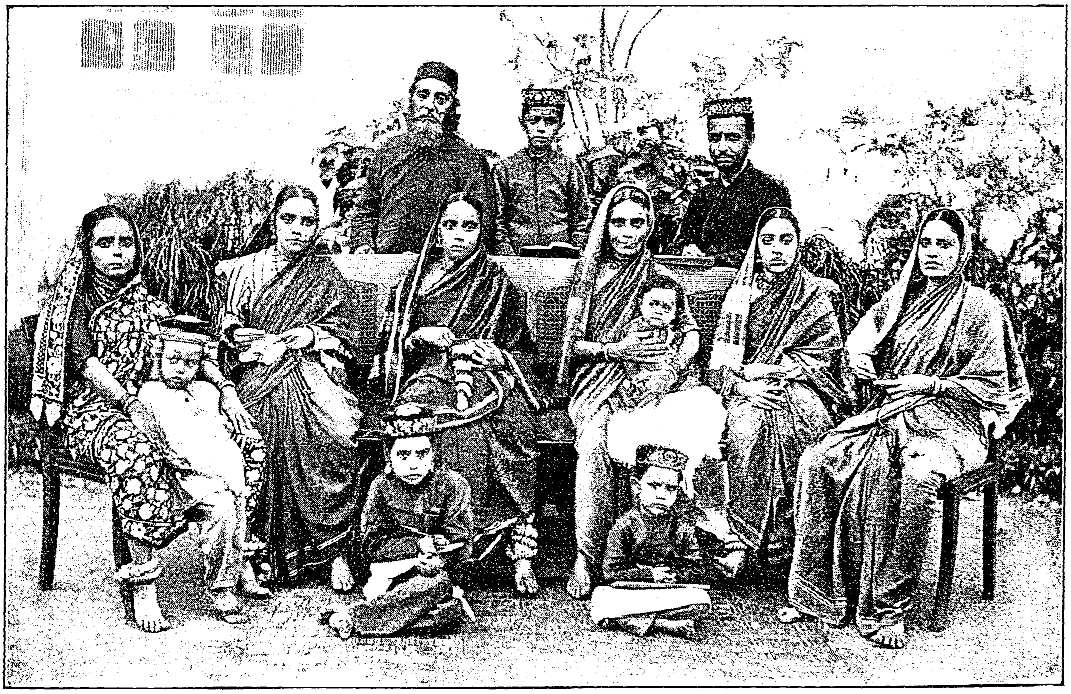

Beni-Israel Family at Bombay.
(From a photograph.)

took place under a booth. At the feast held before the wedding took place a dish containing a piece of leaven cake, the liver of a goat, fried eggs, and a twig of "subja" was placed with burning frankincense on white cloth, and after the Shema' had been repeated the dish was taken inside and, with the exception of five pieces of the cakes and liver, which were set aside for the person officiating as priest, the food was eaten. Polygamy is allowed, and in some cases divorce is given according to the civil law; but the Beni-Israel did not practise "get," "yibbum," or "ḥaliẓah." An adulteress and her issue are regarded as "Black Israel."

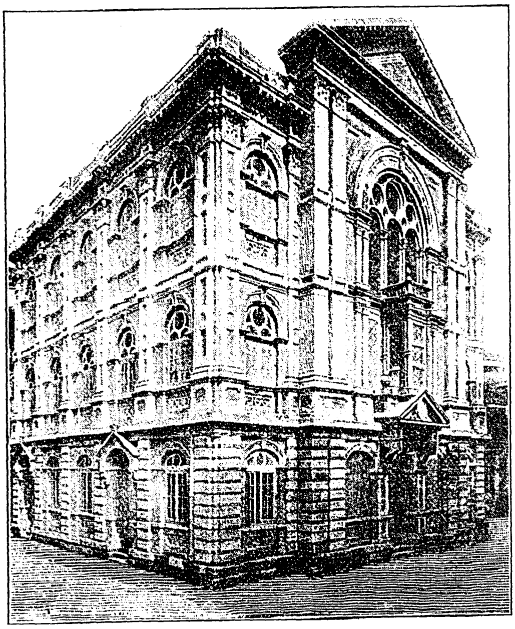

Keneseth Eliyahu Synagogue, Bombay.
(From a photograph.)

After burials the mourners wash both themselves and their clothes, and on the third day the house is cleansed; the ceremony being known as "Tizova," or the "Third-Day Cleansing." When a person died, all the water was emptied from the pots in the house, and the body was buried with the head toward the east. Grape-juice or milk was drunk by those visiting the mourners in the evening during the days of mourning. It was customary for relatives and friends to bring "meals of condolence" to the house of mourning. On the seventh day after burial there was a mourning ceremony known as the "Jaharuth," in which a dish, containing cakes and pieces of liver, and a glass of liquor, was placed on a white sheet. After repeating the Shema' about a dozen times, the contents of the glass were drunk in honor of the dead; and after the food was eaten, the chief mourner was presented with a new turban by a relative. Jaharuth was also observed on the first, sixth, and twelfth months. If a boy were born after a vow made by the mother, his hair was not shaved for six or seven years, after which period it was completely shaved and weighed against coins (gold or silver), to be given in charity. The shaved hair was thrown into the sea and not burned. A feast was held in the evening, at which the mother was informed that she was free from her vow.

Costume and Names.

Formerly the Beni-Israel wore turbans, but now they use mainly the Turkish fez. The women adopt the Hindu dress, and are accustomed to wear anklets and nose-rings. Most of the Beni-Israel names have been changed from Hebrew to Hindu forms; thus, "Ezekiel" into "Hassaji"; "Benjamin" into "Bunnajee"; "Abraham" into "Abajee"; "Samuel" into "Samajee"; "Elijah" into "Ellojee"; "Isaac" into "Essajee"; "Joseph" into "Essoobjee"; "Moses" into "Moosajee"; "Raḥamim" into "Ramajee"; "David" into "Dawoodjee," and "Jacob" into "Akhoobjee." Their surnames are mostly derived from neighboring villages; thus, those who resided at Kehim were called "Kehimker," and those who lived at Pen were named "Penker."

Later History.

About 1795 Samuel Ezekiel Divekar, a Beni-Israel soldier in the East India Company's service, was captured by Tipu Sahib. He made a vow that if he escaped he would build a synagogue at Bombay. He succeeded in escaping, and built the synagogue Magen David, now called Sha'ar Ha-Raḥamim, at Bombay, and introduced the Sephardic ritual from Cochin. The Beni-Israel shortly afterward attracted the attention of Christian missionaries at Bombay, who about 1812 brought Michael Sargon from Cochin, who, though a convert to Christianity, opened schools for the Beni-Israel in Bombay, Rebdanda, and Palle for over thirty years; explaining to the children parts of the Old Testament, and rarely, if ever, speaking of Christianity to them.

The chief instrument in introducing the full knowledge of Judaism to the Beni-Israel was Shellomo (Solomon) Shurrabi, who was wrecked near Bombay about 1836, and for twenty years acted as religious instructor of the community. Owing to his influence several new synagogues were built

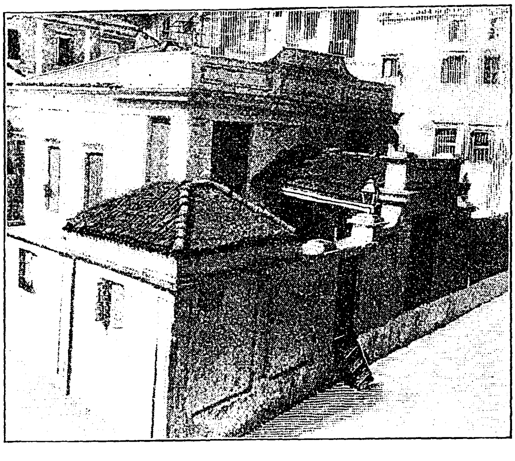

Second Beni-Israel Synagogue, Bombay, Erected 1848.
(From a photograph.)

in the vicinity of Bombay, and a general interest in their religion was shown by the Beni-Israel. The advent of the Sassoons at Bombay brought the Beni-Israel into connection with the real life of Israel; and the family, as well as Christian missionaries, liberally supported religious, philanthropic, and educational establishments for the benefit of Beni-Israel. A special school for them was established in July, 1875, which, owing to the support given by the Anglo-Jewish Association, was enlarged in 1881, and now accommodates about 270 children.

As their native name implies, the original Beni-Israel were mainly oilmen or oil-pressers; but during the existence of the East India Company many of them adopted the career of soldier and obtained the highest rank, that of sirdar bahadur. Owing to the spread of education among them several have gone into learned professions and become engineers, doctors, and teachers.

Magen David or Sha'ar Ha-Raḥamim Synagogue, Bombay.
(From a photograph.)

Statistics.

The following are the chief places where Beni-Israel are to be found, with the population as given by the last accessible census (1891):

BOMBAY PRESIDENCY.

Ahmadabad	110	Pen	182
Alibag	90	Poinad	49
Ambepore	39	Puna	350
Bombay	5,021	Rahoon	191
Borlai	51	Revadanda	192
Karachi	130	Roha Ashtami	232
Panwell	301		

Mahrati Literature.

Of recent years many works suitable for instruction have been translated into Mahrati for the benefit of the Beni-Israel, chiefly by the exertions of Joseph Ezekiel, whose works cover the whole cycle of Jewish ritual and liturgy, besides treatises on the Jewish religion and text-books of Hebrew grammar. In addition to these, several newspapers in Mahrati were published, among them the "Bene Israelite" (Lamp of Judaism).

The task of determining with any degree of exactness the amount of Jewish blood that at present pervades the Beni-Israel is a very difficult one. In appearance they differ but slightly from their neighbors. They themselves are proud of their purity of descent, and point to the care taken by Jews of Cochin to separate the Black Jews, or proselytes, from the White. The use of the word "Ramzan" for the feast of the month of Elul might seem to indicate that they were originally Mohammedans, and were converted to Judaism by David Rahabi; but, on the other hand, it may have been the word only that was adopted, the custom of fasting during that month being derived from the Sephardic ritual, which is that current in Cochin. If originally Jews, the Beni-Israel retained very little of Jewish custom until the revival under Divekar, except the institution of the Sabbath, the repetition of the Shema', and the rite of circumcision; but in this they resemble the Jews in China, who appear to have kept their purity of descent almost up to the present time. For a full discussion of this question, see COCHIN.

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J. J. E.—J.

BENISCH, ABRAHAM: Journalist and theologian; born at Drosau, a small town eight miles southwest of Klattau, Bohemia, in 1811; died at Hornsey Rise, a suburb of London, England, July 31, 1878. He studied surgery in Prague about 1836—while a commentary on Ezekiel which he had written was being published—with a view to preparing himself for a journey to Palestine. Together with his fellow-students, Albert Löwy and Moritz Steinschneider, he was inspired by the lofty mission of restoring Jewish independence in the Holy Land; and while still a student at the University of Vienna, he had attracted round him a large number of his coreligionists, to whom his scheme for the liberation of his Jewish fellow-countrymen commended itself. Largely through his efforts a secret society was formed, of which Benisch was appointed to act as emissary and visit certain foreign lands with a view to finding a suitable basis for the liberation and emigration scheme. The main reliance for support in the carrying out of the plans was placed on the English Jews. In 1841, in pursuance of his mission, Benisch came to London, where he submitted the essential part of his proposals to various persons, who opposed them unanimously. Although temporarily compelled to lay aside his plans, he never completely abandoned them. Soon after his arrival in London he devoted himself to Jewish journalism and literature, and acquired considerable influence in Jewish and Christian circles.

When among Christians Benisch strenuously combated the once rampant conversion idea. In 1854 he became editor of the "Jewish Chronicle," which position he held till 1869, resuming the editorship again from 1875 till the year of his death. His editorial influence was exerted in favor of a moderate orthodoxy. He made quite a feature of the correspondence columns of the paper. Benisch took an active part in communal affairs, and helped to found several learned societies, including The Biblical Institute and its allies, The Syro-Egyptian and The Biblical Chronological societies. These three were afterward fused into the Society of Biblical Archeology. In 1860, when the Alliance Israélite was started, Benisch's hopes and ideals were revived, and by suggesting and aiding the inauguration, in 1871, of the ANGLO-JEWISH ASSOCIATION, he helped toward the realization of many of the hopes and aspirations of his youth.

Benisch wrote numerous works in the domain of Bible studies, biography, travel, the defense of Judaism; and weekly articles contributed to the pages of the "Jewish Chronicle" during a period of nearly forty years. He left the copyright of the paper to the Anglo-Jewish Association, which, shortly after his death, sold it. His most important works were: (1) "Judaism Surveyed, Being a Sketch of the Rise and Development of Judaism from Moses to Our Days," 1874; (2) "Why I Should Remain a Jew," thirty-three letters contributed to the "Jewish Chronicle," and published posthumously. He also wrote: "Two Lectures on the Life and Writings of Maimonides," 1847; "A Translation of the Old Testament, Published with the Hebrew Text," 1851; "An Essay on Colenso's Criticism of the Pentateuch and Joshua," 1863. Benisch also published an "Elementary Hebrew Grammar," in 1852; and a "Manual of Scripture History," in 1853.

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J. G. L.

BENJACOB, ISAAC B. JACOB: Russian bibliographer, author, and publisher; born in Ramgola, near Wilna, Jan. 10, 1801; died in Wilna July 2, 1863. His parents moved to Wilna when he was still a child, and there he received instruction in Hebrew grammar and rabbinical lore. He began to write early, and composed short poems and epigrams in pure Biblical Hebrew which are among the best of their kind in Neo-Hebraic literature. For several years he lived in Riga, where he was engaged in business, always studying and writing in his leisure hours. Later he became a publisher and bookseller and went to Leipsic, where he published his first work, "Miktamim we-Shirim" (Epigrams and Songs), which also contains an important essay on epigrammatic composition (Leipsic, 1842). Of the other works which he published there, his corrected edition of R. Baḥya ibn Pakuda's "Ḥobot ha-Lebabot," with an introduction, a short commentary, and a biography of the author, together with notes and fragments of Joseph Ḳimḥi's translation by H. Jellinek, is the most valuable (Leipsic, 1846; Königsberg, 1859, without the introduction).

In 1848 Benjacob returned to Wilna, and for the next five years he and the poet Abraham Bär Lebensohn were engaged in the publication of the Bible with a German translation (in Hebrew type) and the new "Biurim" (Wilna, 1848-53, 17 vols.), which did much good as a means of spreading the knowledge of German and a proper understanding of the Hebrew text among the Jews in Russia. When this work was done he brought out his corrected and amended edition of Ḥayyim Joseph David Azulai's "Shem ha-Gedolim" (Wilna, 1853; Vienna, 1862), which is still the standard edition of that important work. In 1862 Benjacob announced his intention to begin the publication of popular editions of classical Hebrew works which had become rare or high-priced. He died soon after the appearance of the first volume of Azariah dei Rossi's "Meor 'Enayim," with which he started the series (Wilna, 1863).

In his later years Benjacob was one of the leaders and representatives of the Jewish community of Wilna, and took an active part in all communal affairs. In his correspondence with Isaac Bär Lewinsohn, which is partly published in "Ha-Kerem" (pp. 41-62, Warsaw, 1888), Benjacob throws much light on the condition of the community in the beginning of the second half of the nineteenth century, and especially on the lamentable condition of the Rabbiner Schule (Rabbinical Seminary) which the government established there and in Jitomir in 1848, and closed in 1873. Benjacob himself was originally destined to be one of the teachers of the Wilna Seminary, but never filled the position; and later he became one of the severest critics of that institution. These letters are also interesting on account of the idea they give of the perplexities of the old Maskilim of the Mendelssohnian school in Russia, like Benjacob, who were being swept aside by the younger generation which had the advantage of a Russian training. He could not speak Russian, and most of the representatives of the community suffered from the same disability, excepting a few merchants who cared little for the fate of the seminary; and the older members were at a great disadvantage when pitted against the young students, who could gain whatever they desired from the authorities on account of their correct Russian accent.

Benjacob corresponded with Jewish scholars in Western countries, and was known during his lifetime for his great achievements as a bibliographer, although his monumental work, the "Oẓar ha-Sefarim, Thesaurus Librorum Hebræorum tam Impressorum quam Manuscriptorum," did not appear till seventeen years after his death (Wilna, 1880). It was published by his son Jacob, and contains 17,000 entries of Hebrew printed and manuscript works, with valuable notes by M. Steinschneider. An author-index to the work together with additions has been promised by Steinschneider ("Hebr. Bibl." xx. 73; "Festschrift," p. vii.). It is the greatest Jewish bibliographical work in the Hebrew language, and is still the standard bibliography of printed books down to 1863.

Besides other minor works and articles published in various Hebrew periodicals and collections, Benjacob also commenced a German-Hebrew dictionary and a Mishnaic-Talmudic dictionary with a German translation, both of which were left unfinished.

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G. P. Wi.

BENJAMIN.—Biblical Data: Youngest son of Jacob by Rachel, who died on the road between Beth-el and Ephrath, while giving him birth. She named him "Ben-oni" (son of my sorrow); but Jacob, to avert the evil omen, called him "Ben Yamin," son of the right hand; that is, of good luck (Gen. xxxv. 17, 18).

Benjamin stayed with his father when his brothers went down to Egypt to buy corn during the famine, but Joseph insisted that he should come down with them on their second visit. Jacob being afraid to let him go from his side, as he was the only remaining son of Rachel, Judah vouched for his safety, and finally obtained his father's permission to take him along (Gen. xlii., xliii. 8–10). Joseph received his younger brother with marks of special attention; but as the time came for the brothers to return to their father with the newly bought corn, he put them severely to test by laying a trap and bringing the charge against Benjamin of having stolen his silver cup, in punishment for which he wanted to keep him as a slave. Judah, faithful to his pledge, stepped before Joseph, begging to be taken as a slave instead of Benjamin, whose failure to return would cause his father to go down in sorrow to Sheol; whereupon Joseph, seeing that the brothers were not so cruel toward one of Rachel's sons as they had been to him, made himself known to them (Gen. xliii., xlv.). Benjamin, until that time spoken of as "a child" (Gen. xlii. 13, xliv. 20), moved to Egypt with his father, Jacob, himself being the father of ten sons (Gen. xlvi. 21).

The Tribe of Benjamin.

The tribe of Benjamin is described in Jacob's blessing (Gen. xlix. 27) as warlike: "Benjamin is a wolf that raveneth; in the morning he shall devour the prey, at evening he shall divide the spoil." In the desert, where Benjamin formed part of the camp of the sons of Joseph, the tribe counted 35,400 warriors, and later on 45,600 men (Num. i. 36; ii. 22, 23; x. 22–24; xxvi. 41). In I Chron. vii. 6–11, 59,434 men are given. The astute and pugnacious nature of the Benjamites is evidenced by the fact that they were drilled as left-handed warriors to attack the enemy unawares (Judges iii. 15–21, xx. 16; I Chron. xii. 2). They were known as brave and skilled archers (I Chron. viii. 40, xii. 2; II Chron. xiv. 7). A cruel act of inhospitality by the men of Gibeah, reminding one of the Sodomites, brought the whole tribe under a ban ("ḥerem"); and a war followed in which all the other tribes very nearly exterminated the little tribe; moreover, they took an oath not to give to the Benjamites any of their daughters in marriage. Only at the last moment, when all but 600 men had been slain, a way was found to provide the survivors with wives in order to prevent the tribe from dying out (Judges xix.–xxi.). Still the little tribe of Benjamin was destined to a prominent place in the history of Israel. It gave the nation its first king, in the person of Saul, son of Kish (I Sam. ix. 1); and when Saul died, his son, Ish-bosheth, reigned for two years over Benjamin and the other tribes, except Judah (II Sam. ii. 8, 9). In fact, Benjamin considered himself the younger brother of Joseph long after David had united all other tribes with his own of Judah (II Sam. xix. 21 [20]).

The Territory.

But the territory of Benjamin was so favorably situated as to give it prominence beyond its numerical proportions. Bordering on Joseph's to the north and on Judah's to the south, it touched on the Jordan; and, lying on the line leading from Jericho to the northern hills of Jerusalem, it included such cities as Gibeah, Gibeon, Beth-el, and, according to rabbinical tradition, a part of the Temple district (Josh. xviii. 11–21; Josephus, "Ant." v. 1, § 22; Sifre, Wezot ha-Berakah, 352). Reference is made to this excellent locality in the blessing of Moses: "The beloved of the Lord shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders" (Deut. xxxiii. 12). At the secession of the northern tribes, Benjamin remained loyal to the house of David (I Kings xii. 21), and therefore shared the destinies of Judah at the time of the restoration (Ezra iv. 1, x. 9). Mordecai, the loyal Jew, was a descendant of Saul of the tribe of Benjamin (Esth. ii. 5); and Paul, whose Hebrew name was Saul, also claimed to be a Benjamite (Rom. xi. 1; Phil. iii. 5). On the other hand, it is hardly admissible that Menelaus and Lysimachus should have been allowed to officiate as high priests if they were descendants of the tribe of Benjamin, as II Macc. iii. 4 (compare iv. 23, 29) seems to indicate; it is much more probable that the name "Benjamin" in this place is due to a copyist's error, and the passage should read: "Simon was of the [priestly] tribe of Miniamin," if "Bilgah" is not the proper reading. Compare Suk. 56a and art. Bilgah; also Herzfeld, "Gesch. des Volkes Jisrael," 1863, i. 218.

G. K.

——**In Rabbinical Literature:** The name "Benjamin" is given various meanings by the Rabbis. According to some, בנימין is equivalent to בן ימים ("son of days"), because Benjamin was born to his father in his old age (Testament of the Twelve Patriarchs, Benjamin i. *υἱὸς ἡμερῶν*; Midrash Leḳaḥ-Ṭob; and Rashi, ed. Berliner, on Gen. xxxv. 18). Other rabbis interpret the name Benjamin as "son of the South," since he was the only son born to Jacob in Palestine, the others having been born in Mesopotamia, north of Palestine (Rashi *ad loc.*; "Sefer ha-Yashar," Wayishlaḥ, ed. Leghorn, p. 56b). Benjamin was not granted to his parents until after Rachel had prayed and fasted for a second son a long time (Testament of the Twelve Patriarchs, *l.c.*; Num. R. xiv. 8), and not until Jacob was one hundred years old (Testament of the Twelve Patriarchs, *ib.*; "Sefer ha-Yashar," Wayishlaḥ, *ib.*; compare Heilprin, "Seder ha-Dorot," i. 52, ed. Warsaw).

Benjamin, Joseph's brother, took no part in the selling of Joseph (Sifre, Deut. 352); and in order to comfort Benjamin concerning his brother's fate, God showed him, while awake, Joseph's form and countenance (Testament of the Twelve Patriarchs, Benjamin x.; compare Tan., ed. Buber, Wayesheb, 8).

When Benjamin was detained as the alleged thief of the cup, Joseph pretended that Benjamin had been instigated by his brothers. But Benjamin swore: "As truly as my brother Joseph is separated from me, as truly as he has been made a slave, I have not touched the cup, and my brothers did not want to make me steal." When asked for a proof that his brother's memory was so sacred that Joseph must believe this oath, Benjamin told Joseph how he had given his ten sons (Gen. xlvi. 21) names which referred to the loss of his brother. The first was called Belah (בלע), because Joseph had disappeared (בלע, "swallow"); the second, Becher (בכר), because Joseph was his mother's first-born (בכור); the third, Ashbel (אשבל), because Joseph was made a captive (שבה, "capture"); the fourth, Gera (גרא), because he lived in a foreign (גר) land; the fifth, Naaman (נעמן), on account of Joseph's graceful speech (נועם, "grace"); the sixth, Eḥi (אחי, "my only full brother"); the seventh, Rosh (ראש, "the older"); the eighth, Muppim (מפים), because Joseph taught Benjamin the things he himself had learned from his father (מופים, "double mouth"); the ninth, Ḥuppim, "whose wedding (חופה) I have not seen"; and the tenth, Ard, because Joseph was like a rose (ורד).

Benjamin's oath touched Joseph so deeply that he could no longer pretend to be a stranger, and so revealed himself to his brother (Tan., ed. Buber. Wayiggash, 7; the meanings of the names are also given in Soṭah 36b; Gen. R. xciv. 8). According to another Haggadah (known to so early a work as the Testament of the Twelve Patriarchs, Benjamin ii.), Joseph makes himself known to Benjamin before his reconciliation with the other brothers. The "Sefer ha-Yashar" (Miḳḳeẓ 89) narrates that Joseph caused a kind of astrolabe to be brought, and asked Benjamin whether he could not discover by means of the instrument the whereabouts of his lost brother. To Joseph's astonishment Benjamin declared that the man on the throne was his brother, and Joseph revealed himself to Benjamin, telling him what he meant to do with the brothers. His intention was to try them and thus to learn whether they would act in a brotherly manner toward Benjamin if he were in danger of losing his liberty.

The Rabbis lay stress on the name, "beloved of the Lord," by which Benjamin is distinguished (Deut. xxxiii. 12; Sifre, *l.c.*). He is counted among the four men who died by the poison of the serpent in Paradise; *i.e.*, without sin of his own, the other three being Amram, the father of Moses; Jesse, the father of David; and Kileab, the son of David (Shab. 55b). His comparison to the ravening wolf (Cant. R. to viii. 1), "who devours his enemy" (Gen. xlix. 27) is referred to the men of Shiloh who stole their wives (Judges xxi.) or to Ehud or to Saul. By others it is referred to Mordecai and Esther (Gen. R. xcix. and Tan., Wayeḥi, 14; so also in the original text of the Testaments of the Twelve Patriarchs [Benjamin ii]; whereas a Christian interpolation refers it to Paul).

One interpretation refers the blessing to the early ripening of the fruits in the territory of Benjamin, and the great fertility of the region of Jericho and Beth-el, and another refers the expression "wolf" to the altar of the Temple, which devoured the sacrifices in the morning and in the evening (Gen. R. *l.c.*; Targ. O. and Yer.).

G.

The Tribe of Benjamin.

The erection of the Temple on Benjamitic ground is explained in several ways. It is related that Benjamin (Sifre, Deut. 352, ed. Friedmann, 146a) was privileged to have the Shekinah dwell in his territory because all the other tribes (that is, fathers of the tribes) had taken part in the selling of Joseph. For God said: "If they—the Israelites—build me a Temple in some other place and seek my mercy, I can show them as little mercy as they showed their brother Joseph." Origen ("In Genesim," xlii. 6), gives another reason, probably based on Jewish tradition (compare Esther R. on iii. 4), viz.: Because Benjamin did not bow down before Esau as did his brothers and his father (Gen. xxxiii. 3-7), nor before Joseph (*ib.* xlii. 6), his territory was reserved for the worship of God.

The descendants of Benjamin, it is true, did not always show themselves worthy of their ancestor, especially in connection with the incident at Gibeah (Judges xix.). In spite of their wrong-doing the Benjamites were at first victorious (Judges xx. 21-25); but this was due to God's anger against all Israel because they had attacked all Benjamin on account of the crime of an individual, and at the same time quietly tolerated the idolatry which Micah (Judges xvii.) was spreading among them (Pirḳe R. El. xxxviii.). At first the intention of the other tribes was to efface Benjamin completely, since the number of twelve tribes could be preserved through Ephraim and Manasseh; but they remembered God's promise to Jacob shortly before Benjamin's birth (Gen. xxxv. 11), that "a nation and a company of nations shall be of him"; and they decided that the existence of the tribe of Benjamin was necessary (Yer. Ta'anit iv. 69c; Lam. R., Introduction, 33). The day on which the reconciliation took place between the tribes is said to have been the fifteenth of Ab, and for this reason it was made a festive day (*ib.*; compare Ab, Fifteenth Day of). On another occasion, however, the Benjamites showed themselves worthy of their pious ancestor. When, at the Red Sea, all the other tribes stood in desperation only the tribe of Benjamin trusted in God and leaped into the sea (Mekilta, Beshallaḥ, Wayiḳra 5; Soṭah 36b).

J. SR. L. G.—K.

——**In Mohammedan Literature**: In the Koran, Benjamin is not mentioned by name. The story of Joseph is told in sura xii., and reference is made repeatedly to a particular brother of Joseph. Thus, *e.g.*, in v. 8, the other brothers say, "Verily, Joseph and his brother are dearer to our father than we." Baidawi explains that Benjamin is so specified because he was brother to Joseph on both sides. Again, in v. 69, "And when they entered to Joseph, he took his brother to him." Baidawi explains this that he made him sit at meat with him or live with him in his dwelling. He adds, as a tradition, that Joseph made his brothers sit two by two; so Benjamin remained alone and wept and said, "If my brother Joseph had been alive he would have sat with me." Then Joseph made him sit at his table.

Thereafter he assigned houses to his brothers, two by two, but took Benjamin to his own house. And he said to Benjamin, "Would you like if I were your brother in the stead of the brother who is lost?" And Benjamin replied, "Who can find a brother like to you? but Jacob did not beget you, nor Rachel bear you."

G. D. B. M.

——**Critical View:** The story of Benjamin in Genesis is drawn from three different sources: The Elohist, who wrote the story of Benjamin's birth (Gen. xxxv. 16–22), makes Reuben vouch for Benjamin (Gen. xlii. 37); whereas the Jahvist assigns this act to Judah (xliii.-xliv.). The latter makes Joseph give vent to his brotherly feeling at the first sight of his younger brother Benjamin, and give him five times as many presents, without, however, betraying himself (xliii. 30–34), and afterward, at the recognition scene, show his affection for him without reserve (xlv. 14); while the Elohist merely relates at the end that Benjamin was distinguished by receiving five times as many presents as the others (xlv. 22). The genealogical chapter which represents Benjamin as the father of a large family (xlvi. 21) is of a far later date than the rest. (In the older sources he appears to be a young child [xlii. 4, 15; xliv. 20].) The blessing of Jacob, in which Benjamin—who, after Joseph, was the last of the sons—is described as being warlike, as was the tribe in the time of Deborah (Judges v. 14), yet without any allusion to Saul's kingdom, is best ascribed to the time of the Judges (Dillman, Commentary). The story of the war at Gibeah (Judges xix.-xxi.), which bears evidences of very late composition and has many legendary features, such as exaggeration of numbers and modes of warfare, has been rather too rashly declared to be a late invention inserted with the intention of covering up atrocities perpetrated by the tribe of Judah under King David against the kinsmen of Saul (Güdemann, "Monatsschrift," 1869, p. 357; Geiger, "Jüd. Zeit." 1869, p. 284; Grätz, "Gesch. der Juden," i. 351 *et seq.*; Wellhausen, "Komposition des Hexateuchs," p. 237; Kuenen, "Historisch-Kritische Untersuchung über die Entstehung und Sammlung der Bücher des Alten Testaments," ii. 163). Recent critics think it far more probable that it rests on a historical fact (Moore, Commentary on Judges, pp. 406–408; Hogg, in Cheyne and Black, "Encyc. Bibl."; Nöldeke, quoted by the latter on p. 536, note 3). This indeed seems to account for the sudden change in the character of the tribe (see GIBEAH).

Moses' Blessing.

In the time of David the tribe of Benjamin followed the leadership of Joseph or Ephraim, considering itself closely related to the latter, and therefore jealous of Judah's rising power (II Sam. xix. 21 [20]). The blessing of Moses (Deut. xxxiii. 12), which represents Benjamin as perfectly identified with Judah's interests, is probably the product of the time of Jeroboam II. (Driver, Commentary, pp. 387 *et seq.*). Stade ("Gesch. des Volkes Israel," i. 161; *idem.* "Zeitschrift," i. 114) and Hogg ("Encyc. Bibl." *s.v.* "Benjamin") explain the name "Benjamin" as a derivative of "Yemini" (compare I Sam. ix. 1, "Ish Yemini," and I Sam. ix. 4, "Erez Yemini"), denoting the people living to the south or right of the Ephraimite highland; the story of Benjamin's birth in Canaan being taken as reflecting in mythical form the fact of its having branched off from the tribe of Joseph after the other tribes had settled in their various territories (Judges i. 22, 23, 35). The house of Joseph, according to Moore, includes Benjamin. Stade ("Gesch. des Volkes Israel," i. 138) thinks that the account of Benjamin was lost. The report that the large number of 280,000 archers, said to be the tribe of Benjamin, belonged to King Asa (II Chron. xiv. 7; compare xvii. 17) is regarded as unhistorical. Regarding the list of Benjamite towns in Josh. xviii. 21–28, belonging to the late priestly writer (P) and the one in Neh. xi. 31–35, which belongs to the late chronicler, see PALESTINE.

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Winer, *B. R.*; Hamburger, *R. B. T.* s.v. *Benjamin*; Geiger, *Jüd. Zeit.* 1869, pp. 284–292; Stade, *Gesch. des Volkes Israel*, i. 160–163.

G. K.

BENJAMIN II., J. J. (real name, **Joseph Israel**): Rumanian traveler; born at Folticheni, Moldavia, in 1818; died at London May 3, 1864. Married young, he engaged in the lumber business, but losing his modest fortune, he gave up commerce. Being of an adventurous disposition, he adopted the name of Benjamin of Tudela, the famous Jewish traveler of the twelfth century, and toward the end of 1844 set out to search for the Lost Ten Tribes. He first went to Vienna, and in January, 1845, started for Constantinople, visiting several cities on the Mediterranean. He landed at Alexandria June, 1847, and proceeded via Cairo to Palestine. He then traveled through Syria, Babylonia, Kurdistan, Persia, the Indies, Kabul, and Afghanistan, returning June, 1851, to Constantinople, and thence to Vienna. After a short stay in the last-named city, he went to Italy, embarking there for Algeria and Morocco. On arriving in France, after having traveled for eight years, he prepared in Hebrew his impressions of travel, and had the book translated into French. After suffering many tribulations in obtaining subscriptions for his book, he issued it in 1856, under the title "Cinq Années en Orient" (1846–51). The same work, revised and enlarged, was subsequently published in German under the title "Acht Jahre in Asien und Afrika" (Hanover, 1858), with a preface by Kayserling. An English version has also been published. As the veracity of his accounts and the genuineness of his travels were attacked by some critics, he amply defended himself by producing letters and other tokens proving his journey to the various Oriental countries named. Benjamin relates only what he has seen; and, although some of his remarks show insufficient scholarship and lack of scientific method,

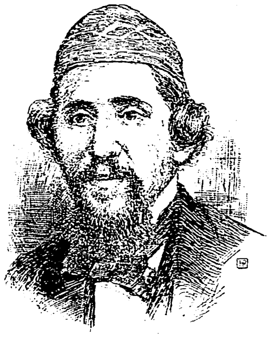

Benjamin II.

his truthful and simple narrative gained the approval of eminent scholars like Humboldt, Petermann, and Richter.

In 1859 Benjamin undertook another journey, this time to America, where he stayed three years. The result of his observations there he published on his return, under the title "Drei Jahre in Amerika" (Hanover, 1863). The kings of Sweden and of Hanover now conferred distinctions upon him. Encouraged by the sympathy of several scientists, who drew up a plan and a series of suggestions for his guidance, he determined to go again to Asia and Africa, and went to London in order to raise funds for this journey—a journey which was not to be undertaken. Worn out by fatigues and privations, which had caused him to grow old before his time and gave him the appearance of age, he died poor in London; and his friends and admirers had to arrange a public subscription in order to save his wife and daughter from misery.

In addition to the works mentioned above, Benjamin published "Jawan Mezula, Schilderung des Polnisch-Kosakischen Krieges und der Leiden der Juden in Poland Während der Jahre 1648–53, Bericht eines Zeitgenossen nach einer von L. Lelewel Durchgesehenen Französischen Uebersetzung, Herausgegeben von J. J. Benjamin II.," Hanover, 1863, a German edition of Rabbi Nathan Nata Hanover's work on the insurrection of the Cossacks in the seventeenth century, with a preface by Kayserling.

BIBLIOGRAPHY: *Jewish Chronicle*, May 13, 1864.

S. E. SD.

BENJAMIN, R.: A tanna of the second century, contemporary of R. Eleazar ben Shammu'a, with whom he carried on some halakic controversy (Ket. 84a). He is also mentioned in connection with Symmachus (Niddah 21b); and elsewhere (Sem. ix.) he reports a Halakah in the name of R. Akiba. In one halakic controversy, the participants in which leave no doubt as to his identity, his name appears as "Minyamin" (Yer. Soṭah i. 16c), "Polimo" (Palæmon, Soṭah 4a; Tan., Naso, 7), and "Penimon" (Num. R. ix. 10). The last-mentioned form is also found in Yer. Ter. iii. 42b as "Abba Penimon," where the context permits of the assumption that it is meant for "R. Benjamin." (For the identity of Benjamin and Minyamin, see ABBA BAR BENJAMIN; "Pelimo" and "Penimon" appear to be Hellenizations of "Benjamin.") R. Benjamin may likewise be identified with Abba Benjamin, who, in a group of homilies (Ber. 5b *et seq.*), remarks, "Were the human eye permitted to perceive them no human being would be able to live because of the evil spirits which fill the universe." He also teaches that no prayer is acceptable except that offered in the public house of worship. This he bases on I Kings viii. 28 ". . . to hearken unto the song and unto the prayer": where the song is heard there prayer will be heard (compare Tos. on 'Ab. Zarah 4b, *s.v.* כיון).

J. SR. S. M.

BENJAMIN BEN AARON: Ḥasidic writer; lived toward the end of the eighteenth century. He was a pupil of Israel Ba'al Shem-Ṭob, and of Baer of Meseritz. Later, in 1790, he was a preacher at Zlazitz. He was the author of the following works: (1) "Ṭure Zahab" (Golden Necklaces), Mohilev, 1816, homilies on the Pentateuch, Lamentations, and Esther; (2) "Ahawat Dodim" (The Love of Friends), Lemberg, 1795, homilies on the Song of Songs; (3) "Amtaḥat Binyamin" (Benjamin's Sack), Minkowicz, 1769, on Ecclesiastes; (4) "Ḥelkat Binyamin" (Benjamin's Patrimony), Lemberg, 1793, a commentary on the Passover Haggadot.

BIBLIOGRAPHY: *Ozar ha-Sefarim*, pp. 18, 44, 192, 675; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

L. G. I. BER.

BENJAMIN AARON B. ABRAHAM. See SOLNIK, BENJAMIN AARON B. ABRAHAM.

BENJAMIN B. ABRAHAM ANAV. See ANAW, BENJAMIN B. ABRAHAM.

BENJAMIN ALESSANDRO KOHEN VITAL. See VITAL, BENJAMIN ALESSANDRO KOHEN.

BENJAMIN B. 'ASHTOR: A Palestinian halakist of the third amoraic generation, contemporary of R. Ḥiyya b. Abba and senior to R. Hezekiah (Yer. Bik. i. 64a). He is also cited as simply Bar 'Ashtor, without his prænomen, *ib.*

J. SR. S. M.

BENJAMIN (or **MINYOMI) ASYA** ("Physician"): A Babylonian rabbinic scholar of the third and fourth amoraic generations (fourth century), contemporary of Rab Joseph and Raba, and founder of a school named after him, Debe Minyomi Asya. It is reported that the disciples of his school spoke disrespectfully of the Rabbis, saying, "Of what benefit are the rabbis to us? They have never proved it to be lawful for us to eat the raven, or to be unlawful to eat the pigeon!" (meaning to say that, in spite of their disputations and hair-splitting arguments, the Rabbis have no authority to alter or abrogate a Biblical precept [Sanh. 99b *et seq.*]). Raba obtained from Benjamin some medical information; and when on one occasion he publicly lectured on the subject before the people of Maḥuza, Benjamin's sons or disciples, who seem to have formed a medical gild, resented this publication of their professional secrets (Shab. 133b; 'Ab. Zarah 28b). Benjamin Asya is probably identical with Minyomi b. Niḥumi, the contemporary of Amemar I. (Ket. 69a), to whom Abaye appealed from a decision of Rab Joseph (*ib.* 81b). Brüll identifies Benjamin Asya with Bar Nathan Asya, who once manifested his disregard for rabbinic enactments by traveling on the second day of the Feast of Weeks from Beram (some read "Be Rab" = school) to Pumbedita, on which account Rab Joseph excommunicated him (Pes. 52a; see Diḳduḳe Soferim, *ad loc.*). Brüll discovers in this school the origin of Karaism ("Jahrb." i. 225).

J. SR. S. M.

BENJAMIN, SIR BENJAMIN: Mayor of Melbourne; born at London in 1836. At the age of nine he accompanied his parents to Victoria. Associating himself at first with the firm of Benjamin & Co., merchants, he subsequently entered into partnership with the late Hon. Edward Cohen. In 1870 he was elected member of the City Council; and in 1881 became an alderman of the ward he had hitherto represented. Notwithstanding heavy municipal labors, Sir Benjamin always took a lively interest in communal affairs. He identified himself largely with the growth of the Melbourne Hebrew Congregation and its various educational and charitable institutions, on the boards of which he was a most active worker. He is a trustee of the Jewish Philanthropic Society and the Ladies' Hebrew Benevolent Society; a representative of the Melbourne Province in the Legislative Council; and a justice of the peace, both for Victoria and New South Wales. He was elected mayor of Melbourne in October, 1887; and so admirably did he perform the duties of his office that he was unanimously reelected. In May, 1889, the honor of knighthood was conferred on him in recognition of his distinguished municipal services.

Bibliography: *Jewish Chronicle*, May 31, 1889; *People of the Period*, 1897.

J. G. L.

BENJAMIN OF CANTERBURY or **CAMBRIDGE:** English rabbi; disciple of Rabbi Tam; died at the beginning of the thirteenth century. He is mentioned in the list of medieval rabbis drawn up by Solomon Luria (see Grätz, "Gesch. der Juden," vi. 365). Only one halakic decision of his is known; it forbids the purchase of milk from a Gentile unless a Jew be present when it is drawn (Mordecai, 'Abodah Zarah, ii. 826). But a certain number of notes by a Rabbi Benjamin on Joseph Ḳimḥi's "Sefer ha-Galuy" have been attributed by Matthews, the editor of Ḳimḥi's book, to Benjamin of Canterbury ("Jewish Quarterly Review," ii. 327). Benjamin seems to have been a member of the English school of Masorites and grammarians, including Moses ben Isaac, Moses ben Yom-Ṭob, Berechiah ha-Naḳdan, and Samuel ha-Naḳdan, the last of whom he quotes. It is possible that he came from Cambridge rather than from Canterbury, the transliteration of the former (קטברגיא) being sufficiently near to that of the latter (קנטבוריא). For while there is no Benjamin mentioned as living at Canterbury in the twelfth century, there is a rather distinguished "Magister Benjamin" of Cambridge mentioned in the Pipe Rolls of the fifth year of John (1204). Berechiah ha-Nakdan, in his commentary on Job, refers to "my Uncle Benjamin," who was probably the same individual.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 54, 281, 282; Eppenstein, in *Monatsschrift*, xl. 178, xli. 222.

J.

BENJAMIN, DAVID: Communal worker; born in London in 1815; died there June 25, 1893. In 1835 he emigrated to Australia; and, while in Tasmania, assisted in founding a synagogue. Soon afterward he settled in Melbourne, joining his brother Solomon, who is justly regarded as the founder of the Melbourne Jewish community. The firm of Benjamin Bros. was among the early pioneers of the British settlement in the colony of Victoria. The firm prospered greatly, buying crude gold direct from the aborigines, and making large purchases on which the banks were reluctant to venture. Benjamin had also a large interest in the Bank of New South Wales. He endeavored to maintain the Jewish spirit of observance in the colony, and personally attended the Jewish sick in Melbourne. In 1854 he returned to England, where he devoted himself entirely to the community, becoming connected with the Jewish Board of Guardians, the Bayswater Synagogue, and the Jews' Hospital and Orphan Asylum. Benjamin was treasurer of the Bayswater Synagogue from 1865 to 1871, and warden from 1871 to 1875. He was a life member of the council of the United Synagogue from its foundation, and was one of the seven elders of the United Synagogue. He was a prominent worker on behalf of the Jewish Board of Guardians, labored untiringly in its cause, and was very munificent in his donations to charity.

Bibliography: *Jewish Chronicle* and *Jewish World*, June 30, 1893.

J. G. L.

BENJAMIN B. DAVID CASES. See Cases, Benjamin b. David.

BENJAMIN B. ELIJAH BEER. See Beer, Benjamin b. Elijah.

BENJAMIN B. GIDDEL (or **GIDDUL**), **R.:** A Palestinian amora of the fourth generation (fourth century), contemporary of R. Aḥa III. (Yer. Ma'as. Sh. v. 56b; Yer. Yeb. i. 2b). His name is but rarely met with in the Talmud, and then only in the Halakah (Yer. Ma'as. i. 49a; Ḥul. 125a). It is probable that he was the son of Giddel b. Benjamin (Minyomi) and therefore of Babylonian descent.

J. Sr. S. M.

BENJAMIN GINZAKAYAH (of Ginzaḳ = Gazaka in Media Atropatene): A Babylonian scholar of the third century, contemporary of Mar Samuel. All that is known of him is that death overtook him when he was on the point of deciding a ritual question in accordance with the views of Rab, as opposed to those of Samuel. Hearing of this circumstance, Samuel thanked God, who had prevented the promulgation of an erroneous decision; and to the prime mover thereof, his friend Rab, he applied the Scriptural saying (Prov. xii. 21), "There shall no mischief happen to the just" (Yer. Ber. ii. 5b). In Babli (Niddah 65a) the name appears as "Minyamin Sakasnaah" (of Sacassana, a province of Armenia).

J. Sr. S. M.

BENJAMIN, HILLEL: Polish architect of the second half of the eighteenth century; born at Lasko. He was the builder of the synagogue at Lutomierz, which was constructed during the reign of the last king of Poland, Stanislaus August I. Benjamin seems to have studied in Germany. He enjoyed in his fatherland a certain reputation; for in the documents he is always called "architect." After finishing the synagogue at Lutomierz, he was commissioned to construct one at Zloczow, which, however, he did not finish. In examining the roof he fell to the ground and died. He is buried in the cemetery of Zloczow.

Bibliography: Mathias Bersohn, *Kilka Slow*, part ii., p. 21; *Ost und West*, 1901, No. 4, p. 286.

S.

BENJAMIN (or **MINYAMIN**) **B. IHI:** A Babylonian scholar of the second and third amoraic generations (third century); brother of Abbahu b. Ihi, the disciple of Samuel. Both brothers, while intensely exclusive and diffident, so that they would have no dealings with Gentiles (Meg. 28a), were very considerate toward their servants. One of the brothers arranged that they should receive one dish from their master's table; the other would have them partake of every dish. Legend states that the latter brother was therefore deemed worthy of receiving visits from the prophet Elijah (Ket. 61a).

J. SR. S. M.

BENJAMIN B. ISAAC OF CARCASSONNE: This scholar is known only by his translation from Latin into Hebrew, under the title of "'Ezer Eloah" (Divine Help), of the work of Jean de Bourgogne, of the province of Liége, on the corruption of the air by the plague. This work, which contains in the appendix many empiric remedies against divers ills, is preserved in manuscript in the Bibliothèque Nationale of Paris (No. 1191, fol. 141b–194a); only one other manuscript copy being known to exist, and that is in the library of Baron D. de Günzburg. Of the original, which was perhaps written in French, hardly any traces are left; that is, of the treatise described as "On the Epidemic, in Prose," No. 852 of the Library of the Louvre, or the private library of Charles V., king of France. This is undoubtedly the little book, says Leopold Delisle (MSS. de la Bibliothèque Nationale, 1891, iii. 153, note 1), of which there is a copy at the end of MS. Français 12,323, under the title, "The Treatise Which the Masters of Medicine and the Astronomers of Paris Wrote of the Plague Which Physics Calls the Epidemic, in the Year of Our Lord, N. S. MCCCXLVIII," or perhaps the little book written in 1365 by Master Jean de Bourgogne, surnamed "With the Beard," professor of medicine, and citizen of Liége (Delisle, "Observations sur Plusieurs MSS. de la Collection Barrois," p. 55).

The date of the Hebrew work may therefore be fixed, at least approximately. The second book of Jean was written in 1365, and was translated by Benjamin a few years later, about 1370. Now, the author had said in the preface, as far as one can judge from the Hebrew version, that already in the "year 22," when the plague broke out for the first time, he had written a similar treatise beginning with the words אלי אלי ("My God, my God") (Steinschneider, "Hebr. Uebers." p. 804). With what does the number 22 correspond? Steinschneider acutely remarks ("Hebr. Uebers." *l.c.*): "The date 22 [לפ״ק] could only mean 122 [= 1362]"; but that does not tally with the first outbreak of the Black Death, in 1348. Doubtless a Jewish era was substituted in the translation, probably through a copyist's mistake. Could Jean have meant that he wrote this book twenty-two years before? Then this treatise was written in 1370, as stated by Amplon ("Autre Fonds de la Bibliothèque Bodleienne," No. 192^3). This tallies with the note cited by M. Delisle. The doubt as to the date detracts in no wise from the interest of this medical treatise, which was saved from oblivion by the version of Benjamin of Carcassonne.

BIBLIOGRAPHY: Steinschneider, in *Z. D. M. G.* xxix. 165; *idem*, in *Magazin*, xii. 183; idem, *Hebr. Uebers.* p. 804; *Ecrivains Juifs*, xxvii., 628, 752, and xxxi. 723; Gross, *Gallia Judaica*, p. 617.

G. M. S.

BENJAMIN B. JAPHET: A Palestinian scholar of the third amoraic generation (third century), disciple of R. Johanan and senior to R. Zeïra I. (Ber. 33a, 38b; Ket. 77a). He cultivated both the Halakah and the Haggadah; in his halakic deliverances, however, he was not considered very reliable. Thus when, on one occasion, Ḥiyya b. Abba and he differed on a traditional decision by their master, R. Zeïra remarked, "What does R. Benjamin b. Japhet amount to compared with R. Ḥiyya b. Abba?" (Ber. 38b; Yer. Ber. vi. 10a; Yer. Pes. ii. 29c). Nevertheless, this same R. Zeïra had occasion to thank Benjamin for communicating to him a Halakah in the name of R. Johanan (Shab. 53a). In the Haggadah, Benjamin was a follower of R. Eleazar b. Pedat, whose expositions and sayings he frequently reports (Meg. 16b; Sanh. 7a; compare Ex. R. xli.; Lev. R. x.).—[Yer. Ber. iii. 6d; Yoma 29a; Yer. Sanh. i. 18a; Shebu. 18b; Ḥul. 52b (correctly quoted in MS. M); Pesiḳ. vii. 63b, viii. 68b; Pesiḳ. R. xvii.; Midr. Teh. xxii.; Gen. R. xliii.; Tan., ed. Buber, Lek Leka, 11.]

BIBLIOGRAPHY: Frankel, *Mebo*, p. 69a; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 85; Lunez, *Jerusalem*, i. 101, in which Benjamin's grave is said to be at Safed.

J. SR. S. M.

BENJAMIN B. JEHIEL HA-LEVI: Polish Talmudist; lived at the beginning of the seventeenth century. He was the author of "Gib'at Benjamin" (Benjamin's Height), Lublin, 1617, an alphabetical index to Jacob b. Asher's four Ṭurim. The book is very rare, never having been reprinted, although it is an excellent index to the Ṭurim.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 23; Michael, *Or ha-Ḥayyim*, No. 591.

L. G.

BENJAMIN BEN JOAB (called also **De Synagoga,** according to Zunz): Payyeṭan; lived at Montalcino in the fourteenth century. His printed poems are: (1) A metrical introduction to the "Nishmat" for Passover. Every strophe of this poem has ten lines of seven syllables. (2) A seliḥah of five strophes, with a refrain ending with the words הצליחה נא ("Oh, give us prosperity").

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 365; Landshuth, *Ammude ha-'Abodah*, p. 17.

L. G. I. BR.

BENJAMIN B. JUDAH LOEB COHEN. See BENASCH, BENJAMIN.

BENJAMIN, JUDAH PHILIP: American statesman and lawyer; born at St. Croix, West Indies, in 1811; died in Paris, May 6, 1884. His parents were English Jews who, some years before his birth, had removed from London to St. Croix, then a British island, in the hope of improving their fortune in the New World. A few years after his birth, his family removed from St. Croix to reside in Wilmington, N. C., and young Benjamin soon afterward was sent to school at Fayetteville. Subsequently he spent three years at Yale College. His parents several times changed their residence, until they finally settled in New Orleans, La. There Benjamin served as a notary's clerk for some time, taught school, studied law, and on Dec. 16, 1832, was admitted to the Louisiana bar.

Louisiana had been acquired by the United States from France but a short time previously, and its language and legal system were still largely those

Practises Law in New Orleans.

of France. The broadening influences of the necessary mastery of different systems of law and literature left their mark upon Benjamin, and can be traced in the breadth of grasp, philosophical reasoning, and wide reading to which he subsequently attained. Nor should notice be omitted of certain other formative influences, which the London "Times" (May 9, 1884) commented upon in a sympathetically worded obituary: his inheritance of "that elastic resistance to evil fortune which preserved Mr. Benjamin's ancestors through a succession of exiles and plunderings, and reappeared in the Minister of the Confederate cause, together with the same refined apprehension of logical problems which informed the subtleties of the Talmud."

Benjamin's success at the Louisiana bar was remarkably rapid. At first he had found time to prepare, for his own use, a "Digest of the Reported Decisions of the Supreme Court of the Late Territory of Orleans and of the Supreme Court of Louisiana," which was the earliest digest of Louisiana law. Together with his friend Thomas Slidell, he edited and prepared this for publication in 1834. Soon, however, his law practise became more engrossing; and, as one of the recognized leaders of the Louisiana bar, he rapidly acquired a competence which enabled him to withdraw from the legal arena, purchase a sugar-plantation near New Orleans, and devote himself to sugar-planting and scientific expositions of the best methods of extracting saccharine matter from the cane.

Sugar-Planter and Politician.

Politics also actively interested Benjamin, and from time to time he was elected to various local offices. Thus, he was one of the most active and influential members of the Louisiana Constitutional Convention of 1844-45, and of that of 1852. In 1849 he was a successful presidential elector at large for the state of Louisiana, and as such cast his ballot for General Taylor as president of the United States. Originally a Whig, Benjamin became, during the change of party ties, a distinguished Democratic leader. Meanwhile, however, the destruction of his property by inundations had driven him back to the active practise of law, where success once more awaited him.

That the number of Benjamin's famous legal cases was very large is evidenced by an examination of the law reports of the period. Particularly notable was his conduct of the cases which grew out of the attempt to recover insurance for a cargo of slaves lost by reason of an insurrection on board the "Creole," and his connection with enormously valuable California land-title cases, in one of which his fee is said to have been $25,000, a very large sum for that day. During the October (1848) term of the Supreme Court of the United States he was admitted to practise before that body, and soon became one of the leaders of the federal bar. Benjamin's legal talents were so generally recognized that President Pierce tendered him the position of associate justice of the United States Supreme Court; but he preferred his activities at the bar and in politics. Previously, when President Taylor's cabinet was being formed, Benjamin's name had been under consideration for a cabinet portfolio. In 1852 he was elected to the United States Senate from Louisiana, and was reelected at the expiration of his term, six years later.

United States Senator.

In 1856 Benjamin was one of a small group of senators that succeeded in securing the nomination of Buchanan for president, as against Douglas, and he enjoyed great influence with the Buchanan administration until immediately before the outbreak of the Civil war.

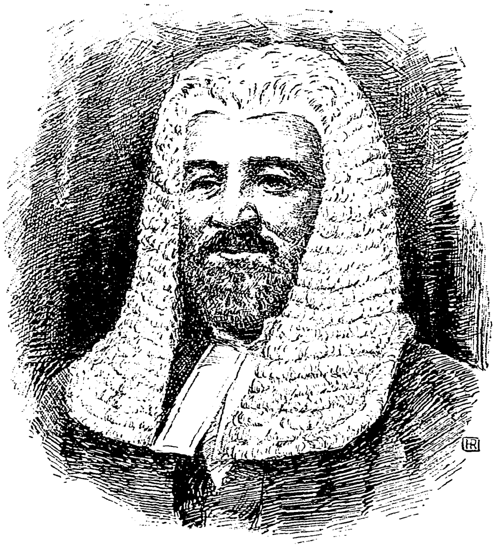

J. P. Benjamin

In the Senate he was soon recognized as one of the ablest debaters; and Charles Sumner considered him the most brilliant orator in the United States. His readiness in debate was remarkable; and he generally spoke on the spur of the moment without preparation. An examination of the "Congressional Globe" of the time shows that almost invariably friends and foes alike were so much impressed by his oratory as to feel obliged to pay tribute to him on the spot. Of his farewell address, upon leaving the Senate when his state, Louisiana, seceded from the Union, Sir George Cornewall Lewis said to Lord Sherbrooke: "Have you read Benjamin's speech? It is better than our Benjamin [meaning Disraeli] could have done."

Benjamin was frequently called upon to deliver addresses and orations on national holidays and other non-political occasions; and competent judges declare that he was even happier at these times than in his political addresses and arguments. His right to be regarded as one of the greatest of the world's orators is no longer open to dispute. It was recently forcibly evidenced by his inclusion, with appropriate examples of his style and comment, in the comprehensive and judiciously edited series of "The World's Best Orators" (x. 97-110) as well as in "The World's Best Orations" (i. 398), the former edited by Prof. Guy Carleton Lee, and the latter by Justice David J. Brewer. Henry L. Dawes, surely no indifferent judge, has well classed Benjamin with Sumner and Beecher, Wendell Phillips, Yancey, and Breckinridge, as having "stirred multitudes, aroused passions, and fired the public heart in terms not less eloquent than the loftiest productions of Fox or Pitt, of Patrick Henry or John Adams."

Pro-Slavery Advocate.

In the Senate Benjamin's constitutional and legal arguments ever attracted particular attention, and made him the leader *par excellence* in the defense of slavery and, later on, of secession. He never actively identified himself with Jewish communal affairs; but his views and actions led to much unjustified identification of American Jews generally with the pro-slavery cause (see Anti-Slavery Movement in America). Thus, one of his most powerful pro-slavery outbursts provoked Senator Wade's satirical reference in the Senate to "Israelites with Egyptian principles"; and even more pronounced attacks in the Senate and in the Northern press generally, on the Jews as favoring slavery, followed, when Benjamin became so prominently identified with the cause of the Confederacy.

The late Isaac M. Wise, in his "Reminiscences," gives an account of an interesting discussion between Benjamin, Daniel Webster, Maury the scientist, and himself, relative to their religious faiths, in the course of which Benjamin declined to permit his Jewish religious views to be described as Unitarian, as Webster had claimed the faiths of all four were in their essence. In 1854 he presented to the Senate, on behalf of American Jewish citizens, a petition calling for governmental action against Swiss anti-Semitic discriminations recognized in a treaty with our government; thus acting as spokesman for the American Jews.

Jefferson Davis' Right-Hand Man.

Upon the organization of the Confederate government, President Jefferson Davis immediately called Benjamin into his cabinet as attorney-general (Feb. 25, 1861), to which position was added that of acting secretary of war (Sept. 17, 1861). On Nov. 21, 1861, he became secretary of war, resigning the portfolio of the Department of Justice; and he retained this position till March 17, 1862, when he became secretary of state, which office he retained till the collapse of the Confederacy in 1865.

Throughout, Benjamin was Jefferson Davis' most intimate and most influential adviser, and was generally described as the "brains of the Confederacy." James Schouler, in his "History of the United States" (vi. 89), remarks:

> "Contemporaries had said at the outset that Toombs was the brain of the Confederacy; but that title, as events developed, belonged rather to Attorney-General Benjamin, the ablest, most versatile, and most constant of all Davis' civil counselors, who acted as secretary of war after Walker's retirement in September, and was then by the following March installed secretary of state, to remain premier until the bitter end, sanguine and serene in bearing, through all mutations of fortune and misfortune."

During much of this time, particularly during his incumbency of the secretaryship of war, Benjamin was extremely unpopular; but President Davis never for a moment lost confidence in him. He resigned the war portfolio on account of the Confederate reverses in connection with the Roanoke Island campaign in 1862, for which he was commonly held in a large degree responsible; but, in spite of censure from the Confederate Congress, President Davis promoted him to the secretaryship of state.

This circumstance has recently been cleared up, through evidence that Benjamin was in no way to blame for these mishaps, but patriotically sacrificed himself, with President Davis' knowledge, by intentionally withholding his justification from the Congressional committee. Disclosure of the true facts would have involved an exposure of Confederate dearth of ammunition, which might, through general publication, have seriously jeopardized the Confederate cause at the time.

Benjamin's most important labors were, however, rendered in connection with the diplomatic activities of the Confederacy. Unfortunately, a thorough study of the diplomacy of the Confederacy has not yet been published, nor any adequate biography of Benjamin, of which that would be the principal chapter. But by such a publication it would be shown how near the Confederacy came to securing European intervention—particularly through the aid of Napoleon III.—by the tempting and statesmanlike efforts of the Confederate state department under Benjamin's direction, and to the probable transformation of an insurrection into a successful revolution in consequence. Even published data, however, not to mention oral reminiscences, justify the conclusion of the late I. M. Wise, who in an editorial in the "American Israelite," May 16, 1884, said that "he was undoubtedly the most distinguished statesman of the Jewish family in this (19th) century and country."

Begins Life Anew in England.

At the close of the Civil war Benjamin fled to the West Indies and then to England, losing his American property by confiscation. Here, at the age of fifty-five, he had to commence bread-winning anew. Early in 1866 as a British subject he entered as a law student at Lincoln's Inn, and in June of that year was called to the English bar, the usual term being curtailed by reason of his past eminence and acumen, through the influence of distinguished English judges. In 1868 his work on "The Law of Sale of Personal Property" appeared, and immediately had a marked success on both sides of the Atlantic. It has gone through edition after edition, and may well be described as the most successful and classical legal text-book of the latter half of the nineteenth century. His success at the English bar, after a brief interval during which he had been compelled to take up editorial work on the London "Daily Telegraph," was remarkable, particularly in connection with colonial appeals. His income for a number of years prior to his retirement from the bar (December, 1882) is said to have been upward of $200,000 per annum. In 1872 he attained the rank of Queen's Counsel.

A farewell dinner was given in Benjamin's honor by the bench and bar of England in the hall of the Inner Temple, London, on June 30, 1883, under the presidency of the attorney-general, Sir Henry James. His standing as the unquestioned leader of the British bar had been generally recognized for some years prior to his retirement. He died at Paris May 6, 1884, his wife and a daughter—Ninette, wife of Capt. Henri de Bousignac of the 117th regiment of the French line—surviving him. Benjamin married in New Orleans, at a time when there was no organized Jewish congregation there, a Catholic lady of the name of Natalie St. Martin. Investigation has failed to confirm the rumor that he abandoned the Jewish faith on his death-bed.

Is Leader of British Bar.

BIBLIOGRAPHY: H. C. Tompkins, *Judah P. Benjamin* (*Alabama State Bar Assn. Report*, 1896, pp. cxx.-cxxxvii.); J. A. Hamilton, in *Dict. of National Biography*, iv. 223; Scott, *Distinguished American Lawyers*, pp. 43-50; *The Green Bag*, i. 365, 366; *The Law Times*, lxxv. 188, lxxvii. 47 (obituary from the London *Times*); Francis Lawley, in *The Athenæum*, May 12, 1888, i. 599; I. M. Wise, editorial in *American Israelite*, May 16, 1884; idem, *Reminiscences*, 1901; Bigelow, *France and the Confederate Navy*; Bullock, *Secret Service of the Confederacy*; Baron Pollock, *Reminiscences* in *Fortnightly Review*, lxix. 354; Sabin's *Dictionary of Books Relating to America*, vol. ii., 64; Bancroft's *Life of William H. Seward*; B. H. Wise, *Life of Henry A. Wise*. Since the foregoing was written, J. M. Callahan's valuable study, *The Diplomatic History of the Southern Confederacy* (Baltimore, 1901), has been published, throwing much light on certain phases of Benjamin's career.

A. M. J. K.

BENJAMIN B. JUDAH OF ROME. See BOZECCI.

BENJAMIN B. LEVI, R.: A Palestinian amora of the fourth century (third or fourth generation), junior contemporary of R. Ammi and R. Isaac (Yer. Peah i. 15a), and senior to Abin II. (Yer. Pes. vii. 34c; Yer. Hor. i. 46a). His name is connected with several Halakot (Yer. Ter. i. 40b; Yer. Pes. ii. 28d; Yer. 'Ab. Zarah ii. 42a, where his patronymic reads "Levaï"), but more frequently with homiletic remarks. On God's message by Jeremiah (xxiii. 24), "Can one hide himself in secret places that I shall not see him ["er'ennu"]?" he observes, "When one sitteth in a corner and occupieth himself with the study of the Law, I show him ["ar'ennu"] to the public, or when he hides himself for sinful purposes of apostasy, I expose him to public gaze" (Ex. R. viii.; Tan., Wa'era, 9; compare Num. R. ix. 9). According to him, when the time for Israel's restoration shall come, there will be a change in the order of nature; at present when the north wind blows no south wind prevails, and when the south wind prevails there is no north wind; but when God shall restore the exiled, He shall produce an "argestes" (see Jastrow, "Dict." p. 115b), when both winds shall do service, as it is written (Isa. xliii. 6), "I will say to the north, Give up, and to the south, Keep not back: bring my sons from far," etc. (Esther R. to i. 8; Cant. R. to iv. 16; Lev. R. ix.; Num. R. xiii.)—[Gen. R. lxxxvii.; Midr. Teh. lxxxvii. 2; Pesiḳ. xiii. 112a, xviii. 137a; Pesiḳ. R. xviii.; Lev. R. xxviii.; compare Eccl. R. to i. 3.]

BIBLIOGRAPHY: Frankel, *Mebo*, 69b; Bacher, *Ag. Pal. Amor.* iii. 661 *et seq.*

J. SR. S. M.

BENJAMIN B. MATTITHIAH: Author of a large collection of responsa; flourished in Turkey in the first half of the sixteenth century. His occupation was that of a merchant ("Benjamin Ze'eb," p. 14b), but he also served as a member of the rabbinical college of Arta (vilayet Yanina). In rabbinical literature he is known chiefly through his disputes with many of his contemporaries, which were caused by the great independence he very often displayed in his decisions on legal questions, an independence that greatly offended the rabbinical authorities.

His collection of responsa, "Benjamin Ze'eb" (Venice, 1539), which he published partly in self-justification, was not at all well received by the Italian and Polish rabbis of the time (compare Solomon b. Jehiel Luria, in "Yam Shel Shelomoh," 3b on B. Ḳ. viii., No. 72). The work, containing 450 responsa on the most diverse subjects, throws an interesting light on the intellectual as well as the social status of the Jews of that time in European Turkey and in Asia Minor. For instance, Benjamin's ordinance against men and women dancing together met with great resistance, many young people refusing to obey this puritanical precept ("Benjamin Ze'eb," pp. 228b *et seq.*). It should be noted that "Benjamin Ze'eb" is the title of the book, and not the appellation of the author, whose only name was Benjamin.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 36; Conforte, *Kore ha-Dorot*, ed. Cassel, pp. 34b, 40a; Michael, *Or ha-Ḥayyim*, No. 601; Brüll, in his *Jahrbücher*, i. 89.

L. G.

BENJAMIN BEN MEÏR: Polish Talmudist and preacher; lived at Brody, Galicia, in the first half of the nineteenth century. He wrote "Imre Binyamin" (The Words of Benjamin), a homiletic commentary upon the first three books of the Pentateuch (Tarnopol, 1814).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 42; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 86.

L. G. I. BER.

BENJAMIN B. MEÏR HA-LEVI OF NUREMBERG: Rabbi at Salonica at the beginning of the sixteenth century. Although German by birth, being a descendant of Jacob MOLIN, he was greatly esteemed by the Spanish-Portuguese Jews of Salonica, and was sent by the entire Jewish population of that city on a diplomatic mission to Constantinople. The contemporary responsa collections contain some of Benjamin's decisions. He also wrote lexical explanations on the Maḥzor of the German rite, which were printed in the Salonica editions of 1526 and 1555–56. The last-named edition also contains some of Benjamin's elegies, among them one upon the occasion of the great fire at Salonica in 1553.

BIBLIOGRAPHY: S. D. Luzzatto, in G. I. Polak's Dutch translation of the *Maḥzor*, 1850, p. 4; Michael, *Or ha-Ḥayyim*, No. 594; Steinschneider, *Cat. Bodl.* cols. 370, 791.

L. G.

BENJAMIN, MICHAEL HENRY: South African politician; born in London in 1822; died June 11, 1879.

Early in life Benjamin went to Cape Colony (about the year 1849), and for ten years resided at Graaff-Reinet, where he was the promoter of several useful institutions. Thence he removed to Port Elizabeth, which town he represented in the Cape Legislative Assembly from the year 1864; and he was also a justice of the peace for the colony. He worked hard to secure the passing of the Eastern District Courts' Bill, and his extensive acquaintance with commercial matters made his opinions carry considerable authority in the House. Benjamin successfully introduced the Stamp Act into the Legislative Assembly, and was one of the founders of the Standard Bank of British South Africa. Returning to England about 1869, he actively interested himself in a number of communal institutions, becoming a member of the committee of the United Synagogue, the Anglo-Jewish Association, and the Board of Deputies; and sitting on the committees of various London synagogues and public schools.

Bibliography: *Cape Argus*, June, 1879; *Jew. Chron.* June 13; Aug. 15, 1879; *Jew. World*, June 13, 1879.

J. G. L.

BENJAMIN, MOSES: Beni-Israel military officer; born in 1830; died at Bombay in December, 1897. The son of a subedar (captain), he joined the Twelfth Bombay Native Infantry as a private. While a non-commissioned officer he was entrusted with the responsible duty of watching over the wives and children of European officers of the regiment left at Deesa during the Mutiny of 1857. He was present at the siege and capture of Kotah, the action of Burnass, and the battle of Meanee (1843). Rising by dint of industry, he was gazetted as a commissioned officer (jemidar) in 1861. In 1865 he was made a subedar, in which capacity he superintended the work of the regimental lines, then in course of erection at Dharwar. In February, 1878, he was promoted subedar-major; in November, 1878, he became bahadur. He was a very intelligent officer, remarkably versed in military minutiæ. As a reward for his services the governor of India appointed him sirdar-bahadur (June, 1881), and invested him with the Order of British India of the first class. After having served for over thirty-two years, he retired on a pension, and went to Bombay; and the Beni-Israel Old Synagogue Congregation in that city, in appreciation of his capacities, appointed him their chief warden and treasurer. In February, 1892, the governor of Bombay appointed him a justice of the peace.

Bibliography: *Jewish Chronicle*, Dec. 10, 1897.

J. G. L.

BENJAMIN BEN MOSES: Italian scholar; lived at Rome at the beginning of the fifteenth century. He took an active part in the administration of the Jewish community of Rome, and was one of the delegates to the assembly of the Italian Jewish communities held at Forli in 1426. Benjamin is the author of a polemical work entitled "Teshubot ha-Nozrim Mikol ha-Mikra ume-Re'iyyot ha-Da'at" (Refutations of Christianity on Biblical and Logical Grounds). The work is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2,408, 3; Codex Halberstamm, 32).

Bibliography: Neubauer, as above; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 452.

G. I. Br.

BENJAMIN BEN MOSES NAHAWENDI: Karaite scholar and philosopher; flourished at Nahawend, Persia, at the end of the eighth century and the beginning of the ninth. According to the Karaite historian Solomon ben Jeroham—the contemporary of Saadia Gaon—Karaism began properly with Benjamin, who surpassed even Anan in learning (Solomon ben Jeroham's commentary on Psalm lxi. 1). But this assertion can not be verified. Benjamin's work is, for the most part, known only in quotations made by subsequent Karaite writers. But his personality must have been very important, since he was considered by all the Karaites to be as great an authority as the founder of Karaism, Anan himself.

His Works.

As stated by Japhet ben Ali in the introduction to his commentary on the minor prophets, Benjamin wrote the following works, mostly in Arabic: (1) a commentary on the Pentateuch, in which he frequently refers to Oriental customs; (2) a commentary on Isaiah; (3) a commentary on Daniel, in which the word "yamim" (days)—in the verse "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (xii. 12)—is explained by "years," pointing thus to the year 1010 as the epoch of the arrival of the Messiah; (4) a commentary on Ecclesiastes and Song of Songs, or, as Pinsker thinks, on all the Five Rolls; (5) "Sefer Mizwot" (Book of Precepts); (6) "Sefer Dinim," or "Mas'at Binyamin" (Book of Laws, or Gift of Benjamin), written in Hebrew, and published at Koslov (Eupatoria) in 1834—containing civil and criminal laws according to Holy Writ.

Adopts Rabbinical Ordinances.

In the last-named work Benjamin approached in many points the Rabbinites. He adopted many rabbinical ordinances, which, however, he left to the free choice of the Karaites to reject or adopt. In order to enforce obedience to the laws, Benjamin introduced a special form of interdict, differing but slightly from the excommunication of the Rabbinites. When an accused person refused to obey the summons served on him he was to be cursed on each of seven successive days, after which excommunication was to be pronounced on him. The interdict consisted in the prohibition of intercourse with all the members of the community, who were also forbidden to greet him, or to accept anything from him ("Mas'at Binyamin," 2a).

His Biblical Exegesis.

Benjamin at times approached the Rabbinites in Biblical exegesis also, and combated Anan's interpretations. Thus he maintained with the Rabbinites, against Anan, that the obligation to marry the widow of a childless brother extended only to the brother of the deceased and not to his further relations. He adopted the Talmudical interpretation of the Biblical words concerning the Sabbath—"Abide ye every man in his place" (Ex. xvi. 29)—maintaining that the prohibition herein expressed has reference, not to the residence, but to a distance beyond 2,000 yards of the town (compare Elijah Bashyazi, "Adderet," p. 63).

Freedom in Thought.

However, in spite of many concessions to Rabbinism, Benjamin adhered firmly to the principle, expressed by Anan, of penetrating research of the Scripture. In Benjamin's opinion one ought not to tie oneself down to the authorities, but to follow one's own convictions: the son may differ from the father, the disciple from the master, provided they have reasons for their different views. Inquiry is a duty, and errors occasioned by inquiry do not constitute a sin (compare Japhet's commentary, cited in Dukes's "Beiträge," ii. 26).

Philosophy of the Bible.

Benjamin seems to have written a work in which he expounded the philosophical ideas contained in the Bible. Judging from the quotations made by later Karaite writers, such as Jacob al-Ḳirḳisani, Japhet ben Ali, and Hadassi, Benjamin betrayed the influence of Philonic ideas, while he adopted the Motazilite theories on the divine attributes, free-will, and other questions of a like character expounded before by Anan. God, he holds, is too sublime to mingle with the material world; and the idea that matter proceeded directly from God is inadmissible. God created first the Glory ("Kabod"), then the Throne ("Kisse"), and afterward an Angel. This Angel created the world, in which he is the representative of God. God Himself never came in contact with men, nor did He speak to Israel on Mt. Sinai. The Law and the communications to the Prophets proceeded from the Angel, to whom are referable all the anthropological expressions concerning God found in the Bible (Hadassi, "Eshkol," 25b). The soul forms a part of the body, and is therefore perishable. The Biblical references to reward and punishment can be applied only to the body (Saadia, "Emunot we ha-De'ot," vi. 4).

This theory of an intermediary power, and the system of allegorizing all the Biblical passages concerning God, upon which Benjamin insists again and again in his commentaries on the Bible, were borrowed from the writings of the sect Magâriyah (Men of the Caves). This sect, the establishment of which, in consequence of a confusion in the text of Shahrastani, has been wrongfully attributed to Benjamin, is identified with the Essenes by Harkavy, who shows that they were called "The Men of the Caves," because they lived in the desert ("Le-Ḳorat ha-Kittot," in the Hebrew translation of Grätz, iii. 497). Benjamin wrote his halakic works in Hebrew, his commentaries probably in Arabic.

Bibliography: Fürst, *Gesch. des Karäerthums*, i. 71-76; Pinsker, *Likkuṭe Ḳadmoniot*, pp. 44, 72, 199; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 344; Grätz, *Gesch. der Juden*, v. 191-192; Neubauer, *Aus der Petersburger Bibliothek*, pp. 6, 107; Frankl, in Ersch and Gruber's *Encyklopädie*, xxxiii. 14, 15; Steinschneider, *Polemische und Apologetische Literatur*, p. 335; Shahrastani, German translation, i. 257; Dukes and Ewald, *Beiträge*, ii. 26; Munk, in Jost's *Annalen*, 1841, p. 76.

K. I. Br.

BENJAMIN NABON, JERUSALEM. See Nabon, Benjamin.

BENJAMIN 'OZER B. MEÏR: Polish Talmudist; died at Zolkiev May 25, 1810. He was rabbi in Clementow, and afterward head of the yeshibah at Zolkiev. He wrote "Eben Ozer" (Stone of Salvation), published by his grandson, Aaron b. Loeb of Pintschew (Zolkiev, 1792). It contains novellæ to a large portion of the Talmud and of Alfasi, as also to Maimonides' "Yad" and Asher b. Jehiel's commentary. He also wrote novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, which, under the title of "Eben Ozer," are appended to the Amsterdam edition of the Shulḥan 'Aruk. The later Russian editions (Dubnow, 1820; Wilna, 1884, and others) also give these novellæ.

Bibliography: Buber, in *Ha-Eshkol*, ii. 178.

L. G.

BENJAMIN SALONICA. See Solnik, Benjamin b. Aaron Abraham.

BENJAMIN, SAMUEL: French soldier in the Carlist expedition against Madrid in 1837; distinguished for bravery and remarkable devotion to Boulan de Brie, a lieutenant in the regiment in which he served. When De Brie was mortally wounded Benjamin carried him first from the field of battle, and afterward from the hospital where he had been left at the mercy of the enemy after the Carlists' hurried departure from Huesca. De Brie died in Benjamin's arms; and the faithful servant, gratefully remembering the kindness with which he had been treated by the lieutenant's wealthy mother, was disconsolate, and exposed himself recklessly in the most dangerous engagements, performing remarkable acts of valor. Benjamin was a scrupulously religious Jew, and observed all the laws of his religion as far as was possible under the circumstances of the campaign.

Bibliography: *Sulamith*, vol. ii., No. 3, quoted from Col. L.'s article in *Die Elegante Welt* on the Carlists' expedition against Madrid in 1837.

S. P. Wi.

BENJAMIN B. SAMUEL OF COUTANCES: Talmudist and French liturgical poet of the first half of the eleventh century. The name of the place of his residence, Coutances (department of the Manche, Normandy), was formerly Coustances, in Hebrew קוסטני; and Grätz ("Gesch. der Juden," 3d ed., vi. 53) incorrectly transfers this Benjamin to Constance on the Lake of Constance. The old scholars conferred on Benjamin the honorable title "payyeṭan"; for he was one of the most prolific and most gifted of the payyeṭanim. In the various ritual collections thirty-one of his liturgical pieces are preserved.

The fact that most of his poems occur in the French ritual, while the old German and Polish rituals contain each but one of his poems, suffices to show that Grätz's conjecture is wrong. Benjamin wrote in the main for the three festivals and New-Year's Day, and some few poems for the Day of Atonement. It is doubtful whether certain liturgies containing "Benjamin" in acrostic are to be attributed to him or to his younger contemporary, Benjamin b. Zeraḥ.

Benjamin was considered, also, a great Talmudic authority; and one of his decisions, cited by Isaac ha-Levi, Rashi's teacher, is of some importance. In this he shows the connection between Midrash and piyyuṭ, explaining that both originated in public readings, and drawing the conclusion that the opposition to the insertion of piyyuṭim in the prayers is unfounded. Benjamin's preference for Akiba's "Alphabet," which he uses in his liturgical poems, reveals a certain inclination toward mysticism.

Bibliography: Fuenn, *Keneset Yisrael*, p. 174; Gross, *Gallia Judaica*, p. 553; Kohn, *Mordecai b. Hillel*, pp. 103, 153, Breslau, 1878; Landshuth, *'Ammude ha-'Abodah*, p. 53; Michael, *Or ha-Ḥayyim*, p. 610; Rapoport, in *Bikkure ha-'Ittim*, x. 121; Zunz, *Literaturgesch.* pp. 115-120, 240.

L. G.

BENJAMIN THE SHEPHERD: A shepherd who lived in Babylonia at the beginning of the third century. The Talmud has transmitted the formula of a blessing of which he was the author. Benjamin, who possessed no knowledge of Hebrew, and was therefore unable to recite the prescribed grace after meals ("birkat ha-mazon"), substituted the following brief ejaculation in Aramaic: "Blessed be the All-Merciful, the owner of this bread" (Ber. 40b). This prayer is still taught little children who are unable to recite the "birkat ha-mazon." Compare "Ba'er Heṭeb" to Shulḥan 'Aruk, Oraḥ Ḥayyim, 187, 1; Bacher, in Brody's "Zeit. für Hebr. Bibl." v. 154. In Yer. Ber. vi. 10b, bottom, the same story is related of "some Persian"; in both places Rab is cited as approving the plain man's prayer.

J. SR. L. G.

BENJAMIN, SIMEON (also known as **Benjamin, Levi**)**:** English Hebrew grammarian, who published in 1773 at London "Da'at Ḳedoshim" (Knowledge of the Holy), a short Hebrew grammar. It deserves attention as one of the earliest works composed by an Ashkenazi in England.

BIBLIOGRAPHY: Zedner, *Catalogue*, p. 87; Jacobs and Wolf, *Bibliotheca*, No. 2078.

J.

BENJAMIN OF TIBERIAS: A rich Jew who, when the emperor Heraclius in 628 went to Jerusalem during the Persian war, was accused of hostility toward the Christians. This accusation probably implied that he sided with the Persians. Notwithstanding this charge, however, the emperor became the guest of Benjamin, who provided both for him and for his army. Reproached by Heraclius for his hostility toward the Christians, Benjamin frankly declared: "The Christians, also, are enemies of my religion." When the emperor punished the Jews after his victory, he spared Benjamin on condition that the latter would consent to baptism, and perhaps with the further understanding that he would emigrate to Egypt.

BIBLIOGRAPHY: Theophanes, *Chronographia*, ed. Bonn, i. 504; Jost, *Gesch. der Israeliten*, v. 205; Grätz, *Gesch. der Juden*, 3d ed., v. 27. A passage from Elia Rabba (§19) has been recently referred to our Benjamin; see Friedmann, "Elia Rabba," p. 101, Vienna, 1902.

G. S. KR.

BENJAMIN OF TUDELA: A celebrated traveler of the twelfth century. Beyond his journey, no facts of his life are known. In the preface to his itinerary, entitled "Massa'ot shel Rabbi Binyamin" (Travels of Rabbi Benjamin), the information is furnished that he came from Tudela in Navarre, and that his father's name was Jonah. This descriptive work, written in an easy, fluent Hebrew, is compiled, as the preface states, from notes made by the traveler on the spot and brought back by him in 1173 to Castile. The unknown author of the preface probably compiled the account for Benjamin from these notes, retaining the traveler's own words in the first person, but omitting much. Benjamin, for instance, claims to have noted down everything that he saw and all that he heard from the mouths of men of established reputation in Spain. His notes, therefore, may have contained at the same time the names of his informants; but in the book as published only Abraham the Pious is mentioned by name as having given information in Jerusalem.

Travels Occupy Thirteen Years.

His Accuracy and Shrewdness.

Benjamin, who probably traveled as a merchant, evinced keen interest in all things, and possessed a clear insight into the conditions and history of the countries he traversed. His journey occupied thirteen years: setting out from Saragossa in 1160, he was back again in Spain in 1173. He made long stays everywhere, taking plenty of time to collect his information and to verify or disprove accounts given him. Being an intelligent Spanish Jew, he took an appreciative interest not only in Jewish affairs in the lands he visited, but also in the general conditions prevailing and in the various historical and educational facts related to him. His account contains numerous valuable details of the political history and internal development of countries and nations; and the history of commerce must always count Benjamin's itinerary as one of its earliest and most valued sources. The commercial importance of Barcelona and Montpellier, of Constantinople and Alexandria, as centers of international trade is vividly depicted. The situation of some cities—as, for instance, Amalfi—is described in terse but graphic words. He gives a clear picture of the peculiarities of the republics of Genoa and Pisa, in which every house was a fortress. His characterization of the Greeks is accurate: waging war by means of mercenaries, he says, they had come to have no warlike spirit themselves and had become women. He is struck by the significance of the victorious progress in Europe of the Seljuks, whom he calls Turks. He treats of the Assassins and Druses with great shrewdness, as well as of the Wallachians, who were invading Greece by way of the Balkan passes. He made the intimate acquaintance of the most important functionaries of the Byzantine empire, and has much to say likewise about the calif in Bagdad, whom he compares to the Christian pope. Many more of these little details of information could be adduced to show Benjamin's acuteness of observation and critical understanding of affairs, both Jewish and non-Jewish.

But Benjamin's chief interest undoubtedly centered in the conditions of the Jewish congregations of the countries he visited, and about which he has registered so many and such important and reliable accounts that his "Travels" are considered a source of the first importance for the history of the Jews in the twelfth century. With the sole exception of the "Sefer ha-Ḳabbalah," written about the same time by Abraham ibn Daud of Toledo, there is no work which compares with Benjamin's in value. His accounts, moreover, cover the majority of the countries then inhabited by Jews. In a species of panoramic view, he gives full descriptions of the Jews living in all those lands, with accurate data about them, their civil standing, their occupations, their schools, and their leading men.

Benjamin's route to the East took him through Catalonia, southern France, Italy, Greece, the islands of the Levant, Syria, Palestine, and Mesopotamia, to Bagdad. Arrived at that city, which was then again the residence of a Jewish exilarch, he gathered information concerning countries which lay still farther east and north, and concerning the large Jewish congregations of Persia and of the countries beyond the Oxus. His homeward journey lay through Khuzistan, the Indian ocean, and Yemen, to Egypt, where he stayed a long time; thence by way of Sicily back to Spain. Some remarkable notes are given at the end of the book concerning the Jews of Germany, as also those of the Slavonic lands east of Prague. Likewise northern France, with its incomparable scholars, hospitality, and fraternal feeling, is not forgotten. Benjamin did not himself visit these latter countries, and so was not personally acquainted with any of their leading men. In other places Benjamin—probably not a scholar himself, but possessing a profound respect for scholarship—always enumerates the principal men and the heads of the Jewish communities. His book thus contains the names of no less than 248 of those he knew, among them many well known to history.

His Statistical Data.

Of especial importance are his statistical data; and it is from his accounts that the first accurate representation of the density of the Jewish population in certain districts and cities is obtained. He furnishes also important and reliable accounts of the civil occupations of the Jews. From him it is learned, for instance, that the Jews of Palestine and of some other countries extensively practised the art of dyeing; that the large Jewish congregation of Thebes, in Greece, was employed in the manufacture of silk and purple; that there were Jewish glass-makers in Antioch and Tyre; that in the last-named town there were also Jewish shipowners; that among the Druses of Lebanon, Jewish workmen were domiciled; and that in Crissa, at the foot of Parnassus, a large colony of Jewish peasants existed.

Jewish Sects.

Benjamin also gives valuable particulars concerning Jewish sects. He tells of the Karaites in Constantinople, Ashkelon, and Damascus; of a peculiar sect upon the island of Cyprus which fixed the beginning of the Sabbath not on Friday evening, but on Saturday morning; of the Samaritans in Cæsarea, Sebaste, Ashkelon, Damascus, and especially in Nablus (Shechem). He calls the Samaritans "Samaritan Jews," and describes peculiarities of their worship and language. His accounts of the Jews in Bagdad and other cities of the East are very full; and most interesting is his description of the grave of Ezekiel the prophet, and the solemn ceremonies there. His account of the pseudo-Messiah, David Alroy, who appeared shortly before Benjamin's journey, is the chief source of information concerning that remarkable episode of Jewish history.

The details mentioned above will suffice to give an idea of the rich contents of Benjamin's book of travels, which, though perhaps not altogether free from fiction, is preponderatingly marked by sobriety and clearness of narrative and a concise style, avoiding mere verbiage.

Benjamin's itinerary, published in Constantinople in 1543, has been reprinted as follows: Ferrara, 1556; Freiburg in Breisgau, 1583; Leyden, 1633 (with Latin translation); Amsterdam, 1697; Altdorf, 1762; Sulzbach, 1783; Zolkiev, 1805; Lemberg, 1859; Warsaw, 1884. The work was published in Latin by Arias Montanus (Antwerp, 1575), and by C. l'Empereur (Leyden, 1633); in German, by Mordecai ben Moses Drucker (Amsterdam, 1691; Frankfort-on-the-Main, 1711, perhaps following the Latin of L'Empereur); in French by Bergeron ("Recueil des Voyages," The Hague, 1735, following the translation of Arias Montanus; also Paris, 1830), and by J. Ph. Baratier (Amsterdam, 1734); in English in 1625 (London, from the Latin of Arias Montanus), 1744 (S. Harris, "Collection of Voyages," vol. i.), 1784 (ed. R. Gerrons), 1808 (Pinckerton, "General Collection," vol. vii.); by A. Asher, London, 1840; and in part by M. N. Adler ("Pal. Explor. Fund Quarterly Statement," October, 1894, pp. 288 *et seq.*, from a manuscript in the British Museum); and in Dutch by Jan Bara (Amsterdam, 1666). A new edition has been prepared (1902) by Grünhut in Jerusalem.

Bibliography: E. Carmoly and L. Lelewel, *Notice Historique sur Benjamin de Tudèle*, Brussels, 1852 (also published as part of vol. iv. of Lelewel's *Géographie du Moyen-Age*); R. Luria, *Sull' Itinerario di Beniamino da Tudela*, in *Vessillo Israelitico*, xxxvi. 56; Zunz, *Gesammelte Schriften*, i. 163; Steinschneider, *Cat. Bodl.* No. 4570; Grätz, *Gesch. der Juden*, vi. note 10.

G. W. B.

BENJAMIN, WILLIAM (commonly called **"Bill Bainge"**): English pugilist; born at Northleach, Gloucestershire, England, in 1826. Benjamin's first match was with Tom Sayers, the champion of England from 1857 to 1860, for £200 a side, the battle taking place on the Isle of Grain, in Kent, Jan. 5, 1858. Sayers disposed of his opponent in three rounds. A second match, for the same stakes, was arranged, and took place at Ashford, April 5, 1858. On this occasion Benjamin made a strong defense, but was counted out in the eleventh round, despite his protest at being forced from the ring. This encounter somewhat retrieved Benjamin's reputation, which had been lowered by his poor showing in the first battle. That he ultimately became a capable boxer is shown by the fact that on July 29, 1861, at Home Circuit, he fought Dick James of Aberdare, against whom he had been matched for £100 a side, and beat him in two rounds.

Bibliography: *American Jews' Annual* for 5647 (1886–87), pp. 112–113.

J. F. H. V.

BENJAMIN WOLF B. AARON. See Spiro.

BENJAMIN, WOLF B. DANIEL: Rabbi in Chomsk, government of Grodno, Russia. He published "Naḥlat Binyamin" (Benjamin's Inheritance), festival sermons and a homiletic commentary on the Passover Haggadah (Cracow, 1642).

Bibliography: Steinschneider, *Cat. Bodl.* p. 789; Michael, *Or ha-Ḥayyim*, No. 277.

L. G. I. Ber.

BENJAMIN WOLF ELEAZAR. See Loew, Benjamin Wolf.

BENJAMIN WOLF BEN ISAAC LEVI: Cabalist; lived at Leitmeritz, Bohemia, in the middle of the seventeenth century. He is the author of a work, "Amarot Tehorot" (Pure Words), explaining the difficult words of the Zohar, published by his son Saul, Lublin, 1745. Another work of Benjamin, entitled "Torat Mosheh" (The Teaching of

Moses), is still extant in manuscript (Oxford, No. 1171). It contains explanations of the thirteen articles of belief according to the Midrashim and Haggadot; theological and metaphysical articles extracted from the works of Spanish, French, and German scholars, with additions of his own; and historical sketches.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 581; Steinschneider, *Cat. Bodl.* p. 790; Fuenn, *Keneset Yisrael*, p. 169.
K. I. Br.

BENJAMIN WOLF RAPOPORT. See Rapoport, Benjamin Wolf.

BENJAMIN WOLF BEN ẒEBI HIRSCH: Judæo-German writer; lived in the eighteenth century in Germany. He was the author of "Sefer ha-Ḥeshek" (Book of Desire), a Judæo-German collection of medical prescriptions (Hanau, 1726). Compare Naphtali ha-Kohen; Joel Heilprin.

Bibliography: Wolf, *Bibl. Hebr.* iv. 797.
L. G. M. B.

BENJAMIN YERUSHALMI: Exile from Jerusalem who lived at Bordeaux; said to have been one of the authors of Wehu Raḥum, recited in the morning prayers on Mondays and Thursdays.

Bibliography: Zunz, *Literaturgesch.* p. 17; Gross, *Gallia Judaica*, p. 75.
K. I. Br.

BENJAMIN HA-ẒADDIḲ ("the pious"): A philanthropist of the tannaitic period. According to a Baraita, he was manager of certain charitable funds. Once there appeared before him a woman begging alms, but Benjamin protested that the treasury was exhausted. The poor, despairing woman thereupon exclaimed, "Rabbi, if thou wilt not aid me, a woman and her seven children will perish of starvation!" Benjamin then undertook to support the family out of his own means. After the lapse of some time Benjamin became sick unto death. Then, legend says, the ministering angels addressed the Lord, saying, "Master of the universe, Thou hast said, Whosoever preserves a single being in Israel is in Thy sight as if he had preserved the whole world: shall Benjamin, who has preserved a mother and her seven children, die at an early age?" Thereupon the decree of death was annulled, and two-and-twenty years were added to Benjamin's allotted period of life (B. B. 11a).
J. Sr. S. M.

BENJAMIN ZE'EB B. SAMUEL ROMANER. See Romaner, Benjamin Ze'eb b. Samuel.

BENJAMIN ZE'EB OF SLONIM: Russian Talmudist; lived at the end of the eighteenth century; reputed pupil of Elijah b. Solomon of Wilna, and of the latter's pupil, Ḥayyim b. Isaac of Volozhin. He wrote a number of letters, published under the title "Maẓref ha-'Abodah" (Purifier of the Ritual; Königsberg, 1858; Munkatsch, 1890), containing an alleged correspondence between Benjamin and the friend of his youth, Joseph of Nemerow, on the subject of Ḥasidism. In the first letter Benjamin asks his friend for information concerning the movement, his investigations not having enabled him to understand how Ḥasidism could presume to change the old laws, and to conform them to the rules of the Cabalists, particularly of Isaac Luria. The friend's "answer" follows with a detailed account of the relation of the Cabala to the Talmud, and states how far the former may claim to be authoritative, even when in conflict with the Talmud. Benjamin's next letter, a most interesting piece of work, gives in the form of a dialogue ("wikkuaḥ") between himself and a Ḥasid, the arguments for and against Ḥasidism, showing his thorough knowledge of the principles which distinguish the Ḥasidim and their opponents. Therein the opponent of Ḥasidism raises nineteen objections, which his anonymous Ḥasid meets, in almost every case satisfactorily. His friend Joseph of Nemerow then succeeds in convincing Benjamin completely of the truth of Ḥasidism.

A very slight examination of the letters is sufficient to show their fictitious character and to demonstrate that they are written for the purpose of illustrating the truths of Ḥasidism by an imaginary conversion of a pupil of Elijah of Wilna; an impression that is confirmed when, although alleged to have been written in 1787, they speak of Elijah as deceased (13b, etc.), whereas he died a decade later. Furthermore, a work of Elijah is cited (17a) which was not published until 1819. Whether the name "Benjamin of Slonim" is also fictitious can not be ascertained, nor is there any clue that might give information concerning the author of this clever apologetic for Ḥasidism.

Bibliography: Deinhard, *Miflagot be-Yisrael*, p. 89; idem, *Zemir 'Ariẓim*, Introduction, p. 15, considers Judah Bachrach to be the author of the *Maẓref ha-'Abodah*, but without sufficient evidence.
L. G.

BENJAMIN ZE'EB WOLF BEN SHABBETHAI: Dayyan at Pinczow in the latter half of the seventeenth and at the beginning of the eighteenth century. He edited the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, with notes that are a digest of the works of the rabbinical authorities of the seventeenth century, to which he occasionally adds his own views or those of his contemporaries. The book was published in Berlin in 1712 under the title "Misgeret ha-Shulḥan" = "Border of the Table" (see Ex. xxv. 25), with a preface by his son Shabbethai, who lived in Halberstadt in the house of Judah Loeb, the son-in-law of the local rabbi, Abraham ben Judah Berlin, a patron of rabbinical studies, who seems to have defrayed the expenses of the printing of this work. Benjamin's father, Shabbethai, was a brother of Samuel Romaner, and Benjamin was therefore a cousin of Benjamin, the rabbi of Dessau and author of "Ir Binyamin." In an appendix to the work are printed "Teḳanot ha-Boreḥim," the laws on bankrupts passed by the Council of the Four Lands.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 278, and the bibliographical works, *s.v.*
L. G. D.

BENJAMIN BEN ZERAḤ: Payyeṭan; lived in southeastern Europe in the middle of the eleventh century. He is called by the later payyeṭanim "the Great," and also "Ba'al Shem" (Master of the Name), on account of the numerous names of God and angels used by him in his piyyuṭim. He wrote 15 poems ("yoẓerot") for the Sabbaths preceding the feasts, and 40 seliḥot, published in the Maḥzor of the German rite.

His piyyuṭim have an easy, elegant style. Parallels with Kalir are frequent. Judging from his seliḥah, אנא ה' האל ("I beseech thee, Lord God")—in which he plays on the name of God—consisting of 22 letters, and his "Ofan," in which he gives the names of angels, Benjamin was inclined to mysticism.

Bibliography: Zunz, *Literaturgeschichte*, pp. 120, 139–143; idem, *Z. G.* p. 376; Landshuth, *'Ammude ha-'Abodah*, p. 52; Michael, *Or ha-Ḥayyim*, p. 278; Fuenn, *Keneset Yisrael*, p. 167.

L. G. I. Br.

BENLOEW, LOUIS: French philologist; born at Erfurt Nov. 15, 1818; died at Dijon February, 1900. He studied at the universities of Berlin, Leipsic, and Göttingen, and went to France in 1841, where he taught modern languages at Nantes and Bourges successively. He became librarian at the Sorbonne; received the degree of "Docteur ès Lettres" in 1847; was appointed professor of ancient literature at the University of Dijon in 1849; became dean of the faculty of that institution; and was pensioned in 1882. He was a knight of the Legion of Honor. Besides his graduation theses on the style of Sophocles compared with that of Æschylus and Euripides ("De Sophocleæ Dictionis Proprietate cum Æschyli Euripidisque Dicendi Genere Comparata") and the accentuation of the Indo-European languages ("De l'Accentuation des Langues Indo-Européennes"), Benloew was the author of the following works: "Aperçu Général de la Science Comparative des Langues," 1858; "Précis d'une Théorie des Rythmes," 1862; "Recherches sur l'Origine des Noms de Nombres Japhétiques et Sémitiques," 1862; "Les Sémites à Ilion, ou la Vérité sur la Guerre de Troie," 1863; "Essai sur l'Esprit des Littératures," 1870; "Un Dernier Mot sur les Prosateurs," 1871; "La Grèce Avant les Grecs," 1877; "Analyse de la Langue Albanaise," 1879; "Les Lois de l'Histoire," 1881. He also published an edition of Sophocles, and, in collaboration with H. Weil, "Théorie Génerale de l'Accentuation Latine," 1885.

S. J. W.

BENMOHEL, NATHAN LAZARUS: The first conforming Jew obtaining a degree in a British university; born at Hamburg about 1800; died in 1869. He settled in Dublin in 1829 as teacher of languages; entered the university after a course of private study in 1832; obtained his degree of B.A. in 1836, and of M.A. in 1846. He held the position of deputy professor of German and French at the Dublin University from 1839 till 1842.

Benmohel composed, but never published, the following works: (1) "Orthographia Hebræo-Anglicana," 1830—a new system of writing English in Hebrew current handwriting, after the usage prevailing in Germany; (2) "An Essay in Verse, Toward a Comparison Between the History of the Children of Israel During their Journeys from Egypt to the Promised Land, and That of the Reformation"; (3) "Primitive Ethnology, Tending to Be a Guide, Basis, and Tribute to 'Sammlung Altdeutscher Eigennamen'" (incomplete). He died in Dublin.

Bibliography: *Anglo-Jewish Exhibition Catalogue*, 1887, pp. 22, 33, 62.

J. G. L.

BENNETT, HENRY: Sergeant in the British army; born in England 1863; killed in action during the war with the Afridis, November, 1897. He was a grandson of Solomon Bennett, the engraver, who translated the Hebrew Bible into English in 1841. Bennett was at first articled to a firm of solicitors; but in 1882 he enlisted in the British army—joining the first battalion of the Dorsetshire regiment—and went to Egypt, where he saw active service during the events occurring in connection with Arabi Pasha. He assisted in drilling some of the black troops up the country, and his knowledge of Arabic was considered by the authorities to be of great value. He returned with his regiment to England, and when subsequently it was ordered to India he went out with it. After participating in the engagements at the front, he was killed on the retreat from Warren.

Bibliography: *Jewish Chronicle*, Nov. 26, 1897.

J. G. L.

BENNETT, SOLOMON: English theologian and engraver; born in Russia before 1780; died after 1841. He wrote a considerable number of works on Biblical topics, among them "The Consistency of Israel," 1812; "Discourses on Sacrifice," 1815; "The Temple of Ezekiel," 1824; "Critical Remarks on the Authorized Version," 1834.

Bennett began to publish a complete revised translation of the English Bible in 1841; but only two numbers, containing Gen. i.–xli., appeared, and the project was abandoned. His "Temple of Ezekiel" contains as a frontispiece a portrait of himself engraved by Bennett after an original painting by Frazer. Bennett was in Berlin 1795–99, but spent the latter part of his life at Bristol.

Bibliography: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 908, 1896, 1897, 1906, 1914, 1923; *Ben Chananja*, iv. 1861, No. 1; Nagler, *Künstler-Lexikon*, s.v. *Bennett, Salomo*; A. Wolf, in *Kaufmann Gedenkbuch*, 1901, p. 629.

J.

BENOLIEL, JOSEPH: Portuguese translator; lived at Lisbon. He wrote the small book, "Porat Yosef" (Joseph's Fruitful Bough; see Gen. xlix. 22), containing Spanish translations of the sayings of the Fathers, the Pesaḥ-Haggadah, the Song of Solomon, the Books of Ruth and of Esther, Lamentations, and of some Hafṭarot (Lisbon, 1887).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.*, pp. 27 *et seq.*

L. G. M. K.

BENOLIEL, DON JUDAH: Moroccan and Austrian consul at Gibraltar; president of the Jewish community there, and of the chamber of commerce; died in 1839. When Sardinia sent a fleet against Morocco, Benoliel was enabled, in his consular capacity, to settle the differences amicably. He earned special credit by his services to the Jewish community of Tangier. On account of a quarrel that had taken place between two Jews in a synagogue of that city, the governor, with the sultan's consent, had all the synagogues of the city demolished. When the sultan Muley Abd al-Raḥman visited Tangier two years later, Benoliel, who was much respected by him, declining all honors for himself, secured permission for the reerection of the synagogues. In memory of this noble self-denial, a special memorial prayer is offered on every Day of

Atonement in the synagogues of Tangier. Judah Benoliel also possessed the full confidence of Cardinal Mastai-Ferretti, afterward Pope Pius IX. When the latter returned to Italy from Chile he entrusted Benoliel with large sums of money.

Bibliography: *Report of the Anglo-Jewish Association*, 1877-78, p. 113.

G. M. K.

BENSCHEN: A Judæo-German word meaning either to say a blessing or to bless a person. It is derived from the Latin "benedicere"; German "benedeien"; old Spanish "beneicer"; Portuguese "benzer"; Provençal "benesir," "beneir"; French "bénir." Benschen is used specifically for the saying of grace after a meal. "Gomel Benschen" means to recite the benediction of thanksgiving after having escaped a great danger either in illness or in imprisonment, or after some perilous trip by sea or through the desert, the benediction containing the word "ha-gomel": "Blessed be thou, O Lord, who bestowest (ha-gomel) mercy upon the undeserving" (Ber. 54b). See Benediction.

"Benschen" is used for the blessing of God—"Der Bore [Creator] wird dich benschen." See "Kaw ha-Yashar," in Grünbaum's "Jüdisch-Deutsche Chrestomathie," 1882, p. 255, for the blessing of the children on Sabbath, festival days, and other solemn occasions. Benschen is also resorted to in cases of great sickness when there is little hope of recovery; the rabbi or saint is then requested to offer a prayer, often with a change of the name of the sufferer so as to avert his apparently impending fate. See Name, Change of; and Superstitious Customs. "Benschen" is used also euphemistically for "slapping."

Bibliography: Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, 1860, pp. 485, 642, 743, 892, 1019; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, 1882, p. 255.

K.

BENSHEIM, SIMON: Member of the grand-ducal Oberrat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Zähringer Löwen-Order of the second class. As a member of the grand ducal Oberrat he won for himself the respect and esteem of all classes of people.

Bibliography: *Der Gemeindebote*, p. 2, in *Allgemeine Zeitung des Judenthums*, 1898, No. 49.

S. M. Co.

BENTWICH, HERBERT: English lawyer and communal worker; born in London 1856; educated at University College and the University of London (LL.B.). One of the founders of the Hampstead Synagogue, he is also one of the chief promoters of the Chovevei Zion Association in England, and assisted in affiliating it with the Zionist movement under Dr. Herzl. In that capacity he attended the Basel Congress of 1898, in which he was a member of the presidential council.

Later, when the somewhat diverse aims of the two associations became apparent, Bentwich severed his connection with the English Zionist Federation. He organized the Maccabean Pilgrimage to Palestine, 1897. Bentwich is an authority on copyright.

Bibliography: Harris, *Jewish Year Book*, 1901, p. 246.

J.

BENVENISTE (Hebrew, בנבנישת, in Catalan, **Benvenist**: The name of an old, rich, and scholarly family of Narbonne, the numerous branches of which were found all over Spain and the Provence, as well as at various places in the Orient. It is still borne by certain families in Bulgaria, Servia, and Vienna. It was also used as a prænomen (see Steinschneider, "Cat. Bodl." No. 7348; Loeb, in "Rev. des Etudes Juives," xxi. 153).

1. Abraham Benveniste: Statesman and chief rabbi (or "court rabbi") of Castile during the reign of Juan II., 1406-54. He was entrusted with the public finances, and, as he himself has stated, he controlled, in conjunction with the constable Alvaro de Luna, the entire administration of Castile. He was rich and learned and an influential representative of the Jews at court, being called thither by various events, of which the most important was the following: On the occasion of a malicious charge of ritual murder preferred against the Jews in a city near Ecija, Abraham Benveniste, together with Joseph ha-Nasi, the chief farmer of the taxes, and Abraham ibn Shushan, repaired to the palace in order to expose the falsity of the accusation and to prevent further danger to the Jews. In compliance with the desire of the Jewish scholars, and the petitions of all the Jewish communities of Castile, the king, or, more strictly speaking, Alvaro de Luna, appointed Benveniste in 1432 chief judge of the Jews and court rabbi (Rab de la Corte).

In order to consider the laws issued against the Jews, to further the neglected study of the Talmud, and to put a check upon the prevalent immorality and the practise of informing, Benveniste, immediately after his appointment, called a synod at Valladolid. It was composed of rabbis, scholars, and other prominent men, and met, not as Graetz has it, in the royal palace, but in the chief synagogue, situated in the Jews' quarter. Under the presidency of Benveniste the synod drew up a statute called the "Tekanah," which was to serve as a basis for the administration of the communities. It dealt with the divine service, with the glorification of the study of the Law, with state taxation, and with the welfare and progress of the communities. It is divided into five sections; namely: (1) concerning the study of the Law; (2) the choice of judges and other functionaries; (3) the practise of informing; (4) taxes and duties; and (5) apparel. The statute was to remain in force ten years.

In 1869 M. Kayserling translated this statute into German from a manuscript in the national library in Paris; under the title "Das Castilianische Gemeinde-Statut" it appeared in the "Jahrbuch für die Gesch. der Jud. und des Judenthums," iv. 262-334. The Spanish edition by Francisco Fernandez y Gonsales is entitled, "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas . . . en la Asemblea Celebrada en Valladolid en el Año 1432," Madrid, 1886 (see "Revue Etudes Juives," xiii. 187 *et seq.*).

Abraham is renowned for having reinstated the study of the Law and for having, by his liberality, kept many Jews from conversion.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, pp. 25, 116 *et seq.*; Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226; Kayserling, *l.c.* pp. 283 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 141 *et seq.*, 417 *et seq.*

2. **Abraham Benveniste:** A scholar known also as "**Abraham Benveniste the Elder,**" to distinguish him from his grandson of the same name. He was born in 1433, in Soria, province of Caceres, Spain, and at his circumcision Joseph Albo made a speech. Together with his elder brother Vidal, he furthered the study of the Law and encouraged Jewish scholars by his support.

BIBLIOGRAPHY: Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226a, ed. Cracow, p. 134a; Grätz, *Gesch. der Juden*, 3d ed., viii. 417 *et seq.*

3. **David Benveniste:** Rabbi of Salonica in 1550; mentioned as a rabbinical scholar by his contemporaries (Conforte, "Ḳore ha-Dorot," p. 38a).

4. **Ḥayyim ben Israel Benveniste:** Rabbinical authority; born 1603 at Constantinople; died Elul 17, 5433 (Sept., 1673). He was a pupil of J. Samego, but more particularly of Joseph Trani, who was much attached to him, and who eventually brought about his marriage to the daughter of a wealthy man. Ḥayyim became rabbi at Constantinople, and later at Smyrna (1655), where he took a prominent part in the Shabbethai Ẓebi movement. Although his attitude toward the new Messianic pretensions was at first somewhat skeptical, he soon became an adherent of Shabbethai Ẓebi—a step which later he deeply regretted and sought to efface from his memory by penance. It is uncertain to what extent he was concerned in the dismissal from office of his rabbinical colleague Aaron de la Papa, and whether he hindered the reinstatement of the latter. On his death, the funeral sermon was preached by Daniel Gerasi (see his "Odeh Adonai," No. 2, Venice, 1682). His hitherto unknown epitaph reads:

פאר הדור ריש גלותא מה"רר חיים בנבנשת זצו"קל
נתקבל בישיבה של מעלה י"ז אלול שנת תג"ל לפ"ק.

Benveniste was a man of astonishing learning. At the age of twenty-one he had already begun his commentary to the "Semag" ("Sefer ha-Miẓwot") of Moses de Coucy. This was followed by the notable work "Keneset ha-Gedolah," a commentary in eight parts on the four codes of the Law, of which the following were published during the lifetime of the author: "Oraḥ Ḥayyim" (Leghorn, 1657) and "She-yare" (=Addenda), *ib.* 1671; 2d ed., Constantinople, 1729; both included in 2d ed., Leghorn, 1791–92; "Ḥoshen Mishpaṭ," Smyrna, 1660; 2d ed. in two parts, *ib.* 1734). The remaining portions of the work were published, 1711, 1716, 1717, 1731, in Constantinople, where the "Dine de-Ḥayye" (Laws of the Living), or commentary on the work of Moses de Coucy, also appeared in two parts, 1742. The responsa of Benveniste were published at Constantinople in 1743, and another collection of them, dealing with the "Yoreh De'ah" and the "Eben ha-'Ezer," appeared in four parts under the title "Ba'e Ḥayye" (Necessaries of the Living) at Salonica, 1788–91. In addition to these there exist "Pesaḥ Me'ubbin," prayers and rites for the first two evenings of Passover; an extract from the "Keneset ha-Gedolah," Venice, 1692; and "Ḥamra we-Ḥayye" (Wine and Life), on the Babylonian treatise Sanhedrin, Leghorn, 1802.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51a; Azulai, *Shem ha-Gedolim*, i. 54b; *Zur Gesch. Shabbethai Ẓebi's*, in *Ḳobeẓ 'al Yad, Sammelschrift des Vereins Me'Kiẓe Nirdamim*, Berlin, 1899, pp. 4 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., x. 202; Michael, *Or ha-Ḥayyim*, No. 862.

5. **Immanuel Benveniste:** Noted printer and publisher in Amsterdam from 1640 to 1660. He published several rituals and larger works, among which may be mentioned "'Aruk," "Shulḥan 'Aruk," "Sh'ne Luḥot ha-Berit," and a valuable complete and still popular edition of the Talmud. The last named, owing to a lack of purchasers, was offered for sale, soon after publication, at six imperials or less. From his workshop issued several well-known printers, notably the firm of Judah Gumpel and Samuel Levi, as well as Uri Phœbus Levi. In a measure the fame of Amsterdam Hebrew printing can be traced back to Benveniste's influence. Several works issued by him are known by the borders of his title-pages forming a doorway, or by his device of star, lion, and castle.

BIBLIOGRAPHY: Ersch and Gruber, *Encyklopädie*, 2d section, xxviii. 65; *Revue Etudes Juives*, xiii. 272; Steinschneider, *Cat. Bodl.* No. 7893.

6. **Isaac Benveniste:** Nephew of AARON and of PHINEHAS B. JOSEPH HA-LEVI of Montpellier. He was perhaps the author of a ritual work entitled "Liḳḳuṭe ha-Dinim" (Collection of Laws), containing 118 short decisions. It is still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 474; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 155, No. 786.

7. **Isaac Benveniste (Zag):** Son of Joseph, (11); father of Sheshet Benveniste (No. 19). He was physician in ordinary to the king of Aragon in the early part of the thirteenth century, and lived at Barcelona; such was the esteem in which he was held that he was distinguished by the title of "Nasi" (prince). In 1215 he summoned a meeting of delegates from all the Jewish communities of southern France, from Narbonne to Marseilles, to convene at St.-Gilles. The convention, of which the influential Levi b. Moses of Narbonne was chairman, met for the purpose of electing delegates to Rome in order to frustrate the plans of Pope Innocent III., and to hinder any measures that the Lateran Council might devise against the Jews. The efforts of the deputies, however, were fruitless; for the Lateran Council decided that the Jews were to wear a special badge. It is due in large measure to the efforts of Benveniste that the provisions of this law were not strictly enforced in Aragon. On the recommendation of Jaime I. and with the consent of the bishops of the land, Pope Honorius sent a diploma to Benveniste, exempting him, in recognition of his services, his abstention from usury, and his title of "catholicorum studiosus," from every indignity. It was further stipulated that the Jews of Aragon were not to be forced to wear badges.

BIBLIOGRAPHY: Ibn Verga, *Shebet Yehudah*, ed. Wiener; p. 114; Grätz, *Gesch. der Juden*, vi. 405; vii. 21, 26; *Revue Etudes Juives*, xvii. 92, xxxix. 63.

8. Israel ben Eliezer Benveniste: Relative of Ḥayyim (No. 4) and of Joshua ben Israel Benveniste (No. 13); a resident of Constantinople; died 1677. He wrote "Bet Yisrael" (House of Israel), a collection of sermons and funeral orations, published by his son (Constantinople, 1678; Azulai, "Shem ha-Gedolim," ii. 46).

9. Joseph Benveniste: Son of the court rabbi Abraham Benveniste (No. 1); lived in Castile in 1450; and is said to have been wealthy, philanthropic, and a patron of Jewish science (Zacuto, "Yuḥasin," p. 226).

10. Joseph Benveniste: Of Segovia; lived in Smyrna toward the end of the sixteenth century; son of Moses Benveniste, and disciple of Elias Galigo and of Samuel Useda. Of his writings nothing remains but a fragment on the Talmudic treatise Giṭṭin, published by his grandson Solomon Algazi in the work entitled "Dobeb Sifte Yeshenim" (causing the lips of those that are asleep to speak, Cant. vii. 10), Smyrna, 1671.

Bibliography: Azulai, *Shem ha-Gedolim*. i. 77, ii. 29; Steinschneider, *Cat. Bodl.* Nos. 5888, 6437; Benjacob, *Oẓar ha-Sefarim*, p. 108, No. 169.

11. Joseph ben Benveniste: Grandson of Zerahiah Gerundi, and grandfather of Aaron ben Joseph ha-Levi; lived about 1190 at Montpellier (Gross, "Gallia Judaica," pp. 330 *et seq.*).

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12. Joseph ben Ephraim ha-Levi Benveniste: Castilian minister of finance, and councilor of Alfonso XI.; born at Ecija at the end of the thirteenth century; died at Toledo in 1337. The Infante Don Philip being captivated by Benveniste's great abilities, pleasing manners, and talent for music, recommended him to his nephew Alfonso XI. The latter, not less charmed than his uncle, appointed Benveniste not only minister of finance (*almoxarif*), but also confidential councilor (*privado*). Benveniste's position was a very influential one. He rode out in a state carriage, knights escorted him on his journeys, and grandees dined at his table. This greatness could not fail to excite envy; and Benveniste had to struggle against the plots of his enemies, under whose attacks he finally fell.

As a token of his confidence, Alfonso sent him to Valladolid to bring his sister, Doña Leonora, to Toledo (1328). When the Infante was about to set out, a mob, instigated by Benveniste's enemies, attempted to kill him and his attendants. His life was saved by the princess. She asked the leaders to let him accompany her to the Alcazar of the city, where she promised to give him up. But, when there, she ordered the gates to be shut and refused to deliver him to the rioters. Alfonso on learning what had happened marched against Valladolid, besieged it, burned many houses, and would have destroyed it entirely, had not more moderate persons dissuaded him.

The plot having failed, Benveniste's enemies had recourse to slander. Many complaints against his administration were made to the Cortes of Valladolid; and the king, fatigued at last by these constant complaints, dismissed Benveniste from the council and the position of almoxarif.

Benveniste's downfall was, to some extent, due to himself. Samuel ibn Wakar, Alfonso's physician, stood high in the royal favor. Alfonso entrusted him with the farming of the revenues derived from the importation of goods from the kingdom of Granada. Benveniste, jealous of his coreligionist's influence, offered a higher sum for the right of farming the import taxes. Samuel, in order to avenge himself, privately persuaded the king to stop the exportations by the Moors, regardless of existing treaties. This was followed by a war with the Moors. Alfonso's treasury being exhausted, Gonzalo Martinez, who had served under Benveniste and had become influential through his recommendation, proposed to buy from the king ten of the principal Jews, for whom he would pay 800 lb. of silver. The king, compelled by his need of money, consented; and Martinez hastened to seize his former benefactor and to throw him into prison, where he died.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 30–33; *Chronica de Alfonso XI.* i. 83 *et seq.*; Lindo, *History of the Jews of Spain and Portugal*, pp. 133 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., vii. 266 *et seq.*

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13. Joshua ben Israel Benveniste: Rabbi in Constantinople toward the end of the seventeenth century; brother of Ḥayyim Benveniste (No. 4), and, like the latter, a disciple of Joseph Trani. He was a physician and rabbi at Constantinople in 1660, and was the author of the following works: "Ozne Yehoshua'" (The Ears of Joshua), sermons for the Sabbath and special occasions (Constantinople, 1677); "Sedeh Yehoshua'" (Field of Joshua), a commentary on several tracts of the Talmud Yerushalmi (*ib.* 1662, 1749); "'Abodah Tammah" (Perfect Service), a commentary on the 'Abodah for the Day of Atonement (*ib.* 1719–20); "Seder ha-Geṭ," on the formula for divorce, written at Brusa and published at Constantinople, 1719. Benveniste's collection of responsa, "Sha'ar Yehoshua'" (Gate of Joshua), was destroyed by fire; but several of his responsa are included in the collections of Moses Benveniste and Joseph Trani.

Benveniste prepared (1) "Mishmeret ha-Miẓwot" (Observance of the Commandments), a metrical version of the Azharot, with commentary; and (2) "Lebush Malkut" (Royal Garment), a hymn in the style of Gabirol's "Royal Crown," of which medical science constitutes the foundation. Azulai claims to have seen both of these writings in manuscript at the house of a rabbi in Constantinople.

Bibliography: Conforte, *Ḳore ha-Dorot*, 51a; Azulai, *Shem ha-Gedolim*, i. 70.

14. Judah Benveniste: Son of Abraham Benveniste (No. 2), and grandson of the court rabbi of the same name (No. 1). He immigrated to Salonica with Samuel Franco and the other Spanish exiles, and with them founded the Sephardic community in that city. He succeeded in preserving a share of his great patrimony sufficient for the purchase of a large collection of books. Several experienced scribes were always employed in copying the Mishnah, the Talmud, and other works at his home, which was the center of the scholarly Spanish exiles. Benveniste's library was always at the disposal of scholars; and many, among them Jacob ibn Ḥabib, made good use of it.

Bibliography: Jacob ibn Ḥabib, Introduction to *'En Ya'aḳob*; Coronel, *Quinque Decisiones*, p. vii.; Michael, *Or ha-Ḥayyim*, No. 972.

15. Judah Benveniste: Disciple of Asher ha-Kohen ben Ardot and contemporary of David Conforte; lived at Salonica, where he occupied the position of rabbi.

Bibliography: Michael, *Or ha-Hayyim*, p. 448, No. 973; Conforte, *Ḳore ha-Dorot*, pp. 45*a*, 50*b*.

16. Meïr ben Samuel Benveniste: Lived at Salonica, where in November, 1559, he completed his work, "'Ot Emet" (The Letter of Truth), containing corrections of the text of the Sifra, Sifre, Mekilta, Midrash Rabbah, Yalḳuṭ, etc., as well as of the Sephardic prayer-book (Salonica, 1564; Prague, 1624). In these books Benveniste modestly styles himself "corrector."

Bibliography: Steinschneider, *Cat. Bodl.* No. 6294; Wiener, *Bibliotheca Friedlandiana*, p. 69, No. 546.

17. Moses ben Nissim Benveniste: Grandson of Abraham b. Hananiah, rabbi at Constantinople; was living in 1671. He corresponded with his relatives, Ḥayyim (No. 4) and Joshua Benveniste (No. 13), and with others of his contemporaries. He published "Pene Mosheh" (Face of Moses), a tripartite collection of responsa on the ritualistic codes (Constantinople, 1671; 3d part, *ib.* 1719). His work "Rab Leshonot" (Many Languages) has been lost.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 132; Steinschneider, *Cat. Bodl.* No. 6438.

18. Samuel Benveniste: Dwelt in Tarragona in 1322, and was living in 1356, contemporaneously with Maestro Leon Medico, Maestro Mose Medico, and Maestro Yuçef Avendagot (the last mentioned being identical with Joseph ha-Rofe ibn Abu-Ayyub). Benveniste resided at the court of King Pedro of Aragon, as physician in ordinary to Don Manuel, the king's brother. Hottinger and Benjacob say that he translated into Hebrew Boethius' "De Consolatione Philosophiæ," a work much read by the Christian scholars of the Middle Ages, but nothing is known about the manuscript. He also rendered into Hebrew from Latin the work on asthma by Maimonides.

Bibliography: *Hebr. Bibl.* viii. 85, 125; ix. 91; x. 84; Steinschneider, *Hebr. Uebers.* pp. 466, 767; erroneously in Landau, *Gesch. der Jüd. Aerzte*, p. 39, who follows Carmoly, *Médecins Juifs*, p. 101.

19. Sheshet ben Isaac ben Joseph Benveniste: Physician and writer; lived in the latter half of the twelfth century. Like Isaac (Zag) Benveniste (No. 7), who is supposed to have been his father, he was styled "Nasi" (prince). He received his education at Narbonne, his probable birthplace; afterward he lived at Barcelona, and later at Saragossa, in which city he died about 1209. It is said that he owed his high position to his knowledge of Arabic. He practised medicine, and was the author of a medical work, manuscript copies of which are still extant at Oxford and Munich. Such was his reputation as a physician that patients came long distances to consult him, and some are said to have journeyed even from Mayence (*e.g.*, Solomon ben Hananel). Benveniste, whose generosity is praised by Al-Ḥarizi, was poetically gifted and composed several liturgical songs. Even in his old age he remained a friend of free investigation, as the following epigram on Meïr Abulafia shows:

"You ask why 'lustrous' he is named,
Though he the light so cheaply rated;
Because the dusk we 'twilight' name:
By language-contrasts thoughts are mated."

Benveniste directed a letter to the congregation of Lunel, in answer to the epistle of Abulafia to that congregation, in which he freely expresses himself upon the value of Maimonides' "Yad ha-Ḥazaḳah," because it enabled the laity to control the judgments rendered by the Rabbis. He carried on a lively correspondence with Nasi Kalonymus b. Ṭodros and with Levi b. Moses of Narbonne, where his brother Joseph also resided. He lost his three sons in their prime.

Bibliography: Steinschneider, *Hebr. Bibl.* xiii. 106 *et seq.*; Grätz, *Gesch. der Juden*, vi. 1, note 1; vii. 41; idem, *Schechet Benveniste über Maimuni's Wirksamkeit*, in *Monatsschrift*, xxv. 509 *et seq.* (the letter is reprinted in Grätz, *Hebr. tr.* v. Appendix, p. 11); *Revue Etudes Juives*, xxxix. 62 *et seq.*, 217 *et seq.*

20. Solomon Benveniste (called **the Elder**): A prominent scholar and contemporary of Meïr ben Joseph; lived at Narbonne about the middle of the twelfth century (Zacuto, "Yuḥasin," 85a).

21. Vidal Benveniste: Lived at Saragossa, Spain, in the fifteenth century. He was elected by the notables of the communities of Aragon chief speaker at the disputation of Tortosa (1414), because of his knowledge of Latin and his reputed wisdom. Benveniste wrote a refutation of the seeming evidences of Jesus as the Messiah, called "Ḳodesh ha-Ḳodashim," which is still extant in manuscript. He is not identical with Don Ferrer of Gerona or with Vidal b. Labi de la Caballeria, as claimed by some.

Bibliography: Ibn Verga, *Shebet Yehudah*, ed. Wiener, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 414 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 804.

22. Vidal Benveniste: Possibly a brother of the court rabbi Abraham Benveniste (No. 1); lived in Aragon at the beginning of the fifteenth century. He was the author of the poem, "Meliẓat 'Efer we-Dinah," an allegory on pleasure (published, together with a number of Midrashim, at Constantinople, 1516, and at Rimini, 1525) composed as a diversion for the Purim festival (Steinschneider, "Cat. Bodl." col. 2706).

23. Vidal Benveniste: Elder son of Joseph Benveniste (No. 9) and grandson of the court rabbi Abraham Benveniste (No. 1). Like the latter, Vidal was a promoter of Jewish science (Zacuto, "Yuḥasin," p. 226).

G. M. K.

BENVENISTE BEN ḤIYYAH BEN AL-DAYYAN (called also **Al-Yasis** [the Elder] or **Ibn al-Yasis**): Physician and religious poet of the thirteenth century. Zunz mentions three metrical "baḳḳashahs" (supplications) written by him. At Benveniste's request, Jacob ben Eleazar undertook the translation of "Kalilah we-Dimnah" from the Arabic into Hebrew. To the preface of this translation Jacob prefixed a few verses laudatory of Benveniste.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2703; idem, *Hebr. Uebers.* p. 879; Zunz, *Literaturgesch.* p. 545; Landshuth, *'Ammude ha-'Abodah*, p. 51; J. Derenbourg, *Deux Versions Hebraïques du Livre de Kalîlâh et Dimnâh*, p. 313, Paris, 1881.

G. M. K.

BENVENISTE BEN JACOB: One of the officers of the society Biḳḳur Ḥolim of the Spanish synagogue in Venice toward the end of the seventeenth century. He was of Spanish descent, and is mentioned together with Raphael ben Solomon Silva and Isaac ben Baruch Carvalho in the שפר דקדוקה של נפש ("Pulcherrima Inquisitio Animæ"), prayers for the sick and dying used by the members of the above-mentioned society (Venice, Bragadin, 1685). Fürst wrongly attributes the partial authorship of these prayers to Benveniste ("Bibl. Judaica," i. 106; Benjacob, "Oẓar ha-Sefarim," p. 608, No. 1199); but see Steinschneider, "Cat. Bodl." No. 3333.

L. G. G.

BENVENISTE B. LABI (לביא; also known as **De la Caballeria**): A Jewish Mæcenas; son of "Prince" Solomon ibn Labi de la Caballeria; lived at Saragossa, later at Alcañiz, where he died Nov. 30, 1411. He was wealthy, learned, and greatly respected, and often took the part of his coreligionists. He corresponded with the most eminent men of his time; among others with Meïr Alguadez, who, at Benveniste's request, translated Aristotle's "Ethics" into Hebrew; with Ḥasdai Crescas; with Isaac b. Sheshet; with Joseph Orabuena, chief rabbi of Navarre; and with the physician Astruch Remoch Dios, or, as he called himself when he became a Christian, Francisco Dios Carne.

Benveniste was a patron of science and of scholars. For him Zeraḥyah ha-Levi (Don Ferrer Saladin) translated Gazzali's "Tahafat al-Filasafah" into Hebrew; and at his request Joshua b. Joseph ibn Vivas Lorki wrote the work (probably now lost) on the virtues and function of foodstuffs, which was afterward translated into Hebrew by his son Joseph Lorki. Benveniste died at Alcañiz and was buried with great honors. In memoriam services were held at Saragossa, Calatayud, Daroca, Soria, and other places.

Bibliography: *Jeschurun*, ed. Kobak, ix. 6 *et seq.*; see Steinschneider, *Hebr. Uebers.* pp. 211, 378, 762; Grätz, *Gesch. der Juden*, 3d ed. viii. 410 *et seq.*

G. M. K.

BENVENISTE DE PORTA or **DE LA PORTA:** Bailie ("bayle") of Barcelona, Spain, and brother of Naḥmanides (whose secular name was Bon Astruc de Porta; see Grätz, "Gesch. der Juden," vii. 38; "Jewish Quarterly Review," viii. 492, 710). Benveniste was an important capitalist of Barcelona and advanced money to King Jaime I. of Aragon, mainly on the security of the municipal dues owed to the king. Thus on Dec. 17, 1257, he advanced 3,863 sueldos on the dues of his bailiwick (Jacobs, "Sources," No. 134); and on the 15th of the following month he received the right to sell the dues of Barcelona and Gerona for two years (*ib.* No. 142). The total indebtedness of the king was no less than 199,483 sueldos (*ib.* No. 144), which Benveniste was allowed to recover by taking the dues of Lerida and other places of his bailiwick (*ib.* 162). Part of the payment was made by the Jews of Barcelona themselves, who were ordered to hand over 12,000 sueldos to Benveniste (*ib.* No. 168a).

Meanwhile the king continued his applications to Benveniste for funds, drawing a check on him for 5,000 sueldos June 12, 1260 (*ib.* No. 170a); while two years later the king acknowledged his indebtedness to Benveniste of 15,221 sueldos for payment made on account of the Infanta Donna Juana, May 21, 1262. In return for the advance, the dues of Villafranca (*ib.* No. 205), as well as 20 squares of land there (*ib.* No. 232), and the dues of the Balearic islands (*ib.* No. 257) and of Perpignan (*ib.* No. 239), were granted to Benveniste. The latter continued to act as banker for the king, since a record is found of acknowledgment of a debt of 15,000 sueldos, paid by Benveniste to the bishop of Barcelona when proceeding on an embassy to France Jan. 1, 1254 (*ib.* No. 355); and as late as Feb. 1, 1268, the dues of the Jews of Gerona were assigned to Benveniste (*ib.* No. 681).

Altogether Benveniste stood high in favor with King Jaime—no doubt for value received—and when on May 29, 1264, his brother Naḥmanides was pardoned, two-thirds of the fine he had incurred for the alleged crime of vituperating Jesus in the celebrated controversy of 1263 was remitted, the king expressly stating that the pardon was given "amore Benveniste de Porta, fratris tui" ("Sources," Appendix, No. 4, p. 130).

Bibliography: Jacobs, *Inquiry into the Sources of Spanish-Jewish History*, as above.

G. J.

BENZION, BENEDIX: Russian physician and missionary to the Jews; born in a small town in the government of Kiev, Russia, in 1839. He spent several years in Rumania, and was baptized in Berlin in 1863. Benzion studied medicine and was graduated by the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Conversion of the Jews, was sent out to Rumania in 1874 as a medical missionary to the Jews. Transferred to Odessa, Russia, in 1876, he remained there for ten years, acquiring a considerable reputation as a medical practitioner and as a missionary. He left Odessa for Constantinople in 1886, but was not known as a missionary after 1888. He now lives in the United States.

Benzion is the author of "Oraḥ Ẓedakah," a collection of proverbs and parables in the style of Ecclesiasticus (Odessa, 1876); "Kol Kore el Bet Israel" (translated from the English by Dr. Benzion, London, 1868); a translation into Judæo-German of Jos. H. Ingraham's "Prince of the House of David," under the title "Tiferet Yisra'el" (Odessa, 1883-86); and a translation into Judæo-German of Silvio Pellico's drama, "Ester d'Engedi," under the title "Der Falsche Kohengodel," which has been played at the Jewish theaters of New York.

Bibliography: J. F. A. de Le Roi, *Geschichte der Evangelischen Judenmission*, ii. 270-272, 281, Leipsic, 1899; Zeitlin, *Bibl. Hebraica*, p. 27; Van Straalen, *Cat. Hebr. Books Brit. Mus.* s.v.

H. R. P. Wi.

BENZION, BENJAMIN ZE'EB WOLF BEN JACOB HA-LEVI: Talmudist; lived probably in Galicia in the middle of the eighteenth century. He was the author of "'Et Raẓon" (Time of Grace), containing essays on morals, intended for the first part of the Minḥah prayer of Sabbath (Zolkiev, 1777). In the introduction to this work, Benzion mentions two other works written by him; but these have not been published.

Bibliography: Benjacob, *Ozar ha-Sefarim*, pp. 453, 454; Fürst, *Bibliotheca Judaica*, i. 109.

L. G. I. Br.

BENZION, SAMUEL. See Endler, Samuel.

BEOBACHTER, DER. See Periodicals.

BEOR: 1. Father of Bela, king of Edom (Gen. xxxvi. 32; I Chron. i. 43). 2. Father of Balaam (Num. xxii. 5; xxiv. 3, 15; xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22; Micah vi. 5). II Peter ii. 15 gives the name as "Bosor."

G. G. B. L.

Definition.

BEQUEST: A gift of personal property in a last will and testament. Modern English law and American law distinguish between a bequest and a devise; the former being a testamentary gift of personal property, and the latter one of real estate. This distinction, however, is based upon the feudal law, and does not exist in Jewish law. Real estate and personal estate may be the subjects of a bequest in Jewish law; and although there is some distinction recognized between these two classes of property by reason of the fact that one is movable and the other immovable, both of them may be bequeathed in the same manner. Subject to certain well-defined exceptions, modern law requires the bequest to be in writing. Jewish law has no such requirement; and an oral bequest may be entirely valid.

The maxim of the law is, "The words of a sick man are like those written and delivered" (Giṭ. 13a; B. B. 151a); that is to say, the oral bequest of a sick man is in effect equivalent to a gift of immovable property by a deed in writing, or of movable property by delivery of the object. The absence of the usual formalities required in the transfer of real and personal property does not invalidate a bequest. The Jewish law calls a bequest "the gift of one lying on a sick-bed" ("mattanat shekib mera'"), and distinguishes it in several points from the gift of a person in good health (B. B. 153a; Maimonides, "Yad," Zekiyah u-Mattanah, viii. 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5, 8).

Inasmuch as the validity of a bequest may depend upon the condition of the testator's health at the time when he made it, the law attempts to define the degrees of sickness. A blind, lame, or mutilated person, or one who is suffering pain in the head, eyes, hands, or feet, is for testamentary purposes the same as a person in good health; but if his entire body is weakened through sickness so that he can no longer walk about, and is obliged to take to his bed, he is technically a "sick man" (Maimonides, *ib.* viii. 1, 2).

The law considers a further distinction: namely, between one on his sick-bed and one on his death-bed; and this distinction also has certain important legal consequences. Some authorities are of the opinion that a person on his sick-bed is a "sick man" during the first three days of his illness; and that if the illness be prolonged beyond that period, or if he be suddenly stricken with a dangerous illness, he is to be considered as a man on his death-bed, and his bequest under such circumstances will be subject to certain special regulations (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5). The law of bequests is in fact a subdivision of the law of gifts, a bequest being to all intents and purposes a gift, distinguished, however, from an ordinary gift in that the strictness of the procedure is relaxed in favor of carrying out the intention of the testator.

Bequest by Way of Gift, etc.

A distinction must be noted between a testament wherein the property is bequeathed by way of inheritance and one wherein the property is bequeathed by way of gift. By the former, only those persons may be made legatees who would naturally take the property as heirs of the deceased; under the latter, however, any person may be made a legatee.

The law of testamentary succession, as laid down in the Bible (Num. xxvii. 8–11; see Agnates), is unalterable: and any attempt made by the owner of property to bequeath it as an inheritance to those who would not naturally inherit it is null and void. No one can be made an heir except such persons as are mentioned in this Biblical law; nor can the property be lawfully diverted from the heirs by the substitution, either orally or in writing, of some other person as heir (Mishnah B. B. viii. 5); but the owner of property has such control over it that he may dispose of it by sale or gift to any person, to the exclusion of his heirs. This important distinction, therefore, must be noted, that a bequest by way of inheritance to persons other than the legal heirs is null and void, whereas a bequest by way of gift is valid.

Although the testator can not make a stranger his heir, he may divide the inheritance among the heirs in shares different from those prescribed by the law. This right is deduced by inference from the text, "And on the day when he shall cause his sons to inherit" (Deut. xxi. 16), implying the right on his part to divide the estate among them as he pleases. The heirs may not be excluded by the use of negative phrases; for instance, if the testator says, "My first-born son shall not have a double share of my estate," or "My son shall not inherit with his brothers," such expression is null and void; but if he says, "My son A shall have half of my property and my other sons the other half," this is valid (B. B. 130a *et seq.*; Ḥoshen Mishpaṭ, 281, 1, 2).

This rule applies only to bequests by way of inheritance. A person in a state of health can not affect the succession unless he does so by a gift with all proper formalities (Ḥoshen Mishpaṭ, *l.c.* 5, 7).

If one bequeaths his property to a stranger under the belief that his son is dead, the bequest is invalid if the son afterward returns, because it is presumed that the bequest would not have been made to a stranger if the father had known that his son was living; but if the bequest is only of a portion of the property, it is valid, upon the presumption that it was intended to be a gift (B. B. 146b; Ḥoshen Mishpaṭ, 246, 1).

If a person bequeaths his entire property to one of his children, such one takes it as trustee for the benefit of all, and is entitled merely to an equal share with them; but if the father has bequeathed to him a portion only of the property, or if the instrument on its face shows that it was intended to be an absolute gift, he holds it free from all trust, as his sole and exclusive property (B. B. 131b, 150b; "Yad," Zekiyah u-Mattanah, vi. 2; Ḥoshen Mishpaṭ, 246, 4).

The subject of bequests by way of inheritance is treated more fully under Inheritance and Wills. The present article is concerned more especially with bequests by way of gift.

As above stated, by a bequest in the form of a gift the testator may practically disinherit his lawful heirs; hence, if a sick man in making a disposition of his property says distinctly, "I give this not as an inheritance, but as a gift," it is a valid bequest, even though it excludes the lawful heirs (Ḥoshen Mishpaṭ, 248, 2).

Disinheriting the Heir.

Although the right of the owner of property to bequeath it to the exclusion of his heirs is recognized by the law, it is contrary to its spirit and is deemed a moral wrong. The Mishnah (B. B. viii. 5) says: "If one deeds his goods to strangers and excludes his sons, his act is lawful, but the spirit of the sages takes no delight in him." R. Simon ben Gamaliel said: "If, however, his sons were unworthy, his act is praiseworthy." Mar Samuel went so far as to say that the father can not disinherit a wicked son in favor of a good one (B. B. 133b). This, however, is not the law. The Shulḥan 'Aruk, after citing the general opinion of the Mishnah, says (*ib.* 282, 1): "It is the practise of the very pious not to witness a will by which the inheritance is taken from the heirs, even though it is taken from an unworthy son and given to another son who is a learned and upright man"; and R. Moses Isserles (*ib.* gloss) adds: "If one leaves general directions that his executors shall dispose of his property according to the best that can be done with it, they ought to give it to his heirs; for there is nothing better than this."

A bequest becomes valid only upon the death of the testator (B. B. 137a; "Yad," Zekiyah u-Mattanah, viii. 8; Ḥoshen Mishpaṭ, 252, 1); hence, if the bequest is coupled with conditions which are impossible of fulfilment after the death of the testator, it is invalid. Thus, if the testator's bequest is in writing, and the instrument contains the usual formula that symbolic seizure ("ḳinyan") has been made, but in fact this formality has not been complied with, such bequest is invalid; because it is impossible that the legatee should perform the ceremony of symbolic seizure with the testator after the latter's death (B. B. 152a; Ḥoshen Mishpaṭ, 250, 17).

Death-Bed Bequests.

A distinction, alluded to above, in cases of bequests requires further amplification. The bequest may be either one in which the testator makes no mention of his death, or one in which he does expressly mention his death (B. B. 151b; "Yad," Zekiyah u-Mattanah, viii. 17-23; Ḥoshen Mishpaṭ, *l.c.* 7). In the latter case, the bequest, whether made orally or in writing, requires none of the formalities of a gift among living persons: all that is necessary is the simple declaration of the dying man, which is carried into effect through the maxim, "The words of a sick man are like those written and delivered" (B. B. 147b; Ḥoshen Mishpaṭ, *l.c.* 1; "Yad," *l.c.*).

Where the testator makes no mention of his death, a further distinction is to be noted; namely, whether he has bequeathed his entire property or only a portion of it. If he has bequeathed his entire property without retaining anything for himself, the presumption arises that he has given it on account of his anticipated death, and therefore it is a death-bed bequest; otherwise, it is presumed that the testator would not have given away his entire property. If, on the other hand, he has not bequeathed all of his property, but has retained a portion of it, a contrary presumption arises; namely, that he does not expect to die of this sickness. Such a bequest, therefore, is treated like a gift among living persons, and requires symbolic seizure in order to give it validity (B. B. 151b; "Yad," Zekiyah u-Mattanah, xv. 16; Ḥoshen Mishpaṭ, 250, 4-7).

If a sick man uses such expressions as "A shall have the whole of my property," or "a part thereof," or "shall acquire it," or "shall enjoy it," or "shall take possession of it," each of these expressions indicates a bequest by way of gift. If, in making the bequest to an heir, he says, "A shall be inscribed in my genealogical register," or "shall inherit from me according to law," it is valid as a bequest by way of inheritance according to the conditions above stated; but if he says, "Let A enjoy my property" or "Let him stand in it" or "rest in it," A acquires no property rights in it. If he says, "I leave my property to A," this is a gift: if he says, "My property shall fall to A," this is an inheritance (B. B. 148b *et seq.*; "Yad," Zekiyah u-Mattanah, ix. 3, 4; Ḥoshen Mishpaṭ, 253, 2).

A bequest of "my movable property" includes everything with the exception of wheat, barley, and other grain. A bequest of "all my movable property" includes all things except those which are fastened to the ground and not intended to be moved, such as the lower millstone. Technically these are fixtures, and go with the real estate. A bequest of "all my property that may be moved" is held to include even such fixtures (B. B. 150a; "Yad," Zekiyah u-Mattanah, xi. 12-14; Ḥoshen Mishpaṭ, 248, 10). A bequest of "my goods" includes all decedent's movable and immovable goods ("Yad," *l.c.* xi. 15; Ḥoshen Mishpaṭ, 248, 11). A bequest of "a piece of ground, and as incidental thereto, all my movable property, gold, silver, vessels, clothing"—in short, everything that may be denominated either money or goods—does not carry with it any other real estate, or slaves, or scrolls of the Law, because these are not acquired as an incident to other things. The use of the phrase "incidental to" ("aggab") is extremely technical. All sorts of personal property may be acquired without any special ceremony of symbolic seizure as incidental to land; but land can not be acquired as incidental to personal property (Ḥoshen Mishpaṭ, 248, 12; see Alienation).

Where a bequest is made to A for life, and after his death to B, the latter is entitled to take only what is in existence at the time of A's death (B. B. 137a); but if A is a lawful heir of the testator, B receives nothing, because a gift made to an heir is presumed to be given as an inheritance, and an inheritance can not be diverted from the lawful heir

Bequest for Life, and "on Condition."

and his descendants (B. B. 129b; Ḥoshen Mishpaṭ, 248, 1). If the bequest is to A, and after him to B, and after B to C, they succeed one another; but if B dies during the lifetime of A, the heirs of A inherit. If B, however, is living at the time of the death of A, he takes the property because A is entitled to its use for life only. If A has sold the property, he is guilty of a moral, but not of a legal, wrong; because, although he is only entitled to its use for life, B's right in the remainder is not a vested right, but is contingent upon the existence of the property at the time of A's death (Ḥoshen Mishpaṭ, 248, 3). If, however, the gift is specifically to A for a definite period, and after that to B, a purchaser from A takes no title to it, and at the expiration of the fixed period, B may recover the property from such purchaser (*ib.* gloss).

If a bequest is made "on condition," the condition must be fulfilled before the legatee is entitled to the bequest. If the testator says, "A shall marry my daughter, and he shall be given two hundred dollars," the condition is a condition precedent, and A can not receive the two hundred dollars before he marries the daughter (Ḥoshen Mishpaṭ, 253, 12).

Specific and Demonstrative Bequests.

A specific bequest may be given to an heir in addition to that which he would otherwise inherit; if the sick man says, "Give my son A two hundred dollars that belongs to him," he is entitled to this sum as a specific bequest in addition to any other rights he may have in his father's estate ("Yad," Zekiyah u-Mattanah, xi. 16; Ḥoshen Mishpaṭ, 253, 8), and he may reclaim it if it has been disposed of by the heirs (Ḥoshen Mishpaṭ, 252, 2, gloss); but if the legacy was not specific and the heirs were merely charged with a moral obligation to carry out the will of the testator, their disposition of the property is valid (*ib.*). If the testator has given three legacies, and the estate is not sufficient to pay them all, they abate *pro rata* (B. B. 138a; "Yad," Zekiyah u-Mattanah, x. 13), unless he has indicated the order in which they shall abate (Ḥoshen Mishpaṭ, 253, 9).

If one bequeaths a specific sum of money, to be paid to the legatee out of a certain claim which is to be collected from a debtor to the estate, the bequest need not be paid until the debt is collected: this is a demonstrative legacy payable out of a certain fund (*ib.* 11). A specific bequest of two hundred dollars to the poor, or a scroll of the Law to the synagogue, is presumed to be intended for the poor of the community to which the testator belonged or for the synagogue which he was in the habit of attending (*ib.* 23). A specific bequest of a "share" of the testator's goods is generally taken to mean one-sixteenth, or, according to some authorities, one-fourth (*ib.* 24).

If one during his sickness has bequeathed his entire property to sacred or charitable uses, or has abandoned it all (see Hefḳer) and retained nothing for himself, and he afterward recovers, his acts are all voidable; but if he has retained anything for himself, his bequest is equivalent to, and subject to the laws of, an ordinary gift and can not be revoked ("Yad," Zekiyah u-Mattanah, ix. 19; Ḥoshen Mishpaṭ, 250, 3, 4).

A bequest of a claim against another person, or of an instrument of indebtedness held against another person, is valid even though none of the formalities required in cases of assignment of claims has been performed; provided, however, that the bequest was made in contemplation of death, or the testator parted with all his estate (B. B. 147b; "Yad," Zekiyah u-Mattanah, x. 2; Ḥoshen Mishpaṭ, 253, 20; see Assignment).

A bequest is revocable either by express words or by implication. Where the testator, after having bequeathed certain property to A, bequeaths the same property to B, the former bequest to A is impliedly revoked. If, however, the article bequeathed has been delivered, or symbolic seizure has been taken by the legatee, the bequest is irrevocable (B. B. 151a; Ḥoshen Mishpaṭ, 250, 13).

Revocation.

A bequest made by a testator under the belief that he was about to die is revocable, no matter how formally made (Ḥoshen Mishpaṭ, 250, 14; "Yad," Zekiyah u-Mattanah, viii. 23). But in some cases it has legal effect even though it is revocable: thus, if the testator bequeathed his entire property to his slave, he may, upon recovery, revoke the bequest; but the slave remains a free man, because through the gift he has become free, and freedom once acquired can not be lost (Giṭ. 9a; "Yad," Zekiyah u-Mattanah, viii. 22; Ḥoshen Mishpaṭ, 250, 15; see commentary, "Beer ha-Golah," *ad loc.*). In case, however, the slave takes the bequest under the following form, "I bequeath my property to you from this day, in case I die," and the testator afterward recovers, the slave has not acquired his freedom; because the bequest was made specifically on condition of death, and, the condition not having been fulfilled, no property rights pass to the slave ("Beer ha-Golah," *l.c.*).

If a man is about to go on a sea voyage, or into the desert with a caravan, or is being led to a place of execution, or is suddenly stricken with a sickness that steadily grows worse, his bequests made under such circumstances are subject to the rules of deathbed bequests. If he dies, his bequest is valid; but if his life is preserved, it is revocable by him even though there has been "ḳinyan," and even though he has not parted with all of his property ("Yad," Zekiyah u-Mattanah, viii. 24).

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 250-253, 281 *et seq.*; *Yad ha-Ḥazaḳah, Zekiyah u-Mattanah*, vi.-xii.; ib. *Naḥalot*, vi.; Saalschütz, *Das Mosaische Recht*, pp. 826-829, Berlin, 1853; Bloch, *Das Mosaisch-Talmudische Erbrecht*, pp. 49-70, Budapest, 1890; Mayer, *Die Rechte der Israeliten, Athener und Römer*, ii. 478 *et seq.*, Leipsic, 1866; Moses Mendelssohn, *Ritualgesetze der Juden*, iii., Berlin, 1778; Bodenheimer, *Das Testament*, Crefeld, 1847.

J. Sr. D. W. A.

BERA: King of Sodom; one of the five kings constituting the confederacy under Amraphel (Gen. xiv. 2). Ber. Rabbah 42 playfully interprets the name as though contracted from "ben ra'" (evil son).

G. G. B. L.

BERAB, JACOB [B. MOSES?]: Talmudist and rabbi; born at Moqueda near Toledo, Spain, in 1474; died at Safed April 3, 1546. He was a pupil of Isaac Aboab. When he fled from Spain to Tlem-

Chosen Rabbi at Eighteen.

çen, then the chief town of the Barbary states, the Jewish community there, consisting of 5,000 families, chose him for their rabbi, though he was but a youth of eighteen (Levi ibn Ḥabib, "Responsa," p. 298b). Evidence of the great respect there paid him is afforded by the following lines of Abraham Gavison ("'Omer ha-Shikḥah"):

> "Say not that the lamp of the Law no longer in Israel burneth!
> Jacob Berab hath come back—once more among us he sojourneth!"

It is not known how long Berab remained in Algeria; but before 1522 he was in Jerusalem. There, however, the social conditions were so oppressive that he did not stay long, but went with his pupils to Egypt (Palestine letter, dated 1522, in Luncz, "Jerusalem," iii. 98). Some years later (1527) Berab, now fairly well-to-do, resided in Damascus (Levi ibn Ḥabib, "Responsa," p. 117a); in 1533 he became rabbi at Cairo (*ib.* 33a); and several years after he seems to have finally settled in Safed, which then contained the largest Jewish community in Palestine. It was there that Berab conceived the bold idea which made him famous, that of establishing a central spiritual Jewish power.

Plan for Ordination.

Berab's undertaking, to be judged correctly, must be considered in connection with the whole current of thought of the younger generation of Spanish exiles. The overwhelming catastrophe of 1492, which, in view of the wretched condition of the Jews in Germany and Italy, had threatened the very extinction of Judaism, produced phenomena which, while apparently opposite in character, were but natural consequences. Imaginative and sentimental persons thought that the promised Messianic time was approaching; they regarded their great sufferings as the process of purgation, as the חבלי משיח, the eschatologic "birth-throes," of the Messianic era. The main representative of this mystical tendency was Solomon Molcho, whose tragic fate by no means extinguished these fond hopes and the desire for martyrdom. But the delusion had quite a different effect upon more practical natures. According to yet another view, the chief advocate of which was Maimonides, the Messiah would not appear suddenly: the Jews would have to prepare for him; and the chief preparatory step needed was the establishment of a universally recognized Jewish tribunal as their spiritual center.

Although the hopes of a Messiah, cherished especially in Palestine, were fundamentally wild and extravagant, they afforded the right person an excellent opportunity to create for the Jews a recognized central authority, spiritual—and perhaps, in time, political—in character. There is no doubt that the man for the purpose was Berab; he was the most important and honored Talmudist in the Orient, and was endowed with perseverance amounting to obstinacy. His plan was the reintroduction of the old "Semikah" (ordination); and Safed he held to be the best field for his activity. The lack of unity in deciding and interpreting the Law must cease. No longer should each rabbi or each student of the Law be allowed to decide upon the gravest matters of religion according to his own judgment. There should be only one court of appeal, to form the highest authority on subjects relating to the comprehension and interpretation of the Torah.

Though this idea seemed new, it was not without precedent. The Sanhedrin in tannaitic times was, in a certain sense, Berab's model. But the Sanhedrin consisted of such men as could trace their ordination back to Moses; yet for a thousand years no such men had existed. Berab, however, was equal to the difficulty. Maimonides, he was aware, had taught that if the sages in Palestine would agree to ordain one of themselves, they could do so, and that the man of their choice could then ordain others. Although Maimonides' opinion had been strongly opposed by Naḥmanides and others, and Maimonides himself had not been quite positive in the matter, Berab had so much self-reliance that he was not to be deterred from his great undertaking by petty considerations. Moreover, the scholars at Safed had confidence in him, and had no doubt that, from a rabbinical standpoint, no objection to his plan could be raised. Thus in 1538 twenty-five rabbis met in assembly at Safed and ordained Berab, giving him the right to ordain any number of others, who would then form a Sanhedrin. In a discourse in the synagogue at Safed, Berab defended the legality of his ordination from a Talmudic standpoint, and showed the nature of the rights conferred upon him. On hearing of this event most of the other Palestinian scholars expressed their agreement, and the few who discountenanced the innovation had not the courage to oppose Berab and his following.

Dispute with Ibn Ḥabib.

To obtain the good-will of the Jews of the Holy City, the first use that Berab made of his new dignity was to ordain the chief rabbi at Jerusalem, Levi b. Jacob ibn Ḥabib. Since the latter had for many years been a personal opponent of Berab, and the two had had many disputes in regard to rabbinical decisions and approbations, Berab's ordination of Ibn Ḥabib shows that he placed general above personal interests. Moreover, the terms in which Berab officially announced Ibn Ḥabib's ordination were kindly ones. Berab, therefore, expected no opposition from that quarter; but he was mistaken. Ibn Ḥabib's personal animus was not appeased, but rather stimulated, by his ordination. He considered it an insult to his dignity and to the dignity of Jerusalem that so important a change should be effected without consultation of the Jerusalem scholars. He did not content himself with an oral protest, but sent a communication to the scholars of Safed, in which he set forth the illegality of their proceeding and declared that the innovation involved a risk to rabbinical Judaism, since the Sanhedrin might use its sovereign authority to tamper with the calendar.

Although Ibn Ḥabib's tone was moderate, every one could read between the lines that he opposed the man Berab as well as his work. An illustration of this is afforded by the remarks made by Ibn Ḥabib when he maintained at length that the scholars of Safed were not qualified to ordain, since they were not unprejudiced in the matter, and when he hinted that Berab was not worthy to transmit ordination. Berab was surprised by the peril in which his undertaking was now placed; and, embittered by Ibn Ḥabib's personal attacks, he could not adhere to a merely objective refutation, but indulged in personalities. In answer to Ibn Ḥabib's observation, that a sacred ordination must not proceed from learning alone, but from holiness also, Berab replied: "I never changed my name: in the midst of want and despair I went in God's way" (Ibn Ḥabib, "Responsa," p. 298b); thereby alluding to the fact that, when a youth, Ibn Ḥabib had lived for a year in Portugal as a Christian under an assumed name.

The strife between Berab and Ibn Ḥabib now became wholly personal, and this had a bad effect on the plan; for Berab had many admirers but few friends. Moreover, Berab's life was endangered. The ordination had been represented to the Turkish authorities as the first step toward the restoration of the Jewish state, and, since Berab was rich, the Turkish officials would have showed him scant mercy in order to lay hands on his wealth. Berab was forced to go to Egypt for a while, but though each moment's delay might have cost him his life, he tarried long enough to ordain four rabbis, so that during his absence they might continue to exercise the function of ordination. In the mean time Ibn Ḥabib's following increased; and when Berab returned, he found his plan to be hopeless. His death some years later put an end to the dispute which had gradually arrayed most of the Palestinian scholars in hostile lines on the question of ordination.

It is known positively that Joseph b. Ephraim Caro and Moses of Trani were two of the four men ordained by Berab. If the other two were Abraham Shalom and Israel de Curial, then Caro was the only one who used his privilege to ordain another, Moses Alsheik, who, in turn, ordained Ḥayyim Vital Calabrese. Thus ordination might be traced for four generations.

With the exception of some short contributions to the works of others, the only one of Berab's numerous works ever published was his "Sheëlot u-Teshubot" (Questions and Answers), responsa, Venice, 1663; but the Amsterdam edition of the rabbinical Bible (1724–28) contains notes by Berab on Isaiah and Jeremiah.

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L. G.

BERACHAH ("blessing"; A. V., **Beracah**): **1.** A Benjamite who came to David and joined his forces at Ziklag (I Chron. xii. 3). **2.** A valley where Jehoshaphat and his men assembled after having despoiled the Ammonites and Moabites (II Chron. xx. 26). It is identical with the modern Berekut, west of Tekoa (Buhl, "Geographie des Alten Palästina," p. 97).

G. G. B. L.

BERACHAH, "THE HERO": A Polish Jewish soldier who was killed in the battle near Moscow, in the Polish war against Russia in 1610. He was the son of Aaron ha-Ḳadosh ("The Martyr") of Tishovitz (probably Tyshovtzy, government of Lublin), and served in the cavalry, "on three horses." In the responsa of Rabbi Meïr of Lublin, and of Joel Särkes (ב"ח), details are given concerning his bravery and daring, which gained for him the admiration of the Cossacks, who surnamed him "The Hero." A reckless rider, he made many attempts to break the enemy's line, but was struck and killed by a bullet. The Cossacks much lamented his death, afterward burning his body; when on the following day the Poles, aided by the Cossacks, won the battle against the Muscovites, they recaptured his horse and helmet and quarreled among themselves for the possession of his effects.

These facts came to light through the testimony of Moses ben Joseph, who, in the name of eleven Jews who accompanied the army (probably as sutlers), testified in the case of Berachah's widow ("'agunah") before the rabbis.

BIBLIOGRAPHY: Meïr of Lublin, *Responsa*, No. 137; Joel Särkes (ב"ח), Responsa No. 57.

H. R.

BERAḤ DODI (ברח דודי): Three piyyuṭim forming the Geulah in the morning service of the first two days of Passover, and of Saturday between the first and the last days of this feast (שבת חול המועד). Each of these piyyuṭim begins with the initial phrase of Cant. viii. 14, having regard to the association of the Song of Solomon with the Festival (see Megillot). Poems in this form were written in various epochs by Benjamin ben Samuel of Coutance, France, eleventh century; Shabbethai ben Moses of Rome, 1050; Moses ha-Sofer ben Benjamin of Rome, thirteenth century; Menaḥem ben Abraham of Imola, fourteenth century; and Joab ben Nathan ben Daniel of Rome, fourteenth century.

The melody to which the verses are recited in some German congregations is that of "'Al ha-Rishonim"; but in the more extended "Polish" use, the melody sung is one of the most effective of all the rhapsodies emanating from the wandering precentors of two centuries past. Although clearly of such comparatively late origin and undoubtedly coming from a Jew of northern Europe, it presents that combination of the European minor mode with the second Byzantine ecclesiastical mode (often called the "Oriental chromatic") frequently to be noticed in the finer folk-songs of the Levant, particularly in those which bear the impress of an artistic influence (see Bourgault-Ducoudray, "Trente Mélodies Populaires de Grèce et d'Orient," p. 84, note). The figuration, too, is the same as that in many Levantine, and also Arabic and Persian, songs (see music on p. 48).

BIBLIOGRAPHY: Baer, *Ba'al Tefillah*, No. 788; *Israel*, iv. 44.

A. F. L. C.

BERAKAH. See Benedictions; Synagogue Music.

BERAKOT ("blessings"): The name of the first treatise of Seder Zeraim, the first Order of the Talmud. By the term "Berakot" a special form of prayer is understood, that begins with the words "Blessed art thou, O Lord, our God, King of the Universe." The treatise consists of Mishnah and

Gemara; the latter in two forms, the Babylonian (Babli) and the Palestinian or Western (Di-Bene Ma-'araba), better known by the name "Yerushalmi."

BERAḤ DODI

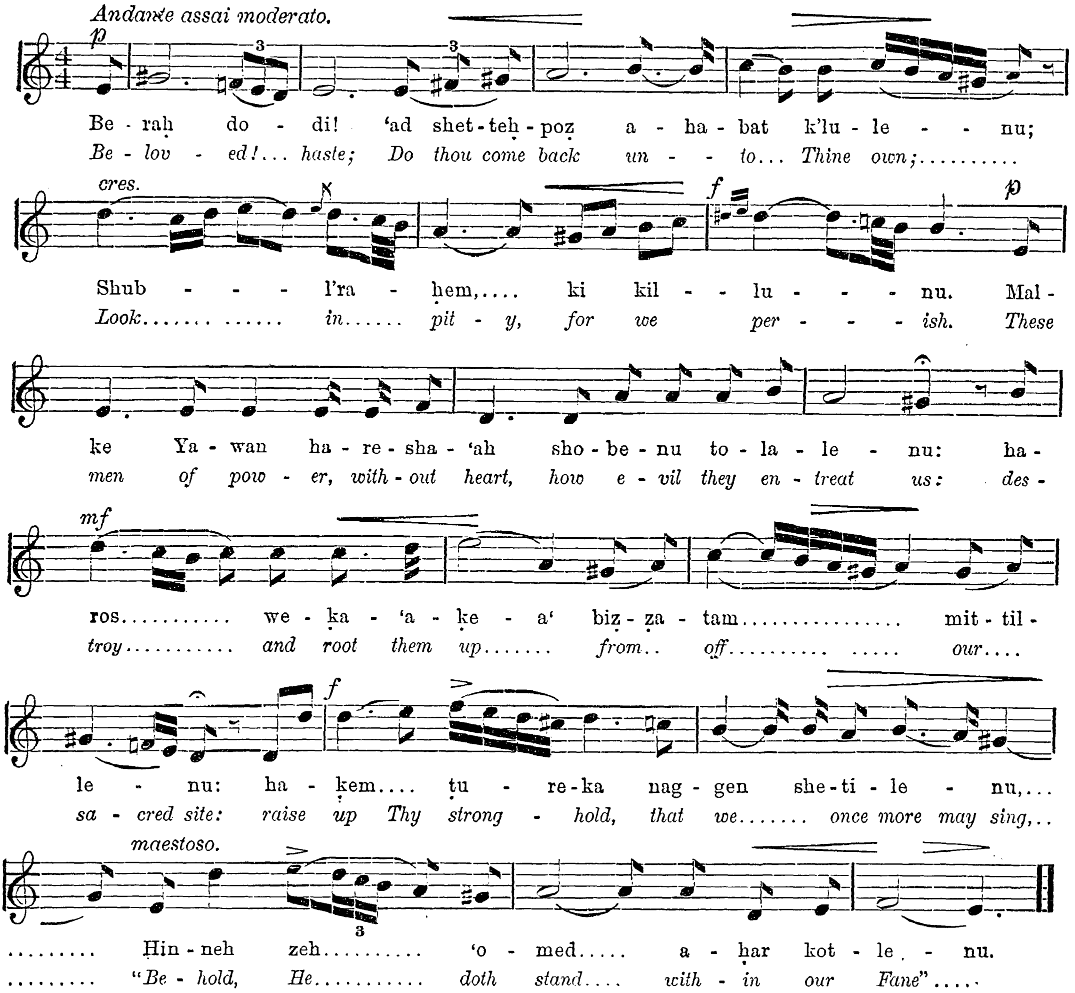
Andante assai moderato.
p
Be - raḥ do - di! 'ad shet - teḥ - poz a - ha - bat k'lu - le - - nu;
Be - lov - ed!... haste; Do thou come back un - - to... Thine own;..........
cres.
f
p
Shub - - - - l'ra - hem,.... ki kil - - lu - - - - nu. Mal -
Look.............. in...... pit - y, for we per - - - ish. These
ke Ya - wan ha - re - sha - 'ah sho - be - nu to - la - le - nu: ha -
men of pow - er, with - out heart, how e - vil they en - treat us: des -
mf
ros.......... we - ḳa - 'a - ḳe - a' biẓ - ẓa - tam................ mit - til -
troy.......... and root them up....... from.. off................ our....
f
le - nu: ha - ḳem.... tu - re-ka nag - gen she-ti - le - nu,...
sa - cred site: raise up Thy strong - hold, that we....... once more may sing,..
maestoso.
.... Ḥin - neh zeh.......... 'o - med..... a - ḥar kot - le - nu.
.... "Be - hold, He........... doth stand.... with - in our Fane".....

The Mishnah, without any introductory remarks, without any previous statement that the Law demands the reading of the Shema' in the evening, begins with the question, "From what time is it allowed to read the evening Shema'?" By adopting this

The Mishnah.

method the author or compiler of the Mishnah, Judah ha-Nasi, clearly reflects the general opinion of the Talmudic teachers that the Torah with its traditional interpretation is the undisputed basis of the oral law. Another important principle is implied in this question; namely, that the religious day is reckoned by the Law from evening to evening, and that the reading of the Shema' of the evening is therefore the first religious duty of the day. The Mishnah Berakot treats of the three elements of the ritual: (*a*) Shema' (שמע), (*b*) prayer (תפלה), and (*c*) blessings (ברכות). Of the nine chapters of the treatise the first three are devoted to the Shema', the next two to prayer, and the last four to blessings, as follows:

Chapter i.: Determines the time and the manner of the reading of Shema' ("Keriat Shema'") in the evening and in the morning, and the number of blessings which precede and follow the reading.

Chapter ii.: On "kawwanah" (intention and attention); intention to fulfil a divine command ("miẓwah"), and attention to the words read.

Chapter iii.: On verses of total or partial exemption from this duty.

Chapter iv.: On the prayer ("Tefillah," "'Amidah," or "Shemoneh 'Esreh") of the daily and the additional services ("musaf").

Chapter v.: On the necessity of preparing for prayer and guarding against error, especially with regard to additions to or deviations from the ordinary form of the prayer.

Chapter vi.: Blessings before and after partaking of any kind of food.

Chapter vii.: Form of grace for a company consisting of three members or more.

Chapter viii.: On various differences between the schools of Shammai and Hillel with regard to certain regulations at meals.

Chapter ix.: Blessings relating to events which cause awe, joy, or grief.

Interpolations Are Original.

In a few places, such as *ib.* ii. 6, 7, and ix. 5, these subjects have been interrupted by apparently foreign matter. In reality, however, there is always a certain relation between these interpolations and the principal theme of the chapter. The interpolations are original, like the rest of the Mishnah, and do not necessarily belong to a later period. Z. Frankel, however, is of the opinion that ii. 5-8 was added by later authorities; but his argument is not conclusive (see preface to Talmud Yerushalmi, ed. Z. Frankel, Vienna, 1874, and his "Darke ha-Mishnah," p. 264). The treatise fitly concludes with the following two regulations: (1) the name of God to be employed in ordinary greetings, in order to emphasize the belief in the existence of God, the Creator and Ruler of the universe; (2) in the responses the phrase "from world to world" to be substituted for the phrase "from [the beginning] of the world," in order to emphasize the belief in the existence of another world or life beyond the present one. The present division of the treatises into chapters and the order of the chapters seem to be the same as fixed by Judah ha-Nasi, since with few exceptions the Palestinian and the Babylonian recensions of the Talmud have the same division and order. Hence the rule, "there is a fixed order of the Mishnah" (יש סדר למשנה), is a principle adopted in the Talmud. As regards the treatise Berakot, Rashi seems to have had in his copy of the Talmud the order of ch. iii. and iv. inverted (see Tos. to Bab. Talm. 17b, beginning מי שמתו). The subdivision of the chapters into paragraphs or Mishnahs does not seem to have ever been fixed (Z. Frankel, "Darke ha-Mishnah," p. 265).

The Mishnah contains but a few semi-haggadic elements (i. 5, ii. 2, v. 5, and ix. 5); and noteworthy are the midrashic remarks on Deut. vi. 5; Ps. cxix. 126; and Prov. xxiii. 22.

The Tosefta.

The Tosefta Berakot has the same order as the Mishnah. Following the division of chapters in the edition of Zuckermandel, ch. i. corresponds to ch. i. of the Mishnah; ch. ii. to ch. ii.-iii.; ch. iii. to ch. iv.-v.; ch. iv. to ch. vi.-vii.; ch. vi. to ch. viii.; ch. vii. to ch. ix. There remains only ch. v., which does not correspond to any chapter in the Mishnah; it contains regulations with regard to the "kiddush" (sanctification) on Friday evening, in case the meal commences in the afternoon, and rules for the guidance of guests at a banquet. The Tosefta includes more haggadic elements than the Mishnah (compare end of ch. i.; ch. iv. 14-16). The Palestinian Gemara seems to expound the Tosefta as well as the Mishnah, as is illustrated by the following instance: "In Mishnah i. 4, 'in the morning two blessings are recited before the Shema', a long one and a short one . . .' Where they [the sages] ordained a long one, it must not be shortened; and, vice versa, a short one must not be replaced by a long one. Where a blessing with a concluding formula has been ordained, that formula must not be omitted; and where it has not been ordained it must not be added." This Mishnah is duly expounded in both the Babylonian and the Palestinian Gemaras. The Tosefta (i. 5) adds: "Where they ordained to bow down, this must not be neglected; and the bowing down must not take place where they have not ordained it." This paragraph is not noticed in the Babylonian Gemara, but is fully discussed in the Palestinian (Yer. i. 3c *et seq.*). (See ADORATION.) Another instance is the paragraph on the blessings before the performance of a divine command (mizwah) in ch. vii. of the Tosefta and the corresponding section on the same subject in ch. ix. of the Palestinian Gemara (Yer. ix. 14a).

The Gemara.

The Gemara supplements and fully discusses the laws (Halakot) mentioned in the Mishnah, and employs to a much wider extent the method of introducing extraneous matter whenever the subject under discussion gives occasion for such interruptions by a text quoted, a name mentioned, or a lesson taught. This characteristic of the Gemara is more apparent in the Babylonian than in the Palestinian recension.

Of the haggadic topics thus interpolated in the Babylonian Gemara the following may be mentioned:

(1) On the divine sympathy with Israel (p. 3a).

(2) On sufferings, which are divided into those sent as punishment, and undeserved sufferings sent as trials, termed "sufferings of love" ("yesurin shel ahabah") (5a).

(3) On invisible evil agents ("mazzikin") (6a).

(4) On the method of divine retribution (7a).

(5) On the relation between God and Israel, based on mutual love. Israel expresses this feeling by communing with God in prayer and by wearing the TEFILLIN containing the declaration of God's unity and sovereignty. Accordingly the idea of God's love toward Israel is figuratively described in the dictum, "God prays—desires to show mercy—and lays tefillin, containing declarations of Israel's distinction" (6a, 7a).

(6) On the status of the dead, and their intercourse with the living (18b).

(7) The temporary deposition of the nasi Rabban Gamaliel in Jamnia (p. 27).

(8) Midrashic account of the prayer of Hannah, and the intercession of Moses for Israel (31a, b).

(9) King Alexander Jannæus and Simon ben Sheṭaḥ (48a).

(10) Midrashic account of Og, king of Bashan (54b).

(11) A legendary illustration of the dictum, "All dreams follow the interpretation given to them" (55a, b).

(12) Death of R. Akiba (61b).

(13) On hospitality (63b).

Books Cited in Bab. Gemara.

With regard to the text of the Bible, remarks are met with on the dots over each letter of the word לולא, Ps. xxvii. 13 (4a); on the absence of a verse beginning with the letter "nun" in Ps. cxlv. (p. 4b); on the division of the Psalms (9b). Texts wrongly quoted are: Gen. vii. 23, מאדם ועד בהמה, instead of מאדם עד בהמה (p. 61a); and וילך אלקנה אחרי אשתו, instead of וילך אלקנה הרמתה. I Sam. ii. 11. Here probably the words "to Ramah to his house" are taken as identical with the phrase "after his house." Besides the Bible, other books are mentioned in the Babylonian Gemara: A Book of Haggadot (ספרא דאגדתא), 23a; "Hilkot Derek Ereẓ" (Rules of Good Manners), 22a, and "Sefer Refu'ot" (Book of Remedies), 10b.

The Palestinian Gemara includes a short account of the temporary deposition of the nasi Rabban Gamaliel (iv. 7c *et seq.*; somewhat differently

The Palestinian Gemara.

narrated in Bab. 27b); the legend of Menahem ben Hezekiah (the predestined Messiah) and his mother (ii. 5a); the meeting of King Jannæus and Simon ben Sheṭaḥ (vii. 11b; paralleled in Bab. 48a), on which incident the Palestinian Talmud (vii. 11b) quotes from the Book of Ben Sira (Ecclesiasticus), סלסליה ותרוממך ובין נגידים תושיבך ("exalt her, and she will raise thee and give thee a place between princes"), where Bab. (Ber. 48a) quotes from Proverbs (iv. 8); the controversy between R. Simlai and the Minim on the use of the plural in the phrase "Let us make" (Gen. i. 26) (Yer. Ber. viii. 12d); and the death of R. Akiba (ix. 14b *et seq.*, parallel to Bab. 61b).

Both Gemaras include a goodly number of original prayers, most of which have found a place in the daily prayer-book. It is noteworthy that in the Yerushalmi the form for ברכות המצות (blessings preceding the performance of divine precepts, "miẓwot") is given, but is omitted in the Babylonian Gemara. The prayers do not differ essentially in the two Gemaras, either in form or in substance (compare Wiesner, "Gib'at Yerushalayim," pp. 7 *et seq.*). Each Gemara closes with the dictum, "Scholars increase peace in the world," etc.

As to the Halakah, the dictates of the Mishnah seem to have been followed in Palestine more rigidly than in Babylonia. Thus with regard to the reading of the evening Shema', which, according to the Mishnah (i. 1), must not take place before the commencement of actual night, if it have been read before that time, it must, according to the Yerushalmi, be repeated at the proper time (Yer. Ber. i., beginning); no indication of this is given in the Babylonian Gemara (see Rashi on Ber., beginning).

There are no signs in the treatises of later interpolations. Wiesner, however ("Gibeat Yerushalayim," p. 8, Vienna, 1871), suspects Karaite interpolations in the Yerushalmi (ii. 5a) for the purpose of revealing the Rabbinites in a bad light, as praying without devotion. If his argument be correct, a passage in the Babylonian Gemara (p. 6), in which certain pious acts seem to be ridiculed as resulting in no good, may likewise be suspected as of Karaite origin. See Benediction.

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J. SR. M. F.

BERCHIN, JONAH BORISOVICH: Writer on early Russian-Jewish history; born at Krichev, government of Mohilev, 1865; died at Moscow Aug., 1889. Up to the age of fourteen he received a strictly Orthodox education in the house of his uncle, where he became familiar with the Hebrew language and literature. He then entered the Agricultural School at Gorigorgetzk, and after graduation studied at the High School of Minsk and the Polytechnicum of Riga. In 1888 he became paralytic, and was sent for treatment to Moscow, where he died.

Berchin's historical researches are valuable contributions to early Jewish-Russian history. He published: "Istoricheskaya Zamyetka," dealing with the sect of Shabbethai Ẓebi and with Galiatovski's book, "Messia Pravedny," in "Voskhod" for May and June, 1883; "Iz Davno Minuvshavo," in "Voskhod" for July, Aug., Nov., Dec., 1883; "Yevreiski Dokument," etc., in "Kievskaya Starina," Dec., 1884; "Sozhzhenie Lyudei v Rossii v XIII.-XVIII. Stolyetii," in "Russkaya Starina," 1885, p. 45; "Izvyestie o Yevreyakh v Kievye," in Voskhod" for July and Aug., 1887; "D'va Vracha Yevrei pri Moskovskom Dvorye," in "Voskhod" for March, 1888.

Bibliography: S. Vengerov, *Kritiko-Biograficheski Slovar*, iii., *s.v.*, St. Petersburg, 1892.

H. R.

BERDYANSK: District town and seaport in the government of Taurida Crimea, Russia, on the northwestern coast of the Sea of Azof, at the Berdyansk estuary, near the mouth of the rivulet Berdyanka. It was built by the efforts of Prince M. S. Vorontzov in 1827, and soon became a lively little port, the trade to a considerable extent, especially the export of grain, being in the hands of the Jews. In 1892 the Jewish population of the town was 1,653 and the Karaite population 243, of a general total of 21,959. In the district the Jews numbered 3,416 in the general total of 227,780.

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H. R.

BERDYCHEV (Polish, **BERDYCZEW**): A city in the government of Kiev, Russia; in historical and ethnographical relations part of Volhynia. It has one of the largest Jewish communities in Russia, and is often called the "Jerusalem of Volhynia." It is difficult to determine the time when Jews first settled there. From the sixteenth century till the end of the eighteenth, Berdychev was under the dominion of Poland; and the Polish family of Tishkewitz, the hereditary owners of that domain, ruled over it as they pleased. In 1593 it is stated that the owners of the "new town" of Berdychev farmed out to a certain Jew the mill- and bridge-taxes. In the eighteenth century the Jewish population increased considerably, and a Jewish "Ḳahal" (government of the community) was established, as in other large cities of Poland. A trade-union of Jewish tailors was formed in 1732 with the permission of the lady of the domain, Tereza (Theresa) Zawisha, who granted them autonomy and exemption from the rule of the Ḳahal. In 1794 Prince Radziwill permitted the Jews to elect their own civil judges in addition to the ecclesiastical court.

In 1765 King Stanislaus of Poland decreed that some great fairs be held during each year at Berdychev; and from that time the city became a commercial center, attracting the Jews from all parts of the country. At the government record office of Kiev some statistical data concerning the Jewish population of that period are preserved, according to which the numbers of Jews at Berdychev were: in 1765, 1,220; in 1784, 1,319; in 1787, 1,504; in 1789, 1,951. According to their occupations, 246 were liquor-dealers, 452 house-owners, 134 merchants, 188 artisans, and 150 clerks, together with 56 idlers. These figures may be considered too low; the taxes of the Polish government being heavy, as many persons as could possibly do so avoided being placed on the registers.

At the end of the eighteenth century, when the movement of the Ḥasidim among the Jews of Poland was at its height, Berdychev became the metropolis of the Ḥasidim of Volhynia, owing to the fact that about 1780 the celebrated "Ẓaddiḳ," Levi-Isaac, the author of "Ḳedushat Levi" (The Holiness of Levi), made it his headquarters. He created a great commotion by his teachings and by his quarrels with the "Mitnagdim." It is probable that the above-mentioned permission for the election of separate judges, given by Prince Radziwill in 1791, was secured by the Ḥasidim, who sought to emancipate themselves from the jurisdiction of the Ḳahal and the rabbis of the Mitnagdim. Great masses of people then flocked to Berdychev to see Levi-Isaac, who ruled there until 1810. At this period a printing-establishment for Hebrew books was in existence in the city.

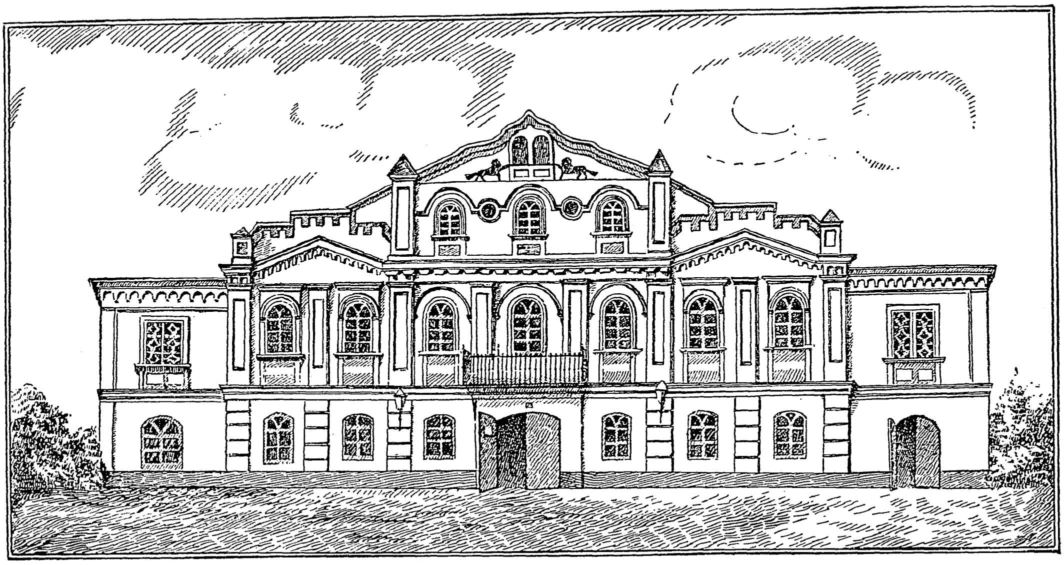

Great Synagogue at Berdychev.

(From a photograph.)

In 1793, at the second division of Poland, Berdychev, with other cities of Volhynia, came under Russian domination. During the reign of Emperor Nicholas I., Berdychev was the largest commercial center in the Jewish pale. Afterward commerce diminished, and the poverty of the Jews there increased accordingly. Of all cities in the pale, Berdychev has the largest proportion of Jewish inhabitants. In 1899 there were 50,460 Jews in a total population of 62,283. There were seven synagogues and sixty-two houses of prayer.

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H. R. S. M. D.

BERDYCZEW. See Berdychev.

BERDYCZEWSKI, MICAH JOSEPH: Hebrew author; born in 1865. He represents, to some extent, the Nietzsche school of philosophy in the Hebrew literature of the present day. The son of the rabbi of Bershad, Podolia, Berdyczewski received a Talmudical training at home and later at the yeshibah of Volozhin, of which institution he wrote a short history ("Ha-Asif," iii. 231–241) and a somewhat fantastic description ("Ha-Kerem," 1888, pp. 63 *et seq.*). His acquaintance with modern literature, which he formed clandestinely in his younger days, soon led him to abandon his former conservatism and to become a freethinker. Berdyczewski, who now resides at Charlottenburg, near Berlin, and is engaged mainly with literary labors, is a prolific writer, whose productions, though not always clear, have exerted a certain influence among the young Hebrew nationalists. He is incensed against his former favorites, the Talmudical sages, because they thought more of the yeshibah or high school of Jamnia than of the fortress and citadel of Jerusalem. He thinks that King Herod was the real "Uebermensch," the intellectual giant who could, by his aggressive and magnificent plans, have regenerated Israel if he had not been thwarted by the dwarfed religious scruples of the rabbis of his time. Even the last Biblical liberators, Ezra and Nehemiah, displease him, because they obtained the deliverance of their nation by tears and fasting (see review of Berdyczewski's latest works—which were published in Warsaw by a society of Berlin students—in "Allg. Zeit. d. Jud." Nov. 9, 1900; also "Un Prophète Neo-Hébreu," in "L'Univers Israélite," v. 56).

Besides the works above mentioned and articles scattered throughout the Hebrew periodical literature for the last twelve or fifteen years, Berdyczewski also wrote two novels, "Mahanaim,"—in which he seems to have described himself; and "Mibayit u-Miḥuẓ"; both published by the Tushia Society in Warsaw, 1900. He was also for some time editor of the "Bet Midrash" a supplement to the "Bet Oẓar ha-Sifrut," which had several enlightened rabbis among its contributors.

Berdyczewski wrote in German a philosophical work, "Ueber den Zusammenhang Zwischen Ethik und Aesthetik" (in the series "Berner Studien zur Philosophie und Ihrer Geschichte," published by Ludwig Stein, vol. ix.), Bern, 1897.

Bibliography: *Sefer Zikkaron*, p. 8, Warsaw, 1890; *Allg. Zeit. d. Jud.* Nov. 9, 1900; *L'Univers Israélite*, vol. v., No. 12.

H. R. P. Wi.

BEREA: Place where Bacchides encamped (I Macc. ix. 4). From the context it would seem to be near Jerusalem, though some scholars have identified it on unsatisfactory evidence with Beeroth (Josh. ix. 17; I Esd. v. 19).

J. Jr. G. B. L.

BEREBI (ברבי and בריבי; in Greek, βηρέβι, "Sitzungsberichte der Akademie zu Berlin," 1885, p. 681). Title of learning in the period of the Tannaim, conferred especially upon scholars who were the sons of scholars, or upon members of the family of the patriarch. The explanation of the word as a compound of בי ("house") and רבי ("rabbi"), meaning "belonging to the school of an eminent teacher" (see Jastrow, "Dict." *s.v.*), is not obvious; for one could not think of the patriarch Rabban Gamaliel as being addressed by the title "student," which is what "Berebi" would thus really signify (Ḳid. 32b). It may be assumed that "Berebi" is a compound of ביר ("son") in Palestinian Aramaic, and רבי ("rabbi"), a formation analogous to "ben ḥorin" (son of a free man) for "a free man." In the same way "son of a scholar" is here used instead of "scholar." One must distinguish from this word "Berebi," as a title, the phrase occasionally used "Ḥad Berebi" (a student), which actually does mean "one of the school." It is found only in the time of the Amoraim; while Berebi as a title is tannaitic.

Among the scholars who bore the title "Berebi," Bar Ḳappara must be specially named. He is given the designation "Berebi" whenever mentioned by his first name, Eleazar, in order to distinguish him from his father, who bore the same name (Ḥul. 28b, 56b, 84b, etc.). Yalḳuṭ Deut. 923 quotes from Ḥul. 11b and Mak. 5b once "Eleazar ha-Ḳappar," and once ברבי (so it must be read instead of רבי, or ב״ר, as ed. Salonica has it); whereas in the two Talmudic passages referred to the name of the tanna has dropped out, and only ברבי or בריבי remains, which has misled some scholars to assume the existence of a tanna by the name of Berebi.

Bibliography: Chajes, in *Zeitschrift für Wissenschaftliche Theologie*, xliii. 280, 281; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 86; Jastrow, *Dictionary*, p. 189 (the Talmud passage quoted here—B. M. 85a—does not speak of the bestowal of the title "Berebi," but of the common ordination of a rabbi; the letter ב in ברבי is dependent on the preceding verb אסמכיה); Kohut, in *'Aruch Completum*, ii. 183; Levy, *Neuhebr. Wörterbuch*; idem, *Chaldäisches Wörterbuch*, i. 260; Euting, in *Sitzungsberichte*, l.c., p. 680; J. Mendelssohn, in *Ha-Eshkol*, i. 158-160.

J. Sr. L. G.

BERECHIAH I., R.: A Palestinian scholar of the second amoraic generation (third century), always cited without the accompaniment of patronymic or cognomen. Once only (Lev. R. i. 4) is he quoted as **Berechiah Saba** (the Elder), by R. Abin III., the contemporary of Berechiah II.; and in this instance the designation "Saba" is used to distinguish between the namesakes. Nothing is known of Berechiah's life, and comparatively little preserved of his teachings, though it is quite probable that some of his sayings are attributed to his later and more renowned namesake (compare Frankel, "Mebo," 69b). A discussion of his with R. Ḥiyya of Kefar Teḥumin is reported on the merit of the study of the Torah. One of them teaches that the whole of this world does not equal the value of a single passage of the Law; and the other argues, "Even the discharge of all the Biblical commandments is not equal to the merit of mastering a single passage of the Law" (Yer. Peah i. 15d). Rabbah b. Naḥman, a contemporary of Rabbah b. Huna, transmits in the name of Berechiah a homily on the continuance of the protective influence of patriarchal merit ("zekut abot"; Yer. Sanh. x. 27d; compare Lev. R. xxxvi. 6, where the names of the rabbis are badly corrupted). R. Tanḥum b. Ḥanilaï, the disciple of R. Joshua ben Levi (B. Ḳ. 55a), too, reports Haggadot in the name of Berechiah (Tan., Tazria', 9; Pesiḳ. R. xxi. 110a). Bacher denies the existence of this Berechiah, and to sustain his opinion changes the chronological order in the passages quoted ("Ag. Pal. Amor." iii. 351, 354, note 3; 628, note 7).

Bibliography: Frankel, *Mebo*, 69b; Weiss, *Dor*, iii. 91, note 17.

J. Sr. S. M.

BERECHIAH II., R.: A Palestinian amora of the fourth century. In the Talmud he is invariably cited by his prænomen alone; but in the Midrashim he is frequently cited with the addition of "ha-Kohen," and sometimes with the further addition of the title "Berebi" (compare Pesiḳ. ii. 21a, xii. 107b; Pesiḳ. 3 [ed. Friedmann, p. 8a]; Num. R. xiv. 3; Pesiḳ. R. 3 [ed. Friedmann, p. 9a]; Num. R. *l.c.*; Tan., Beha'aloteka, 5; Num. R. xv. 7); and according to at least one Midrash (Lev. R. xxx. 1), his father's name was Ḥiyya (see also Tan., ed. Buber, Ḥayye Sarah, 6, note 35).

While Palestine may justly claim him as a citizen, Berechiah is probably a Babylonian by birth, since he not only cites teachings of Babylonian scholars ("Rabbanan de-Tamman," Gen. R. lvi. 11, xcviii. 3; Esther R. i. 1; compare Gen. R. xxxvii. 3, where this expression is converted into "Rabbi Ḥanin," and Mid. Teh. cv., beginning, where "de-Tamman" is omitted), but also shows himself quite familiar with the private history of Babylonian families (Yer. Ḳid. iii. 64c; Lev. R. xxxii. 7). Judging, however, from the insignificant number of his sayings recorded in the Babylonian Talmud as compared with his almost innumerable teachings preserved in the Palestinian Talmud and the Palestinian Midrashim, and considering also that his acknowledged masters were Palestinians, it is safe to say that he was in Palestine at an early age. Berechiah's acknowledged master in the Haggadah was R. Ḥelbo (Yer. Kil. ix. 32c; Lam. R. on iii. 23; Cant. R. on i. 2); but it seems that he personally knew R. Ḥelbo's predecessors, Levi and Abba b. Kahana, and witnessed a heated exegetical controversy between them (Gen. R. xlvii. 9). If this be so, Berechiah must have lived to an advanced age, for he was in a legal controversy with R. Mana (the Younger) (Yer. Ḳid. iii. 64d). Rapoport ("Briefe," ed. Gräber, p. 80) makes him a teacher of Jerome.

Berechiah is cited in both the Babylonian Talmud (Ber. 55a; Yoma 71a; Ta'anit 4a; Soṭah 13b) and the Palestinian, in the field of the Halakah (Yer. Ber. vii. 11b; Yer. Peah i. 15a; Yer. Ma'as. v. 52a; Yer. Suk. ii. 53a; Yer. Soṭah vii. 21b; Yer. Ḳid. iii. 64d; Yer. Sanh. xi. 30b) and in that of the Haggadah; but it is the latter which he cultivated mainly. Few names appear in the Midrashic literature as frequently as does Berechiah's. In Pesiḳta alone he is cited sixty-eight times, either as originator or as transmitter; in Pesiḳta Rabbati sixty-one times (see Friedmann, Introduction, p. 18), in Tan. (ed. Buber) seventy-three times (Buber's Introduction, p. 46), in Mid. Teh. eighty-five times (Buber's Introduction, p. 28), and correspondingly numerous are his remarks preserved in the other Midrashim. Some specimens of his teachings are here subjoined.

In accordance with the oneirological views of his days, he asserts that dreams, though realized partly, are never realized fully. "Whence do we learn this? From Joseph, who dreamed (Gen. xxxvii. 9), 'Behold, the sun, and the moon, and eleven stars made obeisance to me'; and at that time his mother, typified in his vision by the moon (*ib.* 10), was no more among the living" (Ber. 55a). He thus construes the Psalmist's saying, "The Lord knoweth the way of the righteous, but the way of the ungodly perisheth" (Ps. i. 6): "When the Holy One—blessed be He!—came to create man, He foresaw that pious and impious men would descend from him, and He said, 'If I create him, the impious will descend from him; if I create him not, how will the pious descend from him?' What did the Holy One—blessed be He!—do? He removed the ways of the impious out of His sight, and by means of His attribute of mercy ["middat ha-Raḥamim"] He created man. This is the meaning of the Scripture, 'God knoweth ["holdeth in view"] the way of the righteous'" (Mid. Teh. on *l.c.*; Gen. R. viii. 4). In commenting on Eccl. vii. 17, "Be not overmuch wicked," he says: "The Bible does not mean to teach that it is permitted to sin a little; but it means to say, if thou didst sin a little, say not, 'I am under the wrath of God on account of this little, and can be no worse off for sinning more'" (Eccl. R. on *l.c.*; Mid. Teh. on i. 1; compare Shab. 31b). With reference to the Scriptural saying (Ps. xxxii. 1), "Happy is he whose transgression is forgiven" (literally, "who is lifted above transgression"), he cites R. Simon [Samuel?] b. Ammi as remarking, "Happy is the man who is master over sin, that sin be not master over him" (Gen. R. xxii. 6). In the same strain is Berechiah's remark on Solomon's saying, "There is a time to be born, and a time to die" (Eccl. iii. 2): "Happy is he whose hour of death is like his hour of birth; who, as he was pure and innocent in the hour of his birth, is also innocent at the hour of his death" (Yer. Ber. ii. 4d; Eccl. R. on *l.c.*; Deut. R. vii. 6).

Bibliography: Bacher, *Ag. Pal. Am.* iii. 344-396.

J. SR. S. M.

BERECHIAH BERAK B. ELIAKIM GOETZEL: A grandson of Berechiah b. Isaac; rabbi and preacher of Klementow, Poland, and Jaworow, Galicia; lived toward the end of the seventeenth century and the beginning of the eighteenth. He was a very sincere preacher and suffered much for his outspokenness. The government prohibited the publication of his sermons, only those covering the book of Genesis being published (Halle, Saxony, 1714), under the title, "Zera' Berak Shelishi" (third part of "Zera' Berak"); and "Ḥiddushim," novellæ on the first portions of Berakot, dealing especially with the Haggadot. Many contemporary rabbis gave their approbation to this work.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 647.

L. G. M. B.

BERECHIAH BERAK B. ISAAC EISIK: Galician preacher; died in 1664 at Constantinople. He was educated by Nathan Shapira, rabbi of Cracow, and was appointed preacher of that city, where he spent most of his life. He ultimately left for Jerusalem, but died at Constantinople. His sermons on the Pentateuch, the Megillot, and the Passover Haggadah were collected and published in two volumes under the title, "Zera' Berak." The first was published in 1646 at Cracow. Appended to it was "'Aṭeret Ẓebi," by Ẓebi Hirsch ben Shalom Mebo, the brother-in-law of Berechiah and son-in-law of Lipmann Heller. The second volume was published, together with a second edition of the first one, in 1662, and itself went into a second edition, Amsterdam, 1730.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 646.

L. G. M. B.

BERECHIAH BEN ISAAC GERUNDI (called also **YIẒḤAKI**): Payyeṭan; lived in the twelfth century, probably at Lunel. Although he wrote nothing on the Halakah, his brother Zerahiah Gerundi, in his "Sefer ha-Maor," cites him as an authority on the treatise Giṭṭin (to 15b). Berechiah's poems, the greater part of which are printed in the Maḥzorim of diverse rites, are: (1) "Kerobah," a form of piyyuṭ for the Sabbath following the feast of Purim; (2) Azharot, for the feast of Tabernacles, in which all the precepts concerning this feast are enumerated; (3) introduction to Ḳaddish; (4) poems for Purim; (5) prayers for Atonement; (6) a poem on the Habdalah.

Bibliography: Zunz, *Literaturgesch.* pp. 463, 495; Landshuth, *'Ammude ha-'Abodah*, pp. 56, 63, 117; Gross, *Gallia Judaica*, p. 255.

L. G. I. Br.

BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN: Fabulist, exegete, ethical writer, grammarian, and translator; probably identical with **Benedictus le Puncteur,** an English Jew mentioned as contributing at Oxford to a donum to Richard I., in 1194. Much discussion has taken place concerning the date and native country of this writer, Zunz ("G. S." iii. 237) placing him about 1260 in Provence, with which conclusion Renan-Neubauer ("Les Rabbins Français," p. 491) and Steinschneider ("Hebr. Bibl." xiii. 83) agreed. Joseph Jacobs, during certain investigations on the medieval history of the fable, arrived at the conclusion that Berechiah should be located in England toward the end of the twelfth century (Jacobs, "Fables of Æsop," i. 175), and this was confirmed by Neubauer's discovery that, in the preface to his fables, Berechiah refers to the "turning of the wheels of fate to the island of the sea [= England] for one to die and the other to live" ("Jewish Quart. Rev." ii. 522), clearly a reference to the English massacre of 1190. The earlier view of Berechiah's date was based on a misreading of a colophon of his son Elijah, which was shown to be dated Wednesday, Oct. 22, 1233 (Jacobs, "Athenæum," April 19, 1890). Steinschneider, however, is still doubtful as to the identification ("Hebr. Uebers." p. 961). The point is of some importance on account of Berechiah's connection with the history of medieval fable.

His Fox Fables.

Berechiah is known chiefly as the author of a set of 107 (113) fables, called "Mishle Shu'alim" (Suk. 28a), probably in imitation of the Talmudic "Meshalot Shu'alim." Manuscripts exist at the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1466, 7, originally belonging to Cotton, and 1421, 5, with six additional fables) and Munich (207 written before 1268). The first edition appeared in Mantua, in 1557; another with a Latin version by M. Hanel, Prague, 1661; other editions at Berlin, 1706; Lemberg, 1809; Grodno, 1818; Sklov, n. d.; Warsaw, 1874.

The fables themselves give in rimed prose most of the Beast Tales passing under the name of Æsop during the Middle Ages; but in addition to these, the collection also contains fables conveying the same plots and morals as those of Marie de France, whose date has been placed only approximately toward the end of the twelfth century. It has been suggested that these additional fables were derived by Berechiah from Marie, but this is impossible, as Berechiah's versions are closer to the original and in at least one case (No. 28) he did not make a mistake made by her. The following table exhibits the relationship between Berechiah's fables and those of Marie, as well as their connection with the "Romulus," the Latin prose translations of the medieval Æsop. From this it will be seen that Berechiah has only one-half of the additional fables given by Marie, and that he has as many (about 30) which are not found in her collection. Some of these are from Avian, others from Oriental, sources; and it has been suggested with some reason that both collections are derived from an Arabic series containing 154 fables, most of which could be traced to classical antiquity, and others from the East. The question can not be said to be settled; but neither Neubauer nor Steinschneider will admit that Berechiah knew Arabic ("Jew. Quart. Rev." xii. 607).

Comparative Table of Corresponding Fables in Berechiah, Marie de France, and "Romulus."

Abbreviations: Ber.=Berechiah; Marie=Marie de France, "Fables"; Rom.="Romulus" (medieval prose Æsop, ed. Oesterley, 1873); App. or A.=Appendix to Rom.; Av.=Avian, "Fabulæ," ed. Ellis. Missing numbers have no parallels in Marie or "Romulus."

Ber.	Marie.	Rom.
1	15	15
2	3	3
3	2	2
4	1	1
5	5	5
6	[Talmudic Ber. 61b]	
7	4	4
8	7	8
9	8	9
10	9	12
11	10	ii. 8
12	12	6
13	14	14
14	16	16
15	17	17
16	18	19
17	19	iv. 19
18	20	iv. 21
19	21	App. 60
20	13	13
21	90	ii. 10
22	63	ii. 11
23	68	iv. 12
24	26	ii. 1
26	56	A. 31
27	..	A. 18
28	64	A. 61
29	58	ii. 16
32	(Chicken and Fox) Gubernatis, "Zool. Myth." ii. 13.	
33	..	Av. 11
36	73 (88)	A. 28
37	31	iii. 4
38	30	ii. 9
39	22	A. 24
40	29	ii. 4
41	..	Av. 15
42	23	iii. 14
43	28	ii. 2
44	27	ii. 2
45	81	A. 27
47	..	Av. 5
48	..	ii. 14
50	74	A. 36
51	..	Av. 18
52	11	
54	..	A. 18
55	..	Av. 12
56	69	iv. 19
58	..	Av. 29
59	(same as 26)	
61	34	iii. 14, 15
62	..	iii. 13
63		
65	67	iv. 10
66	(Mule's Pedigree) Halm 157.	
67	..	Av. 35
68	(Man and Pit) Ḳalila.	
69	(Partridge, Monkey, and Elephant) "Iātaka," tr. by Rhys-Davids, 310.	
73	70	iv. 18
74	32	iii. 7
75	42	iv. 13
76	6	7
77	75	A. 37
78	66	iv. 8
79	36	iii. 17
80	33	ii. 9
81	38	A. 22
83	72	A. 35
84	71	A. 25
85	59	A. 32
86	103	A. 71
88	..	Av. 27
90	..	A. 13
91		
92		
93	(Lion's Traces) Halm 157	
94	98	A. 20
95	(Man and Tool) Ḳalila.	
102	(Fox and Fleas) Aristotle, "Rhet." ii. 20.	
104	..	Av. 7
107	..	Av. 22

As an example of his fables, the following may be given as one of those which has a parallel in Marie de France (No. 73), and is derived from an Oriental source, probably the "Vaka Jataka" (Folk-lore Journal, iii. 359):

THE WOLF AND THE ANIMALS.

The Wolf, the Lion's prince and peer, as the foe of all flesh did appear; greedy and grinding, he consumed all he was finding. Birds and beasts, wild and tame, by their families urged to the same, brought against him before the Lion an accusation, as a monster worthy of detestation. Said His Majesty, "If he uses his teeth as you say, and causes scandal in this terrible way, I'll punish him in such a way as to save his neck, if I may, and yet prevent you becoming his prey." Said Lion to Wolf, "Attend me to-morrow, see that you come, or you'll come to much sorrow." He came, sure enough, and the Lion spoke to him harsh and rough. "What by doing this do you mean? Never more raven the living, or live by ravening. What you shall eat shall be only dead meat. The living you shall neither trap nor hunt. And that you may my words obey, swear me that you'll eat no flesh for two years from to-day, to atone for your sins, testified and seen: 'tis my judgment, you had better fulfil it, I ween." Thereat the Wolf swore right away no flesh to eat for two years from that day. Off went Sir Wolf on his way, King Lion stopped at court on his throne so gay. Nothing that's fleshy for some time did our Wolf eat, for like a gentleman he knew how his word to keep. But then came a day when he was a hungered and he looked hither and thither for meat, and lo, a fat sheep fair to look on and goodly to eat (Gen. iii. 6). Then to himself he said, "Who can keep every law?" and his thoughts were bewildered with what he saw. He said to himself, "It overcomes me the longing to eat, for two years

> day by day must I fast from meat. This is my oath to the king that I swore, but I've thought how to fulfil it as never before. Three sixty-five are the days in a year. Night is when you close your eyes; open them, then the day is near." His eyes he opened and closed straightway. It was evening and it was morning, one day (Gen. i. 6). Thus he winked until he had numbered two years, and his greed returned and his sin disappears. His eyes fix the goat (*sic*) they had seen and he said, "See beforehand I have atoned for my sin," and he seized the neck of the goat, broke it to pieces, and filled up his throat as he was wont to do before, and as of yore his hand was stretched out to the beasts, his peers, as it had been in former days and years.

This is nearer the original source than the version of Marie, which gives a Christian turn to the whole story.

Berechiah was also the author of an ethical treatise entitled "Sefer Maẓref" (MSS. at Munich and Parma). The treatise is divided into thirteen chapters: i. Introduction, ii. Lust, iii. Affection, iv. Restraint of the Will, v. Justice, vi. Misfortune, vii. Poverty, viii. Honor, ix. Position, x. Rank, xi. Soul, xii. Hope, xiii. Immortality. In it he quotes R. Abraham ibn Daud (died about 1198) without the formula for the dead, so that it is quite probable that the book was composed before 1180. He does not quote Maimonides' "Moreh," finished in 1191, known in Provence shortly after that date and in north France about 1204. Prof. Gollancz has published an edition of the "Sefer Maẓref" (London, 1902).

His Other Works.

In addition to these, Berechiah wrote a commentary on Job (MS. in the Cambridge University Library, 8; Schiller-Szinessy, "Catalogue," pp. 40-42, 245). He was acquainted with most of the grammarians of the eleventh and twelfth centuries, and his "Uncle Benjamin," whom he quotes, has been identified with Benjamin of Canterbury. The writer of the commentary on Job was also the author of a commentary on the whole Bible, passages from which are quoted in a Leyden manuscript.

Berechiah was certainly a translator, his version being extant of Adelard of Bath's "Quæstiones Naturales" (MSS. at Munich, Leyden, Oxford, and Florence), as well as of a "Lapidary" containing a description of 63 species of stones (MS. in Bodleian). Besides these works, Berechiah is also said by Zunz to have contributed to the Tosafot (Sanh. 20b), and, as his name implies, was probably an expert in Hebrew grammar, for which reason he is quoted by Moses ben Isaac of England, in his "Sefer ha-Shoham." As this work was probably written before 1215, these references confirm the date and place suggested above.

Berechiah was one of the most versatile writers of the Middle Ages, and if he can be claimed for England, it raises the literary position of that country, as regards Jewish literature, to a considerable height.

Formerly some confusion existed between Berechiah and another Krespia Naḳdan, the copyist of certain manuscripts and supposed translator of Saadia's "Emunot we-Deot" (see Krespia Naḳdan).

Bibliography: Zunz, *G. S.* iii. 237, 238, Renan-Neubauer, *Les Rabbins Français*, pp. 490–499 (containing full previous bibliography); Steinschneider, *Hebr. Bibl.* xiii. 80 *et seq.*; Jacobs, *Fables of Æsop*, i. 168–178; idem, *Jews of Angevin England*, pp. 165–173, 196-199, 278–280; Neubauer and Jacobs, *Jew. Quart. Rev.* ii. 322–333, 520–526 (compare *ibid.* vi. 364, 375); Steinschneider, *Hebr. Uebers.* pp. 958–962; Gross, *Gallia Judaica*, p. 180.

G. J.

BERECHIAH DE NICOLE (Lincoln; also known as **Magister Benedict fil Mosse de Londres):** English Tosafist; died after 1256. He was of the well-known Hagin family, and son of Rabbi Moses ben Yom-Ṭob of London. He was the rab or chief rabbi of Lincoln (the Norman-French name of which was "Nicole"), and probably lived in the house now known as "the Jews' house" in that city; for this was in the possession of a certain Belaset of Wallington in 1287, and there is a deed which speaks of Belaset, daughter of the rab Berechiah (Davis, "Sheṭaroth," No. 156, p. 298). It has been conjectured that it was to attend the marriage of this Belaset and to do Berechiah honor that the Jews of England assembled at Lincoln toward the end of August, 1255, when the body of Little Hugh of Lincoln was discovered, and all the Lincoln Jews were sent up to London for complicity in a so-called ritual murder. Berechiah was released earlier than the rest of the Jews, on Jan. 7, 1256 (Rymer, "Foedera," ed. 1816, i. 346).

His subsequent fate is unknown; but there are a number of decisions of his in the ritual literature of the time, which show that he was considered an authority in ritual matters. Thus, in Mordecai, Ber. iv. 90, he decided that the evening prayer might be said an hour and a quarter before the legal time of night. On another occasion he declared that nuts prepared by Gentiles might not be eaten by Jews ("Shilṭe ha-Gibborim" on Mordecai, 'Ab. Zarah ii. 831). There is likewise an exegetic remark made by him in "Minḥat Yehudah," 89b.

Bibliography: Zunz, *Z. G.* p. 97; Renan-Neubauer, *Les Rabbins Français*, p. 441; Jacobs, in *Trans. Jew. Hist. Soc. England*, i. 102–111.

G. J.

BERED: **1.** A son of Ephraim (I Chron. vii. 20). In the genealogy of Num. xxvi. 35 his place is taken by Becher. It may be that Bered and Becher are the same. See Becher.

2. A place given in the story of Hagar (Gen. xvi. 14). Beer Laḥai Roi is there located between Kadesh and Bered. Targumim Onkelos and Yerushalmi regard Bered as Shur; Onkelos rendering it "Ḥagra," which is his usual equivalent for "Shur" (Gen. xvi. 7), while the Jerusalem Targum renders it "Ḥaluẓa," which is also "Shur" (Ex. xv. 22). The site has not been identified.

J. JR. G. B. L.

BEREK, JOSELOVICH (called also **Berko**): Polish colonel under Kosciusko and Napoleon I.; born at Kretingen, government of Kovno, Russia, in the second half of the eighteenth century; killed in the battle near Kotzk, government of Syedletz, Russian Poland, 1809. He was an agent of Prince Massalsky, the owner of Kretingen and bishop of Wilna, who often sent him with commissions abroad, where he learned the French language. In 1794 he was commissioned by Kosciusko to form a light-horse regiment from among the Jews of Warsaw. Berek revived the courage of his coreligionists in the struggle for the fatherland, and fought bravely with his 500 men, especially in the defense of Warsaw. In the siege of Praga (a suburb of Warsaw) by Suvarov he lost almost all his soldiers. He then served under Napoleon, in the Polish Legion commanded by General Dombrowski, and was killed in an encounter with Austrian hussars near Kotzk, as before stated. There the people raised a mound to his memory; and until 1831 his widow and son received a pension.

Berek was a knight of the Polish Gold Cross and the Virtuti Militari.

Bibliography: *Voskhod*, Oct. 1897, p. 87; *Syn Berka Josielovica*, Supplement to *Swiat*, Cracow, 1889; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892, *s.v.*; S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898, *s.v.*

H. R.

BERENDSON, MARTIN: German publisher; born at Hamburg in 1824; died June 24, 1899. He was the head of the well-known bookselling and publishing firm of his native city, "Gebrüder Berendson." Berendson devoted much of his leisure to Jewish communal affairs and filled several honorable offices in the Hamburg Reform congregation. He was also a prominent Freemason and held high position in the councils of that fraternity.

Bibliography: *The Jewish Chronicle*, June 30, 1899.

S. P. Wi.

BERENDT, GOTTLIEB MICHAEL: German geologist; born in Berlin Jan. 4, 1836. He studied the science of mining; and in his work, "Die Diluvialablagerungen der Mark Brandenburg, Insbesondere der Umgebung von Potsdam," Berlin, 1863, gave the first geological map of this province. He also prepared and issued maps of a part of the Harz mountain range and of eastern and western Prussia. Having settled in Königsberg, he was, in 1872, made there extraordinary professor; subsequently becoming district geologist and chief of the department for the Lowland in the Prussian Geological Institute at Berlin. Being made professor at the Berlin University in 1875, Berendt distinguished himself by work on the geology of the North German Lowland; and was among the first to recognize the glacial theory in geology. He further issued a geological map of the vicinity of Berlin, and a geological plan of the city of Berlin. His work, "Die Theorie Darwins und die Geologie," Gütersloh, 1870, contains a repudiation of Darwinism. Among his other productions on geology, the more important are: "Geognostische Blicke in Alt-Preussens Urzeit," Berlin, 1872; "Die Umgegend Berlins," Berlin, 1877; "Spuren einer Vergletscherung des Riesengebirges," Berlin, 1892; "Der Tiefere Untergrund Berlins," Berlin, 1899. He contributed a large number of essays on the same subject to the following periodical publications: "Zeitschrift der Deutschen Geologischen Gesellschaft," Berlin; "Neues Jahrbuch für Mineralogie, Geologie, und Paläontologie," Stuttgart; "Schriften der Physisch-Oekonomische Gesellschaft," Königsberg, and others.

Bibliography: J. C. Poggendorff's *Biographisch-Literarisches Handwörterbuch zur Gesch. der Exacten Wissenschaften*, iii., Leipsic, 1898; Meyer, *Konversations-Lexikon*.

S. B. B.

BÉRENGER OF NARBONNE: Viscount of Narbonne in the eleventh century. In the midst of the important wars of that century waged for the assertion of their temporal power, the popes still found time to protect the Jews. Alexander II. was their enlightened and zealous protector against any injustice. Animated by such sentiments, he praised the viscount Bérenger of Narbonne for having energetically interfered in their favor at a time when their persecution was threatened. At the same time Alexander wrote a letter to the bishop Wifred of Narbonne (1063), asking him to protect the Jews no less actively in future than had Bérenger, if similar circumstances should arise.

Bibliography: Vogelstein and Rieger, *Die Juden in Rom*, i. 216.

G. M. S.

BERENICE (formerly **Hesperides**): City of the Cyrenaic Pentapolis, at the eastern extremity of the great Syrtis, near the river Lathon. The settlement of the Jews in Berenice, as in the other towns of the Greek colony "Cyrenaica," dates from Ptolemy I. Although enjoying the rights of citizenship, they formed an independent municipal community. But instead of having an ethnarch at their head, as in other places, the Jews in Berenice formed a separate "politeuma," and were governed by their own archons. A Greek inscription found in Berenice, dating from the year 13 B.C., according to Böckh's calculation, gives the names of the nine Jewish archons. These are: Cleanthropos, Stratonicos, Euphanides, Aristonos, Sozigenos, Sosippus, Andromachus, Marcus, and Lailaos.

Bibliography: Josephus, *Ant.* xiv. 7, § 2; *C. I. G.* ed. Aug. Böckh, No. 5361, p. 557; Schürer, *Gesch.* iii. 25, 42, 43.

G. I. Br.

BERENICE: Daughter of Costobar and Salome, sister of Herod I. Her marriage with her cousin Aristobulus was unhappy. The husband, being proud of his Maccabean descent by his mother, Mariamne, taunted his wife with her low birth. Berenice thereupon complained to her mother, and this fact intensified their mutual bitterness. When, shortly after the marriage (6 B.C.), Aristobulus was assassinated, Berenice was believed to have had a share in his death.

Being now free, Berenice married Theudion, the maternal uncle of Antipater, son of Herod I. Her second husband was put to death for participation in a plot against the life of Herod; and Berenice then married Archelaus. With him she went to Rome to solicit of Augustus the carrying out of her father's testament, and remained there until her death. During her sojourn at Rome she gained the favor of Augustus and the friendship of Antonia, wife of Drusus, who later paid the debts of Agrippa I., the son of Berenice, owed by him to the treasury of the emperor Tiberius.

Bibliography: Schürer, *Gesch. des Jüdischen Volkes*, i. 456, ii. 151, 152; Brann, *Agrippa II.*, in *Monatsschrift*, 1870, pp. 333-444, 530-548, and 1871, pp. 13-28; Grätz, *Gesch. der Juden*, 3d ed., iii. 232.

G. I. Br.

BERENICE: Daughter of Herod Agrippa I. and of Cypros, the daughter of Phasael; born in 28. She was first married to Marcus, son of the alabarch Alexander of Alexandria. Her husband dying within a short time, her father married her to his brother Herod of Chalcis (Josephus, "Ant." xix. 5, § 1). Berenicianus and Hyrcanus were the children of this union ("Ant." xx. 5, § 2; "B. J." ii. 11, § 6). Again a widow in the year 48, Berenice went to her

Her Marriages.

brother Agrippa II., with whom it was whispered she lived in incestuous relations ("Ant." xx. 7, § 3; Juvenal, "Satires," 6). These rumors may not have been unfounded, since Agrippa tried to stop them by betrothing Berenice to Polemo, king of Cilicia. The latter, won by her wealth as much as by her beauty, embraced the Jewish faith and was circumcised.

Pleads for Jerusalem.

Berenice, however, soon left her third husband to return to her brother, resuming apparently their old relations. In 60 she went to Cæsarea with Agrippa II. to welcome the new governor, Festus, and took part in the proceedings against Paul (Acts xxv. 13 *et seq.*, xxvi.). When, in 66, the governor Florus had by his measures provoked a riot in Jerusalem, Berenice, who was then in the city to fulfil a Nazarite vow, implored him on her knees to stop the bloodshed and to spare the town. But Florus was deaf to her prayers, and, being in danger of maltreatment, she had to seek refuge in her palace ("B. J." ii. 14, §§ 6–9; 15, §§ 1, 2). Berenice appeared with Agrippa before the proconsul Cestius Gallus to complain of Florus. Later, when Agrippa in a speech tried to dissuade the people from going to war with the Romans, Berenice stood near him to protect him by her popularity ("B. J." *l.c.*). Agrippa's attempts to maintain peace were unsuccessful. In the ensuing conflict at Jerusalem between the war party and that advocating peace the latter succumbed; and the palaces of Agrippa and Berenice were demolished by the infuriated populace ("B. J." ii. 17, § 6).

Berenice and Agrippa now openly went over to the Romans. After Vespasian had been made emperor by the Egyptian and Syrian legions, Berenice, who was a strong supporter of the Flavian party, summoned her brother Agrippa to Palestine to take the oath of allegiance (Tacitus, "Historiæ," ii. 81). Vespasian seems to have held her in high esteem; for only her intercession saved Justus of Tiberias from being beheaded.

Beloved by Titus.

About this time Berenice entered into relations with Titus that lasted for many years, although she was much older than he—according to Wilcken, no less than thirteen years. Her beauty, however, was still irresistible, and, perhaps in the eyes of Titus, her vast wealth was even more attractive (compare Tacitus, "Historiæ," ii. 2). These relations continued at Rome, whither Berenice had gone with Agrippa in 75. Titus and Berenice lived on the Palatine Hill; and it was generally supposed that he would soon marry her (Suetonius, "Titus," vii.). So jealous of her was Titus that he caused the Roman general Cæcina, whom he suspected of a secret intrigue with Berenice, to be assassinated (Aurelius Victor, "Epitome," x. 7). Fully expecting Titus to marry her, Berenice tried to hasten the event (Dio Cassius, lxvi. 15, § 4); but when she publicly appeared as the wife of Titus he was compelled, much against his will, to separate from her, the hatred of the Jews by the Romans being too intense to tolerate such a union (Suetonius, *l.c.*; Dio Cassius, *l.c.*). Still Berenice did not give up the hope of sharing with Titus the throne of the Roman empire. At the news of Vespasian's death (June 23, 79) she hastened to Rome; but Titus sent her back (Dio Cassius, lxvi. 18).

Nothing is known of the later life of Berenice. It may be remarked that Berenice on her journeys between Palestine and Rome seems to have formed connections at Athens, as may be gathered from the inscription published in "C. I. A." iii. 1, No. 556.

BIBLIOGRAPHY: Wilcken, in Pauly-Wissowa, *Real-Encyklopädie der Classischen Alterthumswissenschaft*, iii. col. 287; Grätz, *Gesch. der Juden*, iii. *passim*; Schürer, *Gesch.* i. 470, 493, 503, 606.

G. H. Bl.

BERENSON, BERNHARD: Art critic and historian; born at Wilna, Russia, June 26, 1865. He was educated in America, and in 1887 was graduated at Harvard. For some time Berenson has been in Italy investigating Italian art, and he is regarded as one of the leading authorities on its technic, following the methods of Morelli in testing the reputed authorship of early paintings. Bernhard Berenson is a contributor to the New York "Nation" and to various French and German reviews of art and archeology. Among his publications in book form are: "Lorenzo Lotto," an essay in constructive art criticism, 1895; "Central Italian Painters of the Renaissance," 1897; and "The Study and Criticism of Italian Art," 1901.

BIBLIOGRAPHY: *Who's Who in America*, 1902.

A. M. W. L.

BERENSTEIN, ISSACHAR BAER B. SAMUEL: Dutch rabbi; born in Leeuwarden, Holland, 1808; died in The Hague Dec. 13, 1893. He was the son of Rabbi Samuel b. Berish BERENSTEIN, chief rabbi of Amsterdam, and was a dayyan of that town at the time of his father's death in 1838, continuing in that position for the following ten years. In 1848 he became chief rabbi of The Hague, succeeding R. Joseph Asher Lehmans, who had died six years before. He held the latter position for forty-five years, during which time he contributed much to the building up of communal institutions, such as an orphan asylum and a Jewish hospital; he was also the organizer of a Jewish historical and literary society. Berenstein's services were recognized by the government, and he was decorated with the insignia of the Order of the Golden Lion. He died at the ripe old age of eighty-five years, highly honored and respected, and was mourned by the entire population of the Dutch capital, irrespective of race or religion.

BIBLIOGRAPHY: *Israelit of Mayence*, 1893, No. 103; לוח אחיאסף (*Ahiasaf Calendar*) for the year 5655 (1894–95), p. 459.

S. P. Wi.

BERENSTEIN, SAMUEL BEN BERISH: Dutch rabbi; born in Hanover about 1767; died in Amsterdam Dec. 21, 1838. He was the descendant of a long line of distinguished rabbis, his father and his grandfather, R. Aryeh Loeb—who was the son of Rabbi Jacob Joshua of Cracow, Lemberg, and Frankfort (author of the "Pene Yehoshua")—having been rabbis of Hanover. Rabbi Samuel Berenstein was educated as a rabbi, and for many years held that office at Gröningen, Holland. He was probably the first rabbi of Holland to preach in the Dutch language, and a speech which he delivered in 1805 to arouse sympathy for those who were ruined by the great fire that almost destroyed the city of Leyden in that year is preserved in a Hebrew translation ("Ha-Meassef," 1809, pp. 291, 342; 1810, pp. 40 *et seq.*). Later he became rabbi of Leeuwarden, Friesland, and remained there till 1815, when he was elected chief rabbi of the Ashkenazic community of Amsterdam, to succeed his father-in-law, Jacob Moses Löwenstamm, who had held that position since 1790. There is a tradition that R. Samuel was a trifle too liberal to suit the taste of his zealous father-in-law, and that there were many differences of opinion between them during the time of liberal innovation early in the nineteenth century. A letter addressed by Samuel Berenstein to Israel Jacobsohn, whom he calls "friend of my youth," against the introduction of German prayers in the synagogue (B. H. Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," pp. 223–225), is couched in remarkably courteous and liberal terms. Still, neither his orthodoxy nor his skill as a Talmudist is open to the slightest suspicion, as can be seen from a responsum dated 1819, addressed to him by R. Moses Sofer of Presburg. That uncompromising opponent of progress in any form calls R. Samuel "Geon Yisrael," "Ner Yisrael," "'Ammud ha-Yemoni," "Patish ha-Ḥazaḳ," "Kebod Ḳadosh Shemo Tifarto" (see "Ḥatam Sofer"; "Eben ha-Ezer," part ii., responsum 139); the last being an appellation which is used only in the case of the greatest and most pious rabbis.

Berenstein is not known to have contributed anything to rabbinical literature; besides a few sermons in the Dutch language ("Leerreden," mentioned by Kayserling, in "Jüd. Literatur," p. 103, where it is wrongly stated that he died in 1808)—one of which, delivered in Amsterdam, 1832, is preserved in the British Museum—and a Hebrew prayer against the cholera (Roest's "Catalogue of the Rosenthal Library"), he left nothing for posterity. He will always be remembered in Holland as one of the first rabbis to favor the spread of a knowledge of the Dutch language among the Jews of that country. In this regard he was a true follower of his great-grandfather, who also advised the Jews of his time to study the languages of the countries in which they live (see S. Bloch's preface to his translation of Menasseh b. Israel's "Teshu'at Yisrael," Vienna, 1813). After the death of R. Samuel, his son R. Issachar Baer, who was a dayyan in Amsterdam, failed in the effort to succeed him, and the office of chief rabbi remained vacant for a quarter of a century, until the election of the present incumbent, Dr. Dünner.

BIBLIOGRAPHY: L. Landshuth, *Toledot Anshe ha-Shem*, p. iii., Berlin, 1884; G. Falk, in *Ha-Karmel*, No. 40; M. L. Malbim, *Arẓot ha-Ḥayyim*, Breslau, 1837 (approbation).

S. P. Wi.

BERERAH.—In Talmudic Law: The concept "Bererah," known to the later Babylonian Amoraim, is a development of the law of joint property, and, just as in Roman law, this branch of the law presents very great difficulties. Girtauner, in "Jahrbücher für Dogmatik," iii. 239 (edited by Gerben and Ihering), says, "Ihering calls it the filigree of jurisprudence." In his "Die Rechtstellung der Sache und der Eigenthumsbegriff," etc., p. 242, Girtauner further says: "Joint property contains a contradiction to the concept of property. There is no object to which the right of property of the joint proprietor attaches, but it must be assumed as existing, although it is not actually existent." A. Rümelin ("Die Theilung der Rechte," p. 100) says: "The several dicta of the Roman law concerning joint property can not be brought together under a uniform principle, and they seem to exist independent of one another." It is not, therefore, surprising that the Talmudists formed no clear idea of Bererah, by which they attempted to explain the texts of the Mishnah and Tosefta concerning joint property; more especially because they did not limit this idea to joint property, but extended it so as to include other matters. Contradictions arose because the Tannaim and the Palestinian halakists in general knew nothing of the concept of Bererah, which was a later development of the Babylonian Halakah and modified the stricter ideas of the Palestinian.

Its Concept.

In cases of joint property the question arises, Is the proprietor that is using the joint property to be considered for the time being as sole proprietor or merely as owner of part, and as exercising the right of use of the part owned by the other? Furthermore, in cases of division of the joint property, do the joint proprietors receive their original property, or do they receive new property through exchange?

The various answers to these questions result in important differences both from the religious and from the juridical point of view. For instance: One vows not to enjoy the property of his partner. If he, as joint proprietor using joint property, is looked upon as sole proprietor, this vow has no effect, because he is simply using his own property, and not that of his partner; but if he is considered, as to a part of it, simply as exercising the right of use of property belonging to the other, the joint proprietorship must be dissolved, or he must assign his right to another person. In Ned. v. 1, a controversy of the Tannaim is reported: If two joint proprietors vow not to enjoy the property of each other, according to the general view, neither of them may enter upon the estate which they own in common, whereas one of the Tannaim, R. Eliezer ben Jacob, maintains that each of them may say, "I am entering upon my part." Accordingly, therefore, the Babylonian Gemara (B. Ḳ. 51b), assuming that the joint property is indivisible, concludes that this controversy of the Tannaim can be explained only through the legal principles Yesh Bererah and En Bererah. The Gemara assumes that R. Eliezer applied the principle Yesh Bererah; namely, that each of the joint proprietors may choose to consider the joint property as his sole property during the time that he is using it. It is an implied legal condition (*conditio juris*) that "during the time in which I use the joint property, it is my property; during the time that you use it, it is your property," or, as it might also be translated, "That which formerly was undetermined is now—by the partner's act—looked upon as determined" (R. Nissim on Nedarim, *l.c.*). The Gemara furthermore assumes that the opponents

Yesh Bererah and En Bererah.

of R. Eliezer applied the principle En Bererah; namely, that the exercise of such choice is not to be presumed; or (according to Nissim) that which was undetermined beforehand is not considered as determined. What is said here concerning the use of an indivisible estate is also applicable to the use of any fruit-bearing property. Each takes of it what is then considered as having belonged to him according to the principle of Bererah, and therefore the Gemara applies to the use of a common well the arguments in the abovementioned controversy (B.Ḳ. *l.c.*; Beẓah 39b; against R. Nissim compare R. Solomon Luria, in "Yam Shel Shelomoh"). Another example may be taken from the case of fruits. In Syria the fruits of the fields belonging to Jews were subject to tithes and heave-offerings, but fruits of a Gentile bought by a Jew were not. Now, in case a Jew and a Gentile are joint owners of a field in Syria, if each of them is considered the sole proprietor, then, upon division, each receives his original property, and the fruits of the Jew, therefore, are liable for tithe and heave, and those of the heathen are not; but if the division is considered as an exchange, then in the share of both the fruits of the Jew and of the Gentile are mixed.

Concerning this case, there is a controversy between Rabbi and R. Simon ben Gamaliel (Bab. Giṭ. 47a and b; Ḥul. 135b). R. Simon ben Gamaliel permitted the division so that each received his sole property; Rabbi was of the opinion that each received mixed property; and from these opinions it is presumed that R. Simon ben Gamaliel maintained the principle Yesh Bererah, and Rabbi that of En Bererah. In this manner, the Babylonian Talmud ('Er. 36b *et seq.*) explains the Mishnah Demai vii. 4. In the case of untithed fruit, a part of which is intended for tithes and heave-offerings, there is a mingling of sacred portions and profane ("ḥullin"); the profane portions may be taken away and used, and the balance remains as tithes and heave-offerings. The aforesaid Mishnah as well as Mishnah Demai vii. 1 reflect the principle Yesh Bererah. According to the principle of En Bererah, both Mishnahs would be different, and would forbid the use of the fruit until after the tithe and heave had been removed.

Extension.

In the Babylonian Talmud, Raba, who favored the concept "Bererah" (see Tem. 30b), if indeed he was not its author, takes pains to prove that not only R. Meïr, but also R. Jose, R. Simon, and R. Judah accepted the principle Yesh Bererah (in 'Er. 36b "Riṭba" reads "Raba," and not "Rab"; so also the Munich manuscript; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, and compare Rab's opinion in Yer. 'Er. iii. 21b) who does not accept the concept of "Bererah." In the Babylonian Talmud itself Samuel ignores Bererah, B. Ḳ. 9a; while R. Naḥman, the teacher of Raba, accepted En Bererah (Giṭ. 48a; see R. Nissim to Ned. 45b). Raba explains the case in Mishnah 'Er. iii. 5 by means of Bererah. One may say, "If the instructor [ḥakam] comes to this side, my 'erub [removal of residence on Sabbath for 2,000 ells] shall be on this side; but if he goes to the other, the 'erub shall be on the other side; if one comes to this side and the other goes to the other side, then that 'erub shall be valid which I shall determine upon tomorrow." From this passage Raba seeks to deduce the principle Yesh Bererah, because the locality of the residence ('erub) was uncertain at the time when the condition according to which it was to be determined was made. If the decision is made on the Sabbath, it is retroactive to the period of the commencement of the Sabbath; just as in the case of the division of joint property where the presumption is that an actual division had already been made *ab initio*; hence this is a case of Yesh Bererah. Most of the commentators take this view (treated later in this article), but there is a distinction between these two cases. In 'Erubin, there is an express condition after the fulfilment of which the matter is absolutely decided; whereas in the case of the division there is no express condition made beforehand, and it is not absolutely determined even afterward, which part, from the beginning belonged to the one joint owner, and which part to the other.

Kinds of Bererah.

This led the Tosafists to distinguish between different kinds of Bererah. Some accepted Bererah where an express condition had been made, others where a doubt is resolved afterward (Tos. to Giṭ. 48a); on the other hand, in the case of the division they adopted the principle En Bererah. Raba did not recognize these distinctions; he considered the division conditioned even if the condition was not expressed (*conditio juris*); see Schürl ("Theilbarkeit als Eigenschaft von Rechten," p. 30), who also calls it conditioned. Abbayi, opposing Raba, calls attention to another distinction. He says the condition "if it shall be my will" can be referred back to Bererah, but not the condition "if this will happen," or "if it shall be the will of another" (תולה בדעת עצמו ותולה בדעת אחרים, "dependent on his own will" and "dependent on the will of others"; Giṭ. 25a *et seq.*). In the latter case the retroactive effect of the condition is generally accepted; the former cases are such instance of Bererah, concerning which there is a controversy. According to Windscheid, i. § 93, the condition, "if it shall be my will," has no retroactive effect. Raba, however, takes pains to prove that the Tannaim who accept Bererah in the one case also maintain it in the other cases, and vice versa. He does not recognize any distinctions, therefore, in the concept Bererah. The commentators ask, "What difference is there according to Raba between the concept Bererah and the retroactive force of a condition?" Such a difference must exist because the retroactive force of the condition is generally accepted on the ground that he who says "on condition" is like him who says "from now on." Rashi (Giṭ. 25b), who raises this question, is of the opinion that only conditions within man's power to fulfil or not to fulfil have retroactive effect according to general opinion, but not such conditions as are in the power of him who is master over life and death, as, for example, "if I die from this disease." In these cases retroaction can only be adopted on the principle Yesh Bererah. But in this case Bererah contains the idea of predestination; that which has

Retroactive Force of Conditions.

Bererah and Condition.

actually occurred has already been predetermined by Providence. But it is clear that such a view must be kept out of the field of law. Naḥmanides sets up the following distinction between Bererah and the retroactive force of a condition: Simple conditions have retroactive force even according to the principle En Bererah, whereas a double condition works retroactively only according to the principle of Yesh Bererah. The distinction is clear. If one makes a simple condition, his will is directed toward something definite which merely requires the fulfilment of the condition; but if one makes a double condition, he wants either one thing or another, he vacillates, and therefore the idea of Bererah must be brought into requisition in order to cause retroactive effect. This view of Naḥmanides, however, is not satisfactory, and therefore his distinction between "Bererah" and the "retroactive force of the condition" is rejected (see Luria, *l.c.*); but the idea of Naḥmanides is correct and merely requires amendment: it is the only correct one, following the view of Raba. If one says to a woman, "I marry you on condition that your father consents," the act is an alternative juridical act. If the condition is fulfilled, the marriage is valid; if the condition is not fulfilled, the union is unlawful; but it has certain legal consequences, for Jewish law does not recognize the maxim "Pater est quem nuptiæ demonstrant." In this case, therefore, there is a double condition, and, nevertheless, after being fulfilled, it has retroactive force exactly as in the case in Mishnah Demai vii. 4, where one may eat only on condition that that which was last taken out is presumed to have been "terumah" from the beginning. The opponents of this view who maintain that the marriage is valid in any event, even if the father does not give his consent, must assume the principle En Bererah, because it is possible to consent only to something definite. In a like manner, there is a double condition in the case, "Here is your bill of divorce, to take effect if I die from this disease," if the view is accepted that the wife remains a lawful wife up to a moment before the death of the husband. The conditions are first, "You shall remain my wife up to a moment before my death," and second, "The bill of divorce shall be effective a moment before my death." His will, therefore, is divided, and nevertheless there is a retroactive effect; hence, the principle Yesh Bererah is in action. If his will were only directed toward the divorce, the effect would be that the marriage would be *in suspenso*; and since that is not the case, it follows that the principle Yesh Bererah is invoked. In this manner, it seems, Raba has distinguished "Bererah" from "the retroactive force of a condition," and only in this manner can the etymology and translation of the word be fixed.

Etymology and Translation.

Since the commentators joined in the views of Rashi concerning the discrimination between the personal and the elementary nature of the conditions, they necessarily must find nothing else in the word "Bererah" than "retroactive force of condition." Bererah is, according to this view, a special form of the retroactive force of conditions which is accepted by some and rejected by others. The word, therefore, must be explained through the assistance of other words: הוברר הדבר למפרע, "the matter has been made clear with regard to the past"; and the translation of the word would imply its secondary meaning, because ברר means, in the first place, "to choose," "to select"; as for instance, בורר אוכל מתוך הפסולת, "to select the edible from the inedible." In its derived meaning it also means "clear," "clean," "positive." Bererah might be translated "certainty"; *i.e.*, that which was formerly doubtful is now certain; but this idea is also contained in the notion of the retroactive force of condition, and the word "Bererah" would not cover that special meaning which it was intended to express. In the Jerusalem Talmud, there is a phrase which covers "retroactive force of condition" (Demai vi. 25d, and elsewhere), זה חלקו המגיע לו משעה ראשונה, "this, his share, was his from the first moment." According to Rashi, the word "Bererah" ought to be translated as predestination; but this idea is not in the word. But, in fact, "Bererah," derived from ברר, "to choose," "to select," means "choice." "Yesh Bererah" means "he has the choice"; that is to say, one can make a double condition and afterward choose one or the other; or through the fulfilment of the condition, whichever it may be, one thing or the other is determined. "En Bererah" means that one can not make a double condition, so that afterward one of the two may be determined. This was the view of the Babylonian Talmud as shown in Yoma (55b), where it is argued, "let him choose four zuzim," etc. Likewise in another place (Tem. 30a; Bek. 57a), "let him take one out, and the others will be permitted." It is true that Levy and, following him, Kohut explain the word to mean "choice," but this translation of the word will not be of help in the Gemara, unless the above-explained view of Naḥmanides is borne in mind. Jastrow, therefore, gives a twofold translation, "choosing or a subsequent selection"; "retrospective designation." According to the above-mentioned explanation, the word "choice" is sufficient. The fact that a condition is retroactive is assumed, and is not expressed in the word; since this is characteristic of all conditions.

Application in Practise.

Undoubtedly, in practise, Raba has applied the concept of Bererah without distinction. Rabbi Isaac, the Tosafist, maintains that in every case a decision can be rendered according to Raba; namely, on the principle Yesh Bererah. R. Tam at first also decided in this manner, but later he departed from it (see Tosafot to Tem. 30a, and parallels in marginal notes). In the Gemara (Beẓah 37b *et seq.*), Mar Zuṭra is of the opinion that inasmuch as there is a difference of opinion concerning Bererah, the rule of decision should be "In Biblical commands, En Bererah; in rabbinical commands, Yesh Bererah"; and in this manner Maimonides also decided ('Er. viii. 7), although many contradictions appear in his work that can not all be reconciled by his interpreters (see Luria, *ib.* 36b; and "Sha'agat Aryeh," No. 89). Rabbi Joseph Caro (Shulḥan 'Aruk, *l.c.*) also notes this division; namely, "In rabbinical commands, Yesh Bererah, and in Biblical commands, En Bererah." One rather illogical exception is made in the case of a Biblical command; namely, in the case mentioned in Ned. (*l.c.*), because it is said to differ from other cases of Bererah (see R. Solomon Luria).

Unknown in Palestinian Halakah.

The Palestinian Halakah is closer to Roman legal concepts than is the Babylonian, and in spite of all separation from that which was foreign, Roman legal concepts current among the people unconsciously forced their way into the Palestinian Halakah, although the rules of law of the two systems differed.

In Roman law, the difference between movable and immovable property shows itself in the concept of divisibility of property. Immovable property can be divided, and movable property can not (*pars pro diviso, pars pro indiviso*). In the case of immovable property an actual division is possible; in the case of movable property only a theoretical or ideal division can be made. Actual division of quantities and genus is likewise possible (*numero fit divisio*), because the value of equal parts remains the same; (see Waechter, "Archiv für die Civilistische Praxis," xxv. 155 *et seq.*); but this rule applies only to obligations and not to joint property. The division of joint property, is looked upon as an exchange (*permutatio*). In place of the formerly undetermined property, each of the joint proprietors receives from the other, by exchange, certain determined property (see Savigny, "Obligationenrecht," i. § 30, and likewise other well-known jurists quoted in "Monatsschrift," 1900, *l.c.*).

The Palestinian Halakah likewise distinguishes between joint property in divisible and in indivisible things. This distinction is found in the above-mentioned controversy, in the case of a vow of abstinence by the joint proprietors from any enjoyment of each other's property; and in the other controversy, concerning tithes and heave-offerings in the case of joint property of Jew and Gentile in Syria. The Babylonian Talmud uses these as its principal supports for the controversy concerning Yesh Bererah and En Bererah. In Yer. Demai vi. 25d the latter controversy is discussed, and the Halakah is as follows: In case of a division of heaps of sheaves or even the threshed grain, it is undisputed that in each stalk or each grain there is common property, but in the case of a division of growing grain, there is a controversy between Rabbi and R. Simon ben Gamaliel. The former maintains that in this case also the community of property exists in every single stalk, and the latter maintains that each joint proprietor obtains his separate property.

R. Simon ben Gamaliel's principle is the following: The field being divisible (*pars pro diviso*; (see Joint Owners), there is an implied condition (*conditio juris*) among the joint proprietors that whichever of the two halves falls to the share of either one shall be presumed to have been his from the beginning. This is an alternative condition with retroactive force. This is the meaning of the maxim: "This, his share, was his from the first moment." The Palestinian Halakah has not distinguished the condition "if it shall be my will" from other conditions. Köppen ("Jahrbuch für Dogmatik," xi. 280) maintains that according to Roman law such a condition has retroactive force; so also Derenbourg ("Pandekten," p. 258, § 108, Berlin, 1896). Thus (Yer. 'Er. iii. 21b) the condition, "I may go whithersoever I may desire," is considered a condition with retroactive force. In Yer. Giṭ. iii. 44d, the case cited in the Mishnah—a bill of divorce written for one of two wives of the same name to be determined at the will of the husband—is considered invalid, because a bill of divorce may, under no circumstances, be written conditionally, otherwise the maxim of the law would apply, "that it was written for her from the first moment"; to wit, the condition has retroactive force. In the case of the division of a field, R. Simon ben Gamaliel held such condition to be necessarily implied. Rabbi does not consider such condition valid even if it is actually expressed, because, according to him, the joint property exists not only in that part which is divisible, but in each separate stalk, whereby division becomes impossible. R. Simon ben Gamaliel therefore had to admit that in case a division of a heap of grain is attempted, the joint property continues in every stalk or in every grain, whereby actual division becomes impossible.

Case of Joint Property.

In Roman law, the rule is, If the grain of two proprietors is mixed with their consent, "communio" exists, and it cannot be divided. "Quod si frumentum Titii frumento tuo mixtum fuerit, si quidem ex voluntate vestra commune est, quia singula corpora, id est singula grana, quæ cujusque propria fuerunt ex consensu vestro communicata sunt"; § 28 J. de rerum divisione, 2, 1.

The same controversy would exist even if there was joint property in two separate equal heaps of grain, or two equal pieces of the same kind of property, because, in this case, we have *partes pro diviso*; each part being a body for itself. R. Johanan and R. Eleazar dispute concerning this case (Yer. Ḳiddushin i. 60d; compare Demai, *l.c.*). R. Johanan decided, like Rabbi, that, even in the case of divisible things, community remains in every single piece or heap. R. Eleazar decides like R. Simon ben Gamaliel, "This, his share, was originally his." But it is undisputed that if there is joint property in a *single* heap of grain, it is indivisible, because the joint property exists in every grain (compare Yer. Demai vi. 25d). The same relation exists in the case of a courtyard held in common. Here, also, a distinction is made whether it is divisible or indivisible. According to Yer. Ned. v. 39a, it is undisputed that if the courtyard is indivisible, the joint proprietors that have through vows mutually resolved to abstain from enjoyment of one another's property may not step into the courtyard (Mishnah Ned. v. 1). The conflict between the general opinion and the view of R. Eliezer ben Jacob exists only if the property is divisible. According to the former view, every square inch of the courtyard is joint property, and therefore may not be divided. In order that they may step into this courtyard, joint proprietors must transfer their right to a third person. R. Eliezer ben Jacob is of the opinion that each joint proprietor has an undetermined half-interest in the entire property, and, through *conditio juris*, each joint proprietor obtains, after the division, his original property. This controversy is exactly like that between Rabbi and R. Simon ben Gamaliel.

Mishnah Demai vii. 2 is explained in Yer. 26b without controversy on the principle that the condition has retroactive force (מכבר לכישאישתה).

The Babylonian Halakah, by setting up the concept Bererah, went far beyond the Palestinian and read this concept into the controversy of the Tannaim. According to the Jerusalem Talmud, the division of indivisible things in the case of joint property is not permitted; according to the Babylonian, it is permitted in the case of rabbinical prohibitions (see an example in "Sha'agat Aryeh," *l.c.*). According to the Jerusalem Talmud, such a distinction can not be drawn because, following it, the division of indivisible things contains a contradiction, which makes its application equally impossible for rabbinical and Biblical law. Moreover, the controversy between Rabbi and R. Simon ben Gamaliel actually refers to a rabbinical prohibition.

Roman and Modern Law.

But although the Babylonian Talmud's interpretation of the controversy of the Tannaim must yield to that of the Jerusalem Talmud, the concept Bererah, as such, is nevertheless juridically and logically justifiable. Roman law is not abstractly logical. The Roman law, it is true, establishes the proposition "Dominium plurium in solidum esse non potest," and most of the jurists, starting out with this proposition, take the stand that according to Roman law, in the case of joint property, the right is divided and the division is looked upon as *emptio*. Göppert explains this view clearly and convincingly ("Beiträge zur Lehre vom Miteigenthum," Halle, 1864). Other doctors of the law, such as Steinlechner, Windscheid, and Eisele, explain joint property as separate property even according to Roman law. Without venturing to express an opinion on Roman law, the statement of Unger seems convincing that there was an evolution in the law. He writes ("Jahrbuch für Dogmatik," xxii. 289):

> "A twofold point of view is possible: either theoretically divided property and divided security, or joint property and joint security. In the first case, it is assumed that there are several joint proprietors *pro indiviso*; in the latter case, that all together as one (*unius loco*) have property in the thing. The first point of view was that of the older Roman law, the latter is that of the later Roman law and of modern law, so far as it recognizes suretyship in cases of joint property."

A similar evolution took place in Talmudic law. The Palestinian Halakah takes the point of view that the joint proprietor, particularly of indivisible things, has a theoretical share in the article. It considers division as a purchase or an exchange. In the later Babylonian Halakah (through Raba) the joint proprietor is looked upon as sole proprietor who after the division receives his original property. It did not assume in joint property, consisting of many similar units, that each unit was joint property and had to be divided—division of the property and division of right are the same—but considered that the one-half of the bulk belonged to the one, and the other half to the other, and each one while using the joint property was presumed to be using his own property, and on division received what was always his property (Tos. Giṭ. 48a).

The difference between the views of the deciders of the responsa and the older authorities is particularly noticeable because the former say that in the case of indivisible joint estate, the vow of the joint proprietor has no force because they have assumed the obligation that one may use the share of the other; but, according to the older conception, the partnership relation contains no such idea of obligation and can be ended at any moment. This is the idea of the Jerusalem Talmud.

The concept Bererah is known in French law. Göppert (*ib.* pp. 64, 65) states: "In French law, the essence of the division of joint property did not consist in a mutual changeable contract, but rather in an *acte determinatif*, by which it was established what portion of the joint property the joint heir really inherited, from which arose the legal presumption that the property which fell to his share at the division was deemed to have been his from the beginning. A remarkable coincidence! There being no inherent contradiction in the concept Bererah, the Babylonian Halakah, modifying the older view, established the compromise that in Biblical commands the principle En Bererah is followed, and in rabbinical commands Yesh Bererah. But the interpretation of the Babylonian Talmud of the dicta of the Tannaim contains innumerable contradictions, and is a shoreless ocean in which the commentator is lost. By distinguishing between the Palestinian Halakah and the Babylonian, it is believed that the matter has been made clear.

Bibliography: R. Nissim to *Ned.* 45b; Solomon Luria, in his work *Yam Shel Shelomoh* to *B. K.* 31, pp. 34–40, Sdilkow, 1836. At the end he enumerates thirty cases referring to Bererah and arranges them in four classes. R. Judah Benjamin Rapoport, in his work *Simlat Benjamin*, pp. 23–27, Dyhernfurth, 1750, criticizes Luria's disquisition. R. Isaac Lampronti, in his work, *Paḥad Yiẓḥak*, Venice, 1749, *s.v.*, enumerates most of the passages of the Babylonian Talmud, and also refers to the literature of the responsa. R. Baruch Benedict Goitein, in *Kesef Nibḥar*, Lemberg, 1867, classifies and discusses most of the passages together with the codes of Maimonides and *Shulḥan 'Aruk*, and he finally distinguishes three classes of Bererah. R. Abraham Tiktin wrote a comprehensive article on this subject in his book *Petaḥ ha-Bayit*, pp. 16b–22a, Dyhernfurth, 820; he goes into detailed discussion and attempts to solve numerous contradictions by pilpulistic methods of argument. R. Jacob Ẓebi Jollesch, in his book *Melo ha-Ro'im*, Warsaw, 1880, has gathered all the material and has mentioned the various rabbis that adopted the principle Yesh Bererah and those that adopted the principle En Bererah. Aryeh Löw, the author of *Sha'agat Aryeh*, Brünn, 1797, treats of Bererah in numbers 89 to 93, pp. 67–70; finally R. Elijah Wilna, on *Oraḥ Ḥayyim*, 413, 1, has an excellent summary of the various views concerning Bererah. He is the only one of all the above-named commentators and authors of responsa who suggests the difference in the conception of Bererah between the Jerusalem and the Babylonian Talmud (*Yoreh De'ah*, 331, 27); *Monatsschrift*, 1869, pp. 369–377; Auerbach, *Das Jüdische Obligationenrecht*, Berlin, 1870, pp. 529 *et seq.*, 1900, p. 50, note 1 (note 2, *ib.*, must be corrected according to the above views). The lexicons of the Talmud (*s.v.*) of Levy, Kohut, and Jastrow.

J. SR. M. S. Z.

BERESHIT. See Genesis.

BERESHIT RABBAH (called also by the ancients **Bereshit derabbi Osha'yah [Hosha'yah], Bereshit rabbah derabbi Oshaya [Hoshayiah], Bereshit derabbi Hosha'yah rabba, Baraita derabbi Osha'ya**): Expository Midrash to the first book of the Pentateuch, assigned by tradition to the amora Hoshaiah, commonly Osha'yah, who flourished in the third century in Palestine. The Midrash forms a haggadic commentary on the whole of Genesis, in keeping with the character of the Midrashic exegesis demanded by that age. In a continuous sequence, broken only toward the end, the Biblical text is expounded verse for verse, often word for word; only genealogic passages, and such as furnish no material for exposition (as the reiterated account of Abraham's servant in Gen. xxiv. 35-48), are omitted.

Its Simplicity and Sublimity.

The Bereshit Rabbah contains many simple explanations of words and sentences, often in the Aramaic language, suitable for the instruction of youth; and also the most varied haggadic expositions popular in the public lectures of the synagogues and schools. According to the material or the sources at the disposal of the editor of the Midrash, he has strung together various longer or shorter explanations and haggadic interpretations of the successive passages, sometimes anonymously, sometimes citing the author. Again, he adds to the running commentary longer haggadic disquisitions or narratives, connected in some way with the verse in question, or with one of the explanations of it—a method not unusual in the Talmud and in other Midrashim. The first chapters of Genesis, on the creation of the world and of man, naturally furnished especially rich material for this mode of exegesis. Whole sections are devoted to comments upon one or two verses of the text. Many references to contemporary philosophical thought are made with the purpose of refuting the opinions of the heretics. References to contemporaneous conditions and historical events also occur; indeed, it is characteristic of the Midrash to view the personages and conditions of the Bible by the light of contemporary history. Though the stories embraced in Genesis furnished little occasion for comments on legal topics, Bereshit Rabbah contains a few short halakic sentences and quotations taken from the Mishnah and other sources. This Midrash is eminently rich in sublime thoughts and finely worded sentences, in all kinds of parables, in foreign words, especially Greek, used freely and intentionally for the sake of elegance of diction. Some Greek words, to be found nowhere else in Jewish literature, have been preserved in the Bereshit Rabbah (*e.g.*, קונדילין, *κόνδυλος*, section i. in 'Aruk and MSS.; אליותרופולים. *'Ελευθερόπολις*, section xli. (xlii.) in 'Aruk, corrupted in editions).

Form.

This extensive and important Midrash, which forms a complete commentary on Genesis, and exemplifies all points of Midrashic exegesis, is divided into parashiyot (sections, chapters); and derives its peculiar character from the proems which head these sections; it is by these means distinguished from the tannaitic Midrashim to the other books of the Pentateuch, such as Mekilta, Sifra, and Sifre. Every chapter of the Bereshit Rabbah is headed by the first verse of the passage to be explained, and is introduced, with few exceptions, by one or more prefatory remarks starting from a verse taken from another Biblical passage as text—generally from the Hagiographa. By various explanations of these texts a transition is effected to the exposition of the particular verse of Genesis heading the parashah. There are in the Bereshit Rabbah (i.-xcvi.) about two hundred and thirty of these passages. A part of them—about seventy—are cited with the name of the haggadists with whom they originated or whose explanation of the verse in question was used as an introduction to the parashah of the Bereshit Rabbah: as in section i. the six prefatory passages of R. Osha'yah, R. Huna in the name of Bar Kappara, R. Judah b. Simon, R. Isaac, R. Joshua of Siknin, in the name of R. Levi, and R. Tanḥuma.

Introductory Passages.

The greater number of these passages are anonymous and may perhaps be ascribed in part to the author of the Bereshit Rabbah: they begin with the verse of the text, which very often stands at the head of the proem without any formula of introduction—more frequently so in the best manuscripts than in the editions. The structure of the prefatory passages is as various as their execution and their extent. In some only the introductory text is given, its application to the verse of Genesis to be expounded being self-evident or being left to a later working out. The single prefaces, of which there is a large number, contain explanations of their text which refer entirely or in its last part to the verse or passage of Genesis to be expounded in that parashah. The composite introductions consist of different expositions of the same Biblical verse, by different haggadists, strung together in various ways, but always arranged so that the last exposition—the last link of the introduction—leads to the exposition of the passage of Genesis, with the first verse of which the introductions often close. For these introductions, which are often quite lengthy, the material for the several expositions was ready at hand. The original work on these passages consisted principally in the combining and grouping of the several sentences and expositions into a coordinate whole, always so arranged that the last member forms the actual introduction to the exposition of the parashah. Definitely characterized as they are in their beginning by these introductions, the parashiyot of the Bereshit Rabbah have no formal ending, although several show a transition to the Biblical passage that is expounded in the following parashah.

The Principle of Division.

In the manuscripts, as well as in the editions, the parashiyot are consecutively numbered; in very many quotations in the 'Aruk the passage of the Bereshit Rabbah is mentioned by the number of the parashah. The total number of the parashiyot, both in the manuscripts and in the editions, varies from 97 to 101. Nearly all the manuscripts, however, as well as the editions, agree in counting 96 chapters, up to the exposition on Gen. xlvii. 28 *et seq.* inclusive (beginning of the pericope Wayeḥi); and to this point the best manuscripts, as well as the 'Aruk and Yalḳuṭ, differ only in a few parashiyot from the division of the chapters in the editions. Hence the counting by chapters or sections is to be considered much older than has been assumed. The principle of division followed in the parashiyot of the Bereshit Rabbah was evidently that of the Biblical text itself as fixed at the time of the compilation of this Midrash, in accordance with the "open" (פתוחות) and "closed" (סתומות) paragraphs of Genesis. There are separate parashiyot in the Midrash to almost all these sections as they are still found in Genesis, with the exception of the genealogical passages. But there are parashiyot that bear evidences of relation to the pericopes ("sedarim") of the Palestinian triennial cycle, and a careful investigation of these may lead to the discovery of an arrangement of sedarim different from that heretofore known from old registers. However, there are parashiyot, as mentioned above, especially in the beginning of the Midrash, in which only one or a few verses at a time are expounded. The sedarim of the customary one-year cycle are not regarded at all in the divisions of the Bereshit Rabbah, neither are they marked in the best manuscripts or in the *editio princeps* of the Midrash; the parashiyot, therefore, can not be regarded as mere subdivisions of the sedarim, as which they appear in later editions of this Midrash.

Material.

Far more difficult than any question concerning the outward form of the Bereshit Rabbah is that of deciding how much of its present contents is original material included in it, and how much of later addition. The parashiyot formed the framework that was to contain the exposition of a number of Biblical verses in continuous succession.

But with the notoriously loose construction of the haggadic exegesis it became easy to string together, on every verse or part of a verse, a number of rambling comments; or to add longer or shorter haggadic passages, stories, etc., connected in some way with the exposition of the text. This process of accretion took place quite spontaneously in the Bereshit Rabbah, as in the other works of the Talmudic and Midrashic literature; between the beginning and the completion of these works—if ever they were completed—a long period elapsed during which there was much addition and collection.

The tradition that R. Hosha'yah is the author of the Bereshit Rabbah may be taken to mean that he began the work, in the form of the running commentary customary in tannaitic times, arranging the exposition on Genesis according to the sequence of the verses, and furnishing the necessary complement to the tannaitic Midrashim on the other books of the Pentateuch. The ascription of the Mekilta to R. Ishmael and of the Jerusalem Talmud to R. Johanan rests on a similar procedure. Perhaps the comments on Genesis were originally divided into parashiyot that corresponded with the above-mentioned sections of the text, and that contained the beginnings of the simplest introductions, as indeed the first traces of such introductions are found also in the tannaitic Midrash. But the embellishment of the parashiyot with numerous artistic introductions—which points to a combination of the form of the running commentary with the form of the finished homilies following the type of the Pesikta and Tanhuma Midrashim—was certainly the result of the editing of the Bereshit Rabbah that is now extant, when the material found in collectiosn and traditions of the haggadic exegesis of the period of the Amoraim was taken up in the Midrash, and the Bereshit Rabbah was given its present form, if not its present bulk. Perhaps the editor made use also of different collections on the several parts of Genesis. The present Bereshit Rabbah shows a singular disproportion between the length of the first sidra and that of the eleven others. The sidra Bereshit alone comprises twenty-nine parashiyot, being more than one-fourth of the whole work. Is there not a possibility that the present Bereshit Rabbah is a combination of two Midrashim of unequal proportions; and that the twenty-nine parashiyot of the first sidra—several of which expound only one or a few verses—constitute the extant or incomplete material of a Bereshit Rabbah that was laid out on a much larger and more comprehensive scale than the Midrash to the other sidrot?

Origin of Name.

The work may have received its name, "Bereshit Rabbah," from that larger Midrash at the beginning of Genesis, unless that designation was originally used to distinguish this Midrash from the shorter and older one, which was ascribed to R. Hoshayah. The opinion that the name of the Midrash finds its explanation in the first words, "R. Hosha'yah rabbah began," etc., as if the word "rabbah" belonged originally to the name of the amora, and that the name of the work, "Bereshit Rabbah," is an abbreviation of "Bereshit derabbi Hoshayah rabbah," is untenable for the reason that in the best manuscripts—and in a very old quotation—the name "R. Hoshayah" stands without the addition "rabbah" in the first preface at the beginning of the Midrash. It would be singular if the authorial designation had been lost and yet the attribute had remained in the title of the Midrash.

Date.

It is difficult to ascertain the exact date of the actual editing of the Bereshit Rabbah; it was probably undertaken not much later than that of the Jerusalem Talmud. But even then the text was probably not finally closed, for longer or shorter passages could always be added, the number of prefatory passages to a parashah be increased, and those existing be enlarged by accretion. Thus, beginning with the sidra Wayishlah, extensive passages are found that bear the marks of the later Haggadah, and have points of connection with the Tanhuma homilies. The passages were probably added at an early date, since they are not entirely missing in the older manuscripts, which are free from many other additions and glosses that are found in the present editions. In the concluding chapters the Bereshit Rabbah seems to have remained defective. In the parashiyot of the sidra Wayiggash the comment is no longer carried out verse by verse; the last parashah of this pericope, as well as the first of the sidra Wayehi, is probably drawn from Tanhuma homilies; the comment to the whole 48th chapter of Genesis is missing in all the manuscripts (with one exception), and to verses 1-14 in the editions; the remaining portion of this sidra, the comment on Jacob's blessing (Gen. xlix.), is found in all the manuscripts—with the above-mentioned exceptions—in a revision showing later additions, a revision that was also used by the compiler of the Tanhuma Midrash edited by Buber.

The best manuscript of the Bereshit Rabbah is found in the Codex Add. 27,169 of the British Museum, London; it was used for the critical edition issued by J. Theodor.

On this and other manuscripts compare: J. Theodor, "Der Midrash Bereshit Rabbah," in "Monatsschrift," xxxvii. 169 *et seq.*, *ib.* 211 *et seq.*, 452 *et seq.*; xxxviii. 9 *et seq.*; xxxix. 106 *et seq.*; variants of the

Bereshit Rabbah in 'Aruk, Yalkut, and MSS.; on the division into chapters, *ib.* xxxix. 481.

Oldest editions: Constantinople, 1512 (Midr. R. on Pentateuch) (Ber. Rabbah), Venice, 1567; collective editions on Pent. and Meg., Venice, 1545; Cracow, 1587; Salonica (1544?), 1594.

Oldest commentaries: Commentary ascribed to Rashi (appeared first in the Venice ed., 1567; compare Epstein, in "Magazin für die Wissenschaft des Judenthums," 1887, pp. 1 *et seq.*); commentary by R. Naphtali Herz b. R. Menahem, Cracow, 1569; commentary by Ashkenazi Baerman b. Naphtali ha-Kohen (appeared first in the Cracow ed., 1587); commentary "Yefeh To'ar," by Samuel Yafe Ashkenazi, Venice, 1597; Prague, 1689; Fürth, 1692; more recent valuable commentaries by Wolf Einhorn, David Luria, Sam. Straschun, and others in the Wilna ed. of the Midrash. Compare further, for editions and commentaries, Steinschneider, "Cat. Bodl." No. 3753 *et seq.*; Jellinek, "Kuntres ha-Maggid," 1878, pp. 7 *et seq.*, 11 *et seq.*; "Kuntres Taryag," 1878, pp. 47 *et seq.*; "Kuntres ha-Rambam," 1878, pp. 23 *et seq.*; Benjacob, "Ozar ha-Sefarim," 1880, pp. 301 *et seq.*

Translation: German by Aug. Wünsche, Leipsic, 1881.

BIBLIOGRAPHY: Zunz, *G. V.* 1st ed., 1832, pp. 173 *et seq.*, 254 *et seq.*; Rapoport, *Erek Millin*, 1852, pp. 171 *et seq.*; Frankel, *Mebo ha-Yerushalmi*, 1870, pp. 51b *et seq.*; Friedmann, in introduction to his edition of *Mekilta*, 1870, pp. lxxv. *et seq.*; J. Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1879, pp. 112 *et seq.*; M. Joël, *Blicke in die Religionsgeschichte*, i. 1880; Lerner, *Anlage und Quellen des Bereshit Rabbah*, 1882; H. L. Strack, article *Midrash*, in *Protestantische Real-Encyklopädie*, 2d ed., ix. 748 *et seq.*; Weiss, *Dor*, 1883, iii. 252 *et seq.*; 1887, iv. 22, 208 *et seq.*; J. Theodor, *Die Midraschim zum Pentateuch und der Palästinensische Dreijährige Cyclus*, in *Monatsschrift*, 1885-87; Ph. Bloch, *Studien zur Aggada*, in *Monatsschrift*, 1885, pp. 166 *et seq.*; Winter and Wünsche, *Die Jüd. Litteratur seit Abschluss des Kanons*, 1894, i. 485 *et seq.*, 488 *et seq.*; W. Bacher, *Ag. Pal. Amor.* 1899, iii. 502 *et seq.*; Immanuel Löw, in Krauss, *Griechische und Lateinische Lehnwörter*, 1899, ii. 620 *et seq*; S. Maybaum, *Die Aeltesten Phasen in der Entwickelung der Jud. Predigt*, Berlin, 1901.

J. SR. J. T.

BEREZA (Cartuskaya Bereza): Town in the district of Pruszhany, government of Grodno, Russia; situated on the river Jazelda, on the road between Brest-Litovsk and Bobruisk. The Jewish population in 1890 was 850, out of a total of 2,625.

Jews first settled in Bereza in 1629, as is evident from a document registered by Solomon Michailevich, superintendent of the Jewish congregation of Brest-Litovsk, at the city hall of that place, April 18, 1680. In this document Grand Duke Sapieha (1557-1633), hetman and chancellor of Lithuania, declares to his officials of Bereza and to his heirs that, as he desires that Jews shall settle in Bereza, he grants them the privilege of building there a house of prayer where they can hold their divine service undisturbed. They shall have the right to build houses and ornament them according to their desire, and shall enjoy all the privileges granted to the Jewish inhabitants on his other estates, as Rozhana and Kosov. All these rights are also to be granted by his heirs. After the signature of Leon Sapieha on the original document is added a confirmation of the contents in the handwriting of his son, Cazimir Leo Sapieha (1609-56).

BIBLIOGRAPHY: *Akty Wilenskoi Archeograficheskoi Kommissii*, v. 142; *Regesty i Nadpisi*, No. 781; *Pamiatnaya Kniga Grodnenskoi Gubernii na* 1890.

H. R.

BEREZINO: Village of Russia, in the government of Minsk, having a population (1898) of 1,900, almost exclusively Jews (1,824). About 25 per cent of them are artisans and laborers, chiefly loaders. Twenty-four Jewish families are engaged in gardening. The general economic condition is bad. Upon the introduction (June 14, 1897) of the government monopoly in the wine trade, 99 Jewish families were left without means of subsistence; 155 families depended upon charity for fuel; 210 applied in 1898 for charity during the Passover of that year; and the number of such applicants increases annually.

H. R. S. J.

BERG: An independent duchy until 1815; at present part of the Prussian Rhine province. Jews settled here at an early period. In 1298 Count Wilhelm of Berg protected them against the hordes led by RINDFLEISCH. At the time of the Black Death in 1349 many were killed by the Flagellants. Many of the Jews driven from Cologne settled in Berg. The rabbi of Cologne, "Pruno Soeskind," settled at Deutz, others went to Siegburg, and still others to Mülheim-on-the-Ruhr. A synagogue was at that time organized at Deutz, the cemetery being outside of the "Severinthor" of Cologne until in 1629 the electoral government presented to the Jews a burial-place.

Even in early times a community had existed at Siegburg, which paid to the abbot a certain sum as protection money (*Geleitgeld*), the Jews being also required to take part, like other citizens, in guarding the gates. The chief of the community acted as its judge, only criminal cases being brought before the abbot. The Jews of Siegburg were slain in 1287 on the accusation of having killed a boy, Johänneken, who was afterward canonized by the Church. Often to their detriment the Jews of Siegburg aided the archbishop and the city of Cologne with money. In 1334 Archbishop Walram killed Meyer of Siegburg and his son Joelman, and confiscated their property.

The ghetto and synagogue at Mülheim lay in the lower part of the city, on the Rhine; the Jews burying their dead at first in the cemetery at Cologne, and afterward at Deutz. Since 1774 they have had a cemetery of their own. The settlement at Kaiserswerth also dates back to an early period. During the "Soest quarrel" 1,445 horsemen from Cleves invaded Mülheim and Deutz, plundering and carrying off the richest Jews. About 1,400 Jews of Siegburg barely escaped annihilation, a gipsy woman having accused them of a murder. In 1588 the community of Deutz suffered by fire. In 1583 they fled before the troops of Archbishop Truchsess von Waldenburg (who tried to regain his diocese, from which he had been deposed) to Cologne; again, in 1631, before the Swedes, and were temporarily received back on payment of large sums of money. In 1665 some students plundered the Jewish houses in Deutz. In the seventeenth century the Jews of Siegburg were forced to entertain troops contrary to the stipulations of their charter. A Jew, David, was compelled in 1663 to pay the regular taxes, in addition to the eight gold guldens, protection money, he was already paying. The community of Deutz paid one-seventh of all

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the taxes; that of Mülheim, as much as any one who owned three "morgen" of land. Lazarus van Geldern became court factor at the court of the principality of Jülich-Berg in 1727. In 1755 the Jews suffered by a violent earthquake, and in 1784 by the floods of the Rhine, during which the synagogue was destroyed. A new synagogue at Deutz was consecrated in 1786, and one at Mülheim two years later. On the advent of the French army all the restrictions placed upon the Jews, such as poll-tax and protection money, were abolished. In 1808 there were 2,905 Jews at Düsseldorf, 1,264 at Cologne, and 1,552 at Cleves.

Rabbi Süsskind, mentioned above, was succeeded by Vivis, well known from his opposition to the resolutions of the synod of Bingen, under Seligmann Bing Oppenheim, at the beginning of the fifteenth century. Vivis was also physician to the duke of Berg. The seat of the district rabbinate was transferred from Deutz to Bonn in the sixteenth century. At this time there also lived at Deutz the physicians Sander (who had permission to visit Cologne) and Solomon ben Isaac Joseph (1560–1631). The latter's son, also a physician, died in 1657. In the seventeenth century the physicians Judah Loeb ben Nathan (died 1670), Jacob ben David (died 1688), Jeremiah ben Solomon of Coblenz (died 1688), and a woman physician named Vögele (died 1731) lived at Deutz, as well as the scholars Kossmann Levi of Essen, and Moser. The latter was the son-in-law of Rabbi Judah Maehler of Cologne, and author of several works.

Among the rabbis of Düsseldorf may be mentioned Samson Levi Fröhlich (1706–50), Mordecai Halberstadt (1751–69), Jacob Brandeis (1769–74); and Judah Loeb Scheuer (1779-1821). Isaac Bonem Rappoport was district rabbi. Jacob Kopenhagen wrote a small book on the floods of the Rhine in 1784.

Bibliography: Brisch, in *Israelit*, 1879, Nos. 4, 6–8; Wedell, *Gesch. der Juden in Düsseldorf*, pp. 80–82.

D. A. F.

BERGAMO: City in northern Italy. Here, as in other cities subject to the government of the Venetian republic, the right of residence was granted to Jews, who were chiefly engaged in money-lending. Documents relating to the Jews, and dating back to 1479, are preserved in the City Library and in the municipal archives. But Jews were certainly in Bergamo before that time. They are found in the large neighboring village, Martinengo, where they could own land and houses ("Archivio di Stato Veneto, Senato, Terra," *reg.* 16, *carte* 25). In 1507 a decree was issued compelling Jews to wear a yellow girdle or a red hat. Neither in Bergamo, in Martinengo, nor in any other of the surrounding places are they known to have formed a congregation. They may have had a synagogue and a cemetery, but no traces of these remain. There are no longer any Jews at Bergamo.

D. V. C.

BERGEL, JOSEPH: Neo-Hebraic writer of the first part of the nineteenth century. He was a private teacher at Prossnitz, Moravia. In 1826 and 1827, he published some articles and poems in the annual "Bikkure ha-'Ittim" (vi. 40, 50; vii. 3, 123, 133, 135). The best of these are the articles, "Hash-'arat ha-Nefesh" (The Immortality of the Soul) in vii. 3–12, and the poem "'Al Ḳeber Abi" (On the Grave of My Father) in vii. 123. He translated a few of Confucius' sayings into Hebrew from the French.

Bibliography: Steinschneider, *Cat. Bodl.* col. 197; Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 109.

S. I. Ber.

BERGEL, JOSEPH: Judæo-German writer, probably of the seventeenth century. He was the author of "Ein Schön Göttlich Lied," a religious poem. It seems to have been printed at Prague in the seventeenth century as an addition to the poem "Jüdischer Stamm" by Joseph ben Judah Heilbronn.

Bibliography: Steinschneider, *Cat. Bodl.* col. 563.

G. I. Ber.

BERGEL (BERGL), JOSEPH: Hungarian physician and author; born Sept. 2, 1802, at Prossnitz, died 1885 at Kaposvar. He was well versed in rabbinical and modern Hebrew literature, and attempted to introduce a new meter into Hebrew poetry in a work he published under the title "Pirḥe Leshon 'Eber" (Hebrew songs), Gross-Kanizsa, 1873. In the German language he wrote: "Studien über die Naturwissenschaftlichen Kenntnisse der Talmudisten," Leipsic, 1880; "Die Eheverhältnisse der Alten Juden im Vergleich mit den Griechischen und Römischen," *ib.* 1881; "Der Himmel und Seine Wunder, eine Archäologische Studie nach Alten Jüdischen Mythografien," which was also published in Leipsic in the same year under the title "Mythologie der Alten Hebräer," 1882. His most important work is "Die Medizin der Talmudisten" (Leipsic and Berlin, 1885), with an appendix on anthropology as it is found in ancient Hebrew writings. These works are not very profound, but they bring together a certain amount of useful information. Bergel also wrote "Geschichte der Juden in Ungarn," published in 1879 in Hungarian and German.

Bibliography: Lippe, *Bibliographisches Lexicon*, v. 1, 2; Kayserling, *Jüdische Litteratur*, p. 131; *Revue Etudes Juives*, x. 266, 267; *Ha-Ẓefirah*, 1885, No. 12.

S. P. Wi.

BERGEL, YOM-ṬOB: Merchant and communal worker of Gibraltar; born in 1812; died at Gibraltar Oct. 14, 1894. He was one of the wealthiest and most respected merchants of the Gibraltar Jewish community, and for thirty years held the position of president of the Hebrew community. He rendered many communal services; reorganized the Hebrew Poor Fund when it was in a very precarious state; and as one of the trustees of the Jewish estates in Gibraltar acquired, by his efforts, valuable possessions for the benefit of the poor among his coreligionists. Bergel was one of the first members of the Board of Sanitary Commission, a member of the Exchange Committee, and took an active part in the management of the Relief Fund at the time of the cholera epidemic in 1865.

Bibliography: *Jewish Chronicle*, Oct. 26, 1894.

J. G. L.

BERGER, EMILE DE: Austrian oculist and medical author; born at Vienna Aug. 1, 1855. He received his education at the University of Vienna.

From 1882 to 1887 he was lecturer at the University of Gratz, and from 1890 to 1896 professor of ophthalmology at Paris. Berger, who, in 1882, was the inventor of an ophthalmoscope having an automatic action of two Rekoss disks, won the Prix Montyon in 1888, and the Prix Rémusat in 1892, for researches in this line of work. He was also the president of the ophthalmic congress held in Paris in 1894.

Berger is the author of: "Gehirn und Retina der Anthropoiden," 1878; "Der Hornhautspiegel," 1886; "Krankheiten der Keilbeinhöhle und des Siebbeinlabyrinthes," 1886; "Beiträge zur Anatomie des Auges," 1887; "Chirurgie des Sinus Sphenoidalis," 1890; "Les Maladies des Yeux dans Leurs Rapports avec la Pathologie Générale," 1892.

Bibliography: *Revue Bibliographiques des Notabilités Françaises Contemporaines*, iii.

S. E. Ms.

BERGER, ERNST: Austrian painter; brother of the oculist Baron Emile Berger; born at Vienna Jan. 3, 1857; educated at the gymnasium, the commercial high school, and in 1874 at the Academy of Arts of his native town. Though intended by his father for a commercial career, he soon turned to the study of painting. He became the pupil of Professor Eisenmenger and the painter Hans Makart. Under the latter's direction Berger painted the pictures "Fondaco de' Turchi in Venedig," exhibited at the Vienna Künstlerhaus in 1882; "Burial of Sarah in the Cave of Machpelah"; and "Rebekah Leaving Her Father's House." Since 1882 Berger has lived and worked in Munich. His chief productions are "Traum vom Jungbrunnen," 1886, which obtained the silver medal at the Melbourne Exhibition, and "Altvenetianische Brunnenweihe," 1892.

Berger is also the author of "Beiträge zur Entwicklungs-Geschichte der Maltechnik," 1893–97; "Katechismus der Farbenlehre," 1898; and the articles "Van Eyck's Technik," in "Zeit. für Bildende Kunst," 1895, and "Pflege der Bilder in Gemäldegallerien," in "Kunst für Alle," x., etc.

Bibliography: *Allgemeines Künstlerlexikon*, s.v.

S.

BERGER, OSCAR: German electrotherapist and medical author; born at Münsterberg, Silesia, Nov. 24, 1844; died at Ober-Salzbrunn, Silesia, July 19, 1885. He was educated at the gymnasium of his native town and at the universities of Berlin, Vienna, and Breslau, receiving his degree as doctor of medicine in 1867. In 1869 he engaged in practise as a physician in Breslau, making electrotherapy his specialty. In 1873 he became privat-docent at the University of Breslau, being the first at that institution to lecture on nervous diseases. Five years later he was elected assistant professor. In 1877 he was appointed chief consulting physician and medical inspector of the Breslau poorhouse.

Berger made a special study of neuralgia of the joints, of the relation of neuralgia to diabetes and nephritis, of neuralgia of the face and of the genitals, of the relation of syphilis to tabes, and (with Heidenheim) of hypnotism.

A very prolific writer, he contributed many articles on neurology and electrotherapy to technical journals, and was one of the editors of the "Neurologisches Centralblatt." For Eulenburg's "Encyklopädie der Gesammten Heilkunde" he also wrote many articles, including "Epilepsie," "Beschäftigungsneurosen," "Paralysis Agitans," "Tetanie," etc. His best-known works are "Die Lähmung des Nervus Thoracicus Longus," Breslau, 1873; and "Zur Lokalisation der Corticalen Sehsphäre beim Menschen," Breslau, 1885.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BERGÈR, PHILIPPE: Christian professor of Hebrew; member of the Académie des Inscriptions et Belles-Lettres; born at Beaucourt, Haut-Rhin, September, 1846; brother of Samuel Bergèr. Graduating at the University of Strasburg, he settled in Paris, where he became professor of Hebrew in the Faculté de Théologie Protestante (now a part of the University of Paris), and sublibrarian of the Institut de France.

Disciple and intimate friend of Renan, whom he succeeded in the chair of Hebrew at the Collège de France, Bergèr devoted himself to the study of Semitic epigraphy, for which his friend and master had a predilection. He collaborated in the redaction of the "Corpus Inscriptionum Semiticarum," published by the Académie.

Among Bergèr's numerous writings two are of special interest for Jewish scholars: (1) "L'Ecriture des Inscriptions Sémitiques," Paris, 1880; and (2) "Essai sur la Signification Historique des Noms des Patriarches Hébreux," Paris, 1887.

Bibliography: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

BERGÈR, SAMUEL: French professor of Protestant theology; secretary and librarian of the Faculté de Théologie Protestante, Paris; born at Beaucourt, Haut-Rhin, May 2, 1843; brother of Philippe Bergèr. He attended the lectures on literature at the Sorbonne, and studied theology at the University of Strasburg, whence he graduated. Among Bergèr's writings the following are interesting for the study of the Bible: (1) "La Bible au XVI. Siècle; Etude sur l'Origine de la Critique," Paris, 1879; (2) "De Glossariis Biblicis Quibusdam Medii Ævi," Paris, 1879; (3) "La Bible Française au Moyen Age; Etudes sur les Anciennes Versions de la Bible Ecrites en Prose de la Langue d'Oïl," Paris, 1884; (4) "Histoire de la Vulgata," Paris, 1893.

Bibliography: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

BERGSON, MICHAEL: Musician; born in Warsaw 1818; died at London March 9, 1898. He was a member of an eminent Jewish family of Warsaw, with which city he always preserved connection. Early in life he became a pupil of Chopin, and afterward settled in Geneva, where he became professor and later on principal of the Conservatoire de Musique. Professor Bergson resided for the greater part of his working life in Switzerland, and in the principal cities of France and Italy; but the last twenty-five years of his life he spent in London. He was, as a pianist, one of the personal inheritors of the Chopin tradition; but he also attained to some distinction as a composer, many of his productions exhibiting inventive power, taste, and charm. He wrote two operas: "Louisa de Montfort" and "Salvator Rosa." Among his many hundreds of songs, the "Two Hearts," the "Better World," and the "Sérénade Moresque," as well as the clever pianoforte sketch, "A Storm on the Lagoons," were very widely known and admired. His more technical productions, too, have received much commendation, especially the "Douze Grandes Etudes," op. 62, and the "Ecole du Mécanisme," op. 65. Mention should also be made of his "Flute Sonata," of his "Concert Symphonique," and his "Polonaise Héroïque." One of his best-known pieces is the "Scena ed Aria" for clarinet, played by military bands throughout the world.

Bibliography: *Jewish Chronicle* and *Jewish World*, March 18, 1898.

J. G. L.

BERGTHEIL, JONAS: Pioneer of Natal, South Africa; born in England about 1815; died 1902; emigrated to South Africa about 1844, at a time when the resources of the country were scarcely known, and the mode of living extremely primitive. Settling among the Boers as a farmer, Bergtheil was treated by them with religious tolerance. He served in their government as a member of the Legislative Council from 1855 for eleven years, being four times reelected and resigning office only on his return to England in 1866. During a visit to England in 1847, he advocated, unsuccessfully, emigration to the Cape; then, passing to Germany, his arguments were more successful, and he took with him forty families, who founded a settlement in "New Germany," which trained some excellent colonists. Bergtheil was a large landowner in Cape Colony, possessing at one time nearly 200,000 acres, when land was estimated at the rate of threepence an acre.

Returning to England in 1866, Bergtheil identified himself with the communal institutions in London, serving as warden of the Bayswater Synagogue and as president of the Bayswater Jewish schools, retiring from the latter in 1900.

Bibliography: *Jewish Chronicle*, Sept. 7, 1900.

J. G. L.

BERIAH: **1.** A son of Asher, representing, however, not an individual, but a clan (Gen. xlvi. 17; Num. xxvi. 44, 46). A member of the clan was called a **Beriite** (Num. xxvi. 44). The name is also found in the genealogical list, I Chron. vii. 30, 31.

2. A clan of Benjamin (I Chron. viii. 13).

3. A clan of Ephraim (I Chron. vii. 21-23). The chronicler here adds an explanation of the name, "because it went evil with his [father's] house." It has been supposed by some (Bertheau, Commentary, *ad loc.*) that Nos. 2 and 3 are identical, and that Beriah of Benjamin was associated with Ephraim because of its services to that tribe.

4. A Levite of the Gershon line (I Chron. xxiii. 10, 11).

G. G. B. L.

BERIAH, or **'OLAM HA-BERIAH** (the World of Creation): Cabalistic expression for the second of the four celestial worlds of the Cabala, intermediate between the World of Emanation (Azilut) and the World of Formation (Yeẓirah), the third world, that of the angels. It is, accordingly, of the purest essence and without admixture of matter.

Bibliography: Joel, *Die Religionsphilosophie des Sohar*, pp. 204, 278 *et seq.*

K.

BERIT MILAH. See Circumcision.

BERKAMANI or **BARKAMANI** (ברקמאני) **IBN ABU AL-ḤASAN** (called **Al-Isra'ili al-Iskandari**): Physician and author; lived probably in the first half of the thirteenth century, and wrote for an emir (Manṣur?) a treatise on hygiene in ten chapters, called in the preface: אלמקאלה אלמחסניה פי חפט אלצחה אלבדניה. There is a copy of this medical work in manuscript in the Imperial Library of Berlin, and Steinschneider has given an exhaustive description of it in his "Catalogue." Steinschneider rejects the identification of Berkamani with one Jefet b. Sa'id of the twelfth century; though at one time he held him to be the probable author of a responsum (תשובה) in Codex Petersburg 625 (compare Neubauer, "Aus der Petersburger Bibliothek," 1866, pp. 25, 118, note xxi.). In the preface to this work it is stated that the treatise was compiled at the request of an Alexandrian statesman, whose name is conjectured to be either Al-Muḥsin or Al-Manṣur, and to whose personality reference is made on page 91b of the manuscript. The fact that he mentions no earlier author than Maimonides, whom he calls מוסי אלקרטבי (Moses of Cordova), makes the tentative date, above given, all the more probable. It would seem from his familiarity with medical literature that he was a physician.

Bibliography: Steinschneider, *Polemische und Apologetische Literatur*, pp. 90, 91, note 2, c., Leipsic, 1877; idem, *Hebr. Bibl.* xxi. 84, 85; idem, *Hebr. Uebers.* p. 942, note 264; *Verzeichniss der Hebräischen Handschriften* [*der Königlichen Bibliothek zu Berlin*], ii. 102-104, 157; xiii. No. 250.

G. G. A. K.

BERKO, JOSSELEWICZ. See Berek, Joselovich.

BERKOVITS, LAJOS: Hungarian violinist; born at Budapest in 1874. Here he passed through the schools and finished his musical education. He was graduated from the National Academy of Music, where his teachers were Jeno Hubay and David Popper. In 1895 he went to Paris, where he entered the celebrated Lamoureux orchestra as first violinist, in which capacity he made a tour through England. As a soloist his appearances were frequent and invariably successful. In 1896 he received an engagement in the royal orchestra of the opera at Budapest, and he is still a member of that body as well as of the well-known Grünfeld quartet.

Bibliography: *Pallas Lexikon*; *Pester Lloyd*, 1896.

S. M. W.

BERKOWICZ, JOSEF: Officer in the Polish army; son of Colonel Berek (Berko). He took part in the battle of Kock, in 1809, in which his father was killed. When he quitted the military service in 1815, he was appointed forester of the government forests of Troki, and in 1826 chief forester of the district of Bielsk.

During the Polish revolution of 1830 Berkowicz served under General Rozycky as chief of squadron of the Fifth Regiment, and at the end of the war he removed to Besançon, France. Soon after he settled permanently in England, where he wrote his novel, "Stanislaus, or the Polish Lancer in the Suite of Napoleon from the Island of Elba," which was published in 1846 by his family after his death. He left two sons, Leon and Josef, and his widow, who returned to France, where she died in poverty.

BIBLIOGRAPHY: A. Kraushar, *Biografja Berka i Jego Syna*, in *Swiec*, 1889; S. Orgelbrand, *Encyclopedja Powszechna*, Warsaw, 1898, ii., *s.v.*

H. R.

BERKOWITZ, BENZION JUDAH BEN ELIAHU: Russian Hebrew scholar; born July 23, 1803; died at Wilna May 11, 1879. He is the author of the following works devoted to the study of the Targum Onkelos: (1) "'Oteh Or," Wilna, 1843; (2) "Leḥem we-Simlah," 2 vols., *ib.* 1850-55; (3) "Ḥalifot Semalot," supplement to vol. ii., *ib.* 1874; (4) "Abne Zion," *ib.* 1877, addenda to Nathan Adler's commentary on Onkelos.

Berkowitz's contributions to the study of the Onkelos are very valuable, their merit being acknowledged by such scholars as Berliner and other specialists on the Targum. He also contributed to the Hebrew periodicals "Pirḥe Ẓafon," "Ha-Karmel," "Oẓar Ḥokmah," and "Ha-Maggid."

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 174; Berliner, *Targum Onkelos*, p. 197; H. N. Steinschneider, *'Ir Wilna.*

L. G. H. R.

BERKOWITZ, HENRY: Russian-English educator; born at Warsaw in 1816; died in Gravesend April 5, 1891. He came to London in 1841, and attracting the notice of Chief Rabbi Adler, he was made a member of the latter's household. He afterward opened a school at Gravesend, and by his energy and zeal gradually obtained for it an established position and reputation. Among his scholars were numbered some of the most prominent men in the community. Berkowitz was held in high esteem in non-Jewish circles in Gravesend, made friends among all classes and creeds, and local honors were bestowed on him in abundance, among them that of justice of the peace, until, in 1887, he was elected mayor of Gravesend. He was concerned in almost every philanthropic movement of the town.

BIBLIOGRAPHY: *Jewish Chronicle*, April, 1891.

J. G. L.

BERKOWITZ, HENRY: American rabbi; born at Pittsburg, Pa., March 18, 1857. He was educated at the Central High School of his native city, at Cornell University, and at the Hebrew Union College of Cincinnati, O. Berkowitz has held the position of rabbi of the Sha'are Shamayim congregation in Mobile, Ala., 1883-88; of the B'nai Jehuda congregation in Kansas City, Mo., 1888-92; and of the Rodeph Shalom congregation, Philadelphia, Pa., since 1892. He is the founder and chancellor of the JEWISH CHAUTAUQUA SOCIETY since 1893, one of the board of governors of the Hebrew Union College, and a member of the publication committee of the Jewish Publication Society. He is a member of the first or pioneer class of Jewish ministers that graduated from the Hebrew Union College. The published works of Berkowitz are as follows: "Bible Ethics," 1883; "First Union Hebrew Reader" and "Second Union Hebrew Reader," 1883; "Judaism and the Social Question," 1888; "The Pulpit Message," 1892; "The Open Bible," 1896—a guide to a choice of reading from the Old Testament, taking account of the critical standpoint; "Kiddush: Sabbath Sentiment in the Home," illustrated, 1898. Berkowitz has contributed many papers to various Jewish and secular journals.

A. S.

BERLIJN, ANTON (ARON WOLF): Conductor and composer; born at Amsterdam May 21, 1817; died there Jan. 16, 1870. He wrote nine operas, seven ballets, an oratorio ("Moses auf Nebo"), a symphony, a cantata, a mass, several overtures, chamber-music, etc. Of these his symphony, performed by Spohr at Cassel, 1857, is undoubtedly his best work. Berlijn was a skilful contrapuntist, and his compositions are distinguished by grace and brilliancy, though their popularity was confined principally to Holland.

During his long service as conductor at the Royal Theater at Amsterdam, he was held in high regard by the king, who in 1860 bestowed upon him the decoration of the order of merit of the king of Holland. In addition to this he received the gold medal for merit of the king of the Belgians (1845), and similar decorations from the kings of Denmark (1845), Greece (1846), and Sweden (1848), the emperor of Austria (1848), Prince Frederick of the Netherlands (1858), and the grand dukes of Saxe-Coburg (1864) and Nassau. Berlijn was also a member of the St. Cecilia Society of Rome, of the Archeological Society of Athens, etc.

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S. J. So.

BERLIN: Capital of Prussia and of the German empire. Though mentioned as early as the year 1225, it was an unimportant place during the whole of the Middle Ages. Not much is known of the Jews there during that period, yet there is enough to show that they shared the same fate as their coreligionists of that time in other cities and countries. At the beginning of the fourteenth century the "Reichsgräfin" (countess of the empire) Agnes presented the Jews of Berlin to the magistrate. They were expelled during the Black Death, and their synagogue was given to a Christian citizen (1350); but in accordance with the spirit of the Middle Ages they were allowed to return in 1354. They were not, however, permitted to have a public synagogue, but had to content themselves for a number of years with worshiping in private houses. There is no further mention of the Jews until the beginning of the sixteenth century. In 1509 the Jews of the neighboring Bernau were accused of desecrating the host, and thirty-eight of them, alleged to have committed the crime, were publicly burned by order of the elector Joachim I. (July 19, 1510). Only two accepted baptism, and these were beheaded, the sentence of death at the stake having been commuted to this as "an act of grace." As the usual consequence of such occurrences, the Jews generally were expelled: but they apparently were received again within a very short time, for in the fourth decade of that century the magistrate again complained of them. About the same time, the court Jew Lippold, favorite of the elector Joachim II., became especially important, he having been entrusted by the latter with the superintendence of all Jewish affairs. When Joachim died suddenly (1571), his successor, Johann Georg, accused Lippold of having murdered the elector. Lippold's admissions on the rack, and the books on magic found in his possession, furnished to his enemies sufficient evidence to procure his condemnation and execution (Jan. 28, 1573). Again an expulsion of the Jews followed.

The Great Elector.

The real history of the Jewish community of Berlin does not begin until the year 1671. When the Jews were expelled (1670) from Vienna, under Emperor Leopold I., the great elector, who previously had shown his unprejudiced attitude toward the Jews by admitting two Jewish students to the University of Frankfort-on-the-Oder (see Tobias MOSENIDES), signified his willingness to receive a number of Jewish families into his dominions, and ordered his resident at Vienna, Andreas Neumann, to open negotiations with the Jews of that city. The edict of admission was published May 21, 1671. The emigrants could freely engage in commerce; but usury was forbidden. They were exempt from tolls in traveling, but had to pay a yearly protection tax of eight thalers per family, and one gold florin for every marriage. In civil cases they were to be judged by the mayor, in criminal cases by the elector. They were not permitted to have a public synagogue. These privileges were at first granted for a period of twenty years. A few months later the Austrian fugitives arrived at Berlin and went to their quarters near the city walls. As the court Jew Israel Aaron was afraid of the competition of the immigrants, he succeeded in having a decree issued, Sept. 6, 1671, under which no Jews would be received in Berlin except after a careful investigation into their financial condition. Instead of the anticipated number of letters of protection, one common writ of privileges was issued to the Veit and Riess families, in which they were expressly forbidden to compete with Aaron. That day (Sept. 10, 1671) is the birthday of the Jewish community of Berlin. In 1672 a cemetery was bought for the new community, and in 1676 a burial society was founded under the name "Gemiluss Chassodim."

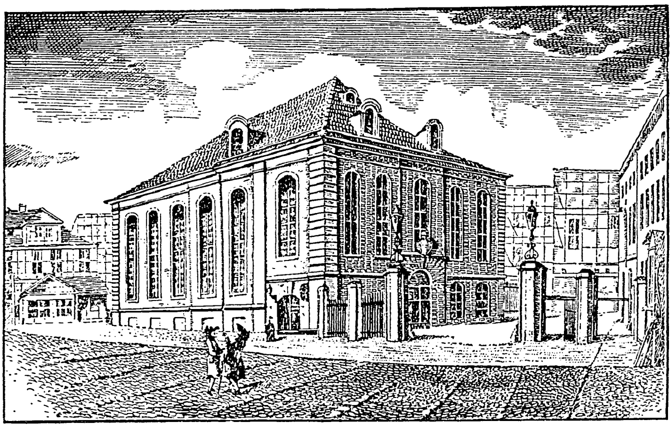

Exterior of the Old Synagogue, Berlin.
(After an engraving.)

Privileges Granted.

The fear of competition forced the new immigrants to protect themselves against the influx of other Jews, whom they attempted to keep away by threats of excommunication. Though they were forbidden to put this measure into force, the authorities agreed to come to them for information concerning every new immigrant, the signers to such a reference being then held responsible for the person named. This measure did not prevent many "unvergleitete Juden" (Jews having no "Geleitsbrief," or residence permit) from entering Berlin surreptitiously, thus furnishing cause for endless legislation in the electorate of Brandenburg; and the evil was not wholly remedied even by stringent measures. The great elector faithfully kept his promise to protect the Jews. On Jan. 3, 1676, a decree was issued in which occurred the following: "die Juden in Berlin in ihren Freyheiten und Privilegien nicht zu turbiren, noch zu kränken, sondern sie vielmehr dabey gebürend zu schützen" (not to disturb or worry the Jews of Berlin in their grants and privileges, but to protect them properly). But when, nine years later, an accuser, Bendix Levi, rose out of the midst of the Jews themselves, making the most violent accusations against them, he gained the ear of the great elector, who ordered that every Jew should give bonds to the amount of 1,000 thalers (Sept. 8, 1685).

The great elector died in 1688, and was succeeded by the elector Frederick III., who became king of Prussia Jan. 18, 1701. Even in swearing to the coronation oath the council brought up complaints against the Jews. As the twenty years for which the privileges of 1671 were granted were drawing to a close, Frederick instituted a commission to examine the letters of protection (May, 1688), before which every Jew had to appear, and to receive confirmation of his privileges on payment of a certain tax. Most stringent measures were taken against the "unvergleitete Juden," but all to no avail. A special commission was instituted to determine the rights of the Jews (Jan. 24, 1700). The number of Jewish families for the whole electorate was fixed at fifty. Instead of the personal protection-tax (eight thalers), the whole community was taxed in a yearly sum of 3,000 thalers; and a poll-tax was instituted. Another decree was issued (Dec. 7, 1700), which revoked the poll-tax, fixed the protection-money at 1,000 ducats, and placed some restrictions upon commerce. At the request of the shopkeepers' gild, for instance, Jews were forbidden to keep public shops and stalls. A report on the execution of this measure, however, says: "Ist leyder nicht ein Buchstabe von dieser heylsamen Verordnung in Acht genommen worden" (Unfortunately not a jot of this wholesome measure received any heed). Other restrictions followed. Peddling had been forbidden (Aug. 17, 1692), and now also living in villages (Oct. 16, 1706).

'Alenu Prayer.

Aversion to the Jews began to show itself also in other matters. Franz Wentzel brought forward the accusation that the Jews during the 'Alenu prayer jumped up and spat in derision of Jesus. In consequence a severe edict was issued against the prayer in September of the year 1700. An investigation was instituted, to which delegates of the Jews were called, and as a result there was issued, Aug. 28, 1703, the "Edict wegen des Judengebeths 'Alenu, und das sie einige Worte auslassen, nicht ausspeyen, noch darbey hinwegspringen sollen" (Edict concerning the Jews' prayer 'Alenu, and that they shall leave out some words, shall not spit nor jump up during its recital). This decree was often renewed. According to it the prayer was allowed only to be said in the synagogue and in a loud voice; and a Christian official was appointed to see that this injunction was carried out. It was only after many years that the degree was revoked, at the instance of Moses Mendelssohn. About the same time appeared Johann Andreas Eisenmenger's book, "Das Entdeckte Judenthum" (Frankfort-on-the-Main, 1700). Owing to the efforts of the Jews the book was forbidden by Emperor Leopold I., and continued under that ban, in spite of the repeated objections of the Prussian king Frederick I., who thereupon had it reprinted at Berlin in 1711.

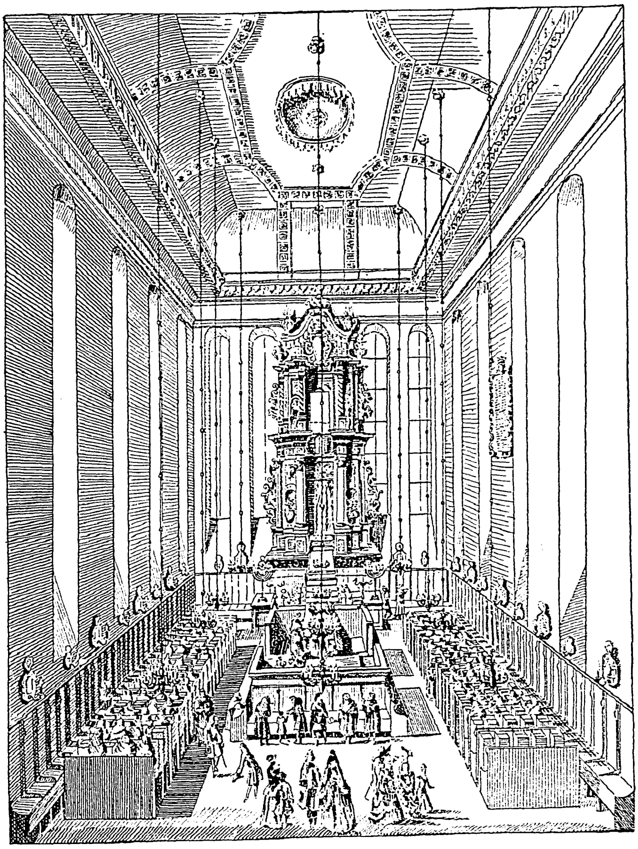

Interior of the Old Synagogue, Berlin.
(After an engraving.)

Family Quarrels.

In 1708 a standing commission (which had charge of Jewish affairs until 1750) was instituted, the Jews themselves taking only a very small part in their own government. The "elders"—most of whom were chosen by the community for a period of three years, subject to confirmation by the government, though some were nominated for life—supervised mainly the collection of the taxes and the carrying out of the regulations pertaining thereto. Among the elders at the beginning of the eighteenth century were Jost Liebmann and Marcus Magnus. Personal enmity between these two grew into a communal quarrel which divided the Jews into two camps and was attended with dire results. Liebmann, who married the widow of Israel Aaron, succeeded the latter in his position at court also, and acquired a large fortune by furnishing diamonds. After Aaron's death the appointment was conferred upon his widow. She gained the favor of the king, who placed her in a position entirely independent of the Jewish community, signifying his esteem by presenting her with a gold chain. While, however, the Liebmann family enjoyed the favor of the king, Magnus was the special favorite of the crown prince. The latent disharmony between the two families became apparent at a trifling occurrence during worship, Marcus Magnus insisting that Liebmann had offended him. A bitter lawsuit resulted which lasted for two years, and was ended only by a royal order (May 7, 1710) commanding both parties, under pain of heavy punishment, to meet henceforth peacefully and quietly ("bey Vermeidung ernster Bestrafung hinführo friedtlich und ruhig sich zu begegnen"). The quarrel, however, soon became a communal matter, occasion for dispute being found in the conditions of worship. It has already been mentioned that the Jews had never been permitted to have a public synagogue, the services being held in private houses. One of these was in the house of Veit and Riess. But Liebmann also insisted on having a synagogue and a bet ha-midrash; and his nephew and son-in-law, Aaron Benjamin Wolf, was appointed rabbi. In 1684 Liebmann's synagogue was declared to be the only official one. Nevertheless, the synagogue of Veit and Riess continued, and in 1694 was even officially recognized. In order to prevent the undesirable consequences of such a split, and more especially to injure Liebmann's widow, Marcus Magnus insisted on the necessity of a common public synagogue. The widow of course objected; but, in spite of her protests and of all the quarrels and intrigues of both parties, it was resolved to build the synagogue; and the corner-stone—in a cavity of which was placed a prayer for the royal family, enclosed in a small copper box—was laid Iyar 3, 5472 (May 9, 1712). On New-Year's Day, 1714, the synagogue was solemnly dedicated in the presence of the king and his court; and for many years thereafter it was considered the most beautiful building of its kind in Europe.

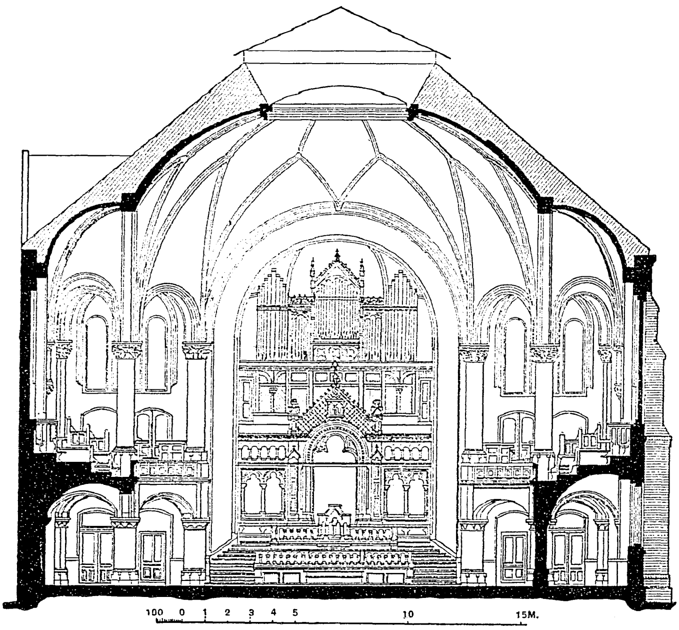

Plan of the Interior of the Synagogue in Lindenstrasse, Berlin.

Under Frederick William I.

Under the new king, Frederick William I., internal improvement in communal affairs kept pace with external betterment. On May 20, 1714, the king issued a decree, for which the Jews paid 8,000 thalers, revoking that of 1700. The Jews were again permitted to keep public shops and to ask a higher rate of interest; and it was made easier for them to engage in trade. Each privilege was extended to the first child; for the second and third a certain sum had to be paid according to the financial ability of the parents. The merchant gild protested as usual against the amelioration of the condition of the Jews. A new commission, which was instituted Nov. 29, 1717, tried to introduce some restrictions, among them the prohibition against keeping public shops. As the Jews protested, these restrictions were not carried into effect, and the commission was dissolved. Thereupon the merchant gild of Berlin revenged itself by introducing into its by-laws of 1716 the following malicious paragraph: "Alldieweil die Kauffmannsgülde aus ehrlichen und redlichen Leuten zusammengesetzet, also soll kein Jude, strafbarer Todtschläger, Gotteslästerer, Mörder, Dieb, Ehebrecher, Meineidiger, oder der sonst mit öffentlichen groben Lastern und Sünden beflecket und behaftet, in unserer Gülde nicht gelitten, sondern davon gänzlich ausgeschlossen sein und bleiben" (Since the merchant gild is composed of honest, upright people, therefore no Jew, punishable homicide, blasphemer, murderer, thief, adulterer, perjurer, or any one else who is otherwise spotted and stained with manifest heinous vices and sins, shall be suffered in our gild, but shall be and remain entirely excluded). In 1721 a curious occurrence roused the especial anger of the king against the Jews. In that year the purveyor for the royal mint, Levin Veit, who had been considered a very rich man, died, leaving not only no property whatever, but a debt of 100,000 thalers to the royal mint. The king held the whole Jewish community of Berlin responsible for the disappearance of the money, and revenged himself in a very peculiar way. On Aug. 15 all the Jews of Berlin were summoned to the synagogue, which was surrounded by soldiers, and were placed under the ban by the officiating rabbi, Michael Hasid, in presence of the court preacher Jablonsky.

On March 16, 1722 (and in a revised form on Feb. 18, 1723), the new "Aeltesten-reglement" (Constitution of the Jewish Community) was issued, which was intended to do away with the evils that had become apparent in the administration of the community, and which, in order to be brought home more thoroughly, was to be read every year in the synagogue. Under this constitution the administration consisted of two permanent chief elders, five elders, four treasurers, and four superintendents of the poor, and assistants; new officers were to be elected every three years by seven men chosen by lot from among the community. The committee were to meet every week in the room of the elders, and to keep the minutes of their proceedings; resolutions, passed by them, becoming law by a majority vote. The exclusion of a member of the community from the Passover was made dependent on the unanimous vote of the committee; the ban could be pronounced only with the consent of the rabbi; and both of these measures were to be subject to ratification by the Jews' commission. The elders were held responsible with their own money for the proper collection of the taxes, but could proceed against delinquent payers. Every year the entire board had to report to a committee of five chosen by the community. The college of rabbis was to consist of a chief rabbi, with the title אב בית דין, a vice-rabbi (ראש בית דין), and two or three assessors. Other taxes were soon added to the existing ones; *e.g.*, on pawnshops, and calendar money for the Royal Society of Science, and marriage licenses. The income from the last was paid into the treasury from which enlisted men received their pay, and its amount (4,800 thalers a year) soon became a permanent tax upon the whole community. A new decree was contemplated in 1727, to contain various restrictions on trade and commerce; but as the Jews protested against it, it was abandoned. After lengthy discussions with them there appeared, Sept. 29, 1730, the "Generalprivilegium und Reglement, wie es wegen der Juden in seiner Königlichen Majestät Landen zu halten" (General privilege and regulations to be observed concerning the Jews in his Majesty's dominions). The number of Jewish families in Berlin was limited to 120, but they soon numbered 180. A royal order that appeared suddenly, April 26, 1737, commanded the families in excess to depart; the king insisting on the measure in spite of all the protests of the unfortunate ones and of some of the authorities. He even declared that he would rather lose the remaining Jewish families together with their yearly tax of 20,000 thalers than permit the ruinous oppression of his subjects.

"General-privilegium," 1730.

The precarious condition of the Jews appeared also in other directions. When the soldiers complained of the filthy barracks that had been assigned to them, the Jews were forced to give up to them their own rented houses and to move into the barracks at a rental arbitrarily fixed by the authorities (Oct., 1737). In the same year the electoral chamber passed new regulations for the Jews of Berlin, which contained more stringent measures, having in view the gradual diminution and ultimate extinction of the community; the death of Frederick William I. (May 31, 1740) prevented their being put into execution.

Frederick the Great.

The condition of the Jews was not improved under his successor, Frederick the Great (1740–86); indeed, in many respects it grew worse. The "philosopher on the throne" showed, even then, that a philosophical and liberal view of the world is not a sufficient protection against prejudice, when Jews are in question. In 1747 he limited the right of residence to one child of every family, and decreed that every Jew who became bankrupt should lose his right to protection. An attempt to determine the rights of the Jews in general was undertaken on the advice of the fiscal-general Uhden. The Jews were divided into "ordinary" and "extraordinary" Jews. The former after death could be succeeded in their rights and privileges by their first-born child (either son or daughter); the remaining children, like the extraordinary Jews in general, enjoying the right of protection for themselves only, and being prohibited from registering their children. A law was passed embodying these conditions, but when it was about to go into effect (1750), the Jews, dissatisfied with it, and fearing that the restrictions therein contained would ruin their credit with other countries, prayed that it might not be made public; and in fact it was not published until six years later.

In order to stimulate manufacturing in his dominions, Frederick the Great tried by various and even forcible means to press the Jews into the industries. As he disliked any increase of the Jews, either by birth or by immigration, he decreed (Oct. 29, 1757) that no Jews should receive new privileges, unless they promised to start factories. On the same condition they were each permitted to register an additional child. In general, the king looked upon the Jews merely as a source of income, and imposed taxes in various ways. For instance, they had to furnish silver amounting to 8,100 marks a year; and the protection-money was increased from 15,000 to 25,000 thalers. More curious still was the so-called porcelain-tax, which obliged every Jew, when applying for any concession, to buy a certain amount of porcelain in the royal porcelain-factory, and to sell it beyond the frontier. As the cost of transportation was very large compared with the value of the goods, such transactions involved considerable loss. The king was especially strict in carrying out the principle of communal responsibility, holding the elders pecuniarily liable for any theft committed by a member of the community. The first case of this kind occurred in 1769, when the king decided that the law must be upheld, in spite of the protests of the elders and the entreaty of the directory-general ("Generaldirectorium"). In 1784 this communal responsibility of the elders was extended to cases of bankruptcy of members of the community. Thus the philosophic king endeavored by extreme measures to turn the Jews of his country into pariahs.

Moses Mendelssohn.

While these medieval measures still fettered the Jews externally, a movement was in progress that in an incredibly short time was to change their whole life and character and to prove once more that in the history of the Jews spiritual influences are more potent than brute force. Their regeneration came through German literature, which at that time began to flourish anew. In spite of its seclusion the Jewish ghetto also felt the breath of the fresh currents that revivified the intellectual life of Germany. Even before Mendelssohn, Aaron Salomon Gumpertz appeared, devoting himself to the sciences, and being one of the first Jews to receive a doctor's degree. But the real representative of this period is Moses Mendelssohn (1729–86). He modestly sought admission at the gates of Berlin as a poor "Talmud baḥur," and within a short time counted the whole of the cultivated classes of Germany among his readers. His translation of the Bible, together with the regenerated Hebrew literature, was pressed into the service of the new illumination. Actuated by the same spirit, David Friedländer and Isaac Daniel Itzig founded a free school, under the name חנוך נערים, and, in connection with it, a Hebrew printing-establishment and book-store.

German Judaism was entirely transformed as if by magic. Not so long before, a Jew who had dared to trim his beard had, at the instigation of an eminent member of the community, been commanded by a direct order of the cabinet to spare his locks; and the progenitor of the Bleichröder family had been driven from Berlin because a German book had been found in his possession. Now, the Jews were in the front rank of the promoters of German culture. The Berlin physician Marcus Herz was an eager apostle of the philosophy of his teacher Kant, with whom he stood in close personal relations; and the lectures on physics, which he delivered at his house, were attended by the minister Zedlitz, and even by the crown prince. The salon of his wife, Henriette Herz, became the center of attraction for the most brilliant people of Germany, and for many of those of other continental countries. With the increase of enthusiasm for German culture, the indifference to and neglect of the religion of the Fathers increased also. While Mendelssohn himself and his circle still clung to their Judaism, even in the midst of the new movement, the younger generation tried to get rid of it as quickly as possible. More than one-half of the Berlin community is reported to have been baptized within a short time. The elders strove in vain to stem this flight from Judaism by a law, which they were instrumental in having passed, to the effect that servants and children could be baptized only after producing the certified permission of their masters and parents respectively, and that strangers must be taken to their native places for the ceremony.

Relaxation of Discipline.

In 1792 the Gesellschaft der Freunde, an association of "the high-thinking and liberal against orthodoxy and immorality," was formed. In 1799 appeared the circular letter addressed to the "Very Reverend Chief Councilor of the Consistory and Provost [Probst] Teller at Berlin by some heads of families of the Jewish religion," in which the anonymous author (David Friedländer) signified willingness, in his own name and that of others, to be baptized, if they would not be obliged thereby to believe in the specifically Christian dogmas. Teller emphatically refused his request. The new generation was keenly sensitive to the lower civic status of the Jews. Hence all its efforts were united against the old general privilege, and in favor of emancipation, which had seemed to be more nearly within the reach of the Jews when Frederick William II. came to the throne (1786). The description of these efforts belongs to the history of the Prussian Jews. It is sufficient to mention here that the Jews of Berlin, with David Friedländer at their head, were among the pioneers in that movement; and they found a ready advocate of their efforts in the prime minister Hardenberg, who came into office June 6, 1810. The edict of March 11, 1812, conferred citizenship upon the Jews living in Prussia and enjoying any concessions, and made them subject to military service. On March 18 the Jews sent to the king a letter of thanks which was signed by the elders David Hirsch, Bendix, Friedländer, and Gumpertz.

Edict of March 11, 1812.

But this by no means ended the struggle; for even the rights previously granted were either curtailed or revoked, and new restrictions were introduced. In spite of their sacrifices and the patriotism displayed by them during the wars of liberation, the Jews were thwarted in various ways. A strong anti-Jewish movement appeared also in the literature of the time. In 1824 the newly instituted provincial estates convened and took up the question of the position of the Jews, the estates of Brandenburg and of some of the other provinces being in favor of restricting their rights. The memorial which the elders presented to the Ministry of the Interior received no answer. Thus all efforts had again to be united in the struggle to obtain justice. The battle was waged more or less successfully, and ended finally in favor of the Jews, when the year 1848 brought the proclamation that all Prussians were equal before the law.

During those years of conflict the intellectual life of the Jews was not neglected. In 1819 the Verein für Kultur und Wissenschaft der Juden was founded by Gans, Moser, and Zunz, Heine also belonging to it. The periodical of the society appeared in 1823, edited by Zunz. But the society was dissolved in the following year, owing to the indifference of the members; and its founder, Gans, together with many members, soon thereafter renounced Judaism. The only remnant of this vain attempt was the "Science of Judaism," which, represented by Zunz, promised a rich harvest for the future. The education of the Jewish youth in accordance with the new spirit received especial attention. Aside from the free school, of which Bendavid became the director in 1806, a private school, founded by Bock, was continued by Jost and S. Stern. In 1823 Zunz presented to the directors, in the name of the Verein für Kultur und Wissenschaft der Juden, a memorial advocating a reform. A commission, including Zunz, Moser, and Bendavid, was instituted for the purpose of organizing a communal school. On Oct. 3, 1825, was laid the corner-stone of a building which on Jan. 3 following was opened as a public school of four classes, under the direction of Zunz. In 1835 a school for girls was organized upon similar lines. In 1856 a religious school was founded. Training-schools for teachers were also organized. In 1840 a seminary for teachers was opened under the direction of Zunz; but it was closed nine years later by the elders. In 1858 a training-school for teachers was established under the rectorship of Horwitz.

Striving After Culture.

Philanthropy also received the attention of the community. In 1804 the Brüderverein, a society for the relief of unmarried merchants, was founded. Several of the older relief societies still existed, as that for dowries (since 1721; the new by-laws being drafted by Mendelssohn); for circumcision (1715); for sick relief (1703); for burial (1672; see above); also an asylum for the aged (1828). In 1838 the community instituted a commission for the purpose of supervising the relief given to the poor, who had greatly increased since 1812. In 1833 the Baruch-Auerbach orphan asylum for boys was founded; ten years later the asylum for girls; in 1836 the institute for orphans in memory of Moses Mendelssohn; and in 1858 the hospital. For other institutions see list below.

Struggle for Reform.

The chief place in the inner development of the community is occupied by the struggle for ritual reform, in which both parties engaged with great bitterness. Shortly after the edict of 1812 Friedländer issued a pamphlet demanding reforms in the religious services, and sent it to the king, who gave an unfavorable answer, although the prime minister Hardenberg advocated Friedländer's propositions. The reforms were soon carried into effect, however; for the wealthy Jacob Herz Beer (the father of Meyerbeer) organized private services according to the new principles, at which Zunz also officiated as preacher. Israel Jacobsohn, the former president of the Westphalian consistory, imitating Beer's example, preached himself, and confirmed his son (Pentecost, 1815). But in 1817 there appeared a royal order which, falling back on the old "Generalprivilegium," commanded the closing of private synagogues. As the public synagogue was in need of repair, the temple of Beer was designated as a temporary synagogue. The Orthodox members, headed by their rabbi, Meyer Simon Weyl, protested against the order, and continued to worship in the half-completed synagogue. The government now decreed that the ancient Hebrew service should be followed by German prayers and a sermon in German; but at the instance of the Orthodox members a new royal order was issued, Dec. 9, 1823, to the effect "that the religious services of the Jews shall be held only in the present synagogue, and only according to the customary ritual, without the least innovation in the language or the ceremonial, the prayers and songs, entirely in accordance with the ancient custom." This regulation was so strictly carried out that when Rabbi Oettinger, at the dedication of the new cemetery in 1827, delivered an address in German, the police saw therein a forbidden innovation.

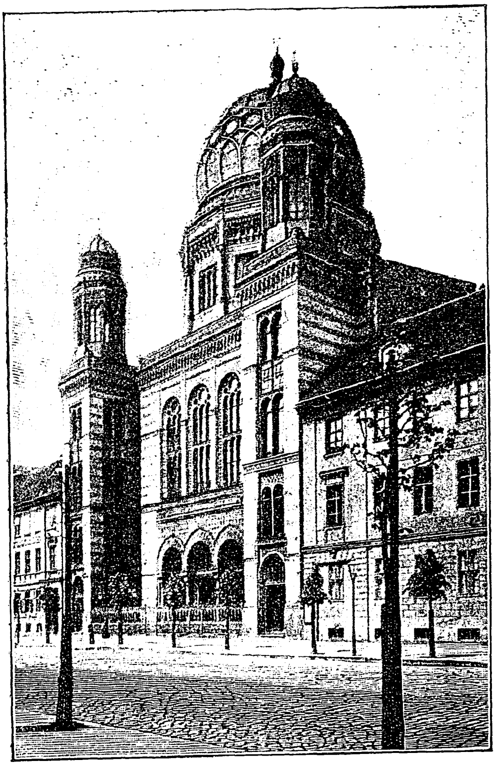

Synagogue on Oranienburgerstrasse, Berlin.
(From a photograph.)

Culture societies were organized in 1841 under the direction of Siegmund Stern, whose lectures in 1845 on the tasks of the Judaism of that time again stirred up the Reform movement. On March 10, 1845, a meeting was held under the leadership of Stern and A. Bernstein, which resolved "that rabbinic Judaism is on the whole and in its parts not in harmony with our scientific convictions and the demands of the present life." The Genossenschaft für Reform des Judenthums, founded in 1846, organized services under the leadership of its rabbi, Samuel Holdheim. These were held on Saturdays and Sundays (afterward only on Sundays), and their chief feature was the total exclusion of the Hebrew language. At present (1902) the chief community of Berlin supports, besides the above-mentioned Reform pulpit, five chief synagogues, two of which observe the old ritual and three a modernized one.

The matter of securing suitable rabbis was an especially difficult one, in view of the strong differences of opinion obtaining in the community. This became apparent soon after the death of Chief Rabbi Hirschel Levin in 1800; these differences then were so great that no chief rabbi could be agreed upon. A further attempt was made to fill the office, in 1842, when Zacharias Frankel was chosen. As he, however, declined the appointment, notwithstanding certain assurances from the minister Eichhorn, the office remained vacant. Hirschel Levin was succeeded by the assistant rabbi, Meyer Simon Weyl, who was given the title "Vice-Oberlandes-Rabbiner." After his death (1825) Jacob Joseph Oettinger (until 1860) and Elhanan Rosenstein (until 1866) were the acting rabbis, Michael Sachs being associated with them as assistant rabbi after Frankel had refused the chief rabbinate. After Sachs's death (1864) the controversy again broke out. Finally, in 1866 Joseph Aub was chosen, who in the same year consecrated the new synagogue and introduced a new order of prayers. In 1869 Abraham Geiger was chosen, together with Ungerleider as assistant rabbi. For incumbents of the rabbinate in 1901 see below.

It became necessary to change the administration of the community in accordance with the altered conditions. As early as 1793 a new constitution had been instituted, which, for the first time, did not proceed from the government, but was the result of the deliberations of a communal committee of fifteen. When the Jews' taxes were revoked by the edict of 1812, the duties of the elders were materially changed. As the government was slow to offer suggestions, the elders themselves went to work and drafted a set of rules for choosing the representatives. These were adopted May 20, 1849, by a vote of the community, and the election in accordance with the new statute was held June 24. The government, however, refused to recognize it, and ordered a new election in accordance with the general regulations of 1750, which was held April 11, 1851. It was not till 1854 that the government recognized the new rules of 1849. On Feb. 23 of that year representatives were elected in accordance with those rules and were confirmed by the government. After much deliberation the "Statut für die Jüdische Gemeinde in Berlin" was determined upon (Aug. 31, 1860), which is still in force (1902). According to this statute the Jewish community of Berlin consists of all the Jews in that city and the neighboring places. The community is represented by a directorate and a college of representatives: the latter consisting of twenty-one members and fifteen substitutes, chosen every three years by a ballot of the whole community. The representatives choose the directorate, consisting of seven elders and three substitutes. The resolutions of the representatives are confirmed by the directorate. Differences are decided by a committee of the community or by the board of supervisors. Different branches of the administration are in the hands of special commissions, with a member of the directorate in the chair. The ministers, readers, and all officials who perform religious functions are chosen by a two-thirds majority of the representatives.

The Rabbinate.

Non-Jewish sources mention (1) a certain Cain (meaning probably "Ḥayyim") as the first rabbi of the mark of Brandenburg, under whom the Jews emigrated from Vienna. His privilege for the whole electorate was issued Feb. 20, 1672. He probably did not live at Berlin, but at some other town of the mark, perhaps at Landsberg-on-the-Warthe.

(2) Isaac Benjamin Wolf Liebmann succeeded Ḥayyim May 11, 1685. He lived at Landsberg-on-the-Warthe.

(3) Shemaiah, called Simon Berend, appointed Aug. 23, 1687. He lived at first at Frankfort-on-the-Oder, then in Berlin; died on the last day of the Passover, 5469 (April 2, 1709). He was a high Talmudic authority.

(4) Aaron Benjamin Wolf, son of Isaac Benjamin Wolf Liebmann, nephew and son-in-law of Jost Liebmann, 1709–21.

(5) Michael Ḥasid, appointed May 17, 1714, who also succeeded to the rabbinate of Frankfort after Aaron Benjamin Wolf's death. (On the ban which Michael pronounced against the Jews of Berlin at the command of Frederick William I., see above.) His works have only partially been printed. He was considered a great Talmudist and also occupied himself with the Cabala, being called by the Jews the "great Cabalist." One of his sons embraced Catholicism, and became professor of Oriental languages at Vienna, under the name "Aloys Wiener von Sonnenfels." Michael Ḥasid died Feb. 21, 1728. During his rabbinate Marcus Abraham was chosen (1726) as the first rosh bet-din (director of the schoolhouse), superintending as such the Talmudic instruction of the Jewish youths.

(6) Moses Aaron of Lemberg, formerly rabbi in Leipnik. He was chosen contrary to the wishes of the community at the command of Frederick William I., who issued his order in spite of the protests of the elders. In consequence the new rabbi had violent quarrels with the community. The elders bought for the sum of 4,500 marks permission to choose another rabbi (May 27, 1730). Moses Aaron was forced to accept the rabbinate of Frankfort-on-the-Oder, with the condition to pay 300 marks a year to the rabbi of Berlin. From Frankfort he went to Nikolsburg, where he died, Ṭebet 17, 5518 (Dec. 28, 1757).

(7) Jacob Joshua of Cracow (born 1680), chosen in the fall of 1730; a high Talmudic authority; author of the celebrated Talmud commentary, "Pene Yehoshua'." He had previously been rabbi of Lemberg, as the successor of Ḥakam Ẓebi. Though he gained the love of the community by his independent and energetic character, he gave such offense by deciding a case against the influential and powerful Veitel Ephraim that he was forced to leave Berlin, 1735. He went to Metz, where he wrote his commentary, and thence to Frankfort-on-the-Main. He died Shebaṭ 14, 5516 (Jan. 16, 1756).

After Jacob Joshua's resignation, the office was filled by the rosh bet-din Marcus Abraham (mentioned under 5), with whom Naphtali Herz was associated as assistant rabbi. After his death (1743), the community decided to call a younger man, and chose

(8) David Fränkel, who, having been born (1704) at Berlin and educated there, was especially acceptable to the community. Previously he had been chief rabbi at Dessau and at Frankfort-on-the-Oder. As he had many relations in Berlin over whom he could not, according to the law, exercise his office as judge, his brother-in-law, Veitel, agreed to pay a yearly sum for a substitute. Fränkel achieved fame by his commentary on Yerushalmi, and was the teacher of Moses Mendelssohn. He died suddenly Nisan 12, 5522 (April 5, 1762).

(9) Aaron Hirsch, chosen 1763. Author of the "Minḥat Aharon." He went from Berlin to Schwabach in 1772, and died in 1780. His name "Aaron Mosessohn" was appended to the thanksgiving sermon written by Mendelssohn after the peace of Hubertusburg.

(10) Hirschel Levin, called also Hirschel Löbel; elected 1772; died Aug. 26, 1800 (see Hirschel Levin). By the time of Levin's death the differences of opinion in the community had grown to be so great that it became impossible to have one central administration. The changes in the rabbi question since then have been mentioned above.

The various activities of the Berlin Jewish community may best be summarized under the heads of (I.) worship, (II.) education, (III.) philanthropy, (IV.) miscellaneous.

(I.) Worship: Berlin possesses the following synagogues and temples: (1) Alte Synagoge, Heidereutergasse; (2) Neue Synagoge, Oranienburgerstrasse; (3) synagogues in the Kaiserstrasse, Lindenstrasse, and Lützowstrasse; (4) Adas Yisroel, Gipsstrasse (314 families), rabbi Dr. Esra Munk, preacher Dr. M. Hildesheimer; (5) Schönebergerufer, rabbi Dr. Petuchowski; (6) Ahawas Reïm, Prinzenstrasse (100 families), rabbi Dr. I. Bleichrode; (7) Beth Zion, Brunnenstrasse (150 families), rabbi L. Höxter; (8) Ahawas Scholom, Luisenstrasse, rabbi Dr. Stein; (9) Neweh Scholom, Lothringerstrasse (180 souls), rabbi H. Gruenfeld; (10) Westen, Passauerstrasse (144 members) rabbi Dr. Ph. Kroner; (11) Moabit, Lessingstrasse (500 families), rabbi Dr. Winkler; (12) Jewish Reform Congregation, Johannisstrasse (150 families), rabbis Dr. M. Levin, Dr. P. Klemperer, Dr. I. Oppenheimer, Dr. Jeiski; (13) Ohel Yiẓḥaḳ, Oranienburgerstrasse (150 families), Dr. Liebermann; (14) Lippmann-Tausz Synagoge, Gollnowstrasse (180 families), Dr. D. Lipschütz; (15) Wolff'sche Eẓ Ḥayyim, Landsbergerstrasse, Dr. S. Grünfeld (80 families); (16) Ahawath Torah, Lausitzerplatz (50 families), Dr. Janowitz; (17) Adat Jeschurun, Alte Schönhauserstrasse, rabbi A. Ellenbogen.

Rabbis of the Jewish community: Drs. S. Maybaum, A. Rosenzweig, J. Stier, S. Weisse, Eschelbacher, Blumenthal.

There is also a Union of Orthodox ("Traditionsgesetzestreue") rabbis.

(II.) Education: Hochschule, now called Lehranstalt, für die Wissenschaft des Judenthums, founded by Dr. Abraham Geiger; teachers, Dr. E. Banet, Dr. Maybaum, Dr. Schreiner. Rabbinical Seminary, founded by Dr. I. Hildesheimer, 1873; rector, Dr. D. Hoffmann; teachers, Prof. J. Barth, Dr. A. Berliner, Dr. H. Hildesheimer, Dr. I. Wohlgemuth. Veitel-Heine Ephraim Lehranstalt; lecturers, Prof. M. Steinschneider, Prof. I. Barth.

Schools for religious instruction are attached to all the various congregations, and register from 92 up to 453 pupils of both sexes. The Gemeinde-Knabenschule has 603 boys, the Mädchenschule 402 girls. A training-school for teachers has 45 students. In addition the Zunz-Stiftung, founded 1864, is for Jewish teachers, and there are a "Mädchenheim" (Home for Girls) and a technical school (domestic arts), also for girls.

(III.) Philanthropy: Homes for the Aged, Reichenheim Orphan Asylum, Baruch Auerbach Orphan Asylum, Moses Mendelssohn Asylum, Pankow Asylum; Deaf-Mute Asylum, Neu-Weissensee; various local relief societies; and, in addition, numerous societies for aiding the respectable poor, furnishing Passover supplies and food to Jewish prisoners; for assisting travelers, furnishing clothing, for aid at circumcisions, lying-in relief, rent aid, fresh-air colonies for children, fuel association, marriage dowry, loan society (founded 1846); free burial society, Jewish nurses' association, kosher meat society, people's kitchen, Sabbath observance association, etc.

(IV.) Miscellaneous: Committee for Defense Against Anti-Semitic Attacks (Komitee zur Abwehr Anti-Semitischer Angriffe); Central Verein Deutscher Bürger Jüdischen Glaubens; Zionists' Society; Ezra (for agricultural aid in Palestine); Palästina (for aiding Jewish farmers); B'nai B'rith, Grand Lodge of Germany, office Wilhelmstrasse 118; lodges, Vereinigte Deutsche Reichs-Loge, Leopold Zunz, Berthold Auerbach, Montefiore; society for fostering trades and agriculture among Jews of Russia, founded 1813; society for furthering agriculture among Jews of Germany; military society, Deutsches Vaterland; several students' societies.

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D. A. F.

BERLIN CONGRESS: A meeting of the great European powers at Berlin between June 13 and July 13, 1878, to settle questions arising out of the Russo-Turkish war; by it many of the former provinces of Turkey were enfranchised and made independent. In several instances the congress made the grant of full civic and political rights to Jews a condition for the recognition of independence, and it has therefore an important bearing upon the history of Jews in the southeast of Europe in recent times.

Articles of identic form were inserted in the final treaty, requiring that religious conviction should form no cause of exclusion from any civic position in any of the countries liberated by the Congress of Berlin—sections v. (Bulgaria), xxvii. (Montenegro), xxxv. (Servia), xliv. (Rumania).

The question was first raised at the sitting of June 28, 1878, when Waddington, on behalf of France, required that religious equality should be made a condition of the independence of Servia. Gortschakoff, on behalf of Russia, protested against the question being introduced without previous notice to the congress, but Waddington was supported by Bismarck and De Launay (Italy) (British Blue Book, p. 128), and section xxxv. was inserted in the draft treaty.

At the sitting of July 1 Messrs. Bratianu and Cogalniceanu presented a note claiming independence for Rumania, without any reference to the Jewish question; but Waddington, on behalf of France, demanded that the same conditions be imposed on Rumania as on Servia. He was supported by Andrássy (Austria-Hungary), Beaconsfield, De Launay, and even by Gortschakoff (Russia), notwithstanding his protest three days before; and the following clause was inserted in the final treaty (British Blue Book, p. 153):

> Article 44: In Rumania, difference in religious beliefs and confessions shall not be brought against any one as a ground for exclusion or unfitness as regards the enjoyment of civil and political rights, admission to public offices, functions, and honors, or the exercise of various professions and industries in any place whatever. Freedom in outward observance of all creeds will be assured to all subjects of the Rumanian state, as well as to strangers, and no obstacle will be raised either to the ecclesiastical organization of different bodies, or to their intercourse with their spiritual heads.
>
> The citizens of all states, whether merchants or others, shall be dealt with, in Rumania, without distinction of religion, on the basis of perfect equality.

Bulgaria and Servia loyally carried out the conditions of the treaty, but Rumania evaded it, claiming that a sudden emancipation of the Jews would be deleterious to the interests of the country. A convention was summoned by the Bratianu ministry to determine how far the constitution was to be revised, and this suggested the following clause vii. of the Rumanian constitution instead of section xliv. of the Berlin Treaty, which Lord Salisbury had proposed to be inserted *en bloc* into the Rumanian constitution:

> Article 7: Difference in religious beliefs and confessions does not constitute, in Rumania, an obstacle to the obtainment of civil and political rights, nor to the exercise of these rights.
>
> 1. A foreigner, without distinction of religion, and whether a subject or not of a foreign government, can become naturalized under the following conditions:
>
> (*a*) He shall address to the government an application for

naturalization, in which he shall indicate the capital he possesses, the profession or craft which he follows, and his abode in Rumania.

(*b*) He shall reside, after this application, ten years in the country, and prove, by action, that he is of service to it.

2. The following may be exempted from the intermediary stages:

(*a*) Those who have brought into the country industries, useful inventions, or talent, or who have founded large establishments of commerce or industry.

(*b*) Those who, born and bred in Rumania, of parents established in the country, have never been subjected, either themselves or their parents, to any protection by a foreign power.

(*c*) Those who have served under the colors during the war of independence; these may be naturalized collectively by government decree, by a single resolution, and without any further formality.

3. Naturalization can not be given except by law, and individually.

4. A special law shall determine the manner in which foreigners may establish their home on Rumanian territory.

5. Only Rumanians, and those who have been naturalized Rumanians, can buy rural estates in Rumania.

Rights already acquired shall remain in force.

International agreements at present existing shall remain in force in all the clauses and terms therein contained.

In the summer of 1879 Borescu was sent on a diplomatic mission to the courts of western Europe to induce them to accept the new clause vii. of the constitution instead of the Berlin Treaty. Austria had no objection, since her own Jewish subjects were protected by a special treaty; Russia could scarcely object to restrictions, having in view her own attitude toward the Jews; and Turkey was not in a position to make any protest. Italy demanded full liberty of conscience for the Jews, but Waddington, on behalf of France, gave way on the assumption that gradual emancipation would be granted, and on Feb. 20, 1880, an identic note of Germany, France, and Great Britain agreed to the independence of Rumania on condition that clause vii. be made part of the constitution. For the manner in which Rumania has utilized the restrictions of clause vii. to disfranchise the Jews of nearly all the rights of human beings, see RUMANIA.

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D. O. S. S.

BERLIN, ABRAHAM. See ABRAHAM BEN JUDAH BERLIN.

BERLIN (sometimes called also **Berliner**), **ARYEH LÖB BEN ABRAHAM MEÏR** (in German, **Löw Mayer**): German rabbi; born 1738 at Fürth, Bavaria; died at Cassel May 21, 1814. When quite young Berlin was dayyan in his native city, and at the same time rabbi of Baiersdorf, Bavaria. In 1789 he was appointed chief rabbi of Bamberg, where he remained until 1794.

During the time he remained in Bamberg, Berlin was involved in a lawsuit which threatened to ruin his reputation. In his capacity of civil judge of the Jews, he was entrusted with the division of an estate valued at 100,000 fl. ($41,000), and was accused by one of the heirs of having utilized his judicial power for his personal interest. This was the more painful because the judicial procedure and practises of the rabbis had never before been assailed in the courts of Bamberg. The specific charges against the rabbi were that he accepted illegal fees and failed to account for certain small sums. In the mean time Berlin was elected to the chief rabbinate of Hesse-Cassel; and difficulties were placed by his opponents in the way of his leaving for the new post. However, he was never put under arrest, and subsequently was acquitted of all the charges of dishonesty and was sentenced only to pay a certain sum as a fine, in settlement of an account which seems to have been more entangled than dishonest. The documents relating to the trial are now published by Eckstein, showing that the charges against Berlin were groundless and that only personal hatred supplied the motives. In the summer of 1795 he left Bamberg for Cassel to enter upon his new functions.

When the kingdom of Westphalia was founded, with Cassel as its capital, Berlin gave proof of his loyalty to the new régime by a sermon which he delivered in Hebrew in the Great Synagogue of Cassel, welcoming the new king, Jerome Bonaparte; and by composing a Hebrew song for the same occasion. Both were published, with a German translation, under the title "Dabar be-'Itto Mah Ṭob" ("Rede am Freudenfeste," . . . Cassel, 1807). This work is erroneously ascribed by Benjacob, in his "Oẓar ha-Sefarim," to Judah Löb Karlberg. When the Jewish consistory of Westphalia was organized on the model of the French consistory (October, 1808), Berlin was made chief rabbi, and in 1809 was elevated to the dignity of "Consistorialrath." As a director of the consistory he was in accord with its president, Israel Jacobson, and assented to the declaration that it is permissible to use pulse, tea, and sugar on Passover, against which view the conservative rabbis of the time vigorously protested (see Stern, "Gesch. des Judenthums," pp. 167, 168).

Berlin wrote annotations to the Talmud which appeared in the edition of Fürth, 1829–32, of which only the first three volumes were published. The Talmud, ed. Wilna, 1895, contains his marginal notes to the tractate Shebu'ot, those to the sixteenth volume of Rabbinowicz's "Diḳduḳe Soferim," and to the treatise Ḥullin. Some of his novellæ appeared as an appendix to the work "'Aẓe Almuggim" (Sulzbach, 1779), by his brother, R. Noah Ḥayyim Ẓebi Berlin. The latter died when his work, "Ma'yan ha-Ḥokmah" (Rödelheim, 1804), was in the hands of the printer; and Berlin superintended the publication of his brother's work.

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L. G. P. WI.

BERLIN, DAVID B. (JUDAH) LOEB: Rabbi of the three united congregations, Altona, Hamburg, and Wandsbeck; born probably at Eisenstadt, Hungary, in the second half of the seventeenth century; died at Altona March 5, 1771. Very little is known of his life, although he doubtless was a great Talmudic authority, for otherwise he could not have been rabbi of these three congregations. His brother, Isaiah Berlin, and his brother-in-law, Joseph b. Menahem Steinhart, praise him particularly, and his epitaph also—communicated by Wittkower, "Aggudat Peraḥim," p. 288—mentions his scholarship and his great piety. The responsa collection, "Zikron Yosef," by J. Steinhart, contains two of Berlin's responsa (pp. 74d, 82a), and the Bodleian Library contains some of his homilies and novellæ on the Talmud. Berlin was at first rabbi in Dessau, and from 1768 to his death rabbi of the three congregations mentioned above.

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L. G.

BERLIN, FANNY. See Berlin, Moses.

BERLIN, ISAIAH B. (JUDAH) LOEB (called also **Isaiah Pick,** after his father-in-law): The most eminent critic among the German Talmudists of the eighteenth century; born in Eisenstadt, Hungary, about October, 1725; died, while rabbi of Breslau, May 13, 1799.

Berlin was the scion of a famous family of scholars which counted among its members Yom-Ṭob Lipman Heller and Meïr b. Jacob Schiff. The father of Berlin also was a high Talmudic authority, and by him the son was initiated into rabbinical studies, which he later continued in Halberstadt with R. Hirsch Bialeh (also called Hirsch Ḥarif), who exercised considerable influence on Berlin's later methods of teaching.

In 1750 Berlin occupied an honorable position in the community of Breslau; and it may therefore be assumed that he had settled there some time previously. About five years later he married Fromet (born 1736; died June 13, 1802), daughter of the rich and respected merchant, Wolf Loebel Pick. Until 1787 Berlin lived a comparatively private life, engaged in business with a Christian furrier; but in that year he became a member of the rabbinate, and on Nov. 17, 1793, was elected rabbi of Breslau, receiving eighteen votes out of a total of twenty-one. His election was preceded by a bitter contest between the few but rich liberals and the majority of the community. The former (as recorded in an official document) would have preferred to see Berlin appointed as a "rosh besen" ("rosh bet din," or head of the court), so that he would be unable to act so strictly as a rabbi in regard to ceremonials, and would have a smaller stipend from the Breslau community, while exercising less influence on the rural communities.

His Character.

Berlin, in his humility and unpretentiousness, looked upon the titles and rights withheld from him as of no account, though his salary was smaller than that of his predecessor, from the fact that he had to divide the income from city and country with the assistant rabbi and the rabbi of Sulz. Wolf Ginsberg, his pupil during many years, relates, as evidence of Berlin's ascetic mode of life, that the latter rested only during the nights of the Sabbath and on festivals, devoting all his other days and nights to study. His liberality is revealed in the fact that he wrote and printed one of his works, "She'elat Shalom" (Peaceful Greeting), for the sole purpose of offering help to the publisher, an indigent Talmudic scholar.

Berlin was greatly admired, even by persons who differed with him in religious views. Joel Brill, Aaron Wolfsohn, Judah Bensew, and many other Maskilim of Breslau often visited him to seek advice on scientific questions. As the Maskilim always carefully avoided wounding Berlin's religious feelings, he on his part met them half-way in many things. On the occasion of the Peace of Basel, for instance (May 17, 1795), he held a solemn service in the synagogue and exceptionally permitted the use of instrumental music, he himself delivering a discourse which was highly praised by the press ("Schlesische Zeitung," 1795, No. 59). Thus Berlin, by his learning and his character, conciliated the hostile elements of his congregation, and his death was mourned equally by all.

His Literary Activity.

In order fully to appreciate Berlin's literary activity it must be mentioned that he had the habit of annotating almost every book he read; mentioning the sources, or noting parallel passages and variant readings. Such glosses by Berlin have been published on the following books: the Bible (Pentateuch, Dyhernfurth, 1775; the other books, *ib.*, 1807); the prayer-book, ed. Tiḳḳun Shelomoh (*ib.*, 1806); Maimonides' Yad ha-Ḥazaḳah (*ib.*, 1809); Alfasi (Presburg, 1836); the "Ḥinnuk," by Aaron ha-Levi of Barcelona (Vienna, 1827); Malachi b. Jacob's methodology, "Yad Malachi" (Berlin, 1825); Elijah b. Moses de Vidas' book of morals, "Reshit Hokmah" (Dyhernfurth, 1811). Although the terse yet clear notes contained in these volumes reveal the immense learning and critical insight of their author, yet Berlin's lasting place of honor among the pioneers of Talmudic criticism rests on the following works, which treat principally of the Talmud: (1) "'Omer ha-Shikḥah" (Forgotten Sheaf), Königsberg, 1860, containing a large number of Halakot on the Talmud not noted by the codifiers; (2) "Oẓar Balum" (Full Treasure), in the edition of Jacob ibn Ḥabib's "'En Ya'aḳob," published at Wilna in 1899, tracing all the Talmudic passages quoted without sources in the different commentaries on the haggadic elements of the Talmud; (3) "Haggahot ha-Shas" (Notes to the Talmud), textual corrections and notes on the origin of parallel passages (Dyhernfurth, 1800, and in nearly all the editions of the Talmud); (4) "Hafla'ah Sheba-'Arakin" (Detached Orders) (part i., Breslau, 1830; part ii., Vienna, 1859), containing, as the title indicates, explanations and glosses on the 'Aruk; (5) "Ḥiddushe ha-Shas," novellæ on the Talmud (Königsberg, 1860, and in several editions of the Talmud); (6) "Minè Targuma" (Dessert Dishes), Breslau, 1831, remarks on the Targum Onkelos (the word "Targuma" signifying both "Targum" and "dessert," equivalent to the Greek *τράγημα*) and on the Palestinian Targum; (7) "Kashiyot Meyushab" (Difficulties Answered), Königsberg, 1860, treating of the Talmudic passages which end with קשיא, and written by Berlin in fourteen days; (8) "Rishon le-Ẓion" (The First for Zion; Dyhernfurth, 1793; Vienna, 1793, and several times reprinted, the title being a play on ציון, "Zion," and ציון, "index"), a collection of indexes and parallel passages in the Midrash; (9) "She'elat Shalom" (Greeting of Peace), Dyhernfurth, 1786, a commentary on Aḥa of Shubḥa's "She'iltot." Berlin's responsa collection and his commentary on the Tosefta deserve especial mention, though nothing is known of their fate.

Characteristics of Berlin's Works.

The first place among these works must be accorded to the remarks and explanations on the Talmud. Although they can not compare in acuteness and power of combination with the similar work of Elijah of Wilna, yet these two books of Berlin laid the foundation for a critical study of the text of the Talmud, in view both of the numerous textual corrections concerning the minutest details, and of the many parallel passages adduced either directly from the Talmud or from the old authors, in support of new readings.

Berlin, furthermore, was the first—at least among the Germans—who showed an interest in the history of post-Talmudic literature; and it was he, also, who opened the Kalir question (compare his letter to his brother-in-law, Joseph b. Menahem Steinhart, in the latter's "Zikron Yosef," No. 15). Although Berlin's historical remarks have been superseded by modern criticism, the immense material which he accumulated in all his works will always remain of inestimable service to the student.

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L. G.

BERLIN, JACOB (called **Yokob**): German Talmudist; born 1707, probably at Berlin; died 1749 at Fürth, Bavaria. He was a pupil of Jacob ha-Kohen, author of "Sheb Ya'akob," and later (not after 1734) settled at Fürth, where he lived as a well-to-do private citizen. Of his seven works the following were published posthumously: "Be'er Ya'akob" (Well of Jacob), a selection of responsa, with an appendix, on the terminology of the Talmud, published by his brother Isaac and his son Abraham, and edited by Isaac b. Meïr of Pfalzburg and Fürth, 1767; and "Zikron Ya'akob" (Memory of Jacob), a homiletic commentary on the Pentateuch (*ib.* 1769).

Berlin is not related to the well-known Berlin family of Fürth.

Bibliography: Fränkel, *Literaturblatt des Orients*, viii. 420–422; Steinschneider, *Cat. Bodl.* p. 1195; Isaac b. Meïr's Introduction to Berlin's *Be'er Ya'akob*.

L. G. I. Ber.

BERLIN, LEO: Russian lawyer; son of Moses Berlin; born at Vitebsk Nov. 22, 1854; received his education (1862–72) at a private school in St. Petersburg. He studied law at the University of Bern, Switzerland, whence he was graduated in 1878. In 1881 Berlin received the degree of doctor of criminal law from the University of Moscow. Soon afterward he became engaged to Amalie Hering, M.D., daughter of the physiologist Ewald Hering, who, on account of her (Roman Catholic) religion, was refused a license by the Russian government to marry a Jew. She accordingly joined the Protestant Church; but even then it required the intervention of the poet Turgenef to secure the requisite permission. Berlin is (1902) the head of the law firm of Berlin Brothers in St. Petersburg, but resides in Brussels. He has published many treatises on criminal law in the "Zhurnal Grazhdanskavo i Ugolovnavo Prava" and other periodicals. A rare Torah scroll, which has been in the Berlin family for centuries, is now in his possession.

Bibliography: Private sources.

H. R.

BERLIN, MOSES (MOISEI JOSIFOVICH): Scholar, communal worker, and government official; born at Shklov, Russia, 1821; died in St. Petersburg March 25, 1888. He received a good home education and then was sent abroad, where he studied philosophy and philology at the universities of Königsberg and Bonn. In 1845, while at Königsberg, he published "Meṭab Higgayon," a philosophical treatise in Hebrew with the Latin title "Ars Logica," with an introduction in Latin by Professor Freistadt.

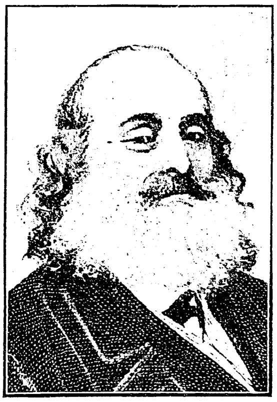

Moses Berlin.

Returning to Russia in 1849, he received a position as teacher in the government Jewish school of Mohilev, and in 1853 was appointed by the minister of the interior as adviser on Jewish affairs to the governor-general of White Russia. Berlin was transferred to St. Petersburg in 1856 and attached to the department of public worship as adviser on foreign creeds, with the title "Uchony Yevrei" (A Learned Jew). In this position Berlin was frequently called upon to participate in the framing of laws concerning the Jews. At the same time he assisted to a considerable extent Count M. A. Korff in organizing and arranging the Imperial Public Library of St. Petersburg.

In 1859 Berlin published "Byedstviya Vremion," a Russian translation of צוק העתים, the work of Jeshua ben David of Samosc. This translation appeared in vol. i. of the "Transactions" of the Moscow Society for the Study of the History and Antiquities of Russia ("Trudy Moskovskavo Obshchestva Istorii i Drevnostei Rossii"), and also in book form. In recognition of this work Berlin was elected corresponding member of the society. He published in 1861 "Ocherk Etnografii Yevreiskavo Naseleniya v Rossii." This work on the ethnography of the Russian Jews was composed at the instance of the Imperial Russian Geographical Society, which elected him an active member. In 1862, in reply to Aleksandr Aksakov's attacks on the Talmud in the journal "Den," Berlin published "Bugulminski Talmudist" and other articles on the Jewish question.

Berlin was very active in the Jewish community of St. Petersburg, and was a member of the two Jewish delegations to Alexander II. in 1868 and to Alexander III. in 1881 respectively.

His son Leo Berlin is a distinguished lawyer. His daughter **Fanny Berlin Kaufmann** (born at Vitebsk Nov. 8, 1850; died at St. Petersburg 1896) graduated from the women's gymnasium of St. Petersburg, studied law at the University of Bern, and was graduated thence as doctor of law *summa cum laude*. She married Prof. Hilarion Kaufmann, and became prominent in the higher society of St. Petersburg. Her bust by Professor Zalello is exhibited in the Imperial Academy of Fine Arts at St. Petersburg.

Bibliography: L. Gordon, in Vengerov's *Kritiko-Biograficheski Slovar*, iii. *s.v.*; *Khronika Voskhoda*, 1888, No. 12.

H. R.

BERLIN, NAHMAN BEN SIMHAH: A polemical writer against reform; lived at Lissa, Germany, at the end of the eighteenth and the beginning of the nineteenth century. His literary activity was wholly devoted to the cause of orthodoxy, opposing steadfastly and systematically all the attempts at the reform of Judaism, which were so marked a characteristic of his time. To this purpose he wrote the following polemical works: "'En Mishpaṭ" (The Critical Eye of Judgment), directed against the editors of the Hebrew periodical "Ha-Meassef," and especially against Aaron Wolfssohn (Berlin, 1796); "Keter Torah" (The Crown of the Law), an introduction to the "Ḥawwot Da'at" of Jacob b. Moses of Lissa (Dyhernfurth, 1810); "Judah," against the innovators (Berlin, 1818); "Kaddur Ḳaṭan" (The Small Globe), against several works by different reform writers (Berlin, 1819); "'Et le-Dabber" (Time to Speak Out), on the traditions of oral law, as well as on the necessity of having the prayers in Hebrew (Berlin, 1819); "Simḥah" (Joy), a call to unity in religious affairs (Berlin, 1819).

Bibliography: Fürst, *Bibliotheca Judaica*, i. 110.

L. G. M. B.

BERLIN, NAPHTALI ẒEBI JUDAH (known also as **N. Z. J. B.**): Head of the yeshibah of Volozhin, Russia; born at Mir, in the government of Minsk, in 1817; died at Warsaw Aug. 10, 1893. In 1831 Berlin, who was a descendant of a scholarly family, married the daughter of Isaac b. Ḥayyim, the head of the Volozhin yeshibah. After the death of Isaac in 1851 his elder son-in-law, Eliezer Isaac, became principal, and on the death of the latter in 1854, Berlin succeeded him. He followed the path of learning laid out by Ḥayyim, the founder of the yeshibah, according to the plans of Elijah of Wilna; viz., plain logical reasoning, instead of employing the Pilpul.

A minority of the yeshibah students who cultivated a taste for pilpul seceded and elected as their principal Joseph Baer Soloweitchik, well known as an acute pilpulist and a grandson of Rabbi Isaac. This division created discord between the students of the two factions; and the Russian rabbis sent a delegation to Volozhin to investigate the matter. They quelled the disturbance and established a union headed by Berlin, who was installed as the one head of the yeshibah.

Berlin's whole life was devoted to the welfare of the yeshibah, and all his energy was directed toward increasing the number of the students, and caring for their support and comfort. He appointed and sent authorized agents ("meshullaḥim") to different parts of the world for voluntary contributions to assist in maintaining the yeshibah. A large share of the income came from America. Under his guidance the number of the students increased from 100 to over 400; and he also erected a three-story brick building with rooms for study and a library.

His Opposition to Secular Sciences.

However, the "Maskilim," who then advocated the Semi-Reform movement in Russia, opposed the yeshibah on general principles, and demanded the introduction of secular science and modern method of teaching. In answer to their demand Berlin wrote an open letter to the editor of "Ha-Meliẓ" (No. ix., 1885), explaining his standpoint. He called attention to the failure of the rabbinical seminaries in Germany, and even those of Russia, to produce a single Talmudic rabbi in the full sense of the term; while such rabbis from the Volozhin graduates were numerous. This reply did not satisfy the Maskilim, who advocated the abolition of the yeshibah as a dangerous institution and as being an obstacle in the way of general education to the rising generation. Many derogatory articles in the Hebrew and Russian-Jewish press attracted the attention of the government, which in 1879 decreed to close up the yeshibah. In 1881, however, through diligent and extraordinary efforts, Berlin succeeded in obtaining the government's permit to reopen the yeshibah, which he conducted with renewed energies till 1891, when its doors were again closed by the government as a result of the false accusation that the students were connected with the Nihilistic movement.

Berlin never ceased his endeavors by every means —even visiting Warsaw to obtain the necessary influence—to induce the government to revoke the edict; but they were without avail, and his failure hastened his death.

His Literary Activity.

His contributions to rabbinical literature are of great value, particularly his commentary "Ha'ameḳ She'alah" (Deep Research) on the "Sheiltot" of Aḥa of Shabḥa. It was left for Berlin to throw light on the complicated and obscure passages of this most important halakic work of the gaonic period, which was little known among the Talmudists. His commentary shows not only his phenomenal knowledge of the Talmudim and old rabbinic literature, but also a fine critical mind. Berlin did not occupy himself with the later rabbinic literature, but spent all his life in the study of the old authorities, devoting himself especially to the Yerushalmi and the halakic Midrashim. It is said that at the age of twenty-three he compiled a commentary on the Jerusalem Talmud.

Berlin's unselfishness is shown by the notice in his introduction (§ 5, part ii.): "Whoever desires to reprint this book, either in this or in another country, has my permission to do so without any money consideration, and is entirely welcome, as it is my wish to disseminate the teachings of our master (Aḥa of Shabḥa) of blessed memory. All I request of the publisher, if he does so during the lifetime of myself, or my son Ḥayyim Berlin, is that he will notify either of us, in order that I or my son may add, amend, or correct the style or rearrange the matter."

Berlin's commentary on the Pentateuch, "Biur ha-'Amek" (Deep Interpretation), was published with the text (Wilna, 1879–80). His commentary on the Song of Songs, "Meṭib ha-Shir Beḳiẓẓur" (The Essence of the Poem), with an extract from the same appeared at Warsaw 1888. His opinion on Ecclesiastes is that it summarizes the arguments of the naturalists and scientists of that age, and that only the conclusions were inspired (by the Holy Spirit), whereas the Song of Songs and the Proverbs were all inspired (preface to "Sheiltot," part i., § 2). His exegetical works are of little value, although they claim to be PESHAT.

The responsa of Berlin were numerous. Most of his letters end with הנני עמוס בעבודה ("I am burdened with work"), as if in haste to finish. Of his responsa, "Meshib Dabar" (Word of Response), (Warsaw, 1894), six are addressed to American rabbis of New York, Baltimore, Cincinnati, and Charleston, on various religious questions (see pp. 13, 15, 19, 93, 117, 136).

BIBLIOGRAPHY: *Keneset Yisrael*, ii. 136–142, Warsaw, 1888, biography and portrait; *Aḥiasaf* (Calendar) for 5655, pp. 450, 451; *Der Israelit*, p. 1415, Mayence, 1893; N. Sokolow, *Ha-Asif*, 1887, pp. 231–242; M. Reines, *Aksaniyot Shel Torah*, i., Cracow, 1890.

L. G. J. D. E.

BERLIN, NOAH ḤAYYIM ẒEBI HIRSCH B. ABRAHAM MEÏR: German Talmudist and rabbi; born at Fürth 1737; died at Altona March 5, 1802. He was the son of a well-to-do and learned merchant at Fürth, who died Jan. 7, 1780, and whom Jacob Berlin regarded as a Talmudist of some merit. The boy, together with his brother Loeb Berlin, received his education from his father, and became dayyan in Fürth in 1765. He also was appointed rabbi of Marktbreit, Bavaria, and the surrounding villages; and in 1780 became rabbi at Mayence. When Raphael ha-Kohen, rabbi of the three communities of Altona, Hamburg, and Wandsbeck, resigned his position, Berlin received a call to be his successor (1799). Affairs in these communities were very unsettled at that time, and it required much skill and tact to reconcile the various elements struggling for leadership. Berlin satisfactorily solved the problem; and being far removed from the fanaticism of his predecessor, he even successfully avoided wounding the susceptibilities of the latter, who continued to reside privately in Altona (compare Berlin's letter to Ḥayyim of Volozhin in the responsa collection "Ḥuṭ ha-Meshullash," Wilna, 1880).

Berlin was the author of the following works: (1) "'Aẓe Arazim" (Cedar-Trees), Fürth, 1790, an exhaustive commentary on Joseph Caro's Shulḥan 'Aruk, Eben ha-'Ezer, which, however, covers only one-third of the work; (2) "'Aẓe Almuggim" (Almug-Trees), Sulzbach, 1779, a commentary on those precepts treated in the Shulḥan 'Aruk which are not of Biblical origin; namely, on the washing of the hands ("neṭilat yadayim"), Sabbath-limits ("'erubin"), and the marriages forbidden by the Soferim ("sheniyot la-'arayot"); (3) "Ma'yan ha-Ḥokmah" (Source of Wisdom) (Rödelheim, 1804, and reedited several times), the six hundred and thirteen injunctions and prohibitions in metric form, and exhaustive casuistic explanations on the individual precepts; (4) "Tiferet Ẓebi" (Glory of Ẓebi), the first part published at Warsaw, 1807, the second at Warsaw, 1818, the third at Josephov, 1867; (5) marginal glosses on the Talmud treatises Berakot, Shabbat (Fürth, 1829–32), and Shebu'ot (Wilna, 1895).

The chief characteristic of Berlin's work is that he pays more regard than any other German Talmudist to Yerushalmi; and he gives many happy explanations of it. Moreover, he possessed numerous works by Sephardic scholars which were unknown to the German and Polish Talmudists; and his teachings were strongly influenced by the Sephardim. Although Berlin, in accordance with the spirit of the times, was a great master of "pilpul," and could represent the pilpulistic method skilfully and intelligibly, he had clear reasoning powers. In his responsa, especially, he separated sophistry from true logic.

It is of interest to note that Berlin not only knew Azariah dei Rossi's works (he cites them unfavorably in "'Aẓe Almuggim," 193b), but had also read the New Testament, which was a very remarkable thing in the circles to which Berlin belonged. In a passage of "'Aẓe Almuggim" (191a) he speaks of Paul as "ḥakam eḥad meḥakmehem" (one of their [non-Jewish] sages), and he displays ingenuity in trying to identify him with a certain "Min," a neighbor of Gamaliel, spoken of by the Mishnah ('Er. vi. 1).

Many of Berlin's explanations of the piyyuṭim are found in Wolf Heidenheim's commentary on the Maḥzor.

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, p. 397; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 103, 104; Fuenn, *Keneset Yisrael*, p. 346; Eckstein, *Nachträge zur Geschichte der Juden in Bamberg*, 1899, p. 5; *Arba' Kosot*, a funeral sermon on Berlin, delivered by Abraham Isaac b. Joseph, Altona, 1802. Berlin's epitaph is to be found in Wittkower, *Agudat Peraḥim*, p. 293, Altona, 1880; Zunz (*Monatstage*, p. 12) should be corrected according to this.

L. G.

BERLIN, RUDOLF: German ophthalmologist; born May 2, 1833, at Friedland, Mecklenburg-Strelitz; died at Rostock Sept. 12, 1897. He received his education at the gymnasium of his native town and at the universities of Göttingen, Würzburg, Berlin, and Erlangen, and was graduated from the last-mentioned as doctor of medicine in 1858. For the following three years he was assistant to Pagenstecher at Wiesbaden, and in 1861 established himself as a specialist in ophthalmology in Stuttgart, opening a private hospital there.

In 1870 he became privat-docent in physiological optics at the technical high school at Stuttgart, and in 1875 was appointed professor of comparative ophthalmology at the veterinary college in that city. In 1889 he became professor of ophthalmology at the university at Rostock, as successor to Von Zehender; and under his supervision the new ophthalmological hospital was built and opened in 1897.

Berlin was the first to treat ophthalmology systematically in a comparative way. Among his numerous works may be mentioned: "Ueber den Gang der in den Glaskörperraum Eingedrungenen Fremdkörper," in "Archiv für Ophthalmologie," vol. xiii.; "Ueber Sehnervendurchschneidung," in "Mittheilungsblatt für Augenheilkunde," vol. ix.; "Krankheiten der Orbita," in Graefe-Sämisch, "Handbuch der Augenheilkunde" (1880); and jointly with Rembold, "Untersuchungen über den Einfluss des Schreibens auf Auge und Körperhaltung der Schulkinder," Stuttgart, 1883.

In 1882, together with Eversbusch, he founded the "Zeitschrift für Vergleichende Augenheilkunde," in which he published many interesting articles; *e.g.*, on the eye of the horse, about glaucoma, etc.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901; Meyer, *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

s. F. T. H.

BERLIN, SAMUEL: German jurist; born at Bamberg Oct. 11, 1807; died at Fürth Dec. 21, 1896. He was a son of Loeb Berlin, of Bamberg, and afterward "Landesrabbiner" at Cassel, whose other son Max was also a jurist, and became "Oberlandesgerichtsrath" at Nuremberg, being the first Jew to fill a judicial position in Bavaria. Samuel was the first Jewish lawyer in that kingdom. He commenced practising law in Gerolzhofen, where he became the intimate friend of another young attorney, who afterward was "Kultusminister" and "Ministerpräsident," Dr. Freiherr von Lutz. Dr. Berlin himself became "Hofrath," and was at one time in the "Vorstand" of the "Gemeindecollegium" in Ansbach.

Bibliography: Kohut, *Berühmte Isr. Männer*, xvi. 293.

s. M. Co.

BERLIN, SAUL (or **HIRSCHEL, SAUL,** after his father, Ẓebi Hirsch [Hirschel] Levin): German Talmudist, and one of the most learned Jews of the Mendelssohnian period; born (at Glogau?) 1740; died in London Nov. 16, 1794. He received his general education principally from his father, who was chief rabbi of Berlin, and one of the few rabbis of the time who combined Talmudic learning with secular culture. He consequently educated his gifted eldest son along the same lines. In Berlin and Breslau (whither the young man frequently went to visit his father-in-law, R. Joseph Jonas Fränkel) he came into personal contact with the representatives of the movement for progress in Judaism, and became one of its most enthusiastic adherents. His antecedents, education, and calling, as rabbi in Frankfort-on-the-Oder, made it almost impossible for him openly to renounce the old rabbinism; and he consequently endeavored to advance his ideals anonymously or under a pseudonym.

Berlin began his literary career with an anonymous circular letter, "Ketab Yosher" (An Epistle of Justice) (printed in Berlin, 1794, after the death of the author), which Hartwig Wessely warmly defended in his own contention with the rabbis while pleading for German education among the Jews. With delightful humor, and in a florid though racy style, Berlin describes the absurd methods of the Jewish schools, and points out how the rabbinic casuistry—which then constituted the greater part of the curriculum—injures the sound common sense of the pupils and deadens their noblest aspirations. In this work Berlin already betrays a morbid tendency to vilify those whom he dislikes for general or personal reasons, thereby injuring the cause which he desires to further.

This tendency is still more evident in his pseudonymous work, "Miẓpeh Yoḳtel" (The Watch-Tower of Yoktel) (published by David Friedländer and his brother-in-law Itzig, Berlin, 1789), a polemic against the "Torat Yekutiel" of Raphael ha-Kohen. The latter, one of the most zealous advocates of rabbinic piety, was a rival candidate with Levin for the Berlin rabbinate, a circumstance which induced Levin's son to represent ha-Kohen as a forbidding example of rabbinism. Under the name "Obadiah b. Baruch of Poland," Berlin attempted in this work to ridicule Talmudic science, and to stigmatize one of its foremost exponents not only as ignorant, but also as dishonest. The publishers declared in the preface that they had received the work from a traveling Polish Talmudist, and had considered it their duty to print it and submit it to the judgment of specialists. In order to secure the anonymity more thoroughly, Berlin and his father were named among those who were to pass upon it.

Ridicules Talmudic Science.

Had Berlin been content to illustrate from Raphael's work the senseless methods then current in Talmudic studies, he would have performed a meritorious task, and one for which he was especially fitted by his very great Talmudic learning and his lucid style of exposition. But the entirely unfounded attack upon the honor and honesty of his opponent, whose incorruptibility and firmness of character were admired even by his enemies, only injured Berlin and his cause. As soon as it reached Altona and Hamburg, where Raphael was chief rabbi, the work as well as its author was placed under the ban. The dispute that thereupon arose concerning the validity of the ban turned entirely upon the question whether a personal element, like the attack upon the rabbi of Altona, justified such a punishment.

With the exception of Ezekiel Landau, chief rabbi of Prague and a near relation of Berlin, only a few Polish rabbis declared the ban to be invalid; and even they censured the action of Berlin, who had been forced to acknowledge the authorship.

Before the excitement over this affair had subsided, Berlin created a new sensation by another work. In 1793 he published at Berlin, under the title "Besamim Rosh" (Incense of Spices), 392 responsa purporting to be by Asher b. Jehiel, with many glosses and comments which he called "Kassa de-Harsua" (Fish Fare). A few examples will illustrate the true character of these responsa. Berlin says, for instance, that (No. 257) an insight into the principles of the Torah and its commands can not be gained directly from it or from tradition, but only by means of the philosophico-logical training derived from non-Jewish sources. This opinion is coolly ascribed to Asher b. Jehiel, who condemned the study of philosophy and even of the natural sciences as being un-Jewish and pernicious (compare No. 58 of Asher's genuine responsa). The following edifying opinions are ascribed to the neo-Talmudists of the thirteenth century: "Articles of faith [creed] must be adapted to the times; and at present the most essential article is that we all are utterly worthless and depraved, and that our only duty consists in loving truth and peace and learning to know God and His works" (*l.c.*). R. Asher is also alleged to be the author of the two responsa concerning the modification of the ceremonial laws, especially of such as were burdensome to the Berlin youth. Thus, for instance, it should be permitted to shave (No. 18), to drink non-kosher wine, "yayin nesek" (No. 36), and to ride on Sabbath. Berlin aroused a storm of indignation by thus fraudulently using the name of one of the most famous rabbis of the Middle Ages to combat rabbinism.

Mordecai Benet first attempted to prevent the printing of the book in Austria, and then mercilessly scourged the deception in a circular letter addressed to Berlin's father, by critically analyzing the responsa and proving them to be spurious. Levin tried in vain to defend his son. Berlin resigned his rabbinate, and, in order to end the dispute which he had aroused, betook himself to London, where he died a few months after his arrival. In a letter found in his pocket he warned everybody against looking into his papers, requesting that they be sent to his father. He expressed the curious wish to be buried not in a cemetery, but in some lonely spot, and in the same garments in which he should happen to die.

Berlin's Character.

In order to do justice to this unique personality, it must be borne in mind, as a modern historian remarks, that in Berlin were united as in a focus the rays of a sinking and of a rising period in Jewish history. Being a really great Talmudist, he knew better than any other person the weaknesses of rabbinism, and was filled with a burning desire to lead his people toward intellectual freedom. Mendelssohn's and Wessely's timid attempts to inaugurate a new era did not appeal to him. With his youthful ardor he could not understand that the development of the popular consciousness is a slow process. An open championship of his ideas, however, would have meant a breach with father, wife, and children—in short, with all his associates; it being after all doubtful whether his sacrifices would have helped his cause. His anonymous and pseudonymous authorship was a measure of policy and not of cowardice. He could not, however, escape the consequences of such a mode of warfare. It is debasing and embittering to attack secretly those whom one is forced to praise in public; hence Berlin became personal in his polemics, and nervous and dissatisfied with himself and the world, because he knew himself to be misunderstood through his own fault.

Besides the works mentioned above, Berlin is said to have written a large number of rabbinic works, including notes to the whole Talmud.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 20, 21; Benet, in *Literaturblatt des Orients*, v. 53–55, 140–141 (fragment of his above-mentioned letter to Levin); Brann, in the *Grätz Jubelschrift*, 1887, pp. 255–257; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 39–41; Chajes, *Minḥat Kenaot*, pp. 14, 21; Grätz, *Gesch. der Juden*, xi. 89, 151–153; Horwitz, in *Kebod ha-Lebanon*, x., part 4, pp. 2–9; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 396–400 (curiously enough a defense of the authenticity of the responsa collection *Besamim Rosh*); Landshut, *Toledot Anshe ha-Shem*, pp. 84–106, 109; M. Straschun, in Fuenn, *Kiryah Neemanah*, pp. 295–298; Zunz, *Ritus*, pp. 226–228, who thinks that Isaac Satanow had a part in the fabrication of the responsa.

L. G.

BERLINER, ABRAHAM (ADOLF): German theologian; historian; born in Obersitzko, province of Posen, Prussia, May 2, 1833; received his first education under his father, who was teacher in Obersitzko. He continued his education under various rabbis, preparing himself at the same time for the University of Leipsic, where he received the degree of doctor of philosophy.

After serving for some time as preacher and teacher in Arnswalde, Berliner was called (1865) to Berlin as superintendent of the religious school maintained by the society for Talmudic studies (Ḥebrat Shas); and in 1873, when Israel Hildesheimer opened the rabbinical seminary in Berlin, Berliner was elected professor of Jewish history and literature. In this position, as well as in that of author, he has displayed an untiring activity. His edition of Rashi's commentary to the Pentateuch (1866) first made him known as a scholar; and he added to his reputation by various historical works, the result of his studies in the archives and libraries of Italy, which country he frequently visited, subventioned by the German government.

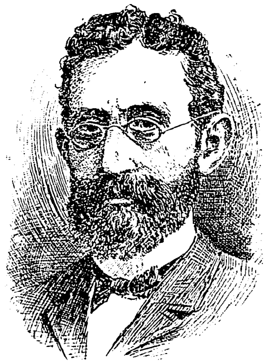

Abraham Berliner.

Berliner edited for two years (1874–75) the scientific periodical "Magazin für Jüdische Geschichte und Literatur," which from 1876 to 1893 he, together with his colleague, David Hoffmann, continued under the title "Magazin für die Wissenschaft des Judenthums." It was due to his zeal that the society Meḳiẓe Nirdamim, for the publication of works of the older Jewish literature, which had been discontinued for several years, was revived in 1885; and since then Berliner has acted as its director. He further acted as the apologist of Judaism in a pamphlet against Lagarde ("Prof. Paul de Lagarde, nach Seiner Natur Gezeichnet," 1887), who denounced all Jewish scholars as dilettanti; and when the blood accusation was revived, he republished (1888) the opinion of Cardinal Ganganelli—afterward Pope Clement XIV.—to prove the falsity of this charge.

While orthodox in his religious views, Berliner was never a fanatic. He not only associated in his scientific work with the liberals, but also paid a high tribute to the merits of M. Steinschneider on the occasion of the latter's seventieth birthday (1886), by compiling a bibliography of that eminent scholar's works.

The following is a list of Berliner's works: (1) "Raschi, Commentar zum Pentateuch," 1866; (2) "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1871; 2d ed., 1900; (3) "Pleṭat Soferim:

Beiträge zur Jüdischen Schriftauslegung im Mittelalter," 1872; (4) "Yesod 'Olam, das Aelteste Bekannte Dramatische Gedicht in Hebr. Sprache, von Mose Sacut," 1874; (5) "Die Massorah zum Targum Onkelos," 1875, 1877; (6) "Migdal Ḥananel, Ueber Leben und Schriften R. Chananel's in Kairuan," 1876; (7) "Ein Gang Durch die Bibliotheken Italiens," 1877; (8) "Rabbi Jesaja Berlin: Eine Biographische Skizze," 1879; (9) "Beiträge zur Hebräischen Grammatik im Talmud und Midrasch," 1879; (10) "Hebräische Grabschriften in Italien," 1881; (11) "Persönliche Beziehungen Zwischen Juden und Christen im Mittelalter," 1882; (12) "Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch," 1884; (13) Targum Onkelos (now the standard edition), 1884; (14) "Aus den Letzten Tagen des Römischen Ghetto," 1886; (15) "Censur und Confiscation Hebräischer Bücher im Kirchenstaate," 1891; (16) "Geschichte der Juden in Rom, von der Aeltesten Zeit bis zur Gegenwart (2050 Jahre)," 3 vols., 1893; (17) "Ueber den Einfluss des Ersten Hebräischen Buchdrucks auf den Cultus und die Cultur der Juden," 1896; (18) "Aus Meiner Bibliothek, Ein Beitrag zur Bibliographie und Typographie," 1898.

Bibliography: Sokolow, *Sefer Zikkaron*, p. 13; Warsaw 1889; Reines, *Dor we-Ḥakamaw*.

S. D.

BERLINER, EMIL: American inventor; born in Hanover, Germany May 20, 1851. He was educated at the public schools of his native place and at the Samson Schule, Wolfenbüttel, whence he was graduated in 1865. In 1870 he emigrated to America, settling in Washington, D. C., where he has lived since 1882. He invented the loose-contact telephone transmitter, or microphone, known as "The Berliner," and now universally employed in the telephone and of the utmost importance in its practical use. He is also the inventor of the gramophone and other valuable devices. Berliner is a member of the American Institute of Electrical Engineers, and since 1879 has been a frequent contributor to scientific publications in the United States and Germany. He is, besides, the author of "Conclusions," Philadelphia, 1899. In 1881 he married Cora Adler of Washington, D. C.

Bibliography: *Who's Who in America*, 1899-1900, and private sources.

A.

BERMAN, JEKUTHIEL: Russian-Hebrew novelist; born in 1825; died in Moscow about 1889. He held for over thirty years a responsible position in the employ of the Jewish railroad magnate Samuel Poliakov, and devoted part of his leisure to literary composition. Between 1870 and 1880 he lived in Tver and later in Moscow. A stroke of paralysis in 1887 rendered him incapable of continuing either his vocation or his favorite literary labors.

The first novel by Berman, "Shenot Rainu Ra'ah" (The Years Wherein We Have Seen Evil), which describes the life and sufferings of the Cantonists or child-recruits in the time of Emperor Nicholas I., appeared in the first volume of "Ha-Meliẓ" (1860). Another novel, "Pesel Mikah" (The Graven Image of Micah), appeared in vol. xx., Nos. 19–43 of the same periodical (1884). "Hashodedim be-Ẓaharayim" (The Noonday Robbers) was first published in vol. viii. of "Ha-Shaḥar" (1877) and afterward appeared in book form. The fate of his fourth novel, "Ha-Yetomim" (The Orphans), is somewhat singular. The first instalment appeared in Zederbaum's monthly, "Ha-Mizraḥ," of which only four numbers were published in St. Petersburg in 1886. Ten years later another part appeared in "Ner ha-Ma'arabi," a Hebrew monthly published in New York, which was also soon discontinued.

Berman is one of the purists in modern Hebrew, who insist that no strange words or foreign idioms shall be used by the writers of what is supposed to be the language of the Bible. An eloquent letter from his pen on this subject, and a clever reply by R. A. Braudes of Wilna (now of Lemberg) favoring expansion and modification of the language, are published in Meisach's "Gan Peraḥim" (Wilna, 1881), pp. 9–21.

Bibliography: Zeitlin, *Bibl. Hebraica*; Lippe's *Bibliographisches Lexikon*, i.; *Ha-Shaḥar*, vi. 313.

H. R. P. Wi.

BERMANN, ADOLF (pen-name, **Kóbor Tamás**): Hungarian writer; born at Presburg in 1867. After completing the study of law he became an employee of the Hungarian Credit Bank. Under the influence of his brother-in-law, Joseph Kiss, the well-known writer of ballads, he early began to develop his talent for belles-lettres, and to-day enjoys a wide celebrity in Hungarian literature. His novels and romances—all satires upon present social conditions—are extensively read.

S. L. V.

BERMANN, FRANCO. See Franco Bermann.

BERMANN, ISSACHAR HA-LEVI: Philanthropist; born at Halberstadt Nisan 24, 1661; died there Tammuz 24, 1730; son of Judah Lehmann. At an early age he displayed great commercial enterprise. He afterward went to Hanover, and there became associated with the chief court agent Liepmann, who, appreciating Bermann's abilities and integrity, gave him his confidence. In this way Bermann had access to many princes, and several of them, such as those of Dessau, of Brunswick, and of Saxony, soon addressed themselves directly to him in their financial transactions. Bermann was in especial favor with Friedrich Augustus II., elector of Saxony and, later, king of Poland, to whom he rendered many services in the capacity of banker and as diplomatic agent in Poland. For these services he was rewarded with the title of "Resident" of Poland and Saxony, by which title he is mentioned in the Polish chronicles.

Bermann used his prestige for the good of his coreligionists; and his intervention with the Polish lords saved many Jewish lives. The special protection that Halberstadt enjoyed during the reigns of Freidrich I. and Friedrich Wilhelm I. was due to Bermann's active influence. Generous by nature, his delight was to protect Jewish learning; and to effect this he built a synagogue at Halberstadt, where many Jewish scholars found support, and their works were printed at his expense.

In 1696 Bermann obtained the permission of Friedrich Wilhelm to edit the Babylonian Talmud, copies of which had become very scarce. The expense of this edition (Frankfort-on-the-Oder), amounting to $50,000, was defrayed entirely by Bermann; and most of the 5,000 copies printed were presented to scholars.

Bibliography: Auerbach, *Gesch. der Jüdischen Gemeinde Halberstadt*, pp. 43 *et seq.*; *Ha-Maggid*, ii. 75; Fuenn, *Keneset Yisrael*, p. 184.

G. I. Br.

BERMANN, MORIZ (pseudonyms, **Berthold Mormann, Moritz B. Zimmermann, Louis Mühlfeld,** and **Julius Marlott**): Austrian author; born at Vienna March 16, 1823; died there June 12, 1895. Bermann, who came of a family of publishers, was educated for a musical career; but after the death of his father he devoted himself for a time to collecting autographs. He soon became known as the owner of one of the finest biographical libraries in Europe. Shortly after the Hungarian Revolution he began (1851) what was intended to be a twenty-volume work, "Oesterreichisches Biographisches Lexikon," etc.; but, owing to the condition of unrest in Austria, it proceeded no farther than the letter A.

On Jan. 1, 1856, Bermann became editor of the "Wiener Courier" and developed into a remarkably prolific writer of sketches, historical novels, plays, and even dance-music; writing under the pseudonyms mentioned above. Among his works are: "Dunkle Geschichten," 1868; "Maria Theresa und der Schwarze Papst," 1870; "Das Schwarze Kabinet"; "Schöne Sünderin"; "Die Kaisertöchter als Bräute," 1890; and the historical comedies "Ein Stündchen auf der Karlsschule" and "Die Entführung aus dem Auge Gottes."

Bibliography: *Das Geistige Wien*, pp. 32, 33; Wurzbach, *Biogr. Lexikon des Kaiserthums Oesterreich*, i. 322-323.

S. E. Ms.

BERN: Capital of the Swiss Confederation. Jews resided within its territory as early as the sixth century, but the first documentary evidence of Jewish inhabitants in Bern is for the year 1259. Though under the protection of the city, with the emperor as their real liege lord, they were usually in an unprotected state. In the separate Jews' street in which they lived, near the present Casino, was also their cemetery, which, after their expulsion in 1294, became private property; and in the "Inselgasse"—as the Jews' street was called after the convent built by the "Inselschwestern"—there was found in 1888, when the "Inselspital" was torn down, the tombstone of a Jew, dated 1293 (Studer, in "Archiv des Historischen Vereins des Kantons Bern," iv. 1, 38; iv. 2, 15; viii. 56, 212).

Jews Bankers and Pawnbrokers.

The Jews of Bern devoted themselves exclusively to banking and pawnbroking. As in Basel and Zurich, the rate of interest fixed by the government was 43%, two pennies per week in the pound; later it was reduced to 30%. All classes—the clergy and the nobles, the burghers and the peasants, as well as the convents and the towns—regarded the Jews as their brokers; and in order to protect the Christians, the city council decreed, at Easter in 1283, that the term set for repayment should be limited to one year. Through their money transactions the Jews earned the hatred of the populace, and as the citizens of Bern were deeply in debt to the Jews and, through various circumstances, were reduced to financial straits, they cast about, shortly after the death of Emperor Rudolf, for means of acquittal.

The Jews Tortured or Expelled.

A pretext for action against the Jews was soon found. In 1294 they were accused of having kidnaped and killed a boy named Rudolf (Ruff). This accusation, which was also made at about the same time against the Jews of Colmar and Mayence, sufficed to start a persecution. The Jew Joel (Föli), who was regarded as the real offender, and all other Jews of Bern, women as well as men, were seized and maltreated, and either tortured or driven from the town. This event has been wrongly assigned to the year 1287, during the reign of Emperor Rudolf (Stettler, "Schweizer Chronik," i. 20; Justinger, "Berner Chronik," pp. 38 *et seq.*; Ulrich, "Schweizer Geschichten," pp. 144 *et seq.*; "'Emeḳ ha-Baka," p. 56; Zunz, "S. P." p. 33, etc.; compare "Annales Colmariens." 28, for the year 1294; "Judæi Bernenses Puerum ut Dixerunt Occiderunt"; Tillier, "Gesch. des Freistaates Bern," i. 72; on the murder of the boy Rudolf, see Stammler, in "Katholische Schweizerblätter," 1888).

Their Claims Forfeited.

King Adolf, perhaps appealed to by the Jews themselves, appointed a commission to investigate the matter, composed of the bishop Peter of Basel, the knight Gottfried von Merenberg, governor of the realm in Burgundy; Cuno von Bergheim, and Hartmann von Ratzenhausen. This commission decided, June 30, 1294, that the Jews, male and female, should forfeit all their claims against the mayor, the council, the community, and every one living in Bern up to the time of the decree; that they should give up all their securities and pledges; and that, in addition, they should pay to the community one thousand marks in silver, and to the mayor of Bern five hundred marks in silver—according to the standard of weight in Bern. King Adolf confirmed this enactment Aug. 1, 1294, in Frankfort-on-the-Main. The Jews assigned to the mayor in payment of his share their claims against the Knights of St. John, the monastery of Interlaken, Ulrich von Thor, and others. A characteristic expression is found in the receipt of the mayor, Jakob von Kienberg: "Pro occasione pueri, videlicet b. Rudolfi quem dicti Judei, ut dicitur, occiserunt." The same cautious phraseology, "ut dicitur," was employed by King Albrecht six years later, when he confirmed the decree, April 29, 1300 ("Solothurner Wochenblatt," 1828, pp. 192 *et seq.*). The Bernese immediately attached the property of the Jews. A woman, Berchta von Habstetten, was forced to give up a chest filled with gold, silver, ornaments, veils, etc., that had been confided to her by the Jew Vivilin and his partner (document of Aug. 14, 1294, "Monatsschrift," xiii. 49 *et seq.*; Stobbe, "Die Juden in Deutschland," p. 283, which reads "1494" instead of "1294," and "Bertha" instead of "Berchta").

Expelled from Bern, the Jews returned before the middle of the fourteenth century; and when the

Persecution Renewed.

Black Death swept the country in 1349, the people of Bern and of Zofingen gained the questionable reputation of fanning everywhere the hatred against the Jews, burning or banishing them and destroying evidences of indebtedness to them, as at the former persecution.

Twenty-five years later there were again Jews at Bern. In 1379 Master Isaac von Tanne, who lived there, loaned to the city of Freiburg 1,470 gold gulden. This "modest man," probably from Thann in Alsace, was, like Master Mathys Eberlin and his wife, Esther Merlinon, a money-lender.

Naturalized and Patronized.

At the end of the fourteenth century the Bernese showed a positively friendly feeling for the Jews, not only permitting them, for financial reasons, to settle in Bern, but naturalizing them for periods of six years, in consideration of a yearly tax of sixty schiltfranken in gold. They were not restricted in their worship; on their festival days they were not to be called into court; matters of dispute among themselves could either be decided according to Jewish law or be brought before the Bernese courts; butchers were enjoined to sell the meat killed according to Jewish ordinance, at the same price as other meat. About this time Christians also engaged in the money-lending business in rivalry with the Jews.

Banished.

As soon as the Bernese were easier financially, the old hatred against the Jews revived, stimulated by Justinger, author of a Bernese chronicle, who was also a notary public, and as such carried on money transactions. His proposition to expel the Jews found no lack of support, for "the Council and the Two Hundred of the City" decided unanimously, May 10, 1427, to drive the Jews forever from the city and the country. This decision was carried into effect, and matters continued thus for several hundred years.

Readmission and Freedom.

Not until about 1820 did Jews again settle at Bern, and coming, as they did, mainly from Alsace as French citizens, they were given absolute religious freedom. In 1865 Bern had twenty-seven Jewish families, which, having had a synagogue since 1855, formed themselves into an association for worship ("Cultusverein"). In 1875 the community numbered 286 persons; in 1897, 348. It had a religious teacher, a burial society (hebrah kaddishah), and a fund for sick women. The canton of Bern had in 1874 1,000 Jews; in 1897, 1,195. The University of Bern was the first to appoint Jews as professors. The well-known physiologist, G. Valentin, who was the first Jew to be naturalized, obtained a position there as early as 1835. Later on the university numbered among its professors Lazarus, Munk, the two Schiffs, Ludwig Stein, and others. In the federal offices J. Dreifus of Endingen occupied, in 1901, a most respected position.

BIBLIOGRAPHY: Kopp, *Gesch. der Eidgenössischen Bünde*, iii. 1, 143; Tobler, *Zur Gesch. der Juden im Alten Bern*, in *Archiv des Historischen Vereins*, xii. 336 *et seq.*; Kayserling, *Die Juden in Bern*, in *Monatsschrift*, xiii. 46 *et seq.*; *Statuten des Cultusvereins der Israeliten in der Stadt Bern*, Bern, 1865.

G. M. K.

BERN, MAXIMILIAN: German author; born at Kherson, South Russia, Nov. 18, 1849, where his father practised medicine. On the latter's death Bern and his mother went to Vienna that he might complete his education. The loss of his fortune forced him to abandon his studies at the university, and in 1873 he became private tutor to the apprentices at an equestrian school.

Bern soon tired of this occupation and turned to literature for a livelihood. His first novel, "Auf Schwankem Grunde," met with considerable success, though in this, as in fact in most of his writings, Bern is inclined to the gloomy despair of the majority of Slavonic writers. The success of his first novel enabled him to visit Berlin, Hamburg, Leipsic, Dresden, Frankfort, and Munich, at all of which places he studied assiduously. In 1886 he went to Paris, and a year later married a young Austrian actress, Olga Wohlbrück. In 1888 he settled in Berlin. Bern is the author of: "Gestrüpp," 1876; "Deutsche Lyrik seit Göthe's Tode," 1877; "Meine Geschiedene Frau," 1878; "Sich Selbst im Wege," a sketch of stage-life, 1877; "Ein Stummer Musikant," 1879; "Liliput," 1879; "Anthologie für die Kinderstube," 1879; "Illustrirter Hausschatz für die Jugend," 1880; "Aus der Gesellschaft," an almanac, 1881-82; "Am Eigenen Herd," 1886; "Deklamatorium," anthology, 1887; "Lustige Stunden," 1887; "Himmelan!" 1889; "Christliches Gedenkbuch," 1893; "Evangelisches Deklamatorium," 1895.

BIBLIOGRAPHY: *Das Geistige Berlin*, pp. 21, 22; Kürschner, *Deutscher Literatur-Kalender*, p. 89.

S. E. Ms.

BERN, OLGA (*née* **Wohlbrück**): Austrian author; wife of Maximilian Bern; born at Vienna July 5, 1865. She went on the stage under her own name, Wohlbrück, and while at the Odeon, Paris, in 1887, married the German author Bern. She abandoned the stage for literature in 1888. She is the author of "Aus Drei Ländern," 1890, short stories; "Unauslöschlich und Andere Novellen," 1892; "Carrière," 1892; "Glück," short stories, 1893; "Das Recht auf Glück," a drama, 1893; and "Vater Chaïm und Pater Benediktus," a novel.

BIBLIOGRAPHY: *Das Geistige Berlin*, pp. 22, 23.

S. E. Ms.

BERNAL, ABRAHAM NUÑEZ: Spanish martyr; burned at the stake by the Inquisition of Cordova May 3, 1655. His martyrdom is celebrated in a work published by Jacob Bernal (Amsterdam, 1655), entitled "Elogios que Zelozos Dedicaron á la Felice Memoria de Abraham Nuñez Bernal que fue Quemado Vivo, Santificando el Nombre de su Criador," etc., and dedicated to Señor Elian Nuñez Bernal. The work contains, among other items, a sermon in Bernal's honor preached by Isaac Aboab, and poems by Daniel á Ribera, Eliakim Castriel, Joseph Frances of Hamburg, Jonah Abravanel, Samuel de Castro, and Jacob de Pina.

BIBLIOGRAPHY: Zunz, *S. P.* p. 345; Kayserling, *Sephardim*, pp. 260, 354; idem, *Biblioteca Españ.-Port.-Judaica*, pp. 28, 43.

G.

BERNAL, ISAAC (MARCUS) DE ALMEYDA: Spanish martyr; born in Montilla 1633; burned at the stake in St. Iago de Compostella

(Galicia, Spain), in the month of March, 1655, at the age of twenty-two. He was a nephew of Abraham Nuñez BERNAL. When only seventeen (1650) he had been thrown into the prison of the Inquisition at Valladolid. Daniel Levi de Barrios mentions Bernal in his "Govierno Popular Judayco" as a relative. In the volume entitled "Elogios" (see Abraham Nuñez BERNAL) there is a "Relacion del felice martirio del invicto Ishack de Almeida Bernal que murio vivo en fuego santificando el nombre del Señor . . ."; as well as poems in honor of Bernal by Daniel á Ribera, Jonah Abravanel, Jacob de Pina, Samuel de Castro, Abraham Castanho, Isaac Israel, Daniel Arango, and a sermon by Jacob Abendana.

D. G.

BERNAL, MAESTRO: A Marano, ship-physician on the first voyage of Columbus to America. He had lived in Tortosa and had undergone public penance in October, 1490, as an adherent of Judaism. Columbus, by his arrogant conduct, aroused the enmity of the physician, who instigated a conspiracy against the admiral in Jamaica which seriously affected his destiny.

BIBLIOGRAPHY: M. Kayserling, *Christopher Columbus*, pp. 90, 123, New York, 1894; see also AMERICA, THE DISCOVERY OF.

G. A.

BERNAL, RALPH: Politician and art-collector; died in 1854. His ancestors were of Spanish-Jewish origin. His father was **Jacob Israel Bernal,** a West-Indian merchant, who in 1744 refused the office of *gabay* (treasurer) of the Portuguese congregation because he decided to marry Josebeth Baruh, a "Tudesca" or German Jewess, which he was only allowed to do under humiliating conditions (Picciotto, "Sketches of Anglo-Jewish History," p. 167). Ralph was entered at Christ's College, Cambridge, where he took his degrees of B.A. and M.A. in 1806 and 1809 respectively. In 1810 he was called to the bar as a member of Lincoln's Inn, but inheriting extensive property in the West Indies, he preferred a parliamentary to a legal life. For thirty-four years (1818–52) he had a seat in the House of Commons, where he represented the city of London from 1818 to 1820, and Rochester from 1820 to 1841. During that period he spent £66,000 in election contests. In the latter year he contested the constituency of Weymouth, and was seated on petition. After representing that borough from 1841 till 1847, he returned to Rochester, continuing to sit for it until his retirement from political life in 1852. His parliamentary career was uneventful, although throughout he was prominent in the ranks of the Whigs, and from 1830 till 1850 acted as chairman of committees. Though brought up as a Christian, he recognized the claims of his Jewish ancestry by supporting the bills for the removal of Jewish disabilities, introduced while he was in the House. He was known in his day chiefly as an art-collector in antique china and plate; and at his death an attempt was made to secure his collection for the nation, but it was unsuccessful, and the collection was sold in 1855. Two catalogues of his works of art were issued. He was twice married, and had issue by both wives.

BIBLIOGRAPHY: *Dict. Nat. Biog.*; Sir H. Cole, *Biography*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 289-291; *Gentleman's Magazine*, 1823 and 1854.

J. G. L.

BERNARD, ABRAHAM: Russian physician; born in 1762. He studied at London in 1789; practised medicine in Hasenpoth, Courland, Russia; became district physician in Shawli, government of Wilna; was subsequently appointed inspector of various military hospitals in Lithuania; and in 1809 was made chief surgeon of the hospital of Slonim. He also received the title of court councilor; practised at Mitau in 1810–11; and then settled in Moscow. He has published: "Gründe für die Inokulation; dem Lithauischen Landvolke Gewidmet," Mitau, 1799; "Observations sur l'Enterrement Prématuré des Juifs," Mitau, 1799; and a German translation of this last, under the title "Bemerkungen über das Frühe Beerdigen der Jüdischen Leichen," Mitau, 1802; "Medicinisch-Chirurgische Beobachtungen in den Kriegshospitälern zu Kobrin und Slonim Gesammelt," n. d.; and "Behandlung eines Epidemischen Wurmfiebers, das im Jahr 1796 in Kurland Herrschte," in Hufeland's "Journal für Praktische Arzneikunde," 1797, iv. 4, No. 5.

BIBLIOGRAPHY: Recke and Napierski, *Allgemeines Schriftsteller und Gelehrten-Lexikon der Provinzen Liev-, Esth- und Kurland*, vol. i., *s.v.*, Mitau, 1827; R. Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, pp. 66-67; *ib.* 1853, where "Bernard" is given as "Bernhard."

H. R.

BERNARD OF CLAIRVAUX (generally known as **St. Bernard**): Church father; born 1091, near Dijon, France; died at Clairvaux Aug. 20, 1153. He was originally a monk of the Cistercian order at Citeaux; but, on being appointed abbot of Clairvaux, he founded a branch order known by his name, 160 monasteries of which came into existence during his life. He vigorously opposed Abelard in 1140, as well as the introduction of the dogma of the immaculate conception.

St. Bernard is distinguished for his activity in forming the second crusade in 1145–46, during which he traveled through France and Germany, preaching the crusade. One of the consequences of this was a succession of massacres of the Jews throughout the Rhine valley. This called forth an energetic protest by St. Bernard, which was sent to England, eastern France, and Germany (Bouquet, "Recueil," xv. 606). In this letter he laid down the general lines of policy with regard to the Jews by which the Roman Catholic Church has since been guided; and his arguments are those generally given, though without his name, in more recent pronouncements. According to St. Bernard, Jews are not to be disturbed or destroyed, because they are living symbols of the Passion; for which they are to be punished mainly by dispersion, so that they shall be witnesses. But they will ultimately be converted. How can this be if they are ground down? At the same time St. Bernard approves of the papal policy which declares that all usury on debts due by Crusaders shall lapse during their absence in the Holy Land.

BIBLIOGRAPHY: Neander, *Der Heilige Bernhard und Sein Zeitalter*, Berlin, 1813; Cotter Morrison, *Life and Times of St. Bernard*, London, 1863: literature cited in Herzog-Hauck's *Real-Ency.* ii. 623; Grätz, *Geschichte*, vi. 148, 151.

G. J.

BERNARD (also **Domeier**), **ESTHER** (*née* **Gad**): German poetess and authoress; born at Breslau, Silesia, about 1770; died about 1814. On her mother's side Bernard was a granddaughter of Jonathan Eybeschütz, the famous rabbi of Prague and Hamburg.

At the age of about twenty she was married to a certain Bernard, with whom she removed to Berlin. She preferred the latter place to Breslau for the reason she herself gave in a letter to Jean Paul Richter in the following words: "Dort wird man über den Menschen nie den Juden vergessen; und besässe ich die grössten Verdienste, so würde ich doch in Eure besseren Zirkel nicht aufgenommen werden" (There [in Breslau] the Jew is never forgotten in the man, and were I to possess the highest merit, I should never be admitted to your higher circles). Her marriage with Bernard must have been unhappy, for after a few years she obtained a divorce and married Dr. Domeier of London, with whom she went to live in Malta.

Even in her girlhood Esther Bernard showed great talent for poetry and literature. Before her marriage to Bernard she contributed many poems to "Plumken's Magazin" and Rausch's "Unterhaltungen." To the latter she contributed also a short story in English, "Marcus and Monima," 1795. While the wife of Bernard she wrote "Beschreibung einer Wasserreise von Aussig Nach Dresden" (in "Deutsche Monatsschrift"); "Eine Nachricht über das Dresdener Museum" (in "Archiv der Zeit," Nov., 1799, p. 445). She was also a contributor to "Der Cosmopolit" (June, 1795, pp. 577–599), and "Bäcker's Erzählungen" (1798, iv. 272) for which she wrote some poems. "Bäcker's Almanach" for 1800 contains two poems by Bernard, one of which has been set to music by Neuman, "Ueber Schiller's Piccolomini," in "Merkwürdigkeiten der Mark Brandenburg," March, 1800, p. 382.

In Berlin, Bernard made the acquaintance of Comtesse de Genlis, the authoress of "Les Mères Rivales," which she translated into German under the title "Die Beiden Mütter," 2 vols., 1800.

After her marriage to Dr. Domeier she wrote "Gesammelte Blätter," Leipsic, 1805; "Briefe Während Meines Aufenthaltes in England und Portugal," 2 vols., Hamburg, 1803; "Kritische Auseinandersetzungen Mehrerer Stellen in dem Buche der Frau von Staël über Deutschland," Hanover, 1814.

At the erection of the Wilhelmsschule in Breslau, in 1791, for the instruction of Hebrew children, Esther Bernard celebrated the event in a poem in which she hailed the dawning of an era of freedom and equality for the Jews of Silesia.

BIBLIOGRAPHY: *Sulamith*, v. 252–258, 285; Schummel's *Breslauer Almanach*, i., 1801; Kayser's *Bücher Lexikon*, i. 125, ii. 64.

S. S. R.

BERNARD OF GORDON: Christian physician; born probably at Gordon in Guienne, department of Lot, France; professor of medicine at Montpellier about the year 1300. His "Lilium Medicinæ" was much read by Jews, and several Hebrew translations of it are extant; *e.g.*, that by Jekuthiel b. Solomon (Maestro Bonsenior) of Narbonne in 1387 (שושן הרפואה); and another by Moses ben Samuel of Roquemaure (Gard), 1360 (פרח הרפואה).

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 785; Renan-Neubauer, *Ecrivains Juifs*, p. 386.

G. M. S.

BERNARD, HERMANN: Teacher of Hebrew in the University of Cambridge, England; born of Austrian parents at Uman, or Human, a small town in southern Russia (at that time Poland), in the year 1785. His father being a converted Jew, he was brought up as a Christian. He went to England in 1825; settled in Cambridge as a private teacher in 1830; and was appointed "Præceptor Linguæ Sacræ" in the university on Oct. 18, 1837, succeeding Josephus Crool. He died at Cambridge, aged seventy-two, on Nov. 15, 1857, after teaching there with marked success for twenty-seven years.

Bernard published the following works: "The Creed and Ethics of the Jews Exhibited in Selections from the Yad ha-Ḥazaḳah of Maimonides" (1832); and "Ha-Menahel" (The Guide of the Hebrew Student), 1839. During Bernard's blindness in 1853 appeared "Me Menuḥot" (Still Waters), an easy, practical Hebrew grammar, in two volumes, by the Rev. P. H. Mason (afterward fellow and president of St. John's College) and Hermann Bernard. Bernard's lectures on the Book of Job, edited by his former pupil, Frank Chance (afterward a member of the Old Testament Revision Committee), appeared in one volume in 1864, but the editor's promised appendix was never published.

J. C. T.

BERNARDINUS OF FELTRE: Franciscan friar; born at Feltre, Italy, in 1439; died Sept. 28, 1494. He was one of the bitterest enemies the Jews ever had, and openly advocated their utter extermination. He traveled throughout Italy preaching a crusade against them, the burden of his sermons being: "Let Christian parents keep a watchful eye on their children, lest the Jews steal, ill-treat, or crucify them." As a worthy disciple of Capistrano, whom he held up as the type and model of a true Christian, he knew that his eloquence would be of no avail among the aristocracy, the members of which, guided by their interests, protected the Jews. He therefore endeavored to inflame the lower classes and to arouse the ill-will of the populace against the Jews.

His Preaching.

Because certain Jewish capitalists had been successful, he depicted all Jews as vampires and extortioners. In his sermons he was wont to say: "I, who live on alms and eat the bread of the poor, shall I be a dumb dog and not howl when I see the Jews wringing their wealth from Christian poverty? Yea! shall I not cry aloud for Christ's sake?"

These sermons bore fruit. At Ravenna Bernardinus incited the populace to such a degree that he was enabled to expel the Jews with violence and to send deputies to Venice to solicit a legal sanction for the expulsion. The authorities of Florence were constrained to order Bernardinus to quit the country, so that a rising which was imminent might be prevented (1487). At Campo San Pietro Bernardinus expelled a Jewish pawnbroker and established a gratuitous pawnbroking institution.

All Jewish occupations and enterprises were equally the objects of Bernardinus' reprobation. The inhabitants of Sienna engaged a Jewish physician. Bernardinus delivered a series of sermons in which he reproduced all the idle tales spread among the people respecting the hatred that the Jews nourished toward Christians. He related that a Jewish physician of Avignon on his death-bed recalled with delight the fact of having killed thousands of Christians through his drugs. The consequence of these sermons was that the lower classes and the women abstained from having recourse to the Jewish physician.

These partial successes notwithstanding, the efforts of Bernardinus mostly failed of effect. The Italian people were actuated by good common sense, and the authorities sorely hindered Bernardinus in his Jew-baiting. It was in the Tyrol that he succeeded in bringing about a bloody persecution.

While Bernardinus preached in the city of Trent, some Christians called him to account for his hatred of Jews, remarking that the Jews of Trent were worthy people. "Ye know not," replied the monk, "what misfortune these folks will bring upon you. Before Easter Sunday is past they will give you a proof of their extraordinary goodness." Chance favored him with a good opportunity.

Simon of Trent.

During Holy Week of the year 1475 a Christian child named Simon, who was three years old, was drowned in the Adige, and his body was caught in a grating near the house of a Jew. The Jew gave notice of this occurrence to Bishop Hinderbach. The body was removed to the church and exhibited, and Bernardinus and other hostile priests raised an outcry against the Jews, saying that they had put the child to torture and then slain him and flung him into the water. The bishop ordered the imprisonment of all the Jews, who, with one exception, when subjected to torture confessed. Thereupon all the Jews of Trent were burned, and it was determined that thereafter no Jew should settle in the city (see SIMON OF TRENT).

Bernardinus endeavored to make use of this occurrence to bring about the ruin of the Jews. At his instigation the corpse was embalmed, and commended to the people as a sacred relic. Pilgrimages to the remains were made by thousands of persons, and before many days several of them claimed they had seen a halo about the body. This new miracle was announced from every chancel, and fomented the excitement of the rabble against the Jews to such a degree that even in Italy they dared not go outside the towns, in spite of all that the doge and the Senate of Venice as well as Pope Sixtus did to stem the tide of hatred. Gregory XIII. canonized both—Bernardinus as a prophet, and Simon as a martyr.

BIBLIOGRAPHY: *Acta Sanctorum*, vii. 28 Sept.; *Revue Orientale*, ii. 40, 41; Grätz, *Gesch. der Juden*, viii. 255 *et seq.*

G. I. BR.

BERNAYS, ISAAC (known as Ḥakam Bernays): Chief rabbi in Hamburg; born 1792 at Mayence; died May 1, 1849, in Hamburg. After having finished his studies at the University of Würzburg, in which city he had been also a disciple of the well-known Talmudist R. Abraham BING, he went to Munich as private tutor in the house of Herr von Hirsch, and afterward lived at Mayence as a private scholar. In 1821 he was elected chief rabbi of the German-Jewish community in Hamburg, to fill a position where a man of strictly Orthodox views but of modern education was wanted as head of the congregation. After personal negotiations with Lazarus Riesser (father of Gabriel RIESSER), who went to see him in Mayence, Bernays accepted the office on characteristic terms; namely, that all the religious and educational institutions of the community were to be placed under his personal direction; he wanted to be responsible to the government only. Besides this he required a fixed salary, independent of incidental revenues, and wished to be called "clerical functionary" or "ḥakam," as the usual titles, "moreh ẓedeḳ" or "rabbi" did not seem to him highly esteemed at that time.

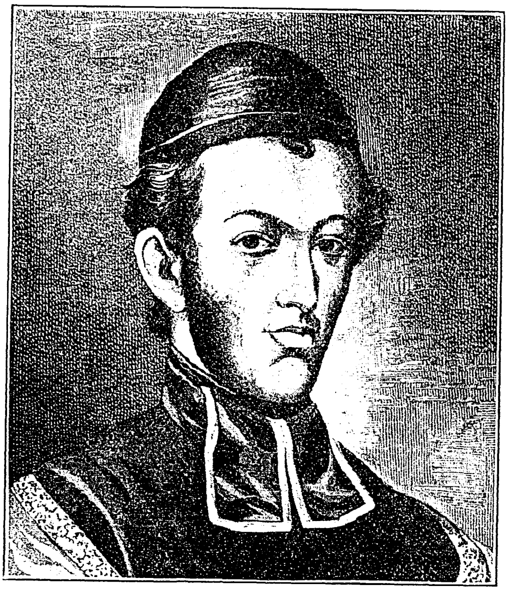

Isaac Bernays.

In 1822 he began the reform of the Talmud Torah school, where the poorer children of the community had till then been taught Hebrew and arithmetic. He added lessons in German, natural science, geography, and history as important parts of the curriculum, and by 1827 what had formerly been merely a religious class had been changed to a good elementary public school, which could well prepare its pupils for life. In spite of this great progress the council of the community wanted to take a greater part in the supervision of the course of instruction, and in consequence of differences with the ḥakam resulting from these claims, they withdrew the subvention of the school in 1830; but through the intervention of the senate of Hamburg this was again granted in 1832, though Bernays was denied the presidential seat he had till then occupied in the council of the school and was made instead "ephorus" of the school. In 1849 he died suddenly of apoplexy, and was buried in the Grindel cemetery.

Bernays possessed wide philosophical views, a rare knowledge of the Bible, Midrash, and Talmud, and an admirable flow of language: he was indeed a born orator. He was the first Orthodox German rabbi who introduced the German sermon into the service, and who tried to interpret the old Jewish feeling in modern form and to preserve the ancestral creed even in cultured circles. His antagonists were therefore to be found in the ranks of the ascetic fanatics of the "klaus" as well as among the adherents of the "Temple," a reform synagogue founded in 1819, against whose prayer-book Bernays had pronounced an anathema. By lectures on the Psalms, on Judah ha-Levi's "Cuzari," etc., he tried to strengthen and to deepen the religious life of the community, the institutions of which he supervised very carefully. His influence is still felt in the Hamburg community, where Jewish traditions and the study of Jewish literature are often found united with modern education.

Bernays left no literary works. A small anonymous essay, "Der Bibelsche Orient"—of great linguistic learning and original and wide historical views on Judaism—was supposed to have been written by him in early years; but he denied the authorship, and never in later life showed any conformity with the views of the little book. Of his sons the celebrated philologist Jacob Bernays, professor and chief librarian at the University of Bonn, kept faithful to the religious views of his father, while the well-known literary historian Michael Bernays, who was only fourteen years old on his father's death, was converted to Christianity. Bernays' best pupil was Samson Raphael HIRSCH, the well-known leader of modern Orthodoxy.

BIBLIOGRAPHY: Haarbleicher, *Zwei Epochen aus der Geschichte der Deutsch-Israelitischen Gemeinde zu Hamburg*, Hamburg, 1867; T. Goldschmidt, *The Talmud Torah School Under the Chacham Bernays* (inedited).

A. FE.
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BERNAYS, JACOB: German philologist; born at Hamburg Sept. 18, 1824; died at Bonn May 26, 1881. He was the eldest son of the ḥakam Isaac Bernays, who carefully guided his elementary education until he was sent, in 1844, to Bonn to attend the university. There he studied philology under G. Welcker and F. Ritschl, becoming particularly attached to the latter. His philosophical studies he pursued under Brandis. It was during his four years' career at the university that in competition for a gold prize he submitted a treatise on Lucretius, which won for him not only the prize, but also the admiration of Ritschl, who strongly advised him to devote himself to a professional career. The work was afterward published under the title "Die Ausgabe des Lucretius" (Leipsic, 1852). Bernays graduated in 1848, and in the same year issued his "Heraclitea" (Bonn, 1848). In the following year he became privat-docent at his *alma mater*, and in the same year published at Bonn his "Florilegium Renascentes Latinitatis." He was also engaged in editorial work on the "Rheinische Museum," founded by Niebuhr, and conducted by Welcker and Ritschl.

Organizes Jewish Theological Seminary.

The serious work of organizing the Jewish Theological Seminary at Breslau, the funds for the establishment of which had been provided by Jonas Fränkel, was actively begun in 1853, and the work was practically of a pioneer nature. Bernays was among the first to be called upon to be associated with Zacharias Frankel, Graetz, and Joël in this task of outlining the plan and method of study to be pursued in the new seat of learning, where rabbis were to be trained in accordance with the scientific educational ideas of the time, instead of with the antiquated methods of the yeshibah. Bernays was indeed peculiarly fitted to cooperate in such an undertaking; for, besides his profound classical learning and his university experience, he was a thorough Hebrew scholar and, moreover, was intensely Jewish in thought, feeling, and mode of life.

When the seminary was opened (Aug. 10, 1854) Bernays began his actual teaching; his subjects including not only regular courses in Greek and Latin, but special courses as well in the history of German literature, history of Hebrew poetry, the philosophy of religion, illustrated by the "Cuzari" and "Moreh Nebukim." In addition he conducted exercises in German style. The annual reports of the seminary were enriched each year with some treatise prepared by one or another of those connected with the institution. Bernays contributed three of these during the twelve years of his association with the faculty: "Ueber das Phokylidische Gedicht" (Berlin, 1856); "Die Chronik des Sulpicius Severus" (Berlin, 1861); and "Theophrastos' Schrift über Frömmigkeit" (Berlin, 1866). These were afterward published separately.

His Activity at Breslau.

Bernays' activity during his sojourn at Breslau was not, however, confined to his work at the seminary, as he had at once connected himself with the University of Breslau as privat-docent with remarkable success. As a consequence his general literary productiveness was considerable and noteworthy. In 1855 there appeared in Berlin "Die Lebensbeschreibung des Joseph J. Scaliger." Two years later was produced the work upon which, probably more than on any other one of his writings, his claim upon the notice of scholarly posterity will have to rest, "Grundzüge der Verlorenen Abhandlung des Aristoteles über die Wirkung der Tragödie" (Breslau, 1857). As late as 1882, in his report on the Aristotelian literature in the "Jahresbericht für die Alterthums-Wissenschaft," Dr. Susemihl of Greifswald speaks of the deluge of writings called forth by the "Grundzüge" as not having even then subsided. Another contribution to Aristotelian literature by Bernays during this period is "Die Dialoge des Aristoteles im Verhältniss zu Seinen Uebrigen Werken" (Berlin, 1863).

Called to Bonn University.

From his *alma mater* there came at last the recognition that was his due. Ritschl left his position at Bonn University in 1866; and the call was sent to Bernays to fill the place of assistant professor and chief librarian. With the greater responsibilities now thrust upon him, however, he still found time for the production of some of the best and most scholarly of his writings. "Die Heraklitischen Briefe" was published at Berlin in

1869. In 1872 appeared his "Uebersetzung der Drei Ersten Bücher von Aristoteles' 'Politik.'" "Ueber die unter Philo's Werken Stehende Schrift: 'Ueber die Unzerstörbarkeit des Weltalls'" was issued in 1876, and "Lucian und die Cyniker" in 1879. In 1880 there appeared "Zwei Abhandlungen über die Aristotelische Theorie des Dramas," which is a republication of the "Grundzüge" of 1857 and the "Ergänzungen zu Aristoteles' Poetik." His last work was "Phokion und Seine Neuern Beurteiler" (Berlin, 1881).

Suddenly, amid this congenial activity, Bernays was stricken with sickness, which very soon and unexpectedly ended fatally. He was but fifty-seven years of age; and the grief felt at his early demise was profound and wide-spread, alike among professors and students and his coreligionists. Though fifteen years away from the Jewish Seminary at Breslau, he still remained devoted to it, and bequeathed to it his Hebrew library.

Bernays' collected writings, edited by Usener, were published in two volumes, Berlin, 1885.

Bibliography: Brockhaus, *Conversations-Lexikon*, s.v.
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BERNAYS, MICHAEL: German historian of literature; born at Hamburg Nov. 27, 1834; died at Carlsruhe Feb. 25, 1897; son of Ḥakam and brother of Jacob Bernays. He attended the Johanneum in his native city, where, principally under the guidance of Adolph Kraft, he devoted himself to the study of the classics. In a performance of "Antigone," arranged at the gymnasium by Töpfer, Bernays appeared as *Kreon*, and is said already at this time to have excited admiration by the originality of conception revealed in his rendering of the lines. A few months later he entered the University of Bonn, where at first he devoted himself to the study of law, but soon abandoned it for that of classical philology, which, notwithstanding many unfavorable external circumstances, he thenceforth prosecuted with unflagging perseverance. After completing his course at Bonn he went to Heidelberg, where he became a pupil of Gervinus and Holtzmann. Shortly after his arrival there Bernays, although then scarcely twenty-one years of age, lectured on Shakespeare before a literary student society which he had founded, and whose members had bestowed upon him the title of "master." In 1855 he received his doctorate and prepared to qualify himself for a professorship, while at the same time prosecuting his manifold literary labors.

Literary Labors.

In 1859 Bernays published a festival play for the one hundredth anniversary of Schiller's birthday, and in 1864 he composed verses on the tricentennial celebration of the birth of Shakespeare. Shortly afterward he wrote an explanatory text to Beethoven's music to "Egmont," which was not only frequently spoken, but produced so lasting an impression that, thirty years later, the directors of the Carlsruhe Theater ordered from Bernays a similar prologue for Mozart's "Requiem." Despite these occasional literary productions, however, Bernays steadily pursued his studies; and he even refused an offer from Treitschke to participate in the editorship of the "Preussische Jahrbücher," fearing that the duties of such a position might divert him from his main purpose. In the same year, 1866, he published his first celebrated work, "Zur Kritik und Geschichte des Goetheschen-Textes," in which he once for all established the necessity of applying the methods of classical philology in the criticism of the modern masters.

Shortly after the Franco-Prussian war, which so powerfully stimulated the general interest in the national poetry, Bernays received a call to the University of Leipsic, and such was his popularity as a lecturer there that within a very short time after his arrival the largest hall of the university was inadequate to accommodate the audience. It was the enthusiasm thus aroused that now induced the art-loving king of Bavaria, Ludwig II., to found a special chair of German literature—the first to be established—at Munich, and to summon Bernays thither as extraordinary professor, who thus, at the age of thirty-nine, already beheld the fulfilment of his dearest wishes. After an activity of eighteen months Bernays received a regular professorship, and this position he held until his resignation in 1889, when he removed to Carlsruhe.

Professor of German Literature.

In striking contrast with many university professors, Bernays rarely confined himself to the written copy before him; for he was gifted, above all, with a marvelous memory. It is said that he could recite lengthy poems and dramas, such as "Hermann und Dorothea" and "Tasso," from beginning to end without faltering or betraying any evidence of fatigue. With this faculty, which he had cultivated from early youth, Bernays united an unusually extensive yet accurate knowledge of the literature of ancient and of modern times. Thus he constantly enriched his discourse with copious and pertinent citations reflecting the inmost nature of the author under discussion. When to these qualifications are added a voice of exceptional flexibility and power, and a carefully studied eloquence of gesture, the great popularity of the lecturer can be readily understood.

As Author.

In his published works Bernays aimed to transfer the methods of classical philology to the domain of modern literary history and criticism, and endeavored to elevate these studies to an equality with the other academic sciences. Among his most popular writings, besides those mentioned, are: "Briefe Goethe's an F. A. Wolf," Berlin, 1868; "Zur Entstehungsgeschichte des Schlegelschen Shakespeare," Leipsic, 1872; "Der Junge Goethe"—a collection of the poems and letters of Goethe during the years 1764–76—3 vols., Leipsic, 1875; "Goethe und Gottsched"—two biographies—Leipsic, 1880; an introduction to a revised edition of Schlegel and Tieck's translation of Shakespeare, Berlin, 1871–72; an introduction to a centenary edition of Voss's translation of Homer, Stuttgart, 1881.

Apart from his literary activity, Bernays was frequently called upon to officiate on public occasions; as, for example, in 1883, when he was requested by the city of Munich to preside at the public dinner given in celebration of the emperor's birthday; and in 1892 at Carlsruhe, when he delivered the dedicatory address at the unveiling of the Scheffel monument (see Bettelheim, "Biographische Blätter," 1895). In contradistinction to his brother Jacob, who strictly observed the ordinances of Judaism, Michael Bernays early embraced Christianity.

Bibliography: Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1897; *Münchener Allgemeine Zeitung*, Feb. 26, 1897; Brockhaus, *Conversations-Lexikon*, s.v.

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BERNBURG. See Anhalt.

BERND, JULIUS D.: American merchant and philanthropist; born in 1830; died at Pittsburg, Pa., Nov. 30, 1892. Bernd was a successful business man and highly esteemed by his mercantile associates in Pittsburg. He was a member of the chamber of commerce. Being actively interested in philanthropic work, he was a director of the Gusky Orphanage and Home of Western Pennsylvania, an earnest worker for the Humane Society, and a member of the Rodef Sholem congregation. By his will he left a large amount to various charities, particularly to the Union of American Hebrew Congregations, the Hebrew Union College, and the Gusky Orphanage. After giving to every charitable institution in the county of Allegheny, without regard to creed or color, he bequeathed the residue of his estate, share and share alike, to the Hebrew Union College of Cincinnati, O., and to the city of Pittsburg, Pa., the bequest to the city being conditioned on its creating a department or alcove in the Carnegie Library of Pittsburg, to be known as the "J. D. Bernd Alcove," which was accordingly instituted.

A. J. Co.

BERNFELD, SIMON: German publicist and rabbi; born in Stanislau, Galicia, Jan. 6, 1860. His father, who was a good rabbinical scholar and also well versed in secular knowledge, was his first instructor. He took to writing Hebrew very early; and at the age of thirteen he translated a German novel into that tongue. His first article, "About the Expulsion of the Jews from Nuremberg," was published in "Ha-Maggid" of 1879 (No. 22), as were various other contributions from his pen.

In 1879 Bernfeld went to Königsberg, where he held for some time an editorial position on M. L. Rodkinson's Hebrew weekly, "Ha-Ḳol." In the fall of 1880 he left Königsberg for Breslau, where he spent several months in great distress. Early in 1881 he went to Lyck, Prussia, to become the assistant of David Gordon, editor of "Ha-Maggid." He remained there for nearly a year, and continued to contribute articles and editorials for that periodical for several years after leaving Lyck. He returned to Königsberg late in 1881, and after a year's preparation entered the university of that city, where he remained until the summer of 1883.

A brighter period in Bernfeld's life began with his arrival in Berlin in the summer of 1883. He entered the university of the German capital, and at the same time attended the Hochschule für die Wissenschaft des Judenthums. In 1885 he became a regular contributor to "Ha-Meliẓ" (St. Petersburg), and in the same year obtained his doctor's degree. In March, 1886, he was elected chief rabbi of the Spanish and Portuguese community of Belgrade, the capital of Servia, and director of the Jewish school in that city. This position he held for about seven years.

Bernfeld now resides at Berlin, and occupies himself mainly with writing in Hebrew and German. He is a German writer of varied and considerable attainments. His "Juden und Judenthum im Neunzehnten Jahrhundert" (Berlin, 1898), which forms vol. iii. of the series "Am Ende des Jahrhunderts," edited by Dr. Paul Bornstein, is a work of merit, and the same can be said of his essay, "Der Talmud, Sein Wesen, Seine Bedeutung, und Seine Geschichte" (Berlin, 1900). His new translation of the Bible, now in course of publication, has also been highly praised (see "Allg. Zeit. des Judenthums," 1901, No. 13). His chief significance, however, lies in the field of Neo-Hebraic literature. He belongs to the younger class of clear and forceful writers who have brought new life into modern Hebrew literature and have lifted the journalistic part of it to an eminence which it had not before attained. A clever journalist, Bernfeld writes on various subjects. In addition to innumerable articles in various periodicals, he has compiled popular works on history, philosophy, and kindred subjects; while in the field of the history of the Jews, of which he made a special study, he has done valuable original work.

The most important of his works are: "Da'at Elohim" (Knowledge of God), a history of the religious philosophy of the Jews from rudimentary philosophical systems of the Bible down to that of Asher Ginzberg, the thinker of modern national Judaism (Warsaw, 1897); "Dor Tahapukot," a monograph on the Mendelssohnian period (*ib.* 1896–98); and biographies of S. L. Rapoport (1899), of Michael Sachs (Berlin, 1900), and of Gabriel Riesser (Warsaw, 1901).

Bibliography: *Sefer Zikkaron*, pp. 131–133 (autobiographical sketch); Lippe, *Bibliogr. Lexikon*, ii., iii., *s.v.*; Zeitlin, *Bibliotheca Hebraica*, s.v.

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BERNHARDT, MARTIN: German neuropath and medical author; born at Potsdam April 10, 1844. He was educated at the gymnasium of his native place and at the University of Berlin, where he studied under Virchow and Traube. After graduating as M.D. in 1867, he was appointed assistant to Leyden at the Universitäts-Klinik at Königsberg; and two years later, physician at the Charité (free dispensary and hospital) at Berlin under Westphal. The Franco-German war interrupted his clinical work, for he went to the front with the Landwehr, receiving a medal for bravery under fire. On his return in 1872, he was appointed privat-docent of medicine and as specialist for neuropathy at the University of Berlin, and, ten years later, assistant professor.

Bernhardt, in addition to contributing numerous articles to medical publications, has been the editor-in-chief since 1885 of the "Centralblatt für die Medizinischen Wissenschaften," and the correspondent of neuropathy and electrotherapy for Virchow-Hirsch's "Jahresberichte." He is also one of the collaborators of Eulenburg's "Realencyklopädie der Medizin." His principal works are: "Die Sensibilitätsverhältnisse der Haut," 1873; "Beiträge zur

Symptomatologie und Diagnostik der Hirngeschwülste," 1881; "Electricitätslehre für Medizin," 1884, in collaboration with Professor Rosenthal: "Erkrankungen der Peripherischen Nerven," 1895–1897.

Bibliography: Hirsch, *Biog. Lex.*, 884, i. 421; Pagel, *Biog.* 1901, p. 151.

S. E. Ms.

BERNHARDT, SARAH (ROSINE BERNARD): French actress; born at Paris Oct. 22, 1844, of Dutch Jewish parentage. She was received into the Roman Catholic Church at the request of her father. Her early years were spent at the Convent Grand-Champs, Versailles, where she remained until fourteen years old, when she was received into the Conservatoire, where she studied dramatic art under Prévost and Sanson. Though, like Rachel, naturally inclined to comedy, Bernhardt won a prize for her work in tragedy. On Aug. 11, 1862—four years after beginning her dramatic studies—she made her début at the Comédie Française in "Iphigénie." Her success was but partial; and the experiment—for such it really was—resulted in further study and a short trip to Spain. On her return to Paris the young actress went to the Théâtre du Gymnase, the Porte-Saint-Martin, and the Odéon (1864), and, a year later, back again to the Porte-Saint-Martin. There she appeared as *Armande* in "Les Femmes Savantes," as *Cordelia* in "King Lear," and in her first male rôle, *Zanetto*, in François Coppée's "Le Passant" (1869).

The outbreak of the Franco-German war interrupted her career for a time, the interval being spent in study and nursing the wounded. Her next appearance was on Nov. 6, 1872, when she played *Mlle. de Belle-Isle* at the Comédie Française. For the next seven years Bernhardt remained a member of this famous institution, of which she became a "sociétaire" in 1875. Her greatest artistic triumphs were achieved there in "Phèdre"; "Andromaque"; "Zaïre"; "Alcmène"; "Ruy Blas" (*Marie de Neubourg*); "La Fille de Roland" (*Berthe*); "Rome Vaincue" (*Posthumia*, the blind woman); "Le Sphinx"; "L'Etrangère"; and in the classic plays of Racine and Corneille.

In 1879 Bernhardt's eccentric behavior and temper led to a severance of her associations with the Comédie Française; and on a civil suit the actress was ordered to pay damages amounting to 100,000 francs. After a tour to London, Copenhagen, and America (1880–81) with a company of her own, Bernhardt returned to Paris, where she assumed the direction of the Théâtre Ambigu (1882). The same year she was married to the actor Jacques Damala (died 1889), and played *Pierrot* at the Trocadéro in a pantomime written by Richepin. She afterward leased the Théâtre Vaudeville, which she opened Dec. 11, 1882, with "Fédora," playing the title-rôle herself. Soon after, she returned to the Porte-Saint-Martin, which she opened Sept. 17, 1883, with "Frou-Frou." This was followed by "La Dame aux Camélias," "Nana Sahib," and "Théodora." During the season of 1886–87 she toured the United States, and on her return to the Porte-Saint-Martin appeared in "La Tosca." She revisited America in 1888–89, and on her return played at the Porte-Saint-Martin in "Jeanne d'Arc" and "Cléopatre" (1890).

Then followed an interval during which the actress toured Europe. Returning to Paris, she engaged in 1893 the Théâtre de la Renaissance, producing "La Femme de Claude," Lemaître's "Les Rois," Bardé's "Médée," "Magda," Rostand's "La Samaritaine" and his "La Princesse Lointaine" (1895), and *Yzeil* in D'Annunzio's "La Ville Morte" (1898). While leasing this house, Bernhardt gave the use of it to Duse, who played the French actress's rôle in "La Dame aux Camélias," while Bernhardt played the title-rôle in "Magda."

Her latest and most successful lease of a theater was when she took the Théâtre de l'Opéra Comique, formerly known as the Théâtre Municipal des Nations, and converted it at considerable cost into the Théâtre de Sarah Bernhardt (Jan. 18, 1899). Here she first essayed *Hamlet* and later the *Duc de Reichstadt* in Rostand's "L'Aiglon." In 1900–01 she again toured the United States, with Coquelin.

In addition to being an actress, Bernhardt is a dilettante sculptor and author. Her bust of Sardou attracted attention. Her writings consist of a book, "Dans les Nuages" (1878), and "L'Aveu," a play produced at the Odéon in 1888. She has also written a rather frank autobiography, evoked by Marie Colombier's attack on Bernhardt in her notorious pamphlet "Sarah Barnum."

As an actress, Sarah Bernhardt is the embodiment of the theatrical; every pose, every movement, every intonation of her voice being the result of careful, patient study. She belongs to the intellectual school of actors, splendidly intelligent, but rarely touching the heart. Bernhardt is always admirable, but never aught save Bernhardt. Her voice is remarkable for its flexibility and timbre, and her grace of movement is one of her chief attractions. Whether she plays the blind *Posthumia*, or *Frou-Frou*, or *Hamlet*, or the *Duc de Reichstadt*, her personality is always preponderant and she ever remains the French actress, Sarah Bernhardt.

Bibliography: *Westminster Review*, lx. 301 *et seq.*; *La Grande Encyclopédie*, s.v.; *The Critic*, xxxv. 638–640; *Fortnightly Review* (new series), xlvi. 113–122; *Harper's Magazine*, lii. 63–68; *Nouveau Larousse Illustré*, ii. 35.

S. E. Ms.

BERNHARDY, GOTTFRIED: German philologist and historian of literature; born at Landsberg in the Neumark, province of Brandenburg, March 20, 1800; died at Halle May 14, 1875. His father was a merchant who had been successful and prosperous, but who in Gottfried's childhood had a series of business reverses that left him in a position where he had to struggle for the bare necessities of life and with but little prospect for providing the boy with a liberal education. At this juncture when the lad was about nine years old, two well-to-do brothers of his father, living in St. Petersburg, arranged to provide the means for his schooling, and he was entered at the Joachimsthal Gymnasium, Berlin, where he remained six years, being admitted to the Berlin University in 1817. Here in the pursuit of his philological studies, to which he now especially applied himself, he had the good fortune to study under F. A. Wolf—though the latter was already in the declining years of his life—as well as under Böckh and Buttmann. He received his degree as doctor of philosophy on Oct. 30, 1822, and in the same year published his first work, "Eratosthenica," a collection of the widely scattered fragments of the early Alexandrian astronomer.

In 1823 he became privat-docent in philology at his alma mater, and two years later was appointed associate professor. He received a call from Halle in 1829 to assume the position of full professorship in the university there, and that of director of the philological seminary. This call he accepted, and Halle was the sphere of his activity for the rest of his life. During the two years from 1841 to 1843 he officiated as prorector of the university, and in 1844 he was appointed chief librarian, the duties of which position he fulfilled in addition to his work of instruction—not in any perfunctory fashion, but by reorganizing the library of the university in a complete and systematic manner.

From the very beginning of Bernhardy's professorial career he prosecuted his literary labors as well. During the first year of his advent to Halle, there appeared his "Wissenschaftliche Syntax der Griechischen Sprache." In 1830 the first edition of his "Grundriss der Römischen Litteratur" was published. Of this successive revisions were issued in the years 1850, 1857, 1865, and 1872. The "Grundlinien zur Encyklopädie der Philologie" was issued in 1832. In the following year, work was begun on his version of Suidas, but the appearance of Gatsford's great edition at Oxford necessitated a change of plan, and the work was not completed until 1851. Upon its publication the king of Prussia conferred an order upon Bernhardy. The first part of the "Grundriss"—comprising the prose literature—was published in 1836, subsequent editions being issued in 1861 and 1867-72. The poetical portion, constituting the second part, was published in 1845. This went into a second edition in 1856, and was again republished in 1859 and 1867-72. Bernhardy began the editing of the "Bibliotheca Scriptorum Latinorum" in 1838; but the work was not continued beyond the first volume, as his contributors resented his extraordinary methods of revision by voluminous additions and amendments. His last literary work was the collecting and editing of the minor writings, both Latin and German, of F. A. Wolf, which were issued in two volumes in 1869.

Bernhardy had always manifested a deep interest in all the local educational work at Halle, and had frequently been active in supervising the examinations. In 1867 the city of Halle honored him by appointing him a member of the Curatorium of the newly erected gymnasium. Five years before he had been appointed privy councilor (*Geheimer Regierungs-Rath*). The fiftieth anniversary of his doctorate was enthusiastically celebrated in Oct., 1872—professors, students, and civil authorities joining in making the event notable and worthy. His former students, in honor of the occasion, collected a fund of one thousand thalers to establish a Bernhardy fund to aid students of philology.

He was married in 1829 to Henrietta Meyer of Berlin (died 1853). It is said by Le Roi—who, however, gives no data as to time or place—that Bernhardy lived during the later period of his life as a Christian, and suggests that he was possibly converted during his student life. He attained the age of seventy-five years, dying in honor amid the scenes of his great activity. Professor Beyschlag delivered the funeral oration.

Bibliography: Eckstein, in *Allgemeine Deutsche Biographie*, ii.

s. M. Co.

BERNHEIM, ABRAM C.: American lawyer; born at New York city Feb. 1, 1866; died there July 24, 1895. Bernheim was educated in public schools of his native city and later in the Columbia College, subsequently taking a course of instruction at the University of Berlin. During his attendance at Columbia College he was twice selected prize lecturer on the political history of the state of New York, and in 1894 was made permanent lecturer in this branch.

Bernheim contributed money and books to his *alma mater*, and took deep interest in free art exhibits on the east side of New York and in the University Settlement Society, of which latter he was one of the founders and the treasurer. He was also secretary of the Tenement House Building Company for the improvement of the dwellings of the poor. He was a member of the Stock Exchange and of the Chamber of Commerce.

In addition to his philanthropic work, Bernheim wrote a number of articles on sociological and political subjects, among them being: "The Relations of the City and the State of New York," in the "Political Science Quarterly," Sept., 1894; "A Chapter on Municipal Folly," in the "Century Magazine," May, 1895; "Results of Picture Exhibitions in Lower New York," in the "Forum," July, 1895.

Bibliography: *The Critic*, Aug. 3, 1895, p. 75; *Jewish Chronicle*, Aug. 16, 1895, p. 6.

A. A. Sz.

BERNHEIM, ERNST: German historian; born at Hamburg Feb. 19, 1850. On completing his elementary and preparatory studies, he attended the universities of Berlin, Heidelberg, Strasburg, and Göttingen. It was from Strasburg that he received his degree as doctor of philosophy, having offered as his thesis a study on "Lothar III. und das Wormser Konkordat." This was published in that city in 1874, and though the production of a youth of but twenty-four years, which frankly stated the occasion of its preparation, it was at once received as something more important than an ordinary doctorate dissertation. It was in fact a scholarly pursuit along the line of research undertaken by Friedberg, whose demonstration of the historical errors based on the "Narratio de Electione Lotharii" Bernheim confirms by a mass of newly discovered evidence. He shows, too, that Lothar's election was mainly the work of Archbishop Adelbert of Mayence.

In the year after the appearance of "Lothar III." he was appointed privat-docent at the University of Göttingen (1875). Here he produced "Zur Geschichte des Wormser Konkordats" (Göttingen, 1878), in which he pieces together from original sources a picture of the party struggles of 1122, the extremist tendencies of the papal and imperial factions, and the development of a compromise which was ultimately embodied in the Concordat. He shows, too, how Henry V. strove to free himself from the limitations of the Concordat. This production firmly fixed his place among the historical scholars of Germany. Two years later appeared his "Geschichtsforschung und Geschichtsphilosophie," Göttingen, 1880. In 1882, while still at Göttingen, he joined Weizsäcker and Quidde in the task of editing the "Deutsche Reichstagsacten unter Ruprecht," which was published under the supervision of the Historische Kommission in Munich, and the third volume of which was published at Gotha in 1888. The work is indeed monumental, covering as it does only the first decade of the fifteenth century. Fully three-fourths of the material had never before been published.

In the mean time, Bernheim had received a call to the University of Greifswald as assistant professor of history (1883). Upon his marriage (1885) he embraced Christianity. Here, besides his work in the lecture-room, he continued his labor on the "Reichstagsacten," and wrote his "Lehrbuch der Historischen Methode," Leipsic, 1889. In the same year he was promoted to be professor ordinary of history. Two years later, in conjunction with Wilhelm Altmann, he completed "Ausgewählte Urkunden zur Erläuterung der Verfassungsgeschichte Deutschlands im Mittelalter," Berlin, 1891. Considerable stir was occasioned in university and general pedagogic circles by the appearance of his eighty-page pamphlet, "Der Universitäts-Unterricht und die Erfordernisse der Gegenwart," Berlin, 1898. In this treatise he attacks the German system of university instruction, and insists that the lecture method should be modified by providing some efficient system of exercises in connection with the lectures.

In 1899 Bernheim was elected rector of the University of Greifswald, and in the following year the Order of the Red Eagle was conferred upon him.

Bibliography: Meyer, *Konversations-Lexikon*, 1897.
S. M. Co.

BERNHEIM, HIPPOLYTE: French physician and neurologist; born at Mülhausen, Alsace. He received his education in his native town and at the University of Strasburg, whence he was graduated as doctor of medicine in 1867. The same year he became a lecturer at the university and established himself as physician in the city. When, in 1871, after the Franco-Prussian war, Strasburg passed to Germany, Bernheim removed to Nancy, in the university of which town he became clinical professor. When the medical faculty took up hypnotism, about 1880, Bernheim was very enthusiastic, and soon became one of the leaders of the investigation. He is a well-known authority in this new field of medicine.

Bernheim has written many works, of which the following may be mentioned here: "Des Fièvres Typhiques en Général," Strasburg, 1868; "Leçon de Clinique Médicale," Paris, 1877; "De la Suggestion dans l'État Hypnotique et dans l'État de Veille," Paris, 1884; "De la Suggestion et de son Application à la Thérapeutique," Paris, 1887.

Bibliography: Pagel, *Biographisches Lexikon*, Vienna, 1901, s.v.; *La Grande Encyclopédie*, s.v.
S. F. T. H.

BERNICH, SOLOMON (called also **Berenicus** and **Beronicus**): Scholar, poet, and adventurer of doubtful origin, who appeared in Holland about 1670 and attracted much attention. He spoke Greek, Latin, Italian, French, and Dutch with equal facility, and was able to recite by heart whole classical works and to put into verse on the spot anything that was told to him in prose. He was thought by many to be an escaped monk from France, but Yung ("Alphabetische Liste Aller Gelehrten Juden . . . ," Leipsic, 1817) states that he was a Jew, a native of Eger, in Bohemia, who was educated in Vienna and in Italy. Bernich, or Berenicus, despised conventional scholarship and all the restraints of cultured life, and chose to associate with the lower classes; working sometimes as a chimney-sweep, and sometimes as a grinder of knives and scissors. He was found dead in a swamp, in the outskirts of Rotterdam, into which he had probably fallen while in a state of intoxication. Two works from his pen—one a collection of Latin poetry with a Dutch translation (Amsterdam, 1692; 2d ed., *ib.* 1716), and the other called "Georgarchontmachia," with a biography of the author by B. Borremansius—are in the British Museum general catalogue under the name "Beronicus, Petrus Joannes."

Bibliography: Larousse, *Dictionnaire Universel*, s.v. *Berenicus*; G. D. J. Schotel, *Biographisch Woordenboek der Nederlanden*, pp. 136, 137.
S. P. Wi.

BERNOT, JULIE. See Judith, Mme.

BERNSTAMM, LEOPOLD BERNARD: Russian sculptor; born at Riga April 20, 1859. At the age of thirteen he entered the studio of Prof. D. Jensen at Riga, and at fourteen the Imperial Academy of Fine Arts of St. Petersburg, where he was awarded the highest prizes. In 1883 he made a number of busts of celebrated Russians, among them being those of Dostoyevski, Rubinstein, Fonvisin, and K. Brandt. This established his reputation as a portrait-sculptor, and within the next two years he made about thirty busts of various representatives of Russian art, science, and literature.

After a sojourn in Rome (in 1884), where he supported himself by making portraits from photographs, Bernstamm went to Florence, and there continued his studies under Professor Rivalti. At this time he exhibited in Rome his "Neapolitan Fisherman," "David," and "Head of a Monk," all of which received high commendation. In 1885 he settled in Paris, where he won the friendship of Dr. Labadie-Lagrave. He soon became famous by his sculpture-portraits of eminent Frenchmen, such as Renan, Sardou, Flaubert, Halévy, Coppée, Déroulède, Zola, and many others. In 1890 Bernstamm exhibited his works at the galleries of George Petit. The exhibition attracted considerable notice, and was visited by President Carnot. It consisted of a collection of charming statuettes, reproducing in an astonishing variety of costumes all foreigners that had come to Paris during the Exposition of 1889.

Since 1887 Bernstamm has exhibited every year at the salon of the Champs-Elysées, at which he has manifested his talent on a larger scale in such works as "Au Pilori," "The First Arrow," and "The Executioner of John the Baptist." In 1889 he was awarded, by the jury of the Exposition, a silver medal for various groups and busts. He also produced "Floquet," a plaster cast; "La Modestie," a marble bust bought by Count Torelli, chamberlain of the king of Italy in 1891; "Christ and the Woman Taken in Adultery" (1894); and "Jules Chéret," bronze bust (1895). In 1896 he was called to Tzarskoe-Selo to make busts from life of the emperor Nicholas II. and the empress of Russia. For the Exposition of 1900 he finished a group intended for the czar: "Peter the Great Embracing Louis XV." In 1901 he produced the statue of Rubinstein ordered by the St. Petersburg Conservatory. Some of his works were bought by Czar Alexander III. and some by the Italian government. Bernstamm was made chevalier of the Legion of Honor in 1891.

Bibliography: *Dictionnaire Biographique*; Bulgakov, *Nashi Khudozhniki*, vol. i., St. Petersburg, 1890; private sources.

H. R. J. G. L.

BERNSTEIN, AARON (DAVID) (pseudonym, **A. Rebenstein**): German publicist, scientist, and reformer; born April 6, 1812, in Danzig; died Feb. 12, 1884, in Berlin. His was one of the most versatile and productive Jewish minds of the nineteenth century. Intended by his parents for a rabbi, he received a thorough Talmudical education, which made him a formidable adversary in the controversies on religious reform in which he later participated (Holdheim, "Gesch. der Entstehung . . . der Jüdischen Reformgemeinde in Berlin," p. 54, Berlin, 1857). At an advanced age, when he was recognized as one of the great political leaders of Germany, he could still write in the style and the spirit of an old-time Polish rabbi ("Ha-Ẓefirah," 1875, ii., No. 2).

Early Debut as a Writer.

He went to Berlin at the age of twenty, and by his own efforts, without the help of school or university, familiarized himself with the German language and literature. He soon began to write on many and diverse subjects, and attracted attention by his graceful and lucid style as well as by his force and originality. For some years he was an antiquarian bookseller in Berlin; but his literary labors absorbed most of his attention; and finally he took up writing as a profession.

His earliest works, most of which appeared under his pseudonym, are: A translation of the Song of Songs, with critical notes and a bibliographical preface by Zunz (Berlin, 1834); "Plan zu einer Neuen Grundlage für die Philosophie der Geschichte" (*ib.* 1838); "Novellen und Lebensbilder" (*ib.* 1840); "Eine Abhandlung über die Rotation der Planeten" (*ib.* 1843). In the same year appeared his anonymous pamphlet, "Zahlen Frappieren," a defense of the Prussian Ministry of Finance against the attack of Bülow-Cummerow. It created a sensation in political circles, and was thought by many to have been written by the minister of finance himself.

His scientific and political studies did not prevent Bernstein from taking an interest in Jewish affairs; and he became the principal contributor to Wilhelm Freund's monthly magazine, "Zur Judenfrage," which appeared in Berlin from July, 1843, to June, 1844. Bernstein was one of the leading spirits in the inception of the movement for religious reform in those days, and his great rabbinical knowledge and his conciliatory spirit made even the opposition respect him. One of the most acute and objective writers against the Reform movement said that of Rebenstein's attacks on Judaism it might be said "Faithful are the wounds of a friend"; while the remainder of the verse (Prov. xxvii. 6), "but the kisses of an enemy are profuse," was appropriate to the defense of it advanced by some of his contemporaries (see Phineas M. Heilprin, "Teshubot be-Anshe Awen," Frankfort-on-the-Main, 1845, letter I).

Active in Jewish Affairs.

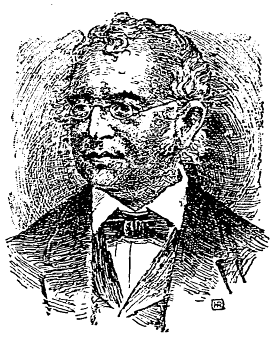
Aaron Bernstein.

Bernstein was one of the committee appointed March 10, 1845, to work out a plan for a line of progress in Jewish religious affairs. A fragment of a remarkable speech which he delivered at the meeting which chose that committee is preserved in Holdheim's above-mentioned work, where, by the way, Bernstein is considered to have been the only "theologian" present. He agreed with Dr. Stern in recognizing the importance of the Talmud and in deploring the arrest of its development along the lines of the exigencies of practical life. Bernstein was chosen to edit and amend the "Entwurf" of the committee; and he is one of the principal authors of the famous "Aufruf" for the organization of a religious Reform movement among the Jews in Germany, which appeared in the Berlin newspapers early in April, 1845. He and Dr. Stern were the authors of the prayer-book for the newly organized Reform congregation of Berlin; and while Bernstein refused to become its rabbi, it seems that he often officiated in that capacity before a regular rabbi was engaged. He was also the editor of the monthly "Reform-Zeitung: Organ für den Fortschritt im Judenthum," which appeared in Berlin in 1847.

Imprisoned Under Press Law.

In 1849 Bernstein founded the "Urwählerzeitung," a political monthly which advocated the principles of political reform in the same conciliatory but determined spirit that had characterized his advocacy of religious Reform in Judaism. It soon gained a large circulation and brought the editor much fame; but it also brought him into inevitable conflict with the authorities, which resulted in a sensational trial under the press law, with a sentence of four months' imprisonment for the editor. In the same year when the "Urwählerzeitung" was suppressed (1853), Bernstein founded the Berlin daily "Volkszeitung," which soon attained a large circulation, and of which he remained the chief editorial writer for more than a quarter of a century. In that paper first appeared Bernstein's valuable popular scientific essays, which later were published in book form as "Naturwissenschaftliche Volksbücher" (4th ed., Berlin, 1880, 21 vols.), and were translated into the principal European languages. A Hebrew translation, entitled "Yedi'ot ha-Ṭeba'" (Knowledge of Nature), appeared in Warsaw, 1881–91. It was prepared partly by P. Rudermann (see S. Bernfeld's autobiographical sketch in "Sefer Zikkaron" (Book of Remembrance), but mostly by D. Frischmann.

Bernstein also wrote two novels of Jewish life, "Vögele der Maggid" and "Mendel Gibbor," which first appeared in Josef Wertheimer's "Jahrbuch für Israeliten" and then in book form (Berlin, 1860; 7th edition, *ib.* 1892). They were translated into many languages, even into Russian (St. Petersburg, 1876), and place their author among the most important ghetto novelists, second only to Kompert (Kayserling, "Jüdische Litteratur," p. 171, Treves, 1896). These novels were, unlike the ghetto stories of to-day, written for Jews only, and therefore employ the German-Jewish idiom to an extent that almost brings them into the class of dialect stories. Bernstein's "Ursprung der Sagen von Abraham, Isaak, und Jakob" (Berlin, 1871) is a valuable contribution to Biblical criticism, although Wellhausen ("Prolegomena zur Geschichte Israels," i. 31) objects to its political tendencies. The most important of Bernstein's political essays and articles appeared in book form under the title "Revolutions- und Reaktionsgeschichte Preussens und Deutschlands, von den Märztagen bis zur Neuesten Zeit" (Berlin, 1883–84, 3 vols.). He also wrote numerous other less important works on a great variety of subjects.

A Practical Scientist.

The achievements of Bernstein as a practical scientist are also worthy of notice. As early as 1856 he patented an invention by which two distinct telegraph messages could be sent over the same wire at the same time. He was one of the first to advocate the laying of telegraph wires underground, and was also the inventor of an automatically closing gate for railroad crossings. He was, besides, an expert photographer; and he taught photography free of charge to many striving young men, thus enabling them to earn their livelihood.

Bernstein enjoyed great popularity in his later years, and when he died was mourned as one of the great popular teachers of the German nation. The degree of doctor of philosophy was conferred on him by the University of Tübingen in 1876. Julius Bernstein, now professor at Halle, is his eldest son.

Bibliography: Meyer, *Konversations-Lexikon*; Brockhaus, *Konversations-Lexikon*, 13th edition; Stern, *Gesch. des Judenthums*, xvi.; Fuenn, *Keneset Yisrael*, pp. 75–76; Geiger, *Jüdische Zeitschrift*, 1869, vii. 223-226; *Illustrirte Zeitung*, March 1, 1884 (with portrait).

s. P. Wi.

BERNSTEIN, BÉLA: Hungarian rabbi and author; born in Várpalota, Hungary, 1868; was graduated as Ph.D. at Leipsic, 1890, and as rabbi at the Budapest Seminary in 1893; since 1894 has officiated as rabbi at Szombathely (Stein-am-Anger). He published "Die Schrifterklärung des Bachja ben Ascher," Berlin, 1891, and collaborated in a Hungarian translation of the Pentateuch, published by the Jewish Hungarian Literary Society, 1898. A monograph upon the Hungarian Revolution and the Jews was also published in Hungarian by the same association in 1898; "Die Toleranztaxe der Juden in Ungarn," Breslau, 1901.

s. L. V.

BERNSTEIN, BERNARD: Actor; born at Warsaw in 1861. He sang in the chorus of the Polish opera of that city, and appeared there as a comedian (1882) in the rôle of *Grandmother Jachne* in A. Goldfaden's comedy, "Die Zauberin." He played in several Jewish theaters in Russia, and when the Jewish theater was forbidden in that country (Sept. 14, 1883), he went to Galicia, in Austria, and then to Rumania, where he played in various rôles, usually comic. In 1892 he was engaged by Pool's Theater of New York, where he appeared first as *Zingitang* in Goldfaden's "Shulamith," and later in many other plays. He was especially successful in the rôle of *Shamai* in "The Jewish King Lear," by J. Gordin. Bernstein now (1902) resides in New York.

H. R. M. Se.

BERNSTEIN, EDUARD: Socialist leader, editor, and author; born in Berlin 1850. Beginning life as a clerk in a bank, Bernstein's mind became early imbued with socialistic ideas. In 1872 he joined the Social-Democratic party, and in 1878 gave up business to assist in editing, in Switzerland, the party organ, "Die Zukunft," which became afterward "Das Jahrbuch der Sozialen Wissenschaft." When the anti-Socialist law of Bismarck endangered the party's existence, and it became necessary to establish abroad a socialist organ to sustain and direct the young movement, Bernstein was entrusted with the editorship of the new organ, "Der Sozialdemokrat," published at that time in Zurich. When he was expelled from Switzerland and removed to London, the publication of "Der Sozialdemokrat" was also transferred thither (1888), and continued till it became unnecessary, after the downfall of Bismarck and the revocation of the anti-Socialist law in 1890. Since then he has acted as London correspondent of the Berlin "Vorwärts," and has written for the "Neue Zeit," "Sozialistische Monatshefte," and other periodical publications. In England he contributed a number of essays to the "Progressive Review" and "The New Age." Bernstein's sketch of Lassalle—contributed to an edition of his speeches and writings—has been translated into English and edited by him (3 vols., Berlin, 1893) under the title, "Ferdinand Lassalle as a Social Reformer," London, 1893. Bernstein is the author also of "Communistische und Demokratisch-Sozialistische Strömungen Während der Englischen Revolution des 17. Jahrhunderts," published in a collection of essays on the history of Socialism, entitled "Vorläufer des Neueren Sozialismus," Stuttgart, 1895.

The latest of Bernstein's productions, "Die Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie," Stuttgart, 1899, has roused general controversy throughout Europe. Professor Diehl, though not himself a Socialist, characterizes Bernstein as "one of the most talented, most learned, and clearest adherents of scientific Socialism," which opinion is shared by even the extreme Socialistic opponents of Bernstein—Kautsky and Mehring. Bourdeau regards this book as the most important that has appeared on Socialism since Marx's "Das Kapital." In this book, Bernstein, after having been for more than twenty years a champion of so-called "orthodox" Marxism, comes to the conclusion that many of Marx's views no longer correspond to the facts of modern social phenomena, and must be replaced by others more in consonance with modern society. Of the views peculiar to Marx, he does not place so much value upon the purely economic conception of history; he minimizes the importance of the theory of value, and repudiates the Hegelian dialectic method, though at the same time he claims that he still adheres to the spirit and evolutionary principles of Marx. Bernstein further emphasizes the great importance of cooperative associations, and urges the Socialist party to free itself from revolutionary phraseology and illusory hopes of the immediate downfall of bourgeois society, and to work hand in hand with all the democratic elements that fight for social reforms. Bernstein even concedes that the Social Democracy is practically acting on the proposed lines; but he wants a more consistent policy, as it seems to him that the remains of former conceptions still prevail in the party and hamper the progress of Socialism and the gradual realization of its ideals. In 1901 Bernstein was allowed to return to Germany, and in March, 1902, he was elected to the Reichstag on the Socialist ticket from Breslau, to succeed Dr. Schönlank, deceased.

BIBLIOGRAPHY: K. Kautsky, *Bernstein und das Sozialdemokratische Programm*, Stuttgart, 1899; *Protokoll über die Verhandlungen des Parteitages der Sozialdemokratischen Partei Deutschlands, Abgehalten zu Hannover vom 9. bis 14. October, 1899*, Berlin, 1899, pp. 91-244; F. Mehring, *Geschichte der Deutschen Sozialdemokratie*, Stuttgart, 1898, ii. 355 *et seq.*; *The Labor Annual*, London, 1900, p. 150; J. Bourdeau, *La Crise du Socialisme*, in *Revue des Deux Mondes*, clv. 241-264; G. Sorel, *Les Polémiques sur l'Interprétation du Marxisme*, in *Revue Internationale de Sociologie*, Paris, 1900, viii. 262-284, 348-369; A. Labriola, *Bernstein et le Socialisme*, in *La Revue Socialiste*, Paris, 1899, xxix. 663-679; R. Diehl, in *Jahrbücher für Nationalökonomie und Statistik*, Jena, 1899, lxxiii. 98-116; G. Maier, *Eduard Bernstein und die Neueste Bewegung Innerhalb der Sozialdemokratie*, in *Die Gesellschaft*, Leipsic, 1899, ii. 353-361; *Jew. Chron.*, Nov. 24, 1899, p. 21.

B. B.

S.

BERNSTEIN, ELSA (pseudonym, **Ernst Rosmer**): German dramatist; daughter of Heinrich Porges, the friend of Richard Wagner; born at Vienna; educated at Munich; and, for a short time, on the stage. An affliction of the eyes forcing her to retire, she thenceforth devoted herself to dramatic literature. Shortly after her marriage in 1892 to Max Bernstein, she wrote her first play, "Wir Drei," which created considerable discussion. It was really a dramatized version of the matrimonial and sexual views of Taine and Zola. Her next plays fell rather flat: "Dämmerung," 1893; "Die Mutter Maria," 1894; "Tedeum," 1896; "Themistokles," 1897; and "Daguy Peters." But unbounded admiration was elicited by "Die Königskinder," 1895—a dramatic fairy-tale. Though its plot was simple, the beauty of the theme and its poetry were such as to class it with Fulda's "Der Talisman."

BIBLIOGRAPHY: *Das Jüngste Deutschland*, pp. 317-320; Kürschner, *Deutscher Litteratur-Kalender*, 1901, p. 91; *Lexikon Deutscher Frauen der Feder*, i. 61; *ib.* ii. 203.

E. Ms.

S.

BERNSTEIN, HERMANN: Russian-American writer; born Sept. 20, 1876, at Shirwindt, Russia. When he was seven years of age his parents moved to Mohilev on the Dnieper, and Hermann was educated at the Jewish free school of that city. In 1893 the family emigrated to America and settled in Chicago. At first Bernstein struggled hard to make a living. In 1897 he engaged in literary work in New York, and was soon successful. He has made translations from the Russian, among them "Foma Gordeyev," by Gorki, New York, 1901; and has written "The Flight of Time, and Other Poems," 1899. A series of ghetto stories by Bernstein appeared in the New York "Evening Post," in "Ainslee's Magazine," and in "The Scroll," and these were reprinted in book form under the title "In the Gates of Israel," New York, 1902.

H. R.

F. T. H.

BERNSTEIN, HIRSCH: Russian-American editor and publisher; born in Vladislavov (Neustadt-Schirvint), government of Suvalki, near the Prussian frontier, March 25, 1846. He received the usual Jewish education and learned to write Hebrew fluently. He emigrated to the United States in 1870, settling in New York, where he still (1902) resides. While following from the first commercial pursuits, he has continued his Hebrew studies in his leisure hours. In 1870 he started "The Post," the first Judæo-German or Yiddish periodical in America; but, like many subsequent publications of that nature, it had but a short existence. In the same year he founded the "Ha-Ẓofeh be'Ereẓ ha-Ḥadashah," the first publication in the Neo-Hebraic language in America. It appeared weekly for five years and contained many interesting contributions, which throw light on local and contemporary Jewish history. Bernstein was at one time a constant contributor to "Ha-Maggid," "Ha-Lebanon," and "Ha-Karmel," and, after Ch. G. VIDAVER, was probably the first regular American correspondent to European Hebrew periodicals.

H. R.

P. Wi.

BERNSTEIN, HUGO KARL (pseudonym, **Karl Hugo**): Hungarian dramatist; born in Budapest 1808; died at Milan 1877. He began the study of medicine, but lacking means sufficient to continue it, he entered the army, where within twenty months he succeeded in laying by a sum that enabled him to qualify himself for medical examination. In 1830 he served during the Polish insurrection as army surgeon at Warsaw, whence he proceeded to Budapest, where he practised as homeopath. In 1839 he went to Paris, whither he had been called by Hahnemann. This was a turning-point in his career. The cosmopolitan French capital with its numerous theaters reawakened his youthful inclination for the stage and for poetry. He proceeded to Hamburg, where, in 1840, he published "Die Sehnsuchts-Klänge eines Hagestolzen." It was here, also, that he wrote the plays "Brutus und Lucretia," "Das Schauspiel der Welt," and "Der Stein der Weisen." In 1844 he returned to Budapest, where he resumed the study of the Hungarian language, which by this time he had almost forgotten. Here he published his "Psalmen eines Armen Poeten," "Egy Magyar Király," and the well-known "Bankier und Baron." He also wrote two French dramas, "La Comédie Infernale" and "L'Iliade Finie." In Berlin he was arrested for lèse-majesté, because of a book published by him under the title "Hugo Amber Bernstein, oder Das Verkannte Genie"; he was, however, released upon the plea of insanity. Though a genius, he was possessed by the idea that he alone had been appointed to revolutionize art, science, and religion—in short, the entire intellectual life of man.

S. L. V.

BERNSTEIN, IGNACY: Polish bibliophile and writer on proverbs; born at Vinnitza, government of Podolia, Jan. 30, 1836, where his father Samson had an important banking business. He was educated by the learned Moses Landau, son of Rabbi Samuel and grandson of R. Ezekiel Landau of Prague. In 1856 he married Eliza, the daughter of Meïr Edler von Mises of Lemberg; and in 1858 he removed with his parents to Warsaw, where he still resides, ranking among the prominent members of the Jewish community. In 1881, at his instance, a library of Jewish books was founded in connection with the Great Synagogue of Warsaw. Bernstein from the beginning took an active part in the management of the library and is now its chairman. He did much useful work in collecting proverbs of all nations. In 1888–89 his "Jüdische Sprichwörter"—a collection of Judæo-German proverbs—were published in the "Hausfreund," Warsaw; and in 1900 he published a remarkable illustrated catalogue of his library of about 4,800 works on proverbs, folk-lore, ethnography, etc., accompanying the list with valuable explanatory notes. This catalogue is unique in its way, being also a typographical art book. Many titles and ornaments of the more ancient works are reproduced from the originals. The full title of the catalogue is "Katalog Dziel Tresci Przyslowiowej Skladajacych Biblioteke Ignacego Bernsteina," 2 vols., Warsaw. He is now (1902) preparing a new and enlarged edition of his Judæo-German proverbs.

Bibliography: S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898; and private sources.

H. R.

BERNSTEIN, IGNATI ABRAMOVICH: Russian railroad engineer; born in Kremenetz, government of Volhynia, 1846; killed July 5, 1900, on the steamship "Odessa," between Harbin and Chabarovsk. He was educated at the high school of his native town, and at the St. Petersburg Institute for Engineers, from which he graduated.

In the eighties, while yet a student, he was received by the czar as a delegate from many Jewish families who petitioned for a restoration of their right of settlement outside the pale, of which they had been unlawfully deprived. Bernstein pleaded their cause so earnestly that the czar granted their request.

After serving as assistant district engineer on various railroads, Bernstein was in 1896 appointed first engineer at Vladivostok, and in the following year was sent to Tzitzikar, where he was given the direction of the fifth district of the Eastern Chinese Railway. On July 2 he sailed for Chabarovsk. When the vessel was three days out it was attacked by Chinese Boxers, who killed thirteen of the passengers, Bernstein being one of the victims. A memorial service was held Aug. 19 in the Great Synagogue at St. Petersburg.

Bibliography: *Voskhod*, Nov. 5, 1900, No. 62, p. 13; private sources.

H. R.

BERNSTEIN, ISRAEL: Russian Hebrew publicist; born about the middle of the nineteenth century at Velizh, government of Vitebsk; studied pharmacy at Moscow, and worked as a druggist in the colony Shchedrin, near Bobruisk. Bernstein's "Ha-'Atudim ha-'Olim 'al ha-Ẓon" (The Goats Which Leaped upon the Flock), in "Ha-Shaḥar" (vi. 366–382, 401–415), is a severe and vindictive attack on the misdeeds of the "Melammedim," the rabbis and the leaders of the Jewish communities (kahal), especially in the smaller towns. His "Binyan Zeḳenim u-Setirat Yeladim" (How the Old Build and the Young Destroy), which occupies over forty pages of vol. vii. in the above periodical, is written in the same spirit as the first; but here the author tries more to glorify the "Haskalah," or progress, and to point out the probability that the vivacious and active Ḥasidism of southern Russia will regenerate itself sooner than the dry scholarship and pedantry of the north or Lithuania.

In his third important article, "Le-maher Ge'ulah" (To Bring About Speedy Redemption), in "Ha-Shaḥar," x. 230–241, 288–297, Bernstein tries to prove that the great necessity of the times is that the rabbis and the rich Jews shall cease to use unlawful and revolting means to save their sons from being drafted into military service. This last article was written late in 1880, shortly before the great changes which took place after the assassination of Emperor Alexander II. in the following year.

Like all progressists who did not join the new nationalistic movements, Bernstein remained silent for a long time, and in a "letter to the editor" ("Keneset Yisrael," i. 7, Warsaw, 1886), Bernstein admits that the persecutions of the last five years have shattered all his former optimistic views and the hopes that the Jews of Russia by improving their conduct will obtain equal rights and be recognized as men and brethren. He admits his mistakes, and is overwhelmed by the despair which has seized most of the advocates of progress and assimilation in these trying chauvinistic times.

Bibliography: Eisenstadt, *Rabbane Minsk*, p. 61, Wilna, 1898.

H. R. P. Wi.

BERNSTEIN, JOSEPH ("JOE"): American pugilist; born in November, 1877, in New York city. He first appeared in the ring in 1894, during which year he gained no less than five victories. In 1895 he won four fights and drew two, thus establishing himself as a featherweight of acknowledged prowess. In succeeding years he added greatly to his reputation.

Probably no other adept in boxing of his age has appeared in the ring so often as Bernstein, who has fought nearly 80 battles in seven years. Of these he has won 44, drawn 26, and lost 7, and in one case there was no decision. He defeated Jack Connors, James Larkins, William O'Donnell, and Solly Smith.

A. F. H. V.

BERNSTEIN, JOSEPH: Polish physician; born at Warsaw in 1797; died there in 1853. After graduating from the Warsaw Lyceum in 1815, he studied medicine at the Berlin University, from which he was graduated in 1822. After his return to Poland he was for a year assistant physician at the university clinic of Warsaw; in 1829 he was appointed house-physician of the Warsaw Jewish Hospital; and in 1834, chief physician. He is the author of "De Phthisi Pulmonum," published in 1818.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898.

H. R.

BERNSTEIN, JULIUS: German physiologist and medical writer; born at Berlin Dec. 8, 1839; son of Aaron Bernstein (1822–84). He studied at the University of Berlin, whence he was graduated as doctor of medicine in 1862. In 1865 he was admitted as privat-docent to the medical faculty of Heidelberg, and became in 1869 assistant professor of physiology. Two years later he obtained the appointment of professor of physiology at the University of Halle, a position he still (1902) occupies. In 1898 he received the title of "Geheimer Medizinalrath."

Bernstein is one of the leading physiologists of the day. Besides contributing numerous articles regularly, since 1865, to technical journals ("Archiv für die Gesammte Physiologie des Menschen und der Thiere"; "Archiv für Physiologie"; "Archiv für Anatomie und Physiologie"; "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," etc.), he, since 1888, has edited the "Untersuchungen aus dem Physiologischen Institut in Halle." He has written: "Untersuchungen über den Erregungsvorgang im Nerven- und Muskel-System," Heidelberg, 1871; "Die Fünf Sinne des Menschen," Leipsic, 1875 and 1900; "Lehrbuch der Physiologie," Stuttgart, 1894 and 1900.

BIBLIOGRAPHY: Poggendorf, *Biog.-Lit. Handwörterbuch*, 1898, iii. 114; Pagel, *Biog. Lex.* Vienna, 1901, *s.v.*; Meyer, *Konversations-Lexikon*, s.v.; private sources.

S. F. T. H.

BERNSTEIN, KARL ILYICH: Russian jurist, professor of Roman law; born at Odessa Jan. 13, 1842; died at Berlin in 1894. He belongs, on the maternal side, to a Jewish family that has produced several noted scholars. He graduated from the Odessa Gymnasium in 1857, and after studying the ancient languages in Dresden, he attended successively the universities of Halle, Heidelberg, and Berlin, under Professors Vengerov and Gneist, who exercised great influence over him. In 1864 he obtained the degree of doctor of law from the University of Berlin, being the first Jew to receive it from that institution.

For two years Bernstein attended the sessions of the Halle circuit court, in order to familiarize himself with the practise of law. Toward the end of 1865 he returned to Russia with the intention of lecturing on Roman law, but found that he was debarred by his religion from holding a professorship in Russia. He thereupon applied himself to the study of Russian law, and subsequently practised it at Odessa and St. Petersburg successively. Bernstein continued his theoretical studies, and in 1871 presented at the University of St. Petersburg a thesis on Russian civil law, obtaining the degree of master of law.

In 1872 Bernstein married Felice Leonovna, a daughter of the Russian banker Leon Rosenthal, and after a prolonged tour through Europe permanently settled in Berlin. For eight years (1878–86) he lectured on Roman law at the University of Berlin as a privat-docent; in 1886 he was appointed associate professor; and in 1887 professor. In the latter year he renounced his allegiance to Russia and became a German subject. About this time there was established in connection with the university an institute for the instruction in Roman law of Russian students sent abroad by their government to prepare themselves for professorships, and Bernstein was appointed one of its directors.

Bernstein always took great interest in Jewish affairs. When the exodus of Russian Jews to the United States began, in 1881, he was an active member of the Berlin colonization committee, and for many years corresponded with Michael Heilprin on colonization matters.

Most of Bernstein's writings were published in various law periodicals; but some were issued in book form. His first published work was "De Delegationis Naturæ," Berlin, 1864. A Russian translation, under the title "O Sushchestvye Delegatzi po Rimskomu Pravu," was published in St. Petersburg in 1871. In this dissertation the author's views relating to delegation and novation anticipated those expressed in the famous treatise of Salpius. Bernstein's "Ucheniye o Razdyelitelnykh Obyazatelstvakh po Rimskomu Pravu i Noveishim Zakonam," St. Petersburg, 1871, was the first attempt ever made to apply the principles of Roman and common law to Russian legislation. Its leading idea was further developed in "Zur Lehre von dem Alternativen Willen und den Alternativen Rechtsgeschäften. Abtheilung I.: der Alternative Wille und die Alternative Obligation." Bernstein was also the author of the following works: "Zur Lehre vom Legatum Optionis," in "Zeit. der Savigny-Stiftung," 1880, pp. 151 *et seq.*; "Ueber die Subjectiven Alternativen Rechtsgeschäfte von Todeswegen," *ib.* 1883, iv.; "Die Alternative Obligatio im Römischen und im Modernen Rechte," in "Zeit. für Vergleichende Rechtswissenschaft," ii.; an analysis of Pescatore's "Die Sogenannte Alternative Obligatio," in "Zeit. für Handelsrecht," xxix.; "Zur Lehre von den Datis Dictis," in "Festgabe für Beseler," Berlin, 1884.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

BERNSTEIN, MAX (pseudonym, **Silas Marner**): German author; born May 13, 1854, at Fürth, Bavaria; now (1902) practising law at Munich. His literary activity is directed mainly to the stage. The most noteworthy of Bernstein's comedies are: "Cœur-Dame," "Mein Neuer Hut," "Ritter Blaubart," "Unbefangen," "Alles in Ordnung," "Ein Guter Mensch," and "Ein Dunkler Punkt." Of his dramas may be mentioned: "Dagmar," "Ruth," and "Gold." He also wrote a collection of short stories: "Kleine Geschichten," "Die Plauderei," and "Ein Kuss," as well as numerous miscellanies that have appeared either in newspapers or in book form. While Bernstein's works are very popular among the general reading public, they are little noticed by the critics and the literary historians. His wife is the author Elsa Bernstein.

Bibliography: Kürschner, *Deutscher Litteratur-Kalender*, s.v.

S. I. Ber.

BERNSTEIN, NAPHTALI HERZ: Author; lived in Russia about the first half of the nineteenth century. Being engaged in business, he devoted his leisure hours to study; applying himself especially to Biblical subjects, and writing much thereon, without, however, publishing any of his work. His defense of the Talmud, under the title "Eder Ḥakamim" (Mantle of the Wise), Odessa, 1868, was published after his death by his son, and edited by S. I. Abramowitsch. Bernstein wrote this little work in London (where he resided for several years), as a reply to McCaul's attack on the Talmud and rabbinical Judaism, and dedicated it to Solomon Herschel, the chief rabbi of England. In his defense he deals chiefly with the general principles underlying the Talmud, without touching upon the several points of McCaul's work, a fact which greatly lessens the value of his apology.

Bibliography: Introduction to *Eder Ḥakamim*.

L. G.

BERNSTEIN, NATHAN OSIPOVICH: Russian physiologist; born at Brody, Galicia, in 1836; died in Odessa Feb. 9, 1891. He received his first education from his grandfather, the eminent Solomon Eger, chief rabbi of the province of Posen; and, on the removal of his parents to Odessa in 1849, entered the gymnasium of that place, from which he graduated in 1853. He studied medicine at the University of Moscow in 1853–58, where he was awarded a gold medal in 1857 for his treatise, "Anatomia i Fiziologia Legochno-Zheludoch-navo Nerva." In 1861 he became consulting physician of the city hospital of Odessa, and associate editor of the Russian-Jewish periodical "Sion," until its suppression by the government in April, 1862. In 1865 he was appointed instructor of anatomy and physiology at the newly established New-Russia University at Odessa; and from 1871 lectured there on anatomy as assistant professor, but was not confirmed in this position by the government. He devoted much of his time to the Society of Physicians of Odessa, having been secretary of it for two years, vice-president for eight years, and president for fourteen years. He was an alderman of the Odessa city council, director of the Talmud Torah, director of the city hospital, and honorary justice of the peace. His works appeared in the following publications: the "Moskovskaya Meditzinskaya Gazeta," 1858; "Moskovskoe Obozryenie," 1859; "Biblioteka Meditzinskikh Nauk," 1859; "Sion," 1861–62; "Meditzinski Viestnik," 1864; "Sovremennaya Meditzina," 1863; "Arkhiv Sudebnoi Meditzìny," 1864; "Gazette Médicale de Paris," 1865; and many other medical periodicals. Of his manual on physiology, entitled "Rukovodstvo Chastnoi Fiziologii," two parts were published at Odessa in 1868.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., 1892; *Voskhod*, No. 5, 1891.

H. R.

BERNSTEIN-SINAIEFF, LEOPOLD (usually called **Sinaieff**): Russo-French sculptor; born at Wilna Nov. 22, 1868. He studied drawing in his native town, and at the age of fourteen settled in Paris. As a student under Dalou, his first exhibited work was a bust at the salon of the Champs Elysées in 1890. Since then he has produced busts in bronze and marble of many distinguished persons, among whom were Count Waldeck, Rambaud, Nicholas de Giers, the Russian ambassador, and Léon Reynier, the violinist. One of his masterpieces is "Ezra Mourning." This statue, in plaster, became the property of the state in 1892, and was given to the museum at Sens; in 1897 it was reproduced in marble. At the Paris Exhibition of 1900 this and other statues, portraits, groups, and mortuary monuments were exhibited; and they received a medal. Among other distinctions conferred upon him, Sinaieff was created a chevalier of the Legion of Honor in 1901. He is at present (1902) engaged upon a bust of Tolstoi.

H. R. J. W.

BERNSTORFF, CHRISTIAN GÜNTHER, COUNT OF: Danish and Prussian statesman; born April 3, 1769, in Copenhagen; died March 28, 1835. As early as 1787 he entered the diplomatic service through the influence of his father, Count Andreas Bernstorff. From 1789 to 1794 he served in Berlin, first as secretary of legation, then as ambassador, and was finally sent to Stockholm in the same capacity. On the death of his father, in 1797, he was appointed secretary of state, and in 1800 prime minister, which position he held till 1810. He represented Denmark at the court of Austria from 1811 to 1815, and participated in the Congress of Vienna (Sept., 1814, to June, 1815), where, in behalf of his government, he advocated the emancipation of the Jews of Holstein. From 1817 to 1818 he represented Denmark at the court of Berlin. When, in Sept., 1818, Lewis Way presented his memorial in behalf of the Jews to Alexander of Russia, then at Aix, Bernstorff declared himself ready to give any information with regard to the question of the emancipation of the Jews.

In 1818 Frederick William III. of Prussia appointed Bernstorff Prussian minister of foreign affairs, in which capacity he served till his retirement in 1832.

Bibliography: *Allgemeine Deutsche Biographie*; Brockhaus, *Konversations-Lexikon*; Graetz, *History of the Jews*, v. 519, 527.

D. A. R.

BERODACH BALADAN. See Merodach Baladan.

BERŒA: Identified with the modern Haleb or Aleppo, the scene of the death of Menelaus, who was killed by being smothered in ashes in one of its towers said to be 55 cubits in height (II Macc. xiii. 4).

J. Jr. G. B. L.

BEROTHAH (BEROTHAI): A city of Hadadezer, from which David obtained much brass subsequently used by Solomon in making the brazen sea, pillars, and vessels of brass (II Sam. viii. 8). In the parallel account of I Chron. xviii. 8 it is called

Chun. In Ezekiel's ideal Israel (xlvii. 16) it was located on the northern border.

J. JR. G. B. L.

BERR, CERF JULIA. See Epstein, Julia Beer.

BERR, EMILE: French journalist; born at Lunéville, France, June 6, 1855. Having finished his classical studies at the Lyceum of Vanves and afterward at the Louis-le-Grand Lyceum in Paris, he engaged in a commercial career from 1875 to 1880 and attended to exchange transactions from 1880 to 1886. During the latter period he made his début in journalism, writing for "La France du Nord," and contributing essays on economic questions to the "Nouvelle Revue," which was then just founded. In 1886 he gave up his business career altogether, and thenceforth devoted himself to journalism, working first on the "Petite République Française," then on the "Petit Parisien"—on which latter he applied himself especially to economic questions—and in July, 1888, on the "Figaro," with which he has since been identified. He has contributed also to the following: "Figaro Illustré," "Illustration," "XIXme Siècle," "Liberté," "Revue Bleue," "Vie Parisienne." In the last-mentioned weekly he published between the years 1892 and 1894 some notes of travel under the pseudonym "Guy," and in 1898 a series of comments on topics of the day under the title "Confidential Letters," which latter attracted much attention. He also published in this journal his notes on Norway, which appeared in book form under the title "Au Pays des Nuits Blanches," Paris, 1900.

Berr has done much work as foreign correspondent for his paper, interviewing personages of high political and social standing; and for this purpose undertook several trips to England, Switzerland, Belgium, Tunis, Bulgaria, Bosnia, Russia, and Alsace-Lorraine. He represented the "Figaro" in Asia Minor at the opening of the railway from Mondania to Broussa; and then, in 1891, he had an interview with Stambuloff at Sofia, which was commented on by the European press. In 1894 he was appointed chief of the auxiliary service of the "Figaro," and in this capacity edited its literary supplement. In 1896, when the "Figaro" was enlarged to six pages, Berr resumed his place in its editorial office, where (1902) he writes sometimes under his own signature and sometimes under the pseudonym "Fabien." Since 1885 Berr has been a member of the Société d'Economie Politique, and also of the Société des Journalistes Parisiens. In 1900 he received the cross of the Legion of Honor.

S. I. B.

BERR, GEORGE: French actor and dramatist; born at Paris July 31, 1867; brother of Emile Berr. He was educated at the lyceums of Vanves and Charlemagne, but, yielding to an irresistible love for the stage, he, at the age of sixteen, left his classical studies for the Conservatoire, and became the pupil of Got. In 1886 he won the first prize for comedy in a scene from "Les Plaideurs," and joined the Comédie Française. In 1892 he was nominated a member (*sociétaire*), and since then has acted the comic parts in the classical and modern repertoires.

Berr is equally excellent in purely lyrical works. He interprets the "Romanesques" of Edmond Rostand with the same superiority as the "Gringoire" of Théodore de Banville, in which he is considered to equal Coquelin, the creator of the rôle, who has never been replaced since he left the Théâtre Français. It is in this wide range of characters that the originality of Berr's talent manifests itself. In 1901 he succeeded M. Worms in the Conservatoire as professor of declamation.

As a dramatist Berr is known by the pseudonym "Colias," which is an anagram of his mother's name, "Ascoli." It is therefore probable that the Berrs are connected with the family of Chief Rabbi Ascoli, and M. Ascoli, who took part in the centennial commemoration of the Institut de France.

Berr has published two volumes of comedies: "Pour Quand on est Deux" and "Pour Quand on est Trois." In 1899 he, together with Maurice Froyez, staged in the Théâtre Cluny a farce-comedy, "Plaisir d'Amour," which was a great success. He is the author of a great number of unpublished humoristic songs, which were circulated in manuscript among his colleagues.

S. I. B.

BERR ISAAC BERR OF TURIQUE: French manufacturer; born at Nancy in 1744; died at Turique, near Nancy, Nov. 5, 1828. He came of a rich and estimable family; received an excellent education, especially in Hebrew and rabbinical literature—in the latter from Jacob Perle, chief rabbi of Nancy. Inheriting the title of syndic of the Jewish community of Nancy, bestowed upon his father in 1753 by King Stanislaus, he took an active part in the direction of the affairs of the community.

In 1789 he was elected by the Jews of Alsace deputy to the States-General, where he was admitted to plead for Jewish emancipation before the Assembly. At about that time he published a pamphlet in which he refuted the anti-Jewish discourse delivered by De la Farre, bishop of Nancy. Berr was appointed successively member of the Assembly of Notables and member of the Sanhedrin; and he coöperated effectively in the organization of Jewish worship in France and in Italy. In his old age he retired, pensioned by the king, to one of his estates called "Turique"—the name of which he added to his own with the royal permission.

Berr was the author of the following works: (1) "Discours des Députés des Juifs des Provinces des Evêchés d'Alsace et de Lorraine, Prononcés à la Barre de l'Assemblée Nationale," Paris, 1789; (2) "Lettre du Sieur Berr Isaac Berr à Monseigneur l'Evêque de Nancy," Paris, 1790; (3) "Lettre d'un Citoyen," Nancy, 1791; (4) "Réflexions sur la Régénération Complète des Juifs en France," Paris, 1806; (5) "Lettre du Sieur Berr Isaac Berr à Grégoire, Sénateur," Nancy, 1806; (6) "Discours du Sieur Isaac Berr," Paris, 1806.

Bibliography: *Revue Orientale*, ii. 62-63; Grätz, *Gesch. der Juden*, xi. 184 *et seq.*; Kahn, *Les Juifs de Paris Pendant la Révolution*, p. 27; Tama, *Recueil de Procès-Verbaux*, pp. 19 *et seq.*

S. I. Br.

BERR, MICHEL: The first Jew to practise in France as a barrister; born at Nancy 1780; died there July 4, 1843. His father, Isaac Berr de Turique, who made himself known by his great ability as a writer and as a champion of Jewish emancipation, intended his son to continue his work. With this end in view, he had him carefully educated by the most eminent masters. The poet Wessely recommended to him as a teacher a learned young man of Breslau, Benjamin Wolf, who in France assumed the name of "Louis." Under the direction of this Louis, Michel made rapid progress in the study of the Hebrew and German languages and literature. With no less success he attended the lectures of the central school of Nancy. At Strasburg, where he studied law, being at the time scarcely twenty years old, he began his career as an author with a pamphlet entitled "Appel à la Justice des Nations et des Rois," or "Adresse d'un Citoyen Français au Congrès de Lunéville, au Nom de Tous les Habitants de l'Europe qui Professent la Religion Juive." This was an eloquent protest against the oppressive anti-Jewish laws then existing in the greater part of Europe.

An Author at Twenty.

On graduating from the university Berr returned to Nancy, where he pleaded brilliantly in several celebrated cases. At the same period he addressed to the minister of public worship observations on the speeches delivered by the latter on the law of Germinal 18, tenth year: he protested chiefly against the omission of any mention of Jewish worship in the Concordat.

About 1803 Berr accompanied his father-in-law, Berr-Bing, to Paris, where he soon made himself known by several literary articles in the "Décade Philosophique." Three years later he was elected deputy to the Assembly of Jewish Notables, and in the following year was appointed secretary of the Grand Sanhédrin. Through this honorable title and the French translation he made of the Hebrew poems of Kargan, Cologna, and Meyer in honor of the emperor, he gained the favor of the government and was called to the post of chief of division in the Ministry of the Interior in the new realm of Westphalia. There he made the acquaintance of the Swiss historian Johannes Müller, who, in his letters to his brother, speaks of Berr in most eulogistic terms.

Secretary of Sanhedrin.

On his return home, in 1809, Berr was appointed head of the office at the prefecture of Meurthe. At this period he published his "Essai sur la Vie et les Ouvrages de Bitaubé," and many papers on various subjects mentioned in the memoirs of the Academy of Nancy. In 1813 he returned to Paris, and, giving up his practise at the bar, devoted himself to literature. For three years he collaborated with the "Mercure de France," "Mercure Etranger," and "Magasin Encyclopédique." In 1816 he lectured on German literature at the Athénée Royal of Paris, and translated into French the tragedy "Luther" by Werner, accompanied by notes. His competence as a translator was much appreciated; and in 1817 he was appointed translator of the German papers at the Foreign Office, a post which he occupied until it was abolished in 1823.

Leaves Law for Literature.

The great reputation that Berr enjoyed excited the hostility of the envious; and attacks in the press made by his adversaries affected him deeply. He was particularly disheartened by his unsuccessful candidature for membership of the Central Consistory, this position being one that he greatly coveted. In 1826 he went to Brussels, and devoted himself to politics. On his return he wrote on the works of Salvador, and contributed to the "Gazette des Cultes." In 1837 he left Paris and settled at Nancy, where he quietly worked until his death.

Besides the above-mentioned works, Berr contributed numerous articles to scientific journals. The most important for Judaism were: (1) "Notice Littéraire et Historique sur le Livre de Job" (Paris, 1807); (2) "Notice sur Maimonides" (Paris, 1816); (3) "Du Rabbinisme et des Traditions Juives" (Paris, 1822); (4) "De la Littérature Hébraïque et de la Religion Juive" (Paris, 1829); (5) "De l'Immortalité de l'Ame chez les Juifs Anciens et Modernes" (Paris, 1822); (6) "De la Fête du Nouvel An et du Jeûne des Expiations, ou Grand Pardon chez les Juifs" (Paris, 1829); (7) "Nouveau Précis Élémentaire d'Instruction Religieuse et Morale, à l'Usage de la Jeunesse Française Israélite" (Nancy, 1839); (8) "Rite et Réglement pour le Culte Israélite de Metz" (Nancy, 1842).

Bibliography: *Revue Orientale*, iii. 62 *et seq.*; Grätz, *Gesch. der Juden*, xi. 220, 252, 278, 280, 323.

S. I. Br.

BERRUYER, JOSEPH ISAAC: French Jesuit; born at Rouen Nov. 7, 1681; died at Paris Feb. 1758. He was the author of a work entitled "Histoire du Peuple de Dieu," Paris, 1728, a history of the Jews from the earliest times to the birth of Jesus, according to the Bible, and a critical study of the Gospels and the Epistles. This work, written in a non-religious spirit, and interspersed with hazardous observations, provoked the indignation of the Church leaders. The discussions it called forth made it popular, and numerous editions and translations of it appeared.

Bibliography: *La Grande Encyclopédie*, s.v.

T. I. Br.

BERSHAD: Town in the district of Olgopol, province of Podolia, Russia, on the road between Olgopol and Balta, at the rivers Dakhna and Bershadka. In 1900 the Jewish population was 4,500, out of a total population of 7,000. The Jewish artisans numbered about 500. The community possessed one synagogue and six houses of prayer. In June, 1648, during the uprising of the Cossacks under Chmielnicky, the most bloodthirsty of his leaders—Maksim Krivonos—conquered Bershad and slew all the Jews and Catholics. S. A. Bershadski, the celebrated historian of the Russian Jews, descended from a Cossack family at Bershad, where his great-grandfather officiated as a Greek Orthodox priest.

Bershad was famous in the middle of the nineteenth century for its Jewish weavers of the "tallit" (scarfs used by the Jews during prayer in the daytime). But at the end of the century the demand decreased, and the industry declined, leading many of the weavers to emigrate to America.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. iii., *s.v.*, published by Brockhaus and Efron, St. Petersburg, 1892; N. Kostomarov, *Bogdan Chmielnicky*, i. 325; and private sources.

H. R.

BERSHADSKI, SERGEI ALEKSANDROVICH: Russian historian and jurist; born at Berdyansk March 30, 1850; died in St. Petersburg 1896. He graduated from the Gymnasium of Kerch in 1868, and from the University of Odessa in 1872; lectured at the University of St. Petersburg on the history of the philosophy of jurisprudence, from 1878 to 1883; and was appointed in 1885 assistant professor. At the Lyceum he delivered lectures also on the history of Russian jurisprudence; and at the Military Law School of St. Petersburg, on general jurisprudence. His famous work on the Lithuanian Jews, "Litovskie Yevrei," published in 1883, is the first attempt in this field of historical investigation.

Bershadski's father was a Greek Orthodox priest, while his great-grandfather on his mother's side, Kovalevski, was a *hetman* of the Cossacks. The Cossack traditions of his family found expression in his violent prejudice against the Jews. He states, in his autobiographical notes, how in his childhood he learned of the horrors of the times of CHMIELNICKY in connection with the "homicidal Jews." From the old blind bandore-player (bandurist) at the fairs, from the reaper in the field, and from the peasant girls at the spinning-wheel on long winter evenings, he had heard the same tale of the Jew as "the defiler of the sanctuary." This incited him to make a study of the Jewish question. "I started," he declares, "as a confirmed Jew-hater." His Jewish colleagues at the university remember how he used to threaten them, saying, "Wait, some day I will expose you!" He went to the Archives and there began to search for material for his threatened exposures. The result was his work, "Opyt Novoi Postanovki Nyekotorykh Voprosov po Istorii Yevreistva v Polshye i Litvye," an attempt to put into a new light some questions concerning the history of the Jews in Poland and Lithuania. To the surprise of some of his friends this appeared in the "Yevreiskaya Biblioteka." And their surprise grew when they read its important and on the whole favorable statements. The result of further researches appeared soon after in the "Voskhod," and in the "Russki Yevrei," both of them Jewish publications, and the name of Bershadski became so closely connected with Jewish topics, that most of the readers of these periodicals were firmly convinced that this so-called "Jew-hater" was a Jew himself. Soon afterward appeared his principal work, "Dokumenty i Regesty," etc., containing about 700 original documents and records from the early period of Jewish settlement in Lithuania, 1388–1569. Russian historiography shows no other instance of an equal collection devoted to one special subject. About the same time he published his "History of the Lithuanian Jews." Though this work covers a period of only two hundred years, it endeavors to depict the entire course of Lithuanian-Jewish history.

Bershadski's chief characteristics as a writer are a keen historical eye and truthfulness. He has the merit of having been the first impartial historiographer of the Jews in Lithuania. His published works are: (1) "Litovskie Yevrei, Istoriya ikh Yuridicheskavo i Obshchestvennavo Polozheniya v Litvye," St. Petersburg, 1883, being a history of the legal and social conditions of the Jews at Lithuania in 1388–1569; (2) "Dokumenty i Regesty k Istorii Litovskikh Yevreyev," St. Petersburg, 1882, bearing upon the history of the Jews in Lithuania; (3) "A. E. Rebiichkovich, Podskarbi Velikavo Knyazhestva Litovskavo," Kiev, 1888; (4) "Yevrei Korol Polski," St. Petersburg, 1890, concerning a Jew king of Poland. Many articles on Jewish-Polish and Jewish-Lithuanian history in the periodicals were contributed by him in "Yevreiskaya Biblioteka," "Voskhod," "Russki Yevrei," and other periodicals.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., *s.v.*, St. Petersburg, 1892; A. B., *Bershadski Kak Istorik Russkikh Yevreyev*, in *Voskhod*, 1896, iv. 101–121, xi.–xii. 99–116; M. Vinnaver, in *Voskhod*, 1897, v. 49 *et seq.*

H. R.

BERSHADSKY, ISAIAH (pseudonym for **DOMOSHEVITZKY**): Russian novelist; born in Saimoscha, near Slonim, government of Grodno, 1874; now a teacher in Yekaterinoslav. Bershadsky is one of the youngest Neo-Hebraic writers of fiction in Russia, and one of whom much may be expected. His "Zikronot Tugah" (Sad Memories), in "Ha-Shiloah," vi. 405–416, is the story of a Talmudist who went into business, imitated the vices and extravagances of the rich, and, after being ruined by living above his means (a fault common to old-style Russian merchants), is a mental and physical wreck at fifty-five, with a devoted wife who did not share his pleasures but comforts him in his despair. The author shows power and keen insight into human nature, and has the sympathy for his erring characters which denotes the true artist. In his silhouettes, "Ma'asim be-Kol Yom" (Every-Day Occurrences), which appeared in the "Aḥiasaf" calendar for 1901, he places before the reader with a few masterly strokes types and incidents which are not easily forgotten. The best of them is probably "Ha-Shemu'ah" (The Report). This describes the agony of a liberal Jew when he learns from his sons, whom he has established in business in a great city, that they are compelled to embrace Christianity in order not to be ruined by expulsion. The anomalies of religious life are presented in their most cruel phases; for the author states that the old man was liberal and cared little about the religious conduct of his sons, sometimes even encouraging transgression in small things, but that he is crushed by their conversion, which is to some extent the outcome of their training under his supervision.

In his novel, "Be'en Maṭṭarah" (Without Aim), Bershadsky ably describes the life of progressive Hebrew teachers in Russia, and the superiority of a Zionist idealist over a brilliant cynic, *Adamovich*, who is the hero of the novel, and who has no aim in life. These novels as well as two others, "Defusim u-Ẓelalim" (Types and Shades) and "Neged ha-Zerem" (Against the Current), were published in the last two years by the "Tuschia" of Warsaw. Bershadsky also contributed several short sketches to "Ha-Dor."

H. R. P. WI.

BERSOHN, MATHIAS: Polish bibliographer, archeologist, and writer on fine arts; born at Warsaw 1826. He is the owner of a choice library which contains a valuable collection of rare books and manuscripts. Among other works he wrote: (1) "W. Stosie," 1870; (2) "Tobias Kohn," Cracow, 1872, the biography of a Jewish physician of the seventeenth century, the author of "Ma'ase Tobia"; a supplement, taken from a work entitled "Metryka Koronna," giving important documents on the history of the Jews of Poland, is added to "Tobias Kohn"; (3) "Marcin Teofil Polak," 1889; (4) "Studency Polacy na Universytecie Colonskim xvi i xvii, w"—a pamphlet on old South-Russian synagogues; and many articles in the Polish periodicals "Tygodnik Illustrowany" and "Biblioteka Warszawska."

Bibliography: S. Orgelbrand, *Encyklopedja Powszechna*, ii., *s.v.*, Warsaw, 1898.

H. R.

BERTENSOHN, BERNARD: Russian teacher and translator; born at Odessa at the end of the eighteenth century; died there 1859. He received a careful education in the school of Basilius Stern, and for many years was a teacher of languages in Odessa. Bertensohn contributed to the "Odesski Vyestnik" and other periodicals, and in 1841 translated into Russian L. Philippson's novel, "Die Marannen."

Bibliography: *Voskhod*, 1884, iv. 146.

H. R. V. R.

BERTENSOHN, JOSEPH VASILIEVICH: Russian court-physician; born at Nikolaiev, government of Kherson, in 1835. He received his early education at the gymnasium of Odessa, whence he was graduated in 1849; studied at the Richelieu Lyceum in Odessa, at the University of Kharkov, and then at the University of Dorpat, from the latter of which he graduated in 1857 with the degree of doctor of medicine. In 1859 he was appointed physician of the city hospital at Vitebsk. He went abroad in 1861 and attended the lectures of Virchow, Traube, Skoda, and Helmholtz. In 1862 he became attached to the medical department of the Ministry of the Interior, and soon after was appointed a member of the St. Petersburg board of health. He assumed the editorship of the "Arkhiv Sudebnoi Meditziny Obshchestvennoi Higieny" in 1865. The municipal government of St. Petersburg entrusted him, in the following year, with the management of the Cholera Asylum, which in 1867 was transformed into the First City Hospital. To his efforts were due the establishment of a field-hospital and a training-school for medical assistants. Bertensohn is still director of these institutions, the first of their kind in Russia. In 1875 he established a free dispensary, which was named in honor of Grand Duchess Maria Alexandrovna. During the Franco-Prussian war he accompanied the celebrated surgeon Pirogov to the battlefield. From there he sent a series of valuable articles on military hygiene. He is a privy-councilor, an honorary physician to the Russian court, a member of many learned societies, and an honorary member of the medical associations of Vitebsk, Kiev, and St. Petersburg. His works on various questions of public hygiene and sanitary reform have been of great practical importance. Bertensohn was one of the most ardent propagators of Pirogov's advanced ideas and has done a great deal toward their realization. Besides numerous articles contributed to medical periodicals, he has published the following works: (1) "O Ghermafroditismye, etc., v Sudebno-Meditzinskom Otnoshenii"; (2) "Barachnye Lazaretz v Voyennoe i Mirnoe Vremya," St. Petersburg, 1871; (3) "Baraki St. Peterburgskavo Damskavo Lazaretnavo Komiteta," St. Petersburg, 1872; (4) "L'Hôpital Baraque Etabli par le Comité des Dames de St. Pétersbourg, d'Ordre de S. M. l'Impératrice," St. Petersburg, 1874.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, ixi., St. Petersburg, 1892.

H. R.

BERTENSOHN, LEV BERNARDOVICH: Russian physician; born at Odessa Aug. 10, 1850; son of Bernard and nephew of Joseph Bertensohn. He graduated in 1867 from the Larin Gymnasium, St. Petersburg, and in 1872 from the St. Petersburg Medical Academy. He was assigned to duty in the clinical military hospital, under Eck and Eichwald. From 1876 to 1887 Bertensohn lectured at the Rozhdenstvenskaya Hospital on the diagnosis and treatment of diseases. In 1887 he was appointed, by the minister of crown domains, president of the commission for the improvement of the mineral springs system of the Caucasus. Bertensohn published his chief work on balneology in 1873, under the title "Mineralnye Vody, Gryazy, i Morskiya Kupanya v Rossii i Zagranitzei," being assisted therein by Dr. Voronikhim. Among his other works may be mentioned "Pseudoleukemia Prinyataya za Tif," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1879, No. 12). Bertensohn also published in the "Meditzinski Vyestnik," in 1883, an article on Turgenef, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Kuntz's "Lehrbuch der Praktischen Medicin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustroistvye Kavkazskikh Mineralnikh Vod," 1887.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii. 126, St. Petersburg, 1892; *Bolshaya Entziklopediya*, iii., *ib.* 1901.

H. R. V. R.

BERTENSOHN, VASILI ALEKSEYEVICH: Russian agriculturist; born in Odessa Sept. 12, 1860. He belongs to the hereditary nobility, his father, Dr. Aleksei Vasilievich Bertensohn, having been a state councilor and knight of the Order of St. Vladimir. Vasili graduated from the technical high school of Odessa in 1879, studied for a year at the Imperial New-Russian University at Odessa, and then at the Petrovsko-Razumovskoye Agricultural Academy in Moscow, whence he graduated in 1884. From 1885 to 1894 Bertensohn was attached to the Department of State Domains, and was stationed at Odessa as adviser to the superintendent of the governments of Kherson and Bessarabia. He was at the same time secretary to the Odessa committees on phylloxera and sericulture, and undertook several agricultural commissions for the department.

In 1889 Bertensohn was commissioned to western Europe for the purpose of studying the conditions of sericulture and viticulture. In 1893 he was appointed agricultural expert to the southern governments, and commissioned to investigate the needs of sericulture and other agricultural problems in those districts. The following year, Bertensohn was made an extra official in the Department of Agriculture and State Domains, in addition to his other appointments. In 1900 he became chief expert on agriculture to the governments of Podolia and Volhynia, and chief expert on sericulture in South Russia. He is the representative of the Department of Agriculture and State Domains in connection with the various agricultural institutions of Odessa; and was commissioned by his department to inspect the agricultural section of the Paris Exposition of 1900.

Bertensohn is an aulic councilor and knight of the orders of St. Stanislav and St. Anne. He was also decorated by Emperor Alexander III. with his "commemoration" medal; and Bertensohn's department has awarded him a special medal for his services to agriculture. In connection with Jewish charitable institutions Bertensohn has been very active. The farm of the Odessa Hebrew Orphan Asylum was organized on lines proposed by him, and he superintended it for a considerable time. In 1893, at the invitation of Baron de Hirsch, he visited Paris and London for the purpose of joining in the deliberations on the proposal to establish Jewish colonies in the Argentine Republic. He was offered the position of superintendent of the agricultural sections of these colonies, but did not accept it.

Bertensohn has been a prolific contributor to the agricultural journals "Zemledyelcheskaya Gazeta," "Zemledyelie," and the "Odesski Vyestnik," as well as to several periodicals. On agricultural education, in connection with the Jewish question, he has published essays in the "Voskhod" and "Odesski Vyestnik." Many of these have been issued in pamphlet form; among them "Vinogradarstvo na Peshchannoi Pochvye," "Shelkovodstvo v Khersonskoi, Bessarabskoi i Tavricheskoi Guberniakh," and "Polskaya Pshenitza."

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

BERTHEAU, ERNEST: Biblical and Oriental scholar; born Nov. 23, 1812, in Hamburg; died May 17, 1888, in Göttingen. In 1843 he was appointed ordinary professor in the University of Göttingen, where he lectured on Oriental languages, Biblical exegesis, Hebrew archeology and history. Bertheau was the author of the following works: (1) "Die Sieben Gruppen Mosaischer Gesetze," Göttingen, 1840; "Zur Gesch. der Israeliten," Göttingen, 1842; and (in the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament") commentaries on Judges and Ruth, Leipsic, 1845; Proverbs, Leipsic, 1862; Chronicles, Leipsic, 1854; Ezra, Nehemiah, and Esther, Leipsic, 1862. Noteworthy also is his edition of the smaller Syriac grammar of Bar-Hebraeus, Göttingen, 1843.

Bibliography: Brockhaus, *Konversations-Lexikon*; *La Grande Encyclopédie*.

T. B. B.

BERTHOLD OF REGENSBURG: Monk and itinerant preacher; born about 1220; died in Regensburg (Ratisbon) Dec. 14, 1272. This most celebrated popular preacher of the Middle Ages, known to the people as "Rusticanus," traveled through Bavaria, the Rhine Provinces, Alsatia, Austria, Moravia, Hungary, Silesia, and Bohemia, and exercised an enormous influence upon the populace by his fiery speech and his lofty moral ideals. The last part of his life-work was spent in the interest of the Crusades.

It is supposed that in his many journeys he came in contact with the Jews, though there are no direct data on this point. In his numerous sermons, however, occasional references to the Jews show that he belonged to those ecclesiastics who, though good churchmen and brought up in the traditions of their church respecting the Jews, were liberal-minded enough to treat them as human beings to whom the state owed a certain amount of protection. Some qualities, which Berthold must have observed among the Jews who came under his notice, appealed strongly to him; and on one occasion he warned his hearers to be constant in their morning and evening prayers, adding, "In this the Jews put you to shame." On another occasion he used the same expression in regard to the holiness of family life. It is more surprising, however, to see how forcibly he speaks against what in his time was becoming the fashion of the day—the attempt to compel the Jews to become Christians. He declares it to be foolish to forcibly push the Jews into the water. He is also very decided in his distaste for another method then growing common; namely, that of forcing the Jews to see the error of their ways. The many disputations, which from that time on were held, were regarded by Berthold as quite useless; for he says: "You all desire to have a dispute with the Jews. You are ignorant; they are learned in Holy Writ. They know well how to out-talk you; and because of this you always emerge the weaker." In regard to the position of the Jews before the law he has this to say: "Kings ought to guard the Jews as they guard the Christians in respect of their persons and their chattels, if taken in during time of peace; and he who kills a Jew must stand for it as must a Christian, when the emperor has received them in time of peace." He then quotes the usual reasons given by the Church for permitting Jews to live among Christians: "First, because they are witnesses that our Lord was by them crucified . . . ; secondly, because those of them who shall be living at the time of Antichrist will all have become Christians before the last day."

There are, however, many indications that, despite these liberal expressions, Berthold was still the child of his day, and his ecclesiastical dislike of the Jews was increased by the great horror which he had of usury in any form; but it must be remembered that, like Bernhard of Clairvaux (1146) and the minnesinger Rumelant (thirteenth century), he is as vigorous against Christian usury as against Jewish. This popular prejudice is seen in his speaking of "des stinkenden Juden falschen Geschwätz," and mentioning them in connection with thieves, robbers, heathens, heretics, and perjurers. On one occasion he did not scruple to say: "Mr. Jew, the devil had long ago broken thy neck, had it not been for the angel that watches over thee."

Berthold is also of interest in the history of mysticism; for in him is seen the close connection between Christian and Jewish mysticism of the thirteenth century. He believed in a most elaborate angelology; and even the mystic value of the letters of the alphabet was not unknown to him.

Bibliography: The passages dealing with the Jews are quoted in Güdemann's *Geschichte des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, Index, s.v. *Berthold*, Vienna, 1880. The literature on Berthold will be found in Hauck's *Realencyklopädie für Protestantische Theologie und Kirche*, ii. 649, Leipsic, 1897.

G.

BERTINORO, OBADIAH (YAREH) B. ABRAHAM (called also **Bartinoro**): Celebrated rabbi and commentator on the Mishnah; lived in the second half of the fifteenth century in Italy; died in Jerusalem about 1500. He was a pupil of Joseph b. Solomon Colon (see the latter's Responsa, No. 70, ed. Venice, 62a), and became rabbi in Bertinoro, a town in the province of Flori, whence he derived his byname, and in Castello. The desire to visit the Holy Land led him to Jerusalem; and he arrived there March 25, 1488, having commenced his journey Oct. 29, 1486. His advent in Palestine marked a new epoch for the Jewish community there and indeed for the whole country. The administration of Jewish communal affairs in Jerusalem had fallen into the hands of iniquitous officials who tyrannized over great and small. The poor were pitilessly taxed for the Mohammedan government; the rich were similarly treated and driven from the city by exorbitant demands upon them, so that the Jewish community was on the brink of ruin (see Jerusalem).

Influence in Palestine.

Bertinoro's strong personality, his eloquence, and great reputation as a scholar led to his being accepted as the spiritual head of the community immediately upon his arrival. His first care was to raise the intellectual plane of the community, and for this purpose he interested the younger generation in the study of the Talmud and rabbinical lore, and he delivered sermons every other Sabbath in Hebrew, although the vernacular language was Arabic, one which Bertinoro never acquired. His connections in Italy supplied him with money for the support of the poor, which also added not a little to his influence. He succeeded in securing the abolition of the annual tax of 400 ducats, which had afforded such opportunity for oppression and injustice; in lieu a simple poll-tax payable direct to the government was instituted. When, on the expulsion of the Jews from Spain in 1492, many of the exiles settled in Jerusalem, Bertinoro became their intellectual leader. These Spanish Jews, far superior in intelligence, culture, and learning to the Arabian Jews of Palestine, presented Bertinoro with a site for a yeshibah in Jerusalem, which he founded, more than a thousand years after the extinction of the last academy in Palestine (see Academies in Palestine). Considerable support for the maintenance of the yeshibah was given by the Jews of Egypt and Turkey at Bertinoro's written solicitation. Isaac b. Nathan ibn Shulal, *naggid* or prince of Egypt, was especially helpful.

In the decade during which Bertinoro thus controlled the best interests of the Jewish community at Jerusalem, a radical change for the better developed. Shortly after his arrival he had actually been compelled upon one occasion to dig a grave because the community had provided no one to perform that labor; a few years later there had come into existence such benevolent institutions as hospitals, charitable relief societies, and similar associations, all under excellent management. His fame and reputation spread to all parts of the Orient, and he came to be looked upon as a rabbinical authority of highest eminence; even the Mohammedan population frequently called upon him to decide judicial cases. His scrupulous conscientiousness and moral earnestness were especially recognized. For instance, he harshly reproved the rabbis for exacting fees for services at weddings and divorces, a custom then general in Germany, and did not hesitate to style them robbers (commentary on Bekorot, iv. 6). He believed it their duty to perform religious ceremonies without monetary remuneration.

Literary Activity.

Bertinoro is usually known as the best commentator of the Mishnah; the importance of his commentary is illustrated by the fact that since its appearance (Venice, 1549) hardly an edition of the Mishnah has been printed without it; even Surenhuis in his Latin translation and commentary upon the Mishnah (Amsterdam, 1698–1703) translated Bertinoro. Its excellence lies in the fact that he selected the best afforded by Rashi and Maimonides and gave this in clear and easily comprehensible fashion; in the matter of originality, however, Bertinoro does not approach his distinguished predecessors, nor even his successor in this department, Yom-Ṭob Lipmann Heller.

Bertinoro is also the author of a supercommentary upon Rashi's Pentateuch commentary (published under the title "'Amar Naḳi" [Pure Wool], Pisa, 1810; reprinted in the collective work "Rabbotenu Ba'ale ha-Tosafot," Warsaw, 1889). His commentary upon Abot is, as Jellinek showed, only an extract from Simon Duran's work upon that book ("Monatsschrift," iv. 119, and an appendix added to a few copies of Jellinek's edition of Duran's Abot-commentary, Leipsic, 1855). Some liturgical productions by Bertinoro exist in manuscript in the Bodleian Library, Oxford (Nos. 1061; 2266, 6; in the first the name of his father is mentioned). He also wrote descriptions of his travels; and his letters to his relations in Italy, although intended only as private communications, are of great historical value. Most interesting in these letters (first published by S. Sachs in the "Jahrbuch für Gesch. der Juden," 1863, iii. 195–224) is the fund of information concerning the social and intellectual conditions of the Jews in Greece, Egypt, and Palestine. He shows himself therein not only a close observer, but a conscientious and unprejudiced chronicler. For example, he studied attentively the conditions of the Karaites in Alexandria, and did not hesitate to praise them for the possession of the very virtues which the Rabbinites denied to them, such as generosity and liberality (*l.c.* p. 208; the text is to be emended according to the manuscript mentioned in

Steinschneider, "Hebr. Bibl." vi. 131). His description of the Samaritans in Egypt (*l.c.* pp. 206–208) is one of the most valuable and reliable of medieval times.

Letters.

His letters have been translated into German by Neubauer, "Jahrbuch," *l.c.* pp. 225–270, and separately, Leipsic, 1863; into French by M. Schwab, "Lettres d'Obadiah," Paris, 1866; into English in the "Miscellany of Hebrew Literature," i., 1872, No. 7. All these translations, however, are based upon a very imperfect manuscript (see Steinschneider, *l.c.* vi. 131, xiii. 124, who gives many emendations from another manuscript). The Hebrew edition, published by M. T. Schwerdscharf, Kolomea, 1886, is simply a reprint of the same text. Collated passages from another manuscript, as well as a short letter by Bertinoro, were published by Steinschneider in "Yehudah we-Yerushalayim," ii. 1878. The Almanzi library contained Bertinoro's novellæ upon Moses of Coucy's work, "Sefer Miẓwot ha-Gadol" ("Semag")—see Luzzatto, in "Hebr. Bibl." v. 145; the work is now very probably in the British Museum.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 151–153, ed. Benjacob; Conforte, *Ḳore ha-Dorot*, 19a, 24a, 28b, 30b, ed. Cassel; Luncz, *Jerusalem*, i. 113; ii. 28–32; iii. 2, 3; Steinschneider, *Cat. Bodl.* 2072–2073; Zunz, *G. S.* i. 177.

L. G.

BERTOLIO, ABBÉ: French cleric; member of the Commune of Paris in 1790. The National Assembly conferred citizenship upon the Jews of Bordeaux, Bayonne, and Avignon Jan. 28, 1790; but deferred granting it to those of Alsace and Lorraine. Hence, when the Jews of France petitioned the Assembly, Dec. 24, 1789, delegates from Paris appeared before the General Assembly of the Commune with the request that it pledge itself to support the petition of the Jews. On Jan. 30, 1790, the latter Assembly listened to the report of Abbé Bertolio, who, while favoring the Jews' request, proposed that the Assembly should take no steps in their behalf before consulting the districts and having obtained their approbation of the pledge requested. His proposition was adopted, and on Feb. 28 a deputation from the Commune, with the Abbé Mulot as spokesman and Bertolio as a member, appeared before the National Assembly, requesting it to extend to the Jews of Paris the decree giving citizenship to those Jews known as Portuguese, Spanish, and Avignonese. As is well known, this intervention of the Commune was not immediately effective.

S. I. L.

BERTRAM, CORNEILLE BONAVENTURE: Protestant clergyman and Hebraist; born at Thouars, France, in 1531; died at Lausanne, Switzerland, 1594. He studied at Poitiers, Paris, Toulouse, and Cahors. Learning, in the last-mentioned city, that the authorities had received an order to massacre all the Protestants, he fled to Geneva, where, in 1567, he became professor of Oriental languages in the university. Among many valuable works he wrote the following on Hebrew matters: (1) "Gal 'Ed" (Heap of Testimony), "Comparatio Grammaticæ Hebraicæ Aramaicæ," Geneva, 1574; (2) "De Politia Judaica tam Civili quam Ecclesiastica," Geneva, 1580, a work on Hebrew institutions and history, which enjoyed great popularity, and passed through many editions; (3) "Grammatica Hebraica et Arabica," Geneva, n. d.; (4) "Lucubrationes Frankentallenses, seu Specimen Expositionum in Difficiliora Utriusque Testamenti Loca," Frankenthal, 1586. Bertram also published a translation of the Bible very much appreciated at that time, Geneva, 1588. In this translation he followed Sebastian Munster and Tremelius; and very often he made use of rabbinic commentaries.

Bibliography: Haag, *La France Protestante*, ii. 229–231; Dreux du Radier, *Notice de C. B. Bertram*, in *Bibliothèque Historique et Critique de Poitou*, iii. 1 *et seq.*; Steinschneider, *Bibliographisches Handbuch*, p. 22.

T. I. Br.

BERURIAH (=probably **Valeria**): Daughter of the martyr R. Hananiah ben Teradion, and wife of R. Meïr; born in the first quarter of the second century, she lived at Tiberias after the Hadrianic persecutions. Her traits of character, gleaned from Talmudic passages, show her to have been a helpmate worthy of her great husband, and to have possessed a personality corresponding to the emergencies of the troublous times following upon the failure of Bar Kokba's insurrection. They betray intellectual qualities and attainments as well as womanly tenderness and stanch virtues. It is said that she studied three hundred Talmudic subjects daily (Pes. 62b), and R. Judah endorsed a decision of hers, on a question about clean and unclean, in which she went counter to the view of "the wise" ("ḥakamim") (Tosef., Kelim, B. M. i. 6).

Her womanly tenderness is shown by a Biblical interpretation (Ber. 10a): Her husband, grievously vexed by wicked neighbors, prayed for their extermination. Beruriah exclaimed: "What! do you dare pray thus because the Psalmist says: 'Let ḥaṭaïm be consumed out of the earth'? (Ps. civ. 35) Observe that he does not say ḥoṭeïm ["sinners"], but ḥaṭaïm ["sins"]. And then look to the end of the verse: 'And the wicked will be no more.' Once sins are rooted out, there will be no more evil-doers." Of her ready wit the following is a specimen (*ib.*): In a dispute between Beruriah and a sectary, the latter quoted Isa. liv. 1: "Sing, O barren, thou that didst not bear," and mockingly asked whether barrenness is cause for singing. Beruriah directed him to look to the end of the verse: "More are the children of the desolate than the children of the married wife." The principle upon which both interpretations rest, "Look to the end of the verse" (שפיל לסיפיה דקרא), became an exegetical rule current among the later Talmudical sages.

Her Wide Knowledge of Scriptures.

In 'Er. 53b *et seq.* there are other examples of her knowledge of Jewish Scriptures and her almost coquettish playfulness, coexisting in her with a capacity for righteous indignation, displayed when it was proposed, for her father's sake, to pay funeral honors to her scapegrace brother. Father, mother, and sister alike denounced his conduct, the last applying to him Prov. xx. 17 (R. V.), "Bread of falsehood is sweet to a man; but afterward his mouth shall be filled with gravel" (Sem. xii.; Lam. R. iii. 16).

Beruriah's life fell in calamitous times. Not only did she lose her father through the Hadrianic persecutions, but her mother at the same time suffered a violent death, and her sister was carried off to Rome, or perhaps Antioch, to lead a life of shame under coercion. At Beruriah's instance, R. Meïr set out to save her sister's honor, and succeeded ('Ab. Zarah 18a; Sifre, Deut. 307; Eccl. R. vii. 11). In consequence he had to flee to Babylonia, and Beruriah accompanied him.

Sudden Death of Her Two Sons.

Beruriah is best known in connection with the touching story of the sudden death of her two sons on the Sabbath, while their father was at the house of study. On his return, at the conclusion of the Sabbath, he at once asked for them. Their mother replied that they had gone to the house of study, and, feigning to disregard her husband's rejoinder, that he had looked for them there in vain, she handed him the cup of wine for the Habdalah service. His second inquiry for them was evaded by a similar subterfuge. After R. Meïr had eaten his evening meal, Beruriah asked formally for permission to put a question to him. "Rabbi," she then said, "some time ago a deposit was left with me for safe-keeping, and now the owner has come to claim it. Must I return it?" "Can there be any question about the return of property to its owner?" said R. Meïr, half astonished and half indignant that his wife should entertain a doubt. "I did not care to let it go out of my possession without your knowledge," replied Beruriah, seemingly in excuse, and, taking him by the hand, led him into the room in which the bodies of their two sons were lying on the bed. When she withdrew the cover, R. Meïr broke out in tears and plaints. Gently Beruriah reminded him of his answer to her question about the return of a treasure entrusted to one for safe-keeping, adding the verse from Job (i. 21): "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This story, which has found a home in all modern literatures, can be traced to no earlier source than the Yalḳuṭ (Prov. 964, quotation from a Midrash).

With Beruriah's death is connected a legend mentioned by Rashi ('Ab. Zarah 18b). To explain R. Meïr's flight to Babylonia, the commentator relates the following:

> "Once Beruriah scoffed at the rabbinical saying, 'Women are light-minded' (Ḳid. 80b), and her husband warned her that her own end might yet testify to the truth of the words. To put her virtue to the test, he charged one of his disciples to endeavor to seduce her. After repeated efforts she yielded, and then shame drove her to commit suicide. R. Meïr, tortured by remorse, fled from his home."

The historical kernel of this story can not be disengaged. As told, the narrative is wholly at variance with what is known of Beruriah's character and that of R. Meïr. Beruriah probably died at an early age.

BIBLIOGRAPHY: Adolf Blumenthal, *Rabbi Meïr*, pp. 108-111; M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 120-124; Henry Zirndorf, *Some Jewish Women*, pp. 162-173; Bacher, *Ag. Tan.* i. 400, ii. 5.

J. SR. H. S.

BERUSH. See BAER OF MESERITZ.

BERYL (תרשיש): A stone, ranging in color from blue to pale yellow and found all over the world; three kinds are to be distinguished—beryl, aquamarine, and emerald. According to Ex. xxviii. 20 and xxxix. 13, the beryl was the first on the fourth row of the breastplate of the high priest. It is also mentioned frequently in the apocalyptic literature; *e.g.*, Ezek. i. 16, x. 9, xxviii. 13; Dan. x. 6).

J. JR. G. B. L.

BERYTUS. See BEIRUT.

BESALU (Latin, **Bisuldum**): City in Catalonia, Spain. Its small Jewish community had the same privileges as that of the neighboring Gerona, and was taxed together with it. A number of documents dealing with taxes of the Jews of this place are preserved in the archives of Aragon at Barcelona. Besalu is the birthplace of the family Caslar (called in Jewish documents Descaslars, דישקשלאר), of Abraham b. David Caslar, Joseph ibn Zabara, and others.

BIBLIOGRAPHY: Jacobs, *Sources of the History of the Jews in Spain*, p. 246.

G. M. K.

BESANÇON: City and county of France, in the department of Doubs. Although no mention is made of this city in Jewish sources, it is known that it had a prominent part in the history of the Jews and was also of some importance even from a literary point of view. By his marriage with Jeanne of Burgundy, Philip the Tall, king of France, became ruler of this province in 1316. In a letter of Dec. 14, 1321, he gave to the queen the spoils from the Jews, who he had driven from his territory. Some years afterward they were recalled, but when in 1348 the Black Plague broke out, the inhabitants accused the Jews of being the cause, persecuted them, and had many of them executed, and finally (1360) the wretched survivors who had escaped the massacres were exiled from the province by a decree of Princess Marguerite.

There is no mention of Jews in the city of Besançon (which is the capital of the county) before 1320, when, in the depth of winter, they were driven from the environs, and knocked at the gates of this free city, which was under the patronage of the emperor of Germany. Five of them, on account of previous commercial relations, having succeeded in entering the city, asked permission to remain at least until the end of the winter. The leading men of the city, in order to please the barons D'Arlay, who were favorably inclined toward the Jews, gave their consent that the fugitives should reside among them.

The new inhabitants of Besançon, however, paid for their right to remain by many and burdensome obligations. They were required to pay a heavy poll-tax every month to the city treasury, were forbidden to appear in the city without a white and red cloth attached to the breast, and were ordered to dwell in a specified street, the gates of which were closed every evening. The street which they inhabited is now called "Rue Richebourg"; and it is said the Jews' sojourn there gave rise to this name. A piece of land, chosen by the leading men of the city, was assigned to them as a burial-place. The Jews acquired free access from the city and province only after the French Revolution.

As a matter of interest to the student of Jewish history, it may be mentioned that the library of the city contains a manuscript copy of the Hebrew Bible (2 vols. folio) with curious illuminations, showing that the manuscript, which is not dated, and is written in square characters, emanates from the fourteenth century. Moreover, it appears from a Judæo-Arabic inscription on the initial page that the manuscript was sold in Yemen in Iyyar, 5252 (May, 1492). After various transfers it came during the Revolution from the Benedictine abbey into the city library of Besançon.

As regards administration, the Jewish community of Besançon belonged formerly to the jurisdiction of the consistorial district of Nancy, having as its spiritual head Solomon Wertheimer. Since 1858 it has been reattached to the jurisdiction of the district of Lyons which in that year was made a consistorial department. Since the death of Wertheimer, in 1865, J. Auscher has served as pastor, first with the title of rabbi, and later as consistorial chief rabbi; for, in 1872, after the emigration of the Jews from Alsace and the redistribution of the districts following the Franco-German war, the community of Besançon became the seat of a consistory. It now (1902) includes the following Jewish communities: Dôle, Baume-les-Dames, L'Ile sur Doubs, and Montbéliard.

BIBLIOGRAPHY: Alfred Lévy, *Les Isr. de la Franche-Comté au XIVe Siècle*, in *Arch. Isr.* xxx. 182 *et seq.*, 214, 345; J. Auscher, *Les Isr. de Besançon, et de la Comté*, *ib.* xxxi. 440, 472, 592; *Catal. Général des MSS. des Départements*, xxxii. 1; *Rev. Et. Juives*, xlii. 111–118.

D. M. S.

BESANT, SIR WALTER: English writer; novelist; born at Portsmouth Aug. 14, 1836; educated at King's College, London, and at Christ's College, Cambridge; died in London June 11, 1901. Besant was among those persons who helped the Russian and Polish Jews who flocked to the East End of London. He lived to see at least one of his many novel views on social subjects and aspirations realized: the Palace of Delight, which figured in his "All Sorts and Conditions of Men" (1882), having given rise to the People's Palace in the East of London. While this was not meant exclusively, or even partially, to benefit Jews, yet it did so, owing to its situation, which was in the center of a large Jewish population.

From 1868 to 1885 Besant acted as secretary of the Palestine Exploration Fund. During this period he wrote in collaboration with E. H. Palmer, the Orientalist, a "History of Jerusalem" (1871), and acted as editor of "The Survey of Palestine." In 1893 he published his novel, "The Rebel Queen," in which the heroine and many of the minor characters were Jewish.

BIBLIOGRAPHY: *Men and Women of the Times*, 1895, p. 72; *Who's Who*, 1901, p. 156.

J. E. Ms.

BESCHAU. See MARRIAGE CUSTOMS.

BESCHREIEN (compare English "beshrew"): A Judæo-German word for lauding a person or thing to such an extent as to cause him or it to be harmed by malevolent spirits. This superstitious belief is of old German or Teutonic origin. Grimm ("Deutsche Mythologie," ii. 864) enumerates various terms, such as "berufen," "beschwatzen," "beschwören," besides beschreien, comparing them with "incantare" (whence "enchanter"), "carminare" (whence the English "charm"), all of which denote the exertion of evil power by means of certain words. Wuttke ("Der Deutsche Volksglaube," p. 155) casts more light on the subject; stating that what the evil eye is for the beautiful object exposed, evil speech is to persons or things lauded for some good quality. The superstition, he says, is rooted in the universal pagan fear of a deity begrudging man's perfect happiness, rather than in that feeling of humbleness which restrains man from boasting of his health, wealth, or the like. Little children especially are exposed to the evil influence of loud praise; wherefore it is customary, when children are lauded for their beauty, strength, or intelligence, to add the word "unbeschrieen" or "unberufen"—which means, "Let that not cause them to be bewitched." There are special formulas in use against such beschreien (see Wuttke, *l.c.* pp. 163, 264). Some use as a prophylactic measure the formula: "God protect him!" "Behüt's Gott!" The Jews adopted both the expression and the superstition from the Germans in the Middle Ages (see Güdemann, "Gesch. d. Erziehungswesens und der Cultur der Juden in Deutschland," p. 205). It has been claimed, however, that the ancient Hebrew greeting, "The Lord bless thee!" offered by the passer-by to the laborers in the cornfield at harvest time (Ps. cxxix. 8; Ruth ii. 4; Judges vi. 12) originated in a similar view, the blessing being intended to avert the evil influence of a begrudging glance or speech.

A. K.

BESHT, ISRAEL OF MIEDZYBOZ (or **MEDZHIBOZH**). See BAAL SHEM-ṬOB, ISRAEL.

BESOR: A wadi or river-bed where two hundred of the followers of David stopped while the rest of the force pursued the Amalekites (I Sam. xxx. 9, 10, 21). Guerin ("Judée," ii. 213), identifies Besor with the modern Wadi el-Ghazza, which has an outlet into the Mediterranean sea, southwest of Gaza.

J. JR. G. B. L.

BESSARABIA: Government in southwest Russia; separated by the Pruth and Danube from Rumania on the west, by the Dniester from Podolia and Kherson on the north and east, and bordering on the Black Sea from the Sulina mouth of the Danube to the estuary of Ovidiopol. The population in 1889 was 1,628,876, the Jews numbering 180,918. In 1897 the population was 1,936,392, of whom 225,637, or 11.65 per cent, were Jews. According to statistics of the Jewish Colonization Association, the Jewish population in the cities in 1898 was 173,641. Official documents show that Jews first emigrated to Bessarabia from Poland and Germany in the sixteenth century. They settled there in great numbers, not being permitted to live in the neighboring principality of Moldavia. At the present time a considerable part of Bessarabia is forbidden ground for the Jews, the MAY LAWS of 1882 being administered in a hostile spirit by the local authorities, who have officially declared their towns to be "villages" in which no Jews may reside. Moreover, many places in Bessarabia are situated within a distance

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of fifty versts (33 English miles) from the frontier; and here only such Jews are permitted to live as were registered there before the issue of the edict of 1858.

Bessarabia excels among the Russian governments in the culture of the vine; and in this, as in the cultivation of tobacco, large numbers of Jews are employed. The chief articles of export are grain, fruit, and wine.

Until the middle of the nineteenth century most of the local commerce was in the hands of the Jews. Many Jews also were engaged in agriculture on leased lands, while many were innkeepers and farmers of post-stations. The May Laws and the introduction of the liquor monopoly by the government reduced many Jewish families to a deplorable condition. Zashchuk, who endeavors to foster the view that Jewish commercial activity is harmful to the general population, admits that, owing to the indolence and incapacity of the Bessarabians, the Jews are indispensable to the development of all branches of trade. From statistics gathered by the Jewish Colonization Association, the artisan class in 1898 comprised 20,976 persons; viz., 8,580 masters, 7,075 journeymen, and 5,321 apprentices. A small number of the Bessarabian Jews live as agriculturists in colonies founded between 1836 and 1854. (See AGRICULTURAL COLONIES IN RUSSIA.) The Bessarabian colonies are established on parcels of land leased from private proprietors. There are six colonies in the districts of Soroki and Beltzy: Dombroveny, Bricheva, Valya-Lui-Vlad, Vertinzhany, Lublin, and Markuleshty. Their present condition is as follows:

	Land in Deciatines.	Number of Farms.	Number of Colonists.
Dombroveny	1,179	139	1,132
Lublin	234	62	411
Vertinzhany	390	47	397
Valya-Lui-Vlad	346	82	716
Bricheva	289	83	820
Markuleshty	504	123	820
Total	2,942	536	4,296

The following table shows the number of Jews in the district and the percentage of the total population:

GOVERNMENT OF BESSARABIA (CENSUS, 1897), JEWISH POPULATION.

Districts.	Males.	Females.	Total.	Per Cent of the Total Population.
Kishinev	25,450	27,793	53,243	19.01
Akkerman	6,016	6,266	12,282	4.64
Bendery	8,214	8,261	16,475	8.44
Byeltzy	13,493	13,768	27,261	12.89
Izmael	5,766	5,851	11,617	4.75
Orgyeyev	13,004	13,284	26,288	12.20
Soroki	15,233	15,749	30,982	14.19
Khotin	23,397	24,092	47,489	15.45
Total for Govt.	110,573	115,064	225,637	11.65

BIBLIOGRAPHY: Statistics collected by the St. Petersburg branch of the Jewish Colonization Association; S. J. Zashchuk, *Bessarabskaya Oblast de St. Petersburg*, 1862; Russian Census, 1897 (by courtesy of Baron David Günzburg).

H. R. S. J.

Proposed Colony of 1840.

In the year 1840 David Zelensky of Krementchug, Joseph Rabinovitch of Pavlograd, and Jacob Goldenweiser of Uman presented a petition to Count M. S. Vorontzov asking for his cooperation in the realization of their plan for the founding and organization of a Jewish agricultural colony in Bessarabia. The unsatisfactory condition of Jewish agricultural colonies established before that time was due, they said, to the social and religious conditions of the Jews, to the habits forced upon them by many centuries of artificial life, and to the deep-rooted prejudices against them. The petitioners did not ask for material aid, but for the moral support of the government, and for the privilege of buying from the government 5,000 deciatines of land in Bessarabia suitable for the founding of a model Jewish agricultural colony, purposing "to awaken among other Jews the inclination to agricultural occupations; to pay due attention to the industries relating to agriculture, such as cattle-breeding, gardening, and truck-farming, as well as sheep-raising, bee-keeping, the breeding of horses, the development of the silkworm industry, and of wine-making." The number of the first settlers was to be limited to 50 families; each family was to possess at least 450 rubles for traveling expenses and establishment, and was to promise to pay off in twenty years the price of the land assigned. Vorontzov enthusiastically seconded the efforts of the organizers, and called for expression on the subject from the military governor of Bessarabia. Lieutenant-General Feodorov, who was at that time acting in this capacity, replied that there was no single piece of unoccupied territory of 5,000 deciatines available for the purpose. Vorontzov, therefore, was obliged to inform the petitioners of his unsuccessful efforts, and the proposed plan was never realized.

Jewish Agriculturists.

The more liberal spirit of the reign of Alexander II. brought with it the extension of the rights of his Jewish subjects, and the privilege of purchasing landed property within the pale of settlement. Seventeen Jewish colonies, which had been founded between the years 1836 and 1854, covered an area of 9,305 deciatines. These colonies (Dombroveny, Markuleshty, Vertinzhany-Rogojeni, Mereshevka-Lankantzi, Bricheva, Nemewvka-Lublin, Kapreshti, Novie Teleneshti, Zguritsa, Aleksandreni, Valya-Lui-Vlad, Lomitchanets, Konstantinovka, Jchenkar, Ivanos-Nikolaevka, Shibko, and Romanooka) were, under Alexander II., in a comparatively prosperous condition. Moreover, Bessarabia was at that time the only region complying with the requirements of the law prohibiting the Jews from acquiring other than unoccupied land, and many Jews were accordingly attracted to the Bessarabian lands.

The first Jewish landowner in Bessarabia was "Honorary Citizen" Joseph [Jevzel] Günzburg, the progenitor of the present Baron Günzburg. He purchased in the districts of Jassy, Soroki, Akerman, and Bendery 14,004 deciatines and 76,000 falechs of land for a sum of 287,209 rubles. This led to the presentation of two different and opposing petitions to the government within the same year. On the one hand, a group of Jewish capitalists in St. Petersburg petitioned for permission to purchase land occupied by freedmen, and for all the privileges conferred upon non-Jews through the territory within the pale of settlement, with the provision that neither the Jewish owners nor any of their coreligionists should sell spirituous liquors. On the other hand, the nobles of Bessarabia petitioned the government to enforce the old laws prohibiting Jews from purchasing or owning any land in Bessarabia. A. G. Stroganov at first decided the case against the Jewish petitioners, and the military governor, General Ilyinski, also reported unfavorably. Notwithstanding this, however, the czar (March, 1859) decided in favor of the Jews, who showed that the land had increased in value.

Foreign Jews.

The timber trade, which, at the beginning of the nineteenth century, was not an unimportant factor in the life of New Russia, owed its growth and prosperity to foreign Jews. Notwithstanding the decision of the government (1824) forbidding the settlement of foreign Jews in Russia and even ordering the expulsion of those that had already become Russian subjects, the government gave unstinted support to the pioneers in this new branch of commerce, in the hope that the example of the foreign Jews would inspire their Russian coreligionists to give up their petty commercial transactions for those of a broader character and greater usefulness to the community.

At the beginning of 1840 the petition of eight Austrian Jews, for the privilege of retail trade in timber along the entire course of the Dniester river, was transmitted to the minister of finances, who called for a report on the matter by the governor-general of New Russia, M. S. Vorontzov. Vorontzov answered that "since there was great need for timber all along the lower Dniester, and the supply from Austria insufficient, he thought it advisable to permit the petitioners, as well as all foreign dealers in timber floating their merchandise from Austria down the Dniester, to sell it unhindered all along the course of the river." This expression led to the decision of the committee of ministers, indorsed by the emperor, to grant for three years (1840–43) the privileges solicited. The favorable result of this petition encouraged another group of Austrian Jews to ask for similar privileges along the river Pruth. These were granted as an experiment for two years, and in 1842 were extended for an additional four years. When the additional four years had come to an end (1847), the merchants petitioned for at least one year for the liquidation of their business. The matter was referred to Feodorov, governor-general of New Russia, and received his favorable comment; whereupon the government granted the petition of the Austrian Jews, and was so favorably impressed with the results of their enterprise that six years were granted them instead of the one year requested.

H. R. J. G. L.

BESSELS, EMIL: German-American Arctic explorer and naturalist; born at Heidelberg June 2, 1847; died at Stuttgart March 30, 1888. At the university of his native place he studied medicine and zoology. In 1869, under the encouragement of Petermann of Gotha, he made his first journey to the Arctic ocean, during which he traced the influence of the Gulf Stream to the east of Spitzbergen. In 1870 he joined the German army as a military surgeon, and received public commendation from the grand duke of Baden for his services. A year later he volunteered to go as a surgeon and naturalist with the Hall expedition, which sailed on the "Polaris" from the Brooklyn (N. Y.) navy-yard. Nothing of moment took place until the ship reached 82° 9′ north latitude, when Captain Hall, who had been on a short hunting expedition, returned to the ship, partook of a cup of coffee, and shortly after became violently ill (Oct. 24, 1871). Bessels treated him; but the patient several times disregarded the physician's advice. About Nov. 2 Hall showed signs of insanity, refusing to partake of food, and having the idea that he was being poisoned. He died Nov. 8, 1871.

Upon the return of the members of the expedition in 1873, after numerous mishaps and disasters, Morton, second mate of the "Polaris," brought a charge of murder against Bessels, alleging that the latter had administered morphine instead of quinine to Captain Hall. The secretary of the navy directed an inquiry, which was conducted by Surgeon-General of the Army J. K. Barnes and Surgeon-General of the Navy J. Beale, who reported "that Captain Hall died from natural causes—viz., apoplexy—and that the treatment of the case by Dr. Bessels was the best practicable under the circumstances."

Bessels, after this, spent some years at the Smithsonian Institution, Washington, in preparing for publication the scientific results of the voyage, the most striking of which was the proof of the insularity of Greenland deduced from tidal observations. His most important work was "Scientific Results of the United States Exploring Expedition Steamer 'Polaris,'" Washington, 1876. He published numerous papers on general natural-history subjects (see "Royal Society Catalogue of Scientific Papers," vii. 164; ix. 229, 230). Later Bessels joined an ethnological voyage on the U. S. S. "Saranac" to the northwest coast of America; but the vessel was wrecked in Seymour Narrows, B. C.

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A. E. Ms.

BET: The second letter of the Hebrew alphabet. Its numerical value is two, wherefore the bet in the word ביצחק (Gen. xxi. 12) is interpreted as an allusion to the two worlds Isaac is destined to inherit—this world and the world to come (Yer. Ned. iii. 38a), or in the existence of which Isaac and his descendants believe (Gen. R. liii.). According to Bar Ḳappara, the Torah begins with the letter bet in allusion to the present and the future worlds (Gen. R. i. 14); according to R. Levi, in order to suggest by its shape (ב) that men should not pry into the secrets of what is above or beneath or behind, but simply inquire into the work of creation that lies open before them (*ib.* i. 13). See also AKIBA BEN JOSEPH, ALPHABET OF.

BIBLIOGRAPHY: Buxtorf, *Tiberias*, xiv., xviii. On the origin of the letter, see I. Taylor, *The Alphabet*, 1883; A. J. Evans, *Primitive Pictographs*, 1894; *Cretan Pictographs*, 1895; *Further Discoveries, etc.*, 1897, 1898; and the works named in Nos. 1 and 2 in the bibliography of ALPHABET.

T. K.

BET BELTIN (בית בלתין) (called also **Bati Baltan, Biltin,** and in the Talmud **Beram**): A steep hill above the Euphrates, on which is built the modern town of Bir; lat. 37° 3′ N., long. 38° E. Travelers and caravans from Aleppo to Diarbekir, Bagdad, and Portia cross the Euphrates at this point. According to the Mishnah (R. H. ii. 4), Bet Beltin was the extreme point of Palestine to which messengers came from Jerusalem to announce the new moon. This they did by kindling fires on the summit of the hill.

BIBLIOGRAPHY: Schwarz, *Das Heilige Land*, p. 55; Ritter, *Erdkunde*, x. 925; Neubauer, *G. T.* pp. 242, 354.

J. SR. I. BR.

BET DIN (בית דין; pl. **batte din**): Rabbinical term for court-house or court. In view of the theocratic conception of the law, which pervades Biblical legislation and is strictly carried out by rabbinical Judaism, including both civil and religious law, the bet din is not only a civil, but also a religious authority.

The Great Bet Din.

The "Bet Din ha-Gadol," or Great Sanhedrin at Jerusalem existing during the time of the Temple, was called also "Sanhedrin Gedolah" or, briefly, "Sanhedrin" (Soṭah i. 4, ix. 11; Sanh. i. 6; Shebu. ii. 2.) According to the Talmud, this bet din represented the supreme court of the country mentioned in Scripture (Deut. xvii. 8-13), and acted chiefly as court of last instance in legal or ritual disputes, in which case its decisions had to be obeyed on pain of death (compare rebellious ELDER). It also had a certain voice in the affairs of the state—no war of offense (מלחמת הרשות) could be undertaken without its permission—and it was in charge of civil affairs to the extent of appointing the judges of the country. The principal passages regarding this bet din are: Sifre, Deut. 152-155; Sanh. i. 5, 6; Hor. i. 1-5. The president, who bore the title "Nasi," was in a way the supervisor, but not a member of the court, which consisted of seventy members, corresponding to the seventy "elders" appointed by Moses (Num. xi. 25). The most learned and important of these seventy members was called "Ab Bet Din," a title similar to that of vice-president (see ZUGOT). It is highly improbable that there was a bet din of this class in Jerusalem before the destruction of the Temple (compare SANHEDRIN). The detailed description of such an authority found in the Talmudic works is probably theoretical even in its chief points, and may have had its origin in the fact that the bet din instituted after 70 was considered the ideal by the Rabbis, and that they were reluctant to omit it from the earlier periods of Jewish communal life. Hence the Talmudic sources speak very freely of a bet din that existed from the time of Moses to that of the Rabbis (R. H. ii. 9), mentioning even the bet din of Gideon, Jephthah, Samuel (Tosef., R. H. ii. [i.] 3), or those of Shem, of Samuel, and of Solomon (Mak. 23b), which they imagined similar to a later rabbinical court. And, furthermore, since the conditions in heaven were supposed to be analogous to those on earth, they likewise spoke of the heavenly bet din (בית דין של מעלה) (Mak. *l.c.*), calling it the "Great Bet Din" (בי דינא רבה) (Soṭah 22b).

Bet Din at Jabneh.

The bet din as the highest religious as well as civil authority of the Jews can only be proved to have existed for the period between 70 and the end of the third century. It was Rabban Johanan b. Zakkai who made his bet din the intellectual center of the Jews when the destruction of Jerusalem deprived them of their bond of unity. He could not, of course, give his bet din the political importance of the old Sanhedrin; but, considering the new conditions under which the Jews were living, he succeeded in investing it with greater powers than any authority had before possessed. It had entire charge of the calendar system, and hence became the religious and national center not only of Palestine, but also of the Diaspora. Its power and influence increased under Rabban Johanan's successor, Rabban Gamaliel II., culminating under Judah ha-Nasi I., whose grandson, Judah Nesia, may be regarded as the last person under whom the bet din was the real center of the Jews. Hence the Talmudic sources speak of Rabban Gamaliel and his bet din (Tosef., Ber. ii. 6), and of R. Judah ha-Nasi and his bet din ('Ab. Zarah ii. 6), meaning thereby the central body representing the highest civil as well as religious authority of the Jews.

On the death of Judah ha-Nasi the bet din of the Nasi lost its importance in consequence of the rise of Jewish scholarship in Babylonia toward the middle of the third century, as well as the increasing oppression of the Palestinian Jews under the Roman rule. Although the dignity and, also, to some extent, the power of the Nasi continued until the end of the fifth century (compare Origen, "Epist. ad Africanum," xiv.), the bet din was no longer an intellectual center. According to Talmudic sources, decrees (TAKKANOT) binding for all Judaism were issued by the patriarchs before and during the time of Judah Nesia; but his successors had not such authority. In Babylonia no bet din was ever considered a central authority, even for Babylonia alone, although, of course, the higher the reputation of a scholar, the greater was the authority of the bet din under him. Similar conditions obtained there even in the time of the Geonim, for no central bet din could exist on account of the rivalry of the two academies. From about 500 there was not even any formal and authoritative ordination, and members of an actual bet din must be ordained at least. Alfasi made an attempt to reestablish the former central bet din, considering his bet din the highest ecclesiastical authority, and claiming for it prerogatives which belonged to the Bet Din ha-Gadol (R. H. iii., beginning; compare Naḥmanides, "Milhemet," on the passage). If Jacob Berab had succeeded in reintroducing ordination, his bet din would have achieved the position of that of Rabban Johanan ben Zakkai; but he encountered too much opposition.

Other Classes of Batte Din.

Aside from the Bet Din ha-Gadol and the similar bet din of the Nasi, the term was applied to every court, consisting either of 23 members, who sat only in capital cases—דיני נפשות, or of three (according to some, five), who decided in monetary affairs—דיני ממונות (Sanh. i. 1-4; Tosef., *ib.* i. 1). Yet even in Talmudic times it was usual to have at least 11 scholars present at court (Sanh. 7b), a custom observed in later times also, at least in difficult cases. A scholar of standing (מומחה) required no assistant for holding court (Sanh. 5a), so that, during the Middle Ages as well as in modern times, the local rabbi alone frequently represented the bet din. In larger communities, however, there is a bet din consisting of at least three members, which sits daily except on Sabbath and holidays, and decides ritual as well as legal questions. The local rabbi generally presides, but in large communities the direction of the bet din is an office in itself, the incumbent of which bears the title "rosh bet din." The associate rabbi of a place has the same title, while among the Ashkenazim, and especially among the Polish-Russian Jews, the rabbi proper is designated as "ab bet din" and "resh mata." Compare Authority, Courts of Justice, Judges, Kahal, Nasi.

J. SR. L. G.

BET HILLEL AND BET SHAMMAI: The "School (literally, "house") of Hillel" and the "School of Shammai" are names by which are designated the most famous antagonistic schools that flourished in Palestine during the first century (first tannaitic generation), and which more than others contributed to the development of the oral law.

Down to the advent of Hillel and Shammai, who were the founders of the great schools bearing their names, there were but few casuistic differences among the schools. Between Hillel and Shammai themselves three (or, according to some authorities, five) disputes are mentioned in the Talmud (Shab. 15a; Ḥag. ii. 2; 'Eduy. i. 2, 3; Niddah i. 1); but with the increase of their disciples disputations increased to such an extent as to give rise to the saying, "The one Law has become two laws" (Tosef., Ḥag. ii. 9; Sanh. 88b; Soṭah 47b).

Discussions Between the Schools.

The prevailing characteristics of the disputes are the restrictive tendency of the Shammaites and the moderation of the Hillelites. Three hundred and sixteen controversies between these two schools are preserved in the pages of the Talmud, affecting 221 Halakot, 29 halakic interpretations, and 66 guard-laws ("gezerot"); and out of the whole number only 55 (or about one-sixth) present the Shammaites on the side of leniency. Moreover, even where the characteristic tendencies appear to have changed masters, the practical result remains the same: being the logical and consistent resultants of some opinions expressed elsewhere, and in line with the natural tendencies of the respective schools; and some of their restrictive views the Hillelites subsequently rejected, adopting what were exceptionally the more moderate views of the Shammaites ('Eduy. i. 12 *et seq.*; compare Weiss, "Dor," i. 179 *et seq.*). That the latter, as a school, ever receded from their standpoint to join the ranks of their more moderate antagonists is nowhere indicated; though individuals of that school, like Baba ben Buṭa, sometimes acknowledged the unreasonableness of their party by deserting its standard for that of Bet Hillel (Beẓah 20a; Yer. Ḥag. ii. 78a). Hence it is that the Mishnah introduces some of their controversies with the remark, "These are of the lenient views of Bet Shammai and the restrictive views of Bet Hillel" ('Eduy. iv. 1; Tosef., 'Eduy. ii. 2).

Characteristics.

The reason assigned for their respective tendencies is a psychological one. The Hillelites were, like the founder of their school (Ber. 60a; Shab. 31a; Ab. i. 12 *et seq.*), quiet, peace-loving men, accommodating themselves to circumstances and times, and being determined only upon fostering the Law and bringing man nearer to his God and to his neighbor. The Shammaites, on the other hand, stern and unbending like the originator of their school, emulated and even exceeded his severity. To them it seemed impossible to be sufficiently stringent in religious prohibitions. The disciples of Hillel, "the pious and gentle follower of Ezra" (Sanh. 11a), evinced in all their public dealings the peacefulness, gentleness, and conciliatory spirit which had distinguished their great master; and by the same characteristic qualities they were guided during the political storms which convulsed their country. The Shammaites, on the contrary, were intensely patriotic, and would not bow to foreign rule. They advocated the interdiction of any and all intercourse with those who either were Romans or in any way contributed toward the furtherance of Roman power or influences. Dispositions so heterogeneous and antagonistic can not usually endure side by side without provoking serious misunderstandings and feuds; and it was owing solely to the Hillelites' forbearance that the parties did not come to blows, and that even friendly relations continued between them (Tosef., Yeb. i. 10; Yeb. 14b; Yer. Yeb. i. 3b), for a time at least. But the vicissitudes of the period exerted a baneful influence also in that direction.

When, after the banishment of Archelaus (6 C.E.), the Roman procurator Coponius attempted to tax the Jews, and ordered a strict census to be taken for that purpose, both schools protested, and the new measure was stigmatized as so outrageous as to justify all schemes by which it might be evaded. The general abhorrence for the system of Roman taxation manifested itself in looking with distrust upon every Jew who was officially concerned in carrying it out, whether as tax-collector ("gabbai") or as customs-collector ("mokes"); these were shunned by the higher ranks of the community, and their testimony before Jewish courts had no weight (B. Ḳ. x. 1; *ib.* 113a; Sanh. iii. 3; *ib.* 25b). About this time the malcontents held the ascendency. Under the guidance of Judas the Gaulonite (or Galilean) and of Zadok, a Shammaite (Tosef., 'Eduy. ii. 2; Yeb. 15b), a political league was called into existence, whose object was to oppose by all means the practise of the Roman laws. Adopting as their organic principle the exhortation of the father of the

Maccabees (I Macc. ii. 50), "Be ye zealous for the law, and give your lives for the covenant of your fathers," these patriots called themselves "Ḳanna'im," Zealots (Josephus, "B. J." iv. 3, § 9, and vii. 8, § 1; Raphall, "Post-Biblical History," ii. 364); and the Shammaites, whose principles were akin to those of the Zealots, found support among them. Their religious austerity, combined with their hatred of the heathen Romans, naturally aroused the sympathies of the fanatic league, and as the Hillelites became powerless to stem the public indignation, the Shammaites gained the upper hand in all disputes affecting their country's oppressors. Bitter feelings were consequently engendered between the schools; and it appears that even in public worship they would no longer unite under one roof (Jost, "Gesch. des Judenthums und Seiner Sekten," i. 261; Tosef., R. H., end). These feelings grew apace, until toward the last days of Jerusalem's struggle they broke out with great fury.

Relation to External World.

As all the nations around Judea made common cause with the Romans, the Zealots were naturally inflamed against every one of them; and therefore the Shammaites proposed to prevent all communication between Jew and Gentile, by prohibiting the Jews from buying any article of food or drink from their heathen neighbors. The Hillelites, still moderate in their religious and political views, would not agree to such sharply defined exclusiveness; but when the Sanhedrin was called together to consider the propriety of such measures, the Shammaites, with the aid of the Zealots, gained the day. Eleazar ben Ananias invited the disciples of both schools to meet at his house. Armed men were stationed at the door, and instructed to permit every one to enter, but no one to leave. During the discussions that were carried on under these circumstances, many Hillelites are said to have been killed; and there and then the remainder adopted the restrictive propositions of the Shammaites, known in the Talmud as "The Eighteen Articles." On account of the violence which attended those enactments, and because of the radicalism of the enactments themselves, the day on which the Shammaites thus triumphed over the Hillelites was thereafter regarded as a day of misfortune (Tosef., Shab. i. 16 *et seq.*; Shab. 13a, 17a; Yer. Shab. i. 3c).

Bet Shammai and Bet Hillel continued their disputes—probably interrupted during the war times—after the destruction of the Temple, or until after the reorganization of the Sanhedrin under the presidency of Gamaliel II. (80 C.E.). By that time all political schemes and plans for the recovery of the lost liberty had become altogether foreign to the ideas of the spiritual leaders; and the characteristics of the Hillelites once more gained the ascendency. All disputed points were brought up for review (see 'Akabia); and in nearly every case the opinion of the Hillelites prevailed (Tosef., Yeb. i. 13; Yer. Ber. i. 3b; Grätz, "Gesch. der Juden," 2d ed., iv. 424, note 4). Thenceforth it was said: "Where Bet Shammai is opposed to Bet Hillel, the opinion of Bet Shammai is considered as if not incorporated in the Mishnah" ("Bet Shammai bimeḳom Bet Hillel enah Mishnah"—Ber. 36b; Beẓah 11b; Yeb. 9a); that is, null and void.

Constituent Members.

Of the personnel of these schools there is no record, they being invariably cited collectively as "Bet Shammai" or "Bet Hillel." Nor can their number be stated with exactitude. In round figures, the Babylonian Talmud (Suk. 28a; B. B. 134a) gives the number of Hillel's disciples as eighty, while the Palestinian Talmud (Yer. Ned. v. 39b) makes of them as many pairs. Both sources mention two of them by name, Jonathan ben Uzziel and Johanan ben Zakkai; and it is added that Jonathan was the greatest and Johanan the least among the whole number. No such traditions are recorded of the Shammaites. Of their school three are mentioned by name; viz., Baba ben Buṭa (Beẓah 20a), Dositai of Kefar Yetma ('Orlah ii. 5), and Zadok (Tosef., 'Eduy. ii. 2); but they are mentioned simply because, though Shammaites, they sometimes upheld the views of the Hillelites. See Hillel and Shammai.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., iii. 275-278, 500 *et seq.*, *ib.* notes 23, 26; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 261-270; Frankel, *Darke ha-Mishnah*, pp. 45-55; Weiss, *Dor Dor we-Dorshaw*, i. 177-187; idem, *Introd. to Mek.* v. *et seq.*; Brüll, *Mebo ha-Mishnah*, pp. 43-49; Bacher, *Agada der Tannaiten*, i. 14-25; Schwarz, *Die Controversen der Shammaiten und Hilleliten*, Carlsruhe, 1893.

J. SR. S. M.

BET HA-MIDRASH: High school; literally, "house of study," or place where the students of the Law gather to listen to the Midrash, the discourse or exposition of the Law. It is used in contradistinction to the Bet ha-Sefer, the primary school which children under thirteen attended to learn the Scriptures. Thus it is said in Gen. R. lxiii. 10: "Esau and Jacob went together to the bet ha-sefer until they had finished their thirteenth year, when they parted; the former entering the houses of idols, and the latter the batte ha-midrashot." Elsewhere it is stated, "There were 480 synagogues (batte kenesiot) in Jerusalem, each containing a bet ha-sefer, (primary school for the Scriptures), and a bet Talmud (same as bet ha-midrash), for the study of the Law and the tradition; and Vespasian destroyed them all" (Yer. Meg. iii. 73d; Lam. R., Introduction 12, ii. 2; Pesiḳ. xiv. 121b; Yer. Ket. xiii. 35c, where "460" is a clerical error).

Meaning.

The same tradition is given somewhat differently in Bab. Ket. 105a: Three hundred and ninety-four courts of justice were in Jerusalem and as many synagogues, "batte ha-midrashot" (high schools), and "batte soferim" (primary schools). According to Yer. Ta'anit iv. 7, p. 69a; Lam. R. ii. 2, iii. 51, there were 500 primary schools in Betar, the smallest of which had no less than 300 pupils (compare Soṭah 49b, Giṭ. 58a, which speak of 400 schools, each with 400 pupils). The number of schools (480) in Jerusalem besides the one in the Temple is derived by gemaṭria from the word מלאתי = 481 (Lam. R. *l.c.*).

The bet ha-midrash in the Temple hall (Luke ii. 46, xx. 1, xxi. 37; Matt. xxi. 23, xxvi. 55; John xviii. 20) is called the "bet ha-midrash ha-gadol," the great high school (Tanna debe Eliyahu R. ix. [x.], xvi., and elsewhere). It formed the center of learn-

Its History.

ing, and was, of course, the oldest one, standing in close relation to the "Bet Din ha-Gadol," the high court of justice in the Temple. Its history can not well be traced. A "bet wa'ad," meeting-place of scholars, existed as early as the days of Jose ben Joezer of Zereda, the martyr of the Maccabean time, who teaches: "Let thy house be a bet wa'ad for the wise" (Ab. i. 4). The name "bet wa'ad" is met with also in Soṭah ix. 15; Yer. Ber. iv. 7c; Yer. Ta'anit iv. 67d, and elsewhere. The hearers or disciples were seated on the ground at the feet of their teachers (Ab. *l.c.*; Luke x. 39; Acts xxii. 3). In the first century, schools existed everywhere at the side of the synagogues (Acts. xix. 9, "the school of one Tyrannus"). The primary school, bet ha-sefer, was, however, instituted at a later time, first by Simeon ben Sheṭaḥ, about 100 B.C. at Jerusalem (Yer. Ket. viii. 32c), and later introduced generally, for the benefit of all children, by Joshua b. Gamla in the first century (B. B. 21a; see EDUCATION). The Haggadah reflects a later mode of life when speaking of a bet ha-midrash of Shem and Eber which was attended by Isaac, occasionally also by Rebekah, and regularly by Jacob (Targ. Yer. to Gen. xxii. 19, xxiv. 62, xxv. 22; Gen. R. lxiii.; Tanna debe Eliyahu R. v.); of that of Jacob at Sukkot, which Joseph frequented (Targ. Yer. to Gen. xxxiii. 17, xxxvii. 2; Num. xxiv. 5); of that which Judah was sent to build for Jacob in Egypt (Gen. R. xcv.; Tan., Wayiggash, xi.); or of that of Moses, where Moses and Aaron and his sons taught the Law (Targ. Yer. to Ex. xxxix. 33; compare Num. R. xxi.: "Joshua arranged the chairs for the scholars attending the bet wa'ad of Moses"). Similarly the prophet Samuel had his "bet ulphana" (Aramaic for "bet ha-midrash") in Ramah (Targ. to I Sam. xix. 19). Solomon built synagogues and schoolhouses (Eccl. R. ii. 4). King Hezekiah furnished the oil for lamps to burn in the synagogues and schools, and threatened to have killed by the sword any one who would not study the Law; so that soon there was no 'AM HA-AREẒ to be found in the land, nor a child or woman unfamiliar with all the precepts on Levitical purity (Sanh. 94b). Especially those of the tribe of Issachar devoted their time to the study of the Law in the bet ha-midrash, Zebulun the merchant furnishing them the means of support (I Chron. xii. 33; Deut. xxxiii. 18; Gen. R. lii., xcix.; Targ. Yer. *l.c.*).

Jethro was promised that his descendants would never see the schoolhouses (batte ha-midrashot) disappear from among them (Tanna debe Eliyahu R. v.; compare Mek., Yitro, 'Amaleḳ, 2).

In Mishnaic times (Shab. xvi. 1) it appears that public discourses were held in the bet ha-midrash; but Targ. Yer. on Judges v. 9 indicates that it was used later for the study of the Law, and the popular discourses were delivered at the synagogue.

Earliest Forms.

The first bet ha-midrash of which there is authentic record is the one in which Shemaiah (Sameas) and Abtalion (Pollion) taught, and which Hillel, when a youth, could attend only after having paid admission-fee to the janitor (Yoma 35b). Whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (Abot i. 1), "Raise many disciples," was a political measure of the time, it seemingly stands in connection with a principle pronounced by the Shammaites (Ab. R. N., *A*, iii.; *B*, iv., ed. Schechter, p. 14), that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law." On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inasmuch as many transgressors in Israel, when brought nigh to the Law, brought forth righteous, pious, and perfect men." Against the Hillelite principle, R. Gamaliel wanted to exclude all those who had not stood the test of inner fitness. He was outvoted, with the result that 400 (or, according to some authorities, 700) chairs were necessarily added in order to seat the newcomers (Ber. 28a). The customary seating of the pupils on chairs marks an improvement, and this new feature gave to the schoolhouse the name "yeshibah" (Abot ii. 7) or "metibta" (B. M., 85a, b).

The bet ha-midrash of Jabneh was called "vineyard," either because it stood in a vineyard (Schürer, "Gesch." 3d ed., ii. 325, note 49) or, as rabbinical tradition asserts, because it was built in semicircular shape, thus resembling a vineyard (Ket. iv. 6; 'Eduy. ii. 4; Yer. Ber. iv. 7d). At all events the name "vineyard" became the usual appellation for the bet ha-midrash; hence Song of Songs vii. 13 (A. V. 12), "Let us get up early to the vineyards," was applied to the bet ha-midrash ('Er. 21b).

It is frequently recommended as highly meritorious to be one of the first to come to the bet ha-midrash and the last to leave (Shab. 127a; Giṭ. 7a; Meg. 15b; Suk. 28a; Sanh. 3b).

Rules of the Bet ha-Midrash.

It was believed to bring misfortune to sit at meals during the time that the discourse was being held in the bet ha-midrash (Giṭ. 38b). It was forbidden to sleep in the bet ha-midrash (Tanna debe Eliyahu R. xiii., xiv.). In Babylonia, where scholars spent their whole time in the school, exception was made to this rule (Ber. 25a; Meg. 28a). Mothers won special merit by training their children to go to the bet ha-sefer, and wives by waiting for the return of their husbands from the bet ha-midrash (Ber. 17a). Every session at the bet ha-midrash was expected to offer some new idea to the student; hence the frequent question: "What new thing was offered at the bet ha-midrash to-day?" (Tosef., Soṭah, vii. 9; Ḥag. 3a; Yer. Giṭ. v. 47d; and elsewhere).

Importance of the Bet ha-Midrash.

The bet ha-midrash ranks higher than the synagogue; consequently a synagogue may be transformed into a bet ha-midrash; but the latter can not be changed into a house of worship (Meg. 26b, 27a). "He who goeth from the synagogue to the bet ha-midrash—that is, from the divine service to the study of the Law—will be privileged to greet the majesty of God; for so says Ps. lxxxiv. 8 [A. V. 7]. 'They go from strength to strength, every one of them appeareth before God in Zion'" (Ber. 64a). To the bet ha-keneset (synagogue) and the bet ha-midrash in Babylonia are referred the words of Ezek. xi. 16, Hebr.: "I will be to them as a little sanctuary in the countries where they shall come" (Meg. 29a). The Haggadah finds allusions to the bet ha-midrash in Ps. xc. 1: "Thou hast been our dwelling-place in all generations"; and Ps. lxxxii. 1, Hebr.: "God standeth in the midst of the congregation of [those who seek] God" (*ib.*; Gen. R. xlviii.); and also in Balaam's words (Num. xxiv. 5): "How lovely are thy tents, O Jacob, thy tabernacles, O Israel" (Targ. Yer. to Num. *l.c.*; Sanh. 105b); likewise in Cant. viii. 10: "I am a wall and my breasts like towers" (Pes. 87a), and Cant. ii. 8, 9, refer to the synagogue and the schoolhouse: "The voice of my beloved! behold he cometh leaping . . . ; my beloved is like a roe," meaning that God proceeds from one synagogue to the other, and from one bet ha-midrash to the other, to bless Israel (Pesiḳ. v. 48b).

The Heavenly Bet ha-Midrash.

God also has His bet ha-midrash in heaven, and teaches the Law to the righteous (Tanna debe Eliyahu R. i., iii., iv., v., viii., ix.); it is called the "upper yeshibah" or "metibta" (B. M. 86a; Ber. 18b; Ta'anit 21b). "He who accustoms himself to go to the bet ha-keneset and bet ha-midrash in this world shall also be admitted into the bet ha-keneset and bet ha-midrash of the world to come" (Joshua b. Levi, in Deut. R. vii.; Midr. Teh. to Ps. lxxxiv. 5 [A. V. 4]).

The name "bet ha-midrash" recurs in the Arabic "madrasah," for school; and Jews under the influence of Arabic life called the bet ha-midrash also midrash (Güdemann, "Gesch. des Erziehungswesens und der Kultur der Juden in Frankreich und Deutschland," i. 92 *et seq.*, 265; "Quellenschriften zur Gesch. des Unterrichts," p. 99). A systematic plan of education of the thirteenth century, published and translated by Güdemann, *l.c.*, proposes to impose on each member of a congregation in the whole country or district the old half-shekel tax for the maintenance of the great bet ha-midrash or high school to be built in the capital near the synagogue, and for primary schools to be in each town, where the disciples, together with the teachers, should live during the week, separated from their parents and removed from all contact with the outside world. During the Middle Ages the bet ha-midrash was open day and night for both public discourses and private studies. It contained usually a large library for the use of the students, and became an attractive center and meeting-place also for scholars of other cities. Inevitably this privilege was frequently abused, and the bet ha-midrash often became the resort of idlers and poor homeless strangers who spent their time in gossip rather than in study. The official name given by non-Jews to the bet ha-midrash in Nuremberg (1406) is "Judenschule" (see Güdemann, "Gesch. d. Erziehungswesens und der Kultur d. Abendländ. Juden," p. 67, note 10). Whether the same name, "Judenschule," for the synagogue, given to it by the Christian population (Güdemann, *l.c.* p. 94, note 2), originated from the use of the bet ha-midrash also as a place of worship by the students, customary as early as Talmudical times (Ber. 8a), or from other causes, the proverbial "noise of the Judenschule" seems to refer to the lively discussions which took place in the bet ha-midrash (though at times the synagogue was used also for learned disputations), and not to any disorder in connection with the divine service.

The number of hearers or disciples at the bet ha-midrash was not limited as was the case in the Ḥeder, or primary school (Abrahams, "Jewish Life in the Middle Ages," p. 349). The rabbis or ordained teachers, as a rule engaged by the community to take charge of the studies in the bet ha-midrash, often dwelt in the same house; thus in Germany where the bet ha-midrash received the Latin name Clausa (Claus = cloister), also called "Claus Rabbis" or "Clausner." The synagogue and bet ha-midrash were often in the same building or adjoining each other. For the course of studies and other regulations concerning the bet ha-midrash, see the articles Education and Teacher; also Academies, Baḥur, Ḥeder, and Yeshibah.

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J. SR. K.

BET-TALMUD: Hebrew monthly review, devoted to Talmudical and rabbinical studies and literature; founded in 1881 by Isaac Hirsch Weiss and Meïr Friedmann, at Vienna, and published by the former until its discontinuance in 1886.

Besides the editors, among the contributors to this monthly were such scholars as Buber, Brüll, A. Epstein, Güdemann, Reifmann, Schechter, and many others prominent in the domain of Jewish learning. Some of the articles published in "Bet-Talmud" were also printed separately.

L. G. I. Br.

BETERA, BENE. See Bathyra.

BETH-ANATH: A Canaanite city in the territory of Naphtali, the name of which contains, as one of its elements, the name of a god, Anath. Though the Israelites did not succeed in conquering this city, the Canaanitish inhabitants became tributary to them (Josh. xix. 38; Judges i. 33). The city is mentioned several times in Egyptian inscriptions (W. Max Müller, "Asien und Europa," pp. 195, 220). The exact location can not be definitely ascertained. It is generally supposed to be on the site of the present village 'Ainitha, in a fertile valley southeast of Tibnin in Galilee; but it is doubtful whether an impregnable fortress could have stood there. Since Rameses II. speaks of a mountain Beth-anath, W. Max Müller holds that the city itself lay in the valley.

J. JR. F. Bu.

BETH-ANOTH: City in the hills of Judah (Josh. xv. 59). It has been identified by both Conder and Buhl ("Geographie," p. 158) with the modern Beth Ainûn.

J. JR. G. B. L.

BETH-ARABAH ("house of Arabah"): A town situated, according to Josh. xv. 61, in the wilderness of Judah. It was a border-town between Judah and Benjamin, and hence is credited to the former (Josh. *ib.*); while in Josh. xviii. 22 it is enumerated among the towns of Benjamin. Lying to the south of Beth-hoglah in the Jericho plain, indications point to its identification with the modern 'Ain al-Feshkha, as proposed by the late Robertson Smith. In Josh. xviii. 18 the name is given as "Arabah."

J. JR. G. B. L.

BETH-ARAM (Josh. xiii. 27) or **BETH-HARAN** (Num. xxxii. 36): A city east of the Jordan. The Talmud speaks of it as "Bethramta" (ביתרמתה); Eusebius as "Bethramphta"; and Josephus as "Betharamatha." Herod the Great built a palace there which was destroyed after his death. The city was rebuilt by Herod Antipater and called "Julias," in honor of the wife of Augustus. As the original name of the empress was Livia, Eusebius and others called the town "Livias." The site is indicated by the ruins on the hill Tell-er-Rameh, in a fertile part of the Jordan.

J. JR. F. BU.

BETH-ARBEL: Mentioned only once (Hosea x. 14) as a city destroyed by Shalman. Opinions vary both as to the location of the place and as to the identification of Shalman. The most probable location is that of the modern Irbid on the east side of the Jordan (G. A. Smith, "Historical Geography of the Holy Land"). As for Shalman, Schrader ("K. A. T.," ii. 440-442) says he is a Moabite king, Shalamanu. Conder favors Shalmaneser III.; Wellhausen ("Kleine Propheten") and Nowack (Commentary) Shalmaneser IV. A solution may be found in the Septuagint reading, "Beth-Jeroboam" for "Beth-arbel" and "Shallum" for "Shalman." The passage would then refer to the destruction of the house of Jeroboam by Shallum (II Kings xv. 10).

J. JR. G. B. L.

BETH-AVEN: A city on the border of Benjamin in the wilderness (Josh. xviii. 12), east of Bethel (Josh. vii. 2) and west of Michmash (I Sam. xiii. 5). It was the scene of a battle between Saul and the Philistines, in which the latter were defeated (I Sam. xiv. 23).

In Hosea iv. 15, v. 8, x. 5, Beth-aven is probably a disguise for Beth-el, particularly in x. 5, where calves of Beth-aven as objects of idolatry are mentioned.

J. JR. G. B. L.

BETH-AZMAVETH. See AZMAVETH.

BETH-DAGON: The name of several places apparently in ancient Palestine. The second element is the name of the Philistine god Dagon. In the Old Testament mention is made of a city called "Beth-dagon," allotted to the tribe of Judah (Josh. xv. 41; compare Tosef., Oh. iii. 9); and within the territory of the tribe of Asher there was also a Beth-dagon (Josh. xix. 27; compare Tosef., Sheb. vii. 13). Sennacherib also mentions a Bit-daganna on his inscriptions (see Schrader, "K. B." ii. 92; Delitzsch, "Wo Lag das Paradies?" p. 289) which appears to be a third distinct locality. Beth-dagon occurs at the present day as the name of various places in Palestine; but it is doubtful whether any ancient cities can be associated with them. The Beth-dagon southeast of Jaffa is probably too far north for the Judean city mentioned in Josh. xv. 41; the Beth-dagon in the district of Acre, mentioned by Scholz, answers the required conditions.

J. JR. F. BU.

BETH-DIBLATHAIM: City of Moab (Jer. xlviii. 22) identical with ALMON DIBLATAIM.

J. JR. G. B. L.

BETH-EL: A city famous for its shrine, on the boundary between Ephraim and Judea—the site of the present little village of Bêitin, on the southern slope of the Ephraimitic mountains. (See illustration on page 120.) Originally the town was called Luz (Gen. xxviii. 19); but this name was displaced by that of the shrine, Beth-el ("house of God"). According to Gen. xii. 8, Abram erected an altar east of Beth-el; but the erection of the shrine—that is, of the holy stone—is ascribed to Jacob (Gen. xxviii. 18; compare Gen. xxxv. 6, 14). Since in these narratives (Gen. xxviii. 19, xxxv. 7) Beth-el, "the holy place," is distinguished from the city Luz, the shrine must have been outside the city. A suitable place would be the hill to the east of Bêitin, where now are the ruins of a small fort. But Schlatter ("Zur Topographie Palästina's," pp. 236 *et seq.*), who thinks that the name Beth-aven in the Old Testament (Hosea iv. 15 *et seq.*) is merely a sarcastic disguise of "Beth-el" (so also the Talmud; Neubauer, "G. T." p. 155), concludes from Josh. vii. 2 (compare Gen. xii. 8) that the shrine must be sought somewhat more to the east at Deir Dîwân. The statement in the text of Josh. vii. 2, and Josh. xvi. 3, also, which places Beth-el, together with Luz, on the boundary-line of Ephraim, can not, for textual reasons (compare the Septuagint reading), be taken as a conclusive proof that the shrine was at a great distance from the city. According to Judges xx. 18, 26 *et seq.*, the shrine was of great importance in the days of the Judges; still more so after the division of the kingdoms, when Jeroboam made it the chief Ephraimitic shrine (I Kings xii. 29 *et seq.*; compare II Kings x. 29), "the king's chapel," as it is called in Amos vii. 13. At the time of Elisha there was a community of prophets at Beth-el (II Kings ii. 3). The oldest prophets name Beth-el as one of the centers of degenerate Israelite cult (Amos iii. 14, iv. 4, v. 5; compare Hosea iv. 15, v. 8, x. 5). Amos came into the city at a great feast, and raised a storm of indignation among the priesthood and the people by his merciless condemnation of Israel (Amos vii. 10 *et seq.*).

Even after the conquest of Ephraim the shrine of Beth-el retained its importance (II Kings xvii. 28). When Josiah took possession of this old part of the Ephraimitic dominions he uprooted the illegitimate cult (II Kings xxiii. 15). After the Exile, Beth-el belonged to Judea (Ezra ii. 28). At the time of the Maccabees it is sometimes named as the seat of Syrian garrisons (I Macc. ix. 50). Otherwise, the place is only mentioned by the first Christian topographer, the Pilgrim of Bordeaux, and by Eusebius, as a small country town. In Lam. R. ii. 3 it is stated that Hadrian placed a guard at Beth-el to capture Jewish fugitives.

BIBLIOGRAPHY: F. Buhl, *Geographie des Alten Palästina*, Index, s.v. *Beth-el*; G. A. Smith, *Historical Geography of the Holy Land*, etc., pp. 250 *et seq.*, 290 *et seq.*; A. von Gall,

Altisraelitische Cultstätten; Benzinger, *Arch.* pp. 372–391; commentaries of Dillmann, Delitzsch, Strack, Holzinger, and Gunkel on Gen. xxviii. and xxxv.

J. JR. F. BU.

BETH-EMEK: A town on the border between Asher and Zebulun, belonging to the latter (Josh. xix. 27). It lay to the east of Acco; but its exact location has not been determined.

J. JR. G. B. L.

BETH GUBRIN: Name of a city mentioned in the Talmud and in the Midrash (Neubauer, "G. T." pp. 122 *et seq.*), called "Betogaboa" by Ptolemy and others. It does not occur in the Old Testament; but Reland shows that it was one of the Idumean forts captured by Vespasian (Josephus, "B. J." iv. 8, § 1). It was also called "Eleutheropolis," under which name it is often mentioned by Eusebius. In his time it was the capital of the province within which it lay. The site of the ancient city is determined by the present village Bêt Gibrûn in southwestern Judea, that contains some ruins. In the vicinity are many natural caves, artificially enlarged; hence it is thought that the name "Eleutheropolis," that is, "free city," arose through a confusion between "ḥor" (cave) and "ḥor" (free). The original name, which was not supplanted by the Greek form, is found in even the oldest Mohammedan writers.

J. JR. F. BU.

BETH-HACCEREM: According to Neh. iii. 14, a Judean city; described in Jer. vi. 1 as a high place visible at a great distance. Jerome (on the passage) speaks of Beth-haccerem as a village still existing on the road between Jerusalem and Tekoa. This coincides with the so-called "Mount of the Franks" (Jebel Furêdis), a high peak south of Jerusalem. But since it was on this hill that Herod the Great built a fort called "Herodion," it could hardly have become a mere village in the days of Jerome. If the statement of Jerome be true (and there is no sufficient reason to doubt it), Beth-haccerem can not be the 'Ain Karim, west of Jerusalem, as Cheyne ("Encyc. Bibl." i. 556) has it. This latter is rather to be identified with the "Kerem" mentioned in the Septuagint to Josh. xv. 59. However, the village Beth-Kerem, which, according to the Mishnah (Niddah ii. 7), had a reddish color, may be identical with the Biblical Beth-haccerem.

J. JR. F. BU.

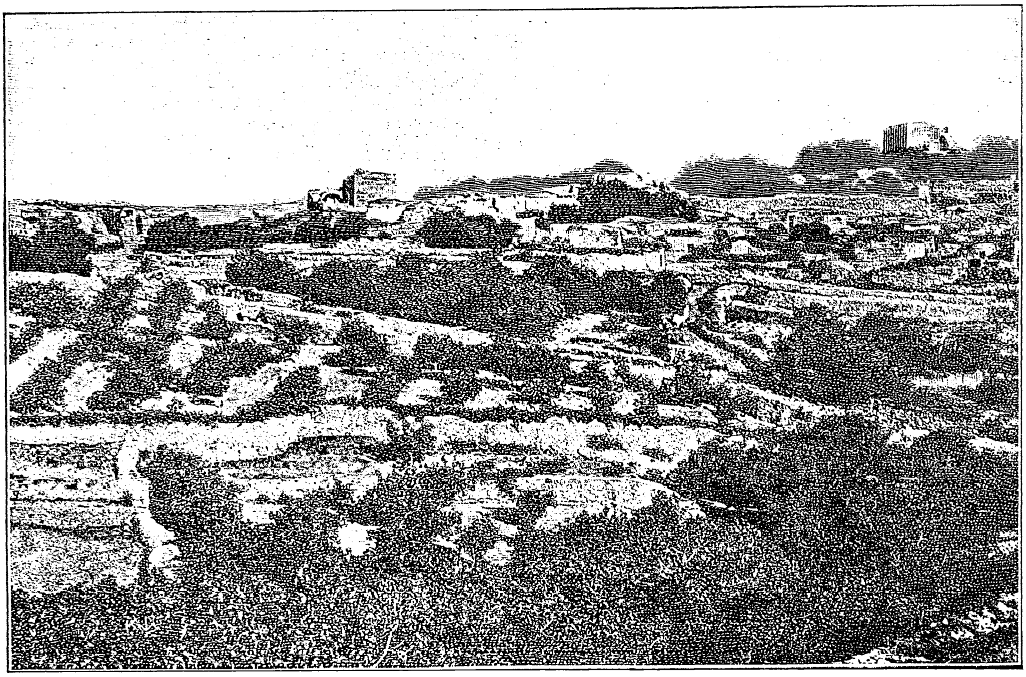

VIEW OF BETH-EL.
(From a photograph by Bonfils.)

BETH-HILLEL, DAVID DE: Beni-Israel; author of a book of "Travels," Madras, 1832, the first work by a Jew published in India. He describes his travels through India, but is otherwise of little importance.

BIBLIOGRAPHY: *Catalogue of Anglo-Jewish Exhibition*, No. 939.

J.

BETH-HORON: Name of two villages at the western end of the Ephraimite mountains, called respectively "upper Beth-horon" (Josh. xvi. 5) and "nether Beth-horon" (Josh. xvi. 3, xviii. 13; I Kings ix. 17). They are nowadays spoken of as the two villages "Bet 'ûr et-Taḥta" (the lower) and "Bet 'ûr el-Foḳa" (the upper). They were situated on an old road leading from Gideon to the plain on the coast; this is mentioned in the Old Testament as a difficult and steep road between the villages of

Beth-horon (Josh. x. 10; *ἡ ἀνάβασις* Βαιθωρών, I. Macc. iii. 16), or Morad Beth-horon (Josh. x. 11; *ἐν τῇ καταβάσει* Βαιθωρών, I. Macc. iii. 24). In ancient times the road was the principal highway between the mountains and the plain. Here the Canaanites fled from Joshua (Josh. x. 10 *et seq.*); and by this road the Egyptian king Shishak probably invaded the country, since Beth-horon is mentioned in the inscription relating his victory (W. Max Müller, "Asien und Europa," p. 166). It was for strategic reasons that Solomon fortified the lower Beth-horon. In Grecian times the Syrian general Seron attempted to force an entrance by Beth-horon into the country, but was repulsed by Judas Maccabeus (I Macc. iii. 13 *et seq.*). Nicanor afterward met with the same fate (I Macc. vii. 39 *et seq.*). When Bacchides became master of the Jewish country he strongly fortified this important point. It is again mentioned when the Romans under Cassius sustained heavy losses there (Josephus, "B. J." ii. 19, § 8). It may also be gathered from the Old Testament that these two villages were built by the daughter of Ephraim (I Chron. vii. 24), and that Sanballat, the adversary of Nehemiah, came from there (Neh. ii. 10, 19; xiii. 28). For the form "Horôni" compare '*Ωρωνίν*; *i.e.*, "Horonaim" in Septuagint of Josh. ix. 10 and 11; Sam. xiii. 24. Several of the Talmudic scholars came from Beth-horon (Neubauer, "G. T." p. 154).

J. JR. F. BU.

BETH-JAAZEK: According to the Mishnah (R. H. ii. 4), a large court in which the Sanhedrin awaited the announcement of the new moon. The Palestinian Talmud ascribes its name to the fact that the calculation of the calendar was settled (פזע) there.

J. JR. F. BU.

BETH-JESHIMOTH: Town in the district east of the Jordan, allotted to the tribe of Reuben according to Num. xxxiii. 49 and Josh. xii. 3, xiii. 20; but in Ezek. xxv. 9 it is mentioned as a Moabitish city. Josephus calls the city "Besimoth" ("B. J." iv. 7, § 6). Eusebius speaks of it as "Bethsimuth," and states that it was situated on the Dead Sea, 10 Roman miles southeast of Jericho. Its exact site is said to have been on a sandy hill southwest of Beth-haran. From this it appears that the Talmudic assertion that Beth-jeshimoth is 12 miles distant from Abel-shittim is not correct (Neubauer, "G. T." p. 251).

J. JR. F. BU.

BETH HA-KENESETH. See SYNAGOGUE.

BETH-LEHEM-JUDAH (I Sam. xvii. 12; Judges xvii. 7, xix. 1): The modern Bait Lahm, situated about 5 miles south of Jerusalem, some 15 minutes' walk east of the road to Hebron, on a range of hills surrounded by fertile and beautiful valleys. The city was also called "Ephratah" (Josh. xv. 60, LXX.; Micah v. 1 [A. V. 2]; Ruth i. 2, iv. 11; but hardly Gen. xxxv. 16, 19; xlviii. 7). In I Chron. ii. 50 *et seq.*, iv. 4, Ephratah is the wife of Caleb from whom Beth-lehem descended. Beth-lehem is mentioned among the cities of Judah in Josh. xv. 60, in a passage which is missing in the Hebrew text, but which has been preserved in the Septuagint.

In the epic stories of the Book of Judges neither Beth-lehem nor any other city of Judah is mentioned. In the additions to this book it is named as the home of the Levite who migrated to Ephraim (Judges xvii. 7). Beth-lehem is also the scene of the idyl of Ruth. It was through David, whose family lived at Beth-lehem, that the little country town achieved an unexpected fame. The characteristic story told in II Sam. xxiii. 13 *et seq.* shows how much David was attached to his native city. But he did not remain there. He chose a larger capital, and thus Beth-lehem could continue undisturbed in its quiet ways. According to II Chron. xi. 6, the town was fortified by Rehoboam. Micah (v. 1) predicted that Beth-lehem, Ephratah or (omitting "lehem") Beth Ephratah would be the birthplace of a new Messianic David.

Nothing further is found in the Old Testament concerning this country town, that was probably nothing more than an insignificant village, except that a number of its citizens returned to Judah after the Exile (Ezra ii. 21). It is not mentioned in the Book of Maccabees, nor in post-Biblical times by Josephus. But it became of world-historic importance as the traditional birthplace of Jesus, and as such is still the goal of pious pilgrimages. Hadrian built here a shrine to Adonis, in order to irritate the Christians; this shows how important the town had become to the Christian world. As early as the second century a stable in one of the grottos close by the town was pointed out as the birthplace of Jesus (Justin Martyr, "Dial. cum Tryph." pp. 70, 78). Constantine built a splendid basilica in Beth-lehem, substantially the same church which is still admired by modern travelers. Below the church is the grotto regarded as the birthplace of Jesus. Jerome occupied a grotto near by when translating the Bible. During the Crusades Beth-lehem suffered greatly from Mohammedan violence. To-day it is a flourishing town, inhabited only by Christians.

BIBLIOGRAPHY: J. A. Smith, *Hist. Geography of Palestine*, pp. 318 *et seq.*; Buhl, *Geographie des Alten Palästina*, pp. 19, 155–156; Tobler, *Bethlehem*; Palmer, *Das Jetzige Bethlehem*, in *Zeits. des Deutsch. Paläst. Vereins*, xvii. 89 *et seq.*

J. JR. F. BU.

BETH-PEOR: A place in the valley of the Jordan which, in Josh. xiii. 20, is apportioned to the Reubenites. In Deuteronomy (iii. 29, iv. 46, xxxiv. 6) it is stated that the people were in the valley of the Jordan, opposite Beth-peor, when the Deuteronomic law was promulgated. Hosea (ix. 10) probably means the same place when he speaks of Baal-peor. According to Eusebius ("Onomastica," ed. Lagarde, ccxxxiii. 78; ccc. 2), the city was situated 6 Roman miles from Livias (or Beth-haran) near Mount Peor (compare Num. xxiii. 28). According to another statement of Eusebius ("Onomastica," ccxiii. 47), this mountain lay on the road from Livias to Heshbon; and according to Jerome (*ib.* cxv. 1), it was 7 miles distant from the latter. But no place corresponding to these descriptions has as yet been found. The references to Beth-peor in the Talmud, collected by Neubauer, "G. T." pp. 252, 253, prove that the place survived the destruction of the Second Temple.

J. JR. F. BU.

BETH-REHOB or **REHOB:** An Aramaic city which sent reenforcements to the Ammonites during the war with David (II Sam. x. 6, 8; compare

I Sam. 14, 47, LXX.). According to Judges xviii. 28, the city of Dan was built in the plain of Beth-rehob. The latter is also mentioned as the northern frontier place of Palestine (Num. xiii. 21). Robinson tried to identify Beth-rehob with the fort Hunên along the western border of the upper Jordan valley; but judging from the statements in the Old Testament, it must be a place east of the Jordan. It is possible that Beth-rehob is the ancient name of Banias, assuming that this place is not to be identified with Hasar Enan (compare Baal-gad).

J. JR. F. Bu.

BETH-SHAN. See Beth-Shean.

BETH-SHEAN or **BETH-SHAN:** Fortified town of Canaan. The Baisân of to-day, in the lower part of the Jalûd chasm, 120 meters below the level of the sea. The Israelites did not succeed in conquering this city, which was strongly fortified by nature (Josh. xvii. 16; Judges i. 27). Whether it was conquered by the Philistines or whether the Canaanites opened their city to them is not clear from the stories of I Sam. xxxi. 10 and II Sam. xxi. 12. But like all the other cities that had not been vanquished, Beth-shean had fallen into the hands of the Israelites by the time of Solomon (I Kings iv. 12). In Greek times it was Hellenized and named Skypthopolis (Judges i. 27, LXX.; II Macc. xii. 29; Judith iii. 10; Josephus, and elsewhere). But the Hebrew name is used not only in I Macc. v. 52, xii. 40 *et seq.*, but also in the Talmud (see Neubauer, "G. T." pp. 174 *et seq.*), and has entirely supplanted the Greek name. At the time of Hyrcanus the city again fell into the hands of the Jews, but became free under Pompey and belonged to the league Dekapolis. During the war for independence Beth-shean was taken by the Jews, but it was soon recaptured by the pagans, who took bloody vengeance on the Jews. Interesting ruins of temples, bridges, a theater, etc., bear witness to the flourishing condition of the city in Græco-Roman times. The Talmud speaks of the fertile surroundings of this town, and of the strictness with which the Jews living there fulfilled the Law (Neubauer, "G. T." *ib.*). The forms Beth-shean and Beth-shan rest upon slightly variant spellings of the Hebrew form, "shan" representing a natural contraction of "shean."

J. JR. F. Bu.

BETH-SHE'ARIM: According to rabbinic accounts, the Sanhedrin was destined to pass through ten exiles during the period 30–170, and to be compelled to wander from place to place. One of its stations was to be the city of Beth-she'arim, in which R. Judah I. resided for a long time (R. H. 31b; Sanh. 32b; Ket. 103b). As the next place of sojourn was Sepphoris, Beth-she'arim is identified with El-Shajerah (Al-Shajarah), south of Sepphoris (Neubauer, "G. T." p. 200). From the etymology of the name, תערא=שער, Schwarz ("Das Heilige Land," p. 138) identifies it with the modern village Turan at the Jebel Turan northeast of Sepphoris (Fischer and Guthe's Map of Palestine, c. 3).

According to Tosef., Ter. vii. 14, Johanan b. Nuri also dwelt in Beth-she'arim; and, as the same place is called בית שריי in Yer. Ter. viii. 46a, the two names must be identical. The latter name of the place is used also in Yer. Kil. ix. 32b and Yer. Ket. xii. 35a: thither was conveyed the coffin of R. Judah I., who died in Sepphoris. בית שריי is also mentioned as a place of burial in Yer. M. Ḳ. iii. 82c. Certain texts of the latter, however, substitute Bet-biri in the neighborhood of Cæsarea.

Bibliography: Kohut, *Aruch Completum*, ii. 87; Hildesheimer, *Beiträge zur Geographie Palästina's*, p. 39; Buhl, *Geographie des Alten Palästina*, p. 217.

G. S. Kr.

BETH-SHEMESH (IR-SHEMESH in Josh. xix. 41).—**Biblical Data:** A city of the hill-country between Judea and the coast on the southern side of Wadi Sarâr, called to-day 'Ain Shems. According to Josh. xix. 41, it was one of the cities of Dan, and according to Josh. xv. 10, it was on the boundary-line of Judea. In Josh. xxi. 16 it is named as a Levitic city. The Ark of the Covenant of Yhwh remained here for a time after it had been released by the Philistines (I Sam. vi. 9 *et seq.*). At the time of Solomon, Beth-shemesh was the seat of one of the royal officers (I Kings iv. 9). Later on Amaziah, king of Judea, incurred a serious defeat there. Under Ahaz, Beth-shemesh was conquered by the Philistines (II Chron. xxviii. 18). Nothing further is heard of the town, although it still existed at the time of Eusebius. Another Beth-shemesh was situated in the territory of the children of Naphtali (Josh. xix. 38; Judges i. 33). There seems to have been still another Beth-shemesh, mentioned in Josh. xix. 22. Neither of these latter two has been identified. The Beth-shemesh of Jer. xliii. is generally supposed to be the Egyptian Heliopolis, which is called On in the Old Testament. On account of this discrepancy Winckler ("Alttest. Untersuchungen," p. 180) would strike out Beth, and translate shemesh "pillars of the sun."

J. JR. F. Bu.

——**In Rabbinical Literature:** Various explanations are offered for the disaster which, according to the Masoretic text, befell fifty thousand people in the very moment of their rejoicing over the return of the Holy Ark (I Sam. vi. 19). Josephus explains ("Ant." vi. 1, § 4) that they sinned in presuming, not being priests, to lay their hands upon the Ark of the Law. The Talmud affirms that the inhabitants of Beth-shemesh were irreverent, greeting the appearance of the Ark with the cry, "Who angered thee that thou wert wroth, and who then hath appeased thee that thou art kindly disposed toward us?" Another account is that these people perished because they were so sordid as not to pause in their work in the fields at the appearance of the Ark.

The somewhat curious wording of the passage (I Sam. *l.c.*), "He smote of the people seventy men, fifty thousand men" ("and" does not appear in the Hebrew text), is explained by rabbinical authorities as indicating that this enumeration refers to two classes of people: the learned, whose number seventy represents the Sanhedrin, and the ordinary people, represented by the larger number. Other expounders, no doubt referring to the Septuagint reading which mentions only the seventy men, interpret this as meaning that only the members of the Sanhedrin perished, but that on account of their prominence their loss was equal to the loss of fifty thousand of the plain people (Soṭah 35a, b; Yer. Sanh. ii. 20b; compare also the Targum and pseudo-Jerome, "Quæstiones," upon I Sam. vi. 19).

L. G.

BETH-SHITTAH ("place of acacia-trees"): A place near Abel-meholah. To it the Midianites fled when pursued by Gideon (Judges vii. 22). The name occurs only here; the place has not been identified.

J. JR. G. B. L.

BETH-ZUR: A city in southern Judea (Josh. xv. 58; I Chron. ii. 45; Neh. iii. 16) which was fortified by Rehoboam (II Chron. xi. 7). It was a strongly walled place, situated on the eastern boundary-line of Judea. The town was repeatedly besieged during the time of the Maccabees (I Macc. iv. 28 *et seq.*, vi. 50, ix. 52, x. 14, xi. 65). Its situation is indicated by the ruins near a hill of Bêt-sur, or Burj-sur.

J. JR. F. Bu.

BETHABARA: An unidentified place mentioned in John i. 28. According to Origen's reading, the name is brought into connection with the Hebrew "'abarah" (crossing), and is supposed to refer to one of the many fords of the Jordan. Another reading is "Bethany" (*Βειθανία*), but no place of this name east of the Jordan is known. Grove, Wilson, and Cheyne combine both readings into *Βηθανάβρα*—that is, "Beth-nimra" in the Jordan valley, northeast of the Dead Sea.

J. JR. F. Bu.

BETHANY (*Βηθανία*): A place referred to in the Gospels, and probably also in the Talmud, under the forms ביתייני, בית אוני, בית איני, and בית היני, but not mentioned in the Old Testament (Pes. 53a; Tosef., Shebi'it, ed. Zuckermandel, 30, 71). According to John (xi. 18), it was "nigh unto Jerusalem, about fifteen furlongs off"; according to Jerome ("Onomasticon," ccviii.), "in secundo ab Ælia milliario" (at the second mile-post from Jerusalem). This is the site of the village El-Azariyeh on the southeastern slopes of the Mount of Olives. The identification is established by the name "El-Azariyah," which is the Arabic form for "Lazarium," as Bethany was sometimes called by the Christians. The village, with its olive-, fig-, almond-, and carob-trees, is a little oasis in that barren region. The figs (Hebr., "te'enah"), which are also mentioned in the Talmud, probably gave the place its name.

J. JR. F. Bu.

BETHAR: City in Palestine, scene of the war of Bar Kokba (132–135), and mentioned as such in Mishnah Ta'anit iv. 6; Yer. Ta'anit 69a; Babli Ta'anit 26b, 29a; Lam. R. to chaps. ii. 2 and iv. 8; Yer. Ber. 3d; Tosef., Yeb. xiv. 8; Bab. Yeb. 122a; Sanh. 17b; R. H. 18b, as well as in many other passages in Talmud and Midrash. The name is written in various ways: usually ביתר, but in the Cambridge and Hamburg MSS. (Ta'anit iv. 6), ביתתר: so also in "Halakot Gedolot," ed. Hildesheimer, p. 189, and Sherira's "Letter," ed. Neubauer ("Medieval Jewish Chronicles," i. 4, MSS.); but *ib.* ii. 109, בית תֵר, the reading in Kohut, "Light of Shade," p. 41; בית תר, in Cant. R. to chap. ii. 17, but בית תור, Neubauer, *ib.* i. 171. These sources indicate that Bethar was a town of importance as early as the time of the destruction of Jerusalem, and was, moreover, the seat of a Sanhedrin; its inhabitants, who frequently suffered at the hands of the Jerusalem pilgrims, are said to have rejoiced exceedingly over the fall of that city. Bar Kokba made Bethar the chief base of the uprising against the Romans; and upon its suppression, Bethar—within the walls of which large masses of Jews had sought refuge—was closely surrounded by the Romans under Julius Severus, and was besieged for two and a half years (132–135): see concluding part of Seder 'Olam R. compared with Yer. Ta'anit 69a, and Lam. R. ii. 2, according to which this period of time does not refer to the duration of the war, but to that of the siege of Bethar; the war itself, according to Jerome (on Dan. i. 9, end), lasting three years and six months. During the war Bethar afforded shelter to an enormous population, which fact gave rise to exaggerated rabbinical accounts that Bethar had several hundred schools for children, and that the school youth boastingly declared that they could overthrow the enemy with their pen-reeds. When the stream, Yoredet ha-Ẓalman, ran dry in summer, the city began to suffer from want of water. The Samaritan Book of Joshua (ed. Juynboll, xlvii.) relates that the provisions, which were secretly conveyed to the town, suddenly, as if by miracle, ceased to be supplied. It is said that there were two subterranean passages leading from the city to Jericho and Lydda; that the Jews made use of them for the transportation of provisions; and that the Samaritans betrayed this secret to the Romans and thus brought about the fall of Bethar. Rabbinic sources (Yer. Ta'anit 68d; Lam. R. to chap. ii. 2) also speak of a Samaritan's treachery that, furthermore, caused the death of the pious R. Eleazar of Modin. Hence it may be concluded that Bethar was situated close to the Samaritan territory, and that the story of the underground passages to Jericho and Lydda can not be credited, for they are plainly features of the siege of Jerusalem, transferred to Bethar. Neubauer is therefore incorrect in locating Bethar in the vicinity of Beth-shemesh, basing his opinion on the *Βαιθάρ* of the Septuagint on II Sam. xv. 24; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality. Eusebius ("Hist. Eccl." iv. 6) calls the city *Βίθθηρα* (variant *Βεθθήρ*, *Βηθήρ*)—which agrees with the above-cited spelling, ביתתר; and he states that Bethar lay in the vicinity of Jerusalem. On this account Schürer and others (Ritter, Tobler, Derenbourg, Renan) identify Bethar with the modern Bittir, which is situated at a distance of three hours southwest from Jerusalem and contains the remains of an old fortification on a steep neck of land. The *Βητάρις* of Josephus ("B. J." iv. 8, § 1) is said to be different from this Bittir. If, however, Bethar had been situated near Jerusalem, it is inconceivable that Jerusalem should have taken no part in the war. Grätz ("Gesch. der Juden," 3d ed., iv. 144), on the other hand, declares the statement of Eusebius to be erroneous and locates Bethar north of Antipatris, four Roman miles south of Cæsarea. This would put Bethar in the neighborhood of Samaria.

Lebrecht (in "Magazin für die Wissensch. des Judenthums," iii. 1876) also places Bethar in this region—that is to say, at a great distance northward from Jerusalem—and endeavors to prove that Bethar is identical with the Roman Castra Vetera of Sepphoris; ביתר was said to be the equivalent of "Vetera" (compare Hoffmann, "Magazin," 1878, p. 188). This view is followed by Kohut, Fürst, and Krauss in their Talmudic dictionaries. Nevertheless, the site of Bethar must still be considered doubtful. From the Talmud it can be determined only that the town was situated near the sea (Giṭ. 57a; compare Yer. Ta'anit 69a), for the blood of those killed is said to have flowed into the sea. Bethar was destroyed on the same day as Jerusalem, on the Ninth of Ab (Ta'anit iv. 6; compare Jerome on Zech. viii., where instead of "Bethel" read "Bethar"); the killed (הרוגי ביתר) were left to decay in the open field; and only after the hatred of war had abated was it made possible to give them burial.

Bibliography: Herzfeld, in *Monatsschrift*, 1856, p. 105; Lebrecht, *Die Stadt Bether, ein 15-hundertjähriges Missverständniss*, in *Magazin*, iii. 27 *et seq.* (also as a separate pamphlet, Berlin, 1877); Neubauer, *Géographie du Talmud*, pp. 103-114; Schürer, *Gesch.*, 3d ed., i. 693 *et seq.*; Grätz, *Gesch. der Juden*, iv., 3d ed., p. 144; Bädeker, *Palästina und Syrien*, 5th ed., p. 16.

S. Kr.
G.

[In favor of the identification with Bittir, however, it might be mentioned that in 1874 Clermont-Ganneau discovered there a Latin inscription mentioning detachments of the fifth (Macedonica) and the tenth (Claudia) legions, the very ones which had been called from the Danube to put down the revolt of Bar Kokba. A Roman garrison was left at Bittir just because of its strategic importance. See Clermont-Ganneau, in "Académie des Inscriptions, Comptes Rendus," 1894, pp. 149 *et seq.*; Hanauer, in "Pal. Explor. Fund, Quart. Statements," 1894, p. 149; Buhl, "Geogr. des Alten Palästina," p. 165; Cheyne, in "Encyc. Bibl." i. 555.—G.]

BETHEL, or **DE SYNAGOGA** (מן ביתאל, "of the house of God"): An Italian-Jewish family, several members of which are known as liturgical poets and copyists. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome after the destruction of the Temple. The name "Bethel," however, seems to be derived from Casadio (= house of God, "beth-el"), probably their place of origin.

Traces of this family are found as early as the twelfth century. By the middle of the fifteenth century the name had almost disappeared, and the family had assumed the name of Anaw, of which family the Bethelides had always been a branch.

The following members are best known to fame:

Ismael ben Moses Bethel: Physician; lived in the middle of the sixteenth century.

Jehiel ben Mattithiah Bethel: Physician; lived at Pisa in the fourteenth century (compare "He-Ḥaluẓ," ix., part 2, p. 50).

Jekuthiel Bethel: Son of the preceding; copyist; lived at Rome at the beginning of the fifteenth century. The library of Parma possesses a "Maḥzor" written by him for Nethaneel ben Abraham (see Steinschneider, "Hebr. Bibl." vii. 115).

Joab b. Benjamin Bethel: Liturgical poet; lived at Rome at the end of the fourteenth century and the beginning of the fifteenth. He was the author of a "Ḳaddish" in 8 strophes (compare Zunz, "Literaturgeschichte," p. 490; Landshut, "'Ammude ha-'Abodah," p. 80). He is mentioned by Rieti in his "Paradiso," p. 105.

Joab ben Nadan ben Daniel Bethel: Liturgical poet; lived at Rome in the fourteent century. He was the author of a "Reshut" on "Nishmat" for the Feast of Pentecost (compare Luzzatto, "Mebo," p. 23).

Bibliography: Zunz, *Gesammelte Schriften*, iii. 167 *et seq.*; Mortara, *Indice Alfabetico*, p. 8; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 299, 307, 332.

I. Br.
G.

BETHESDA: A pool in Jerusalem. According to John v. 2—the only passage wherein it is mentioned—it was "by the sheep market," hence on the north of the Temple-hill. Its exact location can not be definitely fixed. The Pilgrim of Bordeaux (about 333) and also Eusebius ("Onomasticon," cclx., ed. Lagarde) describe it as a double pond with reddish water, surrounded by five colonnades. Hence it might be identified with the two ponds below the convent of the Sisters of Zion. During the Middle Ages, Bethesda was supposed to be the pond on the western side of the French church of St. Anne (compare "Palestine Exploration Fund," 1888, pp. 115 *et seq.*). There is a later tradition, entirely without foundation, that identifies Bethesda with the Birket Israel, a large basin at the northeastern corner of the Temple-hill.

J. Jr.
F. Bu.

BETHPHAGE: Town mentioned in several passages of the New Testament (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), in all of which it is brought into connection with Bethany, or the Mount of Olives. It was, therefore, on the road to Jericho, near Jerusalem, and outside of the wall. This is known also from Talmudical references, where it is given as the Sabbath distance limit (Neubauer, "G. T." p. 147). According to some passages of the Talmud, also, it would appear that Bethphage (Tos. Pes. viii.) was near, yet outside, Jerusalem בית פני, Soṭah 45a). Yet it is referred to as surrounded by a wall (Pes. 63b, 91a; Men. 78b), which description does not exactly correspond to any known locality in the immediate neighborhood of Jerusalem. The exact location, however, has not been determined (see Buhl, "Geographie des Alten Palästina," p. 155).

J. Jr.
G. B. L.

BETHSAIDA: A town in northern Palestine not mentioned in the Old Testament, but referred to in the Gospels, and by Josephus, Pliny, and others. According to Josephus ("Ant." xviii. 2, § 1; 5, § 6; "B. J." ii. 9, § 1; iii. 9, § 7), Philip transformed the village Bethsaida—situated on the Jordan where it discharges into the Sea of Galilee—into a large, flourishing city, which he called Julias. The Gospels mention the village Bethsaida; Jesus sometimes stayed there; and Philip, Andrew, and Peter came from there (Matt. xi. 21; Mark vi. 45; viii. 22, 26; Luke ix. 10; John i. 44, xii. 21). It has been falsely assumed from some of these passages that there was a Bethsaida west of the Jordan. The statement of John (xii. 21) that Bethsaida lay in Galilee is not convincing, as Josephus and others sometimes consider portions of the eastern coast of the lake as belonging to Galilee (compare Buhl, "Geographie des Alten Palästina," p. 242). But one must probably make a distinction between Bethsaida-Julias and the fishing village Bethsaida mentioned in the Gospels. The latter was probably close by the lake, while the city of Philip lay higher up, near the little plain of Batiha.

J. JR. F. Bu.

BETHUEL.—Biblical Data: **1.** According to Gen. xxii. 22, a descendant of Arphaxad (compare Gen. xi. 13–22). He was the son of Nahor and Milcah, and father of Laban and Rebekah. Since in Gen. xxv. 20 and xxviii. 2, 5, Bethuel is called "the Syrian [Aramean] of Padan-aram," he must have been, according to this source, a descendant of Aram, the brother of Arphaxad (Gen. x. 22; compare Budde, "Urgeschichte," pp. 421–426). In the story of Rebekah's marriage (Gen. xxiv.) he is only mentioned once, as taking an active part in events (verse 50, "then Laban and Bethuel answered"). Some critics omit his name here, and assume that Bethuel was already dead at that time (Ball, "S. B. O. T." *ad loc.*; Holzinger, Commentary to Gen. p. 170). Other critics (*e.g.*, Dillmann, *in loco*) suppose that throughout Gen. xxiv. the name "Bethuel" is a later addition. Gunkel (Commentary to Gen. pp. 226, 229) finds here two traditions, and supposes the Bethuel of verse 50 to be a younger brother of Laban. Some critics think that Bethuel may have been the name of an Aramean tribe in Mesopotamia.

2. Name of a town in the tribe of Simeon (Josh. xix. 4; I Chron. iv. 30), the site of which has not yet been identified.

J. JR. B. E.

——In Rabbinical Literature: Bethuel, being king of Haran, exercised the *jus primæ noctis* in his dominions. The people consented, only on condition that he should use this privilege also toward the members of his own family. God, therefore, let him die suddenly when Eliezer wooed Rebekah for Isaac, in order to spare her the dreadful ordeal. This explains why, in the Biblical account of Eliezer's wooing (Gen. xxiv. 50), Bethuel is at first mentioned, but afterward only Rebekah's mother and brother are referred to, Bethuel having died during the night (Yalk. i. 109, probably from the lost Midrash Abkir). Another legend states that Bethuel intended to kill Eliezer when he saw the treasures which the latter brought with him, and, not being able to carry out his purpose, on account of Eliezer's great strength (see ELIEZER, IN RABBINICAL LITERATURE), he mixed poison with his food. The angel who accompanied Eliezer changed the plates, however, so that Bethuel ate the poisoned portion which he had intended for Eliezer, and died therefrom (Yalk. *l.c.*, Midrash Aggadah, ed. Buber, Vienna, 1894, i. 58, 59). According to the old Midrashim, Bethuel refused to give his daughter in marriage, and for that reason God caused him to die suddenly, while Eliezer was staying in his house (Gen. R. lx. 12).

L. G.

BETHULIA (Βαιτουλούα, Βαιτουλία, Βετυλούα, Βαιτυλούα; Vulgate, **Bethulia**): Name of the city which, according to the Book of Judith, was besieged by Holofernes; the home of Judith. In the shorter version of the legend published by Gaster ("Proceedings of the Society of Biblical Archeology," 1894, xvi. 156 *et seq.*), Jerusalem is the besieged city. The name "Bethulia" may, therefore, be assumed to be an allegorical one, meaning perhaps "Beth-el" (house of God), or it may be a word compounded of "betulah" and "Jah" ("YHWH's virgin"). In the better-known longer version, however, the whole context points to the situation of the city as having been on the mountains to the south of the large plain of Jezreel. Bethulia is, moreover, spoken of in a way to distinguish it decidedly from Jerusalem. It may therefore be accepted that in the longer version the story has been connected with a definite tradition current in that locality. The original allegorical name, however, may have been applied to a place in that region; but it has not yet been possible to find traces of the name in the region to the south of the large plain. The name "Mataliye," a place on a hill south of the small fertile plain Merj-el-Gharaḳ, comes nearest to it; but this point is too far south to correspond to the details given in the Book of Judith. This objection applies even more strongly to the fort Sânûr, which is still farther south, and to which, among others, Guerin refers it. Marta ("Intorno al Vero Sito de Betulia," 1887) has tried to identify the city with El-Bared, west of Jennîna, a location that, topographically considered, is quite possible. According to Willrich ("Judaica," 1900), "Bethulia" is a corruption of "Bethalagan."

J. SR. F. Bu.

BETROTHAL (אירוסין in Talmudic Hebrew): The term "betrothal" in Jewish law must not be understood in its modern sense; that is, the agreement of a man and a woman to marry, by which the parties are not, however, definitely bound, but which may be broken or dissolved without formal divorce. Betrothal or engagement such as this is not known either to the Bible or to the Talmud, and only crept in among the medieval and modern Jews through the influence of the example of the Occidental nations among whom they dwelt, without securing a definite status in rabbinical law.

In the Bible.

Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2–7), which were conducted by members of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age); but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation.

The root ארש ("to betroth"), from which the Talmudic abstract ארוסין ("betrothal") is derived, must be taken in this sense; *i.e.*, to contract an actual though incomplete marriage. In two of the passages in which it occurs the betrothed woman is directly designated as "wife" (II Sam. iii. 14, "my wife whom I have betrothed" ("erasti"), and Deut. xxii. 24, where the betrothed is designated as "the wife of his neighbor"). In strict accordance with this sense the rabbinical law declares that the betrothal is equivalent to an actual marriage and only to be dissolved by a formal divorce.

After the betrothal a period of twelve months was allowed to pass before the marriage was completed by the formal home-taking ("nissu'in," "likkuḥin"). In case the bride was a widow or the groom a widower, this interval was reduced to thirty days (Ket. v. 2; Shulḥan 'Aruk, Eben ha-'Ezer, 56). After the dispersal of the Jews had brought them into contact with the Western peoples, this arrangement was felt to be inconvenient and out of harmony with the prevailing views. It therefore became

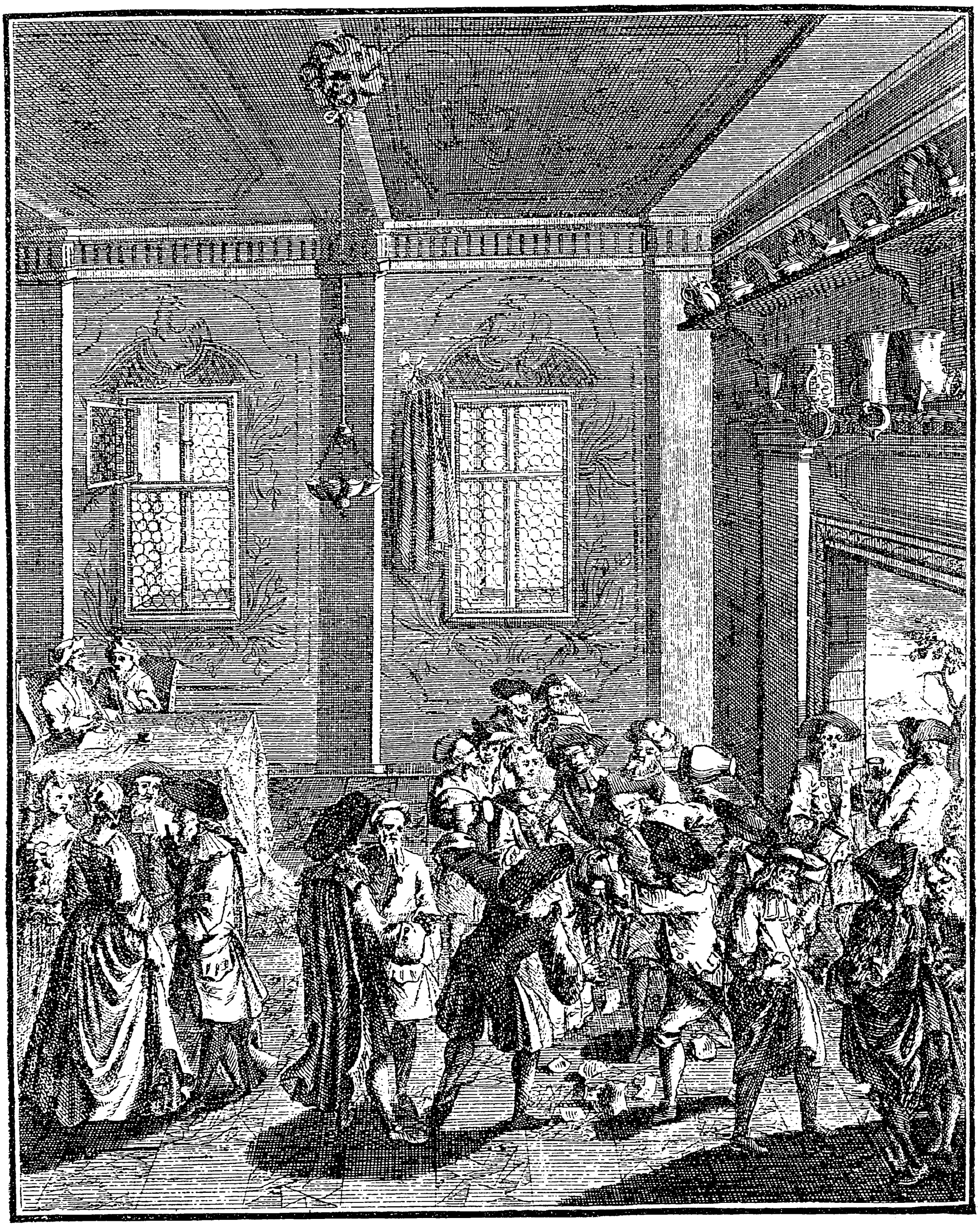

Scene at a Betrothal of German Jews, Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung.")

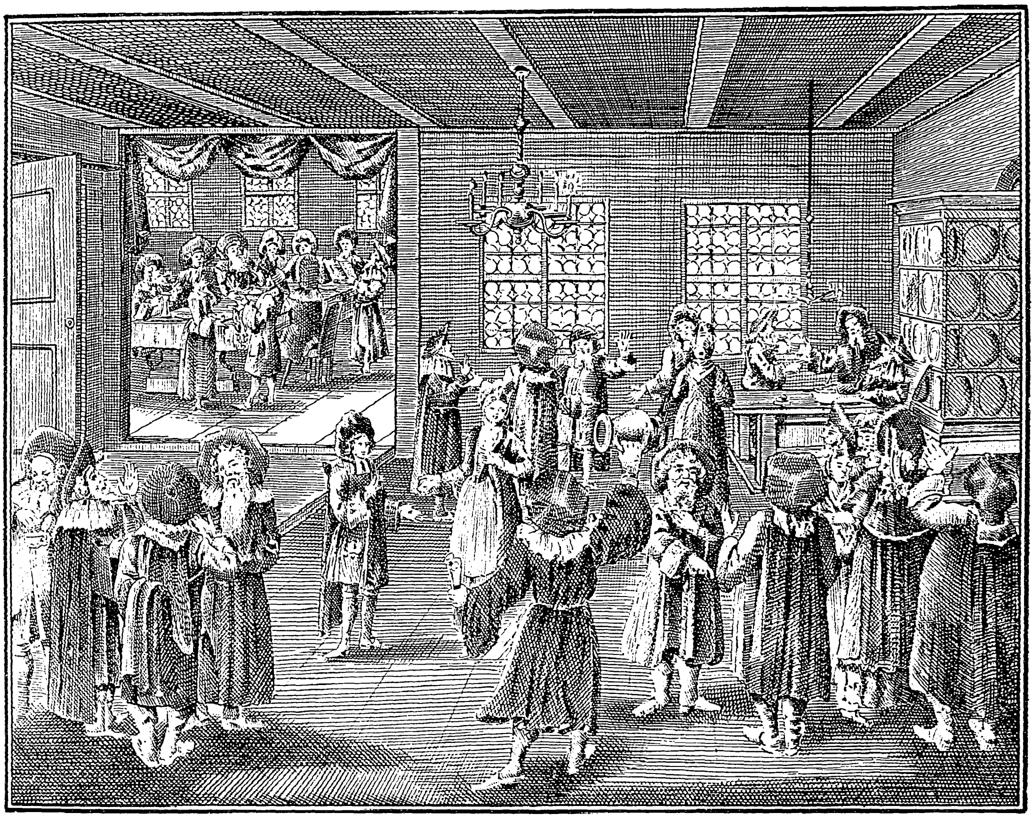

Betrothal Scene at Nuremberg.
(From Kirchner, "Judisches Ceremoniell," 1726.)

Betrothal and Home-Taking.

customary to perform the entire marriage ceremony, betrothal and home-taking ("erusin" and "nissu'in"), at one time; and an affiancing or engagement similar to that prevailing among non-Jews was introduced. This was not an entire innovation, as its roots already existed in the custom of "shiddukin" or consent to marry, which existed in the days of the Talmud and probably also in the Biblical age. It was considered indispensable by the rabbis that a man should gain the good-will and consent of his prospective bride before entering upon a contract of marriage. Rab, the Babylonian amora, was accustomed to punish severely any one who married without first having persuaded and gained the consent of his wife (Ḳid. 13a; Yeb. 52a *et al.*).

What was in the Talmudic age a mere personal matter became in later times a formal custom, which was celebrated with much pomp. At these occasions it was customary to make out a formal contract to marry and to stipulate that a penalty should be imposed upon either party who should fail to fulfil his or her part of it. Such agreements were known as "shiddukin" (consent to marry), and also as "tenaim" (conditions), or among German-speaking Jews "ḳenas-mahl" (penalty-feast), because of these stipulations and penalties. They are still customary in many countries in modified form.

There is now no legal duration of time between betrothal and marriage, the length of the engagement being left entirely to the option of the parties concerned, except that the marriage may not take place in less than seven days after the agreement to marry has been reached (Nid. 66a; Shulḥan 'Aruk, Yoreh De'ah, 192).

Gifts.

In Talmudic days, as in modern times, gifts formed an important feature of betrothal and marriage customs. These were of several kinds. The gifts which the groom sent to his bride were called "siblonot" or "sablonot," a term which Benjamin Musafia and Kohut explain as derived from the Greek *σύμβολον* ("a gift or payment made as a sign or a mark by which to infer something; a token") ("'Aruk ha-Shalem," vol. vi., *s.v.* סבלונות). This derivation is corroborated by the fact that the Talmud (Ḳid. 50b) debates the question whether the sending of siblonot can be considered a proof of marriage or not. Jastrow, however ("Dict." *s.v.* סבלון), derives the term from סבל ("to carry"), corresponding to the Biblical "massa" and "masset." It was also customary for the male friends of the groom to send gifts, which sometimes took the form of money donations and were useful in assisting the groom to defray the expenses of the wedding. These presents were termed "shoshbinut" (friendship-gifts), from the Aramaic "shoshbina" (friend or neighbor), supposed by Musafia and Kohut to be derived from the Greek *σύσκηνος* ("one living in one's tent; messmate; but see Payne-Smith, "Thesaurus," *s. v.*). Sachs ("Beiträge zur Sprach- und Alterthums-Forschung," 1852, pp. 82 *et seq.*) derives the word from שושבא, the myrtle-bearing companions of the bridegroom.

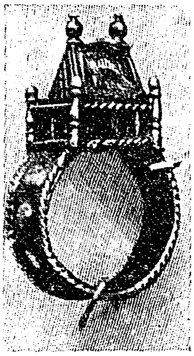

Silver-Gilt Betrothal Ring, Bearing Letter מ for "Mazal Ṭob."
(From the Victoria and Albert Museum, London.)

Betrothal in its legal sense ("erusin") is performed in the following manner: After the ordinary benediction over wine, the person performing the ceremony continues as follows: "Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us with Thy commandments and given us commandments concerning forbidden connections, and hast forbidden unto us those who are merely betrothed, and permitted unto us those lawfully married to us through 'canopy' ["ḥuppah"] and 'betrothal' ["kiddushin"]. Blessed are Thou, O Lord, who sanctifiest Thy people Israel through ḥuppah and ḳiddushin," after which the groom hands to the bride a ring or some object of value (not less than a peruṭah, the smallest current coin), saying, "Be thou betrothed unto me with this ring [or object] in accordance with the laws of Moses and Israel" ("kedat Mosheh we-Yisrael").

The Legal Ceremony.

As stated above, this act of betrothal is at present combined with the rite of home-taking; and after the placing of the ring upon the finger of the bride, the marriage contract (Ketubah) is read, to form an interval between the two acts. The recitation of another benediction over wine and of the customary seven wedding benedictions forms the completion of the wedding ceremony. See Wedding.

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J. SR. B. D.

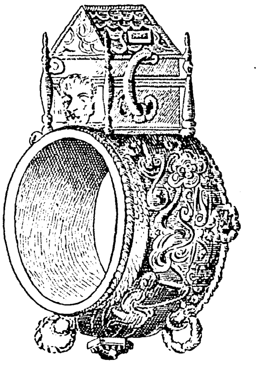

Betrothal Ring with Box Containing Perfumes and Opening with a Key.
(From the British Museum.)

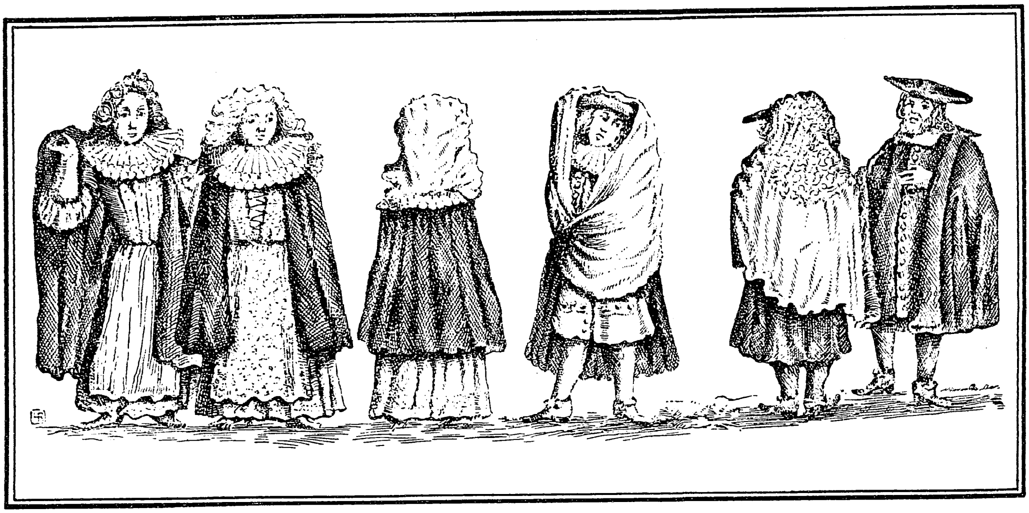

Costumes of Bride and Groom among the German Jews, Eighteenth Century.
(After Kohut, "Geschichte der Deutschen Juden.")

BETTELHEIM: Name of a Hungarian family. The first bearer of it is said to have lived toward the second half of the eighteenth century, in Presburg. To account for its origin the following episode is related in the family records:

> There was a Jewish merchant in Presburg, whose modest demeanor gained for him the esteem of his fellow-townsmen. He was popularly called "Ein ehrlich Jud" (honest Jew). His wife was a woman of surpassing beauty, and many magnates of the country, hearing of her charms, traveled to Presburg to see her. Count Bethlen was particularly persistent, and, failing to attract her attention, he decided to abduct her. Mounted on his charger, he appeared one day in the open market, where the virtuous Jewess was making purchases, and, in the sight of hundreds of spectators, lifted her on his horse, and, heedless of her cries of entreaty, was about to gallop off with her, when her husband appeared on the scene and, after a fierce personal combat, succeeded in rescuing her.

That a Jew should engage in a hand-to-hand encounter with a nobleman of the rank of Count Bethlen was so unprecedented, and the deed itself was

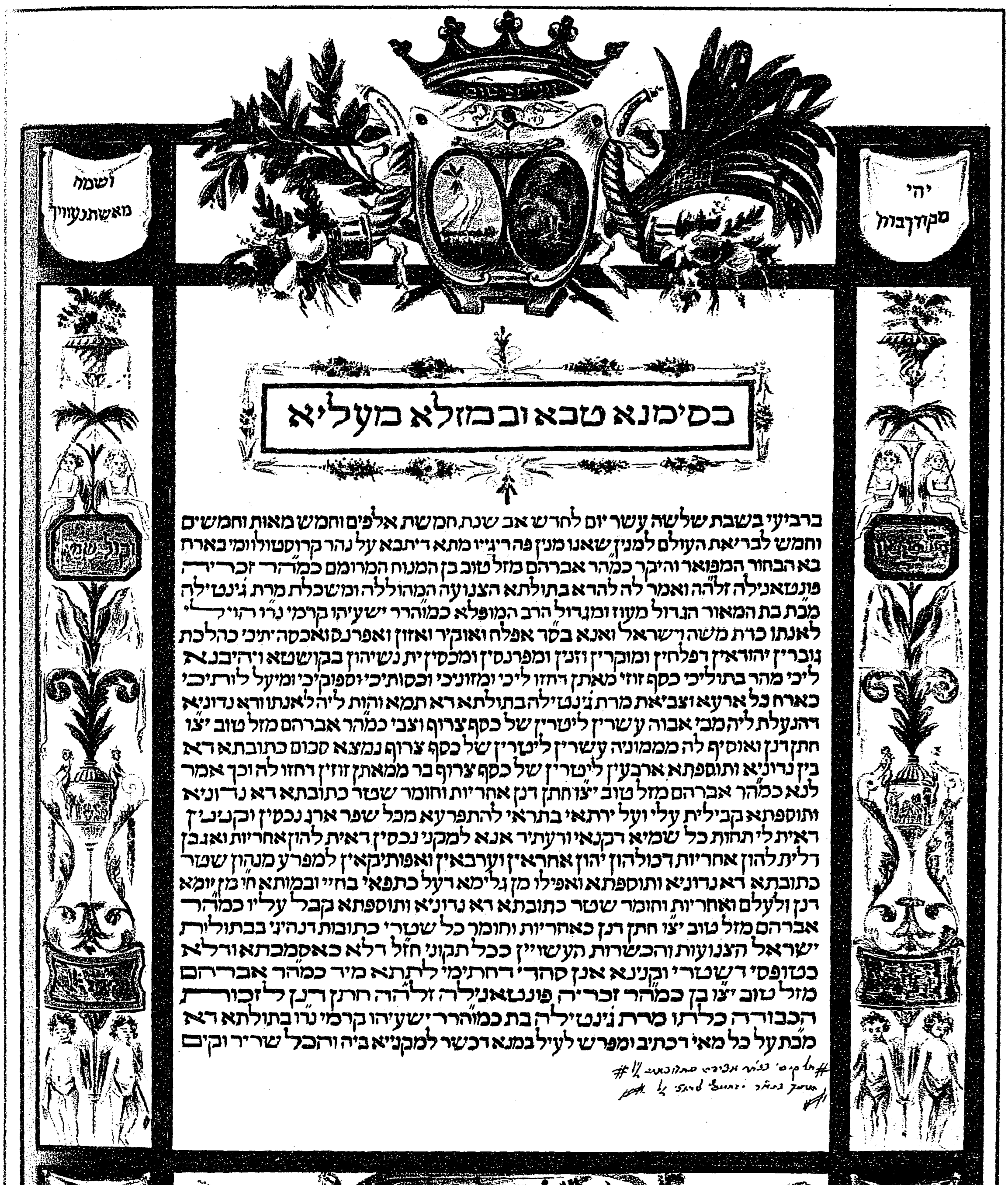
יהי מקורך ברוך
ושמח מאשת נעוריך
קול ששון
קול שמחה
יחזו יראו בני בנים
יפרו וירבו כרענים

בסימנא טבא ובמזלא מעליא

ברביעי בשבת שלשה עשר יום לחדש אב שנת חמשת אלפים וחמש מאות וחמשים
וחמש לבריאת העולם למנין שאנו מנין פה ריג״יו מתא דיתבא על נהר קרוסטולו ומי בארת
בא הבחור המפואר והיקר כמה״ר אברהם מזל טוב בן המנוח המרומם כמה״ר זכריה
פונטאנילה זלה״ה ואמר לה להדא בתולתא הצנועה המהוללה ומשכלת מרת ג׳נטילה
מ״בת בת המאור הגדול מעוז ומגדול הרב המופלא כמוהר״ר ישעיהו קרמי נר״ו הוי לי
לאנתו כדת משה וישראל ואנא בס״ד אפלח ואוקיר ואזון ואפרנס ואכסה יתיכי כהלכת
גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין ומכסין ית נשיהון בקושטא ויהיבנא
ליכי מהר בתוליכי כסף זוזי מאתן דחזו ליכי ומזוניכי וכסותיכי וספוקיכי ומיעל לותיכי
כארח כל ארעא וצביאת מרת ג׳נטילה בתולתא דא תמא והוית ליה לאנתו ודא נדוניא
דהנעלת ליה מבי אבוה עשרין ליטרין של כסף צרוף וצבי כמה״ר אברהם מזל טוב יצ״ו
חתן דנן ואוסיף לה ממְמוניה עשרין ליטרין של כסף צרוף נמצא סכום כתובתא דא
בין נדוניא ותוספתא ארבעין ליטרין של כסף צרוף בר ממאתן זוזין דחזו לה וכן אמר
לנא כמה״ר אברהם מזל טוב יצ״ו חתן דנן אחריות וחומר שטר כתובתא דא נדוניא
ותוספתא קבילית עלי ועל ירתאי בתראי להתפרעא מכל שפר ארג נכסין וקנינין
דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקני נכסין דאית להון אחריות ואגבן
דלית להון אחריות דכולהון יהון אחראין וערבאין ואפותיקאין למפרע מנהון שטר
כתובתא דא נדוניא ותוספתא ואפילו מן גלימא דעל כתפאי בחיי ובמותא חי מן יומא
דנן ולעלם ואחריות וחומר שטר כתובתא דא נדוניא ותוספתא קבל עליו כמה״ר
אברהם מזל טוב יצ״ו חתן דנן כאחריות וחומר כל שטרי כתובות דנהיגי בבתולית
ישראל הצנועות והכשרות העשויין ככל תקוני חז״ל דלא כאסמכתא ודלא
כטופסי דשטרי וקנינא אנן סהדי דחתימי לתתא מיד כמה״ר אברהם
מזל טוב יצ״ו בן כמה״ר זכריה פונטאנילה זלה״ה חתן דנן לזכות
הכבודה כלתו מרת ג׳נטילה בת כמוהר״ר ישעיהו קרמי נר״ו בתולתא דא
מ״בת על כל מאי דכתיב ומפרש לעיל במנא דכשר למקניא ביה והכל שריר וקים

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ITALIAN KETUBAH, or BETROTHAL DEED, dated 5555 A.M.

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so daring in view of the social status of the Jews of those times (which remained unchanged until the liberal laws of Emperor Joseph II. were promulgated), that the populace thenceforth styled the hero of the story "Bethlen-Jude." This name clung to him until the royal edict, bidding Jews to assume family names, went into force, and then the name was changed to "Bettelheim." Among the family relics preserved by a scion of the house in Freystadtel, on the Waga, is an oil-painting which depicts the daring rescue of the Jewess from the hands of her abductor.

Of the descendants bearing the name of Bettelheim the following are the most prominent:

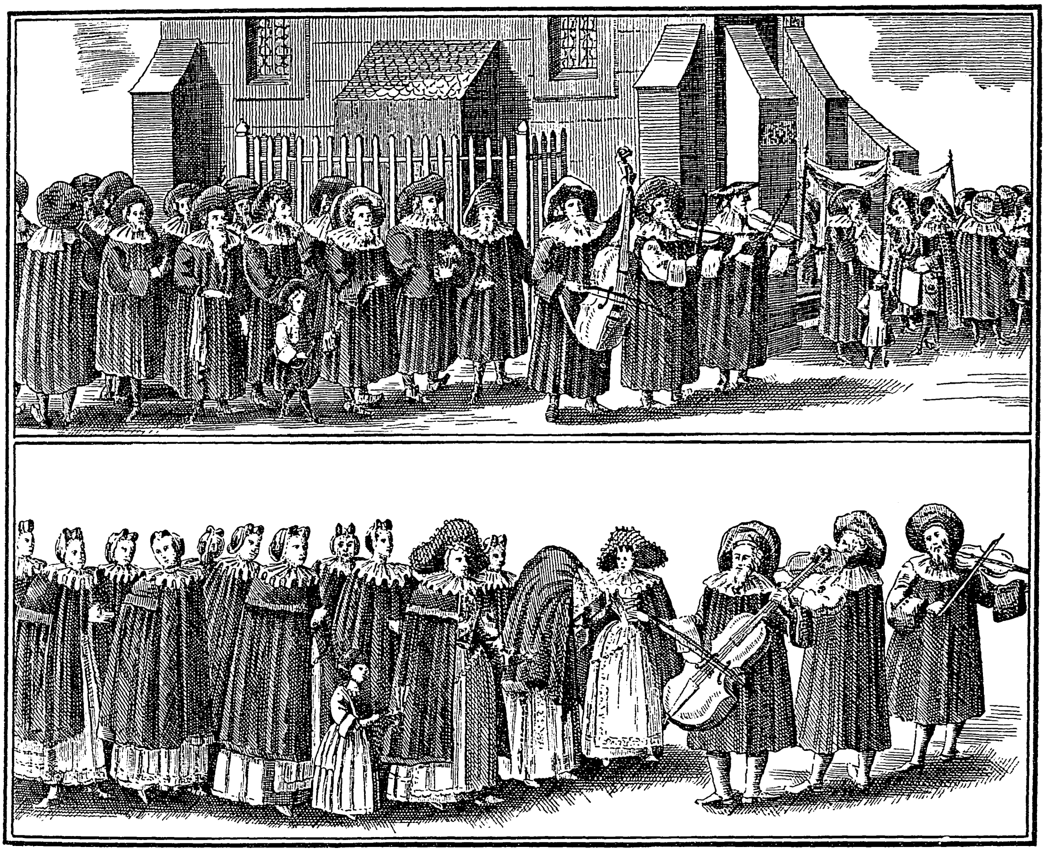

PROCESSIONS OF BRIDEGROOM AND OF BRIDE, CIRCA 1700.
(From Kirchner, "Jüdisches Ceremoniell," 1726.)

1. **Albert (Aaron) Siegfried Bettelheim:** Rabbi and Hebraist; born in Hungary April 4, 1830; died at sea Aug. 21, 1890. At the age of eleven he entered the yeshibah of Presburg, and afterward studied in the Talmudical schools at Leipnik, Moravia, and Prague; enjoying the tutelage of S. L. Rapoport, from whom, at the age of eighteen, he obtained his rabbinical diploma. Bettelheim officiated for a short time as rabbi and religious teacher at Münchengrätz, and then returned to Prague to enter the university, whence he graduated with the degree of Ph.D.

Becomes Censor of Hebrew Books.

In 1850, and for several years thereafter, Bettelheim was the Austrian correspondent of a number of London journals, and acted as private tutor ("Hofmeister") to Count Forgács, then governor of Bohemia, and afterward Hungarian court-chancellor. In the early fifties Bettelheim removed to Temesvár, Hungary, where he was director of the Jewish schools and editor of a political weekly called "Elöre" (Forward). In 1856 he became the "official translator of Oriental languages and censor of Hebrew books" at Czernowitz, where, in 1858, he married Henrietta Weintraub, the first female Jewish public-school teacher in Hungary. In 1860 he became rabbi at Komorn, Hungary, where he was appointed superintendent of all the schools—the first Jew to gain such a distinction. Thence he went to Kaschau, where he officiated as rabbi until 1862. While at Kaschau he edited a Jewish weekly, "Der Jude" (jargon), to combat the views of the Jewish Congress, then holding animated conventions at Budapest. There, too, he edited a political weekly, whose progressive ideas were discountenanced by his congregation and held to be prejudicial to Judaism. The fanaticism of his people became so pronounced that, being threatened with excommunication by one of the colleagues of his former domicile in Komorn, he decided to emigrate to America with his family.

Emigrates to America.

In 1867 Bettelheim was elected rabbi of the Crown street congregation (now Beth Israel) of Philadelphia, and became a professor at the Maimonides College. In 1869 he became rabbi of congregation Beth Ahabah, of Richmond, Va., where he established and edited a German weekly, "Der Patriot" (afterward changed into a daily, with the title "The State Gazette"). While in Richmond he entered the Medical College, and was graduated with the degree of M.D. He intended to write a work on Jewish medicine, and has left behind a number of monographs and other documentary material not yet published.

Though assured of a remunerative practise as a physician, Bettelheim, at the solicitation of his congregation and of clergymen of other denominations, whose honored associate he was, did not forsake the pulpit. In 1875 he was elected rabbi of the Ohabai Shalom congregation of San Francisco, Cal., where he became chairman of the Society for the Study of Hebrew, composed entirely of Christian clergymen, and director of the Society for the Suppression of Vice. He held other public offices, and delivered the baccalaureate sermon at various high schools and colleges. He occupied the pulpits of the Unitarian and Baptist churches in San Francisco, and afterward in Baltimore, where, in 1887, he became rabbi of the First Baltimore Hebrew Congregation, an office he held till his death. In Baltimore he became identified with a number of public institutions and charitable organizations, and instructed some non-Jews in the elements of the Hebrew language.

While on the homeward voyage from a visit to Europe, he died on board ship, and was buried Aug. 21, 1900. Two Catholic priests, whose acquaintance Bettelheim had made on the voyage, read the Jewish burial service and recited the "Kaddish" as the body was lowered into the sea.

His Literary Activity.

Bettelheim's literary activity was of the most varied kind. Besides the items enumerated above, it may be noted that he was the art critic of a prominent San Francisco journal; coeditor of the "Jewish Times" (now the "Jewish Times and Observer") of San Francisco, from 1880 to 1886; a regular contributor to the "Argonaut" of that city; a frequent contributor to the "Jewish Exponent" of Philadelphia, and the "Menorah Monthly" in New York. He was the author of some charming ghetto tales and stories of Jewish life, two of which—"Yentil the Milk-Carrier" and "The Baal-Milhamah-Rabbi"—were translated into German, Hungarian, and Hebrew. He was at work for over twenty years on a Revised English Bible, about three-fourths of which he had completed in manuscript at the time of his death. Many of his suggestions and scholarly notes are incorporated in the last two volumes of Kohut's "Aruch Completum."

BIBLIOGRAPHY: *Baltimore American* and *Baltimore Sun* of Aug. and Sept., 1890; George Alexander Kohut, *Rev. Dr. Aaron Siegfried Bettelheim; a Biographical Sketch*, in *Jewish Exponent*, Philadelphia, 1890; idem, in *Jewish Comment*, Baltimore, Aug. 17, 1900.

S. G. A. K.

2. **Anton Bettelheim:** Austrian critic and journalist; born at Vienna Nov. 18, 1851. He studied law, and for some time was engaged in active practise, but abandoned the profession for a literary career. Although he had received his degree of "doctor of law," he attended the lectures of Giesebrecht and M. Bernays at Munich on literary subjects. Fired by the eloquence and enthusiasm of the latter, he undertook the study of Beaumarchais' life and writings, and, to this end, resolved to make original investigations in the libraries of London, Paris, The Hague, Carlsruhe, and Spain. After an extended tour through Germany, France, England, and Spain, Bettelheim became, in 1880, the feuilleton editor of the Vienna "Presse." He retained this position until 1884, when he became editor of the "Deutsche Wochenschrift." In 1886 he joined the editorial staff of the "Deutsche Zeitung," which position he resigned shortly after to publish the "Biographischen Blätter," subsequently issued as "Biographisches Jahrbuch und Deutscher Nekrolog."

Bettelheim's works are: "Beaumarchais," a biography, 1886; a translation of Littré's "Wie Ich Mein Wörterbuch der Französischen Sprache zu Stande Gebracht Habe," 1887; "Volkstheater und Lokalbühne 1887," 1887; "Ludwig Anzengruber, der Mann; Sein Werk, Seine Weltanschauung," 1891; "Die Zukunft Unseres Volkstheaters," 1892; "Deutsche und Franzosen," 1895; "Acta Diurna, Gesammelte Aufsätze," 1899; and "Führende Geister," 1890–97.

Bettelheim is also one of the editors of Anzengruber's complete works, published by Cotta, 1890.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, pp. 98, 99; *Das Geistige Wien*, 1893, p. 34.

S. E. Ms.

3. **Caroline von Bettelheim-Gomperz** (also called **Tellheim**): Court singer and member of the royal opera, Vienna; born June 1, 1845, at Pesth. She studied piano with Karl Goldmark, and singing with Läufer. At the age of fourteen she made her début as a pianist, and two years later appeared for the first time in opera at Vienna. She eventually obtained a permanent engagement at the Royal Opera in that city. She has occasionally starred in her favorite rôles in other cities of Germany as well as in London. She is the wife of Julius Ritter von Gomperz, president of the Austrian chamber of commerce and member of the Upper House.

S. J. So.

4. **Felix Albert Bettelheim:** Physician and surgeon of Panama; born in Freystadtel, on the Waag, Hungary, Sept. 2, 1861; died in Baltimore, Md., April 4, 1890. He was the son of the rabbi Aaron Siegfried BETTELHEIM, and emigrated to the United States in the sixties. In his seventeenth year he was graduated from the University of California with high honors, and three years later from the Medical College in San Francisco. From 1880 to 1881 he was resident physician of the San Quentin state prison; from 1881 to 1883, ship's surgeon of the Pacific Mail steamship "Colima"; 1883–89, surgeon-general of the Panama Railroad and Canal

Company. Through his efforts the first hospital in Panama was built; and he became one of its staff of physicians. He held several high offices and received a number of medals and testimonials from the government in recognition of his services.

Bettelheim was the discoverer of a new germ peculiar to tropical countries, an account of which is given in medical records. In 1889 he studied clinical methods in the great European cities. On his return to America he died from a tropical liver complaint which was held by American authorities to be unique and was described by Professor Osler, of Johns Hopkins University, in a London medical journal. He was a frequent contributor to the "Lancet" and other periodicals, and left a posthumous work, "On the Contagious Diseases of Tropical Countries," still unpublished. A text-book by Dr. Thorington of Philadelphia, on the diseases of the eye, is dedicated to Bettelheim's memory.

Bibliography: The periodical Jewish press of April and May, 1890; *Baltimore American*, April 5 and 7, 1890; *San Francisco Examiner*, April 8, 1890.

A. G. A. K.

5. **Jacob Bettelheim** (pseudonym, **Karl Tellheim**): German dramatist; born at Vienna Oct. 26, 1841. He attained considerable prominence by his first attempt in the field of literature, "Elena Taceano," a romance. This he followed with "Intime Geschichten" (novelettes) and a drama, "Nero," written in collaboration with Von Schönthan in 1889, the year in which he married Fräulein Brentano. A farce, "Die Praktische Frau," was his next production, after which came in quick succession "Giftmischer" and "Vater Morin," two plays; two dramas, "Ehelüge" and "Sein Bester Freund"; "Madame Kukuk," a farce; "Syrenen," a drama; "Seine Gewesene," farce; "Aus der Elite," farce, 1894; "Der Millionenbauer," drama, in collaboration with M. Kretzer; "Verklärung," drama, 1897; "Verklärung," farce, 1898; "Der Retter," comedy, 1898; "Onkel Jonas," a popular drama, in collaboration with O. Klein, 1898; "Victorinen's Hochzeit" (translated from George Sand's play), 1879; "Marguerite" (from Sardou), 1886; "Der Erbe" (from De Maupassant), 1894; and "Im Verdacht" (from Labiche).

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1901, p. 98.

s. E. Ms.

6. **Karl Bettelheim**: Austrian physician; born at Presburg, Hungary, Sept. 28, 1840; died July 27, 1895. He received his medical education at the University of Vienna, where he studied under Hyrtl, Brücke, Rokitansky, and Skoda. In 1868, two years after obtaining his doctorate, he was appointed assistant to Oppolzer, and served in that capacity until 1870. Three years later he became docent of medicine (*Innere Medizin*) at the University of Vienna. From 1870 to 1878 he was editor of the "Medicinisch-Chirurgische Rundschau," and for several years was chief of the department of internal diseases at the Polyclinic, and physician-in-chief of the Rudolfinerhaus at Unterdöbling, near Vienna.

The scientific investigations of Bettelheim are chiefly on the pathology of the heart and blood-vessels. His experimental researches on mitral insufficiency and on the mechanics of the heart following compression of the coronary arteries are considered of great value.

Bettelheim's writings comprise a number of papers on diseases of the blood and circulatory organs, on certain affections of the alimentary canal, and reports of interesting clinical cases, which he published in the leading medical journals. His most important contributions are: "Ueber Bewegliche Körperchen im Blute," and "Ueber einen Fall von Phosphorvergiftung," in the "Wiener Medicinische Presse," 1868; "Ein Fall von Echinococcus Cerebri," "Stenose eines Astes der Pulmonalarterie," and "Bemerkungen zur Diagnose des Magencarcinoms," in "Vierteljahrschrift für Psychiatrie"; "Die Sichtbare Pulsation der Arteria Brachialis, ein Beitrag zur Symptomatologie Einiger Erkrankungen der Circulationsorgane," in the "Deutsches Archiv für Klinische Medicin," 1878; "Die Bandwürmer beim Menschen," in the "Sammlung Klinischer Vorträge," 1879. He translated from the French R. Lepin's "Pneumonia Lobvin," Vienna, 1883; and "Diseases of the Spinal Cord," by the English neurologist Gowers. Bettelheim also described the origin of the second sound in the carotid artery ("Entstehung des Zweiten Tones in der Carotis," in "Zeitschrift für Klinische Medicin," 1883).

Bibliography: L. Eisenberg, *Das Geistige Wien*, ii. 26; Hirsch, *Biographisches Lexikon*, i. 440; Pagel, *Biographisches Lexikon*, p. 161.

s. W. S.

7. **Leopold (Meyer Leb) Bettelheim**: Hungarian physician; born in the second half of the eighteenth century. He was not only eminent in his profession, but was considered a Hebraist of some importance. He lived in Freystadtel, on the Waag, and there held the responsible office of physician-in-ordinary to Count Joseph Erdödy, the influential court chancellor of Hungary, in whose private residence are still preserved the surgical instruments used by Bettelheim in saving the lives of the count and his family, together with documents recording some remarkable cures effected by him.

In 1830 Bettelheim was the recipient of a gold medal of honor from the emperor Franz I. for distinguished services to the royal family and to the nobility.

8. **Samuel (Shemuel Ẓebi) Bettelheim**: Son of Leopold (No. 7); physician, merchant, and political agitator during the troublous years preceding the Revolution of 1848; afterward served in the army. His wife, **Eva**, was a woman of unusual scholarly attainments, and an earnest student of the Bible and its commentaries. She was an excellent Talmudist and wrote a number of disquisitions on learned rabbinical questions. The famous reformer Hodza, an evangelical pastor and organizer of a violent Slavonic movement in northern Hungary in 1848, was her instructor in classical and modern literature.

Bibliography: *Gróf Erdödy József Krónikája* (printed for private circulation only), pp. 84-86; *Pozsonyi Közlöny*, 1863, p. 6; a transcript from old family records supplied for this biography by Dr. Joseph Bettelheim in Budapest.

s. G. A. K.

BETTING: The mutual agreement of two parties as to gain and loss upon a certain contingency. It seems to have been unknown in Biblical times. There is no mention of it in the Scriptures, unless an allusion to this kind of easy gain is intended in such proverbs as the following:

Possibly Alluded to in Proverbs.

> "He that tilleth his land shall have plenty of bread, but he that followeth after vain things [A. V. "vain persons"] is void of understanding" (Prov. xii. 11). "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall have increase" (*ib.* xiii. 11, A. V.). "He that maketh haste to be rich shall not be unpunished" (*ib.* xxviii. 20, A. V.). "He that hasteth after riches hath an evil eye, and knoweth not that want [or disgrace] shall overcome him" (*ib.* xxviii. 22, Hebr.).

An interesting case of betting is related in Ab. R. N. xv. and Shab. 30d *et seq.*: "Two men (A and B) bet whether it was possible to provoke Hillel to anger. One of them (A) said, 'I can do it.' They agreed that, if he did provoke Hillel to anger he should receive from the other (B) 400 zuz [the alternative of the bet, that in case of failure he was to pay to B the same amount, is not mentioned]. He tried his best, but failed. Then he exclaimed: 'If thou art Hillel, the prince of Israel, I hope that there are not many in Israel like thee; for through thee I lose 400 zuz.' Hillel replied: 'Learn to control thyself; the lesson learnt by Hillel's patience is worth even twice the stake.'"

If two parties have bound themselves by a bet, however blamable the act of betting may be, they have to act in accordance with the moral precept, "That which is gone out of thy lips thou shalt observe and do" (Deut. xxiii. 24 [R. V. 23]). They are at least morally bound; but it is not certain whether the loser is also forced by law to abide by the agreement. In the Mishnah (R. H. i. 8; Sanh. iii. 3) betting seems to be among the vices that disqualify those addicted to them from giving evidence. The passage runs thus: "The following are disqualified from giving evidence: He who plays at dice ["meẓaḥeḳ be-ḳubia"] or lends on interest, or bets on pigeons." The original for the last expression is "mafriḥe yonim" (literally, "causing pigeons to fly") and is thus explained in the Gemara (Sanh. 25a): "If thy pigeon comes before the other" [supply] "then I pay thee so and so much." Another explanation is offered by Ḥama, who can not adopt the first definition of "mafriḥe yonim," because the principle of betting is already mentioned in the phrase "playing at dice."

Bettors Disqualified as Witnesses.

Two reasons are given why a betting man can not be heard as witness: (1) Rami b. Ḥama says: "The winner has no right to take the money of the loser; and if he takes it, he is guilty of robbery." (2) Rab Sheshet says: "A person addicted to betting wastes his time in idleness, and does not fulfil his duty as a human being of contributing by his work his share to the welfare of mankind" ["eno 'oseḳ beyishshubo shel 'olam"]. Both agree that betting disqualifies a person from giving evidence, but with this difference: Rami b. Ḥama declares a betting man guilty of robbery, and therefore disqualified even if he bets only occasionally; while Rab Sheshet would not declare him disqualified, unless betting is his sole occupation (Sanh. 24b).

Whether a betting man is guilty of robbery or not depends on the legal value of the betting transaction. Two parties frequently agree to certain conditions, because either party hopes to gain by them, and thinks only of the one eventuality that is favorable to him. The reverse seems to him to be out of question; and neither party is actually prepared for the loss. Such a transaction is called "asmakta" (see ASMAKTA). Rab Sheshet denies that the rule of asmakta applies to the case of meẓaḥeḳ be-ḳubia, or playing at dice. The Tosafot, in discussing this subject, come to the conclusion that when a certain sum of money is laid on the table with the understanding that the winner shall take it, the transaction is legally valid; but that games which are played on credit are asmakta, and the stake is not recoverable by law.

Maimonides' Views.

Maimonides, in his commentary on the Mishnah, speaks of the immorality of the above-named games as follows: "He who indulges in this game spends his time in things which do not contribute to the well-being of his fellow-man; and it is one of the principles of our religion that man ought to occupy himself in this world either with the study of the Torah, in order to perfect his soul in the wisdom of the Torah, or in some useful work or handicraft or trade; but so that he finds some time for the study of the Law." In the same sense he speaks, in his Yad ha-Ḥazaḳah, Gezelah we-Abedah, vi. 11: "Our sages declare many things as forbidden because they involve robbery; viz., playing at dice, and the like, and even where the term 'robbery' does not apply, it is forbidden as a useless occupation" ("'oseḳ bi-debarim beṭelim"). There are some authorities who consider a game at dice less serious, and allow it as harmless (compare Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 13, note).

BIBLIOGRAPHY: Besides the authorities quoted in the article, Maimonides, *Yad ha-Ḥazaḳah*, *'Edut*, xi. 4; *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, 34, 16; *Paḥad Yiẓḥaḳ*, s.v. אסמכתא.

J. SR. M. F.

BETURIA, PAULINA: Roman proselyte to Judaism (about the year 50), known under the name "Sarah," who, according to her Latin epitaph, was eighty-six years and six months old at the time of her death. For sixteen years she was a Jewess, a mother of the synagogues ("mater synagogarum") of the Campesian and Volumnian communities in Rome. A proselyte variously mentioned in Talmudic sources as Beluryah, Beruryah, Belurit, and Beruẓia, who was learned in the Jewish law, and who induced her slaves to become proselytes (Mek., Bo, 15; R. H. 17b; Yeb. 46a; Gerim ii. 4), is perhaps identical with Beturia.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., iv. 102; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 74.

G. S. KR.

BEUGNOT, AUGUSTE ARTHUR, COUNT: French statesman and scholar; born at Bar-sur-Aube March, 1797; died at Paris March 15, 1865. Originally he adopted the profession of advocate, but soon abandoned it in order to devote himself entirely to the study of history, and especially the history of the Crusades. He was scarcely thirty-five years old when he was elected member of the Académie des Inscriptions et Belles-Lettres.

Among many valuable works he wrote, "Les Juifs d'Occident, ou Recherches sur l'État Civil, le Commerce, et la Littérature des Juifs en France, en Espagne, et en Italie Pendant la Durée du Moyen-Age," Paris, 1824. This essay is not free from errors such as are common to those that obtain their information from secondary sources. In the preface, in which he passes in review the period of the struggles of the Jews with the Romans, and the state of the Jews exiled under the Roman emperors, Beugnot betrays scant knowledge of ancient Jewish history. Thus he asserts, contrary to the most authentic documents, that Julian the Apostate never granted to the Jews permission for the rebuilding of the Temple. Nevertheless, the work contains much information on the history of the Jews of France, Spain, and Italy, which has proved valuable to later historians. The author, who was a Catholic, does not attempt to extenuate the horrors of the persecution of the Jews in the Middle Ages.

Bibliography: H. Wallon, *Eloges Académiques*, Paris, 1882, i. 1-58; Daru, *Le Comte Beugnot*, in the *Correspondant*, April, 1865; *La Grande Encyclopédie*, s.v.

S. I. Br.

BEUTHEN: City of Prussian Silesia. No precise information is forthcoming as to when Jews first settled in the city. The mention of Beuthen in the Mainzer Memorbuch (year 1231) is uncertain; but it is known that Jews lived there as early as 1421. The first documentary evidence relating to the Jews of Beuthen dates from the year 1612. In 1617 there was one Jew there, Mauth Arendator by name; and in 1639 two more Jews were admitted to residence. In 1640 a Jew named Kretscham received from Count Gabriel Hentzel the privilege of establishing an inn, and in 1653 another received the right to sell liquor. In 1656 a court Jew resided here; and in the following year an investigation as to the number of Jews was made for the purpose of increasing the taxes. The responsa of Menahem Krochmal in 1657 mention the rabbinate of Beuthen. The Jews were often ill-treated and sought protection from the count, who, in 1688, wrote in their behalf to the city authorities.

In 1715 there were only four families in Beuthen; in 1732 the Jews received a plot for a cemetery, the oldest tombstone still in existence dating from the year 1743. The number of families had in 1782 increased to twenty-three; and in the same year the first prayer-meetings were held in the house of the Boehm family. These were followed by the first synagogue in 1809; the second being inaugurated in 1869, when also the first reader and shohet were appointed.

In 1808 a Jew had been elected member of the common council. The community, which in 1811 consisted of 255 persons, had increased in 1855 to 1,110, in 1885 to 2,290, and in 1901 to 3,026 persons.

The first rabbi, Moses Israel Freund, officiated from 1790 to 1813; the second, Mendel Cohen, until 1829; the third, Israel Deutsch, author of several writings, until 1853; the fourth, Jacob Ezekiel Levy, until 1864; while the fifth, Ferdinand Rosenthal, served from 1867 to 1887, being succeeded in 1889 by M. Kopfstein.

Bibliography: Kopfstein, *Gesch. der Synagogen-Gemeinde in Beuthen*, Beuthen, 1891; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 282; Brann, *Gesch. der Juden in Schlesien*, i. 27.

G. A. F.

BEVIS MARKS GAZETTE. See Periodicals.

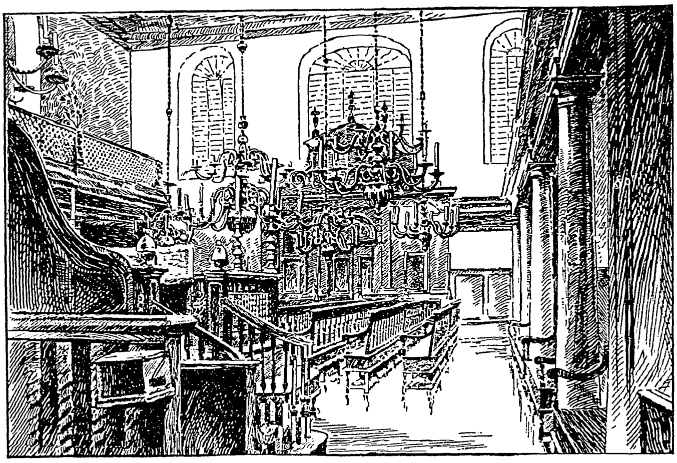

Interior of the Bevis Marks Synagogue, London.

(After a photograph.)

BEVIS MARKS SYNAGOGUE (known officially as the **Synagogue Saar ha-Samayim**): The oldest Jewish house of worship in London; established by the Sephardic Jews in 1698, when Rabbi David Nieto took spiritual charge of the congregation. At that time the worshipers met in a small synagogue in Cree Church lane; but the considerable influx of Jews made it necessary to obtain other and commodious quarters. Accordingly a committee was appointed, consisting of Antonio Gomes Serra, Menasseh Mendes, Alfonso Rodrigues, Manuel Nunez Miranda, Andrea Lopez, and Pontaleao Rodriguez. It investigated matters for nearly a year, and on Feb. 12, 1699, signed a contract with Joseph Avis, a Quaker, for the construction of a building to cost £2,750 ($13,335). On June 24 of the same year, the committee leased from Lady Ann Pointz (alias Littleton) and Sir Thomas Pointz (alias Littleton) a tract of land at Plough Yard, in Bevis Marks, for sixty-one years, with the option of renewal for another thirty-eight years, at £120 a year.

Avis began building at once, incorporating in the roof a beam from a royal ship presented by Queen

Anne herself. The structure was completed and dedicated in 1702, and, with the exception of the roof, which was destroyed by fire in 1738, and repaired in 1749, is to-day as it was 200 years ago. In the interior decorations and arrangement the influence of the great Amsterdam synagogue of 1677 is apparent. In 1747 Benjamin Mendes da Costā bought the lease of the ground on which the building stood, and presented it to the congregation, vesting the deeds in the names of a committee consisting of Gabriel Lopez de Britto, David Aboab Ozorio, Moses Gomes Serra, David Franco, Joseph Jessurun Rodriguez, and Moses Mendes da Costa.

The Bevis Marks Synagogue was for more than a century the religious center of the Anglo-Jewish world, and served as a clearing-house for congregational and individual troubles all the world over; *e.g.*, the appeal of the Jamaican Jews for a reduction in taxation (1736); the internecine quarrel among the Barbados Jews (1753); and the aiding of seven-year-old Moses de Paz, who escaped from Gibraltar in 1777 to avoid an enforced conversion.

The synagogue formed the center of the Sephardic community of London till the foundation of the Bryanstone Street Synagogue, in 1866, after which the attendance at the functions declined so much that in 1886 the "yeḥidim" contemplated selling the ground and the building; but a Bevis Marks Anti-Demolition League was founded, under the auspices of H. Guedalla and A. H. Newman, and the proposed demolition was given up. The synagogue held its bicentenary celebration with great pomp in 1901.

BIBLIOGRAPHY: Picciotto, *Sketches of Anglo-Jewish History*; A. H. Newman, *A Chapter of Anglo-Jewish History*, 1886; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, No. 780, p. 116; No. 1332, p. 155; *Jew. Chron.* May 31 and June 7, 1901; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, 1901.

J. E. Ms.—J.

BEẒAH ("Egg"): Name of a Talmudic treatise of Seder Mo'ed, the second of the six "sedarim" or orders of the Talmud. Its place in the Seder is not fixed. In the Babylonian Talmud it occupies the fourth place and follows immediately after Pesaḥim. This arrangement coincides with that of the Pentateuch, where the law concerning the holy days is directly connected with the description of Passover (Ex. xii. 16).

Frequently Called "Yom-Ṭob."

In the Mishnah and Talmud Yerushalmi another method is followed, and the treatise occupies the seventh and the eighth place respectively. The name "Beẓah" has its origin in the fact that the treatise begins with this word; a solitary instance among the treatises of the Talmud, it has a parallel in the name "Eykah" for Lamentations, in the Hebrew names of the five books of the Pentateuch, and in the names of the chapters of each treatise of the Talmud. Instead of "Beẓah" the treatise is frequently called "Yom-Ṭob" (Holy Day), in accordance with its contents. The general rule laid down in the Bible in the words "No servile work shall be done in them, save that which every man must eat, that alone may be done of you" (Ex. *l.c.*), is assumed as clear and known; and this rule was held to constitute the difference between "all servile work" (כל מלאכת עבודה), prohibited on holy days, and "all manner of work" (כל מלאכה), prohibited on the Sabbath. But certain problems resulting from these principles had to be solved; and these are discussed in the five chapters of this treatise.

Chapter i.: The main theme of this chapter is the law of "muḳẓeh," "a thing laid aside" so as not to be used for the present. The opposite of muḳẓeh is "mukan," "a thing kept ready" for use. This distinction is based on the divine command (Ex. xvi. 5), "And they shall keep ready [והכינו] what they bring in"—in reference to the manna, which had to be kept ready for the Sabbath from the sixth day. Traditional interpretation generalized the idea expressed in this commandment as follows: A thing which before the commencement of the Sabbath or holy day was not intended for use on these days is muḳẓeh, and must not be used or handled on these days. There are various degrees of muḳẓeh; *e.g.*, "muḳẓeh meḥamat issur"—muḳẓeh on account of some forbidden act which its use would necessitate; "nolad" (born), that which has not existed on the eve of the Sabbath or holy day, and is therefore muḳẓeh. There is a difference of opinion between the schools of Shammai and Hillel as to the force of the above law of muḳẓeh. The preparation of food permitted on holy days sometimes necessitates the carrying of things out of the house, or fetching of things from outside into the house—an act forbidden on the Sabbath, under the title of "hoẓaah" (taking out) (Mishnah Shab. vii. 2), as "taking out," one of the thirty-nine kinds of work included in the precept "Thou shalt do no manner of work." The application of this prohibition to holy days forms a point of difference between the aforenamed schools.

Chapter ii.: The permission to prepare food on holy days is restricted to food required for those days; but if a holy day is closely followed by the Sabbath, the food for the Sabbath may be prepared on that holy day, provided such preparation has commenced on the eve of the festival. This first instalment of the preparation for the Sabbath on the eve of a holy day is called "'erub tabshilin," "the link that unites the cooking" for the Sabbath on the eve of the holy day with that done on the holy day, and causes the latter to be permitted. The next point discussed in the chapter is the question whether things other than the preparing of food, if required for the celebration of the festival, or for the well-being of man—such as slaying certain sacrificial animals, or warming water for a foot-bath—may be done on a holy day.

Chapters iii., iv.: The permission to prepare on a holy day the food wanted for the day does not include hunting, fishing, or the purchase or fitting of implements required for the preparation of food (*e.g.*, whetting the slaughtering-knife, burning charcoal, etc.).

Chapter v.: On certain acts which are prohibited, not as "servile work," but as a preventive ("gezerah") against breaking any of the divine laws concerning the holy day. Such prohibitions are termed "shebut" (abstention from doing), commanded by the Talmudic sages.

The Tosefta calls the treatise "Yom-Ṭob," and has four chapters, contracting chapters ii. and iii.

into one. The treatise occupies the place between Sukkah and Rosh ha-Shanah, as in the Mishnah. The Gemara, both Palestinian and Babylonian, discusses the laws contained in the Mishnah with but a few short digressions, such as those in Bab. 4b; remarks on Yom-Ṭob Sheni, or the second days of festivals; (*ib.* 15b) Rabbi Eliezer's censure on those who left before his lecture was concluded; (16a) how Shammai and Hillel, each in his own way, showed their gratitude to God for the enjoyment of good food; (25b) on good manners in taking food; and others.

Of special commentaries on the treatise of Beẓah the following two are noteworthy: "Shiṭṭah Meḳubbeẓet," by Rabbi Bezalel Ashkenazi, and the commentary of Rabbi Menahem Meïri.

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J. SR. M. F.

BEZAI: A family, 324 of whose members returned with Zerubbabel (Ezra ii. 17, and the parallel account, Neh. vii. 23). The name also occurs in the list of those who signed the covenant with Nehemiah, and may there be identified with the leader of the clan (Neh. x. 19); who in I Esd. v. 16 is called **Bassai.** It is interesting to note that the name "Besai" occurs on a clay tablet found at Nippur (Hilprecht, "Pal. Explor. Fund, Quarterly Statement," Jan., 1898, p. 55).

J. JR. G. B. L.

BEZALEL (A. V., Bezaleel).—**Biblical Data:** In Ex. xxxi. 1-6, the chief architect of the Tabernacle. Elsewhere in the Bible the name occurs only in the genealogical lists of the Book of Chronicles, but according to cuneiform inscriptions a variant form of the same, "Ẓil-Bêl," was borne by a king of Gaza who was a contemporary of Hezekiah and Manasseh. Apparently it means "in the shadow [protection] of El." Bezalel is described in the genealogical lists as the son of Uri, the son of Hur, of the tribe of Judah (I Chron. ii. 18, 19, 20, 50). He was said to be highly gifted as a workman, showing great skill and originality in engraving precious metals and stones and in wood-carving. He was also a master-workman, having many apprentices under him whom he instructed in the arts (Ex. xxxv. 30-35). According to the narrative in Exodus, he was definitely called and endowed to direct the construction of the tent of meeting and its sacred furniture, and also to prepare the priests' garments and the oil and incense required for the service.

J. JR. C. F. K.

——**In Rabbinical Literature:** The rabbinical tradition relates that when God determined to appoint Bezalel architect of the desert Tabernacle, He asked Moses whether the choice were agreeable to him, and received the reply: "Lord, if he is acceptable to Thee, surely he must be so to me!" At God's command, however, the choice was referred to the people for approval and was indorsed by them. Moses thereupon commanded Bezalel to set about making the Tabernacle, the holy Ark, and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last (compare Ex. xxv. 10, xxvi. 1 *et seq.*, with Ex. xxxi. 1-10). Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God's command must have run differently. Moses was so pleased with this acuteness that he complimented Bezalel by saying that, true to his name, he must have dwelt "in the very shadow of God" (Hebr., "beẓel El"). Compare also Philo, "Leg. Alleg." iii. 31.

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement (Ex. xxxi. 3): "I have filled him . . . with wisdom and knowledge," which were the implements by means of which God created the world, as stated in Prov. iii. 19, 20 (Ber. 55a). By virtue of his profound wisdom, Bezalel succeeded in erecting a sanctuary which seemed a fit abiding-place for God, who is so exalted in time and space (Ex. R. xxxiv. 1; Num. R. xii. 3; Midr. Teh. xci.). The candlestick of the sanctuary was of so complicated a nature that Moses could not comprehend it, although God twice showed him a heavenly model; but when he described it to Bezalel, the latter understood immediately, and made it at once; whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying again that he must have been "in the shadow of God" (Hebr., "beẓel El") when the heavenly models were shown him (Num. R. xv. 10; compare Ex. R. l. 2; Ber. *l.c.*). Bezalel is said to have been only thirteen years of age when he accomplished his great work (Sanh. 69b); he owed his wisdom to the merits of pious parents; his grandfather being Hur and his grandmother Miriam, he was thus a grand-nephew of Moses (Ex. R. xlviii. 3, 4). Compare ARK IN RABBINICAL LITERATURE.

L. G.

BEZALEL: Palestinian amora of the fourth century, who is known in Midrashic literature only as the author of haggadistic sentences. Two of these have been handed down by Berechiah, the well-known haggadist and transmitter of haggadistic traditions. In Pesiḳ. xxi. 145b (where the name is corrupted, but easily recognizable) Bezalel interprets the peculiar form "kehaḥallonot" (כהחלונות) (Ezek. xl. 25) by saying, "The windows of the Temple were 'kehot' [dull] (כהות); they were opaque, narrow within, and widening toward the exterior, in order to send light forth to the world." The second saying reported by Berechiah in the name of Bezalel is a simile referring to Ex. xxv. 40 (Cant. R. iii. 11; in Pesiḳ. i. 4b, and in other parallel passages the name is miswritten or has dropped out). A third sentence contains an allegoric explanation of Hosea ii. 7 [A. V. 5]. "Her 'mother' is the Torah, which, like a harlot, becomes an object of contempt among the ignorant, when those who are engaged in its study make the Law contemptible by their conduct." Bezalel gave this explanation in answer to a question which the above-mentioned Berechiah asked him (Ruth R. i. 1 [parashah 1], where the name of Berechiah has been omitted by mistake).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 666.

J. SR. W. B.

BEZALEL B. JOSEPH (YOSEL): Russian Talmudist and rabbi at Orlo, government of Grodno, at the beginning of the nineteenth century. He is the author of a collection of responsa, which he published in 1807 at Byelostok.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 555; Zedner, *Cat. Hebr. Books British Museum*, p. 95.

L. G. I. BER.

BEZALEL B. JUDAH HA-LEVI OF ZOLKIEV: Polish Talmudist of the second half of the eighteenth century. He wrote a commentary to the sayings of the fathers (Frankfort-on-the-Oder, 1781), entitled "Bezalel."

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 95; Benjacob, *Oẓar ha-Sefarim*, p. 88.

L. G. I. BER.

BEZALEL B. MOSES HA-KOHEN: Talmudist; born at Wilna, Russia, Jan. 14, 1820, where he died April 13, 1878. He was a competent Talmudist at the age of eighteen, and felt himself qualified to criticize the "Mishkenot Ya'akob" of Jacob b. Aaron of Karlin, one of the chief Talmudists of the time, in a letter addressed to him. In 1840 Bezalel became ecclesiastical assistant in Wilna, and held the position until his death. Although the title was a subordinate one, Bezalel was in reality—at least from 1860 to 1878—the spiritual head of the large community at Wilna. Moreover, he not only cared for this community, but answered religious questions directed to him from far and near. Consequently many of Bezalel's answers to the questions, which were theoretical as well as practical in their bearing, are to be found in the responsa literature of the time. Equally numerous were Bezalel's contributions to the works of others, especially those printed in Wilna. His independent work, longer than the others, is "Reshit Bikkurim" (Firstlings), Wilna, 1869, responsa and treatises on Talmudic topics. The Romm edition of the Talmud contains marginal glosses on many of Bezalel's treatises.

Bezalel differed from his more narrow-minded colleagues in showing an inclination for secular sciences. He had, also, a fine historical and critical feeling for rabbinical literature, and some of his historical and critical notes possess considerable value. His wide reading in modern Talmudic literature is remarkable, even if conditions in Russia be taken into account, religious study there being limited almost entirely to the Talmud. Bezalel's extraordinary modesty and active goodness are still frequently praised.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 190.

L. G.

BEZALEL BEN SOLOMON OF KOBRIN: Preacher at Slutzk, government of Minsk, Russia; later at Boskowitz, Moravia; died before 1659. He was the author of the following works: (1) "'Amudeah Shib'ah" (Her Columns Are Seven), containing homilies on the Bible; divided into seven parts, each of which bears the title of a Biblical expression connected with the name of Abraham, Isaac, Jacob, Moses, Aaron, David, or Solomon (Lublin, 1666). This work was published by the order of the Council of the Four Lands and of the Lithuanian Rabbinical Assembly, held at Lublin in 1666. (2) "Ḳorban Shabbat" (Sacrifice of Sabbath), on some ritual laws and religious customs concerning Sabbath; divided into thirty-nine chapters (Dyhernfurth, 1691). (3) "Pelaḥ ha Rimmon" (The Piece of the Pomegranate), containing twenty explanations of the forty-nine which had been written by Bezalel on a difficult Midrashic passage (Amsterdam, 1659). (4) "Ḥabaẓelet ha-Sharon" (Rose of Sharon), commentary on Psalm cxix., mentioned in the introduction to the preceding work. (5) "Zayit Ra'anan" (Green Olive-Tree), homilies on the Pentateuch. (6) "'Emeḳ ha-Baka" (Vale of Tears), commentary on Lamentations. The last two works are still extant in manuscript.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 19, ii. 118; Fuenn, *Keneset Yisrael*, p. 191; Michael, *Or ha-Ḥayyim*, No. 613; Steinschneider, *Cat. Bodl.* col. 799; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 95; S. Dubnov, in *Voskhod*, 1896, vii. 2.

H. R. I. BR.

BEZEK: **1.** The scene of battle between the tribes of Judah and Simeon, and the Canaanites and Perizzites (Judges i. 4–6). **2.** Place where Saul collected his forces for the fight against the Ammonites (I Sam. xi. 8). Identified with the modern Khirbet Ibzig, 14 miles southwest of Beisan (Moore, commentary to Judges i. 5).

J. JR. G. B. L.

BEZER: A city of refuge in the territory of Reuben (Deut. iv. 43; Josh. xx. 8). It was also one of the cities allotted the Levites by the tribe of Reuben (Josh. xxi. 36, Septuagint; I Chron. vi. 63 [A. V. 78]). In the Mesha inscription it is a Moabite city, probably the same as the Bozrah of Moab mentioned in Jer. xlviii. 24. Bezer has not yet been identified with any of the cities whose ruins are found in the plateau of Moab. It must be distinguished from BOSOR or BOSORA.

J. JR. F. BU.

BEZETHA: According to Josephus, the name of a hill north of the Temple-mound, and separated from the latter by a valley. After the erection of the third wall it became part of the city of Jerusalem. Josephus ("B. J." ii. 15, § 5; ii. 19, § 4; v. 4, § 2; v. 5, § 8) gives the meaning of the name as "New City," according to which "Bezetha" is a strange transcription of בית חדתא. A more correct rendering is "house of olives" (בית זיתא) It is not certain whether this place is identical with "Bezeth" in I Macc. vii. 19, where Bacchides pitched his tents after leaving Jerusalem. In "Ant." xii. 10, § 2 it is called Βησζήθω (variant reading, Βηθζήθω), and is referred to as a village.

J. JR. F. BU.

BÉZIERS (formerly **Bediers, Beders, Besers,** and **Bezares**; Hebr., בדרוש, בדריש, בדירש, בירדש, בשיש, בישיש, בידאיש, דברש, ברוש, ברודש): Town of France in the department of Hérault. The date of the settlement of the Jews in Béziers is lost in antiquity. Two letters of Sidonius Apolonarius and the canons of the council held at Agde in 506 establish the existence at that time of numerous and prosperous Jewish communities in the province of Languedoc (Vaissète, i. 243; Sidonius Apolonarius, iii., epistle 4; iv., epistle 5). The Jews of Béziers did not escape the fate of the other Jewish communities in this province, which had to endure the most violent persecutions during the reign of the Visigoths. After

Earliest Mention.

the defeat of the Saracens by Charles Martel in 732, the condition of the Jews of Béziers, as that of those of other towns, became more favorable; and this state lasted during the reign of the Carlovingians. In the eleventh century the Jews of Béziers were affected by the persecutions that broke out in western France.

Albigenses.

But the Jews of Béziers were fortunate in comparison with those of other towns. The viscounts cherished the most kindly feelings for them, and the greater part of the Christian inhabitants, being Albigenses, lived on friendly terms with their Jewish fellow-citizens. Even the restrictions gradually disappeared and were transformed into taxes imposed for the benefit of the princes or of the bishops, which they had to pay in addition to the poll-tax common to all the inhabitants. Thus, through the intervention of the viscount Raymond Trencaval, the bishop Guillaume abolished, in 1160, the custom of throwing stones at the Jews during Holy Week, and substituted a yearly payment of two hundred melgorian sous and a yearly tax of four livres of the same coinage. The good-will of the viscounts of Béziers displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices. The Jews, on their side, were attached by bonds of gratitude to the viscounts and did not participate in the plot which, in 1167, brought about the assassination of Raymond Trencaval. They were therefore excluded from the massacre of the inhabitants that Roger II., with the help of his Aragonian allies, perpetrated in order to avenge this crime.

Roger II. gave the Jews numerous tokens of his confidence and favor. He took the notables among them under his personal protection. Thus in 1172 he interceded in behalf of the Talmudist Abraham ben David (RABaD), and, having taken him from the prison into which the lord of Posquières had thrown him, granted him shelter in Carcassonne. The functions of bailiff, under his government, were often entrusted to Jews. A Jew called Nathan figures with the title of bailiff as a witness to a deed of Roger II. Raymond Roger, the successor of Roger II., followed the example given by his father and assigned for his Jewish bailiffs a distinguished rank among the barons of his court. A Jew of Béziers, called Samuel, figures, together with the barons, on a deed by which Raymond Roger granted the bishop many rights.

In the Thirteenth Century.

The prospects of the Jews of Béziers darkened in the thirteenth century. In the bloody crusade that the pope undertook against the Albigenses, the Jews had their share of suffering. The ambitious Count Simon de Montfort marched against Raymond Roger, who was doubly hated by the pope for his secret friendship with the Albigenses and his protection of the Jews. On July 22, 1209, Béziers was stormed and the inhabitants massacred. Two hundred Jews lost their lives in this massacre, and a large number were driven into captivity. In consequence of the victory over Raymond Roger, the Church acquired a supremacy which it often used to molest the Jews. The council of Avignon (1209) and the Lateran council (1215) had prescribed various restrictions upon the Jews; and the council held at Béziers in 1246 prohibited them from practising medicine. But these restrictive measures were not always carried out, and the Jews of Béziers could evade them more easily than those of other towns, since the Christian inhabitants of Béziers were more accustomed to tolerance; but as that evasion required heavy pecuniary sacrifices, this formerly flourishing community became gradually impoverished, and Philip le Bel in banishing them, Sept., 1366, in order to get hold of their property, must have been disappointed.

Jewish Scholars.

Béziers was a focus of Jewish learning. Abraham ibn Ezra visited it, and about 1155 wrote there his work, "Sefer ha-Shem" (Book of the Name), in which he mentions the names of the scholars Abraham ben Ḥayyim and Isaac ben Judah, to the latter of whom he gives the title "Prince." Benjamin of Tudela, who visited Béziers in 1165, praises the scholars Solomon Ḥalafta and Joseph Nathan. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Hashlamah" (Book of Completeness), lived in Béziers in the first half of the thirteenth century. In a responsum drawn up at Béziers, Solomon ben Asher and Joseph ben Gerton are mentioned as colleagues of Meshullam. Solomon ben Joseph ibn Ayub settled at Béziers at the request of several notables of the town, and translated from Arabic into Hebrew many philosophical works. The cabalist Jacob Cohen of Segovia stayed at Béziers at the end of the thirteenth century. Poetry was represented there in the persons of Abraham ben BEDERSI, who derived his name from the town, his son Jedaiah, Don Astruc Eleazar Azobi, and Meshullam Azobi.

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G. I. BR.

BHORUPKAR, SAMUEL BAPUJI: Beni-Israel soldier; born near Bombay, India, about 1790. He entered the Fourth Bombay Regiment on Feb. 2, 1811. In 1813 he served with the Poona Brigade under Colonel Cooke, and in 1814 was engaged in Katyawar and on the banks of the Runn against the Waghurs; in 1815 in Guzerat, at Bhuj, in Katyawar and Ookamundul; was present at the capture of the forts of Anjor, Kunkote, Dhingkee, and Joonkee; in 1816 was at Jamnuggur and Dwarka, and at the taking of Deesa, Palampur, Veerumpur, and Kurrunjah; in 1817–18 served in the whole of the campaign in Malwa in pursuit of Holkar, and in 1819 was at the capture of the forts of Newtee and Raree in the southern Konkan. From 1821 to 1827 he was employed on various field services in Guzerat, at the taking of the fort Limbuj, and at Dongerpur, and subsequently in the southern Konkan on several occasions.

Bhorupkar was promoted to the rank of a jemidar Jan. 9, 1828, and to that of subedar on Dec. 28, 1833; was appointed subedar-major on Jan. 1, 1839; was admitted to the Second-Class Order of British India, with the title of bahadur, on March 24, 1841; and retired from service Feb. 3, 1847.

J. J. HY.

BIACH, ALOIS: Austrian physician and medical writer; born in Lettowitz, Moravia, Austria, May 1, 1849. He was educated at the gymnasium at Brünn and at the University of Vienna. After graduating as M.D. in 1873, he established himself in Vienna, where he was appointed a member of the board of health. In 1883 he became privat-docent of medicine (*Innere Medicin*) at the university in that city. Biach has occupied the position of secretary to the society of physicians of Lower Austria.

In addition to his work on "Die Neueren Antipyretica," Vienna, 1889, he is the author of many essays, of which the following may be mentioned: "Ueber Aneurysmen an den Herzklappen," in "Jahrbücher der Gesellschaft der Aerzte in Wien," 1878; "Ueber Jaborandi und Seine Alkaloide," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1879; "Versuche über die Physiologische Wirkung des Chinolins," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1881; "Cirrhosis Hepatis mit Wandständiger Thrombose der Vena Portæ und Vena Meseraica Superior," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1884; "Entwicklung von Krebs des Magens auf der Basis eines Runden Magengeschwürs," in "Wiener Medizinische Presse," 1890.

s. F. T. H.

BIAL, RUDOLF: Violinist, conductor, composer, and manager; born at Habelschwerdt, Silesia, Aug. 26, 1834; died at New York Nov. 13, 1881. He began his career as a violinist in an orchestra at Breslau, and then made a tour of Australia and Africa with his brother Karl, a pianist of distinction. On his return to Germany, Bial settled in Berlin, where he successively became orchestral director at Kroll's Theater; the Wallner Theater (1864), where many of his operettas, etc., were given; of Kroll's Opera House, where, for several years, the most distinguished artists of Europe sang under his management. Later, Bial was a concert agent in New York.

Bial was a prolific composer of operettas, farces, orchestral pieces, and dances; and several of his compositions enjoyed considerable popularity.

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s. J. So.

BIALA. See Russia.

BIALEH, ẒEBI HIRSCH BEN NAPHTALI HERZ (called Ḥarif, "the keen"): Rabbi and Talmudist; born about 1670 at Lemberg, Galicia; died Sept. 25, 1748, at Halberstadt, Prussia. He conducted a Talmudic high school in his native city until 1718, when he received a call as chief rabbi to the rich community at Halberstadt. His humanity, gentleness, and unselfishness won him the love and admiration of the people as well as of his colleagues; and he became known as a Talmudic authority throughout Germany. Bialeh was particularly fond of teaching, and when he left Lemberg to go to Halberstadt eighteen of his pupils went with him. His attitude toward them was that of a brother; and he possessed a certain tolerance for the secular sciences, the study of which was then beginning to make headway among the young Jews of Germany. Among his numerous pupils were Elhanan Ashkenazi, Isaiah Berlin, and Meïr Barbi.

Bialeh was restrained by modesty from publishing any works; but he left several manuscripts, which are in the possession of some private persons in Halberstadt; and some of his approbations appeared in the works of his pupils and colleagues. Both in his writings and orally he denounced the prevalent exaggeration of the pilpulistic method; as, for instance, in his approbation to Jehiel Michael's "Nezer ha-Ḳodesh." In general he seems to have followed the logical method, and to have preferred the simple interpretation of the Talmud (see his responsum in Samuel ben Elkanah's "Meḳom Shemuel," No. 5).

His sons were: **Solomon Dob Berush**, rabbi at Glogau; **Naphtali Herz**, rabbi at Dubno; **Abraham**, rabbi at Rawitsch; **Samuel**, assistant rabbi at Halberstadt; and **Simḥah**, rabbi at Dessau.

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L. G. I. Ber.

BIALLOBLOTZKY, CHRISTIAN HERMANN FRIEDRICH: Jewish convert to Christianity; born April 9, 1799, at Pattensen, near Hanover; died March 28, 1868, at Ahlden-on the-Aller. Bialloblotzky studied Christian theology and philosophy, and received the degree of D.D. at the University of Göttingen in 1824, the subject of his thesis being "De Legis Mosaicæ Abrogatione." He wrote several works on Christian theology, and published the following on Jewish subjects: (1) "The Chronicles of R. Joseph ben Joshua Meïr, the Sephardi," a translation of Joseph ha-Kohen's "Dibre Hayamim," published by the Oriental Translation Fund, in two volumes, London, 1834-36; (2) "Oẓar ha-Shorashim, Lexicon Radicum Hebraicarum," in Hebrew and Latin, London, 1843; (3) "Sefer ha-Shorashim," a lexicon of the Hebrew roots, in Hebrew and English, *ib.*

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J. I. Br.

BIALYSTOK, LITHUANIA. See Byelostok.

BIBAGO, ABRAHAM BEN SHEM-ṬOB (**Bibaz** and **Bibas-Vivas** are corruptions of the name): Spanish religious philosopher and preacher; born at Saragossa; resided in 1446 at Huesca, and was still living in 1489. At the court of John II. of Aragon, he was, as he himself relates, engaged in controversy when only a young man with "a renowned Christian sage" on the dogma of the Trinity. Like Joseph ben Shem-Ṭob, his older countryman, he was familiar not merely with the entire Arabo-Judean philosophy, but also with Christian theology as presented in Latin. He studied the latter so as to be able to defend the Jewish faith in a scholarly manner. Bibago was not "a mere preacher who wrote philosophical homilies," as Grätz says ("Gesch. der Juden," viii. 227), nor "an opponent of philosophy," as Renan represents him to be in his "Averroès et l'Averroïsme" (3d ed., p. 198), but a rational believer censuring in unsparing language those zealots that "cling only to the shell but reject the kernel, and pose as pious while vilifying a thinker such as Maimonides."

His Defense of Judaism.

The writings of Bibago include: (1) "Derek Emunah" (The Path of Faith), his chief work, written toward the close of his life, and printed in 1521 at Constantinople. Like all his writings, it has, according to Steinschneider, not received the full recognition it deserves. It is, as the title suggests, a presentation and, at the same time, a defense of the Jewish religion as leading man to the highest knowledge of God and to eternal happiness. It is divided into three treatises, which are subdivided into divisions or parts (called "gates") and chapters. The first treatise deals with: (gate 1) the doings of God; (gate 2) His knowledge; and (gate 3) His providence. The second treatise deals with: (gate 1) the intellect; (gate 2) its nature and object; (gate 3) man's highest object; (gate 4) the blending of faith and knowledge—which topic is but slightly touched; (gate 5) the problem of matter and sin; (gate 6) the question whether Moses sinned; and (gate 7) the true faith. The third treatise deals with: (gate 1) the fundamentals of faith; (gate 2) miracles; (gate 3) creation of the world; (gate 4) ethics; and (gate 5) the special articles of faith. In the fifth part he warmly defends the creed of Maimonides against his antagonists; and his arguments were subsequently literally reproduced by Abravanel in his "Rosh Amanah." In this work, in which many Biblical and rabbinical passages are explained, he takes cognizance of Christian and Mohammedan theology. He quotes Greek philosophers like Plato, Aristotle, and Pythagoras; also Euclid and Ptolemeus, Galen and Themistius, as well as Arabic thinkers like Averroes, Avicenna, Alfarabi, and Gazzali, and even the fable-book "Kalila we-Dimna." Of Christian writers he quotes Eusebius; and of Jewish writers often not only Maimonides, Naḥmanides, and other philosophers, but also cabalistic works like the "Bahir," the "Zohar," "Sefer Yeẓirah," and the "Hekalot." He indorses a saying of a sage that "Reason and Religion are the world's two luminaries"; and he strongly opposes prayers "addressed to angels or to the departed, a practise customary among the Christians."

Isaac Arama, Bibago's contemporary, used the book freely. Joseph Solomon del Medigo, the well-known physician and writer, speaks with warm praise of the work, though he complains that the Cabala had crept into it. But the fact must be taken into consideration that, as Steinschneider says, "the cabalists at the close of the thirteenth century had made philosophy the handmaid of the Cabala, and this caused the philosophers on their part to take into consideration the writings and the ideas of the Cabala that had grown into prominence." It is true that Jacob ibn Ḥabib, in his "'En Ya'aḳob" at the close of Berakot, censures Bibago for putting constructions upon the Biblical texts that they could not bear; nevertheless he praises "the beauty of these interpretations, which insinuate themselves into our hearts."

Other Works.

(2) "Eẓ Ḥayyim" (Tree of Life) deals with creation, and has for its object the refutation of the arguments advanced by Aristotle, Averroes, and others in favor of the eternity of the world. The author quotes this treatise three times in the "Derek Emunah" and gives a fair insight into it. (3) A homily on Gen. v. 29, "Zeh Yenaḥamenu," published at Salonica in 1522, treats also of creation and the Sabbath; but is not, as is stated by Michael ("Or ha-Ḥayyim"), part of "Eẓ Ḥayyim" (see Steinschneider, "Monatsschrift," 1883, p. 95). (4) From quotations in the "Derek Emunah" it appears that Bibago wrote a work under the title of "Maḥazeh Shaddai," treating of the belief in resurrection. (5) A work on sacrifice as means of communion with God. (6) A refutation of the objections raised by Naḥmanides against Maimonides. (7) "Ma'amar 'al Ribbui ha-Ẓurot," a treatise on "The Plurality of Forms, Particularly in Man"—Paris manuscript 1004, though without his name. (8) Two philosophical letters to Moses Arondi. (9) A compendium of therapeutics after Galen; besides a number of philosophical works in the form of commentaries to Averroes. (10) A commentary on Averroes' work on logic, "Demonstration" (מופת), written at Huesca in 1446, exists in manuscript, Vatican and Paris. In this work Bibago defends Averroes against Levi ben Gerson. (11) A commentary on Averroes' "Physics," referred to in (12) a commentary on Averroes' "Metaphysics"—still extant in manuscript at Munich. In the introduction he deplores the lack of philosophical research among his coreligionists, who are unable to defend their faith against Christian scholars that study philosophy and science in their schools; and in view of this deficiency he undertook the explanation of Aristotelian metaphysics, however much opposed it was to the pure and sacred ancestral faith. This work shows familiarity not only with all Arabic philosophers, but also with Boethius, with the works of Duns Scotus and Occam, known to him probably through the translation of Elijah Habillo, and with Nicholas Bonettus, a Spanish monk who lived in 1486. Without originality of thought, Bibago nevertheless represents, says Steinschneider, "that class of learned and productive writers which Spanish Judaism produced at the close of a brilliant epoch."

Encourages Philosophical Study.

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K. S. B.—K.

BIBEL'SCHE ORIENT, DER: A magazine of which only two numbers appeared (Munich, 1821), these being supposed to be edited by Isaac Bernays. Its object, as stated in the first announcement, April 24 (the second bears date of Aug. 12, 1812 [1821]), was "to exhibit the spirit of the sacred books in all their purity and clearness, but without any learned verbosity, and to determine the rank of these fiery utterances from olden times as well-defined expressions of the human soul, aside from their strongly marked peculiarities and their value as important historical documents."

"Der Bibel'sche Orient," whose style is dark, mystical, and confused to a degree, carries mythology into the Scriptures: it betrays the influence of Schelling's quaint philosophy. While regarding the Bible and the development of the Jews from a world-historical point of view, its editor comes to the conclusion that all religions can manifest themselves only by exerting reformatory influences. Though looking with contempt upon Mendelssohn and his disciples, the author was even more in favor of the Reform movement than were the latter.

"Der Bibel'sche Orient" attracted considerable attention upon its first appearance, but was soon forgotten.

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G. M. K.

BIBIKOV, DMITRI GAVRILOVICH: Russian soldier, administrator, and statesman; born 1792; died 1870. In 1837 Bibikov was appointed military governor of Kiev, and governor-general of Volhynia and Podolia. During the fifteen years of his administration of the southwestern provinces, he more than once resorted to harsh measures with regard to the Jews who were directly or indirectly involved in the Polish agitation, for the suppression of which he was responsible. Hence his marked animosity, especially toward the Jews of Berdychev, which city was at that time one of the centers of Polish revolutionary intrigues, and in which a secret branch of the Polish national bank was established. While attacking abuses, Bibikov nevertheless manifested on many occasions a spirit of consideration for the educated Jews. It was due to his remonstrations with the government of Nicholas I. that several severe restrictive laws were relaxed in behalf of the Jews. Such were the measures allowing Jewish residents of the government of Kiev to visit that city for business purposes; that annulling the order of the Jitomir authorities which prohibited the Jewish blacksmiths in Jitomir from following their trade; that permitting the Jews of Starokonstantinov, Zaslav, Ostrog, and Kovno to obtain passports and gild certificates from the local district treasuries instead of procuring them from Novogradvolynsk; that granting to Jewish merchants of the first gild the right to farm inns in crown dominions of the western provinces; and that permitting the Jews to elect from their own number city brokers and notaries public in places where the population consisted of both Jews and Christians.

In 1852 Bibikov was made minister of the interior, which post he filled until 1855. It seems that in this capacity he became more than ever imbued with the prevailing anti-Jewish spirit of Nicholas' régime. In one case, at least, his name is mentioned in connection with a measure prohibiting the Jews from living in certain parts of Jitomir, the restriction being promulgated in compliance with Bibikov's proposition. His brother, Ilia Gavrilovich Bibikov, governor-general of Wilna, was favorably disposed toward the Jews, and was interested particularly in their educational affairs. The Hebrew poet Abraham Baer LEBENSOHN composed a poem, "kol Ne'urim," commemorating his visit to the Wilna Talmud Torah, which was published in his "Shire Sefat Ḳodesh," ii. 85, Wilna, 1869.

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H. R. B. B.

BIBLE CANON: § 1. The Greek word *κανών*, meaning primarily a straight rod, and derivatively a norm or law, was first applied by the church fathers (not earlier than 360) to the collection of Holy Scriptures, and primarily to those of the so-called Old Testament (Credner, "Zur Gesch. des Canons," pp. 58–68). But although the older Jewish literature has no such designation for the Biblical books, and it is doubtful whether the word was ever included in the rabbinical vocabulary, it is quite certain that the idea expressed by the designation "canonical writings" (*γραφαὶ κανονικαί*), both as including and as excluding certain books, is of Jewish origin. The designation "Apocrypha" affords a parallel instance: the word is Greek; the conception is Jewish (compare the words "Genuzim," "Genizah").

Meaning and Scope.

Origin of Idea.

The idea of canonicity can only have been suggested at a period when the national literature had progressed far enough to possess a large number of works from which a selection might be made. And the need for such selection was all the more urgent, since the Jewish mind occupied itself in producing exclusively writings of religious import, in which category, however, were also included various historical and didactic works. Which writings were included in the recognized collection, and in what manner such collection was made, are questions belonging to the history of the canon, and are discussed in this article: the origin and composition of the separate books come under the history of Biblical literature.

Designations.

§ 2. The oldest and most frequent designation for the whole collection of Biblical writings is ספרים, "Books." This word, which in Dan. ix. 2 means all the sacred writings, occurs frequently in the Mishnah, as well as in traditional literature, without closer definition. The expression ספרי הקדש ("Holy Books") belongs to later authors. It is employed first by the medieval exegetes; for instance, Ibn Ezra, introduction to "Yesod Morah" and "M'ozne Lashon ha-Ḳodesh"; see also Neubauer, "Book of Tobit," 43b, Oxford, 1878; Grätz, "Gesch. der Juden," 3d ed., vii. 384; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit Mus.," Nos. 181, 193; and elsewhere infrequently, but never in Talmud or Midrash. This fact goes to show that the ancients regarded the whole mass of the national religious writings as equally holy. The Greek translation of the term is *τὰ βιβλία*, which (as may be seen from the expressions *καὶ τὰ λοιπὰ τῶν βιβλίων* and *καὶ τῶν ἄλλων πατρίων βιβλίων*) is used by the grandson of Sirach in the introduction to Ecclesiasticus (Sirach) to designate the whole of the Scriptures.

“Outside” Books.

The canonical books, therefore, needed no special designation, since originally all were holy. A new term had to be coined for the new idea of non-holy books. The latter were accordingly called ספרים חיצונים (“outside” or “extraneous books”); that is, books not included in the established collection (Mishnah Sanh. x. 1)—a distinction analogous to that afterward made, with reference to the oral law itself, between “Mishnah” and “Outside-Mishnah” (משנה and משנה חיצונה, or its Aramaic equivalent ברייתא, “Baraita”). Possibly this designation was due to the fact that the Apocrypha, which in popular estimation ranked nevertheless with religious works, were not included in the libraries of the Temple and synagogues (for illustration of this see Books, and Blau, “Zur Einleitung in die Heilige Schrift,” i. *et seq.*). Another designation, מקרא (“that which is read”), applied to the whole of Scripture, is founded upon the custom of reading the Holy Scriptures to the people on Sabbaths and holidays: it is a term frequently opposed to משנה and מדרש, which designate oral teaching (Ned. iv. 3; Ḳid. i., end; Abot v., end). A third designation is כתבי הקדש (“Holy Scriptures,” Shab. xvi. 1; B. B. i., end, and elsewhere), the Greek equivalents of which are *γραφαὶ ἅγιαι* (Rom. i. 2) and *ἱερὰ γράμματα* (II Tim. iii. 15). This term indicates, not the writings belonging to the sanctuary, nor of Israel (Geiger, “Nachgelassene Schriften,” iv. 12), but holy writings in contradistinction to profane works (כתבי הקדש and כתבי הדיוט, Tosef., Yom-Ṭob, iv.; ed. Zuckermandel, p. 207, 12), perhaps works inspired by the Holy Spirit. This interpretation is also favored by the expression *πᾶσα γραφὴ θεόπνευστος* (II Tim. iii. 16; compare Eusebius, “Eclogæ Propheticæ,” ed. Gaisford, p. 106).

“Torah.”

A fourth designation for the entire Bible is תורה (“Law”) (Mek., Beshallaḥ, 9; ed. Friedmann, pp. 34b, 40b; Pesiḳ. R., ed. Friedmann, 9a, and elsewhere), also found in the New Testament under the form *νόμος* (John x. 34; II Esdras xix. 21). This designation owes its origin to the opinion that the entire Holy Writ is the Word of God, and that the Prophets and the Hagiographa are included in the Torah (see below). It is also possible that, since “Torah” was the title of the first and principal part of the Biblical writings, it was transferred to the entire collection.

The fifth designation, כתוב (literally, “it is written”), frequently found personified (as, for instance, הכתוב אומר, etc.) (“the ‘Katub’ saith”; compare Bacher, “Aelteste Terminologie der Jüdischen Schriftauslegung,” p. 90), is, strictly speaking, an abbreviation, and should be supplemented with the name of the book in which “it is written.” The Greek equivalent is *γραφή*; *πᾶσα γραφὴ* (II Tim. iii. 16), a translation of כל הכתוב, which, strange to say, is found in the works of Profiat Duran, though certainly it is very old. The sixth designation is *διαθήκη* (“covenant”), from which the term *παλαία διαθήκη* (*Vetus Testamentum* = Old Testament) in the Christian Church has been derived. Even in Ecclus. (Sirach) xxiv. 23 the Pentateuch is called *βίβλος διαθήκης*, and the term ספר הברית (“Book of the Covenant,” Ex. xxiv. 7; II Kings xxiii. 2, 21) is similarly translated in the Septuagint. Though “diathēkē,” like “Torah,” came to be applied to Holy Writ (first by Paul, II Cor. iii. 14; compare Matt. xxvi. 28), the expression ספר הברית (“Book of the Covenant”) is never found with this significance in Jewish tradition, except in an apparently polemic utterance of Simon ben Yoḥai (about 150), where a reference to the name “diathēkē” for the Torah occurs (Yer. Sanh. 20c; Lev. R. xix.). In all probability this designation, which, like the term “Old Testament,” involves a Christian point of view, was used very rarely. In post-Talmudic times other designations were employed; *e.g.*, עשרים וארבעה ספרים (“The Twenty-four Books”) (see G. Margoliouth, “Cat. Hebr. and Samaritan MSS. Brit. Mus.” i. 22b, 25a, 27a, 35a); מחזור (“the cycle,” in the Masorah; in a codex of the year 1309; and in Ginsburg, “Introduction,” p. 564); מקדשיה מקדשיא (Ginsburg, *l.c.* p. 748). Medieval authors called the Holy Writ also פסוק, which originally meant “verse” (Bacher, “Rev. Etudes Juives,” xvi. 278). Another very common designation is ת׳נ׳ך, the initials of תורה נביאים כתובים (“Law, Prophets, and Holy Writings”), an expression frequently occurring in Talmud and Midrash. A similar acrostic name is א׳נ׳ך, an abbreviation of the words אורייתא נביאים כת׳. In the Middle Ages these mnemonic terms were conveniently regarded as real words, and received translations; namely, “ear-tips” and “plumb-line” respectively.

Testament.

Other Expressions.

In the Mishnah (compare Yad. iii. 5) the canonicity of the Holy Books is expressed indirectly by the doctrine that those writings which are canonical “render the hands unclean.” The term connoting this quality, מטמאין את הידים, thus comes very near to the technical equivalent for the word “canonical.” The nature of the underlying conceit is not altogether clear. It is most likely that it was meant to insure greater caution against the profanation of holy scrolls by careless handling or irreverent uses (Yad. iv. 6; Zab. v. 12; Shab. 13a, 14a). It is an open question whether this capacity to render “the hands unclean” inhered in the scroll kept in the Temple. It appears that originally the scroll in the Temple rendered food unclean; while only outside the Temple were hands made unclean (Kelim xv. 6; R. Aḳiba, Pes. 19a). At all events, the term מטמא את הידים was extended to all the writings included in the canon, and designated ultimately their canonical character or its effects as distinguished from non-canonical books (Yad. iii. 2-51; iv. 5, 6; Tosef., Yad. ii. 19; Blau, *l.c.* pp. 21, 69 *et seq.*; Friedmann, “Ha-Goren,” ii. 168, but incorrect).

§ 3. The Jewish canon comprises twenty-four books, the five of the Pentateuch, eight books of the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets), and eleven Hagiographa (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther,

Contents and Divisions.

Daniel, Ezra, and Chronicles). Samuel and Kings form but a single book each, as is seen in Aquila's Greek translation. The "twelve" prophets were known to Ecclus. (Sirach) as one book (xlix. 10), and the separation of Ezra from Nehemiah is not indicated in either the Talmud or the Masorah. A Bible codex written in Spain in 1448 divides Samuel, Kings, and Ezra into two books each (Ginsburg, *l.c.* p. 586). These books are classified and arranged into three subdivisions, "Torah," "Prophets," and "Hagiographa"; Greek, *νόμος καὶ προφῆται καὶ ἄλλα βιβλία* (Ecclus. [Sirach]). In Yalḳ. ii. 702 they are styled as abstracts, "Law, Prophecy, and Wisdom," תורה נבואה חכמה; compare Yer. Mak. 31d, below, and Blau, *l.c.* p. 21, note. The division of the Prophets into נביאים ראשונים ("Earlier Prophets") and נביאים אחרונים ("Later Prophets) was introduced by the Masorah. By the former expression the Talmud understands the older Prophets, such as Isaiah, as distinguished from the later Prophets, Haggai, Zechariah, and Malachi (see Sifre, Deut. ii. 27, 357; Yer. Ber. 8d, 23, etc.). In contradistinction to the last three, Samuel, David, and Solomon are sometimes called the old Prophets (Soṭah 48b, top). The entire Holy Writ is also designated by the term "Torah and Prophets" (R. H. iv. 6; compare Meg. iv. 5; Tosef., B. B. viii. 14; Sifre, Deut. ii. 218), and the same usage is found in the New Testament (Matt. v. 17, vii. 12, xxii. 40; Luke xvi. 16, 29, 31). The abstract terms "Law and Prophecy" are found once in Pesiḳ., ed. Buber, 111a.

Earlier and Later Prophets.

Another division is that into "Torah and Ḳabbalah" found in Ta'an. ii. 1; Tosef., Niddah, iv. 10; Sifre, Num. i. 112, 139; "Ḳabbalah" signifying tradition, which is regarded as having been carried on by the Prophets. The Aramaic equivalent for קבלה is אשלמתא, the Masoretic name for the Prophetical Books, and Hebraized into שלום by Ben Asher ("Diḳduḳe ha-Te'amim," p. 2).

Still another division is "Torah" and "Miḳra." In Sifre, Deut. ii. 317 "Miḳra" is used as a general term for the Prophets and the Hagiographa—a usage which may also underlie Gen. R. xvi. (ed. Wilna, 75b) and Cant. R. xvi. 6, below (see, however, Bacher, "Aelteste Terminologie," cxviii. 7). The Midrash on "plena et defectiva" opposes "Torah" to "Miḳra" (Berliner, "Peleṭat Soferim," p. 36), as does also Ben Asher (Blau, "Masor. Untersuchungen," p. 50). The Masorah and Spanish authors use the word in the same sense (Bacher, *l.c.* pp. 118 *et seq.*; also in "Ḥuḳḳe ha-Torah," in Güdemann, "Gesch. der Cultur der Juden in Deutschland," p. 268), and it probably came to have this meaning because it is abbreviated from the expression שאר מקרא, "the remaining Miḳra."

The Hagiographa.

The third division, "the Holy Writings," may have received its name in a similar way. Originally, the whole Bible was called "Holy Writings," but subsequently men perhaps spoke of the "Law and the Prophets," and the "other holy writings," and finally briefly of the "Holy Writings." Similarly, the current name "Ketubim" (Writings) is probably also an abbreviation of the fuller expression, "the other writings," or the "Holy Writings." This etymology is supported by the usage of Sirach's grandson, who calls the Hagiographa *τά λοιπὰ τῶν βιβλίων*, and of Ben Asher a thousand years later, who speaks of "the Law, the Prophets, and the other books" (*l.c.* 44; emended text in Blau, "Zur Einleitung," xxix. 3). This is not the only instance of Asher's fidelity to older traditions. Characteristic evidence of the threefold division may be noted in the following citations:

> "In the New-Year's prayers, ten passages of the Bible (from the Torah, Prophets, and Hagiographa) must be introduced at least three times" (Tosef., R. H. iv. 6). "Ben Azzai connected the words of the Torah with those of the Prophets, and the latter with those of the Hagiographa" (Lev. R. xvi. 3). "This is the progressive method of studying: first, a primer (passages of the Pentateuch) is read; then the Book (ספר, Torah), then the Prophets, and finally the Hagiographa. After completing the study of the entire Bible, one took up the Talmud, Halakah, and Haggadah" (Deut. R. viii. 3). "To be considered conversant with the Bible one had to be able to read accurately the Torah, Prophets, and Hagiographa" (Ḳid. 49a). "Just as the Torah is threefold, so Israel is threefold, consisting of priests, Levites, and Israelites" (Pesiḳ., ed. Buber, 105a). "Blessed be God, who gave the threefold teachings to the threefold nation, by three persons on the third day of the third month" (Shab. 88*a*). In answer to the question of the Sadducee, concerning the Biblical basis for the belief that God causes the dead to rise, the patriarch Gamaliel sought proof "in Torah, Prophets, and Holy Writings" (Sanh. 90b). This doctrine is written in the Torah, repeated in the Prophets, and a third time in the Hagiographa (Meg. 31a; compare Mak. 10b, 15). Hanina set up the rule that "kesef" (silver) means simply a "selah" in the Torah, a "litra" in the Prophets, and a "talent" in the Holy Writings (Bek. 50a; Yer. Ḳid. 59d; see also M. Ḳ. 21a; Ta'an. 30a; Sanh. 101a).

For passages of similar import from the Jerusalem Talmud and from the Midrash, see Blau, "Zur Einleitung," xxii. 5, xxiii. 1.

Number of Books.

§ 4. Tannaite literature makes no mention anywhere of the number of the Biblical books, and it does not seem to have been usual to pay attention to their number. This was felt to be of importance only when the Holy Writings were to be distinguished from others, or when their entire range was to be explained to non-Jews. The earliest two estimates (about 100 C.E.) differ. II Esdras xiv. 44-46 gives the number as 24; all variant readings of the passage (94, 204, 84, 974 books) agree in the unit figure, 4.

Epiphanius' division of the number 94 into 72 + 22 ("De Ponderibus et Mensuris Liber," in Lagarde, "Symmicta," ii. 163) is artificial. Josephus expressly puts the number at 22, as does Origen (Eusebius, "Hist. Eccl." ii. 25); while Jerome (Preface to Samuel and Kings) mentions 22, but nevertheless counts 24. Since both of these church fathers studied under Jewish teachers, it is probable that some authorities within the synagogue favored counting 22 books; and the hesitation between 22 and 24 can be explained by a Baraita (B. B. 13b), according to which each book of the latter two divisions (Prophets and Hagiographa) had to be written separately as *one* roll. Since Ruth with Judges or with Psalms (Jerome, and Baraita B. B. 14b) might form one roll, and Lamentations with Jeremiah another, the rolls would be counted as 22, while the books were actually 24. That there were 24 books will be apparent from the classical Baraita on the question (see § 5 of this article). But in more than ten passages of the Midrash 24 books are expressly mentioned; and the authorities adduced are exclusively amoraim. Simeon ben Lakish (about 250) compares the books with the 24 ornaments of a bride (Isa. iii. 18-24); saying that just as the bride must be decorated with 24 ornaments, so the scholar must be adorned with the knowledge of all the 24 books (Ex. R. xli. 5; Tan., Ki Tissa, xi., ed. Buber, p. 111; Cant. R. iv. 11). R. Berechiah compares them with the 24 divisions of the priests and Levites and with the 24 nails driven into sandals (Num. R. xiv. 4, xv. 22; Eccl. R. xii. 11; Pesiḳ. R. ix. a, ed. Friedmann); while, according to Phineas ben Jair (beginning of third century), the 24 books (Num. R. xiv. 18) correspond to the 24 sacrificial animals (Num. vii.). The fact that the 24 books of the written Law and the 80 of the oral tradition make up 104 (Num. R. xiii. 16) recalls the number of the books mentioned in II Esdras. Counting the Minor Prophets as 12, the number 35 is obtained (23 + 12), as in Num. R. xviii. 21 and Tan., Ḳoraḥ, ed. Stettin, 552.

For the understanding of the concept of a canon, the following passages, literally rendered, are especially important:

Eccl. xii. 12 teaches: "And further, my son, be admonished by these [understood as reading "against more than these, my son, be cautioned against confusion"; the Hebrew "mehemah" (more than these) being read "mehumah" (confusion)] that he who brings more than twenty-four books into his house brings confusion. Thus, the books of Ben Sira or Ben Tigla may be read, but not to the degree of 'weariness of the flesh'" (Eccl. R. on the passage).

"And further, by these, my son, be admonished," saith God; 'Twenty-four books have I written for you; take heed to add none thereto.' Wherefore? Because of making many books there is no end. He who reads one verse not written in the twenty-four books is as though he had read in the 'outside books'; he will find no salvation there. Behold herein the punishment assigned to him who adds one book to the twenty-four. How do we know that he who reads them wearies himself in vain? Because it says, 'much study is a weariness of the flesh' (Eccl. xii. 12), from which follows, that the body of such a one shall not arise from the dust, as is said in the Mishnah (Sanh. x. 1), 'They who read in the outside books have no share in the future life'" (Num. R. xiv. 4; ed. Wilna, p. 117a; compare also Pesiḳ. R. ix. a and Yer. Sanh. xxviii. a).

The chief difference between these two passages is that in the first only the "weariness of the flesh," that is, the deep study (but not the reading) of other than the Holy Writings, which were learned by heart, is forbidden; while in the second passage the mere reading is also forbidden. The older point of view is undoubtedly the milder, as the history of the book of Ecclus. (Sirach) teaches. The Babylonian teachers represented the more liberal view (compare Sanh. 100a and Yer. Sanh. xxviii. a, 18).

The "Twenty-four" Books.

There is probably an allusion to twenty-four books in Yer. Sanh. xx. d, 4 and Gen. R. lxxx., beginning. The Babylonian Talmud (Ta'an. 8a) mentions 24; Targ. to the Song of Solomon v. 10 does the same. Dosa ben Eliezer, in a very old Masoretic note; Ben Asher ("Diḳduḳe," pp. 5 [line 12], 56); Nissim of Kairwan (Steinschneider "Festschrift," Hebrew section, p. 20, below); and many medieval writers and codices count twenty-four books. The number 24 was also known in ancient times in non-Jewish circles (Strack, in Herzog, "Real-Encyc. für Protestantische Theologie und Kirche," ix.^{3} 757).

Sequence.

§ 5. The classical passage for the sequence of the books is the Baraita in B. B. 14b. With the exclusion of interjected remarks chronicled there, it runs as follows:

"The sequence of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the 12 [minor] prophets; that of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Chronicles. Who wrote the books? Moses wrote his book, the section of Balaam and Job; Joshua wrote his book, and the last eight verses of the Torah; Samuel wrote his book, Judges, and Ruth; David wrote the Psalms, by the hand of the ten Ancients; namely, through Adam (Psalm cxxxix. 16, perhaps also xcii.), through Melchizedek, Ps. cx.; through Abraham, Ps. lxxxix. (איתן האזרחי explained to = Abraham); through Moses, Ps. xc.-c.; through Heman, Ps. lxxxviii.; through Jeduthun, Ps. lxii.; perhaps lxxvii.; through Asaph, Ps. l., lxxiii.-lxxxiii.; and through the three sons of Korah, Ps. xlii. xlix., lxxviii., lxxxiv., lxxxv., lxxxviii. [The question whether Solomon should be included among the Psalmists is discussed in Tosafot 15a.] Jeremiah wrote his book, the Book of Kings, and Lamentations; King Hezekiah, and his council that survived him, wrote Isaiah, Proverbs, Song of Solomon, and Ecclesiastes; the men of the Great Synagogues wrote Ezekiel, the Twelve Prophets, Daniel, and Esther Ezra wrote his book and the genealogy of Chronicles down to himself."

From the fact that in this account of the authors Moses is mentioned as the author of the Torah, it may be inferred that in the collection from which the Baraita is cited the sequence also of the five books of the Torah was probably given. But it is also possible that the Pentateuch, from its liturgical use in the synagogue, was so familiar as to be regarded almost as a single book, of the separate parts of which no enumeration was necessary.

Prophets.

The most striking sequence in this passage is that of the Prophets, given as Jeremiah, Ezekiel, and Isaiah, a sequence commented on in the Talmud. There it is explained that this is because the Book of Kings ends with destruction, Jeremiah begins and closes with destruction, Ezekiel begins with destruction and ends with consolation, while all of Isaiah consists of consolation. Thus, destruction appropriately follows upon destruction, and consolation upon consolation. The artificiality of this interpretation needs no explanation; but it must be remarked that such sequence is not chronological. The clearest explanation is that of Strack, who claims that the Baraita evidently arranged the prophetical books according to their size, a principle apparently followed also in the arrangement of the Mishnah treatises. According to their length, Jeremiah, Ezekiel, Isaiah, and the twelve Prophets stand to one another in the ratio of 41, 36, 32, and 30. The same principle is apparent in the sequence of the older Hagiographa, where the insertion of Job between the Psalms and Proverbs (the works of father, David, and son, Solomon) is particularly noticeable. Since the Baraita regarded Moses as the author of Job, this book might quite appropriately have been placed at the head of the Hagiographa, as was indeed recommended by the Talmud. Now, according to their lengths, the Psalms (with Ruth), Job, and Proverbs stand to one another in the ratio of 39, 15, and 13; and Job, therefore, follows Psalms. The sequence of the three Solomonic books, wherein the placing of

Ecclesiastes before the Song of Solomon is especially remarkable, illustrates the same principle of arrangement, the largest being placed first.

The author of Ecclesiasticus (Sirach) has the chronological order of the modern Bible: Isaiah, Jeremiah, Ezekiel, and the twelve (Minor) Prophets (see Ecclus. [Sirach] xlviii. 22; xlix. 6, 8). Since the Baraita does not enumerate the books according to the succession of their origin and their age (even within the divisions of Prophets and Hagiographa), it must have considered only the order of Biblical writings so far as they belonged to the same section and were therefore to be written in one roll. Since (as is apparent from B. B. 13) the question which books were permitted to be included in one roll, or whether each book had to be written separately in one roll, was much discussed in the second century, the above-mentioned Baraita, which was also current in Palestine (see Yer. Talmud, Soṭah v., end), may well be assigned to the second century; and there is no justification for considering it of older date. But this much is surely ascertainable from this Baraita, that the first half of the prophetical canon (Joshua-Kings) had a fixed sequence dating from preceding times, and concerning which there was no doubt.

The Earlier Prophets.

That is to say, these four books follow one another and, continuing the story of the Pentateuch, form a consecutive narrative of Jewish history. This is seen from II Macc. ii. 13, where, in mentioning the books "concerning the Kings and Prophets," the prophetical canon is divided into two parts. In post-Talmudic times, also, there is no variation in relation to the sequence of Joshua, Judges, Samuel, and Kings; while the order of the Greater Prophets is irregular, the only uniformity preserved being in placing the Minor Prophets invariably at the end. Most of the manuscripts (including the St. Petersburg codices, which, dating from the years 916 and 1009, are the oldest known), and the oldest five editions, have the generally adopted chronological order, Isaiah, Jeremiah, and Ezekiel; three manuscripts agree with the Talmud, while two have the following peculiar order, Jeremiah, Isaiah, and Ezekiel (Ginsburg, *l.c.* p. 6).

Ginsburg (*l.c.* p. 7) has collected, in the following table, eight varying sequences of the Hagiographa:

VARYING SEQUENCES OF THE HAGIOGRAPHA.

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
	Talmud and six MSS.	Two MSS. Paris and London	Add. 15252	'Adat Debarim and three MSS.	Ar. Or. 16	Or. 2626-28.	Or. 2201	Five early editions.
1	Ruth	Ruth	Ruth	Chronicles	Chronicles	Chronicles	Psalms	Psalms
2	Psalms	Psalms	Psalms	Psalms	Ruth	Psalms	Job	Proverbs
3	Job	Job	Job	Job	Psalms	Proverbs	Proverbs	Job
4	Proverbs	Proverbs	Proverbs	Proverbs	Job	Job	Ruth	Song of Sol.
5	Ecclesiastes	Song of Sol.	Song of Sol.	Ruth	Proverbs	Daniel	Song of Sol.	Ruth
6	Song of Sol.	Ecclesiastes	Ecclesiastes	Song of Sol.	Song of Sol.	Ruth	Ecclesiastes	Lamentations
7	Lamentations	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes	Song of Sol.	Lamentations	Ecclesiastes
8	Daniel	Esther	Daniel	Lamentations	Lamentations	Lamentations	Esther	Esther
9	Esther	Daniel	Esther	Esther	Esther	Ecclesiastes	Daniel	Daniel
10	Ezra-Neh.	Ezra-Neh.	Ezra-Neh.	Daniel	Daniel	Esther	Ezra-Neh.	Ezra-Neh.
11	Chronicles	Chronicles	Chronicles	Ezra-Neh.	Ezra-Neh.	Ezra-Neh.	Chronicles	Chronicles

Hagiographa.

A closer examination of the table reveals that actually three arrangements only are given; for Nos. i., ii., iii., and vii. differ only in regard to the position assigned to the Five Rolls, and represent the Talmudic arrangement; the five early editions also follow this sequence, but have the Five Rolls in the order followed in the liturgy, and put the Psalms, instead of Job, after Proverbs; Nos. iv. and v. vary only in regard to Ruth. No. vi., however, is entirely unique, apparently arranging the books according to their size, if Ezra and Nehemiah be considered as two books.

The Five Rolls, however, form a class by themselves, and follow the order, in which they are employed on successive festivals, in the liturgy. Leaving out of account this last-mentioned sequence, two types remain: the Talmudic and the Masoretic. The most striking point of difference is the position assigned to the books of Chronicles, which are placed in the Talmud at the end, but in the Masoretic text at the beginning. The Talmudic sequence is chronological; the Masoretic considers the size of the books.

The Five Rolls.

In regard to the Five Rolls (חמש מגלות; of which Ginsburg [*l.c.* p. 4] gives a table showing five lists of varying order), it should be noted that, in reality, they show only two sequences: one following the chronology of the authors; the other, the liturgical custom of the synagogue ("Jew. Quart. Rev." xii. 223). These variations in the order of the last Prophets and of the Hagiographa—particularly the latter—are significant for the history of the canon; for they show that these writings acquired canonical importance at a later period than the first Prophets and the Law. Owing to the earlier canonization of these latter, their sequence was so firmly established as never to give rise to question.

Collection.

§ 6. The most radical criticism agrees that the Torah is the first and oldest part of the canon. The narrative of Neh. viii.-x., which describes an actual canonization, is of prime importance for the history of the collection of the Holy Writings. It is thus generally agreed that in the middle of the fifth century B.C. the first part of the canon was extant. There is no foundation for the belief that, according to Neh. viii.-x., the Pentateuch was not fully completed until that date. The opinions of the synagogue will be discussed later; here only external testimony concerning the canonization will be considered. Perhaps the last three verses of the Book of Malachi, the last prophet, are to be considered as a kind of canonization. The warning concerning the teachings of Moses, and the unusually solemn words of comfort, make it seem probable that herein is intended a peroration not only to the speeches of the last prophets, but also to the whole twofold canon, the Law and the Prophets. These verses could not have come from Malachi; but they may very probably have been added by another anonymous prophet, or by some appropriate authority, in order to let the words of the Holy Scriptures conclude with a Divine reminder of the Torah, and with a promise of great comfort. Another example of what may be called "canonical ending" for the entire Holy Writ may be seen (N. Krochmal, "Moreh Nebuke ha-Zeman," viii., No. 11) in the last three verses of the Book of Ecclesiastes. This declamation against the makers of books sounds like a canonical closing; and it was really considered such by the oldest Jewish exegetes (see above, § 4). The admonition to keep the Commandments, and the threat of divine punishment, may be compared to the reminder of the Torah and the idea of punishment in Malachi.

Evidences of the Canon.

Evidences of Sirach.

While there are no other evidences in Holy Writ itself of a collection of the Holy Writings, there are some outside of it, which, in part, may now be mentioned in chronological order. The author of the apocryphal book Ecclesiasticus (Sirach) was a contemporary of the high priest Simon—either the first or the second of that name—who lived at the beginning or at the end of the third century B.C. He knew the Law and Prophets in their present form and sequence; for he glorifies (ch. xliv.-xlix.) the great men of antiquity in the order in which they successively follow in Holy Writ. He not only knew the name שנים עשר הנביאים ("The Twelve Prophets"), but cites Malachi iii. 23, and is acquainted with by far the greatest part of the Hagiographa, as is certain from the Hebrew original of his writings recently discovered. He knew the Psalms, which he ascribes to David (Ecclus. [Sirach] xlvii. 8, 9), and the Proverbs: "There were those who found out musical harmonies, and set forth proverbs [A. V., "poetical compositions"] in writing" (xliv. 5). An allusion to Proverbs and probably to the Song of Solomon is contained in his words on King Solomon: "The countries marveled at thee for thy songs, and proverbs, and parables [or "dark sayings"], and interpretations" (xlvii .17); the last three words being taken from Prov. i. 6, while the Song of Solomon is alluded to in "songs." He would have had no authority to speak of "songs" at all from I Kings v. 12; he must have known them. While he had no knowledge of Ecclesiastes, his didactic style proves that he used Job, as is also indicated by the words חכמי שיר בספרתם (xliv. 4, and afterward, ומושלים). Ecclesiastes, Esther, and Daniel are not included in his canon (see Halévy, "Etude sur la Partie du Texte Hébreux de l'Ecclésiastique," pp. 67 *et seq.*, Paris, 1897); he considers Chronicles and Ezra-Nehemiah as Holy Scripture (xlix. 12 = Ezra iii. 2; xlix. 13 = Neh. iii. and vi.; compare Neh. vi. 12); he mentions distinctly "the laws and prophets" (xxxix. 1); in the following sentences there are allusions to other writings; and verse 6 of the same chapter leads to the supposition that in his time only wisdom-writings and prayers were being written.

The grandson of Sirach (132 B.C.), who translated his ancestor's wisdom from Hebrew into Greek, tells in his preface no more about the canon than is apparent from the book itself; but he tells it more clearly. He mentions three times the Torah, Prophets, and "other writings;" he knew no "terminus technicus" for the canon's third part, as one was not coined until two hundred years later. In the original these passages are respectively as follows: *δία τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἠκολουθηκότων δεδομένων . . . εἶς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων . . . ὁ νόμος καὶ αἱ προφητεῖ καὶ τὰ λοιπὰ τῶν βιβλίων.*

II Maccabees.

In the Second Book of Maccabees (124 B.C.; Niese, "Kritik der Beiden Makkabäerbücher"), written only a few years later than the Greek Sirach, the following is stated: "The same things also were reported in the records, namely, the memoirs of Neemias; and how he, founding a library, gathered together the books concerning the kings, and the prophets, and those of David, and the epistles of the kings concerning holy gifts. And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now possibly ye have need thereof, send such as will bring them unto you" (II Macc. ii. 13-15). The Torah is not mentioned; its general circulation rendered its "collection" unnecessary. The second part of the canon is unmistakably intended by "books concerning the kings" (Joshua, Judges, Samuel, and Kings) and by "prophets" (Isaiah, Jeremiah, Ezekiel, and the Minor Prophets). Since the Hagiographa had not yet received a definite name, they are mentioned as "those of David" (the Psalms), as the first and most important book—a custom followed in the New Testament even at a time when there was no doubt concerning the existence of collected Hagiographa. The expression, "the books of the kings concerning holy gifts," seems to refer to the royal letters mentioned in Ezra and Nehemiah, and if this be so, then the Hagiographa do find mention; viz., Psalms and Chronicles, their first and last books.

It should also be noted that Nehemiah and not Ezra is named: a circumstance which indicates the age of these statements; since the son of Sirach likewise glorified Nehemiah and made no mention of Ezra, whereas even the oldest rabbinical authorities consider Ezra as a writer far superior to Nehemiah, the aristocrat.

Philo.

Philo, in his extant works, makes no mention of Ezekiel, Daniel, or the Five Rolls. Since, however, even Sirach mentions Ezekiel, Philo's silence about him is undoubtedly accidental; consequently, his failure to name the other books can not be taken as a proof that they were not in his canon. Moreover, the Laws, Prophets, Psalms, and other books are referred to by title in his "De Vita Contemplativa," § 3. It is true, Lucius ("Die Therapeuten," Strasburg, 1880) doubts the genuineness of this work; but Leopold Cohn, an authority on Philo ("Einleitung und Chronologie der Schriften Philo's," p. 37, Leipsic, 1899; "Philologus," vii., suppl. volume, p. 421), maintains that there is no reason to do so. Consequently, Siegfried's opinion ("Philo," p. 61, Jena, 1875) that Philo's canon was essentially the same as that of to-day, is probably correct (H. E. Ryle, "Philo and Holy Scripture," London, 1895).

New Testament.

The New Testament shows that its canon was none other than that which exists to-day. None of the Apocrypha or Pseudepigrapha is ever quoted by name, while Daniel is expressly cited in Matt. xxiv. 15. Matt. xiii. 35 (= Luke xi. 51) proves that Chronicles was the last canonical book. The statement, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," contains a reference to II Chron. xxiv. 20. The three chief divisions are enumerated in Luke xxiv. 44—"Law," "Prophets," and "Psalms"—as they are in Philo. Usually, however, only the Law and the Prophets are mentioned (Matt. v. 17; Luke xvi. 16); but by them the three divisions are intended just as the Talmudic teachers include the Hagiographa under Prophets (see § 3). This usage is to be attributed, on the one hand, to the lack of a current technical term for the Hagiographa, and on the other to the opinion that the collected books of the Holy Writings were written by the Prophets. In view of these facts, the silence of the writers of the New Testament concerning Canticles, Ecclesiastes, Esther, and Ezra has no bearing on the question whether these writings were or were not included in the canon (see Strack, *l.c.* p. 750).

Josephus (*c.* 38-95) enumerates 22 books, which he divides as follows: 5 books of Moses; 13 histories, containing the history of Israel from Moses' death down to Artaxerxes I., written by the Prophets; and 4 remaining books consisting of hymns and admonitions. "It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time: and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them" ("Contra Ap." i. 8). It is evident that Josephus, instead of counting Ruth and Lamentations as separate books, combined them with Judges and Jeremiah, respectively. As historical books he considered all that narrated anything historical, and thus included Job. He considered Psalms, Proverbs, Song of Solomon, and Ecclesiastes non-historical. No other arrangement would have been possible for Josephus; for it is known from Talmudic and Midrashic literature that in his time, when the Tannaites flourished most, all the now familiar books were considered canonical. For various interpretations of Josephus' narrative, see Strack, *l.c.* p. 752.

Church Fathers.

The evidence of the church fathers, such as Melito of Sardis (about 170; in Eusebius, "Hist. Eccl." iv. 26) and Origen (died 253; in Eusebius, *l.c.* vi. 25), both of whom count 22 books, but mention 24, is unimportant; since they invoke the authority of their Jewish teachers, whose canon is known from the tannaite literature. Of still less weight is the evidence of Jerome (died 420), who also had Jewish instruction, and simply repeats what was current opinion among the Amoraim ("Prologus Galeatus" and preface to Daniel).

The Prophetical Canon.

§ 7. In addition to the written evidence mentioned above, the circumstance that the Samaritans (who considered themselves Jews) accepted only the Pentateuch and part of Joshua is of great importance in determining the historical development of the canon. It brings out the momentous fact that a recognized canon of the Prophets did not exist in the middle of the fifth century B.C.; while, on the other hand, it is certain from Sirach (see § 6 of this article) that the prophetical canon was completed by 200 B.C. at the very latest. Since Sirach considered prophecy as long since silenced, and had no recollection of any authoritative close of this canon, the view that the list of the Prophets was completed at least one hundred years before his time is very plausible. Consequently, the prophetical canon must have been closed, at the very latest, at the beginning of the era of the Seleucids (312). Zunz ("G. V." ed. i., p. 14) says with reason: "The holy books, containing the Law and the Prophets, must have been collected a few generations after Nehemiah. Their age extends back far beyond that epoch. The decided predilection shown toward this part of the Biblical books, still visible in later times and in all religious institutions, must be explained by the fact that it had long been honored as the only surviving monument of the Jewish state at a time when the latter no longer existed, and other national writings, whether of earlier or later time, were attracting attention" (compare also *ib.* p. 33). Ryle ("Canon of the Old Testament," p. 123) assumes that the prophetical canon was completed during the high-priesthood of Simon II. (219-199 B.C.). He adduces in proof the prophetical books themselves, which, according to him, contain many additions of a late date, showing that previous to this period they had not been canonized; K. Marti (commentary on Isaiah, in "Kurzgefasstes Handbuch") even argues that in Hillel's time the canon was not yet closed. However, the fact that Daniel is not included in the Prophets is of importance, and demonstrates that the prophetical canon must have been closed before 165 B.C.; for the best of criticism is agreed that Daniel belongs to the Maccabean era; it would have been included in the Prophets had at that time the canon still been open.

Determination of the Hagiographa.

§ **8.** While Sirach (see § 6) knew and made use of most of the books of the Hagiographa, his chapters contain no allusion whatever to Ecclesiastes, Esther, or Daniel. It does not follow from this that he did not know these books, but that he simply did not consider them Holy Writings; moreover, it is certain that in 200 B.C. the canon of the Hagiographa did not exist in its present form. A second foundation for this theory would be the date of the Book of Daniel, which in its present form, and with its allusion to Antiochus Epiphanes, was not known before 165. A third argument is deduced from the fact that while the translator of Sirach in 132 knew no technical name for the Hagiographa, he nevertheless speaks plainly of a third part of Holy Writ. Accordingly, there is no sound reason to doubt the statement in II Macc. ii. 14 (see § 6 of this article) that Judas Maccabee collected the books scattered during the wars.

No doubt, the Syrians in their persecutions had diligently searched for scrolls of the Torah, and (since they knew no difference between the various Hebrew writings) for other Biblical books (I Macc. iii. 48). Under the circumstances, it is quite comprehensible that the warlike Maccabean and his pious followers took special care to collect the Holy Books. On the other hand, under the rule of the princes who followed Simon, most of whom sided with the Sadducees, circumstances were unfavorable for determining a canon for the third portion of Scripture by agreement as to which books should be included and which excluded. It was impossible to determine the canon in the post-Maccabean period, because then the various schools of tradition began to flourish. So important a matter as the canon would not have been easily settled, as the controversies of 65 and 90 C.E. show (see § 11), and indeed there are no traces of a discussion of the subject. In view of all these circumstances, one is warranted in assuming as most probable that not long after the Maccabean wars of freedom the Jewish community had reached an agreement as to the books of the third canon.

Everything points to the correctness of the opinion of Zunz (*l.c.* p. 34) "that long before the destruction of the Temple, and not long after Sirach was translated, the Holy Writings comprised the present cycle." Ryle (*l.c.* pp. 184 *et seq.*), also, believes that the Hagiographa were completed before the death of John Hyrcanus (106 B.C.). To be sure, he distinguishes two periods: that from 160–105 B.C. for the admission, and that from 90–110 C.E. for the final ratification of the complete canon. But this distinction makes no difference as to the principal matter in issue.

Principle of Canonization.

§ **9.** Jewish tradition adopts the view that every word of Holy Writ was inspired by the Divine Spirit. This Spirit is believed, in every case, to have rested upon a prophet; and, consequently, every Biblical book was said to have been written by a prophet. The chronicler attributes the authorship of the Book of Samuel, which he designates as "the acts of David" (I Chron. xxix. 29) to Samuel, Nathan, and Gad. The oldest Baraita (see above, § 3; B. B. 14b), dealing with the sequence and authors of the Biblical writings, assumes the author of every book to have been a prophet, and finds him either in the titles or the sequence of the books themselves. Moses, Joshua, Samuel, Ezra, and the Prophets wrote their own books; Moses wrote Job, the hero of which was his contemporary; Joshua wrote the last eight verses of the Pentateuch ("so Moses, the servant of the Lord, died," etc.); Samuel wrote Judges and Ruth; Jeremiah the Books of Kings, which preceded his own book, and Ezra the Chronicles (see Blau, *l.c.* p. 33). There is thus an unbroken chain of prophets from Moses to Malachi; the chain of tradition in Abot i. 1 mentions prophets but no priests: "Forty-eight prophets and seven prophetesses prophesied for Israel. None of them took from or added anything to the Law, except the reading of the roll of Esther" (Baraita Meg. 14a; compare "Seder 'Olam," xx., xxi.).

Not only the Patriarchs, but David and Solomon also were considered prophets. Thus the Psalms, written by David; Proverbs, Canticles, and Ecclesiastes, written by Solomon ("Seder 'Olam," xv.; compare Cant. R. i. 35; Lam. R. xi. 1; and B. B. 15a); Ruth, by Samuel; Lamentations, by Jeremiah; Daniel, by Daniel; and Chronicles and Ezra-Nehemiah, by Ezra (who is identified with Malachi, Meg. 15a), are all of prophetic origin. Esther alone apparently is without a prophetic author. For this reason, "Seder 'Olam" (end of ch. xx.) considers that Mordecai was a prophet who, contemporary with Haggai, Zechariah, and Malachi, prophesied at the time of Darius; while Daniel (who in Esther R. iv. 5 is identified with Hatach), according to his own book, lived as early as the reign of Nebuchadnezzar. Josephus—who believes that prophecy ceased in the time of Artaxerxes I.—considers as divine only the books written by prophets (see the passage, "Contra Ap." i. 8, quoted above; compare Grätz, "Monatsschrift," xxxv. 281 *et seq.*). Thus only works regarded as having been inspired by the Holy Spirit were included in the canon. Neither the Talmud nor Midrash knew the difference between prophecy and the Holy Spirit, as drawn in the Middle Ages. Take the following examples:

Esther was a *prophetess*; for it is said (Esther ix. 29): "Esther wrote" ("Seder 'Olam," *l.c.*). Chajes ("Torat Nebiïm," last page, Zolkiev, 1836) has rightly inferred from this passage that, according to tradition, every written word was of prophetic origin. Rabbi Levi says: "Formerly, if man did anything of importance, a prophet came and wrote it down; but now . . ." (Lev. R. xxxiv. 8). David prays in Psalm xix. 15 (A. V. 14): "Let the words of my mouth be acceptable"; that is, "may they be transcribed for later generations, and may the latter not read them as Homer is read, but let them meditate upon them and be rewarded for doing so, as they are for studying Nega'im and Ohalot (Midrash Shoḥar Ṭob, i. 8, ed. Buber, p. 5a). Of Ps. xlii. 5 it is said (Lam. R. Introduction, p. 24): "There were 600,000 or even 1,200,000 prophets. Every prophecy which was of importance for its own time or later generations was published; but, on the other hand, those prophecies having significance for their own, but not for future times, were not published" (Cant. R. vi. 11). "God said to Moses, 'copy the Torah, Prophets, and Hagiographa, that you may have them in writing'; Halakot, Midrash, Haggadot, and Talmud, however, are to be preserved only verbally" (Ex. R. xlvii. 154a). R. Isaac considered that "all that the prophets foretell in every generation, they learned on Mt. Sinai" (*ib.* xxviii. 100a). "The entire Holy Writ is really the word of God, so that the authors are to be considered merely as media." "When Haggai, Zachariah, and Malachi died, the Holy Spirit left Israel" (Tosef., Soṭah, xiii. 2; Yer. Soṭah, end; Sanh. 11a).

Therefore, whatever is in the Holy Writ must have been written, at the very latest, during the time of these last three prophets, frequently mentioned in Talmud and Midrash. The Great Synagogue had many prophets among its members, and therefore had the right to have the Esther scroll written down (Shab. 104a; Meg. 2a; Yoma 80a; Tem. 15b).

Ben Sira and Other Apocrypha.

§ 10. It was due to the principle referred to in the preceding section that the Wisdom of Sirach (Ecclesiasticus), which was used as a school-book many centuries after the completion of the canon (hence called Παιδαγωγός, whence the Jewish "Alphabets" of Ben Sira), either found no place in the canon, or was excluded from it. Since, in his work, the author names himself and the high priest Simon, the post-prophetic origin of the work was evident:

In the Tosefta it is stated (Yad. ii. 13, ed. Zuckermandel, p. 683): "Neither the books of Ben Sira nor any of the books written thereafter [that is, in post-prophetic times] render the hands unclean,' [that is, are canonical]. The Mishnah (Sanh. x. 1) adduces this dictum in the name of R. Akiba: "He who reads the outside books (ספרים חיצונים) shall have no share in the life to come." To this the Palestinian Talmud adds: "for example, the books of Ben Sira and Ben La'ana." But the reading of Homer and all other books written thereafter shall be accounted as the reading of a letter. On what ground? They may be read, but not to weariness" (Sanh. 28a). This passage is usually considered incomprehensible. In the first place, its severity against Ben Sira is not intelligible; secondly, it is not clear why the books of Homer should be preferred to Ecclesiasticus (Sirach); thirdly, in one of the Baraitot (Sanh. 100a) it is said that the books of heretics are meant (ספרי מינים), and only Joseph, a Babylonian amora of the beginning of the fourth century, states: "The book of Ben Sira also is not to be read." This prohibition is indeed contradicted by historical facts; for since Sirach's wisdom is frequently cited by the Talmudists (compare the latest compilation of citations in Cowley and Neubauer, "The Original Hebrew of a Portion of Ecclesiasticus," Oxford, 1897), the reading of his work can not have been forbidden. Moreover, as the context clearly shows, passages of Ben Sira are twice cited as though they were part of the Hagiographa ('Er. 65a, by Rab from Sirach vii. 10, and B. Ḳ. 92b by Rabba bar Mari; see also "Jew. Quart. Rev." x. 241). Even if it be supposed that these two cases arose from a confusion due to lack of memory, the two Talmudic teachers thinking the verses quoted by them to be from a Biblical book, withal it clearly follows that Sirach *was* read, and so high an authority as Akiba could not possibly have declared that whoever read in Ben Sira would destroy his future salvation. As a result of these difficulties it has been decided to amend the passages of the Jerusalem Talmud in question (Joel, "Blicke in die Religionsgeschichte," i. 71 *et seq.*; Grätz, "Monatsschrift," xxxv. 287). It would seem that all these difficulties might be obviated by keeping clearly in mind the fact that the Talmudic teachers distinguished two kinds of reading: (1) reading in public and aloud, or zealous study, and (2) private reading. The Midrash on Eccl. xii. 12 (see above, § 4) forbids adding another book such as that of Ben Sira or Ben Tigla to the twenty-four books; but says they may be read, expressing this opinion in the same way as does the Talmudic passage under discussion. The whole passage therefore bears out the following construction: Akiba maintains that not only he who denies the divine origin of the Torah forfeits his share in the future life, but also he who reads the outside books as though they were Holy Writings; that is, who treats them as such either by reading them aloud or by interpreting them before the community. This or a similar penalty is not threatened in the case of apocryphal works in general, but only in connection with a well-known and highly prized book; consequently Akiba's statement must have been directed exclusively against Ben Sira's collection of proverbs. Concerning this book, Epiphanius also states (*l.c.* in Lagarde, "Symmicta," ii. 157) that it does not belong to the Holy Writings, and adds: "but the ספרי המירם and other works written in post-prophetic times may be read [that is, read privately]; for, according to Ecclesiastes xii. 2, they may be read, but not to the extent and in the manner of wearying the flesh."

From these passages it is evident that no attempt was made to stamp out the Apocrypha; on the contrary, an influence was certainly exerted which was not altogether unfavorable to them (see above, § 4). In conclusion, be it remarked that Maimonides ("Hilkot 'Ab. Zarah," ii. 2) holds Akiba's expression, "outside books," to refer to idolatrous, non-Jewish, extra-canonical writings, and that in the fourth century, in the passage in Sanh. 100a, a reason was sought for forbidding the reading of Sirach. Accordingly, the prohibition against reading non-canonical works generally can not have been old.

Controversies About Separate Books.

§ 11. There were controversies concerning the admission into the canon of the Book of Ezekiel, Solomon's three books (Proverbs, Ecclesiastes, Song of Solomon), and Esther. But no controversy arose concerning the Apocrypha: all were agreed that they were non-canonical. The opposition to Ezekiel was only temporary; owing to its contradictions of the Pentateuch, many wished to hide it away (that is, to prevent its use); but "Hananiah ben Hezekiah ben Garon spent three hundred jars of oil to release it." Others wished to prohibit its use because a child in school, having read the first chapter, made a picture of the "ḥashmal" (A. V., "color of amber") which then emitted flames; nevertheless, Hananiah championed it (Ḥag. 13a; Shab. 13b; Men. 45a). The opposition to Proverbs, because they contained contradictions, was very slight. For the same reason, it was contended that Ecclesiastes ought not to be read (Shab. 30b). Apparently the opponents belonged to the strict school of the Shammaites (Bacher, "Ag. Tan." i. 21). Others wished to prohibit the reading of Ecclesiastes on the ground that it expressed heretical ideas (Lev. R. xxviii., beginning, and elsewhere).

A longer struggle raged around the question whether Ecclesiastes "rendered the hands unclean" that touched it, necessitating their washing. The passages bearing on these controversies (see also above under § 2) read as follows:

"All books, except that of the Temple-court, defile the hands" (Kelim xv. 6). [By this expression all Biblical books are meant, as is clear from the Tosefta (*ib.* ii. 5, 8, p. 584). "The hands are defiled not only by the book of the Temple-court (ספר עזרא, read ספר עזרה) that was taken thence, but also by the prophets, by the separate books of the Pentateuch, and by another book (ספר אחר=Hagiographa; see Blau, *l.c.* p. 21) that is put there."] "The heave-offering is defiled by the book." (Mishnah Zabim v. 12; Shab. 14a, Rashi: "all the sacred writings.") "The holy writings defile the hands"; "the thongs of the phylacteries defile the hands"; "the upper and lower edges of the book, as well as those at the end, defile them." "Even though a book be so blurred that only 85 letters (as many as in Num. x. 35, 36) remain, it will defile." "All holy writings (כתבי הקדש) defile"; so also the Song of Solomon and Ecclesiastes, as R. Judah said: "The Song defiles; Ecclesiastes is in dispute." R. Simon said: "Ecclesiastes belonged to the few cases in which the Shammaites were lenient in their decision and the Hillelites severe." R. Simon b. Azzai said: "I have a statement, from the seventy-two elders and dating from the day when R. Eliezer ben Azariah became head of the school, that the Song and Ecclesiastes defile." R. Akiba replied: "God forbid! No Jew has ever contended that the Song defiled; for the whole world is not worth so much as the day when the Song was given to Israel. Thus while all the Hagiographa (כתובים) are holy, the Song is most holy; if there was any dispute, it was only concerning Ecclesiastes." R. Johanan b. Joshua, son of R. Akiba's father-in-law, said: "The controversy was as Ben Azzai states, and so it was decided." The Aramaic passages in Ezra and Daniel defile, but if the Aramaic be written in Hebrew, or the Hebrew in Aramaic, or ancient Hebrew characters, it would not be so. "A book defiles only if it is written in Assyrian (modern Hebrew characters) on animal skin, and with ink" (compare Blau, *l.c.* pp. 69 *et seq.*). The Sadducees said: "We complain of you, Pharisees, for you say, 'The Holy Writings, but not the books of Homer (ספרי המירם), defile.'" Then said R. Johanan ben Zakkai: "Have we only this against the Pharisees that they say the bones of an ass do not defile, but those of the high priest Johanan do?" The Sadducees replied that they believed bones were declared impure lest wicked people should make use of the bones of their parents (Niddah 55a: "that people might not make saddlery out of their parents' skins"). Johanan answered, that according to them, there was also impurity in the Holy Writings, but that the books of Homer, which were not honored, did not defile (Tosef., Yad. ii. 19: "in order that no covering for an animal might be made out of the books").

The chief passages in the Mishnah Yadayim (iii. 2–5; iv. 5, 6) are to the same effect. The Tosefta Yadayim takes the same general view, but makes the important addition that the Evangels (Gospels) and the books of heretics (הגליונים וספרי המינים) or Ben Sira and all books written "thereafter" (post-prophetic times) did not defile (ii. 13, 683; compare 129, 2, and Shab. 116a). It should also be noted that, according to R. Simon ben Menasya, while "The Song defiles, since it was inspired by the Holy Spirit, Ecclesiastes does not, because it was produced solely by the wisdom of Solomon" (ii. 14; compare 'Eduy. ii. 7, and Mishnah v. 3; Meg. 7a). The following passage, however, as will be apparent from its contents, dates from a later period:

> "Formerly the Proverbs, the Song of Solomon, and Ecclesiastes, because they contained only proverbs, and did not belong to the Hagiographa, were hidden (גנוזים = declared non-canonical), until the men of the Great Synagogue explained them" (Ab. R. N., A, i, B, i, pp. 2, 3, ed. Schechter; compare Midr. on Prov. xxv. 1). R. Akiba said: 'He who, for the sake of entertainment, sings the Song as though it were a profane song, will have no share in the future world" (Tosef., Sanh. xii. 10, p. 433; Sanh. 101a).

Canticles and Ecclesiastes.

These passages show that the struggle concerning Ezekiel and Solomon's three books had arisen even before the destruction of the Temple, and that the contention concerning the Song of Solomon and Ecclesiastes had attained such considerable magnitude that Akiba was compelled (about 100) to threaten the forfeiture of future life, in order to save Canticles. Since, immediately before the destruction of the Temple, the Sadducees and Pharisees were disputing concerning the defilement of hands by the Holy Writings, the law which declared that the latter did render hands unclean can not have been anterior to this time. In fact, it can not have been made much earlier than one hundred years after the Temple's destruction.

Grätz ("Kohelet," p. 149) argues that there was about 65 C.E. an assembly of the Hillelite and Shammaite schools in Jerusalem, and that in the year 90, on the day that Gamaliel II. was dismissed, the teachers of the Law decided which books were to be honored as canonical.

Esther.

The Tannaites of the second century attempted to show that the Esther scroll might be written down; and they based their decision upon Ex. xvii. 14 (Mek., Beshallah, 6; Meg. 7a; Yer. Meg. lxx. a). This eagerness proves that there was at least some question as to its admissibility. The inquiry whether Esther was revealed, and was therefore to be reckoned as Scripture, was by no means discouraged (Yoma 29a). Many sages, Akiba among others, tried to prove from separate sentences (as, for instance, "Haman spoke in his heart") that it was dictated by the Holy Spirit (Meg. 7a). According to the eminent rabbi Samuel (after 200), Esther "does not defile." Simeon (150) states that only Ecclesiastes is doubtful; while Ruth, the Song of Solomon, and Esther "defile the hands." It is evident from many sources (compare Sanh. 100a; Yer. Ber. xiv. 15; Meg. 19b) that the canonicity of this book was not certain. The controversies in the Church are merely echoes of the voices raised (but suppressed) in the synagogue against the canonical respect paid to various writings.

Inspiration and Its Degrees.

§ 12. It is almost impossible to-day to form an adequate conception of the love and admiration felt by the Biblical scribes for the Torah. Of the many passages illustrating this the following are, in many respects, characteristic:

> "The Torah is one of the seven things that existed before the Creation. According to Simeon ben Lakish, it is 2,000 years older (Pes. 54a; Gen. R. viii. 2; Cant. R. v. 11). Even Abraham obeyed all its laws (Mishnah Kid., end), and when Moses ascended to heaven, he found God with the Torah in His hand and reading the passage about the Red Heifer, Num. xix. 1–10 (Pesik. R. 68b). It was given to Israel unconditionally (Mek. 60b) by Moses, who made one copy each for every tribe and corrected them all from the copy of Levi (Pesik. 197a). He gave it closed up, according to others, in a roll (Giṭ. 68a). He wrote the last eight verses also; for not a single letter emanates from any one else. According to a more liberal opinion, however, Joshua was supposed to have written these verses (B. B. 15a). Before him who denies its divine origin the doors of hell shall never close, and he shall be condemned to stay therein eternally" (Akiba in "Seder 'Olam," iii., end, and Tosef., Sanh. xiii. 5; compare Sifre, Num. i. 112, 116; ii. 102; Sanh. 99a; Yer. Sanh. 27d and elsewhere). "The Law will endure forever" (Mek. 19a). "Any prophet who attempts to annul one of its laws will be punished by death" (Tosef., Sanh. xiv. 13). "Though all mankind should combine, they could not abolish one yod (the smallest letter) of it (compare Matt. v. 18). When Solomon took unto himself many wives, the yod of ירבה ('he shall multiply'; Deut. xvii. 17) cast itself down before God, and denounced the king (according to others, this was done by Deuteronomy). Then spake God: 'Solomon and hundreds like him shall be destroyed, but not one of your letters shall ever be annihilated'" (Cant. R. v. 11; Gen. R. xlvii.; Num. R. xviii.; Tan., Korah, No. xii; for the accusing letters, compare Pes. 109a). "The whole world is but a thirty-two-hundredth part of the Torah" ('Er. 23b). "When a copy of the Law was burned, people rent their clothes as though one of their dearest relatives had died, and such rents were never to be sewed up (Yer. M. K. 83b, and elsewhere); but a copy written by a heretic (מין) might be burned, and one written by a non-Jew had to be buried" (Giṭ. 45b). "Before the Torah the people had to stand up in the synagogue; and while it lay unrolled on the reader's desk, speaking (even about Halakah) and leaving the synagogue were forbidden" (Ket. 33b; Pesik. 118a). At least one copy had to be in every town (B. B. 43a; Tosef., *ib.* xi. 23). Scholars would even take one with them when on a journey (Mishnah Yeb., end). Even if a copy were inherited, it was considered proper to write oneself another copy; and if possible this had to be a beautiful copy (Sanh. 21b; Nazir, 2b). Before birth each one is taught the Torah; but when he sees the light of day an angel touches his mouth, and makes him forget it all (Niddah, 30b).

In those days the knowledge of the Bible was astounding: many scholars were able to write it entire from memory (Yer. Meg. 74d). Instruction in it was gratuitous (Ned. 37, and elsewhere). Even to its last letters the Torah comes from Moses, through whom God gave it to Israel, for only the Decalogue was revealed from the mouth of God Himself, in ten utterances (Sifre, Deut. ii. 305, 357; Mek. 46a). Moses is therefore called the "great writer of Israel," "the great sage, father of the wise men and of the prophets" (Soṭah 13a; Sifre i. 134, ii. 306). In countries other than Palestine, the Word of God was revealed only in a clean place or near a river (Mek. 106a, note 14).

Relation of Torah to Prophets, etc.

Just as all prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah (Num. R. x. 6). Hence the question: "Is there anything that was not suggested in the Torah?" The answer is given: "Like the latter, the Prophets and the Hagiographa came from God Himself." In Sifre, Deut. ii. 306, to an utterance of Jeremiah is applied: "Lord of the Universe! Thou wrotest [it]"; and of every book it is said either that God wrote it, or that He caused it to be written. For Talmudic scholars the twenty-four books form one book, known to the Patriarchs, and even to the primeval generations; and accordingly every favorite verse is attributed to some Biblical hero: "Solomon said"; "David declared"; "Daniel stated"; "Moses, too, affirmed it" (Tosef., Yoma, ii. 1).

Nevertheless, a distinction was made between the Torah, on the one hand, and the Prophets and the Hagiographa, on the other; for, while the study of the latter books would bring the same reward as would that of the Torah (Lam. R. i. 13, iii. 10), the Prophets and the Hagiographa were not of equal importance with the Torah. Thus, the transgression of a commandment in the Prophets or the Hagiographa was not punishable by scourging (Yer. Yeb. iv. 19a; Pesiḳ. R. 61b). Any inference drawn from the Prophets or the Hagiographa had to be authenticated in the Torah (Yer. Ḳid. 66a). Simeon b. Lakish said outright, "What need have I of the Psalms? It is stated in the Torah" (Pesiḳ. R. 21b; compare 22a, below; 146a, 10; 174a, below). The Prophets and the Hagiographa are only transmitted קבלה (Naz. 53a; M. Ḳ. 5a), so that no legal (Torah) deductions are to be drawn from the prophecies (דברי תורה מדברי קבלה לא ילפינן, B. Ḳ. 2b, etc.).

As the first and actual revelation of God, the Torah stood far above the Prophets and the Hagiographa; while in the future the latter will cease to be, the existence of the Torah will be an unending one. Tradition thus distinguished, as to rank, between Moses and the other prophets; but it knew nothing of a difference between the prophetical gift (רוח נבואה) and the Holy Spirit (רוח הקדש), as defined by Maimonides: such distinction rests upon verbal expressions for "prophets" and "Holy Writings." In the treatise Soferim, and elsewhere, the Hagiographa are called קדושה ("holiness") in distinction from the Prophets, which are styled קבלה ("revelation"). The older terminology, however, applied קבלה, also, to the Hagiographa; and there is no mention of any alleged difference in degree of inspiration between the two.

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E. G. H. L. B.

——**Untraditional View:** The word "canon," borrowed probably from the Phenicians (*κανών*, *κάνη*, from קנה = "rod," "carpenter's rule"; compare קנה המדה, Ezek. xl. 3), but found already in Homer ("Iliad," viii. 193, xiii. 407, xxiii. 761), seems to have been used among the rhetoricians of Alexandria to denote a collection of literary models or standard works, and a list of such classics (Quintilian, "Inst. Or." x. 1, 54, where "ordo" and "numerus" are translations of *κανών*; compare, Jerome, "Ep. liii., ad Paulinum" and "Prologus Galeatus in II Regg."). In this sense it is used also by Aristeas (*c.* 35 C.E.) ("Ep. ad Philocratem," clxiii., ed. Wendland). In Gnostic circles the authority of the sayings of Jesus was characterized by this term (Ptolemy [*c.* 200 C.E.], "Ep. ad Florum," in Epiphanius, "Hæres." xxxiii. 37). As the name of a catalogue of sacred books, the term is used by Athanasius ("Ep. Festalis," xxxix. 1, 168) in 367 C.E., in the spurious canon 60 of the Council of Laodicea (after 364), and in the possibly genuine "Iambi ad Seleucum" by Amphilochius (d. 395). Books that were regarded as sacred (*γράφαι ἅγιαι*) and God-inspired (*θεόπνευσται*) and had been generally adopted for public reading (*δεδημοσιευμέναι*), in distinction from esoteric or heretical writings withdrawn from public use (*ἀπόκρυφαι*), were designated "canonical" (*κανονικαί*).

In Palestine such sacred writings were declared by the Pharisees to be objects "making the hands unclean" (מטמאין את הידים, Yad. iii. 2, 5; iv. 5, 6), apparently necessitating a ritual ablution after contact with them. While protesting against this innovation, the Sadducees (*ib.* iv. 6) seem to have been agreed in recognizing a body of sacred Scriptures (כתבי הקדש) and in cherishing these above certain other books. The introduction of this custom would naturally tend to fix the limits of the canon. Only contact with books that were actually used or regarded as fit for use in the synagogue would demand such a washing of the hands. It was their employment in the cult that rendered them sacred.

What was, or might be, read in public worship (המקרא) constituted the canon. Therefore the question could arise whether the Aramaic targums made the hands unclean. The new ritual, by accentuating the sanctity of the books publicly read, necessarily abridged the liberty of introducing new works, and raised doubts concerning the fitness of some that had been used. The finally established canon must be looked upon as the result of a critical process reducing the number of books approved for public reading.

Inclusion and Exclusion of Apocrypha.

Among the works eliminated by this process were, undoubtedly, on the one hand, many of the writings that maintained their place in the Alexandrian canon, having been brought to Egypt and translated from the original Hebrew or Aramaic, such as Baruch, Ecclus (Sirach), I Maccabees, Tobit and Judith; and, on the other hand, books like Jubilees, Psalms of Solomon, Assumption of Moses, and the Apocalypses of Enoch, Noah, Baruch, Ezra, and others. In some cases the critical tendency may have led only to the removal of what was rightly deemed to be later accretions, such as the additions to Daniel and Esther, while in regard to disputed writings, such as Canticles, Ecclesiastes, Esther, Ezekiel (and probably Daniel), the more liberal policy finally prevailed.

While this criticism still continued in the second century of the common era, its main results appear to have been reached as early as the end of the first. Josephus ("Contra Ap." i. 8), about the year 100, counted twenty-two sacred books. The Greek Bible he used had evidently been brought down to the number required in Pharisaic circles. It is not known with certainty what books were included. It is probable, however, that Lamentations and Baruch formed one book with Jeremiah, and that Ruth was an appendix to Judges. Esther still seems to have had its additions. Among Josephus' thirteen prophets none was included that he regarded as later than Artaxerxes Longimanus. It may perhaps be doubted whether he could have described Canticles as a work laying down principles of conduct (*ὑποθήκας τοῦ βίου περιέχουσιν*). This would better suit Ben Sira. But the consideration of supposed greater age and Solomonic authorship may have decided in favor of Canticles. That the number may be the same and yet the constituent books to some extent differ, is evident from the fact that Melito in Palestinian synagogues found a canon containing twenty-two books in which Esther was lacking and Ruth separate (Eusebius, "Hist. Eccl." iv. 26), while Origen reports the twenty-two books with their Hebrew titles as including Esther and with Ruth joined to Judges as Baruch and Lamentations to Jeremiah (*ib.* vi. 25). Again, in Athanasius, *l.c.*, Esther is wanting among the twenty-two canonical books, whereas in Canon 60 of the Laodicean Council, dependent on Athanasius, Esther occurs, as also among the twenty-two canonical books enumerated by Jerome in his "Prologus Galeatus." It is scarcely by accident that this number coincides with that of the letters of the Hebrew alphabet. The same tendency that led poets to write alphabetic psalms prompted scribes to arrange the canon so as to make the total twenty-two.

Twenty-two or Twenty-four Books.

According to the Apocalypse of Ezra xiv. 44, 45 (*c.* 95 B.C.), this prophet wrote ninety-four sacred books: first twenty-four for the worthy and the unworthy to read, and then seventy to be withheld and to be given only to the wise. This legend shows that twenty-four books were looked upon by this author as intended for public reading. Although the books are not enumerated, there is no reason to doubt that this canon was substantially identical with that of Josephus. The difference may be simply due to the fact that, in some circles, Ruth and Lamentations were copied on separate rolls for convenience in public reading on Shabuot and on the Ninth of Ab. This may have involved the rejection of Baruch, and the removal of the threnody on Josiah from Lamentations. If an additional reason for counting twenty-four books were needed, the twenty-four priestly families (I Chron. xxiv.), or the twenty-four celestial representatives of Israel (Rev. iv. 4), would readily supply it (if not the twenty-four letters of the Greek alphabet). This number, given in the Baraita preserved in B. B. 14b, coexisted with the other (Jerome, *l.c.*), and ultimately prevailed.

It is manifest that to Pseudo-Ezra the seventy books were more important than the twenty-four. They had been hidden, preserved as treasures, until they should be made known to the wise. This idea had already been used by Daniel to explain the late appearance of his prophecies (Dan. xii. 4, 9). These apocalypses were too precious to be read to "the unworthy." Possibly this conceit was designed to serve a double purpose: accounting for their recent discovery, and also making a virtue of their rejection from use in the synagogue. With pride and affection their friends called them גנוזים (*ἀπόκρυφα*); to those who rightly saw in this literature a danger to the supremacy of the Law, the term גנז came to mean the removal of a book from synagogue use, as in the case of rolls that had been worn out, or of rolls not thought to render the hands unclean (see, however, APOCALYPTIC LITERATURE).

If some critics continued to urge the exclusion of this or that book from the canon of twenty-two or twenty-four rolls (see below), there are not lacking, on the other hand, signs of a readiness to include one or another of the "ḥiẓonim" (outside books). Thus Sirach is occasionally quoted (B. Ḳ. 92b) as a representative of the Hagiographa; and Baruch was still read on Yom Kippur in some synagogues in Origen's time (Eusebius, "Hist. Eccl." vi. 25). Outside of Pharisaic circles the earlier and less rigid conception of the canon maintained itself, as is evident from the extent of the Greek Bible used by Christian apologists for controversial purposes, and a number of works quoted or used as authorities by New Testament writers, not found even in this Bible, such as "Jeremiah the Prophet" (Matt. xxvii. 9), "The Wisdom of God" (Luke xi. 49), Enoch (Jude 14-16), Assumption of Moses (Jude 9), the Apocalypse of Elijah (Eph. v. 14; I Cor. ii. 9), the Martyrdom of Isaiah (Heb. xi. 37).

In B. B. 14b the canon is divided into three parts; viz., (1) the Law, comprising the five books ascribed to Moses; (2) the Prophets, including Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets; and (3) the Writings,

Rabbinical Canon.

Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, and Chronicles. The passage indicates what was regarded, on the basis of a tradition preserved in the school of Hoshaya b. Ḥama (*c.* 230 C.E.), as the proper manner of arranging the component parts of the canon when larger volumes were prepared.

This tripartition no doubt implied an estimate of relative value. The Law, being the first to acquire authority, remained at all times the highest authority. All non-Mosaic books were called קבלה ("tradition"), whether Prophets or Hagiographa, and considered in the light of a commentary on the Law, as it were, another expression of the oral law (compare Zunz, "G. V." 1832, p. 44). This is suggested also by the use of the term νόμος for the entire canon (II Esdras xiv. 21, iv. 23; I Cor. xiv. 21; John x. 34, xii. 34, xv. 25), by the absence of the Torah in the description of the library of religious books in II Macc. ii. 13, and by the fact that the Samaritans limited their canon to the Torah. The veneration for the Law long antedated the completion of the Pentateuch, naturally increasing with the growth of this work. The so-called Covenant Code, Ex. xx. 23-xxiii. 33, must have enjoyed wide recognition in the eighth and seventh centuries, probably because emanating from some sanctuary whose priesthood traced its descent to Moses, since the Deuteronomic code apparently was intended at the outset to take its place. This law-book was enjoined on the people by Josiah in 621 B.C. (II Kings xxii. 8-xxiii.).

It is an exaggeration to say that Judaism became a book religion, or that the canon was born, in that year. While its humanitarian spirit commended this law to many, and some found in its ordinances a source of knowledge concerning the will of YHWH (Jer. viii. 8), written oracles and royal decrees had existed before; and prophets like Jeremiah were not misled by its Mosaic guise (*l.c.*). During the Chaldean and Persian periods it naturally grew in importance as the common law of the people. Yet it did not suppress the Jahvistic and Elohistic records with their earlier codes and narratives reflecting quite different religious conceptions. These, with the annals of the kings, were subjected to a Deuteronomistic redaction. As theocracy developed, the attention centered upon the cult. Regulations touching sacrifices and other rites, etiological legends, cosmogonic myths, and genealogical traditions were added.

Development of the Pentateuchal Law.

These priestly additions are now generally regarded as a separate work compiled in Babylonia, brought to Palestine by Ezra, and promulgated at the great assembly described in Neh. viii.-x. in 444 B.C. It is more natural, however, to suppose that they gradually grew up at the sanctuary in priestly circles reenforced from time to time by returned exiles. Recent investigations tend to show that the Artaḥshashta under whom Nehemiah lived was Artaxerxes II. Mnemon (404-358), that his governorship extended from 385 to 373, and that Ezra came after him, probably in the seventh year of Artaxerxes III. Ochus (352). The story of Ezra is evidently overlaid with a later tradition. Yet it is possible that his zeal for the law of Moses led this "scribe" to write in one book all the material recognized as Mosaic—leaving out Joshua-Kings—and to inculcate obedience to this law. When Manasse at length secured from Alexander the permission to build a temple to YHWH on Gerizim, which Ochus and Darius had good reasons for refusing, in view of the effect upon Jerusalem of rebuilt walls and a well-regulated cult (Josephus, "Ant." ii. 7, § 8), he had precisely the same interest as his relatives in Jerusalem to possess the law of YHWH in its completest form containing the most explicit directions as regards the cult. At the time when the necessary Aramaic Targum took the form of a version on the Alexandrian model, the same motive was again operative. According to some critics, additions were made to the Law as late as the second century. Then "there arose a certain reluctance to write down the further developments of the law."

The Prophets.

Zech. i. 4-6 shows that the pre-exilic prophets were held in high honor as early as 519. But their words naturally came to be read in the light of contemporaneous prophecy, which was exhortation to observance of religious ceremonies enjoined by the Law. Such exhortations could not have as great authority as the Law itself. Dan. ix. 2 shows that the author was acquainted with works ascribed to Jeremiah in which an exile of seventy years was predicted; the sections Jer. xxv. 1-13, xlvi., xlvii., xlix. and Jer. xxvii.-xxix. were probably known to him. Daniel took his place with the other prophets, as is evident from the Greek versions, and from Matt. xxiv. 15 and Josephus, "Contra Ap." i. 8; Job (Ecclus. [Sirach] xlix. 9), Ezra, and Mordecai were still counted as prophets by Josephus (*l.c.*). In the reaction against the "Genuzim" (Apocrypha), probably occasioned by their use by Essenes and Christians, Daniel had maintained a place among the books that made the hands unclean, and as a prophet. The critical movement, however, had not spent its force at the end of the first century; a hundred years later Daniel was no longer accorded a place among the Prophets (B. B. 14b). On the other hand, the effort to remove Ezekiel had proved unsuccessful. The limitation of the prophetic canon to eight books was consequently later than the redaction of the canon as a whole to twenty-two or twenty-four books. How many books were counted as prophets by the grandson of Sirach, who wrote his preface after 132 B.C., by the author of II Macc. ii. 13 *et seq.*, or by the New Testament writers, can not be determined. Josephus numbered thirteen. That Sirach had before him a volume of twelve prophets is not certain. The presence of xlix. 10 in the Hebrew text does not prove that he wrote this verse. Between 180 and 132 the manuscript may have been retouched, as is suggested by the descriptions of Phinehas and Simon. No conclusions can, therefore, be drawn from this passage as to the date of Jonah or of Zech. ix.-xiv., or the title "Malachi."

Sirach's grandson speaks of "other books" in addition to the Law and the Prophets. II Macc. ii. 13 mentions the Psalter (τὰ τοῦ Δαυίδ) and "letters of kings concerning temple gifts." Philo, if he is the

The Hagiographa.

author of "De Vita Contemplativa," refers to "hymns" as well as "laws" and "inspired words of the prophets" (ii. 475, ed. Mangey). Josephus adds to the thirteen Prophets four books containing "hymns to God and precepts for the conduct of human life" ("Contra Ap." i. 8). In Luke xxiv. 44 "the Psalms" are mentioned as also furnishing predictions of the resurrection. These passages, while indicating a special class of books, containing hymns, moral precepts, and temple history, do not suggest either a completed prophetic canon or a definite number of additional works. The finally prevailing number and estimate of the "writings" can only have been the result of the critical process by which the extent of the canon and the number of the prophets were determined. The attempts to make such books as Ezekiel (Shab. 13b; Men. 45a, b; Ḥag. 13a), Proverbs (Shab. 30b), Canticles (Yad. iii. 5; Meg. 7a), Ecclesiastes (Yad. *l.c.*; 'Eduy. v. 3; Shab. 30a, b), Esther (Meg. 7a; Sanh. 100a), and probably the books of Daniel, Job, and Ezra, share the fate of the Genuzim, were only temporary. The use of Canticles, Ecclesiastes, and Esther on certain feast days gave needed support to their canonicity. In the course of the second century of the common era a fixed group of hagiographa, to which relatively less importance was ascribed than to the Prophets, was constituted. The earliest testimony as to the contents of this group is B. B. 14b.

The order of the Prophets and the Hagiographa in this Baraita presents neither the original sequence nor the finally adopted arrangement. In earlier times the reader no doubt was quite free in the choice of his selections. As long as each book formed a separate roll the order could not have been regarded as of much consequence. This apparently was still the case in the year 100 (compare Luke iv. 17; B. B. 13b). It was when larger volumes were produced that the question would arise as to the order in which their constituent parts should be copied. Practical considerations no doubt counteracted the more obvious chronological principle that seems to have been followed in Alexandria. A valuable intimation of this is found in the Baraita quoted. It declares that Isaiah was placed after Jeremiah and Ezekiel because "the Book of Kings ends in desolation, Jeremiah is all desolation, Ezekiel begins with desolation and ends with consolation, and Isaiah is all consolation." This is not to be set aside as a mere rabbinic fancy. For the principle of making the beginning of a book attractive and the end encouraging is even characteristic of editorial activity in the arrangement of the smaller collections out of which the larger volumes grew, and is based on a due regard for the effect upon the reader. The transfer of Isaiah to the first place may have been due to external considerations of size. The idea that the twelve Minor Prophets were written by "the men of the Great Synagogue" (אנשי כנסת הגדולה) was determining. Kuenen asserts that "the Great Synagogue" is only an unhistorical reflection of the assembly described in Neh. viii.-x. Even if it could be proved that the name was used in the Persian period to denote a regularly constituted authority, the functions ascribed to it would still remain projections into the past of much later conditions. When it is said that "the men of Hezekiah" or "the men of the Great Synagogue" wrote certain books, it is probably meant that by divine inspiration they produced authoritative texts from material already extant in oral or written form.

The Psalter furnished the natural starting-point for the differentiated group of Hagiographa. But when Ruth was detached from Judges, and Lamentations from Jeremiah, the former was recognized as an auspicious and suitable introduction to the Psalms, and the latter was assigned to its chronological position between the three Solomonic writings and Daniel (B. B. 15b). As the custom developed of arranging the five Megillot by themselves (Masorah and Spanish MSS.), and subsequently in the order of the feasts—viz., Canticles, Ruth, Lamentations, Ecclesiastes, Esther (German and French MSS.), Chronicles was transferred from the end to take the place of Ruth (Masorah and Spanish MSS.).

That Chronicles concluded the collection in the time of Jesus can not be proved from Matt. xxiii. 35 (Luke xi. 51); for this passage drawn from "The Wisdom of God" contains no word of Jesus, and does not refer to Zechariah b. Jehoiada mentioned in II Chron. xxiv. 20, but to Zechariah, the son of Baruch, mentioned in Josephus ("B. J." iv. 6, § 4). The connection of Chronicles with Ezra was original and ultimately prevailed; as did also the chronological order of the erstwhile prophetic books, Daniel, Esther, and Ezra.

Two tendencies are visible in the history of the canon: the one, critical, inclining to reduce the number of sacred books by applying rigid standards of doctrinal consistency; the other, conservative of an earlier and truer estimate, and on this account more liberal to new works of the same general character. Both have rendered great service. The former has issued in a recognition of divergent types of teaching and different degrees of credibility in the canon, and of the rights of private judgment to appraise its contents; while the latter has resulted in the preservation of many precious monuments of man's religious life, and the sense of historic continuity and collective growth.

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K. N. Sc.

BIBLE CONCORDANCES. See Concordances; Dictionaries.

BIBLE DICTIONARY. See Dictionaries.

BIBLE EDITIONS: The advantages of the newly discovered art of printing were quickly recognized by the Jews. While for the synagogue service written scrolls only were (and are still) used, the printing-press was very soon called into service to provide copies of the Bible for private use. All the editions published before the Complutensian Polyglot were edited by Jews; but afterward, and because of the increased interest excited in the Hebrew Bible by the Reformation, the work was taken up by Christian scholars and printers; and the editions published by Jews after this time were largely influenced by these Christian publications. It is not possible in the present article to enumerate all the editions, whole or partial, of the Hebrew text. This account is devoted mainly to the incunabula (many of which were used as manuscripts by Kennicott in gathering his variants; see his Report for 1766, p. 103).

The first to establish a Hebrew printing-press and to cut Hebrew type (according to Ginsburg, in the Chwolson Memorial Volume, p. 62) was Abraham b. Ḥayyim dei Tintori, or Dei Pinti, in 1473. He printed the first Hebrew book in 1474 (Ṭur Yoreh De'ah). In 1477 there appeared the first printed part of the Bible in an edition of 300 copies. It is not really an edition of a Biblical book, but a reprint of Ḳimḥi's commentary on Psalms, to which the Biblical text of each verse is added; the text being in square, the commentary in Rabbinic, characters. Each verse is divided off by a "sof-pasuḳ." The first four Psalms have the vowel-points; but the difficulty of printing them seems to have been too great, and they were discontinued. The "ketib" is replaced by the "ḳeri"; but the text is badly printed and contains many errors. The Psalms are not numbered, but simply divided, as in the manuscripts, into five books. From the type used it is conjectured that the printing was done at Bologna. The printers were Maestro Joseph, Baria, Ḥayyim Mordecai, and Hezekiah of Ventura. A facsimile of a page is given in Simonsen, "Hebraisk Bogtryk," p. 9 (see also De Rossi, "De Hebr. Typ." p. 10; *idem*, "Annales Hebræo-Typographici," p. 14). The Psalms alone seem to have been reprinted before 1480, in Rabbinic characters similar to those used in the 1477 edition; and a third time together with an index of the Psalms and the text of the Birkat ha-Mazon. It is supposed that these two reprints were issued at Rome (Simonsen, in "Steinschneider Fest-schrift," p. 166; compare De Rossi, "Annales," p. 128).

First Edition of Pentateuch.

The first edition of the Pentateuch appeared at Bologna Jan. 26, 1482, with vowel-signs and accents. The raphe-sign is liberally employed in the first folios, but later on is discarded. The Targum (along the side) and the commentary of Rashi (at the top and the bottom of the page) are printed with the text. The cost of publication was borne by Joseph ben Abraham Caravita. The publisher was Maestro Abraham b. Ḥayyim dei Tintori (Dei Pinti) of Pesaro; the corrector, Joseph Ḥayyim ben Aaron Strassburg, a Frenchman. According to De Rossi ("Origine," p. 16; "Annales," p. 22), the editor made use of a Spanish manuscript; but Ginsburg ("Introduction," p. 799) believes that German and Franco-German manuscripts were used. A facsimile is given by Simonsen (p. 10). About the same time, and at Bologna, there appeared an edition of the Five Scrolls, with Rashi above and below the text and with the commentary of Ibn Ezra on Esther ("Annales," p. 130). This was followed, Oct. 15, 1485, by an edition of the Former Prophets (without vowels), together with Ḳimḥi's commentary, brought out at Soncino in the duchy of Milan by Joshua Solomon Israel Nathan Soncino. That this edition was very carefully printed is attested upon the fly-leaf. The Divine Name is printed יהוה and אלהים (*ib.* p. 40). In the following year the Later Prophets appeared at the same place; though neither date nor printing-office is mentioned in the book itself. The passages in Ḳimḥi dealing with Christianity are not omitted, as is the case in later editions (*ib.* p. 131). It was this same printing-house that brought out, Feb. 23, 1488, the first complete edition of the Bible, the text provided with vowels and accents, in two columns to the page. The Pentateuch in this edition is followed by the Five Scrolls. Soncino was aided in the printing by Abraham ben Ḥayyim dei Tintori, mentioned above. According to De Rossi (*ib.* p. 56), German codices were at the basis of this edition.

Portions of the Bible.

Prior to this, portions of the Bible were printed at Naples: Proverbs, with a commentary of Immanuel ben Solomon, by Ḥayyim ben Isaac ha-Levi the German (1486); and in the same year (Sept. 8) Job with the commentary of Levi ben Gerson, Lamentations with that of Joseph Kara, and the rest of the Hagiographa with Rashi. The editor of this last edition was Samuel ben Samuel Romano (*ib.* p. 52). This edition was completed with the Psalms (March 28, 1487) with Ḳimḥi's commentary, edited by Joseph ben Jacob the German, and corrected by Jacob Baruch b. Judah Landau (*ib.* p. 48). In 1487 (June 30) an edition of the Pentateuch without commentary appeared at Faro in Portugal, upon the basis of Spanish manuscripts, in Spanish-Hebrew characters, with vowel-points—at times incorrectly applied—and with no accents. The expenses for the edition were paid by Don Samuel Gacon (Stein-

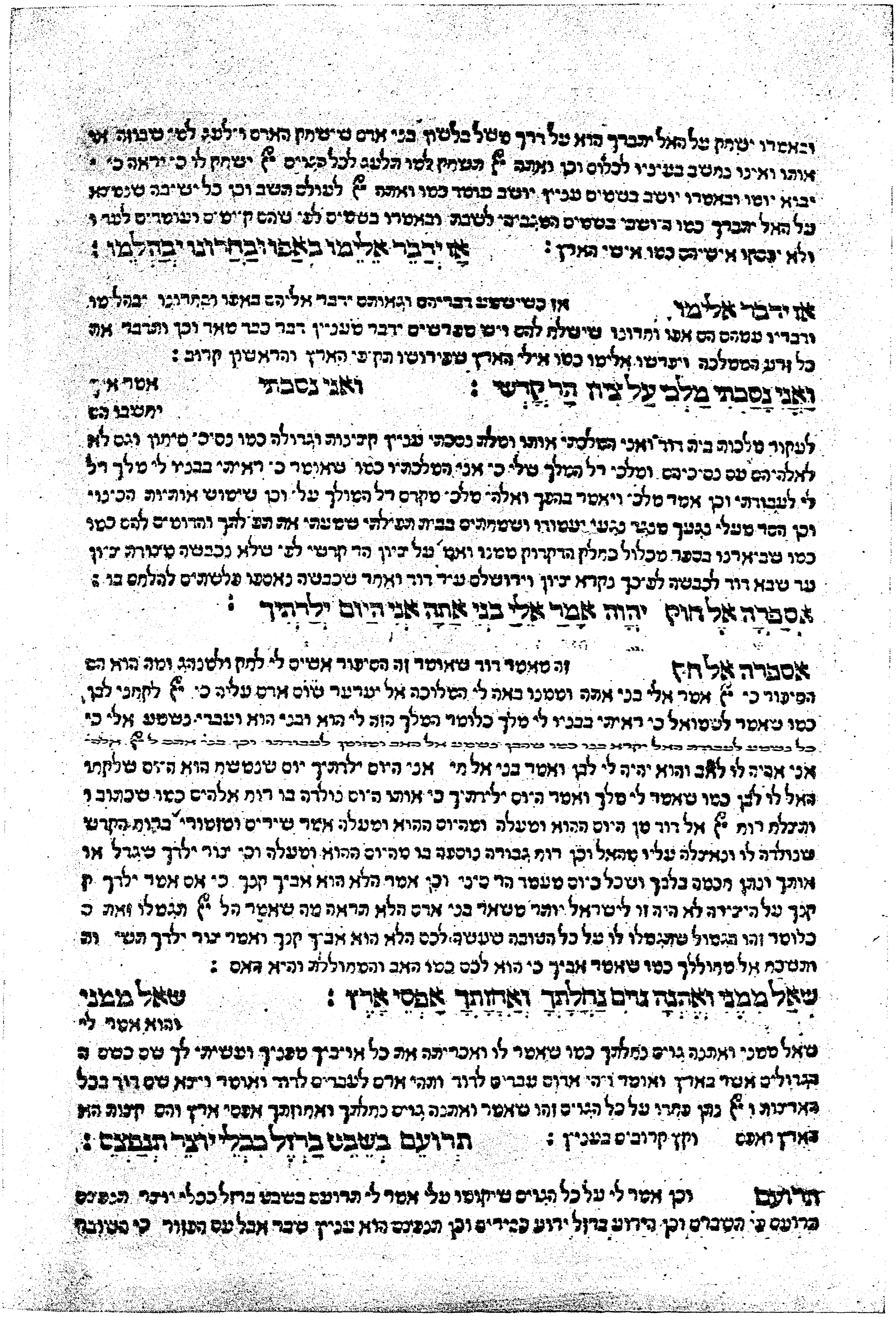

PAGE FROM THE FIRST HEBREW EDITION OF PSALMS, WITH DAVID KIMHI'S COMMENTARY. PRINTED 1477.
(In the collection of Hon. Mayer Sulzberger.)

schneider, "Cat. Bodl." No. 1072). The only copy known is printed on vellum.

In 1490 an edition of the Pentateuch without vowel-points or accents was published by Abraham ben Isaac b. David at Ixar (Hijar) in Spain, together with the Targum Onkelos in small square type and Rashi in Spanish-Rabbinic type (De Rossi, "Annales," p. 73); and one of the Psalms was issued at Naples (Dec. 12), together with Proverbs and Job (*ib.* p. 79). Another copy of the Pentateuch seems to have been issued at Ixar between 1490 and 1495, together with the Haftarot and the Five Scrolls. It is said by De Rossi to contain the printer's mark of a lion rampant, such as is seen in the other Ixar prints. The printer was Eliezer b. Abraham Alantansi, and it is spoken of as "elegantissima editio" (*ib.* p. 143; "Cat. Bodl." No. 1011a). In the year 1491 two editions of the Pentateuch left the press: one at Naples (Soncino), with vowel-points and accents together with Rashi, the Five Scrolls, and the scroll of Antiochus ("Annales," p. 82); the other at Lisbon (July–Aug.), with Onkelos and Rashi. The Lisbon copy was edited by David b. Joseph ibn Yaḥya and Joseph Calphon. It is declared by Le Long and De Rossi, (*ib.* p. 81) to be the most celebrated and beautiful Hebrew print of the fifteenth century. The elegant characters are provided with vowels and accents even in the Onkelos, and the raphe-signs are used throughout (facsimile in Simonsen, *l.c.* p. 12). It was published in two volumes, probably at the same press from which came the editions of Isaiah and Jeremiah with Ḳimḥi's commentary (1492) and Proverbs with the commentary of David b. Solomon ibn Yaḥya (*c.* 1492; see "Annales," pp. 92, 143). From another press in Portugal, at Leira, were issued, July 25, 1492, Proverbs with Targum and the commentaries of Levi ben Gerson and Menahem Meïri (printed by Samuel d'Ortas), and in 1494 the Former Prophets with Targum and commentaries of Ḳimḥi and Levi b. Gerson (*ib.* pp. 92, 104).

Soncino Bibles.

Gerson b. Moses Soncino established a printing-press also in Brescia, from which there issued a Pentateuch with the Five Scrolls and the Haftarot, Jan. 23, 1492; a second edition of this Pentateuch, Nov. 24, 1493; Psalms, Dec. 16, 1493; and a complete Bible, May 24–31, 1494 (*ib.* pp. 88, 98, 102; Baer-Delitzsch, "Liber Psalmorum," p. iv.). This last edition is in most copies merely a reprint of the 1493 edition as regards the Pentateuch; and it is of especial interest as being the one used by Luther in making his translation into German. Luther's copy is preserved in the Berlin Royal Library (Kennicott, Reports, pp. 81, 85; Bachmann, "Alttestament-Untersuchungen," p. 101, with facsimile). It is interesting to note that Gerson seems to ignore most of the peculiarities of the Masoretic text as laid down; *e.g.*, by Jacob b. Ḥayyim (König, "Einleitung," p. 52).

Polyglot Bibles.

As none of the polyglot Bibles were the work of Jewish printers or editors a short account only of them need be given here. The idea seems to have originated with Origen (185[?]–253), who drew up in parallel columns the Hebrew text, its transliteration into Greek, and various other Greek recensions in fifty scrolls or books which were then deposited in the library of Pamphilus at Cæsarea (this Hexapla was preceded by a Tetrapla). The idea was not revived until the sixteenth century, when the first edition of the Hebrew text by Christians appeared in the Complutensian Polyglot (Alcalá de Henares, 1514–17, 6 vols.). Renouard believes that the plan originated with Aldus Manutius, who, in the preface to the Psalter of 1497, speaks of the probability of his publishing a Hebrew-Greek and Latin Bible in one. Only the first sheet, however, of this was printed. The honor of being first in the field belongs to Cardinal Ximenes; though among those who helped him were the Maranos Alfonso of Zamora and Paul Nuñez Coronel. The three columns on each page contain the Hebrew, the Septuagint, and the Vulgate. The Targum of Onkelos is added, of which Alfonso made the Latin translation. Ximenes had to cast his own Hebrew type for this work: "ḥatefs" are sparingly used; of the accents, only "athnaḥ" and "sof-pasuḳ." The Masoretic divisions are discarded; and the text for the first time is arranged after the model of the Vulgate, the chapter-numbering of which is printed in the margin. By means of a letter, reference is made from each Hebrew word to its Latin equivalent; and the Hebrew roots are also placed on the margin.

The Hebrew text of the Complutensian was repeated in the Antwerp Polyglot (1569–72, 8 vols.), the editor of which was Arias Montanus, and the printer Christopher Plantin. It is known also as the "Biblia Regia," because Philip II. defrayed the expenses. In addition to the texts in the Complutensian, it contains an additional Targum and a number of tracts on lexicographical and grammatical subjects. Only 500 copies were printed, most of which were lost at sea on their way to Spain. The polyglot of Elijah Hutter (Nuremberg, 1599–1601), contains, besides the older versions, a number in modern European languages; and it is peculiar from the fact that the radical letters of the Hebrew text are printed in full characters, and the servile letters in hollow ones. A decided advance is made in the Paris Polyglot (1629–45, 10 vols.), done at the expense of Michel le Jay. Here the Complutensian and Antwerp polyglots are repeated; but there are added the Syriac and Arabic as well as the Samaritan, Hebrew, and Aramaic versions, and a Latin translation of all the versions. It is also highly prized for its typographical excellence.

London Polyglot.

Still more ambitious than the Paris was the London Polyglot edited by Brian Walton (1654–57, 6 vols., and "Lexicon Heptaglotton," 1669, 2 vols.). The first four volumes contain the Old Testament, where, in addition to the Hebrew, the following texts are to be found: Samaritan-Hebrew, Samaritan-Aramaic, Septuagint with readings of the Codex Alexandrinus, Old Latin, Vulgate, Syriac, Arabic, Targum Onkelos, Pseudo-Jonathan and Jerusalem Targums, Targum Jonathan and Targum of the Hagiographa, Ethiopic and Persian in varying completeness. All of these were accompanied by Latin translations. This polyglot was the second book in England to be published by subscription. It was originally dedicated to Cromwell; but as he died during the printing, it was finally dedicated to

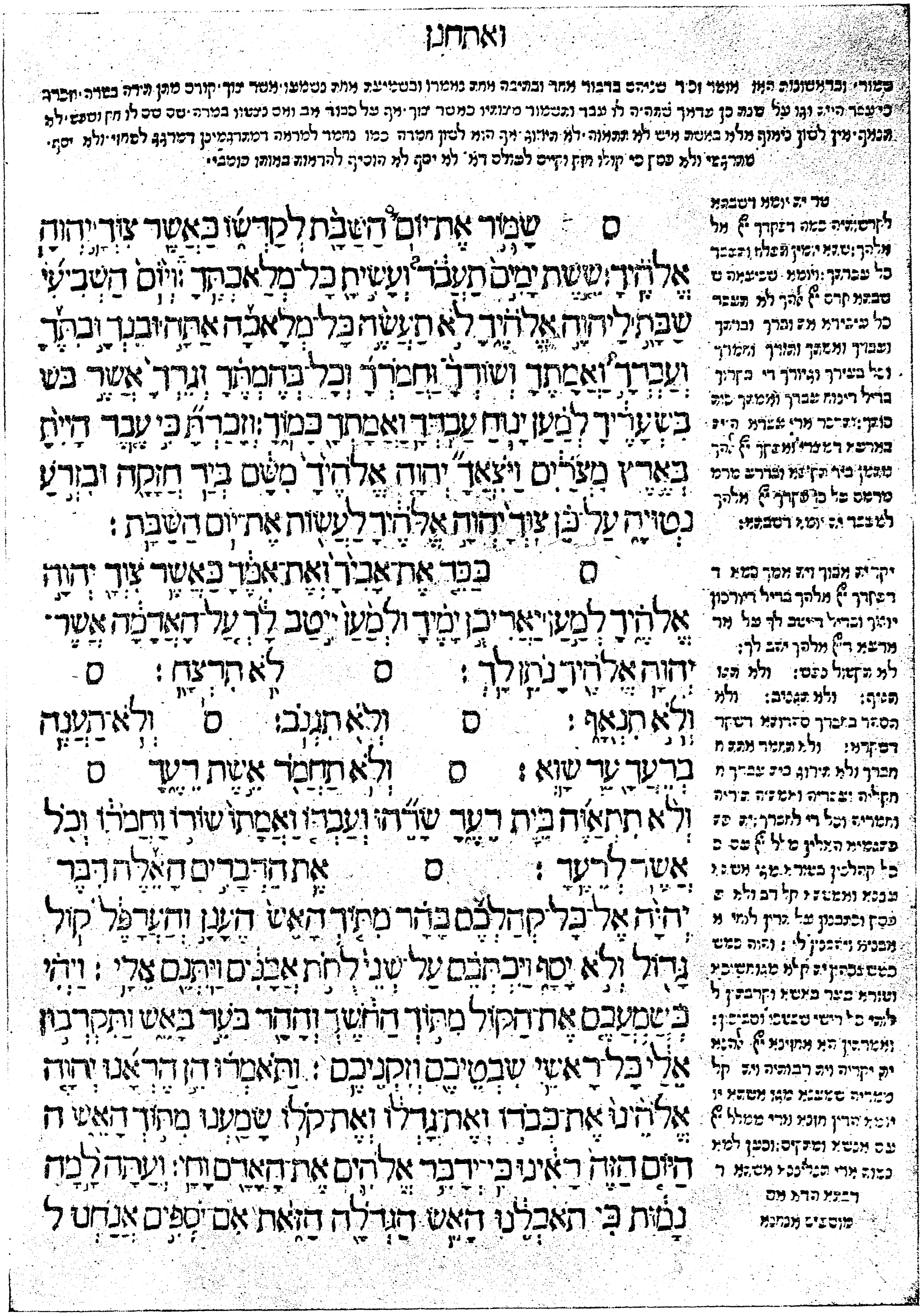

ואתחנן

ס שמור את יום השבת לקדשו כאשר צוך יהוה
אלהיך: ששת ימים תעבד ועשית כל מלאכתך: ויום השביעי
שבת ליהוה אלהיך לא תעשה כל מלאכה אתה ובנך ובתך
ועבדך ואמתך ושורך וחמרך וכל בהמתך וגרך אשר בש
בשעריך למען ינוח עבדך ואמתך כמוך: וזכרת כי עבד היית
בארץ מצרים ויצאך יהוה אלהיך משם ביד חזקה ובזרע
נטויה על כן צוך יהוה אלהיך לעשות את יום השבת:
ס כבד את אביך ואת אמך כאשר צוך יהוה
אלהיך למען יאריכן ימיך ולמען ייטב לך על האדמה אשר
יהוה אלהיך נתן לך: ס לא תרצח: ס
ולא תנאף: ס ולא תגנב: ס ולא תענה
ברעך עד שוא: ס ולא תחמד אשת רעך ס
ולא תתאוה בית רעך שדהו ועבדו ואמתו שורו וחמרו וכל
אשר לרעך: ס את הדברים האלה דבר
יהוה אל כל קהלכם בהר מתוך האש הענן והערפל קול
גדול ולא יסף ויכתבם על שני לחת אבנים ויתנם אלי: ויהי
כשמעכם את הקול מתוך החשך וההר בער באש ותקרבון
אלי כל ראשי שבטיכם וזקניכם: ותאמרו הן הראנו יהוה
אלהינו את כבדו ואת גדלו ואת קלו שמענו מתוך האש ה
היום הזה ראינו כי ידבר אלהים את האדם וחי: ועתה למה
נמות כי תאכלנו האש הגדלה הזאת אם יספים אנחנו ל

Page from the First Hebrew Edition of the Pentateuch, Printed at Bologna, 1482.

(In the New York Public Library.)

Charles II. A few copies, however, left the press before the change was made; and these are called "Republican" copies, to distinguish them from the "Royal" ones.

The polyglot of Christian Reineccius (Leipsic, 1750, 3 vols.), which contains the Hebrew (with Masoretic notes), the Greek, Latin, and Luther's German version; that of E. Hutter (Hamburg, 1599), of which only the Pentateuch, Joshua, Judges, and Ruth were published; and that of S. Bagster (London, 1821), in which the Hebrew text is that of Van der Hooght, the Samaritan that of Kennicott, need no further mention. The Heidelberg or Bertram's polyglot (*ex-officina Sanct-Andreana*, 1586; Commeliana, 1599, 1616, 3 vols.), Hebrew, Greek, and Latin, is based on the Complutensian text. Polyglot Psalters containing the Hebrew text were published at St. Germain des Prés in 1509 and 1513 by the elder Henry Stephen, at Genoa in 1516 by Agostino Justinian, and at Cologne in 1518 by Potken. The only Jewish polyglot issued was the Pentateuch (Constantinople, 1547), which contained, besides the text, the Targum, the Neo-Greek, and the Persian translations in Hebrew characters. The most recent polyglots are those of Stier and Thiele (Leipsic, 1847–63; 3d ed., 1854–64) with Hebrew, Septuagint, and Vulgate, and of R. de Levante (London, 1876, 6 vols.).

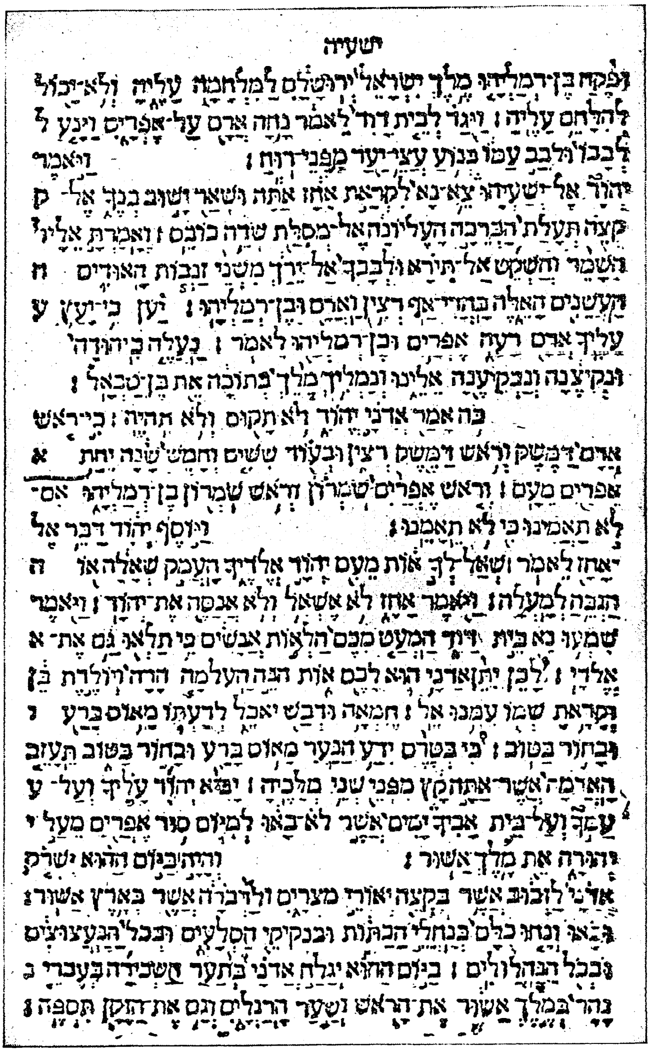

Page from the Brescia Edition of the Bible, 1494.
(Copy used by Luther.)

Rabbinic Bibles.

Another class of Bibles, and these distinctively Jewish, are those that are known as Rabbinic Bibles, or Mikra'ot Gedolot. The first of these was published at Venice 1517–18; the editor was Felix Pratensis. It contains the Pentateuch with Onkelos and Rashi, the Former and Later Prophets with Targum Jonathan and Ḳimḥi's comments (the anti-Christian passages omitted); Psalms with Targum and Ḳimḥi; Proverbs with the commentary known as "Ḳaw we-Naḳi"; Job with the commentaries of Naḥmanides and Abraham Farrisol; the Five Scrolls with the commentary of Levi b. Gerson; Ezra and Chronicles with the commentaries of Rashi and Simon ha-Darshan. To these were added the Jerusalem Targum to the Pentateuch; Targum Sheni to Esther; the variant readings of Ben Asher and Ben Naphtali; the thirteen "articles of faith" of Maimonides; the 613 precepts according to Aaron Jacob Ḥasan; and a table of the parashiyot and Haftarot according to the Spanish and German rites. This edition is the first in which Samuel, Kings, and Chronicles are divided into two books, and Nehemiah is separated from Ezra. It is the first also to indicate in the margin the numbers of the chapters in Hebrew letters (Ginsburg, "Introduction," p. 26). The ḳeri consonants are also given in the margin.

The edition was not, however, pleasing to the Jews, perhaps because its editor was a convert. Elijah Levita, in his "Masoret ha-Masoret," severely criticizes the Masoretic notes. This edition was replaced in 1525 by the second Bomberg text, which was edited by Jacob b. Ḥayyim of Tunis under the title שער יהוה הקדש. This text, more than any other, has influenced all later ones; though readings from the Complutensian and from the Soncino edi-

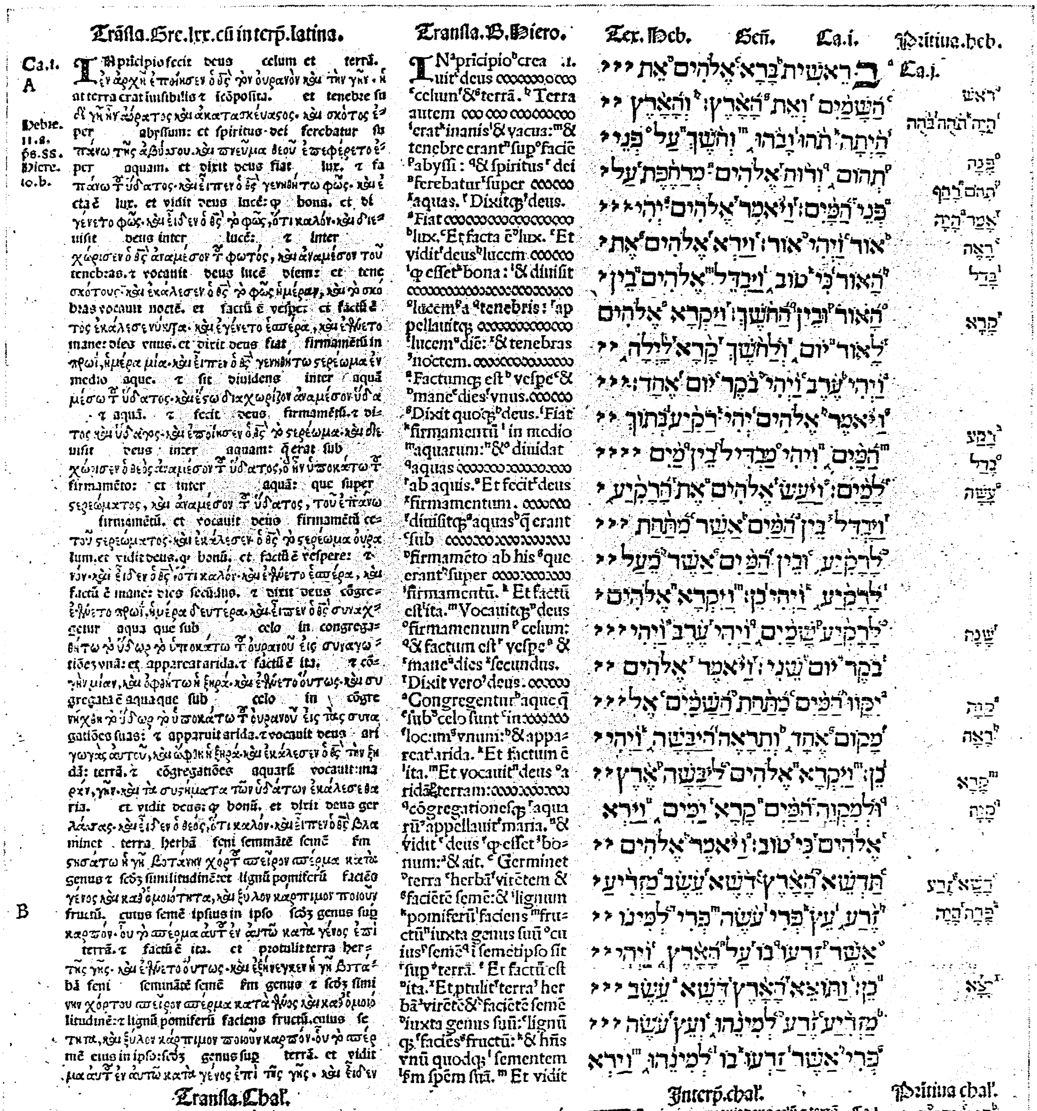

PAGE FROM THE COMPLUTENSIAN POLYGLOT EDITION OF THE BIBLE, 1514.

tion of 1488 have occasionally found their way in. It is peculiar as being the first to insert the letters פ and ס for the purpose of indicating the open and closed sections, and to designate the ḳeri by the letter ק. Here also the first attempt is made, though incompletely, to collect the Masorah, both "Magna" and "Parva." As in the best manuscripts, the larger Masorah is printed above and below the text (Hebrew and Targum in parallel columns); while the lesser Masorah is printed between the columns. Besides the elaborate introduction to the Masorah by Jacob b. Ḥayyim himself, an index to the Masorah, Ibn Ezra's introduction to the Pentateuch, Moses ha-Naḳdan's treatise on accents, the variations between the Easterns and the Westerns and between Ben Asher and Ben Naphtali, it contains the Pentateuch with Targum, Rashi, and Ibn Ezra; the Former Prophets with Rashi, Ḳimḥi, and Levi b. Gerson; Isaiah with Rashi and Ibn Ezra; Jeremiah and Ezekiel with Rashi and Ḳimḥi; the Minor Prophets with Rashi and Ibn Ezra; Psalms with Rashi and Ibn Ezra; Proverbs with Ibn Ezra, Moses Ḳimḥi, and Levi ben Gerson; Job with Ibn Ezra and Levi ben Gerson; Daniel with Ibn Ezra and Saadia; Ezra with Ibn Ezra, Moses Ḳimḥi, and Rashi; Chronicles with Pseudo-Rashi; and the Five Scrolls with Rashi and Ibn Ezra. This Bible was reprinted, with readings inserted from the edition of Felix Pratensis (Venice, 1525–28).

The third edition of the Bomberg Rabbinic Bible (1546–48) was edited by Cornelius Adelkind. It was practically a reprint of the second, except that the commentary of Ibn Ezra on Isaiah was omitted; while that of Jacob ben Asher on the Pentateuch and that of Isaiah di Trani on Judges and Samuel were inserted. This third Bomberg edition was repeated in the fourth edition by Isaac b. Joseph Salam and Isaac ben Gerson (Treves). Part of the Masorah omitted in the third edition has here been reinserted. The fifth edition was a reprint of De Gara's (Venice, 1617–19, by Pietro Lorenzo Bragadini, and revised by Leo di Modena). It was, however, expurgated by the Inquisition. The sixth edition, by Johannes Buxtorf (Basel, 1618–19, 2 vols.), was a reprint of the 1546–48 copy. To this was added the editor's "Tiberias," a Masoretic work. The seventh Biblia Rabbinica was published at Amsterdam, 1724–28 (4 vols., fol. 1), under the title "Ḳehillot Mosheh." It contains, besides the Hebrew text, the Targum on the whole Bible; Rashi, Ibn Ezra, Levi ben Gerson, Obadiah Sforno, Jacob b, Asher, Ḥizkuni, and 'Imre No'am on the Pentateuch; David Ḳimḥi on the Prophets and the Chronicles; Isaiah di Trani on Judges and Samuel; "Keli Yaḳar" on the Former Prophets, and "Keli-Paz," by Samuel Laniado, on the Later Prophets; Meïr Arama on Isaiah, Jeremiah, and the Song of Solomon; Jacob Berab on Isaiah, Jeremiah, Ezekiel, and some other Later Prophets; Samuel Almosnino on the Later Prophets; Isaac Gerson on Malachi; "Torat Ḥesed" by Isaac ben Solomon; Ya'bez on Psalms, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, and Chronicles; Joseph ibn Yaḥya on the Hagiographa; "Mizmor le-Todah," by Samuel Arepol, on Psalm cxix.; "Ḳaw we-Naḳi" on Proverbs; Menahem Meïri on Proverbs; Moses Ḳimḥi on Proverbs, Ezra, Nehemiah; Naḥmanides, Farissol, and Simon ben Zemaḥ Duran on Job; Saadia Gaon on Daniel; Yalḳut Shim'oni on Chronicles; Moses of Frankfurt's annotations, entitled "Ḳomaz Minḥah," on the Pentateuch; "Minḥah Ḳeṭannah" on the Former Prophets; "Minḥah Gedolah" on the Later Prophets, "Minḥat 'Ereb" on the Hagiographa; the introduction of Jacob b. Ḥayyim of Tunis; and the tract on the accents by Moses ha-Naḳdan.

The Warsaw Rabbinic Bible.

The latest Biblia Rabbinica, with thirty-two commentaries, is that published at Warsaw by Levensohn (1860–68, 12 vols., small fol.). It contains, besides the original Hebrew, the Targums Onkelos and Yerushalmi on the Pentateuch, the Targum Onkelos on the Prophets and Hagiographa, and the Targum Sheni on Esther. Of commentaries it contains that of Rashi on the whole Bible; Aaron Pesaro's "Toledot Aaron"; Asheri's commentary and Norzi's notes on the Bible; Ibn Ezra on the Pentateuch, the Five Megillot, the Minor Prophets, the Psalms, Job, and Daniel; Moses Ḳimḥi on the Proverbs; Naḥmanides on the Pentateuch; Obadiah Sforno on the Pentateuch, the Song of Solomon, and Ecclesiastes; Elijah Wilna on the Pentateuch, Joshua, Isaiah, and Ezekiel; S. E. Lenczyz and S. Edels on the Pentateuch; J. H. Altschuler on the Prophets and Hagiographa; David Ḳimḥi on the Later Prophets; Levi ben Gerson on Joshua, Kings, Proverbs, and Job; Isaiah di Trani on Judges and Samuel; S. Oceda on Ruth and Lamentations; Eliezer ben Elijah Ashkenazi on Esther; Saadia on Daniel. It also contains the Masorah Magna and Parva, tracts on the vowels and accents, the various readings of Ben Asher and Ben Naphtali, and the introduction of Jacob ben Ḥayyim of Tunis.

Various Editions.

Several editions were published at Venice by Daniel Bomberg, 1517, 1521, 1525–28. Of later editions, only a few of the more important can be mentioned here. Joseph Athias (Amsterdam, 1661) edited the text, using Buxtorf's edition and the traditional one, that had come down from Soncino (1488), with a comparison of two manuscripts. This was reprinted by Leusden in 1667. A third edition was brought out by Daniel Ernest Jablonski (Berlin, 1690), but with a comparison of all the earlier editions (other editions 1712, and, without vowels, 1711). Jablonski's, in turn, became the foundation of that of J. H. Michaelis (Halle, 1720), for which the latter compared five Erfurt manuscripts and nineteen printed editions. The Mantuan Bible of 1742–44, edited by Rafael Ḥayyim b. Abiad Shalom Basilea and Felice (Masliaḥ) Marini, was in a measure only a reprint of Michaelis; Raphael in his edition of the excellent text, as corrected by Norzi ("Minḥat Shai," Mantua, 1732–44), tried to unify the text and not simply to reprint the older editions.

Van der Hooght.

The basis of all the modern editions of the Bible is that of E. van der Hooght (Amsterdam and Utrecht, 1705). It is practically a reprint of the Athias-Leusden edition; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its prep-

וקרא

למשה ומליל יי עמיה ממשכן זמנא למימר: מליל עם בני ישראל
ותימר להון אנש ארי יקריב מנכון קורבנא קדם יי מן בעירא מן
תורא ומן ענא תקרבון ית קורבנכון: אם עלתא קורבניה מן
תורי דכר שלים יקרביניה לתרע משכן זמנא יקריב יתיה לרעוא
ליה קדם יי: ויסמוך ידיה על ריש עלתא ויתרעי ליה לכפרא ע
עלוהי: ויכוס ית בר תורי קדם יי ויקרבון בני אהרן כהניא ית
דמא ויזרקון ית דמא על מדבחא סחור סחור די בתרע משכן
זמנא: וישלח ית עלתא ויפליג יתה לאברהא: ויתנון בני אהרן
כהנא אשתא על מדבחא ויסדרון אעיא על אשתא: ויסדרון בני
אהרן כהניא ית אבריא ית רישא וית תרבא על אעיא די על א
אשתא די על מדבחא: וגויה וכרעוהי יחליל במיא ויסיק כהנא ית
כולא למדבחא עלתא קורבן דמתקבל ברעוא קדם יי:
ואם מן ענא קורבניה מן אמריא או מן בני עזיא לעלתא דכר
שלים יקרביניה: ויכוס יתיה על שידא דמדבחא ציפונא

ויקרא

אל משה וידבר יהוה אליו מאהל מועד לאמר: דבר אל בני
ישראל ואמרת אלהם אדם כי יקריב מכם קרבן ליהוה מן הבהמה
מן הבקר ומן הצאן תקריבו את קרבנכם: אם עלה קרבנו מן
הבקר זכר תמים יקריבנו אל פתח אהל מועד יקריב אתו לרצנו
לפני יהוה: וסמך ידו על ראש העלה ונרצה לו לכפר עליו: ושחט
את בן הבקר לפני יהוה והקריבו בני אהרן הכהנים את הדם
וזרקו את הדם על המזבח סביב אשר פתח אהל מועד: והפשיט
את העלה ונתח אתה לנתחיה: ונתנו בני אהרן הכהן אש על
המזבח וערכו עצים על האש: וערכו בני אהרן הכהנים את
הנתחים את הראש ואת הפדר על העצים אשר על האש אשר על
המזבח: וקרבו וכרעיו ירחץ במים והקטיר הכהן את הכל
המזבחה עלה אשה ריח ניחוח ליהוה:

ואם מן הצאן קרבנו מן הכשבים או מן
העזים לעלה זכר תמים יקריבנו: ושחט אתו על ירך המזבח

ויקרא אל משה · לכל דברים ולכל אמירות ולכל צווים קדמה קריאה לשון חבה לשון שמלאכי השרת משתמשין בו וקרא זה אל זה אבל
לנביאי האומות נגלה עליהן בלשון עראי בלשון טומאה שנאמר ויקר אלקים אל בלעם: ויקרא אל משה · הקול הולך ומגיע
לאזניו וכל ישראל לא שומעין יכול אף להפסקות היתה קריאה תלמוד לומר

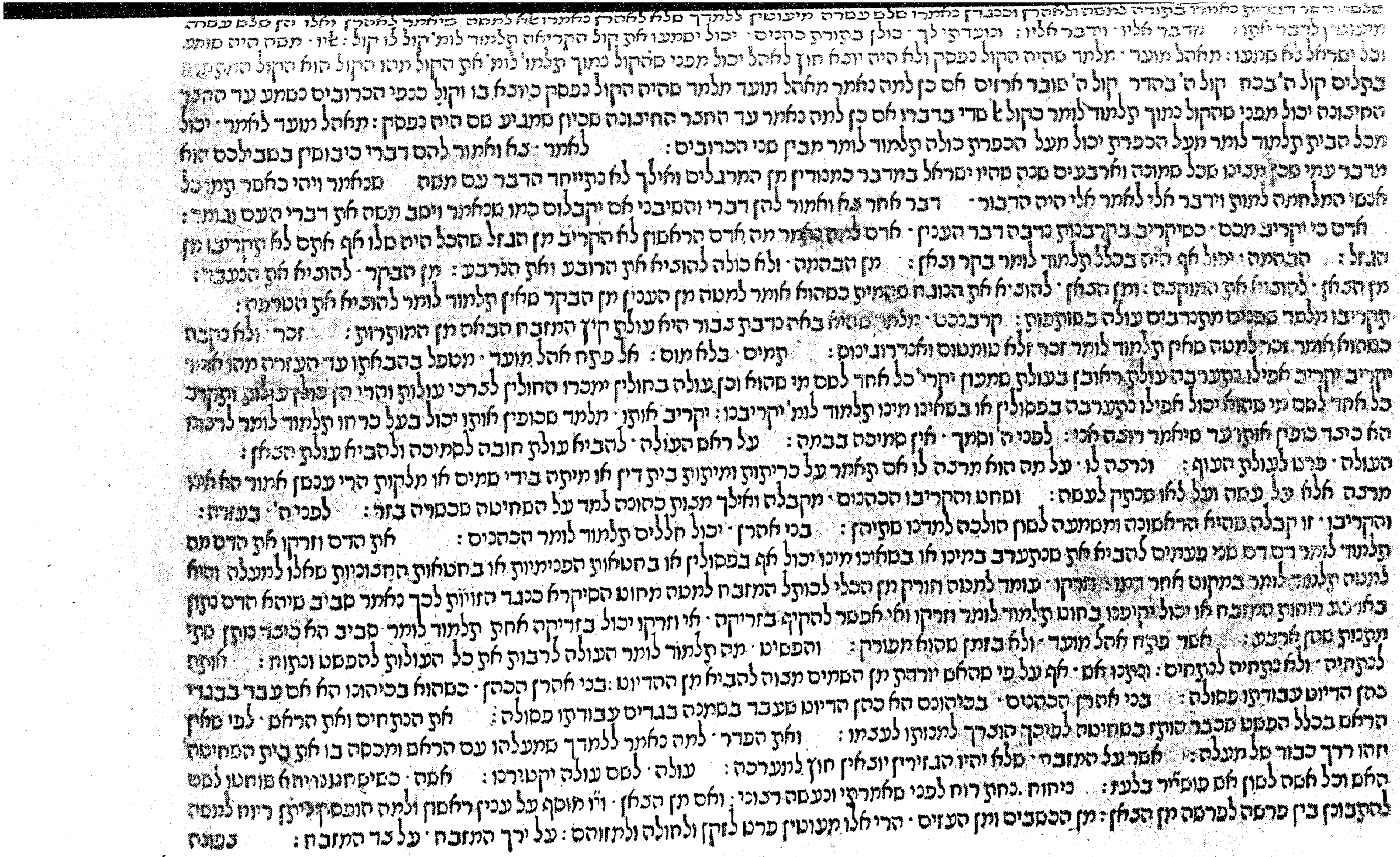

The Jewish Encyclopedia, Vol. III.

(In the collection of Hon. Mayer Sulzberger.)

FIRST PAGE OF LEVITICUS FROM THE FIRST RABBINIC BIBLE, PRINTED BY DANIEL BOMBERG, VENICE, 1517.

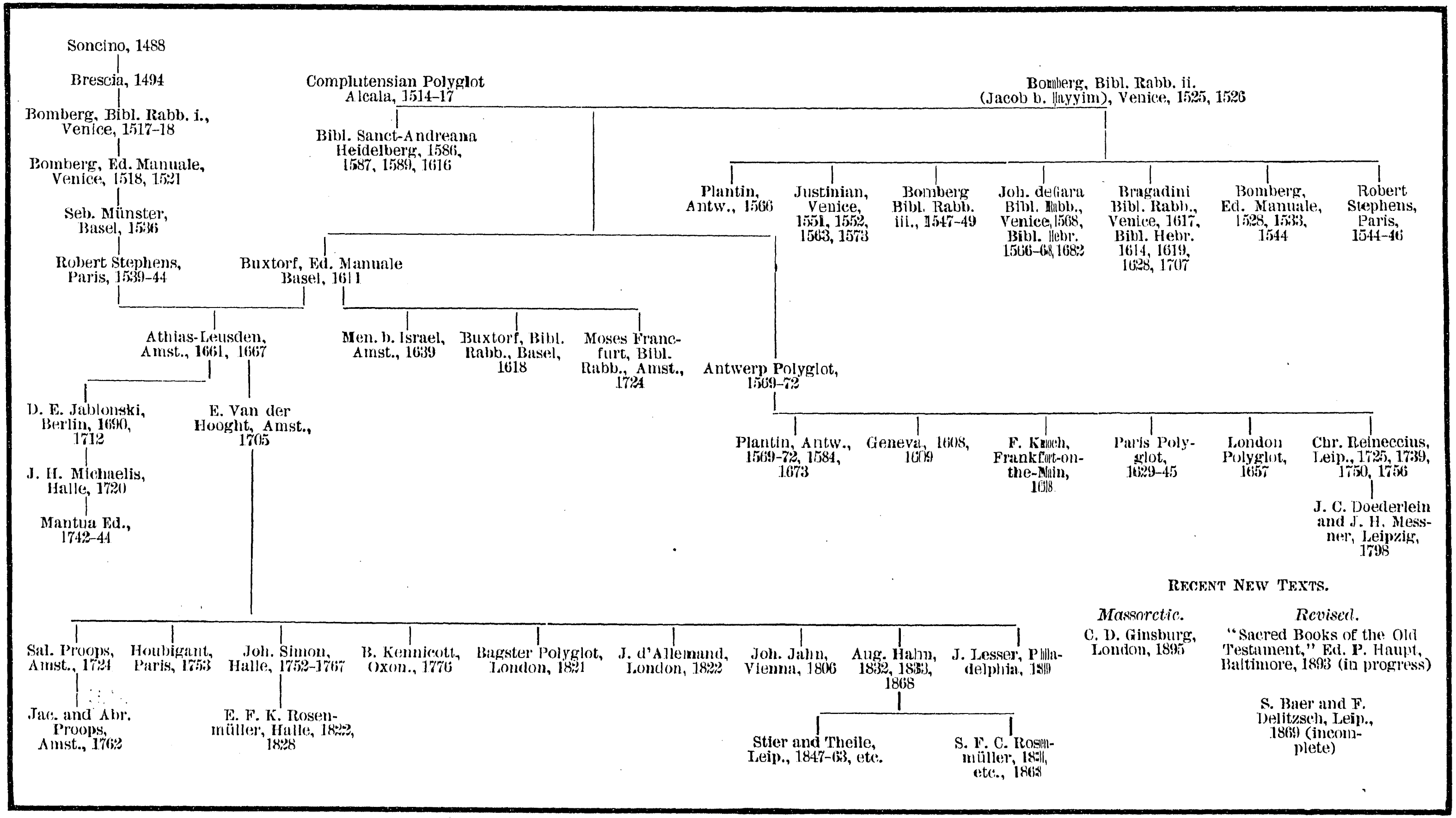
Soncino, 1488
Brescia, 1494
Bomberg, Bibl. Rabb. i., Venice, 1517-18
Bomberg, Ed. Manuale, Venice, 1518, 1521
Seb. Münster, Basel, 1536
Robert Stephens, Paris, 1539-44
Complutensian Polyglot Alcala, 1514-17
Bibl. Sanct-Andreana Heidelberg, 1586, 1587, 1589, 1616
Bomberg, Bibl. Rabb. ii. (Jacob b. Ḥayyim), Venice, 1525, 1526
Plantin, Antw., 1566
Justinian, Venice, 1551, 1552, 1563, 1573
Bomberg Bibl. Rabb. iii., 1547-49
Joh. deGara Bibl. Rabb., Venice, 1568, Bibl. Hebr. 1566-68, 1682
Bragadini Bibl. Rabb., Venice, 1617, Bibl. Hebr. 1614, 1619, 1628, 1707
Bomberg, Ed. Manuale, 1528, 1533, 1544
Robert Stephens, Paris, 1544-46
Buxtorf, Ed. Manuale Basel, 1611
Athias-Leusden, Amst., 1661, 1667
Men. b. Israel, Amst., 1639
Buxtorf, Bibl. Rabb., Basel, 1618
Moses Francfurt, Bibl. Rabb., Amst., 1724
Antwerp Polyglot, 1569-72
D. E. Jablonski, Berlin, 1690, 1712
E. Van der Hooght, Amst., 1705
J. H. Michaelis, Halle, 1720
Mantua Ed., 1742-44
Plantin, Antw., 1569-72, 1584, 1673
Geneva, 1608, 1609
F. Knoch, Frankfort-on-the-Main, 1618
Paris Polyglot, 1629-45
London Polyglot, 1657
Chr. Reineccius, Leip., 1725, 1739, 1750, 1756
J. C. Doederlein and J. H. Messner, Leipzig, 1798
Sal. Proops, Amst., 1724
Houbigant, Paris, 1753
Joh. Simon, Halle, 1752-1767
B. Kennicott, Oxon., 1776
Bagster Polyglot, London, 1821
J. d'Allemand, London, 1822
Joh. Jahn, Vienna, 1806
Aug. Hahn, 1832, 1833, 1868
J. Lesser, Philadelphia, 18[illegible]
Jac. and Abr. Proops, Amst., 1762
E. F. K. Rosenmüller, Halle, 1822, 1828
Stier and Theile, Leip., 1847-63, etc.
S. F. C. Rosenmüller, 183[illegible], etc., 1863
RECENT NEW TEXTS.
Massoretic.
C. D. Ginsburg, London, 1895
Revised.
"Sacred Books of the Old Testament," Ed. P. Haupt, Baltimore, 1893 (in progress)
S. Baer and F. Delitzsch, Leip., 1869 (incomplete)

PEDIGREE OF HEBREW BIBLE.

aration. This text was followed, even when variants were added, by Proops, Houbigant, Simon, Kennicott, Hahn, etc. The text of D. H. Opitz (Kiel, 1709) seems to be a mixed one; three manuscripts, a number of the earlier editions, and the polyglots having been laid under contribution. But still the Van der Hooght was considered to be a sort of "textus receptus," the edition of M. Letteris (Vienna, 1852) showing very few changes. This last edition was reprinted with clear-cut type by the British and Foreign Bible Society (Berlin, 1866, etc.), and in New York by Wiley & Son (1872–75). The first Hebrew Bible in America, published by William Fry at Philadelphia in 1814, was from the text of Van der Hooght, and it was reprinted in Philadelphia by Isaac Lesser in 1849.

Recent Editions.

No serious attempt was made to issue a text of the Bible after the best manuscripts and the Masorah until S. Baer commenced his publications with the help of Franz Delitzsch (1861 *et seq.*). His edition, unfortunately not completed, has become the standard. Based upon a much fuller comparison of manuscripts is the edition of the Masoretic Bible of Chr. D. Ginsburg (London, 1895), which may be considered to represent the truest Masoretic tradition. Of quite a different character is the polychrome edition of the Bible, now (1902) nearly completed, published by Paul Haupt (Leipsic and Baltimore, 1893 *et seq.*) with the aid of the foremost Biblical scholars. Under the title "The Sacred Books of the Old Testament," it endeavors to give a critical edition of the Hebrew text on the basis of the versions and the results of modern critical inquiry. The supposed sources are distinguished by various colors.

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G.

T.

BIBLE EXEGESIS.—Jewish: 1. Israel has been called "the People of the Book"; it may as fitly be called "the people of Scripture exegesis," for exegesis in the largest sense of the word is in a way the one indigenous science which Israel has created and developed, after having produced, during the first long period of its history, the actual subject of this science, the Bible itself. During the thousand years following the collection of the different books of the Scripture, the intellectual activity of Judaism was directed almost exclusively to the exegetic treatment of the Bible and the systematic development of the Law derived from it. When, through contact with Hellenic and Arabic learning, the Jewish intellect was led into new channels, Bible exegesis still retained its position of chief interest; it was the first to feel the influence of the new thought; and it gave birth to auxiliary Hebrew philology, the only science which originated in the Judaism of the Middle Ages. That other great production of medieval Judaism, the philosophy of religion, likewise developed into Bible exegesis in order to take on a Jewish character, although it substantially reproduced alien views. Finally, the younger sister of the philosophy of religion, the mysticism of the Cabala, also assumed the form and character of Bible exegesis.

During the centuries of decadence and increasing ignorance the exposition of the Bible in its various aspects still remained the most popular and assiduously cultivated occupation of the Jewish mind. The epoch known as the Mendelssohnian begins with a renaissance in the field of Bible exegesis. And modern Judaism is especially characterized by two reforms founded on the study and exposition of the Bible; viz., the reinstatement of the Bible in its legitimate place in the instruction of the young, where it had long been secondary to the study of the Talmud; and the sermon in the synagogue, based as it is on the Biblical text. Corresponding with this importance of Bible exegesis in the intellectual life of Israel, sketched here in a few words, is the magnitude of the exegetical literature, which will now be briefly reviewed in its chief phases and products.

Beginning of Jewish Exegesis.

2. The beginnings of Jewish Bible exegesis go back to a period when a part of the books collected later on into the Biblical canon did not yet exist. The original designation for the expositor's function, the verb "darash" (דרש), from which the original name of Scriptural exegesis, the noun "midrash" (מדרש), was formed, is used in the well-known reference to Ezra (Ezra vii. 10) that he "prepared his heart to seek the law of the Lord." The verb denotes "to investigate," "to seek," and, in connection with the Bible, meant, therefore, to examine the text, to search into what it means. This reference to Ezra is the earliest mention of Scriptural exegesis, and its history dates from his activity. Ezra, who by his endeavors placed the Pentateuch on the pinnacle of its importance for the new Jewish community of the Second Temple, and hence for the subsequent ages of Judaism, may also be regarded as the founder of Scriptural exegesis, which latter was confined at first to the Pentateuch as representing the entire sacred writings. Two institutions that originated in this period, the synagogue and the academy, assured a lasting home to the intellectual activity concentrated upon the examination and exposition of the Bible. In the synagogue the sacred text of the Pentateuch, and later that of the Prophets, were read and expounded; in the academies and schoolhouses the same texts were used for teaching the young and for investigation and in the instruction of adults. Thus, in harmony with its origin and the character of these two institutions, exegesis became a matter of oral instruction and oral tradition; hence any written exegetical literature of the Bible during those first formative centuries is out of the question.

3. There are no contemporary accounts of the development of the academy and the method of instruction among the Palestinian Jews during the time of the Second Temple: the historic records speak of them only after they had been firmly established and recognized. Frequent references in traditional literature, traceable down to the decades immediately preceding the Christian era, show that the national science, as developed by the Pharisees since the time of the Maccabees, was divided into two groups, Bible and tradition ("Miḳra" and "Mishnah"), and that the latter comprised three branches, in which the work of traditional literature originated. These three branches were: (1) Midrashot (in the singular, "Midrash"); (2) Halakot (or Halakah); (3) Haggadot (or Haggadah). This order of the constituentsof Mishnah in its most comprehensive sense corresponds with the historical development of these branches. First in time was the MIDRASH, *i.e.*, the exposition of the Scripture, especially of the Pentateuch and more particularly of its legal portions. From this branched off, on the one hand, the Halakot—the statutes derived exegetically from the written law, to which were added other statutes, which had been transmitted orally, and which the teachers endeavored to connect exegetically with the Biblical text—and, on the other, the Haggadot, which included the exegesis not connected with the Law, with its manifold material derived from the sacred writings. Through this differentiation the branch designated as "Midrash" was specialized into exposition of the Law or halakic exegesis. The derivation of the Halakah from the Biblical text was also called "Talmud," so that "Talmud" originally meant the same as "Midrash" in the above-mentioned stricter sense.

Midrash, Halakah, and Haggadah.

The Miḳra, the fundamental part of the national science, was the subject of the primary instruction, and was also divided into three parts; namely, the three historic groups of the books of the Bible, the Pentateuch, the Prophets, and the Hagiographa. The intelligent reading and comprehension of the text, arrived at by a correct division of the sentences and words, formed the course of instruction in the Bible. The scribes were also required to know the TARGUM, the Aramaic translation of the text. The Targum made possible an immediate comprehension of the text, but was continuously influenced by the exegesis taught in the schools. The synagogues were preeminently the centers for instruction in the Bible and its exegesis. The reading of the Biblical text, which was combined with that of the Targum, served to widen the knowledge of the scholars learned in the first division of the national science. The scribes found the material for their discourses, which formed a part of the synagogue service, in the second division, the several branches of the tradition; the Haggadah, the third of these branches, especially furnished the material for the sermon.

Miḳra.

4. The tannaitic traditional literature is derived from the three original branches of the traditional science, as taught in the schools of both Palestine and Babylonia. Although part of this literature has been lost, its most important products are still extant. The Mishnah, in its strict sense, and its supplement, the Tosefta, as well as a mass of other Halakic sentences (Baraitas, see BARAITA), preserved in the two Talmuds, are derived from the second of those branches. This part of the tannaitic literature retains many traces of its descent from the Midrash, in the many Biblical exegetical details which it contains. The branch of the Midrash preserved as its documents the Midrashim to the last four books of the Pentateuch; viz., Mekilta, on Exodus; Torat Kohanim, or Sifra, on Leviticus; and Sifre, on Numbers and Deuteronomy. These works, which are running commentaries on the Biblical text, and as such the earliest of their kind, contain also the exegetics belonging to the third branch.

Traditional Literature.

But there are also tannaïtic Haggadah collections, such as were produced in great number in the post-tannaitic period, preserving those haggadic traditions of the tannaitic time which continued in existence. One of these Haggadot, for instance, is the "Seder 'Olam," a chronology of Bible history based on haggadic exegesis. In the period of the Amoraim, beginning with the redaction of the Mishnah, the method of instruction was changed in that the Mishnah became the text-book for lectures and discussions in Palestine as well as in Babylonia. The two Talmuds, which drew their material chiefly from the Halakah and halakic exegesis (the Midrash in the exact sense), but gave a considerable place also to the Haggadah, are the result of these lectures and discussions. The haggadic exegesis was cultivated especially in Palestine, leading to the haggadic Midrash collections on the Pentateuch, the pericopes ("Pesiḳtas"; see PESIḲTA), and other Biblical books, which were based principally on the sermons. The final editing of these collections belongs to the post-amoraic time, though they represent chiefly the exegesis of the Amoraim. Side by side with the writings here sketched, which were always connected in some way with Biblical exegetics, there came to maturity during the time of the Tannaim and Amoraim the Targum literature, originating in the institution of reading the Targum at divine service. This Targum was extended to the whole Bible, as was also the Masorah, which latter is the determination of the rules and principles governing the text of the Bible. These were the two branches of study which transmitted to later generations the knowledge and correct reading of the Bible text.

5. The products of the traditional literature described above have this trait in common, that they are not the exclusive work of certain writers, but are the outcome of a long series of oral traditions, that were finally given a certain form in a written work. Therefore the exegesis found in these works does not belong to one single epoch, but to different epochs extending over a number of centuries. From the days of Hillel (30 B.C.) the names of the compilers of the traditional exegesis were also handed down; so that the originators of a large part of that early Bible exegesis and many of the Tannaim and Amoraim are known as more or less important exegetes. An old tradition reports of Hillel's teachers, Shemaiah and Abtalion, that they were great exegetes ("darshanim"). Hillel himself marks an epoch in halakic exegesis, since he formulated the seven rules according to which the Bible text must be explained. Hillel's pupil, Johanan b. Zakkai, followed a kind of symbolic exegesis.

Tannaitic and Amoraic Exegesis.

The period between the destruction of Jerusalem and the Hadrianic war was the most fruitful and important epoch for early exegesis, and its representatives were Johanan b. Zakkai's pupils and their disciples. Chief among these in the field of halakic exegesis are Ishmael b. Elisha and Akiba ben Joseph, between whose teachings there existed a fundamental opposition which extended to the Haggadah. Ishmael expanded Hillel's rules into the well-known thirteen rules for exegesis, and postulated, besides others, that of the human mode of expression in Scripture, a thesis that was to have an important influence on later Jewish exegesis. Akiba, imbued with the incomparable importance of the Biblical text, successfully defended the opinion he derived from his teacher, Nahum of Gimzo, that not even what might seem to be the most insignificant word of the text was without its especial meaning; hence everything contained in the text must become the subject of interpretation. Akiba's work was continued by his pupils, the leaders in the post-Hadrianic time, who were voluminous exegetes. One of them, Eliezer, son of the Galilean Jose, formulated thirty-two rules for haggadic exegesis. The great teachers of the Law (halakists) of the tannaitic period were also eminent Biblical exegetes, although there were also some tannaites whose preeminence lay solely in the domain of exegesis; as, for instance, Eleazar of Modiim in the pre-Hadrianic period, and the above-mentioned Eliezer b. Jose in the post-Hadrianic period.

The Halakists and Haggadists were more sharply distinguished during the time of the Palestinian Amoraim. Although even then some eminent heads of academies were at the same time masters of the Haggadah, *e.g.*, Johanan, Simeon b. Laḳish, Eleazar b. Pedat. The most important Bible exegetes were mostly haggadists by profession, as Samuel b. Naḥman, Simlai, Isaac, Levi, Judah b. Simon, Huna, Judan, Judah b. Shalom, Tanḥuma. These students of the Haggadah, as they were called, preserved also the old exegetic traditions, and produced in the post-amoraic times the above-mentioned Midrash collections. In Babylonia the haggadic exegesis was cultivated in a less independent spirit, being mostly under the influence of the Palestinian schools. There were, however, eminent haggadists among the great teachers, as Rab in the third and Raba in the fourth century.

The exegetics of the traditional literature that was not transmitted with the names of the authors, especially the anonymous portions of the tannaitic Midrash, originated in part at a very early date. It is a noteworthy fact that the exegetic phraseology of the tannaites, and consequently the earliest terminology of Bible exegetics as a whole, were already in existence when the historic period of Jewish Bible exegesis began with Hillel; that terminology may therefore be considered as a monument of the period before Hillel.

Early Bible Translations.

6. These sources of Jewish Bible exegesis, belonging to the first period, which ended with the final redaction of the Talmud (500 C.E.), were supplemented by others of an entirely different nature. These complete the account that has to be given of the exegesis of that period. First in order are the old translations of the Bible; they, like the Aramaic Targum, were intended to spread the knowledge of the Bible and naturally reflected the exegesis of the school from which they proceeded. The Septuagint demands especial attention, being the earliest literary translation as well as a source for early exegesis. Aquila's translation represents the school of Jabneh, especially Akiba's. But the other Greek versions are also based on Jewish exegesis, and so is, in great part, the Peshiṭta. Jerome in turn endeavored to establish the "Hebrew truth" in his Latin version, on the basis of oral instruction received from Jewish exegetes of Palestine. Philo, the great representative of the Alexandrian exegesis, takes a foremost place; his writings are, in part, comprehensive and explanatory paraphrases of the stories and ordinances of the Pentateuch, and, in part, a running allegorical commentary on the Bible text. Philo's allegorical exegesis was the first and most consistent attempt to prove by means of Biblical exegesis that Greek philosophy underlay the superficial meaning of the words of the Bible.

Philo.

In Palestine, too,—indeed as early as the time of Philo—opinions and speculations on God and the Creation, in part of extraneous origin, were connected with two chapters of the Bible (Gen. i. and Ezek. i.); and their exegesis was the real subject of the esoteric doctrine called after those sections, "Ma'ase Bereshit" and "Ma'ase Merkabah." The chief work of the historian Josephus may also be considered as a source of the Bible exegesis of this time; the first part of his "Antiquities" being a running commentary on the narrative portions of the Scripture. Finally, the Bible exegesis contained in the books of the New Testament must be mentioned. It proceeded from the exegesis current at the time, and belongs to the same class as the other products of the early Haggadah. It became the actual foundation for the new faith, just as the Biblical exegesis, the Midrash of the Palestinian schools, may be considered the basis for the reshaping of Judaism after the destruction of Jerusalem and the Second Temple.

Josephus.

Midrash: Peshaṭ; Masorah.

7. The Bible exegesis of the Tannaim and the Amoraim, which may be best designated as exegesis of the Midrash, was a product of natural growth and of great freedom in the treatment of the words of the Bible. But it proved an obstacle to further development when, endowed with the authority of a sacred tradition in the Talmud and in the Midrash collections edited subsequently to the Talmud, it became the sole source for the interpretation of the Bible among later generations. The traditional literature contains, indeed, an abundance of correct explanations that are in harmony with the wording and the context; and it bears everywhere evidence of a fine linguistic sense, good judgment, and an acute insight into the peculiarities and difficulties of the Bible text. But side by side with these elements of a natural and simple Bible exegesis, of value even to-day, the traditional literature contains an even larger mass of expositions far removed from the actual meaning of the text. In the halakic as well as in the haggadic exegesis the expounder endeavored not so much to seek the original meaning of the text as to find authority in some Bible passage for the concepts and ideas, the rules of conduct and teachings, for which he wished to have a Biblical foundation. To this were added, on the one hand, the belief that the words of the Bible had many meanings, and, on the other, the importance attached to the smallest portion, the slightest peculiarity of the text; hence the exegesis of the Midrash strayed further and further away from a natural and common-sense interpretation.

Again, it must be remembered that the Midrash exegesis was largely in the nature of homiletics, expounding the Bible not in order to investigate its actual meaning and to understand the documents of the past, but in order to find religious edification, moral instruction, and sustenance for the thoughts and feelings of the present. The contrast between the simple natural explanation of the literal sense and the Midrash, that did not feel bound to follow the mere words, was recognized even by the Tannaim and the Amoraim, although their idea of the literal meaning of a Biblical passage may not be allowed by more modern standards. The above-mentioned tanna, Ishmael b. Elisha, even said once, rejecting an exposition of Eliezer b. Hyrcanus: "Truly, you say to Scripture, 'Be silent while I am expounding!'" (Sifra on Lev. xiii. 49). The tannaitic exegesis distinguishes principally between the actual deduction of a thesis from a Bible passage as a means of proving a point, and the use of such a passage as a mere mnemonic device, a distinction that was also made in a different form later in the Babylonian schools. The Babylonian Amoraim were the first to use the expression "Peshaṭ" (פשט) to designate the primary sense, contrasting it with the "Derash," the Midrashic exegesis. These two terms were later on destined to become important features in the history of Jewish Bible exegesis. And, again, in Babylonia was formulated the important principle that the Midrashic exegesis could not annul the primary sense. This principle subsequently became the watchword of the common-sense Bible exegesis; but how little it was known or recognized may be seen from the admission of Kahana, a Babylonian amora of the fourth century, that while at eighteen years of age he had already learned the whole Mishnah, he had only heard of that principle a great many years later (Shab. 63a). Kahana's admission is characteristic of the centuries following the final redaction of the Talmud. The primary meaning is no longer considered, but it becomes more and more the fashion to interpret the text according to the meaning given to it in traditional literature. The ability and even the desire for original investigation of the text succumbed to the overwhelming authority of the Midrash. It was, therefore, providential that, just at the time when the Midrash was paramount, the close study of the text of the Bible, at least in one direction, was pursued with rare energy and perseverance by the careful Masorites, who set themselves the task of preserving and transmitting the pronunciation and correct reading of the text. By introducing punctuation (vowel-points and accents) into the Biblical text, in the seventh century, they supplied that protecting hedge which, according to Akiba's saying, the Masorah was to be for the words of the Bible. Punctuation, on the one hand, protected the tradition from being forgotten, and, on the other, was the precursor of an independent Bible science to be developed in a later age.

Karaite Exegesis.

8. Karaism gave the first impulse toward an independent investigation of the Bible and a denial of the autocratic authority of the Midrash. The "Bene Miḳra" (Sons of the Scripture), as the sect founded by Anan (eighth century) called itself, rejecting the Talmudic tradition, posited as first principles the duty to investigate the Bible itself and to draw from it the foundations for religious knowledge and rules of conduct by means of an exegesis independent of tradition. But Karaism exerted a lasting influence on the further development of Jewish Bible exegesis not so much by its own achievements as by its reaction on the large majority of the Jews who remained faithful to tradition. For undoubtedly Saadia, the great originator of the new Jewish knowledge, was stimulated by the Karaitic movement to enter upon his pioneer activity. He proved his genius as a Bible exegete in the first instance in polemics against the Karaites; and they, in turn, were stimulated by Saadia and his partly polemic, partly positive work, to a richer and more significant activity in their own field than that which obtained before his appearance. The Karaite leaders in exegesis and Hebrew philology were accordingly either Saadia's contemporaries or belonged to the post-Saadian times.

In the century and a half between Anan and Saadia, Karaism produced no exegete of lasting importance. But the numerous exegetes and founders of sects mentioned in clear and unmistakable terms by the Karaites themselves, though they often disapproved of them, demonstrate the vigorous intellectual activity of Eastern Judaism after Anan. Not long after him Benjamin of Nahawendi, one of the fathers of Karaism, applied the allegoric method of exposition in a way reminding one of Philo. Yudghan of Hamadan (Judah the Persian) laid down the principle that the Torah had an exoteric as well as an esoteric significance. Ḥivi of Balkh, of the middle of the ninth century, proposed a rational criticism of the subject-matter of the Bible, at the same time finding two hundred reasons against the authenticity of the Pentateuch, mainly on historical, but also on legal grounds. Most of the Karaite exegetes, either Saadia's contemporaries or following immediately after him, wrote commentaries on the Pentateuch and on other Biblical books, under Saadia's influence and controverting him. Among these may be mentioned Solomon b. Yeroham, Sahal b. Maẓliaḥ, Abu Yusuf Ya'ḳub al-Ḳirḳisani, and the prolific Karaite exegete, Japheth b. Ali, frequently cited by Abraham ibn Ezra.

As the exposition of the sacred text was not possible without philological explanations, the commentaries of the Karaite exegetes contain, of course, many grammatical and lexical explanations. But even here they were not originators, and were only stimulated by Saadia's example and instruction to more penetrating philological research into Hebrew. The earliest Karaite grammarians of whom anything definite is known, as well as David ben Abraham, the earliest Karaite lexicographer, were all subsequent to Saadia. The earlier Karaites contributed to the development neither of Hebrew philology nor of exegesis, which began to flourish about the tenth century among the Eastern and Western Jews still clinging to tradition. But contemporaneously with the later golden age of Rabbinitic exegesis, and influenced by it, exegetic literature flourished among the Karaites, its chief representatives being Abu al-Fara'i Harun (at the beginning of the eleventh century), Jeshua b. Judah (at the end of the eleventh century), Jacob b. Reuben, Levi b. Japheth, Japheth b. Sa'id, and Judah Hadassi (contemporary of Ibn Ezra). At the end of the thirteenth century Aaron b. Joseph wrote a commentary on the Pentateuch ("Sefer ha-Mibḥar"), in imitation of Ibn Ezra and using Naḥmanides; and not long after Aaron b. Elijah, the younger, who was influenced by Maimonides, wrote his commentary on the Pentateuch ("Keter Torah"), a work that worthily ends the exegetic literature of the Karaites.

Period of the Peshaṭ.

Saadia.

9. The new epoch in the history of Jewish Bible exegesis beginning with Saadia may fitly be characterized as "the period of the Peshaṭ." As already mentioned, this phrase signified among the Babylonian Amoraim the primary sense of the Bible text, in contradistinction to its interpretation as found in the Midrash. Now the phrase became the watchword for the exegetes who broke away from the authority of the Midrash and went direct to the Bible text without regard to traditional exegesis. The authors writing in Arabic also use the phrase in this sense; and Ibn Janaḥ calls Saadia the representative of the Peshaṭ. It was a matter of no little importance for the new method of exegesis that its founder held the highest position in the gift of the tradition-loving Jews of his age; for the fact that it was the "Gaon of Sura" who opened up new paths for exegesis facilitated the recognition and further development of this method among the large majority of the Jews who still held by tradition. But the genuine merit of Saadia's labors also assured their success. His most important work in the field of Bible exegesis is his Arabic translation of the Bible, which chiefly aimed to bring about a right understanding of the original text by means of the Arabic reproduction. In his version Saadia leaves nothing obscure. Although he does not paraphrase, he translates freely; disregarding the syntactical character of the original, and connecting the verses and parts of the verses in a way to make them at once comprehensible. Saadia's translation shows the same characteristic as his Bible exegesis, as far as it is known from the extant fragments of his commentaries, and from his chief religio-philosophical work. This characteristic is his rationalism: reason is for him the basis even in Scriptural exegesis; and in accordance with it the exposition of the text must contain nothing that is obscure or that contradicts logical thought. He does not confine himself to reproducing the exact meaning of the single words and sentences, but he takes a general view of the context, the whole chapter, the whole book, and explains their interrelation. Saadia's rationalism, which became the standard for the following centuries, accorded with his belief in the divine origin of the Bible and in the Biblical miracles; these, he thinks, serve as witnesses to the veracity of the Prophets and of Scripture. Saadia's rationalistic exegesis is systematized in his book on religious doctrines and beliefs, "Emunot we-De'ot." This is largely exegetic, and harmonizes the anthropomorphic figures of speech employed in Scripture passages referring to God and His works with philosophic speculation in a way that has become the pattern for later exegetes (see ANTHROPOMORPHISM).

In addition to the authority of reason, Saadia recognizes also the collateral authority of the Scripture itself as a source for exegesis; and as he is familiar with the Bible, he makes copious use of its contents for the purposes of illustration and exposition.

Saadia's third authority is tradition. This he uses in his Bible exegesis as far as he finds necessary and practicable; and he recognizes its influence on exegesis, pioneer of an independent exegesis though he was.

Saadia created Hebrew philology, the most important prerequisite for a sound exegesis. His grammatical and lexical works were as epoch-making for a scientific knowledge of the Hebrew language as his Bible exegesis for the exposition of Scripture, and his religio-philosophic works for all philosophic speculation on the doctrines of Judaism. In these three branches, which all belong in the larger sense to Bible exegesis, Saadia was a pioneer; and his labors were of lasting influence because of the great authority which he rightly enjoyed.

The Geonim.

School of Kairwan.

10. The work of Saadia as the originator of Hebrew philology and of rational Bible exegesis was not carried toward completion in the Orient, where he himself had been active; the leadership in this field passed, soon after Saadia's death, into the hands of Western Judaism, the Diaspora of North Africa and Spain. In the East, as noted above, Saadia's literary activity stimulated in the first instance his Karaite opponents; but he found no successors for his work among the Rabbinite Jews at the academies. It was not until many years after his death that a worthy successor to Saadia was found in Samuel b. Hophni (died 1034), another gaon of Sura, whose Arabic version and commentary on the Pentateuch, as well as his exegesis, closely followed Saadia both in its comprehensiveness and in details. HAI GAON, Samuel b. Hophni's son-in-law (died 1038), the last famous gaon of Pumbedita, devoted himself to Bible exegesis, not only in his lexicon, but also in his commentary on Job. It is characteristic of Hai, who was also a great Talmudist, that he consulted the Koran in order to explain Biblical passages; and once he sent to ask the Syrian Catholicos how a certain difficult passage in the Psalms was explained in the Syriac translation of the Bible. Long before the splendor of the Gaonate faded after Hai's death, Kairwan (in Tunis) had become a seat of Jewish scholarship. The physician and philosopher Isaac ISRAELI, the elder contemporary of Saadia, was active here; he wrote a somewhat diffuse commentary on the first chapter of Genesis. His pupil, Dunash ibn Tamim, was one of the first to introduce the comparative study of Hebrew and Arabic as a fruitful source for Bible exegesis. Already before him another North African, Judah ibn Koreish, had written a work in which he systematically carried out a comparison of Biblical Hebrew with Arabic, Aramaic, and Neo-Hebrew, and warmly recommended, for linguistic reasons, the study of the Targum, that had been neglected. In this curious piece of work, which is still extant, there is also a long excursus on the anthropomorphisms and the anthropopathisms of the Bible, in which for the first time the important tannaite postulate, that the Torah speaks in human language, uses human forms of speech, is applied in a sense which deviated from the postulate's original meaning, but which thereafter became paramount. The oldest representative of Jewish learning in Italy, Shabbethai Donolo, also interpreted this adage (which is not found in Saadia) in the same way; his commentary on the book Yeẓirah (written in 946) was prefaced by an exegetic treatise on the Biblical account of the creation of man. Another eminent exegete, who was honored by posterity as the representative of the Peshaṭ, was the great Talmud commentator Hananeel b. Ḥushiel in Ḳairwan, a contemporary of Hai. Only fragments of his commentary on the Pentateuch and on Ezekiel are extant: he, however, largely admitted Midrashic elements into his exegesis.

11. The most solid foundations of Jewish Bible exegesis were laid in Spain through the development of Hebrew philology, which reached its highest point in this new home of Jewish learning, from the middle of the tenth to the beginning of the twelfth century; although its products belong primarily to the domains of grammar and lexicography, they yet can be included in exegetic literature. It was only after philologic literature had reached its culminating point in the works of Abulwalid ibn Ganaḥ, that the classic literature which marks the golden age of medieval literary activity was enriched by Bible commentaries. In the beginning of this period a commentary on the Psalms by the celebrated Joseph ibn Abitur (Ibn Satanas) is mentioned; but the existing fragments of this commentary show its method to have been that of the Midrash, and reveal nothing else concerning the method of exegesis (see Abitur). The Bible exegesis of the Spanish Jews, which was pursued with unusual ardor, was directed, in the first instance, to the investigation of the Biblical language. From the time of Ḥasdai ibn Shaprut to that of Samuel ibn Nagdela (second half of the tenth to first half of the eleventh century), eminent and gifted scholars vied with one another in placing the science of Hebrew grammar on a firm basis—a basis that has not been overthrown even by the philology of the nineteenth century. They also developed Hebrew lexicography to a point far in advance of all preceding endeavors. Menahem ben Saruḳ's dictionary; Dunash ibn Labraṭ's critical work; the polemics of the pupils of Menahem and Dunash; Judah b. David Ḥayyuj's work, that came like a revelation; Abulwalid's critical work; the literary controversy between him and Samuel ibn Nagdela; and the writings of both as well as of others belonging to their circle; and finally Abulwalid's chief work, composed of a grammatical and a lexical part—all these works mark the development of the philologic literature in Spain. Those of Ḥayyuj and Abulwalid especially furnished a firm basis for a Bible exegesis that, on its linguistic side at least, was free from gross errors and mere guesswork. But all these compositions contain more than simple grammatical and lexicographical contributions to Bible exegesis; and especially Abulwalid's chief work—which is generally designated by its separate parts, "Luma'" (Hebr., "Riḳmah") and the "Book of Roots"—is so rich in multifarious exegetic material that these works may be considered as equivalent to a continuous Bible commentary.

Philology in Spain.

Abulwalid ibn Ganaḥ.

Abulwalid's exegesis draws largely upon rhetoric, and regards the Biblical expressions from the point of view of the metaphors and other tropes familiar to him from Arabic literature. Many textual difficulties he cleared away hermeneutically, being led by his method to the same results as are obtained by modern textual criticism, although he accepted the authority of the Masorah without question. He assumes a sweeping transposition and interchange of letters, and proceeds in many Biblical passages on the theory that the Biblical author himself by mistake put one word for another that he really had intended. He recognizes traditional exegesis as the true and authoritative criterion in much that is unascertainable or doubtful in Scripture: but he does not hesitate to contradict tradition if the natural and literal sense requires it.

12. Nothing has been preserved of Bible exegesis proper in the form of commentaries from the period preceding Abulwalid. His younger contemporary, the poet and philosopher Solomon ibn Gabirol, perhaps embodied in a special work his allegorical exposition of individual Biblical passages; for the examples of his exposition quoted by Abraham ibn Ezra would seem to have been taken from such a work. Ibn Ezra is also the only source of information concerning a curious example of early Pentateuch criticism by one of the grammarians of the eleventh century, Isaac ibn Yashush, who asserted that Gen. xxxvi. 31–43 was written at the time of King Jehoshaphat. Ibn Ezra also controverted another unnamed critic of the same period, who, applying Abulwalid's above-mentioned method, explained almost two hundred Scriptural passages by substituting other words for those that seemed to him incorrect. In the golden age of Jewish culture in Spain two eminent philologists also directed their attention to Bible exegesis proper, parts of whose commentaries, written in Arabic, have been preserved—namely, Moses ibn Gikatilla of Cordova and Judah ibn Balaam of Toledo. Moses ibn Gikatilla endeavored to explain the Biblical miracles rationalistically; while Ibn Balaam attacked these attempts, and otherwise bitterly criticized Ibn Gikatilla's exegesis. Ibn Gikatilla's commentary on Isaiah and on the Psalms, from which Ibn Ezra copi-

Exegetics in Spain.

ously quoted, was the first sustained attempt to explain those books historically. Thus, he refers the predictions of the second part of Isaiah to the time of the Second Temple, and in the same way he assumes that some psalms are exilic. Judah ibn Balaam's commentary on Isaiah is extant in full, and a comparison of this work with Saadia's translation shows the advance made by Bible exegesis during the century lying between them.

Poetry; Philosophy of Religion.

In addition to Hebrew philology, so closely related to exegesis, two special fields of intellectual activity, Hebrew poetry and philosophic speculation, were likewise influenced, and in turn promoted the advance of Bible exegesis during this golden age of Jewish-Spanish culture. Through the introduction of Arabic prosody, poetry had indeed been led into forms foreign to the genius of the old Biblical poetry; but in consequence of the definite knowledge of the forms of speech and the better comprehension of the words of the Bible, the new Hebrew poetry that blossomed into unexpected luxuriance on Spanish soil was marked by a certain classical perfection and finish. Love of poetry and the practise of riming likewise sharpened the perception for the poetic beauties and other literary qualities of Scripture. One of the most renowned poets of this period, Moses ibn Ezra, devoted a long chapter of his work on rhetoric and poetics to Biblical rhetoric; applying to it, in a much more specific way than Abulwalid had done, the terminology and definitions of Arabic rhetoric. As for the relation of the philosophy of religion to Bible exegesis, it is sufficient to mention the names of Baḥya ibn Paḳuda, Solomon ibn Gabirol, Abraham ibn Ḥiyya, Moses ibn Ezra, Joseph ibn Ẓaddiḳ, Judah ha-Levi, and Abraham ibn Daud. The works of these thinkers embody the principle, first logically enunciated by Saadia, that on the supreme questions of religious knowledge the Scriptures teach nothing beyond human reason. Allegory was used only to a limited extent. As a result of this conviction of the necessity for agreement between the postulates of reason and the Bible, a high-handed freedom of treatment of the Biblical word became current, that was often imposing in its daring. In consequence the elements of a new form of Midrash found their way into Bible exegesis, made subservient to philosophic speculation. The Peshaṭ exegesis, which had been freed from the fetters of the early Midrash contained in the traditional literature, found itself now confronted by a new enemy—the philosophic Midrash.

The "Darshanim."

13. While the system of the Peshaṭ was nearing its complete development in the countries influenced by Arabian culture, the Midrashic exegesis had remained paramount among the Jews of Christian countries. The Midrash literature was enriched by new compilations; and the exegetes also, striving for a certain independence, found the material for their commentaries mostly in the traditional literature. These exegetes are called "Darshanim" in the history of Jewish literature. To them belong Moses ha-Darshan in Narbonne (middle of eleventh century), Tobiah b. Eliezer in Castoria, Bulgaria (end of eleventh century), and Menahem b. Solomon in Rome (first half of twelfth century). Here must also be named the compiler of the "Yalḳuṭ Shime'oni," the most complete Midrash compilation on the whole Scripture, dating perhaps from the beginning of the thirteenth century. In this field represented by the Darshanim there arose quite unexpectedly in northern France a school of Bible exegesis, which, in entire independence of the Spanish-Arabian school, endeavored to search into the Peshaṭ, the simple, natural, primary sense, in avowed contrast to the Midrash, without, however, severing its connection with the latter. The founder of this school was Solomon ben Isaac (Rabbi Solomon Yiẓḥaḳi), commonly called Rashi (died 1105); his commentary on the Talmud is for all time an indispensable aid to the study of that work; and his commentary on the Bible, especially on the Pentateuch, has never been surpassed in enduring popularity and large circulation.

Rashi.

Rashi's commentary has in many respects the character of a compilation of Midrash collections; but he takes from the traditional literature chiefly those explanations that he can best harmonize with the wording and the connection of the Biblical text; and he expressly rejects those that he can not bring into such agreement. Besides this, he endeavors to arrive independently at the meaning of the Scriptural words, guided by the Talmudic principle, everywhere emphasized, that no Biblical verse may be deprived of its plain, self-evident meaning, no matter what varied interpretations are put upon it by the Midrash. In addition, he pays constant attention to the linguistic side of exegesis; showing an acute and often intuitive sense of language, and supplementing by these means, as well as by his complete command of diction, the inadequacy of his sources.

Joseph Ḳara and Samuel b. Meïr were still more pronounced representatives of the Peshaṭ. Joseph Ḳara was a nephew of Menahem b. Ḥelbo (an elder contemporary of Rashi, who even before him had followed the same tendency); the title "Ḳara" (compare "Miḳra," Scripture), found already in the Talmud, marks him as a Bible exegete. He was a prolific writer, and more independent in his exegesis than Rashi. He was given to postulating general rules of interpretation, and to explaining the chapters of the Bible as a whole. Nor did he hesitate to differ from tradition in regard to the time of composition of the Biblical books; ascribing, for instance, the Book of Samuel, on account of I Sam. ix. 9, to a later period than that to which it was generally assigned. He posited the principle that Scripture must be interpreted by itself, without the help of the traditional literature. This principle was especially applied by Rashi's learned grandson, Samuel b. Meïr, whose commentary on the Pentateuch may be regarded as the foremost production of the exegetic school of northern France.

Exegesis in Northern France.

His brother, Jacob Tam, wrote no Bible commentary, but showed interest and aptitude for linguistic research in Hebrew in his Responsa, in which he defends Menahem ben Saruk against Dunash ibn Labraṭ. Jacob Tam's pupil, Joseph Bekor Shor, was the last important representative of the Peshaṭ of northern France. His commentary on the Pentateuch is marked by acumen and deep insight into the continuity of its meaning. Anticipating later Biblical criticism, he assumed duplicate accounts in the Pentateuch. The Bible exegesis of the school of northern France, which was supplemented neither by scientific research into the Hebrew language nor by mental training in philosophical or other scientific studies, may be designated as the exegesis of plain, clear common sense; its products are in many ways equal to those of the Spanish-Arabian school.

14. All Biblical lore in the countries of the Mohammedan culture, which developed in such fulness after Saadia, was confined, on account of the language in which it was written, to those circles where Arabic was spoken. Abraham ibn Ezra was the first one to disseminate it on a large scale in the Christian countries of Europe. A mature man, who had absorbed the whole culture and learning of Spanish Judaism in the flower of its intellectual development, he left his home and spent nearly three decades (1140-67) in different cities of Italy, Provence, northern France, and England; everywhere, as he says, "writing books and revealing the secrets of knowledge." The chief products of his astonishing many-sided activity are his exegetic works. His commentaries, although written far away from Spain, are the most important product, in the field of Bible exegesis, of the golden age of Spanish Judaism, not only on account of the opinions of many representatives of this period, which are therein cited and disseminated, but because their whole spirit, import, and material are the outcome of the extraordinary learning and insight that he took from home with him. These commentaries, written in Hebrew, also display throughout Ibn Ezra's originality and his mastery over both subject and material; and they are especially attractive not only on account of their form—combining clearness and vivacity, wit and profundity—but also because of the author's consummate handling of the Hebrew language, which had already been abundantly displayed in his classical poems.

Abraham ibn Ezra.

Ibn Ezra's Pentateuch commentary has always been, side by side with Rashi's, one of the most popular works of Jewish exegetical literature, and both in their turn became the subjects of numerous supercommentaries. Ibn Ezra explained his own exegetical method in his introduction to the Pentateuch commentary by characterizing and criticizing the various methods employed hitherto by the exegetes, such as the exegesis of the Geonim, the exegesis prevalent in Christian countries depending on the Midrash, the exegesis of the Karaites, hostile to tradition, and the typological-allegorical exegesis customary among Christians. As regards Ibn Ezra's conception of the relation between the traditional and the Peshaṭ exegesis, he sees in the traditional exegesis—derived by the oral teaching (Halakah) from the words of the Biblical text, and which so often contradicts the natural literal sense—not an actual exegesis of the Bible text, but only a "suggestion," a "reminder" (mnemonic device). In the same way he distinguishes between the "word of the Derash," the homiletic manner of haggadic exegesis, and the Peshaṭ, by which only the literal signification of the Biblical text is arrived at. He knows nothing of the principle of the multiplicity of meanings of Scriptural words, which the leaders of the exegetic school of northern France acknowledged in order to justify the haggadic Midrash. Through this clear separation of the Peshaṭ from the Derash he accords only a limited place in his exegesis to the new Midrash, which introduces philosophy into the Bible text. He connects his philosophic speculations, either in longer passages or in brief allusions, with the explanation of the names of God (especially the Tetragrammaton), of the divine attributes and the Biblical precepts, and with single suitable passages. Ibn Ezra's endeavors to defend the Biblical text against everything that might injure its integrity, may also find mention here. But he is nevertheless regarded, since Spinoza wrote his "Tractatus Theologico-Politicus," as the precursor of the literary Pentateuch criticism of to-day. To judge from certain allusions, rather than from positive statements, he seems to have held that the Pentateuch, although undoubtedly composed by Moses, received in later times a few minor additions. He also obscurely alludes to the later origin of Isaiah, ch. xl.-lxvi.

His Exegetic Method.

Ibn Ezra's contemporary, Joseph Ḳimḥi, was similarly active in Narbonne as propagator of the Spanish-Jewish science; he also was of Spanish origin and knew Arabic. He wrote a Hebrew grammar in Hebrew, and also commentaries on different Biblical books. His work was continued by his sons Moses and David (see Ḳimḥi, David). The fame of the latter very soon eclipsed that of the father and brother. In the introduction to his chief exegetical work, the commentary on the Prophets, he based the privilege, or rather the duty, of exegetic research on religious motives. The Ḳimḥis do not differ from Ezra in their search for the natural meaning of Scripture; and they, too, consider grammar and rationalism to be essential in exegesis. David Ḳimḥi, whose didactic talents appear in his grammar as well as in his Bible commentary, recognizes also the Midrash exegesis, as well as Maimonides' philosophic opinions; and, like the latter, he does not hesitate to pronounce certain Biblical stories to be visionary accounts. His commentary on the Psalms is especially interesting by reason of its polemics against Christian exegesis.

The Ḳimḥis.

15. It fell to the lot of Moses Maimonides, Ibn Ezra's younger contemporary, to represent, like him, the high intellectual culture of the Spanish Jews outside of Spain, and to bring it to a fuller development than Ibn Ezra. Living in the midst of the Arabian culture in North Africa and in Egypt, his activity was a natural continuation of the Jewish intellectual impulse which was so highly developed in Moorish Spain. But his influence extended far beyond the boundaries of the Arabic language; and he became a teacher for the whole Diaspora, as no one had been since the days of the Geonim. Maimonides' activity marked an epoch not only in the history of Judaism, but also in that of Jewish Bible exegesis. He enriched exegetic literature by no

Moses Maimonides.

commentary, but his chief philosophical work, written in Arabic, the "Moreh Nebukim" (Guide of the Perplexed), contains much exegetic material. The "perplexed" for whom the work was to be a "guide" are those readers of Scripture who are harassed by doubts because of the contradictions between the Biblical text and the postulates of rational speculation. The "Moreh Nebukim" strives to clear away such contradictions by a correct explanation of the text. The author, therefore, places at the head of his work a number of explanations of Biblical expressions to serve as a key for ascertaining the true meaning of Scripture.

A fundamental principle of Maimonides' Bible exegesis is that the Bible makes use of all the resources of language that have been invented by the human mind, in order to reveal or to conceal thought; and in his expositions he almost devotes more space to what the language of the Bible conceals than to what it has undisguisedly made known. He holds that the metaphoric and the figurative modes of speech, as forms of expression, are founded in the very nature of prophecy, and that to this fact is due their important place in Scripture. In regard to the statements of Scripture concerning the Deity, the old postulate of the human mode of speech of the Bible becomes with Maimonides an important canon, by which everything unsatisfactory and obscure is removed from the idea of God. The ruling principle of his exegesis is the assumption of the exoteric and the esoteric sense. The "secrets of the Law" hidden in the Biblical words are found by investigation into the esoteric meaning. But such secrets, as sought by Maimonides, have nothing to do with mysticism; he undertakes the investigation with absolute rationalism, as may be seen particularly in his explanation of certain Bible stories and his exposition of the reasons for the Law. He finds the teachings of the Aristotelian physics and metaphysics in the chapters on Creation (Gen. i.) and in that of the Heavenly Chariot (Ezek. i.). His rationalism, however, halts at the facts of prophecy and of the Bible miracles, though here, too, rational investigation comes into play. One of his most original and daring aids to exegesis is evolved by his doctrine concerning prophecy—namely, the theory of visions—whereby he transfers a number of Bible stories from the realm of fact into the realm of psychic experience. The principle of the exoteric and the esoteric sense of Scripture leads him to allegorical exegesis, with the theory of which he prefaces his "Guide"; but his allegory remains within the bounds prescribed to it by his rationalism on the one hand, and by his faith in tradition on the other. Yet there appear certain traces of that extensive allegorization that not long after him appears among his disciples, as, for instance, in his exposition of Canticles, of the adulterous woman in Proverbs, and of the prologue to Job.

Philosophical Exegesis.

16. Through Maimonides' "Guide of the Perplexed," which, even during his life, was circulated in Hebrew translations, Aristotelian philosophy found an abiding-place in Jewish thought, and became a chief factor also in Bible exegesis. During the following three centuries many Bible commentators were primarily concerned with finding the tenets of philosophy in Scripture. Especially the Biblical Wisdom books—Proverbs, Ecclesiastes, and Job—lent themselves to such study; so also did the Song of Solomon, an ancient and a most fruitful field for allegorization. Philosophic allegory had already been applied to the last-mentioned book, and rejected by Abraham ibn Ezra. Maimonides' pupil, Joseph ibn Aḳnin, now wrote a philosophico-allegoric commentary on it; Samuel ibn Tibbon, the translator of Maimonides' work, commented on Ecclesiastes; his son Moses, on the Song of Solomon. Samuel ibn Tibbon's son-in-law, Jacob b. Abba Mari Anatolio, collected his sermons on the pericopes of the Pentateuch in a work entitled "Malmad ha-Talmidim," which is the most important monument of the philosophic Scriptural exegesis current in Provence in the century following Maimonides—an exegesis that allegorized even Biblical personages in the manner of Philo. This allegorization, which detected abstract philosophic concepts and postulates in the personages and occurrences of the Pentateuch stories, and which even forced itself into the Sabbath sermons of the preachers, led at the beginning of the fourteenth century to the second great controversy between the Maimonists and anti-Maimonists in Provence and northern Spain. This controversy, suddenly terminated by an external event, did not bring philosophic Bible exegesis to an end. Its most eminent representative was Levi ben Gershon (died 1344), a strict Aristotelian, who wrote commentaries on most of the Biblical books. In those on the Pentateuch and the historical books he exhaustively summed up the ethical and other maxims (practical applications) deducible from the Bible narrative. The philosophic commentary on the Pentateuch by Nissim b. Moses of Marseilles, written at the beginning of the fourteenth century, was less well known. A similar commentary was written by Samuel Ẓarẓa of Valencia in the fourteenth century. The last great exegetic work written in Spain before the expulsion was the "'Aḳedat Yiẓḥaḳ" (Offering of Isaac) by Isaac Arama, consisting of sermons in a philosophic setting and partly philosophical in nature. The commentaries of Isaac Abravanel also give a large place to religio-philosophic discussion.

17. Side by side with the philosophical mode of exegesis another was developed, from the beginning of the thirteenth century, that was based, like it, on the fundamental conception that there must be a deeper meaning in the Scriptural word than is implied in the literal sense. This conception, together with the assumption that all truths about God and creation, the universe and man, which are cognizable by the human mind, and which have been so cognized, must be found in Scripture, was most clearly laid down in the introduction prefixed by Moses Naḥmanides to his thoughtful commentary on the Pentateuch (written about 1268). Although the mystical exegesis is here secondary, and confined to a small number of guarded allusions, the new esoteric doctrine is here first openly promulgated, and powerfully supported by the authority of the

Mystic Exegesis.

writer, who was one of the foremost personalities of his time. This doctrine, "Ḥokmah Nistarah" (Secret Wisdom), was first formulated in Gerona, Naḥmanides' home. It was also called "Cabala" (*i.e.*, tradition). In its chief tenets, consisting of originally formulated philosophic theorems, such as the neo-Platonic doctrine of emanation, it connected with the remnants and reminiscences of a much earlier mysticism.

Contemporaneously with these beginnings of the Cabala in northern Spain, another kind of mysticism connected with Scripture arose in Germany, in the writings of Eleazar b. Judah of Worms, his exegetic method consisting in the interchange and combination of the letters of the Scriptural text, and in computing their numerical value (see GEMATRIA). The exegetic method of the Cabala is founded on the foregoing, combined with the allegoric (and also typologic) exegesis. Cabalistic exegesis is given full recognition, together with the other methods of exegesis, in the Pentateuch commentary of Baḥya ben Asher of Saragossa (1291), which became one of the most popular exegetic works. Four methods of exegesis are enumerated in the introduction to this commentary, each of which is to be applied to Scriptural passages: (1) the way of the Peshaṭ, (2) the way of the Midrash, (3) the way of Reason (*i.e.*, philosophic exegesis), and (4) the way of the Cabala, "on which the light dwells—a path for the soul that refuses to be illumined by the light of life." Contemporaneously with Baḥya's Pentateuch commentary there also appeared in Spain a book which was destined to become the basic work of the Cabala, and which owed its unprecedented success to the fact that it purported to be a relic of the earliest mysticism and a work of the same school of sages that had produced the old traditional works, the Mishnah, the Talmud, and the Midrash. This book is the ZOHAR, in its form a running Midrashic commentary on the Pentateuch, but interrupted by many and various digressions, and supplemented by original additions. Like Baḥya b. Asher's book, but on a different basis, the Zohar also assumes four kinds of exegesis, or rather a fourfold meaning: Peshaṭ, Remez (allusion, typological sense, allegory), Derash, and Sod (secret, mystical sense). In formulating this doctrine of a fourfold meaning, the Christian mode of exegesis (which was well known to the Spanish Jews) probably served as a model; in this the fourfold sense (historical or literal, tropological or moral, allegorical, and anagogical) had long since been formulated (by the Venerable Bede in the eighth, and by Rhabanus Maurus in the ninth century). The initial letters of the words Peshaṭ, Remez, Derash, Sod, forming together the word "Pardes" (פ׳ר׳ד׳ס), became the designation for the fourfold meaning, in which the mystical sense given in the Cabala was the highest point. The tenet of the fourfold meaning and its designation, "Pardes," have been erroneously ascribed to the beginning of the Jewish Bible exegesis, the Tannaite time, on account of the expression "Pardes" (pleasure garden), which is used metaphorically in an account of the mysticism of the Tannaites (Ḥag. 14b); but in point of fact the designation "Pardes" marks the arrest, for a long time, of the development of the Jewish Bible exegesis.

"Pardes."

From the Thirteenth to the Fifteenth Century.

18. The four methods of Scriptural exposition, as applied side by side by Baḥya b. Asher in his Pentateuch commentary, characterize all the numerous works in the field of Jewish Bible exegesis during the three centuries following Maimonides. The Peshaṭ was more or less recognized and appreciated above the other methods, and even the Zohar borrowed much from Rashi and Ibn Ezra, both of whom were more and more regarded as the greatest exegetes, their Pentateuch commentaries being frequently commented upon. But new commentaries in harmony with the Peshaṭ were also written. The Peshaṭ did not supplant the Midrash; and side by side with it the ancient sources of the traditional exegesis were held in high estimation and employed. The extent to which the philosophic mode of exegesis was used has already been stated; henceforward the mystical exegesis also gained in favor. An Italian, Menahem of Recanate (beginning of the fourteenth century), wrote a cabalistic commentary on the Pentateuch, in which the Zohar was freely drawn upon. The chief personalities of the exegetic literature of this period (which ended with the expulsion of the Jews from the Pyrenean peninsula), that have not been mentioned above, are as follows: In the East, Tanḥum Yerushalmi (thirteenth century) wrote a commentary in Arabic on the greater part of the Scripture, prefixing to it a general and pithy introduction. Eleazar Ashkenazi, otherwise unknown, who calls himself a son of the Babylonian ("Bagdados") Nathan, wrote in 1364 a commentary in Hebrew on the Pentateuch, that contains original views, and rationalistically explains away many miracles. Exegetic writings of this period, both from southern Arabia and by the Persian Jews of Central Asia, have recently come to light. Simon b. Ẓemaḥ Duran (1361–1444) of North Africa wrote a commentary on Job. Jacob b. Asher (1280–1340) of Spain wrote a commentary on the Pentateuch, of which the interpretations of letters and numbers are well known. Samuel b. Nissim wrote at the same time in Toledo commentaries on Job and on other books, which he himself called "Midrash." The prolific and many-sided Joseph Caspi (d. 1340) of southern France must also be mentioned, who explained many of the Hagiographa, as also Isaac Nathan b. Kalonymus, author of the first Hebrew Bible concordance (*c.* 1440). In northern France a lively interest in Bible exegesis was sustained, especially by the polemics against the Christian manner of exegesis. The TOSAFISTS, so-called, who continued the labors of Rashi and his grandsons in the field of Talmudic study, contributed isolated remarks also to Bible exegesis, especially to the Pentateuch, which were collected in different compilations. Hezekiah b. Manoah and Eliezer of Beaugency wrote special commentaries. In Germany may be mentioned Menahem b. Meïr of Speyer, author of a cabalistic commentary on the Pentateuch (fifteenth century), and Lipmann of Mühlhausen in Prague (about 1400), author of the "Niẓẓaḥon." In

Italy a voluminous exegetic literature was developed in the second half of the thirteenth and the early decades of the fourteenth century, its representatives being Isaiah of Trani the Younger, Benjamin b. Judah, Zerahiah b. Isaac b. Shealtiel, and especially the poet Immanuel b. Solomon of Rome. The last-named wrote commentaries on the greater part of the Scriptures, mostly of a grammatical and rationalistic nature, but also philosophic or mystico-allegoric. He also wrote an interesting text-book on Biblical hermeneutics. From the fifteenth century may be mentioned: Aaron b. Gerson Abulrabi of Catania in Sicily, who, in a supercommentary on Rashi, propounded very original and often daring expositions; Johanan Alemanno, author of a philosophic-cabalistic commentary on the Song of Solomon; and Judah Messer Leon, who applied Cicero's and Quintilian's rhetoric to the Bible.

Sixteenth Century to Middle of Eighteenth Century.

Moses Alsheik of Safed.

19. The days of the Epigoni, as the centuries after Maimonides may be called, were followed by an epoch of stagnation and degeneracy which ended with the appearance of Moses Mendelssohn (middle of the eighteenth century). This epoch was characterized by a decline in general culture and science, by a one-sided study of the Talmud that became more and more involved in an extravagant dialectic, by a minute and servile development of the ritual law, and by the increasing authority of the Cabala. Although many Bible commentaries were added to the exegetic literature, nothing of real importance and lasting influence was produced. Isaac Abravanel, standing on the threshold of this epoch, still belonged to the preceding period. He was a Bible exegete on an extensive scale, who prefaced his commentaries on the several books with introductory remarks, made use of his experience as a statesman in explaining the historical books, and also drew upon Christian exegesis. In Italy, where Abravanel completed his commentary, Elijah Levita also wrote his epoch-making work on the Masorah, "Masoret ha-Masoret." There, too, Solomon Norzi wrote his important Masoretic commentary on the Bible, and Menahem Lonsano also displayed activity in the same direction. Italy was the home of Azariah dei Rossi, who treated of questions of Biblical chronology in his critical work, "Me'or 'Enayim," and of Abraham de Portaleone, the first Biblical archeologist in Jewish literature. Commentaries were written in Italy by Obadiah Sforno; Reuchlin's teacher; Joseph b. David ibn Yaḥya; and Moses Ḥefeẓ (Gentile), whose interesting Pentateuch commentary draws also upon the principles of secular science. New centers of Jewish learning were formed in the East through the numerous settlements of the exiles from Spain: Solomon b. Melek of Constantinople was here the representative of the Peshaṭ, though his work, "Miklal Yofi" (Perfection of Beauty), contains mostly extracts from Ḳimḥi. Moses Alsheik of Safed (sixteenth century) was the most prolific exegetical author, writing exhaustive commentaries—partly homiletic in character—on most of the Biblical books. Other Eastern Bible commentators of the sixteenth century are: Joseph Taitaẓak, Isaac b. Solomon Kohen, Baruch ibn Yaish, Samuel Laniado. In Holland in the seventeenth century Manasseh ben Israel wrote a work in Spanish, "El Conciliador," to reconcile the contradictions in the Scriptures. Isaac Aboab wrote a Spanish commentary on the Torah, Isaac Akosta (1722) one on the Former Prophets. Baruch Spinoza had already passed beyond the pale of Judaism when he laid down in his "Tractatus Theologico-Politicus" his opinions on prophecy and on the origin of the Biblical books, opinions that became momentous in Biblical learning (see BIBLE EXEGESIS, MODERN AND NON-JEWISH).

Hiddushim and Peshatim.

Among Jews using the German language those of Poland were the leaders during this period. The study of the Talmud was pursued by them with renewed ardor, and gradually supplanted the study of the Bible itself. Abraham b. Judah Kremnitz (end of sixteenth century) wrote a commentary on the Prophets and the Hagiographa. The physician Eliezer Ashkenasi (died 1586 in Cracow), a man of philosophic attainments, explained the Pentateuch narrative in a special work ("Ma'ase Adonai"). The extravagant attempts to find a multiplicity of interpretations for one Biblical passage are characteristic of this Polish exegesis. Nathan Spira (1630) explained the words of Deut. iii. 24 *et seq.* in two hundred and fifty ways; Elijah Oettinger, in three hundred and forty-five ways. The mania for finding the new and unexpected, fostered by the pilpulistic methods of Talmudic study, thus dominated Bible exegesis and produced the literature of the "ḥiddushim" (novellæ) and "peshaṭim" (explanations) on the Pentateuch, that flourished especially in the eighteenth century.

The picture of the exegetic literature of this period would be incomplete without a reference to the Bible translations that it produced. Mention may be accordingly made of Abraham Usque's Spanish version (Ferrara, 1553), Jekuthiel Blitz's Judæo-German version (1676–78), revised by Josel Witzenhausen. The picture is completed in another direction by the literature of the "derashot" (sermon), that flourished especially in this period. The chief material for them was taken from the haggadic or cabalistic literature, the Bible text being used only in connection with it.

20. The new intellectual epoch in the history of Judaism inaugurated by Moses Mendelssohn marks also an epoch for Jewish Bible exegesis. Mendelssohn exerted his great and reshaping influence on his German coreligionists and on the German-speaking Jews of other countries in the first instance through his translation of the Pentateuch, that acted as a mighty and enduring leaven for culture. But this influence was equaled by his importance as an exegete. The Hebrew commentaries on the Pentateuch written by him and his collaborators mark the return to the simple, natural Bible exposition, the restitution of the Peshaṭ to its rights. Mendelssohn himself referred to the classic writers of the Peshaṭ, Rashi, Samuel b. Meïr, Ibn Ezra, and Naḥmanides, as models for true Bible exegesis. Hand in hand with this exegesis went the renewed study of Hebrew grammar and the formulation of a new Hebrew style aiming at correctness and simplicity. Mendelssohn, who combined in his person Judaism and Jewish scholarship with the intellectual culture—the literary, esthetic, and philosophic learning—of his time, combined in his Bible interpretation the traditions of Jewish exegesis with the elements of that developing in new directions outside of Jewish circles. The Biblical science of Protestant Germany that became paramount in the second half of the eighteenth century strongly influenced this reawakening Jewish exegesis even in Mendelssohn; and subsequent generations could not escape its influence.

Mendelssohn and His School.

The work of Mendelssohn, who had issued (1773) a Hebrew commentary on Ecclesiastes even before the appearance of his version of the Pentateuch (1783), and who had published also a German version of the Psalms, was sedulously continued after his death. His collaborators on his Pentateuch commentary (written in Hebrew) were the eminent grammarian Solomon Dubno, the linguist and poet Naphtali Hartwig Wessely, Aaron Jaroslaw, and Herz Homberg. From its name, "Bi'ur" (exposition), the authors who similarly translated and annotated the other books of the Bible were called BIURISTS. These men were in a way the rediscoverers and reconquerors of the Bible; for large sections of European Judaism that had become estranged from the Bible, through a one-sided study of the Talmud and through the decline of culture, had lost the perception for its simple meaning and its literary beauties. The first Biurists were, like the above-mentioned collaborators on the Pentateuch commentary, pupils and personal followers of Mendelssohn, and they were joined by other enthusiastic disciples in the early decades of the nineteenth century. Next to Germany, Austria was the home of the Biurists' activity. The most complete editions of the whole Bible, with German translation printed in Hebrew characters, and Hebrew commentary by different Biurists, appeared in Vienna and (in a different arrangement) in Prague, and were frequently reprinted with new additions by later authors. These Biurist Bibles, that perpetuated Mendelssohn's work on the Pentateuch, were important factors in the process of intellectual transformation taking place among a large section of European Judaism in the first half of the nineteenth century. The activity of the Biurists prepared the soil for the new science of Judaism as the most important fruit of that transformation.

The Biurists.

21. Moses Mendelssohn and the Biurists had provided for students and teachers, as means for the revived study of the Bible, translations printed in Hebrew characters, and commentaries, written in Hebrew, on the Biblical books; to these were added in the course of the nineteenth century similar works on the Bible, with the substitution, however, of German type in the translations, and with German annotations in conformity with the progressing conditions of the time. These works, consisting of the mere translation, or sometimes offering longer or shorter comments, were primarily intended not for specialists, but for general students of the Bible, for the school, and for the congregation. But they were compiled chiefly by specialists, who continued the activity of the Biurists, while paying due regard to the advances in Biblical science. One of these translations is known by the name of Leopold Zunz, who edited the versions of the several books by H. Arnheim, Michael Sachs, and J. Fürst; translating himself one book only, that of Chronicles. Besides this, similar works by Herxheimer, Philippson, and J. Fürst were widely circulated. Aside from these works, dealing with the entire Scriptures, single portions also were thus treated; and commentaries were also written in Hebrew after the manner of the Biurists, the latter especially in eastern Europe.

Nineteenth Century.

Similar aims were pursued outside of Germany; and translations of the Bible by Jews and for Jews were produced in the different European languages. The French, English, Italian, Dutch, Hungarian, Polish, and Russian Jews thus received their own translations of the Bible; the necessity for these increasing toward the middle of the nineteenth century with the growing number of the Jews unable to read the Bible in the original text. Among the non-German versions the Italian one by S. D. Luzzatto deserves especial mention, as well as the French work of Samuel Cahen, which contains, in addition to the translation, a commentary and valuable literary notes.

Although the endeavors sketched above were intended primarily for the unlettered, Bible exegesis as a scientific study was included in the science of Judaism, which rapidly advanced from the second decade of the nineteenth century. It reached, however, no important independent development. The leaders of Jewish science contributed little to that great progress in Bible exegesis and its auxiliary studies which was one of the signal achievements of the last century. Various causes contributed to this. In the first place, the history and literature of the Judaism of the post-Biblical and ensuing periods engaged the creative and pioneer activity of Jewish scholars; since in this department there was little collaboration to be expected from other quarters. Moreover, during the last period Jewish science suffered from the lack of that organization which the universities and learned societies offered to the development and steady pursuit of the various branches of human knowledge, and by means of which Biblical science attained to its eminent position and flourished so richly in German Protestantism. The founding of the rabbinical seminaries was an insufficient substitute; and the lack of organization referred to above was acutely felt in the whole field of Jewish science, and stood in the way of a methodical and continuous cultivation of the correlated branches of Bible study. At the same time the number of Jewish scholars who devoted themselves to study voluntarily dwindled, for well-known reasons; while the rabbis of the communities, who by virtue of their position were naturally students, were increasingly diverted from Jewish studies by the changing conditions and the various duties imposed by their office.

Finally, many Jewish scholars hesitated to apply ruthlessly the higher criticism to the Scriptures, especially to the Pentateuch, lest they should offend the traditions that formed part and parcel of the whole religious life of Judaism. Although the Jewish contributions to Bible study during the nineteenth century were limited in number, for the reasons mentioned above, yet some of the founders and leaders of the new Jewish science turned their attention also to Bible exegesis and to the multiform Biblical problems. Zunz, Rapoport, and Nachman Krochmal dealt with various questions of Biblical criticism with much acumen. Geiger, in his chief work, "Urschrift und Uebersetzungen der Bibel," is extremely radical. In his lectures he left an introduction to the Scriptures, which, however, is but a sketch. Graetz, after finishing his history, which included also Biblical times, devoted himself entirely to Bible exegesis, especially to textual criticism. Luzzatto was a highly gifted Bible exegete, with a rare insight into the niceties of the Hebrew language. Many other scholars could be mentioned who contributed important works to Biblical isagogics, Biblical archeology, textual explanations, and criticisms. It is primarily due to Jewish scholars that the works of the early Bible exegetes were recovered from obscurity and appreciated as aids to modern exegesis. Indications are not lacking that Jewish scholars increasingly devote their attention to Biblical science; leading to the hope that the sons of Jacob will duly take part in the researches into the sacred documents of Israel.

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E. C. W. B.

——**Modern and Non-Jewish:** The history of modern Bible interpretation divides itself best into: (1) the Reformation period, to the end of the sixteenth century; (2) the Confessional or Dogmatic period, to the middle of the eighteenth century; and (3) the Critical period, to the present time.

Impulses, Principles, and Results.

The influences that have chiefly promoted modern exegesis are: broadening culture; the art of printing; theological discussion; philological progress; historical research; discoveries in Bible lands; philosophical conceptions of the order of revelation; the doctrine of human development, or evolution. The chief notes of the progress of modern exegesis are: changes in methods of Biblical study, in principles of interpretation, and in theories of the degree and nature of Scriptural authority. The main practical results are seen in: a redivision of the contents of the Bible; changed opinions as to the authorship of many of the books; altered views as to their unity or literary form; a rearrangement of the books or their contents in the true order of their composition; and a comparative treatment of the Biblical institutions in the order given by the rearranged texts.

1. Period of the Reformation: The chief pre-requisite to a progressive study of the Old Testament was a general knowledge of the language in which it was written. The impulse to the study of Hebrew in the influential centers in Europe came in part from a deeper interest in religious questions. The study of Greek, as the classical idiom of science and philosophy, seemed to involve the study of Hebrew as the ancient language of the true religion, in which, moreover, the greater portion of the current Christian Scriptures was originally written. It was naturally from Jewish scholars that most help could be obtained: Reuchlin (1455-1522), the founder of modern Hebrew science, though not the earliest Christian Hebraist, was as a humanist second only to Erasmus in influence. He obtained nearly all his knowledge of the language from his Jewish teachers, and the grammar contained in his epoch-making "Rudimenta Linguæ Hebraicæ" (1506) was based chiefly on David Ḳimḥi. His friend and (in these matters) his disciple, Martin Luther, was the first great Christian exegete: his University of Wittenberg had been founded in 1502 partly for the purpose of promoting the new learning.

Exegetical Merits of the Reformers.

What distinguished Luther, Melanchthon, Calvin, and the other reformed expositors was their fundamental exegetical principle that Scripture is to be taken in its literal sense. Thus, Luther's "Observationes in Psalmos" (1519) has, on this ground, been called the first scientifically exegetical book of the Reformation. In his comments on Gen. iii., xv., and xxx. he deals severely with the time-honored allegorizing method. In Calvin's commentaries on Isaiah (1551) and the Psalms (1564) the high-water mark of the exegesis of the sixteenth century is reached; the advance being shown chiefly in an increased regard for philological accuracy and for the historical setting of the sacred writings. Thus, though the Reformers were themselves no great Hebraists, their expositions are the most enduring mark of the revival of Hebrew and Biblical learning in their time.

A surer grammatical and historical exegesis was made possible in this age by the publication of the original texts of Scripture. From the earliest days of the art of printing the text of the Old Testament had been circulated under Jewish auspices; and soon the current Vulgate version was compared with the original, the first simple step in that process of textual criticism which has been the surest foundation of modern interpretation. Two great undertakings are the monuments of this era of text publication. One was the Complutensian Polyglot of Cardinal Ximenes (1514-17) in six volumes, four of them devoted to the Old Testament, the Septuagint, the Targums, and the Vulgate appearing side by side with the original. The other was the Hebrew and Rabbinical Bibles of Bomberg (Venice, 1518-26), in which the chief help was given by R. Jacob ben

Ḥayyim of Tunis. Finally, the publication of texts facilitated the translation of the Bible into the vernaculars of the various countries of western Europe, upon the basis of the Hebrew and not of the long dominant Latin Vulgate—a process which was itself an exercise in the exegetical art.

Effect of Dogmatics.

2. Period of Confessionalism or Dogmatism: It can not be said that any great advance was made in the understanding of the Bible during the following century and a half. It is true that neither the study of Hebrew nor that of the sacred text was neglected; but the ends sought were mainly theological, or rather confessional, in the narrowest sense. There is only here and there a trace of any desire to find out the inner connection of the parts of Scripture and the progress of its teaching from step to step in the development of revelation. In Germany, especially, little advance is to be noted until the middle of the eighteenth century. There theological controversy and the framing of sectarian symbols were most assiduously practised; and it is a melancholy indication of the barrenness of such pursuits that there is no evidence in the whole history of exegesis that the larger understanding of the Bible has ever been promoted by dogmatic discussion.

Probably the most valuable work of these later "Middle Ages" of Christianity was the labor that went to the making of the great polyglots. That of Cardinal Ximenes, referred to above, had already in the sixteenth century been followed by the Antwerp Polyglot (1569–72), four of whose eight volumes were devoted to the Old Testament. This work, executed under the auspices of Philip II. of Spain, was superintended by the learned Spaniard Arias Montanus. Its improvement upon the Complutensian is shown partly in its greater accuracy and partly in its fuller reproduction of the Targums.

The Polyglots.

An essential advance is shown in the Paris Polyglot (1629–45), published under the auspices of the advocate Le Jay, in which were given the Syriac and Arabic versions and the Samaritan Pentateuch and Targum. The London Polyglot (1654–57) was further enriched by the Ethiopic version and valuable prolegomena by the chief editor, Brian Walton.

Many of the contributors to these monumental works were among the foremost scholars of their time. Thus, Edmund Castell (Castellus), who wrote the "Lexicon Heptaglotton" (1669), was the chief linguistic authority in the making of the last-named polyglot, and his dictionary has scarcely ever been surpassed as an effort of independent scholarship. It served as the basis of most of the lexicons of the individual languages until the nineteenth century. The Buxtorfs, father and son (died 1629 and 1664, respectively), in Basel, by their lexicons and handbooks, were largely instrumental in bringing the treasures of rabbinical and Talmudical literature within the reach of the Christian world. It was also no slight service that was performed by the Arabists of the seventeenth and eighteenth centuries. Edward Pocock (1604–91), another contributor to the London Polyglot, and Albert Schultens (1686–1750) employed their Arabic erudition in the work of Scripture exposition and illustration. Nor must the achievements of Job Ludolf (1624–1704) in the more remote sphere of the Ethiopic be overlooked. All study of the Semitic languages and literatures in the days before the rise of comparative linguistic and historical science was made directly in the interest of the Bible and Biblical literature.

Semitic Scholars and Archeologists.

Help scarcely less important was afforded by those scholars who devoted themselves to Biblical and Oriental archeology. The works of Samuel Bochart (1599–1667) on sacred geography and zoology ("Phaleg et Canaan," 1646, and "Hierozoicon," 1675) are replete with knowledge not yet antiquated. John Selden (1584–1654), "the Coryphæus of antiquaries," left in his "Syntagmata de Dis Syris" (1617) a work of enduring value, as did John Spencer of Cambridge in his great work, "De Legibus Hebræorum Ritualibus" (1685), and Adrian Reland also in his "Palestina" (1716). These proved to be basic works in their respective spheres of research.

Obstructive Dogmatism.

But in the more specific work of interpreting the sacred text in detail the Christian Church, taken as a whole, had forgotten the spirit and maxims of Luther and Calvin, and was hopelessly fettered by the dogma of the plenary inspiration of the Scriptures. Inasmuch as this doctrine necessarily implies the absence of any inner development in the Bible, it paralyzed the search for historic truth. Stagnation reached its climax when the "Formula Ecclesiarum Helveticarum" (1675) declared, as the doctrine of the Church, that the Masoretic vowel-points and accents were divinely inspired. Elias Levita (1472–1549) had made it plain to intelligent Jews and Christians alike that the points were introduced about the sixth century of the common era; and when Louis Cappel (Cappellus), "Reformed" professor at Saumur (1585–1658), vindicated the same opinion in his "Critica Sacra" (1650), the orthodoxy of the time was left without excuse or defense, and the error gradually died out of itself. This book was the real beginning of textual criticism in the Christian Church. Moreover, the mysticism of Böhme (1575–1624) and the pietism of Spener (1635–1705) had an effect far beyond the spheres of religious sentiment and of philosophy, in liberating the minds of many from the tyranny of formalism.

Harbingers of Progress.

Also, the original and independent John Koch (Cocceius, 1603–69), in pointing out the progressiveness of the divine revelation, gave, notwithstanding his extravagances as a typologist, a lasting impulse to earnest inquiry into the essential meaning of the Bible. His legitimate successor was Vitringa (1659–1722), the famous commentator on Isaiah, a striking combination of the grammarian and the allegorist, whose diligence in seeking first of all the primary sense of the text was stimulated by the example of the common-sense literalist Grotius (1583–1645) and of the ingenious but cautious philologist De Dieu (1590–1642). All of these were of the Reformed Church in Holland, where almost the only great commentators of the seventeenth and eighteenth centuries were trained and labored.

3. Period of Criticism: The ideas that were most germinal and potential in interpretation came, however, not from Holland (concerning Spinoza, see later on), but from England and, above all, from Germany. They can be traced succinctly along the lines of esthetic appreciation, literary criticism, philological research, and philosophical constructiveness. It is with the middle of the eighteenth century that the unbroken advance begins. Up to that time the theologians, by their unsympathetic treatment, had done their best to consign the Bible to the rubbish-heap of creeds and confessions; and they seem to have almost succeeded.

Esthetic Appreciation.

The first essential to a correct estimate was to observe the form and structure of the sacred writings. Robert Lowth (1710–87), an Englishman, has the distinction of having pointed this out. His "De Sacra Poesi Hebræorum" (1753) and his translation of Isaiah (1778) set forth and illustrated the several forms of Parallelism in Hebrew poetry, and showed how they could be traced out in the original, and how they could be reproduced in any properly made version. In this exposition he rightly professes to have applied largely the principles of Azariah dei Rossi (1513–77). This was the opening of a new world to Christian readers, who were now enabled to discern the poetic structure of a large part of the Old Testament. Lowth's esthetic taste and spirit were more than matched by the German Herder (1744–1803), whose enthusiasm for Oriental antiquity had been in large measure kindled by Hamann (1730–88). Herder's "Geist der Hebräischen Poesie" (1782) did most to imbue his age with admiration for Hebrew literature. But the Bible was the main inspiration of his literary and philosophical writings, in all of which he strove mightily for the uplifting and enlarging of the spirit of humanity. What has been gained since Herder's time in the literary appreciation of the Bible is due in the main to a more accurate knowledge of details.

Lowth and Herder.

Beginnings of Higher Criticism.

Bible exegesis came to its rights when scientific literary criticism was combined with accurate philological methods and more complete historical and archeological knowledge. The year 1753 is the natal year of what, in distinction from textual criticism, is called "higher criticism." Then appeared along with Lowth's "Sacred Poetry of the Hebrews" a still more epoch-making book by Jean Astruc (1684–1766), physician to Louis XIV. of France, entitled "Conjectures sur les Mémoires Originaux dont il Paroît que Moyse s'est Servi pour Composer le Livre de la Génèse." The book was published with an apologetic aim—to save the consistency of the sacred writers—and nobly has this purpose been justified in the final result of the critical inquiry thus begun. It had long been maintained by some of the more daring spirits, as by Abraham ibn Ezra (1093–1168) and the philosophers Hobbes (1588–1679) and Spinoza (1632–77), that there were many portions of the Pentateuch which could not have been written by Moses, on the ground that their statements refer to events which occurred after his time. Of these Spinoza advanced furthest, following up the dicta of Ibn Ezra and Isaac de la Peyrère (1592–1676). In his "Tractatus Theologico-Politicus" (1670) Spinoza not only disputed the Mosaic origin of the Pentateuch, but asserted that in the historical books as far as Kings much of the contents pointed to a late authorship. His sagacity was further shown by his putting Chronicles long after the time of Ezra and in perceiving the composite character of several of the prophetical books. Richard Simon, a father of the Oratory in Paris (1638–1712), the most acute critic of his day, while denying that the Pentateuch in its final form could have come from Moses, propounded the theory that the Old Testament was compiled with considerable freedom from the works of inspired historiographers.

Precursors of the Higher Criticism.

Chief Points in the Line of Progress.

Astruc made the beginning of progressive criticism by observing the distinction in usage of the two names for God, Elohim and Yhwh. It had already been conjectured by Vitringa and others that Moses made use of earlier documents. Astruc hit upon the thought that these two names, running through separate sections of Genesis, marked a distinction of authorship. He assumed also nine smaller documents distinguished by other marks. J. G. Eichhorn, along with other hypotheses, showed in 1779 that this distinction was further justified by peculiarities of linguistic usage. In 1798 K. D. Ilgen declared his belief that the Elohim sections in Genesis were not the productions of a single author. De Wette demonstrated in 1805 that Deuteronomy differed in essential character from the other books of the Pentateuch. Friedrich Bleek in 1822 pointed out that the Book of Joshua was a direct continuation of the Pentateuchal narrative, and therefore must have been included in the same historical framework now known as the Hexateuch, including the Pentateuch and Joshua. Ewald in 1831 showed that the Elohim document and the Jehovah document were separately traceable throughout the Pentateuch. In 1853 Hupfeld developed the happy conjecture of Ilgen, made more than half a century before, into a demonstration that there were two independent Elohistic sources, one of which was very closely related to the Jahvistic.

Summary of Theories.

Thus, in a round century after 1753, the fundamental analysis of the first six books of the Old Testament was completed. The few facts just given indicate merely the general line of assured progress, leading to the establishment of the hypothesis that the Hexateuch was made up of a series of independent documents. Other theories, such as that the Pentateuch was a late composition made up of a collection of fragments (the "Fragmentary" hypothesis), or that it consisted of one fundamental (Elohistic) work, others having been attached for the purpose of completing it (the "Supplementary" hypothesis), grew out of the original impulse toward analysis and construction. They were long defended by able scholars, but have now practically disappeared from the arena of discussion.

Meanwhile a great awakening of what may be summarily called the historic interest had taken place in the world of criticism, and Bible study has been perhaps the principal gainer by the whole movement to which that awakening has given vitality and permanence. The dominant influences are, moreover, still operative a century and a half after the date of Lowth and Astruc.

Comparative Philology.

Comparative philology has been influential in two main directions. It has called attention to the contrasts as well as to the resemblances of distinct families of mankind, and has compelled men to find out characteristic types of thought and modes of expression in their literary monuments. It has also provoked a rational and scientific study of words and sentences, so that the modifications of their usages from age to age are made a key to unlock the meaning, or shades of meaning, which they have expressed. Hence, on the one hand, the impulse to the literary study of the Bible given by Lowth and Herder was continued by highly endowed men of various schools, of whom it may suffice to name Eichhorn, De Wette, Goethe, Ewald, Coleridge, and Matthew Arnold. On the other hand, the grammatical and lexical study of Hebrew was placed upon a new and ascending grade. Witness the successive productions of Gesenius (whose practical linguistic work is the most vital and persistent known to modern times), Ewald, Olshausen, Stade, and Koenig.

Textual Emendation.

To the demand for verbal accuracy, as well as to the search after the form of the original text, are due the many attempts that have been made to amend the Masoretic text. That emendation is often needed was long ago felt by independent inquirers. But no great advance was made in method from the days of Cappellus and Lowth to those of Ewald and Hitzig, except in connection with a critical study of the ancient versions and a wider collation of manuscripts. This was resumed with better efforts in the monumental works of Holmes and Parsons, of Field and Lagarde, who enforced stricter principles of textual correction.

New Vitalizing Conceptions.

But all these influences combined will not account for the tremendous revolution which Bible criticism and exegesis have undergone since the middle of the eighteenth century. Two new forces have been applied to Biblical study which may fairly be called vitalizing and regenerative. The one has come from the now ruling conceptions of the history of human thought and experience; the other, from the prevalent views as to the actual growth of human society. The one is chiefly philosophical; the other, mainly empirical. The practical result of the cooperant workings of the two conceptions is a rearrangement of the Old Testament books in the order of the natural development of their ideas, and in accordance with the growing capacity of ancient Israel for apprehending or receiving them.

Results of the New Exegesis.

The chief points on which the representatives of modern Biblical exegesis are agreed are:

1. In the Hexateuch four authors at least were concerned, besides a redactor or redactors. Of these Moses is not one, though it is not proved that he contributed no materials. One of the sources appears in Deuteronomy (D); another (P) in Leviticus and in large portions of the other books; while two others (J and E) often inseparably combined (J E) form the remainder. J (Jahvist) and E (formerly called the second Elohist) give a sort of historical résumé of the early history of Israel from the standpoints of southern and northern Israel respectively, and are dominated by the prophetic movement. They were completed in the ninth and eighth centuries B.C. The groundwork of D was the "Book of Instructions" found by Hilkiah in the Temple in 621 B.C. It ministered both to the prophetic spirit and to the cultus, and served as directive for the reformation of Josiah. P was composed for the promotion of the ceremonial code which it contains, and treats besides of the early history from the point of view of the priesthood. While including earlier elements, it was essentially the work of writers that were concerned with the ritual of the Second Temple, being substantially the law-book of Ezra. J E therefore precedes D, and D precedes P. The mode and time of the redaction are not so clear.

2. The aims or tendencies of these several productions—prophetic, deuteronomic, and priestly—do not stop with the Book of Joshua, but run through all the historical literature. In brief, while Judges, Samuel, and Kings are mostly of the prophetic or deuteronomic spirit, Chronicles, Ezra, and Nehemiah, all of which three came from one hand near the close of the canon, are controlled by the priestly tendency, so prominent in P of the Hexateuch.

3. The prophetical books have also been rearranged and readjusted in accordance with their ascertained historical order. Moreover, many of them have been found to contain prophecies which did not proceed from the principal authors. The portions thus separated are usually later than the genuine prophecies. Isaiah and Zechariah, for example, have each been credited with more than one important work in addition to their own proper utterances.

4. The titles of the Psalms are not original or reliable. Psalm-composition with a high spiritual intent and content began after the time of David, and, like hymn-writing in every age, flourished chiefly in times of religious and social stress and trial.

5. The writings ascribed to Solomon are, in their present form, of very late date. Ecclesiastes is wholly, and Proverbs largely, the product of the Persian or Grecian period. The Book of Daniel belongs to the time of the Maccabees.

6. Not only have the history of Israel and its historical records been arranged anew, but the whole career of Israel in Palestine now appears, in the light of the archeological disclosures of the last half-century, to have been, in its external incidents, but an incident in North-semitic history, which began several thousand years before the Hebrews became a nation.

7. The development of the religious conceptions and institutions of ancient Israel can be traced in a rational order and illustrated by similar phenomena elsewhere.

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K. J. F. McC.

BIBLE INSPIRATION. See INSPIRATION.

BIBLE MANUSCRIPTS: By this term are designated handwritten copies and codices of the Hebrew Bible as a whole, or of several books arranged in groups according to a certain order (see BIBLE CANON), or of single books. Sometimes, though not often, they contain collections of detached prophetic selections (see HAFṬARAH), generally in connection with the Pentateuch (see Strack, "Zeitschrift für die Gesammte Lutherische Theologie und Kirche," 1875, p. 594). A distinction is made between manuscripts intended for use in the synagogue and in public reading and those for private purposes. Originally both the sacred or public copies and the private or profane were in the shape of scrolls, this being the only style of book-making known to antiquity. After the leaved form of books came into vogue (from the fourth century of the common era), adherence to the ancestral model was insisted on in the case of those reserved for holy uses at public worship. While demanded only for the Pentateuch and the Book of Esther, this conformity must, as the name indicates, have been at one time exacted also for the four remaining Megillot, read as lessons on certain festivals. Why they and the collections of the Hafṭarot ceased to conform to the historical model can not be ascertained.

Rules for Writing.

The Pentateuch and Esther, when designated for synagogal use, are required to be written with scrupulous attention to rules laid down in the Law (see SOFERIM). They must be written in square characters (כתב מרבע, also known as כתב אשורי; see ALPHABET), without vowel-points and accents, on parchment made from the hides of "clean" animals, which, when duly prepared, are sewn together by threads of the same origin. If four mistakes are found in one column, or a single error is discovered in the "open" and "closed" sections of the Law, or in the arrangements of the metrical portions, the whole copy is rendered unfit for use (פסול) and must be buried. Great age—through long use, and exposure to climatic and other influences involving decay and other imperfections—is among the causes which render a copy unserviceable; and this circumstance explains why very old copies are not found.

The manuscripts intended for private use vary considerably in size, material, and character. They are in rolls, and in book form—folio, quarto, octavo, and duodecimo. Some are written on parchment, some on leather, others on paper; some in square characters, others in rabbinical (the latter only in modern times). They are usually provided with vowel-points, written in a different color from the consonants, which are always in black. Initial words or letters are often in gold and silver; some, indeed, are artistically illuminated. Sometimes on the inner margins of the columns are given Masoretic notes; the outer ones are reserved for scholia and, in more modern manuscripts, for rabbinical commentaries. Yemenite manuscripts have usually no columns; and each verse is accompanied by the corresponding verse from the Targum Onkelos and the Arabic translation by Saadia. The space at the bottom of the pages is sometimes occupied by the commentary of Rashi.

Colophons and Inscriptions.

Generally, the manuscripts are provided with inscriptions giving the name of the copyist and the dates of writing. Several eras are used in the computation of these dates: that of the creation of the world; that of the Seleucids; that of the destruction of the Temple; and, finally, that of the Babylonian exile (see ERA). The age of undated manuscripts is approximatively determined by the ink, the quality of the parchment, the presence or absence of Masoretic notes, and by paleographic signs (see PALEOGRAPHY).

As indicated above, extant manuscripts are not of very great antiquity. In addition to the explanation already given, this phenomenon, all the more curious because, according to Jewish law, every Jew ought to have at least one copy in his house, is very plausibly accounted for on the theory advanced by Brian Walton; namely, that with the definitive settlement of the Masorah in the seventh century, many copies must have been discarded because of their infractions of the established Masoretic rules.

If Talmud Yerushalmi (Ta'anit lxviii. 1) is to be credited, while the Temple was still standing, standard codices of the Pentateuch were officially recognized. These were deposited in the court of the Temple and served as models for accuracy. According to the passage quoted, three were known by the following names respectively: "Sefer Me'on," so called on account of its reading מעון instead of מעונה (Deut. xxxiii. 27); "Sefer Za'aṭuṭe," because of its reading זעטוטי instead of נערי (Ex. xxiv. 5); and "Sefer Hi," because of its reading היא with a yod in nine passages instead of eleven. The Masorites, too, seem to have consulted standard manuscripts celebrated for their accuracy in the redaction of the text and in the compilation of the Masoretic glosses. Though none of these has been preserved, the following are referred to as authorities in almost every manuscript of importance:

Codex Muggeh, *i.e.*, the corrected Codex: Quoted by the Masorites either by its full title (בספר מוגה) or simply as "Muggeh" (מוגה).

Codex Hilleli (ספר הללי): The origin of its name

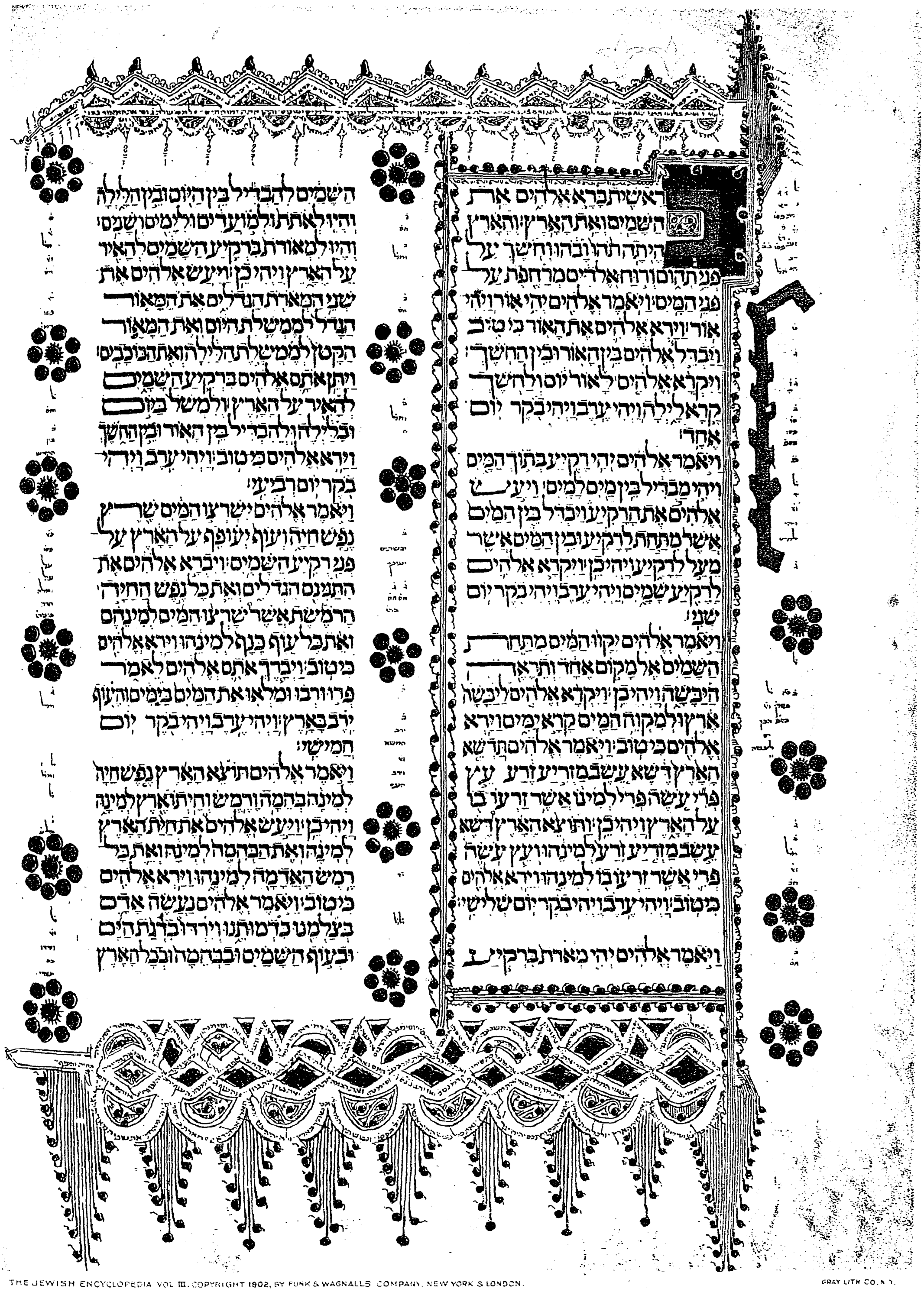

בראשית ברא אלהים את
השמים ואת הארץ והארץ
היתה תהו ובהו וחשך על
פני תהום ורוח אלהים מרחפת על
פני המים ויאמר אלהים יהי אור ויהי
אור וירא אלהים את האור כי טוב
ויבדל אלהים בין האור ובין החשך
ויקרא אלהים לאור יום ולחשך
קרא לילה ויהי ערב ויהי בקר יום
אחד
ויאמר אלהים יהי רקיע בתוך המים
ויהי מבדיל בין מים למים ויעש
אלהים את הרקיע ויבדל בין המים
אשר מתחת לרקיע ובין המים אשר
מעל לרקיע ויהי כן ויקרא אלהים
לרקיע שמים ויהי ערב ויהי בקר יום
שני
ויאמר אלהים יקוו המים מתחת
השמים אל מקום אחד ותראה
היבשה ויהי כן ויקרא אלהים ליבשה
ארץ ולמקוה המים קרא ימים וירא
אלהים כי טוב ויאמר אלהים תדשא
הארץ דשא עשב מזריע זרע עץ
פרי עשה פרי למינו אשר זרעו בו
על הארץ ויהי כן ותוצא הארץ דשא
עשב מזריע זרע למינהו ועץ עשה
פרי אשר זרעו בו למינהו וירא אלהים
כי טוב ויהי ערב ויהי בקר יום שלישי

ויאמר אלהים יהי מארת ברקיע
השמים להבדיל בין היום ובין הלילה
והיו לאתת ולמועדים ולימים ושנים
והיו למאורת ברקיע השמים להאיר
על הארץ ויהי כן ויעש אלהים את
שני המארת הגדלים את המאור
הגדל לממשלת היום ואת המאור
הקטן לממשלת הלילה ואת הכוכבים
ויתן אתם אלהים ברקיע השמים
להאיר על הארץ ולמשל ביום
ובלילה ולהבדיל בין האור ובין החשך
וירא אלהים כי טוב ויהי ערב ויהי
בקר יום רביעי
ויאמר אלהים ישרצו המים שרץ
נפש חיה ועוף יעופף על הארץ על
פני רקיע השמים ויברא אלהים את
התנינם הגדלים ואת כל נפש החיה
הרמשת אשר שרצו המים למינהם
ואת כל עוף כנף למינהו וירא אלהים
כי טוב ויברך אתם אלהים לאמר
פרו ורבו ומלאו את המים בימים והעוף
ירב בארץ ויהי ערב ויהי בקר יום
חמישי
ויאמר אלהים תוצא הארץ נפש חיה
למינה בהמה ורמש וחיתו ארץ למינה
ויהי כן ויעש אלהים את חית הארץ
למינה ואת הבהמה למינה ואת כל
רמש האדמה למינהו וירא אלהים
כי טוב ויאמר אלהים נעשה אדם
בצלמנו כדמותנו וירדו בדגת הים
ובעוף השמים ובבהמה ובכל הארץ

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GRAY LITH CO. N.Y.

ILLUMINATED HEBREW BIBLE (GEN. I.)

WRITTEN IN SPAIN 1476.

(FROM THE BODLEIAN LIBRARY, OXFORD.)

is not known. According to Zacuto, this codex was written by a certain Hillel at about 600 of the common era. In his Chronicle, compiled about 1500, Zacuto expresses himself as follows:

> "In the year 4957, on the twenty-eighth of Ab (Aug. 14, 1197), there was a great persecution of the Jews in the kingdom of Leon at the hand of the two kingdoms that came to besiege it. At that time they removed thence the twenty-four sacred books which were written about 600 years before. They were written by R. Hillel ben Moses ben Hillel, and hence his name was given to the codex, which was called 'Hilleli.' It was exceedingly correct; and all other codices were revised after it. I saw the remaining two parts of it, containing the Former and Latter Prophets, written in large and beautiful characters; these had been brought by the exiles to Portugal and sold at Bugia in Africa, where they still are, having been written about 900 years ago. Kimhi in his grammar on Num. x. 4 says that the Pentateuch of the Hillel Codex was extant in Toledo."

Codex Sanbuki: Frequently quoted in the Masorah Parva, and highly praised for its accuracy by Menahem de Lonzano in his "Or Torah." According to Christian D. Ginsburg, the name of this codex is derived from "Zambuki" on the Tigris, to which community it belonged.

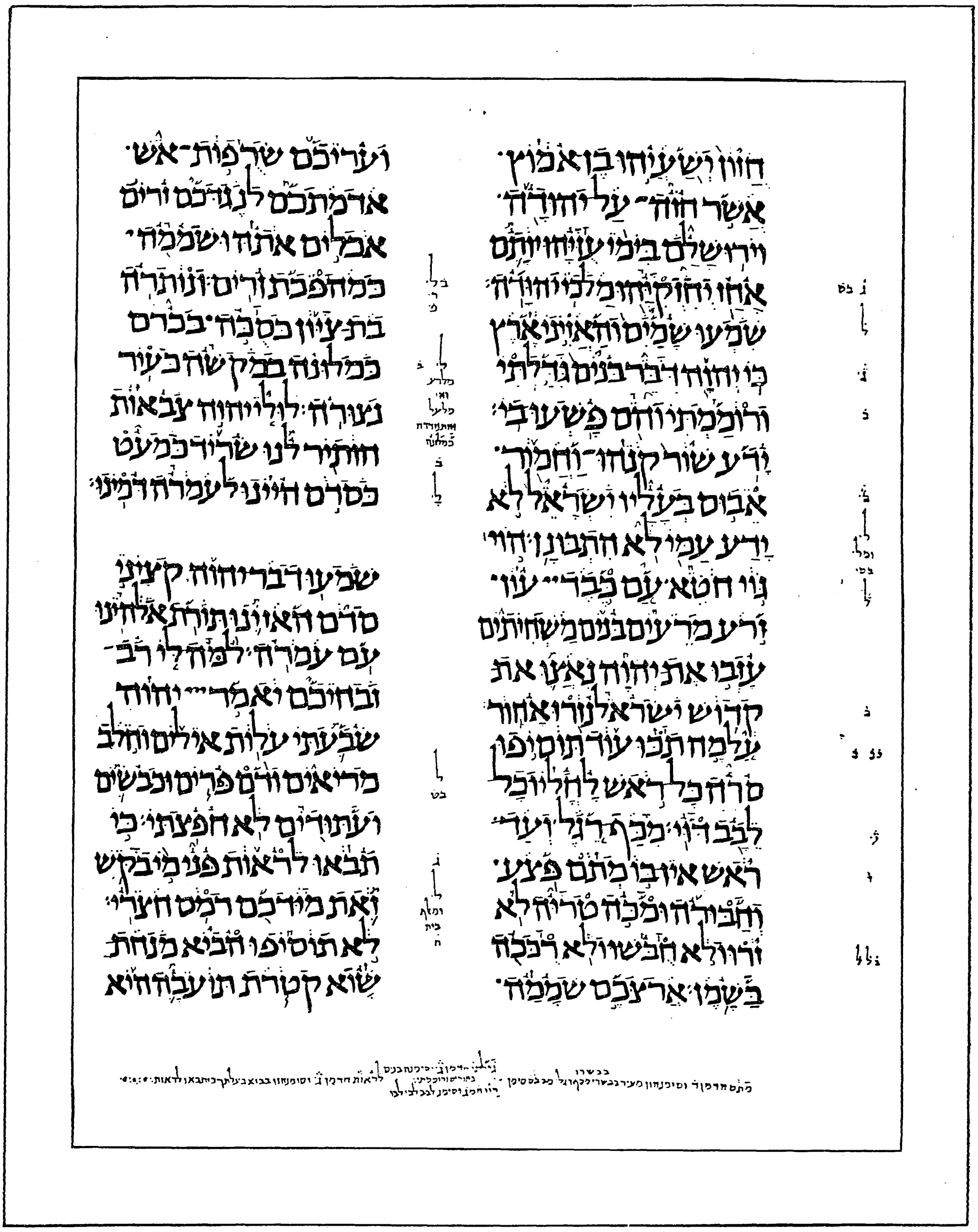
חזון ישעיהו בן אמוץ
אשר חזה על יהודה
וירושלם בימי עזיהו יותם
אחז יחזקיהו מלכי יהודה
שמעו שמים והאזיני ארץ
כי יהוה דבר בנים גדלתי
ורוממתי והם פשעו בי
ידע שור קנהו וחמור
אבוס בעליו ישראל לא
ידע עמי לא התבונן הוי
גוי חטא עם כבד עון
זרע מרעים בנים משחיתים
עזבו את יהוה נאצו את
קדוש ישראל נזרו אחור
על מה תכו עוד תוסיפו
סרה כל ראש לחלי וכל
לבב דוי מכף רגל ועד
ראש אין בו מתם פצע
וחבורה ומכה טריה לא
זרו ולא חבשו ולא רככה
בשמן ארצכם שממה

ועריכם שרפות אש
אדמתכם לנגדכם זרים
אכלים אתה ושממה
כמהפכת זרים ונותרה
בת ציון כסכה בכרם
כמלונה במקשה כעיר
נצורה לולי יהוה צבאות
הותיר לנו שריד כמעט
כסדם היינו לעמרה דמינו

שמעו דבר יהוה קציני
סדם האזינו תורת אלהינו
עם עמרה למה לי רב
זבחיכם יאמר יהוה
שבעתי עלות אילים וחלב
מריאים ודם פרים וכבשים
ועתודים לא חפצתי כי
תבאו לראות פני מי בקש
זאת מידכם רמס חצרי
לא תוסיפו הביא מנחת
שוא קטרת תועבה היא

PAGE OF THE HEBREW BIBLE, WITH SUPERLINEAR PUNCTUATION, FROM THE ST. PETERSBURG CODEX.

Codex Yerushalmi: As attested by Kimḥi ("Miklol," ed. Fürth, 1793, p. 184b), the codex was for many years in Saragossa, and was extensively used by the grammarian and lexicographer Ibn Ganaḥ. It is often quoted in the Masorah as exhibiting a different orthography from that of the Codex Hilleli.

Codex Jericho, also called **Jericho Pentateuch** (**חומש יריחו**): The name seems to imply that the manuscript embraced only the Pentateuch. It is mentioned by Elijah Levita, in "Shibre Luḥot," as most reliable for the accents.

Codex Sinai (**ספר סיני**): Many opinions exist as to the derivation of its name. The most plausible is that it was derived from "Mount Sinai," just as the codices Jericho and Yerushalmi denote the places of their origin. It is mentioned in the Masorah, and is also cited by Elijah Levita in his work quoted above.

Codex Great Maḥzor (**מחזורא רבה**): This probably contained the annual or triennial cycle ("Maḥzor") of lessons to be read on week-days, Sabbaths, feasts, and fasts; hence its name.

Codex Ezra: Quoted in the Masorah Parva. A manuscript professing to be a copy of this codex is in the possession of Christian D. Ginsburg.

Codex Babylon (**ספר בבלי**): Differences (**חלופים**, "ḥillufin") existed between the Western schools (**מערבאי**), the chief seat of which was Tiberias, and the Eastern (**מדינחאי**), the principal centers of which were Nehardea and Sura, in the reading of many passages; this codex gives the Eastern recension (see Masorah).

Another standard codex which served as a model at the time of Maimonides was that written in the tenth century by the renowned Masorite Aaron ben Moses ben Asher of Tiberias (compare Maimonides, "Yad," Sefer Torah, viii. 4). This codex was for a long time believed to be identical with that preserved in the synagogue at Aleppo (Jacob Saphir, אבן ספיר, i. 12b; Grätz, in "Monatsschrift," 1871, p. 6; 1887, p. 30; Strack, "Prolegomena Critica," pp. 44–46). [E. N. Adler ("Kaufmann Gedenkbuch," p. 130) argues that the Aleppo Codex is a copy, not the original; but Wickes ("Hebrew Accentuation," Preface, p. vii., Oxford, 1887) makes it clear that "the statement assigning the codex to (Aaron ben Moses) Ben-Asher is a fabrication."—E. G. H.]

Two celebrated manuscripts *believed* to be very ancient are still extant in Syria. One of these, the Damascus Codex, which, according to the inscription on its title-page (added, however, by a later hand), was written in the third century of the common era, belongs to a Jewish family of Damascus named Parḥi, and is exhibited to the inhabitants on feast-days. The other is kept in a grotto by the inhabitants of Guber, near Damascus.

Number of MSS.

The number of Hebrew Bible manuscripts found in European libraries is very considerable. The oldest collection is that in the Imperial Library, St. Petersburg, and formerly at the Biblical Society of Odessa. A description of some of these manuscripts was given by Ephraim Moses Pinner in a pamphlet entitled "Prospectus der Alten Hebräischen und Rabbinischen Manuscripte," etc., Odessa, 1845. A full description by Strack and Harkavy is given in their catalogue. The oldest manuscript of this valuable collection is a Pentateuch brought from Derband (Daghestan), written before 604 of the common era. It consists of forty-five skins having 226 columns, and is composed of six pieces: (1) Gen. i.-xlvi. 25, end (9 skins, 52 columns, 51 lines; Taggin by a later hand). (2) Gen. xlvi. 26-Numbers (24 skins, 134 columns, 50 lines, without Taggin). (3) Deut. i.-xvii. (4 skins, 21 columns, 51 lines, without Taggin). (4) Deut. xvii.-xxi. 4 (1 skin, 3 columns, 51 lines). (5) Deut. xxi. 5-xxiii. 23 (1 skin, 3 columns, 51 lines). (6) Deut. xxiii. 24-end of Deut. (4 skins, 13 columns, 51 lines).

The oldest manuscript in book form at the library of St. Petersburg dates from 916. It consists of 225 folios, each folio divided lengthwise into two columns with 21 lines to the column, with the exception of folio 1a and folio 224a-b, which exhibit epigraphs. It contains the Latter Prophets. Two lines of Masorah Magna appear in the lower margin of each page; while the Masorah Parva occupies the center space between the columns. The vowel-points are superlinear in the so-called Babylonian system. The total number of the Bible manuscripts in the St. Petersburg library is 146.

In Libraries.

The British Museum possesses 165 Bible manuscripts, the oldest of which is the Masoretic Bible written about 820–850. This contains the Pentateuch and consists of 186 folios, 55 of which were at one time missing, but have been added by a later hand. The Bodleian Library, Oxford, possesses 146 Bible manuscripts, the oldest of which dates from 1104. Cambridge counts 32, the oldest believed to be of the tenth century. Bible manuscripts in goodly numbers are also to be found in private libraries in England, the most important collection being that of E. N. Adler. This contains about 100 codices, the oldest dating from the ninth century. The Bibliothèque Nationale, Paris, has 132 Bible manuscripts, the oldest with the date 1286. The number of Bible manuscripts in the Vienna Library is 24. The oldest (given by Kennicott under No. 126) contains the Latter Prophets and the Hagiographa, written in the tenth century. Steinschneider describes 14 Bible manuscripts in the Royal library of Berlin; none of them is very old. De Rossi describes 848 manuscripts (now at Parma), the oldest of which is No. 634, containing Lev. xxi. 19-Num. i. 50, written in the eighth century. The Vatican Library possesses 39 Bible manuscripts, which have been described by Joseph Simon Assemani and Stephen Ephodius Assemani. Several Bible manuscripts are in the libraries of Leipsic, Munich, and Leyden.

Some Bible manuscripts have been brought from China. They are partly synagogue rolls, partly private copies, whose text does not differ from the Masoretic Bibles. A Pentateuch of the Malabar Jews is now in England. It resembles, on the whole, the usual synagogue rolls, except that it is written on red skin.

Samaritan manuscripts of the Pentateuch are to be found in the British Museum, the Bodleian, St. Petersburg, Parma, and the Vatican libraries; for a

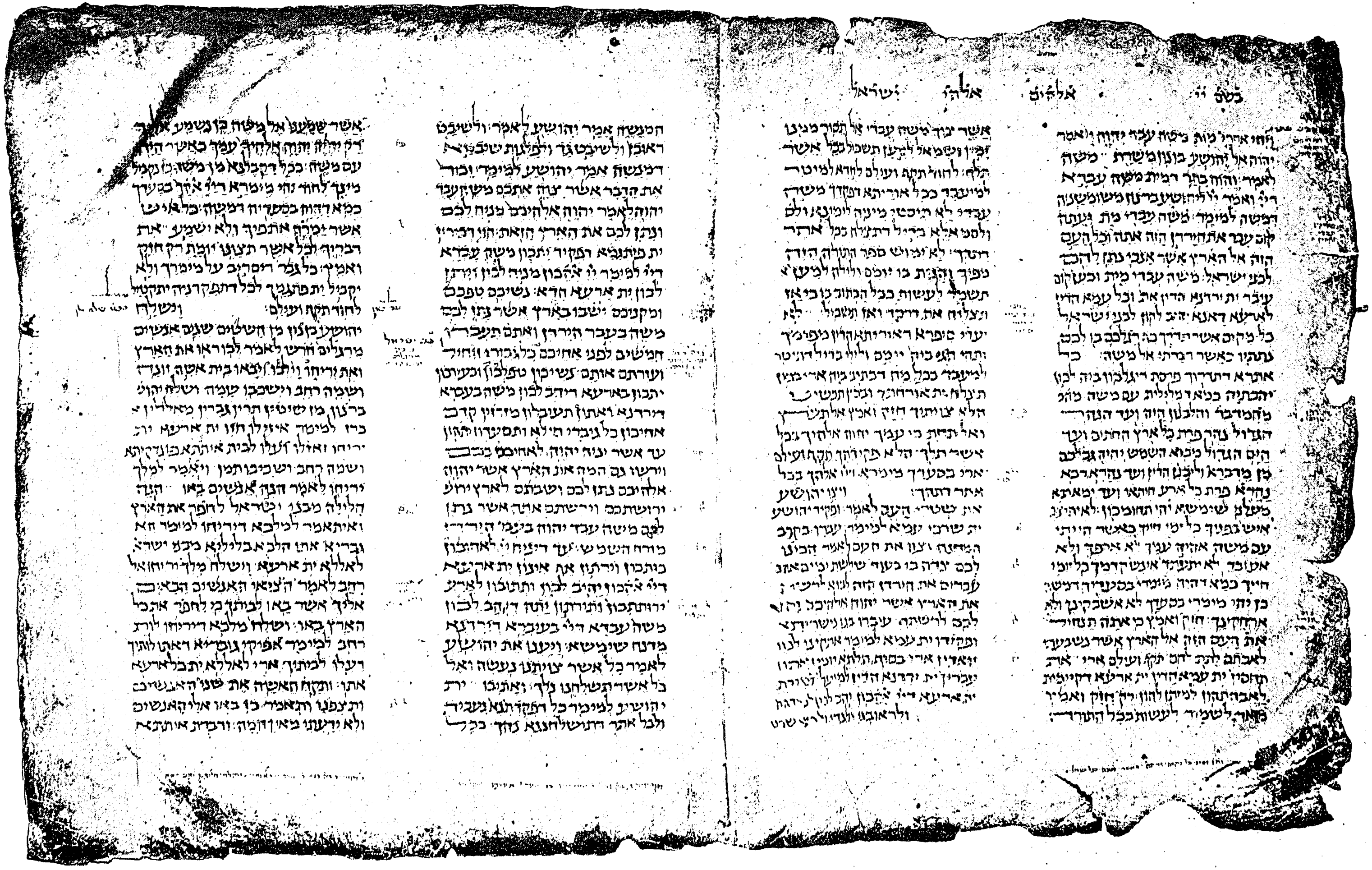

FROM THE ERFURT MANUSCRIPT OF THE HEBREW BIBLE (JOSHUA I.-II. 5), SHOWING TARGUM IN ALTERNATE VERSES; FORMERLY THE PROPERTY OF JOHANN REUCHLIN.

description of them, the respective catalogues may be consulted.

As curiosities may be mentioned a Hebrew Pentateuch in Arabic characters, now in the British Museum; the Pentateuch in Latin characters in the Bodleian Library; and, finally, the fragments of the Pentateuch written in inverted alphabet discovered lately in the Cairo genizah.

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E. G. H. I. Br.

BIBLE IN MOHAMMEDAN LITERATURE: Through intercourse at Mecca, at Medina, and on his various journeys in the seething, germinant Arabia of his day, Mohammed learned to distinguish between idol-worshipers and such people as he termed "the People of the Book": holders and followers of a written revelation. Most prominent among these were the Jews and Christians; thrice mention is made in the Koran of the Sabeans as being in the same class as, and once of, the Magi. As to the nature and contents of their books, Mohammed had only one fixed idea: These taught the same doctrine exactly as he taught; could, in fact, teach no other, as all doctrines came from the one Lord.

Mohammed's View of Jewish Scriptures.

There are vague references to certain "leaves" being delivered to Abraham; but what eventually became of them Mohammed does not say. The later Moslem theory is that they were taken back into heaven, and that whatever light the Sabeans and Magi enjoy is derived from them. One practical result is that Islam does not reckon Zoroastrians and worshipers of the host of heaven as idolaters, but consents to enter into treaty with them. But the books of the Jews and Christians were clearly there; they had remained unto Mohammed's day. To Moses, the "Tawrat" had been revealed; to David, the "Zubur" (Psalms); and to Jesus, the "Injil" (Evangelium). Thus, the Torah, the Psalms, and the "Gospel" represented for Mohammed the Scriptures of the Old and New Testaments. How vague his idea was and how both Jews and Christians must for him have melted together into one is evident from his belief that Miriam, the sister of Moses, was the same as Mary, the mother of Jesus.

To the series of prophets involved in this scheme of religious history Mohammed claimed to be heir. In the providence of God the time had now come when the Arabs, in their turn, were to have a prophet sent to them, speaking in their tongue, sprung from their blood, and calling them to repentance and to the acceptance of the one God and His doctrine as the other prophets had done with their respective peoples. Mohammed seems to have been quite satisfied that what he taught stood clearly written already in the Tawrat, the Zubur, and the Injil. The Jews and Christians, he felt, must recognize that he was exactly such a prophet as those who had come before; that he fulfilled all the conditions called for in the Books. This, evidently, was rooted in his self-consciousness, and, with his scheme of religious policy, was all the basis he had. Of direct knowledge of the sacred books, as then in the hands of the Jews and Christians, he appears to have had none. He felt no need of it. When, therefore, the Jews and Christians refused to recognize his doctrine and to accept his prophethood, he could only ascribe their conduct to perverse obstinacy. They concealed passages in their books; they misinterpreted others, "twisting their tongues in them" (Koran iii. 72).

In time he gave up the attempt to secure such support, and fell back on the simple weight of his own authority. Traditions, which may have taken form later, indicate, in their substance at least, the attitude to which he came. "Have nothing to do," he is reported to have said, "with the People of the Book and their books; say unto them, 'We believe in that which has been revealed to both of us; your God and our God is the same.'" Essentially he meant, "My revelation is the same as that which stands in your books. You misinterpret, conceal, and pervert; my revelation is certain and is enough." Such, apparently, was the attitude of Mohammed himself to the Scriptures. In illustration, reference may be made to the following passages in the Koran, suras ii. 85, 129, 209; iii. 60, 72, 179, 184; iv. 161, 169; v. 47, 85, 109; xix. 28; xxvi. 192; xxix. 45; xlii. 11; lvii. 25; lxi. 6; lxii. 5; lxvi. 10.

The God of Islam and Yhwh Identical.

But such a position could only be maintained by Mohammed himself with his intense consciousness of the truth of his mission. After his death came rapid changes which were natural in themselves, but the definite origin of which is mostly obscure to us. The only means of access which the earliest Moslems had to the sacred books of the Jews and Christians was through proselytes; and these proselytes, from a variety of causes, misled much more than they instructed their new coreligionists. For one thing, the Moslems regarded them as authorities on the history of the past. They asked innumerable questions, and expected answers. The more marvelous the answer, the better they seem to have been pleased. Only on one point these converts had to be wary: Their replies must square generally with the Moslem scheme of thought and theology; otherwise their heads were in danger. Under these conditions of risk, marvelous tales sprouted freely. The Midrashimun doubtedly helped; but the imaginations of the converts, thus stimulated, probably accomplished more. Of the latter, two names are worthy of mention as romancers of quite astonishing capacity; viz., Wahb ibn Munabbih (d. 728) and Ka'ab al-Aḥbar (d. 652).

To the labors of these men, then, to the Oriental horror of a vacuum, and to the Oriental indifference as to how a vacuum is filled, is due the overwhelming mass of misinformation on the Old and New Testaments that still oppresses the Moslem world. First, the Torah is confused with the Tables of the Law, and the latter are increased in number. Again, the Torah is enormously increased in bulk: it is alleged to contain a varying number of parts, up to 1,000, and to make seventy camel-loads. Each single part takes a year to read through. Only four

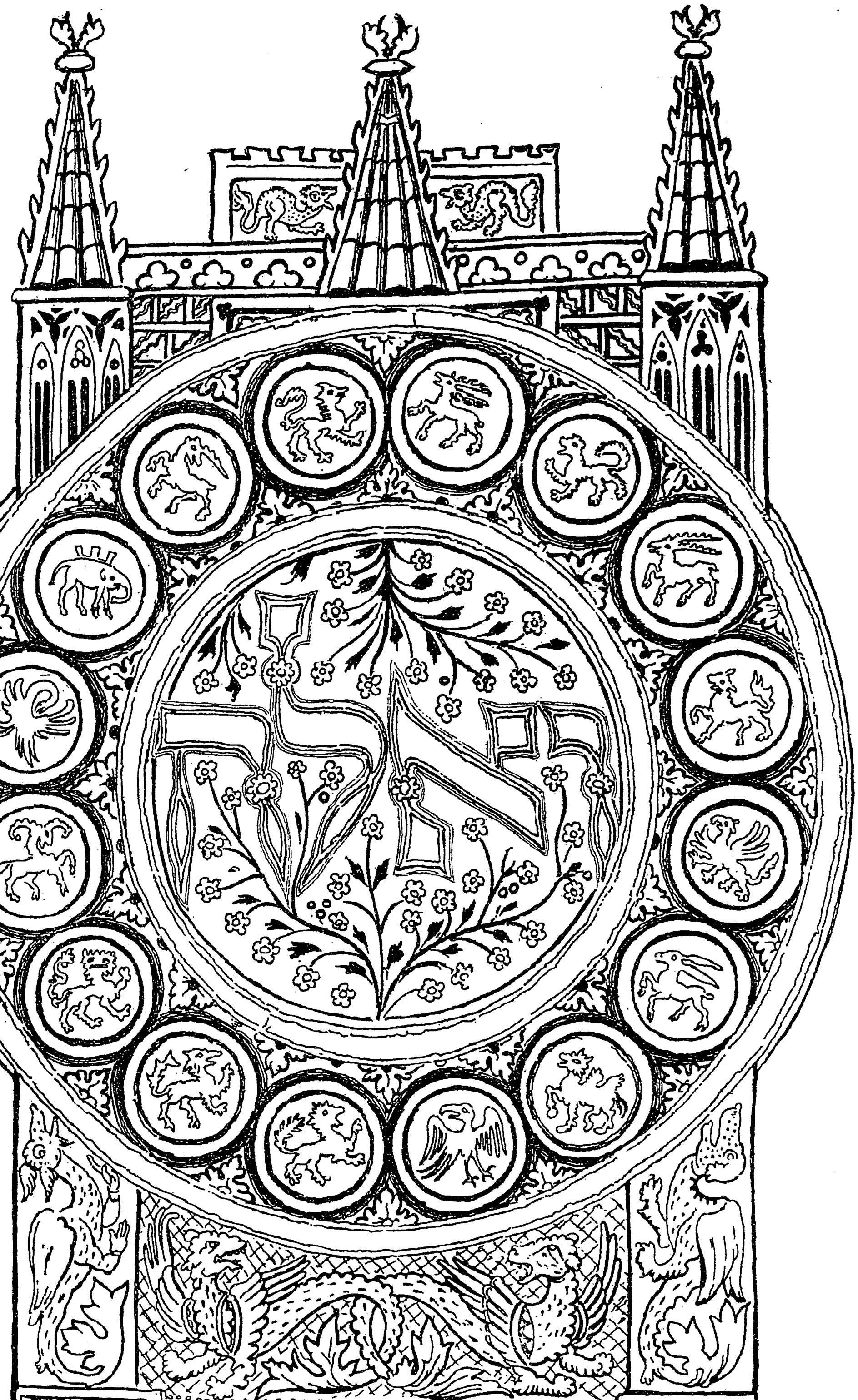

First Page of Exodus.

(From an illuminated manuscript, formerly in the possession of the Duke of Sussex.)

False Citations from Torah.

men—Moses, Joshua, Ezra, and Jesus—have studied it all. Clear statements, all imaginative, are given as to how it begins and ends. Quotations of the wildest character are introduced as from it; and the quoter will say calmly, "I have read them in the Torah." The same exactly holds good in regard to the Gospel and the Psalter. As to the Psalter, there exists in Arabic one of one hundred and fifty chapters, only the first two of which agree with the Psalms; the rest being a free imitation of the Koran. Possibly the Torah and the Gospel may at one time have been similarly perverted, but of such corruptions no traces now exist. The Torah was said to begin like sura vi. of the Koran and to end like sura xi. In it was an exact description of Mohammed and of some other persons associated with the beginning of Islam. For the Gospel, the following statement by an early authority will probably suffice: "I found in the Gospel that the keys of the treasure of Ḳarun [Korah] were a load for sixty mules; no one of them was larger than a finger, and each key served for a separate treasury."

Besides these three books which Mohammed recognized, there are also given references to the Wisdom literature; and in this case a much closer approximation is made to the truth. There are quotations from the Wisdom of Solomon, the Testament of Solomon (apparently part of Proverbs), and the Wisdom of the Family of David, and these have usually at least a possible source. Further, it must not be thought that all this characterized only the earliest times and the most ignorant and careless minds. Al-Gazzali (d. 1111), the greatest theologian of Islam, and a man of the intellectual rank of Augustine or Thomas Aquinas, quotes almost as credulously and rashly as any. Nor does he ever dream of verifying a quotation. Fakhr al-Din al-Razi (d. 1209), another theologian of eminence, boasted that he knew the Torah and the Gospel by heart; and yet in his commentary on the Koran the most incredible things are cited as being contained in these. The best we can say for him is that either there were a pseudo-Torah and a pseudo-Gospel, which deceived him, or else that he lied. Such were the results of the mendacity of the early proselytes to Islam and of the credulity and carelessness of the Moslems. As some excuse for the last may serve the feeling which grew up that there was sin as well as danger in reading the books of Jews or Christians. Even Ibn Khaldun (d. 1405), the first philosophical historian of Islam, disapproved of such study: Mohammedans had certainty in the Koran, he held, and should be content with that.

Among the various general statements in the Koran that Mohammed had been foretold in the earlier books, only one gives the impression that Mohammed had had a specific passage in mind. It is in sura lxi. 6, where Jesus says, "O Sons of Israel, lo, I am a messenger of God to you . . . giving you good tidings of a messenger who will come after me, whose name will be Aḥmad." This seems a tolerably clear reference to the promise of the paraclete in John's Gospel, ch. xiv. *et seq.*, and a very early Moslem tradition so takes it, quoting an Arabized form of the Greek παράκλητος. Another passage is Deut. xviii. 18 *et seq.*: "I will raise them up a Prophet from among their brethren, like unto thee." This, it is explained, could only refer to a prophet of the line of Ishmael; for he was the brother of Isaac, and there was no prophet of the line of Esau; and "their brethren" excludes the line of Jacob. In Isa. xxi. 6–9 the rider on the ass is Jesus and the rider on the camel is Mohammed. The details in Isa. lx. 4–7 are regarded as applying very exactly to Mohammed. Also, in Deut. xxxiii. 2 "Sinai" refers to the Mosaic revelation; "Seir" is a mountain in Syria where Jesus served his Lord; and "Paran" is either a mountain of the Banu Hashim, where Mohammed similarly worshiped, or Mecca itself. These are accepted as good proofs by the great scientist Al-Beruni (d. 1048).

Islamic Study of Original Sources.

But meanwhile, and alongside of this mass of traditional ignorance, a beginning had been made in Islam of the direct study of the older sacred books. It belonged to the brief period of scientific life and liberty under the first Abbassids and especially under Al-Mamun. Through the Persian Aristotelians and physicians, the Syrian monasteries, and the heathen of Harran, Greek civilization and its methods began to affect Islam. So the historians of the time show a commendable desire to go back to original sources and to test and examine for themselves. Ibn Waḍah, who wrote about 880, had an excellent knowledge of the Scriptures, as also, of parts at least, had Ibn Ḳutaibah, who died in 889. Yet in the works of both of these writers are included wild legends that had come down from the earlier times, which the Moslem "ḳuṣṣaṣ" or story-tellers had delighted to retouch and expand, side by side with sober translations from the Hebrew and Greek. And, just as the flourishing time of science under the Abbassids was short, so, too, with this branch of it. Ṭabari (d. 921) is already less affected by it; and Mas'udi (d. 957), although a free-thinking theologian, seems to have gone back to traditionalism. The result was simply that another set of assertions, much more trustworthy, was added to the contradictory jumble which was being passed on from writer to writer.

With Ibn Ḥazm, the Zahirite (d. 1064), however, a new development was reached, with results lasting to the present day. Ibn Ḥazm is distinguished in Moslem history for having applied to theology the principles of literal interpretation already used by the Zahirites in canon law, and for the remorseless vigor and rigor with which he carried on his polemics. He now marked a similar era in treating the doctrine of the older Scriptures, declaring them to be forgeries. Modern education in India and elsewhere has spread a more exact knowledge of the Jewish and Christian Scriptures.

For the present-day position of more orthodox Islam, reference may be made to Pfander's "Mizan al-Ḥaḳ," a translation of which appeared in London in 1867, and to the reply to it by Raḥmat Allah, "Iẓhar al-Ḥaḳ," a translation of which by Carletti was published in Paris in 1880.

Bibliography: Hughes, *Dictionary of Islam*, pp. 61, 211, 433, 439, 629, and elsewhere; this must, however, be used with

caution. The principal monograph is by Goldziher, in *Z. D. M. G.* xxxii. 341 *et seq.*; Steinschneider, *Polemische und Apologetische Litteratur in Arabischer Sprache*, 1877; Schreiner, in *Z. D. M. G.* xlii. 591 *et seq.*; Goldziher, in Stade's *Zeitschrift*, xiii. 35 *et seq.*; Brockelmann, *ibid.* xv. 138, 312; Bacher, *ibid.* xv. 309; *idem*, in Kobak's *Jeschurun*, viii. 1–29 *et seq.*; Hirschfeld, in *Jew. Quart. Rev.* Jan. 1901; a Moslem controversial treatise (in Arabic) has been poorly edited by Van der Dam, under the title *Disputatio pro Religione Mohammedanorum*, Leyden, 1890.

K. D. B. M.

BIBLE, POLYGLOT. See BIBLE EDITIONS.

BIBLE TEXTS. See MASORAH.

BIBLE TRANSLATIONS: Jewish translations of the Old Testament were made from time to time by Jews, in order to satisfy the needs, both in public service and in private life, of those that had gradually lost the knowledge of the ancient national tongue. In Palestine itself, Hebrew was driven out first by Aramaic, then by Greek, and finally by Arabic. Portions of the Bible itself (in Daniel and Ezra) are written in Aramaic; and there is no consensus of opinion among scholars as to whether these parts were originally written in that tongue or were translated from the Hebrew. Though Hebrew remained the sacred and the literary language, the knowledge of it must have faded to such a degree in the second century preceding the common era that it became necessary for a "meturgeman" to translate the weekly Pentateuch and prophetic lessons as read in the synagogue (Berliner, "Onkelos," p. 7; Friedmann, "Akylos und Onkelos," p. 58). The assertion made by the two scholars just cited, that the Targums date from the time of Ezra, is unwarranted; since they are written in a West-Aramaic dialect. The authorities of the synagogue did not willingly allow such translations to be written down. They felt that this would be putting a premium upon ignorance of the text, and that the Biblical word would be in danger of being badly interpreted or even misunderstood. They sought to minimize the danger by permitting only one verse to be read and translated at a time in the case of the Law, and three in the case of the Prophets (Meg. iv. 4). Certain passages were never to be translated publicly; *e.g.*, Gen. xxxv. 22; Ex. xxxii. 21–25; Num. vi. 23–26; Lev. xviii. 21 (Meg. iv. 10; see Berliner, *l.c.* p. 217; Ginsburger, "Monatsschrift," xliv. 1). These passages are to be found in Pseudo-Jonathan and in the Midrashim for private use. It is distinctly stated that no written copy of the Targum was to be used in the public service (Yer. Meg. iv. 1); though for private purposes copies were allowed to be made. The Talmud, it is true, mentions a written Targum to the Book of Job which was in the possession of Rabban Gamaliel I. during the Second Temple, about 20–40 C. E. (Tosef., Shab. xiv. 2; Bab. Shab. 115a; Soferim xv. 2; compare Berliner, *l.c.* p. 90), and which was then buried by order of Gamaliel. In Yer. Shab. xvi. 1 a variant tradition tells of such a Targum having been in the hands of both the elder and the younger Gamaliel. Though this tradition is accepted even by Bacher (see ARAMAIC LANGUAGE), there are no means of verifying this statement, the existing Targum to that book being of a much later date. The tradition certainly can not refer to a Greek translation, as Grätz ("Monatsschrift," xxvi. 87) holds. According to Blau ("Einleitung," p. 79) the reference is to a copy written in the Old Hebrew script. The Targum is largely a paraphrase, reproducing the rabbinical tradition as regards the meaning of the text. For a history of this Targum see TARGUMS.

The Targums.

In passing a word should be said about the Samaritan version of the Pentateuch in the West-Aramaic dialect, which the Samaritans at one time spoke. It is as yet not possible to say in which century this version was made. Even though the citations under the caption *τὸ Σαμαρειτικόν*, which are found in the scholia to Origen's Hexapla, refer to it, Kohn believes that they are drawn from a Greek translation of the Samaritan made in Egypt. The text has been edited in Samaritan characters by H. Petermann and K. Vollers (Berlin, 1872–91), and in Hebrew characters by A. Brüll (1873–75), from the London Polyglot. M. Heidenheim's edition in Hebrew characters, of which Genesis only has appeared ("Bibliotheca Samaritana," i., Leipsic, 1884), has been very severely criticized (see Nestle, "Uebersetzungen der Bibel," p. 205).

Influence of Hellenism.

The settlement of large numbers of Jews in various parts of the Greek world, the Hellenization of Palestine, and the presence in Jerusalem of Jews from all countries, especially from those under Greek influence, in course of time forced the Rabbis to treat the question more liberally. According to Meg. ii. 1, it was forbidden to read the Megillah in Aramaic or in any other non-Hebrew language, except for the foreign Jews (לעוזות) in Jerusalem (compare the Baraita in Bab. Meg. 18a; Shab. 115b); and that such foreign Jews were in the city in large numbers is seen from Acts ii. 5–11. So, also, it is found, according to another tradition (Meg. i. 8), that it was permitted to write the Biblical books in any language (לשון); though R. Simon ben Gamaliel would restrict this permission to Greek (Yer. Meg. i. 1): "After careful examination it was found that the Pentateuch could be adequately translated only into Greek"). Evidence exists of the fact that in the synagogue of the לעוזות Greek was freely used (Tosef., Meg. iv. 13). There is even a tradition that Greek letters were engraven upon the chest in the Temple in which the shekels were kept (Sheḳ. iii. 2); and there is also Christian testimony to this effect (Justin, "Cohortatio ad Græcos," xiii.; Tertullian, "Apologia," xviii.; Frankel, "Vorstudien," p. 56). It is reported that in Asia Minor R. Meïr was unable to find a Megillah written in Hebrew (Tosef., Meg. ii. 4); and the weekly lessons both from the Law and the Prophets were at an early date read in Greek in Alexandria ("Jew. Quart. Rev." ix. 730). This makes comprehensible the statement that "the Law can be read in any language" (Soṭah 33a; Meg. 17b). The well-known passage in the Mishnah (Yad. iv. 5) which mentions the Levitical impurity occasioned by touching Biblical books, and which especially excepts the Targum from these provisions, has been very properly explained by Blau as referring to different degrees of sanctity only: no translation could, of course, be put upon the same level with the original Hebrew.

At a later time—perhaps in the second century of the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Soferim i. 8, 9). Even to teach children Greek was forbidden (Soṭah ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version. It will be seen that in the Middle Ages the desire to please the women during the service and to instruct them led to the introduction of the vernacular, especially for the prophetical lessons. The treatise Soferim even makes it a duty "to translate, for the women, the weekly readings from the Pentateuch and the Prophets before the close of the service. The translation was not read verse by verse after the Hebrew, but as one continuous passage" (Abrahams, "Jewish Life in the Middle Ages," p. 345).

The Septuagint.

The oldest and most important of all the versions made by Jews is that called "The Septuagint" ("Interpretatio septuaginta virorum" or "seniorum"). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. If the account given by Aristeas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Mahaffy and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure reinstated Aristeas (about 200 B.C.) in the opinion of scholars. Upon his "Letter to Philocrates" the tradition as to the origin of the Septuagint rests. It is now believed that even though he may have been mistaken in some points, his facts in general are worthy of credence (Abrahams, in "Jew. Quart. Rev." xiv. 321). According to Aristeas, the Pentateuch was translated at the time of Philadelphus, the second Ptolemy (285–247 B.C.), which translation was encouraged by the king and welcomed by the Jews of Alexandria. Grätz ("Gesch. der Juden," 3d ed., iii. 615) stands alone in assigning it to the reign of Philometor (181–146 B.C.). Whatever share the king may have had in the work, it evidently satisfied a pressing need felt by the Jewish community, among whom a knowledge of Hebrew was rapidly waning before the demands of every-day life.

It is not known when the other books of the Bible were rendered into Greek. The grandson of Ben Sira (132 B.C.), in the prologue to his translation of his grandfather's work, speaks of the "Law, Prophets, and the rest of the books" as being already current in his day. A Greek Chronicles is mentioned by Eupolemus (middle of second century B.C.); Aristeas, the historian, quotes Job; a foot-note to the Greek Esther seems to show that that book was in circulation before the end of the second century B.C.; and the Septuagint Psalter is quoted in I Macc. vii. 17. It is therefore more than probable that the whole of the Bible was translated into Greek before the beginning of the Christian era (Swete, "An Introduction to the O. T. in Greek," ch. i.). The large number of Greek-speaking Jewish communities in Palestine, Syria, Mesopotamia, Asia Minor, and northern Africa must have facilitated its spread in all these regions. The quotations from the Old Testament found in the New are in the main taken from the Septuagint; and even where the citation is indirect the influence of this version is clearly seen. This will also explain in a measure the undoubted influence of the Septuagint upon the Syriac translation called the "Peshiṭta."

Being a composite work, the translation varies in the different books. In the Pentateuch, naturally, it adheres most closely to the original; in Job it varies therefrom most widely. In some books (*e.g.*, Daniel) the influence of the Jewish Midrash is more apparent than in others. Where it is literal it is "intolerable as a literary work" (Swete, *ib.* p. 22). The translation, which shows at times a peculiar ignorance of Hebrew usage, was evidently made from a codex which differed widely in places from the text crystallized by the Masorah. Its influence upon the Greek-speaking Jews must have been great. In course of time it came to be the canonical Greek Bible, as Luther's translation became the German, and the Authorized Version the English. It is the version used by the Jewish Hellenistic writers, Demetrius, Eupolemus, Artabanus, Aristeas, Ezekiel, and Aristobulus, as well as in the Book of Wisdom, the translation of Ben Sira, and the Jewish Sibyllines. Hornemann, Siegfried, and Ryle have shown that Philo bases his citations from the Bible on the Septuagint Version, though he has no scruple about modifying them or citing them with much freedom. Josephus follows this translation closely (Freudenthal, "Hellenistische Studien," ii. 171; Siegfried, in Stade's "Zeitschrift," iii. 32). It became part of the Bible of the Christian Church.

Aquila.

Two things, however, rendered the Septuagint unwelcome in the long run to the Jews. Its divergence from the accepted text (afterward called the Masoretic) was too evident; and it therefore could not serve as a basis for theological discussion or for homiletic interpretation. This distrust was accentuated by the fact that it had been adopted as Sacred Scripture by the new faith. A revision in the sense of the canonical Jewish text was necessary. This revision was made by a proselyte, AQUILA, who lived during the reign of Hadrian (117–138). He is reported to have been a pupil of R. Akiba and to have embodied in his revision the principles of the strictest literal interpretation of the text; certainly his translation is pedantic, and its Greek is uncouth. It strove only to reproduce the text word for word, and for this reason it grew rapidly in favor in strictly Jewish circles where Hebrew was yet understood. Not only in the days of Origen was it thus popular, but, according to the testimony of Jerome and Augustine, down to the fourth and fifth centuries. Of this translation a few fragments have come down to us, together with many citations made by Christian writers from Origen's Hexapla. In the middle of the sixth century a certain section of the Jews in Byzantium wished to read the Sabbath lections in Greek as well as in Hebrew; but the Rabbis and authorities desired that only Hebrew should be read. The discussion came before the emperor, Justinian, who in the year 553 issued a novella in which it was expressly stated that "the Hebrews are allowed to read the Holy Writ in their synagogues in the Greek language"; and the emperor advised them to use words. Strange to say, his version of Daniel entirely displaced that of the Septuagint; and in other portions his translations are occasionally found in ordinary Septuagint manuscripts. For this fact no sufficient reason has yet been given. Fragments of his work are also found in the remains of Origen's Hexapla. A third translator, Symmachus, whose date is not known, tried to smooth down Aquila's un-Grecian Greek by the use of both the Septuagint

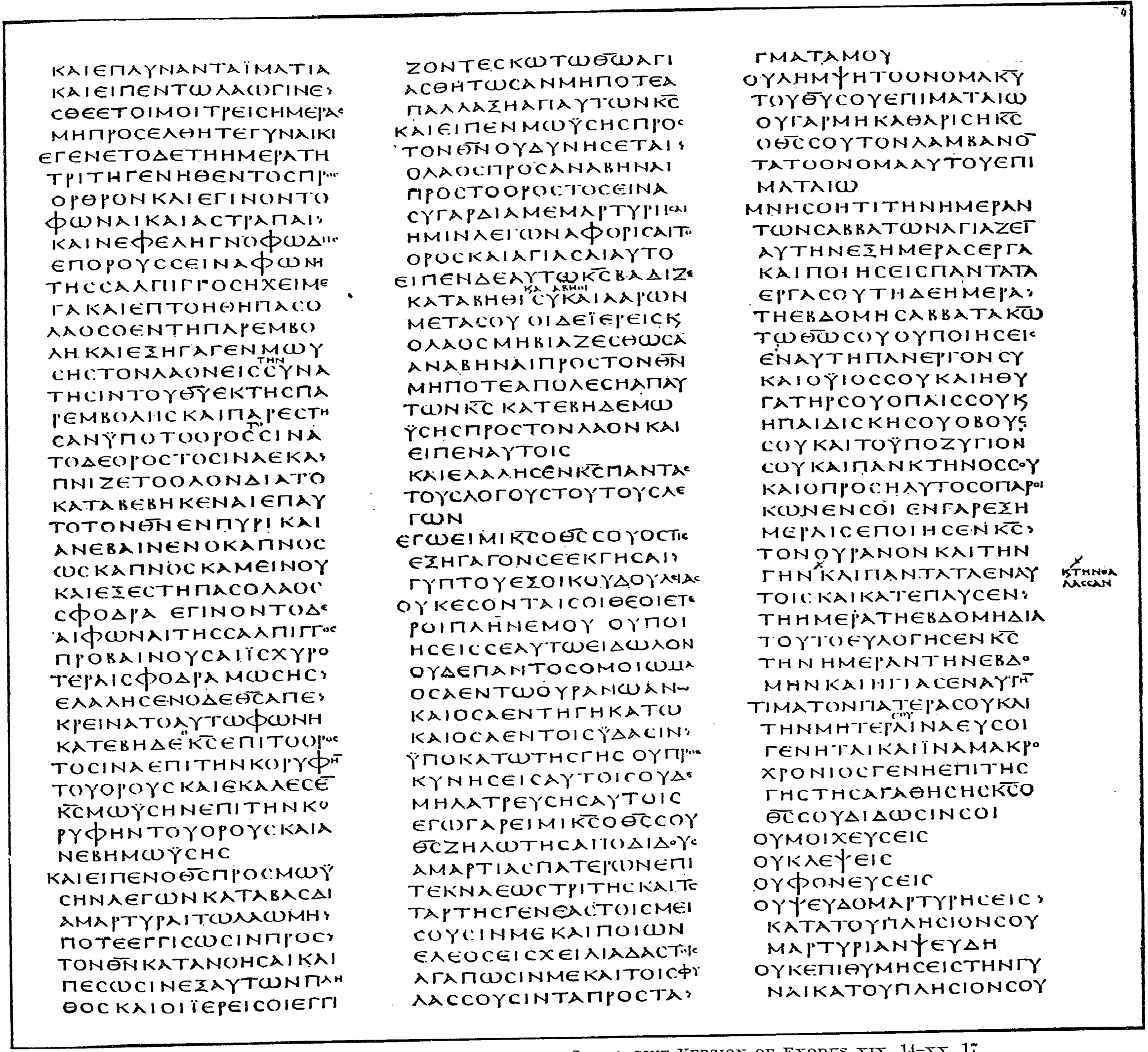

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PAGE FROM THE VATICAN MANUSCRIPT OF THE SEPTUAGINT VERSION OF EXODUS XIX. 14-XX. 17.

either the Septuagint or the version of Aquila (Grätz, "Gesch. der Juden," v. 435).

A second revision of the Septuagint was made by one Theodotion, perhaps a native of Ephesus, who may have lived toward the end of the second century. He is sometimes said to have been a convert to Judaism. His revision, also, is in the nature of a recurrence to the Hebrew text, but he avoids entirely the pedantry of Aquila, and his Greek gives a readable text; the only evidences of pedantry are his transliterations of a number of Hebrew and Theodotion. He seems to be the best stylist of all. According to Epiphanius, he was a Samaritan convert to Judaism; but Eusebius and Jerome make him out an Ebionite. Of the three other fragmentary translations into Greek used by Origen in compiling his Hexapla, very little is known. It is not even certain that they are the work of Jews.

Theodotion and Symmachus.

Toward the end of the fourteenth century or at the beginning of the fifteenth another translation of the Bible into Greek was made, of which the portion covering the Pentateuch, Ruth, Proverbs, Canticles, Ecclesiastes, Lamentations, and Daniel is still preserved in manuscript (MS. Gr., No. vii.) in the library of St. Mark's, Venice. It has been edited in a final form by Oscar von Gebhardt ("Græcus Venetus," Leipsic, 1875), with a preface by Franz Delitzsch. According to Von Gebhardt, Delitzsch, and Freudenthal ("Hellenistische Studien," p. 129), the author was a Jew, who for some reason or other preferred the commentary of David Ḳimḥi to that of Rashi. The author has also used the former Greek versions. The body of the work is done into Attic Greek; the Aramaic portions of Daniel are rendered into Doric. Delitzsch has tried to identify the author with a certain Eliseus, a learned Jew at the court of Murad I. (see "Theol. Lit. Zeit." i. 107; Swete, *l.c.* p. 56; Nestle, *l.c.* p. 84). On the other hand, P. Frankl has tried to show that the translator was a Christian and not a Jew ("Monatsschrift," xxiv. 372). According to Grätz ("Gesch. der Juden," vii. 318), Shemariah of Negroponte (1328-46) rendered the Book of Genesis into Greek, in an attempt to bridge over the cleft separating Karaites from Rabbinites. But Shemariah's work was a commentary and not a translation (Steinschneider, "Hebr. Bibl." xv. 39). On translations of the Hafṭarot into Greek see "Magazin," ii. 5.

Modern Greek.

The first attempt to translate the Bible into modern Greek was made by a monk of the island of Crete, Agapiou by name. In 1543 he published a rendering of the Psalms which followed closely the Septuagint translation. This preceded the first Jewish translation by only a few years. One column of the Polyglot Pentateuch (Constantinople, 1547) contained a Neo-Greek version in Hebrew characters. The dialect used is that of Epirus; and no single word of Turkish is to be found in it. Though full of Hebraisms, it is said to be of importance for the study of Greek linguistics. The few copies of this edition which are now known to exist do not agree; and it has been suggested that corrections were made in the text during printing. In the "Revue des Etudes Grecques" (iii. 288 *et seq.*) Belleli has reprinted the first four chapters of Genesis; and a facsimile of the whole has been published by D. C. Hesseling, "Les Cinq Livres de la Loi" (Leyden, 1897; compare the discussion in "Rev. Etudes Juives," xxxv. 132, 314). A translation of Jonah into modern Greek is found in a manuscript volume of prayers in the library of the University of Bologna; and it is known, from R. Meïr Katzenellenbogen, that in his day (1470-1565) it was customary in Padua to read the Hafṭarah of the Atonement Day in the vernacular; this was also the case in Candia (Kapsali, ed. Lattes, p. 22). L. Modena has shown ("Cataloghi dei Codici Orientali," p. 335, Florence, 1876) that this thirteenth-century manuscript, which came originally from Canea, is similar to MS. No. 1144 in the Bodleian collection (Neubauer, "Cat. Bodl. Hebr. MSS." col. 333; "Rev. Etudes Juives," xxiii. 135). In 1576 Moses ben Elijah Phobian, or Popian, published at Constantinople a Neo-Greek translation of Job for the express purpose of facilitating the teaching of Hebrew (Belleli, in "Rev. Etudes Juives," xxii. 250; compare *ib.* xxiii. 136, xxiv. 160, and Güdemann, "Quellen," pp. 239-289).

The Peshiṭta.

The Syriac translation of the Old Testament was undoubtedly made directly from the Hebrew; though at Antioch, during the third century of the present era and at later periods, it was revised so as to make it conform to the Septuagint. The history of its origin is obscure; but it was probably made in Mesopotamia during the first century. As with most of the older translations, various hands have been at work here. Perles ("Meletemata Peschittoniana," Breslau, 1859), Prager ("De Veteris Testamenti Versione Peschitto," Göttingen, 1875), and Bacher (see Aramaic Language) believe it is the work of Jews: but this has not yet been proved; and the view of Dathe, Eichhorn, Hitzig, Nöldeke, and Renan, that it owes its origin to Judæo-Christians, seems more probable. Perles, however, has shown that there are unmistakable evidences in the Peshiṭta of the influence of the Targum, especially in Genesis. This has been confirmed for Ezekiel by Cornill ("Das Buch Ezekiel," p. 154), for Chronicles by S. Fränkel (in "Jahrb. für Protestantische Theologie," 1879), and for Job by Stenig ("De Syriaca Libri Jobi Interp." Helsingfors, 1887), Mandl ("Peschitto zu Hiob," Leipsic, 1892), and Hauman (in Stade's "Zeitschrift," xix. 29). The closest agreement between the two versions is found in the Book of Proverbs; but it is now generally held that in this case the Targum reflects the Peshiṭta and not vice versa, as Maybaum contends (Merx, "Archiv," vol. ii.). This view is upheld by a consideration of the general character of the translation (Pinkuss, in Stade's "Zeitschrift," xiv. 101; see also Duval, "Littérature Syriaque," 1899, pp. 31 *et seq.*).

Arabic Versions.

It is impossible to tell at how early a time the Jews commenced to translate the Bible into Arabic. After the early victories of the Mohammedans, Arabic civilization and Arabic surroundings brought the Jews into very close connection with the Arabic language. Even where Hebrew was still kept up, the Hebrew alphabet must at times have gone out of fashion; for there exist some Karaite manuscripts of the tenth century, giving the Hebrew text in Arabic characters and with the letters used as vowel-signs (R. Hörning, "British Museum Karaite MSS." London, 1889; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit. Mus." i., Nos. 103, 104). That the Jews had little scruple in reading the Bible in Arabic may be seen from Judah ibn Tibbon's advice to his son to read the Sabbath lections in that tongue ("Jew. Quart. Rev." xii. 484). There are no facts, however, which prove that the early Jews of Arabia possessed any Arabic translation of the Bible. There is a tradition, going back to Abu Huraya, a contemporary of Mohammed, that "The People of the Book used to read the Taurah [Torah] in Hebrew and interpret it in Arabic to the followers of Islam"; which tradition is the basis of the polemics of Abu Mohammed ibn Ḥazm (d. 1064). Another tradition says that "Ka'ab the rabbi brought a book ["sifr"] to Omar the calif and said, 'Here is the Torah, read it'" (Goldziher, in "Z. D. M. G." xxxii. 344). The evidence is insufficient; and there is even less warrant for Sprenger's idea that apocryphal writings were current in Arabia during Mohammed's days (see Kuenen, "Volksreligion," p. 297). At a later time, however, such translations must have existed, even though little credence can be placed upon the assurances of the polemical writers that they had "read this in the Torah" or "in the Zabur [Psalms]" (*ib.* p. 351; compare Stade's "Zeitschrift," xiii. 315). The Fihrist (ed. Flügel, i. 22) of Al-Nadim mentions an Aḥmad ibn Abd Allah ibn Salam who translated the Bible into Arabic, at the time of Harun al-Rashid. Faḥr al-Din al-Razi mentions a translation of Habbakuk by the son of Rabban al-Ṭabari ("Z. D. M. G." xlii. 645). Many of the Arabic historians, as Al-Ṭabari, Mas'udi, Ḥamza, and Biruni, cite passages and recount the early history of the Jews in a most circumstantial manner. Ibn Ḳutaibah, the historian (d. 889), says that he read the Bible; and he even made a collection of Biblical passages in a work which has been preserved by Ibn Jauzi of the twelfth century (see Haupt and Delitzsch, "Beiträge zur Assyriologie," iii. 46; Stade's "Zeitschrift," xv. 138).

Saadia Gaon.

The first important Arabic translation is that of Saadia Gaon (892–942). The influence of this translation was in its way as great as that of the gaon's philosophical work. It has remained to this day *the* version for the Jews in Arabic-speaking countries: it is dignified by the name "Targum"; and in many of the South Arabian Bible manuscripts it follows the Aramaic verse by verse, as the Aramaic follows the Hebrew. Saadia in the main takes the Targum as his guide, especially in doing away with all anthropomorphisms. His chief thought, however, is to produce a readable and intelligible translation. In this sense his translation may be called free; he was evidently working for a general reading public, both Jewish and Mohammedan, and not for scholars. Ibn Ezra blames him for the apparent ease with which he passes over difficulties. But, in calling this translation a "tafsir" (explanation), he meant to indicate that he aimed to present the simple sense ("basiṭ" = "peshaṭ") of the Biblical text; and Abu al-Walid looks upon him as the chief representative of this method. His fervent belief in the verbal inspiration of the Biblical text kept him free, on the one hand, from the influence of his rationalistic philosophy and, on the other, from the allegorical method of the Talmud (Editio Derenbourg, v. x.; Bacher in Winter and Wünsche, "Jüdische Litteratur," iii. 244). When no word in Arabic will exactly express his meaning, he uses the Hebrew word or adopts the Hebrew construction. In addition, he attempts to reproduce Hebrew words by Arabic words with a similar sound (Munk, in Cahen's "Bible," ix. 127). Saadia, in the introduction to the commentary on the Pentateuch, states that he translated it twice: once with a diffuse commentary; the second time without the commentary. Of the first translation only a few fragments and citations by Abraham ibn Ezra, Baḥya ben Asher, Abraham Maimonides, etc., have been preserved (Derenbourg's ed. of the Pentateuch, Hebrew part, p. vii.; "Monatsschrift," xli. 205; "Jew. Quart. Rev." xii. 536). Of this work, at one time complete, only the Pentateuch, Isaiah, Minor Prophets, portions of Judges, Psalms, Job, Proverbs, and Daniel are now extant.

Saadia's translation was first printed in the Polyglot Pentateuch, Constantinople, 1546. It was reproduced in Arabic characters in the Paris and London Polyglots (1645–57). From time to time more or less critical editions of various portions have been published; a complete list of these editions as well as of the extant manuscripts is given by Steinschneider in the "Kaufmann Gedenkbuch," pp. 153 *et seq.* (see also "Monatsschrift," xli. 124, and Engelkemper, "De Saadiæ Gaonis Vita, Bibliorum Versione, etc.," Münster, 1897). A definite edition of the translation and commentaries was commenced by the late Joseph Derenbourg, "Œuvres Complètes de R. Saadia," Paris, 1893 *et seq.*, and is being carried on by Hartwig Derenbourg and Mayer Lambert; the Pentateuch, Isaiah, Proverbs, and Job have appeared (1902).

Other Arabic Versions.

A number of other translations into Arabic must have existed. Abu al-Walid mentions some of them, though it can hardly be determined to-day to which translations he refers (Bacher, "Leben und Werke des Abulwalid," p. 99). Some of them, though bearing no direct relation to that of Saadia, show evident traces of his influence. This is true at least of a translation of the Minor Prophets, Isaiah, Jeremiah, and Ezekiel, found in Codex Huntington (No. 206 in the Bodleian Library, Oxford). From this manuscript Hosea was published by R. Schröter in Merx, "Archiv," i. 28 *et seq.* M. Peritz has edited "Zwei Alte Uebersetzungen des Buches Ruth," Berlin, 1900 ("Monatsschrift," 1899, pp. 49 *et seq.*). The second of these, from a manuscript in the British Museum, though it shows most of the peculiarities of Saadia's translation, is not by him (see also Poznanski, in "Zeit. für Hebr. Bibl." iv. 167). Nothing is known of the fragments of the Arabic version of the Pentateuch found in the twelfth-century manuscript, St. Petersburg, Nos. 137 and 138 (Harkavy-Strack, "Catalog," p. 164). Another translation of the Five Scrolls is found in British Museum MSS., Nos. 146, 147 (Poznanski, in "Rev. Etudes Juives," xli. 302). A rimed version of the Psalms was made by one Ḥafẓ al-Ḳuṭi (tenth century), which is contained in a manuscript of the Ambrosian Library in Milan (Hammer-Purgstall in "Bibl. Ital. di Letteratura," civ. 36), copied in 1625 from a manuscript in the Escurial, which has since been lost. It is cited by Moses ibn Ezra in his "Poetics"; but it is evident that this translation was made by one who was not even, as has been supposed, a baptized Jew ("Hebr. Bibl." x. 26). Neubauer has pointed out ("Rev. Etudes Juives," xxx. 65) that it contains Christian quotations; and the term "the Goth" (*ib.* p. 318) would sufficiently indicate that the author was a Christian. A version of Ecclesiastes by Judah ibn Ghayyat has been published by J. Löwy, Leyden, 1884 (see Rahmer's "Jüdisches Litteratur-Blatt," May 29, 1884, p. 88). In the thirteenth century a translation of the Pentateuch was made by an African Jew, who also based his work on that of Saadia. It is known as the "Arabs Erpenii" ("Pent. Mosis Arabice," Lug.-Bat. MS., No. 1622). (On a supposed translation of the Psalms by Saadia ben Levi Azankot see Steinschneider, "Cat. Bodl." col. 2227.) In modern times several Arabic translations of the Bible have been published in India; *e.g.*, by Ezekiel Shem-Ṭob David, Bombay, 1889, and the Apocrypha by Joseph David, Bombay, 1895.

Karaite Versions.

It was natural that the Karaites should refuse to make use of the version in Arabic made by their arch-enemy, Saadia. Only two or three of their attempts to replace it have come down; and even these have been preserved in a most fragmentary form only. One of the earliest of these attempts was that made by Joshua b. Ari, or, to give him the name by which he is better known, Abu al-Faraj Furḳan ibn Asad, a learned Jerusalem Karaite of the middle of the eleventh century. A portion of his Arabic translation of the Pentateuch is to be found in MS. Or. 2491 of the British Museum. It shows occasionally a decided rationalistic tendency, explanatory glosses being introduced here and there into the text (G. Margoliouth, in "Jew. Quart. Rev." xi. 190). Whether Japheth ha-Levi (Ibn Ali al-Basri) really translated any parts of the Bible (Margoliouth, "Descriptive List," pp. 25 *et seq.*), is undetermined; but it is known that he had the ambitious desire to write an extensive commentary upon the whole Bible (Steinschneider, "Hebr. Uebers." p. 941). According to Margoliouth ("Cat. Hebr. and Samaritan MSS. Brit. Mus." p. 71), MS. Brit. Mus. 101 (Or. 2481) contains an Arabic translation of the Pentateuch based upon that of Japheth.

Samaritan Revision of Saadia.

The translation of Saadia, as is said above, had become a standard work in Egypt, Palestine, and Syria. But to the Samaritans it was as distasteful (Harkavy, "Ḥadashim," No. 7, p. 22) as it no doubt had been to the Karaites, because of the rabbinical interpretations which it represented. At some time, perhaps during the thirteenth century, it was revised by a Samaritan with the express purpose of adapting it to the use of his coreligionists. This revision is usually held to have been made by Abu Sa'id ibn abu al-Ḥusain ibn abu Sa'id, and has claimed the attention of European scholars such as De Sacy ("Mémoires de l'Académie," 1808, xlix. 1 *et seq.*), Gesenius ("De Pentateuchi Samaritani Origine, Indole et Auctoritate," p. 120, Halle, 1815), and Juynboll ("Commentatio de Versione Arabico-Samaritana," Amsterdam, 1846). Of it Genesis, Exodus, and Leviticus have been edited by A. Kuenen (Leyden, 1851–54; see Kohn, "Zur Sprache der Samaritaner," p. 134; Nestle, *l.c.* p. 153). Abu Sa'id was supposed to have lived about the year 1070; but Wreschner ("Samaritanische Tradition," 1888, p. xix.) has shown that he flourished in the thirteenth century. According to Joseph Bloch, "Die Samaritanisch-Arabische Pentateuch Uebersetzung," p. 16, Berlin, 1901, the real translator is perhaps the Tyrian, Abu al-Ḥasan, and Abu Sa'id is only a scholiast. If this be true, it was not the first translation; for one was made in the twelfth century by Ṣadaḳa ibn Munajja of Damascus, a physician in the service of Sultan Malik al-Ashraf (Haji Khalifah, ii. 402; Neubauer, "Chronique Samaritaine," p. 112).

Persian Versions.

It is not known at what time the first translations of the Bible were made into Persian. From quotations in the "Dinkard" and the "Shikand Gumanik Viyar" (theological works of the Sassanian period), James Darmesteter has supposed that one existed in Pahlavi ("Rev. Etudes Juives," xviii. 5); but the supposition is unsupported by any real evidence. Blau also ("Einleitung," p. 95) seems to incline to this opinion, because Bab. Meg. 18a speaks of a scroll of Esther in the Elamite and Median languages. According to Maimonides, the Pentateuch was translated into Persian many hundred years previous to Mohammed (Zunz, "G. V." 2d ed., p. 9). This statement also can not be further substantiated. The earliest version of which we have any knowledge is that made by Jacob ben Joseph Tawus, and printed in Hebrew characters in the Polyglot Pentateuch, Constantinople, 1546. This was transcribed into Persian characters and translated into Latin by Thomas Hyde, in which form it was published in the London Polyglot. Kohut ("Beleuchtung der Persischen Pentateuch-Uebersetzung," 1871) places Tawus in the first half of the sixteenth century (compare also Zunz, "G. S." iii. 136). According to Steinschneider ("Jewish Literature," p. 321), Tawus made use of an earlier translation made in the thirteenth century (see Munk, in Cahen's "Bible," vol. ix.), which followed the Targum and the commentary of David Ḳimḥi. A number of translations into Persian are to be found in the various collections of manuscript, of which the following is a partial list:

Pentateuch: Vatican MS. 61 (Guidi, in "Rendiconti . . . dei Lincei," 1885, p. 347).
    Codex Adler B. 63, written in 1776 ("Jew. Quart. Rev." x. 596).
    Codex St. Petersburg 141 (not by Tawus; Harkavy-Strack, "Cat." p. 166).
Psalms: Vatican MS. 37; Bodleian MS. 1830.
    Vatican MS. 42; Bodleian MS. 1827 (Jewish? Horn, in "Z. D. M. G." ii. 7).
    Codex Adler B. 27 ("Jew. Quart. Rev." x. 592).
    Brit. Mus. MSS. 159, 160 (transl. about 1470 by Baba b. Muriel of Ispahan; Margoliouth, "Cat. of Hebr. and Samaritan MSS. Brit. Mus." p. 120).
    Brit. Mus. MS. Or. 4729 (dated 1822; "Jew. Quart. Rev." vii. 119).
Proverbs, Canticles, Ruth, Ecclesiastes: Paris MS. 116 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs, Canticles, Ecclesiastes: Codex Adler B. 46 ("Jew. Quart. Rev." x. 595).
    Paris MS. 117 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs: On a translation now lost, see Lagarde, "Symmicta," ii. 14.
Job and Lamentations: Codex de Rossi 1093 (Zunz, "G. S." iii. 135).
    Paris MS. 118 ("Cat. des MSS. Hébreux de la Bibl. Nat.").
Job: Codex St. Petersburg 142 (Harkavy-Strack, p. 167).
    Paris MSS. 120, 121 ("Catalogue," etc.).
Song of Songs: Codex Adler B. 12 ("Jew. Quart. Rev." x. 589).
Daniel: Paris MSS. 128, 129 ("Catalogue," etc.).
Esther: Codex Adler T. 16 and 27 ("Jew. Quart. Rev." x. 598, 599).
    Paris MS. 127 ("Catalogue," etc.).
Tobit, Judith, Bel and Dragon, Antiochus: Codex Bodleian 130.
Minor Prophets: Codex St. Petersburg 139 and Codex B. 18 (Harkavy-Strack, pp. 165, 262).
Haftarot: Codex St. Petersburg 140 (Harkavy-Strack, p. 166).

There are also some quite modern translations into Persian, as ס' תהלים עם תרגום פרסי, Vienna, 1883 (transl. by Benjamin Cohen of Bokhara; see "Lit.-Blatt für Or. Phil." i. 186); משלי עם תרגום

פארסי יהודית, Jerusalem, 1885; Job, *ib.*; the latter two also translated by Benjamin Cohen.

Tatar Versions.

For the use of the Karaites in the Crimea and Turkey, a translation has been made into the Tshagatai-Tatar dialect. The Pentateuch was printed (text and Tshagatai in Hebrew characters) by 'Irab Ozlu & Sons, Constantinople, 1836, with the title ספר בראשית עם פרוש המלות בלשון ישמעאל וגו'; on the margin are the מנין המצות; and acrostic poems are added by Abraham ben Samuel, Simḥah ben Joseph אגין (Chages?), Isaac Cohen, and Isaac ben Samuel Cohen of Jerusalem. The whole Bible was printed in Tshagatai by Mordecai Trishkin (4 vols., Goslov, 1841–42; see "Jew. Quart. Rev." xii. 686). Extracts are also to be found in the זכר רב of Musafia, printed at Ortaköi (Constantinople), 1825, and published by the same firm that edited the Pentateuch of 1836 ("Jew. Quart. Rev." xiii. 549). Manuscripts of such translations exist also in the Imperial Library at St. Petersburg (Nos. 143–146; Harkavy-Strack, "Cat." pp. 167–170).

Coptic and Hungarian.

Talmud tradition expressly speaks of a Coptic translation of the Bible (Meg. 18a; Shabbat 115a). Cornill, in his examination of the Coptic text of Ezekiel, finds the one published by Tattam to be of composite character and not simply a translation of the Septuagint. Blau believes that it was made directly from the Hebrew text ("Einleitung," p. 91; "Jew. Quart. Rev." ix. 728).

No Jewish translation into Hungarian was made until quite recently, the Jews of Hungary making use of the Catholic and Protestant versions of the sixteenth and seventeenth centuries. About the middle of the nineteenth century M. Bloch (Ballaghi) attempted such a rendering; but he was not successful. His plan has recently (1902) been carried out; and the Pentateuch (by M. Bernstein and M. Blau), Joshua, Judges, Samuel, and Kings (by Julius Fischer, Bánóczi, Bacher, and Krauss) have appeared (see "Rev. Etudes Juives," xliii. 158).

Judæo-German.

The translation of the Bible into the German dialect spoken by the Jews of middle Europe was commenced at an early date. A manuscript in the collection of De Rossi, dated Mantua, 1421, contains a Judæo-German translation of Joshua, Judges, Jonah, and four of the Megillot. De Rossi supposed them to be written in Polish because they were brought to Italy by Polish Jews (Neubauer, in "Jew. Quart. Rev." iv. 703). Such translations were technically known as "Teutsch-Ḥummash." A printer had innocently placed the words צאינה וראינה (Cant. iii. 11) on the title-page of such a translation made by Jacob ben Isaac of Janow (Lublin, 17th century?), from which they became familiarly called "Ze'enah U-re'ennah"; and down to the time of Mendelssohn's translation they were popular reading-books, especially for women on Saturdays. They were embellished with all manner of explanations, legends, and moral sayings, which were inserted into the text (Steinschneider, "Volkslitteratur der Juden," p. 17). The first rendering of this kind was made by a convert, Michael Adam, the translator of Yosippon into Judæo-German. It was published by Paulus Fagius, Constance, 1543–44 (Steinschneider, "Cat. Bodl." Nos. 1187, 4333; Perles, in "Monatsschrift," xxv. 361; *id.* "Aramäische Studien," p. 167; "Rev. Etudes Juives," v. 143, 315), and was reprinted at Basel in 1583 and 1607. It has nothing in common with Luther's translation, as Wolf ("Bibl. Hebr." iv. 198) supposes. This Pentateuch was reprinted at Cremona, 1560 (ed. Judah ben Moses Naphtali); Basel, 1583; *ib.* 1603; Prague, 1608, 1610; Frankfort-on-the-Main, 1687. A rimed version of it appeared at Fürth, 1692, and Wilmersdorf, 1718; and a second rimed version of Genesis was made by a certain Aaron of Prague during the seventeenth century. In 1543–44 Paulus Æmilius published a similar translation of the Pentateuch (Augsburg, 1544). It is uncertain whether Æmilius simply copied the edition of Adam or not (Steinschneider, in "Zeit. für Gesch. der Juden in Deutschland," i. 286). Æmilius also edited at Ingolstadt (1562) the Judæo-German rimed translation of Samuel in German characters. This was a mere copy of the edition in Hebrew characters by Ḥayyim ben David Schwartz, Augsburg, 1544 (*ib.* i. 285). It was called the שמואל בוך ("Samuel Book"). This was reprinted at Mantua about 1562; Cracow, 1593; Prague, 1609; Basel, 1612. Schwartz also published a rimed translation of Kings, דש ספר מלכים אין טוייטשר שפראך, Augsburg, 1543; Prague, 1607. A translation of Judges (rimed) appeared at Mantua in 1561; one of Joshua, "derneut in teutscher Sprach, wol gereimt . . . hübsch mit Midraschim," at Cracow in 1588 or 1594; one of Canticles, by Isaac Sulkes, at Cracow in 1579; another by Moses Särtels, Prague, 1604; one of Jeremiah, *ib.* 1602; one of Ezekiel (rimed), *ib.* 1602; and one of Jonah, "ספר יונה mit viel חדושים und alle Midraschim" (rimed), Prague, before 1686.

The first Judæo-German translation of the Psalms was that of Elijah Levita (Venice, 1545; Zurich, 1558, etc.); it was arranged in the order of the psalms said on each day of the week. A rimed תהלים בוך by Moses Stendal appeared at Cracow in 1586. Proverbs was translated by Mordecai ben (Isaac) Jacob Töplitz, Cracow, 1582 (a version also appeared at Amsterdam, 1735); and Job by the same (?), Prague, 1597. A translation of Kings appeared at Cracow in 1583 (Neubauer, in "Rev. Etudes Juives," v. 144); one of Esther, *ib.* 1596; and one of Daniel, "דניאל בוך in teutscher Sprach hübsch und bescheidlich, gar kurzweilig darin zu leien Weiber und Meidlich," Cracow, 1588. These editions of Cracow came from the press of Isaac ben Aaron Prossnitz, whose intention it was to publish the whole Bible in Judæo-German in order that "women and children might be able to read without the help of a teacher" (Perles, in "Monatsschrift," xxv. 353).

Isaac Blitz's Bible.

The first complete Bible in Judæo-German was that of Isaac Blitz, Amsterdam, 1676–78. It was for the use of the Polish Jews who had fled thither a few years previously because of the Chmielnicki persecutions. It must have been the intention of the translator to push its sale in Poland also; for letters patent were granted for it by John Sobieski III. This translation exercised very little influence, as the Judæo-German in which it was written contained many Dutch words and expressions (Wiener, "Yiddish Literature," p. 19). A second translation, in opposition to that of Blitz, was published in Amsterdam in 1679 by Joseph Witzenhausen, formerly a compositor in the employ of Uri Phoebus, the printer of the former edition. Witzenhausen was able to secure the approbation of the Council of the Four Lands, and his attempt to make the Athias edition supersede that of Phoebus occasioned much bad blood (see Joseph ATHIAS). A second edition of this last translation was published at Amsterdam in 1687, and a third, in German characters, at Wandsbeck in 1711. A third translation, by Süssman Rödelheim and Menahem Man Levi, under the title מגישי מנחה, appeared at Amsterdam in 1725–29. At the same place in 1735 there was published an edition of Proverbs ("Cat. Rosenthal. Bibl." i. 207). It was more than one hundred years before another complete German translation was published, namely, at Prague, 1833–37; but this was of a composite character, as its editor, W. Meyer, made use of various translations (in general, compare Grünbaum, "Jüdisch-Deutsche Chrestomathie," Leipsic, 1882).

The growing acquaintance of the Jews with German literature soon produced a marked discontent with these Judæo-German translations. This discontent was voiced by the rabbis of Berlin, Mecklenburg, and Courland (Zunz, "G. V." 2d ed., p. 467). To meet this want Mendelssohn stepped into the breach; and his translation of the Pentateuch is worthy of more than a passing notice. It had a special importance in that it not only aroused an esthetic interest in literature on the part of those who read it, but also paved the way for a more general use of High German among the Jews of Germany, among whom it may be said to have introduced a new literary era (Kayserling, "Moses Mendelssohn," p. 286; "Literaturblatt des Orients," 1840, p. 320; Auerbach, in "Zeitschrift für Gesch. der Juden in Deutschland," i. 25; Wogue, "Hist. de la Bible et de l'Exegèse," p. 329). Mendelssohn undertook the work for the instruction of his own children; but upon the advice of Solomon Dubno, consented to its publication on condition that Dubno should write a commentary explaining the reason why Mendelssohn chose his various renderings. A specimen, "'Allim Litrufah," was edited by Dubno (Amsterdam, 1778), and aroused the liveliest interest on the part of Christians as well as of Jews. It was natural that it should also evoke strenuous opposition, especially on the part of those Jews who feared that the reading of High German would cause the Jewish youth to neglect their Hebrew studies. Foremost in this opposition were the rabbis Ezekiel Landau (d. 1793) of Prague, Raphael ha-Kohen (1722–1803), of Hamburg, Altona, and Wandsbeck, Hirsch Janow (1750–85) of Fürth, and Phineas Levi Horwitz (1740–1803) of Frankfort-on-the-Main.

German Translation—Mendelssohn.

In June, 1779, the proposed translation was put under the ban at Fürth. It was also forbidden in some cities of Poland, and is said even to have been publicly burned. An additional ban was laid upon it by Raphael ha-Kohen (July 17, 1781; see Grätz, "Gesch. der Juden," xi. 585, note 1). Work on it was, however, continued with the assistance of Solomon Dubno, Hertz Homberg, and Aaron Jaroslav. Dubno became frightened at the continued opposition, and retired, forcing Mendelssohn himself to do an additional share of the work. Though the translation was in High German, it was printed in Hebrew characters under the title ס' נתיבות השלום, with a Hebrew commentary or "biur," the commentaries of Rashi, etc., and an introduction by Naphtali Hertz Wessely. It appeared in parts—Genesis, Berlin, 1780; Exodus, *ib.* 1781; Leviticus, *ib.* 1782; Numbers and Deuteronomy, *ib.* 1783—and has often been republished both in German and in Hebrew characters.

An attempt was made in Mendelssohn's time to issue an edition in German characters; but the German Jews at that time looked upon the work as so exceptionally strange that its publication had to be suspended (Bernfeld, "Juden im 19 Jahrhundert," p. 9). Mendelssohn also published (Berlin, 1783) a translation of the Psalms (which, however, follows closely that of Luther; "Literaturblatt des Orients," 1840, p. 320) and one of the Song of Solomon (*ib.* 1788). These translations attempted a conscientious reproduction of the text, and sought to make the pathos of the original felt in the German; and they were followed by a large school of translators (see BIURISTS). C. E. J. Bunsen ("Vollständiges Bibelwerk," I. xvii.) calls these and similar translations "Synagogenbibeln." He says "they do not speak in the historical German language, but in the Hebræo-rabbinical Judæo-German"; a verdict which is wholly one-sided, if one excepts the proper names, where an attempt was made to reproduce the Hebrew originals ("Monatsschrift," ix. 156).

Only a few of Mendelssohn's followers can be mentioned here. His translation of the Song of Solomon was published after his death by Joel Löwe and Aaron Wolfson. The first of these also published a translation of Jonah (Berlin, 1788); while the second translated Lamentations, Esther, and Ruth (Berlin, 1788), Job (*ib.* 1788; Prague, 1791; Vienna, 1806), and Kings (Breslau, 1809). Isaac Euchel translated Proverbs (Berlin, 1790; Dessau, 1804), introducing, however, philosophical expressions into the text, thereby often clouding the meaning. David Friedländer, who translated Ecclesiastes (in German characters, Berlin, 1788), wrote in a belletristic style. Meïr Obernik translated Joshua, Judges, and Samuel, and, together with Samuel Detmold, the Second Book of Samuel (מנחה חדשה, Vienna, 1792). M. Philippson, Joseph Wolf, Gotthold Salomon, Israel Neumann, and J. Löwe were the translators of the Minor Prophets published in Dessau, 1805, under the title מנחה טהורה (stereotyped as early as 1837). Wolf also published a translation of Daniel (Dessau, 1808); David Ottensosser one of Job (Offenbach, 1807), Isaiah (Fürth, 1807), and Lamentations (*ib.* 1811), and together with S. J. Kohn, of Jeremiah (*ib.* 1810). A translation of Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, and Chronicles by Ottensosser, Kohn, and Schwabacher appeared at Fürth, 1807–23. Isaiah was also translated by Isaiah Hochstetter (Winter and Wünsche, "Die Jüdische Litteratur," iii. 744), Jeremiah by Heinemann (Berlin, 1842), Job by Beer Blumenfeld (Vienna, 1826), and Psalms by Shalom Kohn (Hamburg, 1827). The period of the Mendelssohnian biurists may be fittingly said to end with the Bible published by Moses Landau (20 parts, Prague, 1833–37, mentioned above. Of this work the translations of the Pentateuch, Psalms, and Five Scrolls were those of Mendelssohn; the translations of the other books were contributed by Moses Landau, J. Weisse, S. Sachs, A. Benisch, and W. Mayer; and the Minor Prophets were reprinted from the edition of Dessau, 1805 (Steinschneider, "Cat. Bodl." No. 972). It may also be added here that an edition of Proverbs, Job, and the Five Scrolls, with translations by Obernik, Euchel, Wolfson, Mendelssohn, and Friedländer, had already appeared at Vienna in 1817–18; and in Hebrew characters at Basel in 1822–27.

Other German Versions.

The translation of Mendelssohn threatened to become canonical: but the German Jews had tasted of modern learning; and toward the latter end of the first half of the nineteenth century various individual attempts were made to provide better translations for the general public, which should reflect the progress then already made in Biblical science. The first in the field was Joseph Johlson (Asher ben Joseph of Fulda), whose attempt, though worthy of notice here, was not successful, notwithstanding the fact that the text was accompanied by learned philological notes (Minor Prophets, Carlsruhe, 1827; Pentateuch, *ib.* 1831; the historical books, *ib.* 1836). Bunsen (*l.c.* p. xvii.) even declares his work to be "geistreich und scharfsinnig" (compare Geiger's "Zeitschrift," 1836, p. 442; 1837, p. 121). Mention may also be made of A. A. Wolff's double translation (word for word and metrical) of Habakkuk; Phœbus Philippsohn's "Hosea, Joel, Jonah, Obadiah und Nahum in Metrisch-Deutscher Uebersetzung," Halle, 1827; A. Rebenstein's (Bernstein's) sentimental translation of the Song of Solomon (Berlin, 1834; compare "Literaturblatt des Orients," 1840, p. 324); S. H. Auerbach's Ecclesiastes (Breslau, 1837), into which he reads his own philosophy; and Michael Sachs's Psalms (Berlin, 1835). The last was a clear protest against previous attempts, which reflected too much the individuality of the translators. Sachs tried to give "a purely scientific and philological" rendering of the original, taking Rückert as his guide, whose translation of Ps. lxviii. he inserted bodily (see Zunz, in Geiger's "Wiss. Zeit. Jüd. Theol." ii. 499, and in "G. S." iii. 116, who characterizes the work as "somewhat stiff and awkward"). It was reprinted in the edition of the Prophets and the Hagiographa דרך מסילה, Fürth, 1842–47 (Zedner, "Cat. Hebr. Books Brit. Mus." p. 119), and was revised for Zunz's Bible ("Monatsschrift," xxxviii. 507). This protest was carried to excess by Gotthold Salomon, who, in addition to his work on the Dessau edition of the Minor Prophets (see above), translated the Pentateuch (Krotoschin, 1848–49: see the criticism of Hess in "Allg. Zeit. des Jud." 1839. p. 80, and of L. Skreinka in "Literaturblatt des Orients," 1840, pp. 468 *et seq.*). The translations of Job (Glogau, 1836) and of the Pentateuch (*ib.* 1840) by Heimann Arnheim, though in Hebrew characters and intended chiefly for use as part of the ritual, show good judgment and philological schooling ("Literaturblatt des Orients," 1840, p. 641). Only a mere mention can be made of L. Herzberg's Ecclesiastes (Brunswick, 1838; see Zunz, in Jost's "Annalen," 1839, p. 102) and of L. H. Löwenstein's metrical translation of Proverbs and Lamentations (Frankfort-on-the-Main, 1837–38). Gotthold Salomon's "Deutsche Volks- und Schul-Bibel" (Altona, 1837) was the first translation of the entire Old Testament in German characters made by a Jew. It was stereotyped and was intended to be sold so cheaply that every one could afford to buy it (see the correspondence in Jost's "Annalen," 1839, Nos. 12 *et seq.*).

Zunz's Bible.

More important was the attempt made by L. Zunz to provide a Bible for school and home. As editor, he translated only the books of Chronicles, the rest of the work being done by H. Arnheim, Julius Fürst, and M. Sachs (Berlin, 1838). Zunz succeeded in a large measure in producing a translation which, while it kept strictly to the Masoretic text, was abreast of the scholarship of his day and free from the circumlocutions and idiotisms of previous translators, though it still preserved the transliteration of the Hebrew names (Nestle, "Bibel-Uebersetzungen," p. 142). Mendelssohn had translated neither Prophets nor Hagiographa; and it is therefore no wonder that the Zunz Bible passed through at least six editions up to 1855 and twelve up to 1889 (see Rosin, in "Monatsschrift," xxxviii. 512). Only a few years later another popular translation was produced by Solomon Herxheimer (Berlin, 1841–48; 3d ed. of the Pentateuch, 1865), to which an explanatory and homiletic commentary was added. Though evidently meant to take the place of Mendelssohn's biur, Herxheimer expressly states that his work was done "for Jews and Christians" (Jost's "Annalen," 1839, pp. 312 *et seq.*; "Literaturblatt des Orients," 1840, p. 513).

A still more ambitious attempt was that of Ludwig Philippson. He translated the text anew, aiming to include the latest assured results of criticism and to produce what in every sense might be called a family Bible. For this reason for the first time illustrations were added, together with introductions and an extensive commentary intended for the intelligent layman. This work occupied Philippson for eighteen years, and was published at Leipsic, 1839–56; 2d ed., 1858–59; 3d ed., 1862. His translation was then published, together with the Doré illustrations, by the Israelitische Bibel-Anstalt, revised by W. Landau and S. I. Kämpf (Stuttgart, 1875). Of this translation separate editions of the Pentateuch, the Psalms, and of the Pentateuch together with Isaiah, were published (see M. Philippson, in "Rev. Etudes Juives," xlii. 30). But even the slight concessions made in these translations to the modern exegetical spirit gave offense in some quarters; a rival Bible-house, the Orthodoxe Israelitische Bibel-Anstalt, was established, which, on the basis of J. Z. Mecklenburg's "Ha-Ketab we-ha-Ḳabbalah" (Leipsic, 1839), produced a translation of the Bible strictly on the lines of Jewish traditional exegesis (*ib.* 1865). The Pentateuch translation by

J. Kosmann (Königsberg, 1847–52) had a similar end in view. Still further in this direction, and in evident protest against modern Christian radical exegesis, which he entirely ignores, went Samuel Raphael Hirsch. In his translation of the Pentateuch (Frankfort-on-the-Main, 1867; 3d ed., 1899) and of the Psalms (1882), as well as in the translation of the Minor Prophets by his son, M. Hirsch (*ib.* 1900), a return is seen to the "derash," from which the whole school of Mendelssohn and his followers had tried to free themselves (see "Zeit. für Heb. Bibl." v. 78). Of L. J. Mandelstamm's "Die Bibel Neu Uebersetzt," partly with the assistance of M. Kirchstein, only Genesis and the Song of Solomon seem to have appeared (Berlin, 1862–64). In 1901 a new translation by S. Bernfeld was commenced. It keeps strictly to the Masorah and preserves the Hebrew form of the proper names.

During all this time many translations of individual books appeared, of which the following is a partial list, cited under the names of their respective authors:

Israel ben Abraham, Job, in Hebrew characters, Prague, 1791.

Shalom Kohn, Psalms, Hamburg, 1827.

Mendel Stern, Proverbs, in Hebrew characters, Presburg, 1833.

J. Wolfson, "Das Buch Hiob. . . . Neu Uebersetzt . . .," Breslau-Leipsic, 1843.

E. J. Blücher, "Ruth, mit Deutscher Uebersetzung," Lemberg, 1843.

M. Löwenthal, "איוב . . . Nebst Uebersetzung . . .," Frankfort-on-the-Main, 1846.

"Das Hohe Lied . . . Neue Deutsche Uebersetzung," Vienna, 1847.

Samuel Aschkenazi, ס' מראה הלבנון (Song of Solomon, in Hebrew characters), Presburg, 1847.

תרגומא דבי רב (A new translation of the Pentateuch, in Hebrew characters), Königsberg, 1856.

"Odiosus," "Das Buch Ijob im Engeren Anschluss an den Mass. Urtext" (see "Hebr. Bibl." vi. 101).

S. Horwitz, "Das Hohe-Lied, das Aelteste Dramatische Gedicht," Vienna, 1863 (see *ib.* vi. 62).

Adolph Brecher, "Die Psalmen Nebst Uebersetzung," Vienna, 1864.

Israel Schwarz, "Tikwat Enosh" (Job, in German characters), Berlin, 1868.

Sänger, Maleachi, 1868.

Benjamin Holländer, Das Hohelied, Budapest, 1871.

Hermann Tietz, Das Hohelied, 1871.

M. Levin, ס' קהלת (with Judæo-German translation), Odessa, 1873.

H. Grätz, "Krit. Commentar zu den Psalmen, Nebst . . . Uebersetzung," Breslau, 1882 (compare his Kohelet, 1871, and Song of Songs, 1871).

S. I. Kämpf, Das Hohelied, Prague, 1877; 3d ed., 1884.

K. Kohler, Das Hohelied, Chicago, 1878.

Hermann Tietz, "Das Buch der Elegien Metrisch Uebersetzt," Schrimm, 1881.

J. Landsberger, Das Buch Hiob, Darmstadt, 1882.

D. Leimdörfer, "Kohelet . . . Nebst Uebersetzung," Hamburg, 1892.

Herman Rosenthal, "Worte des Sammlers (Kohelet) . . . in Deutsche Reime Gebracht," New York, 1885; 2d ed., 1893. *Idem*, "Das Lied der Lieder, in Neue Deutsche Reime Gebracht," New York, 1893.

M. Jastrow, "Der Neunzigste Psalm; Uebersetzt," Leipsic, 1893.

Salomon Plessner (transl. of Nahum, in his "Biblisches und Rabbinisches," pp. 29 *et seq.*), Frankfort-on-the-Main, 1897.

It was not before the forties of the nineteenth century that the desire made itself really felt among the English Jews for a Bible translation of their own in the vernacular, though David Levi had in 1787 (London) produced an English version of the Pentateuch (Steinschneider, "Cat. Bodl." No. 926). Wherever an English Bible was needed by them, they had freely used the King James Version; as is seen in the Pentateuch (including Hafṭarot and Scrolls) which was published in London, 1824, under the title תקון סופרים. But the impropriety of the use of this version, with its Christian headings and its Messianic interpretations, did in the end impress itself upon the English Jews (see, for example, S. Bennett, "Critical Remarks on the Authorized Version," London, 1834; Seelig Newman, "Emendations of the Authorized Version of the O. T." London, 1839; Benjamin Marcus, "מקור חיים (Fountain of Life): Mistranslations and Difficult Passages of the O. T. Corrected and Explained," Dublin, 1854).

English Translation.

The veneration for this masterpiece of English literature had impressed itself upon the Jews also. When the Revised Version was published (May 17, 1881) it was eagerly seized upon as being much more suitable for Jewish readers, since in it the headings had been removed and the Christology of many passages toned down. The Revised Version is used as a basis for such books as C. G. Montefiore's "Bible for Home Reading," London, 1896, 1901. That the revision is not complete from the Jewish point of view can be seen from the leaflet issued by the Jewish Religious Education Board, "Appendix to the Revised Version" (London, 1896), which sets forth the "alterations deemed necessary with a view to placing the Revised Version in the hands of members of the Jewish faith." These alterations were limited to the following sets of cases: viz., "where the R. V. departs from the Masoretic text," and "where the R. V. is opposed to Jewish traditional interpretation or dogmatic teaching." Isa. lii. 13–liii. 12 is there reprinted in full.

The first to attempt to produce an independent Jewish translation was D. A. de Sola of London, who in 1840 issued a "Prospectus of a New Edition of the Sacred Scriptures, with Notes Critical and Explanatory." Morris J. Raphall and J. L. Lindenthal were associated with him in the work. Only one volume, Genesis, appeared (London, 1841; 2d ed., 1843). Of a similar attempt by S. Bennett, "The Hebrew and English Holy Bible," only Gen. i.-xli. appeared (1841); though in the same year Francis Barham published "The Hebrew and English Holy Bible," which contained Bennett's revision of the English and a revision of the Hebrew by H. A. Henry. Another translation was published by A. Benisch, "Jewish School and Family Bible" (1851–56); and still another by M. Friedländer, "כתבי הקדש, The Jewish Family Bible" (1884). This last has had the sanction of the chief rabbi of the British Jews. A. Elzas has published translations of Proverbs (Leeds and London, 1871), Job (1872), Hosea and Joel (1873), in an attempt "to put the English reader, at least in some degree, in the position of one able to read the Hebrew text." None of these versions, however, can be said to have replaced either the Authorized or the Revised Version in the esteem of the Jewish Bible-reading public.

In the United States the same feeling as in England had been engendered against the headings of the Authorized Version. Isaac Leeser attempted to rectify this and at the same time so to translate

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the Bible as to make it represent the best results of modern study. The Prophets, Psalms, and Job are practically new versions. In the other parts, the Authorized Version is very closely followed; and though in most cases the changes Leeser made bring the translation nearer to the Masoretic text, the beauty of the English was often sacrificed. A quarto edition was published in 1854, and a duodecimo edition in 1856. Despite its insufficiencies, the smaller edition has had a wide circulation, due especially to the development of Jewish religious school instruction in the United States. The inadequacy of Leeser's translation has, however, been felt; and the Jewish Publication Society of America in 1898 took in hand the preparation of a complete revision. This is now (1902) being made by a number of scholars, with M. Jastrow, Sr., as editor-in-chief, and K. Kohler and F. de Sola Mendes as associate editors (see Reports of the Jewish Publication Society of America, 1898 *et seq.*).

Spanish Versions.

Nowhere in Europe is the history of the translation of the Bible into the vernacular so interesting as it is in Spain. Translations were here made as early as the thirteenth century, despite the fact that in 1234 Jaime I., by means of secular legislation, prohibited their use (Lea, "History of the Inquisition in the Middle Ages," i. 324). As Berger has shown, the earliest Castilian renderings, even when made by Christians, stand much closer to the Hebrew original than do those of any other country. This seems to have been due to the early and intense influence of the Jews in the peninsula and to the Oriental coloring of its whole culture. This similarity is seen even in the outward form. The Spanish translations follow the Hebrew division of the Bible into three great parts; and it is significant that the first polyglot (Complutensian) saw the light of day in Spain. In the production of these translations both Jews and converts took a laudable part. One of the earliest of such Castilian translations is found in the Aragonese MS. i. j, 8 in the Escurial Library, Madrid. The Psalms in this manuscript are distinctly said to be the translation "que fizo Herman el Aleman, segund cuemo esta en el ebraygo." Herman must undoubtedly have known Hebrew, though Berger thinks that he made use of Jerome's "Psalterium Hebraicum" and not of the "Psalterium Gallicum." This Herman the German is the well-known Latin translator of Aristotle, and lived between 1240 and 1256.

In the fifteenth century several revisions of these older translations were made, but always according to the Hebrew text. Such a revision is represented by MSS. i. j, 5 and i. j, 3 in the Escurial and MS. cxxiv. 1, 2 (dated 1429) in the Library of Evora. In a number of places these translations ostentatiously follow the Hebrew original and run counter to the usual Church tradition. MS. i. j. 3 of the Escurial is richly illuminated with miniatures, which may perhaps have been the work of Hebrew miniaturists. In this manuscript not only is the order of the books in the Canon the same as in the Hebrew, but the Pentateuch is divided into sections which agree with the parashiyot and sedarim. The proper names also follow the Hebrew and not the ordinary Latin version. Berger thinks that this manuscript may be the work of the baptized Jew, Juan Alfonso de Buena, who was in the service of Jaime II. (1416-54). An additional interest attaches to these revisions, as they formed the basis for the Spanish of the Constantinople Pentateuch of 1547 and for the Ferrara Bible; the Ferrara Bible, in its turn, was the basis for the Protestant Bible translation by Cassidoro de Reina (1569); for the revision by Cyprian de Valera (1602), the "Psalterio de David Conforme a la Verdad Hebraica" (Lyons, 1550), and the Psalter of Juan Perez (Venice, 1557; see Samuel Berger, in "Romania," xxviii.).

A still further revision, again upon the basis of the Hebrew, was made by Rabbi Moses Arragel (1430) for Don Luis de Guzman, master of the Order of Calatrava. According to Berger, this revision was made on MS. Escurial i. j, 3. It is provided with a commentary, and profusely illustrated, perhaps by Jewish artists. A manuscript of the Prophets, in two languages, in the library of the Academy of History in Lisbon follows Arragel's translation so closely that it may possibly represent the first attempt of Arragel.

This Castilian translation (or revision) was carried by the Spanish exiles into Italy and Turkey. It also became the Bible of the Spanish Jews in the Netherlands. It appears first in Hebrew characters in the Polyglot Pentateuch (Hebrew, Onkelos, Rashi, Neo-Greek, and Spanish), published at Constantinople by Eliezer Bekor Gerson Soncino (see Belleli, in "Rev. Etudes Juives," xxii. 250; Grünbaum, "Jüd.-Span. Chrestomathie," p. 6). The Neo-Greek represents a different translation from that of the Spanish. From this polyglot it found its way into the celebrated Ferrara Bible of 1553, which bears the title "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca por Muy Excelentes Letrados, Vista y Examinada por el Oficio de la Inquisicion. Con Privilegio del Ylustrissimo Señor Duque de Ferrara." Two editions seem to have been published: one, for Jews, signed by Abraham Usque; the other, for Christians, signed by Jerome of Vargas (De los Rios, "Juifs d'Espagne," p. 432).

De los Rios (*l.c.* p. 436) thinks that the author of "Retratos o Tablas de las Historias del Testamento Viejo," Lyons, 1543, a popular exposition of the Bible, was a Marano; but this does not seem to have been proved.

The Ferrara Bible of 1553 became the basis for the Spanish and Ladino translations which were published at Salonica and Amsterdam. This is seen also in the title, which usually runs "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca." This is also true of the "חלק השלישי מהארבעה ועשרים con Ladino y Agora Nos a Parecedo Comenzar de los נביאים אחרנים." etc., published by Joseph b. Isaac b. Joseph Jabez in 1568, as Kayserling (*l.c.* p. 28) has clearly shown. In Amsterdam the translation remained substantially the same, though it was often revised ("reformada"): 1611; 1630 and 1646, Gillis Joost; corrected by Samuel de Caceres and printed by Joseph Athias (1661);

corrected by Isaac de Abraham Dias and printed by David Fernandes (1726); "con las annotaciones de Or Torah," Proops, 1762. This translation also appeared in Venice, 1730; Constantinople, 1739–43; *idem*, 1745; Vienna (ed. by Israel Bahor Haim and Aaron Pollak), 1813–16; and Smyrna, 1838. A Ladino translation, in Rashi script, was published at Vienna, 1841 (2d ed., 1853), by W. S. Schauffler for the American Bible Society (see Twenty-sixth Annual Report of the society, 1842, p. 120). According to Grünbaum, it bears many points of resemblance to the Pentateuch of 1547 and to the Ferrara Bible.

Various portions of this translation appeared separately, an edition of the Pentateuch appearing in the same year (1553) and at Ferrara. To this may be added the following:

"Humas de Parasioth y Aftharoth," ed. Manasseh ben Israel, Amsterdam, 1627; ed. Ymanuel Benveniste, *ib.* 1643; another edition was published by Manasseh himself, *ib.* 1655 (though he says of it, "Obra nueva y de mucha utilidad"); "Parafrasis Comentada sobre el Pentateucho," ed. Isaac da Fonseca Aboab, *ib.* 1681; "Cinco Libros de la Ley Divina . . . de Nuevo Corrigidos," by David Tartas, *ib.* 1691; "Los Cinco Libros . . . Interpretados en Lengua Española," ed. Joseph Franco Serrano, *ib.* 1695; 1705 and 1724 (Isaac de Cordova); "Cinco Libros," corrected by David de Elisha Pereyra, *ib.* 1733; "El Libro de la Ley," published in Constantinople in 1873, is, according to Grünbaum (*l.c.* 12), a different translation.

The Psalms were reprinted: Ferrara, 1553; Salonica, 1582; Amsterdam, 1628, 1730; Vienna, 1822; Constantinople, 1836. Several other translations of the Psalms were produced during the seventeenth and eighteenth centuries. David Abenatar Melo, a Marano who escaped the Inquisition at Madrid and became a Jew again in 1611, published in 1626 ("En Franquaforte") "Los CL Psalmos de David, en Lengua Española, en Varias Rimas." In these Psalms he has inserted, when appropriate, an account of his own and his people's sufferings (De los Rios, *l.c.* pp. 468 *et seq.*; Kayserling, "Bibl. Esp.-Port.-Jud." pp. 67, 68). A prose translation was made by Ephraim Bueno and Jonah Abravanel (Amsterdam, 1650; 2d edition, 1723; see De los Rios, *l.c.* p. 498). A third translation was made by Jacob Judah Leon Templo (קדש הלולים, "Las Alabanças de Santidad," Amsterdam, 1671)—a verbatim prose translation of the original (De los Rios, *l.c.* p. 570; Kayserling, *l.c.* p. 58).

Of all the Biblical books, Canticles was most frequently reprinted. A translation was published in Hamburg, 1631, by David Cohen Carlos "de lengua Caldayca"; but the favorite rendering was that of Abraham de Isaac Lañado, published in Hebrew characters at Venice, 1619, 1654, 1655, 1672, 1716, 1721, 1739, 1805; Leghorn, 1769, 1787; Vienna, 1820. The Venice edition was published in Roman characters by Moses Belmonte, Amsterdam, 1644, and was reprinted at Amsterdam, 1664, 1683, 1701, 1712, 1724, and 1766. An edition of the Megillot appeared at Constantinople in 1813 (see Kayserling, *l.c.* p. 30); a Megillah in Spanish, dating from the early part of the eighteenth century, exists in the British Museum ("Jewish Chron." March 21, 1902, p. 24); but the provenience of the translation is unknown (on such Megillot see Abrahams, "Jewish Life in the Middle Ages," p. 345). A Portuguese translation of the Psalms, under the title "Espejo Fiel de Vidas," by Daniel Israel Lopez Laguna, appeared in London, 1720 (Kayserling, *l.c.* p. 55).

Italian Versions.

Both Zunz ("G. V." 2d ed., p. 457) and Güdemann ("Erziehungswesen in Italien," p. 206) refer to early translations of the Bible into Italian; the latter even speaks of their existence in the thirteenth and fourteenth centuries. Steinschneider has shown ("Monatsschrift," xlii. 117) that this is an error. It is true that some of the authorities (such as Zedekiah ben Abraham and Isaiah de Trani, the younger) laid stress upon the necessity of translating the Bible into the speech of the country; but Judah 'Azahel del Bene (Ferrara, *c.* 1650) advised against the practise of teaching girls Italian, as he feared they would conceive a love for amorous poetry (Vogelstein and Rieger, "Juden in Rom," ii. 300). It was not before the sixteenth century that attempts were made to produce versions of portions of the Bible in Italian. Steinschneider (*l.c.* p. 318) has given a list of the existing manuscript translations. It was toward the end of that century that the first translations were published. David de Pomis (died after 1593) brought out an edition of Ecclesiastes with Italian translation at Venice in 1571. It was dedicated to Cardinal Grimani of Aquileja (Steinschneider, "Cat. Bodl." No. 218). He also translated Job and Psalms, but never published them ("Monatsschrift," xliii. 32). Hezekiah Rieti published (Venice, 1617) the text of Proverbs with Italian translation ("Cat. Bodl." No. 418); but no reliable account can be found of a translation of Job (Rome, 1773) mentioned by Zunz.

The translations made in the nineteenth century were all more or less under the influence of Mendelssohn's biur. In 1818 I. S. Reggio published at Vienna, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (ס׳ תורת אלהים "colla Traduzione Italiana"), Vienna, 1821; and ten years later "Il Libro d'Isaia, Versione Poetica" (Udine, 1831). Severe criticism was passed upon this version, because it seemed to weaken the force of many of the Messianic prophecies (see Fürst, "Bibl. Jud." iii. 140). In 1844 there appeared at Leghorn (חמש תעניות) an Italian translation of Job (Fürst, "Bibl. Jud." ii. 282, says it is by Luzzatto); and in 1872 a "Pentateuch, rev. von Letteris, mit Ital. Uebersetzung von Diodati" (Vienna; perhaps also London, 1836, 1864). Lelio della Torre of Padua translated the Psalms (Vienna, 1845). But these were completely overshadowed by the exact and careful versions of S. D. Luzzatto, whose poetical and literary judgment made him an excellent stylist (see "Hebr. Bibl." vi. 99; Elbogen, in "Monatsschrift," xliv. 460). He translated the greater part of the Old Testament: Isaiah ("Il Profeta Isaia Volgarizzato"), Padua, 1855–63; Pentateuch, Rovigo, 1860, Padua, 1876; Prophets, Rovigo, 1868; Isaiah, Padua, 1867; Job, Triest, 1853; generally with a valuable Hebrew commentary. Other Italian translations were produced: by Giuseppe Barzilai, "El Cantico dei Cantici" (Triest, 1865) in dramatic form, following Mandelstamm's and Horowitz's German translations; Lamentations (Trieste, 1867); by David Castelli, Ecclesiastes (Pisa, 1866); by Benjamin Consolo, Lamentations, Job, and Psalms (Florence?); by Gino Morpurgo, Ecclesiastes (Padua, 1898), and Esther (1899).

French Translations.

Translations of the Old Testament into French were not made by Jews prior to the first half of the nineteenth century. In 1831 Samuel Cahen began a monumental work, "La Bible, Traduction Nouvelle" (Paris, 1833–46, in 18 volumes), to which were added many essays by Munk, Zunz, Dukes, and others, and also a somewhat rationalistic commentary. This work was somewhat severely criticized (Abbé B. M. B., "Quelques Mots sur la Traduction Nouvelle," etc., Paris, 1835; "Allg. Zeit. des Jud." 1839, p. 30; "Literaturblatt des Orients," 1840, pp. 368 *et seq.*; Wogue, "Hist. de la Bible," p. 342); but it held the field for many years. A more faithful version of the Pentateuch was published in 1860 by Lazare Wogue. Among other translators may be mentioned A. ben Baruch Créhange (Psalms), and B. Mossé of Avignon (Psalms). But a popular and cheap Bible in French was sorely needed by the French Jews. Such a work has been taken in hand by the present chief rabbi of France, Zadok Kahn, and the other members of the French rabbinate. Wogue's translation was employed as the basis for the Pentateuch. The author himself made the necessary corrections; and before his death he was able to finish the translation of the prophetical books down to the First Book of Kings (vol. i., Paris, 1899). At the same time and under the same auspices, a children's Bible ("Bible de la Jeunesse") is being brought out.

Dutch Translations.

Few translations have been attempted by the Dutch Jews into their vernacular: the Spanish and Portuguese Jews in Holland made use of Spanish; the Ashkenazic Jews, of the Judæo-German version. The version of the Psalms in Dutch printed by Joseph Athias was made by Johann Leusden. During the nineteenth century translations were made by Samuel J. Mulder (see his "Tets over de Vertalingen der Heilige Schrift," Amsterdam, 1859): Pentateuch, 1826–42; Major Prophets, 1827; Five Scrolls, 1835, 3d ed. 1859; Proverbs, 1836; Psalms, 1838; all published in Amsterdam. He also published a "Bijbel voor de Israel. Jeugd," Leyden, 1843–54. In 1844 Gabriel J. and M. S. Polak published a Dutch translation of Job, which was to have been followed by a translation of the Prophets and the Hagiographa. This seems never to have been completed. A translation of Isaiah by G. A. Parsen also exists; while a new translation of the Pentateuch, together with Targum and Rashi, was brought out by A. S. Ondervijser in 1901.

Jewish translations into Russian are of very recent date. The writer knows only of L. I. Mandelstamm's Psalms (Berlin, 1864; 3d ed. 1872), Pentateuch (תורה עם תרגום רוסי, 3d ed., Berlin, 1872); Aaron Pumpiansky's Psalms (Warsaw, 1871); J. Cylkow's Psalms (1883); and a version of Esther in German (Hebrew characters) and Russian (Warsaw, 1889). A Polish translation has been published by D. Neufeld.

BIBLIOGRAPHY: See especially Steinschneider, *Cat. Bodl.* cols. 1–198; idem, *Jewish Literature*, pp. 232 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 37, 139, 161; Kayserling, in Winter and Wünsche, *Die Jüdische Literatur*, iii. 751 *et seq.*; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 199 *et seq.*; *Urtext und Uebersetzungen der Bibel*, in *Real-Encykl. für Protest. Theologie und Kirche*, vol. iii., Leipsic, 1897.

T. G.

BIBLEITZY (BIBLISTS), called also **Bibleiskoe Bratstvo (Bible Brotherhood)**: Name given to a body of religious reformers, organized in the spring of 1882 among the Jewish working classes of Elizabethgrad, South Russia, subsequent to the riots against the Jews. The founders of the brotherhood, believing that Talmudism in that region was chiefly to blame for the false accusations of the anti-Semitic press, decided to do away with dogmatic theology and all religious ceremonies, including even prayer. As one of their leaders, E. Ben Sion, expressed their views: "Our morality is our religion. . . . God, the acme of highest reason, of surest truth, and of the most sublime justice, does not demand any useless external forms and ceremonies."

Several of the members of the new brotherhood were among the first of the Russian Jewish immigrants who came to the United States in 1882, and who were incorporated into the "First Jewish Agricultural Colony," established by H. Rosenthal at Sicily Island, near Bayou Louis, Catahoula parish, Louisiana. The air of freedom and cosmopolitanism that they found on reaching the United States has left them without a legitimate ground for their propaganda.

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H. R.

BIBLICAL ETHNOLOGY: The view of race-relationship expressed in the Bible. It is customary to designate the tenth chapter of Genesis as the oldest ethnological division of mankind. Earlier than this, however, the Egyptians, as known from their pictorial representations, distinguished between four principal types (races) of mankind; viz., the brown Egyptians, the negroes (in the south), the light-complexioned Libyans (in the west), and the light-brown Asiatics (in the east). These races were distinguished from one another also by their hair-dressing and their costume.

Ethnology in Genesis.

It is natural that as soon as a people has a history and has, through intercourse with other nations, become conscious of its individuality, it should reflect whether it be related to these nations. In the earliest times the Hebrews occupied themselves with such questions. A great part of the tales of primeval and patriarchal history recorded in Genesis is ethnological in its bearing; that is, these stories were given to elucidate the question of interracial relationship. Therefore the more clearly the people of Israel became conscious of their independent position among the nations, the livelier became their interest in Israel's special position among the nations, and in the questions regarding the origin of neighboring peoples. The consciousness of an especial relation to God must necessarily have reacted to strengthen the conviction that their position among the nations must be a very distinguished one when regarded also in the light of descent.

In order to understand what is narrated in these accounts of Genesis and of other sources, regarding the relation of the several nations and tribes to Israel, it is necessary to consider for a moment the form in which these statements are always made. The relations between the peoples are invariably represented in the form of genealogical tables showing the descent from remote progenitors. The Edomites and the Israelites are the most closely related. This is expressed in the form of a statement that Esau and Jacob, the progenitors of the two peoples, are brothers. The genealogical tables of the nations, in Gen. x., reveal at a glance that a great number of the names are not used to designate persons, but peoples, and even whole lands; as, for instance, Cush, Mizraim, Asshur, Aram, etc. The relations between these persons must therefore be understood as explaining the relations between the peoples in question.

Early Attempts at Ethnology.

This mode of representing the international relation is by no means, however, based upon a poetic personification of the tribes. The Hebrew writer does not interpret such a form of expression figuratively; on the contrary, it is based by him upon a definite conception regarding the origin of nations, a conception which assumes that the tribes and peoples are in reality a development of the family, and may thus be traced to one progenitor. By means of marriages and births the family grows to the clan, and the clan to the tribe; this again ramifies into various tribes, which, under certain conditions, unite to form a people, as in the case of the twelve tribes of Israel; or they may separate, as did Moab and Ammon, constituting two distinct tribes. This theory, again, goes back to the view shared by all Semites, according to which blood-relationship alone can constitute a strong and permanent bond in a group of people, and impose binding obligations.

The ancient form of genealogy is well adapted for the representation not only of purely ethnological, but also of ethnographical, geographical, and historical relations. In this regard antiquity makes no close discrimination. When, for example, one nation is to be characterized as more powerful than another, the former is represented as a first-born son, the other as a younger brother; or the former is the son of a favorite wife, the other the son of a concubine. Esau is a hunter; Jacob, a herdsman, a distinction serving to characterize the respective peoples. Similarly, geographical proximity converts Sidon and Heth into sons of Canaan.

Based on Sympathies and Antipathies.

The interest of antiquity was naturally directed more closely to the neighboring nations with which Israel, from the beginning, cultivated close relations. To Ammon, Moab, Edom, and the Arabian tribes, Israel felt closely related; hence, Edom (Esau) is the brother of Jacob; Ishmael, the brother of Isaac; and Ammon and Moab are sons of Abraham's nephew, Lot. Their relationship to the Arameans is also close: Jacob's wives are daughters of the Aramean Laban. The reverse, however, is true of the inhabitants of the land west of the Jordan, the Canaanites, with whom Israel will have nothing in common; for which reason, according to the old accounts of Noah, these tribes are held to belong to an entirely different branch of the human family. This is comprehensible in view of the mutual hatred growing out of the historical situation, the conflicts for the land, and other opposing elements. The conception, however, can not endure before modern investigation. It has been shown beyond a doubt that the Canaanites, both as regards language and descent, were very closely related to the Hebrews, and that they are to be classed, not among the Hamites, but among the Semites.

With the extension of the political horizon of the Israelites, and the continual absorption of new peoples, these ethnological views were inevitably extended. Based upon the ancient accounts of the patriarchs, a theory gradually developed, assuming a homogeneity and relation between the several peoples; and it is this theory which has been perpetuated in Gen. x., the so-called genealogy of the nations. In connection with the accounts of Noah (Gen. ix. 18 *et seq.*), the whole race of man, which is descended from his sons, is divided into three great classes: Shem, Ham, and Japheth. In the original narrative of Noah the three sons are named Shem, Canaan (not Ham), and Japheth. The reason for this division into three sons, or three races, is not known. The Egyptians, as already stated, distinguished four races; nor can a parallel to the Hebrew classification be found among the Babylonians. According to Winckler, the ternary division is probably associated with the great importance attached to the figure "3" in the old system of cosmography (compare Stade, "Geschichte Israels," ii. 275 *et seq.*). Others (*e.g.*, Stade, *ib.* i. 109 *et seq.*), basing their assumption upon the above statement that Ham was originally called "Canaan," believe that a purely Palestinian triad was meant, consisting of the Hebrews, Philistines, and Canaanites (Shem, Japheth, and Ham), and that this triad was afterward extended to include all mankind. The most recent commentary by Gunkel declares that the ternary division indicates the conditions of a very ancient pre-Israelitish period, when Canaan, in the widest sense of the name—that is, the land between the Taurus and Egypt—was subjugated from the east by nomad Semitic tribes, while at the same time the Hittite migrations brought down Japheth from the north to spread over the land of Canaan. But this is uncertain; and no definite reason has hitherto been assigned for the tripartite ethnological division.

The scope of this genealogical table of the nations is, of course, narrow from the modern point of view. The nations mentioned in it are the peoples known to the Israelites, either through actual contact or by report, and grouped principally about the Mediterranean in Asia Minor and eastern Palestine. In the ethnological phraseology of the present they would be classed among the Caucasian nations. Even from the standpoint of the Israelites, the ethnological list given in Genesis has no claim to completeness, inasmuch as not only the negroes, who were undoubtedly known to the Israelites of a later period, but also the Persians are omitted from it. As the last-mentioned people were well known to the post-exilic

Jews, their omission from the genealogical table is perhaps to be explained by the fact that they were not numbered among those ancient nations whose origin dates from the Flood.

As regards the division of the individual peoples into these three great classes, the considerations of complexion, linguistic differences, historical conditions, etc., obtaining at the present day were certainly not determinative at that time. Indeed, it appears that the fundamental distinction was purely geographical. To the Japhetic race belonged the peoples of the northern zone, of Asia Minor, and of the islands and coastlands of the northern Mediterranean. The Semites dwelt in the middle zone, and included the Hebrews and the nations to the east of Palestine. The nations in the south were the sons of Ham, who lived in northern Africa and southern Arabia, and who, as represented by the ancients, constituted a homogeneous people. There is only one exception to this genealogical arrangement: Canaan with his sons, the Phenicians, Hittites, and others, dwelt in the middle zone, but were considered as belonging to Ham. The reasons for this have been given above.

For details bearing on the foregoing explanation of the genealogical tables, see the commentaries on Genesis, particularly those of Dillmann. For the other data, compare the articles on Ham, Japheth, Races of the Old Testament, and Shem.

G. I. Be.

BIBLIOGRAPHY: The science that deals with the description and classification of books. As applied to books of Jewish interest, it includes (*a*) **Hebraica,** or books written or printed in Hebrew characters; and (*b*) **Judaica,** or books in other languages, written by or about Jews. Strictly speaking, the whole of Biblical and Apocryphal literature and the vast array of commentaries thereon would belong to Jewish bibliography; but this is so fully treated elsewhere, that Jewish bibliographers as a rule have not paid so much attention to it. Even with this limitation, the extent of the subject is wide enough, a conservative estimate giving 30,000 as the number of Hebrew works in existence; and the same number of works in modern languages on Jewish topics have been published during the past forty years alone in the special journals devoted to this subject. Any person desiring to keep himself fully acquainted with Jewish literature in its wider sense would probably have to take account of over 3,000 (800 Biblical) publications per annum. Many of these still remain undescribed; and for others search must be made in various quarters.

Materials.

The materials from which a description of the extent of Jewish literature can be set forth consist, in the first instance, of the collections of books and manuscripts made by various Book-Collectors in the past, especially of those collections of collections which go to make up public Libraries. The earliest accounts of Jewish literature were based in large measure upon such collections; as Bartolocci's on that of the Vatican, and Wolf's on the Oppenheimer collection. Later, with the growth of knowledge about the extent of the literature, any description of it would depend in large measure upon published accounts, or Catalogues, which have naturally been devoted largely to manuscripts. With the growth of interest in the history of printing in general, special attention began to be paid to the earliest Hebrew printed books, especially those printed before 1540, and known as Incunabula.

Earliest Bibliographies.

Having in view the fact that the majority of early Hebrew printed books were produced in Italy, it is not surprising that the earliest account of Hebrew literature in its rabbinic phases should have been made by an Italian; though it is a matter for some surprise to find that he was a Christian. Bartolocci, in his "Bibliotheca Magna Rabbinica" (Rome, 1675-94), arranged the books under the names of 1,960 rabbis; and his work was supplemented by Imbonato, whose "Bibliotheca Latino-Hebraica" gives, under 1,319 numbers, 2,166 works written in Latin on rabbinic subjects. These were followed by the first Jewish bibliographer, Shabbethai Bass, who, in his "Sifte Yeshenim" (Amsterdam, 1680), mainly used the books of the Bet ha-Midrash and the library of Aguilar. Bass adopted the method of arranging the books according to their titles, giving an index of authors and subjects at the end. This plan is specially applicable to Hebrew books, the titles of which rarely indicate their contents (see Titles of Books). Bass's work forms the main foundation of Jewish bibliography of Hebrew books; his method having been continued and supplemented by J. Heilprin and Benjacob, whose "Oẓar ha-Sefarim" is the most complete title-list of Hebrew books in existence. S. Wiener, in his elaborate catalogue of the Friedland collection at the Asiatic Museum, St. Petersburg, also adopts the title-list as the most suitable in dealing with Hebrew books.

J. C. Wolf.

These attempts of Bartolocci and Bass were, however, entirely superseded by the great work of John Christian Wolf, who in his "Bibliotheca Hebræa" (4 parts, Hamburg, 1715-33) brought together almost all the accessible information relating to Jewish authors and their works, as well as to the writings of Christians on Jewish subjects. The first part gives a catalogue of authors with the names in Hebrew, which leads at times to somewhat curious results; the second is more of a subject classification of the whole of early Jewish literature, including a fair account of the Talmud and of the Targumim, from which later writers have frequently drawn; and the remaining two parts are supplements containing the additional knowledge acquired by Wolf in the later years of his life. In the main, Wolf's materials consisted of the remarkable Oppenheimer collection, which ultimately went to the Bodleian Library, Oxford; and for this reason Steinschneider's great catalogue of the Bodleian collection repeats in improved form much of Wolf's information. Considering his opportunities, Wolf shows remarkable acumen and accuracy; and in some respects his work still remains of value. A sort of supplement was provided by Köcher in his "Nova Bibliotheca Hebraica" (Jena, 1783-84).

The next name of importance is that of Ḥayyim Joseph David Azulai, whose "Shem ha-Gedolim" (Leghorn, 1786-96) added considerably to Shabbethai

Bass, mainly from works printed at Leghorn. He was supplemented by the joint labors of Nepi and Ghirondi (Triest, 1853), who gave an account of the Italian rabbis and their voluminous but not very important productions. Azulai's work was consolidated and rearranged by Benjacob in the Wilna edition, 1852.

Incunabula.

By a fortunate chance the attention of an Italian professor, J. B. de Rossi, was drawn to the subject of early Hebrew printing in Italy; and in a number of monographs on that subject ("De Typographia Hebr.-Ferrar. Comment. Historicus," Parma, 1780; "Annali Ebreo-Tipografici di Sabionetta," Erlangen, 1783; "Annales Hebræo-Typographici," sec. xv., 1795; "Annales Hebræo-Typographici ab Anno 1501 ad 1540," Parma, 1799) he laid a firm foundation for a description of all Hebrew books printed up to 1540. The few additions that have been made in similar lists by Cassel and Steinschneider, Schwab and Chwolson, have only served to show the comparative completeness with which De Rossi did his work. Renewed attention has been paid to the subject of early Hebrew printed books during the last decade.

With the rise of Jewish science under Rapoport and Zunz, bibliography entered upon a new era. The same accuracy, thoroughness, and critical acumen which were being devoted to the contents of books were also exercised in the description of their external characteristics. Zunz himself devoted considerable attention to the subject, especially to an enumeration of the productions of the printing-presses of Mantua and Prague; and he also gave a summary account of the Italian libraries. Among the workers in the field of Jewish bibliography in the early part of the nineteenth century may be mentioned Dukes and Carmoly; while Michael offered all the treasures of his library—full of the rarest books—to anybody interested in the subject, though an account of them appeared only after his death. The "Literaturblatt des Orients," founded by Julius Fürst, also helped to revive the study of Jewish literature; while its review columns kept Jewish scholars acquainted with contemporary productions.

Julius Furst.

All these various activities were summed up in the ambitious attempt of Julius Fürst in his "Bibliotheca Judaica," Leipsic, 1848-63. This work gave short titles of about 13,500 (Fürst says 18,000) Hebrew books, and of perhaps twice that number of Judaica. The latter contained many, if not most, of Wolf's useless Latin dissertations by Christian writers, as well as a considerable amount of merely Biblical exegesis and criticism by Christian theologians. Notwithstanding its errors of omission and commission, Fürst's work still retains considerable value as the first attempt to cover the whole field of Jewish bibliography. The names of many writers and books are to be found only in its pages; and the clearness of print and the shortened form of titles make it easy to consult. On the other hand, its dates, and indeed data generally, are far from trustworthy; and more than four-fifths of his information was confessedly from second-hand sources.

Catalogues.

The only possibility of improvement in regard to accuracy was seen to be in more careful cataloguing; and the epoch after Fürst is characterized by a succession of masterpieces in this direction, mainly executed by Moritz Steinschneider (b. 1816), by whose gigantic labors Jewish bibliography has been organized and made an adequate instrument for the study of Jewish literature and history. As the result of thirteen years' continuous labor, he produced his colossal catalogue of the Hebrew books in the Bodleian Library ("Catalogus Librorum Hebræorum in Bibliotheca Bodleiana"), including all works not in the library, but published up to 1732. Besides accurate descriptions of each book from personal examination, Steinschneider generally gives notes upon the author and his works. In addition to this, he has described the manuscripts in the libraries at Hamburg, Leyden, Munich, and Berlin, besides some private collections, and in every way has given a model of conciseness and accuracy in the description of Hebrew works. The same qualities are shown, perhaps in an even higher degree, in the "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner (London, 1867), whose punctilious accuracy and painstaking determination of names and dates leave nothing to be desired. The example of the latter authority has been followed by Roest in his catalogue of the Rosenthal collection at Amsterdam ("Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," Amsterdam, 1875). Steinschneider's work with regard to manuscripts has been supplemented by the careful but somewhat sparse account of the Hebrew manuscripts in the Bodleian Library by A. Neubauer (Oxford, 1886).

Periodical Literature.

Besides devoting so much attention to the bibliography of the past, Steinschneider founded an organ, "Hebräische Bibliographie," in 1858 for the actual description of the Jewish literature of the present. The "Literaturblatt des Orients," and even the general Jewish press, had sporadically reviewed publications of Jewish interest as they appeared; but Steinschneider was the first to attempt a systematic, continuous, and complete account of Judaica and Hebraica, accompanied by short critical notices by himself and friends. This has been continued in the "Zeitschrift für Hebräische Bibliographie" (1898, in progress). In addition to these may be mentioned N. Brüll's elaborate reviews in his "Jahrbücher" (1874-89); the lists given in the "Orientalische Bibliographie"; the periodical bibliographical notices which appeared in the "Revue Etudes Juives" (especially the careful ones of the late I. Loeb); besides the series of special bibliographies such as the Biblical ones in Stade's "Zeitschrift" and the "Theologischer Jahresbericht," and the historical in the "Jahresberichte für Gesch. Wissenschaft." Mr. Israel Abrahams gives in the "Jewish Chronicle" a summary account of current Jewish bibliography which is at once up-to-date and trustworthy. M. Schwab has compiled (1899-1900) a useful author and subject-index to Jewish periodical literature. The only subject-index that has hitherto been published, including both books and periodicals, is the careful one, compiled by Rev. A. Löwy, of the small collection of Hebraica and Judaica in the Guildhall Library, London. A much more ambitious attempt is being made by A. S. Freidus to compile a card catalogue (author, subject, and title) of the 12,000 volumes and pamphlets of the New York Public Library, which already (1902) runs to about 25,000 entries, including articles in periodicals, and even references to Jewish topics found in the works of the general library. That collection has been minutely arranged on the shelves according to a comprehensive plan containing about 500 subdivisions, which may be considered the first elaborate scheme for classifying Jewish literature for library purposes (see Library Classification). No attempt has been made since Fürst to compile a complete author bibliography; but his work has been supplemented by a bookseller, C. D. Lippe of Vienna, who, in three successive issues of a “Bibliographisches Lexicon” (1881–99), gives a tolerably full but inaccurate account of contemporary Jewish writers (mainly contributed by themselves); while William Zeitlin has made an attempt to enumerate modern Hebrew works (1789–1890) in his “Bibliotheca Hebraica Post-Mendelssohniana” (Leipsic, 1891–95).

Subject Bibliographies.

The present phase of Jewish bibliography is tending toward the compilation of lists of works relating to special subjects. Here, again, Steinschneider has been the pioneer. Most of his works, while professedly dealing with special topics, concentrate attention upon the bibliography of the subject; and among other topics which he has thus bibliographized may be mentioned the polemical literature of Jews and Mohammedans, mathematical writers among the Jews, Hebrew translations, chess, etc. Besides these, his treatises on Jewish literature in Ersch and Gruber's “Allg. Encyc. der Wissenschaft und Künste” (English translation, London, 1857, and on Italian Jewish literature in the “Monatsschrift,” 1898–99) are in large measure bibliographical guides. While an immense debt of gratitude is due to Steinschneider for the facilities he has thus afforded, it must be confessed that the style in which he has presented his results is sometimes unclear owing to excessive conciseness; and he has the unfortunate habit of piling up notices which turn out, on inquiry, to be perfectly useless.

Having in view the present tendency of Jewish bibliography, it may be suitable and useful to conclude this rough account with a short bibliography of the special bibliographies that have more recently been made. Lists made by Wolf and repeated by Fürst are of no value for practical purposes.

Anthropology: Billings, “Index-Catalogue of the Surgeon-General's Library,” *s.v.* “Jews”; W. Z. Ripley, ‘The Races of Europe,” New York, 1900.
Anti-Christiana: De Rossi, “Bibliotheca Judaica-Anti-Christiana,” Parma, 1800.
Arabic Writers: Steinschneider, in “Jew. Quart. Rev.” xiii. 483–486 (also reprint).
Blood Accusation: Strack, “Das Blut,” Munich, 1900.
Cabala: Wünsche, in Herzog-Hauck, “Real-Encyc.” *s.v.* “Kabbala.”
Calendar: Zeitlin, in Gurland, “Luah.”
Catechisms: Strassburger, in his “Gesch. des Unterrichtswesens,” pp. 277–281, Stuttgart, 1885; Schreiber, in “Reform Advocate,” Chicago, 1901–2.
Ceremonies and Customs: A. S. Freidus (printed but not published).
Chess: Steinschneider, in Van der Linde, “Gesch. des Schachspiels,” Leyden, 1873 (also separate).
Circumcision: “Congrès d'Anthropologie à Lisbonne,” pp. 598 *et seq.*, Lisbon, 1884; Tomés, “Della Circoncisione,” pp. 67–71, Florence, 1895.
Classical Writers: Reinach, “Textes”; *idem*, in Daremberg and aglio, “Dictionnaire S des Antiquités Grecques et Romaines,” *s.v.* “Judæi”; Mayor, in Notes to Juvenal, x. 100 *et seq.*
Conversionism (Early): Wolf, “Bibl. Heb.” ii. pp. 1055–58, 1067–72. (Later) De Le Roi, “Die Evangelische Christenheit und die Juden,” Leipsic, 1884–92.
Drama, Hebrew: Berliner, in Moses Zacuto, “Yesod 'Olam,” Introduction, Berlin, 1874.
Education: Strassburger, “Gesch. des Unterrichtswesens,” pp. 273–310, Stuttgart, 1885.
England: Jacobs and Wolf, “Bibl. Anglo-Jud.” London, 1886.
Epitaphs: De Castro, “Keur von Grafsteenen,” pp. 125–126, Leyden, 1883.
Ethics: S. Stein, “Materialien zur Ethik des Talmuds,” pp. 45–185, Frankfort, 1894.
Frankel: Brann, in “Monatsschrift,” xlv. 836–852.
Future Life: E. Abbot, “Literature of a Future Life,” Nos. 1734–1962, 1891.
Geography: Zunz, in “G. S.” i. 146–216.
Germany: M. Stern, “Quellenkunde zur Gesch. der Juden in Deutschland, Berlin, 1892. Early History: Aronius, “Regesten,” Berlin, 1902.
Graetz: Abrahams, in “Jew. Quart. Rev.” iv. 194–203.
Haggadah (Passover): Steinschneider, in Landshuth, “Maggid me-Reshit,” Berlin, 1856; Wiener, “Bibliotheea Friedlandiana,” letter ה (in preparation).
Hebraists, Christian: Steinschneider, in “Zeit. für Hebr. Bibl.” i.–v.; Darling, “Cyc. Bibliographica,” London, 1854–59.
Hebrew Language: Steinschneider, “Bibliographisches Handbuch,” Leipsic, 1859; *idem*, “Zusätze,” 1896.
Incunabula: J. B. de Rossi, as above; Schwab, “Les Incunables Hébreux,” Paris, 1881; Soncinos Sacchi, “I Tipografi Ebrei,” Cremona, 1877; Manzoni, “Annali Tipografici dei Soncino,” Bologna, 1883.
Inquisition: E. N. Adler, in “Jew. Quart. Rev.” xiii. 423–432.
Italian Writers: Mortara, “Indice”; Nepi-Ghirondi, “Toledot Gedole Yisrael”; Steinschneider, in “Monatsschrift,” xlii, xliii.
Jesus in Jewish Literature: Fürst, “Bibl. Jud.” ii. 63–64.
Jewish Question: Jacobs, “Jewish Question,” 1875–84, London, 1885.
Karaites: Frankl, in Ersch and Gruber, “Encyc.” 2d ser., xxxiii. *s.v.* “Karaiten; Ryssel, in Herzog-Hauck, “Real-Encyc.” *s.v.*
Kaufmann, David: “Gedenkbuch zur Erinnerung an David Kaufmann,” Breslau, 1900.
Ladino: Kayserling, in Ersch and Gruber, “Encyc.” *s.v.*
Loeb: “Rev. Et. Juives,” xxiv, 184–195.
Luzzatto: “Catalogo Razionato degli Scritti di S. D. L.,” Padua, 1881.
Maimonides: Steinschneider, in “Cat. Bodl.” cols. 1937–1942. Mishneh Torah: Jellinek, “Kontres Rambam,” Vienna, 1893.
Mathematicians: A. Goldberg, “Die Jüdischen Mathematiker,” Berlin, 1891 (an index to Steinschneider's “Die Mathematik und die Juden”).
Midrash: Zunz, “G. V.” 2d ed., 1892; Strack, in Herzog-Hauck, “Real-Encyc.” *s.v.* “Midrasch”; Jellinek, “Kontres Maggid,” Vienna, 1878.
Music: “Cat. Anglo-Jew. Hist. Exh.” London, 1887; M. W. Kaufmann, Katalog No. 5.
Names: Jellinek, “Kontres ha-Mazkir,” Vienna, 1893.
Numismatics: Madden, “Coins of the Jews,” London, 1881.
Oath (“More Judaico”): Steinschneider, in “Zeit. Hebr. Bib.” i.
Paleography: Steinschneider, “Vorlesungen über die Kunde der Hebräischen Handschriften,” in “Centralblatt für Bibliothekswesen” (also separate, Berlin, 1892).
Palestine: Steinschneider, in Röhricht and Meissner, “Deutsche Pilgrimweiser,” pp. 548–648, 1892; *idem*, in Luncz, “Jerusalem,” 1892, iii., iv: Röhricht, “Bibliotheca Geographica Palestinæ,” Berlin, 1890.
Periodicals, General: Harkavy, in “Yevreskaya Biblioteka,” vii., viii.; A. S. Freidus, in “Bulletin New York Public Library,” July, 1902. Hebrew: Van Straalen, “Cat. Hebrew Books Brit. Mus.” pp. 188–192, 294, 295; Sablotzki, in “Oẓar ha-Sifrut,” v. 270–283. American: A. S. Freidus, in “Am. Jewish Year Book,” i. 271–282.
Philo: Schürer, “Gesch.”
Piyyuṭim: Writers on: Zunz, “Ritus,” i. Writers of: Zunz, “Litteraturgesch.” Berlin, 1865; *idem*, “Nachtrag,” 1867. First Words: Gestettner, “Mafteaḥ,” Berlin, 1889.

Polemics, Islamite: Steinschneider, "Polemische Litteratur."
Portugal: Remedios, "Os Judeus em Portugal," Coimbra, 1895, repeated by E. N. Adler, in "Jew. Quart. Rev." xiii.
Precepts, The 613: Jellinek, "Ḳontres Taryag," Vienna, 1878.
Proverbs: Bernstein, "Catalogue des Livres Parémiologiques," Index. pp. 625–627, Warsaw, 1900.
Purim and Parodies: Steinschneider, in "Isr. Letterbode," vii. 1-13, ix. 45–58; *idem*, in "Monatschrift."
Rapoport: Bernfeld, "Toledot Shir," Warsaw, 1900; "Das Centennarium S. I. L. Rapoports," 1900, pp. 414–416.
Responsa: British Museum Catalogues; Rabbinowicz, "Ohel Abraham," *s.v.* שאלות ותשובות.
Russia: "Sistematicheski Ukazatel," St. Petersburg, 1893. History: "Regesty," i.
Sermons: Maybaum, "Jüdische Homiletik" (arranged by texts), Berlin, 1890. Funeral: Jellinek, "Kontres ha-Maspid," Vienna, 1884.
Shulḥan 'Aruk: Steinschneider, in "Cat. Bodl."
Spain: Jacobs, "Sources," pp. 213–244, London, 1894.
Spanish Writers: Kayserling, "Bibl. Esp.-Port.-Jud." 1890.
Spanish Poets: *Idem*, "Sephardim," Leipsic, 1859.
Spinoza: Van der Linde, "Spinoza, Bibliografie," 1871.
Steinschneider: Kohut, in "Steinschneider Festschrift."
Talmud: Mielziner, "Introduction to the Talmud," pp. 61–102, Cincinnati, 1894; S. Stein, "Materialien zur Ethik," 1894, pp. 64–179. Editions: Rabbinowicz, "Ma'amar 'al Hadfasat ha-Talmud," Munich, 1876. Translations: Bischoff, "Kritische Gesch. der Thalmud Uebersetzungen." Methodology: Jellinek, "Ḳontres Kelalim," Vienna, 1878. Commentaries: *idem*, "Ḳontres ha-Mefaresh," Vienna, 1877. Indexes: *idem*, "Ḳontres ha-Mafteaḥ," Vienna, 1881.
Ten Tribes: Bancroft, "Native Races of Pacific," vol. i.
Tobacco: Steinschneider, in "Deborah," ix. 3-4, Cincinnati, 1894.
Translators: Steinschneider, "Hebr. Uebers." Berlin, 1893.
Tunis: Cazès, "Notes Bibliographiques sur la Littérature Juive-Tunisienne," Paris, 1893.
Wandering Jew: Heibig, in "Centralblatt für Bibliothekswesen."
Wills, Ethical: Abrahams, in "Jew. Quart. Rev." iii. 481–484, iv. 343–344.
Woman: Steinschneider, "Heb. Bibl," i., ii., xix.
Yiddish: Early Literature, Printed: Steinschneider, in "Serapeum," ix., x. Manuscripts: *ib.* xxv., xxvi., xxx. Later Literature: L. Wiener, in "History of Yiddish Literature," pp. 355–382, New York, 1899. Philology: Landau, in "Deutsche Mundarten," ii. 126–132, Vienna, 1896; Saineau, in "Revue de la Société Linguistique," 1902.
Zunz: Steinschneider, "Die Schriften von Dr. L. Zunz," Berlin, 1874.

Bibliography: Zunz, *Bibliographisches*, in *Z. G.* pp. 214–303; Fürst, *Bibl. Jud.* iii., Preface.

L. G. J.

BIBLIOMANCY:* The use of the Bible for magic or superstitious purposes. The practise of employing sacred books, or words and verses thereof, for divination or for magic cures is universal alike among pagans and believers in God. What the Vedas were to the Hindus (Stenzler, "Abhandlungen für die Kunde des Morgenlandes," vol. vi., Leipsic, 1878), Homer to the Greeks (Heim, pp. 496, 514), and Ovid and Virgil to the Romans (Lampridius, "Alexander Severus," p. 14; "Sortes Virgilianæ"), the Old Testament was to the Jews, the Old and New Testaments to the Christians (Kraus, *s.v.* "Loos," ii. 344; "Sortes Sanctorum"; compare i. 153, "Evangeliorum"), and the Koran and Hafiz to the Mohammedans (Lane, "An Account of the Manners and Customs of the Modern Egyptians," vol. xi.). The desire of man to discern the hidden future, or to obtain the mastery over nature in hours of great anxiety, by some superstitious resort to superhuman forces, is never altogether extinct in the multitude. Deut. vi. 8, 9; xi. 18; and Prov. iii. 22–26, vii. 3, admonishing the people to bind them (the words of God) as a sign upon the hand, and have them as frontlets between the eyes, and to write them upon the posts of the house and upon the gate, certainly induced the Jews to use the Bible, or parts of it, for protective or talismanic purposes (Targ. to Cant. viii. 3; Ber. 23b; Yer. Peah i. 15d). Likewise are the sixty letters of the Priestly Blessing (Num. vi. 24–26) called sixty guardian powers of Israel against the terrors of the night (Cant. R. to iii. 7; Tan. Num. 16; compare Pesiḳ. R. 5 and Num. R. xii.), "a talisman against the evil eye." So was Ps. xci., perhaps originally composed as an incantation psalm (see Psalms) and known in rabbinical literature as "Shir shel Pega'im," or "Song against Demons," employed as a protective (Midr. Teh. to Ps. xci.; Yer. Shab. vi. 8b), found also in a tomb at Kertch, Crimea (Blau, "Das Alt. Jüdische Zauberwesen," p. 95). Ps. iii. was employed for that purpose (Shebu. 15b); Ex. xv. 26 was used for healing purposes, according to Mishnah Sanh. x. 1; as was also Lev. i. 1, according to Sanh. 101a. To ward off evil dreams, the Rabbis prescribe the recitation of corresponding Bible verses (Ber. 55b, 56b); in order to escape the danger befalling one who drinks uncovered water on Wednesday and Saturday nights, the recitation of Ps. xxix. is prescribed (Pes. 112a). Tos., Shab. xiii. 4; Shab. 115b, writings containing Biblical matter used for amulets, are mentioned, which Blau (*l.c.* p. 96) compares with two magic papyri of the second or third century showing a Jewish origin; the one published by Deissmann (pp. 21–48), the other by Dieterich, "Abraxas," pp. 138 *et seq.*, both of which prove the use of Biblical passages for magic purposes.

For Protective Purposes.

Good or Bad Omens.

It was common in Talmudical times to accept the verse selected at random and recited by the school-children as a good or a bad omen (Ḥag. 15a, b; Giṭ. 58a; Ḥul. 95b), and this was observed through the Middle Ages (Ṭur Yoreh De'ah, 179). This same custom was observed by the Christians at the close of the seventh century (Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 22, 126, 136; and "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456–462). In the last-named article a prescription of the use of the various Psalms for magic purposes, written in Syriac and taken from Sachau's collection of Syriac manuscripts, No. 218, is published and translated. Whether this served as a model for Jewish writers or followers of the "Shimmush Tehillim" (the magic use of the Psalms), or originated with the Jews, is rather difficult to say. Certain it is that both the authorities of the synagogue (Maimonides, "Yad," 'Akkum, xi. 12; Ṭur Yoreh De'ah, 179, according to Shebu. 15b) and of the Church prohibited the use of the Bible either as a whole or in part for magical cures (Kayser, *l.c.*, p. 126; Hefele, "Conciliengeschichte," ii. 274); yet both failed to eradicate the custom. According to "Sefer Ḥasidim" (ed. Lemberg, 1870; Jitomir, 1879, §1140; not in the Berlin edition), the Book of Leviticus was placed under the head of a child when first put into the cradle. Sometimes the Torah-scroll was brought into the lying-in room in order to facilitate the birth ("Pithe Teshubah" on Yoreh De'ah, 179), or laid upon the sick babe ("Yad," *l.c.*; Ṭur Yoreh De'ah, *l.c.*), or on the head of the new-born child, or during the eight days following the circumcision ("Mitteilungen," i. 83, 85). Also in the curious womb-blessing, the Torah-scroll was used for protection, the words spelled being: "Baermutter [womb], lie down: with these words I adjure thee; with nine Torahs, with nine pure Sefer Torahs!" (Güdemann, in "Monatsschrift," v. 57). When a person was dangerously ill, the Pentateuch was opened, and the name which first met the eye was added to the patient's name, in order to avert the evil destiny (see SHINNUY HA-SHEM). The words found at the beginning of a page of the Bible when it was opened at random, or touched by the thumb at the opening, were also frequently used as an oracle (Berliner, "Aus dem Leben," p. 24). The Pentateuch in the form of a book, not a scroll, was employed also in the FATE BOOKS ("Loos Bücher"). Genesis was opened as a protection against thunder- and hail-storms (Kayser, *l.c.*).

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* For the titles of works cited under abbreviations, see bibliography at the end of the article.

Use of the Pentateuch.

Use of Bible Verses.

The following single verses may be mentioned as having been used both in the original Hebrew and in translation (pronounced over wounds, Rashi on Sanh. 101a; Shulḥan 'Aruk, Yoreh De'ah, 179, 8):

Gen. i. 1: To make oneself invisible (S.Z. 32a).
i. 1-5: (The last letters only.) To confuse a person's mind (M.V. 25); as preservative against pollution (S.Z. 11b); and for other purposes ("Cat. Anglo-Jew. Hist. Exh." No. 1874; Schwab).
xxi. 1: To lighten childbirth (M.V. 59).
xxiv. 2: On using a divining-rod (M.V. 80).
xxv. 14: Against the crying of children (M.V. 64).
xxxii. 31: Against danger on a journey (M.V. 34).
xlix. 18: To shorten one's way on a journey (M.V. 23); in the lying-in room (M. V. 80).
Ex. xi. 7: For protection against a fierce dog. (For greater security, the traveler is advised to carry a stout stick as well, which gave rise to the saying, "He has both a verse ['posuk'] and a stick ['stecken'] with him," applied to one well fortified on every side.)
xi. 8: To lighten childbirth (M.V. 59).
xv. 2: To shorten one's way (M.V. 24).
xv. 16: To shorten the way (M.V. 23); to insure safety in a court of law (M.V. 32); against fear (M.V. 65).
xvii. 16: Against bleeding (M.V. 45).
xxii. 17: In the lying-in room (M.V. 91).
xxxiii. 23: Against witchcraft (M.V. 41).
xxxiv. 6: To shorten the way (M.V. 23).
Lev. i. 1: The same (M.V. 23).
Num. xi. 2: Against fire (M.V. 10, 11; S.Z. 27).
xi. 12: Against the evil eye (M.V. 41).
xxiii. 23: In lying-in rooms (M.V. 91).
Deut. vi. 4-9: Against fever (M.V. 50).
xxxiii. 4: On taking children to school (S.Z. 30b).

In addition to verses from the Pentateuch, the following from other books are cited as being efficient in the cases indicated:

Josh. i. 4: To awaken understanding: "Shimmush Tehillim," cxix.
Isa. xxvi. 1: To strengthen memory (S Z. 30b).
xlii. 5; xliii. 2: Against a storm at sea (M.V. 35).
xliii. 14: At sea (S.Z. 31b).
l. 4: On taking children to school (S.Z. 30b).
Jer. xxxi. 15: Against the crying of children (M.V. 64).
Ezek. iii. 3: On taking children to school (compare Berliner, "Aus dem Leben," p. 27).
Prov. xvi. 1: To strengthen one's memory (S.Z. 30b).
xviii. 10: To gain favor (M.V. 28).
Job xxxii. 9: To strengthen one's memory (S.Z. 30b).

Use of Psalms.

The Psalter especially was employed, an entire chapter at a time, for all manner of incidents, serious or trivial. An extract may here be given from the above-mentioned "Shimmush Tehillim" (frequently reprinted), which indicates the various uses made:

Ps. i.: Against miscarriage. Verse 3, against trees shedding their fruit (Heim, 520).
ii.: Against a storm at sea.
iii.: Against headache and pain in the shoulders (Grünw., to drive out demons).
iv.: To find favor.
v.: Against evil spirits (Kayser, on appearing before a judge). Verse 8 may be said to have been used in a certain sense to avert the evil eye: for in the time of the Geonim, the ten words of this verse were employed to ascertain if the requisite quorum, called "minyan," were present before beginning divine service; thus avoiding the necessity of pointing with the finger, or using numerals, both of which were considered harmful (Harkavy, "Responsen der Geonim," p. 157). In the same way the ten words of Ps. xviii. 51 are employed to-day; so that when the tenth man arrives, it is said not "The tenth man is here," but "The ''Olam' [the tenth word of the Hebrew verse] is here."
vi.: Against diseases of the eye and danger on land or water.
vii.: Against enemies; in a law-court (against robbers, M.V. 36).
viii.: Against crying children.
ix.: Against the same and enemies.
x.: Against obsession by evil spirits.
xi.: Against evil spirits and wicked men; against various perils (Grünw., to drive out demons).
xii.: Against temptation and evil counsel.
xiii.: Against unnatural death and diseases of the eye (Grünw., to drive out demons).
xiv.: Against defamation, and when one's veracity is doubted.
xv.: Against obsession.
xvi.: To discover a thief, and against enemies, and to awaken intelligence. Employed by Christians to discover thieves; Männling, "Denkw. Kuriositäten," in Rubin, "Gesch. des Aberglaubens," p. 111.
xvii.: On a journey.
xviii.: Against robbers and all manner of sickness.
xix.: Against evil spirits; difficult labor; and to awaken intelligence.
xx.: In a court of law.
xxi.: To maintain oneself before a spiritual or temporal authority.
xxii.: To ford a river, against wild animals, and to sharpen intelligence.
xxiii.: In interpretation of dreams.
xxiv.: In a storm at sea.
xxv.: In distress.
xxvi.: In distress and imprisonment.
xxvii.: To conquer a city; as a vermifuge.
xxviii.: To appease an enemy.
xxix.: Against an evil spirit.
xxx.: Against every evil.
xxxi.: Against the evil eye.
xxxii.: The same.
xxxiii.: For a woman whose children die young, and against epidemics (Kayser, in time of war).
xxxiv.: To secure the favor of princes and governments (Kayser, against witchcraft. Heim, xxxiv. 9, to preserve wine until the ensuing autumn).
xxxv.: Against mischievous busybodies (Grünw., to expel demons).
xxxvi.: Against evil tidings.
xxxvii.: Against drunkenness.

Ps. xxxviii.: Against defamation.
xxxix.: Against evil design on the part of the king.
xl.: Against evil spirits.
xli.: When one's position has been given to another.
xlii.: In interpretation of dreams.
xliii.: In a storm at sea (M.V. 35).
xliv.: To escape from an enemy.
xlv.: Against a wicked woman.
xlvi.: When one tires of his wife.
xlvii.: To win favor.
xlviii.: To frighten one's enemies.
xlix.: Against fever. Verse 6, against pollution (M.V. 62).
l.: Against enemies and robbers (Grünw., against noxious animals).
li.: When one feels guilty. Verse 3, against loss of blood (Heim, 520).
lii.: To keep off slander.
liii.: To frighten one's foes.
liv. and lv.: To be avenged on one's foes.
lvi.: When in chains; also against evil inclination.
lvii.: To have good fortune.
lviii.: Against vicious dogs.
lix.: Against evil inclination.
lx.: Before a battle.
lxi.: Upon entering a house where one has cause for apprehension.
lxii.: For forgiveness of sins.
lxiii.: On accounting with one's business partner, and to have good fortune in trade.
lxiv.: On fording a river.
lxv.: To exert influence over anybody.
lxvi.: Against evil spirits.
lxvii.: Against continuous fever; also for a prisoner. This psalm, written upon parchment in the form of a "menorah" (branched candlestick), and surrounded by moral sentences, is frequently found printed in prayer-books. It is claimed that the psalm was engraved upon David's shield in this form. Without the superscription, it contains seven verses and forty-nine words; the fifth verse, counting the dageshed כ as two, contains forty-nine letters. It is owing to the first fact that this psalm is used together with Ps. cxliv. in the ritual at the departure of the Sabbath. For the connection of David with the departure of Sabbath, see "Mitteilungen der Gesellschaft für Jüdische Volkskunde," i. 76. On the second fact is based the reading of this psalm in the forty-nine days of 'Omer (see 'OMER), between Passover and Pentecost. The Catholic Church also designates a special psalm for daily recital between Easter and Pentecost (see Grünw. 109).
lxviii.: Against evil spirits (Grünw., as an exorcism for travelers' use).
lxix.: Against evil longing.
lxx.: Before a battle (Grünw., to appease an enemy).
lxxi.: In prison.
lxxii.: To win grace and favor.
lxxiii.: Against compulsory baptism.
lxxiv.: Against a mob, whether of men or spirits.
lxxv.: For forgiveness of sins.
lxxvi.: Against flood and fire.
lxxvii.: Against all manner of distress.
lxxviii.: To win grace and favor at court.
lxxix.: To be rid of one's foes.
lxxx.-lxxxi.: Against idolatry.
lxxxii.: When on an important mission.
lxxxiii.: In time of war. Grünw. connects the expression in verse 14 (A.V. 13), "make them like a wheel," with the Jews' badge, which was sometimes in the form of a wheel.
lxxxiv.: Against sickness.
lxxxv.: To win favor.
lxxxvi.: Against an evil spirit.
lxxxvii.: To deliver one from prison.
lxxxviii.: To save a city or a community.
lxxxix.: Against the effects of sickness.
xc.: Against lions or evil spirits. Verse 17, against fever (M.V. 50); shortening a journey (M.V. 23); general protection (M.V. 31).

Ps. xci.: The same; and against all kinds of evil; to make oneself invisible (M.V. 36); verses 5 and 10, against epilepsy (M.V. 52); molding wax for a sick child, see Rubin, *l.c.* p. 134. For the connection between traveling and archangels, and the employment of this psalm by both Jews and Christians, see Grünw. 99.
xcii.: Before waiting upon high dignitaries.
xciii.: For support in a lawsuit.
xciv.: Against enemies.
xcv.: Against being betrayed into baptism.
xcvi.: To give happiness to one's family.
xcvii.: The same. Verse 2, against theft (M.V. 16).
xcviii.: To make peace between enemies.
xcix.: To become pious.
c.: To gain a victory.
ci.: Against an evil spirit.
cii.-ciii.: Against childlessness.
civ.: To be rid of one's enemies.
cv.: Against a quartan ague.
cvi.: Against a tertian ague.
cvii.: Against continuous fever.
cviii.: To have happiness in one's house.
cix.: Against enemies.
cx.: To make peace. Verse 6, against an evil spirit (M.V. 31); verse 7, at sea (S.Z. 31b).
cxi.: To gain new friends.
cxii.: To increase one's strength.
cxiii.: To secure the removal of idolatry.
cxiv.: To be fortunate in business.
cxv.: To be victorious in debate.
cxvi.: Against an unnatural or sudden death.
cxvii.: Against slander.
cxviii.: In medicine (Grünw. 118); against scoffers to answer (an epikores), and to maintain oneself in law.
cxix.: On the performance of a religious precept; to sharpen the intellect; for disease of the eye; when one is in deep perplexity; valuable for preachers; against sin; wholesome for the spleen and kidneys; against temptation; to win favor; against weakness in the hands; upon a journey; against catarrh; against weakness in the feet; against earache; against dizziness; on taking children to school (Berliner, *l.c.* p. 7). Verse 49, before study (S.Z. 30b); verses 33-40, against temptation (M.V. 65).
cxx.: On seeing a snake or a scorpion; in the lying-in room (M.V. 91).
cxx.-cxxxiv.: On the dedication of a house which has been inhabited by evil spirits (Grünw.).
cxxi.: When traveling alone at night.
cxxii.: On appearing before a high potentate.
cxxiii.: When a slave has run away.
cxxiv.: On fording a river.
cxxv.: Against enemies; on a journey (M.V. 34; S.Z. 31a).
cxxvi.: For a woman whose children die.
cxxvii.: For protection.
cxxviii.: For an expectant mother.
cxxix.: On the performance of a religious act; at sea (S.Z. 31b).
cxxx.: To escape arrest by the night watchman.
cxxxi.: Against undue presumption.
cxxxii.: On fulfilling a rash vow.
cxxxiii.: For friendship and love.
cxxxiv.: Before studying.
cxxxv.: For repentance and amendment.
cxxxvi.: To confess one's sin.
cxxxvii.: To remove enmity.
cxxxviii.: For love.
cxxxix.-cxl.: To awaken love between a man and a woman.
cxli.: Against heart-disease.
cxlii.: Against lumbago.
cxliii.: Against pain in the arm.
cxliv.: To heal a fractured or dislocated hand; against demons. Verse 2, at sea (M.V. 35); by Christians against fever (Grünw. in M.A.).
cxlv.: Against sudden fright.
cxlvi.: Against sword wounds.
cxlvii.: Against the bite of serpents.
cxlviii.-cxlix.: Against a fire.
cxlix. 6: Against pollution (M.V. 62).
cl.: Thanking God for all His works.

For single words or names taken from the Bible and used for mantic purposes, see NAMES OF GOD and ANGELOLOGY.

Use of Biblical Names.

The names of the following individual personages of the Bible have been employed in bibliomancy:

Adam and Eve: For use in amulets, see AMULETS.
The Serpent: Ofiel, Samael in Schwab. Concerning the human figure with serpentine feet, see "Sefer Ḥasidim," ed. Lemberg, § 1166, "the serpent went upon two feet and had partly a human form." On Samael together with Serafiel, M.V. 21; Targ. Yer. on Gen. iii. 6 interprets the serpent as Samael, and "Yalḳut Ḥadash" makes the serpent identical with Samael and Satan; see also ABRAXAS.
Enoch: To influence trade, S.Z. 22. See Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 53 *et seq.*; Harkavy, "Responsen der Gaonim," p. 344.
Abraham, Isaac, and Jacob: In amulets for the lying-in room, M. V. 91.
Sarah, Rebekah, Rachel, and Leah: The same.
Joseph: Against pollution, M.V. 62; against the evil eye, compare Berakot 55b; see Blau, p. 155; in the ceremony of "Tashliḥ," with reference to Gen. xlix. 22.
Moses: Against fire (after Ex. ii. 8), M.V. 58; for hard labor, M.V. 10; to awaken intellect ("Pseudepigrapha"), M.V. 66; against gangrene, M.V. 48.
Korah: Korḥin=evil spirits, M.V. 17.
Joshua: To arouse intelligence ("Pseudepigrapha"), M.V. 66.
David: See DAVID, SHIELD OF.
Doeg: See under Ahithophel (compare Mishnah, Sanh. x. 2).
Ahithophel: Name of the author of a fate-book (Steinschneider, "Hebr. Bibl." vi. 120). Regarded as a colleague, as it were, of Balaam, and as a species of Mephistopheles (*idem*, "Zur Pseudepigraphischen Literatur," p. 80).
Absalom: In the preparation of divining-rods, M.V. 80.
Solomon: In conjunction with Ashmedai, M.V. 56; concerning his shield and seal-rings, see M.V. 39.
Queen of Sheba: See below, under Lilith, M.V. 11, 17, 29.
Elijah: See MS. 1863, pp. 286, 288, 293; also S.Z. 22; M.V. 47.
Job: Against tooth-ache ("Pseudepigrapha"), M.V. 47.
Satan: For amulets in lying-in room, M. 71.
Boaz: Against pollution, M.V. 62.
Daniel: Against wild beasts, M.V. 33; Hananiah, Mishael, and Azariah; in a conjuration against fever, Shab. 67a.
Lilith: Identical with the Queen of Sheba, MS. 1870, 187; also Kelifa, MS. 1880, p. 556; Klippe, M.V. 62. For a masculine Lili, and a plural Liliyot, see M.V. 62.
The creatures around the throne (Ezek. i. 15): To shorten one's journey, M.V. 24.
Names of rivers: The rivers of Eden, M.V. 69; Kidron, Wohlstein, 17.

Other single names or words are rarely employed. Only the following can be mentioned: סנה ("the bush"), Ex. iii. 2 *et seq.* For a magical cure of a burning fever, the bush is mentioned in Shab. 67a, and is addressed as the tree "upon which God allowed His Shekinah to dwell."

Single Biblical Words.

The words מגן ("shield") and אמן ("so may it be") are sometimes found interwoven with other words or with each other so that each of their three letters is made the initial of a magic word: thus מקדש, גקדש, נקדש (M. V. 50), אנן, מגן, נגן, (*ib.*; compare 38). The last letter, "N," serves as the last letter in the name of the good angels (M. V. 61). "Ezel" (אזל = "the stone Ezel"), I Sam. xx. 19, is interpreted as consisting of the initials of the words אור זרוע לצדיק ("light is sown for the righteous," Ps. xcvii. 11) and is sometimes found; see M. V. 55.

Concerning the mode of application of these Bible passages and words, it is only necessary to state here that they were written in various places and on numerous objects: *e.g.*, paper (M. V. 40, 64); clean ("kosher") parchment (M. V. 28, 31, 35, 57, 60 *et seq.*); stag parchment (S. i.); the wall (M. V. 30); walking-cane (B. B. 73a); on bread (M. V. 43); a human skull (M. V. 49); cheese (M. V. 28); an apple (M. V. 25); clay (Sh. 2 M. V. 56, 60); [see "Sefer Raziel," in Wohlstein, 132]); especially on new clay vessels (M. V. 24, 25); an egg (Sh. 119, S. Z. 30b, M. V. 43); and on a cake (S. Z. 30b).

In addition, they were pronounced or whispered (Sh. 10, 29, 31; compare M. V. 56, 59) over olive-oil (Sh. 3, 5, 33, 45, 89), dust (Sh. 7 *et seq.*), especially over well-water (Sh. 7, 10, 20, 37, 69, 119), water upon which the sun had never shone (Sh. 29, 84), on plucking vegetables or herbs (Sh. 13), over oil of sesame (Sh. 51), oil of roses (Sh. 20, 21), salt (*ib.*), willow branches (Sh. 29), leaves of a palm-tree that had not yet blossomed (Sh. 29), wine (Sh. 111); and over all of these only at certain fixed times (Sh. 29, 62, 119; M. V. 80). Sometimes they were not uttered at all, but were dwelt on in thought (M. V. 37).

The formulas are recited once only, or several times in succession (M. V. 23, 31, 32, 34, 65, 80); at times backward, at times forward (M. V. 65, 68); in combinations or in permutations (M. V. 30); sometimes in gematria (compare Kircher, "Arithmologia," Rome, 1665; M. V. 628); sometimes abbreviated (M. V. 23); on other occasions with one letter left off at a time.

BIBLIOGRAPHY: *Mitteilungen der Gesellschaft für Jüdische Volkskunde* [quoted in the above article as M.V.]; Zechariah Plongian b. Jacob Simoner, *Sefer Zekirah we-'Inyane Segullot*, Hamburg, 1709 [S.Z.]; Issachar (Baer) Teller Rofe b. Judah Löb Satan, *Sefer Segullot u-Refuot*, (Cat. Bodl. col. 1066), Prague, 1694; Ephraim Reischer, *Sha'ar 'Ephrayyim* (Cat. Bodl. p. 907, Fürth, 1728; *Toledot Adam* (*ib.* col. 646), Zolkiev, 1720; David (Teble) b. Jacob Ashkenasi, *Segullot we-Refuot* (Appendix to *Bet David*), Wilna, 1734 (*ib.* 866); Mordecai Gumpel b. Eleazar Hendels, *Segullot u-Refuot* (Appendix to *Mesammche Leb*), Amsterdam, 1717, 1718; Abraham Wallich, *Sefer Refuot*, 1700; *Refuot-Buch*, Amsterdam, 17th to 18th century (Cat. Bodl. col. 641); *Refuot we-Segullot*, Amsterdam, 17th century (*ib.*); L. Blau, *Das Alt-Jüdische Zauberwesen*, in the *Jahresbericht der Landesrabbiner-Schule in Budapest*, 1898; Deissmann, *Bibelstudien*, Marburg, 1895; M. Grünwald, *Ueber den Einfluss der Psalmen auf die Entstehung der Katholischen Liturgie*, Frankfort-on-the-Main, 1890, 1893 [Grünw.]; R. Heim, *Incantamenta Magica*, in Fleckeisen's *Jahrbücher*, 1893, xix. supplementary volume; C. Kayser, *Der Gebrauch von Psalmen zur Zauberei*, in *Z. D. M. G.* 1888, xlii. 456; F. Kraus, *Realencyklopedie der Christlichen Altertümer*, Freiburg, 1882, 1886; [*Monatsschrift für die Geschichte und Wissenschaft des Judenthums* [M.S.]; M. Schwab, *Vocabulaire de l'Angélologie*, Paris, 1894; J. Wohlstein, *Dämonenbeschwörungen aus Nachtalmudischer Zeit*, Berlin, 1894; *Shimmush Tehillim* [Sh.]

K. M. GR.—K.

BIBLIOPHILES, JEWISH.

See BOOK COLLECTORS.

BIBLIOTHÈQUE NATIONALE, PARIS:

National library of France, founded in 1354. The Hebrew manuscripts in this library have always stood at the head of the Oriental collections, their number now amounting to 1,390. In importance and number of volumes, this library is second only to the Bodleian at Oxford.

The foundation of the Bibliothèque Nationale dates from the time of Charles V. of France, about the middle of the fourteenth century; though it is not known whether any Hebrew manuscripts were contained in the libraries of Charles V. and Charles VI. It is not even certain that manuscript No. 715, said to be "written in the letters of the Jews," was really a Hebrew book (Delisle, "Le Cabinet des Manuscrits," i. 48, note 1). A number of Hebrew books might have been expected to be found in these two collections. Charles V. ordered a selection to be made among the Hebrew manuscripts at the Trésor des Chartes, and in 1372 these manuscripts were brought to the Louvre. A second collection of Hebrew books was delivered to Gilles Mallet about 1397. It comprised 44 volumes, 4 rolls, and portions of the Bible and the Talmud which had been found in the house of a Jew living in the Faubourg St. Denis after the Jews were expelled from Paris (V. H. Sauval, "Histoire et Récherche des Antiquités de la Ville de Paris," ii. 520). From this source have probably come the two French rituals confiscated during the reign of Philippe-le-Bel, and formerly preserved in the treasury (now Hebrew MSS. 634, 637). The Renaissance largely enriched the Hebrew stores of the library. Guillaume Pellicier, bishop of Montpellier and ambassador of France to Venice, says in a letter addressed to King Francis I., Aug. 29, 1540, "Sire, it will please you to learn that since I have been in this city by your command, I have, up to the present time, kept a force of copyists at work, and now I still have eight of them, including the Hebrew, who write for me the rarest works I am able to find in this language" (Delisle, *ib.* i. 155). These are, without doubt, the books in the library the bindings of which bear the arms of Henry II.

In an inventory of the library of Blois, which in 1544 was united with that of Fontainebleau, there are only 3 Hebrew volumes. Henry II. had in all only 30 Hebrew manuscripts, to which 20 volumes were added in 1599 from the library of Catherine de Médici. These volumes came originally from the collection of Gilles de Viterbe (see the report of M. Taschereau, published at the head of the catalogue of this collection). On Jan. 12, 1668, Louis XIV. ordered an exchange of printed books and manuscripts between the library of the College Mazarin and that of the king. In this way 200 manuscripts were added to the king's collection.

On May 18, 1673, Dupont, consul of France at Aleppo, announced to Minister Colbert that Father Besson had procured about 50 volumes from private libraries in the country, and from some of the synagogues. Under the librarianship of Baluze no less than 60 Hebrew manuscripts were added (Delisle, *ib.* p. 446). One hundred and twenty-seven Hebrew manuscripts were in the collection of Gilbert Gaulmin, 14 in that of the archbishop of Reims (1700), and 12 in that of Thevenot. The Colbert collection enriched the library by 171, so that in 1739 the total number of manuscripts was 516.

It is worthy of note that the general centralization of books by the French republic has brought to the library a considerable number of Hebrew manuscripts: 207 from the Paris churches of the Oratory, 34 from the churches of St. Germain. At the same period as many as 258 came to the library from the Sorbonne, Hebrew books having been a part of the library there as early as 1414 (Delisle, *ib.* iii. 41, note), and the collection of Oriental manuscripts having been enriched by those of the Marquis de Brières, which came into the Sorbonne collection with the library of Cardinal Richelieu. These can be recognized by the cardinal's arms on their covers. In modern times important gifts have enriched the collection. In 1862, 8 Hebrew manuscripts were added from the Trésor des Chartes, and in 1867 the Empress Eugénie presented to the library a Bible, for which, because of its illustrations and supposed antiquity, she had paid 25,000 francs ("Rev. Et. Juives," xxxvi. 112). About 1872 two further additions were made by Baron James Edouard de Rothschild (Nos. 1322, 1323). All departments of Jewish literature are represented in this collection, besides works in Aramaic, in Arabic (Hebrew characters), and in Judæo-Spanish.

Bibles.

The most ancient Bible is dated 1286; others are of the fourteenth century ("Archives Israélites," 1894, lv. 397). A number of these volumes coming from Italy and the Orient are of the fifteenth or sixteenth century. Others are of more recent date. A few volumes contain miniatures: *e.g.*, No. 584, Sefer ha-Mizwot, in Arabic; No. 586, Minhagim in Judæo-German; Nos. 592, 593, 617, Catalan and Italian rituals; Nos. 643, 644, 646, and especially No. 1,333, containing a curious Passover Haggadah according to the Oriental rite, and dating from the beginning of the fifteenth century ("Jour. Asiatique," 1892, i. 172–185).

In addition to the manuscripts already mentioned, fragments of others have been found bound within printed volumes, among these being an elegy on Joseph Caro ("Rev. Et. Juives," ix. 304); and Hebrew manuscripts found in non-Hebrew books, such as the three autograph letters of David Cohen de Lara, incorporated in the French manuscript 19,213 (*ib.* xi. 95); or some business memoranda in semicursive Hebrew of the twelfth and thirteenth centuries, found in Latin manuscript No. 5097.

Cataloguing of the Collection.

As regards the cataloguing of this collection, the beginnings were made by a converted Jew, Louis de Compiègne, in 1689, by order of Louis XIV. (Franklin, "Les Anciennes Bibliothèques de Paris," ii. 190). This work, revised by the Abbé Renaudot, served as a basis for the Hebrew part of the catalogue of Oriental manuscripts, printed in 1739. The deficiencies of this latter work were soon noticed; and a Jew of the Comtat Venaissin, Bernard de Valabrègue, examined the manuscripts, while Richard Simon gave an account of the Hebrew manuscripts of the Oratory (at this period this latter collection was not yet incorporated with the Bibliothèque Nationale). It was, however, found necessary to have the catalogue completely revised. From 1838 to 1850 this work was done by S. Munk. When in 1850 his eyesight failed, he was superseded by Joseph Derenbourg. The catalogue published in 1865 contained 1,313 manuscripts and 16 Samaritan works. Since that time the collection has been increased by about 75 manuscripts ("Rev. Et. Juives," xxxvii. 249). The work of cataloguing the collection was completed by M. Zotenberg, who added a description of the Samaritan manuscripts.

In regard to the printed books a different system of grouping has been followed. In the Bibliothèque Nationale printed books are distributed according to subject-matter. The number of books in the Bibliothèque Nationale in 1897 was 2,048,893; and as the Hebrew works are distributed among these, it is no easy task to ascertain their existence in the library. Thus almost all the incunabula enumerated by De Rossi may, it is true, be found there, but in order to discover them, they must be laboriously sought in the numerous subject-divisions.

Cabinet des Médailles et Antiques.

From a collection of valuable objects of ancient, medieval, and modern times, Louis XIV. constituted the Cabinet de France, or, as it is called, the "Cabinet des Médailles et Antiques." The Hebraica in this collection are to be found in the three main sections denominated: (*a*) ancient medals; (*b*) early Middle Ages; (*c*) modern specimens. The series of ancient Jewish coins includes 28 from Galilee, 204 from Samaria, and 417 from Judea. The last number, the greater part of which are Greek or Roman coins, includes also the coins of Simon Maccabee (9 in silver and 11 in bronze), as well as the coins minted during the insurrection of Bar Kokba. S. Munk, in his "Palestine," has reproduced, on plate 21, 6 of these Maccabean coins (Reinach, in "Rev. Et. Juives," xv. 56, xvii. 42, xviii. 304).

After the medals come in chronological order the cups with magic inscriptions in Judæo-Aramean. Of these the Cabinet contains several specimens (see Bowls, Magic).

In addition to these, there are specimens with texts in square characters of comparatively modern date. Some are in the shape of coins, upon which are Hebrew inscriptions. These date from the sixteenth or seventeenth century ("Rev. Et. Juives," xxv. 132, xxvii. 317). There are about forty specimens in this class. They comprise: (*a*) inscriptions with historic names recalling the rabbinical traditions of coins referring to Abraham and Sarah, to Isaac and Rebekah (B. Ḳ. 97b); some of these referring to Moses, others to Aaron, David, and Solomon; (*b*) amulets and talismans; (*c*) magic squares and astrological symbols; (*d*) Christian documents with Hebrew and Latin words taken from the Bible. There is also a medal said to have come from Lyons (J. Derenbourg, in "Revue Israélite," i. 4–8), a cameo with the name of Gracia Nassi ("L'Officiel," Nov. 7, 1877), and a Jewish seal of the fourteenth century (A. Blanchet, in "Revue Numismatique," 1889, p. 483). Finally, there are a number of talismans called Abraxas ("Rev. Et. Juives," xxxi. 149; Catalogue by E. Babelon, No. 27).

Department of Engravings.

The department of engravings in the Bibliothèque Nationale comprises 2,300,000 pieces, preserved in 145,000 volumes and 4,000 portfolios (Delaborde, "Le Departement des Estampes à la Bibliothèque Nationale," p. 6). This collection was originally made by the Abbé de Marolles in 1667. The Jewish subjects can be found by means of the catalogues and alphabetical lists of engravings. Among these may be mentioned the engraving of a medieval anti-Jewish statue, called the "Truie de Wittenberg" (Kaufmann, in "Rev. Et. Juives," xx. 269, xxiii. 313), and an engraving of the so-called martyrdom of St. Simon of Trent in 1472, a xylograph of some interest and one frequently described.

G. M. S.

BICK, JACOB SAMUEL: Austrian author; born in the eighteenth century; died in Brody, 1831. He was a satirical writer of force and ability, and one of the ablest pioneers of the "haskalah" (culture) movement among the Jews of Galicia. His contributions to the "Bikkure ha-'Ittim," "Kerem Ḥemed," and other Hebrew publications of his time contain strong pleas for the spread of secular knowledge and industry among the Galician Hebrews; and, like all his contemporaries among the Maskilim or progressionists, he was strongly in favor of agricultural pursuits by Jews. He died of cholera in 1831 and left several manuscript works, both in prose and poetry, which were burned in the great conflagration in Brody in the spring of 1835, when the house of his son-in-law, Isaac Rothenberg, was totally destroyed. Bick was highly respected for his piety, learning, and ability; and the destruction of his literary remains was at the time deplored as a great loss.

Bibliography: *Kerem Ḥemed*, i., Vienna, 1833, note to Letter 22; *ib.* ii. 131.

S. P. Wi.

BICKELL, GUSTAV WILHELM HUGO: Christian Hebraist and professor in the University of Vienna; born July 7, 1838, at Cassel. After graduating at Marburg, where he studied Semitic languages, he renounced Protestantism and entered the Roman Catholic Church, becoming two years later (1867) professor of Christian archeology and Semitic languages in the University of Innsbruck. In 1892 he was called to the University of Vienna. Bickell's works include the following on Hebrew subjects: "Grundriss der Hebräischen Grammatik," in two vols., Leipsic, 1869–70 (English translation by S. I. Curtiss, Leipsic, 1877); "Dichtungen der Hebräer," in three vols., according to the versification of the original text, Innsbruck, 1882–84; "Kohelet's Untersuchung über den Wert des Daseins," *ib.*, 1886; "Kalilag und Damnag," Leipsic, 1876; "Der Prediger," 1884; "Krit. Bearbeitung der Proverbien," in "W. Z. K. M." 1891; "Kritische Bearbeitung des Jobdialogs," in "W. Z. K. M." 1893, and "Das Buch Job" (metrical translation), 1894. His construction of Job and Kohelet is given in popular form in Dillon's "Sceptics of the Old Test." 1895. He has published also the "Carmina Nisibena" of Ephraem Syrus, 1866, and, from Syrian Fathers, "Ausgewählte Gedichte," 1872, and "Ausgewählte Schriften," 1874. For his critical studies of Ben Sira, see "Zeitschrift für Theologie und Kirche," 1882, and "W. Z. K. M." vol. xiii.

Bibliography: Meyer, *Konversations-Lexikon*, ii. 986.

T. I. Br.

BIDKAR: A captain under Jehu, by whom he was ordered to cast the body of Jehoram into the field of Naboth (II Kings ix. 25).

J. Jr. G. B. L.

BIDPAI FABLES IN HEBREW. See Kalila we-Dimna.

BIE, OSKAR: German archeologist and professor at the Technische Hochschule at Charlottenburg, near Berlin; born at Breslau Feb. 9, 1864. He studied at the gymnasium and university of his native town. Besides his position at the Technische Hochschule, he occupies at present (1902) that of editor-in-chief of the "Neue Deutsche Rundschau." Bie is the author of the following works: "Die Musen in der Antiken Kunst," 1886; "Kampfgruppe und Kämpfertypen in der Antike," 1890; "Zwischen den Künsten," 1895; and "Das Klavier," 1898. He is a convert to Christianity.

S.

BIEDERMANN, MICHAEL LAZAR: Austrian jeweler and merchant; born at Presburg, Hungary, Aug. 13, 1769; died at Vienna Aug. 24, 1843. When fifteen years old he went to Vienna and was apprenticed to an engraver. In 1787 he gained a prize for modeling in wax, and in 1789 one for engraving. Prior to 1792 he was known as Michael Lazar, but in that year he received permission to live in Vienna as a seal-engraver, and to adopt the name Biedermann. He was entrusted with the engraving of the imperial seals. Thus he at once became prominent in his trade, and by 1800 was enabled to open a jeweler's store.

Visiting the fair at Leipsic, Biedermann became interested in the wool trade, and in 1802 commenced business as a wool merchant. Here, as in the jewelry business, he was eminently successful. In 1807 an English firm bought wool from him at the Leipsic fair to the amount of $300,000. In 1808 he received from the Austro-Hungarian government a permit to trade as a wholesale merchant, and through his energy a wide field was opened to Austrian agriculture, and to the manufacture of woolen goods, the methods of which he greatly improved. He succeeded in making his firm one of the leading houses of Austria.

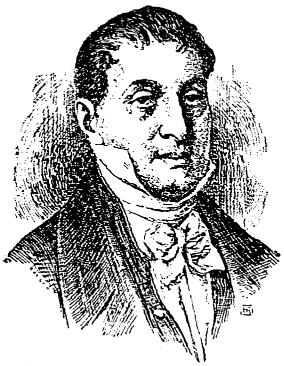

Michael Lazar Biedermann.

Biedermann took great interest in the welfare of the Jewish community of Vienna, of which he was the representative from 1806 till his death. In 1807 he instituted a fund for the sick, and in 1839 a pension fund for officers of the community.

In 1830 Biedermann received the title of "Jeweler to the Emperor of Austria."

BIBLIOGRAPHY: Ignatz Reich, *Beth-el, Ehrentempel Verdienter Ungarischer Juden*, i. 60 *et seq.*, Budapest, 1856; G. Wolf, *Geschichte der Israelitischen Cultusgemeinde in Wien*, pp. 57 *et seq.*, Vienna, 1861; David Löwy, *Gallerie der Verdienstvollen Juden des XIX. Jahrhunderts, Zunächst aus Oesterreich-Ungarn*, part i., p. 9. Vienna, 1882; Kohut, *Berühmte Israelitische Männer und Frauen*, p. 377, Leipsic, 1900.

S. F. T. H.

BIEGELEISEN, HENRY: Polish critic and author; born 1855 in Galicia. He studied at the universities of Lemberg, Munich, and Leipsic, receiving from the last named the degree of doctor of philology for his treatise, "Characteristik Trembecki's, ein Beitrag zur Slavischen Litteratur-Geschichte" (Leipsic, 1882). He is now (1902) director of the Hebrew school at Lemberg.

Biegeleisen has published: "Franciszek Bohomolnik," 1879; "Tymon Zalorowsky," in the "Atheneum," 1883; "Pan Tadeush Mickiewicz," a study of literary esthetics, Warsaw, 1884; "Julius Slomatzky," 2 vols., Lemberg, 1895; and "Posthumous Letters of Slomatzky" ("Genezis z Ducha"), etc., 1886. He has also contributed to various periodicals, among other articles, the following: "Karol Dickens"; "Fiziognomika w Smietle Nojnomszych Badan"; "Ewolucia Piskno Przyroda"; and "Henry Ibsen."

BIBLIOGRAPHY: Orgelbrand, *Encyklop. Powsjechna*, Warsaw, 1898.

H. R. L. E.

BIEL (BIENNE): Town in the canton of Bern, Switzerland. It had Jewish inhabitants as early as the city of Bern itself. In 1305 a few Jewish families were naturalized in consideration of a yearly tax of fifty pfennigs each. According to the patent or "Jew-letter" granted them (see Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," p. 482, Basel, 1768), they were not to be hindered in any way in their trade or traffic. A pledge left in pawn by a Christian could be sold by them after the lapse of a year and forty days. Curiously enough, weapons were allowed to be taken in pawn. In case of emergency these had to be delivered, even on the Sabbath, against adequate security, to the mayor in presence of two or three councilors; when the danger was past, they were to be returned as quickly as possible to the Jews. Nothing further is known concerning the Jews of Biel; even the date of their expulsion is unnoted. At present (1902) there are at Biel about forty-five Jewish families, who hire their synagogue, maintain a teacher, and provide a fund for the poor and the sick.

D. M. K.

BIELGORAJ: A district town in the government of Lublin, Russian Poland. According to the "Ẓuk ha-'Ittim," during the uprising of the Cossacks under Chmielnicki (1648–49), all the Jews of Bielgoraj were killed, among them Rabbi Hirsch, brother-in-law of the author of that work, and his brother Rabbi David. Its Jewish population in 1890 was 3,430, in a total population of 7,812. In the district there were 6,811 Jews in a total population of 88,667. The Jews possess one synagogue and three prayer-houses, a Hebrew school, and a hospital. A large number of the Jews of Bielgoraj are artisans.

BIBLIOGRAPHY: *Ẓuk ha-'Ittim*, Venice, 1556; *Regesty i Nadpisi*, No. 924, St. Petersburg, 1899; *Entziklopedicheski Slovar*, v., St. Petersburg, 1896.

H. R.

BIELTZY: District town of the government of Bessarabia, Russia. At the census of 1897 the population was 18,526, including over ten thousand Jews, most of them engaged in handicrafts, but some in agriculture and commerce. There were at the same date 1,188 Jewish artisans (25 per cent of them tailors or tailoresses). In the neighborhood of Bieltzy there are many Jewish farmers, cultivating their own or rented land: 50 of them raise tobacco on rented farms covering about 405 acres of land. The economic condition of the Jews has grown worse since the government monopolized the liquor trade (1896), in which 300 Jewish families were engaged.

In 1898, 200 Jewish families petitioned for charity at Passover, and also for coal during the winter. There is a Jewish hospital, a poor-house (maintained at an annual expense of 3,700 rubles), and a Talmud Torah, attended by 135 pupils. The statistical information given here was supplied by the Jewish Colonization Association of St. Petersburg, Russia.

H. R. S. J.

BIEN, JULIUS: American lithographer; son of Emanuel M., ḥazan, lecturer, and lithographer; born at Naumburg, near Cassel, Hesse-Nassau, Sept. 27, 1826. He was educated at the Academy of Fine Arts, Cassel, and at Städel's Institute, Frankfort-on-the-Main, and studied under Prof. M. Oppenheim of the latter place. Bien came to New York, established a lithographic business there in 1850, and was successful in scientific production, issuing many geographical and scientific works, such as atlases and geological and hydrographic charts. He received medals and diplomas at various exhibitions: Philadelphia, 1876; Paris, 1878; Chicago, 1893; and Paris, 1900. He was president of the National Lithographers' Association from 1886 to 1896, and is a member of numerous scientific societies. Bien was president of the order B'NAI B'RITH (1854–57 and 1868–1900), and instrumental in giving it an international character.

BIBLIOGRAPHY: *Who's Who in America*, 1901–02.

A.

BIENSTOK, LEV MOISEIEVICH: Russian writer, educationist, and communal worker; born April 6, 1836, at Lukachi, government of Volhynia; died Oct. 22, 1894, at Jaffa, Palestine. He received his first education in the ḥeder and in the Russian public school at Turin, district of Kovel; in 1847 entered the gymnasium at Jitomir, and in 1848 the Hebrew Theological Seminary at the same place, graduating from the latter in 1858. He was appointed teacher at the Jewish school of Starokonstantinov, and acted as rabbi of the Jitomir community from 1859 to 1862. From 1863 to 1867 he was instructor in the Jewish religion at various gymnasia in Jitomir.

In 1867 Bienstok was appointed assistant editor of the "Volynskiya Gubernskiya Vyedomosty," the official newspaper of the government of Volhynia, and from 1867 to 1882 was adviser on Jewish matters ("uchony yevrei") to the governor of Volhynia. In 1880 Bienstok settled at St. Petersburg as secretary of the Jewish community there; but after the anti-Jewish riots he returned to Jitomir, and in 1892 the Russian-Jewish Aid Society for Agriculturists and Artisans of Odessa appointed him as its representative in Jaffa. There he brought order into the affairs of the society, and reported on the condition of the agricultural colonies of Palestine.

Bienstok was one of the pioneer collaborators of the first Russian-Jewish periodicals, "Razsvyet" and "Sion." He also contributed to the Russian periodicals: "Moskovskiya Vyedomosti," "Russki Vyestnik," "Sovremennaya Lyetopis," and others.

Bienstok was the author of: (1) "Otzy i Dyety" (Fathers and Sons), a translation of the Hebrew novel, "Abot u-Banim," by S. Abramovich; (2) "Yevreiskiya Zemledyelcheskiya Kolonii Yekaterinoslavskoi Gubernii 1890" (On the Jewish Agricultural Colonies of the Province of Yekaterinoslav in 1890, (St. Petersburg, 1890). Among his magazine articles on Jewish topics were: "Vopros ob Yevreiskikh Uchilishchach," a paper on Jewish schools, in "Russki Vyestnik" for 1866, Nos. 11, 12; "Yevrei Volynskoi Gubernii," a series of articles on the Jews of the government of Volhynia, and containing valuable information on the ethnography of the Russian Jews (published in the "Volhynskiya Gubernskiya Vyedomosti" for 1867; "Iz Nedavnavo Proshlavo," in the same periodical 1867; "Otkrytoe Pismo U. Aksakovu" in "Voskhod," 1882, No. 4; "Vtoroe Otkrytoe Pismo Aksakovu," in "Russki Kurier," 1883, No. 251, and "Vospominanie o Finlyandii," reminiscences of Finland, in "Odesski Listok" for 1883, Nos. 187, 189, 201, 202.

BIBLIOGRAPHY: *Aḥiasaf*, 1894; Vengerov, *Kritiko-Biograficheski Slovar*, St. Petersburg, 1892.

H. R.

BIESENTHAL, JOACHIM HEINRICH (RAPHAEL HIRSCH; pseudonym, Karl Ignaz Corvé): Theologian and author; born at Lobsens, Posen, 1800; died in Berlin, 1886. He was destined for the rabbinate; but while attending the University of Berlin (1827–35) he made the acquaintance of the Oriental scholar Wilhelm Vatke, with whom he studied Christian theology. In 1837 he published "Auszüge aus dem Buche Sohar, mit Deutscher Uebersetzung," in which he tried to prove from Jewish literature the doctrine of the Trinity and other Christian dogmas.

The following year he was converted to Christianity, joined the Evangelical Church, and entered the service of the Jewish Mission of Berlin. In 1844 he became a member of the London Missionary Society, and engaged in missionary work among the Jews. His literary activity continued unabated.

Biesenthal's works, which give evidence of an extensive knowledge of rabbinical literature, and a thorough command of the Hebrew language, include: "Hebräisches und Chaldäisches Schulwörterbuch über das A. T." (1836–37); David Ḳimḥi's ספר השרשים (in conjunction with F. S. Lebrecht), Berlin, 1838; "The Book of Psalms; Hebrew Text, with a Commentary," Berlin, 1841; "The Book of Isaiah; Hebrew Text and Commentary," Berlin, 1841; "Chrestomathia Rabbinica sive Libri Quatuor, Complectens Analecta e Rerum Scriptoribus, Cosmographis, Grammaticis, Exegetis, Philosophis, Cabalistis et Poetis, Partim e Codicibus Sumta, cum Versione Latina et Vitis Scriptorum," part i., Berlin, 1844; "Zur Geschichte der Christlichen Kirche in Ihrer Ersten Entwickelungsperiode bis zum Anfange des 4ten Jahrhunderts," in which he makes much use of Talmudical material, and endeavors to prove that the Jews stood in close connection with the early Christian Church; and a Hebrew translation of the Epistles to the Hebrews and the Romans, with a commentary based on rabbinical lore, and a biography of Paul, 1857–58.

In 1840, at the time of the blood accusation at Damascus, Biesenthal, under the name "Karl Ignaz Corvé," defended the Jews in his interesting work, "Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung bei der Feier Ihrer Ostern sich des Blutes zu Bedienen, Nebst Kurzer Darstellung des Jüdischen Rituals in Beziehung auf den Genuss des Blutes," Berlin, 1840. Biesenthal received the degree of doctor of theology from the University of Giessen.

Bibliography: Le Roi, *Gesch. der Evangelischen Juden-Mission*, i. 90, 156; Fürst, *Bibl. Jud.* i. 115; Zeitlin, *Bibl. Post-Mendels.* p. 31.

T. S. R.

BIGAMY.—Biblical Data. See Polygamy.

——In Rabbinical Literature: According to Merrill's "Encyclopedia of Law," ii. 192, bigamy consists in "going through the ceremony of marriage with another while a former husband or wife is still alive and not divorced." This definition finds no place in rabbinical law, according to which, in order to constitute bigamy, the second marriage must be a lawful union. Hence it follows that bigamy can be committed only by a man, since a woman who is neither divorced nor widowed can not enter at all into marriage with another, and any cohabitation is considered adultery.

Rabbinical Prohibition.

In Biblical as in Talmudical times polygamy was a recognized institution; hence there could be no question of bigamy. The singular opinion in the Talmud, that a wife can compel a divorce from her husband if he take a second wife, seems to have remained without following. So long as a man could support them, he was free to have as many wives as he chose, even against the wish of his first wife (Yeb. 65a, below; Maimonides, "Yad," Ishut, xiv. 3). The rabbinical prohibition against bigamy dates from the beginning of the eleventh century; Rabbi Gershon b. Judah of Metz forbade it under penalty of excommunication. His decree was accepted without opposition by the French and German Jews; though not in the Orient and in Spain and Portugal, where his authority was questioned. Polygamy is still actually to be found among the Jews in Oriental countries where it is permitted by the law of the land.

Among the Jews of Europe, bigamy is now a crime in the eyes of religion, because of the prohibition of Rabbi Gershon, and because custom sanctions monogamy; he who transgresses is excommunicated. A curious suggestion that R. Gershon's prohibition was intended to hold only until the year 1240, the beginning of the fifth millennium of the Jewish calendar (Joseph Colon, Responsa, No. 101), was never recognized; the great majority of the "Posḳim" agree that the prohibition is in perpetuity.

Permissible Exceptions.

The following cases are not to be considered as constituting bigamy. In localities where the levirate marriage (see Levirate Marriage) is practised, a married man is allowed to marry his brother's widow under certain circumstances as prescribed. But this view is steadily opposed by the majority of German rabbis (Shulḥan 'Aruk, Eben ha-'Ezer, 1. 10). The same difference of opinion rules also in the case of a barren marriage; many authorities permit the husband to take a second wife when a union has continued childless for ten years. When a wife becomes hopelessly insane, the husband may take a second wife only when the case has been investigated by 100 rabbis from three different countries, and permission given by them. According to most authorities a man may take a second wife when his first one, of openly immoral character, or one who has without reason abandoned her husband, refuses to go through the usual form of divorce. When a Jewish wife embraces another religion, thus, according to rabbinical sentiment, making it impossible for her husband to live happily with her, the latter may marry again without formality in some localities. In other places, however, the bet din appoints some person to receive a letter of divorce on behalf of the wife (Shulḥan 'Aruk, *l.c.*). If a Jew commit bigamy, all the resources of Jewish justice are invoked to compel him to divorce his second wife, and the first wife can not be compelled to live with a bigamist. Compare Divorce, Polygamy.

Bibliography: *Shulḥan 'Aruk*, *l.c.*; compare especially the commentaries *Bet Shemuel* by Samuel b. Uri Phoebus, *Beër Heṭeb* by Judah Ashkenazi, and *Pitḥe Teshubah* by Z. H. Eisenstadt, on the passage; Abrahams, *Jewish Life in the Middle Ages*, pp. 116–120.

L. G.

BIGTHAN: A eunuch of Ahasuerus, who, with Teresh, conspired against the king (Esther ii. 21, vi. 2). The conspiracy was discovered by Mordecai, and on his information the eunuchs were put to death (Esther ii. 23). In vi. 2 the name is given as **Bigthana.**

J. JR. G. B. L.

BIKAYIM, MEÏR BEN ḤALIFAH: Cabalist; lived in Turkey in the eighteenth century. He is the author of the following works: (1) "Golel Or" (Who Evolved Light), on metempsychosis, according to the teachings of Isaac Luria, Ḥayyim Vital, and Azariah of Fano (Smyrna, 1737); (2) "Meore Or" (The Illuminators), a cabalistic commentary on the Pentateuch (Salonica, 1751); (3) "Meïr Bat 'Ayin" (Who Gives Light to the Apple of the Eye), explanations of the first volume of the "'En Ya'aḳob" (Smyrna, 1755); (4) "Meïr la-Arez wela-Dorim" (Who Illuminates the Earth and Its Inhabitants), on the order of the Sabbatic sections (Salonica, 1747); (5) "Magen Abot" (The Shield of the Fathers), a cabalistic commentary on Pirḳe Abot (Salonica, 1748); (6) "Ḳarah Miḳrah" (An Accident Happened), on atonement for sexual impurities (Salonica, 1752).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 151.

K. I. Br.

BIKHAKHANIM: Reigning princess of the Taman peninsula, Crimea. She was married in 1419 to the Genoese Jew Simeone de Guizolfi, who through this marriage became possessor of that country, where one of his heirs, Zacharias de Guizolfi, was still reigning in 1482. The Russian historian F. K. Brun, in "Trudy Pervavo Archeologickeskavo Syezda v Moskvye," 1869, ii. 386, suggests that the name of the princess might not have been "Bikhakhanim," but "Bikhakhatun," and that, if so, she was the daughter of the Georgian prince Bek II. (d. 1391), the ruler of Samtzke and Clarzhet (Brosset, "Hist. de la Géorgie," ii. 206). See Guizolfi, Simeone de.

Bibliography: Richard Löwe, *Die Reste der Germanen am Schwarzen Meere*, p. 42, Halle, 1896.

H. R.

BIKKURE HA-'ITTIM ("First-Fruits of the Times"): An annual edited and published in Vienna, 1820–31, by S. J. Cohen. It first appeared as a supplement to the Hebrew calendar עתים מזמנים, and was intended for young people only. In 1822 it ceased to be a mere supplement, and became an independent magazine. It was adopted by the Galician Maskilim as their organ for the purpose of fostering culture and education among the Galician Jews. According to Delitzsch, the "Bikkure ha-'Ittim" became the organ of the New-German school of poetry in Austria, the influence of Schiller being as apparent in this magazine as was that of Lessing in the "Meassef" (see Ha-Meassef).

The influence of the "Bikkure ha-'Ittim" on the European Jews of the first half of the nineteenth century was inestimable. The magazine became a kind of college of Jewish learning for the Israelites of those days. Its success was largely due to the energy and indefatigable labor of its editor, who was a man of considerable literary ability and an ardent lover of Jewish literature. The first numbers, with their curious mixture of Hebrew and German articles (the latter being in Hebrew characters), and with their many reprints of articles from the "Meassef"—which had ceased to exist—proved to be rather inferior literary fare. Gradually, however, the magazine improved both in style and in matter, and finally became the literary resort of the greatest Hebrew scholars of the age, men like S. D. Luzzatto, S. L. Rapoport, and I. S. Reggio contributing to it for many years. The "Bikkure ha-'Ittim," in fact, stimulated the powers of many promising young Hebrew writers. Thus the great Hebrew stylist, Isaac Erter, published therein some of those papers which are now so greatly admired for their elegant composition and stinging wit (see Erter, Isaac).

As the name of the magazine signifies, it was one of the forerunners of modern Hebrew journalism; and it was undoubtedly one of the factors in the revival of modern Hebrew.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 101, 102; Winter and Wünsche, *Jüd. Literatur*, iii. 862; Weissberg, in ממזרח וממערב, pp. 39–44.

G. M. Ra.

BIKKURIM ("First-Fruits"): Name of the last treatise of Seder Zera'im. It treats of the way of carrying out the commandment concerning first-fruits mentioned in Deut. xxvi. 1–11. The commandment includes two things: (1) the bringing of the first-fruit, and (2) a declaration to be made by him who brings it, that he owes everything to the kindness of God toward the Israelites, from the times of the Patriarchs up to the present day. The treatise deals with this subject in three chapters.

Chapter i. deals with the conditions that necessitate the bringing of the first-fruits. The Mishnah enumerates three classes of landowners: (*a*) Those that can not bring the first-fruits, either because the fruit is not entirely the product of their land, *e.g.*, when part of the root is outside their land; or because they are not the real or the legitimate owners of the land; or because the produce of their land includes none of the seven kinds enumerated in Deut. viii. 8, or is only of inferior quality unfit for bikkurim. (*b*) Those that bring the first-fruits but do not make the declaration; viz., proselytes, freed slaves, guardians who manage the property of orphans, delegates, females, half-males, and undeveloped persons (Androgynos and Ṭumṭum). (*c*) Those that bring the first-fruit and make the declaration; viz., the owners of land (including those who have bought three trees growing in another man's land) producing some of the seven kinds, of average or superior quality; provided they bring the first-fruit between the Feast of Weeks and the Feast of Tabernacles. When brought after the festival, the declaration must not be made.

In chapter ii. a comparison, as to legal classification; is made between "terumah" (given to the priest), "ma'aser" (the second tithe, which had to be brought to Jerusalem and consumed there), and "bikkurim" (to be brought to the Temple and given there to the priests). Other similar legal comparisons are given: between citron, trees, and vegetables; between the blood of human beings and that of cattle and creeping things; and between beast, cattle, and "koy" (כוי), an intermediate between cattle and beast.

Chapter iii. contains a full account of the way the first-fruits were brought to the Temple.

A fourth chapter, containing a comparison between the laws referring to man, woman, and androgynos (intermediate between man and woman), has been added by some of the editors of the Mishnayot. It is part of the Tosefta Bikkurim. The Tosefta by this name contains two chapters on a line with the Mishnah.

There is no Gemara in the Babylonian Talmud. The Palestinian Talmud has Gemara on Bikkurim, in which the laws of the Mishnah are discussed in the usual way, with a few digressions, noteworthy among which is that on Lev. xix. 32, "Thou shalt rise before the hoary head and honor the face of an old man," and on the value of the title "zaḳen" (elder) conferred on scholars in Palestine and outside Palestine (Yer. iii. 65c).

J. Sr. M. F.

BIKKURIM: A Hebrew annual that appeared in Vienna for two years (1864, 1865), Naphtali Keller being its editor and publisher. The greatest Hebrew scholars of the age, as J. H. Weiss, Jellinek, Reifmann, Lewisohn, Gottlober, Meyer Friedmann, Letteris, and others. were among its contributors. Before Keller had time to prepare the second volume for publication, he died, and Jellinek, together with Meyer Friedmann, took up the work of arranging all the material Keller had amassed; and with the publication of this volume the issue was discontinued. The two volumes published contain little poetry or fiction, and are almost exclusively devoted to questions of Jewish scholarship. history, and literature.

G. M. Ra.

BILDAD (LXX., Βαλδάδ): One of the three friends of Job (Job ii. 11). The meaning of the name is not clear; opinions of scholars vacillate between rendering "Bel has loved" (compare "Eldad," Num. xi. 26 *et seq.*, and "Elidad," Num. xxxiv. 21; Nöldeke, "Z. D. M. G." xlii. 479) and regarding it as a softened pronunciation of "Birdad," which would then be identical with "Bir-dadda" that appears in

Assyrian inscriptions. Delitzsch ("Wo Lag das Paradies?" p. 298) mentions also Bedad, the father of the Idumean king Hadad. Bildad was descended from Shuah, a son of Abraham and Keturah, mentioned in Gen. xxv. 2, and now generally associated with the place Sûhu on the Euphrates, south of Carchemish (compare Delitzsch, *l.c.* pp. 297 *et seq.*; "Zeitschrift für Keilinschriften," ii. 91 *et seq.*; Glaser, "Skizze," ii. 446). Bildad appears three times in the dialogue with Job; in the first speech (Job viii.) he dwells chiefly on the wisdom of the fathers, who preach the destruction of the wicked; in the second speech (*ib.* xviii.) he pictures this destruction; and in the third speech (*ib.* xxv.) he confines himself to a few words, because he has in reality nothing more to say. He speaks of God's "dominion and fear . . . in His high places" only to emphasize man's impurities and imperfections, and leaves it to Job to apply the doctrine to his own case. All attempts to lengthen this last short speech by additions from other parts of the book have proved failures, and are indeed unnecessary (compare Budde, "Das Buch Hiob," pp. 142 *et seq.*).

J. JR. W. N.

BILEAM. See BALAAM.

BILGAH.—Biblical Data: One of the twenty-four divisions of the priests who officiated in the Temple. According to I Chron. xxiv. 14, Bilgah is the fifteenth in order, and is immediately preceded by that of Jeshebeab. Among the Babylonian exiles who returned, there was also a priest, Bilgai (Neh. x. 9 [A. V. 10]) or Bilgah (*ib.* xii. 5) by 'name, whose descendant, Shammua, became the head of a priestly house (*ib.* xii. 18). In the Septuagint the names read Βελγά, Βελγαί, and Βαλγάς; and Josephus mentions a certain Meïrus as a son of Belgas ("B. J." vi. 5, § 1). The traditional meaning given the name is "rejuvenation." Modern lexicographers explain it as "cheerfulness."

——**In Rabbinical Literature:** According to a Talmudic tradition preserved in "Halakot Gedolot" (ed. Hildesheimer, p. 631), Bilgah was assigned to the group which officiated on the second and sixth days of the Feast of Tabernacles. The priests, when entering upon their duties, received their share in the northern part of the Tabernacle, because this was near the seat of their activity. The section assigned to each division of the priesthood was furnished with an iron ring fastened to the floor, for the purpose of securing the animal designed for slaughter, and there were accordingly twenty-four openings in the wall where the knives used for slaughtering were kept. Bilgah alone received his share in the south, his ring being nailed down, and his wall-closet tightly sealed, as a punishment for the apostasy of a woman of that house by the name of Miriam, who, during the Greek dominion under Antiochus Epiphanes, had denied her faith and married a hipparch (Tos., Suk. iv. 28; Suk. 56b; Yer. Suk., end; "Rev. Et. Juives," xxxix. 54). It is further related that when the Greeks forced their way into the Temple, this woman beat her sandals upon the altar, crying: "Wolf, wolf [Λύκος, λύκος], thou hast swallowed the substance of Israel, but hast deserted us in the day of our need!"

According to another opinion, the priests of Bilgah delayed too long in entering upon the performance of their functions; so that those of the division Jeshebeab were compelled to act in their place, and consequently received the prerogatives of Bilgah (Tos., *l.c.*; Yer. Suk., end); to which the Jerusalem Talmud adds that in this instance the division Bilgah was neither abolished nor amalgamated with the other twenty-three divisions, because this would have interfered with the ancient institution. The opinion of Buxtorf, that Miriam, daughter of Bilgah, was a member of a sacred order of virgins, deserves mention only as a curiosity. Kalir's dirge, איכה ישבה, which, on the basis of the Midrash, mentions the divisions of the priesthood, contains no reference to Bilgah; see art. BENJAMIN.

BIBLIOGRAPHY: Hastings, *Dict. Bibl.* s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.; Buxtorf, *Lexicon*, p. 306; Kohut, *Aruch Completum*, ii. 94; Krauss, in *Rev. Et. Juives*, xxxix. 54; Rahmer, *Die Hebräischen Traditionen in den Werken des Hieronymus*, p. 58; Grätz, *Gesch. der Juden*, ii. 434, note 1.

K. S. KR.

BILHAH: A locality in southern Judea (I Chron. iv. 29), evidently the same as "Balah" (בלה, Josh. xix. 3) and "Ba'alah" (בעלה, Josh. xv. 29).

G. W. N.

BILHAH (בלהה; LXX. Βαλλά; but in I Chron. vii. 13 Βαλάμ or Βαλαάμ).—**Biblical Data:** Rachel's handmaid, given by Rachel as a concubine to Jacob, to whom, according to Gen. xxx. 3 (compare Gen. xxix. 29, xxxvii. 2), she bore Dan and Naphtali upon Rachel's knees. The expression signifies that Rachel, who is also represented as choosing the names "Dan" and "Naphtali," regarded them as her own children or actually adopted them. In Gen. xxxv. 22 (I Chron. v. 1) there is a reference to an incestuous intercourse between Bilhah and Reuben.

J. JR. W. N.

——**In Rabbinical Literature:** According to Gen. R. lxxiv. 14, Bilhah was one of the daughters of Laban. When Rachel died she was replaced by Bilhah in Jacob's affections, and he took up his residence in her tent. This displeased Reuben, who saw in Bilhah a new and favored rival of his mother Leah; he therefore removed Jacob's couch from Bilhah's tent. It was to this episode that the Rabbis considered Jacob to allude in the farewell to his children (Gen. xlix. 4): "Because thou wentest up to thy father's bed" (Gen. R. xcviii. 4; somewhat different in Shab. 55b). After Jacob's death Bilhah was the "messenger" sent by the brothers to Joseph to crave his mercy (Gen. l. 16). They told her she had been deputed to relate to Joseph all the words of the parting blessing conferred by Jacob upon his favorite son; which untruth was regarded by them as permissible for the sake of peace (Tan., ed. Buber, iii. 18). This legend seems to have been contained in the passage, Gen. R. l. 16, as read by the ancients, Rashi, and Yalḳut, although not found in modern editions.

K. L. G.

——**Critical View:** It is no longer disputed that in this and in every other genealogical account, tribal and not personal relations are designated. Marriage symbolizes in these early traditions the fusion of two tribes originally distinct. The husband represented the stronger tribe and gave his name to both; and the wife represented the weaker which merged in the stronger. If the weaker tribe was greatly the inferior of the stronger in authority and power, it was represented as a concubine (compare Stade, "Gesch. des Volkes Israel," 2d ed., i. 30). Consequently Bilhah (like Hagar, Keturah, and others) is to be regarded as the name of a tribe; even though there are no further indications of the fact, and the meaning of the name has not been determined. There is no proof of the accuracy of Ball's conjecture ("S. B. O. T." on Gen. xxx. 3) that "Bilhah" is connected with the Arabic "baliha" (simple, artless, easily misled).

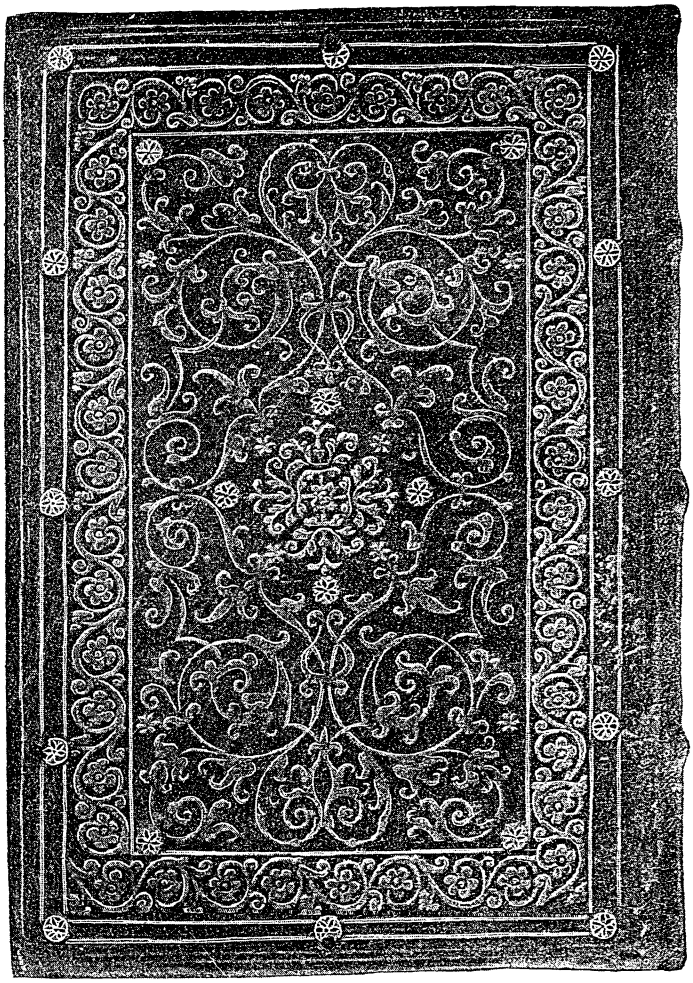

Leather Binding of "Or Amim," 1537, Tooled in Gold.
(In the collection of Hon. Mayer Sulzberger.)

Since Dan and Naphtali appear as the sons of the handmaid of Rachel, the mother of the tribe of Joseph, they are thus characterized as tribes of the second rank subordinate to Joseph. This is confirmed by such historic evidence concerning the tribes as has been preserved. It has not been determined whether Naphtali was always joined to Dan or was added at the period when the latter was driven from its settlement and forced to move to the north. It is possible that at first Dan was only a clan of the tribe of Joseph, like Benjamin, unsuccessfully trying to establish itself outside the original tribe; and it is not improbable that the portion of Dan which settled in the north came into intimate relations with the adjacent tribe of Naphtali. Such circumstances as these are reflected in the genealogical accounts.

According to Gen. xxxv. 22a, Reuben committed adultery with Bilhah; and according to Gen. xlix. 4, his downfall was due to his defiling his father's couch. The meaning of this story is doubtful. Dillmann, in his commentary on the passage, and Stade, *ib.* i. 151, think that reproach is attached to Reuben for adhering to the old custom by which the son inherits his father's concubines, at a time when the other Israelitish tribes had adopted different customs. A point against this assumption is that there are proofs of the existence of the custom in the land west of the Jordan as late as the time of the kings (compare II Sam. xvi. 21; I Kings ii. 13–25). The following explanation, suggested by Holzinger in his commentary on Gen. xxxv. 22, seems more likely: Reuben's position as first-born designates his greater power, which, however, was soon lost in one way or another. In the time of his strength he had tried to extend his power westward through the tribes descended from Bilhah; and later generations regarded this as a sin against Jacob. An analogy to this interpretation is to be found in the disapproval expressed in Gen. xxxiv. 30 of the treacherous attack on Shechem made by Simeon and Levi.

J. JR. W. N.

BILL OF DIVORCE. See Divorce.

BILL OF EXCHANGE. See Exchange.

BILL OF MANUMISSION. See Slavery.

BILSHAN.—Biblical Data: One of the important men who came to Jerusalem from Babylon with Zerubbabel (Ezra ii 2; Neh. vii. 7). In I Esd. v. 8 he is called "Beelsarus," which points to the form Belshar (= "Belshar-uṣṣur" = O Bel, protect the king); while "Bilshan" points to "Belshunu" (His Lord). J. Halévy ("Revue Etudes Juives," x 3) translates the name "père de la langue" (אב לשון).

G. G. B. L.

——**In Rabbinical Literature:** According to the Rabbis, Bilshan is not a proper name, but a surname to the preceding name, Mordecai. The latter was given this epithet because of his linguistic attainments, Bilshan meaning "man of language" (בעל לשון). He not only spoke many languages—the seventy corresponding to the number of nations according to the Rabbis—but also understood the language of the dumb (Men. 64b, 65a). L. G.

BINA BEN DAVID: Cabalist, and rabbi at Lockacze, Poland, in the middle of the seventeenth century. Bina was the author of "Zer Zahab" (Crown of Gold), Cracow, 1647, an alphabetical index to, and extracts and explanations from, the Zohar and Midrash. At the end are novellæ on many Talmudical passages. A considerable portion of the work was translated into Latin by Knorr von Rosenroth in "Cabbala Denudata." Steinschneider ("Cat. Bodl." col. 545) incorrectly cites Bina as "Baruch" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 152).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 545; Zedner, as above; Fürst, *Bibl. Judaica*, i. 200; Benjacob, *Ozar ha-Sefarim*, p. 161.

K. I. Br.

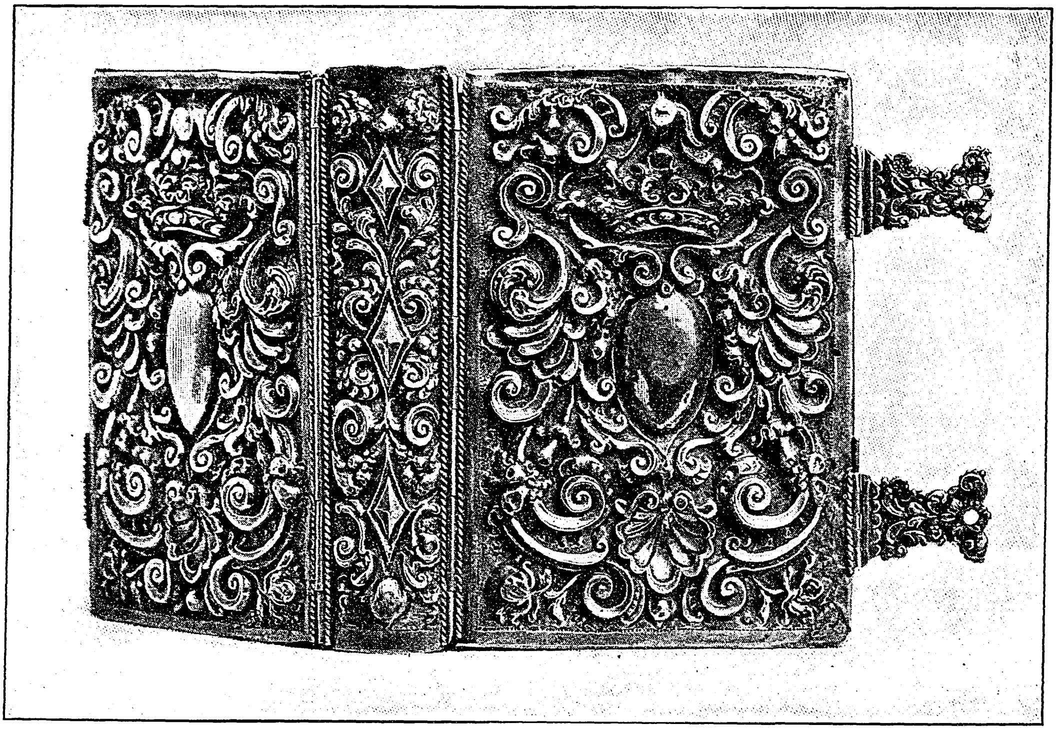

Silver Binding of a Hebrew Prayer-Book.
(In the collection of J. Kauffmann of Frankfort-on-the-Main.)

BINDING: The art of fastening together sheets of paper, leaves of parchment, or folios, and of covering them with parchment, leather, linen, or pasteboards. It was originally practised by the writer of the book. When books were written on scrolls, these were connected together by bands and protected from dust by mantles (see Scrolls of Law). The earliest extant book-covers—those of the Cairo Genizah—are of parchment on both sides, long enough to overlap each other. The back ends in a point, a kind of three-cornered flap, to which ribbons or straps are sewed to tie the volume together. Such bindings are still largely used among the Jews of Yemen. Another kind of binding with overlapping parchment or leather was intended to protect the free edge, and on it the name of the book or the titles of parts of it were often marked. The stitching-thread often goes entirely through the book, making it difficult to open.

After the invention of printing rich owners frequently ornamented Bibles and prayer-books with clasps and mountings of gold and silver, this being especially the case with the prayer-books given by the bridegroom to the bride. To-day the book takes the place of the medieval Siblonos-girdle, presented by the bride to the bridegroom. Pressed leather bindings are often decorated with flowers and garlands. The entire issue of a book is usually in the same binding, but occasionally it is issued in two different kinds of binding, as in the case of Simon Duran's Responsa, Amsterdam, 1738. Clasps of precious metal are found, often finely chased, and in the shape of a hand or representing the figures of Moses and Aaron. Bindings entirely of silver, intended as gifts for eminent persons, were used chiefly in Italy. Jewish binders were to be found at Prague and in almost every ghetto.

BIBLIOGRAPHY: Steinschneider, *Vorlesungen über die Kunde Hebr. Handschriften, deren Sammlungen und Verzeichnisse*, p. 33, Leipsic, 1897.

J. A. F.

BINDING AND LOOSING (Hebrew, "asar we-hittir"; Aramean, "asar we-shera"): Rabbinical term for "forbidding and permitting." The expression "asar" (to bind herself by a bond) is used in the Bible (Num. xxx. 3 *et seq.*) for a vow which prevents one from using a thing. It implies binding an object by a powerful spell in order to prevent its use (see Targ. to Ps. lviii. 6; Shab. 81b, for "magic spell"). The corresponding Aramean "shera" and Hebrew "hittir" (for loosing the prohibitive spell) have no parallel in the Bible.

The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra, the Pharisees, says Josephus ("B J." i. 5, § 2), "became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind." This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed and exercised the power of tying or untying a thing by the spell of their divine authority, just as they could, by the power vested in them, pronounce and revoke an anathema upon a person. The various schools had the power "to bind and to loose"; that is, to forbid and to permit (Ḥag. 3b); and they could bind any day by declaring it a fast-day (Meg. Ta'an. xxii.; Ta'an. 12a; Yer. Ned. i. 36c, d). This power and authority, vested in the rabbinical body of each age or in the Sanhedrin (see AUTHORITY), received its ratification and final sanction from the celestial court of justice (Sifra, Emor, ix.; Mak. 23b).

In the New Testament.

In this sense Jesus, when appointing his disciples to be his successors, used the familiar formula (Matt. xvi. 19, xviii. 18). By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees who "bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers"; that is, "loose them," as they have the power to do (Matt. xxiii. 2-4). In the same sense, in the second epistle of Clement to James II. ("Clementine Homilies," Introduction), Peter is represented as having appointed Clement as his successor, saying: "I communicate to him the power of binding and loosing so that, with respect to everything which he shall ordain in the earth, it shall be decreed in the heavens; for he shall bind what ought to be bound and loose what ought to be loosed as knowing the rule of the church." Quite different from this Judaic and ancient view of the apostolic power of binding and loosing is the one expressed in John xx. 23, where Jesus is represented as having said to his disciples after they had received the Holy Spirit: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." It is this view which, adopted by Tertullian and all the church fathers, invested the head of the Christian Church with the power to forgive sins, the "clavis ordinis," "the key-power of the Church."

BIBLIOGRAPHY: Cheyne, in *Encyc. Bibl.* s.v.; Schenkel's *Bibel-Lexikon*, s.v. *Binden und Lösen*; Hamburger, *R. B. T.* iii. 27 *et seq.*; Herzog-Hauck, *Real-Encyc.* s.v. *Schlüsselgewalt*; see also VOWS, LOOSING OF.

K.

BING, ABRAHAM: German rabbi and Talmudist; born in 1752 at Frankfort-on-the-Main; died in 1841 at Würzburg, Bavaria, where he had been chief rabbi until his resignation at the beginning of 1839. Before officiating at Würzburg, he was rabbi at Heidingsfeld, Bavaria. Bing was a pupil of Nathan Adler of Frankfort, and belonged to the old orthodox school which admitted no innovations in religious matters, even in externals. A decided opponent of the reform movement, he declared it to be the duty of every orthodox Jew to refuse to go to the temples of the reformers. He was director of a large yeshibah and had a great reputation as a Talmudist. Among the Talmudic works which he left at his death, only the glosses on the Shulḥan 'Aruk, Oraḥ Ḥayyim, have been printed, these bearing the title, "Zikron Abraham" (Presburg, 1892, edited by Isaac Bamberger).

BIBLIOGRAPHY: Winter and Wünsche, *Jüdische Litteratur*, iii. 762; Geiger, *Wiss. Zeit. Jüd. Theol.* 1835, p. 125, 1836, p. 411; Jost, *Annalen*, 1841, p. 96; *Allg. Zeit. des Jud.* 1839, p. 21; *Monatsschrift*, 1893, p. 437; compare *All. Zeit. des Jud.* 1841, p. 83, and Nathan Bamberger, *Rabbiner Seligmann Bär Bamberger*, p. 8.

L. G. I. BER.

BING, ALBERT: Austrian physician; born at Nikolsburg, Moravia, Sept. 20, 1844. He attended the gymnasium in his native city, and studied medicine at the University of Vienna, where he completed his course in 1870. The following year he received the degree of doctor of medicine, and one year later that of doctor of surgery, both conferred by the University of Vienna. In 1871 he was appointed on the staff of the Vienna General Hospital with the title of adjunct physician. Bing held this position until 1873, when he became assistant to the famous otologists Politzer and Gruber in the newly erected clinic for diseases of the ear, remaining in this position three years. After a lapse of five years he was made privat-docent of otology at the University of Vienna. Bing has held clinics for the diseases of the ear since 1878, at the hospital of the sisters of charity at Gumpendorf, near Vienna, and has been otologist to the royal guard. He has been a frequent contributor to a number of medical papers, and is the author of over twenty-four monographs on otology, which he published in that "Allgemeine Wiener Medizinische Zeitung"; "Monatsschrift für Ohrenheilkunde"; "Wiener Medizinische Blätter"; "Wiener Medizinische Wochenschrift"; "Zeitschrift für Diagnostik und Therapie"; "Centralblatt für die Ohrenheilkunde"; "Centralblatt für die Gesammte Therapie"; "Wiener Medizinische Presse"; and the transactions of various scientific bodies. His writings treat chiefly of the pathology, symptoms, and treatment of the diseases of the ear; a few papers, however, being devoted to the technique of the examination of the ear. The most important of Bing's publications include: "Vorlesungen über Ohrenheilkunde," with twenty-seven wood-cuts and one double plate, Vienna, 1890; "Die Entotische Anwendung des Hörrohres. Ein Neues Diagnostisches Hilfsmittel bei der Untersuchung Schwerhöriger," in "Monatsschrift für Ohrenheilkunde," 1876; "Neue Behandlungsweise der Sclerosirenden Mittelohrentzündung," in "Wiener Medizinische Blätter," 1879; "Ein Neuer Stimmgabelversuch: Beitrag zur Differential Diagnostik der Krankheiten des Mechanischen Schallleitungs und des Nervösen Hörapparates," in "Wiener Medizinische Blätter," 1891, iv. 41; "Zur Analyse des Weberischen Versuches," in "Wiener Medizinische Presse," 1891, Nos. 9 and 10.

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, ii. 33; A. Wernich and August Hirsch, *Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker*; J. Pagel, *Biographisches Lexikon Hervorragender Aerzte des 19ten Jahrhunderts*, p. 177

S. W. S.

BING, MEYER HERMANN: Danish art publisher and manufacturer; born at Copenhagen June 4, 1807; died there Sept. 15, 1883. As a boy he was employed in his father's book- and stationery-store, assuming charge of it with his younger brother at their father's death. In 1846 he set up for himself and became the publisher of many important art periodicals and books, and founded, together with the engraver W. Terslev, a lithographic establishment. Bing also founded a china factory in company with his brother and Frederick Gröndahl, which gained a reputation almost as great as the Royal Danish china factory. In 1863 he transferred his publishing-house to his son and son-in-law. Bing was elected president of the first congress of Scandinavian booksellers in 1856. From 1858 to 1871 he was town councilor in Copenhagen; in 1868–71 president of "Industriforeningen"; and up to his death director of the two Jewish free schools in Copenhagen.

Bibliography: Salmonsen, *Store Illustrerede Konversations-Lexikon.*

S. A. M.

BING, SOLOMON: German physician; son of Dr. Abraham Bing of Bingen, and son-in-law of the well-known physician and scholar Joseph Solomon del Medigo; born about the year 1615. In his boyhood he attended the colleges of the Jesuits in Mayence and Prague to learn Latin and other languages; and then devoted himself to the study of medicine, first under the tutorship of Del Medigo, and finally in the University of Padua, where he received the degrees of doctor of philosophy and of medicine. Upon the departure of his father-in-law, Del Medigo, from Frankfort-on-the-Main for Prague, in 1645, Bing applied to the authorities of Frankfort for permission to succeed him as physician of the Jewish quarters. After considerable trouble—being a graduate from the University of Padua he refused to be reexamined as requested by the authorities—he obtained the necessary permission, and practised medicine among both Jews and Christians. But, like the other Jewish physicians, he suffered from the ill will of his rivals. In 1653 he was accused of having caused the death of one of his Christian patients by injurious drugs. In consequence of this accusation the practise of Jewish physicians was limited to the Jewish quarter.

Bibliography: R. Landau, *Geschichte der Jüdischen Aerzte*, p. 116; M. Horovitz, *Jüdische Aerzte in Frankfurt-am-Main*, pp. 25–29; Aaron Friedenwald, *Jewish Physicians*, in *Publications of Gratz College*, Philadelphia, 1897, p. 163.

G. A. R.

BINGEN: City of Hesse, situated on the Rhine. Jews lived there from the earliest times, for they are mentioned by the traveler Benjamin of Tudela, who visited Bingen toward the middle of the twelfth century. In May, 1254, Bingen joined the union of Rhenish cities which, for financial reasons, protected the Jews. But this favorable condition of things was soon changed, for at the time of the Black Death (1348–49) the Jews of Bingen, in common with the other Jews in Germany, suffered severe persecutions. The community, however, was never quite extinguished. In the first half of the fifteenth century a rabbinical synod assembled there. During the time of the Reuchlin and Pfefferkorn controversy, Pfefferkorn went to Bingen, where, with the help of the authorities, he confiscated a number of Hebrew books. The celebrated rabbi of medieval times, Seligman Bing Oppenheim, was a native of Bingen.

At the present day the Jewish community numbers 685, of whom 122 are house-owners. There are a number of charitable societies for the dowering of Jewish brides and the care of the poor, sick, and dead. Bingen is a grand-ducal rabbinate, Dr. R. Grünfeld being the rabbi. His predecessor was M. Lebrecht. For further particulars see Hesse.

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K. A. M. F.

BINNUI: **1.** A Levite (Ezra viii. 33). **2.** One of the Bene Pahath Moab who had taken foreign wives (Ezra x. 30). **3.** One of the Bene Bani, also found in the list of those who had taken foreign wives (Ezra x. 38). **4.** Son of Henadad, who built part of the wall of Jerusalem (Neh. iii. 24) and sealed the covenant with Nehemiah (Neh. x. 10 [A. V. 9]). 5. Head of a family who returned with Zerubbabel (Neh. vii. 15).

J. JR. G. B. L.

BIRAH. See Acra.

BIRCH-HIRSCHFELD, FELIX VICTOR: German pathologist and medical author; born at Kluvensiek, near Rendsburg, in the province of Holstein, Prussia, May 2, 1842; died at Leipsic Nov. 19, 1899. He received his education at Kiel and Leipsic, graduating from the latter university as doctor of medicine. He was then appointed assistant at the pathological laboratory, and later at the university hospital. In 1869 he filled the position of assistant physician at the asylums for the insane at Sonnenstein and Kolditz, Saxony, successively.

During the Franco-German war, in 1870, he was surgeon at the Reservelazareth at Uebigau, near Dresden. At the close of the war, in 1871, he became prosector at the municipal hospital in Dresden, of which institution he was appointed chief physician in 1882. From 1871 to 1875 Birch-Hirschfeld was lecturer on pathology at the postgraduate courses for military surgeons at Dresden. In 1875 he was appointed a member of the Sächsische Medicinische Kollegium. In 1885, when but forty-three years old, Birch-Hirschfeld succeeded Cohnheim as professor of pathology at the University of Leipsic, one of the leading medical institutes of Germany, and in 1891 he represented the university in the upper house of the Sächsische Ständekammer.

Among his prominent works are: "Lehrbuch der Pathologischen Anatomie," Leipsic, 1877; "Die

Bedeutung der Muskelübung für die Gesundheit, Besonders der Deutschen Jugend," Leipsic, 1883; "Grundriss der Allgemeinen Pathologie," Leipsic, 1892; and of his numerous essays the following are the more important:

"Hoden-Krebs," "Geschwulstembolie," "Cylindromfrage," "Ueber Akuten Milztumor," "Pyämie," "Syphilis Neugeborener," in "Archiv für Hygiene," vols. ix.-xvi.; "Die Entstehung der Gelbsucht Neugeborener Kinder," in "Virchow's Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," vol. lxxxviii.; "Uebergang von Tuberkelbazillen aus dem Mütterlichen Blut auf den Fötus," in Ziegler's "Beiträge zur Allgemeinen Pathologie und zur Pathologischen Anatomie," Jena, 1890; "Ueber Sarkomatöse Drüsengeschwulst der Niere im Kindesalter," *ib.* 1898; "Skrofulose und Krankheiten der Lymphdrüsen," in Ziemssen's "Handbuch der Speciellen Pathologie," xiii., part 2; "Ueber die Krankheiten der Leber und Milz," in Gerhardt's "Handbuch der Kinder-Krankheiten," iv., part 2.

Birch-Hirschfeld's knowledge in his special branch of medicine was very extensive; and he was self-sacrificing in the practise of his profession.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BIRDS.—Biblical Data: The general designation for winged animals is "'of" (עוף, Hosea ix. 11; Isa. xvi. 2) or "'of kanaf" (עוף כנף, Gen. i. 21), "ẓippor" (צפור, Gen. xv. 10), or "ẓippor kanaf" (צפור כנף, Deut. iv. 17; Ps. cxlviii. 10), or "ba'al kanaf" (בעל כנף, Prov. i. 17). The expression "ẓippor," however, denotes an individual bird in distinction from "'of," the generic term. "'Ayiṭ" (עיט, Isa. xviii. 6; Gen. xv. 11) denotes birds of prey; compare "ayyah" (איה, Lev. xi. 14; Deut. xiv. 13).

Domesticated Birds.

The frequent mention of birds in the Bible shows that they abounded in Palestine, in which country many birds are found at the present time. The only domesticated birds among the Israelites were the dove ("yonah," יונה) and the turtle-dove ("tor," תור). Endeavors were probably made to lure the shy rock-pigeon to the neighborhood of dwellings and tame it by providing suitable nesting-places. Neither the Hebrews nor the Egyptians knew of poultry until the contact with the Medes and Persians, who in their advance toward the west introduced the breeding of chickens. At the time of Jesus chicken-breeding was quite common in Palestine (compare Matt. xxiii. 37, xxvi. 75; Luke xiii. 34).

Though representations of ducks are found on Egyptian monuments, it is doubtful whether the Israelites knew of them; and the meaning of "barburim abusim" (ברברים אבוסים, I Kings v. 3 [A. V. iv. 23]), "fatted fowl," which is sometimes explained as "ducks," may be questioned. Sparrows evidently were as numerous in olden times as today, although the term "ẓippor," by which they were designated, also means small birds in general (compare *στρουθίον*, Tobit ii. 10). Then, as now, the sparrow was used as food (Matt. x. 29; Luke xii. 6). The partridge ("ḳore" [קורא], I Sam. xxvi. 20; Jer. xvii. 11) also abounded, or, to be more exact, the ptarmigan, a species of the red-legged partridge which lives in mountains and waste places.

The following migratory birds are mentioned: (1) The swallow ("sus," סוס, perhaps סוס עגור, Isa. xxxviii. 14, for which Jer. viii. 7 has סוס ועגור. Since in the Septuagint עגור is missing in both passages, the word is perhaps only an explanatory gloss. It may also be questioned whether "deror" (דרור, Ps. lxxxiv. 4; Prov. xxvi. 2) means the swallow. Whenever the latter is mentioned as a migratory bird, the swift is probably meant. (2) The quail ("selaw," שלו), which in September and October gathered in immense flocks on the shores of the Mediterranean, in order to migrate to the warmer regions of Asia and Africa. In early spring it returned northward, flying mostly with the wind (Ex. xvi. 13; Num. xi. 31; Ps. cv. 40). (3) The stork ("ḥasidah," חסידה), mentioned as a migratory bird (Jer. viii. 7) which nests on the cypress-tree (Ps. civ. 17; compare Job xxxix. 13 *et seq.*; Zech. v. 9). (4) "Anafa" (אנפה, Lev. xi. 19; Deut. xiv. 18), which means perhaps a heron, or is a generic name for the different species of heron.

Birds of Prey.

The following birds of prey ("'ayit") are mentioned: (1) "Shaḥaf" (שחף, Deut. xiv. 15), according to the Septuagint and the Vulgate, the gull (*larus*), which abounded in different species. But perhaps a kind of hawk or falcon is meant, which the Arabians call "sa'af." (2) The eagle ("nesher," נשר), which is often mentioned because of the lightning-like rapidity with which it pounces upon its prey (Hosea viii. 1; Hab. i. 8). Sometimes the word "nesher" includes also the vulture, which is as large as an eagle, and which in the East is found much oftener than the eagle. Micah i. 16 refers probably to the vulture, perhaps to the carrion-kite (*Vultur percnopterus*; compare Matt. xxiv. 28; Luke xvii. 37), distinguished from the eagle by its bald head and neck. The lammergeier is perhaps meant by (3) "peres" (פרס, Deut. xiv. 12; compare Tristram, "The Fauna and Flora of Palestine," p. 94). Some take it to signify the sea-eagle, which the Septuagint and the Vulgate identify with (4) "'azniyyah (עזניה, *ib.* 12), also a species of eagle or vulture. (5) "Raḥam" (רחם, Lev. xi. 18), "raḥamah" (רחמה, Deut. xiv. 17), which is certainly the carrion-kite (*Vultur percnopterus*). (6) "Da'ah "(דאה, Lev. xi. 14) or "dayyah (דיה), which is possibly the kite, chiefly the black kite (*Milvus migrans*). (7) "Ayyah" (איה, Job xxviii. 7), which denotes probably the falcon. (8) "Neẓ" (נץ, Lev. xi. 16), perhaps a name for a hawk, including probably some species of falcon (compare Job xxxix. 26). (9) "'Oreb" (ערב, Gen. viii. 7), the raven or birds of that order, as the hooded crow, roller, daw, magpie, etc. (10) "Yanshuf" (ינשוף, Lev. xi. 17; Deut. xiv. 16), probably a species of owl, perhaps the eagle-owl. (11) "Tinshemet" (תנשמת, Lev. xi. 18; Deut. xiv. 16), probably also a species of owl. (12) "Kus" (כוס, Lev. xi. 17; Deut. xiv. 16), which likewise belongs to the owl order; it is perhaps the wood-owl or the little owl, which lives among ruins. (13) "Shalak" (שלך, Lev. xi. 17; Deut. xiv. 17), probably the cormorant, which pounces upon its prey from cliffs or rocks or from a height in air. (14) "Ḳat" (קאת, Lev. xi. 18; Deut. xiv. 17), which, according to the translators, is the pelican; but this is doubtful (see Isa. xxxiv. 11; Zeph. ii. 14). Among the birds was also included the "'atalef" (עטלף), the bat, of which several species are found in Palestine, where it abounds, as it does generally in the south.

Since some of these birds were eaten, the Law naturally separated them into clean and unclean (compare Lev. xi. 13 *et seq.*; Deut. xiv. 20 *et seq.*). For the sacrifice the dove ("yonah" or "tor") only was used (compare Lev. v. 7; xii. 8; xv. 14, 29). Whether, however, the Israelites, like the Chaldeans, practised Augury, we have no means of knowing.

Mode of Capture.

Birds were caught in two ways: either by (1) a spring-trap ("paḥ") or by (2) a sling with a wooden or stone projectile, by which the bird was brought down (compare Amos iii. 5; Hosea vii. 12, ix. 8). Seven different kinds of bird-snares are referred to in the Old Testament, the chief of which are the throw-stick, springe, clap-net, the trap, and the decoy-bird. All are used at the present day.

The people had a genuine fellow-feeling for birds as well as for the domestic quadrupeds (Deut. xxii. 6 *et seq.*); and the many references to bird-life testify to the interest taken in it. The eagle that "stirreth up her nest . . . fluttereth over her young," becomes the prototype of Yhwh's protecting love of Israel (Deut. xxxii. 11; Ex. xix. 4; compare Isa. xxxi. 5). In Prov. xxvii. 8 the homeless wanderer is compared to the "bird that wandereth from her nest" (compare Isa. xvi. 2). In Hosea xi. 11, people returning from Egypt and Assyria are compared to the doves returning to their dove-cotes. Jeremiah viii. 7 contrasts the people that "know not the judgment of the Lord" with the birds that "observe the time of their coming." Proverbs xxvi. 2 compares the unjust curse to the birds flying away. Israel's enemies are often compared to the birds pouncing upon their prey with lightning-like rapidity (Deut. xxviii. 49; Isa. xlvi. 11; Hosea viii. 1; compare Jer. xii. 9). The complete annihilation of man is often metaphorically expressed by the idea of giving his flesh up to the birds; compare Gen. xl. 19; Deut. xxviii. 26; I Sam. xvii. 44, 46; I Kings xiv. 11, xvi. 4, xxi. 24; Jer. vii. 33, xvi. 4, etc. These and similar references show how numerous and manifest the birds must have been; in fact, passages like Job xli. 5 and Bar. iii. 17 display their intimate connection with the life of the people.

J. JR. W. N.

——**In Rabbinical Literature:** The general name for birds in rabbinical literature is עופות. They are said to have been created from water mixed with sand, being thus intermediate between mammalia (בהמות), created from earth, and fishes, created from water (Ḥul. 27b). The eagle (Ḥag. 13b) is the king of birds, while the rooster is the most obstinate (Beẓah 25b).

The numerous species are divided into the clean and the unclean, both minutely described by the Talmud (compare Clean and Unclean); but it should be noticed that while there are only twenty-nine classes of unclean birds, the number of the clean is unlimited (Ḥul. 63a, b). It happens, however, that the unclean birds sometimes hatch the eggs of the clean, and vice versa. Among partridges the male sometimes sets on the nest (Ḥul. xii. 2, 138b). Some of the eggs are not fertile; such are those produced by the hen when she sits in the warm sun, these being, however, better for food (Beẓah 7a). The formation of the chick begins at the broad, flat end of the egg (Ḥul. 64b; compare Rashi on the passage). In addition to their production of eggs (referring only to those of the clean species, Ḥul. *l.c.*), birds are useful for other purposes. The meat, though less desirable than beef (Me'i. 20b), is esteemed as a delicacy among the rich, while the poor seldom eat it (Bek. 10a; Ket. 5a), the flesh of poultry being considered particularly good for old people (Yer. Peah viii. 21a).

The wings (Kelim xvi. 19), claws (Ḥul. 25b; compare Rashi on the passage), and eggs of birds are put to various uses, the last being sometimes covered with a glaze (Kelim *l.c.*). Blown egg-shells are used to hold oil for lamps (Shab. ii. 11, 29b); and even as early as Talmudic times the strength of an egg-shell placed on end was recognized, for sometimes an egg is placed under the foot of a bedstead to make the latter stand even (Beẓah 4a). The use of quills for writing was unknown in Talmudic times, and in the twelfth century the casuists questioned whether it was lawful to use them for the writing of Torah scrolls (Löw, "Ha-Mafteah," p. 349; Lewysohn, "Die Zoologie des Talmuds," p. 161).

Classes of Birds.

The Talmud names about one hundred classes and varieties of birds, but it is extremely difficult to identify them. For example, it mentions two varieties of the bird פטא אנדר (probably a Persian term; Kohut, "Aruch Completum," *s.v.*, suggests "darpash" = finch), one of which bears the royal by-name "Shapur" and was clean, while the other, also called after a Persian king, the "Firuz," is unclean (Ḥul. 62b). Mention is also made of a bird כרום (= *χρῶμα*, color), found in the neighborhood of Babylonia, which becomes iridescent at sunrise (Ber. 6b; Lewysohn [*ib.* p. 183] refers to the pajaro del sol, "sunbird"). A similar many-colored bird is the צבוע ("many-colored"), which shows not less than three hundred and sixty-five hues (Gen. R. vii. 4), "ẓabua'" being the Hebrew name for peacock, which in rabbinical literature is usually designated by its Greek name טווס, Τάως, as shown from a parallel passage in the Midrash cited (Tan., Tazria', ed. Buber, iii. 33).

The Talmud describes many birds, giving details of their natures and uses. The falcon (בר חידיא) is used in the chase. The hunter, seated on his horse, has the falcon at his side, releasing it at sight of another bird (Shab. 94a; Sanh. 95a). The keen sight of the vulture (דיה) is indicated in the following passage: "It can be in Babylon and see a corpse in Palestine" (Ḥul. 63b). The strong, piercing cry of the crane (כרוכיה) originated the saying: "Cry like a crane" (Ḳid. 49a). The heron (אנפה, "quarreler") in the Bible is a cruel bird that quarrels (אנף) constantly with its companions, as its name suggests. It belongs to the family of vultures, its real name being דיה רגזנית ("angry dayah"). Another member of this family is the stork, or white dayah, called also "the pious one" ("ḥasidah"), because it shares its food with its mates (Ḥul. 63a, b). The stork's gall is an antidote for the sting of the scorpion (Ket. 50a). In addition to the dayah family, of which there are said to be no less than one hundred varieties (Ḥul. *l.c.*), the Talmud mentions the numerous varieties of the raven family (see Raven in Rabbinical Literature). Hens, geese, and doves are considered domestic poultry, and the wild varieties are also named. Some birds, particularly song-birds, and those of beautiful plumage, are kept as pets by the wealthy, and there is an allegory about a free bird which envies a friend in a cage its rich food, forgetting that the friend has paid for the food with its freedom (Pesiḳ., ed. Buber, xxv. 164a, b). The social life of birds originated the proverb: "Every bird dwelleth according to his kind, and so doth man according to his like" (B. B. 92b; the passage quotes verses from Ecclus. [Sirach] xiii. 16, xxvii. 9, as if they were from the Scripture).

In Jewish Folk-Lore.

Among Jews, as among most nations (Gubernatis, "Zoological Mythology," on Birds), birds were thought to possess supernatural knowledge, because they soared in the air. Thus in rabbinical literature, both Babylonian and Palestinian, there are numerous references to the folk-lore on birds (see Augury; Zohar, "Balak," iii. 148b *et seq.*). In Noah's Ark only the clean ones dwelt in the part with Noah and his family; the others were in another part (Sanh. 108b). King Solomon knew the bird language (see Solomon in Legend).

Parts of the body of some birds were used as remedies (Joel Heilprin, "Mifa'lut Elohim"; David Tevel Ashkenazi, "Bet David"). Compare Bar Yokni, Cock, Dove, Eagle, Goose, Pigeon, Raven.

Bibliography: Lewysohn, *Die Zoologie des Talmuds*, pp. 15–16, 159–218.

L. G.

Birds as Souls: In Psalm xi. 1 the soul is compared to a bird: "Flee as a bird to your mountain." As living beings which move and fly through the air, birds have suggested themselves at all times and in all lands to primitive man as images of the soul, the name for which in most languages is taken from breathing ("nefesh," "neshamah," = "anima," or "psyche"); the soul was represented in the form of a butterfly, as illustrated by the tombs of the early Christians (Aringhi, "Roma Subterranea Novissima," ii. 324). The soul of the king of Egypt was pictured on the monuments as a bird; and the genius ("frawashi") of the kings of Assyria and Persia retained the wings of the bird (Rawlinson, "Herodotus," ii. 105, note 1; *idem*, "Ancient Monarchies," ii. 28, iii. 353; compare also Simrock, "Handbuch der Deutschen Mythologie," p. 461).

The Arabs also regarded the soul as a bird, and believed that after death it hovered at times around the body, screeching like an owl (Mas'udi, "Les Prairies d'Or," iii. 310, Paris, 1864; Sprenger, "Das Leben Mohammeds," i. 358, note; Kremer, "Gesch. der Herrschenden Ideen des Islams," 1868, pp. 166 *et seq.*). This view was shared by the Jews. They believed that all souls are gathered in a great cage or treasure-house in heaven, a columbarium, called "Guf"; and so Rabbi Assi teaches that the Messiah, the son of David, can not come until all the souls have been taken out of the Guf, and have gone through human bodies (Yeb. 62a, 63b; Niddah 13b; and elsewhere). In the Greek Baruch Apocalypse (ch. x.), Baruch sees in the fourth heaven a lake full of birds, and is told that these are the souls of the righteous, who continually sing the praise of God. These stories are repeated by Christian saints who affirm having seen the souls of the righteous in the shape of doves in paradise (M. R. James, in "Texts and Studies," v., lxix.; *idem*, in "Anecdota Græco-Byzantina," p. 181, quoted in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," p. 455).

The souls of the righteous which dwell in the Acherusian lake were consulted as God's counselors at the creation of man, according to Gen. R. 8, having their parallel in the Zendavesta ("Bundahish," ii. 10; Mihir Yast xxv. in "Sacred Books of the East," xxiii. 145).

In the Zohar the sparrow and the swallow, spoken of in Ps. lxxxiv. 3, are compared to the souls of the righteous which dwell in paradise, exactly as are those mentioned in the Baruch Apocalypse. Three times a year, in Nisan and Tishri, they rise upon the walls of paradise and sing the praise of the Master of the universe; whereupon they are ushered into the palace where the Messiah is hidden, called the great "Souls' Nest." They are adorned with crowns in his honor when he appears to them, and from beneath the altar of heaven, where dwell the souls of the righteous, they prepare the erection of the Temple of the future (Zohar ii. 7b, iii. 196b). Grätz ("Gesch. der Juden," vii. 9) failed to see that this rests on an old tradition.

It is customary among German Jews, when a death occurs, to open a window in order that the soul may fly away like a bird (compare Liebrecht, "Zur Volkskunde," 1879, p. 371). On birds around God's throne see Merkabah.

K.

BIRKAT KOHANIM. See Blessing, Priestly.

BIRKAT HA-MINIM. See Shemoneh 'Esreh.

BIRMINGHAM, ALA.: Capital of Jefferson county, Alabama, founded in 1871. The first congregation, Emanu-El, was organized in 1882; the corner-stone of its building being laid in July, 1886, and the building dedicated in 1889. The rabbis of the congregation have been: Alexander Rosenspitz, 1885; Maurice Eisenberg, 1886–90; Samuel Ullman, 1891–94; David Marx, 1894–95; Morris Newfield, 1895–. A second congregation, Knesses Israel, was founded in 1899. Birmingham has a Hebrew Ladies' Benevolent Relief Association, founded 1883; a social club, the Phœnix, established in the same year; and a Hebrew Aid Association, founded 1898. A lodge of the B'nai B'rith was organized 1884; a Youths' Auxiliary, 1897; a branch of the Council of Jewish Women, 1898; and a lodge of the B'rith Abraham, 1900.

Among the prominent citizens of Birmingham are: Samuel Ullman, alderman of the city, 1895–97, member of the board of education since 1884, and its president since 1893; Benjamin M. Mayer, editor of the "Age Herald"; Emil Leeser, police commissioner, 1897–99, and editor of the Birmingham "Courier" (German); and Simon Klotz, French consul.

Birmingham has about 1,400 Jews in a total population of 38,415.

BIBLIOGRAPHY: *American Jewish Year Book*, 5661 (1900–01). See also article ALABAMA, i. 314, 315 of this Encyclopedia.

A.

BIRMINGHAM, ENGLAND: Chief town of Warwickshire. The Jewish community consists (1902) of a population of about 4,000, having grown to this number from 140 families (700 souls) in 1851. The first Jewish settlement is believed to have taken place about the year 1700; but the earliest records of the community are lost. Jews were probably attracted to Birmingham by the facilities which the chief productions of the town, hardware and jewelry, afforded for peddling and hawking. It was their custom to leave the town every Monday with a box of cheap jewelry and hardware, and to return on Friday for the Sabbath.

The first synagogue of which any record exists was erected as early as 1780 in a part of the town called "The Froggery," which has since been demolished. A Jewish cemetery existed in the same quarter of the town in 1730; but meetings for prayer were at that time held in a private residence. The present cemetery, in the suburb of Witton, was consecrated Feb. 14, 1871, prior to which, in addition to the burial-place in Granville street, there was another in a thoroughfare turning out of Bath row, which came to be known as Betholom row.

It was at Birmingham that Lord George Gordon was circumcised and received into the synagogue. In 1791 the synagogue in the Froggery was succeeded by one in Hurst street; and in 1810 another synagogue was established in Severn street, which is now used as a Masonic hall. A Hebrew philanthropic society was established on a modest scale as early as 1838, and it still exists. The present synagogue on Singer's Hill was consecrated in 1856; it accommodates upward of 600 seat-holders in the body of the building. The more modern Board of Guardians was founded in connection with this in 1870, after the model of the London body.

The earliest name of any official connected with the synagogue is that of Rabbi Isaiah Phillips, who was minister between 1785 and 1835. Other ministers have been Dr. M. J. Raphall and the Rev. A. P. Mendes, 1851–58. The present minister, the Rev. G. J. Emanuel, was appointed in 1864.

Schools connected with the synagogue have been in existence since 1840; and in 1843 Sir Moses Montefiore laid the foundation-stone of a new school in Hurst street. Of recent years a considerable number of societies and associations have been formed in Birmingham to meet the influx of Russian Jews, such as the Naturalization Society and Workingmen's Club.

Zionism is in considerable favor among the Birmingham Jews, a branch of the Chovevei Zion and a B'nai Zion Association having been recently founded among them.

BIBLIOGRAPHY: Margoliouth, *Jews of Great Britain*, iii. 105 *et seq.*, London, 1851; *Jewish World*, 1877; Harris, *Jewish Year Book*, 5662 (1902).

J. L. J. G.—J.

BIRTH, NEW: Renewal of a man's nature by casting aside the impurity of sin which cleaves to him from his former life, thus turning him into a pious and righteous child of God. The idea of man's regeneration was first expressed by the prophet Ezekiel (xxxvi. 25 *et seq.*; compare xi. 19, xviii. 31; Ps. li. 12): "I will sprinkle clean water upon you: from all your filthiness and from all your idols will I cleanse you, and I will give you a new heart, and a new spirit will I put within you." It was probably suggested by the rite of ablution, which was connected with every conversion (see Zech. xiii. 1 *et seq.* and Isa. iv. 4; compare "Shibbole ha-Leḳeṭ," p. 145a, quoted by Schechter, in "Jew. Quart. Rev." xii. 421) and signified a change of the whole man; exactly as Naaman the proselyte, after bathing in the Jordan seven times, became clean "and his flesh like that of a little child" (II Kings v. 14). The expression used by the Rabbis for the person who underwent a change of heart through repentance and conversion is, therefore, "beriah ḥadashah" (a new creature). The verse, "The people which shall be created shall praise the Lord" (Ps. cii. 19 [18]), is explained in Midr. Teh. on the passage (compare Pesiḳ. d. R.K. xxviii. 181) thus: "The people who shall be reborn through repentance of their sins shall praise the Lord"; and it is either referred to the Messianic future, "the generation to come," or to the annual regeneration on the Day of Atonement, which, by blotting out the old year's sins, renders Sukkot "the first day" "of the reckoning of sins" (Tan. and Lev. R. to Lev. xxiii. 40).

The Proselyte.

The proselyte who casts off the impurity of idolatry and turns to the God of life becomes a "new creature" (Gen. R. xxxix.; Soṭah 12b; compare ASENATH, PRAYER OF). "He who turns away from uncircumcision and becomes a Jew is like one who turns away from the grave and requires cleansing," was the maxim of the Hillelites (Pes. viii. 8). Hence arose the halakic rule that "a proselyte is like a newborn child whose family relations are no longer the same as before his conversion" (Yeb. 22a, 48b, 97b; Maimonides, "Yad," Issure Biah, xiv. 11). It is therefore more than improbable that NICODEMUS, a member of the Sanhedrin (John vii. 50) and a leader in the synagogue (iii. 10), should not have understood the words of Jesus: "Except a man be born again he can not see the kingdom of God" (John iii. 3–10). On the contrary, this idea of a new birth and the term, "a new creature," used by Paul (Gal. vi. 15; II Cor. v. 17; I Peter i. 3, 23; ii. 2; Clementine "Homilies," xi. 26; "Recognitiones," vi. 9; Barnabas xv. 7) with reference to Christian baptism, are directly borrowed from the rabbinical schools, as is also the expression, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven" (Matt. xviii. 3), which has the same meaning as the saying in John iii. 3 (compare Yer. Bik. iii. 65d; Midr. Sam. xvii. 1). Accordingly the fundamental doctrine of Paul's preaching, that

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in baptizing in the name of Jesus, the sinful man should die through the death of Jesus and rise again to a new life through the resurrection of Jesus (Rom. vi. 3-10, vii. 6, xii. 3; Titus iii. 5; and elsewhere), is not original with him. Paul merely gave to the Jewish idea of the new birth an antinomian character. The original story in the New Testament of Jesus' baptism was regarded as signifying his rebirth as the Son of God; the heavenly voice is said to have cried in the words of Ps. ii. 7: "Thou art my son; to-day have I begotten thee" (compare Heb. i. 5, v. 5; Acts xiii. 33, with Matt. iii. 17; Mark i. 11; Usener, "Religionsgeschichtliche Untersuchungen," 1889, i. 47 *et seq.*).

The new birth through the water and the spirit, of which Jesus speaks (John iii. 5), has its parallel in the passage Mek., Yitro 5: "Israel received the law in the desert amid fire and water" (compare Sanh. 39a: "True baptism is by fire"). James i. 18 speaks of rebirth through the word of truth: "Of his own will begat he us by his word of truth that we should be the firstlings of his creatures."

K.

BIRTHDAY: There are no positive data in the Bible or in rabbinical literature concerning birthday festivals among the ancient Jews. This silence on the subject is, however, no warrant for the conclusion that the Jews altogether abstained from following a custom which was general among the Egyptians (Gen. xl. 20), Persians (Herodotus i. 133), Syrians, and Greeks. Even if not common among the people, yet kings and princes probably practised it, following the custom of their heathen contemporaries. Birthday festivals were not considered by the Rabbis as "ḥukkot ha-goyim" (customs of the heathen; see Maimonides, Yad ha-Ḥazaḳah, 'Akkum we-Ḥuḳotehem, xi. 12), although Lightfoot held a contrary opinion ("Horæ Hebr." on Matt. xiv. 6).

Biblical References.

A close study of the Biblical text shows that the Bible is not altogether wanting in references to the subject; for, while it lacks positive accounts, it contains passages from which it may be inferred that the custom of remembering birthday anniversaries was not wholly unknown among the Jews. "The day of our king" (Hosea vii. 5), on which the princes made the king sick with bottles of wine, and the king himself "stretched out his hand with scorners," alludes more probably to a birthday festival than to a solemn occasion, such as the anniversary of his installation, which would have been observed with more decorum (see Josephus, "Ant." xv. 9, § 6).

Birthdays might not have been celebrated by the common people with great solemnity, yet they did not pass wholly unnoticed, and were remembered by congratulations, as in modern times. Jeremiah not only cursed the day of his birth, but wished that it should not be blessed (Jer. xx. 14), as though such had been the custom.

It is said of Job, "and he cursed his day" (Job iii. 1). The emphatic and determining expression "his day" implies the idea that he, like everybody else, had a certain day of the year singled out for a certain purpose, which we learn further was the anniversary of his birth.

Weaning on Second Birthday.

The second or third birthday of a child whose coming into the world was very much desired by his parents was usually made the occasion of a feast, because the child was then weaned, and had consequently passed the dangerous and uncertain stage of infancy. Abraham made a great feast on the day Isaac was weaned (Gen. xxi. 8). This occurred, according to Rashi, at the expiration of twenty-four months. Bishop Ely ("Holy Bible Com." *l.c.* on the passage) says: "By comparing I Sam. it would seem that this was very probably a religious feast." Hannah postponed the yearly family feast at Shiloh until she had weaned Samuel, in order to celebrate his birthday at the same time (I Sam. i. 23, 24). According to Rashi and Midr. R. Samuel, *l.c.*, this also occurred at the end of twenty-four months. Yet from II Chron. xxxi. 16 it may be inferred that Samuel was weaned at the end of his third year; for only from that age were children admitted to the service of the Temple.

In Post-Biblical Times.

Two instances of birthday celebrations are mentioned in post-Biblical literature, from which it may be assumed that this was customary in the Herodian family. They used to celebrate birthdays with great pomp, and in the same manner as the Egyptian kings had done more than 2,000 years earlier (Gen. xl. 20), by extensive public entertainments, which were made the occasions of granting favors to friends and pardons to those in disgrace. Agrippa I. solemnized his birthday anniversary by entertaining his subjects with a festival, and decreed the recall of his banished general Silas, which recall, by the way, the latter stubbornly declined (Josephus, "Ant." xix. 7, § 1). Herod the Tetrarch celebrated his birthday with a great feast, at which the daughter of Herodias danced before the guests, the king promising "to give her whatsoever she would ask" (Matt. xiv. 6).

The Bar Miẓwah.

The Jewish people in general may have had reasons to avoid feasting on birthdays in the times of the Tannaim and Amoraim: first, because they had been at one time grievously offended on such festivals (according to II Macc. vi. 7, the Jews were forced, in the time of Antiochus, to eat of the sacrifices which were offered "in the day of the king's birth every month"); secondly, because no "Talmid ḥakam" would attend as a guest at such a feast, since the Rabbis condemn the Talmid ḥakam who partakes of a meal or feast which is not a "se'udat miẓwah" (commendable meal). And to the son of him who frequented feasts were applied opprobrious epithets, such as "son of an oven-heater," "son of a market-dancer," etc. Since the fifteenth century (Löw, "Lebensalter," p. 210) the thirteenth birthday of a boy has been made the occasion of a family feast because it coincides with his religious majority (Bar Miẓwah).

In modern times the widely spread custom of celebrating some particular birthday of a great man by a banquet or by some literary production has enriched Jewish literature with many gems of Hebrew learning and poetry. Jewish scholars of great renown have become the recipients of marks of deference and homage on the part of their friends and admirers on their seventieth or eightieth or ninetieth birthday by the publication of a jubilee-book, to which scholars from far and near have contributed some of their best work. Of these publications are: (1) "Jubelschrift zum Neunzigsten Geburtstag des Dr. L. Zunz," Berlin, 1884, produced on the occasion of Dr. Zunz's ninetieth birthday; (2) "Jubelschrift zum Siebenzigsten Geburtstag des Prof. Dr. H. Graetz," Breslau, 1887, in celebration of Graetz's seventieth anniversary; (3) "Festschrift zum Achtzigsten Geburtstag des Dr. Moritz Steinschneider," Leipsic, 1890, on the eightieth birthday of Dr. Steinschneider; and (4) "Shay la-Moreh" (A Present to the Teacher), Berlin, 1890, dedicated to Dr. Israel Hildesheimer by his friends and students on his seventieth birthday.

Special Birthdays of Scholars.

Some have confined themselves to the sending of a letter of homage or a poem. Smolenskin remembered Dr. Zunz on his ninetieth birthday with a letter of congratulation, "Miktab Shalom" ("Ha-Shaḥar," xii. 327). H. S. Slonimski was greeted on his seventieth birthday by a letter of homage, "Iggeret Ḥen," signed by twenty-eight of his friends, all poets and "maskilim" ("Ha-Ẓefirah," vii.). S. Scherschewski wrote a magnificent poem on the same occasion (*ib.*). There is a poem by A. Gottlober dedicated to the famous ḥazan and musical composer, Solomon Sulzer, on his seventieth birthday ("Ḳol Shire Mahallal," vii. 29). Gottlober also wrote six poems on several birthdays of his own (*ib.* pp. 31–40). There are several birthday poems in the "Shire Sefat Ḳodesh," by A. Lebensohn ha-Kohen, most of them dedicated to his son Michael Joseph (*ib.* i. 220; ii. 162, 163–184).

The birthday anniversaries of heathen kings, יום גינוסיא, are considered by the rabbis of the Talmud as legal heathen holidays, which count among those holidays on the three days preceding which Jews are by Talmudic law required to abstain from concluding any business with a heathen (Mishnah 'Ab. Zarah i. 3).

About the meaning of יום גינוסיא of the Mishnah, which seems to correspond with *ἡμέρα γενεσεώς* (LXX., Gen. xl. 20), some doubts have been raised because, by the side of יום גינוסיא של מלכים ("birthday of the king") mention is also made of יום הלידה ויום המיתה ("the day of birth and the day of death"). In the Babylonian Talmud ('Ab. Zarah 10a) the decision is reached in favor of יום גינוסיא as meaning "the day of coronation." It is accepted by Maimonides (see Commentary to the Mishnah, and Yad ha-Ḥazaḳah, 'Akkum we-Ḥukotehem, ix. 5). The glossary "Kesef Mishneh," *ad loc.*, thinks that Maimonides may have read כינוסיא ("assembly") for גינוסיא. Rashi explains גינוסיא as equivalent to "the birthday of the king"; while the Talmud Yerushalmi ('Ab. Zarah i. 39) explains גינוסיא as "birthday." This agrees with the use made of the word in many instances (Gen. R. lxxxviii.; Ex. R. xv.; Yer. R. H. iii. 8; Yalḳ., Job. 584; Compare Rashi, Gen. xl. 20). Graetz (in "M. G. Y." 230) is of the opinion that גינוסיא means the day of death of the king.

All these difficulties and differences may be obviated if יום המיתה ויום הלידה be explained as indicating Christian festivals of the early Church. By יום הלידה may be understood the Nativity, or Christmas, and by יום המיתה Easter, or the Resurrection. Cave (in "Primitive Christianity," part 1, vii. 194, cited in McClintock and Strong's "Cyclopedia," *s.v.* "Christmas") traces the observance of Christmas to the second century, about the time of the emperor Commodus. According to David Ganz ("Ẓemaḥ David," i., year 3881), Commodus reigned 183–185, at the time of Rabbi Meïr of the Mishnah, who counted those days as legal holidays.

A. S. R.

BIRTHRIGHT.—Biblical Data: The right of possession into which the eldest son is born. The first son born to the father occupied a prominent place in the Hebrew family (Gen. xxvii. 19, xxxv. 23, xli. 51, xlix. 3; II Sam. iii. 2). Such a one is the "first-born" in the proper sense, and is to be distinguished from sons who are "first-born" merely in the sense of being the first child born to one of the several wives that men might have (Ex. xiii. 2, 12, xxii. 28; xxxiv. 19; Num. xviii. 15).

The first-born son took rank before his brothers and sisters (Gen. xxvi. 31, 32; xliii. 33). Usually the father bequeathed to him the greater part of the inheritance, except when a favored wife succeeded in obtaining it for one of her sons (Gen. xxvii.; I Kings xi. 11–13). In early days the will of the father fixed the part of the chief heir, but the law of Deuteronomy demands for him a double portion of all the possessions and forbids favor being shown to a younger son (Deut. xxi. 15–17). After the death of the father the first-born son was the head of the family; he had to provide for the widows of his father and for his unmarried sisters, since they ordinarily did not have any hereditary rights. The later rabbinical law (Ket. 68a) obliges him to give a dowry when one of them was to be married. The old law claims all the first-born sons (in the larger sense, "whatever opens the womb") for YHWH (Ex. xiii. 2, xxii. 29). Some explain this by ascribing a certain sacredness to the first-born (Benzinger, "Arch." p. 470); others suppose that the elders were obliged to consecrate them as "nazir" (Smend, "A.-T. Religionsgesch." p. 276). But from Ex. xiii. 12, xxii. 29; Ezek. xx. 25, 26, it is evident that they were to be set aside as an offering for the Deity. It is possible that such offerings were brought in the oldest times, but very soon it became customary to offer an animal instead of the child (Gen. xxii.); and the later law obliges the father to redeem the child (Ex. xiii. 13; xxxiv. 20) for five shekels (Num. iii. 47; xviii. 15). See FAMILY; FIRST-BORN, REDEMPTION OF; JUNIOR RIGHT; PRIMOGENITURE.

BIBLIOGRAPHY: Jacobs, *Studies in Biblical Archeology*, iii.; Benzinger, *Hebr. Archäologie*, pp. 354–355; Nowack, *Hebr. Archäologie*, i. 348–350.

J. JR. B. E.

——In Rabbinical Literature: The Talmud recommends, as a rule of education, that a father should never show any preference for one of his children over the others, and points to the unhappy relations between Joseph and his brothers as illustrating the disastrous consequences that may follow if one child is privileged (Shab. 10b). The prerogatives of the first-born, as the real head of the family after the father's death, were, however, so deeply rooted in the domestic life of the Jews that the Rabbis could not attempt to make any changes here. In connection with inheritance the expression "first-born" refers only to the בכור מאב ("the first-born son of the father"), and not to the בכור מאם ("the first-born of the mother"); although the latter had many advantages in ritual matters (compare First-Born) which the former could not claim (Bek. viii. 1; B. B. 126b). The בכור מאב always had the rights of the first-born, whether he were a legitimate or an illegitimate son, and even if he were a Bastard (Yeb. ii. 5; Gem. *ib.* 23a; Sifre, Deut. 215), although the Roman law, on the contrary, distinguished between legitimate and illegitimate children in connection with the law of inheritance (Köppen, "System des Heutigen Römischen Erbrechts," p. 171). The right of the first-born was also possessed by the child that was preceded by a miscarriage, either of a fully developed but still-born infant or one dying just after birth (Bek. viii. 1; Gem. 46b), whereas a child born under such conditions could not be considered a "mother's first-born" (Bek. *l.c.*). In order to enjoy the primogeniture, the first-born had to be born naturally; hence, that child was excluded at whose birth artificial means were employed; *e.g.*, the Cæsarean operation (Bek. viii. 2). A son, however, whose father had previously had children by a slave or a non-Jewess, had the full rights of the first-born; for, according to Talmudic law, these children were in no wise related to their father (Bek. viii. 1; compare "Maggid Mishnah" on Maimonides, "Yad," Naḥalot, ii. 12).

Identification of the First-Born.

In doubtful cases, especially with twins, where the primogeniture was not certain, the three following persons were entitled to determine it; viz., the midwife, the mother, and the father, who, however, were not equally privileged as regards the term of the availability of their testimony. The midwife could testify only immediately after the delivery; the mother, only during the first seven days after the birth; while the father was entitled to do so from the eighth day after the birth—*i.e.*, the day of the circumcision—onward (Ḳid. 74a).

The father's identification of the first-born was most important; for, in case there were no witnesses, only he was the first-born whom the father recognized as such, even should it be contrary to the general presumption (חזקה) (B. B. 127b; Sifre, Deut. 216). Even if the father merely by an incidental remark indicated that such a one was his first-born, the latter had the primogeniture (B. B. 126b). Any doubt as to priority of birth debarred from rights of primogeniture, the rule ממון המוטל בספק חולקין ("moneys of doubtful ownership must be divided between the claimants") *not* being observed here (B. B. 127a). The birthright belonged not only to the first-born, but also to his descendants; so that if A, the first-born of B, died during B's lifetime leaving a daughter, C, this daughter entered upon the full rights of A at B's death (B. B. 117a). A posthumous child, however, is excluded from the primogeniture, although a son so born has a part in the heritage. Thus, if two sons of the same mother or of two wives were born after the father's death, the estate is divided between them in equal shares. If there are five sons besides the posthumous one, the first-born receives as his birthright חלק בכורה, $\frac{1}{6}$, and for his ordinary share חלק פשוט—like the other brothers—$\frac{5}{36}$, making $\frac{11}{36}$ of the property (B. B. 142).

Division of Property.

The first-born receives a double share of the real and personal estate (B. B. 122b, below; Sifre, Deut. 217). In the division of the real estate by lots, the first-born has the right to claim as the second share the lot adjoining the first share that fell to him (Ḥoshen Mishpaṭ, 277, 2; 174, 2; compare B. B. 12b). The birthright includes only the property the father had in his possession at his death, and not that added later to the estate, either by inheritance or by the collection of debts (B. B. 124a, b; Tosef., Bek. vi. 15).

In recent times the question has often been raised as to whether government bonds should be considered as outstanding debts in regard to the birthright. Ezekiel Landau regarded stocks and bonds as ordinary promissory notes, since they were subject to the fluctuations in the market; but compare Isaac Elhanan Spector's responsum in M. Horwitz, "Maṭṭeh Lewi," p. 48, Frankfort-on-the Main, 1891. It is also a matter of discussion whether, in case a father left assets and liabilities and also ready money sufficient to cover his debts, these should be paid out of his assets or out of the ready money; in the first case, the eldest son would receive a double share of the ready money; in the second, he would receive none of the assets. Most of the authorities have decided this case against the first-born (Lampronti, 'Paḥad Yiẓḥaḳ," letter א, p. 25e).

Nor does the first-born receive a double share of any improvements (שבח) of the estate if the heirs have contributed to it with their own labor or cost (B. B. 124a). (If the father stipulated before his death that the heritage should remain intact for a certain period, then the "bekor" receives also a double share of the profits that have accrued in the business, because he has been obliged to assist in maintaining it (Lampronti, *l.c.*). The birthright extends only to the estate of the father, and not to that of the mother or of the brothers or sisters (B. B. viii. 4).

Although the father can not directly deprive his first son of the right of primogeniture, he is at liberty to divide his whole property during his lifetime; thus making the share of the first-born equal to that of the other sons, or passing him over entirely (B. B. viii. 5; Gem. *ib.* 126b). According to Naḥmanides on Deut. xxi. 16, a father violates a religious law if he does not make provision for his first-born to come into his rights. In accordance with this opinion in countries where the law does not recognize the rights of primogeniture, it is a father's religious duty to make special provision on this point (see Spector, in M. Horwitz, *ib.*). When the first-born enters upon his inheritance, it is his duty to contribute a double share to the payment of his father's private debts; he may, however, renounce his birthright, and thus be free of the obligation (B. B. 124a). Compare First-Born, Inheritance.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 277–288; Kirsch, *Der Erstgeborene nach Mosaisch-Talmud. Recht*, Frankfort-on-the-Main, 1901; Maimonides, *Yad, Naḥalot*, i.-iii.; Saadia, *Sefer ha-Yerushot*, ed. Müller, vol. ix. of *Œuvres Complètes de Saadia*.

J. SR. L. G.

BIRTHS.—Statistical: The number of births among the Jewish populations of the world is generally found to vary from that of the surrounding population in a manner showing the influence of some cause common in its operations to all Jews.

Frequency: The following table, giving the birth-rate per thousand, seems, at first sight, to show a lower proportion of births among Jews than among the general population of the lands in which they dwell.

BIRTH-RATE PER THOUSAND.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria	1844	45.8	36.8	Legoyt, "Immunités," p. 72
"	1878	52.7	32.8	"Ann. Stat." 1881, p. 580
Austria	1851-57	26.5	38.5	Legoyt, p. 55
"	1861-70	28.0	30.7	Schimmer, "Juden in Oesterreich." p. 5
Berlin......	1898	16.8	....	"Statist. Jahrb." p. 73
Bucharest ..	1878	29.8	30.7	"Orasului Bucaresci, 1878
Budapest...	1873	37.9	42.8	"Statist. Jahrb." p. 55
" ..	1896	36.4	40.5	"Magyar Stat. Evkönyv," iv. 65
France.....	1855-59	24.9	26.5	Legoyt, p. 58
Hungary ...	1874	46.9	39.7	Lagneau, "Denombrement," p. 21
Prague.....	1880	26.1	21.9	"Statist. Handb." p. 25
Prussia	1824-73	34.7	40.4	"Zeit. Preuss. Stat." 1879
"	1878-82	30.3	39.5	Ruppin, "Jahrbücher für Nationalökonomie," March, 1902, p. 377
"	1888-92	24.5	38.4	*Ib.*
"	1893-97	22.2	38.1	*Ib.*
Russia......	1867	32.6	50.1	"Mouvement"
"	1868-70	32.0	49.5	Bergmann, "Beiträge," p. 75
Tuscany ...	1861	27.2	39.0	Legoyt, p. 60
Vienna.....	1899	22.3	....	"Statist. Jahrb." p. 48
Westphalia	1824-73	30.1	36.7	Bergmann, *ib.*

This result is surprising in view of the fact that the increase of the Jewish population is almost everywhere greater than that of the general population. It is probably due to the smaller number of deaths under five years among Jews, in consequence of which the non-nubile portion of the population is greater among them than among Christians, and any percentage is less when reckoned on the whole population than it would be if reckoned upon the number of adults only. Thus, according to Körösi ("Die Hauptstadt Budapest im Jahre 1881"), the percentage of Budapest's Jewish population under twenty years was 45, while that of the Christian population was about 34; and it was approximately the same in 1871. Now, if the same proportion held good in 1873, the birth-rate, instead of being 38 per 1,000 for Jews and 43 for Christians, reckoned on the whole population, would be 69 for Jews and 65 for Christians, reckoned on the adult population only. Hence, it is probable that the birth-rate of Jews is only apparently lower, and would actually be higher, if applied only to adults. Ruppin, however, in a recent study of Prussian Jews in Conrad's "Jahrbücher," March, 1902, shows that for Prussia the lower rate is justified, and is due to a change in the social condition and marital habits of the Jews.

Fecundity: Statisticians ascertain the average number of children to a marriage by dividing the number of births in a year by that of the marriages. As is evident from the following table, investigation shows that a Jewish marriage is almost invariably more fruitful than a Christian one:

BIRTHS TO A MARRIAGE.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria	1878	5.0	4.4	"Ann. Stat. de France," 1881
Austria	1851-75	8.8	4.4	Legoyt, p. 55
"	1861-70	8.8	3.8	Bergmann, p. 75
Baden	1857-63	5.0	4.1	*Ib.*
Berlin	1881	3.9	3.9	"Veröffent. Stat. Amts," p. 48
Bucharest ..	1870-74	2.6	2.4	Körösi, "Grandes Villes," pp. 189-191
France.....	1855-59	3.9	3.0	Legoyt, p. 68
Hungary...	1896	4.6	...	"Magyar Stat. Évkön." iv. 58, 65
Prague.....	1865-74	2.6	4.1	Korösi, pp. 34-35
Prussia, E..	1819-73	4.3	4.2	Bergmann, *ib.*
Prussia	1875-99	4.0	4.4	Ruppin, "Jahrbücher," May, 1902, p. 378
Russia	1852-95	4.3	4.9	Legoyt, p. 52
"	1867	3.8	5.0	"Mouvement"
Tuscany ...	1861	3.9	4.0	Legoyt, p. 60
Vienna	1864-74	5.2	3.9	Körösi, pp. 18-22
"	1897	3.4	...	"Stat. Jahrb." 1899
Westphalia	1819-73	4.4	4.1	Bergmann, *ib.*

According to Professor Tait, who has deduced the law that the younger the age at marriage the greater the number of children, this fertility is due to the indisputable fact that Jewesses marry earlier than others. A striking confirmation of this explanation is given by the case of Russia, which forms an exception as regards both the earlier age of Jewish marriages and their greater productivity. Other causes of this fertility may be the lower rate of still-births among Jewesses, and the greater proportion of first-cousin marriages among the race. Joseph Jacobs ("Studies in Jewish Statistics," London, 1891) states that in investigating forty-five such marriages, he found an average of 4.7 children living per family.

Mixed marriages, however, are very infertile.

CHILDREN TO A MIXED MARRIAGE.

Place.	Epoch.	Pure.	Mixed.	Authority.
Bavaria ..	1876-80	4.7	1.1	"Zeit. Bayr. Stat." 1881, pp. 118, 213
Berlin....	1898	2.5	0.9	"Statist. Jahrb." 1900, pp. 29, 73
Hungary.	1896	4.6	0.3	"Magyar Stat. Évkön." iv. 57, 65
Prussia ..	1875-83	4.4	1.7	"Zeit. Preuss. Stat." 1883, p. 239

But Ruppin points out that mixed marriages are increasing, and the usual method of reckoning fecundity by dividing marriages by births is delusive, since there are fewer marriages of early date to contribute their quota.

Plural Births: So far as the scanty materials that are obtainable go, there appear to be fewer twins among Jews than among the general population. Thus, while in Russia in 1867 there were 2.5 per cent of twins to all births, the percentage of Jewish twins was only 1.1 ("Mouvement de la Population en Russie," p. 11), and only 25 out of 100,000 would earn "the czar's bounty" for triplets as against 35 of the general population. In Galicia between the years 1870-75, Jewish twins showed 0.9 per cent, Christian 1.2 per cent, of all births ("Statist. Monatschrift," 1877, p. 178). In Wieselburg (Mosony), Hungary, 1833-55, there was one case of

Jewish twin-birth in 174 births; while among the Hungarians the proportion was 1 in 102, and among the Croats 1 in 75 (Glatter "Lebenschancen," p. 13). In Budapest during 1897 40 Jewish twins were born, and this number was less than 1 per cent of the total number, 4,514 ("Stat. Evkönyv," pp. 98, 110, Budapest, 1901).

Sex: The following table, giving the proportion of boys to 100 girls born alive in the places cited, shows a remarkable predominance of boys among Jewish children:

PROPORTION OF BOYS TO 100 GIRLS.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria ..	1873	103	104	"Ann. Stat. de France," 1881
Austria...	1861-71	128	106	Schimmer, p. 6
Budapest.	1868-75	114	107	Körösi, p. 5
"	1878-82	103	104	"Statist. Monats." 1884, p. 185
"	1898	104	104	"Stat. Evkön." 1901, p. 98
France...	1854-59	111	105	Bergmann, p. 118
Hungary.	1876-78	114	105	"Statist. Monats." viii. 478
"	1896	104	...	"Magyar Statist." iv. 65
Posen....	1819-73	108	105	Bergmann, p. 110
Prague...	1865-74	111	105	Körösi, p. 35
" ...	1879-80	105	103	"Stat. Handbuch," 1881, p. 25
Prussia...	1830-34	111	106	Lagneau, p. 25
" ...	1859-61	105	106	*Ib.*
" ...	1875-81	108	106	"Zeit. Preuss. Stat." 1883, p. 232
Russia....	1852-59	118	105	Lagneau, p. 25
"	1867-70	129	105	"Journ. Stat. Soc." 1880, p. 358
Sweden ..	1841-55	107	100	Wappäus, "Allg. Ber." p. 195
St. Petersburg....	1866-72	147	106	Körösi, p. 174
Vienna ...	1865-74	117	106	*Ib.* pp. 21-22
" ...	1897	103	...	"Statist. Jahrb." 1899

Preponderance of Boys.

The fact was noticed by Burdach at the commencement of the nineteenth century, by Hofacker ("Eigenschaften," 1838), and by Darwin ("Descent of Man," 2d ed., p. 243); but while numerous suggestions have been made, the cause of the predominance has not been determined. The best-known suggestion is that of Sadler and Hofacker, according to which boys are peculiarly the offspring of early marriages. This is to some extent confirmed by Jewish statistics; but the predominance of boys among the Jews is equally marked in Russia, where early marriage is the custom with the general population.

It is established that boys are more likely to be born in towns than in the country; and Jews live mostly in towns. Lagneau suggests that the greater number of boys is due to the observance of the laws of Niddah (Lev. xv. 19); while E. Nagel ("Der Hohe Knabenüberschuss der Neugeborenen der Jüdinnen," in "Stat. Monatsschrift," 1884, pp. 183-186) attributes it to (1) the greater care which Jewish wives take of their health, and (2) the smaller number of illegitimate births. The suggestion is that fewer boys die in still-birth among Jews because there are fewer illegitimate births among them.

It is probable, however, that the predominance is not so great as it would seem from the table; and, as Lagneau suggests, the abnormal figures for Austria, Russia, and St. Petersburg are probably due to some error in the registration of Jewish female children. The later and presumably more accurate statistics for Hungary and Vienna do not show any marked Jewish superiority.

Illegitimacy: The rate of illegitimate births is lower among the Jews than almost any other sect or nation. This is evident from the following table, giving the percentage of illegitimate births to total births at the places cited:

PERCENTAGE OF ILLEGITIMATE TO TOTAL BIRTHS.

Place.	Epoch.	Jews.	Christians.	Authority.
Austria ..	1861-70	12.7	14.7	Schimmer, p. 6
Baden ...	1857-73	1.6	14.2	Bergmann
Bavaria..	1876	1.0	13.0	*Ib.* p. 131
Budapest	1868-75	6.7	29.9	*Ib.* p. 5
"	1874-98	11.7	29.3	"Statist. Evkön." v. 1901, p. 88
"	1878-82	10.7	23.9	"Statist. Monats." 1884, p. 285
France ...	1887-89	3.5	7.5	Lagneau, p. 23
Hungary.	1866-73	1.3	6.5	Schwicker, "Ungarn," p. 187
"	1896	6.4	8.5	"Mag. Stat. Evkön." iv. 65
Moscow ..	1868-72	0.0	29.9	Körösi, p. 181
Posen....	1819-73	2.7	5.9	Bergmann, p. 121
Prague ..	1865-74	6.6	43.9	Körösi, p. 35
Prussia...	1822-40	1.8	7.0	"Jour. Stat. Soc." ix. 81
" ...	1875-80	2.7	7.6	"Zeit. Preuss. Stat." 1881, p. 329
Riga	1866-70	0.1	1.1	"Russ. Revue," v. 427
Russia....	1867	0.2	3.3	Lagneau, p. 23
"	1868-70	0.2	2.9	"Jour. Stat. Soc." 1880, p. 357
St. Petersburg ...	1866-72	0.1	30.0	Körösi, p. 174
Turin	1865	0.0	13.2	*Ib.*, p. 102
Verona ...	1855-64	1.0	20.0	Lagneau, *ib.*
Vienna ...	1865-74	8.7	44.9	Körösi, pp. 21-22
" ...	1897	13.4	....	"Stat. Jahrb. für 1897"

The high figure for Austria is almost certainly due to the practise of omitting civil registration of marriage among the poorer class of Jews; thus causing their offspring to be reckoned as illegitimate. Thus, at Storozynee, the percentage of Jewish illegitimate children is put at the absurd figure of 99.61, which simply means that the Storozynee Jews never register their marriages.

It should be noted, however, that where the isolation of the Jews is being modified, their illegitimacy rate is increasing. Bergmann ("Beiträge," pp. 129-130) shows that there has been a perceptible rise in this rate in most of the eastern districts of Prussia; and where a diminution has occurred as in Westphalia, it has been less than that in the general population.

The few facts available do not confirm Nagel's theory that the low rate of illegitimacy (where male births are rarer) causes a more decisive predominance of the male sex among Jewish births in general; for the following table—based on the same authorities as before—giving the number of viable boys to 100 girls in illegitimate births, shows the same predominance:

NUMBER OF VIABLE BOYS TO 100 GIRLS IN ILLEGITIMATE BIRTHS.

	Pesth.	Prague.	Prussia.	Vienna.
Jews................	106	114	101	110
Christians..........	104	104	103	104

Still-Births: It is usually asserted that there is a lower rate of still-births among the Jews than among non-Jews; and this might be expected, considering their lower infant mortality in general. The following table, giving the percentage of still-born to viable children, makes the percentage quite evenly balanced; but the trustworthiness of the Prussian statistics confirms the general impression:

PERCENTAGE OF VIABLE TO STILL-BORN CHILDREN.

Place.	Epoch.	Jews.	Christians.	Authority.
Baden ...	1857–70	4.0	3.1	Bergmann, p. 178
Berlin ...	1880	3.9	3.9	"Statist. Jahrb." 1891, p. 28
" ...	1898	2.5	...	"Statist. Jahrb." 1900, p. 73
Budapest.	1876–78	6.5	7.3	*Ib.*
"	1890	2.1	3.0	"Statist. Evkön." 1901, pp. 98, 112
France ..	1855–59	5.2	4.3	Lagneau, p. 36
Hungary.	1876–78	1.3	1.6	"Stat. Monats." 1884, p. 184
Posen....	1819–49	2.9	2.4	Bergmann, p. 191
"	1849–73	1.1	3.3	*Ib.*
Prague...	1865–74	5.0	4.4	Körösi, p. 36
Prussia ..	1820–75	2.1	3.7	"Zeit. Preuss. Stat." 1877, p. 40
" ..	1875–81	3.4	4.1	*Ib.* 1883, p. 232
St. Petersburg....	1866–72	5.4	3.4	Körösi, p. 175
Vienna ..	1865–74	5.1	4.5	*Ib.* p. 23
" ..	1899	5.3	...	"Statist. Jahrb." 1901, pp. 48, 50

The difference is attributed to the more favorable age at which Jewesses marry, or to the greater care the latter take of themselves. This superiority, however, is by no means proved. And though Nagel maintains that the smaller number of still-births is the cause of the preponderance of Jewish boys, Jacobs (*l.c.*) points out that in Budapest, 1876–78, the proportion of boys in still-births was 122 to 100 girls among Jews, and 116 to 100 girls among Christians; while the figures for St. Petersburg would seem to indicate 185 for the former against 126 for the latter, but this is probably due to some fault of enumeration.

BIBLIOGRAPHY: Legoyt, *De Certaines Immunités Biostatiques de la Race Juive*, Paris, 1868; Lagneau, *Du Dénombrement de la Population*, Paris, 1882; Jacobs, *Studies in Jewish Statistics*, London, 1891.

J.

BIRZHI (Polish, *Birze*): District of Poniwiezh, government of Kovno. The population of 1,500 includes 600 Jews, the majority of whom are engaged in handicrafts. The traditional Jewish charity is here developed in the highest degree; the philanthropic institutions including a hospital, and the following societies: Malbish 'Arummim (for distributing clothes among the poor), Po'ale-Ẓedeḳ (for mutual help), Gemilat Ḥesed (for advancing loans without interest), and a Talmud Torah, attended by eighty-eight children. The Jews in the neighborhood of Birzhi are engaged in agriculture on rented land, either cultivating it themselves, or with the help of others. For the history of the Jewish community of Birzhi, see KOVNO, LITHUANIA, RADZIWILL.

BIBLIOGRAPHY: E. Tyszkiewicz, *Monografije Birze*, 1869.

H. R. S. J.

BISCHITZ DE HEVES, JOHANNA (*née* **Fischer**): Hungarian philanthropist; born in Tata in 1827; died in Budapest March 28, 1898; daughter of a porcelain manufacturer and wife of David Bischitz. She was the founder and president of the Jewish Women's Association, and the Jewish People's Kitchen, of Budapest; vice-president of the Christian "Maria Dorothea Charitable Union"; member of the committee of the Red Cross Society; and honorary member and honorary president of more than 100 philanthropic societies of the province. In 1867 Baron Moritz de Hirsch founded at her instance and gave into her charge a relief bureau in Budapest, as a center for Hungary, placing at her disposal a yearly sum of 120,000 gulden for distribution among the poor. During her presidency more than 3,000,000 gulden were distributed. Her philanthropic labors were not only recognized by Emperor Francis Joseph I., who twice decorated her, but were acknowledged by King Leopold I. of Belgium.

Johanna Bischitz de Heves.

S. L. V.

BISCHOFFSHEIM, LOUIS RAPHAEL: French banker and philanthropist; born in Mayence, Germany, in 1800; died in Paris, Nov. 14, 1873. His father's sudden death, combined with the general upheaval of public affairs that followed the events of 1815, compelled Bischoffsheim to abandon the studies he was pursuing at the gymnasium of his native city and to enter commerce. He found employment as clerk in a banking-house at Frankfort-on-the-Main, and mastered his business so rapidly that at the age of twenty he was director of a bank which he himself had founded in Amsterdam. Ten years later, on the separation of Belgium from Holland, he was appointed consul-general of the former state at Amsterdam.

His business grew so rapidly that he established branch houses in Antwerp (1827), London (1836), and Paris (1846). In 1850 he left Holland, and settled in the French metropolis, where his son Raphael Louis was pursuing his studies at the Ecole Centrale (see Raphael Louis BISCHOFFSHEIM). Paris thus became the headquarters of his large banking firm, Bischoffsheim himself undertaking the personal direction of the business.

Interested in every commercial enterprise of importance, and taking part in all the great financial operations of his time, Bischoffsheim soon acquired immense wealth. He financed the great southern railway company, the Compagnie du Chemin de Fer du Midi, and became director of the Société Générale de la Banque des Pays-Bas, of the Crédit Foncier Colonial, of the Franco-Egyptian Bank, and of the Société du Prince Impérial.

A large portion of Bischoffsheim's fortune was devoted to charitable and educational purposes. He was president of the Association Philotechnique and founder of the Athénée. At the latter it was his intention to have entertainments for charitable objects; but the enterprise failed, and the Athénée finally became an ordinary theater.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Paul Guérin, in *Dictionnaire des Dictionnaires*, s.v.

S. A. S. C.

BISCHOFFSHEIM, RAPHAEL JONATHAN: Belgian financier and philanthropist; born at Mayence in 1808; died at Brussels Feb. 6, 1883. He left his native town when quite young and went to Belgium. Endowed with good judgment, being a tireless worker, and having early become familiar with business operations, he was soon engaged in important financial transactions, in which his mere name and his experience inspired the public with confidence. He opened a bank at Antwerp and another at Brussels, both of which rapidly succeeded. Bischoffsheim was one of the most active founders of the Union du Crédit, instituted in the hard times of 1848, and which since then has been specially serviceable to small traders; of the Comptoir de Prêts sur Marchandises at Antwerp; of the Union du Crédit at Liége; and of the National Bank, of which he was successively examiner and director, and which he saved from imminent failure in 1841, receiving for his services on that occasion the Cross of the Order of Leopold. Bischoffsheim had a high standing in political as well as in financial circles. He was a member of the communal council of Brussels, and for twenty years represented the arrondissement of that name in the Senate, often advising the ministers of finance.

Bischoffsheim founded several philanthropic institutions; among them, at Brussels, two professional schools for girls, two normal schools, a model school, courses of lectures for women, an association for encouraging study among women, the Educational League, and committees for supplying food and clothing to needy school-children, and a chair of Arabic at the university. He was also actively interested in Jewish philanthropy, and for many years was a member of the Central Consistory.

GENEALOGY OF THE BISCHOFFSHEIM FAMILY.

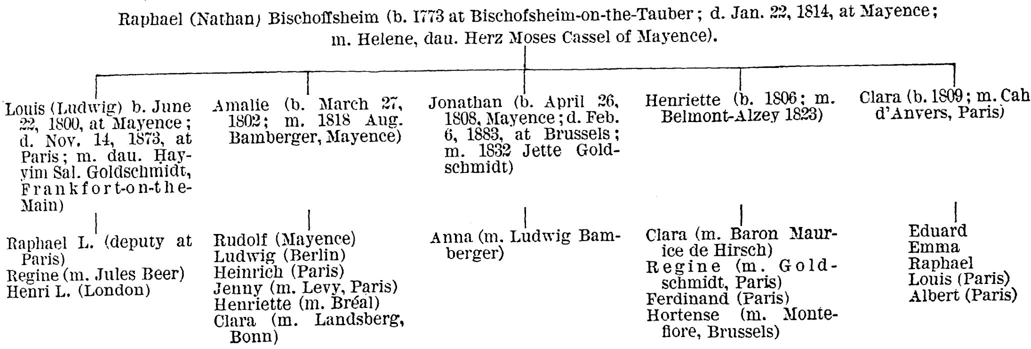

Raphael (Nathan) Bischoffsheim (b. 1773 at Bischofsheim-on-the-Tauber; d. Jan. 22, 1814, at Mayence; m. Helene, dau. Herz Moses Cassel of Mayence).

Louis (Ludwig) b. June 22, 1800, at Mayence; d. Nov. 14, 1873, at Paris; m. dau. Hayyim Sal. Goldschmidt, Frankfort-on-the-Main)	Amalie (b. March 27, 1802; m. 1818 Aug. Bamberger, Mayence)	Jonathan (b. April 26, 1808, Mayence; d. Feb. 6, 1883, at Brussels; m. 1832 Jette Goldschmidt)	Henriette (b. 1806; m. Belmont-Alzey 1823)	Clara (b. 1809; m. Cahen d'Anvers, Paris)
Raphael L. (deputy at Paris) Regine (m. Jules Beer) Henri L. (London)	Rudolf (Mayence) Ludwig (Berlin) Heinrich (Paris) Jenny (m. Levy, Paris) Henriette (m. Bréal) Clara (m. Landsberg, Bonn)	Anna (m. Ludwig Bamberger)	Clara (m. Baron Maurice de Hirsch) Regine (m. Goldschmidt, Paris) Ferdinand (Paris) Hortense (m. Montefiore, Brussels)	Eduard Emma Raphael Louis (Paris) Albert (Paris)

He received special naturalization papers in 1859 for exceptional services rendered to the state, and he was decorated with many foreign orders. His funeral was attended by all classes of the whole city; the name of the Boulevard de l'Observatoire, where he had lived, was changed to that of "Boulevard Bischoffsheim"; and the community of Watermael-Boitfort placed his bust in the hall where the sessions of the Communal Council were held.

S. M. BL.

BISCHOFFSHEIM, RAPHAEL LOUIS: French banker; member of the Institute of France; son of Louis Raphael Bischoffsheim; born July 22, 1823, in Amsterdam. He received his early education in his native city, and was then sent by his father to Paris to take a special course preparatory to entering the Ecole Centrale des Arts et Manufactures, where he was admitted in 1842. On graduating from that school he was appointed inspector of one of the southern railway lines belonging to the system controlled by his father, and remained in that position until 1873, when he succeeded his father in the banking firm.

Bischoffsheim in a short time acquired the reputation of a public-spirited man; and his munificent gifts to charitable and scientific institutions won for him the exceptional honor of "grande naturalization," by which, on April 24, 1880, he became a citizen of the French republic.

Attracted by the marvelous advance of astronomy, and deeply interested in that science, Bischoffsheim spared no expense in aiding astronomical institutions and enterprises. The observatories of Paris and of Montsouris owe to him in great measure the excellency of their modern equipment. He has also given his financial support to the observatory established by General Nansouty on the summit of the Pic du Midi.

Bischoffsheim's most valuable contribution to the progress of astronomy, however, was the observatory of Mont-Gras near Nice, one of the largest and best-equipped institutions of the kind in Europe, which he founded with an endowment of 1,500.000 francs. This observatory was formally inaugurated Oct., 1887, and was selected for the meeting-place of the international geodetic congress of that year. The Académie des Sciences sent its most illustrious representatives on the occasion, and later recognized the valuable nature of Bischoffsheim's services to astronomy by electing him member (*membre libre*) of the Institut de France; while the French government bestowed upon him the Cross of the Legion of

Honor. He received two gold medals at the Paris Universal Exposition of 1889: one for his observatory at Nice, the other for his professional school on the Boulevard Bourdon, Paris.

In 1881 Bischoffsheim was chosen to represent the electoral district of Nice in the Chamber of Deputies; but he insisted upon preserving the independence of his political opinions, and as he would attach himself permanently to no political faction, he was not reelected in 1885.

Bibliography: *La Grande Encyclopédie*; Paul Guérin, *Dictionnaire des Dictionnaires*.

s. J. W.

BISCHOFFSHEIM, RAPHAEL (NATHAN): Merchant and prominent philanthropist; born at Bischofsheim-on-the-Tauber, 1773; died at Mayence Jan. 22, 1814. He went to Mayence during the French Revolution, and from a small merchant became a purveyor to the army. Bischoffsheim was president of the Jewish community of Mayence. In a list dated April 21, 1808, he is included in the twenty-five foremost Jews of that city, from among whom the authorities were to choose notables for the great Sanhedrin of Paris.

Bibliography: Family records in the register's office, Mayence, Nos. 55 and 459; record of deaths, *ib.*, for the year 1814, No. 1039; *Le Guide de la Ville de Mayence*, year ix. of the republic; *Mainzer Memorbuch*, 1583–1837, No. 1239; *Allg. Zeit. des Jud.* 1883, No. 8; *Isr. Wochenschrift*, No. 15, Magdeburg, 1883; *Israelit*, xxiv. 13, Mayence, 1883; *Rev. Etudes Juives*. 1831, vi. 156; *Moniteur Belge*, Feb. 9, 1883; Kayserling, *Gedenkblätter*, Leipsic, 1892; G. Vapereau, *Dict. Universel des Contemporains*, Paris, 1893; *Erinnerungen von Ludwig Bamberger*, Berlin, 1899; *Etat de la Ville de Mayence*; MS. in the municipal archives of Mayence.

s. S. Sa.

BISCHOFSHEIM-ON-THE-TAUBER: City in the district of Mosbach, Baden. At Landa and the neighboring Tauber-Bischofsheim seven prominent Jews were tortured and burned, Jan. 1 and 2, 1235, on the accusation of having murdered a Christian. Nearly the whole community was annihilated by the hordes under Rindfleisch July 24, 1298, and again by those under Armleder's leadership June 10, 1337. Another persecution took place in 1343; and on the appearance of the Black Death in 1348 many Jews were martyred. Jacob of Bischofsheim, with his wife and son, is mentioned at Nuremberg in 1329. In 1336 the brothers Johann and Eberhard Voyte ratified an agreement that of the yearly tax on the Jews of Bischofsheim one-half should thenceforth go to Otto, bishop of Würzburg, and the other half to themselves until the chapter should have bought back the city from them. On Dec. 23 of the same year they agreed to turn over their share to the town council. In 1338 Archbishop Heinrich of Mayence released the knight Johann von Rieden and his family from all the claims of the Jews of Bischofsheim on account of the Jews that had been slain in that city. In 1343 Archbishop Adolf of Mayence promised to cease taxing the Jews in the nine cities of the archbishopric to which Bischofsheim belonged. On June 27, 1400, the burgrave Friedrich addressed a letter to Isaac of Bischofsheim. In 1710 the houses of two Jews, near the church, were exchanged for others. In 1731 and 1746 the electoral government issued decrees forbidding the desecration of Sundays and holidays by Jews. The poll-tax of the Jews amounted to 20 kreutzer in 1724. From early times the city belonged to the electorate of Mayence, and the Jews were included in the rabbinate of Aschaffenburg, or Mayence; representatives of Bischofsheim are mentioned in all transactions of the electorate. When Baden became independent Bischofsheim came under the rabbinical jurisdiction of Wertheim. The first and the last rabbi of Bischofsheim-on-the-Tauber was Jacob Löwenstein (1851–69); while his learned son, Leopold Löwenstein, rabbi at Morbach, had charge of the rabbinate in 1870–71. At present (1902) the community numbers 40 families, and is included in the rabbinate of Morbach.

Jacob ben Eliezer Brandeis, who died in 1768, is mentioned as rabbi of Neckar-Bischofsheim. A Rabbi Hellmann, of the family of Chief Rabbi Löb of Prague, was the author of a commentary on the Shulḥan 'Aruk, Eben ha-'Ezer. He died at an early age, and was succeeded by Rabbi Moses Bamberger, who died in old age in 1820. The latter's only son, Koppel Bamberger, rabbi of Worms, died in 1864. The Jew Joseph, baptized in 1705, was a native of this place.

Jews are also mentioned as living at Rhein-Bischofsheim.

Bibliography: Salfeld, *Martyrologium*, pp. 124, 209, 238, 281; Menken, *Scriptores Rerum Germanicarum*, iii. 338; Salfeld and Stern, *Nürnberg im Mittelalter*, p. 210; Wiener, *Regesten*, p. 119, No. 126, p. 119, No. 127, p. 121, No. 137; *Zeit. für Gesch. der Juden in Deutschland*, iii. 325, v. 190; Bamberger, *Juden in Aschaffenburg*, 1900, p. 3; Steinschneider, *Cat. Bodl.* No. 9139. For Neckar-Bischofsheim, see Wibel, *Hohenlohische Kirchenhistorie*, p. 757; Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 273.

G. A. F.

BISENZ: Town in Moravia, Austria. About the earliest history of its Jews nothing is known. Pesina, whose "Mars Moravicus" was published in 1677, calls it "nidus Judæorum."

In the time of the margraves (up to the fifteenth century) the Bisenz Jews must have enjoyed great privileges; for, according to the oldest "mountain-laws," they were permitted to own vineyards, it being a matter of great importance to the margraves to market their wine through the agency of Jewish traders. In the wars between George Podiebrad of Bohemia and Matthias of Hungary (*c.* 1458), Bisenz, and with it the Jewish quarter, was entirely devastated and came under constantly changing feudal proprietors.

According to the feudal "Urbarium" of 1604, the Jews even then possessed thirty-two houses, a hospital, and seventeen smaller buildings, called "Hoferi Zidovisti." But only a year later (May 2, 1605) the Jewish community was totally destroyed by Stephen Bocskai; so that in 1655, when the new edition of the land-register was made out, twenty-five Jewish holdings still lay in ruins.

In the first Silesian war (Feb., 1742) the Jewish community suffered severely from the Prussian invasion, especially as its inhabitants had to bear their share of the general levies. At the close of this war the empress Maria Theresa in 1753 issued the so-called "Familien-Verordnung" (Family Ordinance), according to which only 5,442 Jewish families were allowed to live in Moravia; and of these 137 were allotted to Bisenz. On May 17, 1777, almost the entire Jewish ghetto, in which there were ninety-three houses, was burned. Up to 1782 the Jewish community was subject to the feudal lord; but in criminal matters they were under the jurisdiction of the city authorities.

Of recent events may be mentioned the organization of the Jewish congregation into a political community in 1852, and the building of a new synagogue in 1863.

D. J. Hf.

BISHKA, NAHMAN BEN BENJAMIN COHEN ẒEDEK: Russian Talmudist; lived in the second half of the eighteenth century. Together with his brother, **Shabbetai Bishka,** he wrote the "Shebet Aḥim" (The Brothers' Sitting), essays on different passages of the Talmud, with an appendix entitled "Shem 'Olam" (Eternal Name), being comments on different passages of the Haggadah and the Bible. The work was published (Wilna-Grodno, 1833) by his grandson, Joshua ben Kalonymus Cohen Ẓedek, who added an appendix of his own Talmudic essays under the title "Naḥal Yabboḳ."

Bibliography: Fürst, *Bibliotheca Judaica*, i. 120; Benjacob, *Oẓar ha-Sefarim*, p. 567.

L. G. I. Ber.

BISHOP OF THE JEWS (Episcopus Judæorum): Title given to an official of the Jews in the Rhine country and in England in the twelfth and thirteenth centuries. At Cologne it appears to have been used as an equivalent to "parnas," or warden of the synagogue. In England the parnas is mentioned under that name, and there appear to have been in each large community three, and three only, of these "episcopi" (for example, in the communities of London and Lincoln); and it has therefore been inferred that they were equivalent to the three dayyanim or ecclesiastical assessors who constitute the bet din in the Jewish community, known in the English records as a "chapter of the Jews" (*capitulum Judæorum*). Originally an official title, the name became afterward a cognomen; and in French-speaking countries several Jews are found with the name "Evesque" or "Levesc." Some Tallies of the English Exchequer have lately been discovered in which the Latin name is given as "Levesc," but is signed in Hebrew as "Cohen"; and it has been suggested that the name when used as a family name is simply equivalent to "Cohen."

Besides the bishops, there was in England a Presbyter, who appears to have been a kind of chief rabbi, associated chiefly with the treasury: he would correspond to the ab bet din.

Bibliography: Höniger, *Judenschreinsbuch der Laurenzpfarre in Köln*, Nos. 233, 234 *et passim*; Jacobs, *Jews of Angevin England*, pp. 372, 375.

J.

BISLICHES or BISSELICHES, MORDECAI LOEB: Editor of some valuable Hebrew works of medieval authors; born at Brody, Austria, at the end of the eighteenth century; died about 1851. He was married at the age of thirteen (a fact of which he bitterly complains), ultimately divorced his wife, and, after the death of his children, went to Paris. There he was very prosperous in business, devoting his leisure to the study and publication of Hebrew manuscripts in the Paris Library. Later he went to Holland and Italy, where he collected a number of Hebrew manuscripts. Returning to his birthplace, he prepared for publication, with the aid of his brother Ephraim, the following works:

(1) "Yeshu'ot Meshiḥo," of Isaac b. Judah Abravanel, Carlsruhe, 1828; (2) "Sefer ha-Nefesh," of Shem-Ṭob Palquera, Lemberg, 1835; (3) "Moreh ha-Moreh," of Shem-Ṭob Palquera, Presburg, 1837; (4) "Ma'amar Yiḳḳavu ha-Mayim," of Samuel b. Judah Tibbon, Presburg, 1837; (5) Moses Naḥmanides' Ḥiddushim on "Shabbat," under the title, "Oẓar Neḥmad," Presburg, 1837; (6) "Minḥat Ḳena'ot," of Abba Mari b. Moses of Lunel, Presburg, 1838; (7) "Sefat Yeter," of Abraham ibn Ezra (edited with preface by Meïr Letteris), Presburg, 1838; (8) "Ha-Paliṭ," a catalogue of eighty valuable Hebrew manuscripts in the possession of Bisliches (described by L. Zunz, with additional critical remarks by Senior Sachs), Berlin, 1850.

Bibliography: His prefaces to the books *Ma'amar Yiḳḳavu ha-Mayim*, and *Ha-Paliṭ*; Steinschneider, *Cat. Bodl.* cols. 800, 992, 1959; Fürst, *Bibl. Jud.* i. 129; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; Geiger, *Jüd. Zeit.* iii. 282.

D. H. M.

BISMARCK, PRINCE OTTO EDUARD LEOPOLD: Prussian statesman; born at Schönhausen April 1, 1815; died at Friedrichsruh July 30, 1898; member of the Prussian Diet (Vereinigter Landtag), 1847–51; representative of Prussia at the Bundestag at Frankfort-on-the-Main, 1851–59; Prussian ambassador at St. Petersburg from March, 1859, to May, 1862, and at Paris from May to Sept., 1862; secretary of state and premier from Sept., 1862, to Aug., 1866; then chancellor of the North German Federation until 1870, and of the German empire from Dec., 1870, to March 20, 1890.

As a delegate to the first Prussian Diet, convened in 1847, Bismarck, a strong adherent of the feudal party ("Junkerpartei"), opposed the new law which favored the emancipation of the Jews. He eloquently advocated the idea of a Christian state in which Jews might have all personal liberties, but should not be accorded the right of serving as magistrates. He evinced the same spirit of religious or, rather, racial prejudice when Eduard Simson was elected speaker of the Erfurt parliament and himself one of the secretaries: "My late father," he said, "would thrice turn in his grave should he hear that I had become the secretary of a Jewish savant" (Simson had been baptized). In 1881 Bismarck praised Simson as one of the most distinguished and patriotic representatives of the national idea.

Time and experience wrought a change in Bismarck's views. Many years later (1870), at Versailles, he confessed that he had heard and had delivered "many a stupid speech at this Diet."

As Prussian minister of state, he acquiesced in the full emancipation which had come to the Jews through the revolution of 1848; and under his chancellorship the North German Federation passed the law of July 3, 1869: "All existing restrictions of civil and political rights, restrictions derived from the difference of religion, are hereby abolished. Especially the right of participating in the representation of the municipality and of the state, and of holding public office, shall be independent of the religious creed." In words and deeds Bismarck proved himself a stanch defender of these principles, which were embodied in article 3 of the constitution of the empire. "I shall never consent to any attempt at curtailing the constitutional rights of the Jews" (Poschinger, "Fürst Bismarck," p. 227). With the same emphasis he declared his opposition to the anti-Semitic movement: "I decidedly disapprove of this agitation against the Jews, be it on religious or on racial grounds."

In 1868, when the agitation began against the Jews in Rumania, he took the part of the persecuted, and tried to influence Prince (afterward King) Karl in their favor, as is seen from a letter addressed to Crémieux by Count von der Goltz, Prussian ambassador to the French court (April 2): "From the letter of the president of the cabinet of Feb. 22 you may have learned already of the deep interest which the royal government takes in this affair. The readiness with which Count Bismarck has complied with your wish expressed in your letter of March 26 is a new proof thereof. His Excellency authorizes me to inform you that the Prussian consul-general at Bucharest has been ordered by telegraph to remonstrate with Prince Karl against the proposed law concerning the Israelites, which has just been submitted to the Rumanian legislature."

At the Berlin Congress of 1878, Bismarck, pleading for the rights of the Rumanian Jews, remarked to Prince Gortschakoff that perhaps the sad condition of the Jews in Russia was due to the fact that they were deprived of civil and political equality. That no political considerations but the sentiments of justice and humanity dictated his actions is shown in the answer made by his coadjutor, Von Bülow, secretary of state for foreign affairs, to the representatives of the Alliance Israélite Universelle, who, desiring the chancellor's intercession in behalf of the Jews of the Balkan districts, had pleaded for toleration: "Gentlemen," said Von Bülow, "'toleration' is an incorrect word; not toleration, but unrestricted exercise of all their rights shall we demand, at the congress, for your coreligionists."

And yet the "iron chancellor," who had it in his power to crush the anti-Semitic movement at its beginning, was led by political reasons to foster it for some time. Having changed the liberal policy which he had followed since 1867, and in which he had had the support of the prominent Jewish statesmen Lasker and Bamberger, he sought the alliance of the Conservative party, which in 1878 had gained the ascendency in the Reichstag. The court chaplain, Adolf Stöcker, founder of the Christian-Socialist party and of its offspring, anti-Semitism, was not hampered in his reactionary agitations. Bismarck considered this new movement an efficient auxiliary in combating liberalism and democracy. But this strange fellowship, which, especially in Berlin, had pernicious consequences, was not of long duration. Bismarck never yielded to the demands of the agitators, and strenuously checked their attempts to deprive the Jews of the rights guaranteed to them by the fundamental laws of the empire.

BIBLIOGRAPHY: *Antisemitenkatechismus*, Danzig, 1901; *Mittheilungen aus dem Vereine zur Bekämpfung des Antisemitismus* since 1891; ANTI-SEMITISM, and bibliography at the end of that article.

D. S. MAN.

BISNA, BISINAH, BISNI (BIZNA): Palestinian scholar of the fourth amoraic generation (fourth century); contemporary of BERECHIAH II., with whom he appears in a halakic discussion (Yer. Ma'as. v. 52a—"Bisinah"; Yer. Ned. iii. 37d; Yer. Shebu. iii. 34d, where "Yosnah" is to be corrected). His name is connected with several Halakot, for the most part, however, as transmitting opinions of his predecessors and contemporaries (Yer. Pes. iv. 31a; Yer. M. Ḳ. i. 80a; Yer. Yeb. iii. 5a). In homiletic literature he also transmitted remarks in the names of others (Tan., Shemini, 8 [ed. Buber, xii.]; Gen. R. xiv. 9, "Bisni"; Deut. R. iv. 6).

In his own name but few Haggadot are preserved; of these, the following interpretation of a Biblical verse may serve as a specimen:

> "Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law" (Ps. xciv. 12). "No man on earth is entirely exempt from pain. If his eye hurts him, he can not sleep; a toothache keeps him wakeful all night. But here is a scholar engaged in the study of the Law, and he spends a whole night in thoughtful meditations. The former is awake through pain, the latter voluntarily; blessed is he who chasteneth himself with wakefulness over the study of the Law" (Tan., Miḳḳeẓ, ed. Buber, xvi.; Yalḳuṭ 850 reads "Bizna").

BIBLIOGRAPHY: Frankel, *Mebo*, 68b; Bacher, *Ag. Pal. Amor.* iii. 669.

J. SR. S. M.

BISTRITZ, ḲALMAN KOHN: Hungarian Neo-Hebraic poet; lived at the beginning of the nineteenth century. He was the author of the Purim drama "Goral ha-Ẓaddiḳim" (The Lot of the Righteous), which appeared in Vienna, 1821. He belonged to the same family as Meïr Kohn Bistritz, and is considered a good epigrammatist.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 120; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896 (both mistakenly cite Bistritz's work as *Gemul ha-Ẓaddiḳim* [The Reward of the Righteous]); Berliner, *Beiträge zur Gesch. des Jüdischen Drama*, appended to his edition of R. Moses Zacuto's *Yesod 'Olam*, p. xviii., Berlin, 1874.

L. G. P. WI.

BISTRITZ, MEÏR KOHN: Hungarian Neo-Hebraic poet and author; born in Vag-Bistritz, Hungary, 1820; died in Vienna Sept. 7, 1892. He lived the greater part of his life in Vienna, where he published most of his works. The first of these was his notes and German translation of Mordecai b. Meïr Kalman's didactic poem, "Tabnit ha-Bayit" (The Shape of the House) (1858). In the following year he published "Ḳol Rinnah" (The Voice of Rejoicing), a Hebrew poem with a German translation, both composed by him on the occasion of the dedication of the new temple in Budapest. In 1863 he produced a new and improved edition of the anonymous "'Aruk ha-Ḳaẓer" (Abridged Dictionary). A year later he edited and published "Ẓiyyun le-Zikron 'Olam" (Sign of Eternal Remembrance), a work in honor of the seventieth birthday of Isaac Noah Mannheimer, containing addresses, songs, essays, etc., in Hebrew and German. He wrote other minor poems, and a humorous essay on the proverb "Wenn die Chassidim reisen, regnet es" ["Jüdisch-Deutsches oder Deutsch Jüdisches Sprichwort," Vienna, 1880]. He was also the author of a lengthy article in the Hebrew periodical "Bet Talmud" (iv. 140, 177, 206), to explain the difficult passages in Midrash Tanḥuma, which were pointed out by Jacob Reifman.

Bistritz's last and largest work was the "Bi'ur Ṭiṭ ha-Yawen" (The Cleaning up of the Mire; Presburg, 1888), a vindictive attack on the radical criticism of Osias H. Schorr in explaining the Talmud.

The book is full of diatribes against Schorr's personality, and is written in abusive and bombastic style. Schorr's pupils or followers, and all Polish Jews who have adopted modern dress or modern views, come in for their share of abuse. The work, which is, however, not without merit as a contribution to the lexicography of the Talmud, closes with sixteen epigrams aimed at another alleged follower of the liberal editor of "He-Ḥaluẓ," Asher Simḥa WEISSMAN, author of "Ḳedushat ha-Tanak."

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, i. 243, 621; Zeitlin, *Bibliotheca Hebraica*, pp. 178, 179; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896.

P. Wi.

L. G.

BITHIAH.—Biblical Data: Daughter of Pharaoh, whom Mered of the tribe of Judah married (I Chron. iv. 18). In the Midrash (Lev. R. § 1) she is called the foster-mother of Moses.

G. B. L.

J. JR.

——In Rabbinical Literature: Daughter of Pharaoh; identified in the Midrash with Moses' foster-mother. The name is explained as follows: God said to her, "You have called Moses your son, although he was not your son, therefore I will call you my daughter ["Bithiah" = "bat," daughter; "Yah," God], although you are not my daughter" (Lev. R. i. 3; Meg. 13a; and elsewhere). Bithiah is also identified with "his wife Jehudijah," mentioned in the same verse (I Chron. iv. 18), and the name is interpreted as signifying that she became a Jewess, giving up the idolatry of her father. The names of the men whom "she bare," which are enumerated in that verse, are taken to be different designations for Moses (compare MOSES IN RABBINICAL LITERATURE), Bithiah being represented as Moses' mother in the passage, because the person who rears an orphan is regarded as the veritable parent. Mered, whom Bithiah subsequently "took," was Caleb, who was called Mered ("rebellion") because, as she rebelled against her father and her family, so did Caleb "rebel" when he refused to follow the evil counsels of the spies (*l.c.*; Sanh. p. 19b; Targ. on the passage; compare also the pseudo-Jerome commentary on the passage).

Bithiah bathed in the Nile, because, having a skin-disease, she could bathe only in cold water; yet she had hardly touched the casket in which Moses lay, when her disease left her, and she then knew that the boy was destined for great things (Pirḳe R. El. xlviii.; Ex. R. i. 23). When her attendants suggested to her that it was unseemly that Pharaoh's daughter should act against her father's commands, the angel Gabriel appeared and slew them; and Bithiah herself took the casket out of the water. As it was a considerable distance from the bank, her arm was miraculously lengthened so as to enable her to reach it (Soṭah, p. 12b; Meg. p. 15b). Bithiah was the first-born of her parents, but, through Moses' prayer, was spared at the time of the death of the first-born (Pesiḳ., ed. Buber, vii. 65a). She is numbered among the persons who entered paradise alive; having saved Moses, she was forever freed from death ("Derek Ereẓ Zuṭṭa," i.; Yalḳ. i. 42, ii. 367). Compare MOSES IN RABBINICAL LITERATURE.

L. G.

K.

BITHYNIA: A province in the northwest of Asia Minor, adjoining the Propontis, the Thracian Bosporus, and the Euxine. A Jewish colony existed there as early as the first century of the common era. In his address to Caius, the Judean Agrippa speaks of the Jews of Bithynia (Philo, "Legatio ad Cajum," § 36; ed. Mangey, 587). A Greek tumulary inscription bearing all the characteristics of its Jewish origin was discovered in 1891 at Arnaut-Keni in Bithynia. It runs as follows: *'Ενθάδε κατάκεῖται Σανβάτις, υἱὸς Γεροντίου πρ[εσβυτερου], γραμματεύς καὶ ἐπιστάτης τῶν παλαιῶν* *Εἰρήνη* ("Here lies Sanbatis [= Shabbethai], son of Gerontios, presbyter, scribe, and president of the elders. Peace!"). It is thus evident that organized Jewish communities existed not only in the important cities, like Nicæa and Nicomedia, but also in the small towns. These communities, like all those of the Byzantine empire, underwent many persecutions during the Middle Ages. In 1326 Bithynia was conquered by the sultan Orkhan, and the condition of the Jews was greatly improved.

At present Bithynia forms a part of the vilayet of Brusa, which contains about 5,800 Jews. They are chiefly engaged in the sale of textile materials and undressed silk, in brokerage, money-changing, and various handicrafts. The Alliance Israélite Universelle has established several schools for children.

BIBLIOGRAPHY: Theodore Reinach, in *Revue Etudes Juives*, xxvi. 167; Schürer, *Gesch. der Juden im Zeitalter Jesu Christi*, p. 18; Cuinet, *La Turquie d'Asie*, iv. 11.

I. Br.

G.

BITTER HERBS. See PASSOVER.

BITTERN ("ḳippod"): From an examination of the passages in which "ḳippod" occurs it would seem that a bird is meant by the word. In Isa. xxxiv. 11, "But the cormorant and the ḳippod shall possess it; the owl also, and the raven shall dwell in it," any meaning for "ḳippod" other than the name of a bird would be decidedly out of place. In Zeph. ii. 14 it is again mentioned by the side of the cormorant, and is spoken of as singing "in the upper lintels." From Isa. xiv. 23 it is clear that the ḳippod was one of the wading birds. Hence there seems to be good ground for translating the term by "bittern," as the bittern is a nocturnal bird, dwells alone, and belongs to the wading class. The ancient versions have "porcupine" instead of "bittern," and the later usage of Hebrew and the Arabic "ḳunfud" support this translation; but the difficulties aroused by the reading "porcupine" in the Biblical passages are formidable.

G. B. L.

J. JR.

BITTOON, ISAAC (sometimes called **Pittoon**): English pugilist, fencing master, and teacher of "the noble art of self-defense"; born in 1778; died in Feb., 1838. His first encounter was with Tom Jones of Paddington, whom he met and defeated at Wimbledon, Surrey, July 31, 1801. This victory was followed by a drawn battle with George Maddox, which took place Dec. 13, 1802, on the same spot, and was called off after seventy-four rounds. On July 16, 1804, on Willesden Green, near London, Bittoon fought a drawn battle with William Wood, a London coachman, interrupted in the thirty-sixth round by the appearance of officers from Bow street.

Subsequently he appeared in the ring only as a second; and on Nov. 16, 1812, assisted Jack Carter in his match against Jack Power.

Soon after his last appearance as a principal, Bittoon retired from the prize-ring, and established an athletic school in Goulston street, Whitechapel, London, where he gave instruction in boxing and fencing. He was buried in the Jewish cemetery near Bethnal Green.

Bibliography: Miles, *Pugilistica*, vol. i.

J. F. H. V.

BITUMEN: A substance said (in Gen. xi. 3) to have been used for mortar. It belongs to the class of hydrocarbons, and is a resultant from petroleum, after having gradually undergone evaporation and oxidation. The continuation of this process upon this mineral tar produces the asphalt so abundant at the southern end of the Dead Sea. Indeed, this material gave that sea the name of the asphaltic lake (Asphaltites Lacus). Deposits of this substance are found in many parts of the world, and almost always in close proximity to bitumen springs. The best known among those in the East to-day are at Hit, not far from the site of ancient Babylon. This bitumen was used in coating and thus in increasing the durability of sun-dried bricks, and for various other useful purposes. Hull thinks that the bitumen in the basin of the Dead Sea is probably derived from the bituminous limestones of the Cretaceous series, and that it reaches the surface through fissures in the rock. Of slight commercial importance, the springs of Hit are still used by the native boat-builders.

J. JR. I. M. P.

BIURISTS (from בּיאור, "commentary"): A class of exegetes of the school of Mendelssohn. Not content with giving a simple meaning, most of the Biblical commentators immediately preceding Mendelssohn had interpreted the Biblical passages from an individual point of view, and had so distorted the literal sense of the words that they failed completely to make clear the actual meaning. Mendelssohn compiled for his children a literal German translation of the Pentateuch; and to this Solomon Dubno, a grammarian and excellent Hebraist, undertook to write a "biur" or commentary. As soon, however, as a portion of the translation was published, it was criticized by rabbis of the old school, including Raphael ha-Kohen of Hamburg, Ezekiel Landau of Prague, Hirsch Janow of Posen, and Phineas Levi Horwitz of Frankfort-on-the-Main. Fearing that the charm of the German language would lead the Jewish youth to study the translation rather than the Torah itself, and believing that they would thus be led away from orthodox Judaism, the rabbis united forces, and in June, 1779, issued a ban against "the German Pentateuch of Moses of Dessau." This act led Solomon Dubno to give up his work after having finished Genesis: but, in order that the undertaking might be completed, Mendelssohn himself undertook the commentary. Finding, however, that the work was beyond his strength, he committed to Naphtali Herz Wesel (Hartwig Wessely) the biur to Leviticus, to Aaron Jaroslav that to Numbers, and to Hertz Homberg that to twenty-two of the middle chapters of Deuteronomy.

Translation of the Pentateuch.

Mendelssohn's Works.

Thus the work that was to revolutionize Bible-study among the Jews was completed in March, 1783, under the title "Netibot ha-Shalom" (The Paths of Peace). It is preceded by an introduction in Hebrew, written by Mendelssohn, in which he discusses the history of the work and the rules of idiom and syntax followed in his translation. Mendelssohn wrote, also, a German translation of the Psalms, with a Hebrew introduction ("mebo") on Biblical poetry, for which Joel Löwe (Joel Bril, בריל = the initials of בן ר' יהודה ליב), conjointly with Aaron Wolfsohn (Aaron of Halle, a translator of the Song of Solomon), wrote the biur. The biur to Kaplan Rabe's translation of Ecclesiastes was written by Mendelssohn. The work begun by Mendelssohn was continued by his followers, the Biurists, whose writings are given in the following columns:

Author.	Biur to	Author.	Biur to
Aaron Wolfsohn	Esther	Moses Philippson (Moses Arnswalde)	Daniel Hosea Joel Habakkuk
M. Obernik	Joshua Judges		
M. Obernik and Samuel Detmold	Samuel	Israel Neumann	Amos Nahum Haggai Malachi
Isaac Euchel	Proverbs	Joseph Wolf	Micah Obadiah Zephaniah Minhah Tehorah (12 minor prophets)
David Ottensosser of Fürth	Isaiah Job		
David Ottensosser, Heiman Schwabacher (Fürth), S. J. Kohn (Wollstein)	Jeremiah Ezekiel Hagiographa	Joel Löwe	Jonah
		Solomon Levy of Sandersleben	Zechariah

In the nature of the biurist movement was the undertaking of Moses Landau, who in 1806 published a biuristic Bible, in which the above-mentioned biurim were superseded as follows:

Author.	Biurim.	Author.	Biurim.
Wolf Mayer	Joshua I Kings Samuel	Ben Ze'eb	Minor Prophets and introduction to the prophetical books.
Solomon Sachs	Isaiah Jeremiah		
Abraham Benisch Marcus Goldman	Ezekiel		

Mendelssohn's biuristic school extended from Poland to Alsace, from Italy to Amsterdam, London, and Copenhagen; and it called forth many imitators, such as Samuel J. Mulder, who translated into Dutch the Pentateuch, five Megillot, and the former Prophets; G. A. Parsen, who translated and commented in Hebrew on the Book of Isaiah; I. Neufeld, who translated the Bible into Polish; and J. L. Mandelstamm, who translated the Bible into Russian. Isaac Samuel Reggio also followed in the footsteps of the Biurists with an Italian translation and Hebrew commentary to the Pentateuch, and an

Italian translation of Isaiah; Samuel David Luzzatto translated the Bible into Italian, and wrote biurim to Job, Isaiah, and the Pentateuch, and some glosses to Jeremiah, Ezekiel, Proverbs, and Job; and M. Rosenthal, J. Mannheimer, and M. Stern translated the Psalms into Hungarian. The movement later crossed the Atlantic, and Isaac Leeser of Philadelphia translated the Bible into English according to the interpretations of the Biurists; while in Europe steps were taken toward the perpetuation of the movement, in the foundation of the Ḥebra Doreshe Leshon 'Eber (Society of Investigators of the Hebrew Language) by Isaac Abraham Euchel and Mendel Breslau, and in the establishment of the periodical "Ha-Meassef" (The Gleaner).

The Biurists laid the foundation of a critical historical study of the Bible among the modern Jews, the first-fruits of which may be seen in Philippson's German Commentary, 1827. The commentator groups and examines critically the most important exegetical explanations of the Bible expounders; penetrating into the actual import of the Holy Scripture and searching the spiritual context, so as to explain the Bible by the Bible itself. As regards grammar and lexicography, Philippson touches these only in so far as is necessary to the comprehension of the text.

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 724-751; A. Goldschmidt, in *Lessing-Mendelssohn-Gedenkbuch*, Leipsic, 1879; *Allg. Zeit. des Jud.* i. 324; Graetz, *History of the Jews*, iii. 288, 370, 607; v. 328-335, 395.

S. R.

G.

BIZTHA: One of the seven eunuchs of Ahasuerus, who was commanded to bring Vashti to the king (Esther i. 10).

G. B. L.

J. JR.

Myth of Well-Poisoning.

BLACK DEATH: A violent pestilence which ravaged Europe between March, 1348, and the spring of 1351, and is said to have carried off nearly half the population. It was brought by sailors to Genoa from south Russia, whither it had come from central Asia. During March and April, 1348, it spread through Italy, Spain, and southern France; and by May of that year it had reached southwest England. Though the Jews appear to have suffered quite as much as their Christian neighbors (Höniger, "Der Schwarze Tod in Deutschland," 1882; Häser, "Lehrbuch der Gesch. der Medizin," iii. 156), a myth arose, especially in Germany, that the spread of the disease was due to a plot of the Jews to destroy Christians by poisoning the wells from which they obtained water for drinking purposes. This absurd theory had been started in 1319 in Franconia (Pertz, "Monumenta Germaniæ," xii. 416). On that occasion punishment had fallen upon the lepers, by whose means the Jews, it was alleged, had poisoned the wells. Two years later, in the Dauphiné, the same charge had been brought against the Jews.

In 1348, once the accusation was raised, it was spread with amazing rapidity from town to town; and official reports were sent by the mayors of various cities containing alleged confessions of Jews who had been seized under the accusation and put to torture (see Schilter, in "Königshoven Chronik," pp. 1021 *et seq.*).

The first outbreak seems to have occurred in northern Spain, in Barcelona, Cervera, and Tarrega, in the months of June and July; but the actual myth of well-poisoning in connection with the Black Death seems to have arisen in Switzerland in the autumn of that year, though Clement VI. had issued in July a bull declaring its falsity (Baronius, "Annales," 1348, No. xxxiii.). When the pestilence reached Chillon, Jews of that place were arrested and put to the torture. A certain Balavignus "confessed" that an elaborate plot had been concocted by some Jews in a town in the south of France—Jacob à Paskate from Toledo, Peyret of Chambéry, and one Aboget. These had compounded a poison the ingredients of which were Christians' hearts, spiders, frogs, lizards, human flesh, and sacred hosts, and had distributed the powder made out of this concoction to be deposited in the wells whence Christians drew water. The report spread to Chatel, Chatelard, and Bern; and from the last-named place special messengers were sent to all the Swiss and Upper Rhine towns, which soon produced the natural effect. At Zurich, where the new charge was combined with the old blood accusation, several Jews were burned (Sept. 21, 1348), while the rest were expelled (Schudt, "Jüdische Merkwürdigkeiten," i. 323). During the month of November the rumor reached Augsburg (Nov. 22), Würzburg, and Munich, and spread through eighty towns of Bavaria, where massacres of the Jews occurred. In the following month the great epidemic reached the Upper Rhine with the same results. At Freiburg in Breisgau, Jan. 30, 1349, all of the Jews, except twelve of the richest, were slain, the latter being reserved solely that their riches might be appropriated. Here it was reported that four Jews of Breisach had been sent to Freiburg with the poison, which they had obtained at Basel, and that all of the Jews of Strasburg, Basel, Freiburg, and Breisach were in the conspiracy. On Jan. 22 the Jews of Speyer fell victims, several being slain, and several killing themselves to escape baptism, while others, less firm-spirited, accepted baptism as the sole refuge from death.

Outbreak at Strasburg.

Meanwhile correspondence had been carried on between the town councils of Basel, Cologne, Chillon, and Strasburg, containing the substance of the so-called confessions. At Strasburg the mayor refused credence to the rumors, and declared his intention of sustaining the Jews; whereupon he was removed from his post, and more than 2,000 Jews of the city were put to death (Feb. 16, 1349). The deeds belonging to the latter were seized and destroyed (showing the real motive of the act); and the debtors of the Jews gave assurances to the citizens of protection from the consequences of the massacre (Stobbe, "Juden in Deutschland," p. 189). The Jews of Worms were the next victims, and no less than 400 of them were burned March 1; while on July 24 the Jews of Frankfort preferred to offer themselves up as a holocaust, and in so doing burned part of the city. The largest number of victims is recorded at Mayence, where no less than 6,000 are said to have been slain Aug. 22, 1349. Here the Jews for the first time took active measures against their oppressors, and killed 200 of the populace; but finding the task of freeing themselves hopeless, they barricaded themselves in their dwellings, and when the alternative of starvation or baptism faced them, set fire to their houses and perished in the flames. Two days afterward the same fate befell the Jews of Cologne; and, seemingly in the same month (though other records assign March 21 as the date), the Jewish inhabitants of Erfurt, 3,000 in number, fell victims to the popular superstition and hatred.

Punishment of Rioters.

Meanwhile the protection of the duke of Austria had prevented the madness from reaching his dominions; but at last, on Sept. 29, the passions of the mob at Krems overcame the authority of the soldiery, and all the Jews of that town were burned. The last month of the year 1349 saw attacks at Nuremberg (Dec. 6), Hanover, and Brussels. With this the popular fury died out; and the rulers of German principalities and cities had to determine what punishment was to be meted out to the slayers of the Jews, and what disposal should be made of the rich possessions the Jews had left behind them. Very little was done in the former direction: the whole social fabric had been overturned by the terrible pestilence; and even with the best will, if they had possessed it, the rulers could not have increased the devastation by adequate punishment of the murderers. The emperor, however, claimed the huge fine of 20,000 marks in silver from the inhabitants of Frankfort for the loss he had sustained by the killing of the Jews; and other fines were inflicted by the officers of the imperial treasury. But the chief punishment took the form of claiming the inheritance of the Jews' debts, which, by the imperial law, belonged to the emperor; so that, except in cases where the records of their debts had disappeared, the debtors of the Jews gained little by these murders.

In the preceding account, only the chief outbursts have been specially referred to. The following list contains the names of all towns where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "Memorbuch." It is of importance not alone for its testimony to the wide area of the attacks upon the Jews, but also as recording almost every town in Germany, outside the Austrian dominions, in which Jews dwelt in the middle of the fourteenth century:

Aarau
Aarburg
Achenheim
Ahr (Altenahr)
Ahrweiler
Aichbach
Ailingen
Aldenhoven
Alken
Alzey
Amorbach
Andernach
Angermünde
Ansbach (town)
Ansbach (village)
Antwerp
Arnheim
Arnstadt
Aschaffenburg
Babenhausen
Bacharach
Baden in Aargau
Bamberg
Basel
Beilstein
Benfeld
Bensheim
Bentheim
Berching
Berg
Bergheim
Berk
Berlin
Bernkastel
Beuel
Beuthen
Biberach
Bielefeld
Bingen
Bischofsheim-on-the-Tauber
Bischweiler
Blankenberg
Bodensee-Bezirk
Bonn
Bopfingen
Boppard
Bourgogne
Brabant
Brandenburg
Braubach
Breisach
Bretten
Bretzenheim
Broech (Broek)
Broich
Bruchsal
Buchen
Büren (dist. Münster)
Burgdorf
Burghausen
Butzbach
Camp (Kamp)
Carden
Cassel (Hesse)
Caub
Coblenz
Coburg
Cochem
Colmar
Cracow
Deidesheim
Deutz
Deventer
Dieburg
Diessenhofen
Diez (Dietz)
Dillingen
Dinkelsbühl
Dormagen
Dortmund
Dülken
Düren
Dürkheim
Durlach
Eberbach
Ebern
Echternach
Eger
Ehingen
Ehnheim
Eisenach
Eller (dist. Düsseldorf)
Ellrich
Ellwangen
Eltville (Elfeld)
Endingen
Ensisheim (Ensheim)
Eppingen
Erbach
Erkelenz
Erstein
Eschwege
Esslingen
Ettenheim
Ettenheinweiler
Ettling
Ettlingen
Euskirchen
Falkenstein
Feldsperg (Veltspurg)
Fellendorf
Feuchtwangen
Franken
Frankenhausen
Fratting
Friedberg
Friedrichshafen
Fulda
Gebweiler
Geislingen
Gelnhausen
Germersheim
Gerolstein
Giessen
Gladbach
Göppingen
Gotha
Graisbach
Greding
Guben
Gundelfingen
Gunzenhausen
Hachenburg
Hagenau
Hall (Swabia)
Halle-on-the-Saale
Hals
Hammelburg
Hanau
Harburg
Haslach
Hassfurt
Heideck
Heidelberg
Heilbronn
Heiligenstadt
Heimbach
Heppenheim
Herford
Herlisheim
Hersbruck
Hersfeld
Hildburghausen
Hildesheim
Hohebach
Holzweiler
Homberg
Horstdorpe
Ilmenau
Ingolstadt
Innsbruck
Iphofen
Kaiserslautern
Kaysersberg
Kempen
Kenzingen
Keppel
Kerpen
Kestenholz
Kirn
Kitzingen
Kobern
Kochenburg
Königsberg
Königshofen-on-the-Saale
Kosel
Krailsheim
Krems
Kreuznach
La Bresse
Ladenburg
Lahnstein
Lahr
Landau
Landsberg
Landshut
Lauda
Laufen
Lauterburg
Lechenich
Leiningen
Leipheim
Lindau
Linz (dist. Neuwied)
Löwenstein
Luxemburg
Magdeburg
Marburg
Mark (Brandenburg)
Markolsheim
Marls
Maursmünster
Mayen
Mechlin
Mecklenburg
Meiningen
Meissen
Mergentheim
Merseburg (Prussian Saxony)
Miltenberg
Minden
Monheim
Montabaur
Mosbach (Baden)
Müden
Mühldorf
Mühlhausen
Münster (Gregorienthal)
Münster (Westphalia)
Münster (village)
Münstereifel
Münster-Mayfeld
Naumburg
Neisse
Neuenburg
Neukastel
Neumagen
Neumarkt
Neuss
Neustadt-on-the-Hardt
Neustadt-on-the-Saale
Neuweiler
Nordhausen
Nördlingen
Nossen
Nuremberg
Ober-Moschel
Oberwesel
Odernheim
Oehringen
Oels
Offenbach
Offenburg
Oppeln
Osnabrück
Osterburg
Paskau (Patschkau)
Passau
Pfirt
Pforzheim
Phaley
Prague
Rain
Rappersweil
Rappolsweiler (Ribeauville)
Regensburg
Reichweiler
Remagen (Rheinmagen)
Reutlingen
Rheinau
Rheinfelden
Rockenhausen
Rödingen
Rosheim
Rothenburg-on-the-Fulda
Rothenburg-on-the-Tauber
Rufach
Säckingen
St. Pilt
Salzburg
Salzungen
Sangerhausen
Schleusingen
Schmalkalden
Schriesheim
Schüttorf
Schweidnitz
Schweinfurt
Seeland
Seligenstadt
Seltz
Sennheim
Siegberg
Sinsheim
Sinzig
Sobernheim
Soest (Zoest)
Sooden
Spandau
Steiermark
Steinheim
Stendal
Stolberg
Stommelen

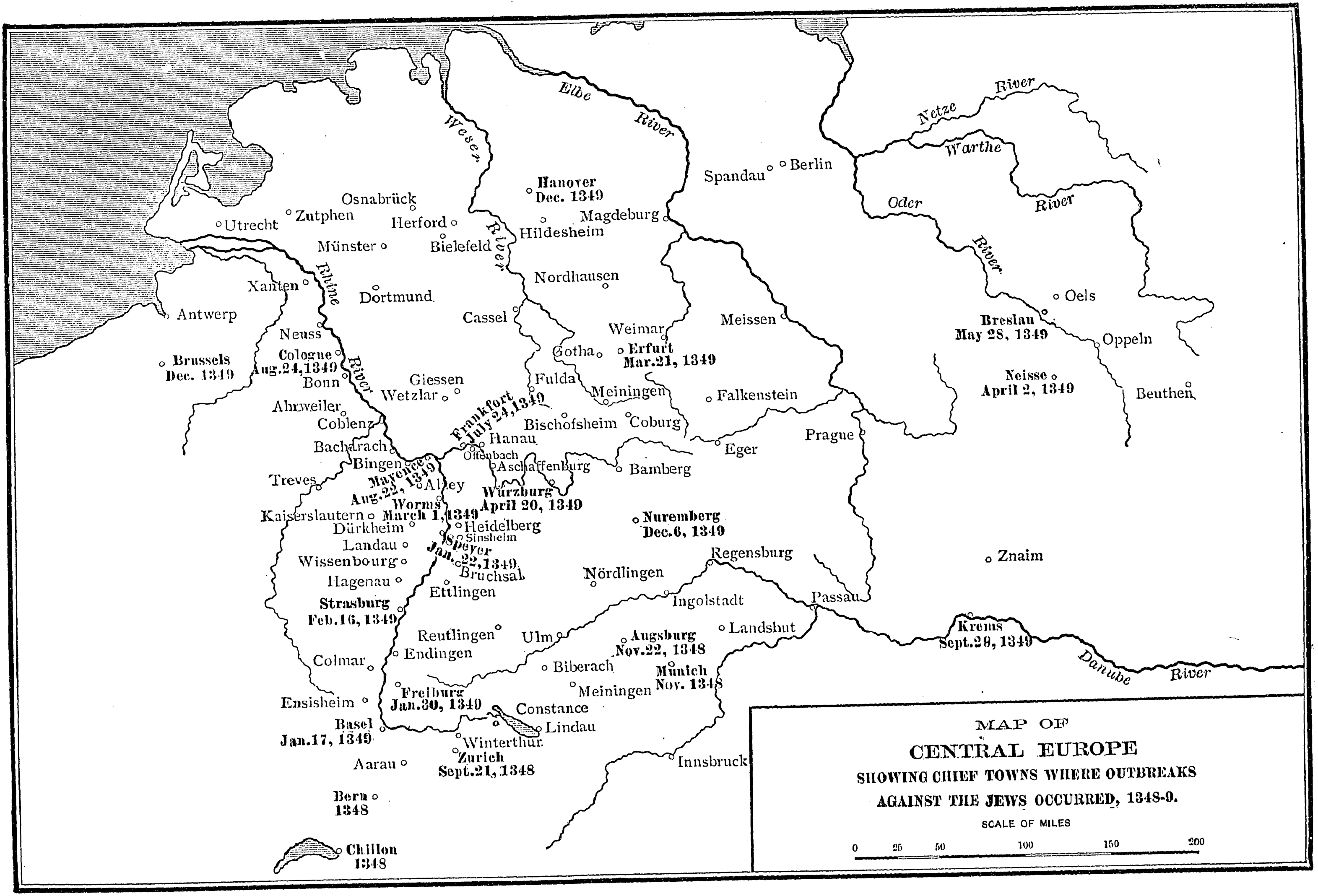

MAP OF
CENTRAL EUROPE
SHOWING CHIEF TOWNS WHERE OUTBREAKS AGAINST THE JEWS OCCURRED, 1348-9.

SCALE OF MILES
0 25 50 100 150 200
Elbe River
Weser River
Rhine River
Oder River
Netze River
Warthe
Danube River
Utrecht
Zutphen
Osnabrück
Herford
Münster
Bielefeld
Hanover Dec. 1349
Hildesheim
Magdeburg
Spandau
Berlin
Nordhausen
Xanten
Dortmund
Antwerp
Cassel
Weimar
Meissen
Neuss
Cologne Aug.24,1349
Brussels Dec. 1349
Bonn
Giessen
Wetzlar
Gotha
Erfurt Mar.21, 1349
Fulda
Meiningen
Falkenstein
Oels
Breslau May 28, 1349
Oppeln
Neisse April 2, 1349
Beuthen
Ahrweiler
Coblenz
Frankfort July 24,1349
Bischofsheim
Coburg
Prague
Bacharach
Hanau
Offenbach
Aschaffenburg
Eger
Bamberg
Bingen
Treves
Mayence Aug.22, 1349
Alzey
Worms March 1,1349
Würzburg April 20, 1349
Kaiserslautern
Dürkheim
Heidelberg
Sinsheim
Nuremberg Dec.6, 1349
Landau
Speyer Jan.22,1349
Wissenbourg
Bruchsal
Hagenau
Ettlingen
Nördlingen
Regensburg
Znaim
Strasburg Feb.16, 1349
Ingolstadt
Passau
Reutlingen
Ulm
Augsburg Nov.22, 1348
Landshut
Krems Sept.29, 1349
Endingen
Colmar
Biberach
Munich Nov. 1348
Meiningen
Freiburg Jan.30, 1349
Constance
Ensisheim
Lindau
Basel Jan.17, 1349
Winterthur
Zurich Sept.21, 1348
Innsbruck
Aarau
Bern 1348
Chillon 1348

Straubing
Sulm
Sulz
Sursee
Thann
Trarbach
Trent
Treuchtlingen
Treves
Trüdingen
Türkheim
Uerdingen
Ulm
Usseln
Utrecht
Vacha
Vaihingen
Villach
Wachenheim
Waldkirch
Waldshut
Waldürn
Wasserburg
Wattwiller
Weil-die-Stadt
Weilheim
Weimar
Weinheim
Weissensee
Wertheim
Wertingen
Wetzlar
Widdern
Wiesbach
Wimpfen
Windsheim
Winterthur
Wissembourg
Wittlich
Wörth
Xanten
Zabern
Zeil
Zellenberg
Znaim
Zülz (Biala)
Zutphen
Zwolle

Results.

It is somewhat difficult to account for the complete helplessness of the authorities against these outbursts of popular fury. It was fully recognized at the time—as, for example, by the town council of Cologne—that an outbreak against the Jews might imperil the social order generally. The loss to the imperial and princely treasuries was immense. Yet, so far from taking any steps to prevent the outbreaks, the emperor in several instances gave beforehand practical immunity to the perpetrators of the crime, by making arrangements as to what should be done with the houses and goods of the Jews in the event of a riot. This happened at Nuremberg, Regensburg, Augsburg, and Frankfort, and, doubtless, in other towns. There can be little doubt that the authorities shared the prejudices of the mob, and, with few exceptions, believed in the dread rumor of well-poisoning.

The effects on the Jews of Germany were little less than disastrous. The loss of life resulting from the massacres was terrible. Many of the Jews' debtors died from the pestilence; while others refused acknowledgment of their debts. The Jews of Bavaria, for example, were so impoverished, owing to their losses, that the margrave granted them freedom from all taxes for two years (Scherer, "Rechtsverhältnisse," p. 577).

From this time onward the Jews in all German towns lived in perpetual dread of similar attacks; and the civil authorities adopted the plan of expulsion as the only means of getting rid of the Jewish question in the towns. By the end of the fifteenth century there were only three considerable communities left in the whole of Germany.

Bibliography: Grätz, *Gesch. der Juden*, vol. vii.; Salfeld, *Martyrologium*, passim; Stobbe, *Juden in Deutschland*, pp. 188-189, 284-287; Hecker, *Black Death*; Creighton, *History of Epidemics*, vol. i.; Ibn Verga, *Shebet Jehudah*, ed. Wiener, passim; Joseph ha-Kohen, *Emek ha-Baka*, transl. Wiener, pp. 52-54, 184-193.

G. J.

BLANC, PIOTR: Polish financier of the eighteenth century; court banker under King Stanislaus Augustus Poniatowski (1764-95); date and place of birth unknown; died at Warsaw in 1797. Together with the bankers Dekert and Rafalowitch he formed the tobacco monopoly in 1776 and the government lottery in 1781. With Tepper he negotiated the Holland loan. In 1790 he was raised to the nobility, and in the following year became the owner of a palace near Senatorska street, Warsaw, and of a villa in the suburb of Fawory. When Ignacy Potozky and Piatoli in 1792 worked out a plan to improve the condition of the Polish Jews, Blanc and his influential friends guaranteed the payment of five million rubles, which the Jews of Poland pledged themselves to contribute, instead of the usual taxes, for the amortization of the king's debts.

Bibliography: F. Korzon, *Wewnetrzne Dzieje Polski za Stanislawa-Augusta* (publ. by the Cracow Academy of Science), 1897; Em. S—n, *Iz Istorii Yevreyev v Polshye*, in *Voskhod* for Oct., 1897; S. Orgelbrand, *Encyclopedja Powséchna*, ii., *s.v.*, Warsaw, 1890.

H. R.

BLAND (*née* **Romanzini**), **MARIA THERESA:** English actress and singer; born in 1769 of Italian-Jewish parents; died at London Jan. 15, 1838. When only four years old she took a part in a performance at Hughes' Riding School, London. After studying for some years she made her reentry at Drury Lane Oct. 24, 1786, where she was so successful that she became leading lady in succession to Mrs. Wrighten. Her best rôle at this time was that of *Antonio* in Grétry's "Richard Cœur-de-Lion." In 1789 Maria Theresa played in Liverpool, returning to London a year later, when (Oct. 21, 1790) she was married to Mr. Bland, brother of Mrs. Jordan of Drury Lane. The following year she sang at the Haymarket in "Inkle and Yarico." Subsequently she appeared as *Miss Notable* in "Lady's Last Stake"; *Nina* in "The Prisoner"; *Mary Ann* in "School for Guardians"; *Madelon* in "Surrender of Calais," and *Sally* in "The Shipwreck." Her mind began to fail in 1824, and she was forced to retire, her last appearance being at her benefit at Drury Lane July 5, 1824.

Bibliography: *Anglo-Jewish Exhibition Catalogue*, p. 56, 1887; *British Theatrical Gallery*; *Thespian Dictionary*, s.v.

J. E. Ms.

BLASER, ISAAC B. SOLOMON: Russian rabbi and educator; born in Wilna about 1840. Educated to be a rabbi, he is recognized as the foremost pupil of Israel Lipkin and the best exponent of his moral teachings and methods of study. Blaser became the rabbi of the Jewish community of St. Petersburg about 1864, and held the position for sixteen years. He left the Russian capital and settled in Kovno, where he still resides as head of the so-called Perushim (men who separate themselves for study) of Kovno. A considerable sum (about 100,000 marks) was donated in aid of the Perushim by Caspar Lachman of Berlin, an ardent admirer of the above-mentioned Lipkin. The income from this endowment being insufficient, Blaser sends out emissaries or "meshullahim" to all Orthodox Jews to collect money for these zealous students, to whom the Russian Jewry now looks for its rabbis, just as it formerly looked to the graduates of yeshibot. Blaser, or, as he is familiarly called, "Reb Itzele Peterburger," is known and trusted among Russian Jews everywhere, and the emissaries from Kovno, who frequently visit the United States, are always well received and generously assisted.

Blaser is also identified with another movement, in which he continues the work of his teacher Lipkin. He is the head of the so-called Mussar'nikes ("Moralists"). The Jewish world is not so much interested in the "mussar" movement—which seeks no publicity and no outside financial assistance—as in the Perushim, but the personality and the position of

Blaser have influenced many of the latter to join the Mussar'nikes.

Blaser is the author of "Peri Yiẓḥaḳ" (The Fruit of Isaac), responsa, and various rabbinic researches (Wilna, 1881).

Bibliography: *Oẓar ha-Sifrut*, iii. 5-35; *Keneset Yisrael*, 1888, ii. 106, 163; Peikes, *Eben Israel*, New York, 1902.

P. Wi.

L. G.

BLASOM, VIDAL. See Moses Narboni.

BLASPHEMY: Evil or profane speaking of God. The essence of the crime consists in the impious purpose in using the words, and does not necessarily include the performance of any desecrating act.

The Jewish law is based on the case of the blasphemer, one of the mixed multitude that went out of Egypt with the children of Israel (Lev. xxiv. 10-23). He blasphemed the name of the Lord and cursed; was sentenced to be taken without the camp; and it was decreed that all who heard him should lay their hands upon his head, and that all the congregation should stone him. The judgment in his case was formulated in a general law in verses 15 and 16.

The term "we-noḳeb shem Yhwh," used in verse 16 ("And he that blasphemeth the name of the Lord," A. V.), does not seem to signify that the mere pronunciation of the Ineffable Name was considered blasphemy, but that it was blasphemous to curse or revile the same. The later law, however, took the word "noḳeb" in the sense of "pronouncing," and declared that the Ineffable Name must have been pronounced before the offender could be subjected to the punishment provided by the Law.

Both the lawgiver and the prophets speak of the blasphemer of God and of the king. To revile the king, who was God's representative, was apparently considered a species of blasphemy (Ex. xxii. 27; Isa. viii. 21). This is furthermore shown in the case of Naboth, the indictment against him being: "Thou didst blaspheme God and the king" (I Kings xxi. 10). Beyond the reference to cursing in the text of Leviticus, there is nothing in the Biblical laws to indicate what constitutes the crime, and nothing to show that, to prove blasphemy, it was required to prove that the blasphemer had uttered the name of God. The Mishnah, however, laying stress on the term "noḳeb," declares that the blasphemer is not guilty unless he pronounce the name of God (Mishnah Sanh. vii. 5). The Gemara goes further and extends the crime to an impious use of any words which indicate the sacred attributes of God, such as "The Holy One" or "The Merciful One." As long as the Jewish courts exercised criminal jurisdiction, the death penalty was inflicted only upon the blasphemer who used the Ineffable Name; but the blasphemer of God's attributes was subjected to corporal punishment (Sanh. 56a). According to Talmudic tradition, the Sacred Name was in early times known to all; but later its use was restricted (Ḳid. 71a; see Adonai; Name of God).

Even in taking testimony during the trial of a blasphemer, the witnesses who heard the blasphemy were not permitted to repeat the very words, but an arbitrary phrase was adopted to indicate the blasphemy. Thus, R. Joshua ben Ḳarḥah said: "Throughout the examination of the witnesses, 'Yosé' should be used for Yhwh, and they should say, 'Yosé shall strike Yosé,' to indicate the blasphemy" (Mishnah Sanh. *ib.*). At the conclusion of the trial sentence of death could not be passed by such testimony only, and it thus became necessary for one of the witnesses to use once the very words which they had heard. The court directed all persons not immediately concerned in the trial to be removed, and the chief witness was then addressed thus: "State literally what you heard"; and when he repeated the blasphemous words the judges stood up and rent their garments, that being the common sign of mourning. And the rents were not sewed up again, indicating the profound degree of the mourning. After the first witness had thus testified, the second and the following witnesses were not called on to repeat the identical words; but were obliged to say, "I also heard it thus" (Mishnah Sanh. *ib.*).

The text of the law in Leviticus provides that the stranger, as well as the native born, is liable to punishment for blasphemy. Talmudic tradition states that blasphemy was one of the seven crimes prohibited to the Noahides (Sanh. 56a), *i.e.*, according to natural law. Although, according to Jewish law, a Jew who blasphemed a heathen deity was not guilty of the crime of blasphemy, Josephus ("Ant." iv. 8, § 10, after Philo, "Vita Mosis," 26; ed. Mangey, ii. 166) to the contrary notwithstanding, yet a heathen might be guilty if he blasphemed the name of the Lord (Baraita Sanh. 56a). The crime of the heathen blasphemer, though subjecting him to the penalty of death, did not oblige the Jewish bystanders to rend their garments. The Talmud bases the custom of rending the garments in such cases upon the Biblical precedent in II Kings xviii. 37), where Eliakim and others rent their garments when they heard the blasphemy of Rab-shakeh; and in order to bring this view into harmony with the practise requiring the rending of garments only on hearing a blasphemy by a Jew, the Talmud states that Rab-shakeh was an apostate Jew (Sanh. 60a).

According to R. Ḥiyya, the rending of garments was no longer required after the fall of the Temple ("He who hears blasphemy nowadays is not obliged to rend his garments, because otherwise his garments would be nothing but tatters," Sanh. *ib.*); for the criminal jurisdiction of the Jewish courts had ceased, and the fear of death no longer deterred the blasphemers. The later law, however, restored the practise of rending the garments. In an opinion rendered by Gaon Rab Amram ("Teshubot Geone Mizraḥ Uma'arab," collected by Joel Müller, No. 103) he says, "He who hears his neighbor blaspheme must excommunicate him in these days, no matter what language was used. This is the practise of the pious. It is not necessary that the blasphemy be in Hebrew, and it makes no difference whether the Ineffable Name or the attributes of God be mentioned, whether the offender be a Jew or a non-Jew, whether the language be Hebrew or any other. These distinctions were made to distinguish the capital crime from the lesser offense; but for purposes of excommunication, it makes no difference whether the blasphemer be a heathen or a Jew, whether he use the Sacred Name or the attributes, nor what language he uses; he must be excommunicated." And this opinion is, with slight modification, repeated in the Yoreh De'ah (340, 37) as follows: "He who hears the Name blasphemed, or even an attribute of God, such as 'The Forgiving One,' 'The Merciful One,' etc., even if pronounced in a foreign language, must rend his garments, provided he hear it from an Israelite (and an apostate is in these days considered a heathen); and even if he hear it from the mouth of the witness stating how the blasphemer blasphemed. But the witnesses testifying in court need not rend their garments again, having once done so when they first heard the blasphemy."

The excommunication of the blasphemer was substituted as a punishment for the death penalty (see Excommunication), rendering it unnecessary for the witnesses to repeat the identical words of the blasphemy, as this was required only when the death penalty was inflicted (Pitḥe Teshubah to Yoreh De'ah, 340, 37). Abba Saul was of the opinion that, in addition to the punishment inflicted by human power, the blasphemer is also excluded from the life in the world to come ('Ab. Zarah 18a). See Sacrilege, Infidelity, Scoffing; Shem ha-Meforash.

Bibliography: Mayer, *Die Rechte der Israeliten, Athener und Römer*, iii. 415; Saalschütz, *Das Mosaische Recht*, pp. 494 *et seq.*

K. D. W. A.

BLAU, FRITZ: Austrian chemist; born at Vienna April 5, 1865. He received his education at the gymnasium and university of his native city, and was graduated as doctor of philosophy in 1886, becoming a member of the university of the Austrian capital as privat-docent in chemistry in 1890.

Blau has contributed essays to the "Monatshefte für Chemie der Kaiserlichen Akademie der Wissenschaften" ("Studien über Pyridinabkömmlinge," "Neuerungen beim Gebräuchlichen Verbrennungs-Verfahren"); the "Berichte der Deutschen Chemischen Gesellschaft in Berlin" ("Zur Constitution des Nicotin "), etc.

Bibliography: Eisenberg, *Das Geistige Wien*, s.v., Vienna, 1893.

S. F. T. H.

BLAU, HEINRICH: German journalist and playwright; born in Neu-Stettin, Pomerania, Sept. 21, 1858. He received his education at the Jewish school and the Sophien Realschule in Berlin, whither his parents had removed when he was a small child. When only thirteen years of age he wrote a metric translation of the Psalms. Blau in 1878 went to London, where he found employment on the "Londoner Journal," a German paper, whose chief editor he became later. Since then he has been engaged on the staffs of various German publications in the English capital.

Blau soon became a proficient journalist, writing both in English and in German; acting as correspondent of papers in Germany, and contributing to such English reviews as the "Nineteenth Century" and the "Contemporary." He also translated literary works from and into English and German, besides writing feuilletons. During all this time he studied Sanskrit and Oriental literature; and the result was shown in "Gautama," a dramatic poem in German in four acts.

Blau is the author of a drama in German blank verse, "Thomas Chatterton," and of "Some Notes on the Stage and Its Influence upon the Education of the Masses," and "Some More Notes" on the same subject, for which essays he received a gold medal from a London society. He also wrote libretti for light operas—"San Lin" and others—and the texts of the opera "Das Erbe Judas" and the oratorio "Samuel," as well as the dramas "Scherben," "Bianca Capello," "Die Prophezeiung," and "Götzen."

In 1893 Blau came on a visit to the United States, but remained only a short time.

Bibliography: *The Jewish World*, March 8, 1901 (portrait).

S. F. T. H.

BLAU, LUDWIG: Hungarian scholar and publicist; born April 29, 1861, at Putnok, Hungary; educated at three different yeshibot, among them that of Presburg, and at the Landesrabbinerschule in Budapest (1880–88); studied philosophy and Orientalia at the Budapest University; received there the degree of Ph.D. *cum laude* in 1887, and the rabbinical diploma in 1888.

In 1887 Blau became teacher of the Talmud at the Landesrabbinerschule, in 1888 substitute, and in 1889 professor of the Bible, the Hebrew and Aramaic languages, and the Talmud. Since 1899 he has also been librarian and tutor in Jewish history. He is (1902) president of the folk-lore section of the Jewish-Hungarian Literary Society, and (since 1891) editor of the "Magyar Zsido Szemle." Blau's scientific publications have dealt chiefly with the literature and life of the Jews in the Talmudic and early post-Talmudic periods (*e.g.*, "Beiträge zur Erklärung der Mechilta und des Sifre," in the Steinschneider "Festschrift," 1896; "Quelques Notes sur Jésus ben Sirach," in "Revue Etudes Juives," xxxv. 19–47; "Das Altjüdische Zauberwesen," Strasburg, 1898), with the Jewish traditions regarding the Masorah ("Massoretische Untersuchungen," Strasburg, 1891; "Masoretic Studies," in "Jewish Quarterly Review," viii., ix.), and the canon of Scripture ("Zur Einleitung in die Heilige Schrift," Strasburg, 1894). This latter work is especially valuable for the light it throws upon the history of the Bible text in the early synagogue. Blau has also published "Der Concursus Vitiorum nach Talmudischem Recht," Budapest, 1887; and "Die Erwählung Israel's" (in Hungarian), *ib.* 1890; and has contributed to the "Monatsschrift," "Zeitschrift für Hebräische Bibliographie," "Jahrbuch des Ungarischen Litteraturvereines," "Jahrbuch der Deutschen Litteraturvereines," etc.

S. G.

BLAUSTEIN, DAVID: Educator; born May 5, 1866, at Lida, near Wilna, Russia. He received his first education in Hebrew in the ḥeder and yeshibah of his native town; went at the age of eighteen to Prussia, where he studied Hebrew and rabbinical literature under Israel Lipkin; subsequently, on his removal to Mecklenburg-Schwerin, he studied Jewish history and philosophy under Dr. Feilchenfeld. Being still a Russian subject, he was ordered to leave Germany, and in 1886 came to the United States and settled in Boston, where he opened a private school. He actively engaged in educational and communal work, being one of the founders of the Sheltering Home for Immigrants. About 1890 he entered Harvard University, but left it after three years to devote himself entirely to congregational work at Providence, R. I., where from 1892 to 1896 he acted as rabbi, and became a member of the executive board of the Society for Organizing Charity. In 1896 he was appointed lecturer on Semitic languages at Brown University, and in 1898 became connected with the Educational Alliance of New York, where he fills the office of superintendent. Blaustein went to study the conditions of the Rumanian Jews in the summer of 1900, visiting for this purpose Bucharest and other cities, accompanying Mr. Wachthorn, delegated by the United States government to study the Jewish question.

Bibliography: *Jew. Chron.* Sept. 21, 1900.

A. B. B.

BLAUSTEIN, OZER: Russian teacher, and writer in Russian and Judæo-German; born at Dünaburg in 1840; died in Warsaw April 27, 1899. His Russian grammar was recommended for Jewish public schools by the Ministry of Public Instruction. He is the author also of a "German Method" and a "Manual for the Study of Hebrew"; and has translated into Russian the Hebrew prayer-book and the Maḥzor. Of his numerous novels, published in the Judæo-German dialect, may be mentioned: "Der Armer Gvir," Wilna, 1893; "Die Gvald-Shiduchim," Wilna, 1880; "Der Suhn als Schadḥan," 2d ed., Wilna, 1893; "Der Bitterer Tropfen," Wilna, 1894; "Die Waisse mit die Schwarze," Wilna, 1894; "Der Baal Tove," Wilna, 1895.

Bibliography: *Aḥiasaf*, 1900, p. 378.

H. R.

BLAYNEY, BENJAMIN: English divine and Hebraist; born 1728; died Sept. 20, 1801. He was educated at Oxford, took the master's degree in 1735, and became fellow and vice-principal of Hertford College in 1768. He was employed by the Clarendon Press to prepare a corrected edition of the Authorized Version. This appeared in 1769, but most of it was destroyed by fire in the Bible warehouse, Paternoster Row, London. Blayney then studied Hebrew, and in 1787 took his degree as doctor of divinity.

His principal works are: "A Dissertation by Way of Inquiry into the True Import . . . of Dan. ix. 24 to the End," etc., 1775–97, which was translated into German by J. D. Michaelis; a new translation of Jeremiah and Lamentations, 1784; an edition of the Samaritan Pentateuch in Hebrew characters, 1790; a new translation of Zechariah, 1797. He was a good scholar and a useful writer.

Bibliography: *Gentleman's Magazine*, lxxi. 1054; lxxiii. 1108; *Dict. Nat. Biog.* v. 208.

T. E. Ms.

BLAZON. See Coat of Arms.

BLEEDING: In accordance with the pathology of its epoch, the Talmud declares, "At the head of the list of human ailments stands plethora (B. B. 58b). The Rabbis say elsewhere (Bek. 44b), "Where there is an abundance of blood, there is also an abundance of eczema." Bloodletting is therefore considered of great importance; and the scholar is forbidden to reside at a place where no bloodletter ("uman," surgeon) is at hand (Sanh. 17b; Maimonides, "Yad," De'ot, iv. 23). The following are the rules, partly pathological and partly astrological or demonological, which the Rabbis recommend for the operation.

Necessity and Time of Operation.

A man ought to be bled once every month, but with advancing years the intervals must be extended. The first, fourth, and sixth days of the week are the most appropriate for the operation. On the fourth day of the week, which falls on the fourth, fourteenth, or twenty-fourth of the month, or after which remain less than four days till the new moon, there must be no bloodletting, since at such times it is dangerous. On the first and second days of the month the operation is enervating, and on the third day dangerous. The operation is not permitted on the eve of a Biblical festival; neither must it be performed on a cloudy or a stormy day, or soon after eating a hearty meal, after partaking of cress, or while suffering with fever, while having sore eyes, or while exposed to a draft (Shab. 129a; Yeb. 72a; Ned. 54b; 'Ab. Zarah 29a). On entering the operating-room, the patient must offer the following prayer: "May it please Thee, O Lord my God! that this my project effect healing unto me; and do Thou heal me, for Thou, O God! art the true Physician, and Thy healing is true." After the operation one should say, "Blessed be the gratuitous Healer" (Ber. 60a; Maimonides, "Yad," Ber. x. 21; Oraḥ Ḥayyim, 230, 4).

Dietary Rules After Operation.

Immediately after the operation one should drink one-fourth of a log of red wine, as a substitute for the red blood lost. This is of so much importance that the very poor patient who can not buy the wine is permitted to obtain the prescribed quantity by calling at shops and tasting the wine, on pretense of intending to purchase a large supply. Or, failing in this, he must eat seven black dates, anoint his temples with oil, and then sun himself, in order to become thoroughly heated. Under ordinary circumstances, however, eating is to be deferred until such time has elapsed after which one can walk half a mile. A little rest after the operation is heartily recommended. Washing the hands is considered to be of almost equal importance, the omission of which will render the patient nervous for seven days (Shab. 129a; Pes. 112a; Oraḥ Ḥayyim, 4, 19). One must eat a good meal after the operation. So urgent are the Rabbis concerning this particular injunction that, although they have laid down the rule that a man should sell the roof of his house to buy himself shoes in case of necessity, they also prescribe that, if necessary, a man should sell his shoes in order to procure a good meal after bloodletting. Furthermore, they assert that the one who makes light of the meal on such an occasion will receive but slight sustenance from Heaven; if he does not prize his life, why should Heaven prize it? For this meal meat is recommended, or a dish of milt; but the flesh of fowls will produce palpitation of the heart. Fish is said to be beneficial when eaten a day before or a day after bleeding; but on the third day it is to be avoided as dangerous. Milk, cheese, onions, and cress are dangerous after the operation, and he who is imprudent enough to partake of them must drink a mixture made of one-fourth of a log of wine and the same quantity of vinegar (Shab. 129a; Ned. 54a; 'Ab. Zarah 29a).

Nearly all of these rules emanate from Rab and Samuel, who were among the earliest and most prominent Babylonian amoraim (third century). But not all of them met with general approval. A century later it was said of them, "Now that many trample these precepts under foot, and yet escape serious hurt, one can realize the truth of the psalmist's saying (Ps. cxvi. 6), 'The Lord preserveth the simple'" (Shab. 129b; Yeb. 72a). See Brecher, "Das Transcendentale im Talmud," § 57, and ABBA THE SURGEON (UMANA).

G. S. M.

BLEEK, FRIEDRICH: Christian theologian; born July 4, 1793, at Ahrensböck, Holstein; died at Bonn in 1859. After a preparatory course at the gymnasium of Lübeck and two years of philosophical study at Kiel, he entered the University of Berlin, where he studied under Schleiermacher, De Wette, and Neander; becoming tutor at the university in 1818, and assistant professor in 1823. In 1829 he was appointed professor of theology at Bonn, which position he held until his death.

The researches of Bleek were devoted principally to the Old and New Testaments. His work in the former field only will be considered here. Bleek first became known through his series of investigations on the origin and compilation of the Sibylline Books ("Ueber die Entstehung und Zusammensetzung der Sibyllinischen Orakel," in "Berliner Theologische Zeitschrift," 1819–20), which work, as the first systematic endeavor to illuminate this obscure field, must be regarded as epoch-making. Next followed the two treatises, "Ueber Verfasser und Zweck des Buches Daniel" ("Berliner Theologische Zeitschrift," 1822) and "Einige Aphoristische Beiträge zu den Untersuchungen über den Pentateuch" (Rosenmüller, "Repertorium," 1822). In 1831 appeared in the "Theologische Studien und Kritiken" his "Beiträge zu den Forschungen über den Pentateuch," an endeavor to point out such portions of the Pentateuchal legislation as may be traced to the authorship of Moses.

Bleek also made an important contribution to the history of the criticism of the Pentateuch in his program for the University of Bonn (1836), entitled "De Libri Geneseos Origine atque Indole Historica Observationes Quædam contra Bohlenium," in which he vigorously defends the supplementary hypothesis of Von Bohlen, although sharply controverting the late epoch assigned by the latter to the various portions. In 1852 he published in the "Studien und Kritiken" the dissertation "Ueber das Zeitalter von Sacharja Cap. 9–14, Nebst Gelegentlichen Beiträgen zur Auslegung Dieser Aussprüche."

In 1860, shortly after the death of Bleek, his son Johannes, and his foremost pupil and subsequent successor, Adolf Kamphausen, edited, from the manuscript of his class-room lectures, the "Einleitung in das Alte Testament" (4th ed., 1878; edited by Wellhausen). The lucidity, thoroughness, and thoughtfulness with which all the results of the so-called "Vermittlungstheologie" are combined in this work, have served to make it highly popular and useful. The eminently reliable scientific works of Bleek are characterized by extensive learning, thoroughness, ingenuity, and incorruptible veracity.

BIBLIOGRAPHY: A. Kamphausen, in Herzog-Hauck, *Real-Encyklopädie*, iii. 254–257; *Allgemeine Deutsche Biographie*, ii. 701 *et seq.*

T. K. H. C.—A. KA.

BLEIBTREU, PHILIP JOHANN: Jewish convert to Christianity; born at Frankfort-on-the-Main in the middle of the seventeenth century; died there in 1702. He published a German work entitled "Meïr Naor" (The Enlightened Meïr, from his Jewish name, Meïr), Frankfort, 1787, giving an account of his conversion, notices on the Jewish festivals, and on some Jewish prayers.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. No. 1834; Fürst, *Bibl. Jud.* i. 120.

K. I. BR.

BLEICHRÖDER, GERSON, BARON VON: German banker; born Dec. 22, 1822; died Feb. 19, 1893, in Berlin. At the age of sixteen he entered the banking firm founded by his father, and on the death of the latter, in 1855, assumed its management. It was due to his large experience and practical ability that the firm acquired a world-wide reputation.

Bleichröder enjoyed the full confidence of Prince Bismarck, and is said to have been a close friend of the emperor William I., who often consulted him on important financial operations. In 1865 he went, at the invitation of King William, to Carlsbad, and, to extricate the government from a financial embarrassment, proposed the cessation of its participation in the Köln-Minden railroad interests. In 1867 he was made commercial privy councilor (*Geheimer Commerzienrath*). It was owing to these circumstances and to his connections with the Rothschilds that after the Franco-Prussian war (1870–71) Bleichröder was summoned to Versailles as financial adviser on the question of the war indemnity. For the services thus rendered in the peace negotiations the Prussian government conferred upon him the Iron Cross. In 1872 he was created a hereditary nobleman in recognition of his financial services to Rumania, which helped to consolidate the Hohenzollern dynasty in that country.

Bleichröder took much interest in the fortunes of his coreligionists, and his high position in the financial and political world was of great value to the representatives delegated by the Alliance Israélite Universelle to follow, in the interests of the persecuted Jews of the eastern states, the proceedings of the Berlin Congress. Many decorations were conferred upon him by various European governments; and for nearly a quarter of a century he filled the position of British consul-general in Berlin. He left a fortune estimated at 70,000,000 to 100,000,000 marks.

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*; *Jewish Chronicle*, Feb. 24, 1893, p. 11.

S. B. B.

BLEMISH: The Hebrew term for "blemish" (מום or מאום) seems to have originally meant a "black spot" (compare Gesenius-Buhl, "Handwörterbuch," *s.v.*). It denotes anything abnormal or deviating from a given standard, whether physical, moral, or ritualistic. Biblical legislation makes certain kinds of blemishes a ground of disqualification of animals for sacrifice, and of priests for the performance of the priestly functions. It moreover prescribes qualifications for certain inanimate things that come upon the altar, the absence of which qualifications constitutes a blemish, or disqualification. Some of the blemishes are constitutional; others are transitory. All the physical blemishes in animals and priests are external bodily defects.

Blemishes Disqualify for Sacrifice.

The later Halakah, however, considers blemishes in priests with regard also to the priestly blessing pronounced in temple and synagogue; in Levites with regard to their service in the Temple; in persons in general with regard to the vitiating effect of such blemishes on the marriage-contract; and, finally, internal ones in animals.

Blemishes in Animals. (*a*) **Bodily Blemishes:** The bodily defects disqualifying an animal from being offered as sacrifice are enumerated in Lev. xxii. 20-25. The Halakah has extended them to seventy-three, of which number fifty are blemishes also in priests (Bek. v.; Maimonides, "Yad," Issure ha-Mizbeaḥ, ii.). In addition to these external defects the Halakah adds such internal defects as cause the animal to be unlawful for food (see Ṭerefah); and the absence of any internal organ. The reason for the requirement of faultlessness in sacrificial animals is given in Mal. i. 8: "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts."

The laws of "ṭerefah" are also applicable to fowl; but the seventy-three blemishes are not. If, however, the fowl have a marked defect—as a blind eye, an atrophied wing, the loss of a leg—it is disqualified on the general principle that a sacrifice must be "perfect" (Maimonides, *ib.* iii.).

Laws of Ṭerefah.

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: unnatural birth; hybridity, actual or suspected; indefinability of sex; carnal use by man or woman; having been worshiped as a deity, or set aside for idolatrous practises; if acquired as harlot's wages, or in exchange for a dog (Deut. xxiii. 19 is taken by the Halakah in its literal sense), or by stealth or robbery; if it have killed a man; if it be younger than seven full days; if it be not of the best kind obtainable (Maimonides, *ib.*).

(*c*) In the case of first-born animals, all the blemishes that disqualify sacrifices are also disqualifications in first-born, with this difference, that the blemishes in the latter must be constitutional, and the fact of its being first-born must be established beyond a doubt ("Yad," Bekorot, ii.).

The disqualifications in meal-offerings, oblations, incense, and altar-wood are: Levitical uncleanness, which in this case extends even to incense and wood; spoiled condition, or change from natural state; lack of prescribed ingredients, or presence of leaven and honey; lack of required fineness in materials; wine left uncovered; produce of the first three years (ערלה), or of the new harvest before the first fruits are offered; produce grown in a field with mixed seed (כלאים), or untithed ("Yad," Issure ha-Mizbeaḥ, v., vi.).

Blemishes in Sacrificial Materials.

Expert examiners were appointed to investigate blemishes, who were paid out of the Temple funds (Ket. 106a), but for the inspection of first-born animals they took a fee also from their owners ("Yad," Bekorot).

Blemishes in Priests. (*a*) **Bodily Blemishes:** The twelve blemishes enumerated in the Bible (Lev. xxi. 17-23) were extended by the Halakah to 142 (Bek. vii.; "Yad," Biat ha-Miḳdash, vii., viii.). Besides, persons suffering from mental debility (שוטה) were not tolerated as priests.

In the Second Temple a special chamber was set apart in the court in which the Great Sanhedrin examined all priests. Those who were declared to be unfit for the sacred office put on black garments, wrapped themselves in a black cloak, and went away in silence, to be subsequently employed for such services as selecting wood for the altar. Those found perfectly qualified put on white garments and a white cloak, and at once joined their brethren to assist in the sacred functions. They gave to their friends a feast, which they opened with this benediction: "Blessed be the Lord because no blemish has been found in the seed of Aaron the priest, and blessed be He because He has chosen Aaron and his sons to stand and to serve before the Lord in His most holy sanctuary" (Mid. ii. 5, v. 4).

In the Second Temple.

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: Levitical uncleanness; birth in unlawful wedlock (חלל), or in an unnatural way (יוצא דופן); uncertainty as to sex (אנדרגינוס = טומטום, see Androgynos); state of mourning; or of inebriety; disheveled hair, and rent garments ("Yad," Biat ha-Miḳdash).

In this connection may be mentioned the incident with King John Hyrcanus, to whom a Pharisee remarked that he should be satisfied with royal power and give the high-priesthood to some one else, since, as rumor had it, his mother had been once a captive in Modin; the purity of his birth, therefore, was not beyond cavil, and he was not entitled to hold the sacred office (Ḳid. 66a).

(*c*) **Moral Blemishes:** The Pentateuch makes no mention of moral blemishes; but it is known that priests convicted of idolatry, homicide, or any other great offense were not permitted to officiate (see II Kings xxiii. 20; Ezek. xliv. 13).

(*d*) **Blemishes in Regard to Priestly Blessing:** The following six blemishes disqualify a priest from pronouncing the blessing in temple or synagogue: Defective articulation of speech; malformation of face, hands or feet, or unusual appearance of hands (when, for instance, they are discolored with dye, for thus they attract the attention of the audience); moral delinquency, as idolatry or murder: insufficiency of age (his beard must be fully grown); state of inebriety; and not having washed his hands. A חלל, an offspring of an unlawful marriage, is debarred from the pronunciation of the blessing, because he is not considered a priest at all (Maimonides, "Nesiat Kappayim," xv.).

(*e*) **Reason for Disqualification:** According to Philo ("De Monarchia," ii. 5) and others, the faultlessness of the body was meant to be a symbol of the perfection of the soul. Maimonides ("Moreh," iii. 45) explained it as being designed to make the Temple honored and respected by all: for the multitude does not appreciate a man for his true worth, but for the perfection of his limbs and the beauty of his garments. The correctness of such views has been disproved by Bähr ("Symbolik des Mosaischen Cultus," ii. 55) and Kalisch (commentary on Lev. ii. 465; compare also Philippson, "Der Pentateuch," p. 639). According to Kalisch, everything associated with the perfect God was to be perfect, and above all His ministers, who approached His altars to present faultless offerings, and "came near" the curtain which shrouded His mysterious presence. They were to be perfect not only in their lives, but also in their persons, which were to be the fit abodes of pure souls, and reflect the divine similitude and holiness. They were to be distinguished by health and harmony, vigor and freshness.

Other Blemishes.

Blemishes in Levites. The blemishes disqualifying Levites from performing their official functions were only two: transgression of the prescribed age limits and loss of voice (Ḥul. 24a).

With reference to blemishes invalidating the marriage-contract, or yielding a sufficient ground for divorce, man and woman are treated unequally. In regard to woman, all the bodily defects considered blemishes in priests apply also to her, and, besides, several other blemishes are added, such as make intercourse with her unbearable to the husband. In the case of man, however, only a few blemishes are mentioned (Ket. vii. 7-10, 75a-77; "Yad," Ishut, vii.; compare "Eben ha-'Ezer," 39).

K. C. L.

[Blemish, or "mum," in rabbinical literature assumed also a spiritual meaning. "Whosoever is proud has a blemish," says R. Ashi with reference to Bar Kappara's homily on Ps. lxviii. 17 [16]. He explains the passage, "Why leap ye, ye high hills?" as follows: "Why do you enter into a dispute with the hill God desireth to dwell on? Since you are all swollen with pride" (the word "gabnunim" being taken as identical with "gibben" ["crookbacked," Lev. xxi. 20]), "that is, since you have a blemish which unfits you to be God's mount, while Mount Sinai is humble and has therefore been chosen by God as His seat of revelation" (Meg. 29a). Abraham before his circumcision was not altogether without blemish. Circumcision fitted him for his high mission as father of the priest-people (Gen. R. xlvi.).

Hence the ethical maxim (B. M. 59b), "Mum shebak al tomar le-ḥabrak" (Do not accuse thy fellowmen of the blemish that you have). Another maxim is, "Do not cast a blemish on thyself" (Pes. 112b).

The court of justice must be free from physical as well as from moral blemish, for it is said (Song of Songs iv. 7): "Thou art fair, my love; there is no blemish ["spot," A. V.] in thee" (Yeb. 101b). A common Hebrew adage is: "Kol haposel bemumo posel" (He who finds faults in others is influenced by the blemish in himself, Ḳid. 70b).—K.]

BLES, DAVID S.: Communal worker at Manchester; born at The Hague, Holland, in 1834; died at Vienna on Oct. 14, 1899. He was senior partner in the firm of Messrs. S. D. Bles & Sons, merchants and shippers of Manchester; from which firm he retired in 1897 in order to devote himself to philanthropic pursuits. Bles was a city magistrate for thirteen years, being elected in 1886; and for many years he held the office of vice-consul of the Netherlands.

In the year 1897 the queen of Holland conferred on Bles the Order of Orange and Nassau. He was president of the Manchester Jewish Board of Guardians; manager of the Manchester Jews' School; a trustee and member of the Council of Founders of the Manchester Reform Synagogue; a member of the Hospital Sunday Committee and of many other charitable organizations. He founded at the Victoria University a Bles Hebrew scholarship.

Bibliography: *Jewish Chronicle* and *Jewish World*, Oct. 20, 1899.

J. G. L.

BLESSING OF CHILDREN: In the domestic life of the ancient Hebrews the mutual respect existing between parents and children was a marked feature. While prominent among other Semitic peoples (Smith, "Rel. of Sem." p. 60), it was of first importance with the Hebrews, as is evident from the frequent mention of the duties toward parents (Ex. xx. 12, xxi. 15; Lev. xix. 3, xx. 9; Num. xxvii. 4; Deut. xxvii. 16; I Sam. ii. 25; II Sam. xix. 20; Jer. xxxv. 18; Mal. i. 6; Prov. i. 8, iii. 12, x. 1, xxix. 3, xxx. 11; I. Chron. xvii. 13). The natural accompaniment of this was the value placed on the favor of parents, and notably on their blessing pronounced upon the children. The words spoken by parents were supposed to be fraught with power to bring good or ill, blessing or curse. Happy was he who was so fortunate as to receive the father's blessing; wretched he upon whom rested the father's curse. These statements are based particularly upon incidents in the lives of the Patriarchs, as set forth in the Book of Genesis. Noah (Gen. ix. 26) blesses Shem and Japheth, the sons who had covered his nakedness, and curses Ham, the disrespectful son; and that blessing and curse were looked upon as determining the future superiority of the descendants of the two first-mentioned sons and the eternal servitude of the offspring of Ham. In the story of the blessing of Isaac (*ib.* xxvii. 7 *et seq.*), Rebekah makes every effort to secure the paternal benediction for her favorite (*ib.* xxiv. 60). The importance attached to the blessing appears also from Esau's heartrending cry, "Hast thou but one blessing, my father? bless me, even me, also, O my father" (Gen. xxvii. 38). The blessing, even though obtained by deceit, could not be recalled. The father's voice was the instrument through which God spoke; and the words, once pronounced, were regarded as the declaration of the Deity.

Among the Ancient Hebrews.

High Value of Paternal Blessing.

The paternal blessing was the most valuable heritage that parents could bequeath to children. In recognition of all the good that he had enjoyed at Joseph's hands and of all the honors received during his sojourn in Egypt, Jacob bestowed a particular blessing upon Joseph's sons: "Bring them, I pray thee, unto me, and I will bless them" (Gen. xlviii. 9). Especial importance attaches to this blessing of Ephraim and Manasseh by Jacob, because it became the formula by which, in later days throughout Israel, the children were blessed by their parents, in accordance with the word of the patriarch, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (*ib.* 20). And the favorite son Joseph was given the assurance, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix. 26). It is thus evident from the whole spirit of Biblical ethics that the parents' good-will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.

In Later Jewish Literature.

The customs of a people do not always find expression in its literature. The very prevalent sentiments are frequently not set down in words, for the very reason that, being so commonly held, they do not call for comment. Fortunately, however, there are several expressions in later Jewish literature showing the value attached to the parents' blessing. The author of Ecclesiasticus undoubtedly voices the belief of his generation when he declares, "The blessing of the father builds houses to the sons, the curse of the mother destroys them" (Ecclus. [Sirach] iii. 9); and the Rabbis indicate their attitude by the remarkable statement, "Scripture ranks the cursing of father and mother with the cursing of God" (Ḳid. 30b). The feeling of reverence and awe for the parental benediction well expresses the sentiment that has always prevailed in most Jewish communities. One of the most beautiful of Jewish customs is the blessing of the children by the father on all important occasions, notably on the Sabbath eve, on the holidays, on the setting forth on a journey, etc. Ludwig Philippson's memoirs (in "Allg. Zeit. des Jud." 1887, p. 750) mentions that his grandfather blessed him on Sabbath morning after divine service. This blessing as pronounced upon the boys is, "May God make thee like Ephraim and Manasseh" (Gen. xlviii. 20), and upon the girls, "May God make thee like Sarah, Rebekah, Rachel, and Leah" (compare Ruth iv. 12); and, in addition to this regular formula, any special blessing may be added according to the desire of the one bestowing the benediction.

There is no means of knowing how old this beautiful custom may be. The earliest mention of it is found in a passage in the "Brautspiegel," a popular treatise on morals, written by Moses Henochs; the book appeared in Basel in 1602. In the forty-third chapter, which is devoted to advice on the training of children, the writer says, "Before the children can walk they should be carried on Sabbath and holidays to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing (Güdemann, "Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den Deutschen Juden," p. 167). Buxtorf, in "Synagoga Judaica," which was first published in 1604, writes in the fifteenth chapter of the book entitled "How the Jews Prepare for the Sabbath and Begin It," the following:

Occasions for the Blessing.

"After the service [on Sabbath eve in the synagogue] is finished, they seek their home; in parting from one another they wish each other not good-day nor good-night, but a happy Sabbath: the parents bless their children, the teachers their pupils." At the beginning of the seventeenth century the custom was general. Another mention of it, at a much later date, occurs in the prayer-book of Rabbi Jacob Emden, printed first in Altona, 1748. A long passage in this book begins with the words: "It is the custom in Israel to bless the children on Sabbath eve after service or upon entering the house." He says further that this blessing brings God's spirit upon the children who are not yet old enough to secure it by their own deeds. This indicates that as in early Biblical days, so in later times, the parental blessing was believed to be invested with a certain higher power, and to be efficacious for good. To this day this blessing is prized highly by the children.

The value thus laid upon the benediction spoken by the father and mother represents the constancy in Jewish life of the working of forces that make for righteousness; and it is one of the constituent factors of what Lazarus has so well termed the "continuity of the Jewish spirit" ("Ethics of Judaism," pt. ii., p. 213).

K. D. P.

BLESSING AND CURSING: The Hebrew verb for "bless" is "berek" (בֵּרֵךְ). Since in Assyrian and Minæan the corresponding verb appears to be "karabu," it is not likely that the Hebrew is connected with its homonym "berek" (בֶּרֶךְ), which means "knee." The substantive "blessing" is "berakah" (ברכה). "To curse" is "arar" (ארר); substantives are "ḳelalah" (קללה), "me'erah" (מארה). Synonyms are קבב, קלל, אלה; and it is noteworthy that the word "curse" should have numerous synonyms, whereas for "bless" we have only one word. Both "blessing" and "cursing" were founded upon the belief that the individual, the tribe, or the nation could use its relation to the Deity or to the supernatural world for the benefit or the injury of others.

Efficacy of Blessing and Cursing.

It is readily understood that special efficacy attached to the blessing and cursing by sacred persons in close relations with the Deity—by the Patriarchs, by Moses, and by Aaron, by the priests and the Prophets in general, and also by a father; for not only was the father the priest of the family, but it was he who introduced his son to the Deity; and naturally it was supposed that he could influence the Deity to his son's benefit or injury.

Such blessing or cursing did not involve the use of empty words, but implied the exercise of a real power; the word once pronounced was no more under the control of the speaker (Gen. xxvii. 35), and must perforce accomplish its mission. On this conception is founded not only the possibility but also the whole structure of Jacob's deceit, as well as the story of Balaam. Even in later times the possibility seemed dreadful that Balaam, instead of blessing, might have cursed (Micah vi. 5; Neh. xiii. 2). At the same time the story of Jacob proves that blessing and cursing did not always rest on moral grounds. Noah (Gen. ix. 22 *et seq.*) and Jacob (Gen. xlix. 2 *et seq.*), it is true, were guided by the moral conduct of their sons; but Isaac was governed by caprice in his blessings. He was moved by the venison which Esau was to bring him and by his son's affectionate manner (Gen. xxvii. 26 *et seq.*).

Since cursing was considered a material power the unknown thief was cursed; and the mother of the Ephraimite Micah hastened to render the curse ineffective by a blessing after her son had confessed his sin (Judges xvii. 2). For this reason every alliance and every oath was accompanied by a curse directed against the person who should break the alliance or violate the oath; and the laws of Israel, and the treaties of the Assyrian and the Babylonians (compare Schrader, "K. B." vols. ii. and iii. *passim*), derived particular strength from the addition of a blessing and a curse (Lev. xxvi.; Deut. xi. 29 [compare 28]; Josh. viii. 34). Goliath cursed David "by his gods" (Sam. xvii. 43), and Balak desired Balaam to curse the Israelites, the enemies of Moab (Num. xxii. 6), because cursing was supposed to move the divine power for the injury of the enemy. Hence severe punishment was inflicted on those who cursed their parents (Ex. xxi. 17; Lev. xx. 9; compare Deut. xxvii. 16) or the authorities (Ex. xxii. 28).

However, with the gradual development of pure monotheism the conception of blessing and cursing came to be modified. While in early times it was the belief that a father by his blessings or his curses determined the fate of his son (Gen. xlix. 4, 7; Prov. xxx. 11), in later times the father became a seer (Gen. xlix. 1, xlviii. 17 *et seq.*). In fact, Prov. xxvi. 2, distinctly declares that "the causeless curse" will not be fulfilled.

J. JR. W. N.

BLESSING, JACOB'S. See JACOB, BLESSING OF.

BLESSING, MOSES'. See MOSES, BLESSING OF.

BLESSING, PRIESTLY (called, R. H. iv. 5, **Birkat Kohanim**; now **Dukan**): One of the most impressive and characteristic features of the service both in the Temple of Jerusalem and in the synagogue, having its origin in the blessing pronounced by the Aaronites in accordance with the command and the formula ordained in Num. vi. 22-27: "And God spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them: The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace! And they shall put my name upon the children of Israel; and I will bless them." Thrice in the Pentateuch the priestly blessing is mentioned: once in speaking of Aaron (Lev. ix. 22; compare Sifra, Shemini, and Soṭah 38a), and twice in referring to the priests (Deut. x. 8, xxi. 5). In the historical books of the Bible there are two references to the blessing of the people by the priests (Josh. viii. 33; II Chron. xxx. 27).

In Temple and Synagogue.

Many rules were observed by the priests when pronouncing the blessing. These rules made some distinctions between the service in the Temple of Jerusalem and the services elsewhere. Thus, in the Temple the blessing was spoken after the sacrifice of the daily offering (Soṭah vii. 6; Tamid v. 1, vii. 2; Meg. 18a); elsewhere it was pronounced during the daily morning service and on Sabbath and holidays at every service, with the exception of that in the afternoon, because this followed shortly after the midday meal, at which the priests were permitted to drink wine; and it was feared that this might unfit them to perform the function properly. On fast-days, however, the blessing was pronounced also at the afternoon service (Ta'anit 26a, b; Maimonides, "Yad," Tefillah, xiv. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1). In the Temple the priests used the Tetragrammaton, YHWH, pronouncing it distinctly in uttering the blessing; elsewhere the pronunciation ADONAI was substituted (Soṭah, 38a; Num. R. xi. 4; Sifre, Naso, 39; "Yad," *l.c.* 10). According to one report, the priests discontinued using the Tetragrammaton, even in the Temple, after the death of Simon the Just, in order that no man who was not respected and worthy might learn it (Yoma 39b). In the Temple the three portions of the blessing were spoken without pause, and at the close the people responded: "Blessed be the Lord God, the God of Israel from eternity to eternity" (see DOXOLOGY). Elsewhere the priests paused after each sentence, and the people responded with an "Amen."

Restrictions and Regulations.

The blessing was given with uplifted hands. In the Temple service the priests raised their hands above their heads, while in other places they lifted them only to their shoulders. Any Aaronite who had attained manhood's estate was enjoined to perform the function; there were, however, certain disqualifications due to physical, moral, or ritualistic defects (Meg. 24b; Ber. 32b; "Yad," Tefillah, xv. 1-6; Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 30-41; see BLEMISH); viz., if a priest had ever killed a human being (even though unintentionally), committed idolatry, violated any of the Levitical purity or marriage laws pertaining to the priests, committed any crime without having repented, or had indulged unduly in drinking wine (this is based upon the juxtaposition of the chapter on the Nazarite, Num. vi. 1-21, and the priestly blessing, Ta'anit 26b, 22-27); if he were crippled, a hunchback, or blind even in one eye, or had any defect on his hands, or if his speech were not distinct; and, finally, without ablution of the hands, he was disqualified. (Compare Blemish.) Should any priests who were thus incapacitated, or who considered themselves unworthy, be present at the service, they were compelled to leave before the reader in his prayer gave the signal to the priests; for otherwise they would violate the command, "Thus shall ye bless the children of Israel."

The blessing was to be spoken standing, as were the blessings in Deut. xxvii. (Soṭah 38a; Sifre, *l.c.*; Num. R. *l.c.*). The priests faced the congregation out of respect for the people; but the latter were not allowed to look at the priests while the blessing was spoken, lest their attention should be distracted and their devotions disturbed ("Yad," *l.c.* xiv. 7). In all motions connected with the blessing, such as advancing to the platform, or turning toward the Ark or the congregation, the priest was always to go to the right ("Yad," *l.c.* xiv. 13 after Soṭah 15b).

The blessing was to be spoken in Hebrew because of the command "thus"; that is, only in the prescribed words and language. It was to be pronounced in a loud voice so that all the congregation could hear. The priests were required to discard their leather foot-wear (sandals) when they ascended the platform to pronounce the blessing (Soṭah 40a). They were required to wash their hands before proceeding to the performance of the function (Soṭah 39a).

Its Place in the Liturgy.

Originally the priestly blessing was a function performed every morning at the regular service, provided the necessary number of ten persons were present (Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 1). But in the course of time, as the daily business became too pressing to allow the people to spend so much time on their devotion, the blessing was merely recited by the reader and introduced by a brief prayer such as is inserted in the common daily ritual; and the priestly blessing was reserved for Sabbath and holy days (Ḳol Bo, 128). Finally, in view of the fact that on the festival days people are better disposed, both in body and in soul, for the reception of the divine blessing, owing to the purifying ablutions of the previous day and to their greater cheerfulness of spirit, the festival day alone was retained for the imparting of the priestly blessing, and not the "Shaharit," but the "Musaf" service was selected, on which occasion the attendance is large (see Bet Josef, Ṭur Oraḥ Ḥayyim, *l.c.*; Moses Isserles, to Shulḥan 'Aruk, Oraḥ Ḥayyim, i. 44, and the commentators; also Magen Abraham, for the reason why the blessing is not imparted when the holy day falls on the Sabbath). In Amsterdam and other places the blessing is recited every Sabbath.

The main idea pervading the whole function of the priestly blessing rests upon the Name of God (Shem ha-Meforash), which is to be "put upon the children of Israel." While originally every greeting or blessing was accompanied by the pronunciation of the Name to make it efficient (see Ber. ix. 4; compare Ps. cxviii. 26), it became later only the privilege of the priests to use the Name in blessing the people; and the reverential sanctity attached to the Name lent to the priestly function a mystical and almost magical power. Hence the belief prevailed that during the lifting up of the hands by the priests, the Shekinah was hovering over their heads and its rays streamed through their open fingers, the people not being allowed to look on lest, like those who gazed at the sacred Ark in ancient times, they might be hurt, struck with dimness of the eyes and other misfortunes (Ḥag. 16a; Soṭah 39b; Yer. Meg. iv. 75c; Cant. R. ii. 9; Num. R. xi.; "'Aruk," *s.v.* חלון; see, however, Tosef., Ḥag. 16a; and Yer. Meg. *l.c.*, for more rationalistic views regarding the time when the Name was no longer pronounced). That great magical powers were long afterward ascribed to the priestly blessing may be learned from the advice given in the time of Rab Ashi to those troubled by bad dreams; viz., to offer a prayer that God might turn every curse into blessing (Ber. 55b)—a prayer which has been embodied in the common ritual, and is still recited during the singing of the blessing; the medieval mystics having added strange, fantastic, angelic conjurations to make it still more efficacious.

Another opinion (Cant. R. on iii. 7; Num. R. xi. 9) is that the mere listening to the priestly blessing is a charm against every malign influence, the sixty letters of the blessing being "the threescore valiant men, each his sword upon his thigh because of the fear in the night" (Song of Songs iii. 8).

Even the haggadic comments and the Scripture parallels given in Soṭah 39b–40a, Sifre and Num. R. *l.c.*, to the priestly blessing have been embodied in the ritual; and they are, partly on the recommendation and partly with the disapproval of the Rabbis, recited during the singing of the blessing by the priests (see Tos. Soṭah 40a; Ḳol Bo, *l.c.*, and Abudarham).

After the "Modim," the reader introduces the priestly blessing with the words: "Our God and God of our fathers, bless us with the threefold blessing which is in the Torah, written by Moses, Thy servant, spoken by Aaron and his sons, the priests, Thy holy people." Then the Aaronites proceed to the platform and offer the following invocation silently: "May it be Thy will, O Eternal our God, that this blessing wherewith Thou hast commanded us to bless Thy people Israel may be a perfect blessing; may it be imparted without stumbling and error now and ever" (Soṭah 39a). The benediction is also prescribed which the priests recite before giving the blessing.

In the Reform ritual the priestly blessing is usually recited by the rabbi at the close of each service before the dismissal of the congregation; the assumption being that the Aaronites have ceased to possess special claims and obligations as priests, since with the destruction of the Temple the people of Israel became the priest-nation (see Conferences, Rabbinical).

The great danger in all blessings by priests lies in the possibility that the people may believe such blessings to have mediatorial power. This idea has always been foreign to the spirit of Judaism. The priest is not a mediator. The blessing which he utters has no magical power for good or ill. It is merely a portion of the prescribed ritual. Not the priest, but God, blesses (see Sifre, *l.c.*): "I (God) will bless them." These words are used so that the Israelites may not say that their welfare depends upon the blessing by the priests; God alone can bless. Furthermore, these words are used that the priests may not say, "We will bless Israel." From God alone do blessings flow: no man has power to bestow them (Sifre, *l.c.*; Ḥul. 49a, where, in opposition to R. Ishmael (the priest), R. Akiba interprets the words "And I will bless them" as referring to Israel and not to the priests, since these could merely pronounce the blessing, while the real blessing comes from God).

Each word of the priestly blessing was a fruitful theme of comment and interpretation.

"May God bless thee" with wealth, and "keep thee" in health.

"May He let His countenance shine toward thee"; *i.e.*, "May He give thee the light of the eyes"; or, according to Rabbi Nathan, "the light of the Shekinah."

"May He be gracious to thee" with knowledge and understanding, with learning, instruction, and wisdom.

"May He lift up His countenance toward thee"; *i.e.*, "May His anger pass away from thee."

"May He grant thee peace" in thy going out and in thy coming in, with all men, in thy house, and without end.

"Great is peace, for through it alone is blessing secured."

"Great is peace, because it seals all the blessings" (Num. R. xi. 7; Sifre, Naso, 40-42).

K. D. P.—K.

——**Music:** The ceremony of pronouncing the benediction is termed in the Talmud (Ḥul. 132b; Meg. 24b *et passim*) "nesiat kappayim" (raising of the hands), from Lev. ix. 22. It is also familiarly called "dukan" (platform), from the position of the priests during the ceremony. These stand on a dais or platform, such as that upon which the Levitical choir in the Temple was placed. Hence the Judæo-German verb in common usage, "duchanen."

The hands as upraised during the priestly blessing, with the thumb and first finger and the middle and ring-fingers so separated as to form little spaces through which the rays of the Shekinah streamed upon the assembled worshipers, in accordance with Cant. ii. 9 (see Soṭah 39b; Num. R. xi.; 'Aruk, *s.v.* חלון), were adopted as the family badge of a Cohen. It is found thus on gravestones, objects of ecclesiastical art, imprints of books, etc., and is still so used, being frequently surmounted by a crown ("keter kehunah") (see Kohanim). The fear that the people might gaze at the priest during the blessing, which was regarded as a perilous irreverence, gave rise to the custom of covering the head (and usually the hands as well) with the ṭallit during the recital of the benedictions. As the reader commences to intone the first of the three passages which form the conclusion of every "'Amidah," those Aaronites who desire to be released from the performance of the Biblical command withdraw from the synagogue, in order that they may not hear the reader call upon the Kohanim to carry out their duty. With them withdraw any Aaronites who may be mourners, or under the age of puberty, defective in person or speech, accidental manslayers, or married to divorced women—all these being excluded from participation. Those remaining remove their leather boots, after which water is poured over their hands by the Levites. The priests then assemble on the steps of the Ark with their faces toward it, each covering his head with his ṭallit; and when, during the service, the reader calls out to them, "Kohanim," they face right about, spread their hands horizontally above their heads, palms downward, in the manner indicated, and chant together: "Blessed be Thou, Lord our God, king of the universe, who hast sanctified us with the holiness appertaining to Aaron, and commanded us to bless Thy people Israel in love." Word by word the three verses are then dictated by the reader, the priests swinging north and south at suitable words in order to include the congregants standing right and left as well as those in front of them. At the close of each verse the response "amen" is given; and after the third verse they face about again, remaining before the Ark until the reader concludes the 'Amidah with the next paragraph.

From the first the benedictions appear to have been uttered with the singing rather than the speaking voice (compare Maimonides, "Yad," Tefillah, xiv. 14). Even in Talmudical times the singing seems to have been so protracted that Biblical texts suitable to each word were suggested to the congregation to meditate upon during the chanting. But the recital of these verses by the worshipers, or the introduction of more than one melody by the Kohanim, was rather deprecated by the Rabbis. The tunes of the chanting on each of the holy days differ

BIRKAT KOHANIM

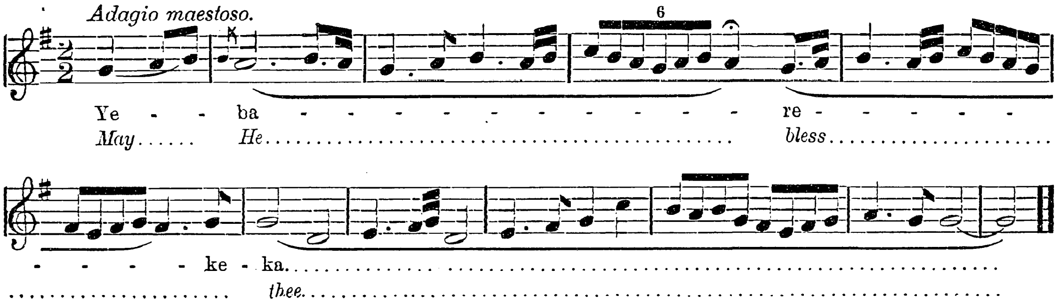
Adagio maestoso.
6
Ye - - ba - - - - - - - - - - - - re - - - - - -
May...... He.......................... bless...................
- - - - - ke - ka...
.... thee...

The Spanish Chant.

from one another, some appearing to be of very ancient origin. One of these is preserved in the traditions of the Sephardim, to which each of the fifteen words of the benediction is sung at length; and this has been seriously claimed to be the identical melody sung by the priests in the Temple. But while obviously antique, being practically melismatic psalmody in the sixth ecclesiastical mode, yet its structure, particularly its coda, is so close a reproduction of many another strain in the music of the southern Jews, of acknowledged peninsular origin by them, that no claim could be allowed to an origin more remote than Moresque Spain, even were not the resemblance to some of the later Mozarabic intonations so unmistakable. (See p. 246.)

"The Chant of the Dead."

The Ashkenazim have a large number of melodies to which the words of the benediction are sung. Almost every congregation, indeed every family of Kohanim, has its own tradition. Often, however, these airs are but distinctive melodies of a particular festival, or echoes of seventeenth- and eighteenth-century German folk-song. Only two have any claim to antiquity like that of the Spanish chant. The older is a medieval German melody, which exists in several variants, and is in most instances reserved for the concluding days of the festivals ("Hazkarat Neshamot, Matnat Yad"), when departed relatives are called to mind. From this it has come to be widely known as "Niggun Metim" or "The Chant of the Dead." Its recent history is of particular interest. Developed with insight and feeling by Cantor NAUMBOURG of Paris, an instrumental arrangement was published in E. Pauer and F. L. Cohen's "Traditional Hebrew Melodies," London, 1896, which attracted the attention of the late Queen Victoria, and was played as the introductory voluntary at several memorial services of the British royal family. In its original simple form this chant is as follows:

BIRKAT KOHANIM

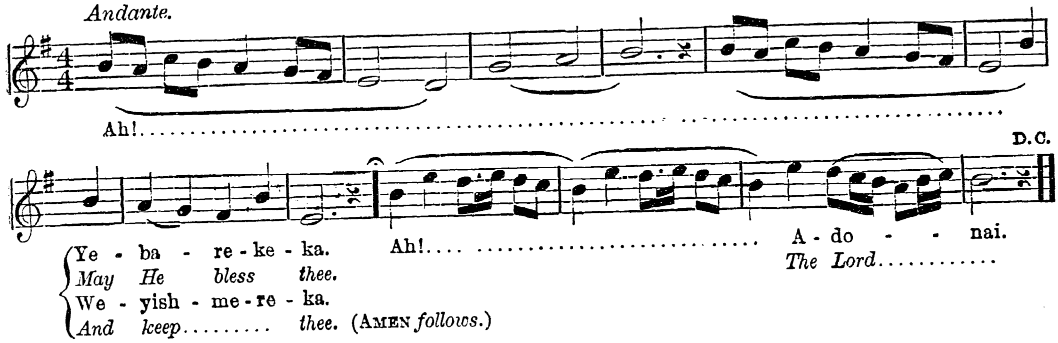
Andante.
Ah!..
D.C.
Ye - ba - re - ke - ka.
May He bless thee.
We - yish - me - re - ka.
And keep........ thee. (AMEN follows.)
Ah!.... ....
A - do - - nai.
The Lord............

The Polish Melody.

The other old northern chant is of Polish origin, probably of the seventeenth century, and is perhaps even more extensively known. At once beautiful in itself and very characteristic, it is to many lovers of music a typical example of Hebrew melody. In most British synagogues the whole ceremony is performed to its melodious phrases.

K. F. L. C.

BIRKAT KOHANIM

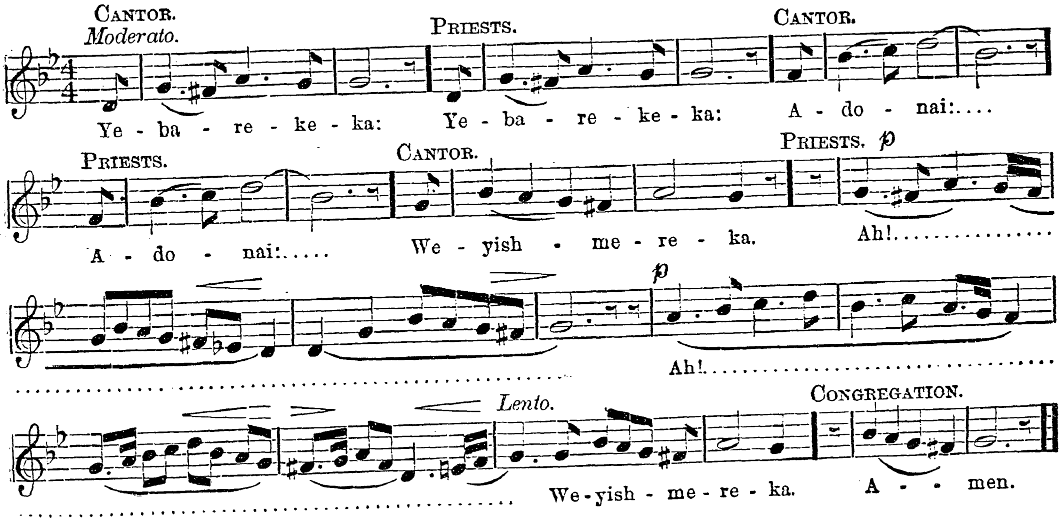
CANTOR.
Moderato.
PRIESTS.
CANTOR.
Ye - ba - re - ke - ka: Ye - ba - re - ke - ka: A - do - nai:....
PRIESTS.
CANTOR.
PRIESTS. p
A - do - nai:.....
We - yish - me - re - ka.
Ah!...........
p
Ah!.......................
Lento.
CONGREGATION.
We-yish - me - re - ka.
A - - men.

BLIN D'ELBŒUF: French manufacturer who introduced into France woolen cloth for ladies' use. It was soon considered the best in Europe, and obtained the prize at the Vienna Exhibition of 1870. Blin in presenting a sample of his cloth to President Carnot said: "We are all the more proud of it, for it reminds us of a victory gained by French industry over foreign."

BIBLIOGRAPHY: Bloch, in *Revue Etudes Juives*, xxxviii. 23.

S. I. Br.

BLIND, THE, IN LAW AND LITERATURE: The ancient nations regarded blindness as the lowest degradation that could be inflicted upon man; hence gouging out the eyes of an enemy was a form of national retaliation. The Philistines bored out the eyes of Samson, and the king of Babylon blinded Zedekiah. Nahash the Ammonite demanded as a condition of surrender that he should thrust out the right eye of every man of Jabesh-gilead, as a reproach upon all Israel (I Sam. xi. 2).

In the Bible.

The blind, together with cripples and lepers, were outcasts of society and kept quarantined outside the town limits; they became paupers and a menace to passers-by. When David besieged the Jebusites at Jerusalem, the blind and crippled mendicants were so numerous that he was compelled to take stringent measures against them (II Sam. v. 6). In the eyes of the ancient Hebrews the maimed, and especially the blind, were thought to possess a debased character. Balaam, the prophet of the Gentiles, according to Talmudic tradition, was lame and blind of one eye (Sanh. 105a). The blindness of Isaac is said to have been the cause of Rebekah's action in transferring the blessing from Esau to Jacob, as she considered herself better able to judge the merits and demerits of her two sons (Yalk.). Jacob would not marry Leah because she had "tender eyes." On this account the Talmud says that a bride whose eyes are beautiful needs no further examination (Ta'an. 24a).

To counteract the prevailing notion that bodily ailments and defects are the punishment of sin, special legislation was provided for the protection of the blind and afflicted: "Thou shalt not . . . put a stumblingblock before the blind" (Lev. xix. 14). "Cursed be he that maketh the blind to wander out of the way" (Deut. xxvii. 17).

The Talmud compares the blind, the leper, the childless, and the pauper to the dead (Ned. 64b), quoting from Lamentations (iii. 6): "He hath set me in dark places as they that be dead of old."

Respect for the Blind.

Judah ha-Nasi is the first person mentioned in rabbinic literature who helped to remove the stigma of the blind. It is related that he and R. Ḥiyya, while traveling, came to a certain town and inquired whether there were any learned man whom they could honor by a visit. The townsmen directed them to a blind scholar. R. Ḥiyya said to the prince, "Do not disgrace thy excellence. Let me visit him." Judah insisted, however, and went with him. When they were about to leave, the blind man gratefully acknowledged the visit, saying: "Ye have honored by your audience one who is seen but sees not. Ye shall be blessed and acceptable before One who sees but is invisible" (Ḥag. 5b). R. Abba b. Jacob offered a high seat in his house to a blind visitor, which action caused the people to believe the latter a great man and secured for him an honorable position. He bestowed the above-mentioned blessing upon R. Abba (Yer. Peah, end, ch. viii.). R. Hoshaiah the Great, engaged for his son a blind teacher with whom he dined daily. On one occasion, when visitors were at the house, the teacher was not invited to the table. R. Hoshaiah apologized afterward for the omission, saying he did not wish to embarrass or disgrace him before the assembly; whereupon the blind teacher rejoined, "May thy apology be acceptable before the Invisible" (*ib.*). For euphemistic reasons the Talmud calls a blind man סגי נהור ("a man of abundant light").

The blind are exempt from all religious duties. They may perform any religious service for themselves, but can not be a proxy for others. Thus a blind man when saying the eighteen benedictions need not face the Temple of Jerusalem (the east), being unable to distinguish the points of the compass, but he shall direct his heart toward his Father in heaven (Ber. 29a). Yet he must not utter His name in vain. R. Judah would not permit him to say the benediction before the Shema': "Blessed be the Lord who formed light and created darkness," inasmuch as the blind derives no benefit from light. The "wise men" differ, however, claiming that the light indirectly benefits the blind. R. Yosé (the tannaite) could not understand an apparently illogical passage in Deuteronomy: "And thou shalt grope at noon-day as the blind gropeth in *darkness*" (xxviii. 29); until he chanced to meet a blind man who was walking at night with a lantern in hand, and who explained that the lantern was of great service to him, to enable passers-by to guide and protect him from obstacles and pitfalls (Meg. 24b).

R. Joseph, who was blind, said that at one time he would have welcomed one who could assure him that R. Judah was right in the statement that the blind were exempt from the performance of religious duties; for in that case he (R. Joseph), who, although blind, performed these duties, would deserve a greater recompense than one who was not blind. Hearing R. Johanan, however, assert that "one who performs his prescribed duties is greater than a volunteer," Joseph said that he would offer a banquet to the rabbis if they could assure him that R. Judah was wrong in his statement.

R. Joseph, and R. Sheshet, another blind Talmudist, hold the opinion that the blind are under obligations to perform all religious duties, and accordingly they recited the Haggadah on Passover eve before the assembled family (Pes. 116b), which was contrary to the decision of R. Aḥa b. Jacob, who excused a blind man from saying the Haggadah (*ib.*).

Interesting stories are related of the totally blind R. Sheshet, showing his exquisite and instinctive knowledge of his surroundings while the guest of the Chief of the Captivity (Giṭ. 67b), and his remarkable discernment of the approaching Persian king among many legions (Ber. 58a). A blind rabbi was accustomed to cite Mishnaic traditions before Mar Samuel, and on one occasion forgot to provide for the cooking of food on a holiday preceding Saturday (Beẓah 16b), an instance showing that the blind were not entirely free from religious duties.

Obligations and Exemptions.

The authorities differ as to the extent of the exemption, whether from a Mosaic or rabbinic point of view, whether from mandates, or even from prohibitions ("not to do"). The development of customs and laws regulating the blind has abrogated many distinctions, and the tendency of the recent authorities is to remove all disabilities and to give the blind equal religious and civil rights. The gradual emancipation or, rather, the participation of the blind in all matters of religion and law, is shown by the following quotations ranging from the Mosaic law to the latest codes and responsa: A blind priest was not permitted to offer sacrifices on the altar (Lev. xxi. 17), and he was exempt from a pilgrimage to Jerusalem on holidays, this applying even if he were blind only of one eye, for R. Johanan says: "One must see as he is seen" (Mishnah Ḥag. ch. 1, § 1). A blind man who committed unpremeditated homicide was exempt from banishment to a city of refuge, according to R. Judah, who interprets literally the verse, "Seeing him not" (Num. xxxv. 23; see Mak. 9b). Maimonides concurs in this decision, holding that homicide was in this case an unavoidable accident ("Yad," Roẓeaḥ, vi. 14).

The Mishnah prohibits the ordination of a blind justice, although a blind witness is permitted to testify. An exception is noted of a blind justice who was allowed to practise without protest (Sanh. 34b). The Shulḥan 'Aruk prohibits the appointment and practise of a totally blind man as a judge, but tolerates one who is blind only of one eye (Ḥoshen Mishpaṭ, 7, 2). R. Jerucham permits even a totally blind judge to render decisions (Bet Yos. *ib.*). R. Isaac Lampronti rules that the defendant can claim the right to submit his case before a resident blind justice, on the ground that some authorities raise no objection to such a proceeding. R. Ben Sasson and R. Ben Nehemiah, two blind justices, practised at Venice ("Paḥad Yiẓḥaḳ," Letter Samek, 24b, ed. Lyck, 1866). Lampronti gives as his reason for this decision that nowadays the judge merely follows the precedents established in the various books, and does not render new decisions.

Reciting the Scriptures.

The public reading of the Pentateuch by a blind man is prohibited, as the "words of Holy Writ may not be recited orally" (Meg. 24a). This decision in Shulḥan 'Aruk, Oraḥ Ḥayyim, 53, 14, is reversed by later authorities (Magen Abraham, *ib.* 139, 104) on the ground that to-day the person who is called up to read the Torah merely repeats mentally the words dictated by the reader. R. Moses Zacuto relates that the rabbis of Poland did not permit a blind man to read the Scriptures. Nevertheless he agreed with other rabbis at Mantua (1678) to allow the blind R. Benjamin Ashkenazi of Prague to read; while at Ferrara such permission was refused to a blind man named Norzi, though an exception was allowed in the case of R. Jacob Lianna, on account of his superior Biblical and Talmudic learning ("Paḥad Yiẓḥaḳ," *ib.*).

Among blind scholars after Talmudic times may be mentioned R. Judah gaon, of Pumbedita (Sherira's letter in Neubauer, "Med. Jewish Chronicles," ii. 3), the accredited author of "Halakot Gedolot"; Isaac Sagi Nahor ben David, ראב"ד, "the father of the cabala" (end of twelfth century); and R. Abraham Judah Zafig, born blind at Tunis and lived at Jerusalem, author of עיני אברהם ("The Eyes of Abraham"), Amsterdam, 1784. The blind R. Joseph b. Azriel ha-Levi Schnitzler is the author of an illustrated commentary on the last nine chapters of Ezekiel explaining the whole plan of the Temple, courts, gates, etc., which he dictated to R. Zarah ha-Levi, the reader of the Hamburg congregation in London (London, 1825). Of modern authors who lost their sight are Salomon Munk, Adolph Neubauer, Joseph Derenbourg, and Abraham M. Luncz.

Bibliography: Friedman, *Das Blinden-Institute auf der Hohen Warte bei Wien*; Geiger, *Der Blinde in dem Biblischen und Rabbinischen Schriftthume*, in his *Jüdische Zeitschrift*, xi. 205, Breslau, 1875; Adolph Rosenzweig, *Das Auge in Bibel und Talmud*, Berlin, 1892; Zangwill, *They That Walk in Darkness*, ch. v.

G. J. D. E.

BLIND-COHEN, FERDINAND: German student who made an attempt on the life of Prince Bismarck May 7, 1866, and on the following day committed suicide in prison. He was a stepson of the well-known radical Karl Blind, whose name he assumed. Blind-Cohen left a letter in which he stated that he had no accomplices. He declared Bismarck to be the worst enemy of German liberty, and expressed the hope that his own self-sacrifice might promote the welfare of Germany, as Orsini's attempt on the life of Napoleon III. had led to the liberation of Italy. Blind-Cohen was known as a young man of considerable talent. He spent the last few years of his life at an agricultural academy in Hohenheim, Württemberg. He was buried at the expense of his stepfather.

Bibliography: *The Times*, London, May 16, 1866: *North American Review*, Dec. 1889.

S. P. Wi.

BLINDNESS: Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbors. Thus, according to Dr. Georg Mayr ("Die Verbreitung der Blindheit, der Taubstummen, des Blödsinns, und des Irrsinns in Bayern," p. 11), in Bavaria the proportion of blindness was as follows: among Protestants (per 10,000), 7.84; among Catholics, 8.27, among Jews, 13.81, the Jews thus showing a rate of blindness about double that of the Protestants. In Bavaria at the censuses of 1840 and 1858 the Protestants also showed relatively the least number of blind, and the Jews again the largest proportion.

For Prussia, Dr. Cohn (in Eulenburg, "Real-Encyc. der Gesammt. Heilkunde," iii. 139) presents the following figures for 1880: Among 10,000 Protestants, 8.2; among 10,000 Catholics, 8.4; among 10,000 Jews, 11.0: showing a considerable excess of blindness among the Jews. The same census showed that there was also a larger proportion of congenital blindness among Jews (about 8 per cent) than among non-Jews (only 4.7 per cent). The absolute numbers are given in "Zeit. des Statist. Bureaus für

Preussen," 1882, pp. 190 *et seq.*, and the percentages in a special article by A. Guttstadt in the following year.

Blindness is not found very frequently among the Jews of the United States of America, probably because the stringent immigration laws prevent the entrance of defective classes, including the blind.

Judging from the etiology of blindness, it might have been expected that the number of blind should be less among Jews than among non-Jews. The most important cause of blindness in the new-born is in from 30 to 50 per cent of cases due to gonorrheal infection from the mother. It is a well-known fact that gonorrhea is comparatively infrequent in Jewish women. This granted, it would be reasonable to expect that Jews would have at least 25 per cent less blindness than non-Jews.

To account for the great prevalence of blindness among the Jews, some authors have adduced the greater frequency of consanguineous marriages among them. But all those who have carefully investigated the subject, as G. Darwin Lancry, Huth, Trousseau, and many others, have reached the conclusion that, apart from heredity, consanguinity is not a factor in the production of blindness.

Any explanation of the frequency of blindness among the Jews must also account for the great frequency of eye-diseases among them. Trachoma, glaucoma, and various diseases of the cornea and of the uveal tract are found among the Jews in a greater proportion than among non-Jews. All these diseases often lead to blindness. Heredity, again, shows itself in eye-disease with great frequency; and in this manner the disease is perpetuated.

J. M. Fr.

BLIOCH (BLOCH), IVAN STANISLAVOVICH: Russo-Polish financier, economist, and railway contractor; distinguished as an advocate of universal peace; born at Radom, Poland, July 24, 1836; died at Warsaw Dec. 25, 1901. He attended the Industrial High School of Warsaw, and then entered upon a few years of commercial activity, first with the banking house of Teplitz at Warsaw, and later under the patronage of General Tiesenhaus at St. Petersburg. There he adopted Christianity in the form of Calvinism. With the banker Kronenberg of Warsaw, whose sister he married, Blioch participated in the construction of the railroads of the Great Russian Company; and, observing the faults of foreign methods, he published a monograph in 1864, showing how these could be improved, making particular application to Russian conditions. With the view of putting on a precise scientific basis the general system of railroad management, he wrote a voluminous work, published in 1875 at St. Petersburg, with double text in Russian and French, under the title "Russkiya Zhelyeznyya Dorogi, Otnositelno Dokhodov, Raskhodov Eksploatatzii, Stoimosti Provoza i Dvizheniya Gruzov"—treating Russian railroads with respect to their revenues and running expenses, freight rates, and the movement of freight. For this work he was awarded a medal of the first class at the geographical exhibition of Paris, and was heartily indorsed by the Imperial Russian Geographical Society.

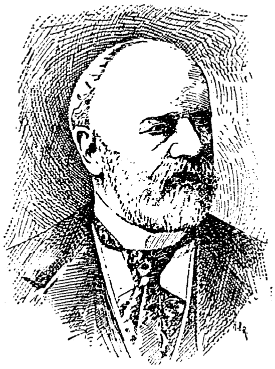

Ivan S. Blioch.

Receives Public Recognition.

Pension and Cattle Problems.

Another problem of considerable importance which attracted Blioch's attention was the question of pensions for railroad employees. The subject was in a chaotic state, there being no general rules or regulations. At his suggestion a committee was appointed by the general assembly of representatives of the Russian railroads to draw up, under Blioch's supervision, a plan for the establishment of a system of pension funds. In 1875 Blioch, conjointly with Vishnegradski, published the results of the committee's labors, in a treatise that was received as an authoritative statement of the pension problem. On the same question he wrote in French "Calculs Servants des Bases pour des Caisses des Retraites" (Warsaw, 1875), and published an edition of the same in Polish. At the request of the Ministry of the Interior, he wrote a detailed monograph, published in 1876 under the title "Izslyedovanie po Voprosam Otnosyashchimsya k Proizvodstvu, Torgovlye i Peredvizheniyu Skota i Skotskikh Produktov v Rossii i Zagranitzei"—an inquiry into the subject of the breeding, sale, and transportation of cattle and cattle-produce in Russia and abroad.

Results of Railroad Enterprise.

In 1877 Blioch published, in "Vyestnik Yevropy" (Sept.-Dec.), a series of essays on the economic condition of Russia, past and present, under the title "Ekonomicheskoe Sostoyanie Rossii v Proshlom i Nastoyashchem." The object of these essays was to calm the public apprehensions with regard to the financial embarrassments of Russia at that time. The rapid construction of railroads had absorbed enormous capital; and the public at large was inclined to see in this the chief cause of all financial trouble. Blioch endeavored to show that these enterprises were an absolute necessity, and that, although they made the financial crisis more acute for the time being, they would ultimately raise the productive power of the country, increase profits, and revive trade. The same subject is more extensively treated by Blioch in a massive five-volume work, published at St. Petersburg in 1878, entitled "Vliyanie Zhelyeznykh Dorog na Ekonomicheskoe Sostoyanie Rossii," which states more particularly the effect of railroads upon the economic conditions of Russia. This work, translated into French and Polish, was awarded a gold medal at the Paris Exposition of 1878. The above-named writings gained for him a membership in the so-called "committee of scholars" (Uchony Komitet) of the Ministry of Finances.

With the view of refuting the unjust attacks upon the financial policy of the government in the seventies, Blioch published in 1882 a work on the finances of Russia in the nineteenth century, entitled "Finansy Rossii xix Stolyetiya," in which he demonstrated the improvement in the condition of the country's finances as compared with those of the epoch of Nicholas I. This treatise contains interesting memoirs of the former ministers of finance, Reutern and Greigh. It has been translated into German, Polish, and French. In Polish, Blioch published "Przemysl Fabryczny Krolestwa Polskiego," on the industries of the kingdom of Poland; "Statistics of the Kingdom of Poland"; and, on financial and railroad topics, a series of articles in the periodicals "Biblioteka Warzawska" and "Ateneum." At the invitation of the president of the commission on agriculture, he composed a treatise on the policy, adopted by Russia and other countries, of giving governmental aid to agriculture by means of loans. It was published at St. Petersburg in 1892 under the title "O Selskokhozaistvennom Melioratzionnom Kredityе v Rossii i Inostrannykh Gosudarstvakh."

Other Economic Works.

When the Russian press took up the discussion of the rights of the Jews, Blioch published a work presenting a comparison of the material and moral welfare of the Western Great Russian and the Vistula provinces. This was entitled "Sravnenie Materialnavo i Nravstvennavo. Blagosostoyaniya Guberni Zapadnykh, Veliko Rossiskikh i Privislyanskikh," and in its five volumes (with an atlas) are presented the results of an investigation into the conditions of life and industry of the divers regions. It contains a historical view of the fortunes of the Jews in Europe, as well as a sketch of the origin of anti-Semitism. In this painstaking publication (an abstract of which is given in his pamphlet: "Les Ouvrages Statistico-Economiques," pp. 22–41) the author adduces a mass of statistical evidence exposing the hollowness of the charges that had been brought against the Jews of Russia for the purpose of justifying the atrocities perpetrated upon them in the early part of the reign of Alexander III. The cruel measures adopted by the imperial government —measures that formed a sequel to the other atrocities—are also adduced. He sets forth the manner in which the cause of the Jews was invariably prejudged in the numerous official investigations that were conducted with the ostensible purpose of ascertaining the conditions and motives leading to the outbreaks. The modus operandi of these inquiries, Blioch contends, was regularly so framed as to invite testimony hostile to the Jews, and the very fact that such massacres had occurred was taken as evidence that the provocation for the measures existed. The notion, sedulously propagated, that the atrocities represented an uprising of the people against Jewish exploitation, is pronounced baseless, in view of the fact that the worst outbreaks originated not in the rural districts but in the cities. The charge that in those provinces where the Jews have resided in numbers, they have impoverished and brutalized the peasantry through liquor traffic, is met by Blioch with statistical evidence to the effect that the provinces closed to the Jews are in a worse condition as regards the evil effects of drink. He points out the gross manner in which the criminal statistics of the empire have been manipulated to arouse prejudice against the Jews in order to justify their expulsion from the villages. In like manner he exposes the unfairness of the statistical data adduced to show that the Russian Jew had shirked his military duties. Blioch arraigns the supineness, amounting to connivance, of the imperial government in the matter of the anti-Semitic massacres of 1881–82; and argues that a resolute attitude against them would soon have put an end to the outbreaks, as was evinced by their speedy suppression when Count Dmitri Tolstoi was entrusted with the Ministry of the Interior.

Exposure of Anti-Semitic Charges.

Concerning the Jews, Blioch makes the following statements: The value of land in the Pale of Settlement is 19 per cent higher than in the governments where Jews are not allowed to reside. Prostitution and crime are far less prevalent, there being 1 Jew criminal to 2,170 individuals, whereas among non-Jews the proportion is 1 to 715. In the Pale the arrears of taxes are less than in governments which have no Jews; and in the 25 governments of the Pale 8,000,000 rubles less are spent every year in drink, a saving which enables the peasants to improve their land and pay their taxes. The Jews in the Pale who carry on business form more than half of the trading population, but the total value of their income is 436 million rubles, against that of 489 million rubles of the Christian minority. The great majority of Jews are small retail dealers and artisans, who earn from 20 to 60 copecks a day; and in order to make even this small profit they must carry on their business from 12 to 16 hours daily.

War and Its Solution.

In 1898 Blioch produced his famous work, in six volumes with atlas, on war in the future, "Budushchaya Voina," which has been translated into German and French and also into English. This is said to have inspired Czar Nicholas II. to issue his famous "peace" declaration, which resulted in The Hague Conference in 1899. The leading idea of the book is that the development and improvement of military art practically tend to make war altogether impossible or at least improbable. The destructive power of modern firearms and the radical dislocation of the economic and political fabric produced by war on a large scale are certain to make it such a calamity for the nations concerned that even the greatest success would not in the least compensate them for the desolation caused. Blioch then sets forth a scheme for the solution of all international conflicts by arbitration. Considered from a scientific standpoint, the work is not without grave faults. It represents a collection of uncritical, not always well-digested, material, striking in the manner of its presentation, but abounding in details that obscure the paramount problem. It contains a great mass of facts concerning the art of war, as well as political, economic, and financial reflections, and a discussion of means for preventing war. Unfortunately, in Blioch's consideration of the great problem he does not possess that tempered regard for expediency which is indispensable to the real efficacy of any reform. However, the work must not be underrated by applying to it a scientifically exacting criterion.

Blioch, who participated, as stated above, in the construction of the lines laid by the Great Company of Russian Railroads, built also the Landvarovo-Romny and Ivangorod-Dombrova roads, and organized the Company of the Southwestern Railroads. He has been president of various railroads, and has taken part in the work of railroad legislation. Shortly before his death he retired from business life and devoted himself exclusively to science and literature. The family testament left by Blioch begins with the words: "I was my whole life a Jew and I die as a Jew."

Bibliography: S. Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, vol. iv., St. Petersburg, 1895; Hans Delbrück, in *Preussische Jahrbücher*, May, 1899, pp. 203-230; D. Slonimski, in *Vyestnik Yevropy*, May, 1898, pp. 778-792; Jean de Bloch, *Les Ouvrages Statistico-Economiques, 1875-1900*, Paris, 1900; N. Sokolov, in *Jewish Chronicle*, Jan. 24, 1902.

H. R.

BLITZ, JEKUTHIEL BEN ISAAC: Corrector of the press in the Hebrew printing-office of Uri Phoebus at Amsterdam; lived there in the second half of the seventeenth century. He translated the Bible into Judæo-German (Amsterdam, 1679). The translation, which was the first of its kind of the entire Old Testament, has three introductions, one in Hebrew and one in German, written by Blitz, and the third in Judæo-German by the printer, together with a letter-patent of the king of Poland, Johann III. Sobieski, and approbations by various rabbis. [On the opposition translation of Witzenhausen, which was printed by Joseph Athias, see vol. ii., p. 268]. Blitz also translated into Judæo-German Levi ben Gerson's "To‘aliyyot" on Joshua, Judges, and Samuel, published together with the preceding work.

Bibliography: Fürst, *Bibl. Jud.* i. 120; Steinschneider, *Cat. Bodl.* cols. 175, 1381; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 18, 102.

G. I. Br.

BLOCH, ANDRÉ: French musician; son of a rabbi at Wissembourg, Alsace; born in that city in 1873. At the age of seven Bloch began to compose music, writing a waltz for the piano, for four hands, which pleased a publisher so much that he printed it. In order to procure for their gifted son the best musical advantages, the parents removed to Paris and entered him at the Conservatory.

The young musician made rapid progress. In 1884 he received the first prize for solfeggio; in 1889, the first prize for piano; in 1890, the first prize for harmony; finally, in 1893, by a unanimous vote, the first prize of Rome. He was trained by Massenet and André Gedalge.

Bloch's work is full of charm, originality, and distinction. Besides the cantata that obtained for him the "prix de Rome," his best works are: "Poëme Nomade," for chorus and orchestra, words by J. Richepin; and several pleasing songs and pieces for the piano, for two and for four hands. Bloch is not merely a musician, being interested also in astronomy and magnetism, which he studies with his friend Camille Flammarion.

s. A. A. G.

BLOCH [ISSACHAR] BAER B. SIMSON ḤASID: Austrian rabbi of the eighteenth century; a native of Hamburg, and son of the author of the Tosafot Ḥadashim on the Mishnah. Bloch was rabbi of Eiwanowitz, Moravia, when, in 1767, he was called to the rabbinate of Kojetein, in the same province, to succeed Ephraim Zülz. About 1787 he became rabbi of Semnitz, Hungary, and later occupied a similar position in Boscowitch, Moravia. He was also for some time rabbi of Dolitschau. He was the author of "Binat Yissakar" (Issachar's Wisdom), a collection of sermons, published in Prague, 1785.

Bibliography: *Monatsschrift*, xxxvii. 379; Steinschneider, *Cat. Bodl.* No. 2576; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

L. G. P. Wi.

BLOCH, BIANCA (pseudonym, **B. Waldow**): German authoress; born at Lauban, Silesia, Jan. 19, 1848, where her father was attendant at a local court. Owing to the reduced circumstances of the family, she was restricted to merely a rudimentary education, but subsequently made up for the deficiency by extensive reading. In this, as in her literary work, she was encouraged by Dr. Bernhard Stavenow of Görlitz, who recognized her talent and developed it. In collaboration with C. von Breckheyde (Aline Neumann) she wrote two plays, "Ein Heisser Tag"—a farce, 1881; and "Vor dem Fest"—a comedy, 1889. Her other works are: "Blaue Augen"—a farce, 1891; "In Ernster Zeit"—a drama; "Lieutenant und Assessor, oder Maiwein"—a comedy; and "Strohwittwer"—a farce, 1892.

Bibliography: *Lexikon Deutscher Frauen der Feder*, i. 77, ii. 406; Kürschner, *Deutscher Litteratur-Kalender*, 1898, p. 114.

s. E. Ms.

BLOCH, ELISA: French sculptress; born at Breslau Jan. 25, 1848. After receiving a thorough education at Paris, whither her parents had removed, Elisa Bloch devoted herself to sculpture. In 1878 she first exhibited in the Salon. Encouraged by the praises of the critics and the exhortations of the great sculptor Chapu, she persevered in her efforts, and continued to exhibit numerous productions in subsequent Salons, among which may be mentioned: "The Golden Age" (Salon, 1885); "The Tribune Virginius Swearing to Avenge His Daughter Virginia" (Salon, 1889); and "Moses." The last-named work obtained honorable mention in the Salon of 1896, and was reproduced in bronze and exhibited at the centenary of French art (French Exhibition, 1900). Many monuments erected in various French towns by national subscription are the product of the chisel of Elisa Bloch. She distinguished herself also as a statuary, having reproduced busts of a great number of modern celebrities, among whom were Jules Oppert and Zadoc Kahn.

s. E. A.

BLOCH, EMIL: German otologist; born at Emmendingen, Baden, Dec. 11, 1847. He was educated at the universities of Heidelberg, Würzburg, Vienna, and Freiburg in Baden; being graduated from the last-named as doctor of medicine in 1871. After a postgraduate course at the University of Berlin and in hospitals in London, he established himself as a physician in Freiburg. In 1886 he took up the study of laryngology and rhinology under Hack, and of otology under Thiry at the University of Freiburg. In the following year he became assistant to Thiry, which position he held till 1892, when, on the death of the latter, he became his successor as chief physician at the otological dispensary and privat-docent at the university. In 1894 Bloch was appointed assistant professor of otology; and under his supervision the clinic for this branch of medicine was opened in 1899.

Bloch is the author of the following works and papers: "Untersuchungen zur Physiologie der Nasenatmung," Wiesbaden, 1888; "Pathologie und Therapie der Mundatmung," *ib.* 1889; "Sprachgebrechen," *ib.* 1891; "Ueber das Biaurale Hören," in "Zeitschrift für Ohrenheilkunde," 1893; "Die Methode der Centripetalen Pressionen und die Diagnose der Stapesfixation," *ib.* 1894; "Einheitliche Bezeichnung der Otologischen Punktionsprüfungsmethode und Ihre Ergebnisse," Wiesbaden, 1898.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BLOCH, GUSTAVE: French historian and archeologist; born at Fegersheim, Alsace, July 21, 1848. After passing through the Ecole Normale Supérieure he became professor of rhetoric at the lycée of Besançon. Subsequently he was a member of the French schools at Rome and Athens, and professor of Greek and Roman archeology at the University of Lyons. He is now (1902) in charge of the courses in ancient history at the Ecole Normale Supérieure.

Bloch's works include: "Les Origines du Sénat Romain," 1883; "De Decretis Functorum Magistratuum Ornamentis," 1883; "La Gaule Celtique et Romaine," being the first volume of the "History of France," published under the direction of M. Lavisse (1900). He has also contributed to the "Dictionnaire des Antiquités" of Daremberg and Saglio, as well as to many critical and historical reviews.

S.

BLOCH, HEINRICH: Austrian philologist; born Feb. 4, 1854, at Herman-Mestec, Bohemia; son of Moses Bloch; president of the Jewish Theological Seminary in Budapest. He received his education at the gymnasium at Teschen, Silesia, and at the University of Vienna, whence he was graduated as doctor of philosophy in 1878. In 1881 he was appointed professor of history and classical philology at the Jewish Theological Seminary in Budapest, where he has since lived.

Bloch is the author of: "Die Quellen des Flavius Josephus in Seiner Archaeologie," Leipsic, 1879, and is a contributor to many European newspapers and journals; *e.g.*, "Mittheilungen aus der Historischen Litteratur," Berlin, vols. xi.-xxx., 1883-1901 (historical essays); "Vom Fels zum Meer," Stuttgart; "Le Moyen Age," Paris; "Allgemeine Zeitung" of Munich, 1884-96; "Frankfurter Zeitung," 1884-1901; "Pester Lloyd," 1885-1901; "Vienna Fremdenblatt," 1894-99; "Breslauer Zeitung"; "Jüdisches Litteraturblatt"; "Allgemeine Zeitung des Judenthums"; "Magyar Zsidó Szemle"; "Evkönejo," etc.

S. F. T. H.

BLOCH, HERMANN (ḤAYYIM): German author; born at Breslau April 26, 1826; died Nov. 19, 1896. He was a grandson on his mother's side of the learned Abraham Tiktin, chief rabbi in Breslau and author of numerous learned works, and in his early years received halakic instruction from his uncle Solomon Tiktin, also chief rabbi in that city. His studies were completed in Hamburg, and at the age of twenty-seven he issued the first part of his "Mebo ha-Talmud" (Introduction to the Talmud), in which he endeavored with astonishing learning to trace a new theory of the development of the Halakah. But to perfect this new theory—a consummation which was never vouchsafed to him—he found it necessary to accumulate vast stores of learned material; thus he devoted extraordinary industry and acumen to the endeavor to formulate the principles upon which the 613 precepts of Judaism reposed. He gave samples of his work to the world in the shape of four parts of his book "Hirhure Torah" (The Torah's Thoughts), published 1887 to 1893, which treated of the "law of the majority" (Ex. xxiii. 2) according to Mosaic and Talmudic conceptions, and consisted of 519 quarto pages. Connected with these studies was also an attempt to reproduce the plan of the Temple of Herod ("Ẓurat ha-Bayyit") (The Form of the House), published in 1883, a book which was supplemented with a model. Private misfortunes bore heavily upon him, and he found consolation in the Wisdom literature of the Bible and Talmud, publishing a poetical elaboration of 107 Oriental proverbs and maxims under the title of "Omri Inshi" (Men Say) (1884). He lived as a merchant in Rawitsch and Breslau, and ended his days as resident scholar in the Mora Leipziger Bet ha-Midrash in Breslau, leaving voluminous literary material awaiting publication.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, new series, i. 45; Ignatz Bernstein, *Katalog*, s.v.; M. Brann, *Monatsschrift*, xlii. 529.

M. Br.

BLOCH, ISAAC: French rabbi; born at Sultz, Alsace, July 17, 1848. He received his education at the lyceum at Strasburg and at the Jewish Seminary in Paris. During the Prussian siege of Paris (1870-71) he served as assistant chaplain. In 1873 he was employed in the office of the Alliance Israélite Universelle. Two years later he was elected rabbi at Remiremont; in 1878 he was appointed chief rabbi of Oran; in 1882 he became chief rabbi of Algiers; and in 1890 was appointed to the chief rabbinate of Nancy, which position he still (1902) holds.

Besides a great number of sermons, Bloch has published a novel, "Les Fils de Samson," 1887; and "Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger," 1888. In 1877 he translated from the German into French S. Kohn's novel entitled "Gabriel." He has been a frequent contributor, both in prose and in verse, to "L'Univers Israélite," "Archives Israélites," "Revue des Etudes Juives," etc.

S. F. T. H.

BLOCH, IVAN. See BLIOCH, IVAN STANISLAVOVICH.

BLOCH, JOSEF: Violin virtuoso and composer; born at Budapest Jan. 5, 1862. He made his first appearance in public at the age of twelve, and attended the National Academy of Music and the National Conservatory. His teachers were R. Volkmann (composition), A. Gobbi, and K. Huber. Bloch is said to have been one of the most distinguished pupils of Huber. When barely sixteen years old he became assistant teacher at the National Conservatory; but his eagerness to learn more impelled him to attend the Paris Conservatoire, where for seven years he participated in public concerts. On his return to Budapest he became a member of the Hubay-Popper String Quartet until its dissolution in 1892. In 1889 he became professor at the National Conservatory at Budapest and also at the National Academy of Music, but since 1899 has been connected solely with the latter institution. Bloch composed short pieces for the violin, two orchestral suites, exercises for the violin—all of which are published in three volumes.

Bibliography: *Pallas Lexikon*; *Ságh Zenészeti Lexicon.*
S. M. W.

BLOCH, JOSEF SAMUEL: Austrian rabbi and deputy; born at Dukla, a small city in Galicia, Nov. 20, 1850. His parents, who were poor, destined him for the rabbinical career, and he devoted himself to the exclusive study of the Talmud. He frequented the yeshibot, especially that of the celebrated Rabbi Josef Saul Nathanson at Lemberg, who, in his responsa, mentions Bloch, when he was only fifteen years old, as one of his most intelligent pupils. After having finished his studies at the colleges (gymnasia) of Magdeburg and Liegnitz, he went to the University of Munich. Thence he went to the University of Zurich, where he obtained his degree of doctor of philosophy. He was appointed rabbi in Rendsburg, Holstein, afterward in Kobylin, Posen, and Brüx, Bohemia; and finally he ended his rabbinical career in Floridsdorf, near Vienna. The anti-Semitic movement had at that time (about 1880) almost reached its climax in Austria.

Leaves Rabbinical for Political Career.

During the Tisza-Eszlár trial Professor Rohling, of the Catholic theological faculty of the Prague University, made a written offer to substantiate under oath the blood-ritual of the Jews. Bloch then came to the front with a series of articles in which he openly accused Rohling of having offered to commit wilful perjury; denouncing him, moreover, as a person utterly ignorant in Talmudic learning. After several successful attempts to delay the proceedings, Rohling preferred to withdraw, thus tacitly acknowledging defeat (see Blood Accusation).

At this time, 1883, Bloch founded a periodical, "Oesterreichische Wochenschrift," with the aim to defend the political rights of the Jews, to refute unjust attacks, and to inspire its readers with courage and faith in the conflict that had been forced upon them. Bloch also attended several meetings held by workingmen, and lectured with some success on the Talmudic principles of labor and on the laboring classes in the Old Testament.

After the death, at Cracow, in 1884, of the chief rabbi S. Schreiber, who had been deputy for Kolomea in parliament, Bloch was elected as his successor; in 1885 he was reelected, and after a hard struggle with Dr. Byk, in 1891 he was elected for the third time. As a member of the Chamber of Deputies he withdrew from his rabbinical post in order to devote himself entirely to his public functions and journalistic labors.

Becomes Deputy.

In 1893, instigated by one Deckert, an anti-Semitic pastor in Vienna, a baptized Jew named Paulus Meyer declared in the "Vaterland" of May 11 that a number of Russian rabbis from Lentschna had performed a ritual murder in his presence. In the name of the children of these rabbis, Bloch at once instituted criminal proceedings against Deckert, Meyer, and the publisher of the paper, and on trial, Sept. 15, a conspiracy was unmasked and the three defendants were sentenced to heavy punishment.

When in 1896 Christian socialism had gained a strong footing in parliament, and the government had commenced to recognize the Socialist party, Bloch was sacrificed and everything imaginable was done to prevent his reelection. Through the combined efforts of the government, the Christian-Socialist party, and the Polish club (party of Polish deputies), all of whom supported the election of the Jewish burgomaster of Kolomea, Bloch failed of reelection. Since that time he has devoted himself exclusively to journalism. Bloch published the following works: "Ursprung und Entstehung des Buches Kohelet," Bamberg, 1872; "Studien zur Geschichte der Sammlung der Alt-Testamentlichen Litteratur," Leipsic, 1875; "Die Juden in Spanien," Leipsic, 1876; "Hellenistische Bestandtheile im Biblischen Kanon," 2d ed., Vienna, 1880; "Quellen und Parallelen zu Lessing's Nathan," 2d ed., Vienna, 1881; "Jean Bodin, ein Vorläufer Lessing's," Vienna, 1882; "Drei Streitschriften Gegen Prof. Rohling," Vienna, 1882–83; "Die Arbeiter bei Griechen, Römern, und Palestinensern," Vienna, 1882; "Elementarschule, oder Erziehungswesen bei den Alten Völkern," Vienna, 1883; "Armenpflege und Heimatsrecht, eine Social-Talmud. Studie," Vienna, 1884; "Einblicke in die Geschichte der Entstehung der Talmudischen Literatur," Vienna, 1884; "Aus der Vergangenheit für die Gegenwart," Vienna, 1886; "Acten und Gutachten im Processe Rohling-Bloch," Vienna, 1892; "Open Letter to My Esteemed Colleagues of the Italian Parliament," London, 1895 (published also in Italian and German); "Talmud und Judenthum in der Oesterreichischen Volksvertrebung," Vienna, 1900 (parliamentary speeches).

His Works.

Bibliography: Eisenberg, *Das Geistige Wien*, s.v.
S. W. Rei.

BLOCH, JULIENNE: French educator and writer; died Nov. 12, 1868. She was the eldest and most distinguished daughter of Simon Bloch, founder and director of the journal "L'Univers Israélite"; the other three daughters being **Pauline, Jenny,** and **Hélène.** When only sixteen years of age Julienne received a license to teach, and having a natural gift for instructing, she devoted herself to the education of her young coreligionists. For two years, when she was about twenty-five years of age, she directed the institution for young girls at Lyons, founded in 1857 by the Jewish community of that city. Afterward she taught in the establishment of her sister, Mme. Pereira, at Passy.

Under the title "Lettres Parisiennes," Mlle. Bloch published, from June, 1854, to Aug., 1861, a series of articles in her father's paper ("L'Univers," vols. ix.-xvii.). "Nothing could be more suitable," says her panegyrist, M. Maurice Bloch (*ib.* 1895, part i., li. 32), "than the title of these letters, for they show true French wit, and, moreover, wit of the best quality. They remind me of the letters of Mme. Emile de Girardin."

s. M. S.

BLOCH, LOUIS, or **LEO:** Swiss educator; born in 1864; since 1896 privat-docent in archeology and mythology at the University of Zurich. Bloch has written extensively on classical life and literature, Latin and Greek mythology, archeology, and on religious customs. His more important works are: "Der Kult und die Mysterien von Eleusis," Hamburg, 1896, and "Römische Altertumskunde," Leipsic, 1898. The latter manual presents a complete history of the ancient Roman political institutions and customs of the people, and an account of the private life, religion, and culture of the Romans.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, part xiii., p. 170, Leipsic, 1900.

s. A. M. F.

BLOCH, LUDWIG: German dramatist; born at Berlin Dec. 6, 1859; son of the theatrical publisher Eduard. Bloch was educated at the Friedrich-Wilhelm Gymnasium, entering his father's business in 1875. Six years later he traveled through Great Britain, France, and the United States, resuming work with his father in 1883. He is the author of: (1) "Dekorirt," a comedy; (2) "Am Stammtisch," a farce under the pseudonym R. Elbe; (3) "Frisch Durch die Welt," a musical composition; (4) "Am Wickeltisch," a musical composition; (5) "Werther und Lotte," for piano. In his capacity as editor of his father's publications, Bloch has produced various popular works relating to the stage.

Bibliography: *Das Geistige Berlin*, 1897, p. 32.

s. E. Ms.

BLOCH, MARCUS ELIEZER: German ichthyologist and physician; born at Ansbach in 1723; died in Carlsbad Aug. 6, 1799. His parents, being very poor, gave him hardly any education, so that on arriving at manhood he was almost illiterate, and till the age of nineteen could not even read German. Some knowledge of Hebrew and rabbinical literature enabled him, however, to obtain a teacher's position in the house of a Jewish surgeon in Hamburg. Here he learned German thoroughly and mastered some Latin, taking up also the study of anatomy. Scientific enthusiasm being thus aroused, Bloch went to Berlin, where, with remarkable zeal, he devoted himself to the study of all branches of natural science and medicine, being supported by some relatives. After taking the degree of M.D. at Frankfort-on-the-Oder in 1747, he settled in Berlin and practised his profession for many years.

In 1774 Bloch published a volume of medical treatises, "Medicinische Bemerkungen, Nebst einer Abhandlung vom Pyrmonter Sauerbrunnen," Berlin, 1774; but after that he devoted himself almost exclusively to research in natural science, especially in ichthyology. Travel increased his knowledge, and he made a fine collection of specimens of fishes, which, upon his death, was acquired by the Prussian government and presented to the Academy of Science, now to be seen in the Berlin Zoological Museum. In 1781 Bloch published "Die Oekonomische Naturgeschichte der Fische Deutschlands, Besonders des Preussischen Staates," followed in 1782-84 by "Oekonomische Naturgeschichte der Fische Deutschlands"; and during 1785-95 these works were completed by his "Naturgeschichte Ausländischer Fische." These series of publications, under the general title "Allgemeine Naturgeschichte der Fische," Berlin, 1781-95, 12 vols., provided with 432 excellent plate-illustrations, formed the principal work on ichthyology in the eighteenth century. But this great work, which Bloch began to publish at his own expense, would not have been finished were it not for the enthusiasm that the enterprise roused throughout Germany, it being regarded as almost a national affair; so much so indeed that all the princes and patrons of science participated in the publication expenses of the last six volumes, each plate bearing the name of the person at whose cost it had been prepared. Notwithstanding the fact that the science of ichthyology has since been altogether modified, and that, although splendidly characterizing the fishes of Germany, the work is not always precise in the description of fishes inhabiting waters outside that country, it still possesses great value, particularly on account of the illustrations. The "Allgemeine Naturgeschichte der Fische" was translated by Lavaux into French, Berlin, 1785. In a prize-essay on the generation of intestinal worms and the means of their extermination, entitled "Abhandlung von der Erzeugung der Eingeweidewürmer und den Mitteln Wider Dieselben," published in Berlin, 1782, and in Strasburg, 1788—a problem proposed by the Copenhagen Royal Academy of Sciences—Bloch proved that these worms were hereditary. He left an incomplete scheme of an ichthyological system, published after his death by I. G. Schneider under the title "Systema Ichthyologiæ Iconibus CX. Illustratum," Berlin, 1801.

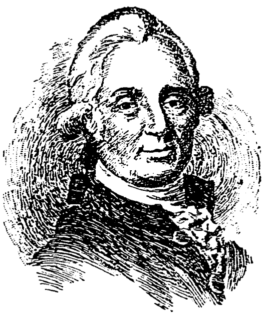

Marcus E. Bloch.

Bibliography: *Der Orient*, 1840, pp. 214, 215; *Allgemeine Deutsche Biographie*, Leipsic, 1875; Brockhaus, *Konversations-Lexikon*; M. Mishaud, *Biographie Universelle*, Paris, 1843; D'Hoefer, *Nouvelle Biographie Universelle*; Max Salomon, in Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884.

s. B. B.

BLOCH, MATTITHIAH ASHKENAZI: Cabalist; lived at Jerusalem in the seventeenth century. A blind adherent and indefatigable apostle of Shabbethai Ẓebi, he was appointed by him one of his prophets charged with the announcement of the Redemption.

BIBLIOGRAPHY: Sasportas, *Ẓiẓat Nobel Ẓebi*, p. 13; Kahana, *'Eben ha-To'im*, p. 14; Grätz, *Gesch. der Juden*, x. 199, 202.
K. I. BR.

BLOCH, MAURICE: French educator and writer; born at Colmar, Alsace, Aug. 5, 1853. He received his first education at the Jewish communal school of his native city, of which his father, **Joseph Bloch,** was director. Thence he passed to the lyceum, and after the Franco-Prussian war finished his studies at Paris. He became "agrégé des lettres" in 1881. After teaching at the Ecole Monge, he became director of the Ecole Bischoffsheim in 1883. He has acted as director and juror at several international expositions. He is a laureate of the Académie des Sciences Morales et Politiques, and an officer of public instruction.

Bloch has written numerous reports, and lectured especially for the Société des Etudes Juives, which has published his addresses, including "La Femme Juive dans le Roman et dans le Théâtre"; "L'Œuvre Scolaire des Juifs Français"; "Les Vertus Militaires des Juifs"; "Les Juifs et la Prospérité Publique." Among his books for young people are "Les Mères des Grands Hommes" and "Epouses et Sœurs," which have been very well received and have passed through several editions (Paris, Delagrave). He is also the author of "Femmes d'Alsace" (Paris, Fischbacher), and has contributed to various Jewish and non-Jewish journals and reviews.

Bloch has been a member of a number of bodies interested in the education of the young. S.

BLOCH (BALLAGI), MORITZ: Hungarian Christian theologian and lexicographer; born March 18, 1815, at Inócz, Zemplén, Hungary; died Sept. 1, 1891, at Budapest. He was the son of a tenant-farmer, from whom he received his first instruction in the Bible and the Talmud. After continuing his Talmudic studies at Nagyvárad and Pápa, Bloch taught at Moór and Surány, where he became acquainted with the Greek and Roman classics. During 1837 and 1838 he attended lectures in geometry and higher mathematics at the University of Pest, and at the same time began his literary activity by contributing articles to the "Pester Tageblatt" and by his "Hasznos Mulatságok" (Useful Talks), which were favorably received. The talented author was recognized as a new champion of the Hungarian national cause. Bloch as Jew could, however, not obtain a diploma; he therefore, in the fall of 1839, went to Paris, to continue his studies. In his absence a memorable agitation in favor of the emancipation of the Jews was brought forward in the Hungarian Parliament (1840), and Bloch was by men in authority considered as the man fit to awaken interest for the cause in Jewish circles. Thereupon he wrote his pamphlet, "A Zsidókról" (On the Jews), and, at the instance of Baron Joseph Eötvös, returned to Hungary in order to devote himself to religious literature and the Magyarizing of the Jews. In 1840-41 Bloch published his Hungarian translation of the Pentateuch with philological and explaantory notes. After the appearance of the first book of the Pentateuch, Sept. 5, 1840, he was appointed corresponding member of the Hungarian Academy of Science in recognition of his patriotic and scientific endeavors. His "Nyelvészeti Nyomozások" (Philologic Investigations) appeared in 1841, and was followed in quick succession by "Ungarischer Unterricht in der Kleinkinderschule," Ofen, 1841; "Jiszrael Könyörgései Egész Evre," i. Rész (Israel's Prayers for the Whole Year, 1st part), Buda, 1841; "Elsö Jósok" (The First Prophets); the Book of Joshua, Hungarian translation with commentary, Buda, 1842; "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen Sprache," Pest, 1842.

In addition to his literary work, Bloch devoted his attention to the establishment of a Hungarian rabbinical seminary, in which he interested, among others, Count Stefan Széchenyi, and which he advocated in the "Pesti Hirlap," the then most influential organ of liberal Hungary. As the plan miscarried, Bloch again left Hungary; going to Tübingen to study theology under Ewald, Baur, and others. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szekács and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Szarvas. He remained in this position until the Revolution of 1848, when he became secretary to Görgei; later on he occupied a similar post in the Ministry of War.

Bloch's literary activity embraced religion, theology, politics, and philology. In 1851 he became professor of theology in Budapest; in 1858 he founded in that city the "Protestantische Kirchen- und Schulzeitung," which soon became the principal organ of liberal Protestantism in Hungary. His books, "Die Protestantenfrage in Ungarn und die Politik Oesterreichs," Hamburg, 1860; "Tájékozás" (Expositor), 1863; and "The Struggle of Protestantism Against Ultramontanism" (in Hungarian, 1869), advocated the same liberal policy. He founded many institutions of Hungarian Protestantism, and as professor, writer, and editor contributed largely to the material and intellectual growth of that Church, which regarded him as one of its most eminent supporters and representatives. Bloch's chief services, however, were rendered to the Hungarian language, which he cultivated throughout his life. His grammars, readers, and lexicons were for a long time important factors of Hungarian culture, and have materially aided the Magyarizing of Hungary. Although superseded in part by more recent works, his "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen und Deutschen Sprache" (8th ed., Budapest, 1880); "Vollständiges Wörterbuch der Ungarischen und Deutschen Sprache" (5th ed., *ib.* 1882); "Collection of Hungarian Proverbs and Sayings" (Hungarian, 2 vols., 2 ed., *ib.* 1855) are still of value.

BIBLIOGRAPHY: *Pallas Lexikon*; Meyer, *Konversations-Lexikon*.
S. E. N.

BLOCH, MOSES: French rabbi; born at Wintzenheim, Upper Alsace, Jan. 2, 1854; died Nov., 1901; educated at the Lycée Colmar, the Paris Rabbinical Seminary, and the Ecole des Hautes-Etudes, where he studied Arabic. He was rabbi of Remiremont (Vosges) from 1878 to 1883; assistant secretary of the Alliance Israélite Universelle; assistant professor of Arabic at the Paris Rabbinical Seminary from 1886 to 1888. In that year he was appointed rabbi at Versailles, which position he held until his death. He prepared a French translation in four volumes of the Maḥzor ("Traduction Française du Maḥzor Selon le Rite du Temple de la Rue de la Victoire à Paris, pour Toute l'Année"). Bloch also translated into French the third, fourth, and fifth volumes of the "History of the Jews" by Graetz, 1888–97, as well as Gross's "Gallia Judaica," 1897. In 1888 he published the Arabic text, with Hebrew annotations, of Maimonides' "Sefer ha-Miẓwot"; and he was a contributor to the "Revue des Etudes Juives" (vols. i. and v.) and to "L'Univers Israélite." S.

BLOCH, MOSES: German rabbi; born at Gailingen, Baden, in 1805; died at Buchau March 3, 1841. He pursued his Talmudical studies at Endingen, Manheim, and Carlsruhe, and then entered the University of Heidelberg. After passing his examination for the rabbinate, he first became assistant rabbi at Oberdorf, Württemberg (1829), and then rabbi at Buchau (1834). Bloch belonged to the liberal religious party. In addition to a few sermons, he published an essay upon Jewish fasts in Geiger's "Jüdische Zeitschrift" (iv. 176 *et seq.*).

S. M. K.

BLOCH, MOSES LÖB: Rector of the rabbinical seminary at Budapest; born at Ronsperg (Bohemia) Feb. 15, 1815. Among his ancestors were Isaac, rabbi at Cracow; the grandson of the latter, Phinehas Selig, author of the "'Aṭeret Paz"; and the latter's son, Aryeh Löw, a well-known Talmudist, who was the father of Eleazar Löw, the author of "Shemen Roḳeaḥ."

After studying under Philipp Kohner, a pupil of Ezekiel Landau, district rabbi of Pilsen, Bloch was entrusted to the care of his uncle, Wolf Löw, author of the "Sha'are Torah." Löw, who guided the boy's studies for seven years (1827–34) in his house at Gross-Tapolcsány (Hungary), is often quoted in his nephew's lectures. On graduating from the gymnasium at Pilsen, he went in 1840 to the University of Prague, and was appointed a rabbi at Wotitz in 1841, when he married Anna Weishut (died 1886). He was called as rabbi to Hermanmiestec, Bohemia, in 1852, and to Leipnik, Moravia, in 1856, where he remained until Oct., 1877. In that year he was called as professor and rector to the Rabbinical Seminary at Budapest.

Bloch published the following works: (1) "Sha'are Torat ha-Teḳanot" ("Die Institutionen des Judenthums nach der in den Quellen Angegebenen Geschichtlichen Reihenfolge Geordnet und Entwikkelt"), 4 vols., Vienna and Cracow, 1879–1902, 3 vols., Budapest, 1902; (2) "Das Mosaisch-Talmudische Polizeirecht" (special print from the "Annual Report" of the Rabbinical Seminary), Budapest, 1879; (3) "Die Ethik in der Halacha" (also in Hungarian; appeared in the "Annual Report" of the Seminary for 1885), Leipsic, 1886; (4) "Das Mosaisch-Talmudische Erbrecht" (in the "Annual Report" for 1889); (5) "Sefer Sha'are Teshubot Maharam" ("Die Bisher Unedirten Responsa des R. Meïr von Rothenburg"), Berlin, 1891 ("Mekiẓe Nirdamim" publications); (6) "Der Vertrag nach Mosaisch-Talmudischem Rechte" (from the "Annual Report" for 1893), Budapest, 1893; (7) "Das Mosaisch-Talmudische Besitzrecht" (from the "Annual Report" for 1897). The works published in the reports of the Landes-Rabbinerschule (National Rabbinical School) have all appeared also in the Hungarian language.

BIBLIOGRAPHY: *Block Mózes, Rabbi* (*Festschrift zu Ehren Sr. Ehrwürden des Herrn Rabbiners Moses Bloch Anlässlich Seines 80. Geburtstages*), edited by the professors of the Rabbinical Seminary, 1895.

S. A. F.-G.

BLOCH, PHILIP: Rabbi and author; born in Prussia May 30, 1841. He studied at the University of Breslau, and under Frankel, Grätz, and Jacob Bernays at the Jewish Theological Seminary; graduated as Ph.D. in 1864; and received his rabbinical degree in 1867. He organized a Jewish congregational school at Munich in 1869; and became rabbi of the Israelitische Brüdergemeinde at Posen in 1871. Interested at first in religio-philosophic and haggadic studies, he devoted himself later to historic researches on the Jews of Poland.

Bloch is the author of the following works: "Glauben und Wissen," a translation of the introduction and first book of Saadia's "Emunot we-De'ot," 1879; "Die Willensfreiheit von Chasdai Kreskas," which is chap. v. of the second treatise of the "Or Adonai" translated and explained, 1879; "Die Generalprivilegien der Polnischen Judenschaft," 1892; "Geschichte der Entwickelung der Kabbalah und der Jüdischen Religionsphilosophie," 1894; "Heinrich Grätz, a Memoir," 1898—prefatory to the index volume (vi.) of the American edition of Grätz's history. Among the numerous essays which he contributed to the various magazines may be mentioned: "Studien zur Haggadah," contributed to "Monatsschrift," 1885, pp. 166 *et seq.*; "Die Piskoth für die Drei Trauersabbathe, ד̇ש̇א̇, Uebersetzt und Erläutert," in "Festschrift zum Achtzigsten Geburtstage Moritz Steinschneider's," 1896, pp. 41 *et seq.*; "Die Sage von Saul Wahl, dem Eintagskönig von Polen," in "Zeitschrift der Historischen Gesellschaft für die Provinz Posen," 1889, p. 233; "Judenwesen, Jahr 1793," in "Das Urkunden und Aktenstücke zur Organisation Südpreussens," 1895, p. 591.

The following sketch-pedigree gives the descent of Dr. Philip Bloch:

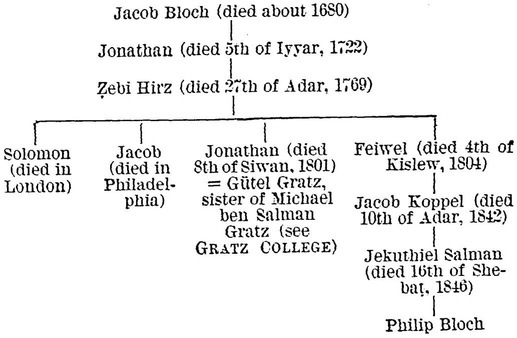
Jacob Bloch (died about 1680)
Jonathan (died 5th of Iyyar, 1722)
Ẓebi Hirz (died 27th of Adar, 1769)
Solomon (died in London)
Jacob (died in Philadelphia)
Jonathan (died 8th of Siwan, 1801) = Gütel Gratz, sister of Michael ben Salman Gratz (see GRATZ COLLEGE)
Feiwel (died 4th of Kislew, 1804)
Jacob Koppel (died 10th of Adar, 1842)
Jekuthiel Salman (died 16th of Shebaṭ, 1846)
Philip Bloch

All of these were Talmudists, but the most important was

Jonathan Bloch: Founder of the Congregation Langendorf in Russia; bought a cemetery, and had a Talmudic school from which were graduated some well-known rabbis.

S. P. B.

BLOCH, ROSINE: French singer; born in Paris in 1844; daughter of a merchant. She was very beautiful and had a magnificent mezzo-soprano voice. She studied at the Conservatoire, and received in 1865 the first prize for singing and the first prize for opera. Finding an engagement soon after at the Opera in Paris, she made a brilliant début in the rôle of *Azucena* in "Il Trovatore." In 1867 she created the rôle of *Chloris,* in "La Fiancée de Corinthe," by Duprato; and in 1873 that of *Claribel* in "La Coupe du Roi de Thule," by Diaz. When, in 1880, "Aïda" was put on the stage, Bloch undertook with great success the rôle of *Amneris.* For fifteen years she was a member of the Opera at Paris.

She might have attained to the foremost rank in grand opera had her magnificent voice been supplemented by a temperament less cold and by a more pronounced dramatic instinct.

S. A. A. G.

BLOCH, SAMSON (SIMSON) B. ISAAC HA-LEVI: Galician author; born in Kulikow, near Lemberg, 1782; died there Oct. 7, 1845. He received the usual Talmudical education, but was also sufficiently instructed in the Bible and Hebrew grammar, things uncommon in the Galician curriculum of those times. In the house of his uncle, Baruch Ẓebi Neu, Bloch made the acquaintance of his uncle's illustrious pupil, Nachman Krochmal, who was three years his junior, and their friendship, which ripened as the years went on, lasted till Krochmal's death in 1840. Bloch married while very young, and engaged in business without any training or knowledge of the world. Success under such circumstances was almost impossible; and he was thrown or drifted from one occupation into another, remaining poor all his life. But his thirst for knowledge and his firm resolve to make a name for himself in literature helped him to bear with fortitude all the vicissitudes of fortune. He studied in his leisure time and familiarized himself with German and other languages, also with many Jewish and non-Jewish commentaries on the Bible.

Bloch early became an enthusiastic devotee of the "Haskalah." His first literary attempt was the publication of the epistle which Solomon b. Adret wrote against the study of philosophy, especially by young men, and the famous response by the poet Jedaiah Penini or Bedersi, which is known as "Hitnaẓlut ha-Bedarshi" (Bedersi's Defense of Philosophical Studies), Lemberg, 1809. The letters are preceded by a long introduction in which Bloch throws much light on the controversy which shook Judaism to its foundations early in the fourteenth century.

In 1812 Bloch was called to Vienna to fill the place of corrector in the Hebrew printing-establishment of Anton Schmid, made vacant by the death of the grammarian Ben Ze'eb. There he translated into Hebrew Manasseh b. Israel's "Vindiciæ Judæorum" from the German translation of it by Dr. Marcus Herz, and published it with an introduction and a biographical sketch of the author (Vienna, 1813). He was compelled by family affairs to return to Kulikow, and, after several years of continual struggle with poverty, he listened to the advice of his friends Krochmal and Rapoport, and took up the writing of Hebrew books as a profession. In 1822 appeared the first volume of his important work, "Shebile 'Olam" (Paths of the World), a description of the geography and the nations of Asia (Zolkiev). It still has a literary if not a scientific value on account of its incomparable style and of the attacks on the folly and superstition of the Eastern nations contained therein, which were really intended for fools and deluded people nearer home. The second volume (Africa) is even better than the first, and is interspersed with biographies of Alfasi, Maimonides, and other famous Jews who were born or lived in Africa (Zolkiev, 1827).

Bloch made a journey through Hungary, Bohemia, Moravia, and Austria, in order to obtain subscriptions for his work. He was honored and assisted by the enlightened wherever he came; but the treatment accorded to Hebrew authors by the general public, especially by the ignorant among the wealthy classes, so disgusted him that he never finished the volume on Europe, although the divisions containing descriptions of Spain, Portugal, and part of France were already written. His last years were spent in poverty and disappointment, the dreariness and lonesomeness of his native city being rather accentuated than relieved by his occasional visits to the neighboring cities of Lemberg and Zolkiev. He died in Kulikow, leaving his nine-year-old daughter to the guardianship of his intimate friend R. Hirsch Chajes of Zolkiev.

Besides the above-mentioned works, Bloch also translated into Hebrew Zunz's biography of Rashi, to which he wrote an introduction and many notes (Lemberg, 1840). This work bears unmistakable traces of decadence, both in style and virility. He also wrote many letters on literature which appeared in various Hebrew periodicals and collections. The most important of them is probably the one about philosophy and on Kant, in "Kerem Ḥemed," v. 1, letter 34. The unfinished part of his geography of Europe was published under the title "Zehab Sheba" (The Gold of Sheba) (SBH. = Samson Bloch ha-Levi, Lemberg, 1855).

BIBLIOGRAPHY: J. Meller, in *Kokbe Yiẓḥaḳ*, v. 7, 8, 9; R. Hirsch Chajes, in *Allg. Zeit. des Judenthums*, v. 9, No. 47; Taviov, *Mibḥar ha-Sifrut*, p. 63, Piotrkov, 1899; Zunz, *On the Geographical Literature of the Jews*, English translation in vol. ii. of Asher's edition of *The Itinerary of Rabbi Benjamin of Tudela*, pp. 295, 296; Bader, *Zer Peraḥim*, pp. 15–20, Warsaw, 1896.

S. P. WI.

BLOEMFONTEIN. See SOUTH AFRICA.

BLOGG or **BLOCH, SOLOMON BEN EPHRAIM:** German author; native of Neuwägen in Hanover; died Feb. 11, 1858. He was a teacher of the Hebrew language, and founded Telgener's printing-press at Hanover in 1827. At the time of his death he was nearly eighty years old, and had been engaged in literary labors for forty-five years.

His printing-press was noted for the scientific accuracy of its productions. Many of his works are important for the history of the Hebrew language and literature. Blogg wrote: "Abrégé de la Grammaire Hebraïque," Berlin, 1810; "Erster Unterricht in der Englischen Sprache," Hanover, 1813; "Moses, der Vertraute der Gottheit," *ib.* 1824; "Hebräische Grammatik für Anfänger," *ib.* 1825; "Gründliche Beweise, wie der Jude bei einer Eidesleistung Gesonnen Ist," *ib.* 1826; "Geschichte der Hebräischen Sprache und Literatur Nebst einem Anhange, die Targumim Betreffend," 2d ed., *ib.* 1826.

He edited "Sammlung Aller Gebräuche, Observanzen und Gebetformeln der Heutigen Polnischen und Deutschen Israeliten für das Ganze Jahr, Ursprünglich Verfasst von Salm. London, aber Bereichert und Vielfach Verdeutscht," *ib.* 1830. This work of London appeared in Hebrew at Amsterdam in 1744, and was published in Jüdisch-Deutsch at Frankfort-on-the-Oder, in 1799. Blogg's "Binyan Shelomoh, Ædificium Salomonis" (*ib.* 1831), treats of the Hebrew language and the Talmud in their historical aspects.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 122 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* 2d ed., pp. 33 *et seq.*, *ib.* 1891–95; Steinschneider, *Cat. Bodl.* col. 802; idem, *Bibl. Handbuch*, p. 23, *ib.* 1859; idem, *Hebr. Bibl.* i. 16, Berlin, 1858; idem, in *Israelitische Letterbode*, 1883, ix. 48; Zedner, *Cat. Hebr. Books Brit. Mus.* 1867, p. 153; *Cat. Rosenthal. Bibl.* i. 232, Amsterdam, 1875.

A. M. F.
G.

BLOIS (בלויש, בלים, ביבליאש, ביאוליאיש, ביבלואים, בלאייש): Capital of the department of Loir-et-Cher, France. Although of small importance itself, Blois occupies a prominent place in Jewish history through the somber drama of which it was, in 1171, the theater.

On the testimony of a Christian servant of the mayor, a Judæophobe, the Jews of Blois were accused of having crucified a Christian child for the Passover, and of having then thrown the body into the river. Count Theobald thereupon commanded that all the Jews should be cast into prison, with the exception of a woman named Pulcelina, for whom he entertained a particular affection. At first the accused hoped to escape by paying heavy ransom. Indeed, the count sent a Jew of Chartres to negotiate concerning the price of their acquittal. But a priest intervened, beseeching the count to punish the Jews severely should the accusation be well founded. As the accused could not be easily convicted, the authorities determined to submit the witness to the water test. The mayor's servant was conveyed to the river and there placed in a boat filled with water. As he did not sink, the count and the populace were convinced that his statement was true; and consequently all the members of the Jewish congregation were condemned to death by fire. When they were brought to the auto da fé, a priest begged them to embrace Christianity and thus preserve their lives; but, with very few exceptions, they refused, and died (May 26, 1171) in the flames while chanting the prayer "'Alenu," containing the profession of faith in one God (Pulcelina died with the others).

This was the first time in France that the Jews had been accused of using blood in their Passover. The anniversary of this martyrdom was decreed by R. Tam as a fast-day. Four dirges, composed by Hillel ben Jacob, Ephraim ben Jacob of Bonn, Gershom ben Isaac, and Menahem ben Jacob of Worms, and inserted in the seliḥot, perpetuated the memory of this sad event. The "Memorbuch" of Mayence has preserved the names of the martyrs:

Baruch; Baruch ben Menahem; Isaac ben Eliezer; Jehiel ben Isaac ha-Kohen; a pious rabbi, disciple of R. Samuel, probably Rashbam (compare "Gallia Judaica," p. 117); Jekuthiel ben Judah; a rabbi, disciple of R. Samuel; Judah ben Aaron (brother of Isaac of Treves); Judah ben Meïr; Judah ben Samuel; Moses ben Nun; Samuel ben Menahem; the young Panyan; Bona (wife of Samuel the ḥazan); Eiguelina; Hanna (daughter of R. Samuel); Hanna (with her little daughter born in the auto da fé); Leah (wife of R. Samuel), and her two daughters, Miriam and Miriam (wife of R. Judah); Rachel; Sarah; Zephora; Zephora,

The same "Memorbuch" mentions another auto da fé of Blois which took place in 1298, during the Rindfleisch persecutions. It is, however, difficult to believe that Jews ever settled there after this event.

BIBLIOGRAPHY: Bourquet, *Recueil des Historiens de Gaule et de la France*, xiii. 315; Ephraim ben Jacob of Bonn, in Stern's *Quellen zur Gesch. der Juden in Deutschland*, ii. 58–78; Gross, *Gallia Judaica*, p. 117; Neubauer, in *Rev. Et. Juives*, iv. 12; Salfeld, *Martyrologium*, pp. 16, 17, 67; Grätz, *Gesch. der Juden*, vi. 183 *et seq.*

I. BR.
G.

BLOOD.—Biblical Data: The importance of blood for the continuance of life must have been recognized even in most remote antiquity and under the most primitive conditions. Any one could see that the death of wild animals during the chase and of slaughtered domestic animals was due to loss of blood. Almost every one had occasion, more or less frequently, to notice that wounded men became unconscious after having lost a certain amount of blood, and that they died if the bleeding did not cease. "To shed blood" is therefore synonymous with "to kill," "to murder," and guilt for a person's death is expressed by "damim," plural of "dam" (blood). For instance, in Josh. ii. 19 the spies say to Rahab: "And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head [דמו בראשו], and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head [דמו בראשנו], if any hand be upon him." So long as the blood circulates, the man or the animal lives; hence the assertion: "The life [Hebr., "soul"] of the flesh is in the blood [נפש הבשר בדם הוא]" (Lev. xvii. 11), and (verse 14), "it is the life [Hebr., "soul"] of all flesh"; R. V., "the blood thereof is all one with the life thereof." Even of animals it is said, "the life [Hebr., "soul"] of all flesh is the blood thereof [נפש כל בָשר דמו הוא]" (*ib.*), and "the blood is the life [הדם הוא הנפש]" (Deut. xii. 23; compare Gen. ix. 4). The blood, then, is the seat of life or of the soul. All life originates in the breath of a being which God Himself sends forth: "Thou sendest forth thy spirit, they are created" (Ps. civ. 30); "Thou takest away their breath, they die" (*ib.* 29). It is therefore easy to understand how blood became an object of sacred awe; nor is it difficult to explain the origin of the prohibition against the partaking of the blood of beasts or birds, or of meat that is still full of blood—a prohibition repeatedly

Blood an Object of Awe.

and explicitly emphasized in the Old Testament (Gen. ix. 4; Lev. iii. 17, vii. 26, xvii. 10, xix. 26; Deut. xii. 16, 23; xv. 23). That this law was really observed, and that its transgression was regarded as a sin, is proved by I Sam. xiv. 32 *et seq.*; Ezek. xxxiii. 25; Judith xi. 12. The apostle (Acts xv. 29; compare xv. 20, xxi. 25) exhorts the Gentiles to "abstain from meats offered to idols, and from blood, and from things strangled." The ordinances referring to blood, "*ἀπέχεσθαι αἵματος καὶ πνικτῶν*," were obeyed by the Judæo-Christians from the very first (compare Clementine, "Homilies," vii. 4; Sibyllines, ii. 96), but by the Gentiles only after the historic books of the New Testament, and especially the Acts, were declared to be canonical. In J. G. Sommer's "Das Aposteldekret" (ii. 46, 60 *et seq.*, Königsberg, 1889) it is shown how the decree in Acts xv. 29, under the influence of the Torah and of the Jews that were consulted, led to a new ceremonial law, the import of which may be gathered from the penitential ordinances, "Libri Pœnitentiales." It may be incidentally remarked that the Koran also forbids the eating of blood (sura v. 4; compare ii. 175, xvi. 115).

In addition to their natural aversion to the tasting of blood, the Jews had another reason for abstaining from it, which is indicated in Lev. xvii. 11, where God says: "I have given it [the blood] to you upon the altar to make an atonement for your souls." God, in His mercy, ordained that blood should be a means of atonement; for which reason its place is upon the altar, and man shall not taste of it (compare also K. C. W. F. Bähr, "Symbolik des Mosäischen Cultus, "ii. 200 *et seq.*, Heidelberg, 1839).

——**In Rabbinical Literature:** In conformity with the general development of Judaism after Ezra, the Jews of later times multiplied and intensified the commands against partaking of blood (compare especially Shulḥan 'Aruk, Yoreh De'ah, 65-68). There are very explicit directions regarding the elimination of blood from food, such as the soaking and salting of meat to be prepared for the table (compare Eleazar of Worms, in "Roḳeaḥ"; Naphtali Benet, in "Sefer Berit Melaḥ," Prague, 1816; Ludwig Stern, "Die Vorschriften der Thora," § 18, Frankfort-on-the-Main, 1882; compare also Dietary Laws). In the medicine of the Talmud blood plays a purely negative part. Compare the sentence in B. B. 58b: "At the head of death stand I, the blood; at the head of all remedies stand I, the wine." In other words, most diseases arise in the blood. Blood is therefore not considered a remedy; but, on the contrary, bleeding and cupping (that is, the removal of blood) are recommended as modes of treatment (compare Leopold Löw, "Gesammelte Schriften," iii. 375-379, Szegedin, 1893).

——**In Folk-Lore:** The supreme importance of blood for human and animal life explains its prominence in folk-lore, where it is employed for the confirmation of compacts, for remedial, superstitious, and criminal purposes (compare Paulus Cassel, "Die Symbolik des Blutes und 'Der Arme Heinrich,' von Hartmann von Aue," p. 265, Berlin, 1882; H. C. Trumbull, "The Blood Covenant," p. 390, Philadelphia, 1893).

Owing to the command against tasting blood, and also to the Talmudic law forbidding any use to be made of a corpse (מת אסור בהנאה), practises of this kind were abhorred by the Jews at all times. See Blood Accusation.

Bibliography: Hermann L. Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., pp. 1-102, Munich, 1900; and the bibliography there given.

J. SR. H. L. S.

BLOOD ACCUSATION: A term now usually understood to denote the accusation that the Jews—if not all of them, at all events certain Jewish sects—require and employ Christian blood for purposes which stand in close relation to the ritual, and that, in order to obtain such blood, they commit assault and even murder.

History.

In the polemic of Josephus against the Alexandrian grammarian Apion ("Contra Ap.," ed. Niese, ii. 8, § 95), the latter is charged with having accused the Jews of annually fattening a Greek in the Temple, killing him, offering his body as a sacrifice, eating of his internal organs, and swearing an oath of enmity against all Greeks (according to the ancient Latin translation, "Ejus corpus sacrificare secundum suas solemnitates et gustare ex ejus visceribus et jusjurandum facere in immolatione Græci, ut inimicitias contra Græcos haberent"; the Greek text of the passage is unfortunately lost). Similar in import is the following statement of a certain Democritus, which the Greek lexicographer Suidas (tenth century) has preserved: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds" (*ὅτι κατὰ ἑπταετίαν ξένον ἀγρεύοντες προσέφερον καὶ κατὰ λεπτὰ τὰς σάρκας διέξαινον καὶ οὕτως ἀνῄρουν*). Nothing further is known of Democritus. Perhaps he drew his information from Apion's book.

In Socrates' "Hist. Eccles." there is an account of some drunken Jews who accidentally killed a Christian lad whom they had hung up in derision of Haman at Purim, but it is doubtful whether this could have given rise to the myth.

During all antiquity and far into medieval times there is no trace of any similar accusation against the Jews, not even in the Occident, although the work of Josephus was, upon the recommendation of Cassiodorius Senator, translated into Latin in the sixth century, and of this translation there are still more than twenty-four copies extant. Neither by that bitter enemy of the Jews, Agobard, bishop of Lyons (ninth century)—the statement to the contrary by August Rohling is a falsehood—nor by the monk Rudolph von Mainz, who inveighed against the Jews in 1146, and called them enemies of the Christian religion, nor by Bernard of Clairvaux (1091-1153), was the accusation repeated.

The first case in which Jews were actually accused of having killed a Christian child for ritual purposes was that of St. William of Norwich in 1144. According to an account recently discovered (Jessopp and James, "St. William of Norwich," Cambridge, 1899), the disappearance of the boy was explained by a Jewish convert, one Theobald of Cambridge, as due to a universal conspiracy of the

European Jews, who every year cast lots where the annual sacrifice of a Christian child at Passover should take place. In the preceding year the lot had been cast at Narbonne and had fallen on Norwich. Absolutely no evidence was adduced that a murder had been committed; it seems indeed that the lad had been merely in a cataleptic fit when found, and was buried alive by his own relatives. None of the Jews were tried or punished for the alleged crime, yet the mere statement of the Cambridge convert led to the bringing of similar charges at Gloucester in 1168, at Bury St. Edmunds in 1181, and at Winchester in 1192. In none of these cases was there any trial; but popular rumor was considered sufficient to establish the martyrdom of the lads, and this proved a considerable source of attraction to the cathedrals and abbeys of these towns.

In Dec., 1235, five children of a miller residing in the vicinity of the city of Fulda, Hesse-Nassau, were murdered, in consequence of which thirty-four Jews and Jewesses were slaughtered by the Crusaders. The Jews were accused of the deed, and those put to the torture are said to have confessed that they murdered the children, in order to procure their blood for purposes of healing ("ut ex eis sanguinem ad suum remedium elicerent"). It is necessary to note here (1) that the reports say nothing of the presence of witnesses; (2) that the confessions were elicited through torture, and were consequently worthless; (3) that these confessions speak only of the intention to procure a remedy ("remedium"), and contain no reference to ritualistic ceremonies; (4) that the German emperor, Frederick II., in order to sift the matter thoroughly, invited a large number of scholars and distinguished Jewish converts to Christianity from all parts of Europe, who, in answer to the question whether the Jews required Christian blood for their Passover ceremonies ("Judei Christianum sanguinem in parasceve necessarium haberent"), replied: "Neither the Old nor the New Testament states that the Jews lust for human blood: on the contrary, it is expressly stated in the Bible, in the laws of Moses, and in the Jewish ordinances designated in Hebrew as the 'Talmud,' that they should not defile themselves with blood. Those to whom even the tasting of animal blood is prohibited surely can not thirst for that of human beings, (1) because of the horror of the thing; (2) because it is forbidden by nature; (3) because of the human tie that also binds the Jews to Christians; and (4) because they would not wilfully imperil their lives and property." The judgment of the emperor reads: "For these reasons we have decided, with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

This judgment did not suffice to clear the Jews of Germany from the general suspicion aroused by the Fulda incident.

The affair may, however, have been a symptom, not a cause; since the accusation soon after became still more frequent in other countries. As early as 1247 a trial, conducted in the little town of Valréas (Vaucluse, France), showed that the judges of the Inquisition there had heard of the blood accusation against the Jews. On the Wednesday before Easter (March 27) a two-year-old girl was found dead in the town moat, with wounds upon her forehead, hands, and feet. The fact that the child had been previously seen in the ghetto sufficed to fasten the suspicion of guilt upon the Jews. They were brought to trial, and, after being tortured, confessed even to the most absurd charges. One Bendig, for example, declared that the Jews had desired to celebrate communion on Easter Saturday, in accordance with a custom observed annually in large Jewish communities and particularly in Spain, where a Saracen was bought for this purpose whenever a Christian could not be obtained. This confession appears to have been based on the rumor set afloat by the renegade Theobald of Cambridge in connection with St. William of Norwich. Bendig further declared that, fearing detection, the Jews of Valréas had poured the blood of the child into the cesspool. In the same year (1247) the Jews of Germany and France complained to Pope Innocent IV. that they were accused of employing the heart of a Christian child in the celebration of communion during the Passover festival.

Earliest Mention.

According to present information, the blood accusation against the Jews dates from the middle of the thirteenth century. The first literary reference to it is made about this time in the following passage from the writing, "Bonum Universale de Apibus," ii. 29, § 23, by Thomas of Cantimpré (a monastery near Cambray): "It is quite certain that the Jews of every province annually decide by lot which congregation or city is to send Christian blood to the other congregations." Thomas also believes that since the time when the Jews called out to Pilate, "His blood be on us, and on our children" (Matt. xxvii. 25), they have been afflicted with hemorrhages: "A very learned Jew, who in our day has been converted to the [Christian] faith, informs us that one enjoying the reputation of a prophet among them, toward the close of his life, made the following prediction: 'Be assured that relief from this secret ailment, to which you are exposed, can only be obtained through Christian blood ["solo sanguine Christiano"].' This suggestion was followed by the ever-blind and impious Jews, who instituted the custom of annually shedding Christian blood in every province, in order that they might recover from their malady." Upon the basis of the information furnished by this convert, Thomas adds that the Jews had misunderstood the words of their prophet, who by his expression "solo sanguine Christiano" had meant not the blood of any Christian, but that of Jesus—the only true remedy for all physical and spiritual suffering. It is a pity that Thomas does not mention the name of the "very learned" proselyte. Possibly it was Nicholas Donin of La Rochelle, who in 1240 had a disputation on the Talmud with Jehiel of Paris, and who in 1242 caused the burning of numerous Talmudic manuscripts in Paris. It is known that Thomas was personally acquainted with this Nicholas.

Of the alarmingly large number of ritual trials only a few of the more important and instructive can here be mentioned:

The case of Little St. Hugh of Lincoln is mentioned by Chaucer, and has thus become well known. A little lad of eight years, named Hugh, son of a woman named Beatrice, disappeared at Lincoln on the 31st of July, 1255. His body was discovered on the 29th of August, covered with filth, in a pit or well belonging to a Jew named Jopin. On being promised by John of Lexington, a judge, who happened to be present, that his life should be spared, Jopin is said to have confessed that the boy had been crucified by the Jews, who had assembled at Lincoln for that purpose. King Henry III., on reaching Lincoln some five weeks afterward, at the beginning of October, refused to carry out the promise of John of Lexington, and had Jopin executed and ninety-one of the Jews of Lincoln seized and sent up to London, where eighteen of them were executed. The rest were pardoned at the intercession of the Franciscans (Jacobs, "Jewish Ideals," pp. 192–224).

In 1267, at Pforzheim, Baden, the corpse of a seven-year-old girl was found in the river by fishermen. The Jews were suspected, and when they were led to the corpse, blood began to flow from the wounds; led to it a second time, the face of the child became flushed, and both arms were raised. In addition to these miracles, there was the testimony of the daughter of the wicked woman who had sold the child to the Jews. A regular judicial examination did not take place; and it is probable that the above-mentioned "wicked woman" was the murderess. That a judicial murder was then and there committed against the Jews in consequence of the accusation is evident from the manner in which the Nuremberg "Memorbuch" and the synagogal poems refer to the incident (Salfeld, "Martyrologium," pp. 15, 128–130).

At Weissenburg, Alsace, in 1270, a miracle alone decided the charge against the Jews. Although, according to the accusation, the Jews had suspended a child (whose body was found in the Lauter river) by the feet, and had opened every artery in its body *in order to obtain all the blood*, its wounds were said to have bled for five days afterward (!).

Thirteenth Century.

In 1286, at Oberwesel, miracles again constituted the only evidence against the Jews. The corpse of the eleven-year-old Werner is said to have floated up the Rhine (against the current) as far as Bacharach, emitting a radiance, and being invested with healing powers. In consequence, the Jews of Oberwesel and many other adjacent localities were severely persecuted during the years 1286–89. Emperor Rudolph I., to whom the Jews had appealed for protection, issued a public proclamation to the effect that great wrong had been done to the Jews, and that the corpse of Werner was to be burned and the ashes scattered to the winds.

The statement was made, in the "Chronicle" of Conrad Justinger (d. 1426), that at Bern in 1294 the Jews had shockingly tortured and murdered the boy Rudolph. The historical impossibility of this widely credited story was demonstrated by Stammler, the pastor of Bern (see "Katholische Schweizer-Blätter," Lucerne, 1888).

In 1462, at Rinn, near Innsbruck, a boy named Andreas Oxner was said to have been bought by Jewish merchants and cruelly murdered by them in a forest near the city, his blood being carefully collected in vessels. The accusation of drawing off the blood (without murder) was not made until the beginning of the seventeenth century. The older inscription in the church of Rinn, dating from 1575, is distorted by fabulous embellishments; as, for example, that the money which had been paid for the boy to his godfather was found to have turned into leaves, and that a lily blossomed upon his grave.

Fifteenth and Sixteenth Centuries.

In 1475 occurred the case of the boy Simon of Trent. The confessions elicited by torture here themselves preclude the possibility of a ritual murder. The Feast of Passover in 1475 began on the evening of March 22, that is, on Wednesday. According to the charge, however, the boy did not disappear before Thursday, and he was murdered on Friday. The Jews could, therefore, have employed the blood neither for their unleavened bread ("mazzot") nor for the four cups ("arba' kosot"). Nevertheless, they are alleged to have admitted that they required "fresh Christian blood" for this particular year, as being a Jubilee year. But, in truth, the Jews have not counted or celebrated the Jubilee year (Lev. xxv.) since the destruction of the Temple by Nebuchadnezzar. The year 1475, however, was a Jubilee year of the Catholic Church; and the ignorant torturers, believing that the Jews also celebrated it as a jubilee, forced their victims to confess accordingly. The publication of the documents in the case of the boy Simon (collected and copied by Moritz Stern, Berlin) is much to be desired (compare the extracts in Hermann Strack, "Das Blut," pp. 126–131).

At La Guardia, near Toledo, Spain, the accusation recurred in 1490. Here no inquiry was made as to the remains, the clothes of the child, the instruments of the murder, or the time and place of its commission. Modern historians even deny that a child had disappeared at all (Loeb, "Rev. Etudes Juives," xv. 203–232; Lea, in "English Historical Review," iv. 239–250). Nevertheless, Lope de Vega employed this supposititious incident as the plot of a play.

In a case at Tyrnau, Hungary, in 1494, the absurdity, even the impossibility, of the statements forced by torture from women and children shows that the accused preferred death as a means of escape from the torture, and admitted everything that was asked of them. They even said that Jewish men menstruated, and that the latter therefore practised the drinking of Christian blood as a remedy.

At Bazin (= Bösing), Hungary, in 1529, it was charged that a nine-year-old boy had been bled to death, suffering cruel torture; and thirty Jews confessed to the crime and were publicly burned. The true facts of the case were disclosed later, when the child was found alive in Vienna. He had been stolen by the accuser, Count Wolf of Bazin, as an easy but fiendish means of ridding himself of his Jewish creditors at Bazin.

In Feb., 1840, at Damascus, Syria, Father Thomas, a Capuchin, and his servant were murdered. In this instance, also, confessions were obtained only after the infliction of barbarous tortures. A trustworthy witness of the proceedings was the converted Jew G. W. Pieritz, who said of himself that he was no friend or defendant of rabbinism ("Persecution of the Jews at Damascus," London, 1840). See Damascus Affair.

In 1882, at Tisza-Eszlár, the victim was Esther Solymosi (compare Paul Nathan, "Der Prozess von Tisza-Eszlar," Berlin, 1892). See Tisza-Eszlár Affair.

At Corfu, during the night of April 12, 1891, an eight-year-old girl was murdered. It was commonly reported that the child had been a Christian, Maria Desylla by name, and that Jews had murdered her and then taken her blood. Her teacher, however, declared, in a document attested by the French consul at Corfu, that the child's name was Rubina Sarda, and that she was a Jewess.

Nineteenth Century.

In 1891, at Xanten, Rhenish Prussia, a butcher, Adolph Buschhoff, was accused of murdering the boy Johann Hegmann, five and one-half years of age, and of drawing and concealing his blood. The two public prosecutors, after carefully collecting all the evidence, declared that the accused could not have committed the deed, and that there was no evidence showing that blood had been concealed (see Strack, *l.c.* pp. 153-156).

On April 1, 1899, at Polna, Bohemia, there was found in the forest near the town the body of Agnes Hruza, a seamstress, nineteen years old, with a gash in the throat. A Jew, Leopold Hilsner, an idler, twenty-three years of age, was accused of the deed, and in the same year was sentenced to death by the court at Kuttenberg for complicity in the murder. The public prosecutor, Schneider-Swoboda, and the advocate, Dr. Baxa, averred (the former indirectly, the latter openly) that a ritual murder was involved. But the medical faculty of the Czech University of Prague have demonstrated that the obtaining of blood must be excluded as a motive for the deed. No blood was missing: a quantity proportionate to the size of the body was found in the saturated garments, in the hair (which was caked with blood), in the pool of blood near the body, and in the body itself. After the Court of Cassation at Vienna had set aside the first verdict, Hilsner, in Oct., 1900, was condemned a second time by the court at Pisek, and again upon the charge of complicity, although there was no evidence that more than one person had been engaged in the murder. This decision was again attacked, but was upheld, May, 1901, by the Court of Cassation at Vienna. Whether Hilsner is the sole murderer, an accomplice, or entirely innocent, in no case is a ritual murder here involved, or a murder of which the object was the obtaining of blood. See Polna Affair.

Despite the strenuous efforts of the police, the murderer of Ernst Winter, a nineteen-year-old pupil at the gymnasium at Konitz, West Prussia, has not yet been discovered. There is no trace of a ritual murder, or of a desire on the part of the murderer to appropriate any of the blood. The dismemberment of the body is fully explained as having been done for the purpose of safely removing the remains from the scene of the murder.

Origin of Blood Accusation.

Connection with Easter.

The origin of the blood accusation has not yet been discovered. The annals of Erfurt state that the Jews used waxed sacks ("in saccis cera linitis") for collecting the blood of the children killed at Fulda in Dec., 1235. According to the Marbach annals (also contemporaneous with the event) the Jews confessed that they wished to utilize the blood for remedial purposes. The annals also state that the emperor Frederick II. (as mentioned above) consulted a number of distinguished converted Jews in order to ascertain whether the Jews required Christian blood on Parasceve—a term frequently used to designate Good Friday. As early as the twelfth century it was several times reported that the Jews had crucified Christian children during Easter (*e.g.*, William of Norwich, 1144, see above; Gloucester, 1171; Blois, 1179; Richard of Paris, in Pontoise). Whether all or part of these reports agree with the facts, or are alike unworthy of credence, the theory of a ritual murder is in no case justified; and, if the accounts are historical, it can only be assumed that the Jews in one instance or on several occasions put Christians to death. A ritualistic feature was imparted to these real or supposed crucifixions or other murders of Christians, and especially of Christian children, by the suggestions: (1) that the murders involved the acquisition of blood; and (2) that the crimes were related to the Passover festival. The emperor had probably already heard that Christians had been crucified or otherwise murdered by Jews at the period of the Christian Easter; he now heard of the bleeding of the victims, and asked (if the expression "in Parasceve" is correct) whether the Jews did at that time actually require Christian blood. This explains why the Jews of Valréas in 1247 were forced to confess that they wanted the blood of the murdered child in order to celebrate communion on Easter Saturday. The absurdity of such a confession on the part of Jews was so obvious that even the most stupid inquisitors could not afford to have it often repeated. The most dangerous consequences, on the other hand, followed from the establishment of a connection between the blood accusation and the period of the Jewish Passover festival. A statement to this effect appears to have been first made by Richer of Sens in the "Gesta Senoniensis Ecclesiæ," published between 1239 and 1270. He mentions the event at Fulda as occurring on the day before Passover ("quarta decima luna")—that is, March 22, 1236—whereas both the "Memorbuch" of Nuremberg and the annals of Erfurt irrefutably establish the date as Dec. 28, 1235 (Salfeld, "Martyrologium," pp. 13, 122). The false statement of Richer is probably traceable to the fact that he could find no connection between the bleeding and the Christian Easter. The untrustworthiness of Richer's chronology is evident also from the fact that he places the scene of the murder at Hagenau, Alsace, instead of at Fulda, although it is firmly established that the corpses of the children were brought to Hagenau. Reference has already been made to the petition presented by the Jews of Germany and France to Pope Innocent IV., to the effect that they had been accused of celebrating the Feast of Passover with the heart of a murdered Christian boy, in answer to which the pope issued a bull (July 5) decreeing that the Jews should not be persecuted because of this false accusation. Examples of the association of ritual murders with the Feast of Passover are found as follows: at Weissensee, Thuringia, 1303; Savoy, 1329; Trent, 1475; Boleslaw, Galicia, 1829; Tarnow, Galicia, 1844; Ostrovo, in the Russian government of Lublin, 1875; Eisleben, 1892; Bakau, Rumania, 1892 (see Strack, *l.c.* ch. xviii.).

Several circumstances conduced to spread the belief that the use of human blood among the Jews was directly associated with the Feast of Passover. The maẓẓot, for example, were, to secure purity and absolute absence of leaven, prepared with peculiar ceremonies incomprehensible to Christians, and were, therefore, invested with an element of mystery—a circumstance enhanced by the great and somewhat superstitious value then (and even today) placed by many Jewish people upon the Passover bread. It was natural to compare it to the wafers used at the Christian communion, when, by eating the wafer, the pious Christian believed that he partook of the body and blood of Christ; the blood purifying from all sin, and working miracles. "Without blood, no atonement" was both Old Testament and Christian doctrine. Since the destruction of the Second Temple, however, the blood sacrifices of the Jews had, as stated above, ceased; and the assumption would naturally arise that the Jews had endeavored to find a substitute. The blood of Christ was visible neither in the bread nor in the wine of the holy communion; was it not possible that the maẓẓot contained a similar invisible ingredient, operating as a mysterious agency? The Jews also preferably used red wine for the four cups which they were commanded to drink on the first two evenings of the Passover festival; the red color of the wine, according to the legend, being reminiscent not only of the blood of the Israelitish children (Ex. R. ii. 23) shed to prepare a bath for the leprous Pharaoh, but also of the numerous Jews who had died for their faith. This red wine has been interpreted by the enemies of the Jews as being actual blood; and consequently David ha-Levi b. Samuel, in his commentary "Ṭure Zahab" to the Shulḥan 'Aruk, Oraḥ Ḥayyim, 472, 8, has warned against its use. So much for a real or imaginary association between the blood accusation and the Feast of Passover. It but remains to mention one other circumstance. For the healing of the wound caused by circumcision the Jews frequently used the so-called "dragon's blood," a dark or blood-red gum of a species of palm (*Calamus Draco, Pterocarpus Draco, Dracæna Draco*). Whoever held this gum to be blood unjustly accused the Jews of employing blood for ritual purposes.

But all this does not suffice to explain that the accusation of employing blood for ritual purposes has, during six and one-half centuries and throughout a large part of Europe, rested heavily on the Jews. The Christians have never had more than a very imperfect knowledge of the language, religion, and customs of the Jews dwelling among them; whereas the Jews, as a whole, had far better information, at least as regards the language and customs of the nation among which their lot was cast. This circumstance also accounts for the superstitious and distrustful attitude toward the Jews. Just as the Roman Catholic clergyman in specifically Protestant districts was frequently invested with wonder and mystery, the Jews in Christian lands frequently became the subjects of superstitious misconceptions on the part of the Christian population. In the strife, waged at Bern in 1507, between the Dominicans and Franciscans, the assertion was made that the Dominicans had used the blood and eyebrows of a Jewish child for secret purposes (Grönneirus, "Berner Chronik," 1585, p. 622). In 1890 the magician Wawrzek Marut was sentenced in Galicia for stealing the corpses of two Jewish children from the cemetery, in order to fumigate a peasant's hut after typhoid fever. He declared that there were two kinds of typhoid: one a Catholic type, banishable through the Lord's Prayer; the other a Jewish type, removable only by means of Jewish bones (compare A. Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," Berlin, 1869, Index).

Anti-Jewish Prejudice the Real Basis.

Furthermore, the belief in the miraculous properties of blood may be traced far into antiquity, and its high importance to vitality must ever have been obvious (see Blood). A severe loss of blood causes faintness, syncope, and even death: "For the life of the flesh is in the blood" (Lev. xvii. 11). Hence, a sanguinary sacrifice, and particularly a human sacrifice, is regarded by the ignorant as the most precious. Hence, also, the custom of using blood to symbolize important actions; friendship was pledged and alliances were formed by intermingling the blood of both parties. At this very day blood-brotherhood is cemented in this way in Africa, as, for example, in Madagascar and Kamerun. These circumstances, in their turn, account for the belief that blood, human as well as animal, is invested with extraordinary properties. Even in ancient times human blood was considered a remedy for epilepsy (see Pliny, "Naturalis Historia," xxviii. 1, § 2; 4, § 10); and this belief has survived to the present day, the blood of newly executed persons being regarded as a particularly powerful remedial agency. As a specific against leprosy, bathing in human blood was recommended both in ancient and in medieval times. Pliny (*l.c.* xxvi. 1, § 5) relates that when the Egyptian kings were stricken with elephantiasis they took such baths; and this statement is in singular accord with the passage from Exodus Rabbah (i., end), which states that the leprous Pharaohs, upon the advice of their sages, commanded that 150 Jewish children should be slaughtered every morning and every evening, in order that the monarchs might bathe in blood. For other medicinal and folk-lore uses, see Blood.

General Belief in Efficacy of Blood.

Blood has a deep signification in the religion of the Old Testament. God Himself has designated blood as a means of atonement (Lev. xvii. 11). In no other religion is the specific import of blood so clearly enunciated. Hence the oft-repeated and emphatic prohibition (existing among no other nation

Similar Jewish Belief.

in such form) against the partaking of blood as food (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; I Sam. xiv. 32, 33; Ezek. xxxiii. 25; compare also Acts xv. 29). When with the destruction of the Second Temple the sacrifices ceased, the sprinkling of the altar with blood ceased also. But the abhorrence of the tasting of blood remained; indeed, the later Jewish legislation went even further in this respect than that of the Old Testament (see Shulḥan 'Aruk, Yoreh De'ah, 65, 1; 67, 1, 39; Eleazar of Worms, in "Roḳeaḥ"; Naphtali Benedict, in "Sefer Berith Melaḥ," Prague, 1816; S. B. Bamberger, "Amirah Lebet Ya'akob," 2d ed., Fürth, 1864). Another important principle of the Jewish law reads: מת אסור בהנאה (any utilization of a dead body is forbidden; 'Abodah Zarah 29b; compare J. Rabbinowicz, "Der Todtencultus bei den Juden," Frankfort-on-the-Main, 1889, §§ 21-23).

Both these sets of laws have constituted and still constitute a serious impediment to the inception and furtherance among the Jews of those ideas on blood and its applications that are found among other nations. Superstition, it is true, exists among the Jews; and there are also superstitions Jewish in origin. Furthermore, popular conceptions on medicine also were not lacking among the Jews (see the works cited in Hermann Strack, "Das Blut," p. 98; M. Grunwald, "Aus Hausapotheke und Hexenküche," in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 1-87, Hamburg, 1900). But many of these ideas did not originate among them; and references to the blood and its employment are rare. Occasionally a Jew uses his own blood—that is, externally—for the purpose of stopping a hemorrhage (forming a clot). Nowhere, so far as the present writer is aware, is there any reference whatever to the drinking of human or animal blood for medicinal or superstitious purposes, or to the swallowing of it when dried. Finally, there is no instance of a Jew having committed murder in order to drink blood. There is always, of course, the possibility that a Jew—like one of any other race—may commit a murder. But, even if such a murder should be proved against a Jew, the only justifiable conclusion would be that the culprit committed the crime, not as a Jew, but merely as a superstitious person; just as in the case of Hundssattler and Bliefernicht, who devoured the flesh of their victims, the Christian religion could not be held accountable for the crimes committed.

No Jewish Blood-Ritual.

It may be positively asserted that there is no Jewish ritual which prescribes the use of the blood of any human being. Were there such a ritual, or were such a procedure even tolerated, there would certainly be some reference to it in the colossal mass of halakic literature which enters into every detail of ritualistic observance and of domestic life. But neither the well-informed among Christian theologians nor the inimical among converted Jews have ever been able to cite a passage from these sources showing that such prescription exists. The statements to the contrary by the Austrian professor, August Rohling, have served only to demonstrate the ignorance and malice of the man.

In consequence of the undeniable weightiness of these reasons, the assertion is now frequently made that while the traditions concerning a sanguinary rite do not obtain among Judaism as a whole, they are, nevertheless, accepted by one or several sects. But this opinion, also, is untenable; for if the Talmudic Jews, collectively or in individual cases, had cultivated sanguinary rites, the Karaites would certainly not have failed to emphasize that fact again and again. Nor would the Talmudic Jews have been silent had it been possible for them to accuse the Karaites of such a ceremony. Nothing of the kind has ever been asserted by either side.

Connection with the "Slaughterer's Cut."

In order to increase the plausibility of a blood ritual among the Jews, it has become customary to speak of the "slaughterer's cut," and the application of the slaughterer's knife: it is the communal slaughterer ("shoḥet"), too, who is preferably accused of the murder of Christian children. It is noteworthy, therefore, that Joseph Teomim, in his commentary ("Peri Megadim") to the Shulḥan 'Aruk, Yoreh De'ah, 8, should relate the following: "A slaughterer bought, for use in slaughtering, a knife which an executioner had employed. R. Joseph declares this to be prohibited; for human flesh is prohibited, and in consequence of the former close contact of the knife with it, the flesh of the animals slaughtered with it would also be prohibited." Whoever accepts, therefore, the ritual killing of Christian children by Jews, must assume that the slaughterers are equipped with two sets of knives, one set for animals, and the other for Christian children! It is noteworthy, also, in this connection that in the very cases in which the "slaughterer's cut" was most vigorously discussed—as, for example, at Xanten in 1891—a close inspection of the wound demonstrated beyond a doubt that such a cut had not been made. Finally, it should be mentioned that those who charge an intentional secreting of the blood for ritual purposes have an entirely erroneous conception of the actual quantity of blood in the body. The weight of the blood constitutes only one-fourteenth to one-thirteenth (7.17-7.7 per cent) of the total weight of the body. The total quantity of blood lost in the case of death through wounds is only about one-half of this blood-content of the body, or, in the case of decapitation (where the loss of blood is heaviest), about 72 per cent of it. Thus, the quantity of blood that can possibly be found on the spot and on the clothing of the victim is much smaller than most persons suppose (compare "Der Xantener Knabenmord vor dem Schwurgericht zu Cleve," July 4-14, 1892, Berlin, 1893, pp. 54 *et seq.*, 61 *et seq.*, 481 *et seq.*; J. Marcus, "Etude Médico-Légale du Meurtre Rituel," Paris, 1900).

The proselytes who have confirmed the blood accusation against the Jews have always been malicious and ignorant enemies of their people; and upon their testimony, devoid as it is of proof, no reliance can be placed. Among these proselytes were: Samuel Friedrich Brenz, author of the book "Jüdischer Abgestreifter Schlangen-Balg," Nuremberg, 1614; Paul Christian Kirchner, author of "Jüdisches Ceremoniel," Frankfort, 1720; and Paulus Meyer (see

Accusation Pronounced False.

Strack, *l.c.* pp. 105–160 *et seq.*). It is very noteworthy, however, that such pronounced anti-Jewish proselytes as J. Pfefferkorn ("Speculum Adhortationis Judaicæ ad Christum," 1507) and Julius Morosini ("Via della Fede Mostrata agli Ebrei," 1683) have pronounced the accusation false. In recent times August Rohling of Prague has become widely recognized as the principal authority for such anti-Jewish statements; but Strack, in "Das Blut" (ch. xvii.), furnishes unassailable proof that, both from a scientific and from a moral point of view, Rohling's assertions are utterly unreliable.

Among the large number of observant Jews and Christians who have refuted the blood accusation are the following; viz., Jews: Manasseh b. Israel, author of "Vindiciæ Judæorum," London, 1656, who took a solemn oath that the Jews were guiltless of this charge, an oath which was repeated at London June 30, 1840, by the rabbis Solomon Hirschell and David Meldola. Other Jews who protested were Jacob Emden and Jonathan Eybeschütz. Protests have also been expressed in poetry and "Memorbücher" designed only for Jewish readers. Proselytes: Johann Emanuel Veith, the eminent preacher in the Cathedral of St. Stephen, Vienna; and Alexander McCaul, who, in "Reasons for Believing that the Charge Lately Revived Against the Jewish People Is a Baseless Falsehood," London, 1840, published a protest signed by fifty-eight converts, of whom the first was M. S. Alexander, bishop of the Anglican Church at Jerusalem (d. 1845). It runs as follows: "We, the undersigned, by nation Jews, and having lived to years of maturity in the faith and practise of modern Judaism, but now, by the grace of God, members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard, much less known, among the Jews, of the practise of killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood." Popes: See "Die Päpstlichen Bullen über die Blutbeschuldigung," Berlin, 1893, and Munich (Aug. Schupp), 1900, contains the bulls of Innocent IV., Gregory X., Martin V., Paul III., and the opinion of Lorenzo Ganganelli (later Clement XIV.). Many popes have either directly or indirectly condemned the blood accusation; no pope has ever sanctioned it. Monarchs: The German emperors Frederick II. (1236); Rudolph of Habsburg (1275); Frederick III. (1470); Charles V. (1544); the Bohemian kings Ottocar II. (1254), etc.; the Polish kings Boleslaw V. Pius (1264); Casimir III. (1334); Casimir IV. (1453); Stephen Báthori (1576); and others. For Hungary see the constitution of 1791; for Turkey, 'Abd al-Majid (1840). Christian scholars and divines: Johann Christoph Wagenseil (1633–1705); Johann Jakob Schudt, author of "Jüdische Merkwürdigkeiten" (1714); Johann Salomo Semler (1725–91); Alex. McCaul; Franz Delitzsch (1813–90); J. J. I. von Döllinger (1799–1890); and many others.

Bibliography: H. L. Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., Munich, 1900; I. B. Levinsohn, *Efes Damim*, Wilna, 1837; Corvé, *Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung*, etc., Berlin, 1840; *Christliche Zeugnisse Gegen die Blutbeschuldigung der Juden*, Berlin, 1882; Berliner, *Gutachten Ganganelli's*, Berlin, 1888; *Blut-Aberglaube, Sonder-Abdruck aus der Oester. Wochenschrift*, Vienna, 1891; Franz Delitzsch, *Schachmatt den Blutlügnern Rohling und Justus*, Erlangen, 1883; Chwolson, *Blutanklage*, Frankfort-on-the-Main, 1901.

G. H. L. S.

The following list of cases, where the blood accusation has been raised, with short indications of the results and of the authorities for the statements, may be found useful for reference. Some of the more frequently quoted authorities are referred to by abbreviations as follows:

A. R. = Amador de los Rios, "Historia de los Judios en España"; A. J. Y. B. = "American Jewish Year Book," 1901–2; Csl. = Cassel, article "Juden," in Ersch and Gruber, "Encyc." ser. 2, part xxvii.; Sch. = Scherer, "Rechtsverhältnisse der Juden in Oesterreich," 1901; St. = Stobbe, "Die Juden in Deutschland"; Str. = Strack, "Das Blut"; Jb. = Jahresberichte der Geschichtswissenschaft"; Zz. = Zunz, "Synagogale Poesie des Mittelalters."

1144 Norwich (St. William): James and Jessopp, "St. William of Norwich"; Jacobs, "Jews of Angevin England," pp. 19-256.

1168 Gloucester (Harold): "Gloucester Chronicle," ed. Hart, i. 20; Jacobs, *l.c.*, p. 45.

1171 Blois (31 burned; 17 Jewesses, singing 'Alenu): Zz. p. 24.

1181 Bury St. Edmunds (St. Robert): Jacobs, *l.c.*, p. 75.

1192 Winchester (boy): Richard of Devizes, ed. Howlett, p. 435; Jacobs. *l.c.*, pp. 146–148.

1199 (?) Erfurt (3 Jews hanged, 3 burned [2 women]): Zz. p. 26.

1235 Wolfsheim (18 Jews killed): "Monumenta Germaniæ." xvi. 31; St. p. 281.

1247 (Mar. 26) Valréas: "Rev. Etudes Juives," vii. 304.

1255 Lincoln (Little St. Hugh): Matthew Paris, "Historia Major," ed. Luard, v. 516–518, 522, 543; Jacobs, "Jewish Ideals," pp. 192 *et seq.*

1267 Pforzheim: Alonzo á Spina, "Fortalitum Fidei," 5th cruelty; I. Loeb, "Josef Haccohen," p. 40.

1270 (June 29) Weissenburg, Alsace: "Mon. Germ." xvii. 191; St. p. 282.

1283 Mayence (10 Jews killed): "Mon. Germ." xvii. 210; St. p. 282.

1285 Munich (90 Jews killed): Zz. p. 33; "Mon. Germ." xi. 210, 872; xvii. 415; St. p. 282.

1286 Friesland: Csl. p. 79a; Zz. p. 33.

1286 (June 28) Oberwesel and Boppard (St. Werner, 40 Jews killed): Grätz, "Gesch. der Juden," vii. 201, 478; "Mon. Germ." xvii. 77; St. p. 282.

1287 (May 2) Salzburg: Csl. p. 79a.

1288 (April 24) Troyes: Auto da fé (13 burnt), "Rev. Et. Juives," ii., 199 *et seq.*

1290 Laibach: Sch. p. 525.

1292 Colmar: Böhmer, "Fontes Rerum Germanicarum," ii. 30; St. p. 283.

1292 Krems (2 Jews broken on wheel): "Mon. Germ." xi. 658; St. p. 283; Sch. p. 348 (who gives the date as 1293).

1294 Bern (Rudolf): Böhmer, *l.c.*, ii. 32; "Arch. Oester. Geschichtsquellen," iii. 143; St. p. 283.

1302 Remken: Böhmer, *l.c.*, ii. 39; St. p. 283.

1303 Weissensee (boy found hanged): Zz. p. 36; St. p. 283; Csl. p. 79b.

1305 Prague and Vienna: Zz. p. 36; Csl. p. 79b.

1308 Thuringia: Csl. p. 79b.

1317 Chinon: Str. p. 144.

1329 Savoy, Geneva, Romilly, Annecy, etc.: Str. *ib.*

1331 Ueberlingen: Csl. p. 79b; Zz. p. 38.

1387 Strasburg: "Urkundenbuch der Stadt Strassburg," vi. 207; Jewish Encyclopedia, i. 457b.

1345 Munich (Heinrich): Str. p. 145.

XIV. cent. (end of) Vialana: "Rev. Etudes Juives," x. 232–236; Jb. viii.

1401 Diessenhofen: Zz. p. 47; Ulrich, "Sammlung Jüd. Gesch. in der Schweiz," p. 248; St. p. 288; Löwenstein, "Bodensee," p. 82.

1407 (Oct. 26, 3d day of Easter) Cracow: Zz. p. 47; Csl. p. 133b; Dlugoss, "Historia Poloniæ," i. 186; Jost, "Gesch. der Israeliten," vii. 279.

1428 Regensburg (Ratisbon): Zz. p. 48; Csl. p. 79b.

1430 Ravensburg, Ueberlingen, Lindau: Zz. p. 48.

1435 Palma: A. R. ii. 85–87; Mut, "Mallorca," vii. xv.
1442 Lienz, Tyrol: Borrelli, "Dissertazione," p. 243b; Sch. pp. 589–591.
1453 Arles: Zz. p. 50.
1462 Rinn (Andreas): Str. p. 145; Sch. pp. 592–596 (denies).
1468 (Dec. 25) Sepulveda: A. R. iii. 166.
1470 Endingen: Sch. p. 430; Schreiber, "Urkundenbuch," ii. 520; St. p. 291.
1473 Regensburg: Zz. p. 51; Csl. p. 79b.
1475 Trent (Simon): Sch. pp. 596–614, 643–647, and the note to pp. 598–599 giving bibliography.
1476 Regensburg (through the apostate Wolfram): Zz. p. 51; St. pp. 77, 292; Sch. p. 615.
1480 (July 4) Venice (Sebastian of Porto Buffole: 3 Jews burned): "Jüdische Merkwürdigkeiten," ii. 256; Sch. p. 615.
1490 La Guardia: Isidore Loeb, in "Rev. Etudes Juives," xv.
1494 Tyrnau (12 Jews and 2 Jewesses burned; the remainder expelled): Zz. p. 52; Schudt, *l.c.*, i. 115; Bergl, "Gesch. der Juden in Ungarn," p. 51.
1504 Frankfort-on-the-Main: Jb. xv. 21.
1505 Budweis (child murder accusation; 13 Jews drowned themselves): Oefele, "Scriptores," i. 135; St. p. 292.
1518 Geisingen: Löwenstein, in "Zeitschrift f. d. Gesch. der Juden in Deutschland," iii. 383; JEWISH ENCYCLOPEDIA, i. 1.
1529 Poesing (30 Jews burned): Zz. p. 55; Némethy, in "Neuzeit," xxviii.; Jb. xi.; D. Kaufmann, in "Monatsschrift," xxxviii.
1540 Neuburg: Zz. p. 57; Csl. p. 79b.
1545 Amasia, Asia Minor (many hanged; Dr. Joseph Abiob burned): "Shebet Yehudah," iii.; Zz. p. 58: I. Loeb, "Joseph Haccohen," p. 432 (who gives the date as 1542).
1553 Asti (Jews imprisoned on murder charge): Zz. p. 336.
1554 Rome (accusation threatens through Hananel Foligno, averted by Alexander Farnese): Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 151.
1564 Byelsk: "Regesti," *sub anno*.
1570 Brandenburg (case of Lippold): Zz. p. 338, Jost, *l.c.*, viii. 213–214; Csl. p. 93a, b (gives the date as 1573).
1571 Hellerspring: Csl. p. 79b.
1593 (Dec.) Frankfort-on-the-Main (blood accusation suggested in a trial of a Jew): "Rev. Etudes Juives," xiv. 282–289.
1598 Luck (3 Jews executed): Zz. p. 340.
1623 Ragusa (Isaac Jeshurun martyred): Zz. p. 342.
1650 Razinai: Jb. xvi.
1654 Gt. Poland: D. Kaufmann, in "Monatsschrift," xxxviii. 89–96; Vogelstein and Rieger, *l.c.*, ii. 211.
1668 Vienna: Zz. p. 346.
1670 (Jan. 17) Metz (Raphael Levi burned): Zz. p. 346; Csl. p. 79 b.
1691 Wilna (4 Jews executed for child-murder): Steinschneider, "Cat. Bodl." Nos. 3691, 4028, 4030; Zz. p. 348.
1696 (June 8–July 4) Posen (false murder charge): Zz. pp. 348–349.
1698 Kaidan and Zausmer: Wolf, "Bibl. Hebr." iii. 380; Zz. p. 349.
1705 Viterbo: Vogelstein and Rieger, *l.c.*, ii. 233; Roest, "Cat. Rosenthal. Bibl." i. 55.
1710 (April 5) Neamtz, Moldavia: "Rev. Etudes Juives," xiii. 137; A. J. Y. B. p. 37.
1710 Orlinghausen: Csl. p. 79b.
1712 Frankfort-on-the-Main: Csl. p. 79b.
1714 Roman, Rumania: A. J. Y. B. p. 37.
1721 Danzig and Sinigaglia (child murder): Zz. p. 352.
1736 Posen (lasted four years): Zz. p. 353.
1743 Jaslau (Jew quartered): Zz. p. 354.
1745 Fürth (synagogue closed through false charge by apostate): Zz. p. 354.
1756 (Passover) Jampol, Poland: Vogelstein and Rieger, *l.c.*, ii. 246.
1764 Orcuta, Hungary: Str. p. 148.
1783 Botoshani, Rumania: A. J. Y. B. p. 43.
1788 Totiz: Jb. x. 45.
1791 Tasnád, Transylvania (Hungary): Str. p. 148.
1797 Galatz, Rumania (4 killed; synagogue burned): A. J. Y. B. p. 45.
1801 (April 8) Bucharest (128 Jews killed by soldiers and populace): *Ib.* p. 48.
1803 Neamtz, Moldavia (4 Jews imprisoned): *Ib.* p. 48.
1811 Talowitza: *Ib.* p. 49.
1816 Piatra, Moldavia: *Ib.* p. 50.
1823 Velizh, Vitebsk (lasted twelve years): St. p. 186; Jost, *l.c.*, xi. 341.
1824 Bakau: Psantir, "Korot," 1873, ii. 142; Loeb, "La Situation des Israélites en Turquie, en Serbie, et en Roumanie," p. 143.
1829 Boleslaw-on-the-Weichsel: Str. p. 149.
1829 Babowno: Jb. xviii. 65.
1834 (July 13) Neuenhoven, near Düsseldorf: Str. 149.
1838 Ferrara: Jost, *l.c.*, xi. 285, note.
1839 Niezdow: Str. p. 150.
1840 Near Aix-la-Chapelle: Jost, *l.c.*, xi. 345, note.
1840 (Feb. 5) Damascus (disappearance of Father Thomas; 13 Jews arrested and tortured; 4 died): Jost, *l.c.*, xi. 346.
1840 Trianda, Rhodes; Jost, *l.c.*, xi. 351–353.
1843 (Oct.) Marmora: Jost, *l.c.*, xi. 379.
1844 Stobikowka: Str. p. 150.
1837 to 1847 Fiorenzola, Buffeto, Monticelli, Cortemaggiore: Jost, *l.c.*, xi. 265, note.
1857 Saratov: Chwolson.
1859 (Apr. 14) Galatz, Rumania: Loeb, *l.c.*, p. 145.
1861 Chavlian: *id.* 261, 262.
1863 (March) Smyrna: Ellenberger, "Die Leidender Juden."
1867 (Oct. 3) Galatz (90 Jews injured; 4 synagogues destroyed): Loeb, *l.c.*, p. 171.
1867 (Dec. 22) Calarash, Rumania: Loeb, *l.c.*, p. 166.
1877 Kutais, Transcaucasia: Chwolson, xii.
1882 (Apr. 1) Tisza-Eszlár (disappearance of Esther Solymosi).
1891 Corfu: Str. p. 151.
1891 (June 29) Xanten: JEWISH ENCYCLOPEDIA, i. 645b.
1891 (June) Nagy-Szokol: Str. p. 153.
1892 Eisleben: Str. p. 156.
1892 Ingrandes, France: Str. p. 157.
1892 Bakau, Rumania: Str. p. 158.
1893 (March) Kolin, Bohemia: Str. p. 158.
1893 (June 9) Holleschau: Str. p. 159.
1893 Prague: Str. p. 160.
1894 Berent, Prussia: Str. p. 162.
1898 Skaisgirren: Str. p. 163.
1899 (Mar. 29) Polna, Bohemia.
1900 (Jan. 7) Nachod, Bohemia.
1900 (Mar. 28) Konitz, W. Prussia.

G. J.

BLOOD-MONEY: Ransom paid by a murderer to the avenging kinsmen of a murdered man, in satisfaction for the crime. Among the Anglo-Saxons and other Germanic peoples blood-money or "wergeld" was commonly paid, and a regular scale of prices fixing the value of lives was established by law (Kemble, "The Anglo-Saxons in England," ii. 276 *et seq.*). Blood-money was unknown in Roman law. All crimes except murder could be satisfied by payment of a fine; but for murder the death penalty was invariably inflicted (see "The Law of the Twelve Tables," Table VIII.).

The Jewish law went further than the Roman law in this respect. The code of the Twelve Tables simply states that for murder the death penalty shall be inflicted, and for lesser crimes the money compensation may be received in satisfaction, thus inferentially prohibiting the taking of blood-money for murder. The Biblical law (Num. xxxv. 31, 32), however, expressly prohibits it. It forbids (1) the taking of blood-money for the life of a murderer, allowing him to escape; and (2) the taking of it for a murderer who has fled to a city of refuge, allowing him to return to his home. The crime of taking human life was the most heinous known to the Jewish law (*ib.* xxxv. 34).

According to another Biblical code (Ex. xxi. 28–32), the owner of a goring ox who, knowing the dangerous nature of the animal, still did not keep it in subjection, was put to death if the ox killed a human being. But as the death in this case was not directly caused by the owner of the ox, a concession was made in his favor, and he was permitted to ransom his life. The Talmud modifies the severity of the law through the following process of reasoning: If the owner of the ox committed the murder, he was forced to die according to the law (Num.

xxxv. 31); but if his ox killed a person, the ox was slain, and the owner paid blood-money. If the ox were not slain, then the owner was put to death; hence R. Ḥizkiyah said, "The law in Num. xxxv. 31 requires only the actual murderer to be killed; and you can not put a man to death because of a death caused by his ox" (Sanh. 15b).

The murderer who had come to the city of refuge, if guilty of wilful murder, was given into the hands of the avenger to be executed; but if guilty of accidental homicide, remained in the city of refuge until the death of the high priest (Num. xxxv. 25). It appears, therefore, that even one guilty of accidental homicide could not expiate the offense by the payment of blood-money, but must serve his full term in the city of refuge (Ket. 37b). The strict application of this law led the rabbinical authorities to the conclusion that the death penalty was an absolute satisfaction for the crime and its consequences, and that therefore the relatives of the murdered person had no claim in damages against the murderer. The law in Ex. xxi. 22 was thus explained: "If there is no danger to life from the injury, the murerer is punished by fine; but if death results, he is not punished by fine, because he is subjected to the death penalty" (Mishnah Ket. iii. 2).

Maimonides states the matter as follows: "The court must take care that no blood-money be taken from the murderer even if he would give all the money in the world, and even if the avenger would be willing to release him; because the life of the murdered man is not the property of the avenger, but the property of God, and God has said, 'Ye shall take no blood-money for the life of a murderer' (Num. xxxv. 31); and 'There is no sin so great as that of murder, for blood defileth the land' (Num. xxxv. 33)"; (Maimonides, "Yad," Roẓeaḥ, i. 4; see articles Damages, Homicide, Ransom).

G. D. W. A.

BLOOD-MONEY IN RUMANIA: According to the common law of Moldavia and Wallachia, the murder of a person entailed not only the execution of the murderer, but also the imposition upon him, or if he were unknown upon the village nearest to the spot where the murder had been committed, of a heavy fine ("prezul sangelui" = blood-money), which fell to the relations of the victim. Villages that could not pay the fine were depopulated.

This legislation applied to Jews in common with the other inhabitants, and the communities were made collectively responsible for the fines. As commercial travelers and pedlers, the Jews journeyed constantly, and while the Rumanians were hospitable to every traveler, they considered it hardly a mortal crime to murder a Turk, a Tatar, or a Jew (Cantemir, "Descriptio Moldaviæ," Rumanian ed., p. 260, Jassy, 1851). The fine imposed for the murder of a Jew was very heavy; a decree of Prince Petrashcu of Wallachia, in 1553, mentions that Mircea the Great (1382–1409) amerced the village of Vianul, beyond the Olt, in the sum of 40,000 aspers, upon the complaint of the wife and the mother of a Jew who had been murdered in that vicinity. The villagers, being unable to raise such a sum, implored the clemency of the prince, who paid the amount out of his own treasury.

In order to evade payment of blood-money, villagers, on finding a corpse, would often throw it into a river or pond, or perhaps inter it, to avoid notice by the authorities. This practise caused great hardship to Jewish wives who, in addition to the loss of their husbands, saw themselves doomed to perpetual widowhood by the Jewish law concerning disappearances (see 'Agunah).

The institution of blood-money was abolished by the law of 1831, but the murders of Jewish travelers and Jewish tavern-keepers (especially numerous on the main highways) continued unabated. A singular consequence of these frequent murders among Rumanian Jews, more especially in Moldavia, is the custom of regarding Jewish tavern-keepers who have thus been foully dealt with, as martyrs in a religious cause, for the reason that they have lost their lives in the endeavor to provide "kosher" food for their traveling coreligionists. The sons of such are called to the Torah by the proud title "Ben ha-Ḳedoshim" (Son of the Saints).

Bibliography: *Infrâtzirea*, Bucharest, Dec. 21, 1886; Codrescu, *Uricarul, Sau Colectziune de Diferite Acte Care Pot Servi la Istoria Românilor*, xxiii. 22–23 (the date 1707 given by *Uricarul* is correct; *Infrâtzirea* has 1708); *ib.* xix. 48–49; *Revista Israelita*, i. 410, Bucharest, 1886; Barasch, *Etwas über die Gegenwärtigen Verhältnisse der Juden in den Beiden Donaufürstenthümern*, in *Allg. Zeit. des Jud.* 1844, p. 633 Rumanian translation in *Anuarul Pentru Israeliti*, iv. 8).

D. E. Sd.

BLOOD-RELATIONSHIP.—Biblical Data: Family connection between persons otherwise than by marriage. To the casual reader of the Old Testament, blood-relationship seems always to have been reckoned by the Hebrews from father to son. The genealogies are all drawn up on this basis (compare Gen. iv., v., x., xxii. 20–24, xlvi.; I Chron. i.-ix., etc.). These genealogies, however, are not uniform. Some of them give the name of the mother (as Gen. xxii. 20, 24), while many of them give the names of father and son merely. Another interesting variation is that one set of passages represents the mother as naming the children (see, for example, Gen. iv. 1, 25; xxix. 32–35), while another set of passages attributes that function to the father (*e.g.*, Gen. xvii. 19; xli. 51, 52). For further light on the ideas of relationship see the Critical View.

Historical Survey.

Blood-relationship was interpreted broadly as a brotherhood which bound together by peculiar ties all who were descended from a common father. In II Sam. v. 1 all the tribes of Israel are said to be bone of David's bone and flesh of his flesh; *i.e.*, to be his brethren. Similarly, in Lev. xxv. 39–46 all Israelites are considered brethren, as opposed to the people of other nations. This idea of brotherhood was founded on a belief that they were all sharers in a common blood. While these broad conceptions of brotherhood prevailed, they did not obscure in the Hebrew mind the fact that in every generation men of one father (*i.e.*, brothers in a narrower sense) were under more peculiar obligations to one another than others of the same nation. Thus, in certain cases restitution had to be made to the nearest of kin (Num. v. 7, 8), and in other cases peculiar duties devolved on the nearest kinsman (compare Ruth ii. 20, iii. and iv. *passim*; see Goel). Other evidence that in the later time degrees of relationship were recognized is shown by Tobit vi. 10 and Luke ii. 36.

Marriage Prohibitions.

The recognition of certain differences in the degrees of kinship belongs to an early period; for marriages within certain degrees of kinship were prohibited from very ancient times. In Lev. xviii. marriage with a father or mother, son or daughter, grandson or granddaughter, or with a consort of any of these, is prohibited, as is the marriage of a man to a woman and her daughter, or to two sisters at the same time. There is involved in some of these prohibitions a recognition of an artificial relationship; but even these are based on the strong feeling of kinship with those of one family. Not all the prohibitions of this law are, however, primitive; for it defines a sister (verse 9) as "the daughter of thy father or the daughter of thy mother"; though in ancient times marriages seem to have been permitted between children of the same father, if they had different mothers; cases in point are the marriages of Abraham and Sarah (Gen. xx. 12), and Amnon and Tamar (II Sam. xiii. 13).

Blood Avenger.

As among the Arabs, it was regarded by the Hebrews a duty to avenge the blood of a murdered relative; and if this were not done, Yhwh was thought to be displeased. Thus Joab avenged his brother Asahel (II Sam. iii. 27); and Yhwh sent a famine because the Gibeonites were not avenged of the house of Saul (II Sam. xxi. 1 *et seq.*). It was in consequence of this custom that the Cities of Refuge were founded. See also Avenger of Blood.

——**Critical View:** It is a feature of primitive culture to form clans artificial in organization though not necessarily of different stocks, which select some totem as their emblem (compare Giddings, "Principles of Sociology," pp. 270–272; and Keasby, in "International Monthly," i. 393 *et seq.*). These clans in the course of time regard all their members as brethren descended from the common totem. In order to account for the growth of the clan it has been supposed by some scholars that clans meeting others who have for some reason chosen the same totem will naturally regard one another as brethren too. In this way an enlarged and artificial brotherhood is formed, which is, however, conceived as real. The existence of "Leah," "Rachel," and "Caleb" (denoting wild cow, ewe, and dog) as clan names among the Hebrews, taken in connection with the evidence from other parts of the Semitic world, makes it probable that relationships originally artificial were by the Hebrews counted as blood-relationships (compare W. R. Smith, "Animal Worship and Animal Tribes Among the Arabs and in the Old Testament," in "Journal of Philology," ix.; *idem*, "Kinship and Marriage in Early Arabia," ch. vii.; Jacobs, "Studies in Biblical Archæology," iv.; and Barton, "Semitic Origins," ii.).

Matriarchate.

Among the Semites also kinship was originally reckoned, as among many other primitive nations, through the mother (see W. R. Smith, "Kinship," etc., pp. 145–165, 246–253; Barton, *op. cit.* ii.). This seems to have been also the case among the Hebrews. In the earlier Jahvistic document the mother names the child, which, as Wellhausen points out, is a relic of maternal kinship (compare "Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen," 1893, p. 478, note 2). By the time of the production of the Priestly Code, relationship was reckoned through the father; so that the mother's name was then suppressed, and the father named the child. In accordance with the system of maternal kinship, the children of Jacob are said (Gen. xxxi. 43) to belong to their mother's clan. The marriage of Abraham and Sarah and that of Amnon and Tamar—though in each case between children of the same father—are explained by the fact that blood-relationship was counted only through the mother.

Adoption and Blood-Relationship.

Some further instances of the artificial assumption of blood-relationship, which differ in character from the primitive totemic system, remain to be considered. Adoption, in the sense of the legal transfer of filial rights from one person to another, seems not to have been known in Israel as it was among the Romans. There are three possible instances of it in the Old Testament: (1) the adoption of Moses by Pharaoh's daughter (Ex. ii. 10), which does not seem to have made the blood-bond to his own people less binding; (2) the adoption of Genubath by the Egyptian queen (I Kings xi. 20), which seems to have been a survival of kinship through the mother; and (3) the adoption of Esther by Mordecai (Esther ii. 7), which was done under foreign influence. Adoption in the modern sense of the word played no important part in Israel's system of relationship (see Adoption).

Levirate.

Closely related to adoption was the system of the levirate, whereby when a man died without issue his brother or nearest kinsman was required to marry the widow, and the first son born of such levirate marriage was counted as the son of the dead brother (Gen. xxxviii.; Deut. xxv. 5–10; Ruth *passim*; Matt. xxii. 25 *et seq.*). A similar custom prevailed among the Arabs (compare W. R. Smith, "Kinship," etc., p. 87) and among the Abyssinians (compare Letourneau, "Evolution of Marriage," p. 265), as well as among many non-Semitic peoples (compare Starcke, "Primitive Family," pp. 157, 158; "International Journal of Ethics," iii. 465; and Westermarck, "History of Human Marriage," pp. 510–514). (For the origin and meaning of the custom see Levirate.) It is enough to note here that it introduced a system of blood-relationship in part artificial.

In Lev. xviii., where the degrees of kinship in which marriage is prohibited are enumerated (compare also Lev. xx.), the consort of a near kinsman or kinswoman is counted as within the prohibited degrees, thus recognizing a certain artificial kinship. Some writers hold that Lev. xviii. 16 and xx. 21, by prohibiting marriage with a deceased brother's wife, abolished the levirate (so Nowack, "Hebräische Archäologie," i. 346; and Benzinger, "Hebräische Archäologie," p. 346); and a confirmation of this is found in Num. xxvii. 1 *et seq.*, which provides for the succession of daughters in case a man dies without male issue. Others hold that Leviticus gives the general prohibition, while Deut. xxv. 5–10 contains the one exception (so Driver, "Deuteronomy,"

p. 285). At all events, the levirate seems to have survived till the first century of the common era.

In ancient Semitic society, blood-relationship rested not only upon the basis of common blood, but upon the fact that kinsmen constantly ate together and renewed the physical bond (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 269 *et seq.*). Covenants of brotherhood were made between those who were really not related to one another, by opening the veins of the covenanters and tasting each other's blood, as well as by eating together (compare Trumbull, "Blood Covenant," and W. R. Smith, *op. cit.* pp. 315, 479). Such artificial brotherhoods seem to have been recognized in Israel (compare Amos i. 9).

BIBLIOGRAPHY: In addition to the literature already cited, see G. A. Wilken, *Het Matriarchaat bij de Oude Arabieren* (also German translation, *Das Matriarchat bei den Arabern*); Wellhausen, *Die Ehe bei den Arabern*, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1893, pp. 431-481; and Buhl, *Die Socialen Verhältnisse der Israeliten*, Berlin, 1899.

J. JR. G. A. B.

BLOOMFIELD, MAURICE: Professor of Sanskrit and comparative philology in Johns Hopkins University, Baltimore, Md.; born at Bielitz, Austrian Silesia, February 23, 1855; emigrated to America in 1867. He studied at Chicago and Furman, (S. C.) universities, and at Yale, Berlin, and Leipsic, and received the degree of doctor of philosophy from Johns Hopkins in 1879, while Princeton conferred on him the honorary degree of doctor of laws in 1896.

Bloomfield is one of the most prominent Sanskrit scholars in America, and is recognized as the chief living authority on the Atharva Vêda. Besides Sanskrit, Bloomfield has made contributions to comparative grammar, Greek, Latin, and Balto-Slavic, and has treated various problems of the science of religion, especially in relation to India and its literature. He is a member of the American and German Oriental societies, American Philological Association, Royal Bohemian Society of Prague, and other learned bodies.

Among Bloomfield's chief works are: an edition of the "Kauçika-Sutra," New Haven, 1890; a volume of selected hymns from the Atharva Vêda, with extracts from the ritual and commentary, forming vol. xlii. of Max Müller's "Sacred Books of the East," Oxford, 1897; and "Atharva Vêda," Strasburg, 1899, forming a portion of the "Grundriss der Indo-Arischen Philologie" of Bühler and Kielhorn. His latest contribution, in which he has been assisted by Richard Garbe of Tübingen, is a magnificent photographic edition of the Paippalada recension of the Atharva Vêda, 3 vols., Baltimore, 1901.

BIBLIOGRAPHY: *National Cyclopedia of American Biography*, x.; *Johnson's Universal Cyclopedia*, i.; Lamb. *Biographical Dictionary of the United States*, i. A bibliography of his writings up to 1891 is published in *Bibliographia Hopkinsiensis*, pt. i.

A. L. H. G.

BLOOMFIELD-ZEISLER, FANNY: American pianist; sister of Maurice Bloomfield; born at Bielitz, Austrian Silesia, July 16, 1866. In 1868 her parents settled in Chicago, Ill., and there she received her first instruction in piano from Bernhard Ziehn and Carl Wolfsohn. At the age of ten she played at a public concert in Chicago, and two years later went to Vienna to study with Leschetizky. At the expiration of five years she returned to the United States, where, from 1883 to 1893, she repeatedly gave recitals, playing with all the leading orchestras throughout the country.

In 1893 Bloomfield-Zeisler made a tour through Europe; and such was her success at Berlin, Leipsic, Frankfort, Vienna, and elsewhere, that she prolonged her stay abroad until 1895. During the season 1895-96 she gave upward of fifty concerts in America, and in 1897 made a tour of the Pacific states. In 1898 she again went abroad, and gave a series of concerts in Great Britain and France. She now (1902) resides at Chicago.

BIBLIOGRAPHY: Baker, *Biographical Dictionary of Musicians*, 1900; *Musical Courier*, Feb. 27, 1895, Feb. 20, 1901.

A. J. So.

BLOSZ, KARL: German painter; born at Mannheim Nov. 24, 1860. He studied at the art school in Carlsruhe from 1880 to 1883, and was a pupil of K. Hoff and of Von Lindenschmid of the Munich Academy from 1883 to 1887. Since 1887 he has worked actively in Munich. One of his paintings, entitled "Vor dem Dîner," is now in the Dresden gallery.

BIBLIOGRAPHY: H. W. Singer, *Allgemeines Künstler-Lexikon*, 3d ed., v. 176, Frankfort-on-the-Main, 1901; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., p. 302, Leipsic, 1900.

S. A. M. F.

BLOWITZ, HENRI GEORGES STEPHAN ADOLPHE OPPER DE: Special correspondent at Paris of the London "Times"; born at Blowitz, Bohemia, Dec. 28, 1825. At the age of sixteen he left his native country for France, where he was appointed professor of German at the Lyceum of Tours. Upon leaving that institution he visited Limoges, Poitiers, and Marseilles. He then took a course at the university until 1860, and on May 6 of that year received permission to assume the present form of his name. At this time he occupied himself with the invention of a machine for wool-carding by steam, but soon devoted himself to the study of foreign politics, contributing to several periodicals, such as the "Gazette du Midi" and "La Décentralisation" of Lyons. In this capacity of journalist he revealed the history of Ismail Pasha's special train, which caused the defeat of De Lesseps in the election of 1869; he was not prosecuted, however, owing to the efforts of M. Thiers in his behalf.

At the close of the Franco-Prussian war Blowitz rendered valuable assistance to General Espirent de la Villeboisnet in facilitating the suppression of the Commune at Marseilles, by establishing telegraphic communication with M. Thiers at Versailles by means of a private wire when all other means of communication had been destroyed by the insurgents. In recognition of this achievement Blowitz, in June, 1871, received the medal of the Legion of Honor. In the following month he became correspondent of the London "Times," and in 1874 was appointed special Paris correspondent of that paper, in which capacity he, on May 9, 1874, secured permission to communicate with the London office daily from 9 A.M. to 3 P.M. by special wire.

In 1875 he revealed certain plans of the German government which were said to aim at a second invasion of France; and he secured the full text of the Treaty of Berlin for the London "Times" before the signatures of the plenipotentiaries had been affixed to the document.

It is, however, as an interviewer that Blowitz is best known, and among the numerous celebrities interviewed by him may be mentioned: Bismarck, the Sultan of Turkey, Abd al-Hamid, Alfonso XII., Charles, King of Rumania, Pope Leo XIII., Thiers, Gambetta, Prince Lobanoff, Comte de Chambord, Marquis Tseng, Cardinal Jacobini and the French statesmen Duclerc and Jules Ferry. Blowitz is a doctor of philosophy and officier de l'Académie, and on July 30, 1878, he was elevated to the rank of officer of the Legion of Honor. He has been a contributor to the "Contemporary Review," "Harper's Magazine," and "Paris Vivant," and he is the author of the following works: "Feuilles Volantes," 1858; the comedy, "Midi à Quatorze Heures"; "L'Allemagne et la Provence," 1878; "Le Mariage Royal d'Espagne," 1878; "Une Course à Constantinople," 1884. Blowitz, however, is more especially renowned for his journalistic activity, and he is said to have contributed more than 4,000 columns to the London "Times."

BIBLIOGRAPHY: *Men and Women of the Time*, 1899; *Who's Who*, 1901; *Harper's Magazine*, 1891; *Contemporary Review*, 1893.

S. J. So.

BLÜCHER, EPHRAIM ISRAEL: Austrian rabbi and author; born Oct. 2, 1813, at Glocksdorf, Moravia; died at Budapest April 6, 1882. For some years he was tutor in Hebrew at the University of Lemberg; then officiated as rabbi at Osviecin, Galicia, and Kosten, Moravia; afterward he went to Vienna, where he founded a real-gymnasium, which had but a brief existence. Later he lived for a time at Neuhäusel, Hungary, and finally at Budapest.

Blücher is the author of a Hebrew grammar, "Marpeh Lashon Arami" (Healing of the Aramaic Tongue), treating of the Biblical, Targumic, and Talmudic Aramaic in eighteen sections; preceded by "Maggid me-Reshit," a Hebrew translation of a portion of Julius Fürst's "Lehrgebäude der Aramäischen Sprache" (Vienna, 1839). He also issued "The Book of Ruth," with German translation and Hebrew commentary, Lemberg, 1843; and "Die Synagogenfrage für Deutsche Israeliten," Vienna, 1860. In the last years of his life, driven by stress of circumstances, he issued several periodicals under different titles; but in each case only a few numbers appeared.

BIBLIOGRAPHY: *Litteraturblatt des Orients*, 1841, No. 1; Steinschneider, *Cat. Bodl.* col. 801; Lippe, *Bibliographisches Lexicon*, i. 46; Zeitlin, *Bibliotheca Hebraica*, p. 34; Fuenn, *Keneset Yisrael*, p. 151.

C. M. K.

BLUM, ABRAHAM: French major; born in 1823; died at Boulogne, France, in 1894. He distinguished himself in the Crimean war in 1854, having been wounded in the shoulder, and received from the sultan the Order of Medidje. Upon his return to France, where he had been counted among the fallen on the battle-field, he was accorded the cross of the Legion of Honor.

In 1859 Blum left for Italy to participate in the war with Austria; was again wounded at the battle of Solferino, and then promoted on the field to the rank of captain. Having retired in 1870 as chief of battalion, he was appointed, at the outbreak of the Franco-Prussian war, adjutant-major of the National Guard of Paris. In 1875 he received an appointment in the newly organized territorial army.

BIBLIOGRAPHY: *Jewish Chronicle*, Feb. 9, 1894, p. 9.

S. B. B.

BLUM, DAVID: German Talmudist of the middle of the sixteenth century; rabbi at Sulzburg, near Freiburg in Baden [?]. He was classed among the best Talmudic authorities in Germany. Among his pupils Joseph B. Isaac ha-Levi ASHKENAZI was proud to have had Blum for his master (see his epistle against Meïr b. Gedaliah reprinted in Zunz, "'Ir ha-Ẓedeḳ," note 35). Blum copied and compiled various works. The city library of Hamburg contains a copy of the "Niẓẓaḥon" and a collection of "sheṭarot" (documents) marked as copied by him.

It is uncertain whether Blum is identical with David b. Moses Blumes (בלומיש), a friend of Solomon b. Jehiel Luria, in whose collection of responsa (No. 37, ed. Fürth, p. 24a) is included a responsum of Blumes. If he is identical, he was at one time in Palestine, as Luria's friend wrote from that country. Blum is probably identical with David of Sulzburg, whom Joseph b. Gershon ha-Kohen of Cracow in his responsa (No. 31) calls "meḥuttan" (relative by marriage).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 43; Brüll, in *Ha-Karmel*, iv. 661; Kaufmann, in *Rev. Ét. Juives*, xxii. 95; Steinschneider, *Cat. d. Hebr. Handschriften in d. Stadtbibliothek zu Hamburg*, pp. 71, 88, 89; I. Zunz, *'Ir ha-Ẓedeḳ*, p. 24 and note 35.

L. G.

BLUM, ERNEST: French dramatist; born in Paris Aug. 15, 1836. The son of an actor, he began at an early age to work for the theater. At eighteen he produced his first piece, for the Variétés, entitled "Femme Qui Mord." His subsequent works for various theaters included the following: for the Délassements Comiques: "L'Escarcelle d'Or" (in collaboration with Al. Flan), "Suivez le Monde," "Les Délassements en Vacances" (1860), "L'Almanach Comique" (1860), "A Vos Souhaits" (1860), "Paris Journal," "Le Plat du Jour," "La Tour de Nesle pour Rire" (1861), "En Zigzag" (1861), "Les Jolies Farceurs" (1862), "Les Noces du Diable" (1863), etc.; for the Gaité: "La Petite Pologne" (with Lambert Thiboust, 1861); for the Variétés: "Crockbête et Ses Lions" (with Clairville, 1863), "Montjoie Fait Peur" (with Giraudin, 1863), "La Revue au Cinquième Etage" (with Giraudin and Clairville, 1863); for the Ambigu: "Rocambole" (with Anicet Bourgeois, and Ponson du Terrail, 1864), "Rose Michel" (1875), "L'Espion du Roi" (1876); for the Châtelet: "La Lanterne Magique" (with Clairville and Monnier, 1865), "Cendrillon" (with the same, 1866), "Le Diable Boiteux" (with Clairville and Flan, 1866), "Les Voyages de Gulliver" (with Clairville and Monnier, 1867), "Le Vengeur" (with F. Brisebarre, 1868); for the Renaissance: "La Jolie Parfumeuse" (with H. Crémieux, 1874). He also wrote "Une Avant-Scène" (1876), with Toché, "La Revue des Variétés" (1879), "Belle Lurette" (1880), "La Noce d'Ambroise" (1881), "Le Château de Tire-Larigot" (1884), "Le Petit Chaperon Rouge" (1885), "Mademoiselle Gavroche" (1885), "Le Parfum" (1888), "Les Femmes Nerveuses" (1888), "Le Cadenas" (1889), "Paris Fin de Siècle" (1890), "Madam Mongodin" (with Toché), at the Vaudeville (1890); "Madame l'Amiral" (1892), "Monsieur Coulisset" (1892), "La Maison Tamponin" (1893), "La Rieuse" (1894), "Le Carnet du Diable" (1895), "Le Carillon" (1897).

In book form he has published "Entre Bicêtre et Charenton" (1866), "Journal d'un Vaudevilliste" (1891,) and "Les Mémoires d'un Vieux Beau" (1896). He is also the author of a "Biographie Complète d'Henri Rochefort" (Brussels, 1868.)

Blum was for several years on the editorial staff of the "Charivari," and he has been associated with "Le Rappel" since its establishment in 1869.

S. J. W.

BLUM, ISAAC AUGUST: French mathematician; born at Paris in 1831; died there Jan. 5, 1877. He entered in 1831 the Ecole Polytechnique and was graduated lieutenant of marine, but resigned in 1833 and devoted himself to teaching. Involved in the events of 1848, he was connected editorially with the "Journal des Travailleurs," and was appointed vice-president of the commission of Luxembourg. Blum was arrested for having taken part in the publication of an injurious libel addressed to the president of the Assemblée Constituante, but was soon released. He then took up his scientific occupation.

Blum is the author of: (1) "Résumé d'Algèbre Elémentaire"; (2) "Résumé d'Arithmétique," Paris, 1843, both of which are comprised in the "Collection des Tableaux Polytechniques"; (3) "Cours Complet de Mathématiques," in two volumes, Paris, 1843-45. In 1844 he founded a scientific review, "Bulletin Polytechnique," which, however, he soon discontinued; and in 1855 a daily paper treating of mathematics, "La Science," which is still published as a weekly.

Bibliography: *La Grande Encyclopédie*, s.v.; Larousse, *Dictionnaire*, s.v.

S. I. Br.

BLUM, JULIUS (also known as **Blum Pasha**): Austro-Egyptian financier; born at Budapest, Hungary, in 1843. In 1869 he became director of the Austro-Egyptian bank at Alexandria; in 1877 he was appointed state secretary in the Egyptian Ministry of Finance, by the khedive; and two years later, pasha and minister of finance. He retained this position until 1890, when he accepted the appointment of director of the Austrian Credit-Anstalt at Vienna. Blum has received many decorations: he is K.C.B., C.M.G., commander of the French Legion of Honor, grand officer of the Italian Order of the Crown, knight of the Rother Adler Orden, etc.

S. M. K.

BLUMENBERG, LEOPOLD: American soldier; born in the province of Brandenburg, Prussia, Sept. 28, 1827; died at Baltimore Aug. 12, 1876. He was the son of Abraham and Sophia Blumenberg, and the twenty-first of a family of twenty-two children. Soon after his birth Blumenberg's parents moved to Frankfort-on the-Oder, and at an early age he was graduated from the gymnasium of that city. He served in the Prussian army in the Danish war of 1848, enlisting as a private and being promoted to the rank of first lieutenant. He was decorated for his services, but the anti-Semitism prevalent deprived him of his medal; and, resenting such treatment, he left for America in 1854, settling in Baltimore, where he was engaged in mercantile pursuits until 1861.

When Fort Sumter was attacked Blumenberg assisted in organizing the fifth Maryland infantry regiment, of which he was commissioned major. His efforts for the Union cause won for him the hatred of the Secessionists, forcing him to be guarded constantly to prevent their attacking and hanging him. He first served near Hampton Roads, was later attached to Mansfield's corps in the peninsular campaign, and commanded his regiment as colonel at Antietam, where he was severely wounded in the thigh by a sharpshooter. This ultimately caused his death. He returned home, and was confined to his bed for several months.

President Lincoln appointed Blumenberg provost marshal of the third Maryland district, with headquarters at Baltimore. He held this office from 1863 to 1865, making himself very unpopular by a strict enforcement of the laws. President Johnson appointed him to a position in the revenue department, and commissioned him brigadier-general United States volunteers, by brevet. For a long time resident in Baltimore, he was extremely popular with the German and the Hebrew element of that city. He held the office of president of the National Schuetzen-Verein of America, and was an active member of Har Sinai congregation and of the Hebrew orphan asylum.

Bibliography: *Biographical Cyclopedia of Representative Men of Maryland and the District of Columbia*, p. 477, Baltimore, 1879; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 199, 200, Philadelphia, 1895; Isaac Markens, *The Hebrews in America*, pp. 131, 132, New York, 1888; *Appleton's Annual Cyclopedia*, i. 613, new series, New York, 1877, for 1876.

A. A. M. F.

BLUMENBERG, MARC A.: American musician and editor; born at Baltimore, Md., May 21, 1861; educated in the public schools of that city, and later at the College of Loyola. After a thorough course in the various branches of music, he became musical critic of the Baltimore "American," and subsequently was associated with the Baltimore "Sun" in a similar capacity. In 1879 he removed to New York, where, in the following year, he established the "Musical Courier," one of the most influential musical weekly papers in existence, with branch offices in Germany, France, England, and Italy. Blumenberg is president of the Blumenberg Press Association, a member of the Social Science Association of New York, and of the Society for Psychical Research, London.

A. J. So.

BLUMENFELD, ARON WOLFF: German composer; born at Kurnik, Posen, Feb. 29, 1828. In 1846 he went to Berlin, where he studied with Rungenhagen, and afterward established himself as a teacher and composer. His more important works are an opera entitled "Künstlerleben," and a cantata first performed in 1851. Among his pianoforte compositions—mostly *morceaux de salon*—are the following: "La Fée Dansante," op. 9; "L'Espérance," waltz, op. 20; "Les Adieux de Berlin," op. 22; "Deutscher Triumphmarsch"; "Hochzeitsmarsch," op. 32; "Aldeutschlands Klage," funeral march, op. 40. An interesting compilation is the "Blumenlese," concert-music for 6 to 20 instruments arranged in a series of 96 separate books, many of them consisting of several numbers, and containing arrangements of German, Russian, Norwegian, American, English, French, and other songs, and transcriptions of dances, marches, operatic pieces, and various other selections from the works of Schumann, Lindblad, Seifert, Blomquist, and many other composers.

Bibliography: Mendel, *Musik-Lexikon*; Schirmer's *Catalogue*.

s. J. So.

BLUMENFELD, BERISH: Galician Hebraist; flourished in the first half of the nineteenth century. He was one of the wealthy Hebrew scholars of that part of Poland who contributed much to the spread of knowledge among their brethren, and whose work in the field of Neo-Hebraic literature was a true labor of love. Blumenfeld is the author of a German translation of the Book of Job, which he published with a Hebrew commentary (Vienna, 1826). His views on the authorship and date of Job were the subject of an interesting correspondence with S. D. Luzzatto, who insisted that Job was one of the oldest books of the canon. Blumenfeld also corresponded with Isaac Beer Levinsohn and assisted in the spread of the latter's works. He was an intimate friend of Simson Bloch ha-Levi, who dedicated to him his Hebrew translation of Manasseh b. Israel's "Vindiciæ Judæorum." A poem, "Motar ha-Adam" (Superiority of Man), by Blumenfeld, is published in "Bikkure ha-'Ittim," iv. 150–158.

Bibliography: *Kerem Ḥemed*, i. 53–58; *ib.* ii. 123–125; *Sefer ha-Zikronot*, pp. 71, 72; Fürst, *Bibl. Jud.* i. 123.

s. P. Wi.

BLUMENFELD, FEITEL (FADEI): Russian rabbi; born in 1826; died at Kherson Dec. 4, 1896. He graduated from the rabbinical college at Jitomir, and for about forty years officiated as rabbi in Kherson and in the Jewish agricultural colonies of Kherson and Bessarabia, in whose development he always took an active part. He introduced many useful reforms in the Jewish community of Kherson, and, being familiar with the Jewish question in Russia, was repeatedly summoned by the government to the conferences of Jewish rabbis at St. Petersburg. He contributed largely to the Jewish-Russian periodicals "Russki Yevrei" and "Razsvyet," especially on the Russian-Jewish agricultural colonies.

Bibliography: *Luaḥ Aḥiasaf*, 1897.

H. R.

BLUMENFELD, HERMANN FADEYEVICH: Russian lawyer, son of Feitel (Fadei): born in Kherson Sept. 2, 1861; received his education at the high school of his birthplace. He was graduated in 1883 from the New-Russian University of Odessa, which awarded him a gold medal and a prize for his treatise on the various kinds of landed property in Old Russia, entitled "O Formakh Zemlevladyeniya v Drevnei Rossii," Odessa, 1883. Blumenfeld has published an article on Crimean-Tatar landed property, entitled "Krimsko-Tatarskoe Zemlevladyenie," Odessa, 1888. He has been an extensive contributor to the Russian-Jewish periodicals "Voskhod," "Yevreiskoe Obozryenie," and others. His articles deal especially with the economic, industrial, and commercial activity of the Jews in South Russia.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892.

H. R.

BLUMENFELD, IGNATZ (ISAAC): Austrian publisher and merchant; born March 25, 1812, at Brody, Galicia; died Oct. 2, 1890, at Geneva, Switzerland. He was one of the wealthy Galicians who took delight in encouraging and spreading the new Hebrew literature. He visited Switzerland and Italy on a pleasure trip in the summer of 1834, and in the latter country met S. D. Luzzatto and J. S. Reggio, with both of whom he corresponded on literary subjects. He lived for several years in Odessa, between 1840 and 1850, and afterward returned to Vienna, where he remained until 1885, from which year until his death he lived in Switzerland.

Blumenfeld deserved well of modern Hebrew literature by his publication of four volumes of the "Oẓar Neḥmad," Vienna, 1856–63, a collection of literary letters on various subjects relating to the science of Judaism, which were thus made accessible to the average Hebrew scholar. These publications are to some extent a continuation of Goldenberg's "Kerem Ḥemed" and of the "Bikkure ha-'Ittim"; but they are more scientific and historical, giving less space to translations and to the feeble attempts at belles-lettres which filled so large a part of the former collections. Blumenfeld himself contributed very little to the "Oẓar Neḥmad," but Rapoport, Luzzatto, Geiger, and other learned contributors recognized the great service which he was rendering Jewish science by giving currency to works which, but for his generosity, would have remained unpublished.

Bibliography: *Ozar Neḥmad*, i. 181; ii., Preface and p. 17; Letteris, *Miktebe Bene Ḳedem*, p. 104, Vienna, 1866.

s. P. Wi.

BLUMENFELD, J. C.: Polish litterateur and revolutionist; born about 1810; died before 1840. Blumenfeld was one of the leaders of a band of young Poles concerned in the Polish revolution of 1831. The rising having proved a failure, Blumenfeld fled to London, where he produced a fantastic work, "Ecce Homo im Process mit dem König und dem Priester, oder Die Selbsterlösung der Menschen, ein Evangelium vom Jüngsten Gerichte," 1835. An English edition, under the title "The New Ecce Homo at Issue with King and Priest," appeared in London in 1839. The work contains dialogues in prose alternating with verses, the main subject of which is the scheme of kings and priests to enslave humanity, including a compact between Rome and the Church to degrade Israel. The book shows some power, but is wild and wandering.

Bibliography: Grätz, *Gesch. der Juden*, xi. 468–470; *Cat. British Museum*, s.v.

H. R. J.

BLUMENFELDT, SIMON (called also **Simon Sofer**): Russian calligrapher; born in Mitau, Courland, 1770; died at the same place 1826. He possessed the gift of writing in characters so small that they could be read only by the aid of a microscope. The Lord's Prayer was thus written by him nine times on a piece of paper the size of a square inch. He could write readable letters and words even on the very edge of ordinary vellum paper. He was also a skilful draftsman, and he used to embellish his excellent pencil sketches with all kind of verses and sentences. He traveled extensively through Europe, and received rewards from many sovereigns. Blumenfeldt presented numerous script portraits to Emperor Alexander I. of Russia, and a Pentateuch in Hebrew, of the size of a finger, to Pope Pius VII. He left in manuscript: "Diaries of Travel"; "Pene Shim'on," a commentary on the Bible, published by his son Moses in his work, "Magid Mesharim," Hanover, 1851: "Tenaim u-Ketubah le-Shew'uot we-Purim," a humoristic poem.

BIBLIOGRAPHY: R. Wunderbar, *Gesch. der Juden in Liv- und Courland*, Mitau, 1853; idem, *Gesch. der Juden in Courland*, in *Literaturblatt des Orients*, 1849, No. 38, where the year of his birth is given as 1760; Benjacob, *Ozar ha-Sefarim*, p. 289.

H. R.

BLUMENSTOCK VON HALBAU, LEO: Austrian physician; born at Cracow March 11, 1838; died there Feb. 28, 1897. Educated at the gymnasium and university of his native town and at the university at Vienna, he was graduated as doctor of medicine in 1862. He engaged in practise as a physician in Cracow, and became privat-docent in 1864 and in 1869 assistant professor in the faculty of law in the university of that city. In 1881 he was appointed to the chair of forensic medicine in the same university by the medical faculty. He held also the position of "Landesgerichtsarzt" (medical expert at the judicial court), and was raised to the nobility with the name "von Halbau" in 1891. Blumenstock is the author of: "Zur Lehre von der Vergiftung Durch Cloakengas," in "Vierteljahresschrift für Gerichtliche Medizin," lviii., 2d part; "Die Wreden-Wendtsche Ohrenprobe und Deren Bedeutung in Foro," in "Wiener Medizinische Wochenschrift," 1875; "Tod Durch Dynamit," in Friedreich's "Blätter für Gerichtliche Medizin," 1876, 1877; "Ueber Aphasie," *ib.* 1878. He has also contributed many essays on forensic medicine to the Polish journals of Cracow, Lemberg, and Warsaw. From 1877 until his death he was editor of the Polish medical weekly "Przeglad Lekarski."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BLUMENTHAL, HEINRICH: German manufacturer and philanthropist; born at Darmstadt, Hesse, March 12, 1824; died there March 27, 1901. Even as a boy his love for technical work was noticeable, in consequence of which his father sent him to the technical high school of his native town. On being graduated thence he went to Vienna, Nuremberg, and Paris, working in those cities as an ordinary mechanic, and thus acquiring extensive knowledge.

Returning to Darmstadt, Blumenthal started a factory for the manufacture of agricultural implements, which became one of the largest factories of steam threshing-machines in southern Germany. He took great interest in the improvement of the condition of the farmers, and urged the passage of laws for their benefit. He also organized and took a leading part in agricultural societies. During the Franco-Prussian war he was very active in sending relief to the Hessian troops at the front, and supported from his own means a hospital on his estate in Darmstadt.

Blumenthal did much for the beautifying of his native city and toward ameliorating the condition of the laboring classes. In acknowledgment of his services in this respect, one of the leading thoroughfares in Darmstadt was named after him.

It was his influence with the Grand Duke of Hesse, during the anti-Semitic movement in Germany, which caused the government of Hesse to take a decided stand against the agitators and to protect the Jews. For a quarter of a century Blumenthal was a member of the city council, and for more than two decades the president of the Jewish community of Darmstadt.

Blumenthal was an active philanthropist, supporting many benevolent societies of different creeds, and assisting the worthy poor. In appreciation of his services to city and state he received the title of "Kommerzienrath," and was decorated with the Hessian Ludwig cross, the Prussian Order of the Crown, the Hessian cross for merit, and the medal for non-combatants.

S. F. T. H.

BLUMENTHAL, JOSEPH: American communal worker; born in Munich, Germany, Dec. 1, 1834; died in New York March 2, 1901. In 1839 he went to the United States with his parents, and in 1854 entered business at Mariposa, Cal., remaining there for five years. He then moved to New York, where he remained for the rest of his life.

Soon after his return from California Blumenthal interested himself in military matters, and was for a time a staff officer of the third regiment of cavalry of the National Guard of the State of New York.

Blumenthal soon became deeply interested in political, social, and Jewish communal affairs. He, together with W. M. Evarts and Joseph H. Choate, was a member of the famous Committee of Seventy which was instrumental in the overthrow of the notorious Tweed ring. In 1873-74 and 1888-91 he served as member of the New York Assembly, in which he was appointed to important committees, and he was for several years head of the Bureau of Incumbrances. From 1893 to 1895 he was commissioner of taxes and assessments.

In Jewish communal affairs he displayed the greatest interest. As member, trustee, and president of the Congregation Shearith Israel he labored indefatigably. He was also affiliated with various orders, such as the B'nai B'rith and the Masonic fraternity, attaining to honors in their ranks. But the achievement to which he devoted the last fifteen years of his life was the establishment and maintenance, in conjunction with the Rev. Dr. Sabato Morais and other workers, of the Jewish Theological

Seminary, of which institution he was president from its foundation in 1886 until his death.

A. B. D.

BLUMENTHAL, MARK: American physician; born July 11, 1831, at Altenstadt-on-the-Iller, Bavaria.

He came to America with his parents in Aug., 1839, attended the academy at Chambersburg, Pa., the public and high schools at Philadelphia, Pa., and graduated as doctor of medicine from the College of Physicians and Surgeons at Columbia University, New York, in 1852. He was assistant physician at Blackwell's Island Hospital during 1851–52; deputy coroner of New York city in 1853; and visited Europe in 1854, attending hospitals in London, Paris, and Munich. On his return he was appointed resident and attending physician to Mount Sinai Hospital (then called Jews' Hospital), New York, from 1855 to 1859, organizing its medical administration and formulating its records and monthly reports as in use to this day. From 1862 to 1894 he was president of and physician to the Institution for the Improved Instruction of Deaf Mutes, founded and supported by Jews for the benefit of Jewish and other children.

The special features of the system of teaching adopted by Blumenthal, and which was then almost unknown in this country, were: (1) reading from the lips of the speaker; and (2) the use of articulate speech, instead of the finger and sign language (dactylology) then and still generally employed in most of the state institutions.

During the Civil war Blumenthal was surgeon-major in the Third Regiment, National Guard. Besides many professional offices, such as president of the Medical Union, of the Northwestern Medical and Surgical Society, and of the Medical Board of the United Hebrew Charities, Blumenthal was one of the founders of the Young Men's Hebrew Association, founder and president of the Sabbath Observance Society of New York, and president of the Jewish Chautauqua (1901–02).

J.

BLUMENTHAL, NISSEN: Russian ḥazan; born in Jassy, Rumania, 1805; died in Odessa Feb. 9, 1902. Though educated for the rabbinate, his excellent voice and musical ability fitted him for a ḥazan. He emigrated to Russia, became cantor of Berdychev and also of Yekaterinoslav, and in 1841 was made chief cantor of the Brody congregation of Odessa, which position he held for fifty-five years, when old age forced him to retire. His son Leonhard, a singer in the Kharkov operahouse, died before him. Blumenthal was confined to his home by paralysis for the last six years of his life. His fortune was left to the choir of the temple which he made famous. He was the model "chorḥazan" of Russia, and did much to introduce systematic singing and the use of musical notes in Russian synagogues. P. Minkovsky declares his compositions more characteristically Jewish than those of the great cantors of Western countries.

Bibliography: *Allg. Zeit. des Jud.* 1891, No. 24, and 1902, No. 14; P. Minkovsky, in *Ha-Shiloaḥ*, viii., Nos. 4 and 5; *Ha-Meliẓ*, xl., No. 39; *Ha-Ẓefirah*, xxix., No. 50; *Der Jud*, Supplement, Nos. 13 and 14, Cracow, 1902.

H. R. P. Wi.

BLUMENTHAL, OSKAR: German author and playwright; born at Berlin March 13, 1852. He was educated at the gymnasium and the university of his native town, and at the university at Leipsic, where, in 1872, he received the degree of doctor of philosophy. After having been editor of the "Deutsche Dichterhalle" in Leipsic, he founded in 1873 the "Neuen Monatshefte für Dichtkunst und Kritik." In 1875 Blumenthal moved to Berlin, where he became theatrical critic of the "Berliner Tageblatt," holding this position until 1887, when he opened the Lessing Theater, of which he was director till 1898. From 1894 to 1895 he was also director of the Berliner Theater. Since 1898 he has been engaged exclusively in literary work.

Oskar Blumenthal.

Blumenthal is well-known as a critic and playwright. His critiques in the feuilletons of the newspapers sparkle with humor, at the same time doing justice to authors and actors. His plays have had merited success, and many of them have been well received at the leading German theaters. As a theatrical manager he was very successful.

Blumenthal is the author of many plays and novels, among which may be mentioned: "Allerhand Ungezogenheiten," Leipsic, 1874, 5th ed., 1877; "Für Alle Wagen- und Menschenklassen," *ib.* 1875; "Bummelbriefe," Danzig, 1880; and the comedies "Der Probepfeil," 1882; "Die Grosse Glocke," 1887; "Der Zaungast," 1889; "Grossstadtluft," 1891; "Hans Huckebein," 1897; "Im Weissen Rössl," 1898, the last three together with G. Kadelburg; "Merkzettel," 1898; and "Verbotene Stücke," 1900. He also edited "Grabbe's Werke und Handschriftlicher Nachlass," *ib.* 1878.

Bibliography: Meyers. *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

B'NAI B'RITH, or **SONS OF THE COVENANT:** The largest and oldest Jewish fraternal organization. It has (1902) a membership of about 30,000, divided into more than 330 lodges and 10 grand lodges, distributed over the United States, Germany, Rumania, Austria-Hungary, Egypt, and Palestine. It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones, for the purpose of instilling the principles of morality among the followers of the Mosaic faith—uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom—and of inculcating charity, benevolence, and brotherly love as the highest virtues. Political and religious discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order.

A constitution was adopted for the administration of the affairs of the Order; and in 1851, a sufficient number of lodges having been organized, the first grand lodge was established in the city of New York, and in the same year District Grand Lodge No. 2 was founded in the city of Cincinnati. The Order spread rapidly. Lodges were formed in nearly all of the Eastern and Western states; so that in 1856 District Grand Lodge No. 3 was instituted, with its seat in Philadelphia, Pa. The supreme authority was placed in a central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857 a membership of 2,889, with an accumulated capital of $78,000, was reported. At the same session the constitution was remodeled, giving it a more democratic and representative character. A new ritual, the work of Dr. David Einhorn, was also introduced in keeping with the progressive spirit of the age.

B'nai B'rith Building, New York.
(From a photograph.)

A new era of development began in 1868, when, at a convention held in the city of New York, composed of representatives from each lodge, the present constitution was adopted. Meanwhile, three new grand lodges had been instituted: No. 4 in San Francisco, Cal.; No. 5 in Baltimore, Md.; and No. 6 in Chicago, Ill. The Order at that time numbered more than 20,000 members. Under the new constitution the supreme authority was placed in a president, to hold office for five years, and in an executive committee and a court of appeals, each of which was composed of one representative from each district, elected for five years. The first president was Julius Bien of New York, who had been the mastermind of the new constitution. He held the office until 1900, when he declined reelection on account of his advanced years; and Leo N. Levi of New York was unanimously chosen as his successor.

In 1873 another new grand lodge, No. 7, was added, which held jurisdiction over the Southern states. A new sphere opened for the Order in 1882, when Moritz Ellinger, as the deputy of the executive committee, instituted the first lodge in Berlin, Germany.

Meanwhile a number of institutions had arisen in the United States, founded and supported by the Order, such as the Orphan Asylum in Cleveland, housing nearly 1,000 inmates, supported by Districts 2, 6, and 7. Its erection was due to Benjamin F. Peixotto. Another institution is the Home for the Aged and Infirm at Yonkers, N. Y. The Atlanta Hebrew Orphan Asylum was established by District No. 5, through the influence of Simon Wolf of Washington, D. C. The Jewish Widows' and Orphans' Home of New Orleans and the Touro Infirmary at the same place are supported by District No. 7. Finally, the Denver National Jewish Hospital for Consumptives was established by District No. 2. The Order also established a public library, known as the Maimonides Library, in New York city; the B'nai B'rith Manual Training School at Philadelphia, and other educational institutions throughout the country. The Order presented to the United States a statue of Liberty, chiseled by Moses Ezekiel, a native of Cincinnati. At the suggestion of the Order, Benjamin F. Peixotto was commissioned to represent the United States as consul in Rumania, in order to influence the Rumanian government on the question of affording protection to its Jewish subjects. As there was no provision in the American budget for the maintenance of a consulate in Rumania, the Order provided the necessary funds.

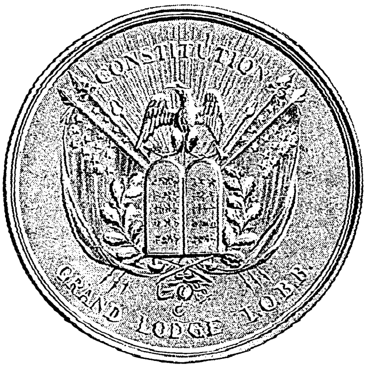

Seal of the B'nai B'rith Order.

Extension to Europe.

When, in 1885, a sufficient number of lodges had been founded to warrant the establishment of a grand lodge for Germany, Julius Bien visited that country to inaugurate it. Meanwhile the growth of the Order in Rumania and Austria-Hungary had led to the institution of grand lodges with seats at Bucharest and Prague, and to the establishment of many useful benevolent institutions.

In America the Order established the Menorah, a monthly magazine, edited first by Benjamin F. Peixotto, afterward by Moritz Ellinger, and for a time by F. de Sola Mendes. In Vienna the Order publishes a quarterly review; in Berlin, a monthly report.

With the spread of the Order its usefulness as an international medium for the relief of the persecuted in various parts of the world has been established, and the principle of self-help has been inculcated in communities which had always looked to others for protection and aid. Of late the Order has established working relations with the great educational and relief associations of Europe, such as the Alliance Israélite Universelle of Paris, the Jewish Colonization Association of London, and the Israelitische Allianz of Vienna. At the Quinquennial Convention of the Order, held in Chicago (April 29 to May 3, 1900), a commission was appointed to invite the cooperation of all European and American kindred associations in instituting measures for the introduction of industries, agricultural employments, and modern education among the Jews of Galicia. The Order has also been active in finding employment for the Rumanian Jews, who through religious intolerance were compelled to leave their native country. This it does through the district lodges, which organize means whereby many individuals may, from time to time, obtain a livelihood by manual labor. Numbers of Rumanian Jews, on arriving in New York, are distributed among the district lodges.

During its existence the Order has expended millions of dollars in aiding the distressed among its members by means of donations to the sick, by loans, and by endowments to widows and orphans.

Immediately after the great storm at Galveston, Texas, Sept. 8, 1900, a fund of over $27,000 was contributed by the various lodges and members, and through the president, Leo N. Levi, it was employed to give a new start in life to Jewish sufferers by the storm. The fund was raised by telegrams in a few days, and the relief was almost immediate.

Following is a list of the district grand lodges, showing the jurisdiction of each, and the number of members:

District Grand Lodges.	Jurisdiction.	Number of Members.
No. 1...........	Massachusetts, New York, Rhode Island, Connecticut, Canada..	5,140
" 2...........	Colorado, Indiana, Kansas, Kentucky, Missouri, New Mexico, Ohio	3,100
" 3...........	Delaware, New Jersey, Pennsylvania, West Virginia.......	1,450
" 4...........	Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, Washington, British Columbia.	2,400
" 5...........	District of Columbia, Georgia, Maryland, North Carolina, South Carolina, Virginia......	753
" 6...........	Illinois, Iowa, Michigan, Minnesota, Nebraska, South Dakota, Wisconsin	1,965
" 7...........	Alabama, Arkansas, Florida, Louisiana, Mississippi, Tennessee, Texas....................	2,950
" 8...........	Germany........................	4,800
" 9...........	Rumania........................	900
" 10...........	Austria........................	1,000

BIBLIOGRAPHY: *Jewish Times*, 1869-75; *Menorah Monthly* since its establishment to the present day; Reports of the executive committee of the Order, of grand lodges, and of lodges; the *Monatsberichte* of the German grand lodge; the *Vierteljahrschrift* of the Austrian Humanitäts Vereine; and the *American Jewish Year Book* (1900-01); Stevens, *Cyclopædia of Fraternities*, p. 207.

A. M. E.

B'NE B'RITH MESSENGER. See PERIODICALS.

BNEI ZION. See FRATERNITIES.

BOAR, WILD (distinguished from the swine merely by the designation as "swine of the forest," חזיר מיער [Hebr., "ḥazir"]): In Psalm lxxx. 14 the wild boar is introduced in a metaphor and described as coming out of the wood to root up the vine. Wild hogs have always been known in Palestine.

Richard Cœur de Lion is said to have had an encounter with a boar when crusading in that country, and the animal is still found in the morasses of the Jordan, around the Sea of Galilee, around Mount Tabor, and on the River 'Aujeh, north of Joppa (compare Thomson, "The Land and the Book," p. 49). See SWINE.

J. JR. G. A. B.

BOAS, EDUARD: German author and traveler; born at Landsberg-on-the-Warthe Jan. 1, 1815; died there June, 1853. He was destined for a commercial career by his parents; and, for the purpose of acquiring a knowledge of international trade methods, was sent through southern Europe. Instead of turning the voyage to this account, Boas utilized the experience and knowledge gained in writing sketches, novels, and other literary productions. His first effort in this direction, "Deutsche Dichter," was published in 1837, followed three years later by "Nachträge zu Schiller's Sämmtlichen Werken." The next year he published a similar work on Goethe, and followed this in a few months by "Des Kriegscommissär Pipitz Reisen nach Italien"—a comic romance revealing considerable talent. In 1842 he wrote "Sprüche und Lieder eines Indischen Brahmanen"; and in 1844 "Pepita," a novel, and "In Skandinavien." His other works are: "Reiseblüthen aus der Oberwelt"; "Reiseblüthen aus der Sternenwelt"; and "Schiller und Goethe im Xenienkampf," 1852.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, ii. 757; Meyers, *Konversations-Lexikon*, iii. 149.

S. E. Ms.

BOAS, IMAR: German physician and medical author; born at Exin, province of Posen, Prussia, March 28, 1858. After having completed his studies at the gymnasium, he attended the medical courses at the universities of Berlin, Halle, and Leipsic, graduating as doctor of medicine in 1880. In 1882 he established a practise in Berlin, studying especially the diseases of the digestive tract, and opening a dispensary and hospital for the diseases of the abdominal section of the alimentary canal, the first of its kind in Germany. Since then Boas has become a specialist in this branch of medicine.

Boas is the author of numerous essays and of the following works: "Diagnostik und Therapie der Magen-Krankheiten," Leipsic, 1890; "Diagnostik und Therapie der Darmkrankheiten," Leipsic, 1899. Since 1895 he has been editor of the "Archiv für Verdauungs-Krankheiten."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BOAT. See SHIP.

BOAZ.—Biblical Data: One of the relatives of Elimelech, husband of Naomi; a wealthy Judean, living at Bethlehem in Judah (Ruth ii. 1). He was one of the kinsmen of Ruth; as such he had the privilege of redeeming the family estate sold by Naomi after Elimelech's death. Therefore when Ruth appealed to his kinship, he redeemed the property (Ruth iii. 9, iv. 3). In consequence of this he had to marry Ruth, in order "to raise up the name of the dead" (Ruth iv. 5, 10). Their son Obed was, according to tradition, the grandfather of David (Ruth iv. 22).

J. JR. B. E.

——**In Rabbinical Literature:** Boaz is identified by some rabbis with the judge Ibzan of Bethlehem (Judges xii. 8). It is further said that he lost all his sixty children during his lifetime because he did not invite Manoah, Samson's father, to any of the marriage festivities in his house. For, since Manoah was at that time without children, Boaz thought that he need not consider on such occasions a childless man who could not pay him back in kind (B. B. 91a). According to Josephus, "Ant." v. 9, § 1, Boaz lived at the time of Eli. Boaz was a just, pious, and learned judge, and the custom of using the Divine Name in greeting one's fellow-man (Ruth ii. 4) formulated by him and his bet din received the approval of even the heavenly bet din (Mak. 23b; Yer. Ber. ix. 14c; Ruth R. to ii. 4).

His Conduct Approved.

Being a pious man, Boaz on his first meeting with Ruth perceived her conscientiousness in picking up the grain, as she strictly observed the rules prescribed by the Law (compare GLEANING OF THE FIELDS). This, as well as her grace and her chaste conduct during work, induced Boaz to inquire about the stranger, although he was not in the habit of inquiring after women (Ruth R. to ii. 5; Shab. 113b). In the conversation that followed between Boaz and Ruth, the pious proselyte said that, being a Moabite, she was excluded from association with the community of God (Deut. xxiii. 4). Boaz, however, replied that the prohibition in Scripture applied only to the men of Moab, and not to the women. He furthermore told her that he had heard from the Prophets that she was destined to become the ancestress of kings and prophets; and he blessed her with the words: "May God, who rewards the pious, also reward you" (Targ. Ruth ii. 10, 11; Pesik., ed. Buber, xvi. 124a). Boaz was especially friendly toward the poor stranger during the meal, when he indicated to her by various symbolic courtesies that she would become the ancestress of the Davidic royal house, including the Messiah (Ruth R. to ii. 14; Shab. 113b). As toward Ruth, Boaz had also been kind toward his kinsmen, Naomi's sons, on hearing of their death, taking care that they had an honorable burial (Ruth R. to ii. 20).

Boaz and Ruth.

Although Boaz was the prince of the people, he himself supervised the threshing of the grain in his barn, in order to circumvent any immorality or theft, both of which were rife in his days (Tan., Behar, ed. Buber, viii.; Ruth R. to iii. 7). Glad in his heart that the famine was over in Israel, he sought rest after having thanked God and studied for a while in the Torah (Tan., *l.c.*; Targ. Ruth iii. 7; and Ruth R. *ib.*). Aroused out of his first sleep by Ruth, he was greatly frightened, as he thought that she was a devil; and he was convinced of the contrary only after touching the hair of her head, since devils are bald (Tan., *l.c.*). When he perceived the pure and holy intentions of Ruth he not only did not reprove her for her unusual behavior, but he blessed her, and gave her six measures of barley, indicating thereby that six pious men should spring from her, who would be gifted by God with six excellences (compare Isa. xi. 2; Sanh. 93b; Num. R. xiii. 11; Ruth R. and Targ. to Ruth iii. 15; the names of the six men differ in these passages, but David and the Messiah are always among them). Boaz fulfilled the promises he had given to Ruth, and when his kinsman (the sources differ as to the precise relationship existing between them) would not marry her because he did not know the Halakah which decreed that Moabite women were not excluded from the Israelitic community, Boaz himself married her (Ruth R. to iv. 1). Boaz was eighty and Ruth forty years old (*idem* to iii. 10), but their marriage did not remain childless, though Boaz died the day after his wedding (Midrash Zuṭṭa, ed. Buber, 55, below).

BIBLIOGRAPHY: D. Hartmann, *Das Buch Ruth in der Midrasch-Litteratur*, 1901.

J. SR. L. G.

——**Critical View:** The historical value of the genealogy (Ruth iv. 18–22) is denied by Wellhausen, Cornill, and modern critics generally. They suppose it to be the product of a tendency that existed at one period in post-exilic times, of finding a foreign origin for the most renowned families. But others are of the opinion that David's flight into Moab (I Sam. xxii. 3) is a circumstance that lends historical plausibility to the Moabitic origin of RUTH (so Kuenen, "Historisch-Critisch Onderzoek," etc., i., § 36, *g.*; Nowack, "Ruth," p. 184.

J. JR. B. E.

BOAZ, ISRAEL MICHAEL. See CRESSON, WARDER.

BOBOVNIA. See MINSK.

BOBRUISK: City in a district of the same name, in the government of Minsk, Russia; situated on the right bank of the River Berezina. It is mentioned the first time in official documents concerning Jews, issued in 1511. The inhabitants of Bobruisk, with those of other towns, petitioned King Sigismund to allow them to pay their taxes directly to the crown instead of the secretary of the treasury, Abraham YESOFOVICH. In a list of duties paid at the custom-house of Brest-Litovsk for the year 1583, a Jew named Ilya Lipshitz is mentioned as having sent merchandise to Bobruisk.

Bobruisk was of little importance until the early part of the nineteenth century, when, under Alexander I., it began to increase rapidly in population, on account of the important fortress he had erected there. It had (1898) 19,125 Jewish inhabitants in a total population of 35,177; and the district (including the city) has 49,858 Jews in a total of 256,095. It is a prosperous city. The commerce, consisting chiefly of dry-goods, grain, and wood, is mainly in Jewish hands.

The community is divided into Ḥasidim and Mitnagdim, who live harmoniously together. The present rabbi (1902) of the Ḥasidim is Shemariah Noah Shneierson, a descendant of the rabbis of Lyubavich. Raphael Shapiro, an excellent Talmudic scholar, is the rabbi of the Mitnagdim. Bobruisk possesses four official synagogues and many charitable and social institutions, among which the most noteworthy is a refuge for old men, which was founded by the philanthropist, Ḥayyim Boaz Rabbinowicz.

BIBLIOGRAPHY: *Semenov*, i. 273; *Regesty*, Nos. 242, 642; *Keneset ha-Gedolah*, ii. 95 *et seq.*

I. BR.

In the district of Bobruisk there are at least 500 persons who depend for their subsistence mainly upon the cultivation of several deciatines of the soil. Most of the dairies are in the hands of Jews (110 families), who have lost all other resources for a livelihood since the introduction of the government monopoly of the liquor trade. In the vicinity of Bobruisk there are plantations, upon which about 100 Jewish girls work in the summer. In the town are 20 small factories which employ 120 Jews. The manufacture of leather goods is considerable, many of the large workshops producing uppers for shoes for export to the neighboring towns and villages. Brick-making is also well developed. There are about 3,139 Jewish artisans, 285 tailoring establishments (employing 367 hands), and 275 shoe- and boot-making establishments (employing 165 hands). There are 444 Jewish laborers, employed chiefly in carting (1902). The following charitable institutions have been established: a Jewish hospital, a cheap kitchen, an institution for the aged, a society for the aid of the sick poor at their homes, and a "Imilat-Khasodim," which lends money without interest. Besides the general schools, attended by comparatively few Jewish children, there are also schools for Jews exclusively: two private schools for girls (300 pupils), a female technical school (160 girls), a primary public school (160 boys), and the Jewish People's Technical School (60 boys).

On May 3, 1902, a fire destroyed the greatest part of the city, and thousands of Jewish families were rendered homeless ("Budushchnost," 1902, No. 17).

H. R. S. J.

BOCARA, ABRAHAM B. MOSES: Rabbi of the community of Leghorn Jews at Tunis, where he died in 1879. He was the author of "Ben Abraham," a work treating of difficult problems in religious law, and published at Leghorn, 1882, by his relative, Jacob Bocara. Several other writings of his are extant in manuscript form.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 29 *et seq.*

L. G. M. K.

BOCCACCIO, GIOVANNI, IN JEWISH LITERATURE: Among the translations into Judæo-German of popular books and legends, such as Bevis of Hampton, the Arthur legend, and Till-Eulenspiegel, there is one of seven stories from the "Decameron" of Boccaccio (1313-75). The translator, Joseph (of) Maarsen, published several Judæo-German works. The little volume of 36 folios appeared in Amsterdam in 1710 under the title "Schöne Artliche Geschichten," and contains, according to Steinschneider, the following tales: "Andrew of Perugia," "Beritola," "Gilford," "The Three Brothers," "Landolf," "The Daughter of the Sultan of Babylon," and "The Count of Anguerra." It may have been taken from the Dutch version of Boccaccio published in 1644. On the title-page the translator has printed a rimed account of the merits of the book, and speaks of editing parts ii. to v., in addition to part i. In the preface he says:

> "The book out of which I have copied these Ma'asim was over 100 years old; and at that time the Dutch language was much harsher than it is now. The kind and gentle reader will therefore excuse me, if my language here and there is not quite proper. I have tried to make it so that any one can understand me. I might have translated it into pure German (Sauber Deutsch); but then it would have been unintelligible in Holland. I could also have translated it into Dutch (Hollandsch-Deutsch). But then the 'Hoch-Deutsche Yehudim' would not have understood it. I have, therefore, written it in neither too high nor too low German."

He says, also, that he was careful not to introduce Hebrew words, as he holds it to be a sin to mingle the holy tongue with a strange one.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1507; idem, *Jewish Literature*, p. 250. On the influence of Boccaccio, see the remarks of Jost, printed in Brann's *Jahrbuch*, xl. 19, and Steinschneider, in *Monatsschrift*, xlii. 471.

G.

BOCHART, SAMUEL: One of the greatest scholars of the seventeenth century, and an illustrious representative of the science and theology of the French Reformed Church; born at Rouen in 1599; died in Caen, May 16, 1667. His parents were persons of note. After a thorough study of theology and the Oriental languages in France, England, and Holland, he was called as pastor to Caen in Normandy, where he died on the day that his only grandson had made a three hours' brilliant defense of certain philosophical theses at the Academy of Caen. He first attracted general admiration by engaging in a nine-days' debate with the Jesuit Véron, who was deputed by the government to travel through France with a view to the conversion of the Huguenots. The report of this debate was printed in 1630 at Saumur. Out of his scholarly preparation for sermons on Genesis came the two monumental works by which Bochart's name is still known: "Geographia Sacra seu Phaleg et Chanaan," 1646, the first part of which, "Phaleg," treats of the names contained in the Table of Nations in Gen. x., while the second part, "Chanaan," is devoted to the colonies and the language of the Phenicians; and "Hierozoicon sive Bipartitum Opus de Animalibus Sacræ Scripturæ." 1663, a marvelously erudite collection of everything contained in Biblical, classical, and Oriental literature on the animals mentioned in the Bible. [Much of the material of these two works is still of value.—T.]

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyklopädie*, s.v.: Stephanus Morinus, *De Clarissimo Bocharto et Omnibus ejus Scriptis*, reprinted in the Leyden edition of Bochart's works.

T. K. H. C.

BOCHIM: Name of a place near Beth-el. The Septuagint reads in Judges ii. 1, "The place of weeping to Beth-el and to all Israel." It may be identical with Beth-el itself (see Moore, Judges, *ad loc.*).

J. JR. G. B. L.

BOCHNER, ḤAYYIM B. BENJAMIN ZE'EB: Cabalist, Talmudist, and grammarian; born at Cracow, Galicia, in the first quarter of the seventeenth century; died at Fürth, Bavaria, Feb. 2, 1684. He was the son of one of the wealthiest Jews of Cracow, who owned a stone mansion and two adjoining stores on Casimir place, a street otherwise uninhabited by Jews.

Bochner received both a rabbinical and a liberal education, and was a pupil of Israel Ganz—whose daughter he afterward married—and of the cabalist and grammarian Jacob Temerls. On the death of his father (1647) Bochner became heir to a portion of his father's business and other properties; but he sold his share to his three brothers and one sister, receiving in lieu a weekly allowance in order to be able to pursue his studies. He established at his own house a free rabbinical school, and enjoyed the friendship of Lipmann Heller and other renowned scholars. Having received a call to Ebenfurth, and afterward to Lackenbach, as rabbi and head of the bet din, he continued to keep up a yeshibah in both places. For reasons he himself gives in the introduction to his book, "Or Ḥadash" (New Light), he removed to Vienna, where he stayed until the expulsion of the Jews from that city in 1670.

Bochner, who combined a spirit of observation with his extensive Talmudical knowledge, and who while traveling had seen a great deal of the world, spent the rest of his life in writing and publishing books and in editing other valuable works. He wrote: (1) The above-mentioned "Or Ḥadash," a compilation of laws concerning the ritualistic benedictions, in which he embodied the "Or Yisrael" of his teacher Israel Ganz, and selections from some works of his own; *e.g.*, "Birkat ha-Nehenin" (Benedictions for Enjoyments), which formed part of another work, "Orḥot Ḥayyim" (The Ways of Life), a commentary on Isaac Tyrnau's "Minhagim." These works he published, first separately with approbations by Lipmann Heller and Isaac Eulenburg in 1659, and then as a whole, Amsterdam, 1671. (2) "Patora di Dahaba" (Table of Gold), a compendium of the Shulḥan 'Aruk, which remained unpublished. (3) "Mayim Ḥayyim" (Living Waters), containing homilies and comments on Bible and Talmud according to the four methods: (פרד"ס) Peshat, Remez, Derush, and Sod. (4) "Ilana di Ḥayye" (The Tree of Life). (5) "Toẓeot Ḥayyim" (The Issues of Life), on grammar, Hamburg, 1710. (6) בית תפלה ("The House of Prayer"), a grammatical and mystical commentary on the prayer-book, together with all the laws concerning prayers; also under the title "Arba'ah Roshim" (Four Divisions), on account of the four different treatises it contains. (7) "Luaḥ Ḥayyim" (Tablet of Life), a work on dietetics, Cracow, 1669, erroneously ascribed to a certain Raphael, and translated into Latin by Wagenseil, 1687.

Bochner also edited the "Midrash Konen," Amsterdam, 1669; the "Sefer ha-Niḳḳud" (Book of Vocalization), on Hebrew grammar, and "Sod ha-Ḥashmal," a cabalistic work, both by Moses Gikatilla, Cracow, 1648; and "'Iyyun Tefillah" (Book on Meditation of Prayer), by Ḥayyim Rashpitz, Amsterdam, 1671.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 825; Benjacob, *Oẓar ha-Sefarim*, p. 487; Michael, *Or ha-Ḥayyim*, No. 861; Dembitzer, *Kelilat Yofi*, ii. 112; David Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, 1889, pp. 192, 193; Wolf, *Bibliotheca Hebræa*, iv. 1190.

K. S. R.

BOCHNIA, AUSTRIA. See GALICIA.

BOCK, ALFRED: German novelist; born at Giessen, Hesse-Darmstadt, Oct. 14, 1859. He received his education at the gymnasium and the university of his native town, and traveled through Denmark, Italy, Turkey, and Greece. He now (1902) lives in Giessen.

Bock is the author of: "Gedichte," Dresden, 1889; "Aus einer Kleinen Universitätsstadt," Giessen, 1896; "Wo die Strassen Enger Werden," Berlin, 1898; "Die Pflastermeisterin," *ib.* 1899; "Bodo Sikkenberg," *ib.* 1900; "Der Flurschütz," *ib.* 1901; "Kinder des Volkes," *ib.* 1902. He has also written some dramas, of which may be mentioned: "Die Alte Jungfer," "Die Prinzessin von Sestri," and "Der Gymnasialdirektor."

S. F. T. H.

BOCK, M. H.: German educator; born at Magdeburg, 1784; died at Leipsic April 10, 1816, while on a journey. He was one of the ablest modern Jewish teachers in Germany at the beginning of the nineteenth century; and the fashionable private school (Lehr- und Bildungsanstalt) which he founded in 1807 at Berlin, and to which Christian as well as Jewish pupils were admitted, enjoyed a great reputation. He was also for some time tutor at the Köllnisches Gymnasium in Berlin. After his death his school was conducted by I. M. Jost.

He wrote the following essays and works: (1) "Nachrichten von der Lehr- und Bildungsanstalt Jüdischer Familien," Berlin, 1807 (part of this is reprinted in "Sulamith," ii. 2, 39 *et seq.*); (2) "Hebräisches A B C Buch," Berlin, 1812; (3) "Katechismus der Israelitischen Religion," Berlin, 1814; (4) "Moda' l'Yalde B'ne Israel: Israelitischer Kinderfreund," a manual of the rudiments of knowledge, in Hebrew, German, and French, for the instruction of Jewish children at home and at school, 3 vols., Berlin, 1811-12; (5) in collaboration with David Fränkel, "Die Fünf Bücher Mosis, mit Moses Mendelssohn's Uebersetzung in Deutschen Lettern," Berlin, 1815; (6) "Predigt am Sabbath nach der Erscheinung des Königlichen Ediktes: die Bürgerlichen Verhältnisse der Juden in den Preussischen Staaten Betreffend in Erbauungen," ed. by Kley and Günsburg, i. 448 *et seq.*; (7) "Predigten zur Kirchlichen und Häuslichen Erbauung," Berlin, 1824, published by his brother, A. Bock, a convert to Christianity.

BIBLIOGRAPHY: *Sulamith*, iv. 2, 358 *et seq.*; Fürst, *Bibliotheca Judaica*, i. 124; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 411.

S. M. K.

BODEḲ. See BEDIḲAH.

BODEK, HERMAN: Galician Hebraist; born in Brody Sept. 27, 1820; died at Leipsic Aug. 19, 1880. He was descended from a highly respected family, and was the son-in-law of S. L. Rapoport. For a long time he lived in Leipsic, where he was translator of Hebrew at the courts of law, and was also engaged in business.

Bodek was well acquainted with rabbinical and Neo-Hebraic literature, and contributed articles on various subjects to the Jewish periodical press of several countries. He was the author of "Eleh Dibre ha-Berit" (These Are the Words of the Covenant), Leipsic, 1880, a catechism of the ritual signs, allegories, and objects of Freemasonry. It was based on the works of O. Marbach and R. Fischer on that subject, and was intended mainly for Jewish Masons in the Orient, or for those in Europe who could not read any language other than Hebrew. Bodek was himself a member of the Apollo Lodge of the Masonic Order in Leipsic.

Bibliography: *Allgemeine Handbuch der Freimaurerei*, p. 18, Brockhaus, Leipsic, 1879; Zeitlin, *Bibliotheca Hebraica*, p. 36; Lippe, *Bibliographisches Lexicon*, i. 577-578.

L. G. P. Wi.

BODEK, JACOB, OF LEMBERG: Galician Hebraist; died at Lemberg 1856. He published "Ha-Ro'eh v-Mebakker Sifre Meḥabre Zemanenu" (Spectator and Critic of Contemporary Works), which contains long articles from his own pen, from that of his brother-in-law, A. M. Mohr, and others, against the works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (part i., Lemberg, 1837; part ii., Ofen, 1839). Later he published, in conjunction with Mohr, a periodical entitled "Jerusalem," which appeared at irregular intervals (vol. i., Zolkiev, 1844; ii., Lemberg, 1845; iii., Prague, 1845). He republished with notes the chronicles of Abraham Trebitsch, "Ḳorot ha-'Ittim," which cover the period from 1741 to 1801, and "Ḳorot Nosafot," a continuation until the year 1850 (Lemberg, 1851). His biography of his friend, R. Ẓebi Hirsch Chajes of Zolkiev, appeared in "Ha-Maggid," i., Nos. 8-11.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 35-36, Leipsic, 1891.

S. P. Wi.

BODENHEIMER, LEVI: Consistorial rabbi at Krefeld, in the Rhine province; born Dec. 13, 1807, at Carlsruhe; died Aug. 25, 1867, at Krefeld. He occupied the position of rabbi at Hildesheim in 1837. Bodenheimer published: (1) "Das Testament Unter Benennung einer Schenkung, nach Rabbinischen Quellen" (Krefeld, 1848); (2) "Das Paraphrastische der Arabischen Uebersetzung des R. Saadja Gaon"; (3) וזאת הברכה ("The Blessing of Moses"); and (4) האזינו ("The Song of Moses"), the last two being scientific comparisons of the translations contained in Walton's Polyglot, with a special reference to the Greek and Arabic variants.

Bibliography: Lippe, *Bibliographisches Lexicon*; Winter and Wünsche, *Die Jüdische Litteratur*, iii.

S. J. D. B.

BODENSCHATZ, JOHANN CHRISTIAN GEORG: German Protestant theologian; born at Hof, Germany, May 25, 1717; died Oct. 4, 1797, at Baiersdorf near Erlangen. In his early education at the gymnasium of Gera he became interested in Oriental and Biblical subjects through his teacher, Schleusner; and later (1733), at the Jena University, he took up Oriental languages as a special study.

Bodenschatz entered the Church, and was vicar of Uttenreuth, ultimately (1780) becoming superintendent at Baiersdorf. He devoted his life to Jewish antiquities, and is said to have made elaborate models of the Ark of Noah and of the Tabernacle in the wilderness. In 1748 he summarized the results of his researches in his "Kirchliche Verfassung der Heutigen Juden, Sonderlich Derer in Deutschland" (in four parts, Erlangen). This important work gives, besides a short history of the Jews, which is derived mainly from Schudt and Basnage, a full account of Jewish ceremonial, drawn by the author from both written and oral sources and illustrated with engravings. Of these engravings some are imitated from Picart, but most of them were especially designed and engraved for the work; several have been reproduced in the Jewish Encyclopedia.

Bodenschatz generally gives an accurate account of Jewish ceremonial and custom, and without bias; his work is consequently an original source for the actual practise of Jewish ceremonial in mid-Germany in the first half of the eighteenth century. A second edition appeared at Frankfort in 1756 under the title "Aufrichtig Deutschredende Hebräer, oder Die Gebräuche und Ceremonien der Juden."

Bibliography: *Allg. Deutsche Biographie*, s.v.

T. J.

BODENSEE. See Constance, Lake of.

BODENSTEIN, JULIUS: German landscape-painter; born in Berlin Aug. 4, 1847. He studied at the Berlin Academy under Schütze and Hermann Schnee, and in 1873 went to Munich, where he became a pupil of Ad. Lier. He is prominent as a painter of subjects from nature, his "Twenty-five Views in the High Alps" (1879) being very artistic productions. In 1883 he exhibited "Isle of Sylt" at Munich. Among his other works are: "Approaching Storm in the Jura Mountains," "View Near Irafoi with Glaciers," "Oyster-Fishing on the North Sea," and "Twilight on the Isle of Sylt."

Bibliography: *Cyclopedia of Painters and Paintings*, i. 172, New York, 1887; H. A. Müller, *Allgemeines Künstler-Lexikon*, s.v.; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., 298, Leipsic, 1900.

S. A. M. F.

BODLEIAN LIBRARY: The well-known University Library at Oxford, England. The building which at present forms the reading-room of the Bodleian Library was begun in 1444 by Humfrey, duke of Gloucester, and received continual accessions of books. Its life as a library, however, lasted little more than a century; for in the troubles that followed the Reformation it suffered the same fate as other abodes of religion and learning. Its manuscripts were burned or sold as waste paper, and its fittings treated as so much timber. The history of the present collections, therefore, begins with the refoundation by Sir Thomas Bodley in 1598. Whether any Hebrew works were included among Bodley's own gifts is uncertain. The earliest recorded donation of the kind is a Hebrew lexicon presented by John Savile in 1601, which was followed by Hebrew manuscripts from Dr. John Lhuid in 1602.

Early Donations and Purchases. It was not till 1640 that the Hebrew collection began to assume any importance. In that year about forty-eight manuscripts were received from Sir Kenelm Digby and Archbishop Laud; and in 1654 John Selden bequeathed to the university such of his Talmudical and rabbinical books as were not already to be found in the library. But by far the greatest part of the present treasures of the Bodleian was acquired by purchase. Thus in 1693 Pococke's library of 420 manuscripts (including a number in Hebrew) was bought for £600, and 600 manuscripts of Huntingdon's for £700. In the eighteenth century very few acquisitions were made; but in 1817 the great Canonici collection, including 135 manuscripts on vellum, chiefly in Hebrew, was bought for £5,444, and twelve years later the still more important library of R. David Oppenheimer (of Prague) was acquired at a cost of £2,080. The importance of this addition may be estimated from the fact that it consisted of 780 manuscripts and over 4,000 printed books, embracing every department of Jewish literature and learning. The collection is still called by the name of the original owner, and subsequent acquisitions were till recently referenced as Oppenheimer additions, the whole being housed together in the "Hebrew Room," where an engraved portrait of the rabbi may be seen presiding over this monument of his learned industry.

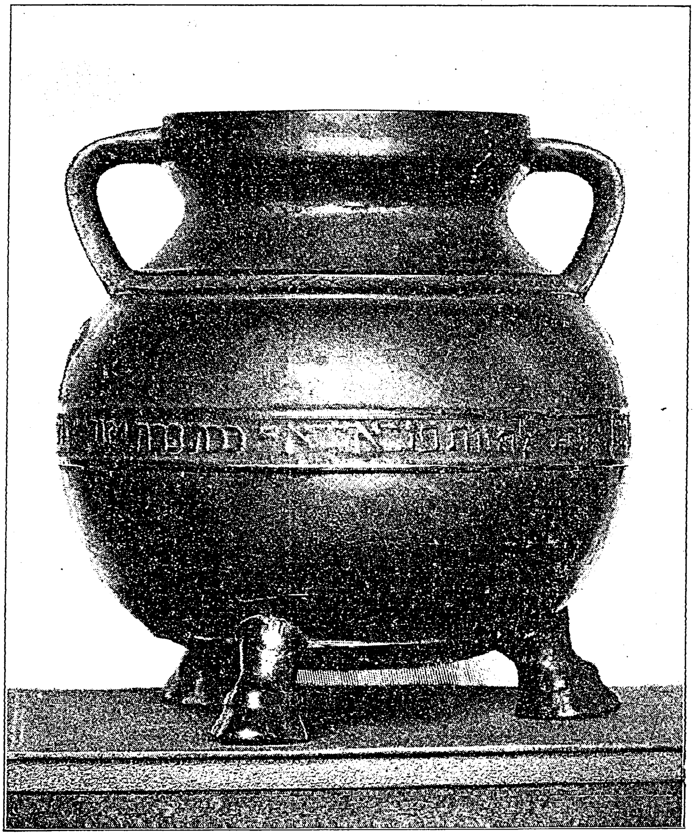

Ewer with Hebrew Inscription, in the Bodleian Library.
(From a photograph specially taken for the "Jewish Encyclopedia.")

The Bodleian thus rose at once into the front rank of Hebrew libraries. But its value was still further increased soon afterwards. In 1845 about 483 printed volumes from the library of Gesenius were purchased, as well as 320 books from a Berlin bookseller. In 1848 the manuscripts (862 volumes) belonging to H. J. Michael were bought for £1,030, but his large collection of 5,471 printed volumes went to the British Museum. **The Oppenheimer and Michael Collections.** Two years later considerable additions were again made by the purchase of sixty-two manuscripts and numerous printed volumes from various sources. The last two collections bought thus *en bloc* were seventy-two Reggio manuscripts in 1853, and a number of volumes in 1864.

During the last thirty years the Hebrew collection has steadily increased in value, chiefly through the watchfulness and discrimination of the late Oriental sub-librarian, Adolph Neubauer. Besides other manuscripts, he was the means of acquiring a number of Karaite and Yemen manuscripts, as well as a great quantity of fragments from the Cairo "genizah," which are now bound up in about 180 volumes. It is to be feared, however, that the time for startling purchases is past. The important private collections have mostly gravitated to the large libraries; the competition between buyers is keener than ever before; while lack of funds and the serious demands made by other branches of learning on the resources of the Bodleian and of the University alike threaten to hinder further development on any large scale.

Catalogues. In the above account only the more striking acquisitions have been noticed, and these very briefly. Further information will be found in the various catalogues. The Pococke and Huntingdon manuscripts, with others, are described in John Uri's catalogue, published in 1787. For the Oppenheimer manuscripts a catalogue was issued, in Hebrew and Latin, at Hamburg in 1826. For the Michael collection a catalogue was published by Steinschneider and Zunz, Hamburg, 1848. A conspectus of all the Hebrew manuscripts in the library is appended by Steinschneider to his great catalogue, or rather bibliography, of the printed books. All these, however, are now superseded by Neubauer's "Catalogue of Hebrew Manuscripts," published in 1886, containing 2,602 numbers, to which a supplement is in course of preparation, dealing with subsequent additions, about 300 volumes up to the present time. For the printed books the indispensable and only guide is Steinschneider's "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," published in 1860, of which an interleaved copy in the library is kept up to date by manuscript additions.

Outside the Hebrew manuscripts and books, the chief object of Jewish interest at the Bodleian is a bronze ewer 9¾ inches high, and 30 inches at greatest circumference, found in a Suffolk brook in 1696. It bears a Hebrew inscription showing it to have been presented by "Joseph, son of the martyred Rabbi Yehiel." The precise object for which it was used is doubtful; some think as a "charity box," others as a laver for washing the dead.

Bibliography: Steinschneider, *Cat. Bodl.* cols. xlv.-li.; Neubauer, *Cat. Bodl. Hebr. MSS.* pp. v., vi.; *Catalogue Anglo-Jewish Historical Exhibition*, No. 1; Macray, *Annals of the Bodleian Library*, 2d ed., Oxford, 1890.

J. A. Co.

BODO: Bishop and chaplain of Emperor Louis the Pious. After a dissolute life at court, he made (838) a pilgrimage to Rome, was converted to Judaism, assuming the name of Eleazar, and married a Jewess. He then went into military service at Saragossa. Bodo incited the Moorish government and the people to oppose the Spanish Christians, who asked aid of the king of the Franks. In 840 he corresponded with the knight Pablo Alvaro of Cordova, a baptized Jew; each convert endeavoring in vain to lead the other back to his old faith. Many of their letters have been preserved.

Bibliography: Florez, *España Sagrada*, vol. xi., ep. xiv.-xx.; compare pp. 19 *et seq.*; Kayserling, in *Monatsschrift*, 1860, pp. 244 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 136 *et seq.*

G. H. V.

BODY IN JEWISH THEOLOGY: In Hebrew the idea of "body" is expressed by the term "basar" (Assyrian, "bishru"), which, commonly translated "flesh," originally denoted blood-relation, clan (see Gen. ii. 23, 24), the physical appearance being regarded as the evidence of consanguinity, and only secondarily the "body," and hence the general state or condition of man, or man as a creature of flesh, and finally mankind, "all flesh" (Isa. lxvi. 23). A less frequently employed term is "gewiyāh," which with rare exceptions is used to designate not the living body, but the corpse. The Greek translators employ *σάρξ*, or, rarely, *σῶμα*, the former, in accordance with Greek usage, generally in the plural. In later Hebrew the words "geshem," "gushma," and "guph" were used, or the combination "basar wa dam" (*σάρξ καὶ αἷμα*). This latter phrase implies the distinction between God and man, as, for instance, in contexts contrasting "the Holy One, blessed be He!" with "the king of flesh and blood," which contrast is rooted neither in the thought of man's sinfulness over and against the perfection of the Creator nor in the opposition of the material to the spiritual—the antithesis posited by Philo between the *ψυχή* or the *νοῦς* on the one hand, and the *σῶμα*, the "dead nature of ours," on the other—but in the conception of man as a weak, dependent, and mortal creature.

According to Gen. ii. 7 the body is formed of dust and is, therefore, frail and mortal. It will return to dust, whence it was taken (*ib.* iii. 19). It lives because the spirit of life was breathed into it (*ib.* ii. 7; Ezek. xxxvii. 8).

The defiling character of the dead or the diseased body, which is so prominently referred to in the purity laws in the Levitical code, has, by the modern critical school, been recognized as belonging to a range of ideas universally found in all religions at a certain stage of their development, and as being an adaptation of observances pertaining to an anterior phase of religious thought and practise. Speculations on the nature of sin, and its seat in the body of man, do not lie within the plane of the unreflected religious consciousness which is characteristic of Old Testament literature and life.

The following may be accepted as representing the rabbinical views on the nature, the function, and the destiny of the body.

Rabbinic Conception.

In accordance with the Book of Genesis, man is considered to be created of two originally uncombined elements, soul and body; the former coming from the higher world, and the latter taken from the lower (Gen. R. viii. 14; Ḥag. 16a). The destiny of the latter is to serve the former, and it is organized to fulfil the Torah. The dust of which the body of man (Adam) was formed was composed of contributions from all the regions of the earth (Sanh. 38a; Rashi to Gen. ii. 7).

A shapeless body ("golem") came from the hand of the Creator (Gen. R. xiv.), and filled the whole earth, or, according to another version, reached from earth to the sky. Bisexed, this creature had also two faces until, through the later differentiation according to sex, man found in woman his counterpart. This (ultimate) body of man retains (in the nails) traces of an original coat of light (Rashi on Gen. ii. 21), but as now constructed it consists of 248 members (bones) and 365 nerves (compare Targum Yer. to Gen. i. 27), which numbers are assumed to correspond to the number of the mandatory and prohibitive commandments of the Law (see Anatomy).

The psychology of the times connecting certain functions of the soul with certain organs of the body is recognized in the rabbinical writings; while symbolism in reference to the various purposes of the organs and the processes of physical life also holds a place in the anatomical science of the Talmudical teachers. As to the relation which the body holds to the soul, and the questions when the soul enters the body, whether the soul is preexistent, and whether for every newly created body there is also a newly created soul, opinions differ; though the majority are in favor of the preexistence of the soul.

The body is *not* regarded as impure. The adjective "ṭamé" (impure), used of the body in contrast to the pure soul (Mek., Beshallaḥ, Shirah, 2; compare Sanh. 91a, b), refers rather to the physical process through which the body is produced from a "malodorous" drop (Abot iii. 1). To strain the meaning of the word "saruḥah," used to convey this idea, as does Weber ("Alt-Synagogale Theologie," p. 229), is inadmissible. The body is the seat of the "yeẓer hara'" (evil inclination). This latter is natural and necessary; it is not in itself a manifestation of congenital sinful depravity (Gen. R. ix.).

Body and Soul.

Body and soul are alike responsible for deeds committed (Tan., Wayiḳra, 6) (see Yeẓer Hara'). Aaron ben Elijah, the Karaite ("Eẓ Ḥayyim," cxii.), bases upon this responsibility of the body an argument in favor of resurrection (compare the parable of the blind and the lame in Rabbi Judah ha-Nasi's argument before the emperor Antoninus, Sanh. 91b).

To provide food and drink and dress in proper quantity and becoming style is a religious duty (Maimonides, "Yad," De'ot, v.). Mutilations of the body are prohibited (Lev. xix. 27, 28; Deut. xxiii. 3).

Even after death the body was regarded as demanding respectful treatment. Once the "temple" (tabernacle) of the soul and its servant, the cerement of dust was to be guarded against sacrilegious dissection (Ḥul. 11b). Hence the Levitical laws rendering impure the persons touching the dead body, according to the explanation of R. Johanan ben Zakkai (Yad. iv. 6; Num. R. xix.; see also Einhorn, "Ner Tamid," pp. 83 *et seq.*, Philadelphia, 1866).

The body decays; but it will rise again at the time of the resurrection. The bodies of the risen are reproductions of those which they tenanted while living: cripples and the deformed will rise with the old deformities (Gen. R. xiv., xcv.) (see Luz and Resurrection). Early Talmudic conceits ascribe feeling to the body even after death (Shab. 152b; see Ḥibbuṭ ha-Ḳeber; Wolff, "Muhamed. Eschatologie," p. 62, Leipsic, 1872).

Later Views.

Post-Talmudic Judaism virtually accepts the foregoing views, as does, for instance, Saadia, "Emunot we-De'ot," vi., where he controverts the idea that the soul is abused by being made to reside in the body. The latter is the soul's necessary agent, and this body is the one best suited for the ends of man. The body is not impure. The Law declares certain secretions of the body to be unclean, but only after they have left, not while they are in, the body (Baḥya ben Joseph, "Ḥobot ha-Lebabot"). The human body evidences the Creator's wisdom (see Baḥya ben Joseph).

Like a red thread through the speculations of the medieval Jewish and Arabic thinkers runs the doctrine of the four elements. Man being the microcosm, and the world the macrocosm, the effort is made to establish a correspondence between the body of the former and that of the latter. The four elements are discovered in the four humors of man's body. Israeli's work on the elements, based upon the "Sefer Yeẓirah," influenced all subsequent thinkers in this direction. In Donolo and in Ibn Gabirol there is the theory that the blood in man corresponds to the air; the white humor, to the water; the black humor, to the earth; and the red bile, to the fire. The five senses of man are also very prominent in the symbolic and allegorical interpretation of the Biblical texts. Ethics and poetry as well borrowed instruction and inspiration from the five senses (Kaufmann, "Die Sinne," Leipsic, 1884) (see Adam). The body of man was thus studied from many points of view, but was always regarded as a marvelous construction witnessing to the wisdom of the Creator, whose praise was sung in benediction (Ber. 60a). The latter, after dwelling on the wonderful adaptability of the bodily organs to their functions, names God as "the Healer of all flesh and the wonderful Artificer."

It may be noticed that Reform Judaism has relinquished the belief in the resurrection of the body. The catechisms and prayer-books of the modern synagogues, however, teach that "the body is intended by the Creator to be the servant of the immortal soul, and as such is not congenitally depraved." "This very body—woven of dust—Thou hast dignified to be a dwelling-place of Thine, a minister unto Thy spirit. Even it issued pure from Thine hand. Thou hast implanted in it the capacity for sin, but not sin itself" (David Einhorn's "Prayer-Book," 2d Eng. ed., Chicago, 1896, part ii. 207).

K. E. G. H.

BOESCHENSTAIN, JOHANNES (sometimes spelled **Boeschenstein**): German Hebraist; born at Eslingen in 1472; said to have been of Jewish parentage, this statement, however, being denied by himself. He was among the earliest to revive the study of Hebrew in Germany, having been a pupil of Moses Möllin and a teacher of Hebrew at Ingolstadt in 1505, at Augsburg in 1513, and at Wittenberg in 1518. He produced an elementary grammar at Augsburg in 1514, another at Willenburg, 1518 (second edition, Cologne, 1521), and in 1520 edited Moses Ḳimḥi's מהלך at Augsburg, whither he had returned. During a wandering life he taught Hebrew at Nuremberg, Antwerp, and Zurich; at the last-named place having the reformer Zwingli among his pupils.

Boeschenstain gave particular attention to the Jewish prayers; publishing a German translation of some, in 1525, under the title "תפלות העברים, Vil Guter Mahnungen," and, in the same year, at the end of his edition of Ruth, the prayers for the dead. The Jewish grace before and after meals he translated in 1530.

Bibliography: L. Geiger, *Das Studium der Hebräischen Sprache in Deutschland*, 1870, pp. 54, 135; *Allg. Deutsche Biographie*, iii. 184; J. Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 27 *et seq.*, 212; Steinschneider, *Cat. Bodl.* col. 803 and Add.; idem, *Handbuch*, p. 23; *Zusätze*, p. 358; *Zeit. für Hebr. Bibl.* ii. 54 (with full bibliography).

T. J.

BOETHUSIANS (ביתוסים): A Jewish sect closely related to, if not a development of, the Sadducees. The origin of this schism is recounted as follows by the Midrash: Antigonus of Soko having taught the maxim, "Be not like the servants who serve their masters for the sake of the wages, but be rather like those who serve without thought of receiving wages," his two pupils, Zadok and Boethus, repeated this maxim to their pupils. In the course of time they were understood to express thereby the belief that there was neither a future

Origin of Name.

world nor a resurrection of the dead: and the consequence was that these pupils of Zadok and Boethus renounced the Torah and founded the sects of the Sadducees and the Boethusians. They lived in luxurious splendor; using silver and golden vessels all their lives, not because they were haughty, but because (as they claimed) the Pharisees led a hard life on earth and yet would have nothing in the world to come (Ab. R. N. v., ed. Schechter, p. 26. The text is corrupt. According to one version, Zadok and Boethus were themselves the founders of the sects).

Historical in this story is the statement that these two sects denied the immortality of the soul and resurrection. Again, the Midrash is on the whole correct in saying that the sects found their followers chiefly among the wealthy; but the origin of the sects is legendary. The Mishnah, as well as the Baraita, mentions the Boethusians as opposing the Pharisees in saying that the sheaf due at the Passover (compare 'Omer) must be offered not on the second feast-day, but on the day after the actual Sabbath of the festival week, and, accordingly, that Pentecost, which comes seven weeks and one day later, should always be celebrated on the Sabbath (Men. x. 3; compare also Ḥag. ii. 4). In another passage it is narrated that the Boethusians hired false witnesses in order to lead the Pharisees astray in their calculations of the new moon (Tosef., R. H. i. 15; Bab. *ib.* 22b; Yer. *ib.* ii. 57d, below; compare Geiger, "Urschrift," pp. 137, 138). Another point of dispute between the Boethusians and the Pharisees was whether the high priest should prepare the incense inside or outside the Holy of Holies on the Day of Atonement (Tosef., Yoma, i. 8; Yer. *ib.* i. 39a). The parallel to the last-named passage (Yoma 19b) has "Sadducees" instead of "Boethusians"; and in other passages the Talmud undoubtedly uses these two terms indifferently in designating the same sect. Graetz's assumption, therefore, that the Sadducees were the political and the Boethusians the religious opponents of the Pharisees, is untenable.

A High-Priestly Family.

The prevailing opinion now is that the Boethusians were only a variety of the Sadducees, deriving their name from the priest Boethus. Simon, son of Boethus from Alexandria, or, according to other sources, Boethus himself, was made a high priest about 25 or 24 B.C. by Herod the Great, in order that Boethus' marriage with the latter's daughter Mariamne might not be regarded as a mésalliance (Josephus, "Ant." xv. 9, § 3; xix. 6, § 2. This Mariamne II. must be distinguished from the first of the Hasmonean Mariamnes). Furthermore, to the family of Boethus belonged the following high priests: Joezer, who filled the office twice (*ib.* xviii. 1, § 1); Eleazar (*ib.* xvii. 13, § 1); Simon Cantheras (*ib.* xix. 6, § 2); his son Elioneus (*ib.* xix. 8, § 1); and the high priest Joshua b. Gamla, who must also be included, since his wife Martha (Miriam) belonged to the house (Yeb. vi. 4). The hatred of the Pharisees toward this high-priestly family is shown by the words of the tanna Abba Saul b. Batnit, who lived about the year 40 of the common era at Jerusalem (Pes. 57a; Tosef., Men. xii. 23). It must be especially noticed that "the house of Boethus" heads the list of the wicked and sinful priestly families enumerated by Abba. It is, however, only an assumption—although a highly probable one—that the Boethusians were the followers of this Boethus and members of his family; for the assumption is not proved, as there may have been another Boethus who really was the founder of the sect. As the beginnings of this sect are shrouded in obscurity, so also is the length of its duration. The Talmud mentions a Boethusian in a dispute with a pupil of Akiba (Shab. 108a; Soferim i. 2); yet it is probable that the word here means simply a sectarian, a heretic, just as the term "Sadducee" was used in a much wider sense later on. A Boethus, son of Zonim, and nearly contemporaneous with Akiba (compare Yer. *l.c.* 10b), is mentioned in the Mishnah (B. M. v. 3); he was not, however, a Boethusian, but a pious merchant. A Palestinian amora, *c.* 300 C.E., was also called "Boethus." Compare High Priests, Pharisees and Sadducees.

Bibliography: On the origin of the Sadducees and the Boethusians, see E. Baneth, *Ueber den Ursprung der Sadokäer und Boethusäer* in Berliner-Hoffmann, *Magazin*, ix. 1–37, 61–95 (also printed separately, Dessau, 1882); Geiger, *Urschrift*, 1857, pp. 105 *et seq.*; Grätz, *Gesch. der Juden*, iii. 89, 223, 4th ed.; Schürer, *Gesch.* ii. 217–218, 409–419. For a complete bibliography see Pharisees and Sadducees.

K. L. G.

BOGNAR, FREDERIKE: German actress; born at Gotha Feb. 16, 1840. Her father was a singer, and Frederike was destined for a musical career. After appearing a few times in children's parts in Budapest, she was sent to Munich to study music under Mme. Behrend-Brandt, who was her aunt. She sang for some time on the concert platform, but finally decided to become an actress. After studying under Denker, and later under Laube, she made her début at Zurich in 1856. In the following year Bognar went to the Hamburg Stadttheater, where she remained until 1858, when she went to the Hofburgtheater, Vienna, with which she was associated until 1870. In that year she began a starring tour that lasted for several years. Bognar then went to the Deutsches Landestheater in Prague, and in 1892 joined the Deutsches Volkstheater in Vienna.

In her younger days Bognar played the parts of *Gretchen*, *Clärchen*, *Thekla*, *Desdemona*, *Emilia Galotti*, *Marie* in "Herz und Welt," *Ophelia*, *Louise Miller*, *Lady Tartuffe*, and *Marguerite* in "La Dame aux Camélias." Later in life she portrayed *Medea*, *Maria Stuart*, *Frau Alving* in "Die Gespenster," *Judith*, and *Pompadour*.

Bibliography: *Das Geistige Wien*, p. 44; Brockhaus, *Konversations-Lexikon*, iii. 241, Appendix, p. 176; Flüggen, *Bühnen-Lexikon*, p. 31.

S. E. Ms.

BOGOLYUBSKI, ANDREI: First grand duke of Russia (1169–74). He conquered Kiev after the death of Vladimir Monomakh (1169), but selected the northern city of Vladimir as the capital of the kingdom. At that time Kiev was an important commercial center with a considerable Jewish population, the Jews controlling the trade between western Europe and the Far East. The Jewish travelers

Benjamin of Tudela (1160–73) and Pethahiah of Regensburg (1175–85) visited the city. Admission to service in the prince's militia ("druzhina") of old Russia was not confined to any nationality or creed, and the soldiers enjoyed many liberties. Bogolyubski was the first Russian autocrat, and he curtailed many of these privileges of the druzhina. Besides this, Christianity had made considerable progress in Russia, so that the religious freedom of the militia was also attacked. Bogolyubski, who surrounded himself with foreigners from all countries, both Christian and non-Christian, took pride in showing them the splendid church of the Virgin in Vladimir, in order that those of a different religion might be attracted to the Greek Orthodox Church and be baptized. The chronicler of Kiev praises Bogolyubski especially for his Christian deeds and his conversion of many Bulgars and Jews. It was probably two of these converts, ANBAL THE JASSIN, and Ephraim Moisich, who took part in the successful conspiracy against the life of Bogolyubski. The latter, having banished his brothers and all the boyars who would not implicitly obey him, had become gradually more tyrannical, forgetting that he had been elected by the people. He burdened the latter with heavy taxes, and at his pleasure sentenced them to death. Thus it is not strange that Jews, even though his confidential servants, took part in the conspiracy. The terrible cruelties perpetrated by Bogolyubski's favorite, the bishop Fiodor, cast a deep shadow upon the reign. Nevertheless, he must have had many devoted subjects among the Jews, as is evident from the lamentations of his servant Kuzmishev after the assassination: "Even the Bulgars and the Jews and the pagans weep for you."

BIBLIOGRAPHY: Bestuzhev-Ryumin, *Istoria Rossii*, i., part ii. p. 114; Zabyelin, *Istoria Russkoi Zhizni*, ii. 421; Karamsin, *Istoria*, 2d ed., ii. 316; Kostomarov, *Russkaya Istoriya*, i. 87; *Ipatyevskaya Lyctopis*, pp. 164, 165; *Sofiskaya Lyctopis*, pp. 164, 165; *Regesty*, Nos. 174, 175; Pethahiah of Regensburg, *Sebub*, p. 2, Jerusalem, 1872; Benjamin of Tudela, *Masaot*, i. 3, London, 1841; Harkavy, *Bogolyubski*, in *Ha-Karmel*, 1867.

H. R. M. R.

BOGROV, GRIGORI ISAACOVICH: Russian writer; born March 13, 1825, in Poltava; died May 10, 1885, at Derevki, government of Minsk. He received his early education from his father, who was a Hebrew scholar and who left in manuscript a Hebrew work on astronomy. Grigori devoted himself exclusively to the study of the Talmud and rabbinical literature until his marriage at the age of seventeen. He then without a teacher studied Russian, German, and French, and also learned to play the violin with a certain amount of skill. Being unhappy in his family life, he separated from his wife.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrays the vicissitudes of his life and his surroundings. This was published in the "Ote Chestvennyya Zapiski," 1871–73, and in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.

Having established his reputation as a writer, Bogrov moved from South Russia to St. Petersburg, where he occupied himself entirely with literature. In the last years of his life Bogrov joined the Greek Orthodox Church, and married again.

Besides the above-mentioned work he published: "Yevreiski Manuskript," St. Petersburg, 1876; "Nyezhny Bratetz," St. Petersburg, 1878; "Zhit' ili ne Zhit' Yevreyam Povsemyestno v Rossii," in "Slovo," 1872, No. 2; "Lassall's Tovo Svyeta," in the same journal; and many other novels and sketches from Russo-Jewish life, which appeared in the periodicals "Razvyet," "Yevreiskaya Biblioteka," "Russki Yevrei," and "Voskhod," from 1879 to 1883.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., *s.v.*, St. Petersburg, 1895.

H. R.

BOGUSLAV: Town in the government of Kiev, Russia. It is mentioned in official documents dated 1195. Nothing is known of the date of the Jewish settlement there. Russian and Polish historians record that Boguslav was one of the cities which suffered most severely from the uprising of Chmielnicki; Jewish sources, however, do not mention it among the communities destroyed. The town has a population of about 12,000, of which 10,000 are Jews. In 1809 a Jewish printing-office was established in Boguslav, and the first work published there was "Besamim Rosh," by Joseph Katz.

BIBLIOGRAPHY: *Semenov*, i. 288; *Spisok Yevreiskikh Izdanii*, p. 3, St. Petersburg, 1894.

H. R. I. BR.

BOHEMIA:* Crown land in the northernmost part of the Austro-Hungarian empire. The history of the first settlement of Jews in Bohemia is wrapped in legend. The oldest Jewish sources designate Bohemia as "Ereẓ Kena'an," that is, "Slavonia" (so called because those districts plied a vigorous trade in slaves, in which traffic Jews themselves took part), under which term, however, in a larger sense the countries eastward as far as Kiev are to be understood (Zunz, "Ritus," p. 72; Ar. pp. 54, 131, 989; Salf. p. 151; Vita s. Alberti, in Grätz, "Gesch. der Juden," vi. 68). In Ar. p. 29, an archbishop asks for a Jewish or a Slavonic physician, and in *ib.* p. 50 Ibrahim ibn Ya'ḳub speaks of "ailments of the Slaves" (see "Reisebericht über die Slavischen Länder" published by F. Westberg in the publication of the St. Petersburg Academy, Nov., 1899). Jews resident there are called "Bene Ḥet" (Children of Heth). Inasmuch as intercourse with the East was always very active (Ar. p. 50; M. pp. 31, 363, ["Ereẓ Yawan"]; Güdemann, "Gesch. des Erziehungswesens," i. 114), and in view of the fact that there are Byzantine resemblances in the older ritual of the Prague Altschul, it is supposed that the earliest Jewish settlers in Bohemia came from the East. In the train of the Germans at the time of the Black Death, Jews also found their way into Bohemia from Germany (Pod. pp. 10 *et seq.*), and they were joined by coreligionists from France (Rapoport, "Introduction to Gal 'Ed"), Poland, Austria (Kisch, M. p. 25) and Hungary. Their vernacular was Slavonic, as appears from the explanations of words given by Jewish writers and from proper names current in the Middle Ages (M. pp. 26, 31, 318, 372; Sp. Ur. pp. 24 *et seq.*; Pod. p. 21; Grün, p. 14).

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* For the full titles of works cited under abbreviations, see Bibliography at the end of the article.

Early Settlements.

The first accredited statement concerning the residence of Jews in Bohemia comes from Leitmeritz, where they, as well as others who brought salt or other goods into the town, had to pay a toll to the Stephan's Church (1067) (Ar. p. 66). But the first actual settlement was in PRAGUE, which is described in Jewish divorce papers as "the city called Mezigrade (מזיגרדא), situated on the river Vltava (וולטווא), and on the Bottich (בוטיך) stream." This specification points to the oldest portion of the city, called Vysehrad, as the scene of the first Jewish settlement. There and in the Prague Vorstadt (probably the present Altstadt), closely adjoining the former ghetto (now the Josephsstadt), lived alongside of other merchants and immigrant Germans (1091) "many Jews very rich in gold and silver" (*ib.* p. 77). They held the same legal standing as the Germans and French (*ib.* p. 78; compare pp. 106, 198, 200, 254). The first Crusade and the attendant persecutions of the Jews found the Israelites of Prague prepared for a brave defense of their lives, supported by Duke Vratislav II., as well as by the bishop Cosmas; but the temporary absence of the duke in 1096 at once caused excesses to break out in Prague, Vyšehrad, and Bubenium (*ib.* p. 92; Salf. p. 151). Jews who had been compulsorily baptized in 1096, sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke, who had been apprised of their intention, stripped them of their property, leaving them only the barest necessities of life (Ar. p. 95). In spite of these sufferings, the beginnings of scholarship are exhibited in a ritual question addressed by the Jews of Prague to Moses B. Jekuthiel in Mayence (Grün, p. 9).

They seem to have gradually recovered some of their former favor. In 1124 the Jew Jacob, who after his baptism had become a favorite of Vratislav I., and had risen to be vice-dominus at his court, returned to Judaism and removed the Christian altar and holy relics from a synagogue. He was immediately arrested by his royal master and thrown into prison. The Jews are said to have offered three thousand pounds of silver and a hundred pounds of gold for his ransom (Ar. p. 101).

Toleration.

The prohibition against holding Christian slaves was in all probability disregarded in Bohemia as it was in Moravia, and that by the Christian "slaves" themselves, who enjoyed kindly treatment at the hands of their Jewish masters (Fr.-Gr. p. 10). The attitude of the Church toward the Jews was on the whole benevolent (Ar. p. 101). The community, which in 1142 suffered the loss of its synagogue and many houses by fire, probably during the siege of Prague by Conrad II. of Znaim (*ib.* p. 106), displayed a lively interest in theological studies, which led to close relations with the neighboring congregation of Regensburg, and even with the scholars of northern France. In Prague there lived the Tosafist Isaac b. Mordecai, known as R. Isaac of Prague; in Bohemia lived also Moses b. Jacob and Eliezer b. Isaak, mentioned in the Tosafot. Isaac ben Jacob ha-Laban (from "Albis," the Elbe, Bohemian "Laba") was a rabbinical teacher in Prague, and the brother of Pethahiah of Regensburg, who set out on his travels from Prague (*ib.* p. 131; Grün, p. 10).

In the thirteenth century the circumstances of the Jews were even more favorable. On leaving the country for a journey they had to pay a lighter tax even than the Christian clergy (Ar. p. 186). In 1235 they extended their settlements into the plains of Bohemia (Pod. p. 6). Though it is true that in that year the Jews contemplated leaving Bohemia in expectation of the Messiah's coming (Ar. p. 211), this was not due in any way to oppression. All their old privileges were secured to them; the friendly bull of Innocent IV. (1254) was confirmed by Ottocar II., and, in expressed opposition to the hostile resolutions of the Vienna council, was again confirmed in 1267 (*ib.* pp. 255, 257; Wertheimer, p. 172). The following regulations applied to the Jews in Bohemia as well as to the king's other Jewish subjects: a Christian might testify against a Jew only in conjunction with another Christian and a Jew; a Jew was to be tried only in the synagogue (with "coram suis scolis," in Ar. p. 255). In disputes between Jews the decision was not to rest with the municipal judges, but with the lord of the manor or the chief chamberlain; the Jewish judge had jurisdiction in such cases only if the charge had been brought originally before him. Desecration of the Jewish cemetery was punishable with death, the offender's property escheating to the head of the state. A Jew could not be compelled to deliver upon a Jewish festival a pledge upon which he had lent money. In loan transactions with the Church the Jew was advised for his own good—as also by the municipal laws of Iglau, 1249 (*ib.* p. 244)—to exercise especial caution.

Jews were also found in Tachau, among them being Moses ben Ḥisdai, "one of the grays of Bohemia." His contemporaries were Jacob, son of the above-mentioned Isaac ha-Laban, and Abraham ben Azriel called Isaac Or-Zarua, whose history seems to have been intimately associated with Prague, and whose teachers were counted among the scholars of that city. A Pentateuch commentary was written by a disciple of Judah the Pious, who lived probably in Bohemia. In the second half of the thirteenth century, a grammarian, Jekuthiel b. Judah ha-Kohen or Solomon ha-Naḳdan, lived in Prague. Thus Saadia, Ḥayyug, Ibn Ezra, and Maimonides, together with the exegetes of northern France, may be said to have found a new home in Bohemia (M. pp. 31, 316, 360; Grün, ii. 13).

The Fourteenth Century.

A fitting prelude to the horrors of the fourteenth century was afforded by the massacre of the Prague community, which, it would appear, had its own quarter, the "Vicus Judæorum," as early as 1273 (Grün, p. 24). In 1290 (Wertheimer, p. 175) and 1298 Rindfleisch's robber-band (Grün, p. 16), fell upon the ghetto there, to avenge an alleged insult to the host. As early in the century as 1305 the charges of ritual murder which sprang up in so many German towns found victims in Prague (Kohut, "Gesch. der Deutsch. Jud." p. 162). In 1321 seventy-five Jews were burned at the stake there ("Jahrb. Gesch. der Jud." iv. 147). John of Luxemburg in 1336 plundered the synagogues because by the newly introduced customs duty he could not quickly attain his end (Grün, p. 17). In the same year 53 Jews were burned in Prague ("Jahrb. Gesch. der Jud." iv. 147). At the instigation of the Armleders and their like the Jews in Budweis (Wertheimer, p. 177), where there were in 134 three families, had increased considerably in numbers; those in Czaslau, Prichowitz, and Neuhaus were plundered and murdered (Salf. p. 240). The archbishop of Prague, Arnest I., in 1347 made new charges against them (Wertheimer, p. 173); but they were shielded by the utterance of the emperor Charles IV. in that year, who said that the Jews were his "serfs" ("Kammerknechte"), and that his rights in them must be respected (M. 1894, p. 371). His representative in 1339 likewise protected certain Jews, who had been baptized and had reverted to Judaism again, from the vengeance of the Church; for his humane interference he was promptly excommunicated (Wertheimer, p. 175). On the other hand, however, Charles IV. felt himself justified in considering all the property of his "serfs" as quite his own, and at his pleasure released debtors to the Jews from their obligations. He divided with his nobles the possessions of the Jews massacred in the fearful outbreaks of 1348 and 1349 which accompanied the Black Death in Prague and Eger (*ib.* p. 174; Salf. pp. 250, 268; Kohut, *ib.*; concerning the Jews in Eger, see Wertheimer, p. 176; for those in Kolin: M. 1894, p. 220). All these bloody scenes of the century were brought to a fitting close with the repeated massacres excited in 1388 by the charge of ritual murder (Wertheimer, p. 74); in 1389, by the charge of insulting the host (Salf. p. 306; Zunz, "Ritus," p. 127), during which latter outbreak even the gravestones in the Jewish cemetery were broken, the Altschul synagogue burned, and the walls of the Alt-Neuschul synagogue streaked with the blood of Jewish martyrs (Pod. p. 84; see Abigdor Kara's elegy). Finally, in 1391 the charge of poisoning the wells was made, on which occasion Lipmann of Mühlhausen was among the sufferers (Kohut, *ib.* p. 318).

The Fifteenth Century.

Such an unbroken period of suffering could not but result in the most terrible conditions, but the worst feature, particularly in Prague, was a system of shameful espionage and denunciation of the authorities which raged for more than two centuries, and which sometimes involved rabbis and wardens of the congregations. As lords of their "serfs," Wenzel and Sigismund frequently exacted scrupulous compliance with their alleged "rights" over the Jews (Wertheimer, p. 177; "Zeit. für die Gesch. der Juden in Deutschland," ii. 173; on the relations between Wenzel and Abigdor Kara, and between the Jews and Hussites, see Güdemann, "Gesch. des Erziehungswesens," iii. 154, and Berliner, "Aus dem Leben," etc., p. 55). The Jews were no longer, together with the trade-gilds, considered privileged traders. The fifteenth century witnessed a constant succession of massacres and pillagings (Wertheimer, p. 175), 1422, 1448, 1476 (compare "Gal 'Ed," Nos. 5, 50), etc., which, in part, were no doubt to be ascribed to the turmoil of the Hussite wars, but also to the blood accusation in Trient, 1476. The congregation in Eger alone shows satisfactory development; with it, especially with its teacher Nathan, Isserlein b. Pethahiah kept in touch (M. pp. 18, 134; compare pp. 316, 322).

Expulsions.

The pretentious resolution of the imperial Diet in 1501 (Wertheimer, p. 178), never again to expel Jews from Germany, was very quickly belied by the expulsions of 1503, 1504, 1506, 1507, 1512, and 1516. A similar decree of 1520 was revoked in consideration of a very heavy money contribution (*ib.* pp. 175, 177; Pod. p. 40; "Jahrbuch," *l.c.* p. 147). Systematic persecutions took place under the fanatical Ferdinand I.; in 1527 he confirmed that high-sounding resolution which had been agreed to by Ladislaus II., but in 1541 he negotiated with the Bohemian nobles for the expulsion of the Jews. For the first time a charge of high treason was made against them; they were charged with intriguing with the Turks; and Ferdinand was most zealous in the restoration of the almost forgotten regulations concerning the distinctive Jewish garb (1541, 1544, 1551 ["Zeit. für die Gesch. der Juden in Deutschland," i. 251], 1571). In 1540 (Kohut, *ib.* p. 554; formerly every scholar had to pay two pfennig for his writing materials; Wertheimer, p. 181) he imposed a special property tax upon the Jews, compelling each one to swear upon the Decalogue as to the value of his possessions. In 1541 (*ib.* p. 179) the Jews, with the exception of fifteen families, were expelled from Prague, greatly to the satisfaction of Luther (Grätz, "Gesch. der Juden," ix. 313), Ferdinand's bitterest enemy. In 1554 they were welcomed back again, in return for heavy financial considerations; in 1559 they were again expelled, to be readmitted two years later ("Gal 'Ed," p. 22; Pod. p. 42). Again, in 1562-64 the edict of expulsion was launched against them (Wolf, Th. p. 61, note), but the warmth with which the empress (Pod. p. 42) and archdukes pleaded the part of the Jews was at least a gratifying incident of the decree. In 1568 they were expelled from Kolin and Kuttenberg, and in 1571 from Mattersdorf ("Hebr. Bibl." iv. 149).

The internal development of the community meanwhile had progressed satisfactorily. In 1512 the first Hebrew book was printed in Prague; the Jewish printing business founded there by the Gersonides remained the distinguishing feature of the community until the eighteenth century. In 1547 the censorship made itself felt ("Gal 'Ed," p. 20), and in 1559 suspicions professed concerning the Jewish prayer-book led to an examination in Vienna of all Hebrew books that could be seized in Prague. Even matters of internal management were not free from the interference of the authorities; *e.g.*, the confirmation of the rabbi Abraham b. Abigdor, called "Abraham of Prague" (Kohut, *ib.* pp. 361, 582; compare "Gal 'Ed," p. 121). Unfortunate contentions in the congregation resulted in 1567 in the transfer of the superintendence of Jewish affairs to the Bohemian chambers ("Zeit. für die Gesch. der Juden in Deutschland," i. 310).

Mordecai Meisel.

But in the last third of the sixteenth century the circumstances of the congregation changed for the better and were brighter than ever before. Trade with the interior of Austria, and with Bavaria and Saxony, which the Jews controlled, and the financial transactions of the imperial house enriched Mordecai Meisel, the well-known benefactor of the congregation. He built the synagogue named after him, half a century after Aaron Meshullam b. Isaiah Horwitz had established the Pinkus synagogue ("Gal 'Ed," p. 24). Conjoined with Meisel we find as friend and counselor Löw b. Bezaleel, "the chief Rabbi Löw" (founded, in 1654, in conjunction with Eliezer Ashkenazi, the burial society; on his celebrated audience with Rudolph II. see Pod. pp. 1, 2, 3). The historian, geographer, and astronomer, David Gans, and Lipmann Heller of Wallerstein, author of the "Tosafot Yom-Ṭob," were their contemporaries and fellow-countrymen.

Maximilian II. and Rudolph II., in whose time the Prague congregation attained its highest development (in 1609 the first rabbi is recorded in Jung-Buntzlau; see Grünwald, "Jungbunzlauer Rabbiner"), were followed by Ferdinand II., who distributed all manner of favors to the Jews in the hope of securing their conversion. His court-steward, Jacob Bassev (Bathsheba) Schmieles, was raised by him to the nobility as "Von Treuenberg." The first step hereunto was taken by the institution of the Jesuits' sermons, to which the Jews were compelled to listen (1623 and 1630). But the Passau expedition of 1611 (Zunz, "Ritus," p. 129; "Gal 'Ed," p. 13); the Thirty Years' war (Kisch, Pr. pp. 7, 10), in which the Jews of Bohemia remained loyal to the emperor, receiving in return the protection of his generals (for a letter by Torstenson protecting Jung-Buntzlau see "Zeit. für die Gesch. der Juden in Deutschland," i. 288), and being especially rewarded by the emperor for their defense of Prague against the Swedes; the conflagrations ("Jahrbuch," *l.c.* p. 147) of 1654, 1679, and 1689; the invasion by the French in 1680 (Kohut, *ib.* p. 654)—all brought severe sufferings to the Jews of Prague. Their numbers were increased by emigration from Vienna and in 1650 from Poland (at the head of the latter being Ephraim Cohen of Wilna; see K. Of. pp. 14, 18), in compensation, as it were, for those who at the expulsion of 1542 left Bohemia with Jacob Pollack and Solomon Shechna b. Joseph to settle in Poland. In 1636 the congregation contained 7,815 souls, in 1679 only 7,113 ("Zeit. für die Gesch. der Juden in Deutschland," i. 317). The Prague community attended to the assessment and collection of the taxes from the provincial congregations, and the rabbi was appointed upon the city-tax commission, a circumstance which in 1625 subjected Lipmann Heller to the machinations of Jewish informers (Wolf, Ferd. p. 17). The "Prague Purim," on Ḥeshwan 14 (Kisch, Pr. p. 12), and the "Vorhang Purim," on Ṭebet 22, are memorials to-day of events happening in the seventeenth century. In 1627 the Prague Jewish quarter was independent of municipal authority, governing itself. Celebrated teachers at that time were Salomon Ephraim Lenczyz and Isaiah Horwitz, while Joseph Salomon del Medigo ended his checkered career here.

The Eighteenth Century.

The eighteenth century, which in its last quarter was to see the gates of the ghetto flung wide open, was marked by a blot upon the reign of Maria Theresa, which all the formal edicts of toleration could never remove. The confiscation of their books in 1715 had reminded the Jews of their utterly defenseless condition (M. pp. 41, 359). They may have hoped to recover grace by their conspicuous loyalty, shown first in 1741 on the occasion of the birth of Joseph II. and the empress' first visit to the church (Kohut, *ib.* p. 655), and again particularly at the walls of Prague in 1742 and 1743, where with permission of their rabbi, Jonathan Eybeschütz, they stanchly fought against the French even on the Day of Atonement ("Jahrbuch," *l.c.* p. 151). Their loyalty was rewarded by an edict in 1745 which, without any reason, at one stroke banished them, 60,000 souls strong, from Bohemia, after their payment of a fine of 160,000 gulden. Representations by Venice, Holland, England, Hamburg, and other liberal powers were of no avail. Jonathan Eybeschütz wrote to the French congregations, and even to the pope (Kohut, *ib.* p. 658). Embittered to the extreme by the treachery of the nobles, the authorities desired to make an example of the Jews, especially as the opposition emperor, Charles VII., had shown himself well disposed toward them, and as Frederick the Great was considered by the people as a "father of the Jews" (K. Bur. p. 3). That the authorities did not themselves believe in the accusation of treachery made against them is shown by the fact that it is nowhere alleged as the reason for the expulsion, and that later, in 1771, the Bohemians themselves defended the Jews from a similar accusation (Wolf, Th. p. 69); on the excommunication of Jewish traitors, issued in 1756 by Ezekiel Landau, see H., 1894, p. 416; Wolf, Th. p. 64. The sad results of this outrage affecting the whole country, the stagnation of all business, and the outspoken complaints of the people induced the authorities finally to readmit the Jews. From the edict of recall, it appears that before the expulsion the Jews had been permitted to live in Kaurzim, Tabor, Neuhaus, Pisek, Schuettenhofen, Wodnian, Pilsen, Miess, Klattau, Rokizan, and Laun. They were still to be excluded from the following cities where they had formerly lived: Czaslau, Budweis, Eger, and Leitmeritz ("Jahrbuch," *l.c.* p. 188; in memory of the bloody rule of the Croatians in 1745, to which R. Jonah, among others, fell a victim, a fast-day is still observed in Böhmisch Leipa, on Ṭebet 4; see Kohut, *ib.* p. 658). After this expulsion Maria Theresa treated the Jews on the whole more favorably than before (Wolf, Th. p. 60). But such laws as the Familianten Gesetz (Fr. Gr. p. 171), limiting the number of married persons in a community, the restrictions imposed upon Jewish trade (Wolf, Th. p. 77), rigorous insistence upon the wearing of the Jew badge (yellow collar on the coat; abolished in 1781; "Zeit. für die Gesch. der Juden in Deutschland," i. 27), and the limitations imposed upon Jewish physicians (Wolf, Th. pp. 75–77; the first doctor was graduated in 1778), still showed the same intolerance. All of these, however, were wiped away at one stroke by the edict of tolerance issued by Joseph II. in 1782. The Prague Jewish quarter was incorporated (1784); Jewish physicians were allowed to treat Christian patients in 1785 (Lieben, "Gal 'Ed," p. 18), and Jews were drawn for military service (Kohut, *ib.* p. 757). The home conditions of the Prague Jews likewise improved. On the great fire of 1754 see K. Heine, p. 43; Pod. p. 92. David Oppenheimer, the book-collector, laid the foundation for Jewish bibliography. Jonathan Eybeschütz, a living exemplar of the destructive influence wrought by the Shabbethai Ẓebi imposition (Kohut, *ib.* p. 680), and Ezekiel Landau, his opponent, were the chief scholars of this period. Upon the other side, Peter Beer and Herz Homberg sought to introduce reforms in the Jewish ritual, but met with determined resistance, particularly as Joseph II. himself would have nothing to do with Mendelssohn and his "enlightenment."

The Nineteenth Century.

The nineteenth century must be said to evidence retrogression in the condition of the Jews in Bohemia, since, in spite of the example of Joseph II., the Jews were treated throughout in the spirit of his predecessors. The Familianten Gesetz and its evils, and the various imposts levied, were not abolished until the adoption of the constitution, March 4, 1849. The fact that a few individual Jews have occasionally been raised to the ranks of the nobility has exerted no influence upon the general circumstances of the Jews. Nevertheless, Prague has flourished under the inspiriting breath of modern times, and has become a focus of Jewish learning. Zacharias Frankel was born here; Rapoport, Zunz, and Michael Sachs labored here. The Slavonicizing of Bohemia makes itself evident here and there among the Jews in the adoption of the Czech language at general meetings and occasionally in the pulpit.

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G. M. Gr.

Communities in Bohemia.

Figures in parentheses give number of adjoining villages included.

A. = Almshouse.
C. = Cemetery.
Ḥ. = Ḥebrah.
R. = Religious School.
S. = Synagogue.
W. = Women's Benevolent Society.

Community.	Population of Whole Community.	Institutions.
Adler-Kosteletz (14)	227	C., S.
Aurinowes (Böhmisch Brod) (17)	283	Ḥ.
Auscha (7)	217	C., R., S., W.
Aussig (16)	579	Ḥ., S., W.
Bechin (7)	145	C., R., S., W.
Beneschau (27)	786	C., Ḥ., S.
Beraun (31)	638	Ḥ., W.
Bergreichenstein (7)	112	
Bernaditz (9)	151	Ḥ.
Bilin (8)	206	Ḥ., C.
Bischof-Teinitz (6)	104	S.
Blatna (9)	183	Ḥ., R., S.
Blowitz (5)	177	
Bodenbach (Tetschen) (9)	282	C., Ḥ., W.
Böhmisch Leipa (13)	668	A., Aid Socy., C., Ḥ., R., S., W.
Böhmisch Neustadtl (Manutin) (10)	125	S., R.
Brandeis-on-the-E. (19)	433	Ḥ., W.
Brennporitschen (Blowitz) (8)	162	C., R., S., W.
Brüx (13)	743	C., Ḥ., S., W.
Brzesnitz (7)	203	C., Ḥ., R., S.
Budweis (19)	1,263	C., Ḥ., S., W.
Budyn (Libochowitz) (11)	176	C., Ḥ., R., S.
Czaslau (36)	536	R., S.
Chotebor (37)	519	C., Ḥ.
Choustnik (Sobieslaw) (3)	55	R., S., C.
Ckyn (Wallern) (10)	154	C., S.
Dawle (8)	97	S.
Dereisen (Iechnitz) (6)	213	C., Ḥ., S.
Deutschbrod (22)	461	
Diwischau (16)	276	C., R., S.
Dobra (Unhost) (11)	125	
Dobris (25)	526	C., Ḥ., R., S., W.
Dobruschka (10)	209	C., Ḥ., S.
Dürrmaul (7)	140	C., Ḥ., R., S.
Eger (3)	508	C., S., Ḥ., W.
Elbekosteletz (20)	273	
Falkenau (20)	434	C., Ḥ., S., W.
Flöhau (9)	226	R., S., W.
Franzensbad (13)	184	C., Jew. Hospital, S.
Frauenberg (7)	148	C., R., S.
Gablonz-on-the-Neisse (14)	659	Ḥ., S., W.
Goltsch-Jenikau (20)	524	C., Ḥ., R., S., W.
Habern (11)	222	C., R., S., Ḥ.
Hartmanitz (8)	200	Ḥ.
Hermanmiestetz (Chrudim) (47)	1,185	C., Ḥ., R., S., W.
Holitz (11)	142	
Horazdiowitz (10)	393	C., Ḥ., R., S.
Horelitz (7)	73	C., Ḥ., S.
Horitz (9)	320	C., Ḥ., R.
Horowitz (44)	692	C., Ḥ., S.
Hostaun (11)	155	C., Ḥ., S.
Hriskov (15)	172	C., Ḥ., R., S.
Humpoletz (23)	609	C., R., S., W.
Jechnitz (13)	228	
Jeschin (9)	75	
Jicin (35)	526	C., Ḥ., R., S.
Jistebnitz (7)	151	C.
Jung-Bunzlau (24)	955	C., Ḥ., S., W.
Jung-Woschicz (21)	686	C., Ḥ., S.
Kaaden (16)	238	C., S.
Kaladei (9)	288	C., Ḥ., S.
Kamenitz a.-d.-Linde (19)	568	C., S., Ḥ.
Kardasch-Rzetschitz (9)	148	C., S.
Karlsbad (12)	1,192	C., Jew. Hosp., S., W.
Karolinenthal	1,241	H., S.
Kassegowitz (12)	266	C., Ḥ., R., S., W.
Kaurzim (35)	432	S.
Kladno (5)	430	C., R., S., W.

Community.	Population of Whole Community.	Institutions.
Klattau (14)	724	C., Ḥ., R., S., W.
Kluczenitz (14)	185	C., R., S.
Kohljanowitz (31)	584	C., Ḥ., S., W.
Kolin (26)	1,321	C., Ḥ., S., W.
Kolinetz (Planitz) (12)	116	Ḥ.
Kommotau (14)	911	Ḥ., W.
Königgrätz (24)	566	Ḥ.
Königinhof (14)	423	C., Ḥ., R., S.
Königsaal (11)	187	Ḥ., R.
Königsberg (6)	115	C., Ḥ., S.
Königstadtl (18)	207	
Königswart (5)	139	C., H., S.
Königliche Weinberge	2,040	A., Hosp., S., W.
Koschir (9)	230	
Kozolup (6)	169	C., H., S.
Kralup (9)	182	C., Ḥ., S.
Krumau (13)	216	C., Ḥ.
Kriwsoudov (17)	352	
Kunratitz (21)	242	Ḥ.
Kuttenberg (32)	528	
Kuttenplan (10)	255	Ḥ.
Laun (18)	666	C., Ḥ., S., W.
Ledec (15)	286	Ḥ., R., S., W.
Leitmeritz (12)	691	Ḥ., W.
Leitomischl (21)	438	C., R., S., Ḥ,
Liban (19)	175	C., S.
Libochowitz (5)	231	C., Ḥ., S., W.
Lichtenstadt (9)	222	A., C., R., S.
Lieben (24)	694	Ḥ.
Lobositz (11)	331	Ḥ., W.
Luditz (31)	832	C., Ḥ., S.
Luze (22)	429	Ḥ., W.
Marienbad (5)	282	C., S.
Maschau (2)	146	C., S.
Melnik (40)	519	C., Ḥ., S.
Michle (6)	331	Ḥ., S., W.
Mies (25)	554	Ḥ., S., C.
Mirowitz (20)	371	C., Ḥ., R., S.
Miskowitz (2)	92	C., S.
Mnisek (6)	149	R., S., W.
Mühlhausen (9)	289	Ḥ., W.
Münchengrätz (17)	182	W.
Muttersdorf (2)	87	C., S.
Nachod (22)	903	C., Ḥ., R., S., W.
Nepomuk (11)	161	Ḥ., R., S., W.
Netschetin (5)	94	C., Ḥ., S.
Neu-Benatek (21)	312	Ḥ., S.
Neu-Bistritz (4)	166	C., R., S., Ḥ.
Neu-Bidschow (35)	808	Ḥ., Hosp., R., W.
Neuern (10)	441	C., Ḥ., S., W.
Neugedein (20)	335	Ḥ.
Neuhaus (4)	339	C. (2), Ḥ., R., S.. W.
Neustadtl (6)	193	
Neustraschitz (8)	175	C. (2), Ḥ., S.
Neu-Zedlisch (11)	158	C., Ḥ., S.
Neveklau (21)	256	C., S.
Nimburg (18)	369	Ḥ., S.
Nürschau (8)	181	S.
Onwal (12)	124	S.
Pardubitz (27)	599	C., Ḥ., S., W.
Patzau (29)	509	C., Ḥ., R., S.
Plauten (6)	80	
Petschau (2)	129	C., Ḥ., S.
Pilgram (28)	575	Ḥ.
Pilsen (6)	2,556	C., Ḥ., R., S., W.
Pisek (7)	461	C., Ḥ., R., S., W.
Podiebrad (25)	416	C., Ḥ., S.
Podersam (12)	431	C., Ḥ., S.
Policzka (20)	228	C., Ḥ., R., S.
Polna (12)	400	C., Ḥ., S., W.
Postpelberg (7)	237	C., Ḥ., S.
Postrizin (16)	163	S.
Prague (city proper). See PRAGUE.		
Preitz (17)	334	C., Ḥ., R., S.
Prelautsch (17)	179	C., Ḥ., R., S.
Pribram (24)	689	A., C., Ḥ., R., S., W.
Pristoupim (22)	314	Ḥ., S.
Radenin (8)	183	C., Ḥ., R., S.
Radnitz (14)	325	C., Ḥ., S.
Radoun (20)	296	C., Ḥ., R., S.
Rakonitz (39)	712	Ḥ., W., S., R., C.
Raudnitz (17)	448	C., Ḥ., S., W.
Reichenau (4)	232	Ḥ., W.
Reichenberg (22)	1,139	C., Ḥ., S., W.
Rokitzan (13)	317	
Ronspberg (5)	137	C., Ḥ., R., S., W.
Rosenberg (16)	224	C. (2), S.
Rozdialowitz (12)	164	S.
Roztok (10)	113	S.
Rumburg (10)	220	
Saatz (27)	1,741	C., Ḥ., S., W.
Schlan (25)	352	Ḥ., W.
Schüttenhofen (13)	340	C. (2), S. (2) Ḥ.
Schwarz-Kosteletz (16)	202	Ḥ., S.
Selcan (22)	691	R., S.
Senftenberg (19)	310	Ḥ.
Smichow (5)	987	
Sobieslau (6)	171	
Soborten (17)	376	C., Ḥ., S., W.
Staab (7)	147	
Stalec (6)	138	C., H,. S.
Stankau (6)	72	Ḥ.
Stenowitz (8)	122	
Strakonitz (7)	398	Ḥ., R., W.
Stranschitz (17)	238	R., S.
Swetla (10)	187	Ḥ. W.
Tabor (21)	683	C., S., W.
Tachau (7)	422	Ḥ.
Tauss (5)	207	
Teplitz (6)	2,099	A., C., Ḥ., R., S., W.
Theusing (2)	91	C., Ḥ.
Trautenau (24)	688	C., S.
Triblitz (10)	144	C., S.
Tucap (6)	98	C., Ḥ., S.
Turnau (14)	286	Ḥ., Hosp., W.
Unter-Kralowitz (18)	432	C., Ḥ., R., S., W.
Unter-Lukawitz (21)	303	
Wallisgrün (10)	220	Ḥ., S.
Wällisch-Birken (3)	109	
Weiten-Trebetitsch (6)	146	Ḥ.
Welwarn (9)	115	
Weseritz (14)	322	C., Ḥ., R., S,
Wittingau (11)	233	
Wlaschim (28)	566	Ḥ., W.
Wodnian (13)	340	Ḥ., W.
Wolin (7)	176	C., Ḥ., R., S., W.
Wotitz (12)	560	C., R., S., W.
Wscherau (10)	177	C., Ḥ.
Zizkov (2)	577	

G. A. KU.

BÖHM, MOSES: German physician; flourished in the middle of the eighteenth century. In 1740 he was engaged by the Jewish community of Halberstadt to attend to the medical needs of its poor members; and his salary, 175 thalers per annum, was paid to him regularly, according to the communal records, until 1747. He soon became very popular with Gentiles as well as with Jews, and was consulted professionally by the nobility and high dignitaries. It is supposed that Böhm remained in the service of the community after 1747, but his increased prosperity enabled him to dispense with his salary, which was a heavy charge on the community. Various anecdotes of his skill as a physician and his generosity are preserved among the Jews of Halberstadt, from which it is evident that he must have occupied an important position in that city. There are extant Hebrew letters written by him against the use of amulets, and against the early and hurried burials of the dead, which were common among the Jews of his time. In these epistles he proves himself a good Hebraist, an excellent reasoner, and well versed in rabbinical literature.

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S. P. WI.

BÖHMER, ISRAEL B. JOSEPH: Russian Neo-Hebraist and lexicographer; born about 1820; died in Slutzk, government of Minsk, April 4, 1860. His father, R. Joseph Böhmer (1796-1864), was a prominent Talmudical authority, one of the first graduates from the yeshibah of R. Ḥayyim of Volozhin, and rabbi of Slutzk for thirty-five years. Israel traveled in western countries and knew several European languages. His works abound with Latin, German, and French quotations, and show a familiarity with scientific methods of investigation. His chief work is "Kitbe Israel Böhmer" (The Writings of Israel Böhmer), part i. or letter i., Warsaw, 1849, a treatise on the Essenes, containing many etymological explanations of Hebrew and Talmudical terms. His "Keẓad Ma'arikin" (How to Arrange) is a contribution to Talmudical or rabbinical lexicography, and was published as a specimen of a large work on the subject (Berlin, 1855). Böhmer edited, in conjunction with G. Polak of Amsterdam, "Eẓba' Elohim" (The Finger of God), a sketch of the life of R. Isaac Tirnau, with notes and appendix (Königsberg, 1857). He also published, together with E. L. Silberman, for whose "Ha-Maggid" he worked about nine months, a new and annotated edition of Samuel Shullam's Hebrew translation of Josephus' work, "Contra Ap." (Lyck, 1858). His lexicographical articles appeared in "Kerem Ḥemed," iii. 13–22, 116–149 (of which the above "Keẓad Ma'arikin" is practically a reprint). There also appeared from his pen "Lexicalische Beiträge zum Talmud," in "Literaturblatt des Orients," 1850, ii., Nos. 25, 27, 39. His Hebrew is far from being pure or classical, and contains many curious Germanisms ("Reformer and Jewish Times," New York, vol. x., No. 20).

BIBLIOGRAPHY: *Ha-Maggid*, iv., No. 15; Zeitlin, *Bibl. Post-Mendels.* p. 36; Fuenn, *Keneset Yisrael*, p. 493.

H. R. P. Wi.

BÖHMER (פיימער), JOSEPH B. MEÏR: Lithuanian rabbi and Talmudist; born at Skudy in 1796; died May 7, 1864, at Slutsk. One of the most eminent pupils of R. Ḥayyim of Volozhin, Böhmer attained such a reputation as Talmudist that legal questions were sent to him even from Palestine and Babylon. Following the methods of his teacher, he was especially remarkable for his strictly logical treatment of the Talmud and rabbinical literature, being a decided opponent of the pilpul. Böhmer was greatly beloved and respected in his community for his personal qualities as well as for his scholarship. He officiated as rabbi for thirty-five years, and left a large collection of responsa, and scholia to the Yad ha-Ḥazaḳah and the Shulḥan 'Aruk, which are still extant in manuscript. Böhmer was succeeded in the rabbinate of Slutzk by his son Meïr.

BIBLIOGRAPHY: *Ha-Karmel*, iv. 278; Fuenn, *Keneset Yisrael*, p. 493.

L. G.

BOIL: The rendering, in the English versions of the Scriptures, of the Hebrew word "sheḥin," which comes from a root meaning "to warm," and indicates an inflamed spot. In the Bible it is used to describe two distinct forms of disease, each characterized by a local swelling, exceedingly painful and accompanied by a discharge of pus: (1) the simple boil, limited to one spot and not contagious (Lev. xiii. 23); and (2) the loathsome eruptions characteristic of endemic elephantiasis, a form of leprosy so called because the feet of the victim swell to a great size and resemble the feet of an elephant. This seems to have been the form of disease with which Job was afflicted (Job ii. 7), although the suddenness with which he was "smitten with sore boils from the sole of his foot unto his crown" is more suggestive of plague.

That the Jews distinguished between the first and the second type—which latter seems to have been known as the "botch [or boil] of Egypt" (Deut. xxviii. 27)—is clearly demonstrated by the law set forth in Lev. xiii. 18–23. Doubtful cases were brought before the priests. If the scar left by a boil was lower than the skin, and the hair upon it was white, the case was pronounced one of leprosy. In the absence of these signs the afflicted one was shut up for seven days. If at the end of that time the disease had spread it was a case of leprosy; if not, the scar was recognized as that of a simple boil, and the man was declared clean. See LEPROSY.

J. JR. C. F. K.

BOJANOWO: A town in the district of Ravditsch, province of Posen, Germany. A Jewish community of one hundred and forty-four souls dwelt in Bojanowo as early as 1793. They were under the protection of the Boyanowskis, the lords of the manor, who had founded the town in 1638. They received from the lords the privilege of free trade, the right to buy houses, and the right to pursue all handicrafts, for which they had to pay in per capita taxes twelve full-weight groschen to the king, eight thalers and ten silver groschen to the lord of the manor, and eight silver groschen to the city, for permission to reside in it. In the beginning of the nineteenth century Samuel Samwel Munk, "who knew how to read and write German, and was in the habit of reading German books and even journals in the hours that are neither day nor night," held the position of rabbi at Bojanowo, whence he was called to Wollstein (Graetz, "History of the Jews," index volume, p. 7, Philadelphia, 1898). The synagogue, built as early as 1793, was burned down during the great fire in 1857, but was rebuilt the following year. The Jewish cemetery was opened in 1817. In 1900 Bojanowo counted a Jewish population of only fifty-eight out of a total of 2,200.

D. M. L. B.—H. R.

BOKHARA: Capital of the khanate of the same name in Central Asia; a principal seat of Islam and, with Samarcand, a center of Mohammedan culture in Central Asia since early times. The city probably had a Jewish population even at the beginning of the Mohammedan rule. The Jews of Bokhara, whose mother-tongue points to their Persian origin, consider themselves descendants of the Ten Tribes, and identify the Biblical "Habor" (II Kings xvii. 6) with the name "Bokhara." In support of this theory, their chief rabbi in 1832 pointed out the identity of the consonants in the two names to the well-known missionary Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," p. 30, New York, 1845). According to the same informant, the documents relating to the earliest history of the Jews under Genghis Khan's rule (1218–26) have been lost.

Half a century before the conquest of Bokhara by the Mongols, Benjamin of Tudela, during his sojourn in Persia, gathered information relating to

Under Mongol Rule.

the Jews living on the Oxus, especially concerning one independent Jewish tribe that claimed to derive its descent from the Ten Tribes, and was in friendly relations with the Turkish nomadic tribes of Transoxiana. Benjamin does not mention Bokhara, but he speaks of Samarcand, where, according to his statement, there were 50,000 Jews, among them men eminent for wealth and learning. Bokhara, no doubt, had its Jewish population also at that time (compare Vámbéry, "Gesch. Bocharas," i. 156); but the Jewish historical sources for many centuries mention neither Bokhara nor the other cities of Transoxiana. The only monument of the intellectual activity that may be presupposed among the Jews of that region is the curious dictionary of Solomon b. Samuel (see Bacher, "Ein Hebräisch-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900), a work completed in 1338 in Oorgbenj (Gurgang), hence in the country bordering Bokhara on the west. The conclusions that may be drawn from this work regarding the intellectual status of the Jews in the countries bordering on the Oxus may certainly also be applied to Bokhara.

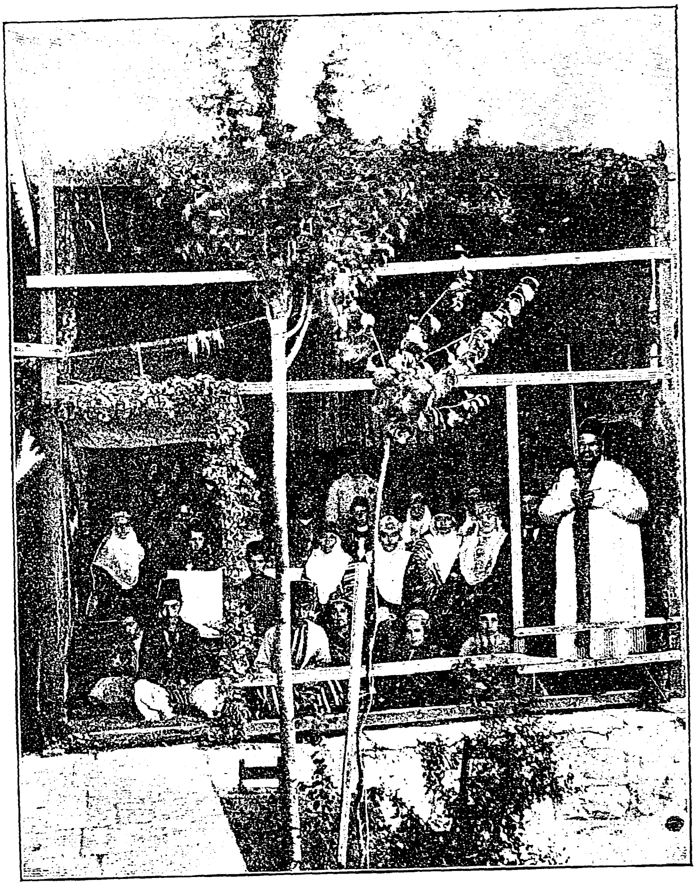

Jews of Bokhara Celebrating the Feast of Tabernacles.
(From a photograph by the American Colony, Jerusalem.)

Poetical Efforts.

More than three centuries separate Solomon b. Samuel from the next name from Central Asia recorded by Jewish literary history. This was the poet, known in non-Jewish circles under the name of Yusuf Yehudi (Joseph the Jew), who flourished in Bokhara at the end of the seventeenth and in the first half of the eighteenth century. With the exception of the names and a few dates no biographical notices have been preserved, either of him or of the other members of the Judæo-Persian poetic circles that flourished contemporaneously at Bokhara. In 1688 Yusuf Yehudi, whose full name was Mollah Joseph b. Isaac, completed the "Seven Brothers" (referring to the seven martyrs and their mother; see II Maccabees vii. 1), a poem still popular among the Jews of Bokhara. He died in 1755 at an advanced age. Yusuf Yehudi and his fellow-poets, who were generally called "Mollah" (from the Mohammedan word for "scholar"), used Jewish material in their Persian poems, but also assiduously cultivated Persian poetry. As their own poems were written in the Hebrew script, they transcribed the Persian classics, Nizami, Hafiz, etc., into this script for the benefit of the Jews of Bokhara; and also translated Hebrew poems, such as those of Israel Najjara, into Persian verse. The Persian translation of the Pentateuch, which is now used by the Jews of Bokhara, seems to date from a much earlier time, and is probably the earliest literary monument of the Jews of Bokhara (on Yusuf Yehudi and the circle of poets of Bokhara, see Bacher, in "Z. D. M. G." liii. 389–427; *idem*, in "Jew. Quart. Rev." xiv. 116–128).

The next name to be mentioned from Bokhara is that of the poet Ibrahim ibn Abu al-Khair in the beginning of the nineteenth century, author of an account of a contemporaneous event; namely, the martyrdom of Khudaidad (*i.e.*, El-Nathan) at Bokhara in the reign of the fanatical Emir Mas'um (d. 1802). In addition to the picture of Mohammedan fanaticism under which the Jews of Bokhara had to suffer, this poem, based on fact (see Bacher, in "Zeit. für Hebr. Bibl." iii. 19–25; *idem*, in "Z. D. M. G." lii. 190–212; Gottheil, in "Amer. Jour. Semit. Lang." xv. 124), gives an insight into their inner life and their domestic and social conditions. Ḥoja of Bokhara, who in 1816 wrote a Book of Daniel in the Persian language, was perhaps a brother of the martyr (see "Jew. Quart. Rev." vii. 119).

Wolff's Visit.

In 1832, some decades after Khudaidad's martyrdom, the first European came to Bokhara, and after having visited the city again in 1844, gave some detailed information concerning the Jews there. This was the missionary Wolff, mentioned above, who recounts the following in his book (*l.c.* ii. 3):

"In Bokhara there are 10,000 Jews, who are mostly dyers and silk merchants; they wear a small cap, and a girdle around the chest, in order to be distinguished from the Mohammedans. Their synagogue is a very old building, although excellently preserved. During my sojourn there the emir [Nasrullah Khan, who reigned 1826-60 (see Vámbéry, *l. c.* ii. 165)] gave them permission to repair but not to enlarge the building."

Wolff says that the same emir frequently went to the house of the rabbi Simhah during the Feast of Tabernacles to witness the celebration and to partake of the feast.

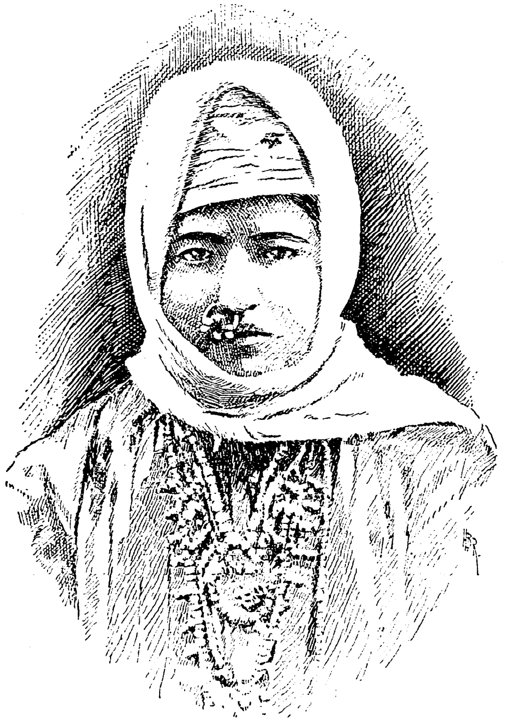

A Jewess of Bokhara.
(After a photograph.)

In 1849 the traveler J. J. Benjamin II. ("Eight Years in Asia and Africa," p. 173, Hanover, 1859) met at Bombay a Bokhara coreligionist, Messias (Mashiah) by name, who gave the following information concerning the Jews of his city:

"He told me that nearly 2,500 Jewish families live at Bokhara and in the neighborhood who support themselves by trade, agricultural labor, and mechanical employment. They are obliged to wear on their garments a piece of old stuff, by which they can be distinguished from the Tatars."

In view of the great oppression that the Jews of Bokhara suffered, it is not strange that, as Wolff recounts, an African Jew, Rabbi Joseph Moghrabi, who came to Bokhara in the first quarter of the nineteenth century, was wont to say: "O Lord! when will the time come that the followers of Jesus shall take possession of this country?" (*l.c.* i. 14).

Under Russian Rule.

Bokhara was opened up to Europeans in 1863. Soon afterward Russian aggression commenced in central Asia. Tashkent was annexed by Russia in 1866; in 1868 Samarcand was seized, and a large part of the khanate of Bokhara was added to the government of Russian Turkestan. Bokhara itself remained the capital of the emir, who, however, became more and more a dependent of Russia. At present he is hardly more than a Russian governor. The Russian occupation of the territory of Bokhara brought comparative freedom to the Jews. In his work entitled "Russia in Central Asia in 1889 and the Anglo-Russian Question," p. 172, London, 1889, Lord Curzon, at present viceroy of India, who visited those regions in 1888, has the following to say concerning the Jews of Bokhara:

"The Jews are here a singularly handsome people, of mild feature and benign aspect. Confined to an Oriental ghetto and for long cruelly persecuted in Bokhara, they still exhibit in their prescribed dress and appearance the stamp of a peculiar people. The head is shaven save for two long locks hanging in a curl on either temple; they wear a square black calico bonnet trimmed with Astrakhan border, and a girdle round the waist. To my astonishment, I met with one who could speak a little French."

Franz von Schwarz, who from 1874 to 1890 was astronomer of the observatory of Tashkent and director of the meteorologic institute of Turkestan, gives valuable information on the Jews of Bokhara in his suggestive book, "Turkestan, die Wiege der Indogermanischen Völker" (Freiburg in Baden, 1900), from which the following passages (pp. 441-445) may be quoted:

Occupations.

"Just as in Turkestan usury is almost exclusively in the hands of the Indians, so the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews [compare p. 384: "The dyeing of silk is done chiefly by the Jews, their occupation being easily recognized by their hands, which are always blue"; p. 431: "The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk"]; the native apothecaries and physicians are also Jews. The Bokharian Jews are as cleanly as the Sarts, eminently modest and polite, and produce on the whole a more pleasing impression than the Sarts and Uzbegs. It is impossible to describe how the Jews of Bokhara have hitherto been treated in all the Central Asiatic khanates, and in part even to-day in the independent states. . . . Like lepers, they are obliged to live in their own quarters. In Bokhara no Jew is permitted to wear a turban or belt; he must gird himself instead with a rope, and must wear a fur cap of a prescribed shape [compare Curzon, *l.c.*]. . . . As far as the restrictive regulations will permit them, the Jews prefer to dress like the Sarts, Uzbegs, and Tajiks. They also shave the head like the Mohammedans, leaving, however, two long curls on the temples. . . . They are monogamous, and are remarkable for their large families. Notwithstanding all oppression, they are on the whole wealthy and have already acquired ownership of a number of houses, built in the European style, in the Russian city of

Social Position.

Tashkent. The Jews enjoy full religious liberty in the Russian provinces of Central Asia, and have the same political as well as social status as the other inhabitants. Hence they everywhere look upon the Russians as their rescuers and liberators, and on every occasion assiduously further the Russian advances."

What Schwarz says here of the leaning toward the Russians is substantiated in an interesting way in the Russifying of Jewish names, for apparently they now prefer to add the Russian endings "of," "uf," to their names. Thus, the young interpreter who rendered invaluable services to Elkan N. Adler during his stay at Bokhara, in the summer of 1897, was called Abo Chachmanof ("Jew. Quart. Rev." x. 584). The author of the "Ritual Compendium," the Persian translation of which appeared at Jerusalem in 1901 (see "Zeit. für Hebr. Bibl." v. 147–151), is named Abraham Aminof; and names like Nathanael Davidof, Mattath Suleimanof, Benjamin Abrahamof, are found among the subscribers to the edition of the Pentateuch with Persian translation now appearing in Jerusalem for the benefit of the Jews of Bokhara.

The prosperity mentioned by Schwarz is also substantiated by the settlement that the Jews of Bokhara founded at Jerusalem in 1893. Only five years later this settlement included 179 houses, among them two synagogues and two schools. It became a kind of intellectual center for the Jews that had remained at Bokhara, for in the last few years different works were printed at Jerusalem to supply the religious and literary needs of the Jews of Bokhara. Among these were the above-mentioned Pentateuch edition and Abraham Aminof's "Ritual Compendium," both of which were translated into Persian by Simeon Ḥakam, a man remarkable for his activity, his knowledge of Jewish lore, and his thorough acquaintance with Persian. In his preface to the Pentateuch edition there are interesting remarks on the traditional Persian Pentateuch translation used by the Jews of Bokhara and their pronunciation of Persian. Benjamin Kohen of Bokhara had previously printed a Persian translation of the Psalms (Vienna, 1883) and of the Proverbs (Jerusalem, 1885).

The Persian dialect spoken by the Jews of Bokhara, as may be gathered from the literary documents mentioned and from others, shows many lexical and some grammatical peculiarities; being remarkable for many Turkish, particularly eastern Turkish, words, as appears especially in the above-mentioned "Ritual Compendium" (see Bacher, "Jüdisch-Persisches aus Buchara," in "Z. D. M. G." vols. lv., lvi.; *idem*, "Türkische Lehnwörter und Unbekannte Vokabeln im Persischen Dialekte der Juden Buchara's"; "Kelchi Szemle" in "Rev. Orientale," 1902, iii.). For further information concerning the literary activity of the Jews of Bokhara see Persian-Jewish Literature.

W. B.

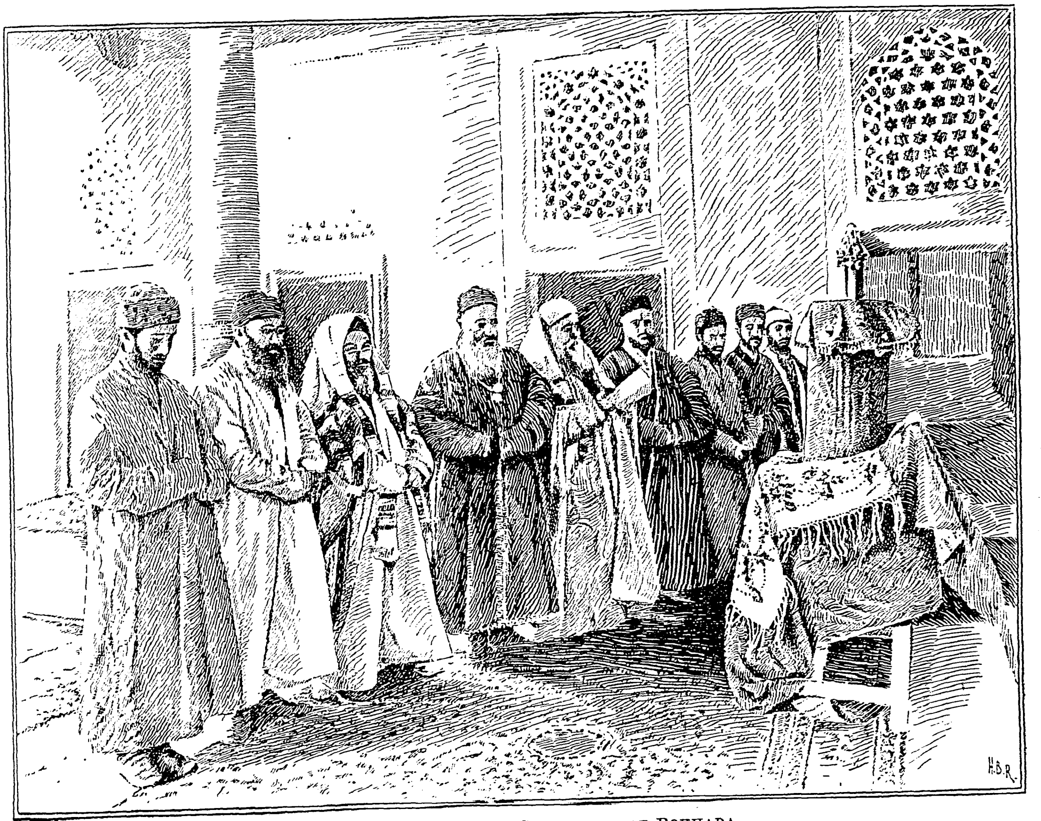

Interior of the Great Synagogue at Bokhara.
(After a photograph by E. N. Adler, London.)

G.

Present-Day Conditions. There are perhaps 20,000 Jews in the country, most of whom live in the towns. Jews have for centuries been resident in both country and capital. Like their neighbors, the Afghans, the Bokharians in general, and especially the Turkomans, are by many believed to be descended from the Ten Tribes; but the Jews of Bokhara are Talmud Jews, and are probably descended from the Babylonian Jews who migrated eastward after the conquest of Jerusalem by the Romans. Their family names prove that many came from Persia via Merv and some from Khiva.

The Chinese Jews of Kai-Fung-Fu (see CHINA) are probably originally from Bokhara, the Persian rubrics in their liturgies being in the Bokharian dialect. The Bokhara Jews themselves have a tradition that their ancestors settled in various parts of Persia, and especially at Sabzawar, two days' journey from Meshed; that they were removed thence under the conqueror Genghis Khan (1220) to Balkh and Samarcand; and that when Samarcand fell into ruin, under Babi Mehemet Khan, the conqueror of Shah Abbas (1598), they went to Bokhara, where there was a Jewish colony; and some of them emigrated thence to Tsheen Patsheen (China), but soon ceased to have communication with their mother-country, though they "carried their genealogies with them."

Statistics and Occupations.

The present writer visited Bokhara in 1897, and found four or five thousand Jews there, inhabiting a special quarter and wearing a special badge on their clothing. They seemed intelligent and hospitable. Many of them were great travelers: one man had been to China; while several had visited India by way of Afghanistan and the Khaibar Pass. At least two hundred had made the pilgrimage to Jerusalem; and there are at the present time (1902) at least that number of Bokharians settled in Jerusalem with the pious purpose of living and dying there.

Most of the traveled Jews of Bokhara had been to Moscow, many to Paris, and some to London. One old man had been five times to Moscow. His first journey there, forty years ago, had been by caravan by way of Astrakhan and the Volga, occupying eighty days and costing 500 rubles.

None of the Bokharian Jews were rich, but most of them seemed to earn a livelihood. Some were cotton-growers; some grew grapes, some cultivated tobacco; while many were merchants trading with Moscow, where they exchanged carpets for manufactured goods, and importing Indian tea from Bombay via Batum and Baku. The greater part of the cotton trade of the khanate is in the hands of the Jews, and 500,000 poods (about 18,000,000 lbs.) of cotton are annually exported from Bokhara.

The largest synagogue of Bokhara is some 500 or 600 years old, with modern additions that resemble chapels in a cathedral, divine service being held separately in each. It has a genizah, or hidden chamber, in the roof, for the preservation of disused sacred writings.

The present chief rabbi is Mollah Hezekiah ha-Kohen, whose father was rabbi before him. In 1832, when the missionary Wolff, mentioned above, visited Bokhara, Mollah Pinchas, the elder, was chief rabbi, and there were four synagogues in the city. Wolff estimated the number of Jews at 10,000, and states that they paid only $300 per annum by way of tax to Bahadur Khan. He also states that there were 300 Jewish families, converts to Mohammedanism, who were scorned by the general population, and who intermarried with the Gholoom or slaves of Persia and not with the Uzbegs. Crypto-Jews from Meshed are still found in Bokhara.

Liturgy and Rabbis.

Toward the end of the eighteenth century one Joseph ben Moses Maimon, a native of Tetuan, and therefore called "Mughrebi," came to Bokhara via Jerusalem and Bagdad. He found the Jews ignorant and unobservant, and revolutionized their ritual and practise, sending to Europe for Hebrew books. The Jews have now forgotten their old Persian liturgy and have adopted that of the Sephardim of Italy, in the belief that they are descended, as Maimon was, from the Spanish refugees of 1492. Rabbi Joseph Maimon had an unsuccessful rival in a learned Yemenite Jew, Rabbi Zachariah ben Mazliah.

The present writer brought back with him about seventy Hebrew and Hebrew-Persian manuscripts from Bokhara and its neighborhood, one of which was written in Herat, many of them being transliterations into Hebrew of the great Persian poets, such as Sadi, Jami, and Nizami, and lesser local celebrities, like Tufili, Zeribu of Samarcand, and Musahfiki.

In 1490 there flourished Uzziel Moses ben David, who wrote poems in Hebrew and Persian. Other poets were Yusuf Yehudi ben Isaac (1688–1755), mentioned above, and his friends, Uzbek, Elisha, and Solomon Mollah. Somewhat later were David ben Abraham ben מחגי, Uzziel, Benjamin Siman-Ṭob, and Eleazar ha-Kohen, and, in the beginning of the nineteenth century Ibrahim ibn Abu al-Khair, author of the "Khudaidad" (ed. Salemann, St. Petersburg, 1897).

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G. E. N. A.

BOLAFFIO, LEONE: Italian jurist; born at Padua July 5, 1848. He was educated at Padua; attended the public schools, the Talmudic college—where S. D. Luzzatto was his teacher—and the University of Padua. Bolaffio afterward practised law at Venice for fifteen years, at the same time acting as professor in the Istituto Tecnico. Then he became professor in the law department of the University of Parma and that of Bologna. He is a member of the Royal Commission for the Reform of the Commercial Code, commander of the organization known as the Crown of Italy, and a chevalier of the Orders of SS. Maurizio and Lazzaro. Bolaffio was the first to advocate the introduction of Gabelsberger's system of stenography into the public schools of Italy, and he himself wrote a manual for this system. He was also the founder, at Padua and Milan, of the Society for Stenography. Since 1876 he has been the editor of the judicial paper "Temi Veneta," founded by himself. Bolaffio's principal work is his "Commento al Codice di Commercio," 2d ed., 1899. He has also advocated the abolition of bankruptcy proceedings in the case of business men of small means.

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S.

BOLAFFIO, LUIGI FILIPPO: Italian journalist and publisher; born in Venice 1846, died at Milan 1901. While he was still a youth his parents moved to Genoa, and there Bolaffio founded "La Favilla," a literary magazine. He returned to Venice in 1866 and became a contributor to the "Rinnovamento" and "Venezia." In 1880 he went to Milan, where he edited the political newspaper "L'Italia." Owing to differences with the publishers, he abandoned this, and founded the "Caffè, Gazzetta Nazionale," which he afterward disposed of to a syndicate holding monarchic but liberal views. The "Gazzetta Nazionale" reflected the opinions of the Lombard aristocracy. Bolaffio's political utterances involved him in many duels, in one of which, with Marin, the socialist and member of the Italian Parliament, he wounded his opponent almost mortally.

On the death of one of his little sons, Bolaffio retired from politics and founded the well-known Milan publishing-house, the Casa Editrice Verri, which issues "Il Mondo Umoristico" and many other popular journals.

During the past twenty years Bolaffio, in conjunction with his wife (Sulamith, the daughter of Baer Jolles of Berlin), wrote sixteen volumes of guidebooks on Italy, Switzerland, and Paris, issued by Treves Brothers, Turin. Many of them have been translated into French, English, and German. Bolaffio was also the author of "Il 14 Giugno, 1859," a historical memoir, Venice, 1867, and "Augusta," a novel, Milan, 1888.

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S. A. P.

BOLAT. See BULAT, ABRAHAM IBN.

BOLECHOW: Town in the district of Dolina, Galicia, Austria, the population of which in 1890 was 4,402, of whom half were Jews. The Jewish community dates from the day of the foundation of the place in 1612 by Nicholas Giedzinsky. According to the privileges granted the Jews by the founder and confirmed by King Sigismund III. of Poland, they enjoyed equal freedom and rights with the Christians. They were released from all burdensome taxes and from the compulsory supply of relays. They had the right to build in any part of the town, and were granted a plot of ground for a garden to each house. Both were their exclusive property, subject only to the payment of a small tax to the lord of the manor. A place to build a synagogue and land for a cemetery were granted them gratis and were free from taxes forever, as were also the other communal buildings that might be erected on the grounds of the synagogue. Charges by Christians against the Jews were under jurisdiction of the lord of the manor or of the judge appointed by him, in accordance with the existing statutes and the privileges granted the Jews by the king. The Giedzinskys were always favorably disposed toward the Jews, who had the right to be elected as jurymen and even as mayors. When, in 1660, the first city mayor was sworn in, he made oath as follows: "I solemnly swear to live in harmony and to defend the rights of the Roman Catholics, the Greek Catholics, and the Jews; of the rich and of the poor alike."

That the Jews of Bolechow were greatly esteemed by their Christian neighbors is evinced by the fact that when the Cossacks, in 1669, burned down the castle of Zydaczow with all the official documents and privileges, the town of Bolechow elected two Jewish delegates—Leib Ilkowitz and Lipman Lazarowitz—to enter the privileges of the town in the new books of that place. When the Tatars invaded Bolechow in 1670 and destroyed and burned down many houses, and the Jewish population was impoverished, the lord of the manor, George de Giednie Giedzinsky, bishop of Lemberg, furnished many loans to the Jews.

BIBLIOGRAPHY: *Allg. Zeitung des Jud.* 1879, pp. 283-285.

D. H. R.

BOLESLAW I. CHROBRY ("the Brave"): King of Poland from 992 to 1025. According to the Polish preacher Matheusz Bembo, a contemporary of Sigismund III. (beginning of the seventeenth century), the first Jews settled in Poland in the reign of Boleslaw Chrobry; and the historian Maciejowski ("Zydzi w Polsce na Rusi i Litwie") states that this king treated the Jews with the utmost kindness. There are traditions, however, to the effect that the Jews had lived in Poland as early as the ninth century, enjoying considerable privileges granted by the earlier Polish princes, and that during the war that Boleslaw waged against the German emperor, Henry II., all their manuscripts were destroyed by fire, among which were the parchments containing records of those privileges. Some historians assert that Boleslaw, fearing that too much reading might enervate his subjects, ordered the burning of the manuscripts.

BIBLIOGRAPHY: W. A. Maciejowski, *Zydzi w Polsce na Rusi i Litwie*, Warsaw, 1878; A. Kraushar, *Historya Zydow w Polsce*, vol. i.

H. R.

BOLESLAW III. KRZYWOUSTY ("the Wry-Mouthed"): King of Poland from 1102 to 1139. In his time, according to Naruschewicz, the Jews spread through Poland and Lithuania as far as Kiev, where they carried on a lively trade, especially in salt with Holics and Przemysl, and probably also in slaves. Being, as Dlugosc asserts, a brave soldier and a magnanimous ruler and conqueror, it is safe to assume that the Jews during his reign enjoyed considerable freedom.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 62.

H. R.

BOLESLAW POBOZNY ("the Pious"): Duke of Kalisz; died 1278. He was distinguished for his courage and administrative ability. Boleslaw aimed at furthering the welfare of his subjects rather than at the enlargement of his domains by wars. Emigration from the neighboring countries had greatly increased the number of Jews in the duchy. This made it imperative to issue special regulations for their government, and in 1264 Boleslaw issued an edict granting them many privileges. This edict consists of thirty-six articles, which display a spirit of toleration far in advance of the age. In 1334 these privileges were extended by Casimir the Great to the Jews of the whole of Poland.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 69 *et seq.*, Warsaw, 1865.

H. R.

BOLESLAW V. WSTYDLIWY ("the Bashful"): King of Poland (1228–79). During his reign (1240) the Mongols under Batu-Khan, the grandson of Genghis Khan, invaded Poland and carried away many thousand Jews as slaves to Asia. His reign is memorable also for the fact that he encouraged the immigration of German artisans into Poland and introduced the Magdeburg law (*Jus Teutonicum*). This influx of Germans evoked against the Jews the hatred that had already taken root in western Europe during the Crusades. This period forms the beginning of the persecutions of the Jews in Poland, which lasted until BOLESLAW POBOZNY inaugurated (in 1264) his beneficial legislation.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 68.

H. R.

BOLESO. See HUNGARY.

BOLOGNA: Capital of the province of Bologna and of the division of Emilia, in northern Italy. As early as the beginning of the fourth century there were Jews in Bologna, but it is difficult to ascertain the exact date of their settlement. In 302 they had a cemetery, where, from malicious motives, two Christian martyrs were buried ("Ambrose," v. 302, ed. Rome, 1579). Nothing further is recorded of the Jews until 1171, when they were expelled from the city for unknown reasons. By the end of the thirteenth century Jews had again settled at Bologna, for they called from Forli the celebrated Rabbi Hillel of Verona. In 1308 they presented to Fra Aymerico, prior of the Dominicans, a Pentateuch written on vellum, and made in the form of a scroll like the copies used in the synagogue. Only the portions of this manuscript containing Numbers and Deuteronomy are now extant, and these are preserved in the university library. In 1700 it was still complete, with a Hebrew inscription erroneously asserting the manuscript to have been written by Ezra.

Early Records.

In 1366 the Jews were enclosed in a ghetto; but by the end of the fourteenth century they owned houses in all parts of the city and also held real estate. The two brothers Moses and Elia, of the Ne'arim family, came in 1394 from Rome to Bologna, bought houses, and founded one of the most beautiful synagogues of Italy. This family claimed to be descended from one of the four noble families carried captive by Titus to Rome. The two brothers were buried in a cemetery bought by themselves; the famous rabbi of Imola, Gedalia Yahia, mentions that he had seen their tombstones. In 1417 Albergati, bishop of Bologna, persecuted the Jews, and ordered them to wear the distinctive yellow badge; this command was withdrawn after a time, but renewed in 1458. In the same year a congress of rabbis was held at Bologna to consider the interests and security of the Jews, and it reassembled in the following year at Forli. (Its conclusions and ordinances, תקנות, have been published by Halberstamm; see the "Grätz Jubelschrift.") In 1419 a delegation was sent to Pope Martin V., who afterward issued a bull favorable to the Jews. Fra Bernardino da Feltre preached against them at Bologna in 1473, but without effect.

Persecutions in the Sixteenth Century.

A series of persecutions began in the second half of the sixteenth century; in Sept., 1553, the Talmud, together with a multitude of other Hebrew books and even copies of the Bible, was publicly burned by order of Pope Julius III. In May, 1556, the Jews were again enclosed in a ghetto by order of Paul IV. A respite came under Pius IV. (1559–66). At that time the community of Bologna had eleven synagogues. In 1569, when Pius V. banished the Jews from the pontifical dominions excepting Rome and Ancona, 800 of them left Bologna. The Jewish cemetery was given to the monks of St. Peter, with the permission to disinter and burn the bodies ("Archivio Domaniale, Monache di S. Pietro," No. xxvi.); consequently some interesting sepulchral stones are preserved in the museum of Bologna. In 1586 Sixtus V. permitted the Jews to return, and in 1593 there were already more than 900 in the city. But in that year Clement VIII. again drove them out, and they departed, carrying with them the bones of their dead, which they buried in the small Jewish settlement of Pieve di Cento.

From 1593 to 1796 the Jews were forbidden to establish themselves at Bologna; a few at a time being allowed to stop in the city for two or three days by special permission. On Sept. 5, 1796, General Salicetti, the commissioner of the French Directory, issued a decree which accorded to Jews the same rights that were given to other citizens. The number of them in Bologna now steadily increased. When the city was restored to the popes in 1814, Pius VII. showed himself very friendly to them. Leo XII. made an effort to revive the oppressive laws, but did not cause much suffering at Bologna. Pius IX., liberal at first, afterward grew intolerant, and the Jews were made painfully conscious of this by the abduction of the boy Edgar MORTARA, who had been secretly baptized by a servant during an illness, and four years later, in 1858, was forcibly taken from his family and carried to Rome. The offense created a great sensation throughout the civilized world. On Aug. 10, 1859, a decree of the governor of the Romagna (which had been united with the kingdom of Italy under Victor Emmanuel) proclaimed the civil and political equality of all citizens. The number of Jews in Bologna now increased rapidly, growing from 229 in 1861 to 350 in 1871. Formerly the dead were buried in the cemetery of the neighboring community, but later the municipality permitted their interment in the communal burying-place.

At the beginning of the twentieth century there were about 1,200 Jews in Bologna, these having come in part from the territory of Mantua, Modena, and other places. They have a synagogue and a chief rabbi. The ritual used in the synagogue is the so-called Roman (Zunz, "Ritus," p. 78).

G. V. C.

The Hebrew printing-press was introduced at a very early time into Bologna, though the exact date is not known. Some bibliographers ascribe the first edition of the Psalms with the commentary of David Ḳimḥi (published Aug. 29, 1477, by Joseph Ḥayyim Mordecai, and Hezekiah of Ventura) to this city (Rabbinowicz in Merzbacher's "Ohel Abraham," No. 4041; compare De Rossi, "Annales," i. 14, and Steinschneider, "Cat. Bodl." col. i.). In 1482 Joseph b. Abraham Caravita (or Çrovetta) set up a printing-press in his own house; and at this press Abraham ben Ḥayyim de Tintori printed the first edition of the Pentateuch, with Onkelos and Rashi, which was finished Jan. 26 of the same year (Zunz, in Geiger's "Wiss. Zeit. für Jüd. Theol." v. 38; Steinschneider, *ib.* col. i.). It is supposed that the edition of the Five Scrolls with Rashi to the whole, and Ibn Ezra to Esther, was issued from Caravita's press, and in the same year (De Rossi, *ib.* i. 130; Steinschneider, *ib.* No. 1031). Again, in the sixteenth century a Hebrew printing-press was active, notably between the years 1537 and 1540, when a company of silk-weavers furnished the means for this work. The following is a partial list of the publications during this period:

In 1537, Joseph ben David ibn Yaḥya's (the younger) "Torah Or" (Steinschneider, *ib.* col. 1477); Obadiah of Sforno's (the elder) "Or 'Ammim" (*ib.* col. 2076); (May 15), "Roman Ritual," together with Elijah Zaken's "Seder Ma'areket" (*ib.* No. 2074); in 1538, Joseph ben David ibn Yaḥya's (the younger) commentary to the Five Scrolls and the Hagiographa (*ib.* col. 1476); Menahem de Recanati's "Piske Halakot" (*ib.* col. 1737); Judah he-Ḥasid's "Sefer ha-Ḥasidim"; ed. Abraham ben Moses Cohen (*ib.* col. 1321); "Tefillot Latini," Italian in Hebrew characters, the text vocalized (*ib.* No. 2436); in 1539, Solomon ben Adret's "Teshubot" (*ib.* col. 2273); in 1540 (Oct.), "Maḥzor," Italian rite, with the commentary of Johanan ben Joseph Trèves to the whole and that of Obadiah Sforno to Pirḳe Abot (*ib.* No. 2579).

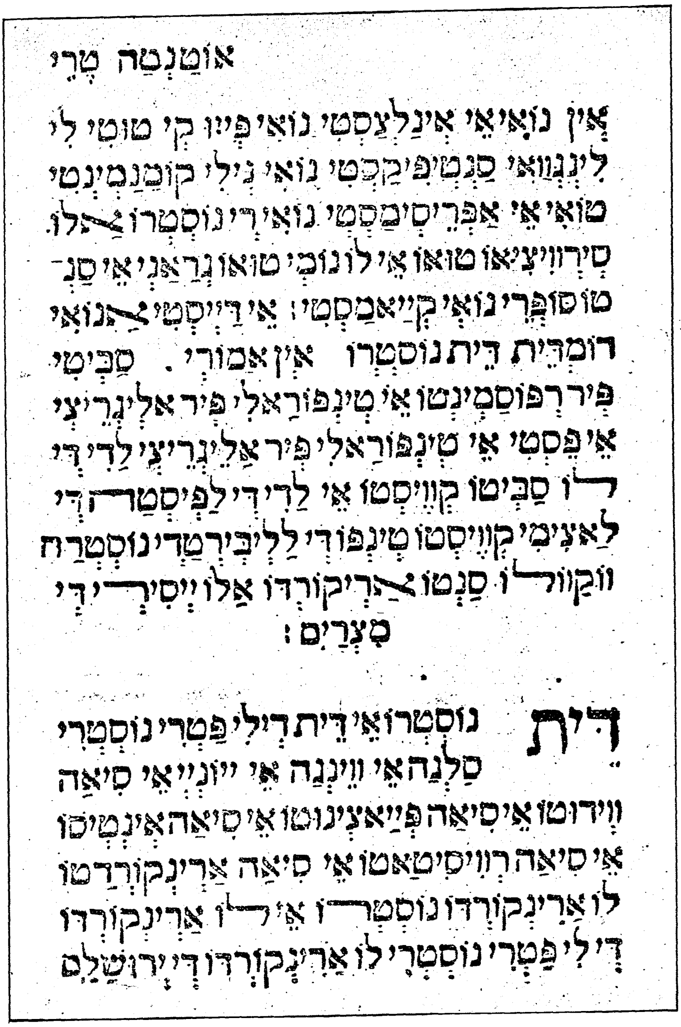

אוטנטה טרי

אין נואי אינליצסטי נואי פיוו קי טוטי לי
לינגואי סנטיפיקטי נואי גילי קומנמינטי
טואי אי אפריסיבסטי נואי רי נוסטרו ־אלו.
סירוויציאו טואו אי לונוכי טואו גראני אי סנ־
טו סופרי נואי קייאמסטי: אי דייסטי ־אנואי
רומהית דית נוסטרו אין אמורי. סביטי
פיר רפוסמינטו אי טינפוראלי פיר אליגריצי
אי פסטי אי טינפוראלי פיר אליגריצי לדי די
ר־ו סביטו קוויסטו אי לדי די לפיסט־ה די
לאצימי קוויסטו טינפו די לליבירטדי נוסטרח
ווקולו סנטו ־אריקורדו אלו ייסיר־י די
מצרים:

דית נוסטרו אי דית דילי פטרי נוסטרי
סלנהאי ויינגה אי ייונייאי סיאה
ווידוטו אי סיאה פייאצינוטו אי סיאה אינטיסו
אי סיאה רוויסיטאטו אי סיאה ארינקורדטו
לו ארינקורדו נוסטר־ו אי ר־ו ארינקורדו
דילי פטרי נוסטרי לו ארינקורדו די ירושלם

"Tefillot Latini." Italian Jewish Prayers Printed in Hebrew Characters, Bologna, 1538. (In the Library of Columbia University.)

For more detailed information, see De Rossi, "Annales Hebræo-Typographic i," § xv., passim; *idem*, "De Hebraicæ Typographiæ Origine," passim; M. Schwab, "Incunables Orientaux," Nos. 5, 23, 24, 467, 472, 473, 476, 484, 489, 495, 514; Freimann, in "Centralbl. für Bibliothekswesen," xix., part 3. In the university library of Bologna is a collection of about twenty-eight volumes of Hebrew MSS. which have been described by Leonello Modono in "Cataloghi Codici Orientali di Alcume Biblioteche d'Italia," Florence, 1878, pp. 323 *et seq.*

G.]

BOMBAY, INDIA. See Beni-Israel, India.

BOMBERG, DANIEL: Christian printer and publisher of Hebrew works; born at Antwerp; died at Venice in 1549. After having learned from his father, Cornelius, the art of printing and of type-founding, he went to Venice, where, from 1517 to 1549, he published many editions of Hebrew works, including the following: The editio princeps of the "Biblia Rabbinica" (מקראות גדולות), the Hebrew Bible with commentaries and three Chaldaic versions or Targumim; the first Hebrew Bibles; editions of and commentaries on the Pentateuch and other Biblical books; many grammatical and lexicographical works; philosophical and ethical treatises; rituals; Mekilta; Sifra; Sifre; parts of the Mishnah; several Midrashim; and, under the auspices of Pope Leo X., the first complete editions of the Babylonian Talmud (with the commentaries of Rashi, Tosafot, and R. Asher b. Jehiel) and the Jerusalem Talmud. In the selection and editing of works to be printed he was assisted by Ḥiyya b. Meïr (for Isserlein), Baruch Adelkind (for Colon), and Jacob b. Ḥayyim (for the Talmud), and others. The following is an approxi-

List of Bomberg's Hebrew Works.

mately complete list of the Hebrew works issued by Bomberg, in chronological order:

Biblia Rabbinica, ed. i., 4 parts	1516-17
Haftarot	1516-48
Bible, ed. i	1517
Psalms, ed. i	1518
Prayer-Book of Roman Ritual	1519
Joseph Colon's Responsa	1519
Israel Isserlein, פסקים וכתבים	1519
"Likkute Pardes" (extracts from various authors)	1519
Babylonian Talmud, ed. i., 15 vols. (first complete edition)	1520-23
Kiddushin	1520
Pesahim	between 1520-23
Bible, ed. ii	1521
Alfasi's "Halakot"	1521-22
Psalms, ed. ii	1521
Abot, ed. i	1521
Megillat Setarim (Parody on Purim), ed. i	1522
Pentateuch	1522
Moses de Coucy, "Sefer Mizwot," ed. i	1522
Jacob ben Asher, "Turim"	1522
Proverbs, Song of Songs and Ecclesiastes, ed. i	1522
Moses b. Nahman, Commentary, "Baba Batra"	1523
Isaac Nathan b. Kalonymus, "Meïr Netib"	1523
Aaron ha-Levi of Barcelona, "Sefer ha-Hinnuk"	1523
Mikweh Abraham	1523
Abraham Saba, צרור המור (Novellæ)	1523
Recanati on the Pentateuch	1523
Jerusalem Talmud, ed. pr	1523
Pentateuch, Megillot, Haftarot, ed. i	1523
Baruch b. Isaac of Worms, "Sefer ha-Terumah"	1523
Solomon b. Adret, Novellæ on Berakot and Hullin	1523
Psalms, ed. iii	1524
Proverbs, Song of Songs and Ecclesiastes, ed. ii	1524
Maimonides, "Yad ha-Hazakah" (2 vols.)	1524
Tefillah (Spanish ritual)	1524
Biblia Rabbinica, ed. ii., 4 parts	1524-25
Bible, ed. iii	1525-28
Abot, ed. ii	1526
Mishnah Sukkah	1526
Mishnah Hullin	1526
Babylonian Talmud, 15 parts, second ed	1526-48
Pentateuch, Megillot, Haftarot, ed. ii	1527
Mishnah Shekalim	1527
Job and Daniel, ed. i	1527
Elijah Mizrahi, Commentary on Rashi, i	1527
Mishnah Kodashim and Toharot	1528
Prayer-Book (Karaitic rite)	1528-29
Tefillah (German ritual)	1529
David Kimhi, "Sefer ha-Shorashim"	1529
R. Nathan ben Jehiel, "'Aruk"	1531-32
Pentateuch, ed. ii	1533
Psalms, ed. iv	1537
Job and Daniel, ed. ii	1538
Psalms, ed. v	1538
Proverbs, Song, and Ecclesiastes, ed. iii	1538
Elias Levita, "Masoret ha-Masorah"	1538
Elias Levita, "Tub Ta'am"	1538
Benjamin Ze'eb's Responsa	1539
Mishnah Mo'ed Katan	1539
Pentateuch, Megillot, Haftarot, eds. iii.-v	1543
Bible, ed. iv	1544
Elijah Mizrahi, Commentary on Rashi, ii	1545
Mekilta	1545
Biblia Rabbinica, ed. iii., 4 parts	1546-48
Hai Gaon, שו״ת	1546
Pesikta	1546
Sifre and Sifra	1546
Yelamdenu, i. e., Tanhuma	1546
Shoher Tob on the Psalms	1546
Moses ibn Habib, "Marpe Lashon"	1546
Abraham ibn Ezra, "Zahut"	1546
Abraham ibn Ezra, "Moznayim"	1546
Isaac Arama, Commentary on the Pentateuch	1546
"Sha'are Dura"	1547
Levi b. Gershon, commentary on the Pentateuch	1547
Moses de Coucy, "Sefer Mizwot," ed. ii	1547
Pentateuch, Megillot, Haftarot, ed. v	1548
Bahya, "Hobot ha-Lebabot"	1548
Jacob Weil's Responsa	1549

His Typography.

Though not actually the father of Jewish typography, as he is sometimes called, Bomberg began a new epoch in that art, and during the latter part of his life had many rivals and imitators even at Venice; these including Francesco Brucello, the two Dei Farri brothers, Marco Antonio Giustiniani, the Bragadini, Jean de Gara, and Zanetto. Some of these having won from Bomberg his ablest assistant, Cornelius Adelkind, acquired considerable wealth in their profession; but Bomberg himself expended so much money on the paper, engravings, and types for which his works were noted, that before his death he had lost almost his whole fortune.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* v. 37 *et seq.*; Steinschneider, in Ersch and Gruber, *Encyc.* article *Jüd. Typographie*, xxviii. 43b.

J. M. S.

BONA SFORZA: Polish queen; born 1493; died 1557; second wife of King Sigismund I. She was remarkable for her beauty and energy, but thoroughly hated in Poland for her intrigues and avarice. She sold high government offices, and her courtiers and "voyevod's" were bribe-takers. Her favorite, the influential crown marshal, Peter Kmita, obtained bribes simultaneously from both Jewish and Christian merchants, promising either party to protect its interests at the Diet or before the king. During the last years of Sigismund's reign Queen Bona not only assumed equal sovereign power with him, but often exercised absolute rule.

There are many documents extant granting privileges to the Jews in Bona's name, which privileges were confirmed by subsequent rulers of Poland (see SIGISMUND I., THE OLD; SIGISMUND AUGUST, and POLAND).

BIBLIOGRAPHY: *Vita Petri Kmithae de Wisnicze Palatini Cracoviensis*, p. 200, Posen, 1854; *Czacki, Rosprava o Zydach*, pp. 81, 82, Wilna, 1807; Solomon LURIA (Rashal), *Shaalot Uteshubot*, 1547, No. 35; Grätz, *Gesch. der Juden*, ix. 443; A. Kraushar, *Historya Zydow w Polsce*, 2 vols., p. 181, Warsaw, 1866; *Regesty i Nadpisi*, Nos. 223, 255, 460, 463, 494, St. Petersburg, 1899.

H. R.

BONAFOS, or **EN BONAFOS, ALFAQUIN:** French physician; lived in the second half of the fourteenth century at Perpignan, where he was president of the community.

BIBLIOGRAPHY: Nissim Gerondi, *Responsa*, No. 65; Gross, *Gallia Judaica*, p. 474.

G. I. BER.

BONAFOS, ASTRUC AZARIAH B. JOSEPH. See AZARIA B. JOSEPH.

BONAFOS, MENAHEM BEN ABRAHAM (called also **Bonafoux, Abraham of Perpignan**): French philosopher; flourished at the end of the fourteenth century and at the beginning of the fifteenth. He was the author of a work entitled "Sefer ha-Gedarim" (Book of the Definitions), or, as it is also called, "Miklal Yofi" (Perfection of Beauty), a dictionary of technical expressions in Hebrew works on philosophy, ethics, and medicine, especially the terms found in the "Guide of Perplexed." The author aimed rather to give a clear explanation of the terms than their etymology, though drawing sometimes upon Arabic and Greek for help in his explanations. The work was published with some notes by Isaac ארוין (probably "Arroyo") at Salonica in 1567, and at Berlin in 1798, with a Hebrew commentary by Isaac Satanow.

BIBLIOGRAPHY: De Rossi, *Dizionario Storico*, p. 75; Steinschneider, *Cat. Bodl.* col. 1719; Gross, *Gallia Judaica*, p. 476.

K. I. BR.

BONAFOS (בונפוס), or **BONIFAS** (בונפאס), **VIDAL:** Talmudist of Barcelona, at the end of the thirteenth century. Bonafos took a very active part in the anti-Maimonistic controversy, and tried also

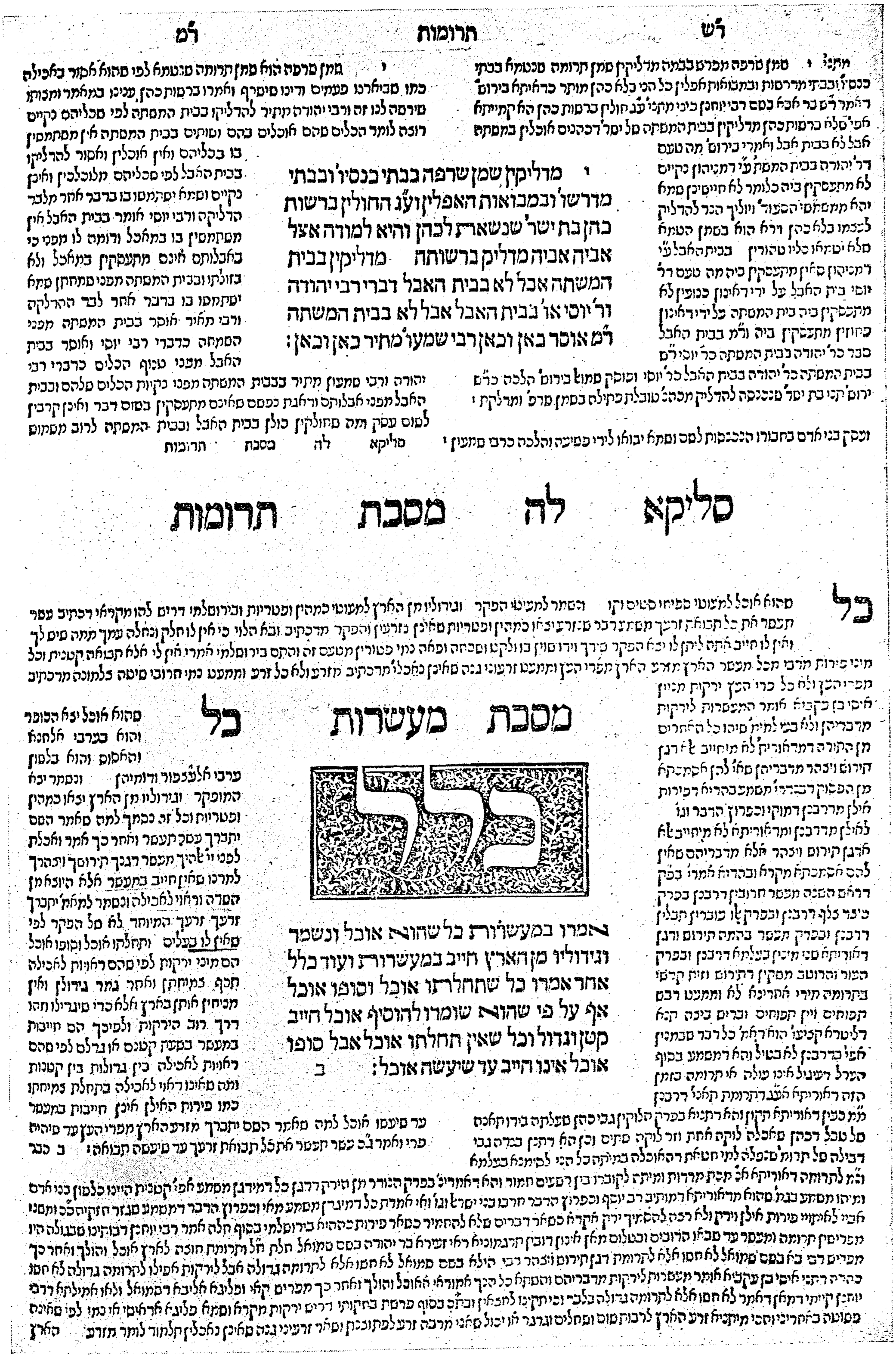

ר״ש תרומות ר״מ

י מדליקין שמן שרפה בבתי כנסיו׳ ובבתי מדרשו׳ ובמבואות האפלין וע״ג החולין ברשות כהן בת ישר׳ שנשארת לכהן והיא למודה אצל אביה אביה מדליק ברשותה מדליקין בבית המשתה אבל לא בבית האבל דברי רבי יהודה ור׳ יוסי או׳ בבית האבל אבל לא בבית המשתה ר״מ אוסר כאן וכאן רבי שמעו׳ מתיר כאן וכאן:

סליקא לה מסכת תרומות

סליקא לה מסכת תרומות

מסכת מעשרות

כלל אמרו במעשרות כל שהוא אוכל ונשמר וגידוליו מן הארץ חייב במעשרות ועוד כלל אחר אמרו כל שתחלתו אוכל וסופו אוכל אף על פי שהוא שומרו להוסיף אוכל חייב קטן וגדול וכל שאין תחלתו אוכל אבל סופו אוכל אינו חייב עד שיעשה אוכל: ב

PAGE FROM BOMBERG'S EDITION OF THE TALMUD, 1526.

(In the Union Theological Seminary, New York.)

to influence his brother, Crescas Vidal of Perpignan, against the study of philosophy. Bonafos' two letters to his brother are printed in the collection "Minḥat Ḳena'ot" (pp. 45, 491, Presburg, 1838). To Moïse-Nathan, author of the ethical poem entitled תוצאות חיים (printed in the שתי ידות of Menahem Lonzano, pp. 142–150, Venice, 1638) (MSS. Paris, No. 1284, 1), were addressed some pieces of verse on the subject of his writing, and one of these was composed by Bonafos Vidal. Neubauer, however, doubts whether this is the same rabbi who was connected with the disputes of Abba Mari. The identity of Bonafos with Bonafos Vidal of Salon, whose name is given as the owner of a manuscript now in Rome (Vatican, No. 107, 7), is not clear. This manuscript contains a prayer for the Feast of Purim, composed by Kalonymus b. Kalonymus.

BIBLIOGRAPHY: Parma, *MSS. De Rossi*, No. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2182; Turin, v. 30; Paris, No. 970, 6; Renan-Neubauer, *Rabbins Français*, pp. 600, 658, 660, 688, 727, compare xxxi. 766; Gross, *Gallia Judaica*, p. 464.

L. G. M. S.

BONAFOUX, DANIEL ISRAEL: An active adherent of Shabbethai Ẓebi; lived at Smyrna in the seventeenth century. He was not disappointed when the apostasy of the latter was announced. At Shabbethai's death he pretended to have had visions and to have received the gift of prophecy. He maintained that Shabbethai was not dead, but hidden, and that he would reappear after forty-five years.

People at that time were so excited that every charlatan found followers. Realizing the danger of such a state of things, the rabbinate of Smyrna addressed itself to the cadi and obtained the banishment of Bonafoux. He then settled with his followers at the small town of Kasaba, near Smyrna, where he continued his preaching. At the same epoch, Abraham Michael Cardoso, the founder of cabalistic dualism, who had been banished from Tripoli for misconduct, arrived at Smyrna and found in Bonafoux a warm friend. The agitation begun by Bonafoux lasted for several years, until he, like his master, Shabbethai Ẓebi, embraced Islam.

BIBLIOGRAPHY: Emden, *Torat ha-Ḳenaot*, ed. Lemberg, p. 55; David Kahana, *Eben ha-To'im*, p. 55; Grätz, *Gesch. der Juden*, x. 301.

D. I. Br.

BONAFOUX, MENAHEM B. ABRAHAM. See Bonafos, Menahem b. Abraham.

BONALD, LOUIS-GABRIEL-AMBROISE: French philosopher, politician, and anti-Jewish writer; born Oct. 2, 1774; died at Nomma Nov. 23, 1840. Being opposed to the Revolution of 1789, he emigrated in 1791 and settled at Heidelberg, where he wrote his first important work, "Théorie du Pouvoir Politique et Religieux dans la Société Civile," which was condemned by the Directorate. Later he returned to France, and became the leader of the political and ecclesiastical reaction. He endeavored to reduce the Jews to their former degraded position.

In an article, "Sur les Juifs," in the "Mercure de France," Feb. 8, 1806, Bonald repeated the usual anti-Semitic accusations. The burden of his tirade was that the Jews were at war with morality, that they formed an "imperium in imperio," and that the majority of them were parasites. Before Jews could be emancipated they must be uplifted morally and religiously: in other words, they must embrace Catholicism. The French Jews, not realizing the full import of Bonald's attacks, did not defend themselves energetically enough; only Moses Pinado of Bordeaux replying to his diatribes.

After the Restoration, Bonald became a member of the council of public instruction, and from 1815 to 1822 he sat in the Chamber as a deputy. His speeches and votes were invariably on the extreme conservative side. From 1816 onward he was a member of the Academy; and in 1830 he retired to his country seat, where he remained till his death.

BIBLIOGRAPHY: *Encyc. Brit.*; Grätz, *Gesch. der Juden*, xi. 246 *et seq.*; *La Grande Encyclopédie*; P. Larousse, *Dict. Universel.*

D. A. R.

BONAN, DAVID: Rabbi of the Livornian community of Tunis; died in that city in 1850. After his death his family defrayed the expenses of the publication of his works, "Nishal David," "Ohel David," both containing responsa (Leghorn, 1857); "Mo'ed David," a commentary on "'Abodat ha-Ḳodesh" of Solomon Adret (Jerusalem, 1887); "Maḥaneh David," and various treatises on ritual divorce (*ib.* 1889). In collaboration with Judah Levy of Gibraltar he wrote "Dai Hashab"—responsa on the command to women not to show their hair (Leghorn, 1846); and "Dai Heshib"—a commentary on the treatise Sanhedrin (*ib.* 1846). He also edited some works of his father and of others.

L. G. M. K.

BONAN, ISAAC: Author; father of David Bonan; lived in Tunis at the end of the eighteenth century. After his death the following works of his were published: "Ohole Yiẓḥaḳ" (Isaac's Tents)—commentaries on several treatises of the Babylonian Talmud and on the Yad ha-Ḥazaḳah, Leghorn, 1821; "Ohel Yesharim" (The Tent of the Righteous)—Talmudic novellæ in alphabetic order, Leghorn, 1846; and, added to this latter work, "Berit Abraham" (Abraham's Covenant)—commentaries on the Pentateuch, the Psalms, the Proverbs, and other books, as well as on the Passover Haggadah.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 36 *et seq.*

L. G. M. K.

BONAPARTE, NAPOLEON. See Napoleon I.

BONASTRUC DESMAËSTRE (דסמאשטרי) (called also **Astruc Maestre** or **R. Astrug**): Spanish controversialist at the disputation at Tortosa 1413–14. Bonastruc was a prominent citizen in Gerona. When, under a penalty of 1,000 florins, he was summoned to appear with his fourteen-year-old son and his little granddaughter before the queen dowager of Aragon in order to defend himself against a charge brought against his family, the lawyers of the town interceded in his behalf (April 21, 1411) before the council of the queen dowager, seeking to excuse his absence, and saying that it would be impossible for him to obey the royal summons, since the hostility against the Jews rendered the journey dangerous (see Girbal, "Los Judios en Gerona," p. 35).

In February of the same year Bonastruc wrote to Zerahiah ha-Levi, called Don Ferrer Saladin, concerning a lawsuit which he was prosecuting, in consequence of the betrothal of his son Bonastruc with a young orphan already affianced to another ("Rev. Ét. Juives," xv. 34). Whether the summons to the presence of the queen was in any way connected with the lawsuit, or whether the letter of Bonastruc to Zerahiah ha-Levi was wrongly dated, has not been determined.

On Dec. 8, 1412, at the request of Pope Benedict XIII., Bishop Ramon de Castellar of Gerona, through a notary, invited Bonastruc, Azay (not Azag) Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquim, and Bonastruc Joseph (the last-named not a physician) members of the Jewish community of Gerona, in order to communicate to them the letter from the pope requesting the city to send four, or at least two, of its most learned men to the disputation at Tortosa, adding, "et quia Bonastruch maestre eruditus in talibus asseritur, ipsum volumus inter ceteros principaliter transmittatis, ministrando eis expensas seu salaria in similibus assueta" (Girbal, *ib.* pp. 35, 83). Hence Bonastruc, together with the rabbis Todros and Ferrer, was sent as a delegate from Gerona. Bonastruc, who disputed with Geronimo de Santa Fé on Feb. 10, 11, and 15, on one occasion aroused the anger of the pope (who was present) to such an extent that his fellow-delegates became frightened, and on their return bitterly reproached him, saying: "We had not agreed among ourselves to speak as you have done." It is noteworthy that Bonastruc, together with the rabbis Todros and Ferrer, the delegates from Gerona, conducted the dispute. The report sent as a circular letter to the community at Gerona was probably not written by Bonastruc.

Bibliography: Ibn Verga, *Shebet Yehudah*, pp. 74, 76; Grätz, *Gesch. der Juden*, 3d ed., viii. 407.

G. M. K.

BONASTRUC, ISAAC: Rabbi at Palma in Majorca at the end of the fourteenth century; probably born in Barcelona. After the loss of his entire fortune during the persecutions of 1391, he went to Algiers and forced his services as rabbi upon the Jewish community there, stipulating for an annual salary of thirty doubloons. Bonastruc had shown himself quarrelsome in Palma; and after his advent in Algiers he opposed Isaac ben Sheshet, who had been installed as rabbi by the Jewish community. Bonastruc even tried through slander to drive the latter from his position. Together with Simon Duran and Isaac ben Sheshet, he officiated for a number of years in the rabbinate.

Bibliography: Isaac b. Sheshet, *Responsa*, Nos. 60, 61.

G. M. K.

BONASTRUC DA PORTA. See Moses b. Naḥman.

BONAVENTURA, FORTUNATO DE S.: Member of the Royal Academy of Science of Lisbon about the beginning of the nineteenth century. He attempted a history of the literature of the Jewish authors in Portugal, under the title "Memoria Sobre o Começo, Progresso e Decadencia da Litteratura Hebraica entre os Portuguezes Catholicos Romanos," which appeared in the ninth volume of the Academy's memoirs, but is of little value.

G. M. K.

BONAVOGLIO (ḤEFEZ), MOSES, OF MESSINA: Sicilian physician; born at the end of the fourteenth century; died 1447. Renowned for his learning and eloquence, he was deputed in 1428 by seventeen Jewish communities of Sicily to wait on King Alfonso V. for the purpose of obtaining the abrogation of anti-Jewish laws enacted in that year. Bonavoglio succeeded in his mission, and gained the favor of Alfonso, who appointed him his physician and counselor. At the death of Joseph Nesia, Bonavoglio was elected chief rabbi ("naggid") of Sicily.

Bibliography: Zunz, *Z. G.* pp. 517, 518, 519; Güdemann, *Gesch. des Erziehungswesens*, p. 275; Bartolomeo e Giuseppe Lagumina, *Codice Diplomatico dei Giudei di Sicilia*, pp. 123 *et seq.*

D. I. Br.

BONDAGE. See Slavery.

BONDAVI (EN): Translator; brother of Samuel of Marseilles; lived at Tarascon in the first half of the fourteenth century. Bondavi assisted his brother in revising the Hebrew translation, by Jacob ben Machir, of Abu Mohammed Jabir ibn Aflaḥ's abridgment of Ptolemy's "Almagest." His brother speaks of him in the colophon as well versed in such subjects.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 544; Renan-Neubauer, *Ecrivains Juifs Français*, p. 561; Gross, *Gallia Judaica*, p. 381.

G. M. S.

BONDAVIN, BONJUDES: Physician; lived at the end of the fourteenth century and the beginning of the fifteenth. He practised medicine at Marseilles from 1381 to 1389, and in 1390 went to Sardinia, settling at Alghero. In addition to his medical skill, Bondavin possessed great knowledge of Talmudical literature; and the Jewish community of Cagliari elected him rabbi. The king confirmed this election and extended Bondavin's jurisdiction over all the Jews of Sardinia. This official post gave him much influence, and he was admitted among the high dignitaries who attended King Martin II. when the latter sojourned at Cagliari. Bondavin carried on a scientific correspondence with Isaac ben Sheshet Barfat (Ribash), who answered the question propounded to him in his Responsa, No. 171.

Bibliography: Barthélemy, *Les Médecins à Marseille*, p. 27; Isaac Bloch, in *Rev. Ét. Juives*, viii. 280.

G. I. Br.

BONDI, ABRAHAM BEN YOM-ṬOB: Bohemian Talmudist; died 1787 at Prague. His posthumous work, "Zera' Abraham" (Seed of Abraham), essays on various treatises of the Talmud and on the post-Talmudic writers who treat of marital questions, was published by his son **Nehemiah Feiwel Bondi,** who added an appendix (Prague, 1808). Another work of Abraham's, "'Iyyun Mishpaṭ" (Investigation of the Law), is still in manuscript.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 125; Steinschneider, *Cat. Bodl.* No. 4195.

L. G. I. Ber.

BONDI, ELIJAH BEN SELIG: Austrian preacher; born at Prague at the end of the eighteenth century; died there about 1860. He studied Talmud at Presburg under the direction of Meshullam Tismenitz, and later at Alt-Ofen with Moses Münz. In 1826 he was appointed preacher in his native town, a position which he held until his death.

Bondi was the author of two series of sermons, published at Prague, 1832–56: (1) "Sefer ha-She'arim" (Book of Gates), containing philosophical homilies on various ethical subjects, collected from Baḥya, Judah ha-Levi, Albo, and others; (2) "Tiferet Adam" (The Beauty of Man), forming the second part of "Sefer ha-She'arim," and containing extracts from religious philosophical works.

Bibliography: Introduction to *Sefer ha-She'arim*; Fürst, *Bibl. Jud.* i. 125; Zeitlin, *Bibl. Post-Mendels.* p. 37.

S. I. Br.

BONDI, JONAS: American rabbi; born at Dresden, Saxony, July 9, 1804; died at New York March 11, 1874. He was educated at the University of Prague and in the theological circles of that city. He was president of the synagogue of his native city, and in 1859 came to America, where he accepted the position of rabbi-preacher in the Norfolk street ("Anshe Chesed") congregation of New York city. He served there but one year, when he became the proprietor and editor of a Jewish paper, "The Hebrew Leader," published in English and German. One of his daughters, Selma, became the wife of Isaac M. Wise of Cincinnati.

A.

BONDI, MORDECAI (Marcus): German author; lived at Dresden in the first quarter of the nineteenth century. He wrote, together with his brother Simon Bondi, the "Or Ester," a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim. Some of his essays are also extant in the periodical "Jedidja" (i. 117–125; iii. 72, 196; iv. 35).

Bibliography: Fürst, *Bibl. Jud.* i. 125; Zunz, *Die Monatstage des Kalenderjahres*, p. 67; Karpeles, *Gesch. der. Jüd. Lit.* p. 1083.

L. G. I. Ber.

BONDI, NEHEMIAH. See Bondi, Abraham b. Yom-Ṭob.

BONDI, PHILIP (Jacob Koppel): Austrian rabbi; born at Jinoschitz, Bohemia, Feb. 26, 1830. After having received a good education at home under the care of his father (Samuel), Bondi entered the gymnasium at Prague in 1844, and studied Talmud and Rabbinica under Raphael Schulhof and Solomon J. Rapoport, who in 1852 conferred upon him the title of Morenu. Continuing his philosophical studies, Bondi in 1857 received his doctor's degree from the University of Prague and his rabbinical diploma from Aaron Kornfeld and Daniel Frank, whose yeshibah he had attended.

In the same year he taught at Budweis, and from 1859 to 1868 at Kassejovic. From 1868 to 1876 he was rabbi at Brandeis. Being a strong partizan in the Bohemian movement, he was appointed preacher in the vernacular by the newly founded Jewish-Bohemian society, Or Tamid (Continual Light), at Prague, after whose collapse he became a teacher of religion at the Bohemian Jewish schools, and rabbi at the synagogue founded by Porges.

In 1886 he published five Bohemian sermons under the title "Ḳol Ya'akob" (Voice of Jacob). He also began to publish a Bohemian translation of the Pentateuch.

Bibliography: Sokolow, *Sefer Zikkaron*, s.v., Warsaw, 1889.

D. S. Man.

BONDI, SIMON: Lexicographer of the Talmud; lived at Dresden; died there Dec. 20, 1816. He wrote, together with his brother Mordecai, the "Or Ester" (Light of Esther), a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim (Dessau, 1812). They also wrote a similar work on the Greek words, which has never been printed. The periodical "Jedidja" (i. 117–125) contains a biography of Simon by his brother Mordecai.

Bibliography: Fürst, *Bibl. Jud.* p. 138; Zunz, *Die Monatstage des Kalenderjahres*, p. 67.

L. G. I. Ber.

BONDMAID. See Slavery.

BONDMAN. See Slave.

BONDOA. See Todros b. Moses Yom-Ṭob.

BONDS. See Deeds.

BÔNE (BONA) [Arabic, **Beled el-'Anab**]: Town in the province of Constantine, Algeria, called by the Romans "Hippo Regius." It had many Jewish inhabitants as early as the first centuries of the common era, as is attested by several epitaphs found in the environs of the place. Like the Jews of other communities in Mauritania, those of Bône suffered many vicissitudes. Under the dominion of pagan Rome they enjoyed complete freedom, even making many proselytes among the Kabyles, their neighbors; but in the fourth century, when the city became the see of Augustine, they began to suffer persecution. In 431 Bône was destroyed by the Vandals, and was not rebuilt until the seventh century, this being done by the Arabs.

There are no records concerning the date of settlement of Jews at Bône after its reconstruction; but it may be supposed that the city, which, according to Ibn Ḥaukal, was very prosperous in the tenth century, attracted many of them. The second half of the twelfth century brought disaster to all the Jewish communities in the Maghreb, particularly that of Bône. The fair treatment of the Jews during the dynasties of the Aghlabites and Almoravides was followed by the terrible persecutions by the fanatical Almohades; and many of them were compelled either to immigrate to the East or to embrace Islamism. In 1152 Roger of Sicily led away captive all the inhabitants of Bône. During the fifteenth century, in consequence of the exile of the Jews from Spain, the Jewish community of Bône greatly increased; but at the beginning of the sixteenth century the city fell into the hands of the Spaniards, and the Jews underwent many sufferings. In 1541, however, the defeat of Charles V. before Algiers freed the community of Bône, and during the Turkish domination it enjoyed a fair amount of religious freedom.

Like all Algerian communities, Bône was governed by a "muḳaddam," assisted by a council ("Ṭobe ha-'Ir"). Since the French conquest of Algeria the system of consistories has been introduced, and Bône belongs to that of Constantine, having at its head a rabbi and a president. The Jewish community of the city contains 1,000 souls. It possesses an old synagogue called "Al-Gharibah" (The Wonderful), which is held in great veneration even by the Arabs, on account of a scroll of the Law which is said to have been miraculously preserved there.

BIBLIOGRAPHY: *Bulletin Archéologique du Comité des Travaux Historiques*, No. 1, xiii. 64; Elie de la Primaudaie, *Le Commerce et la Navigation de l'Algérie Avant la Conquête*, p. 71; Abraham Cahen, in *Recueil de la Société Archéologique de Constantine*, 1867, p. 104; Cahen, *Les Juifs et l'Algérie au Moment de la Conquête*, pp. 25 *et seq.* See ALGERIA.

I. BR.

G.

BONENFANTE OF MILHAUD, or **HEZEKIAH HA-MILIABI**: French physician; lived in the fourteenth century. He was the author of a medical treatise entitled "Gabriel," still extant in manuscript (Günzburg, No. 316). Bonenfante translated also into Hebrew Arnold de Villeneuve's work, "Tabula Super Vita Brevis."

BIBLIOGRAPHY: *Rev. Et. Juives*, ix. 215; xiii. 301, 303; Steinschneider, *Hebr. Uebers.* p. 843; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 416.

I. BR.

G.

BONET, ABIGDOR B. MESHULLAM. See ABIGDOR, ABRAHAM.

BONET, ABRAHAM PROPHIAT. See PENINI, JEDAIAH.

BONET, JACOB BEN DAVID BEN YOM-ṬOB (BONJORN): Spanish astronomer; lived probably at Perpignan in the fourteenth century. He was the author of astronomical tables prepared at Perpignan in 1361. These tables, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 10,901; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2072, 2), enjoyed a great reputation. They were translated into Latin in the fifteenth century, and were the subject of many Hebrew commentaries, among which was one written by Joseph ben Saul Ḳimḥi (Vatican MSS. Nos. i., v., 1, 7). Many manuscripts of these tables were retranslated from Latin into Hebrew.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 615; Berliner's *Magazin*, xvi. 49; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 355.

I. BR.

G.

BONET DE LATES or **LATTES** (known in Hebrew as **Jacob ben Immanuel Provinciale**): Physician and astrologer; known chiefly as the inventor of an astronomical ring-dial by means of which solar and stellar altitudes can be measured and the time determined with great precision by night as well as by day; lived in the latter part of the fifteenth century and the beginning of the sixteenth. Originally from Provence, and belonging to a family that had its origin in Lattes near Montpellier, he was forced to leave Provence with the rest of his brethren and settled in Carpentras. Thence he went to Rome, where he became physician to Pope Alexander VI. (1430-1503), and later to Pope Leo X. (1503-13). At this time he became rabbi of the Jewish community, to which he was able to render much assistance. He married the daughter of the physician Comprat Mossé of Aix. Bonet described the use of his instrument in a treatise written in Carpentras, the full title of which is: "Boneti de Latis, Medici Provenzalis, Annuli per eum Composti Super Astrologiæ Utilitate." It appeared as a supplement to the "Calculatio Composta in Rima de Juliano de Dati," Rome, 1493, and was dedicated to Pope Alexander VI. At the end Bonet craves pardon for his bad Latin, on the score of being a Hebrew. The treatise was republished by Jacob Faber of Etaples, together with his own commentary on John Sacrobosco's "De Sphæra Mundi" and Euclid's "Geometry," Paris, 1500. Editions were also published in 1507, 1521, and 1534. Two editions appeared later at Marburg, in 1537 and 1557. In bad Latin, Bonet wrote a treatise entitled "Prognosticum," published at Rome in 1498, and dedicated to cardinals Valentiniani and De Borgia, in which he predicted the coming of the Messiah in the year 1505. A full account of the book is to be found in Abraham Farrisol's manuscript, "Magen Abraham," or "Wikuaḥ ha-Dat."

A pupil of the above-mentioned Jacob Faber, Charles Bovillus, 1470-1553, relates in the preface to his "Dialogi de Trinitate" that he met Bonet de Lates in the Roman ghetto in 1507, and went to his house in order to see the ring that he had invented. The top part of the house was a synagogue containing the ark, hidden by a curtain, and books, lamps, and praying-scarfs. Here, also, Bonet's thirty-two-year-old son was discovered deeply immersed in the study of philosophy. Toward the end of the nineteenth century, in dredging the Tiber a long marble slab was found with the inscription הרב מיסיר בוניט יצ'ו, which had probably been affixed to this house of Bonet's. Bovillus refers, also, to a lengthy theological argument that he had with Bonet, and he seems to imply that the son was in the end convinced of the truth of the Christian faith.

It is evidence of the position held by Bonet at the papal court that on Oct. 13, 1513, Reuchlin begged him to use his influence in order that the examination of the "Augenspiegel" should not be given into the hands of a commission made up of strangers, at all events not of Dominicans. Further, Bonet's intercession seems to have been successful.

Bonet is known to have had two sons. One, Joseph, continued to remain in the papal favor; the other, Immanuel, was also in the service of the pope, from whom he received a regular salary.

BIBLIOGRAPHY: Carmoly, *Histoire des Médecins Juifs*, p. 141; Steinschneider, *Hebr. Uebers.* p. 607, note 84; idem, *Cat. Bodl.*; Michael, *Or ha-Ḥayyim*, No. 560; Gross, *Gallia Judaica*, p. 266; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 35, 83; J. Guttmann, in *Monatsschrift*, xliii. 258 *et seq.*; Grätz, *Gesch. der Juden*, ix.-xvii.; Berliner, *Gesch. der Juden in Rom*, ii. 83. For description of the ring-dial and its use, see Rudolf Wolf, *Handbuch der Astronomie, Ihrer Geschichte und Literatur*, ii. 196b, Zurich, 1891.

G.

BONET DE LUNEL, SEN (*i.e.*, "Senior"): French author of the Middle Ages. He wrote a supercommentary on Ibn Ezra's Bible commentary, which is mentioned by Nathaniel Caspi in his commentary on the "Cuzari," written in 1387, and is still extant in manuscripts (among others, in "Cat. Bodl." No. 1229).

BIBLIOGRAPHY: Dukes, in *Litteraturblatt des Orients*, ix. 571; Renan, *Les Ecrivains Juifs Français du XIVe Siècle*, p. 55; Gross, *Gallia Judaica*, p. 289.

L. G. I. BER.

BONET B. MESHULLAM B. SOLOMON. See ABIGDOR, ABRAHAM.

BONFED, SOLOMON BEN REUBEN: Rabbi at Saragossa, and poet; lived at the end of the fourteenth century and the beginning of the fifteenth. His diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984), is interesting intrinsically, as well as for the historical information contained in it. Bonfed was present at the controversy of Tortosa (1413-14); and many of his poems are addressed to those who took part in it.

The diwan contains also an answer, in rimed prose, to a letter of the converted Jew, Astruc Raimuch of Fraga, in which the neophyte enthusiastically propounds the dogmas of Christianity, and endeavors to demonstrate the Trinity, Original Sin, and Redemption, from the Bible. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas, and proceeds to show how irrational and untenable they are. He says: "You twist and distort the Bible text to establish the Trinity. Had you a quaternity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 438; Grätz, *Gesch. der Juden*, viii. 79, note 3.

G. I. BR.

BONFILS, IMMANUEL BEN JACOB: Physician, mathematician, and astronomer; lived at Orange, France, and later at Tarascon, in the fourteenth century. He was the contemporary of the astronomer Levi ben Gerson of Bagnols. At one time Bonfils taught astronomy and mathematics at Orange. He was the author of the following works: (1) a treatise on the relation between the diameter and the circumference, followed by rules for extracting the square root, and with an explanation of a passage of the "Book of Creation," dealing with arithmetic (Bibliothèque Nationale, Paris, MS. No. 1290, 5); (2) arithmetical propositions respecting division, and extraction of the square root, and notes on astronomy (*ib.* No. 1081, 1, 2); (3) "Derek Ḥilluḳ" (Way of Division), notes on the decimal numbers (*ib.* No. 1054, 6); (4) "Bi'ur me-Luḥot," treatise on the middle course of the planets (*ib.* No. 1054, 6); (5) table for the calculation of the declination of the sun; (6) "Luaḥ Mattanah Ṭobah" (Table of Good Gift), on the determination of the planet Venus from 1300 to 1357; (7) "Bi'ur Asiyat ha-Istrolab," on the construction of the astrolabe (*ib.* Nos. 1050, 6; 1054, 2); (8) note on the cycles (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1483, 4); (9) "Kanfe Nesharim" (Wings of Eagles), or "Shesh Kenafayim" (Six Wings), a treatise on conjunctions, appositions, eclipses, etc. (this work enjoyed great popularity in the Middle Ages, being translated into Latin in 1406, commented upon by Chrysocca, and the Hebrew text published by Naḥmu Bibowitz, Jitomir, 1872); (10) "Ma'amar 'Erek ha-Ḥilluf" (Treatise on the Value of Inequalities), dealing with the inequalities of the course of the sun and the moon, and the necessity of taking into consideration these inequalities in calculating conjunctions, appositions, eclipses, etc. (Bibliothèque Nationale, Paris, MS. No. 1054, 13); (11) astrological treatise on the seven constellations (*ib.* No. 1048, 4); (12) a commentary on a passage of Ibn Ezra's commentary on Ex. xxx. 2, relative to the Tetragrammaton (*ib.* No. 825, 8; MSS. Munich, Nos. 343, 386); (13) "Bi'ur 'al M'ozene Ḥanok," commentary on the balances of Enoch and Hermes, mentioned in Abraham ibn Ezra's "Sefer ha-Moladot" (*ib.* No. 903, 1); (14) note on the nine comets, attributed to Ptolemy, but believed to belong to Bonfils; (15) "Toledot Alexander," the legend of Alexander, translated from the "Historia de Prœliis" of Leon.

BIBLIOGRAPHY: Isidore Löb, in *Rev. Et. Juives*, i. 77; Steinschneider, in *Zeit. für Hebr. Bibl.* xv. 39, 40; idem, *Hebr. Uebers.* p. 904; Israel Lévi, in *Rev. Et. Juives*, iii. 245 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 346 *et seq.*; Gross, *Gallia Judaica*, pp. 19, 250, 625.

G. I. BR.

BONFILS, JOSEPH B. SAMUEL (Hebrew, **Tob 'Elem** = "Good Child"; called also **ha-Gadol** = "the Great"): French Talmudist, Bible commentator, and "payyeṭan"; lived in the middle of the eleventh century. Of his life nothing is known but that he came from Narbonne, and was rabbi of Limoges in the province of Anjou (see Jacob Tam's "Sefer ha-Yashar," ed. Rosenthal, p. 90, and ed. Vienna, p. 74b; the passage is badly corrupted).

The activity of Bonfils was manysided. A number of his decisions which earned the high esteem of his contemporaries and of posterity are to be found in the "Mordecai." These passages are enumerated in Kohn's "Mordecai b. Hillel," p. 137; in Maḥzor Vitry, and in many other codices and compendiums. Among his numerous legal decisions one deserving mention is that pronouncing money won in play an illegal possession, and compelling the winner to return it ("Haggahot Mordecai," upon Sanh. pp. 722, 723). Another important decision ordered a lighter tax on the Jewish farmer than on the merchant, for the reason that agriculture was less profitable than trade ("Mordecai," B. B. i. 481). Little is known of the collections of his responsa mentioned in Moses Alashkar's Responsa (ed. Sabbionetta, No. 60, p. 121a; No. 100, p. 162a), or of his collection of the responsa of the Geonim. His Bible commentaries, mentioned by some of the old writers, have also disappeared.

Bonfils devoted himself to restoring the correct texts of older works, especially the Masorah—works of the Geonim. His critical notes upon Judah's "Halakot Gedolot" and the "Seder Tannaim we-Amoraim" show marked departures from the current text.

As a Payyeṭan.

The ability and activity of Bonfils are best judged from his contributions to the poetry of the synagogue, no less than sixty-two of his piyyuṭim occupying prominent places in the French, German, and Polish liturgies. These compositions show that he was more than an ordinary poet (Zunz) among the Franco-German payyeṭanim of his time. Few equaled him in beauty of imagery and facility of expression. The poetry of the synagogue is furthermore deeply indebted to Bonfils for the introduction of the piyyuṭim into the prayers, in face of great opposition. Of his many piyyuṭim, the best-known is that written for the "Great Sabbath" (Sabbath before Passover), beginning with the words "Elohei ha-ruḥot," and containing the rules for the Passover-cleaning ("bi'ur") and the narrative service for the evening. The importance of Bonfils is shown by the fact that the Tosafists in many places occupy themselves with the explanation of obscure points in this piyyuṭ. Samuel b. Solomon of Falaise, a French Tosafist, composed a commentary upon it.

Joseph Bonfils must not be confused, as he is by Azulai, with another scholar of the same name, who lived in 1200 and corresponded with Simḥah of Speyer (Responsa of Meïr b. Baruch of Rottenburg, ed. Cremona, No. 148).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 40a: Fuenn, *Keneset Yisrael*, pp. 472, 473; Gross, *Gallia Judaica*, pp. 308, 309; Landshuth, *'Ammude ha-'Abodah*, pp. 96–98; Luzzatto, *Bet ha-Oẓar*, pp. 46b, 55b; Rapoport, Introduction to Cassell's ed. of the *Responsa of the Geonim*, pp. 4b, 6a, 7b; Zunz, *Literaturgesch.* pp. 129–138; idem, *Z. G.* p. 61; idem, *G. V.*, 2d ed., p. 403; idem, *S. P.* pp. 179–180 (translation of a seliḥah); Schorr, in *He-Ḥaluẓ*, viii. 139; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1208, 3, containing a halakic treatise by Joseph Ṭob-'Elem, who is probably identical with this Bonfils.

L. G.

BONGODAS CASLARI. See Caslari.

BONGODAS COHEN: Provençal physician; flourished in 1353. No details of his life can be ascertained. He was the author of a Latin work on obstetrics, still extant in a Turin manuscript (Pasini, cod. 80, 3). If Steinschneider is right, and "Cohen" (כהן) is a mistake for "Nathan" (נתן), Bongodas may be identical with Judah Nathan, a Provençal writer on medicine and translator, between the years 1352 and 1358.

Bibliography: Steinschneider, *Jewish Literature*, p. 368; idem, *Hebr. Uebers.* p. 306; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 736.

G.

BONGODAS, MEÏR BEN SOLOMON: Provençal poet; lived at the end of the thirteenth century. He is quoted in the diwan of Abraham Bedersi, who was chosen arbitrator between Bongodas and Don Solomon in a controversy on the value of their Aramaic poems. According to Neubauer (in "Zunz Jubelschrift," p. 139), Meïr Bongodas is identical with Meïr ben Solomon Dels-Enfantz, to whom Jedaiah Bedersi dedicated his work, "Oheb Nashim."

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 159; Zunz, *Z. G.* p. 519.

G. I. Br.

BONGORON or BONJORN, DAVID BEN YOM-ṬOB: Astronomer; lived at Perpignan in the middle of the fourteenth century. The name "Bongorn" or "Bonjorn" is the Provençal equivalent of the Hebrew name "Yom-Ṭob," the Provençal Jews often prefixing to their own names those of their fathers. Judah Mosconi, in his supercommentary on Ibn Ezra, mentions Bongoron as one of the greatest astronomers of that time. Steinschneider connects the name of Bongoron with that of דון בונירון, who was implicated in the divorce case of Bona Dona, daughter of En Astrug Caravida of Gerona, mentioned by Isaac de Lattes (Responsa, pp. 127–139) and by Ḥisdai Crescas ("Zikkaron Yehudah," p. 23b). Steinschneider further supposes that Bongoron is identical with the astrologer and philosopher David ben Yom-Ṭob ibn Bilia, father of the astronomer Jacob Poel.

Bibliography: Steinschneider, *Hebr. Bibl.* vii. 66; *idem*, in Berliner's *Magazin*, iii., Hebrew part, pp. 8, 41; idem, *Cat. Bodl.* col. 2118; Gross, *Gallia Judaica*, p. 496.

G. I. Br.

BONIFACE VIII. (BENEDICT GAETAN): One hundred and ninety-eighth pope; born at Anagni, Italy; elected pope Dec. 24, 1294; died 1303. He succeeded Celestin V., who resigned six months after his election. Boniface cherished kindly feelings toward the Jews, and gave them many tokens of his solicitude for their welfare. The Roman Jews owed him much for having delivered them from a threatening danger. The Inquisition issued (Nov. 18, 1297) a bull according to which an accuser or witness could remain unrevealed to the accused when the latter was a person of influence. The Jews were naturally classed among the powerful persons; and a simple denunciation sufficed to condemn them. They appealed to Boniface; and the latter, by a bull dated June 13, 1299, declared all the Jews "unimportant" except those who were of recognized influence.

Boniface had for his physician a Jew named Isaac, to whom he was much attached.

Bibliography: *Revue Orientale*, ii. 214; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 255 *et seq.*

G. I. Br.

BONIFACE IX. (PIETRO TOMACELLI): Two hundred and eighth pope; born at Naples; elected pope Nov. 2, 1389; died at Rome in 1404. His pontificate was very favorable for the Jews in general and for the Roman Jews in particular. At the request of the latter, Boniface issued a bull in which he ordered the senators, the conservators, and all other functionaries of the city of Rome to protect the Jews from every kind of drudgery, overreaching, and violence, under the penalty of excommunication and a fine of 1,000 gold florins. The wearing of the badge by Jews was repealed. No Jew could be molested on a simple writ of an inquisitor, unless by a sealed order of a collateral of the curia; for, according to the bull, "all Jews and Jewesses residing in the city, and sojourning there with their families, must be treated as Roman citizens."

Boniface showed especial favor to the Jewish physicians Angelo di Manuele and Solomone de Sabalduchio of Perugia. The Senate had in 1376 exempted from all taxes the physicians Manuele and his son Angelo, and their families, residents of Rione Trastevere, for services they had rendered as physicians to the Roman citizens, and chiefly to the poor. This favor was enforced on Aug. 8, 1385, by the Senate, which accorded the Jewish community of Rome a yearly reduction of 30 florins for the taxes of Manuele and Angelo. July 1, 1392, Boniface appointed Angelo his "familiaris" and physician, and confirmed, by a bull issued April, 1399, the special diplomas of Roman citizenship delivered by the Senate to Angelo and his father. On Oct. 23, 1392, he appointed the physician Solomone de Sabalduchio his "familiaris," and bestowed upon him many favors.

Bibliography: The bulls are published in Stern, *Urkundl. Beiträge zur Stellung der Päpste*, pp. 17, 18; *Revue Orientale*, ii. 461; Berliner, *Gesch. der Juden in Rom*, i, 62; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 317 *et seq.*

G. I. Br.

BONIHOMINIS, ALPHONSUS. See Alfonsus Bonihominis.

BONIRAC (perhaps = **Bon Isaac**), **SOLOMON:** Spanish translator; lived at Barcelona in the middle of the fourteenth century. He translated from the Arabic into Hebrew Galen's medical work on the crisis, under the title, "Sefer Buḥran" (Book on Vapors). The translator probably possessed no Hebrew expression for "crisis," and so preserved the Arabic word "buḥran" used by the Arabic translator, Ḥonein ibn Isḥaḳ. The "Sefer Buḥran" is still extant in manuscript at Leyden (Scaliger, 2, 15).

Bibliography: Loeb, in *Rev. Ét. Juives*, iv. 64; Steinschneider, *Hebr. Uebers.* p. 652.

G. I. Br.

BONN: City in Rhenish Prussia. It had a Jewish community at an early date. Ephraim ben Jacob of Bonn (b. 1133), as a boy of thirteen, was among the Jews who, in September, 1146, sought refuge from the Crusaders in the fortress Wolkenberg near Königswinter. He has left a graphic description of the persecutions under the Crusades. He is also known as a Talmudic and liturgic writer. The Tosafist Joel ben Isaac of Bonn, author of several seliḥot, also lived about this time. Jews of Bonn are often mentioned in the Jewish congregational archives of Cologne during the thirteenth and fourteenth centuries. In June, 1288, calamity fell upon the community, and many Jews, including Rabbi Meïr ben Alexander, who had formerly been rabbi at Cologne, were slain. New sorrows came with the persecutions during the Black Death, Bonn being one of the places of martyrdom in the year 1349. The Jews of Bonn were further oppressed by taxes, as the emperor Frederick I. compelled them to pay 400 marks to the archbishop of Cologne.

The community, which was not an unimportant one in the Middle Ages, was considerably increased by the Jews expelled from Cologne in 1426; it was estimated to number 200 persons, and had to pay a yearly assessment of 1,500 reichsgulden. Documents show that the present "Judenauergasse" was called "Judengasse" in 1578.

In 1587 Martin Schenk, whom Queen Elizabeth of England had sent to aid the party of the lord high steward, took possession of Bonn, murdered and plundered in the Jews' quarter, and made many prisoners, who subsequently had to be ransomed for large sums. Among the prisoners was Rabbi Reuben Fulda, the teacher of the historiographer David Gans. The baptized butcher Kraus, who has become proverbial through his denunciations, was also a native of Bonn. In the first half of the seventeenth century he kept the Jews on the Rhine in a continuous state of terror. Another native of Bonn was Abraham Breitingen, father-in-law of the Frankfort scholar Juspa Hahn; he as syndic successfully opposed Kraus.

Persecutions.

The Jews fared better during the Thirty Years' war. The above-mentioned Hahn narrates that the Protestants of Bonn hid their property in the ghetto. Later, however, the Jews were subjected to many annoyances. In 1651 their cattle trade was restricted, all Jews not under the protection of the government were expelled, and the maximum rate of interest which they were permitted to take was fixed at 12 per cent. In 1747 and 1750 electoral ordinances had to be issued prohibiting Christians from insulting and threatening Jews. In 1755, when severe earthquakes terrified the people of the Lower Rhine and Bonn, Rabbi Samuel Ashkenazi and Mordecai Halberstadt, rabbi at Düsseldorf, designated several psalms for a service of prayer, and wrote a penitential invocation ("teḥinnah") for the occasion. On Feb. 27, 1784, all the Jews fled from the ghetto, which was almost entirely destroyed by an overflow of the Rhine. In this time of distress Moses Wolf (died 1802), physician to the elector, and the president of the community, Baruch ben Simon, were especially conspicuous for their unselfish activity. Simon Kopenhagen of Bonn has described these occurrences in a Hebrew book entitled "Beḳi Naharot," Amsterdam, 1785. The French Revolution saved the Jews of Bonn.

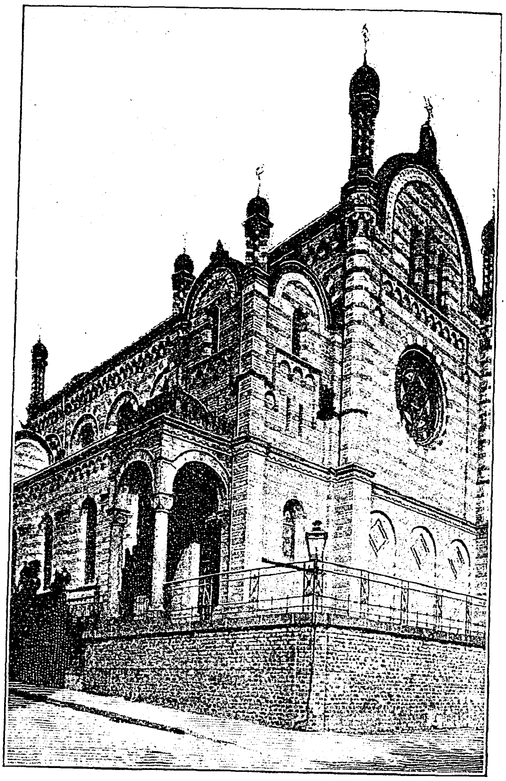

Synagogue at Bonn.
(From a photograph.)

In 1798 the great procession of the "Cisrhenanes," proceeding by way of the Viereckspatz, went to the Judengasse, where they determined upon an especially solemn act, intended as an announcement to the Jews, by a memorable sign, that they would henceforth be citizens with equal rights. For this purpose several carpenters had been included in the procession, who cut down the gate of the Jewry; Jewish girls were then taken into the procession and led triumphantly through the city. In 1808 the Jews were compelled to take personal names and surnames. The city of Bonn became the seat of a consistory founded by Napoleon. In 1865 a Jewish congregation was formed in conformity with the law of 1847: the new synagogue on the banks of the Rhine was dedicated in 1879. In 1902 the community numbered 900 persons.

Scholars and Rabbis.

In the twelfth century the Tosafist Samuel ben Natronai, the halakist and liturgic poet Joel ben Isaac ha-Levi, and his friend Ephraim ben Jacob, also known as liturgic poet, lived at Bonn. In the fifteenth century the scholar Solomon of Bonn, and a teacher, Mordecai Sachs, were there. Reuben Fulda, as stated above, was rabbi there in the sixteenth century, and was succeeded by Ḥayyim Treves, son of Johanan Treves, known as a Maḥzor commentator, who died at Ahrweiler in 1598. Joseph Ashkenazi, who later was rabbi at Metz; Moses Birgel; Naphtali ben Kalonymus; and Judah Ashkenazi, who was buried at Bonn in 1688, were among the rabbis of the seventeenth century. In the eighteenth century several physicians, including Moses ben Abraham Wolf (mentioned above), lived at Bonn. Among the rabbis was Judah Mehler, formerly rabbi at Cleve (born 1661 at Bingen; died at Bonn 1750). He was succeeded by Samuel Ashkenazi (d. 1766), formerly at Peine near Hildesheim; then came Isaac Rapoport, who died 1788. The first rabbi of the consistory was Simḥah Bunem Rapoport, appointed in 1788, died 1816; he was the author of several halakic works. He was followed by Abraham Auerbach, who, in 1837, resigned ostensibly on account of his great age, but really in order that his son might succeed him. In fact, he contrived to have his son elected as soon as he announced his resignation, without giving time to candidates to present themselves. This election caused much agitation in the community, and a protest against its illegality was brought before the president of the province of Cologne. A new election was ordered by the government, and Auerbach's son was elected for the second time. He was succeeded in 1877 by Emanuel Schreiber, and by Falk Cohn (1882–1902).

Bibliography: Salfeld, *Martyrologium*, pp. 160, 287; Brisch, *Gesch der Juden in Cöln und Umgebung*, Cologne, 1879; Schreiber, *Die Jüdische Gemeinde*, Bonn, 1879; Tösten, *Zur Gesch. der Hexen und Juden in Bonn*, Bonn, 1900.

G. A. F.

BONN, JONAS BEN MOSES: Physician; lived in Frankfort-on-the-Main in the seventeenth century. Though not in the employ of the community, his name is subscribed to the articles of agreement drawn up in 1656 between the congregation of Frankfort and its physicians, Solomon Bing and Abraham Hein. According to these articles, the Jewish physicians pledged themselves not to attend patients who were not members of the congregation without the permission of two elders of the synagogue. They also promised to visit the poor gratis; to respond to calls day and night; not to attend to any patient outside of the Jewish quarters; and not to accept the presidency of the congregation before the age of sixty.

Bibliography: Horowitz, *Jüdische Aerzte in Frankfurt-am-Main*, p. 30; Landau, *Gesch. der Jüdische Aerzte*, p. 116.

D. A. R.

BONNET. See Costume.

BONOSUS. See Antioch.

BONSENIOR GRACIAN. See Gracian.

BONSENIOR, SOLOMON. See Yekutiel b. Solomon.

BONSENIOR, IBN YAHYA: Chess expert. No details of his life can be obtained. The name is probably Provençal, and he lived certainly not later than the fifteenth century. Bonsenior was the author of an interesting work on chess, entitled "Melizat Seḥoḳ ha-Ishḳaḳi" (Essay on Chess-Playing), first published at Mantua in 1557. It was translated into French by Leon Hollaenderski, and published, together with Ibn Ezra's "Ma'adane Melek" on the same subject, under the title "Délices Royales ou le Jeu des Echecs, . . . par Aben Ezra et Aben Ye'ḥia, Rabbins du XIIe Siècle" (Paris, 1864).

Bibliography: Steinschneider, *Cat. Bodl.* col. 804; idem, *Schach bei den Juden*, in Anton van der Linde, *Gesch. des Schachspiels*, i. 168; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 156.

G. I. Br.

BONSENYOR, ASTRUC (in Spanish chronicles, **Struch** or **Nastruch** = **En Astruc**): From 1259, if not earlier, dragoman and Arabic secretary to Jaime I. of Aragon; died 1280. He was a native of Barcelona. He accompanied the king on his campaigns, acting as interpreter, and in that capacity rendered valuable services. In 1265 the king sent him as one of a commission to Murcia, to deal with the besieged Saracens.

Bonsenyor stood in special favor with the king, who gave him permission to add doors and windows to his house, which was in the Jewish quarter and adjacent to the Plaza del Rey and the Monastery of San Domingo. He was also allowed to make other architectural changes. He is mentioned in a Barcelona document of the year 1258 (Jacobs, "Sources of Spanish-Jewish History," No. 159).

G. M. K.

BONSENYOR, ASTRUC: Grandson of Astruc Bonsenyor, the dragoman of Jaime I. of Aragon; father of Judah Bonsenyor. He was a physician in Barcelona, and in the year 1334 was accorded the privileges which had been enjoyed by his grandfather.

G. M. K.

BONSENYOR, ISAAC: Son or grandson of Judah Bonsenyor; lived in Barcelona; in 1391 became a Christian, and took the name Ferrario Gracia de Gualbis.

G. M. K.

BONSENYOR, JUDAH (Jaffuda): Notary-general of Aragon, and translator from the Arabic; son of the elder Astruc, and, like his father, interpreter, first to Alfonso III. and then to Jaime II.; died about 1334. In 1287 he accompanied Alfonso III. on his war of conquest against Minorca; and seven years later (1294) Jaime II. appointed him notary-general for the kingdom and the royal dependencies. By virtue of this appointment all merchants doing business in the country who were acquainted only with the Arabic language, and who desired to have documents translated from the Arabic into Spanish, or duplicated, or acknowledged, were forced to appear before Bonsenyor or his representative.

In 1305 Jaime II. granted him a passport to enable him to visit Provence, probably in the interests of Jewish studies, which at that time were proscribed. On Nov. 4, 1310, as a sign of royal favor, and by the influence of the king's body-physician, John Amely, Bonsenyor was exempted from all taxes, whether personal or public, to which the Aljama of Barcelona was subject. The king also ordered that neither Bonsenyor nor his children should be molested on account of unpaid taxes, and that he should be at liberty to enter or leave the "Juderia." or Jewish quarter, at will. Bonsenyor was especially honored when the king ordered him to gather Arabic maxims and translate them into Catalan for the use of the princes. This collection, which for centuries remained in manuscript, was published in part in "Documentos Ineditos de la Corona de Aragon," vol. xiii., and in the "Revista Catalana" (1889). The same year this work, copied from a manuscript in Palma, appeared complete under this title: "Jehuda Bonsenyor, Libre de Paraules e Dits de Savis e Filosofs, Los Proverbis de Salomo, . . . per Gabriel Llabrés y Quintana" ("Biblioteca d'Escriptors Catalans"; Palma, Majorca, 1889). Jacob Zadik de Ucles undertook a Spanish translation of this work in 1402 under the title "Libro de Sabios é Philosophos."

The sayings gathered by Bonsenyor are 753 in number and are divided into 67 chapters. Because of their terseness and their bearing upon local conditions, they are used to this day by the people in Majorca and Catalonia. Some of them are exceedingly pithy and to the point, such as: "Whoever answers quickly, errs easily"; "Whoever hears badly, answers badly"; "Wealth has its own nobility"; "Too many sailors will sink the ship," which corresponds to the English proverb, "Too many cooks spoil the broth." Bonsenyor took most of this collection from Hebrew adaptations of Arabic originals; a part is taken bodily from a similar collection, the "Mibḥar ha-Peninim," by Solomon ibn Gabirol.

Bibliography: Gabr. Llabrés, as quoted, on Introduction and Appendix, with several original documents; Kayserling, *Gesch. der Juden in Spanien*, i. 161; *idem*, in *Jewish Quarterly Review*, viii. 832; Steinschneider, *Hebr. Uebersetzungen*, pp. 977–979; *Revue Etudes Juives*, iv. 58.

G. M. K.

BONVIVA, or French **BONNEVIE** (Hebrew בונביאה), **BEN ISAAC**: French Tosafist; flourished probably early in the thirteenth century at Château-Thierry. He and his father are mentioned in the manuscript Tosafot to the treatise Beẓah 6a, owned by R. N. Rabbinovicz. Since these Tosafot are presumably older than those printed, the Bonnevie father and son are believed to have lived at the beginning of the thirteenth century. "Bonne-Vie" is probably another name for Ḥayyim ben Isaak, one of whose important juristic decisions is cited in "Mordecai" (B. B. ix. 626), "Ḥayyim" being the Hebrew term for the French "Bonne-Vie."

Bibliography: Gross, in *Magazin*, iv. 209; idem, *Gallia Judaica*, pp. 258, 259.

L. G.

BOOK-CLASPS. See Binding.

BOOK-COLLECTORS: The ideal of learning being so characteristically Jewish, it is natural that many Jews should have collected materials of learning for their own and others' use. The Talmud interprets Ps. cxii. 3 as applying to those who buy books and lend them out, since by this means "their righteousness [charity] endureth always" (Ket. 50a). Judaism is probably the only religion in which it becomes a duty to collect books. Each Jew ought either to write a scroll of the Law himself, or if he does not do so, must have it written for him. This he must not sell except in order to marry, to study the Torah, or to redeem captives (Shulḥan 'Aruk, Yoreh De'ah, 270). References are met with in early ethical wills like that of Judah ibn Tibbon, showing that a great deal of care was taken both to collect and to preserve books. At the same time the continual expulsions of the Jews rendered it difficult to keep libraries together, as they could rarely be transported; accordingly, it is not until the sixteenth century that traces are found of any very considerable collections, the earliest of these occurring, as might have been expected, mainly in Italy, at Mantua and Ferrara. From Italy, after a time, the fashion spread to the Turkish empire, where Jacob ben Isaac Roman and Joseph del Medigo collected valuable manuscripts, many of which can still be traced.

Amsterdam.

But it was with the growth of the community of Amsterdam that the taste for book-collecting among the Jews rose to dimensions worth mentioning. Here only in all Europe had they sufficient wealth and liberty to collect private libraries; those of Manasseh ben Israel, Moses Raphael de Aguilar, Isaac Aboab, and Samuel b. Isaac Abbas being all of the seventeenth century. The Amsterdam Jews have continued their interest in Jewish books up to the present day, the libraries of Isaac da Costa and Salomon de Mesa in the eighteenth and those of Rodrigues de Castro and David Montezinos in the nineteenth century keeping up the tradition; while the great Rosenthal collection, originally founded at Hanover, has reached a final home in the Dutch capital.

The Oppenheimer Collection.

But the book-loving propensities of the Dutch Jews were far exceeded by those of a German Jew, a member of a distinguished Viennese family—the Oppenheimers—who, in the latter part of the seventeenth century, brought together what until recently was the largest collection of Hebrew books ever made by one man, aggregating about 7,000 printed volumes and 1,000 manuscripts, almost entirely Hebraica. It was originally founded by Samuel Oppenheimer with the aid of Prince Eugene, whose court Jew he was. His son, David Oppenheimer, increased the collection; but, although he was stationed in Prague, he dared not have his books there for fear of the censor; he accordingly placed them in the house of his father-in-law, Lipmann Cohen, at Hanover. Hirschl Oppenheimer succeeded to the library, which, however, was pledged for 50,000 marks; and on this account it passed into the possession of Isaac Cohen of Hamburg, nephew of the former holder. After futile attempts at a sale, at which Mendelssohn's help as appraiser was called in, it was sold (1829) to the Bodleian Library, Oxford, for the absurdly small sum of 9,000 thalers.

Russia.

Only second in importance to this was the collection made by H. I. Michael of Hamburg, about six or seven thousand volumes, the printed books of which ultimately came into the possession of the British Museum, and the manuscripts into that of the Bodleian Library. By these accessions, England became the most important center in the world for rare Jewish books and manuscripts during the latter part of the nineteenth century. The recent acquisition of the Halberstamm manuscripts by Jews' College and the private collections of Dr. Gaster and E. N. Adler have further increased the importance of England in this regard. Recently, however, strenuous attempts have been made in Russia, the home of the largest Jewish population of the world, to make collections of the national literature. The collections of Fuenn and Straschun now adorn the communal library of Wilna. Dr. Chazanowicz, a physician of Bialystok, brought together an excellent library which he presented to the Abarbanel Library of Jerusalem. But the greatest collection in Russia is that formed by M. A. L. Friedland (born 1826), who acquired a number of other collections which had been made, such as that of Bampi of Minsk, which formed the foundation of the whole library, and of E. L. Rabbinowicz, also of Minsk, a shoḥet, who had collected a fine library, a thousand books from which were acquired by Friedland. Friedland also gathered into his net the collections of S. Zuckermann of Mohilev, of Joseph Masal of Viazona, and of M. Landsberg. In 1892 Friedland presented the whole collection, then amounting to 300 volumes of manuscripts and 14,000 printed books, to the Asiatic Museum of St. Petersburg. Next in value to his collection is that of Baron David von Günsburg of St. Petersburg; this is very rich in Hebrew MSS.

The United States.

Still more recently, Jewish students in the United States have turned their attention, with gratifying results, to the collection of Hebrew books. The Sutro collection at San Francisco is said to contain 135 manuscripts—some of great rarity—and many thousands of Hebrew books. A. M. Bank of New York has made one collection which he has sold to the New York Public Library, and he is forming another. Of particular distinction is the collection made by Judge Mayer Sulzberger of Philadelphia, which contains over 220 incunabula before 1540—probably the largest number in the possession of any private individual.

The fate of the Oppenheimer and Friedland collections points to the natural history and ultimate destination of large aggregations of books. Comparatively small collections of books are first made. These are often sold intact to larger collectors, forming rills which go to feed the streams, and ultimately these debouch into some great lake, represented by a public library. But it invariably requires the zealous enthusiasm of the book-collector to bring together any special set of works; and this must always be the case with Hebrew literature.

Christian Collectors.

As a rule, collectors of books of Jewish interest have been mainly Jews; but a few Christian Hebraists interested in Jewish learning have also from time to time collected manuscripts and books. The Buxtorfs conducted quite a lively correspondence with booksellers of the east of Europe in order to acquire rare books. Widmanstadt collected the most valuable set of manuscripts now at Munich; while the Bodleian Library contains many valuable manuscripts from the collections of Selden, Pococke, and Hyde. By far the most distinguished of these Christian Hebraists was J. B. de Rossi, whose library of manuscripts, which exceeded 1,000 volumes, is now in the Grand-Ducal Library of Parma. Bishop Kennicott was interested in *variæ lectiones* of the Bible, and brought together a number of Biblical manuscripts.

The following list gives the names of the chief book-collectors that can be traced, either from the catalogues of their works (indicated by a star) or from the accounts given by Zunz ("Z. G." pp. 230–249) and Fürst ("B. J." Preface to vol. iii.). Whenever the place is known to which a library went, in whole or in part, this is given in parentheses at the end of the statement. When the number of books or manuscripts is known, this also is given in parentheses, after the name. The dates are sometimes those of the deaths of the owners, sometimes of publication of catalogues or other year of importance for the library in question. The names of Christian collectors are printed in italics.

*Abbas, Samuel b. Isaac; d. 1693: Amsterdam.
*Aboab, Isaac da Fonseca; died 1693 (18 MSS., 373 books); Amsterdam.
Adler, E. N.; London.
Adler, S.; New York (Hebrew Union College, Cincinnati).
*Aguilar, Moses Raphael de; d. 1680 (50 MSS.): Amsterdam.
*Almanzi, Joseph; Padua (Columbia University, New York).
Altschuler, E. P.; 1616.
*Aron, Nathan; d. 1780; Schwerin.
Assur, Marx; 1755; Halle.
*Azulai, Ḥayyim Joseph David; d. 1807.
Bampi, I. D. B.; Minsk (Friedland; Asiatic Museum).
Bank, A. M.; New York (New York Public Library).
**Bargès, Abbé*; Paris.
*Beer, Bernhard; Dresden (Breslau Seminary).
Beit, Simon; Hamburg.
Berliner, A.; Berlin (Frankfort, Stadt-Bibliothek).
Biema, Van; Amsterdam.
*Bondi, Simon; d. 1816; Dresden (825 books).
Bresslau, Meïr ben Israel; d. 1839; Hamburg (12 MSS., 820 books).
Brüll, N.; (Frankfort Stadt-Bibliothek).
Buxtorf, John I.; Basel.
*Carmoly, E.: Brussels.
Cases, Samuel, sixteenth century; Mantua.
Cassel, D.; Berlin (5000 books; New York Seminary).
*Castro, Rodrigues de; d. 1900; Amsterdam (auction).
Chazanowicz, J.; Byelostok (National Library, Jerusalem).
*Chwolson, D.; St. Petersburg.
Cohen, Albert: Paris (Séminaire Israélite).
*Cohen, Joshua I: Baltimore.
Cohn, Abraham (550 books); Posen.
*Costa, Isaac de; d. 1860; Amsterdam.
Da Costa, Solomon ben Isaac; 1759 (180 books); London (British Museum).
De Rossi. See Rossi, J. B. de.
*Dubno, Solomon; d. 1813; Amsterdam (106 MSS., 2,076 books).
Eger, Akiba; Altona.

*Eger, Samuel; d. 1842; Hanover (24 MSS., 500 books).
Elias Levita; 1527; Rome (lost in siege).
Elijah Wilna (Zuckermann—part Friedland—Asiatic Museum); nineteenth century.
*Emden, Jacob (Columbia University, New York).
Epstein, A.; Vienna.
*Essen, Man van; 1839; Hamburg (720 books).
Fano, Azariah di; sixteenth century; Mantua.
Fano, Isaac de; sixteenth century; Ferrara.
Fidalgo; Altona.
*Firkowitz, A.; Crimea (St. Petersburg Imperial Library).
Fliess, Moses; d. 1776; Berlin.
Foa, Moses Benjamin; eighteenth century; Reggio (incunabula).
*Friedenthal, M. B.; 1861; Breslau (Communal Library).
*Friedland, M. A. L. (Asiatic Museum, St. Petersburg).
Fuenn, S. J.; Wilna (Communal Library, Wilna).
Gagnier, John; d. 1740; Oxford (Bodleian).
Gaster, M.; London.
Geiger, A.; Berlin (12 MSS., Hochschule, Berlin).
Ghirondi; Triest.
Ginsburg, C. D.; Virginia Water, Surrey.
Graziano, Abraham Joseph Solomon (Bodleian, Oxford).
Green, A. L.; London (Jews' College).
Grunwald, M.; Hamburg.
Guedalla, H.; London.
*Günsburg, K. S.; 1861; Breslau (Communal Library).
Günzburg, Baron David de; St. Petersburg (900 MSS.).
*Halberstamm, S.; Bielitz (London Jews' College).
Hazak, Joseph; sixteenth century; Mantua.
*Heidenheim, Wolf; d. 1832; Rödelheim (72 MSS., 800 books).
Herford, Spanjer; nineteenth century; Detmold (Breslau Seminary).
Herzberg, H.; Berlin (762 books).
*Hirschel, Solomon; d. 1842; London (120 MSS., Bet ha-Midrash, London).
Huntington, Bishop; 1676–93; Oxford (Bodleian).
Hyde, Thomas; Oxford (Bodleian).
Ibn Tibbon, Judah.
Itzig, Daniel; d. 1799; Berlin.
*Jacobson, Meïr.
Jellinek, A.; Vienna.
Joseph, Michael; d. 1849; London (Jews' College).
Jost, M. J.; d. 1861 (Frankfort).
Kaempf, S.; Prague (Prague Library).
Kahn, Zadoc; Paris.
Kaufmann, David; Budapest.
**Kennicott, Bishop*; Oxford.
Kohut, Alexander; New York.
Landsberg, Mendel; Kremenitz (Friedland; Asiatic Museum).
*Leeser, I.; Philadelphia (Touro Hall).
*Lehren, Hirsch; Amsterdam.
*Lehren, M.; Amsterdam (auction).
Levi, Simon Moses; 1769; Nice (Mantua Community).
Levy, H. B.; Hamburg.
*Lewarden, Jacob; d. 1797 (1,641 books); Rotterdam.
Lewinstein, M. J.; Paramaribo (Columbia University, New York).
*Lima, Anschel Norden de; 1830; Amsterdam (23 MSS., 538 books).
*Lima, Moses de; Amsterdam.
*Loeb, Isidore; d. 1892; Paris (auction).
*Löewe, L.; nineteenth century; Ramsgate.
*Luzzatto, S. D.; Padua (Seminary Library).
Medigo, Joseph del; sixteenth century; Candia (60 MSS.).
Meldola, Rafael Emanuel; 1767; Mantua (Communal Library).
Menasseh ben Israel; d. 1658 (valued at 10,000 gulden).
*Merzbacher; Munich.
*Mesa, Solomon de; 1743 (1,052 books); Amsterdam.
Minz, Moses; fifteenth century; Mayence (lost in siege).
Modena, Abtalion de; sixteenth century; Ferrara.
Montesinos, David; Amsterdam.
Mortara, M.; Mantua.
*Moser, Isaac; d. 1840; Berlin (11 MSS., 860 books; Royal Library, Berlin).
Munk, S.; Paris (Alliance Israélite).
Naim, Samuel; sixteenth century; Gallipoli.
*Oppenheimer, David; Hanover (746 MSS., 3,476 books); Bodleian.
Pinsker, S.; Odessa,
Pococke, Edward; seventeenth century; Oxford (Bodleian).
Porges, N.; Leipsic.
Prins, L.; Amsterdam and Frankfort.
**Quatremère, E.*; 1858; Paris (Munich).
Rabbinowicz, E. L.; shoḥet; Minsk (Friedland; Asiatic Museum).
Rapoport, S. L.; Prague.
Reggio, Isaac Samuel, d. 1855; Görz (156 MSS.).
Rieser, Lazarus; d. 1828; Hamburg.
Roman, Jacob ben Isaac; seventeenth century; Constantinople (corresponded with Buxtorf).
Rosenmüller, J.; Leipsic (University Library).
*Rosenthal; Hamburg.
Rosenthal, Elia; Budapest.
*Rosenthal, L.; Hanover (Amsterdam).
Rosenthal, Solomon; Budapest.
Rossi, Azariah de.
Rossi, J. B. de; 1742–1831; Parma (1,100 MSS.; Ducal Library).
Rothschild, Baron Willy; Frankfort (Stadt-Bibliothek).
*Rubens, Solomon Barend; 1857 (47 MSS., 3,343 books); Amsterdam (auction).
Sachs, S.; Paris (Consistoire).
*Salomon, G.; d. 1862; Hamburg (526 Nos.).
Saraval, Jacob; d. 1782; Mantua (Karaitica).
*Saraval, L. V.; d. 1852 (1,490 Nos., 23 MSS.); Triest (auction); Breslau Seminary.
**Scaliger, Joseph Justus*; d. 1609 (20 MSS.); Leyden (University Library).
Schorr, O.; Brody.
Selden, John; 1659; London (Bodleian, Oxford).
Sinzheim, Joseph David ben Isaac; Strasburg.
*Spinoza, Benedictus de; 1677.
Steinschneider, M.; Berlin.
*Stern, S. G. (112 MSS.); Parma.
*Straschun, M.; Wilna (Communal Library).
*Sulzberger, M.; Philadelphia.
**Sussex, Duke of*; London (British Museum).
Sutro, A.; San Francisco.
**Tengnagel, Sebastian*; Vienna.
*Torres, David Nunes; d. 1728; The Hague.
Treves, Eleasar; sixteenth century; Frankfort-on-the-Main.
**Trigland, Jacob*; 1706; Leyden (auction).
Viasin, Joseph Mazal of; Wilna (5,000-6,000 books; Friedland; Asiatic Museum, St. Petersburg).
Vida, Samuel della; nineteenth century; Venice (Soare).
Vital, David; 1532; Patras (lost in siege).
Volterra, Menahem ben Aaron Urbino (26 MSS.); (Vatican).
**Wagenseil, John Christian*; Leipsic (Town Library).
**Warner, Levin*; d. 1665 (64 MSS.); Leyden (University Library).
**Wicel, George*; 1552; Cologne.
**Widmanstadt, John Albert*; 1533 (335 MSS., 500 books); Munich (Royal Library).
Willmett, Jan; d. 1835; Amsterdam (University Library).
Yaḥya, Gedalyah.
Zuckermann, S.; Mohilev (Friedland; Asiatic Museum).
Zunz, L. (Gemeinde, Berlin).

J.

BOOK OF LIFE.—Traditional View: The book, or muster-roll, of God in which all the worthy are recorded for life. God has such a book, and to be blotted out of it signifies death (Ex. xxxii. 32, 33).

It is with reference to the Book of Life that the holy remnant is spoken of as being written unto life (A. V., "among the living") in Jerusalem (Isa. iv. 3; compare also Ezek. ix. 4, where one of the six heavenly envoys "who had the scribe's inkhorn upon his loins" is told to mark the righteous for life, while the remainder of the inhabitants of Jerusalem are doomed). The Psalmist likewise speaks of the Book of Life in which only the names of the righteous are written "and from which the unrighteous are blotted out" (Ps. lxix. 28; compare Ps. cxxxix. 16). Even the tears of men are recorded in this Book of God (Ps. lvi. 9 [8]). "Every one that shall be found written in the book . . . shall awake to everlasting life" (Dan. xii. 1 *et seq.*). This book is probably identical with the "Book of Remembrance" in which are recorded the deeds of those that fear the Lord (Mal. iii. 16).

The Book of Jubilees (xxx. 20–22) speaks of two heavenly tablets or books: a Book of Life for the righteous, and a Book of Death for those that walk in the paths of impurity and are written down on the heavenly tablets as adversaries (of God). Also, according to *ib.* xxxvi. 10, one who contrives evil against his neighbor will be blotted out of the Book of Remembrance of men, and will not be written in the Book of Life, but in the Book of Perdition. In Dan. vii. 10 and Enoch xlvii. 3 "the Ancient of days" is described as seated upon His throne of glory with “the Book” or “the Books of Life” (“of the Living”) opened before Him. So are, according to Enoch civ. 1, the righteous “written before the glory of the Great One,” and, according to Enoch cviii. 3, the transgressors “blotted out of the Book of Life and out of the books of the holy ones.” To this Book of Life reference is made also in Hermes (Vision i. 3; Mandate viii.; Similitude ii.); in Rev. iii. 5, xiii. 8, xvii. 8, xx. 12–15, where “two Books” are spoken of as being “opened before the throne, the Book of Life, and the Book of Death, in which latter the unrighteous are recorded together with their evil deeds, in order to be cast into the lake of fire.” It is the Book of Life in which the apostles' names are “written in heaven” (Luke x. 20), or “the fellow-workers” of Paul (Phil. iv. 3), and “the assembly of the first-born” (Heb. xii. 23; compare I Clem. xlv.). To these Books of Records allusion is made also in Enoch lxxxi. 4, lxxxix. 61–77, xc. 17–20, xcviii. 76, civ. 7; Apoc. Baruch, xxiv. 1; Ascensio Isa. ix. 20.

The Eschatological or Annual Roll-Call.

While the prevailing tendency among apocryphal writers of the Hasidean school was to give the Book of Life an eschatological meaning—and to this inclines also Targ. Jon. to Isa. iv. 3 and Ezek. xiii. 9 (compare Targ. Yer. to Ex. xxxii. 32)—the Jewish liturgy and the tradition relating to the New-Year's and Atonement days adhered to the ancient view which took the Book of Life in its natural meaning, preferring, from a sound practical point of view, the this-worldliness of Judaism to the heavenliness of the Essenes. Instead of transferring, as is done in the Book of Enoch, the Testament of Abraham, and elsewhere, the great Judgment Day to the hereafter, the Pharisaic school taught that on the first day of each year (Rosh ha-Shanah) God sits in judgment over His creatures and has the Books of Life and Death opened, together with the books containing the records of the righteous and the unrighteous. And out of the middle state of the future judgment (see Testament of Abraham, A, xiv.) there arose the idea of a third class of men who are held in suspense (“Benonim,” the middle), and of a corresponding third book for this middle class (R. H. 15b). In Tos. Sanh. xiii. 3, however, the annual (Rosh ha-Shanah) judgment (Yom ha-Din) is not yet recognized (compare Tos. R. H. i. 13, R. Jose's opinion in opposition to that of R. Akiba and R. Meïr, which has become the universally accepted one).

The origin of the heavenly Book of Life must be sought in Babylonia, whereas the idea of the annual Judgment Day seems to have been adopted by the Jews under Babylonian influence in post-exilic times. The Babylonian legends (see “Creation Tab.” iv. 121, and the “Zu” legend, ii. 7, quoted in Harper's “Babylonische Legenden,” in “Beitr. z. Assyriologie” by Delitzsch and Haupt, 1892, ii. 2, p. 412) speak of the Tablets of Destiny; also of the tablets of the transgressions, sins, and wrong-doings, of the curses and execrations, of a person which should be “cast into the water”; that is, to be blotted out (compare Micah vii. 19 and the art. Tashlik). As to the resemblance of the Babylonian Zagmuku or New-Year to the Jewish New-Year see the art. Rosh ha-Shanah.

K.

ספר חיים (Ps. lxix. 29, “book of the living”; so LXX., Vulg., R.V. [margin]). The living are the righteous (second half of the verse), who alone are admitted to citizenship in the theocracy. The wicked are denied membership therein: they are blotted out of God's book (Ex. xxxii. 32 *et seq.*). The figure is derived from the citizens' registers (Ezek. xiii. 9; Jer. xxii. 30; and Ex. xxxii. 30–34, accordingly assigned by Holzinger to a late stratum; see his commentary). The life which the righteous participate in is to be understood in a temporal sense. In Dan. xii. 1, however, those who are found written in the book and who shall escape the troubles preparatory to the coming of the Messianic kingdom are they who, together with the risen martyrs, are destined to share in the everlasting life referred to in verse 2. The eternal life is certainly meant in Enoch xlvii. 3, civ. 1, cviii. 3, and frequently in the New Testament (especially in Revelation). The Targum (Isa. iv. 3; Ezek. xiii. 9) speaks of the “Book of Eternal Life.” Temporal life is apparently prayed for in the liturgical formula: “Inscribe us in the Book of Life” (see Atonement, Day of). The Mishnah tells us that the deeds of every human being are recorded in a book (Abot, ii. 1; see iii. 16). The “Sefer Ḥasidim” (xxxiii.) pointedly adds that God is in no need of a book of records; “the Torah speaks the language of man”; *i.e.*, figuratively.

Bibliography: Charles, *Book of Enoch*, pp. 131-133; Dalman, *Worte Jesu*, p. 171.

K. M. L. M.

BOOK-PLATES (Ex-Libris): Labels with emblematic designs, with references to the names of the owners of the books in which they are inserted. Book-plates came in almost as soon as the art of printing, but one of the earliest known instances of their adoption by Jews is the book-plate of David Friedländer, given on page 314. So far as is known, none of the great Jewish book-collectors had any special sign by which their books could be identified, as most of them contented themselves with inserting their initials.

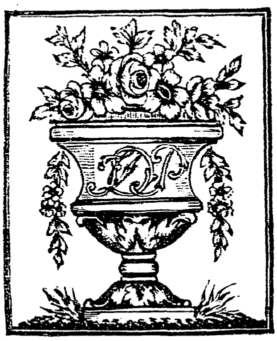

Book-Plate of De Pinto Family.

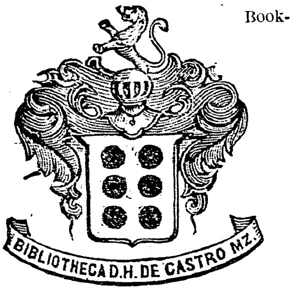
BIBLIOTHECA D.H. DE CASTRO M.Z.

Book-Plate of D. H. de Castro.

With the revival of the fashion of book-plates in recent times many Jews of means adopted the custom, but few of their book-plates have any specific Jewish interest.

Of recent years the artist Lilien has designed book-plates of distinctly Jewish character, two of which are reproduced in this volume. See p. 315).

Bibliography: *Ost u. West.* i. 521, 522, 821-824; A. Wolf, in *Monatschrift*, xlii. 522 *et seq.*

J.

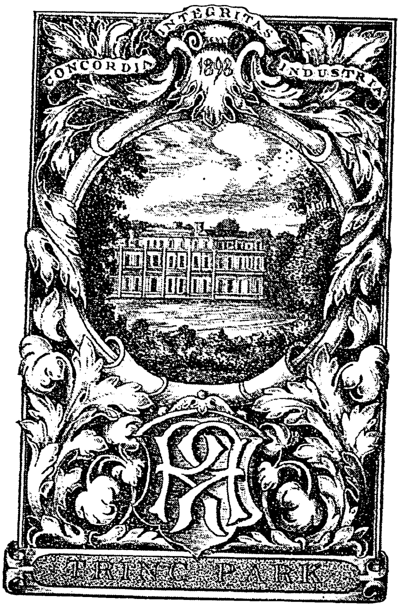

Book-Plate of Lady Rothschild.
(Etched by C. W. Eherborn.)

BOOK-TRADE: The trade in books was carried on by Jews long before the invention of printing. A catalogue of a bookseller of the twelfth century was unearthed a few years ago in the Fostat Genizah ("Jew. Quart. Rev." xiii. 52). The poet Immanuel of Rome (about 1300) relates that a bookseller named Aaron of Toledo traveled to Rome with 180 Hebrew manuscripts, which, however, he sold at Perugia.

With the introduction of printing, the book-trade centered in Italy, where Hebrew printed books were first produced. Itinerant booksellers, after providing themselves with their merchandise at the depots of Venice, Mantua, Padua, Cremona, etc., traveled from place to place, offering their goods wherever Jews were to be found. Thus, Benjamin Ze'eb of Arta (1500) says that there were many itinerant booksellers who greatly aided the propagation of Jewish books (Responsa, 63a). In the sixteenth century, with the increase of printing-offices in Germany, Bohemia, and Moravia, Italy gradually ceased to be the headquarters of the book-trade; so that in the middle of the seventeenth century De la Grange writes to Buxtorf the elder, who traded in Hebrew books, that he is unable to find a bookstore in Venice ("Rev. Etudes Juives," viii. 75). About this time Frankfort-on-the-Main became the center; all books published in Germany, Bohemia, and Poland being exhibited at the fair in that city. Two booksellers of Frankfort, Gabriel Luria and Jacob Hamel, were in correspondence with Buxtorf in reference to the book-trade (*ib.*).

Frankfort a Center.

Bookselling—the only part of the book-trade with which this article deals—lacked organization in the seventeenth century, and collectors had great difficulty in obtaining Hebrew books, as is attested by the correspondence of Buxtorf and the high prices the latter charged for not very rare books. Thus, the commentary of Naḥmanides on the Pentateuch with the text was sold for 9 reichsthalers; "Obadiah Bartenora" for 9; Shulḥan 'Aruk for 3; "Keli Ḥemdah" for 5; "Ralbag" for 10; Colon and Roḳeaḥ for 6; and Perush on Megillot for 3.

Amsterdam a Center.

The organization of bookselling as a trade is first met with in Amsterdam, which city was the center of the Hebrew book-trade from the middle of the seventeenth century to the beginning of the nineteenth. The name of Solomon ben Joseph Proops appeared on Hebrew books with the description מוכר ספרים, the technical term for "bookseller." In 1730 he published, under the title "Apiryon Shelomoh," a catalogue of his stock of books. Proops's firm supplied Hebrew books to small booksellers throughout the world. Another important firm in Amsterdam was that of Isaac Fundam, and, at the end of the eighteenth century, that of Johanan Levi Rofe. In the first half of the nineteenth century the Hebrew book-trade of Amsterdam, although it had lost its former importance on account of the relaxation of Hebrew studies in Europe, was still of considerable proportions. Great collections of books were sold through the firms of Herz van Embden, David Proops, Levison, Müller,

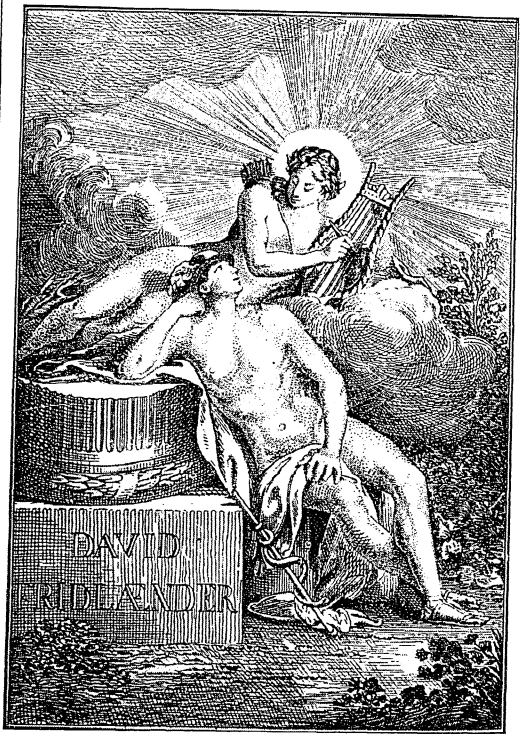

Book-Plate of David Friedländer.
(Designed by Daniel Chodowiecki.)

and many others. At present there are only two bookselling firms of any importance in Amsterdam; namely, those of Joachimsthal, and Levison, the successor of Proops.

From the middle of the seventeenth century to the first half of the eighteenth Frankfort-on-the-Main was the center of the Hebrew book-trade in Germany. The leading booksellers of the seventeenth century were: Isaac and Seligmann Reis, Joseph Trier Cohen, Simon Trier, and Solomon Hanau; in the eighteenth, Solomon ben Raphael London, Elijah ben Azriel of Wilna, Löb Schnapper, Simon Wolf ben Abraham Mainz, David ben Nathan Grünhut of Heimerdingen, and Moses ben Kalman Speier. From the middle of the eighteenth century the book-trade in Frankfort gradually declined. At present (1902) there are but three Hebrew booksellers of importance in that city; namely, J. Kauffmann, Joseph Baer, and Hofmann, who deal mainly in second-hand books.

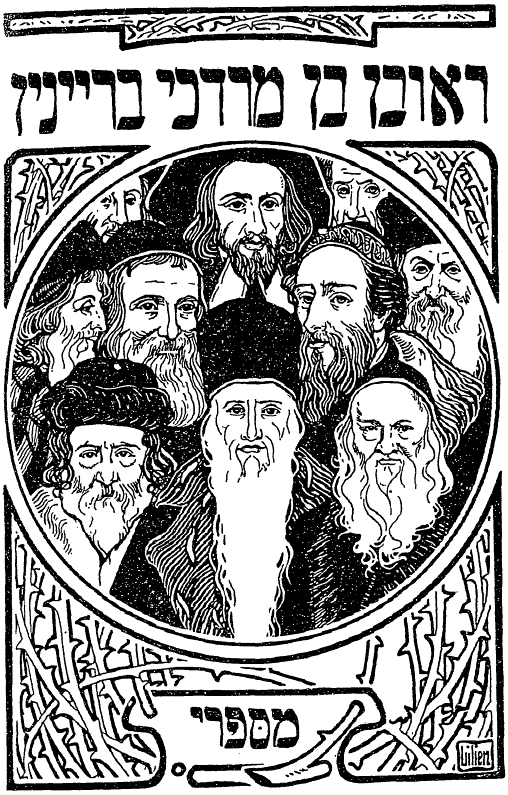

Book-Plate of R. Brainin.
(Designed by E. N. Lilien.)

Among the other places in Germany where the Hebrew book-trade was carried on in the eighteenth century may be mentioned Altona, Dyhernfurth, Frankfort-on-the-Oder, Fürth, and Berlin. The leading booksellers in Germany in the nineteenth century, besides those mentioned above, were: Adolf & Co., Asher & Co., Benzian, Bislicher Brothers, Calvary, and Poppelauer, at Berlin; Jacobsohn at Breslau; J. G. Müller at Gotha; H. W. Schmidt at Halle; Goldschmidt at Hamburg; Baer, Otto Harrasowitz, Köhler, and Richter, at Leipsic; R. N. Rabbinowitz and L. Rosenthal at Münich; J. J. Heckenbauer at Tübingen; and Jollowicz at Posen.

Alsace-Lorraine.

From the second half of the eighteenth century to the middle of the nineteenth the Hebrew book-trade of Alsace-Lorraine was carried on at Strasburg, Metz, and Lunéville by the printers Moses May, Ephraim Hadamar, and Joseph Meïr Samuel. At present the trade there is quite unimportant. France has never been a congenial field for the trade. Only three firms—and these are of no importance—can be found to-day at Paris; namely, those of Durlacher, Lipschütz, and Blum.

In London two important firms, Abrahams and Valentine, have existed for at least a century and a half.

Italy, which, as stated above, was the cradle of the Hebrew book-trade, had in the nineteenth century only a few firms at Leghorn, Turin, and Florence. At the beginning of the sixteenth century Prague and Cracow were important centers; the trade being carried on by the Gersonides family of printers in the former city, and by Wedekind, Kurzins, Isaac ben Aaron of Proctiz, and others in the latter. Later several other places, such as Brody, Lemberg, and Vienna, became conspicuous in the trade. The leading booksellers in the nineteenth century in Austria were: Knoepflmacher, Lippe-Löwy, Schlesinger, Schmid, at Vienna; Landau and Pascheles at Prague; Schönblum at Lemberg; Faust at Cracow.

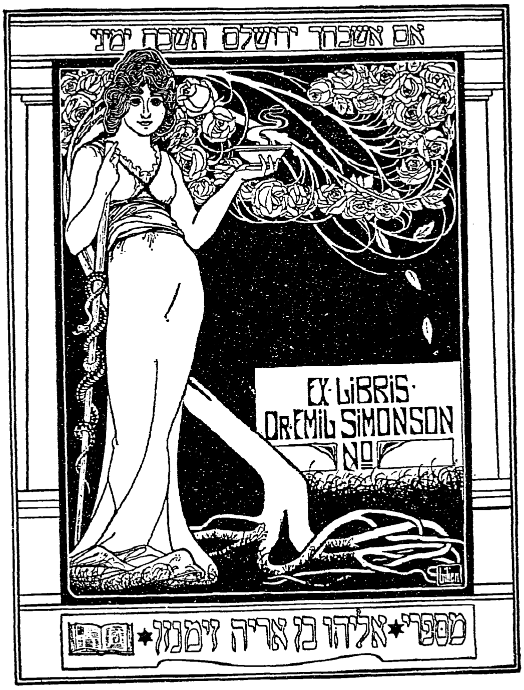
אם אשכחך ירושלם תשכח ימיני
EX·LIBRIS·
DR·EMIL SIMONSON
No
Lilien
מספרי אליהו בן אריה זימנזן

Book-Plate of Dr. Emil Simonson.
(Designed by E. N. Lilien.)

Small and unimportant as was the book-trade in Poland and Lithuania, it developed in course of the nineteenth century to such an extent that it now practically controls that of all other countries.

Poland and Lithuania.

The voluminous productions of the numerous printing-offices of Wilna and Warsaw reach the remotest parts of the world. Every city of importance in Russia has its Hebrew booksellers; and the smaller towns are frequently visited by itinerant booksellers, who exhibit their goods in the synagogues. The leading bookselling firms in Russia are: Tikaschinsky, Lipschütz, Juditzky, at Byelostok; Sheftel at Berdychev; Jacob Ginzburg at Bobruisk; S. Dezenzel at Brest-Litovsk; J. D. Miller at Grodno; Krassik at Kiev; Hirsch Perlah at Lodz; Dychna, Ulrich, and Nitzsche (Christian firm), at Odessa; H. Shereschewski at Rostov; Sirokin at Pinsk; Achiasaf, A. S. Shapiro, Tushiyah, Zuckermann, at Warsaw; Katzenellenbogen, Matz, Romm, Funk, at Wilna; and Sirkin at Wolozhin.

In the East the Hebrew book-trade was actively carried on in Constantinople, Salonica and Smyrna, in the sixteenth, seventeenth, and eighteenth centuries; but it gradually declined, and at present is insignificant. The only place which shows any revival of activity is Jerusalem, where the following firms are established: Wertheimer, Hirschensohn, Frumkin, and Luncz.

In the United States.

Consequent upon the increasing immigration of Russian Jews to the United States, the Hebrew book-trade in America has developed considerably. There are now many well-known bookselling firms, of which the following may be mentioned: Chinsky, Deinard, Druckermann, Freedman, Germansky, Katzenellenbogen, Rabinowitz, Wasserman, Werbelowski, Jewish Publishing Company, at New York; Shidinsky and W. Schur at Chicago.

J. I. Br.

BOOKBINDERS. See Binding.

BOOT. See Shoes.

BOOTH: A rendering, in the English versions of the Bible, of the Hebrew word "sukkah"; also occasionally translated "pavilion" or "cottage." The ordinary habitation of the nomad is the tent, a rough textile fabric of goat's hair, stretched on poles (see Tent). This tent is distinguished in the Old Testament from the booths, or habitations formed of branches, foliage, etc., occasionally constructed with the aid of clay, examples of which may still be found among the Arabs of the Sinaitic peninsula. According to the law as given in Lev. xxiii. 42 *et seq.*, the custom of dwelling in booths during the Feast of Tabernacles was instituted for the purpose of reminding the Israelites that, in the journey across the desert, their forefathers had also dwelt in booths. But the term here is undoubtedly employed in a general and not in a specific sense, and probably signifies every species of this form of habitation.

The passage Gen. xxxiii. 17 proves that the nomads also used their tents as shelters for their cattle, and it is probable that the peasant of fixed habitation did likewise. These huts were also erected for the watchmen in the field (Isa. i. 8), as well as for the soldiers encamped before the city (II Sam. xi. 11). But they served above all as a protection against the sun; and the prophet Jonah before Nineveh seeks shade under a booth (Jonah iv. 5). Even to-day it is customary in certain parts of Palestine to erect arbors of leafy branches upon the housetops as a protection against the heat; and during the harvests of the orchards and the vintage, for the villagers to go into their gardens, and dwell there for days in their leafy cottages. The Feast of Tabernacles, therefore, commemorates a very ancient custom; for it is the great harvest and thanksgiving festival. See Tabernacles, Feast of, and Feasts.

J. Jr. I. Be.

BOOTHS. See Tabernacles.

BOOTY. See War.

BOPPARD, GERMANY. See Blood Accusation.

BORCHARD, MARC: German physician and author; born in Mecklenburg, 1808; died at Paris June 21, 1872. He graduated as M.D. at Halle, later going to France, where he became hospital and forensic physician at Bordeaux. In that city he was a member of several societies for the promotion of the public good. The last years of his life were spent at Paris. Borchard's published works are: "Commentaires Historiques, Critiques et Pratiques sur la Suette," Paris, 1856; "L'Hygiène Publique chez les Juifs, son Importance et sa Signification dans l'Histoire Générale de la Civilisation," *ib.* 1865; "Etude sur le Mecklenbourg et sur la Question Allemande," *ib.* 1867; "Intolérance et Persécutions Religieuses," *ib.* 1868.

Bibliography: *Archives Israélites*, 33d year, p. 412.

S. M. K.

BORCHARDT, BRUNO: German physicist and author; born at Bromberg Nov. 17, 1859. Educated at Berlin, where he graduated as Ph.D., he was appointed high-school teacher; but on account of his socialistic convictions was compelled to resign his position. He then turned to journalism and became a prolific contributor to the daily press, popularizing physical and chemical problems, and reporting on discoveries, inventions, and the general progress of science. He has published three scientific treatises: "Das Höhenmessen mit der Barometer," "Wahrscheinlichkeitslehre," 1889; "Grundriss der Physik," 1892, second ed., 1900.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1901.

S. M. B.

BORCHARDT, FELIX: German painter; born in Berlin March 7, 1857; studied at the Berlin Academy and with Max Michael; traveled extensively in Italy, France, Holland, and Spain, remaining five years in Spain. He is now (1902) a resident of Dresden in Saxony.

Borchardt has been very successful in portrait-painting and in depicting scenes from nature. His best-known work is "Die These," a painting of colossal size which represents several Neapolitan monks engaged in theological controversy.

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S. A. M. F.

BORCHARDT, KARL WILHELM: German mathematician; born Feb. 22, 1817, at Berlin; died there June 27, 1880. He studied from 1839 to 1843 at Königsberg, where Jacobi exerted a great influence on him. He passed the winter of 1846–47 at Paris, where he continued his mathematical studies under Liouville; and in 1848 he became privat-docent at the University of Berlin. In 1856 the Berlin Academy of Sciences elected him a member. After the death of Crelles, Borchardt became editor of the "Journal für die Reine und Angewandte Mathematik." A complete edition of his works was published by the Berlin Academy of Sciences under the direction of G. Hettner, Berlin, 1888.

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S.

BORDEAUX: In medieval times capital of Guienne; to-day, of the department of La Gironde, France. It derives its name from Bourdelois, the district in which it is situated.

According to a legend, the Jews settled at Bordeaux shortly after the destruction of the Second Temple, and it is also said that a considerable number of them settled there in the sixth and seventh centuries, because of the commercial advantages of the city. Under Louis le Débonnaire they were allowed to trade freely (828). They had their own administrative and judicial systems and officials. The slave traffic, however, in which many Jews were concerned, was interdicted by royal decree in 829; and from this period the baptismal records contain no entries of conversions to Christianity made among the slaves of the Jews. In 848 the Jews were accused of having delivered Bordeaux to the Normans to be pillaged and destroyed. The Normans were said to have entered the city by means of the "Rue Juifve," a street which was not in the Jewish quarter. Again the bigoted populace opposed the Jews, and accused them of appealing to the Saracens for the purpose of laying waste the cities and lands of the south. There is no proof to sustain either of these charges.

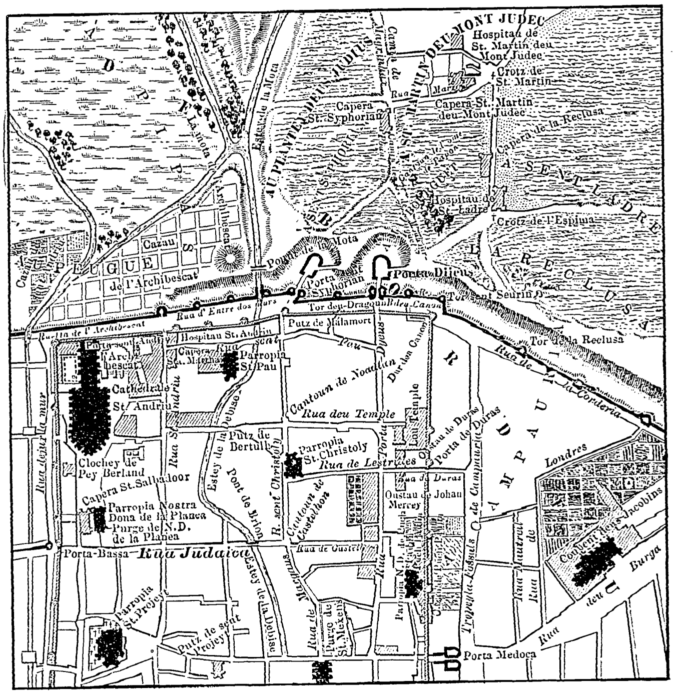

MONT JUDEC
Hospitau de St. Martin deu Mont Judec
Crotz de St. Martin
Rua
Capera St. Martin deu Mont Judec
Capera St. Syphorian
Capera de la Reclusa
A SENT LADRE
Hospitau de St. Ladre
Crotz de l'Espina
LA RECLUSA
Estey de la Mota
AU PLANTEY DEUS JUDIUS
ST. MARTIN DEU MONT
BORGUET
S. SYPHORIAN
Pourte de la Mota
Porta Synt Syphorian
Porta Dijeus
Tor sent Seurin
Tor de la Reclusa
Tor deu Dragoun
Tor deu Canon
Rua de la Corderia
D
P
E
La mota
P
A
S
Archibesca
Cazau
PEUGUE
de l'Archibescat
Rua d'Entre dos murs
Ruella de l'Archibescat
Porta sent Andriu
Hospitau St. Andriu
Capera Sta. Magdelena
Parropia St. Pau
l'Archibescat
Cathedrale St. Andriu
Rua St. Andriu
Putz de Malamort
Pou
Dyeus
Dur deu Canon
Cantoun de Noadlan
Rua deu Temple
Lou Temple
Putz de Bertully
Parropia St. Christoly
Rua de Lestrilles
Oustau de Duras
Porta de Duras
Rua de Duras
Oustau de Johan Merrey
Clochey de Pey Berland
Capera St. Salbadoor
Parropia Nostra Dona de la Planca
Purge de N.D. de la Planca
Estey de la Debise
Pont de Brion
R. sent Christoly
Cantoun de Castelhon
Rua de Oustril
Porta-Bassa
Rua Judaica
Rua dejuri la mur
Parropia St. Projeyt
Putz de sent Projeyt
Rua de Magnus
Purgo de St. Mexens
Parropia N.D. de Puy Paulin
Tropeyta Fossats
de Campauria
Rua Mautrait
Rua de
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Londres
Couvent deus Jacobins
Rua deu Burga
Porta Medoca

Plan of the Northwest Section of the City of Bordeaux, About 1450, Showing the "Rua Judaica" and the Jewish Quarters Outside the City Walls.

(After Leo Drouyn's "Plan de Bordeaux.")

The first definite evidence of Jews in Bordeaux is found in a deed of 1077, where mention is made of the "Montemque Judaïcum," residence of the Jews in the suburb of Saint-Seurin, with the church of Saint Martin as center. There was also a "Porta Judaïca," a "Rue du Petit Judas," or "Puits des Juifs," and a "Rue Judaïque," the last still existing. The dwellings of the Jews were *extra muros* at this period. A chronicle of the year 1273 mentions them as continuing their residence in Saint-Seurin. "Rue Caphernam" was then the main street in the Jewish quarter.

Early Traces.

In this early period the Jews enjoyed comparative freedom, though the practise of usury was on several occasions (1214, 1219) forbidden. The city of Bordeaux was under English (Angevin) dominion; hence the decree of expulsion promulgated by the king of France in 1082, and the permission accorded Christians to repudiate debts due to the Jewish merchants (1182), did not affect the Jews of Bordeaux. Certain taxes were imposed. Thus, about 1150 the Jews paid the archbishop of Bordeaux a poll-tax of eight livres, being considered an estate in mortmain. The English kings sought to confirm the Jews in their ancient privileges; but the persecutions instituted by royal agents were indeed cruel.

Persecution of the Jews was interdicted by Edward I. of England May 23, 1275, but broke out anew under Edward II. The repressive measures of Philip Augustus of France (1198) had, of course, no application to the Jews of Bordeaux. It is claimed that the persecutions attempted in 1316 and 1318 aroused the Pastouraux, who committed outrages all over southern France and northern Spain. Edward III. granted the Jews complete freedom of travel and trade in the beginning of his reign. Several Jewish merchants, however, were banished at this time owing to the jealousy and hatred displayed by Christian merchants toward their Jewish competitors. The Jewish community was recognized as such and had been incorporated as "Communitas Judæorum Vasconiæ." When the edict of Charles VI. was promulgated (Sept. 17, 1394), expelling all Jews from France, the Bordelais were not yet under French dominion; and when these came within the purview of Charles VII.'s enactments (1454), their position remained unchanged, although the Jews completely lost their identity as such. They were legally accepted as residents of Bordeaux, but not as Jews. Louis XI. (1462), recognizing the value of Jewish enterprise, but disregarding what was an open violation of the decree of expulsion, ameliorated the condition of the Jewish merchants.

Secret Jews.

When the Jews were banished from Spain (1492) and Portugal (1496), the Jewish population at Bordeaux increased, for the refugees fled to the cities of southern France. No taxes had been paid by Jews as foreigners for some years, by virtue of their position as "Christian" residents. They continued to reside at Saint-Seurin, and the cemetery was known from early times as "Plantey deus Judius." The Maranos, or New Christians, who came at various times from the Iberian peninsula (1496 to 1525), did not, as at Amsterdam, discard the forms of Christianity at once and return to Judaism. Ancient statutes and more recent decrees forced the Portuguese Jews of Bordeaux into an anomalous position. As strangers, they had the right to settle and reside in the city. They lived as Christians, were baptized, married, and buried in accordance with the rites of the Catholic Church, and were Jewish only within the four walls of their homes. Among the Jewish families ("Portuguese merchants," as they were officially designated) who settled at Bordeaux at this time were those of Granolhas, Ram, Tarrégua, Milanges, Lisana, and Lopès, or Louppes. As physicians, lawyers, and scholars these settlers exerted such an influence on the life of the community that the "jurats" and Parliament advocated enrolling them as residents and often defended them from attack. They also influenced French life and letters; the mother of the celebrated Michel de Montaigne was a member of the Lopès family.

Letters Patent of 1550.

From the beginning of the sixteenth century the Jews of Bordeaux were in reality a Marano community, the leaders of which were the members of the Govea family, so often mentioned in the annals of the city. Until the middle of the century the existence of the colony was dependent on the king's will. The letters patent granted by Henry II. of France Aug., 1550, established the community on a firm basis. The Portuguese of Bordeaux, called "New Christians," were given rights of residence and naturalization, of property and traffic, in line with similar grants to other foreigners in the kingdom. In this connection the rich and learned Goveas rendered eminent services to their coreligionists. However, the Maranos aroused the envy of the Christians, and the populace treated them as secret Jews ("Juifs déguisés"), threatening to procure the withdrawal of their privileges and to have them banished from France.

Despite these manifestations of ill will, the Maranos secured, Nov. 12, 1574, a confirmation of the privileges of 1550 from Henry III. This decree, registered April 19, 1580, was procured through the instrumentality of the Marano merchants Diego Mendes Dias and Simon (Meïr) Lameira. Notwithstanding these safeguards, the Parliament of Bordeaux often came to the assistance of the Maranos, who were accused of Judaizing, to prevent their trading ventures from being restricted and their privileges from being curtailed.

At the beginning of the sixteenth century the well-known Gradis family came to Bordeaux, and within one hundred years from that time the Marano community comprised fifty to sixty families. The merchants, however, continued to molest the Jews, and in 1604 the earlier letters patent were again confirmed and royal protection of Jewish rights and liberties (*i.e.*, of the Spanish and Portuguese settled at Bordeaux) decreed. This measure proved to be of no avail, and by chance only did the Jews at Bordeaux escape the effects of the decree of expulsion of Louis XIII. (May 23, 1615), ordering all Jews to leave France within one month. The Bordelais Parliament came to the rescue of the Jews in 1625, when an embargo had been laid on all vessels in port. The Jews of this period enjoyed not only the protection of the Parliament and "jurats," but the favor of the queen, whose Italian physician, De Montalte, was professedly a Jew and interested particularly in the welfare of the Maranos at Bordeaux.

On Dec. 4, 1636, a census was taken at Bordeaux, which enumerated 36 families and 167 individuals, together with 93 paupers, resident in the Portuguese community and "faithful Catholics at the time." Of the heads of families five had been born in France and six naturalized. By an order of the council, Aug. 9, 1662, many of these were admitted to full rights as citizens of Bordeaux. The most prominent Portuguese families were those of Alvares, Cardozo, De Cisneros, Da Costa, Dias, Lacoste-Furtado, Lopès, Machado, Mendes, De Moura, Oliveira, and Sasportas.

Under Louis XIV.

In 1675, in consequence of the hatred of the other merchants, the Portuguese sought to leave Bordeaux, and Nov. 20, 1684, many poor Jews (comprising twenty-one families, the Lombresso, Campos, and Monsanto, among others) were expelled from Bordeaux on the ground of treason to the king. This decree was annulled Jan. 11, 1686, and from that date the French government tacitly accepted the Jews as residents of Bordeaux. The Jews of Bordeaux could not avoid paying the tax levied by the government of Louis XIV., and hence from 1686 were recognized as Jews. In 1656 there was one family of professing Jews there; in 1666, two; in 1676, nine; and in 1686, seventeen. They continued to live outwardly as Catholics. In 1710 the Jews were interred in the cemetery of the Franciscans. Although numbering one hundred families, they had no public synagogues. The baptism of Jewish children ceased in 1727, as the rabbis openly performed the rite of circumcision, celebrated the Jewish festivals, etc. After 1730, the Jews were not considered as "New Christians," but were permitted to live openly as Jews, to own their cemetery, and to proselytize. In 1734 there were about 350 Jewish (Portuguese and Avignonese) families at Bordeaux, numbering nearly two thousand individuals. In 1731 David Gradis had been made a citizen. Louis XV. granted the Jews new letters patent (June, 1723), and shortly thereafter seven synagogues existed (the public, the Avignonese, and five private; *e.g.*, those of the Gradis and the Peixotto).

Many of the Jews, however, were converted to Christianity, and whenever privileges were granted, a heavy tax had to be paid. On various occasions the patriotic Jews lent large sums to the city. About 1735 Falcon and Attias were rabbis of the community. Jews from Avignon had settled at Bordeaux as early as 1722. The letters patent of 1723 did not apply to them, and the Portuguese Jews looked upon the Avignonese as enemies whom they accordingly felt bound to suppress. They procured a decree of expulsion from the king in 1734, ordering the Jews of Avignon to leave the city within three days. Many procured a respite and were permitted to return. Certain occupations were closed to them; their position and commerce were regulated by enactments in 1739, 1740, and 1749, and the Dalpuget, Astruc, and Lange families were granted rights of residence. In 1752 another census of the Jews of Bordeaux showed that 1,598 Portuguese Jews (327 families with 5 Jewish servants and 147 Catholic servants) and 348 Avignonese Jews (81 families with 11 Catholic servants) had settled there. The Jews from Avignon were simply "tolerated." The Portuguese Jews taxed all the Bordeaux wines used in the ritual, and, in order to extend the sale of wines, established many agencies in foreign cities. In Germany this tax was strenuously resisted, and in 1751 Rabbi Jonathan Eybeschütz, who had come to Hamburg from Metz in 1750, declared the Bordeaux "kosher" wines to be ritually impure. The tax had amounted to four francs per barrel; in consequence of the rabbi's opinion this very profitable source of revenue to the Jews of Bordeaux was cut off, much bitter feeling between Germans and Portuguese was engendered, and the foreign agencies were discontinued.

Avignon Jews Expelled.

Meanwhile the trouble with the Jews from Avignon continued, and the various measures adopted by them to secure their rights and to regulate their commerce were opposed by the Portuguese Jews. The Avignonese Jews sought to gain representation on the council of elders; this was strongly combated by the Portuguese majority; and Isaac Pinto, who replied to Voltaire's anti-Jewish pamphlets and opinions, and Jacob Rodrigues Pereire, the first scientific instructor of deaf-mutes in France, were deputed to lay the grievances of the Portuguese Jews before the king. In 1760 a congregational order decreed the expulsion of the German and Avignonese Jews from Bordeaux, since by the act of 1394 no Jews could settle in France, the Portuguese still being designated as New Christians. The foreign Jews were reduced to beggary and ordered to leave within three days. The royal assent to this measure was obtained by Pereire May 13, 1763, although its provisions were never executed. The control of the community was vested exclusively in the Portuguese, the most prominent of the syndics of this period being members of the Peixotto, Gradis, Brandon, Furtado, and Pereire families.

At various times during the period from 1720 to 1775, the Jews of Bordeaux gave abundant proofs of their loyalty to the ruling house. Whenever the king or queen was sick the Jews publicly prayed for his or her speedy restoration to health. Money was often subscribed for public use. In 1766 the Jews gave 1,000 livres for the rescue of the French Christians enslaved in Morocco, and in 1773 they served as soldiers on the Sabbath, by the special dispensation of two rabbis from Jerusalem, to quell riots in the city. In June, 1776, Jacob Rodrigues Pereire received letters patent from Louis XVI. for the Jews of Bordeaux, giving them the right to settle not only in Guienne, but in any part of France, and to trade throughout the kingdom. Moreover, all previous grants were confirmed. At this time the difficulties existing between the French and the Jewish laws of divorce and inheritance were obliterated by an adjudication reconciling divergent views. On June 9, 1782, the Jews of Bordeaux subscribed 60,140 livres for a ship of the line, which they presented to the king. They also paid 100,000 livres into the royal treasury for each series of letters patent granted them from 1550 to 1776.

Letters Patent of 1776.

At the time of the French Revolution five hundred Portuguese Jews resided at Bordeaux. These sought to be free and equal politically and socially. They asked for the recognition by the state of the Jewish religion, rites, and usages; and their deputies to the National Assembly, Lopès-Dubec, Furtado, Rodrigues, and David Gradis, labored actively in behalf of these petitions. Louis XVI. had repealed (1787) the Edict of Nantes; the National Assembly drew up Aug. 4, 1789, an elaborate program of equal rights for all, which, however, refused to extend social and political equality to Jews, vouchsafing such only to non-Catholics "other than Jews" (Dec. 24, 1789). The Portuguese of Bordeaux protested; they sought to unite all Jews in France in a firm union in order to obtain equal rights and privileges. This concert did not subsist for any length of time, and the Jews of Bordeaux appealed to the Christian deputies of the city to retain the privileges accorded them as New Christians. They pointed to the protracted duration of their residence in France, to the privileges of 1550, etc. Talleyrand, before whom they appeared, reported their cause favorably to the Assembly, which decided that the rights of the Jews as New Christians and as Frenchmen should not be curtailed (Jan. 28, 1790). The Jews of Bordeaux were thus the first to be admitted by law to the rights of French citizenship. From the privileges granted by the decree, the German and other French Jews were particularly excluded.

From this time many Jews were elected to national or municipal positions. David Gradis was a member of the third estate from Bordeaux. During the Reign of Terror the Jews fared well, though many of their number, notably members of the Astruc, Azevedo, Errèra, Lange, Lopès, Pereire,

Under the Revolution and Napoleon.

Perpignan, Peixotto, and Raba families, were heavily fined and amerced of their goods. At Bordeaux only a single Jew, Jean Mendes, was guillotined, and Abraham Furtado was the only one proscribed. In 1806 the number of Jews at Bordeaux was 2,131, and the Bordelais took an active part in the several councils and the Grand Sanhedrin of Napoleon. There were nine synagogues at this time, the chief families of the community being those of Gradis, Furtado, Raba, Fonseca, Peynado, and Cardozo. Abraham Furtado and Isaac Rodrigues represented the Jews of Bordeaux at the Sanhedrin.

Napoleon promulgated several restrictive measures (March 17, 1808), but the Jews of Bordeaux were especially exempted, as there had been no complaints concerning them. In 1809, by the new laws relating to the Jews, Abraham Furtado was made chief rabbi of Bordeaux, and in 1814 Abraham Andrade succeeded him. The new synagogue, consecrated in 1812, was destroyed in 1872, and the present synagogue was erected, being inaugurated Sept. 5, 1882. The community numbered such men of letters as Jacob Rodrigues Monsanto and Furtado among its citizens. Many of its members have been active in public life, in commerce, and in industry. The brothers Emile and Isaac Pereire were well-known financiers during the second empire. David Marx was chief rabbi from 1835 to 1864; he was followed by Simon Lévy and Isaac Lévy, the present incumbent. The following charitable societies are to be found to-day (1902): Société de Guémilhouth-Hassadim, Société de Bienfaisance, Société des Dames de l'Humanité, Société des Dames de la Largesse, and Ecole Consistoriale de Garçons. The community now (1902) numbers about three thousand individuals. Henri Gradis is president of the local consistory, and Baron Alphonse de Rothschild delegate to the central consistory in Paris.

Bibliography: Detcheverry, *L'Histoire des Juifs de Bordeaux*, 1850; Théophile Malvezin, *Histoire des Juifs à Bordeaux*, Bordeaux, 1875; *Arch. Isr. de France*, Paris, ii. 659, vi. 598, xxxvi. 757; Grätz, *Gesch. der Juden*, vols. ix. and xi.; Gross, *Gallia Judaica*, p. 111; E. Gaullieur, in *Rev. Et. Juives*, xi. 78; L. Cardozo de Bethencourt, *ib.* xx. 287; xxv. 97, 235; A. Mary F. Robinson, in *Fortnightly Review*, 1892, lvii. 369; Michel, *Histoire du Commerce à Bordeaux*, ii. 409 *et seq.*, Bordeaux, 1867-70; Drouyn, *Bordeaux Vers 1450*, Bordeaux, 1874 (*Archives Municipales, tome complémentaire*), giving an elaborate map showing the residence of the early Jews at Saint-Seurin: *Livre des Bourgeois*, in *Archives Historiques du Département de la Gironde*, vol. xxxiii., Bordeaux, 1898, which gives the names of many Jewish residents of Bordeaux in the seventeenth and eighteenth centuries. J. Baurein, *Variétés Bordeloises*, ii. 207, iv. 52, Bordeaux, 1876; J. Rodrigues-Monsanto, *Calendrier Hébraïque* (for fifty years), Bordeaux, 1814; Henry Lucien-Brun, *La Condition des Juifs en France*, pp. 16 *et seq.*, Lyons, 1900; Grätz, in *Monatsschrift*, xxiv. 447 *et seq.*, 500 *et seq.*, 556 *et seq.*

G. A. M. F.

BORDERS: Ornamental designs surrounding printed pages. The first ornaments for title-pages consisted of arabesque borders with white figures. They are found in books printed at Lisbon, 1489–92, the plates of which, together with Eliezer Toledano's types, were subsequently taken to Salonica, where they were used in the printing-establishment of Don Judah Gedaliah, who had previously worked in Lisbon. A border of flowers and animals, similar to the border used in many of the Naples prints, is found as early as the Ṭur Oraḥ Ḥayyim published at Leiria, 1495. The borders in some editions of the Soncino press are artistically executed, as are those produced by the Gersonides at Prague; those of the prayer-book, Prague, 1527, and of the Pentateuch, Prague, 1530, are remarkable for their beauty. On the top of the title-page of the Ṭur Oraḥ Ḥayyim, Prague, 1540, Moses is represented with the tablets of the Law; below are two lions, a crown over a city gate (the coat of arms of Prague), and to the right and left winged men with shields; in addition, a "David's shield" on the right side and a ewer on the left. The same design is found in the Prague editions of the seventeenth century.

The style of printing current at Prague was taken as a model by the wandering printer Ḥayyim Schwarz in his editions made at Augsburg, 1533–43, and Heddernheim, 1546. Thus, the title-page of the Heddernheim Seliḥah is similar to the border of the Prague Haggadah of 1526; Adam and Eve suggest Dürer's female figures, but are not nearly so well modeled. The influence of this Haggadah may also be seen in some editions printed at Cracow by Halicz in 1534. The title-page of Isserlein's "Sha'are Dura" has a white arabesque border, and two angels with flute and drum at the top. Portals are most frequently used, being found on the first Bomberg editions at Venice, and occurring as late as the nineteenth century, sometimes with straight, sometimes with twisted, pillars. Hans Holbein, the younger, cut the title-border for Münster's Chaldean Lexicon, Basel, 1527, which resembles the border of the "Abḳat Rokel," Augsburg, 1540. The border to Boeschenstein's Hebrew grammar, Augsburg, 1514, was formerly erroneously ascribed to Dürer. The title-borders of the Midrash Tanḥuma (Verona, 1595) and of some of Foa's publications at Sabbionetta—for example, "Mirkebet ha-Mishneh"—deserve special mention among those produced in the sixteenth century. Some editions made at Amsterdam, Frankfort-on-the-Oder, and Prague during the seventeenth century have as an ornament on the title-page an eagle, on the wings of which Jacob's entry into Egypt and his meeting with Joseph are represented. The book "Bet Levi" and some others printed at Zolkiev in 1732 have a border surprisingly elaborate for that establishment. Sulzbach editions of the Maḥzor frequently have rich title-page ornaments. Moses and Aaron with two angels above them are seen in the editions of Zolkiev, 1764, and in many from Frankfort-on-the-Oder and Amsterdam.

Borders from non-Hebraic books were frequently borrowed for editions produced at Frankfort-on-the-Main in the eighteenth as well as in the nineteenth century and at the present time.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* ii. 25 *et seq.*, 28.

J. A. F.

BOREK: Town in the district of Koschmin, province of Posen, Germany. So long as the city was under the domination of the Church, Jews were not permitted to settle there; but they were granted this right by the Polish proprietor Von Nyeswasdowski when it came under his administration during the middle of the eighteenth century. In the

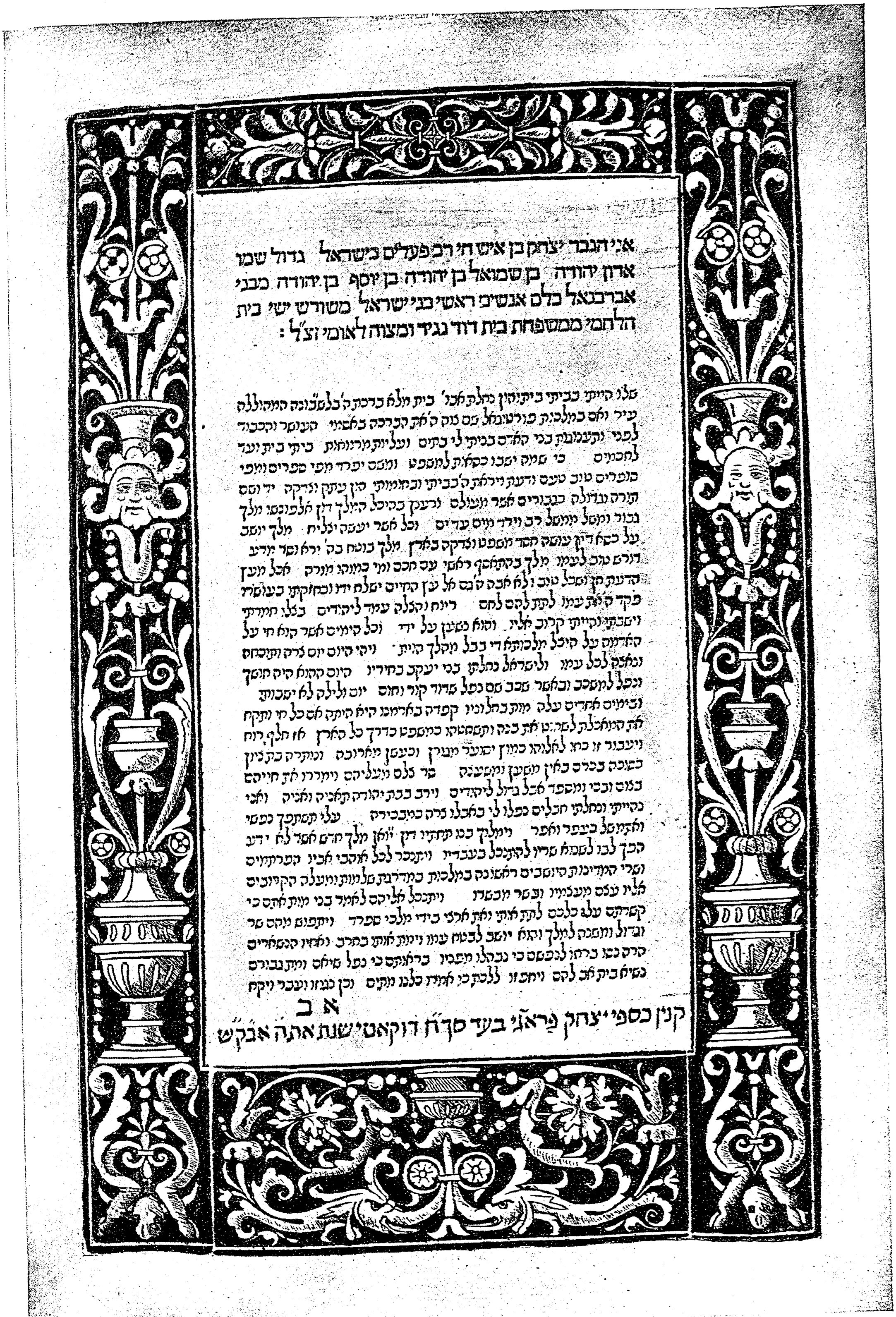

אני הגבר יצחק בן איש חי רב פעלים בישראל גדול שמו
אדון יהודה בן שמואל בן יהודה בן יוסף בן יהודה מבני
אברבנאל כלם אנשים ראשי בני ישראל משורש ישי בית
הלחמי ממשפחת בית דוד נגיד ומצוה לאומי זצ"ל :

א ב

קנין כספי יצחק פראג"י בעד סך ח' דוקאטי שנת אתה אבק"ש

SONCINO BORDER.

(From the title-page of "Sefer Yehoshua," printed by Soncino. In the collection of Hon. Mayer Sulzberger.)

year 1793, when Prussia took possession of Borek, there were already 448 Jews there, who maintained a synagogue—which was replaced by a new one in 1857—as well as a cemetery. At the present time (1902) the Jewish population of Borek numbers only 150 souls, out of a total population of 2,000.

Borek is the birthplace of Elias Guttmacher, known by the name "Grätzer Raw."

D. M. L. B.

BORERIM: Name of electors of a congregation, and applied particularly to the five distinguished representatives of the community in the old "kahals" (governing boards) of the Jews in Poland and Lithuania. The borerim were chosen by nine sworn mandatories, who were elected by ballot from among the tax-paying members of the community. The function of the borerim was to elect and appoint the aldermen of the kahal.

BIBLIOGRAPHY: S. Dubnov, *Istoricheskiya Soobshcheniya*, in *Voskhod*, 1897, iv. 93.

H. R.

BORGER or **BURGER, SOLOMON BEN DAVID COHEN:** Cabalist; lived at Zülz, Prussia, in the seventeenth century; corrector of the press in the printing-house of Shabbethai Bass at Dyhernfurth. He published (Amsterdam, 1688), with additions of his own, the cabalistic commentaries on the Pentateuch, "Pa'aneaḥ Raza" (The Revealer of the Secret), compiled in the thirteenth century by Isaac ha-Levi ben Judah.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1127; Fürst, *Bibl. Jud.* i. 137.

K. I. Br.

BORIS, MOSES: French colonel; born in the department of Meurthe in 1808; died in Paris June 13, 1884. At the age of twenty-six he entered the military school of Saint-Cyr, and upon his graduation was appointed tutor, gradually rising to the rank of captain. He so distinguished himself in the suppression of the Paris riots, June, 1848, that he was appointed chief of battalion. In the Crimean and Italian wars he took an active part, and was promoted to the rank of colonel in 1861. He later became officer of the Legion of Honor, and was placed on the retired list in 1868. Boris always took a lively interest in everything relating to Judaism.

BIBLIOGRAPHY: *Archives Israélites*, July 24, 1884, p. 237.

S. M. K.

BORISOV: Town and district in the government of Minsk, Russia; situated on a peninsula on the left bank of the Beresina, about fifty miles from the capital. The Jewish population (1900) of the town was over 10,000 in a total of 18,348; of the district it was 14,802 in a total of 158,662.

The Jewish community of Borisov dates from the sixteenth century, and was at one time considered one of the important communities of Lithuania. The Jewish merchants of the city carried on a large trade with Riga in grain and lumber by way of the Düna river, and with South Russia by the Dnieper. In 1812, during the disastrous passage of the Beresina by the French army, the Jews showed their patriotism toward the Russian government by voluntarily building a bridge, which was of great service to the Russian army, and by erecting at their own expense a hospital for wounded and sick soldiers. For this they received the grateful acknowledgment of Emperor Alexander I. Since the construction of the Moscow-Brest railroad the business of Borisov has declined rapidly, and the Jewish community is becoming impoverished. The city contains nine houses of prayer, two for Mitnagdim and seven for Ḥasidim; two public and seven private Hebrew schools, a Talmud Torah, a free loan association, a hospital, a home for the poor, and an elementary trade-school.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, s. v.; *Keneset ha-Gedolah*, i. 26–32, Warsaw, 1890; Bogdanovich, *Istoria Aleksandra I.* iii., *passim*, St. Petersburg, 1869; Mandelkern, *Dibre Jeme Russia*, iii. 33, Warsaw, 1875.

H. R. M. R.

BORISPOL: A village in the district of Pereyaslav, government of Poltawa. Its population of 10,000 embraces about 1,000 Jews. Of the latter, 157 are artisans. Instruction in the Talmud Torah is imparted to 114 Jewish children, the remainder attending five elementary schools. From 1648 to 1649 many Jewish families were killed in Borispol by the Cossacks under Chmielnicki.

BIBLIOGRAPHY: Statistics gathered by the Jewish Colonization Association; *Regesty i Nadpisi*, etc., No. 924.

H. R. S. J.

BORKUM, KALMAN BEN PHINEAS SELIGMAN: Court Jew of Duke Peter Biron of Courland; born in the middle of the eighteenth century; died at Mitau in 1828, on the same day that his brother Simson died. Owing to the influence of the Borkum brothers, Jews were permitted to settle permanently in Mitau, to organize themselves into a community, and to engage in trade and handicrafts within the dukedom of Courland. In 1775 the Jews of Mitau were permitted to send their children to a gymnasium called the Academic High School. In 1784 Kalman Borkum erected, at his own expense, a synagogue and all the other buildings necessary for the Jewish community. See Courland; Mitau.

BIBLIOGRAPHY: R. Wunderbar, *Gesch. der Juden in Liv- und Kurland*, p. 26, Mitau, 1853.

H. R.

BORN, GUSTAV JACOB: German histologist and medical author; born at Kempen, province of Posen, Prussia, April 22, 1851. He received his education first at the gymnasium of Görlitz, Prussian Silesia—where his father practised as a physician and held the position of *Kreisphysicus* (district physician)—and afterward at the universities of Breslau, Bonn, Strasburg, and Berlin, graduating as physician from Breslau in 1876. In the same year he was appointed assistant prosector and privat-docent at the University of Breslau, and in 1877 prosector. In 1886 he was elected assistant professor, and in 1898 professor of histology and comparative anatomy, at the same university, receiving the Prussian Order of the Red Eagle of the fourth class in the latter year.

Several technical inventions, as well as new methods in the field of microscopy and embryology, have made Born's name prominent. Well known among these is a method for reproducing and plastically enlarging small anatomical and embryological objects, which was described in "Zeitschrift für Wissenschaftliche Mikroscopie," vol. v.

Born has written about fifty essays and works pertaining to his specialty, among which are: "Ueber das Extremitätenskelett der Amphibien und Reptilien"; "Ueber die Nasenhöhle und den Thränennasengang bei Allen Wirbelthieren von den Amphibien Aufwärts" (this series of articles is published in Gegenbauer's "Morphologisches Jahrbuch," vols. i.-vii.); "Beiträge zur Entwicklungsgeschichte des Säugethierherzens," in "Archiv für Mikroscopische Anatomie," vol. xxxii.; "Ueber die Derivate der Embryologischen Schlundbögen und Schlundspalten bei Säugethieren," *ib.* 1883; "Beiträge zur Bastardirung Zwischen den Einheimischen Ameisenarten," in Pflüger's "Archiv für die Gesammte Physiologie," 1883; "Biologische Untersuchungen," part 1: "Ueber den Einfluss der Schwere auf das Froschei," in "Archiv für Mikroscopische Anatomie," 1885; "Biologische Untersuchungen," part 2: "Weitere Beiträge zur Bastardirung Zwischen den Einheimischen Ameisen," *ib.* 1886; "Ueber Druckversuche an Froscheiern," in "Anatomischer Anzeiger," 1893, viii., Nos. 18, 19. His most important work, however, is "Ueber Verwachsungs-Versuche mit Amphibienlarven," Leipsic, 1897.

S. F. T. H.

BÖRNE, KARL LUDWIG: German political and literary writer; born May 6, 1786, at Frankfort-on-the-Main; died in Paris Feb. 12, 1837. The family name was Baruch, and he received the name of Loeb, both of which he afterward changed. Both his grandfather and his father, Jacob Baruch, were engaged in business, and employed as fiscal and purchasing agents for the government. Loeb and his two brothers were taught at home by a private tutor, one Jacob Sachs. When Sachs had done what he could for young Börne, the latter came directly under the private tuition of Rector Mosche of the gymnasium.

Early Years.

At fourteen years of age Börne went to the newly established institute of Professor Hetzel in Giessen, with the idea of preparing for a medical course, and remained there about a year. His father arranged with Dr. Marcus Herz, the celebrated physician in Berlin, whose home was an intellectual center that attracted such men as Humboldt and Schlegel, to receive Börne as a resident pupil, and to guide him in his studies at the clinics. The youth of sixteen fell in love with Henriette Herz, then in her thirty-eighth year, in the fulness of her beauty and the ripeness of her intellectual power. When her husband, the doctor, died in 1803, Börne told her the story of his love; but, with the wisdom that was characteristic of her, she quieted his passion and soothed his anguish, and soon after he went to the University of Halle, where she secured for him a home in the household of Professor Reil, whose lectures he attended, as well as those of F. A. Wolf, Steffens, and notably Schleiermacher. The letters which Börne wrote from Halle to Henriette Herz, together with selections from his diary relating to his association with her, were published as "Briefe des Jungen Börne an Henriette Herz," 1861. The insight into the higher intellectual life of Berlin and Halle diverted him from his medical studies, and as the loss of its rights as a free city by Frankfort and its domination by the French had resulted in securing civil rights for the Jews, Börne announced (1807) his intention to follow a public career.

Therefore he entered upon a course of legal, political, financial, and administrative studies at the University of Heidelberg. The result of his labors was that he secured in 1811 a clerical position in the police bureau in his native city, but not before he had gone once again to Giessen to secure his degree as doctor of philosophy (Aug. 8, 1809); his dissertation, "Ueber die Geometrische Vertheilung der Staatsgebiete," being published shortly afterward in Professor Crome's "Germanien" (vol. iii.). In Hart's periodical, "Der Cameral-Correspondent," there appeared in 1809 an article by Börne, entitled "Von dem Gelde."

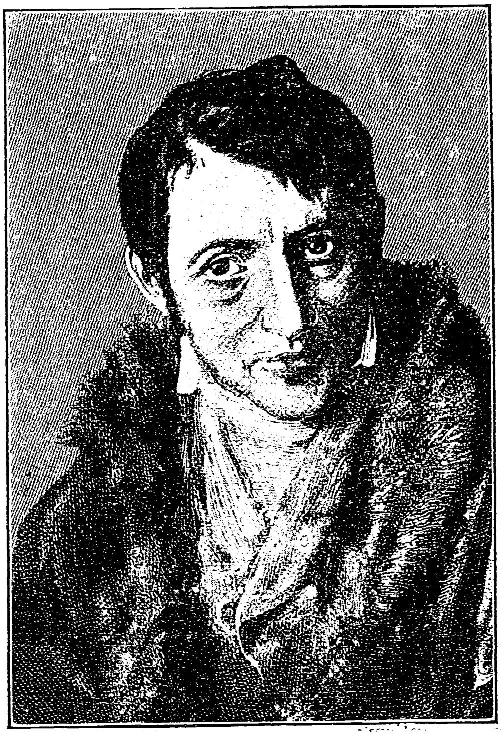

Dr. Börne

During the period of his service in the ducal police bureau, he delivered a course of lectures in the Jewish lodge of Freemasons at Frankfort, under the title "Zur Aufgehenden Morgenröthe," and began his journalistic career, in its political phase, by contributing a series of short anonymous articles to the "Frankfurter Journal," in which he sought to arouse the Germans to a sense of the ignominy of submitting to the French invasion, and by this means helped in awakening the old Teutonic spirit. In 1815, after the downfall of Napoleon, there set in that long night of political reaction in Germany, which continued until dawn began to break in 1848—that epochal year ushered in by "Young Germany" which was the fruit of the toils of Börne and Heine.

"Young Germany."

These thirty-three years were indeed years of political torpor and of domination of bureaucratic tyranny. Patriots like Moritz Arndt and Otto Jahn were indicted for high treason; those who had most capably labored for the reorganization of Prussia were no longer heeded or needed in the service of the state; university students were imprisoned en masse for the most trivial offenses; all of the writings of Heine were interdicted; scholars like the brothers Grimm, Gervinus, and Dahlmann were dismissed from their chairs in the university; and the censor was the most potent influence in literature.

When the Jews of Frankfort were relegated to the "Judengasse," the difficult problem was presented of what was to be done with Börne, the only Jewish official in the service. Every trick and device was resorted to in order to induce him to resign, but he refused; so at last but one course remained open, and he was dismissed. What Börne felt at this time can be well discerned from a perusal of the satirical sketch "Jews in the Free City of Frankfort" in "Fragmente und Aphorismen" ("Gesammelte Schriften," ed. 1840, vol. iii.). At the request of the Frankfort congregation he prepared a monograph entitled "Aktenmässige Darstellung des Bürgerrechts der Israeliten in Frankfurt," and two pamphlets, "Für die Juden" and "Die Juden und Ihre Gegner," the latter of which was written at the suggestion of his father, by whom, however, it was suppressed on account of its bitterness.

His Baptism.

And yet on June 5, 1818, Loeb Baruch went to Rödelheim and was baptized by Pastor Bertuch as a convert to the Lutheran Church; assuming the name of "Karl Ludwig Börne." That he had become estranged from the ceremonial observance of Judaism was generally known, but nothing of his previous career, nor indeed anything in his life after baptism, would have led any one to believe that he had become a Christian.

In 1816 he began the publication of the periodical "Die Wage," which at once elicited wide-spread attention and admiration. He contributed articles of the most diversified character on literature, art, society, the drama, and, of course, politics. His dramatic criticisms, however, created the greatest sensation. An echo of the consideration given to the magazine by the learned circles is recorded in a letter by Rachel, in which the writer can hardly find adequate terms in which to express her appreciation. She afterward became a contributor to "Die Wage." In 1819 Börne also assumed editorial charge of the "Zeitung der Freien Stadt Frankfurt." His experiences with the censor were, however, of such a constantly unpleasant nature that he gave up the struggle after four months of endurance. He took his revenge, however, on his antagonist by writing his "Denkwürdigkeiten der Frankfurter Censur."

It was about this period that there began the platonic relations of Börne with Madame Wohl, with whom he had become acquainted several years before, which continued until his death. She aided, encouraged, and inspired him in his work; nursed and tended him during the years preceding his death.

Relations with Jeanne Wohl.

In 1840 Heine, in his post-mortem criticism "Ueber Ludwig Börne," referred insinuatingly to the relations that subsisted between the departed and Madame Wohl, who in the mean time had married one Solomon Strauss. The latter challenged the poet, and after the duel Heine sent a letter to Dr. Wertheim, which was published in the "Augsburger Allgemeine Zeitung," in which he retracted the insinuations and declared them to be based on erroneous and groundless assumptions. This letter is to be found as a prefatory note to the Börne monograph in Heine's works.

Before leaving Frankfort for Paris in 1821, Börne wrote his celebrated "Monographie der Deutschen Postschnecke." This is one of the finest specimens of sustained humor in the German language, and with his "Esskünstler" indicates the high-water mark of his work in this direction. The letters which he wrote during this period (1819 to 1822) constitute the bulk of the publication "Nachgelassene Schriften," Mannheim, 1844–50.

It was at about this time that his father, solicitous as ever for his son's welfare, used his influence with the high officials in Vienna to secure for Börne the appointment as imperial councilor, a sinecure without conditions or obligations, but with reasonable emoluments. Börne, however, would not accept the position. It is probable that the unpleasantness occasioned by this refusal led to his trip to Paris, where he remained but a short time, leaving there in the summer of 1822 to go to Heidelberg. At the latter place occurred the first of the hemorrhages that marked the beginning of the disease that was so soon to cut short his career.

His Peregrinations.

It was not until 1826 that he was actively at work again in Frankfort. He was now a regular contributor to Menzel's "Literatur-Blatt" and Berty's "Iris." To this time belongs his splendid eulogium upon Henriette Sontag, the great opera singer, and the magnificent memorial address on Jean Paul Richter, delivered by Börne in the Museum in Frankfort Dec. 2, 1825, and which is considered by many to be his masterpiece: it is certainly the ablest of his contributions to serious literary criticism.

The winter of 1827 was spent in Berlin. In the following year Börne went to Hamburg, and while there arranged with Campe for the publication of a collected edition of his writings, which thereafter appeared in eight volumes (1829–34).

All this time, however, Börne was gradually getting worse in health. Trying one after another of the various resorts, he finally spent the summer of 1830 in Bad Soden, where there came to him the tidings from Paris of the Revolution of July. This fired his heart, and nothing would do but he must go to Paris himself to witness the realization of his dreams of liberty and republicanism.

Here, besides his articles in French contributed to the "Reformateur," edited by Raspail, and editing a periodical of his own, "La Balance," he began the publication of his famous "Briefe aus Paris." Like almost everything that Börne wrote, these letters are still of vital interest, even though they are almost exclusively political. They are dominated, however, by the main object of preaching the doctrine of human liberty, the theory of human equality before the law, and the divine right of the republican form of government. In these letters, though they bristle with wit and teem with humorous touches, his powers of invective, of pathos, of persuasion, are at their very highest. He lays bare with unsparing skill the manifold stupidities and tyrannies of the governing classes in the German fatherland that is so dear to him, and revels in the delights of the freedom to be enjoyed in France. The ideal that he strives for is a united Germany, freed from the bonds and shackles of medieval kingships, princeships, and lordships, living in close bonds of amity with France; and he vindicates violent revolution to secure the rights of the people.

"Briefe aus Paris."

It is easy to understand, considering conditions in Germany even to-day, seventy years later, what a furor these letters created. Periodicals were filled with controversial writings, and pamphlets and works were issued in quick succession controverting or defending the ideas of Börne; the most important being those of Meyer and Wurms of Hamburg, and Willibald Alexis, the novelist of Berlin.

One of the bitterest of Börne's critics, however, was the historian Menzel, who appealed to the baser sentiments of his readers by denouncing Börne as unpatriotic, as being more of a Frenchman than a German, and as loving France better than Germany. To him Börne addressed the last work that he produced, the virulent controversial treatise "Menzel, der Franzosen-Fresser, Paris, 1836."

The long and severe illness of which he was the victim at last overcame him, and he died, as stated, on Feb. 12, 1837. He was buried at Père Lachaise, Wenedey and Raspail pronouncing the last words over his grave. The spot is marked by a statue executed by the sculptor David, which, besides the head of Börne, bears a relief representing France and Germany extending their hands to each other under the blessing of Freedom. The best portrait of him is that by Moritz Oppenheim. The house in which he was born bore, until it was demolished, a memorial tablet. In 1842 there appeared in Paris "Fragments Politiques et Littéraires" from Börne's writings, with a prefatory note by M. de Cormenin. As late as 1862 there was published at Hamburg a new complete edition of his works in twelve volumes.

Bibliography: Gutzkow, *Börne's Leben*, 1840; Heine, *Ueber Börne*, 1840; Riesser, *Börne und die Juden*, Altenburg, 1831; Holzmann, L. B. (1888); Joh. Proelsz, *Das Junge Deutschland*, 1892.

s. M. Co.

BORNSTEIN, ARTHUR: German author; born at Breslau March 23, 1867; studied at Breslau, Berlin, and Bern; and passed the state examination in Berlin in 1888. He adopted the profession of dental surgery, but devoted himself as well to literature. A volume of his short stories was published under the title "Klippen," at Berlin in 1894. In the following year appeared his drama, "Der Theaterarzt." He has since published a number of short stories, humorous sketches, learned articles, and poems. His "Vergnügte Geschichten" was published in 1900 (Hinrichs, "Bücher-Verzeichnis"). He is a member of the Deutsche Schriftsteller-Genossenschaft.

Bibliography: *Das Geistige Berlin.*

s. M. Co.

BORNSTEIN, PAUL: German author; born in Berlin April 8, 1868; educated in and graduated from the university in that city, receiving the degree of doctor of philosophy. He has since lived in the German capital. His first published work was the "Memoiren des Cagliostro," Berlin, 1892, which was one of the volumes of the "Memoiren-Bibliothek" (in 15 vols.). This was reprinted separately in 1894 under the title "Abenteuer des Geistes." In 1896 his novel, "Aus Dämmerung und Nacht," was published. In the same year he founded the "Monatsschrift für Neuere Litteratur und Kunst," which he edited and to which he contributed, besides a number of literary reviews and poems, the following essays: "Vom Weibe," "Boulevard-Hellenismus," "Ein Satirisches Capriccio," "Die Ehe im Modernen Roman," "Maurice Maeterlinck," "Yvette Guilbert." The first number of the "Monatsschrift" appeared in Oct., 1896; and with the issue for Sept., 1898, the publication was discontinued.

In 1899 appeared his critical work, "Die Dichter des Todes in der Modernen Litteratur," and his "Gesammelte Essays"; and in the following year his monograph on Maeterlinck was republished. He has also translated a number of works from the French; among others, from Jeanne Marni: "Pariser Droschken," "So Sind Nun die Kinder," "Grossstadtpflänzchen," and "Die Memoiren des Herzogs von Lauzun."

The most important work with which Bornstein is identified is the encyclopedic review of achievements in every sphere of activity and thought in Germany during the nineteenth century, the publication of which, under the title "Am Ende des Jahrhunderts," was begun in 1898; Bornstein, as editor, being aided by a large staff of young and enthusiastic scholars notable in their respective fields of learning and research. To date (1902) there have appeared twenty-three volumes, the third of which, entitled "Juden und Judentum im Neunzehnten Jahrhundert," is a substantial contribution to Jewish literature and history, by S. Bernfeld.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1901; Hinrichs, *Bücher-Verzeichnis.*

s. M. Co.

BORODAVKA, or **BRODAVKA, ISAAC:** Lithuanian farmer of taxes and distillery privileges; lived in the sixteenth century at Brest-Litovsk. He is first mentioned in a grant issued by King Sigismund August, Jan. 1, 1560, to David Shmerlevich of Brest-Litovsk, and his partners, Isaac Borodavka and Abraham Dlugach, entitling them, for the term of seven years, to collect the duties on goods and merchandise passing through Minsk, Wilna, Novgorod, Brest, and Grodno. For this they were required to pay into the royal treasury 6,808 copes annually. During Easter of the following year Borodavka, among others, was granted the salt monopoly for seven years, and several weeks later, on Saint Margaret's day (June 27), the king signed an edict permitting Borodavka and Jacob Dlukgach to build breweries in Byelsk, Narva, and Kleschtscheli. They were to be sole brewers for these towns until Jan. 1, 1566, when the breweries built by them were to be delivered to the king. They were also to pay into the royal treasury 60 copes each year.

Borodavka and his partners were unpopular among their Polish competitors, who were covetous of the same "privileges"; and this enmity, fed and encouraged by race prejudice, was not slow in manifesting itself in acts injurious to the Jews. On Sept. 10, 1565, David Schmerlevich and Isaac Borodavka succeeded in wresting the lease holdings in Volhynia from the Christian farmers Borzobogaty by offering to the crown 600 copes a year in excess of the amount paid by the latter. One of the Borzobogatys and a certain Zagorovski appear as the principal witnesses in a claim preferred by Prince Yanush Andrushovich, bishop of Lutzk and Brest, against Schmerlevich and Borodavka for unlawfully collecting taxes from his subjects, the commoners of Torchin, Volhynia.

Decrees were repeatedly issued by the crown urging the subjects of the king to assist in every way the royal farmers of taxes and their "servants" in the collection of duties on goods and of royalties on distilleries. These decrees, or "universals," were invariably the reply of the crown to the complaints of Isaac Borodavka and other Jewish leaseholders that "goods were carried up and down the rivers Bug, Mukhavetz, Bobyer, and Narew," past the established custom-houses, and no duty paid. This mutual animosity led even to acts of violence. Abraham Dlukgach was mercilessly beaten and robbed by the "servants" of the widow of Ivan Bogovitonovich Kozirutski. David Schlomich, "servant" of Schmerlevich and Borodavka, was cruelly beaten and robbed by the "servants" of Peter Chekhoski, another farmer of taxes.

Very soon there were accusations of shedding innocent Christian blood. In Narva, Byelsk, and Rosokhi, "servants" of the tax-collectors were accused of murder. The most rigid investigation proved these accusations to be groundless; not, however, before one of the accused had paid for them with his life.

In the records for July 13, 1564, it is stated that the royal chamberlain, Andrei Rozhnovski, an eyewitness of the hanging of Bernat Abramovich at Byelsk, deposes that he had heard the doomed man solemnly declare (on the gallows), before the face of his God, that he had not killed any little girl at Narva, nor received any orders for assassination from his master, Isaac Borodavka; and that Yezoph, his comrade and companion in misfortune, then under arrest in the castle, was not guilty of the crime, but had made a confession of guilt to the authorities in the prison because he could not endure the torture of being burned with candles. He furthermore asserted that their accusers desired thus to revenge themselves upon Borodavka. Thereupon King Sigismund August, by special decree (1564), ordered that in the future all such accusations against the Jews should be laid before him for his personal examination, the accused in the mean time to be exempt from torture.

Two years later Nakhim, another "servant" of Isaac Borodavka, and the subcollector of taxes in Rosokhi, or Rososhi, was accused of the murder of a Christian child. A second decree of the king (1566), entered on the records, required that all Jews accused of murdering Christians or of defiling the Eucharist should be brought to him for trial, and the accused were to suffer the penalty of the crime, in the event of their failure to prove the accused guilty, according to the accepted practise of legal procedure. Ten years later (1576) King Stephen Báthori confirmed the Jews, his subjects ("who tarry in our dominions, the great dukedom of Lithuania"), in the rights and privileges granted them by Sigismund August.

Bibliography: *Russko-Yevreiski Arkhiv*, ii., Nos. 72, 92, 140, etc.; *Regesty*, Nos. 514, 523, etc.
H. R. M. Z.

BOROFSKY, SAMUEL HYMAN: Born at Wolkovyshki, government of Suvalki, Russian Poland, April, 1865. He was educated in the schools of his native place, and afterward in the Jews' Free School at Manchester, England, to which place he had been taken in 1874. In 1876 he was apprenticed to a cabinet-maker, and in 1879 removed to Boston, Mass., where his mother and the rest of his family had preceded him.

Borofsky has been a justice of the peace since Sept. 15, 1891, a notary public since April 10, 1894, and was a member of the Boston city council in 1898, and captain of the sixth company infantry, Massachusetts provisional militia, in 1898 and 1899. In 1900 he was elected a member of the Massachusetts house of representatives. He drafted and assisted in the enactment of what is known as the "Five-Cent Ice Bill," which compels ice-dealers, under penalty of $100 fine, to sell ice in five-cent pieces to all desiring such, thus conferring a great boon upon the poor in summer.

In 1901 Borofsky presented a bill to exempt persons observing the seventh day of the week as the Sabbath from any penalty for keeping shops open or for performing secular business and labor on the first day of the week. The bill was defeated in the house of representatives on April 12, but three days later it was reconsidered and passed. On being referred to the committee on judiciary of the senate it encountered great opposition, and on May 29 the Senate rejected it by a vote of 21 to 6 (see "Boston Herald," April 15, 1901; "Boston Globe," April 26, 1901; "Jewish Comment," May 10, 1901).

Borofsky in 1899 organized and successfully established The Helping Hand Temporary Home for Destitute Jewish Children. He is a contributor on social and Jewish questions to several Boston newspapers.

A.

BOROWSKI, ISIDOR: Soldier under Bolivar y Ponte, and, later, a Persian general; born at Warsaw, Poland, 1803; killed at the siege of Herat in

1837. This military adventurer in Persia and Afghanistan was a Polish Jew who was reared in the United States, and who sometimes claimed to be the illegitimate son of Prince Radziwill by a Jewish mother, and at other times professed to be simply a Polish nobleman. He served under Bolivar, then under Mehemet Ali in Egypt, where in 1829 he supported himself by giving lessons in mathematics and in English. In 1831 he was in Bushire, Persia; and was afterward recommended by Sir John Campbell, the British minister, to Prince Abbas Mirza, the son of Shah Fatḥ Ali, as a useful and talented man. Borowski developed great military abilities in the service of that warlike prince, and took for him the strong town of Cochan in Khorassan. Later he took the castle of Sarakhs and made prisoner the leader of the Turkomans. After the death of Abbas in 1833, Borowski gave most essential assistance to Abbas' son, Mohamed Mirza, and enabled him to ascend the throne of his grandfather. The English were behind most of the military undertakings of the Persians in those days, and Borowski was looked upon as an English general, and even wore the uniform. But he forsook the interests of the British government and joined the Russian party in Persia, and was shot at the siege of Herat. His wife, a Georgian captive of war, received a pension from Mohamed Shah on account of her husband's distinguished services.

Bibliography: Jos. Wolff, *Narrative of a Mission to Bokhara*, pp. 138-140, New York, 1845; S. Orgelbrand, *Encyklopedja Powszechna*, ii., s.v., Warsaw, 1898.

H. R. P. Wi.

BORROW. See Commerce and Trade.

BORROWER (שואל): One who receives, at his own request, the property of another, for free use, upon the agreement that it shall be returned to the owner (Ḳid. 47b). He is distinguished from the borrower of money, the "loweh" (לוה), in that the latter need not return the property which he has received, but may return it in kind.

Biblical Law.

The Biblical law concerning the liability of the borrower (Ex. xxii. 13, 14; R. V., 14, 15) holds such person to the strictest accountability for the property borrowed. Inasmuch as it is given him at his request for use without pay, the law requires of him not merely the ordinary care that must be given to property in the hands of a bailee, but it holds him absolutely responsible for its return to the owner; and if it is lost by him or stolen from him, or if it consist in cattle which die while in his possession, he is not permitted to offer any defense to the claim of the owner, but must make absolute restitution.

The Biblical law cites one exception to this general rule; namely, if the owner accompanies the property into the possession of the borrower, the latter is not obliged to make restitution. Thus the Mishnah says, "If one borrows a cow and borrows or hires the owner with her, or if he borrows or hires the owner, and then borrows the cow and the latter dies, he is not liable; but if he borrows the cow, afterward either borrowing or hiring the owner, and the cow dies, he is liable" (Mishnah B. M. viii.). In the former case the decision is based on the fact that the owner is with her at the time that she goes into the borrower's possession; in the latter case the owner is not with her at such time.

Talmudic Exceptions.

The Talmudic law established several other exceptions, based upon a proper interpretation of the Biblical text. Inasmuch as the property was borrowed to be used, the borrower ought not to be held responsible for any depreciation in value, or for any damages which result to the property, from the legitimate use for which it was borrowed. Rab therefore decided that the borrower of the cow was not responsible for what in modern law would be called "reasonable wear and tear," or, as the Talmudic phrase more tersely expresses it, מתה מחמת מלאכה, "if she died from work." "Not only if she is wasted in flesh through labor, is he not liable, but if she dies from the labor, he is not liable, for the borrower may say, 'I did not borrow her to seat her on a chair'" (B. M. 96b); and in a case where a man borrowed an ax which was broken while in use, Rab decided that if the borrower could prove that he did not put it to any extraordinary use, he was not liable (B. M. *ib.*).

Other exceptions whereby the borrower is released from making restitution are the following: If he borrows the article for a specific time, he is not liable for a casualty after the time has expired (B. M. 81a), although ordinarily he is responsible for the article until it has actually been returned to the owner (Mishnah B. M. viii. 3). If he borrows an article and at the same time the other borrows an article from him, his responsibility is changed to that of a bailee for hire (B. M. 81b). Finally, he may make a special agreement with the owner of the article, releasing himself from liability (Mishnah B. M. vii. 10). Unless a specific time has been fixed between the borrower and the owner, the borrower must return the article as soon as he has ceased to use it (Maimonides, "Yad," She'elah, i. 5; Ḥoshen Mishpaṭ, 341, 1); and he has no right to loan the borrowed article to another (*ib.* 342, 1).

Beginning and Extent of Liability.

The rights and liabilities of the borrower begin, first, when the object is actually taken into his possession by "drawing" it toward him, according to R. Eleazar: "As they decreed 'drawing' for purchaser, so also they decreed 'drawing' for bailees"; and, second, when he has begun to use it. R. Huna said, "If one borrows an ax and splits wood with it, he has acquired it, and, if he does not split, he does not acquire it" (B. M. 99a). The liability of the borrower is limited only to the value of the injured property (B. M. 94b); hence when a man borrowed an ax and through carelessness broke it, R. Kahana and R. Assi decided that he must return the pieces to the owner after they have been valued, paying an additional sum sufficient to cover the full value of the ax as he received it (B. M. 97a).

As the borrower is one of the four classes of bailees mentioned in Ex. xx. 7-15, the subject will be further elucidated by reference to articles Bailment, Hiring, and Letting. For borrower of money see Loan and Interest. For borrower giving pledge see Pledge and Mortgage.

Bibliography: *Yad*, *She'elah*, ch. i.–iii.; *Ḥoshen Mishpaṭ*, ch. cccxl.–cccxlvii.

E. C. D. W. A.

BOSHAL (BOSTAL), MOSES BEN SOLOMON DE: Turkish Talmudist and preacher of the seventeenth century. He wrote "Yismaḥ Mosheh" (Moses Rejoices), a homiletic commentary on the Pentateuch (Smyrna, 1675), which is now very rare.

Bibliography: Zunz, *G. V.* p. 445; Steinschneider, *Cat. Bodl.* No. 6440.

L. G. I. Ber.

BOSHETH ("shame," "disgrace"): Used concretely by the Prophets as "the shameful thing" to designate the Baalim and their images. (See Hosea ix. 10 and Jer. iii. 24, xi. 13, where the word is parallel with "the Baal" [compare Jer. iii. 24]). Later usage adopted the epithet to such an extent that "Bosheth" became a sort of euphemism for "Baal," as is learned from the proper names "Ish-bosheth" (with which Jastrow [see Bibliography] compares a Babylonian name, "Mati-bashti") and "Mephibosheth," the former being written "Esh-baal" in I Chron. viii. 33, ix. 39, and the latter occurring as "Meri-baal" in I Chron. viii. 34 and ix. 40. The manuscript of the Septuagint, known as 93 Holmes, has *εισβααλ*, and the old Latin version has "Isbalem" for "Ish-bosheth." So also in II Sam. xi. 21, "Jerubbe[o]sheth" is given for "Jerubbaal."

The opinion now so prevalent that the name of the god Molech was changed from "Melek" in imitation of the vowels of "Bosheth" is not altogether acceptable. It is possible to regard "Molech" as the regularly formed Hebrew equivalent of "Mālik," the name of an Assyro-Babylonian god (Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 7, 18), which is also a common epithet ("Decider") of several divinities. From this point of view the word is really a survival of the oldest form of "Malk" ("Melek"), king. Another explanation of "Bosheth," proposed by Jastrow, makes the name the distortion of a deity who bore the name "Basht" or "Bashta."

Bibliography: Geiger, *Urschrift*, pp. 259–433; *idem*, in *Z. D. M. G.* xv. 728–732; Wellhausen, *Text der Bücher Samuelis*, 1871, pp. 30 *et seq.*, 153 *et seq.*; Stade, *Geschichte*, i. 260; E. Nestle, *Israelitische Eigennamen*, p. 120; Driver, *Text of Samuel*, pp. 186, 195, 279. The hypothesis as to the form "Molech" is given in W. R. Smith, *Religion of the Semites*, 2d ed., p. 372, note. Compare on the whole subject, Jastrow, *The Element Bosheth in Hebrew Proper Names*, in *Journal of the Soc. of Bibl. Lit.* xi. 30.

J. Jr. J. F. McC.

BOSKO, AGRON MACHIMOVITSCH. See Lithuania.

BOSKOVITZ, WOLF: The first rabbi of the congregation of Budapest; died 1818. In 1787 the Jewish community at Pest was sufficiently large to rent a hall where divine services could be held, though all religious questions were at this time still submitted to Moses Münz in Buda. As Pest and Buda were not, however, at that time connected by a bridge, and as it became rather irksome, more particularly during the winter, to cross the river to Buda whenever the rabbi there had to be consulted, the announcement that Boskovitz, who was well known as a Talmudist, was to settle in Pest in 1793 as rabbi was eagerly welcomed by the Jewish community of that city. But as Moses Münz vigorously objected to the arrangement, Boskovitz was compelled to leave Budapest in 1796. He also left Hungary, but returned in 1809 to Bonyhád, acting as rabbi there until his death. Boskovitz, who enjoyed great popularity as a rabbi, was the author of the following works, all of which were published posthumously: "Seder Mishnah" (on Maimonides, Yad ha-Ḥazaḳah); "Ma'amar Esther" (sermons); and "Notes on the Talmud" (published in the Vienna edition of the Talmud, 1830). Compare also "Oẓar ha-Sifrut," part 2, iii. 22.

S. L. V.

BOSKOWITZ: Town in Moravia, about 21 miles to the north of Brünn. It has one of the oldest and most important communities in the province, though in numbers it had dwindled to 1,967 Jewish inhabitants in 1880. Even in early times there was at Boskowitz a systematically organized model school, many pupils of which became famous.

The most eminent person of Boskowitz was Samuel Levi Kolin, who wrote a commentary to the ritual codex "Magen Abraham," and is generally known by the name of his work, "Maḥẓit ha-Sheḳel." The cabalist R. Nathan Adler must also be mentioned: he was elected rabbi of Boskowitz in 1783. He was followed, later, by his pupil, Moses Sofer of Frankfort, who subsequently became rabbi at Presburg. Adler introduced the Sephardic ritual, abolished the piyyuṭim, and as a "Cohen" himself pronounced the "priestly benediction" ("birkat kohanim") daily during the service. He was arraigned before the government by a farmer of the excise on account of his undue severity in insisting upon the minutest details of ritual observance in slaughtering animals for food, and had to leave Boskowitz, where his ideals were not acceptable. The scholars trained along the lines of the "Maḥẓit ha-Sheḳel" were too practical to follow his religious extravagances, and they embarrassed him by their acumen. J. B. Bloch of Hamburg, the author of the "Binat Yissakar," was also rabbi in Boskowitz; he likewise came in conflict with them. During a halakic discourse he was once pressed so hard by the turbulent arguments of the laymen that he angrily resigned his office in the midst of his discourse.

Bloch was succeeded by Moses Präger-Karpeles, the great-grandfather of A. Schmiedl and of Gustav Karpeles. He resigned the rabbinate in Kremsier on account of a dispute with Raphael Kohn regarding the pronunciation of the priestly blessing on the Day of Atonement. L. R. Beneth criticizes in a responsum the novella of Moses Karpeles, "Torat Mosheh Emet" (The Law of Moses Is Truth). Karpeles was succeeded by Abraham Placzek, who was appointed provisional district rabbi by the government. Placzek enjoyed universal esteem on account of his kindness and peaceful disposition. He died Dec. 10, 1884. The present incumbent is Dr. S. Funk.

Boskowitz possesses several richly endowed foundations instituted by the family Löw-Beer.

D. A. F.-G.

BOSKOWITZ, ḤAYYIM BEN JACOB: Palestinian author; lived about the middle of the eighteenth century. He wrote the "Toẓe'ot Ḥayyim" (Life's Issues), a commentary on the Pentateuch (Amsterdam, 1764, printed with the text), which deals chiefly with the moral precepts that may be drawn from the Bible stories.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 344; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 111.

G. I. BER.

BOSLANSKI (or **BASLANSKI), YOM-ṬOB LIPMAN HA-KOHEN (R. Lipele Mirer):** Russian rabbi; born 1824; died in Mir, government of Grodno, Dec. 26, 1892. In his younger days he was rabbi in Khaslavich and other communities; but for the last eighteen years of his life he stood at the head of the Jewish community in Mir, and was recognized as one of the greatest rabbinical authorities in Russia. He visited St. Petersburg several times as representative of the Jews. He was one of the first "Hobebe Zion," and sided with the rabbis who permitted the colonists in Palestine to work in "shemiṭṭah" (fallow year) and who prohibited the use of citrons ("etrogim") from Corfu in Russia for the Sukkot festival. In 1889 Boslanski attempted to organize a society for the purchase of land and the foundation of a new colony in Palestine, and visited Paris to enlist the assistance of Baron Edmund Rothschild in the project.

Boslanski is the author of a collection of responsa entitled "Malbushe Yom-Ṭob," Wilna, 1881, with an appendix on the laws of contracts and of arbitration.

BIBLIOGRAPHY: *Ha-Asif*, vi. 163; *Aḥiasaf* for 5654, p. 297; *Liḳḳuṭe Shoshanim* (Straschun *Cat.*), p. 249, Berlin, 1889.

L. G. P. WI.

BOSNIA: Province of the Balkan peninsula, on the frontier of Austria and of Montenegro. Formerly under Turkish rule, it came under the protection of Austria by the Treaty of Berlin, 1878.

According to some historians, the first Jews settled in Bosnia in 1575; Don Joseph Nasi and his aunt, Dona Gracia, using their influence with the sultan Suleiman the Magnificent to that effect. The inscriptions on some tombstones at Sarajevo, however, bear the Jewish date of 5311, or 1551 C.E.; hence Jews were living in Bosnia thirty-five years before the date mentioned above.

From a manuscript in the Mohammedan library at Sarajevo, written in Turkish, it is evident that thirty or forty Jews engaged in business at Bosna-Serai (the present Sarajevo) under the governor, Hadim-Ali-Bey, in the year 958 of the Hegira (1541 C.E.). These merchants entered the country without their families and lived in a sort of caravansary, the majority being natives of Salonica. During the great religious festivals they returned home. When their number increased, the governor, Ghazi-Hassan-Pasha, ordered them to settle definitely in that region or to leave the country. Fearing the fanaticism of the populace, they sought refuge at Ragusa and in Hungary, which latter was then a Turkish province. Thence they sent representatives to Bosnia, with letters to the governor, in order to collect their outstanding credits. In 1614, when the ex-grand vizier of Constantinople, Baltaji-Mehmed-Pasha, was appointed governor, he brought in his suite Naphtali Mandjor (Maggioro?), a rich Jewish banker of Constantinople. The latter successfully interceded for the return of the Jews. Thirty families returned immediately, but these lived scattered in various streets in Sarajevo.

After much trouble the Jews in 1645 obtained permission from the governor, Siavous Pasha (ex-grand vizier), to reside in a special quarter, about 2,000 square meters in extent; and thereupon they erected houses. In the center of this quarter, which was named after the governor, a well was dug. Each Jew received a deed of ownership. A small annual tax of a few aspers (one asper $=\frac{1}{12}$ of a cent) was imposed upon them, to be paid to a neighboring mosque—a custom that still prevails. At the same time Suleiman the Magnificent granted them by firman the permission to establish a cemetery on a hill named Verbania, the Jews being also required to pay for this privilege a tax for the benefit of another mosque of the city. In this way the Jews definitely established themselves in Bosnia; and in time they settled in other localities besides Sarajevo.

In 1901, in a total population of 1,357,000, there were in the province about 7,500 Jews. Of these, 4,000 lived at Sarajevo, 250 at Bosna-Brod, a similar number at Mostar (Herzegovina), and the remainder in small communities. The Jews of Bosnia, to which those of Herzegovina must be added, have an official representative at Sarajevo. They have also an official organ, "La Alborada," written in Judæo-Spanish and in rabbinic characters, published at Sarajevo since 1901 under the direction of a committee of editors. See MOSTAR, SARAJEVO, TURKEY.

BIBLIOGRAPHY: Dezobry and Bachelet, *Dict. Français d'Histoire et de Géographie*; *La Alborada*, May, 1901, Nos. 16, 17, 18, 20.

D. M. FR.

BOSOR: 1. A city of Gilead, which Judas Maccabeus conquered (I Macc. v. 26, 36). It may be identified with the modern "Buṣr el-Bariri" (Buhl, "Geographie des Alten Palästina," p. 253). **2.** The Septuagint reading for BESOR (I Sam. xxx. 9).

J. JR. G. B. L.

BOSORA. See BOZRAH.

BOSPORUS, CIMMERIAN: Name of the ancients for the strait of Yenikale or of Theodosia; on the eastern coast of the Black Sea. The country on both sides of the Cimmerian Bosporus formed in ancient times the kingdom of Bosporus, the latter name being the reading of the Vulgate for Sepharad (ספרד). Jerome adopted it from his Jewish teacher, who considered it to be the place to which Hadrian had transported the captives from Jerusalem. But Jewish communities existed in Bosporus long before the destruction of the Temple. King Agrippa I., in a letter addressed to Caius Caligula, speaks of the Jews established in the Greek colonies of Pontus (Philo, "Legatio ad Cajum"). Among many Greek inscriptions unearthed in 1830 on the banks of the Bosporus, two are of especial interest for the history of the Jewish settlement in that Greek colony. One of these, found at Pantikapæum (the modern Kertch) and dated 377 of the Bosporian (81 of the common) era, is a declaration of the liberation by a Jewess named Creste of her slave Heraclius. The deed is said to have been drawn up in the synagogue of Pantikapæum. The second, unearthed in Gorgippia and dating from 338 of the Bosporian (41 of the common) era, is indeed a pagan inscription; but the Biblical name of God used at the head of it shows the influence exercised by the Jews upon their fellow-citizens.

A quite recent discovery of Jewish Greek inscriptions was announced Jan. 12, 1901, to the Imperial Russian Geographical Society. A young explorer, A. L. Pogodin, discovered and deciphered new inscriptions in Kertch and other places in South Russia, from which it is clearly evident that Jews settled in the Bosporus as early as the fourth century B.C., and were an important section of the Greek colony. They had their cemeteries, synagogues, and other communal institutions. In trade as well as in social life they mingled freely with the Greeks, as is evidenced by the fact that the language of the inscriptions is Greek. Other inscriptions show that, in the first century B.C., the Jews founded in the Bosporus a colony of their own. In the inscriptions of the third century of the common era Jewish religious symbols and sepulchral inscriptions are found. In the same century the Jews even took part in religious persecutions ("Budushchnost," 1901, No. 3, p. 46).

There are no records describing the condition of the Jewish communities before the occupation of Kertch by Russia under Peter the Great in 1771. It may be supposed that they escaped many misfortunes that befell their coreligionists in other European countries where Christianity had established its dominion. At the beginning of the eighth century the Jewish communities in the Bosporus were greatly increased by the arrival of many Jews from the Byzantine empire, who sought refuge from the persecutions of Emperor Leo. Toward the middle of the same century the Jews became practically the rulers of the country by the conversion to Judaism of Bulan, the king of the Chazars. Concerning the history of the Jews of Bosporus from the time of its occupation by the Russians, see CHAZARS, CRIMEA, INSCRIPTIONS, and KERTCH.

BIBLIOGRAPHY: Jerome, *Opera*, vi. 143; Latyschew, *Inscriptiones Antiquæ Oræ Septentrionalis Ponti Euxini Græcæ et Latinæ*, 1890, ii., No. 52; Ashik, *Bosforskoe Tzarstvo*, i. 92–93; Harkavy, *Ob Yazykye Yevreyev*, etc., pp. 51–53; *idem*, in *Ha-Karmel*, iv., Nos. 31, 43; v., Nos. 2, 3, 9, 10; Schürer, *Die Juden im Bosporanischen Reiche*, in *Sitzungsberichte der Berliner Akademie*, 1897, pp. 200–225; idem, *Gesch.* 3d ed., iii. 18; Grätz, *Gesch. der Juden*, 3d ed., v. 188, 189.

H. R. I. BR.—H. R.

BOSTANAI or **BUSTANAI** (בוסתנאי): First exilarch under Arabian rule; flourished about the middle of the seventh century. The name is Aramaized from the Persian "bustan" or "bostan" (as proper name see Justi, "Iranisches Namenbuch," p. 74). Almost the only exilarch of whom anything more than the name is known, he is frequently made the subject of legends. He was the son of the exilarch Hananiah (compare EXILARCH). Hai Gaon, in "Sha'are Ẓedeḳ," p. 3*a*, seems to identify Bostanai with Haninai, and tells that he was given for wife a daughter of the Persian king Chosroes II. (died 628), by the calif Omar (died 644). (See Rapoport, in "Bikkure ha-'Ittim," x. 83; B. Goldberg, in "Ha-Maggid," xiii. 363). Abraham ibn Daud, however, in his "Sefer ha-Ḳabbalah" (Neubauer's "Medieval Jewish Chronicles," i. 64), says that it was the last Sassanid king, Yezdegerd (born 624; died 651–652; see Nöldeke, "Tabari," pp. 397 *et seq.*), who gave his daughter to Bostanai. But in that case it could have been only Calif Ali (656–661), and not Omar, who thus honored the exilarch (see "Ma'aseh Bet David"). It is known also that Ali gave a friendly reception to the contemporary Gaon Isaac (Sherira II.'s "Letter," ed. Neubauer, *ib.* p. 35; Abraham ibn Daud, *ib.* p. 62); and it is highly probable, therefore, that he honored the exilarch in certain ways as the official representative of the Jews. The office of the exilarch, with its duties and privileges, as it existed for some centuries under the Arabian rule, may be considered to begin with Bostanai.

The Dispute Among His Heirs.

The relation of Bostanai to the Persian princess (called "Dara" in "Ma'aseh Bet David," or "Azdadwar" (Nöldeke, "Isdundad"), according to a recently discovered genizah fragment, had an unpleasant sequel. The exilarch lived with her without having married her, and according to the rabbinical law she should previously have received her "letter of freedom," for, being a prisoner of war, she had become an Arabian slave, and as such had been presented to Bostanai. After the death of Bostanai his sons insisted that the princess, as well as her son, was still a slave, and, as such, was their property. The judges were divided in opinion, but finally decided that the legitimate sons of the exilarch should grant letters of manumission to the princess and her son in order to testify to their emancipation. This decision was based on the ground that Bostanai had probably lived in legitimate marriage with this woman, and, although there were no proofs, had presumably first emancipated and then married her. Nevertheless, the descendants of the princess were not recognized as legitimate 300 years afterward (Hai Gaon, *l.c.*). The statement in the genizah specimen (see bibliography below) is doubtless dictated by enmity to the exilarch; Abraham ibn Daud's statement (*l.c.*) is contrariwise prejudiced in favor of the exilarch; but compare genizah fragment published by Schechter in "Jew. Quart. Rev." xiv. 242–246.

Legends.

The name "Bostanai" gave rise to the following legend: The last Persian king (Hormuzd), inimical to the Jews, decided to extinguish the royal house of David, no one being left of that house but a young woman whose husband had been killed shortly after his marriage, and who was about to give birth to a child. Then the king dreamed that he was in a beautiful garden ("bostan"), where he uprooted the trees and broke the branches, and, as he was lifting up his ax against a little root, an old man snatched the ax away from him and gave him a blow that almost killed him, saying: "Are you not satisfied with having destroyed the beautiful trees of my garden, that you now try to destroy also the last root? Truly, you deserve that your memory perish from the earth." The king thereupon promised to guard the last plant of the garden carefully. No one but an old Jewish sage was able to interpret the dream, and he said: "The garden represents the house of David, all of whose descendants you have destroyed except a woman with her unborn boy. The old man whom you saw was David, to whom you promised that you would take care that his house should be renewed by this boy." The Jewish sage, who was the father of the young woman, brought her to the king, and she was assigned to rooms fitted up with princely splendor, where she gave birth to a boy, who received the name "Bostanai," from the garden ("bostan") which the king had seen in his dream.

Bostanai at the Court of the King.

The figure of the wasp in the escutcheon of the exilarch was made the subject of another legend. The king had taken delight in the clever boy, and, spending one day with him, saw, as he stood before him, a wasp sting him on the temple. The blood trickled down the boy's face, yet he made no motion to chase the insect away. The king, upon expressing astonishment at this, was told by the youth that in the house of David, of which he had come, they were taught, since they themselves had lost their throne, neither to laugh nor to lift up the hand before a king, but to stand in motionless respect (Sanh. 93b). The king, moved thereby, showered favors upon him, made him an exilarch, and gave him the power to appoint judges of the Jews and the heads of the three academies, Nehardea, Sura, and Pumbedita. In memory of this Bostanai introduced a wasp into the escutcheon of the exilarchate. The genizah fragment says that the incident with the wasp occurred in the presence of the calif Omar, before whom Bostanai as a youth of sixteen had brought a dispute with a sheikh, who filled his office during the exilarch's minority, and then refused to give it up. Bostanai was exilarch when Persia fell into the hands of the Arabians, and when Ali came to Babylon Bostanai went to meet him with a splendid retinue, whereby the calif was so greatly pleased that he asked for Bostanai's blessing. The calif, on learning that Bostanai was not married, gave him Dara, the daughter of the Persian king, as wife; and the exilarch was permitted to make her a Jewess and to marry her legitimately. She bore him many children, but their legitimacy was assailed after their father's death by the exilarch's other sons ("Ma'aseh Bostanai," several times printed under different titles; see "Benjacob," *s.v.*). This legend was made known only in the sixteenth century (compare Isaac Akrish), but the Seder 'Olam Zuṭṭa, composed in the beginning of the ninth century, drew upon the legends of the garden and the wasp (see Mar Zuṭra II.).

The name "Dara" for the Persian princess in Christian sources occurs also as that of Chosroes' daughter (Richter, "Arsaciden," p. 554, Leipsic, 1804). The legend glorifying Bostanai probably originated in Babylon, while the genizah fragment, branding all the descendants of Bostanai as illegitimate, being descendants of a slave and unworthy to fill high office, comes from Palestine. This latter view is of course erroneous, as may be gathered from Hai's remark, above mentioned, for the post-Bostanaite house of exilarchs was not descended from the princess. It is true, however, that the Bostanaites were hated by the scholars and the pious men, probably in part because Anan, founder of the Karaite sect, was a descendant of Bostanai (see Sherira's "Letter," ed. Neubauer, i. 33). Benjamin of Tudela says that he was shown the grave of Bostanai near Pumbedita.

Bibliography: Brüll's *Jahrb.* ii. 102-112; Grätz, *Gesch. der Juden*, 3d ed., pp. 113, 114, 347, 379-384; Halevi, *Dorot ha-Rishonim*, pp. 314, 315; Jost, *Gesch. der Israeliten*, v. 228, 316-319; Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrb.* x. 24-25, 174; Margoliouth, in *Jew. Quart. Rev.* xiv. 303-307, giving a genizah fragment concerning Bostanai; Lehmann, *Bostenai* (fiction), in his *Aus Vergangenheit und Gegenwart*, ii. 1; translated into Hebrew under the same title by S. J. F. (Fuenn, Wilna, 1881); Fürst, in *Orient. Lit.* xii. 51; Steinschneider, *Cat. Bodl.* col. 610, 1085, 1086.

G. L. G.

BOSTON: Capital and chief city of the state of Massachusetts in the United States.

Nothing definite is known of Jews in Boston prior to 1842. In that year there was established the first congregation, whose founder and first president was William Goldsmith. In 1843 this congregation purchased the first cemetery for Jews in East Boston. The second congregation, now known as the Temple Adath Israel, was organized in 1853.

The first election of any Jew to public office was in 1875 when Godfrey Morse was elected to the school committee of the city of Boston. Leopold Morse was elected a member of the United States House of Representatives in 1876. The first Jew in the common council was Isaac Rosnosky, elected in 1878, who was also the first Jew to be elected (1883) to the Massachusetts legislature. Godfrey Morse was elected president of the common council in 1883.

Bunker Hill Monument, the most notable memorial in Boston, owes its erection in part to the generosity of Judah Touro, who donated for the purpose the sum of $10,000, nearly one-fifth of the entire amount received from private sources ("Pub. Am. Jew. Hist. Soc.," No. 3, pp. 98-100).

The principal congregations are the two mentioned above and Beth Israel, Beth Jacob, and Mishkan Tefilah. The leading charitable associations are the United Hebrew Benevolent Association, founded 1864; the Hebrew Women's Sewing Society, founded 1869; the Leopold Morse Home for Infirm Hebrews and Orphanage, founded 1888; the Free Burial Association; and the Free Employment Bureau, which five societies constitute the Federation of Jewish Charities of Boston. There are also the Benoth Israel Sheltering Home, the B'nai Zion Educational Society, the Hebrew Industrial School, the Helping Hand Temporary Home for Destitute Jewish Children, the Talmud Torah Hebrew Free School, the Young Men's Hebrew Association, the Young Women's Hebrew Charitable Association, and the Louisa Alcott Home.

The principal social organizations are the Elysium Club, Harmony Club, Progress Club, Purim Association, and the Utopian Club.

The principal rabbis have been Revs. Nathan, Aaron Ginsberg, Falk Vidaver, Raphael Lasker, and Samuel Hirschberg of Congregation Ohabei Shalom; the Revs. Joseph Sachs, Joseph Shonninger, Solomon Schindler, and Charles Fleischer of Temple Adath Israel. Other notable rabbis are M. Z. Margolis and Hyman S. Shoher.

In the total population (500,000) there are about 40,000 Jews, mostly Russian, who have made their homes in Boston within the last ten years. There is a small percentage of German, Polish, English, and

Portuguese Jews. There are also many native-born American Jews in the city. Many of the Boston Jews are engaged in mercantile and manufacturing pursuits; there are several physicians, musicians, and lawyers; but the majority are carpenters, painters, builders, masons, plumbers, etc.

A. G. Mo.

Early Classification.

BOTANY: The science that treats of plants. Like grammar and other sciences based on logical thought, scientific botany originated with the Greeks, and from them found its way to the Jews. Agriculture, gardening, and popular medicine naturally led to a knowledge of the plant world and of the most remarkable phenomena of plant life; and the natural impulse toward nomenclature led to naive classifications of the plant world. Biblical language is not poor in designations for plants (נטע, צמח) and their various parts. In illustration may be mentioned the different expressions, שרש, עקר, for "root"; אב, בד, נזע, דלית, זמורה, חוטר, יונק, כפה, נטישה, נצר, סור, סלסלת, סנסנים, סרעף, סעפות, ענף, פארת, צמרת, קציר, שתיל, שריג, שלחות, שבלת, for "stem," "slip," "stalk," "shoot," and "twigs"; as well as טרף, עבות, עלה, עפאים, for "leaves" and "foliage"; נץ, נצה, סמדר, פרח, ציץ, for "bud," "blossom," and "blossom-stalk"; אשכול, בסר, בכורה, גרגר, גרה, זרע, חרצן, ענב, פגה, שבלת, for "fruit," "fruit-stalk," and "seed"; many of which designations were in reality only used by the farmer and gardener as technical terms. The Biblical classification of plants—with which life on earth begins (Delitzsch on Gen. i. 11)—is contained in the passage which tells of their creation: "And God said, Let the earth bring forth grass [דשא], the herb yielding seed [עשב], and the fruit-tree [עץ] yielding fruit . . . whose seed is in itself upon the earth: and it was so" (Gen. i. 11). The term דשא is explained as embracing, besides the grasses, the cryptogamous plants, in contrast to עשב; although the Bible never mentions the cryptogamia elsewhere (Keil on Gen. *l.c.*). But this is a forced use of the word somewhat similar to the limitation of fruit-bearing trees to fruit-trees by Jewish exegetes, according to whom the forest-trees, with "thorns and thistles," were created only after the fall of man and the cursing of the earth. They also claim, according to Gen. R. v. 9, that the earth had previously brought forth only fruits and wood bereft of any fruit-taste, in place of fruit-like wood (in Mishnaic diction עץ had come to mean "wood"; אילן was the word for "tree"). Herewith ended the classification of plants. Language had designated certain groups, like grain-plants (דגן, בר); and only when the study of the Law was taken up in post-Biblical times did it become necessary to establish some uniformity regarding correlated groups, although the method of classification was not a particularly happy one. Herein also Maimonides acted as a systematizer (L. Löw, "Graphische Requisiten," i. 93), deducing the following division from Talmudical writings ("Yad," Kil. i. 8, 9): "Plants are classified as: (1) אילנות ('trees'); (2) זרענם ('vegetables'). The former consist of: אילני מאכל ('fruit-trees') and אילני סרק ('barren trees'). To vegetables belong: (*a*) תבואה ('grain'), comprising the five familiar species; (*b*) קטנית ('small grain') and all seeds that are eaten, with the exception of large grain, as, for instance, the leguminous plants, beans, peas, lentils, rice, sesame, poppy [Maimonides, פרגים]; (*c*) זרעוני גנה ('garden-plants') (Kil. ii. 2; Tosef. i. 74), the seeds of which are not edible, but which bear edible fruits; for example, the onion, garlic, leek, nutmeg, turnip, etc.; flax also belongs to this group. Some of these garden-seeds are grown in fields on a large scale, and are then called מיני זרעים ('seed species'), as, for example, flax and mustard; others, grown only in small beds, as turnips, radishes, beets, onions, coriander, celery, lettuce, are called ירקות ('herbs')."

Later Classifications.

Maimonides' classification is repeated later on by others; for example, in "Kaftor wa-Feraḥ," ed. Berlin, lvi. 119b; Caleb Afendopolo, in "Adderet Eliyahu," Appendix, 14a. Afendopolo adds to the above, "fruits of the ground," as cucumbers, watermelons, the castor-oil plant, and those medicinal plants which are not used for foods.

For purposes of the ritual blessing there is but one classification; namely, fruit of the tree and fruit of the soil, in addition to which mushrooms and truffles form a group by themselves, as, according to Jewish belief, they are nourished by the air (Maimonides, "Yad," Ber. viii. and the ritual codices). As a curiosity of more modern times, the fact may be mentioned that Azulai speaks of fifty-five kinds of "fruits of the soil," for which reason, he says, the Hebrew benediction reads: האדמה ("of the earth"), the numerical value of the letters in this word being 55! ("Birke Yosef, Shiyyure Berakah, Oraḥ Ḥayyim," 203.) This classification was not easily arrived at, as is shown by Ber. 6, as in Tosef., Ber. vi. 8, 27, זרעים, דשאים, and ירקות ("grains," "grasses," and "herbs") are distinguished (Israel Lewy, "Fragmente der Mischna des Abba Saul," p. 10). For the classification תבואה, קטנית, אילנות, ירק, see Sifra 87b and parallels, and compare Rev. viii. 7, ix. 4, where *χόρτος* = דשא, *χλωρός* = ירק, and *δένδρον* = אילן.

From the standpoint of the value of the soil's products, those used for maintaining life (for example, wine, oil, flour, fruit) are distinguished from others less important, as caraway-seeds and spices ('Ab. Zarah iv. 465, 25 *et seq.*; "Sheiltot," No. 32). Israel is compared with wheat, and not with nutmeg or pepper; for the world could well exist without the latter, but could not do so without the former (Pesiḳ. R. 10 [ed. Friedmann, p. 35a] and parallel passages). Separate categories are formed of the seven plants characteristic of Palestine (see PALESTINE, FLORA OF) and of those used for incense, medicine, and dyestuffs (סמנים).

Besides the plants of Palestine and Egypt the Bible only mentions spices and condiments, coming from southern Asia and its groups of islands. These found their way, partly by land, partly by sea, to the peoples of foreign countries, and were used especially in their sacrificial offerings (Gildemeister and Hoffmann, "Die Aetherischen Oele," pp. 4 *et seq.*, Berlin, 1899).

The entire plant world is called in the Mishnah צמחי אדמה (Sifre, Num. 84 [ed. Friedmann, p. 23a];

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Deut. 11 [ed. Friedmann, p. 67b]); Targum, צמחים מיני, צמחא דארעא (Kil. ii. 5); the young nursery or vineyard is נטיעה (Sheb. i. 8; Tosef. i. 61); נטע is "to plant" (Tosef., Bek. vi. 541; Tosef., B. B. vii. 408; Yer. Meg. i. 70b.); קיצץ נטיעות is "to fell plantations" (Ned. iii. 5; Tosef. ii. 277; B. Ḳ. viii. 6; Tosef. iii. 349; Tosef., Sanh. iv. 423; in an applied sense Tosef., Ḥag. ii. 234). The term נטיעה is opposed to נתישה in Mek., Beshallaḥ, 10 (ed. Friedmann, p. 43b); opposed to זקנה in Tosef., Sheb. i. 61; זמורה לנטיעה is "grapes" (Tosef., Shab. viii. 121; Gen. R. xxxi. 14); but in the Targum נצבה is used also for "plant."

For the different parts of the plant the language of the Mishnah is so rich in synonyms as to make it impossible to reproduce them here. Some of the designations are for particular products, as יחור for "branch of a fig-tree"; גרופית for "branch of the olive and sycamore"; זמוריה for "branch of a vine" (Gen. R. xxxi. 14). All the different parts of the plant are enumerated by the Zohar, which proceeds to mention the seven parts—root, bark, pith, twig, leaf, blossom, and fruit—in order to draw parallels to the seven different ways of interpreting the Bible (iii. 202a).

The rich flora and the fertility of Palestine (see Palestine, Flora of) are lauded as highly by the Talmud and the Bible as in secular literature. "The vegetation of Palestine was always a very rich one; its fruits were the finest and most easily cultivated. But on two occasions its productivity reached the highest pitch: at the time when our fathers took possession of the country, and at the time of their going into exile" (Sifre, Deut. 37 [ed. Friedmann, p. 76b]; 316, 317 [ed. Friedmann, p. 135b]; Pesiḳ. R. 132a; Yalḳ., Yer. 328). Still greater shall be its fertility at the time of the Messiah: "On the day of sowing, the fruit will ripen as at Creation, yea, even the wood of the fruit-trees will become edible." Wonderful was also the harvest at the time of Queen Salome: the wheat-kernels grew to the size of kidneys; barley was as large as olives; peas were as large as golden dinars; and, accordingly, samples of them all were preserved for later generations, to show what would be the deteriorating consequences of sin! (Sifra, Beḥuḳḳotai, ed. Weiss, p. 110d, and parallel passages). "Unseemly, yea, even insolent, it is of the land which has been manured and cultivated by its owners, not to deny its harvest to the conquerors after the destruction of Jerusalem" (Yer. Ta'an. iv. 69b; Lam. R., Introduction, end).

The total number of plant-names found in the Bible (100) does not correspond with the excessively rich vegetation of Palestine. But this will not be a matter for surprise, considering that the legislative part of the Bible is, on account of the food restrictions contained therein, very copious in names of animals, and that there is little occasion to consider plants in such connection, these being only occasionally mentioned in poetical and prophetical writings. The literature of the Mishnah enriches the Biblical list of plant-names to the extent of about 180 good Hebrew words; so that it may be inferred that a very large proportion of the Hebrew botanical vocabulary has been preserved.

Halakah.

Halakic writers often had occasion to mention plants. The establishment of the ritual blessings for the various kinds of vegetable food and for the first-fruits of the season (שהחיינו); agrarian legislation on the rights of the poor to participate in the harvest; the rules for tithes, for the priest's portion, and for the "ḥallah" (offering of dough); the regulations concerning the mixture of heterogeneous plants; the rules for the Sabbatical year; the law forbidding the fruit during the first three years of the tree's growth; the establishment of the particular kinds of grain to be used for the making of unleavened bread; the salads to be used with the Passover roast; the components of the festal garland for Tabernacles; the covering of the Tabernacle itself; the use of botanical words in vows; the proper material on which to write letters of divorce; sacrifices from the plant world; the ingredients for incense; the kinds of hyssop to be used in the sacrifice of the Red Heifer; the laws of Levitical impurity in relation to plants—all these are far from exhaustive of the occasions where plants are concerned. Custom and usage demanded certain vegetable foods on certain days, and created new relations to the plant world, as life constantly raised new halakic botanical questions, of which rabbinical literature treats. The throwing of burs on the fast-day of the Ninth of Ab; the custom of plucking up grass after a funeral, believed to be a symbol of the resurrection ("Shibbole ha-Leḳeṭ," p. 373a; Responsa of MaBIT, i. 250; Lewysohn, "Meḳore Minhagim," p. 134); lotion-plants from which a kind of milk runs (Responsa of RaSHA, No. 248); the chewing of mastic on Passover (RaDBaZ, ed. Fürth, No. 582); beans which may be washed with soap (Responsa of YaBeẒ, No. 156); oats for stuffing geese ("Ẓemaḥ Ẓedeḳ," p. 17); the feeding of silkworms with mulberry-leaves on Sabbath ("Yakin u-Boaz," ii. 18; "Bet Yosef" and Shulḥan 'Aruk, Oraḥ Ḥayyim, 324, 12, and other sources), are only a few topics taken at random from the later casuistic literature, in which reference to new plant products, such as sugar-cane, lemons, coffee, tea, chocolate, Indian meal, eggplant, potatoes, tobacco, camphor, and spices, may be traced.

Foreign Plant-Names.

Europe received most of its cultivated plants from the Orient. Some plant-names, like that of the balsam, it returned to the East later; but the Orient also owes many new terms to the Greeks and Romans. The preponderating culture of the former, and the commerce and luxury of Roman life, led the Jews to adopt the names of many plants long before they were known in Palestine. Through the Greeks podded "grains" (pulse) came to the East: the words θέρμος, λόβια, φάσηλος, πίσον, became familiar to the Jews and other Semites, while many fine sorts of fruit were known by the names which the Roman consumer gave them, as, for example, "plums of Damascus" (Δαμασκηνὰ), two sorts of dates (νικόλαος, καρυωτός), a celebrated brand of figs, called φιβάλεως, the fine eating olive (κολυμβάς), etc. The names of the peach (περσικά), the quince (μελίμηλα), the kind of pear known as *Crustuminum pirum*, the cembra-nut (στρόβιλος), and the fruit of the *Cordia myxa* (Linnæus) indicate the influence of the Greeks on the fruit-trees and fruit-markets of Palestine. The cabbage, kale, and mustard (*λαψάνη*) came from Europe; the turnip, carrot (*γογγυλίδια*), parsnip, leek (*κεφαλωτόν*), parsley, artichoke, and sugar-melon are known by Greek designations. The ash (*μελία*), of which three kinds are now found in Palestine, bears a Greek name; even for the indigenous cedar the word *κέδρος* maintains itself; while the wood of the native box-tree is also designated by the Greek word *πύξινον*.

Passages indicating where various plants were especially cultivated abound in the Mishnaic and Talmudic literature; but these belong rather to a description of the agriculture of Palestine than to botany. R. Simon b. Gamaliel, however, shows an accurate knowledge of the special habitats of plants when he says: "Of mountains, the ash is characteristic; of ravines ["ghor"], the date-palms; of water-courses ["wadis"], the reeds; and of lowlands ["shefelah"], the sycamore" (see Tosef., Sheb. vii.; Yer. ix. 38d; Pes. 13a; Bacher, "Ag. Tan." ii. 327; and "Kaftor wa-Peraḥ," p. 107a; Vogelstein, "Landwirtschaft in Palästina," i. 7; Kaplan, "Ereẓ Ḳedumim," p. 34).

Ritual Mention of Plants.

In other passages also R. Simon b. Gamaliel shows an interest in botanical questions (Frankel, "Darke ha-Mishnah," p. 184); and the interpretation of the Biblical צרי as the resin of the balsam-dropping trees ("kaṭof") is said to have originated with him. He determines the length of time between the leafing of the fig-tree and the ripening of its fruit (Tosef., Sheb. xiv. 67; Yer. *ib.* 35d); describes minutely a certain kind of onion (Tosef., Ma'as. R. iii. 85; Yer. *ib.* 52a); declares that rice is not grain (Tosef., Ḥal. ii. 98); allows only the fruit of the palms of Jericho to be offered in the Temple as first-fruits (Tosef., Bik. i. 100); and maintains that there is nothing square in nature, in opposition to which statement it is pointed out that mint, like all labiate flowers, has a four-edged stem (Löw, "Aramäische Pflanzennamen," p. 260). He mentions also (Tosef., Ṭebul Yom, i. 684) a peculiar kind of bean (*nigella*), the leek, and senna (שנונית?).

R. Johanan ben Nuri, a contemporary of R. Akiba, mentions an otherwise unknown inferior and probably only wild grain, the קרמית; and the "ḳurram" or "ḳurreim," still found in Palestine, makes it probable that this was the *Hordeum bulbosum* (Linnæus) (Post, "Flora of Syria," etc., p. 902: "found in grassy places"). According to Johanan, this קרמית makes a dough which is subject to the law of Ḥallah, and may be leavened; but with this view other teachers disagree, each claiming that his opinion is founded on experience (Tosef., Ḥal. i. 97; Yer. *ib.* i. 57a; Tosef., Pes. i. 157; *ib.* Yer. 29a). Rice, too, he tried, though unsuccessfully, to classify as a grain; and this difference of opinion leads to the inference that Indian rice—which was unknown to the Bible, and appeared only after Alexander the Great—was not naturalized in Palestine much before his time (Pes. 35a, 114b; Ber. 37a; see also Rice). Saffron-seed cakes (חלות חריע), usually taken as delicacies before the meal, Johanan would not class as food; consequently they were not to be bought with money from the second tithe, which was reserved for food. His opposition to Akiba extended to still other kinds of spices (Tosef., Ma'as. Sh. i. 87).

Artistic Appreciation.

Nor was the appreciation of the beauty of nature entirely lacking in the time of the Mishnah teachers; for the latter, although engrossed in study, and probably immersed in the explanation of details of sacrificial rites, were so astounded at the wonders of nature—as, for instance, trees, in all their majesty—that they would exclaim: "How magnificent this tree is!" Such direct appreciation of nature had probably become so foreign to that period and its manner of feeling that it was condemned as an interruption of the study of the Law (Ab. iii. 7).

On the other hand, on reviewing the splendors of creation, the Jew is to praise not creation but the Creator; at sight of beautiful human beings or trees he is to extol God, who permits these creatures to exist in the world (Tosef., Ber. vii. 15; Talmud Bab. *ib.* 58b), and who created them (Yer. ix. 13b).

By R. Judah b. Ezekiel of Pumbedita this thought was condensed into the command: "He who walks abroad in Nisan and sees the blossoming trees shall repeat the blessing: 'Praised be He who allows nothing to be wanting in His world: who created beautiful beings and trees, to delight men'" (Ber. 43b and parallels; Ṭur and Shulḥan 'Aruk, Oraḥ Ḥayyim, 226). Closer casuistic details are given by Azulai, who, with a perfect absence of all feeling for nature, adds that this blessing should be pronounced with especially impressive reverence for the benefit of those souls which may be wandering through trees and plants, and that God's mercy should be begged for them ("Moreh be-Ezba'," Nos. 198, 199; Palaggi, "Mo'ed le-Ḳol Ḥai," i. 6–9).

The same command is extended to flowers ("Leḳaḥ Ṭob," in "Paḥad Yiẓḥaḳ," 1, 58a). Instead of choosing the early-blooming almond-tree as the occasion for saying this blessing, one is commanded to wait until other trees are in bloom. The question as to whether this blessing may be pronounced as early as Adar and as late as Iyyar is the subject of casuistic debate (Alkalai, "Zekor le-Abraham," Oraḥ Ḥayyim, 21a; Responsa of Joel Ẓebi Roth Huszt, "Bet ha-Yoẓer" on Oraḥ Ḥayyim, No. 13).

The miserable condition of the roads of the Holy Land, when pilgrims discontinued their annual journey to Jerusalem, was shown in the briers that overgrew the paths (Lam. R., Introduction, 26; [ed. Buber, p. 30]; Yalḳ., Isa. 302; "Leḳaḥ Ṭob" on Lam. i. 4); and it was a pathetic sight to behold weeds growing in forsaken synagogues (Tosef., Meg. iii. 225; Talmud Yer. and Bab. *l.c.*).

Haggadah.

The Biblical idea that just as man extols God for the wonder of His creation, so, too, creation itself praises its Maker, is not lost even in later times. Thus the month of Shebaṭ is said to boast that during its duration "the trees grow higher, open their mouths, and with their leaves praise the living God" (Targ. Yer. Ex. xii. 31). This same poetical thought is reflected also in the "Pereḳ Shirah," where it is applied to the individual phenomena and parts of the creation: "The trees rejoice over Israel's redemption" (Isa. xliv. 23), applied haggadically in Mek., Beshallah, ed. Friedmann, p. 40b. King Og was rude enough to designate Abraham and Sarah as beautiful trees growing by the waterside but bearing no fruit; therefore he was punished by being conquered by the great nation descended from them (Targ. Yer. on Num. xxi. 34). By fruits are meant the Patriarchs; by blossoms, the tribes of Israel (Lam. R., Introduction, 2 [ed. Buber, p. 3]). David, like Moses, a faithful shepherd, reserved the young and tender pasture for the lambs of his flock; the older growth was given to the older sheep, the roots to the fully grown animals, thereby showing his fitness to be a shepherd of Israel (Midr. Teh. on lxxviii. 21 [ed. Buber, p. 357]). God and the Torah are compared to plants; thus the Torah is likened to the fig, the vine, flax, and wheat, while Israel (Ex. R. xxxvi. 1) is compared to all the nobler trees (the vine, fig, walnut, myrtle, olive, apple, palm, willow, and cedar).

There was a dispute as to which of the trees thus compared with Israel furnished the wood for Haman's gallows (Abba Gorion and "Leḳaḥ Ṭob," on Esth. vii. 10 [ed. Buber, pp. 41, 48]). Just as the entire Song of Solomon is symbolical of God and Israel, so, too, are the individual plants mentioned in it, such as meadow-saffrons and lilies. Israel and the peoples of Canaan suggest a vineyard wherein both cedars and briers grow: the former are uprooted, while the latter remain to protect the vineyard (Yalḳ., Judges xli. 8a).

The significance attributed in Ber. 56–57 to various plants (citron, fig, barley, pomegranate, pumpkin, olive, palm, date, reeds, and vines) in interpreting dreams is made to rest on Biblical verses or on a play upon words. Solomon Almoli's collection in his dream-book, "Pitron Ḥalomot," rests partly on Talmudic passages, partly on foreign folk-lore and his own imagination. Thus to dream of spinach is said to signify happiness, riches, and honor; of ginger, honor and renown (see Steinschneider, "Cat. Bodl." No. 6896, 3).

Figurative Uses of Plant-Names.

In a figurative sense the names of certain plants, or, more specifically, fruit-trees, are used to designate similar objects (טלופחא, עדשה, תפוח, לוז של סדרה); see Löw, *l.c.* p. 375; Steinschneider, "Hebr. Uebers." pp. 319, 395; Gen. R. xxviii. 3; "Monatsschrift," xxxviii. 25; Tan., Ḥayye Sarah, ed. Buber, pp. 7, 51.

Metaphors and comparisons from the plant world appear in Talmudic literature continually, and many pass into the most diverse languages and literatures. In man—as the microcosm—the hair is said to represent the woods, while the bones correspond to the trees (Ab. R. N. xxxi., שער = both "hair" and "foliage"; see also Peah ii. 3; Theocritus, "Idyls," i. 131). According to Naḥmanides ("Terumah," 71b), "the holy language always compares all forms with man. That which is at the top is called the head; that below, the feet." Nevertheless, the words "roots," "branches," "stems," and "fruit" are frequently used metaphorically. The human body is likened to the earth; the bones, to the mountains; the hair, to plants (Dieterici, "Die Anthropologie der Araber," 1871, p. 15). "The roots are the soul, the stem is the body," is a Mishnaic saying (Tosef., Sanh. xiii. 434). On the other hand, Arabic philosophy is reflected in Ibn Ezra's dictum on Ps. i. 3 (see "Monatsschrift," xliii. 239), that the most perfectly formed soul is that fruit of the body which is picked at the time of maturity.

The words עקר ("root") and ענף ("branch"), as designating fundamental law and deduced ordinances, are found in Sherira (Neubauer, "Chronique Samaritaine," i. 19), but earlier also in the Mishnaic usage of עקר, meaning the chief matter, as opposed to טפל, that of secondary nature (Sifre, Num. 89 [ed. Weiss, p. 24b]); עיקרו של דבר opposed to סברא דמלתא (Yer. Ber. ix. 13c). "Man is an inverted tree, and a tree is an inverted man," said Aristotle ("De Part. An." iv. 10), and after him all writers of the Middle Ages—Jews, Mohammedans, and Christians. Judah Muskato ("Nefuẓot Yehudah," sermon 15) and Samuel Yafe Ashkenazi ("Yefeh Mareh" on Ber. i. 4), both of the sixteenth century, were familiar with this comparison; but so also was Gershom b. Solomon (see below). The simile is worked out in detail in "Aggadat 'Olam Ḳaṭon" (Jellinek, "B. H." v. 58; see also "Monatsschrift," xiii. 227). "At the time of the resurrection the bones will be drawn from the earth; the hair from trees; the power of life from fire, as was the case at the time of the original Creation" ("Bundehesh," in Spiegel, "Die Tradit. Literatur der Parsen," p. 116). Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭon," p. 22) and Clément Mullet (Introduction to his translation of Ibn Awwâm, p. 22) also say: "Assyrian agriculture sees in man an inverted tree, while, on the other hand, the tree is an inverted man." Of Mohammedans, Kazwini may be mentioned; of Christians, the following passage: "Physicists say man is an inverted tree" (Migne, "Patrologiæ Cursus Completus," Latin series, p. 185, col. 107; Guerricus Abbas, "Sermo," ii.).

Types.

Steinschneider was the first to collect the Hebrew typology of botany (Kobak, "Jeschurun," German ed., viii. 65). To this belong such statements as that mustard-seed grains (גרגר, חרדל) represent the smallest of things in contrast to the largest (כדור העליון, "Zunz Jubelschrift," p. 107), or to ostriches' eggs (Steinschneider, "Hebr. Uebers." p. 16, note 107; *idem*, in "Jeschurun," *l.c.*), or to the ocean ("Monatsschrift," 1879, p. 354, note). Steinschneider understands sesame-seed as representing something very small. Similar usage to represent "nothing," figuratively, is found in many other languages (Hoefer, "Germania," 1873, xviii. 19). Comparisons of cedars and reeds, and instances of the use of the latter as illustrations of weakness, are also found (see Reed).

Expressions to the effect that the soul is the tree, and wisdom its fruit; that wisdom is the tree, and deeds are its fruit; that intelligence without morality is a tree without fruit (Gabirol), and similar quotations ("Naḥal Ḳedumim," p. 34; see Steinschneider, "Hebr. Uebers." p. 882), all come from the Arabic (concerning the "fruit of wisdom" see Steinschneider, in "Zunz Jubelschrift," p. 1, note, and *idem*, "Hebr. Uebers." p. 156).

Of the scientific expressions of the Arabic period of civilization mention may be made of גולם אלוני for "cone" ("Hebr. Bibl." vii. 90 *et seq.*), צורה

אצטרובלית, Judah Tibbon (Steinschneider, "Hebr. Uebers." p. 445, note, where also *al ṣanubri* = בטנים = אצטרובילין; see Barzillai, "Yeẓirah," pp. 222, 347).

The haggadic pictures drawn from the plant world are chiefly types taken from the Bible, such as cedar and reeds, cedar and hyssops, etc. (see the articles under these respective captions).

Man Compared to Trees.

The tree as an emblem of human life is a favorite metaphor in the Bible, and is frequently so used in later literature (L. Löw, "Gesammelte Schriften," i. 67). The upright man is compared in the Bible to the palm and to trees in general. The just man is likened to a tree in a clean place with a branch overhanging an unclean spot; the wicked man, to the reverse (Ab. R. N. xxxix. 119). "Plant" (צמח) is a Biblical word for the Messiah (Heilprin, "'Erke ha-Kinnuyim," *s.v.*); salvation is a quickening anew of all that is green (Cant. R. on ii. 2; Targ. Yer. on Isa. vi. 13); the plant springing from the seed, a picture of resurrection (Num. R. xviii.). The seed is confided to the earth naked; but the latter returns it to man clothed in fruit (Sanh. 90b; Eccl. R. v.; Pirke R. El. xxxiii.).

Of fables, the following may be mentioned: "The Trees and the Iron" (Gen. R. v., end; Sachs, "Stimmen vom Jordan und Euphrat," ii. 111), and "Hadrian and the Old Man Planting Trees" (Lev. R. xxv. 5).

Scientific Botany.

The beginnings of scientific botany, preserved in the Jewish literature of the Middle Ages, consist chiefly of echoes of Aristotle, with now and then information derived from Theophrastus; all of them transmitted through Arabic channels, and especially either directly or indirectly from Averroes (concerning Dioscorides, on whom Asaf relies, see Steinschneider, "Hebr. Uebers." pp. 239, 650). Any one familiar with the fragments of Aristotelian botany contained in Meyer ("Gesch. der Botanik," i. 94 *et seq.*) will in exceptional cases only find anything new in Jewish botanical treatises. The questions of the relationship between animals and plants, of the life of the plant, its soul, its own heat, its nourishment and propagation, occupied the thought of the entire Middle Ages, and are answered in an Aristotelian style. True, in general botany the Arabs did not greatly surpass Aristotle; but in speaking of the Arabian and late Greco-Roman literature, Meyer (*l.c.* iii. 326) rightly says: "The sum of special knowledge concerning plants considerably decreased among the Greeks and Romans, but increased among the Arabians. The Arabs sought in nature itself the plants commended by the ancients, and expended much energy on the criticism of synonyms." In this, Jewish literature made the Arabic its model (see PLANTS); but the literature of synonymy belongs rather to Jewish pharmacology than to botany. In 1197 Pseudo-Galen's "De Plantis" was translated into Hebrew by an anonymous writer from Orange (Steinschneider, "Hebr. Uebers." pp. 142, 972). The book of Pseudo-Aristoteles, "De Plantis," demonstrated by Meyer to have been written by Nicolaus Damascenus, was translated into Hebrew (Steinschneider, *ib.* p. 141). In 1314 Kalonymus ben Kalonymus translated a book on plants containing undoubtedly the entire text of Pseudo-Aristoteles and the commentary of Averroes, with probably the supercommentary by Levi b. Gerson (Steinschneider, *ib.* p. 142; Renan-Neubauer, "Les Ecrivains Juifs Français," p. 83). According to Steinschneider (*ib.* p. 836), a book on herbs in the Vatican consists of an alphabetical list of remedies. A so-called "Book on Plants" is also mentioned by this scholar (*ib.* pp. 359, 743). Macer Floridus' book on botany (about 1161) was also translated into Hebrew (*ib.* p. 809).

Early Books on Botany.

The article on botany in the encyclopedia "Sha'ar ha-Shamayim," by Gershom b. Solomon of Arles (Gross, in "Monatsschrift," xxviii. 126; *idem*, "Gallia Judaica," p. 82; Renan-Neubauer, "Les Rabbins Français," p. 589; Steinschneider, "Hebr. Uebers." p. 9), is probably taken from Averroes' commentary on the Pseudo-Aristotelian book. It treats of the soul of the plant; passes on to consider its nourishment, growth, blossoming, and fructification; and then takes up the influence upon it of the sun's heat, of exposure, and of climate. The hot spices—pepper, calamus, and ginger—grow only under the "second" climate, that is, where it is hot and dry; the sugar-cane under the "fourth," the moderate climate. In France the tropical fruits—figs, olives, and pomegranates—will not grow toward the limits of the "sixth" climate; only the grape endures, for the coldness of this zone can not overcome this plant's natural heat. In England even the grapevine does not survive the "seventh" climate. The herbs, too, are not everywhere the same, each having its particular locality or habitat. Plants are heavy, light, or medium. The lightest and weakest are those of the pulse family, which, therefore, ripen earliest, just as weaker woman matures before stronger man. Barley ripens later, and wheat later still.

Medieval Conceptions.

According to Aristotle, the plant's development keeps pace with the course of the sun, and reaches its highest point when the sun is in Cancer. Averroes distinguishes between perfect and imperfect plants. Some of the imperfect ones are controlled by one or other of the elements; thus, aquatic plants by water, and sponges by the earth. He says also that most plants live longer than animals, for they are more nearly allied to the minerals, and their composition does not contain the great antagonisms found in the animal world. According to gardeners the moon, according to "modern" teachers the stars, exercise a great influence over growing plants. Plants consist of the four elements, but principally of air, as is evident from the small quantity of ashes remaining after they are burned. According to Averroes, however, the earthy constituents outweigh the water in some plants which sink in water, such as ebony. Then follow the division of fruits (based upon the edibility of their interiors or exteriors), a passage on evergreen trees, and one on the colors of plants.

Gershom also contends that plants are green either because standing water assumes that color or because water and black earth combine to form green. Like man, plants, except the upright palm, stand inverted. Therefore, the palm dies if its head, its pinnacle, be cut off. Only palm-trees show a distinction in sex, but there are other fruit-trees that bear no fruit unless other trees of their kind are in their vicinity. Some botanical notes to be found in Gershom are: a short description of the balsam-tree ("Sha'ar ha-Shamayim," p. 20b); of the sunflower (*solsega*); the pumpkin is said to cry out as it grows in the moonlight; the growth of cucumbers should be furthered by blowing the shofar at the time of the setting of the fruit (Duran, "Magen Abot," 36a).

Uses of Plants.

Gershom also says that from one tree come cinnamon (the rind), mace (the blossom), and nutmeg (the fruit); cloves also are said to be buds of the same tree.

Only two original botanical remarks are found in Gershom: First, that seedless fruit-trees and grapes may be cultivated, just as "in our city" (Arles) there is a tree called שרביים ("sorbier"), the fruit of which has no seeds. Gershom alludes to either a definite tree in Arles or to the so-called beam-tree (*Sorbus torminalis*). Secondly, he says: "Not far from us there grows a tree the fruit of which is as large as half a bean and as hard when ripe as a stone, so that it can not be softened by cooking. This fruit seems to mark the transition from the plant kingdom to the mineral kingdom, as do corals, mushrooms, and truffles." Mention, of course, is made of the BARNACLE-GOOSE. The work closes with a description of the various savors of plants and of their admixture.

Duran's Botanical Work.

Simon b. Ẓemaḥ Duran (1444) wrote an exhaustive treatise on the relations between plants and animals ("Magen Abot," 35d, Leghorn). In spite of the poetical passages in the Holy Scriptures speaking of the rejoicing, exultation, or sadness of plants, they have no feeling—possessing, according to Aristotle, only a self-nourishing power. Earth, water, sun, and air contribute to their growth. Differences in plants are due to the varying combinations of the four elements, to heat and cold, to dampness and dryness. They grow (1) from seeds; (2) from the decay of other materials (Anatoli, "Malmad," 5a), as the saprophytes; (3) from water; (4) from slips; (5) or parasitically, *i.e.*, on other plants. In addition to the fable that birds grow on trees, Duran states that in India a woman grows on a tree, falls with a loud cry when she is ripe, and dies. Duran also compares the parts of plants to the organs of animal bodies; classifies them as trees, bushes, herbs, and grasses, as wild and cultivated trees, and as fruit- and forest-trees; and treats of their varying longevity, of sex (the artificial fertilization of palm- and fig-trees, sometimes, however, effected by the wind), of the value of plants as means of nourishment and as remedies, poisons, and odors, and of various plant-juices and their different tastes. The only specifically Jewish reference is the statement that, according to Jewish scholars, there are 1,290 kinds of plants, since every herb has its own particular star, and there are 1,290 stars, not 1,022 as the astronomers maintain (Abravanel on Gen. xv. 5). In the commentary on the "Sefer Yeẓirah" the number of the varieties of plants was estimated at 2,100, corresponding to the numerical value of ארץ: א =1,000; ר =200; ץ =900. The statement introduced by Maimonides ("Moreh Nebukim," ii. 10), "There is no herb on earth without a constellation in heaven that governs it, fosters it, and calls to it, 'Grow on,'" comes from R. Simon b. Pazzi (see Gen. R. x. 6; Bacher, "Ag. Pal. Amor." ii. 473; Löw, *l.c.* p. 6). It is found also in the Midrash Konen; but there an angel is substituted for the constellation (Jellinek, "B. H." ii. 27; "Sefer Raziel," ed. Schwarz; "Tikwat Enosh" on Job xxxviii. 31). Chwolson ("Ssabier," ii. 467) also states: "Every plant has its demon." Such opinions resulted in statements that the number of plant varieties equals that of the stars (so Gerson b. Solomon, and Duran with more detail).

Number of Species.

Naḥmanides relies on Simon's statement to establish a better foundation for the Biblical prohibition against mixing heterogeneous plants (commentary on Gen. i. p. 4c; on Lev. xix. p. 100b; see Löw, *l.c.* p. 6). R. Simon's idea was far too welcome to the spirit of the Cabala not to be continued further. Thus, to mention two extremes: the Zohar reproduces it repeatedly, sometimes in combination with the prohibition of mixed seeds (ii. 15b, 171b; iii. 86a); and Azulai interprets it as follows: "Everything in the world is dependent upon things of a higher scale: even a little blade of grass is related to higher leaves, developed roots, stems, seeds, blossoms, and petals, to height, breadth, length, form; in fact, to everything of higher significance. Even its connection with its angel, and the connection of this angel with his own sefirah, and of this sefirah with the Infinite [*En Sof*], illustrate the fact. So that he who partakes of anything without a benediction, wantonly tears it from its ultimate connection with the Deity" ("Midbar Ḳedemot," letter ב, No. 20; compare letter ע, No. 13). The thought has also penetrated into non-Jewish circles. Thus Paracelsus says: "Every star in heaven is a spiritual growth to which some herb on earth corresponds, and by its attractive power, the star draws on the herb on earth corresponding to it; so that every herb is an earthly star, just as every star is a spiritualized herb" (Friedreich, "Die Symbolik und Mythologie der Natur," p. 193, Würzburg, 1859; Meyer, "Gesch. der Botanik," iv. 430). An Oxford manuscript mentions herbs corresponding to single planets (Steinschneider, in "Monatsschrift," pp. 42, 364).

The Vegetative Soul.

Aristotle's idea of the vegetative soul (הנפש הצומחת) governs almost the entire Arabian and Jewish philosophy (Dieterici, "Die Anthropologie der Araber," 1871, pp. 8, 58, 146 *et seq.*). It is met with in Isaac b. Solomon Israeli (middle of the tenth century; Steinschneider, "Hebr. Uebers." p. 388); in the "Book of Definitions" (Steinschneider, "Zunz Jubelschrift," p. 137); in Baṭalyusi, whose influence on Jewish philosophy is pointed out by Kaufmann ("Al-Baṭalyusi," p. 10 and gate iv. 51); and in Gabirol (S. Horovitz, "Die Psychologie ibn Gabirol's," p. 115, Breslau, 1900), who states in his allegorical exegesis: "Adam signifies the reasoning or human soul; Eve, the living or animal soul; the snake, the desiring or vegetative soul, the lowest grade in animated nature." The seed of Eve is to crush the head of the serpent, while the latter is to smite the heel of the former, illustrating the close and unbroken interconnection between the natural and psychical worlds. Where the animal soul ceases, the plant soul begins: the serpent, typifying the plant soul, gets its nourishment from the dust (Kaufmann, "Studien über Salomon ibn Gabirol," p. 70, Budapest, 1899). Abraham ibn Daud's teachings (Steinschneider, "Hebr. Uebers." p. 369) on plant and animal souls have been concisely presented by Rosin ("Die Ethik des Maimonides," p. 48, note, Breslau, 1876), and exhaustively treated by Guttmann ("Monatsschrift," xxvii. 164). "In plants, as in sleeping bodies," says Ibn Daud, "there is life" ("Emunah Ramah," p. 15). "According to Aristotle, the coral shows the transition from plants to animals" (*ib.* p. 31). He makes special mention of opium and the aloe. Similarly Ibn Ezra speaks of the plant's soul as its nourishing principle for growth and propagation (Rosin, in "Monatsschrift," xlii. 448). Ibn Ezra devotes considerable care to elaborating Gabirol's allegory mentioned above (see Rosin and Kaufmann, *l.c.*). Maimonides characterizes the nutrient function of the soul as corresponding to the plant soul, but does not mention the latter in the first of the "Eight Chapters" (Scheyer, "Das Psychologische System des Maimuni," p. 10; Rosin, "Die Ethik des Maimonides," p. 47). Mose de Leon (thirteenth century) knew of the plant soul (Jellinek, "Mose de Leon," p. 18, note), as did Baḥya ben Asher ibn Ḥalawa, who says: "The soul of reason is immortal, but the animal soul is not, and the plant soul is even farther removed from immortality. The latter is the lowest; therefore Holy Scripture says that earth brought forth the plants, while of animals it says that God created them" (commentary on Gen. i. 12; Bernstein, "Die Schrifterklärung des Baḥya," 1891, p. 63; Arama, "Aḳedat Yiẓḥaḳ," iii. 1, 29b). In comparing man and trees, Aaron b. Joseph, the Karaite, says: "All this on account of the plant soul" ("Mibḥar," 18a). See also Shem-Ṭob ibn Falaquera of the thirteenth century (Venetianer, "A Fokozatok Koenyve," p. 58, Szegedin, 1890; *idem*, "Das Buch der Grade von Shem-Ṭob ben Josef ibn Falaquera," Berlin, 1894); Ḥayyim Vital of the seventeenth century ("Sha'are Ḳedushah," i. 2); Steinschneider, in "Z. D. M. G." xxvii. 557, note; and *idem*, "Hebr. Uebers." p. 903, note.

General References.

Among general references to plants may be mentioned those by Baḥya ben Joseph ibn Pakuda: "Plants created for the perfection and use of man are a testimony of divine wisdom. The love of God caused man to come forth from an original nothing composed of the elements; then to become plant-material, then sustenance which is converted into seed and blood, and finally into life and a living man" ("Ḥobot ha-Lebabot," ii. 4 [ed. Baumgarten, p. 7]; *ib.* ii. 5 [ed. Baumgarten, p. 8a]). Jeshua b. Judah, the Karaite, of Jerusalem (middle of eleventh century), has the following: "The Jews said that if it had not been written in the Holy Scriptures: 'And God said: Behold, I have given you every herb that bears seed, as food,' they would not have been allowed to use herbs and plants for food." Jeshua, however, thinks this opinion untenable, since "plants feel no pain" (Schreiner, "Studien über Jeshua b. Jehuda"). Finally, Judah ha-Levi remarks:

> "Since minerals originated solely through commixture, they do not need the God-granted form necessary to plants and animals, to which a soul has been assigned. The finer the commixture is made, the nobler is its form, revealing more and more of divine wisdom, until it becomes a plant, which possesses a certain degree of feeling and perception. Forthwith it penetrates into the earth, and, nourished by good, damp soil and sweet water, and avoiding their opposites, it grows, and remains standing after having brought forth its kind and produced seed. This seed devotes itself to a similar activity, in accordance with its wonderful intuitive wisdom, called by the philosophers Nature itself—meaning the powers that care for the preservation of the species; for a body that is a composite of various substances can not be preserved indefinitely in its individuality. Nothing possessing only the powers of growth, reproduction, and nourishment has any motion. According to philosophers, these powers are directed by Nature; but in reality, whether ascribed to Nature or soul, force or angel, these successive stages are directed by God. If the commixture is still more refined, and capable of divine wisdom, it will be fit to adopt a higher form than one possessing mere natural power. That is to say, it will be able to obtain nourishment from a distance; in other words, it will possess organic limbs, moving according to its own volition. It will command its members more than plants are able to do, which latter can not protect themselves from harm or seek what is useful, and are played with by the wind. Thus, the animal possesses limbs by which he is transported. The form granted him in addition to the natural life is called a soul" ("Cuzari," v. 10 [ed. Hirschfeld p. 246]).

Knowledge of Botany.

On the necessity of a knowledge of botany, Judah ha-Levi (*ib.* ii. 64 [ed. Cassel, p. 169; ed. Hirschfeld, p. 94]) says: "When a member of the Sanhedrin died, another of equal birth could succeed him, for the sciences were familiar among the people." This was necessarily so, since one needed a knowledge of all the sciences for the complete observance of the Law; of the physical ones, for instance, for the agricultural laws, as in distinguishing mixed seeds, in avoiding the products of the Sabbatical year and of new orchards, and in separating various plants from one another, so that each might be kept with its original species, and that one class might not be confused with another. It is extremely difficult to determine whether Greek barley (*χόνδρος*; see Löw, *l.c.* pp. 104, 164; B. Bahlul, 878; according to Ibn Awwâm, a variety of spelt) is a form of barley, or spelt a variety of wheat, or cauliflower (Löw, *l.c.* p. 214) a variety of cabbage. To do so one must know the qualities and the measure of the spread of the roots in the earth, as well as what does and does not remain over for the next year, in order that one may know how much room and interval of time are to be left between one crop and another.

In a list of foods Meïr Aldabi of Toledo mentions sixty-five plants, only one of which, פלפסין ("egg-plant"), has a grammatical interest. None of these lists has more than a slight value. For years they were ascribed to Galen and Avicenna.

Neither Todros nor Cavaillon wrote on botany (Steinschneider, "Jüdische Literatur," p. 446 [p. 305 of Hebrew edition]; *idem*, "Hebr. Uebers." p. 783; Gross, "Gallia Judaica," p. 539). In his medical work, "Ma'aseh Ṭobiyah," printed in 1697, Tobia Cohen of Metz (Zunz, "G. S." i. 193) also touches on cures, and in one appendix treats of forty plants as foods and remedies; while in another he gives a glossary of simple remedies written in several languages. In the first he mentions the following trees and plants: apple, birch, pear, box, citron, cypress, date, oak, ivy, ash, fig, pine, oak-apple, elder, linden, laurel, mulberry, pomegranate, walnut, olive, poplar, brook-willow, peach, plum, rose, rosemary, elm, sandalwood, tamarisk, fir, willow, vine, וואטיליר חאלין ("juniper"), plane, פיינטין בוים (*Pino salvaticum*, pine-tree).

Tobia Cohen also deserves mention among Jewish botanists because he illustrated a variety of the orchid in his work (p. 143a).

Later Developments.

The superficiality of the barren period between Mendelssohn's death and the appearance of Rapoport is shown in the chapter on botany, said to be written, according to some German text-book on natural history, by Baruch Lindau for his encyclopedia "Reshit Limmudim," Berlin, 1788. He gives a short article on botany in forty pages, and, owing to his lack of Jewish learning, makes mistakes in the Hebrew nomenclature of plants.

Phineas Elijah b. Meïr of Wilna (Steinschneider, "Cat. Bodl." No. 6753; Zunz, "G. S." i. 196) was more intimately acquainted with the Jewish knowledge of the Middle Ages. He derives his natural philosophy from Hayyim Vital, and describes the three powers of the plant soul; viz., those that nourish, those that promote growth, and those that propagate. He knows that modern botany regards all plants as growing out of the seed, though in many cases this is microscopic in size. He also mentions that plants have male and female organs of reproduction that are sometimes united in the same individual, and sometimes divided between two, in which latter case the wind carries the pollen to the female part, though bees also, in collecting the pollen on their feet, assist in the fertilization of the blossoms they afterward visit.

The microscope discloses the wonders of God in nature, and one sees—as Phineas repeatedly asserts—the whole plant pictured in the seed. Not only is the next generation represented, but, according to some modern botanists, all the later generations lie folded up in the seed from the time of its creation. This, however, has not been proved, and is only a hypothesis. It may be, he says, that each generation produces only the seed of the next. Phineas adopts the latter view, since experience shows that the unripe seed is not capable of propagation, though, in view of the minute wonders disclosed by the microscope, the former can not be called impossible. As he learns from botany that there are 20,000 known plants, while Jewish tradition counts only 2,100, he considers these latter as so many plant *families*, and subdivides these into many classes. Then follow some remarks on plants turning toward the sun. Among the plants mentioned are the sunflowers (זונע בלום) and quite correctly the Talmudic אדאני (should be 'אר) or "mallow." Of the brant-goose he treats earlier in speaking of moving plants, such as the אל תגע בי ("touch-me-not" or "Impatiens"). But the most striking botanical reference is the following (xi. 4f, 63a): "In 1744 it was discovered that when flying insects touch the plant פאליפעם ("polyps"), growing in Europe in pools among reeds and rushes, it folds its leaves together, seizes the insect, and, crushing it into dust, feeds on it." Phineas adds: "How great are the wonders of our God!" For further information on botany, see Folk-Lore, Measures, Names, Plants.

E. C. I. Lö.

BOTAREL (BOTERELLO, BOTRIL, BOTRELLI), MOSES. See Moses Botarel.

BOTON: Spanish family, which immigrated to Salonica, Turkey, in 1492, and which has produced many eminent rabbis and Talmudists. Jews bearing the name are still to be found in Constantinople, Salonica, Safed, and other cities of the East. The following genealogical chart gives the more important members of the family, the figures in parentheses corresponding to the numbers of the biographical notices in the text:

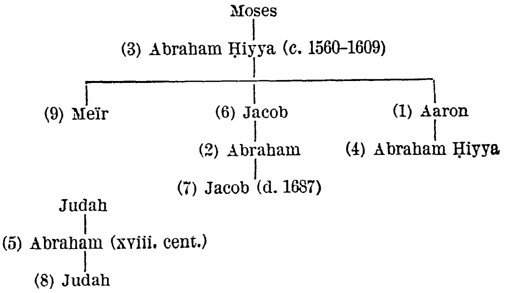

1. Aaron de Boton: Talmudic scholar; rabbi at Gallipoli, European Turkey, in the latter part of the sixteenth century and at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

2. Abraham de Boton: Rabbi at Salonica in the seventeenth century; son of Jacob (No. 6) and grandson of Abraham Ḥiyya (No. 3).

3. Abraham Ḥiyya de Boton: Talmudist and rabbi; born about 1560; died between 1603 and 1609. The name "Ḥiyya" was given him during a dangerous sickness (Ḥiyya = "life"; "may he live!"). He was a pupil of Samuel de Medina, and later dwelt for the most part at Salonica as rabbi and leader of a Talmudic academy. For a time he was rabbi at Polia (Michael, "Or ha-Ḥayyim," p. 95); in 1601 he lived in Palestine (Conforte, "Ḳore ha-Dorot," pp. 47b, 51a); and in 1603 was at Constantinople (Michael, *ib.*).

Even during his lifetime Boton was distinguished as a Talmudist of wide learning and acumen, though he himself did not have a work printed. His chief work is "Leḥem Mishneh" (Double Bread; also Dispute of the Mishnah), Venice, 1609: it bears also the title "Mishneh Torah." It is a commentary on Maimonides' Yad ha-Ḥazaḳah, or Mishneh Torah, especially on those passages which apparently contradict the Talmud. He not only refers to such passages as had been previously noticed, but discovers a large number of others. At the same time Boton endeavors to establish harmony between the seeming discrepancies by every possible method of interpretation. "Leḥem Mishneh" also contains many remarks on "Maggid Mishneh," Don Vidal de Tolosa's commentary on the Yad ha-Ḥazaḳah. The work is now widely spread, and is incorporated with most editions of the Yad ha-Ḥazaḳah that have appeared in the last two centuries. Conforte relates (*ib.* p. 45a) that his teacher Mordecai Kalai told him and other pupils that the "Leḥem Mishneh" was the joint work of Kalai and Boton, who were fellow-students; and Kalai is even reported to have said that most of the observations in "Leḥem Mishneh" were his own. This aspersion loses force through the fact that though Kalai lived in the same city, he never made this claim against Boton publicly.

Another work of Boton's was "Leḥem Rab" (Great Meal, or Great Dispute), responsa, published by his grandson Abraham (No. 4), Smyrna, 1660.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 37b, 43a, 43b, 44a, 45a, 48a, 50b, 51a; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 7; Michael, *Or ha-Ḥayyim*, No. 182; Benjacob, *Oẓar ha-Sefarim*, p. 260; idem, *Leḥem Mishneh*, Amsterdam, 1703. The novellæ on *Baba Ḳamma* in Abraham Akra's *Meharere Nemerim* must be the work of another and earlier Abraham de Boton.

4. Abraham Ḥiyya de Boton: Eminent rabbi; born about 1625 at Gallipoli, province of Adrianople; died about 1700 at Jerusalem; son of Aaron (No. 1) and grandson of Abraham Ḥiyya (No. 3). He at one time lived at Smyrna, where he was a member of Joseph Eskapa's college of rabbis, and in which city he published (1660) his grandfather's "Leḥem Rab." Toward the end of his life he settled in Jerusalem, accepting the post of rabbi in the divorce court.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 40.

5. Abraham ben Judah de Boton: Talmudist of the eighteenth century. He wrote "Maḥazeh Abraham" (The Vision of Abraham), Salonica, 1796, comprising responsa and Talmudic discussions. The work contains some additions by his son Judah (No. 8).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 79.

6. Jacob de Boton: Rabbi at Salonica in the latter part of the sixteenth century or at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

7. Jacob de Boton: Talmudist, and rabbi at Salonica, where his father, Abraham (No. 2), and grandfather, Jacob (No. 6), had held the same position; died there 1687.

Jacob was the author of "'Edut be-Ya'akob" (Witness in Jacob), responsa, published in Salonica, 1720, with a supplement entitled "Liḳḳuṭim" (Fragments), containing Talmudic collectanea and fragments of his lost work on the "Sefer ha-'Ittur" of Isaac ben Abba Mari.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 86; Steinschneider, *Cat. Bodl.* No. 5513.

8. Judah de Boton: Talmudist of the second half of the eighteenth century. He wrote some Talmudic essays as an appendix to "Maḥazeh Abraham" (Salonica, 1796), a work of his father, Abraham (No. 5).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 78.

9. Meïr de Boton: Talmudist of the seventeenth century; son of Abraham Ḥiyya (No. 3). Meïr was rabbi at Gallipoli, and wrote a number of works, of which only his responsa were published (Smyrna, 1660), together with some novellæ on the Talmud. Other responsa by Meïr were included in the works of his contemporaries.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 43a, 44b, 48b, 51b; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 118; Steinschneider, *Cat. Bodl.* No. 6295; Benjacob, *Oẓar ha-Sefarim*, p. 559.

L. G. I. BER.—A. P.

BOTTLE: The Authorized Version (partly after the example of the Vulgate, which uses "lagena," I Sam. x. 3; "laguncula," Lam. iv. 2) introduced the incorrect translation "bottle" for various words that in reality signify "skins for holding liquids" ("ḥemet," Gen. xxi. 14 *et seq.*, for water; "nod," Judges iv. 19, for milk; I Sam. xvi. 20, Josh. ix. 4, 13, for wine; Ps. lvi. 8 [Hebr. 9], for water; "ob," Job xxxii. 19, for wine; "nebel," I Sam. i. 24, x. 3, etc., for wine). The R. V. corrects this only sporadically; compare I Sam. x. 3, margin; Ps. cxix. 83; while in Jer. xiii. 12 the marginal reading substitutes "jar."

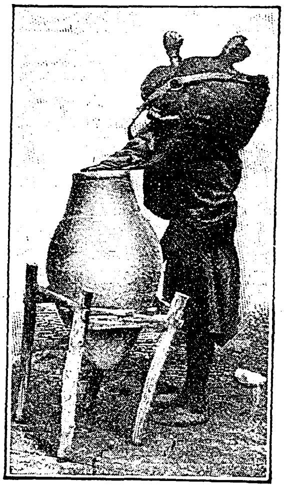

MODE OF FILLING JARS FROM WATER-BOTTLES.
(From a photograph by Bonfils.)

The various words in all these passages have reference to the skin, usually of a goat, sometimes of a sheep, in exceptional cases of an ox. The animal is skinned without making a hole in the body; the four holes where the lower legs have been cut off are closed by being sewn together, while the hole caused by the cutting of the head is bound together and serves as an aperture. The hairy side is frequently the inside, though in other cases it is left outside. To keep the skin tight it is greased or smeared with pitch. (On the habit of smoking it (Ps. cxix. 83) see WINE.) The mending, patching, and tying up, necessary with bursting skins, are referred to in Josh. ix. 4, 13: "bottles old, and rent, and bound up." The easy bursting ascribed to new skins with wine (Job xxxii. 19) is, evidently, due to an error of the text (compare the N. T. saying, Matt. ix. 17 *et seq.*). The further reading is: "like skins filled with new wine, it is about to burst" (see Budde's commentary, *ad loc.*).

The skin is the most practical vessel for wandering nomads, who were probably the first to use it. However, it was in very general use among the classical nations. Its employment still survives to some extent in Spain and Greece, while the custom in the Mohammedan world has in nowise diminished.

It is questionable whether the translation of the Authorized Version is correct in the case of the "bottle [margin for "vessel"] of potters" (Isa. xxx. 14). The expression "nebel" (rendered "[earthen] pitcher," Lam. iv. 2) seems to refer in this passage to a large earthen jar holding perhaps as much as an ordinary skin. From the present knowledge of the vessels for storing wine among the various ancient nations the form of a bottle is certainly excluded. In Jer. xix. 1 (compare 10), "a potter's earthen bottle," the word "baḳbuḳ" (Syriac, *bagbug*, perhaps from a root signifying "to gurgle") seems to mean a vessel with a narrow neck. In I Kings xiv. 3 (A. V., "cruse," margin "bottle") it is used for honey. The Septuagint renders this word, however, by *βῖκος* (a broad jar with handles and narrow neck) and by *σταμνός* (jar). On the other hand, the Greek and Latin words for bottle (*λάγηνος*, *lagena*, etc.) seem to be of Semitic origin. Moreover, the bottle-form, for which glass is specially suitable, was never much used in antiquity, least of all in the Orient. The specimens of Egyptian and Phenician glass bottles that have been found seem, on account of the costliness of glass (compare Job xxviii. 17; "crystal," A. V., parallel with "gold"), all to have been intended for perfumes. No Biblical mention of them is known.

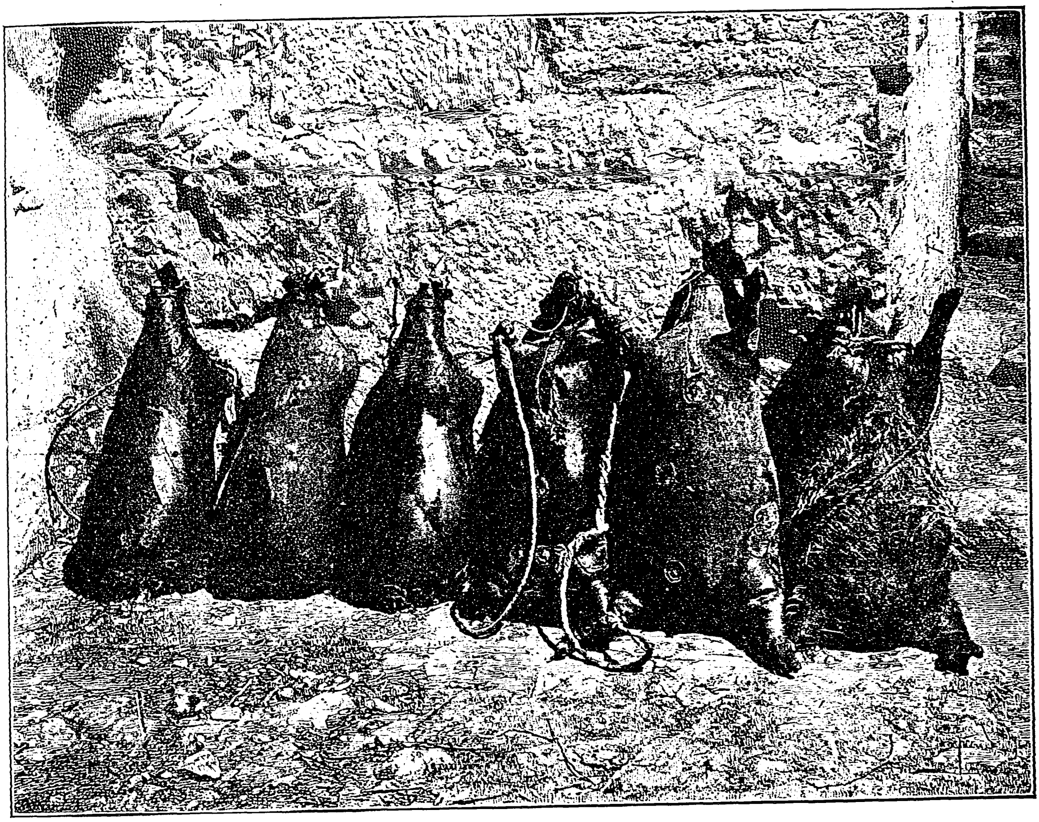

GOATSKIN WATER-BOTTLES, NOW IN USE IN PALESTINE.
(From a photograph by the Palestine Exploration Fund.)

BIBLIOGRAPHY: Nowack, *Hebr. Archäologie*, pp. 145, 282; Benzinger, *Arch.* p. 94.

J. JR. W. M. M.

BOULÉ (בולי, plural בוליות and בולאות; Greek, *βουλή* = "council"): Court of justice, or Sanhedrin; also the seat of the senate (Josephus, "B. J." v. 4, § 2; hence also בוליוטוס, *βουλευτής* = "senator"; Giṭ. 37a; Sem. viii., "the boulés or senates of Judea"). According to Yer. Ned. iii. 2; Shab. iii. 8; Pesiḳ. R. xli.; Ab. R. N. xx. (ed. Schechter, p. 72), there were twenty-four boulés in the south of Judea, which passed out of existence on account of the general disregard of the sanctity of the oath. Compare SANHEDRIN and PROSBUL.

BIBLIOGRAPHY: Brüll's *Jahrb.* i. 41; Levy, *Neuhebr. Wörterb.*; Jastrow, *Dict.* s.v. בולא, בו׳ י, and בלבוטום; Schürer, *Gesch.*, 3d ed., ii. 211; Büchler, *Das Synedrion in Jerusalem*, p. 18 (compare pp. 57, 232 *et seq.*), Vienna, 1902.

T. K.

BOUNDARIES: Limits of a tract of land. When the Hebrew tribes gave up their nomadic life and settled in Palestine in agricultural communities, the most important matter was the fixing of definite boundary-lines to separate the lands of the different tribes and of the families within the tribes. The importance of this is sufficiently shown in the Book of Joshua (xv.-xxi.), where a careful record is made of the boundaries of the tribes and their families (B. B. 56a).

The Biblical law does not enter upon the details of the law concerning boundaries, contenting itself with expressing in general terms its disapproval of the crime of removing the boundary-marks. Of the important branch of the law dealing with the details of boundary-lines, party lines and walls, fences, and the like, the Bible apparently knows nothing. These form an important part of Talmudic law.

Biblical Law.

The Biblical law solemnly prohibited any tampering with the landmarks: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut. xix. 14); and this law became proverbial (Prov. xxii. 28, xxiii. 10).

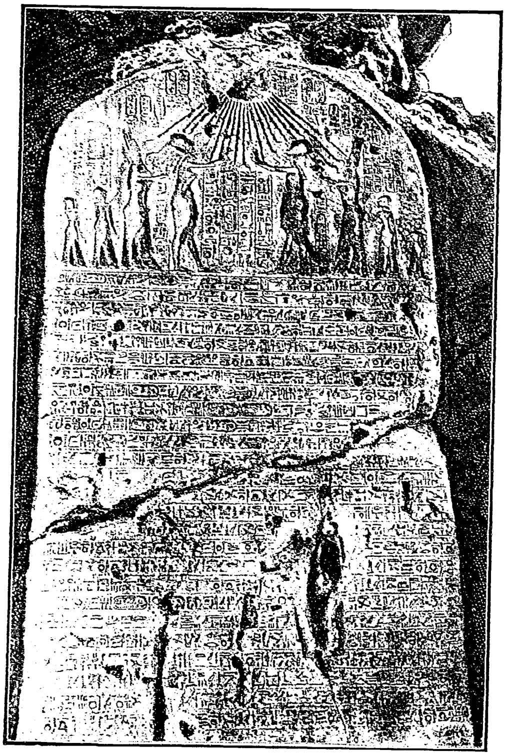

Boundary-Stone at Tell Arnamia.
(From Steindorff, "Blütezeit des Pharaonenreiches.")

During the time of the Kings the primitive notions concerning the sacredness of the boundary-mark disappeared. The princes were among the first to set at naught the ancient law (Hosea v. 10; Job xxiv. 2). The rabbinical authorities, however, reestablished and enforced it. They appointed surveyors familiar with the boundaries of each estate, to take care that no landmark be removed ("Bar Maḥwanita," B. B. 68; "Meshoḥa'ah," B. M. 107b). The law was likewise inculcated by moral injunction. Sifre (Deut. 188) after quoting the text, Deut. xix. 10, says: "Has the Bible not already said, 'Thou shalt not rob' (Lev. xix. 13)? Why does it now say, 'Thou shalt not remove'? It is to teach that he who uproots the boundary-mark of his neighbor is guilty of two crimes, robbery and removal of the landmark."

Removal Equal to Theft.

In a similar strain Maimonides ("Yad," Genebah, vii. 11) and the Ḥoshen Mishpaṭ (376, 1) say: "He who removes his neighbor's landmark, and thus appropriates a portion of his neighbor's property, be it even a finger's breadth, if he does it with violence is a robber, and if he does it secretly is a thief." Solomon ben Adret decided that a trespasser building on the land of his neighbor may have his house razed because the owner of the ground is not obliged to part with it or "to take money for his inheritance," but may insist upon repossession of his ground (Beër Hagolah to Ḥoshen Mishpaṭ, *ib.*).

The greatest care was, therefore, taken to insure accuracy of measurement in fixing the boundary-lines, especially when a field was about to be sold. The form of conveyance of the field of Makpelah (Gen. xxiii. 17) shows great care in the formal terms, and refers to the "gebul," the boundary-lines of the estate. In Talmudic times, as stated above, official surveyors were appointed. In measuring two fields the surveyor was not permitted to measure the one in summer and the other in winter, because the measuring-line shrinks in summer (B. M. 61b; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 18). In measuring the lines of land to be divided among brothers or tenants in common, the law enjoins great care, because in measuring lands the space of a finger's breadth is as valuable as if it were sown with crocus (B. M. 107b; Ḥoshen Mishpaṭ, *l.c.* 16). The lines and angles of the field had to be described, and in the deed the names of the owners of the adjoining land were given (Ḥoshen Mishpaṭ, 219, 1-5, based on B. B. 62a *et seq.*).

When a division of dwelling grounds held by tenants in common was made, a dividing-wall had to be built of such material as the local custom prescribed. Each of the parties had to contribute one-half of the strip on which the wall was built (B. B. i. 1). When the owners of two adjoining fields desired to build a dividing-fence, they built it on the party line, and each erected a sign on his side to indicate his ownership up to that point (*ib.* 2). If only one of them

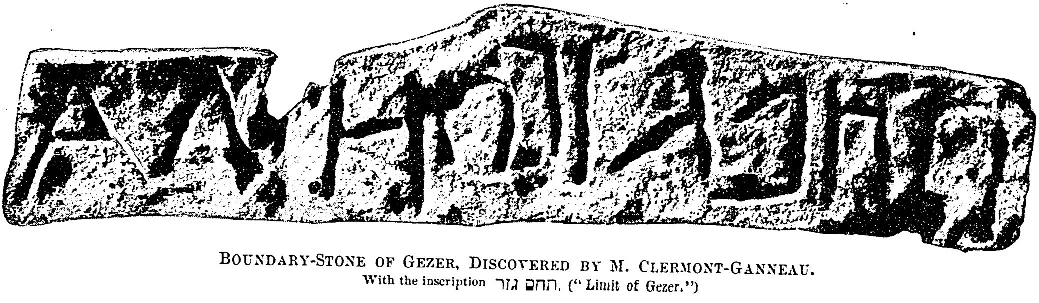

Boundary-Stone of Gezer, Discovered by M. Clermont-Ganneau.
With the inscription תחם גזר. ("Limit of Gezer.")

Dividing-Walls or -Fences.

wished to build the fence, he had to build it entirely on his own ground (*ib.*). The owners of fields were not compelled by law to build boundary-fences except where local custom so prescribed, but the owners of gardens were compelled to do so (*ib.*; Hoshen Mishpaṭ, 158, 1). The prescribed height of such fences was ten handbreadths, or four ells (Hoshen Mishpaṭ, *l.c.* 3; "Yad," Shekenim, ii. 16), and the width was determined by the local custom (Ḥoshen Mishpaṭ, 157, 4). Such a fence might not have any opening in it; it must be a dead wall (*ib.*).

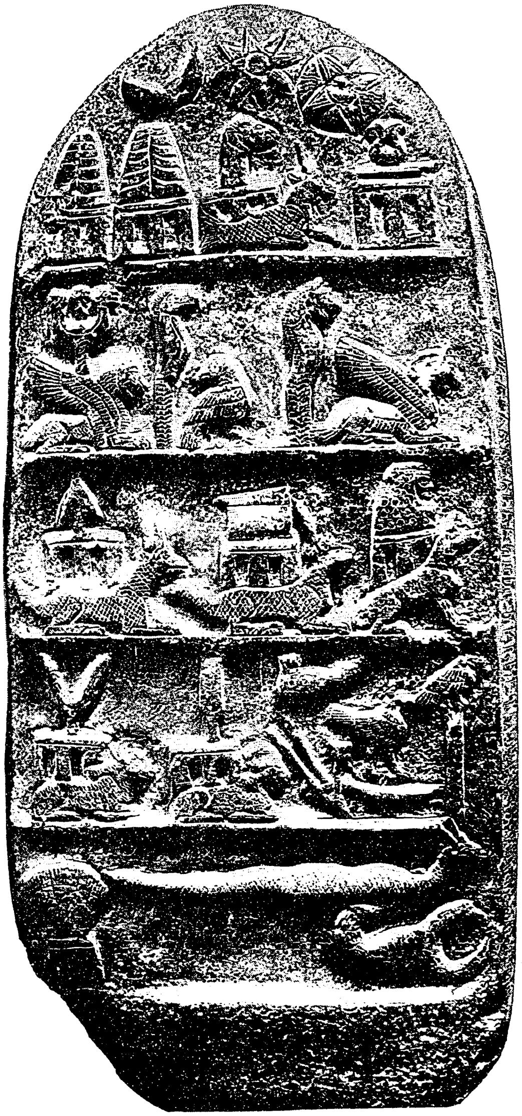

Babylonian Boundary Stone, dated 1120 B. C.
(From J. de Morgan, "Recherches Archéologiques.")

Where the boundary-fence was built to separate the lands of tenants in common, which laws had been partitioned, both parties shared the expense; and if the wall or fence fell, the materials were divided between them (*ib.* 3, 5).

The law of party walls in cities was quite well developed, its principles being substantially those prevailing in modern law. A party wall between two houses might be used by both owners: each might dig on his side, and put joists into the wall; but he must take care not to overload it. The weight of the material laid upon it was determined by local regulations (B. B. 6a; Ḥoshen Mishpaṭ, 153, 14, and gloss). If the wall was owned by one of the adjoining owners, the other had not the right to use it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 15); but if he did use it, he might acquire a legal right by prescription (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 16).

If the wall was owned by one of the adjoiners, and in building it he had made holes in it on his neighbor's side, this did not give his neighbor the right to use them without the owner's consent. They might have been made as a matter of convenience simply; so that, if the neighbor was permitted to use the wall, he need not cut into it, and thus weaken it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 19). See Easements, Neighbors.

Bibliography: The subject is developed in detail in *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 147, 148.

J. Sr. D. W. A.

BOURGAS: City of eastern Rumelia (southern Bulgaria) and port on the Black Sea; six hours distant from Constantinople. The Jews of Bourgas came originally from Yambol and Carnabat, the first family settling in 1879. There are a synagogue, a Talmud Torah, and a school for girls, with about 80 pupils, under the management of the Alliance Israélite Universelle. The Presente family of Bourgas is the richest in Bulgaria. In 1901, in a total population of 5,000, there were 550 Jews, mostly Greek.

Bibliography: *Bulletin* of the Alliance Israélite Universelle, 1886, 1892.

D. M. Fr.

BOURGES: Capital of the department of Cher, France. From the beginning of the Middle Ages Jews dwelt in Bourges. It is recorded that in 568, and again in 624, attempts were made to convert them to Christianity ("Gallia Christiana," ii. 13, folio ed., 1716; "Vita Sulpicii," ii., ch. 3). After an interval of more than five centuries, during which little or no trace has been left of their presence in the city, it is chronicled that the French king, Philip Augustus, delivered over to Grand Master Matthew the house of the Jew Isaac Uradis at Bourges (Leopold Delisle, "Cat. des Actes de Philippe-Auguste," No. 121; "Hebr. Bibl." xx. 14). A short time afterward (1204), in a list of the Jews authorized to reside at Châtelet, near Paris, occurs the name of Benedictus Bituricensis, a native of Bourges, as his name implies (Delisle, *ib.* No. 890). Toward the end of the same century the Jews of Bourges had become somewhat numerous, judging from the many entries against their names on the royal tax-list (Lazard, in "Rev. Et. Juives," xv. [not xiv. as given by Gross, *s.v.*] 240, 246, 248, 258), and were in a prosperous condition.

A decree of Philip V. ("the Fair"), issued to the magistrates of the province Jan. 24, 1310, regulated the procedure for the recovery of debts due to Jews within the bailiwick of Bourges (Siméon Luce, "Cat. des Documents du Trésor de Chartres," in

"Rev. Et. Juives," ii. 62) as follows: (1) Suit by a Jew for the recovery of a debt outstanding twenty years or more was prohibited, unless it was established that before the expulsion of the Jews legal steps had been taken for enforcing payment; (2) any record of payment was taken as proof of discharge of the debt; (3) the simple oath of a debtor attested by a single witness, was a sufficient answer before the court from a debtor to his creditor in all cases wherein the debtor was of good repute and the debt did not exceed ten pounds; (4) no Christian debtors of Jews were to be imprisoned if they were willing to mortgage their property for a sum equivalent to their debts; and lastly (5) magistrates were to deal leniently with debtors of Jews appealing from adverse decisions, and were to receive their appeals. We have no record of learned Jews at Bourges. Mention is made of a certain Tosafist (glossarist of the Talmud) (R. H. 24b), Elia b. Solomon of גורגוש, which word may possibly be a mistake for בורגוש, according to the reading of the "Ḳore ha-Dorot," folio 15b.

G. M. S.

BOVO BUCH. See Baba Buch.

BOW. See Weapons.

BOWL. See Drinking-Vessels.

BOX-TREE (Hebrew, תאשור): Judging by Isa. lx. 13, the box-tree (A. V. "box") is a tree of the Lebanon, promised for the rebuilding of the Temple, together with the "fir-tree and pine." In Isa. xli. 19 there is a prophecy that the fir-tree, the pine, and the box-tree (R. V., margin, "cypress") would flourish in what was then the desert. In Ezek. xxvii. 6 the Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to fir, cedar, and oak, used for ship-building. In Ezek. xxxi. 3 Ewald emends "the Assyrian" (אשור) to read "a box-tree" (תאשור) ("Behold a box-tree was in Lebanon"). Compare Cornill's Ezekiel, *ad loc.*

The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word throws a suspicion on the tradition; likewise that the Septuagint ("cedar," Isa. lx.) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xli.) and "pine" (Isa. lx.). Peshiṭta (*shurbinta*) and Saadia understand that the *sharbin*-tree of modern Arabic is meant. This seems to be the *shurmenu* of the Assyrians, which, according to a geographical list (Delitzsch, "Wo Lag das Paradies?" p. 101), was the characteristic tree of the Lebanon. At present the sharbin of the Lebanon (called a cypress by some, a kind of juniper by others) is a pine-tree, extending its branches widely at a small angle with the stem, and bearing very small fruit-cones (Seetzen, "Reisen," i. 167). I. Löw ("Aramäische Pflanzennamen," pp. 387–388) distinguishes this *Juniperus oxycedrus* or *Phœnicea* from Syriac *sharwaina*, *Cupressus sempervirens* (Targumic *shurbina*, Syriac *shurbinta*, a differentiation which is followed at present by few writers). Hoffmann ("Ueber Einige Phönikische Inschriften," p. 21) tries to assimilate the Hebrew "te'ashshur" with the word "shurbin" by a series of emendations. But for the testimony in form of the traditional view furnished by the Hexaplar, this identification would be acceptable. The identification with the box-tree, on the other hand, is supported by Theodotion and the Targumic *eshkero'a*, which, after the Syriac *eshkar'a*, is the *Buxus sempervirens* (Löw, *ib.* p. 63); not the *Buxus longifolia*, which, besides being too low, is a shrub, and does not occur in Phenicia. The fact that it came from Kittim (Cyprus) does not help toward the solution of the difficulties involved. Possibly both branches of the tradition rest only on the graphic similarity; but with the scanty material at disposal no decision between the two explanations is possible. See Cypress.

J. JR. W. M. M.

BOZECCHI or **BUZECCHI** (בוציקי): Prominent Italian family, the members of which when settling at Rome called themselves after their native place, Buzecchio, in the province Forli. Traces of the family may be found as far back as the thirteenth century. A synagogue built by members of a family of this name existed as early as 1240. By the end of the fourteenth century the name had disappeared and had become incorporated with that of Anaw, of which family the Bozecchis were an offshoot. Four members of this family deserve mention:

1. **Benjamin ben Judah:** Exegete, grammarian, and philosopher; born at Rome about 1295; died there about 1335. He was the disciple of Joab ben Benjamin ben Solomon. Although his activity lay in the fields of exegesis and grammar, the poet Immanuel of Rome represents him as an accomplished scientist and philosopher. He was the author of the following works: (1) a commentary on Chronicles and Proverbs, still extant in manuscript (Codex de Rossi, 308^1, 691, 728^3; Paris, 214^3; Oxford, 221^2, 364^1, 714^3), in which he endeavors to avoid all haggadic explanations, condemning them and adhering to the literal interpretation based upon grammar and lexicography (he frequently quotes Ibn Gannaḥ, Ibn Ezra, and Ḳimḥi, who served him as models); (2) a supplement to Isaiah Trani's unfinished commentary on Kings (Codex Angel 1); (3) glosses to the greater part of the Bible (compare Berliner, in "Hebr. Bibl." xiv. 69); (4) "Mebo," an introduction to a Hebrew grammar which, published with Ḳimḥi's "Mohalak," Pesaro, 1560, enjoyed great success, and was often reprinted.

2. **Judah ben Benjamin:** Physician, probably son of the former; lived at Rome in the fourteenth century. He was the friend of Immanuel, who praises him in his "Maḥberot" (xxii. 94).

3. **Menahem:** Probably an uncle of Benjamin; mentioned by the latter in the glosses to Isa. xxxiii.

4. **Shabbethai ben Menahem:** Praised, together with his father, by Immanuel (*l.c.* xxviii.).

Bibliography: Steinschneider, *Hebr. Bibl.* xviii. 106 *et seq.*; Zunz, *Analekten*, iv. 193 *et seq.*; Berliner, *Peleṭat Soferim*, pp. 11 *et seq.*; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 183 *et seq.*; Bacher, in *Rev. Et. Juives*, x. 123 *et seq.*; Berger, in Berliner's *Magazin*, 1889, pp. 207 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 386–388.

G. I. Br.

BOZRAH (LXX., Βοσορρα and Βοσορ, translated "wall"; Vulgate, "Bosra").—**Biblical Data: 1.** According to Isa. xxxiv. 6, lxiii. 1; Amos i. 12; Jer. xlix. 13, 22, one of the principal cities, or perhaps the capital, of Edom. Gen. xxxvi. 33 (= I Chron. i. 44) states that the Edomite king Jobab, son of Zerah, came from Bozrah; and in accordance with Gen. xxxvi. 42, "Mibẓar" is perhaps to be read "from Bozrah." In Micah ii. 12 "the sheep of Bozrah" has been understood as a proverbial expression for a great multitude; but the term admits of other and more plausible interpretations. Most modern translators understand "Bozrah" here as "sheepfold," while the Septuagint ("in [their] crowd") and the Vulgate ("in the fold") interpret the word as a common noun with a preposition prefixed. Eusebius ("Onomasticon") locates Bozrah "in the mountains of Idumæa." Most probably, therefore, it is the modern village Buṣêra (Buṣeireh), on the road between Ṭufîle (ancient Tophel?) and Shôbek, with fifty houses and some insignificant ruins (Baedeker-Socin, "Palestine and Syria," 2d ed., p. 151).

2. Jer. xlviii. 24 mentions another Bozrah, by the side of Kerioth in Moab, from which it would appear that the place usually known as BEZER is meant.

Care must be taken not to confound with these, as has often been done, the great city **Bosra** (Greek Βοστρα) in the Ḥaurân, the capital of that region during Roman supremacy (when it was called "Bosra Nova Trajana"), and even under Arab dominion. This place now shows considerable Roman ruins. It is mentioned (I Macc. v. 26, 28) as "Bosora," a strong and great city of Gilead, captured by Judas Maccabeus, evidently with the help of the Nabatæans *ib.* v. 25), who at a later period possessed the place.

BIBLIOGRAPHY: Buhl, *Edomiter*, 37; idem, *Geographie des Alten Palästina*, pp. 231 *et seq.*; Benzinger, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Altertumswissenschaft*, v. 789.

J. JR. W. M. M.

——**In Rabbinical Literature:** According to some scholars, there was only one Bozrah; and the contradiction in the statements that the city belonged both to Edom and to Moab is explained as follows: The Moabite Bozrah was the birthplace of the Edomitish king (Gen. xxxvi. 33) when Edom no longer produced men fit to be rulers. For this reason also, the Prophets included Bozrah in their prophecies against Edom because that city furnished kings to Edom (Gen. R. lxxxiii. 3). Other scholars, however, among them the Syrian Aphraates ("Homilies," ed. Wright, p. 212), distinguish two cities by the name of "Bozrah," the birthplace of King Jobab thus being Edomitish (Num. R. xiv. 8). Bozrah is Job's legendary birthplace or residence (compare JOB IN RABBINICAL LITERATURE).

BIBLIOGRAPHY: Ginzberg, *Die Haggada bei den Kirchenvätern*, 1900, pp. 124, 125.

L. G.

BOZZOLO, ḤAYYIM OBADIAH BEN JACOB OBADIAH DI: Talmudist and cabalist; lived at Salonica in the middle of the sixteenth century; probably a native of Bozzolo in Italy, wherefore Conforte ("Ḳore ha-Dorot," ed. Cassel, p. 39a) calls him "Di Bozzolo," while Nepi-Ghirondi ("Toledot Gedole Yisrael," ח No. 15) has the name in the corrupt form of דוכם ("Dukes" or "Rukes"), from דיבושל.

Bozzolo was a prolific writer. Many of his halakic decisions are scattered throughout the later responsa. A more extensive work in two volumes, entitled "Be'er Mayim Ḥayyim" (Well of Living Water), the first having the separate title "Eẓ Ḥayyim," the second "Meḳor Ḥayyim," contains cabalistic explanations of the ritual laws (Salonica, 1546).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 618; Steinschneider, *Cat. Bodl.* col. 832; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 177.

K. I. BR.

BRACELETS: Ornaments in the form of rings for the arm, worn by the Hebrews, as well as by all ancient peoples. Besides serving as ornaments they were also worn, like earrings and amulets, as a protection against demons (W. R. Smith, "Religion of the Semites," 2d ed., p. 453), and intended to protect the upper arm and the wrist, on which they were usually worn, from wounds. The women commonly adorned themselves thus; but Num. xxxi. 50 and II Sam. i. 10 show that men, especially men of rank, also wore such ornaments. An illustration printed in Layard's "Nineveh and its Remains" (p. 125, ed. 1849) shows that both arms were decorated, as is occasionally the custom with the Arabians to-day (Niebuhr, "Travels in Arabia and the Surrounding Countries," 1778, p. 164). The styles probably varied; and the bracelets may often have been coiled, like a snake (Wilkinson, "Ancient Egyptians," ii. 342; Riehm, "Handwörterbuch," i. 115). Three words for "bracelet" occur in the Bible: (1) "eẓ'adah" (Num. xxxi. 50; II Sam. i. 10), for which Wellhausen proposes to read "haẓẓẹ'adah"; but compare Nestle, "Marginalien," p. 15, who defends the Masoretic text (in II Kings xi. 12 probably "haẓẓe'adot" must be read instead of "ha'edut"); (2) "ẓamid" (Gen. xxiv. 22, xxx. 47; Num. xxxi. 50; Ezek. xvi. 11, xxiii. 42; compare "ṣamadu"—to join, to tie together—which seems to denote the bracelet worn

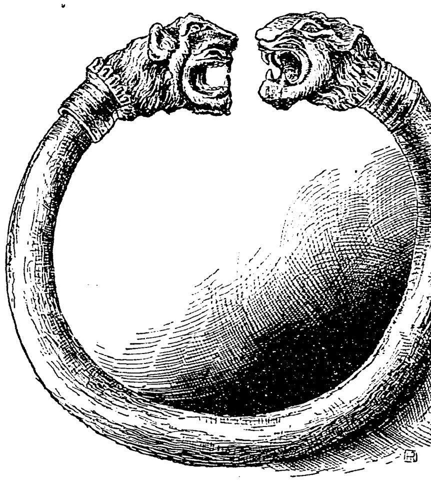

Gold Bracelet from Cyprus.
(From the Cesnola collection in the Metropolitan Museum of Art, New York.)

around the wrist; while "eẓ'adah" or "ẓe'adah" was worn on the upper arm; compare Gen. xxiv. 30, 47; Num. xxxi. 50); (3) "sherah" (Isa. iii. 19; compare Targum, "shere yadayya," which does not mean "necklaces" but "bracelet," like the Arabic "siwar"). "Sher" in the Mishnah denotes not only the bracelet worn by men and women, but also the chain around the neck of a horse. To these may perhaps be added "rumaz" (Ex. xxxv. 22; Num. xxxi. 50); compare Arabic "kumzat" = little ball, and often meaning little golden balls strung together, which, according to Diodorus Siculus, the Arabs were in the habit of wearing around the wrist. Others take it to mean a kind of necklace, which Diodorus also mentions.

J. JR. W. N.

BRAFMANN, JACOB: Jewish convert to Christianity; born in Russia; died in the last quarter of the nineteenth century. After having tried many professions, among them photography, tuition, and commerce, he embraced Christianity. Supplied with his certificate of baptism, which entitled him to an official position, he was appointed professor of Hebrew in the seminary at Minsk, and at the same time was charged by the Holy Synod to devise means of spreading Christianity among the Jews.

In 1866 Brafmann made his first appearance as a publicist, and at once exhibited the characteristics which made him notorious among the Russian anti-Semites. "In the last years," he says in the "Wilenski Vyestnik" (1866, No. 149), "there is among the Jews of Minsk a great religious movement favorable to Christianity." This remarkable statement at once brought forth many polemics in the Russian press. Anticipating a conversion en masse of the Jews of Minsk, the press investigated the reasons for such an unexpected triumph of Christianity among the Jews. Brafmann, encouraged by this brilliant début, thereupon undertook a systematic campaign of slander against his former coreligionists. He published a series of articles entitled "Yevreiskiya Bratstva v Gorodakh Zapadnoi Rossii," in which he endeavored to convince the reader that there existed in every town of western Russia a Jewish confraternity having for its object the acquisition and exploitation of power over the non-Jews, and possessing unlimited means to carry out this object ("Wilenski Vyestnik," 1867, Nos. 135, 137; reprinted in book form, Wilna, 1869). This series was soon followed by a work entitled "Kniga Ḳahala" (Wilna, 1869). It is divided into four parts: (1) The transactions of the ḳahal of Minsk ("ḳahal," derived from the Hebrew קהל = "community," assumed in Russian the significance of "board of the community"). The documents, which Brafmann claimed to have found in the archives of the board of education of Wilna, extended from 1794 to 1803. (2) Annotations on the transactions, in which the author interpreted them arbitrarily, asserting that all the illegalities contained therein are in constant vogue among the ḳahals, and are in consonance with the very principles of the Jewish religion. (3) Exploitation de jure. (4) Exploitation de facto.

As its author expected, the "Kniga Ḳahala" created a great sensation; and the Russian press devoted many columns to it. But impartial critics dissected the book and discovered that the "transactions" were simple forgeries. Among many proofs of their falsity the most interesting is that given by Shereshevski, who pointed out that a third of the transactions were dated on Saturdays or feast-days, when writing is prohibited.

Bibliography: Shereshevski, *O Knigye Ḳahala*, St. Petersburg, 1872; Brashin, *Kniga Ḳahala*, Wilna, 1870; *Vyestnik Yevropi*, 1872, pp. 11 *et seq.*; Orschanski, *Yevrei v Rossii*, pp. 346–368; Seiberling, *Gegen Brafmann's Buch des Ḳahal*, Vienna, 1881; *Ha-Shaḥar*, iv. 621, xi. 242.

H. R. I. Br.

BRAGADINI: Family of printers at Venice. After the decline of the Bomberg printing-press a fierce rivalry grew up at Venice among the patrician families who wished to profit by printing Hebrew books. Among these, two distinguished themselves by the bitterness of their struggles, the Bragadini and the Giustiniani. The first of the Bragadini to engage in the trade was **Aloisio I.** Among the consequences of their rivalries were the denunciation of the Talmud and the confiscation of many Hebrew books in 1553. As Giustiniani ceased to print in 1552, Bragadini remained master of the field; even in the beginning of the eighteenth century, Hebrew books could be printed at Venice only under the name and authority of the Venetian nobleman Bragadini ("Stamperia Bragadina"), who received payment in return for his patronage. The first Hebrew book issued by Bragadini was Maimonides' "Mishneh Torah" (Venice, 1550), with notes by Meïr Katzenellenbogen of Padua. When Giustiniani also issued an edition of this work in 1550–51, Katzenellenbogen, who at that time was associated with Bragadini, appealed for protection to Moses Isserles of Cracow, who decided in favor of Bragadini's edition. Aloisio Bragadini continued to print until 1575, his last work being the "Mishneh Torah," published in 1574–75. The first work of his son **Juan** was Abarbanel's Pentateuch commentary, 1579; in 1614 he issued an edition of the Bible. **Pietro Bragadini** printed an edition of the Mishnah in 1614 and another work as late as 1649. The presses were idle from 1631 until 1638, but after 1639 his brothers were associated with Pietro. The following members of the Bragadini family were also printers at Venice: **Lorenzio**, 1615–30, 1639–50; **Aloisio II.**, 1624–30, 1639–50; **Vicenzio I.**, 1639–49; **Nicolaus**, 1639–50; **Giacomo**, 1639–50; **Girolamo**, 1639–67; **Vicenzio II.**, 1697–98, and his brother **Aloisio III.**, who worked alone as late as 1710. The Christian printers in whose establishments work was done for the Bragadini, or the "Stamperia Bragadina" itself printed, were: Gara, Zanetti, Cajon, Pradoto, Vedelago, Doriguzzi, Ambrosini, Bona, and Paoli.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii. part 28, pp. 59 *et seq.*; Steinschneider, *Cat. Bodl.* Nos. 9351–9363; Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 225–231, Munich, 1884.

J. A. F.

BRAGANÇA: City of Portugal, in the province of Tras-os-Montes. In 1250 nineteen of the Jews living there were accused of usury. They increased to such an extent that a few years before their expulsion they paid 30,000 reis in taxes. Many of the

Jews that were expelled from Spain went to Bragança, which afterward became the home of a large number of Maranos. Manuel de Pina, Jacob de Castro Sarmento, and others were born here.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, Index, s.v.

G. M. K.

BRAGIN: Village of Russia, in the government of Minsk, having a population (1898) of 4,520, including 2,248 Jews, of whom 256 were artisans and 31 laborers. The Jews maintain three charitable institutions and a Talmud Torah with 45 pupils. During the rebellion of Chmielnicki (1648–49) the Cossacks massacred many Jews of this locality.

Bibliography: *Regesty i Nadpisi*, i. 421.

H. R. S. J.

BRAHAM, JOHN (the theatrical name of **John Abraham**): English singer; born in London 1774; died there Feb. 17, 1856. His parents dying in his childhood, he became a chorister at the Duke's Place Synagogue, till one of his former companions in the choir, named Leoni, adopted him. Under him Braham studied and made such progress that on April 21, 1787, he made his début at Covent Garden Theater. Two years later Leoni became bankrupt, and Braham was thrown on his own resources until he met Abraham Goldsmid, a man of wealth who became his patron. Next he went to Bath, where he sang under Rauzzini till 1796, when he was engaged by Storace at Drury Lane Theater to sing in his new opera, "Mahmoud" (April 30, 1796). Here Braham was so successful that he was at once engaged for the Royal Italian Opera House, as well as for the annual oratorios and at the Festival of the Three Choirs at Gloucester.

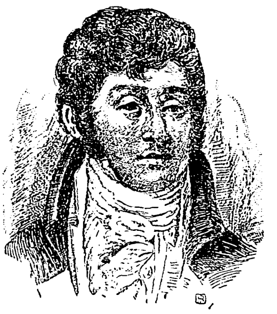

John Braham.

In 1797 Braham determined to go to Italy to study singing. On arriving at Paris he and Nancy Storace gave a series of successful concerts under the patronage of Josephine Beauharnais, which delayed their arrival in Italy till the following year. There they sang at all the chief cities, including Florence, Milan, Genoa (where Braham studied under Isola, and sang with Marchesi), Leghorn, and Venice, whence they proceeded to Triest, Vienna, and Hamburg.

In 1801 Braham reappeared at Covent Garden, and from this point his career was an unbroken succession of triumphs. On Feb. 9, 1802, was produced "The Cabinet," the libretto of which was written by Thomas Dibdin, and the music by Braham. Then came "The Siege of Belgrade" (March 15) and "Family Quarrels" (Dec. 18, 1802), the work of Dibdin, with the music of Braham, Moorhead, and Reeve, in both of which Braham appeared. On Dec. 13, 1803, he sang in "The English Fleet," the entire music of which was Braham's own composition; in this opera he introduced the duet "All's Well," which has become one of his best-known works. He wrote also the score of "The Paragraph," and on Dec. 10, 1804, sang in "Thirty Thousand," in the production of which he collaborated with Reeve and Davy. On March 27, 1806, he appeared at the King's Theater as *Sesto*, in Mozart's opera "Clemenza di Tito," the first performance of any of Mozart's operas in England.

Braham seceded to Drury Lane in 1805, and produced there most of his operas. Among these were "False Alarms," on the score of which he was assisted by King (Jan. 3, 1807); "Kais," jointly with Reeve (Feb. 11, 1808); "The Devil's Bridge" (Oct. 10, 1812); "Narensky," with the assistance of Reeve (Jan. 11, 1814); "Zuma," in conjunction with Bishop. Of other operas may be mentioned "The Americans," by Braham and King, produced at the Lyceum April 27, 1811, and in which occurred his famous song, "The Death of Nelson"; "Isidore de Merida" (1827), and "The Taming of the Shrew," both in conjunction with T. B. Cooke as librettist, in the following year.

In 1810 he joined Mrs. Billington in a tour of the provinces, and on his return the next year he appeared at the Lyceum. For two years Braham was engaged with Reeve in composing; and in 1816 he reappeared in Italian opera at the King's Theater in Mozart's "Clemenza di Tito," singing his old part, *Sesto*. This opera was followed by "Cosi fan Tutte," by the same composer, in which Braham sang *Guglielmo*. In the same year he married Miss Bolton of Ardwick, in Lancashire.

Braham published, in concert with I. Nathan, "A Selection of Hebrew Melodies, Ancient and Modern," in 1815, for which Lord Byron wrote his famous "Hebrew Melodies."

When Weber's "Freischütz" was first produced in England (at the Lyceum July 20, 1824), Braham created the part of *Max*; and in the same composer's "Oberon," presented at Covent Garden Theater April 12, 1826, he interpreted the part of *Sir Huon*, and was especially strong in the scena "O 'tis a glorious sight to see!" written expressly for him.

Braham was also actively engaged at concerts, oratorios, and provincial festivals, and for more than a generation was regarded as the national singer. His voice was of extraordinary power, sweetness, and compass (19 notes in natural tone, with a falsetto ranging from D to A in alto). Though he could sing in faultless style and taste, rarely did he resist the opportunity for sensational effects.

Braham amassed a large fortune during his forty years of professional life; but he subsequently lost it by disastrous speculation. In 1831 he bought the Colosseum in Regent's Park, London, and four years later he built the St. James's Theater. Both ventures proved ruinous; and in 1839 Braham found himself compelled to return to the stage and concert-room. In 1840 he went to America on a tour which proved unsuccessful. For several years Braham continued to sing at concerts and provincial festivals, and he did not retire until March, 1852.

Bibliography: *Dict. National Biography*, s.v.; Grove, *Dict. of Music and Musicians*, s.v.; *Daily Chronicle*, July 7, 1887, London; *Anglo-Jewish Historical Exhibition Catalogue*, 1887, p. 57; Hervey, *Celebrated Musicians*, s.v; *Transactions of Jew. Hist. Soc. of Eng.*

J. G. L.—F. H. V.

BRAHE, TYCHO. See Gans, David.

BRAHM, OTTO (Abrahamsohn): German dramatic critic and manager; born in Hamburg Feb. 5, 1856. He studied philosophy, German philology, and the history of art, at Berlin, Heidelberg, and Strasburg, and was a pupil of Wilhelm Scherer, the historian of literature. Among his writings are "Das Deutsche Ritterdrama des Achtzehnten Jahrhunderts" (1880), and biographies of Gottfried Keller (1883), H. von Kleist (1884, 3d ed., 1892), Ibsen (1887), and Schiller (1888–92). Interested in the modern so-called "naturalistic" school, he, in conjunction with several others, established Die Freie Bühne, a society designed to promote the production of the works of Ibsen and his associates.

In connection with this society, Brahm published a periodical also entitled "Die Freie Bühne," in which he defended the views of the modern naturalistic school. Upon the retirement of L'Arronge from the directorship of the Deutsches Theater it was leased to Brahm, who, with a very good cast, began to produce the works of Ibsen, Gerhard Hauptmann, Sudermann, Halbe, and Hirschfeld. Gerhard Hauptmann's "Die Weber" was performed more than one hundred times at this theater.

Bibliography: Meyers, *Konversations-Lexikon.*

S. J. So.

BRAILA. See Rumania.

BRAILOV: Town in the district of Vinitza, government of Podolia. The population at the census of 1897 was 8,972, including 3,924 Jews. Of the latter a few are engaged in agriculture, the pursuit of which was nearly closed to them by the laws of 1882. Three hundred and eighty-nine Jews are engaged in manufacturing peasants' shoes, which are sold at the markets of the Kherson and Bessarabian governments. The economic condition of these Jews is getting worse every year, as may be seen by the increasing number of families asking for charity at Passover (120 families in 1898). Fifty children attend the Talmud-Torah.

Bibliography: Statistics gathered by the St. Petersburg branch of the Jewish Colonization Association.

S. S. J.

BRAININ, RUBEN: Hebrew publicist and biographer; born in Russia in the last half of the nineteenth century; is now (1902) living in Berlin. At different times Brainin contributed to "Ha-Meliẓ," "Ha-Ẓefirah," "Ha-Maggid," and "Ha-Shiloaḥ." In 1895 he issued a periodical under the title "Mi-Mizraḥ u-Mi-Ma-arab" (From East and West), of which only four numbers appeared.

Brainin is the author of several pamphlets, the most important of which are his sketch of Pereẓ Smolenskin's life and works, Warsaw, 1896; and a translation of M. Lazarus' essay on Jeremiah, Warsaw, 1897. He has also written about one hundred biographical sketches of modern Jewish scholars and writers.

To "Aḥiasaf" Brainin has contributed the following articles: "Ilane Sraḳ" (Barren Trees) (i. 32); "Bar Ḥalafta" (ii. 71); "Dappim Meḳuṭṭa'im" (Loose Leaves) (v. 120). He has also contributed to the same periodical the following biographical sketches: M. Lazarus (iv. 214); M. Güdemann (iv. 219); Theodore Herzl (v. 222); Israel Zangwill (v. 233); and Max Nordau (v. 247).

Bibliography: Lippe, *Bibliographisches Lexicon*, s.v.; M. Schwab, *Répertoire*, part i., s.v.

H. R. I. G. D.

BRAININ, SIMON: Russian physician; born at Riga, Livonia, July 15, 1854. He graduated from the gymnasium of his birthplace; studied medicine at the universities of Dorpat and Berlin; held the position of physician of the Jewish community of Riga; and was one of the directors of the community, the last independent Jewish "kahal" in Russia, until this institution was abolished by the government. He was a member of the committee of the government to investigate the rights of the Jews of the city of Riga, 1885; delegate from the government of Poltava to the rabbinical conference at St. Petersburg, 1892; and a member of the Society for the Promotion of Culture Among the Jews of Russia. In 1895 he emigrated to New York, where he is now (1902) a practising physician, and member of the county medical and German medical societies, of the Harlem Medical Association, and of the New York Historical Society. Brainin is the author of: "Oraḥ la-Ḥayyim," a work on popular medicine, in Hebrew, Wilna, 1883; "Der Aerztliche Führer," Riga, 1885; "Ueber Kefyr," Vienna, 1886; and many articles in various periodicals. H. R.

BRAMBLE: A prickly shrub. The word serves as a translation for two Hebrew terms and a Greek one, all of which, however, should receive other renderings.

(1) "Aṭad" (אטד = the Assyrian "eṭidu") figures in the parable of Jotham. It is the last tree to which the other trees came in quest of a king for themselves (Judges ix. 14, 15). In Ps. lviii. 10 "aṭad" is translated "thorns" (compare Gen. l. 11, "goren ha-aṭad"). The plant is one of the rhamnus group.

(2) "Ḥoaḥ" (חוח) is only once translated "bramble"; elsewhere it is rendered "thorns."

(3) Βάτος, out of twelve times that it occurs, is once translated "bramble" (Luke vi. 44). See Thorns and Thistles.

E. C. G. B. L.

BRAMSON, LEO: Russian jurist and writer; born at Kovno April 17, 1869; graduated from the Moscow University as a "candidatus juris." He is a member of the St. Petersburg Pedagogical Society, secretary of the Jewish Colonization Association (St. Petersburg branch), initiator and member of the school committee of the Society for the Promotion of Culture Among the Jews of Russia, of the St. Petersburg Jewish industrial schools, member of the Educational Census, 1895–1900, and of the Imperial Free Economic Society. He was also the delegate of the Society for the Promotion of Culture Among the Jews to the Pan-Russian Exhibition of 1896, and one of the directors of the reorganized Jewish industrial schools of St. Petersburg.

He wrote: "O Razvitii Russkoi Industrii," Moscow, 1896; "V Yuzhnykh Yevreiskikh Koloniakh," St. Petersburg, 1894; "K Istorii Pervonachalnavo Obrazovaniya Russkikh Yevreyev," St. Petersburg, 1896; as well as many articles in "Voskhod" (1891–1900) on education and Jewish colonization. He was one of the editors of the "Sistematicheski Ukazatel Russkoi Literatury o Yevreyakh, 1708–1889," St. Petersburg, 1892.

H. R.

BRANDAM, FERNANDO ALVAREZ: Marano and physician at Lisbon in the seventeenth century; contemporary of Manuel Fernandez de Villa-Real, who characterizes him as "insigne y illustre ingenio." At the instance of his friend Isaac Fernando Cardoso, he wrote his "Tratado em Defensa del Color Azul," still extant in manuscript, which shows wide scholarship.

Bibliography: Barbosa Machado, *Biblioteca Lusitania*, ii. 17.

J. M. K.

BRANDEIS, BARUCH JUDAH (HA-LEVI): Bohemian rabbi and author; lived in the second half of the eighteenth and the beginning of the nineteenth century at Prague, where he was assistant rabbi (dayyan). He was the son of Bezaleel Brandeis, rabbi in Jung-Bunzlau, whose work, "Ẓedah-Baruk," he published. Brandeis wrote "Leshon Ḥakamim," Prague, 1815, in two parts, a work intended as a reference-book on regulations governing the reading of the Torah, ḳaddish, burial of the dead, and mourning observances. The book, however, is incomplete and fragmentary, and is written in a heavy, ambiguous style.

Bibliography: Fürst, *Bibl. Jud.* p. 129; Steinschneider, *Cat. Bodl.* col. 799.

L. G. I. Ber.

BRANDEIS, BEZALEEL BEN MOSES (HA-LEVI): Bohemian rabbi and author; died about 1750 at Jung-Bunzlau, where he was district rabbi and director of a Talmudic academy. His father, who was styled "Ḥarif" by his contemporaries, was rabbi at Mayence, Germany. Bezaleel wrote a collection of festival sermons and homiletic explanations on the Pentateuch, a work published at Prague in 1786 by his son, Baruch Judah Brandeis, and entitled "Ẓedah-Baruk."

Bibliography: Steinschneider, *Cat. Bodl.* No. 4590; Benjacob, *Oẓar ha-Sefarim*, p. 506; Fürst, *Bibl. Jud.* i. 129; Baruch Judah Brandeis, *Leshon Ḥakamim*, Preface.

L. G. I. Ber.

BRANDEIS, FREDERICK: Musician; born at Vienna July 5, 1832; died at New York May 14, 1899. He studied at the University of Vienna, and received instruction in the piano from Fischhof, Czerny, and Pyrkert, and in composition from Rufinatscha. During the Revolution of 1848 Frederick's father, Emanuel Brandeis (afterward a prominent teacher in New York; died 1873), lost his fortune and emigrated to America. There the son was at once thrown upon his own resources. His talents, however, secured for him the recognition of artists; and he soon received engagements as a pianist, in which capacity he made several tours throughout the country, notably one with William Vincent Wallace, the famous violinist, in 1849.

In about the year 1850 Brandeis settled for a short time in Cleveland, Ohio, but a few years later removed to New York, where he devoted himself assiduously to composition. There, also, he formed the friendship of Julius Schuberth, the well-known publisher, who gave him great encouragement, and sent some of his earlier efforts to Schumann and Spohr, both of whom expressed themselves in highly laudatory terms in regard to the young composer. About this time he played a sonata of his own composition at one of the chamber concerts given by Theodore Thomas. In 1860 he received the appointment of organist at the Church of St. John the Evangelist, and, upon the destruction of that church by fire in 1872, a similar position was offered to him at St. James's Roman Catholic Church, which he held until 1886, from which time until his death he was identified with the Church of St. Peter and St. Paul. Brandeis was also organist of the synagogue Shaaray Tefila (West 44th St.) from 1879 to 1892, and composed six hymns for the synagogal service. He was a member of the Manuscript Society from its inception; and several of his productions were performed under its auspices, among which the song, "Fly Not Thus, My Brow of Snow" (words by Heine), received the prize offered by the society for the best composition.

Brandeis produced 104 works in all, of which the following are generally considered the most popular: song, "My Love Is Like the Red, Red Rose" (words by Burns), a beautiful composition which immediately became popular upon its publication in the early fifties; trio for violin, piano, and cello; funeral march, "Humpty Dumpty," for orchestra (also arranged for piano); "Danse Héroïque," for orchestra; polonaise for piano, op. 52; gavot for piano, op. 53; "The Ring," op. 58, ballad for soli, chorus, and orchestra; the quartets "Sunken Cloister" and "Echoes," op. 64; song, "Wunsch," op. 36; "Observe When Mother Earth Is Dry," drinking-song from "Anacreon."

The religious music composed by Brandeis includes the above-mentioned "Six Hymn-Anthems," op. 85 (quartet or chorus); "Vespers," op. 92, for soli, chorus, and organ; and "Tantum Ergo," op. 63. Among his other works may be mentioned: "Prelude to Maria Stuart," for orchestra (performed by the Manuscript Society); suite for string orchestra; "Sechs Klavierstücke"; and "The Bards," duet for tenor and bass, with orchestral accompaniment. In conjunction with F. de Sola Mendes as librettist, he was writing an oratorio, "Moses in Egypt," when he died.

Bibliography: Riemann, *Musik-Lexikon*, 1900.

S. J. So.

BRANDEIS, MOSES (surnamed **Ḥarif** = "The Keen Talmudist"): German rabbi and Talmudic teacher; born about 1685; died June 24, 1761, in Mayence. As his surname indicates, he was famous in his time as a Talmudic dialectician, but he left no writings. His father, Jacob Brandeis, was rabbi in Zorek, Russia Minor (perhaps Zaryechye in the province of Poltava; see Walden, "Shem ha-Gedolim he-Ḥadash," i. 61). Moses studied at the yeshibah of Abraham Broda in Prague, and then directed a yeshibah in Fürth, Bavaria, which was supported by his father-in-law, Gabriel ha-Levi, a rich philanthropist of that place. At the same time he performed the functions of a rabbi at Schnittach, a small place near Fürth. In 1717 he went to Jung-Bunzlau, Bohemia, as chief rabbi, and in 1733 became rabbi of Mayence. Moses was also a cabalist, observing strictly the rules of life laid down by Isaac Luria.

His sons were: Bezaleel Brandeis; Gabriel Brandeis, rabbi in Prague; and Jacob Brandeis, rabbi in Düsseldorf.

Bibliography: Kaufmann, in *Monatsschrift*, xxxvii. 385 *et seq.*; Baruch Judah Brandeis, *Leshon Ḥakamim*, Preface.
L. G. I. Ber.

BRANDENBURG: Province of Prussia. In documents of the thirteenth century Jews are mentioned as living in the mark of Brandenburg and carrying on commerce there. In Belitz they were accused of having desecrated the host in 1243; and a similar charge caused a persecution at Pritzwalk in 1287. In 1294 the magistrate of Frankfort-on-the-Oder issued an agreement between the butchers and Jews of that city. So many Jews were living at Stendal by 1297 that a special Jews' regulation was issued. The Jews of Spandau are first mentioned in 1307, in a regulation regarding slaughtering issued by the margrave Herrmann; and Jews are similarly mentioned at Brandenburg and Eberswalde in 1315. In 1320 the margravine Agnes transferred to Berlin and Cologne her rights over the Jews in those cities, and in the same year the dukes of Pomerania did the same in regard to Prenzlau. The Jews' tax was regulated at Neu-Ruppin in 1323.

Early Settlements.

The Jews of the mark were highly favored, and their number was greatly increased under the rule of the Bavarian margraves, especially under Ludwig (1323-51). The latter gave letters of protection to the Jews at Havelberg, Arneburg, Pritzwalk, Seehausen, Werben, and Kyritz in 1334, to those at Salzwedel in 1344, and to those at Perleberg in 1345. In 1346 he granted to the butchers of Strausberg certain privileges in regard to slaughtering among the Jews. In 1348 the margrave enfeoffed a citizen of Luckau with the Jews of Guben, and pledged the Jews of Luckau with him for 150 marks silver. In 1349 the Jews of Berlin, Stendal, Angermünde, and Spandau were severely persecuted by the Flagellants, among whose victims were the rabbis Joseph and Solomon, sons of Rabbi Jacob. The Jews were driven from Königsberg in 1351. Margrave Ludwig pledged the Jews of Müncheberg with the city in 1353; in 1356 he permitted the city of Mittelwalde to receive four Jews; Margrave Otto allowed the city of Rathenow to keep two in 1371. A Jews' street is mentioned at Stendal as early as 1369; Jobst of Moravia presented the site of the former Jews' school at Salzwedel to the Georgeshospital of that city in 1401.

Under the Hohenzollerns.

The privileges that Margrave Ludwig had granted were confirmed in 1420 by Friedrich I., the first prince of the house of Hohenzollern, at Brandenburg. Conditions changed under his successors. In 1446 all the Jews of the mark were suddenly imprisoned at the command of the elector Friedrich II., and their property was confiscated. In 1509 thirty-eight Jews of Spandau, Brandenburg, and Stendal were accused of having bought a host from a thief of Bernau, and were burned at Berlin; the remainder were expelled from the country. The elector Joachim II. again admitted several Jews in consideration of 400 marks, and 3,000 marks silver paid annually to the mints at Berlin and Stendal respectively for protection. He especially favored the Jew Lippold; but his successor had Lippold executed on the pretense of having poisoned the elector, and again expelled the Jews. In 1671 fifty Jewish families, who were among the emigrants from Wiener-Neustadt, were granted permission to reside in the mark for a space of twenty years by the great elector Friedrich Wilhelm. They were exempted from the poll-tax on the payment of 400 thalers in 1684. In 1685 they numbered eighty-six families; there were 116 families in 1690; and in 1692 they had increased to 177. In 1714 King Friedrich I. issued new regulations for his protected Jews, who by that time had obtained permanent residence.

In the beginning of the eighteenth century (1703) they were much harassed on the accusation of having reviled the founder of the Christian religion in their prayers. The General Regulations for the Jews ("General Juden-Reglement") of the year 1750 contained a clause to the effect that every protected Jew should take the oath of allegiance. In 1765 the question of increasing the payment for protection was considered. Toward the end of the Seven Years' war, and later, a number of influential and wealthy Jews were granted, free of charges, the same rights as Christian merchants, on account of their services to the state. Frederick the Great used the Jews arbitrarily for his purposes. In 1779 the Jews living in the mark numbered 5,782, of whom 3,409 came from Berlin. In 1899 they numbered 18,394. See also Berlin; Prenzlau; Prussia.

Bibliography: Bresslau, in Steinschneider, *Hebr. Bibl.* xii. 11; Landsberg, *ib.* xxi. 22; idem, in *Monatsschrift*, xxxi. 34; König, *Annalen der Juden in den Preussischen Staaten, Besonders in der Mark Brandenburg*, Berlin, 1790; Salfeld, *Martyrologium*, p. 287; Auerbach, *Das Judenthum und Seine Bekenner*, pp. 185 *et seq.*; Kaufmann, in Berliner's *Magazin*, xviii. 48 *et seq.*
G. A. F.

BRANDES, CARL EDUARD COHEN (generally known as **EDUARD BRANDES**): Danish author and politician; born at Copenhagen, Oct. 21, 1847; brother of George Brandes. At the age of eighteen he entered the university of his native city, and at first diligently followed courses in Oriental and comparative philology, devoting himself especially to the study of Persian and Sanskrit. His taste for dramatic art, however, soon got the better of his philological pursuits, and upon graduation from the university he gave himself over entirely to writing, beginning his new career by the translation of two dramas from the Sanskrit. Gradually he developed an intense interest in politics, and while he continued to devote himself with undiminished enthusiasm to dramatic art and criticism, he plunged into an active political life, which resulted in his election in 1880 to the Folkething by the Democrats of Rudkjöbing. About this time appeared his volume of character-sketches and studies on Danish dramatic art, "Dansk Skuespilkünst," Copenhagen, 1880, followed by a series on foreign dramatic art, "Fremmed Skuespilkünst," *ib.* 1881.

Brandes wrote a number of excellent plays, the chief merit of which lies in the psychological analysis and clever delineation of the characters involved. The following were the most successful of his productions that were performed on the Danish stage: "Lägemidler," 1880; "Gnygende Grund," 1882; "Et Besög," 1882 (a second edition of this play was published in 1884, and was later translated into German by Hoffory, Berlin, 1889); "En Forlovelse," 1884; "Et Brud," 1885; "Kjärlighed," 1887; "Overmagt," 1888; "Under Loven," 1891; "Asgerd" and "Mohammed," 1895; "Primadonna," 1901; besides his dramatization, in 1883, of the Norwegian novel "Garman and Worse" by A. L. Kjelland.

Brandes is also the author of a novel, "En Politiker," 1889, and of a political review, "Fra '85 till '91," 1891, both of them reflecting the same ultraradical opinions that he as a member of the extreme left (opposition) was accustomed to express in the Chamber of Deputies. His openly professed atheism gave rise to a much-discussed incident. Upon the election of Brandes to the Folkething the president of the Chamber deemed it proper to address the new member through the channels of a newspaper, asking him if his religious views stood in the way of his taking the customary oath. Brandes, while indignantly protesting against this intrusion upon the privacy of his personal views, expressed a willingness to comply with the custom. Until December, 1883, he published, in collaboration with Hörup and Berg, the "Morgenbladet," the organ of the democratic party. He was also connected with the publication of the "Nineteenth Century," a review of which his brother Georg was the editor-in-chief from 1874 till 1875. Since Feb. 1902 he has been sole editor of the daily "Politiken."

Bibliography: G. Vapereau: *Dictionnaire Universel des Contemporains*, Paris, 1893; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence. 1888; C. F. Bricka, *Dansk Biografisk Lexikon*, Copenhagen.

A. S. C.

S.

BRANDES, ERNST IMMANUEL COHEN: Danish economist; born at Copenhagen Feb. 1, 1844; died there Aug. 6, 1892. He was a brother of the critic Georg Brandes and of the author Eduard Brandes. His avocation was that of banker, but he retired soon from that pursuit and devoted himself to journalistic work. Articles on banking were written by him in "Politiken," "Tilskueren," and, during the last years of his life, in "Börstidningen," of which last he was the editor. In 1885 he published an extensive work on social questions, entitled, "Samfundsspörgsmaal," published in two parts, of which the first part treats of Malthus' "Essay on Population," and the second of the theory of value and other economic and social questions. This latter part especially is characterized not only by its clear and elegant style, but also by views differing from the current economic ideas and bearing the impress of the author's individuality.

Bibliography: Salmonsen, *Store Illustrede Konversationsleksikon.*

A. M.

S.

BRANDES, GEORG MORRIS COHEN: Danish author and critic; born in Copenhagen, Denmark, Feb. 4, 1842. He graduated in 1859, and for a short time studied law, but soon determined to devote his life to literature and philosophy. Brandes gained the university gold medal for his essay "The Idea of Fate Among the Ancients," in 1863; and the next year he took the degree of "candidatus magisterii." He spent the years 1866–67 in Paris, and was in Germany during 1868. From 1865 onward he had been in the midst of the conflict that raged around the burning questions of the day raised by Sören Kierkegaard and the Neo-Hegelians. Brandes entered into a three-cornered controversy between Bishop Martensen representing orthodoxy as against Rasmus Nielsen with his attempted harmonization of science and faith, and Bröchner on the side of science and philosophy. Brandes sided with Bröchner, whom he called his master, and expressed himself in a pamphlet entitled "The Dualism in Modern Philosophy" (1866). The authorship is Brandes', but the ideas in it are not his own only, but also those of a group of younger men, who had chosen him as their spokesman. The pamphlet reveals Brandes as a declared advocate of free thought and as a radical opponent of the current thoughts of the day; it maintains the impossibility of squaring orthodoxy with science and philosophy, and shows the trend of Brandes' future work.

Georg Brandes.

The Martensen-Nielsen-Bröchner Controversy.

In esthetics he did not attain self-consciousness so quickly. For many years he could not liberate himself from the ruling esthetic ideas of the day—those of F. W. Hegel and P. A. Heiberg, H. Hertz, and Hostrup. Here it was French poetry and criticism that brought him freedom and clearness of thought. His practical philosophy, which was utilitarian and naturalistic, came from John Stuart Mill, whom he knew personally and greatly admired, and from positivism. His method of literary criticism he got from Hippolyte Taine; but its color is a reflex from Musset, Merimée, and St. Beuve.

Studies, controversies, and natural growth brought Brandes maturity; and in 1870 he took his Ph.D. degree, his thesis being "The French Esthetics of Our Day—An Essay on Taine." He left Denmark immediately after and spent 1870–71 abroad, visiting Taine, Mill, and Renan. When he returned in the fall of 1871 he was a mature thinker, a realist, and a literary revolutionist, entirely free from theological ethics, metaphysics, and romantic notions in esthetics. But Brandes was and is more than a radical. That he is a reformer in the best sense is proved by his constant demand for truth, by the evolution of his genius, and by his strong personality. His history has proved the need of just such a person in the Danish community and in the north in general.

His "Main Currents."

In the autumn of 1871 he began his famous series of lectures, "Main Currents in Nineteenth-Century Literature." Brandes talks much about foreign literature, but aims always at the Danish; charging it justly as being childish, insignificant, and disconnected with universal literature. As reasons for the decay, he points frequently to the political degradation of the country, and shows how it has stood still outside the main currents of civilization and has failed in originality. The charge of lack of originality is not quite correct. Brandes fails altogether to recognize the value of the revival of the Old Norse, as that, for instance, was brought about by Öhlenschläger and Grundtvig. He ridicules the prevailing German and Thorvaldsen ideas of antiquity, the northern family life and sex prudery, the state church, and he defines all things as mere products of climate, time, and race. But he also shows how completely modern life has broken with orthodoxy and romanticism. He fights for "free thought in research, and full sway of the human in art."

Altogether, the lectures were a bold presentation of French radical realism in all its strength and weakness. They aroused an enormous opposition from among the orthodox and reactionary, but gave Brandes a large following, especially of younger students and academic citizens, who understood the necessity of turning their thoughts into the universal currents. Brandes defended himself brilliantly in special pamphlets and in "Nyt Dansk Maanedskrift," which he edited together with Vilhelm Möller, and later in "Det Nittende Aarhundrede," which he, together with his brother Eduard, edited from 1874 to 1877. Brandes represents the introduction of the scientific method into the study of literature, and the exclusion of the then current so-called moral and esthetic standards represented by the Church, narrow-minded lawgivers, social conventionality, and political trammels. Though the lectures suffered considerably from loose statements, false views, and misrepresentations of historic facts, and though Brandes was not always true to his own genius, they nevertheless made him the father of modern Danish literary and art criticism, and carried his influence throughout the entire north.

Considered "a German of the Germans."

In 1877 Brandes published a literary characteristic of "Sören Kierkegaard" and a masterly psychological treatise on "Danish Poets." In the same year he left Denmark and settled in Berlin. For the time being he had become tired of polemics, and was chagrined because the university had refused him the chair in esthetics, left vacant by the death of Hauch. His farewell was an ovation and a triumph. In Berlin Brandes was considered "a German of the Germans," and he put himself in perfect rapport with German "Kultur." He contributed to the magazines, wrote several monographs, such as "Lassalle" (1877) and "Disraeli" (1880), and edited a German edition of his "Main Currents."

In 1882 he returned to Denmark on the invitation of friends who had provided funds for a professorship for him. Conditions proved favorable, and he saw the seed he had sown in literature, art, and politics bearing good fruit. In fact, Danish politics had assumed a character in perfect harmony with his teachings, which result must be ascribed largely to his own influence and to that of his brother Eduard. But Brandes himself was a different person. He was as fiery and many-sided as before, but he paid more attention to the personality of his subjects than formerly, and tried less to represent them as results of the natural environment. The new views appear in lectures delivered at the university and published under the title "Young Germany" (1890); in books like "Modern Representative Men" (1883); "Ludvig Holberg" (1884); "Impressions of Russia" (1888); "Impressions of Poland" (1888); and several collections of essays of the same period. In all these studies can be seen how the influence of Mill and Taine has vanished, and how Brandes' independent study of Lassalle, Renan, Goncourt, Nietzsche, and others has transformed him and created in his mind an appreciation of personality previously entirely lacking.

Proclaims Himself an Aristocrat.

In opposition to the views of the day, he proclaims himself an aristocrat, and he reveals a wider and sounder view of esthetics. The natural result of these changed views was a conflict with several of his former adherents and friends. Thus, in 1885 he became involved, on the question of marriage, in a polemical fight with the author of "A View of Life Founded on Love," a pupil of Mill and Spencer. In 1887 he was engaged in a similar conflict with Björnson; and in 1889 he disputed with Höffding about Nietzsche.

Brandes has written a large work on Shakespeare, which is translated into many languages, and is still (1902) a contributor to the magazines, and his subjects are most varied. In all his articles he presents new and genial views. He is more careful than in younger days, when he often gave his enemies opportunity to attack him on account of second-hand information and defective memory.

The best estimate of Brandes can be formed from the numerous congratulations that came to him on his sixtieth birthday (Feb. 4, 1902), in which he was characterized as "a genial polemic," an "insurrectionist par excellence," and one who had "given us freedom to build upon, fresh courage to breathe, and a light to lighten for us."

By the will of the late Consul Albert Berendsen a fund was bequeathed for a prize essay on "The Significance of Georg Brandes in Danish Society and Spiritual Life." By royal "patent conferring rank" of May 7, 1902, Brandes was made professor, a title which gives him precedence and is a victory for him of unusual importance.

S. C. H. B.

BRANDES, LUDVIG ISRAEL: Danish physician; born in Copenhagen Oct. 26, 1821; died there Sept. 17, 1894. In 1839 he entered the University of Copenhagen, and was graduated in medicine in 1845. After having spent some time in foreign countries, he studied for two years at the hospitals of Copenhagen, chiefly at the Almindelig Hospital, and in 1848 became assistant surgeon during the insurrection in Sleswick-Holstein. The same year he took the degree of licentiate, and in 1850 that of M.D. at the University of Copenhagen. Subsequently he became assistant physician at the Almindelig Hospital, and later at the Frederiks Hospital, and for some years practised medicine in Copenhagen, being also district physician. In 1863 he was appointed chief physician in the first division of the Almindelig Hospital, and in 1869 received the title of professor.

Brandes showed the greatest energy in philanthropic work. He was especially instrumental in founding, in 1859, the Kjöbenhavns Sygehjem, a home for incurables and the aged of both sexes in Copenhagen, and was its medical director for a number of years. He also founded a society for seamstresses, which, in addition to giving relief, provided for the intellectual improvement of its members. He was for five years trustee of the Jewish congregation of Copenhagen.

From 1873 Brandes endeavored, by means of classes and lectures, to improve nursing both in the hospitals and privately. Whereas formerly only women in the lower ranks of life had been employed as hospital nurses, Brandes induced those of the upper classes to take up the work. His paper on the use and abuse of alcoholic beverages, published in 1877, has made the restriction of their abuse a leading question.

The most important of Brandes' scientific works is his handbook on internal diseases, "Haandbog i Sygdomsloren," 4 vols., Copenhagen, 1859-66.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.

S. A. M.

BRANDÈS, MARTHE (Marthe-Joséphine Brunschwig): French actress; born in Paris Jan. 31, 1862. She first studied design, sculpture, and music, and, finally, the drama. Successful in private theatricals, she entered the Paris Conservatoire and studied under Gustave Worms. In 1882-83 she won prizes; and Alexandre Dumas *fils* was so struck by her histrionic talent that he engaged her for the Théâtre du Vaudeville. From the first (1884), through her interpretation of *Diane de Lys,* Brandès became a favorite actress with the Parisian public. As *Georgette* in Sardou's play, in the "Renée" of M. W. Busnach (1887), and in Moreau's "Gerfant," she obtained distinguished successes as a comédienne.

Brandès' first appearance at the Comédie Française (Sept. 27, 1887) was in the part of *Francine de Riverolles* in Dumas the younger's "Francillon." She excelled also in classical parts, such as in "Andromaque" and "Iphigénie en Aulide," and especially in "Princesse Georges" (Feb. 27, 1888), Fr. Coppée's "Passant," and Dumas the elder's "Henri III. et sa Cour" (Jan. 5, 1889).

Returning to the Vaudeville in 1890, Brandès re-created many parts, and gained splendid triumphs in "Liliane" (Feb. 24, 1891), in Jules Lemaître's "Révoltée" (April, 1891), as *Hélène Rousseau* in Ibsen's "Hedda Gabler," and in Paul Hervieu's "Les Paroles Restent." On Nov. 17, 1892, she went back to the Théâtre Français.

Henceforth Miss Brandès became the interpreter par excellence of the plays of Dumas the younger and Paul Hervieu. She excelled in the portrayal of the modern woman of the world, self-willed and nervous. De Curel's "L'Amour Brode" and Parodi's "Reine Juana" (1893) won for her an individual position as an actress. Her great successes were in Pailleron's "Cabotins" (1894) and Hervieu's "Les Tenailles" (Sept. 28, 1895). She was elected a "sociétaire" in 1896, despite some slight opposition. Her powers as an actress were further developed in these years. She played in Meilhac's "Grosse Fortune," Lavedan's "Catherine" (1898), and in most of the stock plays of the Comédie (*e.g.*, Hugo's "Ruy Blas" and "Hernani," Molière's "Tartuffe," Emile Augier's "L'Aventurière," and Beaumarchais's "Le Mariage de Figaro").

S. E. A.

BRANDES, MORDECAI BEN ELIEZER: German Talmudist; lived at Frankfort-on-the-Main in the middle of the eighteenth century. Engaged by the Jewish community as "porsher" (פרש, one who extracts from a slaughtered beast those sinews that are proscribed as food), he published on this subject a valuable work (Frankfort-on-the-Main, 1750); and was also the author of the works: "Zikron Ma'aseh" (A Memento of the Affair), reconciliatory advice to dissenting parties in the congregation of Frankfort-on-the-Main (*ib.* 1753); and "Zikron Teru'ah" (Memorial of the Trumpet), directions in regard to blowing the shofar.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 157; Roest, *Cat. Rosenthal. Bibl.* i. 238.

K. I. Br.

BRANDES, REUBEN ASHER: Hebrew novelist and journalist; born at Wilna, Russia, 1851. Educated on the usual Talmudical lines, he came early under the influence of the Maskilim, who made it their sole aim to enlighten the Jews.

In 1868, when but seventeen years of age, Brandes was asked to become a regular contributor to "Ha-Lebanon" (הלבנון), a Hebrew weekly published by Brill in Mayence, and for several years he devoted his pen to topics of the day and to criticism.

It was as a novelist, however, that he was to make a mark in Hebrew literature. In 1874 he published in "The Dawn" (השחר), a monthly edited by Smolenskin at Vienna, his first story, entitled "The Mysteries of the Zephaniah Family" (מסתרי בית צפניה), a tale of great promise from its style and vivid descriptions. The next year appeared in book form his second novel, called "The Repentant" (מודה ועוזב), which was followed by a voluminous novel treating of Jewish life called "Religion and Life" (הדת והחיים). This remarkable work appeared in "The Morning Light" (הבקר אור), published by Gottlober at Lemberg in 1875.

Another novel of great merit, "The Two Extremes" (שתי הקצוות), appeared in Lemberg in 1885. In this Brandes pictures in vivid colors the Orthodox and Reformed camps in modern Israel.

In 1882, at the time of the anti-Semitic riots in Russia, Brandes plunged into the Zionist movement and became one of its foremost advocates. To foster this idea he went to Rumania, and began the publication at Bucharest of a weekly in Judæo-German under the title "Yehudit." At the end of two years, however, Brandes was expelled from the country.

In 1891 he went to Cracow, Galicia, and started a weekly in Hebrew which he called "The Time" (הזמן). This paper existed for nine months, when, for lack of funds, its publication was suspended. Nothing of importance has appeared from his pen in recent years.

L. G. M. Ra.

BRANDON, BENJAMIN RAPHAEL DIAS: Dutch Talmudist and Hebrew author; died about 1750 at Amsterdam, where he was cantor. He wrote: "Orot ha-Miẓwot" (Lights of the Precepts), on the purpose of the Biblical and the Talmudic precepts (Amsterdam, 1753); and "'Emeḳ Binyamin" (Valley of Benjamin), on halakic problems suggested by his friends in Amsterdam (*ib.* 1753). In very sharp contrast to the pure and simple language of his works is their content. For instance, the use of wine at "ḳiddush" and "habdalah" is to Brandon a proof that, as wine is a product of much skilled labor, so the world is not an original essence, but the work of a master ("Orot ha-Miẓwot," 9b). Brandon wrote also "Keter Torah" (Crown of the Torah), a poem on the marriage of the Hebrew poet David Franco-Mendez of Amsterdam.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4547; Fürst, *Bibl. Jud.* i. 129.

L. G. I. Ber.

BRANDON, JACOB ÉMILE ÉDOUARD: French genre painter; born at Paris July 3, 1831. A pupil of Picot, Montfort, and Corot, he entered the Ecole des Beaux Arts April 5, 1849. Upon his graduation from that institution he assiduously devoted himself to the practise of his art.

Among the principal works exhibited by Brandon in the Salon have been: "La Canonisation de Sainte Brigitte" (1861); "La Jettatura di Borgo San Spirito" (1861); "La Dernière Messe de Sainte Brigitte" (1863); "La Charité de Sainte Brigitte" (1863), a design in encaustic for the oratory of the Church of St. Bridget at Rome; "Le Dimanche de la Plèbe Romaine au Transtévère" (1865; medal), a water-color; "Le Baiser de la Mère de Moïse" (1866); "Le Sermon du Daian Cardozo à la Synagogue d'Amsterdam, le 22 Juil. 1866" (1867; medal); "Les Fils de M. Octave Feuillet," portraits (1869); "La Leçon de Talmud" (1869); "Le Sabbat" (1870).

Brandon, who did not exhibit so frequently after 1870, is represented at the Museum of Lille by the pictures "The Improviser" and "A Scene in the Campagna." These, in common with his other genre pictures, are characterized by great fidelity to nature, and a powerful, vivid, though somewhat heavy coloring.

Bibliography: Bellier de la Chavignerie, *Dictionnaire Général des Artistes de l'Ecole Française*; Seubert, *Allgemeines Künstler Lexikon*; *La Grande Encyclopédie*.

S. J. So.

BRANDON, JULES BENJAMIN: French officer and scion of an ancient Sephardic family that went to France from Spain after the exodus of 1492; born Sept. 24, 1833, at Paris; died May 22, 1871. After studying at the Collège St. Barbe, he went to the Ecole Polytechnique in 1853, and entered the artillery. He married, in Aug., 1866, the eldest daughter of Colonel Salvador, nephew of the Jewish historian Joseph Salvador. At the outbreak of the Franco-Prussian war (1870) Brandon, who was then instructor (with the rank of captain) at the Ecole Polytechnique, immediately requested to be transferred to active service. He joined the army, was made a prisoner at Sedan, and was sent to Germany, his wife following him. As soon as the armistice was signed, and he received news of the events of the eighteenth of March and of the proclamation of the Commune, Brandon was one of the first to avail himself of the permission granted to the officers to return to France. He hastened to offer his services to the leaders of the army of Versailles. Though the troops at that time were disorganized, he rapidly reformed his battery; but on entering Paris, May 22, 1871, he was killed by a stray ball fired from a window. General Berkheim placed the name of Brandon, as one of the best and bravest officers of the second army corps, at the head of the list of captains to be read at daily roll-call, in order that this tribute should be "a title of glory that will be preserved in his family."

S. M. Bl.

BRANDSTÄDTER, MORDECAI DAVID: Galician novelist; born Feb. 14, 1844, in Brzesko, Galicia. He received a good Talmudical education, and after his marriage (at the early age of fourteen) settled in the home of his wife's parents in Tarnow, pursuing his rabbinical studies for about six years longer. During that time he also became acquainted with Neo-Hebraic and German literature. At the age of twenty he established himself in business in Tarnow, and is now (1902) one of the most prominent manufacturers in the district.

Brandstädter's first attempt at literature was the translation into Hebrew of L. Philippson's pamphlet, "Haben die Juden Wirklich Jesum Gekreuzigt?" (Berlin, 1865), which was published in the Hebrew periodical "Ha-Ibri" in Brody. But his real literary activity began at the time he visited Vienna in 1869 and there made the acquaintance of P. Smolenskin, who had just started his monthly, "Ha-Shaḥar." Smolenskin recognized Brandstädter's talent and encouraged him to write novels. The first sketch from his pen, "Eliyahu ha-Nabi" (The Prophet Elijah), appeared in No. 1 of "Ha-Shaḥar," and was soon after translated into Polish and published in the "Israelita" of Warsaw. "Mordecai Kisovitz" (the story of the life of a Galician Jew) appeared in the second issue of the same paper, and was later translated into Russian and English. "Reshit Madon" (The Beginning of a Quarrel), describing the life of the quasi-enlightened Jews of Galicia, appeared the same year, and "Ha-Niflaot me-'Ir Zidutschub" (The Wonders of the City of Zidutschub) came out in No. 3 of the same periodical. About half a dozen more short stories were subsequently published in "Ha-Shaḥar" and "Ha-Meliẓ." Some of them went through several editions in book form, and several were translated into German and other languages. His collected novels, "Kol Sippure," in two volumes, containing ten short stories in prose and three in verse, were published in Cracow, 1890–91. He has also written several short stories since that time.

Brandstädter displays remarkable skill in telling simple humorous stories, and in mercilessly exposing the weaknesses of the fanatical Ḥasidim, on the one hand, and of the conceited progressive aristocracy, on the other.

Bibliography: Jos. Klausner, *Novo-Yevreiskaya Literatura xix. Vycka*, p. 49, Warsaw, 1900; *Sefer Zikkaron* (Book of Memorial), p. 10, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.*, p. 38.

S. P. Wi.

BRANN, MARCUS: German historian; born in Rawitsch July 9, 1849; son of Rabbi Solomon Brann. He studied at the University of Breslau, attending at the same time the rabbinical seminary of that city, and was graduated from the university in 1873 and from the seminary in 1875. Subsequently he acted as rabbi and teacher in various places, until 1891, when, on the death of Professor Graetz, he was called to the chair of history and Biblical exegesis in the Breslau seminary.

Brann has written: "De Herodis Magni Filiis, Patrem in Imperio Secutis" (part i., Breslau, 1873)—his doctoral dissertation, of which the second part appeared in German under the title, "Die Söhne des Herodes" (1873); "Geschichte der Gesellschaft der Brüder [Hebrah Ḳaddishah] in Breslau," 1880; "Geschichte der Juden und Ihrer Literatur," a text-book of Jewish history (vol. i. 1893, 2d ed. 1896; vol. ii. 1894, 2d ed. 1899); "Geschichte des Rabbinats in Schneidemühl," 1894; "Ein Kurzer Gang Durch die Jüdische Geschichte," 1895; "Ein Kurzer Gang Durch die Geschichte der Jüdischen Literatur," 1896; "Lehrbuch der Jüdischen Geschichte" (vol. i. 1900; vol. ii. 1901; vol. iii, 1902); "Geschichte der Juden in Schlesien," 3 parts, 1895-1901.

Since 1890 Brann has edited a Jewish almanac, "Jahrbuch zur Belehrung und Unterhaltung," and from 1892 until the death of David Kaufmann was joint editor with him of the "Monatsschrift für Geschichte und Wissenschaft des Judenthums," which had been discontinued for several years; since 1899 he is sole editor. In 1900 Brann edited, with F. Rosenthal, a memorial volume in honor of his colleague, "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900.

S. D.

BRANN, SOLOMON: German rabbi; born in Rawitsch, Nov. 3, 1814. He attended for several years the yeshibah in Lissa, and continued his studies in the Berlin University. In 1839 he was elected a member of the rabbinical board of his native city, where he was a pioneer of German preaching. Since 1853 he has been rabbi at Schneidemühl. Brann has contributed largely to scientific German periodicals, such as "Orient," "Monatsschrift," and "Jüdisches Literaturblatt." His notes on the Talmud Yerushalmi are to be found in the Krotoschin edition of 1866.

S. D.

BRASCH, MORITZ: German philosopher and litterateur; born at Zempelburg, West Prussia, Aug. 18, 1843; died at Leipzig Sept. 14, 1895. He was educated at the universities of Berlin, Greifswald, and Jena, settling at the first-mentioned place on the completion of his studies. Finally he went to Leipsic, where he became (1874–79) the chief editor of Brockhaus' "Konversations-Lexikon."

Brasch ranked high among the modern philosophical essayists of Germany. He published the following works: "Benedictus von Spinoza's System der Philosophie," 1870; "Lichtstrahlen aus Mendelssohn's Schriften nach der Ethica Dargestellt," 1875; "Die Klassiker der Philosophie," 3 vols. 1883–86; "Gesammelte Essays und Charakterköpfe zur Neuern Philosophie und Litteratur," 2 vols. 1885–86; "Philosophie der Gegenwart" (vol. iv. of "Klassiker der Philosophie"), 1887; "Welt- und Lebensanschauung Friedrich Ueberwegs," 1888; "Philosophie und Politik: Studien über Lassalle und Johann Jacoby," 1890; "Gesch. der Leipziger Universität von ihrem Ursprung bis zur Gegenwart," 1890; "Lehrbuch der Gesch. der Philosophie," 2d ed. 1893; "Wesen und Ziele der Ethischen Bewegung," 1894; "Leipziger Philosophen im 19. Jahrhundert—Porträts und Studien," 1894; "Die Facultätenfrage und die Stellung der Philosophie," 1895. He edited: Moses Mendelssohn's "Werke zur Metaphysik, Religionsphilosophie und Aesthetik," 2 vols. 1880, 2d ed. 1881; Ueberweg's "Schiller als Philosoph und Historiker," 1885; Schopenhauer's works, 2 vols., 1891; Aristotle's "Politeia" (German transl. with introduction and notes), 1894.

Bibliography: *Leipziger Illustrirte Zeitung*, Aug. 16, 1890; Kohut, *Berühmte Israelitische Männer und Frauen*, part 14, p. 212; De Gubernatis, *Diz. Biog.*

S. E. Ms.

BRASLAW, NAḤMAN. See Naḥman b. Simḥah of Braslaw.

BRASS: A composition of copper and zinc. The application of the word in the Bible is uncertain, as instruments of copper and bronze were often used where brass is mentioned. Copper, bronze, and other metals were known to the Egyptians before the Exodus. In the Old Testament brass is referred to both actually and symbolically. In Ex. xxxviii. 2–8 the altar of burnt offering is overlaid with brass. All the vessels of the altar are made of brass. In Num. xxi. 9 Moses makes a serpent of brass. In I Sam. xvii. 5 Goliath is clad in an armor of brass. In II Sam. viii. 8 King David takes "exceeding much brass" from Betah and Berothai. In I Kings vii. 7 is the reference to Hiram, king of Tyre, "a worker in brass." In II Kings xxv. 13, 14; Jer. lii. 17, the brazen vessels and pillars carried away by the Chaldeans, and in I Chron. xv. 19 "cymbals of brass," are mentioned.

Brass is often referred to symbolically in Hebrew Scripture: Deut. xxviii. 23, "Thy heaven that is over thee shall be brass" (without clouds and rain); Job vi. 12, "Is my flesh brass?" (enduring, insensible); Dan. ii. 32, "Belly and thighs of brass" (expressing brilliancy); Dan. x. 6, "His feet like in color to burnished brass."

E. G. H. T. F. S.

BRATZLAV or **BRASLAVL:** A town in the government of Podolia, Russia, situated on the right bank of the southern Bug. It was founded in the fourteenth century. It was at different times subject to Poland, Lithuania, Russia, and the Tatars. In 1479, when the Tatars conquered and destroyed Bratzlav, more than 600 inhabitants, among them 400 Jews, were slain in one day. In 1551, when it was besieged by the Crimean khan Devlyet Girei, and the entire garrison and a large part of the population fled, the Jews heroically defended the town against the enemy. In 1569, at the time of a religious uprising of the Cossacks, the hetmans Nalivaiko and Kossinski repeatedly attacked the city, plundering and murdering without mercy; the Jews, of course, not being exempted.

But the most terrible year for the Jews was 1648, when the alderman Martin Kalinovski delivered Bratzlav into the hands of Chmielnicki, who seized the town and massacred all the Jews. In 1664 the Russians slaughtered the Poles and Jews of Kamenetz-Podolsk, Miedzybodz, and Bratzlav. When the hetmans Voinaravski and Orlik plotted with the Tatars against Peter the Great, Bratzlav became the scene of horrible cruelties perpetrated upon the Jews. The town has been a place of shelter for the followers of Shabbethai Ẓebi and other sects, especially the Frankists and the Ḥasidim.

In the town of Bratzlav in 1895 the Jews numbered 2,460, or 39.2 per cent of the total population; and in the district of that name there were 31,000, or about 15 per cent of the total population. They have a synagogue and six houses of prayer in the town.

BIBLIOGRAPHY: Shalom-'Alekem, in *Yiddische Volksbibliothek*, i. 416–418, Kiev, 1888; *Entziklopedicheski Slovar*, iv., St. Petersburg, 1895; *Regesty i Nadpisi*, i. 464, St. Petersburg, 1899.

H. R.

BRAUDO, ALEXANDER: Russian author; born in 1864. From 1889 until 1892 he was reviewer of literature on Russian history for the "Jahresbericht der Geschichtswissenschaft" and the "Istoricheskoye Obozrenie," published by the University of St. Petersburg; he translated sources for Russian history, as Grevenbruch's "Tragoedia Moscovitica," 1606 (history of the false Dmitri); and Neuville's "Relation Curieuse," 1689 (history of the riot of the Stryeltzy). He wrote a number of articles in "Russki Bibliograficheski Slovar," published by the Historical Society of the University of St. Petersburg, and a series of reviews in the "Zhurnal Ministerstva Narodnavo Prosvyeshcheniya." In the "Voskhod" for 1896 there appeared his reviews of the works of Bershadski on the history of the Jews. While secretary of the Society for the Promotion of Education Among the Jews of Russia, he succeeded in directing the activity of that organization toward the encouragement and development of elementary education among the Jews. At present he is a member of the advisory board of the Jewish Colonization Association.

H. R. S. J.

BRAUN, JOSEF: Austrian journalist, dramatist, and librettist; born at Budapest, May 5, 1840. Braun was educated for the profession of medicine at the University of Vienna, but abandoned his medical studies in 1860 to join the editorial staff of Isidor Heller's "Fortschritt," on which he was trusted with Hungarian affairs. Next he joined the staffs of the "Wanderer," "Morgenpost" (as editor-in-chief), "Debatte," and in 1869 the "Tagespresse." From 1869 to 1870 he managed the humoristic illustrated paper "Der Floh"; in 1871 he founded the "Bombe," which he sold to establish, in 1881, the "Wiener Caricaturen." Among his works are: "Emporkömmlinge," a romance, published in 1874 in the "Bombe"; "Lustige Weiber von Wien," 1881; and the following plays and libretti: "Flotte Bursche," 1861 (music by Suppé); "Die Pagen von Versailles," 1862; "Die Keusche Diana," 1864 (the first opera composed by Millöcker); "Carneval in Rom," 1877 (music by Johann Strauss); "Hector in der Tinte"; "Bibiana und Leodegar"; "In den Flitterwochen"; and "Während der Quadrille."

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, p. 51.

S. E. Ms.

BRAUN, SOLOMON: French lieutenant of artillery; born at Paris, 1868; died in Togbao, Sudan, in 1899. His father, a poor pedler, observing Solomon's capacity for learning, made the greatest sacrifices to give him a good education. Solomon successfully passed the competitive examination for the Ecole Polytechnique, whence he graduated as lieutenant of artillery. In 1897 he obtained permission from the minister of war to join the perilous expedition for the exploration of Lake Tchad under Major Bretonnet. The expedition was surprised, and every member slaughtered by the Tuaregs.

BIBLIOGRAPHY: *Archives Israélites*, Feb. 13, 1899.

S. I. Br.

BRAUNSCHWEIG (BRUNSCHWIG), ABRAHAM B. ELIEZER: Reviser of the rabbinical Bible published by the printer König of Basel in 1619; and assistant to Johannes Buxtorf, both the father and the son. At the request of Buxtorf, senior, Braunschweig was permitted to settle at Basel. Upon the circumcision of a son, in 1619, at which several Jews were present, he was fined 400 fs., König and Buxtorf 100 fs. each, and all the Jews who had been present at the celebration were imprisoned for some days. Braunschweig lived later at Lengnau (Aargau) and in Zurich, and attended the fair at Zurzach. He traded in Hebrew books, which he obtained on his journeys through Alsace. In the correspondence between Johannes Hottinger of Zurich and Johannes Buxtorf of Basel, Braunschweig took an important part. He was still living in 1644. Whether he was related to Joseph ben Jacob Braunschweig, whose name appears on the title-page of "Sod ha-Neshamah," printed at Basel in 1608, is not known.

BIBLIOGRAPHY: Preface and colophon to Braunschweig's rabbinical Bible; *Rev. Et. Juives*, viii. 77 *et seq.*; Zunz, *S. P.* p. 341.

G. M. K.

BRAUNSCHWEIG, JACOB ELIEZER: German rabbi and Talmudic author of the seventeenth and the eighteenth century; died in Vienna April 16, 1729. Of his life very little is known. He was rabbi at first in Kanitz, province of Moravia, Austria, and subsequently in Vienna, where he found a Mæcenas in Samson Wertheimer, who engaged him as his chaplain, because the Jews of Vienna were not permitted to engage a rabbi. Braunschweig wrote: "Siaḥ 'Abde Abot" (The Language of the Servants of the Fathers), a concordance to the Talmud and the Midrashim; "Ṭa'ame ha-Torah" (The Reasons of the Law), an exegetical work on the Pentateuch; "Sefer Sekar we-'Onesh" (The Book of Reward and Punishment), which seems to have been an index of all Talmudic passages bearing on divine retribution; "Gemaṭriot u-Periferaot la-Ḥokmah" (The Gemaṭria and Peripheries of Wisdom), a cabalistic work on the Pentateuch; and Gemaṭriot on the Torah, both exegetical and cabalistic, being an index of all Talmudic rabbinical interpretations of the Pentateuch. None of his works was published, and, as far as known, only the first-mentioned is extant in manuscript. It is in the Berlin Library, and has been wrongly ascribed by Steinschneider to Lazar Fried, rabbi at Kanitz. Braunschweig's family later adopted the name "Deutsch"; and one of his descendants is Gotthard Deutsch of Cincinnati.

Bibliography: Kaufmann, *Samson Wertheimer*, Vienna, 1888; Steinschneider, *Katalog der Berliner Handschriften*; Graeber, *Oẓar ha-Sifrut*, ii. 83; *Deborah*, 1902, pp. 68 *et seq.*

D.

BRAUNSCHWEIG, MOSES BEN MORDECAI: Polish Talmudist; lived about the middle of the sixteenth century at Cracow. He wrote a commentary on Jacob Weil's widely known codex on the slaughtering of animals and the inspection of slaughtered animals ("Hilkot Sheḥiṭot u-Bediḳot"). The commentary, which was printed with Weil's text under the title "Tiḳḳune Zebaḥ" (Prague, 1604), consists of several sections having special subtitles.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1260, 1785.

L. G. I. Ber.

BRAVERY. See Courage.

BRAVO, ABRAHAM: A financier living in London in 1710. He was a descendant of a Spanish-Portuguese family, and one of the earliest Anglo-Jewish poets. Bravo eulogized in English verse the work, "Espejo Fiel de Vidas" (London, 1720), written by his friend Daniel Israel Lopez Laguna, the Spanish-Jewish translator of psalms.

Another Abraham Bravo, undoubtedly a kinsman of the foregoing, lived in Jamaica in 1773. Benjamin and David Bravo, who went from London to Jamaica, were naturalized there in 1740.

Bibliography: *Publications of American Jew. Hist. Soc.* v. 3, 111; vi. 155; *Jewish Quarterly Review*, xi. 572 *et seq.*

J. M. K.

BRAY-SUR-SEINE: Small town situated between Provins and Montereau, in the department of Seine-et-Marne; belonged formerly to Champagne. In the twelfth century it had an important Jewish community, including such rabbis as Jacob the Tosafist, and R. Isaac. Several commentators were born here: R. Matathia, Phineas, and Menahem (it is possible that the latter two are identical); and there were also some very rich Jews in the city.

An Israelite having been assassinated in 1191 by a subject of the king of France, his coreligionists obtained permission of the countess Blanche of Champagne to hang the murderer, and in commemoration of the hanging of Haman they selected the day of Purim. According to Christian reports, they tied the hands of the murderer behind his back, and after having placed a crown of thorns upon his head, led him through the city, beating him with a stick. Philip Augustus, king of France, taking advantage, perhaps, of the fact that the Christian was his subject invaded the domain of the countess of Champagne, placed guards at the gates of the castle of Bray, and seized the Jews and burned more than eighty of them at the stake, among whom were the rabbis Jacob and Isaac aforementioned. According to a contemporary, R. Ephraim of Bonn, the attempt had first been made to convert them to Christianity. Only children under thirteen years old escaped the persecution.

This massacre did not put an end to the community, however, for documents show that there were still some Jews in the city in the twelfth century. Among the best known may be mentioned Matathia or Eliab, son of R. Isaac, who died in 1191; Deodatus or (Dieudonné) and Hély, bankers, who were at the Petit Châtelet in Paris in 1204-6, and in 1221 at Provins. In that year Thibaut IV., count of Champagne, was in their debt. All traces of this community have been lost since the fourteenth century. No Jews live there to-day.

Bibliography: Rigord, *Histoire de Philippe-Auguste*: Ephraim of Bonn, in *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, p. 70; Gross, *Gallia Judaica*, p. 123.

G. I. L.

BRAZEN SEA.—Biblical Data: The brazen laver of the Mosaic ritual; made by Solomon out of bronze captured by David at Tibhath and Chun, cities of Hadarezer (I Chron. xviii. 8). It served the same purpose for the officiating priests of Solomon's Temple as did the laver for those officers at the tabernacle. The dimensions of the sea (I Kings vii. 23-26) were as follows: height, 5 cubits; circumference, 30 cubits (consequently it was about 10 cubits in diameter); and a handbreadth in thickness. It was capable of holding 2,000 "baths"; on the smallest calculation, about 17,000 gallons. "Under the brim of it round about there were knops which did compass it, for ten cubits compassing the sea round about; the knops were in two rows, cast when it was cast" (*ib.* 24). This great brazen vessel was set on the backs of twelve brazen oxen; three of them facing each cardinal point, and all of them facing outward; see illustration, p. 358.

The humiliation of Ahaz before Tiglath-pileser III. and his desecration of the Temple and all sacred things led him to take this sea down from its position on the oxen, and to set it upon a pavement of stone (II Kings xvi. 17). It was finally (II Kings xxv. 13) broken into pieces at the capture of Jerusalem by the Chaldeans, and the material was carried to Babylon.

Bibliography: Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 42; Benzinger, *Arch.* 1894, p. 252.

J. JR. I. M. P.

——**In Rabbinical Literature:** The laver contained water sufficient for 150 ritual baths ("miḳwaot"), if forty seahs be taken as the legal measure of such bath. The laver was not entirely round, as might be inferred from Scripture (I Kings vii. 23): the upper two-fifths were round; but the lower three were square ('Er. 14a, b). The symbolism of the brazen sea is described in detail in the Midrash Tadshe. The sea represented the world; the ten ells of diameter corresponded to the ten Sefirot; and it was round at the top (according to the Talmud passage above cited) as the heavens are round. The depth of the sea was five ells, corresponding to the distance of five hundred years' journey between heaven and earth (compare Ḥag. 13a). The band of thirty ells around it corresponded to the Ten Commandments, to the ten words of God at the creation of the world, and to the ten Sefirot: for the world can exist only when the Ten Commandments are observed; and the ten Sefirot as well as the ten words of God were the instruments of the Creation. The two rows of colocynths (knops) below the rim were symbolic of the sun and the moon, while the twelve oxen on which the sea rested represented the zodiac ("mazzalot"). It contained 2,000 baths (cubic measures), for the world will sustain him who keeps the Torah, which was created 2,000 years before the world (Midrash Tadshe ii., ed. Epstein, in "Mi-Ḳadmoniyot ha-Yehudim," xvi., xvii.; Yalḳ., Kings, 185).

J. SR. L. G.

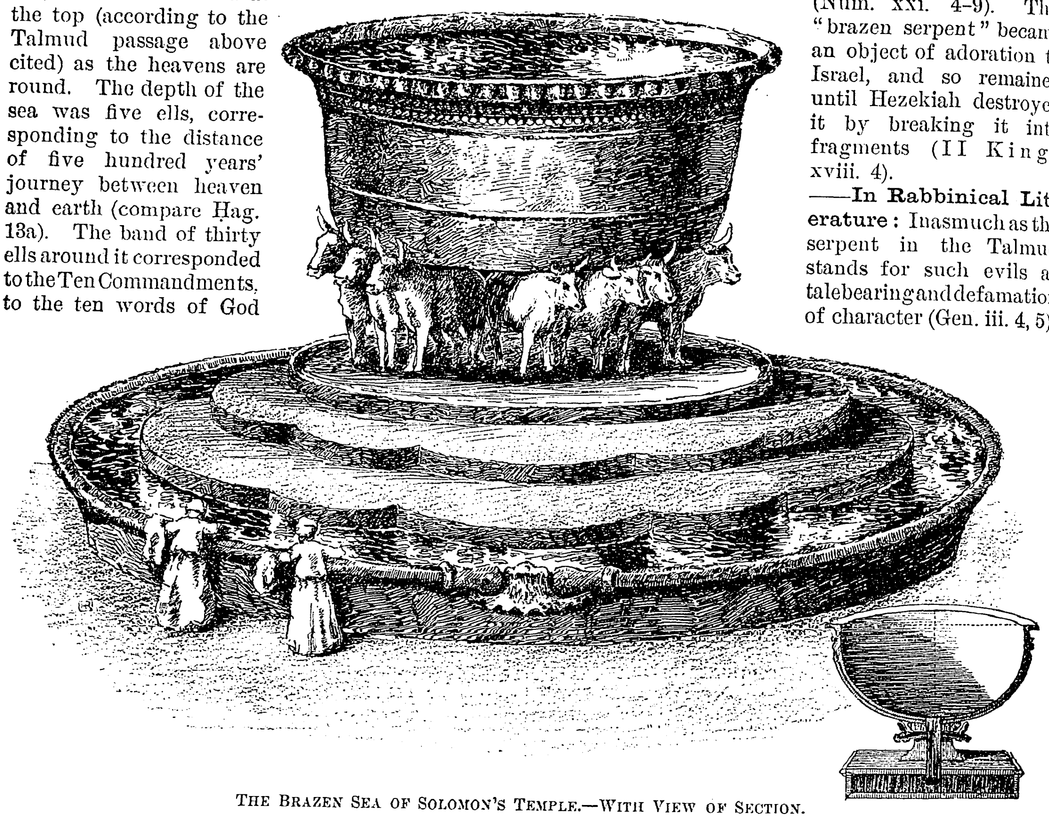

The Brazen Sea of Solomon's Temple.—With View of Section.
(Restored according to Calmet.)

BRAZEN SERPENT (נחשתן). — **Biblical Data:** An image set up by Moses which is said to have healed those who looked upon it. When the people of Israel, near the close of the desert wanderings, were marching southward to go around Edom to the east of Palestine, they murmured against God and against Moses. As a punishment "fiery serpents" (compare Isa. xiv. 29; xxx. 6) of the region were sent against them, and very many died of their poisonous bites. On their showing repentance Moses was bidden to put upon a lofty pole an image in bronze of such a serpent, which, according to II Kings xviii. 4, was known as "neḥushtan." The sufferers, when they looked upon the image from any part of the camp, were healed of their sickness (Num. xxi. 4-9). This "brazen serpent" became an object of adoration to Israel, and so remained until Hezekiah destroyed it by breaking it into fragments (II Kings xviii. 4).

——**In Rabbinical Literature:** Inasmuch as the serpent in the Talmud stands for such evils as talebearing and defamation of character (Gen. iii. 4, 5), the Midrash finds in the plague of the fiery serpents a punishment for sins of the evil tongue (Num. xxi. 5). God said: "Let the serpent who was the first to offend by 'evil tongue' inflict punishment on those who were guilty of the same sin and did not profit by the serpent's example."

One of the complaints in this case was dissatisfaction with the manna. Whereas the manna is believed to have had any taste desired by the person eating it, to the serpent all things had the taste of dust, in accordance with the words: "And dust shalt thou eat all the days of thy life" (Gen. iii. 14). It was very appropriate, therefore, that they who loathed the food which had given any taste desired, should be punished by means of that creature to which everything has the same taste (Tan., ed. Buber, Ḥuḳḳat, xlv. [337]; Midrash R. Num. xix. 22).

The Mishnah does not take literally the words "Every one who was bitten by a serpent would look at the serpent and live," but interprets them symbolically. The people should look up to the God of heaven, for it is not the serpent that either brings to life or puts to death, but it is God (Mishnah R. H. 29a). In the course of time, however, the people lost sight of the symbolical meaning and regarded the serpent itself as the seat of the healing power, and they made it an object of worship, so that Hezekiah found it necessary to destroy it (II Kings xviii. 4; see also Ber. 10a).

K. I. Hu.

—**Critical View:** It is not necessary to discuss here the nature of the serpents (see Seraphim) that attacked the pilgrims in the desert; for it is not specifically said that one of these, but merely a "serpent," not further defined, was represented in bronze.

The question of the form of representation is, however, of importance as a matter of religious history. In this narrative ascribed to J and E modern criticism sees an account of the way in which the serpent-worship, surviving till the days of Hezekiah, took its rise. What was its motive? Evidently the serpent in this special cult was regarded as beneficent, as was frequently the case among the Semites generally (compare Animal Worship). But at the same time the serpent was becoming odious, as a type of subtlety and seductiveness (Gen. iii.), and the two conceptions were felt to be inconsistent. The wilderness narrative does justice historically to both of these aspects of serpent nature and the corresponding beliefs. Add to this, that all sorts of image-worship were being discouraged by prophetic influence. In this special instance it was particularly obnoxious to the reforming party in Judah; because Isaiah, who was its main inspiration, had already spiritualized the idea of the "flying serpent" (Isa. vi.), seeing in the "seraphim," or swiftly changing lightning and cloud-shapes of the sky, a mode of the divine self-manifestation similar to that of the Cherubs. The name "nehushtan" suggests some interesting questions. To judge from the form, the name belongs to an old period of the language, but the explanation of it as a "brazen" object appears to be due to a species of popular etymology, "nahash" signifying in Hebrew "brass" as well as "serpent." It is likely that nehushtan as an object used in the ancient Semitic cult was a species of totem-pole, surmounted by the reproduction—perhaps in wood—of a serpent, and was placed before tents or rude dwellings as a means of driving off evil spirits, who were supposed to be lurking everywhere.

Bibliography: Smend, *Alttestamentliche Religion*, p. 470; Baudissin, *Studien zur Semit. Religionsgeschichte*, i. 288 *et seq.*; Wellhausen, *Reste Arabischen Heidenthums*, pp. 137 *et seq.*; Kremer, *Kulturgesch. des Orients*, ii. 257; W. R. Smith, *Religion of the Semites*, 2d ed., p. 133; Nowack, *Hebr. Archäologie*, ii. 24; Benzinger, *Arch.* p. 383; Gunkel, *Schöpfung und Chaos*, pp. 81 *et seq.*, 111 *et seq.*, deals with the serpent-myths generally, as also does Baudissin, *op. cit.* i. 257 *et seq.* See also the commentaries of Cheyne, Delitzsch, Duhm on the passages quoted from Isaiah, and the commentaries of Dillmann and Strack.

J. JR. J. F. McC.

BRAZIER. See Coal.

BRAZIL: The largest of the South American states, extending from lat. 5° N. to 33° 45′ S., long. 35° to 74° W., with an area of 3,209,878 square miles. It was discovered by Vincente Yanez Pinzon in 1499, and independently in 1500 by Pedro Alvarez de Cabral, a Portuguese, whose country claimed the southeastern coast by right of discovery, and made the first permanent settlement in 1531.

The history of the Jews in Brazil begins almost simultaneously with the history of the country itself. As early as 1548 Jews were banished by the Portuguese Inquisition to Brazil, and in the same year it is stated that Portuguese Jews transplanted the sugar-cane from the island of Madeira to Brazil.

The Inquisition was never officially established in Brazil, but it had its agents there from the very start. At an early date mention is made of Neo-Christians or Maranos being sent back from Brazil to Europe to stand trial before the Holy Office. This practise became more frequent after 1580, when Portugal itself came under the dominion of Spain, and the Inquisition became supreme in both countries. The Maranos of the New World were therefore compelled to wear the mask just as they had in the Old.

As early as 1610 mention is made of the physicians of Bahia in Brazil, who are described as being mainly Neo-Christians, and who prescribed pork to lessen the suspicion of the charge of Judaism. Pyrard, the historian, who visited the place in 1610, says that a rumor was then afloat that "the king of Spain desires to establish the Inquisition here, on which account the Jews are greatly frightened." Certain it is, however, that these persons did not openly profess their faith.

These secret Jews, besides acquiring wealth, became very numerous at the beginning of the seventeenth century. They were then among the wealthiest inhabitants, some being worth from 60,000 to 100,000 crusados. "But they were despised by their narrow-minded countrymen, and were in constant danger of losing their property through the agents of the Holy Office" (Southey's "Brazil").

In the second decade of the seventeenth century the Dutch commenced their ambitious schemes for the conquest of Brazil. In connection with some of the earliest intrigues, special mention is made of one Francisco Ribiero, a Portuguese captain who is described as having Jewish relatives in Holland.

The secret Jews welcomed and assisted the Dutch in 1618, particularly as at that time they had good reason to dread the introduction of the Inquisition, which had recently arrested in Oporto almost all merchants of Jewish extraction. Many of the victims were engaged in the Brazilian trade, and the inquisitor-general applied to the government to assist the Holy Office to recover such part of their effects as might be in the hands of their agents in Brazil. Accordingly Don Luiz de Sousa was charged to send home a list of all the Neo-Christians in Brazil, "with the most precise information that can be obtained of their property and places of abode." It was the Dutch war alone that prevented the introduction of the Holy Office. It was at this period particularly that the Neo-Christians of Brazil threw off the mask and appeared as distinctive members of the Jewish faith.

The Dutch relied upon this large Jewish population for assistance when they prepared their plans for the conquest of the country. The Dutch West India Company was formed in 1622 in furtherance of the project, and it is significant that one of the

The Dutch and the Jews.

arguments in favor of the organization was "that the Portuguese themselves—some from their hatred of Castile, others because of their intermarriages with Neo-Christians, and their consequent dread of the Inquisition—would either willingly join or feebly oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

The Dutch were not mistaken. When their fleet was sent against Bahia all necessary information was obtained from the Jews. The city was captured in 1624; and true to the policy mentioned, Willekens, the Dutch commander, at once issued a proclamation offering liberty, free possession of their property, and free enjoyment of their religion to all who would submit. This brought over about 200 Jews, "who exerted themselves to make others follow their example." Unfortunately for the Jews, Bahia was recaptured by the Portuguese in 1625; and though the treaty provided for the safety of other inhabitants, the Neo-Christians who had placed such trust in the Hollanders were abandoned, and five of them were put to death. Many of the Maranos seem to have remained, however; for they are mentioned again in 1630. See Bahia.

The Dutch soon gained another foothold and spread their conquests. The Portuguese city of Recife, or Pernambuco, was captured by the Dutch in 1631; and immediately most of the Jews and Neo-Christians from Bahia and elsewhere removed to that city, although it had a large Jewish population of its own, as it had been principally settled by Jews. The Dutch endeavored to secure colonists, and appealed to Holland for craftsmen of all kinds. Many Portuguese Jews of Holland came to Brazil in response to the call; for now that the country offered them full religious liberty, it also gave them the additional advantage of dwelling among a population where they could speak their own language. Southey asserts that these Jews made excellent subjects.

"Some of the Portuguese Brazilians gladly threw off the mask which they had so long been compelled to wear, and joined their brethren of the synagogue. The open joy with which they now celebrated their ceremonies attracted too much notice: it excited the horror of the Catholics; and even the Dutch themselves, less liberal than their own laws, pretended that the toleration of Holland did not extend to Brazil." The result was an edict by which the Jews were ordered to perform their rites more privately.

At this period the Jews in Recife alone were numbered by thousands; and one of them, Gaspar Diaz Ferreira, was considered one of the richest men in the country. Nor was the Jewish population confined to Pernambuco. Great numbers of Jews resided throughout Brazil, particularly at Tamarico, Itamaraca, Rio de Janeiro, and Parahiba.

Recife, however, was the great center of Jewish population, and soon became famous not only in the New World, but also in the Old, for its important congregation and the distinguished scholars numbered among its inhabitants. An evidence of this is found in the fact that the author Manasseh ben Israel of Amsterdam dedicated the second part of his "Conciliador" to the prominent men of the congregation of Recife. Manasseh ben Israel himself at one time intended going there.

Recife Center of Jewish Population.

In 1642 about 600 Portuguese Jews left Amsterdam for Brazil; with them were two distinguished scholars, Isaac Aboab da Fonseca and Moses Raphael de Aguilar. The former soon became the ḥakam, and the latter the ḥazan, or reader, for the congregation at Recife. The congregation at Tamarico had at its head Jacob Lagarto; while one Jacob de Aguilar is also mentioned as a Brazilian rabbi at this period.

Among the Jewish writers born in Brazil may be mentioned Elijah Machorro and Jacob de Andrade Velosino.

"Among the free inhabitants of Brazil in 1640," writes Nieuhoff, "the Jews were the most considerable in number. They had a vast traffic beyond all the rest; they purchased sugar-mills, and built stately houses in the Recife."

At Bahia, on the other hand, and in that portion of Brazil retained by the Portuguese, the most intense bigotry prevailed. After 1631, Jews are met with at Bahia in isolated cases only, and then invariably in connection with their transportation for trial by the Inquisition at Lisbon. The most famous instance of this is the case of Isaac de Castro Tartas, who left Dutch territory to visit Bahia in 1646. He was at once seized and transported for Judaizing, and was burned at an auto da fé at Lisbon.

When in 1645 Joam Fernandes Vieyra was inciting the Portuguese to reconquer Brazil, he pointed particularly to Pernambuco, or Recife, expressly calling attention to the fact that "that city is chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their open synagogues there, to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination."

Attempt to Seize Recife.

When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; "but the Jews of Recife were loud in their expressions of alarm." "They had more at stake than the Dutch; they were sure to be massacred without mercy during the insurrection, or roasted without mercy if the insurgents should prove successful." They therefore besieged the council with warnings and accusations.

Vieyra, too, recognized the importance of the Jewish element, for at the very beginning of the insurrection he promised the Jews protection provided they remained peaceably in their houses.

The Jews, however, were loyal to the Dutch; and in 1646, when the war was raging, they raised large donations for the service of the state. So influential were they that, when in 1648 the Portuguese contemplated the purchase of Pernambuco, they considered the advisability of making the clause concerning the Jews a secret article, before even broaching the subject to Holland.

The war continued unabated; and after a desperate struggle of several years the Dutch régime was doomed. The story of the sufferings and fortitude of the Jews of Recife during its terrible siege, when general famine prevailed, has been told in a poem written by Isaac Aboab, an eye-witness.

Though the first siege was unsuccessful, Recife was again besieged, and when it became evident that the city could not hold out, the Jews clamored for a capitulation, knowing that otherwise no mercy would be shown them. By the terms of the capitulation the Jews were especially mentioned; and an amnesty was promised them by the Portuguese "in all wherein they could promise it."

More than 5,000 Jews were in Recife at the time of the capitulation. Many of these removed to Surinam; while many others, under the leadership of Aboab and Aguilar, returned to Amsterdam. Some went to Guadeloupe and other West Indian islands; while a few of the refugees reached New Amsterdam, as New York was then called.

Despite the ending of the Dutch régime, some Neo-Christians continued to reside in Brazil. Their number was largely increased toward the end of the seventeenth century, when Portugal again banished to Brazil the Maranos who had become reconciled. These transportations continued from 1682 to 1707; and the Jews again came to be known as a distinct class. They were closely watched, however, and many were sent back to Lisbon from time to time, to be tried by the Inquisition. Many Jews from Rio were burned at an auto da fé at Lisbon in 1723. Several of these martyrs were men of great repute, the most prominent being the famous Portuguese poet and dramatist Antonio José da Silva, a native of Rio de Janeiro, who was burned as a Jew at Lisbon in 1739. In 1734, Jews appear to have been influential in controlling the price of diamonds in Brazil.

Toward the middle of the eighteenth century, Jews or Neo-Christians were again a numerous class in Brazil, and transportation to Lisbon for Judaizing had again become so common and was carried on to such an extent that, as the historian relates, "so wide a ruin was produced that many sugar-mills at the Rio stopped in consequence." The influential Marquis de Pombal, with all his power, did not venture to proclaim toleration for the Jews; but he succeeded in having laws enacted making it penal for any person to reproach another for his Jewish origin, and removing all disabilities of Jewish blood, even from the descendants of those who had suffered under the Inquisition. He prohibited public autos da fé, and required all lists of families of Jewish extraction to be delivered up, making it penal to keep such lists. These statutes deprived the Inquisition of its most important means of accusation; and as a result the Maranos were ultimately absorbed in the Catholic population of Brazil.

Since then the Jews have not been known as a distinctive class in Brazil. Those living there today are not descended from the Neo-Christians, but are mainly recent immigrants from Germany, Russia, Rumania, and other European countries. Many are settled in Rio Grande do Sul.

In 1900 a number of Rumanian Hebrews went to Brazil, but effected no permanent settlement.

The Bureau of American Republics has recently published a list of the leading merchants of the various cities in Brazil; and these lists disclose a large number of Jewish names, though most of them seem to be of German origin.

The constitution of Brazil guarantees to the inhabitants liberty both of conscience and of worship; but in spite of these liberal provisions there are no Jewish congregations of consequence in the country.

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A. L. Hü.

BREACH OF PROMISE OF MARRIAGE

BREACH OF PROMISE OF MARRIAGE (קנס): The refusal of either party to a contract of marriage to fulfil it. In order that there may be a breach of promise, there must be a contract cognizable by the law. Unlike the law in many modern systems of jurisprudence, mere mutual promises of a man and a woman to marry do not constitute such a contract in Jewish law, which requires a written agreement embodying the terms of the contract and specifying the amount of damages ("ḳenas") payable by either party to the other upon its breach. Such contracts are commonly called "shidduḳin" or "tenaim rishonim" (first stipulations), and contain explicitly a statement of the amount of damages payable by either party to the other in case of breach of the contract.

Nature of Contract to Marry.

For the purpose of insuring greater security, promissory notes are deposited by both parties with a third person. These notes are drawn for a specific sum, to become due and payable upon the non-fulfilment of the contract, and are coupled with the condition that upon the consummation of the marriage the notes shall ipso facto become null and void. In case the promise of marriage is made secretly it is necessary that all these provisions be fully complied with in order to entitle the innocent party to a right of action against the party guilty of the breach; but if the contract is publicly entered into, damages may be claimed for the breach even though all the formalities have not been complied with, because an additional consideration enters into the contract by reason of its publicity. In such cases breach of the contract would result in shame and disgrace to the innocent party; and this is sufficient consideration for the recovery of the damages.

If, after the execution of the contract, the parties mutually agree to rescind it, there is no breach of promise, and the parties are released from all obligations to each other: all gifts must be returned unless there has been a specific agreement to the contrary; and the parties stand in the same relation

Contract May Be Mutually Rescinded.

to each other as though no contract had been entered into. In case it becomes impossible for one of the parties to fulfil the contract, the other is released. For instance, if one of the parties has agreed to give a certain amount of dowry, and is unable to fulfil this condition because of having become impoverished, the other party, if not choosing to do so, is not bound to fulfil the contract. Where one of the parties is obliged to remove from the place where they had intended to take up their residence, the other is not obliged to follow, but may declare the contract annulled.

If the near relations of either of the parties, by reason of misconduct or improper life, bring disgrace upon the family, or if one of the contracting parties is guilty of such fault, the other party is released; and if either party becomes insane, or apostatizes, a like result follows.

The obligations assumed by the respective parties to the contract are binding upon their heirs.

If the father of the prospective bride has entered into the contract with the prospective groom, and the girl then refuses to be married, her father is released from his obligation by reason of the impossibility of fulfilling the contract, provided, of course, there is no fraud or collusion between himself and his daughter.

It is generally decided by the rabbinical authorities that specific performance of the contract to marry can not be enforced after the party guilty of the breach of promise has paid the pecuniary damages specified in the contract.

When a Pledge Is Given.

In case a pledge is given by either party to the other at the time when the promise to marry is made, as security for the payment of the damages that may be recovered for the breach of contract, it is necessary that the delivery of the pledge be accompanied by an express agreement specifying that, in case the contract is broken, the pledgee shall be entitled to a specific sum out of the proceeds of the sale of the pledge. If the party guilty of the breach of promise can not pay the penalty, recourse may be had to the surety, and if the latter is obliged to pay the damages, he may have recourse against his principal at any time in the future.

As stated at the beginning of this article, all these provisions are applicable only in case the promise of marriage has been reduced to writing, and the proper formalities have been complied with. If there have been merely oral promises with the understanding that the agreement in writing shall be executed, the parties are at liberty to retract at any time before the written agreement has been signed by the witnesses; and, in case of such retraction, no breach of promise in the technical sense occurs; the parties are not bound in any way, and are free from all the obligations and responsibilities of the contract.

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J. SR. D. W. A.

BREACH OF TRUST: Violation by fraud or omission of any duty lawfully imposed upon a trustee, executor, or other person in a position of trust. It is thus a branch of criminal law, and under this aspect will be considered in the present article.

Moral Basis.

Moral basis for the laws against breaches of trust may be found in such texts as: "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. xix. 11); "Thou shalt not withhold anything from [A. V., "defraud"; R. V., "oppress"] thy neighbor, neither rob him" (*ib.* 13); "Ye shall not afflict any widow, or fatherless child" (Ex. xxii. 21 [22]); "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy brother. . . . In like manner shalt thou do with his ass . . . and with any lost thing of thy brother's, which he hath lost and thou hast found" (Deut. xxii. 1, 3). In these texts may be found the germs of the law relating to the duties of bailees, trustees, and guardians; and in the law of trusts, the later Talmudic and rabbinical law was somewhat hampered in its logical development by the dominance of these ethical views. For instance, instead of compelling the guardian to render an account at the end of the term of his administration of the orphans' estate, the law required nothing of him except the delivery to the orphans of the balance of the estate in his hands. If they doubted the integrity of their guardian they could not compel him to account, but appealed to his religious sentiment. In such cases, instead of giving a legal account, he was required to take the rabbinical oath of purgation "that he had not stretched forth his hand unto the goods." And with this oath he was discharged (Maimonides, "Yad," Sheluḥin, ix. 1; Naḥalot, xi. 5, 12; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 93 1; 290, 17). There is no doubt that this appeal to the good faith of the guardian has resulted in the conscientious administration of orphans' estates under the Jewish law (Frankel, "Der Gerichtliche Beweis," pp. 64, 65).

The only Biblical laws on the subject of breach of trust are those in relation to bailees (see BAILMENTS).

As stated above, the trustee, at the end of the term of his administration, is not obliged to account. When orphans attain their majority, they are entitled to receive their inheritance; and the guardian, without accounting, gives them the balance of their estate left in his hands after his maintenance of them during their minority. If the guardian was appointed by the court, and the heirs have reason to suspect that he has been guilty of a breach of trust, he must take the oath of purgation. If he was appointed by the father of the orphans and is what in modern law would be called a testamentary guardian, he can not, in case of mere suspicion of malfeasance, be compelled to swear (Mishnah Giṭ. v. 4; "Yad," Naḥalot, xi. 5; Ḥoshen Mishpaṭ, 290, 16). Later authorities are of the opinion that, inasmuch as the testamentary guardian need not take the oath, he may be compelled to render an account (gloss to Ḥoshen Mishpaṭ, *ib.*); and if the guardian is appointed by the non-Jewish court, he must render an account of his trust "because that is their law" (*ib.* 17).

By analogy with the case of the guardian, all other

Oath of Purgation.

persons in positions of trust are obliged, at the end of their administration of the trust estate, to take the oath of purgation if suspected of having been guilty of a breach of trust. This applies to partners (at dissolution of the partnership); to those who rent farms, paying the rent with a portion of the products; to women having charge of their husbands' business; to a "son of the house" who manages the father's affairs (Mishnah Shebu. vii. 8; "Yad," Sheluḥin, ix. 1; Ḥoshen Mishpaṭ, 93, 1); to agents appointed to buy or to sell for their principals (*ib.* 93, 4; "Yad," Sheluḥin, ix. 5); and to the committee of an idiot or a deaf-mute (Ket. 48a; Yeb. 113a; "Yad," Mekirah, xxxix. 4; Naḥalot, x. 8; Ḥoshen Mishpaṭ, 290, 27). A son of the house, unless he really manages the father's estate, can not be compelled to take the oath to clear himself of a suspicion of breach of trust (Shebu. 48b), nor a guardian appointed by the father (see above), nor a woman who was not a guardian during her husband's lifetime and who had no charge of his business after his death (Mishnah Ket. ix. 6; "Yad," Sheluḥin, ix. 4).

Biblical sanction for employing the oath of purgation to clear the trustee of the charge of breach of trust is found in the text: "If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: an oath of the Lord shall be between them both that he hath not put his hand unto his neighbor's goods" (Ex. xxii. 9 [10] *et seq.*). The rabbinical reason for extending the oath to other persons standing in a fiduciary position is stated by Maimonides (*l.c.* 1) as follows: "Because these [various kinds of trustees] excuse themselves [for their breach of trust by the plea] that what they take of the property of the owner is due to them because they were doing business for him and were put to much trouble, hence the sages ordained that they were liable to take an oath to meet a charge of doubt [as to whether they had faithfully accounted for the property in their possession] so that they should perform all their duties in righteousness and good faith."

The oath of purgation was not administered unless the amount with which the trustee was charged exceeded the value of two silver meahs (Shebu. 48b). The predecessors of Maimonides decided that the heirs of a dead partner could not compel the surviving partner to take the oath, because they could not be certain as to the amount which the deceased suspected his partner of misappropriating. But Maimonides himself was of the opinion, following other authorities, that in such cases of doubt the heirs could compel the surviving partner to take the oath ("Yad," Sheluḥin, *l.c.* 3; followed in Ḥoshen Mishpaṭ, 93, 3).

Punishment.

The punishment for breach of trust on the part of a bailee guilty of theft is thus stated in the Bible: "Whom the judges shall condemn, he shall pay double to his neighbor" (Ex. xxii. 8 [9]). If he is guilty of lying or deceit concerning the bailment and swears falsely concerning it, "he shall restore it in the principal and add the fifth part more thereto . . . and shall bring his trespass-offering unto the Lord" (Lev. v. 24, 25 [vi. 5, 6]).

The distinction between the two cases is thus stated in the Mishnah (B. Ḳ. ix. 7, 8): If the bailee, upon being asked to account for the property entrusted to him, pleads that it is lost, and swears to it, and witnesses then prove that he himself consumed it, he must pay the value of the principal only; but if there are no witnesses and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring a trespass-offering. If he pleads that it was stolen from him and swears to it, and it is then proven that he himself stole it, he must double its value. If there are no witnesses, and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring the trespass-offering (for further details see BAILMENTS).

In those cases in which an oath of purgation cannot be imposed in spite of suspicious circumstances, the court may try to bring pressure to bear upon the bailee's conscience by proclaiming a general ban of excommunication on all persons who may be guilty of unlawful conduct in connection with the estate under consideration. This is implied in the Talmud where R. Ashi says, concerning the appointment of a guardian for orphans: "The court selects a man whose property is not under dispute, and who is of good repute and law-abiding, and who fears the ban of rabbinical excommunication, and gives him the money of the orphans to administer it" (B. M. 70a). It is clearly expressed by Alfasi (in Shebu. vii., end), Maimonides ("Yad," Sheluḥin, ix. 9), and Bet Joseph, citing R. Simon ben Adret (gloss to Ḥoshen Mishpaṭ, 290, 16).

If a bailee having the bailment in his possession, denies having it, and his deceit is proven, he is rendered incompetent to act as witness and to take an oath (B. Ḳ. 105b *et seq.*; Ḥoshen Mishpaṭ, 92; 294, 1). See BAILMENTS, EXECUTORS, FINDER OF PROPERTY, GUARDIAN AND WARD, OATHS, TRUSTS AND TRUSTEES.

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J. SR. D. W. A.

BREAD (Hebrew, "leḥem," occasionally "pat" [piece], from "pat leḥem" = piece of bread; Aramean, "rifta"): Bread was the principal article of food among the Hebrews, while meat, vegetables, or liquids served only to supplement the meal (Gen. xxv. 34, xxvii. 17; Ruth ii. 14; I Sam. xxviii. 24; Gen. xviii. 7).

Preparation of Bread.

Originally the ears of barley or wheat were simply roasted, and this primitive custom of using "ḳali" (parched corn, Ruth ii. 14; I Sam. xvii. 17) was retained for the offering of the firstlings (Lev. ii. 14, xxiii. 14; Josh. v. 11). The primitive bread of the Hebrew, as with all Bedouins, was unleavened and was called "maẓẓot" (unleavened cakes, Judges vi. 29; Gen. xix. 3); hence it was retained for the ancient Passover ritual as "the bread of affliction" (Deut. xvi. 3). The ordinary bread consisted of dough ("baẓeḳ") mixed with fermented dough ("se'or"), which raised the mass into "ḥameẓ" (soured bread), while in the "misheret" (kneading-trough, Ex. xii. 34, 39). The shape of the bread was round—therefore "kikkar leḥem," a circular loaf of bread (Ex. xxix. 23; Judges viii. 5), also "'uggah" (cake, Gen. xviii. 6; I Kings xix. 6); while "ḥallah" (Lev. viii. 26; Num. xv. 20) is probably a perforated or punctured cake, and "lebibah" (II Sam. xiii. 6) a folded or rolled cake. The bread was baked by women. It could be taken as food on a journey (Gen. xxi. 14; I Sam. ix. 7); when kept too long it became dry and moldy (Josh. ix. 5). The SHOWBREAD was kept for a whole week and then eaten by the priests, while the fresh bread was offered anew every Sabbath (Lev. xxiv. 8, 9; I Sam. xxi. 7).

In the time of Herod, bakers furnished the people with bread (Josephus, "Ant." xv. 9, § 2), if such did not already exist in the time of Jeremiah and Nehemiah (Jer. xxxvii. 21; Neh. iii. 19, xii. 38). The priests of Bet Garmo possessed special skill in baking the showbread, but were blamed for keeping their secret to themselves (Yoma iii. 11). In Talmudical times the housewife baked the bread for the week every Friday (Ta'an. 24b, last line; see BAKING).

Figurative Use of "Bread."

"Bread" is often used in the Bible for food in general, as in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread" (compare Gen. xxxix. 6, xlvii. 12; Ex. xxiii. 25; Lev. xxi. 8; Num. xix. 9; Job xxiv. 5; Ps. cxlvii. 9 [A. V. "food"]; I Sam. xx. 24 *et seq.*; Prov. vi. 8; Isa. lxv. 25 [A. V. "meat"]); but as a rule "leḥem" denotes bread, while in the Arabic it signifies meat. In Ex. xvi. 8 and I Kings xvii. 6 it is contrasted with "basar" = flesh. It is the "food" which comes forth from the earth (Ps. civ. 14; Job xxviii. 5; Isa. xxx. 23, lv. 10), and, being solid, sustains (A. V. "strengtheneth") man's heart (Ps. civ. 15; Judges xix. 5 [A. V. "comfort"]), thus becoming a "staff of bread" (Lev. xxvi. 26; Ezek. iv. 16) or "stay of bread" (Isa. iii. 1), the "breaking" of which means famine. On the other hand, "fulness of bread" (Ezek. xvi. 49), or "fatness of bread" (Gen. xlix. 20) is plenty. Giving or breaking bread to the hungry (Isa. lviii. 7; Ezek. xviii. 7; Prov. xxii. 9) is charity; to withhold it from the hungry (Job xxii. 8) is inhuman. To invite the stranger to eat bread and to prepare it for him quickly is hospitality (Ex. ii. 20; Gen. xviii. 5), the lack of which meets with due punishment (Deut. xxiii. 4; Judges viii. 15). The seed of the righteous shall not "beg bread" nor "be in want of bread" (Ps. xxxvii. 25, cxxxii. 15; Isa. li. 14), whereas the children of the wicked "shall not be satisfied with bread" (Job xxvii. 14; compare I Sam. ii. 36; II Sam. iii. 29). Abstinence from "bread" signifies fasting (II Sam. iii. 35).

A special benediction was instituted for bread: "Blessed be He who bringeth forth food out of the earth," after Ps. xiv. 14 (Ber. vi. 1). The one who presided at the table broke the bread and said the blessing (Ber. 46a; Matt. xiv. 19, xv. 36, xxvi. 26 *et seq.*; Acts xxvii. 35); and where three ate together, grace was also said in common (Ber. 50a). Divine blessing rested on the bread which Sarah baked, for she was careful to guard the dough against Levitical impurity (Gen. R. lx.). There is, however, a mark of divine favor in every piece, for when Adam heard the words: "Thou shalt eat the herbs of the field" (Gen. iii. 18), he shed tears and said: "O Lord of the Universe, must I and my ass eat out of the same manger?"; but when God said: "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19), he felt relieved (Pes. 118a). The manna, or "the bread from heaven," was typical of the daily bread received by man from the hand of God; even the sweat of labor was not wanting in the former (Mek., Beshallaḥ, Wayassa', 2 and 3). "He who, having bread in his basket, still says, 'What shall we eat to-morrow?' is one of those of little faith," says R. Eliezer of the first century (Soṭah 48b), a saying corresponding with that of Jesus: "Take no thought for your life what ye shall eat" (Matt. vi. 25–30), and the prayer: "Give us this day our daily bread" (vi. 11; compare Ber. 29b).

Blessing of the Daily Bread.

Simeon ben Yoḥai said: "A loaf of bread and a rod were handed down from heaven tied together as if to say: If ye observe the Law, there will be the loaf of bread for you to eat; if not, there will be the rod for you to be punished with" (Ber. 29b). Bread with salt, the poor man's food (Ber. 2b), should be sufficient for the student of the Law (Abot vi. 4); of him it is said, "The Lord will bless thy bread" (Ex. xxiii. 25; B. Ḳ. 92b). He should be satisfied even with barley-bread (Shab. 140b). However, bran-bread is not so nourishing as fine wheat-bread (Pes. 42a), which feeds the intellect. "The tree of knowledge Adam ate of was wheat," says R. Judah (Sanh. 70b). It is best eaten with some other kind of food. "The Babylonians who eat bread together with pastry are fools" (Beẓah 16a). "Herbs together with bread promote the appetite" ('Er. 140b).

Treatment of Bread.

Bread should be treated with special regard. Raw meat should not be placed upon it, nor an overflowing wine-cup be allowed to spoil it; it should not be thrown across the table nor used to hold up any other thing (Ber. 50b; Mas. Derek Ereẓ. viii.). There is an evil spirit of poverty by the name of Nibbul ("bread-spoiler"), who has power over him who spoils bread; and there is a good spirit by the name of Naḳid ("cleanliness"), who blesses him with plenty who lets not crums of bread lie on the ground (Pes. 111b; Ḥul. 105b).

It was considered improper to hang up bread in a basket. "He who hangs his bread-basket hangs his support," was the common saying (Pes. 111b); however, to have bread in his bread-basket lessened one's hunger (Yoma 74b). "Eat thou not the bread of him that hath an evil eye" (Prov. xxiii. 6).

Whenever Rab Huna broke (or folded) bread for the meal, he first opened his door and said, "Let every one in need come and eat" (Ta'an. 20b). The virtuous woman of the Bible does not eat "the bread of idleness" (Prov. xxxi. 27), and in Talmudical times she broke her bread to the poor (Ta'an. 23b). Micah, the idolater (Judges xvii.), provided the poor on the road with bread, and was therefore not counted among those who have no share in the world to come (Sanh. 103b). The men of Sodom passed a law not to give bread to the needy, and when one maiden, moved to compassion, handed some in a jar to the poor, her countrymen on discovering it besmeared her body with honey, and placed her thus upon the roof, where bees came and stung her to death, and her cry "made the sin of Sodom and Gomorrah very grievous before the Lord" (Sanh. 109b, after Gen. xviii. 20). "He who does not leave some crums of bread for the poor deprives himself of God's blessing; but he must not leave them to a 'guardian spirit,' after the fashion of the heathen" (Sanh. 92a). During the Middle Ages the Jew took an oath by "the bread from God" (Tendlau, "Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit," p. 105).

"Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. xi. 1), is illustrated in Ab. R. N. iii., ed. Schechter, p. 17, and in Eccl. R., by the story of a man who suffered shipwreck and was saved by a spirit appearing to him personifying his charities; other similar stories are given in Eccl. R. A more drastic illustration is given by a story reproduced by Dukes' "Rabbinische Blumenlese," 1844, p. 73, from Diez, "Denkwürdigkeiten von Asien," i. 106, quoting Cabus. A man, in order to test the truth of this verse, cast each day into the water several hundred loaves with his name printed thereon. They reached the son of Calif Mutawakkil of Bagdad, who, while bathing, had become imprisoned beneath a rock and remained there for seven days, feeding on these loaves, no one knowing where he was until he was discovered by a diver. Of course, the man who had thus saved the prince from starvation was richly rewarded.

E. G. H. K.

BRÉAL, MICHEL JULES ALFRED: French philologist; born of French parentage at Landau, Rhenish Bavaria, March 26, 1832. He received his education at Weissenburg, Metz, and Paris. In the last-named city, after his studies at the Lycée Louis-le-Grand were completed, he entered the Ecole Normale. He continued his studies at Berlin under Albrecht Weber and Franz Bopp, the founder of the science of comparative grammar. Returning to France in 1859, Bréal became professor at the Lycée Louis-le-Grand and afterward an assistant in the department of Oriental manuscripts at the Bibliothèque Impériale, Paris, where he succeeded Ernest Renan and remained until chosen in 1866 to fill the chair of comparative grammar at the Collège de France, the duties of which he had already discharged for two years. In 1863 he had presented two theses to the Faculté des Lettres of Paris, "Hercule et Cacus" and De Nominibus Persicus apud Scriptores Græcos," to obtain the title of *Docteur et Lettres.* When the Ecole Pratique des Hautes Etudes was founded in 1868, Bréal became director of the section of comparative grammar, and seven years later (1875) was elected a member of the Académie des Inscriptions et Belles-lettres. From 1879 to 1888 he was inspector-general of higher education; and the rank of officer of the Legion of Honor was conferred on him in 1881. He has been commander since 1888.

Bréal did not confine his energy to comparative linguistics, but has written (in the "Revue des Deux Mondes") on comparative mythology and pedagogy, as well as on subjects of more general interest. As a linguist he follows his old teacher Bopp, whose comparative grammar he translated under the title "Grammaire Comparée des Langues Indo-Européennes," 5 vols., Paris, 1867–78. This work, to which the translator added valuable introductions and notes, is somewhat remarkable as being one of the few instances in which a translation, rather than the original text, is generally regarded as the standard of reference. Like many scholars of Latin Europe, Bréal has devoted his attention rather to the psychological than to the mechanical side of linguistics. This trend of his thought is clearly shown by his articles, "Les Lois Intellectuelles du Langage, Fragment de Sémantique," in "Annuaire de l'Association des Etudes Grecques," 1883; "Comment les Mots Sont Classés dans Notre Esprit" ("Comptes Rendus de la Séance Annuelle de l'Institut," 1884); and most of all by his last important work, the "Essai de Sémantique" (Paris, 1897; 2d ed., 1899; also translated into English by Mrs. Henry Cust, London, 1900), in which he sets forth the science of the development of different significations possessed by a word.

Michel Bréal.

In the individual languages of the Indo-Germanic group Bréal's work has been more particularly in the Greek and Italic dialects. It will suffice to mention his paper "Sur le Déchiffrement des Inscriptions Cypriotes," in the "Journal des Savants," 1877; his work on the Euguvine Tablets, published with texts, translations, and notes as a volume of the "Bibliothèque de l'École des Hautes Études" (Paris, 1877); and his "Dictionnaire Étymologique Latin" (Paris, 1885), written in cooperation with Anatole Bailly, who was also joint author with him in his "Leçons de Mots: les Mots Latins" (1881–82); while L. Person assisted him in the preparation of "Les Mots Grecs" (1882). He has done little work in languages outside the Indo-Germanic group; his brief note on an "Inscription Etrusque Trouvée à Carthage," in the "Journal des Savants," 1899, being almost his only study in this category.

Bréal has also contributed much to comparative religion. In 1862 he published a memoir, "Etude des Origines de la Religion Zoroastrienne," which was crowned by the French Institute; and in his "Hercule et Cacus," which first appeared in the following year, he sought to show the value of linguistics in the solution of problems of comparative mythology. His study, "Sur le Mythe d'Œdipe," in the "Revue Archéologique," 1863, was an attack on the symbolic mythologists by an adherent of the analogical school.

Of Bréal's contributions to pedagogics, his essays, "Quelle Place Doit Tenir la Grammaire Comparée dans l'Enseignement Classique?" (1872), "De l'Enseignement des Langues Anciennes" (1890), "La Réforme de l'Orthographie Française" (1890), and

"Quelques Mots sur l'Instruction Publique en France" (1872; 3d ed., 1881), as well as his "Excursions Pédagogiques" (1882), are especially noteworthy. Bréal's briefer contributions on linguistic subjects have appeared chiefly in the "Mémoires de la Société de Linguistique," of which he has been the secretary since 1867. He has published but one paper outside of France, a contribution "On the Canons of Etymological Investigation," in the "Transactions of the American Philological Association," 1893. Twelve of his briefer essays have been reprinted in his "Mélanges de Mythologie et de Linguistique" (Paris, 1877; 2d ed., 1882).

Bibliography: De Gubernatis, *Diz. Biog.* s.v.; Vapereau, *Dict. Univ. des Contemporains*, s.v.

S. L. H. G.

BREASTPLATE: A rendering of the Hebrew "shiryon" or "siryon," which would be more correctly translated "coat of mail" or "cuirass." The kings of Israel used in warfare (I Kings xxii. 34) such body-protectors as were in vogue among their neighbors (compare Goliath's "coat of mail," I Sam. xvii. 5). The character of this piece of armor, as seen on the monuments of Egypt, Assyria, and later in Rome, would indicate that it was a coat of various lengths, often, if not always, made of overlapping plates of metal (compare I Sam. xvii. 5; Deut. xiv. 9). It protected the breast and the back, and in some cases reached as far down as the knees. In certain passages (for example, II Chron. xxii. 14; Neh. iv. 16) the exact character of the armor specified can not be determined. It may be that some such piece of armor served the illustrative purpose of the Prophet Isaiah (lix. 17) and of the apostle Paul (Eph. vi. 14).

J. JR. I. M. P.

BREASTPLATE OF THE HIGH PRIEST "hoshen").—**Biblical Data:** A species of pouch, adorned with precious stones, worn by the high priest on his breast when he presented in the Holy Place the names of the children of Israel. The etymological significance of the Hebrew word is uncertain, but the directions for the making of the breastplate, in Ex. xxviii. 13-30 and xxxix. 8-21, are sufficiently clear.

This breast-piece was to be made in part of the same material as the Ephod. The directions specify that it was to be made "of gold, of blue, and of purple, and of scarlet, and of fine twined linen" (Ex. xxviii. 15). "Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof" (*ib.* xxviii. 16); thus before it was doubled it was a cubit long and a half-cubit wide. On the front face of this square were set, in four rows, twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel. These jewels in gold settings were (Ex. xxviii. 17-19): in the first row, "a sardius [margin, "ruby"], a topaz, and a carbuncle [margin, "emerald"]"; in the second row, "an emerald [margin, "carbuncle"], a sapphire, and a diamond [margin, "sardonyx"]"; in the third row, "a jacinth [R. V.: margin, "amber"], an agate, and an amethyst"; and in the fourth row, "a beryl [margin, "chalcedony"], and an onyx [margin, "beryl"], and a jasper." The exact identification and the order of these stones, as well as the tribe represented by each, are matters of speculation. The breastplate was worn over and fastened to the ephod. It hung over the breast of the wearer, and was secured to the shoulders of the ephod by gold cords (or chains). These cords of "wreathen work," tied in the gold rings at the top corners of the outer square of the breastplate, were fastened to ouches on the shoulder-pieces of the ephod. The lower part of the breastplate was fastened to the ephod at some point below the shoulders by a blue ribbon, which passed through gold rings at the lower corners of the inner square. As well as being a means of securing in its place this most important portion of the dress of the high priest, these fastenings formed a brilliant decoration. The term "breastplate of judgment" (Ex. xxviii. 15, 29, 30) indicates that the name was given to this portion of the priestly dress because of its use in connection with the mysterious Urim and Thummim.

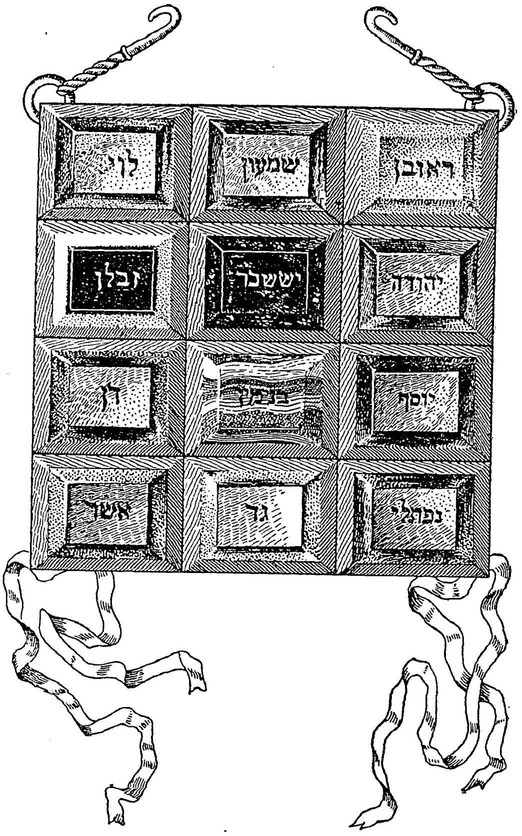

Breastplate of the High Priest.

Bibliography: Commentaries on *Exodus*; Neumann, *Die Stiftshütte*, 1861, pp. 150-159; Ewald, *Antiquities*, p. 390; Nowack, *Archäologie*, ii. 119.

J. JR. I. M. P.

——**In Rabbinical Literature:** The Rabbis explain that the breastplate of the high priest is called in Scripture חשן משפט ("breastplate of judgment") because it was intended to work atonement for errors in pronouncing judgment (Zeb. 88b; Yer. Yoma vii.

44b; compare also Targ. Yer. to Ex. xxviii. 15; Philo and the Septuagint have instead of משפט the Greek λόγιον or λογεῖον, which example Rashi follows in the passage to Ex. *l.c.*, translating משפט by "raisonnement"; similarly also Tobiah b. Eliezer, in Leḳaḥ Ṭob on the passage). Aaron and his successors wore the breastplate on the heart (Ex. xxviii. 29) as a reward, because Aaron was "glad in his heart" (Ex. iv. 14) when Moses returned to Egypt, and was not envious because his younger brother was chosen by God to deliver Israel (Shab. 139a; Ex. R. iii., end).

According to the Talmud, the breastplate was made of the same material as the ephod and in the following manner: The gold was beaten into a leaf and cut into threads; then one golden thread was woven with six azure (תכלת) threads, and another golden thread with six purple (ארגמן) threads, and similarly with the scarlet wool (תולעת שני) and the byssus. Thus there were four combinations of sixfold threads, with one golden thread woven through each; and, when these were twisted together the strand consisted of twenty-eight threads (Yoma 71b). The breastplate was fastened to the ouches (משבצות) of the ephod by means of threads of woven gold, passed through rings attached to the right and left of the upper part of the ephod. Furthermore, two rings were attached to the lower ends of the breastplate, from which azure cords passed through two rings at the lower points of the two shoulder-bands of the ephod, where they joined the girdle; so that the lower part of the breastplate was connected with the girdle of the ephod, and could neither slide up nor down, nor be detached (Rashi to Ex. xxviii. 6, in many editions also at the end of Ex.; Maimonides, "Yad," Kele ha-Miḳdash, ix. 6–9).

The Stones of the Breastplate.

The twelve precious stones with which the breastplate was decorated contained the names of the twelve tribes; each name being fully engraved on one stone, in order that, when the high priest came before Him, God might be mindful of the piety of the patriarchs (Ex. R. xxxviii. 8; Lev. R. xxi. 6). No chisel was to touch the stones, nor was it permitted to mark the names of the twelve patriarchs on the stones by means of paint or ink. The engraving was done by means of the SHAMIR, which was placed on the stone, and had the marvelous power of cutting it along the lines of the letters of the proper names, which were first traced with ink (Soṭah 48b). In addition to the names of the twelve tribes, the stones also contained, at the head, the names Abraham, Isaac, and Jacob, and at the end the words: [כל אלה] שבטי ישורן "[all these are] the tribes of Jeshurun" (Yoma 73b, where the first two words are not found, while Yer. Yoma vii., end, 44c has them, and also ישראל instead of ישורון.; Maimonides, *l.c.* 7, seems to have used a source differing both from Bab. and Yer., as his version has the words שבטי יה ="tribes of God"). These words could not be omitted from the breastplate, since the whole Hebrew alphabet had to be included, in order that, on consulting the Urim and Thummim, the high priest might be enabled to form words from the different colors of the individual letters on the stones of the breastplate, and hence might be able to answer questions put to him (Yoma, *l.c.*).

Order of the Names on the Stones.

Even in early times there were various opinions on the order of the names of the twelve patriarchs on the stones; and Baraitas existed that discussed the matter. The latter, however, have evidently been lost; for the opinions therein contained are known only through quotations found in the early authors. A Baraita, quoted by Tobias b. Eliezer in his work "Leḳaḥ Ṭob" on Ex. xxviii. 10, says that the order corresponded to that given in Ex. i. 2–4, except that Zebulun was followed by Dan, not by Benjamin, and that the last two names were Joseph and Benjamin (compare Soṭah 36a, b). This corresponds in part with the order in Num. R. ii. 7, except that there Gad precedes Naphtali; while Ex. R. xxxviii. 8 and Targ. on Cant. v. 14 correspond with the above-mentioned Baraita. According to the Targ. Yer. on Num. ii. 2 *et seq.*, however, the names on the stones of the breastplate followed in the same sequence as that observed by the tribes when marching in the wilderness (Num. ii. 2–21). Targ. Yer. on Ex. xxviii. 17 *et seq.* agrees with Josephus ("Ant." iii. 7, § 5) in saying that the names of the twelve patriarchs followed in the sequence of their ages, while Maimonides (*l.c.*) and Tobias b. Eliezer (*l.c.*) assert that the names of the patriarchs were engraved on the first stone and the words כל אלה וכ on the last, Baḥya b. Asher and Hezekiah b. Manoah say, in their commentaries on Ex. *l.c.*, that each stone contained only six letters, selected from the name of the respective tribal-patriarch, together with one or more letters of the names of the three national patriarchs or of the words שבטי ישורן. Hence the letters on the whole of the stones numbered seventy-two, corresponding with the number of letters in the SHEM HA-MEFORASH. Compare EPHOD, PRECIOUS STONES, and URIM AND THUMMIM.

BIBLIOGRAPHY: *Beër ha-Golah* (anonymous work, Mayence, 1877), pp. 93–102: A. Epstein, *Mi-Ḳadmoniyot ha-Yehudim*, pp. 83–90; Abraham Portaleone, *Shilte ha-Gibborim*, pp. 44a–49b.

J. SR. L. G.

BREATH. See SOUL; SPIRIT.

BRECHER, ADOLPH: Austrian physician; born at Prossnitz, Moravia, in 1831; died at Olmütz April 13, 1894. He was the son of the physician Gideon Brecher. Adolph Brecher, after attending the gymnasia at Presburg and Prague, studied in Nikolsburg and at the University of Prague, where he devoted himself first to Jewish studies, then to the study of medicine. In 1859 he took up his residence at Olmütz, and practised as a physician there until his death.

Brecher was popular and respected as a general practitioner and as a consummate master of diagnosis. He was physician for all railroads with terminals at Olmütz. Moreover, he took an active and useful part in the public affairs of the city, serving for twenty years as director of the German Association (Deutscher Verein), and sharing in the management of the musical society. The Jewish community at Olmütz chose him as their vice-president for more than a quarter of a century, and the Jewish community at Prossnitz made him an honorary member in recognition of his many services.

Brecher had a noble and richly endowed temperament; he was a clear thinker, a brilliant speaker, and a sympathetic poet full of sparkling humor and deep earnestness. He spoke and wrote in several languages, and developed a prolific and many-sided literary activity. Among his publications are: a book of riddles, "Sphynx," signed "A. B."; and later some collections of humorous poems, of which the following met with greatest favor: "Bunter Kram"; "In Müssigen Stunden," Berlin, 1890; and "Im Schaukelstuhle," Berlin, 1891. He contributed largely to the "Fliegende Blätter" of Munich. In his later years he was permanent collaborator of "Humoristische Deutschland," edited by Julius Stettenheim; "Berliner Wespen," edited by the same; and "An der Blauen Donau," Vienna. In addition to his contribution of poems to these three publications he made a number of translations into German. From the Hungarian he translated Petöfi's poems; from the Czech, Vrchlicky's; and he enriched Jewish literature by an excellent poetical rendition of the Psalms into German, "Die Psalmen Metrisch Uebersetzt," Vienna, 1862. He also revised and published the book his father left unfinished on the proper names found in the Bible, "Eleh ha-Ketubim be-Shemot," Frankfort, 1877.

S. E. N.

BRECHER, GIDEON (GEDALIAH B. ELIEZER): Austrian physician and author; born at Prossnitz, Moravia, Jan. 12, 1797; died there May 14, 1873.

Brecher, who was the first Jew of Prossnitz to study for the medical or any other profession, attained the degree of master of surgery and obstetrics in Budapest in 1824, and the doctor's degree from the University of Erlangen in 1849, with the thesis "Das Transcendentale, Magie und Magische Heilarten im Talmud," Vienna, 1850. His fame in Jewish literature rests principally on this work and upon his lucid commentary on the "Cuzari" of Judah ha-Levi, which appeared with the text in four parts (Prague, 1838–1840). Brecher's correspondence with S. D. Luzzatto about this commentary is published in part in the second volume of the work itself, and in part in Mendel Stern's "Kokebe Yizḥaḳ" (v. 28–34, vi. 95–100, vii. 77–80). The commentary is modern in its tone; and in the preface the author openly states that he attempts to explain metaphysical questions in the light of modern philosophy, and he is not afraid to criticize axioms or formulas which were accepted at the time of the author of the "Cuzari," but were shaken or rejected by later researches. He also utters the opinion, bold for his time, that philosophy is the best check to religion, preventing it from degenerating into superstition and idolatry.

In addition to many contributions to scientific and literary periodicals and collections, and some important "Gutachten" (expert opinions) on social and religious questions submitted to him by imperial and local government officials, Brecher is the author of a monograph on circumcision, "Die Beschneidung der Israeliten," etc., Vienna, 1845, with an introduction by R. Hirsch Fassel of Prossnitz, and an appendix on "Circumcision Among the Semitic Nations," by M. Steinschneider, who is a nephew of Brecher. Brecher also wrote "Die Unsterblichkeitslehre des Israelitischen Volkes," Vienna, 1857, of which a French translation appeared in the same year by Isidore Cahen; and "Eleh ha-Ketubim be-Shemot," a concordance of Biblical proper names, part of which was revised and published after his death by his son Adolph Brecher.

Bibliography: M. Duschak, *Gideon Brecher, eine Biographische Skizze*, Prossnitz, 1865; *Allg. Zeit. des Jud.* xxxvii. No. 25; *Der Orient*, 1840, pp. 45 *et seq.*; Brüll's *Jahrb.* iii. 192, 193; Bodek, *Jeschurun*, Zolkiev, 1844.

S. P. Wi.

BREGENZ. See Tyrol.

BREGMAN, ELIEZER B. MOSES: Russian financier and philanthropist; born in Indura (commonly called by Russian Jews "Amdur"), government of Grodno, in 1826; died in Teplitz, Bohemia, Sept. 3, 1896. He was a prominent business man of Grodno, where he settled early in life, and was known over Russia as the farmer of the Korobka (meat-tax) in many of the large cities of the empire. The government rewarded him for his various business enterprises and charities with a gold medal and with the title of hereditary honorary citizen. He spent more than 100,000 rubles for charitable institutions.

Bibliography: *Luaḥ Aḥiasaf*, 5658 (1897–98), pp. 317–318; E. Ephrati, *Dor we-Dorshaw*, Wilna, 1889, pp. 58–59.

H. R. P. Wi.

BREIDENBACH, MORITZ WILHELM AUGUST: German jurist; born at Offenbach-on-the-Main Nov. 13, 1796; died at Darmstadt April 2, 1857. He first attended the gymnasium at Frankfort, and then the University of Heidelberg, from which he was graduated in 1817 as LL.D. After a supplementary course at Göttingen he began the practise of law at Darmstadt in 1820. In 1831 he became counselor of the treasury in the Ministry of the Interior, and in 1836 counselor of the cabinet, in which capacity he officiated as commissioner of the Hessian government in the Landtag. He became a member of the council of state in 1848, but was compelled to resign this office upon the outbreak of the Revolution. He was recalled, however, in 1849 as chief counselor of education, which position he held until his death. Breidenbach displayed exceptional ability in every capacity, whether as a jurist, official, or popular representative. But he was frequently opposed by those who admired his learning, because of his pronounced monarchical views. He was the principal author of the penal code of Hesse, and actively participated in framing the "Allgemeine Deutsche Wechsel- und Handelsrecht." His principal literary work is his commentary on the Hessian legal code. He was the son of Wolff Breidenbach.

Bibliography: *Allgemeine Deutsche Biographie*; Le Roi, *Evangelische Judenmission*, p. 229.

S. J. So.

BREIDENBACH, WOLF: German court agent and champion of Jewish emancipation; born in the village of Breidenbach, Hesse-Cassel, 1751;

died in Offenbach Feb. 28, 1829. He went to Frankfort-on-the-Main as a poor boy, and for a time was a baḥur, being supported by others while he studied Talmud and rabbinical literature. He also secretly acquired the knowledge of Neo-Hebrew, German, and some scientific subjects, besides being the best chess-player in the town. This accomplishment attracted the attention of a wealthy nobleman, who was so impressed by the young Talmudist's intelligence and honesty that he entrusted him with the management of his financial affairs. Breidenbach proving himself astute and trustworthy, his employer lent him a large sum of money, with which he embarked in the banking and in the jewelry business. He prospered, and gained the confidence of the small German princely courts with which he had business, becoming "Hoffaktor" of the elector of Cassel, and "Kammeragent" of the prince of Isenburg, besides holding similar positions under the rulers of various other principalities.

Breidenbach used his wealth and influence to benefit his oppressed coreligionists. His untiring efforts to abolish the Jewish "Leibzoll"—an obnoxious toll which Jews had to pay on entering towns where they did not dwell or had no special privileges—place him among the foremost champions of Jewish emancipation. He effected its abolition in Isenburg April 25, 1803, and in Homburg Nov. 1 of the same year. Aschaffenburg, Schönberg, and finally Frankfort itself (Aug. 24, 1804) abolished the toll through his exertions; and the princely courts of Nassau-Usingen, Nassau-Weilberg, Löwenstein, Wertheim, Leiningen, as well as the court of Ehrbach, followed their example. In some cases Breidenbach acted as the syndic or attorney for various Jewish communities. He made an unsuccessful effort to induce the Diet of Ratisbon to abolish by a single act the "Leibzoll" in all the German states, and only succeeded in having it abrogated in that city itself and in Darmstadt (Jan. 19, 1805).

Breidenbach was the friend and protector of the grammarian and publisher Wolf Heidenheim of Rödelheim, and is said to have translated several hymns for Heidenheim's German edition of the Maḥzor.

He had three children: one daughter, Sarah, who married Abraham Gans of Cassel, and two sons, Moritz and Isaac (Julius), both of whom embraced Christianity after his death. The first was a grand-ducal "Ministerialrath," the second became ambassador in Stuttgart.

Bibliography: Grätz, *Gesch. der Juden*, xi. 230 *et seq.* and note 5; M. Silberstein, in *Zeitschrift für Gesch. der Juden in Deutschland*, v. 126, 335; Ersch and Gruber, *Encyc.* s.v. *Juden*, p. 92, and *Judenemancipation*, p. 269; M. Friedländer, *Geschichtsbilder aus der Nachtalmudischen Zeit*, iv. 25 *et seq.*, Brünn, 1887.

s. P. Wi.

BREIER, EDUARD: Austrian writer; born at Warasdin in Croatia Nov. 3, 1811; died at Zaiwitz near Znaim, Moravia, June 3, 1886. His first novel, "Der Fluch des Rabbi," published in 1840, was written in eleven days, during his furlough while an artilleryman. This work at once brought him into prominence and caused him to decide to become a journalist and a writer of fiction. He assumed charge of the "Prager Zeitung," which he continued to edit until the paper was suppressed in 1848. He then settled in Vienna, where he soon became a popular writer of Jewish and Austrian tales. His Jewish novels, in addition to the one mentioned, were: "Die Sendung des Rabbi," "Die Sabbathianer," and "Alt- und Jung-Israel." He wrote many tales dealing with Austrian history, which are strikingly national in sentiment, the most characteristic among them being perhaps "Wien und Rom" and "Kaiser Joseph."

Bibliography: *Jüdisches Athenæum*, p. 30, Leipsic, 1851.

s. A. M. F.

BREITENSTEIN, MAX: Austrian writer and translator; born at Iglau, Moravia, Nov. 10, 1855. He attended the gymnasium of his native city and the University of Vienna. In 1876 he turned to journalism and founded the weekly "Alma Mater," which he conducted till 1881. Breitenstein compiled: "Akademischer Kalender der Oesterreichischen Hochschulen"; "Kommersbuch der Wiener Studenten," 1880, 3d ed. 1890; "Sammlung der Bedeutendsten Reden des Oesterreichischen Parlaments." He is also the author of several pamphlets, essays, humoristic sketches, and of translations from the English, and was the editor of the "Wiener Correspondenz" and the "Allgemeine Juristen-Zeitung."

Bibliography: Eisenberg, *Das Geistige Wien*, i. 52.

s. M. B.

BREITHAUPT, JOHN FREDERICK: Christian Hebraist and rabbinical scholar at the beginning of the eighteenth century; aulic councilor to the emperor and to the duke of Gotha. He produced an elaborate edition of Yosippon with a Latin version, under the title "Josephus Gorionides" (Gotha, 1707). The detailed subject-index at the end still renders it of value for reference. A still

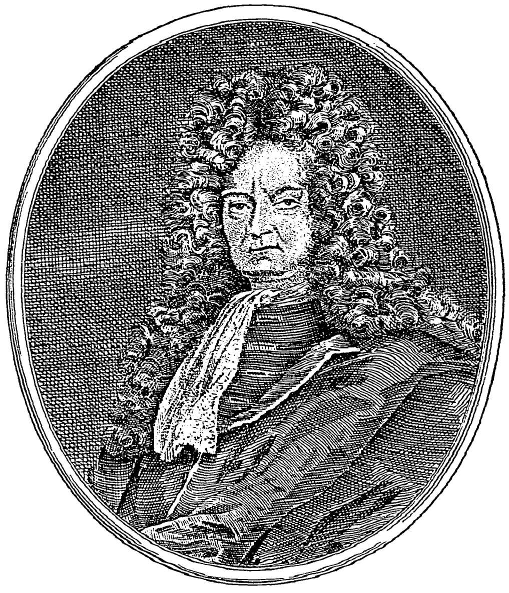

John Frederick Breithaupt.
(From Breithaupt's "Rashi.")

greater exploit was his Latin translation of the commentary to the whole Bible of Rashi, whom he calls "Jarchi," which work appeared in three thick volumes (Gotha, 1710-13). Breithaupt takes note of the various readings of Rashi's text; and, on the whole, produced a version of considerable accuracy, considering the circumstances under which he wrote.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 1096 (who declares his ignorance of any details of this writer); Steinschneider, *Cat. Bodl.* No. 4625.

T. J.

BREMEN: Free city of the German empire; remarkable as one of the places where few Jews have ever dwelt. A baptized Jew, Paulus, is said to have taught alchemy there to Archbishop Adalbert about the middle of the eleventh century. Reference is also made to the Jew Ludbert in 1324. Even the Jews traveling through Bremen were hampered in their movements. They could remain in the city only one night, and had to report to the burgomaster, and to pay the Jews' tax. Only during the "Freimarkt" were they allowed to stay longer and to do business; and for this privilege they had to pay a special tariff. From the sixteenth century, when many of their coreligionists were settling in the districts of Hanover, the Jews made frequent attempts to obtain permission to live in Bremen. Individual Jews were often expelled.

In the beginning of the nineteenth century Bremen, and also certain villages, received some Jewish inhabitants; but they, too, were expelled in 1803 on complaints of the merchant gild of the city. About thirty families settled in the city during the French occupation (1811-13), a period most favorable to the Jews. But these also were banished after the year 1814 in consequence of the Vienna convention, though their expulsion was not totally effected until six years later.

The citizens became more tolerant after 1848, in which year a small Jewish community was founded. In 1864 it numbered only 179 persons in the city and 255 in the whole district of Bremen, or 2 per cent of the entire population. At present (1902) there are 947 Jews in the city and 1,057 in the district. M. Levinger is preacher of the community. The synagogue was inaugurated Sept. 13, 1876. Dr. Leopold Rosenak was chosen rabbi in 1896.

BIBLIOGRAPHY: *Zeit. für Deutsche Culturgesch.* new series, 1872, pp. 74 *et seq.*

K. A. F.

BRENZ, SAMUEL FRIEDRICH: Anti-Jewish writer; born at Osterburg, Bavaria, in the latter half of the sixteenth century; date and place of death unknown. He was converted to Christianity in 1610 at Feuchtwangen, and wrote "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent's Skin Stripped), in which he bitterly attacked his former coreligionists, whom he accused of hating "the most pious and innocent Jew, Jesus Christ," and in which he denounced their religious literature. This book, divided into seven chapters, appeared at Nuremberg in 1614, 1680, and 1715.

Against him Solomon Ẓebi Hirsch of Aufhausen (not Offenhausen nor Ufhausen) wrote "Der Jüdische Theriak" (The Jewish Theriak or Antidote), Hanau, 1615. For the use of Christians as well as Jews he had it printed in German and in Hebrew, and the work was successful in refuting the false accusations of Brenz. A new edition of the "Theriak" appeared at Altorf in 1680, and a Latin translation by Johann Wülfer, together with the Schlangenbalg, was published at Nuremberg in 1681.

Wülfer strongly defended the Jews against Brenz, whose crass ignorance, hatred, falsehood, and pernicious fanaticism, as well as his plagiarism of Pfefferkorn, he exposed. A Hebrew translation under the title "Ha-Yehudim," by Alexander ben Samuel, is extant in manuscript in the library of the University of Leyden.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1846, pp. 340-342; Fürst, *Bibl. Jud.* i. 131, iii. 46, 537; Steinschneider, *Cat. Bodl.* cols. 805, 2379, 2734; Wolf, *Bibl. Hebr.* i., Nos. 576, 2131.

D. S. MAN.

BRESCH or BRES, JUDAH LÖW BEN MOSES NAPHTALI (Paulus Æmilius?): Translator of the Pentateuch into Judæo-German; lived in Germany in the sixteenth century. He is known only from De Rossi (s.v. "Guida Figlio di Mose Naftali Bres"; Hamberger, s.v. "Bress"), who credits him with the translation which first appeared in Cremona in 1560 and was reprinted in Basel in 1583, and which, besides the Pentateuch, contains a translation of the Hafṭarot and the five Megillot with extracts from Rashi's commentary. But the preface to the translation states plainly that it is the work of Paulus Æmilius, a converted Jew residing in Rome; it seems probable therefore that this was the name assumed by Bresch after his conversion, although Steinschneider ("Sitzungsberichte der Phil.-Philol. K. der K. Bayerischen Akademie der Wissenschaften," 1875, part 2, p. 185) says that the former Jewish name of Paulus Æmilius is not known. Fürst, who probably had no other source than De Rossi, knows only of Bresch, but the more critical Benjacob expresses some doubt on the matter. According to some authorities, the translation was reprinted in Basel in 1603, and in Prague in 1610, and there is also a quarto edition without date, which appeared in Augsburg. The translation is said to follow closely that of Elias Levita, which first appeared in 1544.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 131, ii. 81; Benjacob, *Oẓar ha-Sefarim*, p. 635; *Monatsschrift*, xxv. 362 *et seq.*; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 10-18, Leipsic, 1882.

G. P. WI.

BRESCIA (Hebrew, בּרישה): City and province of Lombardy, Italy. The Jews first settled there during Roman times. A commemorative stone, dating from the fifth century, probably comes from a synagogue. In the Middle Ages definite information concerning the settlement of the Jews in Brescia dates from the period of the Venetian rule over the cities of Lombardy, beginning in 1426.

As in all its other possessions, Venice permitted the Jews to live under the same conditions in the communities around the Garda lake. In 1434 a Jew was solemnly baptized in Brescia. The population, however, already unfavorably disposed toward the Jews, was incited against them by fanatic monks; and the Senate of the republic was repeatedly called upon to protect the Jews, especially during the disturbances after the alleged murder of Simon of Trent in 1475. They were required to wear a badge. The old statutes of the town refer to them in the column "Maleficiorum Criminalium," "Statuti Vivili," Brescia, 1557. They gained their living by money transactions, and, as the Christians complained about their dealings, it was left to Brescia, in 1481, by the authority of Venice, to permit the Jews to remain or to expel them. During the short time of the French rule, 1509–12, the Jews were plundered and then expelled. In 1516 they were again admitted by Venice; but after the battle of Lepanto in 1571 the Senate determined to expel them, and since that time it seems that Jews have lived at Brescia only occasionally, and chiefly as money-lenders. They are mentioned in documents of 1596, 1680, and 1787. Heinrich Heine, in 1844, saw a synagogue there ("Italienische Reise," vol. i., end).

The city has no Jewish community at present (1902). In the province of Brescia there are Jews in the Riviera of Lago di Garda. There was an old settlement at Salò, and Jews were also living at Iseo, Gavardo, Palazzuolo, Gottolengo, Lazzaro, and Barco.

Brescia is famous for the printing establishment which Gershon b. Moses Soncino conducted at that city and at Barco in the same province (1491–96), publishing especially celebrated editions of the Bible (De Rossi, "Annales," i. 39, 41, 46–48, 51; ii. 30, 31). The Cod. Turin 45 was sold at Brescia in 1509, shortly before the expulsion. Among the places in the province, Salò deserves especial mention as the birthplace of Moses Sefardi b. Abraham of Salò, 1320, and of Nathan da Salò, 1487.

BIBLIOGRAPHY: F. Glissenti, *Gli Ebrei nel Bresciano Sotto il Dominio Veneto*, Brescia, 1890; *Soave M. Dei*, Soncino, 1878.

G. I. E.

BRESLAU. See SILESIA.

BRESLAU, ARYEH LŌB BEN ḤAYYIM: German Talmudist and rabbi; born in 1741 at Breslau, Prussia; died April 22, 1809, at Rotterdam, Holland. He lived at Lissa, Posen, and later at Berlin, where he was an inmate of the bet ha-midrash of the philanthropist Daniel Jafe. From Berlin he went to Emden, Prussia, as city and district rabbi. In 1781 he was called as chief rabbi to Rotterdam. Breslau was highly reputed as Talmudist, as is shown by his many responsa, and by the fact that such celebrated men as Phineas Hurwitz, Isaiah Berlin, and David Tevele Schiff referred Talmudic questions to him. He was also distinguished by his knowledge of the secular sciences. He enjoyed great popularity in Holland, and his reputation was not confined to Jewish circles, but many Christian scholars and theologians were also among his friends. He was buried with great ceremony, many delegates from the various Jewish communities attending his funeral. His memory is still revered among the Dutch Jews.

Breslau is the author of a volume of responsa, "Pene Aryeh" (Lion's Face), Amsterdam, 1790, which is distinguished by its logical method and reveals a thorough knowledge of the Talmud. Recognizing the latter work as the highest authority, he always applied common sense to the elucidation of Biblical and Talmudic precepts. While respecting the post-Talmudic authors, he wrote entirely independently of them and without prejudice (Nos. 14, 63). Aside from Talmudic questions, the "Pene Aryeh" also contains answers to other matters, which bring out the author's thorough knowledge of Hebrew linguistics. The style of the responsa is simple and clear, the language being that of the Mishnah with an admixture of pure Hebrew phraseology, without rhetorical flourishes. The work on the whole reveals a serious scholarly mind.

When the French revolutionary army came into Holland, in 1793, Breslau wrote a series of prayers for the synagogue, which were translated into Dutch, and were published with a detailed preface by the Christian minister Jan Karp. Some fragments of Breslau's posthumous works are still preserved in the bet ha-midrash of Rotterdam. A poem that can hardly be characterized as successful, "Mizmor le Shabbat" (Psalm on the Sabbath), has recently been published by Dr. Ritter, chief rabbi in Rotterdam. Breslau's three sons, who took the family name Löwenstamm, were Abraham, rabbi in Meseritz, and later in Emden; Ḥayyim, rabbi at Leeuwarden; and Mordecai, assistant rabbi in Rotterdam, all known as Talmudists and Neo-Hebraic writers. His grandson, Menahem Mendele ben Ḥayyim, was chief rabbi at Rotterdam.

BIBLIOGRAPHY: Ritter in *Oẓar ha-Sifrut*, v. 265 *et seq.*; Roest's *Israelitische Letterbode*, iv. 109; *Ha-Measef*, 1809, p. 209; *Allg. Zeit. des Jud.* 1837, p. 448; Steinschneider, *Cat. Bodl.* No. 4432.

L. G. I. BER.

BRESLAU, JOSEPH B. DAVID: German Talmudist and rabbi; born (probably at Breslau) in 1691; died Jan. 22, 1752, at Bamberg. He was at first a rabbi at Grabfeld near Fulda, then rabbi of Bamberg, 1743–52, where his brother-in-law, Moses b. Abraham Broda, had officiated, 1718–33. Breslau wrote the following works: (1) "Shoresh Yosef" (Joseph's Root), Amsterdam, 1730, on the legal term MIGGO; (2) "Ḥoḳ Yosef (Joseph's Law), *ib.* 1730, a partial commentary on Joseph Caro's Shulḥan 'Aruk, Oraḥ Ḥayyim, on the passages treating of the Passover; (3) "Ketonet Yosef" (Joseph's Robe), Fürth, 1769, pilpulistic Haggadah, arranged according to the weekly lessons of the year. Breslau was an apt pupil of his father-in-law, Abraham Broda, like whom he is distinguished for the great acuteness and wit shown in his writings. His first work, which especially shows these characteristics, may be considered as the most important Talmudic work that was produced by the school of Abraham Broda.

One of Breslau's sons, Abraham, was a learned merchant of Mühlhausen in Alsace. He issued the posthumous work of his father, to which he added his grandfather's work, "Toledot Abraham."

BIBLIOGRAPHY: Eckstein, *Gesch. der Juden in Bamberg*, pp. 171–173 (contains also Breslau's epitaph).

L. G.

BRESLAU, MARCUS HEYMANN: Author and journalist; born at Breslau, Germany; died in London May 14, 1864. He went to London as a youth, and for a time taught Hebrew and was attached to a synagogue. He then became connected with the "Hebrew Review," edited by Dr. M. J. Raphall. A few years later, when the "Jewish Chronicle" was started, he conducted that periodical for a number of years, in conjunction with the proprietor, and on the death of the latter became sole proprietor and editor, though he sold it a few months afterward. Being well versed in Hebrew and possessed of considerable energy and activity, he had a share in nearly every movement of the Anglo-Jewish periodical press and in several other literary undertakings started by foreign Hebraists in England. Some years later he tried to revive the "Hebrew Review," but failed, and he then retired from active work.

Breslau was the author of a Hebrew grammar and dictionary. From the German he translated devotional exercises for women, and copied various Hebrew manuscripts in the collection at Oxford. He helped to translate into English the two volumes of "Miscellanea" from the Bodleian, edited by H. Edelmann. Breslau stood forth as the ready scribe and, to some extent also, the Hebrew poet of the community. A public subscription and testimonial were presented him during his later years, in recognition of a thirty-year literary activity.

Bibliography: *Jewish Chronicle* and *Jewish World*, May 20, 1864.

J. G. L.

BRESLAUER, HERMANN: Austrian neuropath; born at Duschnik, Bohemia, Nov. 10, 1835. He was educated at the gymnasium at Pilsen and the University of Vienna, graduating from the latter as doctor of medicine in 1860. Establishing himself as a physician in the Austrian capital in the same year, he was assistant to Professor Leidersdorf from 1861 to 1872, when he, with Dr. Fries, founded a private hospital for mental and nervous diseases at Inzersdorf, near Vienna.

S. F. T. H.

BRESLAUER, MAX: German chemist; born at Trebnitz, Prussian Silesia, June 19, 1856. He received his education at the universities of Leipsic, Heidelberg, and Breslau, graduating with the degree of doctor of philosophy. In 1880 he was appointed judicial and police chemist in Lissa, Prussia, and in 1882 chief of the experimental bureau of the board of health in Brandenburg-on-the-Havel. Four years later he was called to Berlin to fill the same position on the board of health of the German capital, which he holds at present (1902).

Breslauer has written many essays and reports in the professional journals of Germany. Among his works may be mentioned: "Einfache Methoden zur Trinkwasser-Untersuchung," 1884; "Chemische Untersuchung der Luft für Hygienische Zwecke," 1885; "Die Anwendung des Lactodensimeters zur Milchkontrolle," 1886; "Practische Anleitung zur Untersuchung der Frauenmilch," 1892; and "Chemische Beschaffenheit der Luft in Charlottenburg und Berlin," 1894.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1902, s.v.

S. F. T. H.

BRESLAUR, EMIL: German musician and writer on musical pedagogics; born at Kottbus May 29, 1836. He first attended the gymnasium in his native city, and later the seminary at Neuzelle. Upon his graduation from that institution he became preacher and religious instructor in the Jewish congregation of Kottbus. In 1863 he removed to Berlin in order to take a four-year course in music at Stern's Conservatory, studying with Jean Vogt and H. Ehrlich (piano), Fl. Geyer, Fr. Kiel (composition), H. Schwantzer (organ), and J. Stern (score-reading and conducting).

For eleven years (1868–79) Breslaur was teacher at Prof. Th. Kullak's "Neue Akademie der Tonkunst," his special department being the pedagogics of pianoforte-playing. Shortly after leaving the academy he formed a society among the music-teachers of Berlin, which in 1886 developed into the "Deutscher Musiklehrer-Verband." Breslaur is also the founder and director of a piano-teachers' seminary.

A work published by Breslaur in 1874, entitled "Die Technische Grundlage des Klavierspiels," obtained for him the title of professor. In 1883 he was appointed choirmaster of the Reformed Synagogue of Berlin, which position he still (1902) holds. In addition to his contributions as musical critic of the "Spenersche Zeitung" and the "Fremdenblatt," Breslaur has published the following theoretical and pedagogical works: "Die Technische Grundlage der Klavierspiels" (1874); "Führer Durch die Klavierunterrichts-Litteratur"; "Zur Methodischen Uebung des Klavierspiels"; "Der Entwickelnde Unterricht in der Harmonielehre"; "Ueber die Schädlichen Folgen des Unrichtigen Uebens"; "Klavierschule," 3 vols., 18th ed., 1898; a compilation entitled "Methodik des Klavierunterrichts in Einzelsätzen" (1887); "Melodiebildungslehre auf Grundlage des Harmonischen und Rhythmischen Elements" (1896); "Sind Originale Synagogen- und Volksmelodien bei den Juden Geschichtlich Nachweisbar" (Breitkopf and Härtel)—a pamphlet devoted to the discussion of the melodies of the Jewish liturgy.

Since 1878 Breslaur has published a pedagogical periodical entitled "Der Klavierlehrer." He edited the eleventh edition of Schubert's "Musikalisches Konversations-Lexikon" (1892), and he is the author of a number of choruses (several of them for the synagogue service), songs, and pianoforte pieces.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Dictionary of Music and Musicians*.

S. J. So.

BRESNER, ISAAC BEN ELIJAH LEVI (called **"Melammed"** [teacher]): Austrian educator; lived at Prague in the second half of the seventeenth century and the beginning of the eighteenth. In 1795 Bresner published at Prague, under the title "Iggeret Yiẓḥaḳ" (The Letter of Isaac), an order of confession, compiled from Gerundi's "Sefer ha-Yirah" and from Isaiah Hurwitz's "Shene Luḥot ha-Berit," and now inserted in many rituals. He also published in Judæo-German a compilation of maxims entitled "Dibre Musar" (The Words of Ethics), Prague, 1812.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 1172; Steinschneider, *Cat. Bodl.* col. 1097; Fürst, *Bibl. Jud.* i. 131.

S. I. Br.

BRESNITZ, HEINRICH: Austrian author and journalist; born at Czernowitz, Bukowina, Austria-Hungary, 1844. In 1867 he established in Vienna a periodical, "Der Osten," and in 1869 a political journal, "Der Patriot." From 1879 to 1886 he was the proprietor and chief editor of the "Morgen-

Post." He is the author of the following political pamphlets: "Die Verfassungspartei und das Ministerium Hohenwart," and "Betrachtungen über den Ausgleich." In 1893 Bresnitz went to Bulgaria.

s. M. Co.

BRESSELAU, MEÏR ISRAEL: German notary and secretary of the Reform congregation of Hamburg; born 1785 (?); died in Hamburg Dec. 25, 1839. He was identified with the Reform movement in Hamburg from its beginning, and when the Orthodox party attacked the Hamburger Tempelverein in the pamphlet "Eleh Dibre ha-Berit" (These Are the Words of the Covenant; Altona, 1819), Bresselau wrote as a reply his polemical work, "Hereb Noḳemet Neḳam Berit" (A Sword That Revengeth the Quarrel of the Covenant; Dessau, 1819). The magnificent Hebrew style of the latter publication is praised even by Grätz ("Gesch. xi. 385), and it ranks among the ablest literary productions of the controversy between the orthodox and reform parties. Bresselau was also joint author with Isaac Säckel Fränkel of "Seder ha-'Abodah" (Ritual of the Service), the Hebrew-German prayer-book of the Hamburg Reform Temple, Hamburg, 1819. But Fürst ("Bibliotheca Judaica," i. 131) errs in ascribing to him the allegorical drama "Yaldut u-Baḥarut" (Childhood and Youth; Berlin, 1786), which was written by Mendel BRESSLAU, who died in 1829. Bresselau's successor as secretary of the Temple congregation was Gabriel Riesser.

BIBLIOGRAPHY: Jost's *Annalen*, 1840, p. 18; Grätz, *Gesch. der Juden*, 2d ed., xi. 385; Steinschneider, *Catalog der Hebr. Handschriften in der Stadtbibliothek zu Hamburg*, p. 8; Zeitlin, *Bib. Post-Mendels.* s.v. *Sulamith*, viii., parts 7, 8, p. 276; *Allgemeine Zeitung des Judenthums*, 1840.

s. P. Wi.

BRESSLAU, HARRY: German historian; born in Dannenberg, Hanover, March 22, 1848. He studied history in Göttingen from 1866 to 1869; became teacher of the real-school in Frankfort-on-the-Main; afterward occupied a similar position in Berlin, and at the same time began his academic career as privat-docent in the university in that city. In 1877 he was appointed assistant professor at the same university, and in 1890 professor at the University of Strasburg, which position he still (1902) occupies. In 1887 he became corresponding member of the Munich Academy of Sciences. In 1888 he was elected a member of the board of editors of the "Monumenta Germaniæ Historica," a publication which has for its object the collection of all the ancient sources of German history. For this series he edits the periodical devoted to its interests, the "Neues Archiv der Gesellschaft für Aeltere Deutsche Geschichtskunde."

Bresslau also took a very important part in the foundation of the society for the investigation of the sources of the history of the Jews in Germany (Historische Commission für Geschichte der Juden in Deutschland), whose president he is (1902); and its magazine, "Zeit. für die Gesch. der Juden in Deutschland," contains a number of valuable essays from his pen. The most important are those proving that the story according to which Charlemagne called Rabbi Kalonymus from Lucca to Germany as chief rabbi of all the Jews, was a fabrication, and that the charter of Henry IV. given to the Jews of Speyer was spurious. A number of valuable works on German history have been written by Bresslau, among which are: "Die Kanzlei Kaiser Konrads II." (Berlin, 1869); "Diplomatas Centum" (*ib.* 1872); "Jahrbücher Kaiser Heinrich II." (*ib.* 1875); "Der Sturz Zweier Preussischer Minister" (*ib.* 1879); "Jahrbücher des Deutschen Reiches Unter Konrad II." (Leipsic, 1879-84); "Handbuch der Urkundenlehre für Deutschland and Italien" (*ib.* 1889).

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*; Kürschner, *Deutscher Literatur-Kalender*, s.v.

s. D.

BRESSLAU (also **BRESSLAUER** or **BRESLAUER**), **MENDEL BEN ḤAYYIM JUDAH:** Bookseller at Breslau (died 1829); author of articles in the periodical "Ha-Meassef," and of an allegorical ethical dialogue, "Yaldut u-Baḥarut" (Childhood and Youth), Breslau, 1786. He also wrote "Gelilot Ereẓ Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ḳeriah," a Hebrew reader and grammar with the phonetic method (Breslau, 1834).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 131; Steinschneider, *Cat. Bodl.* col. 1743; Zeitlin, *Bibl. Post-Mendels.* pp. 40, 41; Zunz, *G. S.* i. 198.

D. S. Man.

BREST-LITOVSK (in Polish, **Brzesc**; in Russian documents, **Brestye**, and, later, **Berestov**; and in Jewish writings, **Brisḳ** [בריסק] or **Brisḳ de-Lita** = "Brisk of Lithuania"): A fortified town in the government of Grodno, Russia, at the junction of the Mukhovetz river with the western Bug; capital of the district of the same name. The Jewish population of the city in 1897 was 30,252, in a total population of 46,542; that of the district (including the city) was in the same year 45,902, in a total of 218,366, or 21.02 per cent.

Brest was the largest and the most important of the first five Jewish settlements in Lithuania, dating from the second half of the fourteenth century, and continued in that leading position till the rise of Wilna in the seventeenth century. According to Bershadski, the well-known charter of Grand Duke Vitold, dated July 2, 1388, was originally granted to the Jews of Brest only, and was extended subsequently to the other Jewish communities of Lithuania and Volhynia. Brest-Litovsk soon became the center of trade and commerce, as well as of rabbinical learning, and the seat of the administration of the Jewish communities of Lithuania and Volhynia.

Early History.

The fifteenth and sixteenth centuries must be regarded as the golden age in the history of the Jewish community of Brest. In the charter of Casimir Jagellon, granted Aug. 14, 1447, to all Jews in Lithuania and Poland, Brest is mentioned, among other important provincial towns, as controlling many territories. In 1463 the same king presented a Jew named Levan Shalomich with several estates in the district of Brest, and leased to him certain villages ("Russko-Yevreiski Archiv." i., No. 5).

When, in 1472, merchandise belonging to Itzek (Isaac) of Brest, collector of taxes, was arbitrarily seized in Prussia, the bishop of Wilna and six secular councilors of the king interceded in his behalf before the grand master Henry Richtenberg (*ib.* No. 6). From the edicts of King Casimir IV., dated May 30, 1487, and May 12, 1489, and of Grand Duke Alexander Jagellon, Oct. 14, 1494, it appears that the customs duties of Brest and its districts were farmed by Jews of Brest and Lutzk (*ib.* Nos. 14–25). During the reign of Casimir all the important commercial and financial operations of Lithuania were concentrated in the hands of the Jews, especially of those of Brest, among them the brothers Danke, Pesaḥ, and Lazar Enkovich (*ib.* Nos. 34, 46). In 1495 Alexander banished the Jews of Brest and other Lithuanian cities to Poland, whence they were permitted by him to return in 1503. During the banishment the synagogue of Brest was presented by Alexander to the Christian inhabitants of Brest to be used as a hospital ("Slownik Geographiczny," *s.v.*); but when the Jews returned it was given back to them.

"Senior" of Brest.

In 1507 the community of Brest was the object of the special attention of Sigismund I.; and its history of that period is intimately connected with the brothers Jesofovich. The eldest of these, Abraham Jesofovich, who embraced Christianity, filled several high offices and was secretary of the treasury under Sigismund during 1510–19. His two brothers, Michael and Isaac, who remained true to the faith of their fathers, also received important favors. In 1513 they were farmers of the customs duties of Brest, Lutzk, and Vladimir, and afterward held leases of the taxes on salt and wax, fumage (chimney-money), taverns (Mohilev and Vitebsk), and many other objects of revenue. An event of the highest importance in the life of the brothers Jesofovich, as well as for the community of Brest and for the Jews of Lithuania, was the appointment (Feb. 27, 1514) of Michael Jesofovich as the "senior" of all the Lithuanian Jews (R. Y. A. i., No. 60). The power of a "senior" was, as Harkavy and Bershadski have shown, of a purely temporal nature; the appointment having been actuated by economic and utilitarian motives, as the king considered it to be the best means of securing from the Jews prompt and regular payment of taxes (Grätz, "Gesch. der Juden," Hebrew transl., vii. 313, note 1). In 1519 a certain Aaron the Blind was tried for the murder of Ivan Pralevich by the Brest city court, because the Jews of Brest refused to have anything to do with the accused, who was described as a "tramp and murderer, who had lost his eyesight through stealing grapes." They even would not offer bail for him when bail was allowed. Aaron was accordingly tried by the city authorities. After the trial Michael Jesofovich and the Brest Jews, realizing the danger of creating a precedent in relinquishing the power of jurisdiction granted them by the king, brought suit against the magistrate and other authorities of Brest for interference in a matter pertaining to their jurisdiction. In 1525 the king raised Michael to the hereditary nobility—an unprecedented honor for a Jew in the sixteenth century.

In 1576 (Dec. 6) King Stephen Bathori relieved the Jews of Brest from all taxes on account of serious losses sustained by them through fires ("Akty Wilenskoi Archeograficheskoi Kommissii," v. 139).

About half a century after the death of Michael Jesofovich there lived in Brest-Litovsk another remarkable personage, named Saul Wahl or Wol, concerning whom authentic information is so scanty that it is difficult to separate legends from historical facts. The identity of Saul Judich, "the king's servant"—a most influential Jew under Stephen Bathori and Sigismund III.—with Saul Wahl, the legendary king of Poland who reigned for one night, has, however, been satisfactorily proved by Bershadski in his article, "Yevrei Korol Polski" (in "Voskhod," 1889, Nos. i.–v.). In 1580 the Jewish community of Brest entrusted him with the conduct of the very important and complicated case, before the commissioners of the king, against the Christian merchants of Brest, who would not allow the community the proportion (one-quarter) of city revenues which had been granted to the community by charter. For a detailed account of his activity in the Brest community see Saul Wahl.

Commercial Activity.

From records of the custom-house of Brest-Litovsk (published in "Archeograficheski Sbornik," iii. 289–322, iv. 252–260) it is evident that the greatest part of the merchandise imported from Germany and Austria via Lublin, or exported from Slutzk via Lublin to Gnesen, in 1583 and the following years, belonged to the Jews of Brest. They imported, among other merchandise, wax, furs, leather, olives, hats and caps, paper, nails, iron, paint, locks, knives, mirrors, mohair-yarn, cinnamon, muscatel, neckties, and wire; from Hungary, linen; from Glogau, nuts, plums, lead, needles, pins, ribbons, wine, velvet, black silk, pepper, cards, bells, sugar, raisins; and from Moravia, cloth. The exports consisted of Moscow mittens, soap, furs, bridles and harness (both black and mounted in brass), copper belts, lumber, and grain.

From a document dated Dec. 14, 1584, it is evident that Isaac (Isaiko) Shachovich, a Jew of Brest, visited Moscow on business in 1581, notwithstanding the prohibition of Ivan the Terrible, and en route stopped in Mohilev at the house of his friend, the tax-collector Isaac Jacobovich.

Of the importance of the Jewish community of Brest, there are many proofs in the official documents of Lithuania; thus in 1567, when the Lithuanian Jews were taxed by King Sigismund Augustus with a special "loan" of 4,000 "kop groschen," the share that Brest was required to furnish was 1,300 kop groschen, almost a third of the loan ("Aktovaya Kniga Metriki Litovskoi: Publichnyya Dyela," No. 7, p. 163; "Russko-Yevreiski Archiv," ii., No. 265). However, on the appeal of Jacob Jugilovich and Rubin Agronovich of Brest, acting in the name of all the Jewish communities of Lithuania, the total loan was reduced to 3,000 kop groschen ("Aktovaya Kniga Metriki Litovskoi: Zapisei," No. 48, p. 112; "Russko-Yevreiski Archiv," ii. No. 266).

From the "Pinkes" (Jewish Archives) of Lithuania it appears that the Jewish communities of the grand duchy at that time were indebted to the Jewish community of Brest to the amount of 2,143 kop groschen (in 1655 the indebtedness had increased to 32,912 kop groschen, not including interest to the amount of 14,015 kop groschen). In 1566 Brest-

Number of Houses.

Litovsk had 106 Jewish house-owners, out of a total of 852 ("Aktovaya Kniga Metriki Litovskoi: Perepisei," No. 15A; "Russko-Yevreiski Archiv," ii., No. 231). The houses were small, insignificant frame buildings, although they were inhabited by some families that consisted of fourteen persons ("Litovskie Yevrei," p. 335). The only synagogue was also a frame building. In 1569 a brick synagogue and brick houses were built, as appears from a lawsuit of the contractor against the Jews for not paying him in time ("Russko-Yevreiski Archiv," ii., No. 305). Wealthy farmers of customs, like the brothers Enkovich, had more commodious residences on their estates out of town ("Litovskie Yevrei," p. 404).

But Brest was the leading city, not as regards wealth alone, but also in learning and refinement; so that none of the rabbis or representatives of the other Lithuanian communities would render any decision of importance without the consent of the Brest community. According to tradition, the ascendency of Brest-Litovsk extended as far as the Baltic sea and the German frontier. Students came from Germany and Italy to the yeshibah of Brest. The government held the Jews of Brest in special favor. Thus, under Sigismund Augustus the wealthiest farmers of taxes and other revenues, Isaac Borodavka, Abraham Dlukgach, David and Lipman Shmerlevich, were Jews of Brest; while Joseph Shalomich was the contractor of the mint, and the Isaacovich family was favored with special privileges by the king.

Among the prominent scholars of Brest in the sixteenth century who were not rabbis, the following may be mentioned: David Drucker, son-in-law of Saul Wahl; Phoebus, the teacher of Joel Särkes ("Baḥ"); Fishel of Brest, author of notes on the "Ṭurim"; Joseph of Brest, brother of Moses Isserles; Moses ben Hillel, grandfather of Hillel ben Naphtali, the author of "Bet Hillel"; and Samuel Heller.

The Jewish merchants of Brest, like those of the rest of Lithuania, had Russian names and spoke and wrote the Russian language. They had friendly intercourse with their Christian fellow-citizens, and did not need a "speaker" before the courts, as the German merchants did (*ib.* p. 395).

Decline of Brest.

With the beginning of the seventeenth century Brest lost some of its importance as the center of wealthy farmers of taxes and other government leases. Prominent persons like Michael Jesofovich and Saul Wahl were unknown; they were succeeded in the arrangement of Jewish affairs by the Lithuanian Council ("Waad ha-Medinah be-Lita"). There were eminent rabbis, Talmudists, and other scholars, such as Moses, grandson of Rabbi Heshel; Elijah Lipschütz, father-in-law of Rabbi Abraham ha-Darshan; Abraham ben Benjamin Ze'eb Brisker; Elijah ben Samuel of Lublin, author of "Yad Elijahu"; Jacob ben Joel, author of "She'erit Ya'aḳob"; Zebi-Hirsch ben Eliezer Levi, mentioned in the "Teshubot Baḥ." But there were no communal workers of the type of those named above, to act as mediators between the Jews and the government, and having the power to protect them in cases of emergency. The leaders of the Lithuanian Jews seemed to be more occupied with religious laws and with the preservation of the inner life of their community than with general politics. The collecting of taxes and the customs duties was leased to the secretary of the treasury of the grand duchy of Lithuania, who, in turn, sublet it for a term of two years to the Jew Getzko Meerovich ("Akty Wilenskoi Archivnoi Kommissii," vi. 308).

In 1638 a lease of the city hall place was granted by the municipal government of Brest to Nachman Shlomovich (*ib.* p. 312). In 1641 the municipal government leased the cellar under the city hall to Simon Shlomich for three years at an annual rental of thirty florins (*ib.* p. 395).

Of the forty-two Jewish Lithuanian councils held from 1623 to 1761, nineteen met at Brest or at one of the cities in its district.

That the Jews were still protected by the king is evident from the privileges granted them by Sigismund III. (March 9, 1615), under which they were exempt from quartering the Polish nobility and retainers at their houses (*ib.* v. 141); by John Casimir (Feb. 17, 1649), confirming privileges granted by King Vladislaw IV. (Feb. 15, 1633, and Dec. 31, 1646); and by Sigismund III. (Oct. 10, 1592) (*ib.* p. 144). By an order issued June 23, 1655, King John Casimir forbade his subjects to build roadside inns or mills or to sell liquors, on the ground that the interests of the Brest leaseholders of the king were injured by such practises; and he warned them that all such establishments would be confiscated (*ib.* p. 153). By an order dated July 30, 1661, the same king relieved the Jews of Brest from all military duties; giving as his reason that the city of Brest and the Jews of that place were ruined by the invasion of the Moscovites (*ib.* p. 161). By a second edict (Aug. 8, 1661) he proclaimed that the Jews of Brest were released from all obligations for four years. He also released them from paying rent for the monopoly of the sale of liquors (*ib.* p. 162). In the same edict the king notified the Voyevoda of Polotzk that, on account of the losses inflicted on them by the invasion of "the enemy" (the Moscovites), the Jews of Brest were not able to pay their creditors, and that the king gave the Jews an "iron" or irrevocable charter freeing them from the payment of their debts for three years (*ib.* p. 163).

That even the factor of King John Casimir, Jonas Moizheshovich, was not very wealthy, and had to pawn his jewels and other property to the Christian merchant Vasili Proskurnich, is evident from an order issued by the king May 22, 1662, from which it appears that, having paid half of the debt, Jonas wished to pay the balance and to receive back his pledge, but that Proskurnich could not be found. The king considered that Proskurnich was trying to avoid the return of the pledge; he, therefore ordered all the clerical and other authorities to arrest Proskurnich wherever found, that he give satisfaction to Moizheshovich (*ib.* p. 164).

During the uprising of the Cossacks under Chmielnicki, 2,000 Jews were killed in Brest-Litovsk in 1649; the others escaped to Great Poland and Danzig (Kostomarov, "Bogdan Chmielnitzky,"

i. 341; Hanover, "Yaven Meẓulah"). From a report of Gregory Kunakov, a courier of the czar, it appears that in this year Brest was utterly destroyed by the Cossacks and Tatars, that the Poles and Jews with their wives and children were all slain, and that all the palaces and stone walls were destroyed, the wooden buildings burned, and the city razed to the ground ("Regesty," No. 847).

Persecution Under Chmielnicki.

From the instructions given to the delegates to the congress of the nobility of Volhynia, held at Brest in 1653, it is evident that taxes could not be collected from the Jews for the reasons above stated, and because some Jews had become victims of the pestilence, while others had fled to other countries (*ib.* No. 941). During the invasion of Brest by the Muscovites in 1660, all the deeds relating to the privileges and contracts of the Jews were lost (*ib.* No. 975).

That their relations with their Christian neighbors were not as friendly as formerly may be seen from a quarrel between the Christian citizens and the Jews over property lost by the latter during a fire at Brest in 1637. The case was, however, amicably settled on the following conditions: (1) The city government ordered the citizens to return to the Jews their lost property wherever found, and to declare the amounts of debts due to the Jews. (2) Thereafter all lawsuits relating to property or documents destroyed by the fire, to cease; the Jews to have the right to take away all of their property wherever found. (3) The citizens to assist the Jews in capturing escaped criminals. (4) Both Jews and Christians to have the right to rebuild their stores and houses, but only on the old sites and according to the original plans. (5) To preserve order in the future, a guard to be organized consisting of Jews and Christians in equal numbers. (6) Steps to be taken by the city authorities to quell any future disorders ("Akty Wilenskoi Archivnoi Kommissii," vi. 289).

Another case is cited in 1621, viz., where the Christian murderer of a Jew was released from prison by a priest in consideration of the present of a casket of money taken by him from the house of the murderer. The authorities, by removing the guards from the prison, allowed the murderer to escape; and the many citizens who saw him break away did not help the Jews to capture him (*ib.* v. 14).

Lawsuits.

Lawsuits between Jews and Christians on account of property are of frequent occurrence, as is evident from the case (in 1639) of Joseph Zelmanovich of Brest against the merchant Friedrich of Thorn (*ib.* vi. 324); of the merchant Matvei Strepkovich against the deputy of Brest, accusing him of bribery for taking the part of Jacob Josephovich, a Jew of Brest (*ib.* p. 326); and of one Kornilovich against the same deputy, for declining to register in the city records his complaint of slander against the Jews of Brest—among them Zalaman, the agent of the Kahal (*ib.* p. 336).

Of a more serious nature were the conflicts between the Jews and the Catholic and the Greek Orthodox clergy. The education of the Lithuanian Catholic youth at that time was practically under the control of the Jesuits, as had been the case in Poland for a century. As a result of the encouragement among the pupils of a spirit of mischief directed against the Jews, the latter were constantly subjected to annoyances by the students from the so called "Schülergelauf." The Jews at times retaliated upon the students. On one occasion the rector and the superintendent of the Jesuit college of Brest asked that a formal protest might be recorded against the unbelieving Jews of the city of Brest, who, it was stated, had, "in their hatred of Christian blood," insulted and beaten the students on many occasions. In 1643 it was alleged that they "had attacked little children of the officials of the Brest voeyvodeship with a heavy club, still preserved in the college as a proof of their insolence." On March 8, 1644, a student named Nesetzki asserted that he had been attacked by Jews when passing the house of Pinkes Samuelovich in the Jewish street, and narrowly escaped with his life (*ib.* v. 17).

Church Dispute.

From a document dated Feb. 10, 1662, it appears that the general commissioner of the monastic order of the Augustines directed the return to the Brest Jews of six yards of ground taken from them by the father superior of the monastery (*ib.* v. 24). In 1656 the Russian bishop Petei writes to Trotzcovich, priest of Brest, requesting him to make an effort to build a church on the ground whereon the church of Kozmo-Demyan had stood in former years, and whereon Jewish houses were then located; and to give notice to the Jews forthwith to clear the ground (*ib.* iii. 55). But from a document addressed to the kahal of Brest by the alderman of the city, it is evident that from ancient times the Jews had had a lease, at an annual rent of 20 florins, of the site of the Kozmo-Demyan church, on the Russian street, with the right to build houses (*ib.* p. 68). Notwithstanding this, the matter was not settled until 1679, when Bishop Zalenski issued a document stating that "the Jews had the right to build on that place."

A Reconversion.

On Aug. 21, 1669, the priest of the Russian church made a complaint against the Jews of Brest for reconverting to Judaism a baptized Jewess of the name of Judith, whose baptismal name was Anastasia, a daughter of Shemuel, at one time leaseholder of taxes (*ib.* v. 44). From a case between the kahal of Brest and some Russian priests of the city (Dec. 30, 1669) it appears that the latter caused much damage to the Jews of Brest, and that during the religious processions riots took place in which Jewish property was stolen and Jews were murdered or wounded by priests as well as by others (*ib.* p. 41).

Cases of outrages on the part of the Polish nobility are not wanting. On Feb. 10, 1665, a case was tried in the city court of Brest between the kahal and Vespasian and Chrysostom Kostiusko and Voitech Orinovich, the charge being that the defendants rode on horseback into the synagogue with their retainers, followed by a mob with drawn swords; that they cut almost to pieces the Jew Jovskei Aronovich, and severely wounded the agent of the kahal, Leib Itzkovich. The court condemned the Kostiuskos to death and to a payment of 200 kops for the murdered Jew. Chrysostom did not appear in court, but sent notice that he was called to the war. There is no account of his having been punished (*ib.* v. 28, 31).

Relations with Nobility.

In 1669 the nobility of Brest instructed their delegates to the Diet to bring in a law prohibiting Jews from employing Christian servants, "as the working classes, who like easy work, prefer to be employed by the Jews" (*ib.* iv. 49).

The hetman of the grand duchy of Lithuania had to warn his subordinates repeatedly that the Jews of Brest must be freed from all military duties and must not be blackmailed (*ib.* v. 180). It appears from another order of the hetman (Aug. 7, 1669) that the city of Brest was charged with the duty of supplying the army with provisions (*ib.* iv. 70). The city authorities of Brest also forced the Jews to pay extra taxes and local contributions "in violation of their privileges and agreements," as is evident from an edict issued by King Michael Nov. 5, 1669 (*ib.* v. 249).

From a safe-conduct given to the Jews of Brest by the aldermen of Brest (April 2, 1668), it is apparent that they were often annoyed, attacked, mobbed, and robbed. The officials are warned, under a penalty of 10,000 kops, not to do any further harm to the Jews (*ib.* p. 183).

From a list of the year 1662 of the Jewish merchants of Brest for the apportionment of subsidiary taxes instituted by the Diet of Warsaw it appears that the highest valuation of goods in the fifteen stores of the Jews of Brest was 650 florins; the lowest, 30 florins. The collection from the pedlers is assessed at the sum of 150 florins.

From the beginning of the seventeenth century the Jewish community of Brest, like all the other communities of Lithuania, was obliged to contract debts; borrowing money from various religious institutions, such as churches, colleges, monasteries, and religious orders. The loans were mostly perpetual, and were secured by the real estate of the kahal. In this way most of the property of the community was under continuous mortgage.

Debts of Community.

In the middle of the eighteenth century the kahals of Lithuania became insolvent. When the committee of the Diet began to liquidate the Jewish debts in 1766, it appeared that the kahal of Brest then consisted of 3,175 persons; it had a debt of 122,723 florins (Bershadski, "Litovskie Yevrei," p. 8). The chief creditors were: the Jesuit college of Brest, 26,233 florins; the college of Neswizh, 2,800; the mission of Koden, 9,600; the provost of Kobrin, 400; Alter Shereshveski, 4,000; the Trinitarians of Brest, 1,000; the Dominicans of Brest, 11,516 florins, 14 groschen; the Augustinians of Brest, 32,300; the Bridget nuns of Brest, 7,700; the communist priests of Lomaza, 8,000; the Cistercians of Wislitzy, 1,000; the Paulinists, 7,200; the Bernardines of Brest, 2,300; the Greek Orthodox Dizunites, 1,000; the Carthusians of Bereza, 3,200; the provost Chernovitzki, 2,000; in all, 122,723 florins (*ib.* p. 170).

The total income of the kahal of Brest was then 31,200 florins. It was derived from taxes on salt, tobacco, herrings, tar, mills, taverns, breweries, etc.; licenses of Jewish artisans; a certain percentage on dowries, and from the meat monopoly (*ib.* p. 9). The expenses were: salary of the superintendent or agent, who received, in addition, certain articles in kind, such as meat, fish, sweets, etc.; salaries of the rabbi and judges; supplies for the army during its movements through the district of Brest, consisting of candles, oil, paper, sealing-wax, meat, fish, etc.

When the nuncio of the pope visited the city, the kahal presented him with a hogshead of sugar. The officiating priest received a pound of sugar; the clerk, a flask of liquor.

With the fall of the Polish-Lithuanian kingdom the decline of Brest was hastened. Frequent fires, wars, and the plunder of the armies utterly destroyed the city. With the second partition of Poland, Brest, which had been rebuilt, came into the possession of Russia, and in 1796 was made a district town of the government of Slonim. In 1797 it was annexed to the Lithuanian provinces, and in 1801 was made a district town of the government of Grodno. In 1802 a fire destroyed a large part of the Jewish quarter. In 1828 fire also destroyed a great number of the Jewish buildings of Brest, among them five houses of prayer.

Nineteenth Century.

In the first half of the nineteenth century Brest had not improved, owing to the competition of other Jewish communities of Lithuania which had developed rapidly. By order of Nicholas I., Brest, in 1832, was made a first-class fortress, in consequence of which many historical buildings in the Jewish quarter and the ancient synagogue had to be demolished, others being erected on new sites, the government making partial compensation. By order of Rabbi Jacob Meïr Padua, a descendant of Saul Wahl, the architect Ferdinand Schafir made a sketch of the old synagogue, which was presented to Dennis Samuel of London, also a descendant of Wahl. In the course of work on the fortress the cemetery was destroyed; and the monuments, when removed to the new cemetery, could not be deciphered.

In 1838 the Jewish Hospital, with forty beds and a pharmacy, was erected. It then had an income of five hundred rubles from the meat-tax and from voluntary contributions. In 1851–61 the new synagogue was built; and in 1866 an asylum for widows was founded by Rabbi Orenstein. In 1877 a dispensary, poorhouse, and lodgings for the poor were built; also a Talmud-Torah for 500 pupils. All these institutions are still (1902) maintained by voluntary contributions.

Notwithstanding numerous conflagrations, Brest, in 1860, contained 812 houses and 19,342 inhabitants. In 1889 there were 2,063 buildings and 41,615 inhabitants, of whom 27,005 were Jews; of the latter, 4,364 were artisans, 1,235 licensed merchants, and 1,000 employed in manufacturing.

At present the Jews control most of the trade and industries of Brest. There are four tobacco factories. The main articles of export (mostly to Danzig) are grain, flax and flaxseed, tar, lumber, and cattle.

On May 17, 1895, on the occurrence of another large fire, the Jewish working classes were in great distress; and the minister of ways and communications permitted them free passage on the railroads for twelve days, to seek employment.

On May 11, 1901, another disastrous fire took place, resulting in a serious loss of life and property. In consequence the number of Jewish poor was largely increased.

Prominent Personalities.

Among prominent Jews of Brest, besides rabbis, may be mentioned: in the eighteenth century, Jacob Levi, author of "Ḥiddushe-Mahari"; Jekuthiel of Wilna, physician, pupil of Rabbi Moses Ḥayyim Luzzatto; Mordecai, author of "Mayyim-'Ammukkim"; Joel, grandson of Joel Särkes, and pupil of Lipman Heller; in the nineteenth century, Aaron ben Meïr, author of "Minḥat-Aharon"; Meïr ben Aaron, author of "Tebuat Shemesh"; on Maimonides, Abraham Isaac ben Joseph, author of "Pesher Dabar"; Abraham Isaac, author of "'Arba' Kosot"; Samuel Pusitz (died 1838); Iser-Judel ben Nehemiah, author of "Neḥamat-Yehudah," chief dayyan with Jacob Meïr Padua (died in Jerusalem); Isaac ben Ḥayyim of Kamenetz, chief dayyan with Ẓebi Ornstein (died 1878); Isaac ben Aba, author of "Me'ore bet-Yiẓḥaḳ"; Lipman ben David, author of "Ma'agalot Or"; Ẓebi-Hirsch Berls, author of "Or ha-Ẓebi"; Judah Epstein, author of "Ḳinamon-Bosem"; Meïr Jonah, chief dayyan, author of "Sha'ar he Ḥadash," on Isaac b. Abba Mari's "Ittur."

The following is a list of the rabbis who officiated in Brest-Litovsk:

Jehiel, son of Aaron Luria, said to have officiated about 1470, but probably was only a private scholar then.

Moses Raskovich, about 1514; wanted to marry his daughter to the son of a rabbi of Cracow, but King Sigismund prohibited the match because the prospective bridegroom was under suspicion of having been mixed up in political affairs, and the latter was banished from Poland.

Mendel Frank, 1529.

Joseph ben Moses, 1546.

Rabbi Kalonymus, about 1560; mentioned in the Responsa of Solomon Luria, No. 36. Mordecai Reiss and Rabbi Simon were at the head of the yeshibah at the same time.

Solomon Luria (d. 1574).

Naphtali Hertz, called "Hirtz der Brisker" (compare Naphtali SHOR).

Judah Liwa ben Obadiah Eilenburg, 1570.

Loeb, rabbi of Brest and of all Lithuania.

Moses Lipschütz, author of "Zikkaron Mosheh" (Lublin, 1611), about 1569.

Beinush Lipschütz, son-in-law of Saul Wahl (possibly he was the son of Moses Lipschütz).

Hirsh Shor (or Hirsh Elsasser).

Ephraim Solomon Shor.

Joel Särkes. In 1618 he left Brest for Cracow.

Ze'eb-Wolf, son-in-law of Saul Wahl; previously rabbi of Lomaz.

Joseph Casas, son-in-law of Wahl.

Abraham (Abrashky), son of Saul Wahl; was president of the yeshibah.

Meïr Wahl, son of Saul Wahl; officiated till 1631. He founded the Lithuanian Council in 1623, by permission of Sigismund III., of whom his father was a favorite.

Jacob ben Ephraim Naphtali Hertz.

Abraham ben Meïr Epstein, 1637.

Abraham ben Benjamin Aaron Solnik, 1639.

Joshua ben Joseph, author of "Magine Shelomeh."

Solomon Zalman, son of Jeremiah Jacob. His last signature in the Lithuanian Pinkes occurs under date of 1646.

Jacob Kahana, president of the yeshibah.

Jacob ben Ephraim Solomon Shor; last signature in the Pinkes under 1655.

Moses ben Judah Lima. Died before 1657.

Aaron Samuel Kaidanover (about 1657-60).

Joshua Heshel ben Jacob.

Ẓebi Hirsch ben Moses Jacob; last signature in the Pinkes under 1664.

Judah of Tropau; his signature in the Lithuanian Pinkes under 1664.

Mordecai Günzburg; officiated at Brest until 1685.

Mordecai Süsskind ben Moses Rothenburg; his last signature in the Pinkes, 1691.

Saul ben Heshel, from 1691; last signature in the Pinkes, 1695.

Saul ben Moses of Cholm, grandson of Meïr Wahl; formerly rabbi at Pinczov.

Moses ben Pesaḥ ben Tanḥum of Cracow, grandson of the author of "She'erit Joseph," and son-in-law of Meïr Wahl.

Moses ben Mordecai Süsskind Rothenburg.

Menahem ben Benjamin Katz.

David Oppenheim; accepted the rabbinate of Brest in 1698, but did not officiate there.

Judah-Löb, grandson of Joel Särkes.

Abraham ben Solomon, 1711.

Samuel Ẓebi Hirsch ben Aryeh Loeb, about 1714.

Naḥman ben Samuel Ẓebi Hertz, Sirkin, 1718-53.

Israel Isser ben Moses, 1757-60.

Abraham ben David Katzenellenbogen of Kaidan; was rabbi at Slutzk, 1752. In Brest he officiated for forty-four years (1760-1804).

Joseph ben Abraham Katzenellenbogen, 1804.

Naḥman Heilprin.

Aryeh Löb ben Joseph Katzenellenbogen, 1798-1837.

Isaac ben Israel of Pinsk, 1837-40.

Jacob Meïr Padua, 1840-55.

Ẓebi Hirsch Orenstein, 1855-64. Was expelled from Russia as a foreign Jew, he having been born at Lemberg.

Joshua Löb Diskin, 1864-67.

Joseph Bär Soloveitschik, 1869-92.

Ḥayyim Soloveitschik, son of Joseph Bär; is now (1902) officiating as rabbi.

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H. R.

BRESTOVITZA: Town in the district and government of Grodno, Russia, about forty miles south of the capital. From a record of a lawsuit between Paul Moskovich, parson of Brestovitza (Berestovec), and the Jew Moisei Isaacovich Khoroshenki of Grodno, brought before the court on Feb. 24, 1541, it is evident that Jews lived there before that date. The Jewish population in 1890 was 665.

BIBLIOGRAPHY: *Akty Wilenskoi Archeograficheskoi Kommissii*, xvii. 284; *Entziklopedicheski Slovar*, vol. iv., St. Petersburg, 1895.

H. R.

BREUER, JOSEPH: Austrian physician; born Jan. 15, 1842, at Vienna. He studied medicine at the University of Vienna, whence in 1863 he graduated with the degree of doctor of medicine and surgery. The same year he entered the service of the Vienna General Hospital (*Allgemeines Krankenhaus*); remaining there until 1866, when he was appointed assistant to Oppolzer. Five years later he resigned that position, and soon after became privat-docent at the University of Vienna.

In 1890 Breuer gave up his docentship to devote himself entirely to the practise of his profession and to writing on medicine. He has been a frequent contributor to the medical and physiological journals of Austria and Germany; his special subject of study having been the physiology and pathology of the nervous system. Jointly with Hering he wrote "Die Selbststeuerung der Athmung Durch den Nervus Vagus" (in the "Sitzungsberichte der Wiener Akademie der Wissenschaften," 1868, lviii.). In 1873 his monograph on the function of the semicircular canals in the labyrinth, "Ueber die Function der Bogengänge des Ohrlabyrinthes," appeared in the "Wiener Medicinische Jahrbücher." In this monograph he broached a complete theory of equilibrium; maintaining that the peripheral apparatus of the sense of equilibrium has its seat in the semicircular canals. He has contributed to the literature of the static sense, in "Beiträge zur Lehre vom Statischen Sinne." Breuer has also written a number of articles that have appeared chiefly in Pflüger's "Archiv" and other medical papers, and jointly with Sigmund Freud he published "Studien über Hysterie," Leipsic and Vienna, 1895.

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S. W. S.

BRIBERY: The offer or receipt of anything of value in corrupt payment for an official act done or to be done.

The moral basis for the Jewish law against bribery is clearly expressed in Deut. xvi. 19-20; see also Ex. xxiii. 8. Divine sanction for the injunction against bribery is found in another passage in Deuteronomy, wherein God is described as the perfect Judge who regardeth not persons, nor taketh reward, and who executes the judgment of the orphan and the widow (x. 17-18).

In the Bible.

These general statements are applied clearly and forcibly by King Jehoshaphat in his charge to the new judges whom he appointed to preside in the courts of the various cities of Judah: "Take heed what ye do, for ye judge not for man but for the Lord who is with you in the judgment; wherefore, now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of bribes" (II Chron. xix. 6, 7); and in a similar spirit he charged the Levites and the priests and the chief of the fathers of Israel (*ib.* 9). These admonitions seem to be a reflection of the words of Jethro in the plan which he offered to Moses for the constitution of courts, to assist the latter in judging the people. He sums up the qualifications of the judges in these words: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating gain" (Ex. xviii. 21).

The Biblical law nowhere provides a penalty for this crime. It is mentioned among the crimes for which the curse was pronounced on Mount Ebal (Deut. xxvii. 25). According to the later law it was punished by the infliction of thirty-nine stripes, following the general maxim that wherever the punishment for a crime is not specifically mentioned in the Bible, corporal punishment is to be inflicted.

It is well known that the temptation to bribery is especially strong in Oriental countries, where public opinion is not well organized and where great, almost irresponsible, power is lodged in the hands of the judges; and it appears from numerous passages in the Bible that the judges and the princes of Israel, especially during the period of kingship, freely sold judgment for money. It needs but one quotation to illustrate this condition of things: "Thy princes are rebellious, and companions of thieves; every one loveth bribes and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. i. 23, v. 23, xxxiii. 15). Other prophets accuse them of taking bribes even to shed blood (Ezek. xxii. 12; Amos v. 12; Micah iii. 1, vii. 3). The bribe-taker is condemned not only by the Law and the Prophets, but also by the Psalmist (Ps. xv. 5) and the proverbial wisdom of the people (Prov. xvii. 23).

The only case of actual bribe-taking recorded in the Bible is that of the sons of Samuel, of whom it is said: "His sons walked not in his ways, but turned aside after lucre and took bribes, and perverted judgment" (I Sam. viii. 3); and it appears that this condition of things was the cause of the gathering of the elders of Israel for the purpose of electing a king who, the people fondly hoped, would put an end to this and other evils existing in the commonwealth (*ib.* iv. 22).

Talmudic Law.

The Talmudic law went beyond the Biblical law in its condemnation of bribery and in its regulations concerning it. The case of Ḳarna, a criminal judge of Babylonia (contemporary of Rab and Samuel), appears to have been the leading case on the question of the right of a judge to be paid for his services. Ḳarna took a stater from each of the parties before he tried a case, to pay him for his loss of time; and the Talmud, after considerable argument for and against, justifies his action on that ground (Ket. 105a). Rab Huna similarly would not try a case until the litigants had furnished a substitute to do his work while he was acting as judge (*ib.*).

The Mishnah lays down the broad rule that if a judge takes pay for rendering a judgment, the judgment is void (Mishnah Bekorot iv. 6). This, according to the reasoning in Ḳarna's case, seems to mean that if pay is taken after the judgment is rendered, or if it is taken from only one of the parties litigant, the judgment is void; and such a view may be harmonized with the view of the Talmud, that the judge is entitled to be paid for his loss of time, provided that both of the parties contribute, and provided the money is paid to him before he tries the case.

The moral sense of Talmudists is illustrated by the following statement in the Sifre to Deut. xvi. 19: "'Thou shalt not take a bribe' is not an injunction against taking it for the purpose of clearing the guilty and convicting the innocent; this wrong is covered by the prohibition 'Thou shalt not wrest judgment,' but even to convict the guilty and acquit the innocent, thou shalt not take a bribe" (see also Mek., Mishpaṭim, 20; Maimonides, "Yad," Sanh. xxiii. 1). Raba asked, "Why is it forbidden to take a bribe to free the innocent?" and he answers the question himself, saying: "As soon as one accepts a bribe, he inclines to favor the donor and considers himself 'one with him'; and no man will find himself guilty" (Ket. 105b). As it is impossible to determine judicially who is innocent and who is guilty, before the trial has taken place, the acceptance of the bribe before the trial, for the purpose of acquitting the innocent, is in itself tantamount to declaring who is innocent without going through the formality of a trial. This would seem to be the meaning of Raba's answer.

Cases Cited in the Talmud.

Raba's statement that the person accepting the bribe considers himself as one with the briber, leads the Talmud to a fanciful interpretation of the word שוחד ("bribe"). שוחד is compounded of two words, שהוא·חד ("he is one"; that is, he, the judge, "is one" with the litigant, Ket. *ib.*). Rab Papa expresses this thought in other words: "A judge should not try the case of one whom he loves or hates, because he will find no guilt in his friend and no innocence in his foe" (Ket. *ib.*). The Talmud cites a number of instances where judges refused to try cases in which the parties litigant were persons who had befriended them. There was no question of bribery in the form of money involved in such cases, but the judges refused to try them upon the broad ground that one might be bribed, by kind words or by feelings of friendship, to incline the scales of justice in favor of one of the parties; and that therefore, in order to preserve absolute impartiality, the judge should not stand on intimate footing with either of the parties litigant.

Abba Arika refused to try a case in which the innkeeper at whose inn he usually lodged was a party, and appointed another to try it (Sanh. 7b); Mar Samuel declined the case of a man who gave him his hand to assist him in landing from a ferry. Amemar refused to act as judge for a man who had picked a feather from his hair that had been lodged there by the wind; and Mar 'Uḳba, for a man who had trodden his spittle in the dust. The Talmud justifies their views upon strictly legal grounds. The law is, "Thou shalt not take a *bribe*," not, "Thou shalt not take *gain* or *money*"; hence one may be bribed even by kind words.

The most interesting case is that of R. Ismael bar Jose. It was his custom to receive every Friday from his own garden a basket of fruit, which his gardener carried to him. On one occasion the gardener brought the fruit on Thursday, that being court day. When R. Ismael asked him why he brought it on Thursday instead of the accustomed day, the gardener replied, "I have a lawsuit to-day, and I thought I would bring the fruit with me," presumably as a matter of convenience to save him the journey on the following day. But R. Ismael refused to act as judge in his case, appointing two other rabbis to try it. During the progress of the case he thought, "If my gardener will only say thus and so, he will win his case," whereupon he said, "May the souls of those who take bribes be destroyed. If I, who did not even take the basket of fruit, and who would after all only have been taking my own property, am so prejudiced in favor of this man, how much more partial must be the judge who really accepts a bribe" (Ket. 105b).

Maimonides states the matter broadly in these words: "A judge may not sit to try the case of one to whom he is favorably inclined, even though such person may not be a relative or an intimate friend, nor may he try the case of one whom he dislikes, even though such person may not be his enemy nor does not seek to do him harm; for both litigants must stand equal before the judge, and must be considered equal in heart" ("Yad," Sanh. xxiii. 6). An offensive practise of the judges, of conducting their business so that the fees of the court attendants and scribes were unduly increased, was considered a species of bribe-taking, and was condemned as such (Shab. 56a; "Yad," Sanh. xxiii. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 4).

If the judge nevertheless tries the case of a person who has sent him a gift before the summons issued, the other party can not attack the jurisdiction of the court on this account, for the judge is not legally disqualified from acting in such a case. It is, however, his duty, under the opinions expressed by the authorities, to refuse to try the case because of a possible prejudice in favor of the person who sent him the gift (*ib.* 9, 2). If a judge has borrowed something from a person who afterward appears before him as a litigant, he is not permitted to try the case, unless it appears that he is a man of means or has property which the lender may borrow from him ("Yad," Sanh. xxiii. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 1).

Under the Later Law.

The bribe-giver and the bribe-taker are equally guilty before the law (*ib.*; "Yad," Sanh. xxiii. 2); and the bribe must be returned if the donor demands it (*ib.* xxiii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, *ib.*). The difficulty which formerly existed by reason of the fact that judges were not paid for their services, was removed under the later law. An annual tax was levied on the community for the purpose of paying the judges a proper salary for their services; and the moneys given or bequeathed for sacred uses were likewise appropriated to this purpose (*ib.* 9, 3). R. Moses Isserles thought it was best to levy these taxes for payment of the judges' salaries at the beginning of the year, in order that they might be assured of their support for the entire period, and that they need not be beholden to any person (gloss, *ib.*).

The frequent allusion in the Law to the fact that bribe-taking has the effect of blinding the eyes of the wise, did not escape the attention of the haggadists, who said: "Every judge who takes a bribe and perverts judgment will not die before his eyes have grown dim, as it is written: For a bribe blindeth the eyes of those who can see" (Mishnah Peah viii. 9; see also Midrash Tan., Shofeṭim, 8).

Maimonides summarizes the question of bribery most impressively in the following words: "The judge must conduct himself as though a sword were lying on his throat and Gehinnom open at his feet; he must know whom he is judging, before whom he is judging, and who will demand an account from him as to the justice of the judgment" ("Yad," Sanh. xxiii. 8). See JUDGE; JUSTICE AND EQUITY, PRINCIPLES OF.

E. C. D. W. A.

[The following example is given in the Talmud of the venality of the non-Jewish judges: Imma Shalom, R. Gamaliel's sister, wishing to expose a judge (probably a Christian) who had the reputation of being proof against bribes, presented him with a golden candlestick, with the request to award to her a portion of her parents' estate. His decision was: "Since you [the Jews] have been banished from your coun-

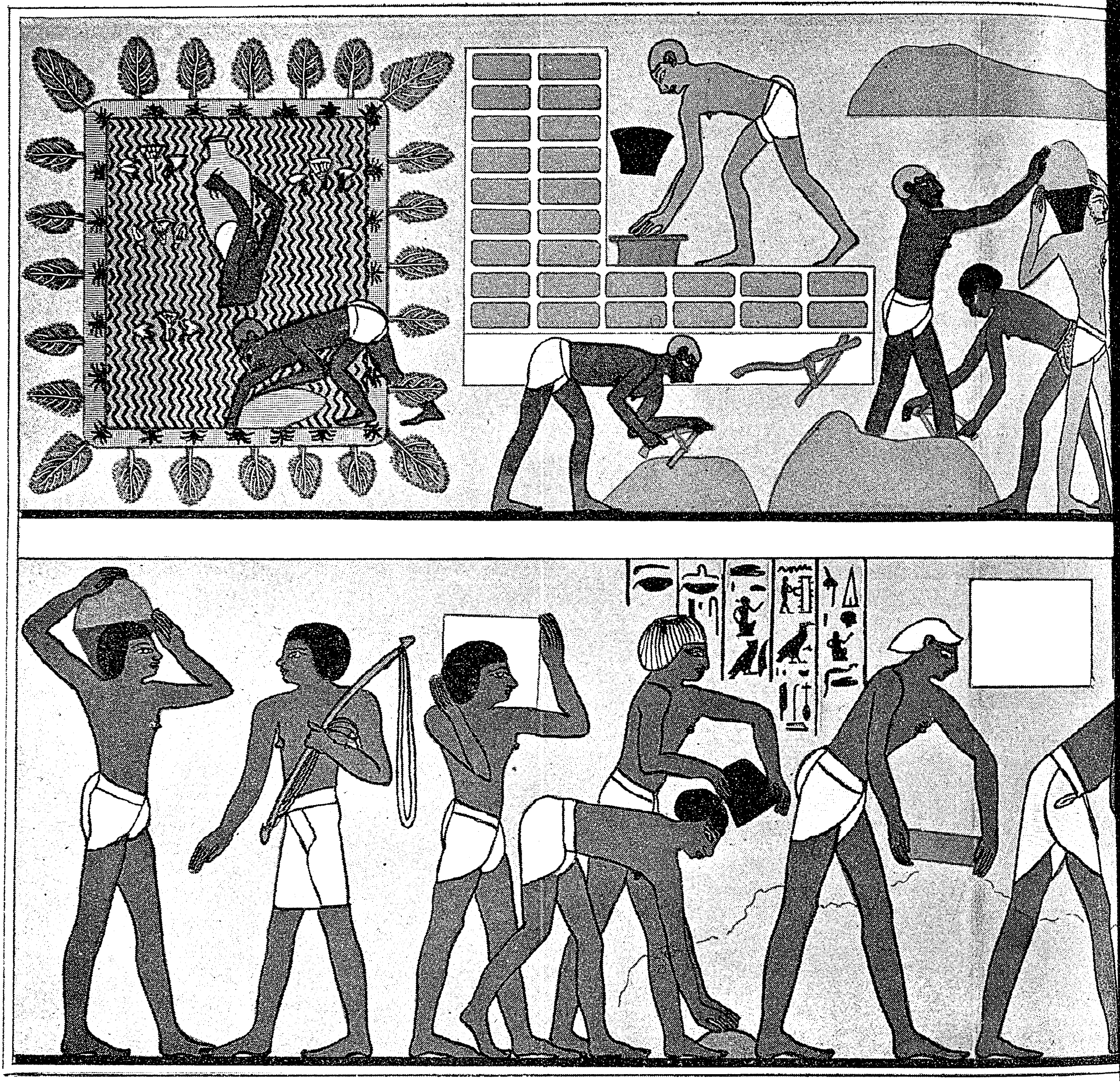

CAPTIVES MAKING BRICKS FOR THE TEM

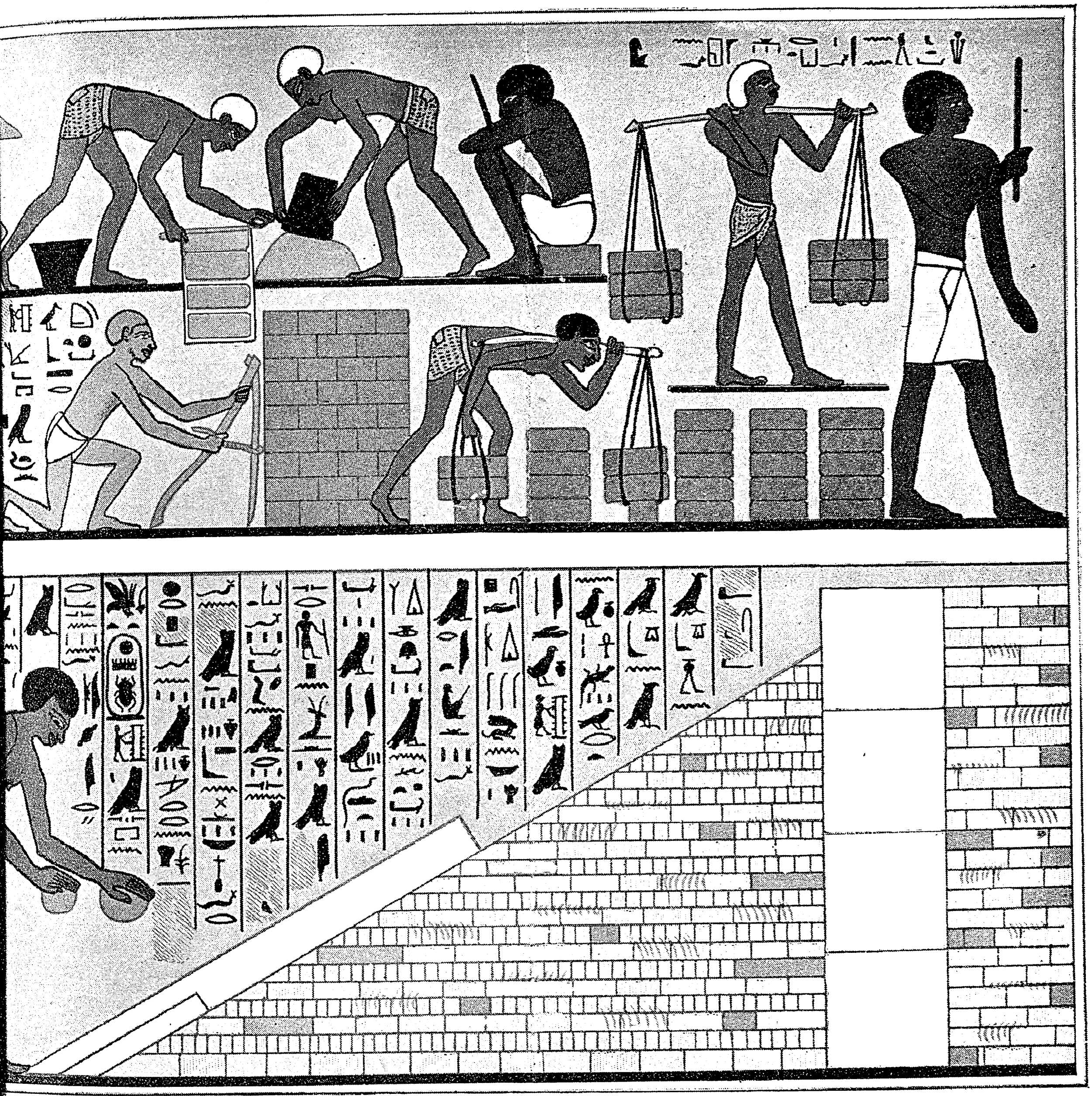

LE OF AMMON AT THEBES, IN EGYPT.

(After Lepsius.)

try, the law of Moses is no longer applicable, but another law has been given that says: 'The son and the daughter shall inherit equally.'" On the following day, however, after R. Gamaliel had presented the judge with a Libyan ass, the judge said: "I have been looking over the conclusion of the new law, where it says: 'I am not come to destroy the law of Moses, but to complete it' [see Matt. v. 17], and there it is said, 'A daughter shall not inherit with the son.'" Imma Shalom then said to the judge: "Let your light shine like a candlestick," reminding him of her present; but R. Gamaliel answered, "An ass came and overthrew the candlestick" (Shab. 116a, b; see also Pesiḳ. xv. 122b *et seq.*, and parallels in Buber's notes). In one passage of the Talmud it is said that the Persians, especially the Ghebers, took bribes and relented in the execution of discriminating laws against the Jews if they were paid for it (Yeb. 63b; compare also B. Ḳ. 117a).

The Halakah with reference to not taking fees frequently gave rise to violent controversies in the Middle Ages, when the communities began to appoint permanent rabbis with salaries; since it was considered unlawful to pay a rabbi who was also judge. See FEES; see also Güdemann, "Religionsgeschichtliche Studien," pp. 65-88.]

J. SR. L. G.

BRICHANY: Town in the government of Bessarabia, Russia, with (in 1898) 7,303 Jewish inhabitants in a total population of 8,094. The Jewish artisans number 972, most of whom are furriers who export fur overcoats and caps to the extent of 25,000 per annum. About twenty-five families are occupied in the culture of tobacco and in gardening. About 700 Jews are day laborers, earning from 10 to 30 copecks per day.

H. R. S. J.

BRICK: The expression "brick" (לבנה; translated once "tile" in A. V., Ezek. iv. 1) designates both the burnt and the sun-dried brick. However, there is only one certain passage in which the first kind is referred to—viz., Gen. xi. 3—and there the Babylonian custom of "burning brick thoroughly" (thus A. V.; "thoroughly" should be omitted) seems to be treated as not less foreign to Palestine than is the use of bitumen (R. V.) for mortar. Apparently, all other passages mean the unburnt mud-brick, dried solely by the sun. This practise is current in the ancient Orient and in the modern East likewise, which still has in general a great preference for unbaked clay as building material. The A. V. in II Sam. xii. 31; Nahum iii. 14; Jer. xliii. 9, speaks of the brick-kiln, but the rendering is not correct. The first passage—which was formerly considered as a strong proof of the barbarous cruelty of David's time—is most likely to be translated, "David made them [the captives] labor with the brick-mold" (compare R. V. margin on this slight emendation). Similarly, R. V. margin in Nahum, in accordance with the Peshiṭta. In Jer. xliii. 9 the R. V. substitutes "brickwork" (margin, "pavement or square"; so also the Pesh. and Hoffmann; the former translation was defended by Hitzig and others). No version offers any support to the idea of a kiln in these passages (see G. Hoffmann, in Stade's "Zeitschrift," 1882, ii. 53 *et seq.*).

Indeed, burnt bricks in Oriental ruins seem to date from Roman times. Egypt—in which the sun-dried brick from Nile mud formed the material for all secular buildings and even for many tombs (in earliest time, for all the royal tombs and pyramids) seems to furnish the best analogue. The only means employed by the Egyptians to give greater durability to this material was the admixture of straw and stubble with the clay: mentioned in Ex. v. 7. This seems to have been a purely Egyptian custom. On Egyptian monuments there are found scenes representing brickmaking; and among these some showing captive Semites at work with the brick-mold, who have often erroneously been taken for Israelites.

In Babylonia (see above on Gen. xi.) burnt bricks were often employed for the outer layers of important public constructions, because of the copious winter rains of the country. This led to a high development of the ornamentation of buildings with glazed and painted bricks and tiles: so, for example, Nebuchadnezzar's palace at Babylon. In Egypt only a few instances of the employment of such methods can be found (Tell el-Amarna, Tell el-Yehudiye); while the Persians still used such bricks in the Babylonian manner, for instance, in the palace of Susa. But, by the side of this, the unburnt brick always played the greater part. It may be mentioned that the size of Babylonian and Egyptian bricks was larger than that of the modern brick, often enormous. In both countries the brick-mold—that is, the open box with a handle—often furnished a royal or official stamp for the bricks, stating the date, and the building for which the bricks were determined, etc. Of none of these higher developments of brick-manufacturing have examples been found in Palestine, which country offered rich material in stones for public buildings. The unburnt bricks of which the Palestinian mounds exhibit numerous examples seem to have formed the principal building material for private houses, except for a few of the most wealthy (Isa. ix. 9; Amos v. 11). See CLAY; and on the use of a "tile" for sketching (Ezek. iv. 1) see WRITING.

J. JR. W. M. M.

BRIDE.—In Mystic Lore: The allegorical use of the name "Bride" for "Israel" is based upon Hosea ii. 19-20: "I will betroth thee forever," and, in conjunction with Ezek. xvi. 8, gave rise to the allegorical interpretation of the Song of Solomon as typifying the espousal of God as the King of Peace (Solomon) and Israel (the Shulamite), at the redemption from Egypt and the erection of the tabernacle (see Pesiḳ. 1a, 6a; Pesiḳ. R., ed. Friedmann, v. 17b, 21b; Cant. R. to iv. 8-12, where the expression "kallah" [bride] is referred to Israel). However, according to Origen ("Cantic. Canticor." Homily iv.; compare also "Teḥilat Perush Shir ha-Shirim" in "Steinschneider Festschrift" and ALLEGORICAL INTERPRETATION), the Palestinian Jews gave the Song of Solomon a mystical interpretation, allowing it to be studied only by men of mature age. This would indicate that, like the "merkabah" of Ezekiel and the Creation story, the Song of Solomon served as a basis for Gnostic mysteries such as Paul suggests in Eph. v. 32, where he finds in the union of husband and wife "a sacred mystery," obviously of cosmological character. Accordingly, the bride and bridegroom were important in the Gnostic mysteries. See Irenæus, "Adversus Hæreses," i. vii. 1: "Hakamot (Sophia), the mother, after all her seed had been perfected, enters the pleroma as bride and receives the Savior or Demiurge as her spouse," which "mystery of conjunction" these heretics dramatically imitated in their illicit marriages.

Yet these mysteries borrowed the anthropomorphic form of the Deity from the Song of Solomon (Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 279–281, where Cant. iii. 11 is quoted), exactly as did the Jewish cabalists when measuring the dimensions of the Deity in the "Shi'ne Ḳomah" (Gaster, "Monatsschrift," 1893, p. 216).

In conformity with this idea Malkut, "the Kingdom," the lowest of the Ten Sefirot, is called the bride, because she desires, but has not attained, the union with Ze'er Anpin, the creative power or "Microprosopus" (the Lesser Countenance); whereas Binah ("the Intelligence"), as the Mother Supernal, is actually united with the Father, "the Ancient One," the Erek Anpin ("the Vast Countenance," or "Macroprosopus") in the Upper Sphere of the Ten Sefirot (Zohar, in Idra Zuṭṭa, pp. 267–279). See SEFIROT.

The union therefore of the bride or matron ("matronita") with her celestial spouse, that is to lift the created world into the sphere of the supreme fulness of glory (the pleroma of Paul in Eph. iii. 19), by doing works of goodness and holiness, is the object of life, according to the cabalists—a truly spiritual view in itself, yet one which led the erring to all sorts of abuse, exactly as the ancient Gnostic mystery of SIMON MAGUS and many Christian heretics had done in the second and third centuries. Shabbethai Ẓebi and his followers in the seventeenth century were entangled in sensualism of the worst character. Compare SABBATH. See also BETROTHAL.

K.

BRIDEGROOM AND BRIDEGROOM'S FRIENDS. See BETROTHAL; MARRIAGE.

BRIDEGROOM OF GENESIS (Ḥatan Bereshit). See BRIDEGROOM OF THE LAW.

BRIDEGROOM OF THE LAW (Ḥatan Torah): The somewhat poetic designation of Bridegrooms of the Law and of Genesis are given to the persons called up in the synagogue to the reading of the chapters ending and beginning the Pentateuch respectively (Deut. xxxiii. 27–xxxiv. 12; Gen. i. 1–ii. 3). This takes place on Simḥat Torah, or the Rejoicing of the Law festival, which is the second day of the Shemini 'Aẓeret, or Eighth Day of Solemn Assembly, in those communities in which the second-day festival is observed. It is considered a privilege to be the one to whom the concluding or the opening portion of the Law is read; and those persons upon whom the choice of the congregation falls are esteemed as specially honored. The honor of the bridegroom of the Law is greater than that of the bridegroom of Genesis. Other privileges are conferred upon the recipients of these dignities in order to increase the distinction of their station. They are not called to the Law by the ordinary formula, "Ya'amod" (Let N. N. arise)—which is otherwise used—but by a special, poetic invocation, beginning (in the Ashkenazic ritual) with the words מרשות האל הגדול הגבור הנורא ("by permission of the great, almighty, and tremendous God") for the Ḥatan Torah; and מרשות מרומם על כל ברכה ושירה ("by permission of Him who is exalted above all blessing and song") for the Ḥatan Bereshit. The bridegrooms of the Law and of Genesis usually make large money offerings to the synagogue, in recognition of the honor conferred upon them, and entertain the congregation at a more or less elaborate banquet, either in the meeting-room or the basement of the synagogue or at their private residences. See TABERNACLES, and SIMḤAT TORAH. For the origin of the name and the custom see CROWN OF THE LAW.

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A. B. D.

BRIDEGROOM OF THE TORAH. See BRIDEGROOM OF THE LAW.

BRIDLE: A term used in the English versions of the Bible interchangeably with bit to represent the three Hebrew words רסן, מתג, and מחסום, which, however, do not as a rule denote the usual head-gear of a horse or other beast of burden, consisting of a head-stall, a bit, and reins. In many passages "halter"—*i.e.*, a simple rope or leathern strap wherewith to hold the animal in check—would seem to be the more appropriate rendering.

No description of the head-harness is found in the Hebrew Bible. As horses came into use only at a late period, and then more for purposes of luxury than utility, the pictures of steeds with elaborate head-gear found on the Assyrian monuments (see Layard, "Nineveh") can not be held to throw any light on the contrivances employed by the Hebrews, though the arrangement with bells mentioned in Zech. xiv. 20 was in all probability adopted in imitation of Assyrian fashion. The ox, the ass, as well as the mule, and to a less extent the camel, took the place of the horse. To guide and control the first-mentioned animal the goad sufficed; and, if Arabic custom may be supposed to retain the primitive habits of the ancient Hebrews, the camel was led by a rope attached to a ring of either copper ("burrah"); or hair ("ḥizamah"), which was passed through one of the nostrils.

Still, bridles were not altogether unknown, as distinct names for them were employed according as they were used for the horse or the camel. These bridles were very simple affairs, often made of mere twine; while the bits were, at least in pre-Mohammedan days, of wood ("sajarah"). Even among the modern Arabs the iron bit passes underneath the chin (jaws) of the horse, or is in front of the mouth (see Socin, "Diwan aus Central-Arabien," i. 288). This arrangement explains some passages in which the usual translation by "bridle" has produced

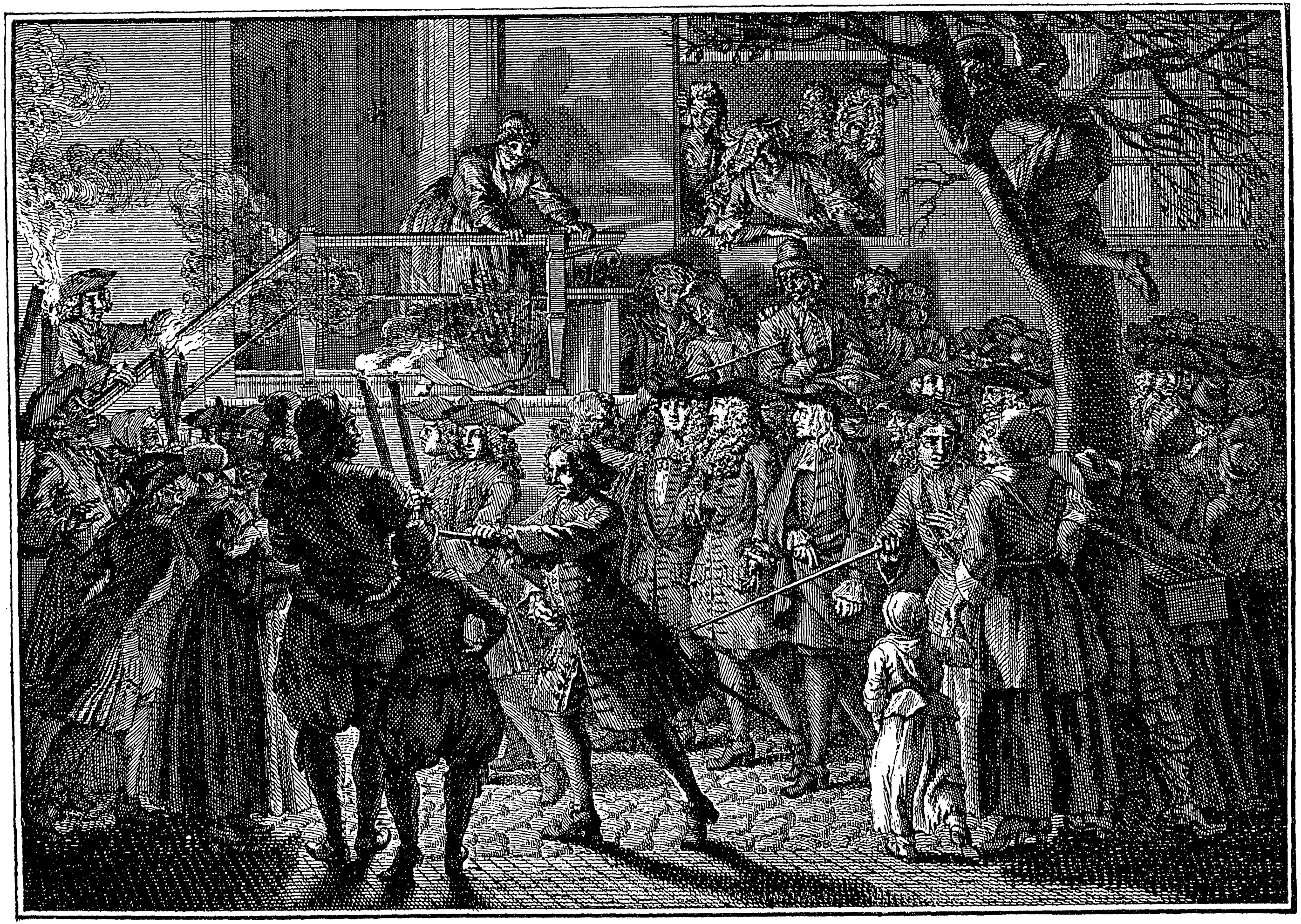

Procession of Bridegroom of the Law on the Eve of the Rejoicing of the Law.
(From Picart, 1723.)

confusion. Job xxx. 11, R. V., "they have cast off the bridle," refers to the slipping of the halter. Isa. xxx. 28, "bridle in the jaws" should be rendered "halter (or bridle with iron) on the jaws." A bridle with a ring arrangement through the nose is meant in II Kings xix. 28 by the Hebrew word חחי ("in thy nose"), to which מתגי ("over thy lips") is a parallel. See also Prov. xxvi. 3; Isa. xxxvii. 29, A. V.; Ps. xxxii. 9, R. V., "bit and bridle"; more accurately, "bridle and halter."

In Ps. xxxix. 2 (A. V., 1) מחסום is properly translated in the Revised Version by "muzzle." The allusion there is to the use of a basket-like network which was passed over the head of the animal and fastened behind the ears and around the neck; enveloping the mouth as with a bag, to prevent the bearer biting the yoke-mate or other animals in the caravan. In the psalm it is the tongue which thereby is hindered from "biting." As this "muzzle" also interfered with the taking of food, the humane law of Deut. xxv. 4 forbade its being put over the mouth of the ox while on the threshing-floor.

E. G. H.

BRIEG: Town in Silesia; formerly the capital of the duchy of the same name. Jews settled there about 1324, chiefly because it was situated on the commercial route to Breslau, in which place a colony of Jews had long resided. The Jewish community of Brieg had its separate place of worship from early times. In the fourteenth century the Jews of Brieg were persecuted on account of their usurious practises: and in 1392 it was claimed that all debts of the duke had been discharged by the payments to Jacob, the son of Moses, a Jew of Brieg, of a certificate of indebtedness. In 1398 the Brieg Jews bought a letter of protection from the duke, whereby they were guaranteed the peaceful possession of their privileges. But in 1401 they were driven from the city, except Jacob and Seman von Reichenbach, who had received a patent of protection from the duke's council for six years from May 1, 1399. Solomo, a capitalist, lent large sums of money to royal houses in the fifteenth century.

With the decline of Breslau as a trade center, the Jews of Brieg became little more than an isolated community; and in modern times they shared the lot of the other Silesian Jews. They carried on insignificant trade operations as a rule. The conquest of Silesia by Frederick the Great wrought but slight change in their condition.

At the present time (1902) Brieg has a Jewish community of 310 souls, of whom 55 are house-owners. Three charitable societies exist, for the care of the poor, for burying paupers, and a woman's league. Brieg is included in the union of congregations of the districts of Breslau and Liegnitz.

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D. A. M. F.

BRIEGER, LUDWIG: German physician and medical writer; born at Glatz, in Prussian Silesia, July 26, 1849. He received his education at the gymnasium of his native town and at the universities of Breslau and Strasburg. From the latter he was graduated as M.D. in 1875. After a postgraduate course at Vienna and Berlin, he became assistant at the private ophthalmic hospital of Cohn at Breslau, at the same time studying under Cohnheim at the pathological institute of the university. Leaving Breslau in 1876, he went to Bern as assistant to Quincke at the medical hospital of the university.

From Bern, Brieger removed in 1878 to Berlin, attending the physiological laboratory. In 1879 he became assistant to Frerichs, and later to Leyden at the First Medical Hospital, Berlin. From 1881 he was privat-docent, and from 1887 titular professor in the University of Berlin. In 1890 he opened a private dispensary and hospital. The same year he was elected assistant professor, and in 1891 was appointed chief physician of the university hospital and dispensary for contagious diseases. In 1897 he occupied the chair of pathology and therapeutics as substitute for Professor Ehrlich. Since 1899 he has occupied the chair of general therapeutics. The following year he received the title of "Geheimer Medizinalrath."

Brieger is a contributor to numerous medical journals, and has written many essays and books dealing with pharmacology, pharmaceutical chemistry, bacteriology, pathology, and therapeutics, and is considered an authority on each of these subjects.

Of his many essays and books the following may be mentioned: (1) "Zur Physiologischen Wirkung der Abführmittel," in "Archiv für Experimentale Pathologie und Therapie," 1877; (2) "Ueber die Aromatischen Producte der Fäulniss im Eiweiss," in "Zeitschrift für Physikalische Chemie," 1879; (3) "Zur Kenntnissnahme des Physiologischen Verhältnisses des Brenzcatechin, Hydrochinon, und Resorcin" in Du Bois-Reymond's "Archiv für Physiologie," 1879; (4) "Beiträge zur Lehre von der Fibrösen Hepatitis," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1879; (5) "Ueber Einige Bestandtheile des Jauchigen Eiters des Menschen," in "Zeitschrift für Physikalische Chemie," 1881; (6) "Beitrag zur Schrecklähmung," in "Zeitschrift für Klinische Medizin," 1881, pp. 121 *et seq.*; (7) "Ueber Febris Recurrens," in the "Charité Annalen," 1881, pp. 136–150; (8) "Ueber Spaltungs Producte der Bacterien," in "Zeitschrift für Physikalische Chemie," 1884; (9) "Ueber Ptomaine," Berlin, 1885–86 (in this work, consisting of three volumes, the author proves that the bacteria develop their injurious qualities through a specific poisonous product of the toxins and toxalbumins); (10) "Ueber das Vorkommen von Tetanie bei einem am Wundstarrkrampf Erkrankten Individuum," in "Berliner Klinische Wochenschrift," 1888, pp. 329 *et seq.*; (11) with Stadthagen, "Ueber Cystinurie, Nebst Bemerkungen über einen Fall von Morbus Maculosus Werlhofii," *ib.* 1889, pp. 344 *et seq.*, 455 *et seq.*; (12) with C. Fränkel, "Untersuchungen über Bakteriengifte," *ib.* 1890, pp. 241 *et seq.*, 268 *et seq.*; (13) with Ehrlich, "Ueber die Uebertragung der Immunität Durch Milch," in "Deutsche Medizinische Wochenschrift," 1892, pp. 393 *et seq.*; (14) "Ueber die Klinische Bedeutung des Elsnerischen Typhus-Nachweises," *ib.* 1895, No. 50; (15) "Klinische Beobachtungen an Zwei Leprösen," in "Berliner Klinische Wochenschrift," 1896, pp. 1105 *et seq.*; and (16)

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S. F. T. H.

BRIELI or **BRIEL** (בריאל), **JUDAH LEON BEN ELIEZER** (also known in rabbinical literature under the contraction **MaHaRIL**): Rabbi in Mantua; born about 1643; died in 1722.

Brieli, besides being a high Talmudical authority, as is shown in the responsa of his contemporaries Ishmael Coen, Morpurgo, and others who asked his opinion on halakic questions, was well versed in the secular sciences, which he zealously cultivated. Being highly esteemed by the Sephardic community of Amsterdam on account of his learning, his character, and his great age, he was asked by Ẓebi Ashkenazi (Ḥakam Ẓebi) and his followers for his support in their campaign against Ḥayyun and his cabalistic vagaries. Brieli, who was opposed to the Cabala in general, could have but little sympathy with Ḥayyun. He accordingly addressed two letters to Ḥakam Ẓebi (the first was published in "Milḥamot Adonai"), three to Ayllon, two to the board of the Amsterdam community, and one to Benjamin Finzi, in all of which he condemned Ḥayyun and approved the suppression of his book. Ḥayyun in his pamphlet against Ḥakam Ẓebi, entitled "Ha-Ẓad Ẓebi," says that Brieli is a Latinist and philosopher, but knows nothing about the Cabala; that he (Brieli) denies to Simeon ben Yoḥai the authorship of the Zohar; that he (Brieli), contrary to the Jewish law, has never married, and wears no beard.

Brieli was the author of the following works: (1) "Shefer Kelale ha-Diḳduḳ" (The Beauty of the Grammatical Rules), a Hebrew grammar; (2) "Hassagot 'al Sifre ha-Sheluḥim" (Criticisms on the Books of the Apostles); (3) "La Sinagoga Disingannata dagli Inganni del Padre Pinamonti"; (4) "Esame delle Riflessioni Teologiche," on the miracles. Of these only the first-named was published (Mantua, 1724); the others are still extant in manuscript (Dei Rossi, Nos. 22, 23; Neubauer, "Cat. Bodl. Hebr. MSS." *s.v.*). Brieli also translated into Hebrew the letters of Seneca ("Kerem Ḥemed," ii. 119).

An elegy on Brieli was published by his pupil Cohen Modon, under the title "Ẓir ha-Ẓirim," in which Brieli's knowledge of mathematics, logic, and natural history is highly praised.

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L. G. I. BR.

BRIER. See BRAMBLE.

BRIGHT, JOHN: English statesman and orator; born at Greenbank, Nov. 16, 1811; died in Rochdale March 27, 1889. It has been stated that his mother, Martha Jacobs, was a Jewess; but this statement is erroneous, such Biblical names being not uncommon among the English peasantry. During his long public career he more than once distinguished himself as an unflinching advocate of the political emancipation of the Jews of England, on the ground of what he designated "justice to the Jewish population of the country." On May 14, 1849, on the introduction of the Parliamentary Oaths' Bill—which dealt with the question of the right of Jews to sit in Parliament—Bright delivered a powerful speech in the House of Commons, fervently advocating the claims of the Jewish race and declaring that he "should vote for the bill, as far as it goes, because it admitted Jews into Parliament." On many other occasions he took the same position, as, for instance, in 1851, when the question of Jewish disabilities was raised in Parliament by the action of Alderman Salomons. But in his speech delivered in the House of Commons on April 15, 1853, during the debate on the JEWISH DISABILITIES BILL, Bright gave the most vigorous expression to his principles of religious equality as applied to the Jews. His attitude toward the Jews was independent of any personal feeling, and was a direct outcome of his religious and political principles.

BIBLIOGRAPHY: *Jewish Chronicle*, March 29, 1889, p. 9; April 5, 1889, p. 8; *Bright's Speeches on Questions of Public Policy*, edited by James E. Thorold Rogers, ii. 487–495, London, 1868.

J. B. B.

BRILL, AZRIEL: Hungarian rabbi and author; lived in the first half of the nineteenth century; assistant rabbi (dayyan) at Pest, Hungary. He wrote: "Hadrat Ḳodesh" (Beauty of Holiness), containing the Mishnah treatises, Rosh ha-Shanah, and Yoma, with a commentary and German translation; a collection of the prescriptions and prayers for the ten penitential days; also an essay on the Temple ritual for the Day of Atonement, and a Jewish calendar up to 6000 (Ofen, 1827).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4469; Fürst, *Bibl. Jud.* i. 132; Benjacob, *Oẓar ha-Sefarim*, p. 134.

L. G. I. BER.

BRILL, JEHIEL: Russian journalist. According to Zeitlin he was born in 1836 in Tultschin, Russian Poland; but Fuenn, who knew him well, states that he was born in British India. He died in London Nov. 12, 1886. Taken to Constantinople when quite young, and later brought to Jerusalem, he grew up in the latter city and there received a Talmudical education and the strictly Orthodox training common to natives of Russia living in Palestine. In 1863, with the assistance of his father-in-law, the traveler Jacob Safir, he established the Hebrew monthly "Ha-Lebanon," which, after the appearance of the twelfth number, was suppressed by the Turkish government. After many tribulations Brill went to Paris, where he again commenced to publish the "Lebanon," first as a semi-monthly (1865–68), and later as a weekly (1868–70). The Franco-Prussian war and the siege of Paris, by cutting off communication with his readers—practically all of whom were outside of France—forced him to suspend the publication of his journal for the second time. He went to Mayence, where he established a Hebrew printing-office and renewed the publication of the weekly "Lebanon," this time as a Hebrew edition of the "Mainzer Israelite," edited by M. Lehmann, who occupied in German Jewry a position corresponding to the one occupied by Brill among the Jews of eastern Europe.

In Mayence the publication of the "Lebanon" was continued from 1872 to 1881. This journal became the acknowledged organ of ultra-conservative Jews; and many pious rabbis contributed to and took an interest in its Talmudical literary department, the "Yarkete Lebanon." During part of this time Brill also edited and published a Yiddish or Judæo-German weekly entitled "Ha-Yisrael," which, like his Hebrew publication, circulated mainly in Russia. The Orthodox class, however, never evinced sufficient interest in journalism in general to make its organ a financial success; and the "Lebanon" had for the third time to be discontinued.

When the movement to establish colonies in Palestine or its vicinity was inaugurated, after the outbreak of persecutions in Russia, Brill, who was well acquainted with the Holy Land and with the languages spoken there, was, through the recommendation of Rabbi Samuel Mohilever, chosen by the Alliance Israélite Universelle and by Baron Edmond de Rothschild to conduct from Russia to Palestine a small group of experienced farmers, who were to be established in or near the Alliance colony, Mikweh Israel. He started from Rosinoi, Russian Poland, with eleven men—ten farmers and a "melamed" (teacher)—Nov. 21, 1882, and arrived at Palestine the following month. The story of his journey and of its results is given in detail in his work, "Yesod ha-Ma'aleh" (The Base of the Slope), which Brill published in 1883 in Mayence, whither he had returned a sadly disappointed man. In 1884 Brill settled in London, and there established a new Yiddish weekly newspaper, the "Sulamith." In 1886 he started, for the fourth time, to publish the "Lebanon," but was forced to announce its suspension after the publication of a few numbers. He died suddenly in London the same year.

"Yesod ha-Ma'alah" is the only book written by Brill. He published, while in Paris, three works containing inedited manuscripts from the library of Baron Günzburg, which are described in Zeitlin, "Bibliotheca Hebraica Post-Mendelssohniana," p. 42. He also published, with an introduction, an old anonymous manuscript, "Be'er ha-Golah," on Jewish archeology (Mayence, 1877), with notes by Jacob Tarpower and Reuben Rapoport.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 520, 521; idem, in *Ha-Ẓefira*, 1886, No. 172; Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana*, pp. 41, 42.

S. P. Wi.

BRILL, JOEL. See Loewe, Joel.

BRILL, JOSEPH (also known under the pseudonym of "Ayob" [איוב contracted from Ani Joseph Brill]): Russian teacher and Hebrew writer; born at Gorki, near Mohilev, on the Dnieper, 1839. He studied Talmud at the yeshibot of Shklov and Vitebsk, and later settled in Minsk, where he opened a school for Jewish boys, and in which town he is still active as teacher and writer.

Brill's first articles appeared in the early sixties in the Hebrew periodicals "Ha-Maggid," "Ha-Meliẓ," and "Ha-Karmel." An excellent Hebrew style and a fine humor are the chief characteristics of his writings. Besides numerous articles in Hebrew yearbooks and periodicals, he has published: "Ish Jehudi" (The Jew), a translation from the English of the five-act drama by Richard Cumberland, Wilna, 1884; "Kiẓẓur Shulḥan 'Aruk" (Satirical Instructions for Teachers and Pedagogues), in the collection "Oẓar ha-Sifrut," Cracow, 1890; "Midrash Soferim," satirical characteristics of contemporary Hebrew writers, in "Ha-Shaḥar," Vienna, 1879; "Lefanim" (In Times of Old), a sketch in "Oẓar ha-Sifrut," 1892, iv. He has prepared for publication a volume of poems, a volume of aphorisms, proverbs, and a volume of stories. Some of his correspondence with Hebrew writers is published in H. Rosenberg's "Oẓar Miktabim we-Sippurim," St. Petersburg, 1882.

Bibliography: *Oẓar ha-Sifrut*, iv. 643-650, Cracow, 1892.

H. R.

BRILL, SAMUEL LÖW: Hungarian rabbi and Talmudical scholar; born Sept. 14, 1814, in Budapest; died April 8, 1897. He was carefully educated by his father, Azriel Brill (1778-1853), who was teacher and associate rabbi at Pest, and the author of several works in the Hebrew language. After having been carefully grounded at home in Hebrew studies, and graduating with honors from the Protestant Lyceum of his native city, he attended the Talmud schools at Eisenstadt (1832) [under M. J. Perls], Presburg (1834-35) [under Moses Sofer], and Prague (1836), where he obtained, at the age of twenty-two, his rabbinical degree. In 1842-43 he was registered in the University of Berlin, where he attended the courses of famous teachers, such as Boeckh, the classical philologist; Ritter, the geographer; Leopold Ranke, the historian; Schelling, and others, and associated with Leopold Zunz and Michael Sachs.

Returning to his native city, he was appointed assistant rabbi in 1843, and associate rabbi in 1850. Although he did not come before the public at large either in print (his only publication was an anonymous necrology of his teacher Moses Sofer, in the "Allg. Zeit. des Judenthums," 1838) or on the platform, he soon became widely known by his Talmudic lectures, which he enlivened with material drawn from Hebrew and general literature. Among his earliest pupils were W. Bacher and I. Goldziher.

Brill was highly esteemed not only by his coreligionists, but also by the Hungarian government, and was its first counselor when it was preparing to institute a rabbinical seminary (see Moritz Bloch [Ballagi]). He was also one of the founders of the Jewish Theological Seminary ("Landesrabbinerschule"), inaugurated in 1877, in which institution he held the position of teacher of Talmud from 1877 till 1887, having previously (since 1872) been president of the rabbinical college of Budapest. He also took part in the Israelitic county-congress of 1868-69. During Brill's lifetime a number of subtle extracts from his Talmudic glosses were published in the "Monatsschrift," 1896-97, and the "Magyar Zsidô Szèmle," of the same years, by Ludwig Blau. A few sermons have also been printed in the last-named periodical.

Brill's valuable Hebrew library became the property of the seminary at Budapest.

Bibliography: L. Blau, *Samuel Löw Brill: His Life and Character*, in Hungarian, with portrait, Budapest, 1902.

S. L. B.

BRIMSTONE: Sulfur in a solid state. It is found in Palestine, in the region along the banks of the Jordan and around the Dead Sea, both in combination with other elements and in its pure state. In the latter condition it is still employed medicinally for skin-diseases by the wandering Arab tribes, who make further use of it in the preparation of gunpowder. Brimstone is also found in the hot springs that line both shores of the Dead Sea. In one of these springs (at Callirrhoe), Herod took baths in the hope of finding a cure for his ailment (Josephus, "Ant." xvii. 6). Besides these two sources there was still a third which was known in Bible times. The two passages in Isaiah (xxx. 33, xxxiv. 9) point clearly to sulfur produced by volcanic eruptions. Sulfur is very inflammable; and this accounts for the fact that it is nearly always mentioned in connection with fire (Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6; Ez. xxxviii. 22).

Biblical writers do not refer to the useful qualities of brimstone; whenever it is mentioned it is always as an instrument of God in exacting the penalty from the wicked (besides the above passages see Job xviii. 15); and this idea is continued in the New Testament (Rev. xiv. 10, xix. 20, xx. 10). This may be due in a measure to the recollection of the traditions of the destruction of Sodom and Gomorrah; the large quantities of brimstone found in the region suggesting it as the agent of destruction.

J. JR. G. B. L.

BRINDISI (Hebrew, פרנדיסי): Seaport on the coast of Calabria, Italy, whence the ancient Romans embarked for the East. Jews undoubtedly settled there at a very early period. In the Talmud ('Er. iv. 1) it is recounted that four illustrious Mishnaic doctors (tannaim), among whom was R. Gamaliel, returned from this city to their home. Benjamin of Tudela says that at his time ten Jewish families were living there, all engaged in the art of dyeing.

Bibliography: Hebrew inscriptions explained by Graziado Ascoli in reports of the congress of Orientalists of Florence, 1894; Guerrieri, *Gli Ebrei a Brindisi e a Lecce*, Turin, 1901.

G. V. C.

BRISK. See Brest-Litovsk.

BRISKER, AARON B. MEÏR. See Aaron b. Meïr of Brest.

Early History.

BRISTOL: Commercial seaport city in the counties of Gloucester and Somerset, England. Jews settled very early at Bristol, which was the center of the slave-trade between England and Ireland, until its discontinuance, under the influence of St. Winibald, (?) in 1172, after the conquest of Ireland by Henry II. The names are known of no fewer than eighteen Jews of the twelfth century who lived in Bristol. Of these the most important was Moses of Bristol, father of Yom-Ṭob, the author of "Sefer ha-Tannaim," and grandson of Rabbi Simon of Trier (Treves), a martyr of the Second Crusade. In Richard of Devizes' account of English cities, as given by a French Jew, Bristol is described as a city of soap-boilers (Jacobs, "Jews of Angevin England," p. 149). After the decline of the slave-trade in Bristol, many Jews left the town; Moses going to Oxford, others to Nottingham and London. When, however, John imprisoned and fined all the Jews of England in 1210, it was from a Jew of Bristol, Abraham, that he extorted no less than 10,000 marks by extracting the victim's teeth successively till he consented to give up his wealth (Matthew Paris, "Chronica Majora," ed. Luard, ii. 528).

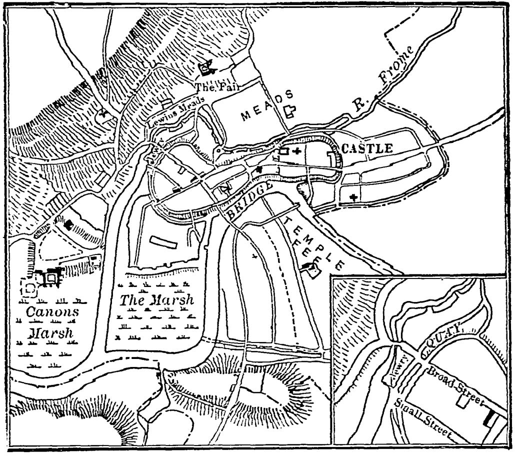

Plan of City of Bristol, Showing Position of Jewry, About 1250 C.E.
(After William Hunt, "Bristol.")

The Jewry was situated on the quay between Broad street and Small street, outside the inner but within the outer wall of the city. The synagogue was in Small street, under the building which was afterward St. Giles's Church. As far as can be ascertained, no Jews were in Bristol at the time of the Expulsion, no houses of Jews falling into the king's power at that time. On the other hand, Jews resided there during a considerable portion of the thirteenth century, as an Archa was retained there to hold their deeds.

Bibliography: Jacobs, *Jews of Angevin England*, p. 374; Hunt, *Bristol*, pp. 27-30; Seyer, *Bristol*, i. 527-529; Pryce, *Bristol*, pp. 72-73.

J.

Since the Eighteenth Century.

There is no record of congregational life earlier than about the middle of the eighteenth century. At that time the congregation, which included not a few families which since then have become most eminent in the English Jewry—that of Jessel, for instance—was able to build a synagogue which was regarded as one of the ornaments of the old town. It was situated in the very center of the present city, in the main thoroughfare, Temple street. A local topographical description, dated 1794, states that "the Jews' synagogue is very well fitted up, painted, and furnished with altar-piece, branches, candlesticks, etc., in such a style that though it is not one of the largest, it is one of the handsomest places of worship in Bristol." The present synagogue is situated in Park row, and is a commodious and well-fitted building. It was opened in 1870.

In the middle of the nineteenth century Bristol was one of the foremost provincial congregations in the British Isles, and it has been served by a succession of able ministers, many of whom have since

Rabbis.

achieved distinction in larger spheres of work. The earliest known of these were the Rev. David M. Isaacs (afterward minister and professor at Liverpool and Manchester) and the Rev. Abraham Barnett (afterward of the New Synagogue, London).

The Rev. Aaron Levy Green, afterward eminent as minister of the Central Synagogue, London, was stationed at Bristol from 1838 to 1851, taking locally a share in the emancipation struggle which attracted the notice of Sir Moses Montefiore, and preaching occasional English sermons, at that time a very rare feature of Anglo-Jewish devotions. Among other Jewish divines attached to the congregation may be mentioned the Rev. Isaac Samuel (now minister of the Bayswater Synagogue, London); the Rev. Meyer Mendelssohn (afterward minister at Kimberly, Cape Colony); the Rev. Burman Berliner (afterward minister of the St. John's Wood Synagogue, London); the Rev. Joseph Leonard Levy, B.A. (lately attached to Congregation Keneseth Israel, Philadelphia, and now rabbi of Congregation Rodeph Shalom, Pittsburg); the Rev. Moses Hyamson, B.A., LL.B. (afterward minister of the Dalston Synagogue, and now dayyan of the United Synagogue, London); the Rev. Lewis Mendelssohn, B.A. (afterward of Dublin); and the Rev. Joseph Abelson, B.A., the present minister.

Of recent years, and concurrently with the revival of the West-Indian trade and the enterprising enlargement of the port, an increase of the Jewish population has become evident, and much activity is again being brought to bear on communal work. In addition to the Ladies' Benevolent Society, dating from about 1860, there exist a board of guardians (founded 1894); a Hebrew school (founded 1890), the classes of which are attended by seventy children; a literary and social society (founded 1894), with fifty-one members; and a Zionist association (1899). Jewish organization is not confined to the residents in the city itself. At the great public school, Clifton College, situated in the suburbs, there has been for some years a Jewish house—that is, one of the residences forming part of the collegiate buildings—the domestic life of which is carried out in accordance with Jewish custom. The master presiding over this house is the Rev. Joseph Polack, B.A., previously minister of the Liverpool (Old) congregation. It has existed long enough to form a tradition in the college; and its first generation of students has already taken a leading position in Anglo-Jewish communal life.

Bibliography: Margoliouth, *Jews of Great Britain*, iii. 132-134; *Jew. Chron.* March 18, 1883; Jacobs, *Jewish Year Book*, 5660, p. 90; Harris, *Jewish Year Book*, 5662, p. 121.

J. F. L. C.

BRITISH MUSEUM, London: Chief library and museum of the United Kingdom. It contains many books and objects of Jewish interest.

The Hebrew MSS.: The Hebrew manuscripts in the British Museum already fully catalogued or briefly described number about 1,200. This total includes fifty recently assigned to fragments belonging to the collection brought from Cairo. Between eighty and a hundred additional ones are likely to be obtained from the remainder of the same interesting collection. There are also thirty Hebrew charters (business deeds of the Anglo-Norman period) in the Museum; and if the seventy-one Samaritan manuscripts and the very ancient Aramaic papyrus (marked cvi.*, 2d century B.C.) be treated as part of the Hebrew collection, the entire library may be estimated to contain close upon 1,400 numbers.

Classification of MSS.

Of these over 1,050 are briefly described in the "Descriptive List of Hebrew and Samaritan MSS. in the British Museum," which appeared in 1893. A rough classification into subjects shows that in the total just mentioned Biblical texts are represented by 165 numbers; Biblical commentaries by 175; Midrashim and Midrashic discourses by 45; Talmud and Halakah by 190; liturgies by 115; cabalistic manuscripts by 130; ethics, philosophy, and poetry by an aggregate of 84; philology, mathematics, and astronomy by 75; medicine by 20; miscellaneous manuscripts by 73; charters by 30; and Samaritan literature by 64. The later acquisitions may be assumed to show a similar proportion of subjects, with the very notable additions, however, of a large number of letters and other historical documents forming part of the collection brought from the Cairo Genizah.

Sources of the Collection.

The distribution of Hebrew manuscripts among the earlier Museum collections is as follows: The Sloane and Harley collections, which formed the nucleus of the British Museum at its opening in 1753, respectively contained twelve and ninety-five Hebrew manuscript volumes. The Old Royal Library, presented to the Museum by King George II. in 1757, included seven Hebrew numbers. A like contingent was contributed by the great library collected by Thomas Howard, earl of Arundel, Surrey, and Norfolk. Three Hebrew manuscripts were presented (together with a much larger number of printed books; see below) by Solomon da Costa in 1759, and two other numbers of the collection have been filled up with his own catalogue of the printed books and manuscripts thus presented. The Lansdowne collection (purchased in 1807) and the library formed by King George III. (presented to the nation by King George IV. in 1823) contained one Hebrew volume each; and the Egerton collection (bequeathed in 1829) included three Hebrew numbers.

Of the 520 Hebrew volumes embodied in what is known as the Additional Series of manuscripts, no less than 323 came from the famous collection of Joseph Almanzi; and the few Hebrew manuscripts which form part of the Rich collection (acquired in 1829) are also included in the total of 520 just mentioned. The series which followed the Additional, and into which fresh acquisitions are now constantly being incorporated, is the Oriental. The latter now contains about 550 Hebrew numbers. A large proportion of these (not less than 260 volumes) was purchased from M. W. Shapira between the years 1877 and 1883. The rest came to the Museum in smaller consignments through the agency of the late Fischel Hirsch and other booksellers.

The sources from which the Museum collection became from time to time enriched also include manuscripts purchased at the duke of Sussex's sale in 1844; the collection of ten important Biblical manuscripts which were in the possession of the families of Schultens, John van der Hagen, and Dr. Adam Clarke successively; four Megillah scrolls once the property of Sir Moses Montefiore; and several numbers formerly owned by Dr. Adolf Neubauer, Dr. C. D. Ginsburg, F. D. Mocatta, and S. J. A. Churchill (British consul at Teheran).

It will now be useful to note some of the more important features of the collection, and in doing so the classified order adopted in the "Descriptive List" published in 1893 will be followed.

I. Biblical Texts.—(*a*) *Scrolls:* None of these is, unfortunately, of any great antiquity, the oldest (MS. Harley, 7619) probably belonging to the fourteenth century. Mention should, however, be made of a number of Yemenite Pentateuch rolls exhibiting what are technically called "dry points," employed to mark pauses, and to distinguish some words of equal spelling but dissimilar pronunciation. As the writing of synagogue scrolls is strictly limited to the consonantal text, this device of impressing a small inkless circle was adopted (with the permission of the Yemenite rabbis?) as a help to the reader. One roll of the collection (Add. 19,250) was written (probably in the eighteenth century) for the use of the Jews at Kai-Fung-Fu in China.

(*b*) *Biblical Texts in Book Form:* Special mention may be made of MS. Or. 4445, which was brought from Teheran, and probably belongs to the ninth century. It is at any rate not later than the famous codex of the Prophets preserved at St. Petersburg, which is dated 916 C.E. This Museum manuscript contains, however, only the Pentateuch. The oldest dated copy of the entire Bible in the Museum (Or. 2201) belongs to A.M. 5006 (1246 C.E.), and was written at Toledo. A very fine specimen of Spanish calligraphy and marginal illumination is the Bible in three volumes, numbered Or. 2626-28. It was written in 1483. Of very considerable interest and importance are a number of codices (mostly Yemenite) exhibiting what is known as the superlinear, or Babylonian, punctuation. The collection generally contains excellent specimens of almost all styles of writing and all Masoretic schools (Spanish, Italian, German, North African, etc.). One codex of the Pentateuch (Or. 2451) was written at Kum in Persia A. GR. 1794 (1483 C.E.). Of the Karaite codices special attention should be directed to Or. 2540, belonging to the tenth century. The Hebrew text is there written in an archaic form of the Arabic character, the Hebrew vowel-points and accents being added in colored ink. This manuscript is also provided with ancient Oriental ornamentations.

II. Biblical Commentaries: In this section a great wealth of material for the study of early Karaite literature will be found. Special mention may be made of commentaries on the Pentateuch and other Biblical books by Abu Yusuf Ya'akub al-Ḳirḳisani, Salmon b. Jeroham, David b. Boaz, and Abu al-Faraj Furḳan ibn Asad. Japheth is most amply represented. Noteworthy is the fact that a copy of his commentaries on Ruth and the Song of Songs (Or. 2554) is dated Ramlah, A.H. 395 (1004-5 C.E.), and that the reference to Japheth in the colophon shows clearly that the manuscript was written in the author's lifetime.

The collection of Rabbinite commentaries is also a very good one. The principal unique texts are: (1) the commentary on the Second Book of Samuel by Isaac b. Samuel ha-Sefardi (eleventh to twelfth century); (2) a commentary on the Pentateuch by Rabbi Meyuḥas b. Elijah (probably a Greek writer of the twelfth century); and (3) fragments of a Persian commentary (Hebrew character) on a portion of the Prophets.

III. Midrashim and Midrashic Discourses: These include copies of the three important Yemenite Midrashic compilations known as the "Midrash ha-Gadol," "Midrash ha-Ḥefeẓ," and "Nur al-Ẓulum." Unique are the texts contained in Add. 27,292, and probably also Harley 5704 (containing a Midrash on the Minor Prophets in the style of the Yalḳut ha-Makiri). One may notice, besides, Midrashic discourses by David b. Abraham Maimuni and Sa'id ibn Da'ud al-'Adani.

IV. Talmud and Halakah: In the older British Museum collections only one volume of Talmudic texts of the twelfth and another of the fourteenth century are contained; but by the latest acquisitions from the Cairo Genizah three other important fragmentary numbers have been added to the library. Of the Jerusalem Talmud the Museum possesses three volumes of the sixteenth century, with the commentary of Joseph Syrillo. Noteworthy for its antiquity is a volume containing Rashi's commentary on Baba Meẓi'a, dated 1190 C.E.

The Halakah portion of this section is very rich in interesting and valuable codices, including five copies of the Yad ha-Ḥazakah of Maimonides, important copies of the סמג, the סמק, Alfasi, and various responsa. As unique may be noted the additions of Samuel b. Meïr (RaSHBaM) to Alfasi, contained in Add. 17,049-50 (mistaken by Leopold Dukes for notes by Samuel Schletstatt). A fine specimen of richly illuminated title-pages and headings is presented by Harley 5698-99 (Maimonides, "Mishneh Torah").

Karaite Halakah is also represented; *e.g.*, by Yusuf al-Baṣri's "Questions and Answers," Ḳirḳisani's "Book of Commandments," and Samuel al-Maghrebi's "Al-Murshid," not to mention several other works which still await a thorough investigation.

V. Liturgy: This section is also a very rich and important one. It includes very fine specimens of almost all important rites. Margoliouth's study of a number of these manuscripts has revealed many features that were unknown to the great liturgiologist Leopold Zunz. Very many hymns will have to be added to the known list when these manuscripts are fully catalogued. Special mention may here be made of several fine copies of the illustrated Haggadah, belonging to the Spanish school of the fourteenth century. It may also be noted that a fine copy of the North African Liturgy (Or. 5600) was recently acquired by the trustees at the sale held at Amsterdam of the late D. H. de Castro's library. The Karaite ritual is also fairly well represented.

VI. Cabala: It has already been stated that this section contains no less than 130 numbers. It includes Abraham Abulafia's commentary on the "Moreh Nebukim" (perhaps unique), and works by Joseph Gikatilla, Moses b. Shem-Ṭob of Leon, Moses Cordovero, and Moses Ḥayyim Luzzatto (Add. 27,110 being his autograph). Some interesting additions to the section are supplied by the Cairo Genizah.

VII.-IX. Ethics, Philosophy, and Poetry: These sections are small; but specialists will no doubt find in them a number of interesting codices for collation. The most noteworthy manuscripts are: in ethics, the unique "Ge' Ḥizzayon" of Abraham b. Jacob, and two copies of a Persian version in Hebrew characters of Abraham b. Ḥasdai, "Ben ha-Melek we-ha-Nazir" (Balaam and Josaphat); in philosophy, four manuscripts of early Karaite speculations, besides some important codices of well-known Rabbinite works; in poetry, a copy of Al-Ḥarizi's "Taḥkemoni," dated 1282 C.E., a unique volume of poems by Joseph b. Tanḥum Yerushalmi, and Bible stories in Persian verse (Hebrew characters) by Mollah Shahin.

X. Philology: This section contains fifty-three numbers. Noteworthy are a fine early copy of Abu al-Walid's "Kitab al-Uṣul" (which came from Yemen), several good though fragmentary copies of Nathan b. Jehiel's "Sefer ha-'Aruk," two early copies of the "Maḥberet" of Menaḥem b. Saruḳ (1091 and 1189 C.E.), and the "Mushtamil" of the early Karaite grammarian Abu al-Faraj Harun.

XI.-XIII. Mathematics, Astronomy, and Medicine: These sections can, of course, be properly appreciated by specialists only. On account of the language in which it was written, Add. 7701 may be noted here, containing works on astronomy and the calendar in Persian (Hebrew characters).

XIV. Miscellaneous MSS.: This section is full of interesting matter of various kinds. Special mention should, perhaps, be made of the controversial works (Jews and Christians, Rabbinites and Karaites). But the gem of the section is no doubt Add. 11,639, containing a great variety of works written partly in the body of the page and partly on the margin. It is accompanied by fine pictorial illuminations of the French school of the thirteenth century (latter half).

Of the charters it need only be said that they nearly all belong to the thirteenth century (some few being earlier), and that besides throwing some light on the circumstances of the time immediately preceding the expulsion of the Jews from England in 1290, they give a good idea of Anglo-Hebrew caligraphy of the time.

The latest noteworthy addition to the interesting and important Samaritan collection is a fine copy of the Samaritan liturgy, dated 1258 C.E.

The Printed Books: The collection of Hebrew printed books in the Museum now consists of about 15,000 volumes. Of these upward of 10,100 are described in Zedner's "Catalogue of the Hebrew Books in the Library of the British Museum," published in 1867, and the greater part of the remainder are entered in S. Van Straalen's "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868-92."

The distribution of volumes among the more important classes of books described in Zedner's catalogue is as follows: Bibles, 1,200 volumes; commentaries on the Bible, 510; Talmud, 730; commentaries on the Talmud, 700; codes of law, 1,260; grammars and dictionaries, 450; poetry and criticism, 770.

Of the 4,650 volumes described in Van Straalen's catalogue the greater part was published within the last fifty years. This large contingent is rich in specimens of works in the Judæo-German dialect, and in modern Hebrew belles-lettres, such as the publications of Mapu, Smolenskin, Gordon, and Lebensohn, and also Hebrew translations of works by Shakespeare, Milton, Schiller, Lessing, and other European writers. The numbers of volumes to be assigned to the classes mentioned above must, therefore, necessarily be smaller in proportion than those given in connection with Zedner's catalogue.

Printed Books, Whence Acquired.

The history of the acquisition of the printed books is naturally not so varied as that of the manuscripts. In 1753, when the Museum was first opened to the public, the editio princeps of the Talmud was the only Hebrew work in the collection, forming part of the royal library presented by King George II. But Solomon da Costa, a Jewish merchant who had immigrated from Holland, and whose name has already been mentioned above in the account of the manuscripts, presented to the Museum in the same year a collection of no less than 180 volumes, containing some of the most valuable works of Rabbinic literature. From the preface to Zedner's catalogue we further learn that "during the succeeding eighty-nine years the Hebrew books increased to about 600." But the great importance of the Hebrew library dates from the year 1848; for it was then enriched by the addition of 4,420 volumes purchased from the famous collection of H. J. Michael of Hamburg. "This acquisition gave," to use the words of the preface of 1867 just mentioned, "an impetus to this branch of the library, which has been constantly maintained" ever since, "and has resulted in making the national collection of Hebrew books the largest in the world."

The next notable addition to the library came from the collection of the late Joseph Almanzi, which had first passed into the hands of Asher of Berlin, and from which the trustees of the British Museum were able to select such works as were not already in the Museum library. The books acquired since that time came to the Museum gradually through the ordinary medium of booksellers, among whom the late Fischel Hirsch of Berlin was one of the most frequently employed.

The list of early printed books and other rare works in the collection is a pretty large one. The following statement relates to the books described in Mr. Zedner's catalogue:

1. Of works of the fifteenth century, mentioned by De Rossi, there were then 65 in the Museum.
2. Of works printed from 1500 to 1540, mentioned by De Rossi, there were 237.
3. Of works printed from 1480 to 1540, not mentioned by De Rossi, 32.
4. Of books of which no other copy, or only one or two copies, was known to exist, 38.

It has already been stated that the greater number of books described in Van Straalen's catalogue were printed in recent times. The proportion of early books must, therefore, be necessarily small. There are, however, to be noticed such works as Jacob b. Asher's code, printed at Mantua in 1476 (with MS. notes by G. B. de Rossi); the Pentateuch, printed at Bologna in 1482 (also with MS. notes by De Rossi); the Talmudical tractate Beẓah, printed at Soncino in 1483; the Pentateuch, printed at Faro in 1487; the books of Isaiah and Jeremiah, printed at Lisbon in 1492.

It may finally be mentioned that the trustees recently acquired a rather curious copy of the Talmudical tractate Ketubot which probably belongs to the sixteenth century, and appears to have been printed at Salonica. It is specially noteworthy that the foliation of this copy differs from the uniform arrangement adopted in the editions generally.

The antiquities contained in the Museum also include many objects of Jewish interest, notably a fine series of ancient Jewish coins in the department of coins and medals.

BIBLIOGRAPHY: For the printed books, Zedner, *Cat. Hebrew Books British Museum*, Preface, 1867; S. Van Straalen, *Cat. Hebrew Books British Museum*, Preface, 1901; for the manuscripts, G. Margoliouth, *Descriptive List of the Hebrew and Samaritan MSS. Preserved at the British Museum*, London, 1893; idem, *Catalogue*, vol. i.; C. D. Ginsburg, *Introduction to the Hebrew Bible*, London, 1897.

J. G. M.

BRITTANY (French, **Bretagne**): Ancient province of France corresponding to the present departments of Finistère, Côtes-du-Nord, Morbihan, Ile et Vilaine, and Loire-Inférieure. The name occurs in Hebrew writings under various forms, such as בירטנייה, בירטאניה, בריטאנייה. Little information can be gathered concerning the epoch of the settlement of Jews in Brittany, where they were never numerous. The first official documents referring to the Jews there date from the beginning of the thirteenth century. These are two charters, one dated April, 1209, and the other March, 1235. In the first the Jews are indirectly mentioned as creditors of Guillaume de Mareil; the second is a receipt delivered to the prior of Donege discharging him from all debts to the Jews Creisson and Bonastru of Guérande.

There were Jews also at Clisson, Aucenis (where a street still exists called "Rue de la Juiverie"), Segré, and Nantes, the last-named place being, according to Michael Guimar, the center of the Jews of Brittany. There they possessed a large synagogue in the street above-mentioned, and their own tribunal, where disputes among themselves were adjusted according to the Mosaic law. The chief occupation of the Jews of Brittany was money-broking, and many interested parties eagerly sought a pretext to rid themselves of their creditors. This pretext soon presented itself in the new crusade preached by Gregory IX. in 1235. In order to win believers, Gregory granted the crusaders and the promoters of the crusade full indulgence, and forbade their creditors, both Jews and Christians, to take any interest from them. The crusaders of Brittany, however, not willing to pay even the principal, demanded the banishment of the Jews. They not only forbade them to claim what was due, but forced them to return the goods given in pledge; then, in order to make sure of their complete riddance of these creditors, they massacred most of the Jews in 1236, soon after Easter. Three years later, at the request of the barons and prelates, Duke Jean le Roux issued a decree enacting the following: (1) the banishment of the Jews from Brittany, and prohibition of their entering his lands or those of his subjects; (2) the abolition of all debts, of whatever nature, contracted with Jews; (3) the return to the debtors or their heirs of both personal property and real estate given in pledge; (4) the interdiction of commitment for trial on the charge of having murdered a Jew; (5) the confirmation of this decree by the king of France. The duke engaged himself by an oath to observe the provisions of this decree during his life, and bound his successors to a similar fulfilment.

Some years later, however, it seems that Jews again settled in Brittany, and were banished thence only in 1391, when Brittany became a definite French province. In the early part of the seventeenth century, Jews, and especially Portuguese Maranos, sojourned there notwithstanding the decree of their banishment issued April 23, 1615, by Louis XIII.

BIBLIOGRAPHY: Depping, *Histoire des Juifs au Moyen Age*, p. 200; Grätz, *Gesch. der Juden*, vii. 308; Brunswig, in *Rev. Et. Juives*, xiv. 80 *et seq.*, xvii. 125 *et seq.*, xix. 294 *et seq.*; Gross, *Gallia Judaica*, pp. 126–128.

G. I. Br.

BRIVIESCA (not **Birviesca** or **Briviasca**): The ancient Virovesca; city in Old Castile, not far from Burgos. A Jewish community dwelt there, which in 1290 was taxed 11,700 maravedis. At the request of his sister, the Infanta Doña Berenguella, Don Ferdinand III. of Castile presented to the convent San Maria la Real of Burgos, in perpetuity, the taxes of several Jews living in the quarter San Cæcilia in Briviesca, including those of Abraham del Bao, Judah Mocaniz, and Moses, his son-in-law, and others, and their descendants. In the internecine war between Don Pedro and Henry of Trastamare the Jews valorously defended the walls of the city, until they were attacked in the rear by the troops of Bertrand du Guesclin, and were either killed or taken prisoners. According to Samuel Ẓarẓa's account not a single one of the two hundred heads of families that had lived there remained alive; "their corpses became food for the birds of heaven and the beasts of the field." In 1455 Don Mosse was living at Briviesca as farmer of taxes.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Jud. en España*, i. 485. iii. 132; *Histoire de Bertrand du Guesclin*, p. 101 Paris, 1666; Samuel Ẓarẓa, in Appendix to *Shebet Jehudah*, ed. Wiener, p. 131.

G. M. K.

BROCINER, JOSEF B.: President of the Union of Hebrew Congregations of Rumania; born in Jassy, Rumania, Oct., 1846. From 1864 to 1866 he studied law at the university of his native city, and during that time cooperated with Dr. Landesberg and others in founding the Uunimea Israelita, a Jewish defensive publication society. In 1867 Brociner settled at Galatz as a merchant. He joined (1868) the Galatz Lodge of the Masonic Order (Grand Orient de France), and as a Freemason was active in bringing about a modification of rituals, finally obtaining for himself the thirty-third degree. Up to the present time (1902) he is the only Jew among the eighty-four Freemasons of the Grand Orient who has attained this degree.

In 1873 Brociner was chosen president of the local committee of the Alliance Israélite Universelle.

Together with Dr. Leopold Stern of Bucharest, he was delegated in 1876 to represent Rumania at the conference of the Alliance Israélite Universelle for the defense of Jews in the Orient, held under the chairmanship of Adolphe Crémieux at Paris. During the war of Russia and Rumania against Turkey in 1877, Brociner was secretary of the committee for maintaining ambulances on the battle-field; and in April and May, 1878, he accompanied Dr. Adolph Stern to Budapest, Vienna, and Berlin to obtain the cooperation of their coreligionists in championing the cause of the Rumanian Jews at the Berlin Congress. In June he was a member of the commission sent to Berlin to furnish the congress of the European powers with information on the Rumanian question. In August, 1878, with the late Benjamin F. Peixotto, American consul-general at Lyons, he represented the Rumanian Jews at the second conference of the Alliance Israélite Universelle, held at Paris.

Brociner accompanied his brother, Dr. Marco Brociner (another brother, Maurice, is secretary to King Charles of Rumania), to Vienna, Berlin, and Paris (1879), in order to further the interests of the Rumanian Jews in these cities. At that time he obtained from Professor Bluntschli of Heidelberg the famous juristic brochure "L'Etat Roumain," in favor of the Rumanian Israelites. He was president of the Jewish community of Galatz in 1874, 1878, 1884, and 1893. In 1884 he was vice-president of the Galatz committee for establishing the colonies in Palestine which were afterward taken under the protection of Baron Edmond de Rothschild of Paris.

The Union of Rumanian Jewish Congregations was due to Brociner's initiative, and in recognition of his services he was unanimously elected first president. In addition to many articles on the Jewish question, and various reports published by the B'nai B'rith Lodge, Brociner wrote a pamphlet entitled "Law of Moadim" (Days of Meeting), for the Independent Order of B'nai B'rith, which was well received.

Bibliography: *Menorah Monthly*, Oct., 1893; Bloch, *Oesterreichische Wochenschrift*, March 21, 1902.

S. M. W. L.

BRODA, ABRAHAM BEN SAUL: Bohemian Talmudist; born about 1640 at Bunzlau; died April 11, 1717, at Frankfort-on-the-Main. Saul Broda sent his son to Cracow to pursue his Talmudic studies with Rabbi Isaac ben Ze'eb Ḥarif of that city, in order to withdraw him from the evil influences of Shabbethaism, at that time spreading throughout Bohemia. After receiving his rabbinical diploma, Broda returned to his native city, but was soon called as rabbi to Lichtenstadt, and thence to Raudnitz. Even then his reputation was so great that Shabbethai Bass asked for his approbation to a book that Bass had written. Hence, when the office of chief rabbi of Prague became vacant about 1693, it was offered to Broda, who accepted it, although it was probably not very remunerative in consequence of the great fire of 1689, which impoverished many members of the congregation. This office, from which he had doubtless expected much pleasure, involved him, on the contrary, in many difficulties; for when a difference arose between Broda and Ẓebi Ashkenazi in regard to a ritual question, all the rabbis of Prague took sides against the former.

It was probably this that induced Broda, who disliked quarrels, to seek another position. He was called to Metz. The documents available are conflicting as to the date of his entry into office; but the contract of the community of Metz with Broda, dated Oct. 30, 1708, has been discovered by Kaufmann, from which it is evident that Broda went to Metz in 1709, as claimed by Carmoly, and not in 1703, as Cahen assumed. Here, as at Raudnitz and Prague, Broda's chief activity consisted in founding and directing a yeshibah; it is said that he had an excellent method of initiating into the style of the Talmud those who had never before pursued such study. His stay at Metz was of short duration; for in 1713 he was called to Frankfort-on-the-Main, where, also, he founded a yeshibah. This had a large attendance, many of his pupils becoming eminent rabbis.

Broda's collected works appeared after his death. They include: (1) "Ḥiddushe Geonim" (Offenbach, 1723), consisting of scholia to the treatises Baba Ḳamma, Baba Meẓi'a, and Sanhedrin; (2) "Ḥiddushe Halakot," on Giṭṭin, Wandsbeck, 1731; (3) "Shema'ta Ḥadta," on Ketubot and Giṭṭin, Frankfort-on-the-Main, 1722; (4) "Eshel Abraham," on Pesaḥim, Ḥullin, Baba Batra, Frankfort-on-the-Main, 1747; (5) "Toledot Abraham," on Ḳiddushin and Ketubot, Fürth, 1764; (6) "Halikot 'Olam," the Jewish laws in the German language, Budapest.

Aside from these works written by him, many of his explanations of different questions are found in the works of other scholars, as in Nathaniel Weil's "Ḳorban Netanel," Carlsruhe, 1755; and Ẓebi Ashkenazi's "Ḥakam Ẓebi," *et seq.*

Bibliography: Ab. Cahen, in *Rev. Etudes Juives*, viii. 260; David Kaufmann, *ib.* xix. 120; idem, *Die Memoiren der Glückel von Hameln*, p. 267, Frankfort, 1896; Bernhard Friedberg, *Luḥot Zikkaron*, p. 21, Drohobicz, 1897; idem, *Hashkafah Ab. Broda* (Hebrew biography), *ib.* 1892.

L. G. A. Pe.

BRODA, ABRAHAM B. SHALOM: Russian rabbinical author; born in Wilna about the beginning of the nineteenth century; died there after 1860. His father, R. Shalom b. Aaron, who was quite young at the time of his death (1805), was one of the leaders of the community (see R. Israel Ginzburg's approbation to "Bet Wa'ad"). R. Abraham is known as the author of two works: "Bet Wa'ad," a collection of regulations which refer to sitting down and standing up during various religious exercises, with an appendix relating to weights and measures, Wilna, 1832; "Bayit ha-Gadol," a commentary on Pirḳe Rabbi Eliezer, which is published with the text, Wilna, 1838. At the end of the work the author states that he has also written a commentary on the Mekilta, but does not possess the means to publish it. The commentary has no distinguishing feature except the numerous corrections made in the original text, which had been corrupted by various copyists and printers.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 230; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 159; Wiener, *Bibliotheca Friedlandiana*, p. 163, St. Petersburg, 1895.

L. G. P. Wi.

BRODA, BENJAMIN B. AARON: Lithuanian rabbi and Talmudist; died Sept. 1, 1818, at Grodno. He was the best-known Talmudist of the five sons of Aaron Broda, an eminent Talmudist and rabbi of the old Polish community of Kalvarien. Owing to his wealth and family connections—he was a direct descendant of the famous Abraham b. Saul Broda—Benjamin, in 1791, secured appointment to the rabbinate of Grodno, one of the oldest and most important communities of Lithuania, as successor of R. Eliezer b. Ẓebi, who had recently died. Although the letters of appointment had been signed by the king Poniatowski himself, Broda's nomination gave rise to a warm dispute in the community; many members having favored the appointment of R. Tanḥum, son of the late Rabbi Eliezer, who had officiated as "rosh bet-din" (head of the court) even during his father's lifetime. The quarrel, which lasted until almost the end of Broda's incumbency, was so bitter that at his death it was decided, in order to avoid a recurrence of similar quarrels, to leave the office of the chief rabbi forever vacant. Among Broda's sons, **Ḥayyim Broda** may be mentioned, the author of the work "Torah Or we-Derek ha-Ḥayyim" (Grodno, 1823), a detailed commentary to the sixty chapters of Caro's "Yoreh De'ah."

BIBLIOGRAPHY: Friedenstein, *'Ir Gibborim*, pp. 55, 56, 73.

L. G.

BRODSKI: A family which has produced many rabbis and notable men in the last three hundred years. It is a branch of the SCHOR family. **Meïr Schor** of Brody, Galicia, married and settled in Zlatopol, government of Kiev, Russia, where he assumed the name "Brodski" (from Brody). His father, **Alexander Ḥayyim Schor,** was a son of Deborah Babad, daughter of R. Alexander Schor, author of "Simla Ḥadashah," who lived in Zolkiev in the latter part of the seventeenth century. Meïr had five sons, all of whom became very wealthy; and the Brodskis are now considered the richest Jewish family in Russia. **Israel** (b. 1823; d. 1889), who surpassed his brothers in wealth and philanthropy, settled in Kiev, where his sons, **Lazar** and **Leon,** who are practically at the head of the sugar industry in Russia, now reside. They own 22 sugar factories, including 3 refineries. They are both councilors of commerce, and have been decorated by the Russian government and by the French government with the order of the Legion of Honor.

The best known of the other sons of Meïr was **Abraham,** who was born in 1816 and settled in Odessa in 1858. He, too, was prominently identified with the sugar industry and other large enterprises, and was for many years the most influential member of the city council of Odessa, occupying for a long time the position of vice-mayor. He, like his brother Israel, distributed large sums for various charitable and educational purposes, and founded important benevolent institutions in Odessa and in Zlotopol, where he died Oct. 28, 1884. His son **Samuel** (b. 1846; d. Dec. 28, 1896) married a daughter of the journalist and author Ossip (Joseph) Rabinovitch. He was also a member of the Odessa city council (by appointment, for no Jew can be elected to that position).

BIBLIOGRAPHY: H. D. Friedberg, *Toledot Mishpaḥat Schor*, pp. 19-20, Frankfort-on-the-Main, 1901; *Aḥiasaf*, 5658; *Oẓar ha-Sifrut*, v. 327-328; *Ha-Asif*, ii. 78, 755; *Ha-Meliẓ*, xiv. No. 9, xx. No. 84; Efrati, *Dor we-Dorshaw*, p. 45, Wilna, 1889; *Allg. Zeit. des Jud.* 1878, p. 297; *Jewish Messenger*, March 14, 1902. A genealogy of the family is presented by Wolf Kratuschinsky in his *'Aṭeret Tiferet Israel*, Vienna, 1883; but it deals only with Israel, not even mentioning the other brothers. The work is imperfectly done.

H. R. P. WI.

BRODSKY, ADOLPH: Russian violinist; born in Taganrog March 21, 1851. At the age of nine he played in a concert at Odessa, attracting much attention. He received his musical education from Professor Helmesberger in Vienna, where he played in his teacher's quartets and in the Vienna court orchestra. After a concert tour in Russia he was appointed (1875) professor at the Moscow Conservatory of Music. In 1879 he directed the symphony concerts in Kiev; and since 1882 has been professor at the Conservatory of Leipsic. The quartet composed of Brodsky, Hans Becker, Novacek, and Julius Klengel has a wide reputation. In 1891 Brodsky went to the United States, where he toured for three seasons. Returning to Germany, he accepted the position of head teacher at the Manchester Royal College of Music and leader of the Hallé concerts. After Sir Charles Hallé's death in 1895, Brodsky was appointed his successor as principal of that college. The quartet arranged by him, and comprising himself, Rawson Briggs, S. Speelman, and Carl Fuchs, has become well known in England.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. iv., s.v., St. Petersburg, 1895; Ehrlich-Legge, *Celebrated Violinists*, s.v., London, 1897.

H. R.

BRODY. See GALICIA.

BRODY, HEINRICH: Austrian rabbi; born May 21, 1868, at Ungvár, Hungary; descendant of **Abraham Broda.** Educated in the public schools of his native town, and at the rabbinical colleges of Tolcsva and Presburg, Hungary, Brody also studied at the Hildesheimer Theological Seminary and at the University of Berlin, being an enthusiastic scholar of the Hebrew language and literature.

He was for some time secretary of the literary society Mekiẓe Nirdamim, and in 1896 founded the "Zeitschrift für Hebräische Bibliographie," of which he is coeditor with A. Freiman.

Brody is now (1902) rabbi of the congregation of Nachod, Bohemia. He has taken great interest in the Zionist movement.

Brody is author or editor of the following works: "מתק שפתים, Hebräische Prosodie von Imm. Frances, mit Einleitung und Anmerkungen," Cracow, 1892; "ס' השלמה, Haschlamah zum Talm. Tractat Berachot, von R. Meschullam b. Mose," Berlin, 1893; "ר' שלמה דאפיאירה, Beiträge zu Salomo da-Piera's Leben und Wirken," Berlin, 1893; "תולדות ר"ד קאסל, David Cassel's Biographie," Cracow, 1893; "וכוח לבני ושמעי, Ein Dialog von Imm. Frances," Cracow, 1893; "Offener Brief an Herrn Prof. M. Hartmann," Berlin, 1894; "מטמוני מסתרים, Literarhistor. Mitteilungen," No. 1, Cracow, 1894; "Studien zu den Dichtungen Yehuda ha-Levi's," i.: "Ueber die Metra der Versgedichte," Berlin, 1895;

“עשר שירות משירי רמ"בע, Zehn Gedichte aus dem Dîwân Moses ibn Esra,” Leipsic, 1896; “דיואן, Der Dîwân des Yehuda ha-Levi,” vols. i. and ii. 1, 1894–1901; “שיר השירים, Weltliche Gedichte des Abu' Ajjub Soleiman b. Yahja (Solomon) ibn Gabirol,” No. 1–2, Berlin, 1897–98; “מקדא קדש, Arnold B. Ehrlichs, Mikra ki-Peschuto Kritisch Beleuchtet,” Cracow, 1902; “Mikra Kodesch,” 1902.

He has also published, under the assumed name of Dr. H. Salomonsohn, “Widerspricht der Zionismus Unserer Religion?” 1898, and is a contributor to “Ha-Maggid,” “Israelitische Monatsschrift,” “Magazin für die Wissenschaft des Judenthums,” “Monatsschrift für Geschichte und Literatur des Judenthums,” “Allgemeine Zeitung des Judenthums,” “Evkönyv,” “Ha-Eshkol,” “Ha-Shiloah,” etc.

s. F. T. H.

BRÓDY, SÁNDOR: Hungarian author and journalist; born at Erlau in 1863. After attending the schools of that city he devoted himself entirely to literature. From 1888 to 1890 he was editor of the “Erdélyi Hiradó,” published at Klausenburg, and was also connected with the “Erdélyi Képes Ujság” and the political daily “Magyarság.” Since 1890 he has been a member of the “Magyar Hirlap,” and since 1882 a prolific contributor of articles, feuilletons, stories, and novels to the leading literary publications of Hungary. In his works he depicts the dark side of life, and is a disciple of the modern French realistic school.

The following are his principal works: “Regénytárgyak,” tales, 1892; “A Kétlelkü Asszony,” novel, 1893; “Az Egri Diákok,” 1894; “Nyomor,” stories, 1884; “Faust Orvos,” novel, 1888–90; “Don Quixote Kisasszony,” novel, 1888; “Emberek,” stories, 1888; “Szinészvér,” stories, 1891; “Hófehérke,” novel, 1894; “Apró Regények,” 1895; “Két Szöke Asszny,” novel, 1895; “Ejszaka,” stories, 1895; “Rejtelmek,” stories, 1895; “Az Asszonyi Szépség,” 1897; “Tündér Ilona,” novel, 1898; “Az Ezüst Kecske,” de luxe edition, 1898; “Egy Férfi Vallomásai,” 1899; “Fehér Könyv,” 1900–01. Bródy justly enjoys a wide popularity. All his works have been translated into German, and many of his shorter productions have also appeared in French, English, Danish, Croatian, Rumanian, and Servian newspapers and other periodicals. His contributions to the “Magyar Hirlap” are mostly of a political or critical nature. In 1901 he essayed the drama in his preparation of a play founded upon his novel “Hóféhérke”; this has been frequently performed with marked success at the National Theater at Budapest.

Bibliography: *Szinnyey Magyar Irók Tára*; *Pallas Lexicon*.

s. M. W.

BRÓDY, SIGMUND: Hungarian journalist, and member of the Upper House of the Hungarian Parliament; born Nov. 15, 1840, at Miskolcz. He attended the gymnasium at Budapest, and late studied law at the university. He began his journalistic activity early in life, and in 1859 published his first leader. As early as 1860 he occupied the post of editor of the “Pesti Hölgydivatlap,” and in conjunction with Károly Grosz founded the German periodical “Pannonia,” whose purpose was the publication of Hungarian literature in the form of critical studies and translations. In 1859–60 he wrote some poems, as well as a number of hymns for the Jewish congregation which are still in use. As collaborator on the “Magyar Sajtó,” he became very widely known as a journalist of the first rank.

After the compromise with Austria (1867), Bródy was associated with Sigmund Kemény as editorial writer on the “Pesti Napló”; and this was the most brilliant period of his career as publicist, his sound logic and comprehensive views being especially noticeable. In 1872 he became secretary at the Ministry of the Interior, but voluntarily resigned this position; a year later he purchased the “Neues Pester Journal,” which paper under his management attained an unprecedented circulation throughout the country.

Bródy is also a distinguished philanthropist, and on the anniversary of his fiftieth birthday he donated 100,000 gulden to journalistic institutions. Further donations to the amount of 250,000 gulden were made in memory of his wife. In 1896 he was appointed a life-member of the Hungarian Upper House.

Bibliography: *Szinnyey Magyar Irók Tára*; *Pallas Lexicon*, s.v.

s. M. W.

BROGLIE, VICTOR-CLAUDE, PRINCE DE: French statesman; opponent of Jewish emancipation; born at Paris, 1757; beheaded in 1794 for intriguing against the French Revolution. He wrote “Opinion sur l'Admission des Juifs à l'Etat Civil” (Paris, 1791), in which he argues against the admission of the Jews into French citizenship simply because the reformed Jewish oath is sufficient proof of the complete renunciation of the rights of citizenship. De Broglie found a vigorous and bitter opponent in the representative Prugnan, who signally defeated his exclusion bill (Sept. 27, 1791).

Prugnan's chief argument against his opponent was that the civil laws of the Jews were identified with their religious laws, and, consequently, that their reformed oath had absolutely nothing to do with the conditions necessary for French citizenship, which were fixed by the constitution. After De Broglie's death a legend circulated among the Jews of Avignon, Dijon, and Carpentras to the effect that De Broglie had been beheaded soon after having issued his book against the Jews, and that, in the last moments of agony, he had asked forgiveness for his anti-Jewish sentiments. There is no historical basis for this legend, which the present writer heard for the first time in 1881 from Lazare Isidor, the grand rabbi of France, and from Michel Erlanger.

Bibliography: Drumont, *La France Juive*, ii., Index; *Univers Israélite*, Jan., 1882.

G. G. Se.

BROKER: One who acts as middleman between seller and buyer, or makes it his business to bring buyer and seller together; also one who acts as agent for hire. The Neo-Hebrew word for broker is “sirsur.” It occurs with the former and more proper meaning in the Mishnah (B. B. v. 8, very briefly commented on in the Babylonian Gemara 87a), where the case is put of a package of oil or wine breaking while being measured, and “if a broker stands between the parties the loss falls on him," by reason of the doubt whether title to the goods has passed from the seller to the buyer. In the codes the word is defined in the latter sense—that of one who acts as agent for hire; and illustrations are given as well of purchasing agents as of men employed to sell. This occupation of a paid agent was rather infrequent, in Palestine and Babylonia, in the time when the Mishnah and Gemara were evolved, as the nation was still mainly engaged in farming and grazing; hence the references to the Talmud made by the codes on this subject are rather far-fetched.

The broker (says Maimonides in Hilkot Sheluḥin ii. 6) is a paid agent; hence, if he deviates from the intent of the owner, he must make good the loss caused. Thus, if *A* gives an article to *B*, the broker, and says, "Sell this for me for not less than a hundred zuz," and *B* sells it for fifty, he must make up the other fifty from his own pocket; but if he sells it for two hundred, the whole belongs to *A* (see also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 185, 1 *et seq.*). According to R. Moses Isserles (gloss to *ib.*), a mere present sent to a buying or a selling agent turns him into a broker.

When a dispute arises about the instructions, there being no witnesses, and the broker insisting that he was permitted to sell at the price which he realized, he may clear himself by his oath. On the question when the "oath of the Torah" or when the rabbinic oath is required see Decisory Oath.

The broker can not sell to himself, thus gaining the ownership of the article entrusted to him; but when he is limited to a price at which he may sell, and he pays that price to the principal, who accepts it, the latter can not afterward object to the broker's keeping the article. If the owner offers to the broker the surplus over a named price as the reward for his trouble, the mere silence of the broker is deemed an acceptance of these terms; and he may upon a sale retain such surplus accordingly (*ib.* 125, 5).

When an article entrusted to a broker is lost or stolen from him, even on the way, being a hired keeper (see Bailments), he is bound to make it good. Should he lose a precious stone out of a ring or other jewel, he should swear that he has it not in his possession, and what it is worth, and make good its value (*ib.* 8). Where a broker is entrusted with goods for the purpose of pawning them, and he claims not to know to whom he has pawned them, this is an act of faithlessness, and he is answerable at once. If he has pawned the goods as directed and discloses the pawnee, and the latter denies having received them, the broker, in the opinion of Joseph Caro (*i.e.*, the text of the Ḥoshen Mishpaṭ, *ib.* 9), goes free; but other authorities (dating back to Alfasi) hold him liable, as it was his duty to have proof by witnesses or otherwise to the act of pawning (see "Beer ha-Golah," *ad loc.*). If the broker gives an article to a purchaser on trial, and it is not returned, or if he sells it on credit and can not collect the price, he must answer to the owner, unless he has acted as he did with the latter's assent (*ib.* 10).

It may be noticed that R. Moses Isserles, in his note on Ḥoshen Mishpaṭ, *l.c.*, mentions the "shadkan" or match-maker as a lawful species of broker, and refers to the customs of different countries, in some of which the fee is due as soon as the terms as to dowry, etc., are made (see Betrothal), while in others it becomes due only upon the marriage. The absence of older authorities indicates that the trade of the Jewish match-maker is comparatively modern.

The rights of third parties growing out of the acts of a broker or paid agent are the same as if he were acting without compensation. These are defined under Agency.

The word "safsar" or "safsira" also occurs (B. M. 42b, 51a, 63b): once in the sense of a purchasing agent, and once in that of a commission merchant.

J. SR. L. N. D.

BROKERS, JEW: A term used to indicate the Jewish merchants who had the right of trading at the Royal Exchange, London. The word "brokers" was first applied to traders, merchants, and middlemen in the time of Edward III.; but it was not until the resettlement of the Jews in England (1656) that the term was used in connection with the Jews resident in London and doing business there. Much opposition to the Jews was then manifested, especially concerning the privilege of trading as brokers; but the important position occupied by them through their manifold connections in the East and West Indies, made them too powerful to be ignored.

Jews Admitted to Royal Exchange.

At that time wholesale trade was carried on mainly through the Royal Exchange, from which Jews were excluded. This proved so troublesome to the traders that in 1657 Solomon Dormido, a nephew of Manasseh ben Israel, applied for membership in the Exchange. His application was favorably considered by the court of aldermen, who purposely refrained from asking questions and from forcing him to take the oath, because of its doctrinal character. There were in England at this time a number of influential Jews, trading as brokers under assumed names. Don Antonio Fernandez Carvajal, or Antonio Fernandez, was for some years a contractor for corn for the English government. In 1650 he and Don Rodrigues sued a Captain Peters in the Admiralty Court for a shipment of goods that had not been delivered; and in the same year, under the name "Don Antonio Fernandez Carvagall," he petitioned the Admiralty committee to consider his claim for the seizure of certain shipments to Francisco Botelio Chacone and Botelio Silveria in Portugal, which, because of the unrest in the country, had been ordered shipped to Holland instead. All the names mentioned in these suits were those of founders of the Bevis Marks congregation.

First Jew Brokers.

The first documentary mention of Jew brokers, so far as is known, is in the Rawlinsonian manuscripts of the Bodleian Library, and occurs in a rough slip similar to that used at the present day by the brokers and underwriters at Lloyd's. Particulars are given of the risk accepted on the cargo of "Augustin Coronell, the Littell Jue, in the Yonge Tobias, the 6th June, 1655, from London to Lixbo," the premium being 2½ per cent, and the policy being underwritten in "Thridnedel Stret" (Threadneedle Street). Another risk was effected upon the cargoes of the "Dominego Vass and de breto, the 9th May, 1655, from London to Barbadoes in the Jno. Cli. at 3½." Coronel and De Brito (whose names are incorrectly spelled in the premium slip) were also Jews. Probably the first judicial mention of a Jew acting as a bill-broker at the period of the Commonwealth is in the year 1656, when Lady Hall gave evidence before the commissioners of the protectorate respecting a sum of £4,000 lent to Charles Stewart on a bill of exchange. According to the Thurlow state papers, Lady Hall declared "that there is a Jew named Da Costa, a great merchant in London, who hath, and is presently to receive, the sum of £4,000 for the use of Charles Stewart," which sum was to be returned to Da Costa by Mr. Leger of Newcastle.

"Jews' Walk" in the Royal Exchange.

The admission of Solomon Dormido to membership in the Royal Exchange, as mentioned above, led to a suspension of the law excluding Jews; and soon they entered in such numbers that a special space, known as the Jews' Walk, was allotted to them. As the law had been abrogated for the Jews, a similar suspension as regards the taking of the oath had to be generally adopted; and in consequence the Exchange was soon overrun with doubtful characters. Abuses grew so rapidly that public clamor resulted in a reorganization of the Exchange and its laws in 1697. The "Post Boy" of April 27 of that year records that "the Lord Mayor and the Aldermen have been busy this week in receiving petitions from a great number of persons, who put in to be Exchange brokers: they are to be 100 in number, 80 of whom are to be Englishmen and the rest foreigners and Jews, each of whom is to carry a medal in his pocket with his name on it, the King's effigy on one side and the city arms on the other, and they are to show it on the making of any bargains."

The Brokers' Medals.

According to the archives contained in the Guildhall Library, London, the number of Jew brokers or alien brokers was limited to twelve, the election being the prerogative of the lord mayor and the court of aldermen. An entrance-fee of forty shillings was charged, with an annual payment of a similar amount. In addition, the broker had to give surety in two bonds of £500 each, as a guaranty of the faithful performance of his duties. When these conditions had been complied with, the applicant received his medal, which, in the case of a Jew broker, was transferable. The purchase of brokers' medals caused much competition, the usual purchase price ranging from £1,000 to £1,500. In the event of a Jew broker dying before a transfer could be made, the privileges accruing from the sale became perquisites of the lord mayor.

The last recorded sale of a broker's medal took place in 1826, when Joseph Barrow Montefiore paid 1,500 guineas to Sir William Maguay, the then lord mayor, for a medal which had lapsed through the death of its owner. In 1828 the corporation removed the limit on the number of Jews admitted to the Exchange, and abolished the purchase of the medal and the heavy entrance fee. Under an old charter of Edward III. English brokers were forced to be freemen, but it was not until 1832 that the freedom of the city was extended to the Jews.

Bibliography: *Young Israel*, i.

J. A. H. V.

BROMBERG. See Posen.

BROOCH or **BUCKLE:** A term which occurs in I. Macc. x. 89, xi. 58, xiv. 44, as the translation of the Greek πόρπη; Latin, *fibula*. This was a ring made of metal (often gold) and set with precious stones, through which passed a pin. It was used, in the manner of the modern safety-pin, to fasten the overgarment to the shoulder. By the Romans brooches were often given as presents; and in the army they were bestowed as marks of distinction or rewards for meritorious service, like modern orders and decorations. When of gold, they resembled the epaulets now worn by the higher military officers. From the passages quoted above it is evident that in the East kings or high dignitaries (priests) were exclusively the recipients; something of the ancient Taboo apparently surviving in this restricted use. In Ex. xxxv. 22, R. V., "brooch" is the rendering of the Hebrew חח, which, however, was a nose-ring (see Bridle; compare II Kings xix. 28).

E. G. H.

BROOKLYN. See New York.

BROTHER: Son of the same father and mother (or of either), but principally son of the same father and mother (see Gen. xlii. 3, 4, 5, 13; xliv. 11, 23, 29; II Sam. xiii. 4 *et seq.*; Judges ix. 3). The brother was expected to give his consent to his sister's marriage (Gen. xxiv. 50–55, xxxiv. 11 *et seq.*). The Mosaic law declares the marriage of brother and sister, whether the latter be the daughter of the same father or of the same mother, to be incestuous (Lev. xviii. 9, xx. 17); whereas in the patriarchal time, and even later, it was not considered unlawful to marry the daughter of the same father (Gen. xx. 12; II Sam. xiii. 13). To marry the brother's wife was incest (Lev. xviii. 16, xx. 21); but if a brother died childless, then the surviving brother was enjoined to marry the widow, and the first-born son of this marriage bore the dead brother's name and was his legal heir. In case of the refusal of the brother-in-law to marry her, the widow was required to summon him before the city elders and loose his shoe from off his foot, saying: "So shall be done unto that man that will not build up his brother's house" (Deut. xxv. 5–9; see Ḥalizah and Levirate).

The nearest relative occasionally took the place of the brother (Ruth iv. 13; v. 3, 4). The brother was the first, as Goel, to redeem the property sold by an impoverished man, and to avenge the murder of a brother (Lev. xxv. 48; Ps. xlix.). It is probably due to this primitive idea of kinship that the name "brother" came to have the following significations:

(*a*) A kinsman. Thus, Lot, the nephew of Abraham, and Jacob, the nephew of Laban, are each called "brother" (Gen. xiii. 8, xiv. 14, xxxix. 15). Furthermore, inasmuch as the whole tribe formed in this sense one family, the name "brother" became also the designation for

(*b*) A tribesman (Lev. xxi. 10; Deut. xviii. 7; II Sam. xix. 13 [12]) or one belonging to the same nation (Ex. ii. 11, iv. 18; Num. xxxii. 6; Deut. x. 9, xvii. 20, xxiii. 19, xxiv. 7; Jer. xxxiv. 14).

(*c*) Kindred tribesmen, who are also called "brothers" (Num. xx. 14; Deut. ii. 4, 8; xxiii. 7; Amos i. 11).

(*d*) Friends by concluding a covenant become actual brothers (II Sam. i. 26; Amos i. 9—"berit aḥim" [covenant of brothers]; compare "aḥavah" [brotherhood], Zech. xi. 14); although, according to Prov. xviii. 24, "there is a friend that sticketh closer than a brother."

(*e*) The name "brother" has a higher meaning, and implies brotherly sentiment, in such verses as: "Open thine hand wide unto thy brother, to thy poor" (Deut. xv. 11); "Lest by exceeding the number of stripes thy brother should be vilified unto thee" (Deut. xxv. 3, Hebr.); "Fear thy God that thy brother may live with thee" (Lev. xxv. 36). Indeed, proverbial wisdom states as an experience of life among the Jewish people that "a brother is born for adversity" (Prov. xvii. 17); that is to say, mere sight of distress rouses brotherly compassion.

(*f*) Finally, the word "brother" means a fellowman as son of the same God and Father: "At the hand of every man's brother will I require life" (Gen. ix. 5). "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother" (Mal. ii. 10). "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). The feeling of brotherly union which gave rise to Ps. cxxxiii., "How good and how pleasant it is for brethren to dwell together in unity," prompted also the prayer recited in the Temple every morning: "May He who dwelleth in this house plant brotherliness and love, peace and friendship, amongst you" (Yer. Ber. i. 3c; compare iv. 7d, a similar prayer by R. Johanan). "Years of plenty and prosperity make of the creatures brothers to each other" (Gen. R. lxxxix.; Midrashic explanation of אחו, Gen. xli. 2). In a far higher sense Abraham by his piety and philanthropy "made brothers" of the whole world (Gen. R. xxxix.; see Brotherly Love).

(*g*) "Brother" is also used in the sense of "friend" as a form of politeness (Gen. xix. 7), and (*h*) figuratively in the sense of "companion": "He that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9); "I am a brother to dragons, a companion to owls" (Job xxx. 29).

E. C. K.

BROTHERHOODS. See Fraternities.

BROTHER-IN-LAW. See Levirate.

BROTHERLY LOVE: The love for one's fellow-man as a brother. The expression is taken from the Greek word φιλαδελφία ("love of brothers"), which trait distinguished the early Christian communities. Rom. xii. 10; I Thess. iv. 9; John xiii. 35; I John ii. 9, iii. 12, iv. 7, v. 1; and I Peter iii. 8, v. 9 express the idea of Christian fellowship and fraternity. It originated among the Essene brotherhoods, who practised brotherly love as a special virtue (Josephus, "B. J." ii. 8, § 2; Philo, "Quod Omnis Liber Probus," § 12). Brotherly love is commanded as a universal principle in Lev. xix. 18: "Thou shalt love thy neighbor as thyself," the preceding verse containing the words: "Thou shalt not hate thy brother in thine heart." This commandment of love, with the preceding sentence, "Thou shalt not avenge nor bear any grudge against the children of thy people," may originally have referred, and has by some scholars (Stade, "Gesch. des Volkes Israel," i. 510a) been exclusively referred, to the Israelitish neighbor; but in verse 34 of the same chapter it is extended to "the stranger that dwelleth with you . . . and thou shalt love him as thyself." In Job xxxi. 13-15 it is declared unjust to wrong the servant in his cause: "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

A Biblical Command.

The principle of brotherly love, including all men, is plainly stated in the Book of Wisdom i. 6, vii. 23, xii. 19: "Wisdom is man-loving" (φιλάνθρωπον); "the righteous must be man-loving." The Testaments of the Patriarchs (Issachar v., vii.) teach the love of God and love of all men "as [His?] children." Commenting upon the command to love the neighbor (Lev. *l.c.*) is a discussion recorded (Sifra, Ḳedoshim, iv.; compare Gen. R. xxiv. 5) between Akiba, who declared this verse in Leviticus to contain the great principle of the Law ("Kelal gadol ba-Torah"), and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of God made he him"), as the verse expressing the leading principle of the Law, obviously because the first verse gives to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of God. Tanḥuma, in Gen. R. *l.c.*, explains it thus: "If thou despisest any man, thou despisest God who made man in His image."

The Golden Rule.

Hillel also took the Biblical command in this universal spirit when he responded to the heathen who requested him to tell the Law while standing before him on one foot: "What is hateful to thee, thou shalt not do unto thy neighbor. This is the whole of the Law, the rest is only commentary" (Shab. 31a). The negative form was the accepted Targum interpretation of Lev. xix. 18, known alike to the author of Tobit iv. 15 and to Philo, in the fragment preserved by Eusebius, "Preparatio Evangelica," viii. 7 (Bernays' "Gesammelte Abhandlungen," 1885, i. 274 *et seq.*); to the Didache, i. 1; Didascalia or Apostolic Constitutions, i. 1, iii. 15; Clementine Homilies, ii. 6; and other ancient patristic writings (Resch, "Agrapha," pp. 95, 135, 272). That this so-called golden rule, given also in James ii. 8, was recognized by the Jews in the time of Jesus, may be learned from Mark xii. 28-34; Luke x. 25-28; Matt. vii. 12, xix. 19, xxii. 34-40; Rom. xiii. 9; and Gal. v. 14, where the Pharisaic scribe asks Jesus in the same words that were used by Akiba, "What is the great commandment of the Law?" and the answer given by Jesus declares the first and great commandment to be the love of God, and the second the love of "thy neighbor as thyself." To include all men, Hillel used the term "beriot" (creatures [compare κτίσις]; Mark xvi. 15; Rom. viii. 19) when inculcating the teaching of love: "Love the fellow-creatures" (Abot i. 12). Hatred of fellow-creatures ("sinat ha-beriyot") is similarly declared by R. Joshua b. Hananiah to be one of the three things that drive man out of the world (Abot ii. 11; compare I John iii. 15).

Hate Thy Enemy, Un-Jewish.

That brotherly love as a universal principle of humanity has been taught by the Jewish rabbis of old, is disputed by Christian theologians, who refer to the saying attributed to Jesus in Matt. v. 43: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies," etc. This statement, however, lacks all foundation in Jewish literature (see Grätz, "Gesch. der Juden," iii. 312, note). Güdemann thinks that Jesus' words had a special political meaning, and that they refer to a view expressed by the zealots who wanted to exclude dissenters from the command of love by such teaching as is found in Abot R. N. xvi., ed. Schechter, p. 64: "Thou shalt not say, I love the sages but hate the disciples, or I love the students of the Law but hate the 'am ha-areẓ [ignoramuses]; thou shalt love all, but hate the heretics [" minim "], the apostates, and the informers. So does the command, 'Thou shalt love thy neighbor as thyself,' refer only to those that act as one of thy people; but if they act not accordingly, thou needst not love them." Against this exclusive principle, Jesus asserted the principle of brotherly love as applied by the liberal school of Hillel to all men. Indeed, the Talmud insists, with reference to Lev. xix. 18, that even the criminal at the time of execution should be treated with tender love (Sanh. 45a). As Schechter in "J. Q. R." x. 11, shows, the expression "Ye have heard . . ." is an inexact translation of the rabbinical formula שומע אני, which is only a formal logical interrogation introducing the opposite view as the only correct one: "Ye might deduce from this verse that thou shalt love thy neighbor *and* hate thine enemy, but I say to you the only correct interpretation is, Love all men, even thine enemies."

The Good Samaritan.

The story of the good Samaritan, in the Pauline Gospel of Luke x. 25-37, related to illustrate the meaning of the word "neighbor," possesses a feature which puzzles the student of rabbinical lore. The kind Samaritan who comes to the rescue of the men that had fallen among the robbers, is contrasted with the unkind priest and Levite; whereas the third class of Jews—*i.e.*, the ordinary Israelites who, as a rule, follow the Cohen and the Levite—are omitted; and therefore suspicion is aroused regarding the original form of the story. If "Samaritan" has been substituted by the anti-Judean gospel-writer for the original "Israelite," no reflection was intended by Jesus upon Jewish teaching concerning the meaning of neighbor; and the lesson implied is that he who is in need must be the object of our love.

The term "neighbor" has at all times been thus understood by Jewish teachers. In Tanna debe Eliyahu R. xv. it is said: "Blessed be the Lord who is impartial toward all. He says: 'Thou shalt not defraud thy neighbor. Thy neighbor is like thy brother, and thy brother is like thy neighbor.'" Likewise in xxviii.: "Thou shalt love the Lord thy God"; that is, thou shalt make the name of God beloved to the creatures by a righteous conduct toward Gentiles as well as Jews (compare Sifre, Deut. 32). Aaron b. Abraham ibn Ḥayyim of the sixteenth century, in his commentary to Sifre, *l.c.*; Ḥayyim Vital, the cabalist, in his "Sha'are Ḳedushah," i. 5; and Moses Ḥagis of the eighteenth century, in his work on the 613 commandments, while commenting on Deut. xxiii. 7, teach alike that the law of love of the neighbor includes the non-Israelite as well as the Israelite. There is nowhere a dissenting opinion expressed by Jewish writers. For modern times, see among others the conservative opinion of Plessner's religious catechism, "Dat Mosheh we-Yehudit," p. 258.

Accordingly the synod at Leipsic in 1869, and the German-Israelitish Union of Congregations in 1885, stood on old historical ground when declaring (Lazarus, "Ethics of Judaism," i. 234, 302) that "'Love thy neighbor as thyself' is a command of all-embracing love, and is a fundamental principle of the Jewish religion"; and Stade, when charging with imposture the rabbis who made this declaration, is entirely in error (see his "Gesch. des Volkes Israel," *l.c.*).

Bibliography: Güdemann, *Nächstenliebe*, 1890; Hastings, *Dict. Bible*, s.v.

K.

BROTHERS, RICHARD: English visionary and founder of Anglo-Israelism; born Dec. 25, 1757, at Placentia, Newfoundland; died at London Jan. 25, 1824. He entered the British navy in 1771, but was discharged as a half-pay lieutenant in 1783. In 1790 he refused to draw his pension on account of the oath which he was required to take; and two years later he began his prophetic career by declaring he had a divine mission to announce the fulfilment of Dan. vii. Brothers described himself as the "nephew of the Almighty," because he considered that he was descended from one of the brothers of Jesus, and claimed that on Nov. 17, 1795, he would be revealed as the prince of the Hebrews and ruler of the world. Before that date, however, he had been removed to a lunatic asylum, where he wrote his "Revealed Knowledge of the Prophecies" (1794), "A Description of the New Jerusalem" (1801), and "The New Covenant Between God and His People" (a posthumous work, 1830).

Brothers seems to have been the first person to claim that the English are descendants of the Lost Ten Tribes; and his views are still referred to with respect by the adherents of Anglo-Israelism. His "Description of the New Jerusalem" contains a series of plates of the various officials of the new kingdom which was to be restored in Palestine under his leadership. These officials are all dressed in the court costume of George III.

Bibliography: *Dictionary of National Biography*, s.v.

J.

BROUGHTON, HUGH: English Christian divine and rabbinical scholar; born 1549 at Oldbury, Shropshire; died at Tottenham, near London, Aug. 4, 1612. Broughton was entered at Magdalene College, Cambridge, where he began his Hebrew studies under the French scholar Chevalier. He graduated as B. A. in 1570, and subsequently went to London, where he distinguished himself in the pulpit as a rep-representative of Puritan sentiment. In his first work, "A Concent of Scripture," which appeared in 1588, he made an effort to determine the Biblical chronology, as well as to correct the profane writers by it.

Broughton seems to have been anxious to convert the Jews to Christianity. In the course of his travels in Germany (he probably started at the end of 1589 or at the beginning of 1590) he engaged in religious discussions with several Jews. In Frankfort, early in 1590, he disputed in the synagogue with "Rabbi Elias." This dispute resulted in a letter from a certain Rabbi Abraham Reuben, written in 1596 at Constantinople and transmitted to Broughton in Germany by his (Broughton's) disciple "Top." Broughton anticipated good results from his discussions with Jews; and often referred to his disputations with Rabbi David Farrar. He was desirous of translating the New Testament into Hebrew; but, receiving no encouragement, he translated the Apocrypha only.

Broughton was one of the chief instruments in bringing about the Authorized Version of King James; but, keenly disappointed at being overlooked by the king when the latter appointed the fifty-four learned men to undertake the revision (July 22, 1604), Broughton attacked vigorously the new translation. His own versions of the Prophets, while marked by all his peculiarities, have a majesty of expression which entitles them to be better known.

Bibliography: *Dict. National Biography*; *General Biographic Dict.* vii.; McClintock and Strong, *Cyc.*; *Encyc. Brit.*; P. Larousse, *Dict. Universel.*

T. A. R.

BROVARY: Small town in the government of Chernigov, Russia. In 1898 it had 1,344 Jewish inhabitants in a population of 5,166. Most of them were engaged in mercantile pursuits; while 258 followed various handicrafts. The prevailing trade is tailoring, in which 102 Jews are engaged. Besides, there are 22 Jewish day-laborers and 75 persons who earn their livelihood in the local cigarette, tar, and chair factories.

The Jewish charitable institutions consist of a hospital for the poor, a home for the aged, and a few similar establishments. The educational needs of the Jewish community are supplied by 12 "ḥedarim" (136 pupils) and a Talmud-Torah (28 pupils).

H. R. S. J.

BROWN, SAUL. See under New York.

BROWN, WILLIAM: Scottish clergyman; born 1766; died 1835; for forty-three years minister of Eskdalemuir, Scotland. He is the author of "Antiquities of the Jews Carefully Compiled from Authentic Sources, and Their Customs Illustrated from Modern Travels," in two volumes, with a map showing the ground-plan of the Temple (London, 1820; 2d edition, Edinburgh, 1826). The work is compiled mostly from Latin, French, and English sources, such as Arius Montanus' "Aaron," Calmet's dictionary, Goodwin's "Moses and Aaron," Owen's "Exercitation on the Hebrews," Buxtorf's "De Synagoga Judaica," and Basnage's history. He borrowed much from Dr. Lightfoot's "Prospect of the Temple" and "Temple Services," but states in the preface of his work that he takes "a wider range than Dr. Lightfoot, who professes to despise rabbinical learning."

For the improvements in the second edition Brown used Surenhusius' Latin translation of the Mishnah and several additional treatises by Maimonides and Abravanel, also from Latin translations; for his familiarity with Hebrew seems to have been very limited. The work is of more interest to the bibliographer than to the student.

Bibliography: *Dictionary of National Biography*, vii. 36.

T. P. Wi.

BROWNING, ROBERT: English poet; born in Clerkenwell, London, 1812; died at Venice Dec. 12, 1889. From his somewhat Jewish appearance, knowledge of Hebrew, and sympathy with Jews, it was for a long time thought that Browning was of Jewish descent, but this has been disproved by the tracing of his genealogy by Dr. Furnivall. His interest in Jews may to some extent be due to the fact that his father obtained a position in the Bank of England through the influence of the Rothschilds, with whom the poet was personally acquainted throughout his life. Several of Browning's poems deal with Jewish subjects. "Holy Cross Day" gives the soliloquy of a Jew of the Roman ghetto who was unwilling to attend the sermons of a Dominican friar. The concluding lines state the case forcibly of the Jew against Christian persecution:

"By the torture, prolonged from age to age,
By the infamy, Israel's heritage,
By the Ghetto's plague, by the garb's disgrace,
By the badge of shame, by the felon's place,
By the branding tool, the bloody whip,
And the summons to Christian fellowship—
We boast our proof that at least the Jew
Would wrest Christ's name from the Devil's crew."

His principal Jewish poems were "Rabbi Ben Ezra" and "Jochanan Haḳḳadosh," the former giving the life-philosophy of a Jewish sage, who may perhaps be identified with Abraham ibn Ezra; it is full of true Jewish optimism. "Jochanan Hakkadosh" is an account of a great rabbi who obtains the privilege of additional months of life given up to him by his pupils, through whose experience he passes. He declares that all is vanity, after three months' experience of the life of a married lover, of a warrior, of a poet, and of a statesman. But by accident he has also obtained the gift of three months from the life of a little child, and this experience harmonizes all the discrepancies, and enables the sage to feel that life is not altogether in vain.

Other poems of Jewish interest are: "Filippo Baldunecci on the Privilege of Burial" and "Ben Karshook's Wisdom"—the latter an extension of the saying in Pirḳe Abot, "Repent the day before your death."

Besides his poems, Browning showed his sympathy with Jews by signing, in 1881, the memorial to the lord mayor to summon a meeting to protest against the persecution of the Jews of Russia; and by joining the Council of the Anglo-Jewish Exhibition in 1887.

Bibliography: Joseph Jacobs, *Jewish Ideals*, pp. 84-95.

J.

BROYDÉ, ISAAC: Russian Orientalist; born at Porozowo, government of Grodno, Russia, Feb. 23, 1867. After attending the gymnasium at Grodno he went in 1883 to Paris. There he studied at the Sorbonne, receiving his diploma from the Ecole des Langues Orientales in 1892, and from the Ecole des Hautes Etudes, Section des Sciences Historiques et Philologiques, in 1894. From 1890 to 1895 he was secretary to Joseph Derenbourg, and on the death of the latter, in 1895, was appointed by the publication committee of the Alliance Israélite Universelle one of the collaborators to continue the publication of Saadia's works, which Derenbourg had commenced. In 1895 Broydé was appointed librarian to the Alliance Israélite Universelle, which position he resigned in 1900. He then went to London, and during his short stay there catalogued the library of Elkan Adler. The same year he went to New York and joined the editorial staff of the JEWISH ENCYCLOPEDIA.

Broydé is the author of the following works: "Résumé des Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," Paris, 1894; "Torat ha-Nefesh": "Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," translated from the Arabic into Hebrew, with notes and an introduction, Paris, 1894; "La Prise de Jérusalem par les Perses, sous Heraclius," Orléans, 1896, translated from an old Arabic manuscript in Count Couret's collection of documents relating to the Crusades. He has also contributed several articles on Jewish subjects to "The Jewish Quarterly Review" and the "Revue des Etudes Juives."

S. F. T. H.

BRUCHSAL: City in the grand duchy of Baden. Jews resided here as early as the beginning of the twelfth century. In 1337 the Jews of Bruchsal joined with those of a number of other places in paying an annual tribute of 700 marks (in lieu of the taxes levied) to the bishop of Speyer. They also lent various sums to the bishop, which money was credited against the tribute due. At the time of the Black Death (1348-49) many Jews of Bruchsal were martyred. During the Middle Ages and the Reformation the Jews of Bruchsal suffered in common with their coreligionists throughout Germany. Until the French Revolution the Jewish community numbered only one or two hundred persons; and there were never so many as at the present time (1902), when about 100 families are to be found in the place.

The most famous of the rabbis was David Friedberg of Mosbach, who officiated in Bruchsal from 1857 to 1871.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, passim.

D. A. M. F.

BRUCK, ABRAHAM JACOB: Russian educator; author of works in Hebrew and in Russian; born in the district of Rossienny 1820; died in Yekaterinoslav 1893. He received his education at the yeshibah of Volozhin, but studied Hebrew grammar and the Russian, German, French, and English languages without the aid of a teacher. For many years he was instructor in Hebrew at the government school for Jewish boys in Kherson, and later established a private school for Jewish girls, which the government subsidized. For his zeal as an educator he was awarded a medal by the government. He contributed extensively to Jewish periodicals, Russian and Hebrew. A Hebrew translation of a French novel by L. Z——ski—which had been published in the "Archives Israélites"—was made by him under the title of "Ḥatan Damim," Lemberg, 1878. The novel portrays the life of the Jews in Russia.

BIBLIOGRAPHY: *Aḥiasaf*, 1893-94; on his articles in *Russki Yevrei* and other periodicals see *Sistematicheski Ukazatel*, etc.

H. R.

BRUCK, JACOB: Hungarian physician and author; born at Pápa Oct. 20, 1845; died at Budapest 1901; brother of Lajos BRUCK. He studied at the gymnasium and at the University of Budapest; and graduated as doctor of medicine in 1870. He began to practise at Budapest in 1874, and in 1875 became consulting physician at the Erzsébet salt-water baths of the city, which position he held till his death in 1901. He was one of the judges at the National Exposition of 1885, and notary of the sanitary department; subsequently he was appointed a member of the National Sanitary Council. He was also a member of the committee of arrangements for the Millennial Exposition of 1896. His literary works, principally on the treatment of female diseases and hydropathy, appeared in the medical journals "Gyógyászat," "Fürdöi Lapok," and "Pester Medicinische Presse," of which last-mentioned publication Bruck was for a time editor.

BIBLIOGRAPHY: *Pallas Lexicon*.

S. M. W.

BRUCK, JULIUS: German dentist and writer on dentistry; born at Breslau Oct. 6, 1840; died there, April 20, 1902. He studied dentistry and medicine at the universities of Breslau, Berlin, Bonn, and Paris; receiving his diploma as dentist from Berlin in 1858, and as doctor of medicine from Breslau University in 1866. In 1859 he became assistant to his father, Dr. Jonas Bruck, a dentist in Breslau, and succeeded him in his practise. In 1871 he was admitted to the medical faculty of the Breslau University as privat-docent, receiving the honorary title of professor in 1891.

Bruck is the author of: "Die Krankheiten des Zahnfleisches"; "Beiträge zur Pathologie und Histologie der Zahnpulpa"; "Ueber Angeborene und Erworbene Defekte des Gesichts und des Kiefers"; "Das Urethroscop und Stomatoscop Durch Galvanisches Glühlicht."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901; *Allg. Zeit. des Jud.* May 2, 1902.

S. F. T. H.

BRUCK, LAJOS: Hungarian painter; born at Pápa, county of Veszprim, Nov., 1846. Though his father intended him for commercial life, he early showed a liking for drawing and painting, and resolved to become an artist. He frequented the Academy of Art in Vienna, and made portraits in private; this latter occupation absorbing his time to such an extent that often he had to miss the lectures and go to Budapest and Erlau in order to complete the portraits which had been ordered. In 1871, after having received a stipend from the government, he went to Italy to study the masterpieces of art. He remained two years in Venice, and then proceeded to Rome and Naples, everywhere producing a large number of sketches and studies. An outcome of this journey was the picture with which in 1873 he first came before the public, "The Rialto at Venice." On his return from Italy he completed his sketches, but succeeded in finding only a single patron, General Türr, who purchased three of his pictures. As a consequence he undertook another pilgrimage, visiting the cities of Salzburg, Munich, Augsburg, Heidelberg, Cologne, Rotterdam, Amsterdam, Antwerp, Brussels, Ostend, and London.

In 1874 he went to Paris, where he was subjected to many struggles, his German style not appealing to the French taste. Hitherto his style had inclined to idealism and sentimentalism, while Paris demanded the forceful representation of actual life. His first notable painting, "On the Edge of the Wood," was exhibited in the Salon in 1876. This was followed by "The Departure for the City"—exhibited at the Salon, 1877—which made him widely known. Since that time he has been a regular annual exhibitor of pictures treating of Hungarian folk-life, such as "The Letter from the Absent One," "Deserted," "The Emigrant," and "In the Forge." These pictures have become widely known through engravings and photographs, which have found many purchasers in America. Bruck recently removed from Paris to London, where he ranks among the most popular painters.

Bibliography: *Pallas Lexicon*; *Figaro*, 1877; *Illustrated News*, 1899.

S. M. W.

BRUCK, MAX (Miksa): Hungarian painter; born at Budapest 1863; a brother of Lajos Bruck. He graduated from the schools of his native city, and when still a pupil at the Realschule showed a predilection for drawing. He continued his studies at the National Academy of Design, where he occupied himself with wood-carving. In 1880 he accompanied his brother to Paris, where he remained for several years. He also spent three years in Munich. On his return to Budapest he entered Benczúr's School of Arts, and is to-day professor at the Academy of Painting. His best-known pictures are "Zwei Liebespaare," "Nach Hause," "Im Walde" (which are at the imperial castle at Vienna); "Bis Wir Alt Werden" (in the imperial castle at Budapest); "Am Rande der Theiss," "Das Gänse-Mädchen."

Bibliography: *Selbstbiographie*; *Pester Lloyd*, 1899.

S. M. W.

BRUCK, MOSES: Hungarian theological writer; born about 1812 in Prerau, Moravia; died in 1849. He studied at Prague, and, as he could find no position as tutor in Moravia, went to Hungary. On the outbreak of the Revolution of 1848 he enlisted in Gross-Becskerek on the side of Hungarian independence, became a Honvéd officer, died at Hód-Mezö-Vásárhely, and was buried with full military honors in the Jewish cemetery there.

Bruck was one of the most enthusiastic supporters of the Reform movement, and was among the pioneers of modern Jewish theological literature. He wrote "Die Reform des Judenthums"; but especially his "Rabbinische Ceremonialgebräuche" and "Pharisäische Volkssitten und Ritualien" are of great value to the student of Jewish customs and practises, and were favorably criticized by Geiger ("Wissenschaftliche Zeitschrift," iii. 426) and Fürst ("Allg. Zeit. des Judenthums," i. 324), and were widely read.

S. L. V.

BRÜCK, SOLOMON B. ḤAYYIM: Austrian Hebraist; born in the latter part of the eighteenth century; died about 1846. He is the author of "Ḥaḳirat ha-Emet" (Altona, 1839; 2d ed., Vienna, 1842), a volume of collectanea, including in the first edition a sermon which he delivered in England in the English language, and which was excluded by the Austrian censor from the second edition. His other work, "Ḥezyone Layil," was published posthumously by his son, Isaac Levi Brück (born 1817), a veteran of the Italian wars under Radetzky. In a German preface which he appended to his father's work, Isaac Levi tells his own interesting biography and his experiences with Samuel David Luzzatto while he was stationed at Padua. The work consists of a series of imaginary dream-visits to the other world, in which the manners and conduct of certain classes are severely criticized.

Bibliography: Fürst, *Bibl. Jud.* i. 134; Benjacob, *Oẓar ha-Sefarim*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 43.

S. P. Wi.

BRUCKMAN, HENRIETTA (née **Kahn**): Founder of the first Jewish women's lodge in America; born in Bohemia April, 1810; died in New York city April, 1888. She married Dr. Philip Bruckman, and, about the year 1842, came with him to the United States, settling in New York city. Dr. Bruckman and his wife did much to assist their fellow-countrymen who emigrated to New York, the former winning the sobriquet of "Der Böhmische Vater."

Mrs. Bruckman conceived the idea of organizing a women's lodge and broached the subject to several ladies of the Congregation Emanu-El. An informal meeting was held at her house in 1846, resulting in the foundation, on April 21 of that year, of the "Unabhängiger Orden Treuer Schwestern" (Independent Order of True Sisters), a secret benevolent society.

Bibliography: *Buch des Goldenen Jubiläums* (*U. O. T. S.*), New York, 1896.

A. C. Br.

BRUHL, LUCIEN LEVY. See Levy-Bruhl.

BRUHL, L. S. See Levy-Bruhl.

BRÜLL, ADOLF: German writer and theologian; born in Kojetein, Moravia, April 27, 1846; son of Rabbi Jakob Brüll. He was educated at Kremsier and at the universities of Vienna, Prague, and Breslau, and received his theological training at the Jewish Theological Seminary at the last-named city. In 1871 he received a call as teacher at the Philanthropin in Frankfort-on-the-Main. Here he founded (1879) the Mendelssohn Society and edits the "Populär-Wissenschaftliche Monatsblätter."

He is the author of "Fremdsprachliche Redensarten und Ausdrücklich als Fremdsprachlich Bezeichnete Wörter in den Talmuden und Midraschim," Leipsic, 1869; "Trachten der Juden im Nachbiblischen Alterthume," part i., Frankfort-on-the-Main, 1873; "Das Samaritanische Targum zum Pentateuch, zum Ersten Male in Hebräischer Quadratschrift Nebst einem Anhange Textkritischen Inhaltes Herausgegeben," *ib.* 1875; "Zur Geschichte und Literatur der Samaritaner," *ib.* 1876; "Beiträge zur Kenntniss der Jüdisch-Deutschen Literatur," in Brüll's "Jahrbücher," 1877, iii. S.

BRÜLL, IGNAZ: Austrian composer; born at Prossnitz, Moravia, Nov. 7, 1846. In 1848 his parents removed to Vienna, where he became a pupil of Epstein (pianoforte), Rufinatscha (composition), and Dessoff (instrumentation). In 1861 Epstein played with great success a pianoforte-concerto composed by his youthful pupil. After giving pianoforte-recitals at Vienna, at which he played principally his own compositions, Brüll made extensive tours through Germany and England. An orchestral serenade of his, performed at Stuttgart in 1864, served to spread his fame, and in 1872 he was appointed professor at the Horak Institute, Vienna.

Ignaz Brüll

Brüll's first opera, "Der Bettler von Samarkand" (1864), was never played; but the second, "Das Goldene Kreuz" (Berlin, 1875), rapidly became very popular in Germany and abroad. At its first performance at the Imperial Opera House in Berlin, the emperor, William I., personally complimented the composer on his success. The opera was also given in English by the Carl Rosa Company, and was very favorably received in London. It was followed by "Der Landfriede" (Vienna, 1877); "Bianca" (Dresden, 1879); "Königin Mariette" (Munich, 1883); "Das Steinerne Herz" (Prague, 1888); "Gringoire" (one act, Munich, 1892); "Schach dem König" (Munich, 1893); and a two-act comic opera, "Der Hussar" (Vienna, March 2, 1898), a work which has met with great success. The other compositions of Brüll include: "Im Walde"; "Jagd-Ouverture für Orchester"; 3 orchestral serenades; overture to "Macbeth"; a dance-suite for orchestra; 2 pianoforte-concertos; a violin-concerto; a suite and 3 sonatas for piano and violin; a trio; a sonata for violoncello and pianoforte; a sonata for two pianos; songs, part-songs, and pianoforte pieces.

Brüll is one of the ablest and most diligent composers of the present day; he has exercised a most wholesome and fruitful influence upon every department of composition in which he has been active. In his chamber-music he reveals the influence of Schumann and Mendelssohn, but finds in the field of opera a wider scope for his inventive powers. "Das Goldene Kreuz" to-day occupies a position unapproached by any other modern production in the field of popular German opera, not excepting Nessler's "Trompeter von Säkkingen." Brüll is an excellent pianist, and has especially distinguished himself as an interpreter of the compositions of Brahms, with whom he was on terms of intimate friendship.

Bibliography: Baker, *Biographical Dict. of Musicians*; Riemann, *Musik-Lexikon*; Hanslick, *Die Moderne Oper*, 1875.

s. J. So.

BRÜLL, JAKOB: Austrian Talmudist and author; born at Neu-Raussnitz, Moravia, Nov. 16, 1812; died at Kojetein Nov. 29, 1869. He attended the yeshibot of Bonyhad, Presburg, and Budapest. After serving as assistant rabbi in his native city, he was elected rabbi at Kojetein (1843), where he remained till his death. Among his pupils were his two sons, Nehemiah and Adolf Brüll, as well as David Kaufmann.

Brüll wrote "Forschungen über Targumim und Midraschim" (1852); "Die Mnemonik des Talmud" (1864); "Mebo ha-Mishnah" (2 vols., 1876, 1885); and a week before his death he published "Ben Zekunim" (A Child of Old Age). He contributed to Löw's "Ben Chananja" and Weiss's "Bet-Talmud." His writings are characterized by extensive learning and critical insight. S.

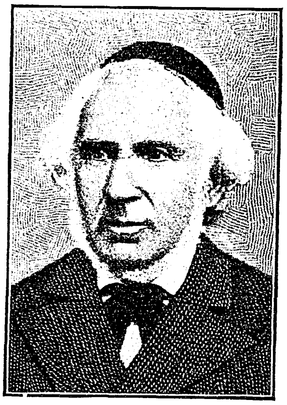

Jakob Brüll.

BRÜLL, NEHEMIAH: Rabbi and scholar of varied attainments; born March 16, 1843, at Neu-Raussnitz, Moravia; died Feb. 5, 1891, at Frankfort-on-the-Main. Brüll received his rabbinic-Talmudic education from his father, Jakob, who combined wide Talmudic knowledge with acute historical perception. He then studied classical and Oriental languages and history at the University of Vienna, having at the same time a good opportunity to continue his Talmudic studies at the Vienna bet ha-Midrash, then under the direction of men like I. H. Weiss, M. Friedmann, and Adolf Jellinek. Here, too, Brüll, the son of a conservative rabbi, and the grandson of the arch-Orthodox chief rabbi of Moravia, Nahum Trebitsch, developed into a decided Reformer and a disciple of Geiger.

Brüll was called as rabbi to Bisenz, one of the Reform communities of Moravia, an office that he resigned in 1870 in order to take charge of the rabbinate of Frankfort-on-the-Main. He owed this appointment to Abraham Geiger, who drew the attention of his native community to the young Moravian rabbi. Brüll remained with this ancient community until his death, although his position was fraught with disappointment. As a result of the movement inaugurated by S. R. Hirsch at Frankfort, even the circles that were not Orthodox tended gradually toward the conservative party. Brüll cared as little for compromise as did his opponent Hirsch. An enthusiastic representative of the Reform movement, for religious as well as scientific reasons, he was decidedly opposed to any attempts at reconciliation between Reform and Orthodoxy. Yet he was not the man to influence the masses: his sermons, less effective from the pulpit, had to be read in order to be appreciated. Not until he saw that all his efforts were in vain, and he had been personally attacked (compare FRANKFORT-ON-THE-MAIN), did he retire to devote himself to his studies, greatly to the honor and advantage of Jewish learning.

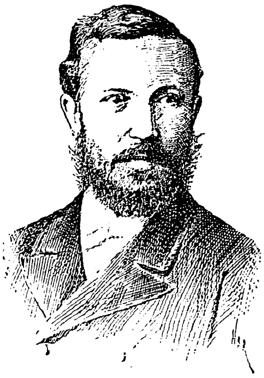
Nehemiah Brüll.

Brüll's Scientific Importance.

Brüll's researches ranged over almost all the branches of Jewish science, including Bible exegesis and grammar, Jewish history and literature, the Apocrypha, Biblical Halakah, casuistics, responsa, general history, philology, poetry, Jewish-German literature; and he contributed to all these by original investigation. No less a man than Adolf Jellinek says of Brüll: "His range of reading in Jewish literature was hardly paralleled, and he evinced a peculiar acumen found in no other scholar of modern times" (in Adolf Brüll's "Monatsblätter," xi. 50). Brüll collected the results of his scholarship in the ten volumes of his "Jahrbücher" (Frankfort-on-the-Main, 1874–90). He contributed almost the entire material to these "Jahrbücher"—the longer and shorter essays as well as the numerous criticisms on new books. Many of these essays have also been printed separately. Following is a list of the more important of them, arranged according to subjects—Bible: "Beiträge zur Erklärung des Buches Hosea" ("Jahrb." v.–vi. 1–62); "Historische Basis des Buches Ruth" (v.–vi. 63–70); "Das Apokryphische Susannabuch" (iii. 1–69); "Die Epistolischen Apokryphen und die Apokryphischen Zusätze zum Buche Daniel." Talmud: "Die Talmudischen Tractate über Trauer um Verstorbene" (i. 1–57); "Fremdsprachliche Wörter in den Talmuden und Midraschim" (i. 123–210); "Die Entstehungsgeschichte des Babylonischen Talmuds als Schriftwerkes" (ii. 1–123); "Verschollene Baraitas und Midraschim" (ii. 124–133); "Entstehung und Ursprünglicher Inhalt des Tractates Abot" (vii. 1–17); "Eingeschaltete Partien im Babylonischen Talmud" (viii. 59–60). History: "Adiabene" (i. 58–86); "Das Geschlecht der Treves" (i. 87–122); "Die Polemik für und gegen Maimuni im Dreizehnten Jahrhundert" (iv. 1–33); "Zur Gesch. der Jüdisch-Ethischen Literatur des Mittelalters" (v.–vi. 71–93); "Sprüchwörter in der Nachtalmudischen Literatur des Judenthums" (vii. 18–30).

Brüll's extraordinary range of reading and critical insight constituted him an almost unexcelled reviewer of new books in the field of Jewish science. His "Jahrbücher" contain 183 reviews, all of which illuminate more or less the subjects with which they deal. In 1890 Brüll undertook a continuation of the "Hebräische Bibliographie," edited by Steinschneider, under the title "Central-Anzeiger für Jüdische Literatur"; but only one volume appeared (Frankfort-on-the-Main, 1891), as the undertaking was cut short by Brüll's death. At the instance of Steinschneider, the Zunz-Stiftung had commissioned Brüll to add a supplement to Zunz's "Gottesdienstliche Vorträge," the basic work of modern Jewish science. Steinschneider remarked in his preface to the second edition of the work in question (xvi.): "Dr. Brüll appeared to me to possess the rare combination of ability and leisure, zeal and perseverance, requisite for editing such a supplement." Brüll had intended to devote his whole scholarship to this undertaking. The scattered notes that were found in his papers after his death were in part incorporated in the second edition of the "Gottesdienstliche Vorträge" (*ib.* 1892). Brüll was among the few German scholars who also wrote in Hebrew, as may be seen by his many contributions to the Hebrew periodicals "Bet-Talmud," "Bet ha-Midrash," "Ha-Karmel," and "Oẓar ha-Sifrut." Of these, "Toledot Shabbethai Ẓebi" (Wilna, 1879) and "Ner la-Maor," a biography of Aaron Worms, in "Oẓar ha-Sifrut," ii. 20–31, deserve special mention. Brüll also printed his sermons (1869) and addresses (1878). "Grabreden" (Frankfort-on-the-Main, 1895) and "Trauungsreden" (*ib.* 1891) were published posthumously.

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S. L. G.

BRUNA, ISRAEL. See ISRAEL BEN ḤAYYIM OF BRÜNN.

BRUNETTI, ANGELO (better known as **Ciciruacchio**): Popular Roman leader, and advocate of the emancipation of the Jews; born in Rome 1800; died there Aug. 10, 1849. Inspired by the patriot Mazzini, Brunetti labored not only for the deliverance of his native city, but also for the unhappy inhabitants of the Roman ghetto. He utilized the great influence he had gained during the prerevolutionary epoch, in effecting a reconciliation between the Jews and their Christian fellow-citizens. On July 8, 1847, he won over the inhabitants of Regola, a suburb of Rome, and a week later an immense mass-meeting in favor of the Jews was held in the capital itself. On the evening of that meeting (July 15) 6,000 Roman citizens went to the ghetto and fraternized enthusiastically with its inhabitants. When on April 17, 1848 (the first day of Pesaḥ), the order of Pius IX. to tear down the walls of the ghetto was made public, Ciciruacchio hastened thither with a large number of his friends, and they were the first to begin the work of demolition. In the following year Ciciruacchio, together with two of his sons, was killed in a riot in the streets of Rome. The Jewish congregation of Rome erected in its council-room a tablet to his memory, with an inscription recording his great services in the emancipation of the Jews of Rome.

Bibliography: Boni, *La Conjura di Roma e Pio IX.*, Lausanne, 1847; Berliner, *Gesch. der Juden in Rom*, ii. 149; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 370, 374.

S. I. E.

BRÜNN: Capital of Moravia. At the instigation of Capistrano, the Jews were expelled from Brünn July 27, 1451, by King Ladislaus, the posthumous son of the fanatical Albrecht II. Among the exiles was Israel Bruna, author of a well-known set of responsa, and recognized as the greatest Talmudic authority of his time. Not until the beginning of the nineteenth century did the Jews attempt to found a new community. In obedience to a royal decree of Sept. 5, 1811, they paid 50 florins a year, and 12 florins into the poor fund, for permission to have a small Torah (law-scroll) in their possession. David Ashkenazi, whose son, Joel Deutsch, was director of the institute for deaf-mutes, officiated as rabbi, although he was only allowed to assume the title of meat-inspector. In 1852 the Jews were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious society formed in 1853 were provisionally confirmed Sept. 1 of that year; but not until Feb. 7, 1859, did the ministry give permission to organize a provisional religious community. On March 15, 1860, all the Jews living at Brünn were released from paying the communal dues of their several communities, and on Nov. 7 of the same year the protest of the district community against this decree, that injured it in its finances, was refused. Dr. B. Placzek, who was chosen rabbi in the same year, was appointed district rabbi by the ministry May 5, 1885.

The Jewish-Moravian orphan asylum and the proseminary are at Brünn; the city is the center for the Moravian general fund ("Landesmassenfonds") derived from the excise. This fund, which had been used for Jewish educational purposes since the time of Joseph II., was handed over to the management of the Jews of Moravia by Emperor Francis Joseph I. Sept. 28, 1869.

D. A. F.-G.

BRUNNER, ARNOLD WILLIAM: American architect; the son of William Brunner and Isabelle Solomon; was born in New York city Sept. 25, 1857. He was educated in Manchester, England, and in New York, and is a graduate of the special architectural course in the Massachusetts Institute of Technology. Brunner was one of the founders of the Architectural League of New York (1881), is a member and vice-president (1898) of the New York Chapter of the American Institute of Architects, a fellow of the Institute, and (1902) a member of the Board of Education of New York city. He has designed and erected many buildings, notably the new United States post-office, custom-house, and court-house at Cleveland, Ohio, won in competition. He was also the architect of the Temple Beth-El, the synagogues of the congregations Shearith Israel and Shaaray Tefila, the Educational Alliance Building, the Mt. Sinai Hospital, the Clara de Hirsch Home for Working Girls, the Jewish Theological Seminary of America, all in New York, and of the Temple Mishkan Israel at New Haven, Conn., and the Frank Memorial Synagogue at Philadelphia.

Brunner has written a work on "Cottages," another on "Interior Decoration," and is a contributor to the "Encyclopedia of Architecture," edited by Russell Sturgis.

A.

BRUNNER, SEBASTIAN: Austrian Catholic theologian, editor, and anti-Jewish writer; born Dec. 10, 1814, in Vienna; died in Währing, near Vienna, Nov. 26, 1893. He was ordained as priest in 1838, and after officiating in various parts of the diocese of Vienna, was employed by Metternich (1843-48) in arranging all reports on religious and political movements that came into the minister's office. In 1846 he was sent by the chancellor to France and Germany to report the situation in those countries.

Brunner founded in 1848 the "Wiener Katholische Kirchenzeitung," which he edited until 1865, making himself notorious by his rabid attacks in its columns on Jews and Judaism. Citing the actions of David and Elijah, he insisted that the Old Testament was permeated by a spirit of vindictiveness, and for this reason he maintained that the Jewish morals endangered those of the Christian neighbors of Jews ("Kirchenzeitung," 1860, p. 12). For a long time the Jews ignored his denunciations; but finally, in 1860, Ignaz Kuranda, editor and publisher of the "Ostdeutsche Post," took up the cause of his coreligionists, calling attention to the fact (Jan. 28, 1860) that Brunner's attacks were for the most part mere repetitions of the charges made by Eisenmenger and Pfefferkorn, and that, moreover, they were undertaken by Brunner not in a spirit of zeal for the Church, but in the hope of increasing the circulation of his paper.

Brunner sued Kuranda for libel April 27, 1860; but on trial the latter was acquitted as having sustained every item of his charges against Brunner, who in addition was severely rebuked by the presiding judge for conduct unbecoming a priest. The importance which the Jews attached to the result of the trial may be seen from the fact that a stenographic account of its proceedings was printed in pamphlet form in both Hebrew and German for the purpose of commemorating Kuranda's victory over Brunner.

Brunner held several high offices in the Catholic Church.

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., vol. iii.; *La Grande Encyclopédie*, vol. viii.; David Gordon, *Milḥemeth ha-Ḥoshek ve-ha-Or*.

D. A. R.

BRUNSWICH, LÉON LÉVY (known as **Lhérie**): French dramatist; born at Paris April 20, 1805; died at Havre April 29, 1859. Favorite collaborator of Ad. de Leuven, he wrote together with him, as well as with Dumersan, Dupeuty de Beauplan, etc., many vaudevilles and comic operas, among which were: "Gothon du Passage Delorme," 1831, a parody on Victor Hugo's "Marion Delorme"; "Faublas," 1833; "Le Postillon de Longjumeau," 1837; "Le Brasseur de Preston," 1838, the last two set to music by Adolphe Adam; "Le Mariage du Tambour," 1843; "Gibby la Cornemuse," 1847, to the music of Clapisson; "La Foire aux Idées," 1849; "Le Roi des Halles," 1853; "Dans les Vignes," 1856.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.

S. J. W.

BRUNSWICK (German, **Braunschweig**): Duchy of Germany, the capital of which has the same name. The first settlement of Jews in the duchy was at Blankenburg; for a record states that in 1241 the abbess of Quedlinburg owed Jacob, a Jew, probably the first one in Brunswick, 213 pounds of silver; some of the lands of the nunnery were sold to extinguish this debt. At another time a payment of eighty pounds of silver between the same parties is mentioned. In 1247, Jews were settled at Helmstedt. The abbot of Verden was their lord. At the time of the Black Death in 1349, the Jews of Brunswick were persecuted; and in 1540, by reason of Martin Luther's polemics, anti-Jewish outbreaks occurred. In the eighteenth century Israel Jacobson, a noted Jewish financier, lived in Brunswick. Mendelssohn often visited the ducal family, with which he was on intimate terms.

The Jews at the beginning of the nineteenth century were barely tolerated in Brunswick. However, their condition was gradually ameliorated; for, by the laws of Oct. 29, 1821, Jews were permitted to become apprentices in all trades. On dissolving the Chambers July 11, 1823, the duke of Brunswick announced that steps to relieve Jews of their disabilities were contemplated. Again, in 1831, the Jews petitioned Duke William of Brunswick to change the laws affecting them. As the Jews had always fulfilled their duties as citizens, they demanded to be admitted to full privileges as such. This petition was unsuccessful.

On Oct. 12, 1832, measures for the relief of the Jews were passed. It was enacted that those who had the legal right to reside in Brunswick were to be regarded as inhabitants and native residents. It was ordained that right of residence did not depend on religious convictions, but rather on the possession of some means, or of freedom from criminal acts. The Jews were allowed to vote for and act as deputies and as minor officials. As late as 1820 these rights were exclusively enjoyed by the Christians. It is to be noted that in 1833 the director of the Samson Free School in Wolfenbüttel was a candidate for the office of deputy and was defeated by one vote. The Jews had, however, no extensive property rights; for they could buy land only with the permission of the government. They were permitted to act as attorneys, but not as procurators or notaries.

In 1843 and 1844, through the "Allg. Zeit. des Judenthums," Ludwig Philippson summoned a rabbinical conference for the discussion of questions affecting Judaism, to meet at Brunswick early in 1844. The sessions lasted from June 12 to June 19, and were attended by twenty-two, and later by twenty-five rabbis, who worked to improve the Jewish ritual and to preserve the religious instinct in the Jews themselves. One of the results of the conference, which drew attention to the position of the Jews, was the repeal of the Jews' oath, "More Judaico," May 16, 1845. In 1850 permission was granted to Jews to become officers in the army and to marry Christians without first being baptized.

At the beginning of the nineteenth century S. L. Eger was rabbi in Brunswick. In 1840 Dr. Herzfeld was the rabbi, the government having full power to appoint.

In the duchy two famous institutions now flourish; (1) the Samson Free School at Wolfenbüttel, mentioned above, founded in 1733 by Gumpel Moses (also known as Marcus Gumpel Moses Fulda), the first Jewish resident of Wolfenbüttel; and (2) the Jacobson Free School and Asylum at Seesen, of which Immanuel Wohlwill was superintendent in 1838.

In 1840 the Jews of Brunswick numbered 1,300. The latest figures give 2,000 Jewish residents in the duchy.

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D. A. M. F.

BRUSA: City of Anatolia, 54 miles from Constantinople and 21 miles from the port of Moudania. According to some chroniclers, the Jews of Brusa were the first to enter into relations with the Ottoman Turks and to come under their dominion. According to others, Sultan Urkhan, on capturing Brusa (1326), drove out all the inhabitants, and, in order to repeople it, imported Jews from Damascus, Aleppo, and other places in the Byzantine empire. Hence Brusa was the first Jewish community of Turkey. Sultan Urkhan, in consideration of a poll-tax called "kharaj," granted to the Jews a firman authorizing them to live in a special quarter (Yahudi-Mahalesi), to build a synagogue there (that of 'Eẓ Ḥayyim), and to have a chief rabbi. The Jewish magistrates ("memunnim"), popularly called "kharajros," receivers of the kharaj or tax, collected this tax and delivered it to the governor, under oath upon the roll of the Law.

Historical Data.

According to the historian Ubicini, persecutions obliged Spanish Jews to leave their country in 1415. "When they arrived at Brusa, the beauty of this Oriental city, the freshness of its waters, the multitude of its palaces and gardens that reminded them of Granada and Andalusia, induced them to settle here." Upon the great expulsion of 1492 other Spanish Jews settled in Brusa, and founded two new synagogues named, respectively, "Ḳahal Ḳadosh Mayor" and "Ḳahal Ḳadosh Gerushah."

Toward the end of the sixteenth century and at the beginning of the seventeenth there existed in

Brusa an important yeshibah, from which proceeded the well-known family of rabbis Algazi or Al-Gâzi. At this time Solomon Algazi I., "the Elder," author of thirteen rabbinical works; his brother Moses Algazi, also an author; and Joseph Gansou (1628), teacher of the Algazis, flourished here. As one of the remarkable events of the period 1600-1800 a conflagration is reported toward the end of the eighteenth century that destroyed half the city as well as the Jewish quarter. The rabbis of Brusa during the nineteenth century have been, in chronological order: Abraham Shilṭon; his son Elijah Shilṭon; David Carasso from Salonica; Abraham Ḥabib from Bosnia; Rab Shabbethai Halévy, brother of the grand rabbi Moses Halévy of Constantinople; a rabbi from Ismid; and R. Uzziel from Constantinople.

Legend.

The older Jews of Brusa tell the following legend: At the end of the eighteenth century a learned rabbi came incognito to that city from Salonica. He fell ill and died almost immediately upon his arrival, and was buried like any ordinary man. But a strange light was seen to hover over his grave for several nights in succession, which greatly excited the community. Upon inquiry it was learned that the stranger was a very pious and learned rabbi, Rab Segalia by name; and the people then decided to render him the last honors due to his position, by erecting a fine tombstone over his grave. The stone, accordingly, was placed on the mound. The next morning, however, it was found thrown down some distance away. It was restored, but again mysteriously removed overnight, and now the people no longer dared to replace it. At this tomb of Rab Segalia the people were wont to pray for rain in times of drought. Every trace of the tomb has now disappeared, owing to the construction of a road to the railway station.

Population and Institutions.

In 1901 the Jewish population of Brusa numbered 3,500 in a total of 100,000 inhabitants. The community possesses three very handsome synagogues, belonging to the congregations 'Eẓ Ḥayyim, Mayor, and Gerushah. Of Jewish antiquities, there is in the synagogue 'Eẓ Ḥayyim a scroll of the Law more than 160 years old; and in that of the Gerushah congregation a unique old "rimmon" (a silver pomegranate forming part of the ornaments of the Torah scroll; the mate of this rimmon was stolen), dating back to the first half of the eighteenth century; and the Shilṭon family possesses some old manuscripts written by rabbis of that name. The notable families of Brusa are: Baraza, Caraco, Shilṭon, Franco, Saban, and Sévilla.

The Brusa community has the following philanthropic societies: Haknasat Oraḥim, 'Ozer Dallim, Biḳḳur Ḥolim, 'Ose Ḥesed. The Jews of Brusa are very benevolent, and visit the poor in their own homes. There is not a single beggar in the city.

In 1901 there were four hundred Jewish pupils—namely, one hundred and twenty-eight boys and seventy-two girls—in the two schools supported by the Alliance Israélite Universelle, and two hundred in the Talmud Torah.

Communal Administration.

The chief rabbi of Brusa in 1901 was David Pappo of Constantinople. This official presides at the communal council elected by the notables of the city. The revenues of this council consist of taxes upon meat and wine and the rent of some real estate (a bath, an oven, and some shops). As formerly, the Jews still pay to the government a tax for exemption from military duty, called "bédèle." When the notables are short of funds and unable to pay this tax, the communal council draws upon the treasury of the three synagogues. These are governed by syndics ("gabba'im").

As a matter of fact the majority of the Jews are generally poor. Among them are two or three merchants, about fifteen money-changers, and a large number of small shopkeepers, pedlers, and dealers in tinware. Although the silk industry is a specialty there, no Jews are engaged in it, beyond some two hundred Jewish women working as operatives in the mills. The Alliance Israélite maintains at Brusa a system for apprenticing boys as carpenters, blacksmiths, tinsmiths, compositors, and for teaching girls to weave. Some young Jews occupy subordinate positions in European business houses and banks established at Brusa. No Jews are employed by the government, nor are any engaged in the professions.

In the neighborhood of Brusa there are some places containing a small number of Jews originally from Brusa, as Climasti-Cassaba, Yeni-Yol, Yeni-Shehir, Eski-Shehir, and Yeumlek.

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D. M. Fr.

BRUSILOV: Town in the government of Kiev, Russia, with a Jewish population (1898) of 2,800, in a total of 6,500. Of the 541 Jewish artisans, 112 are tailors and 206 tanners. About eighty families receive alms at Passover. There is a Talmud Torah, attended by more than one hundred children. Brusilov has also twenty-two private schools, a hospital, a poorhouse, and a "Gemilut Ḥesed" (society for lending money without interest).

H. R. S. J.

BRUSSELS (French, **Bruxelles**): Capital of Belgium. There are no records as to the date when Jews first settled in Brussels; but as many of them were scattered over the province of Brabant at the time of the Romans, it may be assumed that they established themselves at Brussels as soon as it was founded by St. Gery, bishop of Cambray, in the seventh century. The Jews of Brussels underwent all the vicissitudes of their Belgian coreligionists. The Crusaders left many sanguinary traces of their passage at Brussels. During the thirteenth century and at the beginning of the fourteenth the Jews of Brussels, protected by the subsequent rulers, attained, in common with those of other communities of Brabant, a high degree of prosperity. The calamities which culminated in the massacre and banishment of the Jews of Brussels in 1370 began with the spreading of the Black Death throughout Europe. A chronicler of that time, Li Muisis, gives an account of this tragedy, for which see Belgium.

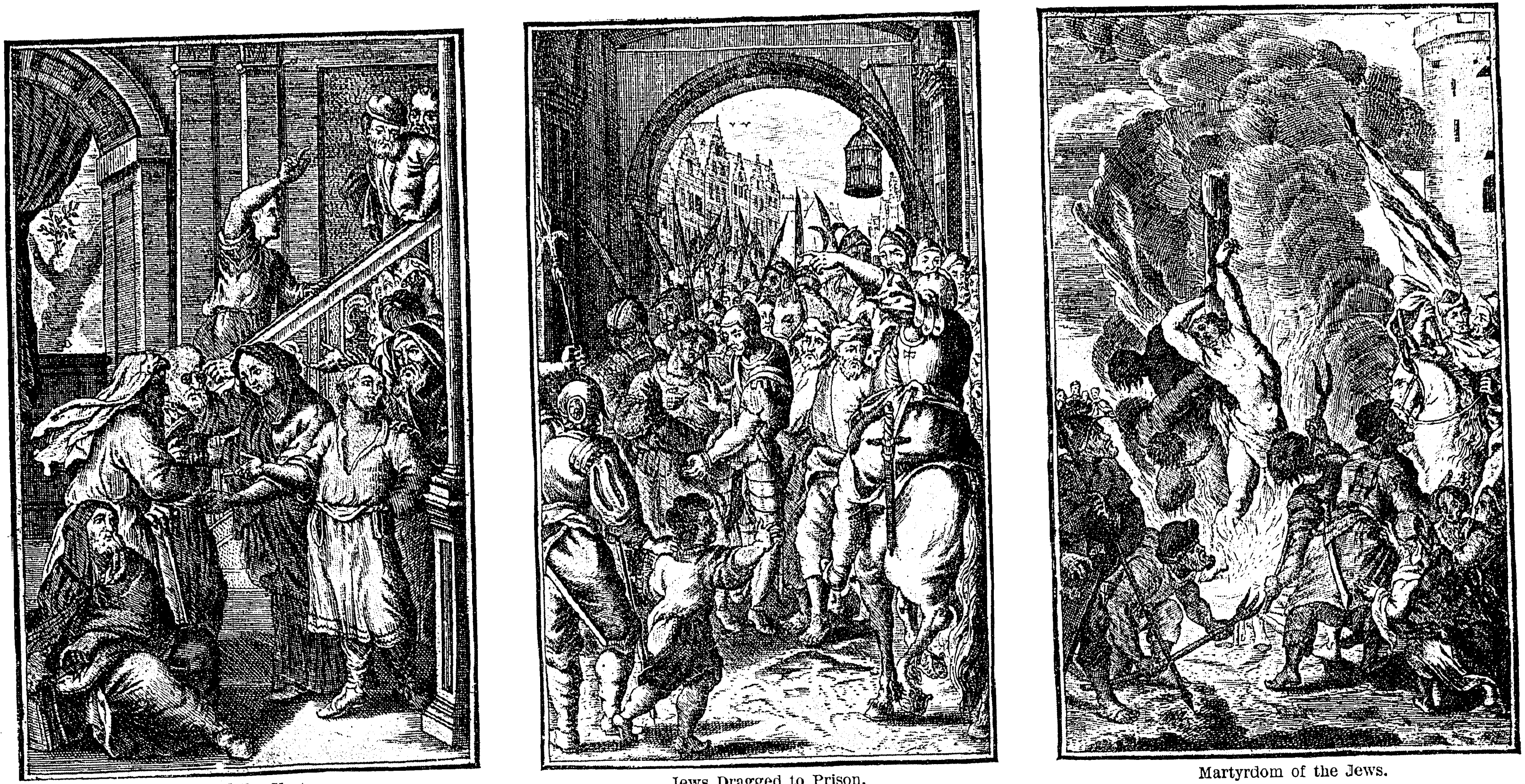

Sale of the Host.

Jews Dragged to Prison.

Martyrdom of the Jews.

HOST-TRAGEDY AT BRUSSELS, 1370.

(From "Histoire des Hosties Miraculeuses," 1770, after the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

This catastrophe, which took place in 1349, was followed twenty-two years later by a similar one. A banker of Enghien, distinguished by his wealth as well as by his philanthropy, was assassinated in his own garden. His wife and son took refuge in Brussels. The assassins spread the report that the Jews had stolen from a church consecrated wafers in order to pierce them with poniards. This brought about the burning of hundreds of Jews at Brussels (May 22, 1370) and a general banishment from Belgium. The event is known locally as the miracle of St. Gudule, and was commemorated by an annual festival. Eighteen tableaux, which represented the piercing of the host and the miracle of the spurting of the blood, were painted; and these paintings are still preserved in the Church of St. Gudule. On the Jewish side, the martyrs of Brussels were commemorated in the "Memorbuch" of Mayence and in a Hebrew elegy.

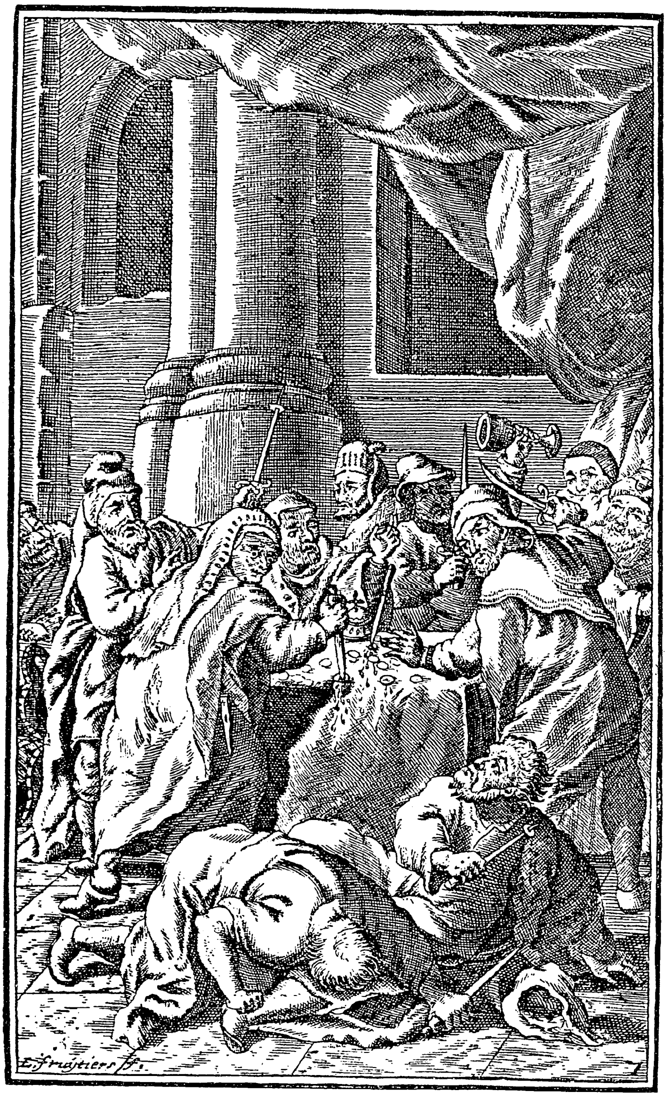
E. Fruytiers f.

Jews Represented as Transfixing Hosts.
(After the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

After the Peace of Utrecht.

From 1370 till the end of the Spanish domination over Belgium, there is no trace of Jews at Brussels. Their reappearance there dated probably from the Peace of Utrecht (April 11, 1713), when Belgium became part of Austria. A decree banishing Jews from Brussels was issued July 18, 1716; but it was not enforced: a gift to the crown overcame all difficulties. A similar decree issued forty years later had the same result. Several Jews received the right of citizenship in Brussels. Among them was one named Philip Nathan, who, in 1783, requested the government to assign a place for a new cemetery for the Jews; the old one, situated near the Porte de Namur, having disappeared in consequence of the dismantling of the fortress.

Many families of position from Germany and Holland, such as the Landaus, the Lipmanns, the Fürths, the Hirschs, and the Simons, settled in Brussels. The Jews were still subjected to special imposts. It was only after 1794, when the French became masters of Belgium, that Jews could settle freely in Brussels and enjoy the rights of citizenship. An imperial edict dated March 17, 1808, divided the Jews living in French countries into consistories. Brussels was included in the consistory of Crefeld. On the overthrow of Napoleon, Belgium was united with Holland; and the Jewish community of Brussels became the head of the fourteenth religious district of Holland. After the revolution of 1830 Brussels became the head of the Belgian consistories, and a chief rabbi was nominated. The chief rabbis have been: E. Carmoly, Henri Loeb, Aristide Astruc, Abraham Dreyfus, and the present (1902) rabbi, Armand Bloch. The government contributes largely to the support of Jewish worship. In 1890, according to the official statistics, Brussels had 150 registered Jewish households.

Brussels has the following Jewish communal institutions: Société de Bienfaisance Israélite, Société des Secours Efficaces (Dames), Société des Mères Israélites et Ecole Gardienne, Orphelinat, Comité d'Apprentissage de la Jeunesse Israélite, Maison de Retraite pour les Vieillards, Hakeneset Kallah, Cercle des Amis Israélites, l'Egalité (mutual aid), and Ménahem Abélim.

Bibliography: For the earlier period: Carmoly, *Revue Orientale*, i. 42 *et seq.*; Emile Ouverleaux, *Notes et Documents sur les Juifs de Belgique*, in *Rev. Et. Juives*, vii. 117 *et seq.*, 252 *et seq.*, viii. 206, ix. 246 *et seq.* For modern times: [H. Sommerhausen], *Briefe aus Belgien*, in *Monatsschrift*, i. 499, 541 *et seq.*; idem, *Briefe aus Brüssel*, in *Monatsschrift*, ii. 270 *et seq.*; *Verordeningen voor het Israelitisch Kerkgenootschap binnen het Koningrik der Nederlanden*, The Hague, 1822.

G. I. Br.

BRUTISH (בער): A term applied by the Biblical writers to men whose disposition or spirit was like that of beasts. It is used in close conjunction with "foolish" (Jer. x. 8; Ps. xlix. 10, xciv. 8), and, as indicated in the Hebrew, may mean "stupid." In a few instances it seems to indicate that the persons under consideration are both ignorant and reckless (Jer. x. 14, li. 17; Ps. lxiii. 22, xcii. 6). Again, brutishness, or beastlikeness, implies not a passive but an actively dangerous quality of character (Ezek. xxi. 31). The man who is persistently ignorant is also called "brutish" (Prov. xii. 1). The prophets who did not call upon the Lord, to inquire of Him, were included in the same category (compare Jer. x. 21). To sum up, "brutishness" in the Old Testament is descriptive of a foolish, stupid, recklessly and persistently ignorant, and dangerous man.

J. Jr. I. M. P.

BRUTZKUS, JUDAH LOEB BEN DAVID: Russian writer; born 1870 at Polangen, in the government of Courland; studied at the gymnasium and University of Moscow, from which city his family was expelled in 1892. He received his diploma as physician in 1894. Brutzkus took part in the Russo-Jewish bibliographical work, "Sistimaticheski Ukazatel Literatury o Yevreyakh." Since 1895 he has contributed to the Russo-Jewish periodical "Voskhod"; and in 1899 he was appointed assistant editor on that periodical.

H. R. V. R.

BRÜX: Town of Bohemia, 14 miles north of Saaz. Documents prove that, as early as the fourteenth century, Jews were living at Brüx. In 1393 Borso the Younger, of Riesenburg and Petschau, gave his note for fifty schock of Prague groschen to the Jews Isaac and Asher of Brüx; and similar notes were given in 1394, 1413, and 1419 to the Jews Eberleyn and his wife Esther, Michael and Heyneman, Michael the Larger, and Michael the Smaller. In a document dated Feb. 17, 1456, a Jewish cemetery of Brüx is mentioned, which Frederick, duke of Saxony and margrave of Meissen, gave to a certain Hans Wickart. According to a Latin document, dated June 20, 1464, the king of Bohemia, George Podiebrad, forbade the Jews to reside at Brüx or within a mile of it, for which the city had to pay an annual tribute of six shocks of Prague groschen to indemnify the king for his loss of the Jews' annual toleration tax (*Schutzgeld*). For four hundred years there was no Jewish community at Brüx; in fact, since the sixteenth century Jews were not permitted to live in the mining towns of Bohemia.

Jewish congregations existed in Harreth and Lischnicz (about one hour's distance from Brüx), and these became parents of the congregation of Brüx, which was founded in 1868. A synagogue was built in 1873, and the cemetery was dedicated in 1878. The prosperity, harmony, and high standing of the congregation are due primarily to its able and public-spirited leader, Joseph Spitz, who took charge in 1885. The following associations may be mentioned: The Ḥebrah Ḳaddishah, the Hebrew Women's Benevolent Society, and the Kronprinz Rudolf Stiftung for poor wayfarers. There are, besides, the Kaiser Franz Joseph Jubiläums-Stiftung, for poor Hebrew artisans, and a Ludwig Bloch Stiftung. A pension fund for the Jewish clergy is to be founded. Adam Sattler, for many years religious instructor in the public schools and at the gymnasium, on being pensioned was decorated with the Golden Cross of Merit. Among the rabbis and religious teachers at the public schools and the gymnasium may be mentioned: Alexander Kisch, 1874–1877; I. S. Bloch, 1877–80, editor of the "Oesterreichische Wochenschrift," and at one time a member of the Reichstag; Jacob Tauber, 1880–86; Gotthard Deutsch, 1887–91, later professor in Cincinnati; and, since 1891, Adolf Biach.

The Jewish population of about 1,000—one-twentieth of the entire population—speak German. There are among them 10 lawyers, 5 physicians, and 2 clerks of the court; but the larger number are merchants.

D. A. Bi.

BRYANSK: Town in the government of Grodno, Russia, with a Jewish population (1898) of 2,365, in a total population of 6,342. Of the Jews 525 are artisans and 85 gardeners and farmers.

H. R. S. J.

BUBER, SOLOMON: Galician scholar and editor of Hebrew works; born at Lemberg Feb. 2, 1827. His father, Isaiah Abraham Buber, was versed in Talmudic literature and Jewish philosophy, and was Solomon's teacher in the latter subject; but for his son's Biblical and Talmudic studies he carefully selected competent professional teachers. The desire was soon aroused in Solomon to make independent research and to put the result of his work into literary form—a disposition which proved of the utmost value to Jewish literature.

Biographical Data.

At twenty years of age Buber married and entered commercial pursuits. He rose by rapid degrees until he became "Handelskammerrath," and auditor of the Austro-Hungarian bank, the national bank, and the Galician savings-bank. This last position he still (1902) retains. Buber is also president of the "Geschäftshalle," vice-president of the free kitchen, and honorary member of a working men's union. For more than a quarter of a century he has been one of the directors of the Lemberg congregation; he is on the committee of the Bernstein foundation, and takes a leading part in various philanthropic associations.

While active in public life, Buber has also devoted himself to learned research. The Midrash literature had special attractions for him; and his activity in this field has been remarkable in extent. Its first result was an edition of the so-called "Pesiḳta de-Rab Kahana," with an elaborate commentary and

Midrash Editions.

an introduction which exhaustively discuss all questions pertaining to the history of this old Haggadah collection. The book appeared as a publication of the society known under the name of "Mekiẓe Nirdamim," Lyck, 1868. Buber's method of dealing with the difficult undertaking was new to scientific literature; and both introduction and commentary received the unstinted praise of the scholarly world. The introduction was translated into German by Aug. Wünsche, and published by him with his translation of the Midrash, Leipsic, 1884.

Other Midrashic works edited on a similar method and scale by Buber are: collectanea from Midrash Abkir, Vienna, 1883; Tobiah b. Eliezer's Midrash Leḳaḥ Ṭob, Wilna, 1884; the original Midrash Tanḥuma, Wilna, 1885; collectanea from Midrash Eleh ha-Debarim Zuṭṭa, Vienna, 1885; Sifre d'Agadta, short Midrashim on the Book of Esther, Wilna, 1886; Midrash Tehillim, Wilna, 1891; Midrash Mishle, Wilna, 1893; Midrash Shemuel, Cracow, 1893; Midrash Agada, an anonymous haggadic commentary on the Pentateuch, Vienna, 1894; Midrash Zuṭṭa, on the Song of Solomon, Ruth, Lamentations, and Ecclesiastes, Berlin, 1894; Aggadat Esther, haggadic treatises on the Book of Esther, anonymous, Cracow, 1897; Midrash Ekah Rabbati, Wilna, 1899; Yalḳ. Makiri, on the Psalms, Berdychev, 1899; Menahem b. Solomon's Midrash Sekel Ṭob, on the Books of Genesis and Exodus, ii. vol. 2, Berlin, 1900–02. This last work is also published by the society Mekiẓe Nirdamim.

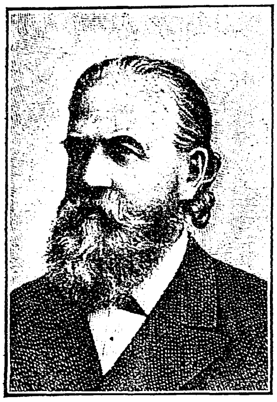

Solomon Buber

Method as Editor.

As this array of publications shows, Buber is a prolific writer; yet the scientific quality of his work does not suffer on this account. At the outset he adopted a certain system to which he has consistently adhered. For a determination of the reading of the text he avails himself of all accessible manuscripts and printed works—and everything is accessible to him, as he spares no expense in obtaining copies of manuscripts and the rarest printed editions; he conscientiously records the various readings in foot-notes, and he bestows special care, chiefly in the older Midrashim, on the correction and explanation of words in the text borrowed from the Greek and the Latin. In the introductions, which almost assume the proportions of independent works (the introduction to the Tanḥuma embraces 212 pages octavo), everything that bears upon the history of the work under consideration is discussed, and a compilation is given of the authors or works cited by the Midrash or serving as sources for it, and those which in turn have drawn upon the Midrash. His work is distinguished by thoroughness, and reveals his synthetic ability as well as the vast extent of his reading. The only serious opposition to the views encountered by Buber has been in regard to his theory concerning the Tanḥuma.

Buber has distinguished himself in other departments of literature. His first work was a biography of the grammarian Elias Levita, published at Leipsic in 1856. After this he edited the following: "De Lates' Gelehrtengeschichte Sha'are Zion," Jaroslaw, 1885; Zedekiah b. Abraham's liturgic work, "Shibbole ha-Leket," Wilna, 1886; "Pesher Dabar," Saadia's treatise on the Hapax Legomena of the Bible, Przemysl, 1888; Samuel b. Jacob Jam'a's "Agur," introduction and additions to the 'Aruk, Breslau, 1888 (in "Grätz Jubelschrift"); Samuel b. Nissim's commentary on Job, "Ma'yan Gannim," Berlin, 1889; Biurim: Jedaiah Penini's explanations of Midrash Tehillim, Cracow, 1891, and a commentary on Lamentations by Joseph Caro, Breslau, 1901 (in the Kaufmann Gedenkbuch); "Anshe Shem," biographies and epitaphs of the rabbis and heads of academies who lived and worked at Lemberg, covering a period of nearly four hundred years (1500–1890), Cracow, 1895. In these works Buber appears as a philologist and as a careful writer of biographies of scholars, especially of the Jewish scholars of Poland.

Buber's extensive knowledge of Jewish history and literature is also displayed in additions to the works of others and in numerous contributions to Hebrew magazines, such as: "Meged Yeraḥin," Kobak's "Jeschurun," "Ha-Lebanon," "Ha-Maggid," "Maggid Mishneh," "Ha-'Ibri," "Ha-Meliẓ," "Ha-Ḥabaẓelet," "Ha-Karmel," Joseph Kohn's "Oẓar Ḥokmah," "Bet Talmud," "Ha-Shaḥar," "Ha-Asif," "Keneset Yisrael," "Zion," "Oẓar ha-Sifrut," "Ha-Eshkol."

Among the works of his more recent years the following may be mentioned: "Yeri'ot Shelomoh," a supplement to Abraham b. Elijah Wilna's "Rab Po'alim," Warsaw, 1894; a criticism of Yalḳuṭ Makhiri, on Isaiah, ed. Schapira, Cracow, 1895; a criticism of the Pesiḳta, with an introduction by David Luria (ed. Warsaw, 1893), Cracow, 1895; "Ḳiryah Nisgabah," on the rabbis in Zolkiev up to the letter ר, published in "Ha-Eshkol," i.-iii., 1898–1900; and his contribution to the "Steinschneider Festschrift," wherein he propounds a new theory concerning the "Petiḥtot" (Introductions) in Midrash Ekah Rabbati.

Buber corresponds on learned subjects with many well-known Jewish scholars. He has proved himself a veritable Mæcenas of learning. The cost involved in the publication of his works has usually been borne by him, and he has presented gratuitous copies to libraries and indigent scholars.

Bibliography: M. Reines, *Dor wa-Ḥakamaw*, i. 28–40; *Sefer Zikkaron*, p. 7, Warsaw, 1889.

L. G. H. B.

BUCHHEIM, CHARLES ADOLPHUS: Professor of the German language and German literature at King's College, London; born in Moravia

1828; died at London June 4, 1900. He was educated at the University of Vienna, whence he received the degree of Ph.D.; settled in Paris; but after 1852 removed to London, where he lived till his death. In 1863 Buchheim became professor in King's College. He was also examiner in German to the universities of London (1875–90), Oxford, and Cambridge, and at one time was German tutor to the children of the Prince of Wales (afterward King Edward VII.).

Buchheim was the author of several critical works on German writers. He translated several of Dickens's novels into German, and published, through the Clarendon Press, annotated editions of a large number of German classics. In the "Golden Treasury Series" he published the popular "Deutsche Lyrik," 1875; "Balladen und Romanzen," 1891; and Heine's "Lieder und Gedichte," 1897. Of a more scholarly nature is his work "First Principles of the Reformation," which he published, conjointly with the Rev. Dr. Wace, in 1883.

In recognition of his learning and services the University of Oxford in 1898 bestowed on Buchheim the honorary degree of M.A.

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J. A. R.

BUCHAREST: Ancient capital of Wallachia, and the present capital of Rumania. The oldest Jewish tombstone is dated 1682; but Jews settled in the city much earlier. In 1573 a Jew, Isaiah b. Joseph, was secretary to Prince Alexander Mircea. When Michael the Brave rose against Turkey in 1594, all the Jews of Bucharest were massacred. Not much is known of Jews resident here during the seventeenth century, except that they were engaged in commerce and in the manufacture and sale of liquor, while a few practised medicine. Under Constantin Brancovan (1689–1714) a Jew surnamed "Salitrariul" (maker of saltpeter) furnished that prince with the gunpowder needed in the army. The Jews formed a corporation of their own with a "staroste" (provost) at their head, and were restricted to one suburb, as were also the Armenians. In addition to their personal taxes, special assessments were levied upon them as a corporate body, out of all proportion to those imposed on other organizations of the city. In 1695 they were assessed 150 thalers to support the Turkish army in the war against Austria, and 100 thalers for boats.

The Eighteenth Century.

In 1715 Stephen Cantacuzene ordered the synagogue to be demolished. This led to a riot, during which the Jewish provost was killed. Upon payment of a heavy sum the Jews were permitted to rebuild their synagogue and resume worship. Better times came with the enlightened Prince Nicholas Mavrocordato. This ruler maintained most friendly relations with the physician Tobias Cohen of Constantinople, and with Daniel de Fonseca who was physician to the sultan as well as to the French ambassadors at Constantinople, with whom he was on terms of intimate friendship. Nicholas in 1719 established De Fonseca at his court in Bucharest, and lent him his influence. Nicholas also favored Mentech Bally, banker of the grand vizier, upon whom he conferred valuable privileges.

Under the successors of Mavrocordato the Jews were again more or less persecuted. Michael Racovitza (1730–31 and 1741–44), taught by the loss of his Moldavian throne in consequence of his difficulties with the Jews, did not oppress them more than he did his other subjects. His son Constantine even renewed the privileges of the "ḥaham bashi" of Moldavia, recognizing the latter's authority over the Jews of Wallachia, and granting them the right to have a deputy at Bucharest (1764).

The number of Jews increased after the Austro-Turkish wars, so that it became necessary to open a second synagogue in a central part of the city. Alexander Ghika (1764–66) demolished it upon the advice of the patriarch Ephraim of Jerusalem, who was passing through Bucharest. The Jews opened a new synagogue during the Russian occupation (1769–74), but this also was destroyed by Alexander Ypsilanti (1774–82). Not until 1787 did they receive permission from Peter Mavroyeni (1786–89) to have a new synagogue, on condition that it was located in a distant suburb. During the Russo-Turkish war (1769–74) the Jews suffered from the violence and spoliation of the janizaries. In 1770 they were unexpectedly attacked by the populace; many perished, but the greater number were saved by the boyars. Urged by the need of money, Mavrogyeni, though not unfavorably disposed toward the Jews, pressed them hard. On pretense of taxing them, he made the Jewish tailors, furriers, and jewelers of Bucharest work for the Turks, who were then at war with Austria. The plague, which broke out in 1792, under Michel Sutzu, brought disaster to the merchants already ruined by the Austrian occupation (1789–91). The distilleries, which were mostly owned by the Jews, were also closed.

Alexander Moruzi (1793–96) closed the synagogue which had been opened in 1790 in the center of the city, and punished the Jews who had defended themselves against their oppressors. Encouraged by the attitude of their prince, the populace heaped indignities upon the Jews; so that Moruzi found himself obliged—for a consideration in money—to direct the authorities to defend them: he even had to condemn to the bastinado and to exile a Christian tailor who had forcibly baptized a Jewish child. Under pretext of sumptuary laws, Moruzi forbade the Jews to sell cosmetics. At the same time the reappearance of the plague crippled the business of the second-hand dealers, pedlers, retailers, and even of the artisans. Constantine Hangerli (1797–99) treated the Jews somewhat better; giving them a tract of land on which to erect distilleries, granting privileges to artisans, and exempting them from taxation. But the plague, that had become endemic, paralyzed all business.

In spite of the obstacles put in the way of the Jews at Bucharest, the artisan class especially developed during the eighteenth century; its members often occupied exceptional positions, owing to their skill and the services which they rendered to the princes, the boyars, and even the people. The provost of the Jews occupied under several princes the position of "kuyunju pasha" (grand provost of silversmiths). In 1787 he gave way to a Christian; but six years later the position was again held by a Jew, Eleazar, who bore the title of "jevahirji-pasha" (grand provost of jewelers). There were also among the Jews manufacturers of pipes, potash, and rackets; also excellent engravers, lace-makers, and bookbinders. Certain Jews attached to the court obtained privileges and were exempt from taxes; and they acquired influence with the princes, the high dignitaries, and the boyars.

Development of Artisan Class.

Massacre of 1801.

The populace was still hostile to them, and the nineteenth century opened with a bloody massacre. The Jews were accused of espionage and of ritual murder; and on April 8, 1801, the rabble, aided by some soldiers, pretending to possess orders from the authorities, fell upon them, maltreated them, pillaged their houses, and massacred 128. Alexander Moruzi, who in 1799 had again come into power, being frightened by the massacre and his responsibility to the Porte, condemned the ringleaders to the salt-mines for life.

The Jews had hardly recovered from this terrible blow, when they were obliged to leave Bucharest hastily, together with the rest of the population, on account of the invasion of Pasvan Oglu, the rebel pasha of Rustchuk (1802). When they returned to their homes the specter of ritual murder again confronted them, so that Constantine Ypsilanti was obliged to request the metropolitan to instruct the priests to proclaim from their pulpits the falsehood of the accusation, which had been spread by persons whose only purposes were riot and pillage (1804). Nevertheless, the populace had their way two years later (Dec., 1806). When the Russo-Turkish war recommenced Ypsilanti abdicated just as the Russians were approaching Bucharest. The populace drove out the Turks, and, taking advantage of the disorder, fell upon the Jews, pillaged them, massacred a considerable number, and penned up the remainder in a certain locality, giving them a few days in which to choose between baptism and massacre. The entrance of the Russians rescued the Jews from this terrible plight.

Their fate during the Russian occupation (1806–1812) was not an enviable one. The well-to-do families removed to Transylvania; and the less fortunate ones who remained behind were subjected to heavy taxes, in which, however, they were not treated differently from the Christian merchants. Jews were forbidden to open their shops on the Christian festivals, and even to work at home during these days. Certain manufacturers of potash were driven from their factories, and pedling was interdicted. The Jews lived in continual fear of being accused of ritual murder, and finally, in order to extort money from them, their provost was imprisoned, and his office given to a German Catholic. Later the provost was liberated and restored to office. The Russian Jews residing at Bucharest only received a certain amount of liberty and a few privileges.

Position at Beginning of Nineteenth Century.

The impecunious prince Jean Caradja (1812–18), in order to extract money from the Jews, revived the order forbidding them to employ Christian minors as servants, or to rent or buy shops in the vicinity of churches. A fresh and violent outbreak of the plague furnished a pretext to Caradja, who accused the Jews of living in filth and of thus spreading the pestilence. Various measures taken by the authorities completely paralyzed the business of the merchants, pedlers, brokers, and others. In order to increase his revenues and to tax foreign Jews who should have been exempt, Caradja granted to the native Jews the exclusive privilege of establishing Jewish butcher-shops. Alexander Sutzu (1818–1821) confirmed this privilege.

During the first quarter of the nineteenth century the situation of the Jews of Bucharest was not enviable, in spite of the considerable influence which some of them enjoyed. They were treated worse than the gipsies, and were continually exposed to the insults of the populace. They could not venture into certain streets without risking their lives. Their domestic life was exemplary; but the communal life was filled with quarrels, originating with Polish or Russian rabbis of mediocre attainments, who did not know much more than their flocks, and who were driven from office as soon as the opposing party gained the upper hand.

The death of Alexander Sutzu precipitated the Hetæria (Greek insurrection) and the rising of Theodore Vladimirescu. Panic reigned at Bucharest. The well-to-do Jews fled to Cronstadt, while others sought refuge in the neighboring monasteries, where they camped in the courtyards in tents or on mats. Business was suspended, and the workmen were entirely out of work. The Jews suffered untold misery, for the entry of the Hetærists into Bucharest was marked by the pillage of the Jewish quarter. The Turkish occupation that followed was a period of unlimited oppression. For a Jew to venture into the streets meant almost certain death. The merchants closed their shops and left the country. On March 7, 1822, the Turkish soldiers, after a quarrel, charged upon the people, killed and wounded fifteen Christians and sixty Jews and Armenians, and looted the shops.

Further Difficulties.

In the second year of the reign of Gregory Ghika (1822–28) a fire destroyed the Jewish synagogue and one hundred and fifty houses inhabited mainly by Jews, many of whom lost all their possessions. In the same year the populace fell upon the Austrian Jews, who, on repelling the attack, were arrested by the police. The plague again offered an opportunity for extortion; the Jews, being declared infected, were driven from the city, and allowed to return only on payment of a sum of money. The anti-Semitic feeling also showed itself in the decree forbidding Moldavian Jews to settle at Bucharest (1827). The decree became a dead letter when the Russians again occupied those principalities (1828–34), bringing with them a number of Russian and Moldavian Jewish traders. During this occupation the Jews of Bucharest experienced better times.

The communal quarrels in the mean time continued among the followers of the German and the Portuguese ritual, and among the native Russian, Austrian, and Prussian Jews, not abating even after the reorganization of the community, which was granted by the authorities in 1832. Rabbis were installed and deposed by the different parties, thus causing embarrassment to the government, the all-powerful consuls, and the boyars, each of whom had a favorite Jew. Further, the populace here and there brought up the accusation of ritual murder (1834). Nevertheless, the importance and the influence of the Jews increased; their provost was named grand provost of the gild of tinmen; and their artisans and merchants were sought and honored by the boyars. Some among them were appointed to remunerative and honorable positions. The cashier of the Bucharest prefecture of police from 1839 to 1848 was a Jew. The banker Hillel Manoaḥ, on being knighted, was made a member of the commission appointed by the prince in 1847 to aid the suffering Jews, and in the following year he was elected to the municipal council. The physician Barasch was appointed a professor at the college in 1852. The Jews owned houses, vineyards, and estates. They were readily permitted to build synagogues, and in order to reduce the number of these they decided in 1845 to build a large one.

The Jews of German origin especially took an active part in the revolution of 1848, sacrificing themselves for it. The painter Daniel Rosenthal was naturalized and devoted himself heart and soul to his country. This epoch marks the beginning of the real regeneration of the Jews of Bucharest. The native Jews as well as the Austrian and Prussian subjects founded modern schools (1852), and took the initiative in reforming divine worship; erecting a temple with modernized service in 1857. Physicians increased in number; and young men turned to the higher studies. This progress did not cease even when the anti-Semitic spirit began to show itself, about 1866.

The Sephardim, who are called "Spaniards" in Rumania, were at first united with the rest of the Jews; but as early as 1818 they built their own synagogue and were subsequently recruited in numbers by Turkish immigrants. During the reign of Alexander Ghika (1834–43) they completely separated themselves from the other congregations, even having their special cemetery. This separation, however, while profitable to them materially, injured them morally, retarding their spiritual progress. After 1866 the two communities were no longer officially recognized. Yet the Sephardim, although less numerous, were able to maintain their organization; while that of the Ashkenazim was dissolved. All the educational and philanthropic institutions and agencies have been supported solely by societies or committees appointed for raising funds, since the salt-tax, which was a profitable source of income, was abolished.

The Jewish population of Bucharest, numbering between 4,000 and 5,000 at the beginning of the nineteenth century, had risen to 43,274 in 1899, according to the census of that year. The Sephardim have two synagogues; the Ashkenazim, a large number in addition to the Temple. The only congregation organized by the Ashkenazim is that of the Temple using the western ritual, with M. Beck at its head as rabbi and preacher.

Present Condition. Since the law of 1893 practically excluding their children from the public schools, the Jews of Bucharest have maintained six primary schools for boys and two for girls, a professional school for boys and one for girls, a business school, and a gymnasium. They also have a hospital, two homes for the aged, two burial societies (ḥebrah ḳaddishah), and a large number of philanthropic societies and institutions. See also Rumania.

Bibliography: See Rumania.

D. E. Sd.

BUCHBINDER, BERNHARD (pen-name, **Gustav Klinger**): Austrian journalist; born July 6, 1854, in Budapest, where he received his education, being destined for a mercantile career. A one-act comedy, which he wrote after he left school, and which was played successfully in Budapest, decided his future. Both of his parents having died when he was very young, and his father having been but a poor pedler, Buchbinder had to care for his younger brothers and sisters. Under great hardships and privations he adopted the profession of journalist and became very successful as a novelist and dramatic writer.

Among his numerous works may be mentioned the novels, "Vergessen im Armenhause," 1882; "Väter und Söhne," 1885; "Bettelstudent," 1886; "Freimann," 1891; "Eine Wiener Theaterprinzessin," 1894, and the dramas "Herrgotts Mörder," "Vater Deák," "Wer Ist der Herr im Hause," "Gräfin von der Strasse," "Die Flüchtlinge," "Heirat auf Probe," "Heiratsschwindler," "Der Schmetterling," "Göttin der Vernunft," "Verlogenes Volk," "Leute von Heute," "Die Diva," Rother Schnabel," "Die Dritte Eskadron," "Grubers Nachfolger," and "Er und Seine Schwester."

S. F. T. H.

BUCHHOLZ, CARL AUGUST: German Christian lawyer and author; born in the latter half of the eighteenth century; died at Lübeck Nov. 15, 1843. He was a doctor of laws and of philosophy, and, at the time of his death, occupied the position of second "Stadt-Syndicus" of Lübeck. Although that city was notorious for its hostility to the Jews, both before and after the Napoleonic wars, Buchholz, who was one of its leading citizens, voluntarily undertook to champion their cause in a work entitled "Ueber die Aufnahme der Jüdischen Glaubensgenossen zum Bürgerrecht" (Lübeck, 1814; 2d ed., Leipsic, 1816). This led to his being selected by the Jewish communities of the three Hanse towns (Lübeck, Hamburg, and Bremen) as their representative at the Congress of Vienna (1815), where he rendered valuable service. He was also sent as representative of the foregoing Jewish communities to the German Diet at Frankfort. At that time appeared his "Actenstücke, die Verbesserung des Bürgerlichen Zustandes der Israeliten Betreffend" (Stuttgart and Tübingen, 1815), a collection of laws and decrees concerning the Jews, issued by various princes and commonwealths of Germany. It is preceded by an introduction of about 75 pages, which forms one of the best and most comprehensive pleas for Jewish emancipation advanced by a Christian in that period of reaction. This work, which may be considered as a brief, showing his capacity as defender of the rights of the Jews of Germany, is alike creditable to his erudition, to his logical mind, and to his love of justice.

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S. P. Wi.

BUCHHOLZ, P.: German rabbi; born Oct. 2, 1837; died in Emden, Hanover, Sept. 20, 1892. He became rabbi of Märkisch-Friedland in 1863, where he remained till 1867, in which year he was called to the rabbinate of Stargard, Pomerania. In 1875 he became chief rabbi of Friesland, which position he filled with ability and distinction until his death. He was a good Talmudical scholar and well versed in modern philosophy.

Buchholz was the author of a small work on the legal and moral relations of the family according to Jewish law, "Die Familie in Rechtlicher und Moralischer Beziehung nach Mosaisch-Talmudischer Lehre" (Breslau, 1867); and some of his more important speeches and lectures were published by him or by his friends. He has also written a number of articles on historical and other scientific subjects in the Jewish periodicals of Germany, of which his "Historischer Ueberblick über die Mannigfachen Codificationen des Halachastoffes" ("Monatsschrift," 1864, pp. 201–241) and "R. Azaria Figo und Seine Predigtsammlung Binah la-'Ittim" (Beilage zur "Isr. Wochenschrift," 1872, Nos. 4–9) are probably the most important.

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S. P. Wi.

BÜCHLER, ADOLF: Austrian historian and theologian; born Oct. 18, 1867, at Priekopa, Hungary. In 1887 he began his theological studies at the Budapest Seminary, and at the same time studied in the department of philosophy of the university under Goldziher and Kármán. Büchler continued his studies at the Breslau Seminary, and in 1890 was graduated as Ph.D. at Leipsic University, his dissertation being "Zur Entstehung der Hebräischen Accente," which was afterward published in the "Sitzungsberichte der Wiener Akademie der Wissenschaften" of 1891.

Büchler returned to Budapest to finish his theological studies, and was graduated as rabbi in 1892. He then went to Oxford for one year, where he worked under the direction of his uncle, Dr. Adolf Neubauer, and published an essay, "The Reading of the Law and Prophets in a Triennial Cycle" (in "Jew. Quart. Rev." April, 1893). The same year he accepted a call as instructor at the Vienna Jewish Theological Seminary, where he still (1902) teaches Jewish history, Bible, and Talmud.

Büchler has published the following works: "Die Priester und der Cultus im Letzten Jahrzehnt des Tempelbestandes," Vienna, 1895; "Die Tobiaden und die Oniaden," *ib.* 1899; "Das Grosse Synedrion in Jerusalem und das Beth-Din in der Quaderkammer des Jerusalemischen Tempels," *ib.* 1902. He has also contributed some essays to the "Jewish Quarterly Review," the "Monatsschrift," the "Revue des Études Juives," and other periodicals, mainly on the last days of the Second Temple, which essays have attracted much attention on account of their originality.

S.

BÜCHLER, ALEXANDER: Born in Fülek, Hungary, in 1869; son of the Talmudist rabbi Phineas Büchler of Moór. He was educated at the gymnasium in Székesfehérvár and at the university and the seminary of Budapest; he received the degree of Ph.D. in 1893, and was ordained as rabbi in 1895. In 1897 he was called to Keszthely.

Büchler's works include essays on the history of the Jews in Hungary, published in the "Magyar Zsidó Szemle" and the "Oesterreichische Wochenschrift," and the following books: "Niederlassungen der Juden in Europa im XVI. und XVII. Jahrhundert, mit Besonderer Rücksicht auf Ungarn," Budapest, 1893 (in Hungarian); "Schay Lamoreh," "Kolel Miktebe Ḥakme Yisrael," Budapest, 1895 (in Hebrew); and "History of the Jews in Budapest," 1901 (in Hungarian).

S. L. V.

BUCHNER, WOLF B. DAVID HA-KOHEN: Hebrew stylist; born at Brody in the latter half of the eighteenth century and lived into the nineteenth. In his boyhood Buchner enjoyed the hospitality which every Talmud student found in those days in the bet ha-midrash, and during his manhood he traveled with Hebrew books through Germany, Galicia, Poland, and Lithuania (Letter 83).

At times he earned his livelihood by writing letters for illiterate people. His own publications were another source of income to him (*ib.*). He corresponded with Baruch Jeiteles (Letter 72); Jacob Landau, son of Ezekiel Landau (Letter 81); and Beer Ginzburg, the Galician poet and friend of Naḥman Krochmal (Letters 3, 82, 83). He suffered very much in his travels through foreign countries, and in Berlin he sustained an injury which cost him the sight of his right eye (Letters 19, 20). As he never speaks in his letters of wife or child, it is impossible to tell whether he was married.

His works are: (1) "Zebed ha-Meliẓah," an imitation of Al-Ḥarizi's "Taḥkemoni," written in 1770, but published (Prague, n.d.) not earlier than 1794, the date of the censor's approbation; (2) "Zebed Ṭob" (*ib.*), a collection of poems; (3) "Keter Malkut" (Lemberg, 1794), a hymn in imitation of Gabirol's; (4) "Shire Tehillah" (Berlin, 1797), hymns and parodies; (5) "Ẓaḥut ha-Meliẓah" (Prague, 1805), a collection of his private letters. The "Shir Nifla" (Frankfort-on-the-Oder, 1802) and "Shir Yedidut" (*ib.* 1810) are to all appearance partial reprints from the "Shire Tehillah." His parodies of the marriage and betrothal contracts were later abridged and published separately ("Seder Tenaim Rishonim me-Ḥag ha-Pesaḥ," Lemberg, 1878) and wrongly ascribed to Israel Nagara.

Buchner is one of the modern representatives of the medieval school of artificial poetry. His prose is flowery and full of conceits; while his poetry devotes more attention to the number of letters in the words than to the sense which the words are supposed to convey. He endeavored to imitate Gabirol, Al-Ḥarizi, and Bedersi; but he had not the depth of the first, the invention of the second, or the force of expression of the third. He showed a predilection for similitudes (משל); but his arguments are generally encumbered rather than strengthened by these. Though his works had considerable vogue in his day, and went through several editions, they have fallen into oblivion.

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L. G. I. D.

BUCHSBAUM: Family of Jewish physicians of Frankfort-on-the-Main, whose activity extended over a century. Its prominent members were:

1. **Amschel Gutman Buchsbaum:** Son of Gutman Wolf (No. 3). He graduated from the University of Giessen in 1729; died 1743.

2. **Benjamin Levi or Wolfgang Buchsbaum:** Born at Frankfort 1645; died June 26, 1715. He devoted many years to the study of medicine and philosophy at the universities of Heidelberg, Vienna, Pisa, and Padua, and graduated from the last-named in 1669. The same year he returned to his native town, where he was given permission to practise medicine, and enjoyed a high reputation among both Jews and Christians.

3. **Gutman Wolf Buchsbaum:** Born 1678; died 1770; a son of Wolfgang (No. 2). He graduated from the University of Leyden in 1697, and returned to Frankfort to practise. He held a respected position in the community.

4. **Lipman Buchsbaum:** Brother of Gutman Wolf (No. 3); born 1677; date of death unknown. With his brother he graduated from the University of Leyden in 1697, and returned to Frankfort to practise medicine. He also held a high position in the community. Confined for a time in the tower of Bornheim on account of false accusations brought against him, he utilized his imprisonment by writing a long treatise on medicine.

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D. A. R.

BUCKLER. See SHIELD.

BUCURESTEANU (BUCURESHTEANU), ABRAHAM COHEN: Rumanian publicist; born at Bucharest 1840; died there Jan. 24, 1877. From his earliest youth he was passionately fond of the theater, and obtained some success on the stage; but by the advice of his family he devoted himself to commerce. At the same time, being gifted with spirited wit and having an inordinate fondness for puns and repartee, he composed a number of satirical poems and epigrams, love-songs, theatrical skits, and anecdotes, which were most favorably received by the public (1860–74). His songs were favorites alike in the parlors of the wealthy and the hovels of the poor, and, although mediocre, are still (1902) to be heard in Bucharest. The best known among them are: "S'o vezi Mama n'o mai uită"; "Gândul meu la tine sboara"; "Cu Chimir."

Bucuresteanu's life was a wild one; insatiable love and furious jealousy soon deprived him of his wife, and brought him to the grave, a victim of physical suffering and remorse. His songs are to be found in numerous popular collections; but he himself published only "Urdubelea si Norocul," Bucharest, 1873, and "Buchetul, Culegere de Anecdote," Bucharest, 1874.

As Jew and philanthropist, he has to his credit the foundation of the Zion Society, which assumed large dimensions, and became an integral part of the American B'nai B'rith in Rumania, under the name "Zion Grand Lodge."

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S. M. SCHW.

BUCZACZ, ABRAHAM DAVID B. ASHER ANSHEL: Galician Talmudist; born 1770 at Nadworna; died 1840 at Buczacz. Even as a boy he attracted, by his acuteness in Talmudic knowledge, the attention of the leading Talmudists to such a degree that Ẓebi Hirsch, the author of "Neṭa' Sha'shu'im," chose him in his tenth year as a son-in-law. At the age of twenty he was ready to accept the office of rabbi at Goslowitz.

The chief event of his life was the struggle awakened in him by the opposition between the Talmud and the Cabala. Unacquainted with the tendencies and modes of life of the Ḥasidim, Buczacz did not believe in the miracles of their rabbis; and his wife and friends had great difficulty in persuading him to take his sick son to a Ḥasidic rabbi, Levi Isaac of Berdychev. The latter, however, influenced him to take up the study of the Cabala; but in trying to reconcile these new views—so utterly antagonistic to those of the extreme Talmudists, which he himself had hitherto held—he nearly became insane. The Ḥasidic rabbi Levi Isaac of Berdychev helped him through this struggle and won him over, to the great joy of the Ḥasidim, who feared his wide Talmudic learning. Buczacz adopted the Ḥasidic mode of living; but in his decision of halakic questions was guided, not by cabalistic, but by purely Talmudic, principles. In 1813 he succeeded his late father-in-law as rabbi of Buczacz, and remained in office until his death.

Buczacz is the author of the following works: (1) "Da'at Ḳedoshim," to the Shulḥan 'Aruk, Yoreh De'ah, Lemberg, 1870; 2d ed., *ib.* 1879; (2) "Dibre Abot," commentary on Abot, *ib.* 1879; (3) "Eshel Abraham," annotations to the Shulḥan 'Aruk, Oraḥ Ḥayyim, *ib.* 1885; (4) "Birkat David," cabalistic-haggadic commentary on Genesis, Zolkiev (date 1766, given on title-page, wrong); (5) "Maḥazeh Abraham," commentary on the Pentateuch, and "Ḥozeh David," on the other Biblical books, Lemberg, 1871; (6) "Amarot Ṭehorot," on the purification of Niddah and vessels, in Judæo-German, *ib.* 1878; (7) "Tefillah le-David," on benediction and prayer, *ib.* 1886; Kolomea, 1887; (8) "Tehillah le-David," on the Psalms, *ib.* 1872.

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L. G. A. PE.

BUDA. See BUDAPEST.

BUDA, PURIM OF: In 1684 the Christian armies laid siege to Buda (Ofen) to drive out the Turks, who had held possession of the city from 1541; their design was, however, frustrated by the stout resistance of the Turks and Jews. The participation of the latter in this opposition to Christian forces was followed by great embitterment against the Jews, particularly in Italy, where in Rome they could not venture into the street without a guard from the pope's troops; any not thus protected being sure of immediate assault and possibly murder. The towns of Moncellis, Montaniana, Castel-Franco, and Citadella followed the example of Rome; and in Padua, where Jews and Christians had lived side by side for many centuries, a sharp outbreak of anti-Jewish feeling was felt in 1670. The outbreak in that city was the outcome of commercial jealousy, brought to a head by a calumnious publication which was widely circulated among the people. Although the publication was interdicted by the authorities, it nevertheless implanted deep animosity against the Jews; and when the news came of the part which they had taken in the defense of Buda, the latent hatred broke into flame. The Capuchin Marco d'Aviano, who had passed two months with the besieging armies outside Buda, when asked concerning the part which the Jews had taken in bringing disgrace upon the Christian armies, replied truthfully that the Jews of Buda were not blameworthy. The populace, however, refused to accept this generous estimate, and pictures of Buda in which the ghetto was over-prominent were widely circulated, greatly increasing the popular resentment.

Jews of Padua Besieged.

On the Ninth of Ab the Jews of Padua gathered as usual to celebrate their annual fast-day commemorating the destruction of the Jerusalem Temple; but no explanation would convince the people that the object of the fast was other than to implore divine assistance in behalf of the Turks and Jews then besieged in Buda, and to offer prayers for the defeat of the imperial troops. Although the Jews notified the authorities of this cruel misconception on the part of their Christian fellow-citizens, no weight was attributed to their statement. On Sunday, Aug. 20, 1684, the news was passed from mouth to mouth that Buda had at last been captured. It appears that a special messenger had arrived at Venice from Buda the day before, and the people had erroneously taken him to be the bearer of tidings of victory. The Padua populace, joined presently by armed men, gathered in the vicinity of the ghetto, and, in exultation over the supposed victory, bombarded the Jewish dwellings with stones and attempted to break down the barred gates of the ghetto. The authorities who tried to pacify the mob were silenced with volleys of stones; all who endeavored to make peace were assailed with reproaches of having been bought by the Jews. The Jews themselves attempted to pacify the raging people with gifts of money and food; but to no purpose. The magistrates threatened the severest punishment to any who should assault or despoil Jews, but their warnings availed only for the moment. The Jews decided to send an appeal for help to the doge of Venice, but when the ghetto-gate was opened to give egress to the messenger, the mob poured in by thousands, broke open warehouses, and destroyed the windows of the synagogue. The besieged barricaded the doors of their dwellings and awaited their fate. Finally a detachment of Italian and German cuirassiers cleared the ghetto of the rioters, wounding several of them. This still further incensed the populace, and two cuirassiers were slain by the mob. When a wicked woman, with a terrible outcry, announced that the Jews had stolen her only child to use its blood, popular fury knew no bounds. The riotous mob rushed with the woman to the city hall, demanding the heaviest punishment for the offenders. In vain did the educated and respectable element of the city government endeavor to pacify them. It was only by the lavish use of gold that any impression was made upon the mob, which presently dispersed. When, some time later, the Jews offered to repay the sum thus disbursed by the burgomaster, he refused to accept it.

At the request of the people the military was withdrawn from the ghetto. No sooner had this taken place, however, than the fury of the people broke out afresh; the ghetto was again assailed and its massive doors attacked with fire and sledgehammers. The Jews passed the night in consummate terror; distrusting the guards who had been assigned for their protection, some crawled on ladders into the houses of their Christian friends outside the ghetto. Deliberate attack was prevented by the proclamation of the authorities that death awaited any man who harmed the Jews, and the next day stringent orders came from Venice commanding immediate cessation of the riot. Popular indignation therefore was forced to content itself with burning Jews in effigy at the stake.

These anxious days are still commemorated by the Jews of Padua, who on Elul the 10th annually celebrate a festival called the Buda (Ofen) Purim, in memory of the valiant deeds of their ancestors in that city, the sufferings brought by it upon the Jews of Padua, and their deliverance therefrom.

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D. A. Bü.

BUDAPEST: The capital of Hungary. Of the several congregations within this tripartite city, Buda (Ofen), Ó-Buda (Alt-Ofen), and Pesth, that at Buda is the oldest (see ALT-OFEN); Jewish population in 1900 was 166,198. The first mention of the Jews of Pesth dates back to 1406, in which year Saul of Pesth and Saul of Ofen obtained from Béla IV. certain privileges which were countersigned by the chapter of Stuhlweissenburg, when they settled in the last-named city. In 1504, Jews owned houses and lands at Pesth. At the time of the Turkish rule their cemetery was situated in the present Leopoldstadt. After 1686, in which year the Turks were driven from Pesth, no Jews were allowed to live there for nearly a century; and the magistrate of Pesth collected a tax of thirty kreutzers from every Jew traveling through the city, and one thaler from every Jew remaining in it overnight—a right that Pesth claimed by virtue of the letter of privileges granted by King Leopold I. Oct. 23, 1703, according to which it was left in the hands of the municipal council to admit Jews or to refuse them admission. When the governor enrolled the Jews of Hungary in 1735, the city of Pesth decreed that neither a heretic nor a Jew could live or settle there in future; but they were allowed to visit the markets of the city from the sixth decade of the eighteenth century.

Under Joseph II.

In endeavoring to gain a permanent residence in the city, the Jews were always frustrated by the magistracy. The latter in 1762 even begged the prince primate, Count Franz Barkóczy, who had become the protector of the city, to exclude the Jews. This resistance of the city authorities was finally overcome by the emperor, Joseph II., after whose decree of March 31, 1783, Jews slowly began to settle at Pesth. The first arrivals came from Alt-Ofen and settled generally in the Theresienstadt, which at the present time (1902) is most thickly populated by Jews. The city of Pesth would not allow them to live elsewhere, and would have transformed the Theresienstadt into a ghetto, but failed to do so when Israel Abraham Offenheim, with the permission of the authorities, rented a house and a store in the inner city itself in 1786. Jews were allowed to live in the city only with the permission of the king, and those who bought this right for large sums were called "tolerated Jews"; those who were only temporarily received by the city were called "Commoranten" (sojourners). In 1787 fourteen tolerated Jews were living at Pesth; the settlement numbering 114, including servants. At first they were not allowed to have their own butcher-shop, the kosher meat being cut up twice a week by the municipal butcher. Jews staying temporarily in the city or those traveling through it had to obtain their food and drink at the public cook-shop, the high rent paid for the same being a large source of income for the city. At first travelers were allowed no lodging except in this cook-shop.

After Joseph II.

When Joseph II., on his death-bed (Jan. 28, 1790), revoked all his decrees, the citizens of Pesth determined to expel the Jews, who competed with them in business; and the magistracy had already fixed upon the first of May as the day of expulsion, when the Diet interfered. Being compelled to endure the presence of the Jews, the city endeavored to make their residence unpleasant. The Commoranten were often expelled; and only those were allowed to stay in the city who had a toleration-permit. The city forbade them to organize a community or to use a seal. In 1804 it attempted several times to drive them from various parts of the city and to concentrate them in the Theresienstadt. The Jews, stung by this animosity and conscious of the commercial services they were rendering to the community, pointed out that the creation of a ghetto would be the surest means of injuring the commerce of Hungary, which was then in its infancy. They claimed that nowhere else had Jews been so instrumental in developing trade as in Pesth; and that they did not deserve insult as a reward. They declared that Jews lived amicably with Christians in every port and emporium of Europe, and that in those cities in which they were influential in commerce, such as Triest, Hamburg, Dresden, and Berlin, they even owned their houses; while in places where a special Jewry was assigned, the more prominent merchants were allowed to live in open places outside of the ghetto. The Jews warned the city not to carry out its intentions, pointing out the damage that the Leopoldstadt would suffer if they were expelled from it, and directing attention also to the formidable increase which would ensue in rents if the owners of the houses in the Theresienstadt had the monopoly of renting to Jews.

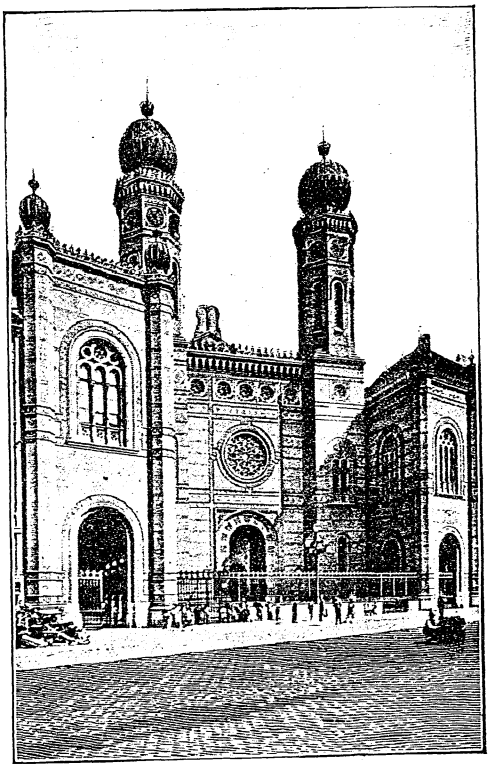

The Tabakgasse Synagogue at Budapest.
(From a photograph.)

Foreign Jews Forbidden Entrance, 1808.

A most severe decree against the Jews of Pesth was issued in 1808: it forbade any foreign Jew to settle at Pesth, even though he married the daughter of a tolerated Jew. The parent's right to trade and to be tolerated passed by inheritance only to one male descendant; while all the other children were regarded merely as Commoranten and as assistants in their father's business. In 1828 the Jews addressed a petition to the king requesting the abrogation of this decree. "Out of love to our children," thus wrote the community, "we wish to die with the assurance that we may leave to our descendants at least an assured home, the honest means of gaining a livelihood, and independence, if not wealth."

If the father died all the children who had been working with him as "assistants" had to emigrate, with the sole exception of the tolerated son. It happened often that the only available husbands for their daughters were shiftless and undesirable Jews, whose sole merit was that they possessed the right of toleration. Honest and industrious strangers were out of the question because they were forbidden to remain at Pesth or to engage in commerce.

Progress of Community.

That all these endeavors to place difficulties in the way of Jews intending to settle at Pesth were futile may be seen by the fact that of 1,346 Jewish families living there in 1833, only 530 had the right of toleration or were Commoranten. The community of Pesth, increasing in numbers, wealth, and education, thus became from 1839 the foremost of the Hungarian-Jewish communities; working as such for the emancipation of Hungarian Judaism, and often convoking gatherings of representative Hungarian Jews for that purpose.

It was due to the energetic interposition of the community of Pesth that King Ferdinand V. (1835–1848) abrogated the toleration-tax by which the Jews had been branded for a century. The Jews of Pesth sympathized with the nation at the time of the Hungarian struggles for liberty. Although the populace attacked and plundered the Jews on the second day of Passover, April, 1848, and the intolerance of the people excluded them from the national guard, the Jews were not long discouraged. The rabbi Schwab stirred up their patriotism, for which he was arrested after the uprising had been quelled. The Jews were so enthusiastic in the cause of Hungary that they even offered to sacrifice the silver paraphernalia of the temple and of the Ḥebrah Ḳaddishah; and all Jews entering the revolutionary army received their full equipment from the community. Haynau punished them for this patriotism with a heavy war-tax, part of which, however, King Francis Joseph I. remitted.

Occupations.

Emperor Joseph sought to forbid the Jews to engage in retail business and in pedling, for which reason in 1788 he decreed that tolerated Jews should be received in Pesth only when they established a wholesale house or some manufacture. Within the community they were allowed to deal only in such goods as the Christian population lacked or in which they could not compete with Christian dealers. Only wholesale merchants were allowed to keep an open shop. Many Jews, therefore, who did not wish to engage in pedling, petitioned for the rights of a wholesale dealer, although they had neither the money nor the capacity for such business. Their profits were curtailed by visiting dealers, who came from near and far to the markets; there were heavy taxes and living expenses; and the shops had to be closed not only on the Jewish, but also on the Christian, holidays.

Yet with all these drawbacks the Jewish business men of Pesth materially aided the development of the city. Noteworthy among the many eminent merchants is the Ullmann family, a member of which, the apostate Moritz, who was ennobled, was the first to propose the organization of the Commercial Bank of Pesth; he also originated the plans for the railroad from the Austrian frontier to Pesth and thence to Debreczen. Not only Jewish merchants, but artisans also settled at Pesth, among them the lace-maker Joel Berkovits, a descendant of Rabbi Heilmann of Metz, who had learned his trade with a relative, Ephraim Kossmann, at Berlin. Berkovits was also skilful in making Turkish fancy boxes.

Although the gilds largely interfered with the development of Jewish industry, the Jewish community of Pesth encouraged many young men to learn trades. It instituted a fund to aid Jewish youths who followed laborious handicrafts, and with the assistance of Jacob Kern it was instrumental in founding in 1842 the Hungarian Israelitish Trades and Economic Association, which had benefited many Jews. Thus in due time the Jews contributed to the industrial development of the city, as well as to its culture, through the many teachers and university professors, judges, physicians, lawyers, and engineers they furnished to the community.

Worship.

Immediately after their settlement the Jews organized a place of worship in the Hausler homestead in the Königsgasse, paying a rent of 200 gulden for their synagogue. The necessary Torah-rolls were lent to them by the community at Alt-Ofen. On Aug. 17, 1787, the government gave them a permit to continue worshiping quietly in private houses of prayer without a rabbi. In 1796 they rented a room for a new synagogue in the house owned by Baron Orczy, an immense building that is still called the "Judenhof." In the year 1800 there were, in addition to the Orczy temple (called the "large temple"), a Polish temple, and a separate house of prayer belonging to the Sephardim. The first place to adopt an improved (moderate Reform) manner of worship was the temple of the Ḥesed Ne'urim association, in the house of the "White Goose" ("Fehér Lud"). It was considered merely as a private synagogue; but when all private and association temples were dissolved in 1830, the community included this temple among its institutions, and transferred it also to the Orczy house, adjoining the "large temple." The communal temple was transferred in 1859 to the present magnificent building in the Tabaksgasse. In the seventies a synagogue was organized for the Conservatives in the Rombachgasse, while their temple in the Orczy house was rented by the Orthodox congregation, which still worships there (1902). The temple of the Reform Society was from 1848 to 1852 in the Valero house in the Königsgasse.

Cemeteries.

The Jews of Pesth at first buried their dead in Alt-Ofen. The city in 1788 assigned to them a free cemetery, which was situated on the plot now occupied by the Westbahnhof. A new cemetery was given to them in 1808 behind the city dike, in the Weitznerstrasse, and they transferred thither in 1839 their dead and their tombstones. Gravestones with sculptured images of men and women were erected in this cemetery as early as 1832, a practise against which Moses Sofer, rabbi of Presburg, vigorously protested. As this cemetery proved to be too small, a new one was assigned to them near the Kerepeserstrasse. Lately the community bought for burial purposes a large plot of ground behind Köbanya.

Philanthropic Associations.

The Ḥebrah Ḳaddishah was founded in 1790. It is one of the largest benevolent societies, its budget for 1902 being 511,671 crowns. In 1800 Israel Wahrmann founded the Shi'yur society. The hospital was organized in 1805. There are also the following associations: Ḥesed Ne'urim, Biḳḳur Ḥolim, Menaḥem Abelim, and Tomke Yetomim; the Women's Society, founded in 1866, which owes its success largely to the noble Johanna Bischitz de Heves; the People's Kitchen, the hospital, the Adela Brody Children's Hospital, named after its founder; an orphan asylum for girls, and one for boys, which was founded by a philanthropist named Fochs: the new building of the last-named, inaugurated in 1901, is a monument to the labors of Jacob Deutsch. Many Jews have perpetuated their names by large foundations, among them Wolf Holitscher, Solomon Taub, Alexander Wahrmann, Philip Kunewalder, and Moses Ehrlich. The Jews of Pesth have always been public-spirited and philanthropic. During the cholera epidemic of 1831 they not only relieved Jews, but also furnished daily rations to eighty-two Christian families, earning the gratitude of the count palatine Joseph. They are, in addition, liberal contributors to the general philanthropic institutions of the country.

Earlier Rabbis.

The religious life of the community was at first under the supervision of the rabbinical council of Alt-Ofen, and, beginning with 1789, under Moses Münz, rabbi of that city. When Rabbi Wolf Boskovitz settled at Pesth in 1793, the community elected him rabbi. The government, however, deprived him of his office Dec. 27, 1796, in consequence of the intrigues of Moses Münz, and ordered the community to elect any one it chose to conduct its religious affairs, with the exception of Münz. In the spring of 1799 it elected Israel ben Solomon Wahrmann, rabbi at Bodrogh-Keresztur, against whom Münz again began to plot. In the following year the government ended these intrigues, and the enlightened Wahrmann was able peacefully to conduct the affairs of the community. He died June 24, 1826 at the age of seventy. His dayyanim were Simon, Oppenheimer, Azriel Brill, and Moses Kunitzer. After Wahrmann's death certain educated and wealthy members of the community, delighted with the organization of the new Vienna temple and the sermons of its preacher, Noah Mannheimer, proceeded to introduce Reformed worship at Pesth and to elect a preacher. They chose Joseph Bach of Alt-Ofen as preacher, and Edward Karl Denhof, also of Alt-Ofen and a pupil of Sulzer of Vienna, as precentor. This temple, or "choir synagogue," as it was also called, was for a time a bone of contention in the community. Attempts were made to prohibit worship in it; and only the endeavors of the president of the community, Gabriel Ullmann, preserved it from the fanatics.

These changes in the life of the community made it imperative that a man should officiate as rabbi who could meet the demands of the Conservatives as well as of the Reform party. In 1829 the community elected David Joseph Wahrmann, son of the deceased rabbi; but as he delayed his coming, Löw Schwab, rabbi at Prossnitz, was called instead. Entering upon office in Jan., 1836, Schwab's incumbency was a blessing not only to the community of Pesth, but also to the entire Hungarian Jewry. He fostered the development of all culture and religious institutions, acting always with tact and avoiding dissensions. His rabbinical council included the scholarly Samuel Löw Brill (b. 1814; d. 1897), later professor of the Talmud at the rabbinical seminary at Budapest, and Judah Wahrmann, author of the "Ma'areket ha-Ha'taḳot" (Ofen, 1831), on Hebrew punctuation ("trop"), and of an ethical book, "Dat Yehudah." Schwab's literary activity included sermons, and works in which he defended Judaism against the slanders of Gasparich Kilit, translated into Hungarian by Moritz Bloch, a convert; a religious book, "Erinnerung an den Erhaltenen Religionsunterricht" (Pesth, 1846), in German and Hungarian; and a responsum directed against the Jewish Reform Association at Pesth. This association had been called into life by the Hungarian struggles for liberty in 1848. Its first rabbi was Ignatz Einhorn, who subsequently became secretary of state in the Hungarian ministry under the name of Eduard Horn. When Horn fled from Hungary, after the Revolution had been put down, his place was taken in 1852 by Dr. David Einhorn, district rabbi of Mecklenburg-Schwerin. However, he officiated for only a short time, as the government dissolved the Reform Association in 1852 in consequence of the remonstrances of Rabbi Schwab, the members going back to the original congregation.

Successors of Schwab.

After Schwab's death, April 3, 1857, the community extended an invitation to Dr. Michael Sachs of Berlin; but as he refused the call, Dr. W. Alois Meisel was chosen May 11, 1859. This preacher was much hampered in his activities not only by the president of the community, Dr. Ignatz Hirschler, but also by the rivalry between the Hungarian and the German element. It was in consequence of the strengthening of the Hungarian element that the office of a preacher in the Hungarian language was created, Dr. Samuel Kohn being called to fill it. His researches contributed largely to the systematization of the history of the Hungarian Jews. After Meisel's death (Nov. 30, 1867), the position of chief rabbi remained vacant, and the office of a German preacher was created, Dr. M. Kayserling being chosen to fill it. Rabbi L. Pollak was called to the temple in the Rombachgasse. Dr. Julius Weissburg has been assistant rabbi since 1895. After Brill's death the position of chief of the "bet din" was filled in 1901 by Moses Feldmann, rabbi at Galantha. The first rabbi of the Orthodox congregation founded in the seventies was Joachim Schreiber, after whose death Koppel Reich was elected (still officiating in 1902).

The education of Jewish children was at first in the hands of private teachers. In Aug., 1787, the government decreed that all the Jewish children of Pesth should attend the Christian schools, and that there should be no private instruction except that

Education.

of one religious teacher. Some of these private teachers contributed to Hebrew literature, among others I. L. Löwinger, Joseph Rottenbauer, Adolf Pevani, L. Moses Fochs, Filipp Weil, Leopold Breuer, and Karl Kohlmann, who, after renouncing Judaism, was appointed censor of the Hebrew books printed at Ofen. A public school was opened through the endeavors of Rabbi Israel Wahrmann, through whose influence the pupils of the gymnasium received religious instruction. Rabbi Schwab procured royal protection for the school, and also induced the community to organize an infant-school. After the Revolution, during the Germanizing régime of Bach, the school became the nursery of the Hungarian national spirit. Ignatz Reich, the enthusiastic Hungarian teacher, was active at this time. He is the author of "Bet El," a work containing the biographies of eminent Hungarian Jews. The community of Pesth did much for its schools. In addition to the elementary schools for boys and for girls, it has a secondary school for them, with capable instructors. The religious instruction in the municipal schools, as well as in all the intermediate schools (Mittelschulen), is provided by the congregation, and consists of a staff of religious teachers, some of whom are graduate rabbis. The supervision of all the schools at present is in the hands of B. Munkácsi, appointed by the congregation.

Internal Government.

Ever since the Jews settled at Pesth their governing board has consisted of the seven members of the so-called "Deputation," which originally regulated the rents derived from Jewish taverns. The arbitrary proceedings of this board were restricted by the statutes of 1800, according to which twelve members in addition to the seven directors supervised the affairs of the community. New by-laws were imposed upon the community by the city in 1816 and 1828. It had no constitution confirmed by the government until 1833. Since this date the Jews of Pesth have formed an officially recognized community. It drew up new by-laws in 1861, when Dr. Ignatz Hirschler was chosen as president, by whom the institutions of the community were reorganized. He was succeeded as president by Moritz Wahrmann, who was the first Jewish deputy in the Hungarian House of Representatives. The present president of the congregation is Sigmund Kohner; its secretary (since 1874), the well-known Orientalist Ignaz Goldziher. See Alt-Ofen.

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D. A. Bü.

BUDEK: Polish Catholic priest; canon of Wislica at the beginning of the fifteenth century, and one of the most vigorous Jew-baiters of his time. It was he who instigated the attack on the Jews of Cracow on the third day of Easter (March 27), 1407; charging them with the murder of a Christian boy and with having attacked a priest who was carrying the sacrament (see Cracow). H. R.

BÜDINGER, MAX: Austrian historian; born April 1, 1828, at Cassel, Germany; died at Vienna Feb. 23, 1902; son of Moses Mordecai Büdinger.

Büdinger devoted himself from 1847 to 1851 to the study of history at the universities of Marburg, Bonn, and Berlin. In 1857 he became privat-docent of history at the University of Marburg; but seeing no prospect of attaining a professorship, on account of his Jewish faith, he soon left this position and went to Vienna. In 1861 he received a call to the University of Zurich as professor of history. From 1872 until his death in 1902 he occupied the chair of history at the University of Vienna. In 1887 he was elected a member of the Vienna Academy of Sciences.

Büdinger was the editor of two series of historic essays written by his pupils under his direction: (1) "Untersuchungen zur Römischen Kaisergeschichte," in 3 vols., Leipsic, 1868–70; and (2) "Untersuchungen zur Mittleren Geschichte," in 2 vols., *ib.* 1871. He is the author of the following works: (1) "Zur Kritik Altbayrischer Geschichte," Vienna, 1857; (2) "Zur Kritik Altböhmischer Geschichte," *ib.* 1857; (3) "Oesterreichische Geschichte bis zum Ausgang des 13. Jahrhunderts," Leipsic, 1858; (4) "König Richard III. von England," Vienna, 1858; (5) "Die Königinhofer Handschrift und Ihr Neuester Verteidiger," *ib.* 1859, where he proved the spuriousness of this pretended Old-Bohemian literary monument; (6) "Nachrichten aus Altrussischen Jahrbüchern," *ib.* 1859; (7) "Ein Buch Ungarischer Geschichte, 1058–1100," Leipsic, 1866; (8) "Wellington," *ib.* 1869; (9) "Lafayette," *ib.* 1870; (10) "Aegyptische Einwirkungen auf Hebräische Kulte," Vienna, 1872–74; (11) "Zur Aegyptischen Forschung Herodots," *ib.* 1873; (12) "Lafayette in Oesterreich," *ib.* 1878; (13) "Vorlesungen über Englische Verfassungsgeschichte," *ib.* 1880; (14) "Cicero und das Patriziat," *ib.* 1881; (15) "Poesie und Urkunde bei Thukydides," in 2 vols., *ib.* 1890–91; (16) "Don Carlos' Haft und Tod," *ib.* 1891. He embraced Protestantism.

Bibliography: *La Grande Encyclopédie*, viii. 355; Meyers, *Konversations-Lexikon*, iii. 649.

S. I. Br.

BÜDINGER, MOSES ISRAEL BEN ISAAC: Teacher at Metz at the end of the eighteenth century and the beginning of the nineteenth. He devoted himself to Hebrew grammar and literature and trained a large number of grammarians and writers of elegant Hebrew. Büdinger was the author of the following works, all published at Metz: "Em le-Mikra" (Mother of Reading), a manual of the Hebrew language, compiled from various elementary books, 1816; "Ḥanok le-Na'ar" (Train up the Child), an extract of the preceding work, 1816; "Iggeret Purim" (Essay on Purim), the ritual laws concerning the Feast of Purim, together with the roll of Esther, 1816; "Maḥzor," a commentary on the festival prayers, together with the text and a German translation by Prosper d'Alsace, in 9 vols., 1817; "Derush le-Bar Miẓwah" (Lecture for a Confirmee), with a German translation by Prosper d'Alsace, 1819; "Seliḥot," a commentary on the penitential prayers, together with the text, 1822.

In addition, Büdinger reedited the ethical work of Isaac Aboab, "Menorah ha-Maor," with the Hebrew commentary, "Nefesh Yehudah," and a

Judæo-German translation by Moses Frankfurter, Metz, 1769.

Bibliography: *Allg. Zeit. des Jud.* Supplement, 1839, No. 2; Fürst, *Bibl. Jud.* i. 1835; Zeitlin, *Bibl. Post-Mendels.* p. 48.

s. I. Br.

BÜDINGER, MOSES MORDECAI: German educator; born at Maidorf, a village in Hessen, Jan., 1783; died at Cassel Jan. 31, 1841. At the age of twenty he became a servant in the house of a petty Jewish merchant, and later, by dint of indefatigable zeal, became shoḥet, ḥazan, and religious teacher in a small congregation. After making the necessary preparatory studies during his four years' residence in Naumburg, where he was private teacher, he went to the University of Marburg. In 1820 he became tutor in the family of the court banker Kaulla, in Stuttgart. From 1824 he occupied with great distinction the position of principal teacher of the Jewish pedagogical seminary at Cassel. Büdinger was also a prominent preacher, and very often delivered lectures in the little synagogue attached to the seminary, on moral and religious subjects. In 1830 the philosophical faculty of the University of Marburg gave him the degree Ph.D. for his "Leitfaden beim Unterrichte der Religion." The government rewarded him by appointing him member of the "Landrabbinat." His only son was the historian Max Büdinger.

Büdinger's first work was "Derek Emunah, oder die Kleine Bibel" (1823), which was introduced as a text-book in many schools. Of his numerous sermons and addresses may be mentioned "Zehn Geistliche Reden" (Stuttgart, 1821).

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s. M. St.

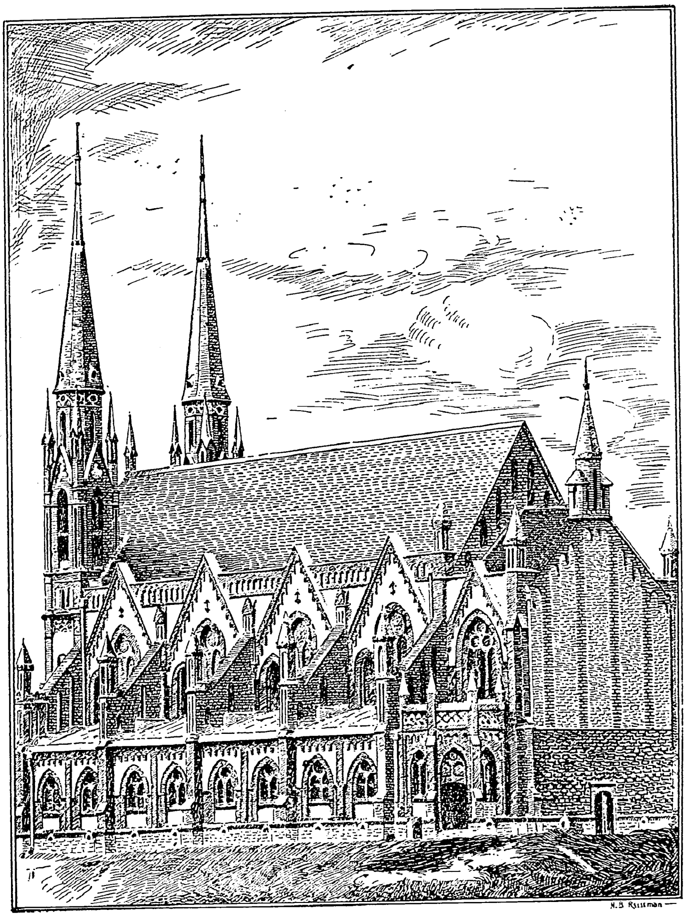

Synagogue at Budweis (Pointed Style).
(After a photograph.)

BUDNY, SIMON: Calvinist priest of Lithuania in the sixteenth century; founder of the Polish sect of the Budnians, who were surnamed "Half-Jews" ("Semi-Judaizantes"). He studied at the Academy of Cracow, where he became acquainted with some of the disciples of Socinus, Blandrata, and other Unitarians, who, being outlawed by Catholics and Reformers alike, had found shelter in Poland, where they could live and speak freely. Budny was invited by Prince Nicholas Radziwill in 1562 to take the place of pastor in the newly built Calvinist church at Kleck. Here he began his Polish translation of the Bible, which was published in Nieswicz in 1572. He then turned to the Socinians, and was one of their most ardent missionaries in Lithuania.

Budny associated much with Jewish scholars, and was a great friend of the Jews. He was somewhat familiar with the Hebrew language and literature. Hezekiah David Abulafia mentions him in his work "Ben Zeḳunim" in the following words: "There is another wise man, by the name of Simon Budny, who praises the Talmud very much and considers it to be the best work of all literatures."

The exact date of Budny's death is unknown; but he died before Faustus Socinus—according to Grätz in 1584. His works are very rare, the Catholics having collected and burned all that they could obtain.

Bibliography: Bock, *Historia Antitrinitariorum*: Hoefer, *Nouvelle Biographie Universelle*, vii. 729, Paris, 1853; Krasinski, *Historical Sketch of the Reformation in Poland*, ii.; A. Harkavy, Note in S. P. Rabbinowicz's Hebrew translation of Grätz's *Gesch. der Juden*, vii. 356, Warsaw, 1899.

H. R.

BUDUSHCHNOST ("The Future"): Russo-Jewish weekly, established (1900) and edited by S. O. Gruzenberg. Like the "Voskhod," it gives valuable information concerning the history of the Jews and their social life and institutions; but while the former periodical is in favor of assimilation, the latter is of a Zionistic tendency. Most of the leading Zionist writers of Russia are among its contributors. The "Budushchnost" publishes a "sbornik," or literary annual, as a supplement.

H. R. M. R.

BUDWEIS: City of Bohemia. Jews were settled there in the first half of the fourteenth century, possibly earlier. In 1337 the community was destroyed by the Flagellants. In 1341 King John I. of Bohemia again admitted two Jews, who were granted remission of taxes for a period of ten years. They were compelled, however, to pay an impost to the city, which was set apart to cancel its debts to foreign Jews. They also erected a synagogue, which fact shows that many other Jews joined them. In 1390 a Jews' quarter ("vicus Judæorum") is mentioned; it was situated close to the parsonage, because the Jews, on account of their financial and commercial importance, had to be near the authorities.

A responsum concerning the Jews of Budweis is recorded in the fifteenth century. In 1506, Jews were expelled from Budweis, and were not permitted even to visit the annual fairs. Hence the "persecutions in Budweis" in 1505, during which thirteen Jewish women drowned themselves, and those of 1564, which are mentioned in the Nachod "Memorbuch," can not refer to the Bohemian city of Budweis.

Since 1848, Jews have again lived at Budweis, and they have had an incorporated congregation since 1859. The cemetery was laid out in 1866; the synagogue (see p. 421), a building in the pointed style of architecture, was built by Max Fleischer of Vienna. There is also an organization of Jewish artisans in the city. The district rabbi is (1902) Adam Wunder. The nineteen communities of the district of Budweis include 252 families, numbering 1,263 persons.

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D. A. F.

BUENA ESPÉRANZA, LA ("The Good Hope"): Title of a Jewish weekly, published in Judæo-Spanish and in rabbinic characters at Smyrna since 1874. It first appeared under the name "La Esperanza." Aaron de Joseph Ḥazan has been its editor from the beginning.

G. M. Fr.

BUENO (BONUS): Family of Spanish origin, members of which, including many physicians and scholars, have settled in southern France, Italy, Holland, England, and America, as well as in the Orient.

Abraham Bueno: Physician in Amsterdam, where he died in 1633.

Benjamin Bueno de Mesquita: Died in New York, Nov., 1683. The monument erected to his memory is one of the oldest in that city ("Publications Am. Jew. Hist. Soc." i. 91 *et seq.*).

David Bueno: Lived at Leghorn in the seventeenth century. He was wealthy and fostered Jewish science. He directed that Solomon Adret's collection of responsa ("Toledot Adam") be printed at his own expense at Leghorn in 1657, but died at an advanced age before the work was completed.

David Bueno de Mesquita: Lived in Amsterdam in the seventeenth century. He was the husband of a granddaughter of Francisco Fernandez de Mora. He was the "resident" of Duke Christian Ernst of Brandenburg-Bayreuth, and in 1684 served as agent-general of the dukes of Brunswick-Lüneburg (De Barrios, "Aumento de Israel," p. 172).

David ben Raphael Ḥayyim Bueno: Editor in Venice from 1704 to 1732.

Ephraim Hezekiah Bueno: Died at Amsterdam Nov. 8, 1665; son of Joseph Bueno. According to the inscription placed beneath a portrait of him painted by Rembrandt about 1647 and engraved by Lyrius, he was "Alter Avenzoar, magnus in medicis, magni discipulus patris" (a second Avenzoar, a distinguished physician and pupil of his celebrated father). In 1650, in conjunction with Jonah Abravanel, he published several liturgical works, among which were a Spanish translation of the Psalms, entitled "Psalterio de David, en Hebrayco Dicho Thehylim, Transladado con Toda Fidelidad Verbo de Verbo del Hebrayco," Amsterdam, 1650, and "Pene Rabbah" (1628), the first work of Manasseh ben

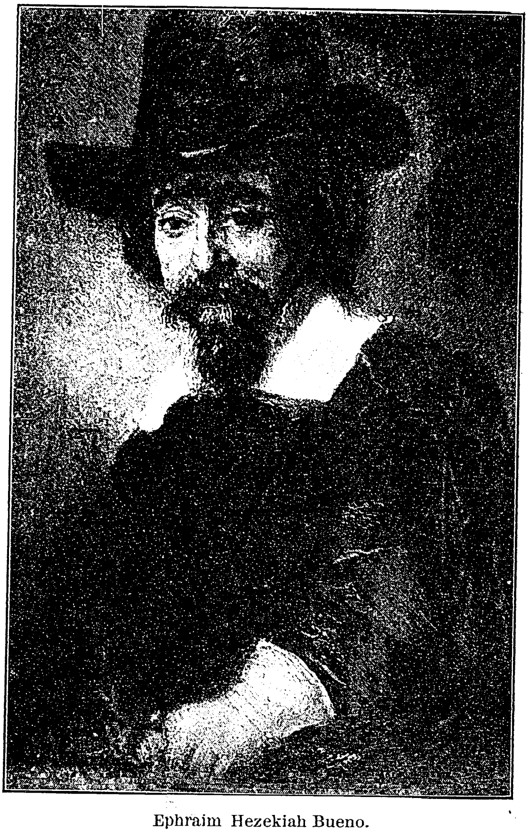

Ephraim Hezekiah Bueno.
(From Rembrandt's painting of the "Jewish Doctor.")

Israel, with whom he, as well as his father, was on terms of intimate friendship.

In 1656 Bueno, together with the pious and charitable Abraham Pereira, founded the scientific society "Torah Or" in Amsterdam.

Isaac Bueno: Ḥakam in Jerusalem about 1685. He was the author of dialectal notes on the codes Oraḥ Ḥayyim and Yoreh De'ah, entitled "Shulḥan Melakim" (The Kings' Table; Azulai, "Shem ha-Gedolim," *s.v.*).

Jacob Bueno: Physician; died at Amsterdam in 1661; probably a son of Abraham Bueno.

Joseph Bueno: Physician; died at Amsterdam Aug. 8, 1641; father of Ephraim Bueno. After having received his degree of doctor of medicine in Bordeaux, he went to Amsterdam some time before 1625. In that year this "new Jewish physician," as the French ambassador D'Espesses states, was summoned to the sick-bed of Prince Maurice of Orange. "The Jewish physician," he continues, "Joseph Bueno, has made the prince of Orange take some powders, and will not allow any one to despair of his life." But Bueno had been deceived in his hopes, for the prince died April 23, 1625.

According to Daniel Levi de Barrios, Bueno was also a poet, and celebrated the "Conciliador" of his friend Manasseh ben Israel in a Spanish sonnet. Sarah, Bueno's wife, died May 15 (not 25), 1654.

Joseph Bueno: Poet; lived in Amsterdam in the seventeenth century. In the martyrology entitled "Elogios que Zelosos Dedicaron," etc., he celebrated the martyr Bernal, who was burned at Cordova May 3, 1655. From the fact that this composition was of the kind known as a "silva," Wolf ("Bibl. Hebr." iii. 385) and Steinschneider ("Hebr. Bibl." iv. 91) have erroneously called him "Bueno Silva."

Joseph Bueno: Went, probably from London, to New York about 1680. In the latter city he became a highly respected merchant, and in 1681 purchased land for a Jewish cemetery ("Publications of the Am. Jew. Hist. Soc." i. 91, ii. 81 *et seq.*, 85 *et seq.*).

Joseph Bueno de Mesquita: Rabbi in the Orient; mentioned by Samuel Ẓarfati in his "Nimuḳe Shemuel" (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 168).

Joseph Morenu Bueno: Physician in Amsterdam. He possessed extraordinary talent, and died at the early age of twenty, Sept. 16, 1669.

Samuel Bueno: A contemporary of Solomon Alkabeẓ, and, like him, devoted to the study of mysticism; lived in Safed, Palestine, about 1550.

Solomon Bueno: Physician in Amsterdam, where he died 1681.

Solomon ben Jacob Bueno: Editor in Cremona, Italy, in 1576.

Bibliography: D. H. De Castro, *Keur v. Grafsteenen*, pp. 77 *et seq.*, 87 *et seq.*; Koenen, *Gesch. der Joden in Nederland*, pp. 208, 433; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 31 *et seq.*

M. K.

D.

BUENOS AYRES. See South America.

BUFFALO: A name common to different species of *Bovidæ*. The best known is the *Bubalus buffelus*, or *Bos bubalus*, generally called in Eastern countries *jamoos* or *chamoosh*, a word of Persian origin, meaning "ram-cow." From India, its native home, the buffalo has been gradually introduced into western Asia, Greece, southern Italy, and northern Africa. Some writers have tried to identify the buffalo with the "re'em" (ראם) of the Bible, and Gesenius ("Thesaurus," p. 1249) was one of them. This theory of identity, however, is now generally abandoned. The re'em appears to have been a much wilder animal, an animal utterly impossible to domesticate (Job xxxix. 9–12). Besides it seems established that the buffalo was not introduced into western Asia until shortly before the common era. Hence the re'em, identical with the Assyrian "rimu," is now generally regarded as the wild ox of the mountain.

Bibliography: Hommel, *Die Namen der Säugethiere*, p. 229; Lydekker, *Wild Oxen, Sheep, and Goats*, p. 123; Wood, *Animals of the Bible*, p. 55; Tristram, *The Natural History of the Bible*, pp. 56 and 72.

H. H.

J. JR.

BUFFALO: The second city in New York state. Its first connection with the history of the Jews occurred in 1825, when Mordecai M. Noah laid the corner-stone of his projected city of Ararat in one of its churches.

Though a flourishing city of over 15,000 inhabitants, Buffalo in 1835 contained but one Jew, named Flersheim, from Frankfort-on-the-Main; he gave private instruction in German.

The earliest Jewish arrivals were German, and one Englishman. The first attempt at a religious organization was the holding of the Passover services, in the spring of 1847, in Concert Hall, on the southwest corner of Main and Swan streets. On Oct. 3, in the same year, the Jacobsohn Society was organized; it disbanded five years later. The society purchased a piece of land for burial purposes on Fillmore avenue, which has been unused since 1861.

First Congregation, Beth-El.

In 1847 the first congregation, Beth-El, was established, under the presidency of Mark Moritz, and had as its reader the Rev. Isaac M. Slatky. Services were held for more than two years on the third floor of the Hoyt Building, at the corner of Main and Eagle streets. In 1850 this congregation bought a schoolhouse on Pearl street, near Eagle, which it converted into a synagogue, and dedicated July 22 of the same year. In 1874 this congregation, which uses the Polish liturgy, built its own synagogue, which it still occupies.

New Temple.

The German element in Buffalo organized in Nov., 1850, the Beth Zion congregation, which found great difficulty in maintaining itself, but continued to exist until 1864, when it merged into the newly established Reform congregation. In 1863 a number of Jews requested the Rev. Isaac M. Wise of Cincinnati to send them a minister to conduct the services of the New-Year and the Day of Atonement according to the Reformed liturgy. These services were held in Kremlin Hall. The following year, at a meeting held (Oct. 9) in Kremlin Hall, at which Leopold Kaiser presided, the congregation Temple Beth Zion was organized. A year after its organization the congregation purchased for its place of worship a Methodist church in Niagara street. This building was dedicated May 25, 1865, and the Rev. I. N. Cohn was elected minister. He was succeeded in 1866 by the Rev. Samson Falk, who continued his ministration until his death, Dec. 24, 1886.

The congregation called as his successor Rabbi Israel Aaron, D.D., then at Fort Wayne, Ind., who was installed May 1, 1887. During his incumbency a new and more commodious temple was erected on Delaware avenue.

The influence of this congregation in promoting fellowship among the religious bodies of Buffalo has been very great. Upon the walls of the temple are tablets recording the sentiments of Episcopalians and Baptists. Its minister has been invited to preach in most of the principal churches of the city.

The educational and social-settlement work of the congregation is managed by the Sisterhood of Zion, founded in April, 1891, by Dr. I. Aaron. This body of women owns, free of debt, Zion House, a busy center in the heart of that section of the city inhabited by Russian Jews.

Russian Jews at Buffalo.

There is a large colony of Russian Jews in Buffalo, who own five synagogues. Among their rabbis have been several Hebrew scholars and writers of note; *e.g.*, Rev. Harry Singer, author of "Sefer Zikkaron basefer," published in Wilna.

There are a number of benevolent societies in Buffalo, but the chief work is under the efficient supervision of the Hebrew Board of Charities, which represents several organizations, and receives into its treasury nearly all funds for the relief of the poor.

Buffalo is associated with Rochester and Syracuse in the support of the Jewish Orphan Asylum of western New York, situated at Rochester.

The Union of American Hebrew Congregations held its second council in Buffalo in 1875, at which it was finally determined to open a Hebrew Union College. In 1900 the Central Conference of American Rabbis met in Buffalo.

The present (1902) Jewish population is estimated at 7,000. Among the Jews of Buffalo who have held public positions are R. Wolfsohn, United States consul at Mannheim; Hon. Louis W. Marcus, judge of the surrogate court; and Simon Fleischmann, president of the common council.

A. I. AA.

BUK: Town in Prussia, province of Posen, which, after the second partition of Poland, in 1793, passed under Prussian rule. Jews then began to settle in the place, which, as an old episcopal town, had hitherto excluded them. By 1820 many Jews were living there. The Ḥebrah Ḳaddishah Gomle Ḥasidim, an association for nursing and burial which is still flourishing, was founded in that year. The synagogue was built in 1846-47.

The year 1848 was disastrous to the Jews of Buk. Their synagogue was almost completely demolished during an uprising of the Poles, and several Jews were killed. After order was restored, the synagogue was renovated, and in 1894 it was entirely rebuilt.

At present (1902) there are about 250 Jews in Buk.

D. M. L. B.

BUKKI: **1.** Son of Jogli, prince of the tribe of Dan, who represented his tribe in the division of the land (Num. xxxiv. 22). **2.** Son of Abishua' and father of Uzzi, a priest, the fourth in line from Aaron (I Chron. v. 31), and ancestor of Ezra (Ezra vii. 4). In the Apocrypha his name is given as **Boccas** (I Esd. viii. 2) and **Borith** (II Esd. i. 2).

J. JR. G. B. L.

BUKOWINA. See GALICIA, CZERNOWITZ, RADAUTZ, SERETH, SUCZAWA.

BUL: The name of the month in which the building of Solomon's Temple was completed, as mentioned in I Kings vi. 38. It would seem that at the time of the writing of that passage the name was obsolete; for the writer found it necessary to define "Bul" as the eighth month. The name is Canaanitish, occurring in the Phenician inscriptions, on the Eshmunazar tablet ("C. I. S." i. 3, line 1), on an inscription from Cyprus (*ib.* i. 10, line 1), and on one from Idalium (*ib.* i. 90, line 2). It was adopted by the Israelites on their entrance into Canaan, and was retained by them during preexilic days. In post-exilic times בול, along with the names of three other months, "Ziv" (I Kings vi. 37), "Abib" (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), and "Etanim" (I Kings viii. 2), was supplanted by the names current in Babylonia, and "Bul" became "Ḥeshwan." This could only have been an approximation, however; for the old calendar of the Canaanites was solar and was adapted to an agricultural people, whereas the Assyrian calendar was lunar, with compensations to harmonize with the solar year.

The etymology of the word is still in doubt. The Septuagint simply transliterates Βαάλ. The Targum attempts an etymology in its translation מיסף אבביא ("destroying the crops"), pointing clearly to the root נבל ("to destroy"). This derivation is also given by the Rabbis (Yer. R. H. i. 56d): "The month in which the leaf is destroyed and the earth becomes full of clods," referring to the great rains in that month. A somewhat fanciful explanation fastens on בלל ("to provide"; Judges xix. 21). "It is the month in which they provide food for the cattle from the house" (Tan., Noaḥ, 11), the fields being waste.

BIBLIOGRAPHY: Jastrow, *Dict.* s.v.; Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, pp. 417, 420, 421; Nowack, *Arch.* p. 215; Benzinger, *Arch.* p. 201.

E. G. H. G. B. L.

BULAH, RAPHAEL MOSES BEN JOSEPH DE: Palestinian Talmudist and rabbi; died at Jerusalem March 23, 1773, where he had been rabbi, and had conducted a Talmudic school. He wrote the "Geṭ Mekushshar" on the divorce laws, Constantinople, 1767; "Ḥayye 'Olam" (Eternal Life), homiletic essays on the first and second books of the Pentateuch, *ib.* 1752; and "Zekut Mosheh," methodology of the Talmud and divorce laws.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 132, ii. 52; Fürst, *Bibl. Jud.* i. 100; Ḥazan, *Hama'alot li-Shelomoh*, p. 53b; Luncz, *Jerusalem*, i. 129.

L. G. I. BER.

BULAH, SOLOMON BEN RAPHAEL MOSES DE: Turkish Talmudist; born at Jerusalem, where his father, Raphael Moses ben Joseph de BULAH, was rabbi; died 1786 at Salonica. Solomon settled at Salonica. He was the author of "Leḥem Shelomoh" (The Bread of Solomon), a halakic work in three divisions, referring to the laws on acquisition by purchase, on real estate, and on divorce (Salonica, 1795). The other works of Bulah, among them a commentary on Jacob ben Asher's "Ṭur," have not been printed.

BIBLIOGRAPHY: Ḥazan, *Hama'alot li-Shelomoh*, p. 53b.

L. G. I. BER.

BULAN: King of the Chazars, who in 620 embraced Judaism. Joseph, "Chaghan" (king) of the Chazars, in answer to a letter from Ḥasdai ibn Shaprut (960), informs him that 340 years earlier one of his ancestors, Bulan, became ruler of the Chazars. To him the Lord appeared in a dream, promising him might and glory. Bulan went by the Daralan road (Caucasus) to Aradavil (Ardebil), the capital of Adherbaijan in Armenia, and gained great victories. He then determined to adopt the Jewish religion. The Byzantine emperor and the calif of Ismael each sent to him deputations with valuable presents and wise men versed in religious matters to convert him to their respective religions. Bulan summoned wise men of Israel also, and examined them all. As both the representatives of the religion of the Nazarene and those of Islam referred to Judaism as the foundation of their faiths, Bulan declared that they, the opponents of Judaism, had themselves made an impartial avowal of the excellence of the Jewish religion; and he therefore accepted it. See CHAZARS.

BIBLIOGRAPHY: A. Harkavy, *Soobshcheniya a Chazarakh*, in *Yevreiskaya Biblioteka*, vii. 156-159; idem, *Der Name Bulan*, in *Geiger's Jüd. Zeitschrift*, iii. 207; *idem*, in *Russische Revue*, 1874.

H. R.

BULAT (בולאט), ABRAHAM IBN: Talmudic scholar; lived in Spain in the fifteenth century. He was the disciple of Isaac de Leon, and in a vigorous dispute of the latter with Isaac Gayyal concerning a halakic decision, Balat took the part of his master and wrote a booklet demonstrating that Gayyal's decision was against the law. This booklet was published, together with the arguments of Isaac de Leon and Isaac Gayyal, in the miscellany "Shib'a 'Enayim" by Jacob London and Abraham Meldola (Leghorn, 1745).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 138; Steinschneider, *Cat. Bodl.* cols. 643 and 671.

L. G. I. BR.

BULAT (בולאט), JUDAH BEN JOSEPH IBN: Spanish Talmudist and rabbi; born at the end of the fifteenth century at Estella, Navarre; died probably at Constantinople about 1550. He was the author of "Kelal Ḳazer mi-Kol ha-Rashum Beketab" (Short Abstract of All That Has Been Published), containing a short compendium of rabbinic theology, Halakah, morals, ethics, jurisprudence, and political science. The book appeared in manuscript at Constantinople in 1530, and could be obtained from the author only for a limited time, on the payment of one florin as a fee for perusal. At present, also, the work is rare. Besides, Bulat published the Talmud methodology "Halikot 'Olam" of Joshua ben Joseph (Constantinople, 1510). Tam ibn Yaḥyah, in his work "Tummat Yesharim," and Elijah Mizraḥi, in his responsa, both colleagues of Bulat at Constantinople, cite some of his responsa.

Bulat, possessing a thorough knowledge of the Talmud, depth of thought, and excellent judgment, opened up new methods in Talmudic study. He became aware of the fact that the method of Talmud interpretation practised by some of his contemporaries was contradictory to the real meaning of the Talmud. It was their custom to regard every opinion, even every sentence, in the Talmud as a binding rule; and they went so far as to look upon every "poseḳ" (post-Talmudic Halakah) in the same way. Consequently, a vast number of new "ḥumrot" (intensifications of the Law) continued to be introduced; and it was considered a duty of the pious to refrain from acts tabooed by their predecessors, though only by a few of them.

Similarly, the theoretical opinions of earlier Talmud commentators were studied in a receptive, uncritical spirit. Bulat, however, returned to the Talmud itself. He distinguished between the decisions arrived at in the Talmud, that should be regarded as standard, and the opinions of individuals, which might be disregarded. He sought for the true meaning, the motives and aims of the Talmudic controversies and Halakot; and he considered needless intensifications of the Law, especially in marital and juridical questions, as criminal. He maintained that whoever was unable to find in the Talmud a true solution of new circumstances, by means of logic and analogy, was not worthy to work in the province of Halakah; and that investigations into the meaning of "poskim" as a rule lead to nothing. "Many times," said Bulat, "the reader is perplexed because of the disagreement between the various writers; and often the different parts of a poseḳ contradict one another, thus perplexing and completely bewildering the reader. For this reason the true rendering of the text must be sought in the original source" במקוך התחלתו ("Tummat Yesharim," No. 34).

It was natural that in his endeavor to carry his views into practise he should meet with the opposition of his colleagues at Constantinople (*ib.* No. 39). Nevertheless, even his opponents respected him; and one of them, Tam ibn Yaḥyah, used to address him with the most flattering epithets (*ib.* Nos. 35, 38).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 33*a*, 34*a*; Azulai, *Shem ha-Gedolim*, p. 64; Steinschneider, *Cat. Bodl.* cols. 1299, 1393; Dukes, *Naḥal Ḳedumim*, i. 61; Tam ibn Yaḥyah, *Tummat Yesharim*, part i., Venice, 1622; *Ohole Tam*, Nos. 7, 34-39, 46-49 (in No. 34 is given one of Ibn Bulat's responsa, which dates from 1525, containing an exposition of Bulat's principles).

L. G. I. BER.

BULGARIA: Principality of southeastern Europe, under the suzerainty of Turkey. According to Josephus ("Ant." xxii.) and Belloguet ("Les Cimérieux," p. 24) the Jews knew of Mœsia (old name for the Balkan peninsula) at a very early age. But the first Jewish community of Bulgaria was founded at Nicopolis under Trajan, after the victories gained over the Dacians. The Bulgarian czar Krum brought some Jews among the 30,000 prisoners carried away from Thessaly in 811. A large number of Byzantine Jews established themselves in Bulgaria in 967, at Nicopolis, Widdin, Silistria, and Sofia (compare Solomon Abraham Cohen,

Early Jewish Settlements.

Responsa, Leghorn, 1592). The rabbinical authors called them Romanim Jews. They preserved their Greek customs, one of these being to choose a chief rabbi from without their own city, and another to close their shops on the day of a burial; this latter custom having been observed until the year 1720 ("Mayim Rabbim," Amsterdam, 1637).

In 1189 the two brothers Assen and Peter founded the Bulgarian kingdom, this being the second foundation. They entered into relations with Venice, Ragusa, and Geneva. As the majority of the merchants in these cities were Jews, offices were established by them (according to Ubicini, "Provinces Danubiennes") in the ports of Bulgaria on the Danube, especially at Widdin. Under the czar Assen II. (1218–41), the successor of Assen I., the number of Jews increased. The pope in a letter to Bela IV., king of Hungary (1238), complains that the above-mentioned czar received heretics into his dominions (Gh. Sincat, "Cronica Romanilou," p. 262, Jassy, 1853). The Tatars invaded Bulgaria about 1290, under their chief, Khan Tchoca, who was killed by a Jew at the siege of Tirnova. Muralt (ii. 402) places this event in 1293, other historians, as Hammer-Purgstall ("Goldene Horde"), in 1299. An anonymous work, printed by R. Jonah of Constantinople in 1743, mentions the communities at Philippopolis (1344), at Zagora (1344), and at Nicopolis and Silistria (1377), as existing at the time when Bulgaria fell into the hands of the Turks. When Czar Ivan Alexander came to the throne, in 1330, he was a widower, and father of two children, Michel-Assen and Dobritch. The following year he married his second wife, the daughter of a woyewode, by whom he had one son, Ivan Strachenir. After a time he repudiated this wife, and married in 1335 a beautiful Jewess of Tirnova, Sara by name, who was converted to Christianity (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876).

The Jewish Czarina.

The new czarina received the name of Theodora or "Newly Enlightened Czarina and Sole Support of all the Bulgarians and Greeks." Gifted with a remarkable intelligence, according to the historians, she aided the czar in all affairs of state. But when Ivan Alexander grew old, Theodora, wishing to secure the future of her children, Ivan Chichman and Tamar (or Mara or Marie), divided the kingdom in 1355, Ivan Chichman receiving one part, with Tirnova as the capital, Dobritch receiving the Dobroudja, and Strachenir the province of Bdin or Widdin. Thus Theodora, moved by maternal sentiment, made the mistake of enfeebling the land by dividing it. Ivan Chichman, the son of the Jewess, succeeded his father in 1346, and in 1367 he hospitably received the Jews who had been driven from Hungary and had settled at Nicopolis, Plevna, and Widdin. Mention is made of R. Shalom of Neustadt, who settled at Widdin. The community of Sofia, formerly called Stredetz, and founded by Byzantine Jews at the end of the tenth century, erected a synagogue, which is still known under the name "Kahal de los Gregos." Ashkenazic Jews established themselves at Sofia in 1360. The Bulgarian Jews were then divided into the following four rituals: (1) Bulgarian Jews properly so called; (2) Italian Jews from Venice; (3) Roman or Byzantine Jews; and (4) Ashkenazim, of German origin.

It appears that after the death of Ivan Chichman a reaction was felt against the Jews of Tirnova, which led to their emigration to Nicopolis. The Spanish Jews who arrived in that city in 1492 found there a Jewish community, having at its head Ḥayyim b. Albalgui or Albalgri (the Bulgarian). Among the immigrants were Ephraim Caro and his son Joseph, from Toledo; the latter married the daughter of this rabbi, and later became famous by his work, the Shulḥan 'Aruk. Widdin is also an ancient settlement, judging from a manuscript of the beginning of the fifteenth century, entitled "Perush we-Tosafot," by R. Dossa b. Moses of Widdin. Bazarjik, or Tatar Bazarjik, received its first Jewish settlement about 1500, with the arrival of some Spanish refugees, Aobi being its first rabbi.

The Russo-Turkish War.

Under Turkish rule the Jews of Bulgaria were little known; all Jewish life seems to have centered in the communities of Constantinople, Salonica, Smyrna, and Adrianople. All that is known is that from time to time they were severely oppressed by rapacious Turkish officials as well as by the Greeks. During the next three centuries and a half (1500–1876) the only distinguished Jewish name is that of Joseph Caro. It was not until the Russo-Turkish war of 1877–78 that the Jews of Bulgaria came into notice. Goaded by the insolence of the peasantry who were in rebellion against the sultan, they did not know whether to favor the movement for the emancipation of Bulgaria or to remain faithful to the Turks. Their hesitation cost them much suffering. As soon as the Russian forces appeared before a town, the Bulgarians would denounce the Jews as hostile, and would set about to punish them. They were expelled in a body from Kezanlik, Zagora, Widdin, Shipka, and elsewhere, plundered of all their property, and forced to take to the road under miserable conditions. Their sufferings aroused a cry of horror throughout Europe, reaching even to America (see "Bulletins" of the Alliance Israélite Universelle); thousands took refuge in Constantinople, where their needs were looked after through the munificence of Baron Maurice de Hirsch.

Upon the close of the war the Jews of Bulgaria enjoyed comparative repose for the space of fourteen years (1878–92). In 1877, when the Turks set fire to the city of Sofia, it was the Jews and Jewesses, according to Bianconi ("Carte Commerciale de la Bulgarie," p. 12, published by Chaix, Paris), who fought the flames, and, armed with whatever weapon came to hand, beat off the soldiers employed in setting fire to the buildings. Thus the Bulgarian capital owed its preservation to its Jewish inhabitants, and, in recognition of their bravery, Prince Alexander decreed in 1879 that the fire-brigade should be chosen exclusively from Jewish citizens; and on all occasions of reviews, processions, etc., the Jewish firemen have the place of honor next to the picked troops of the Bulgarian army. When, in 1885, Bulgaria was waging war against Servia, the Bulgarian Jews distinguished themselves so highly in the battles of Pirot and Slivnitza that Prince Alexander publicly thanked them, calling them "true descendants of the ancient Maccabees."

Present Condition.

The Bulgarian constitution accords all civil rights to Jews, in obedience to the Treaty of Berlin (1878). They are electors, are eligible to office, and are to be represented in every municipality by one or two members. They may become members of the Sobranje (Chamber of Deputies). They are subject to military service and have the right of military promotion. Each Jewish community is governed by its "synagogal committee," which levies a tax upon each individual. From this revenue, together with the voluntary offerings of the faithful, the committee, whose members serve three years and are officially recognized by the prince, provide for all the communal expenses as well as for the maintenance of Jewish schools. The liberality of the new constitution was at once received with enthusiasm by the Jews. Three graduates of the military school of Sofia attained the rank of major. They are Mochonoff Garté of Philippopolis, Moréno Graziani of Shumla, and Behdjet, or Behdjetoff, of Rustchuk; the last has recently resigned his commission.

Since 1890, however, anti-Semitism has made its appearance in Bulgaria, so that both elementary and high schools have become almost closed to Jews by reason of the hostility of the Christian students. M. Gabbé, a certain large landed proprietor, was elected to the Chamber of Deputies, whereupon his Christian colleagues made their utmost endeavors to invalidate the election because of his Jewish race. An accusation of murder for ritual purposes was made against the Jews of Wratza in 1891, but the jurist Stoïloff (later minister), proved their innocence ("Bulletins" of the Alliance Israélite Universelle). Anti-Semitism has developed to such an extent in Bulgaria that the Jews are now emigrating in large numbers to Turkey in Asia.

Literature.

The Jews of Bulgaria have not contributed to the national literature; they have written nothing in the Bulgarian language up to the present time (1902). They have four journals: one, which might be called peripatetic, "El Amigo del Pueblo," is published alternately at Sofia and at Rustchuk; the others are: "El Eko Judaico," "La Verdad," and "Ha-Shofar." A Judæo-Spanish journal, "El Dia," was published at Philippopolis in 1897, and a Judæo-Spanish review, "La Alborada," at Rustchuk in the same year. A Jewish journal in the Bulgarian language appeared for the first time at Philippopolis for some months in 1899, under the name "Tcheweschky-Prava" (The Rights of Man). The Alliance Israélite Universelle has fifteen schools in Bulgaria, nine for boys, with 2,235 pupils, and six for girls, with 1,760. From the year 1886 the Jews of Sofia evinced the desire to be worthily represented in the person of their chief rabbi, and, no longer content with a simple Talmudist, more or less learned in rabbinical matters, they called Dr. Dankowitz that year to be their spiritual head, a widely read scholar, linguist, and possessor of administrative capacity. He warmly defended the interests of his constituents with word and pen, particularly in the Wratza affair; but, owing to the machinations of some of his flock, he resigned in 1889. In 1891 Dr. Moritz Grünwald was called from Jung-Bunzlau in Bohemia, and remained until 1895, when he died while on a visit to London. Grünwald instituted pastoral tours, visiting the Jewish communities in turn over the entire country. Since 1890 the Jews of Bulgaria, on account of communal dissensions, political troubles, and possibly the Zionistic agitation, have been without any chief rabbi or official defender, until quite recently, when Dr. Ehrenpreis was appointed to the position.

Industries.

Until 1880 the Jews of Bulgaria, like those of other portions of Turkey, occupied themselves exclusively with trading; but since the foundation of trade-schools by the Alliance Israélite, there have been among them carpenters, blacksmiths, coppersmiths, typesetters, leather-workers, and furriers. The most prominent Jewish families of Bulgaria are those of Présénté at Bourgas, Davitchon Levi at Sofia, and Canété at Rustchuk.

Population.

In a total population of three and a half million inhabitants there are 30,000 Jews, and these are divided into thirty-five communities, nearly all of which observe the Sephardic ritual. Some cities, among them Sofia, Rustchuk, Philippopolis, Varna, Widdin, and Bourgas, have, in addition to the Sephardic community, also a small group of Ashkenazic Jews. Following is an exact list of the places in Bulgaria inhabited by Jews, and the Jewish population of each: Aïthos, 45 Jews; Bercootza, 250; Bourgas, 550; Bazarjik (Tatar), 1,700; Carlova, 200; Carnabat, 400; Dobritz, 200; Dubnitza, 1,100; Ferdinand, 160; Haskovo, 465; Kustendil, 1,000; Kezanlik, 200; Lom-Palanka, 325; Nova-Zagora, 180; Novi-Bazar, 20; Nicopolis, 150; Philippopolis, 3,075; Pleven or Plevna, 405; Pravady, 250; Rasgrad, 200; Rustchuk, 3,000; Shumla, 1,000; Sistov (Svitchov), 135; Silistria, 280; Slivno, 225; Samakoff, 1,350; Stanimaka, 140; Sofia, 8,000; Stara-Zagora, 520; Tchirpan, 200; Tozztrakan, 50; Varna, 1,050; Widdin, 1,950; Wratza, 75; Yambol, 1,010. Total, 29,860.

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D. M. FR.

BULL. See OX.

BULL WORSHIP AMONG ANCIENT HEBREWS. See CALF, GOLDEN.

BULLOCK. See CATTLE.

BULLS, PAPAL, CONCERNING JEWS. See POPES.

BULRUSH: A rush or reed. The term "bulrush" in the Bible occurs once as a translation for "agmon" (Isa. lviii. 5) and twice for "gome" (Ex. ii. 3; Isa. xviii. 15). Both of these words occur elsewhere in the Bible, where they are translated "rush." Both in Hebrew and in English the words "bulrush" and "rush" seem to be used interchangeably. According to Isa. lviii. 5, bulrushes grew quite high and had a large flower that, because of its weight, drooped over. The plant was peculiar to swampy places (Isa. xxxv. 7; Job viii. 11). By this description any one of the water-rushes might be meant, but the *Typha elephantina* comes nearest to it. The ancients put bulrushes to various uses. They made boxes (Ex. ii. 3) and even boats of them (Isa. xviii. 2). The bulrush was naturally used as fuel (Job xli. 12); and it would appear that it was used as a piercing-tool (Job xl. 26). See Reeds.

J. JR. G. B. L.

BULWARK. See War.

BUN: As a personal prenomen this name is a dialectic abridgment of "Abun" ("Abin," "Rabin"; see Jastrow, "Dictionary," 147a; compare Pesiḳ. xxx. 192b; Yer. Ḥag. i. 76c; Yer. Suk. v. 55d), and appears exclusively in Palestinian literary sources (Yer. Ter. viii. 45c; Yer. Pes. iii. 29d; Yer. Sheḳ. iv. 48b; Yer. Yeb. iii. 4c). Several amoraim so cited are mentioned under the full name as it appears in the Babylonian Talmud (see, for example, Abin b. Ḥiyya, Abin b. Kahana); and a Palestinian scholar of the fourth century is cited once under the name of "Bun b. Bisna" (Yer. Yeb. iv. 7b), and once (*ib.* i. 2d) under that of "Abun b. Bizna."

J. SR. S. M.

BUNNEY, EDMUND: English preacher and Hebrew scholar; born at Vache, near Chalfont, St. Giles, Buckinghamshire, in 1540; died at Carwood, Yorkshire, Feb. 26, 1618 or 1619. He was made prebendary of Oxgate, St. Paul's, London, in 1564; and in 1565 master of arts of Oxford, and in the same year a fellow of Merton College. At Bolton Percy Rectory he was made subdean; but after 1579 he turned itinerant preacher. His principal works are: "The Whole Summe of Christian Religion," 1576; "The Scepter of Judah; or, What Manner of Government It Was That unto the Commonwealth or Church of Israel Was by the Will of God Appointed," 1584; "The Coronation of David: Wherein Out of That Part of the Historie of David That Showeth How He Came to the Kingdome Wee Have Set Forth unto Us What Is Like to Be the End of These Troubles That Daylie Arise for the Gospel's Sake," etc., 1588. Bunney's work on the Hebrew polity was an indication of the Puritan tendencies toward a commonwealth, which were afterward to be put into practise.

Bibliography: *Dict. National Biography*, vii. 271-272; Willis, *Survey of the Cathedrals*, ii. 89, 180, 308, 1742; Calamy, *Abridgment*, vi. 1713.

J. E. Ms.

BUNZLAU. See Jung-Bunzlau.

BUNZLAU (BUMSLO), MEÏR BEN EPHRAIM FISHEL (called also **Meïr Fishels** and **Meïr Fisheles**): Bohemian rabbi and Talmudist; born at Bunzlau (Jewish-German, "Bumslo"); died Nov. 23, 1770, at Prague, where he had been for forty years "rosh bet din" and director of a Talmudic academy. His works were never published, since all the manuscripts were destroyed by fire in 1754.

The epitaph of Bunzlau testifies to the unbounded love and admiration which he enjoyed among his contemporaries. In addition to his study of the Talmud he devoted himself to the Cabala, and, it is said, was also well versed in secular sciences. He was reputed to be an eminent preacher, his popularity not being confined to his own community, since his fame as a Talmudist had spread abroad. A very important decision of Bunzlau concerning the treatment of a first-born animal has been preserved in Ezekiel Landau's "Noda' be-Yehudah" (Yoreh De'ah, §§ 82 and 83). Two of his responsa in the "Noda' be-Yehudah" *l.c.* (§§ 72 and 89) testify to his humane disposition and true scholarship.

Bibliography: Lieben, *Gal 'Ed*, pp. 60-61; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v. *Meïr*.

L. G. I. Ber.

BUOL - SCHAUENSTEIN, JOHN RUDOLPH, COUNT VON: Austrian diplomat; born Nov. 21, 1763; died Feb. 12, 1834, in Vienna. He entered the diplomatic service, and was sent as ambassador to The Hague in 1790, to Basel in 1792, and finally to Dresden. In 1816 he was elected president of the Bundesrath which convened in Frankfort on Nov. 5 of that year, and evinced his liberalism by embracing the cause of the Patriots. At the outbreak of the riots against the Jews of Frankfort, Aug. 9 and 10, 1819, Buol summoned a conference of the members of the council, and called out the federal troops to protect the Jews, as the city militia could not be relied upon. As a result of his liberal views the count came in conflict with Metternich, and was recalled March 20, 1823.

Bibliography: *Allg. Deutsche Biographie*, iii. 553; Brockhaus, *Konversations-Lexikon*, iii. 743; Graetz, *History of the Jews*, v. 530; Gervinus, *Geschichte des 19ten Jahrhunderts*, ii. 501; vii. 134, 144.

D. A. R.

BURDEN OF PROOF: In law, the obligation resting upon one or other of the parties to a suit to bring proof of a fact when the opposite party alleges the contrary. The Talmudic phrase is "'alaw ha-rayah" (on him is the proof). Of course, the plaintiff who seeks to make out a case for relief states his side first; and whatever the defendant admits need not be proved. But in the jurisprudence of the Talmud there is a broad exception; for everything in the nature of a penalty ("ḳenas")—*e.g.*, the twofold, fourfold, and fivefold compensation in case of theft—can only be adjudged upon the testimony of witnesses. An acknowledgment by the defendant may be of no use, or may even result in averting the penalty. In an ordinary suit for debt, the plaintiff would first prove by witnesses, or by the production of a bond, that the defendant owes him a given sum for a loan or on a credit-sale; and the defendant would then have to produce his acquittance in writing ("shober"), or the witnesses in whose presence either the debt was repaid or the creditor acknowledged its discharge.

So far there is no difficulty. But some cases are more complex; and to these two maxims are applied: (1) "hammoẓi me-ḥabero 'alaw ha-rayah" (he who takes away from his neighbor [that is, who asks a judgment for money or property], on him is the proof), and (2) "nekasim be-ḥezḳatan" (property [abides] in its status); that is, no change in rights is presumed unless proved.

The first maxim is illustrated in a case where two of the defendant's oxen, one "forewarned" and the other "innocent," have pursued the plaintiff's ox, and one of them has killed the latter, but the witnesses can not say which of the two caused the death. It will be presumed that the "innocent" ox did it; and the plaintiff will recover only half-damages. As half-damages are paid only out of the price of the injuring animal, if both the defendant's oxen were "innocent," it will be presumed that the injury was committed by the less valuable of the two (B. Ḳ. iii. 11, where other instances of the same rule are also found).

The other maxim is illustrated where a man and his father are killed by one and the same accident, and it can not be shown who died first. The father's heirs say the son died first; the son's creditors say the father died first. According to the opinion of the school of Hillel, which prevails, the property goes to the heirs upon the ground that "property abides in its status"; though here the other maxim would lead to the like result. If a man and his wife die together, the maxim of the abiding status gives the property brought into the marriage by the wife, not assumed by the husband at a fixed value and which is still on hand, to the wife's heirs, but frees the husband's heirs from paying her jointure (B. B. ix. 8, 9).

In cases of doubt which can not be solved by these rules—for instance, where husband and wife die together, as to the disposal of the "iron flock property" (that is, such part of the dowry as the husband has converted to his own use and is personally bound for)—the only rule is, divide into halves. In such a case the husband's heirs would take one-half, and the wife's heirs one-half (see Gemara on last-cited section, 158b *et seq.*).

It will be seen that no allowance is made for circumstances that would raise a greater likelihood on behalf of one of the alternatives—*e.g.*, that the "forewarned" ox rather than the "innocent" one had done the mischief, the larger ox rather than the smaller one. And where two persons die through one and the same accident, no presumption is indulged, as in the Roman law, that the one who by age or sex had the greater power of resistance lived the longer.

Another maxim may be mentioned here. When A has no proof but B's admission for one fact, he must give B credit for such other fact as the latter chooses to couple with it. For instance (Ket. ii. 2), B says to A, "This field in my possession belonged to your father, but I bought it from him." If A has no other proof of his father's title, he must admit the purchase; for "the mouth which bound is the mouth that loosed." But if A has witnesses of his father's title, then B must bring proof of his purchase.

J. SR. L. N. D.

BURG, MENO: German military officer; was born in Berlin Oct. 9, 1789; died there Aug. 26, 1853. His father was in very poor circumstances, but his cousin, S. Sachs, had secured an official position as government building inspector, and received the boy as apprentice. In 1807 Burg was advanced to the position of field-surveyor.

At the outbreak of the Napoleonic wars, Burg wished to join the army; but his application at Breslau to serve in the Guards was refused on account of his being a Jew. His acquaintance with Prince August, however, secured for him admission to the artillery; but his desire to go to the front was not fulfilled, and he had to be content with service in the fortresses. At the end of the war he was appointed instructor at the provisional military school at Danzig; and when the school at Berlin was established, in 1817, he was transferred thither. Burg's principal subject of instruction was geometry, on which science he wrote a text-book that attained great popularity, being frequently republished and translated into many modern languages. He was promoted to a first lieutenancy, and in due course became eligible for a captaincy; but the appointment was withheld by the king, who expressed the wish that Burg should first adopt Christianity. Burg, who was supported by Prince August, demurred, and defended his course with such courage and vigor that the king finally conceded the point and sanctioned the promotion.

Burg was honored with the Medal for Merit, the Gold Medal for Art and Science, and the Order of the Red Eagle. In 1847 he became a major. During the years 1847–49 Burg was engaged in writing his autobiography, which was published in 1854 in Berlin under the title "Geschichte Meines Dienstlebens."

For a year Burg was one of the elders of the Jewish congregation in Berlin, and was active on various committees.

BIBLIOGRAPHY: L. Geiger, *Gesch. der Juden in Berlin*, p. 197.

S. M. Co.

BURGDORF: Town in the canton of Bern, Switzerland. It contained a few Jewish inhabitants in the fourteenth century. In 1347 Simon, a Jew living there, loaned to the cathedral provost Ulrich forty pounds of pennies. On Feb. 16, 1349, the poverty-stricken Eberhard von Kiburg drove all the Jews out of Burgdorf in the night. After effecting this, "because of their wrong-doing," as he professed, he seized their possessions. In 1900 a few Jews still lived at Burgdorf, though not forming a congregation.

BIBLIOGRAPHY: Hüber, *Schweizergeschichte*, p. 167; *Archiv des Historischen Vereins*, xii. 343, 359.

G. M. K.

BURGEL (BURGIL), ELIJAH ḤAI VITA: Rabbi of Tunis; son of Nathan Burgel. He is the author of "Migdanot Natan," a work in two parts. The first part, printed with a literary production by his father (Leghorn, 1778), contains a commentary on the tractate Baba Meẓi'a and notes on several tracts of the Babylonian and Jerusalem Talmuds and on the Yad ha-Ḥazaḳah. The second part (Leghorn, 1785) contains novellæ on various treatises and a funeral oration.

L. G. M. K.

BURGEL, JOSEPH: Rabbi of Tunis; son of Elijah Ḥai Burgel; born in 1791; died at Tunis in 1857. He was the author of "Zar'a de-Yosef," on the Tosafot (Leghorn, 1849), and of "Wa-Yiḳen Yosef," various responsa (Leghorn, 1852).

L. G. M. K.

BURGEL, NATHAN BEN ABRAHAM: Rabbi at Tunis about 1750; pupil of Isaac Lumbroso. Considered a rabbinical authority, people from far and near brought him cases difficult to decide. When he was an old man he went to Jerusalem, where he died soon after his arrival, in Dec., 1791. He is the author of חק נתן, containing novellæ, explanations on the Mishnaic order Ḳodashim, of the treatise Horayot, etc. (Leghorn, 1776–78). This was reprinted in the edition of the Talmud, Wilna, 1895–97.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 42, 60, 65, etc., Tunis, 1893; Zedner, *Cat. Hebr. Books British Mus.* p. 162.

L. G. M. K.

BÜRGER, HUGO (pen-name of **Hugo Lubliner**): German dramatist; born in Breslau April 22, 1846; now (1902) living at Berlin. He came to Berlin at the age of twelve, and at seventeen began to produce short dramatic works, one of which, a one-act comedy entitled "Nur Nicht Romantisch" (1865), was well received. He became the proprietor of a textile establishment, and traveled in Belgium, France, and Italy, in the interest of his business. But the great success of his three-act comedy "Der Frauenadvokat" (1873) induced him to devote himself entirely to the theater. That comedy, presented on all the German stages, and the following four-act comedy, "Die Modelle des Sheridan," were published together under the title "Theater" (Berlin, 1876).

Between the years 1876 and 1891 Lubliner wrote about fifteen comedies and dramas, and was also joint author with G. v. Moser of the comedy "Glück bei Frauen" (1884), and with P. Lindau of the drama "Susanne" (1885). A collection of his dramatic works appeared in four volumes in Berlin, 1881–82. He also published two novels, under the collective title "Berlin im Kaiserreich," of which the first, "Die Gläubiger des Glücks," went through numerous editions (6th ed., Breslau, 1886), and the second, "Die Frau von Neunzehn Jahren," also appeared in Breslau (1887). Some of his best-known dramatic works are: "Die Florentiner" (1876), "Die Adoptierten" (1877), "Gabriele" (1878), "Der Jourfix" (1882), and "Die Mitbürger" (1884). Of his later productions, "Gräfin Lambach," "Gold und Eisen," "Im Spiegel," and "Der Kommende Tag" have attracted considerable attention. Lubliner's mastery of stage effects makes his plays almost uniformly successful, while his knowledge of the world, and the ability with which he exposes the weaknesses of modern social life, have added several works of lasting value to the German repertoire.

Bibliography: Meyers, *Konversations-Lexikon*, s.v. *Lubliner*; *La Grande Encyclopédie*, s.v. *Bürger*.

S. P. Wi.

BÜRGER, SOLOMON BEN DAVID. See Borger, Solomon ben David.

BÜRGER, THEODOR (pen-name of **Daniel Pillitz**): Rabbi and preacher in Szegedin, Hungary, 1843–47. Two years after entering upon his office he published a book, "Der Talmud und die Perfectibilität des Mosaismus vom Standpunkte der Reform," in which he completely denied the authority of the Talmud. The theme of this work caused some sensation. In spite of the pen-name the authorship was at once traced to him, and he was forced to resign his office of rabbi. He left his congregation and retired to private life, after first holding memorial services for Archduke Joseph Feb. 7, 1847. In 1849 he published a prayer-book, "Andachtsstunden für Israeliten Beiderlei Geschlechtes."

Bibliography: Immanuel Löw and Sig. Kulinyi, *A Szegedi Zsidók*, p. 168.

S. L. V.

BURGLARY.—Biblical Data: In English and American law burglary is the offense of breaking into a dwelling-house at night, with the intent to commit a felony, generally with the intent to steal. The Biblical passage on the subject (Ex. xxii. 1-2 [A. V. 2-3]) reads thus: "If the thief be found breaking in ["be-Maḥteret," literally, "in the breach"] and be smitten that he die, there shall be no blood-guiltiness for him. If the sun be risen upon him, there shall be blood-guiltiness for him: he should make restitution; if he have nothing, he shall be sold for his theft."

The offense of breaking into a house at night is deemed graver than simple theft only in so far as the offender exposes himself to death at the hands of the inmates; but no greater punishment can be inflicted by the judges. Of the old Jewish versions the Septuagint renders the first half of the second verse thus: "If the sun rise upon him, he is guilty and should die in return." But Onkelos, in the spirit of the tradition, says: "If the eye of the witnesses has fallen upon him, there is blood-guiltiness." Among the commentators, Rashi, as is his usage, gives to the verse a construction found in the Mekilta and in the Talmud; but Ibn Ezra holds to the literal meaning of the text, and maintains that the word ("maḥteret") used for "breaking in," like the English word "burglary," implies breaking in at night.

The word "maḥteret" also occurs in Jer. ii. 34, where the prophet complains that he found at Jerusalem the blood of innocent poor men, killed, but not in the act of housebreaking—an indication that violent death to the housebreaker had become a common occurrence.

——**In Rabbinical Law:** The Mekilta on the passage in Exodus (Mishpaṭim xiii.) treats the shining of the sun as a mere figure of speech, signifying that it was clear as the sun that the housebreaker meant to do no harm to the inmates. The Mishnah treats of burglary among capital offenses (Sanh. viii. 6): "He who comes through the breach is judged on account of his latter end [*i.e.*, on account of what he is expected to do in the end]. If one has come through the breach and broken a jar, if there is blood-guiltiness for him, he is bound to pay damages: if not, he is free from paying them." This is ruled on

A Capital Offense.

the principle that where an act is punishable with death (though only with death at the hands of the injured party), the actor does not pay damages.

In the discussion of this Mishnah some of the Babylonian sages (Sanh. 72a) go so far as to claim that even when the burglar has carried the goods away, he can not be held to double restitution, except in the cases where the figurative light of the sun—that is, the certainty of his not intending harm to the person in the house—would raise blood-guiltiness for his death. The apparent result of the discussion is that single restitution is to be made even by the burglar, who has taken his life in his hands; that he has not "with his life" acquired the stolen goods; but at any rate he seems not to be liable to double restitution like the ordinary thief.

Proof of Intent.

As to estimating the intent of the burglar, the Gemara, by way of illustration, puts the case of the father breaking into the house of the son, where it may be taken for certain that the housebreaker would not kill the owner, even if the latter should stand up for the retention of his goods (Sanh. 72d *et seq.*). One argument for this figurative meaning of the text is drawn from the words: "If the sun rise upon him," as though the sun shone on him alone and not on all alike; hence the light cast upon him by the circumstances must be meant (Mek. *l.c.*; Sanh. 72d; Yer. Ket. iv. 28c).

The question is also raised (Sanh. 72b) whether any one other than the master of the house is justified in killing the burglar; and it is solved in the affirmative, as the text says, "and be smitten," in the passive, not defining who smote him. Also, whether there must be a breaking into the house proper, or whether coming into another man's courtyard or stable, or upon his roof, would constitute burglary; and the decision is that it would (Sanh. *l.c.*; Yer. Sanh. viii. 26c; Maimonides, "Yad," Genebah, ix. 7–12). Except Maimonides, the codifiers have taken but little trouble to clear up these points or to decide what the true Halakah is, as questions of criminal law had long ceased to be of practical value (Ṭur. Ḥoshen Mishpaṭ, 351, 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 425, 1, gloss).

J. SR. L. N. D.

BURGOS (בורגיש): City of Old Castile, having a long-established, large, wealthy, and cultured Jewish community up to the time of the expulsion of the Jews from Spain in 1492. It is reported that the Jews of Burgos, who as early as 1070 had made a loan to the Cid, organized a large squadron in 1123, and fought bravely against Sancho Aznar, as faithful subjects of the king of Castile (Sandoval, "Historia de los Reyes de Castilla," p. 132a, Pamplona, 1634).

The Jews of the city, "in sustentatione pauperum," were compelled to make an annual donation of two solidos and one denar to the hospice presented by the king of Castile to the church there (Florez, "España Sagrada," xxvi. 472). Special privileges, and immunities against the arbitrary acts of officials, were granted to the Jewish residents by Ferdinand III. and Alfonso X. (the Wise), and were again confirmed by D. Sancho el Bravo on April 23, 1295. The era of greatest prosperity extended from the close of the thirteenth century to the middle of the fourteenth; the taxes in 1290 amounting to 87,760, and the various other imposts to 22,161, maravedis. The Cortes assembled in this ancient diocese in 1301, 1315, and 1345 gave considerable attention to the charges of usury brought against the Jews, who were occupied as merchants, tradesmen, and mechanics.

In the civil war between King Pedro the Cruel and Henry de Trastamare, the Jews of Burgos remained faithful to the king. The story goes that when the archbishop proposed to surrender Pedro on the ground of the latter's devotion to Judaism, the Jews of the city agreed, declaring that the inclination of a Christian for Judaism is as much a defection as is the conversion of a Jew to Christianity. This story, however, is a pure invention. In reality they offered obstinate resistance to Henry de Trastamare: fortifying themselves in their quarters (Juderia), and replying to Henry, when summoned to surrender, that they could recognize no ruler other than their legitimate sovereign, for whom they were willing to sacrifice their lives (Aboab, "Nomologia," p. 290). This fidelity to the vanquished ruler met with the frank admiration of the victor Henry, who nevertheless, according to the reports of both Jewish and Christian chroniclers (Ayala, "Cronica," year 18, ch. xxxv.; Samuel Ẓarẓa in "Shebeṭ Yehudah," ed. Wiener, p. 131), imposed a fine of 50,000 doubloons, or 1,000,000 maravedis, which reduced the Jews to such extremity that they were compelled to sell the crowns and ornaments of the scrolls of the Law. Those unable to pay their contribution were sold into slavery, and all debts payable to Jews were ordered to be canceled.

On the day of the coronation of Juan I. (1379), Yusaph Pichon, the chief tax-collector of Henry II., was executed by the Jews as a "malshin" (slanderer). The king, whose authorization had been surreptitiously obtained, was incensed at this act, and ordered the death of the Jewish executioners, Zulema and Zag, as well as of the "Merino Rabbi Mayor [chief rabbi] de la Juderia Burgalesa." This unauthorized act on the part of the Jews produced a very bad impression over all Castile, and was used to good effect by Ferrand Martinez, archbishop of Ecija. In the same year the king ordered that, on payment of a stipulated sum, the Jews of Burgos were to be relieved from the obligation of gratuitously furnishing raiment and bedding to the court.

During the great persecution of 1391 the Jews of Burgos were subjected to much suffering; among those who accepted baptism on that occasion was the rich and scholarly Solomo ha-Levi, who, as Paul de Burgos, or de S. Maria, became primate of Spain and an arch-enemy of the Jews. Burgos was the birthplace of Abner de Valladolid, or de Burgos. The community, once so rich and great, sank into ever greater poverty, so that in 1474 it was capable of paying only 700 maravedis in taxes; the wealthiest resident at that time being R. Ephraim, who left the country in 1492. There was a famous scroll of the Law at Burgos, to which pilgrimages were made ("Jew. Quart. Rev." xiii. 257).

Bibliography: Amador de los Rios, *Historia de los Judios*, ii. 250 *et seq.*, 333 *et seq.*, 297; Grätz, *Gesch. der Juden*, vii. 424 *et seq.*; Kayserling, *Christopher Columbus*, p. 107; *idem*, in *Rev. Et. Juives*, xxxviii. 258.

G. M. K.

BURGUNDY. See France.

BURIAL: Placing the corpse in the earth or in caves of the rock, the chief modes adhered to by the Jewish people of disposing of the dead (Gen. xxiii. 19, xxv. 9, xxxv. 8, xlix. 29 *et seq.*; Deut. xxxiv. 6; Josh. xxiv. 30; Judges viii. 32; I Sam. xxv. 1, and elsewhere). The burning of the bodies of Saul and his sons was exceptional, and is explained in different ways (see I Sam. xxxi. 12, and the commentaries; also Schwally, "Das Leben nach dem Tode," p. 48); the same is the case with the allusion to burning in Amos vi. 10 (see commentaries, and Schwally, *l.c.*). The burning of the body so that even the bones were consumed was considered a disgrace (Amos ii. 1); and was inflicted as a punishment (Josh. vii. 25. Compare Tacitus, "Hist." v.5: "They [the Jews] bury rather than burn their dead." See, also, Cremation.

To be denied burial was the most humiliating indignity that could be offered to the deceased, for it meant "to become food for beasts of prey" (Deut. xxviii. 26; I Kings xiii. 22, xiv. 11, xxi. 24; II Kings ix. 34-37; Jer. vii. 33; viii. 1, 2; ix. 21 [22]; xiv. 16; Ezek. xxix. 5; Ps. lxxix. 2, 3).

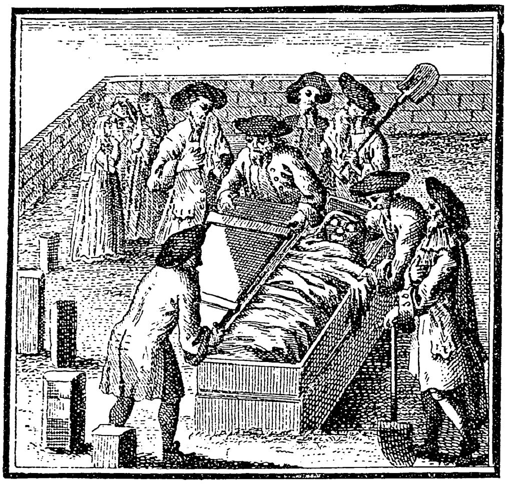

Placing the Body in the Coffin.
(From Bodenschatz, "Kirchliche Verfassung.")

Duty of Burial.

The law, therefore, requires even the criminal to be buried who has been put to death (Deut. xxi. 23). So, too, the slain enemy was buried (I Kings xi. 15; Ezek. xxxix. 15), not merely because the dead body defiled the land, but from a feeling of compassion, as is seen in the case of Rizpah (II Sam. xxi. 10; compare Josephus, "B. J." iv. 5, § 2).

While it was incumbent upon the relatives to bury their dead (Gen. xxiii. 3, xxv. 9, l. 7; I Macc. ii. 70; Tobit vi. 15, xiv. 11), it was regarded as one of the laws of humanity "not to let any one lie unburied" (Josephus, "Contra Ap." ii. 29 [30]; Philo, "Hypothetica," ed. Mangey, ii. 629; Bernays, "Gesammelte Schriften," i. 277 *et seq.*, who shows this to have been also an old Athenian law of Buzyges). The Rabbis call it מת מצוה ("an obligation to the dead claiming the service of the finder") (Massek. Sem. iv. 29; Sifra, Emor, Introduction; Sifre, Num. 26; Meg. 3b; Naz. 43b, 47b, and elsewhere). Tobit devoted himself entirely to the task of burying the unclaimed bodies of the slain (Tobit i. 17, ii. 7). According to Josephus, "B. J." iii. 8, § 5, a suicide was not buried before sunset; but Ahithophel, who committed suicide, was placed in his grave in the usual manner (II Sam. xvii. 23; see Shulḥan 'Aruk, Yoreh De'ah, 345, and "Sifte Kohen," thereon; see Suicide).

Object of Burial.

In Sanh. 46b the law of burial is derived from Deut. xxi. 23, "Thou shalt bury him on that day," which is construed as a law affecting all men. Still in the Talmudic passage the question is discussed whether burial is to prevent disgrace of the body, or is a means of atonement for the soul for sins committed during lifetime—that is to say, a means of reconciliation of the shade, which finds no rest before being united with the body under the earth (see Schwally, *l.c.* pp. 52, 53). The process of decay in the grave was believed to be painful to the body, and therefore to be the means of atonement (compare Ber. 18b; Tosef., Sanh. 46b; Sanh. 47b). Atoning power of the ground per se (Ket. 111a) was attributed to Palestine exclusively (compare Tosef., Sanh. 46b; Sanh. 47b). This view concerning the atoning effect of the decaying process induced some to bring the body into close contact with the earth by either having the coffin perforated or by dispensing with the coffin altogether (Yer. Kil. vii. 32b, top; R. Nissim to Sanh. 46b; Ṭur, Yoreh De'ah, 362). Earth of the Holy Land, as based upon Deut. xxxii. 43, וכפר אדמתו עמו = "the earth shall atone for his people," is therefore often put under the body in the coffin to accelerate the dissolution and the ceasing of the pain (see Isserles to Shulḥan 'Aruk, Yoreh De'ah, 363, 1), if not on account of the Resurrection (see Yer. Kil. ix. 32c).

According to Pirḳe R. El. xxi., Adam and Eve learned the art of burial from a raven whom they saw bury one of its kin in the sand (Tan., Bereshit, 10, has "two clean birds" instead; Gen. R. xxii., "clean birds and beasts buried Abel," is probably incorrect; see Abel).

Time of Burial.

Although the law in Deut. xxi. 23 refers only to the culprit exposed on the gallows, the rabbinical interpretation derives from it that "no corpse is to remain unburied overnight" (Sanh. vi. 4, 46a, b; Maimonides, "Abel," iv. 8; Shulḥan 'Aruk, Yoreh De'ah, 357, 1). With reference to Num. xx. 1, it is even urged that burial should follow death closely (M. Ḳ. 28a; compare Acts v. 6-10; and see Tobler, "Denkblätter aus Jerusalem," 1853, p. 325, as to the present usage: "The burial takes place within as few hours after death as possible"). "To keep the dead overnight was not permitted in the city of Jerusalem" (Tosef., Neg. vi. 2; B. Ḳ. 82b; Ab. R. N. xxxv.). Whether this was due to the

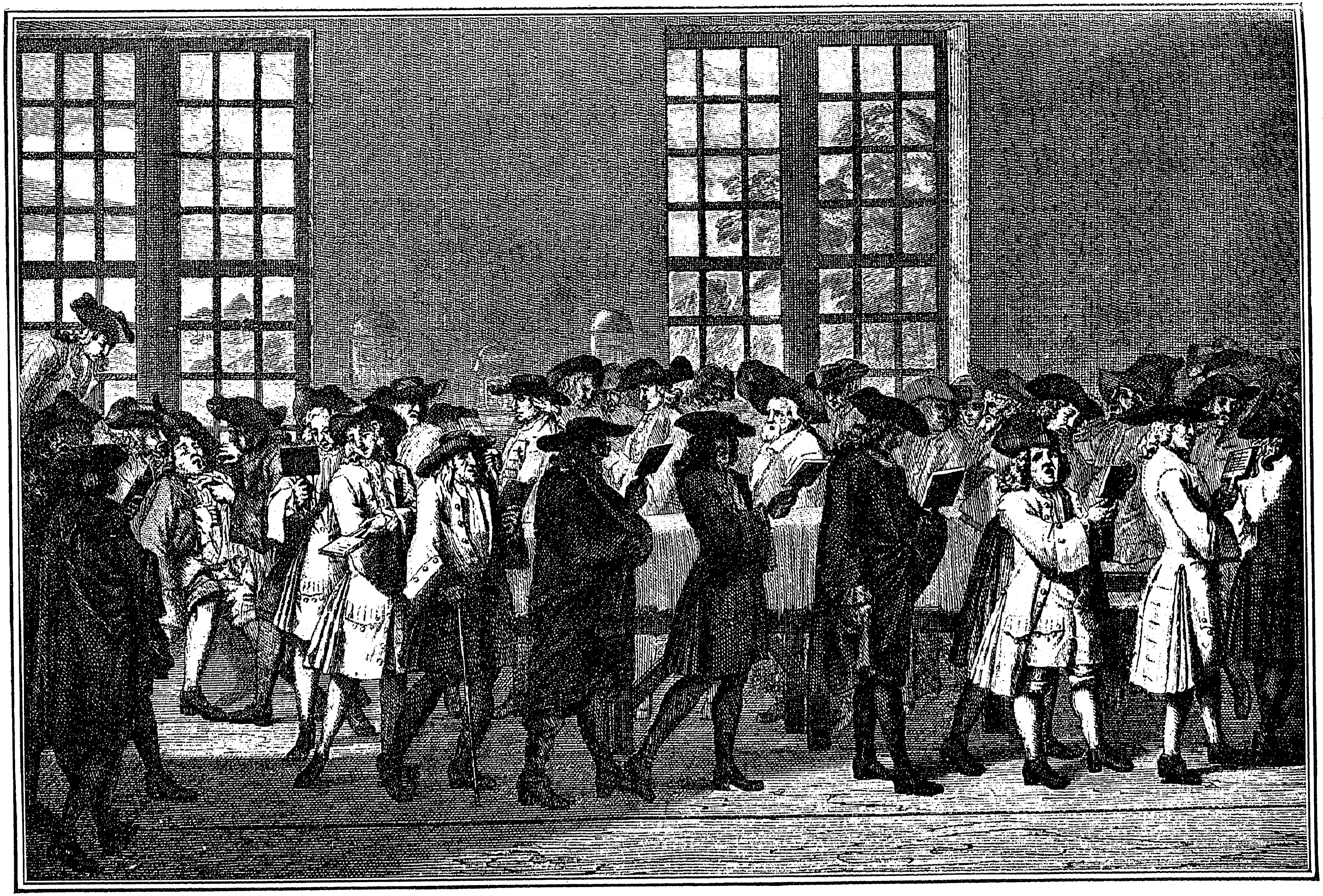

SEPHARDIC JEWS IN PROCESSION ROUND A COFFIN.
(From Picart, 1723.)

climate, which causes decomposition to ensue rapidly—compare Abraham's words: "Let me bury my dead out of my sight" (Gen. xxiii. 4)—or to the defiling nature of the corpse (Num. xix. 11–14), the generally accepted view was that the acceleration of the burial was a praiseworthy act unless preparations for the honor of the dead made delay desirable (M. Ḳ. 22a; Maimonides and Yoreh De'ah, *l.c.*).

Early Burials.

The tomb, however, was not immediately closed over the dead. During the first three days it was customary for the relatives to visit the grave to see whether the dead had come to life again (Massek. Sem. viii.; see Perles, "Leichenfeierlichkeiten," p. 10, and Brüll, "Jahrb." i. 51). In the course of time the Mishnaic law was insisted upon, notwithstanding the altered conditions, and quick burials involved the danger of entombing persons alive. When, therefore, in 1772, the Mecklenburg government, in prohibiting such burials and insisting that three days should intervene between death and interment, provoked great opposition on the part of the rabbis, who considered it an infringement upon Jewish law and custom, Moses Mendelssohn, who was asked to intercede, justified the governmental measure, declaring the Jewish custom to be in conflict with the ancient view and practise (see Kayserling, "Moses Mendelssohn," 1862, pp. 276 *et seq.*, and the "Meassef" of the year 1772). This view has been adopted by all modern rabbinical authorities, though the Eastern Jews still adhere to the old custom with its abuses (see Altschul, "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden," 1846, and David Einhorn, "Ueber die Nothwendigkeit der Einrichtung von Leichenhäusern," in "Sinai," 1862, pp. 213 *et seq.*, 243).

Spices and Plants at the Burial.

Embalming, practised in Egypt (Gen. l. 2, 26) and in the case of Aristobulus in Rome (Josephus, "Ant." xiv. 7, § 4), was unknown, or at least exceedingly rare, in Judea. But—undoubtedly with the view of removing the odor—spices were put on the coffin or otherwise used at funerals (Ber. viii. 6; John xii. 7, xix. 39), and myrtles and aloes (in liquid state) were carried in the procession (Beẓah 6a; John xix. 39). In honor of dead kings "sweet odors and diverse kinds of spices" were burned (Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19), together with the bier and the armor (see 'Ab. Zarah 11a), or carried along in the procession (Josephus, "Ant." xv. 3, § 4; xvii. 83; *idem*, "B. J." i. 33, § 9). Onkelos (Aquila), the proselyte, burned 80 manehs of balsam in honor of R. Gamaliel the Elder (Sem. viii.; 'Ab. Zarah 11a). Later practise added an infusion of the spices to the water with which the dead was washed (see Ṭaharah).

As soon as the last breath was drawn, the eyes of the dead were closed by the oldest or the most dis-

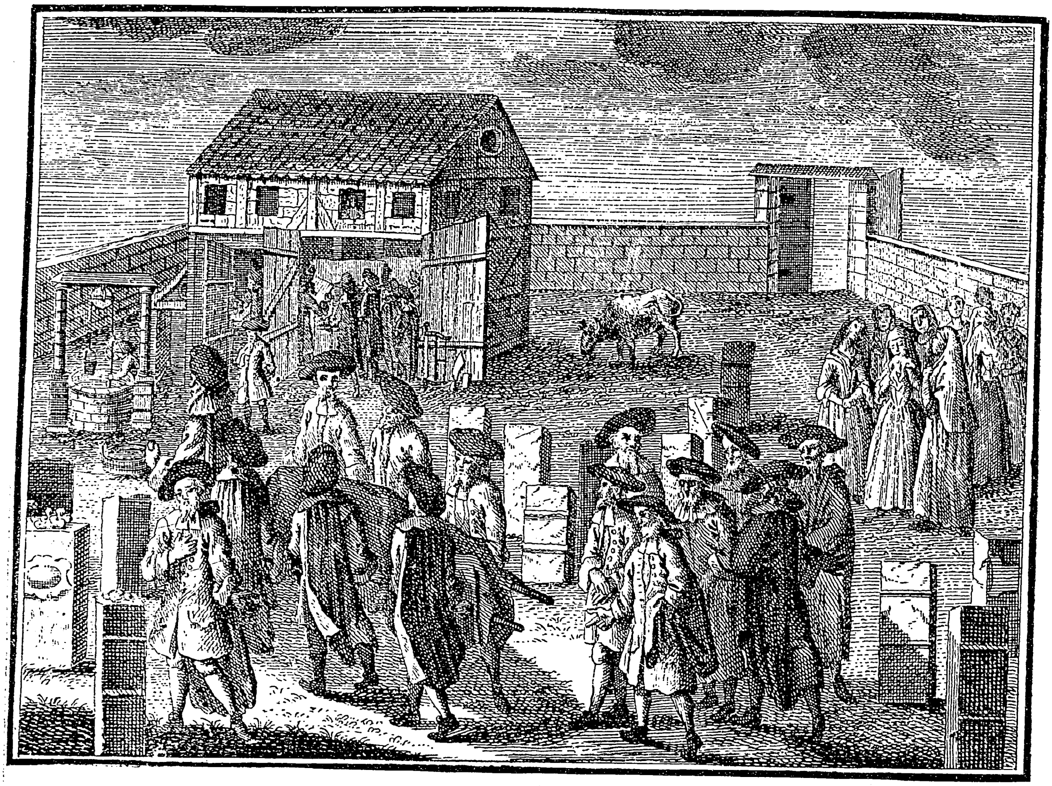

Carrying a Body to a Grave.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

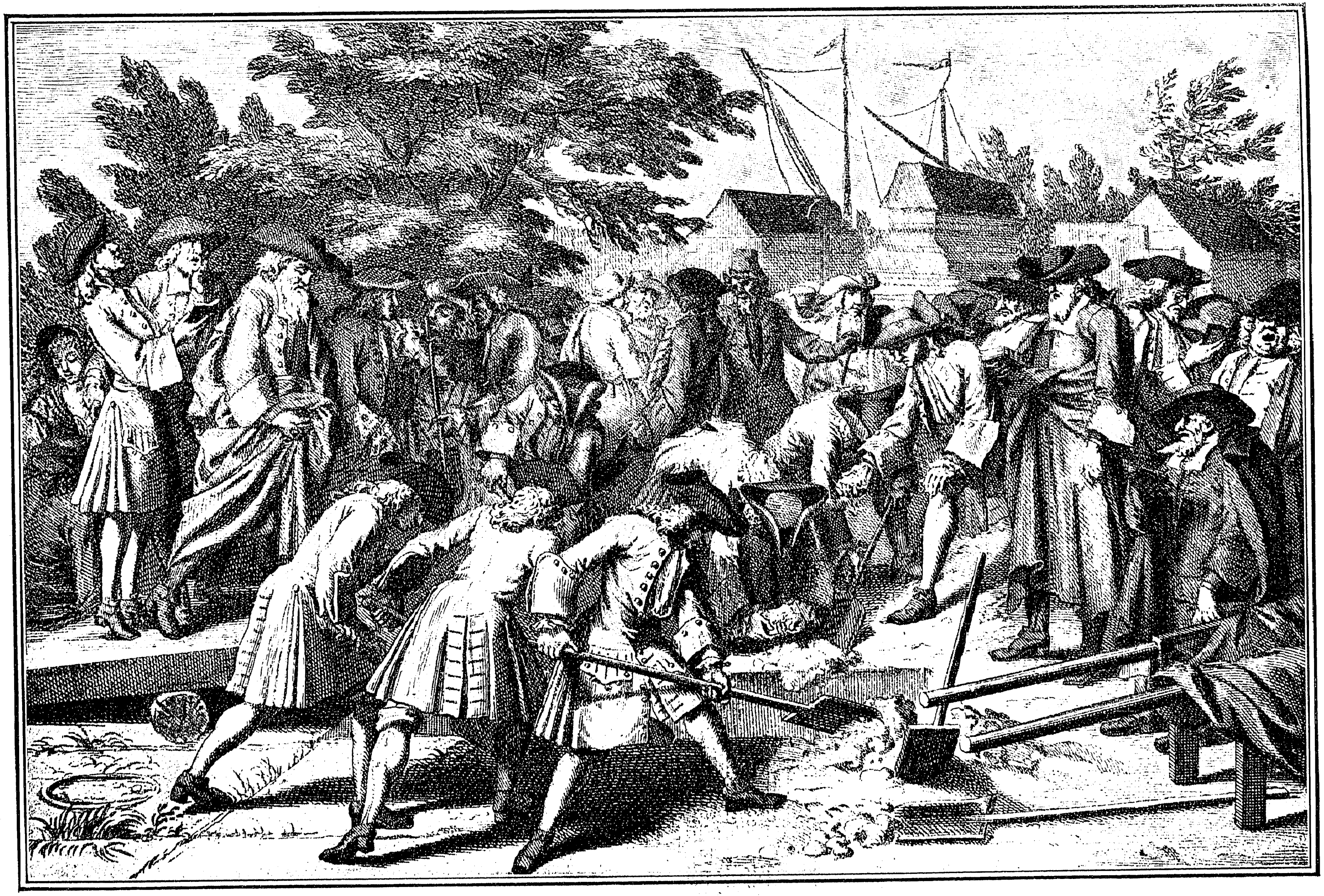

THROWING EARTH UPON A COFFIN.
(From Picart, 1723.)

Preparation for Burial.

tinguished son or next relative (Gen. xlvi. 4), the mouth was shut, and kept in position by a band on the cheek-bones, and the body placed upon sand or salt on the floor to retard decomposition, metal or glass being put upon the navel to prevent swelling. Then the body was washed and anointed with aromatic unguents, and wrapped in linen clothes (Shab. xxiii. 5; Sem. i. 2, 3; Acts ix. 37; John xi. 44, xii. 7, xix. 39 *et seq.*, xx. 6 *et seq.*; Matt. xxvii. 59; Mark xv. 46 *et seq.*; Luke xxiii. 53 *et seq.*; Testament of Abraham, xx.).

In Biblical times persons, especially of high rank, were arrayed at burial in the garments, ornaments, and weapons which they had worn in life (I Sam. xxviii. 14; Isa. xiv. 11; Ezek. xxxii. 27; compare Josephus, "Ant." xv. 3, § 4; xvii. 8, § 3; "B. J." i. 33, § 9; and "Ant." xiii. 8, § 4; xvi. 7, § 1). To be buried without garments was considered a disgrace (Shab. 14a; compare Spiegel, "Avesta," ii., Introduction, p. xli.). As a token of honor, it was customary to cast the most costly garments and ornaments upon the bier of a dear relative or friend, and as such objects could no longer be used for other purposes, אסור בהנאה, the Rabbis deprecated such practise (Sem. ix.; Sanh. 48a *et seq.*). In fact, since funeral expenses became common extravagances and an object of alarm to the relatives, R. Gamaliel II. set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments (Ket. 8b; M. Ḳ. 27b). In the Testaments of the Twelve Patriarchs, Judah enjoins his sons "not to bury him in costly garments nor to cut open his body" (for embalming), as is done to kings (Judah xxvi.; compare Josephus, "Contra Ap." ii. 27).

Simplicity of Funerals.

In R. Papa's time cheap clothes became the rule (Ket. 8b). White garments, which were the robes of state (Yer. R. H. i. 57b; Eccl. ix. 8), were at all times preferred. R. Jannai, however—some versions have "R. Johanan"—wished to be buried in colored garments, saying: "Not in black, lest I appear as a mourner among the righteous who are clad in white in paradise, nor in white, lest I be clad in festal garments when I should bewail my sad lot" (Yer. Kil. ix. 32b; Shab. 114a; Gen. R. xcvi., and elsewhere). R. Jeremiah said (Yer. Kil. *l.c.*; Gen. R. c.): "Dress me in white garments with sleeves, put on my slippers, and place a cane in my hand and my sandals by my feet, and set me by the high road so that I may be ready when the Resurrection call comes." The use of the shroud, or Sargenes, is a later custom. Objects used or favored by the dead, such as a writing-tablet, a pen or inkstand, a key or bracelet, were often put into the coffin or grave (Sem. viii.). Formerly the face was covered only in case of disfigurement; in course of time, when long privation caused the poor to look disfigured and the rich only seemed to enjoy the privilege of having their faces uncovered, it became the rule to cover the faces of all; the bridegroom alone, whose death appealed to universal sympathy, being excepted (Sem. *l.c.*; M. Ḳ. 27a). Brides had their hair loosened (Sem. *l.c.*). As a rule, the hair was cut (M. Ḳ. 8b). The body was placed in the coffin face upward, the hands folded across the breast, and the feet stretched out; a curved or bent-over position was deprecated (Yer. Naz. ix. 57d; Bab. Naz. 65a; B. B. 74a, 101a, b; Ṭur, Yoreh De'ah, 362).

Coffins or Biers.

Coffins, though used in Egypt (Gen. l. 26), were not in general use in Biblical times; in most cases the dead were carried out to the burial-place upon a bed or bier ("miṭṭah," II Sam. iii. 31; Ber. iii. 1; Josephus, "Ant." xvii. 8, § 3, κλίνη; compare II Kings xiii. 21, and the story of the sham funeral of Johanan ben Zakkai, Giṭ. 56a). Occasionally coffins were used, either of wood or of stone (M. Ḳ. 8b; Yer. M. Ḳ. i. 80d), those of wood suggestive of the tree which brought death to man (Gen. R. xix.); cedarwood, "which does not decay," being preferred (Test. Patr., Simeon, 8; compare Levi, 19; Zebulon, 10). In France it became customary to use for the coffin-boards the table upon which food for the poor had been served (Baḥya b. Asher, commentary to Ex. xxv.).

At first the bier used for the rich was more elaborate than that used for the poor; later, simplicity and equality became the rule (M. Ḳ. 27b).

Funeral Procession.

The bearers, who carried the bier on their shoulders (hence their name, "kattafim" [shoulderers]), walked barefooted, one set of bearers changing with another from time to time to give as many as possible an opportunity to honor the dead (Ber. iii. 1; Yer. Naz. vii. 56a). In the case of a child under twelve months, the coffin was carried by the handles (Sem. iii. 2; M. Ḳ. 24b). The women went, as a rule, in front of the bier, the reason given (Yer. Sanh. ii. 20b; Gen. R. xvii.) being that "woman brought death upon the world"; in reality because the mourning women singing the dirge and beating the drum led the funeral procession, as they still do in the East (Jer. ix. 16; M. Ḳ. iii. 8-9; Kelim xv. 6; Schwarz, "Das Heilige Land," p. 342), though at times they follow the bier (Lane, "Customs of the Egyptians," ch. xxviii.).

Besides the relatives and friends (Gen. l. 7), any stranger was also expected to follow when he saw the dead carried to the grave, lest it be said of him "the one who mocketh the poor reproacheth his Maker" (Ber. 18a, after Prov. xvii. 5). A teacher of the Law was honored by having a scroll of the Law placed upon the bier, or carried alongside of it, and placed in the tomb (B. Ḳ. 17a).

The Family Sepulcher.

The burial-place received its chief sanctity from the fact that it was the resting-place of the members of the family. To the ancient Hebrew, to die was "to be gathered unto his people" and "to lie with his fathers" (Gen. xlix. 29; Num. xxvii. 13; Judges ii. 10, and elsewhere); to be buried in the grave of his father and mother was his fondest wish (II Sam. xix. 38, xxi. 14; Tobit iv. 3-4, xiv. 10-12). Thus the cave of Makpelah became the family sepulcher of the Patriarchs (Gen. xxiii., xlix. 29-31). The kings were buried in a family sepulcher (II Kings xxi. 18, 26; xxiii. 30). These sepulchers were either dug in the ground in the neighborhood of the family dwelling (I Kings

ii. 3-4; I Sam. xxv. 1, xxviii. 3) or hewn out of the rock, often during one's lifetime (Isa. xxii. 16; II Chron. xvi. 14; see also for the thirteenth century Isaac b. Sheshet, Responsa, No. 114, quoted by Perles, *l. c.* p. 29). In the one case, stone buildings in the shape of houses or cupolas, after Phenician custom called נפש ("the soul or" "bird-house") ('Er. v. 1; Sheḳ. ii. 5), were erected over the graves; in the other case, either caves (מערות) (B. M. 85b; M. Ḳ. 17a; Judith xvi. 23) were selected, or the rocks were so excavated as to furnish compartments or galleries with as many vaults ("kokim," כוכים) at the three sides as the family required. Into these vaults the corpse could be horizontally moved, the stone rolled upon the entrance forming the cover or door, while the porch on the fourth side was large enough to afford room for the bier and the visitors (B. B. vi. 8; Yer. B. B. iii. 13d; Ket. 84a; M. Ḳ. 8b). While the kings claimed the privilege of being buried in the Holy City and so near the Temple as to provoke the protest of the prophet (Ezek. xliii. 7-9), the rule was that the burial-place should be at least fifty cubits distant from the city (B. B. ii. 9; Luke vii. 12); but it was often placed in a garden (John xix. 41), with flowers planted around (Ṭoh. iii. 7). In those old family sepulchers of Palestine the interment did not take place immediately, but the body was left in the sepulchral chamber for some time until it was reduced to a mere skeleton, and then the bones were collected anew, wrapped in linen clothes, tied closely together like mummies, and then solemnly interred (Yer. M. Ḳ. i. 80d; Sem. xii., xiii.).

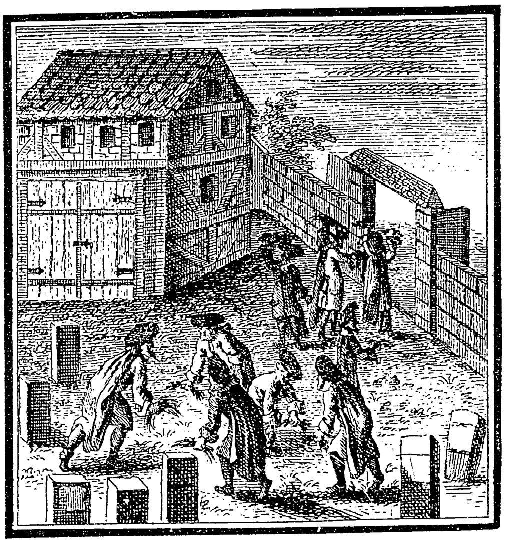
Mourners Throwing Grass Behind Them as They Leave the Cemetery.
(From Bodenschatz, "Kirchliche Verfassung.")

To disturb the rest of the dead by removing the body or the bone-remnants from one place to another was considered a great wrong; but it was allowed for the benefit of the dead in the case of a transfer of the body to the family plot, or when the place of burial had become unsafe from desecration or elementary ruin (Sem. xiii.; Yer. M. Ḳ. ii. 81b; Shulḥan 'Aruk, Yoreh De'ah, 362, 1). See also CEMETERIES, DISINTERMENT, FUNERAL RITES, MOURNING, ṬOHARAH.

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K.

BURIAL SOCIETY: Organization for providing proper burial rites. There is hardly a congregation of Jews in the world without an association specially organized for the following purposes: to conduct the burial service without charge; to be present at the death of a member; to watch over the corpse, to cleanse and shroud it, and to accompany it with funeral procession; and to bury the body with religious ceremonies. The members are called מתעסקים ("mit'asḳim" = attendants, undertakers; (M. Ḳ. 24b). The society is known as חברח קדישא ("holy association"), also as חברת גמילות חסדים ("society for mutual benevolence"), or ח״ ג״ חסד של אמת ("of true mutual benevolence"), derived from the last words of Jacob to Joseph: "I pray thee . . . deal kindly and truly [חסד ואמת] . . . and bury me," etc. (Gen. xlvii. 29, 30). The members are also called גומלי חסדים ("interchangers of kindness," Ket. 8b). A burial society bearing this name is quoted in the Responsa of Simon b. Ẓemaḥ Duran, iii., No. 13 (תשב״ץ, 1361-1444). The existence of a burial society is mentioned in the Talmud. R. Judah commanded that all citizens suspend work in order to honor and bury the dead. When R. Hamnuna went to Daromta and observed that some of the people attended to their usual vocations in the event of a death, he wanted to excommunicate them, but accepted the excuse that there was a society in the town to render such services (M. Ḳ. 27b). It seems that the people were divided into two sections; the one attending the burial duties on certain days, while the other was relieved (Ṭur and Shulḥan 'Aruk, Yoreh De'ah, Abelim, 343).

Sanctity of Burial.

Burial has always been considered by the Jews as the greatest act of benevolence. R. Ḥama b. Ḥanina said: "'Walk after the Lord your God' [Deut. xiii. 5] means 'Follow the path of God . . . and . . . bury the dead, even as He did bury Moses in the valley of Moab'" (*ib.* xxxiv. 6; Soṭah 14a).

The object of the burial societies in the Middle Ages is thus described in the responsa of R. Asher b. Jeḥiel (הרא״ש): to be with the mourner on the night of the death; to accompany the funeral; to assist in the burial; to furnish consolation meals (סעודת הבראה) to the mourners; to pray in the house of mourning (Responsa, Rule 13, No. 12). The membership was apparently limited, and a deceased member could be replaced by a son over thirteen years of age (*ib.* Rule 13, No. 13).

The first burial society of later times was organized by R. Eliezer Ashkenazi in 1564 at Prague,

Early Burial Societies.

with rules, regulations, and amendments by R. Moses Möln (מהרי"ל) in 1573. It received the sanction of the Austrian government on June 1, 1742 (Preface to זכרון ליום אחרון, Prague, 1828). Some of the societies, however, exercised arbitrary power in the communities. They virtually owned the cemeteries and usurped the right to dispose of the plots as they pleased. When the ground became expensive and government taxes burdensome, it was customary for the rich to pay for their burial-plots, the income so derived being employed to defray the burial expenses of the poor.

Often the societies exacted exorbitant sums from the rich, and even from the middle classes. To remedy this abuse a conference of the Council of Four Lands (ארבע ארצות) assembled at Gramnitz in 1683, and passed resolutions to nullify the practise of the societies in dealing unjustly both with the dead and the living by delaying burial till the payment of a compulsory compensation was settled. The conference passed a decree excommunicating and imposing a fine of fifty ducats upon the leaders of any congregation which permitted the members of a burial society to extort more than 150 gulden for the burial of a rich man; and the approbation of the leaders and the chief rabbi was to be obtained before payment was made of the minimum sum of 30 gulden, or upward. This decree was renewed and promulgated on market-day in every congregation at Bieroslav in 1698, and was registered in the congregational record (פנקס). The society, in order to prevent abuses, appointed one day in the year as a fast-day, to be devoted to prayer and to visiting the cemetery, to attend to necessary repairs of the graves and headstones, and to be followed at night by a sacred feast, to which every member was invited (see in G. Wolf, "Die Jüdischen Friedhöfe und die Chewra-Kadischa in Wien," an invitation from the seven Jewish town councilors to the members of the holy association to partake of the sacred banquet on Tuesday in the week of the sidra Shemini, in the year 5080 = 1320).

On May 5, 1764, the Vienna burial society was reorganized by R. David Wertheim; and among the rules adopted was one fixing the annual fast-day for Adar 7. A proviso was inserted that the feast after the fast must not be too costly.

One of the largest Ḥebrah Ḳaddishahs is the one in Budapest, which includes several societies. It has a yearly budget of half a million crowns.

A burial society was organized in 1793 at Kiev, Russia. The burial charge for members and dependent persons was ten gulden. The members were granted certain privileges in the synagogue, such as leading in prayer and reading the Torah on Hoshanah Rabbah and Shemini 'Aẓeret in the Tabernacle festival. On the former day the election of the officers took place. The annual fast and feast were held on Kislew 15, which is the day observed by most of the societies. On reorganizing the Ḥebrah Ḳaddishah of Odessa in 1878, the maximum price for a rich burial was 60 rubles, the minimum for middle classes 12 rubles, and free burials for the poor ("Ha-Ẓefirah," 1878, v., No. 48).

In America.

In New York the oldest burial society, Ḥebrah Ḥesed ve-Emet ("loving kindness and truth"), was established by the Portuguese-Jewish congregations in 1802. The society recently celebrated its one hundredth anniversary at the Shearith Israel synagogue. The German-Jewish communities all through America organized free burial societies, following the example of their brethren in Europe; and these were, or are being, in the course of time merged into the united Hebrew relief societies of each town. The Ḥebrah Ḳaddishah of the Russian-American congregation Beth Hamedrash Hagadol was organized in 1859. The Agudat Ahim Ḥesed Shel Emet ("Society of Friends for True Benevolence"), managed by Russian Jews on the East Side of New York and incorporated in 1889, has 2,200 members, and up to Jan. 1, 1901, had given free burials on 8,263 occasions.

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K. J. D. E.

BURMANIA, BARTHOLD DOWE: Dutch statesman and ambassador to the court of Vienna; lived in the eighteenth century. He was a man of broad humanitarian sympathies and an especially stanch friend of the Jews. When, on Dec. 18, 1744, Maria Theresa ordered the expulsion of the Jews from Prague (to take place before the end of Jan., 1745) and from all Bohemia (before the end of June, 1745) Burmania, at the request of the Jewish communities of Amsterdam, Rotterdam, and The Hague, exerted all his influence at the court to have the edict revoked. He was assisted by the English minister, Sir Thomas Robinson. The result of his efforts was the postponement of the date of exile to the last day of Feb., 1745. Again the Jewish communities of Holland appealed to Burmania, and again he pleaded, urged, and remonstrated with the Austrian Reichskanzler, that "sovereigns, more than other persons, are responsible to God and man for their deeds." Another month of grace was granted, but on March 31, 1745, the Jews of Prague were exiled. Thereupon, Burmania, upheld by the ambassadors of England, Poland, and Turkey, directed his energies toward averting a still greater impending catastrophe—the expulsion of the Jews from the whole of Bohemia, which was to take place in June.

A royal edict was issued April 8, 1745, ordering all Jews of Moravia also to emigrate within a short time. Again Burmania pleaded for the unfortunate people, and the edicts were modified (May 15, 1745), the Jews being allowed to remain in Bohemia and Moravia "until further orders." Burmania endeavored to have the edict repealed which was issued June 25, 1746, prohibiting all Jews from coming within two hours' distance of Prague; but he was not successful. For two years the condition of the Bohemian Jews was miserable. Finally, however

(July 14, 1748), Maria Theresa revoked the edict of Dec. 18, 1744, "on account of the pressure from the foreign ambassadors," and the Jews were allowed to return to Prague.

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G. A. R.

BURNING BUSH.—Biblical Data: The name commonly given to the tree from which the angel of Jehovah manifested himself to Moses in a flame of fire; the distinctive feature of the revelation being that the tree was not consumed (Ex. iii. 2-4).

——**In Rabbinical Literature:** The discrepancy between Ex. iii. 2, where it is said that an angel appeared to Moses in the burning bush, and verse 4, where it is stated that God spoke to Moses out of the bush, is answered in various ways by the Midrash. According to one opinion, an angel appeared first and after him the Shekinah; while according to others the appearance of the angel merely indicated to Moses that the Shekinah was near, and this angel was Michael (or, as some say, Gabriel), the constant attendant of the Shekinah. When Moses beheld this heavenly apparition other persons were with him, who did not, however, perceive anything. According to Joshua b. Ḳarḥah (Rabban Gamaliel, Num. R. xii. 4) God revealed Himself to Moses for the first time in a thorn-bush to prove to him that "nothing"—not even such an insignificant plant as the thorn-bush—"is void of the Shekinah." The thorn-bush itself receives various symbolic interpretations. Thus, as this shrub is among the least of the plants, so Israel occupied a lowly and despised position in Egypt. As the thorn-bush is used for a hedge, so Israel is a fence and protection for the other nations. The burning but not consuming fire of the bush indicated to Moses that Israel would successfully endure all the sorrows and pains inflicted upon it by the Egyptians. It was "heavenly fire" (compare Darmesteter, in "Rev. Etudes Juives," i. 186 *et seq.*), that burns and consumes not (Ex. R. ii. 5).

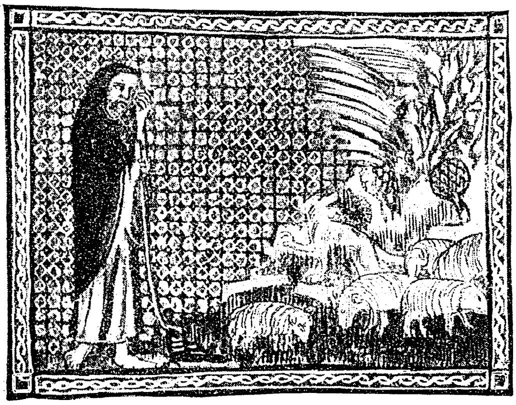
"Moses at the Burning Bush."
(From the Sarajevo Haggadah, 14th century.)

J. SR. L. G.

——**Critical View:** The word rendered "bush" (סְנֶה) is found only in this passage and in Deut. xxxiii. 16, where, however, it is possible that the right reading is "Sinai." It is generally held that a thorn-bush of some sort is meant; but the exact species has not been determined. The ground about the bush was holy (verse 5), showing that the place was a residence of the Deity.

The main purpose of the theophany is made plain by the context. Yhwh, whose seat was in Mt. Sinai, was about to take the Israelites as a people under His direct protection and to deliver them from bondage; and after their deliverance they were to enter into a covenant with Him at this sacred spot (iii. 7-12). The motive of the special mode and form of the apparition may be arrived at as follows: God's self-manifestation in fire is a familiar episode in ancient Israel. Indeed, this appearance to Moses has its counterpart in the greater display of lightnings and thunderings in the same region in the presence of the whole of Israel, when the covenant was actually made. On the latter occasion, and in the other theophanies (Ps. xviii. 8, 12 *et seq.*; l. 3; Micah i. 4; Hab. iii. 3 *et seq.*; compare Deut. iv. 24; Heb. xii. 29), the fire is destructive; whereas here it is shown to be harmless by the preservation of the tree that was enveloped in its flames.

The explanation is found in the particular design of the revelation. Fire is an emblem of the purity or holiness of God; while, ordinarily, this attribute is represented as being visibly displayed when God intervenes in the way of judgment and retribution, the object here is to show that Yhwh brings Israel into a sure relation to Himself, which means preservation or salvation.

The sacred tree has not an equal significance. The burning bush is not to be compared with the sacred terebinths and other trees which play so large a rôle in the earlier history of Israel, and which have a permanent sanctity of their own. It was, however, a living thing, the only object on Sinai that had life in it; and it belonged, moreover, to a class of objects often made the abode of divinity. The explanation often given, that the bush symbolized the people of Israel unconsumed by the oppression of Egypt, can not have been the primary meaning of the phenomenon.

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J. JR. J. F. McC.

BURNING OF THE DEAD. See Cremation.

BURNT OFFERING.—Biblical Data: The ordinary translation in modern versions of the Hebrew "'olah" (עֹלָה). This term does not mean literally "burnt offering," but "what is brought up" or presented to the Deity. The name is a translation of the Septuagint rendering, which is itself based upon the descriptive phrase often attached to "'olah" in the ritual prescriptions: "an offering made by fire unto the Lord" (Lev. i. 9 *et seq.*). A synonym is

כָּלִיל, which defines the offering as complete; *i.e.*, when it is placed upon the altar, to distinguish it from the other forms of animal sacrifice (see I Sam. vii. 9; compare Ps. li. 21). The burnt offering was the highest order of sacrifice in the Old Testament ritual. The bloodless offerings were made only in connection with it.

The following is a concise statement of the Levitical law concerning burnt offerings:

Mode of Sacrifice.

The Offerings: These were wholly animal, and the victims were wholly consumed. They might be from the herd or the flock, or in cases of poverty birds might be substituted. The offerings acceptable were: (*a*) young bullocks; (*b*) rams or goats of the first year; (*c*) turtle-doves or young pigeons. These animals were to be free from all disease or blemish. They were to be brought to the door of the tabernacle, and the offerer was to kill them on the north side of the altar (if a burnt offering), except in the public sacrifices, when the priest put the victims to death, being assisted on occasion by the Levites (II Chron. xxix. 34). The blood was then sprinkled around the altar. The victim, if a large animal, was flayed and divided; the pieces being placed above the wood on the altar, the skin only being left to the priest. If the offering was a bird a similar operation was performed, except that the victim was not entirely divided. The fire which consumed the offerings was never allowed to go out, since they were slowly consumed; and the several kinds of sacrifice furnished constant material for the flames. Every morning the ashes were conveyed by the priest to a clean place outside the camp (Ex. xxix. 38–42; Lev. i., vi. 8–13, ix. 12–14; Num. xv.).

Stated and Occasional Offerings.

Kinds and Occasions of Burnt Offering: (*a*) STATED OFFERINGS were: (1) **The Daily Burnt Offering,** presented at the time of the morning and the evening prayer (the third and ninth hours). The victim was a lamb or kid a year old. This was always accompanied by a vegetable offering ("minḥah") and a libation of wine (Ex. xxix. 38–42; Num. xxviii. 3–8). (2) **The Sabbath Burnt Offering,** which included double the amount of all the elements of the ordinary daily sacrifice (Num. xxviii. 9, 10). (3) **The Festal Burnt Offerings,** celebrated at the new moon, the Passover, Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. On these occasions, especially on the last-named, the number of victims was increased (Num. xxviii. 11–xxix. 39).

(*b*) OCCASIONAL OFFERINGS: (1) When a priest was consecrated (Ex. xxix. 15; Lev. viii. 18, ix. 12); (2) at the purification of women (Lev. xii. 6–8); (3) at the cleansing of lepers (Lev. xiv. 19, 20); (4) at the purgation of ceremonial defilement (Lev. xv. 15, 30); (5) in connection with the vow of a Nazarite (Num. vi. 11, 16).

Voluntary Offerings.

These sacrifices were prescriptive and obligatory; but voluntary burnt offerings might also be made. Some of them are recorded which involved the immolation of a large number of victims (Num. vii.; I Kings viii. 64).

These were the regulations of the Levitical ritual. All of the sacrifices were to be made under priestly auspices; and even when a private offerer killed the victim the main parts of the ceremony were performed by the priests. Yet both before and after the time of Moses the 'olah was offered by laymen without distinction of persons and without restriction as to mode or measure—*e.g.*, Gen. viii. 20, xxii. 2 *et seq.* (compare xv. 17); I Sam. vi. 14; Amos v. 22; Isa. i. 11; Hosea vi. 6; Job i. 5, xlii. 8—not to speak of the more or less heathenish offering of human victims (Judges xi. 31; II Kings iii. 27; Jer. xix. 5).

J. JR. J. F. McC.

——**In Rabbinical Literature:** The name עולה for burnt offering is explained in various ways. Some scholars take it to be an offering of atonement for the evil thoughts that steal over one, עולה על רוחו ("ascend in his mind," Tan., Lek Leka, ed. Buber, i. 71; Lev. R. vii. 3); others derive the name from עליון ("to the Highest"), because it is entirely intended for God, the Most High, men taking no part therein (Tan., ed. Buber, iii. 13).

The 'olah is the only offering which may be accepted in the Temple from non-Jews, the drink-offering appertaining to it being in such cases furnished at the cost of the community (Men. 73b; Tem. 2b; compare Maimonides, "Yad," Ma'ase ha-Ḳorbanot, iii. 2, 5). The 'olah was laid entire upon the altar, even the horns of the animal and the beard of the goat not being removed (Zeb. ix. 3, 85a; "Yad," *l.c.* vi. 2). Before being offered upon the altar the carcass was cut into pieces, not at haphazard, but according to the detailed directions given in the Talmud (Tamid 31). The several pieces were then laid upon the altar, the number of priests officiating being eight, eleven, or twenty-four, according as the animal was a sheep, ram, or ox (Yoma 26b). This, however, applies only to the 'olah offered by the whole congregation, not to the individual 'olot, which could be cut up into any number of pieces, and be offered by any number of priests (*l.c.*). The skins of these animals belonged to the priests, who divided them among themselves every Friday, provided the offering had not proved unfit (פסול) before skinning (Zeb. xii. 3; Tosef., Men. xiii. 18). As the more prominent priests forcibly took possession of the skins, it was decreed that the latter should be sold and the proceeds be given to the Temple (Tosef., *l.c.* 19).

BIBLIOGRAPHY: Maimonides, *Yad*, *Ma'ase ha-Ḳorbanot*, vi. 1–23.

K. L. G.

——**Critical View:** What most obviously requires explanation is the fact that while the Levitical law insists on the observance of minute prescriptions relating to the burnt offerings and other bloody sacrifices, defines the several occasions, and provides a special ritual for each, these were not conformed to during the greater portion of the history of Israel. This is a matter of too general a character to be treated here. Suffice it to say that the difficulty is satisfactorily met by the hypothesis, now accepted by most modern scholars that the prescriptions themselves were of late origin, and formed part of a rigorous and comprehensive system of worship designed for the community of Israel under the Second Temple.

Only by cutting loose this final ceremonial law from the tribal and monarchical history of the Hebrews can one gain any rational conception of their sacrificial usages. With this general principle in view one is in a position to answer the two questions of most immediate concern: (1) What was the origin of burnt offerings in Israel? and (2) What were the historical occasions and modes of these sacrifices?

Aspects of Sacrifice.

There seem to be three stages or phases in the development of sacrifice as representing the relations between the worshipers and the Deity. In the first, communion is prominent; in the second, homage or devotion; in the third, expiation. The most primitive notion was that of communion with the object of worship, held to be akin to his votaries, who partook of his life. The Deity, however, was also a benefactor. It was from Him that the various kinds of offerings, animal and vegetable, as the produce of the land, came to the offerers. Hence, on the one hand, a sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one's God.

Origin of Burnt Sacrifices.

Only a part of the whole was at first offered; otherwise there would have been no sacrificial feast, no communion with the Divinity. But what should be chosen as the offering? and how should it be rendered? The Deity, being invisible, would be most suitably entertained by a more ethereal form of nourishment than solid food. Hence arose the custom of burning certain portions of the animal offerings or materials of the feast. The most appropriate of all were the fatty parts of the animal, which in general among ancient peoples, as among the Hebrews, were consumed by fire, while the remainder of the flesh was eaten by the human participants. This was the "zebaḥ," the fundamental animal offering.

Characteristics of the Oblation.

From this universal type of sacrifice the 'olah was differentiated. The "wholeness" of the oblation was what distinguished it from other fire-offerings, at least in outward form. But this wholeness was not an exclusive mark of burnt offerings among sacrifices in general; for it merely implied that no part of the oblation was to be consumed by any one except the Deity, to whom it was wholly surrendered. Among various peoples it may be observed that offerings of any sort of vegetables were given unconsumed by the offerers; and among the Hebrews even some forms of the fire-offerings were wholly consumed on the altar. Thus the "minḥah," or cereal-offering, when offered by a priest, was to be entirely burned (Lev. vi. 20 *et seq.*). Also the bullock of the sin-offering, when the offense had been committed either by a priest or by the whole people, was burned entire outside the camp (Lev. iv. 3-21), even the skin being consumed, which was not the case with the burnt offering.

Distinctive Character of Burnt Offerings.

What, then, is the distinctive meaning of the whole burnt offering? It is plain that it was not of a sacramental character, implying a communion with the object of devotion; for it is expressly distinguished from those in which the elements were portioned out between the Deity and the worshipers. Nor was it, in any sense or degree, a festal ceremony. Was, it then, piacular or expiatory? Not distinctively so, according to the Levitical ritual, though it must be borne in mind that the idea of expiation was probably never wholly absent from the stated order of animal sacrifice in the final legislation. From the special occasions of its celebration as given above, it may be inferred that it was honorific and devotional, implying homage to Yhwh and a complete surrender to His service. Was this always the case in Israel? Some light may be thrown upon this question from the Biblical statements as to the occasions of such sacrifices in the earlier history, and from the details which are added to some of the accounts.

Piacular Human Sacrifice.

Piacular sacrifice seems historically to have begun with human immolations. This is the view taken by the writer of Gen. xxii. (E), where the burnt offering of Isaac by Abraham is commuted by the sacrifice of a ram. The sacrifice by Mesha, king of Moab, of his eldest son (II Kings iii. 27) was expiatory; for, in the view of the narrator, the "wrath" of the offended deity was diverted upon Israel. Such were also the horrible sacrifices made to Moloch in the later days of the kingdom. These practises are amply illustrated from other ancient nations. But not all Old Testament human sacrifices were burnt offerings. Agag was not burned (I Sam. xv. 33); nor were the seven sons and grandsons of King Saul (II Sam. xxi. 8, 9). Both of these executions were made "before Yhwh," and were therefore real sacrifices, the latter being expressly stated to be expiatory.

Animal Offerings of Various Motives.

When animals took the place of human offerings a motive for the immolation of the whole victim was not present, or at least not urgent. When the sacrifice was representative the shedding of the blood of the victim was in general a sufficient expression of a sense of guilt, and as animal oblations were already made from other motives, burnt offerings also, of which the sprinkling of blood formed in any case an essential part, naturally came to have a varied use and significance. Accordingly, while, on the whole, animal burnt offerings were mainly honorific and devotional in the latter legislation, they were often piacular in the earlier history (*e.g.*, I Sam. vi. 14; vii. 9 *et seq.*).

Development of the Whole Burnt Offering.

There are some interesting passages which seem to show the development of the principle and practise of whole burnt offerings. They were written in the eighth and seventh centuries B.C. In Judges vi. 19 *et seq.* Gideon's sacrifice of a kid and unleavened cakes is wholly consumed by fire from heaven (compare vs. 26 *et seq.*). Still more significant is Judges xiii. 15 *et seq.*, where Manoah, who had intended to present a kid for food to the angel of Jehovah, is commanded to make of it a burnt offering. Thus we may observe the development of the zebaḥ into the 'olah. Jeremiah, when he says: "Add your burnt offerings to your [ordinary] sacrifices" (vii. 21), seems to have in mind the ritual tendency just indicated.

It may be observed, finally, that by the very nature of the case private offerings, which were an essential part of the every-day life of the normal Israelite, were very seldom holocausts, and that the more fixed and statutory the public ritual became, the larger was the place given to the burnt offering. As early as the time of Ahaz, in 732 B.C. (II Kings xvi. 15), a morning burnt offering was part of the stated ritual. See SACRIFICE.

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J. JR. J. F. McC.

BURY ST. EDMUNDS: Town of Suffolk, England, and seat of a monastery the ruins of which still exist. Under the rule of Abbot Hugh (1173–80) the monastery fell deeply into debt to the Jews, especially to Isaac Fil Joce, Benedict of Norwich, and Jurnet of Norwich, to an amount exceeding £3,025. The Jews were accordingly favored by the sacristan William, who used to take charge of their deeds and money in times of war (Jocelin de Brakelond, "Cronicon," pp. 1, 2, 4, 8). The town was the site of a case of blood accusation in 1181, when a boy named Robert was said to have been martyred (*ib.* pp. 12, 114). No details are extant as to this alleged martyrdom. Abbot Samson, who was the rival candidate for the position of abbot with William, the sacristan, on succeeding Abbot Hugh in 1182, found great difficulty in freeing the abbey from indebtedness to the Jews, but succeeded in doing so within twelve years of his accession. On March 18, 1190, fifty-seven Jews were slaughtered at Bury, and almost immediately afterward Abbot Samson obtained their expulsion from the town on the ground that a man of the town had to be a "man"—*i.e.*, vassal—of St. Edmund (*ib.* p. 33).

There still exists at Bury a building which is known as Moyse Hall and is supposed to have been a former synagogue of the Jews. It is of late Norman or Transition character, and therefore its date is probable; but no continuous evidence of a tradition associating it with Jews can be obtained, and a careful inquiry made by the Jewish Historical Society of England negatives its identification.

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J.

BUSH. See BURNING BUSH.

BUSH (BUSCH), ISIDOR: Litterateur, publicist, and viticulturalist; born in Prague, Bohemia, Jan. 15, 1822; died in St. Louis, Mo., Aug. 5, 1898. His maternal great-grandfather was Israel Hönig, Edler von Hönigsberg, the first Jew raised to nobility in Austria (see Kompert, "Oesterreichische Adelshalle für Israeliten"). When seven years old Bush was seriously burned at a conflagration, suffering all his life from the effects, but rising superior to the consequent physical infirmities through an iron will and a naturally strong constitution. Bush received his education from private teachers, and owed his literary bent to the cultured circles and rare minds (such as Leopold Zunz and Michael Sachs) with which he came in contact from boyhood.

His "Jahrbücher."

When fifteen years of age, he entered Schmid's Oriental printing establishment in Vienna, which his father had acquired. The Talmud published with the imprint of Von Schmid and Bush is still prized for its exactness. For six years (1842–47) Bush edited and published the "Kalender und Jahrbuch für Israeliten" (Vienna). Its plan was the presentation in the same book of the productions of leading Jewish scholars of divergent views. Among these were Leopold Zunz, S. L. Rapoport, S. D. Luzzatto, Gotthold Salomon, Ludwig Philippson, Michael Sachs, Noah Mannheimer, Joseph Wertheimer, Leopold Stern, Theodor Creizenach, Ludwig August Frankl, Leopold Kompert, Leopold Löw, and Simon Szanto. Some of these made their first appearance as writers in the pages of the "Jahrbücher." In 1844 he edited "Mesillat ha-Limmud" (Way of Instruction), which was published by his father after Bush had left for America.

Liberal in politics, he edited the "Organ für Glaubensfreiheit," and other revolutionary papers issued from his press. When the Revolution of 1848 failed he had to flee to New York, where he arrived Jan. 8, 1849. There Bush opened a store for the sale of newspapers and stationery, and on March 30, 1849, published the initial number of "Israel's Herold," the first Jewish weekly in the United States, which, however, lived only three months. He was assisted in producing it by leading members of the Order B'nai B'rith. In the summer of 1849 Bush went to St. Louis, where he conducted a general store for six years. In 1857 Bush was made president of the People's Savings Bank. When the Missouri Convention was called to determine whether the state should join in the secession movement, Bush was chosen a member on the Unconditional Union ticket, and was made a member of the Committee of Nine, to which most important matters were referred.

Military Career.

When Fremont took command in 1861, with headquarters in St. Louis, Bush was made his aide-de-camp, with the rank of captain. He submitted to Secretary of the Treasury Chase a plan for a government loan of one hundred million dollars, similar to the famous Rothschild premium loans of Austria. Mr. Chase feared its rejection by Congress, but was impressed with Bush's financial genius, and offered him a Treasury clerkship. Bush returned shortly afterward to St. Louis, and became for six years general freight and passenger agent of the St. Louis and Iron Mountain Railroad Company. He assisted in forming Congregation B'ne El in St. Louis and in establishing the Independent Order B'nai B'rith in the West, and was henceforth prominently identified with the Order, rendering invaluable service, especially in connection with its endowment or insurance feature, and in forming the Cleveland Jewish Orphan Asylum. His interest in the society led him to become an insurance actuary.

Bush was chosen member of the state convention called to abolish slavery and to form a new constitution. He was elected a member of the Missouri state board of immigration to repair losses in population resulting from the war, which post he retained for twelve years. Later in life Bush became interested in viticulture. He purchased a tract of land (named by him "Bushberg") outside the city, which became noted for its products; and he even sent large quantities of cuttings from his vineyards to France to replace ravages by phylloxera. Bush, after years of preparation, published a catalogue of grapes, "The Bushberg Catalogue," which has gone through several editions and has been translated into several languages.

A. P. Co.

BUSH, LEWIS: American soldier; born in Philadelphia; died 1777; member of the well-known Bush family, Jewish merchants of Philadelphia. He received the commission of first lieutenant of the Sixth Pennsylvania Battalion Jan. 9, 1776, and was made captain of the same June 24, 1776. He was transferred on Jan. 13, 1777, to Col. Thomas Hartley's additional continental regiment. Of this troop Bush was commissioned major March 12, 1777. He was a brave soldier, serving with distinction during many engagements. At the battle of Brandywine, Sept. 11, 1777, he received a fatal wound and died shortly after.

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A. A. M. F.

BUSH, SOLOMON: American soldier; born in Philadelphia; son of Matthias Bush, one of the signers of the non-importation agreement (Oct. 25, 1765).

Solomon Bush was an officer in the Pennsylvania militia, 1777-87. On July 5, 1777, he was appointed deputy adjutant-general of the state militia by the supreme council of Pennsylvania. In Sept., 1777, he was dangerously wounded in the thigh during a skirmish, and had to be taken to Philadelphia. When the British captured the city in Dec., 1777, he was taken prisoner, but released on parole. As he could not earn his living, being kept, on account of his wound, at his father's home (Chestnut Hill, Philadelphia), the council passed a series of resolutions, Oct. 20, 1779, respecting him, and on Oct. 27 of that year he was promoted to lieutenant-colonel, with pay in accordance with the rank. Bush was in destitute circumstances in later years, and on Nov. 5, 1785, the council of Pennsylvania, under the presidency of Benjamin Franklin, ordered that a pension be paid him for his meritorious services. His brother, Jonas Bush, was on the roll of Revolutionary soldiers.

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A. A. M. F.

BUSNACH, WILLIAM BERTRAND: French dramatist; born in Paris March 7, 1832; nephew of the composer Fromental Halévy. His father was associated with BAKRI, to whom France was indebted to the amount of some twenty-odd million francs for provisions furnished to Bonaparte in Egypt. The lawsuit lasted for more than fifty years, and Busnach and his partner were not paid in full at the end. The elder Busnach, an Algerian Jew, became a naturalized Italian in the time of the deys, and was the first interpreter of the French army. He established himself at Paris in 1835. William—an Italian Jew born in France of an Algerian father, with a German surname and an English given name—was at first employed in the customs department. He subsequently devoted himself to dramatic work, writing many plays, a number of which have been successful. The following may be mentioned here: "Les Virtuoses du Pavé," 1864; "Première Fraîcheur, Paris-Revue," 1869; "Héloïse et Abélard," with music by Litolff, 1872; "Forte en Gueule," "La Liqueur d'Or," in collaboration with A. Liorat, music by Laurent de Rillé, 1873; "Kosiki," with Liorat, music by Lecocq, 1876.

In 1867 Busnach assumed the direction of the Athénée, where several of his operettas ("Fleur de Thé," etc.) were performed. His greatest successes he achieved, however, with his adaptation of celebrated novels for the stage; for example, "L'Assommoir," 1881; "Nana," 1882; "Pot-Bouille," 1883, all by Emile Zola; "Le Petit Jacques," by Jules Claretie, 1885; "La Marchande des Quatre Saisons," etc.

Busnach is also the author of the following novels: "La Fille de M. Lecoq," 1886; "Le Petit Gosse," 1889; "Cyprienne Guérard," 1895, etc.

BIBLIOGRAPHY: Lermina, *Dictionnaire Biographique Illustré*; *La Grande Encyclopédie*.

S. J. W.

BUSNASH, NAPHTALI: Chief of the Algerian Jews and statesman; born at Algiers in the middle of the eighteenth century; assassinated June 28, 1805. He was engaged—first alone, and later with Bakri Brothers—in the grain trade, of which the dey Ḥasan, with whom Busnash was on friendly terms, granted him a monopoly. The firm of Bakri & Busnash soon attained a wide reputation, and Busnash became the most influential man in Algeria.

In 1800 he was appointed by the dey Mustapha—whom he had helped to attain to power—chief of the Algerian Jews, a post to which was attached the office of broker to the dey, and the consul-generalship of Ragusa. In this position Busnash displayed so much ability that he won the entire confidence of the dey, who practically left the government in his hands. It was he who received the consuls and settled differences between Algeria and foreign countries.

His power did not, however, last. The janizaries and the fanatical Moslems reluctantly submitted to the domination of a Jew; and Busnash, after having escaped several attempts on his life, was at last shot dead by a janizary at the gate of the dey's palace.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires*, pp. 90 *et seq.*
D. I. BR.

BUSTANI. See BOSTANAI.

BUTCHERS. See SHEḤIṬAH.

BUTRYMOWICZ, MATHEUS: Polish statesman and landlord of the eighteenth century; a descendant of one of the oldest families of Lithuania and Samogitia, and one of the most enlightened members of the Diet assembled in Warsaw from 1788 to 1792.

He took a special interest in the development of the industry and commerce of Poland and Lithuania, and to this end considered it of the utmost importance to utilize the energy and the abilities of the Jewish inhabitants. Together with Castellan Yezierski and other Liberal members of the "last" Polish Diet, he endeavored to prove to the Polish representatives how harmful to the welfare of the country was the abnormal position of the Jews, and urged the taking of measures leading toward their emancipation. In 1789 he elaborated a plan for transforming the Jews into useful citizens, which he set forth in a pamphlet entitled "Sposób Uformowania Żydów Polskich w Pożytecznych Krajowi Obywatelow" (Warsaw), and which he submitted to Stanislaus Poniatowsky at the session of the Diet of Dec. 4, asking the king to favor it with his support. In this pamphlet he points out that the Polish law does not include the Jews in the three estates of the realm (the nobility, country gentry, and burgesses); that the Polish legislation had always regarded the Jews as a foreign element, and, though burdening them with exceptional taxes, had not granted them the rights of citizens, while Polish society had treated them with contempt, defamed their religion, and would not tolerate the notion that a Jew could be a son of his fatherland. He adds:

> "And after all this, you demand from the Jew that he shall be useful to the country which does not profess to be his fatherland, that he shall be faithful and devoted to those who constantly oppress him! The Jew did not take to agriculture, because he did not care to exchange one kind of misery for another; the law would not permit him to own land, and he had no desire to become a serf and to work for others. He showed strong inclinations to trade and industry; but the towns either would not admit him at all to these pursuits, or at best allowed him to be only a haberdasher. It was a constant struggle between the Jews and the Christian merchants: and therein lies the cause of the decay of trade and the impoverishment of the towns."

When the Diet appointed, in June, 1790, a committee "to reform the condition of the Jews," Butrymowicz was one of its most active members. He pleaded in behalf of the inviolability of the Jewish faith, and of the union of "the peoples" (the Christians and the Jews) by the reception of the latter into the national organism through mutual concessions, through the abolition or the reorganization of the KAHAL, and even through the influence of the courts in the propagation of education and culture among the Jewish youths. See CZACKI and POLAND.

BIBLIOGRAPHY: T. Korzon, *Wewnetrzne Dzieje Polski za Stanisława Augusta*, vol. i., Warsaw, 1897; *Pisma Historyczne*, vol. ii., 1901; Em. S———n, *Iz Istorii Yevreyev v Polshye*, in *Voskhod*, 1897, x. 82; S. M. Dubnow, *Yevreiskaya Istoriya* (after Brann and Bäck), ii. 418; S. Orgelbrand, *Encyclopedja Powszechna*, ii., *s.v.*, Warsaw, 1898.
H. R.

BUTTE, MONTANA. See MONTANA.

BUTTENWIESER, LAEMMLEIN: German Talmudist and linguist; born in Wassertrüdingen, Bavaria, Jan. 16, 1825; died in New York city Sept. 23, 1901. He was descended from a well-known family of German rabbis, his father being rabbi of Wassertrüdingen, and his grandfather and great-grandfather having been rabbis at Buttenwiesen, Germany. Buttenwieser received his education at the gymnasium at Aschaffenburg, where he studied Talmud under Rabbi Adler, and at the universities of Würzburg and Prague. While attending the universities he also studied for the rabbinate; and he received his diploma as rabbi from Judah Löb Seligman Bär Bamberger of Würzburg, from Rapoport and Samuel Freund of Prague.

In 1854 Buttenwieser emigrated to America, and, not liking the conditions of the ministry, became a teacher of languages. He taught in the Talmud Yelodim School in Cincinnati, and in 1867 became instructor in the Hebrew Education Society of Philadelphia and in the Maimonides College at that place. He went to New York (1873) as a private tutor in Hebrew and Talmudic studies. The same year Buttenwieser was appointed teacher of languages in the New York public schools, which position he held until 1886, when he resigned.

BIBLIOGRAPHY: *The New York Times*, Sept. 24, 1901, and *The Jewish Messenger*, Sept. 27, 1901.
S. F. T. H.

BUXTORF (BUXTORFF), JOHANNES (usually called "Father," or "the Elder"): The principal founder of rabbinical study among Christian scholars; born Dec. 25, 1564, at Kamen, Westphalia; died Sept. 13, 1629, at Basel. He studied at Marburg and afterward at Herborn, where Johann Piscator persuaded him to study Hebrew. He continued his studies at Basel in 1584, where he became the close friend and tutor of the children of Leo Curio, whose daughter Margaret he afterward married. In Aug., 1590, he graduated as doctor of philosophy, and in the following year was appointed professor of Hebrew at the University of Basel, which position he continued to fill until his death.

Appointed Professor of Hebrew.

Buxtorf displayed remarkable enthusiasm and diligence in the investigation of Jewish science. In order to obtain a thorough knowledge of the Bible—which book he chose as his basis of inquiry—he was led to the study of the Masorah, the Talmud, and the Targum; and as many books were requisite to this end, he gradually acquired a valuable Hebrew library, and, unconsciously, obtained a knowledge of bibliography which eventually carried him to the threshold of post-Biblical Hebrew literature. By the publication of a catalogue of his Hebrew books, he made one of the first attempts in the wide field of Jewish bibliography. For the correction of his edition of the Bible, as well as for his personal instruction, he employed from 1617 onward the services of two Jews, one of whom was the learned Abraham ben Eliezer BRAUNSCHWEIG. These men naturally were compelled to live in the neighborhood of Buxtorf's house. As, however, since the year 1557 "the Jews had been absolutely forbidden to enter Basel during the merchants' fair and at other times," Buxtorf was compelled to secure a special permit for them from the municipal authorities. When, in 1619, a son was born to Abraham Braunschweig, curiosity and zeal for investigation induced Buxtorf, accompanied by his son-in-law, the printer König, and the sergeant of the common council, to attend the circumcision. For this offense Buxtorf and König were fined each 100 gulden. Though Buxtorf was not a friend of the Jews, as is evident from his "Synagoga Judaica," he nevertheless maintained a correspondence with a number of Jews in Germany, Amsterdam, and even in Constantinople. His eulogists declare that his writings were welcomed and extolled in synagogues in every part of the world, and that Jews everywhere were accustomed to regard him as their leading oracle even on the most subtle questions of their belief. But this statement is undoubtedly an exaggeration. The mainspring of his activity in the domain of Jewish literature was his polemical zeal against Judaism, the ultimate object of which was the conversion of the Hebrews. Hence it comes that his first work was the above-mentioned "Synagoga Judaica," which, under the title of "Juden-Schül" (Basel, 1603), appeared in several editions (with additions, 1664), and was translated into Flemish and Latin. Even Buxtorf's contemporaries condemned the superficial and malicious character of the book and its numerous intentional distortions of fact. Moréri criticizes the work as "très peu judicieux, et il s'y est trop attaché à des bagatelles, et à ce qui peut rendre les Juifs trop ridicules." Buxtorf's attention was constantly directed toward the conversion of the Jews; and from 1615 on he entertained the design of editing again the notorious "Pugio Fidei Contra Mauros et Judæos" ("Judendolch"), or "Dagger [Defense] of the Faith," of the Dominican Raymund MARTIN, a manuscript copy of which had been sent to Buxtorf by Philipp Mornay-Plessis of Saumur. This design was defeated by his death.

Fined for Attending a Circumcision.

His Zeal Against Judaism.

The most noteworthy of Buxtorf's publications is his rabbinical Bible, containing the Hebrew text, the Masorah, and various commentaries, published in two folio volumes (Basel, 1618–19), together with a supplement entitled "Tiberias, Commentarius Masorethicus" (1620), which for a long time was the best work of its kind. The best grammatical work of Buxtorf was the "Præceptiones Grammaticæ de Lingua Hebræa" (Basel, 1605), later published under the title "Epitome Grammaticæ Hebrææ," and afterward successively edited about sixteen times by Buxtorf's son and others, and translated into English by John Davis (London, 1656).

Lexicographical Works.

Buxtorf's work as a lexicographer began with the "Epitome Radicum Hebraicarum et Chaldaicarum" (Basel, 1607, not 1600), afterward published in numerous editions at Basel (1615–1735), Amsterdam (1645), London (1646), and Franeker (1653–54), under the title "Lexicon Hebraicum et Chaldaicum." An extract from it also appeared at Basel (1612; 6th ed., 1658), under the title, "Manuale Hebraicum et Chaldaicum." As especially important may be mentioned his "Concordance," based upon the older work of Isaac Nathan ben Kalonymus, and published after Buxtorf's death by his son; and his "Lexicon Chaldaicum Talmudicum," begun by Buxtorf in 1609, and completed by his son in 1639, after nine years of indefatigable labor. This lexicon, despite its numerous imperfections and errors, became an indispensable guide to specialists; a new but very imperfect edition was published as late as 1866. As the "Bibliotheca Rabbinica"—containing about 324 rabbinical writings arranged according to the Hebrew alphabet—was the first serious endeavor toward a compilation of a Jewish bibliography, so the "De Abbreviaturis Hebraicis," which was first published about the same time (Basel, 1613, 1640; Franeker, 1696; Herborn, 1708), and is still useful, furnished the basis for a knowledge of the Hebrew abbreviations. Finally, it is necessary to mention Buxtorf's "Institutio Epistolaris Hebraica, sive de Conscribendis Epistolis Hebraicis Liber, cum Epistolarum Hebraicarum Centuria" (Basel, 1610; "Cum Append. Variarum Epistolarum R. Maiemonis et Aliorum . . . Excell. Rabbinorum," Basel, 1629), a work containing over one hundred family and other letters, partly supplied with vowels, and partly translated into Latin and furnished with explanations of words; the letters being taken from the epistolary guide,

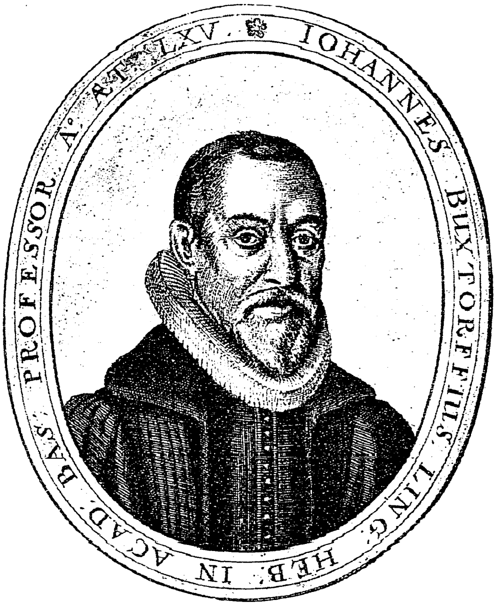
IOHANNES BUXTORFFIUS LING. HEB. IN ACAD. BAS. PROFESSOR. A°. ÆT. LXV.

Johannes Buxtorf I.

"Megillat Sefer" (Venice, 1552), the "Iggarot Shelomim" (Augsburg, 1603), and the "Ma'ayan Gannim" of Archevolti (Venice, 1553).

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T. M. K.

BUXTORF, JOHANNES: Johannes Buxtorf, the son of the elder; known as **Johannes Buxtorf II.**; Christian Hebraist; born at Basel Aug. 13, 1599; died there Aug. 16, 1664. Before the age of thirteen he matriculated at the University of Basel, and in Dec., 1615, graduated as master of arts from that institution. He then went to Heidelberg, where he continued his studies under David Pyräus, Abraham Scultetus, Alting, and others. In 1618 he attended the synod at Dordrecht [Dort], where he formed a friendship with Simon Episcopius, Ludwig Crocius, and others. He succeeded his father, after the death of the latter, in the chair of Hebrew at the university; and so closely did he follow in his father's footsteps that it became proverbial to say, "Non ovum ovo similius quam Buxtorf pater et filius." He gained an almost equal reputation in the same domain as his father. Although he received offers from Groningen, Leyden, and various other places, he preferred to retain his position at Basel. He was four times married, and in his latter years experienced many sorrows.

Becomes Professor of Hebrew.

Like his father, Buxtorf maintained relations with several learned Jews. He employed Abraham Braunschweig (see Johannes Buxtorf) to purchase Hebrew books for him; and for many years he corresponded with the scholarly Jacob Roman of Constantinople regarding the acquisition of certain Hebrew manuscripts and rare printed works. For Buxtorf was also engaged in the sale of Hebrew books; among his purchasers being the commercial representative of Cardinal Richelieu, Stella de Tery et Morimont, who occasionally sojourned at Basel, and Joh. Heinrich Hottinger, a professor of Zurich, with whom Buxtorf was on terms of close friendship. He also frequently furnished Hebrew books to the Zurich library. Buxtorf corresponded not only with Jacob Roman and Leon Siau of Constantinople (the latter of whom afterward embraced Christianity and became physician-in-ordinary to a Transylvanian prince), but with the teacher Simon Gai, and with the friend of the latter, Florio Porto of Mantua, both of whom were commissioned by Buxtorf to purchase Hebrew books in Italy; with the learned rabbi Menahem Zion Porto Cohen of Padua, whom Buxtorf did not treat in a very friendly manner; with Menasse b. Israel; David Cohen de Lara of Hamburg; Jacob Abendana of Amsterdam, for whose "Miklol Yofi" he wrote an approbation; Isaac Abendana, brother of the foregoing; Joseph Del Medigo, with whom he was personally acquainted; and many others.

His Eminent Correspondents.

Buxtorf prepared new editions of several of his father's works [especially the "Tiberias"]; and, as in the case of the "Concordance" and the "Talmudic-Rabbinical Lexicon," completed and prepared for publication those that had been left unfinished. Nineteen years after the death of his father he became involved in a controversy with Louis Cappellus regarding the antiquity of the Hebrew vowel-signs; and although the question was one purely historical, it nevertheless contained a substratum of dogma, and in a number of polemical writings was conducted with great intensity and bitterness on both sides. The following original works of Buxtorf were published: "De Linguæ Hebraicæ Origine et Antiquitate" (Basel, 1644; not as Herzog, 1643); "Florilegium Hebraicum Continens Elegantes Sentencias, Proverbia, Apophthegmata: ex Optimis Quibusque Maxime vero Priscis Hebræorum Scriptoribus Collectum et . . . Alphabetice Dispositum" (Basel, 1648). Especially noteworthy also are Buxtorf's Latin translations of the "Moreh" of Maimonides, "Doctor Perplexorum" (Basel, 1629), and the "Cuzari" of Judah ha-Levi, "Liber Cosri" (Basel, 1660). Buxtorf also wrote a long series of dissertations on the writings of Abravanel, among which may be mentioned "De כרת Sive de Excitii Poena," "De Longa Vita Primorum Parentum," "De Statu et Jure Regio," "De Mosis Nomine." All these first appeared singly, and then either as "Dissertaciones Philologo-Theologicæ" (Basel, 1662), or in Ugolino's "Thesaurus" (xxv.); while several others, such as "De Lepra Vestimentorum et Ædium," "De Poesi Veteri Hebraica in Libris Sacris Usitata," "De Principio Anni," etc., were appended to the translation of the "Cuzari."

His Original Works.

Bibliography: *Revue Etudes Juives*, viii. 74-95, xiii. 260-276. Rich biographical material on Buxtorf the Younger may be found in his unpublished correspondence, and also in that addressed by him to Hottinger (which is preserved in the public libraries at Basel and Zurich).

T. M. K.

BUXTORF, JOHANNES B.: Nephew of Johannes Jakob Buxtorf; born Jan. 8, 1663; died June 19, 1732. He was professor of Hebrew at Basel, and published "Specimen Phraseologiæ V. T. Hebr." (Frankfort-on-the-Main, 1717).

T. M. K.

BUXTORF, JOHANNES JAKOB: Professor of Hebrew at Basel; son of Johannes Buxtorf II. by his fourth wife; born Sept. 4, 1645; died April 4, 1705. According to a letter written by his father to Coccejus ("Op. Anecd." ii. 738) in 1663, he was able at eighteen to read the Hebrew text of the Bible and of the Targums; and he is said also to have had some acquaintance with the Rabbinic and the Syriac. After his death the library collected by the three Buxtorfs (I., II., and III.), and valued at 300 louis d'or, was secured for 1,000 thalers by the public library at Basel, where it still forms a separate department.

T. M. K.

BUXTORF, JOHANNES RUDOLPHUS: Great-grandson of Johannes Buxtorf I.; born at Basel Oct. 24, 1747; died 1815. After completing his studies in his native city, he became private tutor in the family of the count of Schaumburg-Lippe. On his return to Basel he became professor of rhetoric and theology at the university (1793). He also lectured and wrote on Biblical archeology.

T. M. K.

BUZ: Second son of Nahor (Gen. xxii. 21). From the language of the genealogical lists, however, it is to be inferred that the name applies to a tribe; and from Jer. xxv. 23 it is clear that it was an Arabic one. It is probable that Elihu, the friend of Job (Job xxxii. 2, 6), was of this tribe.

J. JR. G. B. L.

BUZAGLIO, BUZAGLI, or **BUSAGLO, SHALOM BEN MOSES**: Cabalist; born in Morocco (where his father was "rosh yeshibah") at the beginning of the eighteenth century; died in 1780. He was a disciple of the cabalist Abraham Azulai, rabbi of Morocco, and filled the position of dayyan. Owing to voyages in the Orient made in his capacity of collector of alms for the relief of the poor in Palestine, he became acquainted with the chief cabalists of the period. He also visited Europe, and sojourned some time in London.

Buzaglio published the following works: (1) "Miḳdash Melek" (The Sanctuary of the King), a commentary on the Zohar, published by Meldola (4 vols., Amsterdam, 1750); (2) "Hadrat Melek" (The Beauty of the King), a commentary on the Zohar, compiled from Isaac Luria and Ḥayyim Vital (2 vols., Amsterdam, 1766; London, 1772); (3) "Kisse Melek" (The Throne of the King), annotations on the Tiḳḳune Zohar (Amsterdam, 1769); (4) "Hod Melek" (The Majesty of the King), commentary on the book Zeni'uta of the Zohar (London, no date); (5) "Sefer ha-Zohar," notes on the Zohar, published together with the text (London, 1772); (6) "Kebod Melek" (The Honor of the King), a collection of cabalistic derashot (London, no date); (7) "Ma'aseh she-Hayah Kak-Hayah" (What Happened Was in This Fashion), report of the proceedings of a lawsuit (London, 1774); (8) "Ḳuntras Ma'aseh Adonai Ki Nora Hu" (Fascicle on the Work of God, Which Is Majestic), an appeal to the public concerning the authority of Buzaglio's judgment in a lawsuit, in Hebrew and Judæo-German (London, 1774); (9) "Tokaḥat le-Shobabim we-Taḳḳanah le-Shabim" (Admonition for Transgressors and Rehabilitation for the Repentant), consisting of two letters to Israel Meshullam Solomon, also concerning Buzaglio's lawsuit (London, 1774).

Although these cabalistic works bear his name on the title-page, they are merely compilations of teachings attributed by Azulai, his teacher, to Luria and Ḥayyim Vital. Buzaglio took part in the discussion that arose among many cabalists, whether Jews should be allowed to undergo vaccination, discovered shortly before that day. Buzaglio pronounced himself in favor of vaccination, but disputed the priority of Jenner in regard to its discovery.

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K. I. BR.

BUZAGLO, WILLIAM: English inventor and empiric; died at London in 1788. His first claim to distinction was his introduction of stoves made on a new plan, and intended for the heating of large public buildings. He afterward practised medicine and professed to be able to cure the gout without drugs, by muscular exercise alone. Whatever may have been the real efficacy of his method—which seems analogous to the modern massage—he was generally regarded as an empiric because of the nature of his advertisement, abounding, as it did, in self-laudation. His manifesto was humorously parodied by Captain Grose in a handbill, given with a caricature, entitled "Patent Exercise, or Les Caprices de la Goutte."

BIBLIOGRAPHY: Lysons, *Environs of London*, iii. 479.

J. G. L.

BUZECCHI. See BOZECCHI.

BYELAYA TZERKOV (called in Hebrew שדה לבן): Town in the government of Kiev, Russia. Its Jewish settlement must have been formed after 1550, when the waywode of Kiev, having built there a castle, attracted many inhabitants to the town by granting them numerous privileges.

The Jewish community of Byelaya Tzerkov is mentioned in the list of those given by Nathan Naṭa of Hanover as having been destroyed by the hordes of Chmielnicki in 1650 ("Yaven Meẓulah," ed. Dyhernfurth, p. 3b). As the town, however, was the stronghold of the Cossacks before 1648 (Kostomarov, "Bogdan Chmielnicki," i. 24 *et seq.*), it is hardly probable that the Jews could have remained until the arrival of Chmielnicki. In any case, the fact that Samuel Faibush of Vienna, in his account of the Chmielnicki persecutions ("Ṭiṭ ha-Yaven"), does not mention Byelaya Tzerkov proves that the Jewish community in the town was not of great importance. From 1651 until its occupation by the Russians in 1793, Byelaya Tzerkov was dominated alternately by the Cossacks and by the Poles, and could scarcely have had a large Jewish population.

Its importance as a Jewish community dates from the end of the eighteenth century, when it numbered about 12,000 Jews in a population of 20,700. In 1817 a Hebrew printing-office was established there, from which many Hebrew books were issued. The first work published was a book of sermons for Ḥanukkah and Purim, entitled "Or he-Ḥadash." Byelaya Tzerkov now (1902) has a synagogue and seven houses of prayer, the greater part of its Jews belonging to the Ḥasidic sect. The Jewish population in 1898 was about 9,000 out of a total of 22,703.

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H. R. I. BR.

BYELAYA VEZH. See SARKEL.

BYELOSTOK (Polish, **Bialystok**): Town in the government of Grodno, Russia; by rail 52 miles southwest of Grodno; one of the youngest in Lithuania. Little is known of the history of its Jewish community. There is a tradition (see "Ha-Ḳol," i., Nos. 41 *et seq.*) that its last owner before its incorporation into Russia, the waywode Count Branitzky—at whose instance in 1749 King Augus-

Early Tradition.

tus III. of Poland raised the proprietary village to the dignity of a town—invited Jews to settle there in houses and stores which he built for them at his own expense. He also erected for them a synagogue—a wooden structure which is to-day one of the curiosities of the city. There is no record of the effect which the transition from Polish to Prussian dominion in 1793, and later from Prussian to Russian rule after the Treaty of Tilsit in 1807, had on the Jewish community, which must have been considerable in those times. But there is reason to believe that the short-lived German rule helped to stimulate commerce and industry and was the cause of German predominance in the business affairs of Byelostok at the beginning of the nineteenth century.

Rabbi Kalonymus Kalman Lichtenstein, brother of R. Abraham Yekutiel, author of "Zer'a Abraham" on Sifre (Dyhernfurth, 1811), who, in the work of his grandson, Rabbi Abraham of Prossnitz, entitled "Ha-Torah we-ha-Mizwah" (Wilna, 1820), is referred to as rabbi of Byelostok, is probably the first rabbi of the community of whom there is any record. In the "Shem ha-Gedolim he-Ḥadash" mention is also made of Rabbi Solomon of Byelostok (second half of the eighteenth century), and of his successor, R. Aryeh Loeb b. Baruch Bendet, author of the work "Shaagat Aryeh," on the tractate Makkot of the Babylonian Talmud (Byelostok, 1805). Then probably came Rabbi Nehemia, whose responsum upon the reading of the "ketubah," or marriage contract, at weddings, written by him in 1835, was published by Benzion Zechnilopovitch of Russia, in Vienna (printed by Adalbert della Torre, 1859). The existence of this Rabbi Nehemia is known only through that responsum, and is doubted by both Benjacob and Zedner, who seem to believe that Zechnilopovitch printed it under an assumed name. This would agree with Fuenn's statement ("Keneset Yisrael," p. 301) that Rabbi Moses Ze'eb became rabbi of Byelostok in 1824. Moses Ze'eb was the author of "Mareot ha-Ẓobeot," a work on abandonment (Byelostok, 1810), and of "Aggudat Ezob," sermons (*ib.* 1824), and formerly rabbi of Tiktin.

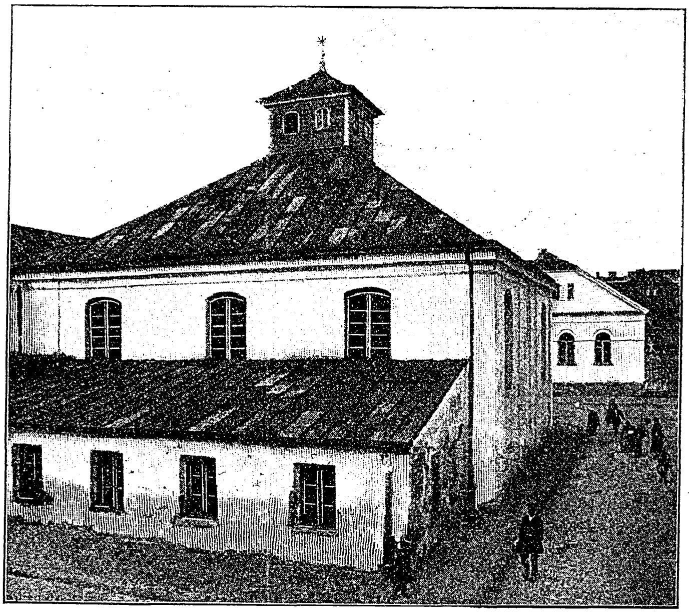

The Old Synagogue of Byelostok.
(From a photograph.)

Eminent Rabbis.

After Ze'eb's death there was an interregnum, during which R. Eliakim Getzel acted as rabbi without having the title, until about 1860, when R. Yom-Ṭob Lipman Heilprin of Meseritz was called to Byelostok. Heilprin, who in his former community had had many quarrels with the Ḥasidim about his crusade against smoking in the synagogue, encountered many difficulties in his new position. His refusal to officiate at a wedding ceremony in the "chorschul," or quasi-Reform synagogue, caused him to be imprisoned at Grodno; and he was freed only after a long and expensive struggle. After his death in 1878, his son, R. Ḥayyim Herz (born 1850), who edited his father's voluminous work of responsa, "'Oneg Yom-Ṭob," was acting rabbi for about five years, until R. Samuel Mohilewer of Radom was elected to the rabbinate in 1883 (see Samuel Mohilewer). After the death of Mohilewer in 1898, R. Ḥayyim Herz Heilprin again became acting rabbi. Meïr Marcus, a graduate of the rabbinical seminary of Wilna, has been the government rabbi of Byelostok for more than thirty years (d. Dec. 1900).

Jewish Manufacturers.

Byelostok was always an industrial city; and the material condition of its inhabitants is therefore superior to that of the population of other cities in poverty-stricken Lithuania. Its chief industry, the manufacture of cloth, was up to the middle of the nineteenth century mostly in the hands of Germans, who, however, relied largely on Jewish capital. Nahum Mintz and Sender Bloch were the first Jews to engage in the manufacture of cloth (1850); Mintz being also the first to employ the steam-engine in that industry at Byelostok. Among the other pioneer Jewish manufacturers were J. S. Barish, Breinin & Zabludovsky, and A. Halberstamm; the last-named being the father of the prominent banker Henry Halberstamm, who went to Germany to study the system of manufacturing in western countries. At present the Jews equal, in some points even excel, the Germans in cloth-making.

The growth of the population and the prosperity of Byelostok for the last forty years must be attributed almost entirely to the Jews. There does not seem to have been any increase of the Gentile population during that period. Semenov, "Geographical and Statistical Dictionary of the Russian Empire" (i. 372), gives the Jewish population of Byelostok in 1860 as 11,288 in a total population of 16,544. In 1889, according to "Entziklopedicheski Slovar," 1896 (the latest official authority available), it was 48,552 in a total population of 56,629. S. R. Landau, in his excellent description of the Jewish community of Byelostok at the present time says, in his "Unter Jüdischen Proletariern" (Vienna, 1898), pp. 45-58, that there are hardly 5,000 Christians among its 65,000 inhabitants. Semenov mentions only 3 cloth-factories in Byelostok in 1860; the present number, according to Leonty Soloweitschik ("Un Prolétariat Méconnu," p. 100, Brussels, 1898), is 60, besides about 20 establishments of allied industries. The number of Jewish weavers, according to Landau, is in round numbers 2,000. Almost all other industries and trades, as well as commercial enterprises, are in Jewish hands. The tobacco industry, which in Byelostok is second in importance only to the cloth industry, is entirely in the hands of Jews. In the earlier part of the nineteenth century Byelostok had a Hebrew printing-office, from which the first book known to have been printed was issued in 1805 and the last in 1824.

Vital Statistics.

The Jewish community of Byelostok is the most prosperous in Lithuania, and its communal institutions are models of their kind. The Korobka (meat-tax) and the yearly quota of conscripts to the army, which are the cause of much trouble in most Russo-Jewish communities, are dealt with here in a spirit of justice which satisfies all parties concerned. Byelostok has one large synagogue, or "schul," one "chorschul," four or five large "batte midrashim," and about twice as many small ones, or "minyanim." It has also one of the finest Jewish hospitals in the empire, a home for the aged, two "gemilut ḥasadim," or free loan institutions, a Talmud-Torah with about 500 pupils, and many other benevolent societies.

Notable Jews.

The number of distinguished Jews born or who have made their home in Byelostok is considerable. Isaac Zabludovsky, the ancestor of the most influential family in Byelostok, is said to have been the first Jewish millionaire in Russia. Michael Zabludovsky (1803-69), author of a work, "Mish'an Mayim," on the rational interpretation of the Haggadah, and Professor Zabludovsky, specialist in massage at the University of Berlin, belong to the same family. Eliezer Halberstamm, the wealthy scholar and author, was connected with them by marriage. Jacob Bacharach, who corresponded with Rapoport, Zunz, Luzzatto, and other great scholars of the century, and wrote on the Hebrew alphabet and other subjects, lived in Byelostok. The Nestor of modern Hebrew literature in Russia, A. B. Gottlober, spent his last years in Byelostok, and is buried there. The poet M. M. Dolitzky; Arthur Freeman, son of the Hebrew writer; A. D. Lieberman; and Leo Weiner of Harvard University, Massachusetts, U. S. A., were born there. J. Chazanovitz, the noted Zionist, who devotes his energy and almost his entire income to the national library which he founded in Jerusalem, is one of the interesting characters of Byelostok. Lazar Atlas, the critic, and formerly editor of the "Ha-Kerem," has been a bank official in the city since 1895.

Bibliography: In addition to the works cited in the article, Ch. J. Kremer, *Massa Byelostok*, *Keneset Israel*, v. 1, Warsaw, 1886.

H. R. P. Wi.

BYELSK: Town in the government of Grodno, Russia. It is impossible to name the exact date when Jews first settled here. In the sixteenth century, during the reign of Sigismund Augustus, the Byelsk Jews were accused of ritual murder, but were acquitted. This trial, together with a similar one at Narva, resulted in the promulgation of a royal edict, termed "Privilegia," forbidding the torture of Jews accused of using Christian blood for their ritual. The king himself was to try these cases; and the accusation had to be proved in the manner mentioned in the "Privilegia."

Byelsk has a total population of 7,461, including (in 1898) 5,500 Jews. The economic conditions of the latter are generally poor. There is fierce competition among the petty shopkeepers, constituting about 75 per cent of the Jewish population. About 440 Jews are engaged in tailoring, baking, shoemaking, etc., while 60 are laborers. The increase of poverty is manifested by the number of applicants for charity at the Passover. These increased from 95 in 1894 to 195 in 1898. The committee of charities, numbering 300 members, collects annually about 2,000 rubles for the poor. There is a Talmud-Torah with 113 pupils, and an elementary public school having two classes.

Bibliography: *Regesty*, i. 240, 247.

H. R. S. J.

BYESHENKOVICHI: Town in the district of Lepelsk, government of Vitebsk, Russia. In 1898, in a total population of 5,000, about 4,000 were Jews, of whom 576 were artisans. They had a synagogue, many houses of prayer, three benevolent societies, and numerous religious schools.

S. S. J.

BYK, EMIL: Austrian lawyer and deputy; born Jan. 14, 1845, at Janow, near Trembowla, in Galicia.

In 1885 Byk was chosen chairman of the charity committee of the Cultusrath of Lemberg, and is now (1902) president of the Jewish community there; in 1890 he was a "Stadtverordneter" and president of the Shomer Israel Society; in 1891 he was elected to represent Brody and Zloczow in the Reichsrath; and he was reelected at every subsequent election. Byk has served on several important committees of the Reichsrath, such as the Volkswirthschaftsausschuss and Justizausschuss. Some of his more important speeches in that body are: an address in 1893 against Prince Lichtenstein on the establishment of a Jewish theological seminary; an address, May 4, 1898, against the proposition that the sittings of the committee to consider the charges against ex-Prime Minister Badeni should be public; and a stirring address, Nov. 24, 1898), on the "Ausnahmszustand" in Galicia, which was very well received. Byk is prominent in the legal profession, and takes a leading part in Jewish affairs not only in Lemberg but in Galicia generally.

Bibliography: Bloch, *Oest. Wochenschrift*, 1886, No. 1; 1894, No. 37; 1900, No. 43; *Stenographische Protokolle des Abgeordnetenhauses*, 1898, 1899, Index.

S. P. Wi.

BYKHOV: District town in the government of Mohilev, Russia. At the census of 1898 the total population was 6,536, including 3,172 Jews, of whom 587 were artisans. Most of the Jews are extremely poor, and at times they lack the simple necessities of life. One hundred and twenty-seven families had to apply for relief at the Passover. There are a "biḳḳur ḥolim" society (for the visitation of the sick), a "linat ha-ẓedeḳ" (poorhouse), and a "kibbud yom-ṭob" society (an organization for providing help during holidays). In the vicinity of Bykhov are situated **Sapezhinka** (a village where 44 Jewish families own 357 deciatines of land) and an agricultural colony, **Vynn** (with 20 Jewish families who own a tract of 200 deciatines).

H. R. S. J.

——**Historical Data:** During the uprising of the Cossacks under Bogdan Chmielnicki, 1648–49, the greater part of the Jews of Bykhov, who did not embrace Christianity, were killed. From a report of the Polish agent Voisha to King Jan Cazimir (dated Mohilev on the Dnieper, Aug. 25, 1662) it is evident that the Jews of Bykhov who were forcibly baptized did not become true adherents of the Greek Orthodox Church, and that they gave their support to the Polish commander Grochowski, who had been captured by the Russians on the Bykhov road and imprisoned. At the same time Major Jacob Shtreg, an engineer from Moscow, who was dissatisfied on account of the humiliation he received from the Russians during the siege of Smolensk and Bykhov, reported that he would soon come to Mohilev in the service of the Polish king, together with the Jews of Bykhov, with whom he had made arrangements for the occasion.

The Russian archimandrite, Vasilevich of Slutzk (Lithuania), in a letter addressed to Prince Radziwill, lord of the manor, complained of the great losses he had sustained by the Jews—not the old settlers of Slutzk, but those who emigrated from Bykhov and from the Ukraina, among whom there were many who had been converted to the Greek Orthodox religion and had now turned back to Judaism. Thus, for instance, a Jewess from Russia who had been converted to Christianity more than ten years before, and who had married a Muscovite Christian, persuaded him to remove to Slutzk, where she and the sister and children of her husband, as well as her own children, changed their faith to Judaism.

Owing to an application of Abraham Wolfovich, a Jew from Bykhov, a copy of a document of the city records of Orsha, given to Isaash and Abraham Wolfovich of Bykhov, was entered Aug. 13, 1671, in the city records of Brest-Litovsk. It contained a privilege granted by King Michael to the city of Old Bykhov, Oct. 20, 1669, releasing the community from the payment of taxes for twenty years on account of the deplorable condition of its inhabitants, who had been utterly ruined by the attacks of the Cossacks and the Muscovites.

Bibliography: *Zuk ha-'Ittim*; *Regesty i Nadpisi*, Nos. 924, 1008, 1065, 1081; *Archeologicheski Sbornik*, vii. 142; *Akty Wilenskoi Archeologicheskoi Kommissii*, iv. 46; Kostomarov, *Bogdan Chmielnitzy*, ii. 55, iii. 302.

H. R.

BYRON, GEORGE GORDON, LORD: English poet; born in Halles street, London, Jan. 22, 1788; died at Missolonghi, Greece, April 19, 1824. The only one of his works which has any relation to Jewish topics is his "Hebrew Melodies," some of which have proved as popular as any of his lyrics. These melodies were written to oblige Byron's friend Douglas Kinnaird. Their meter lacks spontaneity; the subject-matter has often nothing whatsoever to do with anything Hebraic; and their imagery is often conventional and unpicturesque. "She Walks in Beauty," for example, might be Irish as well as Hebrew. It was written on Byron's return from a ball, where he had seen and admired Mrs. (later Lady) Wilmot Horton, wife of the poet's relative, the governor of Ceylon. She appeared at the ball, dressed in black and covered with spangles.

Much the same may be said of "It Is the Hour When from the Boughs." On the other hand, "Oh Weep for Those" is essentially Jewish in its subject-matter, and is written in a strain worthy of its author. The last verse is well known:

> "Tribes of the wandering foot and weary breast,
> How shall ye flee away and be at rest?
> The wild dove hath her nest, the fox his cave,
> Mankind their country—Israel, the grave."

Another poem, symbolic of Judaic history, "The Assyrian Came Down Like a Wolf on the Fold," is not written, however, in Byron's usual smooth and euphonious style.

The "Hebrew Melodies" never satisfied their author. Twitted on the subject by Moore, he exclaimed:

> "Sunburn Nathan! [the composer who had set them to music] Why do you always twit me with his 'Ebrew nasalities? Have I not already told you it was all Kinnaird's doing and my own exquisite facility of temper?"

The poems constituting the "Melodies" were written in 1814 for music composed by Isaac Nathan, who had been introduced to Byron two years previously. The music was mainly "a selection from the favorite airs sung in the religious ceremonies of the Jews" ("Nathan's Fugitive Pieces," p. ix., ed. 1829, p. 144); and Kinnaird, who was a dilettante, induced Byron to supply the words. Subsequently John Braham arranged and sang the songs, but did not assist in composing them.

Bibliography: *Gentleman's Magazine*, 1830, vol. c., pt. i., p. 465; *Christian Observer*, 1815, xiv. 542–549; *Analectic Magazine*, 1815, vi. 292–294; *Notes and Queries*, 1884, 6th series, ix. 71; *Dict. National Biography*, viii. 132–155, xl. 121–122; *Letters from Byron to Moore*, in the latter's *Life of Byron*, Feb. 22, 1815.

J. E. Ms.

BYZANTINE EMPIRE: Name given to the eastern division of the Roman empire. On May 11, 330, Constantinople became the capital of the Roman empire, and the Greek Orient thereafter developed independently. In these countries of the Eastern empire, including Palestine, the Jews lived in great masses, so that the fate of the Jewish people was decided in Constantinople.

Privileged Position.

The association of "navicularii" (ship- and cargo-owners) of Constantinople had attempted to force the Jews and the Samaritans to join them and to share in the burdens of the society; but a decree dated Feb. 20, 390, bearing the names of the emperors Valentinian II., Theodosius, and Arcadius, decided that the communities of the Jews and the Samaritans could not legally be forced to join the navicularii, and that at most their wealthy members only could be taxed ("Codex Theodosianus," xiii. 5, 18). This decree was most important to the Jews, for many of them were ship-owners, and more than one-half of the shipping in Alexandria was controlled by Jews (Synesius, "Epist." iv.). While in the Western empire the Jews were compelled to fill civic offices, the Eastern empire accorded certain privileges at least to the elders ("viri spectabiles") and to the patriarchs of the community ("Cod. Theod." xvi. 8, 14). The rule of Arcadius was on the whole favorable to the Jews, and these privileges of the patriarchs were renewed Feb. 3, 404. In 412, disturbances of the Jewish service and the confiscation of Jewish synagogues were forbidden (*ib.* xvi. 8, 21). In 438 Theodosius II. had all laws codified and published relating to the Jews ("Novellæ Theod." title iii.).

Ill-Feeling Between Jews and Christians.

In the mean time several events had occurred to disturb the relations between Jews and Christians. In 343 a riot is said to have broken out among the Jews of Palestine, during which they killed many Greeks and Samaritans (Theophanes, "Chronographia," ed. Migne, cviii. 139); and similar events are reported in the "Chronicon" of Jerome (compare Theodoret, iv. 6) as occurring in the fifteenth year of Constantius' reign (352). In fact, even Talmudic sources speak of the hardships inflicted upon the Jews under Cæsar Gallus at the hands of his general, Ursicinus. The Roman army captured Diocæsarea (Sepphoris), the stronghold of the uprising, and, among other cities, Lydda and Tiberias, which were completely destroyed. The leader of the rebellion is called by the Romans "Patricius," and in Jewish sources "Natrona"; the latter, however, seems to be an assumed Messianic name, like that of Nehemiah ben Ḥushiel, who, according to an obscure passage of the Midrash (on Ps. lx. 3), died before the gates of Jerusalem in the war against Constantinople. Among other severe penalties, Constantius renewed the law which forbade the Jews to enter Jerusalem (Sozomen, ii. 9, iii. 17). The severe measures against them were somewhat relaxed during the short reign of Julian the Apostate, but as early as the reign of Theodosius I. outrages were committed upon them, the bishop of Callinicus burning the synagogue in Osrhoene (Ambrosius, "Epist." xxix.; see Ambrose). Though in 402 Atticus, bishop of Constantinople, cured a paralytic Jew by baptizing him (Theophanes, *l.c.* p. 223), Arcadius did not encourage such baptisms, and issued a decree "de his qui ad ecclesias confugiunt" ("Cod. Theod." l. 2).

But under the bigoted Theodosius II. the clergy had a free hand in Jew-baiting. In Alexandria, through the fanatic bishop Cyrill, open hostility broke out between the Jews and the Christians, and Cyrill succeeded in cruelly expelling the Jews from the city in 415 (Socrates, "Hist. Eccl." vii. 15; Theophanes, *l.c.* p. 223). The prefect of the city complained, but at Constantinople the bishop was supported; nor did the authorities there interfere when the Jews were driven from Crete. On the other hand, Theodosius II., with perfect justice, threatened punishment to the Jews for insulting the Christian religion by some Purim joke ("Cod. Theod." xvi. 8, 18, 21).

According to a report falsely ascribed to Athanasius, the Jews of Beirut are said to have insulted the image of Jesus (Leo Diaconus, "Hist." x. 5, ed. Migne, cxvii. 896). In Imnestar or Immum, a little town between Antioch and Chalcis, a similar occurrence is said to have caused the death of a Christian boy; and the perpetrators of the joke were of course severely punished (Socrates, *l.c.* vii. 16; Theophanes, *l.c.* p. 227). In consequence of this event the Christians of Antioch took away from the Jews their synagogues (423). The emperor himself did not respect the property of the Jews, for in 429, after the extinction of the patriarchate, he seized its tax, which formerly went to the patriarch, for the imperial treasury ("Cod. Theod." xvi. 8, 29).

In Constantinople.

It was Theodosius, also, who expelled the Jews from Constantinople proper, assigning them to a district on the other side of the Golden Horn above Galata, called Stenum (*Στενόν*), Stanor, or Stanayre (but now changed to Juderia or Judeca), in which was also their cemetery. Hitherto they had occupied in the city itself a special quarter, the copper market (*χαλκοπράτεια*), containing their synagogue, which was turned later into a Christian church. They were now under the jurisdiction of a special strategus; but Manuel Comnenus again put them under the municipal authorities (Du Fresne, "Histoire Byzantine," ii. 167, Paris, 1680). Benjamin of Tudela, also, did not find the Jews in the city itself, but across the inlet. A staircase, which probably led to the Jewish cemetery, was called *Ἑβραική σκάλα* (Ducange, "Notæ in Alexiadem," ad 161 D.). Jews and Samaritans here held such large manufacturing interests that merchants in general were called "Samaritans" (Schwarz, "Samarit. Pentat." p. 42).

The feeling of Emperor Zeno (474–491) against the Jews is illustrated by a remark at the races of Antioch. The "Party of the Green" murdered many Jews, threw their corpses into the fire, and burned their synagogue. "They should have burned the living ones also," said the emperor (Malalas, "Chronographia," ed. Bonn, p. 389). The charioteer Kalliopas, who had come to Antioch from Constantinople, also caused a massacre of the Jews, July 9, 507 (Malalas, *ib.* p. 396). Small wonder that there was a baptized Jew, Bassus, even in the Palestinian city Paneas (*idem*, p. 239). Palestine suffered much in those days: Acre and Ptolemais were destroyed by earthquakes; and in Beirut the synagogue fell (Joshua Stylites, ch. xlvii.). In 523 Justin renewed

Samaritans.

the decree of Theodosius the Younger, forbidding the Jews and the Samaritans to hold positions of honor ("Codex Justinianus," i. 5, 12). Although nominally no difference was made between Jews and Samaritans, the latter were even more oppressed, since they could not act as witnesses, nor will away their property. During the reign of Zeno, in 490, at Pentecost, the Samaritans of Nablus fell upon the Christians, maltreated their bishop, and desecrated their church; as a punishment the emperor took away their holy mountain, Gerizim, presented it to the Christians, and built a church there.

Under Justinian (527–567) the Samaritans rose again, chose Julian b. Sahar for their king (June, 530), fell upon the Christians, and burned their churches. The emperor's troops suppressed the riots, killed 20,000 Samaritans, and executed the leaders. Many Samaritans thereupon were converted; the others remained at Nablus and in the vicinity of Mt. Gerizim (Theophanes, *l.c.* p. 411; Procopius, "Historia Arcana," ch. ii.; "Chron. Paschale," ed. Bonn, p. 619). The Jews did not take part in this riot (Malalas, *l.c.* p. 445), the immediate cause of which was a quarrel at an athletic game. It is known that Jews and Samaritans were employed as charioteers (*ib.* p. 446). During a race at Cæsarea in Palestine both the Jews and the Samaritans engaged in a riot (Theophanes, *l.c.* ad annum 555) against the Christians, pulled down their churches, and killed Stephen, the prefect of the city. The emperor had the rioters severely punished by Amantius, or Adamantius (Procopius, *l.c.* ed. Bonn, pp. 150–152). It was perhaps in mockery of the Jews that there was in the circus of Constantinople the inscription *Παλαιστινάρχης* ("Ruler of Palestine") as the name of a horse (Kumanudes, *Συναγωγὴ 'Λέξεων Ἀθησαυρίστων*, p. 248, Athens, 1883). On the other hand, the Jewish era ("æra mundi") is found on an inscription from the year 858, at Nicæa in Bithynia ("Byzantinische Zeitschrift," i. 77). The Jews had always defended the Persians. When Tella in Mesopotamia was besieged by Kobad in 505, the Jews, through treachery, fell into the hands of the Greeks, and were all massacred by the Greek general Leontius (Joshua Stylites, ed. Wright, ch. lviii.).

Justinian was the first emperor who not only curtailed the civic rights of the Jews, but interfered also in their religious customs and traditions. He forbade the celebration of the Passover if it fell before the Christian Easter (Procopius, *l.c.* ch. xxviii.), because a Christian sect, the Quartodecimani, still celebrated this festival together with the Jews. An anonymous writer violently attacks both the Jews and the Quartodecimani for this (Photius, "Myriobiblon," ed. Migne, ciii. 390). The ancient community of Barion in northern Africa was even forced into baptism by Justinian (Procopius, "De Ædificiis," vi. 2), perhaps because it had resisted Belisarius in his expedition against the Vandals. After Belisarius had conquered the empire of the Vandals he carried to Constantinople the venerated treasures of the Temple, which they had taken from Rome; but, on the advice of a Jew, Justinian sent them to Jerusalem (Procopius, "Bellum Vand." ii. 9). The Jews, having good reason to stand by the Goths, heroically defended Naples in southern Italy against Belisarius in 536 (Procopius, "Bellum Goth." i. 8). It was an evil day for the Jews of Italy when they too came under Byzantine rule. Under Mauritius, in 584, a church in Jerusalem fell; the emperor sent Jews from Constantinople to restore it.

War Between Rome and Persia.

Under Phocas occurred the bloody uprising of the Jews of Antioch. Phocas himself was murdered, but his successor, Heraclius (610–642), also waded in the blood of the Jews. During his reign important events took place in Palestine, which are differently reported in the various chronicles. In the fourth year of Heraclius' reign, according to a Syrian source ("Rheinisches Museum für Classische Philologie," xlviii. 164), Sahrparz, general of Chosroes II. of Persia, conquered Damascus, in the following year Galilee, and in the year after Jerusalem, killing 90,000 persons there. "The Jews bought the captive Christians for a small sum, and in their wickedness put them to death"; but the source of this remarkable statement, Bar Hebræus Abulfaraj, is careful to qualify it by adding that "most of the Christians were killed by the Persians and only a small number by the Jews." Eutychius (Ibn Baṭriḳ), however, asserts that the Jews helped the Persians in this massacre of countless Christians, and George the Monk speaks of myriads of Christians murdered by the Jews at the bidding of the Persians, which statement is corroborated by Theophanes ("Byzantinische Zeitschrift," iii. 343). At all events the Jews dealt cruelly with the Christians, thereby hoping to induce the Persians to cede Jerusalem to them. According to the Syriac source the hope was not realized; on the contrary, all Jews from that city and the vicinity were exiled to Persia. When, after fourteen years, Heraclius came as victor into Palestine, the Jews of Tiberias and of Nazareth, under the leadership of Benjamin of Tiberias, joined him as allies; the emperor would have kept peace with them had not fanatic monks instigated him to a massacre. Only a few Jews escaped into Egypt or sought refuge in caves and in forests (Eutychius, ii. 241).

Heraclius.

In atonement for the violation of an oath to the Jews, the monks pledged themselves to a fast, which the Copts still observe; while the Syrians and the Melchite Greeks ceased to keep it after the death of Heraclius; Elijah of Nisibis ("Beweis der Wahrheit des Glaubens," translation by Horst, p. 108, Colmar, 1886) mocks at the observance. Heraclius is said to have dreamed that destruction threatened the Byzantine empire through a circumcised people. He therefore proposed to destroy all Jews who would not become Christians; and he is reported to have counseled Dagobert, king of the Franks, to do the same (Pertz, "Monumenta Germaniæ Historica," i. 286, vi. 25; compare Joseph ha-Kohen, "'Emeḳ ha-Baka," tr. Wiener, p. 5). The saying of the Tiburtine sibyl (Sackur, "Sibyllinische Texte," p. 146, Halle, 1898), that the Jews of the Byzantine empire would be converted in one hundred and twenty years, seems to refer to these occurrences, since about one hundred and twenty years elapsed from the time of the Persian war under Anastasius, in 505, to the victory of Heraclius in 628. It has been thought that a Jewish apocalypse also refers to this expedition of Heraclius against the Persians (Buttenwieser, "Elias-Apokalypse," Leipsic, 1897; see Apocalyptic Literature, Neo-Hebraic; see, however, "Jew. Quart. Rev." xiv. 359). No further persecutions of the Jews under Heraclius are reported. But the Jews again showed their warlike spirit when, as Nicephorus narrates, they stormed the Church of St. Sophia at Constantinople, which at that time was protected by the empress Martina and her son Heracleonas. Heraclius' dream was fulfilled in an unexpected way. Judea, Syria, and Egypt fell into the hands of the circumcised Arabs and ceased to exist for the Byzantine empire; and the Jews were no longer excluded from Jerusalem.

The Iconoclasts.

The Byzantine empire was now considerably smaller, but all the more bitter were the persecutions originating there. It is said that Leo the Isaurian (718–741) as an itinerant pedler met some Jewish fortune-tellers, who predicted that he would win the Roman empire if he abolished idolatry (Glycas, "Annal." i. 280; Gibbon, "Decline and Fall," v. 185). The iconoclasts, of whom Leo was the first, were nicknamed "Jews," as the pure Jewish religion forbade image-worship. The sentence of a wise man was frequently quoted: "You have often heard that the Hebrews and Samaritans condemn images, hence all those who condemn them are Jews" (Mansi, "Sacrorum Conciliorum," etc., xiii. 167). The reading of Isa. xl. 18, at Christmas, 814, so affected Emperor Leo V., the Armenian, that he turned iconoclast. The same may be supposed of the Isaurian, who was acquainted with Jews and Arabs. Nevertheless he forced the Jews of his empire to be baptized (723), many submitting, but at the first opportunity returning to their ancient faith. Others fled to freer countries, a number of Greek Jews going to the Crimea, to the Caucasian districts, or to the kingdom of the Chazars, where they effectively planted the seeds of Judaism.

Basil I.

The former comrade in arms of Leo the Armenian, Emperor Michael II., stood in peculiar relations to Judaism. Many Jews were living in Amorion, a city in upper Phrygia. The Greek inhabitants belonged to a sect which, while believing in baptism, lived according to the Mosaic law in all things except circumcision. In spiritual as well as in temporal affairs it had as its leader a man or a woman who must have been born a Hebrew. Michael the Phrygian in his youth had belonged to this sect. Thus he had been ruled by Jews before he in turn ruled them (Additions to Theophanes, ed. Migne, cix. 56). The so-called "Attinganes" also may be regarded as Jews (Basnage, "Histoire des Juifs," v. 1482). Basil I., the Macedonian (867–886), third ruler after Michael, affected the lot of the Jews as no other Greek emperor had done. Knowing well that the religious disputations which he convoked between Jews and Christians led to no results, he promised relief from the burdensome taxation, and honors and offices to all Jews who should elect to be baptized. Perhaps by threats rather than by promises, he induced many Jews to be converted, although, as the source expressly adds, they returned to Judaism immediately after the emperor's death (*ib.* p. 341; Simeon Magister, *ib.* p. 690; Georgius Monachos, *ib.* p. 842; Cedrenus, in the "Compendium," p. 241). The Chronicle of Aḥimaaẓ (Neubauer, "Medieval Jewish Chronicles," vol. ii.) shows the far-reaching consequences of the emperor's edict. From Otranto the terrible news spread even to the Byzantine provinces of southern Italy, and it was only through a miracle, when Shephatiah b. Amittai cured the insane daughter of the emperor, that five Jewish communities there were saved; while more than one thousand communities were forced to submit to baptism. Shephatiah expressed his sorrow in touching penitential songs; and this characteristically Byzantine act became the subject of Maḥzor commentaries. The Chronicle of Aḥimaaẓ says that Basil's son, Leo VI., the Philosopher, restored religious freedom to the Jews; this agrees with the statements found in the continuation of Theophanes. However, the "Basilica," that "corpus juris" which was begun by Basil and continued and completed by Leo VI. and Constantine VII. Porphyrogenitus, contains some stringent measures in regard to the Jews. But more rigidly than these imperial edicts were the edicts of the Church enforced.

The heretical patriarch of Constantinople, Photius, who had for his teacher a Jewish necromancer, and who was himself the tutor of the imperial philosopher, collected the ecclesiastical laws into the nomocanon. The sixth ecumenical council (680–681), which was the third convened at Constantinople, prescribed in Tit. iv., canon 78, that the Samaritans, with whom there had been trouble, should not be admitted too hastily to baptism. The seventh ecumenical council, the second held at Nicæa, in 787, dealt in the eighth canon with the same subject; this time, however, in regard to the Jews, who, it said, ought to remain Jews rather than mock at Christianity under the mask of Christians. Emperor Constantine VIII., in 1026, added to these laws a regulation for a special Jew's oath.

Messianic Hopes.

Soon afterward the Byzantine Jews were stirred by events of world-historic importance. At the time of the first crusade (1096), Messianic hopes filled both the Germanic and the Greek Jews, who expected no less than that Palestine would be restored to the Jews. A letter found in the genizah of Cairo ("Jew. Quart. Rev." ix. 27–29), which was sent from Tripolis to Constantinople, seems to indicate that Emperor Alexius Comnenus and the Patriarch (this is the interpretation of the "great Hegemon") exempted the Jews, perhaps only those of Salonica, from taxation, either because they were unable to pay taxes on account of the stress of the time, or because the emperor, fearing lest they should sympathize with the Latin crusaders, tried to secure their loyalty. Signs were reported from Salonica which were taken to announce the advent of the Messiah. These hopes, however, were deceptive; the Jews suffered untold misery at the hands of the crusaders, and Palestine, wrested from the

Mohammedans, was not even allowed to be the sanctuary of Jewish piety (*ib.* x. 139-151).

In Eleventh and Twelfth Centuries.

About the year 1000 Elijah of Nisibis ("Beweis der Wahrheit," p. 42) gave the following description of the Byzantine Jews: "The Romans tolerate many Jewish inhabitants within their borders, protect them, permit them to worship in public, and to build synagogues. The Jew in his country openly declares: 'I am a Jew.' He cherishes his religion, prays in public, is not called to account for it, nor is he prevented from observing it, and no difficulties are put in his way." The Nestorian metropolitan here shows how much better was the condition of the Jews than that of the Christian heretics. Moreover, it appears that the Greek Jews were more favorably circumstanced than their brethren in most of the other countries of Europe; the Greeks found the conduct of the Latins toward the Jews unjust and abhorrent (Basnage, "Histoire des Juifs," v. 1749). Therefore it is an error on the part of the traveler Pethahiah to speak of the bondage of the Jews in Greece. He himself testifies at the end of his work that there were a great many Jewish communities in Greece; consequently they could not have been so badly treated. The traveler Benjamin of Tudela (about 1170) also testifies to the peace and prosperity enjoyed by the Greek Jews. In Otranto, the last town in southern Italy that remained under Byzantine rule, there were 500 Jews, but in Corfu only one Sicilian Jew; in Arta (or Larta), 100 families, whose leader was significantly called "Rabbi Heracles"; in Achelaos were 2 Jews; in Patras, 50; in Lepanto, 100; in Krisso near Mt. Parnassus, 200 Jews, engaged in agriculture; in Corinth, 300; in Thebes, 2,000. A Jew from Thebes is mentioned in the Messianic letter from Tripolis, and Judah al-Ḥarizi also mentions this city. Its Jewish scholars stood second only to those of Constantinople, and the best silks and purple stuffs of the whole Byzantine empire were manufactured by its Jews. Silk-culture had been quickly learned by the Byzantine Jews, who became masters of the art, some of them being transported to Sicily by Roger, king of Naples. In Eubœa there were 200 Jews; in Taburtrissa, 100; in Rovinaca, 100; in Armiros, a great commercial city, 400; in Vissena, 100; in Salonica, 500; in Mitrizzi, 20; in Drama, 140; in Christopolis, 20; in Rodosto, 400; in Gallipoli, 200; in Kilia, 50. In Zeitum, on the borders of Wallachia, Benjamin found 50 Jews. The Wallachians pillaged the Greeks, but did not molest the Jews; they even gave to their children Jewish names, and called themselves brothers to the Jews. In Constantinople—that is, across the inlet—lived 2,000 Rabbinite and 500 Karaite Jews, separated by a wall. In addition to celebrated teachers, there were silk-workers, merchants, and bankers; they were often disturbed by the tanners near whom they lived. On the Greek islands also were many Jews: on Mitylene were 10 communities, on Chios 400 families, on Samos 300, on Rhodes 400, and on Cyprus several communities, among whom were some heretics.

Internal Constitution.

Benjamin of Tudela, and Justinian in his one hundred and forty-sixth novella, describe quite accurately the communal affairs of the Jews of the Eastern empire. Since the extinction of the patriarchate they had no central authority. In the several communities the heads of the academies ("reshe pirḳe," *ἀρχιφερεκίται*) managed the affairs, assisted by the elders (*πρεσβύτεροι*) or masters ("magistri"). In Palestine the rabbis were designated by the Greek expression "wise men" (*σοφοί*), a title that survived in the Sicilian communities during the whole Middle Ages ("Jew. Quart. Rev," vi. 235). The delegates to the communities were called *ἀπόστολοι*. The "Cod. Theod." xvi. 8, 10 also mentions the primates of the Jews. When Benjamin of Tudela visited the Jews at Salonica, they had their own mayor (*ἔφορος*). This was during the reign of Manuel Comnenus (1143-80), who, as has been said, put the Jews of Constantinople under the jurisdiction of the common courts. He permitted his physician, Solomon the Egyptian, to ride a horse. At Corfu, where the Jews were increasing, the Jewish syndics dressed like the Christian syndics, but were not permitted to carry a sword. Here the Jews retained their old constitution even under Venetian rule (Romanos, in "Hestia," Athens, 1891; "Rev. Et. Juives," xxiii. 69-74; concerning the Jewish community of Corfu see Romanos, *l.c.*).

The once powerful Byzantine empire grew ever weaker, Arabs, Bulgarians, Venetians, and Turks despoiling it of its most beautiful provinces. There came a time when Jewish funds helped to sustain the weakened realm. In 1237 the pope, Gregory IX., permitted the king of France to send money obtained from the Jews to the Byzantine empire (Stern, "Stellung der Päpste zu den Juden," Nos. 198-200, Kiel, 1895). Under the Bulgarian czar, Joannes Alexander (1331-65), who married a Jewess called after baptism "Theodora," the Jews are said to have made themselves obnoxious and to have created disturbances (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876). In Bulgaria the Jews were employed as executioners (*ib.* p. 380). This was a Byzantine custom, as may be learned from a letter of R. Jacob de Venice to Fra Pablo Christiani (Kobak, in "Ginze Nistaroth," 1868, pp. 1-31; compare "Monatsschrift," 1870, p. 117). The spirit of intolerance still permeated the polemical work of Emperor Joannes Cantacuzenus (1347-55), which was, however, directed against the Mohammedans rather than the Jews (ed. Migne, cliii., cliv.); a century later this spirit entirely disappeared. One often meets polemical writings against the Jews (Jahn, "Anecdota Græca Theologica," p. xvi., Leipsic, 1893), and the Greek opponent declares that he uses the Jewish language (*ib.* p. 1).

Jewish Relics at Constantinople.

The beautiful city of Constantinople fell into the hands of the Turks in 1453, and, curiously enough, the Greeks mourned with songs patterned after the Hebrew Threni. Countless monuments of art, many pertaining to Judaism, were destroyed. Nearly all the personages of the Old Testament had statues here, which were reverenced by the Jews, even though they served Christian purposes. The staff of Moses, and the cross, both brought by Constantine the Great from Jerusalem, were considered the most precious treasures of the empire. Until 1204 the statue of a rider with winged feet stood in the cattle market ("forum tauri"), representing Bellerophon, though the people regarded it as Joshua when he bade the sun stand still. Abraham Zacuto held the characteristic if erroneous opinion that Job was buried in Constantinople ("Yuḥasin," ed. London, p. 6). The Midrash books, most of which received their final form in the Byzantine empire, often speak of the new Rome, or Babel, as it is also called, especially in regard to the size of this city (Midr. Teh. xlviii. 4; B. B. 75b; see also Berliner's "Magazin," xix. 239). In a late Midrash the throne and circus of Constantinople are discussed, and Benjamin of Tudela describes the throne. Under the name "Kostantine" the city is often mentioned in the later Midrash and Targum, and even more frequently in the Jewish literature of the later Middle Ages. Aside from its figurative names, such as "'Uz," "Buz," "Magdiel," etc., the Byzantine empire is usually called "Romania," for the Byzantines always considered themselves Romans. The name is especially applied to the ritual, and mention is frequently made of a Roman or Grecian ritual (Zunz, "Ritus," p. 79) and of a Roman Maḥzor (ed. princeps, Constantinople, 1510). **Liturgy.** Affinity to the Greek ritual is shown not only by those of Corfu and of Kaffa (a city of the Crimea, which like many others was influenced by Constantinople), but also by those of Germany, France, and Italy, into each of which, the Byzantine empire being the medium, the Palestinian ritual was introduced; while Spain and the farther Orient were guided by the Babylonian ritual. Technical terms for the liturgical poetry in Hebrew (as "ḳeroba") and especially in Greek (as "piyyuṭ," from *ποιητής, ποίησις*, לטרג from *λειτουργία*, סנדק from *σύνδικος* or *σύντεκνος*, פזמון from *ψαλμός*) spread from here to the European countries. The influence of the Byzantine Jews on Judaism in general is in fact much greater than has heretofore been acknowledged.

As long as the academies of Babylonia flourished they were much frequented by Greek Jews, especially by Jews from Constantinople, whose knowledge of the Greek language was often of advantage to the Geonim (Harkavy, "Teshubot ha-Geonim," pp. 24, 105). Hai Gaon learned Greek from them for his lexicographic work. Even Naḥmanides in Spain studied under a Greek scholar (on B. B. 8a). Matthew of Edessa (1136) mentions in his chronicle a great Hebrew scholar of Cyprus, named Moses, who even in matters of religion judged between Greeks and Armenians (Wiener, in "Hebr. Bibl." vi. 116). Ibn Ezra mentions "the wise men of Israel in the land of Javan" (on Jonah i. 2). In his introduction to the commentary on the Pentateuch he speaks of the Greeks as forming a special school of Bible exegesis. Their method is the so-called "Derush," though they held it superfluous to compile older Midrash works. Two eminent representatives of this method, both from Castoria in Bulgaria, are Tobiah b. Eliezer, author of "Leḳaḥ Ṭob" (edited by S. Buber), and his pupil Meïr, author of "Or 'Enayim." Tobiah also took part in the Messianic movement of 1096, mentioned above, and both are cited by their countryman Judah (Leon) Mosconi of Ochrida in Bulgaria (about 1360; Berliner's "Magazin," iii. 95), who in recent times became known as the owner of a valuable library ("Rev. Et. Juives," xl. 63). **Jewish Authors.** The work "Kebod Elohim" of R. Abraham Cohen of Patras is preserved in manuscript. Joseph "the Greek" is known as a translator. In the sphere of this Greek learning were also the Jews of southern Italy and of Sicily, prominent among whom was Shabbethai Donnolo (about 970) of Oria, physician to the Byzantine viceroy Eupraxius. The well-known Isaiah di Trani also lived in Greece, and from his responsa may be gleaned the fact that some rabbinical observances were neglected by the Greek Jews ("Jew. Quart. Rev." iv. 99). Whether Hillel b. Eliakim, the Midrash commentator, lived in Greece or in southern Italy is not known. The Mishnah commentator Isaac Siponto also deserves mention; and a certain R. Baruch from the land of Javan is named as a Talmudic authority. Shemariah b. Elijah Cretensis, in Spain called simply "the Greek," a philosopher and grammarian, was prominent in the fourteenth century. The "Greek" Zerahiah (fourteenth century) is the author of "Sefer ha-Yashar." Besides these there were in Greece several liturgic poets; but they were unfavorably criticized by the competent judge Judah al-Ḥarizi, who singles out for commendation only the poet Michael b. Kaleb of Thebes. Since Abraham ibn Ezra and Maimonides ("Niṭ'e Na'amanim," 17b) also pass adverse judgment on the scholars of Greece, the intellectual endowments of the latter must have been mediocre.

But the Byzantine empire was and remained the classic land of the Samaritans and the Karaites. The frequent uprisings of the former have already been mentioned. The literary activity of the Karaites is most noteworthy. They seem to have had a systematic organization, for Aaron b. Judah Kusdini (about 1120) is named as the leader of the Karaite communities of the Byzantine empire (Fürst, "Gesch. des Karäerthums," i. 211). **Karaites.** Distinction was attained by the "Jew" Assaf, probably a Karaite (time uncertain), and by the polyhistor Caleb Afendopolo (fifteenth century), a distinguished botanist, this being a rare attainment among the Jews of the Middle Ages. In Constantinople lived also Judah Hadassi (twelfth century), the greatest Karaite scholar. Most of the Karaite books were destroyed in the frequent conflagrations at Constantinople (Wulfer, in "Theriaca Judaica," p. 289).

In the writings of the Rabbinite as well as in those of the Karaite Jews, Greek, the mother tongue, often has the ascendency, to the extent of entire Greek glosses (Perles, in "Byzantinische Zeitschrift," ii. 570–584). But such words as רומנט for "Roman," and קושטנטיני for "Byzantine coin," are also found in Western authors; the Jews also used Greek money in Turkish times (year-book "Jerusalem," v. 167). Jerahmeel, who, probably in the eleventh century, made an epitome of the Yosippon, also gives evidence of the thoroughly Greek culture of the Byzantine Jews. "It is certain that in Magna Græca, as in Constantinople, Greek was the vernacular language, and would therefore be used by the Jews" (Neubauer, in "Jew. Quart. Rev." xi. 367). Two facts, both relating to the religious service, especially illustrate how deeply the Jews were steeped in Greek culture. Emperor Justinian was requested by a party of the Jews to have the weekly portions from the Torah translated into Greek. He willingly consented, hoping that thereby the Jews might be converted; he issued, in 553, a decree ordering the Jews to use either the Septuagint translation or that of Aquila. But the Jews reconsidered the matter betimes and retained their old custom. Even more remarkable is the fact that in Candia the Hafṭarah for the afternoon of the Day of Atonement—the Prophet Jonah—was recited in Greek (Elijah Kapsali, ed. Lattes, p. 22). This text, dating from the twelfth or the thirteenth century, is considered by many to be the oldest extant specimen of the Greek vernacular. A complete translation of the Bible into Greek, for the use of Jews, exists in several manuscripts. Such a translation, together with an Aramaic and Spanish translation, was first printed at Constantinople in 1547.

As Greek culture had well-nigh disappeared before the invention of printing, the intellectual products of the Byzantine Jews are to a great extent unknown; here, as well as in the political history of the time, new investigations may lead to fresh discoveries.

G. S. Kr.

C

CABALA.—Name and Origin (Hebrew form **Ḳabbalah** [קבלה, from קבל = "to receive"; literally, "the received or traditional lore"]): The specific term for the esoteric or mystic doctrine concerning God and the universe, asserted to have come down as a revelation to elect saints from a remote past, and preserved only by a privileged few. At first consisting only of empirical lore, it assumed, under the influence of Neoplatonic and Neopythagorean philosophy, a speculative character. In the geonic period it is connected with a Mishnah-like text-book, the "Sefer Yeẓirah," and forms the object of the systematic study of the elect, called "meḳubbalim" or "ba'ale ha-ḳabbalah" (possessors of, or adepts in, the Cabala). These receive afterward the name of "maskilim" (the wise), after Dan. xii. 10; and because the Cabala is called חכמה נסתרה ("ḥokmah nistarah" = the hidden wisdom), the initials of which are ח״ן, they receive also the name of יודעי ח״ן ("adepts in grace") (Eccl. ix. 11, Hebr.). From the thirteenth century onward the Cabala branched out into an extensive literature, alongside of and in opposition to the Talmud. It was written in a peculiar Aramaic dialect, and was grouped as commentaries on the Torah, around the Zohar as its holy book, which suddenly made its appearance.

The Cabala is divided into a theosophical or theoretical system, Ḳabbalah 'Iyyunit (קבלה עיונית) and a theurgic or practical Cabala, קבלה מעשית. In view of the fact that the name "Cabala" does not occur in literature before the eleventh century (see Landauer, "Orient. Lit." vi. 206; compare Zunz, "G. V." p. 415), and because of the pseudepigraphic character of the Zohar and of almost all the cabalistic writings, most modern scholars, among whom are Zunz, Grätz, Luzzatto, Jost, Steinschneider, and Munk (see bibliography below), have treated the Cabala with a certain bias and from a rationalistic rather than from a psychologico-historical point of view; applying the name of "Cabala" only to the speculative systems which appeared since the thirteenth century, under pretentious titles and with fictitious claims, but not to the mystic lore of the geonic and Talmudic times. Such distinction and partiality, however, prevent a deeper understanding of the nature and progress of the Cabala, which, on closer observation, shows a continuous line of development from the same roots and elements.

Meaning of the Word "Cabala."

Cabala comprised originally the entire traditional lore, in contradistinction to the written law (Torah), and therefore included the prophetic and hagiographic books of the Bible, which were supposed to have been "received" by the power of the Holy Spirit rather than as writings from God's hand (see Ta'an. ii. 1; R. H. 7a, 19a, and elsewhere in the Talmud; compare Zunz, "G. V." 2d ed., pp. 46, 366, 415, and Taylor, "Early Sayings of the Jewish Fathers," 1899, pp. 106 *et seq.*, 175 *et seq.*). Each "received" doctrine was claimed as tradition from the Fathers—"masoret me-Abotenu" (Josephus, "Ant." xiii. 10, § 6; 16, § 2; Meg. 10b; Sheḳ. vi. 1)—to be traced back to the Prophets or to Moses on Sinai (compare "meḳubbalani" in Peah ii. 6; 'Eduy. viii. 7). So the Masorah, "the fence to the Torah" (Ab. iii. 13) is, as Taylor (*l.c.* p. 55) correctly states, "a correlation to Cabala." The chief characteristic of the Cabala is that, unlike the Scriptures, it was entrusted only to the few elect ones; wherefore, according to IV Esdras xiv. 5, 6, Moses, on Mount Sinai, when receiving both the Law and the knowledge of wondrous things, was told by the Lord: "These words shalt thou declare, and these shalt thou hide." Accordingly the rule laid down for the transmission of the cabalistic lore in the ancient Mishnah (Ḥag. ii. 1) was "not to expound the Chapter of Creation ("Ma'aseh Bereshit," Gen. i.) before more than one hearer; nor that of the Heavenly Chariot ("Merkabah," Ezek. i.; compare I Chron. xxviii. 18 and Ecclus. [Sirach] xlix. 8) to any but a man of wisdom and profound understanding"; that is to say, cosmogony and theosophy were regarded as esoteric studies (Ḥag. 13a). Such was the "Masoret ha-Ḥokmah" (the tradition of wisdom, handed over by Moses to Joshua (Tan., Wa'ethanan, ed. Buber, 13); and likewise the twofold philosophy of the Essenes, "the contemplation of God's being and the origin of the universe," specified by Philo ("Quod Omnis Probus Liber," xii.). Besides these there was the eschatology—that is, the secrets of the place and time of the retribution and the future redemption (Sifre, Wezot ha-Berakah, 357); "the secret chambers of the behemoth and leviathan" (Cant. R. i. 4); the secret of the calendar ("Sod ha-'Ibbur")—that is, the mode of calculating the years with a view to the Messianic kingdom (Ket. 111a–112a; Yer. R. H. ii. 58b); and, finally, the knowledge and use of the Ineffable Name, also "to be transmitted only to the saintly and discreet ones" (Ẓenu'im or Essenes; Ḳid. 71a; Yer. Yoma iii. 40d; Eccl. R. iii. 11), and of the angels (Josephus, "B. J." ii. 8, § 7). All these formed the sum and substance of the Mysteries of the Torah, "Sitre or Raze Torah" (Pes. 119a; Meg. 3a; Ab. vi. 1), "the things spoken only in a whisper" (Ḥag. 14a).

Antiquity of the Cabala.

How old the Cabala is, may be inferred from the fact that as early a writer as Ben Sira warns against it in his saying: אין לך עסק בנסתרות = "Thou shalt have no business with secret things" (Ecclus. [Sirach] iii. 22; compare Ḥag. 13a; Gen. R. viii.). In fact, the apocalyptic literature belonging to the second and first pre-Christian centuries contained the chief elements of the Cabala; and as, according to Josephus (*l.c.*), such writings were in the possession of the Essenes, and were jealously guarded by them against disclosure, for which they claimed a hoary antiquity (see Philo, "De Vita Contemplativa," iii., and Hippolytus, "Refutation of all Heresies," ix. 27), the Essenes have with sufficient reason been assumed by Jellinek ("B. H." ii., iii., Introductions and elsewhere), by Plessner ("Dat Mosheh wi-Yehudit," pp. iv. 47 *et seq.*), by Hilgenfeld ("Die Jüdische Apokalyptik," 1857, p. 257), by Eichhorn ("Einleitung in die Apoc. Schriften des Alten Testaments," 1795, pp. 434 *et seq.*), by Gaster ("The Sword of Moses," 1896, Introduction), by Kohler ("Test. Job," in Kohut Memorial Volume, pp. 266, 288 *et seq.*), and by others to be the originators of the Cabala.

That many such books containing secret lore were kept hidden away by the "wise" is clearly stated in IV Esdras xiv. 45–46, where Pseudo-Ezra is told to publish the twenty-four books of the canon openly that the worthy and the unworthy may alike read, but to keep the seventy other books hidden in order to "deliver them only to such as be wise" (compare Dan. xii. 10); for in them are the spring of understanding, the fountain of wisdom, and the stream of knowledge (compare Soṭah xv. 3). A study of the few still existing apocryphal books discloses the fact, ignored by most modern writers on the Cabala and Essenism, that "the mystic lore" occasionally alluded to in the Talmudic or Midrashic literature (compare Zunz, "G. V." 2d ed., pp. 172 *et seq.*; Joël, "Religionsphilosophie des Sohar," pp. 45-54) is not only much more systematically presented in these older writings, but gives ample evidence of a continuous cabalistic tradition; inasmuch as the mystic literature of the geonic period is only a fragmentary reproduction of the ancient apocalyptic writings, and the saints and sages of the tannaic period take in the former the place occupied by the Biblical protoplasts, patriarchs, and scribes in the latter.

Cabalistic Elements in the Apocrypha.

So, also, does the older Enoch book, parts of which have been preserved in the geonic mystic literature (see Jellinek, *l.c.*, and "Z. D. M. G." 1853, p. 249), by its angelology, demonology, and cosmology, give a fuller insight into the "Merkabah" and "Bereshit" lore of the ancients than the "Hekalot," which present but fragments, while the central figure of the Cabala, Meṭaṭron-Enoch, is seen in ch. lxx.–lxxi. in a process of transformation. The cosmogony of the Slavonic Enoch, a product of the first pre-Christian century (Charles, "The Book of the Secrets of Enoch," 1896, p. xxv.), showing an advanced stage compared with the older Enoch book, casts a flood of light upon the rabbinical cosmogony by its realistic description of the process of creation (compare ch. xxv.–xxx. and Ḥag. 12a *et seq.*; Yer. Ḥag. ii. 77a *et seq.*; Gen. R. i.–x.). Here are found the primal elements, "the stones of fire" out of which "the Throne of Glory" is made, and from which the angels emanate; "the glassy sea" (מייא מייא), beneath which the seven heavens, formed of fire and water (שמים = מאש ומים), are stretched out, and the founding of the world upon the abyss (אבן שתיה); the preexistence of human souls (Plato, "Timæus," 36; Yeb. 63b; Nid. 30b), and the formation of man by the Creative Wisdom out of seven substances (see Charles, note to ch. xxvi. 5 and xxx. 8, who refers to Philo and the Stoics for analogies); the ten classes of angels (ch. xx.); and, in ch. xxii., version A, ten heavens instead of seven, and an advanced chiliastic calendar system (ch. xv.–xvi., xxxii.; see Millennium). Its cabalistic character is shown by references to the writings of Adam, Seth, Cainan, Mahalalel, and Jared (ch. xxxiii. 10, and elsewhere).

A Continuous Tradition.

More instructive still for the study of the development of cabalistic lore is the Book of Jubilees written under King John Hyrcanus (see Charles, "The Book of Jubilees," 1902, Introduction, pp. lviii. *et seq.*)—which also refers to the writings of Jared, Cainan, and Noah, and presents Abraham as the renewer, and Levi as the permanent guardian, of these ancient writings (ch. iv. 18, viii. 3, x. 13; compare Jellinek, "B. H." iii. 155, xii. 27, xxi. 10, xlv. 16)—because it offers, as early as a thousand years prior to the supposed date of the "Sefer Yeẓirah," a cosmogony based upon the twenty-two letters of the Hebrew alphabet, and connected with Jewish chronology and Messianology, while at the same time insisting upon the heptad as the holy number rather than upon the decadic system adopted by the later haggadists and the "Sefer Yeẓirah" (ch. ii. 23; compare Midr. Tadshe vi. and Charles's note, vi. 29 *et seq.*; Epstein, in "Rev. Et. Juives," xxii. 11; and regarding the number seven compare Ethiopic Enoch, lxxvii. 4 *et seq.* [see Charles's note]; Lev. R. xxix.; Philo, "De Opificios Mundi," 30–43, and Ab. v. 1–3; Ḥag. 12a). The Pythagorean idea of the creative powers of numbers and letters, upon which the "Sefer Yeẓirah" is founded, and which was known in tannaitic times—compare Rab's saying:

"Bezalel knew how to combine [צירוף] the letters by which heaven and earth were created" (Ber. 55a), and the saying of R. Judah b. 'Ilai (Men. 29b), quoted, with similar sayings of Rab, in Bacher, "Ag. Bab. Amor." pp. 18, 19—is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity (compare Enoch, lxi. 3 *et seq.*; Prayer of Manasses; Ḳid. 71a; Eccl. R. iii. 11; Yer. Ḥag. ii. 77c) seems to have originated in Chaldea (see Lenormant, "Chaldean Magic," pp. 29, 43). Whatever, then, the theurgic Cabala was, which, under the name of "Sefer (or "Hilkot" Yeẓirah," induced Babylonian rabbis of the fourth century to "create a calf by magic" (Sanh. 65b, 67b; Zunz, "G. V." 2d ed., p. 174, by a false rationalism ignores or fails to account for a simple though strange fact!), an ancient tradition seems to have coupled the name of this theurgic "Sefer Yeẓirah" with the name of Abraham as one accredited with the possession of esoteric wisdom and theurgic powers (see ABRAHAM, APOCALYPSE OF, and ABRAHAM, TESTAMENT OF; Beer, "Das Leben Abrahams," pp. 207 *et seq.*; and especially Testament of Abraham, Recension B, vi., xviii.; compare Kohler, in "Jew. Quart. Rev." vii. 584, note). As stated by Jellinek ("Beiträge zur Kabbalah," i. 3), the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the "Sefer Yeẓirah," at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself.

The "wonders of the Creative Wisdom" can also be traced from the "Sefer Yeẓirah," back to Ben Sira, *l.c.*; Enoch, xlii. 1, xlviii. 1, lxxxii. 2, xcii. 1; Slavonic Enoch, xxx. 8, xxxiii. 3 (see Charles's note for further parallels); IV Esdras xiv. 46; Soṭah xv. 3; and the Merkabah-travels to Test. Abraham, x.; Test. Job, xi. (see Kohler, in Kohut Memorial Volume, pp. 282–288); and the Baruch Apocalypse throughout, and even II Macc. vii. 22, 28, betray cabalistic traditions and terminologies.

Gnosticism and Cabala.

But especially does GNOSTICISM testify to the antiquity of the Cabala. Of Chaldean origin, as suggested by Kessler (see "Mandæans," in Herzog-Hauck, "Real-Encyc.") and definitively shown by Anz ("Die Frage nach dem Ursprung des Gnostizismus," 1879), Gnosticism was Jewish in character long before it became Christian (see Joël, "Blicke in die Religionsgeschichte," etc., 1880, i. 203; Hönig, "Die Ophiten," 1889; Friedländer, "Der Vorchristliche Jüdische Gnostizismus," 1898; *idem*, "Der Antichrist, "1901). Gnosticism—that is, the cabalistic "Ḥokmah" (wisdom), translated into "Madda'" (Aramaic, "Manda'" = knowledge of things divine)—seems to have been the first attempt on the part of the Jewish sages to give the empirical mystic lore, with the help of Platonic and Pythagorean or Stoic ideas, a speculative turn; hence the danger of heresy from which Akiba and Ben Zoma strove to extricate themselves, and of which the systems of PHILO, an adept in Cabala (see "De Cherubim," 14; "De Sacrificiis Abelis et Caini," 15; "De Eo Quod Deterius Potiori Insidiatur," 48; "Quis Rerum Divinarum Heres Sit," 22), and of PAUL (see Matter, "History of Gnosticism," ii.), show many pitfalls (see GNOSTICISM, MINIM). It was the ancient Cabala which, while allegorizing the Song of Songs, spoke of ADAM ḲADMON, or the God-man, of the "BRIDE of God," and hence of "the mystery of the union of powers" in God (see Conybeare, "Philo's Contemplative Life," p. 304), before Philo, Paul, the Christian Gnostics, and the medieval Cabala did. Speculative Cabala of old (IV Esd. iii. 21; Wisdom ii. 24) spoke of "the germ of poison from the serpent transmitted from Adam to all generations" (זוהמה של נחש) before Paul and R. Johanan ('Ab. Zarah 22b) referred to it. And while the Gnostic classification of souls into pneumatic, psychic, and hylic ones can be traced back to Plato (see Joël, *l.c.* p. 132), Paul was not the first (or only one) to adopt it in his system (see Ḥag. 14b; Cant. R. i. 3, quoted by Joël; compare Gen. R. xiv., where the five names for the soul are dwelt upon).

Cabalistic Dualism.

The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldea, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one. So is the conception underlying the cabalistic tree, of the right side being the source of light and purity, and the left the source of darkness and impurity ("siṭra yemina we siṭra aḥara), found among the Gnostics (see Irenæus, "Adversus Hæreses," i. 5, § 1; 11, § 2; ii. 24, § 6; Epiphanius, "Hæres," xxxii. 1, 2; "Clementine Homilies," vii. 3; compare Cant. R. i. 9; Matt. xxv. 33; Plutarch, "De Isiḳe," 48; Anz, *l.c.* 111). The fact also that the "Ḳelippot" (the scalings of impurity), which are so prominent in the medieval Cabala, are found in the old Babylonian incantations (see Sayce, "Hibbert Lectures," 1887, p. 472; Delitzsch, "Assyrisches Wörterbuch," *s.v.* קלף), is evidence in favor of the antiquity of most of the cabalistic material.

It stands to reason that the secrets of the theurgic Cabala are not lightly divulged; and yet the Testament of Solomon recently brought to light the whole system of conjuration of angels and demons, by which the evil spirits were exorcised; even the magic sign or seal of King Solomon, known to the medieval Jew as the SHIELD OF DAVID, has been resurrected (see Conybeare, in "Jew. Quart. Rev." xi. 1–45; also EXORCISM).

To the same class belongs the "Sefer Refu'ot" (The Book of Healing), containing the prescriptions against all the diseases inflicted by demons, which Noah wrote according to the instructions given by the angel Raphael and handed over to his son Shem (Book of Jubilees, x. 1–14; Jellinek, "B. H." iii. 155–160; Introduction, p. xxx.). It was identified with the "Sefer Refu'ot" in possession of King Solomon and hidden afterward by King Hezekiah (see Pes. iv. 9, 56a; "B. H." *l.c.* p. 160; Josephus, "Ant." viii. 2, § 5; compare *idem*, "B. J." ii. 8, § 6, and the extensive literature in Schürer, "Gesch. des Volkes Israel," 3d ed., iii. 2, 99 *et seq.*), whereas the secret of the black art, or of healing by demonic powers, was transmitted to heathen tribes, to "the sons of Ḳeṭurah" (Sanh. 91a) or the AMORITES (compare Enoch, x. 7).

So striking is the resemblance between the Shi‘ur Ḳomah and the anthropomorphic description of the Deity by the Gnostics (see Irenæus, *l.c.* i. 14, § 3) and the letters of the alphabet laid across the body in Atbash (אתבש), or Alpha and Omega order, forming the limbs of the Macrocosmos, that the one casts light upon the other, as Gaster (in "Monatsschrift," 1893, p. 221) has shown. But so have "the garments of light," "the male and the female nature," "the double face," the eye, hair, arm, head, and crown of "the King of Glory," taken from the Song of Solomon, I Chron. xxix. 11; Ps. lxviii. 18, and other familiar texts, even "the endless" (*En-Sof* = Ἀπέραντος), their parallels in ancient Gnostic writings (see Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 278, 293, 310, and elsewhere). On the other hand, both the mystic Cross ("Staurus" = X = the letter *tav* of old; see Jewish Encyclopedia, i. 612b; Irenæus, *l.c.* i. 2, § 3; Justin, "Apology," i. 40; and Joël, *l.c.* p. 147) and the enigmatic primal "Ḳav laḳav," or "Ḳavḳav," taken from Isa. xxviii. 10, receive strange light from the ancient cabalistic cosmogony, which, based upon Job xxxviii. 4 *et seq.*, spoke of "the measuring-line"—Ḳav, the קו תהו (Isa. xxxiv. 11; compare קנה המדה, Gen. R. i. after Ezek. xl. 3)—drawn "crosswise"—שתי וערב (see Midr. ha-Gadol, ed. Schechter, 11; compare כמין פקעיות של שתי, Ḥag. xii. 1, and Joël, *l.c.*), and consequently applied also the term קו לקו (Ḳav le-ḳav), taken from Isa. xxviii. 10, to the prime motive power of creation (see Irenæus, *l.c.* i. 24, §§ 5, 6; Schmidt, *l.c.* p. 215; compare Matter, "Gnosticism," ii. 58; Joël, *l.c.* p. 141). This was to express the divine power that measured matter while setting it in motion; whereas the idea of God setting to the created world its boundary was found expressed in the name שדי ("the Almighty"), who says to the world די "(This sufficeth").

With the scanty materials at the disposal of the student of Gnosticism, it seems premature and hazardous at present to assert with certainty the close relationship existing between it and the ancient Cabala, as Matter, in his "History of Gnosticism," 1828 (German translation, 1833 and 1844), and Gfroerer, in his voluminous and painstaking work, "Gesch. des Urchristenthums," 1838, i. and ii., have done. Nevertheless it may be stated without hesitation that the investigations of Grätz ("Gnosticism und Judenthum," 1846), of Joël ("Religionsphilosophie des Sohar," 1849), and of other writers on the subject must be resumed on a new basis. It is also certain that the similarities, pointed out by Siegfried ("Philo von Alexandria," pp. 289-299), between the doctrines of Philo and those of the Zohar and the Cabala in general, are due to intrinsic relation rather than to mere copying.

As a rule, all that is empiric rather than speculative, and that strikes one as grossly anthropomorphic and mythological in the Cabala or Haggadah, such as the descriptions of the Deity as contained in the "Sifra de Zeni‘uta" and "Iddra Zuṭṭa" of the Zohar, and similar passages in "Sefer Aẓilut" and "Raziel," belongs to a prerationalistic period, when no Simon ben Yoḥai lived to curse the teacher who represented the sons of God as having sexual organs and committing fornication (see Gen. R. xxvi.; compare Vita Adæ et Evæ, iii. 4, with Enoch, vii. 1 *et seq.*; also compare Test. Patr., Reuben, 5; Book of Jubilees, v. 1, and particularly xv. 27). Such matter may with a high degree of probability be claimed as ancient lore or Cabala (= "old tradition").

And as to speculative Cabala, it was not Persia with her tenth-century Sufism, but Alexandria of the first century or earlier, with her strange commingling of Egyptian, Chaldean, Judean, and Greek culture, that furnished the soil and the seeds for that mystic philosophy which knew how to blend the wisdom and the folly of the ages and to lend to every superstitious belief or practise a profound meaning. There sprang up that magic literature which showed the name of the Jewish God (אזכרות) and of the Patriarchs placed alongside of pagan deities and demons, and the Hermes books (ספרי המירום, as copyists wrote for ספרי הירמס—not "Homeros"—see Kohler, "Jew. Quart. Rev." v. 415, note), which, claiming an equal rank with the Biblical writings, enticed also Jewish thinkers. But above all it was Neoplatonism which produced that state of enthusiasm and entrancement that made people "fly in the air" by "the wagon of the soul" (מרכבה) and achieve all kinds of miracles by way of hallucinations and visions. It gave rise to those Gnostic songs (זמר יוני; Ḥag. 15b; Grätz, *l.c.* p. 16) which flooded also Syria and Palestine (see Gruppe, "Die Griechischen Culte und Mysterien," i. 1886, pp. 329, 443, 494, 497, 659; Von Harless, "Das Buch von den Ægyptischen Mysterien," 1858, pp. 13–20, 53–66, 75, and Dieterich, "Abraxas," 1891). The whole principle of emanation, with its idea of evil inherent in matter as the dross (קליפות) is found there (see Von Harless, *l.c.* p. 20), and the entire theurgic Cabala (קבלה מעשית) is in all its detail developed there; even the spirit-rapping and table-turning done in the seventeenth century by German cabalists by means of "shemot" (magic incantations; for the literature see Von Harless, *l.c.* pp. 130-132) have there their prototypes (Von Harless, *l.c.* p. 107).

K.

——**History and System:** This remarkable product of Jewish intellectual activity can not be satisfactorily estimated as a whole unless the religio-ethical side of the Cabala is more strongly emphasized than has been the case heretofore. It constantly falls back upon Scripture for its origin and authenticity, and for its speculative-pantheistic and anthropomorphic-prophetic tendencies. While mysticism in general is the expression of the intensest religious feeling, where reason lies dormant, Jewish mysticism is essentially an attempt to harmonize universal reason with the Scriptures; and the allegorical interpretation of the Biblical writings by the Alexandrians as well as by the Palestinians (see Allegorical Interpretation) may justly be regarded as its starting-point. These interpretations had their origin in the conviction that the truths of Greek philosophy were already contained in Scripture, although it was given only to the select few to lift the veil and to discern them beneath the letter of the Bible.

In Talmudic times the terms "Ma‘aseh Bereshit" (History of Creation) and "Ma‘aseh Merkabah"

Mystic Doctrines in Talmudic Times.

(History of the Divine Throne = Chariot; Ḥag. ii. 1; Tosef., *ib.*) clearly indicate the Midrashic nature of these speculations; they are really based upon Gen. i. and Ezek. i. 4-28; while the names "Sitre Torah" (Ḥag. 13a) and "Raze Torah" (Ab. vi. 1) indicate their character as secret lore. In contrast to the explicit statement of Scripture that God created not only the world, but also the matter out of which it was made, the opinion is expressed in very early times that God created the world from matter He found ready at hand—an opinion probably due to the influence of the Platonic-Stoic cosmogony (compare Philo, "De Opificiis Mundi," ii., who states this as a doctrine of Moses; see Siegfried, "Philo von Alexandria," p. 230). Eminent Palestinian teachers hold the doctrine of the preexistence of matter (Gen. R. i. 5, iv. 6), in spite of the protest of Gamaliel II. (*ib.* i. 9).

The Six Elements.

A Palestinian Midrash of the fourth century (see Epstein, in "Rev. Etudes Juives," xxix. 77) asserts that three of the elements—namely, water, air, and fire—existed before the creation of the world; that water then produced the darkness, fire produced light, and air produced wisdom (רוח = "air" = "wisdom"), and the whole world thereupon was made by the combination of these six elements (Ex. R. xv. 22). The gradual condensation of a primal substance into visible matter, a fundamental doctrine of the Cabala, is already to be found in Yer. Ḥag. ii. 77a, where it is said that the first water which existed was condensed into snow; and out of this the earth was made. This is the ancient Semitic conception of the "primal ocean," known to the Babylonians as "Apsu" (compare Jastrow, "Religion of Babylonia"), and called by the Gnostics *βύθος* = בהו (Anz, "Die Frage nach dem Ursprung des Gnostizismus," p. 98). Rab's enumeration of the ten objects created on the first day—namely, heaven, earth, tohu, bohu, light, darkness, wind, water, day, and night (Ḥag. 12a) [the Book of Jubilees (ii. 2) has seven.—K.]—shows the conception of "primal substances" held by the rabbis of the third century. It was an attempt to Judaize the un-Jewish conception of primal substances by representing them also as having been created. Compare the teaching: "God created worlds after worlds, and destroyed them, until He finally made one of which He could say, 'This one pleases Me, but the others did not please Me'" (Gen. R. ix. 2). See also "Agadat Shir ha-Shirim," ed. Schechter, p. 6, line 58.

So, also, was the doctrine of the origin of light made a matter of mystical speculation, as instanced by a haggadist of the third century, who communicated to his friend "in a whisper" the doctrine that "God wrapped Himself in a garment of light, with which He illuminates the earth from one end to the other" (Gen. R. iii. 4; see Abraham, Apocalypse of; compare Ex. R. xv. 22: "After He had clothed Himself in light, He created the world"). Closely related to this view is the statement made by R. Meïr, "that the infinite God limited or contracted Himself [צמצם] in order to reveal Himself" (Gen. R. iv. 4; Ex. R. xxxiv. 1). This is the germ of the Cabala doctrine of the "Ẓimẓum," in idea as well as in terminology.

God in the Theosophy of the Talmud.

In dwelling upon the nature of God and the universe, the mystics of the Talmudic period asserted, in contrast to Biblical transcendentalism, that "God is the dwelling-place of the universe; but the universe is not the dwelling-place of God" (Gen. R. lxviii. 9; Midr. Teh. xc.; Ex. xxiv. 11, LXX.) Possibly the designation מקום ("place") for God, so frequently found in Talmudic-Midrashic literature, is due to this conception, just as Philo, in commenting on Gen. xxviii. 11 (compare Gen. R. *l.c.*) says, "God is called 'ha maḳom' [place] because He encloses the universe, but is Himself not enclosed by anything" ("De Somniis," i. 11). Spinoza may have had this passage in mind when he said that the ancient Jews did not separate God from the world. This conception of God is not only pantheistic, but also highly mystical, since it postulates the union of man with God (compare Crescas, "Or Adonai," i.); and both these ideas were further developed in the later Cabala. Even in very early times Palestinian as well as Alexandrian theology recognized the two attributes of God, "middat ha-din," the attribute of justice, and "middat ha-raḥamim," the attribute of mercy (Sifre, Deut. 27; Philo, "De Opificiis Mundi," 60); and so is the contrast between justice and mercy a fundamental doctrine of the Cabala. Even the hypostasization of these attributes is ancient, as may be seen in the remark of a tanna of the beginning of the second century C.E. (Ḥag. 14a). Other hypostasizations are represented by the ten agencies through which God created the world; namely, wisdom, insight, cognition, strength, power, inexorableness, justice, right, love, and mercy (Ḥag. 12a; Ab. R. N. xxxvii. counts only seven, while Ab. R. N., version B, ed. Schechter, xliii., counts ten, not entirely identical with those of the Talmud). While the Sefirot are based on these ten creative potentialities, it is especially the personification of wisdom (חכמה) which, in Philo, represents the totality of these primal ideas; and the Targ. Yer. i., agreeing with him, translates the first verse of the Bible as follows: "By wisdom God created the heaven and the earth." So, also, the figure of Meṭaṭron passed into the Cabala from the Talmud, where it played the rôle of the demiurgos (see Demiurge), being expressly mentioned as God (Sanh. 38b; compare Antinomianism, note 1). Mention may also be made of the seven preexisting things enumerated in an old Baraita; namely, the Torah (="Ḥokmah"), repentance (= mercy), paradise and hell (= justice), the throne of God, the (heavenly) Temple, and the name of the Messiah (Pes. 54a). Although the origin of this doctrine must be sought probably in certain mythological ideas, the Platonic doctrine of preexistence has modified the older, simpler conception, and the preexistence of the seven must therefore be understood as an "ideal" preexistence (see Ginzberg, "Die Haggada bei den Kirchenvätern," etc., pp. 2-10), a conception that was later more fully developed in the Cabala.

The attempts of the mystics to bridge the gulf between God and the world are especially evident in the doctrine of the preexistence of the soul [compare Slavonic Enoch, xxiii. 5, and Charles's note.—K.] and of its close relation to God before it enters the human body—a doctrine taught by the Hellenistic sages (Wisdom viii. 19) as well as by the Palestinian rabbis (Ḥag. 12b; 'Ab. Zarah 5a, etc.).

The Pious.

Closely connected herewith is the doctrine that the pious are enabled to ascend toward God even in this life, if they know how to free themselves from the trammels that bind the soul to the body (see Ascension). Thus were the first mystics enabled to disclose the mysteries of the world beyond. According to Anz, *l.c.*, and Bousset, "Die Himmelreise der Seele," in "Archiv für Religionswissenschaft," iv. 136 *et seq.*, the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God. This conception explains the great prominence of angels and spirits in both the earlier and the later Jewish mysticism. Through the employment of mysteries, incantations, names of angels, etc., the mystic assures for himself the passage to God, and learns the holy words and formulas with which he overpowers the evil spirits that try to thwart and destroy him. Gaining thereby the mastery over them, he naturally wishes to exercise it even while still on earth, and tries to make the spirits serviceable to him. So, too, were the Essenes familiar with the idea of the journey to heaven (see Bousset, *l.c.* p. 143, explaining Josephus, "Ant." xviii. 1, § 5); and they were also masters of angelology. The practise of magic and incantation, the angelology and demonology, were borrowed from Babylonia, Persia, and Egypt; but these foreign elements were Judaized in the process, and took the form of the mystical adoration of the name of God and of speculations regarding the mysterious power of the Hebrew alphabet (see Ber. 55a; compare Pesiḳ. R. 21 [ed. Friedmann, p. 109a], "the name of God creates and destroys worlds"), to become, finally, foundations of the philosophy of the "Sefer Yeẓirah."

The Syzygies.

Another pagan conception which, in refined form, passed into the Cabala through the Talmud, was the so-called סוד הזווג ("the mystery of sex"). [Compare Eph. v. 33, and Bride, and Joël, *l.c.*, pp. 158 *et seq.*—K.] Possibly this old conception underlies the Talmudical passages referring to the mystery of marriage, such as "the Shekinah dwells between man and woman" (Soṭah 17a). An old Semitic view (see Ba'al) regards the upper waters (compare Slavonic Book of Enoch, iii.; Test. Patr., Levi, 2; Abraham, Testament of) as masculine, and the lower waters as feminine, their union fructifying the earth (Gen. R. xiii.; Wertheimer, "Batte Midrashot," i. 6. Compare the passage, "Everything that exists has a mate [בן זוג]: Israel is the mate of the Sabbath; while the other days pair among themselves," Gen. R. xi. 8). Thus the Gnostic theory of syzygies (pairs) was adopted by the Talmud, and later was developed into a system by the Cabala.

The doctrine of emanation, also, common to both Gnosticism and the Cabala, is represented by a tanna of the middle of the second century C.E. (Gen. R. iv. 4; R. Meïr, "Parable of the Spring"). The idea that "the pious actions of the just increase the heavenly power" (Pesiḳ., ed. Buber, xxvi. 166b); that "the impious rely on their gods," but that "the just are the support of God" (Gen. R. lxix. 3), gave rise to the later cabalistic doctrine of man's influence on the course of nature, inasmuch as the good and the evil actions of man reenforce respectively the good or the evil powers of life.

The heterogeneous elements of this Talmudic mysticism are as yet unfused; the Platonic-Alexandrian, Oriental-theosophic, and Judæo-allegorical ingredients being still easily recognizable and not yet elaborated into the system of the Cabala. Jewish monotheism was still transcendentalism. But as mysticism attempted to solve the problems of creation and world-government by introducing sundry intermediary personages, creative potentialities such as Meṭaṭron, Shekinah, and so on, the more necessary it became to exalt God in order to prevent His reduction to a mere shadow; this exaltation being rendered possible by the introduction of the pantheistic doctrine of emanation, which taught that in reality *nothing* existed outside of God. Yet, if God is "the place of the world" and everything exists in Him, it must be the chief task of life to feel in union with God—a condition which the Merkabah-travelers, or, as the Talmud calls them, "the frequenters of paradise," strove to attain. Here is the point where speculation gives place to imagination. The visions which these mystics beheld in their ecstasies were considered as real, giving rise within the pale of Judaism to an anthropomorphic mysticism, which took its place beside that of the pantheists. Although Talmudic-Midrashic literature has left few traces of this movement (compare, *e.g.*, Ber. 7a, Sanh. 95b), the Rabbis opposing such extravagances, yet the writings of the church fathers bear evidence of many Judaizing Gnostics who were disciples of anthropomorphism (Origen, "De Principiis," i.; compare Clementina, Elcesaites, Minim).

Different Groups of Mystic Literature.

The mystical literature of the geonic period forms the link between the mystic speculations of the Talmud and the system of the Cabala; originating in the one and reaching completion in the other. It is extremely difficult to summarize the contents and object of this literature, which has been handed down in more or less fragmentary form. It may perhaps be most conveniently divided into three groups: (1) theosophic; (2) cosmogenetic; (3) theurgic. In regard to its literary form, the Midrashic-haggadic style may be distinguished from the liturgic-poetic style, both occurring contemporaneously. The theosophical speculations deal chiefly with the person of Meṭaṭron-Enoch, the son of Jared turned into a fiery angel, a minor Yhwh—a conception with which, as mentioned before, many mystics of the Talmudic age were occupied. Probably a large number of these Enoch books, claiming to contain the visions of Enoch, existed, of which, however, only fragments remain (see "Monatsschrift," viii. 68 *et seq.*, and Enoch, Book of).

"Meṭaṭron-Enoch."

"Shi'ur Ḳomah."

Curiously enough, the anthropomorphic description of God (see Shi'ur Ḳomah) was brought into connection with Meṭaṭron-Enoch in the geonic mysticism. This vexatious piece of Jewish theosophy, which afforded to Christians as well as to Karaites (compare Agobard; Solomon b. Yeruham) a welcome opportunity for an attack upon rabbinical Judaism, existed as a separate work at the time of the Geonim. Judging from the fragments of "Shi'ur Ḳomah" (in Jellinek, "B. H." iii. 91; ii. 41; in Wertheimer, "Hekalot," ch. xi.), it represented God as a being of gigantic dimensions, with limbs, arms, hands, feet, etc. The "Shi'ur Ḳomah" must have been held in high regard by the Jews, since Saadia tried to explain it allegorically—though he doubted that the tanna Ishmael could have been the author of the work (as quoted by Judah b. Barzilai in his commentary on "Sefer Yeẓirah," pp. 20–21)—and Hai Gaon, in spite of his emphatic repudiation of all anthropomorphism, defended it ("Teshubot ha-Geonim," Lick, p. 12a). The book probably originated at a time when the anthropomorphic conception of God was current—that is, in the age of Gnosticism, receiving its literary form only in the time of the Geonim. The Clementine writings, also, expressly teach that God is a body, with members of gigantic proportions; and so did Marcion. Adam Ḳadmon, the "primal man" of the Elcesaites, was also, according to the conception of these Jewish Gnostics, of huge dimensions; viz., ninety-six miles in height and ninety-four miles in breadth; being originally androgynous, and then cleft in two, the masculine part becoming the Messiah, and the feminine part the Holy Ghost (Epiphanius, "Hæres." xxx. 4, 16, 17; liii. 1). According to Marcion, God Himself is beyond bodily measurements and limitations, and as a spirit can not even be conceived; but in order to hold intercourse with man, He created a being with form and dimensions, who ranks above the highest angels. It was, presumably, this being whose shape and stature were represented in the "Shi'ur Ḳomah," which even the strict followers of Rabbinism might accept, as may be learned from the "Kerub ha-Meyuḥad" in the German Cabala, which will be discussed later in this article.

The Heavenly Halls.

The descriptions of the heavenly halls ("Hekalot") in treatises held in high esteem at the time of the Geonim, and which have come down in rather incomplete and obscure fragments, originated, according to Hai Gaon, with those mystagogues of the Merkabah (יורדי מרכבה), "who brought themselves into a state of entranced vision by fasting, asceticism, and prayer, and who imagined that they saw the seven halls and all that is therein with their own eyes, while passing from one hall into another (compare Ascension, and for a similar description of the Montanist ecstasy, Tertullian, "De Exhortatione Castitatis," x.). Although these Hekalot visions were to some extent productive of a kind of religious ecstasy, and were certainly of great service in the development of the liturgical poetry as shown in the Ḳedushah piyyuṭim, they contributed little to the development of speculative mysticism. This element became effective only in combination with the figure of Meṭaṭron or Meṭaṭron-Enoch, the leader of the Merkabah-travelers on their celestial journeys, who were initiated by him into the secrets of heaven, of the stars, of the winds, of the water, and of the earth, [see Meṭaṭron, and compare Mithras as driver of the Heavenly Chariot in "Dio Chrysostomus," ii. 60, ed. Dindorf; Windischmann, "Zoroastrische Studien," 1863, pp. 309–312; and Kohler, "Test. of Job," p. 292.—k.]. Hence, many cosmological doctrines originally contained in the books of Enoch were appropriated, and the transition from theosophy to pure cosmology was made possible. Thus, in the Midr. Konen (Jellinek, "B. H." ii. 23, 27), which is closely related to the "Seder Rabba di-Bereshit" (in Wertheimer, "Botte Midrashot," i. 18), the Torah, identical with the "Wisdom" of the Alexandrians, is represented as primeval and as the creative principle of the world, which produced the three primal elements, water, fire, and light, and these, in their turn, when commingled, produced the universe.

Cosmological Theories.

In the description of the "six days of creation," in the Midrash in question, the important statement is made that the water disobeyed God's command—an old mythological doctrine of God's contest with matter (here represented by water), which in the later Cabala serves to account for the presence of evil in the world. In "Seder Rabba di-Bereshit," however, the contest is between the masculine and feminine waters which strove to unite themselves, but which God separated in order to prevent the destruction of the world by water; placing the masculine waters in the heavens, and the feminine waters on the earth (*l.c.* p. 6). Independently of the creation, the "Baraita de-Middot ha-'Olam" and the "Ma'aseh Bereshit" describe the regions of the world with paradise in the east and the nether world in the west. All these descriptions—some of them found as early as the second pre-Christian century, in the Test. of Abraham and in Enoch; and, later on, in the Christian apocalyptic literature—are obviously remnants of ancient Essene cosmology.

Theurgic Cabala.

The mysticism of this time had a practical as well as a theoretical side. Any one knowing the names and functions of the angels could control all nature and all its powers (compare, for example, Lam. R. ii. 8; and Hananeel in Rabbinical Literature). Probably entrusted formerly only to oral tradition, the ancient names were written down by the mystics of the geonic period; and so Hai Gaon (in Eliezer Ashkenazi's collection, "Ta'am Ẓeḳenim," p. 56b) mentions a large number of such works as existing in his time: the "Sefer ha-Yashar," "Ḥarba de-Mosheh," "Raza Rabbah," "Sod Torah," "Hekalot Rabbati," "Hekalot Zuṭrati." Of all these works, aside from the Hekalot, only the "Ḥarba de-Mosheh" has recently been published by Gaster ("The Sword of Moses," in "Jour. Royal Asiatic Soc." 1896; also printed separately). This book consists almost entirely of mystical names by means of which man may guard himself against sickness, enemies, and other ills, and may subjugate nature. These and other works later on formed the basis of the theurgic Cabala. The amplifications upon paradise and hell, with their divisions, occupy a totally independent and somewhat peculiar position in the geonic mysticism. They are ascribed for the greater part to the amora Joshua b. Levi; but, in addition to this hero of the Haggadah, Moses himself is alleged to have been the author of the work "Ma'ayan Ḥokmah" (compare Soṭah ix. 15, which gives an account of heaven and the angels).

Mystical Literature in Geonic Times.

Aside from the "Sefer Yeẓirah," which occupies a position of its own, the following is nearly a complete list of the mystic literature of the time of the Geonim, as far as it is preserved and known to-day: (1) "Alfa Beta de Rabbi Akiba," in two versions (Jellinek, "B. H." iii.); (2) "Gan 'Eden," in different versions (Jellinek, *l.c.* ii., iii., v.); (3) "[Masseket] Gehinnom" (Jellinek, *l.c.* i.); (4) "Ḥarba de-Mosheh," ed. Gaster, 1896, reprinted from "Jour. Royal Asiatic Soc," 1896; (5) "Ḥibbuṭ ha-Ḳeber" (Jellinek, *l.c.* i.); (6) "Hekalot," in several recensions (Jellinek, *l.c.* ii., iii.; Wertheimer, "Jerusalem," 1889, the text varying considerably from that of Jellinek: the Book of Enoch is likewise a version of "Hekalot"); (7) "Haggadot Shema' Yisrael" (Jellinek, *l.c.* v.; also belonging probably to the time of the Geonim); (8) "[Midrash] Konen" (printed several times; also in Jellinek, *l.c.* i.); (9) "Ma'aseh Merkabah" (in Wertheimer, "Botte Midrashot," ii.; a very ancient "Hekalot" version); (10) "Ma'aseh de Rabbi Joshua b. Levi," in different recensions (compare APOCALYPTIC LITERATURE, NEO-HEBRAIC, No. 5); (11) "Ma'ayan Ḥokmah" (Jellinek, *l.c.* i.); (12) "Seder Rabba di-Bereshit," in Wertheimer, *l.c.* i.); (13) "Shimmusha Rabba we-Shimmusha Zuṭṭa" (Jellinek, *l.c.* vi.).

Mystical fragments have been preserved in Pirḳe R. El., Num. R., and Midr. Tadshe; also in the "Book of Raziel," which, though composed by a German cabalist of the thirteenth century, contains important elements of the geonic mysticism.

Origin of the Speculative Cabala.

Eleazar of Worms' statement that a Babylonian scholar, AARON B. SAMUEL by name, brought the mystic doctrine from Babylonia to Italy about the middle of the ninth century, has been found to be actually true. Indeed, the doctrines of the "Kerub ha-Meyuḥad," of the mysterious power of the letters of the Hebrew alphabet, and of the great importance of the angels, are all found in the geonic mystic lore. Even those elements that seem later developments may have been transmitted orally, or may have formed parts of the lost works of the old mystics. If, now, the German Cabala of the thirteenth century is to be regarded as merely a continuation of geonic mysticism, it follows that the speculative Cabala arising simultaneously in France and Spain must have had a similar genesis. It is the SEFER YEẒIRAH which thus forms the link between the Cabala and the geonic mystics. The date as well as the origin of this singular book are still moot points, many scholars even assigning it to the Talmudic period. It is certain, however, that at the beginning of the ninth century the work enjoyed so great a reputation that no less a man than Saadia wrote a commentary on it. The question of the relation between God and the world is discussed in this book, the oldest philosophical work in the Hebrew language.

The "Sefer Yeẓirah."

The basic doctrines of the "Sefer Yeẓirah" are as follows: The fundamentals of all existence are the ten Sefirot. These are the ten principles that mediate between God and the universe. They include the three primal emanations proceeding from the Spirit of God: (1) רוח (literally, "air" or "spirit," probably to be rendered "spiritual air"), which produced (2) "primal water," which, in turn, was condensed into (3) "fire." Six others are the three dimensions in both directions (left and right); these nine, together with the Spirit of God, form the ten Sefirot. They are eternal, since in them is revealed the dominion of God. The first three preexisted ideally as the prototypes of creation proper, which became possible when infinite space, represented by the six other Sefirot, was produced. The Spirit of God, however, is not only the beginning but is also the end of the universe; for the Sefirot are closely connected with one another, "and their end is in their origin, as the flame is in the coal."

While the three primal elements constitute the substance of things, the twenty-two letters of the Hebrew alphabet constitute the form. The letters hover, as it were, on the boundary-line between the spiritual and the physical world; for the real existence of things is cognizable only by means of language, *i.e.*, the human capacity for conceiving thought. As the letters resolve the contrast between the substance and the form of things, they represent the solvent activity of God; for everything that is exists by means of contrasts, which find their solution in God, as, for instance, among the three primal elements, the contrasts of fire and water are resolved into רוח ("air" or "spirit").

The importance of this book for the later Cabala, overestimated formerly, has been underestimated in modern times. The emanations here are not the same as those posited by the cabalists; for no graduated scale of distance from the primal emanations is assumed, nor are the Sefirot here identical with those enumerated in the later Cabala. But the agreement in essential points between the later Cabala and the "Sefer Yeẓirah" must not be overlooked. Both posit mediate beings in place of immediate creation out of nothing; and these mediate beings were not created, like those posited in the various cosmogonies, but are emanations. The three primal elements in the "Sefer Yeẓirah," which at first existed only ideally and then became manifest in form, are essentially identical with the worlds of AẒILUT and BERIAH of the later Cabala. In connection with the "Sefer Yeẓirah" the mystical speculations of certain Jewish sects must be men-

Mysticism of Jewish Heretics.

tioned, which, toward the year 800, began to spread doctrines that for centuries had been known only to a few initiated ones. Thus the Maghariyites taught that God, who is too exalted to have any attributes ascribed to Him in Scripture, created an angel to be the real ruler of the world [compare the שר העולם

and Meṭatron in the Talmud.—K.]; and to this angel everything must be referred that Scripture recounts of God (Ḳirḳisani, extracts from his manuscript quoted by Harkavy in Rabbinowicz's Hebrew translation of Grätz's "Gesch. der Juden," iii. 496; separately under the title "Le-Ḳorot ha-Kittot be-Yisrael"). This Jewish form of the Gnostic Demiurge, which was also known to the Samaritans (Baneth, "Marquah, on the twenty-two Letters of the Alphabet," pp. 52-54), was accepted with slight modifications by the Karaites (Judah Hadassi, "Eshkol ha-Kofer," 25c, 26b) as well as by the German cabalists, as will be shown further on. Benjamin Nahawendi seems to have known of other emanations in addition to this Demiurge (see Harkavy, *l.c.* v. 16). These, of course, were not new theories originating at this time, but an awakening of Jewish Gnosticism, that had been suppressed for centuries by the increasing preponderance of Rabbinism, and now reappeared not by chance, at a time when Sadduceeism, the old enemy of Rabbinism, also reappeared, under the name of Karaism. But while the latter, as appealing to the masses, was energetically and even bitterly attacked by the representatives of Rabbinism, they made allowance for a revival of Gnosticism. For, although the cabalistic treatises ascribed to certain geonim were probably fabricated in later times, it is certain that numbers of the geonim, even many who were closely connected with the academies, were ardent disciples of mystic lore. The father of the German Cabala was, as is now known, a Babylonian (see Aaron b. Samuel ha-Nasi), who emigrated to Italy in the first half of the ninth century, whence the Kalonymides later carried their teachings to Germany, where in the thirteenth century an esoteric doctrine, essentially identical with that which prevailed in Babylon about 800, is accordingly found.

Influence of Greco-Arabic Philosophy.

While the branch of the Cabala transplanted to Italy remained untouched by foreign influences, the reaction of Greco-Arabic philosoph yon Jewish mysticism became apparent in the Arabic-speaking countries. The following doctrines of Arab philosophy especially influenced and modified Jewish mysticism, on account of the close relationship between the two. The "Faithful Brothers of Basra," as well as the Neoplatonic Aristotelians of the ninth century, have left their marks on the Cabala. The brotherhood taught, similarly to early Gnosticism, that God, the highest Being, exalted above all differences and contrasts, also surpassed everything corporeal and spiritual; hence, the world could only be explained by means of emanations. The graduated scale of emanations was as follows: (1) the creating spirit (νοῦς); (2) the directing spirit, or the world-soul; (3) primal matter; (4) active nature, a power proceeding from the world-soul; (5) the abstract body, also called secondary matter; (6) the world of the spheres; (7) the elements of the sublunary world; and (8) the world of minerals, plants, and animals composed of these elements. These eight form, together with God, the absolute One, who is in and with everything, the scale of the nine primal substances, corresponding to the nine primary numbers and the nine spheres. These nine numbers of the "Faithful Brothers" (compare De Boer, "Gesch. der Philosophie im Islam," p. 84; Dieterici, "Die Sogenannte Theologie des Aristoteles," p. 38; *idem*, "Weltseele," p. 15) have been changed by a Jewish philosopher of the middle of the eleventh century into ten, by counting the four elements not as a unit, but as two ("Torat ha-Nefesh," ed. Isaac Broydé, pp. 70, 75; compare, also, Guttmann, in "Monatsschrift," xlii. 450).

Gabirol's, Influence upon the Cabala.

Solomon ibn Gabirol's doctrines influenced the development of the Cabala more than any other philosophical system; and his views on the will of God and on the intermediate beings between God and the creation were especially weighty. Gabirol considers God as an absolute unity, in whom form and substance are identical; hence, no attributes can be ascribed to God, and man can comprehend God only by means of the beings emanating from Him. Since God is the beginning of all things, and composite substance the last of all created things, there must be intermediate links between God and the universe; for there is necessarily a distance between the beginning and the end, which otherwise would be identical.

The first intermediate link is the will of God, the hypostasis of all things created; Gabirol meaning by will the creative power of God manifested at a certain point of time, and then proceeding in conformity with the laws of the emanations. As this will unites two contrasts—namely, God, the actor, and substance, the thing acted upon—it must necessarily partake of the nature of both, being *factor* and *factum* at the same time. The will of God is immanent in everything; and from it have proceeded the two forms of being, "materia universalis" (ὕλη) and "forma universalis." But only God is "creator ex nihilo": all intermediary beings create by means of the graduated emanation of what is contained in them potentially. Hence, Gabirol assumes five intermediary beings (אמצעיות) between God and matter; namely: (1) will; (2) matter in general and form; (3) the universal spirit (שכל הכללי); (4) the three souls, namely, vegetative, animal, and thinking soul; and (5) the nature, the motive power, of bodies. Gabirol (quoted by Ibn Ezra, commentary on Isa. xliii. 7) also mentions the three cabalistic worlds, Beriah, Yeẓirah, and 'Asiyah; while he considers Aẓilut to be identical with the will. The theory of the concentration of God, by which the Cabala tries to explain the creation of the finite out of the infinite, is found in mystical form in Gabirol also (see Munk, "Mélanges," pp. 284, 285).

Still, however great the influence which Gabirol exercised on the development of the Cabala, it would be incorrect to say that the latter is derived chiefly from him. The fact is that when Jewish mystic lore came in contact with Arabic-Jewish philosophy, it appropriated those elements that appealed to it; this being especially the case with Gabirol's philosophy on account of its mystical character. But other philosophical systems, from Saadia to Maimonides, were also laid under contribution. Thus the important German cabalist Eleazar of Worms was strongly influenced by Saadia; while Ibn Ezra's views found acceptance among the German as well as the Spanish cabalists. Possibly even Maimonides, the greatest representative of rationalism among the Jews of the Middle Ages, contributed to the cabalistic doctrine of the "En-Sof" by his teaching that no attributes could be ascribed to God [unless it be of Pythagorean origin (see Bloch, in Winter and Wünsche, "Jüdische Literatur," iii. 241, note 3).—K.].

The German Cabala.

The esoteric doctrines of the Talmud, the mysticism of the period of the Geonim, and Arabic Neoplatonic philosophy are thus the three chief constituents of the Cabala proper as it is found in the thirteenth century. These heterogeneous elements also explain the strange fact that the Cabala appeared at the same time in two different centers of culture, under different social and political conditions, each form being entirely different in character from the other. The German Cabala is a direct continuation of geonic mysticism. Its first representative is Judah the Pious (died 1217), whose pupil, Eleazar of Worms, is its most important literary exponent. Abraham Abulafia was its last representative, half a century later. The correctness of Eleazar's statement (in Del Medigo's "Maẓref la-Ḥokmah," ed. 1890, pp. 64, 65), to the effect that the Kalonymides carried the esoteric doctrines with them from Italy to Germany about 917, has been satisfactorily established. Till the time of Eleazar these doctrines were in a certain sense the private property of the Kalonymides, and were kept secret until Judah the Pious, himself a member of this family, commissioned his pupil Eleazar to introduce the oral and written esoteric doctrine into a larger circle.

The essential doctrines of this school are as follows: God is too exalted for mortal mind to comprehend, since not even the angels can form an idea of Him. In order to be visible to angels as well as to men, God created out of divine fire His כבוד ("majesty"), also called כרוב המיוחד, which has size and shape and sits on a throne in the east, as the actual representative of God. His throne is separated by a curtain (פרגוד) on the east, south, and north from the world of angels; the side on the west being uncovered [compare, however, God's Shekinah dwelling in the east ("Apostolic Constitutions," ii. 57).—K.], so that the light of God, who is in the west, may illuminate it. All the anthropomorphic statements of Scripture refer to this "majesty" (כבוד), not to God Himself, but to His representative. Corresponding to the different worlds of the Spanish cabalists, the German cabalists also assume four (sometimes five) worlds; namely: (1) the world of the "glory" (כבוד) just mentioned; (2) the world of angels; (3) the world of the animal soul; and (4) the world of the intellectual soul. It is easy to discern that this curious theosophy is not a product of the age in which the German cabalists lived, but is made up of ancient doctrines, which, as stated above, originated in the Talmudic period. The Germans, lacking in philosophical training, exerted all the greater influence on the practical Cabala as well as on ecstatic mysticism. Just as in Spain about this time the deeply religious mind of the Jews rose in revolt against the cold Aristotelian rationalism that had begun to dominate the Jewish world through the influence of Maimonides, so the German Jews, partly influenced by a similar movement within Christianity, began to rise against the traditional ritualism. Judah the Pious (Introduction to "Sefer Ḥasidim") reproaches the Talmudists with "poring too much over the Talmud without reaching any results." Hence, the German mystics attempted to satisfy their religious needs in their own way; namely, by contemplation and meditation. Like the Christian mystics (Preger, "Gesch. der Deutschen Mystik," p. 91), who symbolized the close connection between the soul and God by the figure of marriage, the Jewish mystics described the highest degree of love of man for God in sensuous forms in terms taken from marital life.

Christian and Jewish Mysticism.

While study of the Law was to the Talmudists the very acme of piety, the mystics accorded the first place to prayer, which was considered as a mystical progress toward God, demanding a state of ecstasy. It was the chief task of the practical Cabala to produce this ecstatic mysticism, already met with among the Merkabah-travelers of the time of the Talmud and the Geonim; hence, this mental state was especially favored and fostered by the Germans. Alphabetical and numeral mysticism constitutes the greater part of Eleazar's works, and is to be regarded simply as means to an end; namely, to reach a state of ecstasy by the proper employment of the names of God and of angels, "a state in which every wall is removed from the spiritual eye" (Moses of Tachau, in "Oẓar Neḥmad," iii. 84; compare Güdemann, "Gesch. des Erziehungswesens," i. 159 *et seq.*).

The point of view represented by the anonymous book "Keter Shem-Ṭob" (ed. Jellinek, 1853), ascribed to Abraham of Cologne and certainly a product of the school of Eleazar of Worms, represents the fusion of this German Cabala with the Provençal-Spanish mysticism. According to this work, the act of creation was brought about by a primal power emanating from the simple will of God. This eternal, unchangeable power transformed the potentially existing universe into the actual world by means of graduated emanations. These conceptions, originating in the school of Azriel, are herein combined with Eleazar's theories on the meaning of the Hebrew letters according to their forms and numerical values. The central doctrine of this work refers to the Tetragrammaton; the author assuming that the four letters *yod, he, waw*, and *he* (יהו"ה) were chosen by God for His name because they were peculiarly distinguished from all other letters. Thus *yod*, considered graphically, appears as the mathematical point from which objects were developed, and therefore symbolizes the spirituality of God to which nothing can be equal. As its numerical value equals ten, the highest number, so there are ten classes of angels, and correspondingly the seven spheres with the two elements—fire cohering with air, and water with earth, respectively—and the One who directs them all, making together ten powers; and finally the ten Sefirot. In this way the four letters of the Tetragrammaton are explained in detail.

A generation later a movement in opposition to the tendencies of this book arose in Spain; aiming to supplant speculative Cabala by a prophetic visionary one. Abraham Abulafia denied the doctrines of emanations and the Sefirot, and, going back to the German mystics, asserted that the true Cabala consisted in letter and number mysticism, which system, rightly understood, brings man into direct and close relations with the "ratio activa" (שכל הפועל), the active intelligence of the universe, thus endowing him with the power of prophecy. In a certain sense Joseph b. Abraham Gikatilla, a cabalist eight years younger than Abulafia, may also be included in the German school, since he developed the letter and vowel mysticism, thereby introducing the practical Cabala into many circles. Yet Gikatilla, like his contemporary Tobias Abulafia, still hesitates between the abstract speculative Cabala of the Provençal-Spanish Jews and the concrete letter symbolism of the Germans. These two main movements are finally combined in the Zoharistic books, wherein, as Jellinek rightly says, "the syncretism of the philosophical and cabalistic ideas of the century appears complete and finished."

The Cabala in Provence.

While the German mystics could refer to authentic traditions, the cabalists of Spain and southern France were obliged to admit that they could trace their doctrines, which they designated as "the tradition" ("Ḳabbalah"; thus an Oriental scholar as early as 1223; compare Harkavy, Hebrew transl. of Grätz's "Gesch. der Juden," v. 47), to authorities no older than the twelfth century. The modern historian has greater difficulties in determining the origin of the Cabala in Provence than the cabalists themselves had; for they agreed that the esoteric doctrines had been revealed by the prophet Elijah, in the beginning of the twelfth century, to Jacob ha-Nazir, who initiated Abraham b. David of Posquières, whose son, Isaac the Blind, transmitted them further. But Isaac the Blind can not possibly be credited with being the originator of the speculative Cabala, for it is far too complicated to be the work of one man, as is evident by the writings of Azriel (born about 1160), the alleged pupil of Isaac. Azriel, moreover, speaks of the Sefirot, of the En-Sof, and of the cabalists of Spain (in Sachs's "Ha-Paliṭ," p. 45); and it is absolutely impossible that Isaac the Blind, who was not much older than Azriel (his father Abraham b. David died in 1198), could have founded a school so quickly that Spanish scholars would be able to speak of the contrast between cabalists and philosophers as Azriel does. If there be any truth in this tradition of the cabalists, it can only mean that the relation of Isaac the Blind to the speculative Cabala was the same as that of his contemporary Eleazar of Worms to German mysticism; namely, that just as the latter made the esoteric doctrines—which were for centuries in the possession of one family, or at any rate of a very small circle—common property, so Isaac introduced the doctrines of the speculative Cabala for the first time into larger circles.

It may furthermore be assumed that the speculative philosophy of Provence, like German mysticism, originated in Babylon: Neoplatonism, reaching there its highest development in the eighth and ninth centuries, could not but influence Jewish thought. Gabirol, as well as the author of "Torat ha-Nefesh," bears evidence of this influence on Jewish philosophy; while the Cabala took up the mystic elements of Neoplatonism. The Cabala, however, is not a genuine product of the Provençal Jews; for just those circles in which it is found were averse to the study of philosophy. The essential portions of the Cabala must, on the contrary, have been carried to Provence from Babylon; being known only to a small circle until Aristotelianism began to prevail, when the adherents of the speculative Cabala were forced to make their doctrine public.

The Treatise on Emanation.

The earliest literary product of the speculative Cabala is the work "Masseket Aẓilut," which contains the doctrine of the four graduated worlds as well as that of the concentration of the Divine Being. The form in which the rudiments of the Cabala are presented here, as well as the emphasis laid on keeping the doctrine secret and on the compulsory piety of the learners, is evidence of the early date of the work. At the time when "Masseket Aẓilut" was written the Cabala had not yet become a subject of general study, but was still confined to a few of the elect. The treatment is on the whole the same as that found in the mystical writings of the time of the Geonim, with which the work has much in common; hence, there is no reason for not regarding it as a product of that time. The doctrines of Meṭaṭron, and of angelology especially, are identical with those of the Geonim, and the idea of the Sefirot is presented so simply and unphilosophically that one is hardly justified in assuming that it was influenced directly by any philosophical system.

"Bahir."

Just as in the "Masseket Aẓilut" the doctrine of the ten Sefirot is based on the "Sefer Yeẓirah" (ed. Jellinek, p. 6, below), so the book Bahir, which, according to some scholars, was composed by Isaac the Blind, and which in any case originated in his school, starts from the doctrines of the "Sefer Yeẓirah," which it explains and enlarges. This book was of fundamental importance in more than one way for the development of the speculative Cabala. The Sefirot are here divided into the three chief ones—primal light, wisdom, and reason—and the seven secondary ones that have different names. This division of the Sefirot, which goes through the entire Cabala, is found as early as Pirḳe R. Eliezer III., from which the "Bahir" largely borrowed; but here for the first time the doctrine of the emanation of the Sefirot is clearly enunciated. They are conceived as the intelligible primal principles of the universe, the primary emanations of the Divine Being, that together constitute the כל (τὸ πᾶν = "the universe"). The emanation is regarded, not as having taken place once, but as continuous and permanent; and the author has such an imperfect conception of the import of this idea that he regards the emanation as taking place all at once, and not in graduated series. But this assumption annihilates the whole theory of emanation, which attempts to explain the gradual transition from the infinite to the finite, comprehensible only in the form of a graduated series.

Opposition to Aristotelianism.

Azriel.

On the whole, the contents of the book—which seems to be a compilation of loosely connected thoughts—justify the assumption that it is not the work of one man or the product of one school, but the first serious attempt to collect the esoteric doctrines that for centuries had circulated orally in certain circles of Provence, and to present them to a larger audience. The work is important because it gave to those scholars who would have nothing to do with the philosophy then current—namely, Aristotelianism—the first incentive to a thorough study of metaphysics. The first attempt to place the cabalistic doctrine of the Sefirot on a dialectic basis could have been made only by a Spanish Jew, as the Provençal Jews were not sufficiently familiar with philosophy, and the few among them that devoted themselves to this science were pronounced Aristotelians who looked with contempt upon the speculations of the cabalists. It was Azriel (1160-1238), a Spaniard with philosophical training, who undertook to explain the doctrines of the Cabala to philosophers and to make it acceptable to them. It should be noted particularly that Azriel (in Sachs, "Ha-Paliṭ," p. 45) expressly says that philosophical dialectics is for him only the means for explaining the doctrines of Jewish mysticism, in order that "those also who *do not believe*, but ask to have everything proved, may convince themselves of the truth of the Cabala." True disciples of the Cabala were satisfied with its doctrines as they were, and without philosophical additions. Hence the actual form of the Cabala as presented by Azriel must not be regarded as absolutely identical with its original one. Starting from the doctrine of the merely negative attributes of God, as taught by the Jewish philosophy of the time (see Attributes), Azriel calls God the "En-Sof" (אין סוף), the absolutely Infinite, that can be comprehended only as the negation of all negation. From this definition of the En-Sof, Azriel deduces the potential eternity of the world—the world with all its manifold manifestations was potentially contained within the En-Sof; and this potentially existing universe became a reality in the act of creation. The transition from the potential to the actual is a free act of God: but it can not be called creation; since a "creatio ex nihilo" is logically unthinkable, and nothing out of which the world could be formed exists outside of God, the En-Sof. Hence, it is not correct to say that God creates, but that He irradiates; for as the sun irradiates warmth and light without diminishing its bulk, so the En-Sof irradiates the elements of the universe without diminishing His power. These elements of the universe are the Sefirot, which Azriel tries to define in their relation to the En-Sof as well as to one another. Although there are contradictions and gaps in Azriel's system, he was the first to gather the scattered elements of the cabalistic doctrines and combine them into an organic whole. Casting aside the haggadic-mystic form of the cabalistic works preceding him, Azriel adopted a style that was equal and at times superior to that of the philosophic writers of the time.

Asher ben David, a nephew and pupil of Isaac the Blind, a cabalistic contemporary of Azriel, and probably influenced by him, added little to the development of the Cabala, judging from the few fragments by him that have been preserved. On the other hand, Isaac ben Sheshet of Gerona, in his "Sha'ar ha-Shamayim," made noteworthy additions to the theoretical part of Azriel's system. The author of "Ha-Emunah we-ha-Biṭṭaḥon," erroneously ascribed to Naḥmanides, must also be included in the school of Azriel; but, desirous only to give a popular presentation of Azriel's doctrines, with a strong admixture of German mysticism, he contributed little to their development. More important is "Sefer ha-'Iyyun" (the Book of Intuition), ascribed to the gaon R. Ḥamai, but really originating in the school of Azriel.

Naḥmanides.

The cabalists themselves consider Naḥmanides as the most important pupil of Azriel—a statement not supported by Naḥmanides' works; for his commentary on the Pentateuch, although permeated by mysticism, has little that pertains to the speculative Cabala as developed by Azriel. Naḥmanides, on the contrary, emphasizes the doctrine of the "creatio ex nihilo," and also insists that attributes can be ascribed to God; while Azriel's En-Sof is the result of the assumption that God is without attributes. Yet Naḥmanides' importance for the development of the Cabala must be recognized. The greatest Talmudic authority of his time, and possessing a large following of disciples, his leaning toward the Cabala was transmitted to his pupils, among whom David ha-Kohen, R. Sheshet, and Abner are especially mentioned. The brothers Isaac b. Jacob and Jacob b. Jacob ha-Kohen also seem to have belonged to the circle of Naḥmanides. His most important pupil, however, and his successor, was Solomon ben Abraham ibn Adret, the great teacher of the Talmud, who also had a strong leaning toward the Cabala, but apparently gave little time to its study. Among his pupils were the cabalists Shem-Ṭob b. Abraham Gaon, Isaac of Acco, and Baḥya b. Asher, the last named of whom, by his commentary on the Pentateuch, contributed much to the spread of the Cabala.

Ibn Latif.

Isaac ibn Latif, who flourished about the middle of the thirteenth century, occupies a peculiar and independent position in the history of the Cabala, owing to his attempt to introduce Aristotelianism. Although he founded no school, and although the genuine cabalists did not even consider him as belonging to their group, many of his opinions found entrance into the Cabala. With Maimonides he upheld the principle of the beginning of the world; his statement, God has no will because He *is* will, is borrowed from Gabirol; and in addition he teaches the principle of the emanation of the Sefirot. He conceives of the first immediate divine emanation as the "first created" (נברא הראשון), a godlike, absolutely simple Being, the all-containing substance and condition of everything that is. The other Sefirot proceeded from this in gradual serial emanation, growing more coarse and material as their distance increased from their purely spiritual, divine origin. The relation between the “first created” and all that has since come into existence is like that between the simple geometrical point and the complicated geometrical figure. The point grows to a line, the line to a plane or superficies, and this into a solid; and just as the point is still present as a fundamental element in all geometrical figures, so the “first created” continues to act as the primal, fundamental element in all emanations. This conception of the first Sefirah as a point, or numeral unit, within the universe reappears with special frequency in the presentations of the later cabalists.

“Sefer ha-Temunah.”

The real continuation of Azriel's doctrines, however, is to be found in a number of pseudepigraphic works of the second half of the thirteenth century. Although this literature has been preserved only fragmentarily, and has not yet been critically edited to any extent, its trend nevertheless may be clearly discerned. Such works represent the attempt to put the doctrines of “Bahir” and of Azriel into dogmatic form, to shape and determine the old cabalistic teachings, and not to bring forward new ones. Among the important products of this dogmatic Cabala is, in the first place, the little work “Sefer ha-Temunah” (Book of Form), which endeavors to illustrate the principle of emanation by means of the forms of the Hebrew letters. Here for the first time the conception of the Sefirot is laid down in definite formulæ in place of the uncertain statement that they were to be considered as powers (כחות) or as tools (כלים) of God. The Sefirot, according to this book, are powers inhering in God, and are related to the En-Sof as, for instance, the limbs are to the human body. They are, so to speak, organically connected with God, forming one indivisible whole. The question that long occupied the cabalists—namely, how the expression or transmission of the will may be explained in the act of emanation—is here solved in a simple way; for all the Sefirot, being organically connected with the En-Sof, have but one common will. Just as man does not communicate his will to his arm when he wants to move it, so an expression of the will of the En-Sof is not necessary in the act of emanation. Another important principle, which is much in evidence from the Zohar down to the latest cabalistic works, is likewise clearly expressed for the first time in the “Sefer ha-Temunah”; namely, the doctrine of the double emanation, the positive and negative one. This explains the origin of evil; for as the one, the positive emanation, produced all that is good and beautiful, so the other, the negative, produced all that is bad, ugly, and unclean.

The final form was given to Azriel's Cabala by the work Ma‘areket ha-Elohut, in which Azriel's system is presented more clearly and definitely than in any other cabalistic work. The fundamental principle of the Cabala herein is the potential eternity of the world; hence the dynamic character of the emanations is especially emphasized. The treatment of the Sefirot is also more thorough and extended than in Azriel. They are identified with God; the first Sefirah, כתר (“crown”), containing *in potentia* all of the subsequent nine emanations. The doctrine of double emanations, positive and negative, is taught in “Ma‘areket,” as well as in “Sefer ha-Temunah,” but in such a way that the contrast, which corresponds exactly with the syzygy theory of the Gnostics, appears only in the third Sefirah, Binah (=“intelligence”). The author of the “Ma‘areket” proceeds as the “Baḥir” in the separation of the three superior from the seven inferior Sefirot, but in a much clearer way: he regards only the former as being of divine nature, since they emanate immediately from God; while the seven lower ones, which were all produced by the third Sefirah, are less divine, since they produce immediately the lower world-matter. A contrast which rules the world can therefore begin only with the third Sefirah; for such contrast can not obtain in the purely spiritual realm.

This point is an instructive illustration of the activity of the cabalists from the time of the “Bahir” (end of the twelfth century) to the beginning of the fourteenth century. Within this period the disjointed mystico-gnostic conceptions of the “Bahir” were gradually and untiringly woven into a connected, comprehensive system.

Side by side with this speculative and theoretical school, taking for its problem metaphysics in the strict sense of the word—namely, the nature of God and His relation to the world—another mystical movement was developed, more religio-ethical in nature, which, as Grätz rightly says, considered “the ritual, or the practical side, to call it so, as the more important, and as the one to which the theosophical side served merely as an introduction.” Both these movements had their common starting-point in the geonic mysticism, which introduced important speculative elements into practical mysticism proper. But they also had this in common, that both endeavored to come into closer relationship with God than the transcendentalism of Jewish philosophy permitted, colored as it was by Aristotelianism. Practical mysticism endeavored to make this union possible for every-day life; while speculative thinkers occupied themselves in reaching out toward a monistic construction of the universe, in which the transcendence of the primal Being might be preserved without placing Him outside of the universe.

Both of these movements, with a common end in view, were ultimately bound to converge, and this actually occurred with the appearance of the book called Zohar (זהר = “Splendor”), after Dan. xii. 3, והמשכילים יזהירו כזהר הרקיע (= “The wise shall be resplendent as the splendor of the firmament”), showing that it had the “Bahir” (= Bright) for its model. It is in the main a commentary on the Pentateuch, and R. Simon ben Yoḥai is introduced as the inspired teacher who expounds the theosophic doctrines to the circle of his saintly hearers. It first appeared therefore under the title of Midrash R. Simon ben Yoḥai.

The correspondence to the order of the Scripture is very loose, even more so than is often the case in the writings of the Midrashic literature. The Zohar is in many instances a mere aggregate of heterogeneous parts. Apart from the Zohar proper, it conains a dozen mystic pieces of various derivations and different dates that crop up suddenly, thus entirely undoing the otherwise loose texture of the Zohar.

Distinct mention is made in the Zohar of excerpts from the following writings: (1) "Idra Rabba"; (2) "Idra Zuṭṭa"; (3) "Matnitin"; (4) "Midrash ha-Ne'elam"; (5) "Ra'aya Mehemna"; (6) "Saba" (the Old); (7) "Raze de-Razin"; (8) "Sefer Hekalot"; (9) "Sifra de-Ẓeni'uta"; (10) "Sitre Torah"; (11) "Tosefta"; (12) and lastly, "Yanuḳa."

Besides the Zohar proper, there are also a "Zohar Ḥadash" (New Zohar), Zohar to Cant., and "Tiḳḳunim," both new and old, which bear a close relation to the Zohar proper.

The Zohar Literature.

For centuries, and in general even to-day, the doctrines contained in the Zohar are taken to be *the* Cabala, although this book represents only the union of the two movements mentioned above. The Zohar is both the complete guide of the different cabalistic theories and the canonical book of the cabalists. After the Zohar, which must be dated about the beginning of the fourteenth century, and which received its present shape largely from the hand of Moses de Leon, a period of pause ensued in the development of the Cabala, which lasted for more than two centuries and a half. Among the contemporaries of Moses de Leon must be mentioned the Italian Menahem Recanati, whose cabalistic commentary on the Pentateuch is really a commentary on the Zohar. Joseph b. Abraham ibn Waḳar was an opponent of the Zohar; his Introduction to the Cabala, which exists in manuscript only, is considered by Steinschneider as the best. It was some time before the Zohar was recognized in Spain. Abraham b. Isaac of Granada speaks in his work "Berit Menuḥah" (The Covenant of Rest) of "the words of R. Simon b. Yoḥai," meaning the Zohar. In the fifteenth century the authority of the Cabala, comprising also that of the Zohar, was so well recognized in Spain that Shem-Ṭob ben Joseph ibn Shem-Ṭob (died 1430) made a bitter attack on Maimonides from the standpoint of the Zohar. Moses Botarel tried to serve the Cabala by his alleged discoveries of fictitious authors and works; while the pseudonymous author of the Ḳanah attacked Talmudism under cover of the Cabala about 1415. Isaac Arama and Isaac Abravanel were followers of the Cabala in the second half of the fifteenth century, but without contributing anything to its development. Nor does the cabalistic commentary on the Pentateuch of Menahem Zioni b. Meïr contribute any new matter to the system, although it is the most important cabalistic work of the fifteenth century. Judah Ḥayyaṭ and Abraham Saba are the only noteworthy cabalists of the end of that century.

The happy remark of Baur, that a great national crisis furnishes a favorable soil for mysticism among the people in question, is exemplified in the history of the Cabala. The great misfortune that befell the Jews of the Pyrenean peninsula at the end of the fifteenth century revivified the Cabala. Among the fugitives that settled in Palestine Meïr b. Ezekiel ibn Gabbai wrote cabalistic works evincing an acute insight into the speculative Cabala. A Sicilian cabalist, Joseph Saragoza, is regarded as the teacher of David ibn Zimra, who was especially active in developing the Cabala in Egypt. Solomon Molcho and Joseph della Reina (the history of his life is distorted by many legends) represent the reviving mysticism. Deliverance from national suffering was the object of their search, which they thought to effect by means of the Cabala. Solomon Alkabiẓ and Joseph Caro, who gradually gathered a large circle of cabalistic dreamers about them, endeavored to attain a state of ecstasy by fasting, weeping, and all manner of stringent asceticism, by which means they thought to behold angels and obtain heavenly revelations. Of their number, too, was Moses Cordovero, rightly designated as the last representative of the early cabalists, and, next to Azriel, the most important speculative thinker among them.

Luria's Cabala.

The modern cabalistic school begins theoretically as well as practically with Isaac Luria (1533–72). In the first place, its doctrine of appearance, according to which all that exists is composed of substance and appearance, is most important, rendering Luria's Cabala extremely subjective by teaching that there is no such thing as objective cognition. The theoretical doctrines of Luria's Cabala were later on taken up by the Ḥasidim and organized into a system. Luria's influence was first evident in certain mystical and fanciful religious exercises, by means of which, he held, one could become master of the terrestrial world. The writing of amulets, conjuration of devils, mystic jugglery with numbers and letters, increased as the influence of this school spread. Among Luria's pupils Ḥayyim Vital and Israel Saruḳ deserve especial mention, both of them being very active as teachers and propagandists of the new school. Saruḳ succeeded in winning over the rich Menahem Azariah of Fano. Thus, a large cabalistic school was founded in the sixteenth century in Italy, where even to-day scattered disciples of the Cabala may be met. Herrera, another pupil of Saruḳ, tried to spread the Cabala among Christians by his "Introduction," written in Spanish. Moses Zacuto, Spinoza's fellow-pupil, wrote several cabalistic works strongly tinged with asceticism, which were not without influence on the Italian Jews. In Italy, however, there appeared also the first antagonists of the Cabala, at a time when it seemed to be carrying everything before it. Nothing is known of Mordecai Corcos' work against the Cabala, a work that was never printed, owing to the opposition of the Italian rabbis. Joseph del Medigo's wavering attitude toward the Cabala injured rather than helped it. Judah de Modena attacked it ruthlessly in his work "Sha'agat Aryeh" (The Lion's Roar); while an enthusiastic and clever advocate appeared, a century later, in the person of Moses Ḥayyim Luzzatto. A century later still, Samuel David Luzzatto attacked the Cabala with the weapons of modern criticism. But in the East, Luria's Cabala remained undisturbed.

After Vital's death and that of the immigrant Shlumiel of Moravia, who by his somewhat vocifer-

In the Orient.

ous methods contributed much to the spreading of Luria's doctrines, it was especially Samuel Vital, Ḥayyim Vital's son, together with Jacob Ẓemah, and Abraham Azulai, who endeavored to spread the mode of life (הנהגות) and the mystical meditations for prayer (כונות) advocated by Luria. Frequent bathing (טבילות), vigils on certain nights, as well as at midnight (see Ḥaẓot), penance for sins, and similar disciplines, were introduced by this aftergrowth of the school of Luria. It must be noted in their favor that they laid great emphasis on a pure life, philanthropy, brotherly love toward all, and friendship. The belief that such actions would hasten the Messianic time grew until it took concrete form in the appearance of Shabbethai Ẓebi, about 1665. Shabbethaism induced many scholars to study the speculative Cabala more thoroughly; and, indeed, the Shabbethaian Nehemia Ḥayyun showed in his heretical cabalistic works a more thorough acquaintance with the Cabala than his opponents, the great Talmudists, who were zealous followers of the Cabala without comprehending its speculative side. Shabbethaism, however, did not in the least compromise the Cabala in the eyes of the Oriental Jews, the majority of whom even to-day esteem it holy and believe in it.

In Germany and Poland.

While the Cabala in its different forms spread east and west within a few centuries, Germany, which seemed a promising field for mysticism in the beginning of the thirteenth century, was soon left behind. There is no cabalistic literature proper among the German Jews, aside from the school of Eleazar of Worms. Lippman Mühlhausen, about 1400, was acquainted with some features of the Cabala; but there were no real cabalists in Germany until the eighteenth century, when Polish scholars invaded the country. In Poland the Cabala was first studied about the beginning of the sixteenth century, but not without opposition from the Talmudic authorities, as, for instance, Solomon b. Jehiel Luria, who, himself a devout disciple of the Cabala, wished to have its study confined to a small circle of the elect. His friend Isserles gives proof of wide reading in cabalistic literature and of insight into its speculative part; and the same may be said of Isserles' pupil Mordecai Jaffe. But it is perhaps not a mere chance that the first cabalistic work written in Poland was composed by Mattathias Delacrut (1570), of south European descent, as his name indicates. Asher or Anschel of Cracow at the beginning of the sixteenth century is named as a great cabalist, but the nature of his doctrine can not be ascertained. In the seventeenth century, however, the Cabala spread all over Poland, so that it was considered a matter of course that all rabbis must have a cabalistic training. Nathan Spiro, Isaiah Horwitz, and Naphtali b. Jacob Elhanan were the chief contributors to the spread of Luria's Cabala in Poland, and thence into Germany. Yet, with the exception of Horwitz's work "Shene Luḥot ha-Berit" (The Two Tablets of the Covenant), there is hardly one among the many cabalistic works originating in Poland that rises in any way above mediocrity. In the following century, however, certain important works appeared on the Cabala by Eybeschütz and Emden, but from different standpoints. The former contributed a monumental work to the speculative Cabala in his "Shem 'Olam" (Everlasting Name); the latter became the father of modern Cabala criticism by his penetrating literary scrutiny of the Zohar.

Ḥasidism.

The real continuation of the Cabala is to be found in Ḥasidism, which in its different forms includes both the mystical and speculative sides. While the doctrines of the Ḥabad have shown that the Lurianic Cabala is something more than a senseless playing with letters, other forms of Ḥasidism, also derived from the Cabala, represent the acme of systematized cant and irrational talk. Elijah of Wilna's attacks on Ḥasidism chiefly brought it about that those circles in Russia and Poland which oppose Ḥasidism also avoid the Cabala, as the real domain of the Ḥasidim. Although Elijah of Wilna himself was a follower of the Cabala, his notes to the Zohar and other cabalistic products show that he denied the authority of many of the works of the Lurianic writers: his school produced only Talmudists, not cabalists. Although "Nefesh ha-Ḥayyim" (The Soul of Life), the work of his pupil Ḥayyim of Volozhin, has a cabalistic coloring, it is chiefly ethical in spirit. Ḥayyim's pupil, Isaac Ḥaber, however, evinces in his works much insight into the older Cabala. The latter also wrote a defense of the Cabala against the attacks of Modena. The non-Ḥasidic circles of Russia in modern times, though they hold the Cabala in reverence, do not study it.

Critical Treatment of the Cabala.

The critical treatment of the Zohar, begun by Emden, was continued toward the middle of the nineteenth century by a large group of modern scholars, and much was contributed in the course of the following period toward a better understanding of the Cabala, although more still remains obscure. The names of Adolf Franck, M. H. Landauer, H. Joël, Jellinek, Steinschneider, Ignatz Stern, and Solomon Munk, who paved the way for the scientific treatment of the Cabala, may be noted. Many obscurities will probably become clear as soon as more is known about Gnosticism in its different forms, and Oriental theosophy.

The Cabala in the Christian World.

This historical survey of the development of the Cabala would not be complete if no mention were made of its relation to the Christian world. The first Christian scholar who gave proof of his acquaintance with the Cabala was Raymond Lulli (born about 1225; died June 30, 1315), called "doctor illuminatus" on account of his great learning. The Cabala furnished him with material for his "Ars Magna," by which he thought to bring about an entire revolution in the methods of scientific investigation, his means being none other than letter and number mysticism in its different varieties. The identity between God and nature found in Lulli's works shows that he was also influenced by the speculative Cabala. But it was Pico di Mirandola (1463–94) who introduced the Cabala into the Christian world. The Cabala is, for him, the sum of those revealed religious doctrines of the Jews which were not originally written down, but were transmitted by oral tradition. At the instance of Ezra they were written down during his time so that they might not be lost (compare II Esdras xiv. 45). Pico, of course, holds that the Cabala contains all the doctrines of Christianity, so that "the Jews can be refuted by their own books" ("De Hom. Dignit." pp. 329 *et seq.*). He therefore made free use of cabalistic ideas in his philosophy, or, rather, his philosophy consists of Neoplatonic-cabalistic doctrines in Christian garb. Through Reuchlin (1455–1522) the Cabala became an important factor in leavening the religious movements of the time of the Reformation.

Reuchlin.

The aversion to scholasticism that increased especially in the German countries, found a positive support in the Cabala; for those that were hostile to scholasticism could confront it with another system. Mysticism also hoped to confirm its position by means of the Cabala, and to leave the limits to which it had been confined by ecclesiastical dogma. Reuchlin, the first important representative of this movement in Germany, distinguished between cabalistic doctrines, cabalistic art, and cabalistic perception. Its central doctrine, for him, was the Messianology, around which all its other doctrines grouped themselves. And as the cabalistic doctrine originated in divine revelation, so was the art cabalistic derived immediately from divine illumination. By means of this illumination man is enabled to get insight into the contents of the cabalistic doctrine through the symbolic interpretation of the letters, words, and contents of Scripture; hence the Cabala is symbolical theology. Whoever would become an adept in the cabalistic art, and thereby penetrate the cabalistic secrets, must have divine illumination and inspiration. The cabalist must therefore first of all purify his soul from sin, and order his life in accord with the precepts of virtue and morality.

Reuchlin's whole philosophical system, the doctrine of God, cognition, etc., is entirely cabalistic, as he freely admits. Reuchlin's contemporary, Heinrich Cornelius Agrippa of Nottesheim (1487–1535), holds the same views, with this difference, that he pays especial attention to the practical side of the Cabala—namely, magic—which he endeavors to develop and explain thoroughly. In his chief work, "De Occulta Philosophia," Paris, 1528, he deals principally with the doctrines of God, the Sefirot (entirely after the fashion of the cabalists), and the three worlds. The last-named point, the division of the universe into three distinct worlds—(1) that of the elements; (2) the heavenly world; and (3) the intelligible world—is Agrippa's own conception but shaped upon cabalistic patterns, by which he also tries to explain the meaning of magic. These worlds are always intimately connected with one another; the higher ever influencing the lower, and the latter attracting the influence of the former.

Mention must also be made of Francesco Zorzi (1460–1540), whose theosophy is cabalistic, and who refers to the "Hebræi" ("De Harmonia Mundi," cantus iii. 1, ch. iii.). His doctrine of the threefold soul is especially characteristic, as he uses even the Hebrew terms "Nefesh," "Ruaḥ," and "Neshamah." Natural philosophy in combination with the Christian Cabala is found in the works of the German Theophrastus Paracelsus (1493–1541), of the Italian Hieronymus Cardanus (1501–76), of the Hollander Johann Baptist von Helmont (1577–1644), and of the Englishman Robert Fludd (1574–1637). Natural science was just about to cast off its swaddling-clothes—a crisis that could not be passed through at one bound, but necessitated a number of intermediate steps. Not yet having attained to independence and being bound up more or less with purely speculative principles, it sought support in the Cabala, which enjoyed a great reputation. Among the above-mentioned representatives of this peculiar syncretism, the Englishman Fludd is especially noteworthy on account of his knowledge of the Cabala. Almost all of his metaphysical ideas are found in the Lurianic Cabala, which may be explained by the fact that he formed connections with Jewish cabalists during his many travels in Germany, France, and Italy.

Natural Philosophy.

Cabalistic ideas continued to exert their influence even after a large section of Christianity broke with the traditions of the Church. Many conceptions derived from the Cabala may be found in the dogmatics of Protestantism as taught by its first representatives, LUTHER and Melanchthon. This is still more the case with the German mystics Valentin Weigel (1533–88) and Jacob Böhme (1575–1624). Although owing nothing directly to the literature of the cabalists, yet cabalistic ideas pervaded the whole period to such an extent that even men of limited literary attainments, like Böhme, for instance, could not remain uninfluenced. In addition to these Christian thinkers, who took up the doctrines of the Cabala and essayed to work them over in their own way, Joseph de Voisin (1610–85), Athanasius Kircher (1602–84), and Knorr Baron von ROSENROTH endeavored to spread the Cabala among the Christians by translating cabalistic works, which they regarded as most ancient wisdom. Most of them also held the absurd idea that the Cabala contained proofs of the truth of Christianity. In modern times Christian scholars have contributed little to the scientific investigation of cabalistic literature. Molitor, Kleuker, and Tholuk may be mentioned, although their critical treatment leaves much to be desired.

——**Teachings:** The name "Cabala" characterizes the theosophic teachings of its followers as an ancient sacred "tradition" instead of being a product of human wisdom. This claim, however, did not prevent them from differing with one another even on its most important doctrines, each one interpreting the "tradition" in his own way. A systematic review of the Cabala would therefore have to take into account these numerous different interpretations. Only one system can, however, be considered here; namely, that which has most consistently carried out the basic doctrines of the Cabala. Leaving ḤASIDISM aside, therefore, the Zoharistic system as interpreted by Moses Cordovero and Isaac Luria, has most consistently developed these doctrines, and it will be treated here as the cabalistic system par excellence. The literary and historical value of its main works will be discussed in special articles.

The Cabala, by which speculative Cabala (קבלה עיונית) is essentially meant, was in its origin merely a system of metaphysics; but in the course of its development it included many tenets of dogmatics, divine worship, and ethics. God, the world, creation, man, revelation, the Messiah, law, sin, atonement, etc.—such are the varied subjects it discusses and describes.

God.

The doctrine of the En-Sof is the starting-point of all cabalistic speculation. God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can, therefore, be designated merely as En-Sof (אין סוף = "without end," "the Infinite"). Hence, the idea of God can be postulated merely negatively: it is known what God is not, but not what He is. All positive ascriptions are finite, or as Spinoza later phrased it, in harmony with the Cabala, "omnis determinatio est negatio." One can not predicate of God either will or intention or word or thought or deed (Azriel, in Meïr ibn Gabbai's "Derek Emunah," ed. Berlin, p. 4a). Nor can one ascribe to Him any change or alteration; for He is nothing that is finite: He is the negation of all negation, the absolutely infinite, the En-Sof.

Creation.

In connection with this idea of God there arises the difficult question of the creation, the principal problem of the Cabala and a much-discussed point in Jewish religious philosophy. If God be the En-Sof—that is, if nothing exists outside of God—then the question arises, How may the universe be explained? This can not have preexisted as a reality or as primal substance; for nothing exists outside of God: the creation of the world at a definite time presupposes a change of mind on the part of God, leading Him from non-creating to creating. But a change of any kind in the En-Sof is, as stated, unthinkable; and all the more unthinkable is a change of mind on His part, which could have taken place only because of newly developed or recognized reasons influencing His will, a situation impossible in the case of God. This, however, is not the only question to be answered in order to comprehend the relation between God and the world. God, as an infinite, eternal, necessary being, must, of course, be purely spiritual, simple, elemental. How was it possible then that He created the corporeal, compounded world without being affected by coming in contact with it? In other words, how could the corporeal world come into existence, if a part of God was not therein incorporated?

In addition to these two questions on creation and a corporeal world, the idea of divine rulership of the world, Providence, is incomprehensible. The order and law observable in the world presuppose a conscious divine government. The idea of Providence presupposes a knower; and a knower presupposes a connection between the known and the knower. But what connection can there be between absolute spirituality and simplicity on the one side, and the material, composite objects of the world on the other?

World.

No less puzzling than Providence is the existence of evil in the world, which, like everything else, exists through God. How can God, who is absolutely perfect, be the cause of evil? The Cabala endeavors to answer all these questions by the following assumption:

The Primal Will.

Aristotle, who is followed by the Arabian and Jewish philosophers, taught (see Munk's note to his translation of the "Moreh Nebukim," i. 68) that in God, thinker, thinking, and the object thought of are absolutely united. The cabalists adopted this philosophic tenet in all its significance, and even went a step further by positing an essential difference between God's mode of thinking and man's. With man the object thought of remains abstract, a mere form of the object, which has only a subjective existence in the mind of man, and not an objective existence outside of him. God's thought, on the other hand, assumes at once a concrete spiritual existence. The mere form even is at once a substance, purely spiritual, simple, and unconfined, of course, but still concrete; since the difference between subject and object does not apply to the First Cause, and no abstraction can be assumed. This substance is the first product of the First Cause, emanating immediately from Wisdom, which is identical with God, being His thought; hence, like Wisdom, it is eternal, inferior to it only in degree, but not in time; and through it, the primal will (רצון הקדום), everything was produced and everything is continuously arranged (Azriel, *l.c.* 3a; this point is discussed in detail in Eybeschütz, "Shem 'Olam," pp. 50 *et seq.*). The Zohar expresses this thought in its own way in the words: "Come and see! Thought is the beginning of everything that is; but as such it is contained within itself and unknown. . . . The real [divine] thought is connected with the אין [the "Not"; in the Zohar אין = "En-Sof"], and never separates from it. This is the meaning of the words (Zech. xiv. 9) 'God is one, and His name is one'" (Zohar, Wayeḥi, i. 246b).

Its Wisdom.

The Zohar, as may be seen here, uses the expression "thought" where other cabalists use "primal will"; but the difference of terminology does not imply a difference of conception. The designation "will" is meant to express here merely a negation; namely, that the universe was not produced unintentionally by the First Cause, as some philosophers hold, but through the intention—*i.e.*, the wisdom—of the First Cause. The first necessary and eternal, existing cause is, as its definition "En-Sof" indicates, the most complete, infinite, all-inclusive, and ever actually thinking Wisdom. But it can not be even approached in discussion. The object of its thought, which is also eternal and identified with it, is, as it were, the plan of the universe, in its entire existence and its duration in space and in time. That is to say, this plan contains not only the outline of the construction of the intellectual and material world, but also the determination of the time of its coming into being; of the powers operating to that end in it; of the order and regulation according to fixed norms of the successive events, vicissitudes, deviations, originations, and extinctions to take place in it. The Cabala sought to answer the above-mentioned questions regarding the creation and Providence by thus positing a primal will. The creation of the world occasioned no change in the First Cause; for the transition from potentiality to reality was contained in the primal will already.

Providence.

The primal will contains thus within itself the plan of the universe in its entire infinity of space and time, being for that reason *eo ipso* Providence, and is omniscient concerning all its innumerable details. Although the First Cause is the sole source of all knowledge, this knowledge is only of the most general and simple nature. The omniscience of the First Cause does not limit the freedom of man because it does not occupy itself with details; the omniscience of the primal will, again, is only of a hypothetical and conditional character and leaves free rein to the human will.

The act of creation was thus brought about by means of the Primal Will, also called the Infinite Light (אור אין סוף). But the question still remains unanswered: How is it possible that out of that which is absolute, simple, and indeterminate—it being identical with the "First Cause"—namely, the "Primal Will"—there should emerge determinate, composite beings, such as exist in the universe? The cabalists endeavor to explain the transition from the infinite to the finite by the theory of the Ẓimẓum; *i.e.*, contraction. The phenomenon, that which appears, is a limitation of what is originally infinite and, therefore, in itself invisible and imperceptible, because the undefined is insensible to touch and sight. "The En-Sof," says the Cabala, "contracted Himself in order to leave an empty space in the world." In other words, the infinite totality had to become manifold in order to appear and become visible in definite things. The power of God is unlimited: it is not limited to the infinite, but includes also the finite (Azriel, *l.c.* p. 2a). Or, as the later cabalists phrase it, the plan of the world lies within the First Cause; but the idea of the world includes the phenomenon, which must, therefore, be made possible. This power contained in the First Cause the cabalists called "the line" (קו) [compare the Gnostic "Ḳaw la-Ḳaw" mentioned above.—K.]; it runs through the whole universe and gives it form and being.

Identity of Substance and Form.

But another danger arises here. If God is immanent in the universe, the individual objects—or, as Spinoza terms them, the "modi"—may easily come to be considered as a part of the substance. In order to solve this difficulty, the cabalists point out, in the first place, that one perceives in the accidental things of the universe not only their existence, but also an organic life, which is the unity in the plurality, the general aim and end of the individual things that exist only for their individual aims and ends. This appropriate interconnection of things, harmonizing as it does with supreme wisdom, is not inherent in the things themselves, but can only originate in the perfect wisdom of God. From this follows the close connection between the infinite and the finite, the spiritual and the corporeal, the latter being contained in the former. According to this assumption it would be justifiable to deduce the spiritual and infinite from the corporeal and finite, which are related to each other as the prototype to its copy. It is known that everything that is finite consists of substance and form; hence, it is concluded that the Infinite Being also has a form in absolute unity with it, which is infinite, surely spiritual, and general. While one can not form any conception of the En-Sof, the pure substance, one can yet draw conclusions from the "Or En-Sof" (The Infinite Light), which in part may be cognized by rational thought; that is, from the appearance of the substance one may infer its nature. The appearance of God is, of course, differentiated from that of all other things; for, while all else may be cognized only as a phenomenon, God may be conceived as real without phenomenon, but the phenomenon may not be conceived without Him (Cordovero, "Pardes," xxv., "Sha'ar ha-Temurot"). Although it must be admitted that the First Cause is entirely uncognizable, the definition of it includes the admission that it contains within it all reality, since without that it would not be the general First Cause. The infinite transcends the finite, but does not exclude it, because the concept of infinite and unlimited can not be combined with the concept of exclusion. The finite, moreover, can not exist if excluded, because it has no existence of its own. The fact that the finite is rooted in the infinite constitutes the beginnings of the phenomenon which the cabalists designate as אור בבחינת בריאה ("the light in the test of creation"), indicating thereby that it does not constitute or complete the nature of God, but is merely a reflection of it. The First Cause, in order to correspond to its concept as containing all realities, even those that are finite, has, as it were, retired into its own nature, has limited and concealed itself, in order that the phenomenon might become possible, or, according to cabalistic terminology, that the first concentration (צמצום הראשון) might take place. This concentration, however, does not represent the transition from potentiality to actuality, from the infinite to the finite; for it took place within the infinite itself in order to produce the infinite light. Hence this concentration is also designated as בקיעה ("cleavage"), which means that no change really took place within the infinite, just as we may look into an object through a fissure in its surface while no change has taken place within the object itself. It is only after the infinite light has been produced by this concentration, *i.e.*—after the First Cause has become a phenomenon—that a beginning is made for the transition to the finite and determinate, which is then brought about by a second concentration.

Concentration.

The finite in itself has no existence, and the infinite as such can not be perceived: only through the light of the infinite does the finite appear as existent; just as by virtue of the finite the infinite becomes perceptible. Hence, the Cabala teaches that the infinite light contracted and retired its infin-

The Sefirot.

ity in order that the finite might become existent; or, in other words, the infinite appears as the sum of finite things. The first as well as the second concentration takes place only within the confines of mere being; and in order that the infinite realities, which form an absolute unity, may appear in their diversity, dynamic tools or forms must be conceived, which produce the gradations and differences and the essential distinguishing qualities of finite things. This leads to the doctrine of the Sefirot, which is perhaps the most important doctrine of the Cabala. Notwithstanding its importance, it is presented very differently in different works. While some cabalists take the Sefirot to be identical, in their totality, with the Divine Being—*i.e.*, each Sefirah representing only a different view of the infinite, which is comprehended in this way (compare "Ma'areket," p. 8b, below)—others look upon the Sefirot merely as tools of the Divine power, superior creatures, that are, however, totally different from the Primal Being (Recanati, "Ṭa'ame Miẓwot," *passim*). The following definition of the Sefirot, in agreement with Cordovero and Luria, may, however, be regarded as a logically correct one:

God is immanent in the Sefirot, but He is Himself more than may be perceived in these forms of idea and being. Just as, according to Spinoza, the primal substance has infinite attributes, but manifests itself only in two of these—namely, extent and thought—so also is, according to the conception of the Cabala, the relation of the Sefirot to the En-Sof. The Sefirot themselves, in and through which all changes take place in the universe, are composite in so far as two natures may be distinguished in them; namely, (1) that in and through which all change takes place, and (2) that which is unchangeable, the light or the Divine power. The cabalists call these two different natures of the Sefirot "Light" and "Vessels" (אור, כלים). For, as vessels of different color reflect the light of the sun differently without producing any change in it, so the divine light manifested in the Sefirot is not changed by their seeming differences (Cordovero, *l.c.* "Sha'ar 'Aẓamot we-Kelim," iv.).

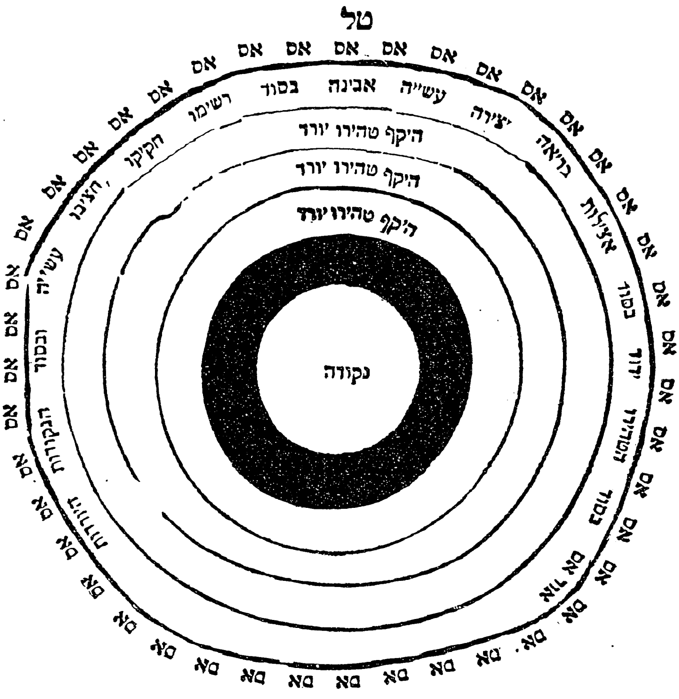

Relation of the Cabalistic Spheres.
(From Horwitz, "Shefa' Tal," 1612.)

The first Sefirah, Keter (כתר = "crown," or רום מעלה = "exalted height"), is identical with the primal will (רצון הקדום) of God, and is differentiated from the En-Sof, as explained above, only as being the first effect, while the En-Sof is the first cause. This first Sefirah contained within itself the plan of the universe in its entire infinity of time and space. Many cabalists, therefore, do not include the Keter among the Sefirot, as it is not an actual emanation of the En-Sof; but most of them place it at the head of the Sefirot. From this Keter, which is an absolute unity, differentiated from everything manifold and from every relative unity, proceed two parallel principles that are apparently opposed, but in reality are inseparable: the one masculine, active, called Ḥokmah (חכמה = "wisdom"); the other feminine, passive, called Binah (בינה = "intellect"). The union of Ḥokmah and Binah produces Da'at (דעת = "reason"); that is, the contrast between subjectivity and objectivity finds its solution in reason, by which cognition or knowledge becomes possible. Those cabalists who do not include Keter among the Sefirot, take Da'at as the third Sefirah; but the majority consider it merely as a combination of Ḥokmah and Binah and not as an independent Sefirah.

The First Three Sefirot.

The first three Sefirot, Keter, Ḥokmah, and Binah, form a unity among themselves; that is, knowledge, the knower, and the known are in God identical, and thus the world is only the expression of the ideas or the absolute forms of intelligence. Thus the identity of thinking and being, or of the real and ideal, is taught in the Cabala in the same way as in Hegel. Thought in its threefold manifestation again produces contrasting principles; namely, Ḥesed (חסד = "mercy"), the masculine, active principle, and Din (דין = "justice"), the feminine, passive principle, also called Paḥad (פחד = "awe") and Geburah (גבורה = "might"), which combine in a common principle, Tif'eret (תפארת = "beauty"). The concepts justice and mercy, however, must not be taken in their literal sense, but as symbolical designations for expansion and contraction of the will; the sum of both, the moral order, appears as beauty. The last-named trinity of the Sefirot represents dynamic nature, namely, the masculine Neẓaḥ (נצח = "triumph"); and the feminine Hod (הוד = "glory"); the former standing for increase, and the latter for the force from which proceed all the forces produced in the universe. Neẓaḥ and Hod unite to produce Yesod (יסוד = "foundation"), the reproductive element, the root of all existence.

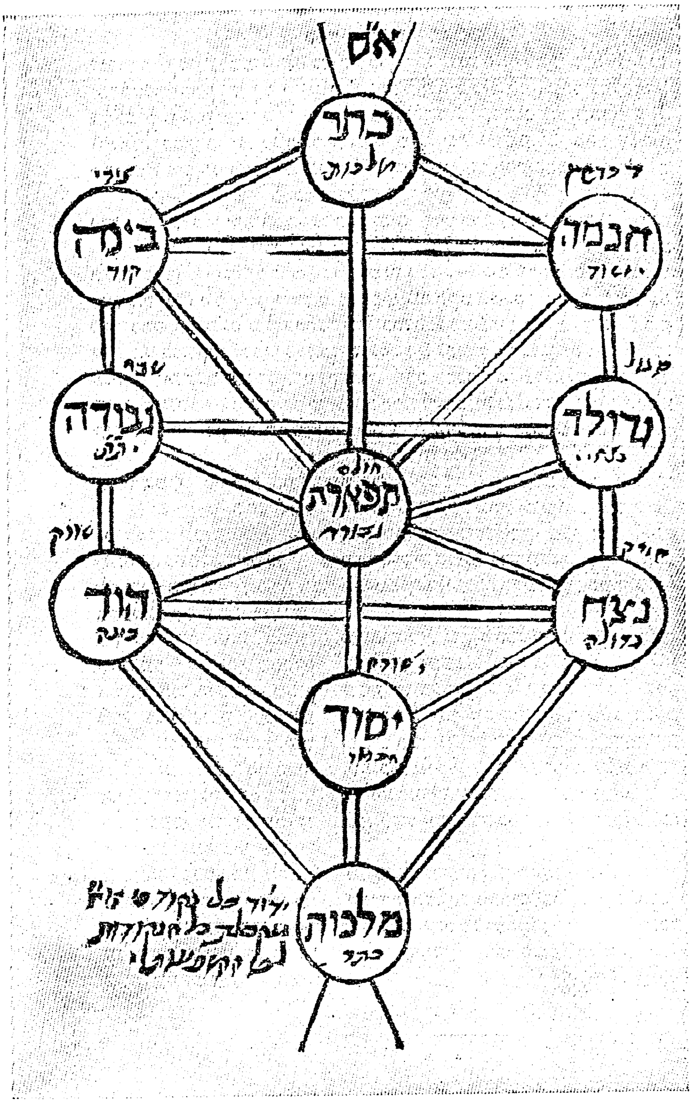

The Sefirot in Relation to One Another.
(From "Asis Rimmonim," 1601.)

These three trinities of the Sefirot are also designated as follows: The first three Sefirot form the intelligible world (עולם מושכל, or עולם השכל, as Azriel [*l.c.* p. 3b] calls it, corresponding to the *κόσμος νοητός* of the Neoplatonists), representing, as we have seen, the absolute identity of being and thinking. The second triad of the Sefirot is moral in character; hence Azriel (*l.c.*) calls it the "soul-world," and later cabalists עולם מורגש ("the sensible world"); while the third triad constitutes the natural world (עולם המוטבע, or, as in Azriel [*l.c.*], עולם הגוף, and in the terminology of Spinoza "natura naturata"). The tenth Sefirah is Malkut (מלכות = "dominion"), that in which the will, the plan, and the active forces become manifest, the sum of the permanent and immanent activity of all Sefirot. The Sefirot on their first appearance are not yet the dynamic tools proper, as it were, constructing and regulating the world of phenomena, but merely the prototypes of them.

The Four Worlds.

In their own realm, called עולם האצילות ("realm of emanation"; see Aẓilut), or sometimes Adam Ḳadmon, because the figure of man is employed in symbolic representation of the Sefirot, the Sefirot are conceived merely as conditions of the finite that is to be; for their activity only begins in the other so-called three worlds; namely, (1) the world of creative ideas (עולם הבריאה), (2) the world of creative formations (ע' היצירה), and (3) the world of creative matter (ע' העשיה). The earliest description of these four worlds is found in the "Masseket Aẓilut." The first Aẓilutic world contains the Sefirot (כבוד in this passage = ספירות, as Azriel, *l.c.* 5a, says), and in the Beriatic (בריאה) world are the souls of the pious, the divine throne, and the divine halls. The Yeẓiratic (יצירה) world is the seat of the ten classes of angels with their chiefs, presided over by Meṭaṭron, who was changed into fire; and there are also the spirits of men. In the 'Asiyyatic (עשיה) world are the ofanim, the angels that receive the prayers and control the actions of men, and wage war against evil or Samael ("Masseket Aẓilut," in Jellinek, "Ginze Ḥokmat ha-Ḳabbalah," pp. 3-4). Although there is no doubt that these four worlds were originally conceived as real, thus occasioning the many fantastic descriptions of them in the early Cabala, they were subsequently interpreted as being purely idealistic.

The later Cabala assumes three powers in nature, the mechanical, the organic, and the teleological, which are connected together as the result of a general, independent, purely spiritual, principal idea.

They are symbolized by the four worlds. The corporeal world (ע' העשיה) is perceived as a world subjected to mechanism. As this can not be derived from a body or corporeality, the Cabala attempts to find the basis for it in the noncorporeal; for even the 'Asiyyatic world has its Sefirot; *i.e.*, non-corporeal powers that are closely related to the monads of Leibnitz. This assumption, however, explains only inorganic nature; while organic, formative, developing bodies must proceed from a power that operates from within and not from without. These inner powers that form the organism from within, represent the Yeziratic world, the realm of creation. As there is found in nature not activity merely, but also wise activity, the cabalists call this intelligence manifested in nature the realm of creative ideas. Since, however, the intelligent ideas which are manifested in nature proceed from eternal truths that are independent of existing nature, there must necessarily exist the realm of these eternal truths, the Azilutic world. Hence the different worlds are essentially one, related to one another as prototype and copy. All that is contained in the lower world is found in higher archetypal form in the next higher world. Thus, the universe forms a large unified whole, a living, undivided being, that consists of three parts enveloping one another successively; and over them soars, as the highest archetypal seal, the world of Azilut.

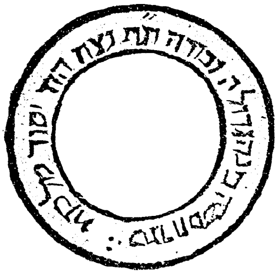

Correct Order of Sefirot Arranged in a Circle.
(From "Asis Rimmonim," 1601.)

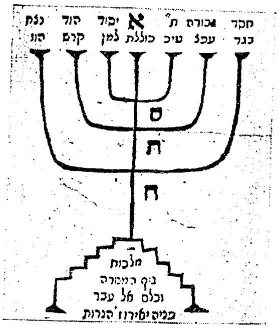

Sefirot in the Form of a Menorah.
(From "Asis Rimmonim," 1601.)

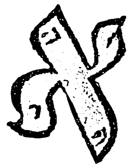

The Aleph as a Symbol of the Four Cabalistic Worlds.
(From "Asis Rimmonim," 1601.)

Man. The psychology of the Cabala is closely connected with its metaphysical doctrines. As in the Talmud, so in the Cabala man is represented as the sum and the highest product of creation. The very organs of his body are constructed according to the mysteries of the highest wisdom: but man proper is the soul; for the body is only the garment, the covering in which the true inner man appears. The soul is threefold, being composed of Nefesh, Ruah, and Neshamah; Nefesh (נפש) corresponds to the 'Asiyyatic world, Ruah (רוח) to the Yeziratic, and Neshamah (נשמה) to the Beriatic. Nefesh is the animal, sensitive principle in man, and as such is in immediate touch with the body. Ruah represents the moral nature; being the seat of good and evil, of good and evil desires, according as it turns toward Neshamah or Nefesh. Neshamah is pure intelligence, pure spirit, incapable of good or evil: it is pure divine light, the climax of soul-life. The genesis of these three powers of the soul is of course different. Neshamah proceeds directly from divine Wisdom, Ruah from the Sefirah Tif'eret ("Beauty"), and Nefesh from the Sefirah Malkut ("Dominion"). Aside from this trinity of the soul there is also the individual principle; that is, the idea of the body with the traits belonging to each person individually, and the spirit of life that has its seat in the heart. But as these last two elements no longer form part of the spiritual nature of man, they are not included in the divisions of the soul. The cabalists explain the connection between soul and body as follows: All souls exist before the formation of the body in the suprasensible world (compare Preexistence), being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin, and, finally, to return, after having completed its tasks in life, to the inexhaustible fountain of light and life—God.

Immortality. While Neshamah ascends to God, Ruah enters Eden to enjoy the pleasures of paradise, and Nefesh remains in peace on earth. This statement, however, applies only to the just. At the death of the godless, Neshamah, being stained with sins, encounters obstacles that make it difficult for it to return to its source; and until it has returned, Ruah may not enter Eden, and Nefesh finds no peace on earth.

Closely connected with this view is the doctrine of the transmigration of the soul (see Metempsychosis), on which the Cabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of *one* life, it must begin all over again in another body, continuing until it has completed its task. The Lurianic Cabala added to metempsychosis proper the theory of the impregnation (עבור) of souls; that is, if two souls do not feel equal to their tasks God unites both in one body, so that they may support and complete each other, as, for instance, a lame man and a blind one may conjointly do (compare the parable in Sanh. 91a, b). If one of the two souls needs aid, the other becomes, as it were, its mother, bearing it in its lap and nourishing it with its own substance.

In regard to the proper relation of the soul to God, as the final object of its being, the cabalists distinguish, both in cognition and in will, a twofold gradation therein. As regards the will, we may fear God and also love Him. Fear is justified as it leads to love. "In love is found the secret of divine unity: it is love that unites the higher and lower stages,

Love, the Highest Relation to God.

and that lifts everything to that stage where all must be one" (Zohar, wa-Yaḳhel, ii. 216a). In the same way human knowledge may be either reflected or intuitive, the latter again being evidently the higher. The soul must rise to these higher planes of knowledge and will, to the contemplation and love of God; and in this way it returns to its source. The life beyond is a life of complete contemplation and complete love. The relation between the soul and God is represented in the figurative language of the Zoharistic Cabala as follows: "The soul, Neshamah [which proceeds from the Sefirah Binah, as mentioned above], comes into the world through the union of the king with the matrona—'king' meaning the Sefirah Tiferet and 'matrona' the Sefirah Malkut—and the return of the soul to God is symbolized by the union of the matrona with the king." Similarly, the merciful blessing that God accords to the world is symbolized by the first figure; and by the second, the spiritualizing and ennobling of what is material and common through man's fulfilment of his duty.

Ethics of the Cabala.

The Doctrine of Influence.

It is seen hereby that ethics is the highest aim of the Cabala; it can be shown, indeed, that metaphysics is made subservient to it. The cabalists of course regard the ethical question as a part of the religious one, their theory of influence characterizing their attitude toward ethics as well as law. "The terrestrial world is connected with the heavenly world, as the heavenly world is connected with the terrestrial one," is a doctrine frequently recurring in the Zohar (Noaḥ, i. 70b). The later cabalists formulate this thought thus: The Sefirot impart as much as they receive. Although the terrestrial world is the copy of the heavenly ideal world, the latter manifests its activity according to the impulse that the former has received. The connection between the real and the ideal world is brought about by man, whose soul belongs to heaven, while his body is earthly. Man connects the two worlds by means of his love for God, which, as explained above, unites him with God. The knowledge of the law in its ethical as well as religious aspects is also a means toward influencing the higher regions; for the study of the law means the union of man with divine wisdom. Of course, the revealed doctrine must be taken in its true sense; *i.e.*, the hidden meaning of Scripture must be sought out (see Jew. Encyc. i. 409, *s.v.* Allegorical Interpretation). The ritual also has a deeper mystical meaning, as it serves to preserve the universe and to secure blessings for it. Formerly this was the object of the ritual sacrifices in the Temple; but now their place is taken by prayer. Devout worship, during which the soul is so exalted that it seems desirous of leaving the body in order to be united with its source, agitates the heavenly soul; that is, the Sefirah Binah. This stimulus occasions a secret movement among the Sefirot of all the worlds, so that all approach more or less to their source until the full bliss of the En-Sof reaches the last Sefirah, Malkut, when all the worlds become conscious of a beneficent influence. Similarly, just as the good deeds of man exert a beneficent influence on all the worlds, so his evil actions injure them.

The question as to what constitutes evil and what good, the cabalists answer as follows:

The Problem of Evil.

In discussing the problem of evil, a distinction must be made between evil itself, and evil in human nature. Evil is the reverse of the divine סטרא אחרא [the *left* side, while the good is the right side—a Gnostic idea (see above).—K.]. As the divine has true being, evil is that which has no being, the unreal or the seeming thing, the thing as it appears. And here again distinction must be made, between the thing which appears to be but is not—*i.e.*, the appearance of a thing which is unreal—and the appearance of a thing which is what it appears to be—*i.e.*, as a being of its own, having an original type of existence of its own. This "appearance of an appearance" or semblance of the phenomenon is manifested in the very beginnings of the finite and the multiform, because these beginnings include the boundaries of the divine nature; and the boundaries of the divine constitute the godless, the evil. In other words, evil is the finite. As the finite includes not only the world of matter, but, as has been shown above, also its idea, the cabalists speak of the Beriatic, Yeẓiratic, and 'Asiyyatic worlds of evil, as these worlds contain the beginnings of the finite. Only the world of the immediate emanations (עולם האצילות), where the finite is conceived as without existence and seeking existence, is free from evil. Evil in relation to man is manifested in that he takes semblance for substance, and tries to get away from the divine primal source instead of striving after union with it.

The Fall of Man.

Most of the post-Zoharic cabalistic works combine with this theory of evil a doctrine on the fall of man resembling the Christian tenet. Connecting with the ancient view of Adam's corporeal and spiritual excellence before the Fall (see Adam in Rabbinical Literature), the later cabalists assert that originally all souls were combined into one, forming the soul of Adam. Man in his original state, therefore, was still a general being, not endowed with the empirical individuality with which he now appears in the world; and together with man the whole lower creation was in a spiritual, glorified state. But the venom of the serpent entered into man, poisoning him and all nature, which then became susceptible to the influence of evil. Then human nature was darkened and made coarse, and man received a corporeal body; at the same time the whole 'Asiyyatic world, of which man had been the lord and master, was condensed and coarsened. The Beriatic and Yeẓiratic worlds were also affected; influenced by man, they sank like the 'Asiyatic world, and were also condensed in a proportionately superior degree. By this theory the cabalists explain the origin of physical and moral evil in the world. Yet the Cabala by no means considers man as lost after the Fall. The greatest sinner, they hold, may attract the higher heavenly power by penitence, thus counteracting the poison of the serpent working in him. The warfare between man and the satanic power will only cease when man is again elevated into the center of divine light, and once more is in actual contact with it. This original glory and spirituality of man and of the world will be restored in the Messianic age, when heaven and earth will be renewed, and even Satan will renounce his wickedness. This last point has a somewhat Christian tinge, as indeed other Christian ideas are also found in the Cabala, as, *e.g.*, the trinity of the Sefirot, and especially of the first triad. [But on three powers in the one God compare Philo, "De Sacrificio Abelis et Caini," xv.; *idem*, "Quæstio in Genes." iv. 2; and F. Conybeare, "Philo's Contemplative Life," 1895, p. 304.—K.] But although the Cabala accepted various foreign elements, actual Christian elements can not be definitely pointed out. Much that appears Christian is in fact nothing but the logical development of certain ancient esoteric doctrines, which were incorporated into Christianity and contributed much to its development, and which are also found in Talmudic works and in Talmudic Judaism.

Opinions on the Value of the Cabala.

In forming an opinion upon the Cabala one must not be prejudiced by the general impression made on the modern mind by the cabalistic writings, especially the often repulsive Zoharistic Cabala. In former centuries the Cabala was looked upon as a divine revelation; modern critics are inclined to condemn it entirely owing to the fantastic dress in which most cabalists clothe their doctrines, which gives the latter an entirely un-Jewish appearance. If the Cabala were really as un-Jewish as it is alleged to be, its hold upon thousands of Jewish minds would be a psychological enigma defying all process of reasoning. For while the attempt, inaugurated by Saadia, to harmonize Talmudic Judaism with Aristotelianism failed in spite of the brilliant achievements of Maimonides and his school, the Cabala succeeded in being merged so entirely in Talmudic Judaism that for half a century the two were almost identical. Although some cabalists, such as Abulafia and the pseudonymous author of "Kanah," were not favorably disposed toward Talmudism, yet this exception only proves the rule that the cabalists were not conscious of any opposition to Talmudic Judaism, as is sufficiently clear from the fact that men like Naḥmanides, Solomon ibn Adret, Joseph Caro, Moses Isserles, and Elijah b. Solomon of Wilna were not only supporters of the Cabala, but even contributed largely to its development. As these men were the actual representatives of true Talmudic Judaism, there must have been something in the Cabala that attracted them. It can not have been its metaphysics; for Talmudic Judaism was not greatly interested in such speculations. It must be, then, that the psychology of the Cabala, in which a very high position is assigned to man, appealed to the Jewish mind. While Maimonides and his followers regarded philosophical speculation as the highest duty of man, and even made the immortality of the soul dependent on it; or, speaking more correctly, while immortality meant for them only the highest development of "active intellect" (שכל הפועל) in man, to which only a few attained, the Cabalists taught not only that every man may expect a great deal in the future world, according to his good and pious actions, but even that he is the most important factor in nature in this world. Not man's intelligence, but his moral nature, determines what he is. Nor is he merely a spoke in the wheel, a small, unimportant fragment of the universe, but the center around which everything moves. Here the Jewish Cabala, in contrast to alien philosophy, tried to present the true Jewish view of life, and one that appealed to Talmudic Judaism.

The Cabala and the Talmud.

The Cabala and Philosophy.

The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pantheistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of historic Judaism, but, on the contrary, emphasized it. Like the school of Maimonides, the cabalists also interpreted Scripture allegorically; yet there is an essential difference between the two. Abraham and most of the Patriarchs are, for both, the symbols of certain virtues, but with this difference; namely, that the Cabala regarded the lives of the Patriarchs, filled with good and pious actions, as incarnations of certain virtues—*e.g.*, the life of Abraham as the incarnation of love—while allegorical philosophy sought for exclusively abstract ideas in the narratives of Scripture. If the Talmudists looked with horror upon the allegories of the philosophical school, which, if carried out logically—and there have always been logical thinkers among the Jews—would deprive Judaism of every historical basis, they did not object to the cabalistic interpretation of Scripture, which here also identified ideality with reality.

The same holds good in regard to the Law. The cabalists have been reproved for carrying to the extreme the allegorization of the ritual part of the Law. But the great importance of the Cabala for rabbinical Judaism lies in the fact that it prevented the latter from becoming fossilized. It was the Cabala that raised prayer to the position it occupied for centuries among the Jews, as a means of transcending earthly affairs for a time and of feeling oneself in union with God. And the Cabala achieved this at a period when prayer was gradually becoming a merely external religious exercise, a service of the lips and not of the heart. And just as prayer was ennobled by the influence of the Cabala, so did most ritual actions cast aside their formalism, to become spiritualized and purified. The Cabala thus rendered two great services to the development of Judaism: it repressed both Aristotelianism and Talmudic formalism.

Noxious Influences.

These beneficial influences of the Cabala are, however, counterbalanced by several most pernicious ones. From the metaphysical axiom, that there is nothing in the world without spiritual life, the cabalists developed a Jewish Magic. They taught that the elements are the abode of beings which are the dregs or remnants of the lowest spiritual life, and which are divided into four classes; namely, elemental beings of fire, air, water, and earth; the first two being invisible, while the last two may easily be perceived by the senses. While the latter are generally malicious imps who vex and mock man, the former are well disposed and helpful. Demonology, therefore, occupies an important position in the works of many cabalists; for the imps are related to those beings that are generally designated as demons (שדים), being endowed with various supernatural powers and with insight into the hidden realms of lower nature, and even occasionally into the future and the higher spiritual world. Magic (מעשה שדים) may be practised with the help of these beings, the cabalists meaning white magic in contrast to מעשה כישוף ("the black art").

Natural magic depends largely on man himself; for, according to the Cabala, all men are endowed with insight and magical powers which they may develop. The means especially mentioned are: "Kawwanah" (כונה) = intense meditation, in order to attract the higher spiritual influence; a strong will exclusively directed toward its object; and a vivid imagination, in order that the impressions from the spiritual world may enter profoundly into the soul and be retained there. From these principles many cabalists developed their theories on Casting of Lots, Necromancy, Exorcism, and many other superstitions. Bibliomancy and the mysticism of numbers and letters were developed into complete systems.

Cabalistic Superstition.

The metaphysical conception of the identity of the real with the ideal gave rise to the mystical conception that everything beheld by our senses has a mystical meaning; that the phenomena may instruct man as to what takes place in the divine idea or in the human intellect. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and stars. Thus Astrology was legitimized, and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated. It is easy to see that all these views were most pernicious in their influence on the intellect and soul of the Jew. But it is equally true that these things did not originate in the Cabala, but gravitated toward it. In a word, its works represent that movement in Judaism which attempted to Judaize all the foreign elements in it, a process through which healthy and abnormal views were introduced together. Compare Adam Ḳadmon, Allegorical Interpretation, Amulets, Ascension, Aẓilut, Creation, Emanation, Metempsychosis, Sefirot, Syzygies, Zohar; and, on the relation of the Cabala to non-Jewish religions, Gnosticism and Parseeism.

Bibliography: Only those cabalistic works are mentioned here that systematically discuss the Cabala or that are recognized as standard authorities in reference to it. The catalogue of Oppenheimer's library, *Ḳohelet David*, Hamburg, 1826, contains the names of most of the cabalistic works that had appeared up to the first third of the eighteenth century. Neubauer's catalogue of the Hebrew books in the Bodleian Library, Oxford, and Steinschneider's of the Munich Library, give information on the most important manuscripts of the Cabala. The following are the most important cabalistic works that have appeared: Azriel, *Perush 'Eser Sefirot*, Berlin, 1850, in Meïr ibn Gabbai, *Derek Emunah*; Eleazar of Worms, commentary on the *Sefer Yeẓirah*, Przemysl, 1889; *Keter Shem-Ṭob* (anonymous), in Jellinek, *Auswahl Kabbalistischer Mystik*, Leipsic, 1853; Abraham Abulafia, *Sheba' Netibot ha-Torah*, in Jellinek, *Philosophie und Kabbala*, *ib.* 1854; Isaac ibn Latif, *Ginze ha-Melek*, in *Kokbe Yiẓḥak*, xxviii.; *Ẓurat ha-'Olam*, Vienna, 1862; *Rab Pe'alim*, Lemberg, 1885; *Ma'areket ha-Elahut* (alleged author, Pharez), Ferrara, 1557; Joseph b. Abraham Gikatilla, *Sha'are Orah*, Mantua, 1561; Moses b. Shem-Ṭob de Leon, *Sefer Nefesh ha-Ḥakamah*, Basel, 1608; *Zohar*, alleged author, Simon b. Yoḥai, Mantua, 1558–60; Cremona, 1558; Shem-Ṭob ben Shem-Ṭob, *Sefer ha-Emunot*, Ferrara, 1556; Meïr ben Ezekiel ibn Gabbai, *Derek Emunah*, Padua, 1562; Moses b. Jacob Cordovero, *Pardes Rimmonim*, Cracow and Novydvor, 1591, the best and most profound treatise upon the Cabala by a cabalist. Isaac b. Solomon Luria's doctrines are discussed in the works of his pupils, especially in Ḥayyim Vital, *Eẓ Ḥayyim*, Korez, 1784; Abraham Herrera, *Sha'ar ha-Shamayim*, Amsterdam, 1665; also in Latin, *Porta Cœlorum*, Sulzbach, 1678; Isaiah b. Abraham Horwitz, *Shene Luḥot ha-Berit*, Amsterdam, 1649; Joseph Ergas, *Shomer Emunim*, Amsterdam, 1736, a readable discussion of important cabalistic doctrines; Moses Ḥayyim Luzzatto, *Ḥoḳer u-Meḳabbel*, Shklov, 1785; German transl. by Freystadt, Königsberg, 1840; Sefer קל"ח, *Pitḥe Ḥokmah*, Korez, 1785, the last and best introduction to the Cabala by a cabalist; Jonathan Eybeschütz, *Shem 'Olam*, Vienna, 1891, on the geonic mystical literature (see page 463 of the Jew. Encycl., vol. ii.).

Sources: A. Adler, in Nowack, *Jahrbücher der Philosophie*, 1846–47; Bernfeld, *Da'at Elohim*, pp. 335–399; Sam. A. Binion, *The Kabbalah*, in *Library of the World's Best Literature*, ed. C. D. Warner, pp. 8425–8442; Bloch, *Die Jüdische Mystik und Kabbala*, in Winter and Wünsche, *Jüdische Literatur*, iii., also separately; Buddeus, *Introductio ad Historiam Philosophiæ Hebræorum*, Halle, 1702, 1721; Ehrenpreis, *Entwickelung der Emanationslehre*, Frankfort-on-the-Main, 1895; A. Epstein, *Leḳorot ha-Ḳabbalah ha-Ashkenazit*, in *Ha-Ḥoḳer*, ii. 1–11, 38–48; A. Franck, *La Kabbale*, Paris, 1843; 2d ed. *ib.* 1889; German transl. by Ad. Gelinek (= Jellinek), Leipsic, 1844; Freystadt, *Philosophia Cabbalistica*, Königsberg, 1832; idem, *Kabbalismus und Pantheismus*, ib.; Ginsburg, *The Ḳabbalah*, London, 1865; Grätz, *Gesch. der Juden*, vii.; compare also the notes by Harkavy to the Hebrew transl. of Grätz in vol. v.; Hamburger, *Die Hohe Bedeutung ... der Kabbalah*, 1844; Jellinek, *Beiträge zur Gesch. der Kabbala*, 2 vols., Leipsic, 1852; idem, *Auswahl Kabbalistischer Mystik*, ib. 1853; idem, *Philosophie und Kabbala*, ib. 1854; D. H. Joël, *Midrash ha-Zohar, die Religionsphilosophie des Zohar*, ib. 1849; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii., iii., see Index; Kleeker, *Ueber die Natur . . . der Emanationslehre bei den Kabbalisten*, Riga, 1786; Karppe, *Etude sur les Origines . . . du Zohar*, Paris, 1901; Hamburger, *R. B. T.* s.v. *Geheimlehre*, *Kabbala*, and *Mystik*; Flügel, *Philosophie, Qabbala, und Vedanta*, Baltimore, 1902; Kiesewetter, *Der Occultismus der Hebräer*, in *Der Occultismus des Alterthums*, Leipsic, no date; Landauer, in *Orient Lit.* vi., vii., several articles of great value as pioneer work; Eliphaz Levi (pseudonym for L'abbé A. L. Constant), *La Clef des Grands Mystères*, Paris, 1861; idem, *Le Livre des Splendeurs*, ib. 1894; S. D. Luzzatto, *Wikuaḥ 'al Ḥokmat ha-Ḳabbalah*, Göritz, 1852; I. Misses, *Ẓofnat Pa'aneaḥ* (German), 2 vols., Cracow, 1862–63; Molitor, *Philosophie der Gesch. oder über die Tradition*, 4 vols., Frankfort and Münster, 1827–53; Isaac Myer, *Qabbalah*, Philadelphia, 1888; Steinschneider, *Ḳabbalah*, in *Jewish Literature*, xiii.; Rosner, *Yad Binyamin*, Vienna, 1882; Tedeschi, *La Cabbala*, Triest, 1900; Zunz, *G. V.* 2d ed., pp. 415 *et seq.*; Rubin, *Heidentum und Kabbala*, in Hebrew, Vienna, 1888; in German, *ib.* 1893; idem, *Kabbala und Agada*, Vienna, 1895; Stöckl, *Gesch. der Philosophie des Mittelalters*, ii. 232–251, Mayence, 1865, with an account of the influence of the Cabala on the Reformation; Tennemann, *Gesch. der Philosophie*, ix. 167–185, Leipsic, 1814.

K. L. G.

CABALLERIA, DE LA: Marano family of Aragon, Spain, widely ramified, and influential through its wealth and scholarship, especially in Saragossa. The family descended from D. Solomon ibn Labi de la Caballeria, who had nine sons. The eldest, Bonafos de la Caballeria, was baptized, and all the others followed his example except Benveniste. Bonafos and Samuel took the name "Pedro" (Micer Pedro). Samuel Pedro attained to high clerical offices, while his brother Ahab-Felipe became a leader in the Cortes, and Isaac Fernando was assistant curator in the University of Saragossa. The youngest brother, Luis, who was baptized as a little child, was appointed *tesorero mayor*, or chief treasurer, by Don Juan of Navarre. The sons of Isaac Fernando were engaged in farming the public taxes, and through their wealth secured high positions in the state. Pedro de la Caballeria negotiated the marriage of Queen Isabella of Castile to Don Ferdinand of Aragon, and had the honor of presenting to the royal bride a costly necklace, valued at 40,000 ducats, defraying part of the cost himself. Benveniste's son, Vidal de la Caballeria, and his wife Beatrice also embraced Christianity, taking the name "Gonzalo." One of Benveniste's daughters became the wife of the rich landowner Don Apres de Paternoy, a Marano of Verdun, and their descendants were important in Spanish history.

Notwithstanding the high offices which this family filled, several of its members suffered from the persecutions of the Inquisition. Alfonso de la Caballeria of Saragossa, who still maintained his connection with the large synagogue there, took part in the conspiracy against the inquisitor Arbues. The remains of Juan de la Caballeria were burned in Saragossa, at which place, in 1488, Luis de la Caballeria, as well as his son Jaime and several other members of the family, was made to do public penance.

Bibliography: *Libro Verde*, in *Revista de España*, vol. xviii.

G. M. K.

CABALLERIA, BONAFOS (בונפוס) DE LA: Anti-Jewish writer of the fifteenth century; son of Solomon ibn Labi de la Caballeria of Saragossa; assumed the name of "Micer Pedro" on becoming a convert to Christianity. From early youth he devoted himself to the study of the Hebrew, Arabic, and Latin languages, and gradually acquired a profound knowledge of civil and canonical law. He won the favor of Queen Maria, who appointed him commissioner of the Cortes which convened at Monzon and Alcañiz (1436–37); and all the liberties and privileges which the Caballeria family had enjoyed for a long time were confirmed to him and his descendants. Caballeria was twice married: first (before his conversion) to the former wife of Luis de Santangel, who obstinately resisted baptism, and then to Violante, a daughter of the wealthy Alfonso Ruiz of Daroca, who, like Caballeria, was a convert to Christianity.

In the year 1450 Micer Pedro began his "Zelus Christi Contra Judæos et Sarracenos," a book full of malevolence against his former coreligionists. This work, upon which he was engaged for fourteen years, was published at Bologna in 1592 by Martin Alfonso Vivaldo, who added numerous annotations showing his hostility to the Jewish race. Soon after the completion of this work, in which he falsely accused the Jews of every imaginable vice, branding them as a cursed seed and a hypocritical, pestilential, and abandoned race, Pedro was murdered (1464), the deed having been committed, it is believed, at the instigation of Maranos. All the sons of Pedro occupied high positions in Aragon; **Alfonso** being vice-chancellor, **Luis** confidential adviser of King Juan, and **Jaime** counselor and confidential adviser of Don Ferdinand, accompanying the latter on his first visit to Naples, and traveling by his side in princely splendor. Nevertheless, Jaime in 1504 became a victim of the Inquisition, and was sentenced at Saragossa. Another member of the family, **Martin de la Caballeria,** was invested with the command of the fleet at Majorca.

Bibliography: Amador de los Rios, *Historia de los Judios en España*, iii. 102 *et seq.*; Kayserling, *Christopher Columbus*, pp. 26 *et seq.*, New York, 1894.

G. M. K.

CABRET or CABRIT, JACOB BEN JUDAH: Spanish translator; lived in Spain toward the end of the fourteenth century. The surname "Cabret" or "Cabrit," borne by several persons, is derived, according to Gross ("Gallia Judaica," p. 474), from a Spanish locality, Cabreta or Cabrita. Cabret translated from the Latin into Hebrew and abridged the work of Arnaldus of Villanova, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," on the application of astrology to medicine. The translation made at Barcelona in 1381 is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2042).

Bibliography: Loeb, in *Rev. Et. Juives*, iv. 71; Steinschneider, *Hebr. Uebers.* p. 783.

G. I. Br.

CABUL: A city on the boundary-line of Asher (Josh. xix. 27), identical with the modern Kabul (Buhl, "Geographie," p. 221). Josephus ("Vita," § 43) refers to it as "the village of Chabolo situated in the confines of Ptolemais." The name was applied also to an entire district which included twenty cities given by Solomon to Hiram, king of Tyre (I Kings ix. 13). Josephus ("Ant." viii. 5, § 3) interprets "Cabul" as meaning, in Phenician, "what does not please"; but doubt has been cast on this interpretation of the term.

J. Jr. G. B. L.

CACERES (קאסיריין; also spelled **Caceras, Carceres, Carcerts, Casares, Casseras, Cazares**): A family, members of which have lived in Portugal, Holland, England, Mexico, Surinam, the West Indies, and the United States. They came, probably, from the city of Caceres in Spain.

The first reference to any person bearing the name is in a list of heretics, posted according to custom in the cathedral in the city of Mexico, where the names of **Antonio Dias** (or **Diaz) de Caceres** and Catalina de Leon, his wife, occur as "Judaizers"; the latter doing penance at an auto da fé, celebrated on Feb. 24, 1590, in that city. Their daughter Doña **Leonor de Caceres** was denounced as a "Judaizer" by her aunt, Doña Mariana Nuñez de Carabajal (see Carabajal), before the tribunal of Mexico. Her testimony (see Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 45, 47, 63) gives these data: Antonio Dias de Caceres and Jorge de Almeida (Adler, *ib.* pp. 29–79) married on the same day, in the city of Parmco, Mexico, Catalina and Leonor de Carabajal, sisters of the deponent, and, after a visit to Spain, moved to the district of San Paolo in the city of Mexico.

Antonio appears to have lived in another district, in a house which served as a gathering-place for fasting and prayer; and although they all attended mass, and otherwise observed the rites and ceremonies of the Roman Church, they practised their Jewish rites in private. This was soon discovered; the deponent, her mother, and brothers were arrested by order of the Inquisition; and Antonio Dias de Caceres, fearing a similar fate, went to China.

There he lived three years, came back to Mexico, feigned at first estrangement from his wife, because she was a "Judaizing" penitent, and finally, seeming to yield to the entreaties of friends who sought to bring them together, became nominally reconciled to her and set about in earnest to obey the behests of the Mosaic law. Antonio observed caution, dreading the arm of the Holy Office, but persisted, together with his family, in keeping the Sabbath at home. Prayers were recited at home out of a Hebrew book, said to have been written in verse, and the Psalms, without the required *Gloria Patri*, were chanted by all. His daughter, the above-mentioned Leonor de Caceres, figured as a penitent at an auto da fé held in the city of Mexico, March 25, 1601. A facsimile of a document, dated Sept. 6, 1608, containing an account of her trial, is given in vol. iv. of "Publications Am. Jew. Hist. Soc."

Isabel Caceres: A victim of the Inquisition in Toledo in 1625; wife of Luis Baez.

Jacob (Yahacob) Rodriguez Caceres: Martyr, who died at the stake in 1665, at Cordova. Daniel Levi de Barrios celebrates him in verse in the prologue to his allegorical comedy "Contra la Verdad no ay Fuerça. Panegirico a los tres biena venturados mártires Abraham Athias, Yahacob Rodriguez Caseres, y Raquel Nuñez Fernandez, que fueron quemados vivos en Cordova por santificar la unidad divina, en 16. de Tammuz, año de 5425 (1665)," Amsterdam (no date).

Moseh de Caceres: One of the founders of the Portuguese community in Amsterdam, who flourished about 1600.

J. G. A. K.

Francisco de Caceres: 1. Writer of the seventeenth century; son of Daniel de Caceres of Amsterdam. He translated from Italian into Spanish the "Vision Deleytable y Summarico de Todas las Sciencias," a work written by Alfonso de la Torre and translated into Italian by Domenico Dolphino. The translation of Caceres, published at Amsterdam in 1663, and dedicated to D. Emanuel, prince of Portugal, consists of two parts, the first dealing with the various sciences, the second with moral philosophy. Of the first part, ch. i. treats of the "evil of things, and the confusion in the world"; the following six chapters treat of logic, rhetoric, arithmetic, geometry, music, and astrology, and the remaining chapters treat of metaphysics, pneumatics, and physics. Part ii. discusses ethics and politics.

Wolf ("Bibl. Hebr." iii. Nos. 903, 1854h) makes this Francisco de Caceres the author also of "Dialogos Satiricos," published at Amsterdam in 1616. Kayserling ("Bibl. Esp.-Port.-Jud." p. 32), however, ascribes that work to **(2)** Francisco or Jacob de Caceres who was probably a son of Moseh de Caceres, one of the founders of the Jewish-Portuguese community of Amsterdam. The latter Francisco or Jacob also translated into Spanish "Los Siete Dias de la Semana Sobre la Creacion del Mundo," a work by Bastasi, dedicated to Jacob Tirado. As the "Dialogos Satiricos" was published as early as 1616, it is not probable that the author was the former Francisco de Caceres.

Francisco (or Jacob) had, so far as it can be determined, five sons:

(1) **Daniel de Caceres:** Writer of the seventeenth century; son of Jacob de Caceres. He held the degree of master of arts.

Caceres was a friend of Manasseh ben Israel, upon whose works, "The Conciliator" and "On Human Frailty" (written about 1642), he wrote approbations. He also wrote a eulogy on Saul Levi Morteira's גבעת שאול (Amsterdam, 1645).

D. A. R.

(2) **David de Caceres,** who, according to Kayserling, died Oct. 18, 1624, at Amsterdam (Kayserling, *l.c.* p. 32).

(3) **Henrique** (or **Henry**) **de Caceres,** who lived in England c. 1650, probably the same who, with Benjamin de Caceres, petitioned the king (April 8, 1661) to permit them to live and trade in Barbados and Surinam ("Publications Am. Jew. Hist. Soc." v. 47, 62; Jewish Encyclopedia, ii. 523b).

J. G. A. K.

(4) **Samuel de Caceres:** Dutch poet and preacher; and brother-in-law of Benedict Spinoza; died Nov., 1660, at Amsterdam. He was a pupil of Rabbi Saul Levi Morteira of Amsterdam. The title "Poeta, Predicador, y Jaxam, de la Ley Sancta Escritor" (Poet, Preacher, and Cantor, Writer of the Holy Law), given to Caceres by his contemporaries, shows the eminent position which he occupied in the Jewish community of Amsterdam. "De la Ley Sancta Escritor" refers to the Spanish translation of the Bible, which he edited, revised, and corrected, and which was published in 1661, soon after his death.

D. A. R.

(5) **Simon de Caceres:** Military strategist, merchant, and communal leader; flourished in the middle of the seventeenth century. He was prominent in mercantile affairs in Hamburg, London, South America, and the West Indies; and his transactions extended to many parts of the world.

Caceres is described as a chauvinist Jew, boastful of his Jewish descent (see Lucien Wolf, "Transactions Jew. Hist. Soc. Eng." i. 56, 73). He joined Antonio Fernandez Carvajal in the acquisition of the Bet Ḥolim cemetery in London, and was one of the petitioners who signed the document presented to Cromwell by Manasseh ben Israel in March, 1656. Queen Christina of Sweden is known to have interceded with Cromwell on his behalf for certain commercial privileges in Barbados (Rawlinson MS., A. 26, fol. 388); and at a later date the king of Denmark gave Caceres' brother a letter of recommendation to Charles II., which was instrumental in procuring for the Jews in the West Indies an extension of commercial facilities ("Calendar of State Papers," Colonial series, 1661–68, p. 49). Simon was one of Cromwell's intelligencers; and there are at least two documents among the Thurloe papers which show that his experience was utilized by the lord protector. The one is called "A Note of What Things Are Wanting in Jamaica" ("Thurloe Papers," ed. Th. Birch, pp. 61, 62, London, 1742). It is a memorandum containing minute advice with regard to fortifications and implements. From a passage in "Cromwell's Letter and Speeches," ed. Carlyle (iii. 131), it would seem that his recommendations were followed, for the needed supplies were forwarded.

Together with this memorandum Caceres submitted to the protector a remarkable scheme for the conquest of Chile (printed in Birch's ed. of the "Thurloe Papers," *l.c.* pp. 62, 63; see also bibliography below), wherein he proposed to enlist "men of his own nation" (meaning Jews), and offered to lead the expedition in person. In his letter of instructions Cromwell refers to the desirability of hindering the Spanish trade with Peru and Cartagena, and of striving with the Spaniard for the mastery of all those seas (see CHILE). At a later date Caceres presented another plan to Cromwell, which provided for the protection of the Barbados trade and for improving the administration of the navigation act (Rawlinson MS., A. 60, fol. 131). This document seems to have been unauthorized, and turns out to be a personal application for an office he desired to have created for himself.

BIBLIOGRAPHY: Lucien Wolf, in several papers published in the London *Jewish Chronicle*, especially his *Cromwell's Jewish Intelligencers* and *American Elements in the Resettlement* (each published separately); *idem*, in the *Transactions of the Jew. Hist. Soc. Eng.*, i., ii., iii.; G. A. Kohut, *Simon de Caceres and His Plan for the Conquest of Chili*, New York, 1899 (reprinted from the *American Hebrew*, June 16, 1899); besides the sources cited in the text.

Daniel (see above) had two (?) sons; (1) **Francisco de Caçeres.** (2) **Samuel ben Daniel de Caceres,** whose name, if he is not Daniel's son, remains a "crux interpretum." It is more than probable that the two Samuels have been confounded by bibliographers. Samuel, the poet and preacher, had a son named **David de Caceres,** who was printer in Amsterdam in 1661. Another person bearing that name was rabbi at Salonica, and afterward (*c.* 1650) at Hebron, Palestine. The following is a tentative genealogical sketch of the Amsterdam branch of the Caceres family:

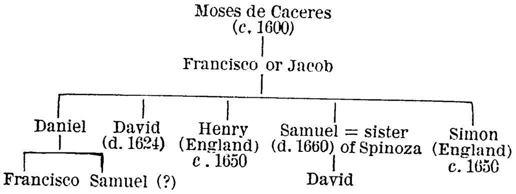

A **Bernard de Caceres** is mentioned in the "Calendars of State Papers" (see Jacobs, in the bibliography below,) 1661–68, as residing in the West Indies. One of the chief members of the Jewish congregation in Surinam, whose name is affixed to a special charter of privileges, dated Oct. 1, 1669, was **Henrique de Caceres** ("Publications Am. Jew. Hist. Soc." iv. 3), and a **Samuel de Caceres** is spoken of in Curaçao, W. I., in the year 1692 (Corcos, "Jews of Curaçao," p. 15). In 1891, a Mr. Benjamin de Caceres officiated at Curaçao in the absence of a rabbi (*ib.* p. 47).

Persons bearing the name are living to-day (1902) in New York and Philadelphia. Miss Ida Caseres of Philadelphia claims descent from the Caceres who settled in Jamaica in the seventeenth century.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* quoted by Steinschneider, in *Cat. Bodl.* Nos. 525, 7972, 9165; Fürst. *Bibl. Jud.* i. 150 (where, among other errors, the convert John Xeres [*Cat. Bodl.* p. 2737] is converted into "Joch. de Cazeres"); *Catalogue Michael*, MS. No. 351, 2, p. 29; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 39, 40, 45, London, 1888; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 32, Strasburg, 1890.

J. G. A. K.

CADENET: Small village in the department of Vaucluse, France. Like all places situated along the river Durance, Cadenet had a Jewish community in the Middle Ages. A document of the year 1283 states that this community, together with those of Aix, St. Maximin, Lambesc, Pertuis, Istres, Tretz, and Lanson, was permitted to have a synagogue and a cemetery on paying an annual tax of two pounds of pepper to the archbishop of Aix (Charter of 1283; compare Depping, "Les Juifs dans le Moyen Age," p. 197).

In 1385 a remarkable lawsuit arose in Arles, relating to an alleged marriage (described in all its details by Gross, in "Monatsschrift," 1880, pp. 404 *et seq.*). The plaintiff was Maestro Duran of Cadenet. In order to be revenged on Meirona, daughter of En Salves Cassin of Arles, who had refused him, Duran declared that he had married her in the presence of two witnesses, Vidal Abraham of Bourrin and Bonfilh or Bonfils Crégud. These witnesses were later convicted of perjury.

The case was taken in turn before the rabbinical colleges of Arles, Nîmes, Montpellier, and Perpignan, and in the last instance, upon the demand of Don Salemias Nasi of Valence, was submitted to R. Isaac ben Sheshet, who pronounced severe judgment against Duran and his fellow-conspirators, and bitterly reproached the community of Arles that it had not done its utmost to prevent such a scandal from becoming public. A Jew, Mosson of Cadenet by name, lived at Carpentras in 1404 ("Revue Etudes Juives," xii. 196); and two others, Salvet of Cadenet and Vidalon of Cadenet, were sheriffs of that community in 1460 (*ib.* p. 176).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 548.

G. S. K.

CÆCILIUS OF CALACTE: Rhetorician, critic, and historian; flourished in the first century B.C. at Calacte, a town on the northern coast of Sicily. He was the first Jew noted for literary activity at Rome. Little is known of his life. He was born a slave, and was named "Archagathus." His parents were either of Sicilian or Syrian origin. As a freedman he bore the name "Cæcilius," perhaps after one of the Metelli, the ancient patrons of Sicily. He went to Rome and devoted himself to the study of rhetoric, Apollodorus probably being his first master, and Dionysius of Halicarnassus, who lived at Rome from 30 to 7 B.C., his close friend. Suidas states that Cæcilius was a Jew, an assertion which is now generally accepted, though some writers think that he may have been only a convert to Judaism.

The Attic School.

The fragments of Cæcilius' writings which are still extant attest above all his versatility. Together with his friend Dionysius, he was the representative in his time of the Attic style of oratory in contradistinction to the verbose Asiatic style. While the earlier devotees of the Attic school contented themselves with the study and the classification of literary forms, Cæcilius and Dionysius extended their labors to the fields of philology and esthetic criticism; and the hatred felt by the former for the Asiatic school resulted in his two works directed against it: *Τίνι Διαφέρει ὁ 'Αττικὸς Ζῆλος τοῦ 'Ασιανοῦ* ("On the Differences between the Attic and the Asiatic Styles"), and *Κατὰ Φρυγῶν* ("Against the Phrygians"; that is, the Asiatic Barbarians). In his earliest works on rhetoric (*Τέχνη 'Ρητορική* and *Περὶ Σχημάτων*), Cæcilius showed himself a disciple of the older Attic teachers, who confined their attention to matters of form; but soon afterward he seems to have come under the influence of Dionysius, to whom may be attributed his interest in philologic and esthetic criticism.

Other Works.

In the latter field, the most significant work of Cæcilius is *Περὶ Χαρακτῆρος τῶν Δέκα 'Ρητόρων* ("The Characteristics of the Ten Orators"). Though Dionysius also wrote on several of the chief orators of Greece, it is either in Cæcilius or his contemporary Didymus that the first account of the canon of the ten Attic orators is found. In the above-mentioned work Cæcilius endeavors, by means of information gathered from traditional documents and all other available sources, to present truthful portraits of the orators, in order to determine the time and to illumine the circumstances in which each oration was delivered. These researches possessed unusual critical value in that they not only offered classic examples of the adaptation of style to substance, but helped to unmask a large number of orations circulating under false names. They remained the permanent source of information on the diverse qualities of the classic orators, even the erroneous hypotheses of the author being accepted by later writers as authentic facts. To promote the study of the classics, Cæcilius compiled a lexicon that was much used by later scholars. The fine rhetorical feeling and critical acumen which enabled him to expose literary pretenders were again exhibited in a work devoted to an examination of the genuine and the spurious orations of Demosthenes. However, he used his discriminative gifts also in comparative studies, this being a unique literary phenomenon in that time. He produced three essays of this character: a comparison of Demosthenes and Æschines, of Demosthenes and Cicero, and of Lysias and Plato. As an evidence of his intellectual curiosity, the study of Cicero is particularly noteworthy, in view of the fact that Cæcilius and Dionysius were the only students of Latin literature at a time when it was the literary fashion to dismiss it with contempt. In all his writings on esthetic subjects Cæcilius appears as an uncompromising antagonist of the artificial style, always insisting that thought and the proper choice of words, with the least possible use of rhetorical ornamentation, indicate excellent oratory. These ideas are reiterated in his work on "The Sublime" (*Περὶ Ὕψους*), known from a polemical work against it composed in the first century under the same title and falsely ascribed to Longinus. Cæcilius did not attempt to formulate a theory of the sublime, but simply gave illustrations of what was and what was not sublime. It is interesting to note that among the examples of the sublime there is a quotation, somewhat inaccurate, from the first chapter of Genesis.

As the literary method of Cæcilius was critical and historical, he was naturally interested in history; and several historical works are ascribed to him: one dealing with the historical incidents mentioned in the "Orators," and with the extent to which the orators had clung to strictly authenticated facts; another on the Servile wars; and a third on "History" (Περὶ Ἱστορίας). The briefest summary of his works may well lead one to concur with those scholars who regard Cæcilius as the most scholarly and versatile representative of the Attic school, and one who, by his labors in hitherto unexplored regions, rendered considerable service to the cause of science.

Bibliography: Fragments of the works of Cæcilius, collected by Müller, *Fragm. Hist. Græc.* iii. 330–333, and Th. Burckhardt, *Cæcili Rhetoris Fragmenta*, Bâle, 1863; Suidas, *Lexicon*, s.v. Καικίλιος; Martens, *De Libello* Περὶ Ὕψους, Bonn, 1877; Blass, *Die Griech. Beredsamkeit*, 1865, pp. 169 *et seq.*; Rothstein, in *Hermes*, 1888, xxiii. 1–20; Weise, *Quæstiones Cæcilianæ*, Berlin, 1888; Boysen, *De Cæcilii Calactini Lexici Rhetorici Auctore*; Reinach, *Quid Judæo cum Verre*, in *Rev. Et. Juives*, 1893, xxvi. 36–46; Roberts, *Amer. Journ. of Philology*, 1897, xviii. 302–312; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 92 *et seq.*; Schürer, *Gesch.*, 3d ed., iii. 483 *et seq.*; Pauly-Wissowa, *Real-Encyc.* iii. 1174–1188.

G. H. G. E.

CÆSAR, CAIUS JULIUS: Roman dictator, consul, and conqueror; born July 12, 100 B.C. (according to Mommsen, 102 B.C.); assassinated March 15, 44 B.C. Cæsar's attitude toward the Jews is manifest from the many enactments issued in their favor by him and by the senate.

The first decree, dated probably July, 47 B.C., registered in both Greek and Latin on a table of brass and preserved in the public records, concerns Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews. Julius Cæsar, with the approbation of the senate, recognizes the services rendered by Hyrcanus to the empire, both in peace and in war. He mentions the aid given by Hyrcanus with his 1,500 soldiers in the Alexandrian war, and speaks of the personal valor of Hyrcanus. In recognition of these services he grants Hyrcanus and the Jews certain privileges (Josephus, "Ant." xiv. 10, § 2).

In another decree of probably the same date, Cæsar determines "That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [in the Sabbatical period], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute" (*ib.* xiv. 10, § 5).

His Decrees.

The next decree, dated before Dec., 47 B.C., ordains that all the country of the Jews pay a tribute to the city of Jerusalem except during the Sabbatical year, with permanent exemption for Joppa, which, as formerly, is to belong to them. It also prohibits the raising of auxiliaries and the exacting of money for winter quarters within the bounds of Judea. This decree provides for an annual tribute to Hyrcanus and his sons, the Sabbatical year excepted. It ordains that the original ordinances in regard to the high priests of the Jews shall remain in force, and that Hyrcanus and the Jews retain those places and countries which belonged to the kings of Syria and Phenicia. The following two decrees confirm the privileges granted to Hyrcanus and his children. As the ally of Rome he is to send and receive ambassadors (*ib.* § 6).

The following two decrees are of the same date: "That Hyrcanus and his children bear over the nation of the Jews, and have the profits of the places to them bequeathed; and that he, as the high priest and ethnarch of the Jews, defend those that are injured; and that ambassadors be sent to Hyrcanus, the son of Alexander, the high priest of the Jews, that may discourse with him about a league of friendship and mutual assistance; and that a table of brass containing the promises be openly proposed in the capitol, and at Sidon, and Tyre, and Ascalon, and in the temple, engraven in Roman and Greek letters: that this decree may also be communicated to the questors and pretors of the several cities, and to the friends of the Jews; and that the ambassadors may have presents made them, and that these decrees be sent everywhere" (*ib.* § 3).

"Caius Cæsar, imperator, dictator, consul, hath granted, That out of regard to the honor, and virtue, and kindness of the man, and for the advantage of the senate, and of the people of Rome, Hyrcanus, the son of Alexander, both he and his children, be high priests and priests of Jerusalem, and of the Jewish nation, by the same right, and according to the same laws, by which their progenitors have held the priesthood" (*ib.* § 4).

The last decree of Cæsar, dated Feb., 44 B.C., again mentions the services rendered by Hyrcanus and the Jews, and calls for suitable recognition on the part of the Senate and the people of Rome (*ib.* § 7).

Following is a summary of the decrees of the consuls during the rule of Julius Cæsar, as recorded in Josephus:

Sept. 19, 49 B.C.: Report on the public proceedings at Ephesus concerning the exemption of the Jews of Asia Minor from military service on account of their religion, and the decree in this sense of the consul Lucius Lentulus ("Ant." xiv. 10, § 19).

Sept. 19, 49 B.C.: Short report on the preliminary proceedings on the same question on the part of the military authorities (*ib.* § 18).

Sept. 19, 49 B.C.: Short declaration of the consul Lucius Lentulus concerning the exemption of the Jews from military service (*ib.* § 16).

Sept. 20, 49 B.C.: Communication of Titus Appius Balbus to the magistrate of Ephesus, to the effect that on his intercession for them, the consul Lucius Lentulus agreed to the exemption, and that the high Roman officials Lucius Antonius and Phanius sanctioned the decree (*ib.* § 13).

Probably 49 B.C.: Message of Lucius Antonius to the magistrates of Sardes, to the effect that the Jews of that city having an assembly of their own, according to the laws of their forefathers, he gives order that their privileges be preserved (*ib.* § 17).

May, 48 B.C.: Proclamation of the magistrates of the island of Delos, that, according to the decree of the consul Lentulus, the Jews shall be exempted from entering the army (*ib.* § 14).

Probably at the beginning of 46 B.C.: Reprimand of a proconsul to the people of Parium on account of their hostile attitude toward their Jewish fellow-citizens concerning their public assemblies and their contributions to the Temple (*ib.* § 8).

46-45 B.C.: Admonitory letter of the proconsul Publius Servilius to the magistrate of Miletus that the Jews should not be disturbed in the execution of their religious customs (*ib.* § 21).

46–45 B.C.: Reply of the Laodiceans to the proconsul of Asia, that, in obedience to injunctions received from him, they will not disturb the religious customs and assemblies of the Jews (*ib.* § 20).

46–45 B.C.: Decree of the Sardians, upon the representation of the pretors, granting the Jews religious liberty, setting apart for them a place for public worship, and even directing those that have charge of the provisions of the city to "take care that such sorts of food as they esteem fit for their eating may be imported into the city" (*ib.* § 24).

46–45 B.C.: Decree of the people of Halicarnassus to the effect that, in accordance with privileges granted by the Romans, they shall not disturb the religious customs and assemblies of Jews (*ib.* § 23).

Feb., 44 B.C.: Testimony of the twelve questors, that the Senate had passed a decree in favor of the Jews, but that this decree had not hitherto been brought into the treasury, and that now the Senate and the consuls Dolabella and Marcus order that these decrees shall be "put into the public tables" and be "put upon the double tables" (*ib.* § 10).

(For a critical survey of these edicts see Grätz, "Gesch. der Juden," 3d ed., iii., note 9, pp. 660–668; Schürer, "Gesch." 3d ed., iii. 56 *et seq.*, 67, note 30).

These decrees show clearly that Julius Cæsar in his broad and statesmanlike manner fully recognized the rights and claims of the Jews as an important element of the Roman empire.

Usefulness in Roman Empire.

"This Judaism," says Mommsen ("Römische Gesch." iii. 549-555), "although not the most pleasing feature in the nowhere pleasing picture of the mixture of nations which then prevailed, was nevertheless a historical element developing itself in the natural course of things, which the statesman could neither ignore nor combat, and which Cæsar on the contrary, just like his predecessor, Alexander, with correct discernment of the circumstances, fostered as far as possible. While Alexander, by laying the foundation of Alexandrian Judaism, did not much less to found the Jewish nation than its own King David by planning the Temple of Jerusalem, Cæsar also advanced the interests of the Jews in Alexandria and in Rome by special favors and privileges, and protected in particular their peculiar worship against the Roman as well as against the Greek local priests." "Cæsar's extraordinary keenness as a statesman," says F. Rosenthal (in "Monatsschrift," 1879, p. 321), "recognized in the Jews most useful collaborators in his extensive plans for the creation of a great Roman body politic. Distributed as they were over the greatest part of the Roman empire, yet acting in harmony with one another, they were as much on this account as by reason of their commercial instincts the intermediators between Orient and Occident."

"The Jews were destined to play no insignificant part in the new state of Cæsar," says Mommsen (*ib.*). Even later, when by a decree of Cæsar all religious or political associations (*collegia*) were forbidden, except those which had existed from very remote times, the same decree permitted the Jews, "our friends and confederates . . . to gather themselves together according to the customs and laws of their forefathers, to bring in their contributions, and to make their common suppers" (Josephus, "Ant." xiv. 10, § 8; Suetonius, "Cæsar," 42). By these and other edicts of Cæsar the Jewish religion was recognized in the Roman empire as "religio licita" (Tertullian, "Apologia," xxi.; Schürer, "Gesch." 3d ed., iii. 69).

"When Cæsar attained the power," says Huidekoper ("Judaism in Rome," p. 6), "we find a procession annually of Roman dignitaries, on the first day of the Passover, for the purpose of throwing away idol-images; and at his funeral Jews were conspicuous." Mommsen quotes a contemporary orator (Cicero) as saying that Roman officials in the provinces had to be extremely careful not to offend a Jew, otherwise they were liable to be hissed on their return to Rome by the plebeians.

Judaism Respected in Rome.

During the Pompeian wars Cæsar, without associates (Mommsen, *l.c.* iii. 8, 374), surrounded only by military aids and political agents, made use of the brilliant abilities of Aristobulus II., and, out of hatred to Pompey, gave the former his freedom and sent him with two legions into Syria to create a diversion in Cæsar's favor (Josephus, "Ant." xiv. 7, § 4). Macrobius hints ("Saturnaliorum Conviviorum," i.) that during the Pompeian wars the Jewish contingent in Cæsar's army was by no means an unimportant one; that at his court and in his councils the Jews were influential in political and financial matters. The great historical significance of Cæsar's relations with the Jews is brought out strikingly by their military services under him during the Egyptian campaign.

For all his daring and energy, and notwithstanding the importance of his entering Egypt, Cæsar would not have landed had he not been certain of support from the Jews of the country. His resources were scanty—scarcely two legions of infantry and a small detachment of cavalry—in all about 5,000 men. With such a handful of soldiers even Cæsar could not expect a successful conflict with the powerful Egyptian army. There is historical evidence that organized local bands of Jews came to his assistance. The Jews of Egypt, numbering at that time, according to Manfrin, about a million, were evidently on his side before he came to Egypt; and, in order to render him efficient service, they suspended their party quarrels. With Mithridates there entered Egypt under the leadership of Antipater a detachment of troops numbering 1,500, or, according to Josephus (*l.c.* xiv. 8, § 1), 3,000, composed exclusively of Jews.

Valor of Antipater.

According to the testimony of Josephus, the taking of Pelusium, which, from the Syrian side, was the key to Egypt, was largely due to the personal bravery and skill of Antipater, who destroyed a portion of the city wall. With his Jewish followers he was the first to enter the city, thus clearing the way for Mithridates' army. As a reward for his services Cæsar gave to Antipater the privilege of a citizen of Rome, and made him procurator of Judea (Josephus, *ib.* 8, § 3).

After the Alexandrian campaign Cæsar granted many favors and privileges to Judea and to the Jews in general. He gave the former the right of "status clientis"—the broadest autonomy that countries subject to Rome could enjoy. Besides this right Cæsar allowed Judea to utilize the city of Joppa and its harbor, since the latter was indispensable to Jerusalem for intercourse with its colonies.

Cicero's defense of Flaccus, who confiscated the gold collected for the Temple in Jerusalem, shows that the Oligarchic party stood in fear of Cæsar's connection with the Jewish colonies. They suspected that the money collected for the Temple was, in part at least, used for the carrying out of Cæsar's political plans. In fact, the whole defense ("Pro Flacco") was an indirect accusation of Cæsar. By the prohibition of all but Jewish associations, he apparently expressed his belief in the favorable influence of the political principle of Judaism and in its superiority over the other Eastern religions that had been brought to Rome.

Antipathy to Jews Roused.

But while the mass of the Roman population favored Cæsar, that was not sufficient for his election. Large sums of money were required for this purpose, and Cæsar had hardly any means of his own. When he was leaving for Spain his debts amounted to $3,400,000 (according to some historical documents, $4,800,000); and it appears that a few of his creditors importuned him. Possibly the Jewish colonies supplied funds. These colonies extended all over Egypt, in Asia from the shores of the Pontus Euxinus to the Euphrates, and in Europe as far as Prague and into Gallia.

On the other hand, the Cæsarean period produced an ill-will toward the Jews that gradually grew to hatred and has survived to the present day.

Reference can be here made to the work of Manfrin concerning the important rôle Cæsar assigned to monotheistic Judaism in his new empire, but his views are open to question.

Renan ascribes to Cæsar very broad and liberal views. "He truly conceived," he says, "liberty of conscience in a sense of absolute neutrality in the state, as enlightened nations now do. He desired the freedom of all provincial worship, and, if he had lived, he doubtless would have prevented the reaction toward strictness which, from the days of Tiberius, led the central government to insist on too much preponderance for the Roman worship. The Jews in Alexandria had their privileges confirmed. The free exercise of Jewish worship was stipulated in the principal towns of Asia Minor. The Jews throughout the world regretted the death of the dictator. Among the numerous provincials who mourned the Ides of March, it was remarked that Jews for several months came to make final lamentation over his burial-place" ("Histoire du Peuple d'Israel," v. 196, 197).

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H. R.

K.

CÆSAREA.—1. Cæsarea by the Sea: Ancient city of Palestine; called in early times "Strato's Tower" (Στράτωνος πύργος, Josephus, "Ant." xiii. 11, § 2; xiv. 4, § 4; xv. 8, § 5; xix. 8, § 2; *idem*, "B. J." i. 3, § 4; i. 21, § 5; Strabo, xvi. 758; Pliny, "Historia Naturalis," v. 14). In rabbinic sources (Meg. Ta'an. iii.; Meg. 6a; Sifre, Deut. 51; Yer. Sheb. 36c) the name is frequently corrupted (it is only once written correctly, Tosef., Sheb. iv. 11) as שרשן; in a later source (piyyuṭ for the second Sabbath of Ḥanukkah) the name has even been corrupted into מגדל נשיא (B. Beer, in "Monatsschrift," 1860, ix. 113). Herod the Great transformed the insignificant place into an important city, naming it Cæsarea (*Καισάρεια*) in honor of Emperor Augustus. Still the old name survived; Strabo and Pliny continue to call the city "Strato's Tower," while Ptolemy and Epiphanius use the singular expression "Cæsarea of Strato." To distinguish it from other cities of the same name, it was also called "Cæsarea by the Sea" (*παράλιος Καισάρεια*, "Ant." xiii. 11, § 2; *idem*, "B. J." iii. 9, § 1; *ἐπὶ θαλάττῃ* = "ad mare," *ib.* vii. 1, § 3; vii. 2, § 1); on coins it is called ΚΑΙΣΑΡΙΑ Ἡ ΠΡΟΣ ΣΕΒΑΣΤΩ ΛΙΜΕΝΙ. Later writers call the city "Cæsarea of Palestine" (Cæsarea Palæstinæ = *Καισάρεια ἐπὶ Παλαιστίνῃ*, Eusebius, "Hist. Eccl." v. 22, or *Καισάρεια τῆς Παλαιστίνης*, *ib.* vii. 12). In the Talmud, the Midrash, and the Targum it is very frequently called "Ḳesri" (קיסרי); the expression "Ḳesri, the daughter of Edom" (Meg. 6a), meaning that Cæsarea is the outpost of the Roman empire. In the same Talmudic passage is a sentence of R. Abbahu, who lived in the third century at Cæsarea, according to which "Ekron," that "shall be rooted up" (Zeph. ii. 4), means "Cæsarea"; but this probably expresses merely the wish of the Jews that Cæsarea, a city that they hated, should be uprooted (עקרון), with no intent of identifying it with Ekron (Schwarz, "Tebu'ot ha-Areẓ," p. 66b). It is possible, however, that there is here also an allusion to the old name Sharshon (שרשון); while the assumption that there were two Ekrons, one of which was identical with Cæsarea (Friedmann, in Luncz, "Jerusalem," v. 109), is wholly unfounded. The Rabbis speak of it disguisedly as "Magdiel" (Gen. R. lxxxiii.).

RUINS OF CÆSAREA.

(From a photograph by Bonfils.)

Location.

Mannert determines the location of Cæsarea as 66° 15′ E. long. and 32° 30′ N. lat. Josephus speaks of it as lying in Phenicia, between Joppa and Dora ("Ant." xv. 9, § 6). It was 600 stadia (75 miles) distant from Jerusalem ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5); 36 miles (a day's journey, Acts xxi. 8) from Ptolemais (Abulfeda); and 30 miles from Joppa (Edrisi). The soil was sandy ("it is situated in the midst of sand," says the Talmud, Meg. 6a; compare "Ant." xv. 9, § 5), but so fertile that the region was called "the land of life" (Meg. 6a). The following are mentioned as products of the soil: "etrogim"—that is, pomegranates of Cæsarea (Tosef., Maksh. iii. 10); Cæsarean grain (Tos., Dem. iv. 23); a woolly moss growing on stones (Yer. Kil. 32a; Yer. Shab. 4c). As merchandise are mentioned the beds of Cæsarea (Yer. Ber. 6a; Yer. Ned. 40c; Yer. M. Ḳ. 83a). The city lay close by the sea, and had a good harbor, which was constructed by Herod, and is often mentioned ("Ant." xv. 9, § 6, *λιμήν*; Yer. Giṭ.

43b). This harbor was as large as the Piræus, and had a deep channel and "a double station for the ships" ("Ant." *l.c.*). The rocky shore, which is frequently mentioned (Gen. R. x. 7; Lev. R. xxii. 4), was laid out as a promenade (Eccl. R. v. 8). Large subterranean passages and canals led from the city to the harbor ("Ant." *l.c.*); and perhaps these are the vaults mentioned in the Talmud (Yer. Naz. 56a). The city had imposing streets (*ib.*) and theaters ("Ant." *l.c.*), and, on its eastern side, a magnificent gateway (*τετράπυλον*, Tosef., Oh. xviii. 13), through which the road led to the vineyards (*ib.*). The Rabbis considered Cæsarea as the frontier of Palestine toward the west, and in questions dealing with Jewish law its harbor was held not to belong to the land of Israel. Tombs of heathens were supposed to lie east and west of the city, and hence these regions were declared unclean, although opinions on the question were divided (Yer. Giṭ. 43b; Yer. Dem. 21a; compare Büchler, in "Jew. Quart. Rev." xiii. 654 *et seq.* and Krauss, *ib.* xiv. 745).

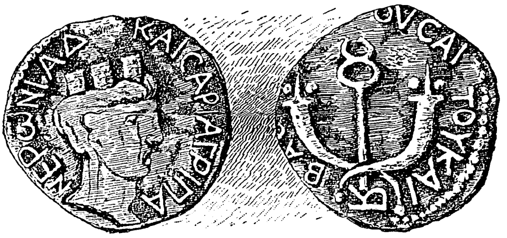

Copper Coin of Agrippa II., Struck at Cæsarea.

Obverse: NEPωNIAΔ . . . . KAICAPI AΓPIΠA with turreted female head. *Reverse:* BA[C AΓP ET]OYC AITOY KAI ꟸ, two cornua-copiæ, in the middle a caduceus.

(After Madden, "History of Jewish Coinage.")

Population.

The original population of Cæsarea was probably pagan—at first Phenician, and then Greek. From the time of the Maccabees, Jews are mentioned as residing there; and as their number steadily increased they tried to gain possession of the city, frequent quarrels resulting between pagans and Jews. Herod's temples and theaters testify to his endeavors to preserve the pagan character of the city. He built here a temple of Augustus, the statue by which it was surmounted representing Zeus Olympus, while another, Hera, represented Rome ("Ant." xv. 9, § 6; "B. J." i. 21, §§ 5, 8).

The first dramatic festivals in honor of Augustus were held 12 B.C. ("Ant." xvi. 5, § 1; "B. J." i. 21, § 8). The emperor's temple (*καισάρειον*), or "Sebastos temple" (*Σεβαστεῖον*), as it is called by Philo ("Legatio ad Cajum," xxxviii.), lay on a hill opposite the harbor, which was also dedicated to Augustus (*ὁ λιμήν Σεβαστός*, "Ant." xvii. 5, § 1; "B. J." i. 31, § 3); the full name of the city was therefore "Cæsarea Sebaste" ("Ant." xvi. 5, § 1; Ammianus Marcellinus, xiv. 8). On the coins of Cæsarea, which are mentioned also in the Talmud ('Ab. Zarah 6b), dating mostly from the second and third centuries, are found the names of many gods: Zeus, Poseidon, Apollo, Hercules, Dionysus, Athena, Nike, and especially the Phenician goddess Astarte. The worship of the Egyptian Serapis is due to the fact that from the time of Vespasian there was, in addition to the Greeks, a large colony of Romans at Cæsarea. The restoration of a temple of Hadrian (*'Αδριανεῖον*) is mentioned even in Christian times. English explorers have recently discovered the ruins of a temple at Cæsarea.

Character of Jewish Cæsarea.

The Jews of Cæsarea were completely Hellenized, and in the third century the Shema' prayer was said in Greek (Yer. Soṭah 21b). In Talmudic times there was here a large Jewish population with many synagogues. Besides the "brothers" (Yoma 53b; Ta'an. 24b; Pesiḳ. 171b), the "rabbis" of Cæsarea are very often mentioned (Yer. Dem. 22c). The teachers of the Law, Nasa (Lam. R., Introduction, No. 26), Mana, 'Ulla, Adda, Idi, Taḥlifa, Abba, Hezekiah, Jacob, Ḥanina, and Abbahu, either came from Cæsarea or lived there (see Bacher, "Die Gelehrten von Cæsarea," in "Monatsschrift," xlv. 298 *et seq.*). Abbahu appeared as the antagonist of Christianity, which at an early date had found adherents in Cæsarea. He directed a college and officiated as judge (Bacher, "Ag. Pal. Amor." ii. 92). R. Jose (Isi) of Cæsarea speaks of the Christianized Jews of that city (Eccl. R. vii. 26). The Christian library of Cæsarea is of great importance for Biblical science. But the Christians themselves at an early date speak of Cæsarea as being a Jewish city (Clement, "Recognitiones," ii. 37, iii. 65, v. 4).

Samaritans.

A number of Samaritans also lived at Cæsarea. The Samaritan prophet Simon Magus worked mischief there. The Cuthæans of Cæsarea disputed with R. Abbahu (Yer. 'Ab. Zarah 44d). When, on the death of the latter, the columns of Cæsarea trickled water, as if they were mourning for him (Eusebius, "Hist. Eccl." viii. 9), the Cuthæans declared, to spite the Jews, that it was because the columns were out of repair (Yer. 'Ab. Zarah 42c; M. Ḳ. 25b). A Samaritan chronicle (Neubauer, "Chronique Samaritaine," p. 18, Paris, 1873) erroneously identifies Cæsarea with Dora. In 484 and 548 the Samaritans instigated bitter riots against the Christians.

History.

Only the old name, "Strato's Tower," gives any clue to the earliest history of Cæsarea. Renan ("Mission de la Phénicie," p. 790) and, after him, Hildesheimer connect Strato with the Phenician name Astarte. But D. Oppenheim and Neubauer have demonstrated the probability that "Strato" was the name of a person, indeed, that of the founder of the city; and it is a fact that Strato is named as such in Justinian's "Novellæ" (103 pref.). Stark ("Gaza," p. 451) thinks that the Ptolemies founded Strato's Tower; but Schürer is of opinion that it was founded by the Sidonians in Persian times. In the fourth century B.C. there were two kings of Sidon by the name of Strato, one of whom probably founded the fort Strato's Tower. The first geographical writer who mentions the "Tower" is Artemidorus (about 100 B.C.; Stephen of Byzantium, *s.v.* *Δῶρος*). About the same time, Aristobulus I. caused his brother Antigonus to be murdered there ("Ant." xiii. 11, § 2). The "tyrant" Zoilus, who had usurped the government of Strato's Tower and of Dora, and had made common cause with the Cyprian king Ptolemy Lathyrus, drove Alexander Jannæus from the country, which he apportioned among the Jews ("Ant." xiii. 12, §§ 2–4).

Strato's Tower now belonged to the Jewish king ("Ant." xiii. 15, § 4); and it is probably this conquest which is mentioned in rabbinic sources (Meg. Ta'an. iii.). Pompey liberated the city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7), and Augustus presented it to Herod ("Ant." xv. 7, § 3; "B. J." i. 20, § 3), who transformed it into a metropolis, changed its name to "Cæsarea," and called the harbor "Sebaste." Cæsarea remained a fortress ("Ant." xv. 8, § 5); but Herod cared more for beautifying the city, and built many magnificent edifices of white stone for the citizens. Within twelve years the city was rebuilt, the work having neither wearied the king nor exhausted his resources ("Ant." xv. 9, § 5; "B. J." i. 21, § 5; i. 31, § 3). Cæsarea now became a flourishing city, and Josephus calls it the largest in Judea ("B. J." iii. 9, § 1; Ammianus Marcellinus, *l.c.*). The Jews also recognized it as a rival to Jerusalem (Meg. 6a), and the Rabbis called it the "metropolis" of the kings (*ib.*), the term "kings" here signifying the Roman governors, who, after the death of Archelaus, administered Judea from this place. The governors Felix and Festus resided in Cæsarea (Acts xxiv. 27, xxv. 1). Agrippa I., who possessed the city for a short time, also had an administrator there (*στρατηγός*, "Ant." xix. 7, § 4), and died there. He also had coins struck in Cæsarea (Madden, "Jewish Coinage," pp. 107, 109). After his death the Cæsareans and Sebasteans vilified the memory of their benefactor, whom they hated for his Judaizing, and insulted his daughters, Mariamne and Drusilla. By the order of Emperor Claudius they were severely punished by the governor, Cuspius Fadus ("Ant." xix. 9, § 1). The city was also called "Judææ Caput" (Tacitus, "Historia," ii. 78), as being the seat of the Roman governors. It had a Roman garrison ("Ant." *l.c.*), which is also mentioned in the Talmud (Yer. 'Ab. Zarah 39c, *τάξις*). The large pagan population ("B. J." iii. 9, § 1) would not permit the Jews to share in the administration of the city. This resulted in sanguinary conflicts under the administration of Felix; and in the year 61 Nero declared the pagans to be the sole rulers ("Ant." xx. 8, § 9; "B. J." ii. 13, § 7; ii. 14, § 4), and at the same time he removed Felix from office. In 66 the Jews, because of an insult to their synagogue, began a battle with the Greeks in which much blood was shed, but they finally succumbed, and had to flee to the neighboring city of Narbota ("B. J." ii. 14, §§ 4, 5). These disturbances were the preliminary episodes of the Jewish war, upon the outbreak of which the pagans of Cæsarea fell upon the Jews and massacred them all, to the number of 20,000, in one hour ("B. J." ii. 18, § 1; vii. 8, § 7). The synagogue, where the rioting began, is probably the same which is called in Talmudic sources the "riotous synagogue of Cæsarea" (Yer. Sanh. 18a; Yer. Naz. 56a; Num. R. xii. 3; Lam. R. i. 3). The city itself is also called the "riotous city" (Cant. R. i. 5; Targ. Yer. Num. xxiv. 10). A Byzantine writer (Malalas, "Chronographia," ed. Bonn, x. 261) says that Vespasian turned this synagogue into an odeon; but the transformation (if it did take place) must have been by a later emperor, since the rabbinic sources of the third century still speak of this synagogue.

After the war, Vespasian constituted Cæsarea a Roman province, but without the full "jus Italicum" (Pliny, "Historia Naturalis," v. 13, § 69; compare Justinian, "Digesta," l. 15, §§ 1, 8). It is also called "*colonia*" on coins. At the time of Alexander Severus the title "metropolis" came into use, as also in the rabbinic sources, and on coins. The subterranean prisons of Cæsarea ("Diaeta," Esther R., Introduction) were much dreaded by the Jews, being fraught with peril for them (*ib.*). The city was destroyed by an earthquake in 128 (Eusebius, "Chronicon").

In the reign of Justinian the Jews made common cause with the Samaritans of Cæsarea, and harassed their Christian fellow-citizens. They even killed the governor, Stephan, July, 556 (Malalas, "Chronographia," p. 488; Theophanes, "Chronicon," i. 356). Under Heraclius it was estimated that there were 20,000 Jews in Cæsarea; and it was said that a Jew gave the city into the hands of the victoriously advancing Arabs (Weil, "Gesch. der Chalifen," i., Appendix, p. 2), by whom, according to the "Chronique Samaritaine" (p. 23), the city was looted. Benjamin of Tudela found only twenty Jewish families in Cæsarea, as against 200 Samaritans. In 1265 Cæsarea was completely destroyed by the sultan, Baibars. The destruction of Cæsarea is pictured in "Pal. Explor. Fund, Quarterly Statement," 1884, p. 147. Nothing now remains of it but a pile of ruins, that still bears the name "Kaisariyya."

BIBLIOGRAPHY: Boettger, *Lexicon zu Flavius Josephus*, p. 70; Neubauer, *G. T.* pp. 91–96; Frankel, *Mebo*, p. 4; Hildesheimer, *Beiträge zur Geographie Palästina's*, pp. 4–10, Berlin, 1886; Rosenzweig, *Jerusalem und Cæsarea*, Berlin, 1890; Edersheim, *Jesus the Messiah*, ii. 74; Schürer, *Gesch.* 3d ed., ii. 104–108; Krauss, *Lehnwörter*, ii. 536, 537; idem, *Zur Topogr. von C.*, in *Jew. Quart. Rev.* xiv. 745–751.

Its Names and Situation.

——**2. Cæsarea Philippi:** Ancient city of Palestine. According to the investigations of Gesenius, Raumer, and Robinson, this was the original site of the place Baal-gad,—*i.e.* where Gad was worshiped as the god of fortune (Isa. lxv. 11)—or of Baal-hermon (I Chron. vi. 23). In Israelitic times the place was called "Dan," and the image made by Micah was worshiped here. Here, too, Jeroboam I. set up the golden calf. Not far distant was the place Tarnegola, which the Rabbis mention as being on the northern boundary (Tosef., Sheb. iv. 10; Yer. Sheb. 36c; Yer. Dem. 22d; Sifre, Deut. 51; Targ. Yer. ii. on Num. xxxiv. 15). Its name is probably connected with the idol Tarnegol ("fowl"), though other places of Palestine (Sepphoris and Phrugitha, for instance) were also called after birds. The place is also said to be identical with the Biblical Leshem (Josh. xix. 47) or Laish (Judges xviii. 29; Meg. 6a; Tan., Re'eh, 16). This, however, is very improbable. But Cæsarea Philippi is certainly identical with Paneas (*Πανέας, Πανιάς, Παναίς*), frequently mentioned by Greek as well as rabbinical authors (Josephus, "Ant." xv. 10, § 3; Eusebius, "Hist. Eccl." vii. 17; Sozomen, v. 21; Pliny, "Historia Naturalis," v. 15; Cedrenus, p. 305); the rabbinical writers indeed chiefly use the name "Paneas" (פניאס, also פמיאס; see the Talmudic dictionaries). But *Πανείας* is the name of the grotto sacred to Pan, on the neighboring mountain Panion (Philostorgius, vii. 3; compare Targ. Yer. Num. xxxiv. 11); hence, the significance of the place as the seat of a cult is preserved in the name, from which it follows that Paneas was originally inhabited by Syrian or Greek pagans. Ptolemy (v. 15, § 21) includes it in Phenicia.

At the time of Herod the region of *Πανιάς* belonged to a certain Zenodorus (Zenon), after whose death (20 B.C.) Augustus presented it to Herod ("Ant." xv. 10, § 1; "B. J." i. 20, § 4). The domain of Zenon, together with some other districts, was taxed 100 talents ("B. J." ii. 6, § 3). Herod erected a magnificent temple in honor of Augustus in the vicinity of the grotto of Pan ("Ant." xv. 10, § 3; "B. J." i. 21, § 3); and Herod's son, the tetrarch Philip, transformed the place into an important city, calling it *Καισάρεια*, also in honor of the emperor ("Ant." xviii. 2, § 1; "B. J." ii. 9, § 1). But coins of the city are extant, dating from an independent and earlier era (about 3 B.C.). The Galilean Cæsarea was called *Καισάρεια ἡ Φιλίππου* (Matt. xvi. 13; Mark viii. 27), to distinguish it from the Judean Cæsarea, while the rabbinic sources call it קיסרין = Kesrion, in contradistinction to קסרי = Kesri; but as these sources are uncritical, the distinction is not always observed. The rabbinic sources state also that the designation "Paneas" continued in use.

It is indeed a question whether Paneas and Cæsarea were not two separate cities built near together. An ancient source (Mek. to Ex. xvii. 14 [ed. Friedmann, p. 55b]) mentions Kesrion as being situated below Paneas, from which it follows that they were two distinct cities. The name "Paneas" continued to be used to such an extent that through its form "Pania" the variants "Pamiya," "Apamiya," and "Aspamiya" (אספמיא) became current among the Rabbis; but these must be strictly separated from similar names.

Its History.

After the death of Philip the city was for a time under Roman jurisdiction; then in the hands of Agrippa I.; again under Roman governors; and, finally, it passed into the hands of Agrippa II. (53 C.E.), who called it *Νερωνιάς*, in honor of Nero ("Ant." xx. 9, § 4). This name, which is found on some coins, soon fell into disuse. At the time of the Jewish war the population was mostly pagan (Josephus, "Vita," xiii.). Vespasian and Titus spent their holidays there, and arranged games and festivals ("B. J." iii. 9, § 7; vii. 2, § 1).

From the second century the city is called *Καισάρεια Πανίας* (Ptolemy, v. 15, § 21; viii. 20, § 12), both by writers and on coins. But among the native population "Paneas" was probably the name chiefly used, and this form prevails in rabbinic writings as well as in those of the church fathers, and has been preserved under the form "Banias" to the present day. According to a legend the patriarch, and the most eminent among the Jews of Paneas appeared before DIOCLETIAN, who hated the Jews (Gen. R. lxiii. 8).

The city is important to Christianity as being one of the places visited by Jesus. It was the site of an old Christian monument (Eusebius, "Hist. Eccl." vii. 18), and was made a bishopric. It is also mentioned during the Crusades. At present the village of Banias contains about fifty miserable houses or huts, built within the ancient castle wall.

BIBLIOGRAPHY: Boettger, *Lexicon zu Flavius Josephus*, p. 71; Neubauer, *G. T.* p. 237; Schürer, *Gesch.* 3d ed., ii. 158; Krauss, *Lehnwörter*, ii. 537.

——**3. Cæsarea in Cappadocia:** Capital of Cappadocia; originally named "Mazaga." It is mentioned in rabbinic writings either as "Cæsarea of Cappadocia" or as "Mazaga-Cæsarea." R. Akiba here met a shipwrecked Jewish scholar (Yer. Yeb. 15d), probably R. Meïr (Yeb. 121a). R. Nathan also sojourned at Cæsarea (Yer. Yeb. 7d), where, it is further stated (*ib.* 4b), a Palestinian robber was executed. It is said that the Persian king Sapor massacred 12,000 Jews there (M. Ḳ. 26a). As Kaisari, the place is to-day a populous and flourishing city.

BIBLIOGRAPHY: Rapoport, *Bikkure ha-'Ittim*, 1823, iv. 71; Boettger, *Lexicon zu Flavius Josephus*, p. 180; Lagarde, *Mittheilungen*, ii. 242; Neubauer, *G. T.* p. 318; Krauss, *Lehnwörter*, ii. 330, 537.

G. S. KR.

CAGE: A rendering for כלוב in Jer. v. 27; but it is doubtful whether this translation is accurate. The Hebrew word occurs only once more—viz., in Amos viii. 1—where it seems to be a basket, probably of wickerwork, or some other net-like receptacle for fruit. In Jer. v. 27 the word is employed to characterize the houses of the rich, filled to overflowing with ill-gotten wealth, as shown by the abundance of costly articles of luxury. It has been supposed that כלוב was a crate filled with birds, which craned their necks through the openings—a very common sight in the markets. This furnishes the key to the simile of the prophet; the costly ornaments and furniture peeping, as it were, for purposes of display, through the very walls of the houses. The Targum, however, in rendering the word by בית פיטמא ("house [place] for fattening"), assumes that the prophet had in mind not so much the display (the craning of the necks) as the artificial—*i.e.*, ill-gotten—character of the wealth. "Cage" or "crate" would thus be the meaning which the Targum gave the word, but the cage would be one of the kind employed for fattening geese, so restricted in size as to make motion impossible for the occupant.

The root of the Hebrew word being uncertain, the exact equivalent can not be definitely ascertained. In the El-Amarna tablets the word is found in the form "kulibi," meaning "bird-net," an instrument to trap birds. This seems to fit in with Jeremiah's simile, "The houses are filled with dishonesty and violently acquired goods" (A. V., "deceit"). In Ecclus. (Sirach) xi. 30 the heart of a vain man is likened to a decoy partridge in a "cage" (*κάρταλλος*). This word is the Arabic "ḳirṭal" (hamper); but the context shows that "cage" here stands for not merely a crate, but for a cage contrived to capture birds, in which the decoy partridge is "vain" in so far as it displays a mere semblance to the absent reality. Ezek. xix. 9, R. V., in accordance with this idea of a contrivance to trap, renders the Hebrew במצדות by "cage." E. G. H.

CAGLIARI (Hebr., קאליר): Capital of the island of Sardinia. It had a Jewish community in early times. When a Christianized Jew named Peter placed images of saints in the synagogue of that city on Easter Monday, the day following his baptism, to the annoyance of the Jews, Gregory I. ordered Bishop Januarius of Cagliari to have the objects at once removed (Grätz, "Gesch. der Juden," v. 52). Little is known of the history of the Jews of Cagliari. Under Aragonian rule their condition was favorable, for they were not molested and were received at court. When King Martin I. of Aragon was at Cagliari in Dec., 1408 (he died in that city in 1409), and the Jews were looking on at the דאווש or Daus games instituted in his honor, he invited one of them to take part in the game, and the Jew finally consented, although the community had issued a decree four years previously, interdicting this game to every Jew and Jewess on pain of excommunication. On this occasion Judah ben David, called also Bonjusas Bondavin, the rabbi of the community, addressed a question to Isaac b. Sheshet, whom he knew personally. A physician and fine Talmudist, he formerly lived at Marseilles, and then went to Sardinia in 1390, where he was appointed rabbi of Cagliari, the king confirming him as rabbi of the whole island of Sardinia. There was a large synagogue at Cagliari. The Jews of Cagliari were expelled in 1492, like their coreligionists in Spain.

Bibliography: Isaac b. Sheshet, *Responsa*, No. 171; *Rev. Et. Juives*, vii. 292, viii. 280 *et seq.*; Gazana, *Storia della Sardegna*, ii. 151; Ersch and Gruber, *Encyc.*, section ii., part 27, p. 147.

K. M. K.

CAGLIARI, ABRAHAM DA: Rabbi at Cagliari, Sardinia, in the eighth century. He is mentioned by Antonio di Tharos, the historian of that epoch, and by Delotone, in his "Ritmo di Gialeto." The latter relates that Abraham interpreted many Phenician inscriptions collected by the Sardinian king Gialeto; and the former that, together with another Jewish scholar named Canaim, he deciphered Greek and Phenician inscriptions found in the palace of Masu.

Bibliography: Spano, in *Educatore Israelitico*, xxvii. 165; Mortara, *Indice*, p. 9.

G. I. Br.

CAHAN, ABRAHAM: Russian-American novelist and labor leader; born in Podberezhye, government of Wilna, July 7, 1860. His grandfather was a rabbi and preacher in Vidz, government of Vitebsk; and his father was a teacher of Hebrew and Talmud. The family, which was devoutedly Orthodox, removed in 1866 to Wilna; and there young Cahan received the usual Jewish preparatory education for the rabbinate. He, however, was attracted by secular knowledge and clandestinely studied the Russian language, ultimately prevailing on his parents to allow him to enter the Teachers' Institute of Wilna, from which he was graduated in 1881. He was appointed teacher in a Jewish government school in Velizh, government of Vitebsk, in the same year; but a domiciliary visit by the police, resulting from his connection with the revolutionary movement, caused him to flee the country. After many vicissitudes he, in June, 1882, arrived in New York, where he still resides. Having become an ardent socialist while in Russia, he devoted all the time he could spare from work and study to spread his favorite ideas among the Jewish workingmen of New York. He thus became the pioneer socialistic labor leader among them, and was the first in the United States to deliver socialistic speeches in Yiddish. Cahan was either originator, collaborator, or editor of almost all the earlier socialistic periodicals published in that dialect; and he is still connected with the daily organ of that section of the socialists with which he is in sympathy. He has occupied various positions in labor organizations, from walking delegate to representative at the International Socialist Congress at Brussels.

Cahan quickly mastered the English language; and four years after his arrival in New York taught immigrants in one of the evening schools. Later he began to contribute articles to the "Sun" and other newspapers printed in English, and was for several years employed in a literary capacity by the "Commercial Advertiser," to which paper he is still a regular contributor. While his Yiddish writings are mostly confined to propagandism, his literary work in English is mainly descriptive; and he has few, if any, equals in the United States in depicting the life of the so-called "ghetto," where he has lived and worked for the last twenty years. "A Providential Match" was the first of Cahan's tales to be published (in "Short Stories," 1895). His first novel, "Yekl" (New York, 1896), being the graphic story of an Americanized Russo-Jewish immigrant, attracted much attention and was favorably commented on by the press both in America and in England. W. D. Howells compared Cahan's work to that of Stephen Crane, and prophesied for him a successful literary future ("The World," New York, July 26, 1896). Cahan's next work of fiction, "The Imported Bridegroom, and Other Stories" (*ib.* 1898), was also well received and favorably noticed by the general press. Of his shorter publications the article on the Russian Jews in the United States, which appeared in the "Atlantic Monthly," July, 1898, deserves to be specially mentioned.

Bibliography: A syndicate article describing Cahan's career (with illustrations), published simultaneously in many newspapers Sept. 27, 1896, among others the *Boston Post* and *Pittsburg Dispatch*; *The Bookman*, iv. 157-158, vii. 513, x. 101-102, 428-430; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 221-226, New York, 1899.

A. P. Wi.

CAHANA, DAVID. See Kahana, David.

CAHANA, ELIEZER. See Kahana, Eliezer b. Reuben.

CAHANA, JACOB ABRAHAM. See Kahana, Jacob b. Abraham.

CAHANA (RAB). See Kahana (Rab).

CAHANA (BEN TAḤLIFA). See Kahana b. Taḥlifa.

CAHEN, ALBERT: French composer; born at Paris Jan. 8, 1846; a pupil of César Franck (composition) and Mme. Szarvady (pianoforte). He made himself known to the musical world by the

following compositions: (1) "Jean le Précurseur," a Biblical poem (1874); (2) "Le Bois," a comic opera (1880); (3) "Endymion," a mythological poem (1883); (4) "La Belle au Bois Dormant," a fairy operetta (1886); (5) "Le Vénitien," four-act opera (1890); (6) "Fleur des Neiges," ballet (1891); (7) "La Femme de Claude," a three-act lyric drama (1896).

Bibliography: *Nouveau Larousse Illustré*, ii. 382; Baker, *Biographical Dict. of Musicians*, New York, 1900.

s. I. Br.

CAHEN, CORALIE: French philanthropist; born at Nancy, 1832; died at Paris March 12, 1899; wife of Mayer Cahen, chief physician of the Northern Railroad Company. Losing her husband and her only daughter before 1870, she devoted herself thenceforward to the relief of the unfortunate, and was largely instrumental in establishing the Maison Israélite de Refuge pour l'Enfance, an institution opened at Romainville in 1866 for homeless Jewish girls. When the war of 1870 broke out, she left this work to go to the field. At Metz she was appointed vice-president of the Society for Aid to the Wounded (Société de Secours aux Blessés) and acted as a Red Cross head nurse in the hospitals. When the German army entered Metz, Mme. Cahen offered her services to the army of the Loire. At the request of Gambetta she went to Vendôme, and established herself at the hospital organized in the lycée of that city, and succeeded in having her authority recognized by the Marianist sisters of Sainte-Croix at Le Mans.

Filled with compassion for the French soldiers imprisoned in the forts of Silesia and Pomerania, she made three journeys into Germany, two of them during the severe winter of 1871–72. Aided by Empress Augusta, she even gained the ear of Emperor William. Visiting sixty-six forts, she succeeded in releasing 300 prisoners before the expiration of their term. She also accomplished the no less difficult task of procuring information for the families of the missing. She did what even the minister of foreign affairs had been powerless to accomplish; viz., she discovered at Berlin the office in which all the information regarding these widely scattered soldiers was kept, and she carried back to Paris 59,000 individual reports concerning their situation; indicating those that were dead, and those that were being treated in the German hospitals. This marvelous perseverance and devotion were for a long time unknown to the public, owing to the modesty of this heroic woman. When in 1889 M. de Freycinet found the official record of this brilliant service mentioned in an article in the "Temps," he conferred a military decoration upon Mme. Cahen.

After the war Mme. Cahen devoted herself to works of charity; giving also some time to sculpture, in which she showed considerable skill. Noteworthy among her works is a bust of Zadoc Kahn, chief rabbi of France. The "Refuge" founded by her became under her care a model of its kind. It was later transferred to its new quarters constructed by the architect Aldrophe at Neuilly, and was dedicated June 4, 1883. She was its president until her death. She was also a member of the Association des Dames Françaises. The academician Maxime du Camp, in his book entitled "Paris Bienfaisant" (pp. 365 *et seq.*, Hachette, 1888), in which he gives high credit to the Jewish charities of Paris, devotes an entire chapter to the "Refuge" and to its director. He pays the latter a brilliant tribute, tracing the principal episodes of her life, and closing with these remarkable words: "It has been said, and I, too, have said it myself, that Israelites never have a strongly developed love for their country; but—O Jewess, forgive me!"

Bibliography: Maxime du Camp, *Paris Bienfaisant*, in *Univers Israélite*, March 17, 1899.

s. J. W.

CAHEN, ISIDORE: French scholar and journalist; born at Paris in 1826; died there March 6, 1902. After having brilliantly completed his education at the Collége Charlemagne, he entered the Ecole Normale in the section of philosophy, having for comrades Edmond About, Hippolyte Taine, Francisque Sarcey, and others, who afterward became distinguished in their respective walks of life. Cahen soon attracted the attention of his professors; and, while still a student, was entrusted with the teaching of philosophy in the College of Versailles.

In 1849 Cahen graduated third at the Ecole Normale; and in the same year succeeded in obtaining the degree of "agrégé de philosophie." A year later he was appointed professor of philosophy at the Lycée Napoléon-Vendée, after having been nominated secretary to the French embassy at Madrid. A cabal among the clerical papers, however, soon caused him to lose his professorship. The incident gave rise to many press polemics, and brought about the resignation of the members of the Jewish consistory.

The government then offered Cahen other positions, but he declined them all, and devoted himself to journalism. He collaborated on the "Journal des Débats," and for many years was attached to the editorial staff of "Le Temps." At the death of his father, Samuel Cahen, he assumed the directorship of the "Archives Israélites," which position he held until his death. Cahen lectured from 1859 till 1878 on history and literature in the Jewish Theological Seminary of Paris.

Besides contributing many valuable articles to the press on various subjects, Cahen was the author of the following writings: (1) "Deux Libertés en Une," in which he pleaded the cause of liberty of conscience and freedom in tuition (Paris, 1848); (2) "La Philosophie du Poème de Job," inserted as an appendix to the Bible translation of his father; (3) "L'Immortalité de l'Ame chez les Juifs," translated from the German of G. Brecher (Paris, 1857).

Bibliography: *Archives Israélites*, 1902, Nos. 13, 14, 15.

s. I. Br.

CAHEN, SAMUEL: French Hebraist and journalist; born at Metz Aug. 4, 1796; died at Paris Jan. 8, 1862. He was brought up at Mayence; pursuing a course of rabbinical studies and devoting, at the same time, much attention to modern languages and literatures. After completing his education Cahen was engaged as a private tutor in Germany. In 1822 he went to Paris, where he assumed the directorship of the Jewish Consistorial School, a position which he held for a number of years. In 1840 Cahen founded the ARCHIVES ISRAÉLITES.

Cahen's main work was the translation of the Bible into French, with the Hebrew on opposite pages, and critical notes and dissertations by himself and others. The entire edition, consisting of eighteen volumes, appeared at Paris in 1851. Despite adverse criticism, denying Cahen critical perception in the choice of his material, it must be admitted that the undertaking exerted a great influence upon a whole generation of French Jewry. In addition to this great work of his, Cahen was the author of the following writings: (1) "Cours de Lecture Hébraïque, Suivi de Plusieurs Prières, avec Traduction Interlinéaire, et d'un Petit Vocabulaire Hébreu-Français," Metz, 1824; (2) "Précis d'Instruction Religieuse," *ib.* 1829; (3) a new French translation of the Haggadah of Passover, Paris, 1831–32; (4) "Almanach Hébreu," *ib.* 1831.

Cahen was appointed a chevalier of the Legion of Honor in 1849.

BIBLIOGRAPHY: *Arch. Isr.* Jan., 1862; *La Grande Encyclopédie*, s.v.; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, p. 27.

S. I. BR.

CAHN, ARNOLD: German physician; born at Worms April 11, 1858. After completing his course at the gymnasium, he studied medicine at the University of Strasburg, graduating thence in 1881. He was assistant physician at the hospital of the university from 1882 to 1885, becoming privat-docent in the latter year, and assistant professor in 1895.

Cahn has written many articles in the medical journals, his specialty being the physiology of digestion. Among his works and essays are: "Ueber Antiperistaltische Magen-Bewegungen"; "Ueber Magen-Verdauung bei Chlorhunger"; "Ueber Magensäure bei Acuter Phosphorvergiftung"; "Ueber die Verdauung des Fleisches im Normalen Magen"; "Ueber die Peptone als Nahrungsmittel."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

CAHUN, DAVID LÉON: French Orientalist and writer; born June 23, 1841, at Haguenau, Alsace; died at Paris March 30, 1900. Cahun's family, which came originally from Lorraine, destined him for a military career; but owing to family affairs he was compelled to relinquish this, and he devoted himself to geographical and historical studies. In 1863 he began to publish in the "Revue Française" a series of geographical articles and accounts of his travels in Egypt and the neighboring countries. About the same time he published in the daily press letters of travel, and a geographical review which was the first of its kind. In 1864 Cahun set out to explore Egypt, Nubia, the western coast of the Red Sea, and Asia Minor.

Returning to France in 1866, he became a political writer on the staff of "La Liberté"; but when that paper supported the empire, Cahun left it, and joined the staff of "La Réforme" (1869) and "La Loi." During the Franco-Prussian war he was correspondent for several papers. On Sept. 4, 1870, he entered the army as a volunteer, and was appointed sublieutenant of the 46th foot in the following November. When peace was established he resumed his Oriental studies, devoting himself chiefly to researches concerning the Turks and the Tatars.

In 1875 he was appointed to the Bibliothèque Mazarine, where he was specially engaged in the compilation of an analytical catalogue from the year 1874. Meanwhile Cahun had begun to publish a series of historical novels dealing with ancient history, in the style of the journeys of Anacharsis in Greece. They are said by one critic to be written in temperate and pure French, combining interest with genuine archeological knowledge. It was Cahun's intention to present facts of ancient history that were not generally known, and thus make contributions to general history and geography. These novels include: "Les Aventures du Capitaine Magon," on Phenician explorations one thousand years before the common era (Paris, Hachette, 1875); "La Bannière Bleue," adventures of a Mussulman, a Christian, and a pagan at the time of the Crusades and the Mongolian conquest (*ib.* 1876); "Les Pilotes d'Ango," dealing with French history of the sixteenth century (*ib.* 1878); "Les Mercenaires," of the time of the Punic wars (*ib.* 1881); "Les Rois de Mer," on the Norman invasions (Chasavay, 1887); "Hassan le Janissaire," on Turkish military life of the sixteenth century (crowned by the French Academy); "La Tueuse," scenes from the Mongol invasion of Hungary in the thirteenth century (1893). Cahun contributed many literary articles to the "Revue Bleue," "Le Journal des Débats," etc., and several critical, geographical, and ethnographical papers to the "Bulletin de la Société d'Ethnographie," "Bulletin de la Société Académique Indo-Chinoise," "Bulletin de la Société Japonaise," "Bulletin de la Société Americaine," "Bulletin de l'Athénée Oriental," etc.

In 1878 Cahun set out on a fresh series of journeys accompanied by his wife. The two intrepid travelers visited central Syria, the mountains of Ansairi (1878), the Faroe islands and Iceland (1879), central Syria and Mesopotamia (1880). In 1879 the "Tour du Monde" published an account of his travels through Syria and the mountains of Ansairi. He also issued a volume treating the same subject, entitled "Excursions sur les Bords de l'Euphrate" (Paris, 1884). His scholarly study of local customs, "Scènes de la Vie Juive en Alsace," with preface by Zadoc Kahn, chief rabbi of Paris, appeared about the same time (*ib.* 1885). In 1884 he published "Le Congo, la Véridique Description du Royaume Africain, Traduite pour la Première Fois en Français sur l'Edition Latine Faite par les Frères de Bry en 1598, d'Après les Voyages Portugais et Notamment Celui d'Edouard Lopez en 1578" (Brussels, 1884).

In 1890 Cahun established a course of lectures at the Sorbonne, where he taught the history and the geography of Asia. A résumé of one section of this course has been incorporated in the "Histoire Générale" of Lavisse and Rambaud. Cahun's "Introduction Générale à l'Histoire de l'Asie" (1896), based on material gathered during his travels, is a complete and exact history of that continent He also undertook the restoration of some ancient casts that are of great geographical interest. Some years before his death Cahun ceased writing for the Parisian periodicals, but to the end he contributed to "Le Phare de la Loire." He left unfinished a history of the Arabs, and a historical novel dealing with the story of the Arabs. He was a member of several learned societies.

S. Z. K.

CAIAPHAS or **CAIPHAS** (Καϊάφας, a Greek word; in the Hebrew original, probably not כיפא, but קיף; compare Mishnah Parah iii. 5; Derenbourg, "Essai sur l'Histoire de la Pal." p. 215, note 2; Schürer, "Gesch." 3d ed., ii. 218); full name, **JOSEPH CAIAPHAS** (Josephus, "Ant." xviii. 2, § 2) Son-in law of the high priest Ananas or Annas (John xviii. 13); held that office himself through appointment of Valerius Gratus, about 18–36, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xi. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas.

Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, 24, 28, in connection with the crucifixion of Jesus, though not by Mark and Luke. After his arrest, however, Jesus was taken not to Caiaphas but to Annas (John xviii. 13 *et seq.*), who questioned him only privately. The actual trial took place on the next day, the eve of the Passover, before the twenty-three members of the Sanhedrin over whom Caiaphas presided (Matt. xxvi. 57). Caiaphas is reported to have said on that occasion that it was expedient that one man should die for the people (John xviii. 14), a saying found also among the Rabbis (Gen. R. xciv. 9). The fact that Jesus was taken not to Caiaphas but to Annas is explained on the ground that the latter's palace was nearer the place of arrest than that of the former. Through the travels of Theodosius Archidiaconus, 530, it is known that there were 100 paces between the house of Caiaphas and the hall of judgment ("Nuovo Bull. di Arch. Crist." vi. 184, Rome, 1900). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.

After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xviii. 4, § 3), and was succeeded by Jonathan, who was the son of Anan (36) and perhaps a brother-in-law of Caiaphas. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identical with the historian Josephus Flavius (Assemani, "Bibl. Orient." ii. 156, iii. 522; Solomon of Bassora, "The Book of the Bee," ed. Budge, tr. p. 94). His house outside Jerusalem is still (1902) shown.

Bibliography: Commentaries on the Gospels, *l.c.*; Renan, *La Vie de Jésus*, ch. xxiv.; Edersheim, *The Jewish Messiah*, ii. 547; Strauss, *Das Leben Jesu*, iv. 30 *et seq.*, ed. Bonn, 1895.

G. S. Kr.

CAIN.—1. Biblical Data: First-born of Adam and Eve, named "Cain" ("Ḳayin") because "gotten" (root, "ḳanah") "with the help of Yhwh." He became a tiller of the ground, and made an offering of its fruits which Yhwh did not accept, though He had accepted that of Abel. Cain was angered, whereupon Yhwh assured him that divine acceptance depended upon conduct. Cain slew Abel, and was cursed by Yhwh so that the soil should yield no return to his labor, and he should be driven out to wander over the earth. At Cain's appeal Yhwh "made to him a sign, lest any one finding him should smite him." Cain went forth to the land of Nod (Wandering), east of Eden; his wife bore him a son Enoch, after whom he named a city which he had built. From him were descended Lamech, who is recorded as having married two wives; Jabal, who instituted nomad life; Jubal, who invented music; and Tubal-Cain, the inventor of metal weapons—*i.e.*, the authors of material and social progress.

K. W. H. B.

——In Rabbinical Literature: Cain, the murderer of his brother Abel, presented to the views of the Rabbis two different types. One was that of a sinner who yielded to his passions, who was greedy, "offering to God only worthless portions; the remnants of his meal or flaxseed"; whom either God's favorable acceptance of Abel's sacrifice or Abel's handsomer wife and twin sister filled with jealousy; who, because he claimed the pasture-land or the wife of Abel as his birthright, quarreled with his brother. He was nevertheless sincere in his repentance when he said, "Too great is my sin [A. V., "punishment"] to bear" (Gen. iv. 13). and so the mark the Lord set upon him was a token of forgiveness. Like a man who had slain another without premeditation, he was sent into exile to atone for his sin (Sanh. 37b); and his crime was finally atoned for when he met death through the falling upon him of his house (Book of Jubilees, iv. 31), or at the hands of his great-grandson Lamech, who took him for a wild beast in the distance and shot him (Tan., Bereshit, ed. Vienna, p. 6b, and Yalḳ. i. 38).

Cain was also viewed as a type of utter perverseness, an offspring of Satan (Pirḳe R. El. xxi.), "a son of wrath" (Apoc. Mosis, 3), a lawless rebel who said, "There is neither a divine judgment nor a judge" (Midr. Leḳaḥ Ṭob and Targ. Yer. to Gen. iv. 8), whose words of repentance were insincere (Sanh. 101b; Tan.), whose fleeing from God was a denial of His omnipresence (Gen. R. xxii.), and whose punishment was of an extraordinary character: for every hundred years of the seven hundred years he was to live was to inflict another punishment upon him; and all his generations must be exterminated (Test. Patr., Benjamin, 7, according to Gen. iv. 24; Enoch, xxii. 7). For him and his race shall ever be "the desire of the spirit of sin" (Gen. R. xx., after Gen. iv. 7). He is the first of those who have no share in the world to come (Ab. R. N. xli., ed. Schechter, p. 133).

The seven generations of Cain, as the brood of Satan, are accordingly represented as types of rebels

Generations of Cain.

(Gen. R. xxiii.). While the pious men all descended from Seth, there sprang from Cain all the wicked ones who rebelled against God and whose perverseness and corruption brought on the flood: they committed all abominations and incestuous crimes in public without shame. The daughters of Cain were those "fair daughters of men" who by their lasciviousness caused the fall of the "sons of God" (Gen. vi. 1-4; Pirḳe R. El. xxii.; compare Sibyllines, i. 75). The Ethiopian Book of Adam and Eve and the Syriac Cave of Treasures—both Christianized Melchisedician works based upon a genuine Jewish original—relate the story of the fall of the descendants of Seth as "the sons of God" who had lived in purity as saints on the mountain near Eden, following the precept and example of Seth and Enoch, their leaders, but were attracted by the gay and sensuous mode of life in which the children of Cain indulged; the latter spending their days at the foot of the mountain, in wild orgies, accompanied by the music of instruments invented by Jubal, and by women, in gorgeous attire, seducing the men to commit the most abominable practises. In the days of Jared ("descent") the Sethites ("the sons of God") went down the hill to join the Cainites, heedless of the warnings of Jared; and none of those who walked in the path of sin could come back. This was repeated in the days of Enoch, Methuselah, and Noah: all the admonitions of these saintly leaders did not prevent the fall of the sons of Seth, for whom the daughters of Cain lusted (see The Book of Adam and Eve, transl. by S. C. Malan, 1882, pp. 115-147; Dillmann, "Das Christliche Adambuch," 1853, pp. 82-101; Bezold, "Die Schatzhöhle," i. 10-23). Josephus ("Ant." i. 2, § 2; i. 3, § 1) also speaks of the excessive wickedness of the posterity of Cain, which grew in vehemence with every generation; while the posterity of Seth remained virtuous during seven generations, after which the fall of the angels ensued and they were enticed by their gigantic offspring. To Philo, likewise, Cain is the type of avarice, of "folly and impiety" ("De Cherubim," xx.), and of self-love ("De Sacrificiis Abelis et Caini"; "Quod Deterius Potiori Insidiari Soleat," 10). "He built a city" (Gen. iv. 17) means that "he built a doctrinal system of lawlessness, insolence, and immoderate indulgence in pleasure" ("De Posteritate," 15); and the Epicurean philosophers are of the school of Cain, "claiming to have Cain as teacher and guide, who recommended the worship of the sensual powers in preference to the powers above, and who practised his doctrine by destroying Abel, the expounder of the opposite doctrine" (*ib.* 11).

A doctrine of the Cainites appears, then, to have been in existence as early as Philo's time; but nothing is known of the same. In the second century of the common era a Gnostic sect by the name of "Cainites" is frequently mentioned as forming a branch of the antinomistic heresies which, adopting some of the views of Paulinian Christianity, advocated and practised indulgence in carnal pleasure. While some of the Jewish Gnostics divided men into three classes—represented (1) by Cain, the physical or earthly man; (2) by Abel, the psychical man (the middle class); and (3) by Seth, the spiritual or saintly man (see Irenæus, "Adversus Hæreses," i. 7, 5; compare Philo, "De Gigantibus," 13)—the antinomistic pagan Gnostics declared Cain and other rebels or sinners to be their prototypes of evil and licentiousness. Cain, Esau, Korah, the Sodomites, and even Judas Iscariot, were made by these Gnostics expounders of the "wisdom" of the serpent in rebellion against God (Gen. iii. 5), the primeval serpent, "Naḥash ha-Ḳadmoni" (Gen R. xxii. 12). How many of these pernicious doctrines were already formed in pre-Christian times and how many were developed during the first and second Christian centuries is difficult to ascertain (see Jude 11, "the way of Cain"; Irenæus, *l.c.* i. 31, 1; 26, 31; 27, 3; Hippolytus, "Adversus Omnes Hæreses," v. 11, 15, 21; Clemens of Alexandria, "The Cainists," Stromata vii. 17; Eusebius, "Hist. Eccl." iii. 29; Epiphanius, "Hæres." xxv., xxvi., xxxviii. 2). Blau with good reason refers to such Cainite doctrines the Haggadah of blasphemy, referred to in Sanh. 99b, as taught by Manasseh ben Hezekiah, the typical perverter of the Law in the direction of licentiousness.

Bibliography: A. Hönig, *Die Ophiten*, Berlin, 1889; M. Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, pp. 19 *et seq.*; idem, *Der Antichrist*, 1901, pp. 101 *et seq.*; Hilgenfeld, *Die Ketzergeschichte des Urchristenthums*, 1884, pp. 324 *et seq.*; Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 59-70.

L. G. K.

Sources and Original Form.

——**Critical View:** The narratives in Gen. iv. are assigned to two different strata of the Jahvistic document; *e.g.*, Ball, "S.B.O.T.," the story of the murder of Abel (1-16a, 25, 26^2 to J), the later stratum; and the story of Cain, the city-builder, and of his descendants (16b-24^1 to J), the earlier stratum. The independence of the two sections is shown, among other things, by the fact that the man who, in verse 12, is to be "a fugitive and a wanderer," in verse 17 builds a city. Verses 16b-24, to which probably 1a should be added, are from the same document as the story of the creation in Eden; and 1b-16, 25, 26, from that containing J^1's account of the flood. The apparent cross-reference, "wanderer," "nad" (12), with "wandering," "Nod" (16b), is due to a redactor; and verse 24 refers to a version of the story of Cain which is different from that given in 1b-16 (compare below).

The later section, 1b-16, is commonly explained thus (compare Holzinger's "Genesis"): Cain is the eponym of the Kenites (see 2), and the verses are a form of an independent tradition which explained the nomadic life of the Kenites as due to a curse laid upon them for some ancient murder. To the settled Israelites the nomadic life seemed mean and wretched. Verses 25, 26 connect this story with the complete J.

The earlier section, 17-24, is J^1's genealogy of the descent of the human race from Adam, and his account of the development of civilization. The Song of Lamech (23, 24) is an ancient fragment inserted by J^1, referring to a form of the story of Cain which placed his conduct in a favorable light.

Text of Gen. iv. 1: A. V., "[a man] from the Lord," so Targ. O., implies a reading מאת יי'; the actual text might possibly be rendered as R. V., "with the help of the Lord"; so Septuagint, Vulgate, or even "from Yhwh." Marti, apud Holzinger, proposes *'ot* for *'et*, "a man bearing the Yhwh-sign" (compare verse 15, and below).

Origin of Name.

The etymology of iv. 1 is a linguistic impossibility. The name was originally that of the Kenite tribe (see 2). The word קין ("kayin") is read in the Masoretic text of II Sam. xxi. 16, and translated "lance"; the corresponding words in Arabic and Syriac mean "smith." The tribe may have derived its name from the fame of its smiths. The "Cainan" of Gen. v. 14 ("Ḳenan") is another form of this name (compare "Kenan"; R. V. "Kenan"). No explanation of Yhwh's disapproval is given in the Masoretic text. The LXX. of verse 7 implies some ceremonial irregularity. Suggestions that the sin consisted in the bloodlessness of the offering, or in its worthlessness, or that it was given in a wrong spirit, are alike conjectures. The story is probably imperfect at this point.

The "Sign" of Cain.

The "sign" of Cain is sometimes understood as a sign given to Cain to reassure him, but probably some mark on his person is intended, which should indicate that he was under divine protection. It perhaps refers to a tribal mark of the Kenites connected with their worship of Yhwh (Stade, "Z. A. T. W."; Guthe, "Herzog," 1901, *s.v.*).

The Apocrypha (Wisdom x. 3, 4) refers to Cain as the cause of the Flood. In the New Testament Cain is mentioned as an evil example (Heb. xi. 4; I John iii. 12; Jude 11).

2. Tribe; mentioned in Num. xxiv. 22, and Judges iv. 11, for the tribe of the Kenites (see Kenites).

3. City ("Ha-Ḳayin"); mentioned in Josh. xv. 57, in southern Judah, often identified with Yagin, southeast of Hebron.

Bibliography: Delitzsch, *Neuer Commentar über die Genesis*, 1887; Wellhausen, *Die Composition des Hexateuch*; Budde, *Die Biblische Urgesch.* 1883; Stade, *Das Kainzeichen*, in *Z. A. T. W.* 1894, pp. 250 *et seq.*; 1895, pp. 157 *et seq.*; reprinted in *Akademische Reden und Abhandlungen*, 1899, pp. 229-273; Holzinger, *Genesis*, in *Kurzer Handkommentar zum Alten Testament*, 1898; Gunkel, *Handkommentar zur Gen.* 1901.

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CAINAN. See Kenan.

CAIRO. See Egypt, Fostat Genizah.

CALABRESE, HAYYIM BEN JOSEPH. See Vital, Ḥayyim.

CALABRIA. See Italy.

CALAH: The name of a city mentioned in Gen. x. 11 *et seq.*, and forming with Nineveh, Rehoboth 'Ir, and Resen the chief places in the Assyrian extension of Nimrod's domain. The verse in question embodies a correct tradition that the Assyrian empire was originally an offshoot of Babylonia. Assyrian culture similarly represents a natural extension toward the work of the civilization that arose in the South. The mound of Nimrod, lying in the fork of land between the rivers Tigris and the Upper Zab, marks the site of the city. Excavations were begun here by Layard in 1845, and subsequently continued by Rassam and George Smith. Their work has resulted in the discovery of a great platform built of sun-dried bricks and faced with stone, extending 600 yards north and south by 400 yards east and west, on which have been found remains of new palaces and of restoration works carried on by Shalmaneser I., Assurnazirpal, Shalmaneser II., Tiglathpileser III., Sargon, and Esarhaddon. Very little is known of the history of the city, but Assurnazirpal ascribes its origin to Shalmaneser I. (about 1300 B.C.); it is, however, scarcely probable that the city came into existence at so late a period. It is safe to assume that he means that Shalmaneser rebuilt it and made it a city of importance. Though the city was at times the residence of the king, it never became so populous as either Asshur or Nineveh.

Bibliography: See the Babylonian-Assyrian histories of Tiele, Hommel, Winckler, and Rogers, *s.v.*

J. JR. R. W. R.

CALAHOR(R)A: A family of Spanish descent, resident in Cracow from the sixteenth century up to the present time, of which the following members attained prominence:

1. Israel Samuel Calahorra (in the place of קאלפורה read קאלהורה): Writer; lived at Cracow; son of Solomon Calahorra (No. 3). He was not a physician, as Fürst and others have it, nor did he come from "Califoora."

In 1624 he completed "Yismaḥ Yisrael" (Israel Shall Rejoice), a lexicon to the four ritual codes in alphabetic order. It was published at Cracow in 1626 and again at Amsterdam in 1693, together with the commentary "Ḥuḳḳe Da'at" by Moses Jekuthiel Kaufman. Single parts of it appeared at Berlin in 1700 and at Dyhernfurth in 1701. The code Yoreh De'ah was published at Vienna in 1865, together with the commentary "Ḥuḳḳe Da'at" and a commentary, "'Olelot Ẓebi," by M. H. Friedländer.

According to Calahorra's own statement in the preface to his lexicon, he wrote, besides the commentary on the ritual codes: "Or Yisrael" (Light of Israel), a commentary on the Pentateuch; "Kerem Shelomoh" (Vineyard of Solomon), a commentary on Pirḳe Abot; and "Sullam ha-Shamayim" (Heavenly Ladder). Besides the last work there is at the end of the first code in "Yismaḥ Yisrael" a "teḥinnah" (supplication), mystical in character, together with several prayers. None of these other works has been printed.

2. Mattithiah Calahorra: Apothecary in Cracow; grandson of Solomon Calahorra (No. 3). He held a religious dispute with a Dominican, and suffered martyrdom at the stake in 1664 at Pieterkov. An account of his trial and the story of his martyrdom are in manuscript in the archives of the Dominican monastery at Cracow. A copy of the same is in the possession of S. J. Halberstamm.

3. Solomon Calahorra: Physician; lived in Cracow between 1559 and 1586. His son designates him as "sepharad" (= Spaniard); and he probably came from Calahorra. Moses Isserles (ReMA) and Solomon Luria, whose contemporary he was, held him in high regard for his medical skill; and privileges were conferred on him in 1570 and 1578 by King Sigismund Augustus, to whom he was physician-in-ordinary, and by Stephen Bathori.

Calahorra, it appears, occupied himself also with business; and he has been confounded by Graetz and others with the physician Solomon Ashkenazi.

BIBLIOGRAPHY: For Israel Samuel: Leopold Zunz. *Literaturgesch.* p. 435. For Mattithiah: J. M. Zunz, *'Ir ha-Ẓedeḳ*, p. 70. For Solomon: Moses Isserles, *Responsa*, No. 30; Solomon Luria, *Responsa*, No. 21; *Liber Relationum Castri Cracoviæ* v. (1578), xi. (1585); J. M. Zunz, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, ix. 71.

G. M. K.

CALAMANI, JOSHUA ABRAHAM BEN SIMḤAH: Italian Talmudist; born at Venice in 1704. The surname "Calamani" is, according to Steinschneider, derived from the German "Kalman" or "Kalonymus," borne by an ancestor of Joshua. Calamani was a precocious child, the only work extant by him having been written when he was thirteen years of age. It is entitled "Mille de-Bediḥuta" (Words of Delectation), and contains parodies on the language and style of the Talmud, with Rashi and Tosafot. It was written for the festival of Ḥanukkah (Venice, 1717).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1555; Mortara, *Indice*, p. 9.

L. G. I. Br.

CALAMUS: One of the ingredients (Ex. xxx. 23) of the oil made specially for anointing the tabernacle (Ex. xxx. 26), its vessels (*ib.* 27–29), and the priests (*ib.* 30). The calamus reed was fragrant, and is therefore mentioned in the long list of spices and fragrant woods in Cant. iv. 14. It was one of the articles in which Tyre traded (Ezek. xxvii. 19). See Reed.

J. Jr. G. B. L.

CALATAYUD, CALATAL-YEHUD, or **CASTILLO DOS JUDÍOS** (Arabic, **Ḳal'at Ayub, Castillo de Ayub**; Hebrew, קלעת איוב or קלעה): City of Aragon, which had a large Jewish community as early as the reign of 'Abd al-Raḥman III. In 1882, while workmen were digging the foundation of a house, they discovered a marble tombstone bearing a Hebrew inscription in memory of a certain Samuel b. Solomon, who died Marḥeshwan 11, 4680=Oct. 9, 919 ("Boletin de la Real Academia de la Historia," xii. 17 *et seq.*; "Rev. Et. Juives," xvi. 273). By the kings of Aragon the Jews of Calatayud were granted certain privileges, among which was one with regard to the oath; and these privileges were from time to time renewed.

The Jewish quarter of Calatayud was situated in the vicinity of the river Las Pozas, and extended from S. Maria de la Peña to the Torre Mocha. On the opposite side of the river lay the Jewish cemetery. The community, which, during its prosperous times, annually paid 6,000 maravedis in taxes, possessed two large synagogues, one of which, situated at the end of the Jewish street, was very beautiful. This synagogue was built by Aaron b. Yaḥya, and renovated by his relative, Joseph b. Yaḥya. There were also several large schools, two of which were founded respectively by Joseph Parhi and Jacob b. Calna.

In addition to these there was a school for the association of weavers, and another attached to the Ḥebrah Ḳaddishah. As the members of the congregation occasionally absented themselves from the synagogues and held prayers in private houses, the "aljama" (community) ordained that services were to be held only in the regularly constituted synagogues and schools; and that an infringement of this mandate was to be punished by a fine, one-half of which was to be donated to the crown. There were, however, two persons exempt from this law: one, the physician Don Baḥiel al-Constantini, who lived some distance from the synagogue; the other, Moses b. Shaprut, whose gout prevented his attendance at the service.

In 1326 the Jews of Calatayud had indiscreetly admitted two Christians to Judaism; in consequence the former were condemned to severe punishment by the inquisitor, but later pardoned by King Jaime. In the war between Castile and Aragon in 1367, the Jews of Calatayud and Daroca, of whom the former had bravely defended their city, were subjected to great suffering at the hands of the Castilian soldiery, having their shops plundered and their children ruthlessly massacred. As a result of this war the walls of the city of Calatayud, which had been heavily damaged and partly destroyed, had to be restored; and since the Jews were willing to repair only the walls of their immediate quarter, a joint conference was held on Jan. 11, 1390, between the city council and the representatives of the aljama (among whom were the physicians Samuel Sadoch, Jacob Azarias, and Don Samuel b. Shaprut), at which it was agreed that the Jews were to rebuild all the walls of the city, but that they were to receive reimbursement from the Christian inhabitants for all the additional money expended.

In consequence of the persecutions and the sermons of the proselytizing Vicente Ferrer, a large number of the wealthiest Jews of Calatayud in 1391, and more particularly in 1413, accepted baptism. Among the converts were the following distinguished families: the Clementes, whose progenitor was Moses Ḥamorro; the Santangels, descended from Azariah Genillo; the Villanuevas, from Moses Patagon; and the children of the wealthy Samuel Vibon. Several of these persons rose to high eminence in Church and state, but many fell victims to the Inquisition.

The community, once wealthy and powerful, gradually declined, until (about fifty years before the expulsion of the Jews from Spain) it was able to pay only a modicum in taxes. Calatayud was always celebrated as a great seat of Jewish learning, and among its eminent scholars were: the grammarian Solomon ibn Parḥon, who was born at Calatayud and was a friend of Judah ha-Levi; the rabbi Solomon Reuben, who was related to Ḥasdai Crescas, and had many enemies (he was finally compelled to give place to the preacher En Bima); R. David ibn Shoeib, who enjoyed the esteem of both Jewish and Christian circles, and who, like Moses Alḳabiẓ and Don Solomon b. David, carried on a correspondence with Isaac b. Sheshet. The Nasi D. Samuel ha-Levi and R. Moses b. Susa (the latter probably identical with the correspondent of Isaac b. Sheshet at Ucles) were the representatives of the Calatayud community at the disputation at Tortosa. The last preacher of the congregation of Calatayud was the celebrated Isaac Arama. According to Steinschneider ("Jew. Quart. Rev." xi. 605), the Jewish family name "Ḳalai" is derived from this city.

Bibliography: Jacobs, *Sources*, Nos. 174, 1170, etc.; J. Amador de los Rios, *Historia de los Judios en España*, i. 196, ii. 301 *et seq.*; Vincente de la Fuente, *Historia de la Ciudad de Calatayud*, i. 300 *et seq.*; *Rev. Et. Juives*, xvi. 275; Isaac b. Sheshet, *Responsa*, Nos. 211, 227, 275, 331, 508; *Shebeṭ Yehudah*, p. 68.

G. M. K.

CALATRAVA: Fortified city in the former province of La Mancha, in Castile. In 1146, when it was captured from the Moors by Alfonso VII., the latter made his favorite, Judah b. Joseph ibn Ezra ha-Nasi, governor of the city, just as Celorigo, when captured twenty-eight years later, was entrusted to the Jews (Joseph ha-Kohen, "'Emeḳ ha-Baka" [after Ibn Daud], p. 28; German transl. by M. Wiener, p. 161; "Boletin Acad. Hist." xiv. 267; J. Amador de los Rios, "Historia de los Judios de España," i. 331)

The Knights of the Order of Calatrava, called after this city—who received large estates and gifts from the kings of Castile and Aragon—and their grand masters had various relations with the Jewish communities and individual Jews. The city Maqueda was a fief of the order, and was the home of the scholarly Moses Arragel, with whom the grand master Luis de Guzman corresponded. In 1316 the grand master Garcia Lopez interceded for the Jewish community, by asking the king, Alfonso XI., to reduce the royal taxes. In 1304 the Order of Jaime II. of Aragon was granted the privilege of admitting thirty Jewish families into the city of Alcañiz, which belonged to the order. In recognition of the services rendered by the grand master and his knights to King Henry II. in his war against Don Pedro, the king presented the grand master and the order 500 and 1,000 maravedis, respectively, from the annual taxes of the Jews residing between Guadalferra (Guadalfeisa) and Puerto de Muladar and from those of the Jewish community of Villa Real. In 1310 the order sold a water-mill, called Batanejo, which became the property of Don Zulema (Salomon ibn Albagal) and his wife, Jamila, more correctly Joanila. The grand master Garcia Lopez also had negotiations with Abraham aben Xuxen (ben Susan) of Villa Real in regard to a water-mill.

Bibliography: *Boletin de la Real Academia de la Historia*, xxxv. 36, 45, 51, 126 *et seq.*; *Rev. Et. Juives*, xxxix. 313 *et seq.*; Luis Delgado Merchán, *Historia Documentada de Villa Real*, i. 269 *et seq.*

G. M. K.

CALAZ, JUDAH. See Kalaẓ, Judah.

CALCOL: A man famous for his wisdom, since the Biblical writer attests the wisdom of Solomon by saying that he surpassed Calcol. In the account of I Kings iv. 31, R. V., Calcol (Chalcol, I Kings iv. 31, A. V.) is given as the son of Mahol, while in I Chron. ii. 6 he is called the son of Zerah of the tribe of Judah, and a brother of Heman and Ethan. Rashi, following the Midrash (Pesiḳ., ed. Buber, iv. 34b) says that Calcol [which probably means "the nourisher," or "nourishment"] is a name given to Joseph because of the verse "and Joseph nourished" (ויכלכל יוסף) (Gen. xlvii. 12).

E. G. H. G. B. L.

CALCUTTA: Capital of Bengal, and seat of government of British India. The Jews of Calcutta now number about 2,150, of whom 150 are European and the remainder natives of Asiatic Turkey, Persia, and southern Arabia. Just when the first Jew settled in Calcutta is uncertain; but Jewish traders did business there many years ago. Shalome David Cohen is the first permanent settler of whom there is authentic record toward the end of the eighteenth century. He became a favorite of the raja of Lucknow, and even had the honor of riding with him on his elephant. Cohen built the first synagogue in Calcutta, known as the Old Synagogue. The second synagogue, Naveh Shalome, situated in Canning street, was built nearly a century ago by Ezekiel Judah Jacob, another Jewish pioneer. It had until lately the income (229 rupees monthly) from a large compound, which was formerly distributed among the poor. This compound is now occupied by the Magen David synagogue, whose founder, Elias David Joseph Ezra, compensated the Naveh Shalome by a permanent income from a trust fund. Religious questions are sent for solution to Bagdad.

Synagogues.

The third synagogue was the Beth-El, on Pollock street, erected in 1855-56 by Joseph Ezra and Ezekiel Judah. It was rebuilt and enlarged in 1885-86 by Elias Shalome Gubbay. The finest synagogue in Calcutta is the Magen David. It is lighted by gas and cooled by punkas (fans).

The Ezra Hospital, the only Jewish institution of its kind in Calcutta, was erected by Mrs. Mozelle E. D. J. Ezra in memory of her husband. It cost 125,000 rupees; and all expenses, save those of doctors, are defrayed by the founder.

Education.

The school Kehillath Yeshooroon, though meant for girls, also receives boys up to ten years of age. It is in charge of three European and two Hebrew teachers, and the pupils are taught up to the seventh standard. The school is maintained partly by tuition fees and partly by a government subsidy. There is also a Talmud-Torah school, where the poor are taught and fed free every afternoon. It is supported by the wealthy Jews.

In trade the Jews are in the front rank. The great houses David Sassoon & Co. and E. A. D. Sassoon & Co. have branch offices in Calcutta. Other representative men in commercial life are M. A. Sassoon, Maurice Gubbay, H. S. Howard, and J. E. D. J. Ezra. The middle-class Jews speculate in opium and stocks, and act as brokers. The poor keep shops and earn a livelihood as hawkers.

Social Position.

The rich Jews live in the best part of the town, the Chowrunghee, their habits and costumes being European in every respect, though their vernacular is Arabic. There are several cricket, polo, and social organizations. Though many still adhere to their Arabian style of costume, the younger generation has adopted English dress.

J. J. E.

CALEB.—Biblical Data: According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Moses sent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

J. JR. G. A. B.

——**In Rabbinical Literature:** In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18–20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashḥur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

Although the son of Jephunneh, Caleb is also called "the Kenizzite" (A. V., "Kenezite," Josh. xiv. 6, 14; compare Judges i. 13), because Kenaz, the father of Othniel, was his stepfather; Othniel thus being in fact his half-brother (Soṭah 11a, 12a, where the names of Azubah's children [I Chron. ii. 18] are applied to Caleb in haggadic fashion; see also Ex. R. i. 17).

When Caleb came to Palestine as one of the spies, he visited the graves of the Patriarchs in Hebron (compare Num. xiii. 22) and prayed for their help against the sinful intention of his colleagues (Soṭah 34b). It was also he alone who insisted that the spies should take some of the fruits of the country with them in order to convince the people of the extraordinary fertility of Palestine. As they did not wish to do this Caleb drew his sword and said: "If you will not take any fruit with you, then either my life or yours!" (Tan., Shelaḥ 15, ed. Buber; Num. R. xvi. 14). Thoroughly realizing the evil intentions of the spies, and knowing that it was useless to attempt to dissuade them, he did not betray his plans to them, but acted as if he agreed with them (Tan., *l.c.* 19; Num. R. *l.c.* 19). But when the spies began to incite the people against Moses, and hissed Joshua, who attempted to act as peacemaker, Caleb, whom they had thought to be on their side, rose and said, "This is not the only thing the son of Amram has done for us."—here all the ringleaders were silent—"He has taken us out of Egypt; he has divided the sea for us; and he has fed us with manna. Now, therefore, if he were to command us to make ladders and scale the heavens, we should obey him. Let us go up at once and take possession" (Soṭah 35a; Num. R. *l.c.*; Tan., *l.c.*). When the country was divided, Caleb and Joshua received the portions that had been intended for the other spies (B. B. 117b, 118b).

Caleb was the father of Hur from his second wife Ephrath (I Chron. ii. 19), and, therefore, the progenitor of the Davidic house, the "Ephrathite" (I Sam. xvii. 12; Soṭah 11b; Sanh. 69b).

J. SR. L. G.

——**Critical View:** The eponymous ancestor of the clan of Calebites. Since "Caleb" signifies dog, it has been thought that the dog was the totem of the clan. Modern criticism finds several different strata to this material, representing different points of view. The oldest writer (J) calls him simply Caleb in Josh. xv. 14–19; and Judges i. connects him with the expulsion of the sons of Anak from Hebron, and with the gift of Achsah and of certain lands to Othniel. D and P call him Caleb, the son of Jephunneh, and make him one of the twelve spies. In the original form of the story he alone brought back the favorable report, and so of all that came out of Egypt he alone entered Canaan.

Bibliography: Wellhausen, *Die Composition des Hexateuchs*, pp. 337 *et seq.*; Driver, *Introduction*, p. 58; Moore, *Judges*, p. 31.

J. JR. G. A. B.

CALEBITES: A branch of the Edomite clan of Kenaz (compare Judges i. 12 with Gen. xxxvi. 11, 15, 42) that, before the Israelitish conquest, had migrated to southern Judah and settled in the vicinity of Hebron. They appear to have entered the country from the south and to have been friendly to the Hebrews, from which fact, perhaps, arose the story of Caleb's favorable report as one of the twelve spies. They were afterward absorbed in the tribe of Judah. This union had not fully taken place at the time of David's career as an outlaw (I Sam. xxv. 3, xxx. 14). The narratives in Josh. xv. 14 *et seq.* and Judges i. 12 *et seq.* were composed to establish the claim of certain Calebite clans to particular localities (see Achsa and Othniel). It appears from I Chron. ii. 18 *et seq.* that the pre-exilian territory of the Calebites included Ziph and Mareshah and other towns in the extreme south of Judah; while another list in the same chapter (verses 46 *et seq.*), by representing certain personified towns as sons of Caleb's concubines, among which is Bethlehem, indicates that after the Exile the clan was pushed farther north. This was doubtless due to the occupation of the south by Edomites.

J. JR. G. A. B.

CALENDAR, HISTORY OF: The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning.

The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xvi. 1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the moon and sanctify it," made it necessary to study the phases of the moon.

The oldest term in Hebrew for the science of the calendar is קביעותא דירחא ("fixing of the month"); later קדוש החדש ("sanctification of the new moon"); קדוש החדש על פי ראיה ("sanctification of the new moon by means of observation"); קדוש החדש על פי חשבון ("sanctification of the new moon by means of reckoning"); ידיעה בקביעותא דירחא ("science of fixing the month"); הלכות קדוש החדש ("rules for the sanctification of the new moon"). Among other names besides these we find סוד העבור ("the secret of intercalation"). The medieval and modern name is לוח.

Babylonian Calendar.

The Babylonian year, which influenced the French time reckoning, seems to have consisted of 12 months of 30 days each, intercalary months being added by the priests when necessary. Two Babylonian calendars are preserved in the inscriptions, and in both each month has 30 days as far as can be learnt. In later times, however, months of 29 days alternated with those of 30. The method of intercalation is uncertain, and the practise seems to have varied.

The Babylonian years were soli-lunar; that is to say, the year of 12 months containing 354 days was bound to the solar year of 365 days by intercalating, as occasion required, a thirteenth month. Out of every 11 years there were 7 with 12 months and 4 with 13 months.

Strassmeier and Epping, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted ("Proc. Soc. Bib. Arch., 1891–1892," p. 112).

The Talmud (Yerushalmi, Rosh ha-Shanah i. 1) correctly states that the Jews got the names of the months at the time of the Babylonian exile.

There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10 or 11 days at the end of each year.

Bound Lunar Year.

Astronomers know this kind of year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Mohammedans, on the other hand, have a free lunar year.

It thus seems plain that the Jewish year was not a simple lunar year; for while the Jewish festivals no doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun. Thus the Passover Feast was to be celebrated in the month of the wheat harvest (אביב), and the Feast of Tabernacles, also called חג האסיף, took place in the fall. Sometimes the feasts are mentioned as taking place in certain lunar months (Lev. xxiii.; Num. xxviii., xxix.), and at other times they are fixed in accordance with certain crops; that is, with the solar year.

In post-Talmudic times Nisan, Siwan, Ab, Tishri, Kislew, and Shebaṭ had 30 days, and Iyyar, Tammuz, Elul, Ḥeshwan, Ṭebet, and Adar, 29. In leap-year, Adar had 30 days and We-Adar 29. According to Pirḳe Rabbi Eliezer, there was a lunar solar cycle of 48 years. This cycle was followed by the Hellenists, Essenes, and early Christians.

In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, "Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud," Breslau, 1882).

The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or נשיא. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

From before the destruction of the Temple certain rules were in existence. The new moon can not occur before a lapse of 29½ days and ⅔ of an hour. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 8, so that the year could not be less than 352 days nor more than 356. After the destruction of the Temple (70 C.E.) Joḥanan ben Zakkai removed the Sanhedrin to Jabneh. To this body he transferred decisions concerning the calendar, which had previously belonged to the patriarch. After this the witnesses of the new moon came direct to the Sanhedrin.

Empirical Determination of Leap-Year.

Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).

On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is preserved in the Talmud (Sanh. xi. 2).

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon.

Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months.

R. Gamaliel II. (80–116 C.E.) used to receive the reports of the witnesses in person, and showed them representations of the moon to test their accuracy. On one occasion he fixed the first of Tishri after the testimony of two suspected witnesses. The accuracy of the decision was disputed by Rabbi Joshua, who was thereupon commanded by the patriarch to appear before him prepared for travel on the day which was, according to his (Joshua's) calculation, the Day of Atonement, an order with which he most reluctantly complied.

During the persecutions under Hadrian and in the time of his successor, Antoninus Pius, the martyr Rabbi Akiba and his pupils attempted to lay down rules for the intercalation of a month.

Under the patriarchate of Simon III. (140–163) a great quarrel arose concerning the feast-days and the leap-year, which threatened to cause a permanent schism between the Babylonian and the Palestinian communities—a result which was only averted by the exercise of much diplomacy.

Talmudic Period.

Under the patriarchate of Rabbi Judah I., surnamed "the Holy" (163–193), the Samaritans, in order to confuse the Jews, set up fire-signals at improper times, and thus caused the Jews to fall into error with regard to the day of the new moon. Rabbi Judah accordingly abolished the fire-signals and employed messengers. The inhabitants of countries who could not be reached by messengers before the feast were accordingly in doubt, and used to celebrate two days of the holidays. By this time the fixing of the new moon according to the testimony of witnesses seems to have lost its importance, and astronomical calculations were in the main relied upon.

One of the important figures in the history of the calendar was Samuel (born about 165, died about 250), surnamed "Yarhinai" because of his familiarity with the moon. He was an astronomer, and it was said that he knew the courses of the heavens as well as the streets of his city (Ber. 58b). He was director of a school in Nehardea (Babylonia), and while there arranged a calendar of the feasts in order that his fellow-countrymen might be independent of Judea. He also calculated the calendar for sixty years. His calculations greatly influenced the subsequent calendar of Hillel. According to Bartolocci his tables are preserved in the Vatican. A contemporary of his, R. Adda (born 183), also left a work on the calendar.

Mar Samuel reckoned the solar year at 365 days and 6 hours, and Rab Adda at 365 days, 5 hours, 55 minutes, and 25$\frac{25}{57}$ seconds.

In 325 the Council of Nice was held, and by that time the equinox had retrograded to March 21. This council made no practical change in the existing civil calendar, but addressed itself to the reform of the Church calendar, which was soli-lunar on the Jewish system. Great disputes had arisen as to the time of celebrating Easter. Moreover, the Church was not fully established, many Christians being still simply Jewish sectarians. A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover.

Under the patriarchate of Rabbi Judah III. (300–330) the testimony of the witnesses with regard to the appearance of the new moon was received as a mere formality, the settlement of the day depending entirely on calculation. This innovation seems to have been viewed with disfavor by some members of the Sanhedrin, particularly Rabbi Jose, who wrote to both the Babylonian and the Alexandrian communities, advising them to follow the customs of their fathers and continue to celebrate two days, an advice which was followed, and is still followed, by the majority of Jews living outside of Palestine.

Under the reign of Constantius (337–361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. The Sanhedrin was apparently prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab (July–August).

Post-Talmudic Period.

The persecutions under Constantius finally decided the patriarch, Hillel II. (330–365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.

This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II. in the year 670 of the Seleucidan era; that is, 4119 A.M. or 359 C.E. Some, however, as Isaac Israeli, have fixed the date as late as 500. SAADIAH afterward formulated calendar rules, after having disputed the correctness of the calendar established by the Karaites. That there is a slight error in the Jewish calendar—due to inaccuracies in the length of both the lunar and the solar years upon which it is based—has been asserted by a number of writers.

Error in the Calendar.

According to Isidore Loeb the Jewish cycle in 19 years exceeds the Gregorian by 2 hours, 8 minutes, and 15.3 seconds. This makes a difference in a hundred cycles (1900 years) of 8 days, 21 hours, 45 minutes, and 5 seconds ("Tables du Calendrier Juif," p. 6, Paris, 1886).

The assumed duration of the solar year is 6 minutes, 39$\frac{25}{57}$ seconds in excess of the true astronomical value, which will cause the dates of the commencement of future Jewish years, which are so calculated, to advance from the equinox a day in error in 216 years ("Encyc. Brit." *s.v.* "Calendar," 9th ed., iv. 678).

The following calculation of the differences between the Jewish and Gregorian lengths of the year and month was privately made for the writer by

Prof. William Harkness, formerly astronomical director of the United States Naval Observatory at Washington:

1 year = 365 d. 05 h. $997\frac{12}{19}$ ḥalaḳim
or 365 d. 05 h. 55 m. 25.439 s.
48 m. 46.069 s. true value
(29 d. 12 h. 793 ḥalaḳim) 235 = 6939 d. 16 h. 595 ḥalaḳim = 19 years
29 d. 12 h. 44 m. $3\frac{1}{3}$ s. True value = 29 d. 12 h. 44 m. 02.841 s.

According to these calculations the Jewish year exceeds the Gregorian by 6 m. 39.37 s. and the Jewish month by .492 s. Insignificant as these differences may appear, they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust.

Writers on the Calendar: Mashallah, 754–813; Sahl ben Rabban al-Ṭabari, 800; Sind ben Ali, 829–832; Shabbethai b. Abraham Donolo, 949; Ḥasan, judge of Cordova, 972; Abraham b. Ḥiyya, d. 1136; Abraham ibn Ezra, 1093–1168; Isaac b. Joseph Israeli, 1310; Immanuel b. Jacob of Tarrascon, 1330–1346; Elia Misraḥi, d. 1490; Abraham b. Samuel Zacuto, professor of astronomy at Saragossa, 1492; Moses Isserles, d. 1573; David Gans (d. 1613), a friend of Keppler and Tycho Brahe; Raphael Levi Hannover, 1734; Israel Lyons, 1773, member of an English polar expedition. Besides the following works of the Talmudic period: ברייתא דסוד העבור, Baraita of the secret of intercalation (R. H. xx. 2); ברייתא דרב אדא ברייתא דשמואל (Pirḳe de Rabbi Eliezer ha-Gadol b. Hyrcanus).

Bibliography: L. M. Lewisohn, *Geschichte und System des Jüdischen Kalenderwesens*, Leipsic, 1853 (Schriften herausgegeben vom Institute zur Förderung der Israelitischen Literatur); also the works of Steinschneider, Scaliger, and Ideler.

J. A.

CALENDAR (Hebrew, "Luaḥ" = table): A systematic arrangement of the days of the year. The Jewish calendar reckons the days from evening to evening, in accordance with the order observed in the Biblical account of the Creation, "And there was evening and there was morning, one day" (Gen. i. 5). This principle is repeated in the Pentateuch several times (Ex. xii. 18; Lev. xxiii. 32). With nightfall the day, the period of twenty-four hours, ends, and a new one commences. The day, in this sense of the word, consists of two periods, that of light and that of darkness: the former is called "day"; the latter, "night." So that the term "day" is used in a double sense: (1) as the period of twenty-four hours, and (2) as daytime. Which of the two meanings the word carries in any particular passage of the Bible can easily be gathered from the context or from parallel passages (compare Bab. Suk. 43a).

Day and Night. The transition from day to night, from light to darkness, and vice versa, is gradual: in the one case it begins before sunset, and continues till after sunset; in the other, it begins before sunrise and continues till after sunrise. The two periods of transition are of undefined length, and are called, in Hebrew, "'ereb" and "boḳer" ("evening" and "morning": compare Ruth iii. 14; Deut. xxiii. 11; Num. ix. 15). The period of transition is also called "neshef" ("dawn" and "twilight"; Prov. vii. 9; I Sam. xxx. 17; compare Berakot 3b) and "dimdume ḥammah" (redness of the sun, Yer. Berakot iv. 1; Bab. *ib.* 9; and Rashi, *ad loc.*).

Nightfall, as the border-line between two consecutive days, is the moment when three stars of the second magnitude become visible ("ẓet ha-kokabim"); and the length of a day as opposed to night is, according to Neh. iv. 21, "from the rising of the morning" ("'alot ha-shaḥar" or "'alot 'ammud ha-shaḥar") "till the stars appear" ("ẓet ha-kokabim"; Berakot 2b). The short time before the actual appearance of the stars is regarded as a doubtful period, neither day nor night, and is called in rabbinic literature "ben ha-shemashot" (between the two suns), a euphemism for "bene ramshaya" (between the evenings; compare Mishnah Pesaḥim i. 1). The duration of the "ben ha-shemashot" is fixed by the Rabbis (Ṭur Oraḥ Ḥayyim, 261) to be thirteen minutes, thirty seconds before night.

An important element in the modern Jewish calendar is the announcement of ẓet ha-kokabim on Sabbaths, festivals, and fasts. The time that elapses between sunset and the appearance of stars varies from day to day and from place to place. It is determined by frequent observation, or by calculation. In the latter case, as well as in the former, the results found must be considered as the average time of ẓet ha-kokabim, which does not in each individual case agree with the result of direct observation.

Beginning of Night. It may be assumed that, under average conditions of the atmosphere, three stars of the second magnitude become visible in the evening when the sun is seven degrees below the horizon. The calculation is based on the following three equations: (1) $\cos \phi = \frac{\sin \alpha}{\cos L \cos D}$. (2) $\cos H = \tan D \tan L$. (3) $\cos (H - x) = 2 \cos \frac{\phi + H}{2} \cos \frac{\phi - H}{2}$. [H = time in degrees from noon to sunset; D = declination of the sun; φ = an auxiliary angle; x = time between sunset and the moment when the sun reaches 7 degrees below the horizon.] In higher latitudes, where during the summer the sun does not sink below the horizon, and during the winter does not rise above it, the days are counted in summer from midday, *i.e.*, from one upper crossing of the meridian by the sun to the next crossing; in the winter, from midnight to midnight, *i.e.*, from one lower crossing of the meridian by the sun to the next.

In places of the same latitude the time of ẓet ha-kokabim varies according to their longitude. Like any other point of time, it travels at the rate of one degree in four minutes from meridian to meridian, along any of the parallel circles, and arrives again at the starting-point in twenty-four hours. The question now arises, which is to be considered the first meridian. At which point of the circle do the twenty-four hours begin? The problem has been discussed by R. Judah ha-Levi in his "Cuzari" (ii. 11), and although he seems inclined to take the meridian of Sinai or of Jerusalem as the first, the meridian 90 degrees east of Jerusalem was accepted as the starting-point.

The day is divided into twenty-four equal hours, beginning at 6 P.M. (In Pirḳe R. El. the "large hour," equal to two ordinary hours, is mentioned.)

Duration of Day.

This division affects only the calculation of the "molad" and "teḳufah" (beginning of a month and of the four seasons of the year). In other respects daytime is divided into twelve hours, which vary according to the length of daytime. Whether the night in Talmudic times was likewise divided into twelve hours, is not certain. While in daytime the parts could easily be determined by the sun-dial, it became difficult after nightfall. Both in Biblical and Talmudical literature mention is made of a division of the night into three or four (Berakot 3a) watches ("ashmorah" or "mishmarah"; compare "the morning watch" [Ex. xiv. 24], "the middle watch" [Judges vii. 19], "the beginning of the watches" [Lam. ii. 19]).

The hour is divided into 1,080 parts ("ḥalaḳim"). In the Yer. (Berakot i. 1) the following division is given: A day has twenty-four hours; one hour has twenty-four "‘onot"; the "‘onah" has twenty-four "‘ittot"; one "‘et" has twenty-four "rega‘im." In the calculation of the molad only ḥalaḳim are employed. Both the hour and the parts (ḥalaḳim) are treated as constant; a day on the equator, which is equally divided between day and night—the night lasting from 6 P.M. to 6 A.M., and the day from 6 A.M. to 6 P.M.—being taken as the basis of the calculation.

The Week.

The week consists of seven days, distinguished from one another by their place in the week. They are called the first day, the second day, the third day, and so on to the seventh day, which is besides called "Shabbat" (Rest) or "Yom ha-Shabbat" (Day of Rest). As the Sabbath is the most important day of the week, the term "Shabbat" denotes also "week"—that is, the period from one Sabbath to the next; and a year of rest is also called "Shabbat" (or "shabu‘a"). Friday, as the forerunner of Shabbat, is called "‘Ereb Shabbat" (The Eve of Sabbath). The term "‘ereb" admits of two meanings: "evening" and "admixture" (Ex. xii. 38); and "‘Ereb Shabbat" accordingly denotes the day on the evening of which Sabbath begins, or the day on which food is prepared for both the current and the following days, which latter is Sabbath.

The idea of preparation is expressed by the Greek name παρασκευή, given by Josephus ("Ant." xvi. 6, § 2) to that day (compare Mark xv. 42; Luke xxiii. 54; Matt. xxvii. 62; John xix. 42). In Yer. Pesaḥim iv. 1 the day is called "Yoma da-‘Arubta" (Day of Preparation). Another term frequently employed in describing the day is the Aramaic "me‘ale" (bringing in, that is, the Sabbath). Saturday evening—*i.e.*, the evening after the termination of Sabbath—is correspondingly called "Moẓa'e Shabbat" in Hebrew and "Appuḳe Yoma" in Aramaic ("leading the day out"). The name, originally given to Saturday evening, is also applied to denote the whole of "Sunday." Similarly, the sixth year, or the year preceding the Sabbatical year, and the eighth year, or the year following the Sabbatical year, are respectively called "‘Ereb Shebi‘it" and "Moẓa'e Shebi‘it."

Name of Sabbaths.

The same terms are also applied to the days preceding and following any of the festivals; as "‘Ereb Pesaḥ," "‘Ereb Sukkot," etc. The weekly Sabbaths are distinguished from one another by the lesson from the Pentateuch or by that from the Prophets, read on Sabbath. "Shabbat Bereshit," for instance, is the name of the first Sabbath after the autumn holy days, or the first Sabbath after Simḥat Torah, because on that Sabbath the section, or parashah, that begins "Bereshit" (Gen. i. 1) is read; and, similarly, the second Sabbath is called "Shabbat Noaḥ," because the parashah beginning "Eleh Toledot Noaḥ" is read on that day. Again, "Shabbat Naḥamu" is the Sabbath after the fast of Ab, when Isa. xl., beginning "Naḥamu" (Comfort ye), is read; and "Shabbat Shubah" is the Sabbath between New-Year's Day and the Day of Atonement, when Hos. xiv., beginning "Shubah" (Return), is read. The names are based on the custom followed at present in all Orthodox congregations, prescribing the reading of the whole of the Pentateuch in the synagogue once every year. In the synagogues where the cycle of three years is adopted, these names do not apply. See SIDRA.

A difficulty with regard to the Sabbath is experienced by those who are traveling round the world. Journeying westward, they find the day longer than 24 hours; traveling eastward, they find the day shorter than 24 hours. When the starting-point is again reached, the former find that the a days of their counting are $a-1$ ordinary days of 24 hours; while those who travel in an eastward direction find their a days equal to $a+1$ ordinary days of 24 hours. Suppose the traveler in a westerly direction completes his journey on Friday evening according to his reckoning, he finds that at his starting-place it is not Friday but Saturday evening; and the traveler in the opposite direction, if he completes his journey on Saturday evening, according to his account finds that the day was counted in that place as Friday and not as Saturday. In the first case, therefore, the traveler has kept one Sabbath less than his brethren at home; in the second case, one Sabbath more.

The Month.

The moon passes through her different phases in 29 days, 12 hours, 793 parts (ḥalaḳim) of an hour. These phases serve as a measure of time (compare Ps. civ. 19); and the period covered by them is known as one lunar month. For practical purposes, however, the months are reckoned by full days and set in with the beginning of night. They contain either 29 or 30 days; in the first case the month is "ḥaser" (deficient) by half a day; in the second, "male,") over-full) by half a day. The first appearance of the new moon determines the beginning of the month. At first a small and faint arc, like a sickle, can be seen by those endowed with good sight, from spots favorable for such an observation. It may, therefore, happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New-Moon Day for the whole nation. See CALENDAR, HISTORY OF.

Although the Jewish calendar was thus regulated by direct observation, the members of the court seem to have been in possession of a recognized system, called "Sod ha-'Ibbur"—("'Ibbur" is the intercalation of a day in a month, making it thirty days, and of a month in a year. The principal object of the calendar was to regulate these two points)—which enabled them to test the accuracy of the evidence of the eye-witnesses, and which was probably resorted to on exceptional occasions (R. H. 20). There were times of persecution when the president and the Sanhedrin could not exercise their authority; times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent, helping to maintain the religious unity of the nation, and insuring the uniform celebration of "the seasons of the Lord," independently of the vicissitudes of the times, as well as of the distance of Jewish settlements from Palestine. A permanent calendar, still in force, was introduced by Hillel II., nasi of the Sanhedrin about 360. It is uncertain what the calendar of Hillel originally contained, and when it was generally adopted. In the Talmud there is no trace of it.

Originally, the Hebrews employed numerals to distinguish one month from the other. The month in which the spring season ("Abib") commenced was the first month (Ex. xii. 2; Deut. xvi. 1), the other months being accordingly called the second, third, etc. A few traces of names of months are met with in the earlier books of the Bible: Abib, the first month (Ex. *l.c.*); Ziw, the second month (I Kings vi. 1); Etanim, the seventh month (*ib.* viii. 2); and Bul, the eighth month (I Kings vi. 38). In post-exilic books Babylonian names are employed; viz., Nisan, Iyyar, Siwan, Tammuz, Ab, Elul, Tishri, Ḥeshwan, Kislew, Ṭebet, Shebaṭ, Adar, and We-Adar.

The Year.

Although the Hebrews reckoned by lunar months, it was provided that the first month should be in the spring (Ex. xii. 2, xiii. 4; Deut. xvi. 1). As the lunar year consists of twelve months, or 354 days, 8 hours, 876 parts, it is shorter, by 10 days, 21 hours, 204 parts, than the solar year, and every two or three years the difference is equalized by the addition of a month, following the twelfth month. The year is then called a leap-year, and consists of 383 days, 21 hours, 589 parts. Various methods were suggested for the equalization of the solar and lunar years (see 'Ar. 8b *et seq.*; Pirḳe R. El. vii.; and Baraita of Samuel), but the cycle of Meton, or the Maḥzor of the calendar of Hillel, prevailed. At first it was in the hands of the Sanhedrin to decide annually whether the year was to be a common year or a leap-year; and the decision was based on direct observation as to the signs of spring. In course of time, calculation was in this case also substituted for observation; and the sequence of common years and leap-years was permanently fixed.

The fact that the civil year included only complete days, as well as some other consideration, set forth below in the principles of the Jewish calendar, caused variations in the number of days, both in the common year and in the leap-year.

The following are the principles regulating the Jewish calendar: (1) The length of the astronomical lunar month is 29 days, 12 hours, 793 parts. (2) A synodical month has 29 or 30 days, and is accordingly "ḥaser" (defective), or "male" (full). (3) The first of Tishri is the day on which the "molad" (conjunction) of Tishri has taken place, except: (*a*) When the molad is at noon or later ("Molad Zaḳen"). (*b*) When the molad is on a Sunday, Wednesday, or Friday ("Adu" = אדו). (*c*) When the molad in a common year is on Tuesday, 204 parts after 3 A.M ("Gaṭrad" = גטרד). (*d*) When the molad is on Monday, 589 parts after 9 A.M., in a year succeeding a leap-year ("Beṭutaḳpaṭ" = בטותקפט). The exceptions ("deḥiyyot" = postponements) were introduced to provide that the Day of Atonement should not be on Sunday or Friday ('Ar. *l.c.* p. 20), and that the seventh day of Tabernacles should not be on Saturday. Maimonides ("Yad," Ḳiddush ha-Ḥodesh, v. 7) attempts to explain these exceptions astronomically. The exception of Molad Zaḳen provided that the first of Tishri should at least include six hours of the new astronomical month, in accordance with R. H. 20: "if the molad takes place before noon, the moon can be seen the same day near sunset"; and that same day was declared to be the first of Tishri. There was at least the possibility of experts discovering the small sickle of the moon six hours after the conjunction; and this possibility justified the authors of the calendar in fixing the day of the molad as the first of the new month, if the molad took place before noon.

An unsuccessful attempt was made by a certain Ben Meïr (923) to substitute 12 hours, 642 parts for "noon" (compare A. Harkavy, "Zikron La'aḥaronim," and M. Friedlander, in "Jew. Quart. Rev." v. 196 *et seq.*).

Principles of the Calendar.

(4) The molad of Tishri of the first year was on Sunday, 204 parts after 11 P.M. (5) A common year, consisting of twelve months, has 353, 354, or 355 days; a leap-year, consisting of thirteen months, has 383, 384, or 385 days. The effect of these variations is the variation in the length of the months of Ḥeshwan and Kislew, which have 29 and 30 days, 30 and 30 days, or 29 and 29 days; the years are accordingly called "kesidrah" (regular), "shelemah" (perfect), or "ḥaserah" (defective), and marked by the Hebrew letters כ, ש, and ח. These variations for the common year and for the leap-year, together with the changes as regards the day of the week on which the first of Tishri falls, are; בש, בח גכ הכ, הש זש and זח for the common year, and בש בח גכ הח הש זש and זח for the leap-year; the letters ב, ג, ה, ז, denoting Monday, Tuesday, Thursday, and Saturday.

(6) In the cycle ("maḥzor") of nineteen years the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth are leap-years; the rest are common years. Nineteen lunar years with seven extra months equal nineteen solar years minus one hour, four hundred and eighty-five parts. Some count the seven leap-years of the cycle differently, because they begin the first year of the first cycle differently. The solar year in the Jewish calendar, according to Samuel of Nehardea, is the same as the

Julian year. According to R. Ada, the son of Ahabah (date unknown), it is $12\frac{7}{19}$ lunar months = 365 days, 5 hours, $997\frac{12}{19}$ parts (see Maimonides, "Hil. Ḳiddush ha-Ḥodesh," ix., x.). The year is divided into four equal seasons; and the beginning of a season is called in Hebrew "teḳufah." One teḳufah is distant from the next 91 days, 7½ hours, according to Samuel, whose theory has been adopted for ritual purposes.

As the Christian calendar is based on the solar year, and the Jewish calendar has only years of twelve or thirteen lunar months, the problem arises how to find for a given Jewish date the corresponding Christian date. The solution is as follows:

Given: Sept. 24, 3 A.M., the first teḳufah of Tishri, being 12 days, 20 hours, 204 parts before the first molad of Tishri. What is the Christian date of the molad of Tishri 5661 (1901)?

Solution: 5660 = 297 cycles (of 19 years) and 17 years. The excess of 1 solar year over 1 lunar year = 10 days, 21 hours, 204 parts; of 19 solar years over 1 cycle = 1 hour, 485 parts.

In 297 cycles the excess = 17 days, 22 hours, 405 parts; in 17 years the excess = 17 days, 19 hours, 870 parts.

Deduct 12 days, 20 hours, 204 parts from the sum, and 12 days, 21 hours, 1071 parts remain as the excess of 5660 solar years over 5660 lunar years; *i.e.*, the molad Tishri of 5661 is 12 days, 21 hours, 1071 parts before Sept. 24, 3 A.M. = Sept. 11, ½ min. after 5 A.M. (old style), or Sept. 24, 5 hours, ½ min. (new style).

The date of the first of Tishri is not necessarily that of the molad Tishri. According to rule 3, it depends on the day of the week on which the molad takes place, whether the first of Tishri is the day of the molad, or one or two days later. In order to find the day of the week for the molad Tishri, proceed in the above example as follows:

The first molad Tishri was 2 days, 5 hours, 204 parts. The excess over complete weeks is in a common year 4 days, 8 hours, 876 parts; in a leap-year, 5 days, 21 hours, 589 parts: in a cycle of 19 years, 2 days, 16 hours, 595 parts; in 297 cycles, 11 common years, and 6 leap-years, it amounts to 0 days, 5 hours, 885 parts; added to the initial 2 days, 5 hours, 204 parts, the total is 2 days, 11 hours, 9 parts; *i.e.* the molad Tishri 5561 is on Monday, ½ min. after 5 A.M., and the first of Tishri is on the same day, Monday, Sept. 24.

Gauss ("Monatliche Correspondenz von Freih. v. Zach," v. 435) gives the following formula for finding the Christian date for the fifteenth of Nisan of the year A A.M.:

$12\,A + 17 = 19\,D + a$; $A = 4\,E + b$; M is an integral and m is a fraction; $M + m = 32.0440932 + 1.5542418\,a + 0.25\,b - 0.003177794\,A$. Explanation of the equation: Let M, m, a, b, c, have the same signification as above, T = initial date of Nisan 1 (the day of the molad) of the year 1 A.M. with the hours and ḥalakim of the molad Tishri of the year 2 (*i.e.* March 33, 583); $K - \frac{\text{lunar month}}{19}$ $L = \frac{1\text{ h. }485\text{ h}}{19}$. Then $M + m = T - (A - 1)$ $7K - (A - 1)\,L + (6 - 1)\,0.25 = T - (A - 1)\ (19 - 12)\,K -$ etc. $= T + K\,(12\,A - 12) -$ etc. $= T + K\,(12\,A - 2) - 10\,K -$ etc. $= T + K\,(12\,A + 17) - 10\,K -$ etc. $= T - 10\,K + K\,(12\,A + 17) - AL + L + 0.25\,b - 0.25$. $T - 10\,K + L + 14 = 32.0440932$; and $- 0.25$ is disregarded in order to increase the value of M by 6 hours and thus to exclude Molad Zaḳen; and addition or subtraction of a multiple of 19 does not alter the result.

Further, $M + 3\,A + 5\,b + 5 = 7\,F + c$. If $c = 2, 4$, or 6, the fifteenth of Nisan is on the $(M + 1)$th day of March; if $c = 1$, $a > 6$, $m \overset{=}{>} 0.63287037$, – on the $(M + 2)$th of March, and if $c = o$, $a > 11$, and $m \underset{=}{>} 0.89772376$ Nisan 15 is on the $(M + 1)$th of March; in all other cases, on the Mth of March.

This formula is intended to determine on which day of the week the Mth of March falls: the excess of days over complete weeks is 1 day in ordinary years, 2 days in leap-years, or 5 days in every 4 years. The first of March of the year 1 was on Saturday; the excess of days over complete weeks from the first of March of the year 1 to the Mth of March of the year A is $= 6 + M + \frac{5}{4}(A - b) + (b - 1)$ $= M + \frac{12}{4}(A - b) + 5 + b$ (because addition or subtraction of a multiple of 7 does not alter the result) $= M + 3\,A - 2b + 5 = M + 3\,A + 5\,b + 5$.

Relation of Jewish and Christian Dates.

In order to facilitate the comparison of the two systems of dates, tables are appended which show the date for each day in 1,000 years from the year 1001 to 2000. In Table I. the first column gives the years of the common era; the second column, those of the era of the creation (according to Jewish tradition, the asterisks indicating the leap-years); in the third columns the letters "r," "p," and "d" indicate whether the Hebrew year is regular, perfect, or defective; the next column has the figures 2, 3, 5, 7 to indicate whether the first of Tishri is on Monday, Tuesday, Thursday, or Saturday. The last column gives the difference between the standard dates of Table II. and the actual dates of the year in question: *e.g.*, 1110 C.E. or 4870* A.M. p. 7—7 (*i.e.*, the year 1110 C.E.) corresponds to 4870 A.M., which is a leap-year having 13 months, and perfect, having 385 days, the first of Tishri, Saturday, and 7 days before Sept. 4.

This difference has to be added to the Christian date if that is sought from the given Jewish date, and deducted from the Jewish date if the latter is sought from the given Christian date. As regards the Jewish date between Nisan and Elul of the year x, or the Christian date between March and December, use the difference given for x + 1; otherwise that for the year x.

Table II. contains the Jewish and Christian dates of one year, beginning first of Nisan, and March 11; and having Tishri 1 on Sept. 4. As the Christian year is longer than the Jewish common year, the table has been extended to the end of Nisan of the succeeding year. From Kislew onward there are three lines for each month, marked "r," "p," and "d," and according as the year is regular, perfect, or defective, the one or the other line is to be used. In We-Adar "r," "p," and "d" have each two lines, marked respectively "c" and "l," the one for the common Christian year, the second for the Christian leap-year. The first column of dates contains the dates for the first days of Rosh-ḥodesh of those months which have two days Rosh-ḥodesh. The difference between the dates of any particular year and this standard table (Table I, 5th column) applies to the months from Tishri onward in that year, and also to the months from Nisan to Elul of the previous year (and from January to March of that year, and from March to December of the previous year). The dates which fall on the same day of the week as the first of Tishri are printed in heavier figures. The following two examples illustrate the use of the tables:

Maimonides was born Nisan 14, 4895; find the corresponding Christian date. In Table I. is found 4895 A.M. corresponds to 1135 C.E.; and that the number of difference for 4896 (which also applies to the last six months of 4895) is 6. In Table II. the fourteenth of Nisan corresponds to March 24; add 6, and the result is: March 30. 1135. The first of Tishri, according to Table I., was on Tuesday, and the fourteenth of Nisan, occupying the fifth place from the date in heavy figures, was on Saturday.

What Hebrew date corresponds to Aug. 15, 1520? Table I.: 1521 = 5281 הכ 9. Table II.: Aug. 15 = Elul 10; Deduct 9. Hence: Aug. 15, 1520 = Elul 1, 5280.

According to Table I., the first of Tishri is on Thursday, and in Table II. Elul 1 closely precedes the date printed in heavier figures. Elul 1, 5280, was on a Wednesday.

Cycle or Maḥzor.

There are two cycles: the large cycle ("maḥzor gadol") of twenty-eight solar years, and the small cycle of nineteen lunar years. In twenty-eight solar years the teḳufot (according to Samuel) complete their course of variations as regards the hour of the day, and the day of the week; and New-Year's Day (Jan. 1) follows exactly the same order every twenty-eight years as regards the day of the week. The cycle of nineteen lunar years (the cycle of Meton) determines the sequence of common years and leap-years in the Jewish calendar, because nineteen lunar years with seven extra months of seven leap-years approximately equal nineteen solar years.

Thirteen small cycles, = 247 years, form the cycle ("'iggul") of Rabbi Naḥshon. This cycle has almost an exact number of weeks, only 905 parts being wanted to complete the last week. The first of Tishri after 247 years falls on the same day of the week for a long period, but by no means forever, on account of the deficiency of 905 parts; nor does the same order of the years as regards their characteristics repeat itself after 247 years.

The cycles of "shemiṭṭah" (seven years), of year of release, and of "yobel" (fifty years = jubilee), do not affect the Jewish calendar.

The following is a list of the dates of Jewish festivals and fasts:

Nisan	14.	Eve of Passover.	
	15.	Passover, first day.	
	16.	" second day.	
	17-20.	Ḥol ha-mo'ed, or middle days.	
	21.	Passover, seventh day.	
	22.	" eighth day.	
Iyyar	18.	Lag ba-'omer, or thirty-third of the 'Omer.	
Siwan	6.	Shabu'ot or Pentecost, first day.	
	7.	" " " second day.	
Tammuz	17.	Fast of Tammuz.	
Ab	9.	" " Ab.	
Tishri	1.	New Year, first day.	
	2.	" " second day.	
	3.	Fast of Gedaliah.	
	10.	Day of Atonement.	
	15.	Tabernacles, first day.	
	16.	" second day.	
	17-21.	Ḥol ha-mo'ed, or middle days.	
	21.	Hoshana rabba.	
	22.	Eighth-day Festival.	
	23.	Rejoicing of the Law.	
Kislew	25.	Ḥanukkah, first day.	
Ṭebet	10.	Fast of Ṭebet.	
Shebaṭ	15.	New Year for trees.	
Adar	13.	Fast of Esther	in common years.
	14.	Purim	
	15.	Shushan Purim	
Adar	14-15.	Purim Ḳaṭan	in leap-years.
We-Adar	13.	Fast of Esther	
	14.	Purim	
	15.	Shushan Purim	

Bibliography: Isaac Israeli, *Yesod 'Olam*; Slonimski, *Yesod ha-'Ibbur*; A. Schwartz, *Der Jüdische Kalender*, Breslau, 1872; Al-Biruni, *The Chronology of the Ancient Nations*, London, 1879; S. B. Barnaby, *The Jewish and Mohammedan Calendar*, London, 1901; I. Loeb, *Tables du Calendrier Juif*, Paris, 1886. Maimonides, *Mishneh Torah, Hil. Ḳiddush ha-Ḥodesh*; Abraham Cohen Pimentel, *Minḥat Kohen*, Amsterdam, 1668.

A. M. F.

TABLE I.

Showing Dates for Each Day in a Thousand Years from the Year 4761 (1001 C.E.) to 5760 (2000 C.E.).

Note.—The letters "r," "p," "d," in the third column indicate whether the Jewish year is regular, perfect, or defective. The figures 2, 3, 5, 7, in column 4, indicate the day of the week (Monday, Tuesday, Thursday, or Saturday) on which Tishri 1 falls.

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1001	4761*	p	2	-2	1035	4795	p	2	12	1069	4829*	d	2	-3	1103	4863	p	2	11	1137	4897*	p	7	-6
2	2	d	2	18	6*	6*	d	7	2	**1070**	**4830**	**p**	**7**	**15**	**4***	**4***	**d**	**7**	**1**	8	8	p	7	14
3	3	r	5	6	7	7	p	5	19	1	1	r	5	5	5	5	r	5	17	9	9	r	5	4
4*	4*	p	2	-5	8	8	r	3	9	2*	2*	d	2	-6	6	6	p	2	8	1140*	4900*	d	2	-7
5	5	p	2	14	9	9*	p	7	-2	3	3	p	7	11	7	7*	d	7	-3	1	1	p	7	10
6	6	d	7	4	1040*	4800	p	7	18	4	4*	p	5	1	8*	8	p	5	15	**2**	**2***	**d**	**5**	**0**
7	7*	r	3	-8	1	1*	r	5	7	5	5	r	5	21	9	9	r	3	4	3	3	r	3	18
8*	8	p	2	11	2	2	d	2	0	6*	6	d	2	10	1110	4870*	p	7	-7	4*	4	p	7	7
9	**9***	**d**	**7**	**0**	3	3	p	7	14	7	7	p	5	-3	1	1	d	7	13	5	5*	p	5	-4
1010	4770	r	5	18	4*	4	r	5	4	8	8	r	5	17	2*	2*	r	3	1	6	6	r	5	16
1	1	p	2	7	5	5	d	2	-8	9	9	p	2	6	3	3	p	2	19	7	7	d	2	5
2*	2*	p	7	-3	6	6	p	7	10	1080*	4840*	d	7	-4	4	4	p	7	9	8*	8*	p	5	-7
3	3	d	7	16	**7**	**7**	**p**	**5**	**0**	1	1	r	5	13	5	5*	d	5	-1	9	9	r	5	12
4	4	r	3	4	8*	8	r	5	20	2	2	p	2	2	6*	6	r	3	17	1150	4910*	d	2	1
5	5*	p	7	-7	9	9	d	2	8	3	3*	p	7	-8	7	7	p	7	5	1	1	p	7	19
6*	6	p	7	13	1050	4810	p	5	-0	4*	4	d	7	12	8	8*	p	5	-5	2*	2	r	5	9
7	7*	d	5	2	1	1	r	5	16	**5**	**5***	**r**	**3**	**-1**	9	9	r	5	15	3	3*	p	2	-3
8	8	r	3	20	2*	2	p	2	5	6	6	p	2	18	1120*	4880	d	2	4	4	4	d	2	17
9	9	p	7	9	3	3	d	7	-6	7	7	p	7	8	1	1*	p	5	-9	5	5	p	5	5
1020*	4780*	p	5	-1	4	4	r	5	12	8*	8*	d	5	-2	2	2	r	5	11	6*	6*	r	3	-5
1	1	r	5	18	5	5	p	2	1	9	9	r	3	15	**3**	**3***	**d**	**2**	**0**	7	7	p	2	13
2	2	d	2	7	6*	6	d	2	21	1090	4850	p	7	4	4*	4	p	7	18	8	8	d	7	3
3	3*	p	5	-5	7	7	p	5	8	1	1*	d	5	-6	5	5	r	5	7	9	9*	r	3	22
4*	4	r	5	15	8	8	r	3	-2	2*	2	r	3	12	6	6*	p	2	-4	1160*	4920	p	2	10
5	5	p	2	3	9	9	p	2	17	3	3*	p	7	0	7	7	d	2	16	**1**	**1***	**p**	**7**	**-1**
6	6*	d	7	-7	1060*	4820	d	7	7	4	4	p	7	20	8*	8	p	5	4	2	2	d	7	19
7	7	r	5	11	1	1	r	3	-6	5	5	r	5	10	9	9*	r	3	-7	3	3	r	3	7
8*	**8***	**p**	**2**	**0**	2	2	p	2	13	6*	6*	d	2	-1	1130	4890	p	2	12	4*	4*	p	7	-4
9	9	d	2	19	3	3	p	7	3	7	7	p	7	16	1	1*	d	7	2	5	5	p	7	15
1030	4790	r	5	7	4*	4*	d	5	-7	8	8	r	5	6	2*	2	r	5	20	6	6	r	5	5
1	1*	p	2	0	5	5	r	3	10	9	9*	p	2	-5	3	3	p	2	8	7	7*	d	2	-6
2*	2	p	2	16	**6**	**6***	**p**	**7**	**-1**	1100*	4860	d	2	15	4	4*	d	7	-2	8*	8	p	7	12
3	3	d	7	5	7	7	p	7	19	1	1	r	5	2	5	5	p	5	16	9	9*	d	5	1
4	4*	r	3	-7	8*	8	r	5	9	2	2*	p	2	-9	6*	6	r	3	6	1170	4930	r	3	19

TABLE I.—*Continued.*

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1171	4931	p	7	8	1261	5021	r	3	3	**1351**	**5111**	**d**	**7**	**0**	1441	5201*	d	2	-6	1531	5291	p	5	18
2*	2*	p	5	-2	2	2*	p	7	-8	2*	2	r	5	18	2	2	p	7	12	2*	2	r	3	8
3	3	r	5	17	3	3	p	7	12	3	3	p	2	6	3	3	r	5	2	3	3*	p	7	-4
4	4	d	2	6	4*	4	d	5	2	4	4*	d	7	-4	4*	4*	p	2	-9	4	4	p	7	16
5	5*	p	5	-6	5	5	r	3	19	5	5	r	5	14	5	5	d	2	10	5	5	r	5	6
6*	6	r	5	14	6	6	p	7	8	6*	6	p	2	3	**6**	**6***	**p**	**5**	**-2**	6*	6*	d	2	-5
7	7	p	2	2	7	7*	p	5	-2	7	7*	p	7	-8	7	7	r	5	18	7	7	p	7	12
8	8*	d	7	23	8*	8	r	5	18	8	8	d	7	12	8*	8	p	2	7	8	8	r	5	2
9	9	r	5	10	9	9	d	2	6	9	9*	r	3	0	9	9*	d	7	-4	9	9*	d	2	-9
1180*	**4940***	**p**	**2**	**-1**	1270	5030*	p	5	-6	1360*	5120	p	2	19	1450	5210	r	5	14	1540*	5300	p	7	9
1	1	p	2	18	1	1	r	5	14	1	1	p	7	8	1	1	p	2	3	**1**	**1***	**p**	**5**	**2**
2	2	d	7	8	2*	2	p	2	-3	2	2*	d	5	-2	2*	2*	d	7	-7	2	2	r	5	18
3	3*	r	3	-4	3	3*	d	7	18	3	3	r	3	16	3	3	p	5	10	3	3	d	2	7
4*	4	p	2	15	4	4	r	5	-0	4*	4	p	7	5	4	4*	r	3	0	4*	4*	p	5	-5
5	5	p	7	4	**5**	**5***	**p**	**2**	**11**	5	5*	p	5	-6	5	5	p	2	19	5	5	r	5	14
6	6*	d	5	-6	6*	6	d	2	9	6	6	r	5	14	6*	6	d	7	9	6	6	p	2	3
7	7	r	3	12	7	7	r	5	-6	7	7	d	2	3	7	7*	r	3	-4	7	7*	d	7	-7
8*	8*	p	7	1	8	8*	p	2	15	8*	8*	p	5	-9	8	8	p	2	15	8*	8	r	5	11
9	9	p	7	20	9	9	p	2	5	9	9	r	5	10	9	9	p	7	5	9	9*	p	2	-1
1190	4950	r	5	10	1280*	5040	d	7	5	**1370**	**5130***	**d**	**2**	**-1**	1460*	5220*	d	5	-5	1550	5310	d	2	19
1	1*	d	2	-1	1	1*	r	3	-8	1	1	p	7	17	1	1	r	3	12	1	1	p	5	7
2*	2	p	7	17	2	2	p	2	11	2*	2	r	5	7	2	2	p	7	1	2*	2*	r	3	-3
3	3	r	3	6	3	3*	d	7	1	3	3*	p	2	-5	3	3*	p	5	-9	3	3	p	2	15
4	4*	d	2	-5	4*	4	p	5	19	4	4	d	2	15	4*	4	r	5	11	4	4	d	7	5
5	5	p	7	13	5	5	r	3	8	5	5	p	5	3	**5**	**5***	**d**	**2**	**-1**	5	5*	r	3	-7
6*	6	r	5	3	6	6*	p	7	-4	6*	6*	r	3	-7	6	6	p	7	17	6*	6	p	2	12
7	7*	p	2	22	7	7	p	7	17	7	7	p	2	11	7	7	r	5	7	7	7	p	7	1
8	8	d	2	11	8*	8	r	5	7	8	8*	d	7	1	8*	8*	d	2	-4	8	8*	d	5	-9
9	**9***	**p**	**5**	**-1**	9	9*	d	2	-5	9	9	r	5	19	9	9	p	7	13	9	9	r	3	9
1200*	4960	r	5	19	1290	5050	p	7	13	1380*	5140	p	2	8	1470	5230	r	5	3	**1560***	**5320***	**p**	**7**	**-2**
1	1	p	2	7	1	1	r	5	3	1	1*	d	7	-3	1	1*	p	2	-8	1	1	p	7	17
2	2*	d	7	-3	2*	2*	d	2	-8	2	2	p	5	15	2*	2	d	2	12	2	2	r	5	7
3	3	r	5	15	3	3	d	7	9	3	3	r	3	5	3	3*	p	5	-1	3	3*	d	2	-4
4*	4	p	2	4	**4**	**4***	**p**	**5**	**-1**	4*	4*	p	7	-6	4	4	r	5	19	4*	4	p	7	14
5	5*	d	7	-7	5	5	r	5	19	5	5	p	7	13	5	5	p	2	8	5	5	r	5	3
6	6	p	5	11	6*	6	d	2	8	6	6	r	5	3	6*	6*	d	7	-2	6	6*	d	2	-8
7	7*	r	3	1	7	7*	p	5	-5	7	7*	d	2	-8	7	7	r	5	15	7	7	p	7	10
8*	8	p	2	20	8	8	r	5	15	8*	8	p	7	10	8	8	p	2	4	8*	8*	p	5	0
9	9	d	7	9	9	9	p	2	4	**9**	**9***	**d**	**5**	**-1**	9	9*	d	7	-6	9	9	r	5	19
1210	4970*	r	3	-3	1300*	5060*	d	7	-6	1390	5150	r	3	17	1480*	5240	p	5	12	1570	5330	d	2	8
1	1	p	2	16	1	1	r	5	11	1	1	p	7	6	1	1	r	3	1	1	1*	p	5	-4
2*	2	p	7	6	2	2*	p	2	0	2*	2*	p	5	-4	2	2*	p	7	-10	2*	2	r	5	16
3	3*	d	5	-5	3	3	d	2	20	3	3	r	5	15	3	3	d	7	10	3	3	p	2	4
4	4	r	3	13	4*	4	p	5	8	4	4	d	2	4	**4***	**4***	**r**	**3**	**-2**	4	4*	d	7	-6
5	5	p	7	2	5	5*	r	3	-3	5	5*	p	5	-8	5	5	p	2	16	5	5	r	5	12
6*	6*	p	5	-8	6	6	p	2	16	6*	6	r	5	12	6	6	p	7	6	6*	6	p	2	1
7	7	r	5	11	7	7	d	7	6	7	7*	d	2	0	7	7*	d	5	-4	7	7*	d	7	-10
8	**8***	**d**	**2**	**0**	8*	8*	r	3	-6	8	8	p	7	18	8*	8	r	3	14	8	8	p	5	8
9	9	p	7	18	9	9	p	2	12	9	9	r	5	8	9	9	p	7	2	**9**	**9***	**r**	**3**	**-2**
1220*	4980	r	5	8	1310	5070	p	7	2	1400*	5160*	p	2	-3	1490	5250*	p	5	-8	1580*	5340	p	2	17
1	1*	d	2	-4	1	1*	d	5	-8	1	1	d	2	16	1	1	r	5	12	1	1	d	7	6
2	2	p	7	14	2*	2	r	3	10	2	2	p	5	4	2*	2*	d	2	1	**2**	**2***	**r**	**3**	**-6**
3	3	r	5	4	**3**	**3***	**p**	**7**	**-2**	3	3*	r	3	-6	3	3	p	7	18	3	3	p	2	23†
4*	4*	p	2	-7	4	4	p	7	18	4*	4	p	2	13	4	4	r	5	8	4*	4	p	1	13
5	5	d	2	12	5	5	r	5	8	5	5	d	7	2	5	5*	d	2	-3	5	5*	d	5	2
6	6*	p	5	0	6*	6*	d	2	-3	6	6*	r	3	-10	6*	6	p	7	15	6	6	r	3	20
7	7	r	5	20	7	7	p	7	14	7	7	p	2	9	7	7	r	5	4	7	7*	p	7	9
8*	8	p	2	9	8	8	r	5	4	**8***	**8***	**p**	**7**	**-1**	8	8*	p	2	-7	8*	8	p	7	29
9	9*	d	7	-2	9	9*	d	2	-7	9	9	d	7	18	9	9	d	2	13	9	9	r	5	18
1230	4990	r	5	16	1320*	5080	p	7	11	1410	5170	r	3	6	1500*	5260	p	5	1	1590	5350*	d	2	7
1	1	p	2	5	1	1*	p	5	0	1	1*	p	7	-5	1	1*	r	3	-10	1	1	p	7	25
2*	2*	d	7	-5	2	2	r	5	20	2*	2	p	7	15	2	2	p	2	9	2*	2	r	5	15
3	3	p	5	12	3	3	d	2	9	3	3	r	5	4	**3**	**3***	**d**	**7**	**-1**	3	3*	p	2	3
4	4	r	3	2	4*	4*	p	5	-3	4	4*	d	2	-7	4*	4	r	5	17	4	4	d	2	23
5	5*	p	7	-9	5	5	r	5	16	5	5	p	7	11	5	5	p	2	5	5	5	r	5	10
6*	6	d	7	11	6	6	p	2	5	6*	6*	d	5	1	6	6*	p	7	-5	6*	6*	p	2	0
7	**7**	**r**	**3**	**-2**	7	7*	d	7	-5	7	7	r	3	18	7	7	d	7	15	7	7	p	2	19
8	8	p	2	17	8*	8	r	5	13	8	8	p	7	7	8*	8	r	3	3	**8**	**8***	**d**	**7**	**9**
9	9	p	7	7	9	9	p	2	1	9	9*	p	5	-3	9	9*	p	7	-9	9	9	r	5	27
1240*	5000*	d	5	-3	1330	5090*	p	7	-9	1420*	5180	r	5	17	1510	5270	p	7	11	1600*	5360	p	2	16
1	1	r	3	14	1	1	d	7	11	1	1	d	2	5	1	1*	d	5	1	1	1*	d	7	5
2	2	p	7	3	**2***	**2***	**r**	**3**	**-1**	2	2*	p	5	-7	2*	2	r	3	19	2	2	r	5	23
3	3*	p	5	-7	3	3	p	2	17	3	3	r	5	13	3	3	p	7	7	3	3	p	2	12
4*	4	r	5	13	4	4	p	7	3	4*	4	p	2	2	4	4*	p	5	-3	4*	4*	p	7	2
5	5*	d	2	1	5	5*	d	5	-3	5	5*	d	7	-9	5	5	r	5	17	5	5	d	7	21
6	6	p	7	19	6*	6	r	3	15	6	6	r	5	9	6*	6	d	2	6	6	6*	r	3	9
7	7	r	3	9	7	7	p	7	3	**7**	**7***	**p**	**2**	**-2**	7	7*	p	5	-7	7	7	p	2	28
8*	8*	d	2	-2	8	8*	d	5	7	8*	8	p	2	18	8	8	r	5	13	8*	8	p	7	18
9	9	p	7	15	9	9	r	3	11	9	9	d	7	7	9	9	p	2	2	9	9*	d	5	7
1250	5010	r	5	5	1340*	5100*	p	7	0	1430	5190*	r	3	-5	1520*	5280*	d	7	-8	1610	5370	r	3	25
1	1*	p	2	-6	1	1	p	7	19	1	1	p	2	14	1	1	r	5	9	1	1	p	7	14
2*	2	d	2	14	2	2	r	5	9	2*	2	p	7	4	**2**	**2***	**p**	**2**	**-2**	2*	2*	p	5	4
3	3	p	5	1	3	3*	d	2	-2	3	3*	d	5	-7	3	3	d	2	18	3	3	r	5	23
4	4*	r	3	22	4*	4	p	7	16	4	4	r	3	11	4*	4	r	5	6	4	4	d	2	12
5	5	p	2	10	5	5	r	5	5	5	5*	p	7	0	5	5*	p	2	-6	5	5*	p	5	0
6*	**6***	**d**	**7**	**0**	6	6*	p	2	6	6*	6	d	7	20	6	6	p	2	14	6*	6	r	5	20
7	7	r	5	17	7	7	d	2	14	7	7	r	3	7	7	7	d	7	4	**7**	**7***	**d**	**2**	**8**
8	8	p	2	6	8*	8	r	5	2	8	8*	p	7	-4	8*	8*	r	3	-8	8	8	p	7	26
9	9*	p	7	-4	9	9*	p	2	-10	9	9	p	7	16	9	9	p	2	10	9	9	r	5	16
1260*	5020	p	7	16	1350	5110	p	2	10	1440*	5200	r	5	6	1530	5290*	d	7	0	1620*	5380*	p	2	5

† 13 up to Oct. 4, 1582 = Tishri 18, 5343. 23 from Oct. 5, 1583 = Tishri 19, 5343.

TABLE I.—*Continued.*

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1621	5381	d	2	24	1697	5457	r	5	23	1773	5533	p	2	24	1849	5609	r	5	24	1925	5685	p	2	25
2	2	r	5	12	8	8	p	2	12	4	4	d	7	14	1850	5610	p	2	13	6	6	p	7	15
3	3*	p	2	1	9	9*	d	7	2	5	5*	r	3	2	1	1*	p	7	3	7	7*	d	5	5
4*	4	p	2	21	1700	5460	p	5	20†	6*	6	p	2	21	2*	2	d	7	23	8*	8	r	3	23
5	5	d	7	10	1	1*	r	3	10	7	7*	d	7	10	3	3*	r	3	10	9	9*	p	7	11
6	6	r	5	28	2	2	p	2	29	8	8	p	5	28	4	4	p	2	29	1930	5690	d	7	31
7	7	p	2	17	3	3	d	7	19	9	9	r	3	18	5	5	p	7	19	1	1	r	3	19
8*	8*	d	7	7	4*	4*	r	3	7	1780*	5540*	p	7	7	6*	6*	d	5	9	2*	2*	p	7	8
9	9	p	5	24	5	5	p	2	25	1	1	p	7	26	7	7	r	3	26	3	3	p	7	27
1630	5390	r	3	14	6	6	p	7	15	2	2	r	5	16	8	8	p	7	15	4	4	r	5	17
1	1*	p	7	3	7	7*	d	5	5	3	3*	d	2	5	9	9*	p	5	5	5	5*	d	2	6
2*	2	p	7	23	8*	8	r	3	23	4*	4	p	7	23	1860*	5620	r	5	25	6*	6	p	7	24
3	3	r	5	12	9	9	p	7	11	5	5	r	5	12	1	1	d	2	13	7	7	r	5	13
4	4*	d	2	1	1710	5470*	p	5	1	6	6*	d	2	1	2	2*	p	5	1	8	8*	p	2	2
5	5	p	7	19	1	1	r	5	21	7	7	p	7	19	3	3	r	5	21	9	9	d	2	22
6*	6*	d	5	9	2*	2*	d	7	10	8*	8*	p	5	9	4*	4*	d	2	10	1940*	5700*	p	5	10
7	7	r	3	26	3	3	p	2	27	9	9	r	5	28	5	5	p	7	27	1	1	r	5	29
8	8	p	7	15	4	4	r	7	17	1790	5550	d	2	17	6	6	r	5	17	2	2	p	2	18
9	9*	p	5	5	5	5*	d	5	6	1	1*	p	5	5	7	7*	p	2	6	3	3*	d	7	8
1640*	5400	r	5	25	6*	6	p	2	24	2*	2	r	5	25	8*	8	d	2	26	4*	4	r	5	26
1	1	d	2	13	7	7	r	5	13	3	3	p	2	13	9	9	r	5	13	5	5	p	2	14
2	2*	p	5	1	8	8*	p	2	2	4	4*	d	7	3	1870	5630*	p	2	2	6	6*	d	7	4
3	3	r	5	21	9	9	d	2	22	5	5	r	5	21	1	1	p	2	22	7	7	r	5	22
4*	4*	d	2	10	1720*	5480*	p	5	10	6*	6*	p	2	10	2*	2*	d	7	12	8*	8*	p	2	11
5	5	p	7	27	1	1	r	5	29	7	7	d	2	29	3	3	r	5	29	9	9	p	2	30
6	6	r	5	17	2	2	p	2	18	8	8	p	5	17	4	4	p	2	18	1950	5710	d	7	20
7	7*	p	2	6	3	3*	d	7	8	9	9*	r	3	7	5	5*	d	7	8	1	1*	r	3	8
8*	8	d	2	26	4*	4	r	5	26	1800*	5560	p	2	26‡	6*	6	p	5	26	2*	2	p	2	27
9	9	p	5	13	5	5	p	2	14	1	1	d	7	16	7	7	r	3	15	3	3	p	7	16
1650	5410*	r	3	3	6	6*	d	7	4	2	2*	r	3	4	8	8*	p	7	4	4	4*	d	5	6
1	1	p	2	22	7	7	p	5	22	3	3	p	2	23	9	9	p	7	24	5	5	r	3	24
2*	2	d	7	12	8*	8	r	3	12	4*	4	p	7	13	1880*	5640	r	5	14	6*	6	p	7	13
3	3*	r	3	-1	9	9*	p	7	0	5	5*	d	5	2	1	1*	d	2	2	7	7*	p	5	2
4	4	p	2	18	1730	5490	d	7	20	6	6	r	3	20	2	2	p	7	20	8	8	r	5	22
5	5*	p	7	8	1	1*	r	3	10	7	7*	p	7	9	3	3*	d	5	10	9	9*	d	2	11
6*	6	d	7	28	2*	2	p	2	29	8*	8	p	7	29	4*	4	r	3	28	1960*	5720	p	7	29
7	7	r	3	15	3	3	p	7	18	9	9	r	5	18	5	5	p	7	16	1	1	r	5	18
8	8*	p	7	4	4	4*	d	5	8	1810	5570*	d	2	7	6	6*	p	5	6	2	2*	d	2	7
9	9	p	7	24	5	5	r	3	26	1	1	p	7	25	7	7	r	5	26	3	3	p	7	25
1660*	5420	r	5	14	6*	6	p	7	19	2*	2	r	5	15	8*	8	d	2	15	4*	4	r	5	15
1	1*	d	2	2	7	7*	p	5	4	3	3*	d	2	3	9	9*	p	5	2	5	5*	p	2	3
2	2	p	7	20	8	8	r	5	22	4	4	p	7	21	1890	5650	r	5	22	6	6	d	2	23
3	3*	d	5	10	9	9*	d	2	11	5	5*	p	5	11	1	1*	d	2	11	7	7*	p	5	11
4*	4	r	3	28	1740*	5500	p	7	29	6*	6	r	5	31	2*	2	p	7	29	8*	8	r	5	31
5	5*	p	7	16	1	1	r	5	18	7	7	d	2	19	3	3	r	5	18	9	9	p	2	19
6	6	p	5	6	2	2*	d	2	7	8	8*	p	5	7	4	4*	p	2	7	1970	5730*	d	7	9
7	7	r	5	26	3	3	p	7	25	9	9	r	5	27	5	5	d	2	27	1	1	r	5	27
8*	8	d	2	15	4*	4	r	5	15	1820*	5580	p	2	16	6*	6	p	5	15	2*	2	p	2	16
9	9*	p	5	2	5	5*	p	2	3	1	1*	d	7	5	7	7*	r	3	4	3	3*	d	7	5
1670	5430	r	5	22	6	6	d	2	23	2	2	r	5	23	8	8	p	2	23	4	4	p	5	23
1	1	p	2	11	7	7	p	5	11	3	3	p	2	12	9	9	d	7	13	5	5	r	3	13
2*	2*	d	7	1	8*	8*	r	3	1	4*	4*	d	7	2	1900	5660*	r	3	1§	6*	6*	p	7	2
3	3	r	5	18	9	9	p	2	19	5	5	p	5	19	1	1	p	2	20	7	7	d	7	21
4	4*	p	2	7	1750	5510*	d	7	9	6	6*	r	3	9	2	2*	d	7	10	8	8*	r	3	9
5	5	p	2	27	1	1	r	5	27	7	7	p	2	28	3	3	p	5	28	9	9	p	2	28
6*	6	d	7	17	2*	2	p	2	16	8*	8	d	7	18	4*	4	r	3	18	1980*	5740	p	7	18
7	7*	r	3	4	3	3*	p	7	5	9	9*	r	3	5	5	5*	p	7	6	1	1*	d	5	7
8	8	p	2	23	4	4	d	7	25	1830	5590	p	2	24	6	6	p	7	26	2	2	r	3	25
9	9	p	7	13	5	5	r	3	13	1	1	p	7	14	7	7	r	5	16	3	3	p	7	14
1680*	5440*	d	5	3	6*	6*	p	7	2	2*	2*	d	5	4	8*	8*	d	2	5	4*	4*	p	5	4
1	1	r	3	20	7	7	p	7	21	3	3	r	3	21	9	9	p	7	22	5	5	r	5	23
2	2*	p	7	9	8	8*	d	5	11	4	4*	p	7	10	1910	5670*	d	5	12	6	6*	d	2	12
3	3	d	7	29	9	9	r	3	29	5	5	p	7	30	1	1	r	3	30	7	7	p	7	30
4*	4	r	3	17	1760*	5520	p	7	18	6*	6	r	5	20	2*	2	p	7	19	8*	8	r	5	20
5	5*	p	7	5	1	1*	d	5	7	7	7*	d	2	8	3	3*	p	5	8	9	9*	d	2	8
6	6	p	7	25	2	2	r	3	25	8	8	p	7	26	4	4	r	5	28	1990	5750	p	7	26
7	7	r	5	15	3	3	p	7	14	9	9	r	5	16	5	5	d	2	17	1	1	r	5	16
8*	8*	d	2	4	4*	4*	p	5	4	1840*	5600*	p	2	5	6*	6*	p	5	5	2*	2*	p	2	5
9	9	p	7	21	5	5	r	5	23	1	1	d	2	24	7	7	r	5	24	3	3	d	2	24
1690	5450	r	5	11	6	6	d	2	12	2	2	r	5	12	8	8	p	2	13	4	4	p	5	12
1	1*	p	2	0	7	7*	p	5	0	3	3*	p	2	1	9	9*	d	7	3	5	5*	r	3	2
2*	2	d	2	20	8*	8	r	5	20	4*	4	p	2	21	1920*	5680	r	5	21	6*	6	p	2	21
3	3*	p	5	70	9	9*	p	2	8	5	5*	d	7	10	1	1*	p	2	9	7	7*	d	7	10
4	4	r	5	27	1770	5530	d	2	28	6	6	r	5	28	2	2	p	2	29	8	8	r	5	28
5	5	p	2	16	1	1	r	5	16	7	7	p	2	17	3	3	d	7	19	9	9	p	2	17
6*	6*	d	7	6	2*	2*	p	2	5	8*	8*	d	7	7	4*	4*	r	3	7	2000*	5760*	p	7	7

† From 1 March 21. ‡ From 1 March 27. § From 1 March 2.

TABLE II.

Showing Jewish and Christian Dates for One Year, Having First of Tishri on Sept. 4.

Month.	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Nisan		Mar. 11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Apr. 1	2	3	4	5	6	7	8
Iyyar	Apr. 9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	May 1	2	3	4	5	6	7	8
Siwan		May 9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June 1	2	3	4	5	6
Tammuz	June 7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	July 1	2	3	4	5	6
Ab		July 7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Aug. 1	2	3	4
Elul	Aug. 5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sept. 1	2	3
Tishri		Sept. 4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Oct. 1	2
Ḥeshwan	Oct. 3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov. 1
Kislew r.		Nov. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
" p.	Nov. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Dec. 1
" d.		Nov. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Ṭebet r.	Dec. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
" p.	Dec. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
" d.		Dec. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Shebaṭ r.		Dec. 31	Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" p.		Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
" d.		Dec. 30	31	Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Adar r.	Jan. 29	30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
" p.	Jan. 30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" d.	Jan. 28	29	30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
We-Adar re.	Feb. 28	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
" " rl.	Feb. 28	29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" " pc.	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
" " pl.	Feb. 29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
" " dc.	Feb. 27	28	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" " dl.	Feb. 27	28	29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Nisan re.		Feb. 28	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" rl.		Feb. 28	29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
" pc.		Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
" pl.		Feb. 29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
" dc.		Feb. 27	28	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
" dl.		Feb. 27	28	29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

CALF, GOLDEN.—Biblical Data: A portable image overlaid with gold, made by Aaron at Mount Sinai (Ex. xxxii.). As the text stands, it narrates how Moses had gone up into the mountain to receive the Ten Words, and remained forty days. When the people found his return delayed they asked Aaron to make for them gods which shouldgo before them. At Aaron's request they took off the gold rings worn by the women and children in the camp. These he took and "fashioned it with a graving tool and made it a molten calf." An altar was built before it and a feast to Yhwh celebrated.

Meantime Moses in the mountain had been warned by Yhwh of the defection of the people, and he now came down. Much surprised and angered when he found what was actually going on, he cast the tables of the Ten Words to the ground and broke them. He took the calf—which seems to have really been of wood overlaid with gold—and burned it till the wood was charred, and then pulverized the gold and strewed it on the water of the brook they drank from. Moses then demanded of Aaron an explanation of his conduct, and received one truly Oriental in character (see Ex. xxxii. 22 to 24). Then, seeing that the people were "broken loose," Moses called for all on the side of Yhwh to come and stand by him, whereupon all the sons of Levi gathered themselves together, and at the command of Moses went throughout the camp and slew 3,000 men—apparently all those that had been leaders in the image-worship. At Moses' command these avengers then gathered to receive the blessing of Yhwh.

On the morrow Moses assembled the people, and told them that they had grievously sinned, but that possibly he could atone for them. He then prayed that he might himself be punished and the sin of the people forgiven, and was told by Yhwh to go on and lead the people forward; that those who had sinned should bear their own sin, and that one day He would punish them.

J. JR. G. A. B.

——**In Rabbinical Literature:** Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direst consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin of the calf" (Sanh. 102a). The very seriousness of the offense leads the Rabbis to find circumstances extenuating the guilt of the people, and to apologize for Aaron's part in the disgraceful affair. The initiative was taken not by the Israelites, but by the Egyptians who had joined them at the time of the Exodus (Ex. xii. 38), and who were the source of a great deal of trouble to Moses and the Israelites (Num. xi. 4); for the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body—forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt—to Aaron, and told him that it was the sixth hour of the fortieth day since Moses left, the hour he named for his return (a play upon the word בֹּשֵׁשׁ, Ex. xxxii. 1= בָּאוּ שֵׁשׁ, "the six [hours] have come"), and that Moses had not yet returned: he would never come. Satan took advantage of the opportunity, and brought gloom and confusion into the world to alarm the people. Then he told them Moses was dead, as the sixth hour had come and he had not arrived. Seeing he was not believed, he showed them a bed in the mountain with Moses in it. This convinced them that Moses was really dead; and they demanded that Aaron make them a god (Shab. 89a; Tan., Ki Tissa, 19). Hereupon Hur stepped in and rebuked them for their ingratitude to the God who had performed so many miracles for them. He was at once put to death, and Aaron was threatened with the same fate. The latter saw that he must accede to their request, but he sought a device whereby the execution of their demand would either be made impossible or at least be delayed until Moses came; for he was not ensnared by the wiles of Satan. So he ordered them to bring the golden ornaments of their wives; knowing that the women would be more grateful to God, and would refuse to part with their jewels for idolatrous purposes. His expectation was realized. Their jewels could not be obtained; and the men had to give their own. Aaron had no choice but to put the gold into the fire. A calf came out alive and skipping!

One explanation is that this was due to the magical manipulation of the Egyptian sorcerers. Another is more ingenious: On the night of the Exodus, Moses searched all Egypt for Joseph's remains, but could not find them. At last Serah, the daughter of Asher, pointed out to him the place in the Nile where the Egyptians had sunk an iron chest containing Joseph's bones (Tan., *l.c.*; Ex. R. xli. 7). Moses took a splinter, wrote on it the words עלה שור ("Come up, ox"; Joseph being compared to an ox; see Deut. xxxiii. 17), and threw it into the water, whereupon the chest rose to the surface (Tan., Beshallaḥ, ii.; Tosef., Soṭah, iv. 7; Soṭah 13a). This splinter was secured by Micah, and when Aaron cast the gold into the fire, he sent the splinter after the gold, and as a result a calf came out (see MICAH, THE IMAGE OF).

Another reason given for this aberration of the people is that when God came down on Mount Sinai to give the Law, he appeared in the chariot with the four beasts of Ezekiel. These the people saw; and it was one of them, the ox (Ezek. i. 10), that they made an image of and worshiped. This was one of the pleas Moses made to palliate the offense of the people (Ex. R. xliii. 8).

The tribe of Levi did not join in the worship of the calf (Yoma 66b). If all the people had abstained from worshiping it, the tables of stone would not have been broken, and as a result the Law would never have been forgotten in Israel, and no nation could have had any power over the Hebrews ('Er. 54a).

The mysterious way in which Aaron described the origin of the golden calf gave rise to superstitious beliefs; and it was ordained by the Rabbis that this part of the account of the golden calf (Ex. xxxii. 21-25, 35) should be read at public worship in the original, but should not be translated by the "meturgeman" (Meg. iv. 10; Tosef. Meg. iv. [iii.] 36; Yer. *ib.* iv. 75c; Bab. *ib.* 25b).

J. SR. I. HU.

——**In Mohammedan Literature:** The story of the golden calf is mentioned in the Koran (suras xx. 88 *et seq.*, vii. 149 *et seq.*) as follows: "Thereupon [after he had received the Law on the mountain] Moses returned to his people, angry and afflicted, and said: ' . . . Did the time [of my absence] seem too long to you, or did you desire that wrath from your Lord should fall upon you because you have broken the promise given to me?' They answered: 'We have not broken our promise given to you of our own authority, but we were made to bring loads of the ornaments of the people, and we cast them [into the fire], and Al-Samiri did likewise.' And he brought forth unto them a living, bellowing calf. And they said: 'This is your God and the God of Moses, but he hath forgotten him.' . . . Moses said: 'O Aaron, what hindered you, when you saw them do wrong, from following me [to the mountain]; have you been disobedient to my order?' Aaron answered: 'Oh, son of my mother, do not lay hold of my beard or my head—behold the people made me weak and almost murdered me.' And Moses said: 'How about you, O Samiri?' He answered: 'I saw what they did not see, and I took a handful [of dust] from the footsteps of the messenger and cast it. Thus did my mind guide me.' Moses said: 'Go away, and this shall be your punishment in life that you say [to every one you meet]: "Touch me not"; and a threat is awaiting you which you shall not escape. And see, your idol which you have worshiped, we shall burn and throw the ashes into the sea'" (compare also suras ii. 48-51, 86, 87; iv. 152).

In the Koran.

When Moses departed for Sinai he made Aaron his deputy. During the absence of Moses, Aaron reminded the people that the ornaments which they had were stolen booty, and told them that they must bury them in a common hole until Moses should decide what was to be done with them. This they did. Samiri threw a clod of the earth, which the horse of the messenger Gabriel had thrown up, on the spot where they had hidden their ornaments; and thereupon God brought forth the calf (Tabari).

This Arabic legend, in describing the fate of Samiri as that of a man compelled to wander, barred from all intercourse with his fellow-men, whom he himself is bound to warn by his pitiful cry, "Touch me not," to come not near him, seems to be one of the earliest forms into which was cast the later story of the Wandering Jew current among Christians. Yet on the whole this assumption is inadmissible. Samiri according to Geiger, is identical with Samael. According to the Arabic commentators, however, and, lately, according to Fränkel ("Z. D. M. G." lvi. 73, with especial reference to Hosea viii. 5), Samiri is indebted for his name to the fact that he belonged to the Samaritan sect. Mohammed knew, perhaps, how much this sect was hated, and (according to the report of an old but evidently lost Midrash) made the seducer a Samaritan in spite of all chronology. So Baidawi (also Palmer's translation of this sura) holds him to have been "the Samaritan." This accounts at once both for the rôle here ascribed to him and the fate meted out to him. Mohammed carried in his mind many rabbinical conceits, but in a much confused form. He had an indistinct impression of the rabbinical prejudices against the Samaritans, among which the fact that they worshiped an animal idol and poured out libations to it on their holy mountain was not the least (Yer. 'Ab. Zarah v. 44d, at foot; Ḥul. 6a). But the fact that the idol imputed to the Samaritans was a dove and not a calf became confused in his recollection of hearsay rabbinical stories. It was enough for him to know that the Samaritans were looked upon by the Jews as idolaters or even worse (Yer. Ta'anit iv. 66b; Yer. M. Ḳ. iii. 83b, middle), to make the Samaritan the arch-seducer, and artificer, by "magic," of the idol. That the Jews would hold no intercourse with the Samaritans may also have been among the disjointed fragments of Mohammed's Biblical and rabbinical lore. Hence under the decree his "Samaritan" was condemned to wander and never to permit another to defile himself by close contact.

Samiri's Identity with Samael.

That not Aaron, but another, was the real culprit in the making of the calf is also reported in a rabbinical account (Sanh. 102, 2), according to which Micah (Judges xvii. *et seq.*) was its maker. The threatening of Aaron and the bleating of the calf are likewise founded on rabbinical sources (Sanh. 5; Pirḳe R. El. 45).

Before the expulsion of Samiri, Moses (in accordance with Ex. xxxii. 20 *et seq.*) ordered the calf to be reduced to dust and the powder mixed with their drinking-water (sura ii. 87). When they drank the water it caused them great pain, and they called upon Moses for help. Then Moses told them to slay one another (sura ii. 51). Thus 70,000 were killed. The Lord sent an intense darkness to prevent their seeing one another, so that recognition of the corpses should not induce them to forbear ("jalal al-din"). Finally, the crying of the women and children moved the heart of Moses, who prayed to God to stop the murdering, and his prayer was answered immediately.

Bibliography: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 165-168; Weil, *Biblische Legenden der Muselmänner*, pp. 169, 172; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, p. 169.

E. G. H. M. Sc.—E. G. H.

——**Critical View:** As the Exodus narrative stands, it is clearly composite. For example, in verse 7 Moses is warned that the people have sinned; and in verses 9 to 12 he seems to understand clearly what their sin is, and yet in verses 16 to 19 he is greatly surprised at what has occurred. Again, verses 7 to 12 represent Moses as praying for the sinners before he came down from the mount, while verses 30 to 34 represent him as praying practically the same prayer the day after the destruction of the image was over. Palpably the two are of different authorship. Again, verses 25 to 29 describe the vengeance that was executed on the sinners, while verse 34 regards it as still future. Critics therefore regard the narrative as made up of strata from two documents (Jahvist and Elohist), though they do not altogether agree as to the points of division. The main stratum of the story is, however, thought to come from the Ephraimitish writer (Elohist), though there are a sufficient number of points in the story taken from the Jahvist to show that his work also contained the narrative.

The purpose of the original story seems to have been, as Budde thinks, to account for the selection of the tribe of Levi for the priesthood. A great crisis in the worship had arisen in which the Levites had stood for Yhwh, and punished all that opposed themselves, so that they were consecrated to the service of the priesthood (see Levi and the literature cited below). Many critics see in it a polemic against the calf-worship of Beth-el and Dan, and no doubt an Ephraimitish writer of the prophetic circles of the time of Hosea would shape the tale with a view to the religious reforms in which he was interested. It is probable that at this time there was introduced into the story the view that the offense punished by the Levites was the making of a calf; but it also seems likely that there underlies the present narrative a much earlier form of the tale, a form that pictured some other crisis in which the Levites distinguished themselves and thus were elected as the priestly tribe.

Bibliography: Kuenen, *Hexateuch*, p. 251, London, 1886; Kittel, *History of the Hebrews*, i. 199 *et seq.*, London, 1895; Bacon, *Triple Tradition of the Exodus*, pp. 127-138, Hartford, 1894; Budde, *Religion of Israel to the Exile*, pp. 85 *et seq.*, New York, 1899; Carpenter and Harford-Battersby, *Hexateuch*, ii. 130-132, London, 1900; and the commentaries on *Exodus*, especially those of Dillmann and Holzinger.

J. JR. G. A. B.

CALF-WORSHIP—Critical View: Among the Hebrews, as among the other agricultural Semites, the bull was associated with deity in a sacred character (see Ox). The form in which this thought found expression in Israel was in their representation of Yhwh by an image of an ox or bull made of gold (compare I Kings xii. 28). In consequence of the costliness of the metal, the images were small, and from their size, rather than from the age of the animal regarded sacred, were called "calves." In the earlier time the images were carved out of wood (compare Moore, "Judges," pp. 375 *et seq.*); but with the increase of wealth it became the custom to make them of gold. These golden images were cast in molds, and consequently were called "molten images." They seem to have been in use in the old nomadic times, since they are mentioned in the two

Covenant Documents (Ex. xxxiv. 17; xx. 23), whereas the older practise of making images of wood persisted more as a private custom. In the Decalogue (Deut. v. 8.; Ex. xx. 4) the prohibition does not specify molten gods and those of silver and gold, but extends to all images representing Yhwh.

It has been often held (for example, by Renan and Maspero) that this calf-worship was derived from Egypt; but that view is now generally abandoned. The Egyptians worshiped the living animal, and not an image; and the prevalence of bull-worship among agricultural Semites sufficiently accounts for the origin. Among the Hebrews, the bull was a symbol of strength (compare Num. xxiii. 22, xxiv. 7).

Ex. xxxii. attributes the making of a golden calf to Aaron at Mount Sinai (see Calf, Golden). The critics assert that this is hardly possible; since the bull is the symbol of divinity only among settled agriculturists, and not among nomads such as the Israelites then were. The narrative in question is declared by them to be in reality a prophetic polemic against the calves of Jeroboam.

Jeroboam, in making the sanctuaries of Beth-el and Dan the recipients of his royal patronage, placed in them images of Yhwh made of gold in this calf form, the fame of which went far and wide (compare I Kings xii. 23; II Kings x. 29; II Chron. xi. 14, 15). The Deuteronomic author of Kings attributes the origination of these representations of Yhwh to Jeroboam, but this some critics question. Jeroboam, it has been assumed, simply revived an old custom; and it is probable that the silver image of Yhwh in the Temple of Micah (Judges xvii., xviii.) was in this form. Similar images were perhaps in the Temple at Gilgal (Amos v. 4 *et seq.*; Hos. iv. 15, ix. 15, xii. 11 [12]; compare G. A. Smith, "Book of Twelve Prophets," i. 37), and at Samaria (Hos. viii. 5), though Wellhausen and Nowack are of the opinion that "Samaria" is in this latter passage used for the whole kingdom and not for the city.

The prophets of the northern kingdom inveighed continually against the rites connected with these calf-shrines; and with the overthrow of that kingdom they disappear. There are no traces of this form of calf-worship in the southern kingdom; though the twelve oxen on which rested the great laver in the Temple of Solomon (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20) are regarded as evidence that there was some sacred character attached to the bull.

Bibliography: Kuenen, *Religion of Israel*, i. 73-75, 235-236, 260-262, 545-547; Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 198 *et seq.*; Robertson, *Early Religion of Israel*, ch. ix.; Baudissin, *Studien*, etc., vol. i.; König, *Hauptprobleme*, etc., pp. 55-58; Dillmann, *Alttestamentliche Theologie*, pp. 98, 99, 166, 167; Sayce, *Hibbert Lectures*, 1887, pp. 289 *et seq.*; Jensen, *Kosmologie der Babylonier*, pp. 88 *et seq.*

J. Jr. G. A. B.

CALIFORNIA: One of the United States of America on the Pacific coast. There exists no authenticated record of the activities of Jews in California prior to 1849. During that year, attracted by the discoveries of gold, large numbers of them ventured into the new El Dorado, scattering over the entire area of the gold-fields. (A partial list of the Jewish pioneers of California is given in Markens, "The Hebrews in America," pp. 336, 337; but the list needs revision.) The constituent elements of the nascent Jewish communities came from every part of the world, including Australia, and some of them from the east and south of the United States. Divine services were held for the first time in San Francisco on Kippur Day, 1849, in a tent owned by Louis Franklin, and were attended by about ten persons (Leeser's "Occident," vii. 480; "Chronicles of Emanu-El," p. 16). The organization of the Jewish community was completed between July and October of the following year (see San Francisco). While the San Francisco community is the oldest as regards the date or dates of its organization, it received, after the collapse of many of the mining ventures, large accessions from the Jewish settlers in the gold regions. Many Jews had found their way to the mines, notably along the American river; and in Placer, Amador, and Yuba counties — then the centers of the gold excitement—and at every prominent point of settlement a Jewish "mining" congregation or benevolent society began to flourish. As most of these institutions have now passed out of existence, it may be well to preserve a partial record of them in this permanent form. For a complete list see "Emanu-El," Dec. 21, 1900, xi., No. 6.

Early Communities.

Sonora: Hebrew Benevolent Society organized in 1852. A burial-ground is still cared for by the few families resident in the village.

Stockton: Congregation Re'im Ahubim organized 1853 from a previously existing society (1851) for the care of the Jewish insane. In 1852 there were three Jewish inmates in the State Asylum for the Care of the Insane at this place.

Los Angeles: In 1854 an Israelite named Carvalho, of Sephardic extraction, a member of General Fremont's expedition, settled in Los Angeles and suggested the founding of a benevolent society. Religious services were held as early as 1852 (see Los Angeles).

Nevada City: The Nevada Hebrew Society was organized in 1855. Objects: "To hold religious services, maintain a burying-ground for members and others, and assist the needy with pecuniary aid." In 1857 the society numbered twenty members.

Jackson: Congregation organized for the autumn holidays of 1856. At a meeting held April 18, 1857, it was decided to build a synagogue, the first erected in the mining districts. This synagogue still exists, but, owing to the migration of the members of the congregation, is subverted to secular purposes.

Fiddletown: Organization in 1857 of a Jewish society "for the furtherance of religious and humanitarian interests."

Jesu Maria: A mining camp in Amador county, where services were held by Jewish miners in 1853. In 1857 a society for "the maintenance of religious services and the care of the sick and poor" was organized; but the records were not kept, and details are not obtainable.

Marysville: Congregation B'nai B'rith (defunct) organized Nov. 8, 1857, a Hebrew benevolent society having existed since 1852. In Aug., 1860, the Jewish population numbered 23 families, exclusive of 105 bachelors. At the present date the town contains four Jewish families.

Sacramento: Congregation organized 1857 out of previously existing societies, which had flourished since 1851 (see SACRAMENTO).

Grass Valley: A Jewish society organized Sept. 8, 1856, and a congregation for the autumn holidays of 1857.

Shasta: The Hebrew Indigent Sick and Burial Society organized March 1, 1857.

Folsom: Organization of the Hebrew Benevolent Society in 1859.

There existed Jewish burial-places which were owned by these extinct societies in Sonora, Oroville, Nevada City, Folsom, and Grass Valley; and these are piously cared for by the descendants of the settlers or families subsequently arrived. After 1870 most of the organizations mentioned became defunct, the population having either shifted to the new metropolitan centers or returned to the East. Out of a few of them small B'nai B'rith lodges were organized and incorporated with District No. 4 of that order. Congregations remain at the following points, besides the smaller ones given below: San Francisco (6), Los Angeles (2), Sacramento (1), Stockton (2), Oakland (2), San José (1), San Diego (1); total, 15.

State Activity.

The Jews were prominent in the organization of the new state of California. So far as the record has been completed mention can be made of Solomon HEYDENFELDT, chief justice of the supreme court of California (1852–57); Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849, and governor of California in 1887; Elkan Heydenfeldt, brother of Solomon, and Isaac Cardoza, both members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; A. C. Labatt, an alderman of San Francisco in the same year; besides a large number of business men. Of the latter there may be mentioned the brothers Seligman, William, Henry, Jesse, and James, of San Francisco, afterward eminent in finance; Louis Sloss and Lewis Gerstle, of Sacramento, afterward founders of the Alaska Commercial Company; and of Los Angeles the Hellman and Newmark families, the former now leading financiers, and the latter still one of the representative Jewish pioneer families of southern California.

During the mining period the commercial skill of the Hebrew traders developed relations with the East and with Europe (Soulé, "Annals of San Francisco"). The financial transactions of the early gold period are represented in part by the names of Hebrews like Benjamin Davidson, agent of the Rothschilds, Albert Priest of Rhode Island, Albert Dyer of Baltimore, and the three brothers Lazard, now composing the international banking house of Lazard Frères (Paris, London, and San Francisco); besides the Seligmans (see above), the Glaziers, and the Wormsers, all now in New York, but industrial and financial pioneers of California.

Pioneer Work in Alaska.

Out of the slenderest beginnings—for most of these youths were not overburdened with means—came forth a number of the proudest business enterprises of the coast and of the United States. Moritz FRIEDLANDER, about 1870, was one of the grain kings of the country; Michael REESE, one of the extensive realty brokers; and Adolph SUTRO, an engineer, whose famous exploitation of the Comstock lodes by means of the Sutro tunnel has become an interesting chapter in the mining history of the United States. While many of the early commercial firms have passed away, others remain as monuments of pioneer industry and foresight, strong financial concerns worthily maintained by the second and third generations. The London, Paris, and American Bank (Sigmund Greenebaum, Richard Altschul) is still the agency of its founders, Lazard Frères; the Anglo-Californian Bank (Philip N. Lilienthal, Ignatz Steinhart) is the successor of the Seligman interests; and the Nevada Bank, the Union Trust Company, and the Farmers and Merchants' Bank of Los Angeles (Isaiah W. Hellman, Herman W. Hellman, I. W. Hellman, Jr.) are three institutions representing a number of financial interests of national magnitude and importance. The great coal-fields of the Northwest and of Canada owe much to the exploitation of John Rosenfeld; and the seal-fisheries of Alaska, as well as the mineral and other resources of that territory, were developed by Jewish successors of the Hudson Bay Company, the Alaska Commercial Company, and its more modern competitors, the North American Commercial Company (Herman Liebes, Isaac Liebes) and Blum & Roth (Leon Blum and Daniel Roth).

The Jews of California are similarly prominent in the professions. In medicine and surgery the leading names are: Hirschfelder (internal medicine), one of the physicians to the late President McKinley; Rosenstirn (surgery and gynecology); Regensburger (skin diseases); Newmark (nervous diseases); Abrams (lung diseases); Barkan and Arnold (eye and ear). Among the younger physicians of California of Jewish extraction Joseph Erlanger, now a professor of physiological chemistry at Johns Hopkins University, Baltimore, may be prominently mentioned.

In law the names of Charles L. Ackerman, Jacob B. Reinstein, Jesse W. Lilienthal, and Marcus Rosenthal represent a class of attorneys remarkable for legal acumen and capacity. In the arts Ernest Peixotto, scion of an illustrious family, has become an eminent representative of his people, and in economics his sister, Dr. Jessica Blanche Peixotto, holds an established position.

The universities and colleges have their quota of Jewish scholars. Among them are the following:

In the University of California, College of Agriculture, Jaffa; Department of Mathematics, Wilzcynski; German faculty, Putzker, Senger; Semitic Department, Voorsanger, Margolis; medical faculty, D'Ancona, Levison; board of regents, Hellman, Reinstein. In the faculty of Cooper Medical College are Hirschfelder, Barkan, and Harris. In music, Jacob H. Roswald, Cantor Edward J. Stark, Henry Heyman, Landsberger, Sigmund Beel, and Louis Lisser (professor of music at Mills's Seminary) represent abilities recognized throughout the West. Louis Sloss until his recent demise was treasurer of the University of California, being succeeded by Lewis Gerstle; Julius Jacobs is the subtreasurer of the United States at San Francisco, and Herman Silver was director of the United States Mint at Denver, Col.

The bench of California now has Max C. Sloss, one of the youngest, but acknowledged to be one of the most learned, of the judges of the superior court of San Francisco. Julius Kahn is now member of Congress from the Fourth California District (San Francisco).

In journalism, M. H. De Young, proprietor of the San Francisco "Chronicle," is well known; and in literature the native authoress, Emma WOLF, needs but to be mentioned. In San Francisco alone more than one hundred Jewish women are enrolled as public-school teachers ("Directory of the Department of Public Schools of the City and County of San Francisco," June 1, 1902), and there are several in the high school faculties. The name of Leon Sloss may be added as one of the regents of Stanford University.

This rapid review of the present commercial and professional status of the Jews of California is also fairly indicative of their social standing and of the excellent character of their communal institutions. In 1901 the Jewish population of California did not exceed 28,000, of which San Francisco alone numbered 17,500. This comparatively small body of people is competently organized; every aspect of communal work, including the religious, having strong representation. The following table, though by no means complete, furnishes an indication of the organized strength of the Jews of California:

JEWISH ORGANIZATIONS OF CALIFORNIA, INCLUDING CONGREGATIONS.

	Benevolent Societies.	Sabbath Schools.	Congregations.	Communal.	Hebrahs.	Social.	Industrial.	Lodges.
Alameda	1	1	..	..	..	..	..	..
Chico	..	..	1	..	..	..	..	..
Los Angeles	4	2	2	..	2	1	..	2
Oakland	2	1	2	..	1	..	..	2
Petaluma	..	..	1	..	..	..	..	..
Sacramento	1	1	1	..	..	..	..	1
San Bernardino	1	1	1	..	..	..	..	1
San Diego	1	1	1	..	..	..	..	1
San Francisco	14	6	6	5	12	4	4	18
San José	1	1	1	..	..	..	..	1
Stockton	2	1	1	..	..	..	..	1
Total	27	15	17	5	15	5	4	27

Californian Jews in War.

The outbreak of the Spanish-American war (April 22, 1898) revealed the patriotic spirit of the Jews of California to a marked degree. The first volunteer regiment ordered to the Philippines was the First California (James F. Smith, colonel). This regiment, of nearly 1,200 officers and men, contained at the time of its departure fully *eight per cent* of Jewish volunteers, or nearly one hundred men, mostly natives of San Francisco. At the battle of Cavite, fought shortly after the arrival of the regiment, the first to fall was Sergeant Morris Justh (First California). The incomplete state of preparation of the First California, and the general desire to equip the regiment in a manner befitting the dignity of the state, resulted in the organization of the California Red Cross Society, of which Jacob Voorsanger was one of the founders and the first vice-president, and Sarah Sloss and Betty Lowenberg members of the board. Subsequently, for the comfort and accommodation of the army in the Philippines, the Manila Library Association was organized, of which Jacob Voorsanger was the first president and Betty Lowenberg the distributing manager. The latter still retains her position. The First California returned from the war with distinction, bringing back one of its Jewish members (Percy L. Badt) as a commissioned officer. In the California Artillery and the Sixth California, Jewish commissioned officers likewise rendered valuable service in the mobilization of their respective commands, among them Emanuel M. Heller, Eugene Baer, and Morris Greenwald. In the state militia of California, Brig.-Gen. Hyman P. Bush is a field-officer with more than twenty years of continuous service.

BIBLIOGRAPHY: Soulé, *Annals of San Francisco*; Hittell, *History of California*, vol. ii.; H. H. Bancroft, *California Inter Pocula*; Markens, *The Hebrews in America*; Voorsanger, *Chronicles of Emanu-El*; idem, *A Few Chapters from the History of the Jews of the Pacific Coast*, in *American Jews' Annual*, 5649; *Pacific Hebrew Annual*, vols. i. and ii., 1898-99; Morais, *Eminent Israelites of the Nineteenth Century*; *American Jewish Year Book*, 1900-1901; *The Gleaner*, San Francisco (Julius Eckman), 1856-1862; *Emanu El*, edited by Jacob Voorsanger.

A. J. V.

CALIFS: 1. The attitude of the first Mohammedan rulers toward their Jewish subjects was as much regulated by circumstances as had been that of Mohammed himself. The latter, having subdued the Jewish tribes of Arabia and located them in the northern borders of the peninsula, permitted them to remain on condition that they gave half their harvest to the Moslem authorities. This was a policy of utility pure and simple, as the Jewish farmers were needed to help feed the Moslem armies. The same policy was upheld during the reign of Abu Bekr, and his successor Omar was guided by two principles, viz., to preserve the mobility of his army by not allowing them to turn agriculturists, and to banish all non-conformists from Arabia proper. This course of action resulted in the tolerance of non-Moslem settlers in the adjoining provinces, while imposts and land-taxes laid upon them secured the revenues of these conquered territories for the benefit of the commonwealth.

Omar wrought another and more important change in the fortunes of his Jewish subjects. He transplanted them to Kufa, a town he had founded in the year 15 of the Hegira, in 'Iraḳ, the ancient Babylon. Apart from the imposts laid upon them, they were obliged to wear a special garb to distinguish them from the Faithful, and were further bound to grant three days' hospitality to every traveling Moslem, to permit the latter to enter their places of worship, and to abstain from riding on horseback and from using expressions derogatory to Islam. A Moslem legend relates (Tabari, p. 2403) that at the conquest of Jerusalem Omar was greeted by a Jew as the friend of Elijah. This legend conveys the idea that the Jews of Palestine considered the Moslem victory a relief from the persecutions to which they had been exposed under the Byzantine régime. The Jews of Ḥoms also looked forward to the conquest of their city by the Moslems (Beladhori, ed. De Goeje, p. 137). During the siege of Cæsarea a Jew named Josef is said to have led the Arab warriors through a subterranean passage into the town which contained 100,000 of his coreligionists. According to another legend, the convert Ka'ab al-Aḥbar predicted Omar's death three days before the latter was assassinated (Ibn al-Athir, iii. 38; concerning Abdallah ibn Saba see i. 43).

Ommiads and Fatimites.

2. Ommiads: The government of the califs of the house of Omayya was guided by principles unlike those of their predecessors. Religious interests gave way to dynastic considerations. Civil war and party strife increased. The unity of the Moslem religion was broken by deep schisms. The Jews profited by these conditions in that the heads of the various political and religious factions had no leisure in which to disturb them. They not only became reconciled to the new order of things, but took part in the spiritual life of the Moslems and in the rise of literary activity among them. The physician Maserjaweih of Bassora translated (683) a medical work from Syriac into Arabic (Steinschneider, "Z. D. M. G." lii. 428 *et seq.*). In Irak the Jew Somair struck coins for the calif 'Abd al-Malik, but was put into prison and threatened with death by the tyrannical governor Hajjaj.

3. Abbassids: See JEWISH ENCYCLOPEDIA, i. 39.

4. Fatimite Califs in Egypt: With the conquest of Egypt many Jewish communities came under the Mohammedan rule. Amr b. al-Asi, the conqueror of the country, is said to have reported to Omar that he found in Alexandria alone 40,000 Jewish taxpayers (Calcashandi, tr. by Wüstenfeld, p. 44). Otherwise the Jews of Egypt, and of Africa in general, were not much in evidence for about two centuries. They seem to have enjoyed comparative peace under the various dynasties which strove to detach the North-African provinces from the commander of the Faithful. Ziadat Allah, the last Aghlabide prince, appointed the well-known Isaac Israeli (the Elder) his physician-in-ordinary. When the Aghlabide rule was overthrown, Isaac passed over into the service of the conqueror, Obaid Allah, founder of the Fatimite dynasty. This was about the time that Saadia was born in Fayum. Obaid Allah himself was said to have been the son of a Jewish widow in Salamiyya. His name was Said, and when his mother married the Shiitic chief Al-Ḥusain, his stepfather converted him to Islam. He was then declared to be the long-expected Imam, and, on coming to power, he assumed the name "Obaid Allah." This story is, however, supposed to have been concocted in order to discredit the descent of Obaid Allah from Fatima, the daughter of Mohammed.

Persecution by Al-Ḥakim.

Obaid Allah and his successors extended the Fatimite power at the expense of the califs of Bagdad. Al-'Aziz, who had made himself master of Syria, appointed the Jew Manasse and the Christian Isa his lieutenants (996). Through the treachery of several Moslem citizens they were, however, subsequently deposed and thrown into prison. This change of policy toward the Jews assumed a much graver character under the next calif, the famous Al-Ḥakim. This monarch, suddenly seized by a fanatic zeal for his cause, developed what is called the "religion of the Druses" (see De Sacy, "La Religion des Druses," p. 303). One of the consequences of his doctrine was excessive severity in the treatment of non-Moslems. In 1004 he ordered Jews and Christians to wear black turbans, and black marks on their yellow costumes, and when bathing they were obliged to wear around the neck a bell, or a block of wood weighing five pounds and resembling a calf's head. Jewish bathers were distinguished by wooden blocks. Jews were forbidden to ride on horseback, or to hire mules and asses from Moslem owners. They could use only wooden saddles, and were compelled to wear the bags on the right side. Moslems were forbidden to serve them or to allow them the use of their ships. Spies were employed to discover all transgressors of these restrictions. Many Jews adopted Islam, or pretended to do so, and many emigrated to foreign countries. Shortly before his death Al-Ḥakim relented, and permitted the Jews to return to their old faith.

About this time the brothers Abu Sa'd Ibrahim and Abu Naṣr Harun, sons of Abu Sahl of Tustar, were prominent merchants in Cairo. The calif Al-Ẓahir (1021–36) bought from Abu Sa'd a female slave, who became the mother of the next calif, Al-Mustanṣir. In consequence of this, Abu Sa'd's influence became very great. At his recommendation Al-Mustanṣir appointed Abu ul-Fatḥ Ṣadaḳah, a converted Jew, as vizier. Some time afterward the latter caused Abu Sa'd to be assassinated. Under the rule of Al-Amir (1101–30) a Jew named Abu al-Manja was appointed governor of the district of Damietta. At the request of the citizens he built a canal, which was long known under the name of "the canal of Abu al-Manja" (Makrizi, i. 487; Calcashandi, p. 27). The next calif, Al-Ḥafiẓ, appointed the Jew Abu Manṣur his physician-in-ordinary; the latter, when commanded to poison the calif's son, refused to do so. In 1171 the Fatimite califate was declared extinct by Saladin. At about the same time Benjamin of Tudela visited Cairo and gave much interesting information about the religious and communal life of the Jews of the place, information which is corroborated and supplemented by later authors (see English translation by Asher).

G. H. HIR.

CALIGULA (CAIUS CÆSAR AUGUSTUS GERMANICUS): Third emperor of Rome; born Aug. 31, 12 C.E.; assassinated at Rome Jan. 24, 41. He soon displayed the characteristics which made his reign a blot on Roman history. He formed a strong friendship for the Jewish king Agrippa, who, as the Romans thought, influenced Caligula for the worse.

Later on, Caligula professed belief in his own divinity, and ordered altars to be erected to himself and worship to be paid to him. In Alexandria the Roman governor, A. Avillius Flaccus, tried to force this worship on the Jews, and made their disobedience a pretext for persecuting them. He even suppressed an address of homage which they purposed sending to Caligula. The governor was suddenly removed in the autumn of 38, and the condition of the Jews under his successor, C. Vitrasius Pollio, until the death of Caligula, is unknown.

Jewish Delegates to Caligula.

The discord between the Jews and the heathens of Alexandria continued. In the year 40 both sent delegations to Caligula, in order to present the matter to him and to win his good-will. Philo headed the Jewish embassy, and Apion that of the heathen. A report of the mission by Philo has been preserved, though not in the original; and an alleged report of the heathen delegation is found in the collection of papyri at Berlin, which Wilcken intends to edit ("Hermes," xxvii. 474). The mission ended unfavorably for the Jews. Helicon, a base favorite of Caligula, assisted the Alexandrians to thwart the Jews. Caligula ultimately consented to receive the embassy, but treated them with the utmost contumely and insult. They were obliged to follow at his heels while he interspersed orders to his gardeners with ribald remarks on the Jewish religion. Naturally no redress ensued from such an interview.

Trouble in Palestine.

Meanwhile, Caligula's madness almost caused calamity to the Jews of Palestine also. The heathens of Jamnia, a seaport largely peopled with Jews, provoked the latter and exhibited their own loyalty by erecting an altar in honor of Caligula. Forthwith the Jews demolished it. Herennius Capito, the procurator, reported this to Caligula, who, infuriated, sent an order that his image be placed in the Temple at Jerusalem. Petronius, the governor of Syria, was ordered to mobilize half of his army in Palestine in order to enforce this command (39–40). Petronius, anticipating a serious conflict, endeavored either to gain the assent of the Jews to the imperial command or to secure the revocation of the latter. When the news of Caligula's intention spread through Palestine, it occasioned general mourning. A large delegation appeared before Petronius at Ptolemais, his headquarters, and their mournful petition produced a deep impression on him. Later, a similar deputation came before Petronius at Tiberias and was joined by Aristobulus, Agrippa's eloquent brother. In the mean time, however, Agrippa had arrived at Rome, and at a banquet given by him to the emperor, he succeeded in inveigling the latter into a virtual revocation of his order. Afterward the letter of Petronius, asking the emperor for an annulment of his order, arrived: Caligula was incensed at the audacity of the governor, and regretting his former action, laid plans for introducing his statue into the Temple surreptitiously, and sent an order of immediate suicide to Petronius. This message did not reach its destination until after the receipt of the news of Caligula's assassination at the hand of Cassius Chæreas. It is possible that the day of his death (22 Shebaṭ) was instituted as a memorial day at Jerusalem.

BIBLIOGRAPHY: Philo, *De Legatione ad Cajum*; idem, *In Flaccum*; Suetonius, *Caligula*; Dio Cassius, lix. *et seq.*; Josephus, *Ant.* xviii. 6, xix. 1; Delaunay, *Philon d'Alexandric*, 2d ed., Paris, 1870; Mommsen, *Römische Gesch.* v. 515–519; Grätz, *Gesch. der Juden*, 4th ed., iii. 319 *et seq.*, 573 *et seq.*; Schürer, *Gesch.* 3d ed., i. 495 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 16–18.

G. H. G. E.

CALIMANI, BARUCH: Italian publisher; lived in the second half of the sixteenth and at the beginning of the seventeenth century at Venice. He issued the work of his teacher, Eliezer Ashkenazi, "Ma'ase Adonai" (Venice, 1583), and Moses Alshech's "Torat Mosheh" (*ib.* 1601), adding rhetorical prefaces to both works.

BIBLIOGRAPHY: Nepi-Ghirondi, *Zeker Ẓaddiḳim*, p. 54; Eliezer Ashkenazi, *Ma'ase Adonai*, ed. Cracow.

L. G. I. BER.

CALIMANI, SIMḤAH (SIMON) BEN ABRAHAM: Venetian rabbi and author; died at Venice Aug. 2, 1784. He was a versatile writer, and equally prominent as linguist, poet, orator, and Talmudist. During his rabbinate Calimani was engaged as corrector at the Hebrew printing-office in Venice. Among the great number of books revised by him was the responsum of David ben Zimra (RaDBaZ), to which he added an index, and the "Yad Ḥaruẓim" (on Hebrew versification) of Gerson Ḥefeẓ, enriched with interesting notes of his own.

Calimani was the author of the following works: (1) "Il Rabbino Morale-Toscano," an Italian translation of the Mishnah treatise Abot (in collaboration with Jacob Saraval, Venice, 1729, often reprinted); (2) "Kelale Diḳduḳe Leshon 'Eber," a Hebrew grammar inserted at the end of the Bible, edited at Venice, 1739; (3) "Grammatica Ebrea," an Italian translation of the preceding work, Venice, 1751; Pisa, 1815; (4) "Ḳol Simḥah" (Voice of Joy), an allegorical drama, with Jealousy, Folly, and Wisdom as the heroes, Venice, 1758; (5) a Hebrew Italian dictionary, left unfinished.

Calimani was liberal in his religious views, and took part in the campaign directed by Wessely against the delivery of casuistic lectures (pilpul) in the synagogues (see Zunz, "G. V." p. 459, note c).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 345; Dei Rossi, *Dizionario Storico*, p. 76; Steinschneider, *Cat. Bodl.* col. 2595; idem, *Bibl. Handbuch*, No. 348; idem, in *Monatsschrift*, xliii. 565, 567; Mortara, *Indice*, p. 9.

G. I. BR.

CALITAS: A Levite who had married a foreign wife, but, at the solicitation of Ezra, repudiated her (I Esd. ix. 23). Ezra x. 23 gives "Kelaiah," a glossator, however, giving the collateral form "Kelita." He is perhaps identical with the "Calitas" who helped Ezra to explain the Law (I Esd. ix. 48; in Neh. viii. 7 given as "Kelita").

E. G. H. G. B. L.

CALIXTUS II. (GUIDO OF BURGUNDY): One hundred and sixty-seventh pope (1119–24); born at Quigney, near Besançon, France; died at Rome Dec. 12, 1124. His attitude toward the Jews was a very favorable one. On entering Rome, after having defeated the antipope Gregory VIII., Calixtus issued a bull which prohibited the forced conversions of Jews. Calixtus said, "From constrained adoption of Christianity, a faithful adherence to that religion can not be expected." He also forbade, under pain of excommunication, the infliction of bodily or pecuniary injuries on Jews who had not been legally condemned by a tribunal; they were not to be hindered in the exercise of their religion, nor were their cemeteries to be defiled. This bull served as a model to the subsequent popes who were favorably inclined toward the Jews. It was mentioned in the bull "Sicut Judæis" of Innocent IV., and in that of Eugen IV.

Bibliography: Stern, *Urkundliche Beiträge zur Stellung der Päpste zu den Juden*, i. 43; Watterich, *Pontificum Romanorum*, etc., ii. 138; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 219.

G. I. Br.

CALLENBERG, JOHANN HEINRICH: Professor of theology and philology, and promoter of conversionist enterprise among the Jews; born of peasant parents at Molschleben Jan. 12, 1694; died July 11, 1760. In 1735 he was appointed professor of philology in the University of Halle, and in 1739 professor of theology. From his youth he cherished the idea of working for the conversion of the Mohammedans; but later he devoted himself to missionary work among the Jews, and established, in 1728, the Institutum Judaicum, to which he attached a printing-office. In this office he printed the Gospel and other Christian books in the Judæo-German dialect, and distributed them among the Jews. He also sent missionaries to other European countries, and was a patron of converted Jews. His plans for the conversion of Mohammedans were resumed some what later, but in these he utterly failed. The Institutum Judaicum existed until 1791.

Bibliography: *Allgemeine Deutsche Biographie*; Herzog-Plitt, *Real-Encyklopädie für Protestantische Theologie und Kirche*, see *Missionen Unter den Juden*; Fürst, *Bibliotheca Judaica.*

T. A. R.

"CALLING UP." See 'Aliyah.

CALLIRRHOE: Hot springs on the western side of the Dead Sea, near the Zerka Maim (Buhl, "Geographie des Alten Palästina," p. 123; Smith, "Historical Geography of Palestine," p. 571). Josephus describes the springs ("Ant." xvii. 6, § 2) as running into the lake of Asphaltites and as being fit to drink. They were, however, strongly sulfurous, and for this reason were used for medicinal purposes to cure skin diseases. It was to Callirrhoe that Herod went for relief from his ailment, without, however, securing it. Modern travelers have noticed at Callirrhoe four large and many small springs. Sulfurous vapors are given off by the waters, the temperature of which is the same as that of the waters of Tiberias, 49° C. The ground around the sources is covered with reeds, thorns, and wild palm-trees (Robinson, "Physical Geography," pp. 163-164). Neubauer supposes that by the appellation בירם ("Biram"), mentioned in the Talmud (Sanhedrin 108a) among the thermal places, is meant Callirrhoe, which is situated in the vicinity of Baris; and that בירם is a corrupt reading of בירם. In fact, Josephus speaks of a locality called Baaras situated in a valley in the vicinity of Machaerus, where flames rising from the earth can be noticed in the night. This locality is called by Eusebius and Jerome Baris or Baru. "Callirrhoe" is the post-Biblical name of Lasha.

Bibliography: Neubauer, *La Géographie du Talmud*, pp. 37, 254.

J. Jr. G. B. L.

CALLISTHENES: A Syrian who was believed to have been concerned in the burning of the gates of the Temple during the persecution to which the Jews were subjected in the reign of Antiochus Epiphanes (I Macc. iv. 38). When the Jews were celebrating their subsequent victory over Nicanor (135 b.c.), they captured Callisthenes, who had taken refuge in a little house, and burned him to death. "And so he received a reward meet for his wickedness" (II Macc. viii. 33). E. G. H.

CALM, MARIE (pseudonym, **M. Ruhland**): German authoress and advocate of women's suffrage; born at Arolsen, Germany, April 3, 1832; died at Cassel, Germany, Feb. 22, 1887. She managed a seminary for indigent girls at Cassel, and was one of the original members of the Allgemeine Deutsche Frauenverein. Aside from her books on household economics and etiquette, she was the author of: "Bilder und Klänge," poems, Cassel, 1871; "Weibliches Wirken in Küche, Wohnzimmer, und Salon," Berlin, 1874; third edition, 1882; "Leo," novel, 1876; "Ein Blick ins Leben," Stuttgart, 1877; "Wilde Blumen," novel, Bremen, 1880; "Echter Adel," Stuttgart, 1883; and "Bella's Blaubuch," Leipsic, 1883.

Bibliography: *Lexikon Deutscher Frauen der Feder*, i. 120, ii. 214; Brockhaus, *Konversations-Lexikon*, Supplement, p. 215.

S. E. Ms.

CALMANSON, JACOB (JACQUES). See Poland.

CALMER, LIEFMANN: Baron of Picquigny, an important personage in French Jewry of the eighteenth century; born in Aurich, Hanover, in 1711; died in Paris Dec. 17, 1784. His full synagogal name was Moses Eliezer Lipmann ben Kalonymus—in German, "Kallmann," whence the family name "Calmer" is said to have been derived. From "Lipmann" undoubtedly came "Liefmann." Calmer first settled in The Hague, and later left Holland for France, in which country he obtained letters of naturalization.

On April 27, 1774, Pierre Briet, lord of Benapré, as straw-man for Calmer, bought from the creditors of the duke of Chaulnes the barony of Picquigny and viscountcy of Amiens for 1,500,000 francs. A little later it was declared that the purchase was made in the name of Liefmann Calmer, full citizen of The Hague and naturalized Frenchman. He thus became baron of Picquigny and viscount of Amiens. Calmer had three sons, two of whom were guillotined during the Reign of Terror; the third dying without issue in 1824.

Bibliography: Isidore Loeb, *Un Baron Juif Français au XVIIIe Siècle*, in *Annuaire des Archives Israélites*, 1885-1886, p. 136; Léon Kahn, *Histoire de la Communauté Israélite de Paris*, 1886, Appendix, p. 189.

J. H. Gut.

CALMET, AUGUSTIN: French Catholic theologian, historian, and Biblical scholar; born 1672 at Mesnil-la-Horgne in Lorraine; died 1757 in Paris. In 1688 he entered the Order of St. Benedict, and began his studies. Coming across the smaller Hebrew grammar by Buxtorf and some other Hebrew books in the abbey of Münster, he undertook the study of the language, assisted by the Protestant pastor Faber. From 1696 to 1704 he was instructor in the abbey of Moyen-Moutier, and there wrote his commentary on the Bible. After various ecclesiastical appointments, he became abbot of Senones (in Lorraine), in which position he remained until his death.

Of Calmet's numerous works (a full list of which is given by Fangé, and in the "Nouvelle Biographie Générale") only four need be mentioned here: (1) His first exegetical work, on which rests his reputation as a Biblical scholar, is the commentary "La Ste. Bible en Latin et en Français avec un Commentaire Littéral et Critique" (1707; 4th ed., 1729). He was the first prominent Catholic theologian who abandoned the allegorical and mystical method of interpretation, and undertook to give the literal sense of the Bible words. The value of this book lies, however, not so much in its exegesis as in the dissertations attached to it, which treat such topics as Hebrew poetry, music, weights and measures, medicine, marriage customs, burial customs, military organization, circumcision, the Sanhedrin, and Hebrew schools and sects, and are, for his time, remarkably full and judicious, though now superseded. They were published separately under the title "Dissertations qui Peuvent Servir de Prolégomènes à l'Ecriture Sainte" (1720). An extract of his Bible editions is known under the title "Bible de l'Abbé Vence." The "Trésor d'Antiquités Sacrées et Profanes" (Paris, 1722, three volumes) is substantially the same work. An English translation of a selection from the dissertations appeared in 1727, and they were also translated into other European languages.

(2) Closely connected with the commentary is his "Dictionnaire Historique et Critique Chronologique, Géographique et Littéral de la Bible" (1722; Supplement, 1728), which is chiefly a collection of the explanatory remarks in the commentary. Many editions and many translations of it have appeared, among them a good translation into English by D'Oyly (1732), and one by Taylor (1795, 1800) with a worthless appendix (American reprint of Taylor, 1812). The best-known American edition is that of Edward Robinson (1832), in which Calmet's material is condensed and revised. This dictionary was the first work of the kind, and was the point of departure for all others. (3) "Histoire Sainte de l'Ancien et Nouveau Testament et des Juifs," etc. (1718; English translation, 1740), extending to the destruction of Jerusalem. (4) "Histoire Sacrée et Profane Depuis le Commencement du Monde Jusqu'a Nos Jours" (1735), coming down to 1720. In these works, which are mere compilations, Jewish history is treated sympathetically; but Calmet's ignorance of Talmudic and rabbinical literature makes his account of the times after the destruction of Jerusalem meager and misleading, and he has no sympathy whatever with the post-Biblical thought of the Jews.

BIBLIOGRAPHY: Calmet's *Autobiographie*, in his *Bibliothèque Lorraine*, 1728; Fangé, *Vie de Dom Calmet*, 1763; Ersch and Gruber, *Encyc.*; *Nouvelle Biog. Générale*; Migne, *Dictionnaires Chrétiens*; Herzog-Hauck, *Real-Encyc.*

T.

CALNEH: **1.** City, mentioned together with Babylon, Erech, and Accad as forming part of the Babylonian kingdom of Nimrod (Gen. x. 10). The exact site of Calneh is unknown. It has been identified with Nippur (modern Niffer) by Rawlinson on the ground of the Talmudic statement, "Calneh means Nippar" (Yoma 10a); but the basis is insufficient. Nor is the concurrent testimony of Targum, Eusebius, and Jerome sufficient for the equation Calneh = Ctesiphon. In recent times it has been proposed to identify Calneh with Kulunu (Zarilab, Zirlaba); but this, too, is doubtful. **2.** A city mentioned in Amos vi. 2, which may with some probability be identified with Kullani, conquered by Tiglath-pileser III., and represented by the modern Kullanhu, about six miles from Arpad.

J. JR. R. W. R.

CALÑI, SAMUEL BEN MOSES: Turkish rabbi of the fifteenth century; born at Arta in the Morea. Calñi is the author of responsa entitled "Mishpeṭe Shemuel," and printed by his nephew at Venice, 1599–1600. He was the son-in-law of Benjamin b. Mattathias, author of "Benjamin Ze'eb," as the latter says in a responsum.

BIBLIOGRAPHY: *Ḳore ha-Dorot*, 34b, 39a; Michael, *Or ha-Ḥayyim*, p. 283.

L. G. V. C.

CALNO: A city mentioned with Hamath and Samaria, and compared to Carchemish (Isa. x. 9). Its identity is doubtful. It is named "Calneh" in Amos vi. 2; but must not be confused with the Calneh of Gen. x. 10. The latter was a Babylonian city, held by some to be the modern Niffer, by others to be Ctesiphon. The Septuagint seems to have disregarded this distinction; for, according to it, the tower was built in our Calno. The towns mentioned in Isaiah being Syrian, and not Babylonian, precludes the identification of Calno (Calneh) with Kullani, captured by Tiglath-pileser III. in 738. Neither can it be regarded as the Kullani mentioned among the cities and territories north of Assyria, given in the geographical list in "Western Asiatic Inscriptions," ii. 53, No. 1, line 6b. More acceptable is the equation Calno = Kulnia, which occurs in Assyrian tribute-lists (*ib.* ii. 53, No. 3). Delitzsch suggests that the Biblical city stands for Kullanhu, situated about six miles from Arpad. Pinches accepts this identification as "the best," and this opinion is indorsed by Cheyne, Winckler, Field, Hommel, and others.

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v.; Cheyne and Black, *Encyc. Bibl.*; Delitzsch, *Genesis*; Schrader, *K. A. T.*; Buhl, *Geographie des Alten Palästinas*.

E. G. H.

CALUMNY: Evil-speaking; a sin regarded with intense aversion both in the Bible and in rabbinical literature. The technical term for it in the latter is לשון הרע (leshon hara', "the evil tongue"). In the Bible the equivalent words are: דבה, meaning "talk" in a sinister sense; רכיל, the "merchandise" of gossip with which the talebearer goes about; and רגל, a verb, denoting the "peddling" of slander. As these words indicate, that which is condemned as "leshon hara'" denotes all the deliberate, malicious, untruthful accusations which have the purpose of injuring one's neighbor, that is, calumny proper, and also the idle but mischievous chatter which is equally forbidden, though it is not slander.

In the Pentateuch evil-speaking of both kinds is expressly forbidden (Lev. xix. 16): "Thou shalt not go about as a talebearer among thy people," and (Ex. xxiii. 1), "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness." Upon this the Rabbis comment (Mek. Ex. 20), "It is a warning not to receive or listen to evil reports." Of course, the most comprehensive commandment in connection with this is the ninth of the Decalogue: "Thou shalt not bear false witness against thy neighbor." In descriptions of corrupt society, calumny is always emphasized as a prominent feature. Jer. ix. 2, 3 speaks of those "that bend their tongues like bows for lies, every neighbor walketh with slanders"; and Ezek. xxii. 9, "In thee are men that carry tales to shed blood."

Biblical Prohibition.

The Psalms and books of the Wisdom literature abound in descriptions of the terrible workings of this sin. Ps. l. 20: "Thou sittest and speakest against thy brother, thou slanderest thine own mother's son." Prov. x. 18: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool"; and Ps. ci. 5: "Him that slandereth his neighbor in secret I will cut off." Prov. xxx. 10: "Calumniate not a servant unto his master lest he curse thee and thou be found guilty." Eccl. x. 11: "Surely the serpent will bite without enchantment, and the man of the [evil] tongue is no better." And Ecclus. xxviii. 12–26 contains an eloquent denunciation of the evil tongue, the gist of which (v. 18) is: "Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." Specially characteristic is the repeated complaint of the pious because of slanderous persecutors. Ps. xxxi. 13: "For I have heard the slander of many, fear was on every side; while they took counsel together against me, they devised to take away my life" (compare Ps. xxxv. 11; Jer. xx. 10).

The Opposite Virtue.

The man that abstains from evil speech is given the highest praise. Among the qualities which befit a man who dwells in Jehovah's tent is "that he uttereth no calumny with his tongue" (Ps. xv. 3). It is recommended as an indispensable condition for life rich in years and happiness. "Keep thy tongue from evil and thy lips from speaking guile" (Ps. xxxiv. 12, 13).

The Talmud and Midrash teem with references to the evils of calumny. In Gen. R. xxvi. 2 slander is compared to the venom of the serpent. "As this affects every part of the body, so does the slanderer wound the soul of mankind. As the serpent's venom injures from a distance, so calumny may be hissed forth by one living in Rome to slay one living in Syria. The slanderous tongue is called 'telitai' [threefold], as being a threefold murderer. It ruins the slanderer, the listener, and the maligned."

Effects.

Its disastrous effects on a whole generation are suggested in the following (Gen. R. xxvi. 2): "The contemporaries of David despite their virtues go to battle and are defeated, because among them are Doeg and Ahitophel, 'who were eager for calumnies.' The men of Ahab's time, though idolatrous, go to battle and are victorious because there is no slanderer among them." And again (Shab. 56b), "If David had not listened to the evil tongue (in reference to Mephibosheth, II Sam. xvi. 3, 4), the kingdom would not have been divided; Israel would not have served idols, and we should not have been driven from our land." The decree of condemnation of the generations of the desert that had tried God ten times (Num. xiv. 22) was finally sealed, and they were not to enter the Promised Land because the spies had brought slanderous reports (Num. xiv. 37) concerning the country ('Ar. 15a).

The heinousness of this sin is strikingly taught in sententious sayings. Midr. Yalḳ., Ps. ci. 5: "Of the slanderer, the Holy One says, he and I can not dwell together in the world." 'Ar. 15 b: "The slanderer denies God." Soṭah 42a: "Four classes will be excluded from the Divine Presence: scoffers, liars, hypocrites, and slanderers." And strongest of all ('Ar. 15b and Gen. R. lxx. 4), slander is equal in a moral sense to idolatry, adultery, and murder; and rather than commit any of them, an Israelite in time of persecution must forfeit his life.

The "Fine Dust of Calumny."

So sensitive were the Rabbis to the possibilities of this sin in all men that they spoke of the "abaḳ leshon hara'" (the fine dust of calumny); that is, of words which, while innocent, may lead to calumny, and against which one must be on his guard (B. B. 165a; 'Ar. 16a). They therefore warned against extravagant praise of our fellow-man lest "by too much praise you provoke abuse." As a safeguard against the gossip habit they said ('Ar. 15b): "If a scholar, let him occupy himself with the study of the Torah; if a man of the people, let him cultivate self-depreciation."

Punishment.

Calumny appeared to the Rabbis to deserve special and severe punishment. They saw in leprosy its merited retribution ('Ar. 15b, and Ab. R. N. ix. 2). This conception was based on the account of the punishment of Miriam for speaking evil of Moses (Num. xii. 1, 19). Ingenious is their comment ('Ar. 16b) that, as the slanderer does the work of moral leprosy, separating husbands from wives, he is naturally punished by a disease that casts him out from society. They also (Shab. 36a and 36b) attribute quinsy to the sin of evil speech. According to one rabbi (Yalḳ., Ps. ci. 5), the slanderer deserves stoning; another (Pes. 118a) vents his anger thus: "He who speaks evil of his neighbor, and he who listens, and he who bears false witness against his neighbor, deserve to be cast to the dogs."

It is characteristic of Judaism that it knows of no hero without a blemish; and as sins of speech are all-prevalent, because of human fallibility (B. B. 165a), there is a tendency in the Midrash to discover the best man's failure in the form of a sin of the tongue. So Joseph is punished for slandering his brethren (Gen. xxxvii. 2; Gen. R. lxxxiv. 7, and Yer. Peah, i. 1). In Yalḳ. on Isa. vi. 5 we are told that those who are leaders of the people are in danger of sinning through too severe censure. Thus Moses for saying "Hear ye, rebels"(Num. xx. 10–13);

Elijah for asserting (I Kings xix. 10), "The children of Israel have forsaken thy covenant"; and Isaiah for exclaiming, "And in the midst of a people of unclean lips I dwell," were all in some manner punished by God.

Legal Remedies.

The frequent and passionate reiteration of the ethical and religious sanctions in Bible and Talmud against calumny are explained because its work in robbing men of their reputation is usually too subtle to be reached by the arm of the law. There are, however, two cases which could be reached by the civil authorities: The man who, because of some dislike, "brings up an evil name" (Deut. xxii. 13-19) upon the woman whom he has married. If his accusation is found untrue, he must pay a fine of one "hundred (shekels) of silver," and "he may not put her away all his days." Comparing this fine with the amount that he who forces an unbetrothed virgin into sexual sin had to pay (Deut. xxii. 28), the sages in 'Ar. iii. 5 say, "From this we gather that sometimes evil speech is more severely punished than evil deed."

People whose malice leads them to plot the injury or death of another by deliberately bearing false witness against him (Deut. xix. 16-21), when their testimony was proved to be false by the process according to the traditional interpretation of showing that they were not present at the time and in the place with respect to which they bear witness, were condemned to receive the punishment which their testimony, if acted upon by the court, would have brought upon the falsely accused (see Alibi).

The religious horror, the moral indignation, and penal severity with which "leshon hara'" (the calumniating tongue) was attacked during every stage in the development of Jewish thought, may be said to be the expression of the ethical principle (Ab. ii. 10), "Let the honor of thy fellow-man be as dear to thee as thine own."

Bibliography: Hastings, *Dict. Bible*, s.v. *Slander* or *Evil-Speaking*; Hamburger, *R. B. T.*, s.v. *Verleumdung*; Kahan Israel Moses, *Shemirat ha-Lashon*, Wilna, 1876 (several times reprinted).

K. S. Sc.

CALVERT, THOMAS: English Hebrew scholar; born 1606; died at York March, 1679. He wrote "The Blessed Jew of Morocco" (York, 1648), an adaptation of the well-known letter of Samuel Maroccanus, itself probably derived from the polemical treatise of Samuel Abu Nasr ibn Abbas.

Bibliography: *Dict. National Biography*, viii. 274, 275; Palmer, *Nonconformist Memorial*, iii. 458, 459.

T. E. Ms.

CALVO, EMANUEL: Italian physician and Neo-Hebraic poet; born at Salonica toward the end of the seventeenth century; died before 1772. In early youth he went to Leghorn with his learned father, Raphael Calvo, and on Oct. 23, 1724, was graduated as doctor in Padua. Calvo practised medicine with considerable success at Leghorn, but inclined to the Cabala toward the end of his life. Several of Calvo's poems are included in A. B. Piperno's collection "Ḳol 'Ugab," Leghorn, 1846. He was an intimate friend of the poet Abraham Isaac Castello and of Moses Ḥayyim Luzzatto, who wrote a eulogy of him in a Hebrew poem after his graduation, and subsequently corresponded with him. When Calvo died Joseph ben David wrote an elegy, which is published in his "Yeḳara de-Shakbe," Salonica, 1774.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 284; Carmoly, *Histoire des Médecins Juifs, Anciens et Modernes*, p. 241; *Rev. Etudes Juives*, xxxix. 134.

J. M. K.

CALVÖR, CASPER: Lutheran theologian; born Nov. 8, 1650, at Hildesheim, Prussia; died at Clausthal May 11, 1725. He became master of arts in 1674, deacon at Zellerfeld in 1677, superintendent in 1684, councilor of the consistory in 1708, and general superintendent of Clausthal in 1710. Calvör carried on missionary work among the Jews, and distributed among them Christian books, which he printed in Hebrew and German.

Bibliography: Fürst, *Bibliotheca Judaica*; *Allgemeine Deutsche Biographie*; Schlegel, *Kirchengesch. des 18. Jahrhunderts*; preface to Callenberg, *Jüdisch-Deutsches Wörterbüchlein*.

T. A. R.

CALW, MEÏR. See Meïr Calw.

CAMBRIDGE: University town of England, and one of the earliest English towns inhabited by Jews. Fuller ("History of Cambridge," p. 8) fixes the date of the first Jewish settlement as 1073. The old synagogue was near the prison, but was given to the Franciscans (Brewer, "Monumenta Franciscana," pp. 17, 18). There is a tradition that the Round Church near St. John's College was a synagogue; and the parishes of All Saints and St. Sepulcher are still known as "in the Jewry." One of the earliest episodes mentioned with regard to the Cambridge Jewry is a fine inflicted upon Comitissa, a Jewess of Cambridge, for allowing her son to marry a Lincoln Jewess without the king's permission. It is probable that this Comitissa was the mother of Moses ben Isaac Hanassiah, the author of the "Sefer ha-Shoham." There is a grammarian known as Benjamin of Canterbury; but he is more likely to have been of Cambridge, since the Latin records make mention of a "Magister Binjamin" at Cambridge. No other prominent Jewish personage is known to have lived at Cambridge in early days; but it remained one of the more important of the Jewries up to the Expulsion, being the seat of an Archa.

In 1224 Henry III. granted the house of Benjamin the Jew to the town as a jail. This was on the site of the present Guildhall. The Jews of Cambridge do not seem to have suffered during the riots of 1189-90; but they were victims during the revolt of the barons in 1266.

Since the return of the Jews to England, the chief connection of Jews with Cambridge has been a few teachers at the university, like Israel Lyons (1739-75), S. Schiller-Szinnessy, and Solomon Schechter. The last-named raised the University Library collection of Hebrew manuscripts to the first rank by presenting to it the collection of fragments from the Genizah of Cairo, which he had collected during a scientific mission to that city. Professor J. J. Sylvester took high honors in mathematics in 1839, but was debarred from taking his degree by the university statutes. In 1869 Numa Hartog gained the position of senior wrangler, the highest mathematical triumph a student can obtain, and by this means helped to pass the University Tests Act which allowed Jews to take their degrees. Many Jewish students have obtained considerable distinction in the colleges and universities. Israel Abrahams is now (1902) reader in Rabbinic in the university. There is a small congregation in the town, which has a meeting-hall.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 4, 222, 374-375; Cooper, *Annals of Cambridge*, under the years 1215, 1224, 1266; Baker, *History of St. John's College*, pp. 26-27.

J.

CAMEL: The well-known ruminant, native in Asia and Africa. The word "camel" (Hebrew, גמל, gamal) is the same in the Assyrian, Samaritan, Aramaic, Syriac, Arabic, Egyptian, and Ethiopic languages. Together with the knowledge of the animal, its name was introduced into Greek (κάμηλος) and Latin (*camelus*), whence many modern languages derived it (Hommel, "Die Namen der Säugetiere bei den Südsemitischen Völkern," pp. 144-146, Leipsic, 1879). Many passages of the Bible show that the camel was found especially among the peoples of the deserts bordering on the land of the Israelites (Judges vi. 5, vii. 12; I Sam. xv. 3, xxvii. 9, xxx. 17; Jer. xlix. 29, 32; Isa. lx. 6). The camels of the Midianites were decorated with little golden crescents (Judges viii. 21, 26). Camels constituted also part of the wealth of the Patriarchs (Gen. xii. 16, xxiv. 10; specially Job i. 3, xlii. 12), who used them as beasts of burden; in riding, a sort of cushion was used (Gen. xxxi. 34). For swift riding dromedaries were employed (Isa. lxvi. 20, כרכרות); in traveling across wide stretches of desert the treasures were packed upon the humps of camels (Isa. xxx. 6). King David had a special officer over his camels, named Obil (I Chron. xxvii. 30; compare Arabic *abîl*).

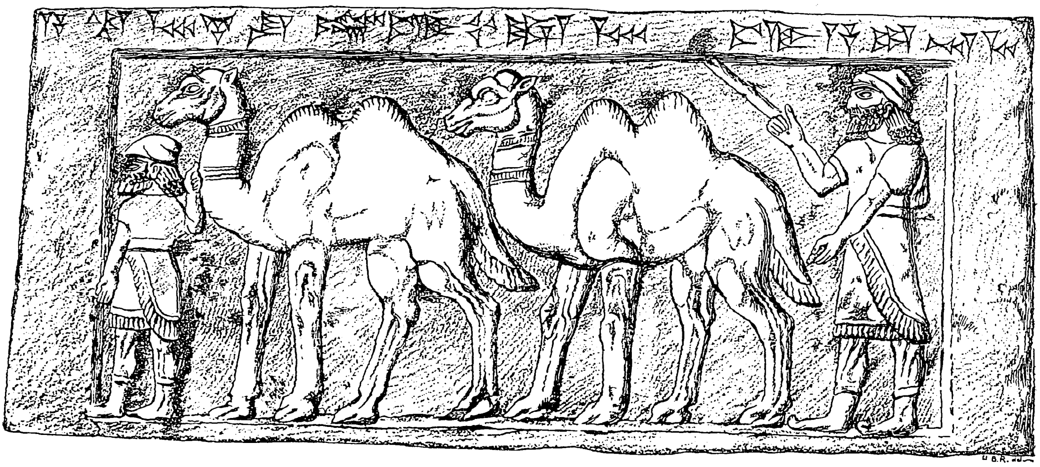

Camels Led as Tribute to Shalmaneser.

(From the Black Obelisk in the British Museum.)

Otherwise the camel is mentioned as a possession only in post-exilic times among the Israelites (Ezra ii. 67). In olden times the camel was also used in war; in Isa. xxi. 7, camel-riders were part of the force of the Elamites. The Israelites were forbidden to eat the camel (Lev. xi. 4; Deut. xiv. 7; see Bochart, "Hierozoicon," i. 11); it was the opinion of the Arabs that Jacob forbade it as food because it produced sciatica. As in Arabic, so also in Hebrew, the expressions "beker" (בכר, Isa. lx. 6) and "bikrah" (בכרה, Jer. ii. 23) denote the young, vigorous animals. In the first passage Targ. Yer. has "hognin" (הוגנין), a word that also in the Talmud and in Arabic means a young camel; in the second passage ינקא must, according to Bochart, be changed to נאקה, which in the Talmud and in Arabic means the female camel (see "'Aruk," ed. Kohut, v. 378). The swift camel, or the dromedary, is called in the Talmud (Macc. 5a; Yeb. 116a) the "flying" camel.

The camel is also subject to rabies (see the Talmud Ber. 56a). Ḥul. 59a speaks of the distinctive teeth of the full-grown and of the young camel. The fat hump of a camel that has never carried burdens tastes like the meat itself (Mishnah and Gem. Ḥul. 122a). Camel's hair was made into clothing (Shab. 27a); but it must not be mixed with sheep's wool (Mishnah Kil. ix. 1). John the Baptist was clothed in a coarse garment of camel's hair (Matt. iii. 4; Mark i. 6).

On the Sabbath it was forbidden to tie camels together, because of the workaday appearance (Mishnah and Gem. Shab. 54a). Camel-drivers, who often formed entire caravans (Mishnah Sanh. x. 5; B. B. 8a), are frequently mentioned together with mule-drivers; Abba Judan gave much of his time to his camels (Yer. Hor. iii. 48a). The Talmud shows great familiarity with the characteristics of the camel: it has a short tail because it eats thorns (Shab. 77b); it mates in a modest manner (Midr. on Gen. xxxii. 16); in rutting-time it becomes dangerous (Sanh. 37b; compare Jer. ii. 24, where the same is said of the wild ass). The name "gamal" is also supposed to signify etymologically that the animal becomes easily enraged and is then vindictive.

A number of Aramaic proverbs about the camel are found in the Talmud. For instance, "In Media the camel can dance on a bushel-basket" (Yeb. 45a), meaning that in Media everything is possible; "as the camel, so the burden" (Soṭah 13b); "the camel asked to have horns, so his ears were cut short" (Sanh. 106a); "there are many old camels who must bear the burdens of the young ones" (*ib.* 52a). It has been suggested that the word "camel" (κάμηλος) in Matt. xix. 24; Mark x. 25; Luke xviii. 25 does not mean a camel, but a *rope*; but in view of the Talmudic expression "elephant through a needle's eye" (Ber. 55b; B. M. 38b), this is not admissible.

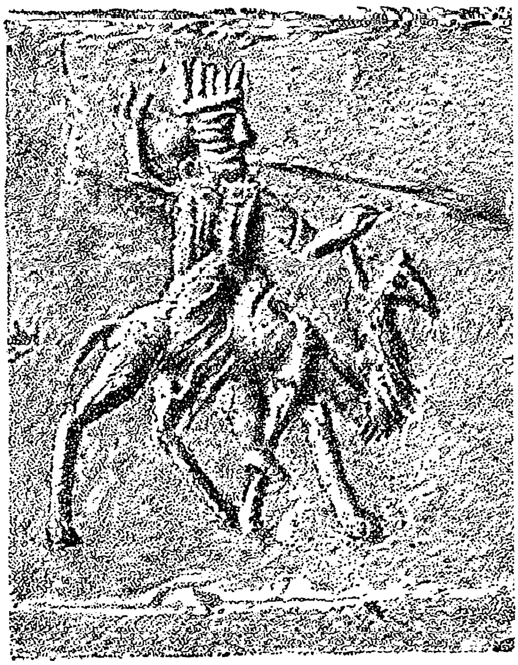

Camel on an Assyrian Cylinder.
(From Hommel, "Aufsätze und Abhandlungen.")

J. JR. S. KR.

CAMONDO: Well-known family of Jewish financiers and philanthropists of Spanish-Portuguese origin. Several centuries ago it established itself at Venice, where some of its members became famous by their scholarship and by the services which they rendered to their adopted country. After having lived for a long time at Venice, the Camondo family in the nineteenth century established itself in Constantinople.

Count Abraham Camondo: Italian and Turkish financier and philanthropist; born at Constantinople 1785; died at Paris, his place of residence, March 30, 1873. In 1832 he inherited from his brother Isaac (who died without children) a fortune, and managed it so wisely that at his death he was estimated to be worth 125,000,000 francs. While Venice was under Austrian rule, he received as an Austrian subject the title of Chevalier of the Order of Francis Joseph. When Venice again became an Italian possession, Camondo, as a Venetian citizen, presented large gifts to several Italian philanthropic institutions, in recognition of which King Victor Emmanuel conferred upon him the title of count, with the privilege of transmitting it in perpetuity to the eldest son of the family.

Count Camondo's career in Turkey was an extraordinary one. He exercised so great an influence over the sultans 'Abd al-Majid and 'Abd al-'Aziz, and over the Ottoman grand viziers and ministers, that his name became proverbial. He was banker to the Ottoman government before the founding of the Ottoman Bank. It was he who obtained from the Porte a firman by virtue of which the privilege of possessing real estate in Turkey, which until then had been restricted to subjects of the Ottoman empire, was extended to those of foreign nations.

Profiting by this decree, Camondo erected such a large number of houses at Pera (Constantinople) that even to-day (1902) the family is one of the richest landholders in the Ottoman capital.

Camondo was especially active in behalf of his Eastern coreligionists. He established at Constantinople a central consistory for the Jews of Turkey, of which he was almost continuously the president; he introduced reforms into the communal administration; and he founded in 1858 an educational institution, the Institution Camondo, at Peri Pasha, the poorest and most densely populated suburb of the capital. Shops for tailoring and shoemaking were soon added. On account of this school its benevolent founder was excommunicated by certain fanatical rabbis, and he endured otherwise much vexation; yet it has flourished for thirty-two years, and trained the majority of the Jewish officials now in the service of the Ottoman government.

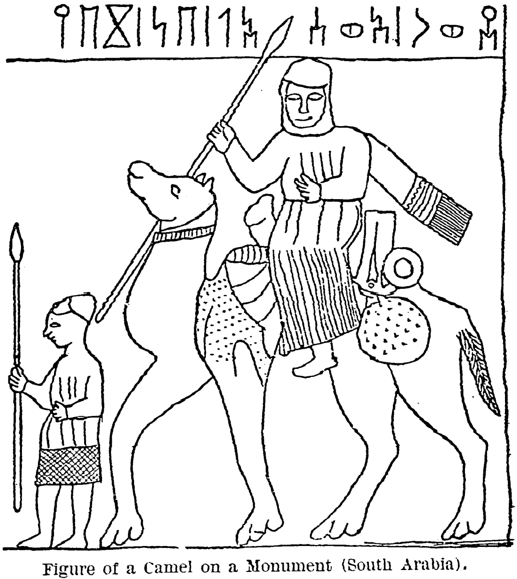

Figure of a Camel on a Monument (South Arabia).
(From Hommel, "Aufsätze und Abhandlungen.")

Dying at Paris at the age of eighty-eight, Camondo, according to his last wishes, was buried in his family vault in the Jewish cemetery at Haskeui (Constantinople). The Ottoman government held memorial services in his honor.

Raphael Solomon de Camondo: Born 1810; died 1866 at Constantinople. He left two sons, **Count Béhor Abraham de Camondo** and **Nissim de Camondo,** who died at Paris within a year of each other, in 1886 and 1887, respectively. Each of these two brothers left an only son: the first, **Count Isaac de Camondo;** the second, **Count Moses de Camondo,** both of whom are (1902) living in Paris.

Solomon Camondo: Turkish rabbi and man of letters; lived at Salonica in the second half of the eighteenth century; related to the Camondo family of Constantinople. He is the author of responsa, published under the title "Neharot Dammesheḳ," Salonica, 1772.

s. M. Fr.

CAMP (מחנה)**:** A collection of tents (Judges vii. 13), or booths and huts (Neh. viii. 14), pitched or erected to give shelter to shepherds, travelers, or soldiers, sometimes overnight merely, or for many days or even months. Safety and a sufficient supply of water were the prime considerations determining the choice of location ("Pitched at the waters of Merom," Josh. xi. 5; compare also Judges vii. 1; I Macc. ix. 33). Security against sudden attacks by roving robbers (Bedouins) or other enemies was effected by establishing the camp on the side of a ravine or valley. Watches, moreover, were placed in three shifts for the night (Judges vii. 19; I Macc. xii. 27); and a garrison was left on guard when the main body of the campers went out to the combat (I Sam. xxx. 24). That the camp was usually laid out in a circle, a form of construction much affected by the modern Bedouin, may be inferred from the word "ma'gal" (I Sam. xvii. 20, xxvi. 5); though by many commentators and ancient versions this rare designation is explained as etymologically connected with the Hebrew word for "wagon," and on this basis the theory has been advanced that wagons surrounded the camp to increase the security and to insure ease of defense. It is impossible definitely to decide which of these interpretations deserves greater credence.

From Num. ii.—a chapter which the critical school would not accept as containing historical data—it would appear that in the construction of the camp a certain plan was followed in the grouping of the different tribes, which was indicated by flags with a fixed relation to the tabernacle at the halting-places. The descriptions by Doughty and others of the hadj to Mecca agree in reporting the observance of a similar arrangement marked by flags and lamps, or torches, for the pilgrims when on the march. Artificial defenses to add to the natural advantages of the chosen location, or to supply their absence, are also mentioned (I Sam. xvi. 1 *et seq.*).

In their anxiety to protect their flocks the early nomads were driven to erect permanent enclosures (stockades) in which to keep their herds overnight (Num. xxxii. 36), generally in the neighborhood of caves, near which a massive platform of loose large stones was built, whereon the huts of the shepherds were placed ("Migdal," "Migdal 'Eder"). The erection of these permanent shepherd camps must be considered as the first step toward the abandonment by the Hebrews of the migratory life with its movable camps. Hence the proverb "from the watch-tower to the fortified city" (II Kings xvii. 9, xviii. 8).

E. G. H.

CAMPANATOR. See Schulklopper.

CAMPANTON, ISAAC B. JACOB: Spanish rabbi; born 1360; died at Penafeel in 1463. He lived in the period darkened by the outrages of Ferran Martinez and Vicente Ferrer, when intellectual life and Talmudic erudition were on the decline among the Jews of Spain. The historiographers Immanuel Aboab ("Nomologia," ii. 2), Zacuto ("Yuhasin," ed. Filipowski, p. 226b; compare "Seder ha-Dorot," pp. 27b, 28a), and Joseph b. Ẓaddiḳ (Neubauer, "Anecdota Oxoniensia," i. 99) unite in designating Campanton as a gaon, Aboab stating that he was styled "the gaon of Castile." Among his pupils may be mentioned Samuel (ibn Sadillo) al-Valensi and Isaac Aboab. He left but one work, "Darke ha-Gemara," or "Darke ha-Talmud" (A Methodology of the Talmud), which is an important contribution to the subject, as it attempts to be a practical guide for those who are called upon to teach the Talmud. It was published at Constantinople, sixteenth century; Venice, 1565; Mantua, 1593; and Amsterdam, 1706, 1711, 1754; and newly edited by Isaac H. Weiss, Vienna, 1891.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., viii. 217 *et seq.*; Jellinek, קונטרס הכללים, p. 6, Vienna, 1878.

G. H. G. E.

CAMPEN, JOHN VAN: Christian professor of Hebrew at Louvain and Cracow; died at Freiburg in Breisgau Sept. 6, 1538. He compiled a Hebrew grammar from Elias Levita's work, which ran through three editions (Cracow, 1534; Paris, 1539, 1543). He also commented on Psalms in a manner to earn the praises of Hupfeld ("Psalmen," iv. 474), and attached the commentary to a paraphrase which appeared at Paris, 1533; Leyden, 1534; Basle, 1548, etc. Campen was summoned to Cracow by the prince bishop, Peter Tomiki, on very favorable conditions.

Bibliography: C. Siegfried, in *Allg. Deutsche Biographie*, ii. 739; Steinschneider, *Cat. Bodl.* col. 813; idem, in *Zeit. für Hebr. Bibl.* ii. 95; idem, *Bibliographisches Handbuch*, No. 350 (also *Zusätze*, p. 361); F. L. Hoffmann, in Steinschneider, *Hebr. Bibl.* vii. 42.

T. J.

CAMPHIRE (Hebrew, "kopher"; Arabic "ḥinna," whence English "henna"): A shrub growing to a height of between eight and ten feet, and bearing cream-colored and very fragrant flowers. The botanical name of the plant is *Lawsonia alba*. In ancient times it grew very plentifully near En-gedi (Song of Solomon i. 14). Tristram ("Natural History of the Bible," p. 339) reports having found it growing there. Various uses were made of camphire. Along with other fragrant woods (Song of Solomon iv. 13, 14) it was valued for its perfume. But it was utilized chiefly as a dye for the hair and the skin. In dyeing the skin, cloths were placed on the parts adjacent to and encircling those to be dyed. To these parts the powdered leaves, made into a paste by the addition of a little water, were applied, and allowed to remain overnight. The stain lasted for three or four weeks. Mohammed (Hughes, "Dict. of Islam," p. 175) dyed his beard and recommended the practise to his followers: it has therefore become an established religious custom with Mohammedans.

E. G. H. G. B. L.

CANAAN—Biblical Data: Name of the son of Ham, and a brother of Cush (Ethiopia), Mizriam (Egypt), and Put (Phut), occurring in the geographical-ethnographical table, Gen. ix. and x. Originally the name "Canaan" was not an ethnic term. It belongs primarily to the vocabulary of geography; the curse pronounced upon its bearer for the misconduct of Ham demonstrating only the knowledge of the author that the dominant Semitic population of the land so designated was the deposit of a wave of immigration and conquest coming from the south. Originally an appellative (compare Moore, on the use of the article in Egyptian inscriptions, in "Proceedings of Am. Oriental Soc." 1890, lxvii. *et seq.*), it described some peculiar aspect of the country, and was only later transferred from the territory to the inhabitants.

Like most geographical terms in the Bible, "Canaan" is employed in a very loose and confusing manner; and it is almost impossible to establish definitely the limits of its application. In earlier times its range was probably very narrow; designating the strip of coast-line along the Mediterranean, more particularly the northern—*i.e.*, the Phenician—part thereof. With this restriction "Kan'na" appears in the Egyptian inscriptions (Müller, "Asien und Europa," pp. 206 *et seq.*). But it was also applied to the whole coast district down to the Egyptian frontier (Philistæa). Like the Greek "Palestine," which originally designated only the southern coast-line, "Canaan" was then extended to the adjacent highlands. In Josh. xi. 3 it covers the land from the foot of Mt. Hermon to the southern end of the Dead Sea, and also the territory west of the Jordan to the Mediterranean. It is doubtful whether the name was ever given to districts east of the Jordan. These, as "the land of Gilead," are generally put in antithesis to "the land of Canaan" (Num. xxxii. 29 *et seq.*; Josh. xxii. 9, 32). "Canaan" is the favorite appellation of the Jahvist, sometimes with the prefix "land" and sometimes without (Ex. xv. 15; Gen. xii. 5, xvi. 3; and elsewhere).

The etymology of the name is in doubt. After Augustine ("Ennarationes in Psalmos," civ. 7), it has been explained as designating lowland either in contrast to Aram, or to the mountainous highland looming beyond the coast-line and removed from the sea only by a narrow strip of "lower land" (Num. xiii. 29; Josh. xi. 3). The former implication is now generally abandoned; but the latter, though open to objections (see Moore, *l.c.*), may be provisionally retained. Canaan is geographically identical with the land of the Amorites. As such it is mentioned in the El-Amarna tablets, though it also occurs in them as "Kinahhu" or "Kinahna." See CANAANITES.

E. G. H.

——**In Rabbinical Literature:** The first of the seven sinners who made idols for the heathens, the other six being Phut, Shelah, Nimrod, Elah, Diul, and Shuah. Canaan, with his six companions, brought precious stones from Havilah (Gen. ii. 11-12), and made of them idols, which at night shone as brightly as the sun, and which were endowed with a power so magical that, when the blind Ammorites kissed them, they regained their eyesight ("Chronicles of Jerahmeel," p. 167; compare KENAZ).

Canaan, in a certain sense, was predestined to this and similar offenses; for he was begotten by his father while in Noah's Ark, whereas God had commanded that the sexes should live separately therein (Gen. R. xxxvi.). Canaan was of so low and base a character that Ham, in the record of his wickedness, is designated "the father of Canaan," whereby father and son were ironically characterized as a "par nobile" (noble pair) (Gen. R. *l.c.*; Origen on Gen. ix. 18).

Curse of Noah.

Concerning the curse of Noah upon Canaan, the Midrashim endeavored in different ways to give a solution to the question why Canaan had to suffer for the sins of his father. The old explanation was that Canaan, not Ham, though he had in no sense transgressed against his grandfather, had to be cursed by him because God had blessed Noah and his sons; and wherever the blessing of God rests there can be no curse (R. Judah, Gen. R. *l.c.*; Justin Martyr, "Dial. cum Tryph." cxxxix.). This explanation, however, was found to be defective; for it was contrary to Jewish sentiment to curse an innocent man; hence the new assertion that Canaan, like his father, transgressed against Noah.

There are different views as to the nature of Canaan's transgression. According to one, Canaan circulated the report that he saw Noah naked; another view is that he emasculated him that he should have no more sons (Gen. R. *l.c.*; Origen and Ephraem Syrus on Gen. x. 24, 25; more elaborated, in Pirke R. El. xxiii.).

Canaan the Father of Slaves.

Through the curse which Canaan brought upon himself, the low condition of slaves (Canaan's descendants) is to be explained; for parents exercise a strong influence, for good or for evil, upon the fate of their offspring. "Wo unto the sinners," comments a Midrash, "who bring evil upon themselves, their children, their children's children: in fact, upon all the generations that follow." Many of the sons of Canaan were worthy of being ordained as rabbis; but the guilt of their father barred them from such a career (Yoma 87a). God, however, is different from man. Man seeks to deprive his enemies of the means of subsistence; but God, though He cursed Canaan, made him a slave, that he might eat and drink of that which his master possessed (*ib.* 75a).

Canaan upon his death-bed left to his children the following rules of life: (1) "Let there be mutual love between yourselves." (2) "Love robbery and unchastity." (3) "Hate your masters, and do not speak the truth" (Pes. 113b). Not only by words, but also by deeds, Canaan exemplified to his sons the life worthy of slaves. When Noah divided the earth among his three sons, Palestine fell to the lot of Shem. Canaan, however, took possession of it, notwithstanding the fact that his father and his children called his attention to the wrong he had committed. They therefore said to him: "Thou art cursed, and cursed wilt thou remain before all the sons of Noah, in accordance with the oath which we took before the Holy Judge [God] and our father Noah" (Book of Jubilees, x., end). Later, when the Jews, the descendants of Shem, drove out the Canaanites from Palestine, the land fell into the hands of its lawful owners.

The Canaanites.

Among the various tribes of the Canaanites were the Girgashites, who, on Joshua's demand, subsequently left Palestine and emigrated to Africa (Yer. Sheb. vi. 36c; Lev. R. xvii.). Many of the Canaanites concealed their treasure in the walls of their houses, that they might not fall into the hands of the Jews. But God commanded that, under certain circumstances, the houses should fall into ruins; thus the hidden treasure came to light (Lev. R. xvii.). The Canaanites furthermore, on hearing that the Jews had left Egypt, destroyed all crops, cut down the trees, demolished the houses, and filled up the wells, in order that the Israelites should come into possession of a wasted country. But God promised the children of Israel a rich and fertile land (see Deut. vi. 10–12). He therefore led the Jews for forty years in the wilderness; and the Canaanites, in the mean time, rebuilt what they had destroyed (Mek., Beshallaḥ, i. [ed. Weiss, p. 28b]).

In the time of Alexander the Great the descendants of those Canaanites who had left Palestine at the request of Joshua, and had settled in Africa, sought to regain the Promised Land. Gebiha ben Pesisa, however, who appeared before the king in the interest of the Jews, showed that according to Scripture, by which the Africans traced their ancestry to Canaan, that ancestor had been declared the slave of Shem and Japheth. The Jews, therefore, not only had the right to hold the land of their slaves, but the Africans had to indemnify the Jews for the long time during which they had performed no service for them. In consternation, the Africans then fled to their homes (San. 91a).

Medieval Views.

In the literature of the German-French Jews of the Middle Ages the Canaanites and the Slavs were considered identical, owing to the similarity of the latter name with the German word for "slave" (A. Harkavy, "Die Juden und die Slavischen Sprachen," pp. 19–29; Kohut, "Aruch Completum," *s.v.* כנען). In Sifre, Deut. 306 (ed. Friedmann, p. 131b) the word כנען is used peculiarly; לשון כנעני (literally, "Canaanitish language") means probably "a mercantile expression."

Bibliography: Bacher, in *Jew. Quart. Rev.* iii. 354, 356; Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 84–87.

L. G.

CANAANITES, THE: The expressions "Canaan" and "Canaanite" (כנען, כנעני) are applied in the Old Testament sometimes to the collective non-Israelitish population west of the Jordan, or to the land itself (Gen. xii. 5; Josh. xxii. 9; Ps. cvi. 38), and sometimes to a part of the population. Thus, the Canaanites are mentioned among other Palestinian tribes (Gen. xiii. 7, xv. 21; Ex. iii. 8); and the term is applied specifically to the inhabitants of the Mediterranean coast (Josh. v. 1) or to the tribes dwelling between that coast and the Jordan (Josh. xi. 3; Num. xiii. 29). As a designation for the coast inhabitants it is identical with "Phenicians," and is thus used in a political sense in Isa. xxiii. 2. In Zeph. ii. 5 the name is applied to the Philistine population of the southern coast; but the accuracy of the text is not quite certain. Since the term "Canaanites" was also applied to the Phenicians, it gradually obtained the meaning of "traders," as used in Isa. xxiii. 8; Ezek. xvi. 29, xvii. 4; Zeph. i. 11; Job xl. 30 (A. V. xli. 6); Prov. xxxi. 24; (possibly also in Zech. xiv. 21). The consistent use of the word is one of the distinguishing features of the Jahvist sources, while the Elohist uses "Amorite" in the same sense (compare Amorite and Hittite). In Isa. xix. 18, where the language of the Canaanites is referred to, the word "Canaan" is applied to the Jewish population of Palestine, but in Hosea xii. 8 it is an opprobrious epithet for idolatrous Israel, if indeed the text here be reliable.

Various Applications of the Term.

The same double use of the word is found elsewhere. Thus, on Phenician coins the word כנען is used to designate the Phenician people. Similarly, Greek writers employ the word *χνα* (a short form = כנע) in reference to Phenicia or to the ancestors of the Phenicians (compare Schröder, "Die Phoenizische Sprache," p. 6). In the El-Amarna tablets "Kinahhu" (כנע) and "Kinahna" refer to the northern portion of the Mediterranean coast. In the old Egyptian inscriptions the word "Kan'na" is applied especially to the Phenician coast; sometimes, also, to the whole shore of the Mediterranean. The word designating Canaanites in these inscriptions is, however, applied in a wider sense to the people of western Syria in general. This is similar to the Old Testament usage, but is more comprehensive.

In all probability the limited application of the word to the Mediterranean coast is the original, narrower use of the word found in so many inscriptions pointing in that direction. The designation was afterward applied to the inhabitants of the interior, either because the coast population was originally best known, or because they actually occupied a great portion of the mountainous district also.

Bibliography: Moore, in *Proceedings of Am. Oriental Soc.* 1890, lxvii. *et seq.*; Zimmern, in *Zeit. Deutsch. Paläst.-Ver.* xiii. 138; W. Max Müller, *Asien und Europa*, pp. 205 *et seq.*

E. G. H. F. Bu.

CANADA: A federation of provinces in British North America. The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in their final contest for the mastery of the northern part of the New World. While the batteries of Wolfe were thundering at the gates of Quebec, Amherst was closing in on Montreal with an army from the south. Among the members of his staff was Commissary Aaron Hart, an English Jew, born in London in 1724; and among other Jewish officers of the invading hosts were Emanuel de Cordova, Hananiel Garcia, and Isaac Miranda. Hart was afterward attached to General Haldimand's command at Three Rivers, and at the close of the war settled in that city, and became seignior of Bécancour. About this time a number of Jewish settlers took up their residence in Montreal, including Lazarus David, Uriel Moresco, Samuel Jacobs, Simon Levy, Fernandez da Fonseca, Abraham Franks, Andrew Hays, Jacob de Maurera, Joseph Bindona, Levy Solomons, and Uriah Judah. Lazarus David was a large landowner, and was noted as a public-spirited citizen. Several of the others held offices in the army. There were also opulent and extensive traders among them; and altogether these early colonists were men of substance and strenuous character.

Synagogue Founded at Montreal.

Soon joined by other bands of settlers, the Jewish community of Montreal found itself strong enough to organize a congregation in 1768, called "Shearith Israel." As a large majority of the early members were descended from exiles from Spain, they adhered to the rites of the Spanish and Portuguese Jews; and the congregation has continued to flourish under its original name, tenaciously adhering to its historic ritual. Around this synagogue the main incidents of the history of the Jews of Canada centered for the major part of a century; for during many decades Shearith Israel remained the sole Jewish congregation in Canada. The first two scrolls of the Law were presented to it in 1768 by the Spanish and Portuguese Jews of London, and were at that date already accounted very old. These scrolls are still in use in the synagogue. At first the congregation met for worship in a hall in St. James street; but in 1777 the members built their first synagogue on a lot belonging to David David, at the junction of Notre Dame and St. James streets, close to the present court-house. See the David family.

In 1775 the congregation acquired land for a cemetery on St. Janvier street; and the first person interred was Lazarus David (referred to above), born in 1734, and died a year after the purchase of the ground. His remains were subsequently removed to the present cemetery on Mount Royal, when the old one was closed, together with the original tombstone, dated 1776, which still stands and marks the oldest Jewish grave in Canada.

The Rev. Jacob Raphael Cohen was the first regular minister of the Montreal Spanish and Portuguese Jews of whom there remains any record. He was their spiritual guide from 1778 to 1782.

The Franks Family.

The president (parnas) of the Montreal synagogue in 1775 was Jacob Salesby (or Salisbury) Franks, a relative of the Abraham Franks mentioned among the earliest settlers, who belonged to a family that played a most important part in those days in Jewish communal matters in Philadelphia, as well as in Montreal (see the Franks family). Other members of the Franks family remained in Canada, and supported the British in repelling Montgomery's invasion, notably Abraham Franks, Jacob Franks, Sr., and Jacob Franks, Jr., who were members of the junta of the Spanish and Portuguese congregation of Montreal, and who were prominent in public affairs. Abraham Franks, who was born in 1721 and died in 1797, had a daughter Rebekah, who in 1775 married Levy Solomons. The latter, whose name figures among the earliest Jewish settlers in Canada, was parnas of the Montreal synagogue in 1788; and it was during his presidency that a regular set of by-laws was drawn up. The executive was styled the "junta," and consisted of a "parnas" (president), "gabay" (treasurer), and three others. Executive privileges were also accorded to past officers who were "Gentlemen of the Mahamad."

When Montgomery invaded Canada in 1775 he commanded Levy Solomons to act as purveyor to the hospitals for the American troops. At that time Solomons was engaged in very extensive trade operations between Michilimackinac, Montreal, Albany, New York, and London. He carried out his contract with General Montgomery faithfully; but when the defeat and death of the latter at Quebec led to the retreat of the American forces from Montreal, General Arnold, as he retired, took possession of quantities of supplies stored at Lachine, belonging to Solomons, for the maintenance of his troops. The services which Solomons rendered the Revolutionary forces were never indemnified by them. At the same time he was exposed to the resentment of the British, as one suspected of sympathy for the revolted colonists. After having been expelled with his family from his home in Montreal by General Burgoyne, and after enduring much hardship, he eventually gained the indulgence of the Canadian governor, and was permitted to return in peace to Montreal.

Solomons had numerous offspring. His eldest daughter, Mary (Polly), who was born in 1776 and died in 1826, married Jacob Franks, Jr., a renowned Hudson's Bay trader, who was one of the first to penetrate to the remotest parts of the Canadian Northwest. Another daughter, Rachel, married Henry Joseph of Berthier, the progenitor of a family distinguished in Canadian Jewish annals. Joseph's partner in Montreal was his brother-in-law, Benjamin Solomons, closely related to the Seixas and Nathan families of New York. His four sons, Jacob Henry, Abraham, Jesse, and Gershom, were prominent men of affairs and communal leaders. See the Joseph family.

The Struggle for Civil Rights.

In 1807 Ezekiel Hart, one of the sons of Commissary Aaron Hart, was elected to represent Three Rivers in the legislature. This at once raised the question of the civil status of the Jews in Canada, which till then had not been clearly defined. When the legislative chamber reassembled Jan. 29, 1808, Ezekiel Hart declined to be sworn in according to the usual form "on the true faith of a Christian," but took the oath according to Jewish custom on the Pentateuch, and with the head covered. At once a storm of opposition arose, due, it is said, not to religious prejudice or intolerance, but to the fact that his political opponents saw in this an opportunity of making a party gain by depriving an antagonist of his seat. After a heated debate it was decided to receive Hart's petition, in which he urged his right to take his seat, and claimed that his oath was in accord with the statute of 31st of George III. The chamber discussed the question in committee on Feb. 16 and 17, 1808; and on the nineteenth of the same month Hart was heard at the bar of the House. The next day the majority decided that he was not entitled to take his seat, and declared for his expulsion. The English minority vehemently protested against this; notably Richardson, who cited the statute of 13th George II., chap. vii., to show that Hart's expulsion was illegal. The British attorney-general was also quoted in support of this view of the question. Notwithstanding the adverse vote of the majority, Hart vigorously protested, and attempted to vote during several of the divisions; but he was again expelled. Having been again sustained by his constituents, the House proposed passing a bill to put his disqualification as a Jew beyond doubt. This roused the indignation of the governor, Sir James Craig, who was already in conflict with the Assembly; and, to put an end to their distasteful course, he dissolved the chamber before the bill could pass.

Years of agitation followed, and on Dec. 4, 1823, several Jews petitioned Parliament to authorize them to keep a register of births, marriages, and deaths. A bill in conformity with this petition was passed in 1829, and sanctioned by royal proclamation Jan. 13, 1831. Encouraged by this success, the Jews of Canada determined once more to try to secure recognition of their civil rights; and on Jan. 31 and Feb. 7, 1831, they sent an address, signed by Samuel Becancour Hart, to the legislature, petitioning to this effect. On March 16, 1831, a bill was introduced in the Legislative Assembly extending the same political rights to Jews as to Christians. Party passions no longer entered into the question; and the acrimony that had distinguished the debates of 1808 and 1809 had died out. The bill rapidly passed both the Assembly and the Council, and received the royal assent June 5, 1832. Since then Jews have sat in the Canadian Parliament, fulfilling their duties with credit and ability, the first to attain that distinction having been Mr. Nathan of British Columbia.

The land on which the first synagogue had been erected in Montreal having reverted to the heirs of David David on his death in 1824, it became necessary to demolish the old building; and the congregation then met for worship in a hall adjoining the residence of Benjamin Hart, at the corner of Recollect and St. Helen streets, Montreal. For a while the affairs of the congregation remained in this unsettled condition; but in 1826 an appeal was issued urging the members to build a new synagogue to replace the former one, and also pointing to the necessity for reorganization. This appeal was signed by the president of the congregation, Benjamin Hart, one of the sons of Commissary Aaron Hart. His appeal had the desired effect: in 1835 a piece of land on Chenneville street was purchased; and there the Spanish and Portuguese Jews built their second synagogue, which they dedicated in 1838. The building was planned by Moses J. Hays, a nephew of David David, one of the trustees of the congregation, and in his day one of the most prominent citizens of the Canadian metropolis.

The Chenneville Street Synagogue.

Early Rabbis.

After the retirement of the Rev. Jacob Raphael Cohen, the position of minister of the Shearith Israel congregation was occupied temporarily by Myer Levy, and afterward by Isaac Valentine. Dr. de La Motta also occasionally officiated. In 1840 the Rev. David Piza was appointed minister; and he held the office for six years.

In 1837-38 Canada was convulsed by the rebellion led by Papineau, Nelson, Brown, and Mackenzie; and among those who fought on the Loyalist side were several of the members of the Spanish and Portuguese synagogue. Two members of the David family held important cavalry commands under Wetherell at the action at St. Charles, and took a distinguished part in the battle of St. Eustache. Aaron Phillip Hart, grandson of Commissary Hart, temporarily abandoned his large law practise to raise a company of militia, which rendered valuable service. Jacob Henry Joseph and his brother Jesse were with the troops on the Richelieu and at Chambly; the former being entrusted by Sir John Colborne, the Royalist commander, with the bearing of despatches to Colonel Wetherell. When the struggle had terminated and peace had been restored, it was recognized that the members of Shearith Israel had done well toward upholding the unity and the prestige of the empire of which they were citizens.

Dr. Abraham de Sola.

In 1846 the Rev. Abraham de Sola, LL.D., was elected rabbi of the Montreal Spanish and Portuguese synagogue. He held high rank among the Jewish leaders of his day. In addition to his ministerial duties he occupied the chair of Semitic languages and literature at McGill University, and was the author of many valuable works on theology, philology, and Jewish history.

Some Communal Workers.

During Dr. De Sola's pastorate a number of Montreal Israelites won distinction in public life, notably Dr. A. H. David, grandson of Lazarus David, who was dean of the faculty of medicine of Bishop's College; Samuel Benjamin, the first Jew elected to the Montreal city council; and Jesse Joseph, son of Henry Joseph of Berthier, one of Canada's merchant princes, who gained prominence as the organizer and director of many of the most important Canadian public companies and institutions. His brother Jacob was connected with the promotion of early Canadian railways and telegraph lines, and another brother, Gershom, was the first Hebrew lawyer appointed a queen's counsel in Canada. All these men were officers of the Spanish and Portuguese synagogue, which also numbered among its active workers Goodman and William Benjamin, G. I. Ascher, and Jacob L. Samuel.

Up to the middle of the nineteenth century the Spanish and Portuguese Jews of Montreal maintained the only synagogue in Canada; but about the year 1845 a sufficient number of Jews had settled in Toronto to lead to the organization of a synagogue in that city. Little, however, was accomplished until 1852, when a "bet ḥayyim" (cemetery) was purchased; and the Holy Blossom congregation was established. Mark Samuel, Lewis Samuel, and Alexander Miller did much to sustain the first Toronto congregation in its early struggles. Under the energetic presidency of Alfred D. Benjamin, during the closing years of the nineteenth century, it grew so greatly in strength and numbers that it became necessary to remove from its first building in Richmond street to its present (1902) commodious edifice in Bond street. The arrival of many Hebrew settlers has lately increased the number of Toronto's Jewish communal organizations; and, in addition to founding new congregations, the community has established excellent benevolent and literary societies.

Polish-Jewish Settlers.

In 1846 several Polish-Jewish families arrived in Montreal, and in the same year organized a synagogue, following the German and Polish, or Ashkenazic, customs. This led the Spanish and Portuguese Jews to seek and obtain (1846) a new act of incorporation from the legislature, the German and Polish congregation being incorporated by the same bill. The new congregation, however, was short-lived; for although the Sephardim aided their brethren with subscriptions and the loan of a scroll of the Law, the Montreal community was as yet too small to support two synagogues, and the first Ashkenazic congregation was in consequence dissolved soon after its formation. In 1858 a second effort was made to organize a German and Polish synagogue in Montreal, this time with success. Abraham Hoffnung, M. A. Ollendorf, and Solomon Silverman were among the most active of its charter members; and the Rev. Samuel Hoffnung was its earliest minister. He was soon succeeded by the Rev. Mr. Fass, who in turn was followed by other prominent ministers. The first building of this congregation was in St. Constant street, and was dedicated in 1860. Its corner-stone was laid by David Moss, who belonged to a family that was active in advancing the welfare of this congregation during three decades. The act of 1846 was first availed of; but in 1902 the congregation secured a separate act of incorporation. In 1886 they removed to their new edifice in McGill College avenue.

Meanwhile the Spanish and Portuguese congregation had been deprived by death of the services of Dr. Abraham de Sola (1882). He was succeeded by his eldest son, Rev. Meldola de Sola. As the Spanish and Portuguese congregation continued to grow during the latter's incumbency, a new synagogue was erected in Stanley street, where the congregation moved thence from Chenneville street in 1890. The new edifice was of Judæo-Egyptian architecture, and owed its design to Clarence I. de Sola, one of the sons of Dr. Abraham de Sola, who was honorary secretary of the building committee. In 1890 Shearith Israel secured a new act of incorporation from the legislature.

Jewish congregations were meanwhile springing up in other parts of Canada. The discovery of gold in British Columbia in 1857 led to the settlement there of a Hebrew colony, which built a synagogue in Victoria in 1862. In 1882 a synagogue was erected in Hamilton; and a couple of years later the Jews of Winnipeg organized two congregations. Halifax, St. John (New Brunswick), Ottawa, and London (Ontario) followed in the next decade. In Quebec, Israelites had settled soon after the British conquest, and a bet ḥayyim and a temporary synagogue were opened there as far back as 1853. But the Hebrew population of the ancient fortress city remained small for a long while, although attempts were made from time to time to organize. Abraham Joseph (born 1815; died 1886), a son of Henry Joseph of Berthier, was the most prominent of Quebec's Jewish citizens. He was identified with many of its most important commercial enterprises, and was at one time selected as candidate for the mayoralty.

The Russian Outbreaks of 1881.

The serious outrages against the Jews in Russia which began in 1881, and the persecutions and anti-Semitic outbreaks which followed in eastern Europe, caused the influx of a large number of Russian, Rumanian, Galician, and other Jewish immigrants into Canada during the two closing decades of the nineteenth century and the opening years of the twentieth. These, besides greatly swelling the population of the already established Jewish communities, formed new settlements in numerous towns and villages throughout the Dominion. Many of those who came in 1882 were assisted by the Mansion House committee of London and by a committee of Montreal Jews that had been formed through the initiative of the Montreal branch of the Anglo-Jewish Association. A citizens' committee, organized by Christian sympathizers in Montreal, of which the Anglican bishop was chairman, raised a substantial fund in aid of these victims of persecution. Some of the settlers founded agricultural colonies in the Canadian Northwest. The earliest of these was established near Moosomin in 1884 by the Mansion House committee. The experiment of making agriculturists of men who had received little and in many cases no previous training in husbandry was beset with difficulties; and the results were at first discouraging. But obstacles were gradually overcome, and the present (1902) agricultural colonies in Assiniboia, at Hirsch, Oxbow, and Wapella, seem assured of success. The establishment of these colonies was mainly due to the munificence of Baron de Hirsch, who in 1892 and succeeding years largely subsidized them; and after his death the Jewish Colonization Association continued to grant them financial aid. Baron de Hirsch's benefactions were also extended to Jewish immigrants in Canada in many other ways. He gave large sums to the Young Men's Hebrew Benevolent Society of Montreal, for the purpose of aiding and educating Jewish immigrants; and for a while that society was delegated by him and his executors to supervise the Northwest agricultural colonies. This duty is, however, now performed by a resident agent acting under the direction of the Paris committee of the Jewish Colonization Association.

Agricultural Colonies.

The Young Men's Hebrew Benevolent Society of Montreal, which thus became so closely connected with Baron de Hirsch's work in Canada, was founded in 1863 through the efforts of Lawrence L. Levey (its first president), Isidore G. Ascher, Tucker David, Charles Levey, M. Gutman, Lawrence Cohen, Samuel Moss, Moise Schwob, and others; and among its presidents have been Jacob L. Samuel, Jacob G. Ascher, Lyon Silverman, Lewis A. Hart, Harris Vineberg, and D. A. Ansell. The large sums received by the society from Baron and Baroness de Hirsch induced its members to secure an amended act of incorporation in 1900; and its name was at the same time changed to "The Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal." In addition to succoring the poor and aiding immigrants, it maintains a day-school.

The Jews of Montreal have greatly increased in population in recent years; and in 1902 they possessed nine synagogues (eight Orthodox and one Reform) and numerous communal societies and institutions, as well as a journal, "The Jewish Times." New congregations in other towns of Canada are also being founded from time to time.

Zionism.

The rise of Zionism in 1897 created much enthusiasm among the Jews of Canada; and in a remarkably short time societies in support of the movement were established in many centers. The first of these associations was organized at Montreal in Jan., 1898; and in rapid succession similar societies were established at Toronto, Winnipeg, Hamilton, London, Ottawa, Kingston, St. John, Glace Bay, Brandon, and Vancouver. Clarence I. de Sola, Joseph S. Leo, Leon Goldman, Rev. A. Ashinsky, Dr. D. A. Hart, J. Cohen, I. Rubenstein, H. Bernstein, Rev. M. de Sola, L. Cohen, and M. Shapira were among the earliest Canadian promoters of the movement. In 1899 all the Zionist societies in British North America were united under the control of the Federation of Zionist Societies of Canada. Clarence I. de Sola was elected first president of the Federation; and he represented Canada at the International Zionist Congress held in London in 1900, where he was elected member of the Actions committee, the central governing body. The Jewish Colonial Trust and the National Fund count numerous shareholders in Canada; and Zionist organizations now exist in nearly every important town in the Dominion.

During the South African war, 1899-1902, several Canadian Jews enlisted in the British army and took part in many of the battles against the Boers.

Population.

The census of 1901 gave the total Jewish population of Canada as 16,060, divided among the provinces as follows: British Columbia, 543; Manitoba, 1,514; New Brunswick, 376; Nova Scotia, 437; Ontario, 5,329; Prince Edward Island, 17; Quebec, 7,575; Northwest Territories, 215; Yukon, 54. The three largest cities, according to the same census, show the following Jewish population: Montreal, 6,790; Toronto, 3,090; Winnipeg, 1,156; adding the large number of immigrants who arrived from Rumania, Galicia, and Russia in 1901 and 1902, after the taking of the census, and adding also the many who were unenumerated in the religious census, it would seem that the Jewish population of Canada may now (1902) be estimated at from 20,000 to 25,000, of whom at least 10,000 reside in Montreal and its environs.

Bibliography: Clarence I. de Sola, *The Spanish and Portuguese Synagogue*, and other historical and biographical sketches, in J. D. Borthwick's *History and Biographical Gazetteer of Montreal*, Montreal, 1892; *idem*, in Montreal *Star*, Dec. 30, 1893; Joseph Tasse, *Droits Politiques des Juifs en Canada*, in *La Revue Canadienne*, Montreal, June, 1870; Robert Christie, *History of the Late Province of Lower Canada*, Quebec, 1850; *Journaux de la Chambre d'Assemblée du Bas Canada*; *Statutes of Lower Canada*; John McMullen, *History of Canada*, Brockville, 1855; *Papers of the Continental Congress*; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880; Jacques J. Lyons and Abraham de Sola, *Montreal*, in *Jewish Calendar*, 1854; *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; *Correspondence of the Corporation of Spanish and Portuguese Jews, Montreal*; records of the Hart, David, Joseph, and De Sola families; diary of Samuel David.

A. C. I. de S.

CANAIM OF CAGLIARI: Italian archeologist of the eighth century, of whom nothing is known except that, like his contemporary townsman Abraham di Cagliari, he was engaged in copying and deciphering Phenician and Greek inscriptions.

Bibliography: Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, p. 14, Vienna, 1884; *Vessillo Israelitico*, 1879, xxvii. 165.

L. G. P. Wi.

CANCELATION OF DOCUMENTS: An instrument in writing may be canceled by cross-lines or by other marks obliterating it, or by burning or tearing the material on which the writing occurs.

A Torn Document Invalid.

In the Jewish law there are certain peculiar methods of cancelation by the court as well as by the parties, when the purpose for which the instruments have been drawn has been accomplished. When an obligation has ceased, the instrument creating it is canceled by the court by being torn or cut crosswise through the date, through the names of the witnesses, or through other important parts of the document. Hence any document which bears such cuts or scissions is invalid, the presumption being that its validity has ceased by a judicial act (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 52, 1; B. B. 168b). If the instrument produced before the judge has rents unlike those made by the court, and appears to have been still further torn after the judicial cancelation, in order to destroy the peculiar rents made by the court, it is invalid (*ib.* gloss).

An instrument may be canceled by the parties without the intervention of the court, by being cut with a knife, or torn in half (*ib.*). If the instrument produced does not bear these obvious marks of a deliberate intent to cancel it, but is partly obliterated or torn or spotted, it remains in full force as long as the writing can be recognized (*ib.* 52, 2); and the law provides a method for substituting a new instrument for the one thus nearly destroyed (see Authentication of Documents).

A special instance of cancelation of an instrument by the court is the case of the "ketubah" (marriage settlement). When a woman was divorced she was entitled to payment of the sum provided by her ketubah. This was usually paid to her in court upon her production of her Get and her Ketubah. After the payment had been made to her, the court took her geṭ from her, tore it crosswise, and wrote on it these words: "We have torn this geṭ not for the purpose of canceling it, but in order that the wife may not again use it to claim the amount of her ketubah" (Ket. 89b). This act was a cancelation of the ketubah, although it was the geṭ which was torn and indorsed by the court. Unless the geṭ was produced the woman could not claim her ketubah. After the Hadrianic revolt the law was changed. Among the edicts of the Roman authorities intended to suppress the last remnants of Jewish national life remaining after the unsuccessful rebellion was one making it a crime for Jews to write a geṭ. This resulted in the practise of destroying the latter immediately after it had been delivered to the wife, so that its production might not incriminate the parties. Thereupon R. Simon ben Gamaliel decreed that the non-production of the geṭ could not deprive the woman of her right to claim the ketubah, if the divorce were otherwise proved to have taken place (Giṭ. 64a; Mishnah Ket. ix. 9).

Cancelation of the Ketubah.

A peculiar case of cancelation of a contract by the act of one of the parties without the knowledge or consent of the other was the preparation of a "sheṭar moda'a" (declaration of protest). This could be done in cases where one had been forced against his will to enter into an obligation. In such cases the person under duress, before actually entering into the obligation into which he was being forced, made a declaration before witnesses to the effect that he was about to be forced into an agreement against his will, and that he intended to contest its validity thereafter on that ground. This declaration was reduced to writing and signed by the witnesses, and could be used afterward for the purpose of canceling the contract made under duress.

The following form of such a sheṭar is given in "Naḥalat Shib'ah," form 43:

> "Before us, the subscribing witnesses, came A, son of B, and said to us, 'Be ye witnesses that I protest before you that C, son of D, owes me the sum of ————, and now he seeks every means to evade payment, and if I sue him in court, he threatens to claim poverty or to run away, and I am therefore obliged to compromise with him on his own terms, for fear lest he may seek means to injure me. I therefore declare before you that I am compelled under pressure of necessity to compromise with him; but hereafter I wish, by producing this instrument, containing my protest, before you, to cancel the compromise made, and to demand payment of the entire debt. For the compromise I am about to make with him is the result of duress and against my will. Even though I may declare in the instrument containing the said compromise that this protest and all its proofs are invalid, I shall be doing it not of my free will, but under duress, as is known to you, and thereafter I intend to cancel it all through this instrument.' This protest A, son of B, declared before us, and we the subscribers having observed his condition, and knowing it to be true and recognizing the great duress under which he is going to do this act, have received this protest from him and have written it and signed it before the compromise is made. This day and year," etc. (Signed by two witnesses.)

According to ancient law, when a husband had sent the geṭ to his wife by a messenger, he had the right to cancel it in this manner even before she received it, although neither the messenger nor the wife was present at the cancelation. The consequences of this were disastrous. The woman receiving the geṭ believed herself divorced, and might remarry, only to discover afterward that her husband had canceled the geṭ, this making her an adulteress and bastardizing her children by her second husband. Rabban Gamaliel abolished the right of the husband in such a case unless the wife or messenger were present (Mishnah Giṭ. iv. 2), and his decision was supported by the later authorities (*ib.* 33a). In cases of bills of manumission of slaves, the master had a similar right under the ancient law; but the sages decided that after he had directed his slave to become free, he could never revoke the order, since an advantage may be conferred on a person in his absence, but nothing could be done to cause him loss, except in his presence (*ib.* i. 6).

There may be an implied cancelation of an instrument, as when two instruments concerning the same matter are prepared, one subsequent to the other. The second impliedly cancels or revokes the first (Ket. 44a). For cancelation of contracts see CONTRACTS; for cancelation of sales, see SALES.

BIBLIOGRAPHY: For other forms of the sheṭar moda'a see J. G. C. Adler, סדר הקוני שטרות, §§ 27, 28, Hamburg and Bützow, 1773; Judah ben Barzillai, ספר השטרות, No. 39, Berlin, 1898.

J. SR. D. W. A.

CANCER: A malignant growth of new tissue; usually in the form of a tumor. Whether removed or not, it tends to give rise to secondary growths in near or distant parts of the body, and to prove fatal. The term "cancer" is usually applied to malignant tumors formed of epithelial tissue, as carcinoma and epithelioma; but in this article sarcoma is also included.

Cancer is considered a disease of civilization, or of civilized races, and the relative mortality of large cities from this cause is greater than that of small ones.

Occurrence in Italy and England.

Lombroso, investigating the demography of the Jews in Italy, found that the mortality from cancer among the general population was 2 per cent; while the Jews showed a mortality from this disease of 3.30 per cent. He also shows that, as is the case with the general population, the disease of cancer more frequently attacks women than men.

In England Dr. James Braithwaite noticed that cancer of the uterus was seldom or never met with among the numerous Jewesses attending the gynecological out-patient department of the Leeds General Infirmary—only one case in ten years. The experience of the London Hospital, where there is a special Hebrew department, is the same—only one case in five years, against 178 among Gentile women. Dr. Braithwaite considers that the only explanations possible are difference of race or difference in diet, especially the absence of pork from the Jewish diet. On the other hand, a writer in the "British Medical Journal" (March 15, 1902, p. 681) states that, in his experience, cancer of the breast has often been met with among the Jewesses in London; and while examples of nearly every form of cancer have been seen, there has seemed to be a special tendency to development of intestinal malignant growths. Of the patients dying between 40 and 65 years of age, a large percentage have been sufferers from cancer. The writer then brings figures from the records of the United Synagogue Burial Society for three years—1898, 1899, 1900—showing that 525 deaths due to cancer occur annually among 1,000,000 Jews; while the cancer rate for England and Wales for 1896 was 764 per 1,000,000 of population. From the registrar-general's returns for London the rate for 1900 showed more than 800.

CANCER AMONG THE JEWS IN LONDON.

	Registrar-General's Returns.			United Synagogue Burial Society Returns.		
	1900	1899	1898	1900	1899	1898
Deaths from all causes.	86,007	89,689	83,936	1,612	1,725	1,649
Deaths stated to be from cancer........	4,251	4,234	4,084	37	42	34
Percentage of deaths from cancer........	4.9	4.7	4.8	2.3	2.4	2.06
Deaths of persons over 20 years of age from all causes...........	50,565	51,922	45,490	609	642	677
Percentage of deaths from cancer to deaths from all causes of persons over 20 years of age...............	8.4	8.8	8.9	6.1	6.5	5.02

Dr. John S. Billings has shown that in the United States cancer occurs among Jews just as often as in the general population, as can be seen from the appended table:

CANCER DEATH-RATES PER 1,000 OF TOTAL DEATHS FROM ALL CAUSES.

	Males.	Females.
Jews......................................	13.58	21.65
General population of the United States (1880)......................................	13.09	23.59

In New York City.

Statistics collected by Dr. Maurice Fishberg for the Russian and Polish Jews living in the seventh, tenth, and thirteenth wards of New York city show, on the other hand, that they are less liable to succumb to cancer than the other inhabitants of the same districts, as can readily be seen from the appended table:

The cancer death-rate among those whose mothers were not born in Russia or Poland was 325.12 per 100,000; while that of the Russian and Polish Jews was only 120.07—less than one-half.

Inquiries among surgeons and gynecologists who have a large experience among Jews in New York city have elicited the result that Jews are comparatively less liable to be attacked by cancer than are other races. Dr. Abram Brothers states that of nearly 35,000 women examined by him (mostly Jewish) he has met with less than a half-dozen cases of cancer of the uterus in Jewish women; while he has had several dozen cases in the same time in non-Jewesses. Dr. H. J. Boldt, basing upon an experience gained by the examination of more than 1,000 Jewish women annually, states that although he has operated upon a large number of Jewish women for cancer of the uterus, the proportion of the disease in this race, compared with others, is very small. A rough estimate is about one-tenth or even less. The same holds good with cancer of the breast, so far as his experience goes.

As to the comparative morbidity of the Jews in the United States from cancer, the following statistics have been collected from the "Annual Reports" for 1898, 1899, 1900, of one Jewish hospital in New York city (Mount Sinai), and compared with the cancer cases from a hospital which admits few Jews (St. Luke's). These are given in the following table:

Parts Affected by Cancer.	Mount Sinai (Jewish), 9,497 Patients.		St. Luke's, 7,933 Patients.	
	Number of Cancer Cases.	Per cent of Cancer.	Number of Cancer Cases.	Per cent of Cancer.
Uterus.......	18	6.98	59	15.98
Breast.......	32	12.40	91	24.59
Gastro-intestinal tract..	81	31.40	48	12.98
Liver........	19	7.37	14	3.78
Rectum......	12	4.66	25	6.76
Other organs.	38	14.72	86	23.24
Sarcoma.....	58	22.47	47	12.70
Total........	258	100.00	370	100.00

It appears from these figures that: (1) Malignant disease is by no means rare among Jews, although

CANCER AMONG THE RUSSIAN AND POLISH JEWS IN NEW YORK CITY DURING THE SIX YEARS ENDING MAY 30, 1890.

Mothers Born in:	Population.			Deaths Due to Cancer.			Cancer per 100,000 Population.			Total Three Wards.		
	7th Ward.	10th Ward.	13th Ward.	7th Ward.	10th Ward.	13th Ward.	7th Ward.	10th Ward.	13th Ward.	Population.	Deaths Due to Cancer.	Cancer Death-Rate per 100,000 Population.
Russia and Poland (Jews)..	16,295	30,476	13,190	15	33	24	92.05	108.28	181.95	59,961	72	120.07
Other countries (including United States)..........	41,071	27,120	32,694	126	108	94	306.78	398.23	287.51	100,885	328	325.12
Total...............	57,366	57,596	45,884	141	141	118	245.80	244.80	257.17	160,846	400	248.68

Results of Inquiry.

it is less frequently met with than in other races. (2) Carcinoma and epithelioma, or true cancer, are more frequent among the general population—4.07 per cent of the total number of patients sick from all causes were affected by these forms of cancer; while among Jews the percentage was only 2.10 or about one-half. (3) Sarcoma is somewhat more frequent in Jews than in others; 0.061 per cent of sick Jews were affected with this form of malignant disease as against 0.059 per cent of the general population; 22.47 per cent of all cases of malignant disease among Jews suffered from sarcoma; while of the patients from the general population suffering with malignant disease, only 12.70 per cent were afflicted with sarcoma. (4) Cancer of the uterus and breast is less frequent in Jewish women than in other races. (5) Jews are more liable than non-Jews to be affected with cancer of the gastro-intestinal organs. Nearly 45 per cent of all cases of malignant disease in Jews occurred in the stomach, intestines, liver, pancreas, rectum, etc.; while in non-Jewish patients only 23 per cent of patients suffering from malignant disease were affected with cancer of these organs. (6) The only part of the gastro-intestinal tract which is less often attacked by cancer in Jews than in non-Jews is the rectum, and this notwithstanding the fact that Jews are markedly sufferers from other rectal diseases, such as Hemorrhoids, fistula, etc.

According to all available statistics, cancer is more than twice as frequent in women as in men, owing to the occurrence of the disease in the breast and womb. Among Jewesses, on the other hand, cancer of the breast and womb is less common than among the general population. As has been shown, these organs appear to be affected less than one-half as often as in the patients in the non-Jewish hospital. This explains why the total percentage of cancer is lower among Jews than in other races.

Bibliography: C. Lombroso, *L'Antisemitismo e le Scienze Moderne*, Turin. 1894; German translation, Leipsic, 1894; J. S. Billings, *Vital Statistics of the Jews in the United States*, *Census Bulletin*, No. 19, 1890, Washington, 1890; James Braithwaite, in *The Lancet*, clxi. 1578; *Cancer Among Jews*, in *British Medical Journal*, March 15, 1902, p. 681; *Annual Reports of Mount Sinai Hospital*, 1898, 1899, 1900.

J. M. Fi.

CANDIA. See Crete.

CANDIA, ISAAC B. SAUL CHMELNIKER: Hebrew poet; lived at Warsaw, Poland, in the first half of the nineteenth century. He is the author of an elegy on the death of Alexander I., emperor of Russia (Warsaw, 1826), the poem being accompanied by a German version of Elkan M. Engel. Candia also wrote "Toledot Mosheh" (The Generation of Moses), a dramatic poem in two acts based on the life of Moses, and supplemented by other poems, original, or translated from Schiller's "Die Bürgschaft," and from Gellert (Warsaw, 1829). His dedication ode was written on the occasion of the dedication of a house of prayer and a house of the study of the Law (Sept. 25, 1840).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 620, No. 150; Fürst, *Bibl. Jud.* i., s.v. *Eis. Kandia*; Steinschneider, *Cat. Bodl.* col. 1097.

H. R. A. R.

CANDLE TAX. See Taxes, Jewish, in Russia.

CANDLESTICK (Hebrew, "menorah"; Aramaic, "nebrashta," Dan. v. 5): Mentioned as a secular object only in II Kings iv. 10. The candlestick in the Temple, however, is often referred to, although there is no reliable information from earlier times concerning its use and shape.

Candlestick in Pre-Exilic Time.

(1) In the temple of Shiloh a "ner" (lamp) is mentioned, but not a "menorah" (candlestick); according to I. Sam. iii. 3, the lamp seems to have burned only at night. In I Kings vii. 49 ten golden candlesticks are referred to, five of which stood to the right and five to the left of the "debir" (oracle); and in Jer. lii. 19 menorot are also found, though not in the parallel passage, II Kings xxv. 14. By modern critics, however, both I Kings vii. 48–50 and Jer. lii. 19 have been held to be interpolations. It may be merely accidental that we have no stronger references to the use of candlesticks in Solomon's Temple, for the number ten is undoubtedly based on ancient tradition; and if Solomon had no golden candlesticks, he probably had them of bronze, cast for him by Huram (compare Stade's "Zeitschrift," iii. 173 *et seq.*).

Two Candlesticks of the Second Temple, and of the Tabernacle.

(2) The seven-branched candlestick in the tabernacle, described in Ex. xxv. 31 *et seq.* and xxxvii. 17 *et seq.*, is attributed by the critics to post-exilic times, for the description is that of the candlestick of the Second Temple. It was chased of pure gold, and called, therefore, "menorah ṭehorah" (Ex. xxxi. 8, xxxix. 37; Lev. xxiv. 4). From a pedestal ("yarek"), which is not described, rose the trunk, and from this spread the branches ("ḳaneh"), curving upward from the stem at three points in a vertical line; on the trunk there are said to have been four, and on each of the branches three, calices shaped like almond blossoms; that is, bulbs with opening buds. On the branches were seven lamps ("nerot"), which were removed every day for trimming and refilling, and hence were called "nerot hamaʻarakah" (Ex. xxxix. 37). As the lamps evidently had spouts from which the wicks protruded, thus throwing the light principally to one side, the lamps had to be turned in such a way as to make the spouts point northward, for the candlestick was set over against the southern wall, in order to be to the left of any one entering the sanctuary.

Symbolism of the Candlestick.

This candlestick corresponds on the whole to the one described in Zech. iv. 1 *et seq.*, except that the latter has seven branches, while the one referred to in Ex. xxv. 31 *et seq.* has only six branches, the seventh light being fastened in the center. Both, however, represent a tree with six or seven branches respectively, as is evident from the fact that the candlestick in Ex. xxv. 31 *et seq.* is ornamented with almond blossoms. The assumption that this seven-branched candlestick has a symbolic meaning is confirmed by Zech. iv. 1 *et seq.* The seven lights may be said to represent the seven

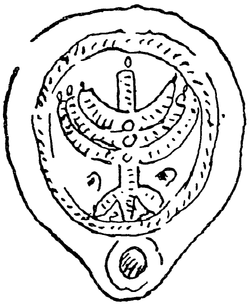

Lamp Found at Khirbat Sammaka, near Carmel.

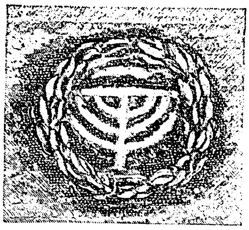

From a Lintel in the Ruins of the Ancient Synagogue of Nebratein.

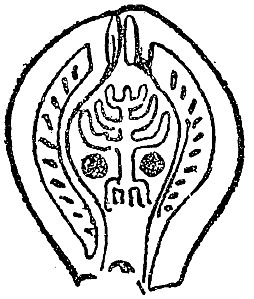

Lamp Found Among the Ruins of Carthage by P. Delattre.

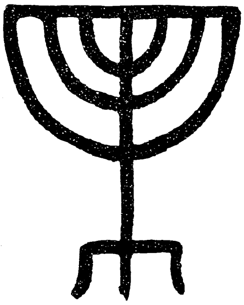

From a Rock-Cut Tomb Near Jaffa.

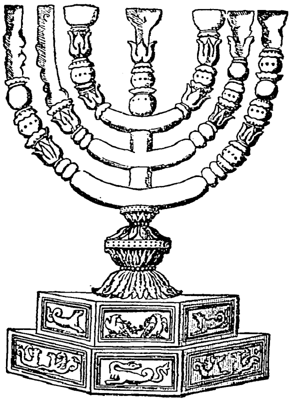

The Golden Candlestick on the Arch of Titus, as It Appeared in 1710.

(After Reland, "De Spoliis Templi Hierosolymitani in Arcu Titiano.")

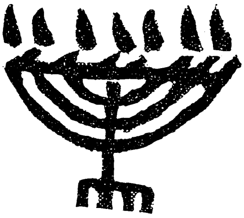

From a Gilt Glass Vase Found in the Jewish Catacombs at Rome.

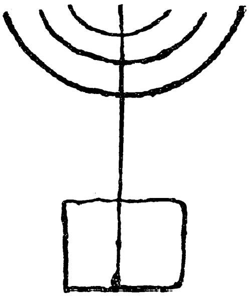

From the Entrance to a Tomb at Wadi al-Nahal.

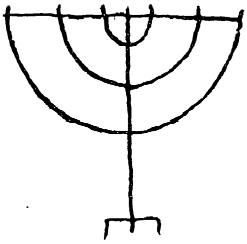

From a Graffito Found in the Jewish Catacombs at Venosa.

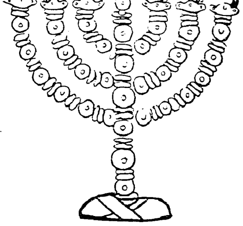

From the Bottom of a Glass Vase Now in the Museo Borgiano at Rome.

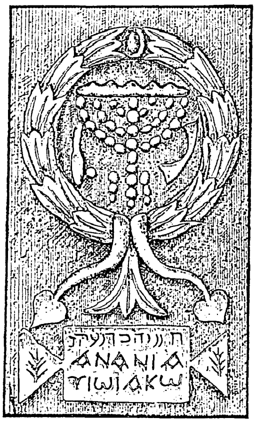

From the Great Mosque at Gaza, Discovered by Clermont-Ganneau.

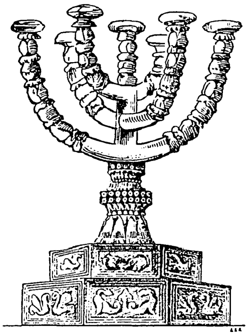

Hexagonal Arrangement of the Golden Candlestick (Hypothetical).

EARLIEST KNOWN REPRESENTATIONS OF THE GOLDEN CANDLESTICK.

planets, which, regarded as the eyes of God, behold everything. The light in the center, which is especially distinguished, would signify the sun, as the chief of the planets. It is possible that with this was also combined the mystic conception of a celestial tree, with leaves reaching to the sky, and fruit typifying the planets. How the connection with an almond-tree arose is not known, but it may have been through the idea of stars as representing almonds. This symbolism was probably due to foreign influence, for in the Babylonian religion the seven planets are the seven chief gods (compare Gunkel, "Schöpfung und Chaos," pp. 124 *et seq.*). Zerubbabel's temple contained only one candlestick, as Ecclus. (Sirach) xxvi. 22 expressly states; Antiochus Epiphanes had it removed and broken (I Macc. i. 22), while Judas Maccabæus restored it (iv. 49 *et seq.*). Pompey saw the candlestick in the sanctuary (Josephus, "Ant." xiv. 4, § 4), and it was also in the sanctuary of Herod's temple ("B. J." v. 5, § 5). Illustrations of the seven-branched candlestick are found on the triumphal arch of Titus and on Jewish coins (see Madden, "Jewish Coinage," p. 231). For later history see TITUS, ARCH OF.

It was forbidden to make copies of the golden candlestick for ritual purposes; and for other uses, only five-, six-, or eight-branched, instead of seven-branched, candlesticks could be made. It is doubtful whether this restriction had anything to do with the fact that Onias hung up a golden chandelier in the temple of Leontopolis (compare Josephus, "B. J." vii. 10, § 3).

[The symbolism of the almond-tree is probably explained by Jer. i. 11. The traditions of the Rabbis may be found in Men. 28b and Maimonides, "Yad," Bet ha-Beḥirah, iii. 1–5. According to this authority the pedestal rested on three feet; other metal could be used than gold, and only when gold was used was the required weight ("kikkar") insisted on. Otherwise the candlestick could even be hollow, but under no circumstance was it permissible to use for its manufacture broken scraps of metal. Josephus says that three of the lamps were kept burning during the day, while at night the entire seven were lighted; but his statement conflicts with the explanation of the later rabbinical commentators, who hold that the lamp was lighted only during the night (Ibn Ezra and Rashi to Ex. *l.c.*). The prohibition of imitations applies to all Temple or tabernacle utensils (Men. 28b). Of interest as bearing on the distinction between "ner" and "menorah" may be the Midrashic story of the woman married to a man of lower social standing, likened to a "golden candlestick with an earthen lamp on top" (Gen. R. xx.). Compare MENORAH, ḤANUKKAH.—E. G. H.]

BIBLIOGRAPHY: Reland, *De Spoliis Templi Hierosolymitani in Arcu Titiano*, 1775, pp. 82 *et seq.*

E. G. H. W. N.

CANISO, ABRAHAM LEVI. See BARRIOS, DANIEL LEVI (MIGUEL) DE.

CANIZAL, JACOB: Flourished probably in the fifteenth century. He was the author of notes on Rashi's commentary to the Pentateuch, which were published in "Perushim le-Rashi," Constantinople, 1525 (?).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 5575; Michael, *Or ha-Ḥayyim*, No. 281; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. *Jacob Canizal.*

L. G. I. BER.

CANKERWORM. See LOCUST.

CANNEH: A city mentioned in the long list of the contributors to Tyrian greatness and commercial power (Ezek. xxvii. 23). The name occurs in no other passage. Cornill takes it to be the "Calneh" of Amos vi. 2; and one manuscript has that reading, which would, however, rather give the "Calneh" of Gen. x. 10. According to Kiepert, it was Καιναί, a city on the Tigris. Mez ("Gesch. der Stadt Harran," 1892, p. 33), indorsed by Cheyne ("Encyc. Bibl." i. 648), proposes to emend the name to "B'nai Eden"; but, as Bertholet ("Kurzer Hand-Commentar," on Ezekiel) remarks, it would be extraordinary indeed for such a familiar word as "B'nai" to be corrupted into a form like "Canneh."

E. G. H. G. B. L.

CANON: A rule for the inclusion of certain books within a certain degree of sanctity; hence also the word "canonical." See BIBLE CANON. J.

CANOPY, BRIDAL. See ḤUPPAH.

CANSINO: Spanish-Jewish family, famous in history for its wealth and influence, its scholars and poets.

Jacob Cansino I. served as an interpreter at Oran, a Spanish colony in northwestern Africa, under Charles V., until 1556, when he was sent as an ambassador to the king of Morocco. The office was then held in regular succession by his son Isaac Cansino from 1568 to 1599, by his grandson Ḥayyim (Ḥayen) from 1601 to 1621, and by his great-grandson Aaron from 1621 to 1633. After an interval of three years Aaron's brother, Jacob CANSINO II., received the appointment (1636), and served until his death in 1666. He is known by his translation into Castilian of "Extremas y Grandenzas de Constantinopla," from the Hebrew of Moses Almosnino.

Other prominent members of the family were Solomon Cansino, poet; Moses Cansino, scholar; Samuel Cansino, cantor in the synagogue, and wealthy philanthropist, who ultimately lost the whole of his fortune to gamblers; and Rabbi Abraham Cansino II., secretary of the Jewish community of Oran.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 413, note 2; Luzzatto, in *Kerem Ḥemed*, iv. 34-35; Wolf, *Bibl. Hebr.* iii. 524-526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

D. A. R.

CANSINO, ABRAHAM BEN JACOB: 1. Poet; lived in the seventeenth century. He is the author of "Aguddat Ezob" (A Bunch of Hyssop), a collection of poems and rhetorical compositions, in three parts, praised very highly by Isaac Cansino and David Abu al-Khair (אבו אלכיר). Abraham Cansino was once arrested by the Spanish authorities for having in his possession copies of the Babylonian and Palestinian Talmuds. His son was also taken, and both were sent to Murcia, Spain, where they were treated like prisoners for a time, and fined $400; the copies of the Talmud were confiscated. His friends and relatives wrote poems of consolation to him; to these he replied from Murcia.

2. An authority mentioned in the Maḥzor Oran as writing, in the name of the Jewish community of

Oran, to the communities of Algiers in 1661, of Jerusalem in 1663, and of Hebron in 1668. In 1679 he lived in Leghorn, Italy, where he received a letter from Tunis. This Abraham Cansino may be identified with Abraham Cansino, rabbi and preacher, brother of Isaac Cansino of whom Wolf speaks ("Bibl. Hebr." iii., Nos. 143b, 1101, and 1265c). Kayserling mentions an Abraham Cansino who was rabbi at Leghorn in 1685, and evidently refers to the same person. Luzzatto thinks that this Abraham Cansino is not to be identified with the poet of the same name.

3. An authority mentioned in the Maḥzor Oran as living at Leghorn in 1709. As he is not addressed by the titles usually given to rabbis, Luzzatto thinks that he was not a rabbi, and therefore not to be identified with either of the above. The epitaph of an Abraham Cansino written by Jacob Sasportas is given in the Maḥzor Oran, but furnishes no indication of the place or date of its writing.

Mention is also made of an Abraham Cansino, author of the epitaph on David Francis, who died about 1696.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; S. D. Luzzatto, *Kerem Ḥemed*, iv. 34-35. See Isaac Cansino and Cansino family.

D. A. R.

CANSINO, ISAAC (BEN ḤAYYIM): Poet and prominent member of the Jewish community of Oran; died in 1672; probably a brother of Jacob Cansino II. He was a liturgical poet of high attainments, and cantor in the synagogue on the Day of Atonement, an office regarded as a post of honor. Cansino's greatest work is the first part of the so-called Maḥzor Oran, which contains many poems written by him. Among his occasional poems are one in praise of the collection of poems, "Aguddat Ezob," by Abraham Cansino (1); a dirge on the death of Aaron Cansino in 1633; and one of sympathy to Samuel Cansino on the occasion of the loss of his fortune by the cheating of gamblers.

Wolf ("Bibl. Hebr." iii., Nos. 1265c and 1101) speaks of Isaac Cansino, a brother of Abraham Cansino, who embraced Christianity after the expulsion of the Jews from Oran in 1668. This Isaac Cansino, however, can hardly be identical with the one above mentioned. Kayserling also mentions an Isaac Cansino, publisher at Amsterdam in 1685, whose relationship with the Cansinos of Oran is unknown.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Ḥemed*, iv. 34-35; Jost, *Gesch. der Israeliten*, viii. 42. See Abraham Cansino and Cansino family.

D. A. R.

CANSINO, JACOB: "Vassal of his Catholic majesty and interpreter of languages in the places of Oran" (so styled by himself); died Sept. 19, 1666. He was the fifth in succession of the Cansino family to hold the office of royal interpreter. Upon the death of his brother Aaron in 1633, the office was given by King Philip IV. of Spain to Yahob Caportas (whom Graetz identifies with Jacob Sasportas), a member of an influential Jewish family which rivaled the Cansinos. Thereupon Jacob Cansino came to Madrid, petitioned the king for the office in consideration of the services rendered by his family to the government, and obtained the appointment in 1636, with a salary of 25 scudi (dollars) per month.

As a man of letters Jacob Cansino is known for his translation into Castilian of a Hebrew book by Moses Almosnino, under the title "Extremas y Grandenzas de Constantinopla," published at Madrid by Francisco Martinez, 1638. The preface includes an extract from the book of the royal secretary, Augustus Maldonatus, enumerating the various offices held by members of the Cansino family, and a letter from King Philip IV. in appreciation of their services. Jacob Cansino excited the enmity of Marquis de Los Veles, governor of Oran, who wished to give the office held by the former to the husband of one of his favorites. Jacob was too firmly established in his position, however, and remained in office until his death. In 1668 the Jews were expelled from Onra at the instigation of the governor.

Bibliography: Grätz, *Gesch. der Juden*, x. 235, 413, note 2; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Ḥemed*, iv. 34-35; Wolf, *Bibl. Hebr.* iii. 524-526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

D. A. R.

CANSTATT, KARL FRIEDRICH: German physician and medical author; born at Regensburg July 11, 1807; died at Erlangen March 10, 1850. He was one of the pioneers of the modern school of medicine in Germany, and numbered Professor Virchow among his pupils. Canstatt studied at the University of Vienna and, later, under Schönlein at Würzburg, where in 1831 he obtained his doctor's degree. A year later he went to Paris to study Asiatic cholera, then epidemic in the French capital. His monograph on this disease, published the same year, attracted the attention of the Belgian government, which commissioned him to plan a cholera hospital.

He remained in Brussels until 1838, when he returned to Regensburg to practise ophthalmology, in which he had won signal success in Belgium. The same year he was appointed official physician to the provincial law court at Ansbach, where he remained until 1843. On the death of Hencke (1843) he was called to the University of Erlangen to fill the chair of pathology. Three years later he was attacked by tuberculosis, and thinking that a change of air would benefit him, he went to Pisa, Italy; but he remained there for a short time only, and on his return to Erlangen he died.

Canstatt's greatest service to medicine was the conception and publication of the "Jahresbericht über die Fortschritte der Gesammten Medicin Aller Länder," begun in 1841 and continued after Canstatt's death by Professor Virchow. The work next in importance was his "Handbuch der Medicinischen Klinik" (1841). Other publications were: a monograph on diseases of the eyes (1841); "Die Cholera in Paris" (1832); "Ueber die Krankheiten der Choreida" (1837); "Die Krankheiten des Höheren Alters und Ihre Heilung" (1839); "Die Specielle Pathologie und Therapie," etc. (1841-42); a monograph on Bright's disease (1844); and "Klinische Rückblicke und Abhandlungen" (1848).

Bibliography: *Allgemeine Deutsche Biographie*, iii. 762-764; Meyers, *Konversations-Lexikon*, iii. 841.

S. E. Ms.

CANTARINI: A distinguished family of Italian Jews tracing their descent from **Gherescion (Grassin) Cantarini,** who, when one year old, was driven from his native place, Asolo, and was taken to Padua (1547), where his descendants were leaders of the community for the next 300 years. A sketch pedigree, including the best-known members of the family, may be made up as follows:

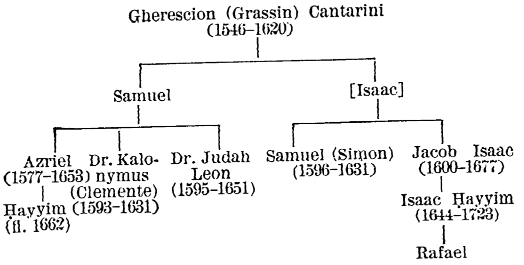

Bibliography: Mortara, *Indice*, p. 10.

J.

CANTARINI, AZRIEL (ANGELO) BEN SAMUEL (SIMON) HA-KOHEN: Italian rabbi; born 1577 at Padua; died there 1653. He was rabbi and preacher in his native city, and directed the yeshibah Leḳaḥ Ṭob there.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 282; Mortara, *Indice*, p. 10; Jacob Lebet-Levi, *Responsa*, No. 68.

L. G. I. Ber.

CANTARINI, ḤAYYIM MOSES (ANGELO) BEN ISAIAH AZRIEL: Italian physician, rabbi, poet, and writer; lived in the second half of the seventeenth and the first half of the eighteenth century at Padua, where he was also instructor in the yeshibah. He published in Italian: "Chirurgia Pratica," Padua, 1677. At his death he left the following manuscript works in Hebrew (Ghirondi MSS.): "Haggahot," glosses on some halakic works of post-Talmudic authors; "Mar'eh ha-Seneh" (Vision of the Thorn-Bush), a description of a persecution of the Jews at Padua, probably of the same one of which the work of his uncle Isaac Ḥayyim Cantarini, "Paḥad Yiẓḥaḳ," treats. Responsa of his are also extant in manuscript.

Wolf ("Bibl. Hebr." iii. 565) mentions Cantarini's correspondence with the Christian scholar Unger of Silesia on the history of the Jews in Italy.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 102, 230; Steinschneider, *Hebr. Bibl.* 1876, p. 37; *ib.* 1877, p. 89.

L. G. I. Ber.

CANTARINI, ISAAC ḤAYYIM (VITA), (also called **Raphael ben Jacob Isaac ha-Kohen**): Italian poet, writer, physician, and rabbi; born Feb. 2, 1644, at Padua; died there June 8, 1723. He studied Hebrew and the Talmud with Solomon Marini, author of the "Tiḳḳun 'Olam," and with the poet Moses Catalano. His instructor in the secular branches was Bernardo de Laurentius.

Cantarini received his diploma as physician at Padua Feb. 11, 1664; and in addition to following the profession of medicine, he very often preached in the Ashkenazic synagogue. His sermons were frequently attended by Christians, the number of these on one occasion being so great that the Jews had to find seats in the women's gallery. He also taught in the yeshibah, and officiated as cantor, especially on the Day of Atonement. As he had a thorough knowledge of the Talmud, his decisions were often sought in halakic cases.

Cantarini had an extensive practise, especially among the patricians outside of Padua, but at the end of his life, having lost his property through others, he was in straitened circumstances. Many elegies were written at the time of his death, among others by his pupil Moses Ḥayyim Luzzatto, Venice, 1728.

His Style.

In his poetical writings Cantarini based his language almost exclusively on that of the Bible; his sentences containing, in addition to innumerable conceits, allusions to Biblical expressions. The contents of his works must be judged apart from their unpleasing form, being remarkable for pithy sense and elegant definition.

The most important of his Hebrew works is "Paḥad Yiẓḥaḳ" (The Fear of Isaac), a description of the attack on the ghetto at Padua by the Christian populace Aug. 20, 1684, published at Amsterdam, 1685. The work contains a detailed account of all the incidents, in most of which he had taken part ("Oẓar Neḥmad," iii. 131); and many documents of the governments of Padua and Venice are therein translated and quoted in Hebrew. An account of the internal condition of the community, together with statistics, serves as an introduction (p. 10). The author develops entirely modern theories on the causes of these occurrences in the political as well as the physical world (5a *et seq.*). Noteworthy also is his decided tolerance toward Christians (see, for instance, pp. 9a, 23g).

His Poems.

The following poems were published by Cantarini; they are nearly all occasional: "Pi Sefarim" (Mouth of Books), festal songs written when the teachers of the yeshibah decided to include the study of the treatise of Ḥullin (Venice, 1669). A poem in the form of a psalm, on the delivery of the community from the hands of the populace Aug. 20, 1684, is printed in the "Paḥad Yiẓḥaḳ" (p. 51b), which was formerly read every year on the anniversary of the attack (10 Elul) in the synagogue. Other poems are printed in his works "'Eḳeb Rab" and "'Et Ḳeẓ" (see below), and in the prefaces to the "Kebunnat Abraham" of Abraham Cohen, and the "Ma'aseh Ṭobiah" of Tobias Cohen. Cantarini also wrote a paraphrase of the majority of the Psalms, which has not yet been printed. Many of his poems in manuscript were in Ghirondi's possession. Some of his poems have also been inscribed on the walls of the large Ashkenazic synagogue of Padua, which was built during his life. His "'Et Ḳeẓ" (Time of the End) deals with the time of the advent of the Messiah (Amsterdam, 1710), while the "'Eḳeb Rab" (Great Consequence), is a collection of responsa in Hebrew and Italian, concerning the oath which the tax-collectors of the community of Padua took before the wardens (Venice, 1711). The manuscript of his "Leb Ḥakam" (Heart of the Wise) was in Ghirondi's possession. His "Ḥayye Besarim" (Physical Life), "Leb Marpeh" (Healing Heart), and "Shibat Tishbi"

(Reply to the Tishbite), a polemic against Elijah Levita's "Tishbi," have not yet been printed. Cantarini's Hebrew letters, addressed to the Christian scholar Unger of Silesia, are interesting as containing notices on the Jewish writers of Italy (Hamburg MS. No. 335, reprinted in "Ozar Neḥmad," iii. 128 *et seq.*). Halakic responsa of his are printed in Isaac Lampronti's "Paḥad Yiẓḥaḳ" and in Simson Morpurgo's "Shemesh Ẓedaḳah" (Oraḥ Ḥayyim, No. 4, and Ḥoshen Mishpaṭ, No. 33).

Latin Works.

In Latin Cantarini wrote the "Vindex Sanguinis," a reply to the work on blood accusation of Jacob Geuze (Amsterdam, 1681). Three Latin letters by him have also been published; one of them dealing with natural history, is addressed to his teacher Bernardo de Laurentius (Padua, 1856, ed. Osimo).

An Italian responsum of his is mentioned (translated into Hebrew in Isaac Lampronti's "Paḥad Yiẓḥaḳ," under עוקר). Many of his Italian sermons in manuscript were in Ghirondi's possession. There have also been preserved several "consulti" (partly in Latin) on medical subjects ("Oẓar Neḥmad," iii. 148).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 143, 154; Mortara, *Indice*, p. 10; Steinschneider, *Cat. Bodl.* No. 5327; idem, *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg*, p. 163; *idem*, in *Hebr. Bibl.* 1876, p. 38; *idem*, in *Monatsschrift*, 1899, pp. 475-476; Luzzatto, in *Oẓar Neḥmad*, iii. 148; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 72, 74, 174; Zedner, *Auswahl Historischer Stücke*, pp. 146 *et seq.*; Zunz, *Z. G.* p. 282; Almanzi, in *Kerem Ḥemed*, iii. 115; Fuenn, *Keneset Yisrael*, p. 611; Ben-Jacob, *Oẓar ha-Sefarim*, pp. 448, 457, 528; Caspary, *Gesch. der Italienischen Litteratur*, ii. 331; Etienne, *Histoire de la Littérature Italienne*, pp. 465 et seq.

L. G. I. Ber.

CANTARINI, JUDAH (LEON) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician and rabbi; born about 1650 at Padua; died there April 28, 1694. He had a large practise among the Christian as well as the Jewish population of that city, visiting the poorer of his patients four times a day without charge. Cantarini founded a yeshibah in the synagogue of the Ashkenazim, where he taught the Talmud, in which he was very learned. He also officiated as preacher. A letter of his is extant, addressed to Jacob Lebet-Levi, and dealing with a legal quarrel in which Cantarini was involved. This letter, which testifies to his thorough knowledge of the Talmud, is written in a very pure and classical Hebrew. At Cantarini's death his nephew, Isaac Ḥayyim Cantarini, wrote his obituary.

Bibliography: I. H. Cantarini, *Paḥad Yiẓḥaḳ*, pp. 10a, 42a; *idem*, in *Oẓar Neḥmad*, iii. 145; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 198; Steinschneider, in *Monatsschrift*, 1899, p. 472.

L. G. I. Ber.

CANTARINI, KALONYMUS AARON (CLEMENT) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician; born in 1593 at Padua; died there July 30, 1631, of the plague. He was famous as a Talmudist, as well as for his extensive knowledge of the profane sciences.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 302; Mortara, *Indice*, p. 10.

L. G. I. Ber.

CANTARINI, SAMUEL (SIMON) BEN GERSON HA-KOHEN: Official procurator of the Jewish community of Padua; born about 1561; died 1631 during the plague, to which also two of his sons and other members of his family succumbed. His sons were **Azriel, Kalonymus,** and **Judah Cantarini. Isaac Ḥayyim Cantarini** was his grandson.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 342; Mortara, *Indice*, p. 10.

L. G. I. Ber.

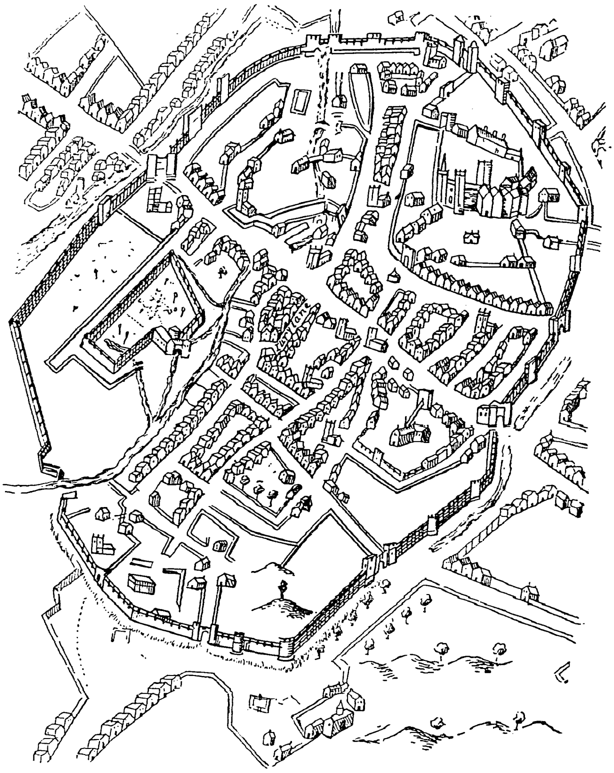

Map of Canterbury, Showing Position of Jewry.
(From Speed, "The Theatre of the Empire of Great Britaine," 1676.)

CANTERBURY: Large town in Kent, England, containing the metropolitan cathedral. Jews were settled here in the twelfth century. They seem to have been on very good terms with the monks, taking their side in a controversy with the archbishop. Gervase of Canterbury ("Chronicles," i. 405) was struck by the contrast between the archbishop excommunicating the monks and the Jews praying for them. Reference is made to the inn of a Jew at Canterbury (Robertson, "Materials for Life of Becket," ii. 7). In Speed's map of Canterbury there is a "Jewry Lane" opposite All Saints'; while, according to Somner ("Antiquities of Canterbury," pp. 124, 125), the site of the ancient synagogue was that of the Saracen's Inn.

Only two rabbis of any importance are said to have been connected with the town of Canterbury. These are Aaron of Canterbury and Benjamin of Canterbury, the latter of whom Joseph Jacobs has attempted to identify with a Benjamin of Cambridge (see Cambridge). The community preserved its importance up to the Expulsion, as it was the seat of an archa or chest for the preservation of deeds. Soon after the return of the Jews to England a synagogue was founded in King street, Canterbury (about 1730), and a small congregation has remained in the town up to the present day. A synagogue was built in St. Dunstan's, but was replaced (1847) by a new building, which was erected on the site of the old Templars' Church. There are now only thirteen resident Jewish families in the city, though a large number of casual poor pass through it annually.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 93, 375; Hasted, *Canterbury*, i. 61, 126; ii. 364; Margoliouth, *Jews in Great Britain*, iii. 135, 136.

J.

CANTHERAS: Surname of Simon, the son of Boethus, the high priest, according to Josephus "Ant." xix. 6, §§ 2, 4; compare *ib.* 8, § 1, where Elioneus, son of Cantheras, is mentioned as having also been appointed high priest by King Agrippa (41–44). Abba Saul ben Baṭnit and Abba Jose ben Johanan of Jerusalem, contemporary leaders of the Ḥasidic party, however, regarded the house of Cantheras as a different one from the house of Boethus, when they both exclaimed: "Wo unto me from the house of Boethus; wo unto me from their club! Wo unto me from the house of Kadros [Cathros = Cantheras]; wo unto me from their pen!" (see Tosef., Men. xiii. 21; Pes. 57a), while Elioneus is mentioned in Parah iii. 5 as son of Joseph Caiaphas. Grätz ("Gesch. der Juden," 4th ed., iii. 739–746, and "Monatsschrift," 1881, pp. 97–112) blames Josephus for having confused the names; Schürer ("Gesch." 3d ed., ii. 218, notes 11, 14) accepts Josephus' information as correct (compare Derenbourg, "Histoire de la Palestine," pp. 215, 233).

K.

CANTICLES, BOOK OF. See Song of Songs.

CANTILLATION: Mode of intonation used in public recital of prayers and Holy Scripture. The infinite gradations of tone in ordinary speech serve to bring home to the listener the interrelation and coordination of the words used by the speaker. Even when the listeners do not exceed the small circle that can be reached by the ordinary speaking voice, the delicate shade of meaning to be conveyed by the structure adopted for the sentence will not be appreciated by them unless certain conventionalities of pitch are introduced in utterance. These conventionalities of pitch result in an elementary form of song, and thus became early known as "singing to speech" (*προσῳδία*, *accentus*). But when a larger audience is addressed the assistance of a sing-song utterance in marking this accent or prosody, and rendering the precise interdependence of the successive words unmistakable, has been recognized by all who have ever had to speak in the open air or in a large building, and has been from the earliest ages adopted for the public recitation of sacred texts. Among Jews the desire to read the Scriptures in the manner described in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation. This mode of recitation, depending not upon the rhythm and sequence of the sounds chanted, but upon the rhythm and sequence of the syllables to which they are chanted, is known as *cantillation*.

In describing synagogal chanting, it is necessary to distinguish the intonation traditionally employed for the text of the prayers—the component sounds of which are dependent upon the momentary impulse of the reader, checked only by the fixed melody of the coda with which the benediction concludes—from the intonation traditionally employed for the text of the Scriptural lessons (the elements of which are rigidly fixed). The first is discussed in the general article on Music, Synagogal, under the heading "Prayer-Motives." The cantillation which is here described forms the musical interpretation of the Accents which accompany the text of the Hebrew Scriptures.

The Chant Preceded Its Notation.

These signs, נגינות ("strings," "musical notes"), or, in the older expression, טעמים ("adornments," "tropes"), have been discussed, from the grammatical point of view, in Accents. The musical system to which they now serve as a notation, apart from their syntactical force, must have existed long before the need was felt for such a notation, even as Vocalization was in use long before the vowel-signs were invented. The notation which fixed the traditional *pronunciation* of each word may well, as Wickes points out, have been introduced at the same period and for the same reasons as the notation which fixed the traditional *modulation*. And, similarly, the causes which have led to a geographical variation of the original sounds in the one case have brought it about in the other.

The earliest reference to the definite modulation of the Scripture occurs in the Babylonian Talmud (Meg. 32a), where R. Johanan deprecates the indifference of such as "read [the text] without tunefulness and repeat [the Mishnah] without song." The use of the term נעימה ("tunefulness") shows that a melody definite enough to cause a pleasant impression was already attached to the Scriptural reading, and that it had long passed the stage of a syllabic plain-song which could only bring out the rhythm of the cursus as one group of syllables succeeded another. The cantillation must already have become "melismatic," with groups of notes, that is, attached to the more important syllables, so that the meaning of the text as well as its rhythm received emphasis and illustration from the chant.

If the cantillation was already tuneful to contemporary ears, the way had been cleared for its hermeneutic application to the text. The vocal phrases which constituted its melodious element would, by their distinctness from the monotone recitation which joined them into tuneful succession, serve to bring out the logical and syntactical importance of the syllables sung to them from among the other syllables comparatively slurred over on one note. "In this way the music was made to mark not only the broad lines, but the finest shades of distinction in the sense; and when its signs were introduced into the text, they were also the signs of *interpunction*; no others were needed" (Wickes). For a long time no such signs, however, were necessary: the cantillation was transmitted orally, and teachers were recognized whose profession it was to give instruction in "the pausal system of the accentuation" (Ned. 37a). But precisely as in the case of the plain-song of the churches, *memoriæ technicæ* were gradually introduced in the private scrolls of individual masters, probably at a very early date—later crystallizing into the Babylonian and Palestinian systems of Accents. Before this necessity for a notation was generally felt, a system of manual signs had been developed (Ber. 62a), just as in the Greek Church, where it was called the *χειρονομία* ("Manuum variis motibus altitudinem, depressionem, flexus vocis significabant"); and the system survived into the Middle Ages, being referred to by Ben Asher (דקדוקי הטעמים, ed. Baer and Strack, 18), and later by Rashi (on Ber. 62a), while Pethahiah of Regensburg found them still practised in the Bagdad synagogues in the twelfth century. In modern times it has been noticed by Joseph Saphir in Yemen (Eben "Safir," i. 56b) and by Burkhardt in Tiberias. This chironomy, like that of the churches, must have been based upon the rise and fall of the finger as the notes employed seemed to rise and to fall in succession. However much the point and straight line, as in the fifth-century Syriac system, may have been utilized for the bases of notation, yet the manual movements and the written signs must often have mutually counteracted (compare "Manuel du Lecteur," ed. J. Derenbourg, p. 16). In its present state, however, calligraphy rarely depicts the rise and fall of the voice, for the accents are intended only to remind readers of certain intonations they have already learned by ear. So the signs do not designate any tonal value or any sort of succession of notes, but only that a conventional series of sounds are to be grouped on a syllable in a certain manner.

Early References.

The Chironomy and Notation.

Attempts have been made to reconstitute the oldest form of the cantillation by J. C. Speidel ("Spuren von der Alten Davidischen Sing-Kunst," Waiblingen, 1740), C. G. Anton (in Paulus' "Neues Repertorium für Biblische Litteratur," Jena, 1790), L. Haupt ("Sechs Alttestamentliche Psalmen," Görlitz, 1854), and L. Arends ("Ueber den Sprachgesang der Vorzeit," Berlin, 1867). But as these investigators did not combine that acquaintance at once with Hebrew grammar and history and with synagogal music on which Delitzsch rightly insists for the study of the subject ("Physiologie und Musik in Ihrer Bedeutung für die Grammatik, Besonders die Hebräische," Leipsic, 1868), the fanciful in their conclusions outweighs the probable.

The Hebrew Bible is now pointed with two systems of accents. Of the system employed in the three poetical books, אׄמׄת. Job, Proverbs, Psalms, the vocal interpretation has been forgotten, although traces of it appear to have been still retained in the fourteenth century (compare Simon ben Ẓemaḥ Duran, מגן אבות, 52b). This loss is probably due to the early discovery that for congregational use—the chief employment of the Psalms, at least—the utilization would be at once more simple and more effective of a chant identical in each successive verse, and with enough melodic definiteness and individuality to be easily remembered, in comparison with a pointed cantillation varied from verse to verse, and demanding continuous attention from the readers. The similar measurement and dichotomy of verses in these poetical books would sometimes, indeed, suggest such a fixed melody by the similar accentuation of successive verses. But the prose Scriptures are recited by an individual, and for them the commoner species of pointing is employed. For this accentuation of the "twenty-one books" the cantillation vigorously survives in a certain number of antique forms, divergent in detail of tune and especially in tonality (or scale structure), but *parallel* in character and in outline.

One Species Lost.

Principle of Parallel Tonalities Ancient.

This parallelism of divergent forms results in several divergent musical interpretations being given to the accents in each Minhag or rite traditional among Jews since the Middle Ages (remarked before 1444 in S. Duran's מגן אבות, 52b). This feature is probably of great antiquity, and may have already existed in the Talmudical age. A similar parallelism is noticeable among the various prayer-motives (or outlines of melody for intoning the devotional portions of the various services; see Music, Synagogal) in each rite, and exhibits the same uniformity of employment of different tonalities. The principle seems to be general in Jewish worship-music, and may be formulated as the specific allotment in tradition of a particular mode or scale-form to each sacred occasion, on account of some esthetic appropriateness felt to lie in the association. While the only two modes utilized in modern European music, the major and the minor, are to be met with, they are of insignificance in face of the rich variety of modes of an antique or Oriental character more frequently favored in all the musical rituals which have not recently broken with tradition. The cantillation adheres only to modes similar to those of the Catholic plain-song, probably from a contemporary development at the close of the Dark Ages. The resemblance of some tropes to intonations employed in reading the Koran is at once striking; and the tonalities preserved among the Jews closely resemble those of the Byzantine and Armenian traditions, of the folk-song of eastern Europe, and of Perso-Arab melody. This modal feeling of Jewish worship-music is still reminiscent of the musical theory and practise of eastern Asia, which radiated from Babylon to the Mediterranean and to the Indian ocean. All this suggests that a similar principle may have underlain the cantillation of the Psalms in the Temple at Jerusalem, and attracts attention to the suggestions thrown out on literary grounds by Haremberg ("Lips. Misc. Nova," 1753, ix. 2, p. 218 *et seq.*) and by Grätz ("Psalmen," 1882, p. 71) that other head-

Temple Cantillation of Psalms.

ings of the Psalms besides Gittith (viii., lxxxi.) refer to music known by the name of a particular district, according to the old Greek custom and that of Eastern races. It may be surmised that the Masoretes were no longer acquainted with that practise of the older musical school which superscribed a Psalm with the geographical name of the scale in which it was to be sung, because the liturgical Psalms nearer the close of the Canon, the chant of which may have been still known, or may have been more definite in melody form, bore no such superscription. But if the practise of later Jews (found equally among the various traditions which then had not yet diverged) of using a different tonality for each class of religious occasion had already prevailed in Temple times, it could be understood why Psalms would be headed with geographical expressions such as Gathite (viii., lxxxi.); Eolian of the East (xxii.); Susian (xlv., lx., lxix., lxxx.); Elamite (ix., xlvi.); Ionian (*Jawanit*) (lvi.); perhaps the headings of Ps. vi. and lvii., with others similarly superscribed, might be referred to the same class of technical musical rubric. In any case, scale-forms similar to these ancient ones were, and are, used by all Jews, according to the sacred day, for the cantillation now designated by the ACCENTS.

The modes employed in the prayer-motives will be discussed with them, but the modes for the cantillation may be summarized as follows, if the Gregorian nomenclature is used.

	Scriptural Reading.	Mode.
Ashkenazi	Pentateuchal (ordinary)	Hypoeolian
	" (penitential)	Mixolydian
	Prophetical	Dorian
	Lamentations	Hypodorian
	Esther	Hypolydian
Sephardi	Pentateuchal	Hypoeolian
	Prophetical	Dorian
Bagdadi	Pentateuchal	Ionian
	Prophetical	Hypodorian
Levantine	Lamentations, etc.	Phrygian
	Pentateuchal	Hypodorian

Interpretation of the Accents.

In all these varied systems of musical interpretation of the same signs each particular accent is associated with a parallel vocal figure or trope, which consists of a group of notes forming a melismatic phrase. The accents, and consequently the tropes, are either conjunctive or disjunctive. Some of the disjunctive tropes form not so much a note-group, to be sung at one effort of the voice, as a series of such groups, or what is known in plain-song as a jubilation. Sometimes a minor conjunctive will in chanting be absorbed into the more important disjunctive which may follow it; but, as a rule, one accent designates one trope, and each word (save only the few enclitics) has a trope sung upon its tone-syllable, the more immediately connected conjunctives and disjunctives running on smoothly together into a "distinction" or phrase. If the word has a penultimate accent, the last note is, where necessary, repeated; and any syllables preceding the accented syllable are recited on a note of the trope introduced for the purpose in front of the note bearing the stress, and serving to "carry on" from trope to trope, blending the several נגינות or jubilations together into a homogeneous distinction for each successive rhetorical phrase. The whole strikes the hearer with its singular effectiveness in bringing out the meaning of the text, and affords a fair idea of that bardic declamation interpreting the text chanted, which for the ancients constituted melody, as tune does for us.

Now, if the following text be taken for cantillation according to its accents—

וַיְהִ֗י אַחַר֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וְהָ֣אֱלֹהִ֔ים נִסָּ֖ה אֶת־אַבְרָהָ֑ם

וַיֹּ֣אמֶר אֵלָ֔יו אַבְרָהָ֖ם וַיֹּ֥אמֶר הִנֵּֽנִי׃

when read (according to the Northern use) as part of an ordinary Pentateuchal lesson, it will be chanted thus:

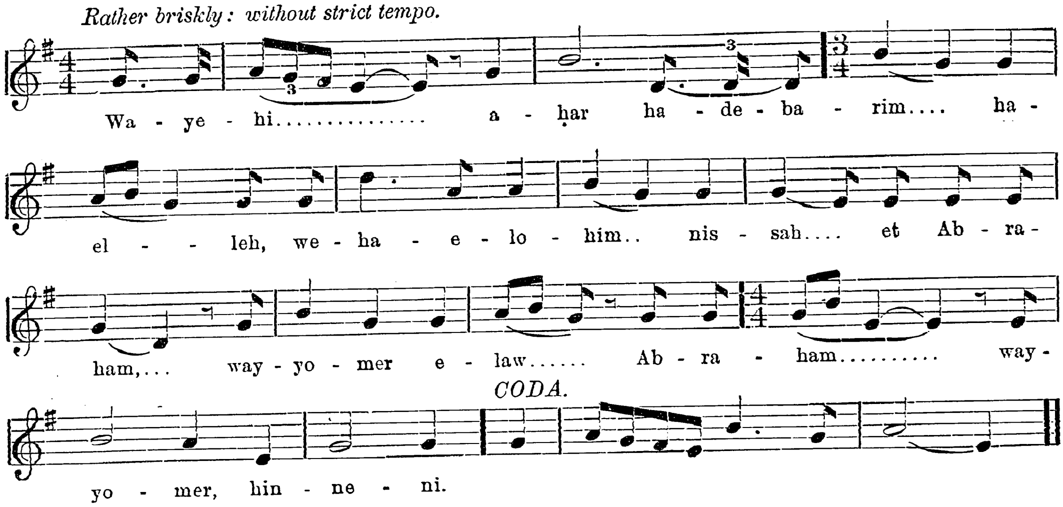
Rather briskly: without strict tempo.
Wa - ye - hi............... a - har ha - de - ba - rim.... ha -
el - - leh, we - ha - e - lo - him.. nis - sah.... et Ab - ra -
ham,... way - yo - mer e - law...... Ab - ra - ham.......... way -
CODA.
yo - mer, hin - ne - ni.

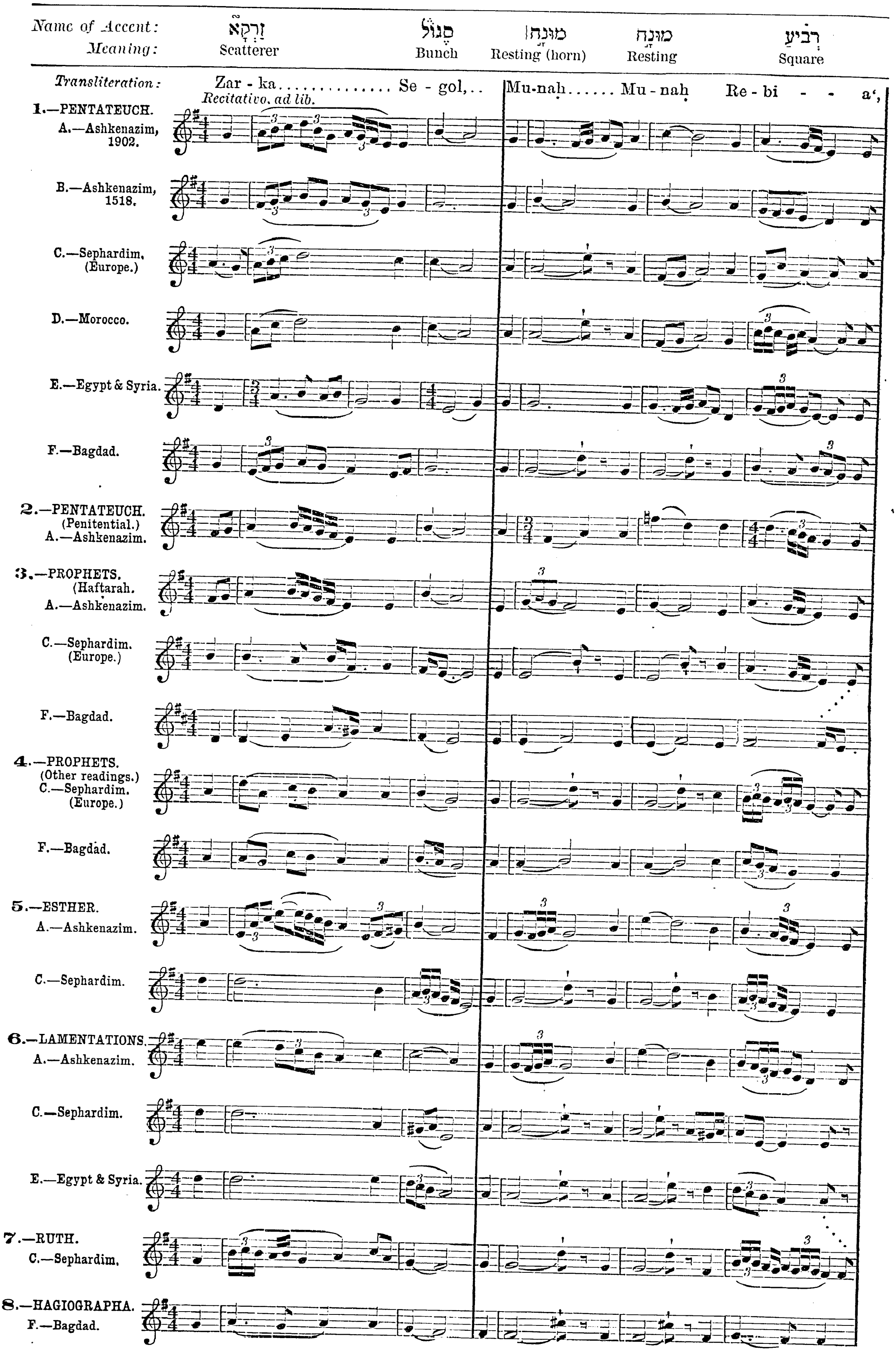
Name of Accent: זַרְקָא סֶגּוֹל מוּנַח| מוּנַח רְבִיעַ
Meaning: Scatterer Bunch Resting (horn) Resting Square
Transliteration: Zar - ka.............. Se - gol,.. Mu-nah...... Mu - nah Re - bi - - a',
Recitativo, ad lib.
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim, (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS. (Haftarah.
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.

פַּשְׁטָא Stretcher	(Not followed by זָקֵף)	מַהְפַּךְ Reversed (horn)	פַּשְׁטָא Stretcher	זָקֵף־קָטֹן Minor Raising	יְתִיב Staying	זָקֵף־קָטֹן Minor Raising	(Preceded by זָקֵף or מוּנַח)

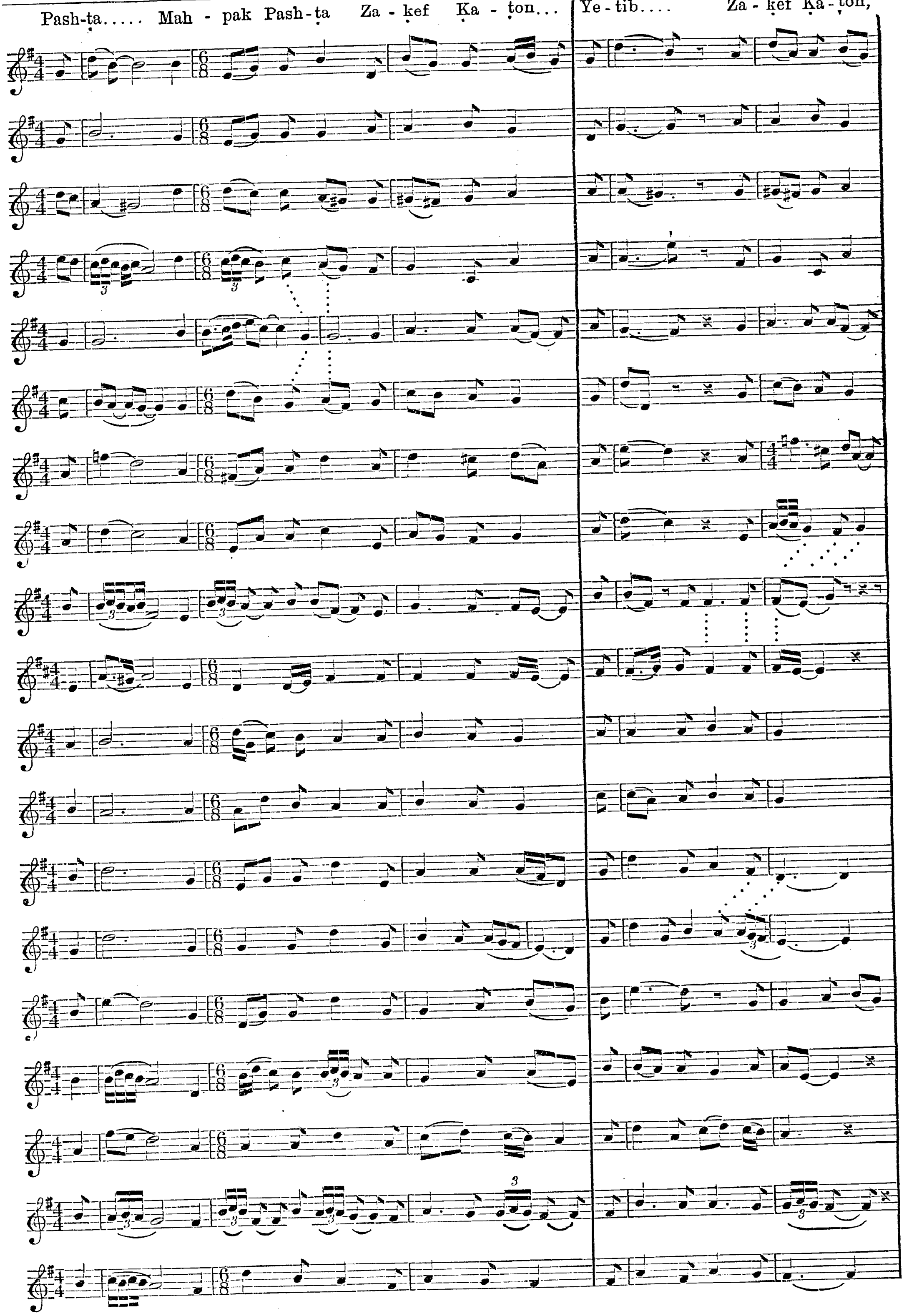
Pash-ta..... Mah - pak Pash-ta Za - kef Ka - ton...
Ye - tib....
Za - kef Ka - ton,
3

Name of Accent:	פַּשְׁטָא־קָטֹן (On one word)	זָקֵף גָּדוֹל	מֵרְכָא	טִפְחָא
Meaning:	Stretcher cum Minor	Major Raising	Lengthener	Handbreadth
Transliteration:	Pash-ta Ka-ton,......	Za-kef Ga-dol,..	Me-re-ka	Tif-ha,.. Mu-

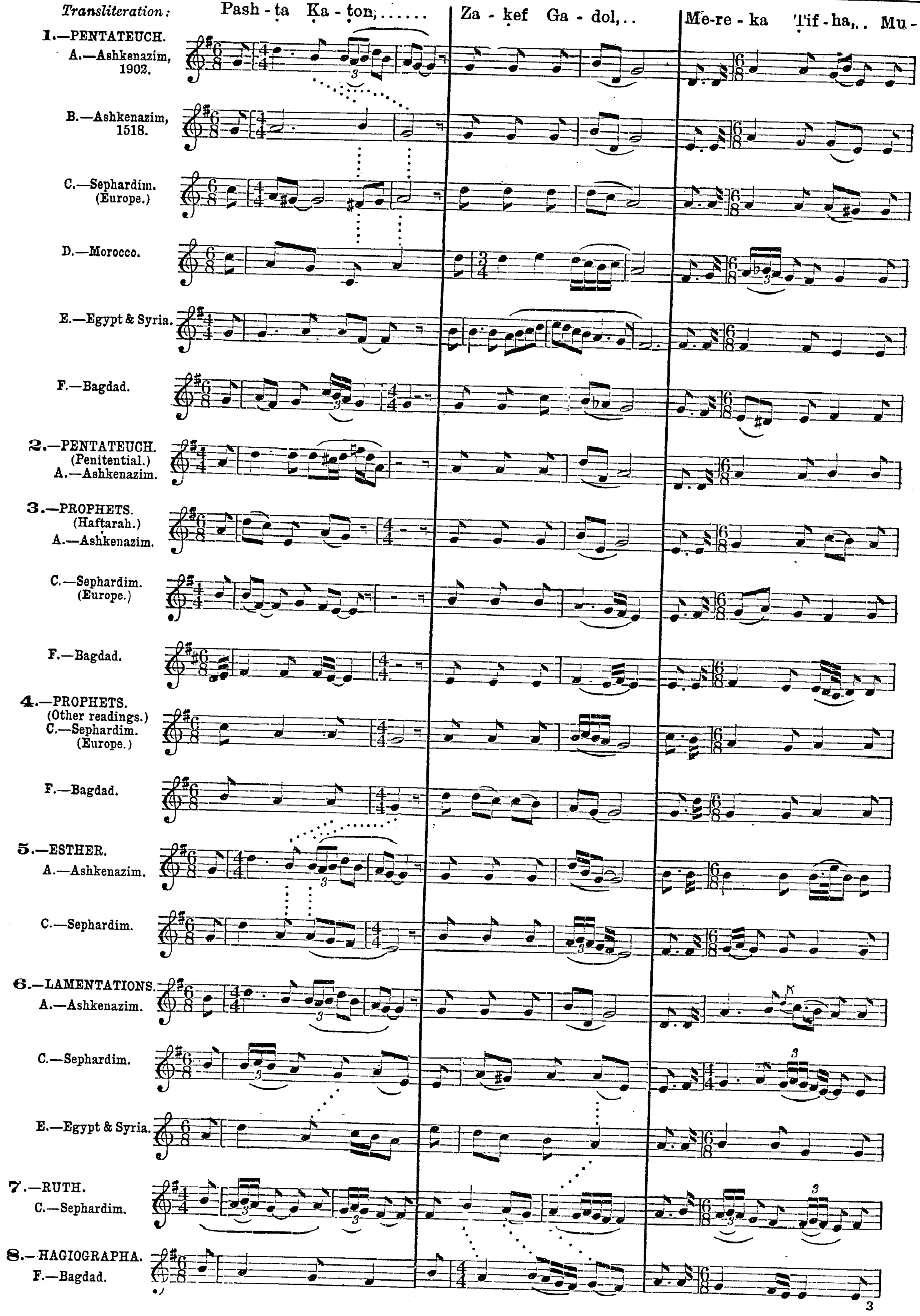
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
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A.—Ashkenazim.
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6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.
3

מונח	אתנחתא	מונח (Before conjunctives)	מונח (Before disjunctives)	פזר	תלישא־גדולה
Resting (horn)	Rester	Resting (horn)	Resting (horn)	Dispersed	Major Drawing Out

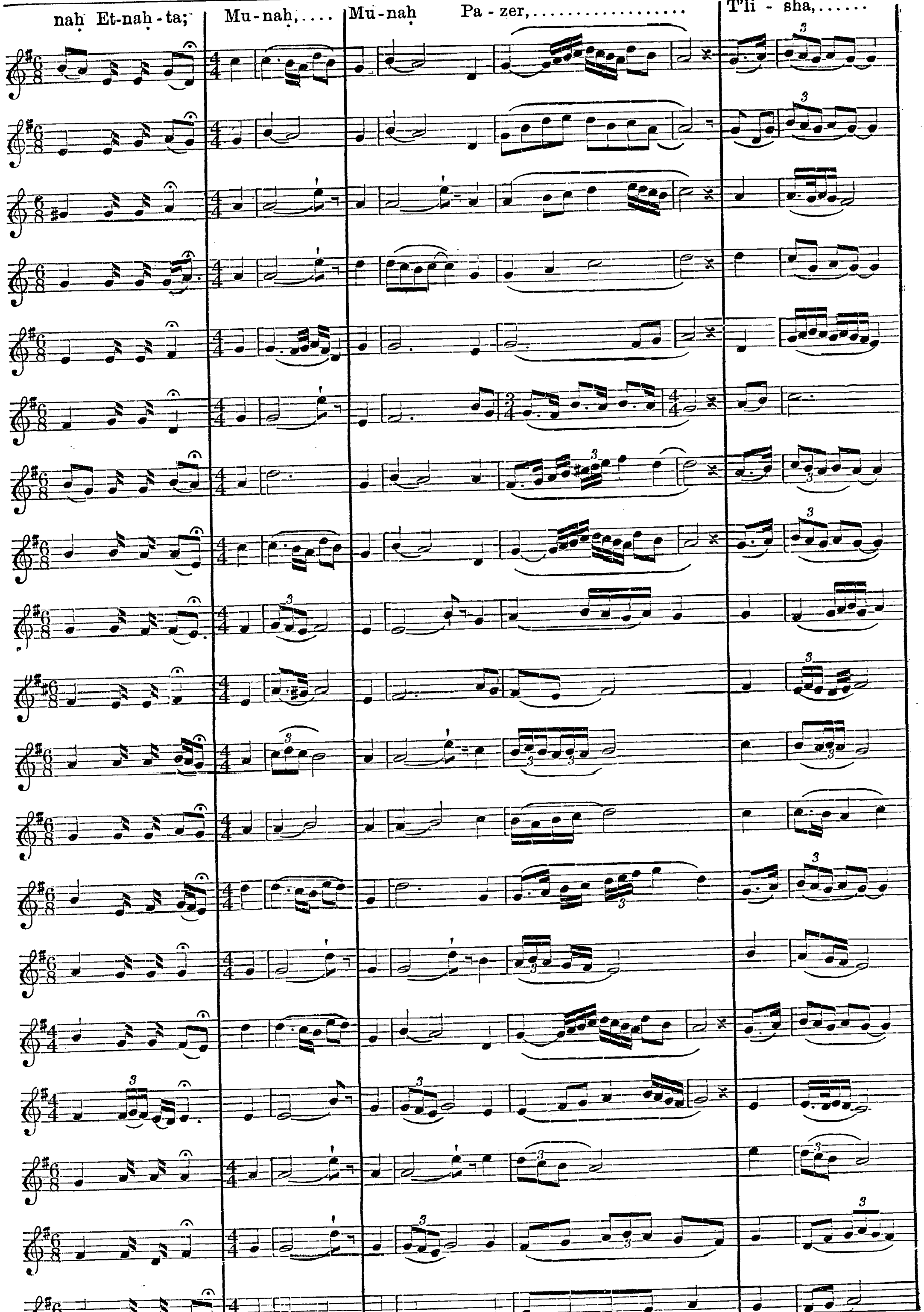
nah Et-nah-ta;
Mu-nah,....
Mu-nah
Pa-zer,..................
T'li-sha,......
3

Name of Accent:	תְּלִישָׁא־קְטַנָּה	קַדְמָא וְאַזְלָא	גֵּרֵשׁ	גֵּרְשַׁיִם
Meaning:	Minor Drawing Out	Preceding and Going on	Expulsion	Double Expulsion

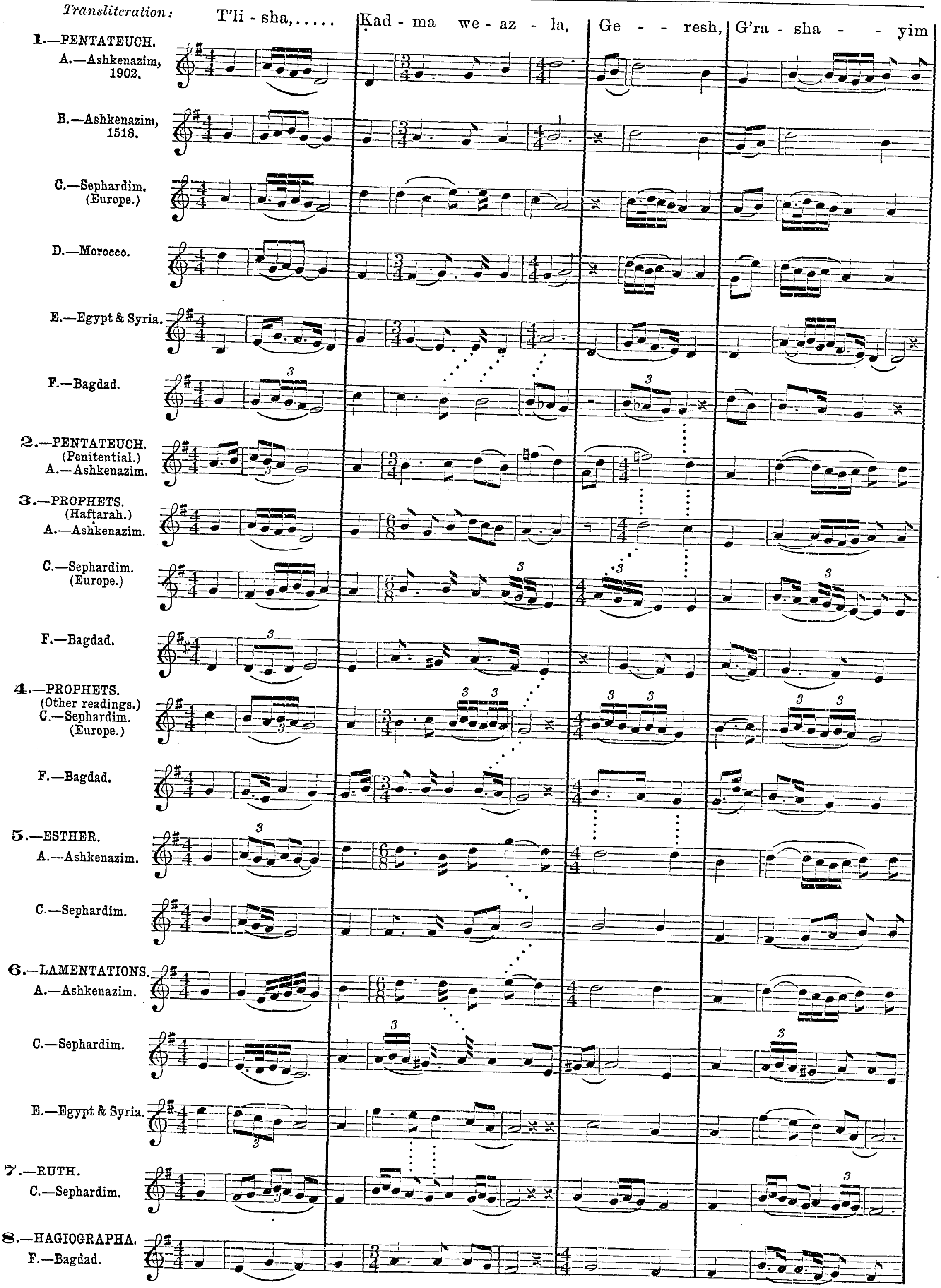
Transliteration:
T'li - sha,.....
Kad - ma we - az - la,
Ge - - resh,
G'ra - sha - - yim
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS. (Haftarah.)
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.

דַּרְגָּא	תְּבִיר	מֵרְכָא	טִפְחָא	מֵרְכָא	סִלּוּק
Steps	Broken	Lengthener	Handbreadth	Lengthener	Cessation

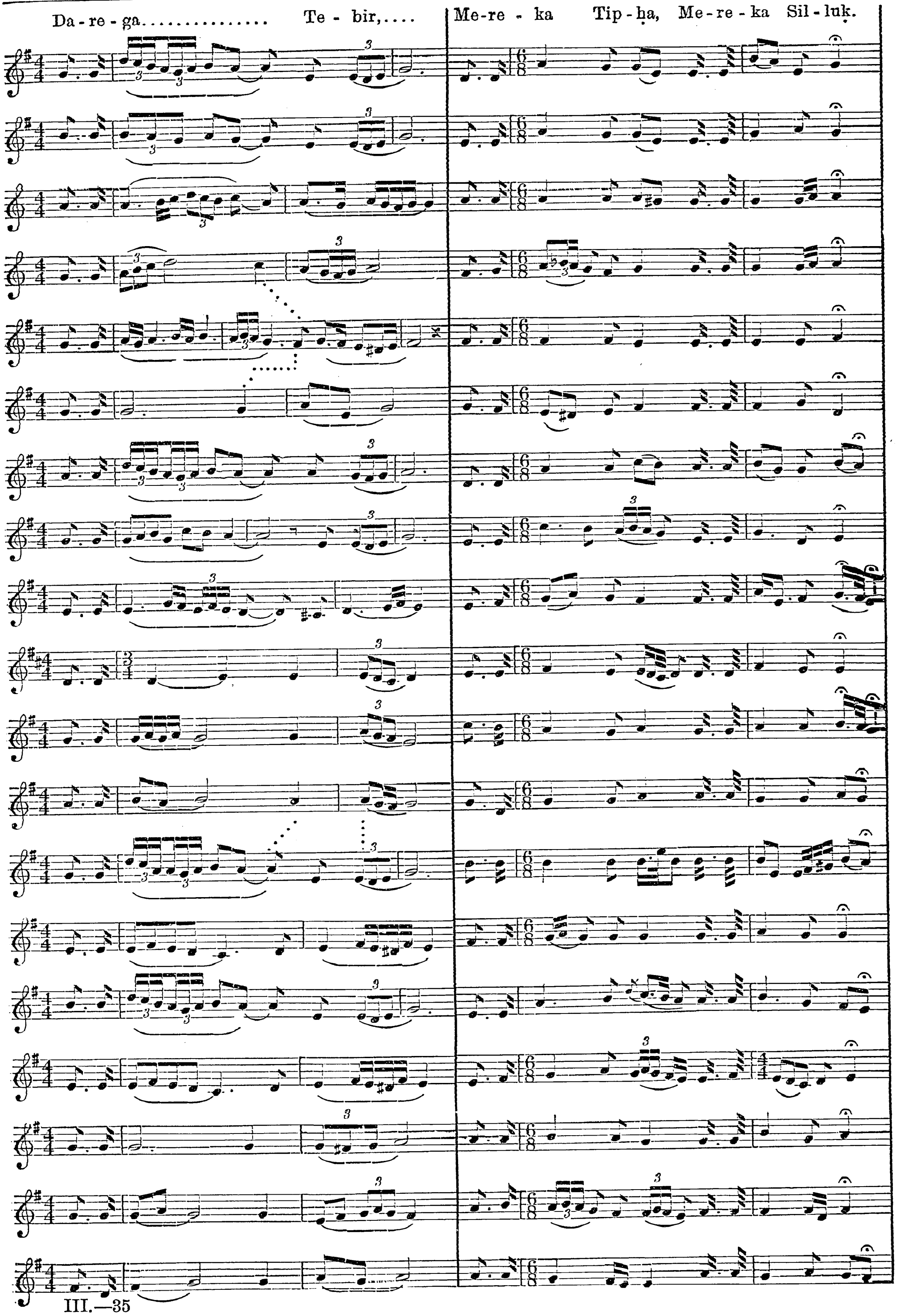
Da - re - ga..............
Te - bir,....
Me-re - ka
Tip - ha,
Me - re - ka
Sil - luk.

Name of Accent:	טִפְחָא	סוֹף־פָּסוּק	שַׁלְשֶׁלֶת
Meaning:	Handbreadth	End of Verse	Chain

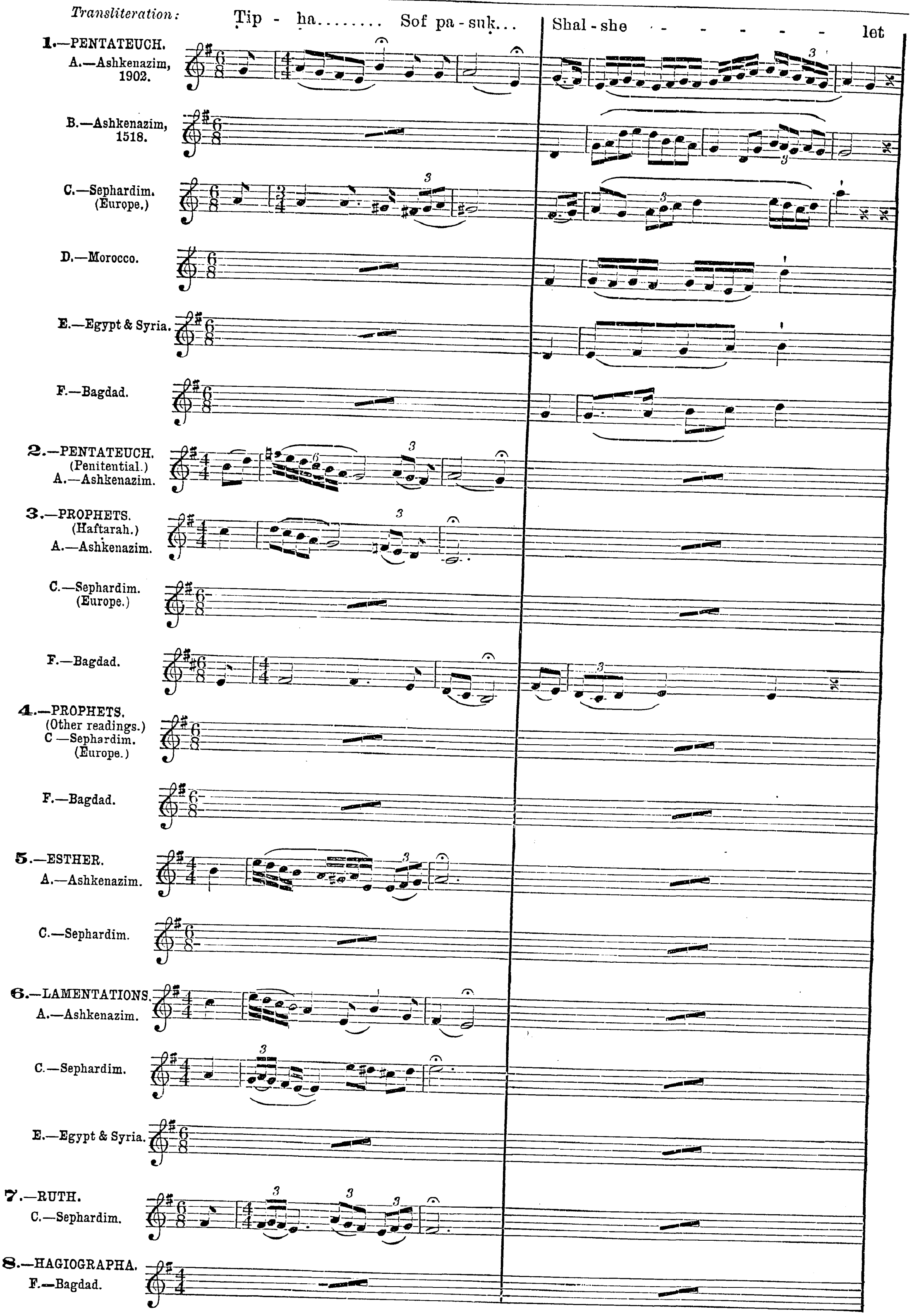
Transliteration:
Tip - ha........ Sof pa - suk...
Shal - she - - - - - - - let
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
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C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.
3
6

Concluded on page 548.

On the Penitential Days, however, it would be chanted with jubilations of similar outline to each accent, but the intervals of the scale drawn from quite another mode, as follows:

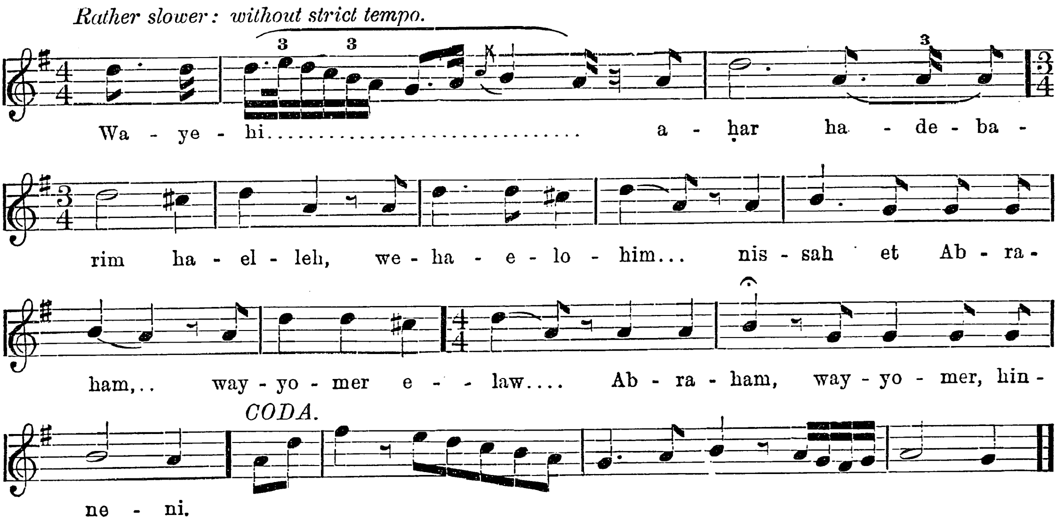
Rather slower: without strict tempo.
Wa - ye - hi.................................. a - har ha - de - ba -
rim ha - el - leh, we - ha - e - lo - him... nis - sah et Ab - ra -
ham,.. way - yo - mer e - - law.... Ab - ra - ham, way - yo - mer, hin -
CODA.
ne - ni.

But, again, had this passage from Gen. xxix. formed a portion of a lesson from the Prophets (Hafṭarah), its accents would have been musically interpreted in similar style, but in yet another tonality; thus:

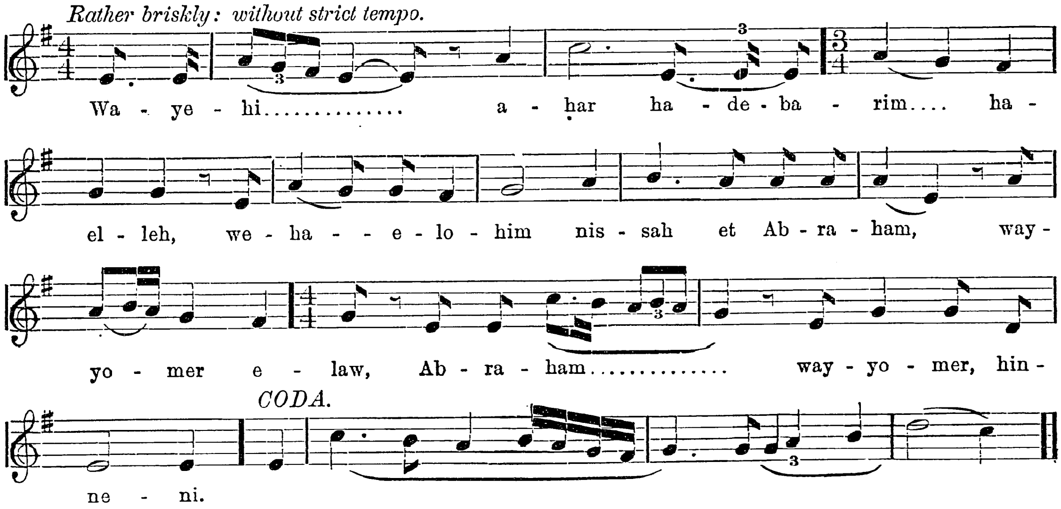
Rather briskly: without strict tempo.
Wa - ye - hi............. a - har ha - de - ba - rim.... ha -
el - leh, we - ha - - e - lo - him nis - sah et Ab - ra - ham, way -
yo - mer e - law, Ab - ra - ham.............. way - yo - mer, hin -
CODA.
ne - ni.

The coda added to each of the above transcriptions shows the form of the "jubilation" which ends each section of the reading, a sort of musical "Here endeth the lesson," varying in figuration as well as in tonality according to the importance of the service.

It is not always certain whether the names of the accents were given to them from their shape, position, and function, or from the outline and tone of the musical sounds for which they are the notation. Words in any case rarely succeed in describing the effect of musical sounds with any approach to accuracy; and only inadequate impressions of the contemporary jubilations in use can be derived from the few statements preserved in the writings of Ben Asher, Shem-Ṭob, and Moses Provençale. Delitzsch (Psalms i., p. 44, English ed.) sums these up as follows: "Pazer and Shalshelet have a like intonation, which rises quaveringly; though Shalshelet is drawn out longer—about a third longer than that of the prose books. Legarmeh (in form Mahpaḳ or Azla, followed by Pesiḳ) has a clear high tone; before Ẓinnor, however, it is deeper and more broken; Rebia magnum has a soft tone, tending to repose [*query*: sinking to a rest-note]. In Ṣilluḳ the tone is raised at first, and then sinks to repose. The tone of Merka is, according to its name, *andante* [*query*, protracted] and sinking into the depths; the tone of Ṭarḥa corresponds with *adagio*." All that can be gathered from this is that the accents of the three poetical books were meant to be interpreted

Old Descriptions.

Name of Accent:	מֵרְכָא כְפוּלָא	קַרְנֵי פָרָה	יָרַח בֶּן יוֹמוֹ
Meaning:	Double Lengthener	Cow's Horns	Young Moon
Transliteration:	Mer'ka Kefulah	Ḳarne Farah	Yeraḥ ben Yomo

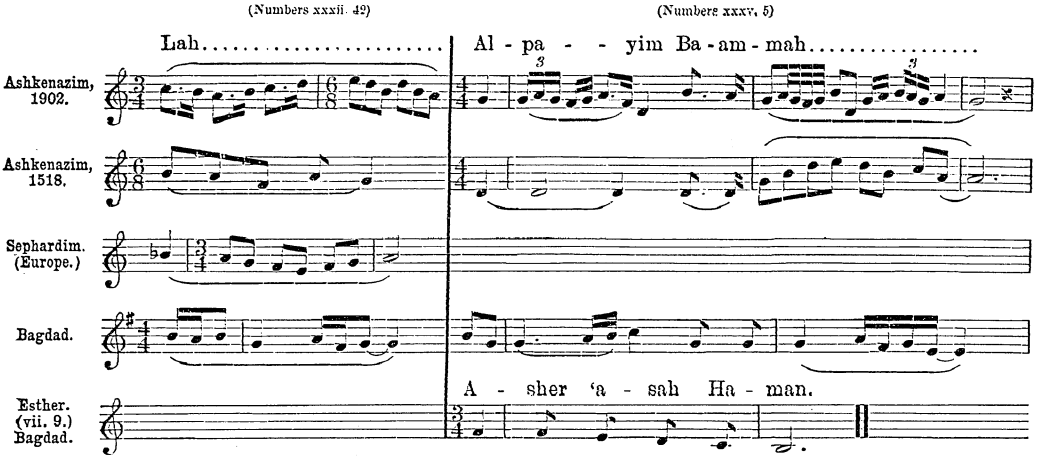
(Numbers xxxii. 42)
(Numbers xxxv. 5)
Lah........................
Al - pa - - yim Ba - am - mah................
Ashkenazim, 1902.
Ashkenazim, 1518.
Sephardim. (Europe.)
Bagdad.
A - sher 'a - sah Ha - man.
Esther. (vii. 9.) Bagdad.

NOTE: For "nedarim," or melodies special to certain texts, see Baer, "Ba'al Tefillah," pp. 39–42.

by much the same figuration of notes as those of the twenty-one prose books. Of these last similar descriptions are to be found in old writers (compare Kalonymus ben David in A. de Balmes' מקנה אברם, Venice, 1523). During the recent centuries the continued elaboration of the cantillation by the professional readers, especially among the Polish and German congregations, has overlaid the earlier elements of the chant with ornament and developed many variants, so as to render these descriptions difficult to elucidate. But they are scarcely needed, since so many musical transcriptions have been made; such transcriptions being known, from the jubilation with which they commence, as "Zarḳa Tables." The most valuable of them all, for the Ashkenazic traditions, is to be found in Cantor Abraham Baer's "Ba'al Tefillah," 1877, pp. 30–42. The value of the earlier tables (*e.g.*, those of Bartolocci, A. Kircher, P. Guarin, etc.) is detracted from by unnecessary elaboration, and especially by experiments in transcribing the notes backward, so as to go with the Hebrew from right to left, which have misled later students. Such, too, is the case with the transcription made by the monk Böschenstein for REUCHLIN, and printed in his "De Accentibus" (Hagenau, 1518), at end of Book III., where the cantillation, reversed and given in the tenor as a canto fermo, is ludicrously accompanied by three other harmony parts. But Reuchlin's tenor cantillation, when retranscribed, is particularly valuable as showing that the tradition has not appreciably varied in four centuries, save possibly in the rarer jubilations, such as "Ḳarne Farah," where license is always taken. Similarly valuable as illustrating the persistent accuracy of tradition is the transcription of the Sephardic cantillation made by David de Pinna, a Jewish surgeon in Amsterdam, for Jablonski's "Biblia Hebraica" (Berlin, 1699). The Oriental traditions have only received treatment since Villoteau followed in the train of Napoleon to Egypt, while the Bagdad forms are now first presented (from notes by Mr. Morris Cohen). The cantillation being still handed on in oral tradition, many minor variants will be found to exist, which it was not deemed necessary to include in the preceding "Zarḳa Table," where ad libitum grace notes have also been omitted from the transcription.

The Students' Cantillation.

The "repetition with song" (see above), or study of religious literature in a vocal intonation, similarly survives from the Talmudical age to the present day. But it was never so developed for the small audience in the house of study as was the Scriptural cantillation for the larger congregation in the house of prayer. Private notes in the copy of the individual here likewise originated a system of accentuation. Examples are referred to by the Tosafists and by Profiat Duran; and an accentuated copy of the Mishnah was possessed by Joseph Solomon Medigo in the seventeenth century. Indeed, one treatise of the Mishnah was printed with accents as late as 1553. The oldest extant manuscript of the Talmud, a fragment of Keritot, is marked with accents for the students' cantillation, and can be examined in the facsimile published in Singer and Schechter's "Rabbinical Fragments." Nothing, however, is known of any musical interpretation of these accents. The students' cantillation in present use varies according to the country of origin, but is more or less a mere drone, although the monotone is always abandoned at the end of the clause, according as it expresses a question or a reply, a doubt or a conclusion. Generally the question ends on the dominant, the reply on the tonic.

The earliest transcription of a students' cantillation is to be found in the Ḥeleḳ of the apostate Gerson of Halberstadt (Helmstadt, 1610), where he says that "almost the whole of the Talmud is set out in question and answer as follows." Put into modern notation, his transcription is as given on page 549.

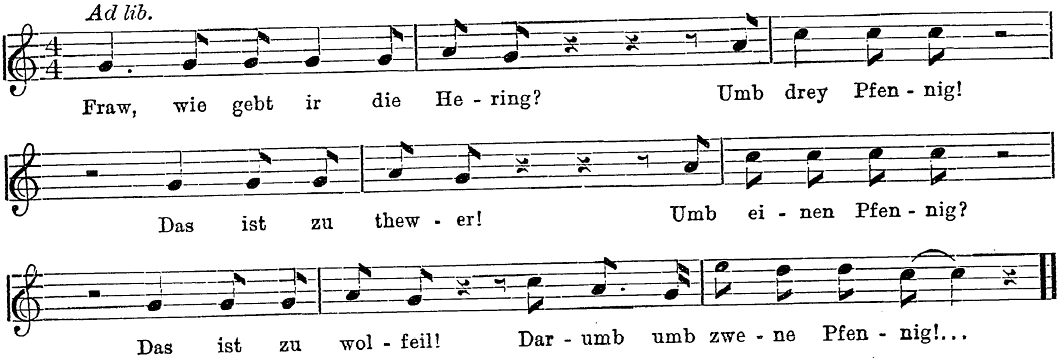

The students' cantillation has been carried into domestic worship in the HAGGADAH, the child's question on the Passover Eve being often set out in it. The transcription on the following page is due to Baer ("Ba'al Tefillah," p. 170).

BIBLIOGRAPHY: The grammatical force of the accents is treated under ACCENTS. Almost every compilation of synagogue music covering the whole year includes some transcription of the cantillation, if only of the Pentateuch. Fuller and more careful summaries are due to Naumbourg, *Recueil de Chants Religieux*, Paris, 1874, and Baer, *Der Praktische Vorbeter*, Gothenburg, 1877, and Frankfort, 1882. For the general consideration of the melody of the accents see Wickes, *Poetical Accentuation*, Oxford, 1881, and *Prose Accentuation*, ib. 1887. Useful references are collected in Ackermann, *Der Synagogale Gesang* (I. Das Talmudische Zeitalter), in Winter and Wünsche, *Jüdische Litteratur*, vol. iii., Treves, 1894. For the musical accentuation of later texts see Steinschneider, *Jewish Lit.* p. 154; Dukes, in *Literaturblatt des Orients*, 1843–1844; and Abrahams, in *Jew. Quart. Rev.* xi. 291, London, 1899. The various traditions are coordinated in F. L. Cohen, *Ancient Musical Traditions of the Synagogue*, in *Proceedings of the Musical Assoc.* xix., London, 1893; and *Le Plain Chant de la Synagogue*, in *Revue du Chant Grégorien*, Nos. 33-36, Marseilles, 1899.

A. F. L. C.

CANTON, ISAAC BERECHIAH: Italian Talmudist; flourished about the middle of the eighteenth century in Turin, in which city he established a yeshibah. He is the author of a responsum in Simson Morpurgo's "Shemesh Ẓedaḳah" (Yoreh De'ah, 12). Ghirondi possessed in manuscript some other halakic decisions by Canton, and saw also a manuscript work of his entitled "Yetad ha-Ohel" (The Pin of the Tent), an index to Solomon Urbino's dictionary of Hebrew synonyms entitled "Ohel Mo'ed."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 159; Mortara, *Indice*, p. 10.

L. G. I. BER.

CANTONI, LELIO (הלל ברוך שלום): Italian rabbi; born in 1802 at Gazzuolo (dukedom of Mantua); died in 1857 at Turin. In 1829 he went to the Istituto Rabbinico at Padua, then recently established, graduating as rabbi in 1832. From 1833 until his death he was chief rabbi of Turin. Endowed with executive ability and magnetic personality, and being a man of deep piety, he ably bridged the gulf that separated the old and the modern views of Judaism.

Recognizing his administrative ability, the government repeatedly entrusted Cantoni with the drafting of statutes affecting the Jewish communities. After the emancipation of the Sardinian Jews in 1848, Cantoni was mainly occupied with the organization of the internal administration of Jewish religious matters. To effect this he published his "Nuovo Ordinamento del Culto Israelitico nes Regi Stati," in which he advocated the establishment by the government of consistories, pointing out the means by which these could be supported. Cantoni was the chief promoter of the establishment of asylums for children, which are still maintained with success in every Italian Jewish community of importance.

He was also instrumental in founding the best schools and societies of the community of Turin. Most noteworthy among his achievements was his work on behalf of the emancipation of the Jews in the kingdom of Sardinia through the Constitution of 1848, which was subsequently transferred to united Italy. Cantoni's untimely death prevented the realization of his hopes of founding an organization to include all the communities and rabbis of Italy. In addition to writing books for the edification of the young, he was a contributor to the "Educatore Israelita" and the "Archives Israélites."

BIBLIOGRAPHY: *Educatore Israelita*, v. 37; *Arch. Isr.* xviii. 81.

S. I. E.

CANTONISTS: Sons of Russian private soldiers who from 1805 to 1827 were educated in special "canton schools" for future military service; after 1827 the term was applied also to Jewish boys, who, according to a statute issued Sept. 7, 1827, were drafted to military service at the age of twelve and placed for their military education in cantonist schools of distant provinces.

The sons of Jewish soldiers were at this period regarded as government property and were educated for military service by the authorities, who, during the reign of Nicholas I. of Russia, had a special regard for the Jewish cantonists, as it was easier to convert them to the Greek Orthodox Church than it was to convert their elders, whose religious principles had been firmly established. The best method to obtain this result was to take them far away from their birthplace so that they could forget their religion and be unprotected against the missionary propaganda of the officers of the army (I. Orshanski, "Russkoe Zakonodatelstvo o Yevreyakh," p. 25, St. Petersburg, 1877). According to Nikitin, "Otechestvennyya Zapiski," 1871, viii. 352, those mobilized at Kiev were sent to Perm; those at Brest to Nijni-Novgorod. Eye-witnesses have many times described the inhuman tortures

MAH NISHTANNAH

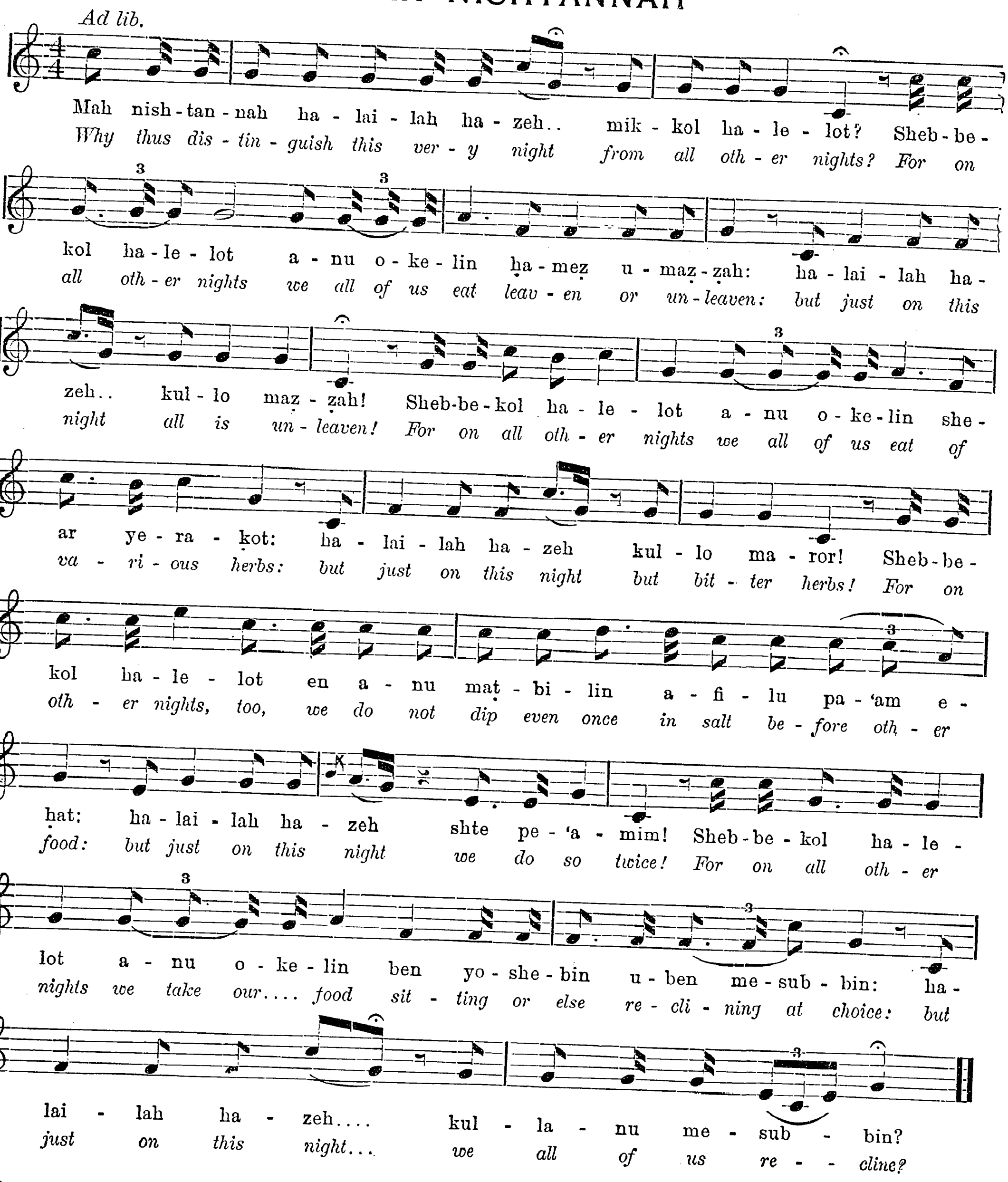
Ad lib.
Mah nish-tan-nah ha-lai-lah ha-zeh.. mik-kol ha-le-lot? Sheb-be-
Why thus dis-tin-guish this ver-y night from all oth-er nights? For on
kol ha-le-lot a-nu o-ke-lin ha-mez u-maz-zah: ha-lai-lah ha-
all oth-er nights we all of us eat leav-en or un-leaven: but just on this
zeh.. kul-lo maz-zah! Sheb-be-kol ha-le-lot a-nu o-ke-lin she-
night all is un-leaven! For on all oth-er nights we all of us eat of
ar ye-ra-kot: ha-lai-lah ha-zeh kul-lo ma-ror! Sheb-be-
va-ri-ous herbs: but just on this night but bit-ter herbs! For on
kol ha-le-lot en a-nu mat-bi-lin a-fi-lu pa-'am e-
oth-er nights, too, we do not dip even once in salt be-fore oth-er
hat; ha-lai-lah ha-zeh shte pe-'a-mim! Sheb-be-kol ha-le-
food: but just on this night we do so twice! For on all oth-er
lot a-nu o-ke-lin ben yo-she-bin u-ben me-sub-bin: ha-
nights we take our.... food sit-ting or else re-cli-ning at choice: but
lai-lah ha-zeh.... kul-la-nu me-sub-bin?
just on this night.... we all of us re--cline?

endured by these innocent conscripts ("Allg. Zeit. des Jud." 1854, pp. 120, 195); and as the root of the evil did not lie in the corruption of subordinate authorities, but in the legislative administrative system, complaints were of no avail. This severe method of forcing Jews into the Greek Orthodox Church was criticized throughout Europe; and owing to the force of public opinion the cantonist school was abolished in 1857 by Alexander II.

Bibliography: Levanda, *Polny Khronologicheski Sbornik Zakonov* (Index); L. Gordon's novel, *Ha-'Azamot ha-Yebeshot* ("Dry Bones"), Odessa, 1889; *Allg. Zeit. des Jud.* 1854, p. 22; and articles mentioned in text.

H. R.

CANTOR. See Ḥazan.

CANTOR, GEORG: German mathematician; born at St. Petersburg, Russia, March 3, 1845. He is distantly related to Moritz Cantor. He was only eleven years old when he went to Germany, where he received his high-school and university education. In 1862 he entered the University of Zurich, Switzerland, but at the close of the academic year moved to Berlin, where he remained until 1867, deeply interested in his studies and enthusiastically following mathematical and philosophical lectures at the university. In 1869, two years after receiving the degree of Ph.D. at the University of Berlin, he was admitted as privat-docent at the University of Halle, where he became assistant professor in 1872, and professor seven years later.

Without being a prolific writer, Cantor has rendered invaluable services to the progress of mathematical analysis, more especially to that of the modern theory of functions, by his epoch-making contributions to the theory of multiplicities ("Mannigfaltigkeitslehre" in German, "théorie des ensembles" in French)—a doctrine which he wholly and independently created and developed. The startling but fruitful ideas embodied in his "Grundlagen einer Allgemeinen Mannigfaltigkeitslehre," Leipsic, 1883, have become the property of the best modern text-books on mathematical analysis, despite the difficult and abstruse character of the new conceptions involved.

No mathematician could to-day dispense with the perusal of the little volume that, at a single stroke, brought universal fame to the author, and opened a new and rich field for mathematical investigation. Georg Cantor's definition of the mathematical continuum, as a particular form of a more general class of multiplicities, has been of immense benefit to the progress of mathematics, and in itself constitutes an undying monument to the name of this profound philosopher and mathematician. Much of the clearness and precision of modern mathematical methods is due to his example and instigation. He endeavored to unravel the mysteries of the infinite, and succeeded in establishing, if an indirect, nevertheless a perfectly determinate conception of the mathematical infinity—theory of transfinite numbers. His rigorous mathematical theory of irrational numbers, together with the independent investigations of Weierstrass and Dedekind, filled an important lacuna in the development of modern mathematical thought. On this subject see more especially his paper "Ueber die Ausdehnung eines Satzes aus der Theorie der Trigonometrischen Reihen," in vol. v. of the "Mathematische Annalen," 1872; and the memoir "Die Elemente der Functionenlehre," by E. Heine in Crelle's "Journal für die Reine und Angewandte Mathematik," 1871, vol. lxxii.

The articles by Georg Cantor which appeared under different titles in Crelle's "Journal," in the "Acta Mathematica," and in the "Zeitschrift für Philosophie und Phil. Kritik," are, for the greater part, either reproductions or translations of papers published in the "Mathematische Annalen," and later collected, under the title "Grundlagen einer Allgemeinen Mannigfaltigkeits lehre." His "Gesammelte Abhandlungen" were published in 1890.

S. A. S. C.

CANTOR, JACOB A.: American lawyer and politician; born in New York city Dec. 6, 1854; grandson of Agil Hanau, cantor of Dukes Place Synagogue, London. Cantor is an LL.B. of the University of New York. He served as a member of the assembly of the state of New York in 1887 and as state senator from 1888 to 1898, during which time he was chairman of the finance committee of the senate and leader of the Democratic party in that body. For two years (1893-94) Cantor was president of the senate. In 1901 he was elected, on a non-partizan ticket, president of the borough of Manhattan, an office second in importance only to that of mayor of New York. Cantor has been actively interested in good government for municipalities. In the legislature he championed legislation in behalf of the public schools and colleges of New York, having charge at the same time of general measures affecting the canals.

Cantor has been prominently identified with Jewish communal work, belonging to many societies, and serving as director of the Society for the Aid of Jewish Prisoners and of the Jewish Protectory. During his fourteen years' service in the legislature he introduced and aided the passage of many measures affecting the Jewish institutions of New York. He advocated the Freedom of Worship Bill, according equal religious rights to all inmates of prisons and reformatories, and was instrumental in securing an appropriation for the compensation of Jewish rabbis ministering in those establishments.

A.

CANTOR, MORITZ: German historian of mathematics; born at Mannheim, Germany, on Aug. 23, 1829. He comes of a family that emigrated to Holland from Portugal, another branch of the same house having established itself in Russia, the land of Georg CANTOR's birth. In his early youth Cantor was not strong enough to go to school, and his parents decided to educate him at home. Later, however, he was admitted to an advanced class of the gymnasium in Mannheim. Thence he went to the University of Heidelberg in 1848, and soon after to the University of Göttingen, where he studied under Gauss and Weber, and where Stern awakened in him a strong interest in historical research. After taking his degree of Ph.D. at the University of Heidelberg in 1851, he went to Berlin, where he eagerly followed the lectures of Lejeune-Dirichlet; and upon his return to Heidelberg in 1853, he was appointed privat-docent at the university. In 1863 he was promoted to the position of assistant professor, and in 1877 he became honorary professor.

Moritz Cantor.

Cantor was one of the founders of the "Kritische Zeitschrift für Chemie, Physik, und Mathematik." In 1859 he became associated with Schlömilch as editor of the "Zeitschrift für Mathematik und Physik," taking charge of the historical and literary section of this excellent publication. Since 1877, through his efforts, a supplement to the "Zeitschrift" has been published under the separate title of "Abhandlungen zur Geschichte der Mathematik."

Cantor's inaugural dissertation—"Ueber ein Weniger Gebräuchliches Coordinaten-System," Frankfort-on-the-Main, 1851—gave no indication that the history of exact sciences would soon be enriched by a masterwork from the same author. Even his first work, entitled "Grundzüge einer Elementararithmetik als Leitfaden zu Akademischen Vorträgen," Heidelberg, 1855, only faintly disclosed the direction of his real taste and talents. These became apparent for the first time in his paper "Ueber die Einführung Unserer Gegenwärtigen Ziffern in Europa," which he wrote for the "Zeitschrift für Mathematik und Physik," 1856, vol. i. The masterwork of Cantor was only recently concluded. His "Vorlesungen über Geschichte der Mathematik," in three volumes, of which the first appeared in 1880 and the last in 1898, at Leipsic, covers the development of this science from the remotest times until the year 1758—that is, until the era of Lagrange—and is the most exhaustive and authoritative work on the subject to-day.

As a pioneer in the revived study of the history of exact sciences, Cantor stands at the head of his contemporaries. To him belongs the chief credit for founding a new discipline in a field that had hitherto lacked the sound, conscientious, and critical methods of this master. His work, both as a successful lecturer at the University of Heidelberg and as the author of numerous papers and reviews, has been an incentive to his pupils and followers and a stimulus for further investigation.

Among his other works may be mentioned: "Mathematische Beiträge zum Culturleben der Völker," Halle, 1863; "Die Römischen Agrimensoren und Ihre Stellung in der Geschichte der Feldmesskunst," Leipsic, 1867; "Das Gesetz im Zufall," Berlin, 1877.

BIBLIOGRAPHY: Supplement to vol. xliv. of the *Zeitschrift für Mathematik und Physik* entitled *Abhandlungen zur Geschichte der Mathematik*; edited by M. Curtze and S. Günther, and dedicated to Moritz Cantor on the seventieth anniversary of his birthday, Aug. 23, 1899. The carefully compiled catalogue contains, besides references to original works by Cantor, a complete list of his historical and critical reviews to date.

S. A. S. C.

CANTORI, JOSHUA DEI: Assailant of the Talmud at Cremona in 1559. According to Steinschneider, he belonged to the family Cantarini (מהחזנים). In consequence of a dispute with Joseph Ottolenghi, who was head of the Talmudical school of Cremona, Cantori, in order to avenge himself on his adversary, appeared with the converted Jew Baptista Vittorio Eliano, and denounced the Talmud as containing blasphemies against the Christian faith. The result of this accusation was the public burning of Hebrew books in 1559 at Cremona. Joseph ha-Kohen records this incident, and adds that later Cantori was found assassinated in a street of Cremona, and was buried "behind the board" in the Jewish cemetery of that city as a mark of contumely. According to another source quoted by J. Wolf ("Bibl. Hebr." i. 131), Cantori was a convert to Christianity.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, p. 138; Grätz, *Gesch. der Juden*, ix. 360.

L. G. I. BR.

CAPADOCE, ABRAHAM: Convert to Christianity; born at Amsterdam 1795; died there Dec. 16, 1874. His parents, who were Portuguese Jews, gave him an entirely secular education, wishing him to study medicine. After having completed his medical studies at the University of Leyden, he was adopted by his uncle, the well-known physician Immanuel Capadoce. In his uncle's house Abraham came in contact with Christians, and being animated with strong religious feelings without having been practically instructed in any religion, he yielded to the influence of his surroundings, especially to that of Isaac da Costa, who persuaded him to become a Christian.

Among Capadoce's writings the most noteworthy are: (1) "Aan Mijne Geloofsgenooten in de Ned. Hebr. Gem." The Hague, 1843; (2) "Overdenkingen over Israel's Roeping en Toekomst," Amsterdam, 1843; (3) "Rome en Jerusalem," Utrecht, 1851.

As a physician Capadoce made himself known by his opposition to vaccination. A work of his on this subject, published at Amsterdam in 1823, provoked many polemics in the medical world.

BIBLIOGRAPHY: *Conversion de Mr. le Docteur C., Israélite Portugais*, Neuchâtel, 1837; *De Hope Israels*, 1876; J. F. A. de Le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 298 *et seq.*

S. I. BR.

ÇAPATEIRO, JOSEPH (designated also, even by the more modern Portuguese historians, such as Mendes dos Remedios, as **José Çapateiro de Lamego**, or "Joseph, Shoemaker of Lamego"): Portuguese traveler of the fifteenth century. After a sojourn in Bagdad, he returned to Lisbon to present a report to King João II. on Ormuz, the emporium of the East-Indian spice trade. He thereupon, by the king's orders, set out in company with the experienced linguist, ABRAHAM OF BEJA, in search of the roving explorer, Pedro de Covilhão, in order to interview the latter in the king's behalf as to the results of his travels. After obtaining valuable information regarding the discovery of the sea route to India from Covilhão, who had previously gathered it from Arabian and Indian pilots, Joseph was sent home by caravan to Aleppo. Both Joseph and Abraham, his fellow-traveler, thus rendered eminent pioneer service in the cause of Portuguese discovery.

BIBLIOGRAPHY: Garcia de Resende, *Chron. del Rey D. João II.*, 29 *et seq.*; R. J. Mendes dos Remedios, *Os Judeus em Portugal*, i. 248; Kayserling, *Christopher Columbus*, pp. 17 *et seq.*; idem, *Gesch. der Juden in Portugal*, pp. 88 *et seq.*

G. M. K.

CAPE TOWN. See SOUTH AFRICA.

CAPEFIGUE, JEAN-BAPTISTE HONORÉ-RAYMOND: French Christian publicist and historian; born at Marseilles 1802; died at Paris Dec. 23, 1872. Among many historical works, Capefigue wrote a history of the Jews, entitled "Histoire Philosophique des Juifs Depuis la Décadence des Macchabées Jusqu'à Nos Jours," Paris, 1833. The author divided Jewish history into three periods, of which only the first, extending from the decadence of the Maccabees to the sixth century, is dealt with in the volume that has been published.

BIBLIOGRAPHY: Meyers, *Konversations-Lexikon*; *La Grande Encyclopédie*, s.v.

S. I. BR.

CAPER-BERRY (translation of אביונה, abiyyonah, Eccl. xii. 5; incorrectly, A. V. "desire," from אבה): The feminine "abiyyonah" does not express "desire," but "the desiring thing," *sc.* "soul" [so Ḳimḥi]. The Septuagint, Vulgate, Peshiṭta, and Aquila translate by *κάππαρις*, "caper-berry," which traditional translation is confirmed in the Mishnah Ma'as. iv. 6 and in other places in the Talmud, where it is carefully distinguished from the shoots, "temarot," and the floral envelopes, "ḳapperisin," and declared to be the fruit of the "ẓalef" or caper-plant): This is a woody, trailing shrub known in botany as *caparris spinosa.* It is quite common in the Mediterranean countries, where it grows on old walls and in the fissures of the rocks. Its large white flowers, with many long lilac anthers, are highly decorative. The caper of commerce, which is now eaten pickled, is the flower-bud, not mentioned in the Talmud. The "abiyyonoth," or berries proper, however, were eaten, as appears from their liability to tithes and to the restrictions of the 'Orlah. They were supposed to have aphrodisiac properties (see Delitzsch's "Ḳohelet," *ad loc.*).

For the allegorical meaning of the word "abiyyonah" in Ecclesiastes, see commentators.

Bibliography: Moore, *The Caper-Plant and Its Edible Products*, in *Journal of Biblical Literature*; Tristram, *Natural History of the Bible.*

K. H. H.

CAPERNAUM (Καφαρναούμ, or, in Jewish writings, כפר נחום): Small town by the Lake of Gennesaret, mentioned in the Gospels as the home of Jesus, where he resided after his rejection by his Nazareth townsmen (Matt. iv. 13, viii. 5–17, ix. 1, xi. 23, xvii. 24; Mark i. 21; Luke vii. 1 *et seq.*; John vi. 17; Eccl. R. to i. 6 and to vii. 26, as the dwelling-place of the Minim or Christian exorcists of the second century. See also Derenbourg, "Essai sur l'Histoire et la Géographie de la Palestine," p. 362). According to these passages it lay close by the lake, and contained a synagogue built by a centurion living there. The "receipt of custom" nearby (Matt. ix. 9) probably had made it necessary to station Roman soldiers in the town. The exact site of the town can not be definitely fixed. Josephus speaks of a spring "Kafarnaum," which watered the fertile plain of Gennesaret (now plain of Ghuwair) on the northwestern side of the lake. Hence the spring must be looked for in 'Ain al-Tabighah, on the northern slopes of the plain, since water was in olden times carried down to the plain through a conduit now in ruins. Accordingly the ruins of El-Minyah, in the extreme northern part of the Gennesaret plain, have been taken by some as the site of Capernaum. This assumption is further supported by the statement of the pilgrim Arculfus (middle of the seventh century; Tobler and Molinier, "Itinerarium Hierosolymitanum," p. 183) that Capernaum lay at the base of the southern slope of a mountain. This is not decisive, however, since Arculfus did not visit the town itself, but saw it from a distance, and his further remarks can not be applied to the site of the ruins of Minyah.

But Capernaum might also be identified with the ruins close by the Tabighah spring, discovered by Schumacher. However, Theodosius of the sixth century says that Capernaum was two Roman miles from the Heptapegon (or Tabighah) spring. Jerome also says that Capernaum was two miles distant from Chorazin (probably the Kerazah of to-day). These figures apply to the well-known ruins of Tell Hum, found near the lake and rapidly disappearing. Among the blocks of black basalt are found the remains of a marble synagogue, which show that a city once stood on this spot; and as the second part ("hum") of this name is also found in "Kefar Naḥum," many scholars identify these ruins with Capernaum. If the name "Tell Hum" was originally "Tenḥum," this identification is made more probable on linguistic grounds, especially since "Kefar Tanḥum" and "Kefar Teḥumin" are frequently given as variants for "Kefar Naḥum." [See Kohut, "Aruch Completum," *s.v.* כפר; Neubauer "G. T." p. 221; Grätz, "Gesch. der Juden," iii. 307 *et seq.*—K.] This location would harmonize with the statement of Josephus ("Vita," § 72) that, after his accident on the Jordan, he was carried to a village, Cepharnome (Kephar Nome). But the reading here is not certain (compare Niese), and, moreover, Capernaum was a town, not a village.

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*, and the literature given there.

K. F. Bu.

CAPESTANG: Village in the department of Hérault, near Béziers, France. Several official documents testify to the presence of many Jews there in the thirteenth century. Simon ben Meïr, in his work, "Milḥemet Miẓwah," relates that about 1245 he took part in a religious controversy before the archbishop of Narbonne, in the presence of the leaders of the Jewish community of Capestang. Numerous scholars of the thirteenth and fourteenth centuries have borne the surname of "Capestang," which, in passing into Hebrew, underwent many alterations, as קבאשטייאן, קבשטייאן, קבאשטאיין.

The Jewish community of Capestang took part in the campaign led by Abba Mari of Lunel against Maimonides. A letter of adhesion condemning the study of philosophy was sent to Abba Mari by Isaac ben Moses ha-Kohen in the name of fifteen scholars of Capestang.

Bibliography: Saige, *Les Juifs du Languedoc*, p. 214; Gross, *Gallia Judaica*, p. 546; *Minḥat Ḳena'ot*, pp. 172, 173.

G. I. Br.

CAPHAR-SALAMA. See Kefar-Salama.

CAPHTOR: Original country of the Philistines before their emigration into Palestine, whence their name, "Caphtorim" (Deut. ii. 23; Amos ix. 7; Jer. xlvii. 4, where they are called "the remnant of the country [Hebrew, "island"] of Caphtor"). The ancient versions render "Caphtor" by "Cappadocia" (Persian, "Katpadhuka"), changing the final consonant to *k*, which is evidently only a very bold conjecture. According to Gen. x. 14 and I Chron. i. 12 (where the gloss-like remark, "out of whom came the Philistines," has, as is now generally believed, been misplaced by copyists, being properly after "Caphtorim," not after "Casluhim"), Caphtor was supposed to have been a region of Egypt. The city Koptos (Egyptian, "Kebtō[yu]") has, however, nothing to do with it, and the hypothesis of Ebers, "*Keft-ur*, Great(er) Phenicia," is entirely un-Egyptian. The country "Kft" of the hieroglyphics (earlier "Kftyw," to be vocalized probably as "Keftō"), which is not Phenicia but probably the southern coast of Asia Minor, may have had some indirect connection with Caphtor. An Egyptian inscription of the most recent period has been found, however, which, copying an earlier geographical list, enumerates "K(a)ptar" among Asiatic nations, insuring thus the correctness of the Hebrew tradition as against the versions. The popular identification with Crete (Dillmann, etc., following Calmet) rests on Jer. xlvii. 4 (see LXX.; the word "Caphtor" is a later addition, so that the passage is at least doubtful) and on the identification of the CHERETHITES with the Cretans (LXX., etc.), which would, if correct, probably determine the original home of only a part of the Philistines, without necessarily identifying Caphtor itself.

BIBLIOGRAPHY: Ebers, *Ægypten und die Bücher Mosis*, p. 130; W. Max Müller, in *Mittheilungen der Vorderasiatischen Gesellschaft*, 1900, v. 1 *et seq.* (locating Caphtor on the Carian or Lycian coast); Smith, *Hist. Geography*, p. 171.

E. G. H. W. M. M.

CAPISTRANO, JOHN OF: Franciscan monk; born at Capistrano, Italy, 1386; died 1456. Owing to his remarkable power as a popular preacher, he was sent by Pope Nicholas V. (1447-55) as a legate to Germany, Bohemia, Moravia, and Silesia, with the special mission to preach against the Hussites and other heretical teachings and to subdue "the disbelieving Jews," in accordance with the resolutions adopted at the council of Basel (1431-43).

His stirring sermons, in which he urged the people to repent of their sins and to fight against the Freethinkers, made a thrilling impression. Knowing how easy it is to excite the masses by appealing to their prejudices, Capistrano, in his discourses, accused the Jews of killing Christian children and of desecrating the host. The Jews trembled at his approach, for his sermons seemed like invitations to riot. His admirers called him "the scourge of the Judeans." The Bavarian dukes, Louis and Albert, influenced by Capistrano's agitations, drove out the Jews from their duchies; in some places in Bavaria Jews were forced to wear the degrading BADGE on their coats (1452). Bishop Godfrey of Würzburg, reigning duke of Franconia, who had granted the fullest privileges to the Jews of his duchy, under the influence of Capistrano issued an ordinance (1453) decreeing their banishment. The towns and landowners were enjoined to expel the Jews, and Jewish creditors were deprived of a portion of the debts owing to them.

In Silesia the Franciscan was most zealous in his work. When Capistrano arrived at Breslau, a report was circulated that one Meyer, a wealthy Jew, had bought a host from a peasant and desecrated it. Thereupon the local authorities arrested the representatives of the Breslau Jewish community and confiscated their houses and property for the benefit of the city. The investigation of the so-called blasphemy was conducted by Capistrano himself. By means of tortures he managed to wring from a few of the victims false confessions of the crimes ascribed to them. As a result, more than forty Jews were burned at the stake in Breslau June 2, 1453. Others, fearing torture, committed suicide, a rabbi, Pinheas, hanged himself. The remainder of the Jews were driven out of the city, while their children of tender age were taken from them and baptized by force.

In Poland Capistrano found an ally in the archbishop Zbigniev Olesniczki, who urged Casimir IV. Jagellon to abolish the privileges which had been granted to the Jews in 1447. Capistrano, in supporting Olesniczki's demand, threatened the king, in case of resistance, with horrible sufferings in hell, and predicted great misfortune to the country. The king at first refused to comply; but when the Polish army was defeated Sept., 1454, in the war with the Teutonic Order (which was secretly assisted by the pope and the Polish Church), and the clergy announced that God had punished the country on account of the king's negligence of the Church and for his protection of the Jews, Casimir yielded (1454) and revoked the privileges which the latter had enjoyed. This led to persecutions of the Jews in many Polish towns. Capistrano was canonized in 1690.

BIBLIOGRAPHY: Lucas, *Schlesische Curiose Denkwürdigkeiten*, Frankfort, 1689; Sylvius, *Historia Bohemica*, col. 1522, p. 174; Graetz, *Hist. of the Jews*, Hebr. trans., pp. 210-221, 226-232, 239, 255-256, 283, 423-427; Kraushar, *Historya Zydow w Polsce*, ii. 68 *et seq.*; Allgen, in *Zeit. für Hist. Theol.* ii., part 2, 259 *et seq.*; Sybel's *Hist. Zeit.*, 1863, No. 3, pp. 19 *et seq.*; Klose, *Gesch. von Breslau*, ii., part 2, 39 *et seq.*; Gemeiner, *Regensburgische Chronik*, vol. iii. *passim*; Aretin, *Gesch. der Juden in Baiern*, p. 36; Meïr Minz, *Responsa*, No. 63.

G. H. R.

CAPITAL PUNISHMENT.—In the Pentateuch: Warrants for the infliction of capital punishment, as opposed to private retribution or vengeance, are found in the Pentateuchal codes for the commission of any one of the following crimes: adultery (Lev. xx. 10; Deut. xxii. 22); bestiality (Ex. xxii. 18 [A. V. 19]; Lev. xx. 15); blasphemy (Lev. xxiv. 16); false evidence in capital cases (Deut. xix. 16-19); false prophecy (Deut. xiii. 6, xviii. 20); idolatry, actual or virtual (Lev. xx. 2; Deut. xiii. 7-19, xvii. 2-7); incestuous or unnatural connections (Lev. xviii. 22, xx. 11-14); insubordination to supreme authority (Deut. xvii. 12); kidnaping (Ex. xxi. 16; Deut. xxiv. 7); licentiousness of a priest's daughter (Lev. xxi. 9); murder (Ex. xxi. 12; Lev. xxiv. 17; Num. xxxv. 16 *et seq.*); rape committed on a betrothed woman (Deut. xxii. 25); striking or cursing a parent, or otherwise rebelling against parental authority (Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18-21); Sabbath-breaking (Ex. xxxi. 14, xxxv. 2; Num. xv. 32-36); witchcraft and augury (Ex. xxii. 17; Lev. xx. 27).

Modes of Punishment.

Only in comparatively few instances is the particular mode of death incurred by the commission of a crime prescribed. Blasphemy, idolatry, Sabbath-breaking, witchcraft, prostitution by a betrothed virgin, or deceiving her husband at marriage as to her chastity (Deut. xxii. 21), and the rebellious son are, according to the Pentateuchal laws, to be punished with death by **stoning**; bigamous marriage with a wife's mother and the prostitution of a priest's daughter are punished by

burning; communal apostasy is punished by the **sword.** With reference to all other capital offenses, the law ordains that the perpetrator shall die a violent death, occasionally adding the expression, "His (their) blood shall be upon him (them)." This expression, as we shall see presently, post-Biblical legislation applies to death by stoning. The Bible speaks also of **hanging** (Deut. xxi. 22), but, according to the rabbinical interpretation, not as a mode of execution, but rather of exposure after death (Sanh. vi. 4, 75b).

Rabbinic Developments.

——**In Rabbinic Law:** An old-established rule of rabbinic jurisprudence forbids the infliction of punishment where there is no Biblical authority for such punishment (Sanh. 82b; compare Sifre, Deut. 154). That authority, however, may be established by GEZERAH SHAWAH (גזרה שוה); *i.e.*, by comparing similar or analogous expressions in two or more passages, in one of which the meaning and import of the expression are unmistakable (Ker. 5a). Similarly in cases where the Pentateuch imposes the death penalty, without specifying the mode of death, Talmudic jurisprudence discovers the particular mode intended by means of the principle of Gezerah shawah. Thus: In reference to the man or the woman who makes use of "a familiar spirit"—*i.e.*, "a wizard"—the law says (Lev. xx. 27), "They shall stone them with stones; their blood shall be upon them" (דמיהם בם). Here the expression "Demehem bam" is plainly used in connection with death by stoning; hence it is argued that, wherever the same expression occurs in the Pentateuch in connection with the death penalty, it means death by stoning, and consequently the punishment of the crimes mentioned in Lev. xx. 9, 11, 12, 13, 16, is the same: death by stoning (Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix.; Sanh. 53b, 66a). Again, with reference to the perpetrator of bestiality the law reads (Lev. xx. 15), "He shall surely be put to death; and ye shall slay the beast." Here the particular mode of death is not stated, but rabbinic law again infers it by means of a Gezerah shawah. Since, with reference to the enticer to idolatry, the Bible (Deut. xiii 10 [A. V. 9]) employs the term Harag = "to slay" ("Thou shalt surely slay him"), and this is immediately explained by the addition (*ib.* 11 [A. V. 10]), "Thou shalt stone him with stones, that he die," it follows that the term "harag" used in reference to the beast likewise means to slay by stoning. And as for the criminal himself, his sentence is the same as that of the beast in connection with which he is mentioned (Sifra, *l.c.* x.; Sanh. 54b). In the case of the instigator to communal apostasy ("maddiaḥ") the law reads (Deut. xiii. 6 [A. V. 5]), "He hath spoken . . . to thrust thee out of the way of the Lord," and in that of the enticer of individuals ("mesit") the identical expression is used: "He hath sought to thrust thee away from the Lord" (*ib.* 11 [A. V. 10]); hence as in the latter case stoning is the penalty, so it is in the former (Sifre, Deut. 86; Sanh. 89b). Finally, concerning the witch, it is said (Ex. xii. 17 [A. V. 18]), "Thou shalt not suffer her to live," and elsewhere (*ib.* xix. 13) the expression, "Shall not live," is used in connection with "He shall surely be stoned"; therefore in the first case the particular penalty is to be the same as in the second (Mek., *l.c.*; Sanh. 67a).

According to these conclusions, rabbinic law based on Pentateuchal authority, expressed or inferred, affixes death by **stoning** to each of the following eighteen crimes: 1. Bestiality committed by man (Lev. xx. 15; Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 1; Mek., Mishpaṭim, 17). 2. Bestiality committed by woman (Lev. xx. 16: Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 3; Mek., Mishpaṭim, 17). 3. Blasphemy (Lev. xxiv. 16; Sanh. vii. 4, 43a; Sifra, Emor, xix.). 4. Criminal conversation with a betrothed virgin (Deut. xxii. 23, 24; Sanh. vii. 4, 66b; Sifre, Deut. 242). 5. Criminal conversation with one's own daughter-in-law (Lev. xx. 12; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 13). 6. Criminal conversation with one's own mother (Lev. xviii. 7, xx. 11: Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 12). 7. Criminal conversation with one's own stepmother (Lev. xviii. 8, xx. 11; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 12). 8. Cursing a parent (Lev. xx. 9; Sanh. vii. 4, 66a; Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix. 7). 9. Enticing individuals to idolatry: "Mesit" (Deut. xiii. 7-12 [A. V. 6-11]; Sanh. vii. 4, 67a; Sifre, Deut. 90). 10. Idolatry (Deut. xvii. 2-7; Sanh. vii. 4, 60b; Sifre, Deut. 149). 11. Instigating communities to idolatry: "Maddiaḥ" (Deut. xiii. 2-6 [A. V. 1-5]; Sanh. vii. 4, 67a; Sifre, Deut. 86). 12. Necromancy (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 13. Offering one's own children to Molech (Lev. xx. 2; Sanh. vii. 4, 64a; Sifra, Ḳedoshim, viii., parashah 10, beginning). 14. Pederasty (Lev. xx. 13; Sanh. vii. 4, 54a; Sifra, Ḳedoshim, ix. 14). 15. Pythonism (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 16. Rebelling against parents (Deut. xxi. 18-21; Sanh. vii. 4, 68b; Sifre, Deut. 220). 17. Sabbath-breaking (Num. xv. 32-36; Sanh. vii. 4; Sifre, Num. 114). 18. Witchcraft (Ex. xxii. 17 [A. V. 18]; Sanh. vii. 4, 67a; Mek., Mishpaṭim, 17).

As in the several classes included in the above category (1, 2, 5, 7, 8, 14) rabbinic jurisprudence establishes the particular punishment of the criminal on the basis of Gezerah shawah, so in most cases of the following category the particular punishment is deduced from Gezerah shawah. Thus, with reference to bigamy with mother and daughter the law reads (Lev. xx. 14): "It is wickedness" ("Zimmah hi"), and because elsewhere (*ib.* xviii. 17) the identical expression is used with reference to criminal conversation of man with female relatives of other degrees, rabbinic law affixes the penalty which the Pentateuch attaches to the former also to the latter (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17). On the same principle the Rabbis establish the penalty for such conversation with relatives within certain ascending degrees, comparing them with the descending degrees of like removes, explicitly mentioned in the Bible (Yeb. 21a *et seq.*; Yer. Sanh. ix. 26d; Yer. Yeb. ii. 3d).

The crimes punished in rabbinic law with death by **burning** are accordingly the following ten: 1. Criminal conversation by a priest's daughter (Lev. xxi. 9; Sanh. ix. 1, 76a; Sifra, Emor, i. 14 *et seq.*). 2. Criminal conversation with one's own daughter (Yeb. 3a; Sanh. ix. 1, 75a). 3. Criminal conversation with one's own daughter's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 4. Criminal conversation with one's own son's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 5. Criminal conversation with one's own stepdaughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 6. Criminal conversation with one's own stepdaughter's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 7. Criminal conversation with one's own stepson's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 8. Criminal conversation with one's own mother-in-law (Lev. xx. 14; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 15). 9. Criminal conversation with one's own mother-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a *et seq.*). 10. Criminal conversation with one's own father-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a).

The nine cases of incest here enumerated (2–10) subject the perpetrator to the penalty of burning only when the crime is committed during the life of his legal wife (Yeb. 95a; Sanh. 76b; see Maimonides, "Yad," Issure Bi'ah, i. 5).

Two crimes only are punished by **slaying**: 1. Communal apostasy (Deut. xiii. 13-16 [A. V. 12-15]; Sanh. ix. 1, 52b; Sifre, Deut. 94.). 2. Murder (Ex. xxi. 12; Lev. xxiv. 17; Sanh. ix. 1, 52b; Mek., Mishpaṭim, 4; Sifre, Num. 160; see Homicide).

The penalty for the first is explicitly declared (Deut. xiii. 16 [A. V. 15]): "Thou shalt surely smite the inhabitants of that city with the edge of the sword"; but that of the latter is again based on the principle of the Gezerah shawah. As with reference to a murderer the law is (Ex. xxi. 20), "He shall surely be punished" ("naḳom yinnaḳem"; literally, "It shall surely be avenged"), and elsewhere (Lev. xxvi. 25) an "avenging sword" ("ḥereb noḳemet") is spoken of, the Rabbis argue that the term "naḳom" applied to homicide has the significance given to it by its connection with sword (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4).

To the three modes of capital punishment explicitly mentioned in the Pentateuchal laws, rabbinic law adds a fourth; viz., **strangulation.** In post-Biblical jurisprudence this is the penalty incurred by the perpetrator of any one of the crimes to which the Pentateuch affixes death, without specifying the mode of death and where no conclusions from Gezerah shawah can be deduced. The Rabbis argue thus: No death-sentence pronounced in the Bible indefinitely may be construed with severity; on the contrary, it must be interpreted leniently. And since the Rabbis viewed strangulation as the easiest of deaths, they decided that the undefined death-sentence of the Pentateuchal code means strangulation. Moreover, the Bible frequently speaks of death sent "by Heaven" for certain sins (for example: Gen. xxxviii. 7, 10; Lev. x. 7, 9); and as the death visited by Heaven leaves no outward mark, so must the death inflicted by a human tribunal leave no outward marks, and that is possible only in an execution by strangulation (Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11; Sanh. 52b).

By **strangulation** the following six crimes are punished: 1. Adultery (Lev. xx. 10; Deut. xxii. 22; Sanh. xi. 1, 52b; Sifra, Ḳedoshim, ix. 11; Sifre, Deut. 241; see Adultery). 2. Bruising a parent (Ex. xxi. 15; Sanh. xi. 1, 84b; Mek., Mishpaṭim, 5). 3. False prophecy (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178). 4. Insubordination to supreme authority; "Zaḳen mamre," (Deut. xvii. 12; Sanh. xi. 1, 87a; Sifre, Deut. 155). 5. Kidnaping (Ex. xxi. 16; Deut. xxiv. 7; Sanh. xi. 1, 85b; Mek., Mishpaṭim, 5; Sifre, Deut. 273; see Abduction). 6. Prophesying in the name of heathen deities (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178).

Of the four modes of capital punishment—stoning, burning, slaying, and strangulation—the first is considered by the majority of Rabbis the severest; the last, the mildest (Sanh. vii. 1, 49b *et seq.*). Hence when convicts condemned to different modes of capital punishment become intermixed beyond the possibility of identification and classification, all of them suffer the sentence carrying with it the death named lowest in the order cited above (Sanh. ix. 3, 80b). On the other hand, when one is found guilty of several crimes of different grades of punishment, he will suffer the severest death to which he is liable (Sanh. ix. 4, 81a; compare Tos. Yom-Ṭob to Mishnah).

Mode of Judgment.

Capital punishment in rabbinic law, or indeed any other punishment, must not be inflicted, except by the verdict of a regularly constituted court (Lesser Sanh.) of three-and-twenty qualified members (Sanh. i. 1; Sifre, Num. 160), and except on the most trustworthy and convincing testimony of at least two qualified eye-witnesses to the crime (Deut. xvii. 6, xix. 15; Soṭah vi. 3; Sifre, Num. 161; *ib.* Deut. 150, 188; Sanh. 30a) who must also depose that the culprit had been forewarned as to the criminality and the consequences of his project (Sanh. v. 1, 40b *et seq.*; see Hatraah). The culprit must be a person of legal age and of sound mind, and the crime must be proved to have been committed of the culprit's free will and without the aid of others (see Abetment); and if any one wilfully kills him before conviction, a charge of murder will lie against such perpetrator (Tosef., B. Ḳ. ix. 15; Sifre, Num. 161; compare 'Ar. i. 3, 6b). Nor may an execution be deferred, except in the case of the "Zaḳen mamre" (Sanh. xi. 4), or of a woman about to be delivered of a child ('Ar. i. 4), nor may it be carried out on a day sacred to religion (Mek., Mishpaṭim, 4; *ib.* Wayyaḳhel; Yeb. 6b; Sanh. 35b). On the day that the verdict is pronounced, the convict is led forth to execution (Sanh. 34a). Looking upon the sinner as upon the victim of folly (Soṭah 3a), and considering death an expiation for misdeeds (Ber. 60a; Sanh. vi. 2; see Atonement), the Rabbis would not permit the protraction of the interval between sentence and execution, which they considered as the most terrible period in the convict's existence. These considerations prompted them to afford the convict every possible alleviation of the pains and sufferings concomitant with the execution, and to direct the execution itself so as to prevent the mutilation of the body, or to reduce such mutilation, where it is unavoidable—as in stoning or slaying—to a minimum. The Pentateuchal law (Lev. xix. 18) prescribes, "Thou shalt love thy neighbor as thyself"; and the Rabbis maintain that this love must be extended beyond the limits of social intercourse in life, and applied even to the convicted criminal who, "though a sinner, is still thy brother" (Mak. iii. 15; Sanh. 44a): "The spirit of love must be manifested by according him a decent death" (Sanh. 45a, 52a).

Execution of Sentence.

As the convict is led forth to the place of execution, which is located outside of the city limits and at some distance from the court-house (Sanh. vi. 1, 42b), a flag-bearer is stationed at the entrance to the court, and farther on a rider is placed, while a herald marches in front of the procession, proclaiming the name of the convict, his crime, when and where committed, and the names of the witnesses on whose evidence he was convicted, at the same time inviting any and every one in possession of evidence favorable to the convict to come forward and declare it—the judges remaining in session throughout the process of the execution and fasting all that day (M. Ḳ. 14b; Sanh. 63a). If favorable evidence comes to light, the flag-bearer gives the signal, and the rider turns the procession back to the court where the new evidence is duly considered. Indeed, the convict's own declaration that he can prove his innocence, or mitigating circumstances, cause a stay until he is heard. And even where he fails to effect a reversal of sentence by his first attempt, there is still hope left for him. He may repeat the attempt several times, two scholars accompanying him for the purpose of hearing him and judging whether further delay should be permitted. On arriving in the neighborhood of the scaffold, he is exhorted to make confession of his sins, though not specifically of the crime for which he is to suffer death (see Confession of Sin). Thereupon he is given to drink a mixture of wine and olibanum, that he may become stupefied and not realize the painful close of his earthly career (Sem. ii. 9; Sanh. 43a; compare Mark xv. 23; contrast Matt. xxvii. 34). When he is brought still nearer to the fatal place, he is divested of his clothes and covered in front, and, if a woman, in front and behind (according to the adopted opinion, a woman was not divested at all). In this state the convict was led on to the spot (Sanh. vi. 1-3, 42b-45b; Tosef., Sanh. ix. 6; Sifra, Emor, xix. 3; Sifre, Deut. 221). Then the prosecuting witnesses, who are the only legal executioners known to Biblical and rabbinic laws (Deut. xvii. 7; Sifra, Emor, xix. 3; Sifre, Deut. 89, 151; Sanh. 45b), proceed to carry out the sentence which their evidence has brought about. That is done in the following manner:

The "Four Deaths."

Stoning (סקילה): With reference to two offenders subject to this penalty, the Pentateuch says, "Thine hand shall be first upon him to put him to death, and afterward the hand of all the people" (Deut. xiii. 10 [A. V. 9]), and again (*ib.* xvii. 7), "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Rabbinic law follows this injunction literally, but confines its consummation within narrow limits. The convict having been placed on a platform twice his height, one of the witnesses throws him to the ground. If the concussion does not produce instant death, the second witness hurls a heavy stone at his chest; and only when this also proves insufficient to end his misery, the bystanders throw stones at the prostrate body until death ensues (Sanh. vi. 4; 45a *et seq.*; Sifra, Emor, xix.; Sifre, Num. 114; *ib.* Deut. 89, 90, 149, 151).

Burning (שריפה): The Pentateuch simply ordains that the criminal "shall be burnt with fire" (Lev. xx. 14, xxi. 9), and a case is reported from the last days of the Second Temple, where a guilty daughter of a priest was actually burned on a pyre. However, the reporter of the case stated that he had witnessed it during his minority; and as the testimony of a minor is not valid, no rule of procedure could be based thereon. Indeed, the Rabbis declared that a court ordering such an execution was ignorant of traditional law, and a later teacher was of opinion that the court referred to consisted of dissenting Sadducees. According to rabbinic law, an execution by burning means this: The witnesses secure the convict, then force his mouth open by means of a stout cord (wrapped in soft cloth, to prevent the discoloration of the convict's neck) being tightly drawn around his neck, when molten lead or, according to another opinion, a mixture of lead and tin, is poured down his throat and burns his vitals. (Sanh. vii. 2, 52b; Tosef., Sanh. ix. 11; Yer. Sanh. vii. 24b).

Slaying (הרג): The convict having been fastened to a post, his head is severed from the body by a blow with a sword. Splitting the body or piercing it is not permitted; neither is it allowed to perform decapitation on a block (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4; Sifre, Deut. 94). See Beheading.

Strangulation (חנק) is effected by slinging around the convict's neck a stout cord, wrapped in soft cloth, which the executioners draw in opposite directions, until all breath leaves his body and he dies (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11).

No execution is attended with posthumous indignities, except that the usual mourning ceremonies are not observed (Sifra, Shemini, Introduction, 28; Sem. ii. 7; Sanh. vi. 6), and in the case of the idolater and of the blasphemer **hanging** is superadded, provided the criminal is not a woman. The exposure of the body, however, must not be protracted. The dead convict's hands are joined above his head, and by them he is suspended; but while one of the executioners is still engaged in fastening the cords, the other must begin to untie them. As to the gibbet, it must not be a natural or permanent one, like a tree, but an artificial arrangement, easily removable; and when once used, must be buried out of sight (Sanh. vi. 4, 46b; Sifre, Deut. 221).

For the burial of convicts two special cemeteries are provided: one in which those are buried who have been executed either by stoning or by burning, and another for those slain or strangled. The dry bones are eventually disinterred, and placed in the general burial-grounds (Sanh. vi. 5, 6, 47b; Tosef., Sanh. ix. 8, 9; Yer. Sanh. vi. 23d).

No sentence carries with it any change in the civil status of the convict's family. The Pentateuchal law provides (Deut. xxiv. 16), "The parents shall not be put to death for the children, neither shall the children be put to death for the parents; every man shall be put to death for his own sins," and rabbinic jurisprudence follows this principle both to the letter and in spirit. Nor is a sentence attended by confiscation of the convict's goods. All his possessions descend to his legal heirs (Tosef., Sanh. iv. 6; Sanh. 27b, 48b; see Confiscation).

Critical Note.

Rabbinic jurisprudence is developed on the basis of the letter and the spirit of the Bible, particularly of the Pentateuchal codes (Josh. i. 8, viii. 31; Josephus, "Contra Ap." i. 8; Ḥag. 10b, 14a; Ned. 22b; Mak. 23b; compare Darmesteter, "The Talmud," translation by H. Szold, pp. 62 *et seq.*); but that development naturally partook of the spirit of the ages during which it took place—from Ezra's times to the final redaction of the Gemara (559 B.C. to 550 C.E.). This was especially the case with the development of the civil and ritualistic laws, which governed Jewish life long after the Roman conquest of Palestine. But also in criminal law, involving capital punishment, the right to administer which had been taken from the Sanhedrin decades before the fall of Jerusalem (Sanh. 41a; Yer. Sanh. i. 18a,

vii. 24b), the Rabbis delved deeply, elaborating the details thereof with a view to their application in the hoped-for Messianic days (הילכתא למשיחא, Sanh. 51b; Yeb. 45a) or for the satisfaction accruing from study (דרוש וקבל שכר, *ib.*). In this department there are therefore some laws which are mere legal opinions or theoretic ratiocinations which were never applied in practise. Such, for example, are the laws relating to the "rebellious son" and to "communal apostasy" (Tosef., Sanh. xi. 6, xiv. 1; Sanh. 71a). However, the bulk of rabbinic rules, even those concerning capital punishment, bear the stamp of great antiquity, inasmuch as they are based on actual precedent or on old traditional interpretation. Josephus, whose main authority for the first half of his "Antiquities" doubtless was the Bible itself, supplements his outlines of "the polity settled by Moses" ("Ant." iv. 8, §§ 1-45) with traditions current in his day. Some of these traditions agree with the corresponding Halakot embodied in the Talmudim and halakic Midrashim at a much later date. A few examples must suffice. In the true spirit of traditional law, Josephus ("Ant." xii. 9, § 1) says, "The purposing of a thing, but not actually doing it, is not deserving of punishment" (compare Tosef., Mak. v. [iv.] 10; Sanh. 63b; Mak. 16a); nevertheless he construes the Pentateuchal law regarding the confuted witness (Deut. xix. 16-19) as decreeing punishment where the sentence brought about by the confuted testimony has not been executed. He says ("Ant." iv. 8, § 15), "If any one be believed to have borne false witness, let him, when he is convicted, suffer all the very same punishments which he against whom he bore witness *was to have suffered.*" This coincides with the rabbinic Halakah (Mak. i. 6; Sifre, Deut. 190; see Alibi), as opposed to the Sadducean ruling that the confuted witness is punishable only after the execution of the sentence which his falsehood has brought about (*ib.*; compare S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," p. 136). Also the Pentateuchal law (Ex. xxi. 21, 22) regarding an assault on a woman with child, Josephus (*l.c.* § 23) interprets in the spirit of the Halakah (Mek., Mishpaṭim, 8; B. Ḳ. 42a; Sanh. 74a; compare Geiger, "Urschrift," pp. 436 *et seq.*; Pineles, "Darkah shel Torah," § 160). Likewise his esteeming guiltless the slayer of the thief, "although he were only breaking in at the wall" (*l.c.* § 27), is in consonance with the traditional interpretation of the Halakah (Mek., Mishpaṭim, 13; Sanh. 72a; Yer. Sanh. viii. 26c); and so is his reduction of the number of stripes (Deut. xxv. 1-3) from forty to "forty save one" (*l.c.* §§ 21, 23) in accord with the Halakah (Mak. iii. 10, 22b; Sifre, Deut. 186; compare II Cor. xi. 24).

As to the spirit of later rabbinic legislation, it clearly appears that there was a tendency to reduce capital punishment to a minimum, if not to abolish it altogether. That capital punishment was a rare occurrence in the latter days of the Jewish commonwealth is patent from the statement in the Mishnah that a court was stigmatized as "murderous" if it condemned to death more than one human being in the course of seven years. Indeed, Eleazar b. Azariah applied the same epithet to a court that executed more than one man in every seventy years; and his famous colleagues, Tryphon and Akiba, openly avowed their opposition to capital punishment, saying, "Had we belonged to the Sanhedrin [during Judea's independence], no man would ever have been executed," as they would always have found some legal informalities by which to make a sentence of death impossible (Mak. i. 7a).

Bibliography: Benny, *Crim. Code of the Jews*, pp. 84-95; Fassel, *Strafg. Gerichtsverfahren*, §§ 72-78; Hamburger, *R. B. T.* i. 992-995; Hetzel, *Die Todesstrafe*, 40-48; Mayer, *Rechte d. Israeliten*, etc., iii. §§ 59-70; Maimonides, *Hil. Sanhedrin*, xiv., xv.; S. Mendelsohn, *Crim. Jurisprudence of the Ancient Hebrews*, §§ 25-32, 116-133; Michaelis, *Mosaische Recht*, §§ 229-236; Saalschütz, *Das Mosaische Recht*, ch. 58; Salvador, *Inst. de Moïse*, Bk. iv.; Semag, *Ordinances*, pp. 99-104.

J. SR.

S. M.

CAPITO (KÖPFEL), WOLFGANG FABRICIUS: German Hebrew scholar; born at Hagenau, Alsace, in 1478; died Nov., 1541. In 1515 he was appointed professor of theology at Basel; and eight years later provost of St. Thomas, Strasburg. He wrote a Hebrew grammar and various theological works.

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T.

E. Ms.

CAPPADOCIA (Greek, *Καππαδοκία*, derived from the Persian, "Hoaspadakhym" = "country of the good horses"; in the Assyrian cuneiform inscriptions, "Katpadhuka"): Ancient province of Asia Minor. It was known to the Jews in its Greek form also, and is often mentioned in the Talmud and the Midrash. The Roman province Cappadocia extended from the Taurus to the Euxine, and from the Halys to the Euphrates. According to Josephus ("Ant." i. 6, § 1) the Cappadocians were formerly called "Mosocheni," the Biblical tribe Meshech, mentioned together with Tubal; and Philo (in treating of Gen. xxvi. 28) is said to have called them "Canaanites." Herodotus speaks of them as "Syrians" (i. 72, v. 49, vii. 72), and even at the time of Strabo (xii. 544) they were known among the Greeks as "white Syrians" (*λευκόσυροι*). They must not, however, be classed with the Semites, since the little that remains of their language shows no relationship with Semitic (Gesenius, "Monumenta Phœniciæ," p. 11).

In the Bible.

The Septuagint, the Syriac Hexapla, the Targum Onkelos, and the Jerusalem Targum identify (Deut. ii. 23) the Biblical Caphtor with Cappadocia. The targums on Gen. x. 14, Amos ix. 7 (here also the LXX. and Symmachus), and Jer. xlvii. 4 (also Aquila and Theodotion), identify it also with Caphtor, and the targum on Ezek. xxvii. 11, with Gammadim, where the reading גם מדים ("Medes") serves as basis. According to this interpretation, the Bible would testify to an emigration of the Cappadocians from Assyrian and Median regions to Syria and Palestine. For later times, compare Yuḥasin, ed. London, p. 232b.

Josephus.

Josephus is the first to give genuine historical data; he often mentions Cappadocia, since the royal house of Herod was related to that of Cappadocia by the marriage of Herod's son Alexander (subsequently executed) to Glaphyra, daughter of King Archelaus of Cappadocia ("Ant." xvi. 1, § 2). Glaphyra later greatly shocked the Jews by marrying her brother-in-law Archelaus (*ib.* xvii. 13, § 4). Through these connections with Cappadocia, and perhaps even before that time, Jews came to that country, and Christianity spread among them (Acts ii. 9, xviii. 23; I Peter i. 1; on the Hypsistarian sect in Cappadocia, see M. Friedländer, in "Jew. Quart. Rev." xiv. 300). Jews of Cappadocia also went to the festivals at Jerusalem ("Ant." xvi. 6, § 7); some settled in Sepphoris (Yer. Sheb. 39a); and R. Judah, R. Yannai, and R. Samuel are mentioned as Cappadocian teachers of the Law. The Halakah mentions the Jews of Cappadocia, saying that they had no vegetal oil, using only mineral oil (naphtha) for lighting on the Sabbath (Tosef., Shab. ii. 3; Yer. 4d; Bab. 26a). The Talmud also speaks of robbers in Cappadocia (Tosef., Yeb. iv. 5; Bab. 25b), the Cappadocians being in evil repute because of their astuteness. Mazaca, or Cæsarea, the capital of Cappadocia, is also frequently mentioned; R. Akiba visited it on his travels (Tosef., Yeb. xiv. 5; Yer. 15d; Bab. 25b); and R. Meïr, a teacher of the Law, is also mentioned here (Bab. Yeb. 121a). The importance of Mazaca, and hence that of Cappadocia, is shown most clearly, however, by the fact that when the Persian king, Sapor I., during his war with the Romans, besieged the city, he had 12,000 Jews massacred (M. Ḳ. 26a); it is said that the walls of Laodicea were rent by the noise of the arrows at Mazaca (*ib.*). Further mention is made of Cappadocian coins (Ket. xiii. 11) which, according to the correct interpretation (Parḥi, in "Kaftor wa-Feraḥ," ed. Edelmann, p. 29b), were superior to those of Palestine. An ingenious use of the name is seen in the interpretation of a dream (*κάππα* = 20; *δοκοί* = beams), by means of which a hidden treasure was found (Lam. R. i. 1; Gen. R. 68, 12; Ber. 56b; Ma'as. Sh. 55b): this passage likewise indicates that journeys were often undertaken to Cappadocia. The word "Cappadocia," furthermore, was used as a veiled expression for Rome (Tan., Wayera, 13; *ib.* Bo, 4), and in this sense may be connected with the dream above mentioned. Cappadocia had no independent existence in later times, and hence no further importance for Judaism.

Bibliography: Knobel, *Die Völkertafel der Genesis*, pp. 119, 148, 153, Giessen, 1850; Neubauer, *G. T.* pp. 317-319; Böttger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 75; Krauss, *Lehnwörter*, ii. 558, 559.

G. S. Kr.

CAPPEL, LOUIS (LUDOVICUS CAPPELLUS): Christian theologian and Hebrew scholar; descended from an old aristocratic French Huguenot family; born Oct. 15, 1585; died June 18, 1658. In consequence of the so-called Tractate of Nemours of July 7, 1585, Cappel's parents were obliged to leave the country, and during their flight Louis was born at Saint Elier, near Sedan. The soldiers of the League, who were pursuing the parents, very nearly spitted the new-born infant on their swords. After studying theology and Oriental languages at Sedan, and traveling for four years through England, Holland, and Germany, he was appointed, in 1613, preacher and professor of Hebrew, and in 1633 professor of theology, at the Reformed Academy of Saumur. He died there, highly honored.

Cappel gained imperishable fame by his two books, "Arcanum Punctationis Revelatum," published anonymously by Thomas Erpenius, at Leyden, in 1624, and "Critica Sacra," printed at Paris, in 1650. In the "Arcanum" he proved conclusively that the Hebrew text was first pointed after the Christian era, until which time it had been composed merely of consonants; in the "Critica" he proved that not even the consonantal text had been transmitted without errors, but needed emendation with the help of the versions and of conjecture.

It is to the lasting credit of Cappel that he was the first who dared to undertake, with exemplary clearness, penetration, and method, a purely philologic and scientific treatment of the text of the Bible.

Bibliography: Ludovici Cappelli, *Commentarius de Cappellorum Gente*, reprinted in Ludovici Cappelli, *Commentarii et Notæ Criticæ in Vetus Testamentum*, Amsterdam, 1689.

T. K. H. C.

CAPSALI: Family of scholars in European Turkey during the fifteenth and sixteenth centuries, which came originally from Greece, where a certain Elijah Capsali lived at the beginning of the fifteenth century. The name was taken from Cape Capsali, in the south of the Morea. Elijah had two sons, Moses and David, and the latter one son, Elkanah. The last Capsali mentioned in Jewish history is Elijah, son of Elkanah. The following members of the family are especially noteworthy:

Eliezer Capsali: Talmudist at Constantinople in the second half of the fifteenth century. In answer to the appeal of the Karaites, whose literary degeneracy was then notorious, he consented to instruct them in the rabbinic disciplines; imposing only the conditions that his pupils should refrain from vilifying the Talmudic authorities, and from desecrating the holy days of the rabbinical calendar. This attempt to reconcile the Karaites with Talmudic Judaism, or at least to soften their hostile attitude toward it, did not meet with the approval of the rigorists among the rabbis. Even Moses Capsali, who certainly was independent enough otherwise, stoutly opposed his relative, Eliezer (perhaps chiefly because it was not customary to treat the Karaites in a friendly manner; see Elijah Mizraḥi, Responsa, No. 57).

Bibliography: Grätz, *Gesch. der Juden*, viii. 208; Lattes, *Liḳḳuṭim Shonim*, p. 17.

Elijah b. Elkanah Capsali: Turkish Talmudist and historian; born at Candia about 1490; died (there?) about 1555. In 1509 Capsali left his native city to study at Padua under Judah Minz; but Judah dying eight days after Capsali's arrival, the latter went to Meïr Katzenellenbogen, Minz's son-in-law and successor. In 1522 Capsali was again at Candia, having been appointed leader of the community there, with three assistants. During the terrible plague which appeared in Candia soon after, entailing upon the Jews great suffering, which was aggravated by the policy of isolating the Jewish quarter, Capsali worked unselfishly to relieve the stricken. When Menahem del Medigo, rabbi of Candia, became too old to officiate, Capsali and Judah del Medigo were appointed rabbis of the community; and Capsali continued there until his death. Among his pupils, Samuel Algazi deserves especial mention (compare Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 6, below). Capsali carried on a learned correspondence with the greatest Talmudists of his time; he showed a remarkable independence of spirit, not only in his relations with high authorities, but also in regard to ancient, time-honored customs. For instance, he abolished the custom, widely spread in Candia, of selling by auction the honor of bridegroom of the Torah; ordering instead that this should be conferred gratuitously upon a scholar or other prominent person of the community (Ḥayyim Benveniste, "Keneset ha-Gedolah, Oraḥ Ḥayyim," to 669; i. 88c). The independence and self-confidence manifested by Capsali in his decisions aroused the opposition of many of his colleagues. The responsa literature of that time contains numerous references by prominent rabbis to the controversies between Capsali and his associate rabbi of Candia, Judah del Medigo; the former always inclining to a less rigorous interpretation than the latter (compare Moses Alashkar, Responsa, No. 114, p. 177; Nos. 99, pp. 111–114; Meïr Katzenellenbogen, Responsa, No. 29). Abraham ibn Naḥmias was another opponent of Capsali (Benveniste, *l.c.* pp. 261, 263, 342).

Elijah Capsali's Works.

Capsali is the author of the following works: (1) "Sefer Dibre ha-Yamim le-Malkut Winiẓiah"; (2) "Seder Eliyahu Zuṭa," or "Debe Eliyahu"; (3) "No'am Ḥoblim," decisions and responsa; and (4) a collection of responsa. The first work is a history of Venice, the manuscript of which is in the British Museum. It contains, in addition, matter relating to other Italian cities, and a section on the persecutions of the Jews in Germany. The second work, a history of the Turkish empire from the earliest times down to the year 1522, is an important contribution to general history, as well as to the history of the Jews. This book (in manuscript in the Bodleian Library and in the British Museum), the publication of which would certainly throw much light on the history of the Jews in Turkey, contains a section on Spain and Portugal down to the expulsion of the Jews from those countries. Judging from the extracts made by Lattes, Capsali was not only an excellent stylist—possessing neither the baldness of the chroniclers nor the exuberance and affectation of the elegists—but was also a reliable historian. Capsali added to the work, which is divided into 4 books and 166 sections, a treatise on theodicy. His interest in history is also seen in his collection of responsa, "No'am Ḥoblim," in which he narrates numerous interesting occurrences relating to the Rabbis (compare, for example, the extract in Grätz, "Gesch der Juden," viii. 443–445, which refers to the controversy between Joseph Colon and Moses Capsali). Capsali's responsa seem to have entirely disappeared: Ḥayyim Benveniste is the only one known to have possessed and used a copy of them.

Bibliography: Grätz, *Gesch. der Juden*, viii. 443 *et seq.*; Lattes, *Likkuṭim Shonim*, pp. 18–32 (extracts from Capsali's *Seder Eliyahu* are given on pp. 33–110); Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2411; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 6-8; Rabbinowicz, *Moẓa'e Golah*, Index.

Elkanah b. David Capsali: Turkish Talmudist and philanthropist of the second half of the fifteenth century. He was a pupil of his uncle, Moses Capsali, at Constantinople, but left that city and settled at Candia, where he became one of the most prominent members of the Jewish community. In 1493 he was "condestable" (high constable), one of its highest officers, and in that capacity was specially active in relieving the sufferings of the Spanish exiles who arrived that year in Candia. In one day (July 22, 1493) he collected for their assistance 250 Venetian gulden, a very large sum for that time. Many notes on the history of the Ottoman empire in Elijah Capsali's work were communicated to him by Elkanah, his father.

Bibliography: Lattes, *Likkuṭim Shonim*, pp. 17–18; Luzzatto, in Wiener, *'Emeḳ ha-Baka* (Hebr. part), p. 20.

Moses b. Elijah Capsali: Chief rabbi of the Ottoman empire; born in Greece 1420; died about 1495 at Constantinople. When a young man he left his native country in order to study at the German yeshibot. He is next mentioned as rabbi of Constantinople about 1450; but he became prominent only during the reign of Sultan Mohammed II., who appointed him chief rabbi of Turkey. The sultan thought so much of the rabbi that he assigned to him a seat in the divan beside the mufti, the religious head of the Mohammedans, and above the patriarch of the Christians.

Capsali held various offices, which included the supervision of the taxes of the Jews, and the appointment of rabbis, and he even acted as a civil judge. It is said that the sultan's respect for the rabbi was due to the fact that, disguised as a civilian, Mohammed was present one day while Capsali was rendering his decisions; and he assured himself that the rabbi was incorruptible and impartial in his judgments. When the sultan undertook to improve the moral conditions of some parts of Constantinople, it was said that this endeavor was prompted by the rabbi. It is certain that Capsali dealt very severely with Jewish youths who, intimate with the janizaries, imitated them in leading un-Jewish and immoral lives. Some of these youths, enraged by the corporal punishment he had inflicted on them, attempted to kill him during a street riot in 1481, and he escaped only by flight. Capsali's associations with Bayazid, the son and successor of Mohammed II., were equally pleasant; and Bayazid's friendliness toward the Jews, that became especially evident in the ready reception of the Spanish exiles, must be ascribed in no small measure to Capsali's influence.

Capsali and Colon.

Capsali directed communal affairs with considerable skill, and commanded general respect. Ascetic in his mode of life—fasting frequently, and always sleeping on a bare floor—he was an advocate of rigorous rabbinism, severely criticizing the attempt of some rabbis to instruct the Karaites in the Talmud (compare Eliezer Capsali above). Nevertheless he seems to have taken certain liberties in various ritual questions, that made him many enemies. A party was formed at Constantinople for the purpose of injuring Capsali's reputation, and of branding him as an ignorant and unscrupulous rabbi. At the head of this clique was Moses "Twenty-four," said to have been so called because he knew only the twenty-four books of the Bible and nothing of the later literature, and who had been sent to Constantinople by the community of Jerusalem in order to obtain permission from the chief rabbi to collect money for the poor of that city. But Capsali, for political reasons, could not comply with the request; for Bayazid II. was then at war with the calif of Egypt, and it was forbidden to carry money from Turkey into the Egyptian provinces, hence into Palestine also. Moses "Twenty-four" was so exasperated against the chief rabbi because of his disappointment, that he offered his services to the men who were attempting to bring Capsali into disgrace. At the head of these were Elijah Parnes, Aaron b. Abbaya, Isaac Alterno, and Asher of Cologne, who addressed to Joseph Colon, one of the greatest rabbinical authorities of the time, a letter containing the gravest accusations against Capsali, especially that of being careless in deciding cases dealing with marital troubles. Moses "Twenty-four" carried this mendacious letter to Colon in Italy, who at once began to denounce Capsali violently, declaring him to be unfit to fill the office of rabbi. In the ensuing controversy between Capsali and Colon men like Judah Minz and the three learned Del Medigo brothers (Elkanah, Moses, and Elijah), as well as many other rabbis, took Capsali's part against Colon. It is a proof of Capsali's noble character that he received Colon's son Perez in a most friendly way when the latter came to Constantinople to ask Capsali's pardon, as his father, on his death-bed, had requested him. Capsali, moreover, spoke of Colon in the highest terms, convinced that his opponent had acted against him because he was ignorant of the true state of affairs and zealous in upholding the Law.

Bibliography: Grätz, *Gesch. der Juden*, viii., Index; Lattes, *Likkutim Shonim*, pp. 6–17; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 265-267; Rabbinowicz, *Moza'e Golah* (see Index).

L. G.

CAPTAIN: One at the head of, and in command over, others; a chief or officer; the head man of a clan; the commander of an army. The title occurs both in A. V. and R. V. as the equivalent for a large variety of Hebrew and Greek words frequently translated differently in other passages. Even where the rendering "captain" is adopted, the exact military or official implication of the title is often not indicated. This indefiniteness is due to the fact that Jewish military forces, especially during the earlier periods of their history, were not rigidly or systematically organized. Standing or regular armies were unknown before the days of the kingdom.

The Tribe the Military Unit.

The levies raised for purposes of offensive or defensive warfare fell naturally into units corresponding to the tribes or clans to which they belonged, the captain of each contingent being usually the chief of the tribe or clan; though occasionally the captain did not belong to the tribe, or was not its chief. Bands of men unconnected tribally, the "vain men" or fellows of Judges xi. 3, under the command of a captain distinguished by his prowess, are sometimes mentioned; and it is very likely that Saul, in "choosing" three thousand men (I Sam. xiii. 2), called into service such a company, and that the necessity for resorting to the same expedient a little later in his career (I Sam. xxiv. 2) induced him to keep together as a permanent establishment a body of armed men under his personal command. It is during his reign that mention is first found of a commander- or captain-in-chief; namely, Abner (I Sam. xiv. 50).

Under David much progress was made in the development and organization of a standing military force. While a fugitive and an exile, David had been himself the leader of a band of freebooters (see I Sam. xxii. 2 *et seq.*). His followers formed the nucleus of a standing army. Under him are found, in addition to the commander-in-chief, "captains of the host" (שרי חיל, II Sam. xxiv. 4). The captain of the royal body-guard is also mentioned as one of the high dignitaries of the court (II Sam. viii. 18, xx. 23). Captains of "runners,"—*i.e.*, foot-soldiers, a body of men probably entrusted with the custodianship of the palace gates (II Kings x. 25)—are named in I Kings xiv. 27. These "runners" seem to have consisted of companies of hundreds (II Kings xi. 4, שרי המאות).

The meaning of ראש השלישי (A. V., "chief among the captains"; R. V., "chief of the captains") is not certain. "Shalish" has been explained as the third occupant of the Chariot (LXX., *τριστάτης*); still, it is doubtful whether military chariots had come into use among the Israelites so early as David's reign. In Ex. xiv. 7 and xv. 4 the reference is to Egyptian chariots, and these are known to have been manned by two men only. "Shalish" in these two verses seems to designate "picked troops," the élite of soldiers. (See Baentsch on Ex. xiv. 7, in "Handkommentar zum Alten Testament.") In other passages the "shalish" probably was a military officer in charge of a third of a larger division (compare battalion = ⅓ regiment), or the third officer in rank. Compare Assyrian "shalshãa," Rawlinson "Asiatic Inscriptions," v. 3, 48; Assurbanipal "Inscriptions," 130, 1. Solomon, however, had "captains" of horse and chariots (I Kings ix. 22).

Military Divisions.

It is not unlikely that during the period of the kings the army was divided into tactical units of 1,000, subdivided again into bodies of 100, 50, and 10, each under its proper officer or "head" (ראש), or "captain" (שר). The fixed titles of the various ranks in the military hierarchy are not exactly known, but it is probable that each officer was designated as the "head" or "captain" ("sar") of the number under him (I Sam. viii. 12, xvii. 18, xviii. 13; II Sam. xviii. 1; Ex. xviii. 21; I Macc. iii. 55), though the title "shalish" would indicate also another nomenclature. The sources furnish too scanty a supply of facts to substantiate a more definite assertion.

Captains of the Temple.

The priests and Levites of the Second Temple were organized into groups, with proper officers or captains. Under the high priest the סגן ("segan"), more generally designated הממונה ("the memunneh"), often officiated as his lieutenant. Jost ("Gesch. des Judenthums und Seiner Sekten," i. 150) suggests that this is the officer described in Acts iv. 1, v. 24, 26 as *στρατηγὸς τοῦ ἱεροῦ* ("captain of the temple"), and in II Macc. iii. 4 as *προστατης* ("governor"). This identification, however, is not very convincing. It is more reasonable to hold *στρατηγός* to be the rendering of ראש משמר, the Mishnaic title of the "captain [of one] of the priestly groups" (ma'amad or "mishmar"). The officer named in the passages quoted above corresponds to the one given the same title (*στρατηγός*) by Josephus ("Ant." xx. 6, § 2; "B. J." ii. 5, § 3). He is the captain of the Levitical temple-guard (compare Maimonides, "Kele. Ham." iii.), a body of police, referred to also in Luke xxii. 4, 52. The officers that assisted in the arrest of Jesus (John xviii. 3) may have belonged to this company. The "captain" of Acts xxii. 28, and possibly John xviii. 12, rendering the Greek word *χιλίαρχος*, represents a Roman officer, the "præfectus" or "tribunus militum"; it is not clear which grade of the Roman military hierarchy is meant by the "captain of the guards," in Acts xxviii. 16, where it is a translation of the Greek *στρατοπεδάρχης*. The R. V. omits the sentence altogether.

Three Hebrew words are mistranslated "captain" by the A. V.: (1) כרי, in II Kings xi. 4, 19 (probably a misreading for כרתי; see Cherethites); (2) כרים, in Ezek. xxi. 22 ("battering rams," R. V.); (3) אלוף, in Jer. xiii. 21, where "friend" is the proper meaning.

Following are other Hebrew equivalents: "Ṭifsar," (the Assyrian "dupsharu" = writer of tablets), in Jer. li. 27 and Nahum iii. 17, a military officer, probably the Hebrew "Sofer" (Jer. lii. 25; reading emended II Kings xxv. 19, see Nowack, "Lehrbuch der Ḥebräischen Archäologie," i. 360). "Nagid," a title of royal personages; secondarily, "chief," and hence "captain" (I Chron. xii. 27, xiii. 1); the "steward" of the palace (II Chron. xxviii. 7). "Nasi," truer rendering, "prince" (Num. ii. 3, as in R. V. generally). "Peḥah," an Assyrian title; "paḥati," from "bel paḥati," lord of a district = governor; military "captain" in II Kings xviii. 24; Isa. xxxvi. 9; Ezek. xxiii. 6, 12, 23. "Ḳaẓin," originally "elder," "judge." "Rosh," "head," "chief" (R. V.). "Ba'al," "lord" (Jer. xxxvii. 13), "captain" of prison. "Rab" (II Kings xxxv. 8), "captain" of executioners; interchanges with "sar" (Gen. xxxix. 1). "Sar" is equivalent to "prince," and hence "commander," "captain." "Shalliṭ" is rendered "ruler" in Dan. ii. 15. For renderings of "shalish" see above, and Dillmann on Ex. xiv. 7, in "Kurzgefasster Kommentar zu den Heiligen Schriften"; also Paul Haupt, in "Beiträge für Assyriologie und Semitischen Sprachwissenschaft," iv. 4, pp. 582–587, Leipsic, 1902.

E. G. H.

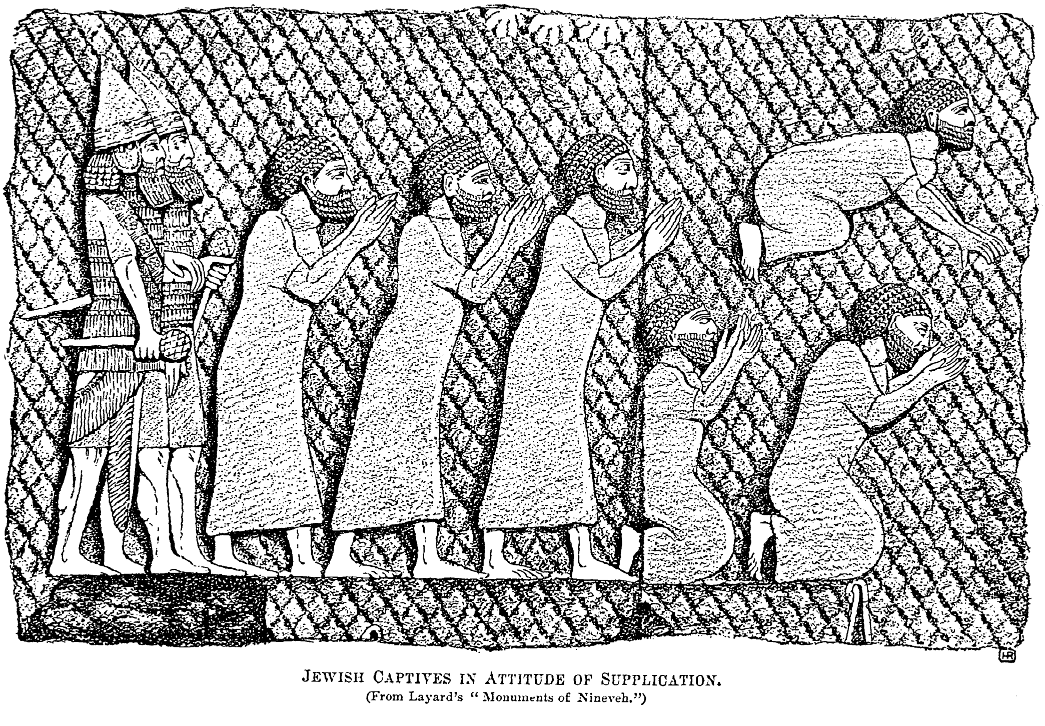

Jewish Captives in Attitude of Supplication.
(From Layard's "Monuments of Nineveh.")

CAPTIVES.—Biblical Data: The Bible makes no provision for the treatment of captives taken in war. Captives were considered as slaves, and as such were subject to all the laws that govern the relations between the master and his non-Jewish slave (עבד כנעני); (see Slaves). In the early wars of Joshua with the seven tribes that inhabited Palestine, there could be no captives of war, as the Israelites were commanded to destroy all the people, even the women and the children (Deut. xx. 16–18). In later days the descendants of such Canaanites as escaped destruction Solomon considered not only tributary to himself, but also bond-servants who had to serve the Israelites at any time in whatever capacity they might be needed (I Kings ix. 20, 21; Maimonides, "Yad," Melakim, vi. 1).

According to the Deuteronomic law (Deut. xx. 10–18), the Israelites were commanded to destroy all male adults of a conquered people. In some instances, however, Israelitish kings showed unusual mildness to their captives. Ahab released Ben Hadad of Syria on very generous terms, after the latter had suffered a humiliating defeat on the battlefield (I Kings xx. 34). At the instance of the prophet Elisha, the king of Israel dismissed a Syrian army which had been taken by stratagem (II Kings vi. 20–23).

Female captives were also subject to the same laws as the female non-Jewish slaves. A peculiar exception to that general law is the case of the "yefat to'ar" (יפת תאר, Deut. xxi. 10–14). An Israelitish warrior who had intercourse with a captive might take her for a wife, after having permitted her to mourn for her parents a full month. If he then refused to marry her, he could not sell her into slavery, but must let her go free.

——**In Rabbinical Literature:** The Rabbis saw in the law regarding female captives a reluctant concession to the passions of man, and therefore looked upon such an act unfavorably. They treated it as an exception and limited it in the following manner:

One who takes possession of a female captive during war may not cast her off; but, if she be willing to accept the Jewish religion, her captor must keep her in his house for three months, this being the accepted interpretation of "yeraḥ yamim" (Deut. xxi. 13), and then marry her. If at the end of the three months he did not wish to marry her, he must not sell her into slavery, but must send her away free. Should she be unwilling to accept the Jewish faith, he may continue to keep her for twelve months and use peaceful persuasion; but if at the end of that period she is still steadfast in her determination, he must send her away free. At no time may the captor employ compulsory measures to force her into the Jewish faith. If he belongs to the family of Aaron, he can not marry her, as the Jewish law prohibits a Kohen from marrying a proselyte (Yeb. 48b; Kid. 21b *et seq.*; Maimonides, "Yad," Melakim, viii. 2–7).

Bibliography: Hastings, *Dictionary of the Bible*, s.v. *War*; Spitzer, *Heer und Wehrgesetz der Alten Israeliten, Griechen und Römer*, ch. xix., Vinkovcze, 1879.

J. SR. J. H. G.

CAPTIVITY, or EXILE, BABYLONIAN:

By "exile" is meant any form of forced emigration in which the selection of his new habitation is left to the choice of the person banished. In a particular sense the word is used to designate the enforced emigration of larger communities, such as tribes and nations; in which case, however, any choice of domicile seems to be withheld. The specific term for this species of exile is "deportation." In antiquity, deportation was employed on an extensive scale for political purposes, either to annihilate the power of a conquered people, or to cultivate new and unsettled districts by populating them, or to fuse together various nationalities—more widely separated in ancient times than they are to-day—and occasionally to subserve several of these various ends at once.

The Deportation of Israel.

The earliest deportation of Israelites mentioned in the Old Testament was that of Tiglath-pileser III. This king, either in 734 B.C., upon the march against Philistia, mentioned in a fragment of the eponym list, or (in the event that the march against Hano of Gaza [734] did not concern the affairs of Israel and Judah) in 733, took the field against Pekah of Israel and Rezin of Damascus, who were warring against his vassal, King Ahaz of Judah, and punished them by annexing the northern and eastern borderlands (II Kings xvi. 7–9). While he annexed these borderlands of the tribes of Zebulun, Asher, and Naphtali, together with such of the eastern territory of the Jordan as belonged to Israel, he led the inhabitants of these provinces into Assyria, and established them there (II Kings xv. 29). The second deportation took place after the conquest of Samaria in 722 B.C., which conquest was followed by the demolition of the northern kingdom. The last king of that country, Hoshea, had renounced allegiance to Shalmaneser IV. (II Kings xvii. 4), whereupon the latter besieged the city of Samaria for three years (724–722). It was reserved for his successor, Sargon, however, to capture the hostile capital, as is evident from the cuneiform inscriptions (in contradiction to II Kings xvii. 3 *et seq.*, according to which the conquest was made by Shalmaneser himself). On that occasion 27,280 people were taken captive and deported, partly to the Assyrian province of Gozan in Mesopotamia and partly to Media, where they were established as royal charges; while, at the same time, colonists of other nationalities were settled in Samaria and the surrounding territory to take the place of those deported. In this way not only was a conquered and hostile people thoroughly disrupted, but it was at once replaced by subjects loyal to the crown, among whom the vacated territory was distributed, and who obtained special prerogatives, in order to strengthen their allegiance. The first people to be sent thither (721 B.C.) from Babylon as settlers were Arameans. Upon the close of the Babylonian insurrection, however (647 B.C.), Assurbanipal sent further contingents from Babylon, Cuthah, Sippara (Sepharvaim), Susa, and Elam (II Kings xvii. 24, xviii. 11; Ezra iv. 4–10).

Deportation of Judah.

The inhabitants of the southern kingdom, Judea, were in their turn subjected to two deportations. The first of these took place in the year 597 in connection with the first conquest of Jerusalem by Nebuchadnezzar. On that occasion Nebuchadnezzar appeared before the walls of Jerusalem with his army for the purpose of punishing Josiah's son Jehoiakim, because the latter, relying upon the assistance of Egypt, had renounced his allegiance to Babylonia. As soon as Jehoiachin or Jeconiah, who had meanwhile succeeded his father, Jehoiakim, as king, had, after a short defense, surrendered to the leaders of the Babylonian army, Nebuchadnezzar ordered him, together with the most distinguished men of the land, and the most valuable treasures of the Temple and the palace, to be sent to Babylonia (II Kings xxiv. 1–16). Thus began the Babylonian Exile (597), from which year the prophet Ezekiel, who was among the captives, dates his calculations. Another deportation took place upon the downfall of the kingdom of Judah (586 B.C.). The new king, Zedekiah, a son of Josiah, whose original name was

Mattaniah, had taken the oath of fealty to the Babylonian sovereign (Ezek. xvii. 13). But as early as 593 he had planned an insurrection against Nebuchadnezzar, to which end he had summoned the ambassadors of the disaffected Syrian states tributary to Babylon; namely, Edom, Moab, Ammon, Tyre, and Sidon. Psammetichus II. (594–588), the new king of Egypt, was probably the soul of the undertaking. Although peace still reigned in Syria, and Zedekiah himself appeared before Nebuchadnezzar to vindicate his good faith (Jer. li. 59 *et seq.*), it soon thereafter became possible for the Egyptian king Hophra to tempt Zedekiah into a breach of faith. Nebuchadnezzar was now compelled to step in, and repaired to Riblah on the Orontes, in order to conduct a campaign against Jerusalem directly from his headquarters. The siege began Jan. 10, 587, and lasted for a year and a half. As the city, partly because of its inaccessible position, and partly because of its strong fortifications, was almost impregnable to assault, Nebuchadnezzar endeavored to starve out the inhabitants by encircling Jerusalem with a wall. The approaching army of Hophra now compelled the Babylonians temporarily to abandon the siege and stand battle. The Egyptians, however, were beaten; and the siege began anew, and was continued until July 9, 586, when the beleaguerers penetrated into the city through a breach made in the protective wall built in the days of Hezekiah (II Chron. xxxii. 5; II Kings xxii. 14). An attempt at flight by Zedekiah and his retinue was frustrated; he and his armed followers being intercepted before they could cross the Jordan. The retinue were dispersed, while Zedekiah was captured and brought before Nebuchadnezzar at Riblah. Here he witnessed the death of his sons, who were murdered in his presence. His eyes were then put out, and he was taken in chains to Babylon. On Aug. 7 of the same year Nebuzaradan, captain of Nebuchadnezzar's body-guard, ordered that the Temple, the royal palace, and all dwellings in the city of Jerusalem be set on fire, and that the surviving inhabitants be taken captive to Babylon. This was also the fate of all those who, after the capitulation of the city, had sought refuge in the camp of the Babylonians. Seventy or eighty distinguished Jews, however, among them the high priest Seraiah, were sent to Riblah, where, by the order of Nebuchadnezzar, they were put to death (II Kings xxv. 1 *et seq.*; Jer. xxxix. 1 *et seq.*, lii. 1 *et seq.*). Yet a third deportation of the Jews was ordered by Nebuchadnezzar. During the futile siege of Tyre, which lasted thirteen years (585–573 B.C.) and compelled Nebuchadnezzar to keep a standing army in Syria, probably a rebellion broke out among the population, which, since the murder of Judah's Jewish governor, Gedaliah, had been heavily oppressed (Jer. lii. 30). In consequence of this, there was ordered, either in 582 or 581 B.C., another partial deportation to Babylon.

Number of Babylonian Exiles.

As regards the number of Jews deported by Nebuchadnezzar, there are two divergent reports. According to the statements in Jer. lii. 28–30, which must be accepted as the more reliable, as they certainly are the more complete, 3,023 Jews were deported in 597 B.C., 832 inhabitants of Jerusalem in 586, and 745 Jews in 582, making 4,600 persons in all. But in Biblical times, as to-day in Oriental countries, only the men were counted. Hence it follows that from 14,000 to 18,000 souls must have been deported to Babylon. The other statements, given in II Kings xxiv. 14, 16, refer only to the deportation of the year 597 B.C. Verse 14 states that 10,000 men were sent into exile; while according to verse 16 the number was 8,000. As the former verse is part of an addition to the original text, it will be necessary to adhere to the second, the figures in which, however, are more than twice as high as those given in Jeremiah. Now, if the figures as given in Jeremiah for the years 597, 586, and 582 be accepted as correct, the total number of exiles, taking into consideration II Kings xxiv. 16, will be 12,000 men, or in all 36,000 to 48,000 souls. Furthermore, if it be assumed that the total population of the kingdom of Judah was about 120,000 (the figures should probably be somewhat higher, as the country was at that time more densely populated than it is to-day), about one-fourth of the population (according to II Kings xxiv. 16) or, perhaps more correctly, one-eighth (according to Jer. lii. 28–30) was led captive into Babylonia.

Condition of the Exiles.

The Israelites who were deported in 597 at first hoped for a speedy return to their homes. As they belonged without exception to the leading families, they had given credence to the sayings of the false prophets who had flattered them (Jer. xxvii.–xxix.; Ezek. xii. 21, xiii. 23); and in contradistinction to those who had remained at home, they came to regard themselves as the true Israel, although they themselves by no means conformed to the standard which the true prophets had pictured of an ideal Israel (Jer. xxiv.; Ezek. xi. 1–21), nor did they betray any evidence of a "new heart." When, therefore, contrary to their expectations, Jerusalem was destroyed in 586, they were, after all, compelled to follow the advice of Jeremiah (xxix. 4–9) and accommodate themselves to the conditions of a protracted exile.

As exiles, under royal protection, and consequently enjoying special prerogatives in their new home, their personal lot was undoubtedly a happier one than that of their brethren who had remained behind. Their habitation was in the province of Babylon. It is not known, however, whether they lived together in considerable numbers or were scattered throughout the country. The places where they dwelt were known by various names; thus, "Tel Abib," according to the Hebrew etymology, signified "hill of corn-ears," whereas its Babylonian signification was "the deluge," or "hill of the stream"—the valley of the rivers Chebar (one of the numerous canals of the Euphrates), Casiphia, and Ahava (Ezek. i. 3; Ezra viii. 15, 17). A number of western Semitic proper names, discovered upon inscriptions found in Nippur, have led Hilprecht to believe that many of the exiles were settled in that place (see, for example, "Palestine Exploration Fund, Quarterly Statement," Jan., 1898, p. 54: April, 1898, p. 137). They not only preserved their old tribal distinction, but kept special genealogical records (Ezra viii. 17; Ezek. xiii. 9); and the heads of the tribes or elders were the leaders of the separate communities (Ezra viii. 1 *et seq.*, 16 *et seq.*; Ezek. viii. 1, xiv. 1, xx. 1).

Their outward condition was also by no means unsatisfactory. Jeremiah, in his exhortations (xxix. 5-7; compare Ezek. xiii. 2 *et seq.*, xiv. 9-11), states that the Israelites were permitted to till the soil, to cultivate the family life, and, by thrift and diligence, to accumulate wealth. Perhaps, being permitted to administer their internal affairs through their elders, they were allowed the undisturbed exercise of their religion; and nowhere are bloody persecutions heard of, designed to alienate forcibly the people from their ancestral religion, and to coerce them into accepting that of the conquerors. All the misery, want, imprisonment, and ill-treatment, frequently described as suffered in Babylonia, must be explained by the fact that the Prophets, whenever they gazed back upon the national catastrophe, felt anew all the pangs of homelessness and servitude. Consequently, the description of the people as a helpless worm (Isa. xli. 14), and of the violence and spoliation which had reduced Israel to the condition of those who suffer in chains and bondage (*ib.* xlii. 20-24), is not ascribable to actual sufferings inflicted in the land of exile. The chains and bonds are not such as have been forged for them in the land of their exile: they are figurative of the condition of homelessness and servitude into which the exiled Israelites have fallen; and they have lost their home, they have been despoiled, and the fetters of the foreign rule weigh heavily upon them. The Prophets also deplore the deep humiliation to which God has subjected His people by consigning them to ruin, and they bewail the circumstance that even the religious leaders, the priests and the Prophets themselves, have been delivered up to the profanation of a pagan people, instead of being permitted to serve the Lord in His holy Temple according to the divine mission appointed to them (Isa. xliii. 28, xlvii. 6). The source of the most poignant grief on the part of the pious devotees of Yhwh was the ridicule cast by the idolaters upon their religion, their God, and His power; for, as the pagans could not trace the downfall of the people to its true cause—the sins of the people themselves—they beheld in the fall of Jerusalem and its Temple a proof of the weakness of Israel's God (Isa. lii. 5).

Religious Conditions.

In consequence of the favorable external circumstances of the exiles, and particularly of such of them as were engaged in the diversified commerce in the Babylonian metropolis, the longing for home gradually disappeared, and they learned to content themselves with material prosperity. Most of these indifferent persons were lost to their people; for, in their anxiety to retain the wealth they had acquired, they learned to conform to the manners and customs of the country, thus sacrificing not only their national but also their religious independence and individuality. Hence the denunciation by the Prophets of the various forms of idolatry practised among the people. Even if the description of the idolatry mentioned in Isa. lvi. 9-lvii. 13a belongs to pre-exilic times, many other passages so graphically describe the idolatrous practises of the exiles that the relation between these and the Babylonian cult can not be mistaken (Isa. lxv. 3 *et seq.*; compare *ib.* lxvi. 17). Despite all this indifference and impiety on the part of the masses, there was nevertheless an element that remained true to the service of Yhwh. These "servants of Yhwh," who humbly submitted (ענוים, "the meek") to His will, gathered about the few Prophets who remained faithful to the Lord, but whose voice and influence were lost amid the general depravity, and who, in addition to the pain caused by base ingratitude and faithlessness toward the God of their fathers, were also compelled to endure all the shafts of scorn and ridicule. While some, though without obeying the prophet's exhortations (Ezek. xxxiii. 31), listened to his words—either because they appreciated his eloquence, or because they were entertained and pleased by the holy enthusiasm of the man of God—others ridiculed this faith in the Lord and the fond hope of the devotees of Yhwh of a future salvation and a redemption from pagan captivity (Isa. lxiv. 5). Indeed, in their delusion they proceeded even to open hostility and oppression; and a reference to a species of excommunication or, at least, an open declaration of ostracism, is contained in the above-mentioned passage. These sad experiences of all true Israelites tended to separate them more and more from their recreant brethren. The more the pious exiles felt themselves repelled by their pagan environment and their disloyal fellow-Israelites (Ps. cxxxvii. 3 *et seq.*,) the closer became the union among themselves, and the stronger their allegiance to their Prophets and the Law. What they had re-established almost immediately of the religion of their fathers was the sacred observances. True, a festive celebration of the high festivals was out of the question, in view of the unfavorable conditions and of the mood of the people. Such a celebration was, therefore, supplanted by solemn days of penance and prayer to commemorate the catastrophe which had befallen the people (Zech. vii. 3, viii. 19). The fasts of the fathers were also observed, although in so superficial and thoughtless a manner that the prophet was compelled to condemn the mode of observance, and to censure fasting when accompanied by the ordinary business pursuits of every-day (Isa. lviii. 3). As the faithful could not honor Yhwh by sacrifices in a foreign land, nothing remained to them of all their ceremonial but the observance of the Sabbath (Hosea ix. 3-5) and such other customs as were connected with a certain independence of action. Such, for example, were the act of circumcision, which, together with the observance of the Sabbath, constituted a distinguishing mark of Israel; regular prayer, performed with the face turned toward Jerusalem (I Kings viii. 48); and fasting, already mentioned. When the Prophets of the Exile spoke of the conditions under which the divine prophecies would be fulfilled, they always emphasized the observance of the Sabbath as the foremost obligation, as the force which should unite and preserve the Jewish community (Isa. lvi. 2, 6 *et seq.*; lviii. 13; Jer. xvii. 19 *et seq.*; Ezek. xx. 12 *et*

Religious Observances.

The Sabbath.

seq.; xxii. 8, 26). On the other hand, it is evident from the demands and exhortations of the Prophets that they were now willing to dispense with the ceremonial, as the more external form of religious observance, in order to emphasize the exemplification of the essential religious spirit in works of morality and charity.

At the same time the idea found acceptance that the submission of the personal will to that of the Lord would prove the most acceptable sacrifice in His sight (Ezek. xi. 19, xviii. 31, xxxvi. 26; Isa. lxi. 1-3). Ezekiel also establishes the new principle that the essence of religion must be sought in individual morality: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. xviii. 20-32; compare Deut. xxiv. 16; Num. xxvi. 11); wherefore he, also, in contrast with the present disposition of the exiles, predicts a new heart and a new spirit (Ezek. xxxvi. 26). The new religious conviction was confirmed by the contemplation of the pagan idols with the attendant immoral cult, which reacted to strengthen and to purify the conception of the monotheistic idea, so that in the Deutero-Isaiah the certain conviction is already expressed of the ultimate recognition of YHWH by all pagan peoples.

Cultivation of Literature.

Particular attention was now paid to the ancestral literature; and thus there arose during the Babylonian Exile the profession of the "scribes," those learned in the Law who set the standard of piety and devotion, and who transmitted their precepts both to their successors and to the people at large, while at the same time extending the body of the laws by means of revision and amplification (see PENTATEUCH). Historical writings also were now revised in accordance with the standard of the Law, establishing as a basis the historical conception of Deuteronomy. All the calamities which had befallen Israel were accepted by these exiles as a punishment for transgressions, and particularly for idol-worship. The sin of Jeroboam had ruined Israel, and the transgressions of Manasseh, despite his subsequent thorough reformation, were only atoned for by the downfall of Judah. Therefore the history of the past was to serve both as a warning and as a guide for the future. This explains the purpose of the compilation of the various older historical works into a historical entity: the new Israel, risen from the grave of exile, must avoid the sins and errors which caused the ruin of its fathers. And indeed the Psalms which were composed after the Exile reveal a keener introspection, a deeper sense of contrition, and a more frank avowal of sin than the earlier ones.

Termination of the Exile.

The first indication of a change for the better was the liberation of King Jehoiachin from his captivity, with regal honors which distinguished him above all other kings at the court of Babylon. According to II Kings xxv. 27-30, he was liberated by Evil-Merodach (562-560 B.C.); and though this passage mentions the liberation as occurring in the thirty-seventh year of the captivity of Jehoiachin, the event must be ascribed to Neriglissar (568-556). The first permanent change was brought about by the Persian king Cyrus. As the Deutero-Isaiah already desired and predicted after the first inroad of Cyrus into the Babylonian kingdom (545), a conquest of the city of Babylon took place (539 B.C.) after the decisive defeat of the army at Sippara. This conquest, however, was not accompanied by spoliation or destruction, and was followed by an order to rebuild the Temple of YHWH in Jerusalem. This duty was assigned to Sheshbazzar, himself a Jew (according to I Chron. iii. 18, Shenazar, perhaps a Davidite), who had been sent by Cyrus as governor to Jerusalem, the king himself having previously laid the corner-stone of the Temple. The work of building, however, was soon arrested (Ezra v. 13-16). Sheshbazzar probably did not go to Jerusalem alone, being in all likelihood accompanied by distinguished Jews, such as the Davidite Zerubbabel, the priest Joshua, less prominent ones, and a troop of soldiers. But a general permission for the Jews to return was probably not given by Cyrus, as no mention of it occurs in any of the older records.

The actual return of the exiles was consummated by Ezra, who assembled at the river Ahava all those desirous of returning. These consisted of about 1,800 men, or 5,500 to 6,000 souls (Ezra viii.), besides 38 Levites and 220 slaves of the Temple from Casiphia. With this body, which was invested with royal powers, Ezra and Nehemiah succeeded, after great difficulties, in establishing the post-exilic Jewish community. From the list given in Neh. vii. 6-73 (= Ezra ii.), which the chronicler erroneously supposed to be an enumeration of those who had returned under Cyrus, it appears that the whole Jewish community at this time comprised 42,360 men, or 125,000 to 130,000 souls.

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G. V. RY.

——**Traditional Data:** Various causes are assigned in the Haggadah for the Babylonian Exile. Some authorities mention general unworthiness (Lam. R. proem 19); others give specific sins, as idolatry, licentiousness, and bloodshed (Tosef., Men. xiii. 22), incontinency in the drinking of wine (Gen. R. xxxvi. 4), too great indulgence to one another and failure to reprove those who sinned (Shab. 119b), and non-observance of the year of release and of the Sabbath, and neglecting the study of the Torah (Yer. Ta'an. iv. 69b).

Causes of Exile.

Israel was exiled to Babylonia because the language of the Babylonians is akin to that of the Torah. According to another opinion, God had therefore exiled Israel to Babylonia because the latter is a low-lying country, like the nether world; as it is said (Hosea xiii. 14): "From the power of the nether world I will ransom them." Another authority says that God exiled Israel to Babylonia, because it was the land from which they had come, as a husband that is angry with his wife sends her home to her mother (Pes. 87b). Babylonia was Israel's home. Israel and Judah were exiled to different places in order that each might find consolation in the other's misery (Pesiḳ. R. xxxiii.).

Incidents Connected with the Exile.

Forty years before Israel went into exile date-palms were planted in Babylonia, because Israel was eager for the sweetness of the date, by which the tongue gets accustomed to the sweetness of the Torah (Yer. Ta'an. *l.c.*). According to one opinion the Ark was carried to Babylonia. With the destruction of the First Temple ceased the Davidic dynasty, the Urim and Tummim, and the Levitical cities (Tosef., Soṭah, xiii. 1, 2). For fifty-two years after the destruction of the Temple no bird was seen to fly in Palestine. This is inferred from Jer. ix. 9, בהמה having the numerical value of 52. Seven hundred kinds of clean fishes, 800 kinds of clean locusts, and innumerable fowl followed the exiles to Babylonia (Yer. Ta'an. *l.c.*; Lam. R. proem 34). As Nebuzaradan entered the Temple court he found the blood of the prophet Zechariah boiling. To his question, "Whose blood is that?" the people answered that it was the blood of sacrificial animals. He slaughtered a multitude of animals, but the prophet's blood did not cease boiling. Threatened with execution, the people admitted that it was the blood of the murdered prophet. Nebuzaradan thereupon slaughtered 80,000 priestly youths, but the blood still would not cease boiling. Turning in anger to it, he said, "Dost thou want me to kill thy whole people?" Then God felt mercy with His children and caused the blood to cease boiling (Yer. Ta'an. *l.c.*; Giṭ. 57b). Eighty thousand priestly youths hid themselves in the cells of the Temple, where they were all burned, with the exception of Joshua b. Jehozadak, the high priest, the "brand plucked out of the fire" (Yer. Ta'an. *l.c.*). Eighty thousand priestly youths fled to the Ishmaelites. When they asked the latter for a drink, they gave them various salted foods, and leather bottles filled with air, and invited them to eat and drink. When one attempted to drink, the air from the bottle entered his lungs and choked him to death (*ib.*).

Nebuzaradan is identical with Arioch (Dan. ii. 14). This name suggests that Nebuzaradan, when leading the Jewish exiles, raged against them like a lion (אריה) until they had reached the Euphrates. On arriving there he said to his troops: "Let them rest here, for from this time forward their God will not care for them." Therefore it is said, "By the rivers of Babylon we sat" (Ps. cxxxvii. 1), only then, not *before* (Lam. R. v. 5). By the rivers of Babylon they sat and wept over the dead who had fallen by the sword of Nebuchadnezzar and by the waters of the Euphrates, which had proved fatal to those used to the rain-water and the spring-water of Palestine. But the tyrant sat in a ship, surrounded by all his nobles in the midst of all kinds of music (Isa. xliii. 14), while on the bank passed the princes of Judah naked and in iron chains. "Why do these people go without burdens on their shoulders?" he asked as he caught sight of them. Then heavy burdens were put upon them.

The longing after the soil of the Holy Land turned the heart of Israel to repentance. As long as they were in their own land Jeremiah exhorted them in vain to repentance; but when led into exile they regarded even the sacred vessels as holy, and hung up their harps on the willows (Pesiḳ. R. xxviii.).

God's Attitude to Exiles.

God regretted having exiled Israel (Suk. 52b). He hastened the Exile two years, otherwise the people would have been utterly destroyed (Sanh. 38a). God's anger subsided after they had gone into exile (Lam. R. ii. 16). The divine glory did not leave the Sanctuary even after its destruction, according to the assurance given in I Kings ix. 3; and so we read (Ps. iii. 5) "from His holy mount," holy even when a bare mount. Cyrus speaks (Ezra i. 3)—while the Temple was destroyed—of "the God who is in Jerusalem" (Tan., ed. Buber, Shemot, 10). God's attitude is illustrated by the following two parables: A king had two sons. He grew angry with the first, punished him, and sent him into exile, exclaiming, "Wo unto him; from what happy state must he be banished!" But having also grown angry with the second, and sent him likewise into exile, he exclaimed, "It is I whose method of education was wrong." Likewise, when God sent the Ten Tribes into exile, He exclaimed, "Wo unto them! for they have wandered from me" (Hosea vii. 13); but when Benjamin and Judah also went into exile, He said, "Wo unto me for my hurt" (Jer. x. 19). Again, a king had two sons. Angered by the first, he smote him so that he died; then he mourned for him. When also the second one died of his punishment, the king said, "I have no more strength to mourn; call the mourning women that they bewail him." Similarly, God, when the Ten Tribes went into exile, bewailed them (Amos v. 1); but when also Judah and Benjamin were exiled, He said (Jer. ix. 16), "Call the mourning women" (Pesiḳ. xv. 120a, b).

In three passages of Scripture God complains of Nebuchadnezzar the Wicked: in Jeremiah, Kings, and Chronicles. Just as one complains to his neighbor, saying, "Behold what that cursed N. N. has done me!" so speaks God, "Behold what that Babylonian dwarf has done: he has exiled My children, destroyed My house, and burned My Temple" (*ib.* xiii. 112a, b).

Duration of Exile.

The expression "because, even because" (Lev. xxvi. 43) has the same sense as the saying "measure for measure," and points to the fact that the duration of the Exile was commensurate with the duration of Israel's sinfulness (Lam. R. proem 21). Hananiah b. Azzur was a true prophet, but a plagiarist. Whatever he heard Jeremiah proclaim in the upper market-place he proclaimed in the lower market-place. Also his announcement that within two years the sacred vessels would be brought back (Jer. xxviii. 3) rests upon Jeremiah's prophecy of the seventy years (*ib.* xxxv. 12), which, however, Hananiah had miscalculated, assuming a wrong period for its beginning, and therefore an incorrect period for its end (Yer. Sanh. xi. 30b).

Return from Exile.

"The lion went up" (Jer. iv. 7)—this is Nebuchadnezzar in the constellation of the lion ("the fifth month," Jer. i. 3)—and destroyed the lion of God ("Jerusalem," Isa. xxix. 1). Accordingly will also come the lion ("God," Amos iii. 8) in the constellation of the lion, in the same month in which Jerusalem was destroyed (compare Jer. xxxi. 12: "I shall change her mourning into joy"), and He will rebuild the lion of God (Ps. cxlvii. 2; Pesiḳ. xiii. 116a). That Israel had found no rest (Lam. i. 3) as he went into exile assured his return home; for Noah's dove returned also because she had found no rest for her feet (Gen. viii. 9); and with the same words is also predicted Israel's restlessness in exile (Deut. xxviii. 65; Lam. R. i. 3). When in consequence of the sins of Israel the enemy had entered Jerusalem, captured his heroes and tied their hands behind them, God said: "With him am I in distress" (Ps. xci. 15); "My children are in distress, shall I be in freedom?" Then He drew His right hand back from before the enemy (Lam. ii. 3). This was revealed to Daniel by the expression לקץ הימין (Dan. xii. 13, the real meaning "at the end of days"), "till the end of the right hand," that right hand which was in subjection. "With the redemption of My sons have I also redeemed My right hand" (Pesiḳ. xvii. 131b).

J. SR. C. L.

CAPTIVITY, THE PRINCES OF. See EXILARCHS, THE.

CAPUA, JOHN OF. See JOHN OF CAPUA.

CARABAJAL (variously spelled **Carabal, Caraballo, Caravajal, Carbajal,** and **Cavajal,** the name **Carvalho** being possibly identical): The name of a family of Maranos in Mexico at the end of the sixteenth century and the beginning of the seventeenth, all connected with Don Luis de Carabajal, governor of New Leon. Several members of the family suffered martyrdom at the stake for Judaizing.

Francisca Nunez de Carabajal: Sister of Don Luis de Carabajal; born in Portugal about 1540; died as a martyr in the city of Mexico Dec. 8, 1596. She was among the members of the family seized in 1590 by the Inquisition. She also was tortured till she implicated her husband and her children, one of whom was named Luis de Carabajal. The whole family were forced to confess and abjure at a public auto da fé, celebrated on Saturday, Feb. 24, 1590. Luis de Carabajal, with his mother and four sisters, was condemned to perpetual imprisonment, and his brother, Baltasar, who had fled upon the first warning of danger, was, along with his father, Francisco Rodriguez de Matos, deceased, burnt in effigy. In January, 1595, Doña Francisca and her children were accused of a relapse into Judaism, and convicted. During their imprisonment they were tempted to communicate with one another on Spanish pear seeds, on which they wrote touching messages of encouragement to remain true to their faith. At the resulting auto da fé, Doña Francisca and her children, Isabel, Catalina, Leonor, and Luis, died at the stake, together with Manuel Diaz, Beatriz Enriquez, Diego Enriquez, and Manuel de Lucena. Of her other children, Doña Mariana, who lost her reason for a time, was tried and put to death at an auto da fé held in the city of Mexico March 25, 1601; Anica, the youngest child, being "reconciled" at the same time.

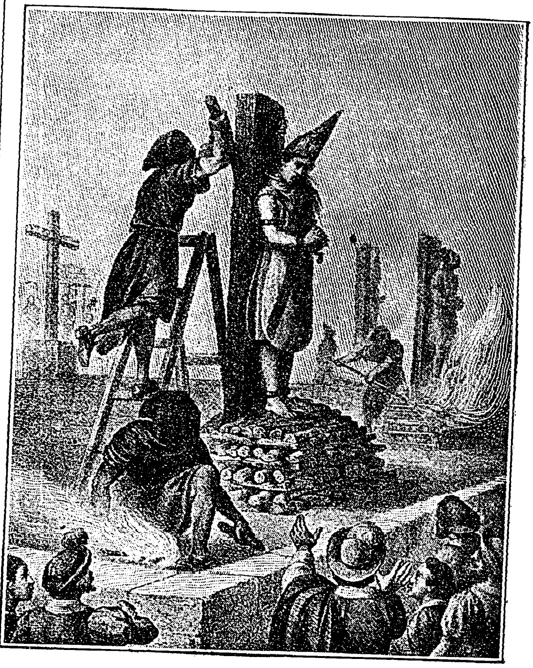

Execution of Mariana de Carabajal at Mexico, 1601.
(From Palacio, "El Libro Rojo.")

Don Luis de Carabajal y Cueva: Born at Magodorio, Portugal, in 1539; appointed governor of a district in Mexico in 1579; said to have died about 1595. In consideration of the appointment of governor, he undertook to colonize a certain territory at his own expense, being allowed the privilege of repaying himself out of the revenues. His original jurisdiction, under the name of "Nuevo Reino de Leon" (New Kingdom of Leon), was to comprise a somewhat ill-defined territory, beginning at the port of Tampico, extending along the River Panuco, and thence turning northward; but it was not to exceed 200 leagues either way. It would seem to have included Tamaulipas, as well as the states of Nuevo Leon and Coahuila, and parts of San Luis Potosi, Zacatecas, Durango, Chihuahua, and Texas. Carabajal received his royal patent as governor of Nuevo Reino de Leon on May 31, 1579. He arrived in Mexico in 1580, and began to prepare for his occupancy of the territory. He planted his colony on a site formerly called "Santa Lucia," and named the place "City of Leon."

To pacify and colonize the new territory, Carabajal was allowed 100 soldiers, and 60 married laborers, accompanied by their wives and children. It is safe to assume that a number of these early colonists were Spanish Jews, who, under the guise of Maranos, had hoped to escape persecution and find prosperity in the New World. In this expectation they were doomed to disappointment, for within a decade after their settlement a score of them were openly denounced and more or less severely punished for Judaizing. In 1590 there seems to have been an extensive colony of them in Mexico.

Don Luis de Carabajal brought with him to Mexico his brother-in-law, Don Francisco Rodriguez de Matos, and his sister, Doña Francisca Nuñez de Carabajal, with their children, Doña Isabel, the oldest, 25 years of age, widow of Gabriel de Herrera; Doña Catalina, Doña Mariana, Doña Leonor, Don Baltasar, Don Luis, Jr., Miguel, and Anica (the last two being very young). Another son, Caspar, a pious young man (monk?) in the convent of Santo Domingo, Mexico, had arrived a short time before. Doña Catalina and Doña Leonor married respectively Antonio Diaz de Caceres (see CACERES) and Jorge de Almeida—two Spanish merchants residing in the city of Mexico and interested in the Tasco mines. The entire family then removed to the capital, where, in the year 1590, while in the midst of prosperity, and seemingly leading Christian lives, they were seized by the Inquisition. Doña Isabel was tortured till she implicated the whole of the Carabajal family, who, with the exception of Don Baltasar, were imprisoned. The latter succeeded in escaping to Tasco, and was condemned to death in his absence.

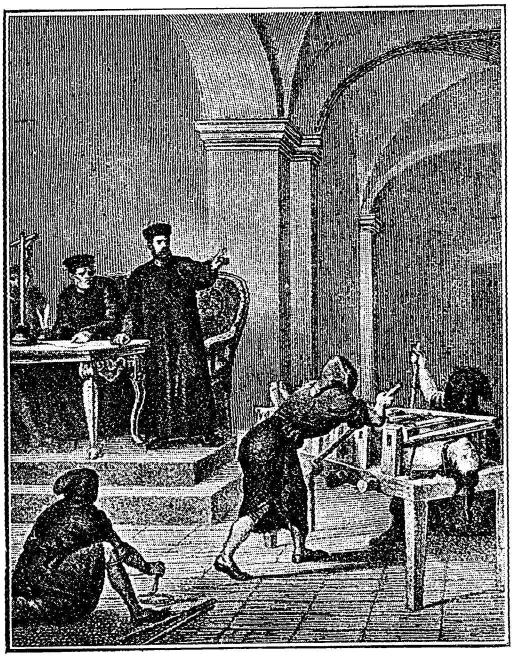

Torture of Francisca de Carabajal at Mexico, 1590.
(From Palacio, "El Libro Rojo.")

Luis de Carabajal, Jr.: Son of Doña Francisca Nuñez de Carabajal, the first Jewish author in America, and nephew of Luis de Carabajal, governor of New Leon; was Castilian by birth, and a resident of the city of Mexico; died in the city of Mexico at an auto da fé Sept. 8, 1596. He had been "reconciled" at that city Feb. 24, 1590, being sentenced to perpetual imprisonment in the lunatic hospital of San Hipolito. On Feb. 9, 1595, he was again arraigned as a "relapso," subsequently testifying against his mother and sisters (if the records are to be believed). At one of the hearings (Feb. 25) he was shown a manuscript book beginning with the words: "In the name of the Lord of Hosts" (a translation of the Hebrew invocation, "be shem Adonay Zebaot"), which he acknowledged as his own book, and which contained his autobiography. On Feb. 8, 1596, he was put on the rack from 9:30 A.M. till 2 P.M., and then denounced no less than 121 persons, though he afterward repudiated his confession. He threw himself out of a window to escape further torture. He and his brother Baltasar composed hymns and dirges for the Jewish fasts: one of them, a kind of "widdui" (confession of sin) in sonnet form, is given in "El Libro Rojo."

BIBLIOGRAPHY: Paramo, *De Origine et Progressu . . . Inquisitionis* . . . p. 242, Madrid, 1599 (the only contemporary printed record); Vicenta Riva Palacio, *El Libro Rojo*, Mexico, 1870 (from which the accompanying illustrations are taken); Cyrus Adler, *The Trial of Jorge de Almeida*, in *Publications Am. Jew. Hist. Soc.* No. 4, Index, s.v. *Carabajal*; G. A. Kohut, *ib.* pp. 123, 161; Palacio, *Mexico al Través de los Siglos* . . . , i.; C. K. Landis, *Carabajal the Jew, a Legend of Monterey*, Vineland, N. J., 1894; H. H. Bancroft, *History of Mexico*, ii. 777–779.

A. G. A. K.

CARACALLA: Roman emperor (211–217); son of Septimius Severus. It is said that as a boy of seven he had a Jewish playfellow, and having heard that the latter had been cruelly whipped on account of his religion, he could not for a long time endure the sight either of his own father or of the boy's father, both of whom were responsible for the punishment (Spartianus, "Antoninus Caracalla," i.). The anecdote may be credited, since his mother, Julia Domna, was a Syrian. While still a prince, though already invested with the title "Augustus," his father permitted him to have a triumphal procession on the occasion when the Senate decreed Septimius Severus a Jewish triumph in honor of his successful wars in Syria (Spartianus, "Severus," xvi.); for the words "Cui senatus Judaicum triumphum decreverat" do not refer to Caracalla, as has been erroneously assumed (Grätz, "Gesch. der Juden," 4th ed., iv. 208), but to Septimius Severus, who as a mere amusement allowed even his youthful son to take part in the triumph.

As Augustus, Caracalla, whose real name was Bassianus, assumed the name Antoninus (beginning 198), an official designation under which he is mentioned several times together with his father. A synagogal inscription found in the otherwise little-known place Kaisun contains a prayer of the Jews for the welfare of the whole imperial family, naming Septimius Severus, the empress Julia Domna, and their two sons, Antoninus and Geta ("Journal Asiatique," Dec., 1864; "Monatsschrift," 1865, p. 154). Hence Jerome's words in his commentary on Dan. xi. 34: "Hebræorum quidam hæc de Severo et Antonino principibus intelligunt qui Judæos plurimum dilexerunt" (Many of the Jews take this to refer to the emperors Severus and Antoninus, who greatly loved the Jews), are to be interpreted literally, and do not, as Grätz assumes (*ib.* iv. 452), refer only to one name, Alexander Severus. This contemporaneous rule of father and son becomes evident also in the laws of the Digesta ("De Decurialibus," Leges 50, II. iii. § 3). Those who followed the Jewish superstition were permitted by the emperors Severus (in some editions erroneously "Verus") and Antoninus to obtain offices ("honores"). This decree must be dated between 198 and 208, since Geta, who became Augustus in 208, is not mentioned therein. In any case there are several witnesses to Caracalla's friendliness toward the Jews, while nothing is known of any inimical measures during his short reign. Hence those scholars may be right who identify with Caracalla the Antoninus who is often mentioned in both the Talmuds as a friend and patron of the patriarch Judah I.

It is known that Caracalla undertook an expedition against the Parthians, during which he passed through Antioch and Syria (217); he may at that time have met R. Judah. On this expedition he was murdered by the subsequent emperor, Macrinus, who is also mentioned in Jewish writings. After his death the nickname "Caracalla" was given to him from a long Gallic garment which he had preferred. Some scholars think that this garment is mentioned also by the Rabbis (Krauss, "Lehnwörter," ii. 592).

G. S. Kr.

CARACAS. See Venezuela.

CARASSO, DAVID SAMUEL: Jewish traveler; born at Salonica, Turkey. On the occasion of a business trip to Yemen, Arabia, in 1874, he studied the situation of the Jews of that region, and published an account of his travels in a volume written in Judæo-Spanish, entitled "Zikron Teman ó el Viage en el Yémen" (Constantinople, 1875). He traversed the whole of the interior of Arabia—including Sada, Aseer, Sanaa, etc., and was especially interested in the last-named community. In order to ameliorate the condition of the Jews of Yemen, he wrote to the Anglo-Jewish Association and to the chief rabbi of Constantinople, Moses Ḥalévy, whereupon the latter sent Isaac Saul, a rabbi of Constantinople, to Sanaa as chief rabbi.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*; D. S. Carasso, *Zikron Teman*, as above.

S. M. Fr.

CARAVAN: A convoy of travelers or merchandise. As the commerce of the Israelites was chiefly inland trade, products from regions that were not contiguous were exchanged by means of caravans ("orḥah"). The most important highways connecting Asia with Africa, and the far East with Europe, traversed or touched Palestine; and along these highways the great caravans passed through the country. They were not, however, roads in the modern sense of the word, but beaten paths, as they still are to-day, little better than trails and impassable for vehicles. Hence the camel was the chief medium for transportation, as it still is the invaluable beast of burden of those regions, marching day after day from twelve to fourteen hours with a burden of three or four hundred pounds, and thus far surpassing the best horse in its capacity for work. The Israelites took little part in this trading by caravan, for the commerce of the country itself lay chiefly in the hands of the Phenicians and Canaanites; while the extensive trade between the East and the Mediterranean and Egypt was carried on by the tribes of the desert, who made this their business, as they in part still do. Thus it was a Midianite caravan—according to another source, an Ishmaelite—that, coming from the land east of the Jordan, carried Joseph to Egypt (Gen. xxxvii. 25, 28). The Dedanim—the inhabitants of the land of Teman and of Sheba—are also mentioned as leaders of caravans (Isa. xxi. 13, lx. 6; Job vi. 19). It seems that the kings of Israel levied, at least at times, a toll upon these caravans passing through their country (I Kings x. 15). See Commerce.

J. Jr. I. Be.

CARBEN, VICTOR OF: Jewish convert; lived at Cologne (1442–1515). Like most converts, Victor endeavored to show his zeal for his new religion by writing against his former coreligionists. When the Jews were banished from the diocese of Cologne early in the sixteenth century, he wrote to the archbishop, congratulating him on having "plucked away the weeds from his bishopric and ridden it of Jews."

Victor was the author of the following works: (1) "Opus Aureum ac Novum in quo Omnes Judæorum Errores Manifestantur," divided into four parts, the first of which treats of the life and customs of the Jews (Cologne, 1509). Raimann holds that the real author of the latter work was Ortuin Gratius. It was translated into German. (2) "Propugnaculum Fidei Christianæ, Instar Dialogi inter Christianum et Judæum, in quo quod Jesus Verus Messias, Verus Deus et Homo, Totiusque Humani Generis Salvator Sit Demonstratur" (Cologne, 1504-8).

In his writings Victor repeatedly asserts that it is not wise for Christians to enter into religious controversy with Jews, the latter being taught from childhood how to uphold their faith. He was chiefly concerned in exonerating himself from the accusation of having apostatized for the sake of worldly advantages; and in view of this, he paid the Jews a gratuitous compliment when he asserted that they, of all the people of the earth, are the most difficult to convert, their attachment to their Law being so strong that neither riches nor fear of persecution can cause them to abandon their faith.

In his old age Victor became an ecclesiastic; and after his death the following epitaph was engraved on the door of the church of Sainte-Ursule at Cologne: "Victor, formerly a Jew, wrote in the year 1509 four works against the errors of the Jews."

Bibliography: Wolf, *Bibl. Hebr.* iii. 239, iv. 568 *et seq.*; Basnage, *Histoire des Juifs*, ix. 916 *et seq.*; Steinschneider, *Cat. Bodl.* col. 815; Grätz, *Gesch. der Juden*, ix. 77.

G. I. Br.

CARCAS: One of the seven chamberlains serving Ahasuerus and ordered by him to bring Queen Vashti into the royal presence (Esth. i. 10). The Septuagint gives a different name—*Θαραβὰ*. The Targum allegorizes five of the names, but leaves "Zethar" and "Carcas" unexplained.

E. G. H. G. B. L.

CARCASS.—Biblical Data: The carcass of a clean animal that had not been properly slaughtered, or that of an unclean animal of the land, the water, or the air, polluted until the evening the person who touched it (Lev. xi. 24). One who carried or ate it must wash his clothes (*ib.* 25, 39, 40). A special prohibition was enacted against eating clean animals that had died (Lev. xxii. 8; Ezek. iv. 14, xliv. 31), and although this was intended primarily for priests, only the stranger in Israel could eat them (Deut. xiv. 21). Certain "creeping things" ("sheraẓim"), when dead, polluted not only persons, but also wooden utensils, clothes, leather, and sackcloth. These were to be dipped into water, after which they became clean in the evening (Lev. xi. 32). But food and beverages could not thus be made clean (Lev. xi. 34), nor could a stove, nor any earthenware upon which the carrion had dropped (Lev. xi. 35; compare vi. 21). Seeds were unclean only when damp (Lev. xi. 38). See also Burial, Corpse, Impurity.

Pollution from Carcass.

Corpses, as well as inanimate things in the stage of dissolution and decay, must be removed from before the living God and from the people who dedicate themselves to Him (compare Lev. iii. 13, which commands the salting of meat offerings). The fear of dead bodies is due not merely to a physical revulsion against decay, but also to a sense of the mysterious curse attaching to mortality, especially of human bodies (Gen. ii. 17; iii. 19); it is, therefore, of ethical import (Dillmann's commentary on Lev. xi.). The fact that not only human carcasses, but also those of animals, were supposed to defile, militates against the supposition that these laws were intended to antagonize the pagan ancestor-worship.

E. G. H. S. Kr.

——**In the Talmud:** Dead animals often lay about in the cities (Tosef., Ṭoh. vi. 1), for the carrion of animals did not pollute the habitations in which it lay. So long as the animals were not altogether dead they did not pollute; but if the head had been cut off, as, for instance, that of a lizard, though its trunk might still be moving, it was considered as a carcass (*ib.* i. 4; Oh. i. 6). Not only did the entire body of the animal pollute, but even a single member, which in quadrupeds might be smaller than an olive, or, in reptiles, smaller than a lentil (*ib.* i. 7). If the carcass were that of a clean bird, concerning which thirteen rules had to be observed (Ṭoh. i. 1), it was more defiling in certain respects than that of an unclean bird (*ib.* i. 3). According to Lev. xi. 29, the carcasses of only eight amphibious animals polluted, which were specifically called "creeping things" (sheraẓim); opposed to these as the type of a clean animal was the frog (*ib.* v. 1, 4).

In post-Talmudic times the ordinances regarding the carcasses of "creeping things" were no longer observed, since none of the ordinances of purification were in force. The Karaites, however, censured the Rabbinites for this neglect of Biblical laws (Appiryon, in Neubauer, "Aus der Petersburger Bibliothek," p. 21, Leipsic, 1866; "Lebush Malkut," *ib.* p. 44). An Israelite who was not a Cohen was, according to rabbinical teaching, not bound to guard against pollution by carrion (Sifra, Shemini, iv.). In other directions, however, the ordinances regarding animal carcasses received an extremely wide application; according to rabbinical law (Ḥul. ii. 4), for instance, an animal that had not been slaughtered in the prescribed way became carrion ("nebelah"; see Dietary Laws).

Bibliography: A. Wiener, *Die Jüdischen Speisegesetze*, pp. 220–297, Breslau, 1895.

J. Sr. S. Kr.

CARCASSONNE: Town in the department of Aude, France; the Carcaso or Carcassio of the Romans. It is variously transcribed in Hebrew as קרקשונא, קרקאשונה, etc.

Although the settlement of Jews at Carcassonne goes as far back as the early centuries of the common era, official documents relating to them are not met with till the twelfth century. A cartulary of the Templars of Douzens in 1162 mentions a territory called "Honor Judaicus" in the environs of Carcassonne; and two charters of the same century describe Jews as lords of the manor. In 1142 a Jew named Bonisach, son of Ganiol (Hebrew name, Isaac ben Eliezer), gives his approval, as lord of the manor, to a donation of a vineyard made by its proprietors to the Templars. A similar case occurs forty-one years later when four Jews, joint lords of the manor, sign a deed of conveyance of vineyards bought by the Templars. One of the signers was Moses Caranita, who held the office of bailiff. The bestowal of this distinction upon a Jew was not unusual in the dominions of the counts and viscounts of Carcassonne, who protected their Jewish subjects and granted them many privileges. Raymond de Trencavel interceded with the bishops of his dominions to abolish the abuses to which the Jews were subjected during Holy Week. Roger II. gave the Jews special evidences of his favor, and took the most prominent among them under his personal protection. Thus, he secured the freedom of the eminent Talmudist Abraham ben David of Posquières (RABaD), who had been thrown into prison by the lord of Posquières, and gave him shelter at Carcassonne. The example of Roger was followed by his successor, who assigned to his Jewish bailiffs the rank of barons in his court.

Under Roger II.

The crusade against the Albigenses brought a reaction in the state of the prosperous community of Carcassonne. Ascribing the Albigensian heresy to the influence of the rabbis, the counts and viscounts were compelled at the council of Saint-Gilles to swear that no public office should be entrusted to Jews. Moreover, Carcassonne in 1209 passed into the hands of the counts of Montfort, who were not so favorably inclined toward the Jews as were the Trencavels. Old edicts, destined to isolate the Jews from their Christian surroundings, were exhumed. The Lateran council of 1215 prescribed a special badge to be worn by Jews; and this order, although little observed in other places, was rigorously enforced in Carcassonne, which was the seat of the Inquisition.

In 1226, when Amaury de Montfort transferred Carcassonne to Louis VIII., the condition of the Jews grew worse. Under the administration of royal officers they became the prey of the avarice of the

Under Louis IX.

government. St. Louis (Louis IX.), who did not favor the Jews in general, was especially embittered against those of Carcassonne for their participation in the uprising of 1240 in favor of Trencavel, when the latter was besieging the city. Thus, in 1246 St. Louis ordered the seneschal of Carcassonne to keep all the Jews in prison until they had paid a certain sum; at the same time freeing Christian debtors from their debts to Jews. In 1253 he banished all Jews from Carcassonne, but soon recalled them, probably at the request of the remaining inhabitants. St. Louis, however, issued an edict (1254) prohibiting them from performing Talmudical rites, from lending money on interest, from practising sorcery, and from engaging in monetary transactions.

The reign of Philip the Bold brought no change in their status. The policy inaugurated by his father and the clergy to isolate the Jews from their Christian surroundings continued. The synodal constitutions of Bernard of Capendu, bishop of Carcassonne in 1272, forbade the Jews to leave their houses during Holy Week, obliged them to rest on Sundays and Christian festivals, prohibited them from eating with Christians, and forbade Christians to employ Jewish physicians.

Under Philip the Fair.

The beginning of the reign of Philip the Fair promised relief to the Jews of Carcassonne. In 1288 he issued an ordinance forbidding the clergy to arrest Jews on any accusation without inquiry first being made by the seneschals. He also permitted the Jews to lend money at a moderate interest, and obliged their Christian debtors to pay their debts. It was soon evident that in this Philip was acting in his own interest: he wanted to enrich the Jews in order that he might derive more profit in plundering them. A system of impositions was inaugurated by him which drove away many Jews from Carcassonne: these sought a refuge in the dominions of various counts, in order to avoid being sent as captives to Paris on account of not having paid their taxes (1290–92). During this time Philip himself apportioned the contributions to be paid by the principal Jews of Carcassonne, instead of leaving the matter to the syndics or procurators of the community, who were responsible for the payment of the taxes. This régime brought misery to the once prosperous community through the total banishment of the Jews from France and the confiscation of their property (1306).

Louis X.

During the reign of Louis X. (1315) an important community was reestablished at Carcassonne. Joseph ha-Kohen ("Emeḳ ha-Baka," ed. Letteris, p. 73) includes it among the communities which had suffered from the persecutions of the Pastoureaux about 1320. Under Charles IV. the community or district of Carcassonne had to contribute the sum of 25,000 livres to the total tax of 180,000 livres imposed upon the Jews of France. In 1394 the Jews were again banished from France, and since then no Jewish community has existed at Carcassonne.

Men of Prominence.

Among the prominent men connected with Carcassonne the following may be mentioned: in the eleventh century, Joseph ben Solomon; in the twelfth century, Abraham ben David of Posquières (RABaD) and Meïr ben Isaac of Trinquetaille; in the thirteenth, Elijah ben Isaac of Carcassonne, Samuel ben Solomon Nassi of Carcassonne, Abraham ben Isaac Ḥayyim of Carcassonne, Solomon ben Jacob, Mordecai ben Isaac Ezobi, and David ben Nathanel. Among the noted physicians of Carcassonne were Isaac, Jacob of Lunel, Dollan Bellan, and Leon Joseph, all of the fourteenth century.

Bibliography: Bourges, *Histoire de Carcassonne*, p. 565; Gustave Saige, *Les Juifs du Languedoc*, pp. 78 *et seq.*; Depping, *Les Juifs dans le Moyen Age*; Bédarride, *Les Juifs en France, en Espagne, et en Italie*, p. 237; Gross, *Gallia Judaica*, pp. 613 *et seq.*

G. I. Br.

CARCASSONNE, ADOLPHE JOSEPH: French poet; born at Marseilles, 1826; died Sept. 22, 1891. His principal works are: (1) "Premières Lueurs," a selection of poems (1852); (2) "Le Jugement de Déea," opera in four acts (1860); (3) "La Fille du Franc-Juge," drama in four acts in verse (1861); (4) "Le Siège de Marseilles," drama in five acts (1862); (5) "La Fête de Molière," a one-act play (1863); (6) "Gouttes d'Eau," a selection of poems (1869); (7) "La Leçon de Géographie," an Alsatian legend in verse, in memory of 1871 (1878); (8) "Théâtre d'Enfants," short comedies in verse (1878); (9) "Molière et la Médecine" (1878); (10) "Théâtre d'Adolescents" (1880); (11) "Pièces à Dire" (1881); (12) "Scènes à Deux," a selection of plays for young amateurs; (13) "Nouvelles Pièces à Dire" (1884); (14) "République Enfantine," short plays in verse (1885); (15) "Mariage de Fleurs" (1886); (16) "Théâtre de Jeunes Filles," a selection of plays for young girls (1887).

Bibliography: Larousse, *Grand Dict. Universel*, 2d Supplement, p. 733.

S. I. Br.

CARCASSONNE, DAVID: French physician; born Dec. 20, 1789, at Remoulins, a small town in the Gard department, France; died Nov. 15, 1861, at Nîmes. He was the son of a purveyor to the army of Napoleon I., and having joined the Grande Armée as military surgeon when twenty-three years of age, he followed the emperor to Russia in 1812, and was made a prisoner there. On his return to Nîmes, where his parents had settled, Carcassonne gave up his practise and became a carpet-manufacturer. He was a member of the Municipal Council of Nîmes, under King Louis Philippe (1837–48). Carcassonne was the author of a work entitled "Essai Historique sur la Médecine des Hébreux Anciens et Modernes," Montpellier-Nîmes, 1815.

Bibliography: *Registre des Délibérations du Conseil Municipal de Nîmes*, 1837–48; S. Kahn, *Notice sur les Israélites de Nîmes*, pp. 35, 47.

S. S. K.

CARCASSONNE, LÉON: French physician, municipal councilor, and member of the Academy of Nîmes. Son of David Carcassonne; died at Marseilles May 7, 1894. He was the author of the following works: (1) "Questions sur Diverses Branches des Sciences Médicales," Paris, 1842; (2) "Compte-Rendu des Travaux des Conseils d'Hygiène et de Salubrité Publique de Nîmes," a treatise on the work done by the health officers of Nîmes, Nîmes, 1866; (3) "Notice sur Philippe Boileau de Castelnau," *ib.* 1882.

BIBLIOGRAPHY: S. Kahn, *Notice sur les Israélites de Nîmes*, pp. 35, 47.

S. K.

S.

CARCHEMISH: City of northern Syria, on the Euphrates. Its importance seems to have been based on its situation at the end of the most direct route from the mouth of the Orontes to the Euphrates and to Harran. This position explains why it was the scene of the battle about 605 B.C. ("by the river Euphrates in Carchemish") between the Egyptian army of Necho II. and the Babylonians under Nebuchadnezzar (Jer. xlvi. 2), in which, according to II Chron. xxxv. 20 (= I Esd. i. 25), the Egyptians were the attacking party. In Isa. x. 9 Carchemish is included among various powerful kingdoms overthrown by Assyria.

Its History.

The city is mentioned as early as (about) 1480 B.C., when it was stormed by Pharaoh Thutmosis III., and later, in the time of Rameses II., as an independent kingdom allied to the Hittites. The Egyptians write "Karakamisha," or frequently "Ḳaraḳamisha." The Assyrians speak of "Gargamish" (earlier "Kargamish") as the principal city of northern Syria, "the Ḥatte-land." It is mentioned as situated "on the right bank of the Euphrates, north of the modern river Sajur." Its territory was ravaged by Tiglath-pileser I. about 1100 B.C. King Sangara paid tribute to Asurnazirpal (877) and to Shalmaneser (854). The last king Pisiri(s) paid tribute to Tiglath-pileser II. (740), but revolted against Sargon in 717, which led to the loss of the independence of Carchemish (Isa. x. 9). The inhabitants were deported and the city was populated with Assyrian colonists, becoming the seat of an Assyrian governor.

The commercial importance of Carchemish is shown in the weight "maneh of Carchemish" in use at Nineveh. In Greek times it seems to have had the name "Europus"; the modern form of this name probably being "Jerabis" or "Jirbas" ("Jerablus," "Jerabolus," given by some English travelers, may be due to a confusion with the neighboring Hierapolis, south of Carchemish). The considerable ruins were first identified with Carchemish by G. Smith on his last journey (1876); formerly Circesium was often mistaken for that city. In I Esd. i. 23 the name is rendered "Carchamis"; in II Chron. xxxv. 20, A. V., "Charchemish."

BIBLIOGRAPHY: Delitzsch, *Wo Lag das Paradies?* pp. 265 *et seq.*; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 189 *et seq.*; W. M. Müller, *Asien und Europa*, p. 263; Hoffmann, *Auszüge aus Akten Persischer Märtyrer*, pp. 161 *et seq.*

W. M. M.

E. C.

CARD-PLAYING. See GAMES.

CARDINAL, or CARDINEAL, JUDAH BEN ISAAC: Translator; lived at the end of the twelfth century and the beginning of the thirteenth, probably in southern France. At the request of Joseph ben Baruch, who, according to Zunz, traveled from France to Jerusalem by way of Egypt in 1211, Cardinal translated from Arabic into Hebrew Judah ha-Levi's "Cuzari." This translation, which, with the exception of several small fragments, is no longer in existence, was used by Nathanael ben Nehemiah Kaspi in his commentary on the "Cuzari" entitled "'Edut le-Yisrael," and also by Judah ben Joseph Moscato in his commentary "Ḳol Yehudah."

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 772; Rossi, *Dizionario*, p. 162; Dukes, in *Orient. Lit.* 1840, p. 588; 1849, p. 453; Cassel, *Cuzari*, p. 20; Steinschneider, *Hebr. Uebers.* p. 404; Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 256.

I. BR.

G.

CARDINAL VIRTUES: Virtues regarded as fundamental, and under which, as heads, all others may be arranged. The term "cardinal virtues" is first used by Ambrose to denote that group of four virtues which became familiar through the writings of Greek philosophers, and which were first formulated by Plato. In accordance with his threefold division of the soul into its rational, combative, and appetitive elements, Plato recognized four fundamental virtues: "*φρόνησις*" or "*σοφία*," wisdom; "*ἀνδρεία*," courage or fortitude, and this, as Zeller remarks, considered as a valor against the foes within the soul; "*σωφροσύνη*," temperance; and "*δικαιοσύνη*," justice or uprightness, conceived as resulting from the harmony of all the soul's powers when wisely governed. These four virtues became the classical expression of Greek ethical thought, irrespective of any particular system. They are specially prominent in the Stoics; and it is through the influence of the latter that they are found in Jewish writers of the Hellenistic period (see HELLENISM).

The Wisdom of Solomon.

Strictly speaking, there never was, as a native and independent growth in Judaism, any attempt made to deduce systematically the commandments of the Torah from one or more general principles. It is only when the Jewish mind meets the Greek that Jewish thought attempts to present in Greek form, and also partly to recast into Greek ideas, the religious and moral conceptions of Israel. Thus a writer in the second century before the present era, the author of the Wisdom of Solomon, recognizes sophia, or wisdom, as the root of all virtues, and identifies it in his mind with the Spirit of God. In describing its workings he goes so far in his personifications as almost to hypostatize it, and speaks of the fruits of wisdom later as four (Wisdom viii. 7): "temperance and prudence, justice and fortitude."

The unknown author of IV Maccabees shows the influence of Stoicism in his enumeration of the four virtues in the following order: in the beginning of his work (i. 18) *φρόνησις*, as the most important, through which the mind rules over the affections; then justice, fortitude, and temperance. He illustrates the triumph of reason over the passions, from the martyrdoms described in II Macc. vi. Quite different again is the order of the four virtues in IV Macc. v. 22: temperance, fortitude, justice, and piety (see Freudenthal, "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869, pp. 51-55). Schürer says this "influence of Stoicism upon the author is in no other point so penetrating. . . . The reason to which he ascribes dominion over desire," and which is to produce the virtues, is "not human reason as such, but reason guiding itself according to the rule of the Divine law."

Lastly, Philo, using his allegorical method, finds in the four streams of Eden an indication of the four cardinal virtues ("De Allegoriis Legum," i. § 19; compare "Quod Omnis Probus Liber," § 10); while in the order of them he follows the Stoics, he departs from them in recognizing the insufficiency of man to liberate himself from his sensual nature. For this is needed the help of God, who plants and promotes the virtues in the soul of man. True morality is, as Plato teaches, "the imitation of Deity," or, better, as the Rabbis say (Sifre, Deut. 49): "As He is called gracious, be thou gracious; as He is merciful, be thou merciful; as He is holy, be thou holy."

Jewish Fundamental Virtues.

While there seems to be no other work of a Jewish writer in which the four virtues are directly mentioned, it may not be improper in this connection to note the tendency growing up in Jewish literature to enumerate certain virtues as striking manifestations of character. Thus the statement is given in Ned. 38a and other portions of the Talmud: "R. Johanan said, 'The Holy One, blessed be He! lets his Presence dwell only with the strong, the rich, the wise, and the humble.'" In this connection may be mentioned the accepted definitions of Ben Zoma (Ab. iv. 1): "Wise is he who learns from every man; strong is he who masters his own spirit or 'yeẓer,' (his evil inclination); rich is he who is contented with or rejoices in his lot." It may be said that here is a group which is again and again found in the writings of Jewish philosophers of the Middle Ages. As the reverence for God was regarded as the beginning of wisdom (Ps. cxi. 10; Prov. i. 7), and as yeẓer, the evil inclination, was chiefly identified with the tendency to unchastity, a special cluster of Jewish virtues is here presented: study, combined with fear of God; chastity; cheerfulness or contentment; and humility or meekness. As these would express the inward disposition of the "disciple of the wise," there are also enumerations, especially in "Ethics of the Fathers," which seem to emphasize the fundamental virtues as they appear objectively in the deed or social institution. Such statements as that of Simon the Just (Ab. i. 2): "Upon three things the world rests—the study of the Law, divine service, and deeds of love," or that of another sage (Ab. i. 18): "Upon three things is the world established; viz., truth, justice, and peace," can well be taken to mirror the virtues which appeared to the Jewish mind as fundamental. [Compare Paul's triad of Christian virtues: faith, hope, and charity (I Cor. xiii. 13).—K.]

Reference may also be made to the classical passage of the Talmud (Mak. 23b, 24a): "R. Simlai said, 'Six hundred and thirteen commandments were given to Moses. King David came and reduced them to eleven (Ps. xv.). The prophet Isaiah further reduced them to six (Isa. xxxiii.). Micah (vi. 8) reduced them to three: "He hath shewed thee, O man, what is good . . . to do justly, and to love mercy, and to walk humbly with thy God." Isaiah again reduced them to two (Isa. lvi.). The prophet Amos placed them all upon one principle (Amos v. 4): "Seek me and live"; or, as the prophet Habakkuk said, "The just shall live by his faith."'"

Bibliography: Zeller, *Philosophie d. Griechen*, ii. 1, 884; iii. 2, 271, 276; Schürer, *The Jewish People in the Time of Jesus Christ*, div. 2, iii. 245, 379; J. Freudenthal, *Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft*, pp. 51, 55; H. Sidgwick, *History of Ethics*, p. 43, note.

K. S. Sc.

CARDOSO, ELIJAH ABOAB: Philanthropist and founder of the Hamburg synagogue; lived in that city in the first half of the seventeenth century. He was descended from the Spanish family of that name, and was one of the first Jewish settlers in Hamburg. In 1630 Cardoso founded the first Portuguese synagogue in the city. In so doing he risked the displeasure of the senate, which did not care to grant the Jews permission to build a synagogue, lest the attention of the fanatical population of Hamburg should be attracted to them.

Bibliography: Schudt, *Jüdische Merkwürdigkeiten*, i. 373; Grätz, *Gesch. der Juden*, x. 18; Feilchenfeld, *Aus der Aelteren Gesch. der Port.-Isr. Gemeinde in Hamburg*, p. 8.

J. I. Br.

CARDOSO, ISAAC (FERNANDO): Physician, philosopher, and polemic writer; born of Marano parents at Celorico in the province Beira, Portugal, before 1615; died at Verona after 1680. He was a brother of Abraham Michael (Miguel) Cardoso. After studying medicine, philosophy, and natural sciences at Salamanca, he settled as physician at Valladolid in 1632, but was soon called as chief physician ("physico mor") to Madrid. While there he published (1632) a lecture on Vesuvius and on the causes of the earthquake, and (1635) a treatise on the color green, which he dedicated to Isabel Henriques, who was celebrated in the academies of Madrid for her intellect, and who lived later in Amsterdam. In the latter year he also composed a funeral discourse for Lope de Vega, which was dedicated to the Duke de Sessa, and a treatise on the uses of cold water, printed in 1637, and dedicated to King Philippe IV. Fernando (his Marano name) left Spain, probably to escape from the Inquisition, and went with his brother Miguel, who had also studied medicine, to Venice, where both openly embraced Judaism, Fernando changing his name to "Isaac." After a short stay in Venice he settled in Verona, where he remained until his death, highly honored by Jews and Christians.

Aside from the works already mentioned, Cardoso published a comprehensive treatise on cosmogony, physics, medicine, philosophy, theology, and natural sciences, printed at Venice in 1673 under the title "Philosophia Libera in Septem Libros Distributa," and dedicated to the doge and senate of that city. In this work, which critically discusses the various philosophical systems, he appears as a decided opponent of the Cabala and of the pseudo-Messiah Shabbethai Ẓebi, although his brother Miguel was an adherent. Isaac also ridiculed the cabalistic, Pythagorean doctrine of the transmigration of souls.

This "learned, God-fearing physician," as he is designated by the pious Moses Ḥagis ("Mishnat Ḥakamim," p. 120a) defended his coreligionists in his great work, "Las Excelencias y Calunias de los Hebreos," printed in 1679 at Amsterdam, and dedicated March 17, 1678, to Jacob de Pinto. In ten chapters he emphasizes the "excelencias" (distinguishing features) of the Jews, their selection by God, their separation from all other peoples by special laws, their compassion for the sufferings of others, their philanthropy, chastity, faith, etc.; and in ten other chapters he refutes the "calunias" (calumnies) brought against them; viz., that they worship false gods, smell badly, are hard and unfeeling toward other peoples, have corrupted Scripture, blaspheme holy images and the host, kill Christian children and use the blood for ritual purposes. This work, which was celebrated by the rabbi J. Brieli of Mantua in a Hebrew sonnet ("Ozar Neḥmad," iii. 167), was sent by Cardoso soon after its appearance, July 23, 1679, to the rabbi Samuel Aboab in Venice, asking for an opinion. Aboab answered July 31, thanking him for the splendid gift. In another letter to Aboab, Dec. 24, 1679, he gave his views on the derivation of some Spanish words from persons mentioned in the Bible. According to De Barrios, Cardoso also published "Varias Poesias" (1680).

BIBLIOGRAPHY: De Barrios, *Rel. de los Poetas y Escritores Españoles*, p. 55; Kayserling, *Sephardim*, pp. 189 *et seq.*, 334; idem, *Bibl. Esp.-Port.-Jud.* pp. 33 *et seq.*; De Rossi, *Wörterbuch*, p. 66; Grätz, *Gesch. der Juden*, x. 298 *et seq.* *Rev. Et. Juives*, xii. 301 *et seq.*

G. M. K.

CARDOSO, MIGUEL (later **ABRAHAM**): Shabbethaian prophet and physician; born in Spain about 1630; died at Cairo 1706. He was a descendant of the Maranos in the Portuguese city of Celorico. He studied medicine together with his brother Fernando Isaac, and while the latter was given to his studies, Michael spent his time in singing serenades under ladies' balconies. After having completed his education, he left Spain for Venice. There, probably at the instigation of his brother, he embraced Judaism and received the name "Abraham." Later he established himself as a physician at Leghorn, but did not meet with much success until his recommendation by the duke of Tuscany to Othman, the bey of Tripoli.

Becoming thereafter fairly prosperous, Cardoso married two wives, and began to devote himself to cabalistic speculations, in which he appears to have been previously initiated at Leghorn by Moses Pinheiro. With the appearance of the Shabbethaian movement, he assumed the character of a prophet, pretending to have had dreams and visions; and sent circulars in all directions to support the Messianic claim of Shabbethai. Cardoso's pretended or actual belief in the Messiah was not renounced even when Ẓebi embraced Islam; he justified the latter on the plea that it was necessary for him to be counted among the sinners, in order that he might atone for Israel's sins, according to Isa. liii. (in every point applicable to Shabbethai Ẓebi).

Later Cardoso, no longer satisfied with being only a prophet, gave himself out as "Messiah ben Ephraim," asserting that the Messiah is he who teaches the true conception of God. This conception Cardoso expounded in nearly all his writings: that the true God is not the "En-Sof," but the "Keter 'Elyon"; the first being a passive power which has no connection with the world.

His Wandering Life.

Being endowed with great eloquence, Cardoso had many followers, but many enemies as well. An influential personage, Isaac Lumbroso, by spending much money, obtained his banishment from Tripoli. Cardoso then wandered from place to place, trying to lead people astray by his prophecies and visions, but meeting no success, as the rabbis had issued warnings against his vagaries. In 1703 he settled at Cairo and became the physician of the pasha of Egypt. Three years later he was assassinated by his nephew during a discussion on money matters.

His Works.

Cardoso was the author of many cabalistic and polemical works, of which only two are still extant: "Boḳer Abraham" (Dawn of Abraham), a cabalistic work in two volumes (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1441), an extract of which was published by Isaac Lopez in "Kur Maẓref ha-Emunot," and "Ha-Ketab" (The Writing), published in Weiss's "Bet ha-Midrash," 1865. Cardoso's other works were: (1) "Zeh Eli"; (2) "Ḥokmato Shel Abraham Abinu"; (3) "Sefer ha-Ma'or"; (4) "Or Ẓaḥ we-Meẓuḳḳaḳ"; (5) "Wikkuaḥ Kellali"; (6) "Sullam Ya'aḳob"; (7) "Ḥereb Pipiyyot"; (8) "Elohe Abi"; (9) "Shema' Ḳaddishah"; (10) "Ṭob Adonai la-Kol"; (11) "Derush Amen"; (12) "Ereẓ Yisrael"; (13) "Sod Ḥai 'Alamin"; (14) "Derush ha-Ketab"; (15) "Solet Neḳiyyah"; and (16) "Raza de-Razin."

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 228, 229, 301; Kahana, *Eben ha-To'im*, pp. 53 *et seq.*; Gaster, *Hist. of Bevis Marks*, pp. 109 *et seq.*

G. I. Br.

CARDOZA, DON AARON: Consul for Tunis and Algiers at Gibraltar about 1805. He was a descendant of a Portuguese-Jewish family. Cardoza promoted the interests of the British government; and as delegate of General Fox, the governor of Gibraltar, concluded a treaty on Nov. 5, 1805, with Sidi Mahomet, bey of Oran, for provisioning the garrison of Gibraltar and the British squadron in the Mediterranean. He proceeded to Oran on board the frigate "Termagant," which was placed at his disposal by Lord Nelson. Cardoza was successful in saving the lives of three English sailors who were imprisoned at Oran and under sentence of death. A treaty was negotiated by him between the Portuguese government and the bey of Tunis. He was one of the principal landowners of Gibraltar. In 1824 Cardoza was created a knight of the Legion of Honor by Louis XVIII. of France, and was rewarded with other orders of merit for his distinguished services. For many years he was president both of the Hebrew community and of the chamber of commerce.

BIBLIOGRAPHY: Pamphlet by H. Baylis, 1830, with letters from the Duke of Kent and other naval and military authorities; *Anglo-Jewish Association Report*, 1877-78.

J. G. L.

CARDOZO: American Sephardic family, doubtless connected with the Cardozos of Amsterdam and London, though the connection has not been made out. They trace back to Aaron Cardozo, a London merchant who went to New York about 1752.

Among his descendants have been several eminent citizens of Charleston, S. C., and a judge of New York state of some eminence. The sketch pedigree below (omitting branches that have died or married out of the faith) gives the chief branches of the family:

J. E. N. S.

Pedigree of the Cardozo Family.

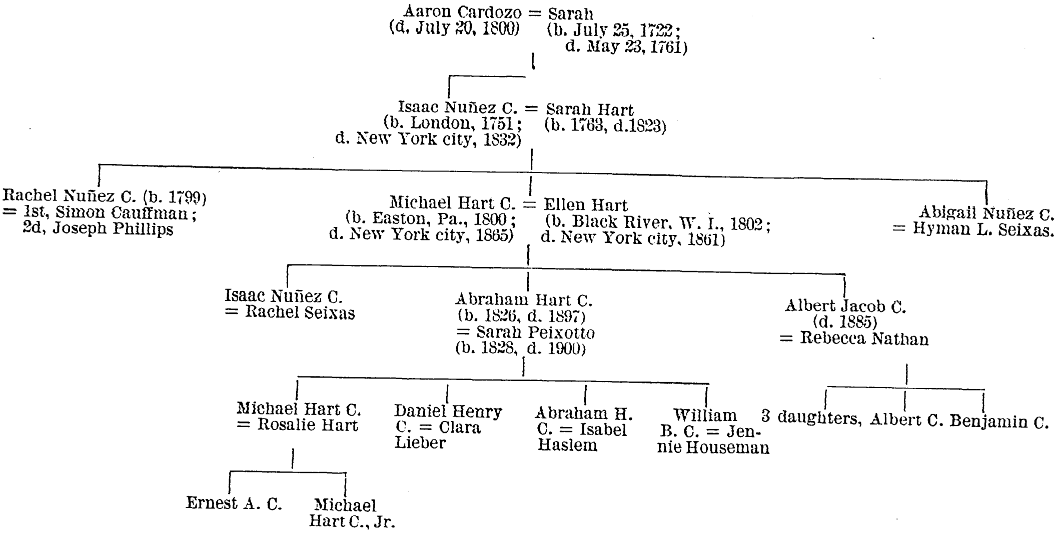
Aaron Cardozo = Sarah
(d. July 20, 1800) (b. July 25, 1722; d. May 23, 1761)
Isaac Nuñez C. = Sarah Hart
(b. London, 1751; d. New York city, 1832) (b. 1763, d.1823)
Rachel Nuñez C. (b. 1799) = 1st, Simon Cauffman; 2d, Joseph Phillips
Michael Hart C. = Ellen Hart
(b. Easton, Pa., 1800; d. New York city, 1865) (b. Black River, W. I., 1802; d. New York city, 1861)
Abigail Nuñez C. = Hyman L. Seixas.
Isaac Nuñez C. = Rachel Seixas
Abraham Hart C. (b. 1826, d. 1897) = Sarah Peixotto (b. 1828, d. 1900)
Albert Jacob C. (d. 1885) = Rebecca Nathan
Michael Hart C. = Rosalie Hart
Daniel Henry C. = Clara Lieber
Abraham H. C. = Isabel Haslem
William B. C. = Jennie Houseman
3 daughters,
Albert C.
Benjamin C.
Ernest A. C.
Michael Hart C., Jr.

CARDOZO, DAVID DE JAHACOB LOPEZ: Dutch Talmudist and prominent communal worker; born in Amsterdam, Holland, May 21, 1808; died there April 11, 1890. He was sent at an early age to the celebrated bet ha-midrash 'Eẓ Ḥayyim, studied under Rabbi Berenstein at The Hague, and received his diploma of "Morenu" in 1839. The same year he was appointed ab bet din of the Portuguese synagogue of Amsterdam, and in 1852 ab bet din and preacher of that synagogue, Chumaceiro being made ḥakam, and Vaz Diaz and Montezinos dayyanim at the same time. He became dean of the intermediate classes of 'Eẓ Ḥayyim, which office he held for nearly half a century. Cardozo was founder of the Ḥebrah 'Abodat ha-Ḳodesh, instituted for the study of Jewish law and its commentaries. After having been decorated by the king of Holland with the Royal Order of the Lion for services rendered to his country, he retired from his various offices in 1888.

J. J. H. M. C.

CARIANS. See Cherethites.

CARILLO, ISAAC: Lived in Amsterdam in the latter part of the seventeenth century; member of the Academia de los Floridos, founded by D. Manuel de Belmonte; administrator of the academy Temime Derech in 1683; and treasurer of the Maskil el Dal in 1684. Daniel Levi de Barrios, who praises his intelligence and piety, addressed to him a "Dialogo Harmonico." **Jacob Carillo**, a relative, was a publisher at Amsterdam in 1644.

Bibliography: De Barrios, *Academia de los Floridos, Opuscula*; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 34.

G. M. K.

CARINTHIA (German, **Kärnten** or **Kärnthen**): A crownland of Austria. It has but a small number of Jews, whose ancestors, with the Jews of the neighboring crownlands, Carniola (Krain) and Styria (Steiermark), shared the vicissitudes of their brethren in the Austrian empire. The first settlement of Jews in these countries took place at the end of the eleventh and during the twelfth and thirteenth centuries, as is proved by documents in which occur such names as "Judenburg," "Judendorf," and "Judenanger." At first compelled to dwell in hamlets and villages, they were allowed, in the course of the fourteenth century, for financial and commercial reasons, to inhabit cities.

The development of the legal status of the Jews of Carinthia and Styria up to the year 1496 resembled that of the Jews of Austria generally. The privileges granted by Duke Friedrich July 1, 1244, and by King Ottocar I. March 29, 1254, forming and regulating the laws governing the Jews of Austria proper, were extended to Carinthia, when, in 1335, it came into the possession of the house of Hapsburg. In civil affairs the Jews had their own jurisdiction. Their judge ("Judenmeister") decided all cases among Jews, and was the intermediary between them and the government, especially in regard to taxes and other state matters.

An edict ("Handfeste") concerning the "right, liberty, grace, and good habits" of the Jews of Carinthia and Styria, issued by the dukes Albrecht III. and Leopold III. at Vienna, June 24, 1377, was renewed and confirmed Oct. 23, 1396, by Duke Wilhelm "after good consideration and advice of our counselors." Neither the originals nor copies of these documents being extant, their detailed contents are not known. Presumably, the Jews, having been in 1370 the victims of persecutions and spoliations, solicited the renewal of these edicts, which restored to them their former rights and freedom.

In those parts of Carinthia not belonging to the house of Hapsburg the legal status of the Jews was

Privileges.

based upon special privileges. Thus, Duke Heinrich of Carinthia granted his protection to the Jew Höschlein and his heirs, and secured to them all the rights enjoyed by the other Jews in Austria and Styria (Jan. 20, 1328). He also promised them his aid in collecting their outstanding debts and claims in Carinthia and elsewhere. In return they were required to pay him annually 30 marks in silver.

The laws regulating the condition of the Austrian Jews were also in force in those districts that were included in the territory of Carinthia and that belonged to the archbishop of Salzburg, the bishop of Bamberg, the counts of Görz and Ortenburg, and others. The Church in Inner Austria was never hostile to the Jews. Although the statutes of the Salzburg provincial councils of 1267 and 1418 directed against the Jews applied also to Carinthia and Styria, they were never enforced there; and the clergy had frequent commercial dealings with the Jews.

As creditors of the burghers and the peasants, of the nobility and the clergy, the Jews through their wealth gained great influence in times when money was scarce. Money-lending being the only business in which they were allowed to engage, and having no guaranty of repayment of their loans, they were compelled to exact a high rate of interest, and thus they incurred the hatred of the people. In those days of ignorance and superstition the Jews were also accused of maliciously desecrating the host and of ritual murder. Violent persecutions in 1310, 1338, and 1397 were the consequence.

Taxes.

Jewish taxes in Inner Austria are recorded in the "Rationalia" (Rent-Books) of the Austrian dukes in the years 1326-38. Under Friedrich III. the Jews of these countries annually paid 6,000 florins. In 1470 a personal tax of 4,000 florins and in 1478 one of 3,000 florins were imposed upon them. A special tax paid in 1446 was a contribution toward the dowry of Princess Katharina, sister of Friedrich III.

The agitations in the cities against the privileges of the Jews resulted in several edicts limiting their commercial and judicial rights. An ordinance of Duke Wilhelm (March 17, 1396) prescribed that all bills of credit given by Christians to Jews must be sealed by both the city or market judge and the Jewish judge.

Opposition of the Estates.

About the middle of the fifteenth century a hostile movement also began to manifest itself among the provincial legislatures ("Landstände"); and the Jewish question, heretofore considered but a local affair, now became the concern of the country at large. Complaints against the Jews were the constant subject of proceedings in the provincial diets, and they ended in the expulsion of the Jews. From St. Veit, Carinthia, Emperor Friedrich III. issued a decree (Jan. 5, 1444), article 17 of which is to the effect that any Jew possessing a bill of credit given by one Christian to another and transferred to him (the Jew), must sue for recovery in the court to which the Christian creditor resorts, and not in a court of his own choice. Article 16 ordains that without the consent of his feudal master a peasant may neither sell his estate nor give a bill of credit to a Jew.

On July 8, 1491, Friedrich III. ordained that, "for better control and security," all debt-claims of the Jews should be entered in a special book known as the "Judenbuch," and that bills of credit not so entered should have no validity. To restrain usury, the same ordinance greatly reduced the rate of interest, and prohibited the charging of compound interest.

In consequence of these lengthy transactions with Friedrich III. the provincial diets came to the conclusion that only expulsion could definitely solve the Jewish question, but that this emperor would never sanction such a measure. His son and successor, Maximilian I., however, yielded to their demand. After preliminary transactions at the diets held at Marburg in April and Nov., 1494, and at Gratz in Aug., 1495, the emperor accepted the offer of 38,000 florins from Styria and one of 4,000 florins from Carinthia, to indemnify him for the loss of Jewish contributions to his treasury, and ordered the expulsion of the Jews "on account of their misdeeds." In March, 1496, he issued from Schwäbisch-Werda a decree according to which the Jews, "for having repeatedly insulted and desecrated the holy sacrament, tortured and killed Christian children and used their blood for hidden, damnable purposes, and with falsified letters, seals, and otherwise having cheated people, and impoverished and ruined many noble and other families," were required within six months to leave Carinthia and to withdraw from Styria by the following Epiphany (Jan. 6). What the Christians "honestly owe" to the Jews, they are to pay, up to Aug. 24, 1496; failing to do so, their property is to be given into the hands of the messenger of the court, Virgil Haffner, who shall sell the same, pay the debt to the Jews, and return the remainder to the debtor. The real estate of the Jews became the property of the king.

Various Communities.

A considerable number of Jews lived at Villach, the center of commerce in Carinthia, situated within the territory of the bishop of Bamberg. They had there a synagogue and a cemetery near the village Judendorf. Persecutions took place in 1338 at Wolfsberg; and in the fatal year 1349 they extended to the Carinthian possessions of the archbishop of Salzburg, as is indicated in the treaty of peace made at Friesach Nov. 14, 1349, in which Archbishop Ortolf declares that "he will not meddle with the affairs of the Jews." Probably also Salzburg Jews were injured or slain in these tumults in the Bamberg territory.

But during the period following, the bishops of Bamberg vigorously protected their Jewish subjects. On Feb. 12, 1368, Bishop Ludwig made an agreement with the dukes Albrecht III. and Leopold III., according to which the ducal governor of Carinthia was to aid the subjects of the bishop, be they Christians or Jews, in obtaining satisfaction from their debtors. The same stipulation was made in the agreement of Feb. 3, 1436, between Duke Friedrich and Bishop Anton of Bamberg.

These favorable conditions continued during the fifteenth century, until the Jews, accused of having killed Simon of Trent, were also expelled from the districts of Bamberg under Bishop Philipp von Henneberg in 1478. It seems that this decree of banishment was not strictly carried out; since it was frequently republished, in 1535, 1565, 1566, 1585, 1593, 1687, 1699, 1700, 1711, 1712, 1713, and 1748.

Jews settled in the district of Salzburg in the thirteenth century. From a brevet of Archbishop Ortolf von Weisseneck dated June 25, 1346, it is known that upon payment of a considerable annual tax they enjoyed the privilege of owning houses, and the right of free movement and commerce. In Friesach they had a synagogue. In 1498 these Jews were expelled, being forced to sign a declaration that they would never return. After having paid their debts, they were allowed to take their goods with them; but they had to surrender the pledges in their hands.

Jews passing through the countries from which they had been driven were strictly watched; only a temporary sojourn in certain market-towns being allowed, and then the payment of a personal tax was required.

Re-admission.

For almost three centuries the decree of banishment remained in force. When Emperor Joseph II. proclaimed the Act of Toleration May 16, 1781, the Styrian deputies remonstrated against it, whereupon the emperor gave this decision: "Since, according to the provincial privileges, Jews neither exist nor are tolerated in this country at the present time, there is no question of the admission or toleration of the Jewry in this country." Nevertheless a patent of Sept. 9, 1783, set forth that "natives and foreigners, Christians as well as those of another religion, may visit the annual markets at Gratz, Klagenfurth, Laibach, and Linz." On the other hand, by circulars of Oct. 20, 1784, and of June 4, 1787, Jews were prohibited from "entering the country, trading from house to house, buying old silver and other things." These prohibitions were republished with the gubernatorial ordinances of 1823 and 1828.

The imperial patent of March 4, 1849, about the political rights granted by the constitution, gave to the Carinthian Jews social and legal equality; but they were not allowed to own real estate until the constitution of Dec., 1867, removed this last vestige of intolerance.

According to the census of 1890 the total number of Jews in Carinthian towns was 179, divided as follows:

Klagenfurth and environs	122	Pfarrdorf	5
Spital	6	Bleiberg	5
Villach	20	Wolfsberg	2
Tarvis	4	Völkermarkt	5
Prævali	5	St. Veit	5

They, together with the Jews of Styria and Carinola, belong officially to the Israelitish congregation of Gratz.

Bibliography: Mischer and Ulbrich, *Oesterreichisches Staatswörterbuch*; I. E. Scherer, *Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, 1901, pp. 455–517.

E. C. S. Man.

CARITES: People mentioned in II Kings xi. 4, 19. The Kari (R. V., "Carites"; margin, "executioners"; A. V., "captains") are mentioned between the captains over hundreds and the "runners" (*i.e.*, satellites) as body-guards of the king. In II Sam. xx. 23, where the well-known troop of the Cherethites (A. V., "Keri") and Pelethites is mentioned, the text reads "Kari" (R. V. margin, "Carites") for "Cherethites." The most plausible explanation is that, in all three passages, there is only an abridged orthography for the usual "Kerethi(m)"—Cherethite(s) (compare Vulgate, the Hexapla, etc.; Targ. [except II Kings xi. 4, "heroes"]). Others (*e.g.*, Driver, on II Sam. xx.) consider that the reading "Carite(s)" (II Sam. xi. 4) is intended, and they assume that, instead of the Philistine mercenaries here, a similar troop of Carians, the famous pirates and mercenaries of earlier Greek antiquity, is mentioned, as by Herodotus ii. 152, 171; Thucydides, iv. 8; Hesychius, under "Karitai" and "Archilochus." This might also point to affinity with the Philistines who came from the same quarter of the Ægean Sea. The Septuagint understands "Chorî" not as collective singular, but as the name of an officer.

E. C. W. M. M.

CARLBURG, JUDAH LOEB. See Karlsburg.

CARLOS, DAVID COHEN: Spanish writer; lived at Hamburg in the first half of the seventeenth century. He translated into Spanish the Song of Songs under the title "Cantares de Selomo, Traduzido de Lengua Caldayca en Espagnol," Hamburg, 1631. The bibliographer Wolf says that Carlos' work appeared as a manuscript in the catalogue published at The Hague in 1728.

Bibliography: Wolf, *Bibl. Hebr.* iv. No. 502b; Kayserling, *Sephardim*, p. 212; Fürst, *Bibl. Jud.* i. 143.

G. I. Br.

CARLSRUHE, GERMANY. See Karlsruhe.

CARLSTADT, CROATIA. See Karlstadt, under Croatia.

CARMANIANS (R. V., **CARMONIANS**)**:** A people mentioned in II Esd. xv. 30. The Carmanians are represented as joining battle with the "nations of the dragons of Arabia." The dragons gain the upper hand, but are themselves defeated later (xv. 33). This has been taken to refer to the time of the Sassanids. Sapor I. (240–273) invaded Syria and took Antioch, but was repulsed by Odenathus and Zenobia. Zenobia was afterward defeated by Aurelian and taken captive.

The name is still preserved in "Kirman," a district in the southeastern part of Persia, on the shores of the Persian Gulf.

E. G. H. G. B. L.

CARMEL. See Periodicals.

CARMEL, MOUNT: A well-known mountain ridge in Palestine; הכרמל ("the garden" or "garden land," with the definite article) is usually given in the Bible. It is known in later Hebrew as כרמל, and in modern Arabic as "Kurmul," but more usually "Jabal Mar Elyas." Extending from the plain of Esdraelon to the Mediterranean, it terminates in a steep promontory in that sea, about nine miles southwest of Acre. The formation is of limestone with an admixture of flint. The highest point is 1,742 feet above the sea, and the slope is covered with a luxuriant vegetation. Oaks, pines, olives, and laurels abound.

Carmel is renowned in Jewish history, and occurs frequently in the imagery of the Prophets (Isa. xxxiii. 9, xxxv. 2; Jer. xlvi. 18, l. 19; Amos i. 2, ix. 3; Micah vii. 14; Nahum i. 4; Song of Solomon vii. 5). It fell to the lot of the tribe of Asher (Josh. xix. 26), "the king of Jokneam of Carmel" being one of the Canaanitish chiefs who was defeated by Joshua (Josh. xii. 22). It is also famous as the place where the prophet Elijah brought Israel back to its allegiance to YHWH, and where he slew the priests of Baal (I Kings xviii. 40). Here within the numerous grottoes he lived concealed during the reign of Ahab; and here, too, at his word were consumed the two "captains" with their "fifties" (II Kings i. 9–12). Here also Elisha received the visit of the Shunammite woman, whose son he restored to life (II Kings iv. 25).

It is reasonable to suppose that from very early times Carmel was considered a sacred spot. This is evidenced by the facts that an altar to YHWH existed there before the introduction of the worship of Baal into the kingdom (I Kings xviii. 30); that Elijah chose it for the place of the assembly of the people; and that Elisha visited it from Jericho before going to Samaria (II Kings ii. 25) and even made it his abiding-place (II Kings iv. 23). In later times Pythagoras, according to his biographer Iamblicus, was attracted to it by its sacred reputation; and Vespasian went thither to consult the oracle of God, "without image or temple" (Tacitus, "Hist." ii. 7).

The exact site of the contest between YHWH and Baal, where fire, descending from heaven, proved the God of Israel to be the true God (I Kings xviii. 17-40), has not been identified. Traditions, preserved in the monastery founded on Mt. Carmel in 1156 by Berthold, count of Limoges, and among the Druses of the neighboring villages, indicate, as the scene, the eastern end of the ridge, at a spot called El-Maharrakah ("the burning").

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; McClintock and Strong, *Cyc.*; Hastings, *Dict. Bibl.*; Porter, *Handbook for Syria*; Robinson, *Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa*, iii. 160, 189; Smith, *Dictionary of the Bible*; Thomson, *The Land and the Book*, i. 493; Tristram, *The Land of Israel*, p. 496.

E. G. H. A. R.

CARMI: **1.** A son of Reuben who came to Egypt with Jacob (Gen. xlvi. 9; Ex. vi. 14; I Chron. v. 3). Also the name of a family of which Carmi was the head (Num. xxvi. 6). **2.** A Judahite (I Chron. ii. 6), son of Zabdi, according to Josh. vii. 1, and father of Achan, who is called "Achar" in I Chron. ii. 7. The latter name being, perhaps, related etymologically to עוכר (ʿoker), "the troubler." **3.** In I Chron. iv. 1 Carmi is a misreading for Chelubai (see Benzinger, "Die Bücher der Chronik Erklärt," Tübingen, 1901).

E. G. H. G. B. L.

CARMI: Title of a small Hebrew review, published for some months in 1882 at Adrianople, under the editorship of Baruch Mitrani.

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman.*

G. M. FR.

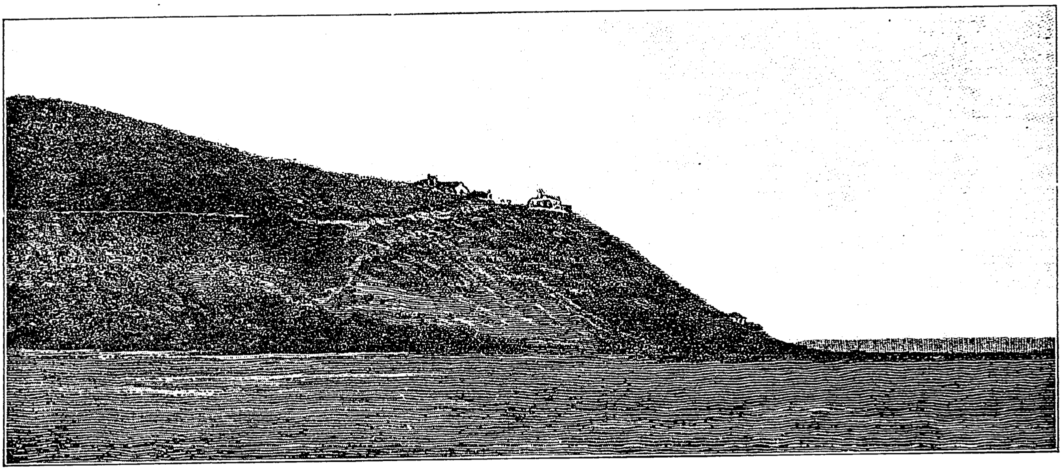

MOUNT CARMEL FROM THE SEA.

(From a photograph.)

CARMI. See KARMI.

CARMI (CRÉMIEUX), MORDECAI B. ABRAHAM. See CRÉMIEUX, MORDECAI B. ABRAHAM.

CARMOLY, ELIAKIM: French scholar; born at Sulz (then in the French department of the Upper Rhine) August 5, 1802; died at Frankfort-on-the-Main Feb. 15, 1875. His real name was Goschel David Behr (or Baer); the name "Carmoly," borne by his family in the fourteeenth and fifteenth centuries, was adopted by him when quite young. He studied Hebrew and Talmud at Colmar; and, owing to the fact that both French and German were spoken in his native town, he became proficient in those languages. Carmoly went to Paris, and there assiduously studied the old Hebrew manuscripts in the Bibliothèque Nationale, where he was employed. Several articles published by him on various subjects in scientific papers made him known; and on the establishment of a Jewish consistory in Belgium, he was appointed rabbi at Brussels (May 18, 1832). In this position Carmoly rendered many services to the newly founded congregation, chiefly in providing schools for the poor. Seven years later, having provoked great opposition by his new scheme of reforms, Carmoly resigned the rabbinate and retired to Frankfort, where he devoted himself wholly to Jewish literature and to the collection of Hebrew books and manuscripts, in which he was passionately interested.

Leaves Ministry for Literature.

His Works.

Carmoly's works have been severely attacked by the critics; and it must be admitted that his statements can not always be relied upon. Still, he rendered many services to Jewish literature and history; and the mistrust of his works is often unfounded. Carmoly was the author of the following works: (1) "Toledot Gedole Yisrael," a biographical dictionary of eminent Jews, ancient and modern, Metz, 1828 (only one volume, extending to "Aaron ben Ḥayyim," was published); (2) "Wessely et Ses Écrits," Nancy, 1829; (3) "Sibbub Rab Petaḥyah," the travels of Pethahiah of Regensburg, translated into French and accompanied by the Hebrew text, Paris, 1831; (4) "Eldad ha-Dani: "Relation d'Eldad le Danite, Voyageur du IX^e Siècle, Traduit en Français, Suivie du Texte et de Notes," Brussels, 1834; (5) "Mémoire sur un Médaillon en l'Honneur de Louis-le-Débonnaire," *ib.* 1839; (6) "Maimonides und Seine Zeitgenossen," translated from the Hebrew into German, Frankfort-on-the-Main, 1840; (7) "Les Mille et Un Contes, Récits Chaldéens," Brussels, 1842; (8) "'Aḳṭan de-Mar Ya'aḳob," a kind of Midrash in six chapters on the Chazars, published for the first time from two manuscripts, *ib.* 1842; (9) "Eldad et Medad, ou le Joueur Converti," translated from Leo di Modena's work, with a biographical notice on the author, *ib.* 1844; (10) "Le Jardin Enchanté," Contes, *ib.* 1845; (11) "Sefer ha-Kuzarim: Des Khozars au X^e Siècle, Suivi d'une Lettre du Ministre d''Abd el-Raḥman III. au Roi de Khozarie et la Réponse du Prince," *ib.* 1845; (12) "Histoire des Médecins Juifs, Anciens et Modernes," *ib.* 1844; (13) "Halikot Erez Yisrael: Itinéraires de la Terre Sainte des XIII^e-XVII^e Siècles," translated from the Hebrew, *ib.* 1847; (14) "Dibre ha-Yamim le-Bene Yaḥya," genealogy and biography of the Yahya family, Frankfort-on-the-Main, 1850; (15) "Ha-'Orebim u-Bene Yonah" (The Crows and the Doves), genealogy of the Rapoport family, Rödelheim, 1861; (16) "Imre Shefer" (Words of Beauty), on Hebrew versification, by Abshalom Mizraḥi (fourteenth century), with an introduction and an appendix containing literary essays and poems by the editor, Frankfort-on-the-Main, 1868; (17) "La France Israélite; Mémoire pour Servir à l'Histoire de Notre Littérature," Paris, 1858; (18) "Mebasseret Ẓion" (O Zion, That Bringest Good Tidings), a collection of letters from Jerusalem on the Lost Ten Tribes, Brussels, 1841.

Besides these works, Carmoly contributed to many periodicals, and edited the "Revue Orientale" (Brussels, 1841-46, 3 vols.), in which most of the articles were furnished by himself. The most important of these contributions, which constitute works by themselves, were (1) "Vocabulaire de la Géographie Rabbinique de France"; (2) "Essai sur l'Histoire des Juifs en Belgique"; (3) "Mille Ans des Annales Israélites d'Italie"; (4) "De l'Etat des Israélites en Pologne"; (5) "Des Juifs du Maroc, d'Alger, de Tunis, et de Tripoli, Depuis Leur Etablissement dans Ces Contrées Jusqu'à Nos Jours."

BIBLIOGRAPHY: *The Itinerary of Benjamin of Tudela*, ed. Asher, ii. 299; Fuenn, *Keneset Yisrael*, p. 134; a monograph in *Jahrbuch der Vorgesenchelubs*, Oct. 1, 1902.

S. I. BR.

CARMOLY, ISSACHAR BÄR BEN JUDAH: Alsatian rabbi; born at Ribeauville, Alsace, Sept. 15, 1735; died at Sulz May, 1781. At the age of ten he was advanced in his training for the rabbinate sufficiently to follow the elaborate lectures of Jonathan Eybeschütz. Later, Carmoly studied successively at Frankfort, under the direction of Jacob Joshua, author of "Pene Yehoshu'a," and at Metz, under Samuel Helman, who conferred upon him the title of rabbi. On returning home, in compliance with the wish of his father, Carmoly began the study of medicine under the direction of Jacob Assur, a physician of Nancy, but had to give it up, being engrossed with his Talmudical studies. The only benefit he derived from his tutor was a fair knowledge of mathematics, of which he made use later.

Carmoly married the daughter of a rich banker named Joseph Raineau. The latter persuaded the bishop of Sulz to create a rabbinate in his see; and Carmoly was appointed rabbi of Sulz.

Carmoly was the author of a commentary on the Tosefta to the treatise Beẓah, published, together with the text, under the title "Yam Yissakar" (Sea of Issachar; Metz, 1769). The grandson of the author, Eliakim Carmoly, claimed to have had in his possession the following manuscripts of his grandfather: (1) "Yam Yissakar," a commentary on the Tosefta on the treatise Makkot; (2) "Keter Torah" (The Crown of the Law), a poem containing the names of all the books of the Holy Scripture, the Mishnah, and the Talmud ("This poem," says Eliakim Carmoly, "is still recited in the district of Sulz on the eve of the Feast of the Law" [Simḥat Torah]); (3) "Ha-Talmudi ha-Melummad" (The Learned Talmudist), a collection of Halakah, Haggadah, and commentaries; (4) "Maṭṭeh Yissakar" (The Staff of Issachar), halakic decisions; (5) "Sefer Yad ha-'Ittim" (Book of the Hand of the Times), a treatise on the Jewish calendar; (6) "Bene Yisrael" (The Children of Israel), novellæ on many Talmudical treatises; (7) "Ohel Yissakar" (The Tent of Issachar), a treatise on mathematics; (8) "Karmi Sheli" (Mine Own Vineyard), novellæ on the Pentateuch, literary essays, poems, etc.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 149; Steinschneider, *Cat. Bodl.* col. 1061; Eliakim Carmoly, in *Revue Orientale*, ii. 345-349; *idem*, iii. 240-244.

L. G. I. BR.

CARMONA: City in the archbishopric of Seville, Spain, where Jews resided in very early times. In an old "Fuero de Carmona" it was ordained that no Jew should command a Christian in Carmona or in any of the territory under its jurisdiction.

The Jews of Carmona, who were very wealthy and lived in a separate quarter, were in June, 1391, either murdered or forced to accept baptism, and their synagogue was destroyed in the following December. With the same celerity which had characterized the persecution of Jews in 1391, the persecution of the Maranos spread to Carmona from Cordova in 1474, the local Maranos being plundered and killed in a most horrible manner. "Would that you, illustrious king, had seen the sack and devastation of the city of Carmona!" cries the poet Anton de Montoro in a poem dedicated to the king; "not one thought to cry halt to these excesses."

Bibliography: Amador de los Rios, *Historia*, i. 376, ii. 360; Jacobs, *Sources*, No. 1318 (read 1390 for 1395); Fidel Fita, *La España Hebrea*, pp. 211 *et seq.*; *Cancionero de Anton de Montoro*, p. 90, Madrid, 1900.

J. M. K.

CARMONA: A family of Jewish financiers prominent in Turkey at the beginning of the nineteenth century. It is of Spanish origin, and probably came from the city of the same name in Andalusia. The earliest known member was **Behor Carmona,** or, more exactly, "Tchelebi" (Lord) Behor Carmona, who had the Turkish title "Shaptchi Bashi" (chief purveyor of alum). Carmona was at the same time banker to the court and general tax-gatherer, sharing these offices with two other Jews, Ezekiel Gabbaï and Isaiah Ajiman. In time of war Carmona and Gabbaï followed the armies, establishing themselves near headquarters. After the destruction of the corps of the janizaries, in 1826, by order of the sultan Maḥmud two negroes of the palace strangled Carmona one night in his own house. His property was confiscated.

Thirty years later (1856), during the reign of Sultan 'Abd al-Majid, a member of the Carmona family who had become an English subject went to London and attracted the attention of the Board of Deputies of the British Jews. The board obtained from the Ottoman government a firman granting an annual pension of 25,600 francs from that year to the descendants of the Tchelebi Behor.

At the beginning of the reign of Sultan 'Abd al-Ḥamid (1876), Behor Carmona's son, **David** (Turkish, **Davidtchon) Effendi,** was a member of the Ottoman Parliament convened under the new constitution. Although this parliament held only a few sessions, David's title of senator secured for his family after his death a pension from the government.

Another member of the family was **Joseph Carmona,** born at Constantinople in 1860. He was an amateur writer and translator. Under the title "El Assedio de Rhodes" he translated in 1873 from the French into Judæo-Spanish a novel entitled "Le Siège de Rhodes," treating of the customs of the Jews of Rhodes under the dominion of the knights, by Pierre Baudin, a bookseller of Constantinople.

There are several families of the name of Carmona at Salonica and Constantinople.

Bibliography: Franco, *Hist. des Israelites de l'Empire Ottoman.*

S. M. Fr.

CARNABAT, CARNOBAT, or **KARNABAT:** Town of eastern Rumelia or southern Bulgaria. According to tradition, Jews first established themselves at Carnabat about 1580; but the oldest tombstones decipherable bear date of 1686. Eliezer of Calo was chief rabbi of Carnabat about 1800; Jacob Finzi, about 1820; and Joseph Ḥayyim ben Hasson of Salonica, from 1840 to 1876. The last-named was an exceptionally learned rabbi, whose memory is still cherished. He left several Hebrew works in manuscript, which are in the possession of his son Isaac ben Hassan at Boorghas. During the Turco-Russian war, 1876–78, the Circassians ravaged the city, inflicting all manner of outrages upon the Jews.

The community has now no chief rabbi, as was customary under the Ottoman rule, but is governed by an elective synagogal council subject to the approval of the government. It has a synagogue, built in 1882, a communal school of 70 boys (in 1901); Le Progrès, a reading club; "Biḳḳur-Ḥolim," a society for sick relief; and "Ḳabarim," a burial society.

The Jews number 400 in a total population of 6,500. Most of them are engaged in the calico and grocery trades. The only large merchant is Hezekiah Presente, dealer in cereals, wool, and hides.

D. M. Fr.

CARNIOLA. See Laibach.

CARNIVAL: Among the Romans, a period of gaiety during the weeks before Lent, in which the Jews were made to play a contemptuous part. While the carnival had existed from the earliest medieval period, its scope was considerably extended by Pope Paul II. at Rome, who established foot-races in addition to the usual games. The papal officials desired to amuse the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes ("pallia"). The races were not supposed to degrade the participants, but were merely a part of the program. The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than twenty years, and the entire community had to contribute toward the expenses.

The Jews' first race took place in the Via Lata Feb. 9, 1466. The next year the course exceeded a mile and was on another street. By statute the Jews were taxed 1,100 florins in support of the races.

At first the Jews enjoyed these contests. Later, however, they were subjected to all sorts of cruelties by the populace; and in 1547 a Jew died during the progress of a race. This was the last year in which Jews raced in the carnival. The carnival was an institution of most of the cities of Italy; and Jews, wherever settled, participated in the races. In Rome, contests were held later in the Via Navona and on the Monte Testaccio.

The races were not the only amusements in the carnival in which Jews participated. Besides paying tribute from the earliest times, the Fattori, rabbis, etc., of the congregation were compelled to march on foot before the car of the senators along the entire Corso. Finally, on Jan. 28, 1668, Pope Clement IX. ordered that the Jews be no longer made the sport of the populace, but that a yearly tax of 300 scudi be collected instead. The elders had to pay this tax on the first day of the carnival in each year to the papal authorities, with due declarations of loyalty and submission. The statement that these expressions were followed by kicking the rabbi must be accepted as fiction; the latest sources do not disclose this practise as customary. In 1742 the Jewish deputies were ordered to appear in citizens' clothes, and not in their robes of office.

This annual procession soon drew upon itself the scorn of the populace, and on several occasions the Jewish deputies were badly treated. It was continued, however, up to the accession of Pius IX. (1846).

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii., part 1, pp. 60-62; ii., part 2, pp. 47-51, 142; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 137 *et seq.*

A. A. M. F.

CARO, ABRAHAM B. RAPHAEL: Turkish rabbi; flourished at Adrianople in the first half of the eighteenth century. He was a descendant of R. Joseph Caro, and was the stepson and pupil of R. Eliezer b. Jacob Naḥum, author of "Ḥazon Naḥum" (Constantinople, 1743-45), whom he probably succeeded as rabbi of Adrianople. Several treatises written by R. Abraham Caro and quotations from others of his works, none of which was published separately, are to be found in his stepfather's work. Abraham Caro died young.

Bibliography: Azulai, *Shem ha-Gedolim* (ed. Benjacob), p. 15; Fuenn, *Keneset Yisrael*, p. 60, Warsaw, 1886.

L. G. P. Wi.

CARO, ARYEH LÖB BEN ḤAYYIM: Preacher at Posen in the second half of the eighteenth century. He was the author of a work, "El ha-Millu'im" (Ram of Consecration), a homiletic commentary on the Pentateuch and the Song of Songs, published, with additions entitled "Abne Ẓedeḳ," by his grandson Abraham ben Isaac Zelig Caro, Krotoschin, 1845.

Bibliography: Perles, in *Monatsschrift*, xiv. 261; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 167.

L. G. I. Br.

CARO, DAVID: Prussian pedagogue; born about 1782 at Fordon, grand duchy of Posen; died Dec. 25, 1839, at Posen. He belonged to the school of the Meassefim, and devoted his great literary talents to the enlightenment of his brethren, to the reform of Judaism, and to the cultivation of the Hebrew language. Under the pseudonym "Amittai ben Abida Aḥizedek" he defended the Hamburg Reform Temple in "Berit Emit" (Covenant of Truth, Dessau ["Constantinople" on title-page], 1820), the first part of which, "Berit Elohim" (Covenant of God), was published by the author himself, and the second part, "Berit ha-Kehunnah" (Covenant of the Priesthood), or "Tekunnat ha-Rabbanim" (Character of the Rabbis), by Judah Löb Mieses of Lemberg. A new edition of the second part, with additions by Mieses, was published at Lemberg in 1879.

Many of Caro's articles, essays, and poems appeared in "Ha-Meassef" and in the "Bikkure ha-'Ittim." He was a prolific writer, and left a number of manuscripts on literary, lexicographical, bibliographical, and pedagogical subjects. Among his inedited works are a Hebrew translation of Zunz's "Gottesdienstliche Vorträge der Juden," with notes and additions; a Hebrew translation of the same author's biography of Rashi, with notes; and biographies of celebrated rabbis.

Bibliography: *Ha-Meassef*, viii. 33; ix. (4), 14, 63; x. (1), 25, 44; (2) 26, 56, 88: *Bikkure ha-'Ittim*, xi. 58, 61, 66, 168, 180, 182, 183, 184; *Allg. Zeit. des Jud.* iv. 615 *et seq.*, v. 48, 49; N. Lippmann, *Leben und Wirken des David Caro*, Glogau, 1840; Zunz, in Asher's *Benjamin of Tudela*, ii. 300; Grätz, *Gesch. der Juden*, xi. 425, 426; Steinschneider, *Cat. Bodl.*, col. 816; idem, *Hebr. Bibl.* xxi. 45.

L. G. S. Man.

CARO, EZEKIEL: German rabbi and historian; born Nov. 26, 1844, at Pinne, near Posen; son of the exegete and homiletic writer Joseph Ḥayyim Caro, rabbi at Wloclawek. He attended the gymnasium at Bromberg, the Jewish theological seminary and the university at Breslau; subsequently he was graduated as doctor of philosophy at the University of Heidelberg. He was at first preacher of the German-Jewish community of Lodz (Poland), going thence to Mewe (western Prussia); then was successively rabbi at Dirschau, 1870-79; Erfurt, 1879-82; Pilsen (Bohemia), 1881-91; and since 1891 chief rabbi of the community of Lemberg. Caro's works include: "Ausgewählte Gelegenheitsreden" (Danzig, 1874); "Ein Viertel Jahrhundert Städtischer Verwaltung" (Dirschau, 1880); "Geschichte der Juden in Lemberg bis zur Theilung Polens" (Cracow, 1894); also many sermons and scientific essays in Rahmer's "Litteraturblatt." S.

CARO, GEORG MARTIN: Lecturer on history at the University of Zurich, Switzerland; born Nov. 28, 1867, at Glogau, Prussia. Caro received his education at the gymnasium of his native place and at different German universities, being finally graduated as Ph.D. from the University of Strasburg, Germany, in 1891. After a prolonged stay in Italy, where he sojourned chiefly in Genoa, he became privat-docent at the University of Zurich in 1896. As a result of his Italian experiences his writings deal principally with the history of northern Italy during the Middle Ages, with special reference to the republic of Genoa. Caro is a contributor to the "Byzantinische Zeitschrift," to the "Mitteilungen des Instituts für Oesterreichische Geschichtsforschung," "Historische Vierteljahrschrift," etc. His chief works are: "Die Verfassung Genua's zur Zeit des Podestat's" (his Strasburg dissertation), 1891; "Genua und die Mächte am Mittelmeer," Halle, 1895-99; and "Studien zu den Älteren St. Gallen Urkunden," 2 parts, 1901-02.

s. F. T. H.

CARO, ISAAC B. JOSEPH: Spanish Talmudist and Bible commentator; flourished in the second half of the fifteenth century and the first half of the sixteenth. The son of a scholar, and scion of a noble family, he devoted himself to study in his native city of Toledo, being one of the foremost rabbinical authorities of the country when he had to leave it on the expulsion of the Jews from Spain in 1492. Then he went to Portugal, where he remained for six years, and when the Jews were driven from that country too, fled to Constantinople. During the persecution in Portugal he lost all but one of his sons, “who were beautiful like princes.” Finally he found refuge in Turkey, where he probably died at an advanced age after 1518. In this year he published his commentary to the Pentateuch, “Toledot Yiẓḥaḳ” (Constantinople; printed six times in Italy and Poland). In this work Caro endeavors to do justice to the “peshaṭ,” the literal interpretation, as well as to the allegorical interpretation, evincing little originality but good taste. He left a collection of responsa that has never been published. His nephew, Joseph b. Ephraim Caro, quotes from it several times (compare Conforte, *s.v.*, and “Abḳat Rokel,” No. 144), and the latter's son, Judah, intended to publish it, but never carried out his intention. The Bodleian Library contains Caro's novellæ to Ketubot (No. 535, 2, 3, in Neubauer, “Cat. Bodl. Hebr. MSS.”), as well as a work entitled “Ḥasde Dawid,” containing philosophic and haggadic homilies (Neubauer, *l.c.* No. 987).

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 31; Grätz, *Gesch. der Juden*, 3d ed., viii. 386; Steinschneider, *Cat. Bodl.* col. 1129.

L. G.

CARO, JACOB: German historian; born at Gnesen, province of Posen, Prussia, Feb. 2, 1836; son of Joseph Ḥayyim Caro. After several years of diligent study at the universities of Berlin and Leipsic, he attracted considerable attention by his work, “Das Interregnum Polens im Jahr 1586, oder die Häuser Zborowski und Zamojski,” Gotha, 1861; and was immediately entrusted with the continuation of Röppel's history of Poland in the series of “Geschichten der Europäischen Staaten,” edited by Heeren and Ukert, and published at Gotha. Jacob Caro contributed vols. ii.-v. (1863-88) of this monumental work.

Before publishing the results of his research he undertook several extensive journeys through Galicia and the south of Russia, and upon his return to Germany in 1863 was appointed privat-docent at the University of Jena. Shortly afterward, at the invitation of the grand duchess Helena of Russia, he accompanied her on her travels, and was for some time attached to her suite at St. Petersburg. Later he was promoted to the position of assistant professor at the University of Jena; and in 1869 was called by the University of Breslau to fill a special chair of history. Since 1882 he has occupied the position of professor at that institution.

His reputation is based chiefly on his researches in the history of Poland. Among his works, besides those already mentioned, are: “Liber Cancellariæ Stanislai Ciolek: Ein Formelbuch der Polnischen Königskanzlei aus der Zeit der Hussitischen Bewegung,” 2 vols., Vienna, 1871-74; “Aus der Kanzlei Kaiser Siegmunds,” Vienna, 1879; “Beata und Halszka: Eine Polnisch-Russische Geschichte aus dem 16. Jahrh.,” Breslau, 1880; “Lessing und Swift: Studien über Nathan den Weisen,” Jena, 1869; “Das Bündnis zu Canterbury: Eine Episode aus der Geschichte des Konstanzer Konzils,” Gotha, 1880; “Ueber eine Reformationsschrift des 15. Jahrh.,” Danzig, 1882; “Johannes Longinus: Ein Beitrag zur Litteraturgeschichte,” Jena, 1863; “Catherina II. von Russland,” Breslau, 1876.

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s. A. S. C.

CARO, JOSEPH B. EPHRAIM: The last great codifier of rabbinical Judaism; born in Spain or Portugal in 1488; died at Safed, Palestine, March 24, 1575. After the expulsion of the Jews from Spain, in 1492, Caro went with his parents to Nicopolis in European Turkey, where he received his first instruction from his father, who was himself an eminent Talmudist. He married, first, Isaac Saba's daughter, and, after her death, the daughter of Ḥayyim Albalag, both of these men being well-known Talmudists. After the death of his second wife he married the daughter of Zechariah Sechsel (Sachsel?), a learned and wealthy Talmudist. Between 1520 and 1522 Caro settled at Adrianople, where he probably met the enthusiast Solomon Molcho, who stimulated his mystical tendencies. When the latter died at the stake in 1532, Caro also was filled with a longing to be “consumed on the altar as a holy burnt offering,” to sanctify the name of God by a martyr's death. Like Molcho, Caro had fantastic dreams and visions, which he believed to be revelations from a higher being. His genius, מגיד, he thought, was nothing less than the Mishnah personified, which instructed him because he had devoted himself to its service. These mystical tendencies probably induced Caro to emigrate to Palestine, where he arrived about 1535, having en route spent several years at Salonica (1533) and Constantinople.

Authority Recognized.

At Safed he met Jacob Berab, who exerted a great influence upon him, Caro becoming an enthusiastic supporter of Berab's plans for the restitution of ordination. After Berab's death Caro tried to carry out these plans, ordaining his pupil Moses Alshech; but he finally gave up his endeavors, convinced that he could not overcome the opposition to ordination (compare his “Kesef Mishneh,” on Sanh. iv., where his silence regarding this point is significant). However, his aspiration to be regarded as the highest authority in Judaism was practically realized; for his reputation during the last thirty years of his life was greater than that of almost any other rabbi since Maimonides. The Italian Azariah dei Rossi, though his views differed widely from Caro's, collected money among the rich Italian Jews for the purpose of having a work of Caro's printed (“Me'or 'Enayim,” xxiii., ed. Benjacob, i. 241); and the Pole Moses Isserles compelled the recognition of one of Caro's decisions at Cracow, although he thought Caro was wrong (Isserles, Responsa, No. 48). When some members of the community of Carpentras, in France, believed themselves to have been unjustly treated by the majority in a matter relating to taxes, they appealed to Caro, whose letter was sufficient to restore to them their rights (“Rev. Etudes Juives,” xviii. 133-136). In the East, Caro's authority was, if possible, even greater. His name heads the decree of excommunication directed against Daud, Joseph Nasi's agent (Responsa of Elijah b. Ḥayyim, “Mayim 'Amuḳḳim,” No. 56);

and it was Caro who condemned Dei Rossi's "Me'or 'Enayim" to be burned (Azulai, "Maḥaziḳ Berakah," p. 133). Caro's death, therefore, caused general mourning; and several funeral orations delivered on that occasion have been preserved (Moses Albelda, "Darash Mosheh"; Samuel Katzenellenbogen, "Derashot"), as well as some elegies (anonymous, see "Rev. Etudes Juives," ix. 304, 305; x. 317; Moscato, in "Oẓar Neḥmad," iii. 167; and biography of Moscato by Apfelbaum, p. 56).

Caro published during his lifetime: "Bet Yosef" (House of Joseph), in four parts—(i., ii.) Venice, 1550–1551; (iii., iv.) Sabbionetta, 1553–59; Shulḥan 'Aruk, in four parts, Venice, 1565 (according to Steinschneider's Catalogue, col. 1480, the composition of the Shulḥan 'Aruk was completed at Biri, Palestine, 1555); "Kesef Mishneh" (Double Money), Venice, 1574–75. After his death there appeared: "Bedeḳ ha-Bayit" (Repairing of the House), supplements and corrections to "Bet Yosef," Salonica, 1605; "Kelale ha-Talmud" (Methodology of the Talmud), *ib.*, 1598; "Abḳat Rokel" (Powder of the Merchant), Responsa, *ib.* 1791; Responsa, *ib.* 1597; "Maggid Mesharim" (Who Preaches Rightly), Lublin, 1646; supplements to the same, Venice, 1654; "Derashot," Salonica, 1799, in the collection "'Oz Ẓaddiḳim" (The Power of the Righteous). Caro also left a commentary upon the Mishnah, as well as supercommentaries to Rashi's and Naḥmanides' commentaries on the Pentateuch, which have, apparently, not been preserved. The Bodleian Library contains some smaller literary fragments by Caro not yet published.

"Maggid Mesharim."

Caro's literary works and the importance of his share in the development of rabbinism are beyond dispute: his works are among the masterpieces of rabbinical literature; and his influence is potent even to this day. But Caro's character has been variously criticized, the difference of opinion being connected with the literary question whether the book "Maggid Mesharim" is really a work by Caro, or is merely ascribed to him. This book is a kind of diary in which Caro during a period of fifty years noted his discussions with his heavenly mentor, the personified Mishnah. He had these visions even at Nicopolis (p. 21b; p. 42b, ed. Polno, is dated 1570; in opposition to Grätz, "Gesch. der Juden," ix. 545, who asserts the text to be corrupt but חותנך meaning there, of course, "father-in-law" and not "son-in-law"). The discussions treat of various subjects. The maggid enjoins Caro to be modest in the extreme, to say his prayers with the utmost devotion, to be gentle and patient always. Especial stress is laid on asceticism; and Caro is often severely rebuked for taking more than one glass of wine, or for eating meat. Whenever Caro did not follow the severe instructions of his maggid, he suddenly heard its warning voice. His mentor also advised him in family affairs (p. 21b), told him what reputation he enjoyed in heaven, and praised or criticized his decisions in religious questions. Caro received new ideas from his maggid in regard to the Cabala only, for the study of which he had hardly any time; such information was in the nature of sundry cabalistic interpretations of the Pentateuch, that in content, though not in form, remind one of the theories of Caro's pupil, Moses Cordovero. The present form of the "Maggid Mesharim" shows plainly that it was never intended for publication, being merely a collection of stray notes; nor does Caro's son Judah mention the book among his father's works (Introduction to the Responsa). It is known, on the other hand, that during Caro's lifetime the cabalists believed his maggid to be actually existent (compare Vital-Calabrese, "Sefer ha-Gilgulim," pp. 119, 142, Wilna, 1885). The "Maggid Mesharim," furthermore, shows a knowledge of Caro's public and private life that no one could have possessed after his death; and the fact that the maggid promises things to its favorite that were never fulfilled—*e.g.*, a martyr's death—proves that it is not the work of a forger, composed for Caro's glorification. Rapoport's assumption (in Kobak's "Jeschurun," vi. 90; "Iggerot Shir," pp. 207, 208) that the "Maggid Mesharim" was written by Solomon Alḳabiẓ and ascribed to Caro is unfounded, as well as Cassel's positive assertion that the book was fabricated after Caro's death ("Josef Karo und das Maggid Mescharim," appended to the sixth annual report of the Lehranstalt für die Wissenschaft des Judenthums in Berlin, 1888). The authenticity of the "Maggid Mesharim" does not, however, justify the assertion that Caro was a cabalist, in the sense of regarding the Cabala as equally authoritative with Talmudism, or so important a factor in religious life.

Caro's Characteristics.

Although Maimonides and Caro, the two greatest codifiers of rabbinical Judaism, differed so widely from each other, they had this in common, that in their codes they assumed exclusively the standpoint of Talmudism—an attitude eminently characteristic of the spirit of rabbinism. Just as Maimonides' "Yad"—aside from its book "Ha-Madda'"—gives no indication that its author ranked Aristotle immediately after the Prophets, so Caro, in his works, does not betray his leaning toward mysticism. Of course, he considered the Zohar to be a work of the tanna Simon b. Yoḥai (compare Solomon Alḳabiẓ's answer to Caro about a difficult passage of the Zohar in his "Berit ha-Lewi," ed. Lemberg, 1863, p. 39, to which Brüll draws attention in "Jahrb." ix. 152), and a holy book, that, however, has little or no importance for religious practise, which must be ruled exclusively by the Talmud. Caro's mysticism was not speculative in nature; and he devoted very little time to the Cabala, although his maggid often exhorted him not to neglect the study of it ("Maggid Mesharim," p. 57b). The catastrophe that came upon the Pyrenean Jews made such an impression upon the minds of the best among them that many saw therein the signs of Messianic travail, חבלי משיח (compare Jacob Berab); and Caro, according to a contemporary (Azkari, "Sefer Ḥaredim," Introduction), took this dark view throughout his life. While men like Molcho and David Reubeni were led to commit extravagant and foolish deeds under the influence of this idea, Berab's and Caro's nobility of nature came to the fore. If Caro indulged in mystical visions, and, half dreaming, thought he heard heavenly voices in his soul, they served always as reminders to him that his life, his actions, and his accomplishments must surpass those of other people (*ib.* "Toledot," p. 9; "Azharot," p. 3b, and passim). Caro's mysticism stimulated rather than hindered his activity, urging him on to great works. While Caro's teacher, Berab, had attempted to create a spiritual center for the Jews scattered throughout the world, by reestablishing ordination, Caro tried to carry out the same idea in a different way.

"Bet Yosef."

Although Caro is known to later times chiefly as the author of the Shulḥan 'Aruk, yet his earlier "Bet Yosef" marked him as one of the greatest Talmudists of all times. He began the book in 1522 at Adrianople, finished it in 1542 at Safed, and published it in 1550–59. In form it is a commentary upon Jacob b. Asher's "Arba'ah Ṭurim"; but it is really much more comprehensive, going back to the Talmudim and halakic Midrashim, discussing the pros and cons of the authorities cited by the "Ṭur," and examining the opinions of the authorities not mentioned by the latter. Thirty-two authorities, beginning with the Talmud and ending with the works of ISSERLEIN, are briefly summed up and critically discussed in "Bet Yosef." No other rabbinical work can compare in wealth of material with it. Though Maimonides, in his "Yad," almost completely covered Talmudic literature (including its archeological portions), which was not done by Jacob b. Asher and his successor, Caro, the latter included in "Bet Yosef" the immense material of post-Talmudic literature; while Maimonides hardly drew even upon the works of the Geonim, confining himself chiefly to the Talmud. Caro evidences not only an astonishing range of reading, covering almost the whole Talmudic-rabbinical literature on its halakic side, but also very remarkable powers of critical investigation. He shows no disposition to accept blindly the opinions of the ancient authorities, notwithstanding his great respect for them. In the introduction to his monumental compilation, Caro clearly states the necessity of and his reasons for undertaking such a work. The expulsion of the Jews from the Pyrenean peninsula and the invention of printing endangered the stability of religious observances on their legal and ritual sides. In Spain and Portugal questions were generally decided by the "customs of the country"; the different districts had their standard authorities to which they appealed in doubtful cases. The most prominent of these were Maimonides, Naḥmanides, and Asher b. Jehiel. When the Spanish-Portuguese exiles came to the various communities in the East and West, where usages entirely different from those to which they had been accustomed prevailed, the question naturally arose whether the newcomers, the majority of whom were men of greater learning than the members of the invaded communities, should be ruled by the latter, or vice versa. The increase of printed books, moreover, spread broadcast the products of halakic literature; so that many half-educated persons, finding themselves in possession of legal treatises, felt justified in following any ancient authority at will. Caro undertook his "Bet Yosef" to remedy this evil, quoting and critically examining in his book the opinions of all the authorities then known.

The Standard Authorities.

Caro at first intended to follow his own judgment in cases of differences of opinion between the various authorities, especially where he could support his own view by the Talmud. But he gave up this idea because, as he says, "Who has the courage to rear his head aloft among mountains, the heights of God?" and also because he correctly thought, though he does not mention his conclusion, that he could gain no following if he set up his authority against that of the ancient scholars. Hence Caro took Alfasi, Maimonides, and Asher b. Jehiel as his standards; accepting as authoritative the opinion of two of the three, except in cases where most of the ancient authorities were against them. The standard that Caro set up in the introduction to his work was, as a younger contemporary remarks (Ḥayyim b. Bezalel, Introduction to "Wikkuaḥ Mayim Ḥayyim"), in a certain sense, merely a blind; for Caro proceeded with more independence and more self-confidence. He very often decides disputed cases without regard to the age and importance of the authority in question, expressing simply his own views. He follows Maimonides' example, as seen in "Yad," rather than that of Jacob b. Asher, who seldom decides between ancient authorities.

But, as regards the form of his work, Caro unfortunately follows Jacob b. Asher entirely, the "Bet Yosef" in consequence sharing all the methodological faults of its predecessor, the "Ṭur." Several reasons induced Caro to connect his work with the "Ṭur," instead of with Maimonides' code. In the first place, the "Ṭur," although not considered so great an authority as Maimonides' code, was much more widely known; the latter being recognized only among the Spanish Jews, while the former enjoyed a high reputation among the Ashkenazim and Sephardim, as well as the Italians. Secondly, it was not Caro's intention to write a code similar in form to Maimonides' work; he intended to give not merely the results of his investigations, but also the investigations themselves. He wished not only to aid the officiating rabbi in the performance of his duties, but also to trace for the student the development of particular laws from the Talmud through later rabbinical literature. The study of Talmudic literature was not for Caro, as for Maimonides, merely a means toward an end—namely, for religious observances—but an end in itself; he, therefore, did not favor codes that contained only decisions, without giving any reasons for them.

The Shulḥan 'Aruk.

Caro wrote the Shulḥan 'Aruk in his old age, for the benefit of those who did not possess the education necessary to understand the "Bet Yosef." The arrangement of this work is the same as that adopted by Jacob b. Asher in his "Arba'ah Ṭurim," but more concise; nor are any authorities given. This book, which for centuries was, and in part still is, "the code" of rabbinical Judaism for all ritual and legal questions that obtained after the destruction of the Temple, has a remarkable history, hardly paralleled by that of any other product of rabbinical literature. The author himself had no very high opinion of the work, remarking that he had written it chiefly for תלמידים קטנים ("young students," Shulḥan 'Aruk, Introduction). He never refers to it in his responsa, but always to the "Bet Yosef." The Shulḥan 'Aruk achieved its reputation and popularity not only against the wishes of the author, but, curiously enough, through the very scholars who attacked it. The history of the Shulḥan 'Aruk is, in a way, identical with the history of rabbinical literature in Poland for a period of two centuries. Recognition or denial of Caro's authority lay entirely with the Polish Talmudists. Germany had been forced to give way to Poland as early as the beginning of the sixteenth century; and in the last third of that century the East had become so entirely absorbed in the new cabalistic school of Luria that the study of the Talmud was greatly neglected. Caro was opposed in the East only by his contemporaries, Yom-Ṭob Zahalon, who designated the Shulḥan 'Aruk as a book for קטנים ועמי הארץ ("children and ignoramuses"; see his Responsa, No. 67, beginning), and Jacob Castro, whose work "'Erek ha-Shulḥan" consists of critical glosses to the Shulḥan 'Aruk. Isserles and Solomon Luria were Caro's first important adversaries. Although the opposition of these two men was different in kind and due to different motives, it may be regarded in a measure as the protest of the Ashkenazim against the supremacy of the Sephardim. The Ashkenazim—first the German, and then the Polish—were much more scrupulous in matters of ritual than their Spanish-Portuguese brethren; hence they considered that Caro's "Bet Yosef" contained dangerous innovations, as the authorities he followed were chiefly Sephardim, whose opinions did not prevail among the Ashkenazim.

Isserles' Opposition to Caro.

Immediately upon the appearance of Caro's "Bet Yosef," Isserles wrote his "Darke Mosheh," a moderately expressed but very severe criticism of Caro's great work. In place of Caro's three standard authorities, Isserles brings forward the אחרונים ("the later authorities"), together with the Franco-German Tosafists as criteria of opinion ("Darke Mosheh" to Yoreh De'ah, 35). The importance of the Minhag ("prevailing local custom") is also a point of dispute between Caro and Isserles: while the former held fast to original authorities and material reasons, the latter considered the minhag as an object of great importance, and not to be omitted in a codex. This point, especially, induced Isserles to write his glosses to the Shulḥan 'Aruk, that the customs (minhagim) of the Ashkenazim might be recognized, and not be set aside through Caro's reputation. If Abraham b. David's criticism of Maimonides' code be compared with Isserles' criticism of Caro's Shulḥan 'Aruk, the question suggests itself why the Shulḥan 'Aruk became an authoritative code, in spite of opposition and against the will of its author, while Maimonides' "Yad" found no acceptance among the Franco-German Jews, owing to Abraham b. David's criticism and influence. The answer lies in the fact that the keen and, in part, just criticism by RABaD destroyed confidence in Maimonides' "Yad," while Isserles was not content only to criticize, but supplemented Caro's work extensively, with the result that the Ashkenazim then accepted the Shulḥan 'Aruk, assuming that in its corrected form it was an unquestionable authority.

Mordecai Jafe.

Solomon Luria's opposition to Caro's code was due to entirely different motives. Luria shared Isserles' great respect for the French scholars, whom he placed above the Sephardic; but he held that "since the completion of the Talmud no opinion that can not be deduced from the Talmudim or the halakic Midrashim can claim to be authoritative"—a view so novel and daring that Luria found few supporters even among his own countrymen, and his "Yam Shel Shelomoh" was not enough to deprive Caro's works of their authority. The Shulḥan 'Aruk with Isserles' supplements was so popular, and enjoyed such great authority even so early as the last third of the sixteenth century, that Ḥayyim b. Bezalel's attacks on it were also without effect. Ḥayyim, a Pole by birth and education, attempted in his "Wikkuaḥ Mayim Ḥayyim," to defend Germany's honor against both Caro and Isserles—against the former's aversion to the German authorities, and the latter's endeavor to set up the Polish minhag as the "minhag Ashkenaz" par excellence. But toward the end of the sixteenth century the Shulḥan 'Aruk found a dangerous competitor in Mordecai Jafe's "Lebushim." Jafe, who was a pupil of Luria and Isserles, adopted in his code a method midway between the prolix discursiveness of the "Bet Yosef" and the terse oracular form of the Shulḥan 'Aruk, both of which the "Lebushim" far surpasses in style, arrangement, and method. This book seemed, on its appearance, likely to displace the Shulḥan 'Aruk; but the severe criticism to which it was subjected by Jafe's younger contemporary, Alexander Falk ha-Kohen, in his "Sefer Me'irat 'Enayim," a commentary on the fourth part of the Shulḥan 'Aruk, shattered the reputation of the "Lebushim," and again confirmed that of the Shulḥan 'Aruk.

Commentators of the Shulḥan 'Aruk.

Falk heads the list of the commentators of the Shulḥan 'Aruk who helped to increase its authority, and made it impossible for rabbinical literature to stagnate. These commentators examined the differences of opinion between Caro, Isserles, and Luria, as well as the validity of the reasons given by these and other authorities for their opinions. It is, in part, due to the endeavors of Meïr b. Gedaliah MaHaRaM of Lublin, Samuel Edels, and Yom-Ṭob Lipmann Heller that the Shulḥan 'Aruk did not displace the study of the Talmud and the ancient sources; they had a very poor opinion of the Shulḥan 'Aruk, considering the Talmud as by far the chief study (compare, for example, Responsa of MaHaRaM, Nos. 11, 102).

The last important attack on the Shulḥan 'Aruk was made by Joel Sirkes in his "Bayit Ḥadash" (New House), in which he endeavored to restore Jacob b. Asher's code to the reputation it had enjoyed, especially among the Ashkenazim; attempting, in numerous passages of his book, to abolish

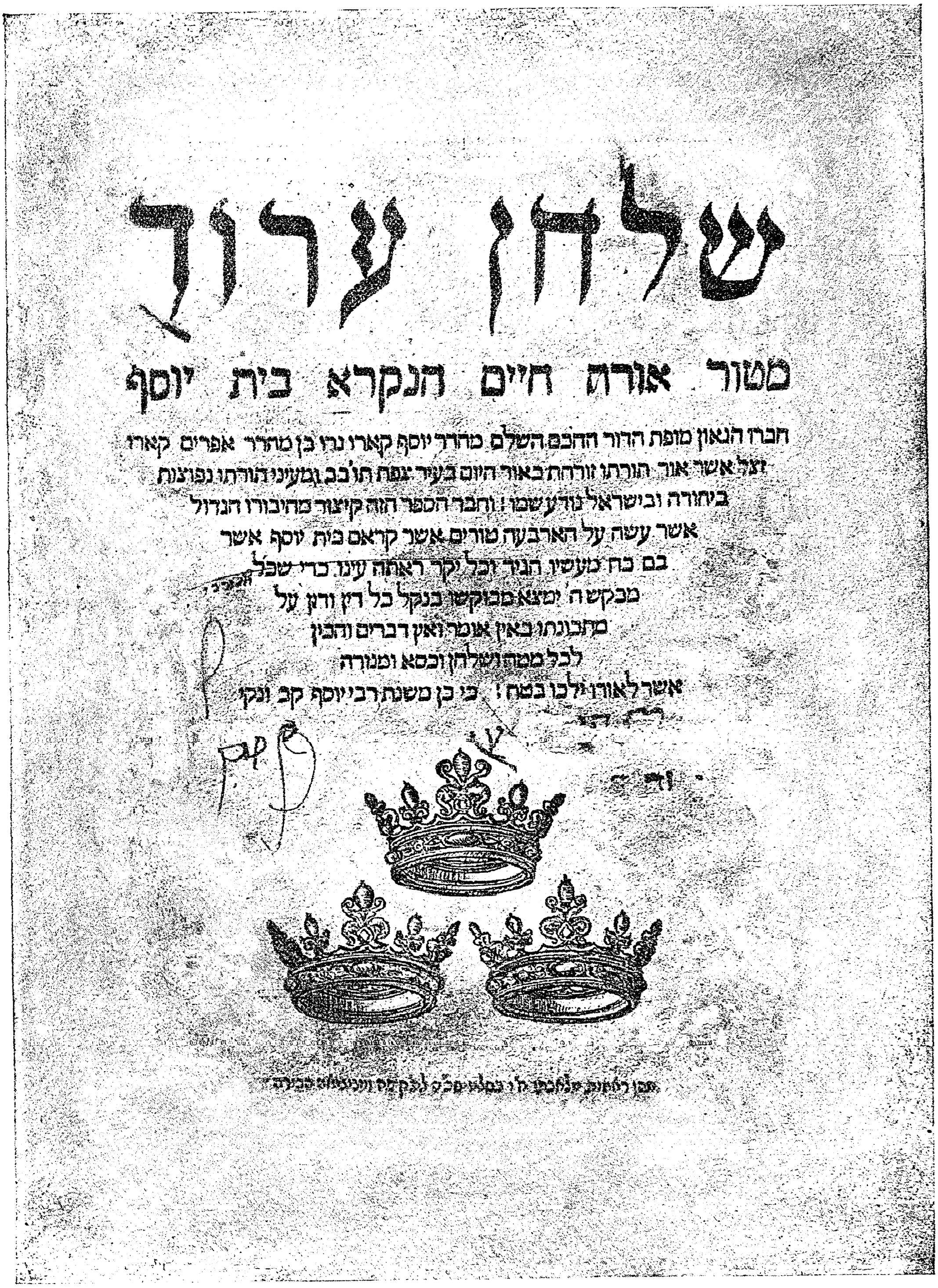

שלחן ערוך

מטור אורח חיים הנקרא בית יוסף

חברו הגאון מופת הדור החכם השלם מהר״ר יוסף קארו נרו בן מהר״ר אפרים קארו
זצ״ל אשר אור הורתו זורחת באור היום בעיר צפת תו״בב ומעייני תורתו נפוצות
ביהודה ובישראל נודע שמו׃ וחבר הספר הזה קיצור מחיבורו הגדול
אשר עשה על הארבעה טורים אשר קראם בית יוסף אשר
בם כח מעשיו הגיד וכל יקר ראתה עינו כדי שכל
מבקש ה׳ ימצא מבוקשו בנקל כל דין ודין על
מתכונתו באין אומר ואין דברים והבין
לכל מטה ושלחן וכסא ומנורה
אשר לאורו ילכו בטח׃ כי כן משנת רבי יוסף קב ונקי

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Title-Page of the First Edition of Caro's Shulhan 'Aruk, Printed at Venice, 18th of Kislew, 5325=1564.
(In the collection of Hon. Mayer Sulzberger.)

the customs introduced in many places under the combined influence of Caro and Isserles (BaḤ to Yoreh De'ah, 279; Responsa, No. 80 [new series 42]). But Joel succeeded as little as his master, Luria, in his opposition to Caro and Isserles.

The battle raging around the Shulḥan 'Aruk lasted for nearly a hundred years, its authority not being firmly established until the middle of the seventeenth century, which date also marks the beginning of the commentaries to it, the period of the so-called Aḥaronim. Moses Lima b. Isaac, David b. Samuel ha-Levi, Shabbethai b. Meïr ha-Kohen, Abraham Abele Gombiner, and Samuel b. Uri Phoebus of Waydyslav, all of the seventeenth century, are the classical commentators of the Shulḥan 'Aruk. They differ in their relation to Caro and Isserles, though all the Aḥaronim fully and unreservedly recognized the authority of both. Moses Lima held that no one was entitled to decide any cases according to the Shulḥan 'Aruk "who was not at the same time competent to expunge entire paragraphs from it" (Emden, "She'elat Ya'abeẓ," ii., No. 20, end), while David b. Samuel, although a pupil and son-in-law of Joel Särkes, held that no decision of the Shulḥan 'Aruk was under any circumstances a criterion to be literally followed (Yoreh De'ah, 48, 5). Shabbethai b. Meïr's relation to the Shulḥan 'Aruk is a peculiar one. One of the keenest minds among the Rabbis, he was the warmest defender of Caro and Isserles against the attacks of the Aḥaronim; while he himself unsparingly attacked not only the Shulḥan 'Aruk, but also all the post-Talmudic authorities. Although all these men thus preserved a certain independence toward the work, they yet confirmed its authority by making it the basis of their own works and by undertaking to explain it. The above-mentioned Polish Talmudists especially, David b. Samuel and Shabbethai b. Meïr, placed the authority of the Shulḥan 'Aruk beyond dispute, answering in their commentaries attacks upon it, and supplementing the missing portions from the works of others. Menahem Krochmal (second half of the seventeenth century) says: "Since Caro's 'Bet Yosef' and Shulḥan 'Aruk, and Isserles' notes on the latter, have appeared and been distributed throughout Israel, we must follow them alone" (Responsa, "Ẓemaḥ Ẓedeḳ," No. 9, end). Gershon Ashkenazi, Krochmal's son-in-law, expressed himself similarly ("'Abodat ha-Gershoni," No. 48, beginning), and also his contemporary Ephraim b. Aaron ha-Kohen ("Sha'ar Efrayim," No. 113, p. 81a, bottom), who relates that the congregational archives of Buda, where he was rabbi, contained a resolution not to accept any rabbi that did not agree to render his decisions according to the Shulḥan 'Aruk (*ib.*; see also Isaiah Horwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 74b).

In the eighteenth century the authority of the Shulḥan 'Aruk was so firmly established that even men like Ḥayyim Jair Bacharach (Supplements to his "Ḥawot Yaïr," p. 262) and Jonathan Eybeschütz ("Kiẓẓur Teḳofo Kohen"), who possessed great independence and self-confidence, considered it indisputable. Elijah b. Solomon of Wilna, however, did not share this opinion, having no regard for preceding authorities, but decided cases on their merits. Among the Sephardim, Hezekiah de Silva, born 1650, is perhaps the only one among the Oriental Jews who dared to attack the Shulḥan 'Aruk. The Egyptian rabbis, in return, forbade the reading of his "Peri Ḥadash."

Anti-Semitic Attacks on the Shulhan 'Aruk.

Instrumental as was the Shulḥan 'Aruk in shaping rabbinical Judaism, it was necessarily singled out for attack by those who sought to assail the latter. Passages from the book, detached from their context, and often intentionally mutilated and misinterpreted, were used by the adversaries of the Jews as a means of representing the ethics and religion of the Jews as dangerous and despicable. As regards the work itself—the attacks are directed really against the entire post-Biblical literature of the Jews—two works may be mentioned here which clearly and distinctly refute the unfounded criticisms brought against the book; namely, "Der Schulchan Aruch," by D. Hoffmann (Berlin, 1885), and "Die Gesetzsammlung des Judenspiegels . . . von Aron Briman . . . Beleuchtet und Berichtigt," by K. Lippe (Jassy, 1885). Compare, also, Gentiles, Ethics, Rabbinical Judaism.

The attacks made by modern Jewish historians upon the Shulḥan 'Aruk, especially the accusation that it forces rabbinical Judaism into a strait-jacket, can hardly be supported. The code is not the creator of that rigorous, scrupulous attitude inimical to all liberty, but a product of it. The Shulḥan 'Aruk, furthermore, has caused anything but stagnation of intellectual activity among the Jews, as is most clearly shown by the rabbinical literature of the period (1550–1700), the products of which, all more or less influenced by Caro, are among the most eminent works of their kind. Compare Codification, Reform Movement.

Bibliography: For editions of Caro's works, commentaries and essays on same, compare the catalogues of Benjacob, Steinschneider, Van Straalen, and Zedner, *s.v.*, and under *Jacob b. Asher* and *Maimonides*. Translations: Lederer, *Schulchan Aruch*, Frankfort-on-the-Main, 1897–1900, extracts from the first and second parts of the *Shulḥan 'Aruk*; H. Löwe, *Der Schulchan Aruch*, Vienna, 1896, 2 vols.; Pavly and Neviasky, *Rituel du Judaisme*, Orléans, 1898–1901, French transl. of the second part of the *Shulḥan 'Aruk*; *Shulḥan ha-Panim*, Salonica, 1568, extracts from the *Shulḥan 'Aruk* in Ladino; E. Friedberg, *Rabbenu Yosef Karo*, Drohobycz, 1895; Gaster, *The Origin and Sources of the Shulchan Aruch*, in the report of the Lady Judith Montefiore College, 1893; A. Geiger, *Nachgelassene Schriften*, ii. 186–188; Grätz, *Gesch. der Juden*, ix., Index; Rab Zaïr (pseudonym for Ḥayyim Czernowitz טשערנוויץ), *Le-Toledot ha-Shulḥan 'Aruk*, in *Ha-Shiloaḥ*, iv., v., vi.; idem, *Millu'im*, ib. ix.; *idem*, in Graetz-Rabbinowicz, *History*, viii. 640–642; S. P. Rabbinowicz, *Moza'e Golah*, Index; D. Kohn (כהנא), *Eben Negef*, pp. 13–15.

L. G.

CARO, JOSEPH ḤAYYIM B. ISAAC SELIG: German-Russian rabbi; born 1800; died in Wloclawek, government of Warsaw, April 21, 1895. He was educated as an Orthodox Talmudist, and married the daughter of R. Ẓebi Hirsch Amsterdam of Konin, government of Kalisz in Russian Poland, whose pupil he became. He afterward established himself as a merchant in Gnesen, near Posen, whence, at about the age of forty, he was called to the rabbinate of Pinne, in the province of Posen. Later he became rabbi of Fordon, in the same province, and twenty years after his first call he became rabbi of the progressive and Germanized community of Wloclawek, where he remained until his death. He was one of the first truly Orthodox rabbis in Russia to acquire a correct knowledge of German and to deliver sermons in that language.

Caro was famous not only for his extensive rabbinical knowledge, but also as a preacher; and even at the present day his works are popular among old-style "maggidim" and "darshanim." His first work, "Minḥat Shabbat," is a German translation (in Hebrew characters) of Pirḳe Abot, with a short commentary in German and a longer one in Hebrew (Krotoschin, 1847). In the third edition of that work (Wilna, 1894) the German commentary is omitted and that of Maimonides substituted for it. His "Ṭeba we-Haken," containing rules of "sheḥitah" and "bediḳah" in the form of a dialogue, was published by his sons Isaac and Jacob (Leipsic, 1859; 2d ed., Wilna, 1894). His chief work, "Ḳol Omer Ḳera," is a collection of sermons in four volumes (Warsaw, 1860–80; 2d ed., Wilna, 1895), arranged after the order of the Pentateuch in the weekly sections, which furnished the texts. The last of his published works, "Yoreh u-Malkosh" (Wilna, 1894), is also a collection of sermons, mostly funeral orations, some of which were originally delivered in German. Here and there in his works are to be found poetical compositions and other traces of the influence of modern ideas not common among the rabbis of Russian Poland. His inclination toward the "Haskalah" and its Neo-Hebrew literature is shown by the article which he contributed, at a very advanced age, to the year-book "Ha-Asif" (iv. 132–137, Warsaw, 1887), entitled "Birkat ha-Ẓeduḳim." Caro was also a pioneer Zionist and defended the colonization of Palestine against the opponents of that plan. Two of his letters on the subject are printed in "Shibat Ẓion." He attended to his rabbinical duties until past the age of ninety, and retired from active work only a few years before his death.

One of Caro's sons is a professor at the University of Breslau, and two others are the rabbis, respectively, of Lemberg and Thorn.

Bibliography: *Aḥiasaf*, 5655.

L. G. P. Wi.

CARPENTRAS: Chief town of the arrondissement of that name in the department of Vaucluse, France. Jews settled at Carpentras at a very early period. The collection of rabbinical decisions called "Ḳol Bo" quotes a document (No. 117) attributed to Jacob Tam, grandson of Rashi (twelfth century), in which the rabbis of Carpentras are mentioned together with "the elders and scholars of Troyes and its environs, the great men of Auxerre, the scholars of the regions of the Rhine, the doctors of Paris and their neighbors, the scholars of Lyons, of Lombardy, of the seacoast, of Anjou, of Poitou, and the great men of Lorraine." Expelled in the beginning of the thirteenth century, the Jews returned to Carpentras in 1263. On Feb. 28, 1276, Bishop Pierre III. Rostaing made an agreement with them, signed by sixty-four heads of families, representing two-thirds of the community, by which they acknowledged themselves to be, as their forefathers at Carpentras had been, vassals of the bishop, and they consented to pay to him and to his successors the following taxes: (1) an annual quit-rent of 18 Tours pounds; (2) a tallage of 25 pounds for six specified cases; (3) sheets for the bishop's guest-beds; (4) all the tongues of the cattle they might kill, or should have killed; (5) an annual tax on their rural and urban possessions, and the thirteenth part of the total seat-rent of the synagogue; (6) ten Tours sous for every foreign or strange Jew coming to live at Carpentras, and desiring to be received as a citizen on the same terms as other Jews; (7) fifteen Tours sous for every Jew wishing to live outside of the chain fixed at the entrance of the "visataria" (post of inspection). In addition, (8) Jews are thenceforward forbidden to assist or support any person, corporation, or association against the bishop, or to have any relations or connection with them; (9) Jews are obliged to render the above-mentioned homage to every new bishop, to swear fidelity to him, and to observe the same agreement with him; (10) the bishop binds himself and his successors to impose no other taxes upon the Jews, to guard their property, and to protect them against injustice and violence; (11) the Jews are permitted to leave the city and to establish themselves elsewhere, but in that case they will cease to be citizens of Carpentras ("Revue Etudes Juives," xii. 43, 44).

Thirteenth Century.

The convention of April 12, 1320, between Pope John XXII. and the bishop, consecrated by the bull of "dismemberment," changed the situation created for the Jews by the act of 1276. They ceased to be the bishop's property, his "subscribed" serfs, but they remained to a certain extent his tributary vassals (Bardinet, "Revue Historique," xii. 40). Protected against the Pastoureaux by Pope John XXII. in 1320, they were nevertheless expelled by him from Carpentras in 1322. Their synagogue was demolished, a church dedicated to the Virgin Mary being erected on its site ("Revue Etudes Juives," xii. 48; compare Bardinet, *l.c.* xii. 17).

Pope Clement VI., well disposed toward the Jews, on his accession in 1342, revoked the edict of expulsion of John XXII. Bishop Hugues permitted twelve heads of Jewish families, who in 1343 had returned to Carpentras, to build a new synagogue, and also to have a cemetery near the city, on payment of a yearly contribution of six pounds of spices, three of ginger, and three of pepper ("Revue Etudes Juives," xii. 51; compare Bardinet, *l. c.* xii. 41). This agreement of 1343 was renewed by Bishop John Flandrini in 1367; but Bishop Peter IV. de Rabath revoked it in 1385 and reestablished the annual tax of eighteen pounds that dated back to 1276. Pope Benedict XIII. claimed in 1403 all the taxes which the Jews had formerly paid to the episcopal household, especially the furnishing of the sheets for the bishop's guest-beds. By an agreement of May 2, 1405, the Jews could free themselves of this prestation by paying to the bishop annually the sum of twenty florins in gold ("Revue Etudes Juives," xii. 55; compare Bardinet, *l.c.* xii. 43). Other agreements were made, now and later on, between the Jews and the bishopric in regard to the tax on seat-rents of the synagogue, the selling of kosher wine, the presence of the rector's sergeant at circumcisions, marriages, and interments, and the policing of the ghetto, etc. ("Revue Etudes Juives," xii. 56 *et seq.*).

Sixteenth Century.

Clement VII., who had confirmed the privileges of the Jews in 1524, revoked them in 1539. In a bull of June 13, 1525, he ordered the men to wear the yellow hat, and the women some other distinctive mark. Paul IV. in 1555, Pius V. in 1566, and Clement VIII. in 1592 renewed the decrees of their predecessors ("Revue Etudes Juives," vi. 90). Notwithstanding these bulls, the Jews obtained permission to wear no other signs than those they were accustomed to (*ib.* xxxii. 70). On the accession of Paul III. the Jews of Carpentras sent two procurators to Rome, Joseph de Lattès and Vides Avigdor of Cavaillon, in order to obtain from the pope a new examination into their rights. This request was entirely successful (*ib.* 74). By his bull of Feb. 26, 1569, Pius VII. expelled the Jews from the Italian and French territory. An order of the legate, dated Avignon (Aug. 3, 1570), commanded them to leave the country by Oct. 15 following. The rector, however, permitted a small number of them to remain at Carpentras; and these, a few years later, had again grown into an important community (*ib.* xii. 165). The bull of Clement VIII. (Feb. 28, 1593), by which the Jews were driven from the pontifical states, except Rome, Ancona, and Avignon, was not enforced at Carpentras. Those provinces which in the course of the seventeenth century had repeatedly demanded the expulsion of the Jews succeeded no better.

The Jews willingly paid the episcopal taxes, etc., imposed upon them by the agreement of 1276. Twice, however, they resisted, in 1513 and in 1781; but each time they were compelled to render homage to the bishop, and to pay all that they owed him (*ib.* xii. 63). The Revolution and the annexation of the county of Venaissin by France freed them from this yoke of the Middle Ages.

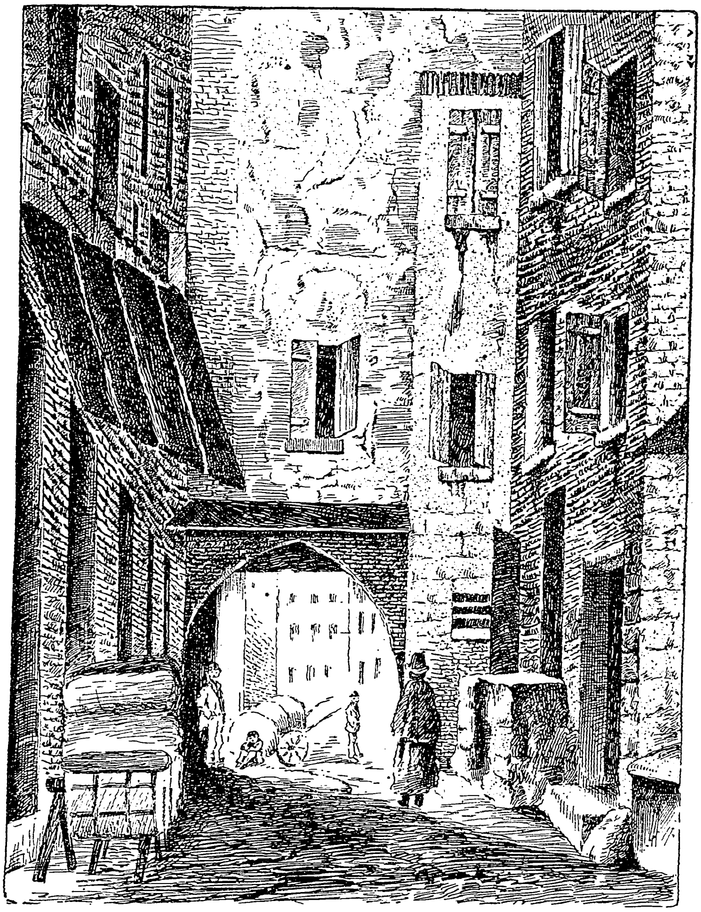
North Gate of the Jewry at Carpentras.
(From the "Revue des Etudes Juives.")

The synagogue, built in 1741 upon the same spot as the one of 1367, was repaired in 1784, and again in 1899. It has several distinctive features not found outside of the county, unless in Italy (see detailed description by I. Loeb, "Revue Etudes Juives," xii. 227, 235). The cemetery, probably the same as the one granted to the Jews in 1343 by Bishop Hugues, is situated in the northeastern part of the city, in the quarter called "La Fontrouse." Neubauer has described in the "Archives des Missions Scientifiques" (3d series, vol. i.) some tombstones from the old cemetery, now in the museum of Carpentras. For the construction and support of their synagogue and cemetery, the expenses of their ritual, and the heavy taxes arbitrarily imposed upon them from time to time, the community contracted a debt which, at the beginning of this century, amounted to 286,831.22 francs. This was fully paid between June 26, 1822, and Sept. 6, 1825.

Liturgy.

Carpentras constituted formerly, together with Avignon, Lisle, and Cavaillon, the four communities, "Arba' Ḳehillot," that were the only ones tolerated in the French pontifical territory. They had a special liturgy: (1) the seder of "Yamim Nora'im" (Ritual for the New Year and Day of Atonement; Amsterdam, 1739); (2) the seder of the three "Regalim" (Festivals; Amsterdam, 1759); (3) the seder of the four fasts (Amsterdam, 1762); (4) the "Seder ha-Tamid" (Daily Ritual; Avignon, 1767); (5) the

"Seder ha-Ḳonṭeris" (Ritual Opusculum; Avignon, 1767). The Hebrew Provence poems inserted in the "Seder ha-Tamid" and in the "Seder ha-Ḳonṭeris" have been translated and published by E. Sabatier (Nîmes, 1876) under the title of "Chansons Hebraico-Provençales des Juifs Comtadins," and also by Dom Pedro d'Alcantara, emperor of Brazil (Avignon, 1891), under that of "Poésies Hébraico-Provençales du Rituel Israélite Comtadin."

The community of Carpentras, which, in 1789, had 1,000 Jews, counts to-day only thirty to thirty-five families in a total population of 10,628. It belongs to the "Circonscription Consistoriale" of Marseilles; and possesses, in addition to the synagogue, a maẓẓot factory.

Scholars and Physicians.

The following noted scholars dwelt in Carpentras: Hanan ben Nathan Ezobi (thirteenth century) and his two sons, the poets Eleazar and Joseph, the first of whom settled later on at Béziers, the second in Perpignan; ABRAHAM MALAKI; Mordecai ben Yosifya, Abraham the Elder, Abraham ben Isaac, and Ḥayyim de Carcassonne (thirteenth century); Mordecai ben Isaac, a correspondent of Abba Mari of Lunel (in 1303–06); Moses ben Judah Rouget, Ishmael ben Todros of Noves, and Asher ben Moses of Valabrègue (members of the rabbinical college in 1582); Ḥayyim Crescas, Moses ben Joseph Kolon, Ẓemaḥ ben Moses Caslari, Isaac Leon, Jacob Vidal (1580–89); Rabbi Jesse, R. Saul, and R. Solomon Lion (1629); Solomon Ezobi (1620–23), a learned Talmudist and distinguished astronomer, who was in correspondence with the celebrated Peiresc of Aix, and the Hebraist John Plantavit de la Pause, bishop of Lodève ("Revue Etudes Juives," xi. 101, 292; compare Gross, "Gallia Judaica," p. 611); David ben Joseph Carmi (1621–22); Elijah Carmi, editor of "Seder ha-Tamid," and a liturgical poet bearing the same name (1682); Mordecai Astruc, author of a thanksgiving prayer, inserted in the "Seder ha-Tamid" and recited at Carpentras on the Ninth of Nisan; Saul ben Joseph de Monteux, son of the liturgical poet Joseph ben Abraham Monteux, who composed a "piyyuṭ" upon the deliverance of the Jews at the time of the riot at Carpentras in 1682; Mordecai ben Jacob, author of an elegy upon the martyrdom of the Hasmonean priest Eleazar (Zunz, "Z. G." p. 473); Judah Aryeh Loeb ben Ẓebi Hirsch of Krotoschin (eighteenth century), author of a concordance, a dictionary of Hebrew proper names, and two works on the Pentateuch; Moses Sinai (1742), Joseph de Lattès (1746–58), Jacob Ḥayyim Vidas, Isaiah Samuel Crémieux, Judah David Crémieux, Joseph Milhaud, Israel Crémieux, Jacob Lunel, Menahem Lion, and Abraham Roguemartine (1731–62).

Also the following physicians: Bondavit Boninas of Marseilles (1343), Maître Mayé or Magister Magius Macipi, Boniac, and Thoros (1357), Isaac Tauroci or Thoros (1367), Cresques Bondavid, Ḥayyim, and Solomon (1400–01), Samuel Bonajudo (1532), Isaac Thoros, Vides Avigdor of Cavaillon, and Isaac de Lattès (1540–64), Sauves or Saulves (1570), Joseph ben Isaac ha-Levi (1571), Moses ben Judah (1583), and Moses of Cavaillon.

BIBLIOGRAPHY: Loeb, *Les Juifs de Carpentras*, in *Revue Etudes Juives*, xii. 34 *et seq.*; Perugini, *ib.* iii. 104; Zunz, *Ritus*, Index, *s.v.*; Gross, *Gallia Judaica*, pp. 605 *et seq.*

G. S. K.

CARPENTRASI, JUDAH B. ẒEBI. See JUDAH B. ẒEBI HIRSCH OF CARPENTRAS.

CARPI, LEONE: Italian political economist; born 1820 at Bologna, Italy. He was the first deputy elected to the Italian Parliament by the city of Ferrara. Carpi, on the expiration of his term, divided his time between Bologna and Rome, where he was a contributor to "Popolo Romano." He has thrown much light on the social and moral conditions of new united Italy by the authentic information that he has collected in all departments of the government. Among his works may be mentioned: "Dell' Emigrazione Italiano all' Estero, nei Suoi Rapporti coll'Agricoltura, coll' Industria, e col Commercio," Florence, 1871; "Delle Colonie e dell' Emigrazione degl' Italiani all' Estero nei Loro Rapporti coll'Agricoltura, Industria, e Commercio," 4 Milan, 1874; "Statistica Illustrata dell'Emigrazione," Rome, 1878; "L'Italia Vivente, Studi Sociali," Milan, 1878; "Il Risorgimento Italiano: Biografie Storico-Politiche d'Illustri Italiani Contemporanei," Milan, 1884; "L'Italia all' Estero," Rome, 1887. The only work written by him relating directly to Jewish interests was his "Alcune Parole Sugli Israeliti in Occasione di un Decreto Pontifico d'Interdizione," Florence, 1847.

BIBLIOGRAPHY: De Gubernatis, *Dizionario Biografico degli Scrittori Contemporanei*, Florence, 1879.

S. I. E.

CARPI, SOLOMON JOSEPH B. NATHAN: Italian writer; born Dec. 27, 1715; lived at Leghorn. He engaged in the controversy with regard to Ḥayyon's book on Shabbethai Ẓebi, writing an attack on it, extracts from which were published by N. Brüll under the title "Toledot Shabbethai Ẓebi," Wilna, 1879. He also wrote a Hebrew elegy on the death of Emmanuel Ricchi, and corresponded with Joseph Ergas.

BIBLIOGRAPHY: Mortara, *Indice*; Brüll's Preface to *Toledot Shabbethai Ẓebi*.

E. C. J.

CARPI, ZACHARIAH: Italian revolutionist; born at Revere in the second half of the eighteenth century. After the French Revolution he appears to have engaged in plots against the Austrian government of Lombardy; and on March 25, 1799, he and his son, Mordecai Moses Carpi, were imprisoned at Mantua. When Napoleon reached that city in 1800, Carpi was sent to Venice, thence to Sabonico in Dalmatia, and through Carinthia and Croatia to Peterwardein in Hungary, where he was at last released by Napoleon's orders (April 3, 1801). He wrote a narrative of his imprisonment under the title "Toledot Yiẓḥaḳ," which was edited by G. Jaré, and published at Cracow in 1892. Besides this, he wrote an account of his early life, under the title "Megillat Yiẓḥaḳ," and a book for children entitled "Dibre Yiẓḥaḳ." The last two works are no longer extant.

BIBLIOGRAPHY: G. Jaré, in Preface to *Toledot Yiẓḥaḳ*.

E. C. J.

CARPZOV, JOHANN BENEDICT II.: German Christian theologian and Hebraist; born 1639; died 1699. He was a member of a family which, like the Buxtorfs, produced a long line of distinguished scholars. He studied Hebrew under Johannes Buxtorf II. in Basel, was appointed professor of Oriental languages at Leipsic in 1668, and was pastor of St. Thomas' 1679–99, and professor of theology 1684–99. He edited in 1674 Schikhard's "Jus Regium Hebræorum," and, later, Tarnov's "Kleine Propheten," Lightfoot's "Horæ Heb. et Talmudicæ," Lanckisch's "Concordantiæ Bibl. German.-Hebr.-Græcæ," and in 1687 the "Pugio Fidei" of Raymundus Martini. To the last-named work he prefixed his own "Introductio in Theologiam Judaicam." Some dissertations by Carpzov were published (1699) by his brother Samuel Benedict; and in 1703 appeared his "Collegium Rabbinico-Biblicum in Libellum Ruth." Carpzov's writings, useful when first published, have now no great value.

Bibliography: Ersch and Gruber, *Encyc.* s.v.; Herzog-Hauck, *Real-Encyc.* s.v.

T.

CARPZOV, JOHANN GOTTLOB: German Christian Old Testament scholar; born Sept. 26, 1679, in Dresden; died April 27, 1767, at Lübeck; nephew of Johann Benedict II., and son of Samuel Benedict; most famous and most important Biblical scholar of the Carpzov family. He was titular professor of Oriental languages at Leipsic 1719–30, and preacher and theologian till his death; like his uncle, he was an opponent of the pietists. His critical works are: "Introductio in Libros Vet. Test." 1721, 4th ed. 1757; "Critica Sacra" (I. Original text, II. Versions, III. Reply to Whiston), 1728; "Apparatus Historico-Criticus Antiquitatum et Codicis Sacri et Gentis Hebrææ," 1748. The "Apparatus" is in the form of annotations to Goodwin's "Moses and Aaron," and appended to it are dissertations on "The Synagogue Treated with Honor" (a statement of what the Christian Church has retained of ancient Jewish customs), on "The Charity System of the Ancient Jews" (discussion of the question whether צדקה in O. T. ever means "alms"), and others.

Carpzov represents both an advance and a retrogression in Biblical science—an advance in fulness of material and clearness of arrangement (his "Introductio" is the first work that deserves the name), and a retrogression in critical analysis, for he held fast to the literal inspiration of the Hebrew text of the Old Testament and bitterly opposed the freer positions of Simon, Spinoza, and Clericus. His antiquarian writings are still interesting and useful.

Bibliography: Ersch and Gruber, *Encyklopädie.*

T.

CARRASCO or **CARASCON, JUAN:** Apologist; born at Madrid about 1670, of Marano parentage. At first an Augustin friar at Burgos and an excellent preacher, he later, on a journey to Rome, became a convert to Judaism at Leghorn. He was familiar with the writings of Moses b. Naḥman, Isaac Abravanel, and others, and while in Holland (probably at Amsterdam, where he was circumcised) he wrote in Spanish his "Apology of Judaism." This work was published at Nodriza (The Hague) in 1633, and was later incorporated in the "Coleccion de Reformadores Españoles," published by Wiffen, who believed Carrasco to have been a Protestant.

Bibliography: Kayserling, *Biblioteca Esp.-Port.-Jud.* p. 35; Danielillo, *Danielillo ó Respuestas à los Cristianos*, pp. 68 *et seq.*, Brussels, 1868; Steinschneider, in *Hebr. Bibl.* x. 84; De Rossi, *Bibl. Jud. Antichrist*, p. 23.

G. M. K.

CARREGAL, ḤAYYIM MOSES BEN ABRAHAM: Rabbi and editor; flourished in Palestine at the beginning of the eighteenth century, but lived in Holland for a time, engaged in gathering funds for Jerusalem. His autobiography is to be found in the introduction to his edition of Moses ben Joseph Ventura's ימין משה, Amsterdam, 1718. He was probably a son of Abraham Carregal of Cairo (*c.* 1650), and was perhaps the father of Raphael Ḥayyim Isaac Carregal of Hebron, Palestine (1733–77), who visited Newport, R. I., in 1773.

Bibliography: Fürst, *Bibl. Jud.* ii. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 167, 338; Roest, *Cat. Rosenthal. Bibl.* pp. 255, 577; G. A. Kohut, in *Publications of Am. Jew. Hist. Soc.* No. 3, p. 123; *idem*, in *Ezra Stiles and the Jews*, p. 91, New York, 1902.

J. G. A. K.

CARREGAL (Caregal, Carigal, Carrigal, Karigal, Karigel, Karigol, Kargol, Kragol), RAPHAEL ḤAYYIM ISAAC: Itinerant rabbi and preacher; born in Hebron, Palestine, Oct. 15, 1733; died at Barbados, West Indies, May 5, 1777. He was ordained rabbi at the age of seventeen, and in 1754 set out on a series of voyages, usually remaining a brief time in the places he visited; *e.g.*, two years in Constantinople (1754–56); two years in Curaçoa, West Indies (1761–63); four years in Hebron (1764–1768); two and one-half years in London (1768–71);

Raphael Ḥayyim Isaac Carregal.
(From a portrait in the possession of Rev. J. L. Jenkins.)

one year in Jamaica, West Indies (1771–72); and one year in the British colonies of North America (1772–1773). In 1773 (July 21) he sailed for Surinam, and in 1775 he was at Barbados. In London, according to his own statement, he was teacher at the Bet ha-Midrash, earning a salary of £100 sterling ($500) per annum. At Curaçao he appears to have held the office of rabbi, though no record of his incumbency is to be found in local annals. He spent some time in New York and Philadelphia, and sojourned in Newport, R. I. (March–July, 1773), as the guest of the community. Though nowise connected with the congregation, he often officiated at divine service.

While in Newport Carregal became an intimate friend of Ezra Stiles, afterward president of Yale College, New Haven, Conn. They studied together, discussing the exegesis and interpretation of Messianic passages in the Bible, and corresponded, mostly in Hebrew. The letters still exist among the unpublished Stiles papers in the library of Yale University. Stiles, in his diary, recently published, speaks lovingly and admiringly of his Jewish friend; gives a long account of his dress, manner, and personality; and, in a series of entries occupying many pages of his day-book, draws up a complete memoir of his career in Newport.

Carregal appears to have written only two brochures (both sermons), published in Newport in 1773.

Bibliography: Abiel Holmes, *Life of Ezra Stiles*, pp. 168 *et seq.*, Boston, 1798; Hannah Adams, *History of the Jews*, London ed., 1818, pp. 461–463; *Publications of the Am. Jew. Hist. Soc.* No. 3, pp. 122–125; No. 6, p. 79; No. 8, pp. 119–126; *The Literary Diary of Ezra Stiles*, edited by F. B. Dexter, i. 354, 357–358, 362–363, 376–377, 394–396 *et passim*, New York, 1901; G. A. Kohut, *Ezra Stiles and the Jews*, Index, *s.v.*, pp. 145–146 (where all the passages are quoted), New York, 1902.

E. C. G. A. K.

CARRETUS, LUDOVICUS: Convert to Christianity; lived at Florence in the middle of the sixteenth century. He was a native of France and was originally called "Todros Cohen." As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Later, at the age of fifty, he embraced Christianity at Genoa. Carretus is the author of "Mar'ot Elohim; Liber Visorum Divinorum," in which he relates the history of his conversion and quotes passages from the Bible and cabalistic writings in favor of Christianity. The work, published at Paris in 1553, was translated into Latin by Angelo Canini (Florence, 1554) under the title "Epistola Ludovici Carreti ad Judæos, Quæ Inscribitur Liber Visorum Divinorum," etc. Another Latin translation of it was made by Hermann Germberg, and is inserted in Johannes Buxtorf's "Synagoga Judaica."

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1341; Fr. Delitzsch, *Schilderungen*, p. 290; Steinschneider, *Cat. Bodl.* col. 817; Fürst, *Bibl. Jud.* i. 146.

G. I. Br.

CARRIAGE. See Chariot.

CARRIERA. See Ghetto.

CARRION DE LOS CONDES: Ancient city of Castile inhabited by Jews at an early date. Although superior to the Christians both in numbers and in property, they submitted in 1126 to the victorious king Alphonso VI., who showed himself favorably disposed toward them. In 1160 many of them settled in the neighboring city of Palencia. The Jewish community of Carrion was so large in 1290 that it paid 92,000 maravedis in taxes, not much less than the amount paid by the community of Burgos. In Carrion, as elsewhere, the Jews were persecuted. Delegates from the city appeared before King Alphonso of Castile (probably Alphonso the Wise), informing him that the Christians of the city, because of a groundless suspicion, had risen against the Jews and killed two of them; that thereupon the Jews had sought refuge in the palace of the prince, who was absent at the time, and, when the Christians followed in pursuit, had escaped through a secret door leading into the court, and locked their pursuers in. The king ordered a strict investigation of the matter, hanged ten of the ringleaders, and imprisoned all others who had taken part in the disturbance. At the time of the great persecution in 1391, most of the Jews of Carrion were baptized.

Carrion is the birthplace of the first Spanish-Jewish poet, Don Santob, commonly called Don Santob de Carrion.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, i. 191, 342; idem, *Shebeṭ Yehudah*, pp. 88, 119.

G. M. K.

CARRION, SANTOB DE. See Santob de Carrion.

CARSONO, CORSONO, or **CARSI, JACOB** (or **Jacob ben Abraham Isaac**): Spanish astronomer of the fourteenth century. He was commissioned by King Pedro IV. of Aragon to translate from Catalonian into Hebrew the astronomical tables known as "The Tables of Don Pedro," which, at Don Pedro's command, had been begun by Maestre Piéro Gilebert, and finished by Gilebert's pupil, Dalmacio de Planis. About 1376 Carsono wrote at Seville a treatise in Arabic on the astrolabe. This he himself translated into Hebrew at Barcelona in 1378. Ḥayyim ibn Musa ascribes cabalistic miracles to Carsono.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 596, 639; idem, *Notice sur les Tables Astronomiques Attribuées à Pierre III. d'Aragon*, Rome, 1881.

G. M. K.

CART: A translation of עגלה ('agalah). The cart was generally drawn by two oxen, or sometimes by cows, harnessed with cords (Isa. v. 18). It was used to convey the sacred utensils of the tabernacle (Num. vii. 3–8). The Philistines returned the Ark of the Covenant to the Israelites on a cart drawn by two kine (I Sam. vi. 7–11). Carts were also, but not usually, used to convey persons from place to place (Gen. xlvi. 5). Owing to the bad state in which many of the roads were kept, together with the fact that no springs were used in the construction of carts, they traveled very unsteadily and at times threatened to upset; hence Amos ii. 13. Compare Chariot.

E. G. H. G. B. L.

CARTAGENA (קרטיגיני): Ancient city on the eastern coast of the Spanish province of Murcia, referred to in the Talmud. The Cartagena mentioned in Yer. Sheb. vi., beginning, identified in this passage with Spain, is certainly identical with the

Spanish Cartagena. Jews settled here at an early date. At the fourth Council of Cartagena (436) it was decreed: "Ut episcopus nullum prohibeat ingredi ecclesiam et audire verbum Dei, sive gentilem sive . . . Judæum usque ad missam catechumenorum." Many of the Jews expelled from Spain took ship at Cartagena, as well as at Cadiz; and many Maranos also settled in the former city, where they fell into the hands of the Inquisition.

J. M. K.

CARTHAGE: Ancient city and republic in northern Africa; of special interest to Jews on account of the Phenico-Semitic origin of its inhabitants, its government under the suffetes, recalling the "shofeṭim" (judges) among the Hebrews, and on account of the religion of the inhabitants. The city, called קרת חדשת ("New City") in native inscriptions (Lidzbarski, "Nordsemitische Epigraphik," i. 365), is mentioned in Jewish writings since Talmudic times only as קרתגיני ("Ḳarthigini"), a name equivalent to the Byzantine form Καρθαγένη and in agreement with the Syriac (Payne Smith, "Thes. Syr." cols. 3744, 3765), the Greek form Καρχηδών being found with the latter. Notwithstanding the peculiar form, perhaps chosen with reference to the founder Dido (קרתא + γυνή, "Woman-City"), the Hebrew word certainly designates Carthage in Africa, not Cartagena in Spain. Later Jewish chronicles, which make the founding of Carthage contemporaneous with David, use the variants "Ḳarṭagena" (Yuḥasin, ed. London, 236b), "Ḳarṭigini" (with ט instead of ת, as sometimes even in the Talmud; David Gans to the year 3882), "Ḳartini," and "Ḳartigni" ("Seder ha-Dorot," *s.v.* "David"), sometimes adding the curious remark that the Talmud refers to two cities of Carthage, which is, however, an erroneous conclusion.

Josephus.

Josephus Flavius writes Καρχηδών like the Greeks. He says it is recorded in the public documents of Tyre that King Solomon built the Temple at Jerusalem 143 years and eight months before the Tyrians founded Carthage ("Contra Ap." i. § 17). Josephus intends to prove by this statement the antiquity of the Jewish people, drawing the same conclusions from Menander's account of the reign of Hiram, according to which Hiram came to the throne 155 years and eight months before the founding of Carthage, and the Temple was built in the twelfth year of his reign (*ib.* i. § 18). Through this computation Josephus refutes the grammarian Apion, who placed the exodus from Egypt at the time that the Phenicians founded Carthage (*ib.* ii. § 2). The Maccabean Judah formed a treaty with the Romans for the reason, among others, that he had heard that the Romans had vanquished the Carthaginians ("Ant." xii. 10, § 6; compare "B. J." ii. 16, § 4; vi. 6, § 2). Josephus does not say that any Jews lived at Carthage.

In the Bible and the Talmud.

Although Carthage is not mentioned in the Bible, modern scholars are inclined to identify the Biblical Tarshish with Carthage, since it is thus translated in the Septuagint, the Targum, and the Vulgate, Ezek. xxvii. 12. A unique statement in the Talmud, based probably on the legend of the emigration of the Girgashites, identifies Kenizzi (Gen. xv. 19) with Carthage (Yer. Sheb. 36b; Yer. Ḳid. 61d; Gen. R. xliv. 23). But a wide-spread rabbinical legend identifies the land of the Amazons with Carthage (Lev. R. xxvii. 1), or with Africa (Tamid 32b), in both instances agreeing with classical tradition. Carthage was considered one of the four largest cities of the Roman empire (Sifre, Num. 131; p. 47b, ed. Friedmann). An amora of the third century has the following curious sentence: "From Tyrus to Carthage Israel and his 'Father in heaven' are known; from Tyrus to the west and from Carthage to the east Israel and his God are not known" (Men. 110a); which is probably meant to indicate the extent of the Semitic race.

Jews in Carthage.

The fact that the Talmud mentions the Carthaginian teachers of the Law, R. Abba, R. Isaac, and R. Ḥana, proves that Jews were living in that city, although Frankel, without reason, takes it to mean an Armenian city ("Mebo," pp. 6b, 66a), and Kohut a Spanish city ("Aruch Completum," vii. 220). It is evident from the introduction to the work "Adversum Judæos," ascribed to Tertullian, that Jews were living in Carthage; and they are found still further west (Schürer, "Gesch." 3d ed., iii. 26, note 64). Münter ("Primordia Eccl. Afric." p. 165, Copenhagen, 1829) mentions a certain R. Jisschak (the one in the Talmud?). The Jews of Africa (see Africa) are often referred to in the correspondence between Jerome and Augustine; and in recent times there has been found in Gamart, near the city of Carthage, a great Jewish necropolis with many inscriptions in Latin (see Catacombs). From the conquest of Carthage by the Vandals (439) to the subjection of the latter by the Byzantines (533), the holy vessels from the Temple of Jerusalem, that had been taken from Rome, were kept in Carthage (Evagrius, "Scholasticus," Fragment iv. p., 17; Procopius, "Bellum Vand." ii. § 9). The Jews then passed under the rule of Justinian, who instructed Solomon, the governor of Africa, to transform the synagogues as well as the churches of the Arians and the Donatists into orthodox churches (Novellæ, No. 37). Solomon, however, was soon compelled to flee from the rebellious Africans.

Under the Arabs.

In 692 the city was wrested from the Christians by Ḥasan, a general of the calif 'Abd al-Malik, and in 698 the Greeks were permanently driven from Carthage and Africa by Musa (Weil, "Gesch. der Chalifen," i. 478). Previous to this the Arabs had founded the city Ḳairwan, which became as important to the Jews as Carthage had been. Following Arabic writers, Parḥi defined the situation of Carthage as 36° latitude by 35° longitude ("Kaftor wa-Feraḥ," ed. Edelmann, 26b).

Bibliography: Movers, *Phönicier*, ii. part i. 142, 144, 350; Böttger, *Lexikon zu den Schriften des Flavius Josephus*, p. 79; Neubauer, *G. T.* p. 411; Krauss, *Lehnwörter*, ii. 572; Delattre, *Gamart ou la Nécropole Juive de Carthage*, Lyons, 1895; *Rev. Et. Juives*, xliv. 2-28.

G. S. Kr.

CARTHAGENA. See South America.

CARTHAGENA, DON ALFONSO DE: Convert to Christianity; son of Paul of Burgos; died at Burgos in 1456. He was baptized when quite young by his father, and became archdeacon of Compostella. Being equally distinguished as statesman and as priest, he succeeded his father in the bishopric of Burgos. In 1431 he was the representative of Castile at the Council of Basel. Pope Pius II., in his memoirs, called him "an ornament to the prelacy." Pope Eugenius IV., learning that the bishop of Burgos was about to visit Rome, declared in full conclave that "in the presence of such a man he felt ashamed to be seated in St. Peter's chair."

Grätz ascribes to the influence exercised by Carthagena over Eugenius IV. the latter's sudden change of attitude toward the Jews. Carthagena alone, says Grätz, could have been the author of the complaints against the pride and arrogance of the Castilian Jews, which induced the pope to issue the bull of 1442, withdrawing the privileges granted to them by former popes. Among Carthagena's writings on history, morals, and other subjects, there is a commentary on the twenty-sixth Psalm.

BIBLIOGRAPHY: Da Costa, *Israel and the Gentiles*, pp. 323 *et seq.*; Jöcher, *Allg. Gelehrten-Lexikon*, s.v.; Grätz, *Gesch. der Juden*, viii. 144 *et seq.*

G. I. BR.

CARTOGRAPHY. See CHARTOGRAPHY.

CARVAJAL, ANTONIO FERNANDEZ: Portuguese merchant, and first endenizened English Jew; born about 1590, probably at Fundão, Portugal; died in London Nov. 10, 1659. He appears to have left Fundão on account of the persecution of the Inquisition, and, proceeding to the Canary Islands, acquired much property there, and made many commercial connections which led him (about 1635) to London, where he settled in Leadenhall street. In 1649 the council of state appointed him one among the five persons who received the army contract for corn. In 1653 Carvajal was reported as owning a number of ships trading to the East and West Indies, to Brazil, and to the Levant. He dealt in all kinds of merchandise, including gunpowder, wine, hides, pictures, cochineal, and especially corn and silver, and is reported to have brought to England, on the average, £100,000 worth of silver per annum.

In the early days of his residence in England, Carvajal used to attend mass at the Spanish ambassador's chapel, and in 1645 was informed against for not attending church; but the House of Lords, on the petition of several leading London merchants, quashed the proceedings. In 1650, when war broke out with Portugal, Carvajal's ships were especially exempted from seizure, though he was nominally a Portuguese subject. In 1655 he and his two sons were granted denizenship as English subjects (the patent being dated Aug. 17 of that year); and when the war with Spain broke out in the following year, his property in the Canaries was liable to seizure, as he was a British subject. Cromwell made arrangements by which Carvajal's goods were transported from the Canaries in an English ship which passed under Dutch colors.

When Manasseh ben Israel came to England in 1655 to petition Parliament for the return of the Jews to England, Carvajal, though his own position was secured, associated himself with the petition; and he was one of the three persons in whose names the first Jewish burial-ground was acquired after the ROBLES case had forced the Jews in England to acknowledge their creed. Carvajal, besides advancing money to Parliament on cochineal, had been of service to Cromwell in obtaining information as to the Royalists' doings in Holland (1656). One of his servants, Somers, alias Butler, and also a relative, Alonzo di Fonseca Meza, acted as intelligencers for Cromwell in Holland, and reported about Royalist levies, finances, and spies, and the relations between Charles II. and Spain. It was to Carvajal that Cromwell gave the assurance of the right of Jews to remain in England. Under date of Feb. 4, 1657, Burton, in his diary, states: "The Jews, those able and general intelligencers whose intercourse with the Continent Cromwell had before turned to profitable account, he now conciliated by a seasonable benefaction to their principal agent [Carvajal] resident in England." In 1648 a cargo of logwood belonging to Carvajal was seized by the customs officers. He assembled his servants and friends, broke open the government warehouses, and carried off his merchandise. The litigation to which this gave rise was only interrupted by Carvajal's death.

BIBLIOGRAPHY: L. Wolf, *The First English Jew*, in *Transactions of the Historical Society of England*, ii. 14-16; epitaph given by D. Kaufmann, in *Jew. Quart. Rev.* i. 92-93.

J.

CARVALHO (CARVALLO), MORDECAI BARUCH: A wealthy Tunisian merchant; died Jan., 1785, at an advanced age. He devoted part of his time to rabbinical studies, and in 1752 succeeded his teacher, Isaac Lumbroso, whose best pupil he was, as rabbi of the Leghorn congregation of Tunis. Throughout the country he enjoyed a high reputation as a rabbinical authority. His publications are: "To'afot Re'em" (The Strength of a Unicorn), commentary on the work of Elijah Mizraḥi (Leghorn, 1761); and "Mira Dakya" (Pure Myrrh), commentary and miscellanies on various tracts of the Babylonian Talmud, and on Maimonides' Yad ha-Ḥazaḳah (Leghorn, 1792). He also published the uncompleted work of his son, **Isaac Carvalho,** who died January, 1759, at the age of twenty-eight. This work, entitled "Sefer ha-Zikronot we-Ḥayye Yiẓḥaḳ" (Book of Records, and the Life of Isaac), and published together with the elder Carvalho's "To'afot Re'em," contains a commentary on the works of Mizraḥi, miscellanies on various tracts of the Talmud, and four funeral orations.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, etc., pp. 77 *et seq.*, 83 *et seq.*

D. M. K.

CARVALLO, JULES: French engineer; born at Talence, Gironde, France, in 1820. After having graduated with the highest honors at the Ecole Polytechnique and Ecole des Ponts et Chaussées, he was attached as engineer to the Southern Railroad; and under his direction the lines from Tech to Rivesaltes and from Tet to Perpignan were built, including the remarkable viaduct of Bouzanne.

Afterward Carvallo became director of the work of canalizing the Ebro (Spain); and he established in the delta of that river a system of irrigation which permitted the cultivation of enormous tracts of land hitherto unproductive. From Spain Carvallo went to Italy, where he directed the works of the Roman railroads. On his return to Spain he was entrusted with the building of the line from Pampeluna to Saragossa, and later became the chief engineer of a Spanish water company.

Carvallo was the author of many dissertations printed in the "Comptes-Rendus de l'Académie des Sciences" and in many other scientific publications. Among his numerous contributions the most noteworthy were those on the piling up and solidification of embankments; on the formula of the maximum of stability and minimum of expense in public works; on the laws of oscillation of chain bridges, etc.

Amid his numerous works, Carvallo found time to devote himself to Jewish interests. He was one of the founders of the Alliance Israélite Universelle, and for many years served on the executive committee of that institution.

Bibliography: Larousse, *Grand Dictionnaire Universel*, xvi., Supplement, p. 470.

S. I. Br.

CASABLANCA (Spanish), or **BET AL ABYAD** (Arabic): Port of Morocco, Africa, on the Atlantic ocean. The Jewish community, numbering 6,000, in a total population of 20,000 inhabitants, is of recent date. The majority of its members are engaged in commerce in grain, spices, etc.; there are also a few tinsmiths. The community is governed by a council of administration, which aids the poor and subsidizes the schools with the revenues from the meat-tax, and with the voluntary contributions of its members. Besides the two schools supported by the Alliance Israélite Universelle, with 295 boys and 161 girls respectively, Casablanca has eight Talmud-Torahs with 500 pupils.

Casablanca possesses eleven synagogues, one of which, a synagogue for the poor, was erected about 1750, and another, the Synagogue Eliaou, about 1800. The chief rabbis of Casablanca since 1837 have been: Ḥayyim Elmaleh (d. 1857); Joseph Mehalem (d. 1867); David Quaknine (d. 1873); Messaoud Nahmias (d. 1876); Judah Ohama (d. 1882); and, finally, Isaac Marasch (still living, 1902).

There are three Jewish charitable and philanthropic societies, the Ḥebrat Lomede ha-Zohar, the Ḥebrat Eliyahu ha-Nabi, and the Ḥebrat Tehillim. In the neighborhood of Casablanca are three groups of Jews; viz., Ouled-Hriss (numbering 50); Stal (1,000); and Mzab (1,000).

Bibliography: *Bulletin de l'Alliance Israélite Universelle*, 1901.

D. M. Fr.

CASAL MAGGIORE: Town in Italy, about twenty-two miles east-southeast of Cremona. In Sept., 1485, Joshua Solomon and Moses, sons of Israel Nathan of Soncino, began to print a large Maḥzor according to the Roman ritual. In the following year they erected a printing-establishment in the neighboring town of Casal Maggiore, where they completed the second part of the book, which contains 320 folio leaves. The Maḥzor, of which a number of copies were printed on parchment, was the only work printed at Casal Maggiore.

Bibliography: De Rossi, *Annales Hebræo-Typographici*, p. 47; Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 35; Steinschneider, *Cat. Bodl.* No. 2576; Freimann, *Ueber Hebräische Incunabeln*, Leipsic, 1902.

J. A. F.

CASE, CASA, or ḲAZA, JOSEPH B. ABRAHAM: One of the foremost Polish rabbis and Talmudists of the end of the sixteenth century and the beginning of the seventeenth; died at Posen about 1610. His name, "Case" (קאזי) or "Ḳaza" (קאזא) is most probably only a variant of the well-known surname "Cases." This would argue for Italian descent; but it does not agree with the fact that Case called himself "Shapiro," as Bloch has conclusively proved.

After serving as chief rabbi of Lemberg, Case became city rabbi of Posen, while Mordecai b. Abraham Jafe was the district rabbi of Greater Poland. Although Case apparently left no writings, he was one of the first Talmudic authorities of his time, as may be seen from Benjamin Aaron Solnik's responsum No. 22, and Meïr b. Gedaliah of Lublin's responsum No. 88. Case's son Solomon (d. Jan. 2, 1612, at Lemberg) was also an eminent Talmudist.

Bibliography: Bloch, in *Ha-Eshkol*, i. 151-154; Buber, *Anshe Shem*, Nos. 215, 508; Kohen Ẓedeḳ, *Liwyat Ḥen* (Supplement to vol. v. of *Oẓar ha-Sifrut*), p. 36.

L. G.

CASES or **CAZES**: Jewish Italian family that included among its members rabbis, physicians, and scholars. The more numerous branch of the family lived in Mantua; some lived in Ferrara; some emigrated to Turkey and Palestine (see Zunz, in Benjacob's edition of Dei Rossi's "Meor 'Enayim," iv. 30). **Benjamin Cazes**, a contemporary of Azulai, was rabbi of Safed and author of a commentary on Moses of Coucy's "Codex SeMaG," with the title "Megillat Sefer" (Constantinople, 1750). Of the Mantuan branch the following are the most distinguished:

Aaron b. Joseph Baruch Cazes: Scholar and physician; took his degree on Aug. 3, 1751; died 1767.

A. R.

Israel Gedaliah (Claudio) Cazes: Rabbi at Mantua; born there June 19, 1794; died there Jan. 1, 1841. Like his father and grandfather, he attained proficiency both in rabbinical literature and in medicine. In 1834 he succeeded his father in the rabbinate, which was transmitted from father to son in the Cazes family. In addition to the duties of the rabbinate, Cazes practised medicine with great success.

Bibliography: Jost, *Israelitische Annalen*, 1841, p. 144; Mortara, *Indice Alfabetico*, p. 11.

I. Br.

Israel Gedaliah ben Joseph Baruch Cazes: Italian physician and chief rabbi at Mantua; died Jan. 21, 1793. He enjoyed a threefold reputation as physician, as an acute Talmudist of wide reading, and as preacher. He wrote "Tefillot Libene Yisrael Ḳ. Ḳ. Mantova" (Prayers of the Israelites of the Holy Congregation of Mantua), being prayers for the victory of King Joseph II.'s army, written in Hebrew and translated into Italian (Mantua, 1788). He is said to have been a disciple of the abbé Canini, whose methods of medical treatment he successfully applied after having taken his degree in 1754.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 160; Mortara, *Indice Alfabetico*, p. 10; Steinschneider, in *Monatsschrift*, 1900, p. 84.

I. Ber.

Jacob b. Israel Cases Gedaliah I.: Physician, eighteenth to nineteenth century (Mortara, "Indice Alfabetico," p. 10).

A. R.

Joseph Baruch ben Moses Cazes: Italian Talmudist, rabbi, and physician; died between 1716 and 1726 at Mantua, his native place. He was famous both as physician and as Talmudist. His responsa, which Nepi declares brilliant, are quoted in the works of his contemporaries, among others in Isaac Lampronti's "Paḥad Yiẓḥaḳ" (letter א, fol. 79g, 102a; ב, fol. 60b; ג, fol. 63g *et seq.*; ק, fol. 127a). His Talmudic method of teaching is entirely logical. He was averse to useless discussions (letter ב, fol. 60b). Although he believed in the strict observance of all the Talmudic precepts, he advocated departures from the Law in certain cases, in order that religion might not become a burden to the people (letter א, fol. 79g; letter ג, fol. 63g and 66b); or when the welfare of individuals was endangered (letter א, fol. 103g).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 129-254. The date of his death may be gathered from *Paḥad Yiẓḥaḳ*, letter א, fol. 79g, and ג, fol. 42a.

I. Ber.

Joseph Samuel b. Israel Gedaliah I. Cases: Scholar and physician; died 1775 (Mortara, "Indice Alfabetico," p. 10).

Luliane (Lelio) Shalom b. Samuel Cases: Seventeenth century; physician and scholar; took his degree Jan. 12, 1622. He is the author of "Derek Yesharah" (The Straight Path); a treatise on communal conduct in order to avoid dissensions. Zunz called this work "the swan-song of the Mantuan press." It was published in 1626 by Judah Samuel Perugia & Son.

Bibliography: Mortara, *Indice Alfabetico*, p. 11; Zunz, *Z. G.* p. 260.

A. R.

Moses ben Samuel Cazes: Italian Talmudist and physician; took his degree on Jan. 11, 1586; lived in the second half of the sixteenth century and the first quarter of the seventeenth at Mantua, where he was rabbi and director of a yeshibah. He was a pupil of the celebrated cabalist Menahem Azariah di Fano. Cazes enjoyed a more than ordinary reputation among his contemporaries; a gifted writer uttering the following opinion of him: "In the synagogues and schoolhouses of our time there is no one to equal him in wisdom and understanding, in counsel and courage, in knowledge and piety" (Abraham de Portaleone, "Shilṭe ha-Gibborim," p. 24d). Cazes was the author of the following works: (1) "Notes on Alfasi"; (2) Commentary on the Fifth and Sixth Orders of the Mishnah; (3) "Contributions to the Hermeneutics of the Talmud." They were never published.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 143; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 254, 255; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Oẓar ha-Sefarim*, pp. 60, 180 (Nos. 387 and 406); Fürst, *Bibl. Jud.* i. 147 (mentions other works of Cazes, but without giving the place where they are to be found in MS.); Zunz, in Benjacob's edition of Dei Rossi's *Meor 'Enayim*, iii. 30.

I. Ber.

Samuel b. Moses Cases: Scholar of the sixteenth century. He edited Samuel Ẓarẓa's's "Meḳor Ḥayyim" (מקור חיים), Mantua, 1559; and is mentioned by Azariah dei Rossi ("Meor 'Enayim," i. 80; ii. 221) as a possessor of a manuscript of the Targum of Jonathan ben Uzziel (Zunz, in Benjacob's edition of De Rossi's "Meor 'Enayim," iii. 29-30).

The following two belonged to the Ferrara branch of the Cases family:

Hananiah b. Menahem Cases: Physician and rabbi of Florence; lived at the end of the seventeenth and beginning of the eighteenth centuries. Author of (1) "Ḳin'at Soferim" (Zeal of Writers), written in defense of the "Sefer ha-Miẓwot" of Maimonides against the attacks of Naḥmanides (Leghorn, 1740, reprinted in the Warsaw edition of the "Sefer ha-Miẓwot"); (2) an epistle (Iggeret) to R. Nehemiah b. Baruch concerning musical harmony in the chanting of the priestly benediction ("Birkat Kohanim") which is included in R. Nehemiah's "Meẓiẓ u-Meliẓ" (מציץ ומליץ), Venice, 1715; and (3) "Ḥoḳ le Yisrael" (Statute unto Israel), glosses and notes on Hezekiah di Silva's "Peri Ḥadash" on the "Yoreh De'ah" (Leghorn, 1740). Responsa of Cases may be found in the works of his contemporaries, among others in I. Lampronti's "Paḥad Yiẓḥak," letter א, fol. 102b, and ח, fol. 109b).

A. R.

Menahem ben Elhanan Cazes: Italian Talmudist; born about the beginning of the seventeenth century; died after 1664. He was rabbi at Modena (1642) and Ferrara (1655). Azulai saw two of his manuscript works: (1) "Shelom ha-Bayit" (The Peace of the House), a commentary on Solomon ibn Aderet's "Torat ha-Bayit" and Aaron ha-Levi's "Bedeḳ ha-Bayit"; (2) and "Ḥiddushim" (novellæ) on the treatise "Shabbat." Ghirondi had in his possession a manuscript of Cazes containing halakic decisions. A responsum by Cazes, which shows his wide range of Talmudic learning, has been published in Samuel Aboab's "Debar Shemuel" (Venice, 1702, No. 79).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 140; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 233; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Oẓar ha-Sefarim*, p. 180; Samuel Aboab, *Debar Shemuel*, No. 79.

L. G. I. Ber.

CASHMORE, MICHAEL: Australian communal worker; born in 1814; died at South Melbourne Oct. 17, 1886. He was one of the oldest colonists in Victoria, having arrived in Melbourne in 1838, after a stay of two years at Sydney. Cashmore was president of the Melbourne Hebrew Congregation and one of the trustees of the Bourke street synagogue. He was the first Jewish member of the city council, and the first Jewish magistrate appointed in the colony. For seventeen years he held the position of inspector of meat markets.

Bibliography: *Jewish World*, Dec., 1886.

J. G. L.

CASIMIR II., THE JUST: King of Poland; born 1138; ascended the throne on the deposition of his brother Mieczyslaw III., 1177; died 1194. He was one of the most amiable monarchs that ever ruled in Poland, a lover of peace, and a friend of the people. He protected the Jews from the oppression and extortions of the nobles, and by favorable legislation in the Diet of Leczyc, 1180, paved the way for the famous privileges granted to the Jews of Poland in 1264 by Duke Boleslaw of Kaliscz.

Bibliography: Kraushar, *Historya Zydów w Polsce*, i. 66, Warsaw, 1865; Sternberg, *Gesch. der Juden in Polen*, p. 20, Leipsic, 1878.

H. R.

CASIMIR III., THE GREAT (Polish, **Kazimierz**): King of Poland; born 1309; succeeded 1333; died in Cracow Nov. 5, 1370. He was a peaceful ruler, and, by his salutary reforms, strengthened his reign and developed trade and industry. On Oct. 9, 1334, he confirmed the privileges granted to the Jews in 1264 by Boleslaw the Pious. He was favorably disposed toward the Jews, who during his reign made themselves conspicuous in commerce, handicrafts, and agriculture. Under penalty of death he prohibited the kidnaping of Jewish children for the purpose of baptizing them, and inflicted heavy punishment for the desecration of Jewish cemeteries.

At the Diet of Wislica, March 11, 1347, he introduced salutary legal reforms in the jurisprudence of his country; he sanctioned a code of laws for Great and Little Poland, which gained for him the title of "the Polish Justinian"; and he also limited the rate of interest charged by Jewish money-lenders to Christians to 8⅓ per cent per annum. This measure must not be ascribed to his animosity against the Jews, but should rather be considered as a wise act tending to the welfare of the country as well as of the Jews.

Legislative Enactments.

The Inquisition, introduced in Poland under Vladislav Lokietek, remained impotent, in spite of all the intrigues of the lower clergy. On one occasion the Jews were accused of having murdered a Christian child, found on the road to the Lobsow wood, a few miles distant from Cracow (1347); but a public investigation, conducted under an order of the king by the state chancellor Jacob of Melchtin in conjunction with the humane priest Prandola (who shared the tolerant views of Casimir), proved their innocence. The consequence was that Casimir ordered the publication, in the form of an edict, of paragraph 31 of Boleslaw's statute, refuting the blood accusation and defining the punishment for such a charge when not sustained by proofs. In commemoration of this event Casimir founded a chapel at Cracow.

Casimir appears to have protected the Jews against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kaliscz, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland.

Esterka the Jewess.

In 1356 Casimir became infatuated with a beautiful Jewess, named Esther (Esterka), a tailor's daughter of Opoczno. She bore him two sons (Niemerz and Pelka) and one daughter (not two, as stated by Grätz). The sons were brought up in the Christian religion; the daughter, in the Jewish. Many Polish noble families, as the Lubienski, Niemir, Niemiryez, Niemirowski, claim to be their descendants. Polish historians ascribe the special favors and privileges bestowed on the Jews by Casimir to his love for Esther; but they are not correct in this ascription, since the privileges in question were confirmed by Casimir in 1334, twenty-two years before his relations with Esther. Czacki sees the origin of these favors in the king's sense of righteousness and justice. Czacki writes: "It is not known that the king granted to the Jews other privileges and rights owing, as Jan Dlugosz thinks, to his affection for Esterka. Envy and hatred surnamed this benefactor of the people 'Ahasuerus.' Poland, being a fertile but sparsely populated country, was in want of trade and industries. The Jews, who during the pestilence of 1360 fled from Germany, migrated to Poland with their wealth. It may also with certainty be admitted that foreign Jews provided Casimir with large sums of money, thus enabling him to found new cities and to develop many old ones."

Cracow was in Casimir's time one of the Hanse towns in alliance with forty other cities in Europe. So full of gratitude to Casimir were the Jews, that at the marriage of Casimir's granddaughter Elizabeth, Wierzynek, a Jewish merchant of Cracow, requested from the king the honor of being allowed to give the young bride a wedding present of 100,000 florins in gold, an immense sum at that time and one equal to her dowry from her grandfather.

Bibliography: Grätz, *Gesch. der Juden*, vii. 379; Kraushar, *Historya Zydow w Polsce*, i. 139 *et seq.*, Warsaw, 1865; J. Lelevel, *Histoire de Pologne*, i. 78 *et seq.*, Paris, 1844; Malte-Brun, *Tableau de la Pologne*, ed. Leonard Chodzko, i. 108, Paris, 1830; Sternberg, *Gesch. der Juden in Polen*, pp. 57 *et seq.*, Leipsic, 1878; V. Krasinski, *Poland*, p. 8, London, 1855; Isidore Loeb, in *Rev. Etudes Juives*, iii. 332.

H. R.

CASIMIR IV., JAGELLON: Grand duke of Lithuania and king of Poland; born 1427; died at Grodno 1492. He succeeded to the grand duchy in 1440, and followed his brother Ladislaus III. on the throne of Poland in 1447. For the greater part of his reign, when the influence of the clergy was lessened by the greater aggressiveness of the executive power, the Jews of Poland and Lithuania enjoyed happy days, as in the times of Casimir the Great. Casimir continued the liberal policy of his predecessor Withold toward the Jews of Lithuania; but he did not confirm the privileges Withold had granted to them. Bershadski thinks that this was not because of antipathy to the Jews, but because he had probably left it to the elders to rule them, or that he followed the example of his father, in allowing the Jews of Lithuania to enjoy the more extensive privileges of the Jews of Poland. Certain it is that soon after his accession to the throne of Lithuania, Casimir granted the Jews of Troki the Magdeburg law, which long before had been granted to the Christian inhabitants of that city as well as to the Jews of

Wilna and Kovno. According to this law, the Jews of Troki were subject to the jurisdiction of a Jewish bailiff, elected by his coreligionists and confirmed for life by the king, to whom alone he was responsible.

Soon after Casimir's accession to the throne of Poland, while he was visiting Posen, a fire broke out there, in which the original document, enumerating the privileges granted to the Jews by Casimir the Great (1334), was burned. Casimir IV. not only renewed and confirmed the old privileges, but granted new ones, such as the Jews of Poland had never before enjoyed.

Owing to the intrigues of Cardinal OLESNICKY ZBIEGNEW, archbishop of Cracow, and of the monk John CAPISTRANO, these privileges were abolished in 1454 on the pretense that they "conflicted with the laws of God and of the country." This repeal aggravated the condition of the Jews of Poland and led to the riots of CRACOW (April 12, 1464), in which about thirty Jews were killed. In 1467 the Diet again confirmed the rights and privileges of the Jews granted to them by Casimir in 1447.

The favor shown by Casimir to the Jews is supposed by some to have been due to the monetary help they afforded him. When he died he left unpaid many debts to the Jews.

BIBLIOGRAPHY: Bershadski, *Litovskie Yevrei*, pp. 241 *et seq.*; *Archiv Yugo-Zapadnoi Rossii*, part v. i. 1; Czacki, *passim*; *Russko-Yevreiski Archiv*, i., Nos. 3, 4, 8–10, 11–26; *Regesty*, Nos. 196, 200, 203, 208, 232, 908, 1086; J. Perles, in *Monatsschrift*, xiii. 290–292; Dlugosz, *Historia Polonica*, ii. 157; Maciejewski, *Zydzi w Polsce, na Rusi i Litwie*, Warsaw, 1878; Graetz, *History of the Jews*, Hebrew transl., vi. 221; Kraushar, *Historya Zydow w Polsce*, ii. 85–96.

H. R.

CASIPHIA: The residence of the NETHINIM, who were under the leadership of Iddo (Ezra viii. 17). Ezra sent them a message from Ahava, which resulted in their joining his forces at that place. The exact site of Casiphia is uncertain.

J. JR. G. B. L.

CASLARI: Name of a family originally from Caylar (Latin, "Castalarium"), a village in the department of Hérault, France. A rather important Jewish community existed at Caylar in the Middle Ages. After the royal edict of Sept. 17, 1394, these Jews went to Provence and to the Comtat-Venaissin; in 1459 and 1487 some of them were at Tarascon, and in 1480 at Avignon (S. Kahn, "Les Juifs de Tarascon," pp. 30, 32; "Rev. Et. Juives," x. 172). The Caslari family enjoyed a considerable reputation as late as the second half of the sixteenth century. It produced the following scholars:

David Caslari (called also **Bongodas,** and entitled "**Maestro**") (Zunz, "Z. G." p. 465): Physician at Narbonne, and one of the Jews to whom the archbishop, in 1284, granted a number of privileges (Saige, "Les Juifs du Languedoc," p. 48). The poet Abraham Bedersi, who was an intimate friend of Caslari, addressed to him a liturgic poem at the feast of Purim, and proposed him, together with Abraham Saquil, Asher ha-Kohen, and Moses ben Judah Mansuri, as a judge of the literary contest to which he had invited the Jewish poets (Renan-Neubauer, "Les Rabbins Français," p. 715; compare Saige, *l.c.* p. 119). David translated from Latin into Hebrew Galen's treatise, "De Inæquali Intemperie" (Renan-Neubauer, *l.c.*, p. 646).

David ben Vadi Caslari: Lived at Perpignan about 1337. He was probably not related to Maestro David Caslari. His signature appears to the bill of divorce which the scholar David Bongoron was obliged to give (1337) to his wife, the daughter of the rich En Astruc Caravida of Girone (Gross, "Gallia Judaica," p. 469).

En Bongodah or **Bonjuda Yehacel Caslari**: Poet. He and his son **Yehacel** (Ezekiel), about 1400, exchanged poems with Solomon ben Reuben Bonfed, which are still extant in the manuscripts of Bonfed's diwan (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984; Renan-Neubauer, "Ecrivains Juifs Français," p. 647; Steinschneider, "Hebr. Bibl." xiv. 98).

Mossé du Caylar or **Caslari**: Warden of the community at Avignon in 1480, together with Vital Dieu, Lo Sal of Carcassonne, Mossé of Softal, Isaac of Sant Pal (St. Paul), Isaac Boterel, and Mossé Ferrusol ("Rev. Et. Juives," x. 172).

Ẓemaḥ ben Jedidiah (called **Crescas of Caslari**): He copied in 1525 the Paris manuscript (No. 179) containing the commentary of Abraham ibn Ezra on the Pentateuch (Gross, *l.c.*, p. 621).

Ẓemaḥ ben Moises Caslari: Rabbi at Carpentras about 1583. His signature appears on a document confirmed at Carpentras Adar 7, 5343, in addition to the names of Moses, son of Judah Rouget, and Moses, son of Joseph Kolon (*ib.* x. 82).

G. S. K.

CASLARI, ABRAHAM BEN DAVID: Physician; lived at Besalu, Catalonia, in the first half of the fourteenth century. Caslari was considered one of the most skilful physicians of his time. He was the teacher of Moses Narboni of Perpignan, and one of the ten notables to whom, in 1323, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled, "Eben Boḥan" (Touchstone).

Abraham was the author of the following medical works, still extant in manuscript: (1) "'Aleh Ra'anan" (Verdant Leaf), or, as it is quoted by Judah ben Natan, "'Aleh ha-Refu'ah" (The Leaf of Healing), a treatise on fevers, divided into five books, completed Nov., 1326 (Parma MS. No. 946). The author says that he wrote the book at the request of his friends, who wished to possess a vade mecum on these matters. (2) "Ma'mar be-Ḳaddaḥot ha-Debriyot u-Mine ha-Ḳaddaḥat," a treatise on pestilential and other fevers, composed in 1349, when the Black Death decimated the populations of Provence, Catalonia, and Aragon (Bibl. Nat., Paris, MS. No. 1191, 7). (3) "Dine ha-Hakkazah" (Rules for Bleeding), Turin MS. No. 121. (4) "Mekalkel Maḥalah" (Who Sustains in Sickness), only an extract from which has been preserved (Neubauer, "Cat. Bodl. Hebr. MS." No. 2142, 39). He is also said to have translated into Latin the "Antidotarium" of Razi. The "Book of Foods," written by Isaac Israeli the Elder, is falsely ascribed to Caslari. Profiat Duran Efodi of Perpignan, called in Hebrew "Isaac b. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the "Moreh

Nebukim" of Maimonides (i. 72). He is also mentioned by Nissim Gerondi (Responsa, No. 33).

BIBLIOGRAPHY: Steinschneider, in Virchow's *Archiv*, xl. 122; idem, *Hebr. Uebers.* p. 779; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 644 *et seq.*; Gross, *Gallia Judaica*, p. 619; Carmoly, *Histoire des Médecins Juifs*, p. 102.

G. S. K.—I. BR.

CASLARI, CRESCAS. See CRESCAS VIDAL DE CASLARI.

CASLARI, ISRAEL BEN JOSEPH HA-LEVI (known as **Crescas Caslari**): Physician and poet; lived at Avignon in 1327. He was the author of a liturgic poem for Purim, beginning with the words מי כמוך. In a manuscript of this poem ("Rev. Et. Juives," ix. 116) the signature contains the words לבני יצהר, from which Neubauer concludes that Crescas Caslari belonged to the family of the Yiẓhari. This opinion, shared by Zunz, is criticized by Gross, who holds that the appellation is merely honorary, as it is in the Bible (Zech. iv. 14).

According to Zunz ("Z. G." p. 466), Caslari was the author of a poem on the story of Esther and Mordecai, which he translated into the vernacular. A fragment of a Provençal poem by Maestro Crescas has been published in "Romania" (April, 1892). Caslari also translated Arnaud de Villeneuve's medical work entitled "Liber de Regimine Sanitatis," dedicating it to Jaime II. of Aragon.

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 647–650; Zunz, *Literaturgesch.* p. 504; Gross, *Gallia Judaica*, pp. 7, 257.

G. S. K.

CASLARI, JOSHUA: Liturgical poet; lived at Avignon about 1540. He wrote four elegies which are inserted in the manuscript Maḥzor of Avignon; his signature is found at the end of the last. Joshua Caslari is in all probability identical with the Jozué du Cayslar, named with Ferussol Pampelona, in a document dated June 15, 1558, as member-elect of the council of the Jewish community of Avignon.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 577; De Maulde, in *Rev. Et. Juives*, x. 163; Gross, *Gallia Judaica*, p. 621.

G. S. K.

CASLUHIM: According to Gen. x. 14 (= I Chron. i. 12), the Casluhim are sons of Mizraim; *i.e.*, a part or dependency of the Egyptians. Bochart ("Geographia Sacra," iv. 31) knew no better identification than the Colchians in the eastern corner of the Black Sea, because, according to a strange and utterly improbable statement of Herodotus (ii. 104), repeated by Diodorus Siculus (i. 28, 55), Strabo, and others, these were Egyptians who had emigrated. Knobel ("Völkertafel"), after Forster, suggested their identity with the Casiotis between Pelusium and Rinocolura, a tract of desert coast before the Sirbonis lake, which is almost uninhabitable. Ebers, "Ägypten und die Bücher Moses" (p. 120), tried to support this view by an alleged Coptic etymology, "kaslokh" (arid mountain), which is impossible in every respect (the correct Egyptian form would be "tasrokḥ"). It is not possible to say anything on the name "Casluhim," the more so because the LXX. reads differently. Whether the latter's *Χασμωνιείμ* (!) has anything to do with the "Nitriotes nomos," or Natron valley, west of Egypt ("ḥesmen"; Egyptian, "Natron"; compare Ebers, *l.c.*), is very questionable.

G. W. M. M.

CASPARI, CHARLES PAUL: German Semite and Biblical scholar; born at Dessau 1814; died 1892. His parents were Jews, and he was reared in the Jewish faith, but in 1838 became a Christian. In 1847 he was called to the University of Christiania, where he remained until his death. The most enduring work of Caspari is his Arabic grammar, "Grammatica Arabica" (1844–48), very soon translated into German, since revised and enlarged by Wright in England (English translation, 3d ed., 1896) and A. Müller in Germany (1887), and now the standard Arabic grammar. Of his numerous exegetical works the following may be mentioned: commentary on Obadiah (1842); "Beiträge zur Einleitung in das Buch Jesaia und zur Gesch. der Jesaianischen Zeit" (1848); "Ueber den Syrisch-Ephraimitischen Krieg unter Jotham und Ahas" (1849); commentary on Micah (1851–52); and commentary on Isaiah (1867). He also translated the Psalter into Norwegian (1851), and had charge of the new Norwegian translation of the Bible (1891).

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyc.*

T.

CASPI, JOSEPH BEN ABBA MARI BEN JOSEPH BEN JACOB: Provençal exegete, grammarian, and philosopher; born in 1297 at Largentière, whence his surname "Caspi" (= made of silver); died at Tarascon in 1340. His Provençal name was Don Bonafous de Largentera. He traveled much, visiting Arles, Tarascon, Aragon, Catalonia, Majorca (where he must have foregathered with Leon Mosconi " [Rev. Et. Juives," xxxix. 249]), and Egypt, where, as he says in his "Ẓawwa'ah," he hoped to be instructed by the members of Maimonides' family. This hope was not realized, as the descendants of Maimonides were more pious than learned. At one time Caspi intended to go to Fez, where many renowned schools existed; but he seems to have abandoned this project and to have settled at Tarascon. He underwent much suffering at the time of the Pastoureaux persecution, and was threatened with punishment if he did not renounce his faith.

His Works.

Caspi was one of the most prolific writers of his time, being the author of twenty-nine works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make. He began his literary career at the age of seventeen. At thirty he devoted himself to the study of logic and philosophy, which he eagerly cultivated until his death. The following is a list of his writings in their chronological order, some of them being no longer in existence: (1) "Perush," commentary on Ibn Ganaḥ's grammatical work; (2) supercommentaries on Ibn Ezra's commentary on the Pentateuch (one of these commentaries is purely grammatical, bearing the title "Porashat Kesef" [Sum of Money], and is still extant in manuscript [Bibliothèque Nationale, Paris, MS. No. 184, and elsewhere]); (3) "Terumat Kesef" (Oblation of Silver), summary of Averroes' commentaries on Aristotle's "Ethics" and Plato's "Republic," according to the Hebrew translation of Samuel of Marseilles (Parma MS. No. 442; Neubauer, " Cat. Bodl. Hebr. MSS." No. 1427); (4) "Ẓawwa'at Kaspi" (Testament

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of Caspi), or "Yoreh De'ah," moral sentences dedicated to the author's son, and published by Eliezer Ashkenazi, Leipsic, 1844; (5) "Mattot Kesef" (Staves of Silver), commentaries on the Bible, with the exception of the Pentateuch; (6) "Mazref le-Kesef" (Crucible for Silver), commentary on the Bible; (7) "Kefore Kesef" (Cups of Silver), giving the author's reasons for the rejection of various explanations of Ibn Ezra and Maimonides; (8) "Kesef Siggim" (Silver Dross), questions and answers on the seeming contradictions in the Bible; (9) "Zeror ha-Kesef" (Bundle of Silver), or "Kizzur Higgayon," a compendium of logic (Bibliothèque Nationale, Paris, MS. No. 986); (10) "Retukot Kesef" (Chains of Silver), or "Pirke Yosef" (Chapters of Joseph), treatise on grammar ("Cat. Angel." No. 21); (11) "Shulhan Kesef" (Table of Silver), divided into four chapters called "regel" (foot), treating of prophets and miracles ("Cat. Peyron," p. 209); (12) "Tirat Kesef" (Palace of Silver), or "Sefer ha-Sod" (Book of Mystery), mystic commentary on the Pentateuch (Vatican MSS. Nos. 36, 46); (13) "Adne Kesef" (Thresholds of Silver), forming the second part of the preceding work and containing mystical explanations of the Biblical books other than the Pentateuch; (14) "Mizreke Kesef" (Basins of Silver), explanations of Biblical passages respecting the Creation; (15) "Mazmerot Kesef" (Sickles of Silver), commentary on Job (Munich MS. No. 265); (16) "Menorat Kesef" (Candelabra of Silver), commentary on the Mercabah (Heavenly Chariot); (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1631); (17) "Hagorat Kesef" (Girdle of Silver), commentary on Ezra and Chronicles (*ib.* No. 362); (18) "Kappot Kesef" (Spoons of Silver), commentary on Ruth and Lamentations (Munich MS. No. 265; Cambridge MS. No. 64); (19) "Gelile Kesef" (Scrolls of Silver), commentary on Esther (Bibliothèque Nationale, Paris, MS. No. 1092; Munich MS. No. 2653); (20) "Hazozerot Kesef" (Trumpets of Silver), commentaries on Proverbs, Ecclesiastes, and Song of Songs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 362, 1349; Parma MS. No. 461); (21) "Ka'arot Kesef" (Bowls of Silver), in which Caspi endeavored to prove that the Law contains the idea of spiritual happiness and immortality, to explain the Biblical doctrine that God visits the iniquities of the fathers upon the children, and to explain the relation of wickedness to prosperity; (22 and 23) "'Ammude Kesef" (Pillars of Silver) and "Maskiyyot Kesef" (Images of Silver), commentaries on Maimonides' "Guide of the Perplexed," published by Werbluner, with notes and corrections by R. Kirchheim, Frankfort-on-the-Main, 1848; (24) "Gebi'a Kesef" (Mug of Silver), or "Yoreh De'ah" (Teacher of Science), supplement to the mystic commentaries on the Bible ("Cat. Peyron," p. 208; Munich MS. No. 267); (25) "Shasherot Kesef" (Chains of Silver), or "Sefer ha-Shorashim" (Book of Roots), on Biblical lexicography (Bibliothèque Nationale, Paris, MS. No. 1244); (26) "Kappot Kesef" (Spoons of Silver), in which Caspi explains some Biblical problems concerning the history of the Jews; (27) "Mezamrot Kesef" (Songs of Silver; in other lists, Shulhan Kesef), a commentary on the Psalms; (28) "Tam ha-Kesef" (The Silver Is Finished), on the destruction of both temples, Jeremiah's prophecies, and the arrival of the Messiah; (29) "Kebuzat Kesef" (Collection of Silver), containing a list of Caspi's works, published by Benjacob in the "Debarim 'Attikim," Leipsic, 1844.

Joseph Caspi's name is also to be found attached to many liturgic poems of merit. These, however, may belong to his namesake, Joseph Caspi ben Shalom of the sixteenth century, a liturgic poet of some importance.

Caspi's works were diversely estimated. Ibn Zarzah, Moses of Narbonne, and Efodi speak in praise of them. The cabalist Johanan Aleman recommends Caspi's commentaries on account of their mystic character. On the other hand, Isaac Abravanel and Simon Duran emphatically declare him to be antireligious because, among other things, in his commentary on the Moreh he admitted the eternity of the universe (i. 9, 70; ii. 26).

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G. I. Br.

CASPI, NATHANAEL BEN NEHEMIAH (surnamed **BONSENIOR MACIF OF LARGENTIÉRE**): Provençal scholar; lived at the end of the fourteenth century and at the beginning of the fifteenth. He was a disciple of Frat Maimon, under whose direction he composed in 1424 his first work, a commentary on the "Cuzari." This commentary, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 677, and elsewhere), is based upon the Hebrew translation of the "Cuzari" made by Judah Cardinal. Caspi was also the author of the following works: (1) a commentary on the "Ruah Hen," which treats of the terminology of Maimonides (*ib.* No. 678, 3; Parma, No. 395); (2) a commentary on Maimonides' "Shemoneh Perakim" (Paris, No. 678; Parma, No. 395); (3) "Likkutot," a collection of glosses on the Pentateuch (Munich MS. No. 252). These glosses are based upon those of Joseph Official. Many rabbis of eastern France are cited in these glosses, and many French words and sentences may be found in them.

BIBLIOGRAPHY: *Zeit. für Hebr. Bibl.* xvi. 128 *et seq.*; Berliner, *Peletat Soferim*, pp. 31 *et seq.*; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 434; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 755 *et seq.*

G. I. Br.

CASSEL: City in the Prussian province of Hesse-Nassau. There was a persecution of the Jews at Wolfshagen, near Cassel, during the Black Death in 1348; and Hesse-Cassel is mentioned in the same year as a scene of persecution. In 1610 Landgrave Moritz accorded protection to the Jews of Cassel, on the payment of 1,000 reichsgulden. In 1635 only one Jew, Benedict Goldschmidt, was living at Cassel; in 1647 the brothers Abraham and Simon Goldschmidt. In 1649 the Cassel Jews were forced to listen to weekly sermons for their conversion, each Jew—even women and children—being obliged to appear at the town hall. Once, when sixteen Jews and their rabbi were celebrating the Day of Atonement and neglected to attend the sermon, the landgravine caused them to be imprisoned and severely punished, and expelled the rabbi. In 1651 the weekly sermons to the Jews were reduced to six a year, at the instance of the Jewish community. Every Jew without a "privilege" had to pay one ducat for every night that he stayed in Cassel—an ordinance that was renewed in 1673. In 1749 exceptions were made only in favor of the traveler who had papers from the government certifying that he was there on official business, in which case he was allowed to remain four days without payment. In 1751 the poll-tax on native Jews was fixed at four groschen, and that on foreign Jews at eight groschen. In 1766 the Jews were nevertheless ordered to dwell in the city during the fairs, even the district rabbi and the presidents being included. They were not allowed to buy houses except in the Unterneustadt, nor were they permitted to rent them. The next year twelve streets were named in which they might reside. In 1773 a Jews' street was laid out; and as late as 1820 it was ordered that no Jews should live in any of the principal streets of the Altstadt, and that they be entirely excluded from the Oberneustadt. In 1775 Jews were allowed to have open shops in the city.

The new synagogue was dedicated in 1839. The seat of the district rabbinate was transferred from Witzenhausen to Cassel in 1772. Among the rabbis were: Hirsch Kirchhain (died 1779); Joseph Hess (1780); Joseph Michael Kugelmann (about 1790); Loeb Meier Berlin (died 1814); Dr. Ph. Romann (1836-42); L. Adler (1852-83); and I. Prager. Cassel possesses a Jewish teachers' seminary and school.

At present (1902) there are 2,200 Jews in Cassel.

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D. A. F.

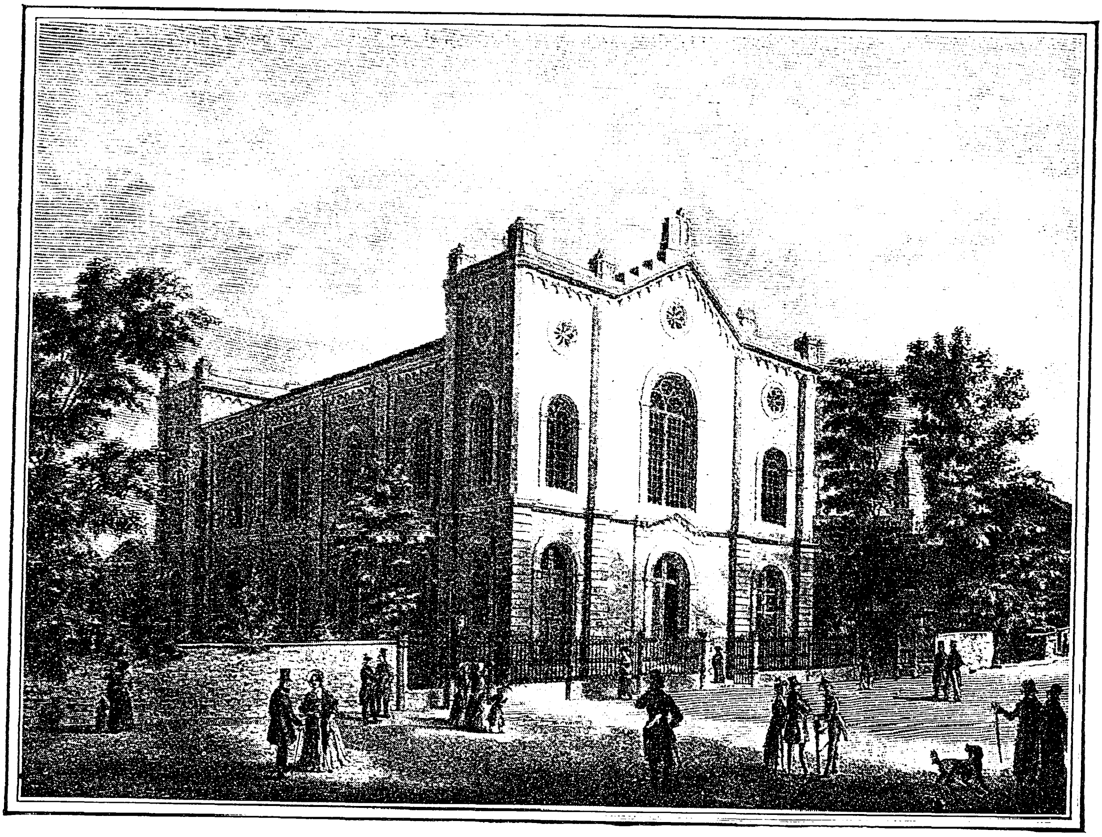

EXTERIOR OF SYNAGOGUE AT CASSEL, GERMANY.
(From a drawing by Lower.)

CASSEL, DAVID: German historian and theologian; born March 7, 1818, at Gross-Glogau, Silesia, Prussia, where he graduated from the gymnasium; died Jan. 22, 1893, in Berlin. Cassel's name is intimately connected with the founders of Jewish science in Germany—Zunz, Geiger, Steinschneider, Frankel, and others. In appreciating his great scholarship in Jewish literature it must not be forgotten that he was born in a city in which Jewish learning had been maintained at a very high standard, and which has given to the world many noted scholars: Solomon Munk, Joseph Zedner, Michael Sachs, H. Arnheim, and others.

Cassel became a student at the Berlin University, where he attended the lectures of the Orientalist

F. H. Petermann, the philosopher Fr. A. Trendelenburg, the philologist Philip Boeckh, and others. He, besides, maintained very friendly relations with Moritz Steinschneider, H. Jolowicz, L. Landshut, and Paul de Lagarde. During the whole time of his university studies he supported himself by giving lessons; and having thus experienced all the bitterness of poverty, he became later one of the founders of the Hülfs-Verein für Jüdische Studierende, a society for assisting poor Jewish students in Berlin, which is still in existence.

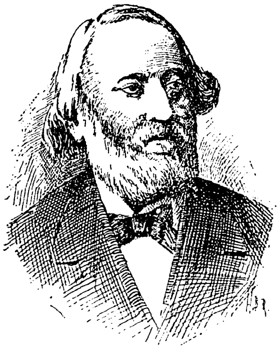
David Cassel.

Cassel began his career as an author with his doctor's thesis on "Die Psalmenüberschriften" (published in the "Literaturblatt des Orients," Leipsic, 1840). He received his rabbinical diploma in 1843 from J. J. Oettinger and Z. Frankel, but never accepted a rabbinical position, although he possessed a decided talent for the pulpit, as may be seen from his "Sabbath-Stunden zur Belehrung und Erbauung" (Berlin, 1868), a collection of 52 homilies on the Pentateuch, originally delivered as Sabbath lectures in a school for boys. In 1846 Cassel became principal of an educational institute called the "Dina-Nauen-Stift," in which position he remained until 1879. He was, besides, in 1850 and 1851 teacher of religion in Berlin at the congregational school for Jewish girls, and from 1852 to 1867 at the Jewish school for boys. From 1862 to 1873 he was also a teacher at the Jewish Normal School. In 1872, when the Lehranstalt für die Wissenschaft des Judenthums ("Hochschule") was established in Berlin, Cassel was elected one of the docents.

Cassel wrote a great number of valuable books, besides many essays for the Jewish magazines. Some of his works were written mainly for educational purposes; *e.g.*, the above-mentioned "Sabbath-Stunden" and the following: "Leitfaden für den Unterricht in der Jüdischen Gesch. und Litteratur," Berlin, 1868 (translated into various languages); "Gesch. der Jüdischen Litteratur," 2 vols., Berlin, 1872–73, dealing only with Biblical literature; "Hebräisch-Deutsches Wörterbuch," etc., Berlin, 1871, last ed., 1891; "Lehrbuch der Jüdischen Gesch. und Litteratur," Leipsic, 1879; 2d ed., Berlin, 1896. In addition to these he edited, or contributed introductions and notes to, several scientific works of great value, of which the following may be mentioned: "Cat. Hebräischer Schriften," Latin part by himself, and Hebrew by Rebenstein (Bernstein), Berlin, 1845; D. Conforte's "Ḳore ha-Dorot," a biographical and bibliographical lexicon of Jewish scholars with introduction and notes, Berlin, 1846; "Zikron Yehudah," responsa of Judah b. Asher, published by Rosenberg, with introduction and notes by Cassel, Berlin, 1846; "Teshubot Geonim Ḳadmonim," responsa of the earlier Geonim, edited from a Berlin manuscript, with an introduction by J. L. Rapoport, in "He-Ḥaluẓ," Berlin, 1848, viii. 138; the "Yesod 'Olam" of Isaac Israeli, an astronomical work edited by B. Goldberg and L. Rosenkranz, with an introduction and a German translation by Cassel, Berlin, 1848; קובץ מעשי ידי גאונים קדמונים, published by Rosenberg with notes and references by Cassel, Berlin, 1856; Index to De Rossi's "Dizionario Storico," Leipsic, 1846; the "Cuzari" of Judah ha-Levi, with a German introduction and translation and very numerous explanatory and critical notes, which fully testify to Cassel's erudition in Jewish-Arabic philosophy, Leipsic, 1840–53, Berlin, 1869 (in this work Cassel was assisted to some extent by H. Jolowicz); "Meor 'Enayim" of Azariah dei Rossi—a classical edition, Wilna, 1866; the Apocrypha, translated into German from the Greek, Berlin, 1864–71; "Die Pesach-Haggadah," with German introduction, translation, and critical notes (latest edition, Berlin, 1895); "Grammatik der Hebräischen Sprache" of H. Arnheim (died 1870), with introduction, notes, and additions by Cassel, Berlin, 1872.

Cassel further wrote pamphlets on questions of the day, such as "Woher und Wohin? Zur Verständigung über Jüdische Reformbestrebungen," Berlin, 1845; "Die Cultusfrage in der Jüdischen Gemeinde von Berlin," Berlin, 1856, a defense of his friend Michael Sachs against the attacks by the Orthodox; "Offener Brief eines Juden an Prof. Dr. Virchow," Berlin, 1869; and "Joseph Caro und das Buch Maggid Mesharim," published in the "Jahresbericht" of the Berlin Hochschule, Berlin, 1888, in which he proves, against Grätz, that this book was not written by Caro. Cassel is also the author of all the articles dealing with Judaism and Jewish literature in Brockhaus' "Konversations-Lexikon." He also wrote articles for the publications of the Society of Hebrew Literature of London.

Finally, it must be mentioned that Cassel, while still a young man, conceived the plan of publishing a Jewish encyclopedia containing everything of interest to Judaism. With the assistance of M. Steinschneider he composed the "Plan der Real-Encyclopädie des Judenthums," Krotoschin, 1844; but, inasmuch as Jewish studies were still in their infancy, the plan, though pursued for some time, could not be carried out.

Bibliography: For the great number of articles written by Cassel for Jewish and Christian magazines and encyclopedias (*e.g.*, the *Allgemeine Encyklopädie der Wissenschaften und Künste* of Ersch and Gruber) see Moïse Schwab, *Répertoire*, Paris, 1900, s.v. *Cassel*; S. Hochfeld, *David Cassel, Gedenk-Rede auf Seinen Heimgang*, Berlin, 1894; and especially H. Brody's pamphlet, *Toledot David Cassel*, Cracow, 1893.

s. H. M.

CASSEL, HARTWIG: Journalist and chess editor; born Nov. 2, 1850, at Konitz, West Prussia, where his father, Dr. Aaron Cassel, was rabbi. He was educated at the Real-Gymnasium in Landsberg on-the-Warta, and in 1879 went to England, where he began his journalistic career as the chess editor of the "Observer-Budget," Bradford, Yorkshire. He wrote chess articles for the metropolitan and provincial English papers, organized the Yorkshire County Chess Club, arranged the Blackburne-Günsberg match at Bradford (1887) and the International

Chess Masters' Tournament in 1888 at the same city. Cassel left England in 1889, and went to Havana for an English and New York newspaper syndicate to report the Tchigorin-Günsberg match. In 1890 he became chess editor of the New York papers, "The Sun" and the "Staats-Zeitung" (which appointments he still holds), and since then has contributed chess articles to most of the metropolitan journals. He was instrumental in establishing the "Staats-Zeitung" and Rice trophies, and arranged, among other important contests, the first cable chess match between the Manhattan and British chess clubs. He is the inventor of a chess cable code.

S. A. P.

CASSEL, JACOB: German physician; born at Schwerin-on-the-Warta, province of Posen, Prussia, May 25, 1859. He was educated at the universities of Berlin and Leipsic, from which latter place he was graduated as doctor of medicine in 1883. The same year he settled as a physician in Berlin, being assistant to Baginsky until 1890, when he opened a hospital for children. Cassel has contributed many essays to the "Archiv für Kinderkrankheiten" "Berliner Klinische Wochenschrift," "Deutsche Medizinische Wochenschrift," "Therapeutische Monatshefte," "Allgemeine Medizinische Centralzeitung," etc. Especially noteworthy is his "Ueber die Untersuchung Geistig Minderwerthiger Schulkinder," Berlin, 1901.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

CASSEL, PAULUS STEPHANUS (SELIG): Convert to Christianity and missionary to the Jews; born Feb. 27, 1821, in Gross-Glogau, Silesia; died Dec. 23, 1892, in Friedenau, near Berlin. His father was a sculptor, and his brother David was docent at the Berlin "Hochschule für die Wissenschaft des Judenthums." Cassel studied at the gymnasium at Schweidnitz and at the University of Berlin, where he followed with special attention the lectures of Leopold Ranke. In 1849 he edited in Erfurt "Die Constitutionelle Zeitung," and in 1850–56 "Die Erfurter Zeitung," in a royalist spirit. He was baptized May 28, 1855, in Buessleben, near Erfurt, and became librarian of the Royal Library and secretary of the Academy in Erfurt in the following year. He remained in Erfurt till 1859. Frederick William IV. bestowed the title of professor on Cassel in recognition of his loyal labors. In 1860 he removed to Berlin, where he was a teacher at a gymnasium for a short time, and occupied himself with literary work. In 1866–67 he was a Conservative member of the Prussian Chamber of Deputies.

Becomes a Missionary.

In 1867 Cassel was appointed missionary by the London Society for Promoting Christianity Among the Jews, a position which he retained till March, 1891. At the same time (1867) Cassel was assigned to the pastorate of the Christuskirche in Berlin, remaining in service for twenty-four years. In a pamphlet published a short time before his death, he complains of the inconsiderate treatment he had received at the hands of his Christian friends (see "Sendschreiben an Freunde in Deutschland und England über die Christuskirche in Berlin und Ihr Martyrium Durch die London Society," Berlin, 1891). H. L. Strack confesses that it is not clear what induced Cassel to join the Christian Church, though he contends that Cassel's reasons were obviously not mercenary (see Herzog-Hauck, "Real-Encyc." iii. 744). Cassel combated anti-Semitism with considerable warmth (in "Wider Heinrich von Treitschke für die Juden," Berlin, 1880; "Die Antisemiten und die Evangelische Kirche," 2d ed., Berlin, 1881; "Ahasverus, die Sage vom Ewigen Juden mit einem Kritischen Protest Wider Ed. von Hartmann und Adolf Stöcker," Berlin, 1885; also "Der Judengott und Richard Wagner, eine Antwort an die Bayreuther Blätter").

In his "Emancipation und Mission" Cassel endeavored to show that the Jews would obtain permanent relief from persecution not by civil enfranchisement, but through evangelization. In later years, however, he frankly receded from this view. De le Roi, the historian of Christian propaganda among the Jews, says that Cassel was animated by "a very decided Jewish spirit." In 1860 Cassel published a "History of the Jewish People Since the Destruction of Jerusalem," issued in Berlin by the "Gesellschaft zur Beförderung des Christenthums Unter den Juden." He exerted himself in the interest of proselytism among Jews. He stated his views on missionary work among them in a pamphlet: "Wie Ich über Judenmission Denke," Berlin, 1886; (see also "Nathanael," edited by H. L. Strack, 1897). From 1875 to 1889 he edited "Sunem, ein Berliner Wochenblatt für Christliches Leben und Wissen" (16 vols.). "Hallelujah, Einhundert und Acht und Achtzig Geistliche Lieder," is a collection of hymns reprinted from this journal. In 1847 Cassel wrote an earnest though somewhat fantastic study of Hungarian archeology, "Magyarische Alterthümer," which is still of value. Of especial interest is his translation (with notes) of the reply to Chisdai b. Isaac of Joseph, king of the Chazars (pp. 183 *et seq.*).

His History of the Jews.

His only methodic work is his history of the Jews from the destruction of Jerusalem to 1847 ("Juden [Geschichte]" in Ersch and Gruber, "Encyc." ii., part 27, pp. 1–238). This scientific treatment of Jewish history he wrote before his conversion; and it is signed "Selig Cassel." Jost, however, says of it: "It is one-sided and merely gives episodes out of the life of Jews in various countries. It is collated in a fragmentary manner, though rich in erudite notes" (see I. M. Jost, "Gesch. des Judenthums und Seiner Sekten," Section 3, p. 365, Leipsic, 1859). "Sabbathliche Erinnerungen" was also published before Cassel's conversion—the first part anonymously; the second (signed "S. C." in the preface) being put forth for the benefit of indigent veterans of 1813–15. Other publications of Cassel's are: "Wissenschaftliche Berichte, Unter Mitwirkung von Mitgliedern der Erfurter Akademie"; "Denkschrift der Königlichen Akademie Gemeinnütziger Wissenschaften in Erfurt, Herausgegeben am Sekulartage Ihrer Gründung, den 19. Juli, 1854"; "Irene, eine Sprachlich-Exegetische Skizze," Erfurt, 1855; "Der Mittler, ein Exegetischer Versuch zu Galater iii. 19, 20"; "Aus der Hagia Sophia, ein Akademisches Neujahrs-Programm"; "Ueber Thüringische Ortsnamen, Abdruck von Wissenschaftlichen Berichten der Erfurter Akademie"; "Dialoge über Wissenschaft und Christenthum." Essays with respect to Judaism, dating from this time, are the following: "Das Glaubensbekenntniss der Zenobia, Fürstin von Palmyra," in "Orient, Lit." 1841, Nos. 31 *et seq.*; "Der Apostat," *ib.* 1843, Nos. 18 *et seq.*; "Historische Versuche: Anmerkungen zu Benjamin von Tudela, Französische Städtenamen, Apologie," Berlin, 1847; "Die Rabbinerversammlung des Jahres 1650, eine Historische Abhandlung," Berlin, 1845. Other writings by Cassel with reference to Judaism and the Jews are the following: "Die Symbolik des Blutes und der Arme Heinrich von Hartmann von der Aue," Berlin, 1882; "Shylock, der Kaufmann von Venedig," in "Aus Literatur und Symbolik," pp. 368–386; "Caricaturnamen" in "Literatur und Geschichte, pp. 323–347; "Der Ewige Jude," in "G. S." i. 367–410; "Das Zicklein aus der Jüdischen Passahliturgie," in "Aus dem Lande des Sonnenaufgangs," pp. 1–16, Berlin, 1886; "Zur Naturgeschichte der Chuzpe," a reply to Fritz Mauthner's review of "Ahasverus," *ib.* pp. 89–100; an important treatise on medieval folk lore, and the contributions made thereto by Jews, is "Mischle Sindbad, Secundus Syntipas, Edirt, Emendirt und Erklärt; Einleitung und Deutung des Buches der Sieben Weisen Meister," 3d ed., Berlin, 1891.

Biblical Studies.

Cassel's Biblical studies are conservative; and it is surprising that he neglected to use the fund of rabbinical lore he undoubtedly possessed. In 1865 he wrote "Das Buch der Richter und Ruth" for J. P. Lange's "Theologisch-Homiletisches Bibelwerk." A second edition appeared in 1887, which was translated into English in 1872. In 1878 appeared "Das Buch Esther, ein Beitrag zur Gesch. des Morgenlandes, aus dem Hebräischen Uebersetzt, Historisch und Theologisch Erläutert," section 1, with an appendix, a translation of the Second Targum. The original text of the Second Targum Cassel published in "Aus Litteratur und Gesch." Berlin and Leipsic, 1885: "Zweites Targum zum Buche Esther, im Vocalisierten Urtext mit Sachlichen und Sprachlichen Erläuterungen Herausgegeben." An English translation by Aaron Bernstein was published in Edinburgh in 1888. This English edition also gives translations of several of Cassel's essays; viz., "Mithra" (pp. 345–361), "The Winged Bulls of Persepolis" (pp. 362–377), and "Zoroaster" (pp. 378–400). Most of Cassel's other literary work partakes of the character of controversy. His larger work on "Weihnachten, Ursprünge, Bräuche und Aberglauben, ein Beitrag zur Gesch. der Christlichen Kirche und des Deutschen Volkes," Berlin, 1861, is a medley of ingenious but unsystematized erudition, and is pervaded by a tone of pious emotionalism.

Altogether, Cassel's versatility has secured him merely the admiration of his contemporaries. He was incapable of acquiring a position of influence in the church of his adoption. His more general works are: "Vom Wege nach Damascus, Apologetische Abhandlungen," Gotha, 1872; "Aus Guter Stunde, Betrachtungen und Erinnerungen," Gotha, 1874; "Für Ernste Stunden, Betrachtungen und Erinnerungen," 2d ed., Berlin, 1881; "Aus Literatur und Symbolik," Leipsic, 1884; "Aus Literatur und Geschichte," Berlin and Leipsic, 1885; "Vom Nil zum Ganges, Wanderungen in die Orientalische Welt," Berlin, 1880; and "Das Leben des Menschen in Gesch. und Symbol," in "G. S." (only one volume published), Berlin, 1893. Besides, Cassel wrote a large number of pamphlets on theological, ethnological, and philological subjects.

S. L. Gr.

CASSIA: The term given as the translation for "ḳiddah" (Ex. xxx. 24; Ezek. xxvii. 19) and "ḳeẓi'ot" (Ps. xlv. 9). Ancient commentators agree in identifying the two. Onkelos to Ex. xxx. 24 renders "ḳiddah" by "ḳeẓi'ah"; Rashi does the same. Cassia belongs to the cinnamon group and resembles the ordinary species, though its fragrance is fainter. It is indigenous to Eastern countries, and in Biblical times was used along with myrrh and aloes both as a perfume (Ps. xlv. 9) and as an ingredient of the anointing-oil (Ex. xxx. 24). It formed one of the many commodities in which Tyre traded (Ezek. xxvii. 19).

J. Jr. G. B. L.

CASSIUS LONGINUS: Questor of Crassus in Syria in 53 B.C. After the unfortunate battle of Carrhæ, Syria, he became independent governor of the province, clearing it of the Parthians, and traversing all parts of the country in order to reestablish the fallen prestige of the Romans. Thus he came to Judea, where Pitholaus, a partizan of Aristobulus, had taken up arms against the Romans.

Cassius conquered the stronghold Tarichæa, killed the valiant Pitholaus at the instigation of Antipater, and carried away captive 30,000 Jews (Josephus, "Ant." xiv. 7, § 3; *idem*, "B. J." i. 8, § 9). He then went to Rome and was one of the conspirators against Julius Cæsar, who had appointed him pretor of Syria in 44. After Cæsar's murder he was sent as proconsul by the Senate in 43. Thus he came again to Judea, where, upheld by four Egyptian legions, he used his power to exact money from the Jews. The frightened Antipater quickly apportioned among the provinces the 700 talents of silver demanded by Cassius; and his son Herod was the first to pay his share. Malichus, however, the friend of Hyrcanus, seems to have hesitated, whereupon Cassius led away captive the inhabitants of the four cities Gophna, Emmaus, Lydda, and Thamma, and would have also killed Malichus, had not Hyrcanus appeased him with 100 talents ("Ant." xiv. 11, § 2; according to "B. J." i. 11, § 2, it was Antipater).

The Jews captured by Caius Cassius, as he is called, were liberated by a decree of Mark Antony ("Ant." xiv. 12, § 3), and it was ordered that Cassius' other depredations be repaired (*ib.* 12, § 5). During the war of Cassius and Brutus against Octavius Cæsar and Antony, Cassius, who was at that time in Syria, sought to gain the support of Herod by promising him the kingdom of Judea; Malichus was urged to poison Antipater ("Ant." xiv. 11, § 4; "B. J." i. 11, § 4). While Herod took the part of Cassius and the republicans, Malichus was looking forward to the victory of the Cæsarean party; so that it was in the interest of Cassius that Herod had the murderer of his father assassinated at Tyre, the old and weak Hyrcanus being induced to believe that the deed was instigated by Cassius ("Ant." xiv. 11, § 6; "B. J." i. 11, § 8). The anti-Herodian party joined issue with a certain Marion whom Cassius had left behind as master of Tyre; Herod, however, vanquished his enemies ("Ant." xiv. 11, § 7; 12, § 1; "B. J." i. 12, § 2) and thus put an end to Cassius' rule in Judea. Cassius soon after slew himself in the battle of Philippi, 42 B.C. ("B. J." i. 14, § 3).

G. S. Kr.

CASSUTO, JUDAH: Ḥazan of the Portuguese-Jewish community of Hamburg; born in Amsterdam 1808; died at Hamburg March 10, 1893. In 1827 he was elected ḥazan of the Portuguese-Jewish community, a post which he held until his death. Cassuto was not only cantor, but also spiritual chief of the congregation, and was entitled to act as rabbi at the solemnization of marriages among its members. He was a very learned man, and possessed a thorough knowledge of many modern languages. His lay occupation was that of teacher and translator. In 1843 Cassuto was appointed sworn interpreter and translator to the city of Hamburg. As a teacher he was active up to the hour of his death, which occurred suddenly. Until 1894, when a successor to Cassuto was chosen, the Portuguese congregation had no spiritual chief, marriages being solemnized by the rabbi of the German congregation.

Bibliography: *Jewish Chronicle*, London, March 17, 1893.

S. A. Fe.

CASTANHO, ABRAHAM: Spanish poet; lived at Amsterdam in the middle of the seventeenth century. He was the author of an elegy on the martyr Abraham Nuñez of Bernal, who was burned at Cordova May 3, 1655. It was inserted in "Elogios que Zelosos Dedicaron á la Felice Memoria," etc., published probably at Amsterdam in 1656.

Bibliography: Wolf, *Bibl. Hebr.* iii., Nos. cxlix. *et seq.*; Kayserling, *Sephardim*, p. 262; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Fürst, *Bibl. Jud.* i. 148.

G. I. Br.

CASTEL D'AJANO, SAMUEL DI: Italian physician and philosopher; lived at Mantua in the sixteenth century. A philosophical work of his on the articles of belief, entitled "Meor ha-Golah" (The Light of the Exile), is still extant in manuscript (Michael, "Or ha-Ḥayyim," No. 383). Castel d'Ajano is supposed to be the author of the liturgical poem לנועם שביה עניה ("For the Comfort of a Poor Captive"), which bears the signature שמואל הרופא (Roman Maḥzor, ii. 162b). He shows considerable knowledge of the Talmud in a casuistical note on a passage in R. Nissim's commentary on Megillah, which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 911, 8b).

It is likely that Samuel di Castel d'Ajano is identical with Samuel Castiglione, who, at the same epoch, practised as a physician at Mantua, and was also a liturgist (compare Zunz, "Literaturgesch." p. 417).

Bibliography: Luzzatto, *Mebo*, p. 34; Mortara, *Indice*, s.v.

G. I. Br.

CASTEL-BRANCO, JOEL RODRIGO. See Juan Rodrigo.

CASTEL-SARASSIN (Hebrew, קאשטיל שאראזין or קשטיל שרזין): Chief town of the department of Tarn-et-Garonne, France. A somewhat important Jewish community existed here in the Middle Ages. When attacked by the Pastoureaux in 1320, all the Jews except two killed one another, in order not to fall into the hands of their enemies, and these two subsequently threw themselves from the tower. The author of "Shebeṭ Yehudah" estimates the number of the martyrs to have been 200; but Grätz, following the Latin works that place the tragedy at Verdun, a city on the Garonne, considers 500 to be a more exact estimate.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 5; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 73, Cracow, 1895 (trans. Wiener, p. 48); Grätz, *Gesch. der Juden*, vii. 296.

G. S. K.

CASTELLACCIO DA ASOLA: Locality near Mantua, Italy, where there was a great slaughter of Jews in 1547. Gershon Cantarini, the ancestor of the celebrated family of that name, was born there in 1546.

Bibliography: Osimo Marco, *Narrazione della Strage Compiuta nel 1547 contro gli Ebrei di Asolo.*

J. I. E.

CASTELLAZZO: Italian-Jewish family which settled at the beginning of the sixteenth century in Cairo, where several members occupied the rabbinate with distinction. The most important were the following:

1. **Jehiel Castellazzo** (called **Ashkenazi** to signify that he was not by birth an Oriental): Rabbi at Cairo in the sixteenth century. He was a contemporary of Joseph Caro, whom he severely criticized on account of a Halakah.

2. **Moses Castellazzo:** Lived during the seventeenth century. He is eulogistically mentioned in the responsa of Meïr Boton.

3. **Moses dal Castellazzo** (whose name has been misread by copyists as "Moses Kastilin"): Portrait-painter; lived at Venice in the fifteenth and sixteenth centuries. He is highly praised by David Reubeni in his memoirs for having befriended the latter on his arrival in Venice from Arabia in 1524. Moses' reputation as an artist extended far beyond the limits of the ghetto of Venice; indeed, he was known throughout Italy. In 1521, in recognition of his great talent, the Council of Venice granted him the privilege of selling his artistic illustrations of the Pentateuch.

4. **Moses ha-Kohen Abigdor Castellazzo:** Son of Simeon (No. 5); was rabbi at Salonica, Rhodes, Damascus, and Cairo in the seventeenth century. In Cairo he was the colleague of Aaron b. Ḥayyim. He was almost ninety years old at his death.

5. **Simeon ben Jehiel Castellazzo:** Rabbi at Cairo; died May, 1588. He was well versed in the Cabala, and was renowned for his great piety. Conforte reports that he had seen a decision emanating from Joshua Soncin, rabbi of Constantinople at the time of Joseph Nasi, in which Soncin invokes the authority of Simeon ben Jehiel. Both Conforte and Joseph Sambari assert that Simeon wrote two

works: (1) a collection of responsa, and (2) "Megillot Setarim," a commentary, probably cabalistic, on the Book of Esther. Azulai mentions as many as eighty responsa by Simeon.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 43; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 40; Sambari, in Neubauer, *Anecdota Oxoniensia*, i. 159; Kaufmann, in *Rev. Etudes Juives*, xxiii. 139 *et seq.*

G. I. BR.

CASTELLI, DAVID: Italian scholar; born at Leghorn, Tuscany, Dec. 30, 1836; died 1901. He was educated at the rabbinical college of Leghorn, and from 1857 to 1863 was teacher of Hebrew and Italian in the Jewish schools of that city; then he became secretary of the Jewish congregation in Pisa, where at the same time he was a private teacher. From Jan., 1876, until his death he occupied the chair of Hebrew at the Istituto di Studi Superiori Pratici e di Perfezionamento in Florence.

Of Castelli's numerous works and essays the following may be mentioned: "L'Ecclesiaste, Traduzione e Studio Critico," Pisa, 1866; "Leggende Talmudiche, Traduzione con Prefazione Critica," *ib.* 1869; "Il Messia Secondo gli Ebrei," Florence, 1874; "Il Diritto di Testare nella Legislazione Ebraica," *ib.* 1878; "Della Poesia Biblica," *ib.* 1878; "Il Commento di Sabbatai Donnolo al Libro della Creazione, Testo Ebraico con Note Critiche e Introduzione in Ebraico e in Italiano," *ib.* 1880, in "Pubblicazioni del Regio Istituto di Studi Superiori"; "La Profezia nella Biblia," *ib.* 1882; "La Legge del Popolo Ebreo nel suo Storico Svolgimento," *ib.* 1884; "Storia degli Israeliti Secondo le Fonti Bibliche Criticamente Esposte," 2 vols., Milan, 1887-88; "Il Cantico dei Cantici, Studio Esegetico, Traduzione e Note," Florence, 1892; "Ammaestramenti del Vecchio e del Nuovo Testamento, Raccolti e Tradotti," *ib.* 1896; "Il Poema Semitico del Pessimismo (Il Libro di Job), Tradotto e Commentato," *ib.* 1897; "Gli Ebrei, Sunto di Storia Politica e Letteraria," *ib.* 1899.

S.

CASTELLO (CASTILHO), ABRAHAM ISAAC: Rabbi, preacher, and poet; born at Ancona 1726; died at Leghorn Aug. 1, 1789. At the age of thirteen he arrived, poor and destitute, in Leghorn, where, although he had previously intended to become a mechanic, his agreeable voice induced him to prepare himself to become a cantor. After the death of Adam Bondi, cantor of the Jewish congregation in Leghorn, whose daughter he had married, he became his successor. He then, with indefatigable diligence, devoted himself to the study of the Hebrew and Spanish languages, and to rabbinical science, and was soon advanced to the position of rabbi and preacher, in which capacity he so greatly distinguished himself that even Christian scholars delighted to discuss with him religious and philosophical topics. Castello is probably the Jewish scholar with whom Lessing conversed during his scientific tour in the company of Duke Leopold of Brunswick, and, on hearing whom, the duke is said to have exclaimed in astonishment, "Here we have one even greater than Mendelssohn—of far purer metaphysics."

Castello was the author of the following writings, all published at Leghorn: "Ḳol Millin," an allegorical drama in celebration of the wedding of Aaron Ergas and Deborah da Costa (1765); "Oracion Doctrinal" (1753); "A Memorial Sermon on the Death of Francis I. of Germany" (1765), written in Spanish, and translated by Castello's son Joseph into Italian. Besides these there were several occasional poems in Hebrew published by Sal. MICHELL in "Composizioni Poetichi" (1788), and by A. B. Piperno in the collection "Ḳol 'Ugab" (1846).

BIBLIOGRAPHY: Berliner, in *Israelitische Monatsschrift, Beilage zur Jüdischen Presse*, 1898, pp. 21, 22; Piperno, *Ḳol 'Ugab*, at end; Nepi-Ghirondi, *Toledot Gedole Yisrael*, No. 51; S. D. Luzzatto, *Epistolario Italiano-Francese*, 1890, p. 734; Roest, *Cat. Rosenthal. Bibl.* p. 256.

L. G. M. K.

CASTELLO (CASTELO), JACOB (ANTONIO): Poet at Amsterdam; died after 1684. He was a member of several academies of poetry in his native city, and was noted for his riddles. He is the author of verses on the "Coro de las Musas" of Miguel de BARRIOS, and the "Rumbos Peligrosos" of Joseph PENSO.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35, 86; Jacob Castello, in *Jeschurun*, iv. 323 *et seq.*, Frankfort-on-the-Main, 1859.

G. M. K.

CASTELLO (CASTILHO), JOSEPH: Physician; born at Leghorn about 1746; son of Abraham Isaac. After studying medicine at Pisa, he returned to his native city, where he soon acquired a reputation as a physician. A medical work written by Castello and dedicated to the archduke (afterward Emperor Leopold II.), did not appear until after his death, which occurred while he was still in the prime of manhood. Castello's brother Samuel was an eminent physician at Leghorn, and his son Abraham Isaac a lawyer and poet in the same city.

BIBLIOGRAPHY: Piperno, *Ḳol 'Ugab*, Leghorn, 1846.

G. M. K.

CASTELLON DE LA PLANA, or **DE BURRIANA:** City of Valencia. In 1320 the Jews of Castellon obtained permission to lay out a cemetery; and in 1432 to build a new synagogue. In 1391, in contradistinction to most of the other cities of Spain, at Castellon the magistrates protected the Jews from violence. In 1459 thirty-one Jewish families were living here. When in 1492 the Jews were compelled to leave Castellon, the city council demanded an indemnity for the taxes which the city would lose by their departure.

BIBLIOGRAPHY: Amador de los Rios, *Historia*, ii. 153; Juan A. Balbos, *La Juderia de Castellon*, in *Anuario* for 1887, pp. 113 *et seq.*, Valencia; *Rev. Etudes Juives*, xiv. 261; Jacobs, *Sources*, No. 791.

G. M. K.

CASTELNUOVO, SAMUEL DI: Secretary of the Jewish community of Rome; lived at the end of the sixteenth century and at the beginning of the seventeenth. He edited and probably translated into Italian: (1) Judah ha-Levi's piyyuṭ, "Mi kamoka," Venice, 1609, recited on the Sabbath preceding the Feast of Purim; (2) Moses Rieti's liturgic work, "Ma'on ha-Shoalim," Venice, 1609. The name of Castelnuovo occurs also in a halakic decision of Reggio on the ritual bath, inserted in "Mashbit Milḥamot," fol. 92.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1988, 2410; *idem*, in *Monatsschrift*, xliii. 92, 311; Mortara, *Indice*, p. 11; Berliner, *Gesch. der Juden in Rom*, ii. 54, 215.

G. I. Br.

CASTLES. See Defense.

CASTRO, ADOLF DE: Spanish historian; member of the Academia de la Historia of Madrid; lived in Cadiz; died there Oct., 1898. He wrote the first short history of the Jews in Spain, based on careful studies; and this was so impartial and dispassionate that he found it necessary to assure his readers (p. 8): "Escribo esta historia sin pasion, ni artificio, como de cosas que nada me tocán. Ni soi judio, ni vengo de judaizantes" (I write this history dispassionately and without craft, as concerning things that do not touch me. I am not a Jew, nor am I of Jewish descent. De Castro's book was published under the title, "Historia de los Judios en España, desde los Tiempos de su Establecimiento hasta Principios del Presente Siglo," Cadiz, 1847; and was translated into English by Rev. Edward D. G. M. Kirwan, Cambridge, John Deighton, 1851.

Unlike J. Amador de los Rios, who, after him, treated the history of the Jews in Spain, De Castro condemned the Inquisition: "Pues los monarcas bien podran regir con las leyes de la fuerza los cuerpos de sus vasallos; pero no podrán sujetar los animos" (For monarchs can indeed command by forcible laws the bodies of their subjects, but can not subdue their souls).

S. M. K.

CASTRO, DE, FAMILY: The various branches of this family are all of Spanish and Portuguese origin. Soon after the establishment of the Inquisition, members of the family emigrated to Bordeaux, Bayonne, Hamburg, and other cities in the Netherlands, and later, in the United States; to-day their descendants are found scattered throughout Turkey, Egypt, Holland, Germany, England, and Italy. Some branches of the family have continued to bear the simple name of "De Castro"; others are known by the following names: De Castro-Osorio; De Castro Sarmento; De Castro-Castello-Osorio; Pereira de Castro; De Castro Vieira de Pinto; Rodriguez de Castro; Orobio de Castro; De Castro de Paz; Henriquez de Castro, etc.

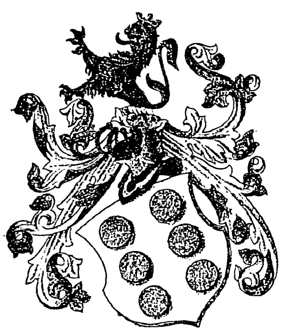
Arms of De Castro Family.

Among the members of this family, of some of whom a more detailed account will be found below, are the following: Aaron de Castro, or Crasto, parnas, Amsterdam, 1834; Abraham de Castro, who was among the Jews who returned to Amsterdam from Brazil when that country was lost to the Hollanders in 1654 ("Publ. Am. Jew. Hist. Soc." iii. 17); Abraham Nahamias de Castro, London, 1769; Dr. Baruch de Castro, Amsterdam, 1597–1684; Daniel de Castro, brother of Baruch; Daniel Gomez de Castro, parnas, Amsterdam, 1772; Dr. Ezekiel de Castro, Verona, 1639; Imanuel de Imanuel Nahmias de Crasto, parnas, Amsterdam, 1773; Dr. Isaac de Castro, surgeon, Amsterdam, 1683; Joseph Mendes de Castro, London, 1694; Mordecai de Castro, Amsterdam, 1650; Moses Gomez de Castro, parnas, *ib.*, 1784; Nissim de Castro, Constantinople, nineteenth century; Pedro Fernandes de Castro, alias Julio Fernandez de Castro of Valladolid, son-in-law of Simon Vaez "Publ. Am. Jew. Hist. Soc." iii. p. 57), Los Valles, Mexico; as a Judaizing heretic, Pedro Fernandez became reconciled in 1647 (*ib.*, vii. 4); Dr. Rodrigo de Castro, 1550–1629; Dr. Jacob de Castro-Sarmento, F.R.S., 1691–1761; David de Abraham de Castro-Tartas (often spelled "de Crasto)," noted printer in Amsterdam, seventeenth century. The only branch of the family of which it is possible to make a definite pedigree is the Dutch, as follows:

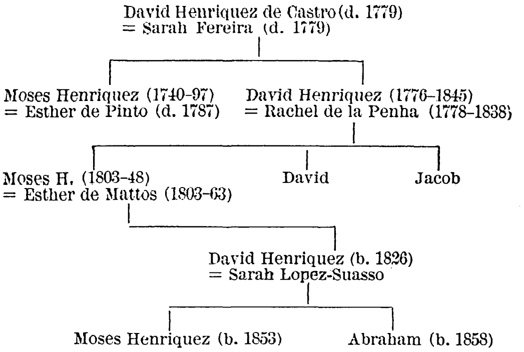
David Henriquez de Castro (d. 1779)
= Sarah Fereira (d. 1779)
Moses Henriquez (1740–97)
= Esther de Pinto (d. 1787)
David Henriquez (1776–1845)
= Rachel de la Penha (1778–1838)
Moses H. (1803–48)
= Esther de Mattos (1803–63)
David
Jacob
David Henriquez (b. 1826)
= Sarah Lopez-Suasso
Moses Henriquez (b. 1853)
Abraham (b. 1858)

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35 *et seq.*; De Castro, *Keur van Grafsteenen*, pp. 24, 25, 27, 38 *et seq.*; *Stam en Wapenbock van Aanzienlijke Nederlandsche Familien*, pp. 139, 140, Groningen, 1885.

J. H. Gut.—M. K.

Abraham de Castro: Master of the mint and farmer of the coinage for Sultan Sulaiman, in Cairo, Egypt, in the sixteenth century. Through his wealth and benevolence—he gave away 3,000 gold florins a year in alms—he acquired great influence among the Turkish officials, and was highly esteemed by his coreligionists, in whose affairs he took an active interest. When in 1524 Aḥmad, who had been appointed pasha of Egypt as a reward for his exploits at the capture of Rhodes in 1523, plotted to establish himself as an independent sovereign, and asked De Castro to mint the coins with his name in lieu of the sultan's, De Castro secretly left Egypt and hastened to Constantinople to inform the sultan of Aḥmad's plot. The sultan received him with high honors and gave him costly presents.

Aḥmad avenged De Castro's flight on the Jews; he imprisoned several of them, probably relations of De Castro, and imposed exorbitant taxes upon the community, with heavy penalties in case of non-payment. De Castro returned to Egypt after Aḥmad's execution; but the anxiety of the Jews was allayed only by the granting of a firman at the instance of De Castro. In commemoration of this deliverance in 1524, the Egyptian Jews for a long time celebrated the 27th or 28th of Adar, as a memorial day, with special festivities (Egyptian or Cairo Purim); see AḤMAD-PASHA.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 33a; Grätz, *Gesch. der Juden*, ix. 22, 25; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 204.

D. M. K.

Balthazar (Isaac) Orobio de Castro: Philosopher, physician, and apologist; born at Braganza, Portugal, about 1620; died at Amsterdam Nov. 7, 1687. While still a child, he was taken to Seville by his parents, who were Maranos. He studied philosophy at Alcalá de Henares and became teacher of metaphysics at the University of Salamanca. Later he devoted himself to the study of medicine, and became a popular practitioner in Seville, and physician in ordinary to the duke of Medina-Celi and to a family nearly related to the king.

When married and father of a family, De Castro was, at the instigation of a servant whom he had punished for theft, denounced to the Inquisition as an adherent of Judaism, and thrown into a dark and narrow dungeon, where he remained for three years, subjected to the most frightful tortures. As he persistently denied the charge, he was finally released, but compelled to leave Spain and to wear the sanbenito, or penitential garment, for two years. He thereupon went to Toulouse, where he became professor of medicine at the university, at the same time receiving from Louis XIV. the title of councilor; but, weary at last of hypocrisy and dissimulation, he went to Amsterdam about 1666, and there made a public confession of Judaism, adopting the name "Isaac." In that city De Castro continued the practise of medicine, and soon became a celebrity, being elected to membership in the directory of the Spanish-Portuguese congregation and of several academies of poetry. Esther, his wife, died July 5, 1712.

Orobio de Castro was a very prolific writer. His work entitled "Certamen Philosophicum Propugnatæ Veritatis Divinæ ac Naturalis Adversus J. Bredenburgi Principia" was published at Amsterdam, 1684, 1703, 1731. This work, in which De Castro attacks the ethics of Spinoza, with whom he maintained a friendly correspondence, was translated into Spanish under the title "Certamen Philosophico, Defiende la Verdad Divina y Natural Contra los Principios de Juan Bredenburg," by G. de la Torre, The Hague, 1741. All the other writings of De Castro, like the foregoing translation, are still extant in manuscript. They are: "Prevenciones Divinas Contra la Vana Ydolatria de las Gentes" (Libro ii., "Contra los Falsos Misterios de las Gentes Advertidas a Ysrael en los Escritos Propheticos"); "Explicação Paraphrastica sobre o Capitulo 53 do Propheta Isahias. Feito por hum Curiozo da Nação Hebrea em Amsterdam, em o mez de Tisry anno 5433" (compare Neubauer, "The Fifty-third Chapter of Isaiah," pp. 21-118, London, 1876); "Tratado em que se Explica la Prophesia de las 70 Semanas de Daniel. Em Amsterdam à 6 Febrero anno 1675," a paraphrastic explanation of the 70 weeks of Daniel; "Epistola Invectiva Contra un Judio Philosopho Médico, que Negava la Ley de Mosse, y Siendo Atheista Affectava la Ley de Naturaleza." This is identical with "Epistola Invectiva Contra Prado, un Philosopho Medico, que Dubitava, o no Creya la Verdad de la Divina Escritura, y Pretendió Encubrir su Malicia con la Affecta Confacion de Dios, y Ley de Natureza," a work directed against Juan de Prado, a physician and author of Picardy who resided in Amsterdam. Long after De Castro's death a Jew by the name of Henriquez published an alleged work of his in French under the title "Israel Vengé," claiming it to have been originally written in Spanish (London, 1770). It has been translated into English by Grace Aguilar (London, 1839). De Castro's discussions on Christianity with the Dutch preacher Philipp von Limborch were published by the latter in the work entitled "De Veritate Religionis Christianæ Amica Collatio cum Erudito Judæo," Amsterdam, 1687.

BIBLIOGRAPHY: Grätz, in *Monatsschrift*, xvi. 321-330; idem, *Gesch. der Juden*, x. 202; De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, pp. 253 *et seq.*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 81 *et seq.*

G. M. K.

Benedict, (Baruch) Nehamias de Castro: Physician in ordinary to Queen Christina of Sweden, and writer on medicine; born at Hamburg in 1597; died there Jan. 31, 1684. He attended the gymnasium of that city in 1615, received preparatory instruction in medicine from his father, Rodrigo de CASTRO, and later prosecuted this study at several universities. After his graduation at Padua (or at Franeker), he began to practise in Hamburg (1622), acquiring such fame that in 1645 he was appointed physician in ordinary to the queen of Sweden. De Castro was for some time president of the Portuguese-Jewish congregation at Hamburg, and was a zealous adherent of Shabbethai Ẓebi. He was twice married. In his old age he was reduced to such poverty that he was compelled to sell his library and furniture, to obtain the means of subsistence. This "vir humanissimus," as Hugo Grotius calls him, was interred in the cemetery of the Portuguese congregation at Altona. The tombstone erected by his relatives bears the following inscription:

> "Do Benaventurado muy insigne Varão
> o Doutor Baruch Nahamyas de Castro
> faleczo em 15. Sebat año 5444.
> Sua alma gloria."

De Castro, under the pseudonym "Philotheo Castello," was the author of the following works: (1) "Flagellum Calumniantium, seu Apologia in qua Anonymi Cujusdem Calumniæ Refutantur, Ejusdem Mentiendi Libido Detegitur," Amsterdam, 1631, a polemical work, in which the author defends physicians of Portuguese origin against the malicious attacks of a certain Joachim Curtius. It is said to have been published at Antwerp in 1629, under the title "Tratado da Calumnia em o qual Brevemente se Mostram a Natureza, Causas e Effeitos deste Pernizioso Vicio." (2) "Monomachia sive Certamen Medicum, quo Verus in Febre Synocho Putrida cum Cruris Inflammatione Medendi Usus per Venæ Sectionem in Brachio . . . ." Hamburg, 1647, a work dedicated to Queen Christina.

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, ix. 92 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Grätz, *Gesch. der Juden*, x. 228, 244; Sasportas, *Ohel Ya'aḳob*, responsum 27; A. Feilchenfeld, in *Zeit. für Hamburgische Gesch.* x. 214; Grünwald, *Portugiesengräber auf Deutscher Erde*, p. 118.

G. M. K.

Daniel (Andreas) de Castro: Physician; born in Hamburg 1599; younger brother of Baruch Nahamias, with whom he attended the gymnasium and studied medicine. He was physician in ordinary to King Christian IV. of Denmark, and lived at Glückstadt.

Bibliography: Kayserling, in *Monatsschrift*, ix. 97; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

David Henriques de Castro: Numismatist and author; born at Amsterdam, 1832; died there Oct. 10, 1898; son of Moses Henriques de Castro. He was a man of much learning, member of the board of directors of the Portuguese synagogue at Amsterdam, and president of the committee of the Portuguese Jews of the Netherlands. He possessed a rare collection of old coins and art treasures, and a library rich in Spanish and Portuguese manuscripts and printed works dealing with the history of the Jews, an elaborate catalogue of which appeared shortly after his death, under the title "Catalogue . . . de la Succession de Feu M. D. Henriques de Castro," Amsterdam, 1899 (with illustrations). The whole collection was sold at auction in April, 1899. De Castro was appointed knight of the Order of the Immaculate Conception by the king of Portugal. He was a member of the Royal Archeological Society at Amsterdam, the Netherlands Literary Society at Leyden, and the Zeeland Society of Arts and Science at Middelburg.

De Castro took a keen interest in the history of the Spanish-Portuguese congregation of Amsterdam, in the renowned men identified with it, notably Spinoza, and in the inscriptions on the tombstones of the old cemetery at Oudekerk. He laid bare an entire section of this old burial-ground and unearthed costly tombstones. He was also interested in the Jewish cemetery at Middelburg near Flushing, where he resided for some time. The results of his investigations are embodied in the following works: "De Synagoge der Portugeesch-Israelitische Gemeente te Amsterdam," 1675–1875, published on the occasion of its bicentenary; "Keur van Grafsteenen op de Nederl.-Portug.-Israel. Begraafplaats te Oudekerk aan den Amstel," Leyden, 1883 (text in both Dutch and German). De Castro was a contributor to several periodicals, such as the "Israelitische Weekblad."

Bibliography: *Jew. World*, London, April 21, 1899; *Jew. Chron.* London, Oct. 21, 1898.

G. M. K.

Ezekiel de Castro: Physician; born in Portugal in the early part of the seventeenth century. After completing his studies at Coimbra, he began the practise of medicine at Verona in 1639. Barbosa ("Bibl. Lusit. i. 767") calls him "insigne medico e subtil filosofo." De Castro possessed some knowledge of Jewish literature. He was the author of the following works on medicine: "De Colostro," about 1639; "Ignis Lambens, Historia Medica, Prolusio Physica, Rarum Pulchrescentis Naturæ Specimen," Verona, 1642, in which he refers at times to Biblical and Talmudic matters (a work entitled "De Igni Lambente in Deserto" was published by Pedro de Castro in the same year at Verona); "Amphiteatrum Medicum in quo Morbi Omnes Quibus Imposita Sunt Nomina ab Animalibus Raro Spectaculo Dibellantur," Verona, 1646.

Bibliography: Kayserling, in *Monatsschrift*, x. 38 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

Felix de Castro: Spanish physician; lived at Agramunt in the first quarter of the eighteenth century. On Nov. 30, 1725, he was condemned by the Inquisition to imprisonment for life for Judaizing. A similar sentence had previously been imposed upon the following members (all physicians) of the De Castro family: Alvarez de Castro of Pontevedra, aged twenty-five, sentenced Sept. 21, 1722, at Santiago; Joseph de Castro of Madrid, aged forty-nine, and Simon de Castro of Badajoz, aged twenty-five, sentenced Nov. 30, 1722, at Llerena. To these may be added the following, who were condemned by the Toledo Inquisition: Manuel de Castro of Madrid (1561), Teresa de Castro (1485), Francisco de Castro (1625), Jorge de Castro (1664), Ana de Castro, wife of Rodriguez Mercado (1676); Ines de Castro, wife of Luis Cardoso (Toledo, 1679); Catalina de Castro, wife of Balthazar de Castro of Guadalajara (1691).

Bibliography: Kayserling, in *Monatsschrift*, x. 38.

G. M. K.

Hananeel de Castro: English communal worker; son of Mosseh and Judith de Castro; born at London Oct. 16, 1794; died March 23, 1849. During 1817–18 he served with the English volunteers in Barbados, and soon after returned to London, where, in Dec., 1828, he married his cousin, Deborah de Jacob Mendes da Costa.

In London De Castro at once took an important part in the communal life of the Bevis Marks synagogue. At the time of the blood accusation at Damascus (1840) he was president of the board of deputies of the British Jews, and was among the first to urge Sir Moses Montefiore's journey to the East. About the same period (Jan. 20, 1845) he laid the foundation of Sussex Hall, consisting of a library and lecture hall, which was the first Jewish literary institution in London.

During the bitter controversies following the promulgation of the ḥerem against the Reform synagogue in 1841, Hananeel de Castro strove unceasingly to bring about a reconciliation. Finally, March 9, 1849, a few weeks before his death, he secured the repeal of the ḥerem in so far as it applied to Ascama No. 1.

Bibliography: M. Gaster, *Bevis Marks Synagogue*, pp. 175–176.

J. M. W. L.

Isaac de Castro: Author; lived probably in Amsterdam about 1612; wrote the extremely rare work "Sobre o Principio e Restauração do Mundo," A. de 14 de Adar, 5372.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. viii.

G. M. K.

Isaac de Castro: Talmudist; born in Egypt about 1630; son of Jacob de Castro. He was distinguished for his Talmudic learning, and accumulated considerable wealth.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 50a.

G. M. K.

Isaac de Castro: Turkish printer; progenitor of the De Castro family of Constantinople; born at Venice in 1764; died at Constantinople in 1845. He founded an important printing-establishment in the latter city. In 1815 he was commissioned by the government of the sultan Mahmud II. to organize the national Ottoman printing-office. Of keen mind and exemplary probity, and being a great benefactor of his coreligionists, he was universally esteemed, and was decorated by the sultan Mahmud with the Order Nishan-Iftikhar. He was an English subject. At his death he left one daughter, Dolceta, and six sons, Abram, Jacques, Moses, Nissim, Joseph, and Léon.

S. M. Fr.

Jacob de Castro: First Jew born in Hamburg (1600); died there at the age of ninety-nine. He was a brother of Benedict and Daniel de Castro.

Bibliography: Kayserling, in *Monatsschrift*, ix. 98.

G. M. K.

Jacob de Castro (מהר"י"קש): Rabbinical authority; lived in Egypt; died there in 1610. He was a nephew—not a son—of the master of the mint, Abraham de Castro. On a pilgrimage to Safed he was the guest of Joseph Caro, by whom he was highly esteemed. De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "'Erek Leḥem" (An Order of Bread), novellæ and notes to the four legal codes, Constantinople, 1718; "Ohole Ya'aḳob" (Tents of Jacob), ritual decisions, Leghorn, 1783; "Ḳol Ya'aḳob" (Voice of Jacob), derashot on the Pentateuch (cited by Azulai as manuscripts), Constantinople; "Nazir," and a number of similar writings on Talmudic subjects, published by Jacob Ḥagis in his "Halakot Ḳeṭanot," Venice, 1704.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 97, ii. 113, 127; Conforte, *Ḳore ha-Dorot*, 33a, 41a, b, 42a.

G. M. K.

Jacob de Castro: Comedian; born in London Jan. 14, 1758; died after 1815; son of a Hebrew teacher. He was intended in his youth for the Jewish ministry, and, with this in view, attended the various scholastic institutions of the Portuguese synagogue. But he showed an early predilection for the stage, at the age of fifteen arranging plays and farces in commemoration of Purim. He first appeared at the Theater Royal, Covent Garden, in 1779, in a farce; then at the Royal Circus, at the Haymarket, in 1785. In 1786 he engaged with Philip Astley in the latter's "Amphitheater and Ambigu-Comique," remaining with him for a number of years, and performing in a long list of burlesques, musical farces, and pantomimes. He was the chief of a small body of performers who were colloquially spoken of as "Astley's Jews." In 1803 De Castro became manager of the Royalty Theater, but later returned to Astley, with whom he remained until his death, appearing frequently in his amphitheater in Dublin.

Bibliography: R. Humphreys (editor), *Memoirs of Jacob de Castro*, London, 1824; *Jew. Chron.* May 26, 1893. His portrait by Stanfield was engraved and published by Sherwood.

J. G. L.

Jacques de Castro: Turkish physician; son of Isaac de Castro; born in 1802; died in 1876. After finishing his medical studies at Paris, he was appointed by the sultan 'Abd al-Majid head physician of the military hospital at Constantinople. Castro was made a senator by Sultan 'Abd al-Aziz, and was appointed by Sultan Abd al-Ḥamid his consulting physician, receiving the Order of the Medjidie.

S. M. Fr.

Leon Ḥayim de Castro: Editor of the Spanish (Ladino) periodical, published at Constantinople in 1853, under the title "Or Yisrael," "La Luz de Israel."

G. M. K.

Moses de Castro: Rabbinical authority (presumably a pupil of Berab); lived in the sixteenth century. He was distinguished by great learning and ascetic piety. At first the head of a Talmudic school in Cairo, he settled later (about 1530) in Jerusalem. When Jacob Berab, rabbi of Safed, sought to invest the ordination of rabbinical judges with a higher authority, and to reestablish in Palestine a kind of Sanhedrin with himself as president, it was Moses de Castro and Levi b. Ḥabib who successfully opposed the movement.

Bibliography: Frumkin, *Eben Shemu'el*, p. 40; Grätz, *Gesch. der Juden*, ix. 316 *et seq.*

G. M. K.

Moses Orobio de Castro: Son of Balthazar (Isaac) Orobio de Castro, and a popular physician in Amsterdam.

G. M. K.

Nissim de Castro: Author of a Ladino textbook on astronomy, published at Constantinople 1850, entitled, "Una Mirada á los Cielos, ó la Puerta de la Astronomia."

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 36; Franco, *Essai sur l'Hist. des Israélites de l'Empire Ottoman*, p. 242.

G. M. K.

Rodrigo de Castro: Physician; born 1550 at Lisbon; died at Hamburg, date disputed, but probably 1627. Several members of his family were physicians of some reputation, his uncle Emmanuel Vaëz having attended four kings of Portugal.

Castro studied medicine at Evora and Salamanca, and, after receiving there the degrees of doctor of philosophy and of medicine, he practised at Lisbon. Philip II. requested him on the completion of his studies to make a journey to East India, for the purpose of collecting medicinal herbs and studying them scientifically; but the request was refused. In order to escape the persecutions of the Inquisition, Castro settled in Antwerp with his wife, Katharina Rodriguez, and their two children. Here, by effecting some fortunate cures, he soon won high esteem; but when the Spanish reëstablished themselves in the Netherlands, considering himself insecure, he left Antwerp, probably living in northern Holland for several years, until his countryman and colleague, possibly also relative, Henrico Rodriguez, induced him to make Hamburg his permanent home (1594). When the plague broke out in that city in 1596, Castro distinguished himself by self-sacrificing devotion. He wrote a treatise on the plague and dedicated it to the Senate. Though he did not hold the office of "Medico del Senado" or city physician, as Daniel Levi de Barrios states in his "Relacion de los Poetas y Escritores Españoles," p. 55, he was a very popular and active physician, and was frequently summoned by the magnates of neighboring countries, among whom were the king of Denmark, the landgrave of Hesse, the count of Holstein, and the archbishop of Bremen.

During Castro's first years in Hamburg he did not avow himself a Jew; but the first list of Portuguese Jews published in the city council makes mention of Dr. Rodrigo de Castro "together with his wife, two full-grown sons, and other small children." After the death of his wife (1603), who, since there was no Jewish cemetery in Hamburg-Altona, was buried either in the Christian cemetery or in the place obtained by Castro "within the pale of the Church," he married again. For almost fifty years, thirty-five of which were spent at Hamburg, he acted as the friend and helper of suffering humanity, being styled "master of his art," "famous physician," and "prince of medicine of his time." He was buried in the cemetery of the Jewish-Portuguese congregation at Altona.

The following works of Rodrigo de Castro appeared in print: "Tractatus Brevis de Natura et Causis Pestis Quæ Hoc Anno 1596 Hamburgensem Civitatem Afflixit," Hamburg, 1596; "De Universa Mulierum Morborum Medicina," *ib.* 1603 (1604), 1628, 1664; Venice, 1644; Hanover, 1654; Cologne, 1689; Frankfort, 1668; "Medicus Politicus, sive de Officiis Medico-Politicis Tractatus," a kind of medical encyclopedia and methodology, Hamburg, 1614, 1662. The above were written in Latin, and the following in Portuguese: "Tratado de Herem, Em o Qual a Serca Desta Materia," etc., cited also under the title "Trattado da Halissa, En o Qual Sen a Desta Materia Dialogi xxv." 1614.

BIBLIOGRAPHY: Kayserling, in *Monatsschrift*, viii. 330-339; idem, *Gesch. der Juden in Portugal*, pp. 279 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 36 *et seq.*; M. Isler, *Zur Aeltesten Gesch. der Juden in Hamburg*, pp. 8 *et seq.*, Hamburg, 1874.

D. M. K.

Castro, Jose Rodrigues de: Christian rabbinic scholar; librarian; born in Spain in 1739; died about 1795. Appointed royal librarian to Charles III. and Charles IV., he devoted himself to a revision of the bibliographical labors of Nicolas Antonio; producing at Madrid, in 1781, the "Biblioteca Española." This contains in the first volume accounts of Spanish Jewish authors, taken mainly from Bartolocci, though there is evidence that the writer knew some Rabbinic Hebrew, as his work includes Spanish translations of two Hebrew poems on chess. He addressed to Charles III. on his accession a number of Hebrew, Latin and Greek verses entitled "Congratulatio Regi," Madrid, 1759.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 813; *idem*, in *Zeit. für Hebr. Bibl.* ii. 96; *Biographie Universelle*, 1844, 5, v.; Ersch and Gruber, *Encyc.*, s.v.

J.

CASTRO SARMENTO, JACOB (HENRIQUEZ) DE: Physician, naturalist, and poet; born about 1691 in Bragança, Portugal; died at London in 1761. At the age of seventeen he entered the University of Evora, to study philosophy, and later studied medicine at Coimbra, receiving his baccalaureate in 1717. In order to escape the persecutions of the Inquisition, Henriquez — so-called as a Marano—went to London in 1720; there he continued his studies in medicine, physics, and chemistry, and passed his examinations in the theory and practise of medicine. He was elected a fellow of the Royal Society of London about 1725, in recognition of his having introduced a new medicine for curing fevers. Castro Sarmento corresponded with many scholars, among others with Prof. Mendes Sanchetto Barbosa of Lisbon, who reported to him the terrible earthquake that destroyed the capital of Portugal in 1755, and with the Jesuit B. Suarez, who communicated to him his astronomical observations made in Brazil.

The literary activity of Castro Sarmento began with a treatise on vaccination, "Dissertatio in Novam, Tutam, ac Utilem Methodum Inoculationis seu Transplantationis Variolorum" (London, 1721; German translation, Hamburg, 1722; Supplement, London, 1731; anonymously, Leyden). Other works are: "Historia Medica Physico-Hist.-Mechanica," part i., London, 1731; part ii., *ib.* 1735; "Syderohydrologia ó Discurso das Aguas Mineraes Espadañas ou Chalibeadas," *ib.* 1736, identical with "Da Uso e Abuso das Minhas (Minerales) Aguas da Inglaterra," London, 1756; "Tratado da Verdadeira Theoria dos Mares," London, 1737; and a Portuguese translation of the treatise of the surgeon Samuel Sharp: "Surgical Operations, with Plates and Descriptions of the Instruments Used" (London, 1744).

In recognition of his services to medicine the University of Aberdeen awarded to him, in July, 1739, a medical degree. Castro Sarmento was also a poet and a preacher. In Spanish, he published "Exemplar de Penitencia, Dividido en Tres Discursos Para ó dia Santo de Kipur" (London, 1724); "Extraordinaria Providencia Que el Gran Dios de Ysrael Uso con su Escogido Pueblo en Tiempo de su Mayor Affiicion por Medio de Mordehay y Ester Contra los Protervos Intentos del Tyrano Aman, Deducida de la Sagrada Escritura en el Sequinte Romance" (London, 1728); "Sermão Funebre as . . . Memorias do . . . Haham Morenu a R. e Doutor David Neto" (London, 1728).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 37; *idem*, in *Monatsschrift*, vii. 393 *et seq.*, viii. 161 *et seq.*; Landau. *Gesch. der Jüdischen Aerzte*, p. 135 (who follows the inaccurate information of Carmoly); *Cat. Anglo-Jew. Exh.* p. 49.

J. M. K.

CASTRO TARTAS, DAVID B. ABRAHAM: Printer in Amsterdam from 1663 to 1695, and publisher of a number of rabbinical writings, including prayer-books and ritualistic works, in Hebrew, Spanish, and Portuguese. His brother, Jacob de Castro Tartas, participated in the management of the printing-office.

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* part xxviii. 28, p. 67.

D. M. K.

CASTRO TARTAS, ISAAC DE: Marano and martyr; born at Tartas, Gascony, about 1623; died at Lisbon Dec. 15 (22), 1647. He was a brother of

David Castro Tartás, and a relative of the physician Elijah Montalto, and was himself trained in philosophy and in the classical languages. Early in life Isaac went to Parahiba, Brazil, where he lived for several years. Against the wishes of his relatives there, he went later to Bahia dos Santos, where he was recognized as a Jew, arrested by the Inquisition, and sent to Lisbon. Summoned before the tribunal of the Inquisition, he at once avowed his belief in Judaism and his determination to remain true to the faith. All the endeavors of the inquisitors to convert him to Christianity were in vain. On Dec. 15 (22), 1647 (not Sept. 23, as was erroneously supposed), this young man was led, together with five fellow-sufferers, to the stake. In the midst of the flames he called out in startling tones, "Shema' Yisrael! [Hear, O Israel!] The Lord our God is One!" With the word "Eḥad" (One), he breathed his last. For several years the public of Lisbon repeated his last words, so that the Inquisition was finally compelled to interdict this confession of the Jewish faith, under the threat of severe punishment. It is said that the martyrdom of De Castro Tartas so affected the hardened inquisitors that they determined to cease burning heretics at the stake. In Amsterdam the tragic end of this promising young man occasioned deep mourning. A memorial sermon was delivered by Saul Levi Morteira, and elegies in Hebrew and in Spanish were written in his honor by Solomon de Oliveyra and Jonas Abravanel.

Bibliography: Cardoso, *Las Excelencias de los Hebreos*, pp. 324 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 308 *et seq.*; idem, *Sephardim*, pp. 204 *et seq.*; *Publications Am. Jew. Hist. Soc.* iv. 130 *et seq.*

D. M. K.

CASTROJERIZ: Town in southern Castile, 18 miles west of Burgos. Jews lived there as early as the period of the Moorish rule. In the charter ("fuero") granted to the town in 974 by Garci Fernandez, count of Castile, it is ordered that the murder of a Jew be punished in the same way as that of a Christian. When, after the death of King Sancho, forty Jews were killed at Mercatello, Ferdinand I., his son and successor, settled the remaining Jews of that place at Castrojeriz (1035). After the death of Alfonso VI. of Castile, in 1106, the inhabitants of the neighboring Castro fell upon the Jews of Castrojeriz, killing many, making prisoners of others, and plundering their houses. The new king, Alfonso VII., and his wife, Urraca, forbade any further injury to the Jews of Castrojeriz on pain of heavy penalties. In 1234 Fernando III. confirmed the privileges which had been granted to the Jews. In 1474 the Jewish community paid 1,100 maravedis in taxes.

Bibliography: Muñoz y Romero, *Coleccion de Fueros Municipales*, pp. 38-41, Madrid, 1847; Amador de los Rios, *Historia*, i. 173 *et seq.*, 190; iii. 591.

E. C. M. K.

CASUISTRY. See Legalism.

CAT: There is no reference to the cat in the Old Testament, the domestication of that animal being later than the Bible, except in Egypt, where it was reverenced as a divine being, and probably thus became tame. Victor Hehn ("Culturpflanzen und Hausthiere," etc., Berlin, 1894) even declares that the tame cat was not introduced into Europe until after the invasion of the Huns. There is, however, evidence on Greek vases and Pompeian wall-paintings that the cat was domesticated in Greece and Rome before the common era (R. Engelmann, "Die Katzen im Alterthum," in "Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts," xiv. 136–143, Berlin, 1900). In the Talmud, on the other hand, there are many references to the cat, which is called חתול, a general name for the "pouncer," though at times it is called שונרא (שינרא), which is a specific term derived from the Persian (Sachau, in "Z. D. M. G."), and suggests the possibility that the domesticated cats of Syria and Europe were derived from that country.

The destructive qualities of the cat are generally recognized. With its five claws (Ḥul. 52b) it destroys not alone mice (B. Ḳ. 80a), weasels (Sanh. 105a), hens, young birds, lambs, and kids (Ḥul. 53a), but even large birds (Ket. 41b), as well as snakes (Pes. 112b), snake-poison being innocuous to it (Shab. 128b). It is dangerous to babies (B. Ḳ. 80b), who on that account wear a leather bandage (Kelim xxvi. 5; the reading is doubtful). White cats bite worse than black ones (B. Ḳ. 80b). The cat is regarded as a model of modesty, because of its cleanly habits ('Er. 100b); though the reason is also given that these are due to the desire to avoid being detected by mice.

That the cat was tamed in Talmudic times is shown by the statement that it never leaves a home it has once chosen, and therefore need not be watched (Shab. 51b). It bears young in 52 days (Bek. 8a), which nearly agrees with the right period of 55 days. The reason why the cat forgets its master, whereas the dog will always remember him, is stated to be because cats eat mice, which are eminently the cause of forgetfulness (Hor. 13a). This idea has lasted into modern times; for in Russia Jewish boys are not even now allowed to stroke a cat lest they lose their powers of memory. The prohibition does not, however, extend to girls.

In order to see demons, one should burn the fetus of a black cat, which must be the eldest female offspring of a black cat that is also the eldest female offspring of a black cat, and sprinkle the ashes on one's eyes (Ber. 6a). A woman's blood, offered to a cat, with magic formulas, will deprive a man of his virility (Shab. 75b). If rats kill a cat, the owner has no remedy, on the principle that "the man who is killed by women is no man" (B. M. 97a). Any one may kill a wild (perhaps mad) cat and take its skin (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 266, 4); the pelt, being soft, is used for furs (B. Ḳ. 80b). Of enemies who become reconciled it is said proverbially "the cat and the weasel have made a match" (Sanh. 105a). In Russo-Jewish folk-lore, blood from the tail of a cat is regarded as a cure for erysipelas; while a cat put into a new cradle drives away evil spirits from the baby. When there is a thunder-storm, the cat is put outside in the rain. A black cat in the house is propitious; a white one, unlucky. When a house is built a black cat, among other domestic animals, is introduced into it for luck. In the cabalistic system of transmigration a person who uses the name of God is turned into a cat (Vital Calabrese, "Sefer ha-Gilgulim," ed. Warsaw, p. 125).

Bibliography: Lewysohn, *Die Zoologie des Talmuds*, pp. 74-76, 108; Hamburger, *R. B. T.* s.v.; Brecher, *Das Transcendentale*, p. 52; Levy, *Neuhebr. Wörterbuch*, s.v. חתול.

E. C. J.

CATACOMBS: Underground galleries with excavations in their sides for tombs or in which human bones are stacked. The term is derived from "catacomba," a compound of the Greek *κατά* and the Latin "comba" ("cumba"), meaning "near the sepulchers." Originally it designated a definite place on the Via Appia near Rome, but since the ninth century it has been applied to all subterranean burial-places in Italy as well as in other countries. In the Middle Ages only Christian catacombs were known; in modern times, however, Jewish burial-places have been discovered resembling the Christian ones, and hence are also called catacombs.

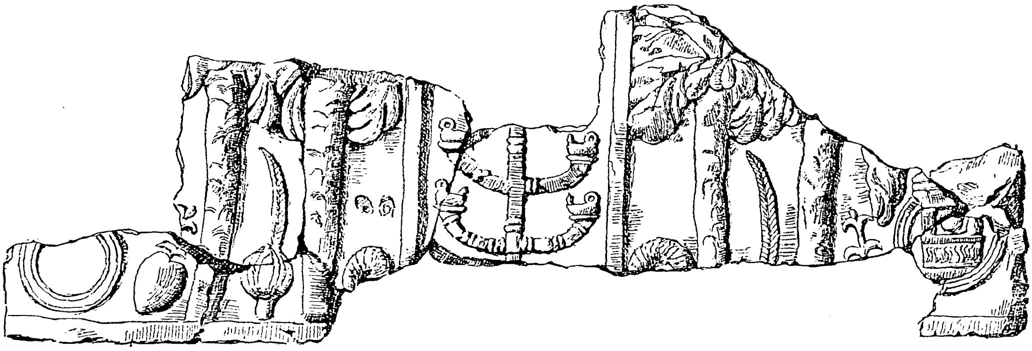

Fragment of a Sarcophagus from the Vigna Randanini at Rome, Showing Jewish Symbols.
(From Garrucci, "Cimitero Degli Antichi Ebrei.")

In point of fact, the mode of burial followed in catacombs is undoubtedly of Jewish origin. Subterranean tombs were used in Palestine even in early times. While in the East corpses were usually put into the earth, in the West they were cremated. The earliest example of a subterranean tomb is the double cave of Machpelah, still preserved under the mosque built over it. Around Jerusalem there are so-called tombs of the Prophets—tombs of priests according to Sepp—that, in their labyrinthine arrangement, resemble the catacombs. Tombs of the judges—*i.e.*, tombs of the sanhedrists—are also to be found throughout Palestine. The architect Schick found at Jerusalem a catacomb begun by Jews and continued by Christians. These tombs, which are hewn out of the rock, differ from the Roman catacombs only in that they are difficult of access, while the latter are arranged with a view to the frequent visits of the living (Swoboda, "Die Altpalästinischen Felsengräber und die Catacomben," in "Römische Quartalschrift für Christl. Altertumskunde," p. 321, Rome, 1890; compare also the word *λατόμιον* = "quarry," used in the sense of "cemetery," which recalls these rock-tombs).

Wherever the Jews went in the course of their wanderings, they endeavored to preserve this custom of their fathers as far as the nature of the ground permitted; and they did so at Rome, in lower Italy, Carthage, Cyrene, etc. The Talmud gives a detailed description of this kind of tomb, the chief characteristic of which is that the bodies were placed in niches (Talmud, כוכין; Latin, "loculi") in the subterranean vaults. The Christian catacombs doubtless originated in imitation of this Jewish custom, although it would appear from the catacombs so far discovered at Rome that the Christian ones are older than the Jewish. Among Christians, moreover, Jesus' tomb in the rock must have been the model from the beginning.

Rome.

Jewish catacombs have been discovered at Rome as follows: (1) Before the Porta Portuensis; found in 1602 by Bosio under the Colle Rosato. This catacomb has since become inaccessible through the filling in of the neighborhood. Its arrangement was extremely simple and primitive, as it contained only two cubicula or burial-niches. It is evident, from its situation on the road leading to Porto, that it served as a cemetery for the Jews living in Trastevere. (2) In Porto itself, from which several Greek inscriptions of the first and second centuries have been preserved. These inscriptions throw much light on the history of the Jews at Rome. (3) In the Vigna Randanini on the Via Appia, discovered by Garrucci in 1862. He also found there two figured sarcophagi

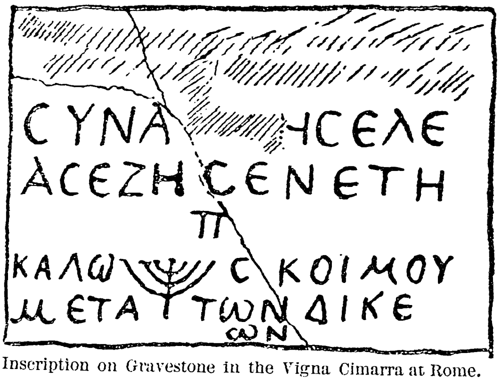
CYNA HCEΛE
ACEZHCENETH
Π
KAΛω C KOIMOY
μETA TωN ΔIKE
ωN

Inscription on Gravestone in the Vigna Cimarra at Rome.

CYNA(ΓωΓ)HC EΛE AC EZHCEN ETH	The Synagogue of Elea.
Π	He Lived 70 Years.
KAΛωC KOIMOY	Pleasant is the sleep
META TωN ΔIKE ωN	of the righteous.

and gilded glasses of Jewish origin, which furnish proof of the interesting fact that the Jews also followed the higher arts. (4) In the Vigna Cimarra near the Via Appia, discovered by De Rossi in 1867. Among its inscriptions, which are also important, one mentions the synagogue of Elea. (5) In the Vigna Apolloni on the Via Labicana, discovered in 1882 by Marucchi; it is less important, and contains only a very few inscriptions, but is marked by easily recognizable Jewish symbols. (6) On the Via Appia Pignatelli, discovered in 1885 by Nicolaus Müller (see "Mitteilungen des Archäologischen Instituts," Roman section, 1886, i. 49-56).

Arrangement.

According to F. X. Kraus's description, the Roman catacombs consist of an immense labyrinth of galleries excavated in the bowels of the earth and under the hills surrounding the city. The galleries are arranged in different stories ("piani"), often three or four of them one above the other, and crossing a number of times in the same story. The galleries are from one-half to one meter wide, hence generally very narrow; in height they vary with the nature of the rock out of which they are hewn. The walls on both sides are perforated by horizontal caves or niches like oblong ovens, each of which affords space for one or more bodies. The rows are broken at intervals by passageways leading into smaller chambers, the walls of which are also perforated by niches. There is little difference between the Christian and the Jewish catacombs; certain variations in construction being no greater than the differences among the several Christian catacombs themselves. There is the same arrangement of galleries and cubicula, the same method in the disposition of the graves, and the same decoration in colors and tints. It has been remarked, however, that the flags closing the niches on the outside are fitted better in the Jewish than in the Christian tombs; so that no one would suspect that tombs were behind these stones. The only real difference consists in the presence of Jewish formulas and symbols and in the absence of Christian ones.

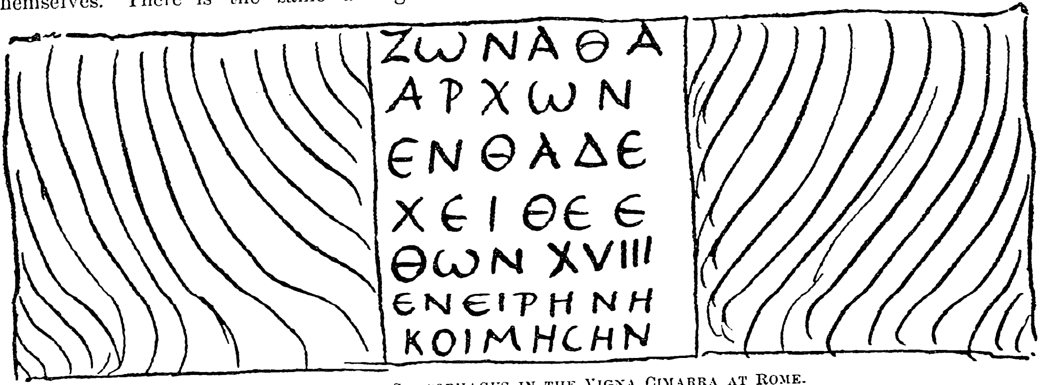

INSCRIPTION ON A SARCOPHAGUS IN THE VIGNA CIMARRA AT ROME.

ZωNAΘA	Zonatha (= Jonathan)
APXωN	the archon
ENΘAΔE	here
XEIΘEE	lies
ΘωN XVIII	aged eighteen years.
EN EIPHNH	He rests in peace.
KOIMH CHN	

Inscriptions.

The chief value of the Jewish catacombs at Rome lies in the numerous and multiform inscriptions that they furnish, which throw a strong light on the life of the Jews at Rome. A great number of names has been preserved thereby; and sometimes the titles of the offices and the status of those buried are given. Since about 110 of the inscriptions are in Greek and only about 40 in Latin, the former was probably the language of the Jews at Rome. The Greek inscriptions date from between the first and third centuries, from which time to the fourth century there are Latin inscriptions. A genuine Hebrew inscription has not yet been found, though the formulas שלום ("Peace") and שאלום על ישראל [sic!] ("Peace to Israel") have been noted in some instances. Where the inscription does not begin with the name of the deceased, the usual introductory formula is ΕΝΘΑΔΕ ΚΕΙΤΕ (for *κεῖθαι*): the Latin "Hic Jacet" (Here Lies) is seldom found. Eulogies recalling Biblical verses and idioms are used as final formulas; *e.g.*, Isa. lvii. 2 or Ps. iv. 9. The frequent *διὰ βίου*, taken to mean לחיי עולם ("for life eternal"), must also be considered a pious wish. The Jewish inscriptions of the catacombs of Rome have been collected in the works of Berliner and of Vogelstein and Rieger.

Symbols.

The commonest symbol found in the Jewish catacombs is the seven-branched candlestick, doubtless in reference to the verse, "The spirit of man is the candle of the Lord" (Prov. xx. 27). It is an infallible sign that the tomb in question is Jewish, as it is not found on Christian tombs. Another symbol is a fruit from which an ear of grain sprouts, and which is interpreted as "lulab" (palm-branch) and "etrog" (citron). This interpretation is, however, not certain. An oil-vessel is also found on some stones, a symbol probably identical with the candlestick. Garrucci interpreted it as referring to Ḥanukkah, but this is inadmissible. It may be considered an artistic expression of the thought, "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. vii. 1). There is no reason to doubt that a curved horn signifies the shofar. It is intended to symbolize the resurrection of the dead, which shall precede the Messianic times to be announced by the shofar. A heart-shaped leaf is often found, as also on Christian stones: this signifies sorrow for the dead.

The symbols of the Christian tombs also, in so far as they are taken from the Old Testament, are interesting from a Jewish point of view. The chief types are: Noah in the Ark, the sacrifice of Isaac, the miraculous water produced by Moses in the desert, Israel's passage through the Red Sea, the ascension of Elijah, Jonah's deliverance, the three youths in the fiery furnace, and Daniel in the den of lions. All these pictures express the thought that there are comfort and deliverance from sorrow and trouble. Kaufmann explains the fact that these and not other scenes from the Old Testament were used, by the circumstance that this cycle was based on an old passage of the Jewish liturgy.

In some Jewish tombs gilded glasses were found, having drawings in gold-leaf executed on the flat bottoms of the vessels in such a way that the letters and figures were visible from the inside. An illustration given by Berliner shows, in addition to the candlestick, the palm-branch, the heart-shaped leaf, and a lion beside the open book of the Law. On one of the glasses there is even a representation of the Temple at Jerusalem. The gilded glasses are supposed to be the "kiddush" cups used on the Sabbath and at festivals. Berliner supposes them to refer to the "cup of consolation" that was offered to the mourners.

Doubtful Catacombs at Rome.

In addition to the six Jewish catacombs mentioned above, Rome has a few others that may be either Jewish or Christian. In the first decades of Christianity, baptized Jews probably used the existing Jewish catacombs as burial-places; thus, for example, the Hebrew inscription of one Shefael was found in the Catacomba Callisti. In the case of the large and well-known Catacomb of Domitilla (so called because the noble Domitilla, of the imperial Flavian house, is supposed to be buried there), its Jewish origin depends on the question whether Domitilla was a Jewish or a Christian proselyte. The architectural character of this catacomb points to Jewish origin, because one of its chambers contains only a single-trough tomb ("arcosolium"), with a bench in front. Since both of these, the single tomb as well as the flat bench, are specially characteristic of the Jewish rock-tombs in Palestine, it is possible that the Catacomba Domitillæ was originally laid out by Jews, although it was certainly finished by Christians. The architectural characteristics of this catacomb are so striking that even Müller admits Jewish influence, although he thinks that the Christian catacombs were constructed on pagan and not on Jewish patterns (Herzog-Hauck, "Real-Encyc." 3d ed., x. 863).

Venosa, Sicily, Carthage.

It is also impossible to determine whether certain catacombs in places other than Rome are Jewish or Christian, particularly as investigations have not yet been carried to the same extent as in Rome. This is especially the case at Naples and its vicinity, and, in general, throughout southern Italy. Aside from those near the little town of Matera, the catacombs of Venosa are a modern discovery, and none has been definitely recognized as Christian, while most of them are certainly Jewish. Discovered in 1853, these catacombs have been investigated and described by G. I. Ascoli, François Lenormant, and Nicolaus Müller. Notwithstanding the tufa, which tends to crumble easily, there are galleries here more than two meters wide; hence wider than those at Rome. In the subterranean main street the trough-tombs—*i.e.*, those hollowed out in the form of a trough ("arcosolia")—are much more numerous than the niche-tombs ("loculi"); moreover, not only the walls, but also the floors, contain many tombs. The chief interest of the catacombs of Venosa lies in their inscriptions. These are written partly in Latin and partly in Greek, the language in both cases being incorrect and barbaric. It is most important to note that Hebrew occurs more frequently; for there are epitaphs written entirely in that language; and the characters used are remarkable for paleographic reasons. One of these epitaphs reads:

משכבו של ביטה בן פווסטינו[ס] נוח נפשו נשמתו
לחי[י] עולם.

("Resting-place of Beta, son of Faustinus. Peace to his soul! May his spirit share in the life eternal!") An epitaph of which the second portion is Greek written in Hebrew characters is also noteworthy, and for that reason is given here, from a reproduction in Ascoli's "Iscrizioni Greche, Latine, Ebraiche di Antichi sepolcri Giudaici del Napolitano," No. 17.

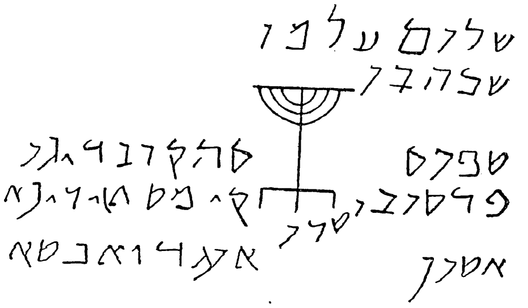

("Peace to his resting-place.") (sic!) שלום על מושכהבו
טפוס סהקונדינו פרסוביטרו קי מטאירינא אטון
אוגדואנטא.

(*Τάφος Σεκονδίνου Πρεσβυτέρου καὶ Ματηρίνα[ς] ἐτῶν ὀγδοῆντα.*)

("Tomb of Secundinus [son of] Presbyterus and Materina, eighty years old.") Müller found a number of other catacombs at Venosa, in addition to those discovered in 1853. It has not yet been determined, however, whether they are of Jewish or Christian origin. The same symbols are found here, and in the places still to be mentioned, as are found at Rome.

The island of Sicily abounds in catacombs. These have not yet been thoroughly investigated, nor has their Jewish or Christian character been determined; but there certainly are Jewish catacombs at Syracuse (see Paolo Orsi, in "Römische Quartalschrift," 1897, pp. 475-495; *ib.* 1900, p. 190). The geological formation of the island was most favorable to the construction of rock-tombs, which were built by pagans, Jews, and Christians. There are more single than common tombs; and the bodies are placed not in niches, but in arcosolia. The Sicilian tombs must therefore be designated as hypogea—*i.e.*, subterranean vaults—rather than as catacombs, and resemble more closely their Palestinian models. Jewish hypogea have also been found in recent times at Heliopolis in Phrygia (Humann, "Altertümer von Heliopolis," p. 46, Berlin, 1898).

In Africa the first Jewish graveyards to be noted are those of Carthage, in which Jewish catacombs are recognized (see Delattre, in "Revue Archéologique," 3d series, xiii. 178, Paris, 1889). The necropolis lies to the north of the city, on moderately high hills near the hill Gamart. It contains about 200 tombs, that resemble the Palestinian hypogea, although the loculi give it the character of catacombs. It has been found that the Talmudic regulations regarding the rock-tombs have been implicitly observed in this necropolis; and the fact that it is Jewish is fully determined by the fragments of Hebrew inscriptions that have been found and the frequent representation of the seven-branched candlestick, although most of the inscriptions are in Latin. The tombs contained no vessels except the lamps; but the walls were richly decorated in relief and fresco, indicating a certain degree of wealth among the Jews of Carthage ("Rev. Etudes Juives," xliv. 14).

On closer investigation Jewish catacombs will be

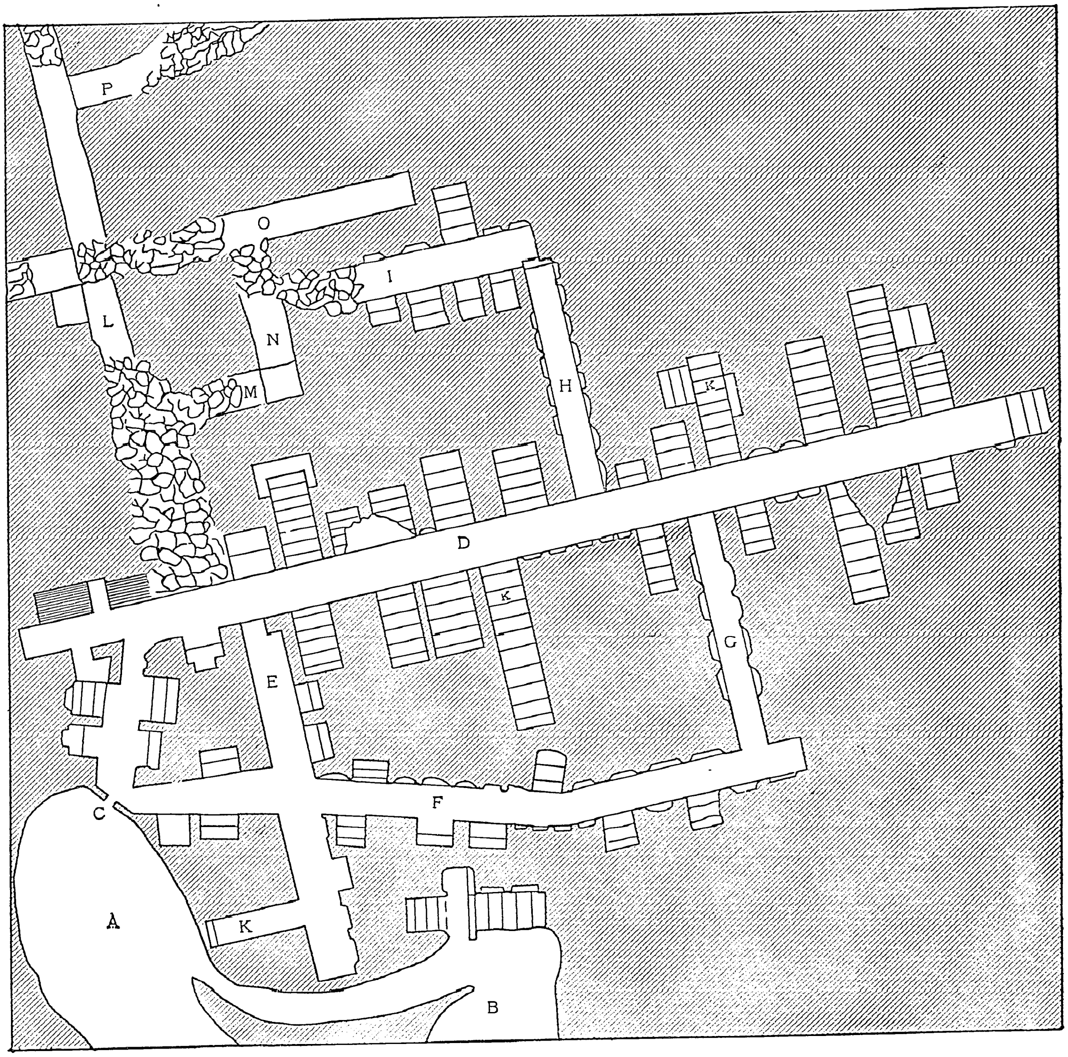

GROUND-PLAN OF THE JEWISH CATACOMBS AT VENOSA.

A, B, entrance grottoes; C, entrance to catacombs; D, principal corridor; E-K, side corridors; L-P, corridors in ruins.

(After Ascoli.)

found among the many Christian ones in Cyrenaica and in its capital, CYRENE. In Lower Egypt, also, especially near Alexandria, there are pagan, Jewish, and Christian catacombs ("Am. Jour. of Archeology," pp. 145 *et seq.*, Baltimore, 1887). **Egypt.** In the Egyptian catacombs there are many cell-tombs; *i.e.*, tombs in which the bodies are pushed forward into the niches. According to Schultze, this indicates that the tomb in question is Jewish. This assumption, however, is rightly criticized by other scholars, and a decision of the question must await further investigation. See BURIAL and CEMETERIES.

BIBLIOGRAPHY: Bosio, *Roma Sotterranea*, ii. ch. 22, posthumous, Rome, 1632; De Rossi, *Bolletino*, 1864, iv. 40; idem, *Roma Sotterranea*, 1877, iii. 386; Garrucci, *Cimitero degli Antichi Ebrei . . . in Vigna Randanini*, Rome, 1862; Franz Xaver Kraus, *Roma Sotterranea*, pp. 489 *et seq.*, Freiburg-in-Breisgau, 1873, 2d ed., 1879; *idem*, in *Real-Encyc. der Christl. Alterthümer*, *ib.* 1883, s.v. *Katakomben*; idem, *Gesch. der Christl. Kunst*, i. 55, *ib.* 1895; Kaufmann, *Sens et Origine des Symboles de l'Ancien Testament dans l'Art Chrétien Primitif*, in *Rev. Etudes Juives*, xiv. 33, 217; Ascoli, *Iscrizioni Inedite o Mal Note, Greche, Latine, Ebraiche di Antichi Sepolcri Giudaici del Napolitano*, Turin and Rome, 1880; Lenormant, *La Catacombe Juive de Venosa*, in *Rev. Etudes Juives*, vi. 201-207; Adolf von Engeström, *Om Judarne i Rom Under Äldre Tider och Deras Katakomber*, Upsala, 1876; Schürer, *Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit*, Leipsic, 1879; Berliner, *Gesch. der Juden in Rom*, i. 46-70, Frankfort-on-the-Main, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 70 *et seq.*; Nicolaus Müller, *Koimeterien*, in Herzog-Hauck, *Real-Encyc.* 3d ed., x. 794 *et seq.*; Lowrie, *Christian Art and Archeology*, p. 42, New York, 1901.

E. C. S. KR.

CATALAN, ABRAHAM: Well-known Talmudist of the seventeenth century. He and his son, **Abraham Catalan**, and his brother, **Elijah Catalan**, were contemporaneous with R. Ḥayyim Shabbethai in Salonica.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 45a.

G. M. K.

CATALAN (CATALANO), ABRAHAM: Physician in Padua; died 1642. He is the author of "'Olam Hafuk," an unpublished manuscript treatise on the plague of 1630-31, during which time he was very active.

BIBLIOGRAPHY: M. Osimo, *Narrazione . . . Cenni Biografici della Famiglia Koen Cantarini*, pp. 50, 107 *et seq.*, Casale, Montferrat, 1875; Steinschneider, *Hebr. Bibl.* xvi. 36.

G. M. K.

CATALAN, ABRAHAM SOLOMON BEN ISAAC BEN SAMUEL (not **Solomon Abraham**): born in Catalonia; died 1492; author of a work treating of the eternity of the world, Providence, prophecy, immortality, and the resurrection, and also dealing with mathematical, physical, and cabalistic subjects. It appeared under the title "Neweh Shalom" (Dwelling of Peace), Constantinople, 1538; Venice, 1574, with a preface by Moses Almosnino, who cites it several times in his work, "Me'ammeẓ Koaḥ." Abraham Solomon translated into Hebrew Albertus Magnus' "Philosophia Pauperum," under the title "Ḳiẓẓur ha-Philosophia ha-Ṭib'it" (Synopsis of Natural Philosophy), and Marsilius ab Inghen's "Questions," under the title "Sha'alot u-Teshubot" (Questions and Answers). Both are still extant in manuscript; Catalan's preface to the latter work was published by A. Jellinek, without mention of the translator, together with the index of the questions, under the title "Marsilius ab Inghen" (Leipsic, 1859).

BIBLIOGRAPHY: De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, p. 69; Steinschneider, *Hebr. Uebers.* pp. 465, 469.

G. M. K.

CATALAN, GERSON B. SOLOMON: Author; lived at Arles in the middle of the thirteenth century; died (possibly) at Perpignan toward the end of the thirteenth century. According to Abraham Zacuto and others, he was the father of Levi b. Gerson (Gersonides). He compiled, about 1280, an encyclopedia entitled "Sha'ar ha-Shamayim" (Door of Heaven), which contains many quotations and even whole treatises from previous translations of works written in Arabic. Following Ibn Palquera, he divided his work into three parts, dealing respectively with: (1) physics, including a chapter on dreams; (2) astronomy, taken chiefly from Al-Fergani; and (3) theology or metaphysics, which part, as Catalan expressly says, contains nothing new, but is a copy of Maimonides' "Book of the Soul." The Greek authors cited are: Alexander of Aphrodisias, Aristotle, Empedocles, Galen, Hippocrates, Homer, Plato, Ptolemy, Pythagoras, Themistius, and Theophrastus; the Arabic: Ali ibn al-Abbas, Ali ibn Ridhwan, Averroes, Avicenna, Costa ibn Lucca, Al-Farabi, Al-Fergani, Ḥonain, Isaac Israeli, Ibn Tufail, and Ibn Zuhr. The work was published in Venice, 1547, Rödelheim, 1801.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1014; idem, *Hebr. Uebers.* pp. 9 *et seq.*; Gross, in *Monatsschrift*, xxx. 20 *et seq.*; idem, *Gallia Judaica*, p. 82; Sen. Sachs, *Kerem Ḥemed*, viii. 153 *et seq.*; De Rossi-Hamberger, *Wörterbuch*, p. 69; *Rev. Et. Juives*, v. 278, xvi. 186. A number of citations are to be found in Kaufmann, *Die Sinne* (see Index).

G. M. K.

CATALAN, MOSES ḤAYYIM: Italian poet; born in Padua; son of the physician Abraham Catalan. He was rabbi in his native town, and died there at an advanced age in 1661. It was to him that the first letters of Isaac Vita Cantarini, whose teacher he was, were addressed. His "Meẓaref ha-Sekel," a rhetorical pamphlet on man, has never been published. He wrote a poem in honor of the marriage of his sister Perla to Raphael Gans Levi, which can be read either as Hebrew or as Italian. It has been reprinted by Wolf, "Bibl. Hebr." iii. 726. In 1645 he wrote a similar poem in honor of Shabbethai Astruc. An elegy on Lamentations in ottava rima was also published by him at Padua.

BIBLIOGRAPHY: Cantarini, *Paḥad Yiẓḥaḳ*, 10a; Osimo, *Narrazione*, p. 68; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 71; Steinschneider, *Cat. Bodl.* col. 1785; *Cat. Ghirondi* (Sam. Schönblum, Berlin, 1872), p. 2, cod. 4B (where the pamphlet is erroneously ascribed to Abraham Catalan, "rabbi in Padua"); Steinschneider, in *Monatsschrift*, xliii. 420.

G. M. K.

CATALAN, SOLOMON: Probably a grandson of Gerson b. Solomon Catalan. He was rabbi in the city of Coimbra in 1360.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, p. 24.

G. M. K.

CATALOGUES OF HEBREW BOOKS: These were of frequent use among the Jews in the Middle Ages. Judah ibn Tibbon (about 1200) speaks in loving terms of his collection of books and of its catalogue, both of which he recommends to his son Samuel. Specimens of old catalogues from various genizot have been brought to light within recent years, the oldest and most important, in respect to the number and interest of its volumes, being that published by E. N. Adler and I. Broydé in "Jew. Quart. Rev." xiii. 52 *et seq.* This fragment of a catalogue, compiled in the twelfth century, gives an Arabic description of 100 works offered for sale. The books are indeed summarily described without much method; still, the cataloguer states that they are divided into the following classes: Bible, Mishnah, Talmud, Theology, Halakah, and Liturgy—a fact which shows the existence of a system in the classification of books even at that early period.

Unfortunately, such catalogues, so important to bibliography, are very scarce; and this scarcity has caused a distinct gap in the history of Hebrew literature in the Middle Ages. It is only within the last two and a half centuries that public as well as private libraries have adopted the practise of publishing catalogues. In the following list of printed ones of both public and private collections of Hebrew books, the former are arranged in the alphabetical order of the towns in which the libraries exist, and the latter in that of the names of the owners of the collections:

PUBLIC COLLECTIONS.

Amsterdam: "Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," by M. Roest, 2 vols., Amsterdam, 1875. A special division is devoted to a description of 32 MSS. in that library.

Berlin: "Die Handschriftlichen Verzeichnisse der Königl. Bibliothek," . . . by M. Steinschneider; 2 vols. in two divisions, describing 259 MSS., Berlin, 1878, 1897.

Bern: "Catalogus Codicum Bernensium," Bern, 1875. At the beginning is a description of 20 Hebrew MSS.

Bologna: "Catalogo dei Codici Ebraici della Università di Bologna," by Leonello Modona, in "Cataloghi dei Codici Orientali di Alcune Biblioteche d'Italia," Florence, 1878–97 (28 MSS.).

Breslau: (1) "Catalog der Bibliothek der Synagogen-Gemeinde," Breslau, 1861; (2) "Catalogus Bibl. Seminarii Jud.-Theol. Vratislaviensis," . . . by B. Zuckermann, Breslau, 1876 (190 MSS.).

Cambridge, England: "Catalogue of the Hebrew Manuscripts Preserved in the University Library," by S. M. Schiller-Szinessy, Cambridge, 1876, vol. i. (72 MSS., Bible and commentaries).

Copenhagen: "Codices Orientales Bibliothecæ Regiæ Hafniensis . . . Pars Altera Codices Hebraicos Continens," Copenhagen, 1851 (46 MSS.).

Florence: "Bibliothecæ Mediceo-Laurentainæ Catalogus . . . Tomus Primus, Codices Orientales Complectens," by Maria Bisconi, Florence, 1752–57 (221 MSS.).

Hamburg: "Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," by M. Steinschneider, Hamburg, 1878 (355 MSS.).

Leipsic: "Catalogus Librorum Manuscriptorum qui in Bibliotheca Civitatis Lipsiensis Asservantur," by Naumann. "Codices Orientalium Linguarum," by Fleischer and Delitzsch, Leipsic, 1838 (43 MSS.). With additamenta by Zunz.

Leyden: "Catalogus Codicum Hebræorum," . . . by M. Steinschneider, Leyden, 1858 (114 MSS.).

London (British Museum): "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner, London, 1867. "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868–92," by S. van Straalen, London, 1894. "Descriptive List of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, London, 1893. "Catalogue of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, vol. i. (339 Bible MSS.), London, 1899. (Bet ha-Midrash:) "Catalogue of the Hebrew MSS. in the Jews' College," by Ad. Neubauer, Oxford, 1886 (148 MSS.). "Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London," by A. Löwy, London, 1891.

Mantua: "Catalogo dei Manuscritti Ebraici della Communità Israelita di Mantova," by M. Mortara, Leghorn, 1878 (78 MSS.).

Milan (Ambrosiana): "Die Hebr. Handschriften," by A. Berliner, in "Magazin," vii. 111.

Modena: "Katalog der Hebräischen Handschriften der Königl. Bibliothek in Modena," by Grünwald, 1838 (27 MSS.).

Monte Cassino: "I Codici e le Carti a Monte Cassino," vol. i. Monte Cassino, 1869 (2 MSS.).

Munich: "Die Hebräischen Handschriften der K. Hof- und Staatsbibliothek," . . . by M. Steinschneider, Munich, 1875 (418 MSS.).

Nîmes: "MSs. Hébreux de la Bibliothèque de la Ville de Nîmes," by Joseph Simon, in "Rev. des Etudes Juives," iii. 225 *et seq.* (20 MSS.).

Oxford: "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," . . . by M. Steinschneider, Berlin, 1852–60. "Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford," by Ad. Neubauer, Oxford, 1886 (2,541 MSS.).

Paris: "Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Impériale," by S. Munk and H. Zotenberg, Paris, 1866 (13 MSS.).

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St. Petersburg: "Catalog der Heb. und Samaritanischen Handschriften der Kaiserlichen Oeffentlichen Bibliothek," by A. Harkavy and H. L. Strack, 2 vols., St. Petersburg, 1875 (259 Biblical MSS.). "קהלת משה, Catalogus Librorum Impressorum Hebræorum in Museo Asiatico Imperialis," . . . by Samuel Wiener (in course of publication).

Strasburg: "Catalog," etc., by Landauer.

Turin: "Codices Hebraici Manu Exarati Regiæ Bibliothecæ quæ in Taurinensi Athenæo Asservantur," by Ber. Peyron, Turin, 1880 (249 MSS.).

Upsala: "Verzeichniss der Hebräischen und Aramäischen Handschriften der Königl. Universitäts-Bibl.," by R. V. Zettersteen, Lund, 1900 (38 MSS.).

Venice: "Catalogo dei Codici Ebraici della Bibliotheca Marciana," by Mose Lattes, in "Cataloghi dei Codici Orientali," etc. (19 MSS.).

Vienna: "Die Handschriftlichen Hebräischen Werke der Hof-Bibl." by Albr. Krafft and Simeon Deutsch, Vienna, 1847. Supplement by J. Goldenthal, Vienna, 1851 (257 MSS.).

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J. I. Br.

CATALONIA: Duchy of Aragon in the northwest of Spain. Jews settled in Catalonia (which included originally the county of Barcelona; the following cities of Tarragona, viz., Ciudad de los Judios, Vich, Manresa, Gerona, Besalu, Peraleda, Conflent; and many other places) as early as the eighth century. Kaula ha-Jehudi ("the Jew") and his army fought the emir Al-Horr on Catalonian territory; and after the former had fallen in combat the Jews under his command, who were harassed by Al-Horr, were hospitably received in those Catalonian cities inhabited by their coreligionists. Contemporary Christian chroniclers deny the allegation that the numerous Jews resident in Barcelona, the capital of Catalonia, surrendered (890) the strongly fortified city to the commander 'Abd al-Karim.

Often the Jews had to suffer cruelties inflicted by Crusaders in Catalonia, who came to assist the Christians against the Moors. The pope, in a letter to the bishops, forbids these excesses. He says that a difference exists between Jews and Moors: "Against those who persecute the Christians and drive them from their cities and possessions, war is waged rightly; but the former [the Jews] are everywhere ready to serve."

Legal Position.

In early times the Jews of Catalonia secured property rights. Under Count Ramon Berenguer I. it was decreed in 1068, and again at the third Council of Gerona in 1078, that those Jews who bought lands were to pay a tithe to that parish in which the lands were situated, "quemadmodum si a Christianis coleretur" (Florez, "España Sagrada," xliii. 477). Moreover, here the Christian spirit soon got the upper hand. According to the old "Codigo de los Usatges," in a litigation between Jew and Gentile the Jew had to take an oath to the Christian, but never the latter to the former. Neither Jews nor Saracens were admitted as witnesses against a Christian. In 1024 the lands of a Jew accused of adultery with a Christian woman were confiscated and sold. The conversion of Jews to Christianity was favored here as early as the eleventh century. He who insulted a converted Jew, by calling him trimmer, deserter, or renegade, was punished by a fine of twenty ounces of gold.

In Catalonia, connected as it was for a long time, with southern France, the French spirit was altogether dominant; and this continued in all phases of development up to the union with Aragon. The condition of the Jews was on the whole, quiet and peaceful; they engaged in trade and industries, and studied the sciences, particularly medicine; they attained to honors and respect; medical knowledge opened the doors of princes and counts to them. The Jews of Barcelona, Gerona, Tarrega, Tarrasa, and Manresa were noted for their thrift not less than for their prosperity; and they contributed materially to the dissemination of Catalonian commerce. Many of the Jews whom the Almohades persecuted found safety and protection in the cities of Catalonia.

Relation to King.

The Jews living in Catalonia were, like the Saracens, the property of the ruler; they bore a direct relation to the king, and, with all of their goods, stood under his special protection. At the same time they could not be called slaves ("servi"); for they had free right of residence by law. The king gave them a special interest, or usury, law, and regulated their congregational relations.

Gradually, however, the clergy gained supremacy. Even before the reign of King Jaime I. the Jews on Catalonian territory were deprived of their right to act as judges or to exercise corporal punishment. Under Jaime I. Catalonia was united to Aragon and Valencia in one great kingdom. Henceforth the history of the Jews in Catalonia is that of their brethren in Aragon (see Aragon, Barcelona, Gerona, Manresa, Spain).

The connection between Catalonia and southern France is also shown from a religious standpoint, as later the question was discussed whether Gershom's arrangement forbidding polygamy for Germany and France was binding also on Catalonia. Catalonia had its own rite; and this generally coincided with that of Provence (Maḥzor Catalonia) in its principal points. "Kol Nidre" was not recited in Catalonian congregations.

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J. M. K.

CATARIVAS, SHEMARIAH: Talmudic writer of the eighteenth century. He was originally from Tiberias, and went to Tunis in 1750 as alms-collector, settling there after a sojourn in Algiers. He gained a reputation for scholarship and piety. Catarivas was an intimate friend of Abraham Cohen Baberrebi, one of the oldest rabbis of Tunis, whose grandson published Catarivas' "Zeker Ẓaddiḳ" (Memory of the Just), a commentary on the first two orders of the Mishnah, together with the "Abraham Yagel" of Abraham Cohen (Leghorn, 1843). Several of the responsa of Catarivas are contained in the "Yerek Ya'aḳob" of Jacob b. Abraham Faitosi, Leghorn, 1842.

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L. G. M. K.

CATECHISMS: Manuals for religious instruction. The name as well as the form of Jewish catechisms has been adopted from the Christian Church in modern times in connection with a more systematized religious instruction. Catechesis as a term for instructing persons, particularly proselytes, in the principal parts of the faith before admitting them into the fold, was probably in use among the Greek-speaking Jews in pre-Christian times (see, for instance, Acts xviii. 25); the manual used for this purpose being simply called "Didache"-Torah = teaching (see Didache). In the Christian Church, however, the catechization—that is, the instruction and other preparation of the applicant for admission into membership—was made a well-defined branch of practical theology, and the existence of catechisms as an aid became a necessity. In accordance with the old—also Jewish—system of instruction of proselytes, the catechism originally consisted of a list of the capital sins to be shunned and of the duties or leading virtues to be practised, besides parts of the creed. With the introduction of more rational methods of education, due especially to the Reformation movement, and above all since Luther, who with fine pedagogical insight made the Decalogue the basis of instruction (1529), the catechism became a useful and almost indispensable means of religious instruction of the young, as it presented in clear concise language, in the form of questions and answers adapted to common use, the chief teachings, religious and moral, of the Church.

Jewish Catechism Not Required.

The need of such a catechism was not felt in Judaism of old, since with the cessation of a religious propaganda cases of the admission of proselytes became rare and isolated, while the regular curriculum of Jewish instruction comprised throughout the Middle Ages the entire Torah; that is, Bible and Talmud. Only for the observance and knowledge of the laws compendia were now and then composed to facilitate the study; but for the systematic comprehension of the creed no provision was made in the education of the young, the intercourse between Jew and non-Jew having been so rare as to render a specific religious instruction or a discussion of the distinctive characters of the Jewish belief unnecessary for the average student.

The first symptom of an awakened Jewish self-consciousness was Abraham Jagel's "Leḳaḥ Ṭob," a catechism published in Venice in 1587, and composed entirely after the model of the smaller catechism by the Catholic Peter Canisius (see Maybaum, "Abraham Jagel's Katechismus Leḳaḥ Ṭob," Berlin, 1892). After Luther's catechism had given a new impetus to systematic religious instruction even in Catholic Italy so as to give rise to Canisius' larger and smaller catechisms exactly after the Protestant model, the idea naturally suggested itself to the Jews of Italy, who stood in closer relation to their Christian neighbors than their coreligionists did elsewhere, of having also the tenets of the Jewish faith presented to the young in similar catechetic form. This was the declared purpose of Yagel's work. The need of a catechism, however, was not as yet felt by the Jews. The "Leḳaḥ Ṭob," written in Hebrew and in defense of the Jewish religion, with constant and clever use of rabbinical literature in support of views and conceptions largely adopted from the Catholic original, was—against the expectation of the author—never used as a school manual; but its popularity is shown by the fact that it was frequently republished in Hebrew and translated into Latin and into Judæo-German. The books used for elementary religious instruction contained mainly the 613 commandments and Maimonides' thirteen articles of faith with excerpts from the prayer-book and the Shulḥan 'Aruk. Such books were the "Emet we-Emunah" by Isaac Aruvas, Venice, 1654; the "Eleh ha-Miẓwot" by Gedaliah Taikus, Amsterdam, 1765, who also wrote in 1764 "Emunat Yisrael," a religious catechism not noticed by Güdemann.

The first systematic religious manual after Jagel's attempt seems to have been Judah ben Perez's "Fundamento Solido de la Divina Ley," a compendium of Jewish theology written in dialogue form in Spanish (Amsterdam, 1729). A similar one under the title of "Torat Emunat Yisrael" appeared 1764 in Leghorn, in Hebrew and Spanish, for the use of Turkish Jews, by Isaac de Moses Paz, and in 1782, in Verona, "Esamo Osia Catechismo ad un Giovane Israelito" by Simone Calimani (Strassburger's "Gesch. der Erziehung," p. 277).

The Mendelssohnian Era.

The Mendelssohnian era, which, owing to the closer contact of the Jews with the Christian world, made a more systematic religious instruction a necessity, brought a perfect tidal wave of catechistic literature. From 1782 to 1884 no less than 161 religious manuals appeared, according to David Kaufmann and Isidore Loeb (see Maybaum, "Methodik des Jüdischen Religionsunterrichts," p. 5), and the place of honor belongs not, as Maybaum has it, to W. Dessau, whose "Grundsätze der Jüdischen Religion" appeared 1782, but to Hartwig Wessely, who, at the suggestion of Moses Mendelssohn, published in 1782 the first sketch of a catechism in his "Miktabim," republished in the "Meassef." He had already recommended in his "Yen Lebanon" (1775) the composition of a religious manual, and in his "Gan Na'ul" presented the system in Hebrew. As to the method after which the matter should be arranged, the question was whether for the doctrinal part the thirteen articles of Maimonides or Albo's three fundamental articles should be made the basis, and whether for the duties the whole Pentateuchal system of laws—that is to say, all the ceremonial laws—or only the chief ceremonies, besides the festivals and the moral laws, should be treated.

A number of authors followed Luther's example; but, in accordance with Num. R. xiii. and Saadia's Azharot, they used the Decalogue as the basis for the treatment of the duties. J. A. Francolm, 1826; B. H. Auerbach, in "Torat Emet," 1839; S. Holdheim, in "Ha-Emunah we ha-De'ah," 1857; Leopold Stein, in "Ha-Torah we ha-Mizwah," 1858; and G. Lasch, in "Piḳḳude Adonai," Leipsic, 1857, all derived the 613 commandments from the Decalogue.

Among the leading catechisms of the conservative school may be mentioned those of Alexander Behr, 1826; Solomon Plessner, 1838; Auerbach, 1839; 2d ed. 1853; G. Lasch, 1857; Feilchenfeld, 1867; 2d ed. 1878; and M. Friedlander, London, 1891.

Catechism Literature.

In the year 1832 Zunz wrote in his "Gottesdienstliche Vorträge" (p. 457) that for the last thirty-three years more than fifty Jewish catechisms appeared in German, Danish, French, Italian, and Hebrew. In addition to these the following Hebrew catechisms may be mentioned: Abr. Jagel, "Leḳaḥ Ṭob," 1595; Isaac Aruvas, "Emet we-Emunah," 1654; and Gedaliah Taikus, "Emunat Yisrael," referred to above; Ben Ze'eb, "Yesode ha-Dat," Vienna, 1806, in Hebrew and German; David Zakkut de Modena, "Limmude Adonai," Hebrew and Italian, Reggio, 1815; A. Buchner, "Doresh Ṭob," Warsaw, 1825 and 1826; Jacob Tugendhold, "Ben Yaḳḳir," in Hebrew, German, and Polish, Warsaw, 1839.

Early Catechisms.

Herz Homberg published three catechisms: "Imre Shefer" (Vienna, 1808), in Hebrew, and German; "Bene Ẓiyyon" (Vienna, 1810), which had to be studied in Austria by brides before they could receive the marriage license; the third, "Ben Yaḳḳir" (Vienna, 1820), declares that Jewish soldiers might be exempt from the observance of Biblical laws. "'Edut Adonai" (Berlin, 1814; third edition, Leipsic, 1839, and under a new title, 1850) was published by E. Kley; "Gersha de Janḳutha" (Breslau, 1814), by B. Meseritz; "Dat Yisrael," in two volumes (Prague, 1810–11), by Peter Beer. He also published a "Handbook of the Mosaic Religion" (Prague, 1818 and 1821) and "Emet we'Emunah" (Prague, 1832, 2d edition). This catechism omits the ceremonial laws, and states that in the "interest of humanity every religious commandment may be set aside," and that "wars of conquest" are prohibited by the sixth commandment. Among the duties of the Jews are mentioned "bathing in fresh water and frequent change of linen," and that "employers must take care of their employees when they are sick or old."

"Doctrine and Faith," in Hebrew and German, by Heinemann, was published, 1812, in Cassel; also "Torat Dat Yisrael" and "Miẓwot Dat Yisrael" (Berlin, 1829 and 1830). A. Arnheim published "Leitfaden beim Unterrichte in der Mosaischen Religion" (Glogau, 1829); H. Miro, "Leitfaden beim Unterrichte der Israelitischen Religion" (Breslau, 1834); Joseph Maier, "Selection of Fruits from the Bible" (Frankfort-on-the-Main, 1820); and R. Benedict, "Elementary Instruction in the Mosaic Religion, with Appendix" (Prague, 1832). "Judaism in Its Relation to the State" was translated by Rabbi A. L. Landau (Breslau, 1832). The Hebrew title is "Ahabat Melek." "Teru'at Melek" was published by B. Fränkel (Breslau, 1833). H. M. Copenhagen published "Ẓefirat Tif'arah" (Breslau, 1833). The catechism of J. Wolf, Gotthold Salomon, and M. Frankel was published under the title, "Yesode ha-Limmud" (Dessau, 1810); J. Johlson's, as "Alume Yosef" (Fränkfort, 1814 and 1819; Vienna, 1824) and A. H. Bock's, as "Emunat Yisrael" (Berlin, 1814). Beer Fraenk was the author of "Maḥene Lewi" (Prague, 1816). Julius Schoenborn published a catechism (Cracow, 1819). "Emunat Yisrael" is the name of a catechism by Naphtali Benedict (Vienna, 1824), and "Gedankensammlung" of one published by J. M. Lilienfeld (Berlin, 1825). P. Hurwitz wrote "Torat Adonai Temimah" (Berlin, 1832), and Salomon Pappenheim "Maamar Ge'ullat Miẓrayim u-Mizwat Tefillin" (Breslau, 1815; published, after his death, by the Breslau Jewish Orphan Asylum). A. Büdinger was the author of "Moreh Limmudim" (Cassel, 1830), and Judah ben Ze'eb Loeb of "Explanation of the Ten Commandments" and "Religionsbuch für die Jüdische Jugend" (Darmstadt, 1834). H. Stern published the "Tree of Life" (Würzburg, 1834), and Abraham Gruenthal the "Mosaische Religionslehre" (Breslau, 1836). "Complete Ceremonies of Confirmation" was published by S. Lippmannsohn (Neukirchen, 1836). Naphtali Benedict published a "Torah Min ha-Shamayim" (Vienna, 1814). J. Johlson's "Shoreshe ha-Dat: Doctrines of the Mosaic Religion" (Frankfort, 1819) is a catechism which was accepted in the curriculum for rabbis and teachers in Bavaria. It has been translated into English, with certain omissions, by Isaac Leeser (Philadelphia, 1830), and has passed through several editions.

German Catechisms.

Aron Chorin published a catechism in dialogues under the title "Hillel" (Ofen, 1837), in Hebrew and German. Its leading thought is that the law of humanity is divine. Joseph Saalschütz's "Basis to Catechizations" (Vienna, 1833) contains fifty pages on "God's Attributes" and four on "Duties to Fellow-Men." The post-Mendelssohnian school imitated Christian catechisms, and dwelt on arguments for the existence of God at the expense of ethics and Jewish teaching.

Salomon Herxheimer displayed pedagogical skill in laying greater stress on ethics, and his "Israelitische Glaubens- und Pflichtenlehre" (Bernburg, 1831; 27th edition, 1889) won great popularity by its terseness. It was recommended by the Prussian minister of education "for its Kantian and Lessingian spirit" in 1886.

Samuel Hirsch's "Systematischer Katechismus der Israelitischen Religion" (Luxemburg, 1856; second edition, Philadelphia) bases ethics upon Biblical history, and declares the ceremonies, dietary laws, etc., to be needless to those who have the "religion of the heart," Judaism being not "law" (*Gesetz*), but "doctrine" (*Lehre*). Hirsch favors Sunday as a day of rest for Jews in the Occident, inasmuch as the Jew who would also rest on Saturday would break the commandment "six—[*and not five*]—days shalt thou labor." Joseph Aub's "Grundlagen zu einem Wissenschaftlichen Unterricht in der Mosaischen Religion" (Mayence, 1865; 2d edition, Leipsic, 1875) lays stress upon the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falsehood can not be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid, the Doctrine of Judaism" (Philadelphia, 1866) declares that man through his conscience hears God's voice, which is revelation. The mission of Israel implies God's love for all nations. Sin is unnatural; original sin therefore is impossible. Israel's dispersion is a blessing and not a curse; hence the Ninth of Ab should be celebrated as a "day of joy," being the beginning of the realization of our mission, which is spiritual and not national. Yom Kippur emphasizes the idea that Judaism rejects the belief in a Mediator.

Leopold Stein's "Torah u-Miẓwah: Israelitisches Religionsbuch" (Frankfort-on-the-Main, 1858, 2d edition) is based upon the Decalogue; it takes the dietary laws to be "sanitary" laws. Salomon Formstecher's "Torat Moshe" (Giessen, 1860) is a condensed extract of his treatise, the "Religion of the Spirit" (Frankfort, 1841). Religion is the law in history and the spirit of mankind. The Temple in Jerusalem was destroyed in order to teach that God can be worshiped everywhere by prayer and by moral conduct. "Ha-Emunah we ha-Deʻah" (Berlin, 1857), by Samuel Holdheim, discriminates between moral and national laws, such as are Levitical, purity, and dietary laws. The Sabbath should be celebrated in the Occident on a day which can be conveniently observed. Ceremonies have only an educational character, and sacrifices have no atoning power without moral conduct.

"Israelitische Religionslehre" (Dessau, 1873, 2d edition), by Julius Popper, defines "revelation" as the work of the religious genius of Israel. Among ceremonies which he holds to have outlived their usefulness are: circumcision, dietary laws, and maẓẓot on Pesaḥ. Sunday is the real day of rest.

M. Levin's "Israelitische Religionslehre" (Berlin, 1892) defines religion as the "belief in God based on knowledge." Prayer should not be supplication, but adoration. Death atones for every guilt. Man must remove everything that might cause his defeat in the struggle for existence. The author apparently means that the Jew should not rest two days of the week, as by doing so he could not succeed against his competitors, who labor six days of the week.

Salomon Plessner's "Dat Mosheh we-Yisrael" (Berlin, 1838) represents extreme orthodoxy. Mysticism plays an important part in this catechism. The Sabbath is a blessing, because the six days of labor are a curse. That the dietary laws, in Plessner's opinion, are conducive to health is no sufficient reason for their observance, but the fact that they were ordained by God.

English Catechisms.

The first English catechism was a translation of Salomon Cohen's Hebrew "Shoreshe Emunah" (Roots of Faith; London, 1814). Leeser's translation of Johlson's "Shoreshe ha-Dat" has already been mentioned. A. P. Mendes published "The Law of Moses" (revised, London, 1870). He speaks of five "revelations": (1) to Adam and Noah; (2) to the Patriarchs; (3) to Moses; (4) to Israel on Sinai; (5) to the Prophets.

The first duty of a Jew is circumcision. Blood, certain fat, etc., are forbidden, in order to "keep our health from injury." The thirteen articles of creed are given precedence over the Ten Commandments.

Isaac M. Wise published "The Essence of Judaism" (Cincinnati, 1861) and "Judaism, Its Doctrines and Duties" (1880). He recognizes the authority of the Bible, but not that of the Talmud. "True religion is that the doctrines of which are taught in God's works and words." Among his four "cardinal doctrines the mission of Judaism is not included." "Miẓwah" means a Biblical commandment which is either expressed or implied in the Decalogue. "The Decalogue was written by divine authority for the sake of certainty, that it be known for sure that this is the moral law, as ordained by the Creator of man." "The fourth commandment opens the duties of man to man" (p. 42) and "teaches duties to ourselves" (p. 45). "Ḥuḳḳim are ordinances concerning the mode of worship, and are obligatory on every one in Israel," a definition which would make innovations in the mode of worship absolutely impossible.

George Jacobs' catechism (Philadelphia, 1882) teaches that "those who do not keep the Sabbath must surely die, and that the souls of those who eat leaven on Pesaḥ shall be cut off from Israel." Short catechisms in English were published by David Asher (London, 1845), Benjamin Szold, H. A. Henry, J. Mendes de Solla, N. S. Joseph, Julius Katzenberg, H. Loeb, I. Mayer, E. Pike, Gustave Gottheil, J. S. Goldammer, Joseph Strauss (London, 1895), M. Friedlander (London, 1896, 4th edition), Aron Messing, and Barnett Elzas; Koplowitz translated Feilchenfeld's "Manual." In Kaufmann Kohler's "Guide for Instruction in Judaism" (New York, 1898) rabbinical as well as Biblical ethics are duly considered, and the growth of Jewish religious ideas and ceremonies is traced through the Biblical and rabbinical stages of development. It also takes the Decalogue as a basis.

In French.

Following are the catechisms written in French: "Catechisme du Culte Judaïque" (Metz, 1818), written in Hebrew, German, and French; "Catechisme Judaïque, en Hébreu, en Allemand, en Français," by L. M. Lambert (Paris, 1837); "Précis Elémentaire d'Instruction Réligieuse et Morale," in Hebrew and French, by Elie Halévy (Paris, 1837); "La Foi d'Israel, Ses Dogmes, Son Culte, Ses Céremonies," by S. Bloch (Paris, 1859); "Histoire Abrégé des Juifs et de leurs Croyances," by Elie Astruc (Paris, 1869); "Quelques Paroles sur l'Instruction Réligieuse," by L. Kahn (Brussels 1862): "Précis Elémentaire d'Instruction Réligieuse et Morale," by the central consistory of the Israelites of France (Strasburg, 1838); "Morale en Action à l'Usages des Ecoles Israélites" (Mulhouse, 1858; 2d edition, Vienna, 1869); "Les Doctrines Réligieuses des Juifs," by M. Nicolas (Paris, 1860).

In Italian.

Among catechisms written in Italian are: "Catechisma de l'Istruzione Religiosa ad Uso della Gioventa Israelitica," by Salomon Jona (Ivrea, 1858); "Or Zaroaʻ, Corso d'Istruzione Religiosa," by Marco Mortara (Mantua, 1857–62); "Compendio della Religione Israelitica," by the same author (Mantua, 1855); and "La Prima Parte della Fede d'Israel," by R. M. Bachi.

In Danish.

"A Catechism of the Jewish Religion," by S. J. Cohn (Hamburg, 1811), was in 1812 translated into Danish. Abraham Alexander Wolf's "Lehre der Israelitischen Religion" (Mayence, 1825) was translated into Danish (1862), Dutch

(1844), Swedish (1844 and 1852), and republished in German (1863). Of Hungarian catechisms, the following deserve mention: the one written by Israel Bak (Budapest, 1878, 2d edition), by Solomon Kohn (Budapest, 1883 and 1885), and by Leopold Loew (Budapest, 1895). "A Plan of Instruction in Religion for the Jewish Congregation of Budapest" has been translated into German by Bernhardt Mandl (Vienna, 1894). David Kaufmann published a Hungarian essay: "On the Jewish Catechism" (Budapest, 1884; republished in German).

Other Languages.

Catechisms in Polish were published by S. Dankowitz (Cracow, 1873) and by Joachim Blumenthal (Drohobicz, 1882), and in Russian by J. L. Klatzko (Warsaw, 1884). Four Hebrew catechisms were published in the second half of the nineteenth century: "Ma'ase Abot" (Vienna, 1896); "Mizwoth Yisrael" (Cracow, 1891); The 613 "Mizwot" (Presburg, 1859), by J. Landau; and "'Ammude ha-'Olam" for Orthodox schools (Presburg, 1875), by Wilhelm Neuman. The last two were translated into German. Of modern authors of German catechisms may be further mentioned: Lazarus Adler (Cassel, 1872), Ignatz Baek (Leipsic, 1857), S. Baeck (Lissa, 1886), M. L. Belinsohn (Odessa, 1878), Hirsch B. Fassel (Vienna, 1864), Wolf Feilchenfeld (Posen, 1874), Joseph Horowitz (Grodno, 1878), Jacob H. Jacobsohn (Leipsic, 1876), L. Kahn (Vienna, 1860), Solomon Kohn (Budapest, 1860, 1873, 1878), E. Bondi (Brünn, 1880, 1885), Jacob Auerbach (Frankfort, 1869), L. Lewysohn (Worms, 1856), M. Levinger (Bremen, 1876), L. Levi (Hechingen, 1877), D. Leimdörfer (Nordhausen, 1876; Frankfort, 1881; Vienna, 1898), Gerson Lasch (Leipsic, 1857 and 1861), Julius Landsberger (Berlin, 1861; 2d edition, 1876), Georg Wolf (Vienna, 1878), Marcus Winter (Vienna, 1861), Abraham Singer (Ujhely, 1875), J. Schwarz (Great Kanisza, 1877), D. Rothschild (Breslau, 1879), Ludwig Philippson (Leipsic, 1844, 1858; Vienna, 1878), Emanuel Mandus (Breslau, 1860 and 1870, Orthodox), A. Kapka (Prague, 1882; 8th edition, Berlin, 1884), D. Kohn (Odessa, 1880), Michael Silberstein (Wiesbaden, 1888), Israel Singer (Ujhely, 1881), H. Sondheimer (Lahn, 1881), Jacob Mautner (Vienna, 1884, 1894, 1896), Ludwig Stern (Frankfort, 1895, Orthodox), Oscar Waldeck (pseudonym; Vienna, 1886), M. Spanier (Berlin, 1898), Adolf Weiss (Prague, 1894), M. Zuckermandl (Frankfort, 1889), T. M. Caro (Posen, 1883), J. Goldschmidt (Frankfort, 1896), Eisik Bentauvim (Jaffa, 1899), F. Feilchenfeld (Breslau, 1881; 3d edition, Frankfort, 1900), H. J. Schuetz (Cleve, 1854), Eliezer Nathan (pseudonym; Rödelheim, 1804), M. Gottlieb (Frankfort, 1896; Hanover, 1898, part ii.), U. Grünwald (Tilsit, 1893), J. Guttman (Teschen, 1896), Leopold Katz (Ratibor, 1890), H. Lesser (Colberg, 1853), W. Wessely (Prague, 1846), Israel Steinhardt (Arad), S. Stern (Prague, 1893).

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K. E. Schr.

CATECHUMENS, HOUSE OF (called also **Casa dei Neofiti**): A Roman institution for converting Jews to Catholicism, which the Jews, by means of taxes, were compelled to support. The Vatican founded this house for converts March 21, 1548 (Rieger, ii. 64), by setting apart various sums from its revenues. By a papal decree of Jan. 1, 1565, certain revenues were to be used for the support of the catechumens, and the fines levied on Jews for possessing scrip certificates of indebtedness, lending money on interest, or engaging in certain occupations were to go to their support also. Under Pius V. forcible conversions occurred in large numbers. His successor, Pope Gregory XIII., continued the institution. Hitherto many Jews became converts through the fear of powers that might be exerted against them; now many took this step in the hope of profiting thereby.

Burden of Support Put on the Jews.

For Gregory XIII. ordained that all church dignitaries should assist the converts by material encouragements and recommendations. Whereas the Vatican had protected these converts up to this time, it was decided that the Jews themselves had now to bear this burden. Sirleto, protector of the catechumens or neophytes, was active in his opposition to the Jews. Before the establishment of the House of Catechumens all conversions that took place were voluntary. The House marked the second stage, since it was designed as a retreat and prison for recalcitrant neophytes during the process of transition. Later, when the revenues for the catechumens had fallen to a very low point, conversion by means of the compulsory attendance of Jews three times a year at Christmas sermons against Judaism was begun.

Sixtus V., by a bull of Oct. 22, 1586, permitted the Jews to rebuild synagogues on the earlier sites, provided the contributions for the support of catechumens be not reduced in amount. And Clement VIII. reduced the tax of the Jews of Rome for the support of the House of Catechumens from 2,500 scudi to 800 scudi, whereof 300 scudi fell to the Cloister of Converts.

After the Jews had been expelled from the Romagna, with the exception of Rome and Ancona, those remaining were, in later times, taxed oppressively. In Nov., 1604, the chief rabbi of Rome, Joshua Assouth, with his four children, was forced to enter the Casa dei Neofiti, and the latter were baptized (Rieger, *l.c.* 193). Besides, where the neophyte refused to become a convert voluntarily, force often was applied, and finally the victims were killed by hanging. If they accepted baptism, a grant of money from the government was usually made in addition to the sum derived from Jewish taxes. The catechumens, as a Roman institution, survived until late into the eighteenth century. As late as 1784 sixty Jewish children were thrown into prison because two other children were being hidden from the officers of the Casa dei Neofiti; they had to be given up to release the remainder (Rieger, *l.c.* 253; "Monatsschrift," pp. 399 *et seq.*). The Jewish contributions to the Casa were abolished in 1810 (Rieger, *l.c.* 359).

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J. A. M. F.

CATEGORY (Greek, *κατηγορία* = מאמר): A term introduced by Aristotle into the philosophical vocabulary, signifying "attribute," "predicate." According to him every word contained in a proposition belongs to one of the following ten categories: substance, quantity, quality, relation, place, time, situation, possession, action, passion. Words being images of objects, it is obvious that every object can be predicated by one or more of these categories. For this reason, after having briefly expounded the categories in the book *Κατηγορίαι*, placed at the head of the "Organon," Aristotle treated this doctrine at length in his "Metaphysics." In the latter book, however, the categories change their characters somewhat, and instead of substance and attributes they represent being and its accidents. Of all the categories, only the first, that of substance which represents the being, has a real existence; the others are only appended to it, describing its qualities. For Aristotle there is no being but the individual being, as perceived by the senses; it follows that the ten categories must be found in every kind of being.

There was no fundamental change in the doctrine of the categories from the time of Aristotle to that of Kant. Plotinus, after a lengthy critique on Aristotle's categories, in the first books of the sixth "Ennead," distinguishes two classes of categories: five of the intelligible sphere, and five of the sensible world. The former are substance, rest, motion, identity, and difference; the latter, substance, relation, quantity, quality, and movement. Though allusions to this classification are to be found in the writings of the Jewish Neoplatonists, the classification of Aristotle was adopted even by the latter.

The first Jew to give an account of the categories was Saadia. In demonstrating the unity of God he analyzes the ten categories and shows that none of them can be applied to God ("Emunot we-De'ot," ii., viii. *et seq.*). Gabirol, in dealing with the nature of matter and form, frequently refers to the categories ("Meḳor Ḥayyim," § 2, pp. 11 *et seq.*, in Munk's "Mélanges"). Baḥya, like Saadia, mentions them in his demonstration of the unity of God ("Ḥobot ha-Lebabot," i., vii.) and in the definition of substance and accidents ("Torot ha-Nefesh," p. 6). Joseph ibn Ẓaddiḳ also points out that none of the categories can be applied to God ("Ha-'Olam ha-Ḳaṭan," ed. Jellinek, p. 53). Abraham ibn Daud devotes the first chapter of his "Emunah Rammah" to an explanation of the categories. Maimonides frequently refers to them in his "Guide of the Perplexed"; and, like Al-Farabi, he designates them under the appellation of "genus." Jacob Anatoli translated the *Κατηγορίαι* into Hebrew, and gave a full explanation of them in his work on the philosophical terms, entitled "Ruaḥ Ḥen."

The general term adopted in Hebrew for "category" is מאמר, which is the translation of the Arabic term "maḳalah," used by the Arabian philosophers. Hebrew designations of the several categories, also translated from the Arabic, are: מאמר העצם (substance), מאמר הכמות (quantity), מאמר האיכות (quality), מאמר המצב (situation), מאמר ההצטרפות (relation). מאמר מתי (time). מאמר אנה (place). מאמר הקנין (possession), מאמר שיפעל (action), מאמר שיתפעל (passion).

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K. I. Br.

CATHERINE II.: Empress of Russia; born in Stettin May 2, 1729; died in St. Petersburg Nov. 17, 1796. She was the wife and successor of Peter III., and usurped the throne July 9, 1762.

Within a week of her accession, Catherine was called upon to ratify a decree of the Senate giving the Jews free admission to the interior of Russia. She was liberally inclined; but, having been raised to the throne through the extreme Orthodox party, found herself unable to carry out the suggestion of the Senate, and, in her perplexity, was relieved by having her attention drawn, by Prince Odojevski, to a side-note of Elizabeth Petrovna concerning a similar request: "I will not derive any profit from the enemies of Christ," whereupon Catherine postponed her decision ("Russki Archiv," 1865, p. 492). During the whole reign of Elizabeth Petrovna (1741–1762) the persecution of the Jews had been carried on. Catherine, in her zeal to maintain the traditions of Old Russia, and to flatter its prejudices, could not, with all her liberalism, openly favor the Jews; therefore they were not included in the edict issued Dec. 15, 1762, permitting foreigners to enter and to settle in Russia ("Complete Russian Code," xvi., No. 11,720). Her liberal attitude toward the Jews was, however, manifested in her letter, dated May 11, 1764, to Governor-General Browne of Riga, concerning certain foreign merchants of the New Russian provinces, who came under the tutelage of a bureau, instituted in 1763, for the protection of foreigners. These foreign merchants were to be permitted to live in Riga and to carry on business on the same legal conditions as merchants of other Russian provinces. Furthermore, if any clerks, agents, and workmen should be ordered by these merchants to settle in New Russia, they were to be provided with passports and with an adequate escort, irrespective of their religion. Finally, if three or four persons should arrive from Mitau, on their way to St. Petersburg, with claims upon the government, they were to be provided with passports, simply stating their names, without mentioning their nationality or religion. To prove their identity such persons were to present a letter from the merchant Lewin Wulff of St. Petersburg. To this letter the following postscript is added in German, in the hand of the empress: "Wenn Sie *mir* nicht verstehen, so wird es meine Schuld nicht seyn; *dieser* Brief hat der President von der Protection-Canzley selber geschrieben. Halten Sie dieses alles geheim." The "foreign merchants" mentioned in the letter were: the rabbi Israel Ḥayyim, and his assistant, Nathan Abraham of Birsen (Birzhi), and the merchants David Levi (Bamberg), Moses Aaron, Behr Benjamin, and Israel Lazer, the "mohel" Lasar Israel, and the laborer Jacob Marcus of Mitau. They were escorted to St. Petersburg. Some of them soon returned to Riga and settled there with

Edict Excluding Jews.

their families and servants (Buchholtz, "Gesch. der Juden in Riga," p. 57).

Liberal Attitude Toward the Jews.

In this diplomatic manner avoiding the name "Jew," the empress deemed it advisable to usher in the settlement of the Jews into Russia. In another letter to Governor-General Browne she speaks of her great intentions concerning the Jews, and of his knowledge of these intentions (*ib.* p. 61). In answer to a complaint of Benjamin Baehr, "factor of the Polish, Lithuanian, and Courland Jews," against the municipal authorities of Riga, Catherine wrote to Browne, Oct. 15, 1765, directing him to inquire whether the council (Rath) in spite of its privileges had the right to oppress such people, who had begun to develop trade in Riga to the benefit of the country, and enjoining that the complainants be protected and their petitions granted (*ib.* p. 65). The "foreign merchants" did not go to South Russia; most of them settled in Riga, and some of them in St. Petersburg. In 1769 Catherine permitted Jews to settle in the New Russian provinces on an equal footing with all foreigners, these being invited to people the deserted South Russian steppes.

With the first division of Poland in 1772, a great number of the Jews of White Russia became Russian subjects. In a manifesto issued by Count Chernishov, the new governor-general of White Russia, in the name of the empress, promised equal rights, without distinction of religion or nationality, to the inhabitants of the newly acquired territories. The phrase, "without distinction of religion or nationality" is used in most of the ukases of the empress. The Russian historian Gradovski emphasizes the fact that Catherine II., having declared, on ascending the throne, her *profession de foi* to rule in the Russian Orthodox spirit, never saw any danger to the Orthodox Church from the Jews and Judaism, as had her predecessors. While she often warned the governors against the Roman Catholic orders, and especially against the "plotting" Jesuits, she did not hesitate (in 1772) to grant religious rights to the Jews ("Otnosheniya k Yevreyam," etc., p. 478, note).

But notwithstanding the magnanimous intentions of Catherine, the Jews were restricted to a Pale of Settlement, almost immediately after the rights of equality had been officially granted them. This was certainly not the wish of the empress, but was due to the local authorities and the Senate, which at that time possessed great power in the administration of the empire. While the law recognized the Jews as Russian subjects, granting them equal rights with the other inhabitants throughout the empire ("Complete Russian Code," xix., No. 13,850), administrative decrees were issued, keeping them out of the great Russian provinces. By a ukase of 1776 the rule of the "kahal" was reestablished, and the old poll-tax reintroduced. In 1786 the Senate, in answer to an application of the Jews of White Russia to the empress, issued a decree curtailing the judicial, commercial, and industrial rights of the Jews. That the empress was opposed to the narrow-minded policy of the Senate may be seen from this remarkable decree: "Since the above-mentioned [White Russian] inhabitants, holding the Jewish faith, have, in virtue of the ukases issued, already entered into a position equal to that of other inhabitants, it is necessary in all cases to observe the rule that every one according to his rank and standing shall be enabled to enjoy his rights and benefits without distinction of faith or nationality" ("Voskhod," Jan., Feb., 1889, p. 45; Gradovski, "Otnosheniya," etc., i. 12). For the inhuman cruelties practised upon the Jews of Uman and other places in South Russia in 1782, Catherine was not responsible.

Restrictions upon the Jews.

At the end of Catherine's reign two ukases were issued which bear the signature of the empress, but are utterly opposed to her previous tendencies. The first, dated Jan. 3, 1792, under the pretext of giving the Jews of Yekaterinoslav and Taurida the same privileges as those given to the Jews of White Russia, prescribes that Jews can not be admitted into the gild of merchants of Smolensk and Moscow ("Complete Russian Code," xxiii., No. 1706). The second, issued July 4, 1794 (No. 17,224), determines the localities where Jews are permitted to carry on business and trade, thus in an indirect way depriving them of the right to carry on business in the great Russian provinces; it also compels the Jewish merchants to pay a tax for their business and trade licenses in the provinces open to them the double of that paid by Christian merchants. Only the Karaite Jews were, in 1795, exempt from the double tax, and from that time the Karaites enjoyed special privileges.

Thus the reforms introduced by the "Semiramis of the North" affecting the Jews did not, like many other of her well-meant reforms, accomplish the expected results; but through the fault of the narrow-minded officials they rather resulted in establishing the Pale of Settlement in which the Russian Jews are still shut up at the beginning of the twentieth century.

Bibliography: *Russki Archiv*, 1865, p. 492; Buchholtz, *Gesch. der Juden in Riga*, Riga, 1899; Levanda, *Polny Chronologicheski Sbornik Zakonov i Polozheni*, St. Petersburg, 1874; *Voskhod*, 1889, Jan., Feb., p. 45; Gradovski, *Otnosheniya k Yevreyam*, etc., i. 478, note, St. Petersburg, 1891.

H. R.

CATHUA: Name of a family of Nethinim returning from Babylon with Zerubbabel (I Esd. v. 30). In the order of enumeration they correspond to Giddel in Ezra ii. 47 and Neh. vii. 49.

E. G. H. G. B. L.

CATTANEO, CARLO: Italian Christian jurisconsult; born in Milan June 15, 1801; died at Castagnole, near Lugano, Feb. 5, 1869. Although Cattaneo was not favorably inclined toward the Jews, he vehemently protested against the oppressive laws to which the Jews in Italy were then subjected. In a work entitled "Ricerche Economiche sulle Interdizioni Imposte dalla Legge Civile agli Israeliti" (Milan, 1899), Cattaneo demonstrates that the outlawry of the Jews is detrimental to society.

Bibliography: Boccardo, *Enciclopedia Italiana*, v. 300; Jost, *Neuere Gesch. der Israeliten*, i. 360.

S. I. Br.

CATTLE (Hebrew, מקנה = "possession"): Term used to denote all domestic animals, the principal possession of nomadic and pastoral peoples.

Cattle were very important in the early life of the Hebrews. The story of Abel, who was a "keeper of sheep," and offered unto the Lord "of the firstlings of his flock" (Gen. iv. 2, 4), is without doubt an indication of the conditions of early times. Abraham, Isaac, and Jacob his sons were "shepherds" in all the significance of the word (Gen. xlvi. 34; xlvii. 1, 3, 4, 6); and their respective stories show the importance of cattle in their lives. Their cattle furnished them their dwelling, the tent, their clothing, and their food, the last consisting of milk, cheese, and butter, and, on great occasions, meat. They also supplied them almost exclusively with the material of the sacrifices.

In Agriculture.

After having settled in the Land of Promise, the Israelites did not entirely abandon their early mode of life. Some tribes, particularly those of Reuben, Gad, and Simeon, continued in the pastoral life, in which they were encouraged by the nature of their respective territories. Others seem to have continued the rearing of cattle, along with their new agricultural occupations. Therefore the herds and flocks were a part of all blessings (Deut. viii. 13, xxviii. 4) and prophecies (Jer. xxxi. 27, xxxiii. 12, 13; Zech. ii. 4). In the ordinary usage of the language, kings were called "shepherds" (II Sam. v. 2, vii. 7; Isa. xli. 28), and the same figurative language is used to describe Providence (Ps. xxiii. 2).

The live stock of the Israelites consisted chiefly of small cattle, horned cattle, and asses. The camel and the horse were not common in Biblical times. Small cattle—*i.e.*, sheep and goats—were the most numerous, since Palestine, like the other Mediterranean countries, was in ancient times, as in modern, well suited to the habits of these animals. They were known by the collective name צאן; (ẓon; compare the Homeric *μῆλα*; see Goat, Sheep). Horned cattle were raised successfully only in well-watered places, as the valley of the Jordan, the plain of Sharon, and, particularly, the western part of Bashan. They were called בקר (baḳar, "plowers"; compare "armentum," from "arare"; see Ox). Asses were as common as they were good, and she-asses were especially appreciated (Gen. xii. 16, xxx. 43; Josh. vii. 24; I Sam. viii. 16), even after the introduction of the horse (Ezra ii. 66 *et seq.*; Neh. vii. 68 *et seq.*).

Kindness to Animals.

Many passages in the Scriptures enjoin on man kindness and humanity toward domestic animals. God, as Creator and Providence of all animals, gave man sway over them, delegating to him His providence, as well as His dominion. Punishing man, He strikes also the animals; making His peace with mankind, He extends the reconciliation to animals. The firstlings of the domestic animals are His, as are the first-born of Israel. Domestic animals were entitled to their rest on the Sabbath (Ex. xx. 10, xxiii. 12; Deut. v. 14), and during the Sabbatical year were allowed to wander through the fields feeding on the spontaneous products (Lev. xxv. 7; Ex. xxiii. 11). Castration was forbidden, according to Josephus ("Ant." iv. 8, § 40; probably based on Lev. xxii. 24), and, likewise, hybridization (Lev. xix. 19). To plow with an ass and an ox was not allowed, probably because of the superior strength of the ox, which was the plower par excellence (Deut. xxii. 10). The overladen ass must be relieved of part of his burden, and if he should fall under it, his master must help him up (Deut. xxii. 4). The ox treading out the corn was not to be muzzled (Deut. xxv. 4). A cow or a ewe and her young could not be killed in one day (Lev. xxii. 28). The origin of the command not to seethe a kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) is uncertain. Its purpose seems to have been to deter the Israelites from a heathen custom (see Bochart, "Hierozoicon," pp. 634 *et seq.*; Dillmann, on Ex. xxiii. 19; Nowack, "Lehrbuch der Hebräischen Archäologie," p. 117. Maimonides, "Moreh Nebukim").

Shelter at Night.

During the summer cattle were left in the open air. At night they were driven into pens or folds, for which the Bible has a great variety of names: בצרה, Boẓrah (Micah ii. 12); מכלא, Mikla (Hab. iii. 17 *et seq.*); גדרה, Gederah (Num. xxxii. 16, 24, 36); משפתים, Mishpetayim (Gen. xlix. 14). These pens were sometimes fenced about with stakes; more often, however, they consisted of an enclosure with a dry-stone wall, to protect the cattle from wild beasts; and occasionally they were provided with watch-towers (II Chron. xxvi. 10). The cattle were counted in the morning and the evening when going out and coming in; and the shepherd was obliged to replace every missing head, unless he could prove that it had not perished through his own fault (Gen. xxxi. 39; Ex. xxii. 12–13; compare Amos iii. 12). In the neighborhood of the pens were watering-places, consisting generally of a well or cistern, with a trough. To dip out the water and fill the troughs must have been one of the hardest duties of the shepherds (Gen. xxiv. 20, xxix. 8–10). During the winter the cattle were sheltered in regular stables (מרבק, marbeḳ), which were furnished with cribs (אבוס, ebus). It is incidentally mentioned that the ox and the cow were generally fed on chopped straw (תבן, teben, Isa. xi., lxv. 25), or sometimes on a sour mixture (בליל חמיץ, belil ḥamiẓ), a provender consisting of various grains, mixed with alkaline herbs (Isa. xxx. 24), sometimes like the "farrago" of the Latin (see Bochart, *l.c.* pp. 113, 303; Blau, in "Z. D. M. G." xxvii. 522 *et seq.*). Horses also were fed on chopped straw and on barley. Oats and hay were then, as now, unknown in Oriental countries. Fatlings were probably kept always in the stables, hence the expression, "'egel" or "'egle marbeḳ" (עגל, עגלי מרבק, I Sam. xxviii. 24; Jer. xlvi. 21: see Gesenius, "Thesaurus," p. 1260; Bochart, *l.c.* pp. 302 *et seq.*). Elsewhere fat beeves are called בריאים (Beri'im = "fattened"), in contradistinction to רעי, re'i ("beeves of pasture," I Kings v. 3), or מריאים, meri'im (II Sam. vi. 13; I Kings i. 9). There is no evidence that the Hebrews understood the art of breeding with a view to the bettering of the race. Under this heading one would hardly consider the trick of Jacob, used to increase his flocks at the expense of his father-in-law.

Bibliography: Bochart, *Hierozoicon*; Nowack, *Lehrbuch der Hebräischen Archäologie*.

E. G. H. H. H.

CAUCASUS or **CAUCASIA** (Russian, "Kavkazski Krai" = the country of the Caucasus): A division of Russia, bounded on the north by European Russia; on the east by the Caspian sea; on the south by Persia and Asiatic Turkey; and on the west by the Black sea. It consists of six governments, four provinces, and two districts. The Jewish inhabitants, according to the census of 1897, numbered 58,471, or 6.3 per cent of the total population ("Voskhod," 1902, No. 3). These figures are probably too low.

The exact number of the Caucasian Jews is not easy to determine. Some of them (in the southern provinces) have adopted the Mohammedan religion; while others (in Georgia) have embraced Christianity. They are also often confounded with Jewish immigrants from European Russia. Von der Hoven estimates the number of the native Jews of the Caucasus to be about 100,000 ("Budushchnost," 1900, No. 52).

The following table illustrates the distribution of the Jews of the Caucasus among the various governments, provinces, and districts according to the censuses of 1886 and 1891-92:

Distribution of Jews of the Caucasus.

	Jews.	Per cent of Total Population.
NORTHERN CAUCASUS (1891-92):		
Government of Stavropol	1,215	0.4
Province of Tersk	4,965	0.6
Province of Kuban	5,100	0.3
District Chernomorski (Black sea)	52	—
TRANSCAUCASIA (1886):		
Government of Kutais	7,082	0.76
Government of Tiflis	7,632	0.94
Government of Erivan	44	0.01
Government of Baku	8,603	1.20
Government of Yelisavetpol	1,755	0.24
Province of Daghestan	9,210	1.46
Province of Karsk	—	—
District of Zakatalsk	8	—

Supposed Descent from Lost Ten Tribes.

Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; while others (particularly the Georgians) are equally certain of their descent from the Israelites who were taken from Palestine by Shalmaneser. It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near which river the exiles were settled, with "Iberia," the name by which the Caucasus is known to classical writers. In the Georgian language the Jews are called "Huria," a term which is related to "Iberia" (Koch, "Reise Durch Russland," Preface, p. ix.).

Jewish Type Among Caucasian Peoples.

The Russian archeologist and linguist Vsevolod Miller believes that a large Jewish population formerly existed in that part of Media which was later called "Atturpatakan," and which is at present known under the name of "Azerbeijan," and that this country was probably the cradle of the Caucasian Jews. He thinks that they have preserved the old Semitic type to a more marked degree than the European Jews. The presence of a distinctive Jewish type among many of the Caucasian peoples has long been noticed by travelers and ethnographers. It is especially interesting, as some of these people, the Armenians, Georgians, and Ossetes, for instance, are not of one and the same race. Baron Peter Uslar suggests that during the past two thousand years Jewish tribes often emigrated to the Caucasus ("Russische Revue," xx. 42, xxi. 300). Miller is of the opinion that in very remote times they emigrated thither from Media. All the Armenian and Georgian historians speak of the existence of a large Jewish population in Transcaucasia until the beginning of the present era.

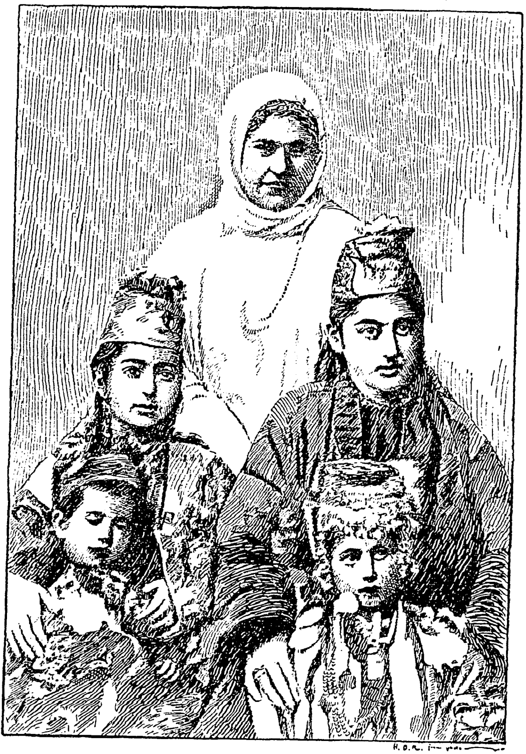

Caucasus Jewess and Her Children.
(After a photograph.)

When St. Nina came to the city of Urbnis in Georgia from Jerusalem in 314, she is said to have spoken to the Jews in the Hebrew language ("Histoire de la Georgie," translated by Brosset, I. i. 31, 37, 54, 64, 93, 100, 104-120). When the Persians took possession of Transcaucasia in 366, the Jews adopted the old Persian language, which they called "Parsee" or "Tat," from which they formed a jargon with an admixture of words taken from the Bible and from languages of local tribes. They write this jargon in Hebrew square characters.

From the Arabic writers Mas'udi, Ibn Ḥauḳal, and from the "Derbend Nameh" (a Persian history of Derbend) it is evident that the Arabs, when they conquered Daghestan in the eighth century, found a large number of Jews there. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Archiv für Anthropologie," xxvii. 448,) the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who in later, though even still remote, times intermixed with the native Caucasians. In the course of time many of these Jews renounced Judaism and embraced Mohammedanism. It is probable that the Chewsures and a portion of the Swanetes and of the Lesghians are of Jewish descent. In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem. The Chaldean has little in common with the Arabo-Semitic type. Erckert, as the result of a comparison of the head measurements of the Caucasian Jews with those of the other inhabitants of the districts in which they dwell, gives the following data:

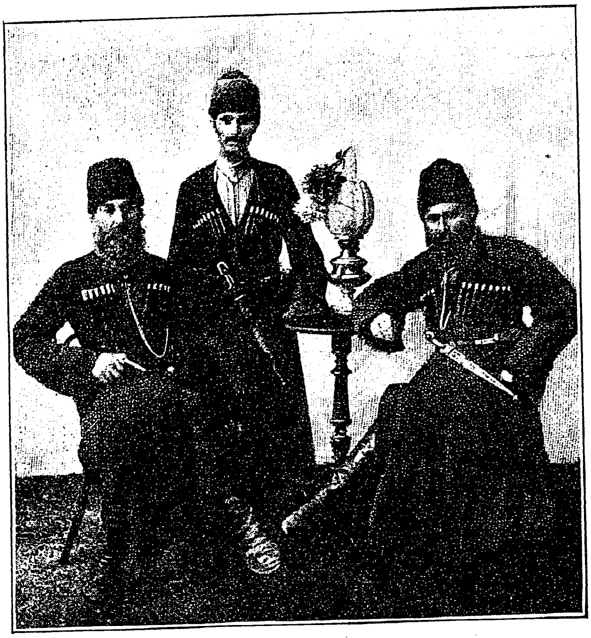

Mountain Jews of the Caucasus.
(From a photograph.)

CEPHALIC INDEX:

Azerbeijan Tatars	79.4	mesocephalic
Georgians	83.5	brachycephalic
Armenians	85.6	hyperbrachycephalic
Mountain Jews	86.7	hyperbrachycephalic

HEIGHT OF HEAD:

Kalmucks	62.0
Georgians	67.9
Mountain Jews	67.9
Armenians	71.1

FACIAL INDEX:

Georgians	86.5
Kalmucks	87.0
Armenians	87.7
Mountain Jews	89.0

NASAL INDEX:

Mountain Jews	62.4
Armenians	62.5
Georgians	62.9
Kalmucks	75.3

If the shape of the head be taken as a standard of a fine type, the mountain Jew may be considered to rank first among the Caucasian races, which are classified by Erckert in the following order: mountain Jews, Armenians, Kumyks, Georgians, Azerbeijan Tatars, Ossetes, Circassians, Tshechentzy, Lesghians, Nogaians, Kalmucks ("Der Kaukasus und Seine Völker," pp. 370-377).

The stature of the Jews in the district of Kuba (government of Baku) is 1,618-1,621 mm.; that of the Jews in the government of Kutais, 1,630; of those of Daghestan, 1,644. These three groups exhibit slightly varying types; they have completely adopted the language of the people among whom they live (Pantyukhov, *l.c.*).

Mountain Jews ("Bergjuden") are those of the Caucasian Jews who live in villages ("auls") and some towns of the provinces of Daghestan, Tersk, Kuban, and in the governments of Baku and Yelisavetpol, and who speak an Iranian language, a dialect of the Tat. The Tats themselves are of Iranian origin, but have intermarried with Jews. They speak the same dialect (Tat mingled with Hebrew) as the mountain Jews. They probably arrived in the Caucasus with the Jews in the times of the Achæmenidæ, having been sent to guard the northern boundary of Persia on the Caspian sea. According to Anisimov, the Tats of to-day were Jews when they arrived in the Caucasus, and they embraced Mohammedanism only when the Arabs conquered the country. They themselves cherish this belief, and carefully preserve their Hebrew books (Hahn, "Aus dem Kaukasus," p. 181).

Ḥasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that, according to a tradition, the Chazars formerly lived in the mountains of Seir (Serir in the eastern Caucasus). Miller is of the opinion that the Jews of the Caucasus introduced Judaism into the kingdom of the Chazars, and that the Jews of Daghestan originated in Azerbeijan. He refers to Esther iii. 8 and to II Kings xvii. 6. He thinks that old Jewish colonies in the Caucasus existed in Tabasseran and in Kaitak, in which region there is a place still called "Shuit-Katta" (Jewish pass). About three hundred years ago many Jews emigrated thence to Majlis, the capital of the Tatars, and a little later to Jangi-kent (= "New Settlement").

Large Jewish communities existed in the ninth century in Tiflis, Bardaa, Derbend, and other places in the Caucasus. According to Benjamin of Tudela (1160-73), the power of the exilarch extended over all the communities of Armenia, Kota, and Georgia. Guillaume de Rubruquis in 1254 found a large Jewish population in the eastern Caucasus.

The traveler Judah Chorny also concludes that the Jews arrived in the Caucasus before the destruction of the First Temple, and that up to the fourth century of the common era they lived under Persian protection. At the end of the Sassanian dynasty, when Tatar hordes overran Persia, and the Caucasian Jews were driven from their homes, the latter came in contact with their coreligionists in Babylonia, and adopted the rabbinical teachings as religious law. Soon they began to study the Talmud, of which they had an intimate knowledge when Eldad ha-Dani (ninth century) visited them. This is also corroborated by Benjamin of Tudela and Pethahiah of Regensburg. In the centuries when the great Talmudic schools flourished in Babylon, many eminent Talmudists lived in Derbent and the ancient Shemacha, in the government of Baku. In many regions in the government of Baku, where at present there are no mountain Jews, ruins of their auls and graves, and traces of irrigation trenches, etc., are to be found. The local Mohammedans still call these ruins by their old Jewish names; *e.g.*, "Chifut Tebe" (Jewish Hill), "Chifut Ḳabur" (Jewish Grave), etc. In some parts of Daghestan the Mohammedan religion has supplanted Judaism; but in many Mohammedan families are to be found Jewish books inherited from Jewish ancestors.

Superstitious Beliefs.

The Caucasian Jews can not be classed among the Karaites, as they still adhere closely to the Talmud. There is no question, however, that at the present time their Talmudic knowledge is not extensive and that they have added demonology to Judaism. Owing to this comparative ignorance they are nicknamed by the European Russian Jews "Byky" (oxen). The Jews of Daghestan and Baku believe in good and in evil spirits; *e.g.*, Seer-Ovy (the spirit of the water), Ider, Hudur-bai, Kessen-bai, and others. The most venerated is the mighty Num-Negyr (the spirit of travelers and of the family), which name signifies "unutterable" (literally, "do not take a name"). A belief in perpetual warfare between the good and the evil spirits is deep-rooted among the Jews as well as among the Mohammedans of the Caucasus. According to Erckert, the Caucasian Jews in the times of the Seleucids were in communication with Palestine. They helped to spread Christianity in Armenia, Georgia, and the highlands of Albania. The mountain Jews are probably later emigrants, who in the eighth century and at the beginning of the ninth settled in the region north of Derbent. It was not until the end of the sixteenth century that they removed to the neighboring Majlis. Another stream of emigrants may have followed about 1180 from Jerusalem and Bagdad via Persia. Erckert and many others are of the opinion that the Caucasian Jews amalgamated at an early date with the native tribes. It is certain that among the peoples of the Caucasus the Jewish type is everywhere represented, and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward appearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews. The same may be said about the Tshechentzy.

The Caucasian Jews differ greatly from the European Jews. Their language, dress, education, employments, and their whole character render them almost a separate people; and they even differ greatly among themselves.

Manners and Customs.

The Georgian, Lesghian, and Ossete Jews differ as much from one another as do the countries in which they live. The Jews of Daghestan have nothing in common with the foregoing, either in language, dress, mode of life, or moral views. They differ little from the other warlike mountain tribes among whom they dwell. They only differ from their Mohammedan and Christian neighbors in their adoption of the Tat language. They all dress in the Circassian style, and go about armed with daggers, pistols, and swords; even being armed when they go to bed or when praying in the synagogue. They are skilled horsemen. Their occupations are mostly dyeing, cattle-breeding, gardening, and viticulture. They own small farms, and rent land from their Mohammedan neighbors, by whom they are much oppressed. They raise tobacco, and manufacture excellent weapons. Even their ḥakams know how to handle the spade, the hoe, and the hammer.

Owing to their persecutions under Mohammedan rule, the mountain Jews in the Russo-Caucasian wars always sided with the Russians; and the Russian government, after the conquest of the Caucasus, in acknowledgment of their valuable services, granted them equal rights with the other Caucasian tribes. Lately, however, these rights have been curtailed.

Mountain and Georgian Jews.

In contradistinction to the mountain Jews, the Georgian Jews have always exhibited great patriotism, and have fought against the Russians. Their love for the fatherland is as proverbial as their bravery in war. Notwithstanding his warlike character, however, the Georgian Jew becomes penitent and humble in the synagogue. Here he may be seen to weep for the unfortunate destiny of his coreligionists scattered over the world. Georgian Jews are found in Tiflis, Kutais, Suran, Karasubazar, and the surrounding villages. Besides the Georgian and mountain Jews, mention should here be made of the Caucasian Subbotniki (Sabbatarians), who are probably descendants of the Chazars. Their type is more Slavonic than Semitic, but their mode of life is Jewish: they not only keep the Sabbath strictly, but also observe all the Mosaic laws and many rabbinical precepts. In Tiflis in 1894 their community numbered thirty families, besides many who lived outside the village and occupied themselves with cattle-breeding, agriculture, and the cultivation of the vine. They have the same prayers as the Russian Jews, but use the Russian language instead of the Hebrew. Some of them send their sons to Wilna for a higher rabbinical education. They consider it a great honor to intermarry with rabbinical Jews; but such marriages are rare. The Georgian and especially the mountain Jews deem it beneath their dignity to intermarry with the Subbotniki.

In recent years, with the improvements in communication, outside interest in the Caucasian Jews has become more extensive. Their coreligionists have endeavored to spread culture among them, while the Zionist organizations have established some schools for the rational study of Hebrew. For further details reference may be made to the articles on the respective cities, provinces, and peoples. See also ARMENIA and CHAZARS.

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H. R.

G.

CAUL.—Biblical Data: Nowadays applied to the membrane surrounding the human fetus; used also in other senses. In the Bible: **1.** A rendering of the Hebrew שבִיסִים, the second on the list of toilet articles worn by the women of Jerusalem (Isa. iii. 18). Schröder emends this to "shemisim," which he compares to the Arabic "shumaisah" (little sun). It would then mean an article of jewelry, perhaps a pendant. It is quite possible to take it to designate nets used as adornments for the hair. The Septuagint gives it this sense; and the Targum reproduces the word, which by Mishnaic usage is confirmed as a net for the hair (see Levy, "Neuhebr. Wörterb." iv. *s.v.*).

2. Used in an anatomical sense of the enclosure of the heart, perhaps of the pericardium (Hosea xiii. 8).

3. Most frequently, however, it is used to translate "yoteret," a word occurring frequently in the priestly regulations and in connection with the liver. It is best taken to mean the fatty mass surrounding the liver. This was always included (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4; viii. 16, 25; ix. 10, 19) in the burnt offering.

E. G. H. G. B. L.

——In Rabbinical Literature: According to the A. V., it was the caul, with some other parts of the sacrifice, that was burned on the altar. For we read: "And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar" (Ex. xxix. 13; compare references below). The Hebrew term here rendered "caul" is "yoteret" (יתרת), always occurring in connection with "kabed" (כבד = "liver"); this "yoteret" is variously translated by earlier and later scholars. Thus, the Septuagint renders it "the lobe of the liver"; and so do Josephus ("Ant." iii. 9, § 2), Gesenius ("Dict." *s.v.*), Kohut ("Aruch Completum," iii. 476, *s.v.* חצר כבד), Jastrow ("Dict." p. 572), and the Karaites (see Aaron b. Elijah, "Gan 'Eden," Sheḥiṭah, xxi.). This rendition does not seem to correspond with the phraseology of the original. Of the eleven Biblical passages containing the term "yoteret," seven are mandatory (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4), and the remaining four (Lev. viii. 16, 25; ix. 10 [where the preposition מן, "from," is used], 19) are narrative. In six of the former (the only exception being Ex. xxix. 22), yoteret is described as being situated על הכבד ("over the liver"), which can not be said of a lobe or of any part of the liver itself. Were the preposition על ("above," "over," "upon") absent in the mandatory clauses as it is in the narratives, it might be assumed that "yoteret" is in the construct state, and the phrase יתרת הכבד would really mean "the pendant (יתר = 'redundant,' 'hanging over'; *i.e.*, 'lobe') of the liver." But the presence of the preposition in the six mandatory clauses precludes this construction, and consequently also this rendition.

That the narrative clauses do not embody the preposition does not prove the contrary. The narrator simply relied on the exact designation conveyed in the mandatory passages. The yoteret must, therefore, be looked for among the viscera adjacent to and over the liver. Leeser finds it in the midriff; and this partly agrees with Rashi's definition, as explained by Kohut (*l.c.* iv. 94, *s.v.* טרפש; compare Jastrow, *l.c.* 557b, *s.v.* טרפשא), "Rothfleisch," the fleshy fibers connecting the midriff with the costal cartilages. But, as even the midriff is not directly over the liver, a double layer of tissue intervening between them, the A. V. renders the phrase by "the caul over the liver." This definition is supported by the Vulgate, and agrees with that of Rashi (to Ex. xxix. 13, according to Musaphia, in "'Aruk," *s.v.* טרפש), and with the translations of Zunz (Arnheim), Luzzatto, Fürst (in Lev. *l.c.*; in Ex. *l.c.* he translates "lappen"); and by it is meant that part of the caul which forms the duplicature extending from the transverse fissure of the liver to the lesser curvature of the stomach, technically called the "gastrohepatic" or "small omentum" (compare Strack to Ex. xxix. 13; Kautzsch, Ex. and Lev. *l.c.*; contrast Kohut, *l.c.*, *s.v.* חצר כבד). Some object to this definition, because the small omentum is devoid of fat; but as the Bible never includes the yoteret under the fats, this objection is not tenable (compare Sifra, Wayiḳra, Ḥobah, ix. [ed. Weiss, p. 21b]; Pesiḳ. Zuṭṭa to Lev. iii. 10; Hastings, "Dict. Bible," *s.v.* "Caul"; Cheyne, "Encyc. Bibl." *s.v.* "Caul"; see SACRIFICE).

The Karaites include the yoteret among the animal parts forbidden to the Jews as food (see Aaron b. Elijah, *l.c.*; Elijah Bashyaẓi, "Aderet Eliyahu," Sheḥiṭah, xviii.); rabbinic law, however, knows of no such prohibition (see Ḥul. 117a; Rashi, *ad loc.*, *s.v.* יותרת; Pesiḳ. Zuṭṭa, *l.c.*; Maimonides, "Yad," Ma'akalot Asurot, vii. 5; Naḥmanides to Lev. iii. 6 *et* *seq.*). That the caul mentioned by Josephus ("Ant." iii. 11, § 2) in connection with such a law does not mean the yoteret is evident from his naming the caul and the lobe of the liver as distinct parts devoted to the altar (*ib.* iii. 9, § 2). What he means is doubtlessly the epiploon, or the fatty membrane constituting the gastrocolic or great omentum. The same is meant by Herodotus (ii. 47), who mentions the caul in connection with an ancient Egyptian sacrifice to the moon.

J. SR. S. M.

CAUTION (איום): Warning given to witnesses before testimony. Neither Biblical nor rabbinical law requires a witness to confirm his testimony by an oath. Jewish casuists are of opinion that the witness who would not tell the truth without an oath would not scruple to depose a falsehood with an oath (Tosef., Ḳid. 43b, *s.v.* "Hashta"; compare Josephus, "B. J." ii. 8, § 6).

Instead of an oath, rabbinical law prescribes in criminal cases a preliminary caution or admonition, in the course of which the witnesses are exhorted to testify to such matters only as have come under their personal observation, and are warned not to state anything based on imagination or hearsay. They are told that the court will subject them to a careful examination and a searching cross-examination. Finally, the formal caution laid down in the Mishnah (Sanh. iv. 5; Maimonides, "Yad," Sanh. xii. 3) proceeds as follows:

Responsibilities of Witness.

> "Know ye that the responsibilities devolving upon the witness in criminal cases are vastly more serious than those of the witness in civil suits. In civil suits a man makes good the losses sustained through his falsehood, and is forgiven; but in criminal cases the blood of the victim of falsehood and the blood of his possible offspring to the end of time, which is cut off by his undeserved death, fall on the head of the false witness. That such is the case is evident from God's rebuke administered to Cain, who slew his brother (Gen. iv. 10), where it is said, 'The voice of thy brother's bloods cry unto me.' Now, since the Bible says 'Thy brother's *bloods* (רמי אחיך), and not 'Thy brother's *blood*,' it teaches that Cain was considered guilty of shedding the blood of Abel's possible progeny, as well as that of Abel himself. Also the fact that, at the beginning, God created one man only, should teach thee that whosoever destroys a single innocent life is as guilty as if he had destroyed a whole generation; and that, on the contrary, whosoever saves a single innocent life is as meritorious as if he had saved a whole generation. . . . Say not, however, 'Why should we mix ourselves up in these troubles?' Scripture declares (Lev. v. 1), 'The witness who hath seen or known, and doth not tell it, shall bear his iniquity.' Nor must ye scruple about becoming the instruments of this man's death. Remember the Scriptural maxim (Prov. xi. 10), 'When the wicked perish there is shouting.'"

Object of Warning.

The object of the closing admonition is to remind the honest man of his duty to bear witness even against a person tried for his life, to impress upon him the verity that the escape of the guilty is an injury to the innocent, while the punishment of the wicked is a benefit to the public. Therefore, although the criminal's deed can not be undone, no mawkish compassion should prevent the giving of testimony leading to conviction (Deut. xix. 13; Sifre, *l.c.* 187); therefore, too, the honest witness must not scruple to testify against the accused, in the event of whose conviction he, the witness, must act as executioner (Deut. xvii. 7; Sifra, Ḳedoshim, viii.; Sifre, Deut. 89). See CAPITAL PUNISHMENT, WARNING.

BIBLIOGRAPHY: Maimonides, *Yad ha-Ḥazaḳah*, *Sanh.* xii. 3.

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CAVAILLON: Small town in the department of Vaucluse, France. In his book, "Réponses de Rabbins Français et Lorrains" (Vienna, 1881), Joël Müller mentions (No. 17) a rabbi of Cavaillon, Eliezer ben Judah, pupil of Isaac ben Menahem, who lived at Orleans in the second half of the eleventh century. It also appears from the same book (Nos. 21, 22) that the celebrated Rashi of Troyes was in correspondence with the scholars of Cavaillon. Gross ("Gallia Judaica," p. 591), however, maintains that the passage refers not to Cavaillon, but to Châlons-sur-Saône. However that may be, it is certain that Jews were living at an early period at Cavaillon. A Jew named Jaquiellus was a tenant of crown lands in 1303 (Bardinet, "Revue Historique," 1880, xiv. 36). A document of the year 1372 mentions five Jews who, in the name of the community, rendered homage to the bishop, to whom the Jews of Cavaillon paid an annual quit-rent for the houses and lands owned by them in his territory (*ib.* xii. 44, 46).

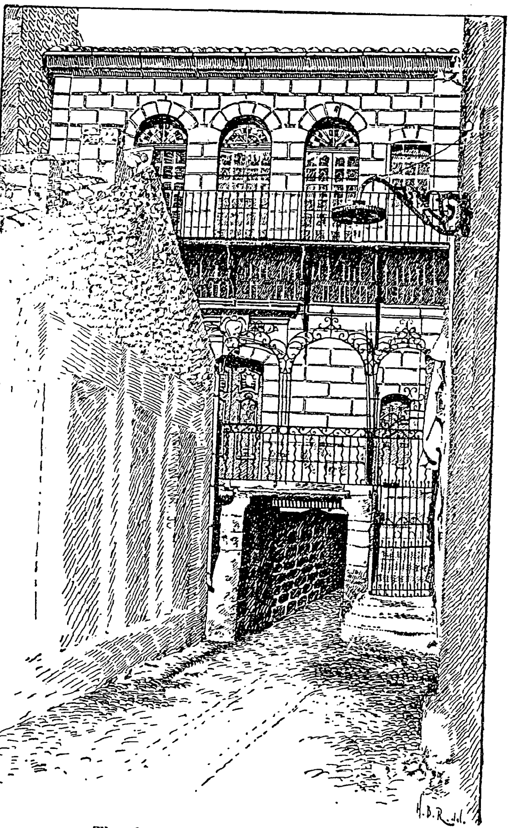

The Old Synagogue at Cavaillon.
(After a photograph.)

In 1453 the Jews were relegated to a special quarter ("Inventaire des Archives de la Communauté de Cavaillon," No. 127). The year 1485 was an unfortunate one for the Jews of Cavaillon. Imitating the inhabitants of Arles and Tarascon, the Christians of Cavaillon fell upon the Jews and pillaged their property ("Rev. Ét. Juives," vi. 35).

Toros of Cavaillon, one of the three wardens of the Jewish community of Avignon in 1400, is identified by Steinschneider with the physician Todros of Cavaillon, the author of a pharmacopœia written partly in Hebrew and partly in Latin (Renan-Neubauer, "Les Ecrivains Juifs," p. 725). Something is known of another scholar of Cavaillon, Jacob Léon, for whom Moses Farissol Botarel in 1465 wrote a treatise on the calendar. Gross (*l.c.* p. 539) identifies this Jacob Léon with Jacob of Cavaillon, at whose suggestion Mordecai Durant Farissol copied, in the same year, a part of Levi ben Gerson's book, "Milḥamot ha-Shem."

Cavaillon was one of the four communities ("arba' ḳehillot") having a special ritual of prayers (see CARPENTRAS), this being edited in 1767 at Avignon, by Elijah Carmi, a teacher at Carpentras. A new edition of this liturgy was published in 1855 at Aix, by Michel Milhaud.

The lists of the Jews of Carpentras ("Rev. Ét. Juives," xii. 193–212) contain the names of a number of Jews called after the town of Cavaillon. In 1413–1414 there were also at Perpignan Jews who came originally from Cavaillon (*ib.* xiv. 75). At Arles R. Joseph of Cavaillon was in 1385 a member of the rabbinical college of judges in the scandalous trial mentioned in the article on CADENET, Provence. R. Isaac ben Nathan of Cavaillon was in 1582 a member of the rabbinical court of Fossano, Italy. A document of the same year, relating to the excommunication of the woman Bonastorga of Carpentras, bears the signatures of Bongoias de la Rocca and David Cohen of Cavaillon ("Rev. Ét. Juives," x. 82). At Cavaillon, in 1713, lived the poet Gad ben Judah of Bédarride, author of a thanksgiving prayer preserved in the ritual of Avignon (Zunz, "Z. G." p. 466).

The old community has almost disappeared, only three Jewish families residing in Cavaillon in 1901. The synagogue, which was repaired in 1774, has been preserved. It rests partly upon an archway under which a street passes; and this arch was probably once the gate to the ghetto. The synagogue closely resembles that of Carpentras.

G. S. K.

CAVALLERO, CAVAGLIERO (קבלירה קאבליירו): Name of a family, with branches in Provence, Africa, Turkey, and Italy.

1. Abraham ben Judah Cavallero: Lived at Fez between 1688 and 1700.

BIBLIOGRAPHY: Steinschneider, *Hebräische Bibl.* xvi. 62.

2. Isaac Cavallero: Talmudic scholar. He began the study of the Talmud at Salonica about 1630, and was a fellow-student of David Conforte ("Ḳore ha-Dorot," ed. Cassel, 52b). He is probably not identical with the Isaac Cavellero who was a preacher at Venice in the second half of the seventeenth century, and whose sermons were published by his relative Judah ben Joseph Perez under the title "Naḥal Etan" in the "Peraḥ Lebanon" (Berlin 1712).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 121.

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3. Isaac de Don Shem-Ṭob Cavallero: Italian scholar; son of Shem-Ṭob Cavallero; flourished at Venice at the end of the sixteenth and beginning of the seventeenth century. He was the author of "Orden de Oraciones" (Venice, prior to 1583), an edition of the prayer-book according to the ritual of the Spanish and Portuguese Jews, and containing the Hebrew text with a translation into the Spanish vernacular; a second edition, to which the "Declaracion de los Puntos" was appended, was published at Venice in 1622. The "Orden de Oraciones" was placed upon the "Index Librorum Prohibitorum," edited by Caspar á Quiroga (p. 69b, Madrid, 1583).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 37, 59, 60; Wolf, *Bibl. Hebr.* iii. 1279b; Steinschneider, *Cat. Bodl.* Nos. 2123, 2404, 5328.

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4. Jacob Cavallero: Lived in Turkey about the middle of the sixteenth century, and was correspondent of Jacob Berab and of Moses Trani (Conforte, *l.c.* p. 37a).

5. Jonas Cavallero: Of Besalu; was an intimate friend of Kalonymus b. Kalonymus, the author of "Eben Boḥan" (Touchstone).

BIBLIOGRAPHY: *Monatsschrift*, xxviii. 549.

6. Moses b. Jehiel Cavagliero: Physician; died at Ancona, 1583.

BIBLIOGRAPHY: *Revue Etudes Juives*, iii. 236.

7. Shealtiel b. Solomon Cavallero: Hebrew poet; lived at Salonica about the second half of the sixteenth century, and was probably the son of Solomon Cavallero (No. 8). He is classed among the Hebrew poets by Gedaliah ibn Yaḥya.

BIBLIOGRAPHY: Carmoly, *Jachia*, p. 40.

8. Solomon Cavallero: Lived at Salonica about 1515; corresponded with Elijah Mizraḥi and with Tam (Jacob) ibn Yaḥya (Conforte, *l.c.* pp. 33a *et seq*). It was for him, or for a contemporary mathematician of the same name living at Salonica, that Ephraim Mizraḥi translated into Hebrew Georg Peurbach's "Theorica Planetarum" under the title "Ṭiorika ha-Niḳra' Mahalak ha-Kokabim."

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 640.

L. G. M. K.

CAVES IN PALESTINE: By "me'arah" (מערה) the Hebrew designates natural caves. The mountains of Palestine, which for the greater part are formations of soft limestone, abound in natural caves and grottoes. Most of these have developed from an initial fissure or crack in the rock, which, widening, in time became the channel of a subterranean stream. But as the latter changed its bed in the course of years, a large, dry, hollow passageway was finally left. In many places the skill of man has completed the work of nature. This has been the case more particularly east of the Jordan, and especially in the Hauran. In the latter district, artificial caves are very numerous (see Wetzstein, "Reisebericht über Hauran und Trachonitis," pp. 22, 44 *et seq.*, Berlin, 1860).

These caves are historically of the highest interest. Undoubtedly they served for the original habitations

Caves in Prehistoric Times.

of prehistoric man. In the cave where the Nahr-al-Kabir takes its rise, in the grottoes at the bridge across the river near its mouth, and again in the Ferraja grotto in the district of Kesrawan, etc., flint knives, arrow-heads, and fragments of pottery have been found, of essentially the same kind as those unearthed in Europe; while the remains of animals are largely of species that are now extinct or have disappeared from the region. This circumstance points to a time when the climatic conditions were evidently different from those now prevailing; it presupposes a temperate, if not a semi-arctic, climate. Formerly it was the common opinion that the entire people of the Horites, who, anterior to and contemporaneously with the Edomites, inhabited the mountain of Seir (Deut. ii. 12, 22; Gen. xxxvi. 20), were troglodytes, their name being connected with חור, "ḥur" (hole, cave). It is not probable, however, that this may be applied to a whole people, and it is certainly more correct to identify חורי, "Ḥori," with the Egyptian "Haru," the designation of southern Syria.

Caves in Historic Times.

Caves were used: (*a*) as dwellings, and (*b*) as burial-places. (*a*) Even in historic periods, long after houses had become the common abodes, caves served, especially in time of war, as places of refuge or as natural fortresses (compare Josh. x. 16 *et seq.*; Judges vi. 2; I Sam. xiii. 6; Ezek. xxxiii. 27; I Macc. i. 56). Robbers made them their hiding-places; shepherds used them for folds, and as dwellings when the flock was at large; and travelers rested in them at night.

(*b*) The custom of using the caves for burial-places dates from the earliest times. The entrance was closed with large stones in order to protect the bodies against men and animals. Perhaps the best known of these burial-places is the Machpelah cave at Hebron, which Abraham bought from the inhabitants for a burial-plot for himself and his family (Gen. xxiii.). The descendants of David had their plot in the caves on Zion. Even to-day a large number of vaults in the rocks around Jerusalem show how wide-spread was this custom among the ancient inhabitants of Jerusalem (see Burial).

Important Caves in the Bible.

Tradition locates the so-called Machpelah cave in the eastern part of the present Hebron, on the edge of the valley, and the mosque which now stands there is supposed to enclose it. It is certain that this refers to a holy spot of great antiquity, whose associations antedate Josephus (compare Buhl, "Geographie Palästinas," pp. 161 *et seq.*). There is some difficulty in reconciling the Machpelah tradition with that of the Mamre oaks at Hebron, and it is not improbable that these two traditions date from different epochs (*ib.* pp. 160 *et seq.*).

The cave of Makkedah (Josh. x. 16 *et seq.*), where five kings are said to have hidden in the days of Joshua, is probably identical with one of the caves near the village Al-mughar, southwest of Ekron. That of En-gedi, where the encounter between Saul and David occurred (I Sam. xxiv.), can not be definitely located. On the old road northwest of En-gedi (I Sam. xxiv. 2) several caves may be seen to-day; *e.g.*, Magharat al-Nasraniyyah and Magharat al-Saḳf. It is probable that the cave of Adullam (מערת עדלם) owes its name to a scribal error, the true reading of the passage, I Sam. xxii. 1, 4 being מצודת or מצדת (compare I Sam. xxii. 1, 4 and II Sam. xxiii. 13, 14).

E. G. H. W. N.

CAYENNE or **FRENCH GUIANA:** An island of South America, and a town of the same name situated on this island that lies at the mouth of the Cayenne or Oyaque river, in the Atlantic.

A band of Jews settled in Dutch Guiana as early as 1644. They were chiefly immigrants from Holland, who had arrived two years before from Amsterdam, under the lead of Isaac Aboab and Moses Raphael de Aguilar. After the capitulation of Recife Jan. 23, 1654, when all Dutch possessions in South America, excepting Dutch Guiana, were ceded to Portugal, the Jews having supported Holland in the struggle for supremacy (1623–54), were compelled to leave Brazil. Many of them returned to their native country, whither their conquerors accorded them a safe-conduct; others migrated to New York or the West Indies, and the majority of them, under the captainship of David Nassy, a native Brazilian and a cultured and influential man, settled at Cayenne, in French Guiana. The directors of the West India Company, alive to the possibilities of such a colony, and eager to encourage Jewish settlements everywhere, granted them, under date of Sept. 12, 1659, a most liberal Charter of Privileges ("Vrijheden onder Exemptien"), wherein freedom of thought, liberty of conscience, and political autonomy were vouchsafed to the new colonists headed by David Nassy, who was the accredited representative of the company. This document, one of the most remarkable in American Jewish history, numbers 18 paragraphs and has been published at various times (see bibliography). Attracted by these generous inducements, the colonists thrived, and encouraged their coreligionists in Holland and elsewhere to join them. In 1660 one hundred and fifty-two Jews of both sexes arrived from Leghorn, Italy (on the 9th of Ab = August), and among them was the famous poet, historian, and litterateur Don Miguel Levi de Barrios, who afterward visited the West Indies, where his wife Deborah died. The colony prospered for nearly five years, but owing to the constant wars between Holland and Portugal and to the frequent depredations of the French, the settlement was, on May 15, 1664, transferred to Surinam, Dutch Guiana, where it flourished for two centuries, with occasional interruptions. Among the "Articles and Conditions" of surrender, agreed upon and signed by the French and the Dutch, March 15, 1664, when the island was ceded to France, we read that the Jews stipulated, among other things, "that the expenses incurred by the patron (patroon) and individuals of the Hebrew colony shall be repaid them," and that they be given "the free and public exercise of their religion."

It was on the Ile du Diable, off the coast of Cayenne, that Capt. Alfred Dreyfus was imprisoned.

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A. G. A. K.

CAZÈS, DAVID: Moroccan educator and writer; born at Tetuan in 1851. Sent to Paris in his early youth, he was educated by the Alliance Israélite Universelle, and at the age of eighteen was commissioned to establish and direct several primary schools in the East; namely, at Volo in Thessaly (1869), at Smyrna (1873), and at Tunis (1878-93). In each of these places he took part also in the organization of the communities. At Tunis especially the official organization of Judaism by the government of the French protectorate was his work. Since 1893 he has been in Buenos Ayres, Argentine Republic, serving as a member of the administrative committee of the colonization fund founded by the Baron Maurice de Hirsch under the name of the Jewish Colonization Association.

In 1878 Cazès was appointed an officer of the Order of Nishan Iftikhar of Tunis; and the French government in 1886 awarded him academic laurels, and in 1889 the rosette of Chevalier of the Legion of Honor.

Cazès is the author of the following works: "Essai sur l'Histoire des Israélites de Tunisie," Paris, 1889; "Notes Bibliographiques sur la Littérature Judéo-Tunisienne," Tunis, 1893, giving an exact picture of the literary life of the Jews of Tunis. He also contributed a large number of articles to the "Revue des Etudes Juives" and other Jewish periodicals.

S. M. Fr.

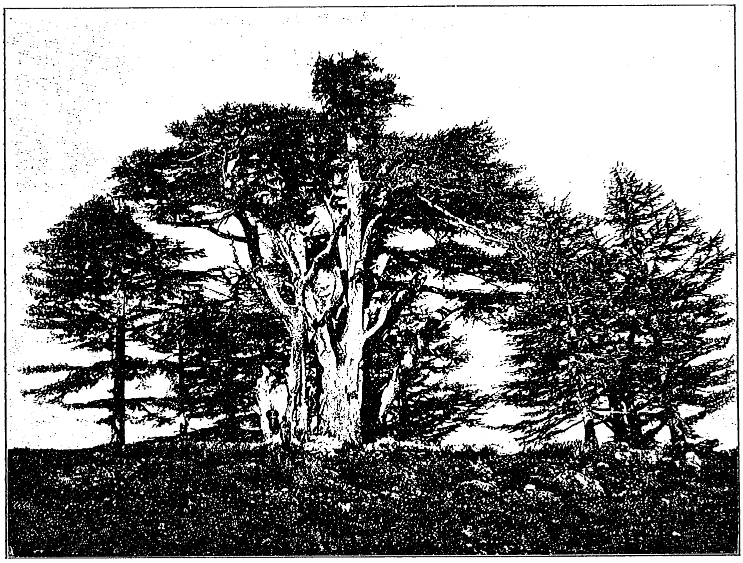

Cedars of Lebanon.
(From a photograph by Bonfils.)

CEDAR (ארז): A tree of the pine family frequently mentioned in the Old Testament, where the "cedar of Lebanon" is generally meant. The cedar-tree grows best in a high, dry, and sandy region, and it found these requirements in the northern part of Palestine in the Lebanon district. In this district there are to be seen trees that reach a girth measurement of no less than forty-two feet. The tree spreads its roots among the rocks, and thus secures a strong hold. From this hold the tree sometimes grows to a height of ninety feet, but this scarcely gives an idea of its size, for the cedar usually grows horizontally, the limbs out from the stem as well as the branches out from the limbs. The leaves are dark green, about an inch in length, and are evergreen; the shade they make is broad and dense. The wood of the cedar-tree is valuable for building purposes, since the oil in it prevents destruction by dry-rot and worms. Cedar-oil was used by the Romans for the protection of their manuscripts.

Various were the uses to which cedar was put in Biblical times. It was used by Solomon in building the Temple (I Kings vi. 18), the inside of which was all of cedar, no stone being visible. On the outside, also, cedar was used (I Kings vii. 12). The altar was made of the same wood (I Kings vi. 20). Later on it was employed in building the Second Temple (Ezra iii. 7). From Ezek. xvxii. 5 it is clear that cedar was used in the making of masts. In religious service it was used in cleansing the leper (Lev. xiv. 4, 49, 51, 52) and in the ceremony of the Red Heifer (Num. xix. 6).

It is natural to find so striking a tree introduced as a favorite figure of the Biblical writers. A maiden describes her lover as a choice cedar (Cant. v. 15). Oftentimes a strong nation is compared to the cedar; for example, the Amorite (Amos ii. 9) and Assyrian (Ezek. xxxi. 3). In Zech. xi. 2 it is a synonym of "powerful." The strength of the cedar as well as of the leviathan is brought out in Job xl. 17. Another favorite figure is based on the luxuriance of the growth of the cedar. A flourishing land is evidenced by the presence of the cedar (Isa. xli. 19); and the prosperity of the righteous is compared to it (Ps. xcii. 13 [A. V. 12]).

In Num. xxiv. 6 cedar is mentioned as growing beside water. This seems to be impossible; but it is to be noticed that the term "cedar" was applied very often to trees that were really not cedars. In Rosh ha-Shanah 23a the statement is made that the inhabitants of Palestine called ten different trees cedar.

Bibliography: H. B. Tristran, *Natural History of the Bible*, pp. 341–344.

J. JR. G. B. L.

CEDRON: **1.** Name of the brook Kidron as given in John xviii. 1. Near the stream was the garden in which Jesus was taken by the officials after he had been betrayed by Judas (see Kidron).

2. A place mentioned in connection with Jamnia (the "Jabneh" of II Chron. xxvi. 6) and fortified by Cendebeus at the command of Antiochus (I Macc. xv. 39). From Cedron as a base, Cendebeus began to ravage Judea. According to the account of Josephus ("Ant." xiii. 7, § 3), Simon Maccabeus, although at this time quite old, himself led the attack and drove back Cendebeus; but, according to I Macc. xv. 39–41, xvi. 9, Simon delegated the command to his sons Judas and John. Judas was wounded, but John continued the pursuit to Cedron and thence to Azotus (Ashdod). Cedron is perhaps the same as Gederoth (Josh. xv. 41; II Chron. xxviii. 18), and to be identified with the modern Ḳatra, three and one-half miles southwest of Ekron, the modern 'Aḳir.

Bibliography: Buhl, *Geographie des Alten Palästina*, p. 188; Guérin, *Judée*, ii. 35 *et seq.*

E. C. G. B. L.

CELIBACY: Deliberate renunciation of marriage. In the Old Testament there is no direct reference to the subject. The prophet Jeremiah was a celibate (Jer. xvi. 2). He seems to have regarded it as futile to beget offspring doomed to death in the impending national catastrophe (*ib.* iii. 4). The pessimistic author of Ecclesiastes, although no admirer of woman (Eccl. vii. 26, 28), counsels "enjoying life with a woman whom thou lovest" (*ib.* ix. 9).

In post-Biblical literature Jewish opinion stands out clear and simple: marriage is a duty, and celibacy a sin. "The world was created to produce life; He created it not a waste, He formed it to be inhabited" (Isa. xlv. 18; Giṭ. iv. 5 = 'Eduy. i. 13). "Be fruitful, and multiply" (Gen. i. 28) is taken as a command; marriage with a view to that end is a duty incumbent upon every male adult (according to some the duty devolves also upon woman; Yeb. vi. 8; Maimonides, "Yad," Ishut, xv.; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 13).

Abstention from marital intercourse on the part of the husband exceeding a legitimate limit, which varies with the different occupations, may be taken by the wife as ground for a divorce (Ket. v. 6, 7). A single man who is past twenty may be compelled by the court to marry (Shulḥan 'Aruk, *l.c.* i. 3). Isserles adds that this custom is obsolete. Exception is made in favor of a student, who may postpone marriage until a time when his education is complete and beyond the possibility of being endangered by the cares incident to procuring a livelihood (*ib.*; the source is Ḳid. 29b). "He who is without a wife is without joy, without blessing, without happiness, without learning, without protection, without peace; indeed, he is no man; for it is written (Gen. v. 2), 'Male and female created He them, and called their name Man [A. V., "Adam"]'" (Yeb. 62b, 63a; Shulḥan 'Aruk, *l.c.* l. 1, note). "He who is not married is, as it were, guilty of bloodshed and deserves death: he causes the image of God to be diminished and the divine presence to withdraw from Israel" (Yeb. 63b, 64a).

The only known celibate among the rabbis of Talmudic times is Ben 'Azzai, who preached marriage to others, but did not practise it himself. "My soul is fond of the Law," he is reported as having said; "the world will be perpetuated by others" (Yeb. 63b). Regarding the passages which appear to indicate that Ben 'Azzai was married (Ket. 63a; Soṭah 4b), see Tosef., Ket. *s.v.* ברתיה, and Yeb. 63b, *s.v.* שיתקיים. The excuse is recognized by the Shulḥan 'Aruk (*l.c.* i. 4); it is by no means recommended to follow an example which, at best, is considered exceptional. According to Josephus ("B. J." ii. 8, § 2) marriage was repudiated by some of the Essenes. Inasmuch as intercourse with woman was regarded as polluting, the aspiration to the highest degree of Levitical purity and sanctity may have led them to the rejection of marriage. There is nothing in Jewish literature to parallel Matt. xix. 12 in phraseology or motive (Dalman, "Worte Jesu," p. 100). Paul's views on celibacy may be found in I Cor. vii. See Asceticism, Essenes.

K. M. L. M.

CELSUS (Κέλσος): Greek polemical writer against Christianity; flourished in the second century. He was the first pagan who denounced Christianity, and in his work, "The True Word" (Λόγος 'Αληθής), he attempted not only to refute but to ridicule the doctrines of Christianity. Although the work has been lost, large fragments of it are preserved in the apology of Christianity ("Contra Celsum," in eight books) written by Origen in answer to Celsus. An attempt was recently made by Keim and Muth to reconstruct the original from these fragments. Origen was not clear as to the person of Celsus; he mentions two Epicureans by that name, one of whom was said to have lived under Nero and the other under Hadrian; and it was against the latter that he directed his polemic. In designating his opponent by the opprobrious epithet of "Epicurean," Origen was misled by his prejudice; for Celsus, according to his own teachings, was an eclectic, following Plato and perhaps also Philo. Moreover, he must have lived after Hadrian's time, probably flourishing about 180 under Marcus Aurelius (161–180), since he mentions the Marcionites and the Marcellians. Lucian, who also denounced Christianity, dedicated to him his "Alexander, the Lying Prophet" ("Alex." xxi.).

Celsus and the Jews.

In the first book of Celsus from which Origen took his extracts, a Jew, introduced by Celsus, addresses Jesus; in the second book, the Jew addresses his Jewish coreligionists who have embraced Christianity; and in the remaining six books Celsus speaks in his own person. All this shows, as Mosheim says, that Celsus mingled with the Jews, getting from them the story of the life and passion of Jesus. Yet the Jew introduced knew so little about his own religion as to describe it often incorrectly; hence his introduction in the work is merely a rhetorical device, and Celsus himself is the speaker, promulgating opinions which he had heard or learned from Jews. Whether he reproduced mere verbal assertions of the Jews (compare Origen, "Contra Celsum," vi. § 27, and Justin, "Dial. cum Tryph." pp. 10, 17, 108), or information from written Jewish sources, can hardly be determined. Keim believes that Tertullian ("De Spect." xxx.) had a written Jewish polemical work before him; but it is certainly wrong to assume that Celsus used the "Toledot Yeshu."

Celsus was by no means friendly to the Jews, regarding them as slaves escaped from Egypt. He denounced their history, especially that contained in Genesis, as foolish fables (iv. 5, § 2), affirming that sensible Jews and Christians look upon these things as allegories. He knew the divine names "Adonai" and "Sabaoth," the rite of circumcision, and the command against eating pork; and he ridiculed these and similar laws. Although understanding why the Jews should cling to their own laws, he thought Christians foolish for renouncing Hellenism in order to become converts to a false doctrine. He compared the disputes of the Jews and Christians about the Messiah with the dispute about the shadow of the ass (iii. 1, § 2), and asked whether Moses or Jesus was right, since the latter countermanded what the former had ordained.

It has been assumed that Celsus' work contained material not to be found elsewhere; but he knows no more than is found in the Gospels, as has been proved. All beyond this is merely an addition to what has been called the Jesus myths.

Yet there are connections between Celsus and Judaism that must be emphasized; *e.g.*, he asserts that Jesus was the illegitimate son of a certain Panthera, and, again, that he had been a servant in Egypt, not when a child, as according to the New Testament, but when he was grown, and that he learned there the secret arts (i. 9, § 7). These statements are frequently identical with those of the Talmud. Celsus might have heard this from the Jews; he makes his Jew say that he could tell more about Jesus if he chose. Origen, however, rightly explains this phrase as a rhetorical device (ii. 3, § 1). Celsus agreed with the Jews in the chief points of their controversy with Christians, denying the divinity of Jesus, declaring all the marvelous stories about him to be fables similar to those of Greek mythology, and saying that the Jews were right in refusing to accept Jesus, especially as he was betrayed even by his own disciples, and left helpless into the hands of his enemies.

Origen.

Origen had no single historic fact to oppose to Celsus' assertions; he too knew only what the Gospels recount, but he interpreted them as a faithful Christian, and explained allegorically even the difficult passages in the Old Testament. Celsus gave all the ideas on miracles, angelology, and demonology current at his time even among the Jews; so that his treatise is important also for the study of Judaism.

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G. S. Kr.

CEMETERY: A place for the burial of the dead. The word "cemetery" is derived from the Greek *κοιμητήριον*, "the place where the dead sleep" (from *κοιμάω* ("to sleep"), used of the dead in I Kings xi. 43, LXX.; II Macc. xii. 45; Ecclus. (Sirach) xlvi. 19, xlviii. 13; Matt. xxvii. 52; I Cor. xv. 20, and is applied almost exclusively to Jewish and Christian graveyards (see Eusebius, "Hist. Eccl." vii. 11, 13; "Apost. Const." vi. 30; and Herzog-Hauck, "Real-Encyc." *s.v.* "Koimeterien"). In Hebrew it is variously termed: בית הקברות ("the place of sepulchers," Neh. ii. 3; Sanh. vi. 5), בית עולם ("house of eternity"; "long home," Eccl. xii. 5, A. V.), or בית עלמין (Eccl. R. x. 9; Targ. Isa. xlii. 11; Yer. M. Ḳ. i. 80b), and בית חיים ("house of the living," after Job xxx. 23 and Isa. xxvi. 19). The modern euphemistic name is "the good place," and among Polish-Russian Jews "the pure place." Non-Jewish names are: "hortus Judæorum" (garden of the Jews), probably from the trees surrounding the graves (Abrahams, "Jewish Life in the

Middle Ages," p. 77); "mons Judaicus" (Jewish hill; Berliner, "Gesch. der Juden in Rom," ii. 14); and "Juden-Sand" or "Sandhof" (sand-yard.)

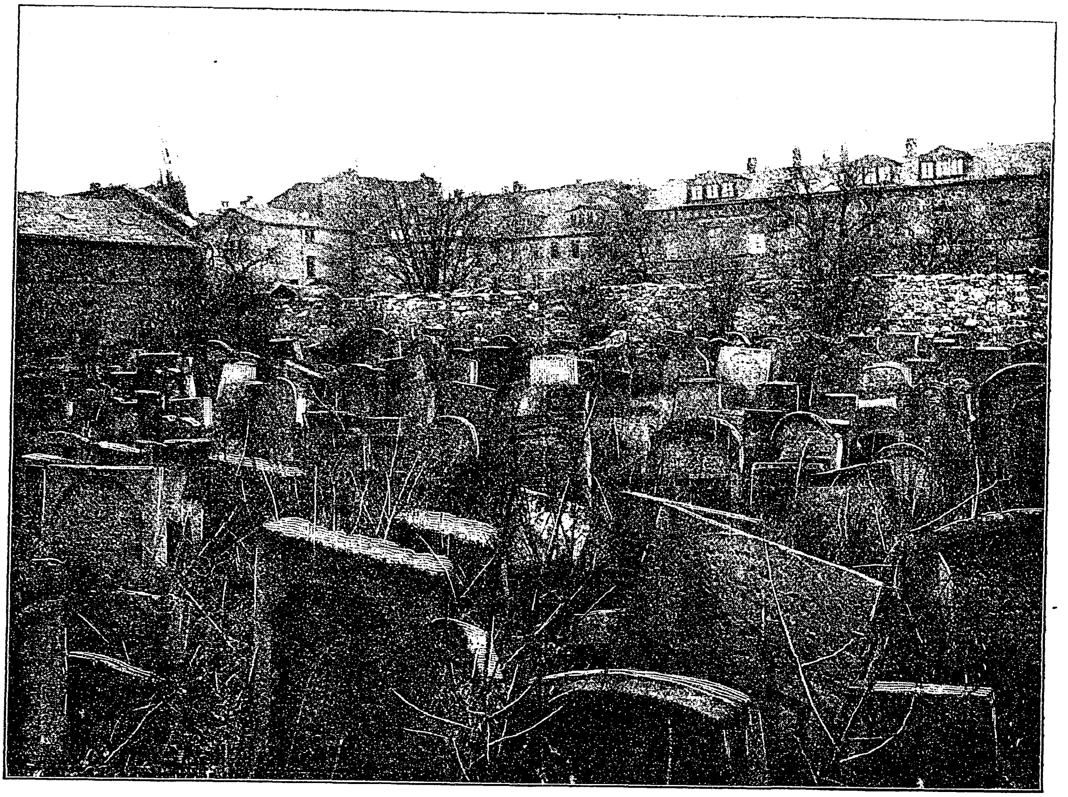

THE OLD CEMETERY OF THE COMMUNITY OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

Site.

The ancient law (see BURIAL) required the burial-place to be at least fifty ells distant from the nearest house (B. B. ii. 9); the place for the cemetery was therefore selected as remote as convenient from the city (Luke vii. 12). In Talmudical times the tombs were either in caves—hence מערתא, frequently the name for a cemetery (M. Ḳ. 17a; B. M. 85a; B. B. 58a)—or hewn out of rocks; and the site was marked by a whitewashed stone (ציון, Sheḳ. i. 1) to warn passers-by against Levitical impurity. MAUSOLEUMS, MONUMENTS, and inscribed TOMBSTONES, though not unknown, were exceptional. In the Middle Ages the Jewish cemetery was as a rule situated at the extreme end of the ghetto, the hospital and other communal buildings being frequently erected in the neighborhood. The limited area often made it necessary to inter bodies above those previously buried; and thus the rule became general to leave a space of six handbreadths between them (Ṭur Yoreh De'ah, 363, after Hai Gaon, and Sifte Cohen to Yoreh De'ah, 362, 4).

Medieval Cemeteries.

The Jewish cemetery in London in 1285 was within the city walls and was surrounded by a protective wall (Abrahams, *l.c.* p. 78), as was one in Rome (Berliner, *l.c.* i. 14; compare *idem*, ii. 62). At times, however, the cemetery was at a great distance from the town (Berliner, *l.c.*; Abrahams, *l.c.*). In fact, it was frequently the case that many townships (ישובים = "settlements") had one cemetery in common. The London cemetery was the only one in England up to 1177; the Hamburg Jews had bury their dead in Altona; the Amsterdam Jews, in Ouderkerk (Schudt, "Merkwürdigkeiten," vi. 38, § 2; Jacobs, "Jews of Angevin England," p. 62); the Jews of both upper and lower Bavaria, in Regensburg (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," p. 118); and the municipality often imposed a tax for the right of burial (Stobbe, "Rechtsverhältnisse der Juden," p. 21).

In ancient times the cemetery was a necropolis consisting of family sepulchers, and common burial-grounds, in which criminals had special sections assigned to them (Sanh. vi. 5; compare "the potter's field," Matt. xxvii. 7). In the Middle Ages the area was often limited, but the dead were as a rule buried in a row (Yaïr Bacharach, Responsa, No. 239). Rabbis and men of distinction were placed in a special row (see Feuchtwang, in Kaufmann Gedenkbuch, p. 370; and HOLDHEIM). On the other hand, baptized Jews and persons of evil repute, as well as suicides, were buried in a corner outside of the line (Shulḥan 'Aruk, Yoreh De'ah, 345 and 362). In regard to the direction in which the head was

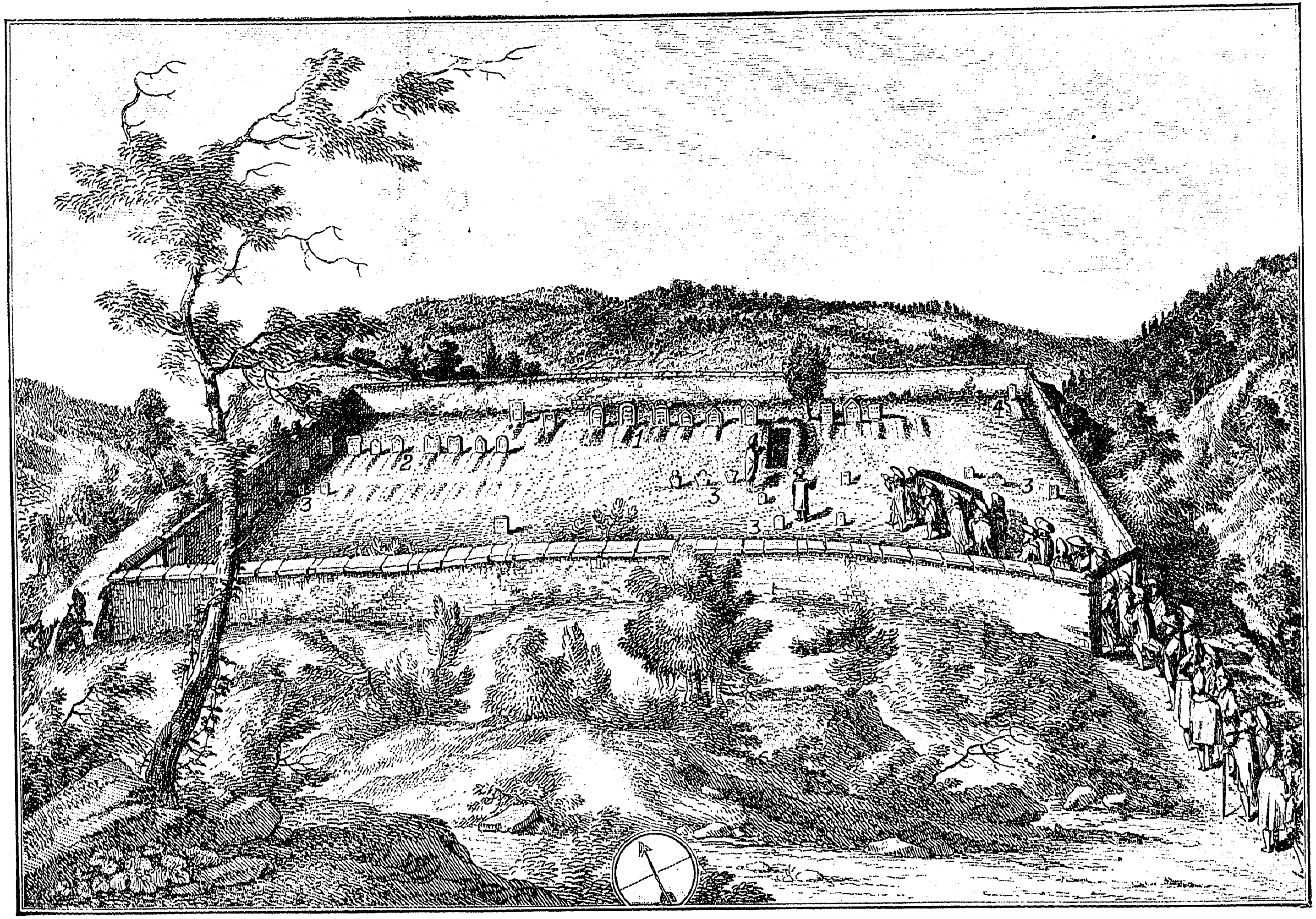

Jewish Cemetery Between Langnau and Endingen, Switzerland.
The Figures 1, 2, and 3 Indicate Respectively the Graves of Men, Women, and Children; 4, that of a Woman who Died in Childbirth.
(From Ulrich, "Jüdische Geschichte in der Schweiz," 1768.)

placed custom differed: some preferred it toward the east; others toward the west or south; others, again, toward the exit of the cemetery (see Horowitz, "Inschriften des Alten Friedhofs," Introduction, iii.). Each cemetery had, as a rule, a place for the ablution of the dead, called the Ṭaharah House, in which the prayers were also recited and the Haḳḳafot made. Adjacent to this hall or house lived the keeper, whose duty it was to watch the cemetery to prevent profanation.

In Talmudic times the cemetery was visited on fast-days for the sake of offering prayer at the graves of the departed, "in order that they may intercede in behalf of the living" (Ta'an. 16; Yer. Ta'an. ii. 65a; compare Soṭah 34b); and this remained the custom throughout the Middle Ages (see Isserles, Shulḥan 'Aruk, Oraḥ Ḥayyim, 459, 10, and 481, 4; Schudt, *l.c.* vi. 38, 78; Berliner, *l.c.* pp. 118 *et seq.*).

Sacredness of the Cemetery.

Any occupation showing disregard of the dead, such as eating, drinking, profane work, even the wearing of ṭallit and tefillin, or the use of a scroll of the Law, is forbidden in the cemetery; nor may the vegetation growing there, or the ground itself, be used for private purposes (Meg. 29a; Shulḥan 'Aruk, Yoreh De'ah, 367, 3-4, and 368). The non-use of the grass, however, often led to total neglect of the cemetery, which gave it a very dreary aspect not at all in keeping with its original design. In Talmudic times great care was bestowed upon the cemetery; so that the saying became current, "The Jewish tombs are fairer than royal palaces" (Sanh. 96b; compare Matt. xxiii. 29, and Schürer, "Gesch." 3d ed., iii. 14). Orthodox rabbis in modern times, however, have strongly objected to the decking of graves with flowers (see the report of a bitter controversy in Löw's "Ben Chananjah," 1858, pp. 433-442). A singular custom in the Middle Ages permitted first-born animals, which were held too sacred for private use (Yoreh De'ah, 309, 1), to pasture in the cemetery (Schudt, *l.c.* vi. 8, 39). On the other hand, the cemetery was an object of fear and superstition, inasmuch as it was regarded as the dwelling-place of spirits and demons (Isa. lxv. 4; Matt. viii. 28), and dangerous to remain in overnight (Ḥag. 3b; Nid. 17a); wherefore cabalists deprecated the idea of women—who since Eden's days have had a special predilection for the archfiend—visiting the cemetery.

On entering a cemetery the following benediction is to be recited: "Blessed be the Lord our God, King of the Universe, who created you in justice, who maintained and supported you in justice, who caused you to die in justice, and who recorded the number of you all in justice, and who is sure to resuscitate you in justice. Blessed art Thou, O Lord, who revivest the dead" (Ber. 58b). Compare an older and milder version in Yer. Ber. ix. 13, and Tosef., Ber. vi. 5: "Blessed be He who recordeth the number of you all. He shall judge you all, and He shall raise you all. Blessed be He who is faithful in His word, the Reviver of the Dead." Compare also Pesiḳ. R., ed. Buber, 46b, and Baer's "'Abodat Yisrael," p. 586. For other prayers composed later, see "Ma'abar Yabboḳ," compiled by Aaron Berechiah of Modena; L. Landshuth, סדר בקור חולים מעבר יבק וספר חיים, Berlin, 1867; and B. H. Ascher, "The Book of Life," 4th ed., London, 1874. A manual of prayers and devotional readings upon visiting the cemetery was prepared by the

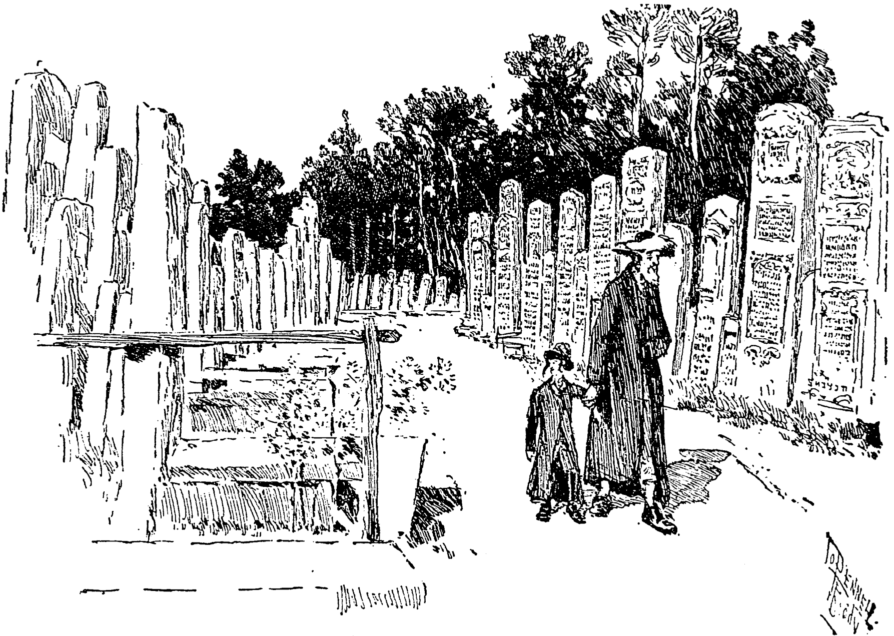

The Jewish Cemetery, Brody, Austria.

(From Joseph Pennell, "The Jew at Home," by permission of D. Appleton & Co.)

New York Board of Jewish Ministers, and published (1898) under the title of "The Door of Hope."

Tragic Fate of Jewish Cemeteries.

The fate of their cemeteries forms one of the most tragic chapters in the tragic history of the Jewish people. Every massacre of the living was, as a rule, followed by furious attacks on the dead in their graves and by a wanton spoliation of the tombstones. Graveyards, though regarded as asylums by the pagan Roman and Teuton alike, were not sacred enough in the eyes of the numerous mobs to serve as a last refuge for the martyr race during the centuries of persecution. Old selihot and many eye-witnesses, quoted in Zunz, "Z. G." pp. 396-401, tell the same sad story of the Jewish cemeteries. Most of the tombstones were scattered about the cities and used for building and other purposes; and only occasionally were the lines of an inscription recorded by the historian. There is consequently little hope that the history of the old Jewish communities will ever, like that of buried cities of old, be unearthed. Nearly every trace of the ancient cemeteries and settlements has been wantonly effaced. Still, a few scanty records saved here and there, and occasional discoveries of scattered tombstones and of graveyards long concealed from sight, have brought considerable material to light, with which the historian is enabled to reconstruct in part the history of "those that sleep in the dust" and to revive their memory. See CATACOMBS and TOMBSTONE INSCRIPTIONS.

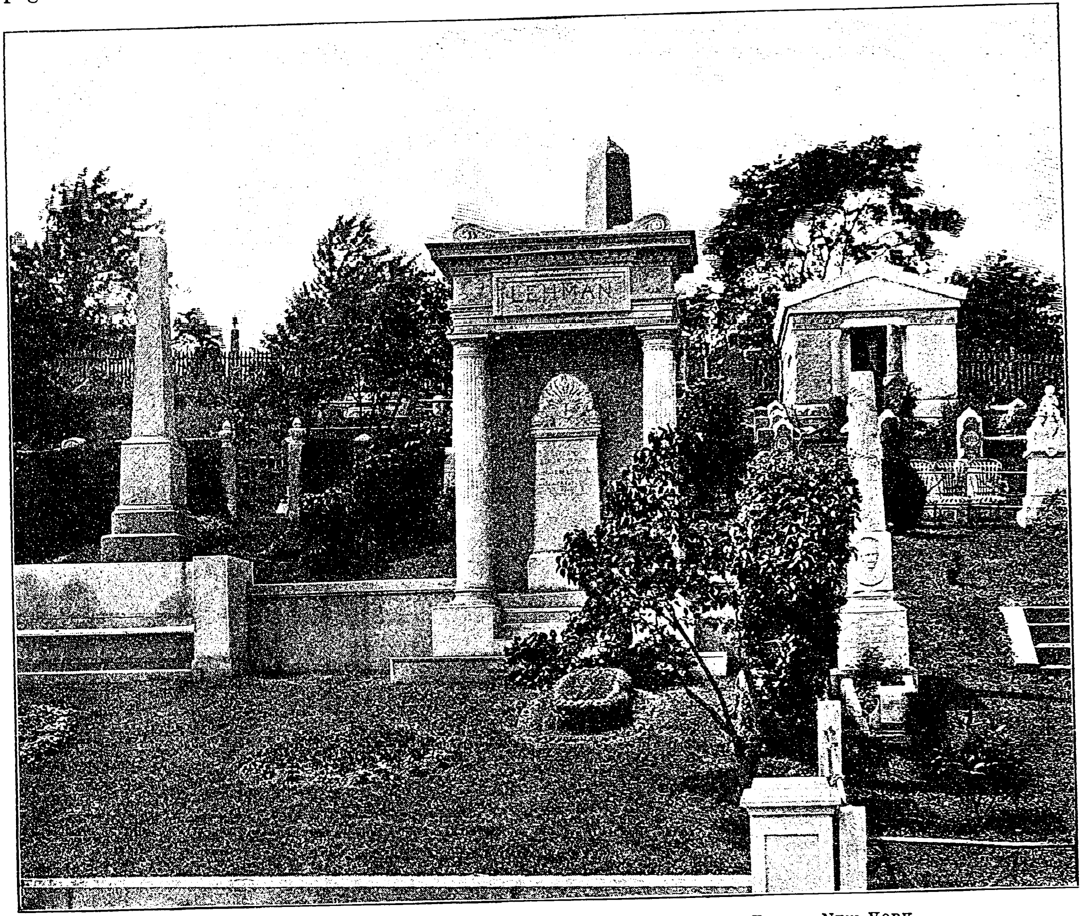

PART OF THE CEMETERY OF THE EMANU-EL CONGREGATION, AT SALEM FIELDS, NEW YORK.
(From a photograph.)

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E. C. K.

CENSER: An implement shaped like a bowl or a pan, intended for the burning of incense. In the English Bible the term is employed indiscriminately to render two Hebrew words which seem to have denoted different objects. One of these words, "miḳṭeret," occurs only three times (once in the variant "meḳaṭṭerot," II Chron. xxx. 14). This, according to its etymology, indicated a censer which was among the appointments of the Temple required for the performance of holy offices. The other word, "maḥtah," is mentioned in the Bible twenty-one times. In the English version it is rendered thirteen times as "censer," four times as "fire-pan," three times as "snuff-dishes," and once as "snuffer." Derived from the root "ḥatah" (to gather together coal or ashes), it was probably the name of various contrivances intended to remove the ashes or to carry live coals. Dillmann and Knobel contend that it was the saucer in which the snuffers were deposited. In Ex. xxv. 38 it stands for ladles used to remove the burnt portion of the wick (see Rashi on the passage). These may have been of small size. The larger ones in connection with the altar for burnt offerings (Ex. xxvii. 3; Num. xvii. 3 *et seq.*) may more properly be rendered by "fire-pans." From Mishnah Kelim ii. 3, 7 it is evident that various forms of these were known; some being open without rims, while others, designated as "complete," were provided with raised rims.

The maḥtah was, as a rule, not used to burn incense. From the documents, as now incorporated in the Pentateuch, it appears that only on the golden altar, or, as it is also called, "the inner altar," could incense be offered (Ex. xxx. 1–7; xl. 26, 27). The critical school has indeed contended that the inner or golden altar was not recognized in earlier times. But this does not weaken the evidence of the documents to the effect that in post-exilic periods censers were not proper utensils for the burning of incense. The story of Korah's adherents (Num. xvi. 17, 18), as well as Ezek. viii. 11, proves that in the opinion of the later days the use of the maḥtah for this purpose was regarded in the light of an illegal profanation.

But the maḥtah was used in conveying incense to the altar. An exception to this was in the ritual for the Day of Atonement. The high priest filled the censer with coals from the altar and, placing upon them a handful of incense, caused the smoke to cover the mercy-seat of the Ark in the Holy of Holies (Lev. xvi. 12, 13). These "pans" were of bronze, silver, and gold. Mishnah Tamid v. 5 indicates that those in the Temple were complicated in construction and of costly material (see also Yoma 43b).

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B. D.—E. G. H.

CENSORSHIP OF HEBREW BOOKS: Censorship is the regulation, first decreed by the Church and then carried out either by that institution or by the state, whereby books (both manuscript and printed) were examined for the purpose of ascertaining whether they contained heretical or other objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up. Censorship, however, as regards the books of the Jews, is generally taken to mean only the revision, expurgation, or purification (זקוק) of the text undertaken in Italy by persons appointed by the Inquisition.

The Words "Censura" and "Censor."

The word "censura," in the sense of objection to questionable passages, is found from the middle of the fifteenth century. "Censor" was the title of the official appointed by the Church to decide, after examination, whether a book was beyond all revision, and hence would have to be prohibited, or whether it could be revised and allowed to circulate after expurgation. But for the examination of Hebrew books before printing there were no censors, in the exact meaning of the word, in the sixteenth and seventeenth centuries. Such censors, employed by the state, are not found before the second half of the eight-

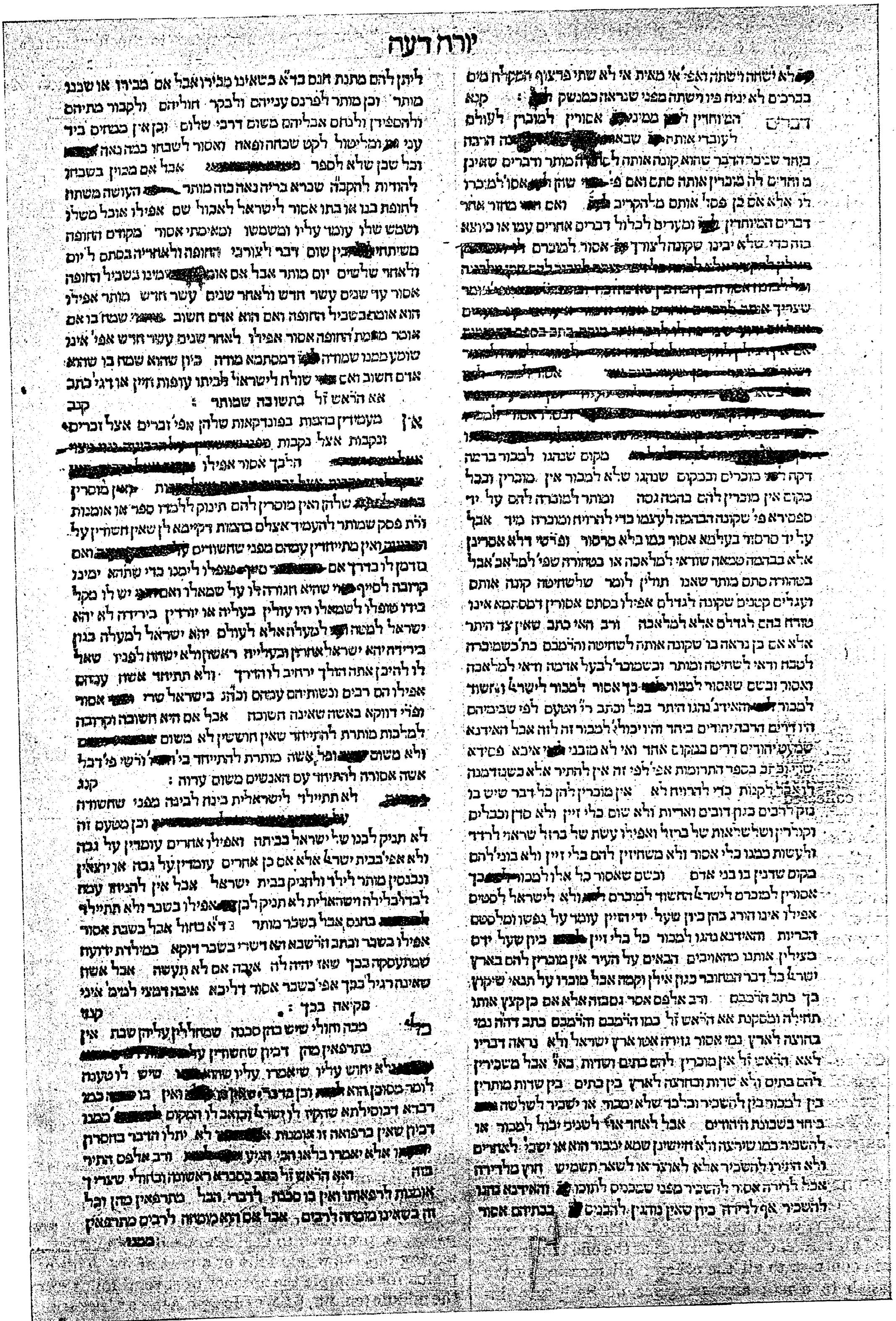

יורה דעה

A CENSORED PAGE FROM JACOB BEN ASHER'S "ARBA' ṬURIM," PRINTED BY SONCINO IN 1516.
(In the Columbia University Library, New York.)

eenth century, and then not in Italy, the chief seat of censorship, but in the territory of Austria. Since the beginning of the nineteenth century they are met with in Russia also. The description "censor" is not once found added to the signature in the numerous certificates of censorship of Hebrew books that have come down from Italy; but "reviser" ("revedetor," 1557; "reveditor," 1597; "riveditore" and "revisore" in the seventeenth century) is the usual title, and, as an exception, "expurgator" (1627). It would be more correct, therefore, to speak of the "revisers" than of the "censors" of Hebrew books in Italy. The three converts appointed by the bishop of Mantua to revise the Hebrew books are only occasionally (and then incorrectly) designated as "censores," in a document dated Aug. 27, 1595 (printed by Stern, "Urkundliche Beiträge," No. 158). Evidently none of them ever bore the title "censor" or added it to his signature.

No Censorship Proper.

There was no censorship for Hebrew books appointed and authorized by the Church as such. For even after a most careful expurgation the books of the Jews were not to be given such ecclesiastical authority as was conferred upon non-Jewish works when revised and certified by censors. Therefore the persons employed to examine the Hebrew books were not considered by the Church as censors in the full meaning of the word.

The censors (using the term in its common acceptance) proceeded as follows: The Hebrew books were demanded from their Jewish possessors in the name of the Inquisition, and were handed over to the local office. Concealment of books was rigorously punished, not only by seizure of the books and by large fines, but, under certain circumstances, also by imprisonment and by confiscation of property. The books collected were examined by the appointed revisers, who destroyed the interdicted ones, and punished their possessors. The objectionable books were then expurgated and restored to their owners with a certificate of censorship. The Jews had to provide the costs of the censorship; that is, the payment of the revisers. It was forbidden, on pain of heavy punishment, to restore the expurgated words, or to supply the missing passages between the lines or in the margins.

Objectionable Phrases and Passages.

All passages which, in the opinion of the revisers, contradicted the doctrines, regulations, or customs of the Christian Church, or contained blasphemies, heresies, or errors, were condemned. Thus they rendered illegible in Hebrew books any account of Christians and baptized Jews, clericals or heretics, the uncircumcised, Judæophobes, or observers of strange rites (עובדי עבודה זרה), unless the context showed unmistakably that only the idolatry of antiquity, and not Christianity, could be intended. They also expurgated all references to Judaism as the one true religion in contrast to all the others; all mention of the Messiah to come; any passages of Scripture interpreted apologetically in favor of Judaism, or polemically in an anti-Christian sense; all complimentary epithets (as, for instance, קדוש, צדיק = "pious," "holy") when applied to the Jewish race, to a Jewish community, or to individual Jews, especially to Jewish martyrs (in the Latin edition of Benjamin of Tudela's "Itinerary," expressions like "bonæ, felicis," or "probandæ memoriæ," etc., following the names of rabbis; "honesti viri," following "Judæi"; "sacra" before "synagoga," etc., are also condemned by the papal index of 1612). The revisers also deleted any reflection on non-Jews and non-Jewish matters, or even a commendation of Jews or Judaism, that could be construed into a reflection on the opposite parties; all expressions like מלכות הרשעה, מין, רומי, אדום, גוי ("wicked kingdom" "sectarian," "Roman," "Edom," "stranger"), that really or apparently referred to Christians and Christianity; all mention of the word תלמוד ("Talmud") or of the euphemistic phrase ירום הודו ("may his dignity be exalted"; usually applied to rulers), and similar expressions, when appended to the names of non-Christian rulers.

Proceedings in Detail.

The words to be expurgated were scored through more or less heavily with pen and ink, and sometimes were rendered quite illegible by means of cross-lines. In consequence of this heavy crossing with acid ink, the paper in the course of time frequently crumbled, as was especially the case with prayer-books, Bible commentaries, and liturgic works, wherein many so-called anti-Christian passages were treated with unusual severity. At the same time, in many other cases, the ink of the expurgator has in the course of centuries gradually faded and revealed the original text. The application of printing-ink, to render the passage completely and permanently illegible, seems to have been an invention of nineteenth-century censorship. Occasionally the objectionable passage was emended, not by being stricken out, but by the addition of one or more words, such as של after צלמים עבו"ם (עבו"ם = עובדי כוכבים ומולות, "worshipers of the stars and constellations"), in order to exclude any possibility of applying the word צלמים to the holy images of the Christians. Sometimes a totally unobjectionable word was substituted for that erased by the reviser: thus, instead of גוי, that might be referred to the Christians, was inserted the word כותי ("Cuthean") or בבלי ("Babylonian"); and for עבודה זרה, abbreviated into ע"ז ("strange rite"), which might also mean Christianity, was substituted עבודת אלילים, abbreviated ע"א ("idolatry"). Still, such emendations can hardly have been made by the Christian revisers, on account of the trouble connected therewith; they were probably undertaken by the Jewish owners themselves, either under compulsion or as a precaution. From the end of the sixteenth century, whenever a large part of the text of a folio, of a page, or even of a column was considered objectionable, the reviser, not taking the trouble to strike out the several expressions and passages, preferred to deal summarily by cutting or tearing out the whole folio or a part of it. This explains for example the absence of several folios from the middle (ch. iii., § 25) of Joseph Albo's "'Iḳḳarim" in most of the Italian copies of the first three editions.

In several cases it has been definitely stated that the revisers lightened their work either by correcting

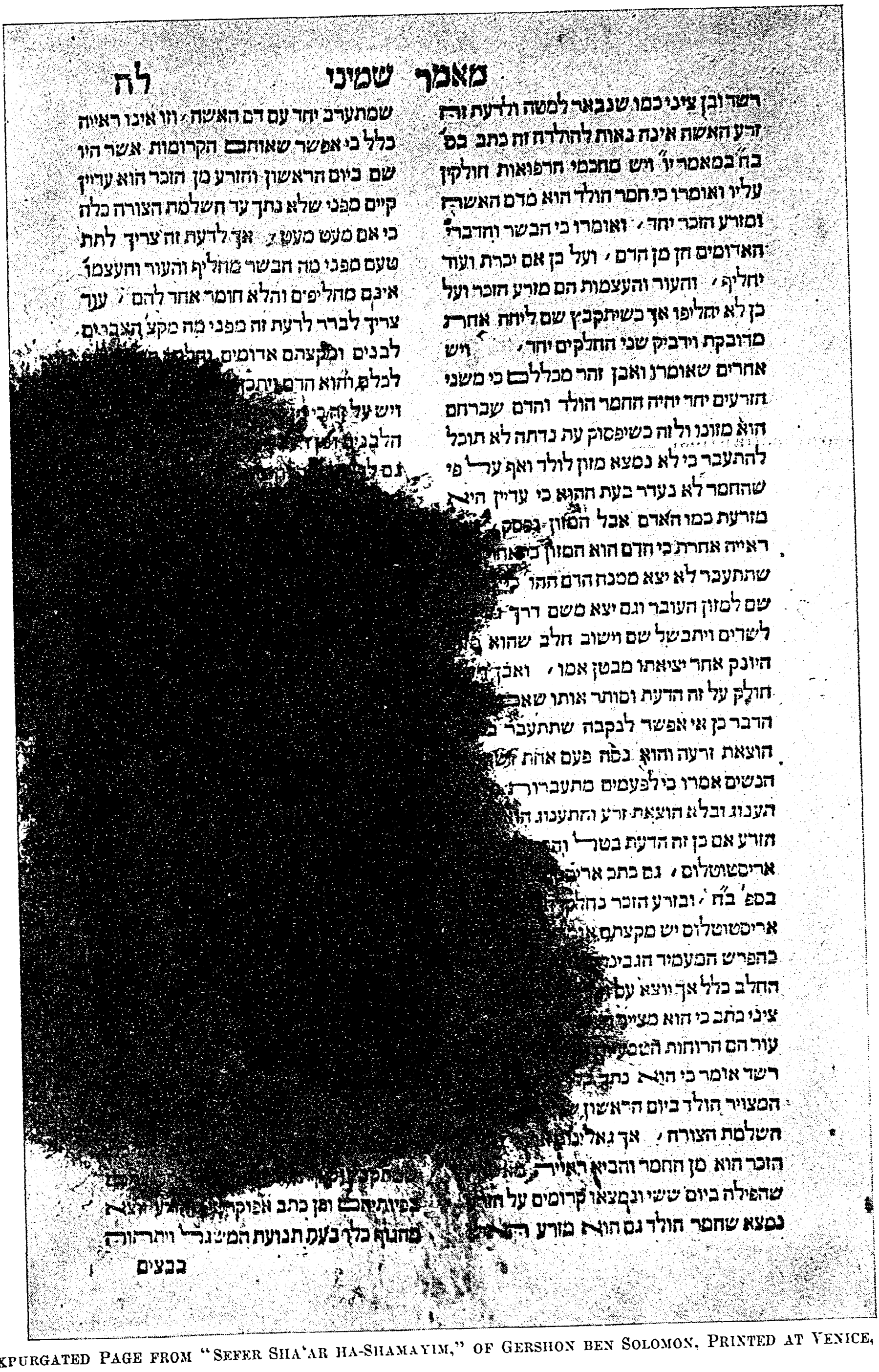

מאמר שמיני לח

רשד ובן ציני כמו שנבאר למשה ולדעת זה
זרע האשה אינה נאות להולדה זה כתב בס׳
בח׳ במאמר יו״ ויש מחכמי הרפואות חולקין
עליו ואומרו כי חמר הולד הוא מדם האשה
ומזרע הזכר יחד ׳ ואומרו כי הבשר והדברי׳
האדומים הן מן הדם ׳ ועל כן אם יכרת ועוד
יחליף ׳ והעור והעצמות הם מזרע הזכר ועל
כן לא יחליפו אך כשיתקבץ שם ליחה אחרת
מדובקת וידביק שני החלקים יחד ׳ ויש
אחרים שאומרו ואבן זהר מכללם כי משני
הזרעים יחד יהיה החמר הולד והדם שברחם
הוא מזונו ולזה כשיפסוק עת נדתה לא תוכל
להתעבר כי לא נמצא מזון לולד ואף על פי
שהחסר לא נעדר בעת ההוא כי עדיין היא
מזרעת כמו האדם אבל המזון נפסק
ראיה אחרת כי הדם הוא המזון
שתתעבר לא יצא ממנה הדם ההו
שם למזון העובר וגם יצא משם דרך
לשדים ויתבשל שם וישוב חלב שהוא
היונק אחר יציאתו מבטן אמו ׳ ואבן
חולק על זה הדעת וסותר אותו שא
הדבר כן אי אפשר לנקבה שתתעבר
הוצאת זרעה והוא נסה פעם אחת
הנשים אמרו כי לפעמים מתעברות
הענוג ובלא הוצאת זרע והתענוג
הזרע אם כן זה הדעת בטל׳ וה
אריסטוטלוס ׳ גם כתב אריס
בספ׳ בח׳ ׳ ובזרע הזכר כחלק
אריסטוטלוס יש מקצתם
בהפרש המעמיד הגבינה
החלב כלל אך יוצא על
ציני כתב כי הוא מצייר
עוד הם הרוחות ה
רשד אומר כי הוא כתב
המצייר הולד ביום הראשון
השלמת הצורה ׳ אך גאלינוס
הזכר הוא מן החמר והביא ראיה
שהפילה ביום ששי ונמצאו קרומים על ה
נמצא שחמר הולד גם הוא מזרע ה

[redacted]

שמתערב יחד עם דם האשה ׳ וזו אינו ראיה
כלל כי אפשר שאותם הקרומות אשר היו
שם ביום הראשון והזרע מן הזכר הוא עדיין
קיים מפני שלא נתך עד השלמת הצורה כלה
כי אם מעט מעט ׳ אך לדעת זה צריך לתת
טעם מפני מה הבשר מחליף והעור והעצמו׳
אינם מחליפים והלא חומר אחד להם ׳ עוד
צריך לברר לדעת זה מפני מה מקצת האברים
לבנים ומקצתם אדומים
לכלם והוא הדם
ויש על
הל

[redacted]

בפיותיהם ובן כתב אפוקר
מהם כלך בעת תנועת המשגל ויתהוה
בבצים

EXPURGATED PAGE FROM "SEFER SHA'AR HA-SHAMAYIM," OF GERSHON BEN SOLOMON. PRINTED AT VENICE, 1547."

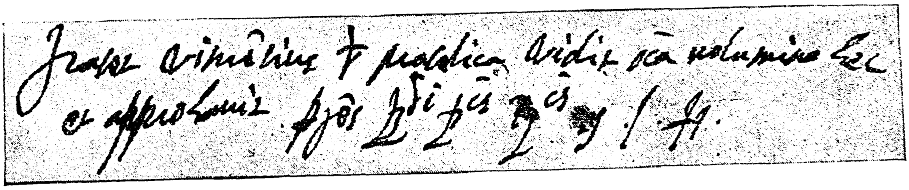

Frater Vincentius [illegible] Matelica vidit [illegible] volumine hec
et approbavit [illegible]

HOLOGRAPH APPROBATION OF THE CENSOR VINCENTIUS MATELICA ON FRONT COVER OF "SEFER SHA'AR HA-SHAMAYIM."

only one copy of each book, and using that as a pattern for all the other copies of the same edition, or by employing the so-called "Index Expurgatorius" (ספר הזיקוק), a list of passages to be expunged, prepared either by themselves or other experts.

Censor's Certificate.

When the work of expurgation was finished, a short certificate by the censor, in Latin or in Italian, occasionally in Hebrew, or in Italian and Hebrew, was affixed to the last page of the book, or sometimes to the title-page. The oldest censor's note extant is as follows: "1555 Die 10. dec[em]bris Reuisus per D[ominum] Jac[obu]m Geraldini comiss[arium] ap[ostoli]cum. Cæsar Belliossus Curiæ Ep[iscopa]l[i]s Bonon[iensis] et dicti D[omini] Comiss[arii] not[a]r[ius] uicar[ius]," which may be translated: "Dec. 10, 1555, Jac. Geraldini, apostolic commissioner, revised this book and Cæsar Belliossus, notary (and vicar ?) testified to this by his signature to the bishop of Bologna and to the above mentioned commissioner." There is a similar endorsement of the episcopal notary at Reggio made in 1556 by order of the above-mentioned apostolic and ducal commissioner Geraldini.

The earliest censor's certificates (and even those as late as 1604) were formulated, at the request or with the consent of the ecclesiastical authority, by the notaries or the vicars of the Inquisition, who sometimes added the information that the inquisitor N. N. authorized the book, and that he (the notary or vicar) signed by order or in the place of the former. Toward the end of the sixteenth century, and less often during the seventeenth, the local inquisitor signed alone, sometimes adding a statement to the effect that he had commissioned the reviser N. N. to look through the book. In 1594 a reviser (Hippolitus Ferrarensis of Cremona) testified to the effect that the book revised by him had been passed by the Inquisition with the permission of the vicar N. N. A double signature to the same revision is also often found; as, for example, that of the reviser commissioned by the Inquisition, and below it that of the inquisitor by whom the order was given (end of the sixteenth century, at Turin); or that of the reviser, and below it that of the notary (1600).

Beginning with 1557, censors' certificates of the reviser—who sometimes adds that he has revised the book by order of the inquisitor (1590, 1622; Ancona, 1629) or of the Inquisition (1687)—are found side by side with these censors' certificates signed on the authority of the Inquisition by its officials, which, however, were declared inadmissible by the Roman Curia from the end of the sixteenth century. Sometimes, instead of the signature of the reviser himself, that of another person occurs (1622), with the remark that the revision has been undertaken by order of the appointed corrector, N. N., or that the book has been revised by another in the presence of the signer, by order of the Inquisitor. A curious entry of the year 1566 is found, to the effect that Rabbi Judah ha-Dani revised the book with the permission of the Inquisitor of Alexandria, Vincentio Perera. The books revised at Mantua in 1597 often have the signatures of two revisers, Domenico Irosolomitano and Alessandro Scipione. In most cases, however, the expurgation is testified to by one signature only, often containing merely the name of the expurgator, but occasionally other matter, as date, place, the nature of work done (correction, expurgation, revision, seldom approbation), and details of the commission (middle of sixteenth century): Vittorio Eliano, baptized grandson of the famous grammarian Elijah Levita of Venice wrote: "De ordine dei Essecutori contra la Biastema" (by order of the Executive Commission against Blasphemy); others wrote: "1622, by order and in the name of the bishop"; "1623, by the order of Rome"; "1683, by order of the archbishop of Urbino"; "1754, by order of the magister Sacri Palatii." The following protest, written in 1640–41 by the corrector Girolamo da Durallano, in the name of the possessor of the book is an exception: מלות כללות לגנאי על עכו"ם לא על הנוצרים נדפסו, probably meaning that expressions of disdain (כללות, probably misspelled for קללות) have been applied not to Christians, but to idol worshipers. Once, in 1754, in addition to the certificate of the reviser, Peruzzotti, there occurs a warning to the owner of the book (who has affixed his signature thereto), that the restoration of the erased words is forbidden on pain of a fine of 100 scudi.

Renewed Revision.

As the censorship of Hebrew works was never given an authoritative character, the Church refusing any responsibility for conscientious expurgation, books that had once been revised and attested could be again demanded for censorship, either by the Inquisition of another place, or even by the same local Inquisition. Frequently books are found containing five different censors' certificates within half a century; hence it is evident that the certificate of expurgation was by no means equivalent to an ecclesiastical sanction of the expurgated book. The repeated domiciliary visits and revisions of books in the sixteenth century may have been due to the suspicion that some Jews owned prohibited books, such as Talmud treatises. But even after experience had shown how groundless these suspicions were, the authorities did not cease to demand Hebrew books. Even works published with the permission of the authorities ("con licenza dei superiori"), and, hence, examined and sanctioned before printing, had to be produced again and again for purposes of censorship. Furthermore, the conscientiousness of the earlier revisers was sometimes doubted; and they were openly accused of superficiality and negligence in correcting, of unreliability, and even of bribery. It became evident at each new revision that, in spite of the censor's certificate, many books had, either accidentally or intentionally, been left wholly or almost intact: for, on the one hand, much offensive matter had not been expunged; and, on the other, many erased passages had been restored by means of chemicals or had been written in the margin, the severe interdiction notwithstanding. One local inquisition distrusted the other; one inquisitor, his predecessor; all mistrusted the baptized revisers and the Jewish owners. This distrust, increased by repeated denunciations and by the prevailing inclination to harass the Jews, led in Italy to repeated domiciliary visits and to the confiscation or renewed expurgation of Hebrew books in the old territory of the Pontifical States in 1753 and 1754. This last extensive book-inquisition marked the end of expurgatorial censorship in Italy.

Principles of Censorship.

The rules followed in the expurgation became more and more stringent as time went on. The revisers up to the end of the sixteenth century were much more lenient than those who came after; and the latter, again, were not so rigorous as the revisers of the seventeenth and eighteenth centuries. A list of the general rules to be observed in expurgating Hebrew books is found in the preface to the ספר הזיקוק, of which (as now known) only five copies are extant in manuscript. This book, written in Hebrew, is an "Index Expurgatorius" for several hundred Hebrew books, and was begun in 1594 by an anonymous Capuchin. It was finished in 1596 by Domenico Irosolomitano, who made additions, bringing it down to 1612. Finally it was further enlarged in 1626 by the reviser Renato da Modena. It was not used, however, until the seventeenth century. Although theoretically there was a definite agreement as to the methods to be followed in expurgating a book, practically the revisers acted most arbitrarily; so that frequently different copies of the same book were severely scored by one censor and hardly touched by another. No similarity of treatment was observed even by the same censor. At one time he would be severe, at another lenient; at one time thorough, and at another lax. Chance and bribery also came into play. As the revisers were paid by the Jews, and were mostly poor converts to whom money was a consideration, the Jews bought their good-will in order to save the books from being mutilated; hence the revisers were often bribed to certify to the expurgation, though the books had hardly been touched.

Ignorant Censorship.

Numerous blunders were made by the generally ignorant censors of the sixteenth and seventeenth centuries. The following striking examples, unlike the fictitious illustrations which, given first in the "Literaturblatt des Orients" (v. 548, vii. 251), have been widely copied, are genuine and attested. Laurentius Franguellus (1575) strikes out the word תלמוד ("knowledge," not "Talmud") in the prayer "Let us heed all the knowledge of Thy law," את כל דברי תלמוד תורתך; the verse of the Psalm אבדו גוים. מארצו; and similar Biblical passages, in which גוים, אדום, עשו occurs, as though these passages referred to Christianity. Luigi of Bologna (1602) deletes the words שרי לגלחו in the book תרומת הדשן (ed. Venice, 1545, § 86), where the cutting of the hair is referred to. Hence he read לְגַלָּחו and took it to mean a cleric (גלח). In the book פסקים וכתבים (ed. Venice, 1546) the same censor strikes out the first words in טובל ושרץ בידו, ("He who bathes while he holds an insect in his hand,") which he here connected with Christian baptism. Giovanni Domenico Vistorini (1609) deletes the Biblical passage ולא תלכו בחקות הגוי in the book ספר מצות גדול (Venice, 1547, fol. 10). In Abraham ibn Ezra's preface to his Pentateuch commentary the words משיח וישועה וכל מין are stricken out by several expurgators, who evidently took them to refer to the Messiah, to Jesus, and to all Christians, while, in reality, two Karaite commentators, Mashiaḥ and Jeshua, and similar sectaries, are meant.

The extent of the work of a busy censor may be estimated from a manuscript notice of Domenico Irosolimitano, probably of the year 1612 (in Porges copy of "Sefer ha-Ziḳḳuḳ"), which states that he had expurgated 21,167 (read "22,167") printed books, 4,311 manuscripts, and 2,533 books, partly printed and partly in manuscript; a total of 29,011 works.

History of Expurgation.

The first notice of Jews having been forced to expurgate alleged blasphemies against Christianity dates from the middle of the thirteenth century. On Aug. 19, 1263, King Jacob of Aragon ordered all the Jews within his domain to delete within three months all the so-called objectionable passages found in their books either by themselves or by Paul of Burgos. Failure to obey the command would entail the destruction of the books and a heavy fine. Books of the fifteenth century also show many omissions in the text, gaps not filled in, and textual emendations, which are due either to previously expurgated manuscript copies or to Jewish expurgation made before printing. In 1426 the Jews of Savoy expunged from their Talmud copies and prayer-books passages pointed out as objectionable by the Inquisition. In the second half of the fifteenth century the Jews in the duchy of Milan expurgated their prayer-books in order to anticipate the denunciations of the apostate Vicenzo. When compared with earlier editions, printed books of the first half of the sixteenth century also show many omissions, indicating a Jewish anticipatory expurgation; but whether this was undertaken from fear or by order of the authorities is not certain.

Eight months after the Talmud was publicly burned at Rome (Sept. 9, 1553), a papal bull (May 29, 1554) commanded the Jews, on pain of heavy punishment, to give up within four months all books containing alleged blasphemies or vituperations against Jesus; but they were allowed to retain other Hebrew books that contained no objectionable passages. Hereby expurgation of all Hebrew books was naturally assumed without being expressly demanded. An ecclesiastical decision from Rome, given through the "Essecutori contra la Biastema" in Venice toward the end of 1553, declared, in answer to the question which Talmudic books apart from the Talmud proper should be burned, that the non-Talmudic books should be revised by Christians who knew Hebrew.

The first one officially appointed for this work was the baptized Jew Jacob Geraldino (Geraldini), proposed by the Jews themselves and made apostolic commissioner by the pope in 1555. In 1556 he was appointed ducal commissioner by the duke of Modena. Another convert, Andrea de Monte, appointed not by the pope, but at the request of the Jews, was soon associated with him. Their work was merely superficial; and it gave subsequent censorial authorities much cause for complaint. Probably, in order to lighten the work of the expurgators, the rabbi Abraham Provenzale of Mantua began (1555) a list of passages to be expurgated, but did not get beyond thirty books, mostly Bible commentaries.

In order to anticipate the censorship by correcting the texts before printing, the printing establishment founded at Cremona in 1556 engaged as reviser Vittorio Eliano, a baptized grandson of the grammarian Elijah Levita. The Jews were so glad to save their non-Talmudic books from expurgation, that they willingly made great pecuniary sacrifices in order to soften the severity of the expurgators. There was a tendency in the Roman Inquisition, however, to restrict as much as possible the number of books permitted to be expurgated. When, in 1559, the first papal index of prohibited books appeared—which included the Talmud with all its compendiums, glosses, notes, interpretations, and expositions—the vicars of the Inquisition at Cremona (Sixtus of Siena and Hieronymus of Vercelli) endeavored to give to it the widest possible interpretation. On complaint of the Jews of the duchy of Milan, however—to which Cremona at that time belonged—most of the non-Talmudic books were restored, although grudgingly. The two above-mentioned vicars demanded a high price for the revision of the returned books, made either by themselves or by others, and in addressing the duke the Jews could unhesitatingly say that the two revisers had cared more for the money than for the expurgation.

The index of Pius IV. of Trent, which appeared March 24, 1564, permitted the Jews to use Hebrew and even Talmudic books, provided they were printed without the word "Talmud," and were purged from vituperations against the Christian religion. The expurgation of Hebrew books, thus expressly declared admissible, was henceforth regularly undertaken before printing, either by the Jews themselves or by Christian correctors; and this accounts for the more or less mutilated state of reprints since the middle of the sixteenth century.

Although the expurgation of Hebrew books and manuscripts was undertaken about 1560–74 in accordance with instructions of the Inquisition, it was certified to neither by the signatures of the Inquisition nor by those of the expurgators. There is a single certificate (1566) that the rabbi "Jhehodah" of the tribe of "Dan" expurgated a book by permission of the Inquisition. As late as 1589–90 it must have been customary in Mantua not to sign censors' certificates; for not a single signature by Alessandro Scipione is extant from this period, although in 1589–90 he corrected and revised all the Hebrew books in that city. The statement in Neubauer's "Catalogue of Hebrew Manuscripts in the Bodleian Library" (Index, "Censors"), that Laurentius "Franquella" signed censors' certificates as early as 1571, seems to be due to an error in reading the date; the signature of Laurentius Franguellus, who was one of the busiest revisers of whom there is record, is not found before Nov. 1574.

In 1571 the first papal Index Expurgatorius for non-Jewish books appeared. For Hebrew books busy expurgators doubtless used a similar index, as it would have been a waste of time to correct every book afresh page by page. None of these Hebrew indices, however, not even the "Sefer ha-Ziḳḳuḳ," already mentioned, received the authorization or ecclesiastical sanction granted to the Index Expurgatorius for non-Hebrew books. For, although the Church declared the expurgation of Hebrew books indispensable, neither the Roman Congregation of the Index, existing since 1571, nor the Congregatio Sancti Officii of Rome, founded 1588, nor any pope would vouch for the correctness of the expurgation undertaken by the Christian revisers, who were generally of Jewish origin; nor would they confer upon the purified texts the approbation of the Church. Furthermore, the opinions of the Church in regard to the admissibility and value of the expurgation of Hebrew books were continually changing, not only with successive incumbents of the papal chair, but at times even with one and the same pope.

Vacillation in Censorship.

By permission of Pope Gregory XIII. the censored (mutilated) edition of the Babylonian Talmud appeared at Basel in 1578–81 with many of its passages changed beyond recognition, a scandalous instance of Roman censorship. But even this "purified" Talmud did not receive ecclesiastical approbation, but was merely tolerated. In the third quarter of the sixteenth and in the first half of the seventeenth century extraordinarily large numbers of Hebrew books were expurgated. Notwithstanding the many annoyances and the heavy expenses connected therewith, the Jews were glad to be able to save their books from destruction, and to be protected against the punishment attendant upon the use of non-expurgated books.

Papal Inconsistency.

The customary inconsistency of the papal court was now again shown in the continual wavering between leniency and rigor. At the instance of the Jews, who shrank from no trouble and no sacrifices, Pope Sixtus V., in 1540, ordered a renewed expurgation of the Talmud by the Index commission, and the rules to be followed were formulated; but the year after Sixtus' death the Roman Inquisition wrote that the expurgation of the Talmud was a ridiculous and useless work. In 1592 the Inquisition repeatedly declared, in accordance with the wishes of Pope Clement VIII., that the Jews had no right to keep any Hebrew books except the Bible and grammars. A year later, however, a bull of the same pope limited the prohibition to a few Talmudic and cabalistic books, together with some other Hebrew books and manuscripts—already condemned by his predecessor—which could not be permitted, even under the pretext that they had been expurgated. A papal writ of April 17, 1593, allowed the Jews six weeks in which to expurgate other books that had not been expressly forbidden. The bishops and local inquisitors, confused by these contradictions, waverings, and changes of the chief authority, treated the books of the Jews according to their own personal likes or dislikes, rather than in accordance with the severe or lenient injunctions from Rome. As early as 1591, and more frequently since then, inquisitors were censured and threatened because they had participated in the expurgation of Hebrew books, and had affixed their signatures to them.

In 1588 various Jewish communities vainly urged the Roman Inquisition to depute an expurgator to purify their books from heresies and errors. The Inquisition continued to insist that it was the duty of the Church not to engage in any way in expurgating Hebrew books, but merely to punish those Jews found in possession of uncensored or insufficiently expurgated ones. Thus, the Jews of Mantua, who at their own expense had their books revised by the convert Alessandro Scipione (1589–90), could not obtain a signed official certificate of the revision. It was not until 1595 that the Jews of that city prevailed upon the bishop to appoint as censors of Hebrew books the three converts, Laurentius Franguellus, Domenico Irosolimitano, and Alessandro Scipione. All the Hebrew books of Mantua were again expurgated en masse; and the completed revision was certified to at the end of each book by the signature of one or two revisers. In the same way the Roman inquisitional tribunal, contrary to former ordinances, decreed in 1598 that Hebrew books, in so far as they were not among the prohibited ones, should be left to the local inquisition for correction; but in 1602 the Roman Inquisition ordered the local inquisitions to have nothing to do with the expurgation of Hebrew books. Nevertheless many censors' certificates of the end of the sixteenth century and the beginning of the seventeenth show that the local inquisitions often disregarded this decree of their superiors, and were repeatedly reprimanded therefor by the Holy Office.

The series of contradictions from Rome is repeated in the seventeenth century. Notwithstanding the strict prohibitions renewed from time to time, Hebrew books were expurgated not only by Christian revisers, but also by those appointed and authorized by the Church; as, for instance, in 1608, when Pietro Ferdinando signs himself "Revisore deputato." In 1618 Giovanni Domenico Carretto was appointed corrector for one year by the inquisitor-general of Mantua. Pope Gregory XV. (1621–23), unlike his predecessors, doubtless approved the censorship of Hebrew books by Christians; for during his incumbency of the papal chair at least three expurgators of Hebrew books were appointed by the Roman Inquisition: Vincentius Matelica, 1622, "auctoritate apostolica"; Isaia di Roma, 1623, "per ordine di Roma"; and Petrus de Trevio, 1623, "deputatus" (officially appointed to revise books). After the death of Gregory XV. more stringent rules in regard to books seem to have been adopted by Rome, probably at the instigation of the fanatic cardinal Carlo Borromeo. In 1625 it was again decreed that the Jews themselves should expurgate their books; but in the following year Renato da Modena was appointed expurgator by the Inquisition of that city.

Seventeenth and Eighteenth Centuries.

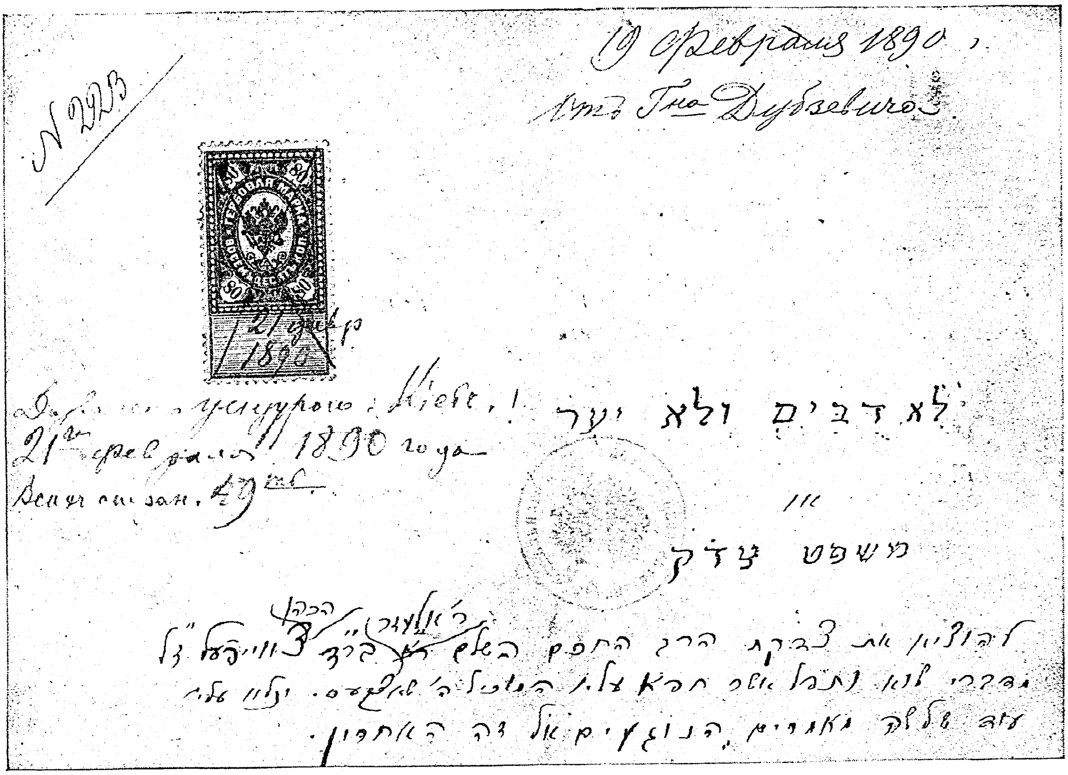
19 февраля 1890 г.

отъ Гна Дубзевича

№ 223

21 февр 1890

Дозволено цензурою. Кіевъ, 21 февраля 1890 года

Цензоръ [illegible]

לא דבים ולא יער

או

משפט צדק

להודיע את צדקת הרב החסיד [illegible]

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עוד שלשה מאמרים הנוגעים אל זה המחבר.

Russian Censor's Marks on the Title-Page of the Manuscript of A. B. Dobsevage's "Lo Dubbim Welo Ya'ar."

In 1641 the work of expurgation was relaxed in Italy. The old Hebrew books and manuscripts had been repeatedly expurgated; the newly printed books were by a rigorous censorship purified of all objectionable matter before publication, and after that were generally again examined by expurgators. Yet the monk Antonio Francisco Enriquez, appointed by the archbishop of Urbino, was still busily employed as expurgator (1683–88).

In the eighteenth century, after an interval of more than sixty years, the work of revision was resumed with renewed zeal throughout the papal dominions, by Giovanni Antonio Costanzi, actively assisted by Philiop Peruzzotti (1753–54). Costanzi was scriptor in the library of the Vatican, and the author of the large catalogue of its Hebrew manuscripts that appeared in 1756 under Assemani's name. During the interval of rest, the Jews had undone the work of the censors by restoring the expunged or omitted passages. Though this was a dangerous thing to do, punishable not only by confiscation and large fines, but also by long imprisonment, as in the case of Rabbi Solomon Abi'ad Basila in Mantua, 1733, yet the Jews could not resist the temptation. They were suddenly dumbfounded when, at the instigation of Costanzi, searching domiciliary visits in quest of Hebrew books were made in all the ghettos of the pontifical states. The Hebrew books, without exception, were collected and divided into three classes: (1) those permitted without reserve, which were immediately returned; (2) those permitted conditionally, returned after having been revised and paid for; and (3) those absolutely unrevisable, which were confiscated. Whenever several copies of the same book had to be revised, the reviser corrected merely one copy, which he signed: the Jews were then obliged to correct all other copies by this one, and to bring them to the reviser for his signature.

After the arduous work of revision had been completed an edict was issued, in 1755, for the Pontifical States, either prohibiting Hebrew books entirely or permitting them under certain restrictions. Costanzi planned to formulate exact rules for the censorship of such works; endeavoring also to work out an Index Expurgatorius for Jewish books, similar to that first made by the Spanish Inquisition for non-Jewish books. His trouble was in vain; and his book, which, according to the opinion of the celebrated Assemani, was arranged with signal clearness and knowledge of the subject, is now buried in the library of the Vatican. Outside of Italy the expurgation of Hebrew books and manuscripts was undertaken only in the French territory belonging to the Pontifical States. For the censorship of Hebrew books in Russia and for a list of censors see below.

Bibliography: Zunz, in *Hebr. Bibl.* ii. 42 *et seq.*; Mortara and Steinschneider, in *Hebr. Bibl.* v. 72 *et seq.*, 96 *et seq.*, 125 *et seq.*; F. H. Reusch, *Der Index der Verbotenen Bücher*, 2 vols., Bonn, 1883–85; idem, *Indices Librorum Prohibitorum*, Tübingen, 1886; A. Berliner, *Censur und Confiscation*, Frankfort-on-the-Main, 1891; M. Stern, *Urkundliche Beiträge*, Kiel, 1893; Sacerdote, in *Rev. Etudes Juives*, xxx. 257 *et seq.*; W. Popper, *Censorship of Hebrew Books*, New York, 1899.

G. N. P.

——**In Russia:** Jews at once took advantage of the ukase of Catherine II., dated Jan. 27, 1783, permitting the establishment of printing-presses; and in the same year Hebrew books were published at Shklov and Polonnoe. These, as well as books imported from Poland (on account of there being no Hebrew censors among the censors of foreign books at the custom-houses, or among the censors of domestic printed matter in the chief towns), escaped the notice of the government. The attention of the authorities was first drawn by Governor-General Passek to the condition of affairs with regard to Hebrew books. This official reported in 1790 that he had ordered some Jewish books, imported from Poland, to be detained at the custom-house of Tolochin; holding the silence of the fiscal laws with regard to Hebrew books to be a prohibition against their admission into Russia—contrary to the dictum of the "kahal" (communal council) of Mohilev, which claimed that such silence implied only the non-taxation of Hebrew books. Catherine thereupon prohibited the importation of Hebrew books, stating that the Jews could obtain their supplies of religious literature from the Russian printing-offices.

Beginning of Censorship.

For six years (1790–96) this prohibition was the subject of frequent complaints on the part of the Jews, who were compelled to have recourse to smuggling, the small and inadequate Russian printing-offices being unable to produce the large numbers of books needed. In 1796 the government legalized the importation of Hebrew books, having been compelled to do so in consequence of the ukase of Sept. 28 of that year, by which the liberty to establish printing-offices in Russia was withdrawn. Special censors, well versed in the Hebrew language, now became a necessity. On Oct. 17, 1796, Paul I. issued a ukase ordering the installation of two learned Jews in the censor's office at Riga, for the purpose of examining Hebrew books, both those published in Russia and those imported. The "two learned Jews" were found by Governor Richter of Livonia in the persons of Moses Hezekiel (or Hekiel) and Ezekiel David Lewy, both of Riga, who, after having been sworn (Jan. 1, 1798), entered upon their duties as subordinates of the Gentile censor at Riga, at a salary of 300 rubles a year. The first Jewish censor with full powers was Leon Elkan, a Prussian Jew, who, being well recommended to the authorities, was appointed Jewish censor at Riga at a salary of 600 rubles a year.

At Riga.

The Jewish communities soon felt the scarcity of sacred books, due first to the interference of the government with private enterprise in the printing industry, and secondly to the forced import of Hebrew books through one channel; namely, through Riga. Jewish merchants complained to the local officials, and petitioned the higher authorities at St. Petersburg. The censors at Radzivil also petitioned the attorney-general to increase the number of Jewish censors, on the ground that in the governments of Volhynia, Podolsk, and Minsk there were many Jews who needed Hebrew books "both for prayer and for the education of their children in the Law and Faith." The request was refused, the government considering one Jewish censor sufficient for the needs of all the Russian Jews. It was not until 1798 that a censor's office was established at Wilna, Karl Tile of Leipsic being appointed censor for Hebrew books in that year. The new office did not, however, commence operations until March 14, 1800; and in the mean while the censorship of Hebrew books, of either foreign or native production, continued to be exercised in Riga, whither the Jewish printing-houses of Grodno, Shklov, Slavuta, Koretz, and Novodvor had to send their works for approbation.

At Wilna.

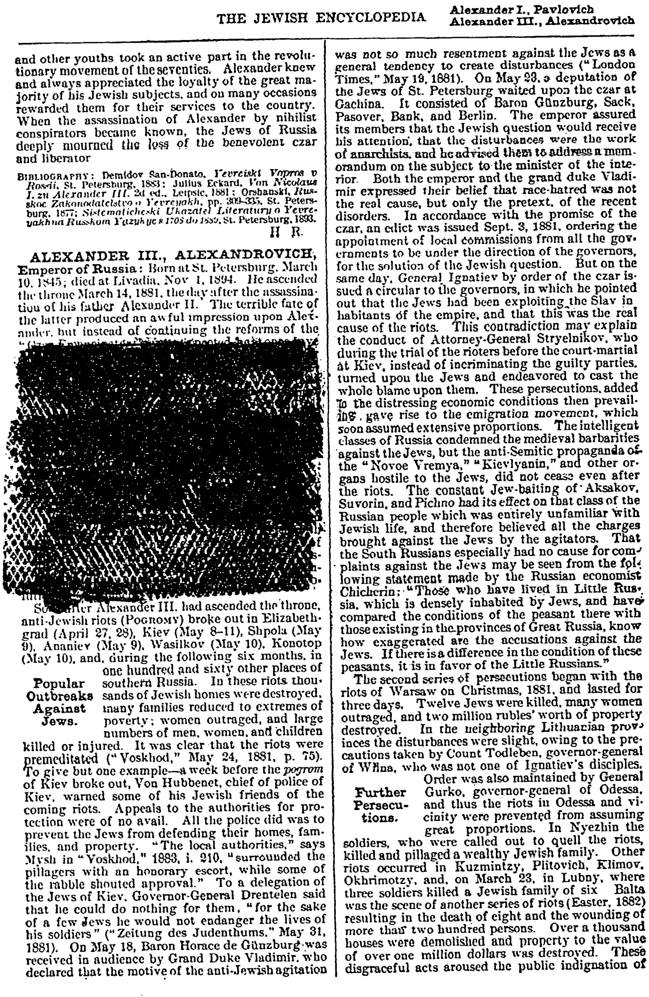

THE JEWISH ENCYCLOPEDIA **Alexander I., Pavlovich**
Alexander III., Alexandrovich

and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator

Bibliography: Demidov San-Donato, *Yevreiski Vopros v Rossii*, St. Petersburg, 1883; Julius Eckard, *Von Nicolaus I. zu Alexander III.* 2d ed., Leipsic, 1881; Orshanski, *Russkoe Zakonodatelstvo o Yevreyakh*, pp. 309-335, St. Petersburg, 1877; *Sistematicheski Ukazatel Literatury o Yevreyakh na Russkom Yazykye s 1708 do 1889*, St. Petersburg, 1893.
H R.

ALEXANDER III., ALEXANDROVICH, Emperor of Russia: Born at St. Petersburg, March 10, 1845; died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the [redacted]ter Alexander III. had ascended the throne, anti-Jewish riots (Pogromy) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them, "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing, gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

Popular Outbreaks Against Jews.

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples. Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

Further Persecutions.

Reduced Facsimile of a Censored Page of The Jewish Encyclopedia.

It is interesting to note that the first book to puzzle the official censor as to its being in accord with the designs of the government was an ordinary prayer-book, entitled "Rosh Ḥodesh Siddurim." The most doubtful passages were found in the "Eighteen Benedictions," in "Taḥnun," and in the Sabbatic poem "Iklu Mashmannim": the passages in the first two containing hints about tyrants and the land of exile; while the last was considered immoral on account of its exhortations to feasting and drinking. Censor Elkan did not recommend the burning of the prayer-book; but he advised that the page containing "Iklu Mashmannim" be torn out, and in the other cases that the obnoxious words be obliterated. Of other books that were condemned by the censor the first to fall under the ban was the "Ḥizzuḳ Emunah," written at the end of the sixteenth century by Isaac ben Abraham Troki. In March, 1799, the entire edition of "Niẓẓaḥon," by Lipman Mülhausen, was confiscated, on the ground that it was written as a refutation of the Christian religion. In 1800 the historical work of Joseph ha-Kohen, "Dibre ha-Yamim le-Malke Ẓarfat," was prohibited because it contained passages disrespectful to Christians and the Christian religion. The same fate befell the "Teḥinnot Immahot," because the prayers for the New Moon contained allusions to cruel potentates calculated to breed hatred. The history of the Cossack persecutions under Chmielnicki, entitled "Yawen Meẓulah," was prohibited, because of the name יונים applied to Russians, and on the further ground that the reading of the book might prejudice the Jews against the natural-born subjects of the czar. The "Or ha-Ḥayyim," by Ya'abeẓ, was prohibited because of one passage stating that God in heaven, unlike the czars on earth, is not influenced by the high social standing of the sinner. Other books, notably "Babe Ma'aseh" and "Imre Yosef," were prohibited on account of alleged coarse or profane expressions in the text.

Confiscations.

By the ukase of April 30, 1800, the importation of books in any language was prohibited till further notice, and the Hebrew censors at Riga were dismissed. During the 28 months of their activity in office 126 books were confiscated out of a total of 6,225 which were imported.

With the accession of Alexander I. the importation of books was once more legalized, the censorship being entrusted to the civil governors. This arrangement did not last; and in 1804 a committee of censors was reestablished in every Russian university.

During the reign of Nicholas I. the censorship of Hebrew books was entrusted to the official rabbis, who, partly through ignorance and partly from fear of the government, showed themselves particularly severe. Under Alexander II. Jewish publications shared with Russian literature a liberal interpretation of the law with regard to censorship. Since the reign of Alexander III. Russian, and especially Hebrew, literature has suffered much from

Nicholas I. to Alexander III.

the severity of the censors. Thus, by order of the censor-in-chief at St. Petersburg, the press was forbidden to publish any news concerning the anti-Jewish riots. Other orders (May 2, 1882; Nov. 19, 1890; June 19 and July 12, 1891) forbade the Jewish periodicals (either in Russian or in Hebrew) to comment editorially upon, or to print any matter concerning, the "new, widely circulating rumors that some persons have the senseless and insolent intention to protest against a so-styled oppression of the Jews." Several Jewish papers were temporarily stopped; and those published abroad were not admitted into Russia. By a circular issued from the chief office of the censor Aug. 13, 1891, the publication of appeals for aid for Jewish emigrants, as well as the collection of subscriptions in their behalf, was forbidden.

The activity of the censor still continues in Russia, being exercised as late as 1901 on the first volume of the Jewish Encyclopedia, in which a passage relating to Alexander III. was blotted out in copies admitted into the czar's dominions.

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H. R. M. Z.

List of Censors: The following list of censors may be found useful in dating books and manuscripts. For Italy, the main source is Popper, with additions from Steinschneider and Neubauer. For Austria it is difficult to give more than a few selected names.

Austria-Hungary.

Fischer, K., Prague, 1791-1831.
Gall, Joannes, 1710, Prague.
Georgieco, Thomas, 1710, Prague.
Cæsare, Leopold, Prague, 1786.
Harzfeld, Löb, Vienna.
Haselbauer, Franciscus, 1710, Prague.
Kohlmen, J. C., 1837, Budapest.

Italy.

Alessandro Scipione, 1593-99, Mantua.
Alexander Longus, 1590, Monreale.
Alexandro Cari, 1559.
Alonis Morionello, 1590 or 1620 (?).
Andrea Alberti.
Andrea de Monte, 1557, Rome.
Andrea Tassini, 1753, Pesaro.
Andreas Scribarius (Notarius), 1600, Pesaro (?).
Angelo Gabulozzi, 1753, Lugo.
Anselmo Pinapellarius (Notarius).
Antonio Francisco Enriquez, 1687, Urbino.
Antonio di Medicis, 1628-29, Florence.
Bartolomeo Ghislieri (Vicar), 1600.
Bartolomeo Rocca di Praterino, Turin (?).
Benaja, 1590.
Boncampagno Marcellino.
Boniforte del Asina, 1582, Asti (?).
Cæsar Belliosus, 1553-55, Papal.
Camillo Jagel, 1611-21, Ancona, Urbino, Lugo.
Carl Barromeo, after 1593, Rome.
Clemente Carretto.
Clemente Renato.
Dionysius Sturlatus, 1589, Monreale.
Domenico Irosolymitano, 1578-1618, Mantua, Venice.
Dominico Martinez (Berliner, "Censur," p. 10).
Ferdinando Bonetti, 1567, Milan.
Giovanni Antonio Costanzi, 1753, Rome, Ancona.
Giovanni Dominico Carretto, 1607-28, Mantua, Venice (?).
Giovanni Dominico Vistorini, 1609-20.
Giovanni Monni di Modena.
Girolamo da Durallano, 1641, Modena, Reggio.
Guido Venturini, 1753, Ferrara.
Hieronymus Carolus, 1582.
Hippolito, 1601-21.
Hippolitus Ferr(is) or Ferr(eno), 1601, Cremona, 1593-1621.
Huesas (?), Parma.
Isaia de Roma, 1623, Mantua.
Jacob Geraldino, 1555-56, Papal State, Ferrara.
Jacobus Gentiline, 1555.
Jacobus Pola, 1554.
Joseph Ciantes (Berliner, *l.c.* p. 10) = J. Cionti, 1639-6141, Rome.
Jos. Parius (?), 1604 (?), Carpi (?).
Joshua dei Cantori, 1559, Cremona.
Laurentius Franguellus, 1570-1579, Mantua.
Leo, 1567.
Luigi da Bologna, 1596-1606, Mantua, Modena, Ancona, Reggio.
Marcellino (Berliner, *l.c.* p. 10).
Marcus Antonius Lucius, 1557, Milan.
Mesnil, 1763.
Michel de Montaigne, after 1581 (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 173.
Nicolas de Sorzone, 1602.
Parcicciani, 1753, Urbino.
Paul, Turin.
Paulus Barengarias.
Petrus de Trevio, 1623, Rome.
Philipo Peruzzotti, 1753, Lugo.
Pietro de Fiones, 1619.
Pietro Ferdinando, 1608, Mantua (?).
Pietro Martire, 1687.
Prospero Ruggieri, 1669.
Renato da Modena, 1620-26 (? = R. de Bologna).
Rossi, 1753, Sinigaglia.
Tomasso Rufini, 1753, Ferrara.
Vincentius Matelica, 1622.
Vincento Suppa.
Vincento Renato.
Vittorio Caro (Berliner, *l.c.* p. 32).
Vittorio Eliano, 1557-67, Cremona, Venice.
Zomegnius (?) 1589, Turin.

Russia.

Abraham Aba Karasik (d. 1897), assistant, Kiev.
Baratz, Kiev.
Brafmann, St. Petersburg.
Elkan, J. L., Riga.
Feodoro Vladimir (Greenberg), Kiev, Warsaw.
Friedberg, A. S., 1889, Warsaw.
Greidinger, J. C. (general), Riga.
Hezekiel, Moses, Riga.
Landau, I., St. Petersburg.
Lewy, E. D., 1799, Riga.
Margolin, P., St. Petersburg.
Sachs, N. G., Warsaw.
Seiberling, Joseph (for 15 years), 1850.
Slonimski, H. S.
Steinberg, J., Wilna.
Stern, A. J., 1835, Warsaw.
Sussmann, St. Petersburg.
Tile, Karl, 1798, Wilna.
Tugendhold, J., 1791-1871, Warsaw.
Tugenhold, Wolf, Wilna.
Warschavsky, Isaac, 1894, Odessa.
Wohl, A., Wilna.
Zimmermann, 1863-85, Warsaw.

For an additional list of Russian censors see Russia.

E. C. J.

CENSUS: A numbering of the people. Several cases are given in the Bible. The first mentioned is that in Num. i. (from which the book receives its name), when the males—*i.e.*, men capable of bearing arms—numbered 603,550 at the Exodus. Modern critics, foremost among them Bishop Colenso ("The Pentateuch and Joshua," pt. I. ch. v.), have pointed out the difficulties attached to such a number arising in four generations from the twelve sons of Israel, not to mention the commissariat required for at least four times that number. The numbering was again gone through six months later, according to the account of Num. xxvi.-xxvii., with exactly the same result. On these occasions, the numbering was done indirectly, half a shekel being given to the sanctuary by each person of the proper age, and then the half-shekels, and not the persons, were counted. This expedient, according to the critics, was resorted to by the writer of Numbers owing to the superstition which had arisen against a census through the experience in David's reign. After David had organized his kingdom he found it necessary, for military purposes, to know exactly how many men, of an age suitable for bearing arms, he could depend upon; and he determined to take a census (II Sam. xxiv.). Notwithstanding the remonstrances of Joab, David persisted in carrying out the numbering of the people. It appears to have been a laborious operation, as it took no less than nine months and twenty days to complete it. Unfortunately, the numbers given in the Biblical text are discrepant; the Book of Samuel giving 800,000 for Israel and 500,000 for Judah, whereas I Chron. xxi. raises the former to 1,100,000 and reduces the latter to 470,000. As these numbers included only the fighting men, they would imply a population of probably 5,000,000 for Israel and 2,000,000 for Judah. The Assyrian practise of counting captives shows that such a census was not uncommon at the time. The figures recorded are, however, regarded by Biblical critics as doubtful for various reasons, apart from the uncertainty of the text, which Budde would emend to 100,000 for Israel and 70,000 for Judah ("S. B. O. T." *ad loc.*). A pestilence appears to have occurred shortly after the census, and confirmed the people in the superstition, common among primitive nations, against being numbered. In the Biblical text David's action in ordering a census is regarded as sinful.

Census of Quirinius.

It is possible that this objection to being numbered had something to do with the uprising, led by Judas the Galilean, against the census undertaken by Quirinius (Cyrenius) in the years 6–7 (Luke ii. 2; Acts v. 37). This census, or rather the taxation which was the outcome of it, is mentioned by Josephus ("Ant." xviii. 1, § 1); and Luke connects with it the date of the birth of Jesus. But it has been conclusively proved by Schürer ("Gesch." i. 508–543) that such a census could not have been undertaken by a Roman official while Herod was still reigning. No details are known with regard to this census of Quirinius.

In modern civilized states, since the periodical taking of a census has been regarded as a necessary part of public policy, the number of Jews has been determined either by estimate or by actual count—in Hungary, for instance, since 1720; in Prussia, since 1816; and in Poland, since 1825. Custom varies in different countries with regard to the inclusion of the numbers of adherents to the several creeds in the census returns. At one time France included them, but no longer does so. Almost all the British colonies do so, as does Ireland; but England, Scotland, and the United States do not. In consequence, an exact enumeration of the Jewish population of the world is impossible.

Bibliography: Commentaries on II Sam. xxiv.; Schürer, as above.

J.
E. C.

CENTO (**צינטו**): City of 8,000 inhabitants in the province of Ferrara, central Italy. If the statement is correct that the Ha-Me'ati (**המאתי**), a family of translators, derived their name from their native place, Cento (מאה, "a hundred" = *cento*), there must have been a Jewish settlement in that city as early as the middle of the thirteenth century; and the beginnings of the community would then have been contemporary with those of the neighboring capital Ferrara. Authentic accounts record the existence of a Jewish population from the end of the fifteenth century. The Padoa family, still living at Cento, traces its genealogy back to Spanish exiles who came thither in 1492. In 1505 Duke Ercole d'Este decreed that the Jewish inhabitants of Cento should share, as far as they were able, the contributions of their coreligionists in the duchy of Ferrara.

Restrictions.

Under the Estes, the Jews enjoyed great liberty and many privileges; but when that family became extinct and the Jews passed under the papal dominion (1598), they were subjected to all the restrictions that, since the time of Paul IV., had been imposed upon their coreligionists in the Pontifical States. They were not allowed to acquire real estate; they had to sell the lands they then possessed; they were forbidden to engage in any business except money-lending and rag-picking; they had to live in a ghetto and to wear the Jews' badge. These severe laws remained in force for fully two centuries; but, nevertheless, certain Jews obtained special privileges and became active in public affairs. Thus the members of the Carpi family still possess a diploma showing that in 1774 their ancestor Moses Carpi was appointed "familiaris" to Cardinal Albani, being granted all privileges; and it is known that the Jews of Cento from their advent into the community always owned real estate, for they were aided by the authorities themselves in evading the unjust law.

Progress of Community.

The great changes brought about by the French Revolution caused the abolition of the ghetto at Cento in 1797. During the French occupation the Jews had full civic rights, and many of them were called upon to fill posts of honor; but when the papal supremacy was restored, in 1815, they were again subjected to exceptional laws that were enforced rigorously and cruelly, especially by Leo XII. Nevertheless, the severity of their operation was mitigated by the humanity of the authorities, who informed the Jews in advance of impending domiciliary visits in search of forbidden books and of children to be baptized, and who, in spite of the law, connived at the performance of work for the Jews on the Sabbath.

A happier era dawned only with the overthrow of the papal rule, in 1859, when Romagna became a part of the new kingdom of Italy, and when the Jews received all the rights of citizenship.

Though it is doubtful whether a community was organized when Jews first settled at Cento, there must have been a religious association before 1500; for, unlike others, this community has always preserved its Italian liturgy and did not introduce the Spanish liturgy or admit it on the same footing. This fact is probably attributable in part to the small number of the immigrants from Spain. The community seems to have been organized about 1600, when some families from the neighboring Pieve settled at Cento; it buried its dead for a long time in the cemetery at Pieve, and even to-day (1902) it holds services at that city on the Ninth of Ab and on the eve of the Day of Atonement. The new community at once founded a Talmud-Torah society for the advancement of Hebrew studies, and appointed a salaried teacher, who instructed the children and also officiated as ḥazan, or leader in prayer. In 1690 the twelve members of this society formed a second philanthropic society—Gemilut Ḥasadim—the statutes of which, in twenty-one articles, are still extant; the society proposed to nurse the sick and to render general philanthropic services, and determined to lay out at once a new cemetery at Cento, for which they obtained the permission of the papal legate.

Institutions.

In 1727 the community received a new constitution, and both the societies were merged into the single Confraternita di Studi Sacri e di Misericordia. The community was reorganized during the period of liberty under the French consistorial constitution. In 1814 a new section was added to the Confraternita for reciting special prayers. These societies and philanthropic foundations for preserving the ritual, providing dowries for poor girls, and for the relief of the poor still exist. Under the kingdom of Italy this community, like many others, has been constituted a free association, the expenses of public worship and other congregational institutions being defrayed chiefly by the generosity of the Modena, Carpi, and Padoa families. The community that numbered 150 persons in 1865 has been reduced to 34 (in 1902); it possesses a new synagogue and a cemetery.

Of the scholars and rabbis of Cento the following are known: Ishmael Ḥazaḳ (1613, Oxford MS. No. 1379); Eliah Daniel del Bene, מהטוב (1667–75); Gamaliel; Monselice; Nathaniel b. Meshullam Levi; Isaiah Bassani; Israel Berechiah Fontanella (1724); Reuben b. Zerachiah Yaḥya (1727); Solomon David b. Moses del Vecchio; Giuseppe Alexandro Modena and his son Isaac Mordecai (1761); Hananeel Neppi (1820–36); Abraham Carpanetti (–1853); David Jacob Maroni (–1860); Moses Sorani (–1880); Donato Camerini; Moses Levi (1902).

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CENTO, NATHAN DA. See Me'ati, Nathan ha-.

CENTO, SAMUEL DA. See Me'ati, Samuel ha-.

CENTO, SOLOMON DA. See Me'ati, Solomon ha-.

CENTRAL AMERICA. See South and Central America.

CENTRAL CONFERENCE OF AMERICAN RABBIS. See Conferences of American Rabbis.

CENTRALANZEIGER FÜR JÜDISCHE LITERATUR. See Periodicals.

CEPHAS. See Peter.

CEREMONIES AND THE CEREMONIAL LAW: Symbolic rites and observances, expressive of certain thoughts or sentiments. As social life demands forms of etiquette (see Greetings), so every religous system has its peculiar ceremonies indicative of its own particular truths. The Biblical name for ceremonies appears to be "'edut" ("testimonies," Deut. iv. 45; vi. 17, 20; see Naḥmanides on the last passage), in distinction to "mishpaṭim" ("judgments," "ordinances," Ex. xxi. 1, and elsewhere); while the term "ḥuḳḳim" ("statutes") is applied to both moral and ceremonial laws (Ex. xii. 14, 43; Lev. xviii. 4, and elsewhere). The Rabbis distinguish between mishpaṭim, moral laws—which are dictated by reason and common sense, such as laws concerning justice, incestuous marriages, and the like—and ḥuḳḳim, those divine statutes to which the "Yeẓer ha-Ra'" (the evil inclination) and the heathen object, such as the prohibition of pork or of wearing garments woven of wool and linen (Sifra, Aḥare Mot, xiii. on Lev. xviii. 5; Yoma 67b).

The Prophets laid the greatest stress upon the moral laws, while condemning mere ceremonialism (see Hosea vi. 6; Amos v. 21–24; Micah vi. 6–8; Isa. i. 13–17). The Psalmist (see Ps. xv.), and especially the Book of Wisdom, do not even refer to the ceremonial law. Whenever Judaism entered into relations with other nations and religions, the moral laws were accentuated, and the ceremonial laws were put into the background. Hellenistic Judaism, therefore (for Pseudo-Phocylides see Bernays, "Gesammelte Schriften," i. 227), Philo, and the entire propaganda literature to which the Didache belongs, take the same attitude toward the ceremonial laws. And, again, when the Jew came into contact with Arabic culture, this view of the ceremonial laws prevailed as being dictated by reason and common sense.

First Mention of Ceremonial Laws.

The discrimination between "laws based upon reason" and "laws demanding obedience to God's will" was adopted by Saadia ("Emunot we-De'ot," iii. 12; compare Ibn Ezra to Ex. xxi. and "Yesod Moreh," v.), and, with direct reference to the rabbinical passages quoted, by Maimonides ("Moreh Nebukim," iii. 2b; "Shemonah Peraḳim," vi.). Joseph Albo ("Iḳḳarim," iii. 25), if not Simon ben Ẓemaḥ Duran (see Zunz, "G. S." ii. 194), is the first who divides the Biblical laws into ceremonial, juridical, and moral laws. He admits, however, that he adopted this classification from a Christian controversialist; and, as a matter of fact, he forced himself in consequence to declare, with Maimonides (*l.c.* iii. 46), the sacrifices of the Mosaic law to be a concession to the pagan propensities of the people, and (in accordance with Sifre to Deut. xi. 13) prayer to be the true "service of the Lord"—a standpoint hardly to be reconciled with the belief in supernatural revelation and the permanence of the Mosaic law.

Biblical and Rabbinical Ceremonies.

The Mosaic law expressly states that certain ceremonies are to serve as "signs" and "memorials": (*a*) Circumcision is enjoined as "ot berit" ("a token of the covenant betwixt me and you," Gen. xvii. 11). (*b*) The Sabbath is to be "ot" ("a sign between me and you throughout your generations," Ex. xxxi. 13, 17; Ezek. xx. 17, 20). (*c*) The Passover feast "shall be for a sign [ot] unto thee upon thine hand and for a memorial between thine eyes" (Ex. xiii. 9). (*d*) Connected therewith is the redemption of the first-born to be a "token upon thine hands and for frontlets between thine eyes" (Ex. xiii. 16). According to rabbinical traditions, there are: (*e*) The putting on of the phylacteries or Tefillin prescribed in Deut. vi. 8, xi. 18, "Thou shalt bind them for a sign [ot] upon thine hand, and they shall be as frontlets between thine eyes." (*f*) The placing of Mezuzzot upon the doors (Deut. vi. 9, xi. 20): "Thou shalt write them upon the doorposts of thine house." (*g*) The Ẓiẓit, the fringe upon the borders of the garment, is also enjoined for the purpose "that ye may look upon it and remember all the commandments of the Lord" (Num. xv. 39).

In fact, all the festivals are to be "remembrances" of God's deliverance and protection of the people of Israel (Deut. xvi. 3, 12; vi. 24; Lev. xxiii. 43); the paschal lamb, the maẓẓah, and the bitter herb on Passover, and the sukkah and the four plants of the Feast of Tabernacles (Ex. xii. 8; Lev. xxiii. 40 *et seq.*), being the significant symbols. Similarly, the erection of the sanctuary and the sacrificial worship therein must be counted among the ceremonial laws, and no less so the dietary laws (Ex. xxii. 30; Lev. xi.; Deut. xvi. 3-21), as symbolically emphasizing the idea of Israel being God's "holy" or priest people.

To these, Pharisaic Judaism added a number of new ceremonies, among which may be mentioned the kindling of the lights, the blessing over the wine (see Ḳiddush and Habdalah) for Sabbaths and festival days, and the blessing of the Moon.

Ceremonies are the impressive part, the poetry of religion. They invest life at its various stages and periods with "the beauty of holiness." The need of such has been all the more felt by Judaism since images or signs representing the Deity have been scrupulously shunned; and the home and every-day life of the Jew was to be sanctified no less than the Temple, the ancient domain of the priest. But exactly as the pomp of ritual called forth the protest of the prophet against "the work of men learned by rote" (Isa. xxix. 13, Hebr.), so there was a danger lest the multitude of forms might crush the spirit, wherefore many haggadists and writers, like Aristobulus and Philo, attribute symbolical meanings to Biblical ceremonies. Medieval mysticism also, from Baḥya and Naḥmanides down to Isaac Luria, endeavored to imbue the old ceremonies with new spirituality; while the liberal spirit awakened in Italy in the seventeenth century found its echo in Leon de Modena's attack on ceremonialism in his "Ḳol Sakal."

Mendelssohn's View of Jewish Ceremonial Law.

The question of the relative value of the ceremonies in Judaism was brought to a focus through Moses Mendelssohn, who, in his "Jerusalem," presented a new view of the Jewish ceremonial laws. He proudly repelled the attempts of Christian writers to win him over to Christianity, and declared Judaism to be not a system of belief based upon creeds, but a revealed system of law based upon ceremonies. While granting liberty of conscience to all, because truth is the property of all and dictated solely by reason, the Jewish law demands strict obedience from its adherents, for whom the ceremonial law is a system of sign-language suggestive of thought and sentiment for mind and heart alike. It is a living force impelling people to act well and at the same time to think rightly—the only proper bond of union of a people to be educated for truth and for freedom of thought and to be kept together until God's design shall be fulfilled. Though some of these ceremonies have in the course of time lost their meaning, they nevertheless retain their value and importance as bonds of union, and, even when no longer understood as signs, remain binding upon the Jews until God in His own way and through some universally recognized authority abrogates or changes them. "Doctrines and beliefs," Mendelssohn writes to Herz Homberg, who objected to these postulates of blind obedience, "become shackles of the intellect. As long as polytheism, anthropomorphism, and religious despotism rule on earth, so long must a people of theists, such as the Jews are, remain banded together solely by symbolic actions; that is, by ceremonies" ("Schriften," iii. 311-319, 348-356; v. 669, Leipsic, 1843).

Mutability of the Ceremonial Law.

This was a powerful plea for the ceremonial laws; but it rendered Judaism a national concern void of a world-wide mission—a system of forms without the spirit of faith. Mendelssohn's own disciples were the first to surrender both the form and the faith. As soon as the modern Jew recognized the fact (which Mendelssohn, as follower of Wolfian deism, had failed to see) that in the historic development of humanity Judaism had a mission of its own, centered upon the monotheistic truth and the universal hope of man, the issue was raised between insistence on ceremony advocated by Orthodoxy and accentuating the prophetic ideas as the universal ideal, as was done by the leaders of Reform Judaism. The need of adequate and impressive ceremonies in place of the old and obsolete ones was urged by the Reform pioneers, and the introduction of forms, though adopted from Christian surroundings, roused a new religious life and zeal in many, but likewise awakened opposition from the conservatives. "Ceremonies," says Geiger, in an article on formalism ("Der Formenglaube in Seinem Unwerthe und Seinen Folgen") in his "Wiss. Zeit. für Jüd. Theol." 1839, pp. 1-12, "in order to imbue the people with a religious spirit and hallow their life, must have an elevating character and be in perfect harmony with their own mode of life, or else they lead to superstition bordering on idolatry. Blind obedience against one's conviction, 'the obedience of a dog,' is incompatible with the dignity of man and with faith in a holy God dwelling within him."

This view, advocating a gradual change of the ceremonial law, was pushed to its extreme, much to the detriment of the Reform movement, by the hazardous attempt of the Frankfurter Reform-Verein to abrogate circumcision and by the transfer of the Sabbath to Sunday made by the Berlin Reform congregation. Holdheim, the radical Reform leader, went so far as to deny the validity of the entire ceremonial law in his work, "Das Ceremonialgesetz im Messiasreich" (1845), taking the stand that it is closely interwoven with the national idea and with the temple as center of the Jewish commonwealth, whereas the Messianic era of which modern Israel is to be the herald and harbinger is to be the realization of the universal prophetic ideal. Less outspoken, but in sympathy with the principle ennunciated by Holdheim, were Einhorn, Geiger, Samuel Hirsch (who, however, claimed permanency for the Abrahamic rite), Herzfeld, Hess, and others; the Sabbath, as far as the choice of day was concerned, being included among the ceremonial laws, all of which were subject to change. A Talmudical passage, stating that "in the world to come [the Messianic time] the ceremonial commandments will cease to have validity" (Nid. 61b; compare Midr. Teh. to Ps. cxlvi. and Yalḳ. to Isa. xxvi. 2), is referred to by some as corroborating this statement (see Herzfeld, "Zwei Predigten über den Messias," 1844). Einhorn, in his "Sinai," 1856, p. 574, with deeper insight, refers to the frequent alterations and modifications of the Law in Biblical and Talmudical times, mentioned already by Albo ("Iḳḳarim," iii., xiii.–xvi.).

Against these radical Reform views Leopold Zunz advanced the doctrine that the SABBATH and CIRCUMCISION have ever been regarded institutions of a fundamental if not sacramental character, and can not be abrogated or radically altered without undermining Judaism itself (Zunz, "Gutachten über die Beschneidung," in "G. S." ii. 191–203). Joseph Aub also, in an article on "The Symbols of Faith of the Mosaic Religion," in Frankel's "Zeitschrift," 1845, pp. 409, 449, claims an exceptional position among the ceremonial laws for what he calls "the two fundamental symbols of Judaism" (see also Jost, "Neuere Gesch." iii. 218 *et seq.*, 261 ; compare Geiger, "Nachgelassene Schriften," v. 181, and "Sinai," 1857, pp. 696, 698 *et seq.*).

Issue Between Talmudic and Reform Judaism.

The issue between Reform and Orthodoxy hinges chiefly upon the view taken of the ceremonial law; the Talmudical conception of the Law knows of no such distinction as is claimed to exist between ceremonial and moral laws. The less important and the more important laws ("miẓwot ḳallot" and "ḥamurot") are rated alike (Yer. Ḳid. i. 61b; Tan., 'Eḳeb, 1). "Ceremonial laws must be obeyed as divine ordinances with unhesitating and unreflective obedience" (Yoma 67b), and "the wilful transgressor of any of the ceremonial laws is considered as a breaker of the law" (Ḥul. 5a). "Be as careful in the observance of the smallest commandment as of the greatest" is the ancient Mishnaic rule (Abot ii. 1). On the other hand, the fact is being more and more recognized that while certain ceremonies fall into disuse and others take their place, as has been the case with the sacrificial and Levitical laws, there are some ceremonies which form distinctive features of Judaism and must be upheld in order to keep it from disintegration.

Often imperceptibly old ceremonies are dropped and replaced by new ones. While practical life necessitates a compromise, the law of evolution (which rules religion as well as other domains of life) exerts its power also in regard to ceremonies. Deeper historical research discloses the fact that all forms of religion adapt themselves to the conditions of the time. The regulations concerning the ẓiẓit, the maẓẓah, the sukkah, and the lulab are not observed even by conservative Israelites in exactly the same manner as prescribed in the Law. All religious rites have undergone great and radical transformations, and receive in their modified and sanctioned form only a new meaning or interpretation at the hand of the religion which enjoins it as sacred or sacramental; and the Jewish religion forms no exception to the rule (see Tylor, "Primitive Culture," ii. 362). Consequently, the question of ceremonial observance becomes for the theologian part of the larger problem, how far the principle of evolution is admissible and reconcilable with the belief in revelation and the divine character of the Law, and how far every age has power and authority to change and modify the Law and the forms of religion.

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K.

CERF, KARL FRIEDRICH: German theatrical manager; born at Unterreissheim-on-the-Main in 1782; died at Berlin Nov. 6, 1845. He embraced Christianity when very young, and had to support his father's family when only seventeen years old. After having been engaged for many years in the horse trade at Dessau, he rose to the post of chief military agent, and in this capacity took part in the campaign of 1813–15, under Count Wittgenstein, general of the Russian army. The courage and fidelity displayed by Cerf won for him the favor of Emperor Alexander, who conferred on him a gold medal.

Cerf then settled at Berlin, and obtained from Friedrich Wilhelm III. a perpetual grant for the erection of the Königsstädtisches Theater, which was devoted to French comedy and Italian opera, and which he managed until his death.

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CERFBEER, HERZ, OF MEDELSHEIM: French philanthropist; born at Bischheim, Alsace, in 1730; died at Strasburg in 1793. He was a contractor to the army, and employed his wealth and his influence with the French government in promoting the material and spiritual welfare of his coreligionists. The government permitted him to settle at Strasburg, in opposition to the wishes of the authorities of that city, who zealously enforced the law excluding Jews.

Cerfbeer protected all Jews who were willing to earn a livelihood by manual labor. As soon as he had received (in 1775) from Louis XVI. the patent granting him the rights of citizenship, "for services rendered by him to the government and to the land during the famine of 1770 and 1771," Cerfbeer established factories, where he employed Jews, in order to withdraw them from petty trading, and also to deprive their accusers of all excuse for prejudice.

The narrow-minded Strasburg Germans, who made every effort to prevent the Jews from settling in that city, compelled Cerfbeer to endeavor to obtain from the government the repeal of exceptional laws. A petition to the king was drawn up by Cerfbeer and sent to Moses Mendelssohn for revision. The latter consulted DOHM, who offered to write an apology for the Jews. This apology, "Ueber die Bürgerliche Verbesserung der Juden," which Cerfbeer energetically spread in France, combined with his personal efforts, brought about the convocation by Malesherbes of a commission to make suggestions for the amelioration of the condition of the Jews in France. Cerfbeer was the leading member of this commission; and the first result of its efforts was the abrogation of the degrading poll-tax.

At the outbreak of the Reign of Terror in France, Cerfbeer was thrown into prison on suspicion of favoring the royal cause; but was set free after a year of confinement.

Being acquainted with the Talmud, Cerfbeer took a great interest in Jewish literature. He supported a yeshibah at Bischheim and published at his own expense rare Hebrew books, among which was the "Leḥem Setarim" of Solomon Algazi. Wessely wrote a poem in honor of Cerfbeer ("in Ha-Meassef," 1786, p. 49), and Abraham Auerbach dedicated to him his poem "Dibre ha-Mekes we-Biṭṭulo."

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S. I. Br.

CERFBEER, MAX-THÉODORE: French officer and deputy; born at Nancy, Meurthe, Dec. 9, 1792; died Jan. 15, 1876. He entered the army at an early age, and was made an officer by Napoleon I. without having passed through the military school. In 1827 he was made captain on the general staff, and in 1834 commander of a squadron, and was attached to the War Department as staff secretary. When General Schneider became minister of war in 1839, he placed Cerfbeer at the head of his bureau. Cerfbeer, promoted to the rank of lieutenant-colonel, took his seat in the Chamber of Deputies July 9, 1842, as representative from Wissembourg, having received 86 out of a total of 161 votes against 71 cast for Renouard de Bussières, the retiring deputy. He supported the government, devoting himself chiefly to military questions; thus he succeeded in having the fund for the relief of old soldiers increased by 150,000 francs. Cerfbeer, now a colonel, was reelected to the Chamber of Deputies Aug. 1, 1846, having received 119 out of a total of 218 votes against 95 cast for Renouard de Bussières. He cast his vote for the ministry of Guizot. He retired from office after the revolution of February, 1848. In addition to his political duties, Cerfbeer had also acted as manager of the Théâtre du Gymnase at Paris. He was a commander of the Legion of Honor. S.

CERFBERR, ANATOLE: French journalist and author; born at Paris 1835; died at Neuilly 1896. Under various pseudonyms, among which were "Arthur Clary," "Antoine Cerlier," and "Fulgence Ridal," he contributed to numerous papers. He was an admirer of Balzac and Victor Hugo, an ardent socialist, and well versed in matters concerning the stage. Cerfberr published many poems, biographies, studies, etc., besides a work entitled "Répertoire de la Comédie Humaine de H. de Balzac," which was crowned by the Académie Française (Paris, 1887).

Bibliography: *Nouveau Larousse Illustré*, ii. 627; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, AUGUSTE ÉDOUARD: French author; born at Epinal in 1811; died in 1858. Having completed his studies in law, Cerfberr entered the service of the government, in which he held many high positions. His last office was that of prefect and general inspector of the prisons at Grenoble. Cerfberr was the author of two works: (1) "Du Gouvernement d'Alger" (Paris, 1834); (2) "Des Sociétés de Bienfaisance Mutuelle, ou des Moyens d'Améliorer le Sort des Classes Ouvrières" (Grenoble, 1836).

Bibliography: *La Grande Encyclopédie*, s.v.

S. I. Br.

CERFBERR, FRÉDÉRIC: French consul; born at Strasburg Oct. 27, 1786; died at sea Sept. 18, 1842, on a voyage from New York to France. Being fond of travel and foreign languages, he obtained (in 1809) the appointment as secretary of the imperial commissariat in the Ionian Isles. Later he successively represented France at New York (1822), New Orleans, Haiti (1827–32), and again in the last-named place as consul-general, distinguishing himself in all three offices. In 1826, when the French government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever, Cerfberr freely offered his services. On learning the miserable state to which the inhabitants of Cayes were reduced in consequence of an earthquake, Cerfberr despatched at his own expense a ship loaded with food and other needful articles.

Cerfberr fell a victim to his devotion to duty. The destructive earthquake at Haiti, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

Bibliography: Servi, *Gli Israeliti di Europa*, p. 259; Jost, *Neuere Gesch. der Israeliten*, ii. 165; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, MAXIMILIEN CHARLES ALPHONSE, OF MEDELSHEIM: French journalist; born at Epinal July 20, 1817; died at Paris Dec. 16, 1883. After traveling extensively in Algeria and the East, Cerfberr was attached in 1839 to the penitentiary administration in the Ministry of the Interior. In 1848 he held for a short time the position of commissary of the republic in the department of Saône-et-Loire.

Among Cerfberr's numerous writings the most noteworthy are: "Projet d'un Etablissement Pénitencier à Paris," 1841; "La Vérité sur les Prisons," 1844; "Le Silence en Prison, Réflexions d'un Condamné," 1847; "Ce Que Sont les Juifs en France," 1843; "Les Juifs, Leurs Histoire, Leurs Mœurs," 1846; "La Guyane, Civilisation et Barbarie, Coutumes et Usages," 1854; "Paraboles," 1854; "La Police d'Assurance," 1867; "L'Epargne par la Dépense," 1867; "Biographie Alsacienne," 1878; "Histoire d'un Village," 1881; L'Architecture en France," 1883.

Cerfberr wrote on several other subjects of less importance; and he translated several works from German into French.

Bibliography: Larousse, *Dict.* xvii. (2d Supplement), p. 761; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, SAMSON, OF MEDELSHEIM: French soldier and author; born at Strasburg about 1780; committed suicide at Paris, 1826. He led an erratic and adventurous life, wandering over the world, changing his name and even his religion several times. At one time he is disguised as a Mussulman with the name of "Ibrahim Manṣur Effendi," serving in the Turkish army; at another he is found holding office in Westphalia under the name of "Medelsheim." In 1813 Cerfberr fought against the Servians in Bosnia. At the end of the war he wandered throughout the East, sojourned for a time in Austria and at Naples, and in 1814–17 served in the army of Ali Pasha of Janina.

On his return home Cerfberr published a work entitled "Mémoires sur la Grèce et l'Albanie Pendant le Gouvernement d'Ali-Pacha" (Paris, 1826), containing much valuable information.

Bibliography: *La Grande Encyclopédie*, x. 50; *Nouveau Larousse Illustré*, ii. 627.

s. I. Br.

CERVERA (סירבירה): Hill-town in Catalonia, Spain, which in the fourteenth and fifteenth centuries had a Jewish community. In 1328 a quarter near the San Miguel place was assigned by King Alfonso IV. to the Jews, who enjoyed full commercial freedom; but four years later, because of their increased trade, they received permission to live in the "Calle de Vent" (the Traders' street). At the time of the Black Death, in 1349, the Jews were attacked and plundered during a riot, and eighteen of them were killed. The rest fled, but returned to Cervera after order had been restored.

The liberality and benevolence of Don Juan II. won for him the hearts of his Hebrew subjects; and upon his death, in Jan., 1479, the Jewish communities of Agramont, Belpuig, Tarrega, and certain other places assembled at Cervera for memorial services. All were dressed in black. The most distinguished Jews of Cervera carried a coffin decorated with the royal escutcheon and covered with a silken pall. Four men bearing huge torches preceded it. Singing psalms and extracts from the Jewish liturgy, the procession marched from the "Calle de Mayor," the main street, to the market-place. There the coffin was set upon a platform erected for the purpose, with torches at the two ends; and men and women joined in antiphonal dirges. Crescas ha-Kohen, physician to the king, delivered the memorial address, dwelling on the virtues of the deceased monarch; and the impressive services were closed with more dirges.

Bibliography: Jacobs, *Sources*, Nos. 179, 1021, 1042; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 66; Balaguer, *Historia de Cataluña*, xviii. ch. 27.

g. M. K.

CESENA (שיזינה): City of the Pontifical States. In early times a Jewish community existed here, of which the tosafist Eliezer is mentioned in the thirteenth century. The "payyeṭan" Moses de Rossi and the exegete Obadiah Sforno were born in the city toward the end of the fifteenth century; and the rabbi Isaac Joshua b. Immanuel de Lattes officiated there in the sixteenth century. Under the papal dominion the community was subjected to all the exceptional laws, and even to the Inquisition with all its horrors. The Jews amassed so much wealth by their commercial enterprises that in 1514 the people feared that the money so accumulated would enable the Jews to become masters of the whole city. The community was dissolved when the Jews were expelled from the papal dominions.

In 1459 Angiolo de Rossi da Cesena was granted by Pope Pius II. permission to practise medicine, and in 1474 Manuele de Solomone received similar permission from Sixtus IV., and in 1460 was appointed physician and confidant to the duke of Milan.

k. I. E.

CESTIUS FLORUS. See Florus Cestius.

CHABAD. See Ḥasidim.

CHABAR. See Ḥabar.

CHABAZELETH. See Periodicals.

CHABERIM AND CHABUROTH. See Ḥaberim and Ḥaburot.

CHABIB. See Ḥabib.

CHABRIS: Son of Gothoniel, and one of the three governors of Bethulia, a city besieged by Holofernes. Toward the end of the siege, which had entailed much suffering upon the Israelites, Chabris and his colleagues had agreed to hold out for five days longer in the hope of deliverance; promising the people that if no prospect of relief appeared by the end of that time, they would yield. For this they were reproached by Judith, who pledged her help, and redeemed her pledge by killing Holofernes (Judith vi. 15; vii. 1, 30; viii. 10; xiii. 8).

e. g. h. G. B. L.

CHACHAM (THE WISE). See Ḥakam.

CHACHAM BASHI. See Ḥakam Bashi.

CHACHAM ẒEBI. See Ashkenazi, Ẓebi Hirsch b. Jacob.

CHAD-GADYA. See Ḥad-Gadya.

CHADAD. See Ḥadad.

CHÆREMON (Χαιρήμων): Stoic philosopher and anti-Jewish writer (Origen, "Contra Celsum," i. 59; Eusebius, "Hist. Eccl." vi. 19), Egyptian priest (Porphyry, "De Abstinentia," iv. 6–8; Jerome, "Adversus Jovinianum Libri II.," ii. 13), teacher of Nero (Suidas, *s.v.* Ἀλέξανδρος Αἰγαῖος), and of Dionysius of Alexandria, and predecessor of the latter as librarian of Alexandria (Suidas, *s.v.* Διονύσιος Ἀλεξανδρεύς). Hence he flourished about the year 50. He was a younger contemporary of Josephus, who refutes in detail his anti-Jewish writings. Josephus quotes an extensive fragment from Chæremon's Egyptian history (Αἰγυπτιακὴ ἱστορία), in which he scornfully recounts and ridicules, in a manner similar to that of Manetho, the departure of the Jews from Egypt. Josephus points out his errors and untruths ("Contra Ap." i. 32, 33), and boasts of having refuted him as well as Manetho and others (*ib.* ii. 1). Chæremon's history is mentioned by Porphyry (Eusebius, "Præparatio Evangelica," iii. 4, v. 10; Porphyry, "De Abstinentia," iv. 6–8), who regards the author as a truthful and reliable writer. In this case hatred of the Jews must have induced an otherwise honest man to make false statements. Chæremon's description of Egypt recalls the ideas which Philo, Clement, Origen, and others introduced into the Old and the New Testament. The asceticism especially, which he ascribes to the ancient Egyptian priests, is analogous to the description in Philo's work, "De Vita Contemplativa"; still there is no literary connection between the two authors.

Fragments of the "History of Egypt" may still exist in a treatise of Psellus published in 1877 (Sathas, in "Bulletin de Correspondance Hellénique," vol. i.). According to Suidas (*s.v.* Χαιρήμων), another work of Chæremon was entitled "Hieroglyphica," and probably contained interpretations of the hieroglyphics (collected from the works of the Byzantian Tzetzes, in Müller's "Fragmenta Historicorum Græcorum," iii. 499); while a third work may be the book "On the Comets" mentioned by Origen ("Contra Celsum," i. 59). Origen also made use of other writings of Chæremon that are now lost (Suidas, *s.v.* 'Ωριγένης).

Bibliography: Birch, *On the Lost Book of Chæremon on Hieroglyphics* (*Tr. Royal Soc. Lit.* 2d series, iii. 385-396); Zeller, *Die Hieroglyphiker Chæremon und Horapollo*, in *Hermes*, xi. 430-433; idem, *Die Philosophie der Griechen*, 3d ed., III. i. 688: Grätz, *Gesch. der Juden*, iii. 326: Schürer, *Gesch.* 3d ed., iii. 404; Wendland, in *Jahrb. für Philologie*, Supplement, xxii. 755; Schwartz, in Pauly-Wissowa, *Real-Encyc.* iv. 2027.

G. S. Kr.

CHAFF (מוץ or מץ): Separated husks of grain. The Bible frequently compares things evanescent to chaff blown away by the wind (Zeph. ii. 2; Ps. i. 4, xxxv. 5; Job xxi. 18; Hosea xxxiii. 3; Isa. xvii. 13, xxix. 5, xli. 15). In the process of winnowing, by tossing the cut straw, grain, and chaff into the air, or letting it fall from an inverted fork, the grain falls almost vertically back upon the heap; the straw is blown a short distance away, while the chaff, consisting of the husks and finer particles of the straw, is carried by the wind ten or fifteen feet away. Other uses of the word "chaff" in the Old Testament are not accurate, referring rather to cut straw (Isa. v. 24; Jer. xxiii. 28) than to chaff.

E. G. H. M. W. L.

CHAGES. See Hagges.

CHAGIS. See Haggis.

CHAIBAR, ARABIA. See Khaibar.

CHAIKIN, MOSES AVIGDOR: Rabbi and author; born at Sklow, government of Mohilev, in 1852, and removed at an early age with his father to St. Petersburg, where the latter became chief shoḥet. Chaikin was educated for the rabbinate, and obtained several rabbinical diplomas, among others one from Rabbi Spektor of Kovno. After the riots of 1881-82 he emigrated to Paris, where he served as rabbi of the Polish Jews from 1883 to 1887; but then returned to Russia and was rabbi at Rostov-on-the-Don from 1888 to 1889. Being expelled from Russia in 1890, he went to England, and in 1892 was appointed rabbi of Sheffield, England, and in 1901 of the Federation of Synagogues, London.

Chaikin is the author of "Apologie des Juifs," Paris, 1887, and "Celebrities of the Jews," Sheffield, 1889.

Bibliography: *Young Israel*, June, 1899.

J. G. L.

CHAINS: A word employed in English versions of the Bible as an equivalent for the various Hebrew terms applied to devices consisting of a series of links and used (1) as means of restraint, or (2) for ornamental purposes on persons or on buildings. These Hebrew terms are as follows:

1. אצעדה: Occurring in Num. xxxi. 50; R. V., "ankle chains." In II Sam. i. 10 it is translated "bracelet"; and this is evidently its more exact meaning (see Driver and Klostermann on II Sam. i. 10, and compare צעדה below No. 11).

2. המנוכא: occurring in Dan. v. 7, 16, 29 (read המניכה), and indicating a necklace worn as a mark of distinction. One was conferred upon Daniel for interpreting Belshazzar's dream. In the Targum it is employed for רביד (Gen. xli. 42). Compare No. 12 below.

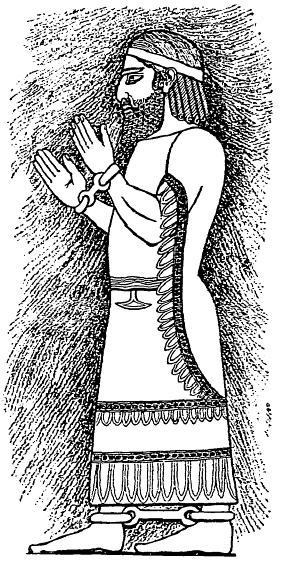

Assyrian Captive in Chains.
(After Botta, "Monuments de Ninive.")

3. זקים: Occurs in Nahum iii. 10, and Ps. cxlix. 8, where it indicates fetters, probably of iron, for binding captives.

4. חח: Translated "chain" in Ezek. xix. 4, 9, A. V., but more correctly rendered "hook" in R. V. Inserted in the nose, it served as a means of leading captives (compare II Kings xix. 28). It is also indicated as an ornament (Ex. xxxv. 22, A. V. "bracelets"; R. V., "brooches"). From its insertion in the nose of the captive, it seems probable that as an ornament the חח was a nose-ring (compare נזם).

5. חרוזים: Occurs in Song of Solomon i. 10 (R. V., "strings"). Ornamental chains for the neck, probably strings of coral, metal, or pearls, are meant.

6. כושרה: This word occurs only in Ps. lxviii. 7 (6), and is translated as "chains" in A. V., but more correctly in R. V. as "prosperity" (compare dictionaries of Gesenius [-Buhl], Siegfried-Stade, and Baethgen. on Ps. lxviii. 7).

7. נחשת and **נחשתים:** Occurring in Lam. iii. 7, and often translated "fetters," as in Judges xvi. 21; II Kings xxv. 7. Chains for prisoners, made, as the name implies, of bronze. They consisted of two rings—one for each foot or arm—connected by a link.

8. נטפות: Rendered "chains" in Isa. iii. 19, A. V., but better taken, in R. V., as "pendants"—obviously with reference to the drop-like form of the ornament. In Judges viii. 26, A. V., it is rendered "collars" [margin, "sweet jewels"]; in R. V., "pendants."

9. עבת: Employed in Ex. xxviii. 14, xxxix. 15 to designate the gold chains on the ephod and breastplate of the high priest.

10. ענק: An ornament for the neck mentioned in Song of Solomon iv. 9, etc. (compare ענקתמו, Ps. lxxiii. 6). The word is used in Judges viii. 26 to designate the chains worn by camels.

11. צעדה: Rendered by R. V. in Isa. iii. 20 as "ankle chains"; A. V. has "ornaments of the legs." Compare אצעדה (No. 1) above.

12. רביד: Occurs in Gen. xli. 42 and Ezek. xvi. 11, where it indicates a necklace evidently employed as a sign of distinction. Pharaoh adorned Joseph with a chain of this kind when investing him with office.

13. רתוק: Applied (1) to chains of captivity (Ezek. vii. 23); (2) to the gold chains hung before the "oracle" (דביר) in the Temple (I Kings vi. 21); and (3) to silver chains hung upon a graven image (Isa. xl. 19).

14. שרות: Translated "bracelets" in Isa. iii. 19, both A. V. and R. V., but "chains" is the marginal rendering in the latter. The word seems to indicate arm-ornaments; compare the Arabic "siwar" (bracelet).

15. שרשרות: Chainwork used in ornamentation. It was employed in the Temple (II Chron. iii. 5, 16) and for the ephod and breastplate of the high priest (Ex. xxviii. 14, xxxix. 15). Compare שרשה (Ex. xxviii. 22), which is an abbreviated form of this word. See FETTERS.

BIBLIOGRAPHY: Nowack, *Lehrbuch der Hebräischen Archäologie*, pp. 128 *et seq.*; and the various Bible commentaries.

E. G. H. C. J. M.

CHAJES or **CHAJAS, ẒEBI HIRSCH B. MEÏR:** Talmudist, literary historian, and rabbi; born at Brody Nov. 20, 1805; died at Lemberg Oct. 12, 1855. His father, a scion of the famous ḤAYOT family of scholars, was a highly educated banker who lived for fifteen years at Florence before settling at Brody. He provided a good Jewish as well as secular education for his son, who even at the age of five years showed extraordinary talents. At Brody, where it was considered a sin for a Jew to speak German, the boy was taught French, German, and Italian by his father, who was himself familiar with six European languages. He also received instruction in Latin, natural science, history, etc. But rabbinical lore was his chief study, his teachers being Zanwil Margaliot of Przemysl, Ephraim Margaliot, and Elazar Landau of Brody. The last-named two Talmudists, although void of all modern scientific methods, were yet men of critical insight, and doubtless had a great influence on Chajes. At the age of twenty-two he received his diploma as rabbi, and a year later took charge of the important community of Zolkiev, which numbered among its members Nachman KROCHMAL. Although dissimilar in character and gifts, the two formed an intimate friendship, which exerted a specially wholesome critical influence on Chajes' knowledge and extraordinarily wide reading. When, in 1846, the law was promulgated in Austria compelling rabbinical candidates to pass a university examination in the liberal arts and philosophy, Chajes, though in office, passed his examination at Lemberg, and received the degree of doctor of philosophy. After officiating for twenty-four years as rabbi of Zolkiev, he accepted a call as chief rabbi of Kalisch, Russian Poland, where he remained until shortly before his death, when he returned to Zolkiev. He stayed there for a short time only, and then went for medical treatment to Lemberg, where he died. Chajes left several learned sons, among whom may be mentioned **Solomon, Moses,** and **Isaac,** chief rabbi of Brody, (born 1843 and died Feb. 1901).

Ẓebi Hirsch Chajes.

His Works.

Chajes was the author of the following works: "Misped Tamrurim," a funeral oration on the death of Emperor Francis I. (Zolkiev, 1835); "Torat Nebi'im," or "Eleh ha-Miẓwot," being thirteen treatises on the authority of Talmudic tradition, and on the organic structure and methodology of the Talmud (*ib.* 1836); "Iggeret Biḳḳoret," an examination into the Targumim and Midrashim (*ib.* 1840; with notes and revisions by Jacob Brüll, Presburg, 1853; German translation by Julius Fürst, in "Orient, Lit." i. Nos. 44 *et seq.*); "Aṭeret Ẓebi," six treatises on different subjects, which have appeared under separate titles, namely: (1) "Derush," an address on the accusation that the Jews are averse to agriculture and trades as means of livelihood; (2) "Mishpaṭ ha-Hora'ah," on the constitution and authority of the Great Sanhedrin; (3) "Tif'eret le-Mosheh"; and (4) "Darke Mosheh," a defense of Maimonides against the attacks of S. D. Luzzatto and Reggio, also on the dogmatics of Maimonides in his halakic works (a discourse on the blood accusation is added as an appendix); (5) "Iggeret Biḳḳoret," with newly added notes; and "Maṭbea' ha-Berakot," on the principle according to which the Rabbis pronounce the blessings in performing religious offices, to which are appended responsa under the title "Aṭeret Ẓebi" (*ib.* 1840–41). Chajes wrote also "Darke ha-Hora'ah," an examination of the rules that obtained in Talmudic times in deciding practical religious questions (Zolkiev, 1842); "Mebo ha-Talmud," Introduction to the Talmud (*ib.* 1845; translated in part by Jost in "Orient, Lit." vi. 16 *et seq.*); "She'elot u-Teshubot," responsa and scientific treatises (*ib.* 1850); "Imre Binah," six treatises, on the relation of Yerushalmi to Babli, on lost Haggadah collections, on the Targumim, on Rashi's commentary to Ta'anit, and on Bat Ḳol (*ib.* 1849); and "Minḥat Ḳena'ot" against Reform (*ib.* 1849). Chajes also contributed to different periodicals, among which were "Literaturblatt des Orients" and "Zion" (edited by Creizenach and Jost); and he included these contributions in his collected works. His notes to the Talmud, published first in the Vienna edition and then in that of Wilna, are most valuable, and throw much light on the text. The Wilna editions of Ḥabib's "En Ya'ḳob" (1876, 1894) contain the portion of Chajes' "Mebo' ha-Talmud" dealing with the Haggadah, as well as his notes to the haggadic passages of the Talmud.

His Importance.

Krochmal, Rapoport, and Chajes form the triumvirate of the critical school of Galicia in the second third of the nineteenth century. Although Chajes lacked the penetrating insight of the first-named and the critical sense of Rapoport, he excelled both in acumen and range of knowledge. His contributions to the history of the Targumim, the Halakah, and the Haggadah have to some extent been superseded by later investigations, yet he rendered great service in that field, because he paved the way for those investigations. Geiger's hypothesis regarding the Jerusalem Targumim is, as he himself admits ("Z. D. M. G." xiv. 314), but the carrying out of the idea which Chajes had developed in his "Imre Binah." There are few modern works dealing in detail with the Halakah or the Haggadah which have not profited by the labors of Chajes, although his name is often passed over in silence. His Introduction to the Talmud is especially noteworthy. For the conservative Chajes the Talmud is everywhere the source of law, even where it does not embody the oldest tradition; hence a Talmud introduction means for him chiefly a systematization of the forms that the traditional law and all connected with it assumed in the schools. In this respect Chajes' Introduction is the only attempt made on the part of Orthodoxy to formulate the nature, extent, and authority of tradition. Although the proofs of the truth and necessity of tradition are not valid from a strictly scientific point of view, yet it may be assumed that Chajes' conception of tradition was the one that must have prevailed in Talmudic times. Whatever one's practical attitude toward this question may be, Chajes' representation of tradition is highly important for the comprehension of Talmudic literature.

Attitude Toward Reform.

The views expressed in his works are not an entirely trustworthy criterion of Chajes' attitude on religious questions. A rabbi in a Galician town, most of the members of his community took him probably for an Apiḳoros, who only doubted the genuineness of the Zohar; therefore Chajes had to be guarded in the expression of his liberal views, and frequently his views on important doctrines are to be read only between the lines. On reading Chajes' treatise on the Haggadah in his "Introduction," one must admire the courage with which he uttered such heretical opinions without regard to his surroundings. Jost's criticism of Chajes that he changed "from a liberal thinker favoring Reform to a bitter persecutor and attacker of all that is calculated to arrest superstition" (Jost's "Annalen," 1841, p. 72) is unfounded. Chajes' tolerance toward scientific questions is best proved by his veneration for Jost, whose works he almost knew by heart. It was the radical Reform theories of Holdheim and Geiger that he opposed, at the same time avoiding all personal attacks on the reformers.

Bibliography: Buber, *Anshe Shem*, p. 199 (contains also Chajes' epitaph); I. Bodek, in *Ha-Maggid*, i. Nos. 8-11; Kohen-Zedek, in *Meged Yeraḥim*, i. 106-116; Z. Sagoradski, in *Ha-Asif*, iv. 155-160; Zeitlin, *Bibl. Post-Mendels.* pp. 53-55; Rapoport, in *Kerem Ḥemed*, vi. 204-259 (a very severe criticism of Chajes' *Iggeret Biḳḳoret*).

L. G.

CHAJUN. See Ḥayyun.

CHALAFTA. See Ḥalafta.

CHALCIS: Capital of the island of Eubœa in the Ægean sea; under Greek dominion since 1832. Benjamin of Tudela found 200 Jews on the island. There is also testimony to the early residence of Jews in Chalcis in a Hebrew inscription on a gravestone set in the city walls at the entrance-gate. This stone, dated 5086 (1326 c.e.), shows that Jews came to Bœotia and Negropont before the expulsion from Spain, and therefore were not necessarily of Castilian origin.

According to information gathered at Chalcis, there were several Jewish communities in this region before the War of Independence (1821-27). The most important was at Thebes, where it is said there are still some Hebrew inscriptions. These communities suffered the ravages of the war, and some were completely broken up. The little synagogue of the congregation at Chalcis does not testify to any great prosperity in the past. The documents of the community were lost in a fire more than a century ago, and the synagogue itself, built about 1400, was also destroyed by fire in 1844, but was rebuilt five years later.

In a total population of 7,000 inhabitants there are in Chalcis about fifty Jewish families, all of the Sephardic ritual. All live in the same quarter, and are extremely poor, so that no rabbi is maintained and very little religious instruction is given. Few know the Torah or understand their prayers. Nevertheless they are attached to Judaism, and generally go to end their days in the Holy Land.

Their family names are for the most part Greek —such as Marzoukos, Kosty, Moschonas, Sakkys, Politi, Daskalaki—and their features are of the purest Greek type. Their language is Greek. The old men dress "à la Palikare," wearing the "shalvar," or fustanelle, with a high fez on the head, and a heavy tassel hanging down the neck. The old women cover their hair with an unbecoming headdress consisting of a dark silk kerchief twisted tightly around the head. The young people, however, like their Christian fellow-citizens, have recently adopted European dress.

The Jewish cemetery of Chalcis, which has no enclosure, covers a large extent of ground. The dead are buried in a most primitive way, without any sign to mark the grave.

Bibliography: *Chronique Israélite*, Corfu, 1863.

D.—M. C.

J.

CHALDEA: The Hebrew "Kasdim" (generally without the article) usually designates the Chaldeans as a people, sometimes also their country (Jer. l. 10; li. 24, 35; Ezek. xi. 24, xvi. 29, xxiii. 15 *et seq.*) or the people together with the country (Gen. xi. 28, 31; xv. 7; Neh. ix. 7). The word is Assyrian, or rather Babylonian, yet the Hebrew is the earlier form; while the cuneiform inscriptions give the later or classical Babylonian sound of the word, namely, "Kalde." Probably the Hebrew pronunciation was learned indirectly from the Chaldean tribes themselves before the latter had changed the earlier pronunciation.

The "land of the Chaldeans" (Jer. xxiv. 5 *et al.*) is also a frequently occurring phrase. The Chaldean country, in the strict sense, lay in southern Babylonia, on the lower Euphrates and Tigris. But the name was extended by the Biblical writers to include the whole of Babylonia, after the Chaldean Nebuchadnezzar had established the new Babylonian empire and brought his people to world-wide fame. Indeed, it is doubtful whether the Biblical "Chaldea" and "Chaldeans" ever connoted the ancient country and people; these terms, until the eighth century B.C., were restricted to the region along the head of the Persian gulf (see BABYLONIA). The only doubtful passages are those in which "Ur of the Chaldees" is spoken of (Gen. xi. 28 *et seq.*). On the whole, therefore, the Bible agrees with the inscriptions in making the Chaldeans of history a comparatively modern race, and in excluding them from all association with the ancient dynasties of Babylonia.

The term "Chaldaic," for the language spoken by the Chaldeans, does not occur in the Bible. What has been popularly signified under that name is properly called "Aramean" in Dan. ii. 4. The Chaldeans of course spoke Babylonian in the days of the prophet Daniel; but when the Book of Daniel was composed (second century B.C.), Aramean had come to be used by all classes throughout Babylonia.

E. G. H. J. F. McC.

The Land: Chaldea as the name of a country is used in two different senses. In the early period it was the name of a small territory in southern Babylonia extending along the northern and probably also the western shores of the Persian gulf. It is called in Assyrian "mat Kaldi"—that is, "land of Chaldea"—but there is also used, apparently synonymously, the expression "mat Bit Yakin." It would appear that Bit Yakin was the chief or capital city of the land; and the king of Chaldea is also called the king of Bit Yakin, just as the kings of Babylonia are regularly styled simply king of Babylon, the capital city. In the same way, the Persian gulf was sometimes called "the Sea of Bit Yakin, instead of "the Sea of the Land of Chaldea."

It is impossible to define narrowly the boundaries of this early land of Chaldea, and one may only locate it generally in the low, marshy, alluvial land about the estuaries of the Tigris and Euphrates, which then discharged their waters through separate mouths into the sea. In a later time, when the Chaldean people had burst their narrow bonds and obtained the ascendency over all Babylonia, they gave their name to the whole land of Babylonia, which then was called Chaldea.

The People: The Chaldeans were a Semitic people and apparently of very pure blood. Their original seat may have been Arabia, whence they migrated at an unknown period into the country of the sea-lands about the head of the Persian gulf. They seem to have appeared there at about the same time that the Arameans and the Sutu appeared in Babylonia. Though belonging to the same Semitic race, they are to be differentiated from the Aramean stock; and Sennacherib, for example, is careful in his inscriptions to distinguish them. When they came to possess the whole land their name became synonymous with Babylonian, and, though conquerors, they were speedily assimilated to Babylonian culture.

The language used by the Chaldeans was Semitic Babylonian, the same, save for slight peculiarities in sound and in characters, as Assyrian. In late periods the Babylonian language ceased to be spoken, and Aramaic took its place. One form of this widespread language is used in Daniel and Ezra, but the use of the name Chaldee for it, first introduced by Jerome, is a misnomer.

History: The Chaldeans, settled in the relatively poor country about the head of the Persian gulf, early coveted the rich cities and richly cultivated lands of the more favored Babylonians to the north of them. They began a running fire of efforts to possess themselves of the country. These efforts varied much. On the one hand, Chaldean communities were formed in several parts of Babylonia by the simple and peaceful process of immigration. On the other hand, Chaldean agitators were ever ready to participate in rebellions against Assyrian authority, hoping that the issue might make them the rulers of the independent kingdom. Such a man was MERODACH-BALADAN, who was king of Babylonia several times, being deposed by the Assyrians, but always succeeding in seizing the reins of power again. Methods similar to those which he pursued triumphed in the end, and the new empire, which began with the reign of Nabopolassar in 625 B.C. (see BABYLONIA), was Chaldean, though there is no positive proof that its founder was himself of pure Chaldean blood.

When the Chaldean empire was absorbed into the Persian, the name Chaldean lost its meaning as the name of a race of men, and came to be applied to a class. The Persians found the Chaldeans masters of reading and writing, and especially versed in all forms of incantation, in sorcery, witchcraft, and the magical arts. They quite naturally spoke of astrologists and astronomers as Chaldeans. It therefore resulted that Chaldean came to mean astrologist. In this sense it is used in the Book of Daniel (Dan. i. 4, ii. 2 *et seq.*), and with the same meaning it is used by the classical writers (for example, by Strabo).

J. JR. R. W. R.

CHALFAN, PHOEBUS. See ḤALFAN.

CHALID B. YESEKI. See ḤALID.

CHALIẒAH. See ḤALIẒAH.

CHÂLONS-SUR-MARNE (Latin, **Catalaunum**; Old French, **Chaalons**): Capital of the department of Marne, France. Little is known of the Jews of this city. In 1292 Davy and his son Salemon, Jews of Chaalons, were living at Paris. The "Document sur les Juifs du Barrois" (1321–23) mentions for Châlons only Lyonnet, his mother Doucine, Morel, and two other Jews, whose names are not given. In 1306 the king, Philip the Fair, demanded the confiscated property of the Jews of Châlons in behalf of the royal treasury; but the bishop of the city maintained that as the Jews were subject to him their property also belonged to him. The Parliament was asked to settle the difficulty, but in the course of the proceedings the king yielded and presented the bishop with the cemetery of the Jews (1314). This cemetery seems to have been the burial-place of all the Jews of Barrois. The Jewish community of Châlons to-day consists of forty or fifty families; it has a synagogue and a rabbi.

Bibliography: *Rev. Et. Juives*, i. 68, 70; ii. 72; xix. 247, 254.

G. S. K.

CHÂLONS-SUR-SAÔNE (Hebrew, קאלון or קאלונש): Capital of the department of Saône-et-Loire, France. Jews were established in the city at an early period; the council that convened there in 630 forbade them to sell slaves abroad. A mint-master named Priscus, who held office at Châlons in 555, seems to be identical with the Jew of that name who, in the presence of Gregory of Tours, had a theological controversy with the king Chilperic. Among the other Jewish mint-masters of this period mention is made of Jacote of Châlons, Juse of Macon, Jacotus of Orleans, etc. In the second half of the eleventh century R. Eliezer ben Judah, the pupil of R. Isaac ben Menahem of Orleans, lived at Châlons. The celebrated Rashi of Troyes corresponded with the scholars of קבלון (Châlons; Latin, "Cabillonum"), who took part in the synod convened at Troyes about 1160 under the direction of R. Jacob Tam of Rameru.

In the thirteenth and fourteenth centuries the Jewish community of Châlons was one of the most important of Burgundy, although its members were still periodically subjected to harsh treatment. The most eminent Jews of the period (1306) were Hélion and Bénion, who numbered important personages among their debtors, and (1384-95) Alisa of Treves, Namiet Lévi, Solomon of Montréal, Saulcin Beaugey, Aaron Lévy, Croissant of Bourges, Isaac of Troyes, Maître Pérez, and R. Joseph, author of a commentary on the Pentateuch, in which he frequently cites the Bible commentator R. Eliakim מקולין or מקלין as his master and compatriot. Châlons-sur-Saône has to-day (1902) a small Jewish community, placed under the administrative and religious authority of the consistory of Lyons.

Bibliography: Depping, *Les Juifs dans le Moyen Age*, p. 45; *Description Raisonnée des* Vicomte Ponton d'Amécourt, *Monnaies Mérovingiennes de Châlons-sur-Saône*, pp. 92, 95; idem, *Essai sur les Monnaies Mérovingiennes*, pp. 68, 189; Simonnet, *Juifs et Lombards*, pp. 159 *et seq.*; Gerson, *Essai sur les Juifs de la Bourgogne*, pp. 29, 30, 35, etc.; Joel Müller, *Réponses des Rabbins Français*, p. 10; Gross, *Gallia Judaica*, p. 590.

G. S. K.

CHALPHI: Father of Judas. The latter was one of the two captains who remained when all the others under Jonathan had fled at the battle of the plain of Nasor (I Macc. xi. 70). Josephus refers to Chalphi, but calls him "Chapsios."

J. JR. G. B. L.

CHALUḲKA. See Ḥaluḳḳa.

CHALYZIANS: A people who, according to the Byzantine historian, John Cinnamus (twelfth century), accepted the Mosaic law. They fought, together with the Dalmatians, against the Greeks in the reign of Manuel Comnenus in 1154. "Chalyzians," as A. Harkavy suggests, is probably the name given by Cinnamus to the Chazars, whom Duke Taksony of Hungary invited, among other tribes, to settle in his domains, in order to make good the losses in the population of the country, due to the many raids which the Hungarians undertook into surrounding countries, but which, after causing alarm to the whole of Europe, resulted in the final defeat of Duke Taksony in the year 970.

The Polish historian August Bielkowski, however, suggests that the Chalyzians of Cinnamus were the Chvalissy of Nestor. When the Hungarians removed to Dacia and Pannonia, the reigning family among them was the Kabary, one of the Chazar tribes.

Bibliography: Cinnamus, *Epitome*, etc., ed. Niebuhr, iii. 107, *Ha-Jehudim u-Sefat ha-Sla-* 247, Bonn, 1836; A. Harkavy, *Aelteste Jahrbücher der* *vim*, p. 132, Wilna, 1867; Nestor's *Russischen Geschichte*, translated by Scherer, p. 42, Leipsic, 1774.

G. H. R.

CHAMA (RAB). See Ḥama.

CHAMAI (GAON). See Ḥamai.

CHAMATI, NATHAN. See Nathan b. Gad of Ḥamath.

CHAMBERLAIN: The English rendering of סרים. This Hebrew word is also translated "officer" (Gen. xxxvii. 36; II Kings viii. 6). If "chamberlain" is to be used at all, it must be taken in a very broad sense. The chamberlain is sometimes a mere servant (Acts xii. 20), or messenger (II Kings viii. 6); at other times he holds a position of trust, and even has charge of the finances (Rom. xvi. 23). See Eunuch and Officer.

In Jer. li. 59 the word stands for שר מנוחה, which is incorrectly given by the A. V. as "a quiet prince." The chamberlain here referred to was a brother of Baruch, the secretary of Jeremiah.

E. G. H. G. B. L.

CHAMBERLAIN, HOUSTON STEWART: Anglo-German musical critic and anti-Semitic writer; born Sept. 9, 1855, at Portsmouth, England; son of Admiral W. C. Chamberlain. He went to school at Versailles, studied science at Geneva University, and finally became privat-docent in philosophy at the University of Vienna.

Besides several works on Richard Wagner, from whom he probably imbibed much of his anti-Semitism, he has attracted attention by his chief work, "Die Grundlagen des 19. Jahrhunderts," Munich, 1899; 4th ed., 1902. In this he regards all history as a conflict between the Aryans and the Semites; the latter being regarded as a special genus, "homo Syriacus," of which the Jew, "homo Judaicus," is a typical species. Race rules history; and the influence of the Semites in the early forms of Christianity broke down the ancient world, which had to be revived by the new blood of Germanism against which the Roman Catholic Church is perpetually struggling in order to introduce once more the abstract universalism of the Semite. Chamberlain dreads a world-supremacy on the part of the Jews, and attacks in every way their intellectual, moral, and religious qualities. While evincing great admiration for the character and views of Jesus, so great is his anti-Semitic bias that he denies Jesus' Jewish origin.

Chamberlain's journalistic style and wide generalizations have attracted considerable attention, especially in German-Jewish journalism, as can be seen from the accompanying bibliography.

BIBLIOGRAPHY: Meyers. *Konversations-Lexikon*, Supplement, 1900; Schreiner, *Die Jüngsten Urtheile über das Judenthum*, 1901, pp. 119-160; *Allg. Zeit. des Jud.* lxvi. 5, 90-92, 330-332; *Oest. Wochenschrift*, xviii. 657-659, 673-674, 817-818, 851-859; xix. 17-18; *Die Welt*, v., Nos. 47, 48.

E. C. J.

CHAMBÉRY: Capital of the department of Savoy, France. When the Jews were driven from France by Philippe Auguste in 1182, many of them sought refuge in Chambéry and the surrounding country, especially at Yenne, Seissel, Aiguebelle, and Saint-Genis (Gerson, "Notes sur les Juifs des États de la Savoie," in "Rev. Et. Juives," viii. 235; compare Loeb, "Un Episode de l'Histoire des Juifs de Savoie," in "Rev. Et. Juives," x. 32). They were subject to a tax, which in 1300 amounted to 75,374 francs; in 1328, to 2,400 florins (gold); and, in 1331, to 1,200 florins (Costa de Beauregard, "Notes et Documents sur la Condition des Juifs en Savoie," in "Mémoires de l'Académie Royale de Savoie," 2d series, 11; compare Victor de St.-Genis, "Histoire de Savoie," i. 456). Amadeus V. granted them privileges which were confirmed Nov. 17, 1323, these being chiefly in favor of the Jews Vivant de Vesos, Master Agin, his son-in-law, and Harasson de Biauna ("Rev. Et. Juives," x. 32).

In 1348, at the time of the Black Death, the Jews of Chambéry were accused of having poisoned the wells at the incitation of Rabbi Peyret and Aboget, a rich Jew. Many were massacred at Chambéry, Montmélian, Chillon, Chatel, Yenne, etc. (Costa de Beauregard, *l.c.*; compare Grätz, "Gesch. der Juden," vii. 362). Another persecution occurred in 1394, at the instigation of Vincent Ferrer (Joseph ha-Kohen, "'Emeḳ ha-Baka," translation by I. Sée, p. 85). In 1417 two converted Jewish physicians, Guillaume Saffon and Master Pierre of Macon, were commissioned to examine the books of the Jews at Chambéry in order to find therein the alleged blasphemies against the Christian religion with which they had been charged ("Mémoires de la Société Savois. d'Histoire et d'Archéologie," xv. 21, cited by Gerson in "Rev. Et. Juives," viii. 239).

At the request of the archbishop of Lyons, Marie de Berry, duchess of Bourbon, who governed the city of Trévoux in the absence of her husband, Jean de Bourbon, had the Jewish books examined in 1430. The physician Ayme (Amadeus), a converted Jew of Chambéry, was commissioned to examine works written in Hebrew, and to translate the passages that were to be condemned ("Rev. Et. Juives," x. 34). He also conducted an inquiry against the Jews of Savoy, whose books he ordered to be burned (*ib.* viii. 239).

Solomon ibn Verga ("Shebeṭ Yehudah," No. 11) tells of a general persecution of the Jews in Savoy and Piedmont in 1490. Gerson (*l.c.* p. 236) thinks, not without reason, that this was the persecution instigated in 1466 by Louis of Nice or Provence, a converted Jewish physician, commissioned by his godfather, Duke Louis, to make an inventory of the books of the Jews of Chambéry, who had been accused of witchcraft and sacrilege. This accusation was later acknowledged to be false (Costa de Beauregard, *l.c.* p. 106; compare "Rev. Et. Juives," viii. 239). In 1430 the Jews were confined to a special quarter assigned to them by Amadeus VII. The count of Savoy compelled them to wear, like the Jews of France, a wheel, half red and half white, upon the left shoulder ("Rev. Et. Juives," x. 33). They were finally forced to leave Chambéry in consequence of the general banishment of the Jews from Spain in 1492. According to Victor of St.-Genis, however (i. 455), this city had a Jewish community in 1714.

Among the scholars mentioned as having lived at Chambéry are: R. Aaron, commentator on the Pentateuch; R. Jacob Lévi; R. Solomon, the father of Joseph Kolon, who states that when he lived at Chambéry, about 1440, there were distinguished rabbis in that city; and the celebrated publisher, Gerson Soncino, who, in his preface to the Hebrew grammar of David Ḳimḥi (1532-34), says that he collected the Tosafot of Fouques in Chambéry. There were also several eminent Jewish physicians, among whom may be mentioned: Master Samson, physician to Amadeus V.; Master Palmieri, attached to the person of Amadeus VI., and physician of the city of Chambéry; Helias of Evian, called in 1418 to attend the daughters of the count of Savoy; Masters Isaac of Annecy and Jacob of Chambéry, physicians to Bonne de Berri, mother of Amadeus VIII.; Master Solomon, physician to Amadeus VIII.; Master Jacob of Cramonaz, physician to the regent Yolande ("Rev. Et. Juives," viii. 241, 242).

G. S. K.

CHAMELEON: An animal of the genus *Chamæleon*, the only genus of the tribe *Dendrosaura* (also *Chamæleonida, Rhiptoglossa, Vermilinguia*), of the *Chamæleontidæ* or *Chamæleonidæ* family, of which it is the type. Some sixty species of the genus are known to exist, the most common of which, *Chamæleon vulgaris*, is frequently found in Egypt and the Holy Land. The word "chameleon" is taken from the Greek *χαμαιλέων* (literally "ground-lion"), presumably a Greek adaptation of a foreign word. Bochart ("Hierozoicon," iv. ch. vi.) derives it from a supposed Punic word, גמליון ("little camel"). This conjecture he bases on the name "jamal al-Yahud" ("camel of the Jews"), which the Arabs give to the chameleon on account of the hump on its back.

In the A. V. "chameleon" is the rendering of the Hebrew כח (koaḥ), which occurs only once (in Lev. xi. 30), in a list of five unclean animals, where it occupies the second place. This rendering, apparently, has the support of the Septuagint and the Vulgate, which may, however, be due to the fact that the animals are not arranged in the same order in the LXX. as in the Hebrew. The same can be said of the rendering "ḥulda" of the Peshiṭta. The koaḥ is presumably a species of monitor, as the ḥulda is of the MOLE. It is now commonly thought that the chameleon is to be identified with the fifth animal on the list, תנשמת (tinshemet), in the R. V. This identification is based principally on the etymology of the word תנשמת ("the breather," "inhaler"), from the root נשם ("to blow," "to breathe"). The chameleon is remarkable for its habit of inflating itself, which, combined with its power of fasting, led the ancients to believe that it lived on air (see Bochart, *l.c.*, quoting Ḳimḥi). In reality it lives on insects, which it captures by darting at them its long and viscid tongue. The little animal, six or seven inches long, or, with the tail, eleven to twelve inches, lives almost exclusively upon trees, where it finds itself quite at home, thanks to its prehensile tail and feet.

Another peculiarity of the chameleon is its ability to change its color, supposedly in accordance with that of the objects with which it comes in contact. Whatever be the occasion of the phenomenon, its possibility is due to the presence in the skin of contractile cells, both clear and pigment-bearing, placed at various depths, and so arranged that, under the control of the nervous system, the one or the other only, or both kinds in various proportions, will come to the surface.

The tinshemet of Lev. xi. 30 must not be confounded with a bird of the same name mentioned in Lev. xi. 18.

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E. G. H. H. H.

CHAMOIS: The rendering of the Hebrew זמר (zemer), both in the A. V. and in the R. V., probably on the authority of Bochart ("Hierozoicon," iii. ch. xxi.). It must, however, be discarded, for the reason that the chamois is exclusively a European animal. The zemer can not be identified with precision. The word occurs only once (Deut. xiv. 5); and it has no parallel in the cognate languages. The versions of the Bible are at variance as to its translation. The Septuagint and the Vulgate, followed by the Coptic, have "camelopard" or "giraffe"—apparently a mere guess, and not a happy one considering the remoteness of the home of that animal from Palestine. The Peshiṭta translates "zemer" by *arna*, a word which does not occur elsewhere in Syriac literature; Bar-Bahlul renders it "mountain-sheep," on the authority of Gregory of Nyssa and Bar-Serushway; while BarAli (ed. Hoffmann, gloss 1518) has *althaital*, "wild goat," or *al-wa'il*, "mountain-sheep." Both the thaital and the wa'il belong to the wild goats (steinböke, bouquetins; see Hommel, "Die Namen der Saügethiere," pp. 280, 286). The rendering "elk" (Luther) is to be rejected for the same reason as "camelopard" or "chamois."

Modern naturalists generally agree that the zemer must have been a kind of wild sheep, of the same type as the ammotragus, the *aroui* of the Arabs which is represented on the Egyptian monuments and is still common in Egypt, Arabia Petræa, and the Atlas range.

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E. G. H. H. H.

CHAMPAGNE (קונפיינא, קפונייא, קלפייא, צמפן, קנפיינא, קנפנייא, קאנפאניאה): A former province of France, now known as the departments of Marne, Haute-Marne, Aube, and Ardennes, with part of Seine-et-Marne, Yonne, Aisne, and Meuse. Jews settled in Champagne as early as the Gallo-Roman epoch. They depended on the protection of the counts governing the country, this protection, however, being dearly bought. Often the Jews of Champagne moved into adjacent countries, being unable to pay the heavy taxes imposed upon them. To avoid this loss to the treasury and to get "their Jews" back, the counts of Champagne concluded treaties of extradition with the neighboring countries. Such a treaty was concluded in 1198 between Count Thibaud IV. and Philippe Auguste, and was renewed in 1201 by Countess Blanche, the widow of Thibaud. The latter claimed the extradition of a wealthy Jew named Cresselin, who sought refuge at Paris from the extortions of the countess.

In 1284 Champagne was incorporated into the kingdom of France, and the fate of the Jews of this province became that of all the French Jews. In taking possession of Champagne Philip the Fair imposed upon the Jews of the province the payment of 25,000 livres as a gift for the "happy event."

Champagne was renowned in the twelfth century for its Talmudical schools at Troyes, Ramerupt, Dampierre, and other places. It was the native country of Rashi, Jacob Tam, and many other Talmudical celebrities. Its religious customs are often cited in the ritual laws.

At the present day (1902) the greater part of the ancient Champagne belongs to the consistorial district of Lille.

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K. I. Br.

CHANA B. CHANILAI (RAB). See Ḥana b. Ḥanilai.

CHANAN, CHANANEL, CHANANYA. See Ḥanan, Ḥananel, Ḥananya.

CHANELES, LÖB. See Ḥaneles, Löb.

CHANILAI. See Anilai.

CHANINAI. See Ḥaninai.

CHANOCH. See Enoch.

CHANTING. See Cantillation.

CHANUKKAH. See Ḥanukkah.

CHAO YNG-CHENG: Chinese mandarin; flourished about 1653. After the sack of K'ai Fung-Foo, which followed the fall of the Ming dynasty in 1642, the synagogue there was destroyed, and the Jews took refuge on the north side of the river Hoang-Ho, having saved the scrolls, which had been thrown into the water. Ten years later Chao, who was a Jewish mandarin from the province of Chen-Si, was detailed to restore the city, and with the aid of his brother, Yng-teou, induced the Jews to cross the river and take up their old quarters, and rebuild the temple in 1653. One complete scroll of the Law was made up out of the fragments which had been saved from the waters, and other copies were made from this. Chao wrote an account of the saving of the scrolls and the rebuilding of the temple, which was expanded by his brother into a book of ten chapters. A stone stele dated 1663 was afterward erected, giving the details of his action.

Bibliography: J. Tobar, *Inscriptions Juives de K'ai-fong-fou*, Shanghai, 1900; M. Adler, in *Jew. Quart. Rev.* xiii. 22-23.

J.

CHAPLET. See Crown, Diadem, Miter, and Turban.

CHAPMAN, JOHN: English educationist and communal worker; born 1845. Educated at Jews' College, London, he became an assistant master in that institution, and was subsequently appointed head master of the Jews' Hospital and Orphan Asylum. He has been for many years principal of the Great Ealing proprietary school, at which large numbers of Jewish lads of the middle class have been trained. For a time Chapman was minister of the Western Synagogue, Haymarket. He is the honorary secretary of the council of Jews' College.

Chapman was one of the founders of Ealing Public Library.

Bibliography: *Jewish Year Book*, 1901-02, London.

J. A. P.

CHARAATHALAN or **CHARAATHALAR:** Name occurring in I Esd. v. 36. It is a corruption of "Cherub," "Addan," and "Immer" (Ezra ii. 59 = Neh. vii. 61). Compare Cherub.

E. G. H. C. L.

CHARACA: A city about 750 stadia distant from Caspis. It was the seat of the Jews called "Tubieni." Judas Maccabeus went to this place after his conquest of Caspis (II Macc. xii. 17).

E. G. H. G. B. L.

CHARAN. See Ḥaran.

CHARASHIM. See Ge-Ḥarashim.

CHARCHEMISH. See Carchemish.

CHARES (Χάρης): Leader of the Zealots in the Judæo-Roman war, and one of the most eminent men of Gamala (Josephus, "B. J." iv. 1, § 9). When the men of Bathyra, "called the Babylonians," who sided with Agrippa and the peace party, were at Gamala without their leader, Philip, they were attacked by the Gamalians, and Chares, Philip's relative, and his brother Jesus were killed (*idem*, "Vita," xxxv., xxxvii.). Chares' name is found in inscriptions.

Bibliography: Waddington, *Inscriptions de la Syrie*, No. 2112.

G. S. Kr.

CHARGER: A rendering of two Hebrew words and a Greek one: (1) קערה (ḳe'arah), occurring in the list of the donations of the chiefs of the tribes on the day of the dedication of the Tabernacle (Num. vii. 13 *et seq.*). Elsewhere the word is rendered Dish. (2) אגרטל (agarṭel), the etymology of which is uncertain. It is, perhaps, the Greek κάρταλος taken into the Aramaic. The word is found in the list of vessels restored by King Cyrus to the returning Jewish exiles (Ezra i. 9). (3) Πίναξ, the dish upon which the head of John the Baptist was presented to Herodias (Matt. xiv. 8, 11; Mark vi. 25, 28).

E. G. H. G. B. L.

CHARIOT: Vehicles are designated in Hebrew chiefly by two expressions, "'agalah" and "rakab," with "merkab" and "merkabah" derived from the latter. The former denotes the wagon used for heavy loads and general work, the name being connected with the root "to roll"; while the latter is the chariot of war or of state. Wagons for carrying burdens or persons are found among the different peoples of antiquity, having displaced at an early time the sledge and the drag on rollers, drawn by men or oxen (compare the pictures in Wilkinson, "Manners and Customs of the Ancient Egyptians," iii. 324). Early Egyptian monuments show also a frame like a litter, which was fastened between asses and used to carry persons.

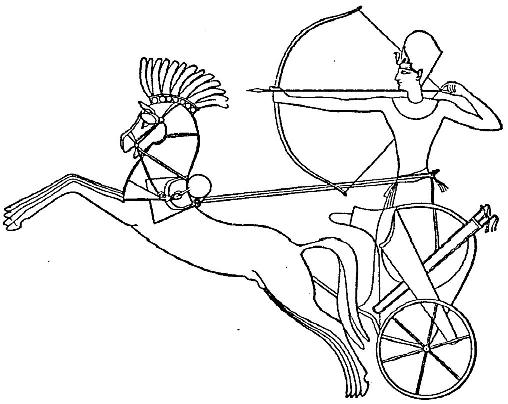

Egyptian Chariot.
(From Champollion, "Monuments de l'Egypte.")

Originally the wheels of the wagons were solid disks (*ib.* i. 369), but a more artistic type, consisting of hub, spokes, and fellies, was gradually evolved. The spokes, "ḥishshuḳim" (I Kings vii. 33), sprang from the hollow cylinder in the center of the wheel ("ofan" or "galgal"), that is, from the hub, "ḥishshurim" (I Kings vii. 33), around the stationary axletree, "yad," and connected it with the rim or the fellies, "gebim" (I Kings vii. 33; Ezek. i. 18, x. 12). In extant Assyrian illustrations the wheels generally have eight spokes, while in the Egyptian wagons four, or more frequently six, spokes are found. The body of the wagon and the pole were connected directly with the axletree. The pole had a yoke arranged for two animals only, so that each additional animal had to be harnessed separately, and not in

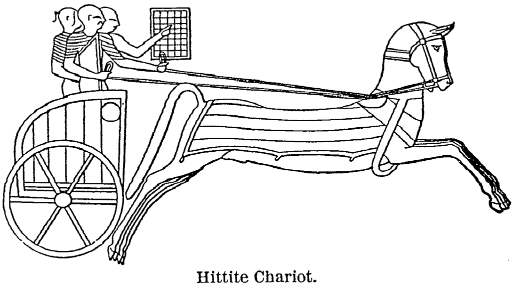

Hittite Chariot.
(From Champollion, "Monuments de l'Egypte.")

front, but on the side of the first two animals. As horses did not come into general use among the Israelites until the time of Solomon, oxen were originally the chief draft-animals (I Sam. vi. 7), while asses were generally used for the saddle. That the Israelites in very early times had wagons for carrying burdens, is evident from I Sam. vi. 7 and II Sam. vi. 3. Mention is also made of threshing-wagons (Isa. xxviii. 27). There is no definite information regarding harvesting-wagons (see Amos ii. 13). It is to be noticed that the latter are not used to-day in Palestine ("Zeit. Deutsch. Paläst. Ver." ix. 40, and the commentaries on Amos, *l.c.*). Persons traveled chiefly on asses, because the poor condition of the roads in Palestine made it difficult to use wagons to any extent, especially for long journeys. Nevertheless, the fact that the Egyptians evidently received the word עגלה (Egyptian, "'agolt"), as well as מרכבה (Egyptian, "merkobt"), from the Canaanites, shows that wagon-building was known at an early date in Canaan.

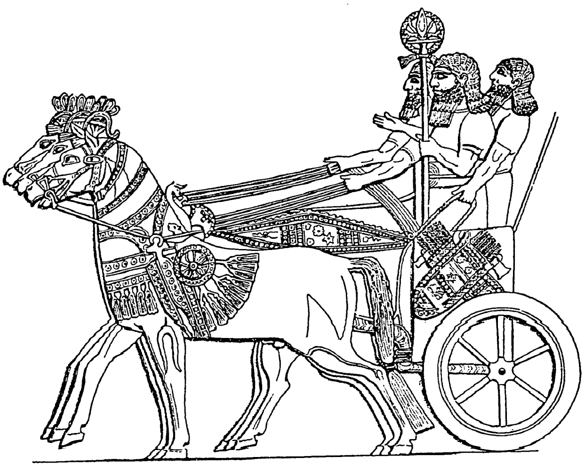

Assyrian Chariot.
(From Layard's "Nineveh.")

War-Chariots.

War-chariots proper were also known in Canaan at an early time, for as a result of having them the Canaanites were so superior to the Israelites that the latter could not meet them in open battle on the plain (Josh. xi. 4; Judges i. 19, iv. 3; I Sam. xiii. 5). These vehicles were indeed strange to the Israelites. Although David captured chariots and horses in his war with the Syrians, he did not use them, and even hamstrung the horses (II Sam. viii. 4). It remained for Solomon to introduce war-chariots, which were stationed partly in Jerusalem and partly in other cities (I Kings ix. 19). Beginning with his time, chariots and horsemen are often mentioned in the army of the southern as well as of the northern kingdom (I Kings xvi. 9; II Kings viii. 21, xiii. 7; Isa. ii. 7; Micah v. 9). Horses were indispensable to these chariots, and the great difficulty in procuring them (II Kings vii. 13, xviii. 23) probably often induced political leanings toward Egypt (Isa. xxx. 16, xxxi. 1, xxxvi. 9).

The war-chariots doubtless resembled the Assyrian and Egyptian two-wheeled chariots, open in the back; they were not furnished with scythes, as is often stated, for the latter were introduced by the Persians. They were made of fig-tree wood, and trimmed with bronze or iron. Like those of the Assyrians, the Hittites, and others, the chariots of the Israelites probably carried three men, שלישים, the driver, the warrior proper, and the shield-bearer; while on those of the Egyptians there were generally but two men. According to I Kings x. 29 the price of a chariot imported from Egypt in the time of Solomon was 600 shekels, and that of a horse 150 shekels.

Sun-Chariots.

During the last decades of the southern kingdom mention is made of sun-horses and sun-chariots stationed in the outer court of the Temple, these being removed later by Josiah. They had been introduced at the time that syncretism was flourishing, and the cult of the sun-god had become dominant under Assyrian influence. As in the case of the Canaanite Baal (in reality the sun-god), the Assyro-Babylonian sun-god had been identified with Yhwh, and his symbols placed in the court of the Temple. Such syncretism was not altogether foreign to Hebrew ideas, for Yhwh is not only the God of heaven, but also He who rides in a chariot (Hab. iii. 8; Ps. lxviii. 18[17]) and on the Cherubim, and who descends in a chariot of fire to take His saints into heaven (II Kings ii. 11, vi. 17, xiii. 14). For God's chariot-throne see Merkabah.

E. G. H. W. N.

CHARITY AND CHARITABLE INSTITUTIONS.—Ancient and Medieval Times. Charity is kindness shown to the needy; Hebrew, "ẓedaḳah" = "righteousness" (Deut. xxiv. 13; Isa. xxxii. 17; Prov. xiv. 34; Ps. cvi. 3; Dan. iv. 24); "gemilut ḥesed" or "gemilut ḥasadim" = "the bestowing of kindness," is the rabbinical term for personal charity. Charity may be regarded merely as a free tribute of love, as in the New Testament, where ἀγάπη is often translated in A. V. by "charity"; or it may be equivalent to "liberality," a term borrowed from the Roman world, where, as in Greece, only on a larger scale, the freeborn ("libri") or wealthy showed generosity by great donations to the lower classes. But in Judaism charity is an act of duty incumbent upon men of means to provide for those in want. Charity is righteousness in so far as God, the Giver of all blessings, claims from His gifts a share for the poor, and, as the actual owner of the land, claims certain portions of the produce for the fatherless and the widow, the Levite and the stranger: "Thou shalt surely give him [the poor], and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out

The Lord's Share.

of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in thy land" (Deut. xv. 10, 11). In the Mosaic legislation the right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, the forgotten sheaf, and the growth of the seventh year; they "shall be for the stranger, the fatherless, and the widow" (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19–21; Ex. xxiii. 11; compare Lev. xxv. 23). The tithes of the yearly produce also were claimed every third year for the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 22–29, xxvi. 12 *et seq.*; compare Mal. iii. 10). So should every enjoyment of God's gifts be shared by the needy (Deut. xvi. 11, 14). Charity from this point of view may be called an assessment of the rich in favor of the poor. This also is the view of the Rabbis. When asked by Tinnius Rufus: "Why does your God, being the lover of the needy, not Himself provide for their support?", R. Akiba replied: "By charity wealth is to be made a means of salvation; God, the Father of both the rich and the poor, wants the one to help the other, and thus to make the world a household of love" (B. B. 10a).

A Claim of Righteousness and Love.

Charity Is Righteousness.

In another aspect charity is righteousness. The helpless has a right to claim the help of his more fortunate brother. The cry of the distressed is an appeal to human compassion which must be responded to, lest the "gracious" God, who "doth execute the judgment of the fatherless and widow" (Deut. x. 18)- hear it and punish those who remain deaf to the call of duty (Ex. xxii. 20–25). The poor are "my people," says God: "If thy brother be waxen poor . . . thou shalt relieve him that he may live with thee" (Lev. xxv. 35). He is "of thine own flesh," and when thou seest him naked thou shouldst cover him, and give him bread when he is hungry, and shelter when he is cast out (Isa. lviii. 7). The idea that the poor and forsaken stand under the special protection of God, who "loves the stranger" and is "father of the fatherless and judge of the widows" (Deut. x. 18; Ps. lxviii. 6, 15), is the underlying motive of such charity as is expressed in Proverbs: "He that hath pity upon the poor lendeth unto the Lord" (xix. 17); "He that honoreth him hath mercy on the poor" (xiv. 31). Compare Ps. xli. 1: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble," and the whole of Ps. cxii. Accordingly, the ideal type of the righteous man is he who is "eyes to the blind," "feet to the lame," and "father to the poor" (Job xxix. 15); and that of the virtuous woman, she who "stretcheth out her hand to the poor" and "reacheth forth her hands to the needy" (Prov. xxxi. 20).

Charity a Human Obligation.

Charity is a human obligation. Man owes it to his fellow-man as a brother. It is expected of all men and toward all men (Deut. xxiii. 5; I Kings xx. 31; Amos i. 11–ii. 1; Philo, "De Caritate," §§ 17, 18). Abraham is a type of charity and benevolence (Gen. xviii. 3). In the Testaments of the Twelve Patriarchs it is simple-hearted Issachar (Issach. 3, 5, 7) who, by example and precept, teaches charity in "helping the poor and the feeble and sharing every gift of God with the needy." Philo (ed. Mangey, ii. 629), in the fragment preserved by Eusebius ("Præparatio Evangelica," viii. 7) gives, as especial ordinances of Moses the lawgiver, the Buzygian laws; that is, the old Athenian laws of humanity (see Bernays, "Gesammelte Schriften," i. 278 *et seq.*): "not to refuse fire to any one asking for it, nor to cut off a stream of water; to offer food to beggars and cripples, and to give decent burial to the unclaimed dead; not to add additional suffering to one who is in trouble, nor to treat animals with cruelty." Josephus ("Contra Ap." ii. 29) also gives as ordinances of Moses regarding all men: "to afford fire, water, and food to such as need them, to show them the road [see Bernays, *l.c.* p. 78], and not to let any one lie unburied."

With unmistakable reference to a similar rabbinical tradition are the words spoken by Jethro, the God-fearing Gentile, to Moses (Ex. xviii. 20): "Thou shalt teach them ordinances and laws and shalt show them the way which they should walk therein and the work that they should do," as interpreted by Eleazar of Modin in Mek., Yitro (compare B. Ḳ. 99b; B. M. 30b; and Targ. Yer. Ex. xviii. 20), to mean: "Show them the house of life," *i.e.*, the synagogue where the poor are to be sheltered; "the way," that is, to visit the sick; "where they should walk," that is, to bury the dead; "therein," that is, "to bestow kindness" to other persons in need; and "the work they should do," that is, to do "more than is strictly required." "To him who shows mercy to all his fellow-creatures, Heaven will also show mercy; to him who fails to show mercy to his fellow-creatures, Heaven will not show mercy" (Shab. 151b, based upon Deut. xiii. 18 [A. V. 17]). The Israelites are distinguished for charity, modesty, and benevolence (Yeb. 79a). When Moses asked the Lord to show him "His way," He showed him the treasures of heaven in store for those who do works of charity, especially for those who rear orphan children (Tanh. to Ex. xxxiii. 13).

Principles of Charity.

Charity, however, should not be so altruistic as to overlook one's duties toward self and those nearer home. "He commits a crime who imperils his life by refusing to take charity when he is in dire need" (Yer. Peah viii. 21b). Against the tendency prevailing in Essene and Christian circles to sell all one had and "give to the poor" in order to have "treasure in heaven" (Matt. xix. 21), the rabbis at the synod in Usha ordained that "no one should give away more than the fifth of his fortune lest from independence he may lapse into a state of dependence" (Ket. 50a). "He that doeth righteousness at all times" (Ps. cvi. 3) is he who supports his wife and small children (Ket. *l.c.*). The poor among one's own relatives, and then those in the same town, have the leading claims upon charity (B. M. 71a).

On the other hand, charity is to provide each poor person with "what is sufficient for his need in accordance with what he lacks"; that is to say, his personal claims and wants with a view to his former social position should be considered; "and if he needs a horse to ride on, it should not be withheld from him now that he is in reduced circumstances" (Sifre to Deut. xv. 8; Ket. 67b; Yer. Peah viii. 21b); the fundamental principle being expressed in Ps. xli. 1; see Midr. Teh. to the passage: "Blessed is he that considereth the poor." Furthermore, all possible secrecy should be maintained in order not to offend the recipient of charity (Ket. *l.c.*; B. B. 9b; see Alms). Of greater merit, therefore, than giving is the helping of the poor by lending him money, or in some other way facilitating his mode of living (Shab. 63a). But greater than all charity is that bestowing of personal kindness ("gemilut ḥasadim") which is enjoined by the words, "to love mercy" (Micah vi. 8). In fact, all charity is valued only by the element of personal kindness it contains (according to Hosea x. 12). "Charity is offered with one's money; kindness, with both one's person and one's money. Charity is bestowed upon the poor; kindness, upon both poor and rich. Charity is offered to the living; kindness, to both the living and the dead" (Suk. 49b). "The bestowal of kindness is one of the three things on which the world is stayed," teaches Simon the Just in the third pre-Christian century (Ab. i. 2). That is to say, the recognition of the needs of suffering humanity calls into existence a body of men who take charge of the various charitable works required for the maintenance of society. Such a body of elders of each city is held responsible for every case of neglect of human life which may lead to disastrous consequences; for why should the elders of that city "next unto the slain man" whose body has been found, "put away the guilt of innocent blood" from among them (Deut. xxi. 1-9), unless they have failed to provide properly for either the victim or the desperate murderer (Sifre, Deut. 210; Soṭah ix. 6).

Charity a Matter of Public Administration.

Here the principle is laid down for all times and places that charity, in its manifold ramifications, is a matter of public safety and public administration; and it is more than probable that the "Anshe Keneseth ha-Gedolah," of whom Simon the Just is said to have been one of the last remnants (Ab. i. 2), were also the organizers of the system of charity. It is one of the radical errors of Uhlhorn ("Die Christliche Liebesthätigkeit," 1882, p. 55) and all Christian writers to ascribe to the Cristian Church the merit of having originated systematic charitable work based on Matt. xxv. 35-39; the burying of the dead, as Uhlhorn says, having been added later to the six branches of charity mentioned there. The fact is that the whole description of the Messianic judgment in Matthew, *l.c.*, rests on the Midrashic interpretation of Ps. cxviii. 19 *et seq.* (see Midr. Teh. to the passage, where the deeds of charity are enumerated in words almost identical with those of Matthew). Indeed, these familiar Ḥasidic works of charity were regarded as having been practised from the beginning of the world, the Lord Himself having taught them to the Patriarchs (Soṭah 14a). Daniel, Job, and Abraham practised them (Ab. R. N. iv., vii.; ed. Schechter, pp. 21, 33), Abraham having learned them from Melchizedek (Midr. Teh. Ps. xxxvii.); and there are many indications that the ancient Ḥasidim divided themselves into groups attending to these (seven?) different branches of charitable work (see M. Ḳ. 27b; Sem. xii.; Ab. R. N. viii. 36 *et seq.*; Geiger, "Jüd. Zeit." vi. 279, ix. 7-9; Brüll, "Jahrb." i. 25; and art. Essenes). These seven branches, mutatis mutandis, mentioned in rabbinical literature, are: (1) feeding the hungry and giving the thirsty to drink; (2) clothing the naked; (3) visiting the sick; (4) burying the dead and comforting the mourners; (5) redeeming the captive; (6) educating the fatherless and sheltering the homeless; (7) providing poor maidens with dowries. The "Apostolic Constitutions" (iv. 2) enumerates ten branches.

Systematic Relief.

The Mosaic law, based upon the simple agricultural life of the Hebrews, offered provisions for widows, orphans, and strangers who had entered into a state of dependence; while the shiftless and otherwise unfortunate often sold themselves as slaves with the view of recovering their freedom in the seventh year and their patrimony in the jubilee year. In times of famine, emigration was resorted to (I Kings xvii. 9; Ruth i. 1). It is interesting to notice the changed conditions in Palestine during the first century, when Queen Helena of Adiabene during a great famine bought shiploads of wheat and figs to aid the starving, and her son Izates sent great sums of money "to the foremost men of Jerusalem for distribution among the people" (Josephus, "Ant." xx. 2, § 5). Here is the first historical evidence of the existence of a body of men at the head of the community having relief work in charge. And that the foremost men were selected for the office of charity collectors or overseers ("gabba'e ẓedaḳah"), may be learned from the ancient Mishnah (Ḳid. vi. 5): "He whose fathers belonged to the gabba'e ẓedaḳah is qualified to marry into priestly families without inquiry as to his pure descent." It is also known that at the beginning of the second century R. Akiba held the office of charity overseer (Ḳid. 28a).

The following system of relief was established in Mishnaic times. Every community had a charity-box, called "ḳuppah," or Korban (see Alms), or "arca" (Tertullian, "Apologia," xxxix.), containing the funds for the support of the indigent townsmen, who received every Friday money for the fourteen meals of the whole week, and for clothing, as well as the charity for the transient poor, who received only as much as was needed for the day, and on Sabbath eve for three meals; also a charity-bowl ("tamḥoi") for the keeping of victuals needed for immediate relief. The charity-box was given in charge of three trustees, who formed a regular bet din to decide on the worthiness and claims of the applicants before giving money; personal merit as well as parentage and former social station being considered. Beggars who went from door to door received nothing, or at best a pittance. For the collection of the money two men of the utmost respectability and trustworthiness were sent, endowed with full power to tax the people and to seize property until the sum required was given them. In order to avoid all suspicion, these collectors were not allowed to separate while collecting or holding the money (see Apostle). The victuals for the tamḥuy were both collected and distributed for immediate use by three officers. The collections for the ḳuppah were made weekly. A residence in the city for thirty days obliged persons to contribute to the ḳuppah, one of three months to the tamḥuy, one of six months to the clothing, and one of nine months to the burial fund (B. B. 8–9; Tosef. Peah iv. 8–15; Mishnah Peah viii. 7; Yer. Peah 21a, b). The task of the charity administrators—also called "parnasim" (פרנסים), from *πρόνοος* = "provider"; compare "Apostolic Constitutions," iii. 3, *προνοίαν ποιούμενος* (Tosef., Meg. iii. 4; Yer. Peah. viii. 21a, b; Sheḳ. v. 4, 48a)—was regarded as extremely delicate, and often entailed great sacrifice; while the reputation of the officers was so high that they were never called to account for their administration (Shab. 118b; B. B. 9a–11a; 'Ab. Zarah 17b).

Modes of Alms-giving.

The leading maxim was that the poor should never be put to shame by receiving charity (Ḥag. 5a). Maimonides ("Yad," Mattenot 'Aniyyim, x. 7–13) enumerates eight different ranks of givers of charity: (1) he who aids the poor in supporting himself by advancing money or by helping him to some lucrative occupation; (2) he who gives charity without knowing who is the recipient and without having the recipient know who is the giver, *i.e.* in the manner charity was practised in the chamber of the Ḥasshhaim (Essenes) in the Temple at Jerusalem (Sheḳ. v. 7); (3) he who gives in secret, casting the money into the houses of the poor, who remain ignorant as to the name of their benefactor: this was done by great masters in Israel (Ket. 67b), and should be done whenever the public charity is not administered in a proper way; (4) he who gives without knowing the recipient, by casting it among the poor, while the recipient knows who is the giver (Ket. *l.c.*); (5) he who gives before he is asked; (6) he who gives after he is asked; (7) he who gives inadequately, but with a good grace; (8) he who gives with a bad grace.

Impostors who pretended to have bodily defects, whereby to appeal to the sympathy of the charity officers, are mentioned (Peah viii. 9; Tosef. Peah iv. 14; Ket. 68a). Non-Jewish poor were also supported from the charity fund (Giṭ. 61a), but such Jews as wilfully transgressed the Law had no claim to support as "brothers" (Shulḥan 'Aruk, Yoreh De'ah, 251). A woman's claim had precedence of a man's; a student of the Law, over an ignorant man, even though of the highest rank (Hor. iii. 7–8; Ket. 6, 7a; Maimonides, *l.c.* viii. 15; Shulḥan 'Aruk, *l.c.*).

Charity was also regarded as a form of sacrifice offered to God on behalf of the poor (see ALTAR), and was invested with the sacred character of vows and free-will offerings (Deut. xxiii. 24; R. H. 6a). Hence it came that, while only worthy persons should receive charity (B. B. 9b; Ecclus. [Sirach] xii. 1–6 Didache, i. 5–6; "Apost. Const." iv. 3), it was also of great importance that the givers should be of unblemished character (Tosef., B. Ḳ. xi. 9 *et seq.*; "Apost. Const." iv. 6–10—a very important Jewish chapter on charity, stating that charity has the character of a sacrifice, for which nothing that is abominable to God [Deut. xxiii. 19] may be used, and to which none who is an abomination [Deut. xviii. 10 *et seq.*] may be a contributor; see DIDASCALIA). Especially idolaters, unless in cases of royal donors, were excluded from contributing to the charity fund (Sanh. 26b; B. B. 10b; Maimonides, *l.c.* viii. 9). A frequent form of charity practised in the pre-Christian and early Christian centuries was the hospice or public inn ("pandok," *πανδοκεῖον*), built on the high road to offer shelter and food to the poor traveler and the homeless. Ascribed alike to Abraham and to Job (Ab. R. N. vii., ed. Schechter, p. 34; Soṭah 10a; Gen. R. xlix., liv.; Test. Job iii.; see Kohler, in Kohut Memorial Volume, pp. 270, 318; compare Targ. Yer. to Deut. xxiii. 17); this practise was known in Philo's time (Philo, "De Caritate," § 12, and elsewhere), and later on in Babylonia, where Ḥana bar Ḥanilai kept an inn which had its four doors open on four sides, exactly like those of Job and Abraham, to all passers-by; sixty bakers being kept busy baking bread in the daytime, and sixty at night for the bashful poor who would not be seen asking bread by day (Ber. 58b; compare Test. Job iii. 11).

Public Inn for Travelers.

This *πανδοχεῖον* of the Essenes appears as a Christian institution in the fourth century under the name of "xenodochium" (inn for strangers), and connected with, or serving as, a "ptocheum" or "ptochotropheum" (sick-house) and was, as Hieronymus expressly states, transplanted from the East to the West "as a twig from Abraham's terebinth," a direct allusion to the rabbinical identification of Gen. xxi. 33 with such a hospice (see Uhlhorn, *l.c.* pp. 319–321, where Hieronymus' words are quoted, but seemingly without a comprehension of their significance). As a matter of fact, the emperor Julian, in instituting inns for strangers in every city, refers to both Jews and Christians, "the enemies of the gods," as models of philanthropy, inasmuch as with the former no beggar was to be found, and the latter also supported the heathen poor as well as their own (Julianus, "Epist." xxx. 49; Sozomen, "Hist. of the Church," v. 16). Abrahams (in his "Jewish Life in the Middle Ages," p. 314, note) is therefore not far from the truth when he suggests a possible connection of the ancient "pandok" with the communal inn of the Middle Ages for the lodging and feeding of poor or sick travelers, which became a special necessity after the Crusades. The halakic rule, fixed for all time, was that no city is worth living in for a devotee of the Law ("Talmid ḥakam") which has not a charity-box, "ḳuppah shel ẓedaḳah"; that is, a systematic relief of the poor (Sanh. 17b). Also the name "heḳdesh" for the Jewish hospital, found as early as the eleventh century in Cologne (see Brisch, "Gesch. der Juden in Coeln," 1879, p. 19; Berliner, "Aus dem Innern Leben der Deutschen Juden im Mittelalter," p. 120), and in the casuistic literature as "bet-heḳdesh [le 'aniyyim]" ("the house of the things consecrated [to the poor]," see Lampronti, *s.v.* הקדש), points to a long-established custom of the pious to consecrate property to God for the benefit of the poor (see Ta'an. 24a; B. B. 133b). This heḳdesh served all through the Middle Ages, like the ancient Christian xenodochium (Haeser, "Gesch. der Christl. Krankenpflege," 1857, 13), both as a poorhouse and as a hospital for the sick and the aged as well as for the stranger.

As has been shown by Abrahams (*l.c.* pp. 311–312), the tamḥoi or food distribution of old was gradually superseded either by private hospitality or by communal hostelries and by the benevolent activity of charitable societies formed for this purpose; while the institution of regular relief through the charity fund (ḳuppah) became universal (see Maimonides, *l.c.* ix. 3). Charity being the universal duty, all were forced to contribute (Ket. 49b), even women and children, and, as far as they could afford it, the poor themselves (B. Ḳ. 119a; Giṭ. 7b). In the synagogue the charity fund was remembered by vows made publicly (Tosef., Ter. i. 10; Tosef., Shab. xvii. 22), especially on occasions of joy or in commemoration of the dead ("Or Zarua‘," i. 26; Roḳeaḥ, § 217); and occasionally collections were made at festal banquets (Abrahams, *l.c.* pp. 31 *et seq.*). The average Jew was always expected to give one-tenth of his income to charity (Ket. 50a; Yer. Peah i. 15b; Maimonides, *l.c.* vii. 5); and the rabbis of the Middle Ages endeavored to make this a legal tax rather than a mere voluntary contribution (Abrahams, *l.c.* pp. 319 *et seq.*) See also Judah Hadassi, in "Eshkol ha-Kofer."

Charitable Societies.

In the thirteenth century (Abrahams, *l.c.* pp. 324 *et seq.*; Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Deutschland," i. 50, note; Berliner, "Gesch. der Juden in Rom," ii. 56; Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 315; "Ben Chananjah," 1861, p. 23) charitable societies were organized all over Europe for supporting and clothing the poor, for the education of the children of the poor, for endowing poor maidens, for nursing and educating orphans, for visiting the sick, for aid to sick and lying-in women among the poor, for sheltering the aged, for free burials, and for the ransom of prisoners, which, of all charitable objects, is declared in the Talmud to be the highest of merit (B. B. 8b; Maimonides, *l.c.* viii. 9–15; see Captives). The activity displayed by these societies in Rome in the seventeenth century is typical of all; though, according to Berliner (*l.c.* ii. 183), the Spanish and Italian Jews displayed a special talent for organization. There existed, and still exist, four central organizations in Rome: one by the name of "‘Ozer Dallim" for the help of the poor; a second by the name of "Gemilut Ḥasadim" for the benefit of the dead; a third by the name of "Moshab Zekenim," a home for the aged; and a fourth by the name of "Shomer Emunim" for the maintenance of the faith and worship. These comprise wellnigh thirty different societies, seven of which provide for the needs of the poor, children, widows, and prisoners; two for visiting the sick and for offering aid in cases of sudden death; two for dowries for poor brides; and one for the ransoming of captives. The nursing of sick women as well as the award of dowries to brides was in charge of a woman appointed as directress by the Jewish community. Non-Jewish poor were also supported by these Jewish societies, whose officers brought the required aid to the houses of the more respected poor. The women had their own society (see Berliner, *l.c.*; Vogelstein and Rieger, *l.c.*).

In a remarkable document by Samuel Portaleone ("Jew. Quart. Rev." v. 505–515) seven charity-boxes are mentioned as existing in Mantua or San Martino in 1630: a box for the land of Israel; another for Talmud-Torah; a third for burying the dead ("ḳuppat gemilut ḥasadim"); a fourth for charity ("ḳuppat raḥamim," the sick and aged); a fifth for maidens' dowries; a sixth for the relief of the poor; and a seventh for the redemption of captives. (For Amsterdam compare Zedner, "Cat. Hebr. Books Brit. Mus." p. 49.) The records of every Jewish community, ancient and modern, evidence the fact beautifully expressed in Cant. R. iv. 1, v. 2: "'Behold thou art fair, my love'—in all works of charity; 'I sleep, but my heart waketh'—'I sleep' in regard to all other commandments, but 'my heart waketh' whenever works of charity are to be performed." See Alms and Philanthropy.

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J. K.

——**Modern Times:** In more recent times the charities of some of the chief cities, as London, Paris, and New York, were organized and modeled on modern lines.

Early Organized Charity.

In London a number of charitable institutions connected with the Spanish and Portuguese synagogue had existed since the middle of the eighteenth century. Food charities were founded at the beginning of the nineteenth century, and the Jews' Hospital in 1808. In 1876 this was amalgamated with the Jews' Orphan Asylum, founded 1831. Many minor Jewish charities had their rise between 1840 and 1860; the Spanish and Portuguese Board of Guardians was founded in 1837 (reconstituted in 1878), and the German Board of Guardians in 1859. The earliest Portuguese charity arose in 1703, and the earliest German in 1745. Then, too, a certain part of the synagogue funds was used in relieving the poor. Almhouses had been erected, early in the century, by the Portuguese synagogue from the bequest of Joseph Barrows. In 1823 Sir Moses Montefiore supplied money for the same purpose. The Ashkenazim established some benevolent societies between 1815 and 1835. In 1862 the Solomons and Moses almshouses were opened; in 1865 the Jews' Deaf and Dumb Home. Since that time, some new shelters, soup-kitchens, and wards in general hospitals have been established.

In 1829 Jacob S. Solis of New York planned a Jewish orphan asylum, but not until 1859 was the first German Hebrew Benevolent Society established in New York: its asylum was opened in 1860. The Mount Sinai Hospital was established in 1852, and the Montefiore Home for Chronic Invalids in the early eighties. The Hebrew Sheltering Guardian Society was founded in 1879 by Philip J. Joachimsen of New York, and the Independent Order of B'nai B'rith Home for the Aged and Infirm in 1848. In 1855 the New Orleans Jewish Orphans' Home was founded, and the Philadelphia Hebrew Education Society in 1849. A number of hospitals, orphan asylums, and homes were founded by the Independent Order of B'nai B'rith throughout the United States, as at Cleveland in 1863 and at San Francisco in 1871.

Paris.

In Paris, the several societies were amalgamated as the Comité de Bienfaisance de la Ville de Paris on May 12, 1809. The heads of the Parisian charities were the commissioners who had charge of all matters affecting relief. Several times the Comité was reorganized both in the number of commissioners and in the relief afforded. April 15, 1839, new regulations went into effect, and 15 commissioners were appointed. The number finally reached 36 in 1877. Subcommittees have charge of the receipts and expenditures, of poor-relief, coal supplies, soup-kitchens, etc.

In 1843 a lottery for the benefit of the charities of the Comité was instituted, and between 1843 and 1853 a lying-in hospital and one for consumptives were organized and assistance offered to Jewish pedlers. The Comité, moreover, endeavored to reduce the number of Jewish mendicants. In 1809, when the Comité was first organized, a complete hospital service was established. But a hospital building was not acquired until January, 1841; this contained 15 beds. It was formally opened Jan. 16, 1842, and did much to relieve the poor, besides providing medical treatment for sick Israelites. The Rothschilds endowed the institution liberally, and founded an orphanage in 1855. After the Revolution of 1848 the affairs of the Comité were entirely reorganized, and since 1849 it has had charge of all Parisian Jewish charities. Notable was the founding of the Alliance Israélite Universelle in 1863.

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A. A. M. F.

Effect of Russian Persecution.

In 1882 the persecution of the Jews in Russia, resulting in a sudden emigration, thrust upon the Jews of various countries the problem of finding adequate relief for thousands of homeless and starving refugees. Soon it became necessary for the societies and institutions that existed in the communities to combine their efforts and enter into cooperation. In this manner Russian emigration gave impetus to the affiliation and consolidation of charitable effort, and especially affected such movements as had been started some time before. Within the past twenty-five years these organizations, originally formed to meet an imminent need, have developed into compact, systematic bodies. In the larger communities in particular, where thousands of Jews lived, many of whom were unknown to one another, the charity given indiscriminately by the individual gradually gave way to charity given by the organization after careful investigation of the applicant's needs, with the view of preventing pauperism and its attending evils. Along with this innovation came the introduction of the paid agent instead of the volunteer, it being the business of the former to study the complex conditions that encompassed the poor and to administer relief, not only from the standpoint of the poor, but from the standpoint of their relation to the community. The modern Jewish relief institution is based on the assumption that the administration of charity is a task for the sociologist who has studied the causes subjective and objective that produce poverty, and for the trained expert who has a knowledge of the particular agency that may be required to alleviate any form of distress.

Co-operation Due to Russian Exodus.

The organizations, societies, and agencies for the giving of charity in its various phases may be grouped under the following general headings:

1. The Care of Needy Families in Their Homes: It is almost axiomatic that the care of needy Jewish families in their homes to-day is not a matter for public relief by the state, even in communities where public outdoor relief is given. Such relief as may be needed is given by Jewish organizations which, as a rule are based on the same plan and carry on similar lines of work. The Boards of Guardians in England, the Unterstützungs-Vereine in Germany, the Sociétés de Bienfaisance in France, the United Hebrew Charities and other benevolent societies in the United States give material relief to the deserving poor in the shape of money, clothing, coal, medicine, food, etc., and practically combine under one administration the duties of smaller individual charities which they have replaced. Many of these larger societies conduct employment bureaus, loan bureaus, workrooms for unskilled women, day nurseries, and dispensaries as adjuncts to their regular work. An important feature is the granting of transportation to other communities where the applicant may be better able to prosecute his particular vocation.

Principles of Relief.

The larger societies have a registration bureau, in which the record of the applicant is carefully preserved, and which is intended for the use of the contributors and the public. The purpose of such a bureau is to overcome the possibility of overlapping and duplication in the giving of relief, and to weed out the beggar and the vagrant. The fundamental principle of these societies is that relief shall be given in cases of emergency and only after a thorough investigation of the applicant's condition; that the relief which is given shall come from one source; that it shall be adequate for the applicant's needs, and shall consider his future welfare as well as his present distress. To carry out the last idea, many organizations have instituted cooperating societies known as sisterhoods of personal service, whose duty it is to enter the homes of the poor and to supplement the material relief of the society with the helping hand and kind word of the individual. Such personal service is a phase of the old Jewish idea of "gemilut ḥesed," and the modern development of the thought that the best aid that can be given to the poor is to help them to help themselves. The motto of one of the charity organization societies in the United States, "Not alms, but a friend," is the fundamental motive of personal service and of the friendly visitor.

Many of these sisterhoods are adjuncts to the synagogue, and are a part of the contribution of the latter to the charitable work of the community. It is becoming more apparent daily that the friendly visitor, the man or woman who gives personal service to the poor, if intelligent and tactful, can be of inestimable benefit to the work of a relief society.

The London Board of Guardians for the relief of the Jewish poor stands as a type of the relief society that is to be found in England and its provinces. Its expenditures in 1899 were nearly £58,000 ($290,000). It represents practically the entire Jewish community of London, although there are a number of independent small societies which give similar relief. Its work is conducted by thirteen committees, who grant loans, conduct workrooms, assist emigrants, apprentice boys, supply tools, conduct almshouses, and give every form of material relief. Similar organizations are found in most of the cities and towns in the provinces and colonies and throughout the British possessions.

Local Centralized Institutions.

In Paris the Comité de Bienfaisance Israélite, assisted by the commissioners of charity, grants necessary assistance to worthy poor families, gives them tools and machines or the means to purchase the same, also grants money to purchase goods, makes loans, and provides medical relief. The Comité conducts an employment bureau and maintains two large Jewish soup-kitchens where, for ten and fifteen centimes, portions of soup, meat, and vegetables are given to all presenting orders from the Comité. Outside of Paris there exist in France but few important institutions as there are but comparatively few Jewish poor.

In the United States the United Hebrew Charities of New York is the largest organization of its kind, disbursing annually upward of $130,000, and is representative of similar institutions throughout the country. It endeavors to give every form of material relief that may be required by its beneficiaries, and to supplement this relief by educational and preventive agencies so that the grinding poverty common to congested communities, which rapidly tends to degeneracy, may not only be palliated, but suppressed. Not only in the larger cities of the United States, but in the smallest community where there is a Jewish population, similar organizations exist. In the "American Jewish Year-Book" for 1900–01, 593 philanthropic organizations are mentioned, of which the large majority assist in the care of needy families in their homes. There are, however, numbers of small relief and benefit societies which have been organized by the Russian, Rumanian, and Galician immigrants of the past twenty-five years and their descendants, which are little known outside of their immediate environment and which are not included in this list.

In Germany the Armen-Commission der Jüdischen Gemeinde in Berlin is typical of the general societies which look after the needy poor. This organization is composed of a committee from the United Congregations, in whose charge the philanthropic work of the community is placed. In this respect Germany differs from the other countries mentioned above, where the large communal organizations are as a rule separate from congregational effort. The Armen-Commission in Berlin has several subcommittees, one of which gives monetary relief, another work and mazzot, and a third food. There are among them also a number of smaller institutions, such as a society for the support of needy travelers, a society for the granting of pensions to students, and another for giving clothing. Characteristic of Germany are organizations known as Vereine Gegen Wander- und Hausbettelei, of which there are seventy-seven in the various German cities and towns. In the smaller communities, as in the larger, the care of the needy families is a portion of the work of the Jewish congregations.

2. Destitute, Neglected, and Delinquent Children: The orphaned child has always been the particular care of the Jewish community. Furnishing marriage portions to orphans was the work of special societies. Wherever it was possible, the orphan child was taken in charge by relatives or friends, or foster-parents were found for it. When this became impossible, orphanages and asylums were organized to look after the child bereft of either or both of its parents. The object of these societies was not only to give shelter, but to educate the inmates to become good Jewish men and women. Such orphan asylums sprang into existence as early as the latter part of the eighteenth century, and to-day are the accepted method of caring for the dependent and destitute child. Societies for the boarding out of children in homes under the supervision of proper guardians are less common. Of more recent growth is the development of what is known as the placing-out system under which the child is legally adopted. This system is based on the belief that the housing of large numbers of children in institutions is detrimental to their proper development and destroys individual characteristics which would be brought out in the more natural environment of a home. Attempts that have been made in the United States to place children in homes have given but meager results.

Boarding Out.

In London there are two institutions for dependent children, the Jews' Hospital and Orphan Asylum and the Spanish and Portuguese Orphan Society, the latter for children of Sephardim only. In the provinces there are no orphan asylums, but in a number of communities there are organizations which are in the nature of aid societies to the Jews' Hospital and Orphan Asylum. In Australia there is a Jewish Orphan and Neglected Children's Aid Society in Melbourne.

In Paris the Jewish Orphan Asylum founded and maintained by the Rothschild family receives and educates about 100 children of both sexes; the Refuge de Plessis-Piquet receives abandoned boys from six to fourteen years old, gives them an elementary education, and teaches them a trade. It has accommodations for 70 pupils. The Refuge de Neuilly conducts a similar institution for girls.

In the United States there are at present 16 Jewish asylums for dependent children, situated in the cities of Atlanta, Baltimore, Boston, Brooklyn, Chicago, Cincinnati, Cleveland, Newark, N. J., New Orleans, New York, Philadelphia, Pittsburg, Rochester, and San Francisco. Of these the largest are the Hebrew Sheltering Guardian Society of New York, which at present cares for over 900 children, and the Hebrew Benevolent and Orphan Asylum Society, which has nearly that number of children in its charge. The Hebrew Sheltering Guardian Society of New York and the Hebrew Infant Asylum of the same city are distinctive in that they receive not only orphan and half-orphan children, but any child for whom there is no proper guardianship. The latter institution confines its work to children under five years of age. The asylums in Atlanta, Ga., and Cleveland, Ohio, are under the auspices of the I. O. B. B. and receive their inmates from the respective districts which they represent. The other societies are local in character, and are conducted by private agencies.

The modern tendency in the care of dependent children is, as has been stated, against the institution, and in favor of the home as the natural place for child-training. On this supposition many of the Jewish relief societies grant pensions to deserving widows to enable them to keep their families intact. The United Hebrew Charities of New York disburses over $30,000 annually to this end. In the case of full orphans and half orphans, societies like the Orphans' Guardian Society of Philadelphia and the Frank Fund of Chicago board out such children under proper guardianship in families. The Federation of Charities of Boston, in connection with the state authorities, has succeeded in boarding out some of its dependent children in Massachusetts homes.

European Institutions.

In Germany, the institutional care of dependent children has developed further than in any other country, there being no less than 41 asylums of various kinds that look after the interests of children. Most of these institutions are local in character and have but few inmates; others, like the one founded by Baruch Auerbach in Berlin in 1833, are organizations of considerable importance. Besides this institution there are ten others in Berlin; in Frankfort there are three; in Hamburg, two; in Hanover, two; and the others are scattered throughout the smaller towns and cities.

There are no special institutions for delinquent Jewish children. In Paris such children are sent to the Refuge de Plessis-Piquet; in Frankfort there is a society known as the Stift für Gebrechliche oder Verwahrloste Israelitische Kinder. In neither of these institutions is there any attempt at classification. Whenever delinquent children have been found, they have been turned over to public officials and placed in state or private agencies, not Jewish, of a correctional or reformatory character. In large cities, such as New York, the growth in the number of juvenile Jewish delinquents will in all likelihood necessitate the introduction of Jewish reformatories in the future. In Chicago, the Ninth Ward Bureau of Charities, which is affiliated with the Federation of Jewish Charities, has cooperated with the secular authorities toward the establishment of a juvenile court and the paroling of delinquent Jewish children to probationary officers, in whose charge these children are placed and who are responsible to the court. In this manner many children who formerly were committed to correctional institutions for petty offenses are returned to their families under the supervision of the probation officer. The result has been salutary to a large degree.

3. Hospitals, Dispensaries, Nursing: The inns of the Middle Ages, for the accommodation of travelers and which also served as infirmaries, have given place to-day to magnificently equipped hospitals in all parts of the world, many of which differ radically from their originals, as they are founded on the highest principles of non-sectarian charity. Many of the institutions known as Jewish hospitals, while founded and endowed exclusively by Jews, are intended for the treatment of all, irrespective of creed, color, or race. The majority of these hospitals have a dispensary service attached to them, where outdoor medical relief is given. A number have district service, sending their physicians to the homes of the poor who are bedridden. Similar work is done by the relief-giving societies, the one in Chicago, for example, having its own dispensary. In connection with their other work, the hospitals frequently have training-schools for nurses, and of more recent growth are organizations similar to the nurses' settlement in New York, which combine training with district and neighborhood work. Institutions for the treatment of special diseases and for special classes of diseases are becoming more common, in line with the differentiation in charitable work.

In London, the Board of Guardians conducts a nursing-home and sends nurses to invalid children. Another organization, known as the Sick-Room Helps Association, provides attendants for the homes of the poor during illness and confinement. Convalescents are cared for by the Baroness de Hirsch Convalescent Home and the Jewish Convalescent Home. There are also a home and a hospital for Jewish incurables, and the Bet Holim Hospital for the aged.

The hospital founded by the Rothschild family in Paris is the only Jewish hospital in France. This is insufficient for the Jewish population, but the Jews do not hesitate to go to the general hospitals, where they obtain admission without difficulty. Connected with the Rothschild institution is a home for incurables, which accepts, besides those incurably ill, idiots and paralytics. At Berck-sur-Mer one member of the Rothschild family founded an institution for the special purpose of receiving and curing children up to fifteen years of age, who are of feeble constitution or scrofulous. Jewish hospitals are also to be found in Tunis, Smyrna, Constantinople, Salonica, Jaffa, and Jerusalem.

In the United States, medical relief is given by a large number of relief societies. There is a Jewish hospital in each of the following cities: Baltimore, Chicago, Cincinnati, Denver, New Orleans, and San Francisco. In New York there are four, in Philadelphia two. The hospital in Denver is a national Jewish institution for consumptives. A similar institution, local in character, is the Bedford Sanitarium of the Montefiore Home, recently established at Bedford Station, N. Y. In St. Louis and Omaha, hospital societies have recently been organized. In New York the sanitarium for Hebrew children gives medical relief and a summer's outing to Jewish children and to their mothers under certain restrictions. In Germany, there are over 30 hospitals, three being in Berlin and three in Frankfort. There is one in Nauheim, but it is for the treatment of children exclusively. Many of these, like the relief bureaus, are conducted under the auspices of the local congregations, and are partly supported by contributions from the latter.

Medical Relief Societies.

4. The Treatment of Criminals: Until recently there was no special institution in any part of the world for the treatment of Jewish criminals. In London a special reformatory has been established, and a visitation committee of the United Synagogues visits the prisons. The percentage of Jewish criminals in state institutions has always been a very small one. Imprisonment for major crimes has until recently been very rare. Petty offenses, such as larceny, are the most common. In large cities, such as New York, Jewish criminality is steadily on the increase, and is no longer confined to the minor crimes. In the year 1900, 433 Jewish men and women were sent to the various prisons, jails, and reformatories throughout the state of New York, 419 Jews were sent to the New York city workhouse, and 383 Jewish boys and girls were sent to correctional institutions. While the proportion is below that existing among Catholics and Protestants in the same community, it is higher than the figures of a few years ago. The Society for the Aid of Jewish Prisoners of New York has been organized to look after the condition of affairs and to ameliorate it if possible. It cares for the families of prisoners, and gives the prisoners a helping hand after being discharged.

5. Defectives: Special Jewish institutions for the care of this class of dependents are exceedingly uncommon, and separate Jewish institutions for the care of the insane are unknown. The same is true of institutions for the care of the epileptic and the feeble-minded. In London there are a Jews' Deaf and Dumb Home (1863) and an institution for the indigent blind founded as early as 1819 under Jewish auspices. In Berlin, in Tauberbischofsheim (Germany), and in Budapest, there are Jewish institutions for the deaf and dumb, and there is a Jewish Blind Institute in Vienna. In Berlin there is also a society known as the Verein zur Förderung der Interessen der Israelitischen Taubstummen in Deutschland. There are no corresponding institutions or societies either in France or the United States.

6. Care of Destitute Adults: Consistent with the general policy of Jewish charity, it has never been customary to allow the destitute adult to become a charge upon the state or to be supported by public funds. In the almshouses of America or the poorhouses of England or in the public institutions of other countries for the care of indigent adults a Jew is seldom found. Private benevolence has constructed homes for the aged in which the dietary laws are observed, or has arranged a system of life-pensions which permits those who have become incapacitated, through age or illness, to spend the remainder of their lives removed from the fear of becoming public charges.

In England there are but seven homes for the aged, of which six are in London and one in Manchester. One of these is under the auspices of the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregation. The others are conducted by private agencies. Most of these institutions are known as almshouses. In Birmingham the Hebrew Philanthropic Society grants pensions to aged persons. In Liverpool the Hebrew Provident Society provides old people with a weekly pension; a similar organization exists in Manchester. In the other cities throughout England the care of the aged poor is left to the various Boards of Guardians and relief societies. In the British colonies there are homes for aged men and women in Gibraltar and in Sydney, Australia. In France a home for the aged is connected with the Jewish Hospital in Paris. Similar institutions are to be found at Nancy, Bordeaux, and Luneville, maintained by the local Jewish charities. In the United States, homes for the aged are located in Baltimore, Boston, Chicago, Cincinnati, Cleveland, New Orleans, New York, Philadelphia, Richmond, St. Louis, San Francisco, and Yonkers, N. Y., the last-mentioned being conducted under the auspices of the I. O. B. B. The home at Cleveland is supported by the order Ḳesher Shel Barzel, the other institutions by private effort in the various communities. As with orphan asylums and hospitals, Germany has a larger number of institutions for the aged than any other country. There are at present 23 "Pfründnerhäuser" or homes for the aged, Breslau having three, Berlin two.

Alms-houses.

7. Preventive Work: The chief tendency of modern charity being in the direction of the prevention of poverty and pauperism rather than their palliation, it has been found necessary to create many new agencies that tend to this underlying idea. In the belief that the prosperity of the people is in direct proportion to their health, free baths have been established to inculcate cleanliness and order. Of such a kind are the free baths connected with the Hebrew Education Societies in Philadelphia, Cleveland, and San Francisco. To insure proper nourishment for children, the Milk and Ice Society of Philadelphia and Baltimore and the Nathan Straus milk depots in New York furnish sterilized milk at a nominal cost.

In London the soup-kitchen provides soup and bread for the Jewish poor during the winter months. Similar kitchens are conducted by the Société de Bienfaisance in Paris, where soup, meat, and vegetables are sold at a nominal price, and in Budapest. In Germany, people's kitchens exist in Berlin and Breslau. Special societies likewise look after the proper housing of the Jewish poor with the hope of either removing them from the congested centers in which they live in the large cities, or of providing them

Soup Kitchens.

with homes built according to the best principles of light, ventilation, and sanitation, which can be rented at a nominal price.

In London, The Four Per Cent Industrial Dwellings Company, Limited (1885), is conducted under Jewish auspices with the intention of furnishing healthy dwellings at a rental sufficient to yield a dividend of 4 per cent per annum on the investment. The City and Suburban Homes Company of New York, while non-sectarian in character, has a number of Jewish incorporators, and has a similar object to that of the London society. In the hope of bringing the worker into closer contact with the poorer classes, neighborhood houses and settlements have been organized in a number of communities. Of such a kind is the Maxwell Street Settlement in Chicago, Ill., and the Neighborhood House in St. Paul, Minn. In the latter there is a resident worker. Similar Jewish settlements are to be found in Cincinnati, Milwaukee, and Cleveland. Of a special nature is the Nurses' Settlement in New York. In all of these settlements the purpose is to raise the intellectual and moral level of the immediate neighborhood in which the settlement exists, by the organization of classes, by giving instruction to both the younger and the older element, and by developing the social characteristics of the vicinity along educational lines. Societies like the Educational Alliance in New York make this their aim. They give instruction in various trades, conduct boys' and girls' clubs, and by carefully arranged entertainments develop the social side of the neighborhood. Similar in character to the latter are the Hebrew Educational Society in Brooklyn and the Hebrew Education Society of Philadelphia. In London the Brady Street Club for working boys, the East London Jewish Communal League, the Jewish Lads' Brigade, Jewish Working Men's Club, and the Lads' Institute accomplish similar results. In France the Union Scolaire in Paris corresponds to the societies mentioned above. This organization is a club where young men meet for conferences, readings, etc. It assists young Jews to find employment, and grants loans to workmen and small tradespeople. In Germany there are societies, clubs, etc., in fifty cities for the cultivation of trades and handicrafts among Jews. Somewhat more technical in the instruction which they give are the Jewish Training School of Chicago, the Hebrew Free and Industrial School Society of St. Louis, the Hebrew Industrial School of Boston, the Clara de Hirsch Home for Working Girls, the Hebrew Technical Schools for Girls, the Hebrew Technical Institute, and the Baron de Hirsch Trade School of New York. In connection with their relief-work, the sisterhoods mentioned above conduct religious schools, industrial schools, day-nurseries, employment bureaus, cooking-classes, sewing-circles, classes for women, home circles, kindergartens, boys' and girls' clubs, mothers' meetings, and workrooms for unskilled women. Similar organizations are conducted by individual societies in most of the large cities.

Educational Settlements.

8. Supervisory and Educational Movements: Among the most marked features of the development of charitable work within the past twenty-five years is the tendency of various institutions to effect an organization that will add to their value, and that will give the members of any one society the opportunity of coming in contact with the workings of similar societies in other communities. In England, while there is no special supervisory or educational movement appertaining directly to charitable work among the Jews, organizations like the Anglo-Jewish Association and the Committee of Deputies of the British Jews interest themselves in all communal work, and indirectly in the charitable work of the various communities. These two societies have affiliated organizations throughout the cities and towns of England, as well as the provinces. In France there is likewise no special organization which devotes itself purely to federation of the philanthropic organizations. In Germany the Deutsche Israelitische Gemeindebund has been in existence for thirty years, and is practically the source and inspiration of the charitable work carried on there. This organization publishes every two weeks statistics of its work, and from time to time special communications to its members. Up to the present time fifty-five reports have been issued. They are mainly educational in character and, in connection with the statistics which are published, give a useful résumé of the philanthropic work that is carried on by the Jews in the German empire. In this Gemeindebund practically every town, and even the smallest village, in Germany is represented, so that there are complete federation and community of interest.

Combined Activity in Germany.

In the United States an attempt to bring the several relief societies into a union was attempted as early as 1885, when a conference was held in the city of St. Louis, but came to naught. In 1899 a similar movement was organized, and the first conference of this society, known as the National Conference of Jewish Charities, was held in Chicago in June, 1900. It now comprises all the important relief societies in the United States. It issues a volume of proceedings and rules for the guidance of its members on questions of transportation, desertion, etc. International organizations which interest themselves in philanthropic work and which can only be mentioned here incidentally, are the Jewish Colonization Society, the Alliance Israélite Universelle, and the numerous foundations and trusts that were established by the Baron de Hirsch.

9. Immigration: In connection with the work of relief societies in the United States, the United Hebrew Charities of New York has a special representative at the immigration bureau, who looks after the welfare of Jewish immigrants. In Philadelphia the Jewish Immigrant Aid Association supports a similar office. In England the London Board of Guardians has a special committee to which is entrusted the entire question of immigration and emigration. In Germany, and in France, the immigration question is almost altogether in the hands of the Jewish Colonization Association or the Alliance Israélite Universelle, which has agencies at various points.

A. L. K. F.

CHARKOW, RUSSIA. See Kharkov.

CHARLEMAGNE: King of the Franks and emperor of the West; born April, 742; died Jan. 28, 814. His attitude toward the Jews was rather that of a clever politician than of a liberal-minded man. He realized the advantages to be derived by the country from the business abilities of the Jews, and gave them complete freedom with regard to their commercial transactions. Some Jews seem to have occupied prominent places at his court. Thus, Charlemagne had for his physician one named Ferragut. A Hebrew named Isaac was a member of an embassy sent by Charlemagne to Harun al-Rashid, probably in the capacity of dragoman. The account which connects Charlemagne with the coming of Makir to Narbonne is apocryphal.

But if the Jews were free in their commercial dealings, their political status generally remained almost the same under Charlemagne as under his predecessors. This is seen in his capitularies, some of which deal directly with the Jews. In bringing a charge against a Christian, the Jew was to have four, nine, or seven witnesses, while the Christian was held only to three. No Jew was to engage a Christian workman on a Sunday, nor was he to take in pledge, at the risk of the loss of his property and his right hand, anything that was the property of the Church. No Jew was allowed to force a Christian to go to prison as pledge for a Jew. When a Jew took an oath he was to hold a copy of the Pentateuch in his hand, and to swear: "So help me God! the same God that gave the Law on Mt. Sinai; may the leprosy of the Syrian Naaman not come upon me, as it did on him, nor the earth swallow me up as it did Dathan and Abiram; in this matter I have done thee nothing that is evil." Some of the capitularies were dictated by a spirit of proselytism. In regulating the laws of marriage, Charlemagne forbade the Jews to marry relatives within the seventh degree of consanguinity. "We desire," says he in this capitulary, "that any Christian man or woman, any Jew or Jewess, who would contract a marriage, should not be permitted to do so until after having provided a dowry and obtained in the Church of God the benediction of a priest." But the genuineness of some of the capitularies is not beyond doubt.

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G. I. Br.

CHARLEMONT, ELIZABETH JANE CAULFIELD, Countess of: Convert to Judaism; born June 21, 1834; died at Roxborough Castle, Moy, County Tyrone, Ireland, May 31, 1882. She was the only daughter of William Meredyth, first Lord Athlumney, and married Dec., 1856, James Molyneux, third earl of Charlemont. Although a Christian by training, she became a regular attendant at synagogue worship, often seeking advice in spiritual matters from Jewish rabbis. Lady Charlemont resided in the country near Belfast, the synagogue of which town she frequently attended; while in London she worshiped at the services of the Bayswater and Central synagogues. She was a woman of varied accomplishments, an excellent linguist, and a good musician; and possessed a remarkable gift for recitation, which she utilized on behalf of charitable institutions.

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J. G. L.

CHARLESTON, S. C.: Capital of the county of the same name, and chief city of the state of South Carolina in the United States; founded in 1670. The colony of South Carolina was originally governed under an elaborate charter drawn up in 1669 by the English philosopher John Locke. This charter granted liberty of conscience to all settlers, expressly mentioning "Jews, heathens, and dissenters."

The earliest record of a Jew in Charleston appears in 1695, when one is mentioned as acting as interpreter for Governor Archdale. It is likely, however, that individual Jews had settled there at an earlier date. In 1702 Jews appeared in numbers; and they seem to have influenced a general election. The Jewish community at Charleston received a substantial addition during the years 1740–41, when the illiberal policy of the trustees of Georgia induced both Jews and Christians to leave that colony and to flock to South Carolina.

First Synagogue.

The first synagogue established at Charleston was that of the congregation Beth Elohim, founded in 1750. Several of its founders had come from Georgia. Its first minister was Isaac da Costa; and among its earliest members were Joseph and Michael Tobias, Moses Cohen, Abraham da Costa, Moses Pimenta, David de Olivera, Mordecai Sheftail, Michael Lazarus, and Abraham Nuñez Cardozo. The Beth Elohim congregation is still in existence. Its first synagogue was a small building on Union street; its present edifice is situated on Hasell street. The Jews of Charleston at an early date also established a Hebrew Benevolent Society, which still survives.

While the earliest congregation was composed mainly of Portuguese Jews, the German element soon became prominent. Even before 1786 the city possessed not only a Portuguese congregation, but a distinct German-Jewish one as well. The Jewish community soon became very prosperous; and before the Revolution several Jews had acquired wealth and gained distinction. Among these may be mentioned Moses Lindo, inspector-general for South Carolina.

During the struggle for independence the Jews of Charleston distinguished themselves by their patriotism. Not a single case of Toryism was to be found among them; while many instances of devotion to the cause of independence are recorded. The majority did good service in the field, mainly as officers. The most prominent Jew at the outbreak of the war was Francis Salvador, who resided near Charleston, and whose remains are interred in the old Charleston cemetery. Salvador was a member of the Colonial Assembly as early as 1774, and of the Provincial Congress as well. He was one of the leading patriots of the South.

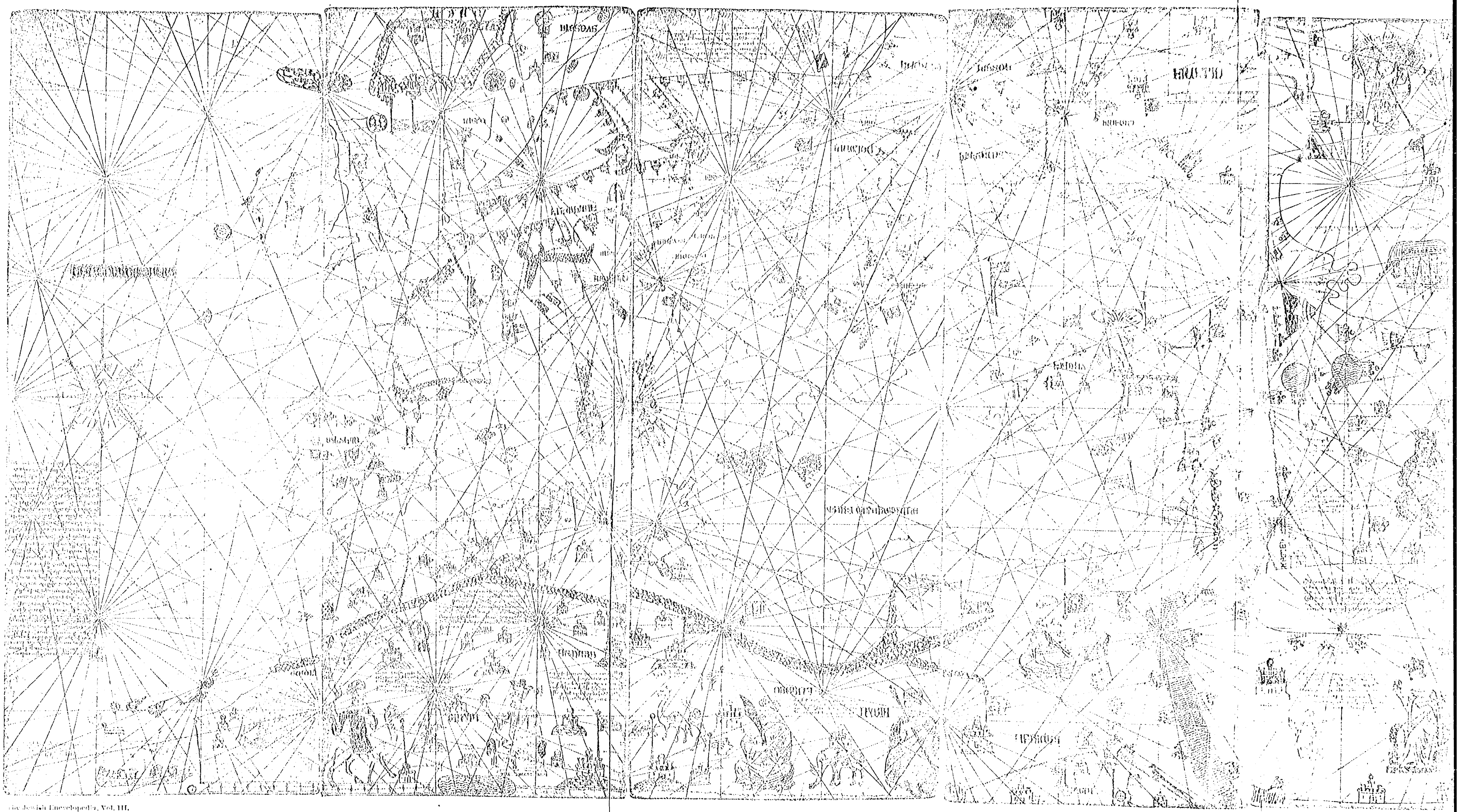

The Jewish Encyclopedia, Vol. III.

THE CATALAN MAP DRAWN BY CRESQUES LO JUHEU (THE JEW) O

Carolina, 1708, pp. 106, 429; John Drayton, *Memoirs of the American Revolution*, Charleston, 1821; Robert W. Gibbes, *Documentary History of the American Revolution*, 3 vols. 1857; J. L. E. W. Shecut, *Typographical, Historical, and Other Sketches of Charleston*, Charleston, 1819; *Charleston Year Book*, 1883, 1885; Isaac Harby, in *North American Review*, xxiii.; idem, *Selections from Miscellaneous Writings*, Charleston, 1829; Isaac Markens, *The Hebrews in America*, New York, 1888; Charles P. Daly, *The Settlement of the Jews in North America*, New York, 1893; Leon Hübner, *The Jews of South Carolina Prior to 1800*; idem, in *American Hebrew*, Jan., 1900; D. Philipson, *The Progress of the Jewish Reform Movement in the United States*, in *Jew. Quart. Rev.* Oct., 1897; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, 1895; *American Jewish Year Book*, 1901-02.

A. L. Hü.

CHARMS. See AMULETS; MAGIC.

CHAROSETH (ḤAROSETH). See SEDER.

CHARTOGRAPHY: The art of making maps. In the development of this art, during the Middle Ages, an epoch is made by the Catalan "portulani"—seamen's charts showing the directions and distances of sailing between different ports, chiefly of the Mediterranean. These differ from the medieval *mappæ mundi* by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. Baron Nordenskjöld has proved that these are derived from what he calls the normal portulano, compiled in Barcelona about 1280. The best known of the portulani are those drawn up in the island of Majorca, where a school of Jewish chartographers seems to have drawn up sea-charts for the use of seamen. In 1339 Angelico Dulcert drew up a portulano which still exists; and in 1375 this was greatly improved by Cresquez lo Juheu, who added to Dulcert's outline the discoveries of Marco Polo in the east of Asia. He thus made the voyage to the Indies westward appear less than it really was, and so helped toward the voyage of Columbus. This map, known as the "Catalan Portulano," was sent by the king of Aragon to the king of France, and is still retained in the Louvre. It formed a model for many globes and later maps, including those which most influenced Columbus, and is perhaps the best known of the portulani. See CRESQUEZ; GEOGRAPHERS, JEWS AS.

BIBLIOGRAPHY: Jacobs, *Story of Geographical Discovery*, pp. 60-62; Nordenskjöld, *Periplus*, 1897; Kayserling, *Christopher Columbus*, pp. 6-8.

J.

CHARTRES: Chief town of the department of Eure-et-Loire, France. From time immemorial Jews were established at Chartres, occupying a special quarter called "Rue aux Juifs." In 1394 their synagogue, which was in the Rue Saint-Père, was transformed into a hospital, becoming the property of the parish of St. Hilaire. In the "Réponses de Rabbins Français et Lorrains," p. 15, mention is made of דינרי 'קרטיינ"ש, interpreted by the editor as "current coin"; but by Neubauer, in "Rev. Etudes Juives," iii. 155, with more reason as "coins of Chartres." There was, in fact, a mint at Chartres, which was called "Chartrain," and in Old French "Chartain."

Among the prominent rabbis of Chartres have been Mattithiah of קרטרש or קרטראש, a well-known scholar who flourished at the time of Rashi; R. Joseph, Bible commentator; and Samuel ben Reuben, a liturgic poet.

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G. S. K.

CHASDAI. See ḤASDAI, ḤISDAI.

CHASEISCH, MOSES: German Talmudist; died at Halberstadt in 1793. Chaseisch enjoyed an established reputation among his contemporaries as a Talmudist, and was loved and honored by them on account of his modesty. Although his Talmudic attainments entitled him to the position of rabbinical assessor (or "klausner"), he preferred to devote his life to instructing the young in Talmudic science. Notwithstanding his straitened circumstances, he often refused to accept the fees for his lessons. Chaseisch taught not for the sake of profit, but for love of the Torah. As the fruit of his labors, the majority of the Jewish scholars who lived at Halberstadt between 1780 and 1840 owe to him their Talmudic knowledge and religious instruction.

BIBLIOGRAPHY: Auerbach, *Gesch. der Gemeinde Halberstadt*, p. 106.

L. G. A. Pe.

CHASHKES, MOSES (LÖB) B. JACOB (alias **Danzig**): Neo-Hebrew poet and Russian translator; born in Wilna Sept. 27, 1848; removed later to Odessa. His first collection of Hebrew songs, entitled "Nite'e Na'amanim," appeared in Warsaw in 1869. In the same year appeared "Ha-Peraḥim" (Odessa), followed by "Nebel we-Kinnor" (Odessa, 1871), "Ẓippor Deror" (Odessa, 1872), "Ḳol ha-Tor," "Maḥaṭ ba-Basar ha-Ḥai" (St. Petersburg, 1877), all poetico-satirical productions. His "Sefer ha-Yomi," or diary, in which he attempts to describe in verse the life of a Jewish litterateur (St. Petersburg, 1881), is partly autobiographical. His latest Hebrew poetical work is "Kol Shire Moshe Löb Chashkes" (Warsaw, 1896), of which only the first part has appeared. Chashkes also contributed Yiddish songs to the "Volksblatt" of St. Petersburg, and published a collection of poems in that dialect entitled "Lieder fum Herzen" (Cracow, 1888). Among other works he translated the following: "Kartina Muchenichestva Yevreyyev" (St. Petersburg, 1879); Schleiden's "Die Romantik des Märtyrerthums bei den Juden im Mittelalter"; "Stradanya, Byedstvo i Zaschitniki Yevreyyev" (St. Petersburg, 1882); and the 3d edition of Ellenberg's "Leiden der Juden." He was also the publisher and part translator of volume 5 of Graetz's "History of the Jews," which appeared in Russian (Moscow, 1880), and later published a volume of Russian poetry, "Stikhi i Mysli" (St. Petersburg, 1888).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Sistematicheski Ukazatel* (Index); Lippe, *Bibliographisches Lexicon*, pp. 1 and 3, *s.v.* See also *Ha-Shaḥar*, No. 6, pp. 152–156, and No. 12, p. 130.

H. R. P. Wi.

CHASHNIKI: Town in the government of Vitebsk, Russia, having (in 1897) a population of 4,590, of whom about 4,000 are Jews. Besides those engaged in dairying, which is entirely in the hands of the Jewish population, there are 310 Jewish artisans and 99 Jewish journeymen. In consequence of the general poverty, the number of emigrants and of those depending on charity is constantly growing. About 115 persons apply yearly for aid before the Passover holidays. With the exception of a Biḳḳur Ḥolim association, Chashniki has no charitable societies. A government school for Jews with a female department (95 pupils), and a private school (48 Jewish pupils), are the only educational institutions.

H. R. S. J.

CHASID. See Ḥasid.

CHASTISEMENT. See Punishment.

CHASTITY: Purity in regard to the relations of sex, implied in the commandment, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2). The ancient Semitic religions gave a prominent place to the adoration of those powers in nature which either fertilize or produce; the worship of the sexual was prominent in their cults; and ritual prostitution was a recognized and wide-spread institution (Kalisch, commentary to Lev. i. 312, 358–361; ii. 430). The gods were male and female; sexual intercourse was part of the rites at the shrines of Baal and Astarte in Phenicia and at similar sanctuaries elsewhere. This unchastity in the religious institutions naturally affected the relations of social life; and sexual purity was regarded as of little moment. Possibly in no way were the religious and domestic institutions of Israel more markedly differentiated from those of the surrounding peoples than by the stress laid upon the virtue of chastity. The conception of the God of Israel as the Holy One meant, first of all, purity—purity in worship, and hence also in life.

Before mentioning the special laws of the Pentateuch on this subject, attention must be called to the general statement addressed to the people in Lev. xviii. 3–5, which may be considered the basis of the legislation: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgments shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them: I am the Lord." Hereupon follow the laws of chastity which were to be observed if the people were to avoid the doings of the lands of Egypt and Canaan. These laws of chastity, enumerated in this chapter and in other sections of the Pentateuch, concern (1) the religious and (2) the social-domestic life.

Kadesh and Kedeshah.

The Religious Life: The "ḳadesh" and the "ḳedeshah," the male and female prostitutes "consecrated" to the worship of the goddess of fertility, were recognized adjuncts of the Canaanitish cults (I Kings xiv. 24, xv. 12, xxii. 47; Amos ii. 7; Hosea iv. 14; Ezek. xxiii. 36; see also the Baal-peor incident referred to in Num. xxv. 1–4 and Hosea ix. 10). This might not be in Israel; for it was "an abomination of the Lord thy God" (Deut. xxiii. 18, 19; see also Lev. xix. 29).

The Social-Domestic Life: (*a*) The purity of the maid was safeguarded (Lev. xix. 29); and, in case of wrong-doing on the part of the man, rectification and indemnification were commanded (Ex. xxii. 15, 16; Deut. xxii. 28, 29). (*b*) Adultery was most stringently forbidden and punished (Ex. xx. 14; Lev. xviii. 20, xx. 10). "They shall both of them die . . . the man . . . and the woman; so shalt thou put away evil" (Deut. xxii. 22). A betrothed woman was regarded in the same light as a married woman, and was punished for adultery, as was also the man found with her (Deut. xxii. 23, 24; see, however, verses 25–28 for the modification of the punishment). Here must be mentioned the peculiar institution of the investigation of the Soṭah, the woman suspected by her husband of adultery, as detailed in Num. v. (*c*) The Forbidden Degrees of consanguinity are set forth in circumstantial detail (Lev. xviii. 8–18; xx. 11, 12, 14, 17, 21; Deut. xxvii. 20, 22, 23). (*d*) No woman was to be approached during the period of her uncleanness (Lev. xviii. 19). See Niddah. (*e*) The unnatural crimes against chastity, sodomy and pederasty, prevalent in heathendom, were strictly prohibited (Lev. xviii. 22, 23; xx. 13, 15, 16; Deut. xxvii. 21).

The sins against chastity were the particular abominations, the commission of which by the former inhabitants had caused the land to become unclean (Lev. xviii. 27). No wrong-doing, excepting idolatry, is more constantly and vehemently forbidden. Four out of the twelve curses which are pronounced in the chapter of curses in the Book of Deuteronomy (xxvii. 20–23) are directed against this vice in one or other of its forms. The Biblical attitude in this matter is perhaps best expressed in the story of Joseph, who, when tempted by Potiphar's wife, refused with the noble words: "How can I do this great wickedness and sin against God?" (Gen. xxxix. 9.) Unchastity was primarily a sin against God, the pure and holy.

In the Historical Books.

In the historical books of the Bible occasional passages indicate how clearly it was understood that chastity was an indispensable virtue. When Shechem, the son of Hamor, defiled Dinah, the sons of Jacob declared it a villainy (A. V., "folly") in Israel which ought not to be committed; and Simeon and Levi slew all the males of Shechem, saying to Jacob, when he rebuked them for their revengeful act: "Should he deal with our sister as with an harlot?" (Gen. xxxiv. 7, 31.) The one misdemeanor of Eli's two wicked sons that is mentioned by name is unchastity (I Sam. ii. 22). In Amnon's act of violence against Tamar she begs him to desist, "for no such thing ought to be done in Israel" (II Sam. xiii. 12). Among the sins of Judah in the reign of Rehoboam was that of ritual unchastity (I Kings xiv. 24), on account of which calamity came upon the kingdom (see also II Kings xiii. 6, xvii. 16, xviii. 4, xx. 1, 3, xxii. 4; II Chron. xxviii. 3, xxxiii. 3, xxxvi. 14). The Prophets laid the greatest stress upon chastity. Their condemnation of unchastity ranks among the most pronounced of their denunciations of the evils prevalent in their days (Amos ii. 7; Hosea iv. 2, 13, 14; Isa. lvii. 3; Jer. ix. 1; xxiii. 10, 14; xxix. 23; Ezek. xvi. 38; xviii. 6; xxii. 10, 11; xxiii. 48; xxxiii. 26). There is a further indication of the high esteem in which chastity was held in the fact that these prophets, in speaking of the punishment that would befall the people for their sins, mention the deflowering of the women by their captors, which evil would not have been considered as so dreadful had not chastity been regarded in the highest light (Isa. xiii. 16; Zech. xiv. 2; Lam. v. 11; see also Amos vii. 17).

In the Talmud.

The many admonitions in the Book of Proverbs against unchastity need but be adverted to for proof of the lofty place that the pure life held in the estimation of the wise men of Israel (Prov. v. 3–23, vi. 24–33, vii. 5–27, ix. 13–18, xxxi. 3). "I made a covenant with mine eyes; why then should I look upon a maid?" says Job (xxxi. 1). Similar are the injunctions of the later sage Ben Sira (Ecclus. ix. 3–9; xix. 2; xxiii. 22–26; xlii. 11), who counseled, "Go not after 'thy lusts'; and restrain thyself from thine appetites" (*ib.* xviii. 30). The spirit of the Rabbis appears in the advice of Jose ben Johanan, "Prolong not converse with woman" (Abot i. 5). "Follow not after your own eyes, after which ye use to go," etc. (Num. xv. 39): this means, "Ye shall not cast a lustful glance upon woman." One of the reasons given for the destruction of Jerusalem is the prevalence of "shamelessness," which undoubtedly means unchastity (Shab. 119b). In the days of the terrible persecutions under Hadrian the rabbis advised the people to suffer death rather than be guilty of "idolatry, incest, or bloodshed"; while they considered the transgression of any other commandment permissible if necessary to preserve life (Sanh. 74a; see also Maimonides, "Yad," Yesode ha-Torah, v. 9). As a further example of the attitude of the rabbis of Talmudic times, may be quoted the passage which was given as advice what to do when unchaste thoughts and desires assail: "My son, if that monster [the Yeẓer Hara'] meets you, drag it to the house of study; it will melt if it is of iron; it will break in pieces if it is of stone, as is said in Scripture (Jer. xxiii. 29): 'Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?'" (Ḳid. 30b.) The Talmudic term for chastity is צניעות. There can be no doubt of the fact that early marriage among the Jews was a strong factor in making them so chaste a people. Even such an unsympathetic and hostile exponent of rabbinic theology as Weber indicates this ("Jüd. Theol." p. 234). The age of eighteen was posited as the proper time for a youth to contract matrimony (Abot v. 21; Ḳid. 29b; Yeb. 62b, 63b; Sanh. 76b; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 2). Early marriages continued in vogue among the Jews through medieval times (Abrahams, "Jewish Life in the Middle Ages," pp. 90, 167). Many enactments were made to safeguard the purity of the people and to insure chastity (Maimonides, "Yad," Issure Biah, xxi.; Shulḥan 'Aruk, Eben ha-'Ezer, 21–25).

In one of the sections of the "reasons for the commandments" ("ta'ame miẓwot") in his "Moreh Nebukim," Maimonides gives as the reason for such legislation the following: "The object of these precepts is to diminish sexual intercourse, to restrain as much as possible indulgence in lust, and [to teach] that this enjoyment does not, as foolish people think, include in itself its final cause" ("Moreh Nebukim," iii. 35; see also *ibid.* 33). In ch. xlix. he treats at length the law concerning forbidden sexual intercourse and that for the promotion of chastity, whose object is "to inculcate the lesson that we ought to limit sexual intercourse hold it in contempt, and only desire it rarely."

In speaking of the reason for the prohibition of intermarriage with a near relative, he expresses it as his opinion that one object of this is "to inculcate chastity in our hearts."

Views of the Philosophers.

Of ethical philosophers who have expressed Jewish thought on this subject, Saadia and Baḥya may be mentioned. The former, in the tenth chapter of his "Emunot we-De'ot," which is the ethical portion of the book, devotes two paragraphs to chastity; the third is "on sexual intercourse," and the fourth "on desire." His teaching concerning intercourse is "that it is not good for man, except for the purpose of producing offspring"; concerning desire, "man shall have no desire except for his wife, that he may love her and she may love him" ("Emunot we-De'ot," ed. Slucki, pp. 150, 151). In his ethical treatise, "The Duties of the Heart," Baḥya has frequent admonitions on the necessity of chastity and the overcoming of evil desires; as, for example, in the fifth division of the work, notably pp. 254, 258 *et seq.* (ed. Stern, Vienna, 1856). At the close of ch. ix. he quotes with approval and at length the last will and testament of a certain pious man in Israel, addressed to his son, and containing advice for the guidance of life. From this document one sentence may be set down here: "Be not one of those who, sunk in the folly of drunkenness and lust, submit like slaves to the dominance of evil passions; so that they think only of the satisfaction of sensual desires and the indulgence of bestial pleasures" (*ib.* p. 433). A similar word of advice may be quoted from a letter written by Naḥmanides to his son: "Be especially careful to keep aloof from women. Know that our God hates immorality; and Balaam could in no other way injure Israel than by inciting them to unchastity" (Schechter, "Studies in Judaism," p. 141).

A few further like injunctions from the moral treatises of medieval rabbis may here be given: "Let not the strange god, thy sensual desire, rule over thee; act so that thou hast not cause to blush before thyself; pay no heed to the biddings of desire; sin not and say, I will repent later" (from "Sefer Roḳeaḥ" by R. Eleazer b. Judah of Worms, in Zunz, "Z. G." pp. 132, 134); "Keep thy soul always pure: thou knowest not when thou wilt have to give it up" ("Sefer ha-Middot," fifteenth century, in *ib.* p. 153).

K. D. P.

CHASTITY, PROOF OF. See Crimes and Divorce.

CHÂTEAU-THIERRY: Chief town of the arrondissement of the same name in the department of Aisne, France. At Château-Thierry, as in general throughout Champagne, the seigniors of the country were favorably disposed toward the Jews. The counts of Champagne, however, acted thus in their own interest; for they considered the Jews as their own property—a property which was very productive. Thibaut, count of Champagne, and Philip Augustus, king of France, signed in 1198 an agreement by the terms of which they bound themselves to surrender to each other all Jews who might migrate from the domain of the one to that of the other. This agreement was renewed in 1201, after the death of Thibaut, between the king of France and the Countess Blanche (Brussel, "Usage Général des Fiefs en France," i. xi. 39). Cresselin, the richest Jew of Champagne, who, in order to escape from the arbitrary rule of the countess, had gone to Paris, was compelled to return to Champagne and to remain there on penalty of having all his outstanding debts canceled by Blanche (Brussel, *l.c.* ch. xxxix.; compare Depping, "Les Juifs dans le Moyen Age," p. 116). When in 1284 Philip the Fair took possession of Champagne, he demanded from the Jews of that province 25,000 livres as a congratulatory gift on his accession (*ib.*). In a document of the year 1298 mention is made of a fine of 50 livres imposed upon the Jew Soninus of Château-Thierry. Another document shows payments for right of residence between 1321 and 1323 by Jews of Château-Thierry: thus, 20 livres by Chièrefame Denix of "Chatel Thierri"; 60 and 68 livres by Deulesault of "Chasteltierri"; 100 livres by Vivant of "Chastel Thieri" (*l.c.* xix. 250, 252, 255).

As early as the thirteenth century Château-Thierry had become an important center of Talmudical learning. Mention may be made of the following scholars, who either came thence or lived there:

David the Pious, one of the celebrated French rabbis to whom R. Meïr ben Todros Abulafia of Toledo addressed, about 1204, his letter against the theory of the resurrection as propounded by Maimonides.

Samuel of Evreux, director of the school of Château-Thierry in 1225, was a remarkable Talmudist. His name is mentioned in the Tosafot Ḳid. 27b, 39a; Ned. 90b; 'Ab. Zarah 68a; Beẓah 14b; Tem. 19b; the Tosafot upon Soṭah are also ascribed to him (Zunz, "Z. G." p. 38). Zunz (*l.c.*) says that Samuel was the son of R. Yom-Ṭob of Evreux and the disciple of R. Isaac b. Abraham of Dampierre. Gross ("Gallia Judaica," p. 39), on the contrary, identifies him with R. Samuel ben Shneor, the correspondent of R. Jehiel of Paris, and Nathaniel, the elder, of Chinon.

R. Isaac and his son Bonne Vie are two scholars of this place only known through the reference to them in the Tosafot upon Beẓah. See CHAMPAGNE.

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G. S. K.

CHATTANOOGA. See TENNESSEE.

CHATTELS: In English and American law property is divided into two kinds: real or landed, and personal or chattels; in Continental law, into immovable and movable. Jewish law speaks of "ḳarḳa'ot" (ground) and "miṭṭalṭelin" (movables). Slaves are included in the former; demands on other persons, in the latter, though in many respects the law governing the ownership and incidents of bonds ("sheṭarot") or other demands differs from the law of tangible, bodily chattels, as has been shown in the article ALIENATION. Lands and slaves are sometimes joined together under the name of "property which has responsibility" ("sharayot"), chattels, bond, and, other demands as property having none; because, under the Talmudic law (see DEEDS), a properly written and attested bond became as soon as delivered a lien on all of the debtor's lands, but not on his chattels and effects, and because, moreover, after the death of the debtor, only lands and slaves, not chattels or demands, were liable to his creditors. During the Middle Ages, however, as a matter of necessity, goods, moneys, and effects were made liable for the decedent's debts (see DEBTS; compare Ḥoshen Mishpaṭ, 107, 1).

Since the non-observance of the Jubilee there has been no difference in the laws of descent (see AGNATES) between landed estate and chattels. They form together one mass, as they do in countries having a system of civil law. The modes of ALIENATION AND ACQUISITION are different, as has been shown in the article under that caption. Moreover, a sale of chattels can be set aside or corrected for OVERREACHING on the sole ground of inadequacy or excessive price, while the law of overreaching ("ona'ah") does not apply to either lands or bonds. These broad distinctions are readily found in the Mishnah Ḳid. i. 1-6, and B. M. iv. 1-9; for details see the articles under the captions indicated above.

J. SR. L. N. D.

CHATZKIN, ISAAC ANDREYEVICH: Russian physician; born 1832; died at Odessa June, 1902. He settled in that city in 1869, and practised there for more than thirty years. In 1870 he became a member of the Medical Society of Odessa and a corresponding member of the Medical Society of Kherson. Chatzkin distinguished himself by several literary productions. In 1858 his letters on physiology appeared in the "Russki Vyestnik." He published, besides, Russian translations of the "Introduction to Medical Science," by Professor Lebert, and Virchow's "Cellular Pathology."

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H. R. M. SEL.

CHAUSSY: District town in the government of Mohilev, Russia. The Jewish community of Chaussy dates from the seventeenth century, as appears from a charter granted to the Jews Jan. 11, 1667, by Michael Casimir Pacz, castellan of Wilna, and confirmed by King August III. March 9, 1739. In 1780, at the time of a visit of Catherine II., there was a Jewish population of 355, in a total of 1,057; and the town possessed one synagogue. In 1803 the Jewish population was 453, in a total of 1,185; in 1870 it was 2,433, in a total of 4,167; and in 1897, 2,775, in a total of about 6,000. Some of the Jewish artisans are employed in the tanneries and in silk and woolen factories. The Jewish population in the district of Chaussy (including the town) in 1897 was 7,444, or 8.42 per cent of the total population.

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H. R.

CHAUTAUQUA SOCIETY, THE JEWISH: A society formed in the United States for "the dissemination of knowledge of the Jewish religion by fostering the study of its history and literature, giving popular courses of instruction, issuing publications, establishing reading-circles, holding general assemblies, and by such other means as may from time to time be found necessary and proper." Its organization was the result of a suggestion offered by Rev. Dr. Henry Berkowitz in an address before his congregation, the Rodeph Shalom, Philadelphia, March 10, 1893. The Jewish literary societies of that city appointed a "committee on organization," which formulated plans. An agreement was entered into with the Chautauqua Literary and Scientific Circle convened at Lake Chautauqua, N. Y., for the use of the general methods of popular education known as the "Chautauqua System." A Jewish society, national in its scope, was then organized, with Dr. Berkowitz as chancellor.

In the winter of 1893 the society began the publication of a series of "course books" or syllabi for general readers and members of reading-circles or study classes. These guide-books give syllabi of courses in Biblical and post-Biblical history and literature, in the Hebrew language (correspondence method), and on Jewish characters in fiction.

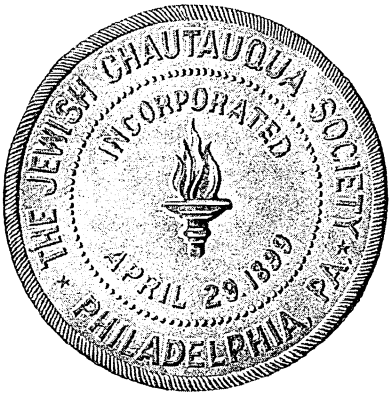

Seal of the Jewish Chautauqua Society.

Extent of Work.

The society has succeeded in interesting several thousand persons in the United States and some in Great Britain, Canada, and British India, in pursuing the readings outlined. By correspondence and through the agency of a traveling field-secretary, numerous Chautauqua circles have been organized in many communities. Literary circles connected with congregations, lodges, sections of the Council of Jewish Women, Young Men's Hebrew associations, and Zionist societies use the Chautauqua plans of study.

The Chautauqua circles of West Virginia have formed a state organization and hold annual conventions.

Summer Assemblies.

The main source of inspiration for the home reading courses is derived from the summer assembly. Atlantic City, N. J., has been the seat of these summer gatherings of the Jewish Chautauquans during the past six years. In July, 1897, the first experiment was made in this direction. The program for a series of daily sessions continuing two weeks was arranged by the chancellor and carried out by the persons enlisted, under the management of Dr. Lee K. Frankel as director of the assembly. A course of popular lectures on Jewish and other themes was delivered. Chautauqua circles in Bible study and in post-Biblical history and literature were conducted. A teachers' institute supplied instruction and practical help to the teachers of the Jewish schools of the country. Conferences were arranged for the consideration of some of the practical problems of Jewish life. Social and literary gatherings were held from time to time. At the second summer assembly, in July, 1898, books, charts, maps, models, and various appliances for use in the classes of the religious schools were exhibited. In 1899 the society was incorporated under the laws of the state of Pennsylvania. The third assembly, which met in July of that year, was productive of such enthusiasm that on the recommendation of Dr. K. Kohler it was resolved to formulate plans for the addition of a regular summer school. In July, 1900, the fourth assembly was held, and the summer school was opened, with classes in the study of the principles of pedagogy applied to instruction in religion.

"The Assembly Record," a pamphlet giving a detailed report of these gatherings and edited by the secretary and director of the assembly, Isaac Hassler, has been issued each year by the society. The "Menorah" magazine is the official organ of the society.

"Papers presented at the fifth annual session of the summer assembly of the society held at Atlantic City, N. J., July 7 to 28, 1901," is the title of special series No. 7 of the books issued by The Jewish Publication Society of America, Philadelphia, June, 1902. A course in applied philanthropy was added to the features described above during the sixth assembly, held in July, 1902.

A. H. Be.

CHAVES: City in Portugal, which in the fourteenth century had a fairly large Jewish community, and an "aula," or school, "in which the Law was expounded by the rabbis." This school was subject to a special tax. Before the expulsion of the Jews from Portugal the Jewish quarter here annually paid 31,000 reis in taxes.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 49.

G. M. K.

CHAVES: Jewish-Portuguese family that derived its name from its native place of Chaves in Portugal; members of it are found in Amsterdam and London.

A. de Chaves: Painter at Amsterdam in 1700.

Aaron de Chaves: Edited in Amsterdam, in 1767, Rehuel Jesurun's "Dialogo dos Montes," prefixing a Portuguese poem of his own.

David Chaves: Lived in London in 1720; celebrated in Latin verse Daniel Israel Lopez Laguna's Spanish translation of the Psalms, "Espejo Fiel de Vidas."

Isaac de Chaves: Ḥazan in London in 1702.

Jacob de Chaves: Son of the wealthy Moses de Chaves of Amsterdam; pupil of the Neo-Hebraic poet Moses Ḥayyim Luzzatto, who published his drama, "La-Yesharim Teḥillah" (Praise to the Virtuous), in honor of Jacob's marriage with Rachel de Vega Enriques in 1743.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 38, 90; Grätz, *Gesch. der Juden.* x. 381.

J. M. K.

CHAVILLO. See Ḥabillo.

CHAYYIM; CHAYYUG. See Ḥayyim; Ḥayyug.

CHAZAK. See Forti, John.

CHAZAN. See Ḥazzan.

CHAZANOWICZ, JOSEPH: Russian physician, and founder of the Jewish National Library at Jerusalem; born at Goniondz, government of Grodno, Russia, Oct. 22, 1844; son of Aaron Chazanowicz. After finishing his studies at the Jewish school and at the gymnasium of Grodno, Chazanowicz went to Germany to study medicine. While still a student he became volunteer assistant surgeon at one of the military hospitals of Berlin during the Franco-Prussian war, 1870–71. He received his degree of doctor of medicine from the University of Königsberg in 1872. Returning to Russia, he passed his state board examination at Dorpat, and began to practise at Byelostok, where he now (1902) resides, having been physician of the Jewish hospital for several years.

Chazanowicz founded at Byelostok the Ḥobebe Ẓiyyon, a society for the education of Jewish youth in the spirit of Zionism, and was for many years its president. He founded also the Linat ha-Ẓedeḳ, a hospital society; and takes an active part in the Zionist movement. In 1890 he visited Palestine and conceived the idea of founding a library at Jerusalem, together with the order B'nai B'rith; but his plan was necessarily postponed, as he unfortunately aroused the displeasure of the government soon after his return to Byelostok. An anti-Semitic Polish physician of Byelostok had been guilty of malpractise on a Jewish boy; and Chazanowicz so vehemently took up the defense of the victim that he was forced by the government to leave the town for a period of two years, during which time he established himself at Lodz. In 1893 he returned to Byelostok and began to execute his plan. In 1896 he sent to Jerusalem his large collection of books, amounting to nearly 10,000 volumes, to become the nucleus of the Abarbanel Library. The enlargement of this library and the collection of funds to erect a special building for it have become the life-work of Chazanowicz. See Abarbanel Library in Jerusalem.

H. R. F. T. H.

CHAZANUTH. See Ḥazzanut.

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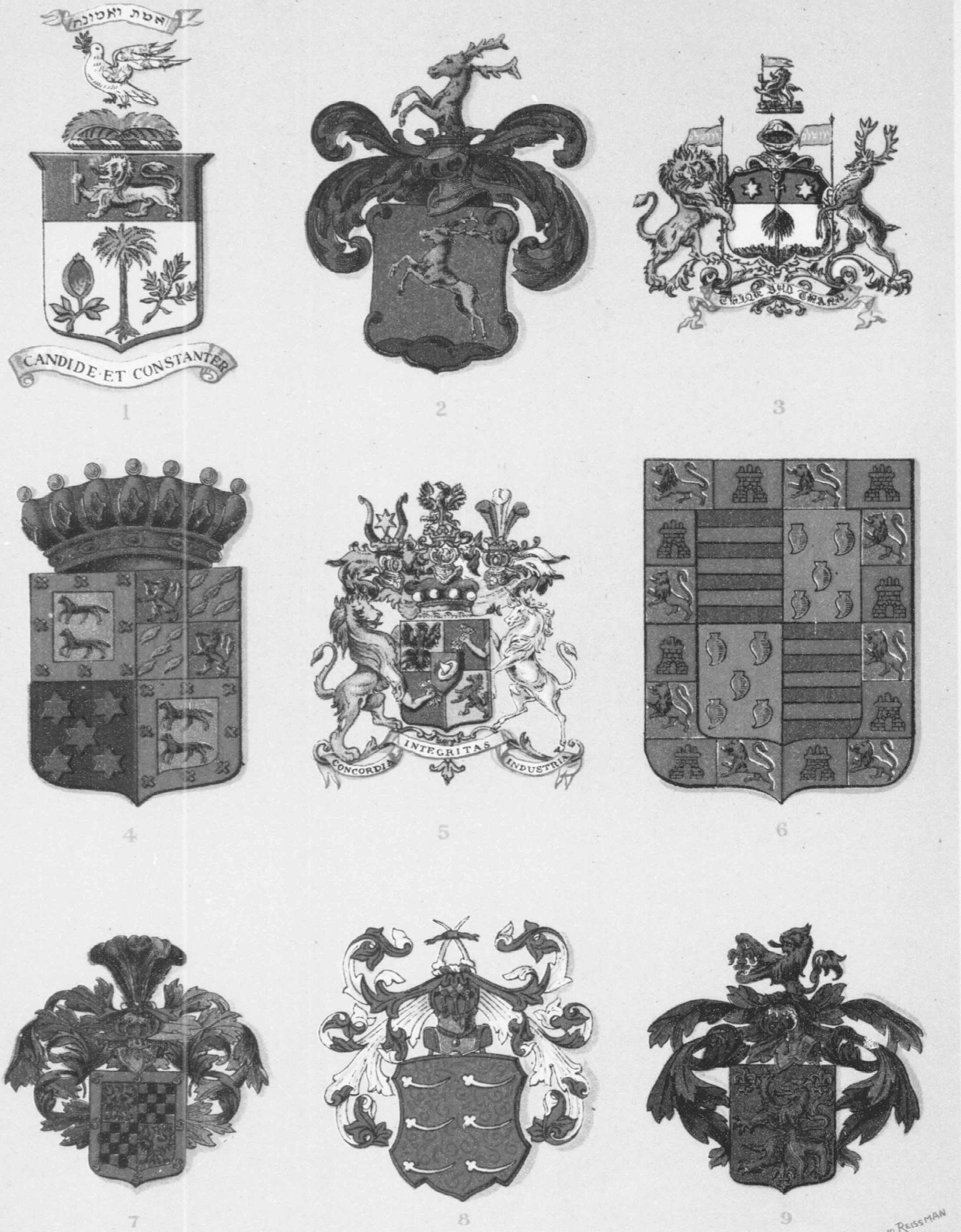
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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES[*]

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise* ' *or by dieresis; e.g., Ze'eb or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	*with dagesh, p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	*without dagesh, f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	*a*	◌ֻ	*u*	◌ַ	*a*	◌ֵ	*e*	וֹ	*o*
◌ֶ	*e*	◌ֱ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ	*a* or *ā*	◌ِ	*i* or *ī*	◌ُ	*u* or *ū*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

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[*] In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g.*, *Risālah dhāt al-Kursiyy*, but *Hīʼat al-Aflāk.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *ʻAmr*, not *ʻAmru* or *ʻAmrun; Yaʻaḳūb*, not *Yaʻaḳūbun;* or in a title, *Kitāb al-Amānāt wal-Iʻtiḳādāt.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto:* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini*, from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz, *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn*[*], *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

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[*] When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc	at the place
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr	Archives Israélites
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bab	Babli (Babylonian Talmud)
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
Bar	Baruch
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi‘a (Talmud)
Bibl. Rab	Bibliotheca Rabbinica
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
I Chron	I Chronicles
II Chron	II Chronicles
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
Col	Colossians
comp	compare
Cor	Corinthians
d	died
D	Deuteronomist
Dan	Daniel
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
Deut	Deuteronomy
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
‘Eduy	‘Eduyot (Talmud)
Encyc. Brit	Encyclopædia Britannica
Eng	English
Eph	Ephesians
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste
Esd	Esdras
Esth	Esther
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ex	Exodus
Ezek	Ezekiel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gal	Galatians
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gem	Gemara
Gen	Genesis
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Hab	Habakkuk
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker
Hom	Homiletics *or* Homily
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isa	Isaiah
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jer	Jeremiah
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev. J. Q. R	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut

Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter, etc.
Lam	Lamentations
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Lev	Leviticus
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch, etc.
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc.
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mal	Malachi
Mas	Masorah
Massek	Masseket
Matt	Matthew
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
MS	Manuscript
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Nega'im
Neh	Nehemiah
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
N. T	New Testament
Num	Numbers
Obad	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Phil	Philippians
Pirḳe R. El	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps	Psalm *or* Psalms
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib.	Revue Biblique
Rev. Et. Juives R. E. J.	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios (Amador de los), Estudios	Estudios Históricos, Políticos y Literarios, etc.
Rios (Amador de los), Hist	Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
Rom	Romans
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
I Sam	I Samuel
II Sam	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Suk	Sukkah (Talmud)
s.v.	under the word
Ta'an	Ta'anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Thess	Thessalonians
Tim	Timothy
Toh	Tohorot
Tos	Tosafot
Tosef	Tosefta
transl	translation
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
T. Y	Tebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb	Zebaḥim (Talmud)
Zech	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver	Zeitschrift des Deutschen Palästina-Vereins
Zeit. für Hebr. Bibl	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zeph	Zephaniah
Zunz, G. S	Zunz, Gesammelte Schriften
Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G	Zunz, Zur Geschichte und Literatur

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

CONTRIBUTORS TO VOLUME IV

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; President of the Board of Trustees of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. A. G......**Amélie André Gedalge,**
Paris, France.

A. Bla.......**Armin Blau,**
Berlin, Germany.

A. F..........**A. Freimann, Ph.D.,**
Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Bavaria, Germany.

A. Fr........**Aaron Friedenwald, M.D.** (*Deceased*),
Late of Baltimore, Md.

A. G..........**Adolf Guttmacher, Ph.D.,**
Rabbi of the Baltimore Hebrew Congregation, Baltimore, Md.

A. K..........**A. Kaminka, Ph.D.,**
Rabbi; Secretary of the "Wiener Israelitische Allianz," Vienna, Austria.

A. M. F......**Albert M. Friedenberg, B.S.,**
Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. P..........**A. Porter,**
Formerly Associate Editor of "The Forum"; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........**A. Peiginsky, Ph.D.,**
New York City.

A. R..........**A. Rhine,**
Rabbi in Hot Springs, Ark.

B. B..........**Benuel H. Brumberg,**
Contributor to "National Cyclopedia of American Biography," New York City.

B. Ei.........**Benzion Eisenstadt,**
New York City.

B. Fi........ **Bertha Fishberg,**
New York City.

B. J..........**B. Jacob, Ph.D.,**
Rabbi in Göttingen, Germany.

B. P..........**Bernhard Pick, Ph.D., D.D.,**
Formerly pastor of St. John's Lutheran Church, Albany, N. Y.; now New York City.

C. A. T......**C. A. Trier,**
Copenhagen, Denmark.

C. de B......**C. de Bethencourt,**
Lisbon, Portugal.

C. I. de S....**Clarence I. de Sola,**
Montreal, Canada.

C. J. M......**Charles J. Mendelsohn,**
Philadelphia, Pa.

C. L..........**Caspar Levias, M.A.,**
Instructor of Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

D.............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. Le........**David Levy,**
Rabbi in New Haven, Conn.

D. P..........**David Philipson, D.D.,**
Rabbi of the Congregation B'ne Israel; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. S..........**D. Simonsen,**
Professor; Former Chief Rabbi of Denmark; Copenhagen, Denmark.

D. W. A.....**David Werner Amram, LL.B.,**
Attorney at Law, Philadelphia, Pa.

E. A..........**Edouard André,**
Paris, France.

E. C..........**Executive Com. of the Editorial Board.**

E. G. H......**Emil G. Hirsch, Ph.D., LL.D., D.D.,**
Rabbi of Sinai Congregation; Professor of Rabbinical Literature and Philosophy in the University of Chicago, Chicago, Ill.

E. K..........**Eduard König, Ph.D., D.D.,**
Professor of Old Testament Exegesis, University of Bonn, Germany.

E. Me........**Eduard Meyer, Ph.D.,**
Professor of Ancient History, University of Berlin, Germany.

E. Ms....... **Edgar Mels,**
New York City.

E. N..........**Eduard Neumann, Ph.D.,**
Chief Rabbi of Nagy-Kanisza, Hungary.

E. Sd........**E. Schwarzfeld, LL.D.,**
Secretary of Jewish Colonization Association, Paris, France.

E. W. B......**Edward William Bennett,**
New York City.

F. Bu...... .**Franz Buhl, Ph.D.,**
Professor of Semitic Philology, University of Copenhagen, Denmark.

F. H. V......**Frank H. Vizetelly, F.S.A.,**
Associate Editor of the STANDARD DICTIONARY and the "Columbian Cyclopedia," New York City.

F. J...........**Friedman Janovsky,**
St. Petersburg, Russia.

F. K. S......**Frank Knight Sanders, Ph.D., D.D.,**
Professor of Biblical History and Archeology; Dean of the Divinity School, Yale University, New Haven, Conn.

F. R..........**F. Rosenthal, Ph.D.,**
Rabbi in Breslau, Germany.

F. T. H......**Frederick T. Haneman, M.D.,**
Brooklyn, N. Y.

G.............**Richard Gottheil, Ph.D.,**
Professor of Semitic Languages, Columbia University; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists, New York City.

G. A. B......**George A. Barton, Ph.D.,**
Associate Professor in Biblical Literature and Semitic Languages, Bryn Mawr College, Pa.

G. A. K......**George Alexander Kohut,**
Assistant Librarian Jewish Theological Seminary of America, New York City.

G. B. L......**Gerson B. Levi,**
New York City.

G. J..........**Giuseppe Jaré,**
Chief Rabbi of Ferrara, Italy.

G. L..........**Goodman Lipkind, B.A.,**
Rabbi in London, England.

G. S..........**Gabriel Schwarz, Ph.D.,**
Rabbi in Carlstadt, Austria.

H. B.........**H. Brody, Ph.D.,**
Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Rabbi in Nachod, Bohemia, Austria.

H. Bl........**Heinrich Bloch, Ph.D.,**
Professor of History, Jewish Theological Seminary, Budapest, Hungary.

H. C..........**Henry Cohen,**
Rabbi of the Congregation B'nai Israel, Galveston, Texas.

H. Cr........**Henri Cordier,**
Professor of the Ecole des Langues Orientales Vivantes, Paris, France.

H. D.........**Hartwig Derenbourg,**
Member of the French Institute; Professor of Literal Arabic at the Special School of Oriental Languages, Paris, France.

H. E.........**H. Eliasof,**
Chicago, Ill.

H. F.........**Herbert Friedenwald, Ph.D.,**
Formerly Superintendent of the Department of Manuscripts, Library of Congress, Washington, D. C.; Corresponding Secretary of the American Jewish Historical Society, Philadelphia, Pa.

H. G. E......**H. G. Enelow, D.D.,**
Rabbi of the Congregation Adas Israel, Louisville, Ky.

H. Gun......**Hermann Gunkel, Ph.D., D.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany.

H. Gut......**H. Guttenstein,**
New York City.

H. H.........**Henry Hyvernat, D.D.,**
Professor of Oriental Languages and Archeology, Catholic University of America, Washington, D. C.

H. Hir.......**Hartwig Hirschfeld, Ph.D.,**
Professor, Jews' College, London, England.

H. P. M.....**H. Pereira Mendes, M.D.,**
President of Union of Orthodox Congregations of United States and Canada and of the New York Board of Ministers; Rabbi of the Spanish and Portuguese Congregation, New York City.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library, New York City.

H. S..........**Henrietta Szold,**
Secretary of the Publication Committee of the Jewish Publication Society of America, Baltimore, Md.

H. V.........**Hermann Vogelstein, Ph.D.,**
Rabbi in Königsberg, Germany.

I. Be..........**Immanuel Benzinger, Ph.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany.

I. Ber........**Israel Berlin,**
New York City.

I. Br.........**I. Broydé,**
Diplomé of the Ecole des Hautes Etudes; formerly Librarian of the Alliance Israélite Universelle, Paris, France; now New York City.

I. Co.........**I. Cohen,**
Czarnikow, Posen, Germany.

I. Dr.........**Ignaz Drabkin, Ph.D.,**
Rabbi in St. Petersburg, Russia.

I. E...........**Ismar Elbogen, Ph.D.,**
Docent at Lehranstalt für die Wissenschaft des Judenthums, Berlin. [Co-author of article "Coen, Graziadio V. A." signed J. E.].

I. G. D.......**I. George Dobsevage,**
New York City.

I. H..........**Isidore Harris, A.M.,**
Rabbi of West London Synagogue, London, England.

I. Hu.........**Isaac Husik,**
Tutor, Gratz College, Philadelphia, Pa.

I. L.
I. Lev.......**Israel Lévi,**
Assistant Rabbi to the Chief Rabbi of Paris; Editor of "Revue des Etudes Juives"; Professor Jewish Theological Seminary, Paris, France.

I. M. C......**I. M. Casanowicz, Ph.D.,**
Aid, Historic Archeology, United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, B.D., Ph.D.,**
Professor of Semitic Languages and Literatures, University of Chicago, Ill.

I. War.......**Isidor Warsaw,**
Hebrew Union College, Cincinnati, Ohio.

J..............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. D. B.......**J. D. Bravermann, Ph.D.,**
New York City.

J. D. E......**J. D. Eisenstein,**
New York City.

J. D. P......**John Dyneley Prince, Ph.D.,**
Professor of Semitic Languages, Columbia University, New York City.

J. E..........**Joseph Ezekiel, J.P.,**
Bombay, India. [I. Elbogen is the co-author of the article "Coen, Graziadio Vita Anania," signed J. E.].

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages, University College, Toronto, Canada.

J. Fu........**J. Fuchs,**
New York City.

J. G. L.......**J. G. Lipman,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. de H......**J. de Haas,**
New York City.

J. H. G......**Julius H. Greenstone,**
Rabbi in Philadelphia, Pa.

J. H. Go.....**J. Harry Gordon,**
Wilmington, Del.

J. H. M. C..**J. H. M. Chumaceiro,**
Rabbi in Curaçao, Dutch West Indies.

J. Hy........**Jacob Hyams,**
Bombay, India.

J. Jr..........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.

J. O...........**Jules Oppert, Ph.D.,**
Member of the French Institute; Professor of Oriental Languages at the Collège de France, Paris, France.

J. R...........**Joseph Reinach,**
Formerly Deputy and Editor-in-Chief of "La République," Paris, France.

J. S...........**Joseph Silverman, D.D.,**
President of the Central Conference of American Rabbis; Rabbi of Temple Emanu-El, New York City.

J. So	**Joseph Sohn,** Contributor to "The New International Encyclopedia"; formerly of "The Forum," New York City.
J. Sr	**Marcus Jastrow, Ph.D.,** Rabbi Emeritus of the Congregation Rodef Shalom, Philadelphia, Pa.
J. T	**J. Theodor, Ph.D.,** Rabbi in Bojanowo, Posen, Germany.
J. W	**Julien Weill,** Rabbi in Versailles, France.
K	**Kaufmann Kohler, Ph.D.,** Rabbi of Temple Beth-El, New York; President-elect of the Hebrew Union College, Cincinnati, O.
K. H. C	**Karl Heinrich Cornill, Ph.D.,** Professor of Hebrew and Old Testament Exegesis, University of Breslau, Germany.
L. B	**Ludwig Blau, Ph.D.,** Editor of "Magyar Zsidó-Szémle"; Professor of the Jewish Theological Seminary, Budapest, Hungary.
L. G	**Louis Ginzberg, Ph.D.,** Professor of Talmud, Jewish Theological Seminary of America, New York City.
L. Grü	**Lazarus Grünhut,** Director of the Orphan Asylum, Jerusalem, Palestine.
L. Ka	**Leo Kamerase,** Rabbi, Charlottenburg bei Berlin, Germany.
L. L	**L. Löwenstein, Ph.D.,** Rabbi in Mosbach, Germany.
L. M. F	**Leo M. Franklin, B.L.,** Rabbi of Temple Beth-El, Detroit, Mich.
L. N. D	**Lewis N. Dembitz,** Attorney at Law, Louisville, Ky.
L. N. L	**Leo N. Levi,** Attorney at Law; President of the Executive Council of the Order of B'nai B'rith.
L. V	**Ludwig Venetianer, Ph.D.,** Rabbi in Neupest, Hungary.
L. Y	**Mrs. L. Ysaye,** Vienna, Austria.
M. A	**Michael Adler, B.A.,** Rabbi of the Central Synagogue; Fellow of Jews' College, London, England.
M. A. Gr	**Michael A. Green,** Formerly Honorary Secretary of the Jewish Board of Guardians, London, England.
M. B	**Moses Beer,** Berlin, Germany.
M. Bl	**Maurice Bloch,** Principal of the Ecole Bischoffsheim; formerly President of the Société des Etudes Juives," Paris, France.
M. Buj	**M. Bujes,** Rabbi in Constanta, Rumania.
M. C	**M. Caimi,** Corfu, Greece.
M. Co	**Max Cohen,** Attorney at Law, New York City.
M. F	**Michael Friedländer, Ph.D.,** Principal of Jews' College, London, England.
M. Fi	**Maurice Fishberg, M.D.,** Medical Examiner to the United Hebrew Charities, New York City.
M. Fr	**M. Franco,** Principal of the Alliance Israélite Universelle School, Shumla, Bulgaria.
M. Fre	**Max Freudenthal, Ph.D.,** Rabbi in Danzig, West Prussia, Germany.
M. Gr	**M. Grunwald, Ph.D.,** Rabbi in Hamburg, Germany.
M. Ha	Erratum: read **P. J. H.**
M. J. K	**Max J. Kohler, M.A., LL.D.,** Attorney at Law; Recording Secretary of the American Jewish Historical Society, New York City.
M. K	**Mayer Kayserling, Ph.D.,** Rabbi, Budapest, Hungary.
M. Ko	**M. Kopfstein, Ph.D.,** Rabbi in Beuthen, Silesia, Germany.
M. Lan	**Max Landsberg, Ph.D.,** Rabbi of the Congregation B'rith Kodesh, Rochester, N. Y.
M. P. J	**Moses P. Jacobson, B.A.,** Rabbi of the Congregation Hebrew Zion, Chicago, Ill.
M. R	**Max Rosenthal, M.D.,** Visiting Physician, German Dispensary, New York City.
M. Ra	**Max Raisin,** Rabbi at Portsmouth, Ohio.
M. R. D	**Mary Robinson Darmesteter Duclaux,** Paris, France.
M. Sc	**Max Schlössinger, Ph.D.,** Heidelberg, Germany.
M. Sel	**M. Seligsohn,** Diplomé of Ecole des Hautes Etudes, Paris, France; now New York City.
M. W	**Max Weisz, Ph.D.,** Rabbi in Budapest, Hungary.
M. W. L	**Martha Washington Levy, B.A.,** Contributor to "The New International Encyclopedia," New York City.
M. W. M	**Mary W. Montgomery, Ph.D.,** New York City.
M. Z	**M. Zametkin,** New York City.
N. D	**N. Dunbar,** Newark, N. J.
N. R. L	**Nahida Ruth Lazarus,** Meran, Austria.
N. T. L	**N. T. London,** New York City.
P. J. H	**P. J. Hartog,** Lecturer in Chemistry, Owens College, Manchester, England.
P. R	**Paul Rieger, Ph.D.,** Rabbi in Hamburg, Germany.
P. Wi	**Peter Wiernik,** New York City.
R. W. R	**Robert W. Rogers, D.D., Ph.D.,** Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Madison, N. J.
S	**Isidore Singer, Ph.D.,** Managing Editor, New York City.
S. A	**Sadie American,** Corresponding Secretary Council of Jewish Women, New York City.
S. J	**S. Janovsky,** Attorney at Law, St. Petersburg, Russia.
S. K	**S. Kahn,** Rabbi in Nîmes, France.
S. Kr	**S. Krauss, Ph.D.,** Professor Normal College, Budapest, Hungary.
S. M	**S. Mendelsohn, Ph.D.,** Rabbi in Wilmington, N. C.
S. Man	**S. Mannheimer, B.L.,** Instructor Hebrew Union College, Cincinnati, Ohio.
S. M. D	**S. M. Dubnow,** Attorney at Law, Odessa, Russia.
S. P	**Samuel Poznanski, Ph.D.,** Rabbi in Warsaw, Russia.

S. Po.........**S. Posner,**
Warsaw, Russia.

S. R. D......**S. R. Driver, D.D.,**
Regius Professor of Hebrew, Oxford University, Oxford, England.

S. S..........**Solomon Schechter, M.A., Litt.D.,**
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa........ **Sigismund Salfeld, Ph.D.,**
Rabbi in Mayence, Germany.

S. So.........**S. Sommerfeld,**
Rabbi in Chemnitz, Saxony, Germany.

S. Wol.......**Samuel Wolfenstein,**
Superintendent of the Jewish Orphan Asylum, Cleveland, Ohio.

T..............**Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew in Harvard University, Cambridge, Mass.

T. R..........**Theodore Reinach,**
Docteur ès Lettres; formerly President of the Société des Etudes Juives, Paris, France.

U. C. ....**Umberto Cassuto,**
Florence, Italy.

V. E..........**Victor R. Emanuel,**
New York City.

W. B.........**W. Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. H. B.....**W. H. Bennett,**
Professor of Hebrew at Norfolk, England.

W. M.-A....**W. Muss-Arnolt, Ph.D.,**
Assistant Professor of Biblical Philology, University of Chicago, Ill.

W. M. M....**W. Max Müller, Ph.D.,**
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N.........**William Nowack, Ph.D., D.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

W. P.........**William Popper, Ph.D.,**
New York City.

W. R.........**William Rosenau, Ph.D.,**
Rabbi of Eutaw Place Temple, Baltimore, Md.

W. S. F......**William S. Friedman, Ph.D.,**
Rabbi of the Temple Emanuel, Denver, Col.

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[The following is a list of sources from which the figures shown on the plate "Costumes of Jews" have been derived: Figs. 1, 3, 11, 12, 21—Hottenroth, "Les Costumes des Peuples Anciens et Modernes"; figs. 2 and 7—Kretschmer, "Trachten der Völker"; fig. 4—a painting by Sano de Pietro at Sienna; fig. 5—a fresco in the Hermitage at Padua; fig. 6—a manuscript in the Bibliothèque Nationale, Paris; figs. 8 and 9—a manuscript chronicle of Ulrich von Reichthal, in the Town Hall at Basel; fig. 10—an illuminated missal of the Van Eyck School, in the Bibliothèque de l'Arsenal, Paris; figs. 13, 14, 15—Hottenroth, "Deutsche Volkstrachten"; fig. 16—Picart; figs. 17 and 18—Kirchner, "Jüdisches Ceremoniel," 1726; fig. 19—"Costumes of Turkey," London, 1802; figs. 20, 25, 27—Racinet; figs. 22, 23, 24, 26, 29—photographs; figs. 28 and 30—"Les Peuples de la Russie."]

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THE
JEWISH ENCYCLOPEDIA

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CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the "Chozars," "Khazirs," "Akatzirs," and "Akatirs," and in the Russian chronicles as "Khwalisses" and "Ugry Byelyye."

The Armenian writers of the fifth and following centuries furnish ample information concerning this people. Moses of Chorene refers to the invasion by the "Khazirs" of Armenia and Iberia at the beginning of the third century: "The chaghan was the king of the North, the ruler of the Khazirs, and the queen was the chatoun" ("History of Armenia," ii. 357). The Chazars first came to Armenia with the Basileans in 198. Though at first repulsed, they subsequently became important factors in Armenian history for a period of 800 years. Driven onward by the nomadic tribes of the steppes and by their own desire for plunder and revenge, they made frequent invasions into Armenia. The latter country was made the battle-ground in the long struggle between the Romans and the Persians. This struggle, which finally resulted in the loss by Armenia of her independence, paved the way for the political importance of the Chazars. The conquest of eastern Armenia by the Persians in the fourth century rendered the latter dangerous to the Chazars, who, for their own protection, formed an alliance with the Byzantines. This alliance was renewed from time to time until the final conquest of the Chazars by the Russians. Their first aid was rendered to the Byzantine emperor Julian, in 363. About 434 they were for a time tributary to Attila—Sidonius Apollinaris relates that the Chazars followed the banners of Attila—and in 452 fought on the Catalanian fields in company with the Black Huns and Alans. The Persian king Kobad (488-531) undertook the construction of a line of forts through the pass between Derbent and the Caucasus, in order to guard against the invasion of the Chazars, Turks, and other warlike tribes. His son Chosroes Anoshirvan (531-579) built the wall of Derbent, repeatedly mentioned by the Oriental geographers and historians as Bab al-Abwab (Justi, "Gesch. des Alten Persiens," p. 208).

Early History.

In the second half of the sixth century the Chazars moved westward. They established themselves in the territory bounded by the Sea of Azov, the Don and the lower Volga, the Caspian Sea, and the northern Caucasus. The Caucasian Goths (Tetraxites) were subjugated by the Chazars, probably about the seventh century (Löwe, "Die Reste der Germanen am Schwarzen Meere," p. 72, Halle, 1896). Early in that century the kingdom of the Chazars had become powerful enough to enable the chaghan to send to the Byzantine emperor Heraclius an army of 40,000 men, by whose aid he conquered the Persians (626-627). The Chazars had already occupied the northeastern part of the Black Sea region. According to the historian Moses Kalonkataci, the Chazars, under their leader Jebu Chaghan (called "Ziebel Chaghan" by the Greek writers), penetrated into Persian territory as early as the second campaign of Heraclius, on which occasion they devastated Albania ("Die Persischen Feldzüge des Kaisers Herakleios," in "Byzantinische Zeitschrift," iii. 364). Nicephorus testifies that Heraclius repeatedly showed marks of esteem to his ally, the chaghan of the Chazars, to whom he even promised his daughter in marriage. In the great battle between the Chazars and the Arabs near Kizliar 4,000 Mohammedan soldiers and their leader were slain.

In the year 669 the Ugrians or Zabirs freed themselves from the rule of the Obrians, settled between the Don and the Caucasus, and came under the dominion of the Chazars. For this reason the Ugrians, who had hitherto been called the "White" or "Independent" Ugrians, are described in the chronicles ascribed to Nestor as the "Black," or "Dependent," Ugrians. They were no longer governed by their own princes, but were ruled by the kings of the Chazars. In 735, when the Arab leader Mervan moved from Georgia against the Chazars, he attacked the Ugrians also. In 679 the Chazars subjugated the Bulgars and extended their sway farther west between the Don and the Dnieper, as far

Embrace Judaism.

as the head-waters of the Donetz in the province of Lebedia (K. Grot, "Moravia i Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyar s Urala v Lebediyu," in "Izvyestiya Imperatorskavo Russkavo Geograficheskavo Obshchestva," xix.). It was probably about that time that the chaghan of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion. According to A. Harkavy ("Meassef Niddaḥim," i.), the conversion took place in 620; according to others, in 740. King Joseph, in his letter to Ḥasdai ibn Shaprut (about 960), gives the following account of the conversion:

> "Some centuries ago King Bulan reigned over the Chazars. To him God appeared in a dream and promised him might and glory. Encouraged by this dream, Bulan went by the road of Darian to the country of Ardebil, where he gained great victories [over the Arabs]. The Byzantine emperor and the calif of the Ishmaelites sent to him envoys with presents, and sages to convert him to their respective religions. Bulan invited also wise men of Israel, and proceeded to examine them all. As each of the champions believed his religion to be the best, Bulan separately questioned the Mohammedans and the Christians as to which of the other two religions they considered the better. When both gave preference to that of the Jews, that king perceived that it must be the true religion. He therefore adopted it" (see Harkavy, "Soobshchenija o Chazarakh," in "Yevreiskaya Biblioteka," vii. 153).

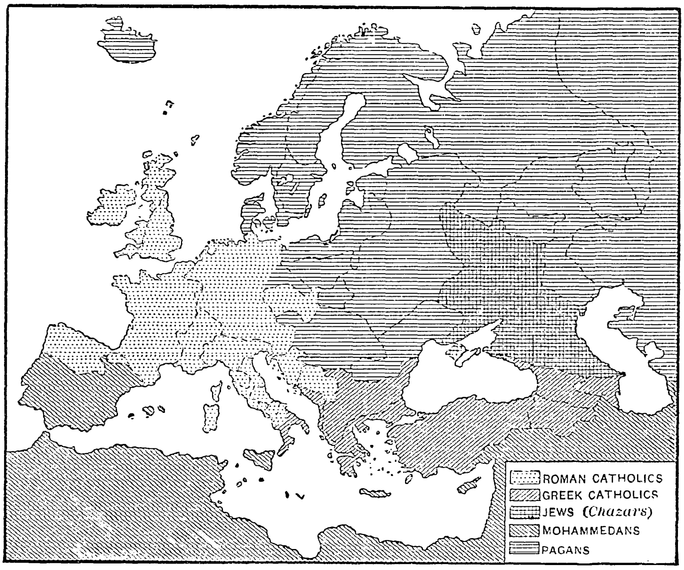

Map Showing the Distribution of Religions in Europe in the Tenth Century, C.E., Indicating Extent of the Kingdom of the Chazars.

(After Schrader, "Atlas de Géographie Historique.")

Succession of Kings.

This account of the conversion was considered to be of a legendary nature. Harkavy, however (in "Bilbasov" and "Yevreiskaya Biblioteka"), proved from Arabic and Slavonian sources that the religious disputation at the Chazarian court is a historical fact. Even the name of Sangari has been found in a liturgy of Constantine the Philosopher (Cyrill). It was one of the successors of Bulan, named Obadiah, who regenerated the kingdom and strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and founded synagogues and schools. The people were instructed in the Bible, Mishnah, and Talmud, and in the "divine service of the ḥazzanim." In their writings the Chazars used the Hebrew letters (Harkavy, "Skazaniya," etc., p. 241). Obadiah was succeeded by his son Hezekiah; the latter by his son Manasseh; Manasseh by Ḥanukkah, a brother of Obadiah; Ḥanukkah by his son Isaac; Isaac by his son Moses (or Manasseh II.); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, and ascended the throne in accordance with the law of the Chazars relating to succession. On the whole, King Joseph's account agrees generally with the evidence given by the Arabic writers of the tenth century, but in detail it contains a few discrepancies. According to Ibn Fadlan, Ibn Dastah, and others, only the king and the grandees were followers of Judaism. The rest of the Chazars were Christians, Mohammedans, and heathens; and the Jews were in a great minority (Frähn, "De Chazaris," pp. 13–18, 584–590). According to Mas'udi ("Les Prairies d'Or," ii. 8), the king and the Chazars proper were Jews; but the army consisted of Mohammedans, while the other inhabitants, especially the Slavonians and Russians, were heathens. From the work "Kitab al-Buldan," written about the ninth century (p. 121; cited by Chwolson in "Izvyestiya o Chazarakh," etc., p. 57), it appears as if all the Chazars were Jews and that they had been converted to Judaism only a short time before that book was written. But this work was probably inspired by Jaihani; and it may be assumed that in the ninth century many Chazar heathens became Jews, owing to the religious zeal of King Obadiah. "Such a conversion in great masses," says Chwolson (*ib.* p. 58), "may have been the reason for the embassy of Christians from the land of the Chazars to the Byzantine emperor Michael. The report of the embassy reads as follows: 'Quomodo nunc Judæi, nunc Saraceni ad suam fidem eos molirentur convertere'" (Schlözer, "Nestor," iii. 154).

Internal Administration and Commercial Relations.

The history of the kingdom of the Chazars undoubtedly presents one of the most remarkable features of the Middle Ages. Surrounded by wild, nomadic peoples, and themselves leading partly a nomadic life, the Chazars enjoyed all the privileges of civilized nations, a well-constituted and tolerant government, a flourishing trade, and a well-disciplined standing army. In a time when fanaticism, ignorance, and anarchy reigned in western Europe, the kingdom of the Chazars could boast of its just and broad-minded administration; and all who were persecuted on the score of their religion found refuge there. There was a supreme court of justice, composed of seven judges, of whom two were Jews, two Mohammedans, and two Christians, in charge of the interests of their respective faiths, while one heathen was appointed for the Slavonians, Russians, and other pagans (Mas'udi, *l.c.* ii. 8–11).

The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, must have been considerable. There is no doubt that the Caucasian and other Oriental Jews had lived and carried on business with the Chazars long before the arrival of the Jewish fugitives from Greece, who escaped (723) from the mania for conversion which possessed the Byzantine emperor Leo the Isaurian. From the correspondence between King Joseph and Ḥasdai it is apparent that two Spanish Jews, Judah ben Meïr ben Nathan and Joseph Gagris, had succeeded in settling in the land of the Chazars, and that it was a German Jew, Isaac ben Eliezer "from the land of Nyemetz" (Germany), who carried Ḥasdai's letter to the king. Saadia, who had a fair knowledge of the kingdom of the Chazars, mentions a certain Isaac ben Abraham who had removed from Sura to Chazaria (Harkavy, in Kohut Memorial Volume, p. 244). Among the various routes enumerated by the Arabic geographer Ibn Khurdadhbah (860–880) as being used by the Rahdanite Jewish merchants, there is one leading from Spain or France, via Allemania, through the land of the Slavonians, close by Atel, the capital of the Chazars, whence they crossed the Sea of the Chazars (Caspian Sea) and continued their voyage, via Balkh, Transoxania, and the land of the Tagasga, to India and China. These merchants, who spoke Arabic, Persian, Greek, Spanish, French, and Slavonic, "traveled continuously from west to east from east to west by sea and by land." They carried eunuchs, serving-maids, boys, silks, furs, swords, imported musk, aloes, camphor, cinnamon, and other products of the Far East (Harkavy, "Skazaniya Musulmanskikh Pisatelei o Slavyanakh i Russkikh," pp. 48, 53; "Journal Asiatique," 1865).

Ḥasdai ibn Shaprut, who was foreign minister to 'Abd al-Raḥman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960), relates that the first information about that kingdom was communicated to him by envoys from Khorassan, and that their statements were corroborated by the ambassadors from Byzantium. The latter told him that the powerful Chazars were maintaining amicable relations with the Byzantine empire, with which they carried on by sea a trade in fish, skins, and other wares, the voyage from Constantinople occupying fifteen days. Ḥasdai determined to avail himself of the services of the Byzantine embassy to transmit his letter to the king of the Chazars, and with that view he despatched Isaac ben Nathan with valuable gifts to the emperor, requesting him to aid Isaac in his journey to Chazaria. But the Greeks interposed delays, and finally sent Isaac back to Cordova. Ḥasdai then decided to send his message by way of Jerusalem, Nisibis, Armenia, and Bardaa, but the envoys of the king of the Gebalim (Boleslav I. of Bohemia), who had then just arrived in Cordova, and among whom were two Jews, Saul and Joseph, suggested a different plan. They offered to send the letter to Jews living in "Hungarin" (Hungary), who, in their turn, would transmit it to "Russ" (Russia), and thence through "Bulgar" (probably the country of the Bulgarians on the Kuban) to its destination (Atel, the capital of Chazaria). As the envoys guaranteed the safe delivery of the message, Ḥasdai accepted the proposal. He further expressed his thankfulness that God in His mercy had not deprived the Jews of a deliverer, but had preserved the remnant of the Jewish race.

Taking a keen interest in everything relating to the kingdom of the Chazars, Ḥasdai begs the king to communicate to him a detailed account of the geography of his country, of its internal constitution, of the customs and occupations of its inhabitants, and especially of the history of his ancestry and of the state. In this letter Ḥasdai speaks of the tradition according to which the Chazars once dwelt near the Seir (Serir) Mountains; he refers to the narrative of Eldad ha-Dani, who thought he had discovered the Lost Ten Tribes; and inquires whether the Chazars know anything concerning "the end of the miracles" (the coming of the Messiah). As to Eldad ha-Dani's unauthenticated account of the Lost Ten Tribes on the River Sambation, it may be interesting to note that, according to Idrisi, the city of Sarmel (Sarkel-on-the-Don) was situated on the River Al-Sabt (Sambat), which is the River Don. The name for Kiev, as given by Constantine Porphyrogenitus, is also Sambatas (Σαμβάτας). These appellations of the River Don and of the city of Kiev point evidently to Jewish-Chazar influences (Westberg, "Ibrahim ibn Ya'ḳub's Reisebericht über die Slavenlande aus dem Jahre 965," p. 134, St. Petersburg, 1898).

The Chazarian Letters.

A complete account of the correspondence between Ḥasdai and King Joseph has been written by A. Harkavy ("Yevreiskaya Biblioteka," viii. 135), one of the leading authorities on the history of the Chazars, from which the following is, in substance, an extract:

The Chazarian correspondence was first published in the work "Ḳol-Mebasser" of Isaac 'Aḳrish (Constantinople, 1577), into whose hands these documents came while on a voyage from Egypt to Constantinople. He published them with the view of proving that even after the destruction of Jerusalem the Jews still had their own country, in accordance with the well-known passage in Genesis (xlix. 10), "the scepter shall not depart from Judah."

Among European scholars Johann Buxtorf, the son, was the first to become interested in the Chazarian letters, which he printed together with the text of 'Aḳrish in his Latin translation of "Cuzari" (Basel, 1660).

Buxtorf believed that the letters themselves and the entire history of the Chazarian kingdom were but fable, for the reason that no seafarers, merchants, or other travelers had brought any information concerning such a flourishing kingdom as that of the Chazars was reputed to be. The learned Orientalist D'Herbelot ("Bibliothèque Orientale," ii. 455, Paris, 1697), misled by a wrong conception of the "Cuzari" and its relation to the conversion of the Chazars to Judaism, leaves the authenticity of the correspondence an open question.

One of the greatest scholars of the 17th century, Samuel Bochart, in his derivation of the name of the Chazars, introduces the account of Joseph ben Gorion (Yosippon), and in his notes to the "Yuḥasin" of Zacuto gives information about the Chazarian kingdom and the Sea of the Chazars obtained from the "Geographia Nubiensis" of the Arabian writer Idrisi (12th century; see "Geographia Sacra," 1646, p. 226). Bochart's views, however, are not important because he had no knowledge of the "Cuzari" or of the Chazarian letters. All the skeptics of that time and those mentioned below had no knowledge of the facts concerning the Chazars and Chazarian Judaism as contained in Slavonic Russian sources, or of the "Acta Sanctorum," which discusses those sources. It is therefore not surprising that the first author of a comprehensive history of the Jews, Basnage, who in his "Histoire des Juifs," v. 446, Rotterdam, 1707, prints the Chazarian letters, has the boldness to declare as idle fancy, not only the kingdom of the Chazars, but even the existence of the Chazarian people, which was invented, he considers, by Jewish boastfulness.

About the same time Dom Augustine Calmet issued his Biblical researches, part of which treats of "the country whither the Ten Tribes were led away and where the said tribes now live." Calmet considers Media near the Caspian Sea to be "the country," and that it is also identical with "the country of the Chazars," which was glorified so much in the rabbinical writings. According to them the czar of the Chazars adopted the Jewish religion in the eighth century. Calmet, however, considers the whole story a fiction (Calmet, "Biblische Untersuchungen, Uebersetzt von Mosheim," iv. 406–407, Bremen, 1743).

BARATIER, "the remarkable child," also considered the story of the Chazars to be only a pleasing novel; but it may serve as an excuse for his opinion that when he wrote his work he was only eleven years of age (Baratier, "Voyage de R. Benjamin Fils de Jona de Tudela," ii. 285, Amsterdam, 1734). The Danish historiographer Frederick Suhm, who in 1779 wrote a remarkable work, for that time, on the Chazars, and who could not free himself from the view of the Hebraists of the time with regard to the letter of King Joseph, was the first to give a decided opinion in favor of the genuineness of the letter of Ḥasdai (Suhm, "Samlede Skrifter"). The ignorance of these writers is accounted for by the fact that only at the end of the eighteenth century were translations of the old Arabic writers, Mas'udi, Istakhri, Ibn Ḥauḳal, etc., on the Chazars, issued. The first to make use of the testimony of the Arabic writers to corroborate the accounts of the Jewish writers on the Chazars, was the Lithuanian historian Tadeusz CZACKI, who had the advantage of using copies of the Arabic manuscripts relating to the subject in the Library of Paris ("Rosprawa o Zydach," pp. 68–69, Wilna, 1807). The Russian historian Karamsin also made use of Mas'udi's information, given in the "Chrestomathy" of Silvestre de Sacy, and of Abulfeda's researches published in the fifth volume of Busching's "Historical Magazine."

The Russian academician Ch. Frähn and the Swedish scholar D'Ohsson collected and published, in the first quarter of the nineteenth century, all the Arabic testimony on the subject of the Chazars known at that time. The authenticity of the letter of King Joseph has, however, since been fully established by the very material which those scholars had at their disposal. Frähn acknowledges the genuineness of Ḥasdai's letter, but not that of King Joseph. In the same way D'Ohsson, although he found the information of the Arabic and Byzantine writers in conformity with the contents of the Chazar letters, could not help doubting its genuineness ("Peuples du Caucase," p. 205). This may be explained by the fact that as they did not understand Hebrew they did not care to commit themselves on a question which lay outside of their field of investigation.

But the Jewish scholars had no doubts whatever as to the genuineness of the Chazarian documents, especially since the beginning of the critical school of Rapoport and Zunz. They were made use of by many writers in Spain in the twelfth century; as, for instance, by Judah ha-Levi (1140), who displayed a close acquaintance with the contents of King Joseph's epistle (Cassel, "Das Buch Kusari," pp. 13–14, Leipsic, 1869), and by the historian Abraham ibn Daud of Toledo (1160), who distinctly refers to the same letter ("Sefer ha-Ḳabbalah," p. 46b, Amsterdam, 1711).

Later on, with the persecutions which ended with the expulsion of the Jews from Spain, the Chazarian documents, together with many other treasures of medieval Jewish literature, were lost to the learned, and were not recovered until the end of the sixteenth century, when they were found in Egypt by Isaac 'Aḳrish. The Jews of that time took little interest, however, in the history of the past, being absorbed by the cheerless events of their own epoch. The first reference, therefore, to the Chazar letters is by Rabbi Bacharach of Worms, in 1679, who discovered proofs of the genuineness of Ḥasdai's letter in an acrostic in the poem which served as a preface, and which reads as follows: "I, Ḥasdai, son of Isaac, son of Ezra ben Shaprut" (see "Ḥut ha-Shani," p. 110b, Frankfort-on-the-Main, 1769).

This acrostic, however, again remained unnoticed until it was rediscovered by Frensdorf, independently of Bacharach, in 1836 ("Zeitschrift für Jüdische Theologie," ii. 513). Four years later (1840) the genuineness of Ḥasdai's letter was absolutely proved by Joseph Zedner. He also acknowledged the authenticity of the chaghan's letter, but did not submit proofs ("Auswahl Historischer Stücke aus der Jüdischen Literatur," pp. 26–36, Berlin, 1840). At the same time Solomon Munk gave his opinion in favor of the genuineness of both letters ("Orient, Lit." i. 136; "Archives Israélites," 1848, p. 343; "Mélanges de Philosophie Juive et Arabe," p. 483, Paris, 1859). Since then most of the Jewish scholars have adopted his view, including Lebrecht, 1841; Michael Sachs, 1845; S. D. Luzzatto, 1846–50; Z. Frankel, 1852; D. Cassel and H. Jolovicz, 1853, 1859, 1872; Leop. Löw, 1855–74; Hartog, 1857; Jost, 1858; Steinschneider, 1860; Grätz, 1860 and 1871; Harkavy, beginning with 1864; Geiger, 1865; Kraushar, 1866; D. Kaufmann, 1877; and many others. A comparison of Jewish with other sources, especially with Arabic, as far as they were then known, must be credited to E. Carmoly. He began his work with the comparison of the various sources in his "Revue Orientale" (1840–44). He completed it in 1847 ("Itinéraires de la Terre Sainte," pp. 1–110, Brussels, 1847). Some useful supplements to Carmoly's works were presented by Paulus Cassel in 1848 and 1877 ("Magyarische Alterthümer," pp. 183–219, Berlin, 1848; "Der Chazarische Königsbrief aus dem 10. Jahrhundert," Berlin, 1877).

The results of these investigations were accepted by the following Christian scholars: Grigoryev, 1834; Schafarik, 1848; Lelevel, 1851–60; Vivien de San Martin, 1851; S. Solovyov, 1851–1874; Byelevski, 1864; Brun, 1866–77; Bilbasov, 1868–71; Kunik, 1874 and 1878; and many others. Still there were some writers who were misled by the earlier opinions, and on the strength of them spoke skeptically of the documents; as Jacob Goldenthal (1848); Dobryakov (1865); and even the historian Ilovaiski (1876).*

The Capital of Chazaria.

In 960 Atel (or Itil), at that time the capital of the kingdom of the Chazars, was situated about eight miles from the modern Astrakhan, on the right bank of the lower Volga, which river was also called "Atel" or "Itil." The meaning of "Atel" in the Gothic language is "father" or "little father," that of "Itil" in the Turanian language is "river"; it is difficult to decide which of these two words gave the river its name. The western part of the city was surrounded by a wall pierced by four gates, of which one led to the river, and the others to the steppes. Here was situated the king's palace, which was the only brick building in the city. According to Mas'udi, the city was divided into three parts, the palace of the chaghan standing on an island. The king had twenty-five wives, all of royal blood, and sixty concubines, all famous beauties. Each one dwelt in a separate tent and was watched by a eunuch. The authority of the chaghan was so absolute that during his absence from the capital, even his viceroy, or coregent (called "isha," or "bek," or "pech"), was powerless. The viceroy had to enter the chaghan's apartments barefooted and with the greatest reverence. He held in his right hand a chip of wood, which he lit when he saluted the chaghan, whereupon he took his seat to the right of the latter, on the throne, which was of gold. The walls of the palace were also gilded, and a golden gate ornamented the palace.

All the other dwellings of the then populous city were insignificant mud huts or felt tents. The position of the chaghan of the Chazars was evidently similar to that of the former mikados of Japan, while the bek, his military coregent, corresponded

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*The translation of the letters given by Harkavy is from a manuscript in the St. Petersburg Public Library. The genuineness of the St. Petersburg manuscript has been demonstrated by him (against P. Cassel, Vambéry, etc.), in the "Russische Revue" and in "Meassef Niddaḥim," i., No. 10, pp. 149 *et seq.*

to the shoguns of the latter. Emperor Heraclius in 626 concluded a treaty with the chaghan of the Chazars, and Constantine Copronymus, in his description of the embassy of the Chazars (834), states that it was sent by the "*chaghan* and the pech." Ibn Faḍlan relates that the king of the Chazars was called the "great chaghan," and his deputy "chaghan-bhoa" ("bey," "beg," or "bek"). The bek led the army, administered the affairs of the country, and appeared among the people; and to him the neighboring kings paid allegiance. It will thus be seen that the extent of the powers of the bek varied with the times. When the chaghan wanted to punish any one, he said, "Go and commit suicide"—a method resembling the Japanese custom of hara-kiri.

The mother of the chaghan resided in the western part of the city, whose eastern part, called "Chazaran," was inhabited by merchants of various nationalities. The city and its environs were heavily shaded by trees. The Turkish and the Chazar languages predominated. The entourage of the chaghan, numbering 4,000 men, consisted of representatives of different nationalities. The White Chazars were renowned for their beauty; and according to Demidov, the mountaineers of the Crimea contrasted very favorably with the Nogay Tatars, because they were considerably intermixed with the Chazars and with the equally fine race of the Kumans. Besides the White Chazars, there were also Black Chazars (who were almost as dark as the Hindus), Turkish immigrants, Slavonians, Hunno-Bulgars, Jews, who lived mostly in the cities, and various Caucasian tribes, such as the Abghases, Kabardines, Ossetes, Avares, Lesghians, etc.

Trade and Commerce.

The Chazars cultivated rice, millet, fruit, grains, and the vine. They had important fisheries on the Caspian Sea, and the sturgeon constituted the main article of food. The Arabic writer Al-Maḳdisi remarks: "In Chazaria there are many sheep, and Jews, and much honey" ("Bibl. Geograph. Arabic." iii., Leyden, 1877). From the upper Volga they brought down from the Mordvines and Russians honey and valuable furs, which they exported to Africa, Spain, and France. They supplied the market of Constantinople with hides, furs, fish, Indian goods, and articles of luxury. The chaghan and his suite resided in the capital only during the winter months. From the month of Nisan (April) they led a nomadic life in the steppes, returning to the city about the Feast of Ḥanukkah (December). The estates and vineyards of the chaghan were on the island on which his palace was situated. Another city of the Chazars, Semender, between Atel and Bab al-Abwab, was surrounded by 40,000 vines. It was identical with the modern Tarku, near Petrovsk, which is now inhabited by Jews and Kumyks. The latter are supposed to be descended from the Chazars (Klaproth, "Mémoire sur les Khazars," in "Journal Asiatique," 1823, iii.).

Relations with Byzantium.

At the Byzantine court the chaghan was held in high esteem. In diplomatic correspondence with him the seal of three solidi was used, which marked him as a potentate of the first rank, above even the pope and the Carlovingian monarchs. Emperor Justinian II., after his flight from Kherson to Doros, took refuge during his exile with the chaghan, and married the chaghan's daughter Irene, who was famous for her beauty (702) (Nicephorus, "Breviarium," ed. Bonn, 1837, p. 46). Emperor Leo IV., "the Chazar" (775–780), the son of Constantine, was thus a grandson of the king of the Chazars. From his mother he inherited his mild, amiable disposition. Justinian's rival, Bardanes, likewise sought an asylum in Chazaria. Chazarian troops were among the body-guard of the Byzantine imperial court; and they fought for Leo VI. against Simeon of Bulgaria in 888.

King Joseph in his letter to Ḥasdai gives the following account of his kingdom:

Chazarian Territories.

> "The country up the river is within a four months' journey to the Orient, settled by the following nations who pay tribute to the Chazars: Burtas, Bulgar, Suvar, Arissu, Tzarmis, Ventit, Syever, and Slaviyun. Thence the boundary-line runs to Buarasm as far as the Jordjan. All the inhabitants of the seacoast that live within a month's distance pay tribute to the Chazars. To the south Semender, Bak-Tadlu, and the gates of the Bab al-Abwab are situated on the seashore. Thence the boundary-line extends to the mountains of Azur, Bak-Bagda, Sridi, Kiton, Arku, Shaula, Sagsar, Albusser, Ukusser, Kiadusser, Tzidlag, Zunikh, which are very high peaks, and to the Alans as far as the boundary of the Kassa, Kalkial, Takat, Gebul, and the Constantinian Sea. To the west, Sarkel, Samkrtz, Kertz, Sugdai, Aluss, Lambat, Bartnit, Alubika, Kut, Mankup, Budik, Alma, and Grusin—all these western localities are situated on the banks of the Constantinian (Black) Sea. Thence the boundary-line extends to the north, traversing the land of Basa, which is on the River Vaghez. Here on the plains live nomadic tribes, which extend to the frontier of the Gagries, as innumerable as the sands of the sea; and they all pay tribute to the Chazars. The king of the Chazars himself has established his residence at the mouth of the river, in order to guard its entrance and to prevent the Russians from reaching the Caspian Sea, and thus penetrating to the land of the Ishmaelites. In the same way the Chazars bar enemies from the gates of Bab al-Abwab."

Even the Russian Slavonians of Kiev had, in the ninth century, to pay as yearly tax to the Chazars a sword and the skin of a squirrel for each house.

War with Goths.

At the end of the eighth century, when the Crimean Goths rebelled against the sovereignty of the Chazars, the latter occupied the Gothic capital, Doros. The Chazars were at first repulsed by the Gothic bishop Joannes; but when he had surrendered, the Goths submitted to the rule of the Chazars (Braun, "Die Letzten Schicksale der Krimgothen," p. 14, St. Petersburg, 1890; Tomaschek, "Die Gothen in Taurien," Vienna, 1881).

In the second quarter of the ninth century, when the Chazars were often annoyed by the irruptions of the Petchenegs, Emperor Theophilus, fearing for the safety of the Byzantine trade with the neighboring nations, despatched his brother-in-law, Petron Kamateros, with materials and workmen to build for the Chazars the fortress Sarkel on the Don (834). Sarkel ("Sar-kel," the white abode; Russian, "Byelaya Vyezha") served as a military post and as a commercial depot for the north.

In the second half of the ninth century the apostle of the Slavonians, Constantine (Cyril), went to the Crimea to spread Christianity among the Chazars (Tomaschek, *l. c.* p. 25). At this time the kingdom of the Chazars stood at the height of its power, and was constantly at war with the Arabian califs and their leaders in Persia and the Caucasus. The Persian Jews hoped that the Chazars might succeed in destroying the califs' country (Harkavy, in Kohut Memorial Volume, p. 244). The high esteem in which the Chazars were held among the Jews of the Orient may be seen in the application to them—in an Arabic commentary on Isaiah ascribed by some to Saadia, and by others to Benjamin Nahawandi—of Isa. xlviii. 14: "The Lord hath loved him." "This," says the commentary, "refers to the Chazars, who will go and destroy Babel"—*i.e.*, Babylonia—a name used to designate the country of the Arabs (Harkavy, in "Ha-Maggid," 1877, p. 357).

Jewish Sympathies.

The chaghans of the Chazars, in their turn, took great interest in and protected their coreligionists, the Jews. When one of the chaghans received information (*c.* 921) that the Mohammedans had destroyed a synagogue in the land of Babung (according to Harkavy the market of Camomile in Atel is meant), he gave orders that the minaret of the mosque in his capital should be broken off, and the muezzin executed. He declared that he would have destroyed all the mosques in the country had he not been afraid that the Mohammedans would in turn destroy all the synagogues in their lands (Ibn Fadlan, in Frähn, "De Chazaris," p. 18). In the conquest of Hungary by the Magyars (889) the Chazars rendered considerable assistance. They had, however, settled in Pannonia before the arrival of the Magyars. This is evident from the names of such places as Kozar and Kis-Kozard in the Nógrad, and Great-Kozar and Ráczkozar in the Baranya district (Karl Szabó, "Magyar Akademiai Ertesitö," i. 132, cited by Vambéry in his "Ursprung der Magyaren," p. 132; compare Kohn, "A Zsidók Törtènete Magyarországon"—The History of the Jews in Hungary—i. 12 *et seq.*).

Mas'udi relates the following particulars concerning the Chazars in connection with Russian invasions of Tabaristan and neighboring countries:

War with Russians.

> "After the year 300 of the Hegira (913-914), five hundred Russian [Northmen's] ships, every one of which had a hundred men on board, came to the estuary of the Don, which opens into the Pontus, and is in communication with the river of the Chazars, the Volga. The king of the Chazars keeps a garrison on this side of the estuary with efficient, warlike equipment to exclude any other power from its passage. The king of the Chazars himself frequently takes the field against them if this garrison is too weak.
>
> "When the Russian vessels reached the fort they sent to the king of the Chazars to ask his permission to pass through his dominions, promising him half the plunder which they might take from the nations who lived on the coast of this sea. He gave them leave. They entered the country, and continuing their voyage up the River Don as far as the river of the Chazars, they went down this river past the town of Atel and entered through its mouth into the sea of the Chazars. They spread over el-Jil, ed-Dailem, Tabaristan, Aboskum, which is the name for the coast of Jordjan, the Naphtha country, and toward Aderbijan, the town of Ardobil, which is in Aderbijan, and about three days' journey from the sea. The nations on the coast had no means of repelling the Russians, although they put themselves in a state of defense; for the inhabitants of the coast of this sea are well civilized. When the Russians had secured their booty and captives, they sailed to the mouth of the river of the Chazars and sent messengers with money and spoils to the king, in conformity with the stipulations they had made. The Larissians and other Moslems in the country of the Chazars heard of the attack of the Russians, and they said to their king: 'The Russians have invaded the country of our Moslem brothers; they have shed their blood and made their wives and children captives, as they are unable to resist; permit us to oppose them.' The Moslem army, which numbered about 15,000, took the field and fought for three days. The Russians were put to the sword, many being drowned, and only 5,000 escaping. These were slain by the Burtas and by the Moslems of Targhiz. The Russians did not make a similar attempt after that year" (Mas'udi [tr. by Sprenger], in "Historical Encyc.," pp. 416-420).

Notwithstanding the assertions of Mas'udi, the Russians invaded the trans-Caucasian country in 944, but were careful in this expedition to take a different route.

This seems to have been the beginning of the downfall of the Chazar kingdom. The Russian Varangians had firmly established themselves at Kiev, while the powerful dominions of the Chazars had become dangerous to the Byzantine empire, and Constantine Porphyrogenitus, in his instructions on government written for his son, carefully enumerates the Alans, the Petchenegs, the Uzes, and the Bulgarians as the forces on which he must rely to check the influence of the Chazars.

Decline and Fall of the Chazars.

Five years after the correspondence between the king of the Chazars and Ḥasdai ibn Shaprut (965), the Russian prince Swyatoslaw made war upon the Chazars, apparently for the possession of Taurida and Taman. The Russians had already freed from the rule of the Chazars a part of the Black Bulgars, and had established a separate Russian duchy under the name of "Tmutrakan"; but in the Crimean peninsula the Chazars still had possessions, and from the Caucasian side the Russian Tmutrakan suffered from the irruption of the Kossogian and Karbardine princes, who were tributary to the chaghan of the Chazars. The fortress of Sarkel and the city of Atel were the chief obstacles to Russian predatory expeditions on the Caspian Sea. After a hard fight the Russians conquered the Chazars. Swyatoslaw destroyed Sarkel, subdued also the tribes of the Kossogians and Yass (Alans), and so strengthened the position of the Russian Tmutrakan. They destroyed the city of Bulgar, devastated the country of the Burtas, and took possession of Atel and Semender.

Four years later the Russians conquered all the Chazarian territory east of the Sea of Azov. Only the Crimean territory of the Chazars remained in their possession until 1016, when they were dispossessed by a joint expedition of Russians and Byzantines. The last of the chaghans, George Tzula, was taken prisoner; some of the Chazars took refuge in an island of the Caspian, Siahcouye; others retired to the Caucasus; while many were sent as prisoners of war to Kiev, where a Chazar community had long existed. Many intermingled in the Crimea with the local Jews; the Krimtschaki are probably their descendants—perhaps some of the Subbotniki also ("Voskhod," 1891, iv.-vi.). Some went to Hungary, but the great mass of the people remained in their native country. Many members of the Chazarian royal family emigrated to Spain. Until the thirteenth century the Crimea was known to European travelers as "Gazaria," the Italian form of "Chazaria."

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1869; Frähn, *De Chazaris; Excerpta de Scriptoribus Arabicis*, St. Petersburg, 1821; idem, *Ibn Foszlan* (Fadlan), St. Petersburg, 1823; Grigoryev, *Rossia i Asia*, St. Petersburg, 1876; Harkavy, *Soobshcheniya o Chazarakya*, in *Yevreiskaya Biblioteka*, viii., St. Petersburg, 1880; idem, *Chazarskia Pisma*, in *Yevreiskaya Biblioteka*, vii., St. Petersburg, 1879; *idem*, in Geiger's *Jüd. Zeit.* iii., Breslau, 1865; *idem*, in *Razsvyet*, 1880, No. 4; idem, *Nyekotoryya Dannyya*, in *Trudy 4. Archeologicheskavo Syezda v Kazani*, Kazan, 1884; *idem*, in *Russische Revue*, 1875, 1877; Hirschfeld, *Das Buch Al-Chazari*, Breslau, 1885; Klaproth, *Mémoire sur les Khazars*, in *Journal Asiatique*, ser. 1, vol. iii.; Neumann, *Die Völker des Südlichen Russlands*, Leipsic, 1847; C. d'Ohsson, *Les Peuples du Caucase*, Paris, 1828; Sprenger, Al-Mas'udi's *Meadows of Gold*, i., London, 1841; Vambéry, *Der Ursprung der Magyaren*, Leipsic, 1882; Vivien de St. Martin, *Sur les Khazars*, in *Nouvelles Annales des Voyages*, 1851; Bacher, *La Conversion des Khazars d'après un Ouvrage Midraschique*, in *Rev. Ét. Juives*, xx. 144-146; and works mentioned in the text. See, also, ARMENIA, CAUCASUS, and CRIMEA.

H. R.

CHEBAR: Name of a Babylonian river or canal, by the side of which Ezekiel "saw visions" (Ezek. i. 1, 3; iii. 15, 23; x. 15 *et seq.*). The Hebrew "nahar" (נהר), usually rendered "river," was evidently used also for "canal" (= Babylonian "naru"; compare Ps. cxxxvii. 1, "naharoth Babel"; that is, "canals of Babylon"). In Babylonian, "Naru Kabaru" means, literally, "great canal." The river has usually been identified with the Chabor, a tributary discharging its waters into the Euphrates at Circesium; a mistake not to be justified in view of the definite statement that it was in the land of Chaldea. The stream intended is undoubtedly the Kabaru, a large navigable canal near Nippur, twice mentioned in an inscription recovered by the Babylonian Expedition of the University of Pennsylvania (see Hilprecht and Clay, "Babylonian Expedition of the University of Pennsylvania," ix. 50).

J. JR. R. W. R.

CHECHELNIK: Town in the government of Podolia, Russia, having (1898) a population of about 7,000, including 1,967 Jews. Their principal occupation is commerce; but 352 are engaged in various handicrafts, and 96 are journeymen. About 200 Jews earn a livelihood as farm-laborers; and 41 are employed in the local factories. There are no charitable organizations, and poverty among the Jewish inhabitants is general. A private school for boys with 100 pupils, and 23 ḥadarim with 367 pupils, constitute the Jewish educational institutions of Chechelnik.

H. R. S. J.

CHECHERSK: Town in the government of Mohilev, Russia, with a population (in 1898) of 2,819, including 1,692 Jews. The latter are principally engaged in commerce, but 323 follow various handicrafts. Of these 158 own shops, 60 are wage-workers, and 105 are apprentices. Shoemaking is the predominant industry, 120 persons being engaged in it. There are, besides, 81 day-laborers. The charitable organizations consist of a Gemilut Ḥasadim, a Leḥem Ebyonim and a Biḳḳur Ḥolim. Over 40 families apply yearly for aid for the Passover holidays. The educational institutions include an elementary government school with 80 pupils, 15 being Jews, and 15 ḥadarim, with 140 scholars. When the uprising under Bogdan Chmielnicki broke out in 1648, Chechersk was taken by the Cossacks, who massacred all the Jews there.

BIBLIOGRAPHY: *Regesty*, i. 403, 411, St. Petersburg, 1899.

H. R. S. J.

CHEDORLAOMER.—Biblical Data: Name of a king of Elam (Gen. xiv. 1), who made conquests as far west as Canaan and exercised supremacy over its southeastern part. After paying tribute to him for twelve years, the five local kings, or princes, rebelled in the thirteenth year, and in the fourteenth were assailed and reduced by Chedorlaomer, assisted by AMRAPHEL, King of Shinar; ARIOCH, King of Ellasar, and Tidal, King of Goyim.

——**Critical View:** The name "Chedorlaomer" has long been the subject of controversy, that has increased, rather than diminished, since the discovery of native Elamite and Babylonian documents. The first clue to an identification of the name is found in the fact, everywhere now regarded as established, that the name is a correct Elamite compound. Its first half, "Chedor" (= "Kudur," "servant of," or "worshiper of"), is found frequently in Elamite proper names, such as "Kudur-nanḫundi" ("naḫḫunte" in Susian or Elamite) and "Kudur-mabuk." The latter half of the name, "la'omer," (= "lagamaru"), is the name of an Elamite deity, mentioned by Assurbanipal.

Apart from these certain facts, all else is matter of controversy. Scheil believed that he had found the name on a tablet of Hammurabi in the form "Ku-du-la-uḫ-ga-mar" ("Revue Biblique," 1896, p. 600), but the name is now proved to be "Inuḫsham-mar." Pinches has found the name "Kudur-ku-ku-mal" in a tablet dating probably from the period of the Arsacidæ. In spite of the difficulty of the reading and the late date of the text, it is possible that the person intended is really the same as the Chedorlaomer of Genesis, though most scholars are opposed to this view. The tablet in question is couched in a florid, poetical style, and little material of historical value can be gleaned from it. For the present the records give only the rather negative result that from Babylonian and Elamite documents nothing definite has been learned of Chedorlaomer. It is, however, a matter of some consequence in estimating the character of the narrative in Gen. xiv. to have learned that the name of Chedorlaomer is not a fiction.

BIBLIOGRAPHY: Schrader, *Keilinschriften des Alten Testaments*, 2d ed., pp. 135 *et seq.*; (compare paper read by Pinches before the Victoria Institute) Jan. 20, 1896; L. W. King, *Letters and Inscriptions of Hammurabi*, 1898, vol. i.

J. JR. R. W. R.

CHEESE: The curd of milk run into molds and allowed to coagulate. This article of food was known to the ancient Hebrews. Three expressions seem at least to indicate that various kinds and forms of cheese were in use: **1.** "Gebinah" (Job x. 10) denotes the ordinary article, prepared in Biblical times as it is to this day in Syria. Milk is passed through a cloth, and the curd, after being salted, is molded into disks about the size of the hand and dried in the sun. From such cheese a cool, acid drink is made by stirring it in water. **2.** "Ḥariẓe he-ḥalab" (I Sam. xvii. 18) appears to have been made of sweet milk, and to have been something like cottage-cheese. It is not certain what "shefot baḳar" (II Sam. xvii. 29) signifies. Perhaps the Masoretic reading is corrupt. If not, "cream" or "cheese" may be its meaning. **3.** "Ḥem'ah," ordinarily "cream," signifies "cheese" in Prov. xxx. 33.

In post-Biblical days the manufacture of cheese was in the hands of a distinct gild. Josephus ("B. J." v. 4, § 1), at all events, mentions "the valley of the cheese-makers," and many are the references in the Talmudic writings to the preparation of hard cheese (Shab. 96a; Tosef., Shab. x.; Yer. Shab. vii. 10a, end; Yer. Ma'as. ii. 3a; Yer. B. M. vii. 11b). Yer. Sheḳ. vii. 3c mentions a disk ("iggul") of cheese. Cheese and water are mentioned as constituting a very poor meal (Yer. M. Ḳ. iii. 83b; Yer. Ned. v. 40d, beginning).

Cheese was one of the articles included in the list of eighteen prohibitions enacted at the famous meeting in the upper chamber of Hananiah ben Hezekiah ben Garon (Shab. i. 7). which could never be revoked because they who had adopted them gave their lives for them (Yer. Shab. i. 7; 3c. The Mishnah does not enumerate them specifically; in the Gemara there are long debates concerning them; but a Baraita in the name of R. Simeon ben Yoḥai (*ib.*) furnishes the particulars. According to this war measure, Jews were forbidden to buy bread, oil, cheese, wine, vinegar, etc., from an idolater. In the Mishnah ('Ab. Zarah, ii. 5, 29a) cheese from Bet Oneiki (= Bithnica; Yer. reading ותירייקי; Tosefta has here היניקיא; according to Rapoport, "Erek Millin," Veneca in Media is referred to) is declared to be "issur" (interdicted), Rashi explaining that cheese from any other locality may be eaten. According to R. Meïr this issur carries with it the prohibition against using cheese for other purposes than eating, an opinion not accepted by the Rabbis. R. Joshua is reported as accounting for the prohibition by the fact that the makers of cheese, who were all either pagans (נוכרים) or Bithynians (see Pliny, "Historia Naturalis," xi. 97; Wiesner, in "Ben Chananja," 1866, col. 75), placed the cheese (to ripen it) in the rennet-bag of an animal that had died of disease. Another of the reasons advanced is that most of the Bithynian calves whose stomachs were used in the manufacture of cheese, were slaughtered for idolatrous rites ('Ab. Zarah 34b). Besides this, the contact of the rennet with the cheese would come under the general prohibition against mixing milk and meat.

The later religious practise has been to interdict all cheese made by non-Jews suspected of idolatry. Cheese made by Jews from the milk of animals originally destined for idolatry seems also to have been forbidden, and so was cheese of heathen manufacture, even if kept in leaves or herbs (see Shulḥan 'Aruk, Yoreh De'ah, 115, 2; "Yad," Ma'akalot Asurot, iii.). So strictly was this prohibition observed that for a long time the Jews of England used to get their cheese from Holland so as to be certain that it had been prepared according to Jewish custom.
E. G. H.

CHELEBI, RAPHAEL JOSEPH. See RAPHAEL JOSEPH OF ALEPPO.

CHELLUS (*Χελους*; Codex Sinaiticus, *Χεσλους*; Syriac version, כלון): Place mentioned in Judith i. 9 as lying before Kadesh and the River of Egypt. Reland ("Palæstina ex Monumentis Veteribus Illustrata," p. 717) is probably correct in identifying it with the city of Elusa (according to the Targum, חלוצה), which was situated on the south of Beer-sheba, and was noted for its particular cult. Less probable is the supposition of Movers, according to which Chellus is the Biblical "Halhul," mentioned in Joshua xv. 58. The name does not occur in the O. T., but is found in the form "Alusa" in Josephus ("Ant." xiv. 1, § 4); not identical with "Allus," mentioned by Eusebius and Jerome ("Onomasticon," pp. 85, 6; 211, 3). The modern name is "Chalasa," and the place contains only ruins.
E. G. H. F. Bu.

CHELM or **CHOLM:** Town in the government of Kovno, Russia. It has a population of about 4,200, all of whom, with the exception of about 300, are Jews. Most of them are engaged in mercantile pursuits, only 549 being artisans. The town has a considerable trade in leather, wool, flax, hemp, bristles, and lumber, shipping these products to commercial centers, such as Königsberg, Riga, and Libau. About 30 Jews find employment in the local factories, corn mills, and sawmills; 80 are journeymen, draymen, and porters; 30 are engaged in gardening, cultivating a tract of 30 deciatines, which they partly own and partly hold on lease; and 8 live by dairying. In the vicinity of the town are several settlements inhabited by Jewish agriculturists.

The charitable institutions include societies for the visitation of the sick, for the relief of the poor, and for affording temporary shelter to the destitute. The only educational institutions are the ḥadarim.
H. R. S. J.

CHELM, EPHRAIM B. JOSEPH. See EPHRAIM B. JOSEPH CHELM.

CHELM, SOLOMON B. MOSES. See SOLOMON B. MOSES CHELM.

CHELOD: A name occurring in Judith i. 6b, and designating apparently the Chaldeans. In place of the rendering of the A. V., "many nations of the sons of Chelod assembled themselves to battle in the plain of Arioch in the days of Nebuchadnezzar and Arphaxad," it is perhaps better to translate—following the Greek version—"there came together many nations unto the array of the sons of Cheleul." The Syriac renders "to fight against the Chaldeans." And while it is true that Nebuchadnezzar is called "king of the Assyrians" in Judith, and not "of the Chaldeans," it is to be remembered that the term "Chaldeans" is used in the late Book of Daniel as a race-name for the Babylonians of the time of Nebuchadnezzar (see Prince, "Daniel," pp. 59–61). The text of Judith seems to imply that the "sons of Chelod" were Nebuchadnezzar's army. Although it is not impossible that "Chelod" or "Cheleul" comes from a corrupt Aramaic form denoting "Chaldeans," the whole matter is very uncertain.

The idea that Calneh is meant is quite as improbable as the theory that the word is from the Hebrew "ḥoled" (mole), and that "children of the mole" is an opprobrious term for the Syrians (Ewald, "Gesch. des Volkes Israel," iii. 543).
J. JR. J. D. P.

CHELUB: A Hebrew word meaning a cage, as in Jer. v. 27. It is also the name of two men: (1) The brother of Shuah and father of Mehir of the tribe of Judah (I Chron. iv. 11). In the Septuagint Χαλῶβ. (2) The father of David's chief gardener, Ezri (I Chron. xxvii. 26), 1014 B.C. In the Septuagint Χελούβ.

E. G. H. J. D. B.

CHELUBAI: This is probably another form of the name CALEB. It occurs in I Chron. ii. 9.

E. G. H. G. B. L.

CHEMARIM: Plural of כמר; occurs as transliteration of the Hebrew in the English translation of Zeph. i. 4, and also as the marginal reading both in A. V. and R. V. to II Kings xxiii. 5 and Hosea x. 5, where the text renders the Hebrew by "idolatrous priests" and "priests." In Zeph. i. 4 the Septuagint omits it, and this in connection with the parallelism goes far to indicate that there it is an interpolation. But Wellhausen and others have, by emending the passage in Hosea iv. 4, ועמך כמריבי, to read ועמי כבמריו (my people like its idolatrous priests), claimed for the word another passage in old Hebrew writings.

The meaning of the word is well assured to be "priests." It occurs with certainty in this acceptation in Semitic inscriptions (Halévy, in "Rev. Sém." 1896, pp. 280, 282; "C. I. S." ii. 170), and possibly as "kamiru" on the El-Amarna tablets (Bezold, "Oriental Dipolmacy," p. 92). In the Aramaic and in the Peshiṭta "kumra" stands for "priest" without tinge of evil sense. In Neo-Hebrew כומר designates a Catholic priest and monk. In the passages quoted above, the term without doubt carries a by-flavor of disrepute. It is the "idol-worshiping priest" that is so denominated. And in this sense the appellation is very frequent in the Talmud (נעשה כומר לעבודה זרה, 'Ar. 30b; יתרו היה כומר לעבודה זרה, Pesiḳ. R. 65c).

The etymology, however, is not so clear. Usually it is associated with the verb "kamar," to be black. Ḳimḥi, among others, is of this opinion, and derives the meaning "priest" from the circumstance that the "priests wore black garments." Others connect the root with the idea to be sad, "kumra" being a sad person; *i.e.*, an ascete, monk, priest. Delitzsch, in "Assyrisches Handwörterbuch," holds it to have sprung from "kamaru," to overthrow, to prostrate, the "priest" being he who prostrates himself before the idol. Perhaps the meaning of כמר in the Nif'al ("to grow hot") best explains the transition to "priest" with a by-sense of "reprobate." The old Semitic idols were without exception worshiped by intemperate (sexual) excesses. The "hot" "exciting man" was the priest *κατ' ἐξοχήν*.

E. G. H.

CHEMEROVTZY: Small town in the government of Podolia, Russia, with (in 1898) an almost exclusively Jewish population of 1,282. About 160 Jews follow various trades, but the bulk of the population is engaged in mercantile pursuits. Hair sacks form the principal article of commerce, being exported to the value of 100,000 rubles annually.

Poverty is increasing to such a degree that the scanty funds of the two existing charitable organizations can barely meet the needs of the poorer part of the community. The educational institutions include a Talmud Torah, with 10 pupils, and 10 ḥadarim (which are subdivided into 3 primary, 3 middle, and 4 higher departments), with 178 pupils.

H. R. S. J.

CHEMNITZ: Town in Saxony, with a Jewish population of 1,150. Jews first settled there in the latter half of the nineteenth century. In 1874 they organized a congregation, although on feast-days religious services had been held since 1871. The ḥebra ḳaddisha and the Jewish Women's Association were founded in 1876. On March 29, 1878, the prayer-house was consecrated; and in 1879 a cemetery was secured. The first rabbi of the congregation was Abraham Chatiner (d. 1882); he was succeeded by Jacob Mühlfelder, who is still officiating (1902). The congregation was granted corporate rights Oct. 12, 1885. In 1899 the building of a new synagogue, with a seating capacity of 685, was completed. The dedication took place March 7, 1899. In the same year the Max and Selma Bergmann's Widows and Orphans' Charitable Institution was founded. The congregation maintains a school with three teachers and two hundred pupils.

Chemnitz is the seat of the Saxonia Lodge XLIV., 497 I. O. B. B., established May 27, 1899.

E. C. S. So.

CHEMOSH: The national god of the Moabites. He became angry with his people and permitted them to become the vassals of Israel; his anger passed, he commanded Mesha to fight against Israel, and Moabitish independence was reestablished (Moabite Stone, lines 5, 9, 14 *et seq.*). A king in the days of Sennacherib was called "Chemoshnadab" ("K. B." ii. 90 *et seq.*; see JEHONADAB). Chemosh was a god developed out of the primitive Semitic mother-goddess Athtar, whose name he bears (Moabite Stone, line 17; compare Barton, "Semitic Origins," iv.). Peake wrongly holds that Ashtar-Chemosh was a deity distinct from Chemosh, while Moore and Bäthgen ("Beiträge zur Semitischen Religionsgeschichte," p. 14) regard "Ashtar" in this name as equivalent to "Astarte," who they believe was worshiped in the temple of Chemosh. "Ashtar" is more probably masculine here, as in South Arabia, and another name for Chemosh, the compound "Ashtar-Chemosh" being formed like "YHWH-Elohim" or "YHWH-Sebaoth." There seems to be no good reason for denying that Chemosh was a "baal," and that the names "Baal-maon" (Moabite Stone, line 30) and "Baal-peor" (Num. xxv. 3; Hosea ix. 10) apply to what was practically the same god as Chemosh. The way Mesha brings Baal-maon into his inscription identifies the latter with Chemosh; for when Baal-maon is pleased Chemosh speaks to Mesha (Moabite Stone, lines 30, 31). Whatever differences of conception may have attached to the god at different shrines, there is no adequate reason for doubting the substantial identity of the gods to whom these various names were applied. Hosea ix. 10 is proof that at some period (according to Wellhausen, at the time of the prophet himself) the impure cult of the Semitic goddess was practised at Baal-peor (compare Wellhausen, "Kleine Propheten"; Nowack's Commentary; and G. A. Smith, "Twelve Prophets," *ad loc.*). Chemosh, therefore, was in general a deity of the same nature as Baal. On critical occasions a human sacrifice was considered necessary to secure his favor (compare II Kings iii. 27), and when deliverance came, a sanctuary might be built to him (Moabite Stone, line 3). An ancient poem, twice quoted in the Old Testament (Num. xxi. 27–30; Jer. xlviii. 45, 46), regards the Moabites as the children of Chemosh, and also calls them "the people of Chemosh."

The etymology of "Chemosh" is unknown. The name of the father of Mesha, Chemosh-melek ("Chemosh is Malik," or "Chemosh is king"; compare Moabite Stone, line 1), indicates the possibility that Chemosh and Malik (or Moloch) were one and the same deity. Judges xi. 24 has been thought by some to be a proof of this, since it speaks of Chemosh as the god of the Ammonites, while Moloch is elsewhere their god (compare I Kings xi. 7, 33). Several critics rightly regard the statement in Judges as a mistake; but such an error was not unnatural, since both Chemosh and Moloch were developed, in different environments, from the same primitive divinity, and possessed many of the same epithets.

Solomon is said to have built a sanctuary to Chemosh on the Mount of Olives (I Kings xi. 7, 33), which was maintained till the reform of Josiah (II Kings xxiii. 13). This movement by Solomon was no doubt to some extent a political one, but it made the worship of Chemosh a part of the religious life of Israel for nearly 400 years.

J. JR. G. A. B.

CHENAANAH: Feminine form of "Canaan"; the name of two men: (1) The fourth-named of the seven sons of Bilham, son of Jediael, of the tribe of Benjamin, a leading warrior in the time of David (I Chron. vii. 10). (2) The father of the false prophet Zedekiah, who encouraged Ahab against Micaiah (I Kings xxii. 11, 24; II Chron. xviii. 10, 23).

Fürst ("Bibl. Jud.") attributes the existence of such names as this and "Tarshish" and "Cush" among the Benjamites to their intermarriages with the earlier races. The hostilities which the Benjamites had to endure during the civil war (see Judges xxi.) might have compelled them to establish alliances with their Phenician neighbors.

E. G. H. J. D. B.

CHENANIAH (literally, "established by God," I Chron. xv. 27; also found in the longer form "Chenanyahu," I Chron. xv. 22): A Levite of the family of Izharites (I Chron. xxvi. 29) and chief of the Temple singers who conducted the musical service when the Ark was removed from the house of Obed-edom to Jerusalem (I Chron. xv. 27).

E. G. H. J. D. B.

CHENSTOCHOV (Polish, **Czenstochowa**): City in the government of Petrokow, Russian Poland, the Jewish inhabitants of which in 1897 numbered 12,500 in a total population of 45,130. Most of the Jews are merchants, only 2,155 being artisans. Of the latter, 801 are tailors and 228 are shoemakers. Seven estates in the environs of Chenstochov are owned by Jews. In 1898 Jews owned 57 factories with 397 operatives.

Originally the Jewish factories of Chenstochov mostly manufactured medallions with pictures of the Virgin, and other articles of Christian worship, for the numerous pilgrims visiting the city; but when this industry was forbidden to the Jews, they turned to the manufacturing of toys, in which fifteen factories are now occupied, 80 per cent of the factory laborers being Jews.

After the establishment of the liquor monopoly by the Russian government eighty families remained without occupation. In 1898 about 460 Jewish families received fuel from charitable institutions. Poverty is increasing among the Jewish population, as may be seen from the following figures of families applying for help at Passover: 553 in 1894; 581 in 1895; 607 in 1896; 639 in 1897; 708 in 1898. Taking the average of five for a family, it appears that 3,500 persons, or 29 per cent of the Jewish population, have applied for charity, and in relieving distress the efforts of about ten charitable institutions are taxed to the utmost.

The Jewish children receive their education in the general schools as well as in special Jewish schools. Among the latter are a Talmud Torah with an industrial department, and 29 ḥadarim with 531 male and 90 female pupils.

In September, 1902, Chenstochov was the scene of an uprising on the part of the Jews, which, however, was soon suppressed by the authorities.

H. R. S. J.

CHEPHIRAH: City belonging originally to the Gibeonites (Josh. ix. 17), but which, in the apportionment of the land, fell to the lot of Benjamin (Josh. xviii. 26). Men of this city returned with Zerubbabel from the captivity in Babylon (Ezra ii. 25; Neh. vii. 29; in both instances the town is mentioned in connection with Kirjath-jearim [= arim] and Beeroth). In I Esd. v. 19 the place is called "Caphira." It is, perhaps, to be identified with the ruins now called "Kefire." The word "Kephirim" of Neh. vi. 2 may refer to Chephirah (F. Buhl, "Geographie des Alten Palästina," p. 169).

E. G. H. G. B. L.

CHERAN: A name occurring in the genealogy of Seir the Horite (Gen. xxxvi. 26), and in the corresponding list in I Chron. i. 41. Dillmann (commentary on Gen. xxxvi. 26) suggests that it comes from "kar" (a lamb). The names in the lists are clan-names; and a number of the clans have animal designations, such as Dishon, Ayyah, Shobal.

E. C. G. B. L.

CHEREI: A small town in the government of Mohilev, Russia, with (1898) about 3,000 inhabitants, of whom 1,300 are Jews. The principal occupations of the latter are commerce and handicrafts. The total number of artisans is 298, 189 being shop-owners, 35 wage-workers, and 74 apprentices. The predominating trades are shoemaking and tailoring, in which altogether 146 persons are engaged. About 61 Jews earn a livelihood as journeymen. There are, besides, 4 Jewish families occupied in agricultural pursuits, 8 families engaged in gardening, and 24 families who keep dairies. There are 20 ḥadarim, with 120 scholars; to the elementary school of the town, Jewish children are admitted only upon payment of a fee, while others are granted free tuition.

H. R. S. J.

CHERETHITES or **CHERETHIM.—Biblical Data:** Probably the name of a part of the Philistines; usually, however, designating the whole nation, as in Zeph. ii. 5, where "the nation of the Cherethites" evidently means the Philistines in general. Similarly, Ezek. xxv. 16 and xxx. 5 belong here. A. V. translates "the children of the land [that is in] league." But the true reading after the Ethiopic and partly after the LXX. (which omits the word "land") is: "the children of the Kerethi" (compare Cornill's "Ezekiel"). In Ezek. xxx. 5, where "the children of the land that is in league" are mentioned among the allies of Egypt, the whole of the Philistines must be meant. For the original special meaning compare the earliest passage, I Sam. xxx. 14, which mentions the Cherethites as living in a strip in the southwest of Palestine (the Negeb), near the territory of Judah and of Ziklag. This strip is called the "South" (Negeb) of the Cherethites. From verse 16, where the same district is designated as "the land of the Philistines," it may be inferred that the Cherethites belonged to the Philistines, or that the two terms were used promiscuously.

The name is also found in the frequent phrase "Cherethites and Pelethites." By this phrase was designated the *corps d'élite* and body-guard (thus correctly, Josephus, "Ant." vii. 5, § 4) of David; compare II Sam. viii. 18 (= I Chron. xviii. 17), xv. 18 (with "the Gittites"; *i.e.*, men from Gath), xx. 7 (among "all the mighty men"), *ib.* verse 23 (Ket., הכרתים); I Kings i. 38, 44 (escorting Solomon to his coronation). If the Carites and Cherethites (II Kings xi. 4) are identical, the same troop was still in existence in the time of Athaliah (see CARITES). It is evident, especially from II Sam. xv. 18, that this troop consisted of mercenaries recruited from the warlike Philistines. They are different from the special guards (Hebrew, "runners"; mentioned in Saul's time, I Sam. xxii. 17) of the kings (I Kings xiv. 27 = II Chron. xii. 10); compare "Carites" in II Kings xi. 4, R. V. The threat against "those that leap over the threshold" at the king's court (Zeph. i. 9) is usually explained as referring to soldiers and officials of Philistine blood (compare on their superstitious custom I Sam. v. 5), but see the commentaries for different explanations of that passage. "Pelethi" = "Pelethite" is now generally considered as a shortened form of "Pelishti" = "Philistine," adapted to the Hebrew (according to Ewald). This seems to establish a difference between the Cherethites and the majority of the Philistines. The Septuagint, in the Prophets, translates "Cherethite" by "Cretans," and the tradition is found that the "Palestinians" (Stephen of Byzanz; Tacitus, "Historiæ," v. 2, erroneously of the Jews) had come from Crete. This tradition seems to have sprung from the Septuagint; however, see CAPHTOR on the question of the origin of the Philistines from the "island [of Caphtor?]" and the frequent identification of "Caphtor" with "Crete." Less probable is the explanation of the two names of nations, "Cherethites" and "Pelethites" as appellative nouns; for instance, by Gesenius, "executioners and runners"; or by Targum (Pesh., some Greek MSS.), "bowmen and slingers"; by the Hexapla in Zephaniah, "corrupted people," for "Cherethites"; by Halévy, "the exiles excluded from their nation," etc.

BIBLIOGRAPHY: W. R. Smith, *The Old Testament in the Jewish Church*, ii. 262; Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. 172; Kittel, *Hist. of the Hebr.* ii. 153, No. 164.

E. G. H. W. M. M.

——**In Rabbinical Literature:** The Haggadah, which always endeavors to idealize the ancient history of Israel, takes the כרתי ופלתי to be not David's heathen body-guard, but a designation for the Great Sanhedrin, to which a very early date is thus ascribed. Hence "kereti" (כרתי) is interpreted as derived from כרת ("to cut off") in the sense of גזר ("to cut off," "to decree"), the men of the Sanhedrin rendering legal decisions. Similarly, פלתי, from פלא, meaning "the elect," or those eminent through their doctrines (Ber. 4a, above; Sanh. 16b, above; on the correct reading compare Rabbinowicz, "Diḳduḳe Soferim," to the passage and Midr. Teh. iii.). Pseudo-Jerome, on II Sam. xx. 23, follows the Jewish tradition, according to which "kereti and peleti" means literally "accidentes et vivificantes," and is used to designate the "congregatio Dei." The Targum's rendering of the passage, "archers and slingers," is adopted by Ḳimḥi also, who adds that there were two families so called, who excelled in the use of those weapons of war (commentary on II Sam. xv. 18). L. G.

CHERIKOV: Town in the government of Mohilev, Russia. According to the last census (1897) it has 5,250 inhabitants, including 2,700 Jews. Most of the latter are small tradesmen; 12 are engaged in horticulture, and 10 in gardening. In the whole district of Cherikov 60 Jewish families follow agricultural pursuits. Out of 255 artisans (consisting of 155 shop-owners, 10 wage-workers, and 90 apprentices) 115 are tailors. There are, besides, 25 journeymen, and 8 Jews who find employment in the local Dutch tile-factory. Two associations lend money to the poor without interest. The educational institutions consist of a government elementary Jewish school with 73 pupils, one Talmud Torah with 70 pupils, and 20 ḥadarim.

In 1648 Ladislaus, King of Poland, granted the Jews of Cherikov a charter by which they were allowed to deal in liquors, grain, and other articles of trade, to acquire immovable property, and to have their own synagogue and cemetery, which should be exempted from taxation. By this charter the Jews of Cherikov were placed on an equal footing with the other Jewish communities of the grand duchy of Lithuania. In the same year (1648) the Jews of Cherikov were massacred by the Cossacks.

BIBLIOGRAPHY: *Regesty*, i. 399, 411, St. Petersburg, 1899.

H. R. S. J.

CHERITH: The name of a brook or wadi near the Jordan, where Elijah, in the time of drought and famine, was told to hide himself, and there find water and food (I Kings xvii. 3, 5). When the brook dried up he was sent to Zarephath. In the verses cited from Kings the expression "before Jordan" (literally, "by the face of the Jordan") certainly points to the eastern side; hence Robinson's proposed identification with the Wadi al-Ḳalt, apart from philological difficulties, is impossible. Cheyne proposes Reḥoboth, which he explains as worn down into "Cherith," and further suggests that "Egypt" be substituted for "Jordan." Buhl ("Geog. des Alten Palästina," p. 121) argues for the identification of Cherith with Wadi al-Ḥimar, on the supposition that Tishbi is Khirbat Istib. None of the modern attempts at identification is satisfactory.

E. G. H. G. B. L.

CHERKASSY (Polish, **Czerkasy**): District town in the government of Kiev, Russia, situated on the right bank of the Dnieper, about 126 miles from Kiev.

The date of the establishment of the Jewish community of Cherkassy is not known. Being the chief town of the Cossacks since the beginning of the sixteenth century, including the time of Chmielnicki (1648–52), it may be surmised that only a few Jews, leaseholders, lived there. The census of 1765 gives only one Jew in Cherkassy, this one being "the farmer of taxes, who paid 10,000 florins for the general taxes and 400 florins for the saltpeter-factory." In 1789, of 561 houses, 14 belonged to Jews; and in 1797, after the annexation of Cherkassy by Russia (1795), the town had 783 Jewish inhabitants.

In 1870 there were 20,492 Jews in the district and town; which figures, by 1897, had increased to 29,982, or 9.75 per cent of the total population; and in 1898, out of a total population of 26.165 in the town alone, 5,884 were Jews. The majority of the latter are small traders, artisans, and day-laborers, while some are employed in the sugar- and tobacco-factories, and in the flour-mills. A great part of the Jews belong to the Ḥasidim, and are followers of the local "ẓaddiḳ," called by them the "gute Rov" (good rabbi) of Cherkassy.

Bibliography: *Semenov Geograficheskо-Statisticheski Slovar*, v., s.v.

H. R. M. R.

CHERNEVTZY: Town in the government of Podolia, Russia; it has (1898) a population of about 15,000, including about 2,000 Jews. Of the latter, 267 are artisans, but most of them earn a livelihood as small tradesmen. In the local sugar-refinery, which employs 400 men, only 14 Jews find work. There are, besides, 17 journeymen and 20 agricultural laborers. The number of Jewish poor in Chernevtzy is very considerable. In 1898 there were 60 families who received fuel from charitable organizations.

H. R. S. J.

CHERNIGOV: A city in Russia; capital of the government of the same name. The Jewish settlement at Chernigov is one of the oldest of the Ukraine. In the thirteenth century a rabbi, Isaac (Itze) of Chernigov, is mentioned, who spoke the Russian language. (Harkavy, "Yevrei i Slavyanskie Yazyky," p. 11). In 1623 King Ladislaus banished the Jews from the "voyevodstvos" (military districts) of Chernigov and Syeversk. The cause was probably jealousy on the part of the Christian merchants and tradesmen; the edict declaring that the Jews caused great damage to their business. However, soon after 1623 the Jews again came to Chernigov. In 1648, at the time of Chmielnicki's revolt, the whole Jewish population of Chernigov was exterminated by the Cossacks.

In the later histories of Chernigov indications are found of the hostility of the people toward the Jews. Thus, in 1665 the noblemen of Chernigov sent an embassy to the Council of Warsaw, mentioning in their instructions that justice called for the expulsion of the dishonest Jews from the country, or at least for the imposition of a Jewish poll-tax.

According to the census of 1897 there were in the town of Chernigov about 11,000 Jews in a total population of 27,006. The chief occupations of the Jews are industrial and commercial. In the neighborhood many tobacco-plantations and fruit-gardens are owned by Jews. There are in Chernigov 1,321 Jewish artisans, including 404 tailors and seamstresses, but the demand for artisan labor is limited to the town. There are 69 Jewish day-laborers, almost exclusively teamsters. But few are engaged in the factories.

The small charitable institutions of Chernigov were combined, in 1899, in the Committee of Relief for the Jewish Poor; but the different trade groups of the Jewish population have their own charitable institutions also. Thus the bakers, storekeepers, teamsters, tailors, and "melammedim" (teachers of Hebrew) have separate funds from which loans without interest, and, in cases of necessity, gratuitous help, are obtained.

The Jewish educational establishments include a Talmud Torah (115 pupils); a primary school for boys (40 pupils); a private school for girls (57 pupils); and there are 45 ḥadarim, where about 450 boys and 70 girls are taught Hebrew.

Bibliography: *Regesty i Nadpisi*, i. 403, 404, 466; *Budushchnost*, 1900, No. 42.

H. R. S. J.

CHERNIGOV: A government of Little Russia (Ukraine), with a Jewish population (1897) of 114,630 in a total population of 2,298,834, or nearly 5 per cent. In 1881 the Jewish inhabitants formed only 2.5 per cent of the total. By districts, the Jews in the government of Chernigov are distributed as follows: Chernigov 12,006 in a total population of 162,036 =7.41 per cent (in 1881 only 4.2 per cent); Borzna 3,542 in 146,730 =2.41 per cent (in 1881 1.6 per cent); Glukhov 5,493 in 142,814 =3.85 per cent (in 1881 about 5.1 per cent); Gorodnya 8,913 in 153,020 =5.82 per cent (in 1881 only 1.6 per cent); Kozeletz 4,741 in 135,101 =3.51 per cent (in 1881 1.5 per cent); Konotop 7,091 in 156,502 = 4.53 per cent (in 1881 1.7 per cent); Krolevetz 3,896 in 131,009 =2.97 per cent (in 1881 1.5 per cent); Mglin 10,014 in 139,357 =7.18 per cent (in 1881 3.2 per cent); Novgorod Syeversk 6,328 in 146,394 =4.32 per cent (in 1881 2.5 per cent); Novozybkov 8,852 in 164,789 =5.37 per cent (in 1881 1.0 per cent); Nyezhin 9,987 in 168,883 =5.91 per cent (in 1881 3.3 per cent); Oster 6,188 in 150,556 =4.11 per cent (in 1881 2.3 per cent); Sosnitza 7,525 in

170,268 =4.41 per cent (in 1881 2.3 per cent); Starodub 9,975 in 144,704 =6.89 per cent (in 1881 2.8 per cent); Surazh 10,078 in 188,596 = 5.4 per cent (in 1881 2.9 per cent).

The history of the Jews in the government will be treated under LITTLE RUSSIA, and under the respective cities. M. R.

Comparative statistics of population in the cities, towns, and villages in the government of Chernigov are given below:

Name.	Total Population, 1897.	Jewish Population, 1897.	Name.	Total Population, 1897.	Jewish Population, 1897.
Bakalan........	4,000	300	Novgorod Syeversk.........	9,185	2,700
Bakhmach......	8,000	500	Novoe Myesto..	1,496	60
Baturin........	3,580	383	Novozybkov....	15,480	1,220
Berezna........	9,921	1,333	NovyeBorovichi	—	31
Bobrovitzy.....	5,000	400	Novy Ropsk....	860	80
Borzna.........	12,458	1,400	Nyezhin........	32,108	10,000
Brovary........	5,166	1,344	Oster...........	5,384	1,100
Chernigov......	27,006	11,000	Padul..........	7,000	348
Churovichi.....	4,092	252	Pochep.........	9,000	3,900
Dmitrovka.....	3,197	592	Pogar	4,982	1,150
Glukhov	14,856	3,807	Ponurovka.....	3,509	295
Gorodnya......	4,197	—	Ryepski........	—	783
Gorsk..........	—	25	Seredina Bude.	6,000	450
Klintzy........	12,000	2,200	Snovsk-Kornevka..........	5,000	1,004
Konotop.......	19,404	4,000	Sosnitza........	7,095	1,832
Korop..........	6,268	1,000	Starodub.......	12,451	4,500
Kozeletz.......	5,160	1,568	Stolna..........	7,374	168
Krolevetz......	10,375	1,000	Unecha........	615	212
Lyubech.......	2,091	273	Ushcherpye.....	2,000	150
Mglin..........	7,631	4,200	Voronezh......	5,500	385
Mitkovka......	3,600	48			
Myena.........	5,881	1,618			

H. R. S. J.

CHERNOBYL: Town in the government of Kiev, Russia; it has (1898) a population of 10,759, including 7,189 Jews. Of the latter, 651 are artisans, of whom 419 own shops 192 are wage-workers, and 40 are apprentices. The predominating trade is tailoring, in which 165 persons are engaged; 167 Jews are journeymen, and 120 are employed in a paper-mill. Several ḥadarim, and a Talmud Torah with 45 pupils, are the only educational institutions.

Bobrik and Bobry, situated at a distance of 60 versts (40 English miles) from Chernobyl, are Jewish colonies, in which 47 families cultivate 618 deciatines of land. S. J.

CHERUB (כרוב; plural, **Cherubim**).—**Biblical Data:** The name of a winged being mentioned frequently in the Bible. The prophet Ezekiel describes the cherubim as a tetrad of living creatures, each having four faces—of a lion, an ox, an eagle, and a man—the stature and hands of a man, the feet of a calf, and four wings. Two of the wings extended upward, meeting above and sustaining the throne of God; while the other two stretched downward and covered the creatures themselves. They never turned, but went "straight forward" as the wheels of the cherubic chariot, and they were full of eyes "like burning coals of fire" (Ezek. i. 5-28, ix. 3, x., xi. 22). Ezek. xxviii. 13-16 is manifestly a true account of a popular tradition, distinct from that in Gen. ii., iii.

In the Temple.

Ezek. xli. 18-25 and other passages show that the number and form of the cherubim vary in different representations. The books of Kings and Chronicles contain, in the main, a description of the cherubim of Solomon's Temple. The Ark was placed between the two colossal figures of cherubim, carved in olive-wood and plated with gold, ten cubits high, standing in the adytum (דביר) and facing the door. The distance between the points of their outstretched wings was ten cubits; the right wing of the one touching the point of the left wing of the other, while the outer wings extended to the walls (I Kings vi. 23-28; viii. 6, 7; II Chron. iii. 10-13, v. 7-8). II Chron. iii. 14 states that they were woven in the veil of the adytum; and in Ex. xxvi. 1, 31 and xxxvi. 8, 35 they are also referred to as wrought into the curtains and veil of the Temple. In Ex. xxv. 18-22, xxxvii. 7-9; Num. vii. 89 mention is made by the priestly writer of two cherubim of solid gold, upon the golden slab of the כפרת, facing each other. Their outstretched wings came together above, constituting a throne on which the glory of YHWH appeared, and from whence He spoke.

In the early days of Israel's history the cherubim became the divine chariot, the bearer of the throne of YHWH in its progress through the worlds (I Sam. iv. 4; II Sam. vi. 2; I Chron. xiii. 6). The cherubim of the Ark of the Covenant seem to be meant here, and this is probably also the case in II Kings xix. 15; Isa. xxxvii. 16; Ps. lxxx. 1, xcix. 1 (see Rahlfs, "עני und ענו in den Psalmen," 1892, pp. 36 *et seq.*). At an earlier period the cherubim were the living chariot of the theophanic God, possibly identical with the storm-winds (Ps. xviii. 11; II Sam. xxii. 11: "And he rode upon a cherub and did fly: and he was seen upon the wings of the wind"). Here is a conception similar to that of the Babylonians, where the cherubim originally symbolized the winds.

E. G. H. W. M.-A.—J. F. Mc C.

——**In Rabbinical and Apocryphal Literature:** The cherubim placed by God at the entrance of paradise (Gen. iii. 24) were angels created on the third day, and therefore they had no definite shape; appearing either as men or women, or as spirits or angelic beings (Gen. R. xxi., end). According to another authority, the cherubim were the first objects created in the universe (Tanna debe Eliyahu R., i. beginning); while in the Slavonic Book of Enoch they are said to dwell in both the sixth and seventh heavens. The passage referring to the sixth heaven is as follows (xix. 6): "In the midst of them [the archangels] are seven phenixes, and seven cherubim, and seven six-winged creatures [seraphim], being as one voice and singing with one voice. It is not possible to describe their singing; and they rejoice before the Lord at His footstool." Enoch then (xx. 1) describes how he saw in the seventh heaven "cherubim and seraphim and the watchfulness of many eyes" (= ofannim). The Ethiopian Book of Enoch also mentions these three classes of angels as those that never sleep, but always watch the throne of God (lxx. 7; compare also lxi. 10). In another passage of this book Gabriel is designated as the archangel who is set over the serpents, the garden (= paradise), and the cherubim (xx. 7).

In the passages of the Talmud that describe the heavens and their inhabitants, the seraphim, ofannim, and ḥayyot are mentioned, but not the cherubim (Ḥag. 12b); and the ancient liturgy also mentions only these three classes.

The following sentence of the Midrash is characteristic: "When a man sleeps, the body tells to the neshamah ["the soul"] what it has done during the day; the neshamah then reports it to the nefesh ["the spirit"], the nefesh to the angel, the angel to the cherub, and the cherub to the seraph, who then brings it before God [Lev. R. xxii.; Eccl. R. x. 20]. When Pharaoh pursued Israel at the Red Sea, God took a cherub from the wheels of His throne and flew to the spot—for He inspects the heavenly worlds while sitting on a cherub. The cherub, however, is דבר שאין בו ממש ["something not material"], and is carried by God, not vice versa" (Midr. Teh. xviii. 15; Cant. R. i. 9). Maimonides ("Yad," Yesode ha-Torah, ii. 7) enumerates ten classes of angels, the cherubim being the ninth; while the cabalistic "Masseket Aẓilut" designates the cherubim as the third class of angels, with a leader named Kerubiel (כרוביאל; Jellinek, "Auswahl Kabbalistischer Mystik," p. 3). In the Zohar, where also ten classes of angels are enumerated, the cherubim are not mentioned as a special class (compare Zohar, Ex. Bo, 43a).

The Cherubim of the Temple.

As regards the representations of the cherubim in the Temple, Josephus holds that no one knows or can even guess what form they had ("Ant." viii. 3, § 3); Philo thinks they represented the two supreme attributes of God, goodness and authority ("De Cherubim," x.; "De Vita Moysis," iii. 8; ed. Mangey, ii. 150): he says, however, that some authorities took the cherubim to represent the two hemispheres ("De Cherubim," vii.). The rabbinical sources evince an archeological rather than a theological interest in the cherubim. Onkelos, the proselyte (beginning of the second century C.E.), says that "the cherubim had their heads bent backward, like a pupil who is going away from his master" (B. B. 99a): this is intended to explain the somewhat ambiguous verse referring to the cherubim in the Tabernacle (Ex. xxv. 20), meaning that the faces of the cherubim were bent downward toward the cover (כפרת) of the Ark, but still with their eyes turned toward each other. Onkelos' view is also given in the Targ. O. on the passage, while the Targ. Yer. thinks that the faces of both the opposite cherubim were turned downward toward the cover (compare Friedmann, "Onkelos und Akylas," pp. 98–99).

Concerning the form of these cherubim, an authority of the end of the third century says that they had the form of youths (כרוב, derived from כ = "like," and רוב = "youth"; Suk. 5b; Ḥag. 13b). The last-named passage says that the cherubim which Ezekiel saw in his vision (Ezek. x. 1) also had this form, adding that the four creatures at the throne of God were originally man, lion, bull, and eagle, but that Ezekiel implored God to take a cherub instead of a bull; Ezekiel desiring that God should not always look upon a bull, which would continually remind Him of Israel's worship of that animal. It seems that the Talmud had noticed that Ezekiel's conception of the heavenly creatures differed from the traditional one.

Communion of Israel with God.

It is recorded as a miracle that when Israel was worshiping the Lord, the cherubim lovingly turned their faces toward each other (B. B. *l.c.*), and even embraced like a loving couple. On these occasions the curtain was raised so that the Jews who had come on pilgrimage might convince themselves how much God loved them (Yoma 54a). At the destruction of the Temple the heathen found the cherubim in this posture; and they mocked the Jews because of their obscene worship, thinking the cherubim to be the objects of it (Yoma 54b). This conception of the cherubim, as representing the union of Israel with God, has been further developed by the Cabala, the cherubim being taken to represent the mysterious union of the earthly with the heavenly (see Baḥya b. Asher to Ex. xxv. 20; Zohar, Terumah, ii. 176a). The symbolical interpretation of the Alexandrians, mentioned above, is also found in rabbinical sources. Midr. Tadshe (ed. Epstein, p. 15), like Philo, takes the cherubim to symbolize the two names of God, YHWH and Elohim, by which rabbinical theology (see, for example, Sifre, Deut. 26) designates the two attributes רחמים ("goodness") and דין ("justice"). Another Midrash (Num. R. iv.) compares the cherubim with heaven and earth, as do the Alexandrians mentioned by Philo ("De Cherubim," vii.). Maimonides says ("Moreh Nebukim," iii. 45) that the figures of the cherubim were placed in the sanctuary only to preserve among the people the belief in angels, there being two in order that the people might not be led to believe that they were the image of God. There were no cherubim in the Temple of Herod; but according to some authorities, its walls were painted with figures of cherubim (Yoma 54a). L. G.

——**Critical View:** Primitive Hebrew tradition must have conceived of the cherubim as guardians of the Garden of Eden (Gen. iii. 34; see also Ezek. xxviii. 14). Back of this lies the primitive Semitic belief in beings of superhuman power and devoid of human feelings, whose duty it was to represent the gods, and as guardians of their sanctuaries to repel intruders. Compare the account in the Nimrod-Epos, Tablet IX.; and see Kosters, in "Theolog. Tijdschrift," 1874, pp. 445 *et seq.*

From the brief and meager Biblical descriptions of the statues representing the cherubim, it is impossible to judge of their real form. They were hardly sphinx-shaped; for all the representations of the winged sphinx have the wings bent backward rather than extended toward the sides. Whether the cherub was a union of man and some animal form, such as the hawk-headed man so frequently found on Egyptian monuments and also at Nineveh, or only a winged man, as the representation of the palace guardian at Khorsabad, is not certain. Such figures, however, are very common in Babylonian decorations; and winged men and animals are found in ancient sculptures throughout Syria. Cheyne con-

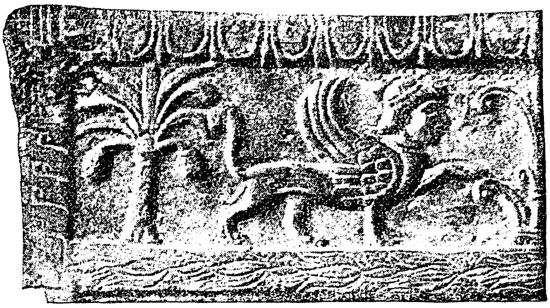
South Arabian Form (from "Corpus Inscriptionum Semiticarum").

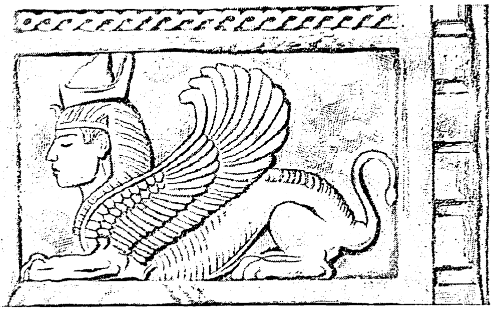
Phenician Form (in the Louvre).

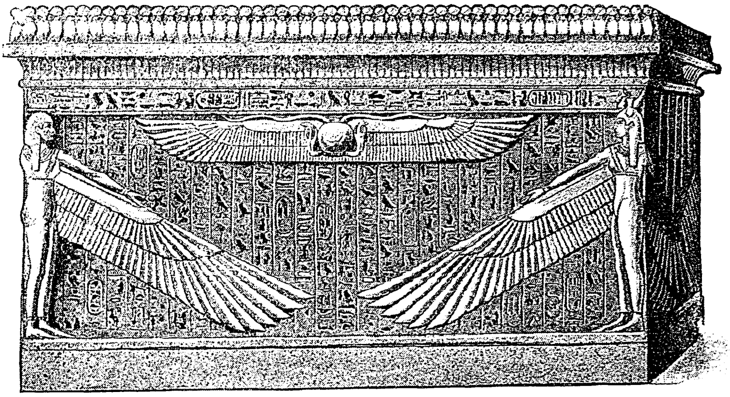
Egyptian Form (after Maspero, "Struggles of the Nations").

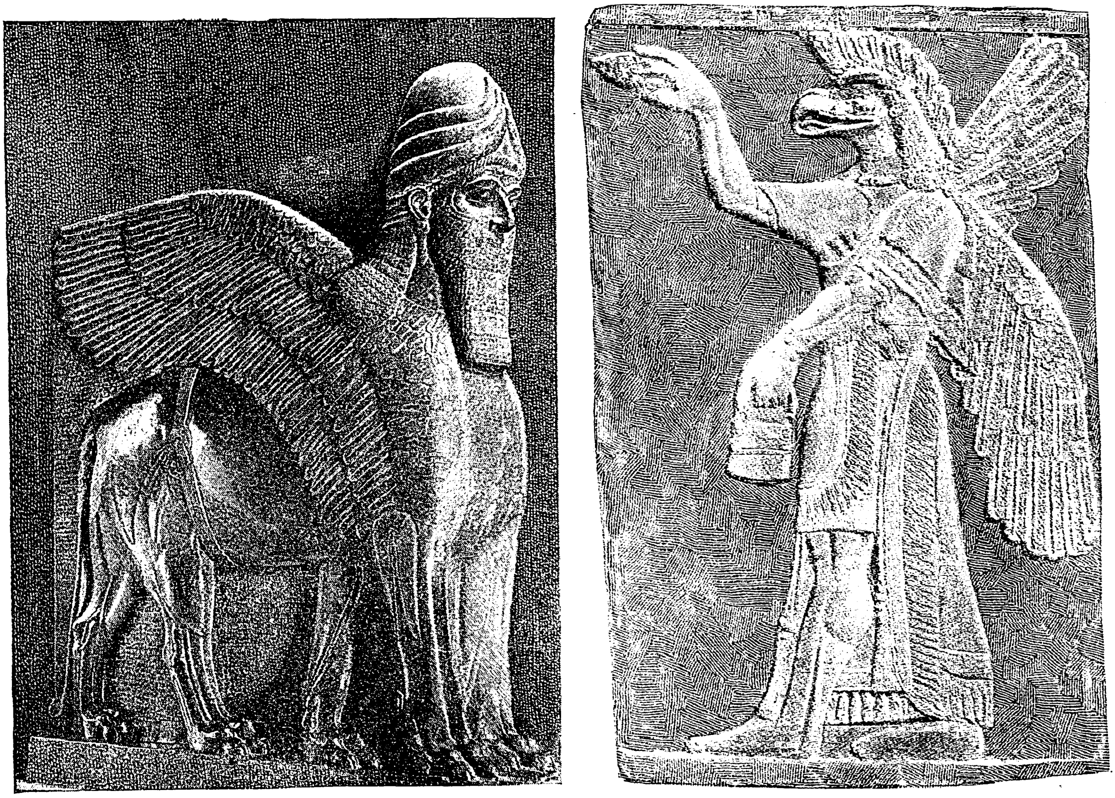
Assyrian Forms (in the British Museum).

FORMS OF CHERUBIM.

siders the cherubim of Hittite origin, the originality of the Hittites in the use of animal forms being well known.

Probable Source.

The Hittite griffin appears almost always not as a fierce beast of prey, but seated in calm dignity, like an irresistible guardian of holy things. The Phenicians, and probably the Canaanites, and through them the Israelites, attached greater importance to the cherub. The origin of the cherub myth antedates history, and points to the time when primitive man began to shape his ideas of supernatural powers by mystic forms, especially by the combination of parts of the two strongest animals of land and air—the lion and the eagle. Many are the grotesque figures found thus far, survivals of ancient Oriental sculpture.

Thus, in Babylonia there is the winged sphinx having a king's head, a lion's body, and an eagle's wings (see B. Teloni, "Zeitschrift für Assyriologie," vi. 124–140; text published by Bezold, *ib.* ix. 114–119; and Puchstein's comment, *ib.* 410–421). This was adopted largely in Phenicia. The wings, because of their artistic beauty, soon became the most prominent part, and animals of various kinds were adorned with wings; consequently, wings were bestowed also upon man. The next step, from cherubim to the angels of the Old Testament as well as of the New, was inevitable.

Etymology.

Following Lenormant's suggestions, Friedrich Delitzsch connected the Hebrew כרוב with the Assyrian "kirubu" = "shedu" (the name of the winged bull). Against this combination see Feuchtwang, in "Zeitschrift für Assyriologie," etc., i. 68 *et seq.*; Teloni, *ib.* vi. 124 *et seq.*; Budge, in "The Expositor," April and May, 1885. Later on, Delitzsch ("Assyrisches Handwörterbuch," p. 352) connected it with the Assyrian "karubu" (great, mighty); so, also, Karppe, in "Journal Asiatique," July–Aug., 1897, pp. 91–93. Haupt, in Toy, "Ezekiel" ("S. B. O. T."), Hebrew text, p. 56, line 11, says: "The name כרוב may be Babylonian; it does not mean 'powerful,' however, but 'propitious' (synonym 'damḳu')." For the original conception of the Babylonian cherubim see Haupt's notes on the English translation of Ezekiel, pp. 181–184 ("S. B. O. T."), and the abstract of Haupt's paper on "Cherubim and Seraphim," in the "Bulletins of the Twelfth International Congress of Orientalists," No. 18, p. 9, Rome, 1899. See also Haupt, in Paterson, "Numbers" ("S. B. O. T."), p. 46: "The stem of כרוב is the Assyrian 'karâbu' (= be propitious, bless), which is nothing but a transposition of the Hebrew ברך." Dillmann, Duff, and others still favor the connection with γρύψ ("gryphus" = the Hindu "Garuda.")

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E. G. H. W. M.-A.

CHESALON: A border town of Judah (Josh. xv. 10), also known as "Mount Jearim." It lies in a directly west of Jerusalem, at a distance of twelve miles, and is the modern Kesla (Buhl, "Geographie des Alten Palästina," pp. 91, 166).

E. G. H. G. B. L.

CHESED: A son of Nahor and Milcah (Gen. xxii. 22). From the name the term "Casdim" (Chaldeans) is clearly derived.

E. G. H. G. B. L.

CHESS: A game of skill, usually played by two persons, with sixteen pieces each, on a board divided into sixty-four squares alternately light and dark. Authoritative opinions agree that chess, under the Sanskrit name of "chaturanga" (= the four "angas" or members of an army), was known earliest to the Hindus—possibly as early as the sixth century of the present era. From India the game was carried into Persia, its name being changed into "shatranj." Mas'udi (947) speaks of chess as an Indian invention sent by an Indian king to Chosroes, King of Persia (531–579), the sixteen pieces of one side being of emerald, and those of the other being of ruby. From Persia the game passed into Arabia, and thence to central and western Europe; but how or when has not been determined.

When the Jews first became acquainted with chess is not known. It has been supposed that the game was referred to in the Talmud; but the consensus of opinion now seems to be that certain games mentioned therein, which some have identified with chess, were not chess at all, but were played with dice, under the designations פסיפס or נרדשיר, which Rashi ('Er. 61a) interprets as "chess." Nathan ben Jehiel of Rome (1103), however, in his "'Aruk," distinctly translates the word נרדשיר, supposed by some to indicate chess, by the Arabic "al-nard," which he renders by the Italian "dadi" (= dice). פסיפס is clearly derived from the Greek ψῆφος, and refers to some game with pebbles or dice (Yer. R. H. i. 57c). The matter has been fully discussed by Franz Delitzsch ("Ueber das Schach und die Damit Verwandten Spiele in den Talmuden," in "Orient, Lit." Jan., 1840, pp. 42–53), who concludes that, as the Talmud was completed in the fifth century, chess could not have been referred to therein, inasmuch as the Persians, from whom the Jews would have learned the game, did not know it themselves until the close of that century (see also L. Löw, "Lebensalter," p. 324).

Ninth to Thirteenth Century.

Steinschneider ("Schach bei den Juden," p. 33) conjectures that the first Jew to recommend chess was the convert Ali, son of "Rabbi" Saul of Taberistan, teacher of the physician Razi (ninth century), who considered the game a remedy for low spirits and dejected mental condition. By the eleventh century it was commonly played in Spain. After Rashi, the first European to mention chess was Moses Sephardi, born in Spain in 1062 and baptized at the age of forty-four as Petrus Alfonsi, who in his "Disciplina Clericalis" includes chess in the seven accomplishments ("probitates") of a knight. In Italy it was known at the same period, having been probably derived

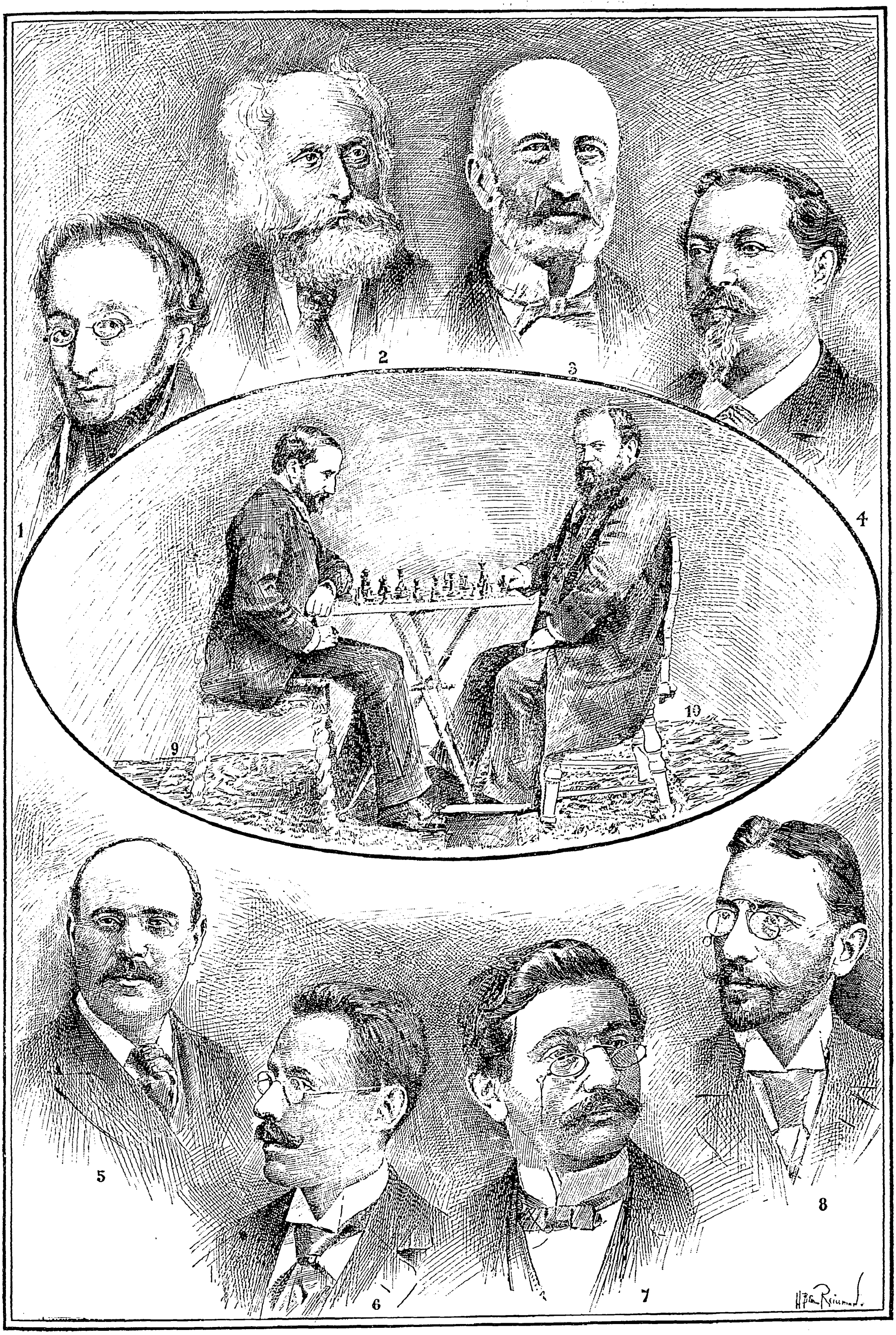

EMINENT JEWISH CHESS MASTERS.

1. Alexandre. 2. Horwitz. 3. Löwenthal. 4. Kolisch. 5. Gunsberg. 6. Janowski. 7. Lasker. 8. Tarrasch. 9 and 10. Zuckertort and Steinitz, playing their match at New York, 1886.

IV.—2

from the East through Byzantium. In the twelfth century chess had spread to France, Germany, and England, and by 1200 had become a favorite gambling game throughout Europe; to such an extent, indeed, that it was prohibited by the Council of Paris, 1212, and afterward by Louis IX. At the same epoch the "Sefer Ḥasidim" (Book of the Pious), § 400, strongly recommended the game.

Notwithstanding the clerical prohibition, there is a legend to the effect that the pope himself played chess with a Jew: it occurs in "Das Leben Elchanans oder Elchonons," pp. 27, 46, Frankfort-on-the-Main, 1753: "This pope is the best one they ever had, since he can not get along without Jews, with whom he plays chess. . . . Rabbi Simeon is a great master of chess; but the pope mates him." The pope is even recognized by R. Simeon as his son through a particular move which he had taught him. This Simeon seems to have been Simeon ha-Gadol, who lived at Mayence about the beginning of the eleventh century. See Andreas.

Early Hebrew Works on Chess.

The earliest writer to treat of chess among the Jews is Hyde, who, in the second volume of his "De Ludis Orientalibus" (1694), prints three Hebrew works on chess, with excellent translations in Latin. These are: (1) a poem attributed to Abraham ibn Ezra, חרוזים, the Latin title being "Carmina Rhythmica de Ludo Schah-mat, R. Abraham Abben-Ezra, Beatæ Memoriæ" (Steinschneider, "Cat. Bodl." col. 684); (2) "Meliẓat ha-Seḥoḳ ha-Ishḳaḳi," a poem by Bonsenior ibn Yaḥya (in Berechiah ha-Nakdan's "Mishle Shu'alim," Mantua, 1557–58; "Cat. Bodl." col. 796); and (3) "Ma'adanne Melek" ("Cat. Bodl." col. 604), attributed by Steinschneider to Judah or Leo di Modena (1571–1648). If the poem first mentioned is correctly ascribed to Ibn Ezra (d. 1167), it certainly gives the oldest set of chess rules extant; and it has been reprinted six times under that impression. The Hebrew text is given in Steinschneider ("Schach bei den Juden," pp. 43–45), as well as a German rendering (*ib.* pp. 12–15); and the following English translation is by Nina Davis (now Mrs. Salomon), in "Songs of Exile" (pp. 129–131), issued by the Jewish Publication Society of America, Philadelphia, 1901:

The Song of Chess.

I will sing a song of battle
Planned in days long passed and over.
Men of skill and science set it
On a plain of eight divisions,
And designed in squares all chequered.
Two camps face each one the other,
And the kings stand by for battle,
And 'twixt these two is the fighting.
Bent on war the face of each is,
Ever moving or encamping,
Yet no swords are drawn in warfare,
For a war of thoughts their war is.
They are known by signs and tokens
Sealed and written on their bodies;
And a man who sees them, thinketh
Edomites and Ethiopians
Are these two that fight together.
And the Ethiopian forces
Overspread the field of battle,
And the Edomites pursue them.

First in battle the foot-soldier
Comes to fight upon the highway,
Ever marching straight before him,
But to capture moving sideways,
Straying not from off his pathway,
Neither do his steps go backward;
He may leap at the beginning
Anywhere within three chequers.
Should he take his steps in battle
Far away unto the eighth row,
Then a Queen to all appearance
He becomes and fights as she does.
And the Queen directs her moving
As she will to any quarter.
Backs the Elephant or advances,
Stands aside as 'twere an ambush;
As the Queen's way, so is his way,
But o'er him she hath advantage;
He stands only in the third rank.
Swift the Horse is in the battle,
Moving on a crooked pathway;
Ways of his are ever crooked;
'Mid the Squares, three form his limit.

Straight the Wind moves o'er the war-path
In the field across or lengthwise;
Ways of crookedness he seeks not,
But straight paths without perverseness.
Turning every way the King goes,
Giving aid unto his subjects;
In his actions he is cautious,
Whether fighting or encamping.
If his foe come to dismay him,
From his place he flees in terror,
Or the Wind can give him refuge.
Sometimes he must flee before him;
Multitudes at times support him;
And all slaughter each the other,
Wasting with great wrath each other.
Mighty men of both the sovereigns
Slaughtered fall, with yet no bloodshed.
Ethiopia sometimes triumphs,
Edom flees away before her;
Now victorious is Edom:
Ethiopia and her sovereign
Are defeated in the battle.

Should a King in the destruction
Fall within the foeman's power,
He is never granted mercy,
Neither refuge nor deliv'rance,
Nor a flight to refuge-city.
Judged by foes, and lacking rescue,
Though not slain he is checkmated.
Hosts about him all are slaughtered,
Giving life for his deliverance.
Quenched and vanished is their glory,
For they see their lord is smitten;
Yet they fight again this battle,
For in death is resurrection.

It is characteristic of this poem that the pawn moves two spaces at the first move, as at present, but not as in the Arabic game. The queening of a pawn is also mentioned. The queen may move in all directions, but only one space, like the king at present. The bishop "fil" or (elephant) moves diagonally, but only three spaces. Castling is unknown. The "wind" is the rook. Steinschneider declares on subjective grounds, against the attribution to Ibn Ezra, and is supported by the like opinion of Dr. Egers, the editor of Ibn Ezra's poetry.

Bonsenior (lived not later than the fifteenth century), in his poem, also pictures the game as a battle, and describes the pieces in the following order:

King, מלך, moves one in any direction.

Queen, שגל, to the right of the king, moves two or three spaces in any direction.

Knights, פרשים or סוסים (= "horsemen" or "horses"), move one space obliquely and one space straight forward.

Bishops, פילים (= elephants; editio princeps חילים = "camps"), move obliquely to the third space.

Rooks, רוקים, move straight, forward, backward, or from side to side.

Pawns, גבורים ("heroes"), move straight forward.

The chief characteristic of Bonsenior's work is the large number of Biblical texts which he employs.

Leo di Modena's work ("Ma'adanne Melek") was written for the purpose of teaching the author's two sons the game, and in the hope of inducing them to give up card-playing. The book is particularly interesting for its reference (1) to the queening of a pawn, (2) to castling, and (3) to the queen's position at the commencement of the game. The following is the author's description of the pieces:

King, שה (Persian "shah"), may castle.

Queen, פרזאן ("ferzân" or "parzan"), occupies at the beginning of game the space of its own color.

Both king and queen have the following three noblemen by their sides:

Bishop, פיל ("fil"), elephant.

Knight, פרש ("parash"), horseman.

Rook, רוק or רוח (Persian "rokh").

Pawn, רגל, foot-soldier, moves two boxes at the first move, and may become a queen.

A number of other early works on chess will be found in Steinschneider's "Schach bei den Juden" (pp. 22–33). Among these may be specially mentioned a Catalan poem by Moses Azan, translated into Castilian in 1350; a poem of 1532, which describes castling as an interchange of places between king and rook; and "Ha-Ḳerab" (The War), a poem in Hebrew, composed by Jacob Eichenbaum in Odessa, and printed in London (n.d.; dedication dated Sept. 3, 1839). It has been translated into Russian by Joseph Ossip Rabbinovicz.

Hebrew riddles on chess occur in medieval manuscripts, and are given by Steinschneider. One of them describes the game as:

> "A country without earth: kings and princes walking without soul.
> If the King be wasted, all is without soul."

Lawfulness of the Game.

Chess is referred to by Maimonides (1155–1204), who mentions a forced mate and declares professional chess-players as unworthy of credence in the law courts (commentary on Mishnah Sanh. ii. 3), and by Kalonymus ben Kalonymus (*c.* 1300). The former condemns the game only when played for money; the latter, whether played for stakes or not. During the thirteenth and the four following centuries chess was quite commonly played; and Jewish literature contains numerous rabbinical opinions for and against it. Strangely enough, Joseph Caro does not refer to it in his great code, the Shulḥan 'Aruk. Moses Isserles (d. 1573) terms it "the game with bones called chess," and approves of its being played not only on weekdays, but on the Sabbath, though not for money. An old responsum (Dukes, in "Ben Chananja," 1864, pp. 601, 650) states that in Spain the game of chess (אישקש [? אישקקש]) was sanctioned by the Rabbis. After a visitation of the plague in 1575 the three rabbis of Cremona declared that *with the exception of chess* ("ishḳaḳi") all games were "primary evils and the cause of all troubles" (Lampronti, "Paḥad Yiẓḥaḳ," iii. 54). Schudt ("Jüdische Merckwürdigkeiten," pt. VI., ch. xxxv., p. 317) records that in Frankfort-on-the-Main, after the great fire of 1711, the Jewish community passed a resolution forbidding for a period of fourteen years any Jew or Jewess (except sick persons and lying-in women) to play chess. When played on the Sabbath, it became customary in Germany, in honor of the day, to use chessmen made of silver ("Shilṭe ha-Gibborim," on 'Er. 127b), though wooden pieces were not disallowed.

Popular Among Jewesses.

Chess was popular among Jewesses, as is seen from Schudt's remark (*l.c.* IV. ii. 381) that "it is not at all strange that Jews should play chess well, since Jewish women have for many years played and practised the game." In 1617 a Jewess of Venice became well known for her skill in chess. Indeed, Abrahams ("Jewish Life in the Middle Ages," p. 388) goes so far as to suggest that it first made its way among Jewish circles as a woman's game.

R. Aaron Sason of Constantinople recommends the avoidance of chess on Sabbath (Responsa, No. 180). Elijah de Vidas appears to have been the sole halakist who absolutely forbade the game ("Shebeṭ Musar," 1712, ch. xlii.). Children under fourteen were allowed to learn the game, on the ground that it rendered the intellect more acute.

Elijah Cohen of Smyrna ("Shebeṭ Musar," *l.c.*) objects to chess on the ground that it wastes time and takes the mind away from study. Azulai (1774) agrees with Ali ben Saul, mentioned above, in favoring chess only as a remedy for illness or melancholy. He also cites opinions for and against playing chess on Saturdays (Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," pp. 12, 53, Berlin, 1871). Mendelssohn was a passionate lover of the game, and is said to have cemented his friendship with Lessing over the chessboard. Yet he is credited with the dictum: "Chess is too earnest for a game; too much of a game to be in earnest about it" ("Für Spiel ist es zu viel Ernst, für Ernst zu viel Spiel"; compare Dukes, in "Ben Chananja," 1864, vii. 636; something similar is attributed to Montaigne).

From the eighteenth century (to which belongs Albert [Aaron] Alexandre) onward, Jews came more and more to the front as chess-players; and it is not too much to say that in recent years they have proved themselves paramount as exponents of the game both in Europe and in America. As a race they seem to possess those intellectual qualities which are necessary to excel in chess. It must suffice here merely to mention a few names, such as S. Alapin, O. Blumenthal, W. Cohn, E. Delmar, L. R. Eisenberg, B. Englisch, E. Epstein, I. Gunsberg, D. Harrwitz, Leopold Hoffer, B. Horwitz, Herbert Jacobs, D. Janowski, Baron Ignaz von Kolisch, J. J. Löwenthal, S. Lipschütz, S. Rosenthal, E. Schiffers, Carl Schlechter, S. Tarrasch, Max Weiss, and S. Winawer. Besides these, three Jewish chess masters stand out with especial prominence as having held the primacy of the chess world since 1866; viz., J. H. Zukertort, William Steinitz, and Emanuel Lasker.

Johannes H. Zukertort (1842–88) was a pupil of the celebrated player A. Anderssen, whom he at length defeated in 1871 with a score of 5 to 2. In 1878 he gained the first prize at the international tournament at Paris, and in 1883 took the same position at the great London tournament, in which all the greatest chess masters of the day (except Paulsen) competed. Zukertort excelled as a blindfold player. In 1876 he played thus against 16 strong amateurs, the result being: won 12, lost 1, drew 3.

In Modern Times.

William Steinitz (1836–1900) held the chess championship of the world for a period of twenty-eight years (1866–1894), and during that time may be said to have formed a new school of chess. In place of the fierce attack, he sought to win by a combination of minor advantages; and his method was gradually adopted by the leading experts. The Steinitz gambit (see below), though now generally discarded, had for a time a considerable number of adherents.

Emanuel Lasker (b. 1868) is the present champion of the world (1902), having succeeded in wresting that title from Steinitz in 1894. In 1896 he was first in the Nuremberg tourney; in 1899, first in the London tournament; and again first in that at the Paris Exposition of 1900.

The following list of tournaments since 1851 shows the positions gained by Jewish players and by their principal competitors. It will be seen that during the past fifty years the leading places have been in most cases secured by Jews. Non-Jewish players are indicated by italics:

TOURNAMENTS.

1851, London: *Anderssen* 1; Horwitz 7.
1857, Manchester: Löwenthal 1; *Anderssen* 2.
1858, Birmingham: Löwenthal 1; Falkbeer 2.
1860, Cambridge: Kolisch 1; *Stanley* 2.
1862, London: *Anderssen* 1; Steinitz 6.
1865, Dublin: Steinitz 1; *MacDonnell* 2.
1866, British Chess Association: Steinitz 1; *Green* 2.
1867, Paris: Kolisch 1; Winawer 2: Steinitz 3.
1867, Dundee: *Neumann* 1; Steinitz 2; *De Vere* 3.
1868, British Chess Association Handicap: Steinitz 1; *Wisker* 2; *Blackburne* 3.
1870, Baden-Baden: *Anderssen* 1: Steinitz 2; *Blackburne* 3.
1872, London: Steinitz 1; *Blackburne* 2; Zukertort 3.
1873, Vienna: Steinitz 1; *Blackburne* 2; *Anderssen* 3; Rosenthal 4.
1876, London: *Blackburne* 1; Zukertort 2.
1878, Paris: Zukertort 1; Winawer 2.
1881, Berlin: *Blackburne* 1; Zukertort 2; *Tchigorin* 3.
1882, Vienna: Steinitz and Winawer 1 and 2; Zukertort 5.
1883, London: Zukertort 1; Steinitz 2.
1883, Nuremberg: Winawer 1; *Blackburne* 2.
1885, Hamburg: Gunsberg 1; Englisch, Tarrasch, Weiss (tied) 2.
1886, London: Gunsberg and Taubenhaus 3 and 4.
1886, Nottingham: Gunsberg and Taubenhaus 3 and 4.
1887, Frankfort: *Bardeleben* 4; Tarrasch 5 (Gunsberg and Zukertort not placed).
1888, Bradford: Gunsberg 1; *Mackenzie* 2.
1889, New York: *Tchigorin* 1; Weiss 2; Gunsberg 3.
1889, Breslau: Tarrasch 1; *Burn* 2; Weiss 3; (Gunsberg 4.
1890, Amsterdam: *Burn* 1; Lasker 2; *Mason* 3.
1890, Manchester: Tarrasch 1; *Blackburne* 2.
1892, Dresden: Tarrasch 1; Markovetz 2; Porges 3.
1894, Leipsic: Tarrasch 1; Lipke and Teichman 2 and 3.
1895, Hastings: *Pillsbury* 1; *Tchigorin* 2; Lasker 3; Tarrasch 4; Steinitz 5.
1896, Nuremberg: Lasker 1; *Maroczy* 2; Tarrasch 4.
1896, Budapest: *Tchigorin* 1; Charousek 2; *Pillsbury* 3.)
1898, Vienna: Tarrasch 1: *Pillsbury* 2.
1898, Cologne: *Burn* 1; Charousek 2; Cohn 3.
1899, London: Lasker 1; Janowsky, *Maroczy*, and *Pillsbury* tied for 2, 3, and 4.
1900, Munich: *Maroczy*, *Pillsbury*, and Schlechter tied for 1, 2, and 3.
1900, Paris: Lasker 1; *Pillsbury* 2; Janowsky 3.
1901, Monte Carlo: Janowsky 1: Schlechter 2.
1902, Hanover: Janowsky 1; *Pillsbury* 2.

Of 33 important matches since 1834, enumerated in the "Encyc. Brit." Supplement, 1902, *s.v.* "Chess," only 5 (all before 1863) have been without a Jewish competitor. Of 42 living contemporary first-class players of Europe and America mentioned in that article, 19 are Jews.

"Gambits."

What is known in chess as the "gambit" consists in sacrificing a piece for the sake of certain advantages of position. It is first met with in Italy about the middle of the sixteenth century. Two Jewish chess-players have given their names to gambits: viz., Steinitz and Isaac L. RICE of New York. The Steinitz gambit may be played as follows:

WHITE.	BLACK.
1 P—K 4	1 P—K 4
2 Kt—QB 3	2 Kt—QB 3
3 P—B 4	3 P x P
4 P—Q 4	4 Q—R 5 ch
5 K—K 2	5 P—Q 3
6 Kt—B 3	6 B—K Kt 5
7 B x P	7 Castles

The Rice gambit is as follows, and is only possible after Black plays 7 B—Q 3. White, after giving up the knight, is able to withstand a violent attack.

WHITE.	BLACK.
1 P—K 4	1 P—K 4
2 P—K B 4	2 P x P
3 Kt—K B 3	3 P—K Kt 4
4 P—K R 4	4 P—Kt 5
5 Kt—K 5	5 Kt—K B 3
6 B—B 4	6 P—Q 4
7 P x P	7 B—Q 3
8 Castles	8 B x Kt
9 R—K sq	

Though so successful in matches, Jews have not shown themselves particularly brilliant in the composition of problems. Schlechter, Teichman, and Mieses, however, have displayed some talent in this direction, and E. N. Frankenstein was part author of "The Chess Problem Text-Book," London, 1887.

In 1782 Moses Hirschel of Breslau wrote the first work in German on the chess writings of Greco and Stamma. Of other Jewish writers on chess may be mentioned the following, with dates of publication: W. Schlesinger ("Beiträge zum Unterricht im Schachspiel," Presburg, 1804); E. M. Oettinger ("Bibliotheca Shahiludii," Leipsic, 1844); P. Bendix (1824–1833). ("Recueil de Parties d'Echec; Tant Entières que Finales, avec des Observations Instructives," St. Petersburg, 1824); H. Silberschmidt ("Die Neuentdeckten Geheimnisse im Gebiete des Schachspiels," Braunschweig, 1826; "Lehrbuch des Schachspiels," Wolfenbüttel); Albert (Aaron) Alexandre ("Encyclopédie des Echecs," Paris, 1837, and "Collection des Plus Beaux Problèmes d'Echecs," giving 2,120 examples, *ib.* 1846); D. M. Fränkel (1838); A. Schmid ("Literatur des Schachspiels," 1847); J. Horwitz ("Das Schachspiel," Berlin, 1879); D. Nathan (1851–1852); S. Tarrasch ("Dreihundert Schachpartien," Leipsic, 1855); Leon Hollaenderski (a French trans-

Modern Jewish Chess Authors.

lation of the three Hebrew manuscripts given in Hyde, 1864); J. J. Löwenthal (1857–69) ("Transactions of the British Chess Association," 1867–69); D. Harrwitz ("Lehrbuch des Schachspiels," Berlin, 1862; J. H. Zukertort ("Leitfaden des Schachspiels," 1870); L. Hoffer ("Chess," London, 1892); W. Steinitz ("The Modern Chess Instructor," New York, 1895); and E. Lasker ("Common Sense in Chess," London, 1896).

Several important chess journals have been edited by Jews, as "The Chess-Players' Magazine," by J. J. Löwenthal, 1865–67; the "Neue Berliner Schachzeitung," by Zukertort, 1867; "The Chess Monthly" (which had an existence of seventeen years, 1879–96), by Zukertort and Hoffer, and by the latter alone after Zukertort's death; and "The International Chess Magazine," by Steinitz, 1885–1900. Books commemorative of the important tournaments, giving the games with annotations, have also been published by Jewish authors.

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J. A. P.

CHEST. See Ark.

CHESTNUT-TREE: The rendering of ערמון given in the A. V. (Gen. xxx. 37; Ezek. xxxi. 8); the R. V., however, preferring "plane-tree." There are two considerations lending weight to the rejection of the translation given in the A. V.: (1) the plane (*Platanus orientalis*) is indigenous to western Asia, where, under favorable conditions, it attains a commanding size, and is remarkable for the luxuriance of its growth; and (2) the etymology of the word ערמון, which is connected with the Arabic "'aram" (= to strip off bark): the plane-tree being noted for annually casting its bark. This latter consideration is, apparently, the determining one.

The chestnut, which found its way from Asia into Europe through Greece and Italy, takes its botanical name (*Castanea vulgaris*) from an ancient Thessalian town, Castanum. Like the plane, it is distinguished by the magnificence of its growth, preferring, however, high and dry situations; while the plane develops more freely in low and moist ground.

According to Tristram, the plane-tree "is common on the banks of the upper Jordan and of the Leontes, where it overhangs the water" ("Natural History of the Bible," p. 345).

J. E. W. B.

CHEVRA. See Ḥebra.

CHEYNE, THOMAS KELLEY: English Christian Biblical critic, and Oriel professor of Biblical exegesis at the University of Oxford, England; born at London Sept. 18, 1841; educated at Merchant Taylors' School, London, Worcester College, Oxford, and under Ewald at Göttingen. Before graduating he showed his interest in Hebrew studies by taking the Pusey, Ellerton, and Kennicott scholarships, and his post-graduate life has been devoted almost exclusively to Old Testament exegesis and theology. For a long time he was almost the sole representative of the higher criticism in England. Together with Professor Driver, he provided the Queen's Printers' Bible, 1881, with a series of variorum readings and renderings which were of great use to Bible students. He has devoted particular attention to the Book of Isaiah, of which he published notes on the Hebrew text in 1869, a translation in 1870, an edition in 1880–81, an introduction in 1896, and a new translation, based on a critical text, in the Polychrome Bible in 1898. Besides this, he has given two versions of Psalms to the world, in 1884 and 1889, while in 1891 he treated of the "Origin of the Psalter" in his Bampton Lectures, probably his most important contribution to Old Testament exegesis. A volume on "Job and Solomon" in 1886 treated of the Wisdom literature, while his "Founders of Old Testament Criticism" in 1893 gave the only adequate history of that subject in existence.

In the winter of 1897–98 Cheyne visited the United States and delivered lectures on "Jewish Religious Life in the Post-Exilic Period"; these were subsequently published (London and New York, 1898), and show a certain sympathy with specifically Jewish religious thought, which was also shown in his Bampton Lectures. Cheyne has frequently contributed to the "Jewish Quarterly Review."

Cheyne has shown great daring in textual emendation, which has grown upon him of recent years. His most recent contributions to Biblical study consist of numerous articles contained in the "Encyclopedia Biblica," which was edited by himself and A. S. Black, and which bears the stamp of Cheyne's influence on every page.

Bibliography: Plarr, *Men and Women of the Time*, 1895; *Who's Who*, 1902.

T. J.

CHIARINI, LUIGI: Italian abbé; born near Montepulciano, Italy, April 26, 1789; died at Warsaw Feb. 28, 1832. He was appointed professor of history and Oriental languages at the University of Warsaw, Poland (1826).

Chiarini was a prominent member of the so-called "Jewish Committee," consisting exclusively of Christian members, organized by imperial decree May 22, 1825. This committee established schools for Jewish boys and girls as well as classes of Hebrew for Christian young men to study Jewish history, rabbinical literature, and even Judæo-German, which would enable them to do organization (missionary) work among the Jews of Poland. Chiarini was entrusted by this body to translate the Babylonian Talmud, for which the Russian government granted him a subsidy of 12,000 thalers. He published his work, "Théorie du Judaïsme Appliquée à la Réforme des Israélites de Tous les Pays de l'Europe, et Servant en Même Temps d'Ouvrage Préparatoire à la Version du Talmud de Babylone," 2 vols., Paris, 1830, as a precursor to the prescribed version of the Talmud which was to appear in six large folio volumes. Chiarini's book planned the reform of the Polish Jews, and also the general improvement of the condition of all Jews. This work is divided into three parts; in the first Chiarini states the difficulties of knowing the true character of Judaism; in the second he elucidates the theory of Judaism; and in the third the author treats of the reform of Judaism and discusses the means of removing its "pernicious" elements. In brief, Chiarini endeavors to prove that the so-called evils of Judaism originate chiefly from the alleged harmful antisocial teachings of the Talmud. He argues that the state should assist the Jews in freeing themselves from the influence of the Talmud, and that they should return to the simple Mosaic faith. This goal can be attained in two ways: first, by the establishment of schools where Bible instruction is given and the Hebrew grammar studied; and, secondly, by a French translation of the Babylonian Talmud, with explanatory notes and refutations.

Chiarini recognized that the popular knowledge of the Jews and Judaism was inadequate and defective, and that their enemies furnish nothing but distorted instead of correct information. Nevertheless, his work is pervaded with some of the traditional prejudices against which he protests; but, at the same time, he expresses a sincere concern for the spiritual and material welfare of the Jews, and a desire to improve their condition.

Of Chiarini's translation of the Talmud only two volumes appeared, under the title "Le Talmud de Babylone, Traduit en Langue Française et Complété par Celui de Jérusalem et par d'Autres Monuments de l'Antiquité Judaïque," Leipsic, 1831. It contains a copious preface. The translation of Berakot, which is partly based on previous translations, has many faults. Chiarini's "Théorie du Judaïsme" was widely criticized and caused considerable discussion in the "Revue Encyclopédique" and in separate pamphlets by Zunz, Jost, and others. Besides many other works on Italian poetry (Pisa, 1816 and 1818) and on the history of astronomy in the Orient, Chiarini wrote a Hebrew grammar and a Hebrew dictionary, both in Latin, translated into Polish by Piotr Chlebowski, Warsaw, 1826 and 1829; he wrote also "Dei Funerari degli Ebrei Polacchi," Bologna, 1826.

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H. R.

CHICAGO: Capital of Cook county, Illinois; the second largest city of the United States. It was incorporated as a city in 1837, and a year later the first Jewish settler, J. Gottlieb, arrived. Whence he came, and what his business was, are not known. In 1840 Gottlieb was followed by Isaac Ziegler, the brothers Benedict and Jacob Schubert, and Philip Newberg. Ziegler was for a number of years a pedler in the city and vicinity. Benedict Schubert was the first Jew to establish a merchant-tailoring business in Chicago. He prospered, and became one of the leading men in his trade. The first brick house in the city was built for him on Lake street, and he carried on business there for a number of years. Philip Newberg was the first Jewish tobacco-dealer. The first Jewish child born in Chicago was a son of Jacob Rosenberg, whose wife was Hannah Reese.

About twenty German Jews arrived between 1840 and 1844, and the community was slowly augmented by incoming settlers up to 1849, in which year a strong tide of Jewish immigration set in, following the completion of the Galena and Chicago Railway to Elgin. Most of the early settlers were German Jews, principally from Bavaria and the Rhenish Palatinate.

Religious services were held for the first time in the Jewish settlement on the Day of Atonement, 1845. The congregation met in a private room on a street now known as Fifth avenue. Only ten men were present; Mayer Klein and Philip Newberg officiated as readers. The following year services were again held on the Day of Atonement, the attendance being, however, no larger than on the previous occasion.

The first Jewish organization, the Jewish Burial-Ground Society, was established in 1846. It purchased from the city for $46 one acre of ground, to be used as a cemetery; and this was the first public act by which the Jews of Chicago demonstrated their existence as an integral portion of the body corporate. This first Jewish burial-ground was located east of the city limits, toward the north along the shore of Lake Michigan.

First Congregation.

Kehillat Anshe Ma'arab, the first Jewish congregation, was established Nov. 3, 1847, when a constitution was adopted and signed by fourteen members. Morris L. Leopold, a young man of twenty-six, born in Laubheim, Württemberg, was elected president. The Jewish Burial-Ground Society turned over to the congregation all its property, including the cemetery, and dissolved. Kehillat Anshe Ma'arab held its first regular service in a private room on the second floor of a building on the southwest corner of Lake and Wells streets, and in 1849 leased a lot on Clark street, between Adams and Quincy streets (where the post-office now stands), on which it erected a frame synagogue.

In 1853 this congregation established a day-school, where Hebrew was taught in addition to the regular common-school curriculum. This school was in operation for twenty years. In 1856 a new cemetery on Green Bay road (now North Clark street) and Belmont avenue was purchased. In 1857 the old burial-ground, having been included in the city extensions, had to be abandoned. In 1882 the ground was sold to the park commissioners, and it is now merged in Lincoln Park. On the date of the closing of the old burial-ground (June 11, 1857) the first interment in the new cemetery took place.

In 1868 the congregation purchased the northwest corner of Wabash avenue and Peck court, with the church standing upon it. The latter was converted into a synagogue. In the great fire of 1871 the synagogue escaped destruction, but all the records, which had been placed by Joseph Pollak, the secretary of the congregation, and at that time clerk of Cook county, in a vault of the court-house, were lost. In 1873 Dr. Merzbacher's prayer-book was adopted. An organ, choir, and family pews had been introduced several years before. In the fire of

1874, Kehillat Anshe Ma'arab lost the synagogue on Wabash avenue, and in December of that year it purchased the church and site on the corner of Indiana avenue and Twenty-sixth street. The church was converted into a synagogue, and the property on Wabash avenue and Peck court was sold. In 1888 Jacob Rosenberg, then vice-president, presented to the congregation twenty acres of land in the town of Jefferson, to be used as a burial-ground. This is now called "Mount Ma'arab Cemetery." The bodies in the North Clark street cemetery were transferred to Mount Ma'arab, and the vacated property was sold. The latter is now completely built over, and all traces of the former cemetery have vanished.

In 1889 Kehillat Anshe Ma'arab found that most of its members had moved farther south. The location of the synagogue being, therefore, no longer convenient for the majority, a plot on the southeast corner of Indiana avenue and Thirty-third street was purchased, and the temple now in use was erected. The latter has a seating capacity of 1,500 persons. The membership is 175. In 1902 the Einhorn ritual, in the English version, was adopted.

Early Rabbis.

The first rabbi was the Rev. Ignatz Kunreuther, who was called from New York in 1847. He was born in 1811, in Gelnhausen, near Frankfort-on-the-Main. He remained with the congregation six years, and then retired to private life. He died in Chicago June 27, 1884. Dr. S. Friedlander, who was called from New York in 1855, was but a short time in Chicago, when he died suddenly. In 1861 the Rev. Liebmann ADLER was called from Detroit. During his long and eventful ministration, M. M. Gerstley was president of Kehillat Anshe Ma'arab; and the influence of these two leaders was most beneficial to the Jewish community, especially to the younger generation. Adler was succeeded by Dr. M. Machol. Dr. Samuel Sale was his successor, and was followed successively by Dr. Isaac S. Moses, the Rev. M. P. Jacobson, and Dr. Tobias Schanfarber, the present incumbent (1902).

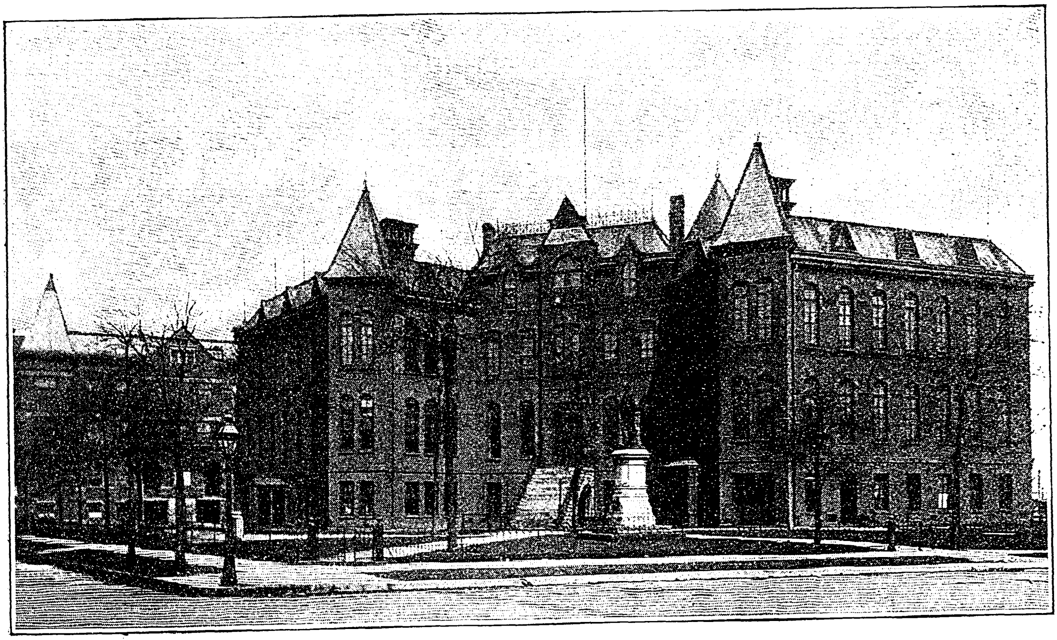

MICHAEL REESE HOSPITAL, CHICAGO, ILL.
(From a photograph.)

Congregations Before the Great Fire.

B'nai Sholom, the second oldest congregation, was organized May 25, 1852, by fourteen members. Its first temple was built in 1864, on the corner of Harrison street and Fourth avenue. It was at that time the handsomest Jewish house of worship in Chicago. This temple was destroyed by the fire of 1871. A new one was erected on Michigan avenue near Fourteenth street; but this property was sold in 1889, and B'nai Sholom purchased the synagogue of Kehillat Anshe Ma'arab, on the corner of Indiana avenue and Twenty-sixth street. The Rev. A. J. Messing is the present rabbi.

Sinai Congregation, the third oldest, was the result of the Reform movement started in Chicago in 1858. In that year the ritual question agitated the minds of the members of Kehillat Anshe Ma'arab. The younger element was dissatisfied with the conservatism of the older members, and demanded sweeping reforms. Dr. Bernhard Felsenthal, a young Jewish teacher who had just arrived in Chicago, became the leader of the Progressives. He published a pamphlet entitled "Ḳol Ḳore ba-Midbar" (A Voice Crying in the Wilderness), in which he strongly advocated Reform. This publication encouraged the Progressives, and they organized a Reform-Verein, of which Dr. Felsenthal was elected secretary. This Reform-Verein was the foundation upon which four years later the Sinai congregation was built by twenty-six members who had seceded from the parent organization.

Sinai congregation was established April 7, 1861. B. Schoeneman was the first president, and Dr. B. Felsenthal the first rabbi. Its first house of worship was a frame building, formerly a church, on Monroe street, between Clark and La Salle streets. At the dedication of this temple, June 21, 1861, the Einhorn ritual was used for the first time in a Western congregation. In 1863 Dr. Felsenthal declined reelection, and Dr. Chronic was elected rabbi, upon the recommendation of Dr. Abraham Geiger. Dr. Chronic founded in Chicago "Zeichen der Zeit" (Signs of the Times), a German monthly in the interest of Jewish Reform. At the rabbinical conference held in Philadelphia in 1869, Dr. Chronic, the delegate of Sinai, moved to transfer the celebration of the Sabbath to Sunday; but no action was taken upon the motion. In 1867 Sinai made a contract with the Rosehill Cemetery Company for a burial plot. This was the first instance in Chicago of a Jewish congregation securing a burial-plot in a non-Jewish cemetery.

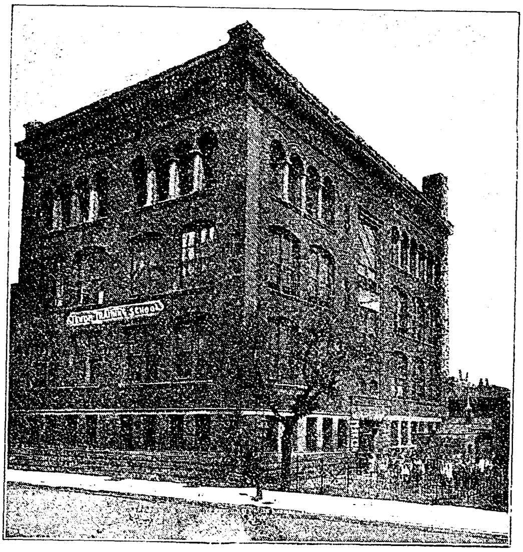
Jewish Training-School, Chicago, Ill.
(From a photograph.)

The great fire of 1871 destroyed Sinai temple. Dr. Chronic had gone back to Europe, and Dr. K. Kohler, then minister of Beth-El congregation in Detroit, Mich., was elected rabbi. Sunday services were held for the first time by the Sinai congregation in Martin's Hall, corner Twenty-second street and Indiana avenue, on Jan. 15, 1874. The site of their temple, on the corner of Indiana avenue and Twenty-first street, had been purchased in 1872, and the structure was finished in 1876. In 1879 Dr. Kohler was called to New York; and in 1880 Dr. Emil G. Hirsch, then at Louisville, Ky., was elected rabbi. In 1885 Dr. Hirsch was relieved from preaching on Saturdays. In 1892 the temple was remodeled and enlarged. Sinai is by far the largest Jewish congregation in Chicago, having a membership of nearly 600. It maintains a Jewish mission-school —the Sinai West Side Sabbath-School—where over 300 children, boys and girls, are instructed in Jewish history and religion.

Zion Congregation, the fourth oldest in Chicago, was organized on the West Side in 1864; Henry Greenebaum being the first president, and Dr. B. Felsenthal the first rabbi. The first house of worship was on Desplaines street, between Madison street and Washington boulevard. The present temple is located on Ogden avenue, opposite Union Park. In 1886 Dr. Felsenthal retired on account of old age, and Dr. Joseph Stolz was elected his successor. For many years Zion was a prominent factor in the spiritual and educational development of the Jewish community; but during the last decade it has suffered considerably through the migration of its members to the South Side. The present rabbi is Dr. Jacob S. Jacobson.

The North Side Hebrew Congregation was established in 1867. Its first house of worship was dedicated Sept. 27 in that year by the Rev. A. Ollendorf, who had been called to the rabbinate. In 1870 the Rev. A. Norden was elected rabbi. The fire of 1871 destroyed the synagogue, and the existence of the congregation was temporarily suspended. It was reorganized, however, in 1875, and the Rev. A. Norden was reelected; but the synagogue was not rebuilt until 1884. In 1898 Rabbi Norden retired, and the Rev. Abraham Hirschberg became his successor.

B'nai Abraham was organized on the West Side in 1870. The first rabbi was the Rev. Isaac Fall. In 1888 Dr. A. R. Levi, the present incumbent, was elected.

Of these six congregations, that of Sinai is the most radical, and B'nai Sholom and B'nai Abraham are the most conservative. The others belong to the class comprising the majority of American Jewish Reform congregations. A number of ultra-Orthodox congregations were also established before the great fire. In several instances a number of small "hebrahs" among the Jews of Slavonic parentage amalgamated and formed congregations. The most prominent among these congregations are **Bet ha-Midrash Hagadol u-Benai Jacob,** a charter for which was obtained in March, 1867, and **Ohabai Shalom Mariampole,** established in 1870. The latter has an extensive library of Hebrew books in its large synagogue. The congregation has instituted a loan association, and is in many other ways a beneficently active factor in the community.

Congregations After the Great Fire.

After the fire the number of congregations increased rapidly. The most prominent among the younger congregations are Isaiah, Emanuel, and Beth-El. **Beth-El Congregation,** on the northwest side of the city, was organized Oct. 7, 1871, immediately after the fire. The first services were held in the home of one of the members, but in the following week a hall was rented at the corner of Peoria and Ohio streets, where regular services were held every Friday night and Saturday morning. D. Gottlieb and Ignatz Kunreuther officiated. Six months later the congregation bought some ground at the corner of May and Huron streets, to which they moved a frame church building which they had purchased from a Norwegian congregation. Herman Eliassof was elected in 1873 as the regular minister and teacher of Beth-El. On Sunday, June 22, 1873, a cyclone destroyed the synagogue.

But the same evening a meeting of the congregation was called, and a fund was raised sufficient to start the building of a new synagogue, a modest frame structure, still standing on the site of the old building. It now serves as a Lutheran church, having been sold by Beth-El in 1901. The ministers succeeding Rabbi Eliassof were Bonheim Lippmansohn, Bien, and Jacob Dansk, the last of whom officiated from 1881 to 1891, dying in the prime of life. The present incumbent, Rabbi Julius Rappaport, took charge of the congregation in July, 1891. To-day (1902) there are 100 members, partly Germans and partly Bohemians. A new synagogue was erected on Crystal and Hoyne avenues, and was dedicated Sept. 28, 1902. The tendency of the congregation is toward Reform, and the "Minhag America" ritual is used. Family pews, an organ, and a choir have been introduced, mostly during the ministry of the present rabbi; Friday services are likewise a recent innovation, prayers and lectures being delivered in the English language. The Saturday morning services are held in German. There are a ladies' society—Sisters of Beth-El—numbering 120 members, and a Young People's Auxiliary Society, connected with the congregation.

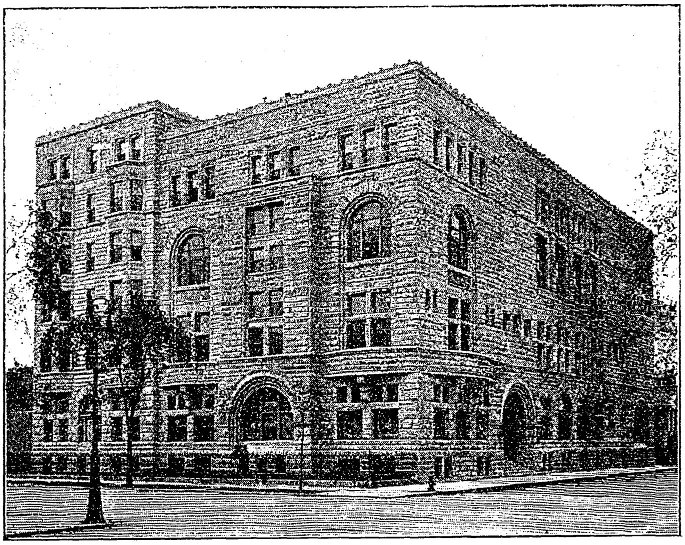
Standard Club, Chicago, Ill.
(From a photograph.)

Congregation Emanuel was founded in 1880, in a hall at the corner of Sedgwick and Blackhawk streets; the church of the Swedish congregation at No. 280 Franklin street being purchased three years afterward. In 1889 moderate Reform and the prayer-book "Minḥag America" were adopted, and later the cause of advanced Reform was further strengthened by the introduction of the German (Einhorn) prayer-book and the practise of worshiping with uncovered head. The majority of the members having moved farther north, in the spring of 1897 the congregation rented the Baptist church at the corner of Belden avenue and Halsted street, where services are now (1902) held, though in 1900 a site for a synagogue was purchased at Belden avenue and Burling street. The congregation owns a cemetery at Waldheim. Connected with the congregation are the Emanuel Gemeinde Frauenverein, established in 1897, and the Emanuel Auxiliary Society, founded in 1900 by the younger members of the congregation.

The names of the successive rabbis of Congregation Emanuel are: Austrian E. Brown, Julius Newman, and Dr. Emanuel Schreiber, the incumbency of the last-named dating from 1899.

The Reform Congregation of Isaiah Temple was organized Oct. 24, 1895, by members from Zion congregation who had moved to the South Side. At the first meeting Dr. Joseph Stolz was chosen rabbi and still (1902) holds that position. The first services were held Jan. 4, 1896, at the Oakland Club Hall, Ellis avenue and 39th street, which continued to be used in this capacity for three years.

In May, 1898, some ground was purchased on the corner of Vincennes avenue and 45th street, and on Sept. 11 following Dr. Isaac M. Wise laid the corner-stone of a synagogue designed by Dankmar Adler. The schoolhouse attached to the synagogue was dedicated on Jan. 14, 1899, and two months later (March 17) Dr. Wise dedicated the synagogue. Its membership numbers 228, and the Sabbath-school has 383 children enrolled. The Sabbath-school holds Saturday and Sunday sessions, teaches Hebrew, and has a class for the deaf, at present composed of three pupils. Affiliated with the congregation are the Isaiah Woman's Club and the Isaac M. Wise Auxiliary Lodge I.O.B.B.

The principal Jewish charitable institutions of Chicago are the following: (1) The United Hebrew Charities of Chicago, organized in 1859 as the United Hebrew Relief Association, for the purpose of providing an asylum for widows and orphans, and a hospital. The present name of the association was adopted in 1888. The first hospital was erected on La Salle avenue, and opened to patients Aug. 9, 1868. It was destroyed by the fire of 1871. In 1879 Henry L. Frank and his brother Joseph, as the trustees of a fund bequeathed by Michael Reese of San Francisco, Cal., offered the sum of $30,000 for the building of a hospital, on condition that it should be known as (2) "The Michael Reese Hospital." Jacob Rosenberg and Mrs. Henrietta Rosenfeld, also trustees of a fund bequeathed by the same Michael Reese, offered on the same condition $50,000 as an endowment for the maintenance of the new hospital. The United Hebrew Relief Association accepted both offers. The new hospital was built, and opened to patients in 1881. The Michael Reese Hospital is one of the best equipped in Chicago.

Charitable Institutions.

(3) The Jewish Training-School, opened on Judd street near Clinton street, in 1890, in the heart of the district inhabited by the poorest of the Jewish population. It is a manual-training school, not a trade-school, where pupils receive an excellent general education also. Prof. G. Bamberger is the superintendent. (4) The Home for Aged Jews, established in 1891. Abraham Slimmer of Waverly, Iowa, donated $50,000 for such a home in Chicago, on condition that the Jews of Chicago raise an equal amount. The money was obtained without difficulty. (5) The Chicago Home for Jewish Orphans, opened Oct. 7, 1894, in a rented house on Vernon avenue. Two years later a piece of property was donated by Henry Siegel and others. Mr. Slimmer again came forward with a donation of $25,000 toward the erection of a suitable building, on condition that a like sum was collected in Chicago. The amount was raised, and the home was dedicated April 23, 1899. (6) The Beth Moshav Z'keinim (Orthodox Home for Aged Jews), organized Sept. 7, 1899. In 1901 Mr. Slimmer promised the society which undertook to establish the home the sum of $20,000, on conditions similar to those accompanying his previous donations. The conditions were of course accepted; and the building is now in course of construction on the corner of Ogden and Albany avenues. (7) The Jewish Agriculturists' Aid Society of America, established in 1888 by three Chicago rabbis, Dr. Hirsch, Dr. Moses, and Dr. Levi. The society has its headquarters in Chicago, but it is national in aim and scope. The object of the society is to assist able-bodied poor Jews who are willing to establish themselves as farmers, in obtaining land on favorable terms. (8) The Home for Jewish Friendless and Working Girls, the youngest Jewish charitable institution in Chicago, established by a number of ladies' societies Oct. 15, 1901.

Besides these there are a great number of Jewish societies for various benevolent, educational, and social purposes. The United Hebrew Charities of Chicago maintains a number of branch institutions, such as an employment bureau, a free dispensary, and a training-school for nurses. All charities are now federated in the Associated Jewish Charities, founded in 1900, through which all collections are made.

The total number of Jewish congregations is fifty-five. Thirty cemeteries are owned and managed by Jewish congregations and societies, and five Jewish clubs minister to the social needs of the community. The Jewish population of Chicago is fully eighty thousand.

As in other large cities of the United States, there exist several social clubs, which, though nominally not restricted in their membership, are practically recruited exclusively from Jewish circles. The first club so organized was named "Concordia," and may be considered the parent of the present Standard Club, which, founded in 1872, is now located in a club-house at Twenty-fourth street and Michigan avenue. The Lake-Side, at Forty-second street and Grand boulevard; the Ideal, on Lasalle avenue; the Unity, and the West-Side are clubs similar in character to the Standard. The latest of these social clubs is the Ravisloe, recently established (1901). It is a country club, devoted to athletics.

From the earliest days of the municipality the Jews of Chicago have taken an honorable part in public life. On the two municipal boards, the board of education and the directory of the Public Library, Jews have distinguished themselves, the president's chair having been often occupied by one of their number. Adolf Kraus was president of the board of education for several terms, while Berthold Loewenthal has served as president of the Public Library board—an honor also conferred on Dr. Emil G. Hirsch, who was a director for nine years and president for six. Under Dr. Hirsch's administration the present splendid home of the Public Library was erected, while another Jew, Bernard Moos, acted as chairman of the building committee, rendering in this capacity the most signal services. Among the other Jewish members on the board of the library at various times may be mentioned Julius Rosenthal (founder and librarian of the Law Institute), Adolf Moses, and Jacob Franks. The following Jews have served on the school board: Herman Felsenthal, David Kohn, B. J. Rosenthal, James Rosenthal, Edward Rose, Charles Kozminski, and Dr. Joseph Stolz. Schools have been named after Herman Felsenthal and Charles Kozminski, in recognition of their services; while another public school, not in a Jewish district, has been named after Sir Moses Montefiore.

Among the charter members of the civic federation was Dr. Emil G. Hirsch; while Adolf Nathan, a member of the Columbian Fair executive committee, was president. Dr. Hirsch is also president of the Rabida Fresh Air Sanitarium. The following Jews have held other offices: corporation counsel, Adolf Kraus, Siegmund Zeisler; county clerk, Joseph Pollak, General Solomon; presidential elector, Henry Greenebaum, Emil G. Hirsch; county commissioner, Isa Monheimer, Jacob L. Cahn, Morris Rosenfeld; city alderman, Henry Greenebaum, Jacob Rosenberg, Abe Ballenberg, David Horner, Milton J. Foreman; South Park commissioner, Henry G. Foreman, Henry Greenebaum; judge of the circuit court, Philip Stein; justice of the peace, E. C. Hamburgher, Adolph J. Sabath, Max L. Wolf; city clerk, William Loeffler; controller of the city, Charles M. Schwab.

In the militia, may be mentioned Major Milton J. Foreman (cavalry); Lieut. Robert Hart (1st Ill. Infantry); and Emil G. Hirsch, the chaplain of the Illinois Naval Militia, with rank of lieutenant-commander.

The Jews have been contributors to the endowment fund of the Chicago University. Their original contribution of $35,000 saved the first donation by J. D. Rockefeller of $600,000, being made at a time when it seemed impossible to fulfil the conditions attaching to that gift. Sinai congregation later donated $5,000 for a Semitic library. Eli B. Felsenthal is a member of the board of trustees of the university, while the following Jews belong to the faculty: Professor Michaelson, head of the department of physics; Julius Stieglitz and Felix Lengfeld (the latter resigned), professors of chemistry; Ernst Freund, professor of jurisprudence; Julian W. Mack, professor of law; Emil G. Hirsch, professor of rabbinical literature and philosophy; S. H. Clark, professor of elocution. Dr. Joseph Zeisler holds the chair of dermatology in the North-Western Medical School.

Bibliography: Felsenthal, *On the History of the Jews of Chicago*, in *Publications of the Am. Jew. Hist. Soc.* No. 2, 1894; idem, *The Beginnings of the Chicago Sinai Congregation*, Chicago, 1898; Felsenthal and Eliassof, *History of Kehillat Anshe Ma'arab*, Chicago, 1897; Eliassof, *The Jews of Illinois*, in *Reform Advocate*, Chicago, May 4, 1901.

A. H. E.

CHICAGO ISRAELITE, THE: An American weekly newspaper devoted to Jewish interests; founded January, 1885, and first issued under the editorship of Leo Wise, who for several years conducted a department of "Notes and Comments" of a personal character. Occasionally the work of this department was done by Dr. Emil G. Hirsch, Levi A. Eliel, and Dr. Julius Wise, the last of whom wrote under the pen-name "Nickerdown."

"The Chicago Israelite" makes a feature of the local news of the congregations, lodges, and philanthropic and other societies.

G. F. H. V.

CHIDON: The owner of the threshing-floor at which Uzza or Uzzah, attempting to steady the Ark of the Covenant, was killed (I Chron. xiii. 9). In II Sam. vi. 6 the place is called "Nachon."

E. G. H. G. B. L.

CHIEF: Term used by the English Bible versions as an approximate rendering of a number of Hebrew words. The leaders of the Levites are called "chiefs" (נשיא, Num. iii. 24, 30), although elsewhere the same word is rendered "prince" (Num. vii. 18). From the fact that on the day of the dedication of the Tabernacle every chief gave exactly the same donation to the service, it can be inferred that the chiefs were here representing the tribes, and were not giving of themselves only. The tribes, furthermore, were divided into several sections, and the leader of each section (as, for example, the leader of the Gershon branch of the tribe of Levi) was called "nasi" also; and the leader of the whole tribe was called "the chief of the chiefs" (Num. iii. 24, 32). The authority of the "nasi" was very great, and marked respect was to be shown him (Ex. xxii. 27, A. V. 28).

In the days of royalty the rights and privileges, as well as the name, were absorbed by the king (I Kings xi. 34), and later by Zerubbabel (Ezra i. 8). A fuller phrase, "nesi ha-arez," occurs in Gen. xxxiv. 2. In the early stages the chiefs helped the central authority. They assisted in counting the Levites (Num. iv. 34).

Other terms for "chief" are: (1) "Pinnat kol ha-'am" (corner-stone of the people; Judges xx. 2; I Sam. xiv. 38); and the reference here, too, is to the tribe and family representatives. (2) "Ba'al," applied to the priest, not in the sense of an officer, but as one standing out preeminent. (3) "'Attud" (Isa. xiv. 9); but such a rendering only loosely corresponds to the original. (4) "Rosh" is rendered "chief" seventy-eight times, and is used almost interchangeably with "nasi." It stands for the head of a family (Ex. vi. 14, 25), and for larger tribal sections (I Kings viii. 1; Num. xxxii. 38), and is applied to the high priest (II Chron. xix. 11, xxiv. 6). In the New Testament "chief" is the rendering for ἀρχών (Luke xi. 15), and for πρῶτος (Matt. xx. 27; Luke xix. 47). An officer termed the "Asiarch" (chief of Asia) is mentioned in Acts xix. 31.

E. C. G. B. L.

CHIERA, ESTHER. See Kiera, Esther.

CHIGIRIN: Town in the government of Kiev, Russia, with a population (in 1897) of 9,870, including about 3,000 Jews. The latter are engaged principally in commerce and the handicrafts, the total number of artisans being 551. Tailoring is the predominating trade, 204 being engaged in it. There are, besides, 37 journeymen; and 16 Jews find employment in the local tannery and factories. About 200 families apply yearly for aid at Passover. The educational institutions comprise a government school with 300 pupils, of whom 120 are Jews; about 30 ḥadarim aggregating 230 scholars; and a Talmud Torah with 45 pupils.

H. R. S. J.

CHILD, THE: Since the days of Abraham (Gen. xv. 2), to possess a child was always considered as the greatest blessing God could bestow; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead; while the cabalist in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world, so that he would have to appear again on the planet to fulfil this duty.

As human imagination always occupies itself with the unknown, the embryonic or preliminary stage of child-life became the subject of fanciful legend and myth. The soul before birth is warned that it will be held responsible for its actions through life, and takes an oath to lead a holy life (Jellinek, "B. H." i.). Two guardian angels teach the soul the Torah every morning and display the glories of the just in paradise. In the evening hell is shown. As the memory of this would interfere with free-will, the child forgets all it has seen and heard in this stage. The depression in the middle of the upper lip represents the stroke by which this knowledge and wisdom are made to disappear. For this reason, too, children cry when they are born.

One of the oldest ceremonies connected with the birth of a child was that of tree-planting. In the case of a boy a cedar was planted; in that of a girl, a pine (Giṭ. 57a). Among the ceremonies observed for the protection of the new-born son was the reading of the Shema', and at times of Psalm xc. in the presence of the children of the community. This was usually continued every evening of the week, but in some places took place only on the eve of the Berit Milah (see Circumcision). The custom of paying a visit to an infant boy on the first

Sabbath of his existence (שלום זכר = "peace-boy") was also of Jewish origin.

Male children received their "sacred" names on the occasion of the Berit Milah. The so-called "profane" name ("kinnui") was given on the Sabbath after the mother paid her first visit to the synagogue; this was accompanied by a feast termed Holle Kreish (see Perles, in Grätz Memorial Volume, pp. 24-26). Girls were given their names about a month after their birth, when the father was called up to read the Law, and the Holle Kreish was also celebrated on the return home.

In the case of the first-born the ceremony of "redeeming the child" (פדיון הבן, Ex. xiii. 2-15) occurred on the thirtieth day. According to the author of "Ḥuḳḳot ha-Torah" (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden," i. 93), it was customary in the thirteenth century for a father to vow his first-born son to the study of the Torah.

"Halaḳah," the custom of cutting a boy's hair for the first time, took place after his fourth birthday, when care was taken to avoid touching the "corners" (Lev. xix. 27). In Palestine this occurred on the second day of Passover; and it was considered a religious privilege for each of the friends and relatives to cut a few hairs. In Talmudic times it was also customary to weigh the child and to present the weight in coin to the poor.

For the lullabies with which mothers soothe their children to sleep see Cradle Songs.

The various diseases to which the child was subject, especially in Palestine (ראיית הכמה. Gen. R. xx. [ed. Cracow, p. 374]), were included under "the difficulties of bringing up children." If the child died, it was said to be because of the sins of the parents. God Himself supervised the education of the prematurely deceased children ('Ab. Zarah 3b). If a boy remained healthy, he studied the Torah in order to be rendered fit for the priestly office, for which learning was a necessary condition. The Rabbis tell of many infant prodigies. Leo de Modena is said to have read the Haftarah at the age of two and one-half years. But generally they preferred promise rather than performance at so early an age. The regular curriculum was for boys to learn Scripture at five, Mishnah at ten, and to fulfil the whole Law at thirteen. In the times of the Temple youths took part in religious ceremonies at a very early age. In the Sabbatical year they were brought to the Temple when the king read Deuteronomy (Deut. xxxi. 10-12). A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the child was held to be free from religious duties, it was required of the father to accustom him early to fulfil them (לחנכו במצות). This was considered all the more desirable because of the belief that the prayer of a child was more readily heard by God. Girls, too, went to the synagogue at a tender age. The presence of children in the synagogue was often troublesome. The boys frequently played during worship; hence the Sephardim confined them to one place.

The Duty of Learning.

Certain rites were observed when the boy first went to school (see Education). "Children of the house [school] of the master" is a regular phrase in Jewish literature. Words of Scripture uttered innocently by them were viewed as oracles by the Rabbis. In the school, the boys had hours of recreation as well as of study. In play, the angel Sandalphon (סנדלפן) was their patron; but there were few specifically Jewish Games, most of them being taken from the peoples among whom the Jews lived. Parents did not pamper their children, but treated them severely, slight corporal punishments by the father being allowed, though not recommended. Temperance, abstemiousness, and poverty were inculcated as virtues; and, even though any boy might enter the priesthood, all had to learn a handicraft and swimming.

The duty of providing for such education, as well as for circumcision, for redemption from the Kohen, for teaching of the Law, and, when the child was of the proper age, for marriage, was imposed by the Talmud upon the father. The synod of Asa imposed upon him, furthermore, the obligation to provide for the necessities of the child until his seventh year. It, however, strongly recommended the continuation of such provision until the child should have attained his majority (Ket. 49b).

Although enjoying all the protection of the law, the child was declared irresponsible by the Talmud, and had not to account for any mischief he might do. Nor was the father answerable for damages for injury due to such mischief; he was only morally responsible. This moral responsibility, however, ended when the child had attained his religious majority ceased to be a child, and became a "son of the Law" (see Bar Mizwah)—namely at the age of thirteen. On this occasion the father pronounces the following benediction: "Blessed be He for having freed me from this punishment." Actual legal responsibility on the part of the young man, however, began only with the age of twenty.

In later times little children were taken to the synagogue to sip the wine of the "sanctification cup" ("ḳiddush") or to take part in the Simḥat Torah ceremony. They participated in the Passover and Sabbath festivals, too, singing the "Praise" (הלל, Ps. cxiii.-cxviii.). When a little older, the boy had to attend the synagogue and school regularly. He recited certain prayers (קדיש and ברוך שאמר). Indeed, he enjoyed almost all the rights of majority long before the day of his becoming "the son of the Law."

Bibliography: S. Schechter, *Studies in Judaism*, pp. 282-312, Philadelphia, 1896, from which this article has been condensed; L. Löw, *Lebensalter*.

E. C. A. M. F.

CHILD MARRIAGE. See Marriage.

CHILDBIRTH: The following are some of the Biblical and Talmudical details touching the birth of children:

The child might be brought into the world with or without a midwife (Gen. xxxviii. 28; Ex. i. 15 *et seq.*; compare Mishnah R. H. ii. 5; Oh. vii. 6). The expression in Gen. xxx. 3, "she shall bear upon my knees," and similar phrases are to be taken literally (see Ploss, "Das Weib," and compare the say-

In the Bible.

ing in Gen. R. lx., "'Twixt wife and midwife the child of the poor woman perishes"; see also Dukes, "Blumenlese," p. 128). Immediately after birth the infant was bathed, rubbed with salt, and wrapped in swaddling-clothes (Ezek. xvi. 4 *et seq.*). Josephus ("Contra Ap." ii. 26) says: "The law does not permit us [the Jews] to make festivals at the birth of our children, and thereby to occasion drinking to excess." The child was usually suckled by its mother, but sometimes by a wet-nurse (Gen. xxxv. 8; II Kings xi. 2, 3; III Macc. i. 20). Thirty-three days after the birth of a male child, and sixty-six after that of a female child, the mother offered up a sacrifice of purification (Lev xii. 2 *et seq.*; see CIRCUMCISION and REDEMPTION OF THE FIRST-BORN). The weaning, often long deferred, was accompanied by sacrifices and festivities.

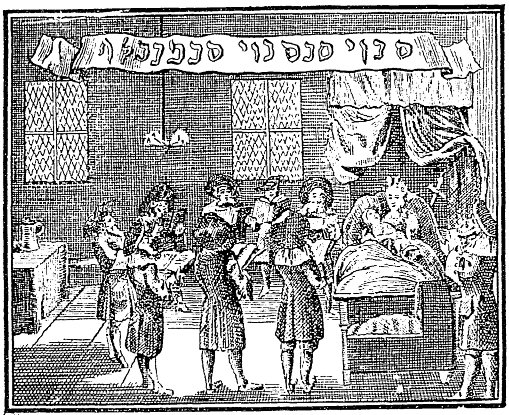
Reciting the "Ha-Mal'ak ha-Go'el" Prayer at Childbirth.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

The cradle is said to have been first used in Isaac's time; it occurs in similes, as with Homer (Gen. R. liii. 10; lxix. 3; Bacher, Ag. Pal. Amor., pp. 126, 344). On it were hung bells, which generally were employed together with amulets in order to guard children against demons ("Monatsschrift," 1900, p. 382; compare Blau, "Zauberwesen," pp. 90, 160; "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 75, note 5. Hamburg, 1900).

A woman during confinement is recommended to particular attention; and her death is ascribed to negligence of the duties specially prescribed for Jewish women (Shab. ii. 6; concerning the origin of leprosy among children, compare Lev. R. xv. 5). New-born children, according to the Talmud as well as the Bible, were sprinkled with salt (Shab. 129b; compare Jerome and Galen in Wiesner, "Scholien," ii. 248); those that made no sound were rubbed with the afterbirth (Wunderbar, in "Orient. Lit." 1850, p. 104; Hamburger, "R. B. T." ii. 256). Air was breathed into those born apparently inanimate; and a beaker filled with hot coals was held near the mouth of one that refused the breast, to stimulate the action of the facial muscles (Shab. 134a). Operations to assist birth were known (compare Rabbinowicz, "La Médecine du Talmud," i. 29). It was considered a heathen custom to fasten a piece of iron on the bed for the protection of the woman (Tosef., Shab. vi. [vii.] 4), as well as, on the night before circumcision, to place on the table viands which should not be touched (Shulḥan 'Aruk, Yoreh De'ah, 178, 3, gloss; 179, 17; compare M. Schuhl, "Superstitions et Coutumes Populaires du Judaïsme Contemporain," p. 6). The use of a Torah scroll as a charm for easing birth (Pitḥe Teshubah on Yoreh De'ah, 179, 9) and for the protection of the child (Yoreh De'ah, *l.c.*; Maimonides, "Yad" Hil. 'Akkum, xi. 12) seems to be of early date; and the origin of the ceremony of lighting candles on the "watch-night"—*i.e.*, the night before circumcision—is to be ascribed to the Talmud (Yer. Ket. i. 25c; Sanh. 32b).

Customs and Superstitions.

In Rumania, as soon as the labor-pains of the woman begin, all the female inmates of the house loosen their hair. In Poland, for the purpose of easing birth, all knots in the woman's clothing are untied; and she wraps herself in a "mappah" or "wimpel"; that is, the band which is wound around the Torah. In the Caucasus the woman is held in the strictest seclusion. For seven weeks prior to her expected accouchement no one, except the midwife and the female relatives, is allowed to see her. On the night of birth the door of the lying-in room is locked; one light burns near to the mezuzah, and another next to the hearth (Chorny, "Sefer ha-Massa'ot be-Ereẓ Ḳauḳaz," pp. 196, 296). Despite the repeated prohibition of their rabbis, the Caucasian Jews practise the superstitious custom of mixing in a glass of water some earth from the grave of one deceased within the last forty days, and giving it to the parturient woman to drink. If it is not effective the dose is repeated with earth obtained at a greater depth.

In Poland and Galicia the custom still obtains that once prevailed in Germany, of making a chalk-mark around the lying-in chamber or of describing black circles on the wall. It is also the practise in many places to hang Psalm-verses over the woman's bed (the same custom obtains among Christians in Germany; see L. Löw, "Lebensalter," pp. 75 *et seq.*). Sometimes Ps. xx. 2 is inscribed on the door, and the following invocation is recited: "May He who harkened to thy mother, harken to thee also!" In

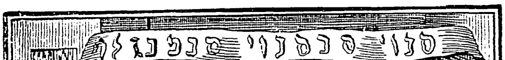
Feast at Childbirth.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

Hesse a circle is drawn with chalk on the floor, and the verse, "My help cometh from the Lord," etc. (Ps. cxxi. 2), is written within it. In Kurdistan and elsewhere in the Orient, sweet-smelling herbs are burned in a censer, with which first the synagogue and then the lying-in room are perfumed. In Poland the Book of Raziel is laid under the head of the woman, and white cloths are hung at the windows and around the bed.

In older Jewish recipe-books ("Mitteilungen," v. 58 *et seq.*) the following directions are given:

Recipes in Old Books.

Whisper into the ear of the woman in travail: "And Moses spake unto the people, Get thee out, and all the people that follow thee; and after that I will go out. And he went out" (Ex. xi. 8; compare Raziel, 43a). Or write on a "Ränftel" (head) of cheese to be given her to eat, "Satur arepo tenet opera rutas" (made up of "Sator [are] poten [ter] et opera[re] r[ati]o t[u]a s[it]"; compare Steinschneider, "Hebr. Bibl." xvii. 60; *idem*, "Cat. Bodl." No. 100). Or whisper in her right ear: "He went up on Mount Sinai and heard a calling and a crying. And he spoke unto the Lord: 'What meaneth this calling and this crying that I hear?' The Lord answered him: 'It is the voice of a woman in labor. Now go and say unto her: "Get thee out! The earth demands thee!" And all these thy servants shall come down unto Me and bow down themselves unto Me, saying, "Get thee out, and all the people that follow,"'" etc. Or mix the fat (or milk) of a bitch with water and give it to the woman to drink. Or stand at the door next to the mezuzah and read the "Haftarah Shofeṭim" (Isa. li.): then say Gen. xxi. 1, and pronounce the Lord's name thus, צא אתה (= "Get thee out!"). Or strew ground black pepper under the woman in labor: . . . or place a ram's horn in her hand, or the skin of a snake on her heart: . . . or the eyes and bladder of a salt herring: or let another woman put her hand on her and say with her Ps. xix. 6: or lay upon her a clay vessel on which is inscribed: ה״וק ה״ק הר״ש צ״ום; or write on a kosher parchment the magic square (compare Abraham ibn Ezra, "Yesod Mora," ed. Creizenach, p. 125), and lay it on the spot where the tefillin are laid; or place between her teeth a silver ring on which has been inscribed with a new graving-tool: פו״ק, פק״ו, וק״פ, ופ״ק, קו״פ, קפ״ו (compare "Mitteilungen," iii. 67, No. 123). If the child dies in the womb, the gall of an ox should be mixed with water and given to the woman.

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Older amulets for the lying-in chamber contained the following (see illustration to AMULET; compare "Mitteilungen," ii. 79 *et seq.*; v. 61, 47: on "Zakar," *ib.* v. 35): "Adam and Eve," within (compare *ib.* i. 91; "Am Urquell," ii. 144, 196; iv. 95); "Lilith and the first Eve," without, "Sannui, Sansannui, Samangaluf, Shumriel, Ḥasdiel." The text continues: "In the name of the Lord God of Israel, who reigns over the cherubim, whose name is mighty and fearful, Elijah the prophet—may he be mentioned for good!—once went upon his way and met Lilith, with all her kith and kin. And he said unto Lilith, the fiend: 'Thou unrivaled in impurity, and ye, ye goodly crew, whither are ye going?' She answered: 'My master Elijah, I am going where I may find a woman in travail. I will cause a deep sleep to come upon her, and I will rob her of her new-born child. I will drink its blood, and suck its marrow, and devour its flesh.' And Elijah—may he be mentioned for good!—spake angrily: 'May God, blessed be He! banish you hence! May you become stiff and stark as stone!' Lilith replied: 'For God's sake, spare me, and I will get me hence. I swear to you by the name of the Lord God of Israel, I will desist from my intent upon the woman and her child; and whenever I hear my name called I will go away. Now I will tell unto you my names; and whenever they are spoken, neither I nor those that are mine will have the power to do harm or to go to the house of a woman in labor, or to do her any evil. These are my names: Lilith, Abitu [compare "Mitteilungen," v. 80, אדם חוה אבטן אבוטור (אבתור of the Mandæans); I. Wohlstein, "Dämonenbeschwörungen aus Nachtalmudischer Zeit," pp. 52, 57, Berlin, 1894; "Zeitschrift für Assyriologie und Verwandte Gebiete," ix. 136], Abihu, Amsarfu, Hagash, Ores, Iḳpodu, Iylu, Tatrota, Abhanuḳtah, Satruna [probably to be compared with שטרניאל; "Mitteilungen," v. 57], Ḳahkatasa, Thilathuy, Piratsha. . . .'"

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Customs After Birth.

If the child is born with a caul, the latter is taken as a sign of good luck (the same is the case in Iceland; compare Grimm, "Märchen," ii. 59), and is preserved for a talisman. A boy is welcomed into the world with the words: זכר בא לעולם ברכה באה לעולם ("A boy is born to the world; a blessing has come into the world"), but at a girl's birth the walls weep. It is a belief in Rumania that until the completion of the first year of its life the child speaks with God and the angels. The latter show it golden fruit in its sleep: if it can grasp the fruit, it laughs; if it can not, it weeps. Elsewhere a child's laughing in its sleep is said to betoken that it is playing with the angel of death; therefore it is recommended that the child be lightly tapped on the mouth.

A child should not be kissed on the feet, since this is the custom at the "meḥillah prayer"; that is, on asking the dead for forgiveness. A child must not be held before a mirror, else a second child will be born within the year. If the hair be cut, the child will get an elf-lock. Scurf ("pareḥ"; compare Lev. xiii. 12) gives promise of beautiful hair (compare "Mitteilungen," i. 81 on "ḥalaḳah"). The woman who has been delivered must not be left alone. Under her pillow or under the mattress is laid a knife, without which she may never leave her bed. Or a dagger is stuck in the ground near her head; and daily for thirty days it is carried three times around her couch. In northern Germany this serves to guard against the werwolf (Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," p. 260), or, according to Grimm ("Mythologie," xc.), against the wicked fairies (for the customs among the Romans see Pliny, "Historia Naturalis," xxxiv. 44). While making the circuit with the dagger about the bed the following verses are sung:

"Ich mache einen Kreis
Den Gott wohl weiss. . . .
Also mancher Ziegel ist auf diesem Dach,
Also mancher Engel bei uns wach!"

(Translation.)

I make a circle
(Which God well knows):
As many tiles as are on this roof,
So many angels keep watch o'er us!

At a hard labor three or four women pray:

"Auf meinem rechten Fuss tret' ich,
Gott, den Herrn, bitt' ich,
Dass er entbind."

(Translation.)

I press upon my right foot,
God, the Lord, entreating,
That He may deliver!

During the same thirty days in which the dagger is carried about the bed the school-children recite the evening prayers in the lying-in chamber, in order to keep off the "Benemmerin" (pixies); that is, elves. In Hamburg, for the protection of mother and child a skein of red silk is bound about the child's wrists (see "Am Urquell," iv. 96). Of efficacy against "Frau Holle" is the "Holle Kreisch" (compare Löw, *l.c.* p. 105; Bodenschatz, "Kirchliche Verfassung," iv. 73; "Mitteilungen," iv. 146, v. 7). Here may be mentioned the custom existing in Breslau of scattering almonds and raisins on the first Simḥat Torah after birth. The night before circumcision (watch-night or wheat-night), and in Palestine every night between birth and circumcision, for the protection of the child the people in the house "study" (compare Grünbaum, in Winter and Wünsche, "Die Jüdische Litteratur," iii. 587). At Salonica a ballad is sung on the watch-night (compare "Rev. Etudes Juives," 1896, ii. 138 *et seq.*). In Palestine, on the night before the circumcision an oil-lamp with many wicks is brought into the house, and there is general rejoicing. In Upper Silesia the knife for circumcision must be in the house the night before the ceremony. The Friday evening before circumcision ("Zakar") a feast is spread, to which every one is welcomed. In Hamburg, peas with pepper, whisky, and cake are provided; among the Portuguese, nasturtium seeds; in Poland, "fristtlech" ("faworiski"; that is, a thin pastry mixed with oil), round peas, and mead ("Mitteilungen," i. 100).

Most of these customs and superstitions are not of Jewish origin; but, as a review of Grimm's "Mythologie" and Wuttke's work (see bibliography below) shows, they have been borrowed from neighboring peoples.

For parturient women the regulations are the same as for the Niddah. At the birth of a male the bath (miḳweh) may not be taken before the expiration of eight days; at the birth of a female, not before fifteen days, provided clean white linen has been put on and the seven days of purification have taken place within that time. Where it is the custom for the women to visit the miḳweh at the end of forty days after bearing a male, and fifty after bearing a female, regulations are made accordingly (Yoreh De'ah, 19, 4).

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Hesse a circle is drawn with chalk on the floor, and the verse, "My help cometh from the Lord," etc. (Ps. cxxi. 2), is written within it. In Kurdistan and elsewhere in the Orient, sweet-smelling herbs are burned in a censer, with which first the synagogue and then the lying-in room are perfumed. In Poland the Book of Raziel is laid under the head of the woman, and white cloths are hung at the windows and around the bed.

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Earliest Victims of Inquisition.

The case of Luis Noble or Luis Duarte (see Duarte) is probably the first on record. A Portuguese by birth, he served as a soldier in Chile, and was arraigned before the tribunal at Callao for stealing a crucifix. He confessed to being a Jew (Aug., 1614). Duarte does not seem to have been severely dealt with, escaping with a whipping and a light sentence. From 1636 to 1641 the following persons were accused and punished for Judaizing: Antonio de Acunha, from Arronchez, Portugal, aged 24 years; Antonio Corderes; Diego López de Fonseca, from Badajoz, aged 40 years; Manuel Baptista Perez, merchant, aged 46 years; Manuel de la Rosa. All these Jews were incarcerated in Chile, and their possessions were confiscated, which seems to have been the leading motive for these prosecutions for heresy. The above-named, it appears from another record, all suffered martyrdom in Lima at an auto da fé held in that city Jan. 23, 1639.

Don Manuel Baptista Perez was rated as a millionaire, and is described as the owner of a regal residence in Lima, which yet bears the name of "the house of Pilate." Don Diego Lopez de Fonseca, who was burned at the same auto da fé, was charged with selling goods cheaper to people who would enter his shop through the door, beneath the threshold of which he had buried a cross in mockery of Jesus, than to others (see Sobremonte). Juan de la Parra, a Chilean by birth, was imprisoned and sentenced by the Holy Office "for observing the religion of Moses," in 1661. There were several others who suffered imprisonment in Chile and martyrdom in Peru. J. T. Medina devotes two long chapters to leading Jewish cases in his history of the tribunal in Chile (see subjoined bibliography), and gives the whole trial of de Silva at length.

In 1680 proceedings were begun against Leon Gomez de Silva, or Oliva (as his name is spelled in another place). He was born in Portugal and resided at Santiago, and was denounced as a Judaizer. The accused was still alive in Santiago twenty years after proceedings were instituted against him; and his property, at one time confiscated by the authorities, had been restored.

The celebrated Hungarian-Jewish violinist, Michael Hauser, who had been the guest of Don Elias, President of Peru, in 1852, and who was everywhere received with extraordinary honors, was compelled to fly for his life in Santiago, charged with "conspiring diabolically to ruin Christian folk and, by reason of hellish art [his violin], in league with the devil." Thanks to the friendly offices of a humane Creole who had been charmed by his music, he hid until the arrival of a ship bound for Australia (see his "Aus dem Wanderbuche eines Oesterreichischen Virtuosen," Leipsic, 1859; also Ignaz Reich's "Beth-El," ii. 97). On a proposal made to Oliver Cromwell in 1655 to seize Chile, see Simon de Caceres.

Of the modern history of the Jews in Chile nothing definite can be ascertained. There are a large number of prosperous Jewish merchants in Santiago, mostly Europeans; but it is not known whether they form a religious community. For other data see South America.

Bibliography: J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chile*, i. 197, 206, 209, 213, 215, 222; ii. 50, 71-93, 96, 104, 105, 108, 112, 114-15, 130, 141-42, 166, 251-61, Santiago, 1890; B. Vicuña MacKenna, *Francisco Moyen, or the Inquisition as It Was in South America*, pp. 105, 174 (Engl. transl. by J. W. Duffy, London, 1869); G. A. Kohut, in *Publications of Am. Jew. Hist. Soc.* No. 4, p. 115; idem, *Simon de Caceres and His Plan for the Conquest of Chile in 1655*, reprinted from the *American Hebrew*, June 16, 1899, pp. 12-16, where bibliography and text of the letter of Caceres are given; Lucien Wolf, in *Transactions of Jew. Hist. Soc. Eng.* iii.

A. G. A. K.

CHILEAB: A son of David, born to him at Hebron. His mother was Abigail, whom David married after the death of her husband Nabal, the Carmelite (II Sam. iii. 3). The parallel account in I Chron. iii. 1 gives his name as "Daniel." In II Sam. iii. 1 the Septuagint reads *Δαλουία*, and in I Chron. iii. 1 *Δαμνιήλ*.) (The Alexandrine, however, reads here, too, *Δαλουία*.) It is impossible to restore the original name, although "Daniel" is much nearer than "Chileab." Berakot 4a (Bab.) gives a fanciful interpretation to the name. He was called "Chileab" because he shamed (מכלים) Mephibosheth in the Law.

E. G. H. G. B. L.

CHILIASM, CHILIAST, CHILIASTIC. See Millennium.

CHILION: A son of Elimelech and Naomi, the Bethlehemites who emigrated to Moab because of the severe famine in Judea (Ruth i. 2). This might have been the reason for the name "Chilion" (wasting), as also for his brother's name "Mahlon" (disease). In Moab, Chilion married Orpah (*ib.*), and, after living in that land for ten years, died there.

E. G. H. G. B. L.

CHILMAD: A name occurring in the long list of those nations supplying merchandise for Tyre (Ezek. xxvii. 23). The Septuagint reads *καὶ Χαρμάν*, which seems to point to Carmania. The Targum renders it "the Medes," which Rashi follows. David Ḳimḥi quotes his father's opinion that the word contains the root למד. The word would then mean "as taught." George A. Smith identifies the name with "Chalwadh." Of all these identifications that of the Targum is the simplest and, perhaps, the most acceptable; for other corruptions of the text have been noted in this verse, and it is probable, as Cheyne suggests, that the first syllable in כלמד came from the following רכל, the ר of which fell out owing to the preceding ר.

E. G. H. G. B. L.

CHIMHAM: A son of Barzillai, who supported David while the latter was in exile at Mahanaim. After the death of Absalom, Barzillai was invited to spend the rest of his days with the king; but he declined, and sent his son Chimham instead. In Jer. xli. 17 mention is made of the camp of Chimham near Bethlehem, from which it would seem that David bestowed upon him some land which passed on to his descendants in his name. This rendering is indicated by the Targum, and is accepted by Rashi and Ḳimḥi (II Sam. xix. 38, 39, 41; R. V. 37, 38, 40).

E. G. H. G. B. L.

CHIN, RACHEL MIRONOWNA. See Khin, Rachel Mironowna.

CHINA: The southeastern and main division of the Chinese empire. The subject of the Jews in China is here treated in two sections: I. Their history; II. Their religious customs, etc.

刀
筋
教

Chinese Name for Jews.

I. History: Whether China was known to Biblical writers is a matter of dispute among scholars. The majority of Bible commentators identify it with ארץ סינים ("the land of the Sinim"), whence the deported sons of Israel shall return to their land (Isa. xlix. 12); others, however, deny the identification. At any rate, the Jews in Persia from early times were connected with the silk trade, and, as a consequence, entered into direct relations with the "silkmen" ("Seres," from "ser" = שראים = "sericum" = "silk"), as the Chinese were called by the Romans.

(For the identification see commentaries of Gesenius, Delitzsch, Hitzig, Cheyne, and Orelli; also Kautzsch, in Riehm's "Handwörterbuch der Biblischen Alterthümer," *s.v.* "Sinim"; Von Strauss-Torney, in Delitzsch's "Isaiah," p. 712; Lassen, "Indische Alterthumskunde," 1867, i. 1028; further, Dillmann, Duhm, and Marti, in their commentaries; König, in Hauck's "Real-Encyc." *s.v.* "Sinim"; and Von Richthofen, "China," i. 436; for the "Seres," see Silk; Kohler, "The Jews and Commerce," in "The Menorah," 1887, p. 211; Heyd, "Gesch. des Levantehandels," i. 12, notes 1, 24; compare Mommsen, "Römische Gesch." v. 346, 465–470; Herzfeld, "Handelsgesch. der Juden," pp. 110, 308).

First Jewish Settlement.

At what time, however, the first Jewish settlement in China took place it is difficult to say. In all likelihood Jewish merchants immigrated, or changed a temporary sojourn into a permanent one, at various epochs. In an "Account Written by Two Mohammedan Travelers Through India and China" in 851 (Renaudot, transl., London, 1733, p. 42), it is stated that "the Jews have been settled in that empire [China] from time immemorial." Notwithstanding this, it is as hazardous to connect the first Jewish settlement in China with the Lost Ten Tribes ("Jew. Quart. Rev." xiii. 23) as it is an unwarranted skepticism to doubt the correctness of the tradition of the Chinese Jews themselves, which traces the first immigration back to the Han dynasty between 206 B.C. and 221 C.E. (Möllendorf, in "Monatsschrift," 1895, p. 329), and more exactly to the time of the emperor Ming-ti. This opinion is based upon the oral tradition of the Jews, reported by Father Brotier: "These Jews say that they entered China under the Han dynasty during the reign of Han Ming-ti [58–76 C.E.]." And further: "Several of these Jews have assured me that they arrived during the reign of Ming-ti" (Tobar, "Inscrip. Juives de Kai-Fung-Fu," p. 90). A certain Sulaiman (Jewish traveler of the ninth century) similarly claims that they entered in 65 C.E. Grätz (iv. 376) places the first immigration in the year 231 C.E., connecting it with the persecution of Jews in Persia, which caused also their first settlement in India; furthermore, the Jews of K'ai-Fung-Foo themselves claim that they received their religion from India (compare Finn, "The Orphan Colony of Jews in China," p. 40; but see passages cited below); but there is nothing to support this hypothetical date, or the statement of Glover in the "Babylonian and Oriental Record," vi. 247, 288; vii. 149, that the Jews were not in China before the fifth century. On the other hand there are many reasons for the assumption of an earlier date. The Chinese everywhere call the Jews "Tiao Kiu Kiaou" (the sect which extracts the sinews, after Gen. xxxii. 33); and this name itself, as a characterization of the Jews, indicates great antiquity. Rabbinical Judaism would have suggested more distinctive peculiarities of the Jews to the Chinese.

Jews Known as "Tiao Kiu Kiaou."

As will be shown later, there are also many intrinsic evidences of early Jewish settlements in China to be found in peculiar rites, preserved in connection with their synagogue; the records which will be cited below are obviously copies of older documents; and there is also the fact that the Arabic writers of the ninth and fourteenth centuries confirm the existence of old Jewish commercial colonies in China. Indeed, all facts tend to show a long and peculiar development of religious as well as social life of the Jews in China, the beginnings of which can hardly have been later than the first Christian century. K.

Concerning the history of the Chinese Jews in the Middle Ages a very few isolated facts are known. The two Mohammedan travelers of 851 who are quoted above state that at that period "many of them, for the sake of riches and preferment, have abjured their own religion." This is corroborated by Abu Zaid Ḥasan al-Sirafi (Reinaud, "Géographie d'Abulfeda," i. lxxxiii., Paris, 1848), according to whom "120,000 Mohammedans, Jews, Christians, and Parsees, who had come there for commerce, were in the revolt of Baichu in the year 884 massacred in Canfu, the chief port for all the Arabian merchants." It seems very probable that in the tenth century a new colony of Jews came into China, as Professor Chavannes declares: "Between 960 and 1126 (Sung dynasty) Jews coming from India brought, for the first time, as tribute to the court of China, stuffs from western maritime countries ('si yang poo'). The Jews came to China by sea, and not by crossing central Asia: they were members of the Jewish colonies settled in India. Lastly, their arrival does not appear to have been prior to the end of the tenth century C.E."

Marco Polo refers to the powerful commercial and political influence of the Jews in China in 1286 (see Murray's translation of "Polo's Travels," p. 99). Ibn Batuta (see "Monatsschrift," 1895, p. 329) in the fourteenth century speaks of Al-Khansa—which Möllendorf identifies with Hangchau; Neubauer ("Jew. Quart. Rev." x. 125) with Canfu—as having many resident Mohammedans, Jews, and Christians.

The Jews, who were never active participants in Chinese affairs, being taken for Mohammedans ("Hwei Hwei"), are nevertheless mentioned in Chinese annals:

"The Jews are referred to for the first time in the 'Yuen shi' under the year 1329, on the occasion of the reestablishment of the law on the collection of taxes from Dissenters. Mention of them is again made under the year 1354, when, on account of several insurrections in China, rich Mohammedans and Jews were invited to the capital in order to join the army. In both cases they are named 'Chu hu' (Djuhud)" ("Journal North-China Branch of Royal Asiatic Society," new series, x. 38).

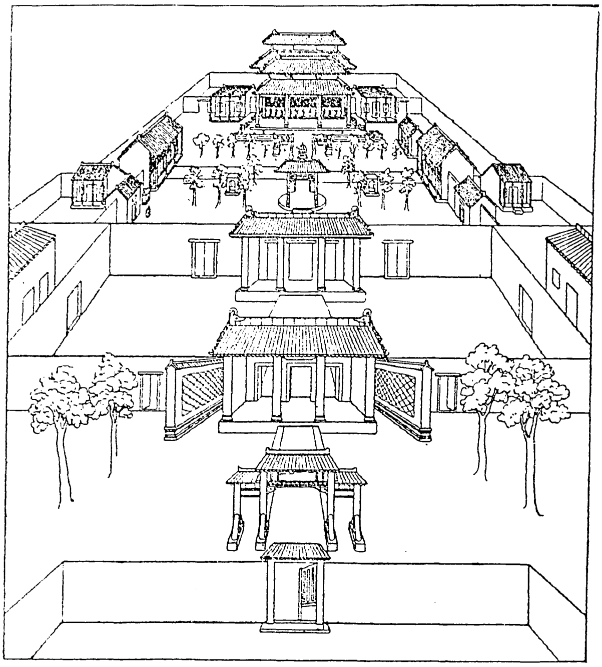

Bird's-Eye View of the Temple Buildings at K'ai-Fung-Foo, China.
(From "Jewish Quarterly Review.")

The Jews of K'ai-Fung-Foo.

Throughout the Middle Ages the European Jews had no knowledge of the existence of Jews in China; even Benjamin of Tudela, who mentions China (= צין; see Asher's ed. of the "Itinerary," i. 194, ii. 189), seems to know nothing about them. It was through Catholic missionaries in the seventeenth century that the first information reached Europe of a Jewish community, consisting of about five hundred or six hundred members, in K'ai-Fung-Foo, the ancient capital of Honan; of one at Hangchau-Foo; and of others in other Chinese towns. But owing to the existence of an ancient synagogue at K'ai-Fung-Foo, which, though rebuilt several times, had preserved the oldest records of Jewish settlements, the interest of the historians was centered upon the Jews there; and the inscriptions in the Chinese language found on its marble tablets, dating from the years 1489, 1512, and 1663, which have been often translated and published, have cast unexpected light upon a hitherto entirely unknown chapter of Jewish history. The following abstracts of these inscriptions, taken from "Inscriptions Juives de Kai-Fung-Fu," Shanghai, 1900 (see "Jew. Quart. Rev." xiii. 20), give an insight into both the history and the character of the Chinese Jews.

The Synagogue Records.

The inscription of 1489 referring to the immigration states: "Seventy families came from the Western lands offering tribute of cotton cloth to the emperor, who allowed them to settle at Peen-lang" (K'ai-Fung-Foo). In 1163 the synagogue was erected by a certain Yen-too-la; and in 1279 it was rebuilt on a larger scale. In 1390 the Jews were granted land and additional privileges by Tai-tsou, the founder of the Ming dynasty. In 1421 permission was given by the emperor Yen-Tcheng, a physician greatly honored by him, to repair synagogue, incense for use therein being presented by the emperor. In 1461 the synagogue was destroyed by flood, but was restored by a prominent Jew. New copies of the Law were procured; and the table of offerings, the bronze vase, the flower-vases, the candlesticks, the Ark, the triumphal arch, the balustrades, and other furniture were presented to the synagogue by prominent members of the Jewish community.

The end of the inscription of 1489 reads:

"Composed by a promoted literary graduate of the prefecture of K'ai-Fung-Foo, named Kiu-chung; inscribed by a literary graduate of purchased rank, belonging to the district of Tsĕang-Fu, named Tsaou-tsò; and engraved by a literary graduate of purchased rank, belonging to the prefecture of K'ai-Fung-Foo, named Foo-joô. Erected on a fortunate day, in the middle of summer, in the second year of Hung-chê, A.D. 1488 [read 1489], in the forty-sixth year of the seventieth cycle, by a disciple of the religion of Truth and Purity."

In an inscription of 1512 set up by a Chinese mandarin it is stated: "Adam the first man was from Teen-chou in the West." [This seems to point to India or Ceylon as the Chinese Eden, as does also, perhaps, a rather obscure sentence in the previous (1489) inscription: "Our religion comes originally from T'heen-chuh" = India.—K.]

High Reputation of Chinese Jews.

Referring to the immigration, this inscription says: "During the Han dynasty this religion entered China. In 1164 a synagogue was built at Peen [K'ai-Fung-Foo]. In 1296 it was rebuilt. [The dates in Tobar's and Glover's translations differ slightly.] Those who practise this religion are found in other places than Peen [K'ai-Fung-Foo]; but, wherever they are met with, they all, without exception, honor the sacred writings and venerate Eternal Reason in the same manner as the Chinese, shunning superstitious practises and image-worship. These sacred books concern not Jews only, but all men, kings and subjects, parents and children, old and young. Differing little from our [the Chinese!] laws, they are summed up in the worship of heaven [God], the honor of parents, and the veneration of ancestors." Speaking of the Jews themselves, the Chinese monumental testimony continues: "They excel in agriculture, in merchandise, in magistracies, and in warfare, and are highly esteemed for integrity, fidelity, and a strict observance of their religion."

At the end of the inscription of 1512 occurs:

"This tablet was erected by the families Yen, Lè, Kaou, Chaou, Kin, E, and Cheng, at the rebuilding of the synagogue, in the first month of autumn, in the seventh year of Chíng-tih, of the Ming dynasty, A.D. 1511 [read 1512]."

Another inscription dated 1663, by a Chinese mandarin, afterward minister of state, *begins in the same manner as the first two*, dwelling first on the virtues of Adam, Noah, Abraham, and Moses, and then on the conformity of the Jewish law and literature with those of the Chinese. After relating the history of the Jewish settlement, it gives a graphic account of the rebellion which caused the fall of the Ming dynasty in 1642 and the destruction of the city, the synagogue, and many Jewish lives, and of the rescue of the sacred writings by a Jewish mandarin, who, with the help of the troops, restored the city, and together with his brother rebuilt the synagogue in 1653 (see CHAO YNG-CHENG). Only one complete scroll of the Law having been recovered from the waters, this was placed in the middle of the : and twelve other scrolls were copied and placed around it. Other holy writings and prayer-books were repaired by members of the community, whose names are perpetuated in the tablet, together with the names of all the dignitaries who took part in the restoration.

Commercial and Social Decline.

So long as the Jewish inhabitants of China continued to enjoy the imperial protection as mighty men of commerce, their Persian brethren furnished them with all the necessary means of religious education. Their commercial and social decline broke off their connection with the West; and a state of ignorance followed. Thus were they found by the Catholic missionaries in the seventeenth century, and in a worse condition by the Protestant missionaries—both endeavoring to convert them, until the Chinese government interfered with their attempts.

At the beginning of the seventeenth century the founder of the Jesuit mission at Peking, Father Matteo Ricci, received a young Jew who came to see him, declaring that he worshiped one God. At the mission, seeing a picture representing the Virgin with the child Jesus, he believed she was Rebekah with Esau or Jacob, and said that he came from K'ai-Fung-Foo, in the province of Honan, where ten or twelve families belonging to his religion dwelt, having a synagogue, in which there were books written in the language (Hebrew) of a Bible shown to him by Ricci. Too old to travel, Ricci sent to K'ai-Fung-Foo a Chinese Jesuit. Later, the Jesuits Aleni (1613), Gozani (1704), Gaubel, and Domenge (Father Tobar, "Inscriptions Juives de Kai-Fung-Fu," Shanghai, 1900), brought with them much information from K'ai-Fung-Foo, which they had visited.

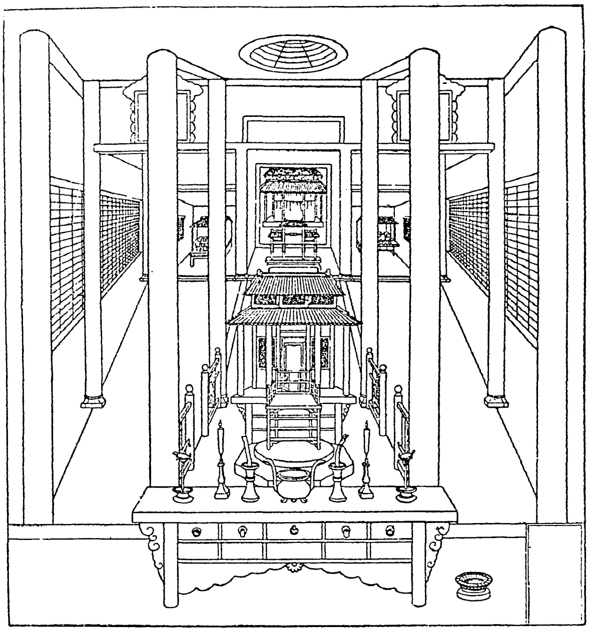

Interior of the Synagogue at K'ai-Fung-Foo, China.
(From "Jewish Quarterly Review.")

When the existence of Jews in China became known to their European brethren, steps were taken to communicate with them by Isaac Nieto, haham of London (1760), who addressed a Hebrew letter to them imploring them to give information of their origin, their condition, and their needs. Their answer, written in Hebrew and Chinese, has disappeared. In 1842 James Finn, British consul at Jerusalem, interested himself in these Chinese Jews; and a letter which he received from them (1870) in reply to his own, printed in his work "The Orphan Colony of Jews in China," 1872, disclosed the sad fact of their utter destitution and religious decay. But this state of affairs had been made known as early as 1850 by Dr. Smith, Bishop of Victoria, after inquiries made on behalf of the London Missionary Society.

In order to secure information of the Chinese Jews at K'ai-Fung-Foo, a number of missionaries and Jewish merchants were sent thither. They reported that a few families, Jewish in name only, but sharply differentiated from the surrounding heathens and Mohammedans, lived there in abject poverty. They could read no Hebrew, had not had a rabbi for fifty years, intermarried outside the faith, and preserved only a few ceremonies and names of holy days.

> "The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. . . . They had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking; but to this feeble hope they still clung. Out of seventy family names or clans [see above] not more than seven now remained, numbering about 200 individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city; others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of native messengers, after a few years all traces of Judaism will probably have disappeared, and this Jewish remnant will have been amalgamated with and absorbed into surrounding Mohammedanism" (Smith, "The Jews at Kai-Fung-Fu," London, 1851, *passim*: "Jews in China," in "North-China Herald," No. 25, Jan. 18, 1851).

Two of the Chinese travelers were sent a second time to K'ai-Fung-Foo, and returned to Shanghai in July, 1851, bringing with them new information which corrected in part the previous reports:

> "During their former visit our travelers, by mistaking family names for individuals, greatly underrated the number of the Jewish community. Circumcision also appears to be practised, though the tradition respecting its origin and object appears to be lost among them."

Attempts to send Jews to offer a helping hand to the forlorn brethren and to revive the colony were made in England and in the United States in 1852 and 1864, but without success, owing to the occurrence of the T'ai-P'ing rebellion, the federal war, and the death of Benjamin II., the Jewish traveler, who had interested himself in them (see Benjamin II., "Acht Jahre in Asien und Afrika," 1858, p. 157, and the appeal made in the "Jewish Chronicle" for April 29, 1864).

After the T'ai-P'ing rebels had left the Yang-tse

Attempts to Rehabilitate Colony.

River, going northward in 1857, the Jewish colony of K'ai-Fung-Foo was scattered with the rest of the population, and its members fled to various places, even to the seaports. Two or three of these were known to the present writer. They had all of the characteristic features of those of their race who came to Shanghai in 1851, although they were dressed like the other Chinese and wore a cue. Most of them returned to K'ai-Fung-Foo.

The information given by Aaron Arnauld in 1855 (see Benjamin II., *l.c.*); by A. P. Martin, the American missionary, in his work "A Cycle of Cathay" (see also "Monatsschrift," 1895, p. 328); by Liebermann, in his report to the Anglo-Jewish Association (see "Jew. Chron." July 11, 1879); and, finally, by Lehmann, an officer of the German army at Kiau-Chau ("American Hebrew," Jan. 12, 1900), has given the impulse to an agitation which promises to bring relief and possibly reinstation to the orphan colony (see "Jew. Quart. Rev." xiii. 40; "Jew. Chron." June 22, 1900, and Aug. 28, 1902). According to Aaron Arnauld, cousin of Aaron Arnauld, the grand rabbi of Strasburg (see Benjamin II., *l.c.*), many Jews have emigrated, during the Chinese wars with the Tatars, to Kiang-su, to Amoy, and to Peking; but they have no synagogue in those places. A number of Jews have under English protection removed to Shanghai and Hongkong, where they have engaged in the opium and cotton trades.

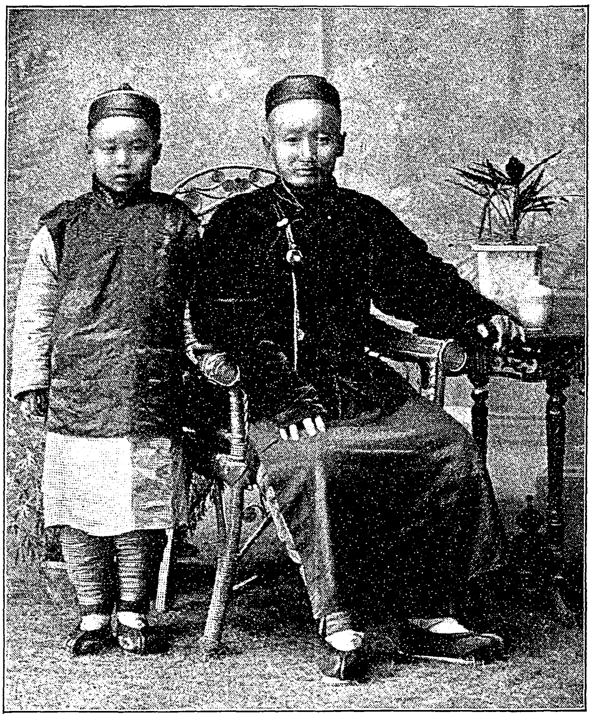
Jews of K'ai-Fung-Foo, China.
(From a photograph.)

In 1900 the community of K'ai-Fung-Foo numbered 140 souls, without a leader, synagogue, or any well-defined system of education. Since 1900 renewed efforts have been made by the Society for the Rescue of the Chinese Jews, looking toward the restoration of the Jewish religion at K'ai-Fung-Foo. Several Jews of Shanghai have interested themselves in this work.

G. H. Cr.

The Synagogue at K'ai-Fung-Foo.

Peculiar Religious Rites.

II. Religious Customs: The synagogue of K'ai-Fung-Foo, since 1870 a heap of ruins, is described by the Jesuit fathers of the eighteenth century as having covered a space from 300 to 400 feet in length and 150 feet in width, with its four courts facing the west; that is, toward Jerusalem (see I Kings viii. 38; Dan. vi. 11). In the center of the first court stood, surrounded in Chinese fashion by trees, a large triumphal arch, bearing an inscription in Chinese characters recording the dedication of the building to the Creator and Preserver of all things. The bath-houses and lavatories in these precincts were apparently used for ablution in preparation for divine service. The second court, entered by a great gate, was opened only on special occasions. Dwellings for the keepers of the edifice flanked its northern and southern walls. The third court, containing reception-rooms for guests, led through another triumphal arch into memorial chapels on each side. The fourth court consisted of two divisions separated by a row of trees. In the center of one stood a large brazen vase of incense and a marble lion upon a pedestal, on either side of which there was placed a brazen vase filled with flowers—certainly in accordance with Chinese customs and views. Adjoining the northern wall, however, was a recess in which, in conformity with Gen. xxxii. 33, the sinews were extracted from the animals slain for food—an institution all the more remarkable since nowhere else is the synagogue chosen for that practise. The Chinese were so impressed by it that they gave the Jews the name of "sinew-pluckers." The second division of the court led, through an empty space in its center, into the "Hall of Ancestors" to the right and the left. Here at the vernal and autumnal equinoxes veneration was paid in Chinese manner to the Jewish patriarchs. The mode of veneration, however, differed from the Chinese in that only the names of the Biblical ancestors were written on a tablet, and no picture was presented. Further, instead of the animal sacrifices mentioned in the inscription (see below), incense was used, a censer being assigned to each patriarch; the largest one to Abraham as the most venerated, the rest for the other patriarchs (the twelve sons of Jacob), Moses, Aaron, Joshua, Ezra, and other Biblical personages, both men and women. In the open space between these chapels tabernacles ornamented with flowers were erected every year at the Feast of Tabernacles.

The synagogue proper—an edifice about 60 x 40 feet, to which a portico with a double row of four columns formed the entrance—had in the center a magnificent elevated chair with embroidered cushions, upon which the scroll of the Law rested while being read. This was called the "chair of Moses" (compare Matt. xxiii. 2; "Rev. Et. Juives," xxxiv. 299, xxxv. 110; see ALMEMAR). In front of this a table was placed, upon which the name of the emperor was written in golden letters, accompanied by the prayer "May he live ten thousand myriads of years!" Over the chair of Moses was a dome with the "Shema' Yisrael," "Baruk shem kebod malkuto," and other Hebrew sentences inscribed in golden Hebrew letters.

On a large table by the door stood six candelabra having three different kinds of light, a vase for incense, and a tablet recording the generous donations of incense by the emperors of the Ming dynasty. A laver for the washing of hands (probably for the priests before reciting the benediction) stood near.

Holy of Holies.

At the extreme end of the synagogue was the Holy of Holies (which was totally dark) containing the Ark. In the latter were placed the thirteen scrolls of the Law, each in a separate case and enclosed in silk curtains; that in the middle, which was the one most venerated, representing Moses, and the others representing the twelve tribes. The whole of this part of the synagogue was elevated, stairs leading up to it on both sides, and was inaccessible to any one but the rabbi and the priests, probably because the scrolls were too sacred to be handled by any but the rabbi, and because the priests used the place for the "dukan," or blessing, both priests and rabbi undergoing ablution before the services. The place, however, regarded with especial reverence as the Holy of Holies, bore the name "House of Heaven [of God], Bet-El." The name given to the synagogue in general was "Li-pai-se" (Place of Ceremony, or, according to others, Weekly Meeting-House), which seems to indicate that it was used only on Sabbath for service.

As in most Eastern countries, the worshipers put off their shoes on entering the synagogue. During service they wore a blue head-dress in contradistinction to the Mohammedans, who wear a white one. A remarkable custom prescribed that he who read the Law should cover his face with a transparent veil of gauze, in imitation of Moses (Ex. xxxiv. 33), a practise unknown otherwise, but to which Paul seems to allude as being well established in his time, when he says: "For until this day remaineth the same veil untaken away in the reading of the Old Testament" (II Cor. iii. 14).

At the side of the reader stood a monitor, to correct his reading if necessary (this is probably a survival of the meturgeman). The practise of calling up laymen to read from the Law does not seem to have been known. In the inscription of 1489 these rules are given regarding divine service:

"Thrice a day we pray: morning (at the fourth hour), noon, and evening (at the sixth hour)." This corresponds with Ps. lv. 18, not with the Mishnah Ber. iv. 1. "The worshiper first bends his body (השתחויה); then he offers the silent prayer, swaying the body to and fro; and at the close he retreats three paces and then advances five, afterward turning toward the left and the right, and finally looks upward and downward in order thus to profess the belief that God is everywhere" (compare R. Akiba in Ber. 31a).

Very singular, and indicative of powerful Chinese influence, is the following: "It is incumbent upon the Jew to venerate his ancestors. Twice in the year—in spring and in autumn—he offers them oxen and sheep together with the fruits of the season" (compare Tobit iv. 17; Tosef., Shek. i. 12). Noteworthy also are the following passages: "Four days every month are devoted to purification, fasting, and charitable acts" [whether these are Fridays, the preparatory days for the Sabbath, or the four lunar phases of each month, is not clear]. "Each seventh day is devoted to rest, and a fresh period of good deeds commences anew." Here reference is made to the ancient Chinese work, the "Book of Diagrams." "In the fourth season of the year the Jew places himself under severe restraint for seven days [seven in place of the Ten Penitential Days]. One entire day [Day of Atonement] he abstains altogether from food, devoting the time to prayer and repentance."

Sabbaths and Festivals.

The Sabbath and festivals were, indeed, strictly observed by them, including even the Feast of Simḥat Torah, when Pater Domenge saw them carry the thirteen scrolls of the Law in procession round the Bet-El Ark; the Song of Moses, however, was read the day before, on Shemini 'Aẓeret. Services for the Fast of Ab and for Purim are also included in their liturgies. Their celebration of the New Moon as a festival is proof of a pre-Talmudic tradition (compare Soferim xix. 9). Their calendar was regulated by the moon like that of the rest of the Jews, and like that of the Chinese. In this connection the fact should be noted that their division of the Torah is into fifty-three weekly portions for the Sabbaths of the year, as is stated also in the account of the handing down of the Law given in the inscription of 1489:

Abraham is "the nineteenth in descent from Adam, who in the year 146 of the Chow dynasty (2108 B.C.) became the founder of the religion of the One God, denouncing the worship of images. His sublime doctrine was submitted to Moses, who in the six hundred and thirteenth year of the Chow dynasty (1641 B.C.), after forty days' stay on Mount Sinai spent in fasting and in communion with God, brought down the Law. From him were the fifty-three portions of the Torah, together with the tradition handed down to Ezra, the great reformer and contemporary of the founder of the Chinese religion [Confucius]."

This division differs from the Masoretic tradition, which, as a rule, has fifty-four portions (see Zunz, "G. V." p. 4, note *cc.*, where only two exceptional authorities are quoted); it seems to have been based upon the regular fifty-two Sabbaths of the year, with an additional parashah (Deut. xxxiii.-xxxiv.) for Shemini 'Aẓeret or Simḥat Torah. As will be seen further on, they had also Hafṭarot for the Minḥah service, which, again, differed from Talmudical custom, and had only its parallel in some Babylonian (or ancient Persian?) congregations (see Shab. 116b; Rapoport, "'Erek Millin," pp. 170 *et seq.*). Their pronunciation of Hebrew was found by the Jesuit fathers to correspond with the one generally accepted by the Jews; also their views of the Merkabah and of the future. Bibliomancy was practised by them. If the statement in Finn's "The Jews in China" (p. 7) be correct, they were not particular in regard to eating forbidden animals.

Their literature also bears the stamp of various epochs, a fact not fully kept in mind by Jewish writers on the subject. According to a description given by the missionaries (Finn, *l.c.* pp. 28-48), the following classes of books were deposited in the Bet-El Ark besides the scrolls of the Law: (1) The Ta-King, or Temple Scripture, containing the fifty-three parashiyyot for the Sabbaths of the year, written in large letters with the vowel-points, accents, and other scribal signs. (2) The Haftarah, or "supplementary books," containing selected portions from Joshua, Judges, Samuel, Kings, and the Later Prophets. (3) The historical books—probably more correctly, as Finn thinks, the Hagiographa, comprising Esther, Ezra, Nehemiah, the first chapters of Chronicles, and the two books of the Maccabees. These last, together with Judith and Ben Sira, in their possession, are another indication of a greater antiquity than has been assigned them by many writers. (4) Expositors. What these books contained was not ascertained by the Catholic fathers; possibly they were of a Midrashic character, and, if so, they would be of great value to students if they could be obtained. (5) Ritual books, about fifty in number, one of which bore the title "Minḥah Tamid" (Perpetual Afternoon Service), and contained besides the prayers the readings for each Sabbath afternoon of the year and a special Minḥah Maftir (Hafṭarah). A special Minḥah for the New Moon festival was also pointed out.

Their Literature.

Their liturgy, as preserved in the books taken to Europe, bears quite a different character. These books, after careful examination by Neubauer and Elkan Adler ("Jew. Quart. Rev." viii. 123, x. 584), have been shown to belong to the geonic time—some of the piyyuṭim are compositions of Saadia—and they were introduced into China from Persia. The ritual is decidedly Persian; and the directions for the prayers, the translations of parts of the piyyuṭim, as well as the colophons at the end of the Pentateuch sections, are in Persian. Parts of the Mishnah are quoted in their prayer-book, but nothing from the Gemara.

Their Liturgy.

The Pentateuch shows observance of the same soferic rules regarding the letter "waw" and the ביה שמו as are found in the Yemenite scrolls (see G. Margoliouth, in "Cat. Hebrew and Samaritan MSS. Brit. Mus." 1899, p. 3, No. 6). The Aramean language is used in special supplications and songs; also in the announcement of the New Moon, which is strongly tinged with Messianic hopes. So also in the Elijah song for the close of the Sabbaṭh. In the "Hazkarat Neshamot" seven Biblical men—Abraham, Isaac, Jacob, Moses, Aaron, Elijah, and Elisha (perhaps Joshua and Elijah originally)—and seven Biblical women—Sarah, Rebekah, Rachel, Leah, Jochebed, Miriam, and Zipporah—are mentioned as representatives of the seven classes of saints who dwell under the tree of life in Eden. The Pesaḥ Haggadah is almost the same as that of the Yemen Jews. As Elkan Adler ("Jew. Quart. Rev." x. 601) suggests, the שליח ("messenger") who signed his name as copyist upon the Pentateuch was the typical transmitter of Persian rites, rituals, and writings to these Chinese Jews. Another characteristic name for a copyist is "ha-melammed" (the teacher). Some of the writings mentioned above were first made accessible to European scholars when brought to Shanghai from K'ai-Fung-Foo by the two Chinese travelers in 1851, as is narrated in the following extract:

> Six of the twelve rolls of the Law, which they saw during their previous visit, each containing a complete copy of the whole Pentateuch, were purchased for four hundred taels of silver (about £130) from the Jews duly assembled to the number of 300 persons; and the manuscripts were conveyed in open day from the synagogue to the lodgings of our travelers. They are each written in a fine legible hand on thick sheepskins sewed together, and are without points, or any of the modern divisions into sections or even books. They are in excellent preservation, except one, which was injured by a flood during the Ming dynasty, but is considered critically of the greatest value. . . . Forty smaller Hebrew manuscripts were also brought away, which, on further examination, may possibly throw light on their early history and migration.

Facsimiles of the following Hebrew manuscripts, which were brought back by the two Chinese envoys from the synagogue, were published in 1851 at Shanghai (printed at the London Missionary Society's Press):

(*a*) Thirteenth section of the Law, ואלה שמות (Ex. i. 1-vi. 1). The last page contains the following note: "Holiness to Jehovah! The Rabbi Akiba, the son of Aaron, the son of Ezra, heard it. Shadiavor, the son of Bethuel, the son of Moses, read it. Mordecai, the son of Moses, witnessed it. And he believed in Jehovah: and He counted it to him for righteousness." (*b*) Twenty-third section of the Law, אלה פקודי (Ex. xxxviii. 21-xl. 38). The following note is appended to the last page: "Holiness to Jehovah! The learṇed Rabbi Phinehas, the son of Israel, the son of Joshua, the son of Benjamin, heard the reading. I have waited for Thy salvation, O Jehovah, Amen."

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E. C. K.

CHINNERETH, also **CHINNEROTH**: 1. The sea marking the eastern boundary of the Israelitish possessions, whence the boundary proceeded by the River Jordan to the Dead Sea (Num. xxxiv. 11). It also marked the western boundary of the trans-Jordanic tribes (Deut. iii. 17). In later times the sea was called Gennesaret or lake of Galilee; the modern name is Baḥr Ṭabariyyah (Lake of Tiberias). It is about 13 miles in length and 8 miles wide, its greatest width being a little north of the center. It is 680 feet below sea-level. The Jordan flows into and passes out of it. The lake itself is filled with various kinds of fish, and even in ancient times provided a livelihood for many fishermen. At present the land round the lake is sterile, but, according to the description of Josephus, was at one time very fertile.

2. In Josh. xix. 35, Chinnereth is the name of a town which by Talmudic authority is identified with Gennesor (Neubauer, "G. T." p. 214). It is of considerable antiquity, as it occurs in a hieroglyphic inscription of Thothmes III. (W. Max Müller, "Asien und Europa," p. 84).

E. G. H. G. B. L.

CHINON, SIMSON OF. See Simson of Chinon.

CHIOS: Island in the Ægean Sea; Turkish possession, 344 miles west of Smyrna. It is not known with any certainty when the Jews first established themselves at Chios. According to the local legends reported by the traveler Joseph Benjamin II., the Jewish cemetery of the island contains the tomb of Jacob ben Asher, author of the "Ṭurim," who is said to have put in at the island in order to avoid shipwreck, and lived there for a number of years, until his death in 1340. The supposed tombstone of this learned rabbi is situated at the foot of a terebinth, but the inscription has become illegible. The tomb is regarded by the Jews as holy ground. Formerly troops of pilgrims from Smyrna met there, especially on the thirty-third day of 'Omer. The synagogue of the island of Chios is named after Jacob ben Asher.

Chios was an object of dispute in the Middle Ages among the Byzantine emperors, the Genoese and the Venetians; and it fell into the hands of the Ottoman Turks in 1595. Probably under the Turkish dominion the Jewish community of the island gradually grew. Toward 1700 Isaac al-Ghazzi, a rabbi belonging to a Smyrnese family of Talmudists, was chief rabbi of the island; he is the author of a Hebrew work, "Doresh Ṭob," a collection of discourses. Nothing further is heard of this community, although it continued to exist, for the magnificent marble tomb of Fernandez Diaz, a Jew of Salonica, dating somewhat prior to 1800, still attracts the attention of visitors to the cemetery.

The spiritual leaders of the community during the nineteenth century were R. Mordecai Aboab, R. Matathia Alluf, and R. Abraham Franco, who officiated for twelve years (1846–58). The chief event in the history of the Jews of Chios during that century was the earthquake of April 4, 1881. Twenty-one of them were killed, eight disappeared, and twenty-four were crippled. The Alliance Israélite Universelle sent aid to the island through its representatives at Smyrna. The catastrophe had some good results, however, for the ghetto, situated within the walls of the castle, was completely destroyed, and the Jews, determining to live outside the city, settled in the Frankish quarter, among the Greek Orthodox, Catholic, and Protestant inhabitants.

The Jews of Chios number only 200 in a total of 62,000 inhabitants, including Greek Orthodox, Roman Catholics, and Mohammedans. In 1885 they built, through public subscription, a fine synagogue in the Frankish quarter. As the community is too small to be elaborately organized, it has a lay president who guards the interests of his coreligionists before the government, and raises a tax (the "gabelle") on meat, which is the only revenue for paying the expenses of the synagogue and for contributing to the support of the two Jewish schools. The schools, which are both in the same building, are subsidized by the Alliance Israélite Universelle; together they count seventy pupils, fifteen of whom are Gentiles. Since 1890 Moses Issachar has been president of the community, succeeding his brother Judah, who died in that year.

D. M. Fr.

CHIQUITILLA. See Gikatilla.

CHISDAI. See Ḥasdai; Ḥisdai.

CHITTIM (KITTIM). See Cyprus.

CHIUN: A word occurring in connection with "Siccuth" in Amos v. 26. Scholars have long been puzzled to know whether in this passage they are common nouns or proper names. "Siccuth" is probably the Assyrian "Sakkut" (Schrader, "K. A. T." pp. 442 *et seq.*), an epithet of Ninib and Anu. Ninib was identified with Saturn (Jensen, "Kosmologie," p. 136), the Assyrian name of which was "Kaiman" ("Kaiwan"). The Septuagint and Syriac readings give ground for holding that כיון originally stood in the Hebrew text in place of כיון (compare Barton, "Studies of Oriental Club of Philadelphia," p. 113; and Nowack, "Kleine Propheten," p. 143), the pointing of the latter being a Masoretic distortion on the pattern of שקוץ ("abomination"). "Sakkut" and "Kaiwan" occur together in Rawlinson, "Inscriptions of Western Asia," iv. pl. 52, col. 4, line 9, in a list of epithets (compare Zimmern, "Beitr. zur Kenntniss der Babylonischen Religion," i. 10). Probably they were introduced together here through Babylonian influence in a verse regarded by Wellhausen ("Kleine Propheten," *ad loc.*) and Nowack, on the basis of II Kings xvii. 30, as a gloss. Budde ("Religion of Israel to the Exile," pp. 67 *et seq.*) regards the verse as genuine, and the Babylonian influence as potent in the wilderness. Reuss and W. R. Smith ("Old Testament and the Jewish Church," 2d ed., p. 294) translate the two words as common nouns and find no trace of foreign worship in the verse, which they regard as genuine. This view is not so probable as the other.

J. JR. G. A. B.

CHMIELNICKI, BOGDAN ZINOVI: Hetman of the Zaporogian Cossacks; born about 1595; died at Chigirin Aug. 16, 1675. Unlike many other Little-Russian pupils of the Jesuits, Chmielnicki did not embrace Roman Catholicism, but early in life became a champion of the Greek Orthodox faith, to which most of the Cossacks and the Little-Russian peasants belonged. While still in the subordinate position of a "sotski" (an officer over a hundred) of the Cossacks, subject to the Polish magnate Koniecpolski, he was deprived by Chaplinski, the bailiff of Chigirin, of his estate of Subotovo. Chaplinski availed himself of Chmielnicki's absence to make a raid on the place, during which the young son of the owner received injuries from which he ultimately died, and Chmielnicki's (second) wife was carried off. In this raid Chaplinski was aided by the leaseholder of Chigirin, the Jew Zachariah Zabilenki. At another time, it is related, a Jew reported to the Polish government a secret treaty concluded by Chmielnicki with the Tatars. These personal indignities and injuries embittered him against the Poles and the Jews. Still, he was not without friends among the Jews themselves; for, according to Nathan Hannover, the Jew Jacob Zabilenki—possibly a relative of Zachariah—aided him to escape from prison when arrested by Koniecpolski.

It appears, therefore, that though his personal resentment influenced his decision to rid the Ukraine of the Jews, yet there is little doubt that it was his great ambition to become the ruler of the liberated Ukraine, which was the main motive that led him to instigate the uprising of the Little-Russian people against the Poles and the Jews. For years the people of Little Russia had been oppressed by the Polish landlord. Unwilling to attend to the details of administration himself, Chmielnicki made the Jew a go-between in his transactions with the peasants of Little Russia. He sold and leased certain privileges to Jews for a lump sum, and, while enjoying himself at the court, left it to the Jewish leaseholder and collector to become the embodiment of hatred to the oppressed and long-suffering peasant. The accumulated store of animosity was utilized by Chmielnicki in directing his cruel measures against the Jews. He told the people that the Poles had sold them as slaves "into the hands of the accursed Jews." With this as their battle-cry, the Cossacks let loose their wildest passions and most ruthlessly massacred about three hundred thousand Jews with such cruelties as the world had seldom witnessed (1648–1649).

For this great catastrophe the Jews might have prepared themselves had they taken warning from the uprising of the Cossacks in 1637, when about 2,000 Jewish leaseholders and tax-collectors were killed in Pereyaslav and its vicinity. This inexcusable short-sightedness may be accounted for in part by the influence of the cabalistic teachings which dominated the minds of the South-Russian Jews, and which, according to the interpretation of the Zohar by the cabalists, brought them to believe firmly in the coming of the Messiah in 1648.

It may be added that, in spite of his numerous massacres of Poles and Jews, Chmielnicki failed to secure the liberation of the Ukraine. See also Cossacks and Little Russia. H. R.

CHOBA or **CHOBAI:** A town included among those which the Jews fortified against the attacks of Holofernes. It is mentioned in two places (Judith iv. 4; xv. 4, 5). Its connection with Jericho in Judith iv. 4 has induced Reland to look for it in the neighborhood of that city. He identifies it with Coabis. Conder ("Pal. Explor. Fund Memoirs," ii. 231) seeks to identify it with Al-Makhubbi.

E. G. H. G. B. L.

CHOIR: A collection of singers with trained voices who take part in divine service and who are separated from the congregation. The first choir mentioned in the Bible is the one organized by the Levites for the Temple service, to be accompanied by musicians. The choir also sang at the offering of public sacrifices ("when the burnt offering began, the song of the Lord began," II Chron. xxix. 27) and at the wine-libation (Maimonides, "Yad," Ḳele ha-Miḳdash, iii.). Two priests with silver trumpets gave the signal for the choir to begin (Tamid vii. 3).

Levitical Choir in the Temple.

The prophet Samuel and King David are said to have subdivided the Levites into twenty-four orders, each to serve a certain day (Ta'an. 27b; compare I Chron. xxv.). Some acted as doorkeepers, and others were engaged as either singers or musicians. Each one was assigned his post in the choir or orchestra, and was not permitted, under penalty, to assume the position of another. Hence the choristers could not be instrumentalists, nor vice versa. Five years' preparation, from the age of twenty-five to thirty, was required of every Levite; this preparation included instruction in singing. This limitation, in vogue at the Tabernacle, was, according to the Talmud, eliminated in the Temple service, where ability to sing, and not age, was the qualification of the Levite chorister (Ḥul. 24a). At the dedication of Solomon's Temple the sons of the Levites accompanied the choir in singing the praise of God (II Chron. v. 13). These young Levites "sweetened" the music with their soprano voices, but were not permitted to use instruments, and were restricted from entering the priests' hall in the Temple before the adult Levites had begun to sing. They were not allowed to stand on the same platform with the latter, but had to take up a position on the ground below ('Ar. 13b). The Temple choir was composed of no less than twelve adult singers besides the young assistants.

The question whether vocal or instrumental music formed the principal service is decided in favor of the choir (Suk. 50b; Maimonides, *ib.*). Graetz infers that the twelve Levites mentioned in the Mishnah served in the dual capacity of singers and players "Kritischer Commentar zu den Psalmen," p. 65, Breslau, 1882), which is contrary to Maimonides, who states: "The instrumentalists were not included in the number of twelve. . . . Others who stood there were playing the musical instruments" ("Yad," *ib.* iii. 3).

Female Choristers.

Women took an active part in choir-singing. At the exodus from Egypt, Miriam formed a chorus composed of women, and sounded the praise of God to the accompaniment of drums and dance-music. It is said: "God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord" (I Chron. xxv. 5), from which passage some writers erroneously infer that women were included in the Temple choir. But the words "all these" refer only to the sons, and not to the daughters, as is proved by the number of choir members mentioned in the list (*ib.* 7–31; Weisel, *ad loc.*). Ezra mentions 200 singing men and singing women among those that returned from Babylon to Jerusalem (Ezra ii. 65); but for the Temple service only the *sons* of Asaph are counted (*ib.* iii. 10; compare Neh. vii. 67–xi. 22). The women choristers, however, were heard in dirges in honor of the dead. "All the singing men and the singing women spake of Josiah in their lamentations" (II Chron. xxxv. 25). R. Meïr says those were the wives of the Levites (Pirke R. El. xvii.).

After Temple Times.

The Rabbis, after the destruction of the Second Temple, issued a decree prohibiting all instrumental or vocal music, as a sign of national mourning: "The ear that listens to music should be [barren] deaf; any house where there is song should eventually be destroyed" (Giṭ. 7a). Later on, however, R. Hai Gaon contended that this referred only to Arabian love-songs. Maimonides permitted the choir to sing in God's praise at the synagogue and at all religious feasts ("Yad," Ta'aniyot, v. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, 3).

R. Isaiah Hurwitz (died in 1573 at Safed, Palestine) regrets the choir's custom of prolonging their singing at the end of the benedictions, thus interfering with the prompt response of "Amen" by the congregation; also their arbitrary connection and division of the words and syllables, which produce a wrong and meaningless reading. "Surely the choir of our holy Temple was sweet and pleasing both to God and to men, with due respect to precision and correct pronunciation of every letter of the words. This example we must follow" ("Shene Luḥot ha-Berit," p. 253b, Amsterdam, 1698). See also "Sefer Ḥasidim," § 158, on the necessity for singing prayers and the praises of God.

Scientific Musical Choir in Later Times.

The modern musical scale was introduced into the synagogue at Venice about 1600. Six to eight members, who became masters of music, formed a choir and sang on every holiday the "Hallel," "En Kelohenu," "'Alenu," "Yigdal," and "Adon 'Olam." Some members objected to this innovation; and the question, submitted in 1605, was decided favorably by R. Judah Aryeh Modena, who was supported by the opinion of the following rabbis: Benzion Ẓarfato, Leib Saraval, Baruch b. Samuel, Ezra Panu of Mantua, and Judah b. Moses of Venice ("Te'udat Shelomoh," xxiv.).

Solomon Ḥazzan of Metz, in his manual for cantors, admits that a cantor can not get along without choristers, "just as it is impossible for the earth to exist without wind"; but he deprecates the low character of some of the singers, and their misbehavior in frequenting drinking-places, in neglecting to pray in the synagogue daily, and in chatting during the prayers when they attend on Saturdays and holidays (*ib.* xxiii.). He admonishes the choir to be careful in singing the Sabbath "Zemirot" at home, lest it appear that they praise God for remuneration only (*ib.* xvi.).

Among Ḥasidim and Reformers.

The beginning of the nineteenth century gave birth to two extreme parties: the Neo-Ḥasidim in Poland and the Reformers in Germany. While diametrically opposite in their views, both agreed that singing in the house of prayer is an essential part of the service. The Ḥasidim, however, opposed the church music and the special, organized choir, as they all joined in singing at prayers and sang the "Zemirot" at home. On the other hand, the Reformers not only chose a trained choir, but, through the influence of Israel Jacobsohn at Berlin in 1817, introduced the organ to accompany them (see ORGAN); and afterward permitted even a mixed choir of men and women. This action, according to Graetz, "History of the Jews," v. 563–572, called out strong protests from the Orthodox rabbis headed by R. Moses Sofer, as being prohibited according to the Talmud: "to listen to the voice of woman is leading to lusting after her" (Ber. 24a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 75, 3). The male choir is still maintained in Orthodox synagogues. [A far more important question than that raised by the employment of female choristers, is whether non-Jewish choristers of either sex should be engaged in a Jewish synagogue; whether the most sacred parts of the service should thus be sung by persons unable to enter into the spirit of the religious community which they represent. It is greatly to be deplored that this question has never received the serious consideration on the part of modern congregations which it really deserves.—K.]

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K. J. D. E.

CHOLERA ASIATICA (In Hebrew sometimes חלי רע, "the bad disease"): A specific and communicable disease, characterized by violent vomiting and purging. It prevails endemically in some parts of India, and from time to time is diffused epidemically throughout the world. The mortality is about 50 per cent of all the persons attacked. The first appearance of the disease in Europe occurred in 1817, when it broke out in Lower Bengal and thence spread over Europe, until it disappeared in 1823. Since then the disease has appeared in Europe on six different occasions; viz., in 1826, 1837, 1846, 1863, 1882, and 1892–96.

Immunity of Jews.

According to all the etiological factors, excepting ALCOHOLISM, of course, the Jews should suffer from cholera more frequently than, or at least as often as, other races. But careful investigation has shown that during most of the epidemics Jews were affected to a lesser degree than non-Jews; indeed, during some epidemics they are said to have shown perfect immunity.

According to Boudin, the Jews in Algiers, notwithstanding the fact that they are overcrowded in small and dark dwellings, and often in underground cellars, enjoy better health than the inhabitants of other races. Thus during the cholera epidemic of 1844–45, the mortality per 1,000 of the population was as follows:

	1844	1845
Europeans	42.9	45.5
Mussulmans	32.4	40.8
Jews	21.6	36.1

During the epidemic of cholera in Budapest, Hungary, in 1851, while the mortality among Christians was 1.85 per cent, that among the Jews was only 0.257 per cent, or one-seventh as great. During the epidemic of 1866 there were in every 100 deaths in the general hospital 51.76 deaths from cholera, and in the Jewish hospital 34.0 only (Tormay).

From a pamphlet published in 1868 by Dr. Scalzi, professor of medicine in the University of Rome, it appears that in every 100 attacks of cholera in 1866, the Catholics had 69.13 deaths; the inhabitants belonging to other non-Jewish cults, 42.13; the Jews, 22.0 only. In proportion to the population the mortality from cholera would have been 0.45 per cent for the Jews, and 1 per cent for others.

London Epidemics.

Dr Mopother of Dublin ("Revue Scientifique," 1881, p. 625), in one of his lectures on public hygiene, states that there was noted a surprising immunity of the Jews in Whitechapel, London, during recent and former epidemics of cholera; and Mr. Wolff, surgeon to the poor of the Spanish and Portuguese synagogues in London, thus refers to the immunity of the London Jews in 1849:

> "They [the Jews] do not suffer from the depression caused by habitual intoxication. These circumstances in their favor enabled them during the epidemic of 1849 to enjoy an almost complete immunity from the disease, which raged with frightful violence in the immediate neighborhood of the district where they most congregate, and the sanitary conditions of which, as regards cleanliness, ventilation, etc., were decidedly unfavorable" ("Medical Times and Gazette," London, vol. vii., 1853, p. 356).

During some epidemics, however, the Jews are stated to have suffered severely. Thus, according to Hirsch, in Algiers and in Smyrna, in 1831, the Jewish population suffered more from cholera than the rest of the population. The same was the case in 1831 with the Jews in Poland, Jassy (Rumania), and many other places (Hirsch, "Handbuch der Historisch-Geograph. Pathologie," Erlangen, 1851, i. 129). From evidence collected by Boudin the mortality of the Jews during the cholera epidemic in 1831 seems to have been perceptibly higher than that of the non-Jews; but thirteen years later (as shown above) the exact opposite was the case.

During the last epidemic of cholera in Europe (1891–96), there is also evidence that in some places at least the Jews enjoyed a relative immunity from the disease. Thus in 1892 in Hamburg, Germany, according to Dr. J. J. Reincke ("Deutsche Medicinische Wochenschrift," 1893, p. 193), during the months of August and September there were buried in the general cemetery 6.4 times the average number of dead for the three previous years; in the Jewish cemetery, only 3.5 times as many. According to Dr. Georg Buschan ("Globus," lxvii. 47), there is evidence tending to show that in Berlin, Breslau, etc., the Jews suffered during the recent epidemics of cholera in Germany in a lesser degree and had a lower mortality than non-Jews.

In Germany and Russia.

Similar evidence is given concerning Russia. During the cholera epidemic in Nicolayev the Jews had a lower rate of morbidity and mortality than the non-Jews. In that city there were at that time about 75,000 inhabitants, of whom about 15,000 were Jews; that is, one Jew to four non-Jews. Among the latter the scourge attacked 756, of whom 382 died; among the former only 36 were attacked, and but 13 of these succumbed ("Vrach," 1893, xiv. 115).

Dr. Barazhnikov reported to the St. Petersburg Medical Society that during the epidemic of cholera in 1894 in the government of Mohilev the morbidity among the Jews was greater, and the disease, as a rule, ran a severer course, than among the non-Jews; but the percentage of mortality was smaller among the Jews. He adds that the fact must not be forgotten that the Jews in that locality, although generally poorer, are more intelligent than their neighbors, and take better care of their health ("Proceedings of the St. Petersburg Medical Society," 1895, p. 206).

As to the causes of this comparative immunity of the Jews from cholera, authorities differ. Some think that it is due to the Jews' regular habits of life, and to the fact that they are engaged mostly in occupations and professions which do not expose them to infection (Lombroso, Bordier, Lagneau, Boudin, Hirsch, etc.). But, as Buschan aptly points out, while this may hold good in epidemics of other infectious diseases, in the case of cholera the Jew should, according to present knowledge as to the propagation of the disease, be attacked more frequently. The Jewish population is engaged mostly in occupations which favor the infection of cholera. Second-hand clothing is usually bought by the Jews, and, according to Buschan, during epidemics of cholera they do an exceptionally large business of this kind.

Varying Opinions Respecting Immunity.

Buschan points out that the immunity of the Jews is due to a racial characteristic of a somatic nature, which enables them to resist infection better than the Aryan races. On the other hand, those who argue that the immunity is not due to any racial characteristic, point out that the disease attacks preferably people addicted to the abuse of alcohol, who suffer (as a result of this) from the various forms of dyspepsia common among habitual drinkers, and that people of temperate habits are seldom attacked. The Jews are known all over the world as an abstemious people, and their immunity is commensurate with their sobriety. The latter view seems to be borne out by facts observed by physicians practising among the Jews.

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J. M. Fi.

CHOR-ASHAN (R. V. **Cor-Ashan**): This is, perhaps, better given, with the earlier manuscripts (Baer), as "Bor-ashan." The Septuagint also confirms the latter spelling, although one reading gives "Beersheba." Chor-ashan (I Sam. xxx. 30) or Bor-ashan is probably the place known as Ashan.

E. G. H. G. B. L.

CHORIN (CHORINER), AARON: Hungarian rabbi; born at Weisskirchen, Moravia, Aug. 3, 1766; died at Arad, Hungary, Aug 24, 1844. At the age of fourteen he studied in the yeshibah of Rabbi Jeremias in Mattersdorf, Hungary, and two years later at Prague in the higher Talmudical school of Ezekiel Landau. Here he also learned German. Chorin married Dec. 26, 1783, and entered commerce; but his business career being unsuccessful, he accepted the post of rabbi at Arad in the spring of 1789, which position he occupied till his death.

His First Work.

In 1798 Chorin published his first pamphlet, "Imre No'am" (Words of Pleasantness), in which he argued that as the sturgeon had scales it was permitted as food according to Scripture. His opinion, although following that of Ezekiel Landau and other authorities, was strongly opposed by Mordecai Benet and his partizans. Rabbi Isaac Krieshaber of Páks wrote a refutation, "Maḳḳel No'am" (Staff of Pleasantness), which called forth a second pamphlet by Chorin, "Shiryon Ḳasḳassim" (Coat of Mail), Prague, 1799.

By his determined opposition to the traditional usages in Hungary, Chorin incurred the hostility of most of his colleagues. In the spring of 1802 he journeyed to the Somogy district. The favorable impression which his sermons made upon his Jewish hearers there induced him to consider himself as the future rabbi of this district, and on the title-page of a pamphlet he published he assumed this title. The rich and prominent Moses Lakenbacher, president of the congregation of Gross-Kanizsa, promised Chorin his influence with his brethren of the district; but when Lakenbacher became aware of the strong opposition of the conservative party against the reformer, he soon turned against him.

Opposition by the Orthodox.

At Prague in 1803 Chorin published "'Emeḳ ha-Shaweh" (Vale of the Plain), a work divided into three parts. The first and most important part, "Rosh Amanah" (Head of the Perennial Stream), in which he granted to the spiritual guides of the people authority to modify the traditional laws and adapt them to the requirements of the time, led to much opposition to him. Chorin treats of Maimonides' thirteen articles of faith, and gives evidence of knowledge rare among his Hungarian contemporaries. Next to the Halakah, Chorin also interpreted the Haggadah in a philosophical way. This method he applied in like manner to the Zohar, which he, far from all mysticism, considered as a rich source of speculative knowledge. This view referred only to the theoretic or intuitive, and not the practical, Cabala, the belief in which he considered as contradictory to sound reason. At the beginning of this book are printed the approbation of Rabbi Moses Münz and a eulogistic Hebrew poem of Rabbi Moses Kunitz. This work gave great offense to the Orthodox party, which thwarted the publication of a second edition, for which Chorin had prepared many corrections and additions. Mord. Benet wrote to the Arad congregation that the book contained heresies and must be burned. The congregation, however, stood by their rabbi; but some of its members sided with Benet, and their leader, a rich man, publicly insulted Chorin while he was preaching. The Arad board now applied to Moses Münz to certify that the book contained no heresies. Having given his approbation to the author, Münz was in a great dilemma, since he was urged by the Orthodox party to condemn Chorin and to inflict upon him an exemplary punishment. He concluded to yield to the insinuations, and Sept. 1, 1805, he invited two rabbis to come to Alt-Ofen to form with him a tribunal before which Chorin was summoned. The session of the court was prolonged to the next day, but then Münz failed to appear. Samuel Butschowitz, rabbi of Assod, now pronounced sentence that "Chorin must retract the contents of his book. Should he refuse to do so, his beard will be cut off as a penalty for his heretical transgressions." Thereupon Chorin, whom the populace had stoned in the courtyard of the synagogue, declared that he subordinated his views to those of the theologians of his time, and desired that his book be suppressed. The court also decreed a reduction of Chorin's salary, but the board of his congregation indignantly rejected this decree. Chorin appealed to the imperial government, which, June 24, 1806, annulled the judgment and condemned the leader of his adversaries at Arad to pay the expenses of the lawsuit; the same was also to be punished for his scandalous conduct on Sabbath Teshubah, 1804. Chorin declared that he forgave his adversary, and declined his claims for compensation of the expenses. To avoid further trouble, he determined to give up writing.

Sentence Pronounced.

Attitude Toward Reform.

The Reform movement among the Jews of Hamburg met his hearty approval. In "Ḳin'at ha-Emet" (Zeal for Truth), a paper written April 7, 1818, and published in the collection "Nogah ha-Ẓedeḳ" (Light of Righteousness), he declared himself in favor of reforms, such as German prayers, the use of the organ, and other liturgical modifications. The principal prayers, the Shema', and the eighteen benedictions, however, should be said in Hebrew, he declared, as this language keeps alive the belief in the restoration of Israel. He also pleaded for opening the temple for daily service. Influenced by Moses Münz, Chorin recalled this writing Feb. 19, 1819; but a year later he published "Dabar be-'Itto" (A Word in Its Time), in which he reaffirmed the views expressed in "Ḳin'at ha-Emet," and pleaded strongly for the right of Reform. A German translation by Löb Herzfeld appeared at Vienna. This directed upon him the attention of the progressive party in Austria and in Germany. Michael Lazar Biedermann, a prominent man, proposed the appointment of Chorin at the new temple to be erected at Vienna; but the government being opposed to it, Mannheimer was elected instead.

Consulted by Baden.

The government of the grand duchy of Baden asked Chorin (Feb. 3, 1821), through the banker S. Haber, for his opinion about the duties of a rabbi, and about the reforms in the Austrian states. Chorin answered by writing "Iggeret Elasaf," or "Letter of an African Rabbi to His Colleagues in Europe," which was published by M. I. Landau, Prague, 1826. In it he stated that the Torah comprised religious truths and religious laws, the latter partly applicable only in Palestine, partly obligatory everywhere. These may be temporarily suspended, but not entirely abolished, by a competent authority, such as a synod. Only ordinances and precautionary laws which are of human origin may be abrogated in conformity with the circumstances of the time. As for mere customs and usages (minhagim), the government, after having consulted Jewish men of knowledge, may modify or abolish them; but in no other way may it interfere with religious affairs. Chorin also pleaded for the establishment of consistories, schools, a theological seminary, and for the promotion of agriculture and professions among the Jews. Some of these ideas he carried out in his own congregation, which included a great number of mechanics. He succeeded in founding a school, and introducing liturgical reforms into the synagogue; even an organ was installed at his instance. He permitted the eating of rice and pulse during the days of Passover.

To his theory of a synod regulating and modifying Jewish laws and customs, Chorin always adhered. In his "Treue Bote" (Prague, 1831) he declared himself against the transfer of the Sabbath to Sunday, but expressed the opinion that, considering the requirements of our time, synods might mitigate the severity of the Sabbatical laws, especially in regard to traveling and writing.

In another treatise, "Hillel," which appeared at Ofen, 1835, he interpreted the prophetic promises about the reuniting of Israel to signify the establishing of a supreme religious authority at Jerusalem. "Hillel," in the form of a dialogue, and other contributions of his pen were published in the fourth volume of "Bikkure ha-'Ittim." In 1819 he wrote "Abaḳ Sofer" (The Dust of a Writer), published by M. I. Landau, Prague, 1828, containing glosses about Yoreh De'ah, Eben ha-'Ezer, the phylacteries, an exposition of Prov. i. 10 *et seq.*, and two riddles.

In his "Yeled Zeḳunim" (Child of Old Age), Vienna, 1839, partly in Hebrew, partly in German, he again strongly advocated practical reforms in regard to railroad traveling on the Sabbath and on holidays, the abridgment of the seven days of mourning, the use of the organ, etc., and gave a short sketch of his life. His biographer, Leopold Löw, wrote an introduction to this work.

In consequence of the Damascus affair in 1840, Chorin republished the apology written 1753 by Sonnenfels, in which the author proves the falsity of the blood accusation. Chorin added an introduction and Löw a biographical notice.

On July 26, 1844, during the last weeks of his life, he wrote from his sick-bed a declaration expressing his full accord with the rabbinical conference at Brunswick, and Aug. 11 he sent an address to the conference of Hungarian rabbis at Páks.

He took an active part in the efforts for Jewish emancipation, and was very influential with the state authorities. His grandson, Franz Chorin, was Hungarian deputy.

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L. G. S. MAN.

CHORIN, FRANZ: Hungarian deputy; grandson of Aaron Chorin; born at Arad May 11, 1842. He studied law at Arad, Budapest, and Vienna, and began practise in his native city, where he soon became vice-president of the bar association. He was elected in 1870 as representative of the city of Arad to the Hungarian Parliament, of which he was a member continuously for twenty-one years. He is recognized as one of the leading orators and jurists of the country. The Exchange Law of 1876 is entirely his work. For many years he agitated for the modification of Hungarian criminal procedure in accordance with the more liberal English laws. His efforts culminated in success when, in 1896, he was appointed to draft and report upon this bill, which was subsequently passed by the House. In Parliament he had often the opportunity of defending his coreligionists, and contributed largely to the eradication of anti-Jewish prejudice. In 1881 he became director of the coal-mining company of Salgótarján; since then he has devoted himself to labor questions. The city of Szatmár, which he represented in the Hungarian Parliament from 1895 to 1901, elected him an honorary citizen in 1902, in recognition of his public services.

S. L. V.

CHORNY, JOSEPH JUDAH: Russian traveler; born at Minsk April 20, 1835; died at Odessa April 28, 1880. His parents destined him for the wine-growing industry; but after having been graduated as a viticulturalist, he, owing to an indomitable passion for travel and exploration, abandoned this career. For eight years Chorny, with practically no means, explored a great part of the Caucasus, Transcaucasia, and many Asiatic countries; studying everywhere the life, customs, and history of the inhabitants, and chiefly those of the Jews. In 1875, on returning from his travels, he endeavored to publish his studies on the Jews of the countries he had visited, but failed to find the necessary means. He resumed the life of an explorer; and after five years of hardships and privations returned, in ill health and poverty, to Odessa, where he died shortly after his arrival.

Chorny was highly appreciated by the officials of the Russian government, and his studies on the Caucasus and Transcaucasia, published in various Russian papers, attracted the attention of the minister of the interior, Loris Melikov, who recommended Chorny to the protection of the governor-general of Odessa. The most noteworthy of Chorny's studies were: "Kratkiya Istoricheskiya Svyedeniya o Gorskikh Yevreyakh Terskoi Oblasti," Terskiya Vyedomosti, 1869; "Gorskie Yevrei," in "Kavkaz," 1870, vol. iii.; "On the Caucasian Jews," in "Den," 1870, No. 38.

Chorny bequeathed his manuscripts to the Society for Promoting Culture Among the Russian Jews; and the latter commissioned A. Harkavy to edit them. They were published with Harkavy's notes under the title "Sefer ha-Massa'ot" (Book of Travels), St. Petersburg, 1884.

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H. R. I. Br.

CHOSAMEUS: One of "the sons of Annas" that had "strange wives" (I Esd. ix. 32). The name can not be identified with any in the corresponding list of Ezra x. 32. It is, most probably, a combination of the last part of "Maluch" with the first part of "Shemariah," names found in the Ezra list, the remaining syllables of these names having been elided.

E. G. H. G. B. L.

CHOSEN PEOPLE.—Biblical Data: Name for the Jewish people expressive of the idea of their having been chosen by God to fulfil the mission of proclaiming His truth among all the nations. This choice does not imply a superior claim, but a superior duty and responsibility on the part of the Jewish people, inasmuch as they have been pledged by the covenant which God concluded with Abraham, their ancestor, and again with the entire nation on Sinai, to testify, by precept and example, to the truth revealed to them, to lead a holy life as God's priest-people, and, if needs be, sacrifice their very lives for the sake of this truth. In this peculiar sense they are called God's own people; their religious genius, as manifested in their patriarchs, prophets, inspired poets, sages, and heroes, having rendered them the chosen people of religion to a far greater extent than the artistic and philosophical genius of the Greeks made that nation the chosen people of art and philosophy, or the juridical and political genius of the Romans made them the chosen people of law and politics.

Consciousness of Selection.

Unlike any other nation, the Jewish people began their career conscious of their life-purpose and world-duty as the priests and teachers of a universal religious truth; and their whole history, with all its tragic sternness, was and to the end of time will be devoted to the carrying out of this purpose and the discharge of this duty. This view is expressed in all the Biblical and rabbinical passages referring to Israel as the chosen people, or to Abraham as their ancestor. "For I have singled him out [A. V., "have known him"] to the end that he may command his children and his house after him, that they may keep the way of the Lord to do justice and judgment" (Gen. xviii. 1, Hebr.: compare Neh. ix. 7, "Thou art the Lord, the God who didst choose Abram").

Conditions of Choice.

That Israel's character as the chosen people is conditioned by obedience to God's commandments is stated in the very words of the Sinai covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. xix. 5, 6). "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers" (Deut. vii. 7, 8). The great obligation imposed upon Israel as the chosen people is especially emphasized by the prophet Amos (iii. 2): "You only have I singled out [R. V., "known"] of all the families of the earth: therefore will I visit upon you all your iniquities." Compare Deut. xiv. 2: "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth," and *ib.* xxiv. 18, 19, R. V.

God's Witnesses and Their Inheritance.

Particularly is the world-mission of the chosen people dwelt upon by Deutero-Isaiah, the seer of the Exile (Isa. xli.; xlii. 1-7; xliii. 10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen"; *ib.* verse 21, R. V., "The people which I formed for myself that they might set forth my praise"; compare xliv. 1, 2; xlix. 6, 7).

As God's chosen people, Israel is also called His "inheritance" (Deut. iv. 20; ix. 26, 29; xxxii. 9; Ps. xxxiii. 12: "The people whom he hath chosen for his own inheritance"; I Kings viii. 53, Jer. x. 16; and elsewhere). As the children of the Patriarchs they are His chosen ones (Ps. cv. 6).

——**In Rabbinical Literature:** According to the Rabbis, Israel has not been chosen as the people of the Law on account of its racial superiority. "Israel is of all nations the most wilful or headstrong one [עז שבאומות], and the Torah was to give it the right scope and power of resistance, or else the world could not have withstood its fierceness" (Beẓah, 25b). "The Lord offered the Law to all nations; but all refused to accept it except Israel" (Mek. Yitro, Pes. R. K. 103b, 186a, 200a). "A Gentile who consecrates his life to the study and observance of the Law ranks as high as the high priest," says R. Meïr, by deduction from Lev. xviii. 5; II Sam. vii. 19; Isa. xxvi. 2; Ps. xxxiii. 1, cxviii. 20, cxxv. 4, where all stress is laid not on Israel, but on man or the righteous one (Sifra, Aḥare Mot, 86b; Bacher, "Ag. Tan." ii. 31). Israel is likened to the olive. Just as this fruit yields its precious oil only after being much pressed and squeezed, so Israel's destiny is one of great oppression and hardship, in order that it may thereby give forth its illuminating wisdom (Ex. R. xxvi.). Poverty is the quality most befitting Israel as the chosen people (Ḥag. 9b). Only on account of its good works is Israel among the nations "as the lily among thorns" (Cant. R. ii. 2), or "as wheat among the chaff" (Midr. Teh. i. 4; Weber's "System der Altsynagogalen Theologie," etc., pp. 59-69, is full of glaring errors and misstatements on the subject of Israel as the chosen people).

In the Jewish liturgy, praise is frequently offered to God for having chosen Israel from among all the

In the Liturgy.

nations of the earth: in Ahabah Rabbah, in the benediction before the reading from the Law, and in the seven benedictions of the holy days and New Moon; concerning which see Geiger's "Jüd. Zeit." vii. 55; and Einhorn, in "Protocolle der Zweiten Rabbinerversammlung," p. 75, Frankfort-on-the-Main, 1845.

"The character of Israel as the chosen people," writes Güdemann ("Das Judenthum," 1902, p. 44) "does not involve the inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its servitude in Egypt and the recognition of its being 'the servant of the Lord.' It was the noblesse oblige of the God-appointed worker for the entire human race."

E. C. K.

CHOSROES (KHOSRU) II. PARWIZ ("The Conqueror"): King of Persia from 591 to 628. Chosroes, on the plea of avenging the death of his father-in-law, the Byzantine emperor Maurice (Mauritius), who had been murdered by the usurper Phocas (602), invaded Asia Minor and Syria at the head of a large army. The Jews joined the Persians in great numbers under the leadership of Benjamin of Tiberias, a man of immense wealth, by whom they were enlisted and armed. The Tiberian Jews, with those of Nazareth and the mountain cities of Galilee, marched on Jerusalem with the Persian division commanded by Shahrbaraz. Later they were joined by the Jews of southern Palestine; and supported by a band of Arabs, the united forces took Jerusalem by storm (July, 614). Ninety thousand Christians are said to have perished. The story that the Jews purchased the Christian prisoners from their Persian captors and put them to death in cold blood is a pure invention. In conjunction with the Persians, the Jews swept through Palestine, destroyed the monasteries which abounded in the country, and expelled or killed the monks. Bands of Jews from Jerusalem, Tiberias, Galilee, Damascus, and even from Cyprus, united and undertook an incursion against Tyre, having been invited by the 4,000 Jewish inhabitants of that city to surprise and massacre the Christians on Easter night. The Jewish army is said to have consisted of 20,000 men. The expedition, however, miscarried, as the Christians of Tyre learned of the impending danger, and seized the 4,000 Tyrian Jews as hostages. The Jewish invaders destroyed the churches around Tyre, an act which the Christians avenged by killing two thousand of their Jewish prisoners. The besiegers, to save the remaining prisoners, withdrew.

The immediate results of these wars filled the Jews with joy. Many Christians became Jews through fear. A Sinaitic monk embraced Judaism of his own free will, and became a vehement assailant of his former belief.

The Palestinian Jews were free from the Christian yoke for about fourteen years; and they seem to have deluded themselves with the hope that Chosroes would resign Jerusalem and a province to them, in order that they might establish a Jewish commonwealth. Not only did Chosroes, however, do nothing to promote the establishment of a Jewish commonwealth, but, on the contrary, it is probable that he taxed the Jews oppressively.

Results of the Invasion.

Thus there arose great discord between the allies, which ended in the deportation of many Palestinian Jews to Persia. This treatment caused the Jews to go over to the Roman emperor Heraclius, who had succeeded Phocas, and who concluded a treaty (627), promising them amnesty and other advantages. Chosroes, defeated by Heraclius in a series of battles, fled from his capital, but was seized and, after a confinement of four days, executed (Feb. 28, 628).

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K. A. R.

CHOTZNER, JOSEPH: English rabbi and author; born at Cracow, Austria, May 11, 1844; educated at the Breslau rabbinical seminary and the University of Breslau. After his ordination Chotzner became the first rabbi of the congregation at Belfast, Ireland, officiating from 1870 to 1880; and he again held the rabbinate there from 1892 to 1897. In the mean time (1880-92) he had become house master and teacher of Hebrew at Harrow School, where several Jewish boys had recently entered. The experiment was made of placing all of them in a separate house under the supervision of Dr. Chotzner. After some twelve years' experience it was found more expedient to spread the Jewish boys among their comrades, and Dr. Chotzner left Harrow for Belfast. Since 1897 he has been lecturer at Montefiore College, Ramsgate.

Chotzner is the author of: (1) "Lel Shimmurim" (The Night of Observances), a collection of satirical poems on certain Hebrew superstitions, Breslau, 1864; (2) "The Songs of Mirza Schaffy," translated into Hebrew, *ib.* 1868; (3) "Modern Judaism" (1876); (4) "Humor and Irony of the Hebrew Bible," 1883; (5) "Zikronot" (Records), 1885.

His son, **Alfred James Chotzner,** was gold medalist at Cambridge University, and subsequently entered the Indian civil service.

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J. E. Ms.

CHOVEVEI ZION (Lovers of Zion): Associations, in Europe and the United States, of persons interested in agricultural settlement of Jews in Palestine and in the connection of Jews with the future of the Holy Land.

This movement, which was the predecessor of political Zionism (see Basel Congress), had as its sponsors a number of men living in different countries, but whose common interest in and observations of the phenomena of Jewish life, stimulated by the persecution of the Jews in Rumania prior to 1880, and more recently in Russia, led to the foundation of organizations like the Chovevei Zion Association of England, whose objects are:

1. To foster the "national idea" in Israel.
2. To promote the colonization of Palestine and

neighboring territories by Jews by establishing new colonies, or by assisting those already established.

3. To diffuse the knowledge of Hebrew as a living language.

4. To better the moral, intellectual, and material status of Israel.

5. The members of the association pledge themselves to render cheerful obedience to the laws of the lands in which they live, and as good citizens to promote their welfare as far as lies in their power.

The appeal from Palestine to Jews to settle there as agriculturists, made in 1867, went unheeded. But from 1879 on, there were active in the advocacy of colonization Dr. Lippe and Pineles in Rumania, Lilienblum and Leon Pinsker in Russia, a non-Jewish Syrian and Palestinian Association in London, and Laurence Oliphant. The idea of agricultural settlement in Palestine, tested first by the founding of the colony of Samarin by the Rumanian Chovevei Zion, was voiced in 1881 by N. L. Lilienblum in an article in the "Razsvyet" entitled "The Jewish Question and the Holy Land." The most serious objection to the new idea came from those who feared that resettlement in Palestine would mean the observance of the 613 commandments and the rebuilding of the Temple. Charles Netter, who subsequently became the leading exponent of the agricultural settlement idea, opposed the new movement—which had excited the enthusiastic interest of the Jews of Russia—on the ground that Palestine was unsuitable for colonization.

Baron Edmund de Rothschild having agreed to pay the expenses of six colonists to Palestine, the movement, initiated by Pinsker and supported by Rabbi Mohilewer of Byelostock, took practical shape. The Odessa Central Committee, which had been called into existence in 1881, and which was now recognized by the Russian government, went no further in the direction of active propaganda than to send Pinsker and Mohilewer upon a tour of private and public agitation throughout Europe.

However, the movement spread with the emigration from Russia. Various societies with a similar purpose were founded at Berlin (Ezra), Vienna (Kadimah), London (B'nei Zion, 1887), and America (Shove Zion in New York, Chovevei Zion in Philadelphia, 1891).

In 1890 it was recognized that some endeavor should be made to give form and coherence to these various movements, and Dr. Haffkine, with M. Meyerson, encouraged by the prospect of financial support from Baron Edmund de Rothschild, organized the Paris Central Committee. The actual leadership of the movement, however, remained with the Odessa committee, which was well supported, and which kept in close touch with those who had already settled in Palestine. The movement, however, reached its zenith in 1893, when organizations existed in every country, except France, that had an appreciable Jewish population.

In December, 1892, the movement of Jews toward Palestine was checked by the Turkish authorities, who prohibited further immigration. Additional discouragement was caused by the difficulty of finding markets for the produce of the colonies, and also by the coloring given to the idea by such men as Colonel Goldsmid, who, at the head of the Chovevei Zion Association of England, with its military organizations, sought to give the movement a strong national tendency. In addition, the colonists were in constant need of support. The Hirsch Argentine Settlement followed, and affected the agitation in Western Europe. Though the colonies continued to find support, and though some new ones were founded the movement seemed, by 1894, to have spent its force.

Typical of the enthusiasm which the idea had once aroused was the mass-meeting held in London in 1892, on the advice of Sir Samuel Montagu, to petition the sultan, through Lord Rothschild and the British Foreign Office, for the right of settlement. A detailed plan was then worked out for colonization on a large and regulated scale.

The decline of the Chovevei Zion was consequent upon the suddenly created leadership, in 1896, of Dr. Theodor HERZL. Indirectly every Chovevei Zion championed, without formally adopting, his doctrine, and, indirectly, all were represented at the first Zionist congress. A more or less direct adherence to the Zionist movement, which had no sympathy for individual, sporadic colonization, was forced upon the old organizations by their members. But while they would not disavow the nationalist standpoint, they declined to become a medium of the new propaganda. A conference, the first of its kind in London, was held (March, 1898) in the Finsbury (Clerkenwell) town-hall, and lasting twelve hours: it decided upon reorganization, and accepted the leadership of the Vienna Executive Committee created by the previous congress. This was typical of the process of transition from a philanthropic to an avowed political movement, which continued until the Minsker Conference (September, 1902), when the Russian Chovevei Zion associations without exception accepted the platform of the Zionist congresses.

The literature of the movement is extensive, but scattered. A vast number of polemical pamphlets have been published, as well as brochures on colonization and propagandist literature and on the fostering of Hebrew as a living tongue, which must be included in the literary efforts of the Chovevei Zion (see ZIONISM).

BIBLIOGRAPHY: *Palestina* (organ of the Chovevi Zion Association of England), 1891–98; *Report of Proceedings Clerkenwell Town Hall Conference*, 1898; *The Maccabæan*, i., ii., and iii., 1901–02.

E. C. J. DE H.

CHOYNSKI, JOSEPH: American heavyweight pugilist; born at San Francisco, Cal., Nov. 8, 1868. His first appearance in the prize-ring was in 1884, when he met and was defeated by J. J. Corbett in one round. He has encountered most of the prominent pugilists; and among those whom he has defeated, or with whom he has fought drawn battles, have been Dan Creedon, "Kid" McCoy, James Jeffries, T. Sharkey, and Steve O'Donnell. Choynski has fought more than fifty battles, of which he has lost but seven.

A. F. H. V.

CHRIST (Greek, Χριστός): Septuagint translation of Hebrew "Mashiaḥ" ("Messiah" = The Anointed), applied by Christians exclusively to Jesus as the Messiah (see Jesus of Nazareth and Messiah).

J. K.

CHRISTIAN: A word denoting a follower of Jesus as the Messiah or Christ. It originated, according to Acts xi. 26, in Antioch, the Syrian capital, where, shortly after the failure of the Hellenistic movement in Jerusalem (*ib.* viii. 1, xi. 19), the doctrine of the risen Christ was propagated among the non-Jewish population, and where the first important church of the Christians was established by Barnabas and Paul about the year 44. This early origin of the name has been questioned by F. C. Baer ("Paulus, der Apostel Jesu Christi," i. 103), Lipsius ("Ueber den Ursprung des Christennamens," 1873), Hausrath ("Neutestamentliche Zeitgeschichte," ii. 392), and Weizsäcker ("Apostolisches Zeitalter," p. 90), but is upheld by Keim ("Aus dem Urchristenthum," pp. 171–181). Josephus, in the well-known passage concerning Jesus ("Ant." xviii. 3, § 3; not all of which is spurious), speaks of the "tribe of Christians" as still existing.

It is certain that except in Acts xi. 26, xxvi. 28, and I Peter iv. 16—passages referring to the persecution of Christians in Rome—the name occurs nowhere in the New Testament or in the early Christian literature. In all probability it owes its origin to a Roman or Latin-speaking population. The fact that the early Christians met for worship in the name of Christ and called themselves those "of Christ" (I Cor. i. 12) induced the pagans to regard them as the partizan followers of a leader of that name. Hence they coined the name "Christiani" for them, as a nickname after the example of "Cæsarians" or "Pompeians." Unfamiliar with the name "Christus," the pagans pronounced the name also "Chrestos" (Χρηστός), and spoke of the Christians as "Chrestiani" (Tertullian, "Apologia," p. 3; Justin, "Apologia," i. 4; compare Suetonius, "Claudius," p. 25: "Judæos impulsore Chresto assidue tumultuantes Roma expulit"; Grätz, "Gesch." iii. 3, 449, is wrong in taking Chrestos for a special agitator in Rome).

The name came into general use among the Christians themselves during the second century, when it became endeared to them all the more because it entailed persecution and martyrdom (I Peter iv. 16; Luke iv. 22; Tacitus, "Hist." xv. 44; Suetonius, "Nero," p. 16; Pliny, "Epistles," x. 96; Ignatius, "Epistles to the Magnesians," p. 4; and elsewhere). They continued, however, to call one another also "the brethren" (Acts ix. 30, xi. 1; Rom. xvi. 14; Gal. i. 2), "the saints" (Acts ix. 13, 32; xxvi. 10; Rom. xii. 13, xvi. 15; Heb. vi. 10), "believers" or "faithful ones" (Acts x. 45; I Tim. iv. 3), "the elect" (Matt. xxiv. 22, 24; Mark xiii. 20–22; I Peter i. 1, 2), and in the earlier time also "the disciples" (Acts ix. 26, xiii. 52, xx. 30).

To the Jews, to whom the reported appearance of the Messiah was a matter of frequent occurrence in those times, when the good tidings of redemption from the domination of Rome were constantly expected (Josephus, "Ant." xvii. 10, §§ 6, 7; xviii. 4, § 1; xx. 5, § 1), the word "Christian" had no specific meaning; and when the followers of Jesus of Nazareth began to teach a "way" different from that of the mother-synagogue (Acts ix. 2; xviii. 25; xix. 9, 23; xxii. 4; xxiv. 14, 22), they received the name of "the sect of the Nazarenes" (Acts xxiv. 5, xxviii. 22; in Hebrew, "Noẓerim").

Bibliography: Hastings, *Dict. Bibl.* s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.

K.

CHRISTIAN, GUSTAV CHRISTOPHER: German author and Christian missionary; born of Jewish parents; baptized in 1719; died at Nuremberg about 1735. He was the author of two Judæo-German works: "Yesod Emunat Yeshu'a" (The Basis of the Faith of Jesus), Berlin, 1712; and "Die Bekehrung Israels," Schwabach, 1722.

Bibliography: *Sammlung von Alten und Neuen Theologischen Sachen*, 1723, p. 628; Wolf, *Bibl. Hebr.* iii., No. 1898b.

D. I. Br.

CHRISTIANI, FRIEDRICH ALBRECHT: Jewish convert to Christianity; born in the middle of the seventeenth century; died at Prossnitz at the beginning of the eighteenth. He was baptized in 1674 at Strasburg, having formerly borne the name of Baruch as ḥazzan at Bruchsal. After having occupied for twenty years the chair of Semitic studies at the University of Leipsic, he retired to Prossnitz, where he returned to Judaism.

Christiani's works comprise the following, all published at Leipsic: (1) "Zebaḥ Pesaḥ" (The Sacrifice of Easter), 1677, an account of the Jewish celebration of Easter in the time of Jesus and at the present; (2) "Se'udat Purim" (The Meal of Purim), 1677, a description of Jewish fasting and feasting; (3) "Ẓaḥaḳan Melummad u-Mitḥareṭ" (The Scholarly Gambler Repenting), 1683, a German translation of the work of Leon of Modena on gambling; (4) Abravanel's commentary on the first Prophets, with a Latin index, 1686; (5) the text of Jonah with Targum, Masorah, and the commentaries of Rashi, Ibn Ezra, Ḳimḥi, and Abravanel, and a Hebrew-Latin vocabulary, 1683; (6) "Iggeret" (Letter), 1676, the epistle of St. Paul to the Jews, translated from the Greek into Hebrew; (7) "Traktat von dem Glauben und Unglauben der Juden," 1713.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, i. 252, 573; ii. 56, 88 *et seq.*; Reineccius, in the Introduction to *Traktat von dem Glauben und Unglauben der Juden*; Fürst, *Bibl. Jud.* i. 178; *Allg. Deutsche Biographie*, iv. 213.

D. I. Br.

CHRISTIANI, MORITZ WILHELM: Author and Jewish convert to Christianity; born at Altorf at the end of the seventeenth century; died at Prague about 1740; probably a member of the Keyser family of Schleusingen (Bavaria). He claimed to have been a rabbi at Schleusingen before his baptism in 1715.

Christiani wrote: (1) "Kurze Beschreibung einer Jüdischen Synagoge und eine Beschreibung der Synagogalen Gebräuche" (Regensburg, 1723); (2) "Die Schlacht- und Visitir-Kunst" (*ib.* 1724); (3) "Ausgang von dem Verstockten Judenthum und Eingang zum Wahren Christenthum," an account of his conversion, his profession of faith, and several orations (Erfurt, 1720); (4) "Rede zur Einladung für Rabbinische Studien," written in Hebrew and German, inserted in Johann David Köhler's "Program" (Altorf, 1715); (5) a German translation of the

"Sefer ha-Minhagim" of Jacob Levi (MaHaRIL), published at Bremen in 1733.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 665, iv. 895; Fürst, *Bibl. Jud.* i. 178.

D. I. Br.

CHRISTIANI, PABLO: Jewish convert of Montpellier, France; contemporary of NAḤMANIDES. After having been baptized, Christiani joined the Order of the Dominicans and attempted to convert his former coreligionists. Failing to make proselytes among the Jews of Provence, to whom he had been sent by his zealous general, Raymond de Penyaforte, Christiani planned the conversion by force of the Aragonian Jews. To this purpose he persuaded Raymond de Penyaforte to bring about a religious controversy between him and Naḥmanides, in which he felt assured of victory. Raymond de Penyaforte secured the consent of King James; and Naḥmanides was summoned to Barcelona, in 1263, to answer Christiani's questions.

The disputation took place in the king's palace, in the presence of the whole court and many ecclesiastical dignitaries, and lasted four days (July 20–24). As suggested by Naḥmanides, the subjects of discussion were three: (1) whether the Messiah had appeared; (2) whether the Messiah announced by the Prophets was to be considered as a god, or as a man born of human parents; and (3) whether the Jews or the Christians were in possession of the true faith. Christiani undertook to demonstrate from the Talmud itself the truth of the Christian faith, and feigned indignation at Naḥmanides when he declared that he did not believe in those and other Haggadic stories. Christiani hoped to profit by the reserve he felt Naḥmanides would be forced to maintain through fear of wounding the feelings of the Christian dignitaries who were present.

Naḥmanides Victorious.

He was, however, deceived. Naḥmanides moderately but firmly refuted all the arguments of Christiani. As the disputation turned in favor of Naḥmanides the Jews of Barcelona, fearing the resentment of the Dominicans, entreated him to discontinue; but the king, whom Naḥmanides acquainted with the apprehensions of the Jews, desired him to proceed. The controversy was therefore resumed, and concluded in a complete victory for Naḥmanides, who was dismissed by the king with a gift of three hundred maravedis as a mark of his respect.

The Dominicans, nevertheless, claimed the victory, and Naḥmanides felt obliged to publish the proceedings of the controversy. Obtaining a copy of this publication, Christiani selected from it certain passages which he construed as blasphemies against the Christian religion, and denounced them as such to Raymond de Penyaforte. A capital charge was then instituted, and a formal complaint against the work and its author was lodged with the king. Finally, Naḥmanides was sentenced to exile for two years, and his pamphlet was ordered to be burned.

Christiani's Proselytizing Tour.

The failure of the controversy did not, however, discourage Christiani. Provided through the agency of Raymond de Penyaforte with letters of protection from King James, he went on missionary journeys, compelling the Jews everywhere to listen to his speeches and to answer his questions, either in their synagogues or wherever else he pleased. They were even required to defray the expenses of his mission. In spite of the protection granted him by the king, Christiani did not meet with the success he had expected; he therefore went to Pope Clement IV. and denounced the Talmud, asserting that it contained passages derogatory to Jesus and Mary. The pope issued a bull (1264) to the Bishop of Tarragona, commanding him to submit all the copies of the Talmud to the examination of the Dominicans and Franciscans. A commission was then appointed by the king, Christiani being one of its members, to act as censors of the Talmud; and they obliterated all passages which seemed to them to be hostile to Christianity. In 1269 Christiani interceded with King Louis IX. of France and obtained from him the enforcement of the canonical edict requiring Jews to wear badges.

BIBLIOGRAPHY: *Wikkuaḥ ha-Ramban*; Wagenseil, *Disputatio R. Mosis Nachmanidis cum Fratre Paulo*, Altdorf, 1674; Carpzov, Proœmium to Raymond Martin's *Pugio Fidei*; Grätz, *Gesch. der Juden*, vii. 120 *et seq.*

G. I. Br.

CHRISTIANITY IN ITS RELATION TO JUDAISM: Christianity is the system of religious truth based upon the belief that Jesus of Nazareth was the expected Messiah, or Christ, and that in him all the hopes and prophecies of Israel concerning the future have been fulfilled. While comprising creeds which differ widely from one another in doctrine and in practise, Christianity as a whole rests upon the belief in the God of Israel and in the Hebrew Scriptures as the word of God; but it claims that these Scriptures, which it calls the Old Testament, receive their true meaning and interpretation from the New Testament, taken to be the written testimonies of the Apostles that Jesus appeared as the end and fulfilment of all Hebrew prophecy. It furthermore claims that Jesus, its Christ, was and is a son of God in a higher and an essentially different sense than any other human being, sharing in His divine nature, a cosmic principle destined to counteract the principle of evil embodied in Satan; that, therefore, the death of the crucified Christ was designed by God to be the means of atonement for the sin inherited by the human race through the fall of Adam, the first man; and, consequently, that without belief in Jesus, in whom the Old Testament sacrifice is typified, there is no salvation. Finally, Christianity, as a world-power, claims that it represents the highest form of civilization, inasmuch as, having made its appearance when the nations of antiquity had run their course and mankind longed for a higher and deeper religious life, it regenerated the human race while uniting Hebrew and Greek to become the heir to both; and because it has since become the ruling power of history, influencing the life of all nations and races to such an extent that all other creeds and systems of thought must recede and pale before it.

These three claims of Christianity, which have frequently been asserted in such a manner as directly or implicitly to deny to Judaism, its mother religion, the purpose, if not the very right of its continued existence, will be examined from a historical point of view under three heads: (1) the New Testament claim as to the Christship of Jesus; (2) the Church's claim as to the dogmatic truths of Christianity, whether Trinitarian or Unitarian; and (3) the claim of Christianity to be the great power of civilization. The attitude taken by Jews toward Christianity in public debates and in literary controversies will be treated under Polemics and Polemical Literature; while the New Testament as literature and the personality of Jesus of Nazareth will also be discussed in separate articles.

The Messianic Movement.

I. It is a matter of extreme significance that the Talmudic literature, which is based on tradition at least a century older than Christianity, has not even a specific name for the Christian belief or doctrine, but mentions it only occasionally under the general category of "Minim" (literally, "distinctive species of belief"), heresies, or Gnostic sects. As one of these it could only be regarded in the second century, when Christianity was in danger of being entirely absorbed by Gnosticism. At first it was viewed by the Jews simply as one of the numerous Messianic movements which, aimed against Roman rule, ended tragically for their instigators, and from which it differed only in one singular fact; viz., that the death of the leader, far from crushing the movement, gave, on the contrary, rise to a new faith which gradually, both in principle and in attitude, antagonized as none other the parent faith, and came to manifest the greatest hostility to it. There is no indication in Jewish literature that the appearance of Jesus, either as a teacher or as a social or political leader, made at the time a deep or lasting impression on the Jewish people in general. Outside of Galilee he was scarcely known. This at least seems to be the only explanation of the fact that the Talmudic passages, some of which are old, confound Jesus, on the one hand, with Ben Sṭada, who was tried in Lydda—probably identical with Theudas "the magician," the pseudo-Messiah who appeared in 44 (Josephus, "Ant." xx. 5, § 1; Acts v. 36)—and, on the other, with the Egyptian "false prophet" who created a Messianic revolt a few years later ("Ant." xx. 8, § 6; *idem*, "B. J." ii. 13, § 5; Acts xxi. 38; see Tosef., Sanh. x. 11; Sanh. 67a, 107b; Shab. 104b; Soṭah 47a; compare Matt. xxiv. 11 and 24). As to Jesus ben Pandera, or Jesus the pupil of R. Joshua ben Peraḥyah, see Jesus in Jewish Legend.

The only reference to Jesus in contemporary Jewish literature is found in Josephus, "Antiquities" xviii. 3, § 3, a passage which has been interpolated by Christian copyists, but appears to have originally contained the following words (see Theodore Reinach, in "Rev. Etudes Juives," xxxv. 1–18; A. v. Gutschmid, "Kleine Schriften," 1893, iv. 352): "There was about that time [a certain] Jesus, a wise man; for he was a worker of miracles, a teacher of men eager to receive [new (revolutionary) tidings], and he drew over to him many Jews and also many of the Hellenic world. He was [proclaimed] Christ; and when, on denunciation by the principal men amongst us, Pilate condemned him to be crucified, those that were first [captivated] by him did not cease to adhere to him; and the tribe of Christians, so named after him, is not extinct at this day."

John the Baptist.

The Gospel records agree upon one essential point confirmed by Josephus (*l.c.* 5, § 2; compare Matt. iii. 1–13; Mark i. 2–9; Luke iii. 1–21; John iii. 22 *et seq.*; Acts xiii. 24); viz., that the main impulse to the Christian movement was given by John the Baptist, an Essene saint, who—among the many that, by penitence, fasting, and baptisms, prepared themselves for the coming of the Messiah (Luke ii. 25, 36 *et seq.*; Mark xv. 43; compare *ib.* ii. 18; Matt. ix. 14, xi. 18; compare Pesiḳ R. xxxiii., xxxiv.; Josephus, "Vita," § 2)—stood forth as the preacher of repentance and "good tidings," causing the people to flock to the Jordan to wash themselves clean of their sins in expectation of the Messianic kingdom. Some of his followers were known afterward as a class of Baptists under the name "Disciples of John" (Acts viii. 25; xix. 3, 4), and seem partly to have joined the Mandæans (Brandt, "Die Mandäische Religion," pp. 137 *et seq.*, 218 *et seq.*, 228; see also Hemerobaptists). Jesus, however, being one of John's disciples, the moment the latter had been put in prison stepped to the front as a preacher of the "Kingdom of Heaven" in the very language of his master (Matt. iv. 12 *et seq.*, xiv. 3–5; Mark i. 14). Still, to the very last he had to admit in his argument with the elders (Matt. xx. 26; Mark xi. 32; compare *ib.* viii. 28) that John was universally acknowledged prophet, while he was not. Indeed, Herod Antipas, upon learning of Jesus' miraculous performances, expressed the belief that John the Baptist had risen from the dead (Matt. xiv. 2, xvi. 14; Mark vi. 14). Nor did Jesus himself, according to the older records, lay claim to any title other than that of a prophet or worker by the Holy Spirit, like any other Essene saint (Matt. xiii. 57; xxi. 11, 46; Luke vii. 16, 39; xiii. 33; xxiv. 19; John iv. 19, 44; compare Josephus, "B. J." i. 3, § 5; ii. 8, § 12; *idem*, "Ant." xiii. 10, § 7; Luke ii. 25, 36). Gradually, however, the fame of Jesus as "healer" and "helper" of those stricken with disease so eclipsed that of John, at least in Galilean circles, that the latter was declared to have been only the forerunner of the one destined to subdue the whole kingdom of Satan—that is, the Elijah of the Messianic kingdom—and a declaration to this effect was finally put into the mouth of John as though made by him at the very start (Mark i. 2, ix. 13, xi. 2–19; Luke i. 17).

Jesus as a Man of the People.

Jesus, as a man of the people, deviated from the practise of the Essenes and Pharisees in not shunning contact with the sinners, the Publicans and the despised 'Am ha-Areẓ, as contaminating, and in endeavoring to elevate them; following the maxim, "They that are whole need not a physician, but they that are sick" (Matt. ix. 12, and parallels; compare Antisthenes, in Diogenes Laertius, vi. 6). He felt the calling to preach the gospel to the poor (Luke iv. 16 *et seq.*, after Isa. lxi. 1 *et seq.*), and truly became the redeemer of the lower classes, who were not slow to lift him to the station of the Messiah. Still, he apparently made no such claim before his entrance into Jerusalem, as is evidenced by the warning given to the disciples and to the spirits of the possessed not to disclose the secret of his being the Son of David (Matt. xii. 16, xvi. 20; Mark i. 24, iii. 12, viii. 30; Luke iv. 41). His reference to himself as the "Son of man," after the manner of Dan. vii. 13, and Enoch, xlvi. 2 *et seq.*, in Matt. xx. 18, and Mark x. 33, has no historical value; whereas in Mark ii. 28 and Matt. viii. 20 "Son of man" stands for "man" or "myself." While the eschatological predictions in Matt. xxiv., xxv.; Luke xvii. 22 *et seq.*, and elsewhere have been taken over literally from Jewish apocalypses and put into the mouth of Jesus, the teachings and doings of Jesus betray, on closer analysis, rather an intense longing after the Messianic time than joy and satisfaction over its arrival. And as the so-called "Lord's Prayer"—an exquisite compilation of Ḥasidic prayer formulas (Luke xi. 1–13; Matt. vi. 9–13; see Charles Taylor, "Sayings of the Jewish Fathers," 1901, p. 176)—is, like the Ḳaddish, a petition rather than a thanksgiving for the Messianic kingdom, so is the entire code of ethics laid down by Jesus for his disciples in the Sermon on the Mount (Matt. v.–vii., x.; Luke vi. 20, xi.–xii., and elsewhere) not a law of conduct for a world rejoicing in a redeemer that has come, but a guide for a few of the elect and saintly ones who wait for the immediate downfall of this world and the rise of another (Matt. x. 23, xix. 28, xxiv. 34–37). Only later events caused the allusion to the "Son of man" in these sayings to be referred to Jesus. As a matter of fact, a spirit of great anxiety and unrest permeates the sayings of Jesus and the entire New Testament epoch, as is indicated by such utterances as "Watch, therefore; for ye know not what hour your Lord doth come" (Matt. xxiv. 42, xxv. 13); "The kingdom of God cometh not with observation [that is, calculation], but suddenly, imperceptibly it is among you" (Luke xvii. 20, 21); compare the rabbinical saying: "The Messiah cometh בהיסח הדעת [when least expected], like a thief in the night" (Sanh. 97a, b). See, further, Matt. xxiv. 43; I Thess. v. 2; II Peter iii. 10; Rev. iii. 3. A number of sayings allude to the sword, to contention, and to violence, which do not altogether harmonize with the gentle and submissive character assigned generally to Jesus. Such are the following: "Think not that I came to send peace on the earth: I came not to send peace, but a sword" (Matt. x. 34, R. V.); "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. . . . The father shall be divided against the son, and the son against the father," etc. (Luke xii. 51–53); "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi. 12)—words hardly reconcilable with the concluding sentences of the chapter: "Come unto me, all ye that labor and are heavy laden. . . . Take my yoke upon you . . . and ye shall find rest" (*l.c.* xi. 28–30). The advice given by Jesus to his disciples to provide themselves each with a sword (Luke xxii. 36; compare *ib.* verse 49; John xix. 10, though disavowed in Matt. xxvi. 52, 53); the allusion by Simeon the saint to the sword and to the strife as resulting from Jesus' birth (Luke ii. 34, 35); and the disappointment voiced by Cleopas, "We trusted that it had been he which should have redeemed Israel" (Luke xxiv. 21; compare Matt. i. 21, where Jesus is explained as יהושע, Joshua, who shall "save his people from sin")—all these point to some action which gave cause for his being handed over to Pontius Pilate as one who was "perverting the nation, and forbidding to give tribute to Cæsar" (Luke xxiii. 2); though the charge was refuted by the saying, "Render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21; Mark xii. 17; Luke xx. 25, R. V.). He was tried and crucified as "King of the Jews" or "Messiah"; and all the alleged charges of blasphemy, in that he called himself "Son of God" in the Messianic sense, or announced the destruction of the Temple, prove, in the light of the ancient Jewish law, to be later inventions (Matt. xxvi. 63–65; Mark xiv. 58; Luke xxii. 70). See Crucifixion of Jesus.

The Risen Christ.

That the movement did not end with the crucifixion, but gave birth to that belief in the risen Christ which brought the scattered adherents together and founded Christianity, is due to two psychic forces that never before had come so strongly into play: (1) the great personality of Jesus, which had so impressed itself upon the simple people of Galilee as to become a living power to them even after his death; and (2) the transcendentalism, or other-worldliness, in which those penance doing, saintly men and women of the common classes, in their longing for godliness, lived. In entranced visions they beheld their crucified Messiah expounding the Scriptures for them, or breaking the bread for them at their love-feasts, or even assisting them when they were out on the lake fishing (Luke xxiv. 15, 30, 31, 36; John xx. 19, xxi.). In an atmosphere of such perfect naïveté the miracle of the Resurrection seemed as natural as had been the miracle of the healing of the sick. Memory and vision combined to weave the stories of Jesus walking on the water (compare Matt. xiv. 25, Mark vi. 49, and John vi. 19 with John xxi. 1–14), of the transfiguration on the Mount (compare Matt. xvii. 1–13, Mark ix. 2–13, and Luke ix. 29–36 with Matt. xxviii. 16 *et seq.*), and of his moving through the air to be near the divine throne, served by the angels and the holy (not "wild") beasts ("ḥayyot"), and holding Scriptural combats with Satan (Mark i. 12, 13; Matt. iv. 1–11; compare with Acts vii. 15, vii. 55). The Messiahship of Jesus having once become an axiomatic truth to the "believers," as they called themselves, his whole life was reconstructed and woven together out of Messianic passages of the Scriptures. In him all the Testament prophecies had "to be fulfilled" (Matt. i. 22; ii. 5, 15, 17; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14, 35; xx. 14; xxvi. 56; xxvii. 19; John xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9; xix. 24, 36). Thus, according to the Jewish view, shared by many Christian theologians, there grew up, through a sort of Messianic Midrash, the myths of Jesus' birth from a virgin (after Isa. vii. 14), in Bethlehem, the city of David (after Micah v. 1 *et seq.*; there was a town of Bethlehem also in Galilee, which Grätz identifies with Nazareth; see "Monatsschrift," xxix. 481); the genealogies in Luke iii. 23–38 and in Matt. i. 1–17, with the singular stress laid upon Tamar, Rahab, and Ruth, the converted sinners and heathens, as mothers of the elect one (compare Gen. R. ii.; Hor. 10b; Nazir 23b; Meg. 14b); likewise the story of Jesus' triumphal entry into Jerusalem riding upon a young ass (after Zech. ix. 9), and of his being hailed by the people's "Hosanna" (after Ps. cxviii. 26; compare Midr. Teh. to the passage; also Matt. xxi. 1–11, and parallels).

Similarly, his healing powers were made proofs of his Messiahship (after Isa. xxxv. 5, 6; compare Gen. R. xcv. and Midr. Teh. cxlviii.), also his death on the cross was taken, with reference to Isa. liii. and old Essene tradition of the suffering Messiah (Pesik. R. xxxiv.-xxxvii.), to be the atoning sacrifice of the Lamb of God slain for man's sin (John i. 29; Acts viii. 32; Rev. xiii. 8; compare Enoch xc. 8), and his resurrection the beginning of a new life (after Zech. xiv. 5; I Chron. iii. 24; Sibyllines, ii. 242; Matt. xxiv. 30; I Thess. iv. 16). Men held their love-feasts in his memory—turned into paschal feasts of the new covenant (Matt. xxvi. 28, and parallels; John xix. 33 *et seq.*)—and led lives of voluntary poverty and of partial celibacy (Acts ii. 44; Matt. xix. 12).

Jesus' Teachings.

Out of these elements arose the life-picture of Jesus, shaped after later events and to a great extent reflecting the hostile sentiments entertained against the Jewish people by the new sect when, in the final struggle with Rome, the latter no longer shared the views and destinies of the former. Many antinomistic views put into the mouth of Jesus have their origin in Pauline—*i.e.*, anti-Judean—circles. Thus the saying, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. xv. 11, and parallels), is irreconcilable with Peter's action and vision in Acts xi. 1–10. What Jesus actually said and did is difficult to determine. Many of his teachings can be traced to rabbinical sayings current in the Pharisaic schools; and many sentences, if not entire chapters, have been taken over from Essene writings (see DIDASCALIA; ESSENES; GOLDEN RULE; JESUS OF NAZARETH; MATTHEW).

On the other hand, there are utterances of striking originality and wondrous power which denote great genius. He certainly had a message to bring to the forlorn, to "the lost sheep of the house of Israel" (Matt. x. 6, xv. 24), to the outcast, to the lower classes, to the "'am ha-arez," to the sinners, and to the publicans. And whether the whole life-picture is reality or poetic imagination, in him the Essene ideal reached its culmination. But it is not correct to speak, as Christian theologians do, of a possible recognition or an actual rejection of Jesus' Christship by the Jews. Whatever his greatness as teacher or as friend of the people, this could not establish his claim to the Messianic title; and whether his Galilean followers were justified in according it to him, or the authorities at Jerusalem in denying it and in denouncing him to the Roman prefect—probably more from fear than from spite (John xix. 15)—is not a matter that can be decided from the scanty records (compare Matt. xxvi. 5; Luke xiii. 31; xix. 47, 48; xx. 19; xxiii. 43 with Matt. xxvii. 25–28; Mark xv. 14; Luke xxiii. 23 (see CRUCIFIXION). The vehement language of Jesus, in denouncing Sadducean misrule and the hypocrisy and narrowness of the Pharisaic leaders, was not altogether new and unheard of: it was the privilege of the Essene preachers, the popular Haggadists (see PHARISEES and SADDUCEES). Most of his teachings, a great number of which echo rabbinical sayings, and have been misunderstood or misapplied altogether by the late Gospel compilers (see GOSPELS, THE FOUR), were addressed to a circle of men who lived in a world of their own, far away from the centers of commerce and industry. His attitude toward Judaism is defined by the words: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. v. 17). The rejection of the Law by Christianity, therefore, was a departure from its Christ, all the New Testament statements to the contrary notwithstanding. He himself declined even the title of "good master," because he wanted to reserve this epithet for God alone (Matt. xix. 17): Christianity, contrary to all his teaching, turned him into a God.

Paul's Anti-nomistic and Gnostic Views.

II. This radical change was brought about by SAUL OF TARSUS or Paul, the real founder of the Christian Church, though Peter formed the first community of the risen Christ (Matt. xvi. 16; Acts i. 15; I Cor. xv. 5). Having, under the influence of a vision, turned from an earnest persecutor of the new sect into its vigorous champion (Acts ix. 1-14, xxii. 3–16, xxvi. 9–18; I Cor. ix. 1, xv. 8 *et seq.*; Gal. i. 16), he construed the belief in the atoning death of Christ held by the rest into a system altogether antagonistic to Judaism and its Law, claiming to have received the apostleship to the heathen world from the Christ he beheld in his visions. Operating with certain Gnostic ideas, which rendered the Messiah as Son of God a cosmic power, like Philo's "logos," aiding in the world's creation and mediating between God and man, he saw both in the Crucifixion and in the Incarnation acts of divine self-humiliation suffered for the sake of redeeming a world polluted and doomed by sin since the fall of Adam. Faith alone in Christ should save man, baptism being the seal of the belief in God's redeeming love. It meant dying with Christ to sin which is inherited from Adam, and rising again with Christ to put on the new Adam (Rom. vi. 1–4; I Cor. xv.; Gal. iii.-iv.). See BAPTISM.

On the other hand, Paul taught, the law of Moses, the seal of which was CIRCUMCISION, failed to redeem man, because it made sin unavoidable. By a course of reasoning he discarded the Law as being under the curse (Gal. iii. 10 *et seq.*), declaring only those who believed in Christ as the Son of God to be free from all bondage (Gal. iv.). In opposition to those who distinguished between full PROSELYTES and "proselytes of the gate," who only accepted the Noachidian laws (Acts xv. 20), he abrogated the whole Law; claiming God to be the god of the heathen as well as of the Jews (Rom. iii. 29). Yet in enunciating this seemingly liberal doctrine he deprived faith, as typified by Abraham (Gen. xv. 6; Rom. iv. 3), of its naturalness, and forged the shackles of the Christian dogma, with its terrors of damnation and hell for the unbeliever. God, as Father and the just Ruler, was pushed into the background; and the Christ—who in the Gospels as well as in the Jewish apocalyptic literature figured as judge of the souls under God's sovereignty (Matt. xvi. 27, xxv. 31-33; compare Enoch, iv. xiv. *et seq.*; II Esd. vii. 33 with Rom. xiv. 10; II Cor. v. 10)—was rendered the central figure, because he, as head and glory of the divine kingdom, has, like Bel of Babylonian mythology fighting with the dragon, to combat Satan and his kingdom of evil, sin, and death. While thus opening wide the door to admit the pagan world, Paul caused the influx of the entire pagan mythology in the guise of Gnostic and anti-Gnostic names and formulas. No wonder if he was frequently assailed and beaten by the officials of the synagogue: he used this very synagogue, which during many centuries had been made the center of Jewish propaganda also among the heathen for the pure monotheistic faith of Abraham and the law of Moses, as the starting-point of his antinomistic and anti-Judean agitations (Acts xiii. 14, xiv. 1, xvii. 1 *et seq.*, xxi. 27).

Early Christianity a Jewish Sect.

For a long time Christianity regarded itself as part of Judaism. It had its center in Jerusalem (Irenæus, "Adversus Hæreses, i. 26); its first fifteen bishops were circumcised Jews, they observed the Law and were rather unfriendly to heathenism (Sulpicius Severus, "Historia Sacra," ii. 31; Eusebius, "Hist. Eccl." iv. 5; compare Matt. xv. 26), while they held friendly intercourse with the leaders of the synagogue (see Grätz, "Gesch. der Juden," iv. 373 *et seq.*; and Ebionites, Minim, and Nazarenes). Many a halakic and haggadic discussion is recorded in the Talmud as having taken place between the Christians and the Rabbis (see Jacob the Gnostic). Probably the Christian Congregation, or Church of the Saints, did not distinguish itself in outward form from the "Ḳehala Ḳaddisha" at Jerusalem, under which name the Essene community survived the downfall of the Temple (Ber. 9b; compare Eccl. R. ix. 9: 'Edah Ḳedoshah). Of course, the destruction of the Temple and of the Judean state and the cessation of sacrifice could not but promote the cause of Christianity (see Justin, "Dial. cum Tryph." xi.); and under the impression of these important events the Gospels were written and accordingly colored. Still, Jew and Christian looked in common for the erection of the kingdom of heaven by the Messiah either soon to appear or to reappear (see Joël, "Blicke in die Religionsgesch." i. 32 *et seq.*). It was during the last struggle with Rome in the days of Bar Kokba and Akiba that, amidst denunciations on the part of the Christians and execrations on the part of the Jewish leaders, those hostilities began which separated Church and Synagogue forever, and made the former an ally of the arch-enemy. Pauline Christianity greatly aided in the Romanizing of the Church. It gravitated toward Rome as toward the great world-empire, and soon the Church became in the eyes of the Jew heir to Edom (Gen. xxvii. 40). The emperor Constantine completed what Paul had begun—a world hostile to the faith in which Jesus had lived and died. The Council of Nice in 325 determined that Church and Synagogue should have nothing in common, and that whatever smacked of the unity of God and of the freedom of man, or offered a Jewish aspect of worship, must be eliminated from Catholic Christendom.

Paganism Predominant.

Woman's Part in the Early Church.

Three causes seem to have been at work in making the Pauline system dominant in the Church. First, the pagan world, particularly its lower classes, having lost faith in its old gods, yearned for a redeemer, a man-like god, and, on the other hand, was captivated by that work of redeeming love which the Christian communities practised, in the name of Jesus, in pursuance of the ancient Essene ideals (see Charity). Secondly, the blending of Jewish, Oriental, and Hellenic thought created those strange mystic or Gnostic systems which fascinated and bewildered the minds of the more educated classes, and seemed to lend a deeper meaning to the old beliefs and superstitions. Thirdly, woman appeared on the scene as a new factor of Church life. While the women of Syria and of Rome were on the whole attracted by the brightness and purity of Jewish home life, women in the New Testament, and most of all in Paul's life and letters, are prominent in other directions. Aside from those visions of Mary Magdalene which lent support to the belief in the Resurrection (Matt. xxviii. 1, and parallels), there was an undisguised tendency on the part of some women of these circles, such as Salome; Thecla, the friend of Paul; and others (see "Gospel of the Egyptians," in Clement, "Stromata," iii. 964; Conybeare, "Apology and Acts of Apollonius and Other Monuments of Early Christianity," pp. 24, 183, 284), to free themselves from the trammels of those principles upon which the sanctity of home rested (see Eccl. R. vii. 26). A morbid emotionalism, prizing love as "the greatest of all things" in place of truth and justice, and a pagan view of holiness which tended to make life oscillate between austere asceticism (demanding virginity and eunuchism) on the one side, and licentiousness on the other (see Matt. xix. 12; Sulpicius Severus, "Dialogi Duo," i. 9, 13, 15; Eusebius, "Hist. Eccl." vi. 8; Clement, *l.c.* iii. 4; Cyprian, Ep. iv.; Rev. ii. 14), went hand in hand with Gnosticism. Against this exaggeration of the divine attribute of love and the neglect of that of justice, the Rabbis in the ancient Mishnah seem to utter their warning (Meg. iv. 9; Yer. Ber. i. 3). When, finally, the reaction set in, and Gnosticism both as an intellectual and as a sexual degeneracy (compare Sifre on Num. xv. 39) was checked by a strong counter-movement in favor of positive Christianity, two principles of extraordinary character were laid down by the framers of the Church: (1) the Trinitarian dogma with all its corollaries; and (2) a double code of morality, one for the world-fleeing monks and nuns and the clergy—called the really religious ones—and another for the laity, the men of the world.

The Trinitarian formula first occurs in Matthew (xxviii. 19, R. V.) in the words spoken by the risen Christ to the disciples in Galilee: "Go ye therefore, and make disciples of all the [heathen] nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; but it appears to have been still unknown to Paul (I Cor. vi. 11; Acts ii. 38).

Trinitarianism.

It is quite significant for the historian to observe that, while in the older Gospel (Mark xii. 29) Jesus began reciting the first commandment with the Jewish confession, "Hear, O Israel; the Lord our God, the Lord is one," this verse is omitted in Matt. xxii. 37. Christ, the preexistent Messiah (Gen. R. i.), being either identified with the Shekinah or divine glory (Rom. ix. 4; Col. i. 27; see Mayor, "Epistle of James," p. 75, notes), or with the "Memra" or "Logos," Philo's second god ("Fragments," ed. Mangey, ii. 625; compare "De Somniis," i. 39-41, ed. Mangey, i. 655 *et seq.*), was raised by Paul to the rank of a god and placed alongside of God the Father (I Cor. viii. 6, xii. 3; Titus ii. 13; compare I John v. 20); and in II Cor. xiii. 14 the Trinity is almost complete. In vain did the early Christians protest against the deification of Jesus ("Clementine Homilies," xvi. 15). He is in Paul's system the image of God the Father (II Cor. iv. 4; compare I Cor. viii. 6); and, being opposed "to Satan, the god of this world," his title "God of the world to come" is assured. However repugnant expressions such as "the blood," "the suffering," and "the death of God" (Ignatius, "Ad. Romanus," iii., v. 13; *idem*, "Ad. Ephesios," i. 1; Tertullian, "Ad Praxeam") must have been to the still monotheistic sentiment of many, the opponents of Jesus' deification were defeated as Jewish heretics (Tertullian, *l.c.* 30; see Arianism and Monarchians).

The idea of a Trinity, which, since the Council of Nice, and especially through Basil the Great (370), had become the Catholic dogma, is of course regarded by Jews as antagonistic to their monotheistic faith and as due to the paganistic tendency of the Church; God the Father and God the Son, together with "the Holy Ghost ["Ruaḥ ha-Ḳodesh"] conceived of as a female being," having their parallels in all the heathen mythologies, as has been shown by many Christian scholars, such as Zimmern, in his "Vater, Sohn, und Fürsprecher," 1896, and in Schrader's "K. A. T." 1902, p. 377; Ebers, in his "Sinnbildliches: die Koptische Kunst," 1892, p. 10; and others.

There was a time when the Demiurgos, as a second god, threatened to becloud Jewish monotheism (see Gnosticism and Elisha ben Abuyah): but this was at once checked, and the absolute unity of God became the impregnable bulwark of Judaism. "If a man says: 'I am God,' he lies, and if 'Son of man,' he will repent," was the bold interpretation of Num. xxiii. 18, given by R. Abbahu with reference to Christianity (Yer. Ta'an. ii. 1, 65b). "When Nebuchadnezzar spoke of the 'Son of God' (Dan. iii. 25), an angel came and smote him on the face," saying: "Hath God a son?" (Yer. Shab. vi. 8d). In the Church, Unitarianism was suppressed and persecuted whenever it endeavored to assert its birthright to reason; and it is owing chiefly to Justinian's fanatic persecution of the Syrian Unitarians that Islam, with its insistence on pure monotheism, triumphed over the Eastern Church. Henceforth Moslem and Jewish philosophy stood together for the absolute unity of God, not allowing any predicate of the Deity which might endanger this principle (see Attributes); whereas Christian philosophers, from Augustine to Hegel successively, attempted to overcome the metaphysical difficulties involved in the conception of a Trinity (see David Friedrich Strauss, "Glaubenslehre," i. 425-490).

Persecution of Unitarians.

The next radical deviation from Judaism was the worship of the Virgin Mary as the mother of God; the canonical and, still more, the apocryphal writings of the New Testament offering the welcome points of support to justify such a cult. The Jew could only abhor the medieval adoration of Mary, which seemed to differ little from the worship of Isis and her son Horus, Isthar and Tammuz, Frig and Balder. Yet this was but part of the humanization of the Deity and deification of man instituted in the Church in the shape of image-worship, despite synods and imperial decrees, prohibitions and iconoclasm. The cross, the lamb, and the fish, as symbols of the new faith, failed to satisfy the heathen minds; in the terms of John of Damascus, they demanded "to see the image of God, while God the Father was hidden from sight"; and consequently the second commandment had to give way (see "Image-Worship," in Schaff-Herzog, "Encyc."). It is no wonder, then, that the Jews beheld idolatry in all this, and felt constrained to apply the law, "Make no mention of the name of other gods" (Ex. xxiii. 13; Mek. to the passage and Sanh. 63b), also to Jesus; so that the name of one of the best and truest of Jewish teachers was shunned by the medieval Jew. Still, the Jewish code of law offered some toleration to the Christian Trinity, in that it permitted semi-proselytes ("ger toshab") to worship other divine powers together with the One God (Tosef., Sanh. 63b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 156, Moses Isserles' note).

Medieval Image-Worship.

It was, indeed, no easy matter for the Jew to distinguish between pagan idolatry and Christian image-worship (Shulḥan 'Aruk, Yoreh De'ah, 141). Moreover, image-worship went hand in hand with relic-worship and saint-worship; and so the door was opened wide to admit in the guise of saints the various deities of paganism, the policy of the medieval Church being to create a large pantheon of saints, apostles, and angels alongside of the Trinity in order to facilitate the conquest of heathen nations. In contrast to the uncompromising attitude of Judaism, the Church was ever ready for compromise to win the great multitudes. It was this spirit of polytheism which led to all those abuses the opposition to which was the chief factor of the Reformation—whose aim and purpose were a return to Pauline Christianity and the New Testament with the help of a deeper study of the Old Testament at the hand of Jewish scholarship (see Luther; Reformation; Reuchlin).

But the Trinitarian dogma rested mainly upon Paul's conception of the mediatorship of Christ. For no sooner was the idea of the atoning power

Mediatorship of Christ.

of the death of the righteous (Isa. liii. 4–10; see Atonement) applied to Jesus (Matt. xx. 28; Luke xxii. 37; Acts viii. 32) than Christ became the necessary mediator, "delivering man from the power of Satan and the last enemy—death" (I Tim. ii. 5; Col. i. 13; I Cor. xv. 26). While Judaism has no room for dualism, since God spoke through the seer, "I formed the light and created the darkness: I make peace and create evil" (Isa. xlv. 7); and while the divine attributes of justice and love, punitive wrath and forgiving mercy, are only contrasted (מדת הדין ומדת הרחמים, Ber. 7a; Philo, "Quis Rerum Divinarum Heres Sit," xxxiv.; Siegfried, "Philo," pp. 213 *et seq.*), but never divided into separate powers, the world of Satan and the world of Christ are arrayed against each other, and an at-one-ment by the blood of the cross is necessitated in the Pauline system (Col. i. 20; Rom. iii. 25).

God had to reconcile the world to Himself through the death of Jesus (II Cor. v. 18) and render "the children of wrath" children of His grace (Ephes. ii. 3; Rom. iii. 25, v. 10). "The love of God required the sacrifice of his own begotten Son" (John iii. 16). This view is regarded as repugnant by the pure monotheistic sentiment of the Jew, itself grounded upon the spirituality and holiness of God, and was opposed by R. Akiba when he, with direct reference to the Christian doctrine, said: "Happy are ye, Israelites! Before whom do ye purify yourselves, and who is the one who purifieth you but your Father in heaven, for it is said: 'Israel's hope ["miḳweh," also interpreted as "source of purification"] is God'" (Jer. xvii. 13; Mishnah Yoma, end). But the whole dogma of Jesus' incarnation and crucifixion has for its background a world of sin and death ruled by Satan and his hosts of demons (II Cor. iv. 4; Ephes. ii. 1, vi. 12 *et seq.*; II Tim. ii. 26). In fact, the whole coming of Christ is viewed in the New Testament as a battle with Satan (see Matt. iv. 1 *et seq.*, xii. 29; Luke x. 18; John xii. 31; John iii. 8). The story of Adam's fall, which caused the Book of Wisdom to say (ii. 24) that "through the envy of the devil death came into the world" (compare Ecclus. [Sirach] xxv. 24), was made by Paul (compare II Esdras iii. 7, 21, and Apoc. Baruch, xvii. 3) the keynote of the entire human history (Rom. v. 12). For those of the Rabbis who accepted this view the Law was an antidote against "the venom of the Serpent"—that is, the germ or the inclination to sin ('Ab. Zarah, 22b; Shab. 146a); to Paul, who antagonized the Law, the "breath of the serpent" became a power of sin and everlasting doom of such a nature that none but God Himself, through Christ His son, could overcome it.

The Doctrine of Original Sin.

In adopting this view as the doctrine of Original Sin the Church deprived man of both his moral and his intellectual birthright as the child of God (Tertullian, "De Anima," xvi., xl.; Augustine, "De Nuptiis et Concupiscentiis," i. 24, ii. 34; Strauss, "Glaubenslehre," ii. 43 *et seq.*), and declared all the generations of man to have been born in sin—a belief accepted also by the Lutherans in the Augsburg Confession and by Calvin ("Institutes," II. i. 6–8; Strauss, *l.c.* ii. 49). In vain did Pelagius, Socinus, and the Arminians protest against a view which deprived man of his prerogative as a free, responsible person (Strauss, *l.c.* p. 53). No longer could the Christian recite the ancient prayer of the Synagogue: "My God, the soul which Thou gavest unto me is pure" (Ber. 60b). And while, in all Hellenistic or pre-Christian writings, Enoch, Methuselah, Job, and other Gentiles of old were viewed as prototypes of humanity, the prevailing opinion of the Rabbis being that "the righteous among the heathen have a share in the world to come" (Tosef., Sanh. xiii. 2; Sanh. 105a; see all the passages and the views of a dissenting minority in Zunz, "Z. G." pp. 373–385), the Church, Catholic and Protestant alike, consigns without exception all those who do not believe in Jesus to the eternal doom of hell (Strauss, *l.c.* ii. 686, 687). Christ's descent into hell to liberate his own soul from the pangs of eternal doom became, therefore, one of the fundamentals of the Apostolic creed, after I Peter iii. 18, iv. 6 (see Schaff-Herzog, "Encyc." art. "Hell, Christ's Descent into"). It is obvious that this view of God could not well inculcate kindly feelings toward Jews and heretics; and the tragic fate of the medieval Jew, the persecutions he suffered, and the hatred he experienced, must be chiefly attributed to this doctrine.

Faith and Reason.

Paul's deprecation of the Law and his laudation of faith (in Christ) as the only saving power for Jew and Gentile (Rom. iii. 28, x. 4; Gal. iii. 7 *et seq.*) had, in the Middle Ages, an injurious effect upon the mental progress of man. Faith, as exhibited by Abraham and as demanded of the people in the Old Testament and rabbinical writings, is אמונה, a simple, childlike trust in God; and accordingly "littleness of faith"—that is, want of perfect confidence in the divine goodness—is declared by Jesus as well as by the Rabbis in the Talmud as unworthy of the true servant and son of God (Gen. xv. 6; Ex. xiv. 31; Num. xiv. 11, xx. 12; Hab. ii. 4; II Chron. xx. 20; Mek. to Ex. xiv. 31; Matt. vi. 30; Soṭah 48b). Paul's theology made faith a meritorious act of saving quality (Rom. i. 16); and the more meritorious it is the less is it in harmony with the wisdom of the wise, appearing rather as "foolishness" (I Cor. i. 18–31). From this it was but one step to Tertullian's perfect surrender of reason, as expressed in "Credo quia absurdum," or, more correctly, "Credibile quia ineptum; certum est quia impossibile est" (To be believed because it is foolish; certain because impossible"; "De Carne Christi," v.). Blind faith, which renders the impossible possible (Mark ix. 23, 24), produced a credulity throughout Christendom which became indifferent to the laws of nature and which deprecated learning, as was shown by Draper ("History of the Conflict between Science and Religion") and by White ("History of the Warfare of Science with Theology"). A craving for the miraculous and supernatural created ever new superstitions, or sanctioned, under the form of relic-worship, old pagan forms of belief. In the name of the Christian faith reason and research were condemned, Greek philosophy and literature were exterminated, and free thinking was suppressed. Whereas Judaism made the study of the Law, or rather of the Torah—which is learning, and included science and philosophy as well as religion—the foremost duty of each member of the household (Deut. vi. 7, xi. 19; Josephus, "Contra Ap." ii. §§ 18, 26, 41), medieval Christianity tended to find bliss in ignorance, because knowledge and belief seemed incompatible (Lecky, "History of European Morals from Augustus to Charlemagne," ii. 203–210; *idem*, "History of the Rise and Influence of the Spirit of Rationalism in Europe," i. 1–201).

It was the resuscitated pagan thinkers, it was the Mohammedan and the Jew, who kept the lamps of knowledge and science burning; and to them in large measure the revival of learning, through scholastic philosophy in the Catholic cloisters and afterward in western Europe in general, is due. Not merely the burning of witches and heretics, but the charges, raised by priests and mobs against the Jews, of having poisoned the wells, pierced the consecrated host, and slain innocent children in order to use their blood, can mainly be traced to that stupor of the mind which beholds in every intellectual feat the working of Satanic powers, alliance with which was believed to be bought with blood. On the other hand, the Church was ever busy infusing into the popular mind the belief that those rites which served as symbolic expressions of the faith were endowed with supernatural powers, "sacrament" being the Latin word used for "mysterion," the name given to forms which had a certain magic spell for the believer. Both baptism and the eucharist were regarded as miracle-working powers of the Christian faith, on participation in which the salvation of the soul depended, and exclusion from which meant eternal damnation (see the literature in Schaff-Herzog, "Encyc." *s.v.* "Sacrament").

Asceticism in the Monasteries.

The expectation by early Christianity of a speedy regeneration of the world by the reappearance of Jesus exerted a strange influence also on the whole moral and social state of humanity. The entire Christian life being a preparation for the world to come (and this change being expected to take place soon; Matt. x. 23; I Cor. i. 7; I Peter i. 13), only those that renounced the joys of the flesh were certain of entering the latter. This view gave rise to asceticism in the monasteries, for which genuine religiosity was claimed; while marriage, home, and state, and all earthly comforts, were only concessions to the flesh. Henceforth the ideal life for the priest and recluse was to differ from that for the people at large, who were to rank as inferiors (Strauss, *l.c.* i. 41 *et seq.*). Whereas in Judaism the high priest was not allowed to officiate on the Day of Atonement unless he had a wife that made home sacred to him (Yoma i. 1, after Lev. xvi. 11, 17), celibacy and virginity were prized as the higher virtues of the Christian elect, contempt of the world with all its material, social, and intellectual pursuits being rendered the ideal of life (see Ziegler, "Gesch. der Ethik," 1886, pp. 192–242). Thus, to the Jew Christendom, from the days of the emperor Constantine, presented a strange aspect. The Church, formerly the declared enemy of Rome-Babel (Rev. xvii.), had become her ally, accepting Edom's blessing, "By thy sword shalt thou live" (Gen. xxvii. 40), as her own; and, on the other hand, there appeared her priests ("gallaḥ" = hair-clipped) and monks ("kummarim"), in the guise of the old Hebrew Nazarites and saints, claiming to be the true heirs to Israel's prophecy and priesthood. Indeed, medieval Judaism and Christianity formed the greatest contrast. Children of the same household, invoking the same God and using the same Scriptures as His revealed word, they interpreted differently life and its meaning, God and religion. Their Bible, Sabbath, and festivals, their whole bent of mind and soul, had become widely divergent. They no longer understood each other.

Medieval Jewish Views of Christianity.

Yet, while neither Augustine nor Thomas Aquinas, the chief framers of the Church dogma, nor even Luther and Calvin, the Reformers, had any tolerance for Jew or Moslem, the authorities of the Synagogue accorded to Christianity and Islam a high providential mission in human history. Saadia (died 942), the first to examine the Christian dogma, says (in his "Emunot we-De'ot," ii. 5) that, unconcerned by the sensual Trinitarian belief of the common crowd, he would discuss only the speculative value given by Christian thinkers to the Trinity; and so, with penetrating acumen and profound earnestness and love of truth, he endeavors to lay bare either the metaphysical errors of those who, as he says, make of such attributes as life, power, and knowledge separate parts of the Deity, or the defects of the various philosophical constructions of the divinity of Jesus (see Kaufmann, "Gesch. der Attributenlehre," pp. 38–52; Guttmann, "Die Religionsphilosophie des Saadia," pp. 103–113).

Grander still is the view of Christianity taken by Judah ha-Levi in the "Cuzari." After having rejected as incompatible with reason all the claims of the Trinity and of Christ's origin (i. 5), and remarked that both Christianity and Islam accepted the roots, but not the logical conclusions, of Israel's faith, (iv. 11)—rather amalgamating the same with pagan rites and notions—he declares (iv. 23) that both form the preparatory steps to the Messianic time which will ripen the fruit in which adherents of those faiths, too, will have a share, all the branches thus proving to be "the one tree" of Israel (Ezek. xxxvii. 17; see D. Cassel, "Das Buch Kuzari," 337). This view is shared by Maimonides, who writes in "Yad," Melakim, xi. 4: "The teachings of the Nazarene and the Ishmaelite [Mohammed] serve the divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect by worshiping God with one spirit: for they have spread the words of the Scriptures and the law of truth over the wide globe; and, whatever of errors they adhere to, they will turn toward the full truth at the arrival of the Messianic time." And in his Responsa (No. 58) he declares: "The Christians believe and profess in common with us that the Bible is of divine origin and given through Moses, our teacher; they have it completely written down, though they frequently interpret it differently."

The great rabbinical authorities, R. Gershom of Mayence (d. 1040; see "Ha-Ḥoḳer," i. 2, 45); Rashi and his school; the French Tosafists of the twelfth century ('Ab. Zarah, 2a); Solomon ben Adret of Barcelona, of the thirteenth century; Isaac b. Sheshet of the fourteenth century (Responsa No. 119); Joseph Caro (Shulḥan 'Aruk, Oraḥ Ḥayyim, 156, end; Yoreh De'ah, 148; and Ḥoshen Mishpaṭ, 266), and Moses Isserles of the sixteenth century declare that Christians are to be regarded as Proselytes of the Gate and not as idolaters, in spite of their image-worship. Still more emphatic in the recognition of Christianity, as teaching a belief in the Creator, revelation, retribution, and resurrection, is Joseph Yaabeẓ, a victim of Spanish persecution (1492), who, in his "Ma'amar ha-Aḥdut," iii., goes so far as to assert that "but for these Christian nations we might ourselves have become infirm in our faith during our long dispersion."

Christianity Compared with Islam.

The same generous view is taken by his contemporary Isaac Arama ("'Aḳedat Yiẓḥaḳ," lxxxviii.). Eliezer Ashkenazi (sixteenth century) warns his coreligionists, in his "Ma'ase ha-Shem," written in Turkey, "not to curse a whole Christian nation because a portion wrongs us, as little as one would curse one's own brother or son for some wrong inflicted." Jacob Emden at the middle of the eighteenth century wrote: "Christianity has been given as part of the Jewish religion by the Apostles to the Gentile world; and its founder has even made the moral laws stricter than are those contained in Mosaism. There are, accordingly, many Christians of high qualities and excellent morals who keep from hatred and do no harm, even to their enemies. Would that Christians would all live in conformity with their precepts! They are not enjoined, like the Israelites, to observe the laws of Moses; nor do they sin if they associate other beings with God in worshiping a triune God. They will receive reward from God for having propagated a belief in Him among nations that never heard His name; for 'He looks into the heart.' Yea, many have come forth to the rescue of Jews and their literature" ("Resen Mat'eh," p. 15b, Amsterdam, 1758, and "Leḥem ha-Shamayim" to Ab. v. 17). Leone del Bene (Judah Asahel Meha-Ṭob) also may be mentioned, who, in his "Kis'ot le-Bet David," 1646, xxiv., xxvi., xlvi., xlviii., compares Mohammedanism with Christianity, and declares the latter as superior, notwithstanding its Trinitarian dogma. A highly favorable opinion of Jesus is expressed also in a Karaite fragment noted in Steinschneider, "Oẓerot Ḥayyim," Catalogue of the Michael Library, pp. 377 *et seq.*, Hamburg, 1848. Compare Jew. Encyc. i. 223, *s.v.* Afendopolo.

The persistent attacks of Christian controversialists against the Jewish belief gave rise, of course, to a number of polemical works, written in self-defense, in which both the Christian dogmas and the New Testament writings are submitted to unsparing criticism. Foremost among these—not to mention Naḥmanides' published disputation with Pablo Christiani—is that of Ḥasdai Crescas, who, in a Spanish "tratado" on the Christian creeds (1396), showed the irrationality of the doctrines of Original Sin, the Trinity, the Incarnation, the Virginity of Jesus' Mother, and Transubstantiation, and who investigated the value of baptism and of the New Testament compared with the Old; beginning with the following three axioms: "(1) Reason can not be forced into belief; (2) God Himself can not alter the laws of a priori truth and understanding; (3) God's justice must comprise all His children." Another vigorous defender of Judaism against Christianity was Simon ben Ẓemah Duran (1361–1440), who, in his great work, "Magen Abot," reiterates the assertion that Jesus, according to his own words, did not come to abrogate the Law; and then exposes the many self-contradictory statements in the New Testament concerning Jesus. The "Iḳkarim" of Joseph Albo is (not merely in ch. xxv. of sect. iii., but in its totality) a defense of liberal Jewish thought against Christian dogmatism; and it therefore dwells with especial emphasis on the fact—which all Jewish thinkers from Saadia and Maimonides down to Mendelssohn accentuated—that miracles can never testify to the verity of a belief, because every belief claims them for itself. As to the two Hebrew standard works of New Testament criticism in the Middle Ages, written for apologetic purposes, the "Sefer Niẓẓaḥon" and the "Ḥizzuḳ Emunah," see Mühlhausen; Lippmann, and Isaac ben Abraham Troki.

Christianity's Historic Mission.

III. To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities—this was the providential mission of Christianity. Yet, in order to become a unifying power for all the nations on the globe, shaping and reshaping empires, and concentrating the social, political, and spiritual forces of humanity in a manner never before attempted or dreamed of, it required an inspiring ideal of sublime grandeur and beauty, which should at once fascinate and stir souls to their very depths and satisfy their longings. Nothing less than the conquests of Cyrus the Lord's "anointed," called "to subdue nations and to break their prison doors" (Isa. xlv. 1, 2), than Alexander's great empire over the earth, still more than a kingdom that would encompass all that for which Rome and Alexandria and Jerusalem stood—"a kingdom of the people of the saints of the Most High" (Dan. vii. 17–27)—nothing less than this was the goal which they that were told to "go forth and make disciples of all nations" (Matt. xxviii. 19) had in view. The Jewish propaganda, begun in the Babylonian Exile (Isa. xlv. 6; xlix. 6; lvi. 6, 7; lxvi. 21), and systematically pursued in Alexandria and Rome (Matt. xxiii. 15; Schürer, "Gesch." iii. 302 *et seq.*, 420 *et seq.*), was to be left far behind, and, by battering down the barriers of the Law and the Abrahamic faith, was to be rendered elastic enough to suit the needs of a polytheistic world. Such was the view of the missionary of Tarsus.

But it was, after all, the glad tidings of the Jew Jesus which won humanity for Abraham's God. Jewish righteousness, "Ẓedaḳah," which is the power of helpful love readjusting social inadequacies, was destined to go forth from the Synagogue in order to lift the burden of wo from suffering humanity and to organize everywhere works of charity. By this the Church, "the congregation of the Lord," conquered the masses of the vast Roman empire, and, as she learned the better to apply the Jewish system (see ESSENES) to the larger field opened, achieved ever-increasing wonders with the mighty resources at her disposal. The poorhouse, or hospital, "transplanted as a branch of the terebinth of Abraham to Rome" (see CHARITY), became a mighty factor of human beneficence, and moved the deepest forces of the Church to glorious activity. Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity and proclaimed, in the spirit of Ezek. xviii. and Yer. Sanh. iv. 22a, the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The "Galilean" entered the world as conqueror. The Church became the educator of the pagan nations; and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and finally the American continent, under the scepter of an omnipotent Church. The sword and the cross paved the way through vast deserts and across the seas, and spread the blessings of a civilization claimed to be Christian because its end was the rule of Christ.

Messianic Promises Not Fulfilled.

Judaism, however, denies the validity of this claim. As Isaac Troki (in his "Ḥizzuḳ Emunah," i. 2, 4a, 6) says, "none of the Messianic promises of a time of perfect peace and unity among men, of love and truth of universal knowledge and undisturbed happiness, of the cessation of all wrong-doing, superstition, idolatry, falsehood, and hatred [Isa. ii. 1 *et seq.*, 18; xi. 1-9, lxv. 19, 23; Jer. iii. 17; Ezek. xxxiv. 25, xxxvi. 25 *et seq.*, xxxvii. 26; Zech. xiii. 2, xiv. 9; Zeph. iii. 13] have been fulfilled by the Church." On the contrary, the medieval Church divided men into believers and unbelievers, who are to inherit heaven and hell respectively. With the love which she poured forth as the fountain of divine grace, she also sent forth streams of hatred. She did not foster that spirit of true holiness which sanctifies the whole of life—marriage and home, industry and commerce—but in Jewish eyes seemed to cultivate only the feminine virtues, love and humility, not liberty and justice, manhood and independence of thought. She has done much in refining the emotions, unfolding those faculties of the soul which produce the heavenly strains of music and the beauties of art and poetry; but she also did all in her power to check intellectual progress, scientific research, and the application of knowledge. Her tutorship sufficed as long as the nations under her care were in the infant stage; but as soon as they awoke to self-consciousness and longed for freedom, they burst the shackles of dogma and of ecclesiastical authority. Thus the Church was broken up into churches. Under the influence of Judaism and of Arabic philosophy, Scholasticism arose, and then came the REFORMATION; and the process of disintegration continues throughout Protestantism. The tendency of historical inquiry and Biblical criticism is to leave nothing but the picture of the man Jesus, the Jew, as a noble type of humanity, and to return to simple monotheism (see Renan, "Le Judaïsme et le Christianisme," 1883; *idem*, "L'Eglise Chrétienne," 1879, p. 248; Alexander von Humboldt, in Samter, "Moderne Judentaufen," and in A. Kohut, "Alexander von Humboldt und das Judenthum," 1871, p. 176; Berner, "Judenthum und Christenthum," 1891, p. 31; Alphonse de Candolle, in Jellinek, "Franzosen über Juden," 1880, p. 27; Singer, "Briefe Berühmter Christ. Zeigenossen," p. 114. No human individual, however great in his own environment, can, according to the Jewish view, present a perfect ideal of humanity for all ages and phases of life. "No one is holy but God": to this Jewish conception of man Jesus also gave expression (Matt. xix. 17). Man as the image of God requires all the ages and historical conditions of progress to unfold the infinite possibilities of the divine life planted in him. "Each age has its own types of righteousness" (Tan., Miḳeẓ, Vienna ed., p. 48), and only by the blending of all human efforts toward the realization of the true, the good, and the beautiful can the highest perfection be attained at the end of history, "each mount of vision forming a stepping-stone to Zion as the sublime goal" (Midr. Teh. to Ps. xxxvi. 6).

Christianity is not an end, but the means to an end; namely, the establishment of the brotherhood of man and the fatherhood of God. Here Christianity presents itself as an orb of light, but not so central as to exclude Islam, nor so bright and unique as to eclipse Judaism, the parent of both. Moreover, room is left for other spiritual forces, for whatever of permanent value is contained in Brahmanism, especially its modern theistic sects, and in Buddhism (see Eucken, "Der Wahrheitsgehalt der Religion," Leipsic, 1901; Happel, "Die Religiösen und Philosophischen Grundanschauungen der Inder," 1902), and in the theosophic principles derived from it, and for all religious and philosophical systems that may yet be evolved in the process of the ages. In fact, whatever constitutes humanity and bears the image of God, whatever man does in order to unfold the divine life (Gen. i. 27; Lev. xviii. 5; Ps. viii. 6; Job xxviii. 28; Eccl. xii. 13)—that helps to make up the sum of religion. For the modern tendency toward pure theistic and humanitarian views among the various systems of religious thought, see ETHICAL CULTURE; HUMANITARIANISM; DEISM; UNITARIANISM.

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History of European Morals from Augustus to Charlemagne, 1874, i., ii.; Ziegler, *Gesch. der Christlichen Ethik*, 1886. David Einhorn, *Unterscheidungslehre Zwischen Judenthum und Christenthum*, in *Sinai*, 1860, pp. 193 *et seq.*, and 1861, pp. 100 *et seq.*

K.

CHRISTINA AUGUSTA: Queen of Sweden; born at Stockholm Dec. 7, 1626; died at Rome April 19, 1689. She was a daughter of Gustavus Adolphus and Mary Eleanora of Brandenburg, and reigned from 1632 to 1654. Her attitude toward the Jews was most benevolent. Acquainted with Hebrew literature, which she eagerly studied in her youth, she welcomed eminent Hebrew scholars at her court. Thus Menasseh ben Israel, recommended to her by Vossius, was kindly received; and his pleadings for the Jews and their literature met with great sympathy.

Christina was, furthermore, interested, together with England, in permitting Jews to settle in the West Indies, and especially favored a Portuguese Marano, Isaac Manoel Texeira, whom she appointed financial agent and resident minister at Hamburg, and on account of whom she more than once remonstrated with the Senate of Hamburg, demanding for her Jewish minister the honors enjoyed by other ministers resident. During her sojourn at Hamburg she resided at the home of Manoel Texeira, regardless of the severe censures pronounced upon her from the Protestant pulpits. She appointed as her physician Benedito de Castro (Baruch Nehemiah).

Christina contrived by every possible means to prevent the banishment of the Jews of Vienna, decreed by Emperor Leopold in 1670; but unfortunate circumstances rendered her efforts futile.

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G. I. Br.

CHRISTOLOGY. See Messiah.

CHRONEGK, LUDWIG: German actor; born at Brandenburg-on-the-Havel Nov. 3, 1837; died at Meiningen July 8, 1890. He was the stage-manager and "Intendanzrath" of the famous Meininger troupe established at Weimar by Duke George of Meiningen. Chronegk had but little schooling, as his bent for the stage asserted itself while he was still a boy. At eighteen he went to Paris to study French methods. A year later, 1856, he returned to Berlin, where he continued in histrionic training under Görner, the manager of Kroll's Theater. On being graduated, Chronegk went to Liegnitz, Görlitz, Hamburg (Thalia Theater), and Leipsic (Stadttheater), playing juvenile rôles.

In 1866 he joined the Meiningers, with whom he acted until 1870, when he became "regisseur." Two years later he was appointed stage-director, and from that time dates the fame of both company and director. Chronegk, whose eye for stage-realism was far in advance of his time, realized that the puppet-like maneuvers of the supernumeraries were neither natural nor graceful, and he took each individual in hand and converted him or her into an independent force. He reanimated the various individuals of the mobs, caused them to act as human beings, and in so doing revolutionized German stage-methods. This course antagonized the conservative element, and in consequence Chronegk was denounced by members of his profession, and more particularly by a short-sighted press. He persisted, however, and lived to see his methods indorsed and imitated.

But whatever good Chronegk accomplished in this one direction, he almost counteracted by the harm he did in another. In perfecting the ensemble, he sacrificed the individual, and as a consequence the Meiningers gave performances which, though exceptional as a whole, were yet full of flaws when viewed critically and analytically. When the company appeared in London in 1881, this fact was most apparent, especially in "Julius Cæsar," which was produced with a *Brutus* so pitifully weak as to mar the entire performance. It was the same with "Othello," in which Ludwig Barnay alone escaped being classed as respectably mediocre.

During the twenty-six years that Chronegk was with the Meiningers, from May 1, 1874—when they first appeared at the Friedrich-Wilhelm Theater, Berlin—until 1890, he staged 2,591 plays, in eighteen foreign and eighteen German cities.

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S. E. Ms.

CHRONICLES. See Historiography.

CHRONICLES, BOOKS OF.—Biblical Data: The two books of Chronicles form a history of the Temple and its priesthood, and of the house of David and the tribe of Judah, as guardians of the Temple, with references to the other tribes, and with some connected material. The contents may be briefly summarized as follows:

(a) I Chron. i.-ix. contains chiefly genealogies, from Adam, through Noah's sons, and then particularly through the line of Shem to Esau and Israel and their descendants. The last twelve verses of ch. i. contain a list of Edomitish kings and chiefs. Brief narratives from various periods are interspersed among the genealogies (*e.g.*, ii. 23; iv. 9, 10, 39-43; v. 9, 10, 18-22, 25, 26). The last genealogy in this collection, ix. 35-44, that of Saul's family, forms a kind of transition to the following section.

(b) I Chron. x.-xxix. This section is concerned with David's reign, the introduction being the last battle and the death of Saul (x. 1-12, parallel to I Sam. xxxi. 1-13), and the conclusion, the accession of Solomon (xxiii. 1; xxviii. 5 *et seq.*; xxix. 22 *et seq.*).

(c) II Chron. i.-ix. is devoted to Solomon's reign. The first chapter speaks of his sacrifice at Gibeon (vs. 1-13) and Solomon's splendor (vs. 14-17). The building of the Temple is described in ch. ii.-iv., and its dedication in v. 1-14. The following chapters speak of Solomon's prayer, vision, sacrifices, glory, and in ix. 31 the death of Solomon is mentioned.

(d) II Chron. x.-xxxvi. contains the history of the kingdom of Judah down to the fall of Jerusalem, with the division of the kingdoms as preface, and the restoration-edict of Cyrus as appendix (viz., x. 1-19, accession of Rehoboam and division of the kingdom; xi. xii., Rehoboam; xiii. 1-22, Abijah; xiv.-xvi., Asa; xvii.-xx., Jehoshaphat; xxi., Jehoram; xxii. 1–9, Ahaziah; xxii. 10–12, xxiii., Athaliah; xxiv., Joash; xxv., Amaziah; xxvi., Uzziah; xxvii., Jotham; xxviii., Ahaz; xxix.-xxxii., Hezekiah; xxxiii. 1–20, Manasseh; xxxiii. 21–25, Amon; xxxiv., xxxv., Josiah; xxxvi. 1–3, Jehoahaz; xxxvi. 4–8, Jehoiakim; xxxvi. 9, 10, Jehoiachin; xxxvi. 11–13, Zedekiah; xxxvi. 17–21, fall of Jerusalem; xxxvi. 22, 23, restoration-edict of Cyrus.

——**In Rabbinical Literature:** Rabbinical literature does not recognize the division of Chronicles into two books. In B. B. 15a it is named as one (ספר) דברי הימים, and the Masorah counts the verse I Chron. xxvii. 25 as the middle of the book. Tradition regards this one book as consisting of two unequal parts; viz., (1) lists largely of a genealogical nature with brief historical details; and (2) an extensive history of the kings in Jerusalem. The authorship of the first part, which is designated "Yaḥas" (יחס = "genealogy") of the "Dibre ha-Yamim" is ascribed to Ezra (B. B. 15a). In Pes. 62b this part is connected with a Midrash and quoted as ספר יוחסין ("Book of the Descents"); while Rashi names the Midrash (מתניתין דדברי הימים), "Mishnah of Dibre ha-Yamim," etc., which, according to him, contained expositions of certain passages of the Torah. This part was not to be explained to the men of Lud nor to those of Nehardea, for reasons not stated; perhaps it was feared that these interpretations might meet with irreverence.

On the whole, Chronicles was regarded with suspicion; its historical accuracy was doubted by the Talmudic authorities, it being held to be a book for homiletic interpretation, לא נתנו דברי הימים אלא לידרש (Lev. R. i. 3; Ruth R. ii., beginning; compare Meg. 13a). The names were treated with great freedom; and many which clearly belonged to different persons were declared to indicate one and the same man or woman (Soṭah 12a; Ex. R. i. 17, *et passim*). Numerous as these fanciful interpretations of verses in Chronicles are in Talmudic-Midrashic literature, the loss of many similar expositions was deplored (Pes. 62b). E. G. H.

Title.

——**Critical View.—I. Position in Old Testament Literature:** Chronicles, which in the Hebrew canon consists of a single book, is called in the Hebrew Bible דברי הימים ("Annals"); in the LXX.—Codex B, *παραλειπομένων* ("of things left out"); Codex A adds (*τῶν*) *βασιλέων* Ιουδὰ ("concerning the kings of Judah"); *i.e.*, a supplement to the Book of Kings; in the Vulgate, Liber Primus (and Secundus) "Paralipomenon." The modern title "Chronicles" was suggested by Jerome's speaking of the book in his "Prologus Galeatus" as "Chronicon totius divinæ historiæ." The book belongs to the Hagiographa, or "Ketubim," the third and latest-formed section of the Hebrew canon. The view that its canonicity was matter of discussion among the Jews seems to rest on insufficient evidence (Buhl, "Kanon und Text des A. T." Eng. ed., p. 31). In Hebrew lists, manuscripts, and printed Bibles, Chronicles is placed either first (Western or Palestinian practise, as in the St. Petersburg Codex), or last (Eastern or Babylonian, as in the Babylonian Talmud); see Ginsburg, "Introduction," pp. 1–8. In Greek and Latin lists, and in manuscripts and editions of the LXX. and Vulgate, Chronicles usually follows Kings; the exceptions are more numerous in the Latin lists (Swete, "The Old Testament in Greek According to the Septuagint," Introduction, pp. 201–230).

Chronicles, originally a single work, is first found divided into two books in Codices A and B of the LXX., which were followed by subsequent versions, and ultimately by printed editions of the Hebrew text. It is part of a larger work, Chronicles-Ezra-Nehemiah, composed (see Section II.) in the Greek period between the death of Alexander (B.C. 323) and the revolt of the Maccabees (B.C. 167). It expresses the piety of the Temple community, and their interest in its services and history. They felt that the services had reached an ideal perfection, and were led to think of the "good kings" as having shaped their religious policy according to this ideal. Probably the author of Chronicles did not intend to supersede Samuel and Kings. There are slight traces of Chronicles in Ecclesiasticus (Sirach), (*e.g.*, xlvii. 8 *et seq.*; compare I Chron. xxv.); perhaps also in Philo (see Ryle, "Philo and Holy Scriptures," pp. 286 *et seq.*), and in the N. T. (for example, compare II Chron. xxiv. 21 with Matt. xxiii. 35). The references to Samuel-Kings are more numerous. The omission (see Swete, *l.c.* p. 227) of Chronicles from some Christian lists of canonical books is probably accidental.

Authorship and Date.

II. Composition: (a) *Relation to Ezra-Nehemiah.* Chronicles, Ezra, and Nehemiah were originally a single work. This is shown by the identity of style, theological standpoint, and ecclesiastical interests, as well as by the fact that Chronicles concludes with a portion of a paragraph (II Chron. xxxvi. 22, 23) which is repeated and completed in Ezra i. 1–4. Comparison shows that Chronicles ends in the middle of a sentence. The division of the original work arose from the diverse nature of its contents: Chronicles was merely a less interesting edition of Samuel-Kings; but Ezra-Nehemiah contained history not otherwise accessible. Hence readers desired Ezra-Nehemiah alone; and Chronicles (from its position in many manuscripts, etc., after Nehemiah) only obtained its place in the canon by an afterthought.

(b) *Author.* The author's name is unknown; the ascription by some Peshiṭta manuscripts to "Johanan the priest," perhaps the Johanan of Neh. xii. 23 (Barnes, "Chronicles," p. xii., in "Cambridge Bible for Schools and Colleges"; *idem*, "An Apparatus Criticus to Chronicles in the Peshiṭta Version," p. 1), can have no weight. From the keen interest shown in the inferior officials of the Temple, especially the singers, the author seems to have been a Levite, possibly one of the Temple choir.

(c) *Date.* Chronicles-Ezra-Nehemiah must be later than the times of Ezra and Nehemiah (458–432). In style and language the book belongs to the latest period of Biblical Hebrew. The descendants of Zerubbabel (I Chron. iii. 24) are given, in the Masoretic text, to the sixth generation (about B.C. 350); in the LXX., Syriac, and Vulgate, to the eleventh generation after Zerubbabel (about B.C. 200). The list of high priests in Neh. xii. 10, 11, extends to Jaddua (*c.* 330). These lists might, indeed, have been made up to date after the book was completed; but other considerations point conclusively to the Greek period; *e.g.*, in Ezra vi. 22, Darius is called "the king of Assyria." On the other hand, the use of the book in Ecclesiasticus (Sirach) referred to above, the absence of any trace of the Maccabean struggle, and the use of the LXX. Chronicles by Eupolemus (*c.* B.C. 150; see Swete, *l.c.* p. 24), point to a date not later than B.C. 200. Hence Chronicles is usually assigned to the period B.C. 300–250.

(d) *Sources.* Chronicles contains (see Section I.) much material found, often word for word, in other books of the Bible, and has also frequent references to other authorities. In regard to these sources, the contents may be classified thus: (*A*) passages taken from other O. T. books, with textual or editorial changes, the latter sometimes important; (*B*) passages based upon sections of other O. T. books, largely recast; (*C*) passages supposed on internal evidence to have been taken from or based on ancient sources, no longer extant and not much later than the close of the Exile, and in some cases perhaps earlier (see classification, p. 62); (*D*) passages supposed on internal evidence to be the work of late

I CHRONICLES.

Chapters.	Contents.	A.	B.	C.	D.
i. to ix.	Genealogies: from Adam to David; of the tribes and clans; of the houses of Saul, David, the high priests, etc.	vi. 54–81 = Josh. xxi. 5–39.	i. 1–ii. 17, based on Gen., Num., Josh., I Kings, and Ruth. iii. 1–16, based on II Sam. and Kings. iv. 24, 28–33, based on Gen., Ex., Num., and Josh.	ii. 9, 25–33, 42–45, 49. iv. 1–20, 25–27, 35–43. vi. 1–15. vii. 14–24.	iii. 17–24. iv. 21–23. v. vi. 16–53. vii. 1–13, 25–40. viii., ix.
x. to xxi.	History of David, from the death of Saul to the Census and Plague.	x. 1–xi. 41a = I Sam. xxxi.; II Sam. v. 1–3, 6–10; xxiii. 8–39. xiii. 6–xiv. 17 = II Sam. vi. 1–11; v. 11–23. xvi. 8–24 = Ps. cv. 1–15; xcvi. 1–13; cvi. 1, 47 *et seq.* xvii.-xx. = II Sam. vii.; viii.; x.; xi. 1; xii. 26, 30, 31; xxi. 18–22.	xv. 1–xvi. 7, 37–43, based on II. Sam. vi. 12–20. xxi., based upon II Sam. xxiv.	x. 41b–47.	xii. 1–xxiii. 5.
xxii. to xxix.	Preparations for building the Temple, anointing of Solomon, death of David.				xxii.–xxix.

II CHRONICLES.

Chapters.	Contents.	A.	B.	C.	D.
i. to ix.	Solomon.	i. 14–17 = I Kings x. 26–29. viii. 1–11 = I Kings ix. 10, 11, 17–24. viii. 17–ix. 31 = I Kings ix. 25–x. 28; xi. 41–43.	i. 1–13, based upon I Kings 4–13. ii.-vii., based upon I Kings v.-ix.		viii. 12–16.
x. to xxviii.	Rehoboam to Ahaz.	x. 1–xi. 4 = I Kings xii. 1–24. xv. 16–xvi. 6 = 1 Kings xv. 13–22. xviii. = I Kings xxii. 2–35a. xxi. 1, 5–10a = I Kings xxii. 50, II Kings viii. 17–22, 24a. xxv. 1–4, 17–28 = II Kings xiv. 2–14, 17, 19, 20. xxvi. 1–4 = II Kings xiv. 21, 22; xv. 2, 3. xxvii. 1–3, 7–9 = II Kings xv. 33–35, 38.	xii. 2a, 9–xiii. 2, 22, based on I Kings xiv. 21, 25–28; xv. 1, 2, 7. xx. 31–37, based on I Kings xxii. 41–49. xxii., xxiii., based on II Kings vii. 24–xi. 20. xxiv., based on II Kings xi. 20–xii. 21. xxvi. 20–23, based on II Kings xv. 5–8. xxviii., based on II Kings xvi.	xi. 5–12. xiv. 8, 9, 11, 12. xxvi. 6–10. xxvii. 4–6.	xi. 13–xii. 8. xiii. 3–21. xiv. 1–7, 9–11, 13–xv. 15. xvi. 7–14. xvii. xix. 1–xx. 30. xxi. 2–4, 10b–20. xxv. 5–16. xxvi. 5, 11–20.
xxix. to xxxvi.	Hezekiah to the return from the Exile.	xxxiii. 1–10 = II Kings xxi. 1–10, 18. xxxvi. 22, 23 = Ezra i. 1–3a.	xxix.–xxxii., based on II Kings xviii.–xx. xxxiii. 21–25, based on II Kings xxi. 19–24. xxxiv. 1–xxxvi. 21, based on II Kings xxii.–xxv.	xxxii. 30.	xxxiii. 11–19.

post-exilic writers (compare *ib.*). In the preceding table space prevents the presentation of details. In *C* and *D*, Kittel's analysis in "S. B. O. T." is mostly followed, but not in all details, nor in his separation of the *D* material into various strata. Small portions from extant books embedded in *B*, *C*, and *D* are not indicated.

The non-Biblical sources may be classified thus:

(1) An earlier historical work cited as: "The Book of the Kings of Judah and Israel" (II Chron. xvi. 11, xxv. 26, xxviii. 26); "The Book of the Kings of Israel and Judah" (*ib.* xxvii. 7, xxxv. 26); "The Acts of the Kings of Israel" (*ib.* xxxiii. 18); and perhaps also as "The Midrash of the Book of Kings" (*ib.* xxiv. 27).

(2) Sections of a similar history of David and Solomon (unless these references are to that portion of the former work which dealt with these kings), cited as: "The Words of Samuel the Seer" (I Chron. xxix. 29); "The Words of Nathan the Prophet" (*ib.*; II Chron. ix. 29); and "The Words of Gad the Seer" (I Chron. xxix. 29).

(3) Sections of "The Book of the Kings of Israel and Judah," and possibly of other similar works, cited as: "The Words of Shemaiah the Prophet and of Iddo the Seer" (II Chron. xii. 15); "The Words of Jehu the Son of Hanani" (*ib.* xx. 34); "The Words of the Seers" (LXX., R.V., margin); "of his Seers" ("S. B. O. T."); "of Hozai" (II Chron. xxxiii. 19–20, R. V.); "The Vision of Iddo the Seer" (*ib.* ix. 29); "The Vision of Isaiah the Prophet" (*ib.* xxxii. 32); "The Midrash of the Prophet Iddo (*ib.* xiii. 22); "The Acts of Uzziah, Written by Isaiah the Prophet" (*ib.* xxvi. 22); and "The Prophecy of Ahijah the Shilonite" (*ib.* ix. 29).

In the absence of numbered divisions like the present chapters and verses, portions of the work are indicated by the name of the prophet who figures in it—probably because the Prophets were supposed to have been the annalists (*ib.* xxvi. 22). Thus, "the Vision of Isaiah" is said to be in "The Book of the Kings of Judah and Israel"; and "the Words of Jehu the son of Hanani," inserted in "The Book of the Kings of Israel."

Thus the main source of Chronicles seems to have been a late post-exilic Midrashic history of the kings of Judah and Israel. Possibly, this had been divided into histories of David and Solomon, and of the later kings. The author may also have used a collection of genealogies; and perhaps additions were made to the book after it was substantially complete. In dealing with matter not found in other books it is difficult to distinguish between matter which the chronicler found in his source, matter which he added himself, and later additions, as all the authors concerned wrote in the same spirit and style; but it may perhaps be concluded that details about Levites, porters, and singers are the work of the chronicler (compare Section III. of this article).

III. Relationship to Samuel-Kings: (a) *Comparison of Contents.* Chronicles omits most of the material relating to Saul and the northern kingdom, including the accounts of Samuel, Elijah, and Elisha, and most of what is to the discredit of the "good kings"; *e.g.*, the story of Bathsheba. Chronicles adds (see table, *B* and *D*) long accounts of the Temple, its priests and its services, and of the observance of the Pentateuchal laws; also records of sins which account for the misfortunes of "good kings" —*e.g.*, the apostasy of Joash (II Chron. xxiv.); of the misfortunes which punished the sins of "bad kings" —*e.g.*, the invasions in the reign of Ahaz (*ib.* xxviii.); and of the repentance which resulted in the long reign of Manasseh (*ib.* xxxiii.); besides numerous genealogies and statistics. Chronicles has numerous other alterations tending, like the additions and omissions, to show that the "good kings" observed the law of Moses, and were righteous and prosperous (compare *ib.* viii. 2 and I Kings ix. 10, 11; see also below).

(b) *Literary Connection.* It might seem natural to identify the main source of Chronicles with Samuel-Kings, or with "The Book of the Chronicles of the Kings of Israel" and "The Book of the Chronicles of the Kings of Judah," frequently referred to in Kings. But the principal source can not have been Kings, because "The Book of the Kings" is sometimes said to contain material not in Kings—*e.g.*, the wars of Jotham (II Chron. xxvii. 7); neither can it have been the "Chronicles" cited in Kings, because it is styled "Midrash" (A. V., "story"; R. V., "commentary"), which was a late form of Jewish literature (II Chron. xiii. 22, xxiv. 27). This main source, "The Book of the Kings," is therefore commonly supposed (see II. d) to have been a post-exilic work similar in style and spirit to Chronicles. The relation of this source to Kings is difficult to determine. It is clear that Chronicles contains matter taken either directly or indirectly from Kings, because it includes verses inserted by the editor of Kings (compare II Chron. xiv. 1, 2 and I Kings xv. 8,11). Either Chronicles used Kings and "The Book of the Kings," both of which works used the older "Chronicles" (so Driver, "Introduction to the Literature of the O. T." 6th ed., p. 532), or Chronicles used "The Book of the Kings," which had used both Kings and the older "Chronicles," or works based on them.

(c) *Text.* It is not always possible to distinguish minor editorial changes from textual errors; but, when the former have been eliminated, Chronicles presents an alternative text for the passages common to it and Samuel-Kings. As in the case of two manuscripts, sometimes the one text, sometimes the other, is correct. For example, I Chron. xviii. 3 has, wrongly, "Hadarezer," where II Sam. viii. 3 has "Hadadezer"; but conversely I Chron. xvii. 6 has, rightly, "judges," where II Sam. vii. 7 has "tribes."

IV. Historical Value: (a) *Omissions.* Almost all these are explained by the chronicler's anxiety to edify his readers (compare Section III. a); and they in no way discredit the narratives omitted.

(b) *Contradictions.* Where Chronicles contradicts Samuel-Kings preference must be given to the older work, except where the text of the latter is clearly corrupt. With the same exception, it may be assumed that sections of the primitive "Chronicles" are much more accurately preserved in Samuel-Kings than in Chronicles.

(c) *Additions.* The passages which describe the

Temple ritual and priesthood and the observance of the Pentateuchal law before the Exile are a translation of ancient history into the terms of the chronicler's own experience. The prophetical admonitions and other speeches are the chronicler's exposition of the religious significance of past history according to a familiar convention of ancient literature. Such material is most valuable: it gives unique information as to the Temple and the religious ideas of the early Greek period. Most of the material included under *C* in Section II. d, above has apparently been borrowed from an older source, and may constitute an addition to present knowledge of pre-exilic Israelitish history. The religious and other interests of the chronicler and his main source do not seem to account for the origin of the genealogies, statistics, accounts of buildings, etc., in *C*.

The character of another set of additions is not so clear; viz., Abijah's victory (II Chron. xiii.), Zerah's invasion (*ib.* xiv., xv.), and Manasseh's captivity (*ib.* xxxiii.). However little the chronicler may have cared about writing scientific history, the fact that he narrates an incident not mentioned elsewhere does not prove it to be imaginary. Kings is fragmentary; and its editors had views as to edification different from those of the chronicler (see JUDGES), which might lead them to omit what their successor would restore. Driver and others hold that Chronicles is connected with early sources by another line than that through Kings (note also *C*, Section II. d). Hence the silence of Kings is not conclusive against these additions. Nevertheless, such narratives, in the present state of knowledge, rest on the unsupported testimony of a very late and uncritical authority. Much turns on internal evidence, which has been very variously interpreted. Some recognize a historical basis for these narratives (W. E. Barnes, in "Cambridge Bible," pp. xxx. *et seq.*; A. H. Sayce, "The Higher Criticism and the Verdict of the Monuments," p. 465); others regard them as wholly unhistorical (see "Chronicles, Books of," in "Encyc. Bibl."). As to Chronicles in general, Professor Sayce writes (*l.c.* p. 464): "The consistent exaggeration of numbers on the part of the chronicler shows us that from a historical point of view his unsupported statements must be received with caution. But they do not justify the accusations of deliberate fraud and 'fiction' which have been brought against him. What they prove is that he did not possess that sense of historical exactitude which we now demand from the historian."

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E. G. H. W. H. B.

CHRONOGRAM (from the Greek *χρόνος* = "time," and *γράμμα* = "writing"): A sentence or verse certain letters of which express a date, while the sentence itself alludes to or is descriptive of the event to which the date belongs. The words "chronograph," "chronicon," "chronostichon," "eteostichon," and "eteamenchemerodistichon" are all synonyms for "chronogram"; but the latter is now almost exclusively used. In general, the Latin literature of the Middle Ages is the richest in chronograms; but they are also found in German, Dutch, Belgian, and Hungarian. In English and French but few are found, and in Italian hardly any. Chronograms are especially popular in the East, there being several books in Persian on the art of constructing a "ta'rikh," the Persian equivalent for "chronogram" (see Rodgers, "Tarikhs," in "Jour. Royal Asiatic Soc." 1898, pp. 715-739). It is not improbable that the chronogram originated in the East, where such poetic juggling is common. The great popularity of chronograms among the Jews, and the extent to which they have been cultivated, may be explained by the fact that they are a variety of GEMAṬRIA, which latter was highly regarded by the Jews and much practised by them.

The earliest chronogram in Jewish literature is one found in a Hebrew poem of the year 1205 by Al-Ḥarizi (ed. Kaminka, p. 412; compare Rapoport, in "Kerem Ḥemed," vii. 252), while the earliest Latin chronogram is dated five years later (compare Hilton, "Chronograms," iii. 4). According to Firkowich, Hebrew chronograms date back to 582 (compare the epitaphs in his work "Abne Zikkaron," p. 10); but the inscriptions cited by him are probably forgeries. In the thirteenth century chronograms are found in the epitaphs of German Jews (Lewysohn, "Nafshot Ẓaddiḳim," No. 14, of the year 1261; No. 16, of the year 1275).

In Epitaphs.

It is evident, therefore, that for a period of five hundred years chronograms occurred in the epitaphs of European Jews. Thus the dates of the epitaphs of the family of Asher b. Jehiel in the first half of the fourteenth century are indicated by chronograms (Almanzi, "Abne Zikkaron," pp. 4, 6, 9); and among sixty-eight Frankfort epitaphs of that century four chronograms have been preserved (Horowitz, "Inschriften . . . zu Frankfurt-am-Main," Nos. 8, 29, 36, 68). The German Jews seem to have possessed little skill in the composition of chronograms, there being only about twenty-five (and these very simple) in a total of some 6,000 inscriptions. In Bohemia and Poland, chronograms in epitaphs occur more frequently, and are often very clever; for example, the epitaph of the physician Menahem b. Asher Mazzerato, who died at Prague in 1680, reads as follows: איש צדיק ישר חכם וענו האלוף מהר"ר מנחם רופא מומחה (Lieben, "Gal 'Ed," p. 36); and the numerical value of the marked initial letters therein amounts to 440; *i.e.*, 5440, the Jewish year in which Menahem died. The year of death of the associate rabbi of Prague, Zalman, who perished in the great fire of 1689 (=5449 Jewish era), is indicated by the words באש יצא מאת ד' (*ib.* No. 59).

In Books.

While the epitaphs, in addition to the chronograms, in many cases directly mention the dates, many manuscripts, and an even greater number of printed books, are dated simply by means of chronograms; authors, copyists, and typographers rivaling one another in hiding the dates in intricate chronograms, most difficult to decipher. Hence, many data of Jewish bibliography still remain to be determined, or at least rectified. Down to recent times the custom of indicating dates by means of chronograms was so prevalent in Jewish literature that but few books are dated by numerals only. In the earliest printed books the chronograms consist of one or two words only: the Soncino edition of the Talmud, for instance, has for its date the earliest printed chronogram, גמרא ("Gemara") = 244 (1484 C.E.). Words like רננו ("rejoice ye!"), שמחה ("joy"), ברנה ("with rejoicing") were especially used for this purpose, as they express happiness. Later on, entire verses of the Bible, or sentences from other books, having some reference to the contents or title of the book, or to the name of the author, publisher, printer, etc., were used. In longer sentences, in which some of the letters were not utilized in the chronogram, those that counted were marked by dots, lines, or different type, or were distinguished in other ways. Innumerable errors have been made by bibliographers because the distinguishing marks were missing or blotted, or had been omitted. To this source of confusion must be added the varying methods of indicating the "thousand" of the Jewish era. The Italian, Oriental, and earlier Amsterdam editions frequently designate the thousand as לפ׳ג (= לפרט גדול, "the major era"). The German and Polish editions omit the thousand, considering only לפ׳ק (= לפרט קטון, "the minor era"); but as neither the former nor the latter is employed throughout the respective editions, many errors arise. The following chronogram, which Samuel Schotten adds to his work "Kos ha-Yeshu'ot" (Frankfort-on-the-Main, 1711), shows how artificial and verbose chronograms may be: "Let him who wishes to know the year of the Creation pour the contents out of the cup [*i.e.*, count the word "kos," כוס, with defective spelling כס = 80] and seek aid [ישועה = 391; together 471] in the sixth millennium." The days of the month and week are indicated in the same way.

The chronograms on the works and documents of persons who were followers of Shabbethaism, and who in this manner indicated their belief, are most interesting. Thus, Samuel b. David ha-Levi's well-known work, "Naḥalat Shib'ah" (Amsterdam, 1667), has the date משיח בן דוד בא ("Messiah, son of David, is come!") on the title-page; and the community of Holleschau, in Moravia, similarly engraved in the epitaph of its beloved rabbi, Shabbethai b. Meïr ha-Kohen, the words היום בא משיח לגאולה ("Messiah is come to-day for a redemption"; compare Weisse, in "Kokebe Yiẓḥaḳ," i. 77). Many important years in Jewish history are indicated by their respective chronograms; *e.g.*, the year 1492 by מזרה ("scatterer" = 252, after Jer. xxi. 10, which says that God scattered Israel). This was the year when the Jews were expelled from Spain (Abravanel's Introduction to his Commentary on Kings).

In Poetry.

Neo-Hebraic poetry, which laid especial stress on the formal side of verse, also cultivated chronograms. A number of Hebrew poems were produced in the first half of the nineteenth century, in which the letters of each verse have the same numerical value, being generally the year in which it was written. A New-Year's poem in this style, written in the year 579 (=1819), is found in Shalom Cohen's "Ketab Yosher" (ed. Warsaw, p. 146). Two years later Jacob Eichenbaum wrote a poem in honor of a friend, each line of which had the numerical value of 581 ("Ḳol Zimrah," ed. Leipsic, pp. 50–53). While this poem is really a work of art, in spite of the artifice employed, Eichenbaum's imitators have in their translations merely produced rimes with certain numerical values. Gottlober (in "Ha-Kokabim," i. 31) wrote an excellent satire on these rimesters, each line of his poem having the numerical value of 618 (=1858). The first two verses of the poem are as follows:

עם הלפקים כה אריבה
ולאלה כגמול ידם להם אשיבה

But even poets like I. L. Gordon and A. B. Lewensohn have a great weakness for the לפקים ("minor eras"), though employing them only in the superscriptions to their poems. The modern school of Hebrew poets has given up these artifices, the "minor eras" being now chiefly employed for New-Year congratulations, especially by the poor of Palestine, who frequently distribute printed New-Year cards, the wish consisting of a verse whose numerical value is equal to the year.

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G. L. G.

CHRONOLOGY *** (I.)**: The science that treats of the computation and adjustment of time or periods of time, and of the record and arrangement of events in the order of time. The chronology of Jewish literature may be divided into two periods: (1) that of the Biblical books; and (2) that of post-Biblical times.

Division of Time in the Biblical Books: From the earliest periods the day was divided into night and morning. Genesis records the division into two parts of what is now termed the "tropical or solar day." It is probable that the Israelites divided the day into twelve "dihoræ," or twenty-four hours; but in the Hebrew texts no trace thereof is found. The earliest mention of the hour ("sha'ah") is in the Aramaic texts of Daniel (iii. 6, 15). In documents of the Greek epoch, as also in the Assyrian texts, references occur to "night-watches" ("ashmurah"), by which the night was divided into three parts (Ps. xc. 4; Lam. ii. 19). As regards instruments for measuring time, II Kings (xx. 11) and Isaiah (xxxviii. 8) give some vague information concerning the gnomon of King Ahaz, and the degrees marked on his sun-dial (see DIAL).

The week, with the attribution of each day to one of the seven planets, is one of the most ancient institutions of the Babylonians. This nation commenced the hebdomadal period with the sun, followed by the moon, Mars, Mercury, Jupiter, Venus, and Saturn. Every planet in succession presided over twenty-four hours, but not in the order assumed for their spheres, which was as follows: the sun, Venus, Mercury, the moon, Saturn, Jupiter, Mars. The initial hour of the first day was consecrated to the sun; the twenty-fifth, or the initial hour of the second day, to the moon; the forty-ninth to Mars; the seventy-third to Mercury; the ninety-seventh to Jupiter; the one hundred and twenty-first to Venus; and the one hundred and forty-fifth to Saturn.

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*The foundations of Biblical chronology being still a matter of discussion, it is deemed desirable to present the divergent views in separate articles.

It has been claimed that this arrangement is of more modern invention; but indications of its existence are found in the earliest texts. The Mosaic accounts of Creation, of course, ignore the assignment of the week-days to divers stars; but, independently of all astral influence, the seventh day was instituted as a sacred day, quite distinct in character from the seventh day of the lunar synodic month, which was regarded as a holy day by the Chaldeans.

From the Mosaic times down the synodical month in the Jewish calendar was calculated, as in the Babylonian, from one new moon to the next. This is proved by the well-known passage in Ex. xii. 2. Here no Egyptian influence may be assumed. But the system of thirty-day months, also, seems to have been recognized by the Jewish calendar.

The Jewish year was solar-lunar. In the early Biblical statements no indication whatever is found of an intercalary month. Still it is safely assumed that the difference of ten or eleven hours between the twelve synodical months and the tropical year was equalized by the insertion of an embolismic month; and in the cuneiform Sumerian texts express mention is made of this intercalation as far back as the fifth millennium B.C. It is very probable that the equivalence of 19 tropical years and 235 synodical months was known in the most remote times; but a regular intercalary system was not introduced before Greek influence asserted itself—that is, not before 367 B.C. In Chaldea the embolismic months were inserted merely for astrological reasons: the methods employed later by the Jewish authorities (see CALENDAR) to adjust astronomical irregularities can not be held to have been in vogue among the Chaldeans.

Post-Biblical Times: The modern Jewish calendar is adapted to the Greek computation exclusively. The Talmudic tractate Rosh ha-Shanah (ch. i.) indicates that four ways for commencing the year were known and observed. The day was divided into twenty-four hours, and each hour into 1,080 "ḥalaḳim." The passage in Rosh ha-Shanah gives, almost exactly, the length of the average synodical month as 29 days, 6 hours, and 793 ḥalaḳim (44 minutes, $3\frac{1}{3}$ seconds), which is only $\frac{4}{9}$ second too long: the real duration being 29 days, 6 hours, 44 minutes, 2.89 seconds. This estimate is of Greek origin, like the Metonic embolismic cycle of the years 3, 6, 8, 11, 14, 17, 19 of the nineteen-year Metonic period. The new Jewish calendar seems to have been inaugurated in 363 (Tishri), and Rabbi Hillel apparently modified it by introducing some innovations; but it is not known exactly what they were. Some hints in Talmudic texts, which can not be dwelt upon here, seem to indicate that the "forbidden days"—that is, days of the week on which Rosh ha-Shanah (New-Year) could not fall—were introduced at that time. The Talmud speaks of Shabu'ot falling on a Saturday, which can not happen now. The first of Tishri can not fall on Sunday, Wednesday, or Friday (אדו); nor can the first of Nisan be on Monday, Wednesday, or Friday (בדו). These forbidden days cause a great complication of the calendar. As a starting-point for calculation, the first of Tishri in the year 1 is indicated by the symbol בהרד, signifying Monday (ב or second day of week), 5 (ה) hours, 204 (רד) ḥalaḳim, corresponding to Oct. 7 in the Julian, or Sept. 7 in the Gregorian, calendar of the year 3761–3760 B.C. (6240 of the modern computation, which adds 10,000 years to the common era). This is the astronomical day 347,999. The cycles ("maḥzor") count from that epoch. In order to ascertain the year of the cycle, the number is divided by 19, the remainder giving the year of the cycle; for example: 5661 (1900–1901) $\div 19 = 297 + 18$; *i.e.*, the year 5661 is the eighteenth year of the 298th cycle.

Eras.

The idea of an era beginning with and counted from an historical event is an ingenious invention of the Greeks, who represented by an impersonal fact computations referring to a person. The first public application of it was the Seleucid era, dating from Oct., 312 (or, at Babylon, from April 2, 311) B.C.; and this era was accepted by the Jews, who maintained it generally down to the eleventh century; in Egypt, however, it survived into the sixteenth century, when Rabbi David ibn Abi Zimra brought about its disuse, while in South Arabia it was used, along with the "aera mundi," even as late as the nineteenth century. For the Temple and the dating of private records there existed the era from the Exodus. Not only is the existence of this era a mathematical conclusion based on the 200 dates in Kings, but it is also definitely indicated in I Kings vi. 1, where the beginning of the construction of Solomon's Temple is assigned to the year 480 of the Exodus era. The Hebrew context is of such characteristic precision that no one can seriously pretend this to be an intentional combination of 12 times 40 years. Why this number and not another? It would be no less absurd to claim that the 480 years of the Roman republic (510–30 B.C.) or the equal duration of the Parthian realm (256 B.C.–225 C.E.) had been assumed only in order to have the product of 12 × 40, or 60 × 8. The question to be decided is whether the date then obtained for the Exodus—viz., 1492 B.C.—is the real one; for whether or not the chroniclers of this period were mistaken as to the epoch or the era is quite a different matter for examination. Most of the eras in use assume a conventional starting date which is not accurately that of the event from which the name is derived. The Dionysian era of the birth of Jesus, perhaps the Mohammedan one of the Hegira, or flight of the prophet from Mecca to Medina, the Jewish one of the Creation, besides some 150 other modes of starting a chronological series, are illustrations of this common practise.

The months in the era employed by the Biblical chronographers were counted from Nisan, the first month, to Adar, the twelfth, or We-Adar, the thirteenth. On the other hand, it is found that Biblical texts in giving the years of the kings commence with the dates of their accession to the throne, just as the kings of England and the popes determine their regnal years. Thus in II Chron. xxix. 3 the reference to the first day of the first month in year 1 of Hezekiah is not to the day of his accession, but to the first of Nisan of the first year of his reign: that is, according to the modern computation, March or April, 726 B.C. If the date of 1492 for the Exodus is correct, the starting date for the annals is 767 B.C. By this system it is possible to assign with certainty the destruction of the First Temple to Sunday, Aug. 27 (Julian), 587 B.C. (9413; astronomical day 1,507,261); that is, the 9th of Ab of the year 906 of the era of the Exodus.

The Biblical figures are given in the *n*th year; that is, from the accession to the throne down to the event there had elapsed $n - 1$ year plus a fraction of a year, which fraction is expressed by a Greek letter. For instance, Uzziah reigned fifty-two years; in his fifty-second year Pekah of Israel was king; and Uzziah died in the second year of Pekah. This example, among many similar ones, shows mathematically that the beginning of the royal years can not be the same. The problem may be stated as follows:

Uzziah reigned before Pekah	$51 + \alpha$
Uzziah reigned simultaneously with Pekah	$1 + \beta$
Total length of Uzziah's reign	$52 + (\alpha + \beta)$ years

where the sum of the fractions α and β does not amount to one-half.

All the Biblical calculations start from a different date, the date of accession; and the agreement of all these figures proves that the original date must have been changed to conform with the fixed harmonizing scheme of the annalist, the synchronous tables of the kings' reigns.

Jewish chronology includes: (1) the non-chronological, mythical numbers of Genesis; and (2) the real chronology, from the Exodus to the end of the Jewish dominion (1492 B.C. to 70 of the common era).

The Non-Chronological, Mythical Numbers of Genesis: The figures of Genesis, handed down in their original form by the Hebrew texts followed by the Vulgate, are the results of a fictitious reduction of the enormous numbers put forth by the Chaldeans, the Egyptians, and the Hindus. The Jews and Greeks were not willing to admit that the world had been created long before their appearance in history. The original figures of one of the systems named were reduced to a certain scale. Only one of the Chaldean systems, preserved by the fragments of Berosus, is known. It is probable that his figures are those of the Babylonian school; while those of Sippara and Orchoë had possibly other units of time to express the same original arithmetical numbers.

The Creation: One of the Chaldean schools assumed seven periods, each of 240,000 years; that is, 1,680,000 years. Each period of 10,000 years is measured by an hour of the seven days which comprise Creation in Genesis ($168 = 7 \times 24$).

From the Creation to the Deluge: The Chaldeans admitted the eternity of the world without any beginning; but the existing astronomical bodies had a commencement. For the time from the creation of these to the great cataclysm, or the Deluge, they assumed a sexagesimal unit, the number of the seconds of the day: $60 \times 60 \times 24$, or 86,400 units. The unit of the Babylonian school was 60 months, or 5 years; that is, 432,000 years. The Hindus fix the unit at 5,000 years, or 432,000,000. The Jews reduced this to 86,400 weeks, or 1,656 years; that is, 72 periods of 23 years each. The 23 years give just 8,400 days, or 1,200 weeks; the unit of 72 periods being divided into three unequal parts, containing respectively 20, 18 (which is one-fourth of 72), and 34 periods of 1,200 weeks or 23 years each. The number 23 is found in the number resulting from adding the years elapsing between the births of father and son in the three groups given in Gen. v.; namely:

(1) Adam, Seth, Enos, Cainan, and Jared: $130 + 105 + 90 + 70 + 65 = 460 = 20 \times 23$, or $20 \times 1{,}200 = 24{,}000$ weeks.
(2) Mahalaleel, Enoch, Methuselah: $162 + 65 + 187 = 414 = 23 \times 18$ (the fourth of the period, as in the Chaldean) $= 1{,}200 \times 18 = 21{,}600$ weeks.
(3) Lamech: $182 + 600 = 782 = 23 \times 34 = 40{,}800$ weeks.

The corresponding Babylonian figures relating to the ten antediluvian kings are:

The first three together	93,600 years	= 18,720 lustra
The following two together,	108,000 "	= 21,600 "
The remaining five (?)	230,400 "	= 46,080 "
	432,000 "	= 86,400 "
The Bible has		86,400 weeks
The Chaldean texts have		86,400 lustra

The three periods correspond to legends now altogether lost, as the chronological tables in Genesis show.

The postdiluvian times down to the end of Genesis include:

From the Deluge to the birth of Abraham	292 years
From the birth of Abraham to the end of Genesis	361 "
	653 "

These 292 and 361 years are the reduction to one-sixtieth of the Berosian figures, which give:

For the first two kings	5,100 years
For the 86 following	34,080 "
	39,180 "

These 39,180 years are composed of 12 Sothic periods of 1,460 years, and of twelve lunar periods (Assyrian, "tupḳot nannar") of 1,805 years. After 1,805 years the eclipses recur in the same order; and this cycle was known to the Chaldeans, not by calculation, but by actual observations and registrations of eclipses during centuries and millennia.

The Babylonian figures are controlled by the sexagesimal notation of sosses ("shushi" = σῦσσος) of 60, ners ("neru" = νῆρος) of 600, and sars ("shar" = σάρος) of 3,600 years. There are thus:

12 Sothic periods of 1,460 years = 17,520 years, or 292 sosses
12 lunar " " 1,805 " = 21,660 " " 361 "

The Biblical number of 292 years, quoted by Josephus ("Ant." i. 6, § 5) comprises the nine generations from Arphaxad to Terah, the father of Abraham; namely:

$$2 + 35 + 30 + 34 + 30 + 32 + 29 + 30 + 70 = 292 \text{ years.}$$

In order to obtain the necessary 292, Terah must have reached his seventieth year before begetting Abraham.

From the birth of Abraham to that of Isaac...	100 years
From the birth of Isaac to that of Jacob.......	60 "
From the birth of Jacob to that of Joseph.....	91 "
Lifetime of Joseph, end of Genesis............	110 "
	361 "

In order to secure the total of 361 years which the system required, Joseph must be given neither more nor less than 110 years.

Besides this computation of generations, there existed another, originally quite independent thereof, enumerating only the years of life of each ancestor. These numbers referring to the length of life might have been derived from Babylonian statements; but the almost complete destruction of cuneiform historical documents has removed all tradition of this kind. It must be remarked that the prime number 23 is also found in the sums of this series, a phenomenon which is probably to be explained by assuming that some analogous fact existed in the Chaldean mythology.

The Biblical sums are as follows:

From Adam to Cainan..........	3,657 = 23 × 159 years
From Mahalaleel to Shem.......	5,520 = 23 × 240 "
From Arphaxad to Jacob........	2,898 = 23 × 126 "
	12,075 = 23 × 525 "

It is, of course, very strange that these 12,075 years should be equal to 525 ×1,200 weeks, or 630,000 weeks; that is, the result of 70, 90, and 100. It would correspond to a Babylonian epoch of 3,150,000 years.

These two different traditions have been combined by the redactors of the Biblical text, in order to explain the now lost legends of the antediluvian and postdiluvian times of the Jewish people. An exact scrutiny of the figures as they are found in the present form of the text provides the basis for very singular and awkward results, of which Biblical tradition compels acceptance, and which have during many centuries caused numerous falsifications and discussions.

CHRONOLOGY OF GENESIS.

ANTEDILUVIAN PERIOD, 86,400 WEEKS.

First part, 24,000 weeks.

Year of Creation.		Year of Creation.	
1	Adam born	325	Cainan born
130	Seth "	395	Mahalaleel born
235	Enos "	460	Jared born

Second part, 21,600 weeks, one-quarter of the whole.

Year of Creation.		Year of Creation.	
460	Jared born	687	Methuselah born
622	Enoch "	874	Lamech "

Third part, 40,800 weeks. All die except Noah and Shem.

Year of Creation.		Year of Creation.	
874	Lamech born	1290	Mahalaleel dies
930	Adam dies	1422	Jared dies
987	Enoch translated	1556	Shem born
1042	Seth dies	1654	Lamech dies
1056	Noah born	1656	Methuselah dies
1140	Enos dies		The Deluge
1235	Cainan "		

POSTDILUVIAN PERIOD, 653 SOSSES, REDUCED TO 653 YEARS.

First part, from the Deluge to the birth of Abraham.
No one dies.

Year of the Deluge.		Year of the Deluge.	
2	Arphaxad born	163	Serug born
37	Salah "	192	Nahor "
67	Eber "	222	Terah "
101	Peleg "	292	Abraham born
131	Reu "		

Second part, from the birth of Abraham to the end of Genesis, 361 sosses, reduced to 361 years. All die.

Year of the Deluge.		Year of the Deluge.	
292	Abraham born	452	Jacob born
340	Peleg dies	457	Abraham dies
341	Nahor "	470	Salah "
350	Noah " (!)	502	Shem dies (!)
367	The calling of Abraham	531	Eber "
		543	Joseph born
370	Reu dies	572	Isaac dies
392	Isaac born	582	Arrival of Jacob in Egypt
393	Serug dies		
427	Terah "	599	Jacob dies
440	Arphaxad dies	653	Joseph "

These figures had been known for centuries. Shem survived Abraham; therefore legends pretend that Melchizedek was really Shem and had handed down the antediluvian traditions. The antediluvian times produced a great many traditions that have been altogether lost. In the first fortunate period nobody died; in the second, death may have been threatened; in the third, all men perished, and the aged Methuselah died in the actual year of the Deluge.

The combination of the two systems has produced considerable bewilderment among subsequent translators and exegetes. The LXX., to avoid awkward chronological results, hit upon the expedient of falsifying the real figures, by adding to each of the post-Semitic personages 100 years. Instead of 2 they have 102; for 35 they substituted 135; and so on.

When this chronology of cycles was invented, it is idle to discuss. It is highly possible that it arose during the time of the First Temple; and there is no reason for bringing its origin down to the post-exilian epoch. Israel and Judah had at this period a systematized chronology; and there had existed, beginning with the seventeenth century B.C., a close connection between Palestine and Chaldea.

Real Chronology: 1. *From the Exodus to the Destruction of the First Temple (1492 to 587 B.C.).*

The first part, the four centuries between the Exodus and David (1492–1047), can not be fixed with certainty. The duration of the several judges' reigns is involved in doubt, and arguments can not be advanced with the slightest hope of success; for the needed documents are wanting. With David commences a sound and really historical chronology. The two hundred chronological dates handed down by the books of Samuel, Kings, and Chronicles are, with one or two exceptions (*e.g.*, the twelfth year of Ahaz, instead of the thirteenth year; see II Kings xvii. 1), of remarkable consistency. In a few cases, again, the figures are rightly given, but are by the present text attributed to some other event, owing to the transposition of the fragments of records saved from destruction at the fall of the First Temple. For example: the fourteenth year of Hezekiah is not the year of the expedition of Sennacherib, but that of the sickness of Hezekiah and of the embassy of Merodach-baladan, King of Babylon. The twenty-seventh year of Jeroboam II., King of Israel (II Kings xv. 1), is mentioned as the first year of Uzziah, in flagrant contradiction to all the statements of the previous chapter, which makes it correspond with the fifteenth or sixteenth year.

Intentional mutilation of the text and suppression of all notice of the temporary suspension of the independence of the kingdom of Israel by the Syrians are the real cause of the larger number (15 or 16) given in ch. xiv.: the end of that chapter, and Isa. vii. 3, which can not be understood otherwise, indicate clearly that for eleven years Jeroboam II. had been expelled from Samaria by the Syrians. The subsequent passages have been ruthlessly altered, in order to obviate the slightest mention of this cessation of Israel's realm. A similar mutilation has been practised at the end of ch. xv., where the interruption of Pekah's reign for nine years, and his supersession by Menahem II. mentioned in the Tiglath-pileser texts, are passed over in perfect silence.

The statements are always to be analyzed in the only possible mathematical manner; *i.e.*, by the formula that the *n*th year signifies n−1 years and a fraction of a year after the event.

For the absolute fixation we have the solar eclipse of the eponym "Isid-seti-igbi," June 13, 809 B.C., 91 years before which occurred the battle of Karkor, during Ahab's lifetime, and 78 years before which Jehu sent his tribute to Shalmaneser III. of Nineveh.

The eponymic tablets and the Babylonian chronicle fix the date of the downfall of Samaria as Jan., 721 B.C.

The two eclipses of the year 7 of Cambyses (523–522 B.C.) fix the date of Nebuchadnezzar's accession as May–June, 605 B.C., and the date of the delivery of Jehoiachin by Evil-merodach, son of Nebuchadnezzar, as the 27th (II Kings xxv. 27) or 25th (Jer. lii. 31) of Adar, either Sunday, Feb. 29, or Tuesday, March 2, 561 B.C.

These starting-points admit of the establishment of the chronology with certainty in the following manner—the only one possible—without alterations of the text in the historical documents:

KINGS OF JUDAH.

David	1047–1017
Solomon	1017–978
Rehoboam	978–960
Abijam (Abijah)	960–958
Asa	958–917
Jehoshaphat, alone	917–895
Jehoshaphat and Joram	895–892
Joram alone	892–888
Ahaziah	888–887
Athaliah (Queen)	887–881
Joash	881–840
Amaziah	840–811
Uzziah or Azariah	811–758
Jotham	758–742
Ahaz	742–727
Hezekiah	727–698
Manasseh	698–642
Amon	642–640
Josiah	640–609
Joahaz	–609
Jehoiakim	609–598
Jehoiachin	–598
Zedekiah	598–587

Destruction of the Temple, Sunday, Aug. 27, 587 B.C.

KINGS OF ISRAEL.

Jeroboam I.	977–956
Nadab	956–955
Baasha	955–932
Elah	932–931
Zimri (seven days)	–931
Omri with Tibni	931–927
Omri, alone	927–920
Ahab	920–900
Ahaziah	900–899
Joram	899–887
Jehu	887–859
Jehoahaz	859–842
Joash	842–825
Jeroboam II., first reign	825–799
Domination of Syria	799–788
Jeroboam II., second reign	788–773
Zachariah (six months)	773–772
Shallum (one month)	–772
Menahem I.	772–761
Pekahiah	761–759
Pekah, first reign	759–744
Menahem II., under the Assyrian Tiglath-pileser	744–735
Pekah, second reign	735–730
Hoshea	730–721

Destruction of Samaria, Jan., 721 B.C.

The great chronologists of the seventeenth century have long pointed out the apparent discrepancy between the statements of the duration of the reigns of Jeroboam II. and Pekah and the time resulting from the synchronisms. But there is no error. Indeed, between the commencement and the end of the reign of Jeroboam II. fifty-two years elapsed; but during eleven of these he was superseded, and his de facto occupation of the throne counts only forty-one years, as the Biblical text affirms. Similarly Pekah reigned only twenty years in Samaria, although twenty-nine intervened between his accession and his death.

2. *From the Destruction of the First Temple to that of the Second under Titus (587 B.C. to 70 of the Common Era).*

The important events and dates are as follows:

B.C.	
587–168	Loss of Jewish independence.
538	Decree of Cyrus, King of Babylon, signed Oct., 539, allowing the Jews to return to Palestine.
473	Institution of the Feast of Purim under Xerxes (Ahasuerus); troubles in Palestine caused by the enemies of the Jews.
398	Ezra, under Artaxerxes Mnemon.
385	Nehemiah's second organization. Government of the high priest.
332	Alexander subdues Palestine.
312	Establishment of the Syrian power.
170	Antiochus IV. (Epiphanes) plunders Jerusalem. The Jews lose their independence, 168 B.C. to 6 C.E.
168	Mattathias the Hasmonean or Maccabean.
58	Herod supersedes the Hasmoneans.
4	Early in April, death of Herod, and division of Palestine into four independent provinces.
C.E.	
6	Judea a province of Rome.
69	Revolt of the Jews.
70	Sunday, Aug. 5, destruction of the Second Temple.

BIBLIOGRAPHY: Jules Oppert, *Salomon et Ses Successeurs*, 1877; idem, *Noli Me Tangere*, in *Proceedings of Soc. of Biblical Archeology*, Dec., 1897.

E. G. H. J. O.

(II.) Biblical: In this article there will be briefly given (1) the methods used for dating events and periods in the Old Testament; (2) the scientific data upon which the most reliable chronological system has been founded; and (3) the most valuable results in the fixing of important dates.

1. Methods of Dating: Two main stages may be distinguished in the attempts made by Bible writers of the various periods to indicate the times of occurrence of events. The first is that in which the narrator chooses any one out of a number of well-known events as a time-mark; and the second is that in which an authoritative system is assumed as already prevailing.

Unsystematic Usages: Reference is made to: (*a*) a memorable phenomenon of nature; thus Amos (i. 1) dates from an earthquake (compare Zech. xiv. 5); (*b*) a great national movement; thus, the establishment of the Hyksos dynasty in Egypt is marked by the building of the city of Zoan (Num. xiii. 22); (*c*) a decisive military movement, as the expedition of Sargon of Assyria against Ashdod (Isa. xx. 1); (*d*) the death of a king of the writer's country, as of Uzziah or of Ahab (Isa. vi. 1, xiv. 28).

Jeremiah and Ezekiel.

A Conventional System: Such devices as the above-named could have only local vogue and value. Familiarity with the businesslike methods of outside communities, especially in the days of the later kings and during the Exile, led to the adoption of a methodical scheme for the dating of events. The decisive epoch was the period between Isaiah and Jeremiah, when the Judahites were completely under Assyrian domination. Dates are attached to several individual prophecies of Jeremiah; and the statements are, for the most part, of contemporary origin (Jer. xxvii. *et seq.*). The point of departure in the reckoning is the beginning of the reign of the then King of Judah, sometimes with the addition of the regnal year of the great King of Babylon, Nebuchadnezzar (*e.g.*, xxxii. 1). A little later Ezekiel's prophecies were regularly dated, as was natural to a writer living in Babylonia. In accordance with the same custom several of the prophetical books were furnished with headings indicating the limits of the professional careers of the authors. But these were added by later editors.

Jeroboam and Asa.

The Dates Assigned to Ahaz.

More systematic and extensive are the chronological data of the books of Kings and Chronicles, where, throughout the history of the divided kingdoms, are found not only the lengths of the reigns of the several rulers, but the dates of their accessions, in two separate series of synchronisms. Thus it is said: "In the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. . . . Forty and one years reigned he in Jerusalem" (I Kings xv. 9, 10). Many of the numbers given, especially the synchronisms, are erroneous, as is proved by the fact that no attempt to harmonize the two series has been successful [see, however, CHRONOLOGY (I.)]. The sum of the years of the kings of Israel from the schism to the Exile is 242; while that of the years of the kings of Judah for the same period is 260. Startling inconsistencies are also found where the several synchronisms for the same king are worked out. Thus, for the accession of Ahaz of Judah one has to choose between 727, 720, and 715 B.C., according as one set of data or another is followed. Inferential evidence points conclusively to the fact that all of these numbers were inserted, as a separate part of the narrative, in the editorial period that followed the loss of Jerusalem. It is equally certain that the synchronisms were a matter of independent calculation. But there is good reason to believe that if the regnal years were not found in surviving royal annals, they were at least preserved by a fairly reliable tradition supported in part by documentary testimony. By the help of Assyrian data they may be used with a fair degree of accuracy.

From the Exodus to Solomon.

One step backward beyond the division of the kingdom, Solomon, David, and Saul are each credited with a reign of forty years. This suggests a conjectural systematization. The hypothesis is strengthened by the frequent occurrence of the number forty in numerations made for still earlier personages and events. Indeed, the summation of the years between the Exodus and the beginning of Solomon's Temple, found in I Kings vi. 1, has been plausibly conjectured to be made up of twelve generations, each of forty years. The number 480 thus given is, however, too large by one-half; since the Exodus can not have occurred much before 1200 B.C., and the Temple was built about 960 B.C.

The Earliest Period.

For the chronology of the long period before Moses there are no sure data, since the numbers of the Masoretic text differ widely from those variously given by the Septuagint, the Samaritan Pentateuch, and the Book of Jubilees (first century C.E.). In the Masoretic data there are, moreover, several artificial schemes of systematization. For the details of these any good modern commentary on Genesis or special treatise on Bible chronology may be consulted.

2. Scientific Data: All chronological accuracy depends upon the fulfilment of two conditions. To ascertain or verify the date of any event there must be a fixed point of departure, from which or to which the event in question is to be reckoned. Again, the data from which the time of the event is inferred must be adjusted to a connected system of time-reckoning reliable throughout. In other words, some ancient authority, referring to an established scheme or system, must have made a notation of the event itself or of something synchronous with it.

Babylonian Methods of Numeration.

The Babylonians, and their kindred and disciples, the Assyrians, were the only people of Oriental antiquity who duly kept such a required system of time-notation. It is to them that the current divisions of time generally, as well as the beginnings of mathematics and astronomy, are due. They had already in their earliest recorded history the sense of number and computation. The Hebrew writers were still working with round numbers and employing primitive and uncertain eras thousands of years after the Babylonians had begun to keep their sacred and public records by separate and successive years and to preserve the results for later reference or tabulation.

Helpful Cuneiform Records.

Naturally, most is gained for Biblical chronology from the synchronisms with contemporary Assyrian or Babylonian history. Of special importance are those available for the period of the kings of Israel and Judah, when the relations with Assyria were close and continuous, and at the same time the Biblical data are most abundant. There are three main sources of information in the inscriptions. One is the royal annals, in which events are often described as occurring in a given year of the king's reign, or in the year of office of a given eponym. The second is the lists of such eponyms as were chosen successively from among Assyrian rulers of different grades to mark their respective years, which were accordingly called by their names. These lists are preserved in more than one form; and by combining them it is possible to make up a complete series for the period 893–666 B.C., as well as for shorter intervals both before and after. Their accuracy has been confirmed by every possible check. Not only historical events, but business documents also, were dated by the years of the proper eponyms. The third aid of this kind consists of lists of kings in the order of their succession, with the lengths of their several reigns, as well as brief summaries of important events, usually referred to by modern scholars as "chronicles."

Application of Assyrian Data.

An instance of the application of Assyrian data to Old Testament chronological problems may be given here. Shalmaneser II., who reigned 860–825 B.C., describes frequent expeditions to Syria and Palestine, and mentions by name Ahab and Jehu of Israel. He relates that in the year of his reign which is found to correspond to 842 B.C., he received tribute from Jehu. Presumably this was at the accession of Jehu, who would be anxious to secure support for his new pretensions; but this is only a conjecture. He mentions, also, that in 854 he fought a great battle against a league of western rulers, among whom were Ahab of Israel and Ben-hadad of Damascus. The history of Ahab, as given in the Bible, indicates that there was only one occasion on which Ahab and Ben-hadad could have made such a league with each other; namely, in the brief period between the peace of Aphek (I Kings xx. 34) and the death of Ahab in the third year thereafter (*ib.* xxii. 2 *et seq.*). The middle year of this interval suggests itself as the date of the league, 854 B.C. Ahab, therefore, must have died in 853 B.C. According to the narrative in Kings, Jehu came to the throne in the twelfth year thereafter; that is to say, in 842. Using with necessary caution the Biblical numbers, one may now reckon backward and forward from these dates and obtain a fairly correct chronology of the whole period from the schism to the close of the Exile.

3. Results: The following are some of the most important dates which have been ascertained from combinations and inferences made upon the principles set forth above. Others had already been learned by the aid of Greek writers, especially Ptolemy.

B.C.	
934	Division of the kingdom.
886	Omri made King of Israel. Samaria founded.
855	Peace with Damascus.
853	Death of Ahab.
842	Jehu made king and pays tribute to Assyria.
797	Damascus taken by the Assyrians.
763	Amos prophesies.
738	Isaiah prophesies. Death of King Uzziah. Northern Israel tributary to Tiglath-pileser III.
734	Judah under Ahaz pays homage to Assyria.
733	Damascus and Samaria taken by Tiglath-pileser. Part of Israel deported.
722–21	Fall of Samaria. Deportation of people by Sargon of Assyria, who acceded in Jan., 721.
567	Nebuchadnezzar invades Egypt.
539	In July, Babylon taken by Gobryas the Mede, general of Cyrus. In October, Cyrus himself enters the city.

Bibliography: Ideler, *Lehrbuch der Chronologie*, 1831; Brandes, *Abhandlungen zur Gesch. des Orients*, 1874; Schrader, *K. G. F.* 1878; idem, *K. A. T.* 2d ed., 1883; Wellhausen, in *Jahrbuch für Deutsche Theologie*, 1875; W. R. Smith, *The Prophets of Israel, and Their Place in History*, 1882, p. 413; Kamphausen, *Chronologie der Hebräischen Könige*, 1883; Mahler, *Biblische Chronologie und Zeitrechnung der Hebräer*, 1887; C. Niebuhr, *Die Chronologie der Gesch. Israels*, etc., 1896; E. L. Curtis, *Chronology of the Old Testament*, in Hastings, *Dict. Bible*; K. Marti, in Cheyne and Black, *Encyc. Bibl.* s.v.

E. G. H. J. F. McC.

——**Post-Biblical:** The chronological system of the Jews was derived, like most of their science, from the Greeks. They used the "minyan sheṭarot" (era of contracts, really the Seleucidan era, dating from 312 B.C.) till the Middle Ages, when the method of reckoning from the creation of the world was introduced—probably by the later geonim, as it was employed by R. Sherira (987 C.E.). This era begins with the year corresponding to 3760 B.C. Maimonides on occasions used no less than three eras, as in the Mishneh Torah (Shemiṭṭah, x. 4): "In the year 1107 of the destruction of the Temple, 1487 of the Seleucidan era, 4936 of the Creation." For a short time the era of the Hasmoneans, dating from the autumn of 143 B.C. (see I Macc. xiii. 41–42), was in use. See Era.

The dates recorded according to these various eras are based in Jewish chronology on certain estimated intervals between important events in post-Biblical Jewish history. These intervals are given in 'Ab. Zarah 9a, 10a (probably derived from Seder 'Olam Rabbah, xxix.), which counts 34 years from the Second Temple to Alexander; 180 for the Greek empire; 103 from the beginning of the Hasmonean dynasty under John Hyrcanus (135 B.C.) to Herod; 103 from Herod to the destruction of the Temple; making in all 420 years. According to this reckoning, the era of contracts is placed six years after that of Alexander, the interval between whose appearance in Palestine and the destruction of the Second Temple is much less than in reality. The date of the accession of Herod is placed two years too late; and that of the destruction of the Temple is fixed at 68, which is, of course, two years too early. Loeb ("Revue Etudes Juives," xix. 202–205) has ingeniously explained these discrepancies as due to a desire on the part of R. Jose, the author of the Seder 'Olam Rabbah, to make them agree with the prediction of Dan. ix. 24 *et seq.*, that seventy weeks (of years), or 490 years, would elapse between the Return from the Exile and the destruction of the Second Temple. As the Exile was assumed to last seventy years, in accordance with Jeremiah, this left 420 years from the Return (537 B.C.) to the destruction of the Temple (70 C.E.), a discrepancy of 187 years. This is got rid of in part by making the Persian domination last 34 instead of 204 years (537–333 B.C.). This was done in order to make the interval between the Exodus and the era of contracts exactly 1,000 years.

Dates of Jewish Annalists.

Owing to these discrepancies, great confusion exists in the annals of the Jewish chroniclers, who have generally tried to combine the dates recorded by their predecessors with those of more recent events, using the era of creation almost exclusively (see I. Loeb, "Josef Haccohen et les Chroniqueurs Juifs," Paris, 1888, reprinted from "Revue Etudes Juives," xv., xvi.); and it is dangerous to trust to their lists unless checked by contemporary annals. In the subjoined chronological table the dates of the most prominent events of Jewish history have been derived from Henrietta Szold's "Tables of Jewish History" in the index volume (pp. 104 *et seq.*) of the American edition of Graetz's "History of the Jews." For events of lesser importance the sources are in almost every case the local annalists as utilized by the historians of the Jews in the respective countries. Particular attention has been given to the successive stages of legislation, while only selections have been made from the many cases of autos da fé, blood accusations, expulsions, host-tragedies, and acts of emancipation, for all of which complete lists are given in separate articles under the respective headings.

In contradistinction to the usual custom, but few literary events have been included in the table, only those works which have affected the public opinion of the non-Jewish world having been regarded as of more direct historic importance. The ruling principle has been to confine the list to strictly historic events; *i.e.*, to incidents affecting either directly or indirectly the relations of the Jews to the states in whose territories they have dwelt. Incidents affecting merely the internal concerns of the Jewish communities have not, as a rule, been included.

A Jewish Chronology from the Destruction of Jerusalem to the Year 1902.

C.E.

70. Jerusalem besieged and conquered by Titus; the Temple destroyed.
72. Judea completely conquered; the "Fiscus Judaicus" instituted by Vespasian.
115. The Jews of Babylonia, Palestine, Egypt, Cyprus, Cyrene, and Libya rise against Trajan.
118. The Jews of Palestine rise against Trajan and Hadrian; "War of Lucius Quietus."
133. Rebellion of Bar Kokba against Hadrian; restoration of the Jewish state.
135. Fall of Bethar; end of Bar Kokba's rebellion.
161. Revolution in Palestine against Antoninus Pius.
280. Judah III., son of Judah II., patriarch, collects a tax from foreign communities.
306. Council of Elvira forbids Christians to eat with Jews or to intermarry with them.
325. First Nicene Council separates the celebration of Easter from that of the Jewish Passover.
339. Constantius forbids, under penalty of death, marriage of a Jew with a Christian woman, and circumcision of slaves.
361. Restoration of the Temple at Jerusalem undertaken under Julian the Apostate.
362. Julian the Apostate abolishes the Jew tax.
400. Moses, the false Messiah of Crete.
415. Cyril, Bishop of Alexandria, drives the Jews from Alexandria.
418. (March 10) Jews excluded from all public offices and dignities in the Roman empire.
425. Extinction of the patriarchate.
455. Persecution of the Babylonian Jews under Yezdegerd III.
465. The Council of Vannes (Gaul) prohibits the clergy from taking part in Jewish banquets.
471. Persecution of the Babylonian Jews under Firuz (Perozes); the exilarch Huna Mari and others suffer martyrdom.
500 (*circa*). Abu-Kariba, Himyarite king, adopts Judaism, and converts his army and his people.
511. Mar-Zutra II., prince of the Captivity (exilarch), establishes an independent Jewish state in Babylonia under the Persian king Kobad.
516. (May 14, 15) Uprising against Jews of Clermont; synagogue destroyed.
517. The Council of Epaon forbids Christians to take part in Jewish banquets.
518. Persecution of the Jews by Kobad, King of Persia.
532. Justinian I. decrees that the testimony of Jews shall be valid only in Jewish cases.
537. Justinian declares Jews incapable of holding any official dignity.
538. The Council of Orleans forbids Jews to appear on the street at Eastertide.
589. Reccared, Visigothic King of Spain, completely isolates Jews from Christians.
612. Sisebut, Visigothic king, forces the Jews to accept baptism or to emigrate.
624. The Banu Ḳainuḳa'a, a Jewish-Arabic tribe, driven from Arabia by Mohammed.
627. Emperor Heraclius forbids Jews to enter Jerusalem, and in other ways harasses the Palestinian Jews.
629. Dagobert orders the Jews of the Frankish empire to accept baptism or to emigrate.
633. The Council of Toledo under Sisenand, Visigothic king, and Isidore of Seville, forces converts to Judaism back to Christianity.
638. Chintila enacts that only professing Catholics shall remain in Visigothic Spain; Jews emigrate.
640. Omar, the second calif, banishes all Jews from Arabia; the "Pact of Omar" imposes restrictions upon Jews in the whole Mohammedan world.
641. Bulan, khan of the Chazars, becomes a Jew.
658. Beginning of the Gaonate; Mar-Isaac, head of the Sura Academy, takes the title "Gaon."
694. (Nov.) All Jews in Spain and Gallic Provence declared slaves; children under seven forcibly baptized.
720. Omar II., Ommiad Calif of Damascus, reenacts the "Pact of Omar."
721. Appearance of the false Messiah Serenus in Syria causes many Spanish Jews to emigrate to Palestine.
761. The Karaite schism led by Anan ben David.
797. Isaac sent by Charlemagne on an embassy to Harun al-Rashid.
814. "Capitula de Judeis" of Charlemagne and Ludwig decide that Jews should not have Church utensils in pledge.
827 (*circa*). Eberard, "Magister Judæorum" under Louis I. the Pious, king of the Franks, protects the Jews against Agobard, Bishop of Lyons.
845. The Council of Meaux, under Amolo, Bishop of Lyons, enacts anti-Jewish decrees, renewing those of Constantine and Theodosius II.
850. Al-Mutawakkil orders the "Peoples of the Book" to wear yellow kerchiefs.
878. Ibrahim ibn Aḥmad orders Jews of Sicily to wear a badge.
982. (July 13) Kalonymus saves life of Otto II. after battle of Cotrone.
1007. Persecution at Rouen by Robert the Devil.
1012. (Nov.) Jews driven from Mayence by Emperor Henry II.
1013. (Apr. 19) Massacre at Cordova by soldiers of Sulaiman ibn al-Ḥakim.
1021. Al-Ḥakim renews the "Pact of Omar" in Egypt.
1066. Banishment of the Jews from Granada.
1078. Pope Gregory VII. (Hildebrand) promulgates canonical law against Jews holding office in Christendom.
1079. Jews repulsed from Ireland.
1085. Pope Gregory VII. protests against Jews being placed by the King of Castile in authority over Christians.
1090. "Fuero" (decree) of Alfonso VI. appoints duel as means

of settling litigation between Christian and Jew. (Feb. 19) Henry IV. grants to Judah ben Kalonymus and other Jews of Speyer protection to life and property.

1096. First Crusade; Jews massacred along the Rhine and elsewhere.

1099. The Jews of Jerusalem burned in a synagogue by the Crusaders under Godfrey of Bouillon.

1103. (Jan. 6) The "Constitutio Pacis" of the imperial court at Mayence assures the Jews of the "emperor's peace."

1108. Massacre at Toledo.

1117. Persecution at Rome; appearance of a false Messiah at Cordova.

1120. Calixtus II. issues bull "Sicut Judæis," the charter of the Roman Jews.

1124. Ladislaus I. of Bohemia decrees that no Christian shall serve Jews.

1144. Alleged martyrdom of St. William of Norwich (first case of blood accusation).

1146. Second Crusade: Jews massacred throughout France and Germany. Beginning of the Almohad persecution in northern Africa and southern Spain; Jews flee, or pretend to accept Islam.

1150. Statutes of Arles appoint a special Jewish oath.

1156. Jews of Persia persecuted on account of pseudo-Messiah, David Alroy.

1168. Latins and Greeks, Jews and Saracens, granted right of being judged by their own laws in Sicily.

1171. Thirty-one Jews and Jewesses of Blois burned on the charge of having used human blood in the Passover.

1172. Persecution of the Jews of Yemen. Messianic excitement.

1174. Sultan Nureddin Maḥmud removes all Jews of Syria and Egypt from public offices.

1178. Riot at Toledo, at which Fermosa, the Jewish mistress of Alfonso VIII., is killed.

1179. The third Lateran Council passes decrees protecting the religious liberty of the Jews. (Aug.) Jews of Boppard and neighborhood slain because body of Christian woman is found on banks of Rhine. Jews expelled from Bohemia.

1182. (April) Philip Augustus of France banishes the Jews from his hereditary provinces and takes one-third of their debts.

1189. Attack on the Jews of London at coronation of Richard I.

1190. (May 17) Self-immolation of 150 Jews at York to avoid baptism.

1194. "Ordinances of the Jewry" passed in England for registering Jewish debts, thus preparing the way for the exchequer of Jews.

1198. Jews permitted to return to France by Philip Augustus on payment of 15,000 livres in silver.

1200. Bishop Conrad of Mayence issues a formula for an oath in German for Jews of Erfurt.

1205. (July 15) Innocent III. writes to Archbishop of Sens and Bishop of Paris laying down the principle that Jews are bound to perpetual subjection because of the Crucifixion.

1209. Council of Avignon issues restrictive measures against the Jews. (July 22) French Jews attacked and plundered; 200 murdered.

1210. (Nov. 1) The Jews of England imprisoned by King John.

1211. Many French and English rabbis emigrate to Palestine.

1212. The Jews of Toledo killed by Crusaders under the Cistercian monk Arnold; first persecution of Jews in Castile.

1215. Magna Charta of England limits rights of the crown in Jewish debts to the principal. Fourth Lateran Council under Pope Innocent III., among many anti-Jewish measures, decrees the Jew badge.

1221. Jews killed at Erfurt.

1222. Golden Bull of Hungary refuses Jews the right to hold public office. Council of Oxford imposes restrictions on the English Jews.

1223. (Nov. 8) Rabbinical Synod of Mayence regulates the payment of the Jewish taxes.

1227. Council of Narbonne reenacts the anti-Jewish decrees of the fourth Lateran Council.

1230. (Dec.) "Statutum de Judeis" in France by Louis IX. prohibits Jews from making contracts or leaving their lords' lands.

1234. (Dec. 10) Jews of Fulda find a murdered Christian; 261 Jews killed in consequence.

1236. Frederick II. takes Jews of Sicily under his protection as being his "*servi camerae*" (first use of this term).

1240. (June 25) Disputation before Louis IX. of France between Nicholas Donin and the Jews represented by Jehiel of Paris, Moses of Coucy, Talmudist and itinerant preacher, and two others.

1241. (May 24) Riot at Frankfort on account of a Jewish convert. Jewish Parliament summoned to Worcester, England.

1244. Archduke Frederick II. the Valiant, of Austria, grants privileges to the Jews ("Privilegium Fredericianum"). Twenty-four wagon-loads of Talmuds and other manuscripts (1200) burned at Paris.

1246. James I. of Aragon, in the Ordenamiento of Huesca, declares Jews to be "in commanda regis." Council of Béziers forbids Jews to practise medicine.

1254. (Dec.) Louis IX. expels Jews from France.

1255. (July 31) St. Hugh of Lincoln disappears, and the Jews are accused of murdering him for ritual purposes.

1259. Jahudan de Cavalleria becomes "bayle-general" and treasurer of Aragon. Provincial council of Fritzlar for province of Mayence repeats several of the canonical restrictions, including the badge (first time in Germany).

1261. Expulsion from Brabant, under will of Henry III., of all Jews except those living by trade.

1263. Disputation at Barcelona between Pablo Christiani and Naḥmanides.

1264. Massacres at London, Canterbury, Winchester, and Cambridge by the barons in revolt against Henry III.

1265. (May 2) Persecution at Sunzig; 72 persons burned in synagogue.

1267. (May 12) Synod of Vienna, under Cardinal Guida, orders Jews to wear pointed hats.

1270. (June 23) Persecution at Weissenburg.

1273. (Nov. 4) Jews of Lerida obtain permission to substitute oath by the Ten Commandments for the oath "more Judaico."

1274. (July 7) Gregory X. issues bull against blood accusation.

1275. Jews expelled from Marlborough, Gloucester, Worcester, and Cambridge, at request of the queen-mother.

1280. Alfonso X. orders all Jews of Leon and Castile to be imprisoned till they pay 12.000 maravedis, and 12,000 for every day of delay in payment. English Jews forced to attend sermons of Dominicans.

1285. Blood accusation at Munich.

1286. (June 28) Meïr ben Baruch of Rothenburg (1220–93), chief rabbi of Germany, imprisoned when about to emigrate. Sancho of Castile in Cortes of Palencia orders Jews to submit their cases to the ordinary alcaldes (abolition of legislative autonomy). (Nov. 30) Bull of Honorius IV. to archbishops of York and Canterbury against Talmud.

1287. (May 2) All Jews in England thrown into prison.

1290. (Nov. 1) Jews banished from England.

1292. Ritual murder accusation and riot at Colmar.

1294. (Aug. 7) Bolko I. of Silesia grants Jews "Privilegium Fredericianum."

1295. (June 23) Boniface VIII. enters Rome and spurns the Torah presented to him by Jewish deputation.

1297. "Judenordnung" for Brandenburg.

1298. Persecution of the Jews in Germany instigated by Rindfleisch; Mordecai ben Hillel a martyr.

1301. Jews plundered and slain at Magdeburg.

1303. Ordinance of Philip the Fair enacts that all trials between Christians and Jews be decided by regular courts.

1306. First expulsion of the Jews from France under Philip the Fair.

1315. (July 28) Jews recalled to France by Louis X. for twelve years.

1320. The Pastoureaux persecutions in France ("gezeret ha-Ro'im").

1321. The Leper persecution in France ("gezeret meẓora'im"). (June 24) Second expulsion of the Jews from France. Five thousand slain in Dauphiné on charge of well-poisoning.

1322. (Pentecost) Talmuds burned in Rome.

1330. Alleged desecration of host at Güstrow.

1334. (Oct. 9) Casimir III. the Great, of Poland, grants Jews "Privilegium Fredericianum."

1334. Host-tragedy at Constance.

1337. (May) Armleder massacres at Ensisheim, Mühlhausen, Rufach, etc.

1346. Blood accusation at Munich.

1348. (Feb. 28) The Ordenamiento of Alcaza orders all usury to cease. (July 16) Karl IV. forbids Jews being summoned before the Vehmgericht.

1348–49. Persecution of the Jews in central Europe on account of the Black Death. Pope Clement VI. issues two bulls protecting them.

1350. Alfonso IV. of Portugal enforces the badge (first in the Peninsula).

1351. Cortes of Valladolid demands the abolition of the judicial autonomy of Spanish-Jewish communities. Jews burned at Königsberg in Neumark.

1353. Jews invited back to Worms on account of their usefulness.

1360. (Nov.) Samuel Abulafia dies under torture on the charge of peculation. Manessier de Vesoul obtains from King John a decree permitting Jews to dwell in France.

1365. Jews expelled by Louis the Great from Hungary: many go to Wallachia.

1370. All Jews imprisoned and robbed in Austria.

1380. (Nov. 16) Riot at Paris; many Jews plundered, several killed, most fled.

1381. A synod at Mayence regulates the rabbinical marriage laws.

1387. Jews expelled from Basel.

1389. (Apr. 18) The charge of insult to a priest carrying the sacrament leads to the massacre of the Jews in Prague.

1391. (June 6) Spanish horrors begin; Ferdinand Martinez incites the mob against the Jews of Seville; anti-Jewish riots spread throughout Castile and Aragon.

1394. (Nov. 3) Third and last expulsion of the Jews from France, under Charles VI.

1400. Persecution of the Jews of Prague at the instigation of the convert Pessach; Lipmann of Mühlhausen among the sufferers.

1403. (Oct. 25) Juan II. of Castile withdraws civil jurisdiction from Jews.

1405. Jews expelled from Speyer.

1407. (Oct. 26) Jews attacked at Cracow.

1410. (Sept.) Meïr Alguades slain on charge of host-desecration.

1411. Vincent Ferrer raises the populace against the Jews. Second general massacre of Jews in all the Spanish provinces.

1413. (Jan. 7) Religious disputation at Tortosa arranged by Pope Benedict XIII. between Geronimo de Santa Fé and Vidal ben Benveniste ibn Labi and Joseph Albo.

1415. (May 11) Bull of Benedict XIII. against the Talmud and any Jewish book attacking Christianity.

1420. Charges of host-desecration lead to the putting to death of a number of Jews and to the expulsion of the remainder from Lower and Upper Austria.

1423. Jews expelled from Cologne.

1424. Jews expelled from Zurich.

1432. Rabbinical synod at Valladolid. Host-tragedy at Segovia. A synod at Avila, under Abraham Benveniste Senior, provides for an educational system for Jewish Spain.

1434. The Council of Basel renews old and devises new canonical restrictions against Jews. Annihilation of the Jews of Majorca.

1435. Jews expelled from Speyer.

1438. Jews expelled from Mayence.

1440. Jews expelled from Augsburg.

1447. Casimir IV. of Poland grants special privileges to Jews.

1450. Ludwig X. of Bavaria throws all the Jews in forty towns into prison and confiscates their property.

1451. Nicholas de Cusa enforces the wearing of the Jew badge in Germany.

1454. (May 2) Forty-one Jews burned at Breslau, and Jews expelled from Brünn and Olmütz, through Capistrano.

1458. Jews expelled from Erfurt.

1460. (March 5) The states of Austria demand that no Jew be permitted to dwell there. Jews expelled from Savoy.

1464. (Apr. 12) Jews plundered and murdered by soldiers in Cracow.

1467. Eighteen Jews burned at Nuremberg.

1468. Jews expelled from Neisse by the gilds. Blood accusation brought against Jews of Sepulveda.

1469. Jews plundered and slain at Posen.

1470. Jews expelled from bishopric of Mayence.

1475. Bernardinus of Feltre preaches against the Jews in Italy. The Jews charged with the murder of Simon of Trent for ritual purposes. Riots in Padua and elsewhere in Italy and Sicily.

1476. Blood accusation in Regensburg through the convert Wolfram.

1477. Jews plundered at Colmar and burned at Passau; the rest expelled through bishop.

1478. Jews expelled from diocese of Bamberg on account of Simon of Trent affair.

1481. The Inquisition against the Maranos established in Seville and at other places in Castile.

1482. Inquisition established in Aragon; Thomas de Torquemada, chief inquisitor.

1484. Jews expelled from Arles.

1486. (Feb. 12) Auto da fé at Toledo at which 740 were absolved. (Dec. 10) Another auto at same place; 900 Jews "reconciled."

1488. (Jan. 25) First auto at Barcelona. (May 24 and July 30) Autos da fé at Toledo: at former, 21 Jews burned, 400 punished; at latter, 76 burned.

1490. (Dec.) Jews expelled from Geneva.

1492. (Aug. 2) Expulsion of the Jews from Spain.

1494. Jews plundered in Naples. Blood accusation at Tyrnau.

1495. Jews expelled from Florence, but readmitted after a few months on account of their utility; Jews expelled from Lithuania.

1496. Expulsion of Jews from Styria. Manoel of Portugal orders the Jews to accept baptism or leave the country.

1498. The exiles settled in Navarre banished. Jews expelled from Nuremberg and Ulm.

1501. (July) Fifty-four Jews burned at Seville.

1502. Appearance of the pseudo-Messiah Asher Lämmlein.

1503. Pfefferkorn denounces Reuchlin. (March 22) Jews permitted to return to Lithuania. (Dec. 27) Judaizing followers of Zechariah of Kiev burned at Moscow.

1505. Jews expelled from Orange. All slain at Budweis on a child-murder accusation.

1506. Jews settle in Pinsk and secure synagogues and cemetery. Massacre of 4,000 Maranos in Lisbon.

1508. (July 15) Royal decree issued expelling Jews from Portugal.

1510. Burning of Jewish books at Frankfort. Thirty-eight Jews burned in Berlin for host-desecration and child-murder (Grätz, ix. 94).

1516. (March) Venice sets apart a special quarter for a ghetto (first use of the term).

1524. The Jews of Cairo threatened with destruction by Aḥmad Shaitan, viceroy of Egypt. Jews return to Genoa.

1529. (May 21) Thirty Jews burned at Pösing on blood accusation. Solomon Molko (Diogo Pires, 1501–32) begins his Messianic agitation.

1530. (Aug. 12) Josel of Rosheim obtains extension of Alsatian privileges from Charles V.

1531. Clement VII. issues a bull establishing the Portuguese Inquisition for Maranos.

1541. Jews expelled from Naples.

1542. Jews expelled from Bohemia because of fires in Prague and other towns.

1543. Luther publishes his attack on the Jews.

1548. (July 10) Eighteen hundred Maranos released from the prisons of the Inquisition in Portugal.

1550. (April 2) Jews banished from Genoa.

1551. Jews expelled from Bavaria and Württemberg.

1554. (June 21) Rabbinical synod at Ferrara.

1555. Paul IV. issues the bull "Cum Nimis Absurdum." Jews expelled from the Palatinate.

1556. Twenty-four Jews of Ancona hanged and burned by order of Paul IV.

1567. Don Joseph Nassi appointed ruler of Naxos and eleven other islands of the Grecian archipelago. (June 15) Jews expelled from Genoese territory.

1568. Isaac Luria Levi (1534–72), cabalist, pretends to be the Messiah, son of Joseph.

1569. (Feb. 26) Bull of Pius V., "Hebræorum Gens," expels Jews from Papal States except Rome, Bologna, and Ancona.

1570. Solomon Ashkenazi sent as an envoy to Venice by Sultan Selim II.

1573. (Jan. 28) The Jew Lippold executed at Berlin; all Jews expelled from Brandenburg.

1576. Stephen Bathori allows the Jews of Poland to carry on trade without restrictions.

1582. Expulsion from Silesia.

1586 (*circa*). The Jews of Poland establish the Council of Four Lands; Mordecai Jafe probably its first president.

1592. (Aug. 17) Papal edict forbids Jews to admit Christians into synagogues, etc.

1593. Clement VIII. expels the Jews from all the Papal States except Rome and Ancona. The first Marano settlement in Holland made at Amsterdam under Jacob Tirado.

1596. Persecution of the Persian Jews by Shah Abbas the Great.

1598. Bet Jacob synagogue consecrated at Amsterdam.

1612. Portuguese Jews granted right of residence in Hamburg.

1614. (Sept. 2) Vincent Fettmilch's attack upon the Jews of Frankfort.

1615. Jews of Worms banished.

1616. Jews return to Frankfort and Worms.
1617. (Jan. 3) "Neue Stättigkeit" for Frankfort makes right of domicil for Jews perpetual.
1629. (June 26) Lippman Heller forced to leave his post as rabbi in Prague.
1632. (April 20) Proselyte Nicolas Antoine burned at Geneva.
(July 4) Auto da fé at Madrid.
1639. Dutch West India Company grants Jews of Guiana full religious liberty.
1642. Six hundred Jews of Amsterdam with Isaac Aboab as ḥakam settle at Pernambuco.
1646. The Jews in Brazil side with the Dutch in their war with the Portuguese.
1648. The beginning of the Cossack persecutions of the Jews in Poland under Chmielnicki.
1652. Two leagues along the coast of Curaçao granted to David Nassi for a Jewish colony.
1654. (July 8) Twenty-four Jews land at New Amsterdam from Brazil.
1655. (Oct.) Menasseh ben Israel goes to London to obtain from Cromwell the readmission of Jews into England.
1657. (Feb. 4) Resettlement Day; Oliver Cromwell grants Carvajal right of residence for Jews in England.
1659. (Feb. 26) Jews expelled from all the Papal States except Rome and Ancona.
1660. Jews expelled from Kiev by Alexis.
1665. Shabbethai Ẓebi (1626–1676) publicly accepted as the Messiah at Smyrna.
1667. (Feb. 14) Jews run races at the Roman carnival for the last time.
1670. Jews banished from Vienna and Lower Austria by Emperor Leopold I. Synod of Lithuanian rabbis and deputies settle spheres of jurisdiction in relation to central ḳahals.
1671. Frederick William, the Great Elector, grants a privilege for twenty years to fifty families driven from Austria.
1678. Appearance of the pseudo-Messiah Mordecai Moshiaḥ of Eisenstadt.
1680. (June 30) Auto da fé at Madrid.
1682. (May 10) Auto da fé at Lisbon.
1686. Jews the victims of the Imperialist soldiery at the recapture of Buda from Turks.
1690. Ninety Jews from Curaçao settle at Newport, R. I.
1695. Jews forbidden to enter Sweden by Charles IX.
1700. The house of Oppenheimer in Vienna attacked by a mob. Eisenmenger attempts to publish his "Entdecktes Judenthum."
1703. Jonas Aaron settles in Philadelphia.
1710. The "Judenordnung" of Hamburg determines the social condition of the Jews of that city.
1716. (July 24–25) Serious uprising against the Jews at storming of Posen.
1727. (April 26) Jews expelled from Russia and the Ukraine by Catharine. (Nov. 15) Act passed by General Assembly of New York permitting Jews to omit "on the faith of a Christian" from oath of abjuration.
1732. (Sept. 2) "Editto sopra gli Ebrei" of Clement III. renews all restrictions against Jews of Rome.
1733. (July) Forty Jews from Lisbon arrive at Savannah, Ga.
1738. (Feb. 4) Joseph Süss Oppenheimer executed at Vienna.
1740. (Feb. 3) Charles the Bourbon, King of Naples and of the two Sicilies, invites the Jews back for fifty years. (July 11) Jews expelled from Little Russia by Czarina Anne. Act passed by English Parliament naturalizing Jews settled in the American colonies.
1742. (Dec. 2) Jews expelled from Great Russia by Czarina Elizabeth.
1744. (Dec. 18) Expulsion of Jews from Bohemia and Moravia.
1747. Bull of Benedict XIV. decides that a Jewish child baptized, even against canonical law, must be brought up under Christian influences.
1748. Jews permitted to remain in Bohemia on payment of a "Judensteuer" of 216,000 florins.
1750. (April 17) Frederick the Great issues a "Generalprivilegium" for the Prussian Jews.
1753. Act passed by English Parliament permitting Jews to be naturalized. "No Jews, no wooden shoes" riots in England.
1754. Act granting naturalization to English Jews repealed.
1756. Blood accusation in Jampol, Poland.
1757. Jacob Frank becomes leader of the Shabbethaians. Bishop of Kamenitz-Podolsk orders Talmuds to be burned.
1761. Persecution of Jews in Yemen.
1767. (June 20) Cossacks slay thousands of Jews at Homel.
1772. Jews settle in Stockholm, Karlskrona, and Gothenburg, by favor of Gustavus III.
1776. (Oct. 17) Senatorial decree of Russia grants freedom of settlement and other rights to baptized Jews.
1781. Joseph II. of Austria abolishes the Jewish poll-tax, and grants civil liberties to the Jews.
1782. Joseph II. issues his Toleration Edict.
1787. Frederick William II. removes the "Leibzoll" in Prussia.
1790. The French National Assembly grants citizenship to the Sephardic Jews of Bordeaux. New constitution for Jews of Silesia; a few receive general privileges, etc.
1791. The French National Assembly grants full civil rights to the Jews.
1796. Jews of Holland declared by the National Assembly to be full citizens of the Batavian Republic.
1797. (Aug. 1) Two Jews, Bromet and De Lemon, elected members of the second National Assembly of Holland.
1801. "Leibzoll" removed in Nassau.
1803. Israel Jacobson and Wolff Breidenbach agitate the abolition of the poll-tax for Jews in Germany.
1804. (Dec. 9) "Enactment concerning the Jews" passed by Alexander I. of Russia.
1807. The Great Sanhedrin convened by Napoleon; Joseph David Sinzheim president.
1808. (Jan. 27) Jerome Napoleon issues decree giving full civic rights to Jews of Westphalia. (Dec. 11) Napoleon at Madrid issues decree dividing the French empire into Jewish consistories.
1809. Law of Baden forms Jews into special religious community with all privileges.
1811. The Jews of Hamburg emancipated.
1812. The Jews of Prussia emancipated.
1813. (Feb. 18) The Jews of Mecklenburg emancipated.
1815. (June 8) "Bundesakte" passed at the Congress of Vienna decrees maintenance of status quo in the political condition of the Jews.
1818. First Reform Temple in Hamburg opened.
1819. (Aug.) The beginning of the "Hep, hep!" persecutions. Formation of the Society for the Culture and Science of the Jews, by Zunz, Gans, and Moser.
1820. Jews admitted again at Lisbon.
1825. Jews expelled from St. Petersburg through influence of gilds.
1826. Jews obtain full civic rights in the state of Maryland, U. S. A. Decree issued in Russia enrolling Jews for military service.
1831. Louis Philippe orders salaries of rabbis to be paid by the state.
1833. (Oct. 29) Jews of Kur-Hessen granted full emancipation.
1835. (April 13) General Jewish regulations issued in Russia. Edict of Nicholas I. founding agricultural colonies in Russia.
1836. Law refusing Jews the right to bear Christian names renewed in Prussia.
1839. Sultan 'Abd al-Majid grants citizenship to Turkish Jews.
1840. (Feb. 5) Damascus blood accusation. (Nov. 6) Firman issued by sultan against blood accusation.
1844. (May 25) Louis Philippe issues regulations for the internal organization of French Jews. (June) Rabbinical conference at Brunswick.
1845. (April) Ukase issued ordering Russian and Polish Jews to adopt ordinary costume.
1848. Emancipation Year: most of the countries of central Europe grant full civic and political rights to Jews—in the majority of cases, repealed the next year. (May 19–20) Riots in Presburg.
1849. (July 3) Baron Lionel de Rothschild, previously returned as M.P. for city of London, not allowed to take seat.
1852. (Sept. 3) Violent anti-Jewish riots at Stockholm.
1856. (Feb. 18) "Ḥaṭṭi-Humayun" issued, granting full civic rights to Turkish Jews.
1858. (June 24) Edgar Mortara in Ancona forcibly taken from his family by Bishop of Bologna on plea that he had been baptized when an infant by a Roman Catholic servant. The oath "on the true faith of a Christian" abolished in England; Jewish disabilities removed.
1860. Alliance Israélite Universelle founded.
1863. (July) Emancipation of Swiss Jews.
1866. Rumanian constitution, clause 7, makes all Rumanian Jews "aliens."
1868. Jews permitted to return to Spain. The law of the North German Federation of July 3 decrees that no state shall retain restrictions on the ground of religious belief.
1870. (March) Thirteen hundred and sixty Jews expelled from districts of Falcin and Vaslui, Rumania.
1871. Anglo-Jewish Association founded.
1873. Union of American Hebrew Congregations established.

1876. (July 28) E. Lasker procures the passing of the "Austrittgesetz," permitting Jews to change their congregation.
1878. (July 13) The Berlin Congress inserts clause 44, that distinction of religion shall not be a bar to civil and political rights in Rumania.
1880. (Nov. 20-22) Debate in Prussian Diet on Kantorowicz incident.
1881. Atrocities against Jews in South Russia. (April 25) Anti-Semitic league in Germany presents petition with 255,000 signatures to Prince Bismarck. (April 27) Riot at Argenau.
1882. (April 7) Disappearance of Esther Solymosi causes a trial on blood accusation at Tisza-Eszlar. (May 3) "May Laws" issued by General Ignatief confining the Jews in the Pale of Settlement to the towns.
1884. (March 7) Rumanian law prohibiting hawking puts 5,000 Jewish families out of employment. (July 9) Lord Rothschild takes his seat as first Jewish peer in the British House of Lords.
1885. Pittsburg Conference of American Rabbis establishes a platform for Reform Judaism.
1886. Drumont publishes "La France Juive."
1887. (Feb. 28) Rumanian law excluding Jews from public service and from tobacco trade and from employment in retail trade.
1889. (May 12) Rumanian law limiting number of Jewish factory hands to one-third.
1890. (Dec. 10) Guildhall meeting against persecution of Russian Jews by May Laws.
1891. (June 29) Blood accusation at Xanten.
1892. Jewish Colonization Association founded by Baron de Hirsch.
1893. (Jan. 14) Rumanian law prohibiting Jews from being employed in public medical department.
1895. Capt. Alfred Dreyfus condemned and degraded as a spy and deported to Devil's Isle, Cayenne.
1897. (Aug. 29-31) First Zionist Congress at Basel.
1898. (Oct.) Eleven thousand two hundred Jewish children refused admission to public schools in Rumania.
1899. (March 31) Rumanian law excluding Jews from agricultural and professional schools. (Sept. 2) Dreyfus condemned a second time, but "pardoned" on Sept. 19.
1900. (Aug. 13-16) Fourth Zionist Congress at London. (Sept. 8) Israelsky, accused of ritual murder at Konitz, acquitted.
1901. (Dec.) Rumanian law prohibiting Jews from holding saloons or stores in rural districts.
1902. (March) Rumanian law prohibiting employment of Jewish working men.

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G. J.

CHRYSOSTOMUS, JOANNES (generally known as **St. Chrysostom**): Patriarch of Constantinople, one of the most celebrated of the Church Fathers, and the most eminent orator of the early Christian period; born in 347 at Antioch; died Sept. 14, 407, near Comana, in Pontus. Chrysostom originally devoted himself to the law, but soon felt dissatisfied with this vocation, and at the age of twenty-three was made a deacon. About fifteen years later (386) he advanced to the rank of presbyter, and in 398 was appointed by the emperor Bishop of Constantinople. Having attacked the empress Eudoxia in his sermons, he was banished (403), but was recalled soon after, upon the unanimous demand of his congregation. He repeated his attacks upon the empress, and was again banished in 404, first to Nicæa, then to Cucusus in the desert of the Taurus, and finally to Pityos on the Black Sea; but he died while on the way to the last-named place.

The name "Chrysostomus" ("golden-mouthed": *χρυσός* = "gold," and *στόμα* = "mouth") is a title of honor conferred on this Church father only. It was first used by Isidore of Seville (636), and is significant of the importance of the man, whose sermons, of which one thousand have been preserved, are among the very best products of Christian rhetoric. As a teacher of dogmatics and exegesis Chrysostom is not of so much importance, although much space in his works is devoted to these two branches. Among his sermons, the "Orationes VIII. Adversus Judæos" (ed. Migne, i. 843-944) deserve special notice, inasmuch as they mark a turning-point in anti-Jewish polemics. While up to that time the Church aspired merely to attack the dogmas of Judaism, and did that in a manner intended only for the learned, with Chrysostom there began the endeavor, which eventually brought so much suffering upon the Jews, to prejudice the whole of Christendom against the latter, and to erect hitherto unknown barriers between Jews and Christians.

Attack on Jews.

It was the existing friendly intercourse between Jews and Christians which impelled Chrysostom to his furious attacks upon the former. Religious motives were not lacking, for many Christians were in the habit of celebrating the Feast of the Blowing of the Shofar, or New-Year, the Day of Atonement, and the Feast of Tabernacles ("Adversus Judæos," i.; ed. Migne, i. 848). "What forgiveness can we expect," he exclaimed, "when we run to their synagogues, merely following an impulse or a habit, and call their physicians and conjurers to our houses?" (*ib.* viii.). In another place Chrysostom says: "I invoke heaven and earth as witnesses against you if any one of you should go to attend the Feast of the Blowing of the Trumpets, or participate in the fasts, or the observance of the Sabbath, or observe an important or unimportant rite of the Jews, and I will be innocent of your blood" (*ib.* i. 8; ed. Migne, i. 855). Not only had Chrysostom to combat the pro-Jewish inclinations of the Antiochians in religious matters, but the Jews were held in so much respect at that time, that Christians preferred to bring their lawsuits before Jewish judges, because the form of the Jewish oath seemed to them more impressive and binding than their own (*ib.* i. 3; ed. Migne, i. 847).

Arguments Against Judaism.

Chrysostom further argues at length in his writings that Judaism has been overcome and displaced by Christianity. He attempts to prove this by showing that the Jewish religion can not exist without a temple and sacrifice and a religious center in Jerusalem, and that none of the later religious institutions can fill the place of the ancient ones. Chrysostom derides the Patriarchs, who, he declares, were no priests, but gave themselves the appearance of such, and merely played their parts like actors. He adds: "The holy Ark, which the Jews now have in their synagogues, appears to be no better than any wooden box offered for sale in the market" (*ib.* vi. 7; ed. Migne, i. 614).

But he is not satisfied with the derision of all things sacred to the Jews. He tries to convince his hearers that it is the duty of all Christians to hate the Jews (*ib.* vi. 7; ed. Migne, i. 854), and declares it a sin for Christians to treat them with respect. In spite of his hatred of the Jews and Judaism, Chrysostom—as, indeed, the whole Antiochian school in their Bible exegesis—shows a dependence upon the Haggadah, which at the time predominated among the Palestinian Jews. A few parallels with the Haggadists have been given by Weiss, but they could be easily increased; and even in instances not directly taken from the Haggadah, its influence can be noticed in the writings of Chrysostom.

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K. L. G.

CHUDNOV: Town in the government of Volhynia, Russia. A Jewish community existed here before the uprising of the Cossacks in 1648. In 1898 the town had nearly 8,000 inhabitants. Among them there were about 3,500 Jews, who were principally engaged in handicrafts and commercial pursuits. The former employed 1,252 Jews, of whom 475 owned their shops, 498 were wage-workers, and 279 were apprentices. The principal trades followed by the Jews are tailoring and shoemaking, the former, in 1898, employing 475 men, and the latter 350. The journeymen numbered 55.

The educational institutions include a Talmud Torah with 30 pupils, a private school for male pupils, one for female pupils, and 30 ḥadarim with an attendance of about 300.

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H. R. S. J.

CHUETAS ("Pork-Eaters") or **INDIVIDUOS DE LA CALLE** ("Ghetto People"): Names given to the descendants of the secret Jews in Majorca, who at heart were still faithful to Judaism, but who, in order to induce the belief that they were good Christians, publicly ate pork ("chuya," diminutive "chueta"); the second term, "Ghetto People," is self-explanatory. Their fate was similar to that of the Cagots of the Pyrenees, who are still held in abhorrence by the natives of that region. People were afraid to approach them; at church they sat apart; and even in the cemetery their bodies were isolated. When the tribunal of the Inquisition was established in Majorca in 1488, it granted a general amnesty to all Jews that solicited pardon for their apostasy, and it received back the repentant ones, to the number of 680, on payment of a considerable fine. Beginning with 1509, however, several secret Jews were publicly burned before the Gate of Jesus at Palma; and in 1679, when a synagogue was discovered in an outlying house, several hundred of them were condemned by the tribunal to imprisonment for life, and their property was confiscated.

To escape these continuous persecutions and extortions, a number of Chuetas, reputed to be the wealthiest inhabitants of Palma, decided to leave the "Golden Island" in an English vessel which they had hired for the purpose; and they had set sail, when unfavorable winds compelled them to return to the harbor of Palma. After having been imprisoned for five years, these unfortunates were, in 1691, condemned by the Inquisition to the confiscation of their property, and more than fifty of them were garroted and then burned at the stake. Among the latter were Raphael Valls, "an excellent rabbi"; Raphael Benito Terongi, his most faithful pupil; and Catalina Terongi, a sister of the latter. These hero-martyrs were commemorated by Majorcan troubadours, whose verses are still sung by the women of the island while at their work. The Inquisition did its utmost to fan the prejudice of the people against the outlawed. Their portraits were placed in the Dominican monastery; and in 1755 a list was published in which were mentioned the names and rank of all those condemned to death or to confiscation of property from 1645 to 1691.

Not until the publication of the royal decree, Dec. 16, 1782, was an amelioration effected in the condition of these people, who were thenceforward permitted to reside in any street in the city of Palma and in any part of the island, and were no longer to be called Jews, Hebrews, or Chuetas, under penalty of the galleys or imprisonment in the fortress. Three years later they were declared eligible to the army and the navy as well as to public offices. Notwithstanding, as late as 1857 there appeared a special book directed against them. It bore the title "La Sinagoga Balear. Historia de los Judios de Mallorca," and the purpose of the author, Juan de la Puerta Vizcains, was, by means of it, to levy blackmail upon them. They, however, bought up all but three copies of the work. The descendants of the Chuetas, who bear to-day the same names that their ancestors bore in the fourteenth century, now occupy a respected position in industry and agriculture, as well as in the departments of science and politics.

Bibliography: Kayserling, *Gesch. der Juden in Spanien und Portugal*, i. 178 *et seq.*; M. Levin, *Ein Besuch bei den "Leuten der Gasse" in Palma*, in Brüll's *Jahrb.* i. 132 *et seq.*; *Rev. Ét. Juives*, lxiv. 297 *et seq.*

D. M. K.

CHUFUT-KALE: Suburb of Bakhchiserai, a town in the government of Taurida, Russia. It is called by the Tatars "Kirk-er" (Place of Forty), and by the Karaites, to which sect the greater part of its inhabitants belong, "Sela' ha-Yehudim" (The Rock of the Jews). There are many legends concerning the place. According to one, it was called "Kirk-er" because the khans Mengli-Girei and Takhtamish, the founders of the city, brought with them forty Karaite families, and in their honor called it the "Place of Forty."

Another legend, fostered by the Karaites to show the antiquity of their sect, says that Karaites were brought there from Persia at the time of the first Exile. The early settlers of the city exercised great influence upon their neighbors, the Chazars. The ḥakam Abraham Firkowitsch, who was very skilful in falsifying epitaphs and manuscripts, pretended to have unearthed at the cemetery of Chufut-Kale tombstones dating from the year 6 of the common era, and to have discovered the tomb of Sangari, which is still shown by the Karaites. According to Harkavy, however, no epitaph earlier than 1203 can be seen at the cemetery of Chufut-Kale, called "Vale of Jehoshaphat"; and the tombs do not belong to Karaites, but to the old Rabbinite settlers called "Krimchaki." Chufut-Kale, however, existed as early as the seventh century. Abu al-Fida mentions it under the name "Kirk-er."

The Karaite community possesses two synagogues; it has a bet din consisting of three members, the ḥakam, the ḥazzan, and the beadle (shammash). A printing-office for Karaite works was established there in 1734. The first work published was the Karaite ritual, according to Aaron ben Joseph, the author of "Sefer ha-Mibḥar." For history of suburb see Crimea; Karaites.

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H. R. I. Br.

CHUMACEIRO, ARON MENDES: Ḥakam of Curaçao, Dutch West Indies; born at Amsterdam Jan. 28, 1810; died there Sept. 18, 1882. He received the various rabbinical degrees (that of "morenu" in 1846) at the celebrated bet ha-midrash Ets Haim. In 1848 he was awarded the royal gold medal for the best sermon in the Dutch language. When the Sephardic synagogue of Amsterdam proposed to elect him preacher in the vernacular, it met with strenuous opposition, Ladino being the only language, except Hebrew, used in the synagogue. When in 1852 Chumaceiro was elected first ab bet din, he succeeded in overcoming the opposition to Dutch, and soon established a reputation as one of the foremost pulpit orators in Holland. In 1852 he edited the first Dutch Jewish weekly, "Het Israelietisch Weekblad." In the same year he was elected head of the bet ha-midrash Ets Haim.

Aaron Mendes Chumaceiro.

Delegated by the parnasim of his congregation in 1854 to receive the future King Pedro V. of Portugal, he conducted the royal visitor and his suite to the bet ha-midrash, where the king, noticing the names of the donors to that institution inscribed on the walls, made the significant remark: "Me faz pareçer que estoy em mea propia terra do Portugal" (It seems as though I were in my own land of Portugal). When Pedro V. ascended the throne in 1856, he removed the civil disabilities of the Jews.

On account of his liberal-conservative views Chumaceiro was strongly opposed by the ultra-Orthodox party, and he therefore accepted in 1855 from King William III. the appointment of chief rabbi of the colony of Curaçao. At the solicitation of the special ambassador, O. van Rees, who was sent by the king to adjust the claims of the persecuted Dutch Jews of Coro, Venezuela, he succeeded in settling the complicated disputes to the entire satisfaction of the contending parties.

Chumaceiro visited his birthplace in 1861, when the office of ḥakam was tendered to him, which he declined, receiving on that occasion a costly testimonial from the Sephardic synagogue. He obtained his discharge as ḥakam of Curaçao in 1869, and received a liberal pension from the king for "the numerous and faithful services rendered to his country."

Chumaceiro had four sons:

1. Abraham Mendes Chumaceiro: Attorney at law; born at Amsterdam Nov. 16, 1841; died at Curaçao, Dutch West Indies, Aug. 19, 1902. He moved to Curaçao, in 1856, studied law, and was admitted to the bar in 1872. He soon acquired great prominence in his profession. Among his literary works are "Is Curaçao te Koop?" and "Het Kiesrecht in de Kolonie Curaçao."

2. Benjamin Mendes Chumaceiro: Ḥazzan; born in Amsterdam in 1871. He received a ministerial training at the bet ha-midrash Ets Haim of Amsterdam. In 1892 he was elected assistant ḥazzan of the Portuguese synagogue at The Hague; and in 1895 ḥazzan of that of Hamburg.

3. Jacob Mendes Chumaceiro: Dayyan and editor; born at Amsterdam March 11, 1833; died Feb. 8, 1900. Besides being dayyan of the Sephardic synagogue, and acting ḥakam for the Portuguese Jews of North and South Holland, he was inspector of the Jewish schools of Amsterdam, head and librarian of the bet ha-midrash Ets Haim, and editor of "Het Israelietisch Weekblad."

4. Joseph Ḥayyim Mendes Chumaceiro: Rabbi and editor; born in Amsterdam July 3, 1844; studied for the ministry under his father at Curaçao. From 1867 to 1874 he was rabbi of Beth-El congregation, Charleston, S. C.; from 1874 to 1880, of Nefashot Yehudah, New Orleans, La.; from 1884 to 1887, of Beth-El Emeth, Philadelphia, Pa.; from 1889 to 1891, of Mikwe Yisrael, Curaçao; from 1892 to 1898, of Children of Israel, Augusta, Ga.; and was recalled as rabbi to Curaçao in 1898. During part (1879-83) of his residence at New Orleans he was also editor of "The Jewish South," a weekly journal.

Besides many sermons and discourses, he published "The Evidences of Free-Masonry from Ancient Hebrew Records," 1900, which reached a third edition; "La Revelacion," the first Jewish catechism in Spanish; and "Verdediging is geen Aanval," a correspondence between a Christian divine and a Jewish rabbi on Jesus as the Messiah.

Bibliography: *Afscheidspredikatie, Voorwoord door David Henriquez de Castro*, 1866; J. Voorsanger, in *American Israelite*, Oct., 1882.

A. J. H. M. C.

CHURCH COUNCILS: Synods of the Roman Catholic Church, possessing legislative power in matters pertaining to doctrine and discipline. The Apostles' synod at Jerusalem (Acts xv.) is regarded as the oldest example of such an assembly. Besides the general (ecumenical) councils, of which the Catholic Church recognizes twenty, there are national and provincial councils and diocesan synods. The decisions of these lesser synods were naturally authoritative only within their own particular districts; but as they were sometimes recognized by other provincial synods, or even by a general council, they acquired a more or less general validity. Many of the Church councils have concerned themselves with the Jews, with the object of removing Judaizing institutions and teachings from among Christians, destroying any influence which Jews might exercise upon Christians, preventing, on the one hand, the return to Judaism of baptized Jews, and devising, on the other, means to convert Jews to Christianity. It is characteristic of the decisions of these councils in respect to the Jews that up to the end of the Middle Ages they became ever harsher and more hostile, a few isolated instances only of benevolent resolutions standing on record. Many of the Church decrees, however, were enforced only after they had been several times confirmed; while some of them were never enforced at all.

Spanish Synods.

The Jews are mentioned for the first time in the resolutions of the synod at Elvira, at the beginning of the fourth century, immediately after the persecutions under Diocletian. The synod opposed the custom existing among Christians of having the fruits of their fields blessed by Jews, and forbade all familiar intercourse, especially eating, with Jews (canons 49, 50). The spirit of intolerance, arising almost before the persecution of the Christians themselves had ended, remained characteristic of the Spanish Church. When the Arian creed was exchanged for the Catholic by the third Toledo Synod held under Reccared in 582, resolutions hostile to the Jews were passed. The synod forbade intermarriage with Jews, and claimed the children of mixed marriages for Christianity. It disqualified Jews from holding any public office in which they would have power to punish Christians, and forbade them to keep slaves for their own use (canon 14). Still more severe are the decrees of the fourth Synod of Toledo, in 633 (canons 57–66), directed more especially against the pretended Christianity of those converted by force under Sisebut. Though it was decreed that in the future no Jew should be baptized by force, those who were once baptized were obliged to remain Christians. Whoever protected the Jews was threatened with excommunication. The sixth Synod of Toledo, in 638, confirmed King Chintila's decree providing for the expulsion of the Jews, and demanded that every future king on his accession should take an oath to observe faithfully the laws concerning the Jews. The twelfth Synod of Toledo, in 681, went furthest, and adopted in its resolutions (canon 90) King Erwig's laws in reference to Jews ("Leges Visigothorum," xii. 3): celebration of the Sabbath and of feast-days, observance of dietary laws, work on Sunday, defense of their religion, and even emigration were forbidden. One generation later Spain was under Moorish dominion.

Other Synods.

More comprehensive were the measures adopted by the councils outside of Spain. Before 450 they confined themselves to the prohibition of familiar intercourse with Jews; of the celebration of their feast-days, especially the Passover; of resting from labor on their Sabbath; of entrance into their synagogues, etc. The General Council of Chalcedon (451) went a step further, though only as a result of previous resolutions, in forbidding intermarriage—at first only in the case of the children of lectors or precentors (canon 14). The synods of Orléans (in 533 and 538) and the above-mentioned Spanish synods forbade marriages between Jews and Christians altogether, and this legislation was repeated by the Synod of Rome in 743. As the Jews themselves were opposed to such marriage, there was no difficulty in the enforcement of these decrees. Only in countries where Christianity had not yet gained entire mastery was there a repetition of these marriage prohibitions, as in Hungary (1092) and in Spain (1239). The Quinisext Synod of Constantinople, in 692, and a number of later synods forbade Christians to receive treatment from Jewish physicians. In spite of this interdiction (repeated several times, at Avignon as late as 1594), even popes often employed Jews as court physicians.

Third Lateran Council, 1179.

After the Synod of Orléans, in 538, the councils turned their attention to the Christian slaves in the service of Jews, at first merely prescribing the protection of the slaves' persons and religious belief, but later prohibiting absolutely the possession of Christian slaves. Together with this decree, which only repeated a law in the Theodosian Code, came laws forbidding Jews to have free Christians in their employ. By a general decree of the third Lateran Council of 1179 (canon 26), Christians were strictly forbidden to act as servants to Jews, with so little effect, however, that nearly all later Church councils had to renew the interdict; for instance, the Synod of Milan in 1565 (canon 14). Jews of all lands were in great fear of the third Lateran Council ("Shebeṭ Yehudah," ed. Wiener, p. 112). Their fears, however, proved groundless; for, aside from the decree in respect to the employment of Christian servants, especially of nurses and midwives—a decree due to the fear of the common people's apostasy to Judaism—the following are the important decisions of the council: (1) Christians must not live together with Jews (a repetition of an old decree); (2) new synagogues must not be built; old ones may be repaired only when dilapidated, but on no account may they be beautified; (3) the testimony of Christians against Jews must be admitted, since Jews are accepted as witnesses against Christians; (4) neophytes must be protected against the fanaticism of the Jews, and Jews are forbidden to disinherit baptized persons (compare "Codex Theodosian.," xvi. 8, 28). A characteristic clause states that Jews may be protected only for reasons of common humanity.

The fourth Lateran Council, in 1215, was of crucial importance. Its resolutions inaugurated a new era of ecclesiastical legislation in regard to the Jews, and reduced them virtually to the grade of pariahs. In the south of France an assembly of Jewish notables, which was held at the demand of Isaac Benveniste, sent a delegation to Rome to try to avert the impending evil. The last four resolutions or canons which the council adopted were concerned with the Jews.

Fourth Lateran Council, 1215.

Canon 67 adopts measures against usury by the Jews. A synod at Avignon had anticipated the Lateran Council in this respect, and it was imitated by other councils of the thirteenth century. At the same time very strict regulations were made against Lombard usurers, who, according to Matthew of Paris, were much worse than the Jews. For houses and landed property Jews were obliged to give a tithe to the Church, and besides each Jewish family had to pay at Easter a tax of six denarii. Canon 68 ordains a special dress for Jews and Saracens, ostensibly "to prevent sexual intercourse, which has occasionally occurred by mistake," but in reality to make a sharp distinction between Jews and Christians. The Jewish badge and hat exposed the Jews to scorn and ridicule, and their complete abasement dates from this time. Later councils, even up to comparatively modern times, have renewed these regulations, fixing the form and color of the Jewish badge in various countries, or forbidding the Jews to wear certain costumes (see BADGE; HEAD, COVERING OF).

Because many Jews were said to parade in their best clothes during Holy Week (in which the Feast of the Passover usually falls) on purpose to mock the Christians, the Jews were not thenceforth allowed to leave their houses at all during those days. This Draconian decree, however, supported by similar decrees of French and Spanish synods of the sixth century, was not without its advantages for the Jews, as many subsequent synods (for instance, at Narbonne, 1227; Béziers, 1246) were obliged expressly to protect the Jews against ill treatment during Holy Week. Other synods of the thirteenth century forbade Jews to eat meat on Christian fast-days (Avignon, 1209), or to carry it across the street (Vienna, 1267). The synods of Narbonne (1227), Béziers (1246), Albi (1255), and Anse (1300) forbade altogether the sale of meat by Jews. Canon 69, which declares Jews disqualified from holding public offices, only incorporated in ecclesiastical law a decree of the Holy Christian Empire. As has been mentioned, the synods of Toledo, and the French councils also, had debarred Jews from the office of judge, and from any office in which they would possess the right to punish Christians. The fourth Lateran Council simply extended this statute over the whole Roman Catholic world, referring to the synods of Toledo in support of its decision. Canon 70 takes measures to prevent converted Jews from returning to their former belief.

Vienna Synod of 1267.

The concluding act of the fourth Lateran Council—the Crusades decree—compelled Jewish creditors to renounce all claim to interest on debts, and facilitated in other ways the movements of the Crusaders. Similar ordinances were adopted by the first Council of Lyons (1245). The decisions of the Synod of Vienna, in 1267, were practically the same as those of the fourth Lateran Council, but were more severe in some points. For example, Jews were forbidden to frequent Christian inns or baths; they were ordered to stay at home with closed doors and windows when the host was carried past, etc. Nevertheless, these decrees did not succeed in making entirely unbearable the position of the Jews in Austria (see Bärwald, in "Jahrbuch für Israeliten," 1859). The same may be said of the decrees of the Hungarian Council at Ofen, in 1279 (Grätz, "Geschichte," vii. 139 *et seq.*).

The later councils went a step further in restricting and humiliating the Jews by limiting their freedom in the choice of dwelling-places. The Synod of Bourges, 1276, ordained that Jews should live only in cities or large towns, in order that the simple country folk might not be led astray. Similarly the Synod of Ravenna, 1311, ordained that Jews should be allowed to live only in cities that had synagogues. The Synod of Bologna, 1317, forbade renting or selling houses to Jews, and the Synod of Salamanca, 1335, forbade Jews to live near a churchyard or in houses belonging to the Church. Finally, the Spanish Council of Palencia, 1388, under the presidency of Pedro de Luna, demanded separate quarters for Jews and Saracens, a demand afterward renewed by many Church councils.

Council of Basel.

The compulsory conversion of Jews was often forbidden by the councils (for instance, Toledo, 633; Prague, 1349). Toward the end of the Middle Ages the General Council of Basel, in its nineteenth sitting (1434), adopted a new method of moral suasion by compelling the Jews to listen periodically to sermons for their conversion, a decision renewed, for instance, by the Synod of Milan in 1565.

A last attack on the scanty freedom of the Jews was brought about directly by the art of printing. The committee on index of the General Council of Trent (1563) decided to refer to the pope the question of placing the Talmud on the list of forbidden books; and although the Italian Jews succeeded with bribes in preventing the absolute prohibition of the work, it was permitted to be printed only on condition that the title "Talmud" and all passages supposed to be hostile to Christianity be omitted (Mortara, in "Hebr. Bibl." 1862, pp. 74, 96; see CENSORSHIP OF HEBREW BOOKS).

Vatican Council, 1869-70.

The General Vatican Council of 1869–70 did not concern itself at all about the Jews beyond inviting them, on the suggestion of the convert Léman, to attend the council (Friedberg, "Sammlung der Aktenstücke zum Ersten Vatikanischen Concil." pp. 65 *et seq.*).

Regarding a supposed synod in Rome in 314–324, directed against the Jews (Jaffe, "Regesta Pontif. Roman."), nothing is known. Untrustworthy also is the report that a synod, summoned at Toulouse in 883 by the Frankish king Carloman, on the complaint brought by Jews of their ill treatment, ordained the corporal chastisement of a Jew before the church door on Christmas Day, Good Friday, and Ascension Day, and that the degradation was increased by compelling the Jew to acknowledge his punishment as just (Mansi, "Concilia," xvii. 565).

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G. H. V.

CHURCH FATHERS: The early teachers and defenders of Christianity. The most important of the fathers lived and worked in a period when Christianity still had many points of contact with Judaism, and they found that the latter was a splendid support in the contest against paganism, although it had to be combated in the development of Christian doctrine. So the Fathers of the Church are seen at one time holding to a Jewish conception of the universe and making use of Jewish arguments, at another rejecting a part of such teaching and formulating a new one. In the contest of Christianity against paganism the Church Fathers employ the language of the Hellenistic literature as found in Philo, Josephus, the Apocrypha, and the Sibylline Books, all of which draw upon the Prophets of the Old Testament. Thus, practically, only the polemic features in the activity of the Church Fathers directed against Judaism can be considered as new and original. But in order to wage successful war against paganism, they, as well as Christians in general, had to acquaint themselves with the religious documents of Judaism; and this was possible only if they entered into personal relations with the Jews: through these personal relations the Church Fathers become of signal importance to Judaism. The contemporaries and, in part, the coworkers of those men who are known from the Talmud and the Midrash as the depositaries of the Jewish doctrine, were the instructors who transmitted this doctrine to the Church Fathers also. Hence such a mass of haggadic material is found in the work of the fathers as to constitute an important part of Jewish theological lore. This article is primarily concerned with their interpretation of the texts of the Bible and of the Apocrypha, which differs in essential points from those of the Jews.

Their Importance to Judaism.

Personal Relations with Jews: After the Bar Kokba war against the Romans, Ariston of Pella, a converted Jew, wrote, as is generally accepted, a dialogue in which the Christian Jason and the Jew Papiscus are made the speakers, and in which the nature of Jesus is discussed (*'Ιάσονος καὶ Παπίσκου ἀντιλογία περὶ Χριστοῦ*). This dialogue, already mentioned by Celsus, may be wholly imaginary and without historical basis. But the famous dialogue of Justin Martyr with the Jew Tryphon, which took place at Ephesus (Eusebius, "Historia Ecclesiastica," iv. 18) at the time of the Bar Kokba war, is strictly historical, as certain details show; for instance, the statement that on the first day no strangers were present, while on the second day some Jews of Ephesus accompanied Tryphon and took part in the discussion (Justin, "Dialogus cum Tryphone," cxviii.), a certain Mnaseas being expressly mentioned (*ib.* lxxxv.). The Jewish auditors are not only able to follow the intricate discussion intelligently, but their demeanor also is seemly; Tryphon especially proves himself a true disciple of Greek philosophy, and his scholarship is freely acknowledged by Justin (*ib.* lxxx.). At the close of the debate, Jew and Christian confess that they have learned much from each other, and part with expressions of mutual good-will (*ib.* at the end). Justin was born and reared in proximity to Jews; for he calls himself a Samaritan (*ib.* cxx.), meaning thereby probably not that he professed the religion of the Samaritans, but that he came from Samaria.

Justin Martyr.

Of the relations of Clement of Alexandria to Judaism nothing positive is known. During the persecutions of the Christians of Alexandria, in 202 or 203, Clement sought refuge for a short time in Syria (Eusebius, *l.c.* vi. 11). Here he may have learned much at first hand from the Jews. He knew a little Hebrew, also some Jewish traditions; both of which facts point to personal relations with Jews.

Clement's contemporary, Origen, probably also born in Alexandria about 185, may possibly have been on his mother's side of Jewish descent, if one may judge from the fact that while his father is mentioned as Leonides, the name of his mother is passed over in silence. A Jewish mother could readily have taught her son the Hebrew language, so that they might sing the Psalms together (Jerome, "Epistola xxxix. ad Paulam"). [Both his father and his mother were, however, Christian in faith.—T.]

In his capacity of presbyter at Cæsarea in Palestine, Origen must have come into frequent contact with learned Jews, as indeed appears from his writings. He mentions again and again his "magister Hebræus" (*ὁ 'Εβραῖος* in the Greek fragment), on whose authority he gives several haggadot ("De Principiis," i. 3, 4; iv. 26). His dependence on the Jews is sufficiently emphasized by Jerome ("Adversus Rufinum," I. xiii.) in the passage wherein Clement and Eusebius are named among those who did not disdain to learn from Jews. Origen often mentions the views of Jews, meaning thereby not the teaching of certain individuals, but the method of exegesis prevalent among the Jews of his time. The Jews with whom he maintained personal intercourse were men of distinguished scientific attainments. The one Jew whom he mentions by name was no less a personage than Hillel, the patriarch's son, or "Jullos," as Origen calls him (Grätz, "Monatsschrift," 1881, xxx. 433 *et seq.*). His other Jewish acquaintances either were closely related to the patriarch's family, or occupied high positions on account of their erudition. Grätz ("Gesch. der Juden," 3d ed., iv. 231) thinks indeed that some passages in Origen's writings are directed against the contemporary amora of Palestine, Simlaï. Origen seems, moreover, to have had intercourse with Hoshaya of Cæsarea (Bacher, "Agada der Palästinensischen Amoräer," i. 92).

Clement and Origen.

Eusebius, the celebrated Church historian, also learned from the Jews, as has already been mentioned, and was under the influence of Jewish tradition. In Cæsarea, where he lived, he met many Jews, with whom he had discussions. Nevertheless he uses the word "Jew" as a term of reproach, calling his opponent, Marcellus, "a Jew" ("De Ecclesiastica Theologia," ii. 2, 3). He likewise thinks it a disgrace to be one of the "circumcised" (*τις τῶν ἐκ περιτομῆς*, "Demonstratio Evangelica," i. 6). This last expression is also used regularly by Ephraem Syrus to designate Jews (טעיא גזירא, "Opera Syriaca," ii. 469). Ephraem distances all his ecclesiastical predecessors in his hatred of the Jews, displaying a bitterness that is explicable only on the ground that he at one time had personal relations with them, and had formed an adverse opinion of them. Epiphanius, too, shows his dependence on the Jews, especially in the book, perhaps wrongly ascribed to him, "De Prophetarum Vitis"; which contains, besides many extraneous inventions, numerous Jewish traditions of the lives of the Prophets. In this it was followed by a Syrian work ("The Book of the Bee," published in "Anecdota Oxoniensia," Semitic series, i., part 2).

Eusebius, Ephraem Syrus, Epiphanius.

Jerome.

Jerome surpasses all other Church Fathers in his erudition as well as in his importance for Judaism. It must be emphasized, in spite of Christian assertions to the contrary (*e.g.*, B. Baue, "Vorlesungen," ii. 36), that he learned much not only from baptized but also from loyal Jews. He sought his information in many quarters, especially among the educated Jews (Preface to Hosea; compare "Epistola lxxiii. ad Evangelum"). Hence he always cites the opinions of several Jews ("quidam Hebræorum"), not that of one Jew; and these Jewish friends of his accompany him on his journeys (Preface to I Chronicles), though he has one particular guide ("circumducens," Preface to Nahum). Of only three of his Jewish teachers is anything known. A Jew from Lydda, whom Jerome calls "Lyddæus," explained to him the Book of Job, translating it into Greek, and expounding it in Latin. Although he has much to say in praise of this man, Jerome will not admit that he learned much from him (Preface to Job), designating him often as one who merely read the Scriptures to him ("Onomastica Sacra," xc. 12; commentary on Eccles. iv. 14, v. 3). But from this Lyddan Jerome acquired not only the material for his philological notes, but also the Hebrew pronunciation that gives him a unique importance for Old Testament criticism (Siegfried, in Stade's "Zeitschrift," 1884, p. 34; Krauss, in "Magyár Zsidó Szémle," 1900, vii. 513).

Jerome was more attached to his second teacher, Bar Ḥanina, who, however, can not be identical with R. Ḥama b. Ḥanina, as Rahmer insists (compare Weiss, in "Bet-Talmud," i. 131, note 3); nor can he possibly be identified until his Midrashim, quoted by Jerome, have been compared with the known sayings of the authors of the Talmud and the Midrash. This Bar Ḥanina must have been an eminent teacher of the Law, for Jerome spent much time and money before he could secure him as teacher. Since Jerome would not visit his teacher by day, for fear of the Jews, he went to Bar Ḥanina by night ("Epistola lxxxiv. ad Pammachium et Oceanum"). Bar Ḥanina came from Tiberias, as is shown by the Hebrew traditions communicated by him to Jerome: for one particular prophecy was held to apply to Tiberias (Jerome, "Quæstiones Hebraicæ in Genesin," xlix. 21).

Jerome's third teacher, whom he required especially for the Aramaic portions of the Bible, knew both Hebrew and Aramaic, and was considered by the Jewish scribes as a "Chaldæus" (Preface to Tobit; compare "Epistola xviii. ad Damasum").

Jerome lived about forty years in Palestine, apparently studying all the time under Jews (commentary on Nahum ii. 1: "a quibus non modico tempore eruditus"). His enemies severely censured him for his intercourse with the Jews, but he was proud of it. He asks how it could be held to impugn his faith in the Church, that he informs his readers in how many ways the Jews construe a single error. ("Adversus Rufinum," book i.). "Why should I not be permitted to inform the Latins of what I have learned from the Hebrews. . . . It is most useful to cross the threshold of the masters, and to learn the art directly from the artists" (*ib.*).

Augustine.

Jerome's contemporary, the great teacher Augustine, did not fare so well in Africa. When he questioned the Jews on Biblical matters, they often either did not answer at all, or, at least from the standpoint of the Church Fathers, "lied" (Jerome, "Epistola cxii. ad Augustinum"), meaning probably that they gave an answer different from what the Christians desired ("Epistola civ. Augustini ad Hieronymum"). An alleged letter from Jerome, probably forged by Rufinus, was sent to the Christian communities in Africa, in which Jerome professed to admit that, misled by the Jews, he had translated erroneously ("Adversus Rufinum," book iii., ii. 554, ed. Vallarsi). It mortified Jerome that his translation of the Bible, the Vulgate, so famous later on, should be passed over in silence by all the Jews, and that there was no one who knew enough Hebrew to appreciate the merits of the new translation ("Epistola cxii. ad Augustinum"). He even believed that all the Jews of Africa had conspired to oppose him, as actually happened in one place. In a certain African town—so Augustine wrote to Jerome (Jerome's works, "Epistola civ. Augustini ad Hieronymum")—the new translation was read in the church, by order of the bishop. When they came to the passage in Jonah containing the word "ḳiḳayon" (iv. 6), which differed from the interpretation hitherto accepted, such a tumult arose that the bishop had to ask the Jews for a verification, and they declared, to the great annoyance of both Jerome and Augustine, that Jerome's rendering did not agree with the Hebrew, or Greek, or (old) Latin codices. The bishop had to strike it out as "a lie," being in danger of losing his congregation. Before this, Tertullian of Carthage (165–245) had spoken of the impertinence and derision shown by a Jew ("Apologia," xvi.; "Ad Nationes," i. 11; compare Ass-Worship).

Among the Greek Church Fathers, Basil the Great hardly knew Hebrew (H. Weiss, "Die Grossen Kappadocier Exegeten," p. 32, Braunsberg, 1872); yet his ability to distinguish between Amos, the prophet, and Amoz, the father of Isaiah (whose names are written alike in the Septuagint), as well as other similar facts, points to his having received oral instruction from Jews [or from some one who knew Hebrew.—T.]. Gregory of Nyssa (*c.* 331–396), who did not recognize the rending of the garments on the occasion of a death as being a Jewish custom (*περὶ τοῦ βίου τῆς Μακαρίας Μακρίνης*, in Oehler, "Bibliothek der Kirchenväter," i. 188), does not seem to have known much about Judaism. The same may be said of the other Church Fathers who lived in Europe; that is, in sections sparsely settled by Jews. Irenæus, for instance, who suffered as a martyr in 202 in Lyons, knew nothing of Judaism outside of the Scriptures, although he was reared in Asia Minor. In the paschal controversy he advocated separation from Judaism. But the Greek fathers John Chrysostom and Cyril of Alexandria (see Byzantine Empire) potently affected the fate of the Jewish people, as did Bishop Ambrose of Milan (c. 340-397).

Chrysostom, Cyril, and Ambrose.

The Syrian Church, on the whole, was even in the fourth century dependent upon Jewish traditions (Wellhausen, in Bleek's "Einleitung in das Alte Testament," 4th ed., p. 601). This appears especially in the "Homilies" of Aphraates (c. 337-345). He complains (Hom. xix.) that the monks are led astray and ensnared by the Jewish arguments; he himself had a disputation with one "who is called a wise man among the Jews." Aphraates, who, under the name "Mar-Jacob," was abbot of the monastery of Mar-Mattai, and a bishop, gives such a number of Jewish traditions as to place him, in this regard, beside Ephraem Syrus (see Aphraates).

The Haggadah: The Church Fathers adopted from the Jews a mass of interpolations, interpretations, and illustrative anecdotes, which may best be designated by the well-known term "Haggadah," but which they themselves called variously. Goldfahn has counted in Justin Martyr ("Dialogus cum Tryphone") twenty-six Hebrew traditions and six polemico-apologetic Haggadot. Among these may be mentioned: the eating by the three angels who appeared to Abraham; the Messiah's concealment and anointment by Elijah; the violent death of Isaiah (a Haggadah found already in the oldest apocrypha, and in nearly all the earlier fathers); Melchizedek's identity with Shem (compare especially Epiphanius, "Adversus Hæreses," xxxv., and the Syriac "Cave of Treasures," translated by Bezold, p. 36).

Clement and Origen.

Clement calls the Jewish haggadists "mystæ" (μύσται, "persons initiated"), a term that was probably current in Alexandria; for the writings of all the Church Fathers agree in regarding Jewish tradition as a kind of esoteric doctrine understood only by the initiated. Clement is acquainted with the old Haggadah to Ex. ii. 14, according to which Moses killed the Egyptian by merely pronouncing the name of God. Moses is called also "Joiakim" and "Melch" by the mystæ ("Stromata," ed. Migne, viii. 897), and "Melchiel" in Pseudo-Philo, "Antiq. Bibl." ("Jewish Quarterly Review," x. 228; compare x. 726). A relation between Clement and the Seder 'Olam Rabba is shown by the fact that both give the same figure, sixty years, as the period of the prophet Elisha's activity (*ib.* v. 138).

Origen derives still more from the Haggadot. For instance: the Garden of Eden is the center of the world ("Selecta in Genesin," ii. 8; compare 'Erub. 19a; Zion is so called in Enoch, xxvi. 1, 2; and Jubilees, viii.); division of the Red Sea into twelve parts (homily to Ex. v. 5; see also Eusebius, commentary on Ps. lxxvii. 13, and Epiphanius, in the notes to "Adversus Hæreses," pp. 262 *et seq.*; compare Mekilta on Ex. xiv. 16, and other Jewish sources ["Jewish Quarterly Review," v. 151], and Ḳimḥi on Ps. cxxxvi.); repentance of the sons of Korah (commentary on the Epistle to the Romans x. 7; compare Midrash on Ps. xlv. 4); Israel's strength lies in prayer (homily on Num. xiii. 5; compare Sifre, Num. 157); Phineas and Elijah are identical (com. on John vi. 7; Jerome adopts the same opinion from the Apocrypha [v. 813, ed. Vallarsi; compare Yalḳ., Num. 772, but the earliest sources are lacking]); Daniel, Hananiah, Michael, and Azariah are eunuchs (commentary on Matt. xv. 5; compare homily on Ezek. iv. 8; catena on Ezek. xiv. 5; Jerome, "Adversus Jovin," book i., xxv.; com. on Dan. i. 3; Epiphanius, "De Vitis Prophetarum," ed. Migne, xliv. 424; further Sanh. 93b; Gen. R. xcix.); Moses is the author of eleven Psalms ("Selecta" to Ps. xii., ed. Migne, p. 1055; so also Jerome ["Adversus Rufinum," xiii.; compare Pesiḳ., ed. Buber, p. 198a]); wild beasts are the instruments of divine punishment, as in II Kings xvii. 2 (homily on Ezek. iv. 7, xiv. 4; compare Mishnah Ta'anit iii. 6; Shab. 33a).

Origen's Debt to the Haggadah.

Eusebius.

Eusebius recognizes Jewish tradition as an authority almost equal to the Scriptures, and calls it ἄγραφος παράδοσις; *i.e.*, "unwritten tradition" ("Historia Ecclesiastica," iv. 22). Its depositaries he terms "deuterotæ" (δευτερωταί, "Præparatio Evangelica," xi. 5), and he characterizes them aptly as men of an uncommon strength of intellect, whose faculties have been trained to penetrate to the very heart of Scripture. The Hebrews, he says, call them δευτερωταί (*i.e.*, "tannaim"), because they expound Holy Writ (*ib.* xii. 1). "Deuterosis" (δευτέρωσις, "mishnah") is commonly used by the ecclesiastical writers for the Jewish tradition, and is also found in Justinian's novellæ.

Eusebius makes a distinction between esoteric and exoteric exegesis; the Haggadot he often classes with the exoteric interpretation, contrary to Clement and others, who see therein a secret doctrine. Among his Haggadot may be mentioned the following: Abraham observed the precepts of the Torah before it had been revealed ("Demonstratio Evangelica," i. 6; compare Yoma 28b); King Hezekiah's sin in omitting a hymn of praise to God after Sennacherib's defeat (commentary on Isa. xxxix. 1; Jerome, *ad loc.*, quotes the same tradition; compare Sanh. 94a; Cant. R. iv. 8; Lam. R. iv. 15); Merodach-baladan's relations to Hezekiah (com. on Isa. xxxix. 1; the same Haggadah is given in Ephraem Syrus' commentary on II Kings xx. 10 ["Opera Syriaca," i. 562], as in one of Jacob of Edessa's scholia: compare Sanh. 96a). The traitor Shebna was a high priest (compare Lev. R. v.), treacherous (compare Sanh. 26a) and sensual (*ib.*), as Eusebius asserts in the name of ὁ Ἑβραῖος (com. on Isa. xii. 10, 11; Jerome makes the same statement *ad loc.*). The passage Zech. xi. 8 received very early the following Christological interpretation: After the advent of Jesus, the three powerful estates, kings, priests, and prophets, disappeared from Israel ("Demonstratio Evangelica," x. 1). Jerome, on Zech. xi. 8, quotes it only to reject it, preferring the Jewish exegesis, which applies the text to Moses, Aaron, and Miriam; but he does not credit it to the Jews: compare also Pseudo-Philo ("Jewish Quarterly Review," x. 321), and Mekilta xvi. 35; Seder 'Olam Rabba x.; Ta'anit 9a. Something similar is found in Aphraates on Num. xx. 1.

Acceptance by Church Fathers of Haggadot.

Aphraates gives the above as a self-evident exegesis without mentioning its Jewish origin. He does the same with his numerous other Haggadot, which were doubtless derived from the Jews. Ephraem Syrus likewise gives his Haggadot in the name of scholars (אנשין מן ספרא), expounders (אנשא מן מפשקנא), etc., but never in the name of Jews. The Haggadot, however, were so generally accepted, that their Jewish origin gradually came to be forgotten. Ephraem Syrus, for instance, says, on Gen. xi. 29, that Sarah was called "Iscah" on account of her beauty; but this Haggadah is already found in Seder 'Olam R. ii. His explanation of Gen. xxxvi. 24 is similar to that found in Onkelos and the Samaritan Version. On II Kings iv. he has the same Haggadah about Obadiah's wife that is found in the Targum Yerushalmi and in part in Ex. R. xxxi. These and similar passages prove Ephraem's knowledge of Hebrew—a knowledge which many investigators have unjustly disputed.

Jerome's Wide Knowledge of Hebrew Tradition.

But the one most conversant with Jewish traditions, and their greatest admirer, is Jerome. His "Quæstiones Hebraicæ in Genesin" form an almost uninterrupted series of such traditions; and he quotes them frequently in his other writings also. They are mostly historical episodes as additions to Bible history, which he calls either "traditiones" or frequently "fabulæ." These Haggadot were not only imparted to him orally by his Jewish teachers, but, remarkably enough, he also read Midrashic works himself. He says, for example, on Jer. xxix. 21: "Nec legitur in synagogis eorum"; on Zech. iv. 2: "Hæc ab Hebræis dicta reperimus." Yet he speaks of these traditions as if they were a secret doctrine, "arcanæ eruditionis Hebraicæ et magistrorum synagogæ recondita disciplina" (Zech. vi. 9). He is also the only Church Father who is acquainted with the technical terms of the Hebrew tradition; for instance: "hoc Scriptura nunc dicit" (זה שאמר הכתוב): "hoc est quod dicitur" (הדא הוא דכתיב): "non debemus legere," or "non legi potest" (אל תקרי). He knows and applies the method of "notarikon" or "gematria" (on Nahum iii. 8, on Haggai i. 1). This technical knowledge has so far been noted only in Barnabas' writings.

The haggadic elements in Jerome are so numerous that they would fill volumes; some of the more noteworthy ones may be mentioned here. On Eccles. iv. 13 he quotes a lost Midrash of R. Akiba, which has come down only anonymously (compare Eccl. R. iv. 13; Abot de-R. Nathan, version ii., ch. 4; Midr. Ps. ix. 5) and in secondary sources. He is entirely unsupported, however, in his view that Elihu (in Job) and Balaam are identical ("Quæst. Hebr. in Gen." xxii. 21).

On Ezek. xlv. 13, 14 Jerome quotes a halakic Midrash which treats of the heave-offering (compare Yer. Terumot vi. 1, 42d). Epiphanius also knew this; the Pharisees are said to have offered τριακοντάδες τε καὶ πεντηκοντάδες (Hilgenfeld, "Judenthum und Juden-Christenthum," p. 73, Leipsic, 1886). On Zech. xi. 13 he has a curious Haggadah on the number of the affirmative and negative precepts; a closer investigation shows that he has preserved this Haggadah more correctly than it is found in Jewish sources ("Jewish Quarterly Review," vi. 258; Jacob Bernays, "Abhandlungen," i. 252).

The Church Fathers who lived after Jerome knew less and less about Judaism, so that the history of the later periods is no longer of any interest in this connection.

Polemics: The dialogue between Justin and the Jew Tryphon is remarkable for the politeness with which Jews and Christians speak of one another; later on, however, examples are not wanting of passionate and bitter language used by Christians and Jews in their disputations. Origen complains of the stubbornness of the Jews (Homily x., on Jer. viii.), and accuses them of no longer possessing sound knowledge (*l.c.* iii.). Ephraem Syrus assumes a very insulting tone toward the Jews; he calls them by opprobrious names, and sees in them the worthless vineyard that bears no good fruit. Like Eusebius, who used the misfortunes of the Jews for polemic purposes (com. on Ps. lviii. 7–12), Ephraem sees in their wretched condition the visitation of God (on Gen. xlix. 8); because the Jews "betrayed Christ," they were driven from their country and condemned to perpetual wandering (on II Kings ii., toward the end). After Jerome has enumerated all the countries whither the Jews had been dispersed, he exclaims: "Hæc est, Judææ, tuarum longitudo et latitudo terrarum" ("Epistola cxxix. ad Dardanum").

What especially angered the Christians was the fact that the Jews persisted in their Messianic hopes. In his sermon against the Jews Ephraem says: "Behold! this people fancies that it will return; after having provoked God by all its ways, it awaits and expects a time when it shall be comforted." Ephraem, as well as Justin and Origen, mentions that at this period Judaism was receiving numerous accessions from the ranks of paganism, a phenomenon ascribed by the Church Fathers to the machinations of Satan.

Jerome, on the other hand, speaks with great eloquence of the Messianic hopes of the Jews. Many Messianic passages of the Bible were applied by the latter to the emperor Julian, others to the distant future, differences which resulted in interminable polemics. The Church Fathers looked upon the Jews as demons, upon their synagogues as houses of Satan; Rufinus mockingly styles Bar Ḥanina, Jerome's Jewish teacher, "Barabbas," and Jerome himself a rabbi. The one word "circumcisio" was used to condemn the whole of Judaism; the Jews, they said, took everything carnally (*σωματικῶς*), the Christians took all things spiritually (*πνευματικῶς*).

The writings of Jerome vividly portray the character of the polemics of that period. The Christian who should undertake to dispute with the Jews had to be learned in doctrine (Preface to Psalms). But these disputations must be held lest the Jews should consider the Christians ignorant (on Isa. vii. 14). The proceedings were very lively. Reference is made, even if only figuratively, to the planting of the feet against each other, to the pulling of the rope, etc. (*l.c.*). It is incredible that the Jews were so frantic as to "scream with unbridled tongues, foaming at the mouth, and hoarse of voice" (on the Epistle to Titus, iii. 9). Nor is it probable that the Jews "regretted when they had no opportunity to slander and vilify the Christians" (Preface to Joshua), although the Jews of that age show no diffidence in sustaining their part in these discussions. They were accused of avoiding questions that arose on the more difficult passages of the Bible (on Isa. xliv. 6), which proved simply that they wanted to avoid disputations altogether. But the Jews had allies in their opinions; for pagans and Christian sectaries agreed with them on many points, drawing upon themselves the polemics of the Church Fathers.

Disputations Between Jews and Christians.

Avowed Attacks on Jews.

Of the numerous polemical works directed against the Jews, only a few can be mentioned here. Of Clement's work, "Canon of the Church, or Against the Judaizers" (Κανὼν 'Εκκλησιαστικὸς ἢ Πρὸς τοὺς 'Ιουδαΐζοντας; Eusebius, "Historia Ecclesiastica," vi. 13), only a few fragments have been preserved. Origen's famous work, "Contra Celsum," is directed no less against the Jews than against the pagans, since Celsus had brought forward many Jewish doctrines. Eusebius' "Demonstratio Evangelica" was avowedly a direct attack on the Jews (see i. 1, 11). Aphraates' Homily xix. is largely directed against the Jews, and Homilies xi., xiii., xv. denounce circumcision, the Sabbath, and the discrimination between clean and unclean food, "of which they are proud."

A little work of Novatian, formerly ascribed to Tertullian ("Epistola de Cibis Judaicis," Leipsic, 1898, ed. G. Landgraf and C. Weyman, reprinted from "Archiv für Lateinische Lexicographie und Grammatik," xi.), is also directed against the Jewish dietary laws. Isidore of Seville has copied this work almost verbatim in his "Quæstiones in Leviticum," ix. Presumably also by Novatian, and thus of the fourth century, is the treatise "Adversus Judæos," often ascribed to Cyprian; this is, however, somewhat conciliatory in tone (Landgraf, in "Archiv," xi. 1897). In Tertullian's works there is also found a treatise, "Adversus Judæos," similar in many ways to Cyprian's "Testimonia," both having drawn upon the older work, "Altercatio Simonis Judæi et Theophili Christiani" (P. Corssen, Berlin, 1890); in the "Altercatio" the Jew is converted.

After Julian's death Ephraem composed four hymns: against Emperor Julian the Apostate, against heresies, and against the Jews (in "S. Ephraemi Syri Carmina Nisibena," ed. Bickell, Latin transl., Leipsic, 1866; and Overbeck, "S. Ephraemi Syri Aliorumque Opera Selecta," Syriac text, Oxford, 1865). Connected with these in time as well as in subject are the six sermons of John Chrysostom against the Jews ("Homilies," i.). In these he bitterly complains of the Christians for still clinging to Jewish customs, a circumstance mentioned by other Church Fathers as well. Jerome gives striking examples in his commentaries on Matt. xxiii. 5 and on Ezek. xxxiii., and more characteristic still are the following words of his: "The Jewish laws appear to the ignorant and the common people as the very ideals of wisdom and human reason" ("Epistola cxxi. ad Algasiam"). This attitude of the multitude was of course earnestly combated by the Church Fathers; thus an anonymous work mentioned by Photius ("Myriobiblion," ed. Migne, p. 390) is directed against the Jews and against those who, like the Jews, celebrated Easter on the 14th of Nisan. Epiphanius' celebrated work "Adversus Hæreses," as also his "Ancyrotus," treats of the Jewish faith; regarding it only as a third religious system, to be reckoned alongside of Scythism and Hellenism, while the only divine revelation is Christianity. The founder of Christian dogmatics, Augustine, in defiance of all dogmatic principles of classification, groups Jews, heathens, and Arians in one class ("Concio ad Catechumenos").

The points animadverted upon by the Church Fathers are manifold; they include such fundamental laws as those of the Sabbath, concerning the transfer of which to Sunday Justin already treats ("Dialogue," ch. 24)—a change which was opposed by Origen (compare Diestel, "Geschichte des Alten Testaments," p. 37), and which Origen (commentary on Rom. vi. 2) and Jerome ("Epistola cxxi. ad Algasiam") seek to prove to be impossible of observance ("Grätz Jubelschrift," p. 191). Circumcision, which is also violently assailed by Origen (see Diestel, "Gesch. des Alten Testaments," p. 37), the dietary laws, and many minor matters, such, for instance, as the washing of the hands, are made in turn to serve as subjects of polemical writing (Origen, commentary on Matt. xi. 8). Indeed, the Church Fathers even in the fourth century afford more information concerning the observance of the Levitical laws of purity than the rabbinical sources, Neubürger (in "Monatsschrift," 1873, p. 433) to the contrary notwithstanding.

Baseless Charges Against the Jews.

Jerome says ("Epistola cix. ad Riparium") that the Samaritans and the Jews considered not only the bodies of the dead as unclean, but also the utensils in the house containing a corpse. Probably in consequence of the Levitical laws of purification the Jews, as well as the Samaritans and heretics, avoided contact with the Christians, a fact of which Jerome bitterly but most unjustly complains (on Isa. lxv. 4). Equally preposterous is it when Justin accuses the Jews, even their rabbis and sages, of immorality ("Dialogus cum Tryphone," cxxxiv., cxli.). A characteristic polemical sentence of Tertullian may well be added in this connection: "We have everything in common, except our women; you have community only in that respect" (see Hefele, "Beiträge zur Kirchengesch." i. 16, Tübingen, 1864).

Perhaps more plausible, though often discussed and denied in more recent times, is the charge of the Church Fathers Justin, Origen, Epiphanius, and

Jerome that the Jews revile and curse Jesus—that is, Christianity—three times a day in their prayers ("Jewish Quarterly Review," v. 130, ix. 515; compare Wulfer, "Adnot. Theriaca Judaica," p. 305; Krauss, "Das Leben Jesu," p. 254, Berlin, 1902).

Dogmatic questions, of course, were the subject of controversy—never-ending questions on the abrogation of the Mosaic law, the person of the Messiah, etc. Yet there was some agreement between Christians and Jews in such matters as Antichrist (see Irenæus, *passim*; Hippolytus, "De Antichristo"; compare "Revue Etudes Juives," xxxviii. 28, and Bousset, "Der Antichrist," Göttingen, 1895), chiliasm (Ephraem Syrus on II Kings iv. 35; compare Sanh. 97a; 'Ab. Zarah 9a; and other Church Fathers), angelology, the Resurrection, etc.

Skill of Jews in Controversy.

The ability of the Jews to cope successfully with the Christians in these controversies is due to the fact that they were well versed in all the questions under discussion. Jerome assumes that in Scriptural questions every Jew is able to give satisfactory replies (Preface to Samuel). The Jews, moreover, were acquainted not only with the original text, but also with the Septuagint, the Apocrypha, Aquila's version, and in general with all works relating to Holy Writ. No sooner had Apollinaris Laodicinus' writings appeared than the Jews read and discussed them (Jerome on Eccl. v. 17).

Especially noteworthy is the fact that the Jews were as well versed in the New Testament as in the Old, being able to explain difficulties therein that puzzled even the officially appointed Christian teachers (*idem* on Isa. xi. 1). Ephraem Syrus asserts, curiously enough (Sermon xxv., in Zingerle, "Bibliothek der Kirchenväter," ii. 271), that the Jews admitted that John the Baptist really had appeared. Origen relates a Jewish tradition concerning Judas Iscariot (on Matt., Com. ser., § 78). Jerome is therefore to be believed when he says that the Jews were often in a position to applaud their own champions (on Ezek. xxxiii. 33), which they did in a sensational way (*ib.* xxxiv. 3). Chrysostom also taxes the Jews with their theatrical manner ("Opera," ed. Montfaucon, i. 656), and before him the just and cautious Justin says the same thing ("Dialogus cum Tryphone," cxxii.).

The Old Testament and the Apocrypha: The main object of the Christian endeavor was to wrest the Old Testament from the Jews and to make of it a Christian weapon. Therefore, as Jerome says (on Micah vii. 9), the Jews were hoping that in the Messianic times the Law and the Prophets would be taken away from the Christians and given to the Jews exclusively (compare the polemic passage in Ex. R. xlvii.). To accomplish their purpose the Christians made use of the allegorical exegesis as developed by Philo and other Jewish Hellenists. The literal meaning, says Origen, is good enough only for the Jews, in order that nothing may be applied to Jesus. Only Isidor of Pelusium had sense enough to warn against applying the whole of the Old Testament to Jesus, lest the Jews and pagans find cause for ridicule (Epistles, i., ep. cvi.; ii., ep. cxcv.). Nevertheless the whole Christian Church fell into this exaggeration; and into what absurdities they were led is shown by the following examples: Sarah and Hagar, already explained allegorically by Paul (Gal. iv. 24), are, according to Clement ("Stromata," i. 5), wisdom and the world. The two women who appeared before Solomon symbolize the Synagogue and the Church; to the former belongs the dead child; to the latter, the living one, that is, the Jewish faith is dead; the Christian faith is living (Ephraem Syrus on I Kings iii. 6). These might pass; but it becomes mere childishness when David is made to signify old and worn-out Israel, but Abishag Jesus (on I Kings i. 1). Equally unnatural is the assertion of Fulgentius in his "Epistola Synodica" (in Hefele, "Conciliengesch." 2d ed., ii. 699), that Esau represents the "figura populi Judæorum," and Jacob the people destined to be saved. The Jews made things much more easy by looking upon themselves as Jacob, and upon the Christians as Esau or Edom. At disputations the Christians knew in advance how the Jews would interpret certain passages. "If we ask the Jews who that daughter is [Ps. xlv.], I do not doubt that they will answer: the synagogue" (Jerome, "Epistola xlii. ad Principiam"). The Jews therefore not only opposed the Christian exegesis with the literal sense, but also had ready allegorical interpretations of their own.

Christians and the Jewish Hellenists.

Only Tertullian and Irenæus were rational enough to follow the simple literal meaning. The so-called school of Antioch, whose most eminent representatives were Theodore of Mopsuestia and Theodoret, also taught a wholly rational exegesis; although the disciples of this school, such as Cosmas Indicopleustes, used the allegorical and typical methods extensively (Barjean, "L'Ecole Exégétique d'Antioche," Paris, 1898). Still, it can not be denied that other Church Fathers, and above all Jerome, did excellent work in simple exegesis.

Corrupted Texts of the Bible.

Good exegesis depends upon a good text, and this the Christians did not possess; for the copies of the Bible circulating among them were corrupt in a number of passages. At a certain disputation between Jews and Christians, the former, naturally enough, referred to these mistakes, and mocked their opponents for allowing such obvious blunders. Jewish arguments of that kind are often quoted by Justin, Origen, Jerome, and other fathers. In order to free the Church from the just reproaches of the Jews on this score, Origen undertook his gigantic work, the Hexapla (Epiphanius, "De Ponderibus et Mensuris," ii.), in which he frequently restores the Jewish reading (*e.g.*, homily on Num. xvi. 4; Com. on Rom., books ii., xiii.; compare Rufinus, "Apologia s. Invectiv. in Hieronymum," book v., chap. iv.). Justin is honest enough to reject a manifest Christological gloss, the notorious *ἀπὸ τοῦ ξύλου*, which was said to be the reading in Ps. xcvi. (xcv. 10), interpolated in the Greek version ("the Lord reigned from the wood"). Aside from Justin ("Dial. cum Tryphone," lxxiii.), this interpolation is found only in the Latin fathers—Tertullian, Ambrose, Augustine, Leo, and Gregory the Great—who indulge in much nonsense concerning the words "a ligno." Augustine ("De Civitate Dei," xvi. 3) had a text in Gen. x. 2 in which not seven but eight sons of Japheth were mentioned, a reading that is found in none of the known texts. Hence the Jews rejected all translations, recognizing at most Aquila's "secunda editio," because this was correct (*κατὰ ἀκρίβειαν*; Jerome on Ezek. iv. 15). Jerome is the only Church Father who, as against the Septuagint, constantly refers to the "Hebraica veritas." At great cost he had a Bible copied for himself by his Jewish friend ("Adversus Rufinum," book ii.), who borrowed for him, although with "pia fraus," the copies belonging to the synagogue ("Epistola xxxvi. ad Damasum"). Nevertheless, even Jerome accuses the Jews of tampering with the text of the Bible (Mal. ii. 2); and thereafter the accusation constantly recurs.

The Christians fared no better with the Apocrypha, which they rated altogether too high, although these at times offended good taste. Origen fared badly at the hands of the Jews with his apocryphon Susanna ("Epistola ad Africanum de Historia Susannæ," v.) nor was Jerome's obscene legend to Jer. xxix. 21—a legend which is evidently connected with this apocryphon (see N. Brüll's "Jahrbücher," iii. 2), favorably received by the Jews. Jerome (on Matt. xxvii. 9) claims to have received an apocryphon on Jeremiah from a Jewish Nazarite, and to have found in a Hebrew book ("Epistola xxxvi. ad Damasum," "in quodam Hebræo volumine") a history of Lamech; but his Jewish teacher speaks contemptuously of the additions to Daniel, as having been written by some Greek (Preface to Daniel). See BIBLE CANONS.

The importance of the Church Fathers for Jewish learning, already recognized by David Ḳimḥi and Azariah dei Rossi, becomes evident, if one considers that many sentences of Talmud and Midrash can be brought into the right perspective only by the light of the exegesis and the polemics of these Christian writers. Therefore modern Jewish learning turns, although not yet with sufficient eagerness, to the investigation of the works of the Church Fathers.

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T. S. KR.

CHURRIKER, ABRAHAM DAVID: Beni-Israel soldier and police officer; born 1822; died at Puna Nov. 2, 1867. He enlisted in the Third Regiment of the Bombay Native Light Infantry, in which he served in the Punjab army in the years 1848–49, being present at the siege of Mutan and the battle of Gujarat (1849), after which he obtained the Punjab medal with two bars, and was promoted to the rank of subedar in 1853. In 1855 he was made native commandant of the Ahmednuggur police. During the Mutiny he served against the rebel Bhils at the battles of Tursia, Donger, and Punchalla, and received the Order of Merit of the third class for his gallantry. He was subsequently appointed assistant superintendent of police at Puna (March 16, 1863), and died while serving in that capacity. He was held in such esteem that he was appointed chairman of the Puna municipality.

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J.

CHUSHAN-RISHATHAIM (R. V., **Cushan-rishathaim**).—**Biblical Data:** A king of Mesopotamia, or, more specifically, of Aram-naharaim ("Aram of the two rivers"), probably a kingdom in northern Mesopotamia (see ARAM). He was the first of the oppressors of Israel in the time of the judges. The tyrant, who held Israel in subjection for eight years after Joshua's death, was finally conquered by the Judahite judge OTHNIEL, who freed Israel from his rule (Judges iii. 8 *et seq.*).

——**Critical View:** Critics (see Moore's commentary to Judges iii.) consider that the two statements: (1) that the land of Israel was conquered by an early Aramaic king, and (2) that the Israelites were freed by a Judahite hero, are contradictory. In all probability the ancient Judean clans had practically no connection with Israel, and, in fact, would not aid the Israelites in Deborah's insurrection (see Judges v.). Budde ("Richter und Samuel," p. 95) also denies the possibility of Israel having been helped by Othniel. He thinks that the later editor of Judges was a Judean who arranged the story so as to give his own tribe a representative among the judges. On the other hand, there is no reason to doubt the truth of the tradition that Arameans may at one time have held Israel in subjugation.

The name "Chushan-rishathaim" appears nowhere outside of the Biblical record. It has not yet been found on the cuneiform monuments; and no satisfactory explanation of its derivation has been given.

J. JR. J. D. P.

CHWOLSON, DANIEL ABRAMOVICH: Russian Orientalist; born at Wilna Dec. 15, 1819. As he showed marked ability in the study of Hebrew and Talmud, his parents, who were very religious, destined him for the rabbinate, and placed him at the yeshibah of Rabbi Israel Günzburg; but fate had decided that he should serve his race in a quite different sphere. Up to his eighteenth year he did not know any other language than Hebrew; but in three years, without the aid of a teacher, he acquired a fair knowledge of German, French, and Russian. Chwolson in 1841 went to Breslau, and, after three years' preparation in the classical languages, entered, in 1844, the Breslau University, where he devoted himself to the Oriental languages, especially Arabic. There he studied until 1848 and in 1850 he received the degree of doctor of philosophy at the Leipsic University. On his return to his native country he settled at St. Petersburg, and in 1855, being highly appreciated in learned circles, and having embraced Christianity, he was appointed extraordinary professor of Oriental languages in the university. Three years later he received a similar appointment in the Dukhovnaya Akademiya. In 1856 the Imperial Academy issued, at its own expense, Chwolson's first work, which at once established the authority of its author in the field of Oriental research. It was a contribution to the history of religion, entitled "Die Ssabier und der Ssabismus," in two volumes. Three years later Chwolson published another important work entitled "Ueber die Ueberreste der Altbabylonischen Literatur in Arabischen Uebersetzungen" (St. Petersburg, 1859; also in Russian under the title "Novootkrytie Pamyatniki," in "Russki Vyestnik," 1859). This work made a great sensation among scholars by the importance of its discoveries and by Chwolson's brilliant combinations concerning the old Babylonian monuments. It was followed in 1860 by "Ueber Tammuz und die Menschenverehrung bei den Alten Babyloniern" (*ib.* 1860).

His Life-Work.

His reputation being now firmly established, Chwolson devoted himself to his life-task; namely, the defense of his former coreligionists. For blood accusation had been brought against the Jews of Saratov in 1857, and the government now summoned a commission of scholars to see whether any passages could be found in Jewish literature recommending the use of Christian blood for ritual purposes. Chwolson, who was appointed a member of the commission, wrote a report in which he fully demonstrated the groundlessness of the accusations in general, and pointed out that in this particular case of Saratov the evidence given by the two principal witnesses was full of contradictions and absurdities. As the investigation extended over a period of nine years, Chwolson, fearing that meanwhile the Jews of Russia would suffer under this accusation, secured permission to publish his memoir. It accordingly appeared in 1861, in the "Biblioteka dlya Chteniya," under the title "O Nyekotorykh Srednovyekovykh Obvineniyakh Protiv Yevreyev."

His Defense of the Talmud.

In 1877 Chwolson had the mortification of seeing a new blood accusation brought against Jews at Kutais, Transcaucasia. At the same time several Russian anti-Semitic writers undertook a campaign against the Talmud, repeating the old charge that it contained blasphemies against Jesus. Chwolson again took up the defense of the Jews, and republished his memoir with many additions (St. Petersburg, 1880). A German edition of this work appeared in the year 1901 under the title "Die Blutanklage und Sonstige Mittelalterliche Beschuldigungen der Juden," Frankfort-on-the-Main. In this edition Chwolson, before entering into a discussion of the blood question, expounds the history of the Talmud, and shows that the "Pharisees" condemned by Jesus in the Gospels were not the Rabbinites in general, since the latter were the advocates of progress at the period of Jesus in history; that he meant by the term rather a certain class of false Pharisees, who were condemned in rabbinical literature also; and that it was not the Pharisees, but the Sadducees, who were the enemies and persecutors of Jesus. He further demonstrates that, according to Talmudical law, Jews were bound to look upon the Christians as their brethren, and that intolerance toward other religions was not a characteristic of the Talmudists. The assertions to the contrary are due partly to misconception, partly to hatred.

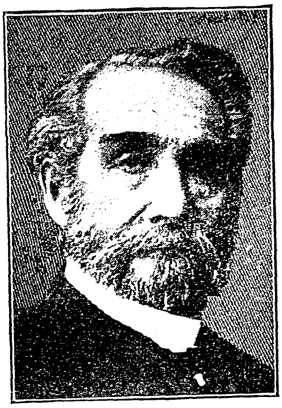

Chwolson

The deep-rooted belief that Jesus was crucified by the Jews being the principal cause of the prejudice against them on the part of the Christians, Chwolson, in a dissertation entitled "Poslyedniyaya Paskhalnaya Vecherya Isusa Christa i Den yevo Smerti," in "Christianskoe Chtenie," St. Petersburg, 1875 (German translation, "Das Letzte Passamal Christi," *ib.* 1892), shows the groundlessness of this belief. He points out that the proceedings of the trial and condemnation of Jesus, as related in the Gospels, were in violation of the rabbinical laws, and consequently could not have been conducted by a Jewish tribunal.

Other Works.

The Jewish race, as well as the Jewish religion, was defended by Chwolson. In a work entitled "Kharakteristika Semitskikh Narodov," in "Russki Vyestnik," 1872 (German ed., Berlin, 1872), he draws a parallel between the distinguishing characteristics of the Jew, the representative of the Semitic race, and those of the Greek, the representative of the Aryan peoples, not always to the advantage of the latter. The pamphlet was translated into English under the title "The Semitic Nations," Cincinnati, 1874.

Chwolson is also the author of the following works: "Statistische Nachrichten über die Orientalische Facultät der Universität zu St. Petersburg," Leipsic, 1861; "Achtzehn Hebräische Grabschriften aus der Krim," in the "Mémoires" of the St. Petersburg Academy of Science, 1865 (Russian translation, "Vosemnadtzat Nadgrobnykh Nadpisei iz Kryma," St. Petersburg, 1866); "Izvyestiya o Khazarakh," St. Petersburg, 1869 (notes on the Chazars, Burtars, Madjars, Slavs, and Russians from the Arabic of Ibn Dasta); "Novotkryty Pamyatnik Moavitskavo Tzarya Meshi," *ib.* 1870; "O Vliyanii Geograficheskavo Polozheniya Palestiny na Sudbu Yevreiskavo Naroda," *ib.* 1875 (reprinted in "Sbornik Budushchnosti," ii. 1-4); "Vozmozhny li v Turtzii Reformy?" *ib.* 1877 (on the Turkish reform); "Die Quiescentes He, Waw, und Iod in der Althebräischen Orthographie," Leyden, 1878 (Russian trans. in "Christianskoe Chtenie," St. Petersburg, 1881; English transl.

by T. K. Abbott, Dublin, 1890); "Upotreblyayut li Yevrei Christianskuyu Krov?" 2d ed., St. Petersburg, 1879; "O Muimoi Zamknutosti Yevreyev," *ib.* 1880; "Corpus Inscriptionum Hebraicarum," *ib.* 1882 Russian translation, *ib.* 1884); "Predvaritelnaya Zamyetka o Naidennykh v Semiryechenskoi Oblasti Siriskikh Nadgrobnykh Nadpisyakh," *ib.* 1886; "Syrische Grabschriften aus Semirjetschie," *ib.* 1890, in "Mémoires" of the St. Petersburg Academy; "Hat es Jemals Irgend Einen Grund Gegeben, den Rüsttag des Jüdischen Passahfestes als *Πρώτη τῶν Ἀζύμων* zu Bezeichnen?" in "Zeitschrift für Wissenschaftliche Theologie," v. 38. Leipsic, 1896; "Staropechatnyya Yevreiskiya Knigi," on the Hebrew incunabula, St. Petersburg, 1897 (Hebrew transl., "Reshit Ma'ase ha-Defus," Warsaw, 1897). Mention may be made here of Chwolson's early contributions of Jewish biographies from Arabic sources, especially that of Maimonides by Al-Ḥifta, to the "Orient," 1846.

Chwolson is an indefatigable collector of Hebrew books, and his collection of Hebrew incunabula is one of the most valuable in existence. A catalogue of his Hebrew books was published by him under the title "Reshimat Sifre Yisrael," Wilna, 1897. The Russian government conferred upon Chwolson the title of "Councilor of State" ("Wirklicher Staatsrath").

The learned world in 1899 celebrated Chwolson's literary jubilee by presenting him with a collection of articles written in his honor by prominent European scholars. This was published by Baron David Günzburg under the title "Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson," Berlin, 1899.

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H. R. I. BR.

CICERO, MARCUS TULLIUS: Roman statesman and orator; born 106; died 43 B.C. In 59 he delivered in the Aurelian Forum at Rome a speech in behalf of Flaccus, in which he spoke disparagingly of the Jews; this was perhaps not from conviction so much as in the interest of his client ("Pro Flacco," xxviii.), though in Rhodes he had been the disciple in rhetoric of the anti-Jewish writer APOLLONIUS MOLON. Flaccus being accused, among other things, of having appropriated while proconsul of Asia the moneys contributed for the Jewish Temple by Jews under his jurisdiction, Cicero contended that there was an edict forbidding the exporting of gold from the Roman provinces—a plea that was evidently sophistical, since Judea at that time was a part of the Roman empire. He further said, referring to the Jews: "Justice demands that that barbaric superstition should be opposed; and it is to the interest of the state not to regard that Jewish mob which at times breaks out in open riots. . . . At one time the Jewish people took up arms against the Romans; but the gods showed how little they cared for this people, suffering it to be conquered and made tributary." In the Latin the phrase "and to be preserved" occurs after "made tributary," but these words stultify the rest of the sentence, and seem to have been added later by a Jewish or Christian copyist (Bernays, in "Rheinisches Museum," xii. 464).

It would appear, unless Cicero's words are merely a rhetorical flourish, that the Jews, who insisted on being present on an occasion that concerned them, surrounded the platform, and, supporting each other, became formidable through their numbers. "You know," he said, addressing the plaintiff, "how large the mob is, how it holds together, and what it accomplished in its assemblies." It is not likely, however, that the Jewish mob accomplished anything in this case, for Flaccus was probably discharged (compare Pliny, "Historia Naturalis," xiii. 4).

In the trial of Verres (70 B.C.) Plutarch reports that Cicero, in speaking of one of the accusers, Cecilius, who was suspected of a leaning toward Judaism, made the pun, "Quid Judæo cum Verre?" (What has a Jew to do with a pig?). Finally, in a speech delivered in the Senate, May, 56 B.C., and entitled "De Provinciis Consularibus," Cicero refers to the Jews and Syrians as "races born to be slaves," an expression not uncommon in the mouths of the Romans of his day.

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G. S. KR.—G.

CICIRUACCHIO. See BRUNETTI, ANGELO.

CID, CAMPEADOR RUY DIAZ DE VIVAR (known as **El Cid**): The conqueror of Valencia (1094) and popular hero of the Spanish nation. Lacking money to pay his knights, he negotiated through his nephew, Martin Antolinez, a loan of 600 marks from two wealthy Jews of Burgos, Don Rachel and Don Vidas, and succeeded, despite all their precautions, in defrauding them. According to the "Cronica General de Castilla," the Cid had a Jewish page by the name of Gil, who later assumed his master's name, Diaz, and who is described as a rare example of fidelity. The "Cronica del Cid"—which is reputed to have had its source in an Arabic chronicle written by the Moorish Jew Ibn Alfango, one of the Cid's officials—is in reality a careless compilation of older Arabic, Latin, and Spanish chronicles, and is a much later work than the "Poema del Cid," which appeared about the middle of the twelfth century and bears no traces of Arabic origin or Oriental coloring. The first complete translation of this poem was prepared by O. L. B. Wolff, a Jewish convert to Christianity (Jena, 1850).

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G. M. K.

CILICIA: Ancient province of southeastern Asia Minor, separated from Syria by the Taurus-Amanus range. In native Phenician inscriptions the name is given as חלך or כלך (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," i. 274). Originally inhabited by Phenicians and Syrians (Herodotus, vii. 91), Cilicia was only gradually Hellenized from

Name and Situation.

the time of Alexander the Great; and because of its proximity to Syria it was often included in that country, to which it belonged politically. After the death of Alexander it became a Seleucid-Syrian province (I Macc. xi. 14; II Macc. iv. 36); it was afterward a part of Armenia; and from 63 B.C. it belonged to Rome. As a Roman province Cilicia was known to the author of the Book of Judith; although the Babylonian monarchy is referred to therein (Judith i. 7; ii. 21, 25).

Josephus ("Ant." i. 6, § 1) asserts that the *Θάρσος* of the Bible (Gen. x. 4, "Tarshish") is the old name for Cilicia. He expressly identifies *Θάρσος* with *Ταρσός* ("Tarsus"), the renowned capital of Cilicia; but this is philologically impossible. He also makes the prophet Jonah travel to Tarsus in Cilicia ("Ant." ix. 10, § 2), and mentions the country in several other connections. According to Josephus, it was by way of Cilicia that Pompey (63 B.C.) returned from Judea to Rome with Aristobulus as his prisoner ("B. J." i. 7, § 7). Herod with his sons embarked for Cilicia, landing at Eleusa, where he met Archelaus, King of Cappadocia ("Ant." xvi. 4, § 6; "B. J." i. 23, § 4). At times Celenderis in Cilicia, a city otherwise unknown, is referred to ("Ant." xvii. 5, § 1; "B. J." i. 31, § 3). Alexander, a great-great-grandson of Herod, became king of an island of Cilicia by the favor of Vespasian ("Ant." xviii. 5, § 4). The infamous Berenice, after her husband's death, married Polemon, King of Cilicia ("Ant." xx. 7, § 3). Antiochus, King of Commagene, who at first joined the Romans against the Jews, fled to Tarsus in Cilicia, where he was taken prisoner by Pætus ("B. J." vii. 7, §§ 2, 3). Mopsuestia, too, a Cilician city which afterward became celebrated through its Biblical exegesis, is referred to by Josephus ("Ant." xiii. 13, § 4). Cilicians were among the mercenaries of Alexander Jannæus (*ib.* § 5; "B. J." i. 4, § 3) and those of Herod.

In the Talmud.

In the Talmud the country is referred to as "Ḳiliḳah" after the Greek name. The cities of Tarsus, Taurus Amanus, and Zephyrion are mentioned; but it is not certain that the Cilician Zephyrion is intended. The Syrians (Payne Smith, "Thesaurus Syriacus," p. 3602) also mentioned Tarsus and Zephyrus among the important cities of Cilicia; but "Aulon Kilikios" (Targ. Yer. Num. xxxiv. 8) is the name of a place in Moab (compare Josephus, "Ant." xiii. 5, § 4).

That Jews were dwelling in Cilicia is known from Philo ("Legatio ad Caium," p. 36). At the time of the Apostles many Cilician Jews lived in Jerusalem (Acts vi. 9); among them Paul (*ib.* ix. 11, xxi. 39, xxii. 3), whose birthplace was Tarsus, the capital of Cilicia. Nahum, the son of Rabbi Simai, preached in Tarsus (Pesiḳ. R. 15; ed. Friedmann, p. 78b); so that there must have been a congregation and a synagogue there. Some explain the "synagogue of the Tarsiyim" as meaning "people of Tarsus." In Jaffa a Greek epitaph of a Jew, "son of Jose of Tarsus," has been found. Epiphanius ("Hæres." xxx. 11) states that the patriarch Judah, of the fourth century, sent messengers to Cilicia to collect tithes and offerings in every city. In Corycos in Cilicia the sarcophagus of a Jew named Alexander and his wife has been found. In Rome the epitaph of a Jew, "Asaphat of Tarsus" ("Jahrb. Gesch. der Jud." ii. 287), has been deciphered; but the reading is doubtful. Christianity spread rapidly in Cilicia; and this indicates that there were numerous Jews in the province.

Products.

Cilicia produced much wine (Pliny, "Historia Naturalis," xiv. 11), to which reference is often made in the Talmud (Tosef., Sheb. v. 2; Yer. Ḥal. 60b). The Cilician bean is also frequently mentioned (Ma'as. v. 8), as is the so-called "cilicium," a coarse cloth made of Cilician goat-hair (Kelim xix. 1). The word "cilicium" is used by the Vulgate to render the Biblical word שק ("sack"); and in the ecclesiastical life of the Christians it has a certain religious significance. Curly hair on the body is designated as "cilicinus" by the Rabbis (Sifra, ed. Weiss, 76c).

Though Cilicia came under various rulers, it was not until its conquest by the Turks that the Jews of the country attained to any prominence.

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G. S. KR.

CINCINNATI: Capital of Hamilton county, Ohio, U. S. A. Its Jewish community is the oldest west of the Alleghany Mountains. In March, 1817, Joseph Jonas, a young English Jew, a native of Exeter, arrived at the metropolis of the Ohio valley. He had left his English home with the avowed intention of settling in Cincinnati. Friends in Philadelphia endeavored to induce him to relinquish his purpose of going to a spot so far removed from all association with his coreligionists, and said

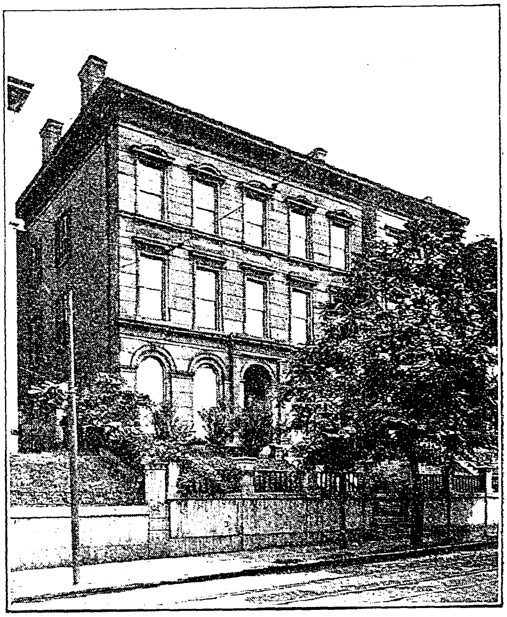

Hebrew Union College, Cincinnati, O.
(From a photograph.)

English Jews Settle.

to him: "In the wilds of America, and entirely among Gentiles, you will forget your religion and your God." However, the young man remained deaf to the persuasions of his friends, and persevered in his original purpose. For two years he was the only Jew in the Western town. In 1819 he was joined by three others, Lewis Cohen of London, Barnet Levi of Liverpool, and Jonas Levy of Exeter. These four with David Israel Johnson of Brookville, Ind., a frontier trading-station, conducted on the holidays in the autumn of 1819 the first Jewish service in the western portion of the United States. Similar services were held in the three succeeding falls. Newcomers continued to arrive, the early settlers being mostly Englishmen.

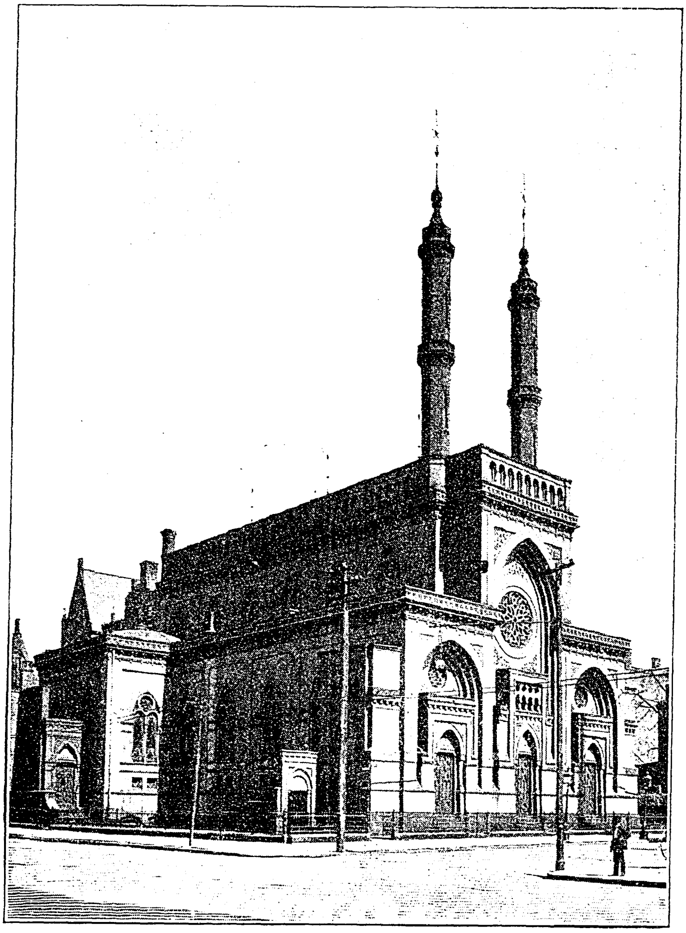

B'ne Yeshurun Temple, Cincinnati, O.
(From a photograph.)

The first Jewish child born in Cincinnati (June 2, 1821) was Frederick A., son of the above-mentioned David Israel Johnson and his wife Eliza. This couple, also English, had removed to Cincinnati from Brookville, where they had first settled. The first couple to be joined in wedlock were Morris Symonds and Rebekah Hyams, who were married Sept. 15, 1824. The first death in the community was that of Benjamin Leib or Lape, in 1821. This man, who had not been known as a Jew, when he felt death to be approaching, asked that three of the Jewish residents of the town be called. He disclosed to them that he was a Jew. He had married a Christian wife, and had reared his children as Christians, but he begged to be buried as a Jew. There was no Jewish burial-ground in the town. The few Jews living in the city at once proceeded to acquire a small plot of ground to be used as a cemetery. Here they buried their repentant coreligionist. This plot, which was afterward enlarged, was used as the cemetery of the Jewish community till the year 1850. At present it is situated in the heart of the city, on the corner of Central avenue and Chestnut street.

There were not enough settlers to form a congregation till the year 1824, when the number of Jewish inhabitants of the town had reached about twenty. On Jan. 4 of that year a preliminary meeting was held to consider the advisability of organizing a congregation; and two weeks later, on Jan. 18, the Congregation B'ne Israel was formally organized; those in attendance were Solomon Buckingham, David I. Johnson, Joseph Jonas, Samuel Jonas, Jonas Levy, Morris Moses, Phineas Moses, Simeon Moses, Solomon Moses, and Morris Symonds. On Jan. 8, 1830, the General Assembly of Ohio granted the congregation a charter whereby it was incorporated under the laws of the state.

For twelve years the congregation worshiped in a room rented for the purpose; but during all this time the small congregation was exerting itself to secure a permanent home. Appeals were made to the Jewish congregations in various parts of the country. Philadelphia, Charleston, S. C., and New Orleans lent a helping hand. Contributions were even received from Portsmouth, England, whence a number of Cincinnatians had emigrated, and from Barbados in the West Indies. On June 11, 1835, the corner-stone of the first synagogue was laid; and on Sept. 9, 1836, the synagogue was dedicated with appropriate ceremonies. The members of the congregation had conducted the services up to this time. The first official reader was Joseph Samuels. He served a very short time, and was succeeded by Henry Harris, who was followed in 1838 by Hart Judah.

Early Religious Institutions.

The first benevolent association was organized in 1838 with Phineas Moses as president: its object was to assist needy coreligionists. The first religious school was established in 1842, Mrs. Louisa Symonds becoming its first superintendent. This school was short-lived. In 1845 a Talmud Torah school was established, which gave way the following year to the Hebrew Institute, established by James K. Gutheim. This also flourished but a short time; for with the departure of Gutheim for New Orleans the career of the institute closed.

Becomes a Jewish Center.

During the fourth decade of the century quite a number of Germans arrived in the city. These were not in sympathy with their English coreligionists, and determined to form another congregation. On Sept. 19, 1841, the B'ne Yeshurun congregation was organized by these Germans, and was incorporated under the laws of the state Feb. 28, 1842. The first reader was Simon Bamberger. In 1847 James K. Gutheim was elected lecturer and reader of the congregation. He served till 1848, and was succeeded by H. A. Henry and A. Rosenfeld. The assumption of the office of rabbi in the B'ne Yeshurun congregation by Isaac M. Wise in April, 1854, and in the B'ne Israel congregation by Max Lilienthal in June, 1855, gave the Jewish community of Cincinnati a commanding position. Owing to their efforts in the cause of Judaism, Cincinnati became a Jewish center indeed and the seat of a number of movements that were national in scope. The Union of American Hebrew Congregations, the Hebrew Union College, the Hebrew Sabbath-School Union, and the Central Conference of American Rabbis have their seat in Cincinnati.

Dr. Lilienthal died in office April 5, 1882. He was succeeded as rabbi of the Congregation B'ne Israel by Raphael Benjamin, who served till Nov., 1888, when the present incumbent, Dr. David Philipson, took charge of the congregation. Dr. Wise served as rabbi of the B'ne Yeshurun congregation till the day of his death, March 26, 1900; being succeeded by his associate, Dr. Louis Grossman. Dr. Grossman had been preceded as associate rabbi by Rabbi Charles S. Levi, who served from Sept., 1889, to Sept., 1898.

Educational Work.

The other congregations of the city are the Adath Israel, organized in 1847; the Ahabath Achim, organized in 1848; and the Sherith Israel, organized in 1855. There are also a number of small congregations. Each of these congregations conducts its own religious school, and there are also two free religious schools; one holding its sessions in the schoolrooms of the Mound street temple (B'ne Israel), and the other, conducted under the auspices of the local branch of the Council of Jewish Women, meeting at the Jewish Settlement. A large Talmud Torah school is conducted by the Talmud Torah Association on Barr street. The Hebrew Union College is located in Cincinnati. Night classes for various English and industrial branches of study are a feature of the work of the Jewish Settlement. The Jewish Kitchen Garden Association conducts a large school for girls in the building of the United Jewish Charities every Sunday morning, where instruction is given in dressmaking, millinery, housekeeping, cooking, stenography, typewriting, and allied subjects. An industrial school for girls is conducted during the summer months in the vestry-rooms of the Plum street temple (B'ne Yeshurun), and one for boys during the school year in the Ohio Mechanics' Institute building. There is a training-school for nurses in connection with the Jewish Hospital.

The Jewish charities of Cincinnati are exceptionally well organized. All the relief and educational agencies joined their forces in April, 1896, and formed the United Jewish Charities. This body comprises the following federated societies: Hebrew General Relief Association, Jewish Ladies' Sewing Society, Jewish Foster Home, Jewish Kitchen Garden Association, Boys' Industrial School, Girls' Industrial School, and Society for the Relief of Jewish Sick Poor. The United Charities also grants an annual subvention to the Denver Hospital for Consumptives and to the local Jewish Settlement Association. The seat of the National Jewish Charities is also in Cincinnati, where the national organization was called into being in May, 1899. Besides the United Jewish Charities, Cincinnati supports the Jewish Hospital and the Home for the Jewish Aged and Infirm, and is one of the largest contributors to the Jewish Orphan Asylum at Cleveland.

The Jews of Cincinnati have always shown great public spirit and have filled many local positions of trust, as well as state, judicial, and governmental offices. Henry Mack, Charles Fleischmann, James Brown, and Alfred M. Cohen have been members of the Ohio senate, and Joseph Jonas, Jacob Wolf, Daniel Wolf, and Harry M. Hoffheimer have been members of the legislature. Jacob Shroder was judge of the court of common pleas for a number of years, and Frederick S. Spiegel now holds (1902) the same position. Julius Fleischmann is the present mayor of the city. Nathaniel Newburgh was appointed appraiser of merchandise by President Cleveland during his first administration, and Bernhard Bettmann has been collector of internal revenue since 1897.

The Jewish newspapers published in Cincinnati are "The American Israelite," established 1854, and "Die Deborah," established 1855; "The Sabbath Visitor," established 1874, was discontinued in 1892.

The Jews of the city were estimated in 1900 at 15,000, in a total population of 325,902.

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A. D. P.

CINNAMON: The bark of the *Cinnamomum Zeylanicum*, a plant so called botanically because growing best in Ceylon. A variety often substituted for it, cassia, comes from China. Cinnamon was known in early times to the Hebrews. It was used in making the anointing-oil (Ex. xxx. 23), and, further, as a mere perfume (Prov. vii. 17). In the Song of Solomon (iv. 14) it is mentioned along with other fragrant woods. Gesenius and Lagarde consider the Hebrew ("ḳinnamon") to be a loan-word from the Greek (*κιννάμωμον*), although Herodotus (iii. 111) states that the Greeks themselves borrowed it from the Phenicians. It seems that both Hebrew and Greek took it from the Phenician.

E. G. H. G. B. L.

CIPHER. See GEMAṬRIA.

CIRCUMCISION (מילה; in Biblical Hebrew, מולה = "the cutting away" of the ערלה = "foreskin").—**Biblical Data:** A religious rite performed on male children of Jews on the eighth day after birth; also on their slaves, whether born in the house or not. It was enjoined upon Abraham and his descendants as "a token of the covenant" concluded with him by God for all generations, the penalty of non-observance being "karet," excision from the people (Gen. xvii. 10–14, xxi. 4; Lev. xii. 3). Aliens had to undergo circumcision before they could be allowed to partake of the covenant-feast of Passover (Ex. xii. 48), or marry into a Jewish family (Gen. xxxiv. 14–16). It was "a reproach" for the Israelite to be uncircumcised (Josh. v. 9; on "the reproach of Egypt" see below). Hence the name "'arelim" (uncircumcised) became an opprobrious term, denoting the Philistines and other non-Israelites (I Sam. xiv. 6, xxxi. 4; II Sam. i. 20; compare Judges xiv. 3; I Sam. xvii. 26), and used synonymously with "ṭame" (unclean) for heathen (Isa. lii. 1). The word "'arel" (uncircumcised) is also employed for "unclean" (Lev. xxvi. 41, "their uncircumcised hearts"; compare Jer. ix. 25; Ezek. xliv. 7, 9); it is even applied to the first three years' fruit of a tree, which is forbidden (Lev. xix. 23).

Original Significance.

This shows how deeply rooted in the minds of the ancient Hebrews was the idea that circumcision was an indispensable act of national consecration and purification. Nevertheless, there are several facts in the Bible which do not seem to be in full harmony with this view. According to Ex. iv. 24–26, the circumcision of the first-born son was omitted by Moses, and the Lord therefore "sought to kill him"; whereupon "Zipporah took a flint and cut off the foreskin of her son, and made it touch [A. V., "cast it at"] his [Moses'] feet," saying, "A bridegroom of blood art thou to me." Thus Moses was ransomed by the blood of his son's circumcision.

Strange as was this omission on the part of Moses, the omission of the rite on the part of the Israelites in the wilderness was no less singular. As recorded in Josh. v. 2–9, "all the people that came out" of Egypt were circumcised, but those "born in the wilderness" were not; and therefore Joshua, before the celebration of the Passover, had them circumcised with knives of flint (compare Ex. iv. 25) at Gilgal, which name is explained as "the rolling away" of "the reproach of Egypt" (see GILGAL).

Attention has also been called to the peculiar attitude of Deuteronomy and the Prophets toward circumcision. Deut. x. 16 (compare *ib.* xxx. 6 and Jer. iv. 4) says, "Circumcise the foreskin of your heart," thus giving the rite a spiritual meaning; circumcision as a physical act being enjoined nowhere in the whole book (see Geiger, "Urschrift," ii. 79, and Montefiore, "Hibbert Lectures," 1892, pp. 229, 337). Jer. ix. 25, 26 goes so far as to say that circumcised and uncircumcised will be punished alike by the Lord; for "all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart." Obviously, the prophetic view of the sacredness of the rite differed from that of the people.

——**Historical View:** Circumcision was known to be not an exclusively Jewish rite. Ishmael was circumcised when thirteen years old; that is, at the age of puberty (Gen. xvii. 25). The rite was, in fact, practised not only in ancient Arabia (Josephus, "Ant." i. 12, § 2; Origen, "Ad Genesin," i. 14; Eusebius, "Preparatio Evangelica," vi. 11; Shahrastani, transl. Haarbrücker, ii. 35, § 4; Sozomen, "Hist. Eccl." vi. 38), but also in Ethiopia (Philostorgius, "Hist. Eccl." iii. 4; Strabo, xvii. 776, 824), as well as by almost all the primitive tribes of Africa and by many of Australia (see R. Andree, "Die Beschneidung," in "Archiv für Anthropologie," 1880, xiii. 53–78; Ploss, "Geschichtliches und Ethnologisches über Knaben-Beschneidung," in "Archiv für Gesch. der Medicin," 1885, viii.; R. Hartmann, "Die Völker Afrikas," 1879, i. 178).

This accumulation of evidence points to the fact that circumcision in its primitive form was connected with marriage, whether performed with a view to the facilitation of cohabitation, as Ploss thinks, or, as is far more in accordance with the psychology of all primitive as well as of all ancient nations, to the consecration of the generative powers. At all events, the age of puberty is most frequently selected for the rite; and, after weeks of purification, accompanied by tests of courage, the boy is formally graduated into manhood and, bearing a new name, is ushered into the bridal chamber (Niebuhr, "Beschreibung von Arabien," p. 269; Andree, *l.c.*). For Egypt the practise is attested not alone by Herodotus (ii. 37, 104), Philo ("De Circumcisione," § 2; ed. Mangey, p. 210), and Ambrosius ("De Abrahamo," ii. 348), but also by the monuments (see Ebers, "Ægypten und die Bücher Mose's," i. 278) and the very valuable Greek text published and discussed by R. Reizenstein ("Zwei Religionsgeschichtliche Fragen," Strasburg, 1901). The rite of circumcision signified admission of the boy at the age of puberty into the rank of priesthood, as "web" (the Egyptian for "pure" or "holy"), the mother's presence being considered especially necessary. In Biblical literature the rite is incidental to the recognition of heirship, and to the adoption of a new name (Gen. xvii. 4–14). Moses' neglect to circumcise Gershom was possibly associated in some way with his (Moses') marriage to a Midianite woman. Zipporah, however, ultimately showed her allegiance to the God of the Hebrews by performing the rite herself. The fact that in Arabic "ḥatana" signifies both "to marry" (compare the Hebrew חתן = "bridegroom," and חותן = "father-in-law") and "to circumcise" shows an original connection between the rite and the nuptial ceremony; whereas the terms "ṭuhur" and "taṭhir" (purification), applied to circumcision in Arabia (see Wellhausen, "Skizzen und Vorarbeiten," 1887, iii. 154 *et seq.*), indicate the later religious view (see also Kohler, in "Z. D. M. G." xxiii. 680, and Nöldeke, *ib.* xl. 737).

The critical view of the Pentateuch, which ascribes Gen. xvii. to the late Priestly Code, and Josh. v. 4-7 to the interpolation of the redactor (see Dillmann, commentary on the passage), sufficiently accounts for the non-circumcision of young Israelites prior to their entrance into Canaan by the following theory: The ancient Hebrews followed the more primitive custom of undergoing circumcision at the age of puberty, the circumcision of young warriors at that age signifying the consecration of their manhood to their task as men of the covenant battling against the uncircumcised inhabitants (see Reizenstein, *l.c.*). After the settlement of the Israelites in Palestine, the rite was transferred to the eighth day after birth. In fixing the time of the initiatory rite at an age when its severity would be least felt, the Mosaic law shows its superiority over the older custom. Explanations which find the origin of circumcision in hygienic motives, suggested first by Philo (*l.c.*) and Josephus ("Contra Ap." ii. 13), then by Saadia ("Emunot we-De'ot," iii. 10) and Maimonides ("Moreh Nebukim," iii. 49), and often repeated in modern times, from Michaelis ("Mosaisches Recht," iv. 184-186) down to Rosenzweig ("Zur Beschneidungsfrage," 1878), who recommends its introduction into the Prussian army, have no other than a historical value.

——**In Apocryphal and Rabbinical Literature:** During the Babylonian exile the Sabbath and circumcision became the characteristic symbols of Judaism. This seems to be the underlying idea of Isa. lvi. 4: "The eunuchs that keep my Sabbath" still "hold fast by my covenant," though not having "the sign of the covenant" (Gen. xvii. 11, Hebr.) upon their flesh. Contact with Grecian life, especially at the games of the arena, made this distinction obnoxious to the Hellenists, or antinationalists; and the consequence was their attempt to appear like the Greeks by epispasm ("making themselves foreskins"; I Macc. i. 15; Josephus, "Ant." xii. 5, § 1; Assumptio Mosis, viii.: I Cor. vii. 18: מישך ערלה, Tosef., Shab. xv. 9; Yeb. 72a, b; Yer. Peah i. 16b; Yeb. viii. 9a). All the more did the law-observing Jews defy the edict of Antiochus Epiphanes prohibiting circumcision (I Macc. i. 48, 60; ii. 46); and the Jewish women showed their loyalty to the Law, even at the risk of their lives, by themselves circumcising their sons.

In order to prevent the obliteration of the "seal of the covenant" (חותם ברית) on the flesh, as circumcision was henceforth called, the Rabbis, probably after the war of Bar Kokba (see Yeb. *l.c.*; Gen. R. xlvi.), instituted the "peri'ah" (the laying bare of the glans), without which circumcision was declared to be of no value (Shab. xxx. 6).

Thenceforward circumcision was the mark of Jewish loyalty. The Book of Jubilees (xv. 26-27), written in the time of John Hyrcanus, has the following: "Whosoever is uncircumcised belongs to 'the sons of Belial,' to 'the children of doom and eternal perdition'; for all the angels of the Presence and of the Glorification have been so from the day of their creation, and God's anger will be kindled against the children of the covenant if they make the members of their body appear like those of the Gentiles, and they will be expelled and exterminated from the earth" (see Charles, "The Book of Jubilees," lv.-lx. iii. 190-192). To be born circumcised was regarded as the privilege of the saints, from Adam, "who was made in the image of God," and Moses to Zerubbabel (see Ab. R. N., ed. Schechter, p. 153; Soṭah 12a). And great importance was laid upon the shedding of a drop of blood as a sign of the covenant when a child or a proselyte born circumcised was to be initiated into Judaism (Shab. 135-137b).

Abrahamic Covenant.

Uncircumcision being a blemish, circumcision was to remove it, and to render Abraham and his descendants "perfect" (Ned. 31b; Gen. R. xlvi., after Gen. xvii. 1). "Isaac should be the offspring of the consecrated patriarch" (Gen. R. *l.c.*). He who destroys the covenant sign of Abraham (by epispasm), has no portion in the world to come (Ab. iii. 17; Sifre, Num. xv. 31; Sanh. 99). According to Pirke R. El. xxix., it was Shem who circumcised Abraham and Ishmael on the Day of Atonement; and the blood of the covenant then shed is ever before God on that day to serve as an atoning power. According to the same Midrash, Pharaoh prevented the Hebrew slaves from performing the rite, but when the Passover time came and brought them deliverance, they underwent circumcision, and mingled the blood of the paschal lamb with that of the Abrahamic covenant, wherefore (Ezek. xvi. 6) God repeats the words: "In thy blood live!"

In the wilderness, however, the Israelites omitted only the peri'ah, according to R. Ishmael; according to the other rabbis, they did not circumcise their children on account of the fatigue of the journey. According to Sifre, Beha'aloteka, 67, and Ex. R. xix., the tribe of Levi was the only one that "kept the [Abrahamic] covenant" (Deut. xxxiii. 9). They had, says R. Ishmael, piled up the foreskins of the circumcision in the wilderness, and covered them with earth. To this Balaam referred when he asked: "Who can count the dust of Jacob?" (Num. xxiii. 10); and for this reason it became customary after circumcision to cover the foreskin with earth.

Loyalty to the Abrahamic covenant was shown by the Gentiles who voluntarily espoused the Jewish faith, but not by the slaves of Abraham upon whom circumcision was enforced, the patriarch having done so only because he wished to conform to the Levitical laws of purity. Nor did Esau practise circumcision in his own household: "he despised his birthright" (Gen. xxv. 34; Tanna debe Eliyahu R. xxiv. [xxii.]). The Ephraimite kingdom also failed to observe the Abrahamic rite; wherefore Elijah swore "there shall not be dew nor rain these years, but according to my word" (I Kings xvii. 1). Elijah's lot was ever to be persecuted by Jezebel; therefore the Lord also swore an oath that no "berit milah" (rite of circumcision) should be celebrated in Israel without the presence of Elijah; hence a chair is always reserved on that occasion for Elijah, "the angel [A. V., "messenger"] of the covenant" (Mal. iii. 1; Pirḳe R. El. xix.; see Elijah's Chair).

Saving Power of Circumcision.

Talismanic powers were ascribed to the sign of the covenant, as also to the phylacteries. According to the rabbis, David, when he saw himself at the bath stripped of the tefillin and other religious insignia, thanked God for the Abrahamic rite protecting him, and sang the Twelfth Psalm, which bears the superscription "‘Al-ha Sheminit" (lit., "on the eighth," explained by the Rabbis as referring to the rite of circumcision; Yeb. 43b; compare *ib.* 53b.) Circumcision causes an angel to save the Israelites from the pangs of Gehenna, to which, according to Ezek. xxxii. 24, the uncircumcised (‘arelim) are consigned (Tan., Lek Leka, ed. Buber, 27; Ex. R. xix.). According to Gen. R. xlviii., it is Abraham who sits at the gate of Gehenna to save the circumcised (see Abraham). "Circumcision is of such importance that heaven and earth are held only by the fulfilment of that covenant [after Jer. xxxi. 35]; and all the merits of Moses could not shield him against the danger to which he was exposed in consequence of the neglect of this command. It is a thirteenfold covenant" (Ned. 34b). But "it is also an occasion of highest joy" (Meg. 16b, with reference to Esth. viii. 16, and Ps. cxix. 162), especially "for the mother" (Giṭ. 57a, with reference to Ps. cxiii. 9), the berit milah having been made the occasion of great festivity from the days of Abraham (Shab. 130a; Pirḳe R. El. *l.c.*; see Banquets).

"Circumcision is one of the commandments which, having been accepted with joy, are ever obeyed with joy, and, because the people gave their lives for them, are observed with steadfast loyalty" (R. Simeon b. Eleazar, in Shab. 130a). This refers to the martyrdom which the Jewish people underwent during the Hadrianic persecution, which was especially directed against circumcision. "We ought to abstain from marrying," said R. Ishmael b. Elisha, "since the Roman [Yawan] government forbids us to celebrate the festival of the birth of a son ["yeshua‘ ha-ben," or "shabua‘ ha-ben"]; but then the world would come to a standstill" (B. B. 60b). "Why art thou, O Israel, led forth to be slain? . . . Because I have circumcised my son! . . . It is the love I show for my Father in heaven" (Mek., Yitro, Ba-Ḥodesh, vi.). "Why did God not make man as he wanted him to be?" asked Tinnius (Tyrannus) Rufus, with biting sarcasm; and Akiba replied, "In order that man should perfect himself by the fulfilment of a divine command" (Tan., Tazria‘, ed. Buber, 7).

Arguments for and Against.

In Gen. R. xlvi. the arguments for and against circumcision are put forth in the form of a dialogue between God and Abraham. Replying to the question why the command had not been given to Adam if it was so dear to Him, God reminds Abraham that it should be sufficient for him that he and God are in the world—a play on "ShADDAI"—and that the maintenance of the world depends upon the acceptance of the commandment. But Abraham objects that circumcision is an obstacle to the conversion of the Gentiles. This trouble, also, is overcome by the declaration of God's sufficiency to protect both Abraham and the world. In fact, circumcision had been deferred from the time of Abraham's conversion—in the forty-eighth year of his life—until his ninety-ninth year, for the express purpose of facilitating the making of proselytes.

Circumcision of Proselytes.

The problem of proselytism, indeed, had stirred Judaism to its very depths, and had almost separated Hellenistic from Palestinian Judaism. The former would admit Gentiles after having undergone the rite of baptism; that is, regeneration by living water (see Sibyllines, iv. 164 *et seq.*: "Wash your whole stature clean from impurity in running streams, and, with hands uplifted to heaven, ask for forgiveness for your doing; then the worship of God will heal gross impiety"). With this view, Josephus relates ("Ant." xx. 2, §§ 3, 4), a Jew named Ananias sought to make converts to Judaism. He succeeded with Queen Helena and the women of the court, and her son Izates was eager to follow her example. But Izates' mother, on hearing of his determination to submit to circumcision also, implored him not to do so, as the people might take umbrage at his act of compliance with strange and abhorrent rites, and overthrow the dynasty. His instructor, Ananias, also tried to dissuade him and to allay his scruples with arguments based on the meritoriousness of his intention, which would atone, in the sight of God, for the non-performance of the rite. But, through the influence of another Jew, Eleazar, from Galilee, the home of the Zealot party, Izates was easily induced to submit to the operation; and he informed both his mother and Ananias of what he had done. He was rewarded for his fortitude and piety; for "God . . . preserved both Izates and his sons when they had fallen into many dangers, and procured their deliverance when it seemed impossible, demonstrating thereby that the fruit of piety is not lost to those who wait for Him and who put their sole trust in Him." Compare the story related in Gen. R. xlvi.: "King Monobaz and Izates, sons of King Ptolemy [an error: read "Monobaz" for "Ptolemy"], read the Book of Genesis together. When they came to the passage xvii. 11 they wept; and each, without the other's knowledge, underwent circumcision. The next time they read the chapter together one said to the other: 'Wo unto me, my brother!' They then disclosed what they had done. Their mother, on hearing of the matter, told their father that they had needed circumcision as a precaution against phimosis, and he signified his approval. As a reward for their action they were saved by an angel from being killed in an ambush during a war in which they had become involved" (compare Grätz, "Gesch." iii. 430 *et seq.*).

The issue between the Zealot and Liberal parties regarding the circumcision of proselytes remained an open one in tannaitic times; R. Joshua asserting that the bath, or baptismal rite, rendered a person a full proselyte without circumcision, as Israel, when receiving the Law, required no initiation other than the purificative bath; while R. Eliezer makes circumcision a condition for the admission of

Circumcision Necessary or Not?

a proselyte, and declares the baptismal rite to be of no consequence (Yeb. 46a). A similar controversy between the Shammaites and the Hillelites is given (Shab. 137a) regarding a proselyte born circumcised: the former demanding the spilling of a drop of blood of the covenant; the latter declaring it to be unnecessary. The rigorous Shammaite view, voiced in the Book of Jubilees (*l.c.*), prevailed in the time of King John Hyrcanus, who forced the Abrahamic rite upon the Idumeans, and in that of King Aristobulus, who made the Itureans undergo circumcision (Josephus, "Ant." xiii. 9, § 1; 11, § 3). According to Esth. viii. 17, LXX., the Persians who, from fear of the Jews after Haman's defeat, "became Jews," were circumcised.

The rigorous view is echoed also in the Midrash: "If thy sons accept My Godhead [by undergoing circumcision] I shall be their God and bring them into the land; but if they do not observe My covenant in regard either to circumcision or to the Sabbath, they shall not enter the land of promise" (Gen. R. xlvi., with reference to Gen. xvii. 8–9). "The Sabbath-keepers who are not circumcised are intruders, and deserve punishment," (גוי ששבת חייב מיתה; Deut. R. i. and Ma'ase Torah, ed. Schönblum; see also Hippolytus, "Refutatio Omnium Hæresium," ix. 21).

It appears, however, that while the Palestinian Jews accepted the uncircumcised proselytes only as "Proselytes of the Gate" ("Gere Toshab," Yeb. 47b; see Proselytes), non-Palestinian Judaism did not make such a distinction until the Roman wars, when the more rigorous view became prevalent everywhere. Thus Flavius Clemens, a nephew of the emperors Titus and Domitian, when with his wife Domitilla he embraced the Jewish faith, underwent circumcision, for which he suffered the penalty of death (see Grätz, "Gesch." iv. 403 *et seq.*, 702).

It was chiefly this rigorous feature of Jewish proselytism which provoked the hostile measures of the emperor Hadrian. And, furthermore, it was the discussion of this same question among the Jews—whether the seal of circumcision, חותם ברית (see Shab. 137b; Ex. R. xix.; Targ. Cant. iii. 8; Hermas, "Similitudines," viii. 6, ix. 16; II Clemens to the Corinthians, vii. 6, viii. 6; Grace at Meals; for heathen parallels of the expression "seal" see Anrich, "Das Antike Mysterienwesen," pp. 123–124, and Reizenstein, *l.c.* pp. 7–8), might not find its substitute in "the seal of baptism"— which led Paul to urge the latter in opposition to the former (Rom. ii. 25 *et seq.*, iv. 11, and elsewhere), just as he was led to adopt the antinomistic or antinational view, which had its exponents in Alexandria (see Philo, "De Migratione Abrahami," xvi.; ed. Mangey, i. 450).

While in Biblical times the mother (perhaps generally) performed the operation, it was in later times performed by a surgeon, רופא or אומן, also called by the specific name "mohel" (מוהל; see Josephus, "Ant." xx. 2, § 4; B. B. 21a; Shab. 130b, 133b, 135, 156a) or "gozer" (גוזר). In the Codex Justinianus (i. 9, 10) physicians were prohibited from performing the operation on Roman citizens who had become converts to Judaism.

Circumcision Not a Sacrament.

Unlike Christian baptism, circumcision, however important it may be, is not a sacrament which gives the Jew his religious character as a Jew. An uncircumcised Jew is a full Jew by birth (Ḥul. 4b; 'Ab. Zarah 27a; Shulḥan 'Aruk, Yoreh De'ah, 264, 1). A non-Jewish physician may, according to R. Meïr, in the absence of a Jewish expert, perform the ceremony, as may women, slaves, and children ('Ab. Zarah 26b; Men. 42a; Maimonides, "Yad," Milah, ii. 1; Yoreh De'ah, *l.c.*), although the more rigorous Shammaite rule was forced by the Amoraim; compare Gen. R. *l.c.*

Circumcision must, whenever possible, take place on the eighth day, even when this falls upon the Sabbath (Shab. xix. 1). The Samaritans and the Karaites, however, dissent from this rule (see Karaites and Samaritans); if by reason of the child's debility or sickness the ceremony is postponed, it can not take place on the Sabbath (Shab. 137a). It is the duty of the father to have his child circumcised; and if he fails in this, the bet din of the city must see that the rite is performed (Ḳid. 29a).

As early as the geonic time the ceremony had been transferred from the house of the parents to the synagogue, where it took place after the service in the presence of the whole congregation. In order to give it the character of a festival certain prayers of a mournful nature, such as "Widduy" and "Taḥanun," were omitted, and occasionally appropriate hymns were recited instead. In the tenth century there appears, in addition to the mohel and the father of the child, the "ba'al berit," also called "godfather" ("sandeḳ" corresponding to the *σύντεκνος*, the godfather in the Greek Church, who lifted the neophyte from the baptismal water). The sandeḳ holds the child on his knees during the operation. As a rule, the wife of the godfather carries the child in and hands it to the mohel, while the congregation greets it with: "Blessed be he that cometh in the name of the Lord" (Ps. cxviii. 26). Beside the chair upon which the sandeḳ is seated another chair is placed, called, as has been stated above, "the chair of Elijah" (see Elijah's Chair). Upon this the mohel places the child, reciting Gen. xlix. 18; Ps. cxix. 156, 162, 166; and the first half of Ps. lxv. 5, the congregation responding with the latter half.

The Ceremony.

He then takes the child from "Elijah's chair" and places it, upon a cushion, in the lap of the sandeḳ, reciting the benediction: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments, and hast enjoined us to perform the commandment of circumcision." When the operation is over, the father of the child recites the benediction: "Blessed art Thou . . . who hast sanctified us by Thy commandments, and hast enjoined us to make him enter into the covenant of Abraham our father"; and the congregation responds with: "As he hath been made to enter the covenant, so may he also be made to enter the study of the Torah, the ḥuppah [nuptial chamber], and the performance of good deeds." The use of the pronoun "him" in this peculiar benediction of the father, and in the congregational response given in the ancient Baraita (Shab. 137b), seems to indicate that originally the child was named immediately after the circumcision, as was the case in New Testament times (Luke ii. 21; compare Gen. xvii. 5), and that the congregation then blessed the child just named. Hence, also, the prayer recited at the close. Owing to the fact that the original "se'udat berit milah" (see BANQUETS) was later on postponed or changed in character, the two benedictions introducing it are now recited by the mohel, who, taking the cup of wine, says: "Blessed be Thou . . . who hast created the fruit of the vine." "Blessed be Thou . . . who hast sanctified the beloved one [Isaac] from the womb, and hast ordained an ordinance for his kindred, and sealed his descendants with the sign of the holy covenant. Therefore on this account do Thou, O living God, our Inheritance and our Rock, command [Thy angels; see Maimonides, "Pe'er ha-Dor," responsum No. 134] to save Thy beloved kindred [Israel] from the pit [of Gehenna], for the sake of Thy covenant which Thou hast put upon our flesh! Blessed be thou, O Lord, Maker of the Covenant" (Shab. 137b).

Here follows in the liturgy a prayer, preserved from geonic times by Abraham b. Nathan, Tanyah, and Abudrahim, referring especially to the naming of the child: "Our God and God of our fathers! Preserve this child to his father and mother, and let his name be called in Israel N the son of N. Let the father rejoice in him that came forth from his loins, and let the mother be glad in the fruit of her womb; as it is written . . . [Prov. xxiii. 25]: and it is said . . . [Ezek. xvi. 6 (see above); Ps. cv. 8-10; Gen. xxi. 4; Ps. cxviii. 1]. Let the child named N wax great!" Whereupon the congregation again responds, saying: "As he hath entered into the covenant, so may he be permitted to enter the study of the Torah, the huppah, and the performance of good deeds."

Reform Judaism and Circumcision.

After having for centuries been practised as a distinctively Jewish rite, circumcision appeared to many enlightened Jews of modern times to be no longer in keeping with the dictates of a religious truth intended for humanity at large; and its abolition was advocated, and made the shibboleth of the "Friends of Reform" ("Reformfreunde") in Frankfort-on-the-Main in 1843. Under the leadership of Theodor Creizenach, M. Stern of Göttingen, and others, the association published in the "Frankfurter Journal," July 15, 1843, and in "Der Israelit des Neunzehnten Jahrhunderts" of the same year articles in which, besides the abolition of circumcision and the transfer of the Jewish Sabbath to Sunday, the renunciation of historical Judaism in its entirety was declared necessary, and a sort of Jewish Church, based upon the Mosaic monotheism, was recommended. These articles called forth the protests of many rabbis, even in the Reform camp, among whom were Joseph Aub and Samuel Hirsch of Luxemburg (see S. D. Trier, "Rabbinische Gutachten über die Beschneidung," Frankfort-on-the-Main, 1844). A bitter controversy raged in the Jewish congregations and press. Samuel Holdheim took sides with the Radical Reformers; David Einhorn, with a number of other rabbis, opposed the merely negative standpoint of the Frankfurt Reform-Verein, but emphatically indorsed the view that he who disregards the law of circumcision, whatever the motive may be, is nevertheless a Jew, circumcision having no sacramental character. Zunz and Aub, however, endeavored to attribute to circumcision a semi-sacramental character (see CEREMONIES); but Geiger, who, in his private correspondence with Stern, sympathized with the Radical Reformers, objected, with others, to this arbitrary position (see Geiger, "Gesammelte Schriften," v. 174, 181). On the other hand, Samuel Hirsch, in a series of discourses on the Messianic mission of Israel (1843), preached a sermon on the symbolic value of circumcision.

In 1847 Einhorn, as chief rabbi of Mecklenburg, became involved in a controversy with Franz Delitzsch of Rostock, who denounced him for acting contrary to Jewish law in naming and consecrating an uncircumcised child in the synagogue. Einhorn, in an "opinion," published a second time in his "Sinai," 1857, pp. 736 *et seq.*, declared, with references to ancient and modern rabbinical authorities, that a child of Jewish parents was a Jew even if uncircumcised, and retained all the privileges, as well as all the obligations, of a Jew. This view he also expressed in his catechism, his prayer-book, and his sermons, emphasizing the spiritual character of the Abrahamic covenant—"the seal of Abraham placed upon the spirit of Israel as God's covenant people."

The abolition of circumcision in the case of proselytes, on the ground of its being a measure of extreme cruelty when performed upon adults, was proposed by Isaac M. Wise at the rabbinical conference in Philadelphia in 1869, and was finally agreed to by the Reform rabbis of America at the New York conference in 1892 (see CONFERENCES, RABBINICAL; PROSELYTES; REFORM).

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E. G. H. K.

——**In Ethnography: Distribution:** The rite of circumcision appears to be both the oldest and the most widely spread surgical operation known. According to Andree ("Die Beschneidung," in "Archiv für Anthropologie," xiii. 76), it is still practised by more than two hundred million people, which is quite a conservative estimate, since the followers of Islam alone are reckoned at two hundred and fifty million. Though not a principle or religious duty, it is spread throughout the Mohammedan world; consequently both the age at which the operation is performed and the mode of treatment vary among Turks, Persians, Algerians, and Arabs. Among the

Africa.

Arabs circumcision seems to be a test of endurance. Philostorgius found it practised by them as early as 342 B.C. A much earlier instance, however, among Egyptian mummies, is that of Amen-en-heb, (lived between 1614 and 1555 B.C.), which H. Welcke has found to be a true case of circumcision ("Archiv für Anthr." x. 123). The practise extends over part of the Balkans, Asia Minor, Persia, part of India, and the Malay Archipelago, besides practically the whole of North Africa. Nor can this be due to Mohammedan influence, as it occurs quite as frequently among the tribes of the east and west coasts of Africa which have not been in contact with Islam. Even the Christian Abyssinians, the Bogos, and the Copts, the first of whom probably learned it from Jews, still observe the rite. Indeed, so universal is the practise in Africa that it would be simpler to give a list of the tribes that do not circumcise than to enumerate all those that do. Zobirowski attempts to prove that it is found in Africa only among those tribes which have plants of Oriental origin, like millet, rice or sorgho (boura), and appears to suggest that it has slowly spread through the dark continent from Egypt; but the absence of complete induction and of historic records renders his contention very doubtful.

The possibility of an Egyptian origin for circumcision is, however, completely disproved by the extent of the practise in Australia. The Australian evidence is of particular interest, the operation being performed there with a stone knife, as is recorded of the Israelites (Spencer and Gillen, "Tribes of Central Australia," p. 323; compare Ex. iv. 25).

The practise is almost equally wide-spread among the islanders of the Malay Archipelago.

America.

For America the evidence is somewhat scanty, and relates chiefly to the central part of the continent, though Petitot reports the practise among the Athapascans and McKenzie among the Dog River Indians. An analogous practise is reported by Squier among the inhabitants of Nicaragua, who draw blood from the organ and sow corn dipped in it. In Mexico a similar practise was found by Cortez, according to the report of Garcia de Palacio (1576); but the blood drawn was offered at the altar. Las Casas reports it among the Aztecs; and the Mayas of Yucatan still have an analogous practise. The Caribs of the Orinoco and the Tacunas of the Amazon practise the rite, as well as the Automecos, the Salivas, and the Guemos, who perform it on the eighth day, the earliest time recorded among savage tribes.

Mode of Operation: The possibility of this wide distribution of the practise being due to a dispersion from a single center like Egypt or southern Arabia, is disproved by the great variety of methods by which the removal of the prepuce is effected, some of the practises, as in New Caledonia and the Fiji Islands, throwing light on the "peri'ah" of the Jews.

The subject can not be adequately treated without a reference to the analogous operation of clitoridectomy performed on girls of nubile age, sometimes accompanied by the so-called "infibulation" of the adjacent parts. According to Ploss (in "Zeitschrift für Ethnologie," 1871, pp. 381 *et seq.*, summarized in his "Das Kind," 1st ed., i. 305-324), this occurs among the S. Arabs, in Egypt, in Abyssinia, among the Gallas, the Susus, the Mandingos, the Masai, and the Waknosi (all of whom likewise circumcise their boys), as well as in Peru and on the banks of the Ucayale River. The operation is in nearly every case performed simultaneously on males and females, though they are kept separate during the periods of preparation and operation. One sect of Jews, the Falashas, also circumcise both sexes (Andree, "Zur Volkskunde der Juden," p. 84); it is probable that this practise has been adopted from the surrounding Abyssinians.

The instrument with which the operation is performed is in almost every case an ordinary knife of iron or steel; but, as stated above, the Australians use stone knives, as the Jews and the Egyptians (Pliny, "Hist. Nat." xxxv. 46) did formerly, and as the North-American Indians and the Abyssinian Alnajas still do (Ludolf, "Hist. Æthiop." iii. i. 21). A case in which a stone knife was used by Jews is mentioned by Schudt as late as 1726. Mussel-shells are used in Polynesia. The Marolongs of South Africa used a "fire-stone" (meteorite), but now circumcise with an assegai.

Age.

Much variety is found in the age at which the rite is performed among different tribes. The earliest occurs among the Jews, on the eighth day after birth (Falashas even on the seventh), and among the southwestern Arabs, who perform the rite on the seventh, fourteenth, twenty-first, or twenty-eighth day. The Susus near Timbuctoo and the Guemos of South America are also said to perform the rite on the eighth day. In East Africa the Mazequas perform it between the first and the second month. The Persian Mohammedans circumcise in the third or fourth year; the Christian Copts, between the sixth and eighth. The Fijians perform the operation in the seventh year, as do also the Samoans. But, apart from these instances, all the tribes who perform this rite do so at the age of puberty, which is of course a very significant fact. The exceptional position of the Jews in this regard has to be emphasized in any discussion of the light which ethnology can throw upon the Biblical command.

Accompanying Ceremonial.

The act of circumcision is generally accompanied by some special ceremonial. In Samoa it takes place when the youth is named; but most often it forms a part of the general set of ceremonies initiating the young of both sexes into mature life. This is generally accompanied by trials of endurance for the lads or young men; and from a certain point of view circumcision may be regarded as one of these tests, as is definitely the case among the Jauf of South Arabia (Halévy). As instances may be mentioned the elaborate ceremonials of African and Australian savages; but there is nothing specifically religious in the initiation ceremonies, the elders of the tribe performing the operation and instructing the neophytes. Among the Falashas three old women perform the rite, possibly because it is practised on girls as well as boys. Occasionally, however, the operation is performed by the priest; and in the New Hebrides a distinctly mystic character is imparted to the ceremony, no woman being allowed to be present. Similarly, Livingstone found it impossible to obtain access to the "boguera" of the Bechuanas. Among the Bourana the lads are kept apart in a special hut; and on the day of circumcision an ox is sacrificed, and all smear themselves with its blood. Among the Sulus the blood is received in a cup of ashes and buried, while with the Marolongs the removed foreskin is buried. The rite is mostly common to the whole population, but occasionally, as in Rook Island, it is performed on the rich only, while in Celebes it is only resorted to in the case of princes who have no children. In Mexico it seems to have been a prerogative of the upper classes.

There are certain indications which seem to show that primitive peoples adopt or drop the practise without much ado, possibly because it is not regarded as definitely religious. The Zulus and the Gallas have discarded the custom since Europeans have become acquainted with them, and Reinach gives reasons for believing that the Philistines, though specifically mentioned as uncircumcised (Judges xiv. 3; I Sam. xvii. 26, 36; xviii. 25; Ezek. xxxii. 30), had adopted circumcision by the time of Herodotus (ii. 104) and Aristophanes ("Birds," p. 507)—*i.e.*, between 575 (Ezekiel) and 445 B.C. (Herodotus)—while the Idumeans, who appear to have been circumcised in the time of Jeremiah (Jer. ix. 26), had entirely discarded the practise by the time of John Hyrcanus, who forcibly reintroduced it among them ("L'Anthropologie," iv. 28-31).

Object: The exact object for which this widespread custom is practised has been long a subject of dispute. The theories mainly held point to three originating causes: tribal, sacrificial, and utilitarian. For the tribal view there is to be said that circumcision, like other mutilations of the body intended for tribal marks, takes place at the age of puberty, when, for example, the Hereros of Africa knock out the front teeth; but as the organ is almost invariably hidden, it is difficult to see how circumcision could be regarded as a tribal mark (see Gerland in Waitz, "Anthropologie," vi. 40).

The sacrificial theory, which sees in circumcision an offering to the deity of fertility, has to draw for illustration from the practises of Yucatan and Nicaragua, where the custom itself is only in a stage of survival, if it exists at all. Others regard it as a substitute for human sacrifice (Movers and Ghillany), and place it on the same level as eunuchism (Letourneau, Elie Reclus). Hence Herbert Spencer suggests that it was a mark of subjection introduced by conquering warriors to supersede the punishment of death. The appeal made to Samson by his father (Judges xiv. 3), and that made to the Israelites and to Saul by David (I Sam. xvii. 26, 36), give a certain amount of plausibility to this theory; but the fact that the practise is either common to all the tribe or is reserved for the upper classes, as in Mexico, the Celebes, and Rook Island, tells strongly against this last form of the sacrificial theory.

Utilitarian Theories.

The suggestion of Sir Richard Burton ("Memoirs Anthrop. Soc." i. 318) that it was introduced to promote fertility seems to be contradicted by the practise and arguments of many tribes (see Riedel, in "Verhandlungen der Gesellschaft für Erdkunde zu Berlin," 1885, No. 3). The claims of cleanliness and health have been strongly urged, especially for hot countries, where phimosis is likely to be induced if the natural secretions of the parts are retained by the prepuce. Philo ("De Circumcisione," ed. Mangey, ii. 210) gives this as one of the motives for the Biblical injunction; and later writers, such as Claparède ("La Circoncision," Paris, 1861) and Rosenzweig ("Zur Beschneidungsfrage," 1878), have for this reason recommended its general adoption. But the practise is found among so many tribes who have not the most elementary notions of cleanliness, not to speak of hygiene, that this is not likely to be the prevailing motive for its adoption.

An Initiation Ceremony.

The fact that circumcision is almost invariably found practised as a rite of initiation, and frequently on both sexes, gives the clue to its general adoption, as H. Ploss contends in an essay ("Geschichtliches und Ethnologisches über Knaben-Beschneidung," in "Deutsches Archiv für Gesch. der Medicin," viii. 312-344) mainly based on Andree's materials. According to the wise custom among savages of initiating their youth into all the duties of the mature life, the elders prepare the lads for their marital life at this time; and circumcision, often of both sexes, is resorted to as part of the preparation. The only ancient legend about Zipporah circumcising Moses (as would seem to be implied by her exclamation, Ex. iv. 25, 26) confirms Ploss's view to some extent; but the exceptionally early age at which Jews perform the rite takes it entirely out of the category of initiation ceremonies among them, and proves it to be of a religious or symbolic nature, as indeed is expressly claimed for it.

BIBLIOGRAPHY: *Index Catalogue of Surgeon-Major's Library*, Washington, 1st and 2d series, s.v. *Circumcision (ritual)*, gives a tolerably complete list of works and papers. The above article is founded mainly on the material collected by Andree and Ploss, with the use of M. Zaborowski's *La Circoncision, sa Superstition en Afrique*, in *L'Anthropologie*, vii. 653-675; idem, *De la Circoncision des Garçons et de l'Excision des Filles Comme Pratique d'Initiation*, in *Bulletin Soc. Anthrop.* Paris, 4th series, v. 81-104. Special references are only introduced in correction or supplementally; for other statements authorities will be found in Andree.

J.

——**In Medicine:** To perform the operation and to avoid any danger that may be connected with it, an acquaintance with the anatomy of the tissues involved is necessary. The organ terminates in a conical fleshy substance called the glans.

Anatomy of the Parts.

The skin covering the organ is prolonged forward in a loose fold, which covers the glans and is supplied with an inner lining of the character of a mucous membrane, which, being reflected, also forms a covering of the glans proper. The prolonged portion of skin with its lining is termed the prepuce or foreskin. The prepuce has no large blood-vessels; and therefore circumcision is not attended by any dangerous hemorrhage, except when the glans is injured by unskilful handling of the knife, or in very exceptional cases where there exists an abnormal tendency to bleeding.

Circumcision varies considerably as practised by the Jews and by the Mohammedans. Among the Jews it means not only the excision of the outer part of the prepuce, but also a slitting of its inner lining to facilitate the total uncovering of the glans.

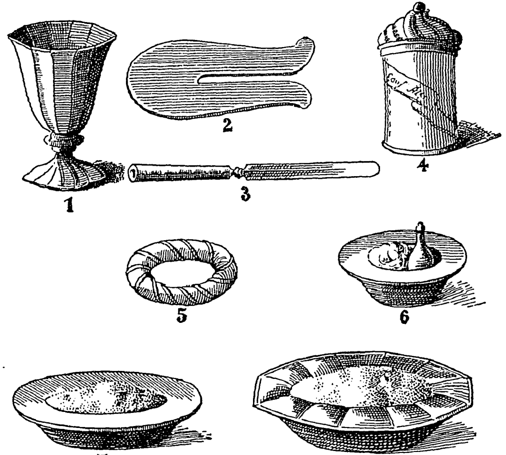

Implements and Accessories of Circumcision (18th Century).

1. Cup of benediction. 2. Shield. 3. Knife. 4. Spice-box. 5. Tape. 6. Cotton and Oil. 7. Sand. 8. Powder.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The Mohammedans pursue the simple method of cutting off the integumental portion of the foreskin, so that almost all of the inner layer remains, and the glans continues covered.

The operation up to very recent times was exclusively performed by laymen, to whom the act had been taught by others who, by experience, had acquired the necessary knowledge and skill. The tests of a good operator, or "mohel" (circumciser), were that he should perform his work quickly, safely as to its immediate effect, and successfully as to the condition which the parts would permanently assume. As a rule, the majority of these operators developed great dexterity; and accidents were remarkably rare. In case the glans was not sufficiently exposed after the healing process was completed, much anxiety was occasioned; for in some exceptional instances a second operation was resorted to.

The operation consists of three parts: "milah," "peri‘ah," and "meẓiẓah."

Milah: The child having been placed upon a pillow resting upon the lap of the godfather or "sandeḳ" (he who is honored by being assigned to hold the child), the mohel exposes the parts by removal of garments, etc., and instructs the sandeḳ how to hold the child's legs. The mohel then grasps the prepuce between the thumb and index-finger of his left hand, exerting sufficient traction to draw it from the glans, and places the shield (see Fig. 1, next column) in position just before the glans. He now takes his knife and with one sweep excises the foreskin. This completes the first act. The knife (see Fig. 3) most commonly used is double-edged, although one like those ordinarily used by surgeons is also often employed.

Peri‘ah: After the excision has been completed, the mohel seizes the inner lining of the prepuce, which still covers the glans, with the thumb-nail and index-finger of each hand, and tears it so that he can roll it fully back over the glans and expose the latter completely. The mohel usually has his thumb-nail suitably trimmed for the purpose. In exceptional cases the inner lining of the prepuce is more or less extensively adherent to the glans, which interferes somewhat with the ready removal; but persistent effort will overcome the difficulty.

Meẓiẓah: By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the operation, except as to the control of the bleeding and the dressing of the wound. The remedies employed for the former purpose vary greatly among different operators and in different countries. Astringent powders enter largely into these applications. In North Germany the following mixture is extensively used: dilute sulfuric acid, one part; alcohol, three parts; honey, two parts; and vinegar, six parts. A favorite remedy with many operators is the tincture of the chlorid of iron, which is a recognized efficient styptic. These solutions are

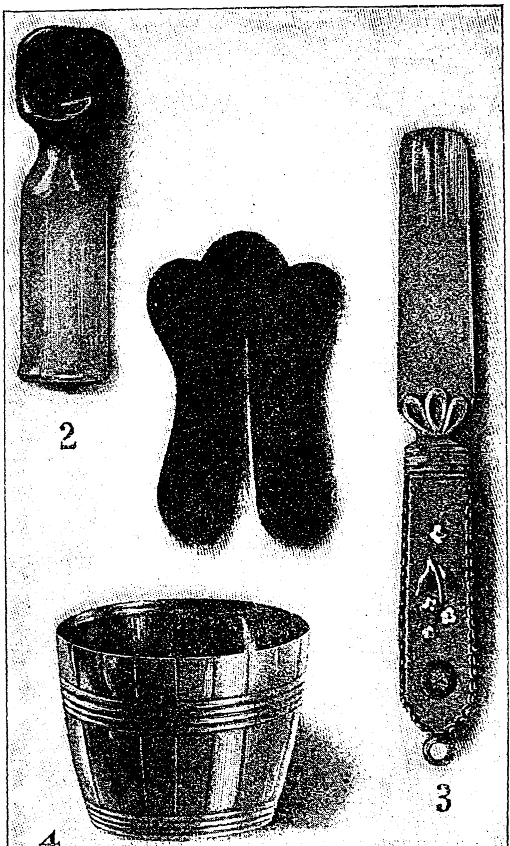

Modern Implements of Circumcision.

1. Shield. 2. Mouthpiece. 3. Knife. 4. Cup for Meẓiẓah.

applied by means of small circular pieces of linen with openings in the center, into which the glans is placed, and the dressing is closely applied to the parts below. This is secured in its place by a few turns of a small bandage. A diaper is now applied, and the operation is finished. The dressings are usually allowed to remain until the third day. The nurse in the mean time is instructed to apply olive-oil, plain or carbolized. When the parts are then uncovered the wound will in most cases have healed.

To guard against any mishap through suppuration or erysipelas, the genitals should be washed with soap and water, and afterward with a solution of bichlorid of mercury, 1 to 2,000. The mohel should deal similarly with his hands, and especially with his nails, using a nail-brush; and all the instruments to be used should be immersed in boiling water for about five minutes. The dressings should consist of sterile or antiseptic gauze or similar material. All the preparations relating to the dressings, the instruments, and the hands of the operator should be made before the child is brought into the room in which the operation is to be performed, in order to avoid unnecessarily prolonging the anxiety of the mother. A basin with the bichlorid of mercury solution should be at hand, into which the operator may dip his hands immediately before he begins his work.

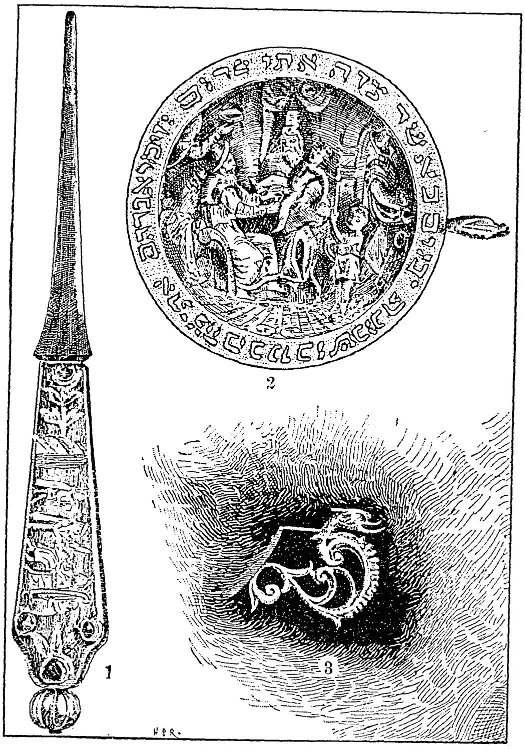

Articles Used in Circumcision.
1. Knife. 2. Platter, bearing as inscription Gen. xxi. 4. 3. Handle of platter.
(In the Musée de Cluny, Paris.)

Pre-cautions to Be Observed.

Care must be exercised in grasping and making traction on the foreskin just before the knife is used. The outer layer is much more elastic than the inner; and if the outer and inner layers are not held firmly together at the margin, it may happen in making traction that the outer layer may become folded upon itself, with the result that the cut will remove a circular piece of skin just behind the edge of the foreskin. Of course this will require the subsequent removal of the remaining edge.

Some operators dispense with the shield, but this is not to be commended; for it will expose the child to the risk of having a piece of the glans cut off, and to dangerous bleeding in consequence.

When the operator uses his nails to tear the inner layer (peri'ah), he should be careful to have them absolutely clean. Should they not have the requisite shape or firmness, or should he prefer avoiding any risk attaching to that method, two pairs of short forceps may with advantage be substituted, and are now often used. The tear should be made carefully, so that it will not deviate greatly from the median line, and should not be carried back too far; for at the margin of the corona it might give rise to unnecessary bleeding. When the inner lining is tough, or bound down by adhesions, a probe-pointed scissors may be used for the peri'ah. Drs. Kehlberg and Löwe recommend the use of the scissors in all cases; claiming that the wound made by them is more favorable, and infection less liable. Against this, however, is the well-established principle in surgery that a lacerated wound is less apt to bleed than one made by a sharp instrument.

Danger of Meẓiẓah.

Considerable opposition has of late years been made against the meẓiẓah on the ground that it is entirely in conflict with the aseptic treatment of wounds, which should be adhered to in all instances, but more especially in consequence of a case in Cracow in which it became known that syphilis was communicated to a large number of Jewish children through an infected condition of the mohel's mouth (Glassberg, "Die Beschneidung," p. 27). The result has been that a number of mohels have discarded the meẓiẓah altogether. The majority of Jews, however, remain averse to such an innovation, the more so because it is condemned by the Orthodox rabbis. As a compromise, which has received satisfactory ecclesiastical authority, a method has been adopted which consists in the application of a glass cylinder that has a compressed mouthpiece, by means of which suction is accomplished. Before the cylinder is applied a small quantity of sterilized absorbent cotton is placed in the mouthpiece, which effectually protects both the child and the operator.

The inner layer, when it is folded back after its laceration, meets with the outer retracted layer, and the application of the dressing will satisfactorily keep the edges in fair apposition. Drs. Kehlberg and Löwe, in an article in Glassberg's work, recommend the closing of the wound by stitches after the method practised in surgery and known as the continuous suture. There are two objections to this treatment of the wound. It prolongs the operation unnecessarily, and entails the annoyance of removing the sutures when the union of the wound has taken place.

The sponge, which has almost invariably been made use of for cleansing the parts (which are more or less covered with blood), should be entirely discarded. It has been found difficult to keep sponges surgically clean; and pledgets of sterile gauze—fresh ones for every case—are to be preferred.

Treatment of Wound.

The most important consideration after the completion of the operation is to guard against hemorrhage. When the wound is limited to the prepuce itself, hemorrhage need not be dreaded; for the pressure of the simple dressings alone will be sufficient to control it effectually. Many operators apply a little tincture of iron, to which there can be no serious objection; for it is the most reliable of the remedies usually applied for the arrest of hemorrhage. The mohel should remain with the child for at least an hour to be perfectly satisfied that no hemorrhage follows, and to stop it should it occur. If the bleeding does not proceed from an artery, the tincture of iron with somewhat firmer pressure of the bandage will usually prove satisfactory. Should the bleeding come in jets, a catch-artery forceps must be applied, which acts as a clamp; and a surgeon should be sent for, as a ligature may be needed.

There is one form of bleeding which has thus far not been mentioned, and which needs consideration. It is well known that there are individuals who bleed very profusely and very persistently upon the slightest provocation. The old rabbis must have known of this condition; for they taught that, when a mother lost two children from circumcision, those that might be born afterward should not be subjected to the operation. This abnormal tendency to bleeding is of hereditary character. It is transmitted through the mother and through the daughters of such a mother. The son, who might be a bleeder himself, will not transmit it to his children. Should such a condition be met with in circumcision, the ordinary methods for the arrest of hemorrhage must not be relied upon. The actual cautery will have to be resorted to, or a short piece of a metal or hard flexible catheter must be inserted in the urethra and firm pressure applied by means of a bandage. The catheter has the advantages of not interfering with urination, and of offering a firm surface for the application of pressure. It goes without saying that mechanical provisions must be made to prevent the catheter from slipping either in or out.

As illustrating the extreme rarity of disasters as a consequence of the hemorrhagic diathesis in circumcision, Dr. A. B. Arnold writes that in an experience of more than 1,000 cases he met with one case only ("New York Medical Journal," Feb. 19, 1886).

It happens not infrequently that the attending physician, on account of some unfavorable condition of the child, advises a postponement of the operation. The Jewish law sanctions such a proceeding until the child has fully recovered its health.

The following reasons for postponing the operation are enumerated by Drs. Kehlberg and Löwe: "pronounced feebleness of the child, febrile conditions, obstinate diarrhea, refusing to take the breast, diseased conditions of the skin, general or local convulsions or jerkings, inflammation of the eyes or eyelids, fungous excrescences in the mouth, very frequent vomiting, continued sleeplessness" (Glassberg, *l.c.* p. 36).

Circumcision among the Jews has been accepted and adhered to simply as a religious rite; but it is of interest to make manifest the advantages that accrue to the individual from having the prepuce removed in early life.

Medical Advantages of Circumcision.

Sometimes the physiological changes in the prepuce are interfered with and it can not be retracted at all, or only to a partial degree. These conditions are termed respectively complete and partial phimosis. Phimosis is followed by a train of disturbances more or less serious in character; one of the most frequent troubles arising from this cause being interference with the emptying of the bladder. As a result of phimosis, or even of the ordinary exudations, inflammation of the inner lining of the prepuce and the covering of the glans is extremely liable to arise. This inflammation, termed balanitis, will cause pain, especially during urination, and will have a tendency to increase the impediment to the voiding of urine.

Various authors enumerate a number of other troubles due to phimosis; viz., habitual wetting of the bed by children, masturbation, prolapse of the rectum, hernia, and hydrocele, the latter three conditions being excited by the excessive pressure exerted by the abdominal muscles in overcoming the resistance of the prepuce to the flow of urine.

Paraphimosis.

An even more severe form of inflammatory change is known under the name of paraphimosis, which at times leads to ulceration of the parts or even gangrene.

The glans in the circumcised, besides being uncovered, presents another change to which considerable importance has been attached. The covering of the glans, which before had the character of a mucous membrane, on being exposed assumes the properties of true skin, which is less vulnerable, and on theoretical grounds alone leads to the inference that it is less liable to syphilitic infection. In addition to this, however, there has been weighty authority which bases this opinion on a wide experience. That it offers some protection, there can be no doubt; but the present writer has observed too many cases of primary syphilis in the circumcised to warrant the assumption that circumcision offers any very decided immunity.

A communication was made to the convention of the American Medical Association in 1870 by Dr. Lewis A. Sayre, in which he demonstrated that partial paralysis might result from congenital phimosis and adherent prepuce, and could be removed by circumcision. In 1887 Dr. Sayre, at the Ninth International Medical Congress, gave the testimony of a large number of other observers, who corroborated his own.

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J. A. Fr.

——**Among the Arabs:** It is difficult to determine whether Mohammed deemed circumcision ("khitan" or "taṭhir") to be a national custom of no religious importance, and therefore did not mention it in the Koran, or whether he judged the prescription of a rite that had been performed by the Arabs from time immemorial to be superfluous. Abulfeda counts circumcision among the rites of pagan Arabia that were sanctioned by Islam ("Historia Ante-Islamitica," ed. Fleischer, p. 24). Ibn al-Athir, in his ante-Islamic history, attributes to Mohammed the following words: "Circumcision is an ordinance for men, and honorable for women." On the other hand, the traditionalist Hurairah reported on the part of the prophet that circumcision is one of the observances of "fiṭrah" (natural impulsion), and has consequently no religious character ("Ṣaḥiḥ al-Bukhari," p. 931). Be that as it may, circumcision became in Islam a religious obligation, to which every one was required to submit.

Age.

The difference of opinion which prevails among the historians and traditionalists as to the character of the rite before Mohammed, prevails also as to the age at which circumcision had to be performed. According to Josephus, the Arabs circumcised after the age of thirteen, "because Ishmael, the founder of their nation, was circumcised at that age" (Josephus, "Ant." i. 12, § 2). Ibn al-Athir and many other Arabic authorities assign different ages. It is probable that there existed no regulation as to age; and each locality followed its own custom. Thus, in Yemen, where Jews exercised great influence, the Arabs circumcised their children on the eighth day after birth (compare Pocock, "Specimen Historiæ Arabum," pp. 319 *et seq.*). The Mohammedan law recommends circumcision between the ages of seven and twelve years, but it is lawful to circumcise a child seven days after its birth. The circumcision of females is also allowed, and is commonly practised in Arabia.

The operation on males is generally performed by a barber, in the following manner: The operator seizes with the forefinger and thumb of the left hand the summit of the prepuce, which he fastens with a string provided with a knot. This string is passed through a hole made in a disk of hardened leather. The operator then makes with a razor or scissors a circular section of the prepuce between the knot and the disk. The hemorrhage which follows is stopped by the application of burned rags and ashes. In India a bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain the exact extent of the frenum, and that no unnatural adhesions exist. No splitting ("peri'ah") is known to the Arabs, as is attested by Simon ben Ẓemaḥ Duran, who expresses himself as follows: "Mohammed sanctioned also circumcision that the Arabs performed since the time of Abraham, as is said in the Talmud: 'A circumcised Arab'; but he adopted it without peri'ah" ("Ḳeshet u-Magen," 19b).

Ceremonies.

The ceremonies preceding circumcision give to this act the character of a religious initiation. After having performed the prescribed ablutions, the candidate makes his confession before the imam, and a new name is added to his former one. As among Jews, circumcision is followed among Mussulmans by feasting and rejoicing. The custom among Orthodox Jews in Russia and Poland, of inviting pious men to spend the night preceding circumcision in prayer and study in the house in which the ceremony is to take place, finds a striking parallel in that current among the Mussulmans of Egypt, where priests are hired to recite prayers in the house of the candidate the night before the ceremony. That night is called "lailah al-kabirah" (the great night), in opposition to the preceding night, "lailah al-ṣaghirah" (the small night), in which an entertainment is given to friends.

Bibliography: Pocock, *Specimen Historiæ Arabum*, pp. 319 *et seq.*; Millo, *Histoire du Mahométisme*, p. 350; Hoffmann, *Beschneidung*, in Ersch and Gruber, *Encyc.*; Steinschneider, *Die Beschneidung der Araber und Muhammedaner*, in Glassberg, *Die Beschneidung*; Jolly, *Etude Critique du Manuel Opératoire des Musulmans et des Israélites*, Paris, 1899.

J. I. Br.

CIRCUMSTANTIAL EVIDENCE: Evidence consisting of circumstances which afford reasonable ground for believing in the guilt or innocence of an accused person. Circumstantial evidence is generally stated to be inadmissible according to Jewish law; but this assertion is incorrect. All evidence is more or less circumstantial, the difference between direct and circumstantial evidence being only a difference in degree. The former is more immediate, and has fewer links in the chain of connection between the premises and the conclusion than the latter.

The Mosaic law requires that every fact be proved by the testimony of two witnesses (Num. xxxv. 30; Deut. xvii. 6, xix. 15), and the Talmudic law requires that each witness testify to the whole fact, and that the witnesses shall not be permitted to supplement each other's testimony (B. Ḳ. 70b). But, admitting that it requires the positive testimony of two witnesses to every material fact in the case, this does not preclude the court from drawing inferences from the facts proved; and wherever such inferences are drawn—this is necessarily done in every case at law—circumstantial evidence is to that extent recognized as legal.

In criminal law the necessity for at least two witnesses is strictly maintained (Sanh. 37b; Maimonides, "Yad," Sanhedrin, xii. 3, xx. 1).

In civil matters the testimony of one witness is in some cases sufficient to compel the party against whom the witness is produced to take the oath of purgation; and, on the other hand, the production of one witness in favor of the party absolves him from taking this oath, in cases where he would otherwise have been obliged to take it (Shebu. 32a). The law likewise recognizes certain presumptions arising from a given state of facts: although these presumptions may be rebutted by positive testimony, they establish a prima facie case without further proof (Ḳid. 80a).

For further discussion of this subject see Evidence and Presumption.

J. SR. D. W. A.

CIRCUS: In antiquity a large enclosure used for horse- and chariot-races, and sometimes for gladiatorial combats, etc. Public games and theatrical representations being such important factors in the life of the Greeks and Romans, the Jews living in the classical age had to take a definite attitude toward them. As in the case of everything else characteristic of paganism, the Jews had little to say in favor of the circus, though only after numerous differences of opinion among them, and even of concessions in favor of the popular amusement. This applied also to all public amusements; and Jewish rabbinical literature discusses especially two types of these—the circus and the theater—so frequently together and from so similar a point of view that they must be treated as a unit in this article.

Hellenists and Herodians.

The pre-Maccabean Hellenistic party had introduced gymnasia into Jerusalem (I Macc. i. 14; II Macc. iv. 12), greatly to the abomination of the orthodox. Herod the Great founded, in honor of the emperor, quinquennial gladiatorial contests, built a theater and an amphitheater in Jerusalem (Josephus, "Ant." xv. 8, § 1; "B. J." i. 21, § 8), and also helped maintain such contests in foreign cities. The pious Jews thought it criminal that men should be thrown as food to wild beasts to amuse the multitude. They were most shocked, however, by the trophies and images set up in the theaters ("Ant." xv. 8, § 1): upon one occasion a riot occasioned thereby was quelled by Herod only after much bloodshed. The other Herodians also had a predilection for the theater, Agrippa I. contracting a mortal malady in that at Cæsarea. As a matter of course there were theaters in the Palestinian cities which held a Hellenistic population; hence the Rabbis knew this side of the Greco-Roman life at first hand. A circus at Cæsarea is especially mentioned (Tosef., Oh. xviii. 16), as well as the theater ("Ant." xix. 7, § 4); a hippodrome at Jerusalem ("B. J." ii. 3, § 1); and a stadium at Tiberias, in which 1,200 Jews were killed by Vespasian ("B. J." iii. 10, § 10). Hence the Jews looked upon the circus, the theater, and the stadium as distinctive institutions of pagan Rome.

The Midrash interprets the "sinner" denounced by the Psalmist (Ps. xiv. 1) as being Rome, which fills the whole world with iniquity by building temples for idols, theaters, and circuses. "In four ways the Roman empire eats up the wealth of the nations: with taxes, with baths, with theaters, and with imposts" (Ab. R. N. xxviii.). "The feet of man will take him as he wills either into the house of God and the synagogue, or into the theater and the circus" (Gen. R. lxvii. 3). "What confusion there is in the games that the heathens give in their theaters and their circuses! What have the doctors of the Law to do there?" (Pesiḳ. 168b). The Jews are accused of keeping away from the circus, and thus diminishing the revenues of the state (Esther R., Preface).

Rabbinical Opinions.

Nevertheless, Jews probably often went to the circus; and it is even permitted in the Halakah to go to the theater and the circus on the Sabbath, if public affairs are to be discussed there (Ket. 5a). It is well known that the theaters were frequently used for assemblies of the people, since they were the largest public buildings (Josephus, "B. J." vii. 3, § 3). R. Judah I. was even inclined to find something good in the public games: "We must thank the heathens that they let mimes appear in the theaters and circuses, and thus find innocent amusement for themselves, otherwise they would be constantly getting into great quarrels as soon as they had anything to do with one another" (Gen. R. lxxx. 1). It was even hoped that the time would come when the theaters and circuses would become the homes of the Torah (Meg. 6a). R. Nathan also found reasons to justify visiting the circus ('Ab. Zarah 18b).

In the course of time, however, it was formally forbidden to visit the public games. Sad remembrances connected with the circuses, especially the massacres of thousands of Jews in the theaters under Vespasian and Titus, made those places hateful to the Jews, who came to regard them as scenes of bloodshed, as indeed they were. But even at peaceful representations, when there was no bloodshed, the Jews were jeered and flouted on account of their peculiarities. In reference to this there is an interesting Midrash to the passage, "They that sit in the gate" (Ps. lxix. 13 [A. V. 12]): "The heathens are meant who sit in the theaters and circuses; after they have feasted and become drunk they sit and scoff at Israel. They say to one another: 'Let us beware that we do not resemble the Jews, who are so poor that they have nothing to eat but locust-beans.' Furthermore, they say: 'How long are you going to live?' 'As long as the Sabbath garment of the Jews lasts.' Then they bring a camel swathed in clothes into the theater and ask: 'Why does this camel mourn?' And they answer: 'The Jews are now celebrating their Sabbatical year; and since they have no vegetables, they eat up the camel's thistles: hence it mourns.' Then a mime with shaved head comes into the theater. 'Why is your head shaved?' 'The Jews are celebrating their Sabbath, eating up on that day everything that they earn during the week-days; hence they have no wood for cooking, and they burn up their bedsteads. They must, therefore, sleep on the ground, getting entirely covered with dust; then they must cleanse themselves freely with oil; and the latter, in consequence, is excessively dear'" (Lam. R., Introduction, No. 17).

Ordinances Against Attendance.

Every public place of amusement was looked upon as a "seat of the scornful," in reference to Ps. i. 1. "He who frequents the stadia and the circuses, and sees there the magicians, the tumblers, the 'buccones,' the 'maccus,' the 'moriones,' the 'scurræ,' and the 'ludi sæculares'—this is 'sitting in the seat of the scornful'" (Tosef., 'Ab. Zarah, ii. 6: Yer. 40a, Bab. 18b; Yalḳ., Ps. 613). "I sat not in the assembly of the mockers nor rejoiced" (Jer. xv. 17) is the cry of the Jewish congregation. "Lord of the world! never do I set foot in the theater and the circus of the 'people of the earth'" (Pesiḳ. 119b). Still a third passage is interpreted as being an ordinance against the pagan theater (Sifra, Lev. xviii. 3). It is reprovingly said —apparently in reference to Ex. i. 7, but really to Roman times—that the theater and circus are filled with Jews (Tan. on the passage). Hence an actual anathema is pronounced against attendance at the circus (Targ. Yer. Deut. xxviii. 19). Devastating earthquakes come in consequence of the theater and the circus (Yer. Ber. 13c). A Talmudic sage writes an especial prayer of thanks that Israel has no part in the heathen circus: "I give thanks to Thee, O Lord my God and God of my fathers, that Thou hast placed my portion among those who sit in the house of learning and the house of prayer, and didst not cast my lot among those who frequent theaters and circuses" (Yer. Ber. 7d; Bab. 28b). This prayer is even now found in many prayer-books as a part of the daily morning prayer. According to this prayer, people should keep away from the theater because it is a waste of time, and study is more profitable. It was, moreover, felt that these diversions had their root in idolatry, especially as images of royalty were placed in the theater and circus (Lev. R. xxxiv.).

Christian View.

Similar reasons also induced early Christianity to look askance at the pagan games, and perhaps it was against them that Paul spoke in I Cor. xv. 32. It is certain that Christians as well as Jews furnished victims for the theaters (Renan, "Histoire des Origines du Christianisme," 3d ed., iv. 163): they likewise recognized their idolatrous origin; and Tertullian, in forbidding attendance ("De Spectaculis," ch. iii.), refers to Ps. i. 1, as do the Rabbis. Tertullian's phrase (ch. x.), "Theatrum proprie sacrarium Veneris" (the theater is a place for sexual immorality), is not, however, put so strongly by the Rabbis.

It is curious that, in spite of the iniquity attaching to the circus, the later Midrashim have much to say of a splendid circus and hippodrome which was said to have existed at Solomon's court, the description being based on the Byzantine pattern of Constantinople. Even in the later Middle Ages Jews attended the races, often at their peril (Malalas, "Chronicle," p. 446; Grätz, "Gesch. der Juden," 3d ed., v. 16). See ATHLETES; GAMES; THEATER.

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G. S. KR.

CISTERNS. See WELL.

CITIES OF REFUGE. See ASYLUM.

CITRON. See ETROG.

CITRON, SAMUEL LÖB: Hebrew writer of fiction and literary critic; born at Minsk, Russia, May 24, 1862. He attended the rabbinical school at Wolozhin, and made his first appearance as a Hebrew author at the age of fourteen, in the periodical "Ha-Maggid." He contributed to other Hebrew periodicals, and in 1884 translated Leon PINSKER'S "Autoemancipation" from German into Hebrew, under the title "Im en ani li mi li." His works of fiction are: (1) "Asefat Sippurim," 1885, a collection of short stories translated from the German and French; (2) "Mi-Shuḳ ha-Ḥayyim" (From the Fair of Life), 1885; (3) "Abraham ben Joseph," a translation of Levanda's Russian historical novel, "Abraham Jesophovich"; and (4) "Yonah Fotah" (Foolish Dove), 1888. Of his literary and critical essays the following are the most important: (1) "Mapu and Smolensky," a critical estimate of their works; (2) "The Development of Hebrew Literature in Russia During the Nineteenth Century," in "Oẓar ha-Sifrut," vol. ii.; (3) "Ha-Sifrut we ha-Ḥayyim" (Literature and Life), in "Pardes," vols. i. and ii.; (4) "Life of Levanda," in "Aḥiasaf," 1897; and (5) "Ha-Meshorer be-Ḥayyaw ube-Moto" (The Poet Living and Dead), in "Aḥiasaf," 1900.

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CITY: The Hebrews distinguished in size between villages and cities. The individual homesteads (חצר, Ex. viii. 9; Lev. xxv. 31; Josh. xiii. 23; Isa. xlii. 11; Ps. x. 8; Neh. xi. 25, xii. 39) developed either into villages (טירה, Gen. xxv. 16, or כפר, I Sam. vi. 18; Cant. vii. 12; I Chron. xxvii. 25, Neh. vi. 2) or into cities (עיר or קריה, Gen. iv. 17, xix. 25, 29). The larger settlements were formed where the banks of a lake or river widened into a plain, as at Tiberias and Jericho; at the confluence of several rivers, as at Beth-shean and Nineveh; at a convenient fording-place, or where an isolated mountainside afforded a natural protection against attacks, as was the case at Jerusalem. Villages and cities are not always distinguished as unfortified and walled places respectively, as Benzinger ("Arch." § 18, 2) maintains: for ערי הפרזות ("cities of the flat or open country") are also mentioned (Esth. ix. 19); and these are equivalent to ערי המישור, as Ḳimḥi correctly interpreted in his work on Hebrew roots under פרז. The same may be inferred from עיר חומה (Lev. xxv. 29; compare Prov. xxv. 28), according to which there might also be עיר; *i.e.*, without walls. Naturally, however, most of the cities were surrounded by walls in those ancient times, when attacks from hostile, roving bands were imminent, and this danger probably gave the first stimulus to the building of cities. In any case it is significant that Cain undertook to build a city only after the birth of his first son, and that he named it for this son. It was meant to be a place of refuge for his family.

Water-Works.

In the enumeration of the chief features of a city mention must first be made of the water-sources; for an abundant supply of good water for drinking purposes is the first prerequisite for the welfare of a city. This view is supported by passages in the Old Testament. At the siege of Jebus, David offered a prize to the hero who should advance as far as the water-works ("ẓinnor," II Sam. v. 8), and in Isa. vii. 3 King Ahaz's care in having the water-works protected against the attack of the enemy is recorded.

The streets ("ḥuẓ," "shuḳ") formed the second important feature. They were as narrow in the cities of the ancient Orient as they are in those of the modern East (Josephus, "B. J." vi. 8, § 5; Benzinger, *l.c.* § 18, 4). It was also an exception if a street could be called straight, as, for example, the street in Damascus referred to in Acts ix. 11; for the majority were very crooked, with many corners. The Law commands that the roads leading to the cities of refuge shall be kept in repair (Deut. xix. 3); but in early times the paving of streets was probably unknown. Josephus ("Ant." viii. 7, § 4), indeed, relates that Solomon had the streets leading to Jerusalem paved with black stones; but the statement is ambiguous, since the mud of the streets is often mentioned as something proverbial (Isa. v. 25, x. 6; Micah vii. 10; Zech. ix. 3, x. 5; Ps. xviii. 43). Since Herod, however, had the principal street of Antiochia paved (Josephus, "Ant." xvi. 5, § 3), it may be assumed that he showed like favor to the inhabitants of Jerusalem. It is certain that under Herod Agrippa the streets of Jerusalem were paved with white stones (Josephus, "Ant." xx. 9, § 7). In antiquity the cleaning of streets was almost as little known as lighting them; the latter being a very recent innovation in Oriental cities. It is recounted, however, that Herod constructed in the recently built port of Cæsarea a subterranean channel, to carry off the rain and the refuse of the streets (*ib.* xv. 9, § 6).

Streets and Gates.

The streets were named after the place to which they led ("the highway of the fuller's field," Isa. vii. 3), or after the occupation of the majority of its inhabitants ("the street of the bakers," Jer. xxxvii. 21; "the valley of craftsmen," Neh. xi. 35; and the quarter of the "goldsmiths and merchants," Neh. iii. 32). Here and there the streets broadened out into open places, which were formed at the parting of ways (ראש; Ezek. xxi. 24 [A. V., 21]), or at the corners of streets (פנה; Prov. vii. 8), or where two streets crossed. These points are called "mother of the way," or "head of the two ways" (Ezek. xxi. 26 [A. V., 21]), or "the house of ways" (Prov. viii. 2). Open squares were mainly found near the gates. Here travelers tarried overnight (Judges xix. 15); and here the children played (Zech. viii. 5).

In a walled town the gates were most important parts; for near them citizens were wont to gather in the dusk to watch or greet the caravans of travelers (Gen. xix. 7; Job xxix. 7); and here also court was held (Deut. xiii. 17; Isa. lix. 14; Ps. lv. 12), compacts were made (Gen. xxiii. 10; Ruth iv. 11), and the market-place was situated (II Kings vii. 1).

Extent and Cultural Importance.

The designation "mother city" (metropolis) indicated that the city so styled was one of importance. This epithet is expressly applied to the old city of Abel Beth-maachah (II Sam. xx. 19); while the same idea is indirectly expressed when the "daughters" of a city are spoken of (Num. xxi. 25). Occasionally a city is explicitly designated as a large one, as in Gen. x. 12, where the clause "the same is a great city" can not refer to Calah, but is evidently meant as a designation for Nineveh together with the three neighboring cities. Nineveh is also called "great" in Jonah iii. 3, where it is hyperbolically described as "a city of three days' journey": this must refer to its diameter and not the circumference, for it is more natural to assume that a person would go through a city than around it. The actual size of the cities of Palestine can not be definitely ascertained, as explicit statistics regarding the number of inhabitants are seldom found. Not even the statement that the total population of Ai was 12,000 (Josh. viii. 25) can be regarded as a fact. Benzinger (*l.c.* § 10, 5) estimates the number of the inhabitants of Jerusalem to have been about 110,000, a number that coincides with the statement that 80,000 of the inhabitants of Jerusalem perished and yet many remained (II Macc. v. 14). The statement of Josephus ("B. J." vi. 9, § 3) that at the time of the Passover Jerusalem had 3,000,000 inhabitants is manifestly an exaggeration.

Life in the villages was more simple and natural than that in the cities. But the large cities had of course many attractions; for there magnificent temples and palaces, and whole streets taken up by bazaars displaying the treasures of the most distant countries, were to be found. These sights are described very picturesquely in reference to Tyre in Ezek. xxvii. 5 *et seq.* The large cities were also the seats of learning, and contained the colleges and the libraries (Isa. xlvii. 10; Dan. ii. 2). But luxuriousness to the utmost degree also prevailed in the large cities, as may be gathered from Isaiah's description of the feasts (Isa. v. 11, xxviii. 8). Extravagance in dress was also carried beyond due limits (Isa. iii. 16 *et seq.*), and, worst of all, boldness and shamelessness kept pace with the vices mentioned (Amos iv. 1 *et seq.*; Isa. xxxii. 9 *et seq.*; Nahum iii. 4).

Changes in Names.

The frequent changing of the names of the cities is an interesting fact to note; and the Old Testament has been especially careful in recording these changes. The long and detailed series of these records begins with the words "Bela which is [the later] Zoar" (Gen. xiv. 2, 8), other examples being Luz, *i.e.*, Beth-el (*ib.* xxviii. 19; xxxv. 6, 27; Josh. xviii. 13; Judges i. 23, 26; xviii. 29); Kirjath-arba, *i.e.*, Hebron (Gen. xxiii. 2; Josh. xiv. 15; xv. 13, 54; xx. 7; xxi. 11; Judges i. 10); Kirjath-sepher, *i.e.*, Debir (Josh. xv. 15, 49; Judges i. 11); Jebus, *i.e.*, Jerusalem (Judges xix. 20 = I Chron. xi. 4). This process of changing the names of cities was continued in later times. The ancient Shechem, for example, was called "Neapolis" (New City); and the name of Jerusalem was changed by the Romans (Hadrian) to Ælia and by the Arabs to al-Ḳuds (the Sanctuary). Thus, many of the cities of Biblical antiquity have continued their existence down to modern times under new names, and not infrequently under their old ones. For the city in post-biblical times see Community, Organization of.

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E. G. H. E. K.

CIUDAD REAL (formerly **Villa Real**): Capital of the former province of La Mancha (now the province of Ciudad Real) in New Castile, founded in 1255 by Don Alfonso X. of Castile. Among its first inhabitants were Jews as well as Moors, the former of whom, chiefly from the neighboring Alarcos, settled in such numbers that as early as 1290 the Jewry paid 26,486 maravedis in taxes, a sum larger than that paid by all the other inhabitants together. Like the Moors, the Jews had their own quarter, apart from the Christians. This Jewry extended from the eastern part of the city, between the gates De la Mata and De Calatrava, along the wall to the west as far as the Calle de la Paloma or De Leganitos, as it is called in all documents; on the north and the south it was bounded by the streets De Calatrava and Lanza, as well as the street De la Mata. It formed a large square which was divided from west to east into two unequal parts by the Jews' street proper, or the Calle de la Juderia. The Jews' street (which was called "Calle de Barrio Nuevo" after 1391, "Calle de la Inquisicion" after the introduction of the Inquisition, and is now known as the "Calle de la Libertad") had on its right Calle de la Culebra, Calle de Sangre, and Calle de Lobo; on its left, Calle de Tercia, Calle de Combro, and Calle de Refugio. Calle de la Barrera, now called "Compas de S. Domingo," and Calle de la Peña, ran in the direction of the first three streets, the Great Synagogue being situated between them. No traces remain of the other synagogues of Villa Real. The Jewish cemetery (Fonsario de los Judios), having an area of about 3,000 square feet, was situated on the outskirts of the city, between the roads De la Mata and De Calatrava, on the street leading along the Guadiana.

Trade of Jews.

The Jews of Villa Real traded extensively in the products of the country and in other goods, which they exposed for sale in the large markets called "Alcana" or "Alcaiceria." They also lent money to the agricultural population of the city and vicinity; but their monetary transactions occasioned frequent complaints. In a decree of Sept. 5, 1292, the king, Sancho IV., permitted the Jews to charge three or, at the utmost, four per cent interest. One of the richest Jews of Villa Real was Don Zulema aben Albagal, who, like his son-in-law, Abraham aben Xuxen (Susan), was a mill-owner and a farmer of the royal taxes, and had business relations with the grand masters of the Order de Calatrava, which was very powerful in the city. Donna Maria de Molina, the wife of Sancho IV., and, after his death, regent of Castile, protected the Jews and guarded their privileges during the continuous internal dissensions of the country, because she was dependent on the taxes they paid. Like all the Jews of Castile, those of Villa Real enjoyed peace during the reign of Pedro I. Nor were they subjected to the punishments which Henry II., after Pedro's death, inflicted upon the aljama of Toledo. For faithful services to Henry II., the grand master of Calatrava received a grant of from 500 to 1,000 maravedis, "payable from the taxes of the Jews residing between Guadalerza and Puerto de Muradal, together with Villa Real and its vicinity." This grant was confirmed by Juan I. (Aug., 1379).

Persecution in 1391.

The great persecution of the Jews in 1391 visited Villa Real in all its horrors. "The storm swept over Muradal and fell with equal severity upon Villa Real," writes a contemporary chronicler. On a day not precisely indicated, but probably between the tenth and twentieth of June, the mob rushed into the Jewry and plundered the dwellings, the warehouses, and the synagogues. Every Jew that resisted was mercilessly cut down, and the whole Jewry was destroyed in a few hours. All the Jews who did not seek safety in flight were baptized. According to a document dated Aug. 6, 1393, the Great Synagogue, with its outbuildings and the Jewish cemetery, was presented by the king, Don Henry III., to his steward, Gonzalo de Soto, who sold it in 1398 for a consideration of 10,000 maravedis to Juan Rodriguez de Villa Real, the last named intending it for a monastery dedicated to San Domingo.

Notwithstanding their conversion to Christianity, the secret Jews, or Maranos, were bitterly hated by the Christians. In June, 1449, a bloody battle occurred between the Christian inhabitants of Villa Real and the Maranos, who were mostly tax-farmers and tax-gatherers. The first victim was Alfonso de Cota, a man of immense wealth, whose house was stormed and plundered. The mob, led by knights and nobles, rushed into the quarter De la Magdalena, where the richest Maranos were living, and into the former Jewry, robbing, plundering, and killing. The corpses of the noblest Maranos were dragged through the streets and hung up by the legs in the public places. The ringleader, Pedro Sarmiento, led away 200 mules laden with gold, silver, tapestries, and everything portable of sufficient value to tempt cupidity; he, as well as all the other miscreants, went unpunished. Thenceforth no Marano was allowed to hold public office at Villa Real. The chroniclers say that it is doubtful whether any Jews ever returned to the city after this occurrence. In April, 1483, the activities of the Inquisition were extended to Villa Real; the first victims being the rich tax-collector Juan Gonzales Pampan and his wife, known as "La Pampana."

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G. M. K.

CIVIDALI: Italian city, in the province of Udine. It is a part of the ancient duchy of Friuli, now divided between Austria and Italy. Aside from certain inscriptions preserved in the Cividali Museum, which would date the first Jewish settlement at about 604 B.C., the first mention of Jews is by Paulus Diaconus, who refers to it, and by the council at Friuli in 796, which complained that the Christians as well as the Jews celebrated the Sabbath. The chroniclers state that Cividali was the rallying-point of the Jews from Göritz, Triest, and Vienna. There is also a report that Jewish corpses were brought to Cividali for burial from distant countries, even from Moravia. The cemetery near the city wall gave to that quarter the name "Zudaica," which name it still bears.

The graves found there date from the fourteenth century, the earliest decipherable inscriptions being of the year 1428, 1464, and 1606. In 1646 that part of the city wall, as well as part of the cemetery, was destroyed.

The presence of Jews in Cividali at an early date is shown by the fact of Jewish families bearing the name of that town. At the present day (1902) there are no Jews residing there.

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G. I. E.

CLAAR, EMIL: Austrian poet, playwright, and actor; born Oct. 7, 1842, in Lemberg. Early in life he went to Vienna with the intention of studying medicine; but, in compliance with the desire of his relatives, he adopted a commercial career. After long struggles he determined to give this up also and to become an actor. He made his début in 1860 at the Vienna Burgtheater, and afterward played in Graz, Linz, and the Berlin Hoftheater. Subsequently Claar was engaged to play at the city theater of Leipsic, and remained there for five years, and during the later part of this period also acted as a dramatic collaborator of Laube. From Leipsic Claar went to Weimar, becoming there stage-manager of the Court Theater till 1872, when he gave up this position and became chief stage-manager of the Landestheater at Prague. In 1876 he was appointed director-manager of the Berlin Residenztheater, and has since July 1, 1879, been superintendent of the United City Theaters of Frankfort-on-the-Main.

Besides two volumes of poems ("Gedichte," Leipsic, 1868; Berlin, 1885) Claar published a number of dramatic productions, such as "Simson und Delila," a comedy (1869); "Der Friede" (1871); "Auf den Knieen," a comedy (1871); "In Hamburg," a comedy (1871), "Die Heimkehr," a drama (1872); "Gute Geister" (1872); "Shelley," a tragedy (1874), and others.

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S. B. B.

CLASSICAL WRITERS AND THE JEWS: The name ’Ιουδαῖος is apparently first mentioned by **Theophrastus,** a philosopher of the fourth century B.C. He regards the Jews as a nation of philosophers who "spend their days in discussions about God, and their nights in observing the stars." **Aristotle** met a Jew in Asia who knew Greek perfectly and was, according to Clearchus, a Greek at heart and a philosopher. **Megasthenes,** a historian of the first half of the third century B.C., says that "all the ideas expressed by the ancients in regard to the laws of physics were also known to non-Greek philosophers, partly to the Brahmans of India, and partly to those in Syria called Jews." The learned Greeks were naturally in sympathy with the monotheistic doctrines of the Jews, and at first assumed a friendly attitude toward them. Hecatæus of Abdera, Strabo, Varro, and even Tacitus himself have words of praise for the religious beliefs and for many of the institutions of Judaism. It was not long, however, before the religious isolation of the Jews, and their contempt of the heathen beliefs, created much antagonism.

As early as the third century B.C. the unfriendly feelings toward the Jews found expression. This is particularly true of Egypt, where the fable originated of the Jews being the descendants of lepers and unclean persons. **Hecatæus,** of Abdera (third century B.C.) tells of the expulsion of the Jews from Egypt in his history of that country. According to him there was a plague in Egypt, which the people ascribed to the anger of the gods. This they thought was caused by the increase in the land of foreigners not believing in their divinity. It was decided to expel them. The bravest and strongest of the foreigners united and moved to Greece and other places; the lower classes settled in Judea, which had been uninhabited theretofore. Describing the laws and customs of the Jews as established by Moses, Hecatæus says that Moses persuaded his followers that God has no form, and that He is the "sky surrounding the earth." Moses, he adds, established laws prohibiting humanity and hospitality.

Manetho, a learned Egyptian priest, is quoted by Josephus as describing the origin of the Jews, in substance, as follows: Amenophis, the king, compelled all the unclean persons and lepers, numbering 80,000, to work with criminals in the stone-quarries along the Nile. Among the lepers were some learned priests. After some time the king allowed them to leave the quarries, and gave them the city of Avario for their habitation. Settling there, they appointed a priest named Osarsiph—who afterward changed his name to Moses—as their leader, repaired the walls of the city, and called to their aid the inhabitants of Jerusalem, which city had been settled by shepherds expelled from Egypt. They made war on Egypt, and reigned there for thirteen years, after which the fugitive king returned with a great force and drove the shepherds and lepers into Syria ("Contra Ap." i. 26–27).

The same story with variations is repeated by **Diodorus Siculus** (first century B.C.). **Cleomedes** refers to the "beggars ever present near the synagogues"; and **Agatharchides** (second century B.C.) says that the Jews spend every seventh day in idleness, discarding their weapons, and playing in their temple. According to Josephus, **Apollonius Molo** (a contemporary of Cicero) wrote a treatise against the Jews, "in which he scattered his aspersions in all directions throughout the work." He calls Moses "a conjurer and deceiver," and the Jews he describes as "godless and hostile to other men." **Strabo,** the geographer (*c.* 60 B.C.–25 C.E.), does not repeat the story of the Jews being descendants of lepers, though he evidently follows Diodorus in his representation of Jewish theology. While Manetho ascribes the expulsion of the Jews to the king's desire to regain the favor of the gods, **Chæremon,** a Stoic of the first half of the first century B.C., traces it to a dream which Amenophis had and in which the goddess Isis appeared to him. Isis rebuked the king for allowing her temples to be demolished in the war. "Phritiphantes, the sacred scribe, informed him that if he would purge Egypt of the men who were diseased he should no longer be troubled with such apparitions. Amenophis thereupon collected 250,000 unclean persons and drove them out of Egypt. The leaders of these people, called Moses and Joseph, made their way to Pelusium, united with 380,000 men whom Amenophis would not allow to enter the country, made war on Egypt, and overran the land for thirteen years. The son of Amenophis, when he attained to manhood, drove these persons into Syria."

Lysimachus of Alexandria is also mentioned and criticized by Josephus. The version by Lysimachus from the Christians. This Jewry extended from the eastern part of the city, between the gates De la Mata and De Calatrava, along the wall to the west as far as the Calle de la Paloma or De Leganitos, as it is called in all documents; on the north and the south it was bounded by the streets De Calatrava and Lanza, as well as the street De la Mata. It formed a large square which was divided from west to east into two unequal parts by the Jews' street proper, or the Calle de la Juderia. The Jews' street (which was called "Calle de Barrio Nuevo" after 1391, "Calle de la Inquisicion" after the introduction of the Inquisition, and is now known as the "Calle de la Libertad") had on its right Calle de la Culebra, Calle de Sangre, and Calle de Lobo; on its left, Calle de Tercia, Calle de Combro, and Calle de Refugio. Calle de la Barrera, now called "Compas de S. Domingo," and Calle de la Peña, ran in the direction of the first three streets, the Great Synagogue being situated between them. No traces remain of the other synagogues of Villa Real. The Jewish cemetery (Fonsario de los Judios), having an area of about 3,000 square feet, was situated on the outskirts of the city, between the roads De la Mata and De Calatrava, on the street leading along the Guadiana.

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The Jews of Villa Real traded extensively in the products of the country and in other goods, which they exposed for sale in the large markets called "Alcana" or "Alcaiceria." They also lent money to the agricultural population of the city and vicinity; but their monetary transactions occasioned frequent complaints. In a decree of Sept. 5, 1292, the king, Sancho IV., permitted the Jews to charge three or, at the utmost, four per cent interest. One of the richest Jews of Villa Real was Don Zulema aben Albagal, who, like his son-in-law, Abraham aben Xuxen (Susan), was a mill-owner and a farmer of the royal taxes, and had business relations with the grand masters of the Order de Calatrava, which was very powerful in the city. Donna Maria de Molina, the wife of Sancho IV., and, after his death, regent of Castile, protected the Jews and guarded their privileges during the continuous internal dissensions of the country, because she was dependent on the taxes they paid. Like all the Jews of Castile, those of Villa Real enjoyed peace during the reign of Pedro I. Nor were they subjected to the punishments which Henry II., after Pedro's death, inflicted upon the aljama of Toledo. For faithful services to Henry II., the grand master of Calatrava received a grant of from 500 to 1,000 maravedis, "payable from the taxes of the Jews residing between Guadalerza and Puerto de Muradal, together with Villa Real and its vicinity." This grant was confirmed by Juan I. (Aug., 1379).

Persecution in 1391.

The great persecution of the Jews in 1391 visited Villa Real in all its horrors. "The storm swept over Muradal and fell with equal severity upon Villa Real," writes a contemporary chronicler. On a day not precisely indicated, but probably between the tenth and twentieth of June, the mob rushed into the Jewry and plundered the dwellings, the warehouses, and the synagogues. Every Jew that resisted was mercilessly cut down, and the whole Jewry was destroyed in a few hours. All the Jews who did not seek safety in flight were baptized. According to a document dated Aug. 6, 1393, the Great Synagogue, with its outbuildings and the Jewish cemetery, was presented by the king, Don Henry III., to his steward, Gonzalo de Soto, who sold it in 1398 for a consideration of 10,000 maravedis to Juan Rodriguez de Villa Real, the last named intending it for a monastery dedicated to San Domingo.

Notwithstanding their conversion to Christianity, the secret Jews, or Maranos, were bitterly hated by the Christians. In June, 1449, a bloody battle occurred between the Christian inhabitants of Villa Real and the Maranos, who were mostly tax-farmers and tax-gatherers. The first victim was Alfonso de Cota, a man of immense wealth, whose house was stormed and plundered. The mob, led by knights and nobles, rushed into the quarter De la Magdalena, where the richest Maranos were living, and into the former Jewry, robbing, plundering, and killing. The corpses of the noblest Maranos were dragged through the streets and hung up by the legs in the public places. The ringleader, Pedro Sarmiento, led away 200 mules laden with gold, silver, tapestries, and everything portable of sufficient value to tempt cupidity; he, as well as all the other miscreants, went unpunished. Thenceforth no Marano was allowed to hold public office at Villa Real. The chroniclers say that it is doubtful whether any Jews ever returned to the city after this occurrence. In April, 1483, the activities of the Inquisition were extended to Villa Real; the first victims being the rich tax-collector Juan Gonzales Pampan and his wife, known as "La Pampana."

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G. M. K.

CIVIDALI: Italian city, in the province of Udine. It is a part of the ancient duchy of Friuli, now divided between Austria and Italy. Aside from certain inscriptions preserved in the Cividali Museum, which would date the first Jewish settlement at about 604 B.C., the first mention of Jews is by Paulus Diaconus, who refers to it, and by the council at Friuli in 796, which complained that the Christians as well as the Jews celebrated the Sabbath. The chroniclers state that Cividali was the rallying-point of the Jews from Göritz, Triest, and Vienna. There is also a report that Jewish corpses were brought to Cividali for burial from distant countries, even from Moravia. The cemetery near the city wall gave to that quarter the name "Zudaica," which name it still bears.

The graves found there date from the fourteenth century, the earliest decipherable inscriptions being of the year 1428, 1464, and 1606. In 1646 that part of the city wall, as well as part of the cemetery, was destroyed.

The presence of Jews in Cividali at an early date is shown by the fact of Jewish families bearing the name of that town. At the present day (1902) there are no Jews residing there.

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G. I. E.

CLAAR, EMIL: Austrian poet, playwright, and actor; born Oct. 7, 1842, in Lemberg. Early in life he went to Vienna with the intention of studying medicine; but, in compliance with the desire of his relatives, he adopted a commercial career. After long struggles he determined to give this up also and to become an actor. He made his début in 1860 at the Vienna Burgtheater, and afterward played in Graz, Linz, and the Berlin Hoftheater. Subsequently Claar was engaged to play at the city theater of Leipsic, and remained there for five years, and during the later part of this period also acted as a dramatic collaborator of Laube. From Leipsic Claar went to Weimar, becoming there stage-manager of the Court Theater till 1872, when he gave up this position and became chief stage-manager of the Landestheater at Prague. In 1876 he was appointed director-manager of the Berlin Residenztheater, and has since July 1, 1879, been superintendent of the United City Theaters of Frankfort-on-the-Main.

Besides two volumes of poems ("Gedichte," Leipsic, 1868; Berlin, 1885) Claar published a number of dramatic productions, such as "Simson und Delila," a comedy (1869); "Der Friede" (1871); "Auf den Knieen," a comedy (1871); "In Hamburg," a comedy (1871), "Die Heimkehr," a drama (1872); "Gute Geister" (1872); "Shelley," a tragedy (1874), and others.

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S. B. B.

CLASSICAL WRITERS AND THE JEWS: The name ’Ιουδαῖος is apparently first mentioned by **Theophrastus,** a philosopher of the fourth century B.C. He regards the Jews as a nation of philosophers who "spend their days in discussions about God, and their nights in observing the stars." **Aristotle** met a Jew in Asia who knew Greek perfectly and was, according to Clearchus, a Greek at heart and a philosopher. **Megasthenes,** a historian of the first half of the third century B.C., says that "all the ideas expressed by the ancients in regard to the laws of physics were also known to non-Greek philosophers, partly to the Brahmans of India, and partly to those in Syria called Jews." The learned Greeks were naturally in sympathy with the monotheistic doctrines of the Jews, and at first assumed a friendly attitude toward them. Hecatæus of Abdera, Strabo, Varro, and even Tacitus himself have words of praise for the religious beliefs and for many of the institutions of Judaism. It was not long, however, before the religious isolation of the Jews, and their contempt of the heathen beliefs, created much antagonism.

As early as the third century B.C. the unfriendly feelings toward the Jews found expression. This is particularly true of Egypt, where the fable originated of the Jews being the descendants of lepers and unclean persons. **Hecatæus,** of Abdera (third century B.C.) tells of the expulsion of the Jews from Egypt in his history of that country. According to him there was a plague in Egypt, which the people ascribed to the anger of the gods. This they thought was caused by the increase in the land of foreigners not believing in their divinity. It was decided to expel them. The bravest and strongest of the foreigners united and moved to Greece and other places; the lower classes settled in Judea, which had been uninhabited theretofore. Describing the laws and customs of the Jews as established by Moses, Hecatæus says that Moses persuaded his followers that God has no form, and that He is the "sky surrounding the earth." Moses, he adds, established laws prohibiting humanity and hospitality.

Manetho, a learned Egyptian priest, is quoted by Josephus as describing the origin of the Jews, in substance, as follows: Amenophis, the king, compelled all the unclean persons and lepers, numbering 80,000, to work with criminals in the stone-quarries along the Nile. Among the lepers were some learned priests. After some time the king allowed them to leave the quarries, and gave them the city of Avario for their habitation. Settling there, they appointed a priest named Osarsiph—who afterward changed his name to Moses—as their leader, repaired the walls of the city, and called to their aid the inhabitants of Jerusalem, which city had been settled by shepherds expelled from Egypt. They made war on Egypt, and reigned there for thirteen years, after which the fugitive king returned with a great force and drove the shepherds and lepers into Syria ("Contra Ap." i. 26–27).

The same story with variations is repeated by **Diodorus Siculus** (first century B.C.). **Cleomedes** refers to the "beggars ever present near the synagogues"; and **Agatharchides** (second century B.C.) says that the Jews spend every seventh day in idleness, discarding their weapons, and playing in their temple. According to Josephus, **Apollonius Molo** (a contemporary of Cicero) wrote a treatise against the Jews, "in which he scattered his aspersions in all directions throughout the work." He calls Moses "a conjurer and deceiver," and the Jews he describes as "godless and hostile to other men." **Strabo,** the geographer (*c.* 60 B.C.–25 C.E.), does not repeat the story of the Jews being descendants of lepers, though he evidently follows Diodorus in his representation of Jewish theology. While Manetho ascribes the expulsion of the Jews to the king's desire to regain the favor of the gods, **Chæremon,** a Stoic of the first half of the first century B.C., traces it to a dream which Amenophis had and in which the goddess Isis appeared to him. Isis rebuked the king for allowing her temples to be demolished in the war. "Phritiphantes, the sacred scribe, informed him that if he would purge Egypt of the men who were diseased he should no longer be troubled with such apparitions. Amenophis thereupon collected 250,000 unclean persons and drove them out of Egypt. The leaders of these people, called Moses and Joseph, made their way to Pelusium, united with 380,000 men whom Amenophis would not allow to enter the country, made war on Egypt, and overran the land for thirteen years. The son of Amenophis, when he attained to manhood, drove these persons into Syria."

Lysimachus of Alexandria is also mentioned and criticized by Josephus. The version by Lysimachus

—thanks to Apion and Tacitus—was well known in the ancient world. According to him, in the reign of Bochoris, King of Egypt, the Jewish people, being infected with leprosy, scurvy, and other diseases, took refuge in the temples, and begged there for food. In consequence of the vast number of the persons infected, there was a failure of crops in Egypt. The oracle of Ammon being consulted, the king was told to drive into desert places all impure and impious men, and to drown all those affected with scurvy and leprosy. The king ordered the first to be driven out, and caused the others to be wrapped in sheets of lead and thrown into the sea. The former took counsel together, selected a priest named Moses as their leader, traveled amid great privation until they reached Judea, conquered it, and founded a city which they named Hierosyla (from their disposition to rob temples), but later changed it to Hierosolyma.

Apion, a grammarian and lawyer of Alexandria, expressed his evident enmity to the Jews by collecting, from whatever source, all current stories unfavorable to them. He repeats the story of their descent from unclean persons, represents their laws as antagonistic to those of their neighbors, and describes also their Temple and its interior. He even goes a step further and adds another fable—an invention of his own most probably. He relates that it was the custom of the Jews to capture every year some Greek stranger, to fatten him with good food, to kill him in sacrifice, and to eat his entrails. Stories similar to the above found credulous hearers, made curious by the mysteries of the Jewish religion. The customs of the Jews, so different from those of other peoples, formed a fruitful subject for discussion; as, for instance, their abstinence from pork, their rite of circumcision, their Sabbath, etc.

The claim of the Jews that theirs was the only true religion created not only interest, but also enmity. **Celsus** (second century C.E.), who wrote against Christians, also mentions the Jews. He accuses them of never having given anything useful to the world and of never having earned the respect of other peoples. They worship the imaginary, and neglect what is real; they look down upon the beliefs of non-Jews, and try to induce others to adopt the same views. **Philostratus** (180–250 C.E.) can not understand why Rome takes so much interest in the kingdom of the Jews. "From olden times," he says, "they have been opposed not only to Rome, but to the rest of humanity. People who do not share with others their table, their libations, their prayers, their sacrifices, are further removed from us than Susa, or Bactria, or even farthest India."

At the beginning of the third century of the present era the character of the Jews seems to change in the eyes of pagans: they cease to be a nation, and come to be regarded as a religious body. Proselytism becomes a feature of their activity, and is beginning to cause concern. **Dion Cassius** (150–236 C.E.) writes: "I do not know the origin of the term 'Jew.' The name is used, however, to designate all who observe the customs of this people, even though they be of different race. Therefore we find them also among native Romans. The Jews differ from all other peoples in their whole manner of life, but especially in that they do not honor any of the other gods, but worship with much fervor only one. Even at Jerusalem they never had an image of their divinity; they believe Him to be ineffable and invisible. . . . The day of Saturn is devoted to him. On this day they carry out many peculiar rites, and consider it a sin to work. All that relates to this God, His nature, the origin of His worship, and of the great awe with which He inspires the Jews, has been told long ago by many writers." In the same century **Porphyry,** a Neoplatonic philosopher, gives some oracles of Apollo. Among other things, he says: "The way of the happy is steep and rough, . . . and the Phenicians, Assyrians, Lydians, and the race of Hebrew men taught many ways of the happy. . . . The Chaldeans and Hebrews alone received wisdom as their destiny, worshiping in a pure manner, the self-produced Ruler as God."

The Roman writers devote considerably more attention to the Jews than do the Greek. The reason for this is the greater familiarity of the Romans with the Jews, whose numbers in Rome had largely increased. **Cicero,** the great orator, philosopher, and statesman (103–43 B.C.), often refers to the Jews in his orations, and in a tone of evident enmity. He calls them "nations born to slavery"; and in his defense of Flaccus he says, among other things: "While Jerusalem maintained its ground and the Jews were in a peaceful state, their religious rites were repugnant to the splendor of this empire, the weight of our name, and the institutions of our ancestors; but they are more so now, because that race has shown by arms what were its feelings with regard to our supremacy; and how far it was dear to the immortal gods, we have learned from the fact that it has been conquered, let out to hire, and enslaved."

Horace (65–8 B.C.) refers in his satires to the persistence with which the Jews try to convert people to their religion, and ridicules their Sabbath. **Ovid** also refers to "the seventh day kept holy by the Syrian Jew." **Seneca** (d. 65 C.E.) strongly attacks the Jewish Sabbath. He denies the utility of such an institution, and considers it even injurious; for the Jews, "by taking out every seventh day, lose almost a seventh part of their own life in inactivity, and many matters which are urgent at the same time suffer from not being attended to." Seneca admits the great moral power of "this most outrageous nation," and considers their successful proselytizing as an instance where "the conquered have given laws to their conquerors."

Martial (d. 104 C.E.) repeatedly pokes fun at the Jews, their Sabbath, the offensive odor of the keepers of the Sabbath, their custom of circumcision, and their beggars. **Juvenal** (d. 140 C.E.) also mentions the great swarms of Jewish beggars and their extreme poverty, the abstinence of the Jews from the flesh of swine, etc. **Tacitus** in his history, written between 104 and 109 C.E., devotes considerable space to the Jews. He derives his information from the Greek writers, and repeats the fable of the Jews being descendants of unclean persons, of lepers, etc.; tells of their wanderings and their suffering in the desert; discourses about Moses and the laws that he established contrary to those of other nations; and attempts to account for the origin of their various customs. He says:

> "These rites and ceremonies, however introduced, have the support of antiquity; but other institutions have prevailed among them, which are tainted with low cunning. For the refuse of other nations, having renounced the religion of their own country, were in the habit of bringing gifts and offerings to Jerusalem; hence the wealth and growth of Jewish power. And, whilst among themselves they keep inviolate faith and are always prompt in showing compassion to their fellows, they cherish bitter enmity against all others, eating and lodging with one another only, and, though a people most prone to sensuality, having no intercourse with women of other nations. Among themselves no restraints are known; and in order that they may be known by a distinctive mark, they have established the practise of circumcision. . . . They show concern, however, for the increase of their population. For it is forbidden to put any of their brethren to death, and the souls of such as die in battle, or by the hand of the executioner, are thought to be immortal; hence their desire to have children, and their contempt of death. . . . The Jews acknowledge one god only, and conceive of him by the mind alone."

These, in brief, are the views held by the classical writers concerning the Jews. In most cases they are far from complimentary. These unfriendly, unjust, and at times very naive opinions are expressed by writers, many of whom in other cases show much kindly yet critical judgment. In fact, to them can be attributed the lack of familiarity of the ancient world with the life and customs of the Jews, as is amply proved by Josephus in his work "Contra Apionem"; and there is no doubt that it was the social and religious isolation of the Jews, and their contempt for the pagan beliefs, that gave birth to an enmity that has descended to more recent times.

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G. J. G. L.

CLAUDIUS (Tiberius Claudius Drusus Nero Germanicus): Roman emperor, 41–54 C.E. Claudius was the second son of Drusus, the brother of the emperor Tiberius. Being of a feeble constitution, and unprepossessing in appearance, he was slighted by everybody, even by his own mother. During his reign both his freedmen and his wife Agrippina exerted a great influence over him. Finally, Agrippina, in order to secure the succession of Nero, her son by her first marriage, had Claudius poisoned.

After the murder of Caligula, Claudius had been brought forth from his hiding-place by a pretorian and proclaimed emperor. Thanks to the advice and diplomatic skill of his friend, the Jewish king Agrippa I., the accession of Claudius was, on the following day, recognized by the senate. In return he confirmed Agrippa in his possession of the dominions granted him by Caligula, and added thereto Judea and Samaria, so that Agrippa had now under his rule the whole former kingdom of Herod. He also interposed between the Jewish and the pagan citizens of Alexandria, who had been in open hostility to one another since 38 C.E. The leaders of the anti-Jewish Alexandrians, Isidorus and Lampon, were called to account in Rome, and executed (Wilcken, in "Hermes," xxx. 481 *et seq.*; "Berliner Philol. Wochenschrift," 1896, pp. 1617 *et seq.*; *ib.* 1897, pp. 410 *et seq.*; Th. Reinach, in "Rev. Et. Juives," xxxi. 161 *et seq.*; *ib.* xxxii. 160; *ib.* xxxiv. 296; Weil, in "Revue des Etudes Grecques," xi. 243 *et seq.*; Mommsen, in "Sitzungsberichte der Berliner Akademie," 1898, p. 498; idem "Römisches Strafrecht," p. 265; Mitteis, in "Hermes," xxxiv. 88 *et seq.*). The governor of Egypt was ordered to suppress the disorder; the Alexandrian Jews had their privileges reconfirmed; and, at the instigation of Agrippa and Herod, an edict of tolerance was issued for the Jews of the whole Roman empire. On the death of Agrippa his kingdom was again taken under Roman administration. Repeated charges brought against the governor by Jewish envoys received favorable attention from the emperor, owing chiefly to the intervention of Agrippa the Younger. Thus, on one occasion the garments of the high priest were handed back to the Jews; and Agrippa's brother Herod was put in charge of the Temple, with the right of appointing the high priests. On the decision of Claudius in a dispute between Samaritans and Judeans, see Cumanus.

The Jews in Rome itself, however, in the year 49, were forbidden to hold religious gatherings, owing to continued disturbances resulting from the frequency of Christian Messianic sermons. No expulsion took place; but many Jews no doubt left Rome voluntarily. However, this measure of Claudius was certainly not directed against the Jewish religion.

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G. H. V.

CLAUDIUS, RUTILIUS NAMATIANUS: Roman poet. He held high public offices in Rome, but returned (416) to Gaul, the land of his birth, after the devastation of the latter by the Goths. He depicts his return in his poem "De Reditu Suo." As a polytheist he was antagonistic to Judaism; and his aversion was the more emphatic because he wished thereby to strike covertly at Christianity. He scorned the Jews mainly on account of their dietary laws, their rite of circumcision, and their strict observance of the Sabbath. He ends his diatribes by expressing the wish that Pompey and Titus had never subdued the Jews, for the insidious plague was spreading farther than before, and the vanquished had subdued the victors.

His poems were edited by Lucian Müller, 1870; a German translation was published in 1872 by Itasius Lemniacus (A. von Reumont).

G. H. V.

CLAVA, ISAIAH: Spanish poet of Amsterdam. He translated from Hebrew into Spanish a Purim song, under the title "Cancio de Purim, Establecido Sobre su Historia, Echo por un Anonimo, y Ahora Nuevamente Sacado del Hebrayco al Espagnol," Amsterdam, 1772. The poem contains 110 strophes of nine lines each.

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G. M. K.

CLAVERING, ROBERT: Bishop of Peterborough and Christian Hebraist; born in 1671; died July 21, 1747. He was regius professor of Hebrew at Oxford from 1715 until his death. In 1705 at Oxford he published a translation of Maimonides' "Yad," Hilkot Talmud Torah and Teshubah.

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T. J.

CLAY ("ḥomer," "ṭiṭ"): A word used in the Old Testament to denote several kinds of soil, including the clays of the East as well as the loam of the Nile valley. Clay, in its technical sense, is "a mixture of decomposed minerals of various kinds. Alumina, silica, and potash are the principal constituents; but along with these may be variable quantities of lime, magnesia, and iron, which give variety both to the quality and color" (Hull, in Hastings' "Dict. of the Bible," *s.v.*). Clay was used among ancient peoples and in Biblical times for at least three specific purposes: (1) for making bricks; (2) for making pottery; (3) as writing-material.

(1) *For Making Bricks*: The great mounds of earth marking the remains of ancient cities testify to the prevalent use of clay bricks as building-material. Throughout Babylonia, and mainly in Assyria, sun-dried and kiln-burnt bricks were the chief materials of which the people built their magnificent palaces and huge and massive city walls. Lower Egypt, according to the representations in the pictures of ancient life, and to the remains discovered by Naville at Tell el-Maskhuta, has always been a place where brickmaking was an important industry. Most of its villages, ancient and modern, have been constructed of sun-dried brick.

(2) *For Making Pottery*: Among the ruins of the most ancient cities of Egypt, Babylonia, Palestine, and Assyria remains are found of the potter's art. In the Old Testament the potter at his wheel is used as a symbol of divine power over the fate of men (compare Jer. xviii. 1–3; Isa. lxiv. 8; Rom. ix. 2).

(3) *As Writing-Material*: This was the most remarkable use made of clay in ancient times. The tens of thousands of tablets found in the ruins of ancient cities testify to the prevalence of this curious custom. On the soft material, carefully selected for its freedom from hard bodies, cuneiform characters were impressed; and to preserve the tablet from ruin it was carefully baked. Some tablets were not only impressed with cuneiform signs, but sealed by rolling over the soft clay the private seals of the principals or witnesses: such tablets are called "contract tablets." Others when written were enclosed within an envelope of clay, upon which the matter of the inner document was more or less faithfully reproduced. It is not improbable that "the evidence" mentioned in connection with Jeremiah's transfer of land bought before the fall of Jerusalem refers to a clay document (compare xxxii. 10–14; also Job xxxviii. 14). Up to the present (1902) only one cuneiform tablet has been found in Palestine, that at Tell al-Ḥasi. It dates from the fourteenth century B.C.—the so-called Amarna period (see Bliss, "A Mound of Many Cities," pp. 52–60).

J. JR. I. M. P.

CLEAN AND UNCLEAN ANIMALS.—Animals ceremonially pure and fit for food, and such as are not. **Biblical Data:** The distinction between clean and unclean animals appears first in Gen. vii. 2–3, 8, where it is said that Noah took into the ark seven and seven, male and female, of all kinds of clean beasts and fowls, and two and two, male and female, of all kinds of beasts and fowls that are not clean. Again, Gen. viii. 20 says that after the flood Noah "took of every clean beast and of every clean fowl, and offered burnt offerings on the altar that he had built to the Lord." It seems that in the mind of this writer the distinction between clean and unclean animals was intended for sacrifices only; for in the following chapter he makes God say: "Everything that moveth shall be food for you" (Gen. ix. 3). In Leviticus (xi. 1–47) and Deuteronomy (xiv. 1–20), however, the distinction between "clean" and "unclean" is made the foundation of a food-law: "This is the law . . . to make a difference between the clean and the unclean, and between the living thing that may be eaten and the living thing that may not be eaten" (Lev. xi. 46–47). The permitted food is called "clean," "pure" (טהור, ṭahor): the forbidden food is not simply not clean, but is positively unclean, polluted, impure (טמא, ṭame), "an abomination" (שקץ, sheḳeẓ). The terminology "clean and unclean" in the food-law has to a certain extent a different implication from that borne by the same terms as used in the sacrificial law (see SACRIFICE).

Distinction Between "Clean" and "Unclean."

The clean animals were: (1) All quadrupeds that chew the cud and also divide the hoof (Lev. xi. 3; Deut. xiv. 6); for instance, the ox, the sheep, the goat (*i.e.*, the sacrificial animals), the hart and the gazel, the roebuck, the wild goat, the pygarg, the antelope, and the chamois (Deut. xiv. 4–5). Among other forbidden animals, the camel, the rock-badger (see CONEY), the hare, and the swine were excluded by name (Lev. xi. 4–7; Deut. xiv. 7–8), probably because used as food or for sacrifice by the neighboring tribes.

(2) Fish proper; *i.e.*, "whatsoever hath fins and scales . . . in the seas and in the rivers" (Lev. xi. 9; compare Deut. xiv. 9).

(3) Birds. Here the Law proceeds by way of elimination. From the rather lengthy list of forbidden birds (Lev. xi. 13–19; Deut. xiv. 11–18) it may be concluded that all the birds of prey and most of the water-fowl were considered unclean. The bat closes the list.

(4) The winged creeping things "that go upon all four" which "have legs above their feet to leap withal," of which four kinds of locusts are named (Lev. xi. 21–22). All the other creeping things (see ANIMALS) are most emphatically and repeatedly forbidden and held up as the greatest abomination (Lev. xi. 20, 31–38, 42–43). A list of creeping things to be avoided includes the weasel, the mouse, four kinds of lizards, and the chameleon (Lev. xi. 29–30).

Restrictions were also placed on the use of the flesh of clean animals: it was forbidden to eat it when the animal had been torn in the field by a carnivorous beast (Ex. xxii. 30), or when it had died a natural death, or had been carried off by disease (Deut. xiv. 21). Although, however, the use of such meats rendered people unclean, strictly speaking, their prohibition belongs to the law concerning Blood.

Theories of Distinction.

——**Ethnological View:** For the distinction between clean and unclean animals various origins have been suggested; though few of them seem to have fully satisfied any one but their own originators. Omitting the most ancient ones (Origen, "Contra Celsum," iv. 93; ed. Migne, xi., col. 1171; Theodoret, on Lev. ix. 1, ed. Migne, lxxx., col. 299, and others, analyzed in Vigouroux, "Dict. de la Bible," i. 615 *et seq.*), only the most popular ones in our own day need be mentioned. According to Grotius, on Lev. xi. 3; Spencer, "De Leg. Hebr. Rit." i. 7, 2; S. D. Michaelis, "Mosaisches Recht," iv., § 220, etc., the distinction between clean and unclean animals is based on hygiene: it is a sanitary law. According to others, the law was a national one, intended to separate Israel from the neighboring nations, Arabians, Canaanites, and Egyptians (Ewald, "Antiq. of Israel," pp. 144 *et seq.*), and partly a sanitary one (Rosenmüller, "Scholia in Vetus Testamentum"—Leviticus). According to Keil, "Handbuch der Biblischen Archäologie," pp. 492 *et seq.*, the law is a religious one, intended to deter men from the vices and sins of which certain animals are the symbols, which view is a mere variation of the allegorical interpretation proposed by Philo ("De Concupiscentia," 5-10).

Of these explanations the first two have been refuted by Sommer in his "Biblische Abhandlungen," i. 187-193; Keil's opinion has been opposed by Nowack, "Lehrbuch der Biblischen Archäologie," i. 117, and others. The most popular theory at the present day is perhaps that offered by the late W. Robertson Smith, in his article "Animal Worship and Animal Tribes Among the Ancient Arabs" ("Journal of Philology," 1880), according to which the unclean animals were forbidden because they were totems of the primitive clans of Israel. This theory has been accepted by Cheyne ("Isaiah," i. 99; ii. 123-124, 303) and Stade ("Gesch. Israels," i. 408), but by Dillmann is either entirely and without discussion rejected ("Genesis," p. 382), or restricted to the prehistoric times of Israel, as being a survival of the old totem-worship and totem-clan organization, resembling in historic times the case of the horse in England, which anthropologists say is not eaten because it was once sacred to Odin, and thus tabooed (Joseph Jacobs in his "Studies in Biblical Archeol." p. 89, and similarly Salomon Reinach, "Les Interdictions Alimentaires et la Loi Mosaïque," in "Rev. Etudes Juives," xli. 144). See Blood; Food; and Totemism.

Bibliography: Zapletal, *Der Totemismus und die Religion Israels*, in *Jew. Quart. Rev.* April, 1902; idem, *Der Totemismus*, 1900; Levy, *Du Totémisme chez les Hebreux*, in *Rev. Et. Juives*, lxxxix. 21-24; Cheyne, *The Prophecies of Isaiah*, 1880-81.

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——**In Rabbinical** and **Hellenistic Literature:** The distinctions between clean and unclean animals, as described in the Scriptures, are more fully drawn in the Halakah. To chew the cud and to have split hoofs (Lev. xi. 3) are the marks of the clean tame quadruped ("behemah"), and the Talmudic traditions add that an animal without upper teeth always chews the cud and has split hoofs (see Aristotle, "Natural History," ix. 50), the only exceptions being the hare and the rabbit, which, in spite of having upper teeth, chew the cud and have split hoofs, and the camel, which has, in place of upper teeth, an incisor on each side (ניב). Even the meat of the clean and the unclean animals can be distinguished. The meat of the former below the hipbones can be torn lengthwise as well as across, which, among unclean animals, is only possible with the flesh of the wild ass. These differences apply also to clean wild animals (חיה טהורה) as against unclean wild animals (חיה טמאה).

Quadrupeds.

In order, however, to distinguish clean wild from clean tame animals attention must particularly be paid to the horns. The horns of the former must be forked, or, if not forked, they must be clear of splinters, notched with scales, and be הדורות ("round"), or, as others read, חדודות ("pointed"). It is important to distinguish the clean wild animals from the clean tame animals, because the tallow of the former may be used, while that of the latter is forbidden, and the blood of the clean wild animal must be covered up (Lev. xvii. 13), which is not the case with that of other animals (Ḥul. 59a, b).

Birds.

It was hard for the rabbinical authorities to distinguish clean from unclean birds, as the Scripture (Lev. xi. 13-19) enumerates only the birds which shall not be eaten, without giving any of the marks which distinguish them from the clean birds. This is all the more important as the names of some of the birds mentioned in the Scriptures are followed by the word "lemino" or "leminehu"—*i.e.*, "after its kind"—and it is therefore necessary to recognize certain fixed distinguishing characteristics. The following rules are fixed by the Talmud, by which a clean bird may be distinguished. It must not be a bird of prey; it must have a front toe, if that be the meaning of אצבע יתירה; but according to most explanations the hind toe is meant. Although most birds of prey have the hind toe, the toes of the clean bird are so divided that the three front toes are on one side and the hind toes on the other, while the unclean bird spreads his toes so that two toes are on each side; or if it has five toes, three will be on one side and two on the other (compare Rashi to Ḥul. 59a, and Nissim b. Reuben on the Mishnah to this passage).

The clean birds, furthermore, have craws, and their stomachs have a double skin which can easily be separated. They catch food thrown into the air, but will lay it upon the ground and tear it with their bills before eating it. If a morsel be thrown to an unclean bird it will catch it in the air and swallow it, or it will hold it on the ground with one foot, while tearing off pieces with its bill (Ḥul. 59a, 61a, 63a). As this distinction is not found in Scripture, opinions differed greatly during and since Talmudic times. According to the Talmud (Ḥul. 62a, 63b), only the twenty-four kinds of birds mentioned in Scripture are actually forbidden. If certain birds are positively known as not belonging to these, no further investigation as to characteristic signs is necessary, and they may be eaten. The marks of distinction are laid down only for cases in which there is doubt whether the species is clean or unclean. Authorities, especially in Germany, would only permit the eating of such kinds as have always been eaten (מסורת). Accordingly some birds are permitted to be eaten in certain countries, but not in others. There are many controversies in the casuistic literature concerning this matter. Menahem Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," No. 29), for instance, declares the wild goose forbidden, while Eybeschütz ("Kereti u-Peleti," § 82) permits it. When the turkey was brought to Europe Isaiah Horwitz forbade it to be eaten; and although his opinion did not prevail, his descendants refrain from eating it even to-day.

Fishes.

In regard to clean and unclean fishes the authorities of the Talmud have also made some additions to the regulations in the Scriptures. While it is stated in Lev. xi. 9 that only those fishes are to be considered clean which have scales and fins, the Mishnah (Niddah vi. 9) declares that all fishes with scales have, doubtless, fins also. According to this all fishes having scales but no fins may be eaten, as under that opinion it may be taken for granted that all scaly fishes have fins; apparent exceptions are accounted for by the supposition that sometimes fins are so small or rudimentary that they can not be distinguished. On the other hand, a fish with fins may be without scales and thus be unclean. The formation of the spinal cord and head also affords means of distinction. The clean fishes (דגים טהורים) have a perfect spinal column, and a head of a more or less flat projection; the unclean fishes have no spinal bone, and their heads end in a point ('Ab. Zarah 39b, 40a). There is a difference in the form of the bladder and roe in clean and unclean fishes. In clean fishes the bladder is blunt at one end and pointed at the other; while the unclean have the ends either both blunt or both pointed. Whether these marks can be depended on when the scales and fins are absent, or when the actual condition can no longer be positively ascertained, has been much discussed by old authorities (compare Jacob b. Asher, Ṭur Yoreh De'ah, 83). As a "cause célèbre" of modern times may be mentioned the controversy of Aaron Chorin with many Orthodox rabbis concerning the eating of sturgeon, which Chorin declared permissible, contrary to all former usage.

Insects.

Concerning the use of the four kinds of locust permitted in the Scriptures (Lev. xi. 21-22) the Mishnah (Ḥul. iii. 8) says that a clean locust must have four feet, two of which are for jumping, and four wings, which must be long and broad enough to cover the whole body. But it is still subject to the restriction that, to be eaten, it must belong to the species חגב, and there must be a reliable tradition recognizing it as eatable. Later authorities (compare Samuel b. David ha-Levi on Yoreh De'ah, 85) forbid its use entirely. Very rigorous are the rules set down by the Rabbis concerning the eating of "creeping things which crawl upon the ground" (Lev. xi. 41). According to the Rabbis only such "worms" are permitted for food as do not live in an isolated condition, but are found only in other substances; for instance, the maggots in meat, fruit, fish, drinking-water, etc. But even in such cases the eating is forbidden if the worms have been removed from the place in which they originated, or if they have left that place and returned to it, thereby practically excluding all worm-eaten food (Ḥul. 67a, b). The conditions concerning the enforcement of these rules are very complicated (compare Yoreh De'ah, 84), but it may suffice to point out the following: Fruit and vegetables must be thoroughly examined before use to see whether they contain worms, and Orthodox families pay strict attention to the fact that should the food, after cooking, be shown to have been worm-eaten, it is not fit for consumption (compare Danzig, "Ḥokmat Adam," pp. 35, 22).

Reasons for Distinction.

There was much speculation as to the reasons why certain species of animals should be allowed as food and others forbidden. In the Letter of Aristeas (lines 144-154) it is explained at length that "these laws have been given for justice' sake to awake pious thoughts and to form the character." It is especially emphasized that birds of prey have been forbidden, to teach that man shall practise justice; and not, depending upon his own strength, do injury to others. The marks which distinguish the clean animal are allegorically explained, as shown in the following instance: To have two feet and split hoofs signifies that all actions shall be taken with consideration of the right and wrong (compare Allegorical Interpretation). The martyr Eleazar, in IV Macc. v. 25, answers the king, who ridicules the laws forbidding unclean animals, "Whatever is congenial to our soul He permits us to eat; the use of obnoxious meats He forbade us." In this is apparently expressed the same idea which is stated later on by Ẓarẓa in the words: "All these things are forbidden, because they deprave the blood and make it susceptible to many diseases; they pollute the body and the soul" (Meḳor Ḥayyim, "Tazria'," beginning).

The prolix allegories of Philo concerning the clean and unclean animals (compare "De Agricultura Noe," xxv.-xxxi.) have been far surpassed by the Church Fathers (Irenæus, "Adversus Hæreses," v. 8; Clemens Alexandrinus, "Pædagogus," iii.; Origen, Hom. 7 in Lev.; and many others), and for this reason in many Jewish circles no exposition of the law whatever would be heard. One should not say "The meat of the hog is obnoxious to me," but "I would and could eat it had not my Heavenly Father forbidden it" (Sifra, Ḳedoshim, end). In Talmudic-Midrashic literature no attempt is made to bring these laws nearer to human understanding. It was feared that much defining would endanger the observance of them, and all were satisfied "that they are things the use of which the Torah forbids" (Tanḥuma, Lev. ed. Buber, Shemini, iii. 29), although they were not capable of explanation.

Beginning with Saadia, the Jewish commentators started to explain the Biblical laws either rationalistically or mystically. It is remarkable that Saadia's theory bears great resemblance to the modern theory of totemism. He asserts, namely, that some animals which were worshiped as divine were declared eatable as a protest against that worship, and for the same reason others were declared unclean ("Kitab al-Amanat Wal-I'tiḳadat," 117, bottom; Hebrew translation, iii. 2; ed. Slucki, p. 61). Ibn Ezra is of the opinion that the flesh of unclean animals has been forbidden because it is impure and obnoxious, and the substance swallowed and digested goes into the flesh and blood of those who have eaten it (commentary to Lev. xi. 93; concerning other passages of Ibn Ezra compare Ẓarẓa, *l.c.*).

Maimonides ("Moreh Nebukim," iii. 48) finds in these ordinances mainly sanitary, and partly esthetic, principles. Similar is the opinion of the great French exegete Samuel b. Meïr, in his commentary on Leviticus. Naḥmanides agrees only partly with these theories, and mentions only one sanitary reason concerning fishes. The clean, he argues, get nearer the surface of the water, and therefore possess a degree of heat which drives away too much humidity; while the fishes without fins and scales, which stay in the deep water, and especially those in swampy water, possess a degree of cold and humidity which acts mortally. It is different with the birds, which, with exception of the "peres" and "'ozniyyah," two species of eagles, are all birds of prey, the black and thick blood of which causes a marked inclination to cruelty. Concerning the quadrupeds, Naḥmanides wavers between ethical and sanitary reasons, and refers to non-Jewish physicians to maintain the objections to the flesh of the hog (commentary on Lev. ix. 13; compare his "Derasha," ed. Jellinek, p. 29). The explanations which Baḥya b. Asher (on Lev. xi.) gives concerning the forbidden animals are mainly taken from Naḥmanides. He adds the new explanation that this law is merely an expansion of the rules of the cult of sacrifice, so that many animals which can not be used for sacrifice shall not be eaten (*idem*, 163d, ed. Riva di Trento). Isaac Arama is especially opposed to sanitary reasons ("'Aḳedat Yiẓḥaḳ," part 60, ed. Pollak, iii. 33b), and acknowledges psychological and ethical motives only. "The unclean animals," says Arama, "cause coarseness and dulness of the soul." Arama, evidently referring to Abravanel, but without mentioning his name, gives other theories of Jewish scholars. In his remarkable polemic against the rationalistic explanation by Maimonides of the laws regulating food, Viterbo tries to show the untenableness of the sanitary grounds ("Ta'am Zeḳenim," ed. El. Ashkenazi, pp. 42-43).

Like the Jewish religious philosophers, the mystics have stated their speculations concerning the grounds of these laws. According to the cabalistic theory which makes the negative Sefirot the cause of the existence of evil in the world, the Zohar (Shemini, iii. 41b) explains that the unclean animals originate from some of these negative Sefirot, and therefore they are forbidden as food; but as with the arrival of the Messiah all will become purer and nobler, these animals will then be permitted as food (Yalḳ. Ḥadash, Liḳḳutim, 36, 79). In this manner the mystics explained the idea, expressed in Midrash Tehillim to cxlvi., that in the future God will declare the unclean animals clean. This Midrash caused Abravanel and other Jewish scholars much embarrassment (see Buber, *ad loc.*), so that several of them did not hesitate to declare it a Christian interpolation; but without reason, as similar opinions have been held and expressed in the remotest time (compare Antinomianism), and probably had their origin in pre-Christian times. Regarding the view taken by Reform rabbis and by modern Bible exegetes of clean and unclean animals, see Dietary Laws; Purity; Reform; Totemism.

Bibliography: *Ḥullin*, 59a, 66b; for the old Halakah, *Torat Kohanim*, *Shemini*; *Sifre*, *Deut.*, 100-104; Caro, *Shulḥan 'Aruk*, *Yoreh De'ah*, 79-86; idem, *Bet Yosef*, *Yoreh De'ah*, 79-86; Lewysohn, *Zoologie des Talmuds*, pp. 14-18; Wiener, *Speisegesetze*, pp. 298-328.

E. C. L. G.

CLEANNESS AND UNCLEANNESS. See Purity.

CLEIF, DANIEL ḤAYYIM: Russian rabbi; born in Amsterdam 1729; died there May 14, 1794. He settled in Hasenpoth, in the government of Courland, originally as a jeweler; later he officiated there as rabbi for many years. At this time he wrote "'Arugah Ḳeṭannah" (The Small Garden-Bed), a booklet in which the 248 mandatory precepts are formulated in rime (Altona, 1787, and reprinted several times). He also left in manuscript a commentary on the Pentateuch.

One of Cleif's sons was a physician in the service of the Russian government, with the title of councilor of state: he died in the government of Orel in 1846.

Bibliography: Wunderbar, *Gesch. der Juden in Liv- und Kurland*, Mitau, 1853.

H. R.

CLEMENT XIV. (LORENZO GANGANELLI): Two hundred and fifty-sixth pope; born at San Arcangelo, near Rimini, Oct. 31, 1705; elected May 19, 1769; died Sept. 22, 1774. His election was hailed with particular joy by the Jews, who trusted that the man who, as councilor of the Holy Office, declared them, in a memorandum issued March 21, 1758, innocent of the slanderous blood accusation, would be no less just and humane toward them on the throne of Catholicism. In this they were not deceived. Two months after his accession Clement XIV. withdrew the Roman Jews from the jurisdiction of the Inquisition and placed them under that of the "Vicariato di Roma" (Aug. 5, 1769). Another token of his benevolence toward the Jews was the confirmation (March 29, 1773) of the bull of Clement VIII. concerning the Jus Gazaka, which was of very great importance to the Roman Jews.

The memorandum of Clement XIV. (Ganganelli), referred to above, deserves special mention, as much from the importance of the subject treated therein as from the great authority of its author. It was called forth by a blood accusation against the Jews of Yanopol, Poland. Alarmed by this frequently repeated accusation, the Polish Jews sent one Jacob Selek to Rome to implore the protection of the pope. Benedict XIV. thereupon ordered a thorough examination of the matter, and the councilor of the Holy Office, Lorenzo Ganganelli (later Clement XIV.), was charged with the preparation of a report on the subject. This report, bearing on its title-page the motto "Non solis accusatoribus credendum," was presented to the congregation of the Inquisition March 21, 1758. The author shows therein not only the groundlessness of the Yanopol accusation, but, passing in review all the principal cases of blood accusation since the thirteenth century, demonstrates that they were all groundless. Only in two cases did Ganganelli hesitate to declare the falsity of the accusation; namely, in that of Simon of Trent, in 1475, and in that of Andreas of Rinn, in 1462. The future pope could not very well acknowledge that the canonization of these two pretended martyrs was undeserved. But he pointed out that the popes themselves hesitated a long time before admitting the worship of Saint Simon and Saint Andrew; the former having waited more than 110 years, and the latter almost 300 years—a proof that the veracity of the accusation was doubted. No account is to be taken of the testimony of some baptized Jews, such as Julio Morosini and Paul Sebastian Medici, who, in their hatred of their former coreligionists, claim in their writings that the Jews use Christian blood. Moreover, these writings were triumphantly refuted by high authorities. Ganganelli concludes his memorandum by reminding the Christians that they themselves were once accused by the heathen of the same crime, as attested by Tertullian, Minucius Felix, Theodoret, and Rufinus.

The effort of Ganganelli was crowned with success. Benedict XIV., impressed by the arguments in the memoir, declared the Jews of Yanopol innocent, and dismissed Jacob Selek with honors, recommending him, through Cardinal Corsini, to Visconti, Bishop of Warsaw, who received orders to protect the Polish Jews in the future from such accusations.

Ganganelli's memorandum was translated into German by A. Berliner, under the title "Gutachten Ganganelli's (Clemens XIV.) in Angelegenheit der Blutbeschuldigung der Juden," Berlin, 1888. The original Italian text was published by Isidore Loeb in "Rev. Etudes Juives," xviii. 179 *et seq.*

BIBLIOGRAPHY: Mortara, in *Educatore*, 1862, pp. 257-270; Berliner, as above; Levisohn, *Efes Damim*, pp. 107 *et seq.*; Grätz, *Gesch. der Juden*, x. 433; Strack, *Das Blut*, p. 183; Isidore Loeb, as above; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 246 *et seq.*

J. I. BR.

CLEMENTINA or **PSEUDO-CLEMENTINE LITERATURE:** A series of kindred works of a Judæo-Christian sect of the second century, of which only the Homilies, the Recognitions, and the Epitomes have been preserved. The Homilies, published first in 1853, present in the form of dialogues between Peter, Clement of Rome, and others, a gnostic system based on revelation. By revelation alone can knowledge be obtained, not by philosophy (Hom. i. 19, ii. 5). This is illustrated by the history of Clement, who vainly tried to arrive at the truth by means of philosophy. The Homilies assume a twofold revelation—the primal revelation, and the continuous revelation through the true prophets. The first was given in the act of creation, especially in that of man. The Homilies say, like the Mishnah (Sanh. 37a): "God revealed Himself by making man in His image; were there another god he also would have to reveal himself, and create other men in his image" (Hom. xvi. 10). Man as the image of God is God's revelation, and as he also has in him God's spirit (*πνεῦμα*), the whole truth lies in him like a seed, needing only to be developed. Had men recognized the will of God and been ready to obey it, there would have been no need of a further revelation; but as they have sinned, the primal revelation is obscured and a new revelation is always necessary (*ib.* i. 18, viii. 5). This is afforded by the true prophet, who knows the past, the present, and the future. His knowledge is not derived from the external world, but is innate, as is the spirit in him; and his revelation is not ecstatic, but clear and unambiguous (*ib.* ii. 6–12, iii. 11–20). The true prophet has appeared not in one, but in various forms; changing name and shape, he will traverse this world until he finds rest in the coming world, *αἰών μέλλων* (*ib.* iii. 20).

Eight persons are exalted above the rest of humanity and brought into special connection with revelation—Jesus and the "seven pillars of the world," Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses; and among these eight Adam, Moses, and Jesus are preeminent as possessing all the qualities of the true prophet (compare Uhlhorn, "Die Homilien," pp. 164–166). The Haggadah (Ḥag. 12b) also says that the world rests on seven pillars, but according to other authorities one pillar, צדיק by name, supports the world (compare Prov. x. 25). *'Αναμάρτητος* (צדיק) is, according to the Homilies (ii. 6), the true prophet (compare also Suk. 52c on the haggadic interpretation of the "seven shepherds and eight princes"; Micah v. 4).

Theological Teaching of the Homilies.

As the person of the true prophet is always the same, so the religion revealed by him is always the same: the primal revelations through Adam, through pure Mosaism, and through Christianity are identical (Hom. xviii. 3). The fundamental doctrine of this, the only true, religion is that of the one God, the Creator of the world. "Before all things, consider that no one shares His rule, no one has a name in common with Him; that is, is called 'God.' For He alone both is, and is called, 'God.' Nor is it lawful to think that there is any other, or to call any other by that name. And if any one should dare do so, eternal punishment of soul is his" (*ib.* iii. 37). The attacks on those who deny the unity of God, and the positive proofs of that unity, constitute the greater part of the Homilies. The conception of monotheism is entirely Jewish, and all attempts to modify abstract monotheism in the Christian way are emphatically rejected. So much stress is laid on monotheism that it almost becomes pantheism, God being designated as *τὸ Πᾶν*, *τὸ 'Ον*, and everything else as nothing. He alone is; He is the tangible and the intangible, near and far, here and there; He alone exists. He penetrates everything. As the sun warms and illuminates the surrounding air, so God warms and illuminates the world; He is the heart of the world, and the center from which all life irradiates (*ib.* xvii. 7, xviii. 8, and *passim*; compare Uhlhorn, *l.c.* p. 174). Although this pantheistic conception is originally Greek, it must be remembered that it was also known to the Jewish scholars of Alexandria and of Palestine. Similar to the statement in the Homilies (xvii. 8): "The space of God is the non-existent, but God is that which exists," is the statement in the Midrash: שהוא מקום עולמו ואין העולם מקומו (Gen. R. lxviii. 10; Midr. Teh. xc.).

From this pantheistic point of view the Homilies regard the development of the world as a development within God; the πνεῦμα ("spirit") and the σῶμα ("body"), which were originally united in God, were separated, and this was the beginning of the world. The Creation is explained by assuming that the spirit of God changed into air, the air into water, and the water into fire. The Homilies teach not the emanation of the world from God, but the eternal flux of things, God being the beginning and the end. Herein the Book of Yeẓirah corresponds with the Homilies, holding likewise that the world was created out of the first four Sefirot; the last six Sefirot treated in this book—namely, the three dimensions of space in the two opposite directions, by means of which, out of the prototypes of the world, the world was produced as a reality—also occur in a passage of the Homilies, which, however, has often been misunderstood (xvii. 9; compare Grätz, "Gnosticismus," p. 113; Epstein, in "Rev. Et. Juives," xxix. 73).

Syzygies.

Like the Book of Yeẓirah and the Cabala in general, the Homilies also hold the doctrine of contrasts, which constitutes their conception of the world. All things separate (διχῶς καὶ ἐναντίως) and go in opposite directions, unite, separate, and finally unite again. As the material world is made up of the four elements mentioned above, which oppose each other in pairs (Homilies, xix. 12), so the spiritual world is governed by contrast. The ruler of this world is Satan, the ruler of the better future world is the Messiah, who was produced by the spirit or pneumatic side of God. While the greater, masculine principle—heaven—earth, day—night, sun—moon, life—death; etc.—has precedence in the original syzygial series, the reverse takes place among men, the smaller, feminine principle preceding. Hence in history, especially in that of Israel, Cain is opposed to Abel, Ishmael to Isaac, Esau to Jacob, etc. The principles that appeared separate in Adam and Eve, but which are mixed in the majority of men, appear from time to time separated again. The final outcome of this evolution is a return to God by a process of purification or annihilation. When the Messiah, the eternal light, appears, all darkness will vanish (*ib.* ii. 17). At the resurrection all men will be transformed into creatures of light so that they may behold God (*ib.* xvii. 16). This rests on the assumption that He can not be seen by man in the flesh. "He who sees God can not live [Ex. xxxiii. 20], for the excess of light dissolves the flesh of him who sees, . . . but . . . at the resurrection of the dead, when they shall have been changed into light and become like the angels, they shall be able to see Him" (*l.c.*)—a theory found also among the tannaim of the second century, whom Akiba attacked (Sifra, Wayiḳra, 2; Sifre, Num. 103; compare also Abba Arika's description of the joys of the future world, when the pious "shall enjoy the glory of God"—נהנין מזיו השכינה; Ber. 17a; Tan. iv. 145, ed. Buber). This is an instance of that anthropomorphic conception of God which is found in the Homilies side by side with the pantheistic conception, and although in its present form it betrays attempts to reconcile these two diametrically opposed conceptions, yet the contradiction between the two is often very marked. The anthropomorphism is less pronounced in the metaphysical portions of the Homilies; but it forms the basis of their ethics, which is founded on the doctrine that man was made in the image of God (compare the teaching of the Jewish Gnostic Ben Azzai; Gen. R. xxiv. 7); and this doctrine they can establish only by assigning a shape to God (compare especially *ib.* xvii. 11).

Judaism and Christianity.

As regards the attributes of God, which are, however, only given in human similes, the Homilies hold that the מדת הדין ומדת הרחמים ("justice and mercy") of Jewish theology (Sifre, Deut. 27) constitute the nature of God (Homilies, iv. 13). It is this conception especially that stamps the Homilies as consisting entirely of Jewish gnosis, admitting of no contrast between the "righteous" God of the Old Testament and the "merciful" God of the New Testament, but identifying the teachings of Jesus with those of Moses, so that the salvation of those who follow Moses is as assured as that of those who believe in Jesus; the former, however, must not hate Jesus, nor the latter, Moses (*ib.* viii. 6, 7). Hence the Homilies never speak of Christians, their point of view being always designated as the "Jewish" one (see Langen, "Die Klemensromane," p. 90); and it is pointed out that the daughter of the Canaanite woman was healed only after the latter had become a Jewess (Homilies, ii. 19); that is, had accepted the Jewish Law. The Pentateuch did not originate entirely with Moses, for he put nothing into writing; and those who recorded his teachings after his death introduced much that was contrary to those teachings. The sacrifices especially do not belong to the original Law (an Essene heresy), and as these and similar interpolations obscured the meaning of the Torah, it became necessary for the true prophet to appear in the person of Jesus. It is difficult to say how the authors of the Homilies conceived of the incarnation of Jesus; they, however, decidedly opposed the doctrine of the divinity of Jesus, and considered the Christian doctrine of the atonement and salvation through the sufferings of Jesus as without importance. The strict asceticism found in the Homilies may be traced back to Essenism. It is a sin to possess anything whatever: the eating of meat is absolutely forbidden, only bread and water being allowed (compare Abot vi. 4); and the Homilies, like the Essenes, lay great stress on ablutions and bodily cleanliness. Bathing is legally prescribed after cohabitation, as in the Talmud (Ber. 21b, 22a); but marriage itself is highly regarded and recommended, even early marriage being insisted upon—in which points the Clementina follow entirely rabbinical Judaism (Yeb. vi. 6, based upon Gen. i. 28, ix. 1).

The Recognitions are extant only in the Latin translation of Rufinus. Regarding their relation to the Homilies, and regarding the historical value of the Clementina in general, opinions differ. While Baur and many representatives of the Tübingen school regard them as a chief source for the history of the early Christian Church, Harnack thinks that they contribute nothing toward determining the origin of that Church. It can not be denied, however, that the Clementina are highly important for the history of gnostic Judæo-Christianity, as well as for that of Jewish Gnosticism, being among the few extant literary documents of those sects. Compare ADAM ḲADMON; ELCESAITES; GNOSTICISM AND JUDAISM; SIMON MAGUS.

BIBLIOGRAPHY: Baur, *De Ebionitarum Origine*; idem, *Die Christliche Gnosis*; Bigg, *The Clementine Homilies*, in *Studia Biblica*, ii. 157 *et seq.*; Hilgenfeld, *Die Clementinischen Recognitionen und Homilien*, 1848; idem, *Der Ursprung der Pseudoclementinischen Recognitionen und Homilien*, in *Theologische Jahrbücher*, 1854, pp. 483 *et seq.*; Harnack, *Dogmengesch.*, 3d ed., i. 294–300; Langen, *Die Klemensromane*, 1890; Lehmann, *Die Clementinischen Schriften*, 1869; Lipsius, in *Protestantische Kirchenzeitung*, 1879, pp. 477 *et seq.*; idem, *Die Quellen der Petrussage*; Schliemann, *Die Clementinen*, 1844; Schwegler, *Das Nachapostolische Zeitalter*, i. 364 *et seq.*; Ritschl, *Die Entstehung der Altkatholischen Kirche*; Schaff, *History of the Christian Church*, ii. 435–442; Uhlhorn, *Die Homilien und Recognitionen*, 1854; idem, in *Realencyklopädie für Protestantische Theologie*, 3d ed., iv. 11, 171–179; Chawner, *Index of Noteworthy Words and Phrases in the Clementine Writings*, 1894.

K. L. G.

CLEOPATRA: Queen of Egypt 52–30 B.C.; daughter of Ptolemy Auletes. Through her association with the rulers of Rome, Cleopatra was of importance not so much to the Jews of her own country as to those of Judea. When Herod fled in great distress before Antigonus, he turned toward Egypt; but it was only after suffering many indignities at Pelusium that he was enabled to embark for Alexandria, where he saw Cleopatra. However, although she invited him to remain, he hastened on to Rome (40 B.C.) (Josephus, "Ant." xiv. 13, § 2; "B. J." i. 14, § 2).

After Herod became king by the help of the Romans, Cleopatra tried in every way to injure him. Alexandra, Herod's mother-in-law, complained to Cleopatra that the office of high priest was denied to her son Aristobulus, and she sent the pictures of her beautiful children, Mariamne and Aristobulus, to Antony, at that time held captive by Cleopatra's charms. Antony desired the handsome youth as a companion, and to prevent this Herod was forced to appoint Aristobulus as high priest (35 B.C.). Alexandra's ambition went so far as to desire the throne for her son. Hidden in coffins, mother and son intended to have themselves transported to Egypt to Cleopatra, but the plan was discovered, and Herod had Aristobulus secretly murdered ("Ant." xv. 2, §§ 5–7; 3, §§ 1–3). Alexandra notified Cleopatra of the deed (*ib.* 3, § 5); but Herod, protected by Antony, went unpunished.

Cleopatra's ambitious spirit seriously injured Herod. She not only induced Antony to give to her in fief the entire coast-line, except Tyre and Sidon, but appropriated Jericho, a region of Judea rich in palms and the far-famed balsam. She traveled to Judea by way of Apamæa and Damascus; and Herod was forced not only to appease her animosity with presents, but also to rent Jericho from her for a yearly sum of two hundred talents, and to send her at his own expense as far as Pelusium (*ib.* xv. 4, §§ 1–2; "B. J." i. 18, § 5). Through her machinations he was drawn into a war with the Nabatæan king Malich; and when he was victorious, Cleopatra sent her general Athenion to help the Nabatæans; whereupon the Jews were defeated and retired across the Jordan (31 B.C.). Herod had great difficulty in surmounting the consequences of this defeat ("Ant." xv. 5, §§ 3–4; "B. J." i. 19, §§ 5–6).

The anti-Jewish APION not incorrectly looked upon Cleopatra as a ruler hostile to the Jews; for she seems indeed to have been inimical to them. Still Josephus says ("Contra Ap." ii., § 5) that Apion should rather have denounced the vices of this devilish woman, and thinks it redounds to the honor of the Jews that they received no wheat from her during a famine in Alexandria. Cleopatra's hatred went so far that when her capital, Alexandria, had been taken by Cæsar Augustus and she had lost everything, she conceived the idea that all could yet be saved if she should murder the Jews of her city with her own hands (*ib.*). Her death immediately afterward saved the Jews from this fate (30 B.C.).

Rabbinical literature also reports one of her cruel deeds. The bodies of some of her female slaves, who had been condemned to death, were torn open and the contents examined (Tosef., Niddah, iv. 17; Talmud, Niddah, 30b). A question that she is said to have addressed to R. Meïr (Sanh. 90b) can scarcely be historical, owing to the anachronism involved in making them contemporaries, and it is probable that the reading קלפטרא מלכתא ("Queen Cleopatra") in this passage is a corruption of פטריקא דכותאי ("patriarch of the Samaritans"; see Bacher, in "Rev. Et. Juives," v. 185, vi. 159; *idem*, "Ag. Tan." ii. 68).

G. S. KR.

CLEOPATRA OF JERUSALEM: One of the nine wives of Herod I., whom he married late in life. She bore to him Herod and Philippus (Josephus, "Ant." xvii. 1, § 3; "B. J." i. 28, § 4).

G. S. KR.

CLERGY. See PRIEST AND PRIESTHOOD; RABBI.

CLERICAL ERRORS: Errors made in the writing of documents, especially legal documents, for the prevention of which the Jews have many stringent laws. The Jewish official scribes were notably exact in the preparation of legal documents (Giṭ. 2b); for an error was often fatal to the validity of the instrument. Care is taken not to write an acknowledgment of indebtedness on any substance on which it may be easily altered. Such an instrument would be absolutely invalid even though it were intended to be used immediately for the collection of the debt (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 42, 1). But if the instrument is a bill of sale, it is valid (*ib.*, gloss), because there would be no reason for the holder of the instrument to make any alteration in its terms.

Some authorities adopt the general rule that an instrument which is not prepared in accordance with the rabbinical ordinances is ipso facto invalid (*ib.*, gloss). The instrument of indebtedness may be written in any language, but the scribe must take care that it does not deviate from the prescribed form of documents (*ib.* 42, 2). If an erasure is made, it must be noted on the instrument before the witnesses sign (*ib.* 44, 5–11). It is the duty of the witnesses and the court to scan the instrument carefully to note whether the rules for writing it have been complied with (*ib.* 45, 2).

Alterations in Deeds.

These rules are numerous. The scribe must write his letters of equal size and equidistant (*ib.* 42, 3). He must spell the amounts of money in full, and not merely use the letters (corresponding to modern figures) to designate the amount (*ib.* 42, 4). He must not write at the end of a line words that can easily be altered, such as the amounts from three to ten; as these by the addition of a letter or two can be raised to ten times their original amount (*ib.* 42, 4). The failure to close the instrument with the universally accepted formula, "All is fixed and established," is absolutely fatal (*ib.* 44, 9). If the scribe has omitted the date of the instrument, it is nevertheless valid, but is no lien on goods sold to third persons (*ib.* 43, 1). If the date is partially written, it is sufficient; as, for instance, if the scribe has omitted the thousands of the date (*ib.* 43, 2), or has written "on the fourth day," omitting "beshabbath" (of the week) (*ib.* 43, 4), or if he has erred in the day of the week (*ib.* 43, 5). But if the instrument is written by the debtor himself, it is valid even though it has no date at all and is without witnesses, and was delivered in the presence of witnesses without the customary "livery of seizin" (*ib.* 40, 2; 43, 6). If the instrument is wilfully antedated it is void; but if antedated by mistake it is valid, though it can not serve as a lien on property sold to a third person (*ib.* 43, 8). If the document is postdated it is valid (*ib.* 43, 12); but a bill of sale should not be postdated unless this fact is noted thereon (*ib.* 43, 13). If the date appears to be a Sabbath, or the Day of Atonement, the instrument is valid; for, inasmuch as no instrument can be written on those days, it is presumed to have been postdated (*ib.* 43, 14; 239, 2).

Contradictions and Erasures.

If there is a contradiction in the amounts mentioned in the instrument, the amount last stated governs (*ib.* 42, 5). If the coinage in which payment is to be made is not stated, the coinage of the place where the contract was made governs. If the place is not stated, then the coinage of the place where the debt is sought to be collected governs (*ib.* 42, 14).

If there is an erasure of one letter of the name on the last part of the instrument, it may be supplied from the statement of the name in the beginning; but if more than one letter is obliterated, the instrument is void. If by the error of the scribe there is more than one letter entirely omitted from the name in the last part of the instrument, it is valid for the bearer of the last name, it being presumed that the scribe has erred in the first name by writing two letters too many; but it is not to be supposed that he would err in omitting two letters of a name (*ib.* 42, 6).

All interlineations, obliterations, and erasures must be noted before the final formula; and if they occur in the names of the parties or in the amount, and are not so noted, the instrument is void (*ib.* 44, 5). The formula used is "The word . . . is interlined," or "The words . . . are obliterated." In bills of divorce, erasures or interlineations in the formal parts do not affect the validity of the instrument; but if they occur in the essential parts, it is void, unless they are noted at the end as in the case of other instruments (Shulḥan 'Aruk, Eben ha-'Ezer, 125, 19). The modern rule, however, is stricter and will not tolerate any such imperfections in the "geṭ." To insure accuracy and freedom from clerical errors the Seder ha-Geṭ (Eben ha-'Ezer, Rules 46–52) prescribes that the writing must be clear and neither crooked nor confused; the letters must be separately written and not joined together; the letters of two lines must not run into each other; nor should the letters extend beyond the marginal line. There must be no erasure of ink-spots or of words, no roughness in the letters, and no writings over erasures. In case any of these rules be violated a new geṭ must be written.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, xlii., xliii.

J. SR. D. W. A.

CLERMONT-FERRAND: Chief town of the department of Puy-de-Dôme, France. The origin of the Jewish community of Augusta-Nemetum (Clermont) is usually assigned to the third century of the common era. It is said that the first apostle of Auvergne, St. Austremoine (Stremonius), was killed about 286, by order of Lucius, the Jewish governor of Issoire, by a Jew, the owner of the village Perrier (compare Labbe, "Nova Bibliotheca," ii. 482; Gonod, "Chronologie des Evêques de Clermont"; A. Tardieu, "Histoire de Clermont"). This is evidently a legend, as perhaps is also the story told by the Abbé Marmeisse ("Vie de St. Verny et de Ste. Marcelle," Clermont, 1858), that, about the second half of the thirteenth century, a Jewish working man murdered a young Christian child named Verny, who was afterward proclaimed a saint. It is certain, however, that the Jews established themselves in Clermont at a very early period. They then occupied the entire eastern part of the market-town Fontgiève, called "Fontjuifs" or "Fontjuifve" in the fourteenth century; and they owned the hillock Montjuzet; *i.e.*, "Mons Judæus" or "Judaicus" (Cohendy, "Inventaire des Chartes des Archives, Département du Puy-de-Dôme," pp. 11, 51).

Early History.

Sidonius Apollinarius, Bishop of Clermont (472–488), held the Jews in great esteem. He speaks in the highest terms of the Jew Gozolas, servant of the Bishop of Narbonne ("Epistle," vi. 4), and recommends to the bishop Eleutherus the cause of a Jew. In a third letter, addressed to the bishop Nonnechius, Sidonius Apollinarius recommends to him Promotus, a Jew of Clermont (*l.c.* ii. 13). Bishop Gallus, uncle of Gregory of Tours, also showed good-will to the Jews. When he died (551) the Jews of Clermont took part in the general mourning, weeping for the man who had treated them so kindly, and carrying the wax tapers at his funeral (Gregory of Tours, "Vitæ Patrum," vi. 7). Bishop Cautinus (551-571) esteemed them no less. "He was dear to the Jews," says Gregory of Tours (*l.c.* iv.), "and was much attached to them." The historians of Auvergne, Savaron in his "Origines de Clairmont," and Audigier in his "Histoire de Clermont," censure this prelate for his familiarity with the Jews, saying that "he lived on friendly terms with them, not with the view of enlightening them, but in order to buy his furniture and jewels cheap from them." On his death the presbyter Euphrasius sent to the king many valuable things which Cautinus had bought from the Jews—a proceeding quite different from those of Bishop Avitus a few years later (see Avitus of Auvergne).

The councils which met at Clermont in the sixth century occupied themselves repeatedly with the affairs of the Jews. Those of 535 and 549 forbade intermarriages between Jews and Christians, and the appointment of Jews as magistrates of the people (Conc. Arverne, Canons vi. and ix.).

It does not appear that Jews were living at Clermont at the time of the first Crusade (1096). Only toward the end of the thirteenth century are traces of a Jewish community again found in that city. At that time (1298-99) the Jews of Auvergne paid into the royal treasury a tax of 992 livres, 6 sous, 6 deniers (Library of Clermont, Auvergne MS. No. 62; compare "Revue Etudes Juives," xv. 248). In 1293 Jews dwelt in several market-towns or villages of Auvergne, such as Herment, Ennezat, Montaigut, Lignat, etc. (see article by M. A. Tardieu, in "La Dépêche du Puy-de-Dôme," Sept. 14, 1891). At Orbeil lived one of the disciples of R. Ḥayyim of Blois, R. Isaac, author of "Menahel" (The Guide), a collection of ritual rules known only by the quotations from it found in the ritualistic work "Orḥot Ḥayyim" of Aaron of Lunel (Renan-Neubauer, "Les Rabbins Français," p. 448). The Manuscript de Rossi 313, 3, cited by Gross ("Gallia Judaica," p. 589), contains the haggadic explanations of Nathan ben Joseph. This scholar probably came from Clermont.

There were also Jews in other French places which bore the name of Clermont. Some are found in 1321-23 at Clermont-en-Argonne, in the department of the Meuse ("Revue Etudes Juives," xix. 257), and some at Clermont, Hérault, in 1350-1400 (S. Kahn, "Les Juifs de Tarascon," p. 25). In 1808 thirty-eight Jews were living at Clermont; in 1901 it had twenty-five to thirty families. The community is part of the consistory of Lyons.

Bibliography: In addition to the citations in the text, see *Regesten zur Gesch. der Juden*, Nos. 29, 34, 35, 38.

G. S. K.

CLEVE, GERMANY. See Jülich.

CLEVE, ELIJAH. See Gomperz Family.

CLEVELAND: Capital of Cuyahoga county, Ohio, U. S. A.; situated at the mouth of the Cuyahoga River, and an important port on Lake Erie. The history of its Jewish community dates back to the year 1837, when a Bavarian, Simson Thorman, settled here. He was soon followed by others of his countrymen—Cleveland being then a thriving town of about 6,000 inhabitants—and in 1839 the colony had increased sufficiently to warrant the establishment of a permanent religious organization.

This first congregation, called The Israelitish Society, began with twenty members. In 1842 it was divided, the seceding branch forming the Anshe Chesed society; but four years later these two again united, and formed the Anshe Chesed congregation, the oldest existing religious organization in the town. Its first synagogue was built on a lot exchanged for land which had been presented to the Anshe Chesed society, for building purposes, by Leonard Case, a wealthy non-Jewish landowner.

First Settlements.

Dissensions in 1848 resulted in the withdrawal of members, who in 1850 formed the Tifereth Israel congregation, the second of the now existing congregations. A legacy of $3,000 bequeathed by Judah Touro of New Orleans in 1854, purchased the site upon which its first synagogue was erected. These two congregations have always been the leading factors in Cleveland Jewry—the Anshe Chesed representing the Conservative branch, its present membership being 210; the Tifereth Israel, the Radical Reform, with a membership of 513, and a Sabbath school enrolment of 775. Both are prosperous, and worship in splendid modern edifices.

The rabbis of Anshe Chesed congregation have been: Fuld, 1850; E. Hertzman, 1860-61; G. M. Cohen, 1861-66; Nathan, 1866-67; Gustave M. Cohen, 1867-75; M. Tintner, 1875-76; M. Machol, the present incumbent, from 1876.

The rabbis of Tifereth Israel congregation have been: Isidor Kalisch, 1850-55; Wolf Fassbinder, 1855-57; Jacob Cohen, 1857-66; G. M. Cohen, 1866-1867; Jacob Mayer, 1867-74; Aaron Hahn, 1874-92; Moses J. Gries, the present incumbent, from 1892.

The congregation next in importance is the B'ne Yeshurun Hungarian, which was founded in 1865, reorganized in 1886, and has (1903) a present membership of about 200. Its rabbi is Dr. Sigmund Drechsler.

The year 1881 saw the arrival of the first Russian refugees, who, in point of numbers, have since become a highly important part of the community. Besides the three leading congregations mentioned, there are no less than eleven minor congregations, mostly Russian, with a combined membership of about 700—the largest of them, Beth Hamidrash Hagodol Beth Israel, having 600 seat-holders. There are also many so-called "ḥebrahs," formed only for services during the principal holidays. On Oct. 17, 1885, the first American Rabbinical Conference was held in Cleveland. The first annual conference of of the existing Conference of American Rabbis was held in Cleveland, July 13, 1890.

The Jewish Orphan Asylum of Cleveland, founded by the Independent Order of B'nai B'rith, District No. 2, was established in 1868; its superintendent since 1878 has been Dr. S. Wolfenstein. This institution, which shelters 500 children, has become famous, being considered a model of its kind (see article thereon in "Ohio State Bulletin of Charities and Corrections," vol. iv. 47), and exerting a wide-spread influence in furnishing (from its trained assistants) superintendents and matrons for other similar institutions. The heads of the Jewish orphan asylums of San Francisco, Atlanta, Chicago, Philadelphia, and Rochester were formerly assistants at the Cleveland institution. The Educational League, formed for the higher education of orphans, and now a national organization, was founded in Cleveland in 1896.

Charitable and Other Organizations.

In 1875 the Hebrew Relief Association, the oldest benevolent society of importance, was organized; in 1890 it joined the National Conference of Jewish Charities. Its annual income is about $4,500. There are many lesser charitable organizations in the community, among them the Daughters of Israel, the oldest women's benevolent society, founded in 1860. The Russian part of the community has recently developed several of its own. In 1881 the Sir Moses Montefiore Home for Aged and Infirm Israelites, founded by the Order Kesher Shel Barzel, was established in the city. It has at present 54 inmates. In 1889 the Young Men's Hebrew Association was formed; but after a more or less active life of eight or nine years it went out of existence in the fall of 1899, for want of interest and support.

In 1894 the Council of Jewish Women was organized by the federation of the older women's societies—the Benevolent Society, the Sewing Society, the Personal Service Society, and others. This organization joined the National Council of Jewish Women in 1896, and has since become an active power in educational and philanthropic work. It assumes the care of the sick poor, and in this works jointly with the older society, the Hebrew Relief Association, in which charity the larger part of its funds is expended. It supports also a free Sabbath-school of about 500 children, a working girls' club of 160 members, a free kindergarten, and several other departments. Its annual expenditure is nearly $3,000. In 1899 an educational organization, called the Council Educational Alliance, was formed, and a building for its use was presented by Moritz Joseph. Though not a social settlement, its work is along settlement lines; being educational and social in character, and having a resident director. In its building are a large gymnasium with baths, a free public library with reading-rooms, and club, class, and social rooms. Courses of free lectures and entertainments are given during the winter. A public playground is maintained by the Alliance. The monthly expenditure is $400; the average monthly attendance (1902) was about 25,000.

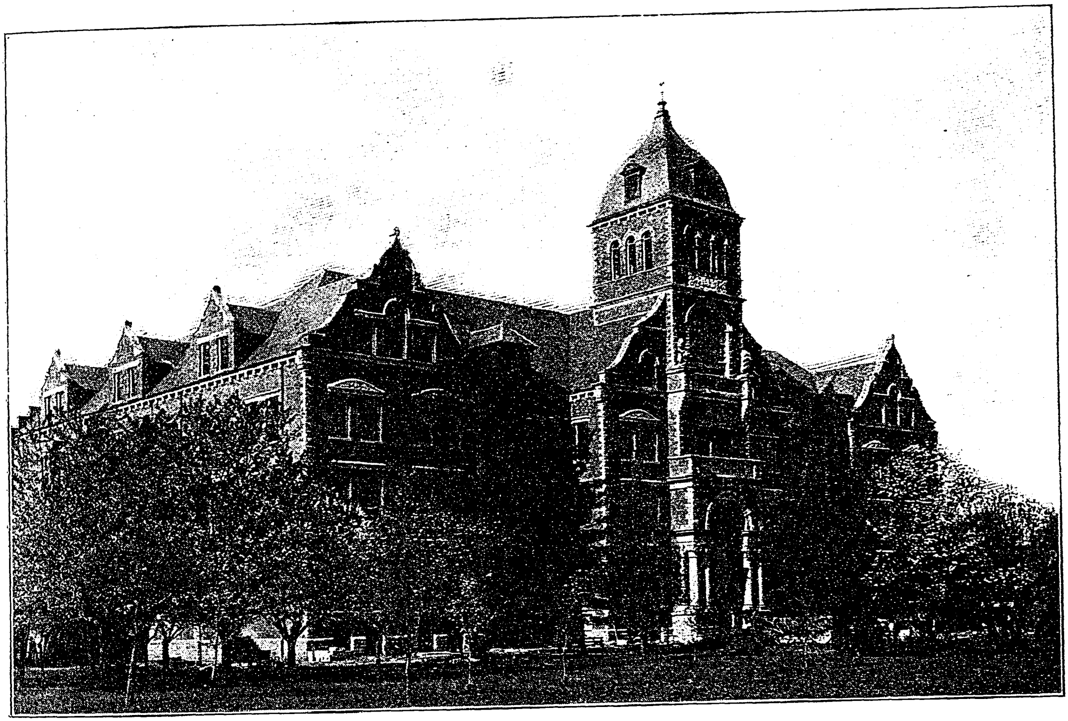

THE JEWISH ORPHAN ASYLUM, CLEVELAND, O.

(From a photograph.)

The Jewish lodges in Cleveland are as follows: Independent Order B'nai B'rith, 3; Independent Order Sons of Benjamin, 9; Order B'rith Abraham, 5; Order Kesher Shel Barzel, 2; Independent Order Free Sons of Israel, 2; Order Knights of Joseph, 7. The B'nai B'rith lodges now form Cleveland Lodge, No. 16. There are also several Zionist societies and two newspapers, "The Jewish Review and Observer," an amalgamation of the "Hebrew Observer," founded in 1888, and the "Jewish Review," founded 1893; and a Yiddish paper which has led a precarious existence under various names, and is now (1903) appearing as the "Jewish Free Press."

In a total population of about 400,000, estimates place the number of Jews between 15,000 and 25,000.

Of these not more than 7,000 to 9,000 are permanently affiliated with any religious organization.

The older part of the community is rapidly increasing in wealth and importance, an extensive cloak and clothing manufacturing interest being almost entirely under its control. Its members are also well represented among the prominent merchants, and in law, medicine, art, and music.

Social Status.

The younger part of the community, the Russian and Polish element, is also rapidly forging to the front. Some of its earlier arrivals have already attained to affluence; and they also are well represented in the medical profession. The majority, however, are still small tradesmen and pedlers, with a good percentage of tailors, cloak-makers, cigar-makers, carpenters, shoemakers, plumbers, etc.

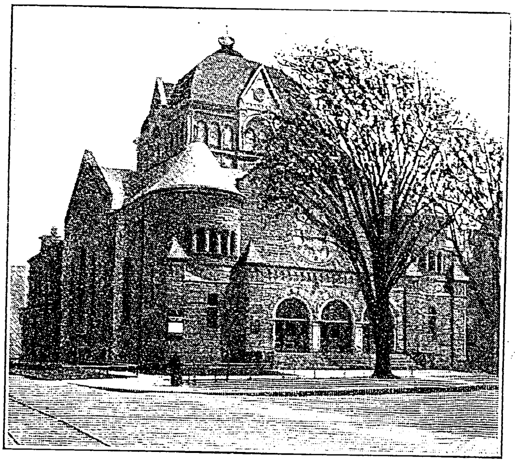

Temple of Tifereth Israel Congregation, Cleveland, O.
(From a photograph.)

The early struggles of the Jews of Cleveland were perhaps more severe than those of other communities, and development was slower. It is indeed only within the last decade that university education has become fairly general; and perhaps it is for this reason that Cleveland has not given more Jews of prominence to the world. The best known now living here is Dr. Marcus Rosenwasser, for some years dean of the Wooster Medical College, and for many years professor of abdominal surgery in the Cleveland College of Physicians and Surgeons. In the early days Benjamin F. Peixotto was a resident and active communal worker here. Simon Wolf also lived here for some years. Besides these the community boasts of but two famous sons—the artists George P. M. Peixotto and Louis Loeb.

The religious attitude of the community differs but little from that of others in the West, save perhaps in that the Reform movement has advanced more rapidly in Cleveland than elsewhere. All shades and varieties of Judaism are to be found, from the most rigidly Orthodox to the ultra-radical Reform—on the one hand, an unswerving adherence to tradition; on the other, at Tifereth Israel synagogue, now called "The Temple," almost an entire abolition of it. The Temple congregation worships on Sunday, a large number of its attendance being non-Jews. It has abolished the reading of the Torah and practically all Hebrew from its service and Sabbath-school. Its Sabbath school session is held on Sunday afternoon. In its house of worship are given regular public courses of lectures and entertainments. It has a public library and reading-room; and recently a large, well-equipped gymnasium, with baths, has been added.

BIBLIOGRAPHY: *Anniversary Souvenir of the Anshe Chesed Congregation*, 1896; *Souvenir Tifereth Israel Congregation*, 1900.

A. S. WOL.

CLIMATION or **ACCLIMATIZATION:** The adaptation of the individual to a new climate. It has been observed that when people emigrate to a strange country, even when the new climate differs but little from that of the mother country, there occurs a transformation which affects the entire organism. It has been shown by Virchow that it is not only the individual who is affected by a prolonged sojourn away from his native country, but his posterity as well. At present one of the most urgent problems confronting modern statesmen and sociologists is whether Europeans can emigrate to other climates, particularly the tropics, live healthful lives, and perpetuate their kind and ethnic type there (see C. H. Pearson, "National Life"; B. Kidd, "Control of the Tropics," p. 79, note).

Jews an Example.

The Jews furnish perhaps the best statistics for solving the problem of climation. They live, thrive, perpetuate their kind, and preserve their identity in almost every climate. Many students of the problem of acclimatization have shown that the Jews are a cosmopolitan race (see particularly Boudin, "Mémoires de la Société d'Anthropologie," i. 117). Andree aptly says that "the Jew is able to acclimatize himself with equal facility in hot and in cold latitudes, and to exist without the assistance of native races. He lasts from generation to generation, in Surinam (Dutch Guiana) or in Malabar (India), tropical climates where Europeans, in the course of time, die out unless they are constantly reenforced by immigration from the mother country" ("Zur Volkskunde der Juden," pp. 70, 71). In Algiers, where the French find it so difficult to adapt themselves, the Jews are known to prosper and multiply, as the following figures show:

Year.	Mortality per 1,000 Population.	
	Europeans.	Jews.
1844	44.6	21.6
1845	45.5	36.1
1847	50.0	31.5
1848	42.5	23.4
1849	105.9	56.9

The climation of the Jews in Algiers appears the more striking in view of the following figures for the year 1856, given by Boudin (*l.c.* p. 119), showing the relation of the birth-rate to the death-rate among the Jews in comparison with Europeans and the native Mohammedans:

	Births.	Deaths.
Europeans	1,234	1,553
Mohammedans	331	514
Jews	211	187

A similar vitality and power of acclimatization are shown by the Jews in India (for statistics see M. Legoyt, "De Certaines Immunités Biostatiques de la Race Juive," pp. 21-24), in the tropical countries of South America (Montano, "L'Hygiène et les Tropiques," in "Bulletin de la Société de Géographie," series 6, xv. 418-451), in the southern portion of the United States, and in Cuba. The same holds good in South Africa and Australia.

Extremes of Temperature.

A. R. Wallace considers the Jews "a good example of acclimatization because they have been established for many centuries in climates very different from that of their native land; they keep themselves almost wholly free from intermixture with the people around them. . . . They have, for instance, attained a population of near two millions [at present nearly six millions] in such severe climates as Poland and Russia; and according to Mr. Brace ('Races of the Old World,' p. 185), their increase in Sweden is said to be greater than that of the Christian population; in the towns of Algeria they are the only race able to maintain its numbers; and in Cochin China and Aden they succeed in rearing and forming permanent communities" ("Acclimatization," in "Encyclopædia Britannica," 9th ed., vol. i.).

It is important to note that wherever they live the Jews preserve their peculiar typical Semitic features, and in most cases also their habits of life.

Felkin ("Can Europeans Become Acclimatized in Tropical Africa?" in "Scottish Geographical Magazine," ii. 653) states that it is probably due to a certain amount of Semitic blood that the southern Europeans possess in a higher degree the power of adapting themselves to a subtropical climate. Discussing the overwhelming superiority in adaptability of the Maltese over the Spaniard, Virchow says that it is derived from the mixture of foreign (Semitic) blood ("Ueber Akklimatisation," in "Verhandlungen der Versammlung der Naturforscher und Aerzte in Strassburg," 1885).

Investigation tends to show that even a little Semitic blood in the veins of nations is a great help in acclimatization, and that the power to adapt themselves to a strange climate is a racial trait of the Jews. Another important point is that while other white races find it advantageous to climation to intermarry with the native races, and while many have shown that this is absolutely necessary for successful climation, the Jews do not, as a rule, inter-marry with their neighbors, and still adapt themselves easily to new climatic conditions. See INTERMARRIAGE.

Suggested Causes.

Some consider that the superior power of climation of the Jews is a racial trait, acquired by their constant migrations, and even their temporary stay in Egypt; and their slow progression ("petit acclimatement") is stated by Bertillon ("Acclimatement," in "Dictionnaire des Sciences Anthropologiques," Paris, 1884) to have had its influence on their power of climation. But Schellong ("Akklimatisation," in Weyl's "Handbuch der Hygiene," i. 334) points out that the center of dispersion of the Jews was in the countries near the Mediterranean, whence they have slowly penetrated into the heart of Europe (an opinion not shared by all authorities on the subject); and that in this manner they have reached the northern countries of Europe, their progression being constantly in the direction of the colder regions, for which less aptitude for climation is necessary.

Another point especially worthy of notice is the fact that the Jews in the tropical countries are not engaged in pursuits requiring much exertion and exposure to the hot rays of the sun. This is especially emphasized by Ripley ("Races of Europe," p. 563), who says that Jews confining all their activities to shops in the towns can not be compared with others who take up the cultivation of the soil.

Another view of the question of the causes of the Jew's power of climation is that his sobriety, purity of home life, and freedom from vicious habits contribute largely to his easy adaptation to a new climate. That there is a great deal of truth in this can not be denied, because it is well known that immigrants in tropical countries are prone to do things which they would not even think of amid the restraints of home life. The English (according to Wallace), who can not give up animal food and the use of spirituous liquors, are less able to sustain the heat of the tropics than the more sober Spaniards and Portuguese. The Boers in South Africa are another example of a people who keep sober and prosper in a tropical land. The sobriety of the Jew is admitted by all, and has undoubtedly a great influence on his adaptability to new climates, although this adaptability seems to be a racial characteristic of the Semites, not dependent upon the merely negative virtue of sober and temperate living.

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J. M. Fi.

CLISSON: Town in the department of Loire-Inférieure, France, formerly belonging to the province of Brittany. Clisson was a center of Jewish learning, several renowned scholars having resided there; and its name, variously written קולצון, קלצון, לצון, קלבון, קלאצוף, קלצין, occurs in the Hebrew writings of the thirteenth century. Its most prominent scholars were: (1) the Tosafist Joseph, called also "Joseph the Jerusalemite"; (2) Meïr Clisson, mentioned as a Biblical commentator in the commentary "Ẓofnat Pa'neaḥ"; (3) Isaac of Clisson, mentioned in the "Semaḳ"; (4) Jacob, mentioned by Mordecai ben Hillel.

BIBLIOGRAPHY: Zunz, *Literaturgesch. der Synagogalen Poesie*, p. 612; Gross, *Gallia Judaica*, pp. 594 *et seq.*

G. I. Br.

CLOAK. See MANTLE.

CLOUD.—Biblical Data: The Hebrew equivalents for "cloud" are: (1) "'Anan," (Gen. ix. 13, 14; Ex. xiii., *passim*), which occurs once in the feminine form "'ananah" (Job iii. 5), and once in the Aramaic form ענן (Dan. vii. 13). (2) "'Ab" is generally used in the poetic books instead of the more prosaic "'anan" (Job xxxvi. 29; xxxvii. 11, 16; I Kings xviii. 44; Isa. v. 6, etc.). (3) "Shaḥaḳ," a purely poetic form, occurring frequently in the plural, but only twice in the singular (Ps. lxxxix. 7, 38), is used for "heavens" (Job xxxvii. 15; Ps. lxxxix. 7, 38). In Deut. xxxiii. 26; Isa. xlv. 8; Jer. li. 9; Job xxxv. 5, xxxviii. 37; Ps. xxxvi. 5, lvii. 11, cviii. 5, it is used as a parallel for "heaven." (4) "'Arafel," a thick, heavy, dark cloud (Deut. iv. 11, v. 22; II Chron. vi. 1; Job xxii. 13, xxxviii. 9; Isa. lx. 2). (5) "Nesi'im," rendered "vapors" in Jer. x. 13, li. 16. Ps. cxxxv. 7 seems to echo Jer. x. 13 and li. 16, having a very similar phraseology. "Nesi'im" occurs also in Prov. xxv. 14, "clouds and wind and no rain."

In the peculiar climatic conditions of Palestine clouds were an important feature. The year was divided into a rainy season, from October to May, and a dry season, from May to October. During the rainless season not only was there no rain, but not even a cloud appeared in the heavens (I Sam. xii. 17, 18), and when the rain-cloud did appear it arose gradually from the west—that is, from the sea—and then the heavens were darkened and a tremendous downpour followed (I Kings xviii. 45). Many figurative expressions are derived from the qualities of the clouds. They are driven across the sky very quickly; hence it is said that the enemy "shall come up as the clouds" (Isa. xix. 1, lx. 8; Jer. iv. 13). Job complains of his welfare passing away as the cloud (Job xxx. 15). Here, too, is the thought that the cloud leaves no trace behind it. Originating from this thought is the phrase in Isa. xliv. 22, "I have blotted out, as a thick cloud, thy transgressions." The clouds of the rainy season foreshadow the rain, hence symbolize a favor bestowed (Prov. xvi. 15). In the dry season the dew-cloud revives the dried vegetation; God's favor is therefore pictured as the dew (Hosea xiv. 5). The blackness of the clouds betokens misfortune (Ezek. xxx. 18; Lam. ii. 1), and even a curse, as in Job iii. 5.

Clouds are frequently pictured as hiding God from man and as intercepting man's petitions (Lam. iii. 44; Job xxii. 13, 14). In Job xxvi. 8 there is the strong figure of the cloud used to bind up and contain the waters. As direct manifestations of God, the clouds are His chariots (Ps. civ. 3; Isa. xix. 1). When God appeared over Mount Sinai it was in clouds and thunder and lightning. A cloud covered the mercy-seat (Lev. xvi. 2) in the Tabernacle, and later on it rested over the Temple (I Kings viii. 10, 11; II Chron. v. 13, 14). A pillar of cloud accompanied the Ark, showing the way by day through the wilderness (Ex. xiii., *passim*). See Rainbow.

J. G. B. L.

——**In Rabbinical Literature:** The observation of clouds for the purpose of divination (עונן) was one of the forbidden methods of forecasting the future (Lev. xix. 26). Notwithstanding this, the pillar of cloud of the altar was observed for that purpose in the Temple on New-Year's or Atonement Day (compare Yoma 21b.; B.B. 147a), the direction which the pillar of cloud took being thought to indicate what part of the land would be blessed with plenty during the year (Lev. R. xx.; compare Abraham's forecasting of the year while observing the stars on New-Year's eve [Book of Jubilees, xii. 16]). A cloud stationary over the top of Mount Moriah, betraying the presence of the Shekinah, was the means by which Abraham recognized "the place afar off" (Gen. xxii. 4; Gen. R. lvi.; Tan., Wayera, 46; Pirḳe R. El. xxxi.; Targ. Yer. to the passage). A cloud over the entrance to the tent of Sarah also indicated the presence of the Shekinah (Gen. R. lx.).

Of Moses it is narrated that when he was about to ascend to heaven, a cloud came to meet him, and, forming about him, carried him up (Pesiḳ. R. 20; ed. Friedmann, p. 96). God wrapped Moses in a cloud to protect him when the angels of heaven, who were jealous of him, wanted to cast him down (Ex. R. xli., xlii.). The cloud of the divine glory also appeared at Aaron's death on Mount Hor, and gradually covered him until he disappeared from before Moses (Yalḳuṭ, Mas'e, § 787). Moses was sanctified by the cloud so that he could receive the Law from God on Sinai (Ab. R. N. i.). When Moses' life was drawing to an end, the cloud of glory surrounded his successor, Joshua, at the gate of the tent, and Moses, standing outside, felt that his leadership was transferred to Joshua (Jellinek, "B. H." i. 116). Josephus ("Ant." iv. 8, § 48) relates of Moses' end that after he had dismissed the elders and was still discoursing with Eleazar, the high priest, and Joshua, a cloud suddenly stood over him and he disappeared (compare Samaritan Book of Joshua, vi.).

The clouds carried along from the River Pishon in paradise the precious stones for the ephod and the high priest's breastplate, as well as the sweet odors, the sacred oil, the balsam for the candlestick, and the ointment and incense for the Tabernacle (Targ. Yer. to Ex. xxxv. 27, 28, the word **נשיאים**, used in the passage, denoting both "princes" and "clouds"). The clouds spoken of in Isa. lx. 8 ("Who are these that fly as a cloud?") are miraculous clouds, carrying the righteous every morning and evening from all parts of the world to the Temple at Jerusalem, so that they may participate in the divine service (Pesiḳ. R. 1.; compare I Thess. iv. 17: "We which are alive and remain shall be caught up together with them [the angels] in the cloud to meet the Lord in the air").

The cloud of divine glory which carries the Son of man in the Messianic vision (Dan. vii. 13) has given rise to the identification of Anani, the descendant of David (I Chron. iii. 24), with the Messiah as "the one who will come down from the clouds" (see Targ. and Sanh. 92b: בר נפלי [*νεφέλη*], "the son of the cloud"; hence Matt. xxiv. 30, *passim*).

Clouds of a miraculous character appeared to R. Ḥiyya ben Luliani in the time of a drought, saying to one another: "Come, let us bring rain to Ammon and Moab" (Ta'an. 25a). For the cloud-vision in the Baruch Apocalypse (liii. *et seq.*), see Baruch, Apocalypse of.

Regarding the origin and nature of the clouds, R. Eliezer holds, pointing to Gen. ii. 6 and Job xxxvi. 28, that the clouds above sweeten the water rising from the ocean as mist, while R. Joshua, referring to Deut. xi. 11 and Job xxxvi. 37, says that the clouds form a receptacle through which the water coming from above pours down as through a sieve; whence the name "sheḥaḳim" (grinders), as they "grind" the water into single rain-drops (Gen. R. xiii.; compare Bacher, "Die Agada der Tannaiten," i. 136). These views seem to have given rise to another controversy between R. Johanan and R. Simon b. Laḳish, the former referring to Dan. vii. 13, the latter to Ps. cxxxv. 7 (Gen. R. *l.c*). The five Biblical names for "cloud" are explained: "'ab" = the cloud thickening the upper atmosphere; "ed" = the cloud bringing, in the form of rain, "calamity" upon corn-speculators; "'anan" = the cloud rendering people "pleasant" toward one another through prosperity; "nesi'im" = the cloud rendering people "princes," either by benefiting all or by favoring some; "ḥaziz" = the "shining" cloud causing men to have "visions" (Gen. R. *l.c.*, and Yer. Ta'an. iii. 66c).

s. s. K.

CLOUD, PILLAR OF (עמוד הענן, Ex. xiii. 21).—**Biblical Data:** When Israel was marching through the wilderness, Yhwh, wrapped in a pillar of cloud, preceded the people in order to show them the right way. During the night the cloud turned into a pillar of fire (Ex. xiii. 21; xiv. 19, 24; Num. xiv. 15; Deut. i. 33; compare Ps. lxxviii. 14; Neh. ix. 12, 19). On one occasion the pillar of cloud moved behind the Israelites in order to shield them from the pursuing Egyptians (Ex. xiv. 19, 24).

The historic basis of this account is doubtless found in the frequently mentioned custom of carrying fire before an army on the march, so that the route might be indicated by day by the rising smoke and after nightfall by the light. When Alexander was marching through Babylonia and Susiana he gave the signal for his army to set out, not by trumpet, but by means of a long pole fastened above the chief tent, on which a fire burned by night, and from which smoke rose by day (Curtius, v. 2, 7). Thrasybulus, leading home banished men through untrodden regions, was preceded at night by a fire (compare Clement of Alexandria, "Stromata," ed. Colon, i. 348). In Arabia to-day iron vessels filled with burning wood are carried on long poles at the head of caravans (compare Harmer, "Beobachtungen," i. 348; Pococke, in "Morgenland," ii. 51). Since Yhwh is Israel's leader, and clouds and fire signify His presence (Ex. iii. 2, xix. 9), smoke and fire are transformed into cloud and firelight.

E. G. H. W. N.

——**In Rabbinical Literature:** The Haggadah, taking the words "I placed the children of Israel in tents" ("sukkot," Lev. xxiii. 43) in an allegorical sense as signifying that the Israelites were surrounded with clouds for protection, and the name of the city Sukkot (Ex. xii. 37, xiii. 20) as the place where they were covered with clouds (see Mek., Bo, xiv.; Mek., Beshallaḥ, i.), mentions not one, but seven, "clouds of glory" as having accompanied Israel on its march through the desert (ענני כבוד); namely, one on each of the four sides, and one above, one below, and one in front of, these four. According to another passage there were even thirteen clouds, two on each side, two above, two below, and one in front. Others, again, speak of only four, or of two (Mek., Beshallaḥ, i.; Sifre, Num. 83). The cloud in front prepared the way by leveling the heights and depths (see Arnon), killing the snakes, and making the way pleasant. These "clouds of glory" prevented the garments of the Israelites from becoming soiled or worn during the forty years in the wilderness (Pesiḳ., ed. Buber, x. 32a; compare the parallel passages in Buber, *l.c.*). They were combined with the standards of the twelve tribes as follows: a strip of the seventh cloud, on which the initials of the names of the three patriarchs flashed in heavenly light, rested on the standard of the tribe of Judah, while a second strip of the same cloud, on which the second letters of the names of the three patriarchs flashed, rested on the standard of the tribe of Reuben; the standards of the tribes of Ephraim and Dan were similarly distinguished by strips of the seventh cloud. Hence the first strip of cloud bore the letters אׄיׄיׄ; the second strip, בׄצׄעׄ; the third, רׄחׄקׄ; and the fourth, מׄקׄבׄ, the name of Abraham being spelled without the letter ה, and appearing on these strips of cloud as "Abram." This ה combined with י and forming the name of God (יׄהׄ), appeared on the pillar of cloud that hovered over the Ark of the Covenant. During the seven days of the week the pillar of cloud went the rounds of all the camps of Israel, giving light as the sun by day and as the moon by night. When God wished the Israelites to remove their camps, the cloud on which the letters יׄהׄ were marked moved upward from the Ark of the Covenant. The four other strips of cloud followed after it, and as soon as the priests noticed these clouds following in the wake of the first, they blew their trumpets as the signal to continue the journey ("The Chronicles of Jerahmeel," pp. 149–157; a slightly different version is found in the description of the cloud in the "Ḳanah," ed. Korez, p. 32b–c). These clouds receded from the Israelites when they had committed sins, and thus failed to protect them; this happened in the case of the tribe of Dan, which, having been guilty of idolatry, was assailed by Amalek, and many were slain (Mek., Beshallaḥ, Amalek, 1). Compare Fire, Pillar of; Standard.

E. C. L. G.

——**Critical View:** An account somewhat different from that in the two earlier sources of the Pentateuch, J and E, is found in the latest source, the Priestly Code. The latter never speaks of a pillar, but merely of a cloud, and this appeared only after the erection of the Tabernacle, which it covered by day, while by night it contained fire, which was perceived on the Tabernacle and taken as an omen. When the cloud rose the Israelites broke camp, and when it was lowered they set up their tents (compare Ex. lx. 34 *et seq.*; Num. ix. 15 *et seq.*, x. 11 *et seq.*, xvii. 7). Hence the conception in the Priestly Code seems to be based on the idea of the continually burning altar-fire in the tent (compare Dillmann, on Ex. xiii. 21).

E. G. H. W. N.

COAL: Expressed in the Bible by two words, פחם (Prov. xxvi. 21; Isa. xliv. 12, liv. 16) and

גחלת, גחלים (Ps. xviii. 9 [A. V. 8]; Prov. xxv. 22). Since גחל means "to glow" or "to burn," גחלים probably means "the glowing," and פחם, "black coal" (compare Prov. xxvi. 21), although this distinction does not always obtain (Isa. xliv. 12, liv. 16). Of course, charcoal is always meant, which was made of tamarisk and broom, the kind formed of the thick roots of the latter (רתם) giving an especially strong and lasting heat, and being still much sought in the East (Robinson, "Biblical Researches in Palestine," i. 203; Germ. ed., iii. 683). According to Jer. vi. 29, the flame was fanned by a bellows (מפח), probably the ancient variety worked with the feet and hands; but in a picture found in Wilkinson's "Ancient Egyptians," iii. 339, the Egyptians are shown using for that purpose long reeds protected against the flame by long metal points.

Though the coal-fire was used chiefly for cooking food, and for baking bread, meat, and fish (Isa. xliv. 19), it was also used for heating the homes. In the winter, live coals were placed in a brazier standing in the middle of the room (אח, Jer. xxxvi. 22; כיור אש, Zech. xii. 6); in the houses of the poor they were placed in a hole in the floor. As there were no chimneys, the smoke found vent either through the door or through the grated window (ארבה), which was generally rather high in the wall (Hosea xiii. 3).

The word "coal" is often used in a metaphorical sense: II Sam. xiv. 7 speaks of the "quenching of the coal" of a man, meaning the complete annihilation of his issue; while in Prov. xxv. 22 kindness bestowed upon an enemy is called "heaping coals of fire upon his head," since it tends to waken his deadened conscience and help him to realize his wrong. Ecclus. (Sirach) viii. 10 compares the smoldering and easily roused passion of the godless man to the coal that is easily lighted and breaks forth into flame.

E. G. H. W. N.

COAT: An outer garment with sleeves, for the upper part of the body; in the Bible it is an article of dress for both men and women, worn next to the skin, and is distinct from the "cloak," or outer garment (compare Matt. v. 40); either "shirt" or "tunic" would be a more correct rendering. The Hebrew has "kuttonet," rarely "ketonet," which is sometimes translated "robe" or "garment" (Isa. xxii. 21; Neh. vii. 70, 72; II Sam. xiii. 18, 19; Ezra ii. 69). "Kuttonet" is a word of doubtful etymology (coming, perhaps, from a root meaning "to clothe"), but its cognate forms are found in Arabic ("kattan"), Ethiopic ("ketân"), Assyrian ("kitinnê"), and Greek ("chitôn").

Originally (Gen. iii. 21) the garment worn by the Hebrews was a simple loin-cloth of leaves or skins, like that adopted by Elijah (II Kings i. 8, "girdle of leather"; compare the use of the "puntî" on the border of the Red Sea: Müller, "Asien und Europa," p. 108). In course of time this developed into a short shirt, with an aperture for the head to pass through, and was gradually lengthened to the knees (especially when used by women), and sometimes to the ankles. Even tunics with trains are mentioned (Isa. vi. 1; Jer. xiii. 22; Nahum iii. 5). The shirt was made at first without sleeves, and also failed to cover the left shoulder (see Müller, *l.c.* pp. 296 *et seq.*). The working classes continued to wear the "primitive loin-cloth" (Müller, *ib.* p. 297), or the sleeveless coat, as this allowed full freedom of movement for both arms and legs. When the shirt was long, a belt or girdle was worn over it, partly for the purpose of holding it together, but mainly to enable the wearer to tuck in the laps when running, walking, or working.

The expression "mouth of the coat" can not be understood to mean that the shirt had a collar. It denotes simply the opening at the top, fitting closely round the neck (Job xxx. 18). At night (Cant. v. 3) this undergarment was taken off. Later, as outer garments came into use, one clothed only with the kuttonet was considered to be "naked." As a sign of mourning, originally, every article of dress was removed, and cuts were made in the flesh; but as soon as the wearing of the kuttonet alone came to be regarded as equivalent to "nakedness," that garment was rent to express grief (II Sam. xv. 32; compare Morris Jastrow, in "Journal of the American Oriental Society," xxi. 23, 39; and see CUTTINGS). That a loin-girdle was regarded as equally inadequate with the kuttonet is shown in Talmudic allusions (Shab. 62b; Soṭah 9a; Esth. R. 104b).

The more luxurious classes of society—*e.g.*, women of royal blood (II Sam. xiii. 18, 19) and men of leisure—wore tunics with sleeves. This is the meaning of the Hebrew "passim" occurring in the description of the garment presented to Joseph by his father (Gen. xxxvii. 3). It was not "of many colors" (see Septuagint); the color of the shirt worn even by those of high rank was yellow, or red, or black (Müller, *l.c.* pp. 297-299); the upper garment, wound spirally round the body, was of blue and red, and showed various patterns, like those worked into rugs; but its significance lay in the fact that the sleeves (Targ. and Bereshit R. parashah 84) marked the favorite son, who was absolved from work. These sleeves sometimes extended only to the elbow-joint; when they covered the whole length of the arm, the lower part was, as a rule, richly ornamented with fringe. Whether or not the common shirt had seams is not clear. The more costly shirts appear to have been sewed together, the seams, especially those round the neck, being heavily covered with embroidered strips (Müller, *l.c.* pp. 298, 299). The materials from which these tunics were made were wool—woven by the women—flax, and, for the more costly ones, worn by officials, both secular and sacerdotal (Ezek. xxvii. 16; Isa. xxii. 21), imported Egyptian byssus ("shesh," Gen. xli. 42; Ex. xxviii. 39; and "buz," Ezek. xxvii. 16).

In Mishnaic times this coat, or shirt, was still worn. It is found under the name "onḳali" ("nokli," Yer. Shab. 15d), which sometimes seems to denote a garment worn by women, and is correctly explained in the "'Aruk" as "a thin article of apparel worn next to the skin" (compare also Meg. 24b; Sanh. 82b; M. Ḳ. 24a). It was, however, provided with sleeves (Brüll, "Trachten der Juden"; Krauss, "Lehnwörter," *s.v.*). "Sarbalin" in Dan. iii. 21 is not "coat," but "trousers." (See COSTUMES IN BIBLICAL TIMES).

E. G. H. G. B. L.—E. G. H.

COAT OF ARMS: Armorial bearings of families to which the right to bear arms has been granted by the recognized heraldic authorities. This right is in a heraldic sense distinctly feudal in character; and it seems to have originated, toward the end of the twelfth century, in the international relations during the Crusades, which rendered it desirable to introduce some system into the devices on shields. As Jews had no recognized position in the feudal system after this period, they could not use these devices, though for some time they were ranked with nobles, and had the right of deciding their disputes by duel. Consequently, no Jewish coats of arms were recognized by the heralds in the Middle Ages; though rich Jewish families of means used devices, as is shown by the occurrence of heraldic SEALS.

The first recorded Jewish coat of arms is that of Bassevi von Treuenfeld, which was granted by the German emperor Ferdinand II. Jan. 18, 1622. Grätz ("Gesch." x. 37) blazons his shield a blue lion, eight red stars in a blue field, thus committing one of the most elementary heraldic blunders in thus putting color upon color. The true blazon will be found below. In the same year two Jewish envoys from Candia arrived at Venice bringing with them designs practically the same as coats of arms. One of these (Samuel Abdala) is figured below; but it is unlikely that they were granted by any heraldic authority, since one of the envoys had a device referring to his given, and not his family, name.

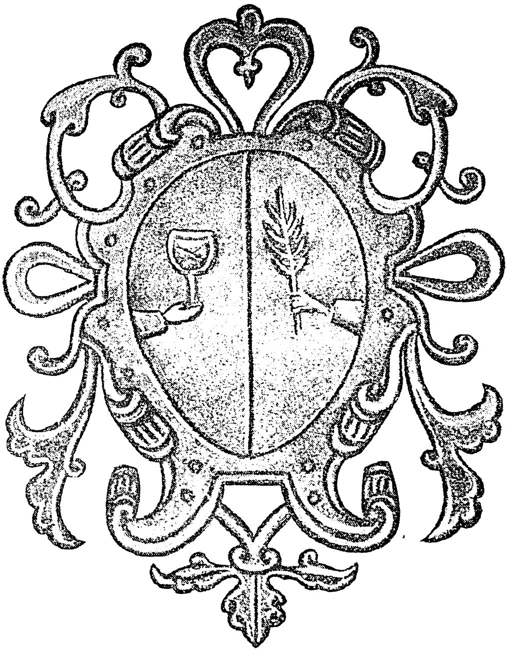

Arms of Samuel Abdala.
(From the "Jewish Chronicle.")

The practise of bearing coats of arms became more general among the Jews at the time of the Maranos. When a Jew became converted in Spain, he was generally adopted by some noble family, and thereby obtained the right to bear the family arms. In this way many Jewish families gained the right to shields, which they carried with them to Holland, and had carved on their tombstones, even after they had repudiated Christianity, which had given them the right to such shields. It would appear that at an even earlier period certain Spanish Jews had adopted arms; since there is on record the elaborate seal of the Ha-levis of Toledo, bearing the triple-turreted castle of Castile, a device afterward adopted by the earl of Beaconsfield.

Sephardic Coats of Arms.

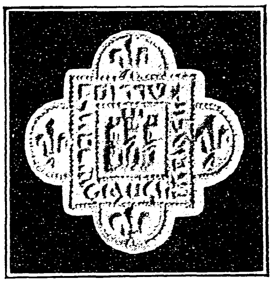

Arms of the Halevi Family.
(In the British Museum.)

In more recent times a grant of arms has lost its feudal significance; and it now merely implies that the grantee is a person of some wealth who desires to have the same external trappings as other persons in his social position. Jews have occasionally yielded to this desire, and a certain number of coats of arms have been granted in England by the heraldic authorities. Besides these, those Jews who have been received into the ranks of the nobility on the continent of Europe have, as a matter of course, been granted armorial bearings, which are recorded in the usual works on heraldry. There is rarely anything distinctively Jewish in the coats of arms thus granted. Occasionally, as with the Montefiores and the Sassoons, a Hebrew word is used; but as a rule the ordinary heraldic signs are utilized.

The subjoined list of coats of arms of Jewish families—the first that has been made—has been compiled from the standard works on heraldry of the respective countries, with occasional reference to Jewish books in which armorial bearings sporadically occur. The full titles of the works cited under names of authors at the end of each blazon are as follows:

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COATS OF ARMS OF JEWISH FAMILIES.

Abarbanel (Spain, Portugal, Holland): Argent, a lion gules, rampant, toward a tower gules. [Rietstap, i. 1; Da Costa, p. 511.]

Abarbanel de Sousa (Portugal): Quarterly, 1 and 4, argent, a lion gules, rampant, toward a tower gules (for Abarbanel); 2 and 3, argent, four crescents, appointé, affronté, gules (1. 2. 1) (for Sousa). [Rietstap; Da Costa, *ib.*]

Abarbanel da Veiga (Portugal): Quarterly, gules, an eagle argent; argent, three fleurs-de-lis azure. [*Ib.*]

Abdala (Corfu, 1622; grant for Samuel Abdala): Divided, dexter, in an outstretched hand the goblet for the Ḳiddush in a field azure; sinister, in an outstretched hand a twig of myrtle (which in Corfu supplies the place of the spice-box), in a field or. ["Jewish Chronicle," Sept. 19, 1902, pp. 23–25, 55. See illustration on page 125.]

Abendana (Amsterdam): Two swords, put in saltier, the hilts below. Crest: Upon a helmet two ostrich-plumes. [JEWISH ENCYCLOPEDIA, i. 52.]

Abendana: An eagle upon a bolt of lightning, surrounded by a sun. Crest: A sinister hand. Colors or metals unknown. [Da Costa, p. 513.]

Aboab: Or, five stars, 2. 1. 2, put saltier-like (see Frontispiece, Fig. 4). [Piferrer, i. 21; compare Da Costa, p. 515.]

Aboab (Altona, Hamburg): A house or fortress with cannon and banner. ["Ost und West," Aug., 1902, p. 534, from Grunwald, "Portugiesengräber," 1902.]

Abolais (Portugal, Holland): Divided, 1, a lion rampant toward 2, half of a tree, a rose in the point. Crest: A lion issuant, turned the reverse way (dexter). Colors unknown. Date, 5392 = 1632. [De Castro, plate xiv.]

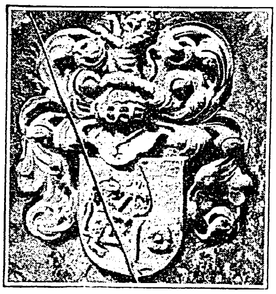
Abolais.

Abravanel: Per bend, charged with a star (8 points) between two arrows, the points upward, accompanied by two stars (8). Crest: Upon a helmet two serpents entwined, combatant. Colors unknown. [JEWISH ENCYCLOPEDIA, i. 127.]

Acosta (Spain, Portugal, Holland): Quarterly, 1, or, a mountain, surmounted by a plantation of reeds, proper; 2, gules, a duck natant, proper; 3, gules, a hill, surmounted by a towered castle argent, embattlements azure; at the entrance to the castle a pomegranate, half opened, proper; 4, azure, five stars (8) argent (2. 1. 2), saltier-like. [Piferrer, i. 17; Rietstap, i. 7.]

Aguilar (Spain): Gules, an eagle sable, holding in its beak a shield gules, charged with three bars or. [Rietstap, i. 16; Piferrer's plate gives shield in center of the eagle.]

Aguilar or **D'Aguilar** (London, Spain, Portugal): Gules, an eagle or, surmounted by a bezant argent; in a chief argent, three hills sinople, surmounted each by a pear or, stem and leaves sinople. Crest: A lion issuant or, charged by a bezant argent. [Rietstap, i. 16.]

Alvarez (Spain, Holland): Per pale, 1, or, a tree sinople, at the base of the trunk a wolf sable; 2, checky argent and gules. [Piferrer, iv., No. 1573.]

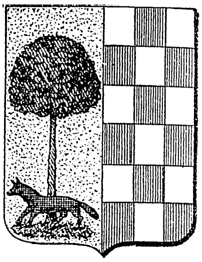
Alvarez.

Andrade or **D'Andrade** (Spain, etc.): Or, five wolves passant sable (2. 2. 1). [Rietstap, ii. 47.]

Arnstein, Arnsteiner (Austria; creation: knight 1793; baron 1793–98): Quarterly, 1 and 4, azure, an eagle argent; 2 and 3, argent, a fess azure, charged by a sun or. Over all, sable, a crown or, surmounted by a bunch of five ostrich-plumes or. Two crests: (1) Wings, alternately azure and argent. Lambrequins: Argent and azure. (2) Five ostrich-plumes or. Lambrequins: Or and sable. [Rietstap, i. 69; Kneschke, i. 114.]

Asser (Amsterdam): Azure, a bend argent, a border or, sometimes charged by four "A's" sable, put in the cantons. Supporters: Two lions regardant, proper. [Rietstap, i. 76.]

Avernas-le-Gras. See SUASSO and LOPEZ-SUASSO-DIAZ-DA FONSECA, below.

Azevedo (**Acebedo** = holly-tree) (Castile): Quarterly, 1 and 4, argent, a holly-tree sinople; 2 and 3, or, a wolf passant sable. The shield is surrounded by a border gules, charged with eight small saltiers or. [Rietstap, i. 92; Piferrer, iii., No. 1272.]

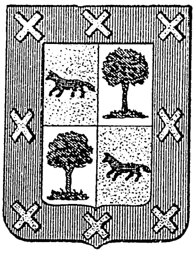
Azevedo.

Azevedo-Coutinho (Brabant): Quarterly, 1 and 4, or, a holly-tree sinople; 2 and 3, argent, a wolf passant sable. The shield is surrounded by a border gules, charged with a fleur-de-lis argent, and five hatchets argent, handles or. [Rietstap, i. 92.]

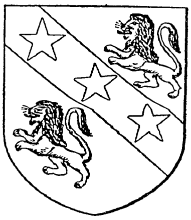
Bassevi von Treuenfeld.

Bassevi von Treuenfeld (Austria; creation Jan. 18, 1622): Sable, a bend argent, charged by three stars (5) gules, and accompanied by two lion-leopards or. Crest: A lion issuant or, between couped wings; dexter, argent and sable; sinister, or and gules. Lambrequins: Dexter, or and sable; sinister, argent and gules. [Rietstap, i. 128.]

Bebri (1673): In a shield, a sword, quiver with arrows and bow, with a cuirass. Crest: Upon the helmet of a prince (?) a cubit arm, dexter, holding a simitar. Colors not known. [De Castro, plate vi.]

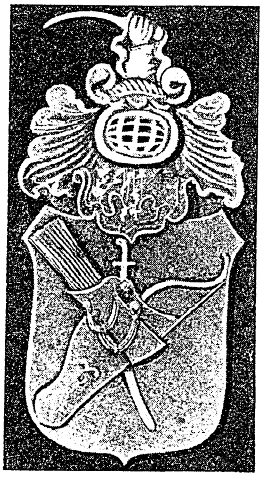
Bebri.

Belmonte: Gules, a lion rampant or; in a chief azure, three roses argent. Crest: A bunch of ostrich-plumes (5). Supporters: Two vultures sable, collared argent, holding a standard. Motto: Virtute et fide. [JEWISH ENCYCLOPEDIA, ii. 665.]

Bernal (Spain, England): Gules, a horse courant argent, saddled and bridled azure. [Rietstap, i. 177.]

Bessels (Amsterdam): Azure, a fess, ondé, argent, accompanied by three stars or (1. 2); in the point of a chief a fleur-de-lis argent. [Rietstap, i. 188.]

Bleichroder (Prussia; creation March 8, 1872): Checkered of nine fields; five gules, four sable; the seams argent. Crest: Two wings sable and gules, each wing charged by a fess argent. Lambrequins: Dexter, argent and sable; sinister, argent and gules. [Rietstap, i. 205.]

Brito (Castile): Gules, nine lozenges argent (3. 3. 3), each lozenge charged by a lion gules. [Rietstap, i. 304; Piferrer, *s.v.*]

Bueno (1669): In a shield the tree of life, colors not known. [De Castro, plate v.]

Caceres-Solis (Seville, Spain, Holland): According to Rietstap: Or, a deer gules; a border comp. vairé and or. [Rietstap, i. 351.] According to Piferrer: Or, a sun gules (for Solis); a border comp. vairé argent and azure. [Piferrer, ii. 106.]

Cahen d'Anvers (France): Azure, a lion or, holding in his paws a harp or; a border argent, charged by eight billets azure. ["Annuaire," p. 385.]

Cahen d'Anvers, Marquis de Torre-Alfina (Italy; creation 1885): Divided by a seam argent, 1, gules, a tower argent, embattled with five pieces à la Guelph, surmounted by an alfa-plant arraché or; 2, azure, a lion or, holding a harp or; all surrounded by a border argent, brochant, and charged by eight billets azure. [*Ib.* p. 385.]

Camondo (Italy; creation April 28, 1867; arms of Abraham Salvator Camondo): Divided, 1, gules, six bezants or (3. 2. 1); 2, sinople, two hands joined together, habilé gules, issuing dexter and sinister from a cloud argent. A chief over all the division argent, charged by a fleur-de-lis fleuronné, accompanied by two stars, all azure. [*Ib.* p. 385.]

Capadose (Amsterdam, The Hague): Divided, 1, sinople, two small angels proper, affronté in chief, holding together a mantle gules, lined ermine, in point a beehive or, put upon a terrace proper; the beehive accosted by four bees or, and accompanied by two other bees or, brochant upon the terrace underneath the beehive; 2, or, a lion gules. Crest: A beehive. Supporters: Two lion-leopards proper. [Rietstap, i. 368.]

Cardozo (England): Sable, five bezants or (2. 1. 2); a chief denché argent, charged with three tobacco-plants sinople. Crest: A savage proper, issuant, holding in his dexter hand a tobacco-plant sinople; the sinister is leaned upon a triangle or. [Rietstap, i. 373.]

Carvajal: Or, a bend sable, a border argent, charged with an oak-branch sinople, acorns or, wound around the shield. [Rietstap, ii. 1312.]

Castello (England): On a bend cottised, three triple-turreted towers, accompanied by a lion rampant in upper, and an antique crown in lower, division. Crest: Out of a mural crown five ostrich-plumes, surmounted by a triple-turreted tower. Motto: Utriusque arbiter. . . . [Gaster, "Hist. of Bevis Marks," plate facing p. 161.]

Castro, De (Hamburg, Altona): A tower and a hand. Motto: Castrum et fortitudo mea Deus. ["Ost und West," Aug., 1902, p. 533.]

Castro, De (Portugal, Spain, Holland, Hamburg): Argent, six bezants azure (3. 3). Crest: A lion issuant, proper, armé, lampassé gules, crowned or. Lambrequins: Argent and azure. [Vorsterman van Oijen, plate 18.]

Cesana (Corfu, 1622; grant for Sanson Cesana): The given name of Cesana being that of the Biblical hero Samson, in the escutcheon is seen a man sitting on the back of a lion, in the act of tearing open the mouth of the animal. ["Jew. Chron." Sept. 19, 1902, pp. 23-25, 55.]

Cohen (England; granted to Samuel Cohen, Esq., of Park Place, Brixton): Or, two chevronels azure between two griffins segreant in chief gules, and in base, on a mount vert, an oak-tree proper. Crest: A demi-lion issuant, barry of eight argent and gules; in the dexter paw an acorn, slipped proper. [Burke, "General Armory," p. 211.]

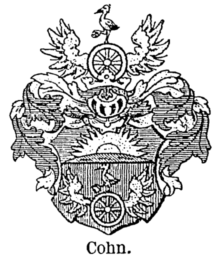

Cohn.

Cohen (England): Or, a lion rampant gules. Crest: A bear's head, couped sable, muzzled gules. [*Ib.* p. 211.]

Cohen (England): A chevron cottised, charged with three bezants (roses?), accompanied in chief by two roses, in base by a stag's head. Crest: A stag's head erased, holding in its mouth a rose with stem and leaves. Motto illegible. Colors not known. [Gaster, *l.c.* plate facing p. 161.]

Cohn (Saxe-Coburg-Gotha; creation, 1869, for Moritz Cohn): Gules, a wheel or, winged or, surmounted by a crane argent; in a chief azure, a rising sun or, upon a tertre sinople. Crest: The wheel, winged, surmounted by the crane. Lambrequins: Dexter, or and azure; sinister, or and gules. Supporters: Two figures, one representing Industry, habit argent, with a brownish mantle, accompanied by her attributes, amongst them a beehive: the other Fidelity, habit azure, rifl. yellow, accosted by a dog. Motto: Thätig und treu. [Rietstap, i. 443; Siebmacher, "Anhalt," plate 9.]

Coronel (Spain): Azure, five eagles or (2. 1. 2). [Rietstap, i. 465.]

Costa, Da (Portugal, Holland; arms of Isaac da Costa, poet): Gules, six ribs argent fesswise, three in a row, one upon another. Crest: Two ribs in saltier argent, bound gules (see Frontispiece, Fig. 8). [Rietstap, i. 469.]

Costa, Da (London): Or, three ribs gules in fess, one upon another. Crest: A reindeer passant, proper. [Rietstap, i. 469.]

Curiel (Spain, Holland, Hamburg): Gules, a bend or, engoulée by two dragons' heads or, a border azure, charged by eight kettles or. [Rietstap, i. 497.]

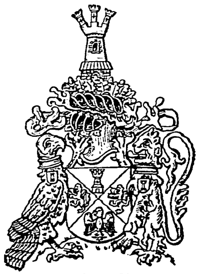

Disraeli.

Delmar (Prussia; creation May 14, 1810, for Ferdinand Moritz Levi Delmar): Divided, 1, parted, (a) azure, three annulets, mal ordonné, interlaced or; (b) argent, a twig of oak, arraché, sinople in base: 2, or, a pyramid natural upon a terrace sinople. A fess argent, brochant, charged with three stars (5) argent. The shield surrounded by a border or. [Rietstap, i. 522; Kneschke, ii. 447.]

Disraeli, Earl of Beaconsfield (England; creation Aug. 21, 1876): Per saltier gules and argent a castle, triple-turreted, in chief proper, two lions sable in fess sable, and an eagle displayed in base or. Crest: Issuant from a wreath of oak a castle, triple-turreted, all proper. Supporters: Dexter, an eagle; sinister, a lion, both or, and gorged with a collar gules, pendent therefrom an escutcheon of the last, charged with a tower argent. [Foster, "Collectanea Genealogica," i. 10; Rietstap, i. 543.]

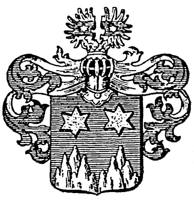

Eichthal.

Eichthal (Bavaria; creation 1814, A. E. Seligmann): Azure, two rocks argent from the base of the shield, accompanied in chief by two stars or. Crest: Upon a crown two wings argent, each charged by a fess argent, surcharged by a star or. Lambrequins: Argent and azure. [Rietstap, i. 602; Siebmacher, "Bavaria," plate 29.]

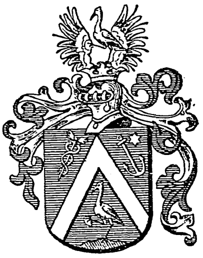

Elkan von Elkansberg.

Elkan von Elkansberg (Austria; creation inscribed Bavaria, 1825): Azure, a chevron, accosted in chief dexter by a staff (attribute of Mercury): sinister, an anchor, on the left side of same a star, all argent: the chevron accompanied in point by a crane proper, upon a tertre sinople. Crest: Upon a crown the crane upon a tertre, between divided wings, alternately argent and azure. [Rietstap, i. 606; Siebmacher, "Bayrischer Adel," plate 84.]

Enriquez, Henriques (Spain, England): Party per chevron, argent, two lions rampant gules; gules, a triple-towered castle or; port, windows, and masonry azure. Crest: A lamb passant upon a wreath of the colors. Motto: Deus Pastor meus! [Piferrer, i. 31.]

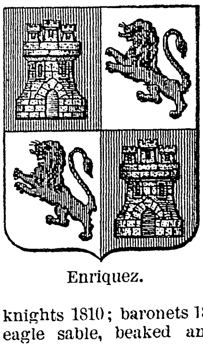

Enriquez.

Erlanger (Austria, Frankfort-on-the-Main, Paris, Portugal; creation Portugal, 1859, and Austria, 1871): 1, argent, a fess azure, accosted by two turtles azure (one in chief and one in point): 2, azure, an anchor argent (sometimes or, an anchor sable). Motto: Rast ich, so rost ich! ["Annuaire de la Noblesse," 1897, p. 386.]

Eskeles (Austria; creation 1797; knights 1810; baronets 1822): Quarterly, 1 and 4, or, a demi-eagle sable, beaked and membered or, moving from the partition; 2 and 3, azure, two winged serpents enlacés, affrontés; over all, argent, a redorte of vine proper, adorned with branches, sinople; clusters of grapes azure. Three crests: 1 and 3, three ostrich-plumes, one argent, between two azure; 2, an eagle ep. sable, beaked and membered or. Supporters: Two cranes proper. Motto: Patriæ suisque. [Rietstap, i. 627.]

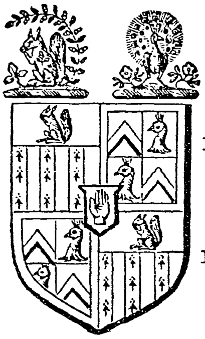
Faudel-Phillips.

Espinosa (Spain and Flanders): Argent, a tree terrassé sinople, accosted by two wolves affrontés, sable, rampant toward the trunk; a border gules, charged with eight flanches or. [Rietstap, i. 629.]

Faudel-Phillips: Quarterly, 1 and 4, paly of six ermine and azure, on a chief gules a squirrel sejant, cracking a nut (for Phillips); 2 and 3, quarterly argent and or, in 1 and 4 a chevron azure, and in 2 and 3 a peacock's head erased proper, all within a border sable (for Faudel). Crests: (1) Upon a mount vert, a squirrel sejant, cracking a nut or; between on the dexter side a trefoil slipped, and on the sinister a branch of hazel fructed, extending to the dexter, charged on the shoulder with an acorn, leaved and slipped, proper. (2) Upon a mount a peacock regardant, in its pride, proper; between two rose-leaves argent, leaved and slipped vert. Supporters: Dexter, a Hindoo; sinister, a Mohammedan of India, both habited proper. Motto: Ne tentes aut perfice. ["Jewish Year Book," 1902.]

Fonseca: Azure, five stars or (2. 1. 2). (Compare LOPEZ DE FONSECA, LOPEZ-SUASSO, and LOPEZ-SUASSO-DIAZ-DA FONSECA [see Frontispiece, Fig. 4.])

Fould (France): Divided diagonally, 1, azure, a lion argent; 2, sinople, a lion or; a bend ermine over all the division, in a chief sable, three stars or. Motto: Aide toi, Dieu t'aidera! ["Annuaire de la Noblesse de France," 1897, p. 387.]

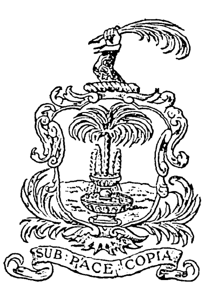

Franco.

Franco (England; for Jacob Franco, London): Argent, a fountain proper, thereout a palm-tree issuant, vert. Crest: On a wreath of the above colors a dexter arm, couped and embowed, habited purple, purfled or, the cuff argent, the hand proper, holding therein a palm-tree vert. Motto: Sub pace copia. ["Trans. Jew. Hist. Soc. England," ii., Append., p. 166.]

Franco-Mendes (Amsterdam): Gules, a ringlet or, accompanied by three lions naissant or. Crest: Out of a mural crown or, a lion issuant or. [Da Costa, p. 512; Rietstap, i. 703.]

Gideon (England; creation 1759): Party per chevron, vert and or; in a chief a rose or, between two fleurs-de-lis argent; in base a lion rampant, regardant, azure. [Burke's "Extinct Baronetcies," p. 218.]

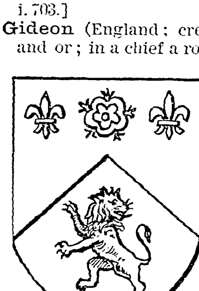
Gideon.

Goldschmidt (Austria; creation July 27, 1862): Quarterly, 1, party argent and gules, an anchor argent, broché upon the party passed through a mural crown argent; 2 and 3, or, a bar azure, charged by three stars or; 4, party, argent and gules, an eagle of alternate colors, charged upon the breast with the letter "F" or. The shield is surrounded by a border gules. Crests: (1) A nombriled escutcheon between wings argent. Lambrequins: Argent and gules. (2) Six ears of corn or between wings azure; each wing charged by a crescent or. Lambrequins: Or and azure. Motto: Super omnia veritas! [Rietstap, i. 794–795.]

Goldsmid: Per saltier erminois and ermine, on a chief gules, a goldfinch proper between two roses or (being the family arms); over all an escutcheon gules, charged with a tower or, and ensigned by the coronet of a baron of Portugal. Crest: 1st, out of a coronet of a baron of Portugal proper, a demi-dragon with wings elevated, or, holding in its claws a rose gules, slipped, proper; 2d, a demi-lion argent, in the paws a bundle of twigs erect, or, banded azure. Supporters: Dexter, a lion argent, ducally crowned and charged on the shoulder with a rose gules; sinister, a wyvern with wings elevated, or, and charged on the shoulder with a rose gules. Mottoes: Over crests, Quis similis tibi in fortibus domine? (Ex. xv. 11; Maccabean motto). Under the arms, Concordia et sedulitate. ["Jewish Year Book," 1896.]

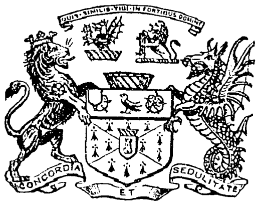
QUIS SIMILIS TIBI IN FORTIBUS DOMINE
CONCORDIA
ET
SEDULITATE
Goldsmid.

Gomez (America; Moses Gomez, Jr., 1768): Three fishes naiant in pale, the first and third looking to the dexter, the middle one to the sinister side. Colors not known.

Gomez de Sossa (Spain, Holland): Double shield: (1) Divided horizontally, 1, three towers; 2, a fleur-de-lis. (2) A bar, charged by a star, and accompanied by two stars, one on top, one in base. Crest: A lion issuant. Colors not known. [From a tombstone in Port.-Jewish cemetery, Amsterdam, dated 5427 = 1667 and 5431 = 1671 respectively; De Castro, p. 83.]

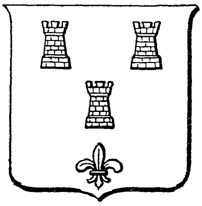
Gomez de Sossa.

Günzburg (Hesse; creation Nov. 9, 1870; barons Aug. 2, 1874): Quarterly, 1 and 4, argent, an arm in armor proper, holding a lance of tournament with its pennon, all gules; 2 and 3, gules, a beehive or, accompanied by three bees, mal ordonnées, argent. Crest: A deer issuant, proper, armed or. Lambrequins: Dexter, argent and gules; sinister, or and gules. Supporters: Dexter, a deer proper, armed or; sinister, a lion or. Motto: Laboramus. [Rietstap, i. 1043.]

Haber (Baden; creation June 2, 1829): Quarterly, 1 and 4, a lion or, in 1 the lion contourné; 2 and 3, or, two demi-wings, adossé, sable. Over all: Azure, nine ears of oats or upon a terrace sable. Crest: A star or between wings sable. Lambrequins: Or and gules. [Rietstap, i. 864; Siebmacher, "Baden," plate 32.]

Haber von Lindsberg (Austria; creation 1869): Quarterly with center-shield, azure nine ears of oats, fan-like: 1, or, a demi-lion sable; 2, sable, a demi-eagle or; 3, gules, a lion or, contourné, crowned or; 4, argent, open wings sable. Crest: (1) A double eagle issuant, sable; (2) between open wings sable, a star or; (3) the lion of the field or, issuant, contourné. Lambrequins: (1) Sable and or; (2) azure and or; (3) gules and or. [Siebmacher, "Baden," p. 53.]

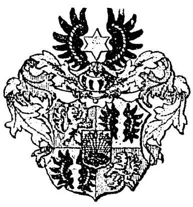
Haber.

Halevi (Toledo): A triple-towered castle, charged with a fleur-de-lis (see illustration, page 125). [Lucien Wolf, "Jewish Coats of Arms," in "Trans. Jew. Hist. Soc. Eng." ii. 155.]

Heine (Prussia; creation 1840): Gules, a chevron reversé, azure, accompanied by three fleurs-de-lis, mal ordonnés, argent. [Rietstap, i. 717.]

Heine-Geldern (Austria; creation 1867; barons 1870): 1 and 4, azure, two swords argent, hilted or, put in saltier; 2 and 3, divided, gules and or; an eagle or upon the gules, and sable upon the or. Over all, azure, three stars argent. Crest: Couped wings, dexter, argent and azure; sinister, gules and or. Lambrequins: The same. Supporters: Two lions gules. Motto: Alles durch Gott! [Rietstap, i. 918.]

Herschell (England; creation 1886): Per fess azure and sable, in fess a fasces proper, between three stags' heads, couped or. Crest: On a mount vert a stag proper, collared azure and supporting with its dexter forefoot a fasces in bend or. Supporters: On either side a stag proper, collared azure, standing on a fasces or. Motto: Celeriter! [Debrett's "Peerage," p. 414.]

Hirsch von Gereuth (Bavaria; creation 1818): Or, a stag rampant, proper, with antlers of six ends, lampassé gules, upon a mount sinople; sometimes also upon a tertre sinople (see Frontispiece, Fig. 2). ["Annuaire," p. 391; Siebmacher, "Bayrischer Adel," p. 99.]

Hofmann von Hofmannsthal (Austria; creation Aug. 13, 1835): Quarterly, 1, or, upon a rock proper an eagle in profile, proper, lampassé, gules; in his right claw a bunch of six arrows argent, pointed upward; 2, azure, a poor-box argent (as he was poormaster); 3, a book, bound gules, gilt edges, supported by the two Hebrew tables of the Decalogue; upon the dexter, in Roman numbers, I.-III.; sinister, IV.-X.; 4, or, a mulberry-leaf proper, stem downward, charged by a silkworm proper, head upward. Crest: Between eagle-wings, alternately azure and or, an anchor argent, standing erect, the ring toward the sinister side. [Rietstap, ii. 1260, Supplement; Wurzbach, ix. 166.]

Hönig von Hönigsberg (Austria; creation 1789, for Israel Hönig): Quarterly, 1 and 4, azure, upon a mountain sinople a dead lion proper, stretched upon his back, eight bees or, swarming around his open jaws; 2 and 3, gules, a bar argent, charged with four tobacco-plants proper. Crest: A lion issuant, proper, holding in the dexter paw a tobacco-plant proper. Lambrequins: Dexter, argent and azure; sinister, argent and gules. [Wurzbach, ix. 124.]

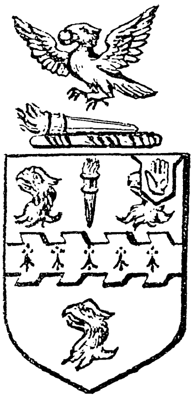

Jessel.

Hurtado de Mendoza: Azure, a bend or, engoulée by two lions' heads or. [Rietstap, i. 1010.]

Hurtado de Mendoza: Gules, five panels argent (2. 1. 2), the stems upward. [Rietstap, ii. 96.]

Jessel: Azure, a fess sable ragulé ermine between three eagles' heads erased argent; in the center chief point a torch erect and fired proper. Crest: A torch fesswise, fired proper, surmounted by an eagle volant, argent, holding in the beak a pearl, also argent. Motto: Persevere! ["Jewish Year Book."]

Joel von Joelson (Austria; creation Sept. 1, 1817): Party by gules and argent; in gules two stars argent; in argent gules. Crests: (1) A star argent between two horns gules; (2) a star gules between two proboscides argent. [Rietstap, i. 1095.]

Josephs (Holland): Azure, a goose passant, or. [Rietstap, ii. 1265, Supplement.]

Kaulla (Joseph Kaulla, banker, Munich; acknowledged in Bavaria 1866): Sable, a horse argent, galloping, upon a terrace sinople; a border argent, charged with five bezants or. Crest: A fox issuant, proper, over his head a star argent, between couped wings, dexter, gules and sable; sinister, or and sable. Lambrequins: Dexter, or and sable; sinister, gules and sable. [Rietstap, i. 1069.]

Kusel (England; naturalized 1867; Italy; creation 1890; royal license for England 1892-93): Azure, a lion rampant, argent, holding in his paws a ring or. Crest: Crown of a baron of Italy. Motto: Qui perstat vincit! [Debrett's "Peerage," p. 927.]

Lämmel (Austria; creation, 1812 for Simon, and 1856 for Leopold, Lämmel): Azure, a lamb argent upon a hillock sinople. In a chief or, an eagle sable, lampassé gules, spread out. Crests: (1) Dexter, the spread eagle of the field; (2) sinister, between open wings, alternately or and azure, a star or. Lambrequins: Azure and or. [Kneschke, v. 350; Wurzbach, xiii. 476.]

Lemos, De: Double arms (probably De Lemos and wife): (1) sinister, a *lion rampant*; (2) *a burning light in a candlestick*. Crest: Three ostrich-plumes, colors not known. [Port.-Jew. cemetery, Altona; "Ost und West," Aug., 1902, p. 569.]

Leon, De (America): Argent, a lion rampant gules, crowned or. Motto: Concordia res parvæ crescunt. [Piferrer, vi., No. 2581; Rietstap, ii. 51.]

Levin (London, England, late of New Zealand): Vert, on a chevron nebulé between four escallops, three in chief and one in base, or a cross crosslet crossed of the field. Crest: On a mount a squirrel passant, proper, resting the right foot on an escallop or. Motto: Certavi et vice. [Burke's "General Armory," Supplement, *s.v.*]

Levy (England; granted to Joseph Moses Levy of London, and borne by his son Edward Levy Lawson of Hall Barn, Bucks, D.L., lord of the manor of Beaconsfield, who assumed by royal license, Dec. 11, 1875, the surname of Lawson): Arms: Gules, a saltier parted and fretté or, between two rams' heads couped, fesswise, argent. Crest: A ram argent, holding in the mouth a trefoil, slipped vert, and resting the dexter foreleg on a quatrefoil. Motto: Of old I hold! [Burke's "General Armory," Supplement.]

Levy (America; family of Moses Levy): Two keys put in saltier, the key-locks upward, accompanied by two lions combatant, brandishing a seax; in chief over the saltier a pair of scissors, open, blades downward. Crest: A demi-lion erased, brandishing a seax. [From an impression.]

Lopez (England; grant Nov. 1, 1803, for Massey Lopez, Esq., Jamaica): Quarterly, 1 and 4, azure, on a chevron; between three eagles rising, or, as many bars gemel, gules; on a chief of the second five lozenges of the first (for Lopez); 2 and 3, in a landscape field a fountain, thereout issuing a palm-tree, all proper (for Franco); and impaling the arms of Newman, namely: azure, three demi-lions, couped argent, crusilly sable. Upon the escutcheon, which is charged with his badge of Ulster as a baronet, is placed a helmet befitting his degree, with a mantling azure and argent. Crests: (1) Upon a wreath of the colors a lion sejant, erminois, gorged with a bar gemel as in the arms, reposing the dexter paw on a lozenge azure (for Lopez). (2) Upon a wreath of the colors a dexter arm, couped and embowed, habited purpure, purfled and diapered or, the cuff argent, holding in the hand proper a palm-branch vert (for Franco). Mottoes: Quod tibi id alii (for Lopez); Sub pace copia (for Franco). [Fox-Davies, p. 627; Debrett's "Peerage," p. 370; Lucien Wolf, *l.c.* Appendix, p. 166; Rietstap, ii. 96.]

Lopez (Biscaya, Belgium, Holland): Argent, two wolves passant, sable, one upon the other; a border gules, charged with eight saltiers or (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

Lopez de Fonseca (Biscaya): Quarterly, 1 and 4, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, counter-quarterly, a and d, or, a lion gules, armé, lampassé, couronné, azure (for Suasso); b and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza); 3, azure, five stars or (2. 1. 2) (for Fonseca) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

Lopez-Suasso (Spain, Brabant, Holland; registered 1818, 1821): Divided, 1, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, quarterly, a and d or, a lion gules, armé, lampassé, couronné, azure (for Suasso); b and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

Lopez-Suasso-Diaz-Da Fonseca (Spain, Brabant; recognized in Holland 1831): Quarterly, 1 and 4, argent, two wolves sable, one upon the other; a border gules, charged with eight flanches or (for Lopez); 2, counter-quarterly, a and d or, a lion gules, armé, lampassé, couronné azure (for Suasso); b, and c, gules, five panels argent (2. 1. 2), the stems upward (for Hurtado de Mendoza); 3, azure, five stars or (2.1.2) (for Da Fonseca) (see Frontispiece, Fig. 4). [Rietstap, ii. 96.]

Losada y Lousada, De (Dukes in Spain, England): Azure, three doves regardant, argent, wings expanded or, in their beaks a sprig of olive proper. Crest: On a mount vert a dove, as in the arms, a sprig of olive in its beak proper. Supporters: Two angels proper, the exterior hand of each supporting a standard gules, charged with an Eastern crown or. Motto: El honor es mia guia. [Burke's "General Armory," p. 623; Fairbairn's "Crests"; Debrett's "Peerage."]

Lowenthal (Austria; creation July 30, 1863, for Max Ritter von Löwenthal): Divided by a bar or; upper field, azure, a bee or; lower field, gules, a lion or, lampassé gules; in his dexter paw three flashes of lightning or. Crests: (1) Wings, alternately azure and or; (2) the lion of the field, with the flashes. Lambrequins: Dexter, azure and or; sinister, gules and or. [Wurzbach, xv. 453.]

Machado (Spain, Flanders): Gules, five hatchets argent (2. 1. 2). [Rietstap, ii. 122.]

Machiels-Clinbourg (Saxe-Coburg-Gotha; creation Aug. 8, 1884): Azure, a bar argent, accompanied in chief by a tower or, pierced by two archières sable; in base two stars (5) or. Motto: Labor est decus! [Rietstap, ii. 1276, Supplement.]

Marx von Marxburg (Austria; creation, chevaliers April 10, 1875; barons, Sept. 13, 1881): Azure, a tower argent, doors and windows sable, surmounted by a crane proper, put on a rock proper, the azure chapé or, charged dexter and sinister by a demi-eagle or, moving from the field. Crests: (1) Antique wings, one or, back, one sable, front, each charged by an acorn, tiged and branched or, the stem downward. Lambrequins: Or and sable. (2) A screech-owl proper. Lambrequins: Argent and azure. Supporters: Two eagles sable. Motto: Recte et suaviter. [Rietstap, ii. 644.]

Mattos, De (Spain, Portugal, Holland): Gules, a fir-tree sinople, rooted argent between two lions rampant, affronté, or, armed azure. [De Castro, p. 103; Rietstap, ii. 1316.]

Mayer-Ketschendorf (Saxe-Coburg-Gotha; creation 1889, for Jacob and Adolph Mayer): Divided, 1, argent a lion gules, armed and crowned azure; 2, azure, upon a tertre sinople three barley-ears or. Crest: The lion issuant. Lambrequins: Dexter, gules and argent; sinister, azure and or. Motto: Fortes fortuna adjuvat. ["Freiherrliches Taschenbuch," Gotha, 1893, p. 578.]

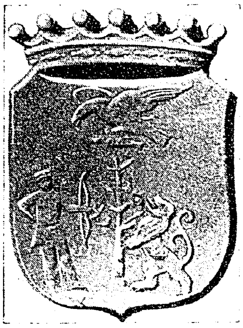

Mendes.

Mendes (Amsterdam; arms of Abraham Rodrigo Mendes): Dexter, an archer: sinister, a lion rampant on a tree. Over all an eagle, holding a roll or a fish. Crest: The coronet of a baron. Colors unknown. [From a tombstone dated 5470 = 1709; De Castro, plate xiii.]

Mendez (London; arms of Moses Mendez, 1746): Gules, six ribs argent, arranged in two rows of three fesswise; a canton ermine. Motto: Gratia Dei sufficit me. [Rietstap, ii. 197: Tausin, "Dictionnaire des Devises," i. 209.]

Mesquita (Spain): Quarterly, or and azure, a griffin azure in or, and or in azure. [Rietstap, ii. 209.]

Mocatta (England): Per chevron, a seven-branched candlestick in base, two cinquefoils in point. Crest: A leopard issuant, gardant, holding a cinquefoil between his paws. Motto: Adhere and prosper. [Wolf, "Anglo-Jewish Coats of Arms," in "Trans. Jew. Hist. Soc. Eng." 1895, p. 161.]

Montagu: Or, on a pile azure between two palm-trees eradicated in base proper, a tent argent. Crest; A stag statant, holding in the mouth a sprig of palm, proper, in front of a flagstaff erect, or, therefrom flowing to the dexter a banner azure, charged with a lion rampant or. Motto: Swift, yet sure. ["Jewish Year Book."]

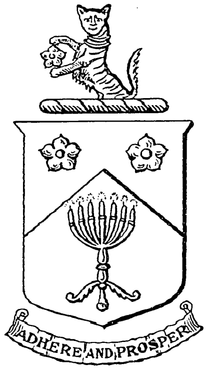

Mocatta.

Montefiore: Argent, a cedar-tree between two mounts of flowers proper; on a chief azure, a dagger erect, proper, pommel and hilt or, between two mullets of six points or. Crest: Two mounts, as in the arms, therefrom issuant a demi-lion or, supporting a flagstaff proper, thereon hoisted a forked pennant flying toward the sinister, azure, inscribed ירושלם, or. Supporters (by royal warrant, dated Dec. 10, 1866): Dexter, a lion gardant or; sinister, a stag proper, attired or, each supporting a flagstaff proper, therefrom flowing a banner to the dexter, azure, inscribed ירושלם, or. Motto: Think and thank (see Frontispiece, Fig. 3). ["Jewish Year Book."]

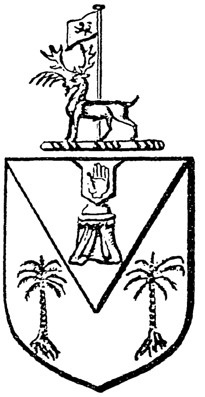

Montagu.

Morenu (Spain, Holland): In a shield the tree of life; over the tree the words עץ החיים. A ribbon on top of the shield with the word "Anagramma." Colors not known. See illustration in next column. [From a tombstone, dated Port.-Jew. cemetery, Amsterdam, 5427 = 1667; De Castro, pp. 85-86.]

Morpurgo (Austria; creation Jan. 12, 1867): Quarterly, with center-shield or, a dove argent, flying to the dexter side, in its beak an olive-branch proper; 1, argent, a towered castle; 2, azure, a sun or, rising over a mountain sinople; 3, azure, upon a hill sinople a cock proper; 4, gules, a crown, pierced by an anchor with cable, all or. Crests: (1) Center, a dove argent, same as in the shield. Lambrequins: Azure and or. (2) Dexter, a star argent between two open wings proper. Lambrequins: Azure and argent. (3) Sinister, three ostrich-plumes or, between argent and gules. Lambrequins: Azure, gules, or. Supporters: Dexter, a lion or; sinister, a griffin or, langued gules. Motto: Semper recte! [Wurzbach, xix. 107.]

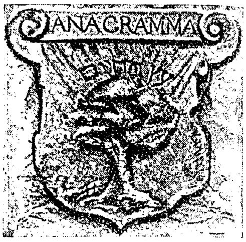

Morenu.

Nieto (Castile): Party gules and azure, a lion or, broché upon the party, accompanied by four fleurs-de-lis argent, in the cantons, alternating with four fig-leaves of the same, the stems upward. [Rietstap, ii. 316; Piferrer, vi. 792.]

Oliveira (Amsterdam, Bordeaux; enregistered in France, 1700): Or, three martlets sable. ["Revue Etudes Juives," xxv. 100.]

Oppenheim (Austria; creation March 15, 1867; acknowledged in Prussia Feb. 14, 1868): Sable, an anchor argent, with cable argent; the field chapé-ployé gules, with two antique crowns or; a chief azure, charged with a star argent, hérissé or. Crest: Wings, sable and gules, each wing charged with a demi-circled trefoil or. Lambrequins: Dexter, argent and sable; sinister, argent and gules. Supporters: Dexter, a woman representing Integrity, standing upon a serpent and holding a buckler; sinister, a woman representing Industry, standing upon an oak-branch, holding a spiked wheel. Motto: Integritas, concordia, industria. [Rietstap, ii. 352.]

Oppenheimer (England; Charles Oppenheimer, British consul in Frankfort-on-the-Main): Quarterly, gules and azure a cross invected between a lion rampant, regardant, supporting a flagstaff, therefrom flowing to the dexter a banner in the first and fourth quarters, and an anchor erect in the second and third, all or. Crest: Two branches of oak in saltier vert, fructed or; in front, a flagstaff in bend, proper, therefrom flowing a banner gules, surmounting a trident in bend sinister, also proper. [Fox-Davies, p. 759; Burke's "General Armory," Supplement.]

Palache (Spain, Holland): A lion. Crest: An earl's coronet. Colors not known. [From a tombstone, Port.-Jewish cemetery, Amsterdam, 1616; De Castro, p. 91.]

Pardo (Spain, Bruges): Quarterly, 1 and 4, three trees sinople; a border comp. of twelve pieces, or and vair; 2 and 3, argent, an eagle sable, tongued gules. Crest: The eagle issuant. [Rietstap, ii. 386.]

Parente (Austria; creation 1847; barons, 1873): Quarterly, 1, azure, a lion or, lampassé gules, holding in his paws a grappling-iron in form of a fleur-de-lis: 2, gules, two joined hands proper, parée purple, accompanied by three stars or (two in chief, and one in base); 3, gules, a horse, cabré argent; 4, azure, a ship with three masts proper, sails inflated, riding upon an agitated sea, flags and pennants couped argent and gules. Over all, or, a cock hardy sable, armed and membered gules, put upon a terrace sinople. Crests: (1) The lion of the field issuant and contourné; (2) a dove argent, put in front, holding in its beak an olive-branch sinople; 3, a horse, as above in 3, issuant. Lambrequins: Dexter, or and azure; sinister, argent and gules. Supporters: Dexter, a leopard-lionné or, lampassé gules; sinister, a horse argent. Motto: In te Domine speravi. [Rietstap, ii. 387.]

Pas, De (enregistered in Bordeaux, France, 1697): Azure, four fesses or. ["Rev. Etudes Juives," xx. 297.]

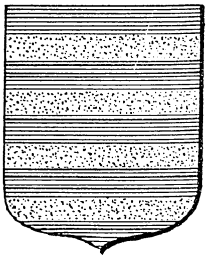

De Pas.

Pereira (Portugal): Gules, a pear-tree arr. sinople. Crest: Five ostrich-plumes, alternately sinople and gules. Lambrequins: Gules and sinople. [Rietstap, ii. 411.]

Pereira-Arnstein (Austria; barons Jan. 16, 1812): Quarterly, 1, or, a demi-eagle sable, moving from the partition; 2, azure, an anchor argent; 3, azure, a hatchet proper, handle or; 4, or, a tree terrassé, sinople. Supporters: Two lions or, lampassé gules. [Rietstap, i. 411.]

Pimentel (Portugal, The Hague): Quarterly, 1 and 4, or, three fesses gules; 2 and 3, sinople, five scallops argent (2. 1. 2); the shield surrounded by a border argent, charged by eight flanches gules. Crest: A steer issuant, gules, accorné patté argent, charged in front with a scallop argent (see Frontispiece, Fig. 6). [Rietstap, ii. 440; Da Costa (?).]

Pinto, De (The Hague): Azure, five crescents argent (2. 1. 2). Crest: Three ostrich-plumes argent. [Rietstap, ii. 442.]

Pirbright (blazon in patent from Franz Joseph I., Emperor of Austria): Quarterly, 1 and 4, azure, a key in bend or; 2, or, an eagle displayed sable; 3, or, an eagle displayed respecting the sinister, sable; on an escutcheon of pretense, gules, a right hand couped proper, grasping three arrows, two in saltier and one in pale, barbs upward, or, barbed argent. Crest: Out of a ducal coronet or, a plume of five ostrich-feathers, 1st, 3d, and 5th or, 2d gules, 4th a zure. Supporters: Two lions rampant or, langued gules, collared azure, chained or: pending from the collars two escutcheons argent, each charged with a squirrel sejant on a branch of hazel turned up behind its back, proper. Motto: Vinctus non victus. ["Jewish Year Book."]

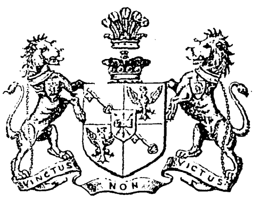

Pirbright.

Porges von Portheim (Austria; creation June 5, 1841, for Leopold [Judah] Porges): The same as Moses Porges (see below). Crest: Instead of the stag's head between the wings, a rose gules, accompanied by, dexter, a bud, sinister, two leaves. [Wurzbach, xxiii. 125.]

Porges von Portheim (Austria; creation June 5, 1841, for Moses Porges): Divided, azure and or. Upper division, azure, two stars or; lower division, two arms and joined hands, out of clouds, all proper. Crest: Between wings, alternately or and azure, a stag's head proper, with antlers of yen, lampassé gules. Lambrequins: Azure and or. [Wurzbach, xxiii. 125.]

Reinach (Italy; creation 1866; acknowledged in Prussia 1867): Argent, an agitated sea proper in base: in chief party: 1. Sable, three bees mal ordonnée, or; 2, tierced in pale by sinople, argent, gules. Italian colors. ["Annuaire," p. 402.]

Reuter, De (Saxe-Coburg-Gotha; creation 1871; England): Azure, a terrestrial globe between four flashes of lightning, one issuant from each corner. Crest: A horse in full gallop, on his back a knight in full armor argent, grasping in his dexter hand a lance in the act of charging, and in the sinister a flashing flame of light, proper. Supporters: On either side a lion rampant, proper. Motto: Per mare per terra! [Debrett's "Peerage," p. 929.]

Ricardo (England): Gules, a bend vairé argent and vert, between three garbs; or, on a chief ermine a chess rook, sable, between two bezants. Crest: A bird, holding in the dexter claw a flagstaff with a flag, the latter charged with a cross. [Burke's "Dictionary of Landed Gentry," 1851, ii. 1113; Fairbairn's "Crests," i. 376.]

Rodriguez (Spain, Holland): Sinople (sometimes sable), five bezants argent (2. 1. 2). [Rietstap, ii. 590.]

Rothschild: Quarterly, 1, or, an eagle displayed sable, langued gules; 2 and 3, azure, issuing from the dexter and sinister sides of the shield, an arm embowed, proper, grasping five arrows, points to the base, argent; 4, or, a lion rampant, proper, langued gules, over all an escutcheon gules, thereon a target, the point to the dexter, proper. Crests: Center, issuant from a ducal coronet or, an eagle displayed sable; dexter, out of a ducal coronet or, between open buffalo's horns, per fess, or and sable, a mullet with six points or; sinister, out of a ducal coronet or, three ostrich-feathers, the center one argent and the exterior ones azure. Supporters: On the dexter side a lion rampant or, and on the sinister a unicorn argent. Motto: Concordia, integritas, industria (see Frontispiece, Fig. 5). ["Jewish Year Book."]

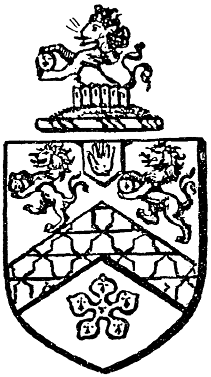
Salomons.

Salomons: Per chevron, gules and sable, a chevron vairé between (in chief) two lions rampant, double queued, or, each holding between the paws a plate charged with an ermine spot, and in base a cinquefoil erminois. Crest: A mount vert, thereon, issuant out of six park-pales or, a demi-lion, double queued, gules, holding between the paws a bezant charged with an ermine spot. Motto: Deo adjuvante. [*Ib.*]

Salvador (Holland; creation Nov. 23, 1821): Sinople, a lion or, armed and lampassé gules, accompanied by three fleurs-de-lis or. Crest: A lion issuant gules, armed and langued azure, holding between the paws a fleur-de-lis or (see Frontispiece, Fig. 9). [Rietstap, ii. 662.]

Salvador (England; Jesurun Rodriguez): Vert, a lion rampant, between three fleurs-de-lis or. [Burke's "General Armory," p. 893.]

Salvador-Rodrigues (Spain, Portugal, Holland: creation as Netherland barons, Nov. 23, 1821): Sinople, a lion or, armed and lampassé gules, accompanied by three fleurs-de-lis of the second. Crest: A lion issuant, gules, armé and lampassé azure, holding between his paws a fleur-de-lis or. [Rietstap, ii. 662; *idem*, "Wapenboek," ii. 131.]

Sampayo (Portugal, Holland): Quarterly, 1 and 4, or, an eagle purple, flying out for prey; 2 and 3, checkered of or and sable of sixteen fields; a border gules, with compartments and eight "S's" argent. Crest: Five ostrich-plumes, sable, or, gules, argent, sable. Lambrequins: Dexter, or, gules, sable; sinister, argent, gules, sable. [De Castro, p. 104; Rietstap, ii. 891.]

Samuel (London): Per chevron argent and gules, two wolves' heads erased in chief sable, and in base as many squirrels sejant addorsed, and each cracking a nut of the first. Crest: Upon a rock proper in front of three spears, one in pale and two in saltier, argent, a wolf courant sable, pierced in the breast by an arrow of the second flighted or. Motto: A pledge of better times. ["Jewish Year Book."]

Samuel (Liverpool): Vert, two bars between seven bees volant, four in chief and three in base, or; on a chief nebulé of the last, three roses sable. Crest: On a wreath of the colors upon a mount vert, a rose argent, barbed, seeded, stalked, and leaved proper between two bees volant, also proper. [L. Wolf, "Families of Yates and Samuel," p. 56.]

Samuel De Vahl (Portugal; creation May 13, 1865; London): Quarterly, 1 and 4, azure, a leopard or, accompanied by three crowns or; a canton argent, charged with the cross of the Brazilian Order of the Rose, suspended by a ribbon or, bordered gules (for De Vahl); 2 and 3, gules, a cross argent, charged with a rose gules, and accompanied in 1 and 4 by a lion argent, and in 2 and 3 by an eagle argent (for Samuel). Crests: (1) A lion issuant, argent, crowned or, holding a scepter, or, in pale (for De Vahl); (2) an eagle argent, surmounted by an imperial crown or (for Samuel). Supporters: Dexter, a lion argent, crowned or; sinister, an eagle argent, surmounted by an imperial crown or. Motto: Habent sua sidera reges. [Rietstap, ii. 664.]

Sarmiento (Spain): Argent, a sarment (twig of a vine) sinople, couped above and below, or, put in a bar. [Rietstap, ii. 672.]

Sarmiento (Spain, England): Gules, thirteen bezants or, 3. 3. 3. 3. 1. [Rietstap, ii. 672; Piferrer, i., plate 34.]

Sassoon: Or, a palm-tree eradicated, proper, between, on the dexter, a pomegranate, also proper, and on the sinister, a branch of laurel fructed, vert, both proper; on a chief azure a lion passant of the first, in the dexter paw a rod erect or. Crest: On a mount vert, a fern brake surmounted by a dove volant, having in the beak a laurel-branch, all proper, the wings semé with estoiles or. Motto: Candide et constanter, or אמת ואמונה (see Frontispiece, Fig. 1). ["Jewish Year Book."]

Seligmann (Austria; creation 1874, for Dr. Seligmann, born 1815): Azure, a double eagle or, lampassé gules; a bar across the shield, charged with a cross gules (the "red cross"). Crest: Two helmets, two crowns: dexter, closed wings azure and or; sinister, three ostrich-plumes argent, charged with the "red cross." Lambrequins: Dexter, azure and or; sinister, gules and argent. Motto: In a blue ribbon under the shield in Gothic characters, Helfen und Heilen! [Wurzbach, xxxiv. 50.]

Simson (Prussia; creation Sept. 10, 1840): Quarterly, 1, or, in a chief gules three crescents argent; 2 and 3, argent, a bend azure, accompanied in chief by a swan sable, and in base by a hunting-horn sable and argent, a saltier gules, accompanied in chief by a star or; 4, a chief gules, charged in sinister by a star or. [Rietstap, ii. 781.]

Sonnenfels (Austria; creation 1804 [?]): Quarterly, 1 and 4, a tower proper (?); 2 and 3, a sun or, rising behind a jagged rock proper. Crest: From the crown over the helmet, a woman's figure, holding in the dexter hand a book; the head is surrounded by rays of the sun, between two eagle-wings proper (?) Lambrequins: Azure and argent. [Wurzbach, xxxv. 335.]

Sonnenfels (Austria; 1797, baron): Quarterly, with center-shield azure, a sun or, upon a jagged rock; 1 and 4, barry of six, sable and or, surmounted by a three-towered tower gules, ports and windows sable; 2 and 3, gules, a serpent in palé, argent, twice coiled. Crests: (1) Between horns of plenty, or and sable, and or and argent, the figure of a man, dress azure, the hands folded over the breast and holding a closed book, bound gules; the man's figure, instead of a head, has a sun in its splendor. Lambrequins: Azure and argent. (2) Five ostrich-plumes, gules, argent, gules, argent, gules. Lambrequins: Gules and argent. [Rietstap, ii. 799; Siebmacher, "Der Adel in Böhmen," p. 96, plate 54.]

Suasso (Spain; registered in Belgium, 1676): Or, a lion gules, armé, lampassé, couronné, azure (see Frontispiece, Fig. 4). [Rietstap, ii. 864.]

Sylva, Da (Portugal): Argent, a lion-leopardée purple, armed azure; sometimes surrounded by foliage sinople. [Rietstap, ii. 874.]

Tedesco (Milan): Gules, semé with lozenges or; an arm proper, coming from a cloud argent, which moves from the sinister; in the hand a poplar sinople, sustained by a square slab argent, upon its border in sable the words "Mit Zeit." [Rietstap, ii. 890.]

Teixeira (Spain): Azure, a cross potencée or. [De Castro, p. 103.]

Teixeira (Holland; inscribed Sept. 27, 1817): Quarterly, 1 and 4, or, an eagle displayed, purple; 2 and 3, checky or and sable (sixteen fields). The shield is surrounded by a border gules, charged by eight "S's" argent. Crest: Five ostrich-plumes, sable, or, gules, argent, sable. Lambrequins: Dexter, or, gules, sable; sinister, argent, gules, sable (see Frontispiece, Fig. 7). [Rietstap, ii. 891; *idem*, "Wapenboek van den Nederlandschen Adel," ii. 87.]

Teixeira (Amsterdam): Quarterly, 1 and 4, gules, a lion . . . (?); 2 and 3, gules, a tree upon a terrace sinople. Crest: The lion, issuant. [Rietstap, Supplement, p. 1303; De Castro, "Keur," p. 103.]

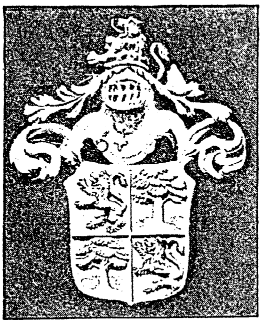

Teixeira (Amsterdam).

Teixeira de Mattos (Holland): Quarterly, 1 and 4, gules, a lion . . . (?); 2 and 3, gules, a tree upon a terrace sinople. Crest: The tree. [Rietstap, Supplement, p. 1303.]

Treves (England): Argent, three boars' heads, couped azure. Crest: A demi-griffin, brandishing a sword, proper. [Burke's "General Armory," p. 1029.]

Vahl, De (London): Azure, a leopard or, accompanied by three crowns or, a canton argent, charged with the Brazilian Order of the Rose, suspended by a ribbon or, bordered gules. Crest: A lion issuant, argent, crowned or, holding a scepter or, in pale (see also SAMUEL DE VAHL). [Rietstap, ii. 966.]

Vidal (Portugal): Argent, five vines sinople (2. 1. 2). Crest: One vine of the field. [Rietstap, iii. 499.]

Waley (England): A chevron, in chief two eagles displayed, in base a deer passant. Crest: Upon a wreath on a mount a deer's head erased, holding in its mouth a trefoil (?) or fleur-de-lis. Motto: Fortiter et fideliter. [Gaster, "Hist. of Bevis Marks," plate facing p. 161.]

Wandsworth: Or, on a pile sable a lion rampant of the last, a chief gules, thereon two horses' heads erased, argent. Crest: A lion passant, proper, gorged with a collar flory counterflory, gules, resting the dexter forepaw on an escutcheon of the last, charged with a horse's head erased, argent. Supporters: On either side a horse argent, charged on the shoulder with an estoile within an annulet, all gules. Motto: Vincit perseverantia. ["Jewish Year Book."]

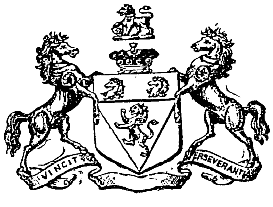

Wandsworth.

Wartenegg von Wertheimstein (Austria; creation Dec. 19, 1791): Quarterly, 1 and 4, gules, a chevron argent, accompanied by three lozenges; 2, azure, two panels of a door, brownish color, fixtures argent, the panels put in saltier; 3, azure, a stag contourné, or. Crest: A stag issuant, or. Lambrequins: Dexter, argent and gules; sinister, or and azure. [Rietstap, ii. 1051.]

Weil von Weilen (Austria; creation Sept. 20, 1874): Azure, a bar argent, charged with a sphinx, winged gules, accompanied in chief by two stars or, and in base by a lyre or. Crests: (1) Wings azure, the extreme plumes or. Lambrequins: Or and azure. (2) Wings argent, the extreme plumes gules. Lambrequins: Argent and gules. [Rietstap, ii. 1061; Wurzbach, liv. 8.]

Weling, alias **Seligmann** (Bavaria; creation Dec. 17, 1816): Party, argent upon gules, two roses argent in gules, gules in argent. Crest: A rose argent, between wings; dexter, gules upon argent; sinister, argent upon gules. [Rietstap, ii. 1066.]

Wertheimer (Austria; creation 1860, for Joseph von Wertheimer): A bar or, charged in the center by a bow and arrow proper, pointed upward. In point sinister, gules, a lion or, tongued gules, holding in the right paw a bundle of arrows proper. In base, azure, a sun in its splendor or, rising behind a mountain proper. Crests: (1) Open wings, azure and argent, and argent and azure, each charged with a star or. (2) The lion of the field, contourné. Lambrequins: Dexter, azure and argent; sinister, gules and or. Motto: In a blue ribbon with letters argent, Luce et concordia. [Wurzbach, lv. 129.]

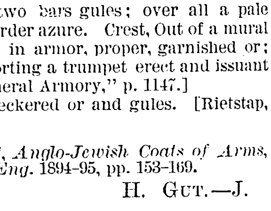

De Worms.

Worms, De: Quarterly, 1 and 4, azure, a key in bend dexter, wards downward, or; 2 and 3, or, an eagle displayed, sable; over all an escutcheon gules, a dexter arm, fesswise, couped at the wrist, proper, the hand grasping three arrows, one in pale and two in saltier, argent. Crest: A ducal coronet or. Supporters: On either side a lion, collared and chained, or. or. Motto: Vinctus non victus. ["Jewish Year Book."]

Ximenes (England): Or, two bars gules; over all a pale counterchanged within a border azure. Crest, Out of a mural crown or, an arm embowed in armor, proper, garnished or; the hand, also proper, supporting a trumpet erect and issuant of the first. [Burke's "General Armory," p. 1147.]

Ximenes-Cisneros: Checkered or and gules. [Rietstap, ii. 1127.]

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J. H. GUT.—J.

COBLENCE, ADOLPHE: French army surgeon; born at Nancy May 11, 1812; died in Paris Sept 18, 1872. He entered the service of the army as an assistant surgeon in the military hospital at Metz in 1832; became surgeon in 1834; and subsequently was made head of the clinic at the Hôtel des Invalides, Paris, by Baron Larrey. While at the Invalides he received the degree of M.D. from the faculty of Paris, and was appointed surgeon, with the rank of adjutant, to the Fifty-fifth Regiment of the line and to the engineer corps stationed at Metz. In 1846 he was promoted to surgeon-major of the Twelfth Infantry, which took part in the last expedition against 'Abd-al-Ḳadir.

In 1849, in recognition of his self-sacrificing devotion to his duties during the outbreak of the cholera in Oran, he was presented by the civil authorities with a gold medal, and was made a chevalier of the Legion of Honor. Coblence was attached in 1856 to the military hospital at Bayonne, but gave up his position and went to the Crimea, afterward devoting himself to the typhoid-stricken soldiers quarantined in the island of Porquerolles. In 1859 he was made an officer of the Legion of Honor for his splendid services with the Renault division during the Italian campaign, particularly at Magenta and Solferino, and subsequently was appointed physician-in-chief of military hospitals, with quarters at Algiers. His excessive exertions and an unfavorable climate brought on blindness in 1863, whereupon he returned to Paris, and was retired.

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S. A. R.

COBLENZ: Prussian city on the Rhine. Jews settled there between 1135 and 1159, and are first mentioned in the "Judenschreinsbuch" (Archives) of Cologne. As early as 1100 there is mention of a custom-house in Coblenz at which Jews were obliged to pay four denarii for every salable slave. Perhaps a note in the "Memorbücher," according to which Jizchak and his wife Bela brought about the "abolition of the tax," refers to the above-mentioned duty. Between 1160 and 1173 the traveler Benjamin of Tudela found a large community in Coblenz. Marsilius, the mayor of Treves, and the knights Heinrich and Dithard of Pfaffendorf, testified, in 1265, that the archbishop Heinrich of Treves had freed the Jews in Coblenz of all taxes for a year. In the same year the Jews of this city were subjected to a persecution, as a result of which more than ten were killed. In 1334 the "Judenschläger" (Jew-beaters) attacked the Jews in Coblenz; in 1349 they suffered under the Flagellants, who killed almost all of them.

The records show that from 1352 the houses of the Jews were frequently subject to confiscation and sale for the benefit of the reigning prince. In 1322 and 1326 there is mention of a cemetery, and in 1333 and 1352 of a Jewry. The emperor Charles IV. ordered, in 1354, that a certain Jew named Samuel receive protection. In 1356 he granted Archbishop Boemund II. of Treves the right for Jews to settle in his district; and from 1366 Jews are found in Coblenz as house-owners. This prelate took the Jew Symon for his court physician. In 1418 Archbishop Otto drove them out of his domains, and in 1421 he gave in fief the Jewish cemetery of Coblenz to the daughters of Gottfried Sack of Dieblich, and presented the Jewish houses in the Burggasse to the religious order of St. Florin. In 1512 the elector Richard admitted two Jewish families to Lützel-Coblenz, and in 1518 five more families to Coblenz itself. The Council first extended civil protection to them in 1518. In 1583 they were again ordered to leave, and until 1592 they were excluded from the electorate.

In 1597 John VII. granted a Jewish firm permission to settle in Treves and Coblenz, and carry on a trade with the East. Their religious center was in Frankfort-on-the-Main. Twenty-one years later the elector Lothar von Metternich issued an order regulating the status of the Jews. In 1723 a statute was enacted reestablishing the Jewry, and permitting Jews to have a rabbi. When the elector Wenceslaus made his public entry into Coblenz in 1786, the Jews wished to take part in the ceremonies. On Nov. 23 they held religious services in his honor, and were admitted by him to an audience. On Jan. 24, 1851, a new synagogue was dedicated, and in 1901 there were 600 Jews in the city, out of a total population of 45,146.

Among the rabbis and scholars of Coblenz Moses Kohen ben Eliezer, the author of "Sefer Ḥasidim" (1473), should be mentioned. Wolf of Coblenz took part in the convention of rabbis at Frankfort in 1603. In 1650 Judah Löb Heilbronn ben Abraham David Eliezer, as rabbi of Coblenz, signed a letter of introduction for David Carcassonne. From 1666 to 1669 Jair Ḥayyim Bacharach, author of the responsa "Ḥawwot Yaïr," was rabbi in Coblenz. He was succeeded by Moses Meïr Grotwohl, a member of the rabbinate in his native city, Frankfort-on-the-Main, who died in 1691. His successor was Aaron Spira, who died in 1697. From 1697 to 1717 Jacob Kohen Poppers was rabbi in Coblenz; he is the author of the responsa "Sheb Ya'aḳob," and died in 1740 in Frankfort-on-the-Main. He was followed by Eliezer Lipman, son of Isaac Benjamin Wolf, rabbi in Berlin and the Mark, and author of "Naḥalat Binyamin." Eliezer (d. 1733) was teacher and tutor of Simon von Geldern, Heine's maternal grandfather. Mannele Wallich, who came of an old family of physicians, and was himself a physician, succeeded in the rabbinate, and died on the first day of the Feast of Weeks in 1762. The founder of the Altona printing-house (1715), Samuel Sanvel Poppert, who was also publisher of several short works, likewise came from Coblenz. The author of "Mafteaḥ ha-Yam" (novellæ to the Pentateuch; Offenbach, 1788) calls himself Jacob Meïr ben Wolf Coblenz. Ḥayyim Löb Gundersheim of Frankfort-on-the-Main had been rabbi in Coblenz for nearly thirty-five years, when he went back to Frankfort, became a member of the rabbinate there, and died in 1803. Ben Israel, born 1817, in Diersdorf, was preacher (1843), later rabbi, in Coblenz. He died Nov. 6, 1876, and was succeeded by Dr. Adolf Levin (1878–85), who is now rabbi of Freiburg, and by Dr. M. Singer (died in 1901).

Coblenz has the following Jewish charitable associations: Männer- Krankenverein, Wohlthätigkeitsverein, Wittwen- und Waisenverein, Sterbekassenverein, Seligmannsche Stiftung, Alberti-Stiftung, and Bragsche Stiftung.

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G. A. F.

COBLENZ, GERSON BEN ISAAC MOSES: French rabbi and author; born about 1717; died at Metz in the first half of the eighteenth century. He was a pupil of R. Jacob, author of "Shebut Ya'aḳob," and officiated as dayyan at Metz. Of his works the following are known: "Ḳiryat Ḥanah," responsa, finished by the author at the age of twenty-five, and published by his son Jacob (Metz, 1785); many responsa found in "Shebut

Ya'aḳob" and in the "Keneset Yeḥezḳel" of Ezekiel Katzenellenbogen. Coblenz also wrote novellæ on the "Ṭurim," and corresponded on rabbinical subjects with the rabbis Judah Möller, Samuel Helmann, and Jacob Joshua of Cracow.

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L. G. N. T. L.

COBO. See Covo.

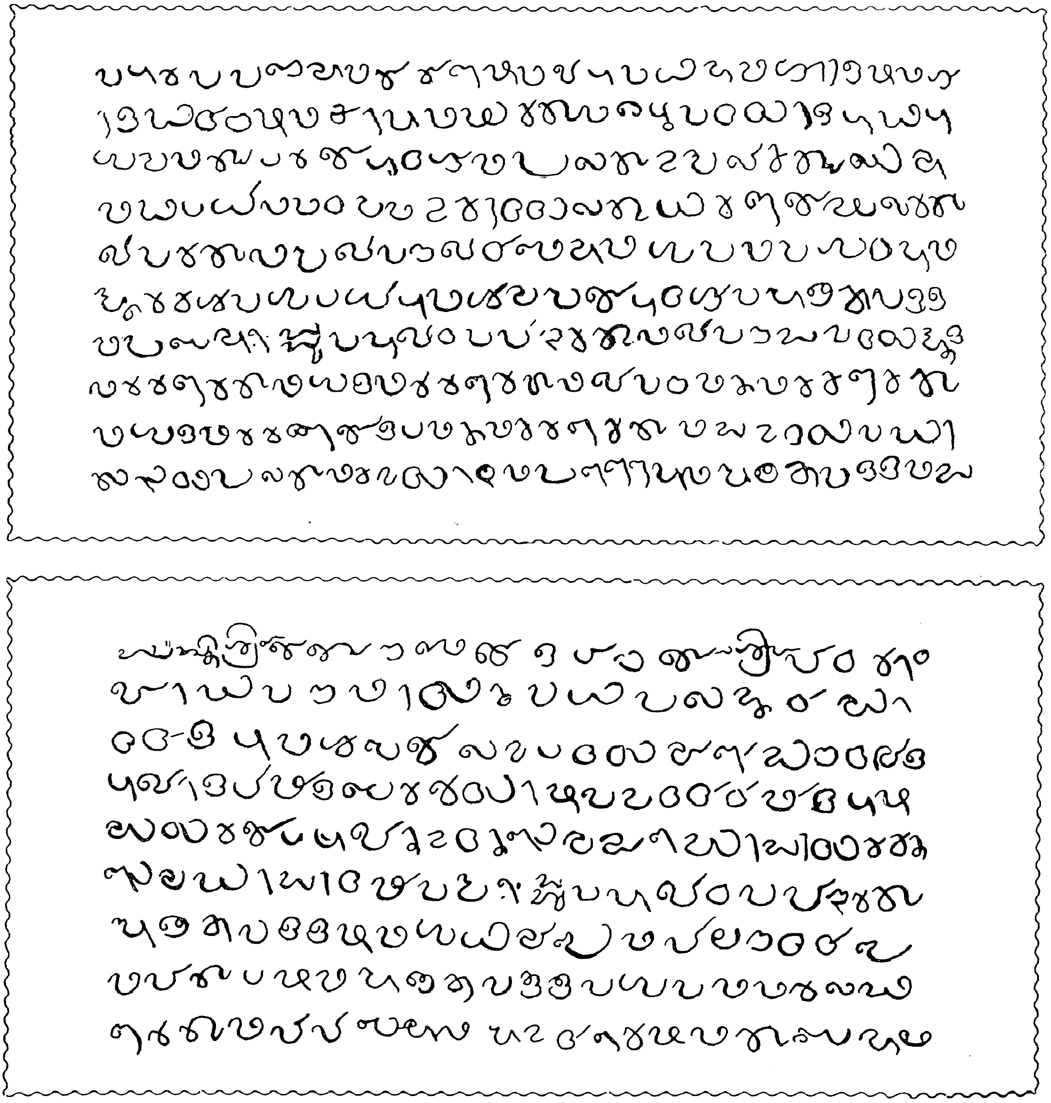

Sasanam of the Jews of Cochin, Granting Privileges to Joseph Rabban, About 750 C.E.
(From "Indian Antiquary.")

COCCEIUS (KOCH), JOHANNES: German theologian and Hebraist; born at Bremen 1603; died at Leyden Nov. 5, 1669. He was appointed professor of Hebrew at Bremen in 1629, and at Franeker in 1636, where, after 1643, he also held the chair of theology. In 1650 he was appointed professor of theology at Leyden. He was the founder of the school of theology known by his name.

Cocceius wrote commentaries on most of the books of the Old Testament, in which he maintained that sentences and phrases should be interpreted only according to their context.

He compiled a Hebrew dictionary of the Old Testament, which was published at Leyden in 1669 under the title "Lexicon et Commentarius Sermonis Hebraici et Chaldaici Veteris Testamenti," which to a certain extent marks an epoch in Hebrew lexicography among Christians. Of interest to Judaism are his "Versio Latina Mischnæ cum Excerptis ex Gemara Tractatuum Synhedrin et Makkot," 1629; "Judaicarum Responsionum et Quæstionum Consideratio," with a "Præfatio de Fide Sacrorum Codd. Hebræorum ac Versionis LXXII. Interpretum et Oratio de Causis Incredulitatis Judæorum" (Amsterdam, 1662); "Tractatus Makkot Versio Latina" (in Surenhusius, "Versio Latina Mischnæ et Commentationum Maimonidis et Obadjæ)", 1698–1703.

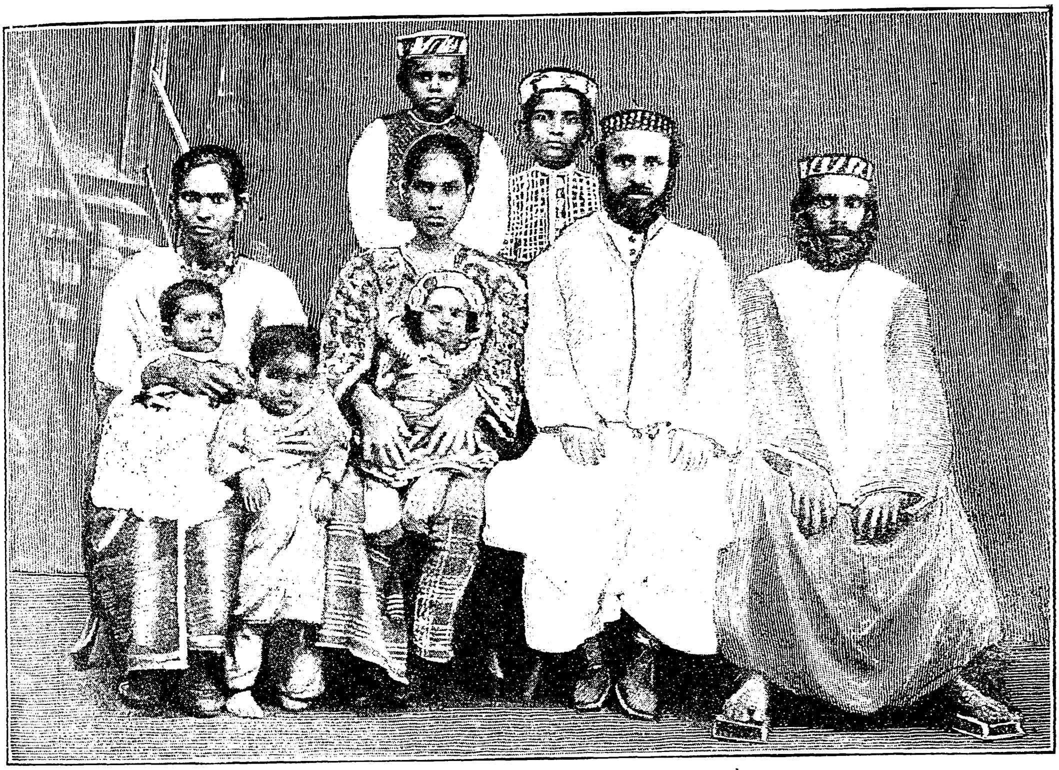

Jews of Cochin.
(From a photograph.)

All three essays were reprinted in his complete works, which were published in Amsterdam, two years after his death, under the title "Opera Omnia."

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J. F. T. H.

COCHABI, JOSEPH BEN ABRAHAM.

See Kokabi, Joseph ben Abraham.

COCHIN: State of India, within the Madras Presidency. The Jews in Cochin numbered 1,142 in 1891, and are divided into two classes: the Whites, whose complexion is almost as fair as that of European Jews, and the Blacks, who, though darker than the former, are not so black as negroes, and are of the same complexion as the Jews of Yemen or Kurdistan.

The White Jews number at present about fifty families, and these are divided into six stocks: the Zakkai, who are the oldest, and are said to have come from Cranganore in 1219; the Castillia, exiles from Spain in 1492, who arrived at Cochin in 1511; the Ashkenazi and Rothenburg, who came from Germany in the sixteenth century; and the Rahabi and Haligua families, who came from Aleppo about 1680. There are three hundred families of the Blacks.

Earliest Mention—the "Sâsanam."

The earliest trace of the Cochin Jews is to be found in two bronze tablets known as the "Sâsanam" (Burnell, "Indian Antiquary," iii. 333–334), which are now in the possession of one of the elders and contain a charter given by Cheramal Perumal, King of Malabar, to Isuppu Irabbân (Joseph Rabban), probably a Jew of Yemen who led an expedition of Jews to Cranganore about the year 750. By the terms of the charter, engraved in Vatteluttu characters on the plate, Rabban, who is referred to as the prince of Ansuvannam, was granted seventy-two "free houses" and feudal rights in Ansuvannam, near Cranganore. The date of the charter can be fixed at about 750: it can not, for paleographical reasons, have been much earlier than this, nor later than 774, since a grant made to the Nestorian Christians at that time was copied from it.

Traces in Middle Ages.

These Jews intermingling with the natives became the progenitors of the Black Jews of Cochin. These are mentioned by Ibn Wahab in the ninth century; and Benjamin of Tudela appears to have visited or heard of them about 1167. He reports that they were one hundred in number and as black as the rest of the inhabitants of Coilum or Quilon, then the most important port on the Malabar coast. There Marco Polo found them a century later ("Travels of Sir Marco Polo," ed. Yule, ii. 263), and when Vasco da Gama reached Calicut in

1487, the first person he met was a Jew said to have come from Posen via Turkey and Palestine (Kayserling, "Christopher Columbus," pp. 113-114). In 1511 they were joined by Jews from Portugal. In 1565 they were threatened with the Inquisition by the Portuguese Christians settling at Cranganore, and fled to Cochin, where their number increased so rapidly that the Portuguese historian De Barros (1496-1570) refers to the King of Cochin as the "king of the Jews" ("Asia," III. ii. 234).

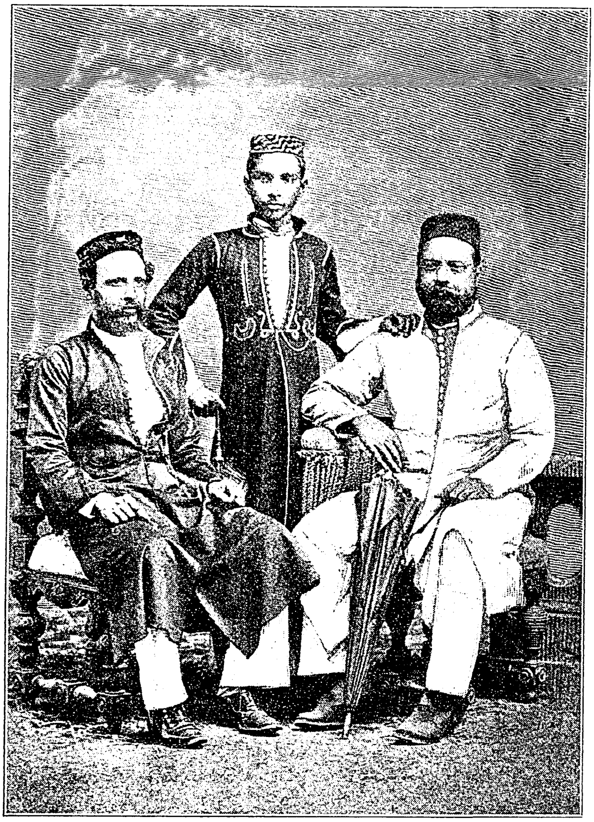

Group of Cochin Jews.
(From a photograph.)

Slaves.

Slavery was formerly allowed in Malabar, and the White Jews could make others slaves. The native males and females whom they bought were admitted as slaves according to the Jewish law, and even those who voluntarily entered the fold of Judaism were not admitted and treated as "strangers of righteousness," but as slaves. The males had to undergo the rites of circumcision and ablution, and the females were subjected to ablution. Their offspring were also treated as slaves. At the time of circumcision the mohel who performed this rite recited the blessing of circumcising slaves, and a similar blessing was recited at the time of their ablution. Even after undergoing these rites they were not allowed to intermarry with the other Jews, to study the Holy Scriptures, or to wear ẓiẓit and tefillin, unless they obtained a certificate of emancipation from their masters or mistresses. To make this emancipation known to the community of the White Jews, the freed slave went about and kissed the hands of all the Jews of the city. The children and children's children of all such freed slaves were also considered emancipated and were at liberty to wear ẓiẓit and tefillin, but were not called up to the reading of the Law except on Simḥat Torah. On the first two Seder nights the emancipated slaves with their families were allowed to join their masters at the table and to chant the Haggadah. This was the only occasion on which they were treated as free men and women. At the conclusion of the service on the Day of Atonement they kissed the hands of their former masters. The property of one who had no heir went to his or her former master. In the synagogue they were formerly made to sit on the ground in the veranda outside the synagogue proper.

In 1848 the freed slaves asked permission of the White Jews to use the benches in the synagogue; being refused, they moved within the boundary of the British territory, where no distinction is made between masters and slaves. Led by Ava, a wealthy emancipated slave, who acted as sofer and shoḥet, they built a synagogue; but their numbers were soon diminished by the plague, and after Ava's death they were obliged to return to the White Jews, and to reassume their old position in the synagogue. Though they neither eat nor drink together, nor intermarry, the Black and the White Jews of Cochin have almost the same social and religious customs. They hold the same doctrines, use the same ritual (Sephardic), observe the same feasts and fasts, dress alike, and have adopted the same vernacular, Malayalam, a dialect of Tamil. Their chief articles of food are rice and the milk of the coconut. Maẓẓot are eaten only at the Seder, and though the Whites eat cooked fishes and chicken on the Sabbath, the Blacks eat no meat.

Religious Observances.

The two classes are equally strict in religious observances. The Blacks have two synagogues, one of which was built in 1625. The synagogue of the Whites, a magnificent edifice, was erected in 1568, burned by the Portuguese in 1662, rebuilt by Shem-Ṭob Castillia in 1668, and finally completed by Ezekiel Rahabi in 1730. It is situated next to the raja's palace, and is richly endowed with landed property. The Ark in these synagogues is situated in the western end of the building, not in the eastern, as in European lands, so that the congregation may turn in prayer toward Jerusalem.

Among the Blacks there are no Kohanim or Levites, so that they hire impoverished White Jews of the tribe of Levi and of the family of Aaron on the occasions when their presence is necessary. In 1615 a false Messiah appeared among the Jews of Cochin (Schudt, "Jüdische Merckwürdigkeiten," i. 42).

Connection with Europe. Pereyra de Paiva ("Notisias dos Judeos de Cochin") states that during the week of Nov. 21–26, 1686, some Dutch merchants of the Sephardic congregation of Amsterdam visited Cochin, at that time an important commercial port, and at the request of David Rahabi had rolls of the Pentateuch, prayer-books, and various rabbinical works sent from Amsterdam to Cochin. The books were received on the Fifteenth of Ab, and this day was appointed a holiday to be observed every year. In 1757 the White Jews had their own prayer-books printed at Amsterdam, and brought out a second edition in 1769. Their houses, situated in the section of the city called the "Jewish Town," are of one story, built of chunam and teak-wood, and are situated on the east and west of the road leading to the synagogues. In the yard is usually found a cistern required for the "ṭebilah" and a tabernacle for the festival. The whole locality is kept clean, and lighted on Sabbath, new moon, and holiday nights. The commercial and synagogal affairs of the community are looked after by five elders with a זקן הראשון ("chief elder") at their head.

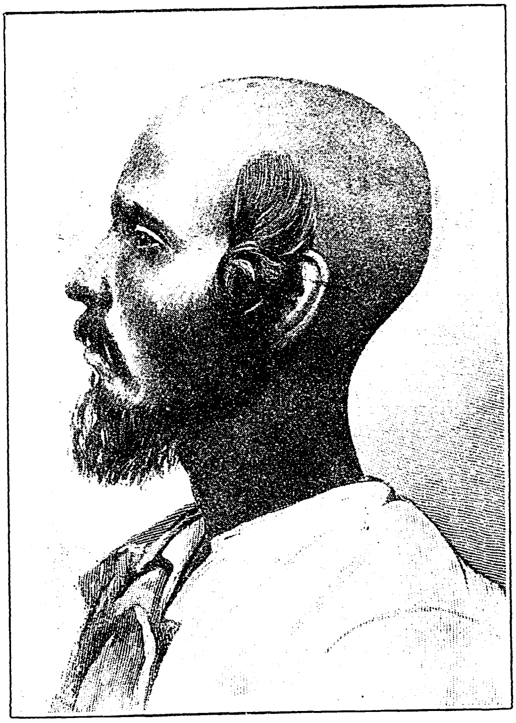

Black Jew of Cochin.
(From "Globus.")

During the Portuguese and Dutch periods, that is, until about 1790, the greater part of the business of Cochin was in the hands of the White Jews. But their money was lost by Baruch David Rahabi, and for a time the community was very poor. About 1860 their condition improved, and while few are still able to live on the income of their ancestral landed property, none are dependent on charity. The Whites are engaged chiefly as merchants or farmers, the Blacks as fishermen, fruiterers, wood-choppers, or oil-pressers; while many of the freed slaves are bookbinders, clerks, or merchants.

Social Conditions. In education the Jews of Cochin are extremely unprogressive. Formerly boys of thirteen or fourteen were taught to pray and to read the Law; now there are no Talmudists among them, few are well versed even in the Torah, and most of them learn only sufficient English to enable them to do clerical work. There are both Black and White teachers in the schools. The women, if instructed at all, are taught merely to recite their prayers. **Literary Efforts.** The only Cochin Jews who have made any contributions to literature are David Rahabi, author of "Ohel David," a calendar, printed at Amsterdam in 1791; and Solomon Rinman, author of "Mas‘ot Shelomoh," Vienna, 1884. Rinman taught the Blacks the Torah and sheḥiṭah, and was the first to consider them eligible for Minyan.

The week-day dress of the White Jew is the same as that worn by the natives; but the Blacks are covered only from the waist down, wear a red kerchief on the head, and have "pe'ot." In the synagogue, the Black wears the kaffa; the White, a turban, a shirt, a jacket with twelve buttons, over this a jubha, and trousers. Some of the younger men have adopted European dress. The "tahli," a gold chain with a peculiar coin in the middle, is worn by all married women, including widows; but the latter are not allowed to wear their wedding-rings.

The rites and ceremonies of the Cochin Jews are usually conducted on a very extravagant scale.

Birth Rites. The only ceremony which is performed in the case of a female child is its naming, in the synagogue or at home, eight days after birth; while the male child, eight days after birth, is carried under a canopy by his maternal uncle from the house to the synagogue, where he is circumcised; the occasion is then observed by the usual feast. If a woman dies in childbirth, and the child dies even one hour after, the dowry, contrary to the usual Jewish custom, remains in the husband's family.

The proposal of marriage is made to the father of the girl by the father of the man, through professional match-makers for both parties. Two days before the wedding, which usually takes place on Tuesday evening, the girl is taken to the synagogue for "ṭebilah" (purification); on her return, taking four threads of ẓiẓit in her hands, she kisses seven times the portion of the Bible containing the Decalogue. The making of the wedding-ring, and the cutting of the bridegroom's hair, usually done on the day of the wedding, are attended with music and festivities. At the beginning of the ceremony the bridegroom, who wears a white head-covering, takes a glass of wine and a ring, and recites a responsive formula. To his salutation, "With the permission of you all," those present respond, "With the permission of Heaven."

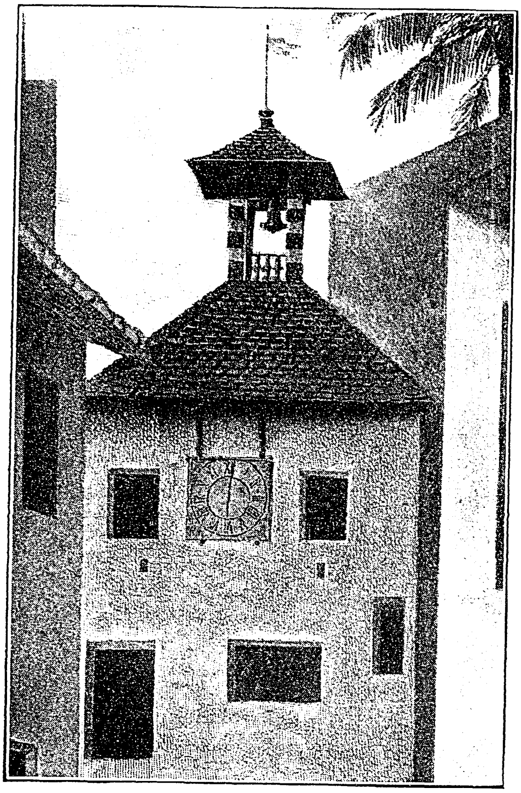

A Synagogue in Cochin.
(After a photograph.)

Marriage Rites.

He then repeats the usual blessings of betrothal, followed by a betrothal formula in which the exact name of the bride is mentioned. He drinks of the wine, and handing the cup to the bride, whose face is covered with a silk or embroidered network, says, "With this, also, do I betroth thee." Hereupon the officiating minister reads with cantillation the "ketubbah" (marriage contract), which is handsomely engrossed upon parchment. Before the last sentence is read the bridegroom hands the fringe of his ẓiẓit to the rabbi, and while both hold it the minister adjures him: "By the command of the Holy and Sanctified, by the Mighty One, who revealed the Law at Sinai, 'her support, her clothing, and her conjugal right he shall not diminish!'" The bridegroom replies: "Her support, her clothing, and her conjugal right I will not diminish." The rabbi says, "Dost thou undertake this?" and the bridegroom replies, "I undertake it." The minister adds, "A promise before Heaven and earth?" and the response is, "A promise before Heaven and earth."

When the reading of the contract is completed, the signatures of the bridegroom and witnesses are appended and read aloud, and the bridegroom presents the contract to the bride; while those assembled exclaim, "Be-simana ṭaba!" (May it be for a good sign!) The whole company then joins in singing a quaint epithalamium.

On the Sabbath after the wedding, the bridegroom is called up to the reading of the Law, and after the recital of the usual portion of the day, the passage Gen. xxiv. 1-7 is read by him and the ḥazzan alternately, verse by verse, in Hebrew and Aramaic. Verses from Isaiah lxi. 10-lxii. 5 are similarly added to the Hafṭarah (lesson from the Prophets). After the ceremony the guests are invited to a feast at the home of the bride, at which the poor sit above the rich; and the festivities are continued for seven days, the bride's parents defraying most of the expenses.

Other Ceremonies.

In case of adultery (Deut. xxiv.), bills of divorce, written in Hebrew, are given; but divorces are very rare. "Yibbum," the obligation to marry the childless widow of a deceased brother (Deut. xxv. 5, 6), is still observed by the Cochin Jews, as is the ceremony of Ḥaliẓah (Deut. xxv. 7, 10). Bigamy and polygamy are almost unknown among them.

The funeral and mourning ceremonies are observed in accordance with the prescriptions of the Shulḥan 'Aruk. Soon after a death the shirt of the chief mourner is torn from his body; and on returning from the cemetery, the funeral party, except the mourners, wash themselves and their clothes. During the seven days of mourning, the bereaved wear a piece of white cloth over the head, which the ḥazzan removes on the seventh day. On the seventh and twenty-ninth days, and at the expiration of the eleventh and twelfth months, the family visit the grave, and on the return home, selections from the Psalms, Mishnah, Torah, and "Hashkabah" are read, and the "Ḳaddish" is recited. The latter is repeated by the mourners for one year, with some intermissions at the beginning of the twelfth month.

All the Jews of Cochin buried their dead in one plot of ground until twenty-five years ago, when the White Jews, through the influence of the British agent of the Cochin raja's court, were allotted a separate place.

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J. J. E.—J.

COCK: The male of the domestic fowl. The original habitat of the domestic fowl is generally supposed to be India, whence it was introduced at an early time into Babylonia and Greece. It is difficult to say when it was brought to Palestine, as the allusions to it in the Bible are still very doubtful. According to rabbinical tradition גבר (Isa. xxii. 17) is a designation for "cock," which was known under this name in various districts of Babylonia as late as the third century C.E. (Lev. R. v.; Midr. Mishle xxx.

19). The Jewish teacher of Eusebius also explained the word thus (see Eusebius' commentary on Isaiah, *loc. cit.*; compare, however, Ket. 28a and Yoma 20b, in both of which passages Abba Arika's opposition to this explanation is declared). Another term which, according to an amora of the fourth century, signifies "cock," is שכוי (Job xxxviii. 36), the statement being added that the cock bore a similar name about this time in Arabia (R. H. 20 a; Lev. R. xxv.).

The assumption of the Midrash (Midr. Mishle xxx. 31) that זרזיר (Prov. xxx. 31) is a designation for "cock" is more plausible than the foregoing explanations, since the Arabic "zarzar" means "cock." In the Talmud and in Midrashic literature, however, the cock is always called by his Babylonian name תרנגול (compare Oppert in "Zeitschrift für Assyriologie," vii. 339), which fact may be taken, perhaps, to indicate that the cock was introduced into Palestine from Babylonia. In this literature the cock is also frequently mentioned as a common domestic fowl, although it is expressly stated that at Jerusalem the breeding of cocks was forbidden during the existence of the Temple because they scratch the ground and pick up objects which are Levitically unclean, and are thus likely to spread uncleanness (B. Ḳ. 82b). The cock and the bat are contrasted as the bird of day and the bird of night. The cock and the bat were both waiting for daylight, when the cock said: "I may wait for the dawn, for light belongs to me; but for what do you need light?" (Sanh. 98b, bottom). The cock is characterized as the most impudent of birds (Beẓah 25b); his lasciviousness is also proverbial (Ber. 22a), yet his kind treatment of the female is set up as a model, inasmuch as he humors the hen to win her favor ('Er. 100b).

The comb is the cock's chief ornament, of which he is very proud, and when it is cut off he loses his spirit and no longer seeks the hen (Shab. 110b, bottom). The cock is also said to be quarrelsome and vicious (Pes. 113b), those from Bet Bukya having an especially bad reputation in this respect, as they suffered no intruders among them (Yeb. 84a). A cock once killed a child by picking at its scalp with its beak ('Eduy. vi. 1; Yer. 'Er. x. 26a). The crowing of the cock, as well as his flight, sometimes causes dishes to break (B. Ḳ. 17a; Ḳid. 24b).

The Cock in Folk-Lore.

The cock, which occupies a prominent place in the mythology of many peoples (compare Gubernatis, "Zoological Mythology," ii. 280–291), was an especially sacred bird among the Persians, where he was the ally of Sraosha in the battle with the powers of darkness. In Talmudic-Midrashic literature there are reminiscences among the pagans of the divine honors paid to the cock, as well as of the influence on the Jews of these ideas. The Mishnah ('Ab. Zarah i. 5) mentions the pagan custom of sacrificing white cocks, the Jews being forbidden for this reason to sell them to the pagans. The idol Nergal (II Kings xvii. 30) was taken by the Rabbis to be a cock (Sanh. 63b), which assumption was based probably on something more than the mere similarity of sound between "tarnegol" (cock) and "Nergal" (compare the cock-shaped Melek Taous of the Devil-worshipers; see Herzog's "Real-Encyklopädie," *s.v.* "Nergal"). The various theories found in Jewish literature on the crowing of the cock at the approach of day are probably traceable to Persian influence (compare Darmesteter's translation of the Zend-Avesta, in "Sacred Books of the East," i. 192, 193; Schorr, "He-Ḥaluẓ," i. 143, iii. 93, vii. 19).

The Greek Baruch Apocalypse says that the rustling of the wings of the phenix, a fabulous bird which accompanies the sun, awakens the cocks, "who then converse in the language peculiar to them"; for when the angels get the sun ready for the day the cock crows (ch. iv., end; compare Slavonic Enoch, xv. 1). As in the Zend-Avesta the cock is said to crow out to men early in the morning: "Arise, O men! recite the Ashem Yad va histen" (Vendidad, Fargard, xviii.), so the Zohar says that in the hour of grace (about midnight), when God visits paradise to confer with the souls of the pious, a fire proceeds from this holy place and touches the wings of the cock, who then breaks out into praise to God, at the same time calling out to men to praise the Lord and do His service (Zohar, Wayiḳra, iii. 22b, 23a). In this connection must be mentioned a precept of the Talmud to the effect that on hearing the cock crow in the morning, the following benediction must be pronounced: "Praised be Thou, O God, Lord of the world, that gavest understanding to the cock to distinguish between day and night" (Ber. 60b). This benediction is traced back to Job xxxviii. 36, where שכוי is derived from שכה ("to see"), and the cock is designated as the one who foresees the day. In the Zend-Avesta the cock is also called "parôdars" (he who foresees [the coming dawn]). Characteristic also is the statement in a late Midrash ("Seder Yeẓirat ha-Walad," in Jellinek's "B. H." i. 155) that the sobs of the dying at the sight of the angel who comes to take the soul are heard by no one except the cock. The favor in which the cock is held by the heavenly beings has perhaps also given rise to the statement that by closely watching the cock's comb one can determine the moment when God lays aside His mercy; this happens at some one moment during the first three hours of day, the color of the comb changing at that moment.

Superstitious speculations in regard to the cock were frequent during the Middle Ages. The cock is still killed as a "kapparah" for a man (see ATONEMENT); and the will of Judah the Pious directs that a cock which upsets a vessel shall be killed immediately, because evil spirits have seized it. The demons ("shadim") are said to have cock's feet (Ber. 6a). Many of these superstitions are still found among ignorant people in various countries. Thus, for instance, the scratching of the cock with his claws is taken to signify that visitors are coming. Compare HEN.

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L. G.

E. C.

COCKATRICE. See BASILISK.

CODES. See LAWS, CODIFICATION OF.

CODICIL. See WILL.

CŒLE-SYRIA: The name, occurring in the Greek apocryphal writings, of a Persian province lying between Egypt and the Euphrates. In old editions it is given as "Celosyria." This name stands for the earlier expression "the country beyond the river" (Ezra iv. 10, R. V.; compare I Esd. ii. 17, 24, 27, R. V., "Cœle-Syria and Phenicia"; *ib.* vi. 29, "tribute of Cœle-Syria and Phenicia"; and *ib.* vii. 1, "the governor of Cœle-Syria and Phenicia"). II Macc. iii. 5, 8 speaks also of a single governor for both Cœle-Syria and Phenicia under Antiochus Epiphanes, so that the old Persian administrative division must have been retained.

The Greek term "Cœle-Syria" originally meant the valley between Lebanon and Anti-Lebanon, the modern Biḳa‘, called in the O. T. (Josh. xi. 17, xii. 7) "the valley of Lebanon." Greek writers extend that name vaguely and inconsistently to "the land from Seleucis [*i.e.*, northern Syria] to Egypt" (Strabo, p. 756), or to central Syria with Palestine except Judea proper (Strabo, p. 750), or with all Palestine (thus Polybius, v. 80, 86; while v. 87, like the apocryphal writings, distinguishes Phenicia from Cœle-Syria).

Josephus also varies in his use of the term, applying ("Ant." xiv. 40) "Cœle-Syria" to the valley, excluding Damascus, but (*ib.* xiii. 13, § 2 [Niese xii. 136]) including Palestine, east of the Jordan (*ib.* xiv. 154), Galilee, and (*ib.* xiv. 79) extending it to the Euphrates (this passage is, however, corrected by Niese). The Romans later used "Syria Cœla" for northern Syria.

E. G. H. W. M. M.

COEN: Physician-in-ordinary at the court of Prince Vassile Lupu, hospodar of Moldavia from 1634 to 1654. The dates of his birth and death, and his given name, are unknown. E. Schwarzfeld is of the opinion that Coen was a descendant of Eliezer Cohen of Safed, who had settled in Poland, and one of whose sons, Moses, a rabbi and physician, escaped during the Cossack uprising in 1648 (Carmoly, "Hist. des Médecins Juifs," i. 245. Brussels, 1884). He stood high in favor with the Sultan of Turkey, and when Prince Lupu was in danger of being dethroned, through the intrigues of his enemies, Coen protected him. The sultan entrusted to Coen for transmission to Prince Lupu important documents concerning a secret alliance between Sweden and Russia, the object of which was a joint attack upon Turkey. The government of Venice sought his advice in matters of diplomacy, as appears from two letters of Giovanni Battista Ballarius to the Doge of Venice, dated at Constantinople Feb. 28, 1656, and Jan. 3, 1660. It was probably owing to Coen's influence that enactments in favor of the Jews of Moldavia were issued by Lupa.

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S. H. R.

COEN, ACHILLE: 1. Italian soldier; born at Leghorn in 1851. He studied at the military academy of his native town, and was appointed lieutenant in the engineer corps at the age of twenty. Subsequently assigned to the sharpshooters, he was transferred to the staff and attached to the military section of the Geographical Institute at Florence. On his promotion to a captaincy he was appointed adjutant to General Heusch. In 1895, with the rank of major, he was sent, under General Baldissera, to join the army then operating in Africa. A few days before his arrival, however, the Italian commander, Baratieri, had provoked and lost the battle of Adowa. After the campaign Coen, promoted to the rank of lieutenant-colonel, was appointed director of the military section of the Geographical Institute. He has since been transferred to Cesena as commander of the Second Regiment of the Royal Brigade.

Coen is a knight of the Order of the Crown of Italy, and of the Order of Saint Maurice and Saint Lazarus. He has published numerous essays in technical journals and in the "Nuova Antologia," and also reports of work done at the Geographical Institute, notably "Venticinque Anni di Lavoro all'Istituto Geografico."

2. Italian historian; born at Pisa Jan. 5, 1844. At the age of twenty-three he was appointed professor of history at the Lyceum of Leghorn. In 1879 he was called as professor of ancient history to the Accademia Scientifica e Letteraria at Milan, and in 1887, in the same capacity, to the Istituto di Studi Superiori at Florence, taking charge also of the university library of that city. He is a knight of the Order of the Crown of Italy.

His published works include: "L'Abdicazione di Diocleziano" (Leghorn, 1877); "Di Una Leggenda Relativa alla Nascita e alla Gioventù di Costantino Magno" (Rome, 1882); "Manuale di Storia Orientale" (Milan, 1886); "Manuale di Storia Greca" (Milan, 1887); "Vezzio Agorio Pretestato" (Rome, 1888). He also published Aristophanes' "Clouds," with introduction and critical notes (Prato, 1871).

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S. I. E.

COEN, BENJAMIN VITALE: Italian rabbi; born at Alessandria della Paglia in the second half of the seventeenth century; died at Reggio nell' Emilia in 1739. Descended from a wealthy and prominent family, Coen was elected rabbi of Casale while still a youth. He soon became known for his ability and erudition, and was chosen rabbi at Reggio nell' Emilia, at that time an important post. Among his disciples were Israel Bassano, his son-in-law, who succeeded him in the rabbinate, and Manasseh Joshua Padova, rabbi of Modena. Abraham Joseph Graziani wrote some verses in his honor.

Coen was the author of the following works: "'Et ha-Zamir" (The Time of Singing), hymns for all the feasts of the year, Venice, 1707; "Alon Bakut" (Oak of Weeping), a commentary on Lamentations, Venice, 1712; "Abot 'Olam" (The Fathers of the Universe), a commentary on the "Sayings of the Fathers," *ib.* 1719; "Gebul Binyamin" (The Border of Benjamin), a collection of sermons, Amsterdam, 1727; "Notes on the Toẓe'ot Ḥayyim," published together with the text; "Gishme Berakah" and "Pitḥe She'arim," responsa on the Shulḥan 'Aruk, still extant in manuscript; a number of scientific letters inserted in the "Iggeret Harmag";

and ritual decisions scattered throughout the "Paḥad Yiẓḥaḳ" and "Shete ha-Leḥem."

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G. I. BR.

COEN, GIUSEPPE: Italian painter; born in Ferrara 1811; died in Venice Jan. 26, 1856. He was descended from an old and distinguished family. As a boy he evinced a predilection for music and painting, and studied art without having any particular career in view. Orphaned at an early age, he was forced by circumstances to choose a profession. He followed the style of Canaletto, the Venetian landscape and architectural painter. His picture, "The Façade of the Cathedral in Ferrara," was exhibited in 1840 in Venice, and won for him considerable approbation. In 1841 his native city, Ferrara, awarded him a silver medal in appreciation of his labor for art.

To perfect himself in his art he went to Rome in 1843, and won the friendship of Massimo d'Azeglio, the painter, statesman, and author. Returning to Ferrara, he received many important commissions, one being from the Duke of Brunswick. In 1850 he removed to Venice, and was one of the first to practise artistic photography. His views of Venice were awarded a medal at the Paris Exposition of 1855.

In Ferrara, Coen enjoyed extraordinary popularity, his house being a literary and artistic center. He was one of the first Jews in Ferrara to be elected (1849) to the town council.

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S. I. E.

COEN, GRAZIADIO VITA ANANIA: Italian rabbi and scholar; born at Reggio nell' Emilia about 1750; died March 28, 1834. He studied under Sansone Naḥmani and Isaiah Vita Carmi. He established in his native city a school that produced several rabbis, among whom D. J. Maroni deserves special mention. Coen preached not only at Reggio nell' Emilia, but also in the neighboring communities. In 1825 he was called as chief rabbi to Florence, where he founded a Hebrew printing-press.

His works include: "Ḥinnuk la-Na‘ar" (Instruction for the Boy), 2 vols., Reggio, 1804; Venice, 1805; 6th ed., Leghorn, 1880; "Liḳḳuṭe Messektot"; "Sha‘are ha-Talmud" (Doors of the Talmud), Reggio, 1811, a collection of treatises; "Reshit Leḳaḥ" (Beginning of Doctrine), Reggio, 1809, a handbook of elementary instruction in Hebrew and Italian; a Hebrew-Italian dictionary, entitled "Ma‘aneh ha-Lashon" (Answer of the Tongue), *ib.* 1812; a Hebrew grammar, "Diḳduḳ Leshon ha-Ḳodesh," Venice, 1808; "Shebile Emunah" (Ways of Faith), another pedagogical work; "Zemirot Yisrael" (Songs of Israel), Leghorn, 1793; "Ruaḥ Ḥadashah" (The New Spirit), Reggio, 1822; "Saggio di Eloquenza Sacra del Dott. Anania Coen Rabbino"; "Della Poesia Rabbinica," 2 vols., Florence, 1828; "Della Poesia Scritturale," Reggio (n.d.), containing some of his own poems.

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S. U. C.—J. E.

COEN, JACOB: Eldest son of Abraham Coen, and receiver-general ("contador mayor") of Count Maurice of Nassau, Stadtholder of the United Provinces of the Netherlands, 1584–1625. Although the Jews of Holland did not possess rights of citizenship, Maurice, rising above the prejudices of his time, and in grateful remembrance of the great services of Abraham Coen, bestowed upon the latter's son the above-mentioned office.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* iii. 15.

D. S. MAN.

COEN, JAN PIETERSZOON: Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

Coen is said to have been of Jewish descent. The biographies, while printing voluminous details of his career as governor-general, are singularly reticent in regard to his parentage. The name or occupation of his father is not found, though one would have expected these facts to be recorded of so eminent a man. Perhaps as a convert he endeavored to conceal them. His portrait in Valentyn's "History of Java" and in Müller's "Golden Age" might well be that of a Jew. Abbing's "History of Hoorn" gives chiefly negative evidence on the subject of Coen's Jewish connection. The question of his extraction must be left undecided.

BIBLIOGRAPHY: *International Cyclopedia*; A. Winkler Prins, *Geïllustreerde Encyclopedie*; *Jew. Chron.* Oct. 20, 1899, p. 21.

D. A. R.

COEN, JOSEF DI MICHELE: One of the Jewish boys of Rome baptized under Pope Pius IX.; born 1854. In 1864 he was apprenticed to a shoemaker. Sent by his master to deliver a pair of shoes at the house of a priest, the boy was seized and dragged to the Casa dei Neofiti, where he was detained for baptism. The papal authorities refused to surrender him, in spite of the protests of his father and of the Jewish community.

The affair caused a stir throughout Europe, particularly in France, the French ambassador, Count Sartigues, protesting vehemently in the name of his government. To his remonstrances the papal government replied that the child had himself determined to turn Christian, and that it was not the function of the pope to interfere with such a resolution. The pope, in examining into the case, is said to have asked Coen whether he embraced Christianity of his own free will. The boy replied that he preferred a religion which provided him with fine clothes, good food, and plenty of toys, to his poor family and the shoemaker's shop. This reply convinced the pope of the sincerity of the convert's intentions; and accordingly, on St. Michael's Day, Sept. 29, 1864, the baptism of Coen was celebrated in St. Stanislaus Chapel, Cardinal Caggiano officiating, and Count De Maistre being godfather. The neophyte received the name of Stanislaus Maria Michael Joseph Pius Eugenio.

The sufferings of Coen's family, caused by his capture, were excessive. His eighteen-year-old sister died as a result of the excitement; his mother became insane and was taken to relatives in Leghorn; and his father had to leave Rome in order to escape the persecution of the government. Another Jew was thrown into prison because he said he had seen Coen at the window of the Casa. Moreover, as a result of the affair, a Christian mechanic caused the forcible baptism of an eight-year-old Jewish boy.

It was only on the fall of the papal government in 1870, and after energetic measures had been taken by the Italian government, that Coen was released and restored to his mother in Leghorn, his forcible detention having extended over seven years.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 386; *Allg. Zeit. des Jud.* 1864, pp. 533, 580, 631, 699, 730; *Ha-Maggid*, 1870, p. 372.

s. A. R.

COEN, MOSES VITA: Banker at Ferrara, Italy, in the eighteenth century. He often transacted business with Pope Clement XIII. and with his successor, Clement XIV. On Feb. 22, 1764, Clement XIII. requested Coen to provide the papal government with as much corn as possible and with 4,000 sacks of Indian wheat, to be shipped either at Ancona or at Civita Vecchia, leaving the price to be settled by him.

Especially intimate were Coen's relations with Pope Clement XIV., whose confidential friend and adviser he became. He consequently shared in the lampoons directed against Clement. During the famine of 1772–73 Coen came to the rescue of the government and furnished it with 5,000 sacks of Indian wheat.

During the French invasion of 1798 Coen was one of the commission of six appointed to sell the property confiscated by the provisional government.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 247-249, 353; M. Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, pp. 184-192.

s. A. R.

COEN, RAFFAELO DEL FU VITALE: Austrian physician; born at Spalato, Dalmatia, Jan. 19, 1839. He was educated at the gymnasium of his native town and at the University of Vienna, whence he was graduated as doctor of medicine in 1872 whereupon he commenced to practise in the Austrian capital as a physician and as a specialist in impediments in speech. In 1882 he opened a private dispensary and hospital for stammerers.

Coen has written essays for the "Medizinisch-Chirurgische Centralblatt in Wien," "Wiener Medizinische Presse," "Medizinisch-Pädagogische Monatsschrift für die Gesammte Sprachheilkunde," and other medical journals. He is the author of several books, among which are "Pathologie und Therapie der Sprachanomalien," Vienna, 1886; "Die Hörstummheit," *ib.* 1887; "Specielle Therapie des Stammelns," Stuttgart, 1889; "Uebungsbuch für Stotternde," Vienna, 1891.

s. F. T. H.

COEN-CANTARINI. See Cantarini.

COFFEE: A decoction of the berry of the *Coffea Arabica*, supposed to be indigenous to Abyssinia, and introduced into Arabia in the fifteenth century. It soon came into common use throughout Islam, and was thence introduced into European civilization. Among the Jews of Egypt it became so popular as to be known as "the Jewish drink" (A. Isaaci, Resp. i. §§ 2, 3). In London, England, it is generally stated to have been introduced from Constantinople in 1652 by a Greek named Pasqua Rossie, who started the first coffee-house in St. Michael's Alley, Cornhill; but according to Anthony A. Wood ("Diary," p. 19), Jacob, a Jew, sold coffee at Oxford two years before. The coffee-plant was introduced by the Dutch into Java about 1690, Surinam about 1718, and Jamaica in 1728. In the last two places Jews were largely instrumental in the development of the trade, with which they have been connected throughout its history, the largest holders of the berry in 1902 being the firm of Lewisohn Brothers of New York.

Many questions of Jewish law have been raised in regard to the use of coffee. Isaac Luria would not drink coffee prepared by Gentiles, and in this was followed by Ḥayyim Benveniste, who, however, permitted others to drink it. It has been decided that coffee may not be drunk before morning prayers, though water may; it had previously been drunk so early, especially in Egypt, as an antidote to influenza. Coffee is permitted on Passover, and even at the Seder service in addition to the four cups of wine that may be drunk. Jacob Marx of Hanover permitted the use of acorn coffee on the Passover, though the use of chicory was forbidden. If coffee is taken after the grace after meals, no benediction is necessary before tasting it, though some authorities demand one after it has been consumed. The drinking of coffee in coffee-houses on Sabbath was generally prohibited.

Bibliography: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. ארבע כוסות, קאווי; Steinschneider, *Jewish Literature*, pp. 264-265; *New York Herald*, Nov. 9, 1902; J. Jacobs, in notes to *Howells' Familiar Letters*, p. 662; I. Abrahams, *Jewish Life in the Middle Ages*, p. 138; L. Löw, *Ges. Schriften*, ii. 226, 236.

J.

COFFIN: The custom of using coffins is probably borrowed from the Egyptians. It is recorded of Joseph that he was "put in a coffin in Egypt" (Gen. l. 26). Tradition says it was of metal (Soṭah 13a). Both the Ark of the Covenant and the coffin are called, in Hebrew, "aron." The Talmud says that the "aron" (coffin) of Joseph was carried side by side with the "aron" (Ark) containing the Tables of the Law, so as to express the idea that "the one in this observed what is written upon the other" (Soṭah 13a *et seq.*).

From the verse "Adam and his wife hid themselves . . . amongst [literally, "within"] the trees of the garden" is derived the custom of burial in a wooden coffin (Gen. R. xix.).

Talmudic Practise.

Rabbi Judah ha-Nasi, in his will, ordered that a hole be made in the bottom of his coffin (Yer. Kil. vi.). Rabbi Jose b. Ḳisma, in his will, requested his disciples to bury his coffin deep in the ground, for fear of desecration, as he said there was not a coffin in Palestine which was not used as a feeding-trough for Persian horses (Sanh. 98a *et seq.*). To prevent such abuse, the Jewish law prohibited any one from deriving plunder from a coffin or burial-clothes. A coffin must not be used for secular purposes. A coffin out of use, if of stone or earthenware, must be broken up; if of wood, it must be burned (Shulḥan 'Aruk, Yoreh De'ah, 363, 5).

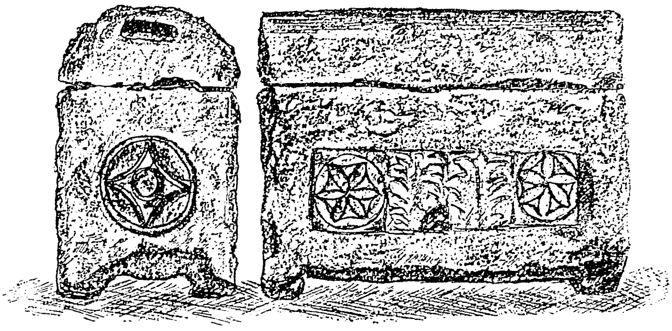

Stone Coffin Found in an Ancient Tomb at Lydda by M. Clermont-Ganneau.
(In the Louvre.)

It appears, however, that the coffin was originally used for the purpose of transporting a corpse to a distant place of burial; and whenever the cortège passed, the mourning regulations were observed by the multitude (M. Ḳ. 25a). Bar Ḳarya and R. Lazar (=Eleazar b. Pedath), both Palestinian rabbis, had noticed the approach of funeral parties, from the direction of Babylon, bearing corpses in coffins for burial in the Holy Land. Bar Ḳarya asked, "What have they gained [by living away from, and being buried in, Palestine]?" and quoted from Jeremiah (ii. 7), "Ye entered, ye defiled my land and made mine heritage an abomination." "But," answered R. Lazar, "as soon as a clod of earth of the Holy Land is put on the coffin, there is applicable the passage" Deut. xxxii. 43: וכפר אדמתו עמו [="His land will atone for His people]" (Yer. Kil. end; Ket. 35b; compare Bacher, "Ag. Pal. Amor." ii. 3).

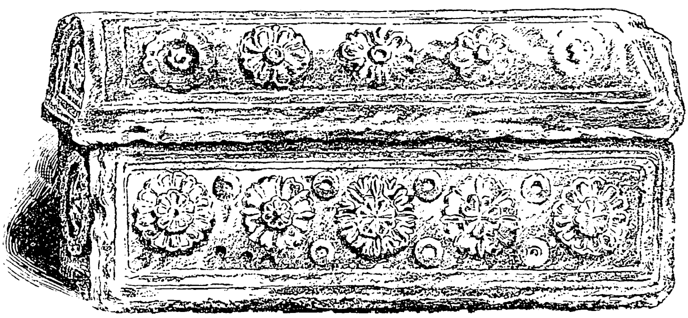

Ornamented Stone Coffin Found in an Ancient Tomb Near Jerusalem.
(In the Louvre.)

Method of Burial.

It was considered an honor for the deceased to be carried from the death-chamber on a litter ("miṭṭah") to the place of burial, and a greater honor, usually reserved for scholars, to be borne on the death-bed itself. In the case of R. Hunah it was necessary to enlarge the exit from the house to make room for the passage of his bed, his removal to a smaller bed not being permitted (M. Ḳ. 25a). Maimonides says that the body should be buried in a wooden coffin ("Yad," Ebel, vi. 4). On the other hand, Naḥmanides, in order that the words of the passage "Thou art dust, and unto dust shalt thou return" may be literally fulfilled, declares that according to the Talmud the coffin is for the skeleton after the flesh is consumed, and that the bottom of the coffin should be removed, as in the case of Rabbi (quoted by Caro in Bet Joseph to Ṭur Yoreh De'ah, 362). In some countries it is customary to bury the dead in hammocks, and, after the flesh is consumed, to deposit the bones in a coffin (Shulḥan 'Aruk, *ib.* 363, 4). In other countries the dead are buried on simple boards, or placed directly in the ground (see Burial), a distinction being made only in case the dead is an Aaronite or of noble parentage. In modern times the use of coffins at every burial is insisted on.

Customs.

Isaac Lampronti, in his Paḥad Yiẓḥaḳ (letter "Mem," p. 229), tells of a decision of 1678, in the case of Bizancia, the wife of Judah Ḥayyim of Corfu, who had requested her granddaughter, Semiralda, to place her (Bizancia's) head-dress in her coffin. Semiralda had, however, forgotten to do so; and a cabalist rabbi permitted the opening of the coffin in order to relieve her distress. The opening of the coffin was accompanied by prayers and ceremonial apologies to the dead for being disturbed. The almost universal former custom of putting the dead in a plain, unpainted wooden coffin covered with black cloth has been abandoned in modern times; and distinction is made, much against Jewish tradition, between rich persons and poor by more or less decorated coffins. Sometimes the bottom of the coffin is removed in order to bring the body into contact with the earth, for reasons stated above. In Jerusalem it is customary to carry the body on a litter to Mount Olivet, building in the grave a coffin of uncemented stone slabs, with sides and a top, but with no bottom, and covering the enclosure with earth (see Burial).

Bibliography: Lamprouti, *Paḥad Yiẓḥaḳ*.

K. J. D. E.

COHEN, the name (כהן): The most usual surnames of European Jews. It indicates a family claiming descent from Aaron, the high priest. "Cohen" is the usual transliteration and orthography in English-speaking countries; but "Cowen" and "Cowan" also occur in England, while America has developed the forms "Cohan," "Cohane," "Cohne," "Cohe," "Coon," "Kan," and "Koon." In Germany and Austria the forms "Cohn," "Conn" "Kahn," "Kohn," and others are met with; while it is probable that "Köhne" and "Kohner" also represent the recurring surname, which also occurs as a part of the names "Cohnheim" and "Cohnfeld." The French forms are represented by "Cahn," "Cahen," "Cahun," "Caen," and "Cain," or "Kahn," while Italy uses "Coen," and Holland "Cohen." The curious form "Coffen," in which the "ff" represents the aspirate, occurs in old Spanish records; and "Kahin" is the usual Arabic representation. The most numerous variants occur in Russia, which supplies "Cahan," "Cahana," "Kahan," "Kahana," and "Kahane," "Kagan," "Kogan," "Kogen," "Kohan" (the last two being Aramaic forms), besides the extended forms "Kohnowski" and "Koganowitch." The name also occurs in duplicated forms, only one of which need be mentioned here; namely, "Kohn-Ẓedeḳ." This form is often abbreviated to Kaz, "Katz," (כ״ץ) which is thus a variant of "Cohen."

Though claiming to be descended from a single person, the Cohens of to-day form rather a clan than a family. In Jewish religious life they have certain privileges and responsibilities: these are dealt with under Priest and Priesthood. Not all of those who are, in the religious sense, Kohanim bear the name "Cohen." In a way, the name is not strictly a surname, but an indication of hereditary office.

The number of those who bear the name "Cohen" in its various forms is a considerable proportion of all Jews. Among the English Jews they form about 3 per cent; whereas on the continent of Europe, according to Lippe's "Bibliographisches Lexikon," they are only 2.3 per cent. In the 12,000 names contained in the lists of subscribers to the five chief Jewish charities of New York and Brooklyn, the Cohens, with the variant names, make up about 220, or less than 2 per cent. This relation of the number bearing the name "Cohen" to the total number of Jews in a list may be utilized to ascertain roughly the number in a much greater list. Thus, in the Brooklyn directory for 1900 there were 428 Cohens, which would indicate about 20,000 Jewish names in that directory.

How far this large proportion of Jews can claim a direct descent from Aaron is a matter of dispute. According to Jewish law, a Cohen may not marry a proselyte; accordingly, it would seem impossible that any admixture should occur among the Cohens. But they are allowed to marry the daughters of proselytes; and this would affect the purity of the Cohen descent. On the other hand, it is unlikely that any person would have assumed the name "Cohen" without cause, as several disabilities go with the descent. Thus, Cohens may not approach a dead body; and for this reason persons of that name are not welcomed as ministers in small congregations, and more rarely adopt the medical profession. Isaac ben Sheshet, of the fourteenth century, distinguished between the ancient and modern Cohens, declaring that it was only usage and not law which maintained the rights and responsibilities of the modern Cohens (Responsa, No. 94). Samuel de Medina, of the sixteenth century, agrees with this view, and assumes the impurity of the Cohen descent in discussing the validity of a marriage (Responsa, No. 235). Solomon Luria thinks it impossible for the Cohens to have preserved their purity of descent throughout the wanderings of the Jews. Jacob Emden recommends a Cohen to refund the five shekels given him for the redemption of the first-born, because he can not be sure of his origin and of his claim to the money. It has even been declared that some Cohens must not say the priestly blessing ("Magen Abraham," 201, 4; "Kerethi u-Pelethi," 61, 6).

Bibliography: Jacobs, *Studies in Jewish Statistics*, pp. 4, xxvii.; Löw, *Die Lebensalter*, pp. 114–115 and notes.

E. C. J.

COHEN: A Baltimore family, originally from Bavaria, which has occupied an important place in the Jewish community and in municipal life since the early years of the nineteenth century. Its first representative in America was Jacob I. Cohen, who came from Oberdorf, near Nördlingen, Bavaria, in 1773, and settled in Lancaster, Pa. Thence he removed to Charleston, S. C., and, after serving in the Revolutionary war, to Richmond, Va. Here he was joined, in 1787, by his brother, Israel I. Cohen, whose wife and seven children—the oldest son being eighteen years of age—went to Baltimore in 1808. The children were Jacob I. Cohen, Jr., Philip I. Cohen, Mendes I. Cohen, Benjamin I. Cohen, David I. Cohen, Joshua I. Cohen, and Miriam I. Cohen.

The older sons soon participated in public life. In 1812 the name of **Philip**, and in 1822 that of Jacob, Jr., appear in the list of members of the exclusive organization, The Ancient and Honorable Mechanical Company of Baltimore. In the War of 1812–14 Philip and Mendes were members of Captain Nicholson's Company of Fencibles, and served in the defense of Fort McHenry during its bombardment. At his death, in 1852, Philip was postmaster of Norfolk, Va.

With the exception of Philip, all the brothers remained in Baltimore. The oldest, **Jacob, Jr.** (1789–1869), was the founder of the banking house of J. I. Cohen, Jr., & Brothers, and was identified with the struggle for political rights of the Jews in Maryland (1818–26). This struggle terminating favorably to his coreligionists, Jacob was immediately elected (Oct., 1826) as the representative of the sixth ward in the first branch of the city council. He was repeatedly elected to this body; and for several successive years he acted as its president.

For the first nine years (1830–38) of its existence he served the board of public school commissioners as secretary and secretary-treasurer. Jacob was also one of the projectors of the Philadelphia, Wilmington, and Baltimore Railroad, and for a long time its vice-president, remaining a director until his death. He was also a director of the Baltimore and Ohio Railroad, and for twenty years president of the Baltimore Fire Insurance Company, besides being prominent in many public-spirited enterprises.

The third brother, Col. **Mendes** (1796–1879), after his retirement from the firm in 1829, traveled extensively in Europe and the East, and brought back with him the objects that form the Cohen collection of Egyptian antiquities in the Johns Hopkins University. He served a term in the Maryland House of Delegates (1847–48), was vice-president of the Hebrew Benevolent Society for over twenty years, and was prominently identified with the establishment of a Jewish hospital in Baltimore.

The sixth brother, **Joshua** (1801–70), was a physician, and one of the earliest aurists—perhaps the first—in the United States. He occupied the position of professor of geology and mineralogy in the academic department of the University of Maryland, was president (1857–58) of the Medical and Chirurgical Faculty of Maryland, and a member of the American Philosophical Society. Together with a friend, he established an eye and ear institute in Baltimore. He has left one publication, "Post-Mortem Appearances in a Case of Deafness." His library, interesting to Biblical students, is preserved at the family residence.

A son of the fifth brother, David I., is **Mendes** Cohen (b. 1831), a distinguished civil engineer, now (1902) living in Baltimore. His career began in the locomotive works of Ross Winans. From 1851 to 1855 he was one of the engineering corps of the Baltimore and Ohio Railroad. From 1855 to 1875 he served the following companies either as assistant superintendent, superintendent, comptroller, or president: the Hudson River Railroad, the Ohio and Mississippi Railroad, the Philadelphia and Reading Railroad, the Lehigh Coal and Navigation Company, and the Pittsburg and Connellsville Railroad. During 1892–93 Mendes was president of the American Society of Civil Engineers, and in 1894 President Cleveland appointed him a member of the board to report upon a route for the Chesapeake and Delaware Ship Canal. Since 1884 he has been corresponding secretary to the Maryland Historical Society; since 1892, a member of the Municipal Art Commission of Baltimore; since 1893, a member of the Sewerage Commission of Baltimore; and since 1897, one of the vice-presidents of the American Jewish Historical Society.

Bibliography: Isaac Markens, *The Hebrews in America*, New York, 1888; *Reports of the Commissioners of Public Schools, Baltimore*, 1831–38; G. W. McCreary, *The Ancient and Honorable Mechanical Company of Baltimore*, 1901; Harry Friedenwald, *The Early History of Ophthalmology and Otology in Baltimore*; *The Johns Hopkins Hospital Bulletin*, Aug.—Sept. 1897.

A. H. S.

COHEN, ABNER: The pioneer of Krugersdorp, Transvaal Colony; born about 1860; emigrated to South Africa in 1881; worked his way north, and fell in with the Boers, learning their language and trading with them. On his way to Johannesburg in 1887, he pitched his tent on a great heap of stones seventeen miles to the west of the town, which became the site of the town of Krugersdorp. He was thus the first English settler in the town, and has done much toward its development. Cohen has also taken a share in the opening up of Bulawayo and Rhodesia.

Though taking no part in the conspiracy against the Boer government in 1895, he was intimate with members of the Reform Committee, and owing to some indiscreet remarks was for some time imprisoned.

As president of the Krugersdorp congregation, Cohen obtained from President Kruger two valuable freehold sites for the Jewish community.

Bibliography: *Jewish Chronicle*, Oct. 14, 1898.

J. G. L.

COHEN, ABRAHAM. See Abraham ben Moses Cohen.

COHEN, ABRAHAM: Assistant rabbi in Tunis; died 1840 at Safed, whither he had made a pilgrimage in his old age. He was a grandson of one of the earliest rabbis in Tunis. His book, "Abraham Yagel" (Abraham Will Rejoice), a work loosely arranged both as to form and contents, was published at Leghorn in 1843. It consists of commentaries on various treatises of the Talmud, together with notes on parts of the Bible, and on Maimonides and other legal codes.

Bibliography: Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 93 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 14.

G. M. K.

COHEN, ABRAHAM: Chief rabbi of Djerba, an island near Tunis; died in 1870. He was the author of a Hebrew poem, "Shir Ḥadash," published at Leghorn by Israel Costa and dealing with the 613 precepts of the Law; and of a Hebrew commentary on the Psalms, "Ḳan Ẓippor," published at Jerusalem (1870) by Israel Frumkin.

Bibliography: Cazès, *Notes Bibliographiques, sur la Littérature Juive-Tunisienne*.

S. M. Fr.

COHEN, ALFRED J. (better known under the nom de plume of **Alan Dale**): American dramatic critic; born May 14, 1861, at Birmingham, England, where he attended King Edward's School. Then followed three years' study of dramatic art in Paris, after which (1887) Dale went to New York and began his journalistic career on the "Evening World." The independence, brightness, and acerbity of his criticisms soon attracted attention, and made him the most feared dramatic critic in the American metropolis. In 1895 he joined the "Journal," and increased the scope of his work by a broader and more liberal view of things theatrical—a change brought about by experience.

Dale is the author of several novels: "Jonathan's Home," London, 1885; "A Marriage Below Zero," New York, 1889; "An Eerie He and She," *ib.* 1889; "An Old Maid Kindled," *ib.* 1890; "Miss Innocence," *ib.* 1891; "Conscience on Ice," Chicago, 1892; "My Footlight Husband," New York, 1893; "A Moral Busybody," *ib.* 1894; "His Own Image," *ib.* 1899; and "A Girl Who Wrote," *ib.* 1902. He also wrote "Familiar Chats with Queens of the Stage," *ib.* 1890.

Bibliography: *Who's Who in America*.

A. E. Ms.

COHEN, ANNE-JEAN-PHILIPPE-LOUIS, DE VINKENHOEF: French litterateur; born at Amersfort, in the Netherlands, Oct. 17, 1781; died in Paris April 6, 1848. Beginning as a journalist, he contributed to the "Etoile." He went to

Paris in 1809, and was appointed censor for foreign languages in 1811, and librarian of the Bibliothèque Ste. Geneviève in 1824. He was the compiler of several catalogues, and also contributed to various papers, including "L'Ami du Roi," "Les Annales de la Littérature et des Arts," and translated works by French, Swedish, English, Russian, and Italian authors, as "La Symbolique Populaire," by Buchmann; "Histoire des Institutions d'Education Ecclésiastique," by Theiner; "Scènes Norvégiennes," by Bremer; and "Histoire de la Conquête de Grenade," by Washington Irving, 1829. He also contributed the "Théâtre Hollandais" to the "Collection des Théâtres Etrangers."

In addition Cohen published a number of works, among which were: "La France telle que M. de Kératry l'a Rêvée," Paris, 1821; "Herminie de Civray," 4 vols., 1823; "Histoire de Pierre Terrail, Dit le Chevalier Bayard," 1821 and 1825; "Jacqueline de Bavière, Dauphine de France," 4 vols., 1821; "Précis Historique sur Pie VII.," 1823; "La Noblesse de France, Histoire, Mœurs, et Institutions," 1845; "Réflexions Historiques et Philosophiques sur les Révolutions," 1846.

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S. J. W.

COHEN, ARISTIDE FÉLIX: French author; born at Marseilles Dec. 31, 1831; died in Paris Feb. 17, 1896; brother of the composer Jules Cohen. He was made auditor of the Conseil d'Etat on May 28, 1855, and held this position until 1865. His works include: "Etudes sur les Impôts et sur les Budgets des Principaux Etats de l'Europe," 1865; "La Flamboyante," a comedy in three acts, written in collaboration with Ferrier and Valabrègue, 1884; "Le Club," 1887; "Frappant!" a story in verse after the Provençal poet Bénédit, 1887; "La Revanche du Mari," a vaudeville, 1890; "Marion," a comedy, 1892; and "Le Duc Jean," 1893.

S. J. W.

COHEN, ARTHUR: English barrister and king's counsel; born in London Nov. 18, 1830. After three years' study at the gymnasium in Frankfort-on-the-Main, he entered as a student at University College, London. Thence he proceeded to Cambridge at a time when it was almost impossible for a Jew to gain admission into the colleges. At length he was received into Magdalen College. In 1852 he was elected president of the Cambridge Union Debating Society. At Cambridge Cohen had a successful career, coming out fifth wrangler in the mathematical tripos; but he was prevented from taking his degree till after the repeal of the Test Act in 1871.

Cohen then read law; and five years after he had been called to the bar, he established for himself a reputation in shipping and insurance cases. Among several important appointments was his selection to represent the interests of England in the famous arbitration case connected with the "Alabama" at Geneva in 1872. Returning to England after the completion of the case, Cohen in 1874 unsuccessfully contested Lewes in the Liberal interest. But in 1880 he was elected for the Southwark division, and shortly afterward was offered a judgeship, which, however, he declined, though later he became a judge of the Cinque Ports. He has been for many years standing counsel for his university. He has often represented foreign governments in disputes before the English law courts, as, for example, the Japanese government in an important case against the Peninsular and Oriental Steam Navigation Company.

Cohen has held various important positions in the London Jewish community. For many years he was president of the Board of Deputies, succeeding his uncle, Sir Moses Montefiore; but he resigned the position in 1894. He has been a vice-president of Jews' College, and for many years president of the borough Jewish schools.

BIBLIOGRAPHY: *Young Israel*, ii., No. 13; *People of the Period*, 1897; *Jewish Year Book*, 1901-2.

J. G. L.

COHEN, BENJAMIN LOUIS: English politician and communal worker; member of Parliament for East Islington since 1892; born in London in 1844; son of Louis Cohen, founder of the firm of Louis Cohen & Sons, which he joined on reaching manhood. Cohen was educated privately, and on reaching maturity began a philanthropic career, both Jewish and general, especially interesting himself in technical education. He is a governor of St. Bartholomew's, Bridewell, and Bethlehem hospitals; life member and former vice-president of the Council of the United Synagogue; was president of the Jewish Board of Guardians from 1887 until June, 1900, and during his presidency arranged the transfer of the institution from its old quarters in Devonshire street to Middlesex street. Cohen has also been a member of the Jewish Board of Deputies, one of the presidents of the Hand-in-Hand and Widows' Home, the London Orphan Asylum, and vice-president of the Orphan Working School.

In 1888 Cohen was elected as a "Moderate" to the London County Council for the city, and in 1892 entered Parliament. Besides discharging these multifarious duties, Cohen was one of the original members of the Russo-Jewish committee, and acted as its treasurer till 1887.

BIBLIOGRAPHY: *Jewish Chronicle*, Aug. 5, 1892; *Jewish Year Book*, 1901, p. 253.

J. E. Ms.

COHEN, BENOIT: Philanthropist; born 1798 in Amsterdam; died in Paris July 15, 1856. He went to Paris as a young man, and entered upon a successful business career, devoting a great deal of his time and energy to the affairs of the community. He was president of the Board of Jewish Charities of Paris, honorary president of the Rothschild Hospital in the Rue Picpus, and he addressed himself in behalf of the community, often with success, directly to King Louis Philippe and to the Duke of Orleans. Cohen was also a member of the Jewish consistory, and the founder, as well as the most active worker, of the Société des Amis du Travail, which had for its object the assistance of children toward an honest career as mechanics or artisans.

BIBLIOGRAPHY: *Archives Israélites*, 1856, pp. 436-441.

S. A. R.

COHEN, DAVID: Rabbi (1902) of the island of Djerba, near Tunis. He is the author of the following Hebrew works: "Shire David "(Songs of David), a collection of poems; a treatise on grammar, with notes on the principles underlying the computation of the Jewish calendar; "Dibre David" (Words of David), a commentary on the Pentateuch and certain other books of the Bible.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, s.v.

S. M. FR.

COHEN, DAVID DE LARA. See LARA, DAVID COHEN DE.

COHEN, EDWARD: Australian statesman; born in London 1822; died March, 1877. He received his early education in Australia, and entered into business as a partner in his father's firm. Shortly after his arrival in Victoria in 1846, he purchased an auctioneer's business at Melbourne, in which he remained till 1868, and which became one of the leading concerns in the city.

Cohen soon became connected with the charitable institutions of the colony. He was for twenty years treasurer of the Melbourne Hospital, and for seven years president of the Melbourne Hebrew congregation. He was an alderman of the city, and in 1872 served as mayor of Melbourne. His activity in the council soon brought about a financial inquiry which led to drastic reforms in the arrangement of the city accounts.

In 1861 Cohen was elected member of Parliament for East Melbourne, which constituency he represented for many years. A free-lance in politics, his arguments in debate carried weight, and his large mercantile experience lent them additional force. He was a director of the Hudson's Bay Railway Company and of the Colonial Bank, and was an active initiator of colonial industries. Cohen was at one time a member of the Victorian ministry, in which he filled the office of commissioner of customs.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 14, 1870; April 27, 1877; *Jewish Record*, Jan. 13, 1871; *Australian Illustrated News*, Jan., 1871.

J. G. L.

COHEN, ELIAS (better known as **Elias Pasha**): Turkish physician; born in 1844. He belongs to a family many members of which have been distinguished in medicine. His early studies were completed at the Jewish communal school founded at Constantinople by the Camondo family. He entered the imperial school of medicine in 1861, graduating six years later as doctor of medicine, and proceeding in 1868 to western Europe to continue his professional studies. He resided at Berlin until 1871, acting while there as assistant to Professor Von Graefe, and attending the clinics of Virchow, Traube, and others. On the outbreak of the Franco-Prussian war he continued his studies in Vienna.

Cohen returned to Constantinople in 1873, and was appointed professor at the military school at Haïdar-Pasha. Soon after he was sent to Monastir, the headquarters of the third army corps, as oculist and chief surgeon. On being recalled to Constantinople, he was attached to the central naval hospital, and given the rank of major in the imperial service. His vast knowledge and high reputation in the capital gave rise to jealousies in influential circles, and he was obliged to resign.

It was after Cohen had left the service that he was summoned to attend one of the imperial princesses. The rapid success of his treatment attracted the attention of the sultan, who appointed him court physician with the rank of lieutenant-colonel. Two years later he was promoted to the rank of general, being the first Turkish Jew to occupy this high position. It was then that the sultan appointed the new pasha as his private physician. In 1888 he was appointed to the faculty of medicine at Constantinople as professor of dermatology, and became, in 1894, member of the Superior Sanitary Commission, then created.

Elias Pasha is decorated with the grand ribbons of Medjidie and of the Osmanie, the Imtiaz Liakat medals, the Turco-Grecian war medal, etc.

Elias Pasha has always taken the liveliest interest in the welfare of his coreligionists, and has given on several occasions signal proofs of his solicitude. In 1885, owing to an alleged ritual murder, the Greek and Armenian population of Kadikeuy, a thickly populated suburb of Constantinople, threatened the Jews with wholesale massacre. Several Jews, indeed, fell victims to the fury of the fanatics; and the movement was assuming grave proportions, when Elias Pasha, with the authority of the sultan, intervened on behalf of his brethren. Rigorous measures were adopted to repress the émeute, and the guilty persons were sentenced to severe punishment.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 30, 1900.

S. M. FR.

COHEN, ELLEN GERTRUDE: English painter; studied at the Slade and Royal Academy schools, London, and in Paris under Constant and Laurens; first exhibited at the Academy in 1891, her work being a portrait medallion of Dr. B. W. Richardson. In Paris she exhibited at the Salon (Champs Elysées) from 1894. The pictures by her, shown at the Royal Academy, were "Tired Out," in 1892; "Dibbling for Chub," in 1897; and "Qualifying for the Coach Club," in 1899. She is also a constant contributor to the exhibitions held by the Royal Institute of Painters in Water and Oil Colors.

As an artist in black and white Miss Cohen has contributed to many magazines and papers, including the "Pall Mall," "Queen," and "Pictorial World." Her Parisian experiences, written as well as sketched by her, appeared in "The Strand Magazine" and "The Studio."

BIBLIOGRAPHY: *Jewish World*, Nov. 1899.

J. G. L.

COHEN, EMIL WILHELM: German mineralogist; born at Aakjaer, near Horsens, Jutland, Oct. 12, 1842. He studied at the universities of Heidelberg and Berlin, and from 1867 to 1869 was assistant at the mineralogical institute of the former seat of learning. In 1871 he was appointed privatdocent, but resigned the position early the next year, when he went to South Africa on a tour of geological and mineralogical research. Cohen visited the Vaal River diamond-diggings and the newly discovered mines in that part of Griqualand West now known as Kimberley. Thence he went north to the Lydenburg district, emerging eventually at Delagoa Bay. This trip consumed a year; and on his return to Germany he published "Bemerkungen zur Routenkarte von Lydenburg nach den Goldfeldern und nach Delagoa Bai" (1875). In 1878 Cohen was appointed assistant professor of petrography at Strasburg and a member of the geological commission of Alsace-Lorraine. Seven years later he became professor at Greifswald.

Cohen is the author of "Die zur Dyas Gehörigen Gesteine des Südlichen Odenwaldes," 1871; "Geognostische Beschreibung der Umgegend von Heidelberg," 1874–81; "Mikrophotographien," 1880–1884; "Zusammenstellung Petrographischer Untersuchungsmethoden," 3d ed., 1896; "Structur und Zusammensetzung der Meteoreisen," 1886–87; "Meteoreisenkunde," I., 1894. Cohen published in addition over one hundred essays in various scientific magazines of Germany and other countries.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii. 288; *Meyers Konversations-Lexikon*, iii. 246.

S. E. Ms.

COHEN, FRANCIS. See Palgrave, Francis.

COHEN, FRANCIS LYON: English rabbi, author, and expert on Hebrew music; born at Aldershot Nov. 14, 1862, and educated at Jews' College and University College, London. Cohen became minister of the congregation in South Hackney (1883–1885), then of that in Dublin (1885–86), and since 1886 has officiated at the Borough New Synagogue, London. In 1886 he was appointed tutor in Jews' College; in 1892 he became acting chaplain to the Jews in the British army; and in 1896 staff chaplain to the Jewish Lads' Brigade, the formation of which he was the first to advocate. He has also acted as editor to the choir committee of the United Synagogue. Cohen has organized military services on Ḥanukkah at his own and other synagogues, and altogether has done much to promote the patriotic and military ardor of English Israelites. He is the author of "The Handbook of Synagogue Music," 1889, and, with D. M. Davis, of "The Voice of Prayer and Praise," 1899. In addition, he has written numerous articles on Jewish music, among which have been the following: "Synagogue Music; Its History and Character," in "The Jewish Chronicle," 1883; "Synagogue Plain-Song," in "The Organist and Choirmaster," 1897; "La Revue de Chant Grégorien," Marseilles, 1899; and "Song in the Synagogue," in "The Musical Times," London, 1899.

Bibliography: *Jewish World*, Oct. 15, 1897; *Jewish Chronicle*, Dec. 23, 1892; Jacobs, *Jewish Year Book*, 1899–1900.

J. E. Ms.

COHEN, HALIFA: Tunisian rabbi residing (1902) at Djerba. He is the author of two Hebrew works: "Sifte Renanot" (Joyful Lips), a commentary on the Psalms, Jerusalem, 1890; and "Ḳunteris ha-Semikut" (notes on divers subjects).

Bibliography: Cazès, *Notes Bibliographiques*.

S. M. Fr.

COHEN, ḤAYYIM: Tunisian rabbi; lived in the second half of the nineteenth century, on the island of Djerba, near Tunis. He is the author of "Na'awah Ḳodesh" (Becoming Is Holiness), a commentary on the Song of Songs, Leghorn, 1872; "Mille Meḥayye" (The Vivifying Words), a commentary on the "Hosha'anot" of the Feast of Sukkot; "Miẓwot ha-Melek" (The Commandments of the King), a commentary on the "Azharot" of Ibn Gabirol; "Allon Bakut" (Oak of Weeping), a commentary on the elegies for the Ninth of Ab; "Moẓa' Sefateka" (The Outcome of Thy Lips), a commentary on the prayers (seliḥot) for the month of Elul; "Miḳra' Ḳodesh" (Holy Convocation), a commentary on the Song of Songs; "Zokrenu le Ḥayyim" (Remember Us for Life), a commentary on the Haggadah of the first nights of the Passover; and "Leb Shome'a" (Understanding Heart), elementary discussions of various subjects.

Bibliography; Cazès, *Notes Bibliographiques*.

S. M. Fr.

COHEN, HENRI: French composer and numismatist; born at Amsterdam 1808; died at Bry-sur-Marne May 17, 1880. Cohen's parents went to France in 1811, and provided excellent musical instruction for their son. He studied harmony with Reicha, and singing with Lois and Pellegrini. In 1832 and 1838 he was at Rome, and there produced "L'Impegnatrice" and "Aviso ai Maritati." In 1839 he established himself at Paris, devoting his efforts chiefly to teaching, and singing with success at various concerts.

Cohen was appointed director of the Conservatoire at Lille; but after some difficulties with the administration he returned to Paris, and accepted a position as director of the Cabinet des Médailles at the Bibliothèque Nationale. He subsequently published some works on numismatics and bibliography.

His principal musical compositions are: "Marguerite et Faust," a lyric poem, Paris, 1847; "Le Moine," lyric poem, London, 1851; compositions for the piano, fugues, nocturnes, romances, and melodies; a practical treatise on harmony, and eighteen progressive solfeggios for three and four voices, commended by Fétis.

Bibliography: *Nouveau Larousse Illustré*, s.v., Paris, 1900.

S. A. A. G.

COHEN, HENRY: American rabbi; born in London April 7, 1863. He was educated in London, and when only eighteen traveled in Africa as interpreter for a French legation. He was severely wounded during the Zulu war, while assisting in the repulse of an attack by savages. Proceeding to Jamaica, British West Indies, he became rabbi of Kingston (1884–85), and then of Woodville, Miss., in the United States (1885–88). In 1888 he succeeded the Rev. Joseph Silverman as rabbi of Congregation B'nai Israel, Galveston, Texas, which position he still occupies (1902).

He is librarian of the Texas Historical Society and a member of the executive council of the American Jewish Historical Society, to both of which he has made historical contributions. He has made most careful researches into the history of the Jews in Texas. Cohen has published numerous compilations, translations, reviews, poems, lectures, sermons, and pamphlets. In 1894 he issued his "Talmudic Sayings" and "Prayer in Bible and Talmud," the latter from the German of Nahida Remy.

A. L. N. L.

COHEN, HENRY EMANUEL: Judge of the supreme court of New South Wales; born at Port

Macquarie Dec., 1840. After receiving an ordinary education he served as clerk in 1856; then entered business at Bathurst, but went to London in 1868, where he commenced the study of law, and was admitted to the bar in 1871. Returning to New South Wales, he distinguished himself in the practise of the law, and was on several occasions employed as crown prosecutor. At the general election of 1874 he was returned for West Maitland, and reelected in 1877. Following close upon the general election, he received, on the formation of the Farnell government, the appointment of colonial treasurer. With the coming into power of the Stuart administration, he was called to fill the office of minister of justice; but on the retirement of that government and the dissolution of Parliament in 1885, he retired from politics and devoted himself entirely to the practise of his profession. Cohen was appointed judge of the supreme court in 1896, being the first Jew in New South Wales thus honored (with the exception of Sir Julian Solomon, who resigned the position within a few days of his appointment), and the only Jew holding such office throughout the British dominions. Cohen has for years closely identified himself with Jewish religious and charitable institutions.

Bibliography: *Jewish Chronicle*, Jan. 12, 1883; Jacobs, *Jewish Year Book*, 1900.

J. G. L.

COHEN, HERMANN: German philosopher; born in Coswig, Anhalt, Germany, July 4, 1842. He early began to study philosophy, and soon became known as a profound student of Kant. He was educated at the gymnasium at Dessau, at the Jewish theological seminary at Breslau, and at the universities of Breslau, Berlin, and Halle. In 1873 he became privat-docent in the philosophical faculty of Marburg University, the thesis with which he obtained the "venia legendi" being "Die Systematischen Begriffe in Kant's Vorkritischen Schriften nach Ihrem Verhältniss zum Kritischen Idealismus." In 1875 he was appointed assistant professor, and in the following year professor. He was one of the founders of the Gesellschaft zur Förderung der Wissenschaft des Judenthums, which held its first meeting in Berlin in Nov., 1902.

Cohen is generally acknowledged to be one of the ablest representatives and exponents of the neo-Kantian school. The more important of his works are: "Die Platonische Ideenlehre Psychologisch Entwickelt," in "Zeitschrift für Völkerpsychologie," 1866, iv.; "Mythologische Vorstellungen von Gott und Seele," *ib.* 1869; "Die Dichterische Phantasie und der Mechanismus des Bewusstseins," *ib.*; "Zur Controverse Zwischen Trendelenburg und Kuno Fischer," *ib.* 1871; "Kant's Theorie der Erfahrung," Berlin, 1871; 2d ed., 1885; "Platon's Ideenlehre und die Mathematik," Marburg, 1878; "Kant's Begründung der Ethik," Berlin, 1877; "Das Prinzip der Infinitesimalmethode und Seine Geschichte: ein Kapitel zur Grundlegung der Erkenntnisskritik," Berlin, 1883; "Von Kant's Einfluss auf die Deutsche Kultur," Berlin, 1883; "Kant's Begründung der Aesthetik," Berlin, 1889; "Zur Orientirung in den Losen Blättern aus Kant's Nachlass," in "Philosophische Monatshefte," 1890, xx.; and "Leopold Schmidt," in "Neue Jahrbücher für Philologie und Pädagogik," 1896, cliv.

Cohen edited and published also the last philosophical essays ("Logische Studien," Leipsic, 1894) of F. A. Lange, and his "Geschichte des Materialismus," with a long introduction and critical supplement (2d enlarged edition based on the 7th edition of the original, 1902, I.). His writings relating more especially to Judaism include several pamphlets, among them "Die Kulturgeschichtliche Bedeutung des Sabbat," 1881; "Ein Bekenntniss in der Judenfrage," Berlin, 1880; as well as the following articles: "Das Problem der Jüdischen Sittenlehre," in the "Monatsschrift," xliii. (1899), pp. 385–400, 433–449; "Liebe und Gerechtigkeit in den Begriffen Gott und Mensch," in "Jahrbuch für Jüdische Geschichte und Litteratur," III. (1900), pp. 75–132; "Autonomie und Freiheit," in the "Gedenkbuch für David Kaufmann," 1900. His essay "Die Nächstenliebe im Talmud" was written at the request of the Marburg Königliches Landgericht (3d ed., Marburg, 1888). His latest publication is "Logik der Reinen Erkenntniss," comprising the first part of his "System der Philosophie," ix. 520, Berlin, 1902.

Bibliography: Franz Lindheimer, *Hermann Cohen*, in *Berner Studien zur Philosophie und Ihrer Geschichte*, xxi., Bern, 1900; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, i. Florence, 1888; Otto Siebert, *Gesch. der Neueren Deutschen Philosophie Seit Hegel*, pp. 341–342, Göttingen, 1898; Karl Vorländer, *Geschichte der Philosophie*, ii. 461–466, Leipsic, 1902.

S. B. B.

COHEN, ISAAC: English theatrical manager; born about 1835. He is one of the oldest of the London managers, having, first on the Surrey side, and for 34 years in the East End of London, directed theaters for a period altogether of 44 years. His first theatrical engagement was at the Victoria, South London, and he was subsequently engaged at Astley's. He became call-boy and afterward assistant manager, and in 1862 undertook the management of the East London Theater. Thence in 1872 he went to the Pavilion Theater, of which he is still (1902) manager.

J. G. L.

COHEN, JACOB RAPHAEL: American ḥazzan; believed to have been born in the Barbary States; died in Philadelphia, Pa., Sept., 1811. Cohen lived in London, England, during the earlier years of his life. He is known to have been in Quebec, and also in New Orleans, in 1777. He was the minister of the Spanish and Portuguese synagogue, Shearith Israel, of Montreal, Canada, from 1778 to 1782. In the latter year Cohen was elected minister of the Sephardic synagogue of New York. He lived there until 1784, when he accepted the appointment of ḥazzan of the Spanish and Portuguese congregation of Philadelphia, Pa.

Cohen married Rebekah Luria, of a family which had lost more than one of its members through the Spanish Inquisition. He left descendants in Philadelphia. After Cohen's death his son, **Abraham Hyman Cohen,** acted as reader for a time.

Bibliography: Hyman P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; C. I. de Sola, *History of the Spanish and Portuguese Synagogue, Montreal*, in Borthwick's *History and Biographical Gazetteer of Montreal*, 1892; *idem*, in *The Star*, Montreal, Dec. 30, 1893; Morais, *The Jews of Philadelphia*, Philadelphia, 1894.

A. C. I. de S.

COHEN, JACOB DA SILVA SOLIS: American laryngologist; born in New York city Feb. 28, 1838. He was educated at the Central High School of Philadelphia, the Jefferson Medical College, and the University of Pennsylvania, receiving from the last named in 1860 the degree of doctor of medicine. In the same year he was appointed one of the resident physicians of the Philadelphia Hospital. At the outbreak of the Civil war he joined the United States army as a private. He was soon appointed assistant surgeon of the Twenty-Sixth Regiment Pennsylvania Volunteers. After having served with his regiment in Hooker's brigade, he resigned from the army to become acting assistant surgeon in the United States navy, which position he held from 1861 to 1864, serving on the U. S. steamers "Florida" and "Stettin," and the U. S. ship "Vermont."

In 1864 he rejoined the army as visiting surgeon to two military hospitals in Philadelphia. At the end of the war he went to New York, and afterward to Philadelphia, where he established himself as a physician (1866), paying special attention to the diseases of the throat and lungs. He is at present (1902) one of the leading laryngologists.

In 1867 Cohen was appointed lecturer on electrotherapeutics at the Jefferson Medical College, Philadelphia, with which institution he was connected till 1883, when he became honorary professor of laryngology. In the same year he was elected professor in the Philadelphia Polyclinic. He had also been attached, since 1873, to the staffs of the German Hospital, the Home for Consumptives, the Northern Dispensary, and the Jewish Hospital in that city.

Cohen is a prolific writer, and has contributed many monographs to the medical journals. He was for a number of years one of the editors of the "Archives of Laryngology," and is at present in charge of the laryngological department of the "American Journal of the Medical Sciences." He has written "Diseases and Injuries," in the "International Encyclopedia of Surgery," New York, 1884 and 1886; and "The Diseases of the Mouth, Tongue, Pharynx, and Œsophagus," in the "American System of the Practice of Medicine," Philadelphia, 1885. He is also the author of "Inhalation in the Treatment of Disease: Its Therapeutics and Practice," Philadelphia, 1867, 2d ed. 1876; "Diseases of the Throat and Nasal Passages," New York, 1872, 5th ed. 1879; "Croup in Its Relation to Tracheotomy," Philadelphia, 1874 (translated into Spanish, Seville, 1887); "The Throat and Voice," Philadelphia, 1874, and continuously reprinted to date.

Bibliography: Morais, *The Jews of Philadelphia*, s. v., Philadelphia, 1894; *The Jeffersonian*, Philadelphia, Nov., 1901.

A. F. T. H.

COHEN, JOSEPH: French journalist; born at Marseilles Nov. 1, 1817; died in Paris 1899. After finishing his studies at Aix, he was admitted to the bar there in 1836. He founded the "Mémorial d'Aix," of which he was the editor until 1843. At this time he, with Jacques Isaac Altaras, was interested in the Jews of Algeria, publishing some articles on them in the "Archives Israélites." He thereby gained their friendship, and they elected him president of the newly founded Jewish consistory of Algiers. He assisted them in reorganizing their mode of worship, and later (1868) they sent him to Paris as delegate to the central consistory of the Jews of France

On returning to France in 1850, he resumed his journalistic work, writing on politics as well as on matters pertaining to Judaism. From 1860 to 1862 he was one of the editors of the first French Jewish weekly, "La Vérité Israélite," in which he published his famous work, "Les Déicides," an investigation into the life of Jesus, in which he attacks the originality of the moral teaching of the Gospels, and defends the Pharisees. The work appeared in book form in 1864 (a second edition in 1866), and was translated into English in 1874. Cohen subsequently published a supplementary work, "Les Pharisiens," 2 vols., 1877.

His reputation suffered somewhat in consequence of unfortunate financial transactions; but after some years of silence he reengaged in political journalism, and was editor of "La Liberté" to the close of his life.

S. J. W.

COHEN, JOSIAH: American lawyer and judge; born at Plymouth, England, Nov. 29, 1841, of a family long settled in Cornwall. He is a well-known lawyer and public man in the western part of the state of Pennsylvania, having been chairman of the Allegheny county Republican executive committee, and, in 1884, one of the members of the presidential election board for Pennsylvania. In 1901 he was appointed judge of the orphans' court of Allegheny county.

Cohen has been affiliated with most of the local and national Jewish organizations, being a member of the executive committee of the Union of American Hebrew Congregations, and president of District Lodge No. 3, I. O. B. B., and of its court of appeals. He is also a life-member of the board of trustees of the Carnegie Institute of Pittsburg.

Bibliography: Markens, *The Hebrews in America*, p. 205.

A.

COHEN, JUDAH BEN ISAAC BEN MOSES: Provençal philosopher of the middle of the fourteenth century. He was a disciple of Samuel of Marseilles, and a relative of Shelemiah of Lunel, at whose request he composed a commentary on Averroes' middle commentary on the "Organon." In his treatise Cohen often corrects Averroes, and quotes Levi ben Gerson, whom he defends against the attacks of his (Cohen's) master, Samuel of Marseilles. A portion of this commentary, comprising the "Isagoge" and the "Categories," is still extant in manuscript (Christ Church, Oxford, No. 201).

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 73, 78; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 307, 308.

G. I. Br.

COHEN, JULES EMILE DAVID: French composer; born at Marseilles Nov. 2, 1830; died in Paris Jan., 1901; studied at the Paris Conservatoire, under Zimmerman, Marmontel, Benoist, and Halévy, from 1847 to 1854, gaining first prizes in pianoforte, organ, harmony, counterpoint, and fugue. In 1870 he was appointed professor in charge of the choral class of that institution, and in 1877 chorus master at the Grand Opera, Paris.

Cohen's compositions are very numerous, and include: thirty songs without words for the pianoforte; six "études expressives" and twelve preludes for the harmonium; ballads, chamber-music, and orchestral suites. The music composed by him for his sister's wedding at the Jewish Temple, Rue de Notre Dame de Nazareth, Paris, and a mass for men's voices, have often been performed.

For the theater Cohen has written the following operas and comic operas: "Vive l'Empereur" and "L'Annexion," 1860; "Maître Claude," 1861; "José Maria," 1866; "Les Bluets," 1867; "Déa," 1870; and on the occasion of the reproduction of "Athalie" and "Esther" at the Comédie Française he composed new music for the choruses.

Bibliography: *La Grande Encyclopédie*, s.v.; *Nouveau Larousse Illustré*, s.v.; Constant Pierre, *Le Conservatoire National Musique*, Paris, 1900.

S. A. P.

COHEN, J. I. DE LISSA: Mauritius journalist; died May 31, 1879, at Curepipe. He was connected for nearly twenty years with journalism, and was editor and founder of the "Mercantile Record and Commercial Gazette" of Mauritius. He exerted himself greatly to advance the interests of the colony of Mauritius.

Bibliography: *Jewish Chronicle*, July 25, 1879.

J. G. L.

COHEN, KATHERINE M.: American sculptor and painter; born in Philadelphia, Pa., March 18, 1859. She early evinced a taste for art, especially for modeling, and pursued her studies in the art schools of Philadelphia and New York, among her instructors being J. Liberty Tadd, John J. Boyle, and Augustus St. Gaudens. In 1887 she went abroad, and after four years' travel studied in Paris under Mercié. She has produced many works, those of special Jewish interest being the group "Rabbi Ben Ezra" and the heroic figure "L'Israélite," which latter was exhibited at the Paris Salon in 1896. Among her portrait busts are those of Mayer Sulzberger and of Lucien Moss.

Bibliography: H. S. Morais, *Jews of Philadelphia*, pp. 361-362; *Who's Who in America*, 1902; *Ogontz Mosaic*, Feb., 1897; *Jewish Exponent*, Feb. 21, 1890; Nov. 13, 1896; Sept. 22, 1899.

A.

COHEN, LÉONCE: French musician; born at Paris Feb. 12, 1829; died 1884. He studied at the Conservatory of Paris under Leborne. In 1851 he received the "Prix de Rome," and became soon afterward one of the violinists at the Théâtre Italien at Paris. Cohen wrote some operettas, and a work entitled "Ecole du Musicien."

Bibliography: Riemann, *Musik-Lexikon*, s.v., Leipsic, 1900.

S. F. T. H.

COHEN, LEVI A.: Journalist and champion of the Jews of Tangier; born at Mogador in 1844; died at Tangier Nov. 9, 1888. He went to England at an early age, but subsequently settled at Tangier, where he remained for the rest of his life.

To the Jews of Morocco Cohen stood in the character of a protector. One of the few independent men among the Moorish Jews, he was unsparing in his denunciation of any infringement of their rights; and in order to make his work more effective he founded a journal edited in French, the "Réveil du Maroc." In the capacity of editor, as the accredited representative of the board of delegates of the American Hebrew congregations, and as correspondent of the Anglo-Jewish Association, he exercised considerable influence. On several occasions Cohen undertook perilous missions into the interior of the country, and to the court of the sultan, in order to be of more effectual service to his coreligionists. The poor Arabs, too, found in him a sympathetic advocate of their cause.

Bibliography: *Jewish Chronicle*, Nov. 16, 1888.

J. G. L.

COHEN, LEVI ALI: Dutch physician and medical author; born Oct. 6, 1817, at Meppel, province of Drenthe, Holland; died Nov. 22, 1889, at Groningen. He received his education at the Latin school of his native town and the university at Groningen, from which he graduated in 1840 as medical doctor. Establishing himself as general practitioner in Groningen in the same year, he became (1858) chief of the bureau of provincial statistics. In 1865 he gave up his practise to become chief of the board of health ("Inspecteur voor het Geneeskundig Staatstoezicht") of the provinces of Overyssel and Drenthe, and later of the provinces of Friesland and Groningen. During this time he was one of the reorganizers of the new medical laws for the Netherlands. King William III. appointed him in 1876 delegate to the hygiene and sanitation congress which met at Brussels. For fifty years he was a member of the congregational committee of Groningen, one year its president, and for twenty years a member of the committee on Jewish affairs in Holland. He also took great interest in the charity societies. From 1844 till 1877 he was editor of the following periodicals: "Mededeelengen uit het Gebied van Natuur, Wetenschap, en Kunst," "Nieuw Praktisch Tijdschrift van de Geneeskunde in Al Haar Omvang," "Het Repertorium," "Nieuw Statistisch Geneeskundig Jaarboekje," and (with other medical men) "Het Nederlandsch Tijdschrift voor Geneeskunde." He was also a contributor to the "Weekblad van het Ned. Tijdschrift voor Geneeskunde."

Cohen has written many essays and books, among which are: "Bewerking van Choulant-Richter's Ziektekunde and Geneeskunde," 1858–60; "Het Wezen en de Rationele Behanding van den Zooganaamden Diabetes Mellitus," Groningen, 1845; "Bewerking van Isensées Oude- en Middel-Geschiedenis der Geneeskunde," 1847; and "Handboek der Openbare Gezondheidsregeling en der Geneeskundige Politie," Groningen, 1869–72. Mention should also be made of one of his works on Biblical subjects, viz.: "De Dichter van het Boek Job als Dierkundige Beschouwd," 1843. All these works were published in Groningen.

Bibliography: C. E. Daniels, in Hirsch, *Biog. Lex.* s.v., Vienna, 1884.

S. F. T. H.

COHEN, LEVY BARENT: English financier and communal worker; born at Amsterdam 1740; died in England 1808; son of Barent Cohen, a wealthy merchant of Amsterdam. He removed to England with his brother, and by 1778 had developed a large business in London. He was naturalized in 1798, and became known eventually as one of the leading merchants of the city.

As a communal worker he labored with much public spirit in Jewish affairs; was one of the founders and the first president of the Bread, Meat, and Coal Charity, and of the Jews' Hospital; and filled successively all the synagogal offices of the Duke's Place congregation.

Cohen was twice married; and his chief claim to remembrance lies in having been the founder of the Cohen family in England. Through the distinguished marriages which his children contracted, nearly all the leading Jewish families in England are connected with him. His daughter Hannah became the wife of Nathan Mayer Rothschild, the founder of the firm in New Court; the second daughter, Judith, married Sir Moses Montefiore; the third daughter, Jessie, married Myer Davidson; and by the alliances of his other children further marriages were made with the families of Goldsmid, Samuel, and Lucas.

BIBLIOGRAPHY: *The Leisure Hour*, Aug. 1886; L. Wolf, *Diary of Lady Montefiore*, 1902, reprinted from *Jew. Chron.* June 13, 1902; *Cat. Anglo-Jew. Hist. Exh.* 1888, p. 69.

J. G. L.

COHEN, LIONEL LOUIS: English financier, politician, and communal worker; born in London 1832; died there June 26, 1887; son of Louis COHEN, founder of the house of Louis Cohen & Sons, foreign bankers and members of the Stock Exchange; of this firm Lionel Louis Cohen became the head in 1882, after having been elected a trustee (1870) and later manager of the Stock Exchange. He retired in 1885 on being elected member of Parliament.

Cohen's financial ability was shown by his services in connection with the Turkish debt, which earned for him a nomination to the order of the Medjidie. A prominent worker in the Conservative cause at a time when the great bulk of Jews were unquestioning adherents of the Liberal party, he caused considerable sensation in 1874 by appealing to Jews to exercise their independent judgment in political affairs. In 1885 he was returned to the House of Commons by the borough of North Paddington, and during his short tenure of his position he served with distinction on the royal commissions on the depression in trade, on gold and silver, and on endowed schools.

Cohen from his early years devoted much time to the service of the community. On entering public life he found the three city synagogues and various societies administering charitable relief in a chaotic and unscientific manner, and took a notable part in the efforts made to remedy the evil. In 1859, when the synagogue vestries agreed, on the motion of Ephraim Alex, overseer of the poor, to delegate their powers to a specially constituted board of guardians, Cohen became its honorary secretary.

His "Scheme for the Better Management of All the Jewish Poor," elaborated in 1860, practically formed the constitution of the board of guardians for the relief of the Jewish poor, the chief charitable institution of the Anglo-Jewish community. In 1878 he was elected president of the board, and filled that office till his death. He gave in all 28 years of unremitting service to the institution, which under his inspiration earned recognition as a great and model charity within and beyond the community.

Cohen also took the leading share in the movement which, after many years of labor, culminated in the federation by Act of Parliament in 1870 of the Great, the Hambro', and the New synagogues under the title of "The United Synagogue." He presided over the first meeting of its council, of which he was elected a vice-president, and was the ruling spirit and master mind of the organization, which during his lifetime grew into a corporation of eleven metropolitan congregations and the most influential body of its kind in the British empire.

In 1881 he initiated the movement in favor of the persecuted Russian Jews, and raised the first fund in England for their relief.

Cohen wrote a pamphlet on Indian railways, was a frequent contributor to the Jewish journals, and wrote the masterly series of reports of the board of guardians during his tenure of office as honorary secretary of that institution. The series of statistical tables started by him in these reports has ever since formed a model for similar compilations.

J. M. A. GR.

COHEN, LOUIS LOUIS: English communal worker; born in London Sept., 1799; died there March 15, 1882. For two generations Cohen was a commanding figure in the Anglo-Jewish community, and took a prominent share in the management of its affairs. In 1837 he was elected warden of the Great Synagogue, which position he filled for many years. On his retirement he became a life-member of the vestry, and subsequently of the council of the United Synagogue. He also served for many years as a member of the committee (Seven Elders). He was a colleague and active supporter of Sir Moses Montefiore in most of his undertakings. On the board of deputies, of which he was a member, Cohen exercised great influence, and was the main author of its existing constitution. He supported most of the leading London charities, and was for several years vice-president of the Jews' Free School, president of the board of sheḥiṭah, treasurer of the Initiation Society, and trustee of the bet ha-midrash. In religious matters Cohen was a rigid Conservative, and felt intensely on questions affecting traditional Judaism.

He became a member of the Stock Exchange in 1819, and served on committees for fifteen years. The firm of Louis Cohen & Co. was founded by him. Cohen had a special liking for the science of botany, and was a fellow of the Royal Botanical Society.

BIBLIOGRAPHY: *Jewish Chronicle*, March 17, 1882; *Jewish World*, of same date; *Cat. Anglo-Jew. Hist. Exh.*, 1887.

J. G. L.

COHEN, LOUIS S.: Lord mayor of Liverpool in 1899; born at Sydney, New South Wales, in 1846; son of Samuel Cohen, who represented Morpeth in the Parliament of New South Wales. He was educated in London, at Edmonton House (H. N. Solomon's school) and University College, and went to Liverpool in 1864, where he became connected with the firm of Lewis, subsequently becoming its head.

It was not till 1895 that Cohen began to take a prominent part in public affairs. In that year he was elected member of the city council for the Breckfield ward (Everton). He now (1901) holds several public positions, and has made himself thoroughly acquainted with all the details of municipal government. He is chairman of the Estates Committee and member of the Hospital Sunday Committee. In 1897 he was elected chairman of a subcommittee of the Unsanitary Property Committee. In 1899 Cohen was unanimously chosen lord mayor of Liverpool.

Bibliography: *Jewish Chronicle*, Sept., 1899.
J. G. L.

COHEN, MENAHEM: Chief rabbi of Serres, European Turkey, in 1862; was in office for twenty years; died a nonagenarian in Jerusalem. He was summoned to Constantinople by Fu'ad Pasha, grand vizier of the sultan 'Aziz, as a member of the jury convened to try Jacob Avigdor, chief rabbi of Turkey.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman.*
S. M. Fr.

COHEN, MICHEL: Dutch soldier; born Nov. 27, 1877, in Goes, province of Zeeland, Holland. After a common-school education at his native place, he enlisted in April, 1894, in the Second Regiment of Hussars. Two years later, May, 1896, he resigned, and then enlisted in the Dutch-Indian army for a term of six years, embarking for the Dutch East Indian colonies on June 27 of the same year.

Upon arrival at Sumatra Cohen was appointed to a cavalry regiment. He distinguished himself at the attack on the Achin (Atjeh) camp at Batoe Menek, Sept. 8, 1897, conveying information and messages under fire of the enemy, for which he received honorable mention in a royal decree. Promoted to corporal, in 1900 he was made a knight of the Military William Order of the fourth class for bravery at the storming of Tjot Kala (Achin), Nov. 14, 1899. Under a very heavy fire and a hail of missiles, Cohen rescued a wounded European sergeant-major who had fallen from his horse. Placing him on his own horse and running alongside, he brought the officer safely back to the division.

Bibliography: *The Hebrew Standard*, Aug. 24, 1900; communication from the Dutch secretary of the colonies, dated June 4, 1901.
S. F. T. H.

COHEN, MOSES: Bulgarian journalist; born at Shumla, Bulgaria, in 1864. He published in French "Petite Histoire des Israélites," Philippopolis, 1897, a text-book containing a résumé, chapter for chapter, of Theodore Reinach's "Histoire des Israélites." In 1899 Cohen founded at Philippopolis the journal "Tcheweschki-Prava," as an organ of the Bulgarian Jews. This was the first Jewish periodical in the Bulgarian language founded in the principality; and it waged an active warfare against anti-Semitism. After an existence of six months it was suppressed by the Bulgarian government.
S. M. Fr.

COHEN, MOSES BEN ELIEZER: Moralist; lived in Germany, probably at Coblenz, in the second half of the fourteenth century. He was the author of an ethical work entitled "Sefer Ḥasidim" (Book of the Pious), written in 1473 and published by Schriftsetzer, Warsaw, 1866. This book, known also under the title "Sefer ha-Maskil" (Book of the Wise), gives a brief description of Jewish piety as understood at that time, and contains some valuable contributions to the history of Jewish culture. The author often quotes the "Ḥayye 'Olam" of Isaac Ḥasid and the works of Judah ha-Ḥasid.

Bibliography: Zunz, in *Hebr. Bibl.* ix. 113; Güdemann, *Gesch. des Erziehungswesens . . . der Juden in Deutschland*, pp. 212 *et seq.*
G. I. Br.

COHEN, NAHUM (pseudonym, **Naumov**): Russian journalist; born in 1863; died at Yekaterinoslav Jan. 27, 1893. His ghetto story, "V Glukhom Myestechkye" (In a Dull Townlet), published first in "Vyestnik Yevropy," Nov., 1892, appeared also in book form, Moscow, 1895. He was a contributor to various periodicals of southern Russia, especially to the "Krym" and "Krymski Vyestnik."

Bibliography: *Ha-Asif*, 1894, p. 168.
H. R. P. Wi.

COHEN, NAPHTALI: Russo-German rabbi and cabalist; born in 1649 at Ostrowo in the Ukraine; died at Constantinople Dec. 20, 1718. He belonged to a family of rabbis in Ostrowo, whither his father, Isaac Cohen, had fled during the Cossack war. In 1663 Cohen fell into the hands of the Tatars, who kept him in servitude for several years. Escaping, he returned to Ostrowo, and was chosen to succeed his father as rabbi. In 1690 he was called to Posen, where he officiated as chief rabbi till 1704. There he devoted himself to the Cabala, and collected a large library of cabalistic literature.

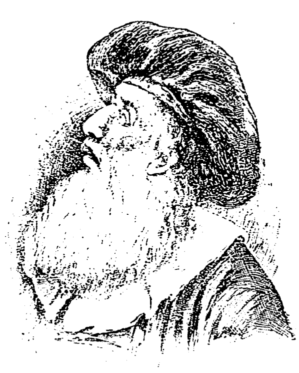

Naphtali Cohen.

In 1704 he was called to Frankfort-on-the-Main. On the occasion of a fire which, breaking out in his house on Jan. 14, 1711, spread to and consumed the entire Jewish quarter, it was charged that, relying on the efficacy of his cabalistic charms, he had prevented the extinction of the fire by the ordinary means. He was arrested and thrown into prison, and regained his liberty only upon renouncing his office. He then went to Prague, where many members of his family lived. There another misfortune, which embittered his life more than the loss of his wealth and position, befell him. The Shabbethaian cabalist Nehemiah Ḥayyun appeared in Prague, declaring himself a preacher or an emissary from Palestine, and by his duplicity gained the confidence of the credulous Cohen. Being a believer in practical Cabala, Cohen found no fault with Ḥayyun, even when the latter began to sell amulets. It is not astonishing, therefore, that when Ḥayyun asked for an approbation for his mystical work "Mehemnuta de Kula," Cohen, to whom he had prudently submitted only the main text, but not the commentaries which accompanied it, and in which the author openly professed the doctrine of the Trinity, readily granted it, and gave him a glowing recommendation. Provided with this and with other recommendations secured in the same way, Ḥayyun traveled throughout Moravia and Silesia, propagating everywhere his Shabbethaian teachings.

Cohen soon discovered his mistake, and endeavored, but without success, to recover his approbation, although he did not as yet realize the full import of the book. It was in 1713, while Cohen was staying at Breslau (where he acted as a rabbi until 1716), that Ḥakam Ẓebi Ashkenazi of Amsterdam informed him of its tenets. Cohen thereupon acted rigorously. He launched a ban against the author and his book, and became one of the most zealous supporters of Ḥakam Ẓebi in his campaign against Ḥayyun.

In 1715 Cohen went to see August II., King of Poland, to secure reinstatement in his former rabbinate of Posen, at that time vacant; but failed because of the opposition of the leaders of the community. He then returned to the Ukraine, and in 1718 started for the Holy Land, but died on the way at Constantinople.

Cohen was the author of the following works: "Birkat Adonai" (Blessing of the Lord), a commentary on Berakot, with an introduction on the corelation of the Mishnaic tractates, having the subtitle "Semikut Ḥakamim" (Connection of the Wise), Frankfort-on-the-Main, 1702 (Cohen was so proud of this work that he ordered it to be buried with him); "Meshek ha-Zera'" (Sowing of the Seed), commentary on the Mishnaic order Zeraim (not published); "Pi Yesharim" (Mouth of the Righteous), a cabalistic introduction to Genesis, Frankfort-on-the-Main, 1702; "Sefer Bet Raḥel" (Book of the House of Rachel), quoted in his will, probably identical with "Tefillat Bet Raḥel" (Prayer of the House of Rachel), published at Amsterdam in 1741.

Cohen also edited a number of prayer-books, including "Seliḥot" (Penitential Prayers), with a commentary, Frankfort-on-the-Main, 1702; prayers for the Society for Burial, *ib.* n.d.; a prayer for the staying of the plague, Prague, 1713; and an ode on a Sefer Torah donated by Baruch Austerlitz. He also wrote an epistle directed against Nehemiah Ḥayyun. Cohen's ethical will, "Ẓawwa'ah," is replete with lofty moral instructions (Berlin, 1729).

Bibliography: Azulai, *Shem ha-Gedolim*, p. 14; E. Carmoly, *Revue Orientale*, iii. 312 *et seq.*; Grätz, *Gesch.* x. 314, 326; Jost, *Gesch. der Israeliten*, viii. 305 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 2025-2026; Wolf, *Bibl. Hebr.* i., No. 1718; Zunz, *Literaturgesch.* p. 429; Brann, in *Grätz Jubelschrift*, p. 232; Kaufmann, in *Rev. Etudes Juives*, xxxvi. 250 *et seq.*

K. A. R.

COHEN, RAPHAEL. See Raphael ben Jekuthiel ha-Kohen.

COHEN, SHABBETHAI. See Shabbethai ben Meïr ha-Kohen.

COHEN, SAUL: African rabbi; born in Djerba, North Africa, in 1772; died there April, 1848. Although blind and very poor, he was the author of the following publications: "Netib Miẓwoteka" (The Path of Thy Commandments), a work containing commentaries on the Book of Ruth and on the "Azharot" of Isaac b. Reuben and Solomon ibn Gabirol, as well as a number of prayers and religious poems for the Feast of Weeks, etc. (Leghorn, 1841); "Sifte Renanot" (Praising Lips), a commentary on the prayers for the Days of Penitence, according to the rite of Tripoli (*ib.* 1837); "Leḥem ha-Bikkurim" (Bread of the First-Fruits), a grammatical work, afterward prepared for publication by David Cohen, a grandson of the author (*ib.* 1870). His teacher, Ẓemaḥ Cohen, was a dayyan and the author of "Ṭure Zahab" (Plates of Gold), a commentary on the Song of Songs, written in 1786, and published by his grandson, Ḥayyim Cohen, in the work entitled "Na'awah Ḳodesh" (see Ps. xciii. 5), Leghorn, 1872.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 140 *et seq.*

G. M. K.

COHEN, SHALOM BEN JACOB: Polish Hebraist; born at Meseritz (Mezhiryechye), Poland, Dec. 23, 1772; died at Hamburg Feb. 20, 1845. Prompted by a love for learning which he could not satisfy in Poland, he went to Berlin when only seventeen. There he became friendly with the poet Wessely, who inspired him with a great passion for Hebrew poetry, which he cultivated until his death. The publication of the Hebrew literary review "Meassef" having been interrupted, Cohen undertook its continuation, and enriched it for two years with his own contributions.

In 1813 Cohen spent a short time in London, in the endeavor to found there a Hebrew school. Having failed, he returned to Germany and settled in Hamburg, where his friend Wessely resided. In 1820 Cohen was called to Vienna by the printer Anton Schmid, who was opening a Hebrew printing-office, and wanted Cohen to furnish Hebrew material. Cohen then commenced the literary review "Bikkure ha-'Ittim," which counted among its collaborators the most renowned scholars of that time.

Cohen was also the author of the following works: "Mishle Agur" (Fables of Agur), a collection of fables and moral sentences in verse, with a German translation, Berlin, 1803; "Tif'eret Yisrael" (Splendor of Israel), hymns for the centennial of the society Biḳḳur Ḥolim at Berlin, *ib.* 1803; "Maṭṭa'e Ḳedem 'al Admat Ẓafon" (Oriental Plants in Northern Soil), a collection of New-Hebrew poems, with a German translation, Frankfort-on-the-Main, 1807; "Sefer Yirmeyah," a German translation of Jeremiah, with a commentary, Fürth, 1810; "'Amal we-Tirzah," an allegorical drama in three acts, adapted from "La-Yesharim Tehillah" of Moses Ḥayyim Luzzatto, Rödelheim, 1812; "Masa Baṭawi" (Burden of Batavia), ode in praise of Holland, with a Dutch translation by H. Somerhausen, Amsterdam, 1814; "Shorshe Emunah" (Foundations of Faith), a Hebrew catechism, with an English translation by Joshua van Oven, London, 1815; "Ketab Yosher" (Correct Writing), an aid to letter-writing in Hebrew and German, Vienna, 1820; "Ner Dawid" (Light of David), an epic poem treating of the history of David, and divided into four parts, Vienna, 1834; "Kore ha-Dorot" (He Who Calls the Generations), a history of the Jews from Maccabean times to the present, with an introduction by S. L. Rapoport, Wilna, 1837; "'Aṭeret Tif'eret Sebah"

(The Hoary Head is a Crown of Glory), poems in honor of J. Isler, Hamburg, 1843.

Bibliography: Letteris, in *Bikkure ha-'Ittim ha-Hadashim*, 1845, pp. 73-77; *Orient, Lit.* 1845, p. 82; Klein, *Jahrbuch*, v. 95; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 106; Steinschneider, *Cat. Bodl.* col. 2512.

H. R. I. Br.

COHEN, SOLOMON BEN ELIEZER LIPMANN OF LISSA: German scholar; lived at Posen at the end of the eighteenth century and at the beginning of the nineteenth. He was a shoḥeṭ at Posen, and made a careful study of Ibn Ezra's commentary on the Bible, on which he wrote a supercommentary entitled "Abi 'Ezer" (The Father of Help), published at Posen, 1802.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2311; Perles, *Gesch. der Juden in Posen*, reprinted from *Monatsschrift*, xiv. 262.

S. I. Br.

COHEN, SOLOMON DA SILVA SOLIS: American physician; born at Philadelphia, Pa., Sept., 1857. Educated in the public schools, he graduated from the Central High School in 1872. From 1880 he studied medicine under his brother, Dr. J. da Silva Solis Cohen, and at Jefferson Medical College, from which institution he received the degree of M.D. in 1883. Since that time he has been engaged in active hospital and private practise in Philadelphia, where he still resides (1902).

Cohen was demonstrator of pathology and microscopy at the Philadelphia Polyclinic from 1883 to 1885. In 1887 he became lecturer on special therapeutics at his alma mater, and in the same year professor of clinical medicine and therapeutics at the Philadelphia Polyclinic and the College for Graduates in Medicine, a position which he held for fifteen years. In 1889 he became clinical lecturer on medicine at the Jefferson Medical College, and in the same year physician to the Philadelphia Hospital. He is also physician to the Jewish Hospital, and physician to the Rush Hospital for Consumptives. In 1890-92 he gave, by invitation, special courses of lectures on therapeutics in the medical department of Dartmouth College, Hanover, N. H., and was appointed senior assistant professor of clinical medicine in Jefferson Medical College and physician to Jefferson College Hospital in 1902.

Cohen has been president of the Young Men's Hebrew Association of Philadelphia; was one of the founders of the Jewish Publication Society of America, and a member of its publication committee. He was also one of the founders and a member of the first board of editors of "The American Hebrew"; and a founder and trustee of the Jewish Theological Seminary Association; he is a member of the board of trustees of Gratz College, Philadelphia. He has been president of the Philadelphia County Medical Society (1898-99), and is recorder of the Association of American Physicians.

He was editor of the "Philadelphia Polyclinic" from 1894 to 1899; has been on the editorial staff of "The Medical News," "The American Journal of the Medical Sciences," and "The Universal Annual of the Medical Sciences;" and is one of the editors of "American Medicine." He is author of "Therapeutics of Tuberculosis," Philadelphia, 1890, and joint author (with A. A. Eshner) of "Essentials of Diagnosis," Philadelphia, 1892, 2d ed. 1900. He has also edited "System of Physiologic Therapeutics," 11 vols., *ib.* 1901-1902.

Besides contributing to the medical journals and encyclopedias and to the Jewish journals, Cohen has written poems and belletristic essays for the leading magazines.

Bibliography: Morais, *The Jews of Philadelphia*, passim, Philadelphia, 1894.

A. F. T. H.

COHEN, URI (PHOEBUS, FEIVUS) BEN ELIEZER LIEBERMANN: French Talmudist; died May, 1806, at an advanced age in his native city, Metz. His father was a member of the rabbinical college in that city. Phoebus also became a rabbi, and conducted a Talmudic academy there. At first he was assistant rabbi under Aryeh Löb b. Asher Günzburg. On the death of Günzburg in 1785, Cohen was appointed assistant, and in 1793 chief rabbi. Although an adherent of the old school, he joyfully hailed the success of the French Revolution in 1792, and encouraged the members of his community to participate actively in the movement. He wrote "Halakah Berurah" (Clear Law), casuistic essays on halakic and haggadic passages in the Talmud, as well as homilies, published at Metz, 1793, by his son, David Cohen, rabbi at Verdun.

Bibliography: Steinschneider, *Cat. Bodl.* No. 7333; Fürst, *Bibl. Jud.* i. 139; Abraham Cahen, in *Rev. Etudes Juives*, xiii. 105-114.

L. G. I. Ber.

COHEN-CARLOS, DAVID: A writer resident in Hamburg in the seventeenth century. In 1631 he either translated the Song of Songs into Spanish or transliterated a Ladino translation of it (written in Hebrew letters) into Latin characters. The work is entitled "Cantares de Selomoh Traduzido de Lengua Caldayca en Espagnol," Hamburg, 1631.

Bibliography: Kayserling, *Biblioteca Esp.-Port.-Jud.* p. 38.

G. M. K.

COHEN-LIPSCHÜTZ, EPHRAIM: Italian rabbi and author of the second half of the seventeenth century. He was one of the rabbis at Modena, and was known as a keen Talmudical scholar. His responsa on Talmudical subjects are found in "Paḥad Yiẓḥaḳ," by Isaac Lampronti; in "Dibre Joseph," by Joseph Ergas, relating to the law of ransom; and in "Shemesh Ẓedaḳah," by Samson Morpurgo. According to Nepi, he was the teacher of R. Ishmael Cohen, author of "Zera' Emet," and Samson Ḥayyim Naḥamani, author of "Toledot Shimshon."

Bibliography: Fuenn, *Keneset Yisrael*, p. 152; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 5, 324, 325.

L. G. N. T. L.

COHEN-TANUGI, JUDAH B. ABRAHAM (called Hadria): Rabbi and writer; died at Tunis about 1835, at an advanced age. He is the author of two Hebrew works, both of which contain notes on the Talmud: "Ereẓ Yehudah" (Land of Judah), Leghorn, 1797; and "Admat Yehudah (Soil of Judah)," *ib.* 1828.

Bibliography: D. Cazès, *Notes Bibliographiques*.

S. M. Fr.

COHEN-YIẒḤAKI, ABRAHAM: Tunisian rabbi and writer; born at Tunis; died there in 1864. He is the author of the following Hebrew works, printed at Leghorn by a pious and generous Judæo-Tunisian family, the Shamamas: "Mishmerot Kehunnah," containing novellæ on the Talmud, 1862; "Shulḥano shel Abraham" (Abraham's Table), a commentary on the Shulḥan 'Aruk, 1865; "Miẓwot Kehunnah," a collection of rabbinical consultations, 1865; "Kaf ha-Kohen," cabalistic interpretations of every chapter of the Bible; "Ḥasde Kehunnah," a collection of funeral sermons, 1865; "'Ene Kohen," a study of the laws concerning the slaughtering of animals and birds for food, 1865.

Bibliography: D. Cazès, *Notes Bibliographiques*.

L. G. M. Fr.

COHN, ADOLPHE: American philologist; born at Paris May 29, 1851. He was graduated "bachelier ès lettres" from the University of Paris in 1868, and studied law, historical criticism, and philology at various institutions of higher learning in Paris, receiving the degrees of LL.B. in 1873, and "archiviste paléographe" (A.M.) in 1874. At the commencement of the Franco-Prussian war in 1870, he enlisted and served in the French army throughout the struggle.

Cohn went to New York May 13, 1875, and from 1876 to 1884 was the American correspondent of "La République Française," edited by Gambetta, whom he had known in France, and whose political views he had adopted. In March, 1882, Cohn was appointed tutor in French at Columbia College, and soon afterward made an instructor. By a popular vote of the French residents of New York he was chosen to deliver the funeral oration on Gambetta in 1883 at Tammany Hall, and in 1885 was called from Cambridge, Mass., for a similar purpose, upon the death of Victor Hugo.

In 1884 Cohn was made instructor in French at Harvard University. From 1885 to 1891 he was assistant professor of French at the same institution, and during this time wrote much in French and English, especially for the "Atlantic Monthly." He became American correspondent of "Le Temps" in 1884, and continued to act as such until 1895. While at Harvard he was temporary head of the French department in Wellesley College, and in 1888 and 1889 conducted a summer school of languages at Oswego, N. Y.

In 1891 Cohn was appointed professor of the romance languages and literatures at Columbia University, which position he has since occupied. He was president of the New York committee of L'Alliance Française from 1888 to 1902, and is now its honorary president. In 1897 he was made a knight of the Crown of Italy, and in 1900 a knight of the Legion of Honor of France. He has edited many French classics for educational purposes.

Bibliography: *Who's Who in America*, 1901-1902, p. 224.

A. A. M. F.

COHN, ALBERT: French philanthropist and scholar; born in Presburg, Hungary, Sept. 14, 1814; died at Paris March 15, 1877. He belonged to an Alsatian family which had settled in Hungary during the eighteenth century. From 1824 to 1836 he lived in Vienna, studying first in the gymnasium and afterward at the university, and receiving in 1834 the degree of doctor of philosophy. He was then chiefly interested in Oriental languages, and, through the influence of Professor Wenrich, was engaged as teacher of Hebrew in the Protestant seminary. He was introduced at the same time to the Orientalist, Baron von Hammer-Purgstall, who employed him as one of his secretaries.

Baron von Hammer-Purgstall was instrumental in forming Cohn's decision to leave Vienna, where at that time there was no hope of preferment for a Jew, and to settle in Paris, which he did in 1836. Then began his lifelong connection with the Rothschild family. Three of the children of Baron James de Rothschild received successively from him their instruction in Hebrew and in Jewish history; and in 1839, after a year spent with his pupils in the Holy Land and in Austria, he was placed by the baron and baroness in charge of their extensive charities, a position which he held for the remainder of his life.

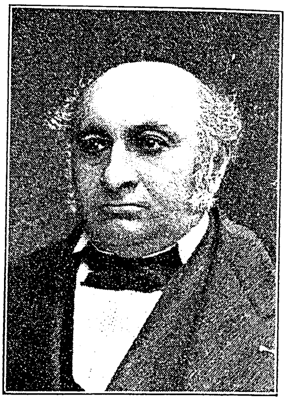
Albert Cohn.

Almoner of the Rothschild Family.

Cohn did much for the charity commission of the Paris community, of which he was successively treasurer and president, making it a model for similar institutions throughout Europe.

In Algeria.

His next field of activity was among the Jews of Algeria, who suffered much through the prejudice of the French conquerors, including those in command. In 1845, and again in 1847, he visited the country, often traveling through districts where war was raging, and where the life of a European was insecure. His reports, presented by him personally to King Louis Philippe and to his son, the Duke d'Aumale, led to an organization of the Jewish communities of Algeria which was destined to bring about their gradual assimilation with the Jewish communities of France.

Cohn was again in Algeria in 1860, after visiting Morocco, where matters pertaining to the Jews, which required his attention, arose from the Spanish expedition of that year. Owing to his influence with the celebrated Don Juan Prim and others, these matters were solved in a manner that was favorable to the Jewish population.

His activity in the East was equally important. He visited Jerusalem no less than five times between 1854 and 1869. His first voyage was undertaken at the request of the Consistoire Central des Israélites de France, which had been requested by Jews in every part of Europe to investigate the

In the East.

condition of their coreligionists of the Ottoman empire, and to secure, through the influence of the great European powers, some alleviation of their condition. His first visit to Jerusalem (1854) was the first visible sign to the Jews of the Holy Land that an interest in their condition was being taken by their brothers of France, Italy, England, and Germany. Sums of money had already been sent by Sir Moses Montefiore; but Cohn was the first to see how matters really stood, and to apply the needed remedies. He was greatly helped in the performance of his task by his exceptional linguistic gifts and his deep knowledge of the idioms of the East. On this preliminary trip to the East, in the course of which he first passed through Vienna, he delivered addresses in German, Italian, Hebrew, and Arabic.

Interview with the Sultan.

The result of Cohn's observations in Alexandria, Smyrna, Jaffa, and Jerusalem was the establishment in those places of Jewish hospitals and schools, as well as institutions for the assistance of young mothers, these organizations being supported mostly by the Rothschild family, but also by other benefactors. But Cohn's chief service to the Jewish race was performed at Constantinople on his return journey from Jerusalem. He was received in private audience by Sultan 'Abd al-Majid, from whom he asked and received a promise that no improvements should be introduced in the legal conditions of the Christian subjects of Turkey which would not also apply to the Jews. Since that time Jews and Christians have enjoyed equal privileges throughout the whole of the Ottoman empire.

Cohn's energies were not, however, exhausted by the labors of charity. For years he delivered lectures on Jewish history before popular audiences; and he taught without remuneration in the Séminaire Israélite from the time of its transfer from Metz to Paris until a few months before his death. His large collection of philological works and rabbinical literature now forms a part of the library of that institution.

His coreligionists rewarded him with a seat in the Consistoire Central des Israélites de France; and the French government bestowed upon him the Cross of the Legion of Honor. He also received the Grande Médaille of the Société Française pour l'Encouragement au Bien.

Bibliography: Isidore Loeb, *Albert Cohn*, Paris, 1877.

S.

COHN, BERNARD: German physician; born March 30, 1827, at Breslau; died there June 16, 1864. He was educated at the gymnasium and at the university of his native town, and was graduated as doctor of medicine Aug. 20, 1855. Establishing himself as a physician in Breslau in that year, he became assistant at the University Hospital under Frerichs from 1854 to 1861, and privat-docent at the university in 1856. In 1861 he was appointed chief physician at the Allerheiligen Hospital.

Cohen was the author of "Klinik der Embolischen Gefässkrankheiten," Breslau, 1862, which received a Montyon prize from the Académie des Sciences, Paris.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

s. F. T. H.

COHN, EMIL: German physicist; born at Neu-Strelitz Sept. 28, 1854; studied at the University of Strasburg, whence he was graduated as Ph.D. in 1878. From 1881 to 1884 he was assistant in the Physical Institute of the university, and in the latter year was admitted as privat-docent (Feb. 5) and assistant professor (Sept. 27). Cohn is the author of "Elektrische Ströme," Leipsic, 1897, and "Das Elektromagnetische Feld," Leipsic, 1900.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii., iv.

s. E. Ms.

COHN, FALK: German rabbi; born at Dessau Sept. 18, 1833; died at Bonn March 6, 1901. The son of a rabbi and teacher at the Herzogliche Franzschule at Dessau, he began the study of the Talmud in his early youth. After his matriculation he studied philology and philosophy at Berlin, where he also continued his Talmudic studies. In 1860 he received the degree of Ph.D. from the University of Leipsic, his thesis being "Philosophisch-kritische Abhandlung über den Schlussvers des Zweiten Buchs der Psalmen."

After officiating for five years as preacher and religious teacher at Waren, Mecklenburg, he went in 1867 to Bielitz, Austrian Silesia, as director of the Jewish communal school there. Five years later he became preacher at Oels, where he officiated until 1882. In that year he was appointed rabbi at Bonn, where he remained until his death.

Cohn contributed several essays to periodicals; and many of his sermons have been printed. His chief works are "Jüdische Religionsschulen Neben Höheren Lehranstalten," Breslau, 1878; "Zur Frage über die Arbeitsüberbürdung der Schüler und Schülerinnen Höherer Lehranstalten," 1881; "Die Disciplin in den Jüdischen Religionsschulen," Oels, 1881.

Bibliography: *Jewish Chronicle*, March 23, 1901.

s. A. F.

COHN, FERDINAND JULIUS: German botanist and zoologist; born in Breslau Jan. 24, 1828; died there June 25, 1898; eldest son of Isaac Cohn, an oil manufacturer, who for some time held the post of Austro-Hungarian consul, and brother of Oscar Cohn, a popular humorist and playwright whose pen-name was "Oscar Justinus," and of Max Conrad Cohn, a distinguished jurist.

Cohn studied at the gymnasium and University of Breslau, and obtained his Ph.D. degree in 1847 at Berlin. His dissertation was a study of the physiology of seeds. In it he advocated the establishment of botanical gardens for the study of the physiology of plants—a wish that he was destined to see realized largely through his own efforts. He returned to Breslau in 1848, and remained there till his death. On a dissertation, "De Cuticula," he was admitted as privat-docent in Oct., 1850; but, being a Jew, a year elapsed before he was allowed to take the oath and to teach. He received the title of professor in 1857, and two years later (1859) was appointed assistant professor. In 1872 he became professor, and was called to fill the chair vacant through the death of his old teacher, friend, and collaborator, Goeppert.

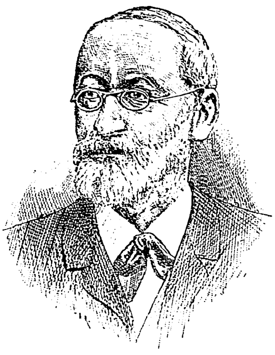

Ferdinand Julius Cohn.

In 1888, upon the opening of the Botanical Institute, which was built mainly through his untiring endeavors, he received the title of "Geheimer Regierungsrath." On the occasion of his seventieth birthday he was presented with the honorary freedom of the city of Breslau.

Cohn's work gained universal appreciation during his lifetime. He was elected a member of the following institutions and societies: Leopold - Carolinische Akademie, Royal Academy of Sciences of Berlin, Societé de Biologie de France, the Royal Microscopic Society of Great Britain, the Natural History Society of Boston, U. S. A., etc. Cohn was buried in the row of honor in the Jewish cemetery of Breslau. Though not an observing Jew, he and his wife belonged to several Jewish societies.

Cohn was a prolific writer; leaving behind him over 150 papers, essays, and books, of which the following may be mentioned: "Zur Naturgeschichte des Protococcus Pluvialis," Bonn, 1851; "Die Menschheit und die Pflanzenwelt," Breslau, 1851; "Der Haushalt der Pflanzen," Leipsic, 1854; "Untersuchungen über die Entwicklungsgeschichte der Mikroskopischen Algen und Pilze," Bonn, 1854; "Neue Untersuchungen über Bakterien," *ib.* 1872-75; "Die Pflanze," Leipsic, 1882. Cohn was also the founder and (from 1875 to his death) the editor of the "Beiträge zur Biologie der Pflanzen."

Bibliography: Obituary notices in the publications of the *Schlesische Gesellschaft für Vaterländische Cultur*, and (by Felix Rosen) in the proceedings of the *Deutsche Botanische Gesellschaft*; Pauline Cohn, *Ferdinand Cohn, Blätter der Erinnerung*, Breslau, 1901; *Meyers Konversations-Lexikon*, s.v.

s. M. Ha.

COHN, GEORG LUDWIG: German jurist; born Sept. 19, 1845, at Breslau, Germany. He was honorary professor in German civil and commercial law at the Heidelberg University (1888). He collaborated with other scholars in compiling Endemann's "Handbuch des Handels - See - und - Wechselrechts" (1881-85), and founded the "Zeitschrift für Vergleichende Rechtswissenschaft," of which he has been editor since 1877. At present Cohn holds a professorship at the University of Zurich; lecturing on German civil and commercial law and the law of exchange and on the history of German and Swiss law.

Cohn has published "Quid Intersit Inter Civitatem Confœderatam et Confœderationem Civitatum ex Constitutionibus Germaniæ, Helvetiæ, Americæ Septentrionalis Exponitur," a prize essay, Greifswald, 1868; "Die Justizverweigerung im Altdeutschen Rechte," Carlsruhe, 1876; "Beiträge zum Einheitlichen Wechselrecht," in "Festgabe für Bluntschli," Heidelberg, 1880; "Zur Gesch. der Checks," in "Zeit. für Vergleichende Rechtswissenschaft," 1878, 1879; "Zur Lehre vom Check," *ib.* 1878, 1880; "Ueber International Gleiches Recht," in "Wiener Juristische Blätter" (has been translated into Italian by Vita Levi in vol. ii. of "Rassegna di Diritto Commerciale Italiano e Straniero"); "Der Entwurf eines Deutschen Checkgesetzes," in Hildebrand's "Jahrbuch für Nationalökonomie," 1879; "Der Entwurf einer Wechselordnung für das Russische Reich und die Neueren Wechselgesetze Belgiens, Italiens, Ungarns, Grossbritanniens, Skandinaviens, und der Schweiz," in "Zeitschr. für Vergleichende Rechtswissenschaft," 1883, iv. 1, 226; "Der Internationale Kongress für das Sogenannte Industrielle Eigenthum zu Paris," *ib.* 1880, ii. 105-130; "Das Neue Deutsche Recht in Sprüchen," 1896; 2d ed. 1899; and "Gemeindeschaft und Hausgenossenschaft," 1898.

Bibliography: Gubernatis, *Dict. International des Ecrivains du Jour*, i., Florence, 1888.

s. B. B.

COHN, GUSTAV: German economist; born Sept. 12, 1840, at Marienwerder, West Prussia. He studied at the universities of Berlin and Jena. During 1867 and 1868 he was the holder of a fellowship at the Royal Statistical Bureau of Berlin, and in 1869 became privat-docent at the University of Heidelberg, but in the same year accepted an invitation from the Polytechnikum at Riga. Cohn paid a visit to England in 1873, and the fruits of his observation and research were embodied in the masterly production "Untersuchungen über die Englische Eisenbahnpolitik," 2 vols., Leipsic, 1874-75. In 1875 he was invited to fill the chair of economics at the Eidgenössisches Polytechnikum at Zurich, which he held until 1884, when he became professor in the University of Göttingen, where he has since remained.

While at Zurich he prepared for publication his "Volkswirtschaftliche Aufsätze" (Stuttgart, 1882), and contributed to the "Göttingische Gelehrte Anzeigen" (1880, i. 97-135) an exhaustive critical review of the first volume of Wagner's "Allgemeine Volkswirtschaftlehre." The names of Wagner and Cohn have often been coupled, not only because both were classed among the Katheder-Socialisten, but also because they have much in common in their attitude toward the various so-called schools of economic science. In continuation of his study of the English railroad policy, and as the third volume of his earlier work on that subject, appeared his "Die Englische Eisenbahnpolitik der Letzten Zehn Jahre," Leipsic, 1883.

After his establishment at Göttingen a period of ardent literary activity set in. The first volume of the greatest work which he has yet produced, his "System der Nationalökonomie," was published in 1885, the very next year after his arrival. It is significant of the importance and character of this work that two such great leaders of the respective opposing "schools" as Wagner and Schmoller should unite in praising it.

In 1886 he contributed to the "Jahrbuch für Nationalökonomie" (vol. xiii., No. 6), "Zur Fabrikgesetzgebung," a review of government reports on factory legislation in Switzerland and Saxony, and to the "Jahrbuch für Gesetzgebung" (x. 3), "Erörterungen über die Fiskalische Behandlung der Verkehrsanstalten." In that year, too, appeared his "Nationalökonomische Studien," Stuttgart, 1886.

The year 1889 witnessed the publication of the second volume of his "System der Nationalökonomie," and his "Finanzwissenschaft."

Cohn was elected a regular member of the Gesellschaft der Wissenschaften at Göttingen in 1894; and in 1896 the Prussian Order of the Red Eagle of the fourth class was conferred upon him. After an interval of nearly ten years he completed the third volume of the "System der Nationalökonomie," which was also issued under the title "Nationalökonomie des Handels- und Verkehrswesens: Ein Lesebuch für Studierende," Stuttgart, 1898. To the "Jahrbuch für Nationalökonomie" (vi., Jan., 1901) he contributed "Ueber die Vereinigung der Staatswissenschaften mit den Juristenfacultäten."

BIBLIOGRAPHY: Bliss, *Encyclopedia of Social Reform*, p. 305, New York, 1897; Luigi Cossa, *Introduction to the Study of Political Economy*, English transl., p. 421, and Index, London, 1893; G. Hanssen, *Cohn's Engl. Eisenbahnpolitik*, in *Göttingische Gelehrte Anzeigen*, 1879, i. 289-342, 705-734; A. Wagner, *Cohn's System der Nationalökonomie*, in *Jahrbücher für Nationalökonomie*, xlvi. (vol. xii., new series), No. 3.

S. M. Co.

COHN, HERMANN L.: German ophthalmologist; born at Breslau June 4, 1838. After graduating from the gymnasium of his native town he studied chemistry and physics at the University of Heidelberg under Bunsen, Kirchhoff, and Helmholtz, and at the University of Breslau, receiving the degree of doctor of philosophy in 1860. In the same year he commenced the study of medicine at the University of Breslau, obtaining his M.D. degree from the University of Berlin in 1863.

From 1863 to 1866 Cohn was assistant to Förster, settling in Breslau in the latter year as an ophthalmologist. In 1868 he was admitted to the university as privat-docent with the inaugural essay "Ueber Xerosis Conjunctivæ," and was elected assistant professor in 1874. In 1883 he received the state's gold medal in hygiene.

Cohn noticed that many pupils in the schools of Germany were obliged to wear glasses at an early age. As an oculist he became interested in the matter, and tracing the source of the evil back to the schools, gave special attention to their hygienic conditions in relation to ophthalmology. Most of Cohn's writings treat of this branch of medicine, in which he has achieved great results. The following list of works affords an insight into his labors: "Untersuchungen der Augen von 10,060 Schulkindern Nebst Vorschlägen zur Verbesserung der den Augen Nachteiligen Schuleinrichtungen," Leipsic, 1867; "Schussverletzungen des Auges," Erlangen, 1872; "Die Schulhäuser und Schultische auf der Wiener Weltausstellung," Breslau, 1873; "Die Schul Hygiene auf der Pariser Weltaustellung," *ib.* 1879; "Studien über Angeborene Farbenblindheit," *ib.* 1879; "Die Hygiene des Auges in den Schulen," Vienna, 1883 (translated into English by Turnbull, London, 1886, and into Russian by Medem, Pultawa, 1887); "Ueber den Einfluss Hygienischer Massregeln der Schulmyopie," Breslau, 1890; "Lehrbuch der Hygiene des Auges," Vienna, 1892 (his greatest work); "Dreissig Jahre Augenärztlicher und Akademischer Lehrthätigkeit," Breslau, 1897; "Sehleistungen von 50,000 Breslauer Schulkindern," *ib.* 1899; "Wie Müssen Bücher und Zeitungen Gedrückt Worden?" *ib.* 1902.

Cohn has been a very prolific writer, and has contributed nearly 250 essays on ophthalmology and hygiene to medical and other journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

COHN, LASSAR (known also as **Lassar-Cohn**): German chemist; born at Hamburg Sept. 6, 1858. After attending the gymnasium at Königsberg, he studied chemistry at different universities, taking his doctor's degree in 1880. He worked for a number of years in various chemical establishments; delivered public lectures in Munich; became privat-docent at Königsberg in 1888; and was appointed professor in 1894.

His works, published under the name "Lassar-Cohn," include: "Arbeitsmethoden für Organisch-chemische Laboratorien," 3d ed., 1902; "Moderne Chemie," twelve lectures to physicians, 1891; "Die Chemie im Täglichen Leben," 5th ed., 1903 (also translated into many European languages, and into Hebrew); "Einführung in die Chemie in Leichtfasslicher Form," 2d ed., 1903; "Praxis der Harnanalyse," 2d ed., 1898; "Die Säuren der Rinder- und Menschengalle," 1898; "Die Chemische Industrie," being vol. vii. of "Das Buch der Erfindungen, Gewerbe, und Industrien"; and a revised edition of Stöckhardt's "Schule der Chemie." He has also contributed to the "Berichte der Deutschen Chemischen Gesellschaft," "Annalen der Chemie," and the "Zeitschrift für Physiologische Chemie." S.

COHN, LÉON: French statesman; born in Paris March 11, 1849; second son of Albert Cohn. His early training was received at the Lycée Bonaparte in Paris. In 1866 he took the degree of "bachelier ès lettres," and three years later that of "licencié en droit." Though admitted to the bar, he soon abandoned the legal profession for a political career. In 1870 he was chosen as private secretary by Jules Simon, then minister of public instruction. On Jules Simon's retirement from public life Cohn became the editor of the "Correspondance Républicaine."

In 1876, when the cabinet of Jules Simon was reconstructed, Cohn returned to office as his "chef de cabinet," a position which he held until the dismissal of the Republican ministry by President MacMahon, May 16, 1877.

On the return of the Republicans to power, in Dec., 1877, Cohn was appointed prefect of the department of Loire-et-Cher, and afterward occupied a similar position in the departments of Somme, Haute-Garonne, and Loire. In 1896 he became paymaster-general of the department of Ardennes, from which he was transferred a few years later to the department of Eure. S.

COHN, LEOPOLD: German author and philologist; born Jan. 14, 1856, at Zempelburg, province of West Prussia. He received his education at the gymnasium at Culm, West Prussia, and at the University of Breslau, whence he was graduated as doctor of philosophy in 1878. In 1884 he became privat-docent at the Breslau University, in 1889 was appointed librarian, and in 1897 received the title of professor.

On Greek literature Cohn has written: "De Aristophane Byzantio et Suetonio Tranquillo Eustathi Auctoribus," Leipsic, 1881; "Untersuchungen über die Quellen der Plato-Scholien," Leipsic, 1884; "De Heraclide Milesio Grammatico," Berlin, 1884; "Zu den Paroemiographen," Breslau, 1887; and "Zur Handschriftlichen Ueberlieferung, Kritik und Quellenkunde der Paroemiographen," Leipsic, 1892.

To Jewish literature he has contributed the following: "Philonis Alexandrini Libellus de Opificio Mundi," Breslau, 1889; "Philonis Alexandrini Opera quæ Supersunt" (with Paul Wendland), vol. i., Berlin, 1896; vol. ii., *ib.* 1897; vol. iii., *ib.* 1898; vol. iv., *ib.* 1902.

He has contributed to the "Jewish Quarterly Review" (Oct., 1892) "The Latest Researches on Philo of Alexandria," and (*ib.* 1898) "An Apocryphal Work Ascribed to Philo of Alexandria"; to the "Neue Jahrbücher für Classisches Altertum" (1898, pp. 514–540) "Philo von Alexandria"; and to "Philologus" (1899, Supplement vii., pp. 387–436) "Einteilung und Chronologie der Schriften Philos." Cohn is the author of the essay on "Griechische Lexikographie," in "Handbuch der Klassischen Altertumswissenschaft," 3d ed., ii., part i., Munich, 1900. He has also contributed articles on Greek grammarians to Pauly-Wissowa's "Real-Encyclopädie der Classischen Altertumswissenschaft."

S. F. T. H.

COHN, LUDWIG ADOLF: German historian; born in Breslau May 22, 1834; died in Göttingen Jan. 13, 1871. He belonged to a prominent family of merchants. Physically deformed as the result of an illness in childhood, he was taught by his mother till he was over eight years of age, when he went to the Magdalen Gymnasium. He entered Breslau University in 1851, and Berlin University in 1853. About this time he was stricken with a serious illness. During his slow recovery at Breslau he attended lectures by Mommsen and Junckmann, and he took his degree at the university of that city in 1856. Cohn embraced Christianity, and in 1857 became a privat-docent at Göttingen University, where he taught till his death.

His principal works, which are characterized by wide reading, keenness of criticism, and fairness of spirit, are: "Die Pegauer Annalen aus dem 12. und 13. Jahrhundert," Altenburg, 1858; "Der 30jährige Krieg," Halle, 1861; "Ein Deutscher Kaufmann aus dem 16. Jahrhundert," Göttingen, 1862; "Stammtafeln zur Geschichte der Deutschen Staaten und der Niederlande," 1864-65 (his principal work); "Geschichte Kaiser Heinrich II.," Halle, 1867; besides which he contributed many historical articles to periodicals.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, 1896, iv. 394; Le Roi, *Gesch. der Evangel. Jud.-Mission*, i. 213.

S. N. D.

COHN, MARTIN. See MELS, A.

COHN (KOHN), MESHULLAM SOLOMON: German rabbi; born about 1739; died at Fürth Dec. 17, 1819. After having spent a few years in the yeshibot of Posen and Zülz, Cohn went to the yeshibah of Jonathan Eybeschütz in Altona, from whom he received his rabbinical diploma. His first rabbinate was in Rawitsch, where he opened a small Talmudical college. He was then rabbi successively in Krotoschin, Zülz, Kempten, and Fürth, following at the last-named place R. Hirsch Janow on the death of the latter in 1785.

In 1800 Cohn was one of the signers of an act of accusation against the Frankists of Offenbach (see "Monatsschrift," xxvi. 239); and in 1811 he put under the ban the rabbi of Cassel, Löw Berlin, because the latter permitted the eating of "Hülsenfrüchte" (podded vegetables, etc.) on the Passover (compare "Monatsschrift," xxii. 192).

Of Cohn's works may be mentioned: "Sefer Bigde Kehunnah" (Garments of Priesthood), responsa, Fürth, 1807, the second part of which contains novellæ to Baba Meẓi'a and Giṭṭin; "Sefer Mish'an ha-Ḥayyim" (Prop of the Waters; see Isa. iii.), haggadic treatises, *ib.* 1811; "Naḥlat Abot" (Portion of the Fathers), homilies, *ib.* A special edition of the sermon preached by Cohn on his completing the study of the treatise Giṭṭin, was published at Fürth in 1791; and is now one of the rarities of the Frankfort Stadtbibliothek (Auct. Hebr. No. 2297).

Cohn's son Solomon was rabbi in Schnaittach, Mergentheim (1801-11), and in Zülz, where he died April 1, 1824.

BIBLIOGRAPHY: *Blätter für Jüdische Gesch. und Literatur*, ed. L. Löwenstein, No. 4, pp. 44-46; *Revue Orientale*, ed. E. Carmoly, iii. 306.

S. L. L.

COHN, MORITZ (pseudonym, **Conimor**): Austrian writer; born at Kreuzburg, Silesia, Jan. 8, 1844. Educated at the high school of Brieg, he began life as a clerk in a merchant's office, devoting his spare time to writing. After some of his plays had met with success, he abandoned commerce and settled down at Vienna (1875) as an author, and has written the following: "Der Improvisator," drama, 1874; "Vor der Ehe," drama, 1876; "Ein Ritt Durch Wien," a satirical poem, 1876; "Eine Visitenkarte," drama, 1877; "Der Goldene Reif," drama, 1878; "In Eigener Falle," drama, 1881; "Im Lichte der Wahrheit," drama, 1882; "Wie Gefällt Ihnen Meine Frau," a novel, 1886; "Der Beste Gegner," drama, 1892. Cohn is a prolific contributor to the press.

BIBLIOGRAPHY: *Das Geistige Wien*, i. 72.

S. M. B.

COHN, OSKAR JUSTINUS (also known as **Oskar Justinus**): German writer; born at Breslau Feb. 21, 1839; died at Bad Nauheim Aug. 6, 1893. Educated for a mercantile career, he succeeded his father as head of the Breslau firm founded by the elder Cohn. He was not successful as a merchant, and went into bankruptcy in 1880. Like his father and brothers, he had scientific and literary inclinations. Taking up his residence in Berlin, he turned his attention to literature. In 1861 his first dramatic effort, "Der Vereins-Held," was produced in Breslau. Cohn wrote the following comedies: "Die Getreidespekulanten," 1876; "Eine Episode aus den Pickwickiern," 1876; "Zu Spät," 1877; "Oel und Petroleum," 1877; "Der Letzte Termin," 1877; "Die Gründung aus Liebe," "Unser Ziegeuner," and "Eine Stille Familie," 1878; "Das Vierte R!," 1879; "Drei Trotzköpfe," 1880; "Gesellschaftliche Pflichten" (with H. Wilken), 1881; "Apfelröschen," 1883; "Penelope" and "Kommerzienrat Königsberger," 1883; "Ein Photographicalbum," 1885; "Kyritz-Pyritz" (with H. Wilken) and "Griechisches Feuer," 1887; "Die Liebesprobe" and "Humoristisches Kleeblatt," 1888; "In der Kinderstube," 1889. He also wrote "Der Bauherr," a tragedy, 1877, and the following novels: "Amor auf Reisen," 1888; "Berliner Humor, Auf Rollendem Rade," 1889; "In der Zehnmillionen Stadt," 1890; "Italienischer Salat," 1892; "Ein Proletarierkind," 1893; "Häuslicher Bilderbogen" (published after his death), 1894.

Bibliography: Brümner, *Lexikon der Deutschen Dichter und Prosaisten des Neunzehnten Jahrhundert*, s.v.

s. F. T. H.

COHN, RUDOLF: German physiologist; born at Schneidemühl, Posen, Germany, April 23, 1862. He received his education at the Kneiphöf'sche Gymnasium and at the University of Königsberg, graduating as doctor of medicine in 1886. In the same year he became assistant at the laboratory of medical chemistry and pharmacology at Königsberg. In 1892 he was admitted to the medical faculty of his alma mater as privat-docent, and in 1898 received the title of professor.

Cohn has published several essays on chemical physiology in "Zeitschrift für Physiologische Chemie," "Archiv für Experimentelle Pathologie," and "Berichte der Berliner Chemischen Gesellschaft." Since 1893 he has been the editor of the chemical department of Hermann's "Jahresberichte für Physiologie."

s. F. T. H.

COHN, SAMUEL: German political economist; born at Bromberg 1862; died in Berlin July 30, 1900. He attended the Joachimsthal-Gymnasium, and studied philology and history at Berlin University, where he took the degree of Ph.D. After graduating he turned his attention to economics. His introduction to journalism took place when he joined the staff of the Oldenburg "Korrespondenz," and from about 1889 he contributed frequently to Berlin newspapers and periodicals. For a number of years he acted as secretary to Friedrich Goldschmidt in his economic researches and studies. Toward the close of his life Cohn was editor of the "Oekonomist." His work, "Die Finanzen des Deutschen Reiches seit Seiner Begründung" (Berlin, 1899), is the result of a number of years of labor, and is marked by the clear arrangement and the abundance of its material.

Bibliography: *Allg. Zeit. des Jud.* Aug. 3, 1900.

s. N. D.

COHN, SOLOMON: German rabbi; born at Zülz, Prussian Silesia, March 24, 1822; died in Breslau Sept. 22, 1902. He was a grandson of Rabbi Meshullam Solomon Cohn of Fürth. Solomon Cohn attended the yeshibah at Presburg for a short time, and then the gymnasium and university at Breslau. At the latter institution he studied Oriental languages and philosophy, and received the degree of Ph.D.

In 1847 Cohn was called as rabbi to Oppeln, then to Maestricht, Schwerin, and in 1876 to Berlin; he retired in 1894 to Breslau. Cohn married the eldest daughter of the chief rabbi Ettlinger of Altona, who often mentions him in his responsa, "Binyan Zion." From 1878 to 1894 he lectured on homiletics at the Orthodox rabbinical seminary of Berlin.

Bibliography: Löwenstein, *Blätter für Jüd. Gesch. und Literatur*, 1902, p. 46.

s. A. F.

COHN, TOBIAS: Polish physician; born at Metz, Germany, 1652; died at Jerusalem 1729. His grandfather was the physician Eleazar Kohn, who emigrated from Palestine to Poland, and settled in Kamenetz-Podolsk, where he practised medicine until his death. His father was the Polish physician Moses Kohn of Narol, in the district of Bielsk, who moved to Metz in 1648 to escape persecution during the Cossack revolution. Tobias and his elder brother returned to Poland after the death of their father in 1673. He received his education at Cracow and the universities of Frankfort-on-the-Oder (at the expense of the great elector of Brandenburg) and Padua, graduating from the latter as doctor of medicine. He practised for some time in Poland, and removed later to Adrianople, where he became physician to five successive sultans—Mohammed IV., Sulaiman II., Aḥmad II., Mustapha II., and Aḥmad III., moving with the court to Constantinople. In 1724 he went to Jerusalem, where he lived until his death.

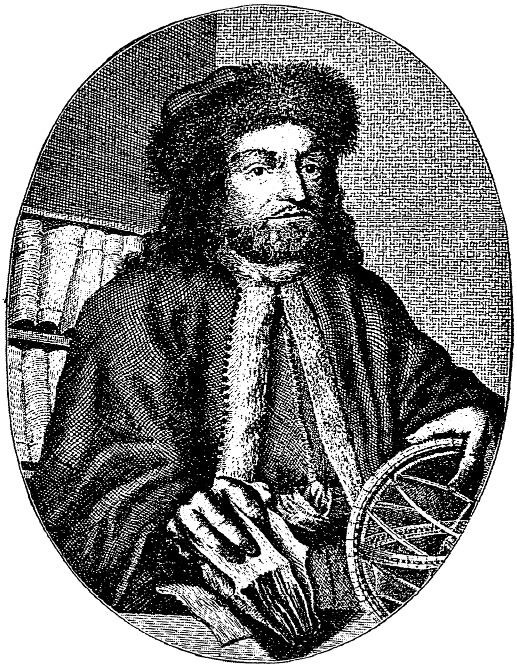

Tobias Cohn.
(From the frontispiece of his "Ma'aseh Tobiyyah," 1707.)

Cohn was familiar with nine languages—Hebrew, German, Italian, French, Spanish, Turkish, Latin, Greek, and Arabic. This great linguistic knowledge made it possible for him to write his "Ma'aseh Tobiyyah" (Work of Tobias), published in Venice in 1707, and reprinted there in 1715, 1728, 1769, and 1850. The work is encyclopedic, and is divided into eight parts: (1) theology; (2) astronomy; (3) medicine; (4) hygiene; (5) syphilitic maladies; (6) botany; (7) cosmography; and (8) an essay on the four elements.

The most important is the third part, which contains an illustration showing a human body and a house side by side and comparing the members of the former to the parts of the latter (see illustration).

In part 2 are found an astrolabe (see Jew. Encyc. ii. 244) and illustrations of astronomical and mathematical instruments. Inserted between parts 6 and 7 is a Turkish-Latin-Spanish dictionary; and prefixed to the work is a poem by Solomon Conegliano.

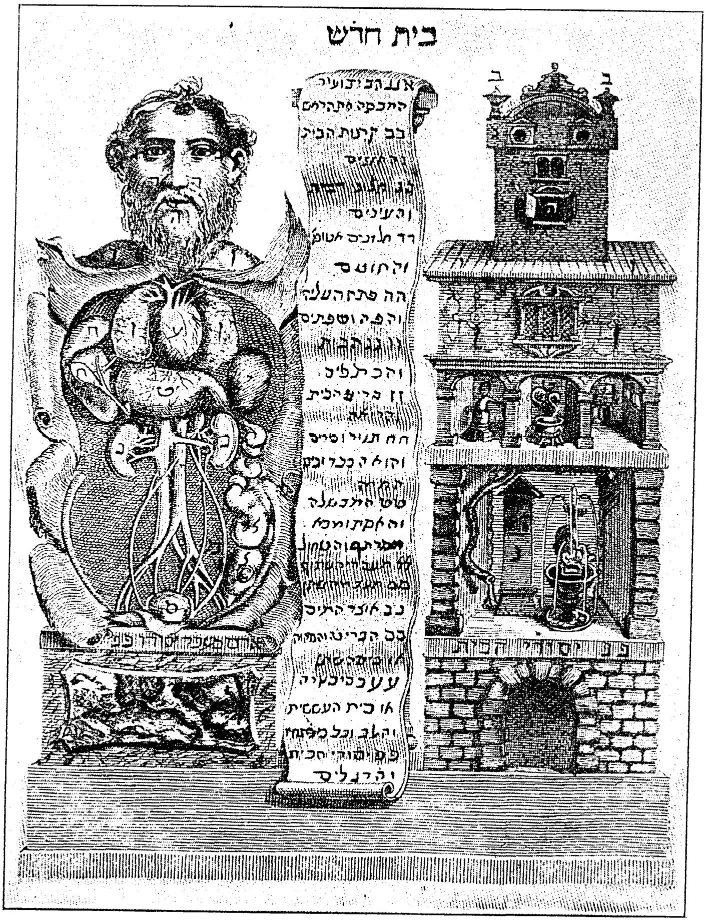

The House of the Body.
An allegorical design comparing the organs of the body to the divisions of a house.
(From Tobias Cohn, "Ma'aseh Tobiyyah," 1707.)

Cohn's medical knowledge and experiences seem to have been of considerable importance. He gave, from his own observations, the first description of the "plica polonica," as well as many local symptoms and newly discovered medicinal herbs. He also published in three languages a list of remedies.

He criticized the anti-Jewish professors of Frankfort-on-the-Oder as well as his coreligionists who were devoted to Cabala and committed to a blind belief in miracles.

Bibliography: Hirsch, *Biog. Lex.* s.v.; *Rev. Et. Juives*, xvii. 293; xxi. 140, 318; M. Bersohn, *Tobiasz Kohn*, Warsaw, 1872.

H. R. F. T. H.

COHN, TOBIAS: German rabbi and writer; born at Hammerstein, West Prussia, Feb. 2, 1826. After graduating from the normal school, he conducted the Jewish elementary school of his native city until 1846. He then continued his studies at Berlin, where he received his doctor's degree in 1857. During this time he was living in the house of Sarah Levy (née Itzig), then the gathering-place for the Jewish and Christian celebrities of Berlin. From 1857 to 1896 he officiated as preacher and rabbi of the community of Potsdam. With his wife, the daughter of Ludwig Philippson, he then took up his residence in Berlin.

Cohn is an honorary member of the Literarische Gesellschaft, a society composed of the intellectual leaders of Potsdam, and has been decorated with the Order of the Red Eagle. His larger works include: "Der Talmud" (1866); "Die Mosesgruppe von Rauch"; "Die Humanitätsperiode"; "Die Aufklärungsperiode"; "Die Araber im Chalifat"; "Israels Gemeinschaftsleben mit den Vorchristlichen Völkern" (1893). He also contributed many scientific essays to the "Allgemeine Zeitung des Judenthums," Geiger's "Jüdische Zeitschrift für Wissenschaft und Leben" (iv.), "Jahrbuch für die Geschichte der Juden und des Judenthums" (iv.), "Aus Alten Zeiten und Landen," "Im Deutschen Reich," etc.

S. P. R.

COHN, TOBY: German physician and medical author; born at Breslau Dec. 26, 1866. Cohn was educated at the Elisabeth gymnasium of his native city and at the universities of Breslau and Freiburg. From Sept., 1891, to Jan., 1893, he was an assistant at Wernicke's university clinic for neuropathy, and has since been assistant to Mendel at Berlin. Cohn is the author of "Klinischer Beitrag zur Kenntniss des Wasserverlaufs im Verlängerten Mark," 1894; "Infantile Hemiplegie mit Intentionstremor," 1895; "Posthemiplegische Bewegungsstörung," 1896; "Zur Symptomatologie der Gesichtslähmung," 1897; "Facialistik als Beschäftigungsneurose," 1897; "Die Mechanische Behandlung der Beschäftigungsneurosen," 1898; and "Leitfaden der Electrodiagnostik und Electrotherapie für Praktiker und Studirende," 1899.

Bibliography: Pagel, *Biographisches Lexikon Hervorragender Aerzte*, 1901, p. 338; *Das Geistige Berlin*, iii. 31.

S. E. Ms.

COHNFELD, ADALBERT DOROTHEUS SOLOMON: German author; born in Pyritz, Pomerania, Aug. 3, 1809; died in Berlin Jan. 20, 1868. He lived in Breslau during the earlier part of his life, and became a physician, but was best known as the editor of the "Norddeutsche Zeitschrift für das Theater" and of the "Erinnerungsblätter." He published: "Phantasmagorien," Berlin and Züllichau, 1837, and "Die Hospitalitäten," Berlin, 1838, both novels; "Ausführliche Gesch. des Preussischen Staates," 2 vols., *ib.* 1840; "Ausführliche Lebens- und Regierungsgesch. Friedrich Wilhelm III." *ib.* 1840–41; "Die Rückkehr des Landwehrmanns," a comedy.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 183.

S. N. D.

COHNHEIM, JULIUS: German pathologist; born at Demmin, Pomerania, July 20, 1839; died in Leipsic Aug. 15, 1884. He studied at the universities of Würzburg, Marburg, Greifswald, and Berlin, receiving his doctor's degree at Berlin in 1861. After taking a postgraduate course in Prague, he returned to Berlin in 1862, where he practised until 1864, when he took service as surgeon in the war against Denmark. In the fall of the same year he became assistant at the pathological institute of Berlin University under Virchow, remaining there until 1868. During this time he published several articles relating to physiological chemistry and histology, but finally turned his especial attention to pathological anatomy. In 1867 there appeared in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" (xli.) Cohnheim's essay, "Ueber Entzündung und Eiterung," which made his reputation as a pathologist. In it he proved that the emigration of the white blood-corpuscles is the origin of pus, a statement which produced a great revolution in pathology. In 1868 Cohnheim was appointed professor of pathological anatomy and general pathology in the University of Kiel; and four years later (1872) he went to the University of Breslau to fill a similar position. His work there was interrupted in the winter of 1873–74 by illness. In 1876 he accepted an invitation to become professor of pathology in the University of Leipsic, which chair he occupied until his death.

Cohnheim was the first to use the now universal method of freezing fresh pathological objects for examination; he also first demonstrated nerve-termination in "Cohnheim's areas" (polygonal areas indicating the cut ends of muscle-columns, seen in the cross-sections of striated muscle-fiber); he was the pioneer in the theory of inflammation, which is now universally accepted; and his researches in the field of pathological circulation and the causes of embolism marked a new departure in the methods of medical treatment.

Aside from his literary and experimental activity, Cohnheim was both popular and successful as a teacher.

Among his many works may be mentioned: "Ueber die Entzündung Seröser Häute," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," xxvii.; "Zur Kenntniss der Zuckerbildenden Fermente," *ib.* xxviii.; "Ein Fall von Abscessen in Amyloid Entarteten Organen," *ib.* xxxiii.; "Ueber die Endigung der Muskelnerven," *ib.* xxxiv., and in the "Centralblatt der Medizinischen Wissenschaften," 1863; "Ueber den Feineren Bau der Quergestreiften Muskelfasern," *ib.* xxxiv. (demonstration of the "Cohnheimsche Muskelfelder" by freezing fresh muscles); "Zur Pathologischen Anatomie der Trichinen-Krankheiten," *ib.* xxxvi.; "Ueber die Endigung der Sensiblen Nerven in der Hornhaut," *ib.* xxxviii. (demonstration of the termination of the nerves in the cornea through treatment with chlorid of gold); "Ueber Entzündung und Eiterung," *ib.* xli. (mentioned above); "Ueber Venöse Stauung," *ib.* xli.; with Bernhard Fränkel, "Experimentelle Untersuchungen über die Uebertragbarkeit der Tuberkulose auf Thiere," *ib.* xlv.; "Untersuchungen über die Embolischen Processe," Berlin, 1872; "Neue Untersuchungen über die Entzündung," *ib.* 1873; "Vorlesungen über Allgemeine Pathologie," *ib.* 1877–80, 2d ed. 1882; "Die Tuberkulose vom Standpunkt der Infectionslehre," Leipsic, 2d ed., 1881. His collected works ("Gesammelte Abhandlungen," Berlin, 1885) were edited by E. Wagner, with a biography by Kühne.

Bibliography: Ponfick, *Gedächtnisrede auf Cohnheim*, Breslau, 1884; Hirsch, *Biographisches Lexicon*, s.v., Vienna, 1885; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

COHNHEIM, PAUL: German physician; born at Labes, in Pomerania, Dec. 2, 1867. He was educated at the gymnasium at Stettin and the universities of Berlin, Freiburg in Baden, Tübingen, and Würzburg, being graduated from the last-named as doctor of medicine in 1891. He settled in Berlin as a physician the same year, and till 1899 was assistant physician at the Boas private hospital. Since 1899 he has continued in practise as a physician, treating mainly diseases of the digestive organs.

Cohnheim is the editor of the yearly literary reports in "Archiv für Verdauungs-Krankheiten."

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

COHNSTEIN, ISIDOR: German gynecologist; born at Gnesen, province of Posen, Prussia, Aug. 1, 1841; died at Charlottenburg, near Berlin, July 25, 1894. He received his education at the gymnasium of his native town and at the universities of Berlin, Prague, and Heidelberg, being graduated as doctor of medicine in 1864. In 1866 he engaged in practise as a physician in Berlin, where he was admitted to the university as privat-docent in 1868. Three years later he gave up general practise, and became a specialist in gynecology. Resigning his position in the university, he in 1877 removed to Heidelberg, where he established himself as a gynecologist.

Cohnstein has written several essays and books, especially on gynecology. Among these the following may be mentioned: "Ueber den Muskeltonus" (awarded a prize by the Brussels Academy); "Ueber Alte Erstgebärende"; "Ueber ein Neues Perforationsverfahren"; "Ueber Vaginitis Exfoliativa"; "Lehrbuch der Geburtshilfe"; "Grundriss der Gynäkologie."

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

COIMBRA: City of Portugal, capital of the province of Beira, in which there was formerly a "Juderia," or Jewish quarter, now called "Corpo de Deus." In April, 1395, the prior of the church in Coimbra and several of the clergy broke into the Jewry in order to obtain eggs (for Easter) from the Jews. The local rabbi, Solomon Catalan, the elder Isaac Passacom, and other Jews intimated to the priests that they had no right to demand eggs of the Jews, who were living in the street set apart for them. Upon this the clericals resorted to force, and broke into the house of a Jew named Jacob Alfayate. The Jews resisted and drove the importunate clericals out of the ghetto. The king protected them from further annoyances at the hands of the clergy.

Coimbra, the seat of the only Portuguese university, at which many Maranos studied, had a tribunal of the Inquisition, which, during several centuries, instituted numerous autos da fé and sentenced many secret Jews to life imprisonment or to be burned alive. Coimbra was the birthplace of Moses ibn Danon, who in 1510 wrote a Talmudic work at Fez.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 24, 345 *et seq.*; Mendes dos Remedios, *Os Judeus em Portugal*, p. 158. Compare Auto da Fé.

G. M. K.

COIN-MAKERS. See Minters.

COINS, COINAGE. See Numismatics.

COLCHESTER: County town of Essex, England. Jews are first mentioned as living in Colchester in 1185, and it is probable that they were involved in the massacre of 1190. The community was evidently of some importance, as it was ninth in the amount of its contribution toward the ransom of Richard I. in 1194. The community had in 1220 a special bailiff, probably for the purpose of collecting the taxes imposed upon it. In 1220 this officer was one Benedict. An agreement dated 1258, relative to the Colchester Jewry in Stockwell street, was transcribed by W. Bedwell in Roman letters, from which it was retransliterated into Hebrew by Neubauer ("Rev. Et. Juives," v. 247). In 1267 a curious incident occurred when several Jews and Christians were involved in an infringement of the forest laws. They had started and chased a doe in the woods in the neighborhood of Colchester. They were severely fined, the Jews more heavily than the others. One of the Jewish offenders escaped to Lincoln, but returned ten years later, when a portrait of him was drawn upon the Forest Roll by the scribe who had described his offense (see Aaron, Son of the Devil). The king claimed sole jurisdiction over the Jewry of Colchester, and when he granted the castle to Guy of Rochfort, he reserved the right to enter the town and hundred of Colchester to search for Jews' debts. When the Jews were expelled in 1290, nine houses and a "schola" of the Jewry escheated to the king, from which it may be assumed that the community of Colchester stood about seventh in order of importance at that time.

Bibliography: E. L. Cutts, *Colchester*, xiii. 118-125; Jacobs, *Jewish Ideals*, pp. 225-233.

J.

COLENSO, JOHN WILLIAM: Bishop of Natal and English Biblical critic; born at St. Austell, Cornwall, Jan. 24, 1814; died Jan. 20, 1883. He was educated at St. John's College, Cambridge. After obtaining his degree Colenso passed some time as a teacher at Harrow, where he produced his well-known school-books on arithmetic and algebra. He became Bishop of Natal in 1853. For the purposes of his mission to the Zulus he mastered their language. He wrote and published a Zulu grammar, and translated into that language the books of Genesis, Exodus, and Samuel.

During the course of his translation he was much troubled by inquiries from the intelligent Zulus whom he used as interpreters as to the discrepancies in the different narratives contained in Genesis and Exodus. This led him to write his "Pentateuch and Book of Joshua Critically Examined," of which the first part appeared in 1862, and created great excitement in the theological world. Colenso drew attention to the arithmetical difficulties attached to the acceptance of the Biblical estimate of the number of fighting men (600,000) who left Egypt at the time of the Exodus, since this number assumes a population of over two millions. Colenso's early studies enabled him to realize the difficulties of commissariat involved in the movement of such large numbers. He was ultimately led to deny the Mosaic authorship of the Pentateuch, and to declare that Jeremiah was the author of the Book of Deuteronomy. He was deposed by the Bishop of Cape Town for heresy in 1863, but the act of deposition was not confirmed by the Privy Council, and Colenso remained Bishop of Natal to his death.

His work, the later parts of which show considerable advance on the somewhat crude views expressed in the earlier portions, was concluded by the publication of part seven in 1879. He was for a long time the solitary English representative of the higher criticism, and was thereby exposed to much obloquy. The well-known "Speaker's Commentary" was projected mainly in order to combat his views. These created great interest in Jewish quarters, and were answered by Dr. H. Adler and Dr. A. Benisch.

Bibliography: *Dictionary of National Biography*, s.v.

J.

COLLAR: **1.** A rendering in Judges viii. 26 of the Hebrew word נטיפות. In the other passage (Isa. iii. 19) in which it occurs it is translated "chains." In both cases the word is used in the enumeration of ornaments: in Isaiah of the Jewish women, and in Judges of the Midianite kings. The root (נטף)

means "to drop," and the word may therefore mean "drops," "pendants from the ears," etc. Targum to Judges renders it by כלילא, which Jastrow, *s.v.*, translates "wreaths," "crowns." Rashi, as is his wont, agrees with the Targum; understanding by it, however, pendants falling upon the breast, as a string of pearls (see Rashi on Isa. iii. 19, where he interchanges עינקיא and כלילא). Ḳimḥi, starting from the root "drop," finds in "naṭifah" the idea "dropper," which he interprets to mean a bottle in which perfume was carried, and from which it was dropped as occasion required. Gersonides agrees with Ḳimḥi.

2. A rendering, in Job xxx. 18, of the Hebrew word פה (כפי) where, however, the translation is scarcely warranted. The reference is merely to an opening for the head in a garment, and does not imply the elaborate idea conveyed by the word "collar" (Ex. xxviii. 32). The same word is found in Ps. cxxxiii. 2, where it indicates the top edge of the garment.

E. G. H. G. B. L.

COLLEGES, RABBINICAL. See SEMINARIES, RABBINICAL.

COLLINS, CHARLOTTE (Lottie): Anglo-American actress; born in London, England, about 1865. She began her stage career at the age of five, when she made her début as a rope-dancer. Having lost both her parents while still a child, she joined her sisters, Marie and Lizzie Collins, singing and dancing with them at various music-halls. In 1890 she became famous for the song entitled "Ta-ra-ra-boom-de-ay," which she introduced at the Tivoli Music Hall in London. This song had enormous success. It was originally a boating-chant, used by sailors on the lower Mississippi. In 1892 she was engaged by Charles Frohman to sing in America.

J. V. E.

COLMAR (German, **Kolmar**): Chief town of Upper Alsace, Germany, on the Lauch and the Fecht. At the beginning of the thirteenth century Colmar had a large community of Jews, who enjoyed the favor of the municipal authorities. They occupied a special quarter, where they had a synagogue. The building was destroyed by fire in 1279.

In 1285 the emperor Rudolph I. besieged Colmar, for which the Jews were held responsible by its citizens, who declared they had induced Rudolph to attack the city; the Jews were accordingly expelled. That this charge was groundless can be seen from Rudolph's subsequent treatment of them. Meïr of Rothenburg, rabbi of Colmar, passing through Rudolph's camp, was held for a ransom of 1,500 marks. He, however, forbade his flock to pay such a heavy sum, and spent the remainder of his life in prison.

The period of banishment must have been brief, for several years later, when Adolph of Nassau, Rudolph's successor, besieged Colmar, Jews were among the defenders of the city. In 1292 the Jews of Colmar were accused of a ritual murder, and a riot ensued, in which many Jews lost their lives.

Persecutions.

More fortunate than many other Alsatian communities, Colmar escaped the persecutions of the hordes of Armleder, who, on hearing of the approach of the army of Louis of Bavaria, raised the siege. But this relief was dearly paid for. Louis of Bavaria handed over the Jews of Colmar, with their possessions, to the city for the sum of 200 marks. The year 1348 was fatal to the community of Colmar, as to all Alsatian communities. The accusation of having caused the Black Death found credence with the anti-Jewish council of Colmar. In fact, on Dec. 29, 1348, the city council announced to their fellows of Strasburg that one Hegman had, under torture, accused Jacob, the cantor of the synagogue of Strasburg, of having sent him the poison which he had put into the wells of Colmar. Thereupon the Jews, without being permitted a hearing, were burned outside the gates of the city. The place where the auto da fé occurred is still known as the "Judenloch" (Hole of the Jews). In the following year, Charles IV. of Germany absolved the inhabitants of Colmar from all responsibility for the burning of his "servi cameræ."

Jews were again admitted to Colmar, at the request of King Wenceslaus, about 1375. Nevertheless, when the latter took the part of the nobles in their quarrels with the Alsatian towns, the Jews of Colmar helped to defend the city, and refused to pay taxes for three years (1385-88). They were, therefore, together with their Christian fellow citizens, put under the ban of the empire. Later an arrangement was made between the city and the emperor, relinquishing to the former the Jewish taxes for a period of ten years; whereupon the ban was removed. Wenceslaus, however, did not forget their recalcitrance, and in 1392 annulled all the claims of the Jews against their Christian debtors.

During the reign of Robert of Bavaria the condition of the community improved. On Sept. 28, 1401, he granted the Jews of Colmar a renewal of their old privileges. But the hostility of the council of Colmar continued to manifest itself in many ways; and in 1437 the council secured from King Sigismund an edict prohibiting the citizens of Colmar from renting or selling houses to Jews without special permission from the mayor. In 1468, the council made changes in the statutes affecting Jews, and added the following clauses:

> "In addition to the yearly taxes, the Jews shall contribute to the tax for the maintenance of the fortress, and give New-Year gifts to the mayor. In case of war they shall pay supplementary taxes. They shall remain in their houses during Holy Week, Easter and the feasts of Corpus Christi and Assumption. Only unmarried children may reside with their parents, and no Jew shall harbor without special permission any foreign coreligionist. Foreign Jews shall pay, on entering the city, a 'blappert' at the gate, and a pfennig to the gatekeeper. If they wish to pass a night in the city, they shall pay one shilling. The city protects the Jews only from persons amenable to its tribunal."

At the end of 1476 the community suffered greatly at the hands of the Swiss Confederates, who, on their way to France, plundered the Jews and committed many acts of violence. Moreover, the council, fearing that the Christian inhabitants would get into trouble with the Confederates on account of the Jews, prohibited the latter from entering the

Their Banishment of 1512.

city. Thus in 1478 only two Jewish families were tolerated there. At length the council requested from Maximilian I., in Dec. 1507, permission to banish the Jews from Colmar, which request was granted in 1510 (Jan. 22). In vain the community exerted every effort to secure the repeal of the decree of banishment. All that it obtained, through the help of Josel of Rosheim, the leader of the Alsatian Jews, was the postponement of enforcement until St. George's Day, 1512. Thenceforth all Jews who came to Colmar for purposes of trade were compelled to pay a toll and to wear the yellow badge. The synagogue and the Jewish cemetery of Colmar were presented by Maximilian to his secretary, Jean Spiegel of Schlettstadt. The cemetery, however, was also used by the Jews in the seigniory of Ribeaupierre. The council was therefore constrained to take over both the cemetery and the buildings formerly belonging to the Jews, paying an indemnity to both Jean Spiegel and William of Ribeaupierre.

The council was not yet satisfied. The banished Jews settled in the neighboring villages, and came daily to Colmar to transact business with its citizens. The council therefore passed a law prohibiting Jews from depositing their merchandise with Christians. On Feb. 2, 1534, the council passed another law forbidding the inhabitants, under penalty of loss of citizenship, to harbor Jews. These laws remaining without effect, the council solicited and obtained from Charles V. (April 25, 1541) permission to forbid them from entering Colmar. Through the intervention again of Josel of Rosheim the imperial chancelry, a month later (May 24, 1541), renewed all the privileges previously enjoyed by the Jews of Colmar. These contradictory enactments became the occasion of litigation between the city and the Jews, lasting eight years, the Jews being ultimately defeated.

Recent History.

Until 1691 no Jew set foot into Colmar. A community, however, began to form in 1789; and its history, from that time on, differs little from that of other communities in France and Germany. With the introduction of the system of consistories (1808) Colmar became the seat of one, with twenty-five dependent communities. At present (1903) Isidore Weill is grand rabbi of the consistory. The district of Colmar includes about 11,000 Jews. There are several benevolent societies, the most noteworthy of which are the Société de Patronage des Jeunes Israélites and the Société des Dames. See Alsace.

Bibliography: Mossmann, *Etude sur l'Histoire des Juifs à Colmar*, Colmar, 1866; Scheid, *Histoire de Juifs d'Alsace*, Paris, 1873; idem, *Josel et la Ville de Colmar*, in *Rev. Et. Juives*, xiii. 70-74; J. Kracauer, *Procès de R. Joselmann Contre la Ville de Colmar*, ib. xix. 282-293; Reuss, *L'Alsace au XVII^e Siècle*.

G. I. Br.

COLOGNA, ABRAHAM. See Abraham de Cologna.

COLOGNE (German, **Köln** or **Cöln**; Latin, **Colonia Agrippina**): Chief city of Rhenish Prussia. There are indications that a Jewish community existed here long before Christianity had become dominant. The first official document, however, concerning the Jews of Cologne dates from the time of Constantine, who issued a decree (Dec. 11, 321) abolishing their privilege of exemption from onerous municipal offices ("Codex Theodosianus," iii. 16, 8). His successors, especially Theodosius II., did not content themselves with the withdrawal of old privileges, but curtailed the civic rights of the Jews. Happily for the Jews of Cologne, it fell, in 462, into the hands of the Franks; and a long period of freedom and prosperity for the Jews of that city followed, though many attempts were made by the fanatical clergy to disturb the harmony and interrupt the friendship existing between the Jews and the Christians.

First Beginnings.

In 881 the Jewish community of Cologne ceased to exist, the city having been reduced to ashes by the Norman invaders. It was, however, soon rebuilt, and under the wise rule of the archbishops, which made the city a great industrial and commercial center, a prosperous and numerous Jewish community came into existence during the tenth century, accumulating material wealth and learning in an eminent degree. As in the old city, the Jews occupied a special quarter, situated between the city hall and the Church of St. Laurentius, although they were allowed to reside wherever they chose. They had a synagogue and a Talmudical school, the origin of which is ascribed to Amram of Mayence.

In 1010 a new and richly decorated synagogue was erected, and about the same time a hospital (הקדש) was built by a philanthropist named Eliakim ben Mordecai. The community was administered by a chief rabbi, officially called "episcopus Judæorum," who was elected annually. He was assisted by a council of twelve dayyanim, whose decisions had legal force. Disputes between Christians and Jews had to be decided by the Jewish council; and in grave criminal cases, in which the Jewish council was incompetent to decide, a Jew could be convicted only on evidence corroborated by a Jewish witness.

The Jews were engaged in all branches of commerce, trading especially in wool, leather, fur, and jewelry. They were also allowed to hold public offices; and many a Jew was entrusted by his Christian fellow citizens with the direction of public affairs. Thus, in the middle of the eleventh century, a Jew named Egeberth exercised the functions of burgomaster of the parish of St. Laurentius.

The First Crusade.

This golden period in the life of the Jews of Cologne was terminated by the Crusades. On May 29, 1096, the Jews of Cologne were informed of the approach of the Crusaders. Being well aware that they could expect no mercy from the pilgrims, who delighted in the spilling of Jewish blood, they sought refuge in the houses of their Christian fellow citizens, who, touched with pity, did all they could to shield them. The following day the Crusaders, on entering the city, had to content themselves with pillaging the Jewish quarter, and tearing up and defiling the scrolls of the Law. Only two Jews, Mar Isaac and Rebekah, fell victims to their rage. Both had refused to escape, and willingly accepted martyrdom. Mar Isaac was dragged to a church, and, spitting on the crucifix held up before him, was there killed.

Meanwhile the situation of the refugees became untenable, and detection was feared at every moment. The archbishop, Hermann III., who himself sheltered many Jews in his palace, decided to send them secretly away, to be housed in the neighboring towns and villages of his diocese. For three weeks the unfortunate Jews remained safely in their new hiding-places, but were finally discovered, and shared the fate of their brethren in other towns. Many ended their lives in lakes and bogs, following the example of a pious man named Samuel ben Yehiel. Standing in the water, and pronouncing a blessing, he killed his son; and his assembled coreligionists, while intoning the "Shema'" ("Hear, O Israel!") threw themselves into the Rhine. Various "Memorbücher" preserve the names of a great number of these martyrs, among whom were several proselytes; and a prayer of commemoration is recited every year at Cologne on the Sabbath preceding Pentecost.

The Second Crusade.

As soon as the horrors of the Crusade had ceased the community was reestablished by the remaining old settlers who had escaped massacre, and it was augmented by newcomers, who anticipated greater security at Cologne, as the Christian citizens of the city had shown themselves compassionate toward the Jews. Scarcely had fifty years passed in relative tranquillity when a new calamity overtook the community. The monk Rudolph arrived at Cologne (Aug. 1, 1146); and his anti-Jewish speeches soon bore fruit. Meanwhile pilgrims for the Second Crusade commenced to gather; and a renewal of the scenes of 1096 was to be apprehended. In their distress the Jews addressed themselves to Archbishop Arnold, who gave them the castle of Walkenburg and permission to defend themselves with arms. As long as they remained in this place of refuge they were safe; but as soon as they ventured forth the pilgrims, who lay in ambush, dragged them away to be baptized, torturing and killing those that resisted. In commemoration of their sufferings during the Second Crusade, the community of Cologne made the twenty-third of Nisan a fast-day.

After the departure of Rudolph the Jews of Cologne reoccupied their dwellings, and those who had under compulsion nominally embraced Christianity resumed their status and places as Jews. But other disastrous effects of the Crusades soon followed. Besides the great loss of life sustained by many communities, the traffic between Europe and the East, hitherto almost wholly controlled by Jewish merchants, passed rapidly into the hands of Christian competitors, and Jews were soon forbidden to engage in any commercial pursuit. Nor were they able to practise handicrafts, owing to the development of the gilds, which excluded Jews from membership. The only means of livelihood left to them, that of money-lending, entailed the ill will of the inhabitants. Thus the characteristic features of the history of the Jews of Cologne from the Second Crusade to their banishment were, as everywhere else, perpetual renewals of privileges—dearly paid for and almost immediately revoked—and periodical outbursts of persecution on the part of the populace.

Under Archbishop Reinald (1157–67) the Jews of Cologne were regarded as "servi cameræ," under the protection of the emperor; and the so-called protection, as it was elsewhere, was here an excuse for extortion. At the beginning of the twelfth century the archbishops of Cologne acquired temporal power over the diocese; and the protection of the Jews—in other words, the levying of taxes—was transferred by the emperor to the prelates. The Jews had now to pay, on the Feast of St. Martin, 10 marks and 6 pounds of pepper. But the archbishops understood how to extract additional taxes. Thus, the false accusation that a rich Jewish merchant and a rabbi, called Abrahams, had tendered to a saleswoman base coin in payment for their purchases, compelled the community, in order to save their lives, to pay to Archbishop Philip von Heinsberg 180 marks. Philip, however, carried extortion so far that he was subsequently called to account by the emperor Frederick Barbarossa.

Bishop Engelbert.

An exception to the general conduct of the archbishops of the thirteenth century was that of Engelbert von Berg (1216–22). As provost of the Dom he had shown his kindly feeling toward the Jews by presenting them in 1212 with five acres of land for the enlargement of their cemetery. Under his rule the Jews were really protected, and this without the payment of special taxes. A noble who had robbed and killed a Jew was condemned to death by Engelbert. During the struggles between the municipality of Cologne and Archbishop Conrad von Hochstaden (1232–61), the Jews distinguished themselves by their courage in defending the city against the archiepiscopal troops. The municipality showed its gratitude by including them in the treaty of peace of March, 1252. A month later (April 27) Conrad granted the Jews a special privilege for two years.

Thirteenth Century.

Meanwhile the state of the Jews in Germany generally grew worse from year to year; and the community of Cologne was largely increased by refugees from neighboring towns. The consequence was renewed trouble and violence. Thus in 1266 (June 15), on a charge of having furnished arms to the invading Mongols and Tatars, the community had to mourn twelve additional martyrs, including Rabbi Isaac ben Simson. Whenever possible, the archbishops, for whom the Jews were an inexhaustible source of revenue, quelled the popular outbreaks, and the Jews were safer at Cologne than elsewhere in Germany. In the same year a new privilege was granted, modeled on that of 1252, but with several additional clauses, and with the following stipulations: that no execution should take place in or near the Jews' cemetery; that a foreign Jew might be buried therein; that Jews, whencesoever they might come, should not pay, in the territory of the archbishop, higher taxes than Christians; the archbishop should not tolerate in the city of Cologne any Cauwercini or Christian usurers.

These clauses were engraved on stone tablets in the wall of the treasury of the Dom.

Archbishop Wicbold (1297–1304) renewed the privilege in 1302 for the sum of 1,200 marks and a yearly payment of 60 marks, in addition to an existing payment of 1,600 shillings to the municipality.

The Black Death.

In 1349 the sweeping accusation that the Jews had caused the Black Death by poisoning the wells and the rivers, stirred the ever-ready populace to violence. The municipality, be it said to its honor, did all in its power to prevent the impending catastrophe, assuring the inhabitants that the plague was a punishment from God. It even encouraged the municipality of Strasburg, in a letter addressed to the burgomaster of that city, to stand by the Jews. But all these exhortations were of no avail: the executioners would not let slip their prey. Seeing that escape was hopeless, the elders of the community, in a council held on the eve of St. Bartholomew's Day, decided that, in case of an attack, instead of being dragged to church for compulsory baptism, they would set fire to their houses and die with their wives and children in the flames. They had not long to wait. On St. Bartholomew's Day (Aug. 24, 1349) the Jewish quarter was attacked; fire broke out simultaneously in different parts of it, and the whole community perished. It remained only for the authorities to dispose of the spoils; an agreement was made, in 1350, between the archbishop and the municipality by which the former secured the possessions of the victims.

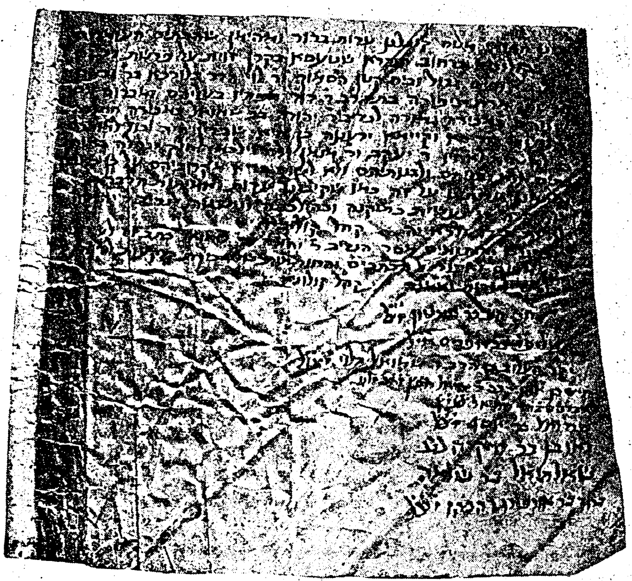

Hebrew Deed of Conveyance by Cologne Jews.

(From the "Judenschreinbuch" of the thirteenth century.)

For more than twenty years there were no Jews in Cologne. The first new settlers were one Schaaf and his son-in-law, who had to pay 1,000 gulden for admission to the city. It was agreed that each family admitted should pay 100 gulden for protection. Fourteen families settled in the year 1372, paying together 2,000 gulden for admission and 1,150 gulden annually for protection. In 1372 Archbishop Frederick III., in return for a yearly payment of 70 marks, granted privileges similar to those of his predecessors. The old cemetery near Severinsgate was restored to the community; and on St. Thomas' Day, in the following year, the municipality issued a letter of protection, in which it acknowledged the benefits derived from the Jews.

Expulsion Through the Dominicans in 1426.

About this time the Jews began to acquire houses in the Judengasse, Botengasse, and Burgerstrasse. A part of their old synagogue was restored to them; and in 1372 they acquired the remainder. But this relatively happy state of affairs did not last. The increasing influence of the Dominicans, who had established their headquarters at Cologne—a center of the Hussite movement—showed itself in the enactment, in 1404, of laws prescribing special garments for Jews. On the other hand, the municipality, weary of the struggle against the archbishops, who illegally arrested Jews whenever they needed money, eagerly embraced the opportunity to remove the cause of the discord, and therefore refused, in 1426, to renew the Jewish privileges. The Jews had to leave the city, and thenceforth were not allowed even to pass a night in Cologne. Their synagogue was converted into a chapel, which still exists under the name of "Rathscapelle."

Though Cologne had ceased to be a home for Jews, it remained during the fifteenth and sixteenth centuries the center of an anti-Jewish movement. Thence arose the crusades against Jewish books; and baptized Jews like Victor of Carben and John Pfefferkorn found it a fertile field for their anti-Jewish propaganda. Reuchlin encountered there his bitterest enemies, the Dominicans, who converted the inhabitants of the once liberal city into a bigoted mob. Even after the Protestant reform movement had triumphed, Cologne remained the citadel of the reactionary spirit. Jews of neighboring towns had the greatest difficulty in obtaining permission to stay in the city even for twenty-four hours. Not until 1798, when Cologne became a part of the French republic, were its gates opened to Jews.

In 1798 Joseph Isaac Stern of Mühlheim and his family, availing themselves of the declaration of the new government that each one was responsible to his own conscience for his religious belief, settled in Cologne as French citizens. Four years later seventeen other families, including that of Solomon

Re-admission.

Oppenheim, selected Cologne for their abode. A community was then formed and the statutes were drafted; but it increased very slowly, especially when Cologne in 1815 was annexed to Prussia. At that time there were only thirty families; and this number increased but little in the following twenty years.

In 1820 the government charged the leaders of the community, Solomon Oppenheim and Solomon Marcus Cohen, with the supervision of the Jewish primary school, in which Joshua Schloss, Elkan Levi, Joseph Gottschalk, and Marcus Mannheimer were successively the teachers. The school was then attended by thirty pupils. In 1843 the community consisted of forty-six families, and was included in the rabbinate of Bonn, to which it contributed a yearly payment of 130 to 140 thalers. It took the leadership in the struggle for Jewish emancipation in Germany. In 1847 it summoned the Rhenish communities to a general assembly; and its leader, the municipal councilor Abraham Oppenheim, was sent to Berlin in order to prevent the passage of several impending anti-Jewish laws.

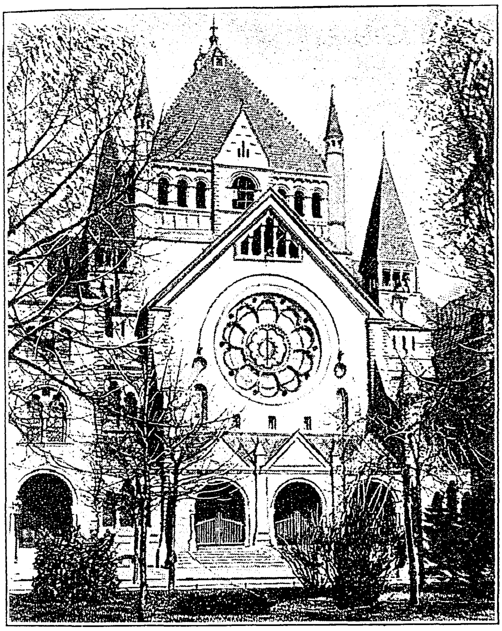

Synagogue at Cologne.
(After a photograph.)

With the emancipation of the Jews in Germany the community increased, and in 1854 Dr. Israel Schwarz was nominated rabbi. In 1867 a beautiful synagogue, erected in the Glockengasse at the expense of Abraham von Oppenheim, was consecrated. In 1876 the seminary for teachers, founded at Düsseldorf in 1867, was transferred to Cologne and placed under the direction of Dr. Plato, rabbi of the Orthodox congregation 'Adat Yeshurun, until his death in 1902; a new synagogue was dedicated in 1899, in the presence of representatives of both the state and the municipality. The liberal congregation has two rabbis, Dr. S. Frank, who, in 1876, succeeded Rabbi Israel Schwarz, and the recently nominated Dr. Ludwig Rosenthal.

Institutions and Societies.

At present (1902) the community numbers about 10,000 Jews. They are engaged in all branches of commerce and industry, and many of them follow the liberal professions. The community maintains numerous benevolent societies, of which the most important are: an asylum for sick and old; Der Philanthropist, an institution for the promotion of arts and handicrafts; Quelle des Heiles, for the relief of needy tradesmen; Gemilut Ḥasadim, for lending without interest; Semikut Dallim, founded in 1849; Kotnot Or, for furnishing clothing to children of the poor; Armenverein, for the relief of the poor; Frauenverein, founded in 1820; and Waisenstiftung, founded in 1878.

Among the recently erected institutions are: B'nai B'rith Rheinlandloge; an institute for training Jewish female nurses; a society for the study of Jewish history and literature; a children's settlement; and Das Jüdische Lehrlingsheim, a home for Jewish apprentices. The Central-Komitee der Zionist-Vereinigung für Deutschland has its seat in Cologne.

Distinguished Cologne Jews.

In the Middle Ages, Cologne was a center of Jewish learning, and the "wise of Cologne" are frequently mentioned in rabbinical literature. A characteristic of the Talmudical authorities of that city was their liberality. Many a liturgical poem which still has a place in the Ashkenazic ritual was composed by poets of Cologne. The names of many rabbis and scholars have been preserved: the legendary Amram, traditional founder of the Talmudic school in the tenth century; R. Jacob ben Yaḳḳar, disciple of Gerson Meor ha-Golah (1050); the liturgist Eliakim ben Joseph; Eliezer ben Nathan (1070–1152), the chronicler of the First Crusade; the poet Eliezer ben Simson, who, together with the last named, took part in the famous assembly of French and German rabbis about the middle of the twelfth century; the Tosafist Samuel ben Natronai and his son Mordecai; the liturgist Joel ben Isaac ha-Levi (d. 1200); Uri ben Eliakim (middle of the twelfth century); R. Eliakim ben Judah; Ephraim ben Jacob of Bonn (b. 1132), the chronicler of the Second Crusade. The last lost at Cologne, in 1171, his son Eliakim, a promising youth, who was murdered in the street. His tombstone is still to be seen in the cemetery of Cologne.

Among the rabbis and scholars of the thirteenth century were: Eliezer ben Joel ha-Levi; Uri ben Joel ha-Levi; Jehiel ben Uri, father of R. Asher; Isaac ben Simson (martyred in 1266); Isaac ben Abraham, brother of the Tosafist Simson ben Abraham of Sens (martyred in 1266 at Sinzig); R. Isaiah ben Nehemiah (also martyred in 1266 at Sinzig); the liturgist Eliezer ben Ḥayyim; Ḥayyim ben Jehiel (d. 1314) and Asher ben Jehiel (b. *c.* 1250; d. 1327); Yaḳḳar ben Samuel ha-Levi; Reuben ben Hezekiah of Boppard; Abraham ben Samuel; Judah ben Meïr; Samuel ben Joseph; Ḥayyim ben Shaltiel; Nathan ben Joel ha-Levi; Jacob Azriel ben Asher ha-Levi; Meïr ben Moses; Eliezer ben Judah ha-Kohen, most of whom are known as commentators on the Bible.

The rabbis and scholars of the fourteenth century include: Samuel ben Menahem, Talmudist and liturgist; Jedidiah ben Israel, disciple of Meïr of Rothenburg; and Mordecai ben Samuel. These three are called in the municipal sources "Gottschalk," "Moyter," and "Süsskind." The rabbi who officiated at the time of the banishment was Jekuthiel ben Moses Möln ha-Levi (Pruno Süsskind).

Bibliography: Hirsch, in *Jeschurun*, xiii. 338; Wallraf, *Beiträge zur Gesch. der Stadt Köln*, Cologne, 1818; Ennen, *Gesch. der Stadt Cöln*, Cologne, 1863-79; Hoeniger, *Das Juden-Schreinbuch der Laurenzpfarre zu Köln*, Berlin, 1888; Neubauer and Stern, *Hebräische Berichte über die Judenverfolgung Während der Kreuzzüge*; Salfeld, *Martyrologium*, pp. 247, 255, 267, 272, 286; Aronius, *Regesten*, s.v.; Stobbe, *Die Juden in Deutschland Während des Mittelalters*, pp. 88 *et seq.*; Grätz, *Gesch.* vi. 106 *et seq.*; Brisch, *Gesch. der Juden in Köln und Umgebung*, Mülheim-a.-R., 1879.

E. C. I. Br.

COLOMBIA. See United States of Colombia.

COLON. See Panama.

COLON, JOSEPH B. SOLOMON: The foremost Talmudist of Italy in the second half of the fifteenth century; born probably at Chambéry, Savoy, about 1420; died at Padua 1480. Colon (whose name is probably identical with the French "colombe," dove) belonged to the scholarly family of the Trabots, who emigrated from France to Italy in the fifteenth century. The teachers of the boy were his father—himself an eminent Talmudist—and a certain Mordecai b. Nathan. Colon left his home at an early age—not, however, as Grätz says ("Gesch." 3d ed., viii. 253), in consequence of the expulsion of the Jews from Savoy, which took place in 1471. For a time he led a wandering life, and was forced to gain his living by teaching children.

About 1469 he officiated as rabbi in Pieve de Sacco, in Venetian territory, whence he went to Mestre, near Venice. There he became acquainted with a pupil of Israel Isserlein, and was influenced by him in favor of the German Talmudists. Subsequently Colon was rabbi at Bologna and Mantua, and he became involved in a quarrel with Messer Leon, both being banished by the authorities. Thereupon he was made a rabbi at Pavia, and there he became the center of Talmudic learning in Italy. At the same time Colon's decisions in civil as well as religious questions were sought from far and wide—from German cities, such as Ulm and Nuremberg, as well as from Constantinople. He wrote a commentary on the Pentateuch, and novellæ on the Talmud and on the legal codex (סמ"ג) of Moses of Coucy; but the responsa, collected after his death by his son-in-law Gershon and by one of his pupils, Ḥayya Meïr b. David, are all that have been printed of Colon's works (ed. princeps, Venice, 1519; several later editions).

His Responsa.

Colon's responsa, which are among the classical productions in this field of rabbinical literature, exercised a great influence on the development of rabbinical law. One of the most important was his responsum No. 1, in which he decided that no one could be forced to take a case to an outside court when there was a court in the place where the defendant (נתבע) was living; for it often happened that rich people took their cases to foreign rabbis in order to make the poor surrender. His responsum No. 4, addressed to the congregation of Regensburg, is also highly important. A number of Jews of that community having been falsely accused, and a sum of money having to be raised for their ransom, the surrounding places and neighboring communities refused to contribute, at least in so far as it was a question of paying a fixed tax instead of making voluntary contributions. Colon decided that the communities in question could not refuse to pay their share, since the same false accusation (בלבול) might be made against them also, and if the accused in this case were proved innocent and ransomed, they would then be safe from danger.

In his responsa Colon endeavored not only to decide the case in hand, but to establish general principles according to which similar or related cases might be decided. In addition to an astonishing range of reading in the entire rabbinical literature, Colon displays a critical insight into the treatment of the Talmud that is remarkable for his time. This is all the more noteworthy since he was entirely under the influence of the German Talmudists, which preponderated in northern Italy. Colon's great self-confidence is remarkable; he paid little attention to Jacob ben Asher's "Ṭurim," even then considered the most authoritative law codices; and he cared as little for mere custom (Responsa, No. 161, end). He had, besides, an inflexible regard for right and justice, and never stopped to consider persons. This becomes especially evident in the sharp yet duly respectful manner in which he reproved Israel Bruna, the foremost Talmudist of Germany of his time, when the latter presumed to act as judge in a certain dispute, though he was himself one of the contending parties.

His Dispute with Capsali.

It was natural that a man of Colon's stamp should sometimes be carried too far in his zeal for truth and justice; and this happened in his dispute with Capsali, the ḥakam-bashi of Turkey. Having been falsely informed by an emissary ("meshullaḥ") in behalf of the people of Jerusalem that Capsali was very lax in divorce decisions, that he had declared that the betrothed (ארוסה) of a man who had become converted to Christianity should be considered as single, and that he had declared an engagement (קדושין) void because it had not been entered into according to the laws of the community, Colon, in order to establish the sanctity and inviolability of marriage beyond the power of any individual rabbi, wrote three letters (Resp. Nos. 83, 84, 85) to the president and leaders of the community of Constantinople, threatening to place Capsali under the ban if he did not recall his decisions and do public penance; and at the same time making it understood that in no case would Capsali ever again be allowed to fill the office of rabbi (Resp. No. 83). This decree of an Italian rabbi pronounced against a Turkish colleague was an unprecedented attack on the rights of the community, and provoked the righteous indignation of the Constantinople community—all the more as it proved to rest upon a groundless and vulgar calumny. Capsali, conscious of having been maligned, did not mince matters in answering Colon's letters; and a bitter discussion arose between the two men, in which the leading rabbis of Germany, Italy, and the Orient took part. It is characteristic of Colon that as soon as he became convinced that he had been the victim of an intrigue, and so had done injustice to the ḥakam bashi, he did not hesitate to make amends. On his death-bed he commissioned his son Perez to go to Constantinople and ask, in his father's name, the forgiveness of Capsali.

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L. G.

COLONIAL JEWISH MONTHLY. See Periodicals.

COLONNE, JULES EDOUARD: French musician; born at Bordeaux July 23, 1838. He studied at the Paris Conservatory, where he was awarded the first prize for harmony and for the violin. He gave up a position as first violinist at the Grand Opera in order to found the Association Artistique des Concerts du Châtelet in 1874. By these concerts Colonne popularized the works of Berlioz, whose "L'Enfance du Christ," "Les Troyens," and especially "La Damnation de Faust," the one hundredth performance of which was given in 1898, were frequently rendered. He also gave prominence to the works of the younger French composers, such as Massenet, Dubois, Lalo, Vincent d'Yndy, as well as to the masterpieces of foreign composers.

The Association Artistique des Concerts du Châtelet, well known at Paris under the name of "Concerts Colonne," won signal success. Colonne was appointed leader of the official concerts of the Exposition of 1878. In 1891 he was appointed leader of the orchestra at the Opéra, his initial performance being in "Lohengrin." At the Exposition of 1900 he conducted the concerts in "Old Paris." Colonne has given many successful concerts in foreign countries, and has also introduced to France, through the medium of his association, the most prominent of contemporary German conductors, like Siegfried Wagner, Mottl, etc. Colonne is an officer of the Legion of Honor.

s. M. Bl.

COLOPHON: An inscription or device placed at the end of books, generally with the intention of showing the title, the writer's or the printer's name, the date, and the place of printing. Originally the certificate of the illuminator, it was used by the early printers to attest that the work had been done by a reputable man and in a reputable manner. Early prints attempted only to reproduce faithfully the manuscripts. As these at times had neither title-page nor colophon, some of the earliest prints are wanting in both. This is true of such early Hebrew prints as the *editio princeps* of Maimonides' "Mishneh Torah" and Jacob b. Asher's "Ṭurim" (Soncino, *c.* 1490). In the "Diḳduḳ" of Elijah Levita (Isny, 1542) a poem takes the place of the usual colophon. In other works the colophon is extremely short, containing simply the word תם ("It is ended"); or אמן אמן סלה ועד, as in Naḥmanides' "Perush ha-Torah" (before 1480); or תם ונשלם תלע (= תהלה לאלהי עולם) ("Finished and ended! Praise be to the Lord of the world!"), as at the end of the *editio princeps* of the Hebrew version of Avicenna's "Canon" (Naples, 1491).

Substitutes for, or Supplements to, Title-Page.

In the course of time colophons grew in length, practically taking the place of the modern title-page. But even when the Hebrew title-page grew in size and completeness the colophon was still used, and either duplicated or supplemented the information given in the title-page. The colophons were used to extol the merits of the book as well as the excellence of its typography. Characteristic of the Hebrew colophons is the religious character imparted to them by an expression of thanks to God that the work had been happily completed, or a prayer that those who had assisted might be spared to do similar work for many years to come. The hope of the restoration of Palestine, and of the rebuilding of the Temple, often finds expression also. In the Soncino (1485) edition of the "'Iḳḳarim" Isaiah ii. 3 is curiously changed into "From Zion goes forth the Law, and the word of the Lord from Soncino," eulogistic of the printer's profession. These colophons, which often mention the "printer" (מדפיס or מחוקק), the "superintendent of the printing-office" (נצב על הדפוס), the "typesetter" (מצרף, מסדר, פועל, or מסדר ומפזר), give us valuable information which can not otherwise be obtained. The colophon to Ḳimḥi's commentary on the Psalms (1477) states that 300 copies of the book were printed. The word דפוס is first used for "print" in the colophon of the Ferrara (1477) edition of Gersonides on Job. Steinschneider states that the oldest book containing such a notice is the "Leshon Limmudim" (Constantinople, 1542); but the Constantinople Alfasi (1509) contains one also.

Additions to Colophons.

The Constantinople prints are noted for their long colophons. Those in the early Venice prints are shorter, probably because most of the printers were Christians. Many of the early Italian prints, however, do contain lengthy colophons. Thus the "Maḥzor" of Castel-Maggiore (1486) contains, after the usual ending, "Ended and finished. Praise be to the Lord of the world," a very long account of the book itself, stating where the printing was commenced and where it was finished, with verses interspersed. This is followed by an invocation. The "Seder Tefillot" (Mantua, 1558) has a long colophon giving the date and place, and the name of the ruler ("Our Lord, Duke William Gonzago") of the country in which the city was situated, the names of all those who took part in the work, and ends with "For the sake of His mercy may He make us worthy to produce very many books and to exalt the Law. Amen." The date was often given in a Chronogram. The first edition of the "Yosippon" contains a long colophon, in which the editor, Abraham Conti, gives an account of himself; this is followed by the real epilogue of the work, and this in turn by a distich giving his name and the date, the initial letters of the last line being the numerical equivalent of the printer's name. Where a work was printed in several volumes, each volume is apt to have a colophon of its own. Thus in the Bologna "Maḥzor" (1540) the colophon at the end of the first volume is in verse, commencing "Finished is the first part; Praise be to the Lord of the world"; it is then followed by the wish that the printer may be enabled to commence the second volume. Volume two contains the main colophon, with the date and an expression of thanks to God that the printer has been able to finish the work.

At times the printer uses the colophon to implore the pardon of the reader for any mistakes which may have crept into the text, as in the Bologna (1538) edition of the "Sefer ha-Ḥasidim," or in the colophon attached by Meïr b. Jacob Parenẓ to "Kaftor wa-Feraḥ" (Venice, 1546). The value of the Hebrew colophon is enhanced at times by the addition of historical notes. The Fano (1506) edition of the "Cuzari" contains an account of the Yaḥya family of Lisbon. Simon Ashenburg's "Debeḳ Ṭob" (Venice, 1588) has in the colophon a long note by the corrector, in which an account is given of the author's journey to Jerusalem. In Elijah b. Ḥayyim's "Imre Shefer" (Frankfort, 1713) Judah Löb b. Joseph tells us that he did not put his name on the title-page because he was daily waiting to receive a privilege from the emperor to print the Talmud. The Constantinople (1562) edition of the "Emunot" contains a long note by the editor, Solomon Ya'beẓ, about the author, and the translation of his work from the Arabic.

Historical Notes in Colophons.

Colophons were also at times used to call special attention to some one person who had assisted in the work. Thus, the Amsterdam edition (1711) of the "Seder 'Olam" contains, after a very simple formula, and on a separate page, a eulogistic notice of R. Hirsch of Szebrszescyn for the assistance which he had given to the printers.

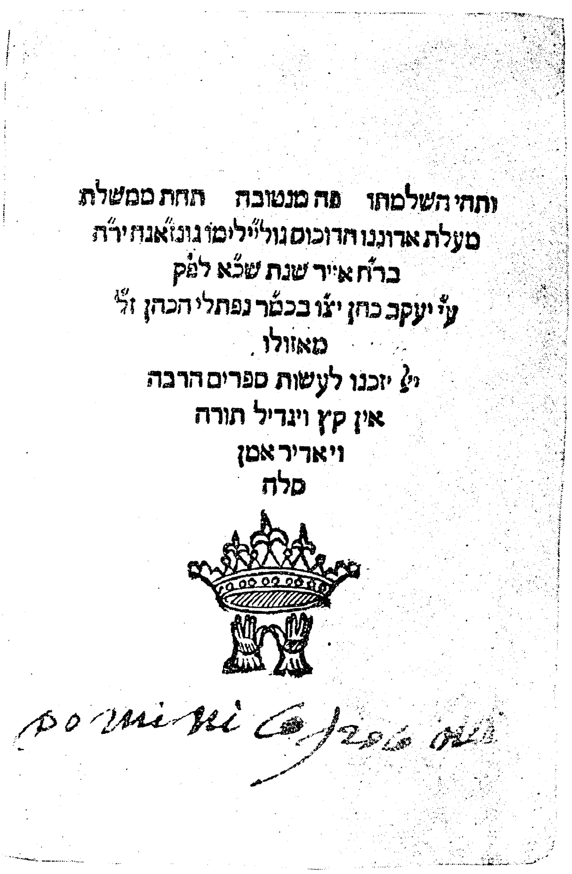

ותהי השלמתו פה מנטובה תחת ממשלת
מעלת אדוננו הדוכוס גוליילימו גונזאגה יר״ה
בר״ח אייר שנת שכ״א לפ״ק
ע״י יעקב כהן יצ״ו בכמ״ר נפתלי הכהן ז״ל
מאזולו .
י״ל יזכנו לעשות ספרים הרבה
אין קץ ויגדיל תורה
ויאדיר אמן
סלה

Colophon and Printer's Mark on the Last Page of "Tefillot Vulgar" (Mantua, 1561).

(In the Columbia University Library, New York.)

Hebrew colophons were occasionally written in meter, as were those in some of the early Latin prints of Franz Rinner, the Speyers of Venice, and Ulric Hahn of Rome. Usually the verses are merely complimentary to the author. These colophons at times attain a surprising length. In the Rimini edition (1525) of Rashi's Pentateuch commentary, Moses Soncino takes one whole page to explain how he came to reprint the work. Solomon Alḳabiẓ's "Shoresh Yishai" (Constantinople, 1561) contains on a separate page a series of verses by Samuel Shullam in praise of the commentary. Some of these additions to the colophon are headed by a title, as חתימת המדפים ("Last word of the printer"), attached to the Amsterdam (1765) edition of Jos. b. David's "Mebin Ḥidot." In the Amsterdam (1651) edition of Manasseh b. Israel's "Nishmat Ḥayyim," after the real colophon containing the date of printing and the printer's name, Jacob Sasportas has added five pages of corrections and a long account of how he came in contact with Manasseh, and headed by the title התנצלות המגיה ("Apology of the corrector"). A remarkable exaggeration of the colophon may be seen in the Karaite Pentateuch (Constantinople, 1833), which contains not only notes on the correctors and poems in honor of the work, but also an account of the men who contributed money to make the printing possible. Such notes are not unusual in Karaite books.

Compound Colophons.

At times several colophons are to be found; for instance, in Menahem Ẓiyyuni's cabalistic commentary to the Pentateuch (Cremona, 1560). The principal colophon, giving the date and place, is found on page 104. This is followed by two and a half pages of verse, and these in turn by a short colophon בנ"קך וא"עי (compare Isa. xl. 29). Dei Rossi's "Me'or 'Enayim" (Mantua, 1574) contains on page 184 the words תם . ברוך ה' לעולם . אמן אמן, "Stampato in Mantova con licenza dei superiori"; then follow several pages of additions, with a colophon; an index, with the note "Et questo con la detta licenza"; and a השגה (critique), followed by the words "Con la detta licenza."

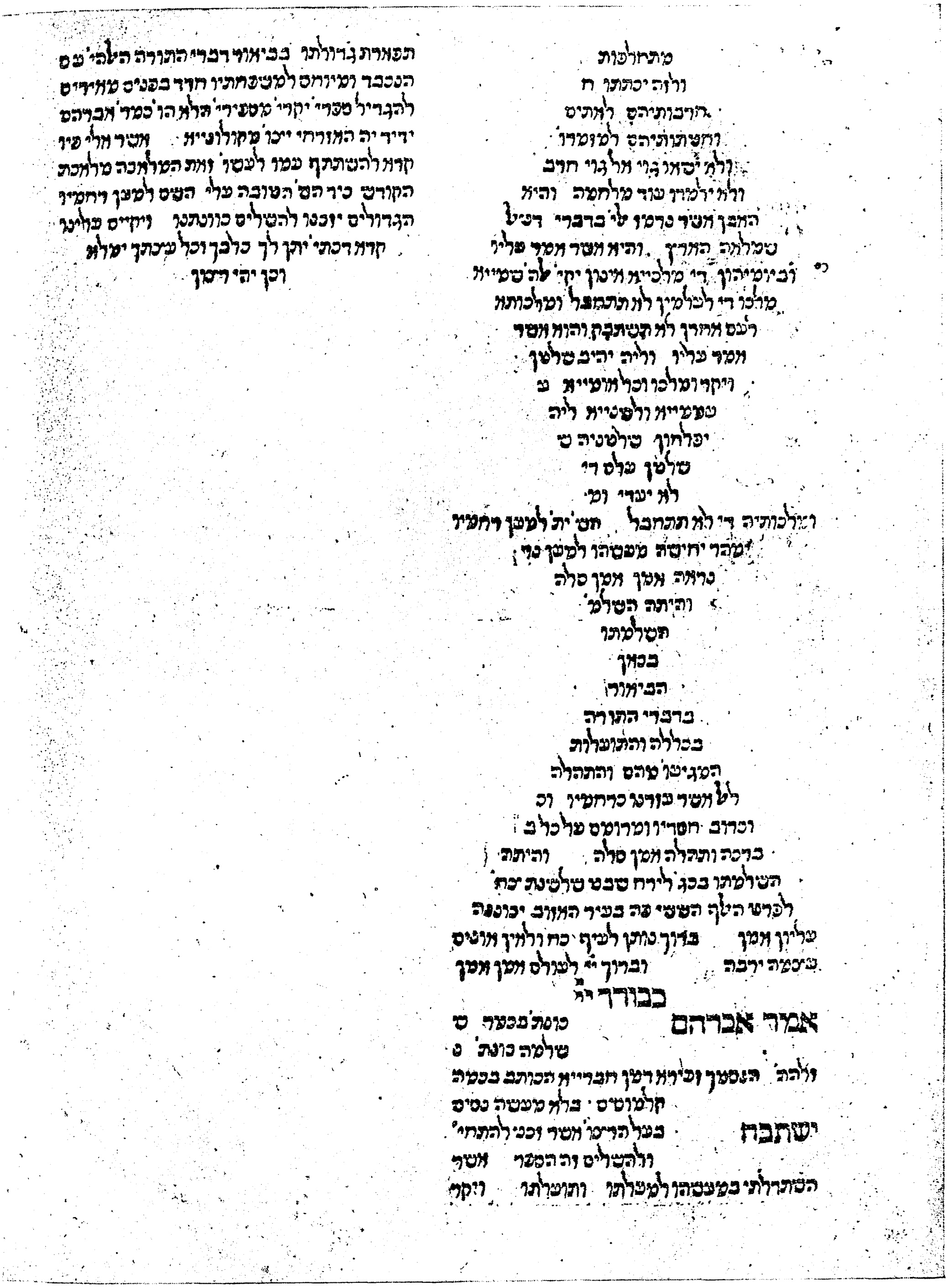

מתחלפות
ולזה יכתוב ה
הרבותיהם לאתים
וחניתותיהם למזמרו'
ולא ישאו גוי אל גוי חרב
ולא ילמדו עוד מלחמה והיא
האבן אשר נרמז לו בדברי דני"ל
שמלאה הארץ. והיא אשר אמר עליו
וביומיהון די מלכייא אנון יקים אלה שמייא
מלכו די לעלמין לא תתחבל ומלכותא
לעם אחרן לא תשתבק והוא אשר
אמר עליו ולה יהיב שלטן
ויקר ומלכו וכל אומייא ע
עממייא ולשנייא ליה
יפלחון שלטניה ש
שלטן עלם די
לא יעדי ומ
ומלכותיה די לא תתחבל השם ית' למען רחמיו
ימהר יחישה מעשהו למען כו'
כרצו' אמן אמן סלה
והיתה השלמ'
תשלומתו
בכאן
הביאור
בדברי התורה
בכללה והתועלות
המגיעות מהם והתהלה
לאל אשר עזרנו כרחמיו וכ
וכרוב חסדיו ומרומם על כל ב
ברכה ותהלה אמן סלה והיתה
השלמתו בכ"ג לירח שבט שלשית יבת
לפרט היצ"ק השני' פה בעיר האהוב יכוננה
עליון אמן ברוך נותן ליעף כח ולאין אונים
עצמה ירבה וברוך יי' לעולם אמן ואמן
ברוך יה
אמר אברהם כותב ספר ס
שלמה כונת ט
ולהת' הנמען וכירא רצון חבריא הכותב בכמה
קולמוסים בלא מעשה נסים
ישתבח בעל הרחמים אשר זכני להתחיל
ולהשלים זה הספר אשר
השתדלתי בעשותו למעלתו ותועלתו ויקר

תפארת גדולתו בביאור דברי התורה השלמי' ע ם
הנכבד ומיוחס למשפחתו חדר בפנים מאירים
להגדיל ספרי יקרי מספירי' הלא הוא כמה"ר אברהם
ידידיה המזרחי יצו מקולוניא אשר אלי עזר
קרא להשתתף עמו לעשות זאת המלאכה מלאכת
הקודש כיד הש' הטובה עלי השם למען רחמיו
הגדולים יזכנו להשלים כוונתנו ויקיים עלינו
קרא דכתי' יתן לך כלבבך וכל עצתך ימלא
וכן יהי רצון

COLOPHON OF ABRAHAM CONAT ON THE LAST PAGE OF LEVI BEN GERSON'S COMMENTARY ON THE BIBLE (MANTUA, BEFORE 1480).

(In the Columbia University Library, New York.)

Colophons are almost invariably in Hebrew, though occasionally, especially in Italy, some Latin or Italian words are added; thus in the Venice edition (1582) of "Shalshelet ha-Ḳabbalah," after the words "It is finished," are found the words "In Venetia apresso Gio. de Garra. Con licentia de Superiori." Eliezer Ashkenazi's "Yosef Leḳaḥ" (Cremona, 1576) has the addition "In Cremona. Appresso Christoforo Draconi 1576. Con licenza de Superiori." The Venice (1625) edition of the "Sefer ha-Yashar" has as colophon an Italian permit, given by the ecclesiastical authorities, dated 1615, and countersigned by Georgio Domini (1625), secretary of the "Magistr. Ecclest. contra la Biastema." Such colophons are somewhat rare.

Copyright.

Still more rare was the custom of adding, after the expression "Finished and ended," a warning against any editor reprinting the book within a specified time. Thus in the "Sefer ha-Miḳḳaḥ u-Mimkar" of Hai Gaon, edited by Moses Mintz (Venice, 1602), such a prohibition, covering a period of ten years, is printed in the colophon. To this the editor adds a note in regard to the translation of the work from the Arabic, and a long colophon giving the dates of the commencement and the conclusion of the work, to which is attached the Aramaic formula בריך רחמנא דסייען מריש ועד כען ("Blessed be the Merciful One, who has helped us from the beginning to the end"). A similar copyright privilege is found in the colophon to Ibn Baruk's commentary to Ecclesiastes (Venice, 1598); though where such copyrights are published they were generally found following the title-page, and were known technically as "haskamot" (see Approbation).

Side by side with these long colophons shorter ones were in use. In the Augsburg edition of the "Arba' Ṭurim" (1540) we have simply the names of the three publishers, Ḥayyim bar David, Joseph bar Yaḳar, and Isaac bar Ḥayyim, in large letters. These names, however, are preceded by a long poem by Joseph bar Yaḳar, addressed to Jacob b. Baruch. Such small colophons became more general as the title-page was enlarged. They usually read: תם ונשלם . שבח לאלהים בורא עלום, "Finished and complete. Praise be to the Lord, Creator of the World" (very often abbreviated to תושלבע), and were followed by the names of the printers; or ברוך השם דסייען עד כען, as in Heidenheim's "Mishpeṭe ha-Ṭe'amim" (Rödelheim, 1808). Such abbreviated formulas appear quite early. Albo's "Iḳḳarim" (Soncino, 1485) has the letters תלו"לה; it is signed by המחוקק השונצינו. The benediction is sometimes omitted in the short colophon, the date being retained. Abraham Bibago's "Derek Emunah" (Constantinople, 1521) has simply תם ונשלם . נשלם זה הספר להדפים בחשון שנת ר"פ"ב. The colophon was still further shortened into either the simple תם (or its Aramaic equivalent סליק; or סליק הספר), or חזק ונתחזק (compare II Sam. x. 12); or both combined, as in the "Pisḳe Ḥallah" of Rashba' (Constantinople, 1516).

In Hebrew books the colophon was usually printed in the same type as that used in the body of the work, or even in smaller rabbinical type. Only occasionally were larger characters used, to bring prominently before the reader the names of the printers; *e.g.*, in the Augsburg "Ṭurim" mentioned above, and in Abraham Ẓahalon's "Yesha' Elohim" (Venice, 1595), which bears in large letters, covering an entire page, the abbreviations תושלבע בנלך לקי ואעי (= Isa. xl. 29 + Gen. xlix. 18).

Typography.

Occasionally the printer's mark was added after the colophon, though already given on the title-page. Such marks are found at the end of the "Arba' Ṭurim" (Ixar, 1485), of Baḥya's "Kad ha-Ḳemaḥ" (Constantinople, 1515), of the Constantinople edition (1514) of "Pirḳe R. Eliezer," and of Cresca's "Or Adonai" (Ferrara, 1556), printed by Abraham Usque.

The eccentric arrangement of the type, in the form of funnel, diamond, wine-cup, wedge, or pyramid, as found in early Latin prints, is only occasionally met with in Hebrew books. The most common form is that of the inverted cone, where the lines taper either to a very short line or to a single word. This custom is found in many Hebrew manuscripts; it being an old idea that nothing should be left blank upon the last page of a copy of the Torah ("Soferim," ed. Müller, p. 20). For colophons in manuscripts see Manuscripts.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* pp. 26 *et seq.*.; Zunz, *Z. G.* pp. 214 *et seq.*; a number of early colophons are reproduced in Berliner's *Ueber dem Einfluss des Ersten Hebr. Buchdrucks*, Frankfort, 1896, and in his *Aus Meiner Bibliothek*, ib. 1898; compare De Vinne, *Title-Pages as Seen by a Printer*, pp. 1-14, New York, 1901.

J. G.

COLOR: It is noteworthy that Biblical Hebrew contains no term to express that property of light known as color. When a Hebrew writer wishes to compare an object with another in respect to color, he employs the word עין ("eye") or מראה ("appearance"). The former term is thus used in speaking of the appearance of the plague (Lev. xiii. 55), of bdellium (Num. xi. 7), of wine (Prov. xxiii. 31), of amber (Ezek. i. 4, 27; viii. 2), of burnished or polished brass (*ib.* i. 7; Dan. x. 6), of beryl (Ezek. i. 16, x. 9), and of crystal (*ib.* i. 22). The latter term is used of brass (*ib.* xl. 3).

In rabbinical literature are found the Aramaic "ḥazuta" (appearance, Ḥul. 47b), "guf" (body, Men. 44a), "ḳeren" (ray, Niddah ii. 6), "or" (light, Num. R. ii. 7; compare Luria, note 10 *ad loc.*), "ẓeba'" (dye, paint, *ib.* = the Aramaic "ẓib'a") (Shab. 75a), the Persian loan-word "gawwan" ('Er. 53b = Aramaic "gawna"; compare Targ. Yer. to Lev. xv. 19: "color of saffron"), and כרום, אכרום, the Greek *χρῶμα* (compare Krauss, "Lehnwörter," ii., *s.v.*; see, however, Jastrow, "Dict." *s.v.*).

Intensity of color is expressed by the terms "'amoḳ" (deep, Tosef., Niddah, iii. 11), "'az" (strong, Neg. i. 1), "'ad me'od" (to a high degree, Num. R. ii. 7), or syntactically by such expressions as "adamdam she-ba'adummim" (deep red, Neg. xi. 4), "yeraḳraḳ sheba-yeroḳim" (deep green, *ib.*).

Intensity of Color.

Faintness or paleness of color is expressed by "kehah" (dim, faint, Lev. xiii. 39; Neg. ii. 2) or by "deheh" (Neg. i. 2). The same idea is expressed by reduplication, as "adamdam" (reddish), "yeraḳraḳ" (greenish, Lev. xiii. 49), and "sheḥarḥar" (blackish, swarthy, Cant. i. 6). Dark colors are expressed by "mashḥir" (Niddah 19a) or "maḳdir" (Yer. Niddah ii. 50b); bright, vivid, is "meẓaḥẓeaḥ" (*ib.*); dingy, dirty, is "ka'ur" (ugly, B. Ḳ. ix. 4), "meko'ar," "meko'ar," the same (Baraita Niddah; Horowitz, "Uralte Tosephtas," V. ii., § 1); and clear (of liquids), "ẓalul" = Aramaic "ẓil" (Num. R. ii. 7; Ḥul. 55b).

There are but few real color-terms found in Biblical or traditional literature. Only white, and two of the elementary colors, red and green, are distinguished by name; while for blue and yellow distinct terms are entirely wanting. The other elementary colors are expressed by words denoting degrees of lightness and darkness; while non-elementary colors are indicated by the names of the objects from which they are derived. Moreover, one and the same word is used to denote not only several shades of one color, but even what are now known as different colors; the context, or the object to which the color was applied, affording the clue as to the particular color intended.

Scarcity of Color-Names.

The scarcity of color-names found in the Bible and other ancient literatures has been differently accounted for by various scholars. All that can with certainty be said of the ancients in this respect is that their color vocabulary was undeveloped.

To the psychological reasons for such an undeveloped state among all nations of antiquity (compare Wundt, "Völkerpsychologie: Die Sprache," ii. 513, 514) was added, in the case of the Israelites, the religious prohibition of idolatry at a period of history when painting, like other arts, was largely, if not altogether, in the service of idolatry. Needlework in colors, as well as dyed stuffs, was indeed known in Israel in very early times (compare Dyeing; Embroidery), but the coloring was in all probability of a simple kind.

In the determination of the various color-terms, notwithstanding the aid which the context and etymology offer, it is at times impossible to arrive at very definite conclusions. In the following lists the Biblical data are given under *a*; the data from traditional literature, inclusive of the Targumim, under *b*.

(*a*) "Zak" (literally, "clear," "pure") is applied in the Bible to the whiteness of the complexion (Lam. iv. 7); "ẓahob" (glistening like gold), to the golden tint of hair (Lev. xiii. 30, 32, 36); the hof'al participle "muẓhab," to brass (Ezra viii. 27); "ẓaḥ" (glowing, glistening), to the glow of a healthy complexion (Cant. v. 10); similarly, with the additional idea of whiteness, in Lam. iv. 7; to the clearness of a dry, hot atmosphere (Isa. xviii. 4); and to a dry, hot wind (Jer. iv. 11); "ẓaḥor" (light reddish; A. V. "white"), to the color of the ass (Judges v. 10).

Degrees of Lightness.

(*b*) "Bahaḳ" (be glistening white) is used in the later Hebrew to denote the color of the human skin in a diseased condition (Bek. 45b; compare Lev. xiii. 39); "hibhiḳ" (to glisten), is used of jewels (Gen. R. xxxi. 11); *idem* (be bright), of the countenance (Pesiḳ. R. xiv. [ed. Friedmann, p. 62b]); "hiẓhib" (become golden-hued), of a dove's plumage (Ḥul. 22b); "hiẓhib" (to become glistening), of the metallic color of the dove's plumage (Ḥul. *ib.*), an earlier stage of coloration of plumage than the preceding hizhib; "ẓihub," of the getting of such color (*ib.*); "hiẓhil" (become bright), of the countenance (Gen. R. xcvii. 1); "hiẓhir" (make bright), of the skin (Lev. R. v. 3).

Aramaic: "barir" (pure) = "zak" (Targ. to Lam. iv. 7); "ẓehal" = Hebr. "hiẓhil" (Pesiḳ. R. *l.c.*); "ẓehir" (bright) and "ẓihara" (brightness), used of the surface of peeled grain, and of a clear, translucent liquid (Beẓah 14b; Ḳid. 48b); "faẓiaḥ" (clear) = Hebr. "ẓaḥ" (Targ. to Isa. xviii. 4), and (speckled) = Hebr. "bared" (Targ. to Zech. vi. 3).

(*a*) The usual term in the Bible to express the idea of darkness is "shaḥor" (black). It is used of the dark hair in a leprous scall (Lev. xiii. 31, 37), of a sunburnt skin (Job xxx. 30; Cant. i. 5) and of dark horses (Zech. vi. 2). The diminutive form "sheḥarḥor" is applied to swarthy complexion (Cant. i. 6). When it is desired to express a particular shade of dark, another substantive is added for a closer definition, as "oven-black" (Lam. v. 10), and "raven-black," of hair (Cant. v. 11). "Ḥum" (literally, "hot," then "dark," "brown") is used of the wool of sheep (Gen. xxx. 32 and *passim*). "Ḳadar," meaning primarily "to overpower," then "to be sad, gloomy, dirty, or dark" (compare the explanation of "shaḥuf," below), is applied to the turbid state of water (Job vi. 16), to a sad countenance (Jer. viii. 21), to mourning garments, to the gates of a mourning city (Jer. xiv. 2), and to the sky (*ib.* iv. 28). The hif'il of the same verb is used in a causative sense; *e.g.*, "make dark" the heavens (Ezek. xxxii. 7, 8), "cause sadness" (*ib.* xxxi. 15). The hitpa'el of this verb means "to become dark" with clouds of the sky (I Kings xviii. 45). The noun "ḳadrut" signifies "blackness." (Isa. l. 3); and the adverb "ḳedorannit," "wrapped in mourning" (Mal. iii. 14).

Degrees of Darkness.

"Ḥashak" (to be dark), a word generally employed to signify the darkness of approaching night (Isa. v. 30; Job xviii. 6), is also used of the eyes becoming dim (Lam. v. 17) or blind (Ps. lxix. 24), and of a black complexion (Lam. iv. 8). Hence the terms "ḥoshek" (darkness), "ḥaklili" (Gen. xlix. 12), and "ḥaklilut" (Prov. xxiii. 29) refer to the darkly lustrous or inflamed appearance of the eyes. The second, as used in Gen. xlix. 12, refers to the sparkling luster of dark-red wine, comparing the beauty of Judah's eyes therewith; the third (Prov. xxiii. 29) is descriptive of the inflamed eyes due to protracted night sessions over the wine-cup at the wine-shops (see Jastrow, "Proc. Soc. of Biblical Exegesis," xi. 128). "Kimrir" (Job iii. 5), originally "casting down," "oppression," seems to mean "blackness" (compare "shaḥuf," below).

(*b*) In the later Hebrew "shaḥor" is frequently more nearly defined as "ink-black" (Niddah ii. 7), or "black as the sediment of ink" (*ib.*), like black wax, pitch, grapes, olives (*ib.*), "mouse-gray" (Pes. 10b), or as black as a negro (Suk. iii. 6). In Num. R. ii. 7, the term "shaḥor" is applied to "bareḳet," probably taken here as sardonyx, and described as consisting of one-third white, one-third black, and one-third red; to "sappir," black like stibium (*i.e.*, metallic grayish-blue [?]; to "leshem" and to "shebo," probably gray amethyst, said to be mixed black and white. The "shoham"—here the deep sea-green beryl—is said to be "shaḥor 'ad meod" (very dark). Hence, "shaḥrurit" = the Aramaic "shaḥrurita" (blackness, darkness, Ta'anit 23b; B. Ḳ. 20b; B. M. 117b) and the by-form "sheḥarḥarut" (Cant. R. i. 6). "Sheḥamtit" (brownish), of the color of grain (B. B. v. 6), is sometimes contracted to "shamtit" (Yer. Ma'as. Sh. iv. 54d).

Aramaic: "sheḥum," "sheḥim," literally "warm," "hot," = the Hebrew "ḥum" (brown, Targ. O. to Gen. xxx. 32).

"Shaḥuf" or "ṭaḥuf" (gray, dark), a term which is used of sheep's wool (Ḥul. xi. 2, 136b), goes back to "saḥaf" (cast down). The variation in the first consonant points to a differentiation of an original "thakhaf." (On the development of meaning from the idea of overpowering, casting down, oppressing, to that of darkness, compare "ḳadar," above, and Levias, "Babyl. Aram. Gram." p. 210, note 6). "Piḥem (to blacken, soil), denominative of "peḥam" (coal, is used of soot, the sun, and other things. The passive of this may be used in the pu'al and nitpa'el (compare Jastrow, "Dict." *s.v.*). The verb "shetak" is used to designate "rust-colored" or "bronze" (Ta'an. 8a).

Aramaic: "ukkam," originally signifies "oppressed," then "black" (compare Levias, *l.c.*); "leḥush," literally "glowing," then "brown" (Targ. Yer. to Gen. xxx. 32, 33, 35); "ḥalid" (rust-colored [?]); compare Targ. Job xi. 17 Ms.; Jastrow, "Dict." *s.v.*). "Ḳewaḥ" or "ḳaḥaḥ" (deep black) is applied to horses (Targ. to Zech. i. 8).

Degrees of White.

(*a*) White is usually expressed in the Bible by the word "laban," which is used of the color of goats (Gen. xxx. 35, 37), of teeth (*ib.* xlix. 12), of manna (Ex. xvi. 31), of leprous hair (Lev. xiii.), of garments (Eccl. ix. 8), and of horses (Zech. i. 8; vi. 3, 6). Shades of white are: milk-white (Gen. xlix. 12), coriander-seed-white (Ex. xvi. 31), snow-white (Num. xii. 10; II Kings v. 27; Ps. lxviii. 15 [A. V. 14]; Isa. i. 18), and dull white (Lev. xiii. 39). Hence the noun "loben" (whiteness, Ecclus. [Sirach] xliii. 18). The moon, on account of its pale light, is called "lebanah."

The Aramaic terms corresponding to "laban" are "ḥawar," used of the face becoming pale with shame (Isa. xxix. 22), and "ḥiwwar" (white), applied to a snow-white garment (Dan. vii. 9).

(*b*) The white color may be as white as snow, as the calcimining in the Temple, as wool, as the cuticle of the egg (Neg. i., referring to the color of leprous spots), as pearl (Yoma 75a), or as the wood below the bark (Ḥul. 47b). The color of the stone "yahalom," probably milky opal, is white (Num. R. ii. 7). "Libbun" (whitening) is used of wool (B. Ḳ. 93b). "Libben" means "to bleach cloth" (Yer. Ber. ix. 1, 13c), "to glaze tiles" (Beẓah iv. 7), "to heat to a white heat iron instruments" ('Ab. Zarah v. 12). "Hilbin" signifies "to grow white," used of hair (Neg. i. 6); "to whiten the wing of a raven" (Cant. R. v. 11); "to cause paleness of face through shame" (Ab. iii. 11). Hence, "labnunit" (whiteness, Neg. iv. 4), and the by-form "labnut" (Lev. R. xiv.). The verb "kasaf," in various forms, is used to indicate paleness of countenance caused by shame or fright (compare Jastrow, "Dict." *s.v.*). The word is perhaps connected with "kesef" (silver). Notice also "lawḳan," "labḳan" = the Greek λευκόν (albino, or white-spotted in the face, Ber. 58b). To express the idea of the hair becoming grayish-white through old age, the root "sib" is used (I Sam. xii. 2; Job xv. 10), whence the derivative "sebah," meaning "gray hair" (Gen. xlii. 38; xliv. 29, 31; Deut. xxxii. 25; Hos. vii. 9; Prov. xx. 29), or the "hoary hair" of old age (Isa. xlvi. 4).

In Aramaic the roots "ḥawar," "kesaf," and "sib" are used in the same senses as in Hebrew; add to which "ḳiṭman" (ash-gray, Targ. to Zech. vi. 3, 7).

Red.

(*a*) Red is expressed by "adom," a term probably connected with "dam" (blood). It is applied to blood (II Kings iii. 22), to blood-stained apparel (Isa. lxiii. 3), to a heifer (Num. xix. 2), to a horse (Zech. i. 8), and to brownish yellow lentils (Gen. xxv. 30). The adjective "admoni" describes a reddish-brown complexion (Gen. xxv. 25; I Sam. xvi. 12). Verbal forms are used of becoming as red as crimson (Isa. i. 18), of skins dyed red (Ex. xxv. 5), and of a blood-besmeared shield (Nahum ii. 4 [A. V. 3]). The diminutive form of the adjective "adamdam" expresses "reddish," applied to the color of the leprous spot (Lev. xiii. 19, 24) or a sore (*ib.* xiii. 42).

Other terms occasionally occur which denote some shade of red, as "saroḳ" (reddish-brown, sorrel), applied to horses (Zech. i. 8); and "ḥamuẓ," some shade of red not more closely defined (Isa. lxiii. 3). "Amoẓ" (Zech. vi. 7), translated by the Targum "ash-gray," stands, in the opinion of modern scholars, for "hameẓ" (red; compare Gesenius-Buhl, "Hebräisches und Chaldäisches Handwörterbuch," *s.v.*). Some trace the root "ḥamar" (to be red) in Ps. lxxv. 9 and Job xvi. 16.

(*b*) Redness is applied in Talmudic literature to the scarlet lily (Cant. R. vii. 3), to collyrium (Lam. R. iv. 15), to wine (Num. R. ii. 7), to the ruby (*ib.*), and in the hif'il form is used also of "putting to the blush" (Num. R. iv. 20). Deep red is "adamdam she-ba'adummim" (Neg. xi. 4). Hence are formed the nouns "odem" (Niddah 32b), "admut" (Num. R. ii. 7, where אדמתו, ed. Wilna, is to be corrected to אדמותו), and "admumit" (redness, Ḥul. 87b). Compare also "giḥor" (red of complexion, Ber. 58b; Bek. vii. 6, 45b).

The usual term for red in Aramaic is "summaḳa" (reddish) or "simmuḳa" (compare Jastrow, "Dict." *s.v.*). Occasionally are found "giḥora," and "giḥya," "gihya" (Bek. 45b). The latter properly means "flame-colored."

Green, Blue, and Yellow.

(*a*) The term "yaraḳ," originally "pale," is used to describe those uncertain colors which waver between green, yellow, and blue. It is applied to the color of vegetation (Job xxxix. 8; II Kings xix. 26; Isa. xxxvii. 27), the fading color of decaying vegetation (Deut. xxviii. 22; Amos iv. 9; Hag. ii. 17), or of a panic-stricken countenance (Jer. xxx. 6). "Yeraḳraḳ" (greenish or yellowish) is used of the appearance of plague-spots (Lev. xiii. 49, xiv.

37) and of gold (Ps. lxviii. 13). The term "ḥaraẓ," applied to gold, probably means "yellow."

(*b*) The same root ירק is used in later Hebrew and Aramaic for green, yellow, and blue (compare Yoreh De'ah, 188, 1). Green is given as the color of leek (Ber. i. 2; Suk. iii. 6), and of myrtle (Meg. 13a). Yellow is the color of crocus (Niddah ii. 6; Ḥul. 47b), of cuscuta (Ḥul. *l.c.*), and of the yolk of an egg (*ib.*). The color of the "tarshish" (probably chrysolite or olivin) is like that of clear olive-oil (Num. R. ii. 7). Hence, "moriḳa" (crocus) and "yeraḳon" (jaundice). The verb "horiḳ" (Gen. R. xiii.; Ber. 44b) is used to denote "making pallid," "pale," especially the pale yellowish color of a frightened countenance (Soṭah iii. 4). The same idea is conveyed by the verb "kirkem," a denominative of the noun "karkom" (crocus). Compare, further, "moriḳa" (saffron-colored), from מרק, a by-form of ירק (Levias, "Am. Jour. Semitic Lang." xvi. 250); "ḥardali" (mustard-colored), used of the color of wine (Shab. 63a), "ḳela'illan," an adaptation of κελαῖνον (sea-green, blue; compare Krauss, *l.c.* s.v.).

Variegated Surfaces: (*a*) A party-colored appearance of one kind or another is denoted by the following terms: "barod" (grizzled, used of goats, Gen. xxxi. 10, 12; and piebald, of horses, Zech. vi. 3, 6); "ṭalu" (literally, "patched," hence "besprinkled," "flecked"), used of goats (Gen. xxx. 32 *et seq.*) and of dyed stuffs of many colors (Ezek. xvi. 16); "naḳod" (literally, "dotted," hence "speckled," having light spots on a dark skin), used of goats (Gen. xxx. 32; xxxi. 8, 10, 12); "'aḳod" (ring-streaked; literally, "tied"), referring to light stripes on a dark skin (Gen. xxx. 35, 39; xxxi. 8, 10, 12), the stripes resembling ropes.

(*b*) From "namer" (leopard) the verb "nimmer" is derived, having the meaning of giving a checkered or striped appearance to something, and is used of the appearance of a field in which the fruits have been gathered in some places and left standing in others (Peah iii. 2), or of a checkered web (B. Ḳ. 119b), or of writing, in which a number of words are stricken out (Giṭ. 54b). "Patuk" (mixed) is applied to the color of plague-spots, and is described as looking like wine mixed with snow, or wine mixed with water, or milk before being mixed (Neg. i. 2).

In Aramaic the following terms are used: "nemor" (speckled; compare "nimmer," above); "regol" (ring-streaked; literally, "having some spots on the feet"); "rekoa'" (literally, "patched"), the same as the Biblical "ṭalu" (compare above); "ḳeruaḥ" (literally, "bald"; having light-colored spots on a dark skin); and "ḥuṭrana" (striped like a staff), used of swine (Shab. 110b).

Pigments: (*a*) Of pigments known and used in Biblical times, four are mentioned. Three were derived from animals and one from a metal. Scarlet or crimson was obtained from an insect (coccus), which gave its name to a species of oak (*Ilex coccifera*). By infusing the insect in boiling water a beautiful red dye was produced, superior in effect and durability to cochineal. To designate this color the word "tola'" (worm) is used (Isa. i. 18; Lam. iv. 5). More often, however, the form "tola'at" is found preceded or followed by "shani," a word supposed to mean "to glitter." In this form it is mentioned as a costly possession (Ex. xxxv. 23), and as being, therefore, suitable for an offering (Ex. xxv. 4, xxxv. 6; Lev. xiv.; Num. xix. 6), for the Tabernacle hangings (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18), for the ephod (Ex. xxviii. 56, xxxix. 28), etc. A thread of this color was commonly used in early times as a sign to aid recognition (Gen. xxxviii. 28, 30; Josh. ii. 21). In these passages, as well as in II Sam. i. 24 and Cant. iv. 3, "shani" alone is used. The plural "shanim" (scarlet stuffs) occurs in Prov. xxxi. 21 and Isa. i. 18. In later times the Persian loan-word "karmil" came into use (II Chron. ii. 6, 13; iii. 14). The verbal form "metulla'im" (clothed in scarlet) occurs in Nahum ii. 4. A similar shade of color was derived from "shashar" (minium, red oxid of lead), used for painting ceilings (Jer. xxii. 14) and images (Ezek. xxiii. 14).

Scarlet.

(*b*) The Targumim and Mishnah use for scarlet the expression "zehorit," on the etymology of which compare Jensen, in Brockelmann, "Lexicon Syriacum," 93b. The Aramaic has also the adjective "tol'ana," or "tolana" ('Ab. Zarah 28b). In later times crimson was also obtained from "puah" (madder; see Rieger, "Versuch einer Technologie und Terminologie der Handwerke in der Mischnah," i. 23, note 38). From seaweeds were obtained a cosmetic rouge, "piḳas" (fucus; Rieger, *ib.*), and the mineral pigment "siḳra" (according to Löw, "Graphische Requisiten," etc., i. 165, vermilion; according to Rieger, *l.c.* p. 24, note 43, minium). A kind of scarlet was "sasgona," or "sasgewana," etymology unknown (Targ. to Cant. vii. 2).

Purples.

(*a*) The purple dyes were obtained from the "ḥallazon," a species of shell-fish called *Murex brandaris* and *Murex trunculis*, on which see Rieger (*l.c.* p. 21). It yielded purple-red (Hebrew "argaman" = Aramaic "argewan") and purple-blue or violet (Hebrew "tekelet" = Aramaic "tikla"). Both colors figure largely in the decoration of the Tabernacle and the priestly robes. In Jer. x. 9 both are mentioned as contributing to the splendor of heathen worship. In Judges viii. 26 the Midianitish chiefs are said to have worn robes of purple-red. Ezekiel (xxiii. 6) relates how the robes of purple-blue worn by the Assyrians impressed the women of Israel; and he knows also of purple-red and purple-blue from Elishah (*ib.* xxvii. 7). In Ecclus. (Sirach) xlv. 10 both dyes are mentioned as occupying a prominent place in the raiment of Moses; and ribbons of purple-blue are said to form part of the adornment of wisdom (*ib.* vi. 30). On the defeat of Gorgias, dyed stuffs of both colors were among the spoil taken by Judas Maccabeus (I Macc. iv. 23). Purple robes of office were common. Judas was struck by the fact that the Romans, notwithstanding their power and riches, were not clothed in purple (*ib.* viii. 14). When, however, Alexander appointed Jonathan high priest he sent him a purple-red robe (*ib.* x. 20); so likewise did Antiochus when he confirmed him in the office (*ib.* xi. 58). On the other hand, when the treachery of Andronicus was discovered he was at once deprived of the purple robe (II Macc. iv. 38).

(*b*) In Talmudic times purple-red was obtained also from "lakka" (lac-dye; compare Rieger, *l.c.*

i. 22). The Greek loan-word "porpira" (*πορφύρα*, "purple stuff") is very common in traditional literature (compare Krauss, *l.c.* ii., *s.v.*).

Other pigments known in Mishnaic times were "isaṭis" = *ἰσάτις* ("woad," *Isatis tinctoria*), "koẓah" (madder or safflower); "ḳelife eguzim" (the fresh shells of the walnut); "ḳelife rimmonim" (pomegranate peel); "rikpah," a kind of onion-plant; and "ḥeret" (vitriol). With the latter a black color was obtained (Rieger, *l.c.* i. 23, 24).

Symbolism of Colors: (*a*) It has been generally assumed that at times colors are used in the Bible symbolically, either in the ritual, as in the construction of the Tabernacle and in the priestly raiments; or apocalyptically, as in the visions of Zechariah and of Daniel; or, as a literary device, in poetical diction. Philo ("De Vita Mosis," iii. 6) and Josephus ("Ant." iii. 7, § 7) attempted to explain the ritual symbolism of colors, but without convincing force (see, also, Baehr, "Symbolik des Mosaischen Kultus," Heidelberg, 1874). The apocalyptic symbolism is admitted more generally; yet it fails when tested in detail. Literary symbolism, however, based on a psychological connection between the various color-sensations and moods of feeling, is found among most nations. Yet the relations between a given color and the symbolized objects or moods are not fixed; and they leave room for difference of explanation.

Black or dark color points to mourning or affliction (II Sam. xix. 24; Zech. vi. 6, 8); such was probably also the color of sackcloth used in mourning. On the other hand, white suggests purity (Isa. i. 18; Ps. li. 9) and joy (Mishnah Mid. v. 4). Scarlet or red is symbolical of bloodshed, of sin in general (Isa. i. 15, 18; lxiii. 1), and, in the opinion of some commentators, of vigorous life (Lev. xiv.; Num. xix.). Purple-red denotes royalty and royal splendor (Judges viii. 26; Esth. viii. 15; Dan. v. 7). Purple-blue, used for fringes in the garment of every Israelite (Num. xv. 38), is thought, on the one hand, to symbolize the high dignity of every member of the people of the covenant (compare Ex. xix. 6); and, on the other, to suggest the God of heaven (Gen. xxiv. 7; Ps. xi. 4), because of the same color as the sky.

(*b*) Color-symbolism plays a great part in the Cabala, where to each Sefirah are attributed one or more colors; and one who wishes to energize the influence of a certain Sefirah has to contemplate, or clothe himself in, the particular color attributed to that Sefirah. White signifies peace, mercy, and pity; black, latency of qualities; red, bloodshed, cruelty, and justice; azure, attributed to the Sefirah of wisdom, is said to denote the first step from black (latency) to the development of color—that is, active energy in general; saffron-color or yolk-yellow is considered a combination of red and white; green is said to be a combination of red, white, and azure; purple-red, a compound of all colors; golden yellow symbolizes cheering, justice, etc.

BIBLIOGRAPHY: A. M. Canney, *Colors*, in Cheyne and Black, *Encyc. Bibl.* and the literature there quoted; Schwab, *Répertoire*, ii., s.v. *Couleurs*; Cordovero, *Pardes Rimmonim*, x.; Grant Allen, *The Colour Sense*. On the theory of color in the Middle Ages, compare D. Kaufmann, *Die Sinne*, pp. 115-117.

E. G. H. C. L.

COLORADO: One of the United States of North America; bounded on the north by Wyoming and Nebraska; east by Nebraska and Kansas; south by Oklahoma and New Mexico; and west by Utah. It was admitted into the Union in 1876. The excitement consequent on the discovery of gold at Pike's Peak in 1858, following the panic of 1857, which clogged the wheels of industry in the Eastern States, brought the first settlers to Colorado. There were no railroads; and the pioneers crossed the plains and mountains in wagons drawn by oxen or horses. Among the Jews who survived the hardships of the long journey, the perils from wild animals, and the attacks of savage Indians, were Isidor Deitsch, Leopold Mayer, A. Jacobs, A. Goldsmith, F. Z. Salomon, D. Kline, and others.

Denver, the capital of Colorado and the most important city of the Rocky Mountain region, was settled in 1858-59, and gradually became the center of Colorado Jewish life. In 1861 the United States government deeded to Denver a plot of ground ted for burial purposes; of this the Jews were allotten acres. A Cemetery Association was the first Jewish organization. In 1873 the Jews of Denver organized for worship, and in 1874 built Temple Emanuel, a small synagogue at 19th and Curtis streets. The members were for the most part energetic merchants of German birth. By 1882 Congregation Emanuel had outgrown the little synagogue, and a larger one was constructed at 24th and Curtis streets. This building was destroyed by fire Nov. 5, 1897, and a beautiful structure on 16th avenue and Pearl street was erected, and dedicated Jan. 29, 1899. Rabbis Block, Elkan, Schreiber, J. Mendes de Solla, and William S. Friedman have successively occupied the pulpit. A Ladies' Auxiliary, a Jewish Relief Society, mainly for indigent consumptives, and a

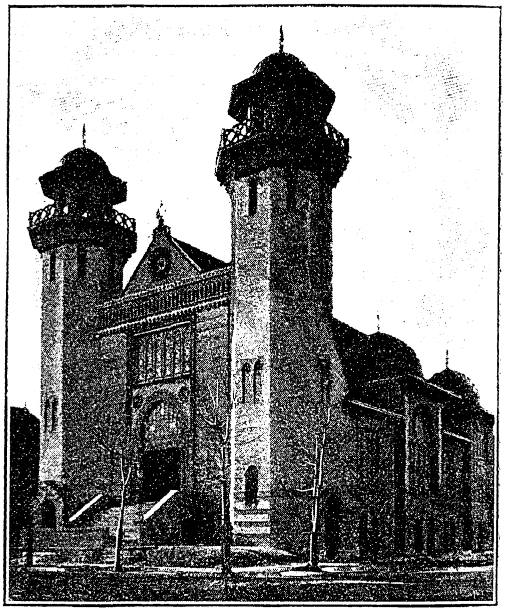

Temple Emanuel, Denver, Col.
(From a photograph.)

burial society, Ḥesed Shel Emeth, have also been established; and four Orthodox congregations are in existence. Denver also has lodges of the orders B'nai B'rith, Kesher Shel Barzel, Sons of Benjamin, and B'rith Abraham.

National Jewish Hospital for Consumptives.

The most important philanthropic institution in Denver is the National Jewish Hospital for Consumptives, founded by Rabbi William S. Friedman Sept. 10, 1890. This hospital became an imperative necessity by reason of the hundreds of penniless Jewish victims of tuberculosis who came to Colorado. In 1898 Denver Lodge of the Independent Order of B'nai B'rith appointed Alfred Muller chairman of a committee to urge the district Grand Lodge No. 2 of the order to espouse the cause of the consumptives by taking charge of this institution; and through his tireless energy, together with that of Rabbi W. S. Friedman, the National Jewish Hospital for Consumptives was dedicated Dec. 10, 1899.

The Constitution Grand Lodge of the order, at a meeting held in Chicago April 28, 1900, decided to tax all its members twenty-five cents yearly for the support of the hospital, and to make of it an independent corporation governed by thirty-five trustees, seven of whom should be elected by the Independent Order of B'nai B'rith—one from each district—the remainder to be chosen by the contributors. The trustees immediately added several buildings.

In 1902 M. Guggenheim's Sons donated $30,000 for a "Guggenheim Pavilion." The National Jewish Hospital for Consumptives has accommodation for ninety patients. None but indigent consumptives in the curable stages of the disease are admitted; and these come from all parts of the United States.

Denver has about 4,000 Jews, most of whom are merchants. There are, however, miners, smelter-owners, day-laborers, and many lawyers and physicians. Twelve Jewish students attend the State University at Boulder, which has a chair of Hebrew occupied by Rabbi William S. Friedman.

Colorado Springs formed a Benevolent Association Oct., 1898, and a B'nai B'rith lodge in Oct., 1901. A congregation is now being organized. Colorado Springs is a health resort, and contains 250 Jews.

Cripple Creek and the adjoining town of **Victor** have 150 Jews. There is no congregation in the district; but services are held on the holy days. The two towns have a B'nai B'rith lodge. Cripple Creek and Victor are the chief gold-mining sections in America.

Leadville in 1864 established Congregation Israel, which has 25 members. The Orthodox congregation, Keneseth Israel, has a smaller following. There are also a Jewish cemetery and a relief society. The Jewish population is 175. Leadville is a noted silver-mining camp.

Pueblo, the second city of the state, founded Congregation Emanuel, Oct. 3, 1899, with 50 members; it has a temple, and Rabbi Harry Weiss is in charge. The other Jewish organizations of Pueblo are: Ladies' Temple Association, Auxiliary Society, Jewish Woman's Council, and B'nai B'rith lodge. The Jewish population is 500. Pueblo is a growing manufacturing town.

Trinidad founded Congregation Aaron in 1883, and has a temple, with a membership of 35. L. Freudenthal, the rabbi, has officiated since 1888. The Jews number 150, and have an Auxiliary Society, a Hebrew Ladies' Aid Society, and a B'nai B'rith lodge.

There are also several hundred Jews scattered throughout the smaller towns of the state. Altogether Colorado numbers about 5,800 Jews.

A. W. S. F.

COLORNI (COLORNO), ABRAHAM: Italian engineer; born at Mantua about 1530. His great skill in his profession caused him to be much sought after, and in 1578 he held the position of engineer at the court of Alfonso d'Este, Duke of Ferrara, who, in 1588 sent him to Prague. Soon after Colorni, with his son Simon, went to Mantua, looking after Alfonso's private affairs; and then returned to the court of Alfonso d'Este, who, at the request of the duke Frederick, sent him to his court at Württemberg in 1597.

Colorni was famous not only as an engineer and mechanician, but also as one of the greatest mathematicians and archeologists of his age, and above all as a man of charming manners and many accomplishments, including dueling, his skill in which he once had occasion to exercise against a slanderer. Tommaso Garzoni, in his work "La Piazza Universale," dedicates a sonnet to Colorni, and in a subsequent letter speaks in very high terms of him. He enumerates his achievements in the field of mechanics and his inventions, and expresses the wish that the man who possesses such high qualities should also become a Christian. Among Colorni's inventions was a kind of ten-chambered revolver, of which, it is said, he made 2,000 at the request of Alfonso.

Colorni was the author of the following works: "Entimetria," rules for the measurement of straight lines (mentioned by Garzoni); "Tavole," mathematical tables (also mentioned by Garzoni); "Clavicula Solomonis," translated into Italian, at the request of the Duke of Mantua, from the Hebrew work on magic, "Mafteaḥ Shelomoh" (Mantua, 1580 ?). This translation served as a model for the French version (still extant in several manuscripts) entitled "La Clavicule du Très Savant Solomon, dans Laquelle les Secrets des Secrets Sont Ouverts et Découverts." It was probably against this work that Colorni, according to Garzoni, wrote a book in which he derided physiognomy and chiromancy. Colorni was also the author of a treatise upon the art of writing in cipher, entitled "Scotographia o Vere Scienza di Scrivere Oscuro Facilissima et Securissima per Qualsi Voglia Lingua" (Prague, 1593), and dedicated to Rodolph II.

Bibliography: Rossi, *Dizionario*, p. 93; Tiraboschi, *Storia Letteraria*, vii. iii. 1319; Wolf, *Bibl. Hebr.* iv. 769, 976; Ravenna, in *Vessillo Israelitico*, 1892, pp. 38-41; Mortara, *Indice*, p. 14; Steinschneider, *Cat. Bodl.* col. 2298; *idem*, in *Monatsschrift*, 1899, pp. 185 *et seq.*; idem, *Hebräische Uebers.* p. 938; Giuseppi Jaré, *Abramo Colorni, Ingegnere Mantovano ecc., Con Ducumenti Inediti*, Mantua, 1874.

J. I. Br.

COLORNI, MALACHI: Italian author; lived at Modena in the eighteenth century. He wrote a guide to letter-writing, "Megillat Sefer," still extant in manuscript, containing thirty-one letters (Steinschneider, "Cat. Bodl." No. 1379). He also copied a large work of the same nature, the "Sofer Mahir" by Ishmael Ḥazaḳ of the seventeenth century (Steinschneider, *ib.*). These letters contain valuable notices of the lives of famous contemporaries, as well as of events of the Italian-Jewish world of that time.

Bibliography: *Ozrot-Ḥayyim*, pp. 338, 340; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 493; Steinschneider, in *Monatsschrift*, 1899, pp. 105, 186.

L. G. I. Ber.

COLUMBUS, CHRISTOPHER, AND THE JEWS: According to his own statement, Columbus had constant intercourse with Jews and Moors, with priests and laymen. He had personal relations with the mathematician Joseph Vecinho, physician-in-ordinary to King João II. of Portugal, and with other learned Jews of Lisbon. Vecinho presented him with his Latin translation of the astronomical tables of Abraham Zacuto, the famous mathematician, which Columbus always carried with him on his voyages of discovery and found most serviceable. He ascribed it principally to this "Jew" Vecinho, whom he mentions twice in his note-books, that the king of Portugal refused to consider his plans of discovery. At Salamanca Columbus became personally acquainted with Zacuto, whose scientific works he praised highly. At Malaga he met the Spanish farmer-in-chief of taxes, Abraham Senior, and also Isaac Abravanel, who was the first one to assist him financially in his undertakings. It is not known whether he had business relations with the Jews during his stay at Lisbon, or whether he borrowed or received aid from them in his financial difficulties there. In his testament he bequeathed half a silver mark to a Jew living by the gate of the Jews' street in Lisbon, or to the one whom a priest might designate ("a un Judio que moraba a la puerta de la Juderia en Lisboa o à quien mandare un sacerdote el valor de medio marco de plata"). See also America. The Discovery of.

Bibliography: Navarrete, *Coleccion de los Viages y Descubrimientos*, ii. 313; Kayserling, *Christopher Columbus*, pp. 12 *et seq.*, New York, 1894.

A. M. K.

COLUMBUS, GEORGIA. See Georgia.

COLUMBUS, OHIO. See Ohio.

COMETS. See Astronomy; Superstition.

COMMANDMENT: The rendering in the English Bible versions of the Hebrew מצוה, which, in its technical sense, is used in the Bible of a commandment given either by God or by man (I Kings ii. 43). According to the critical schools, it is a word of comparatively late coinage, as it does not occur in documents earlier than D and JE. In the singular it sometimes denotes the "code of law" (II Chron. viii. 13; Ezra x. 3; Ps. xix. 9), or even "Deuteronomy" alone (Deut. vi. 25, viii. 1); and as such is parallel to "Torah" (Ex. xxiv. 12). In the plural it designates specific commands contained in the code, which are as a rule expressed in sentences beginning with "Ye shall" or "Ye shall not," and is sometimes combined with "ḥuḳḳim," "ḥuḳḳot" (statutes), "mishpaṭim" (ordinances), and even "'edut" (testimonies). E. G. H.

In rabbinic terminology "miẓwah" is the general term for a divinely instituted rule of conduct. As such, the divine commandments are divided into (1) mandatory laws known as מצות עשה, and (2) those of a prohibitory character, the מצות לא תעשה. This terminology rests on the theological construction that God's will is the source of and authority for every moral and religious duty.

In due logical development of this theology, the Rabbis came to assume that the Law comprised 613 commandments (see Commandments, The 613), of which 611 are said to have been given through Moses (Deut. xxxiii. 4, תורה being numerically equal to 611); the first two commandments of the Decalogue were given by the mouth of God Himself (R. Joshua b. Levi, in Pes. R. xxii.; compare Mak. 24b–25a; Hor. 8a; Pirḳe R. El. xli.). According to R. Ismael only the principal commandments were given on Mount Sinai, the special commandments having been given in the Tent of Meeting. According to R. Akiba they were all given on Mount Sinai, repeated in the Tent of Meeting, and declared a third time by Moses before his death (Soṭah 37b; compare Mek., Mishpaṭim, xx. to Ex. xxiii. 19, and Sifre, Debarim, 104). All divine commandments, however, were given on Mount Sinai, and no prophet could add any new one (Sifra to Lev. xxvii. 34; Yoma 80a). Many of these laws concern only special classes of people, such as kings or priesthood, Levites or Nazarites, or are conditioned by local or temporary circumstances of the Jewish nation, as, for instance, the agricultural, sacrificial, and Levitical laws.

The Biblical commandments are called in the Talmud "miẓwot de oraita"; commandments of the Law in contradistinction to the rabbinical commandments, "miẓwot de rabbanan." Among the latter are: (1) the benediction, or thanksgiving for each enjoyment; (2) ablution of the hands before eating; (3) lighting of the Sabbath lamp; (4) the 'Erub, on preparation for Sabbath transfer; (5) the Hallel liturgy on holy days; (6) the Ḥanukkah lights; and (7) the reading of the Esther scroll on Purim. These seven rabbinical commandments are treated like Biblical commandments in so far as, previous to the fulfilment of each, this Benediction is recited: "Blessed be the Lord who has commanded us . . . ," the divine command being implied in the general law (Deut. xvii. 11, xxxii. 7; Shab. 23a). Many of the Biblical laws are derived from the Law only by rabbinical interpretation, as, the reading of the Shema' (Deut. vi. 4–7), the binding of the tefillin and the fixing of the mezuzah (*ib.* 8–9), and the saying of grace after meals (*ib.* viii. 10). "While reciting the Shema' every morning the Israelite takes upon himself the yoke of the kingdom of heaven; while reciting the chapter 'We-hayah im shamoa'' [Deut. xi. 13–22] he takes upon himself the yoke of the divine commandments" (Ber. ii. 1). "In fulfilling a divine commandment one must do it with the intention of thus fulfilling God's will" (Ber. 13a, b; Naz. 23a, b). A hundred miẓwot ought to be fulfilled by the Israelite each day (see Benediction), and seven ought to surround him constantly like guardian spirits (R. Meïr, in Yer. Ber., end; Tosef., Ber., end). "Also, the commonest Israelite is as full of merit by fulfilment of divine commandments as the pomegranate is of seed" (Cant. R. iv. 3). The fulfilment of a divine commandment is a merit ("mizwah"); the neglect, a transgression ("'aberah"). These are weighed against each other in the balance on the day of judgment to decide whether a man belongs to the righteous or to the wicked to be accordingly rewarded or punished ('Ab. Zarah 2a, 3a; Ḳid. 39b).

The sons of Noah were also considered to be under the obligation to obey the will of God as revealed in direct specific orders or miẓwot promulgated for them. These are variously enumerated as five, six, and ten. In Tos. 'Ab. Zarah viii. 4 seven Noachian commandments are enumerated: (1) to establish courts of justice, (2) to abstain from idolatry, (3) from blasphemy, (4) from incest, (5) from murder, (6) from robbery, (7) from eating flesh cut from living animals. In Gen. R. xvi.–xxiv. (compare *ib.* xxiv.; Lev. R. xiii.), only six are mentioned as having been given to the first man. In Sanh. 56a, 57a, seven Noachian commandments are spoken of, and derived partly as Adamitic, from Gen. ii. 16, and partly from Gen. ix. 4 *et seq.* To these some tannaim add three: the prohibition of blood from living animals, of castration, and of witchcraft. In Ḥal. 92a thirty commandments are mentioned as having been accepted, but not observed, by the sons of Noah (compare Gen. R. xcviii.; Midr. Teh. Ps. ii. 5; Yer. 'Ab. Zarah ii. 40c). In the Book of Jubilees (vii. 21) only the three capital sins are specified (see NOACHIAN LAWS).

"Miẓwah," in the parlance of the Rabbis, came to express any act of human kindness, such as the burial of the body of an unknown person ("met miẓwah"; compare Bernays, "Gesammelte Schriften," 1885, i. 278 *et seq.*, on the Buzygian laws mentioned by Philo in connection with these "commandments" of humanity; Sifre, Naso, 26; Naz. 47b). A miẓwah which can be fulfilled only by the transgression of another law is considered unlawful ("miẓwah ha-bo'ah ba'aberah, 'aberah"; Suk. 30a; Yer. Shab. xiii. 14a). The proselyte on being initiated into Judaism must be familiarized with commandments both of great and of small import (Yeb. 47b). This rule seems to be directed against the older practise followed by the Christian Church (see DIDACHE). The fulfilment of a commandment is a protection against evil powers (Ber. 31a; Pes. 8a; Soṭah 21a; Ḳid. i. 10), and becomes a guardian angel pleading for reward in the future life (Soṭah 3b).

According to the teachings of Judaism, all moral laws are virtually and in their ultimate analysis divine commandments. Obedience to the Divine Will is the first requisite of the moral life (see DUTY). This is the meaning of the Biblical account of Adam's offense. The first commandment was intended to test his obedience and thus to awaken his moral consciousness (see SIN; ORIGINAL SIN, DOGMA OF). In the Pentateuch the Ten Commandments are not designated as "Miẓwot," but are called the "Ten Words" (עשרת הדברים). In Jewish literature they are spoken of as the עשרת הדברות (see DECALOGUE).

E. G. H. K.—E. G. H.

COMMANDMENTS, THE 613: That the law of Moses contains 613 commandments is stated by R. Simlai, a Palestinian haggadist, who says (Mak. 23b): "Six hundred and thirteen commandments were revealed to Moses; 365 being prohibitions equal in number to the days of the year, and 248 being mandates corresponding in number to the bones of the human body." The number 613 is found as early as tannaitic times—*e.g.*, in a saying of Simon ben Eleazar (Mek., Yitro, Baḥodesh, 5) and one of Simon ben Azzai (Sifre, Deut. § 76, Friedman's ed., p. 90b)—and is apparently based upon ancient tradition (see Tan., Ki Teẓe, ed. Buber, 2; Ex. R. xxxii.; Num. R. xiii., xviii.; Yeb. 47b; Shab. 87a; Ned. 25a; Shebu. 29a; comp. Bacher, "Ag. Tan." i. 413, ii. 436). The authenticity of the statements attributed to R. Simlai, however, has been questioned by authorities such as Naḥmanides and Abraham ibn Ezra (see M. Bloch, in "Rev. Et. Juives," i. 197, 210; v. 27 *et seq.*; Weiss, "Dor," p. 74, note 50). The first to undertake the task of identifying the commandments was Simeon Kahira, in his "Halakot Gedolot." He begins with the prohibitions, which he classes in the order of the gravity of the punishments incurred by their transgression, while in regard to the mandates he follows the order of the parashiyyot, beginning with the Decalogue.

Kahira was followed by Saadia, Gabirol, and many others, who enumerated the 613 commandments in liturgical poems (see AZHAROT). In order to make up the number 613, Kahira and the poets just mentioned were compelled to incorporate many rabbinical laws. This method was criticized by Maimonides, who published a work entitled "Sefer ha-Miẓwot," laying down fourteen guiding principles for the identification of the commandments, which he enumerates accordingly. Some of these principles were attacked by Naḥmanides and others, who showed that Maimonides himself had not always been consistent. New identifications were therefore proposed by Moses ben Jacob of Coucy, author of the "Sefer Miẓwot ha-Gadol" (SeMaG), and Isaac ben Joseph of Corbeil, author of the "Sefer Miẓwot ha-Ḳaton" (SeMaḲ). The following is a list of the 613 commandments of Maimonides:

MANDATORY COMMANDMENTS.

1. To know that the Lord God exists. Ex. xx. 2.
2. To acknowledge His unity. Deut. vi. 4.
3–4. To love and fear Him. Deut. vi. 5, 13.
5. To pray to Him. Ex. xxiii. 25.
6. To cleave to Him. Deut. x. 20.
7. To swear by His name. Deut. vi. 13, x. 20.
8. To resemble Him in His ways. Deut. xxviii. 9.
9. To sanctify His name. Lev. xxii. 32.
10. To read the Shema' each morning and evening. Deut. vi. 7.
11. To learn and to teach others the Law. Deut. vi. 7.
12–13. To bind tefillin on the forehead and arm. Deut. vi. 8.
14. To make ẓiẓit. Num. xv. 38.
15. To fix a MEZUZAH. Deut. vi. 9.
16. To assemble the people to hear the Law every seventh year. Deut. xxxi. 12.
17. To write a copy of the Law for oneself. Deut. xxxi. 19.
18. That the king write a special copy of the Law for himself. Deut. xvii. 18.
19. To bless God after eating. Deut. viii. 10.
20. To build the Temple. Ex. xxv. 8.
21. To reverence the sanctuary. Lev. xix. 30.
22. To watch the sanctuary perpetually. Num. xviii. 2.
23. That Levites shall serve in the sanctuary. Num. xviii. 23.

24. That at services the priests wash their hands and feet. Ex. xxx. 19.
25. That the priests kindle the lights in the sanctuary. Ex. xxx. 19.
26. That the priests bless Israel. Num. vi. 23.
27. To set showbread and incense before the Lord on Sabbath. Ex. xxv. 30.
28. To burn incense twice each day. Ex. xxx. 7.
29. To keep fire continually upon the altar. Lev. vi. 13.
30. To remove the ashes daily from the altar. Lev. vi. 10.
31. To put the impure out of the holy place. Num. v. 2.
32. That the Aaronites have the place of honor. Lev. xxi. 8.
33. To clothe the Aaronites with priestly garments. Ex. xxviii. 2.
34. That the Kehathites carry the Ark upon their shoulders. Num. vii. 9.
35. To anoint high priests and kings with oil. Ex. xxx. 31.
36. That the priests officiate by turns. Deut. xviii. 6, 8.
37. That the priests pay due honors to the dead. Lev. xxi. 3.
38. That the high priest take a virgin to wife. Lev. xxi. 13.
39. To sacrifice twice a day. Num. xxviii. 3.
40. That the chief priest offer an oblation daily. Lev. vi. 20.
41–3. To offer an additional oblation every Sabbath, on the first of every month, and on the Feast of Passover. Num. xxviii. 9, xxviii. 11; Lev. xxiii. 36.
44. To offer a sheaf of the first barley on the second day of Passover. Lev. xxiii. 10.
45. To add an oblation on the day of the Feast of Shebuʿot. Num. xxviii. 26.
46. To offer two loaves of bread on Shebuʿot. Lev. xxiii. 17.
47. To add an offering on the first of Tishri. Num. xxix. 1.
48. To add an offering on the Day of Atonement. Num. xxix. 7.
49. To observe the service on the Day of Atonement. Lev. xvi. 3.
50. To add an offering on the Feast of Sukkot. Num. xxix. 13.
51. To offer a special sacrifice on the eighth day of Sukkot. Num. xxix. 35.
52. To keep the festival at the three seasons of the year. Ex. xxiii. 14.
53. That every male appear at the feast. Deut. xvi. 16.
54. To rejoice at the feasts. Deut. xvi. 14.
55–6. To slay the paschal lamb and eat the flesh roasted, on the fifteenth night of Nisan. Ex. xii. 6, xii. 8.
57–8. To observe the second Passover and eat the paschal lamb with maẓẓah and maror. Num. ix. 11, 13; ix. 11.
59. To blow the trumpets over the sacrifices, and in time of tribulation. Num. x. 10.
60. That cattle, when sacrificed, be eight days old or more. Lev. xxii. 27.
61. That all cattle sacrificed be perfect. Lev. xxii. 21.
62. That all offerings be salted. Lev. ii. 13.
63. To bring a burnt offering. Lev. i. 3.
64–7. To bring a sacrifice for sin, for trespass, a peace-offering, and a meat-offering. Lev. ii. 1, vi. 25, vii. 1, 11.
68. That the Sanhedrin bring a sin-offering if they have erred in doctrine. Lev. iv. 13.
69. That one who has by error transgressed a Karet prohibition bring a sin-offering. Lev. iv. 27, v. 1.
70. That one in doubt whether he has transgressed a prohibition bring a sin-offering. Lev. v. 17, 18.
71. That a trespass-offering be brought for having sworn falsely and the like. Lev. v. 15, 21; xix. 20.
72. To offer a sacrifice according to one's means. Lev. v. 7, 11.
73. That confession of sins be made before the Lord. Num. v. 7.
74–5. That a man or woman having an issue offer a sacrifice. Lev. xv. 13, 28.
76. That a leper after being cleansed bring an offering. Lev. xiv. 10.
77. That a woman offer a sacrifice after childbirth. Lev. xii. 6.
78. To tithe the cattle. Lev. xxvii. 32.
79. To sacrifice the first-born of clean cattle. Deut. xv. 19.
80. To redeem the first-born of man. Num. xviii. 15.
81–2. To redeem the firstling of an ass, and to break its neck if the animal be not redeemed. Ex. xiii. 13.
83. To bring all offerings to Jerusalem. Deut. xii. 5, 6.
84. To offer all sacrifices in the Temple. Deut. xii. 14.
85. To bring to the Temple also the offerings from beyond the land of Israel. Deut. xii. 26.
86. To redeem holy animals that have blemishes. Deut. xii. 15.
87. That a beast exchanged for an offering is holy. Lev. xxvii. 10.
88. That the remainder of the meat-offerings be eaten. Lev. vi. 16.
89. That the flesh of sin- and trespass-offerings be eaten. Ex. xxix. 33.
90–1. To burn consecrated flesh that has become unclean; also the remainder of the consecrated flesh not eaten. Lev. vii. 17, 19.
92–3. That the Nazarite suffer his hair to grow during his separation, and shave it at the close of his Nazariteship. Num. vi. 5, 9.
94. That a man keep his vow. Deut. xxiii. 23.
95. That the judge act according to the Law in annulling vows. Num. xxx. 3.
96. That all who touch a carcass are unclean. Lev. xi. 34.
97. That eight species of animals contaminate. Lev. xi. 39.
98. That food is contaminated by contact with unclean things. Lev. xi. 34.
99. That a menstruous woman contaminates. Lev. xv. 19.
100. That a lying-in woman is unclean. Lev. xii. 2.
101. That a leper is unclean and contaminates others. Lev. xiii. 3.
102–3. That a leprous garment and a leprous house contaminate. Lev. xiii. 47, xiv. 35.
104–6. That a man or woman having a running issue contaminates, as does the seed of copulation. Lev. xv. 2, 16, 28.
107. That a corpse contaminates. Num. xix. 14.
108. That the water of separation contaminates the clean, cleansing only the unclean from the pollution of the dead. Num. xix. 26.
109. To cleanse from uncleanness by washing in running water. Lev. xv. 16.
110–12. That leprosy be cleansed with cedar-wood, etc.; that the leper shave all his hair, rend his raiment, and bare his head. Lev. xiii. 45; xiv. 2, 9.
113. To burn a red heifer and preserve its ashes. Num. xix. 9.
114. To pay the equivalent of a "singular" vow. Lev. xxvii. 2.
115–7. That one who vows an unclean beast, or his house, or his field, shall pay the appointed sum, or as the priest shall direct. Lev. xxvii. 11, 14, 16.
118. That he shall make restitution who trespasses through ignorance in things holy. Lev. v. 16.
119. That plantations in their fourth year shall be holy. Lev. xix. 24.
120–4. To leave to the poor the corners of the field unreaped, the gleanings of the harvest, the forgotten sheaf, the gleanings in the vineyard, and the residue of the grapes. Lev. xix. 9, 10; Deut. xxiv. 19.
125. To bring the first-fruits into the sanctuary. Ex. xxiii. 19.
126. To give the great heave-offering to the priest. Deut. xviii. 4.
127. To separate the tithe of corn for the Levites. Num. xviii. 24; Lev. xxvii. 30.
128. To separate a second tithe and eat it in Jerusalem. Deut. xiv. 22.
129. That the Levites shall give a tithe of the tithe to the priest. Num. xviii. 26.
130. To separate the tithe for the poor in the third and sixth years instead of in the second. Deut. xiv. 28.
131–2. To recite the chapter on the tithe and read it over the first-fruit. Deut. xxvi. 5, 13.
133. To separate for the priest a cake of the first of the dough. Num. xv. 20.
134–5. To let the field rest fallow every seventh year, and to cease from tilling the ground. Ex. xxiii. 11, xxxiv. 21.
136–8. To hallow the year of jubilee by resting, to sound the trumpet in the year of jubilee, and to grant a redemption for the land in that year. Lev. xxv. 9, 10, 24.
139. To allow a house sold in a walled city to be redeemed within the year. Lev. xxv. 29.
140. To number the years of jubilee yearly and septennially. Lev. xxv. 8.
141. To release all debts in the seventh year. Deut. xv. 2.
142. To exact the debt of a foreigner. Deut. xv. 3.
143. To give to the priest his share of the cattle sacrifices. Deut. xviii. 3.
144. To give the first of the fleece to the priest. Deut. xviii. 4.
145. To discriminate between what belongs to the Lord and what to the priest. Lev. xxvii. 21, 28.
146. To perform the right mode of slaughtering beasts. Deut. xii. 23.
147. To cover the blood of wild beast and bird. Lev. xvii. 13.
148. To set free the parent bird when taking a nest. Deut. xxii. 7.
149–52. To search diligently for the marks in clean beasts, fowl, locusts, and fish. Lev. xi. 2; Deut. xiv. 11; Lev. xi. 9.
153. That the Sanhedrin sanctify the new moon and reckon the years and months. Ex. xii. 2.

151-5. To rest on and hallow the Sabbath. Ex. xx. 8 and xxiii. 12.

156. To remove the leaven. Ex. xii. 15.

157-8. To relate the story of the Exodus and to eat unleavened bread on Passover night. Ex. xii. 18, xiii. 8.

159-60. To rest on the first and seventh days of Passover. Ex. xii. 16.

161. To reckon forty-nine days from the time of the cutting of the first sheaf. Lev. xxiii. 15.

162-3. To rest on Shebu‘ot and on the first day of Tishri. Lev. xxiii. 24.

164-5. To fast and rest on the Day of Atonement. Lev. xvi. 29, xxiii. 32.

166-7. To rest on the first and eighth days of Sukkot. Lev. xxiii. 35, 36.

168. To dwell in booths seven days. Lev. xxiii. 42.

169. To take the four kinds of branches of trees. Lev. xxiii. 40.

170. To hear the sound of the trumpet on the first of Tishri. Num. xxix. 1.

171. To give half a shekel each year as ransom. Ex. xxx. 13.

172. To obey the prophet of each generation if he neither adds nor takes away from the statutes. Deut. xviii. 15.

173. To appoint a king. Deut. xviii. 15.

174. To obey the authority of the Sanhedrin. Deut. xvii. 11.

175. To yield to the majority in case of division. Ex. xxiii. 2.

176. To appoint judges in every town. Deut. xvi. 18.

177. To administer judgment impartially. Lev. xix. 15.

178. That whoever possesses evidence shall testify in court. Lev. v. 1.

179. To examine witnesses diligently. Deut. xiii. 14.

180. To do unto false witnesses as they themselves designed to do unto others. Deut. xix. 19.

181. To decapitate the heifer as commanded. Deut. xxi. 4.

182. To establish six cities of refuge. Deut. xix. 3.

183. To give cities to the Levites for habitations. Num. xxxv. 2.

184. To make battlements on the housetops. Deut. xxii. 8.

185-6. To destroy idolaters and to burn their city. Deut. xii. 2, xiii. 16.

187. To destroy the seven Canaanite nations. Deut. xx. 17.

188-9. To blot out the remembrance of Amalek. Deut. xxv. 17, 19.

190. To observe a certain procedure in voluntary battle. Deut. xx. 10.

191. To anoint the priest for war. Deut. xx. 2.

192-3. To keep the camp pure and in a sanitary condition. Deut. xxiii. 12, 13.

194. To restore plunder. Lev. vi. 4.

195. To give alms. Deut. xv. 8, 11.

196. To give liberal gifts to a freed Hebrew servant. Deut. xv. 14.

197. To lend to the poor. Deut. xv. 8.

198. To lend on usury to idolaters. Deut. xxiii. 21.

199. To restore a pledge to its owner. Deut. xxiv. 13.

200-1. To pay a hireling his hire when due, and to permit him to eat during work. Deut. xxiv. 15, 24, 25.

202-3. To help a neighbor's beast. Ex. xxiii. 5; and Deut. xxii. 4.

204. To restore lost property. Deut. xx. 1.

205. To rebuke the sinner. Lev. xix. 17.

206. To love the children of the covenant. Lev. xix. 18.

207. To love the stranger. Deut. x. 19.

208. To have just balances and weights. Lev. xix. 36.

209. To honor the wise. Lev. xix. 32.

210. To honor parents. Ex. xx. 12.

211. To fear parents. Lev. xix. 3.

212. To perpetuate the human species by marriage. Gen. i. 28.

213. To lead a pure married life. Deut. xxiv. 5.

214. That the bridegroom rejoice for a year with his wife. Deut. xxiv. 1.

215. To circumcise the males. Gen. xvii. 10; Lev. xii. 3.

216-7. To marry the wife of a deceased brother, and give Ḥalizah in case of declining to do so. Deut. xxv. 5, 9.

218-9. That the violator of a virgin shall marry her, and he may not put her away all his days. Deut. xxii. 29.

220. That the seducer pay a penalty. Ex. xxii. 16.

221. That beautiful female captives must not be sold, etc. Deut. xxi. 11.

222. To divorce by a written contract. Deut. xxiv. 1.

223. That the suspected adulteress be subjected to trial of jealousy. Num. v. 30.

224. To beat the wicked. Deut. xxv. 2.

225. To exile the homicide through ignorance. Num. xxxv. 25.

226-30. That executions be effected by means of the sword, strangling, fire, stoning, and hanging. Ex. xxi. 20; Lev. xx. 14; Deut. xxi. 22, xxii. 24.

231. To bury on the same day one put to death. Deut. xxi. 23.

232. To deal with a Hebrew servant according to the Law. Ex. xxi. 2.

233-4. To redeem a betrothed Hebrew maid servant. Ex. xxi. 8.

235. To make the non-Hebrew slave serve for ever. Lev. xxv. 46.

236. That he who wounds another pay a fine. Ex. xxi. 18.

237-8. To judge of injuries to a beast by a pitfall. Ex. xxi. 33.

239. To punish the thief with death or to compel him to make restitution. Ex. xxi. 16, xxii. 1.

240-2. To give judgment in cases of trespass by cattle, of injuries by fire, or of robbery of money or goods left in charge of an unpaid keeper. Ex. xxii. 5-7.

243-4. To judge as to the injuries caused by the hireling or by the borrower. Ex. xxii. 10, 14.

245-6. To judge in disputes between buyer and seller or between plaintiff and defendant. Lev. xxv. 14; Ex. xxii. 9.

247. To rescue the persecuted, even at the cost of the life of the oppressor. Deut. xxv. 12.

248. To judge in disputes concerning inheritances. Num. xxvii. 8.

Prohibitive Commandments.

1. Belief in the existence of any but the one God. Ex. xx. 3.

2-4. The making of images. Ex. xx. 3, 4; xxxiv. 17.

5-6. The worship of stars and planets. Ex. xx 5.

7. The sacrifice of children to Moloch. Lev. xviii. 21.

8-9. Necromancy and familiar spirits. Lev. xix. 31.

10. Showing regard for the service of the stars and planets. Lev. xix. 4.

11. The erection of pillars. Lev. xxvi. 1.

12. The erection of pillars of stone. Lev. xxvi. 1.

13. Planting of trees in the sanctuary. Deut. xvi. 21.

14-16. Swearing by idols, or leading any Israelite toward idolatry. Ex. xxiii. 13; Deut. xiii. 11.

17-19. To show mercy to the seducer. Deut. xiii. 8.

20-21. Defense or concealment of the seducer by the seduced. Deut. xiii. 8.

22. The use of ornaments of idols. Deut. vii. 25.

23-4. To rebuild a city destroyed on account of its idolatry or to use its wealth. Deut. xiii. 16, 17.

25. The use of things belonging to idols or idolaters, or of the provisions and libations offered to idols. Deut. vii. 26.

26. Prophesying in the name of idols. Deut. xviii. 20.

27. False prophecies. Deut. xviii. 20.

28. Listening to prophecies in the name of idols. Deut. xiii. 3.

29. Fear of a false prophet or hindering any one from killing him. Deut. xviii. 22.

30. Walking in the manner of the idolaters, and practising their rites. Lev. xx. 23.

31-8. Enchantment, augury, and consultation of familiar spirits, etc. Lev. xix. 26; Deut. xviii. 10, 11.

39-40. The use of male attire by women, and vice versa. Deut. xxii. 5.

41. Tattooing the body after the manner of idolaters. Lev. xix. 28.

42. The use of garments made of both linen and wool. "Sha‘aṭnez," Deut. xxii. 11.

43-4. Rounding "the corners of the head" or of the beard. Lev. xix. 27.

45. Lacerating oneself for the dead. Deut. xiv. 1.

46. To return to Egypt to dwell permanently there. Deut. xvii. 16.

47. Indulgence in impure thoughts and sights. Num. xv. 39.

48-9. Covenanting with, and preservation of, the seven nations. Ex. xxiii. 32.

50-2. To show mercy to or to intermarry with idolaters or to allow them to dwell in the land. Ex. xxiii. 33; and Deut. vii. 2, 3.

53. The marriage of a daughter of Israel with an Ammonite or Moabite. Deut. xxiii. 3.

54-5. To refuse admission to the congregation to a descendant of Esau or to an Egyptian after the third generation. Deut. xxiii. 7.

56. To offer peace to the Ammonites and Moabites in time of war. Deut. xxiii. 6.

57. The destruction of fruit-trees in time of war. Deut. xx. 19.

58. Fear of the enemy by warriors. Deut. iii. 22, vii. 21, xx. 3.

59. To forget the evil wrought by Amalek. Deut. xxv. 19.

60. Blasphemy of the Holy Name. Ex. xxii. 28.

61. To violate an oath, however rash. Lev. xix. 12.

62. Taking the name of the Lord in vain. Ex. xx. 7.

63. Profaning the name of the Holy One. Lev. xxii. 32.

64. To tempt the Lord. Deut. vi. 16.

65. Destruction of the sanctuary, synagogues, or schools, and erasure of the Holy Name and Holy Writings. Deut. xii. 2, 4.

66. To suffer the body of one hanged to remain on the tree. Deut. xxi. 23.

67. To cease watching the sanctuary. Num. xviii. 5.

68–71. The entrance of the priests into the sanctuary at certain times; priests with a blemish may not go beyond the altar nor serve in the sanctuary. Lev. xvi. 2, 23; xxi. 17, 21.

72. The ministry of Levites in the service of priests, and vice versa. Num. xviii. 3.

73. The entrance of intoxicated persons into the sanctuary, and the teaching of the Law by the same. Lev. x. 9.

74–6. Service in the sanctuary by strangers or by unclean priests, etc. Lev. xxii. 2; Num. xviii. 4.

77–8. Entrance into the court or the camp of the Levites by unclean priests. Num. v. 3; Deut. xxiii. 10.

79. The erection of an altar of hewn stone. Ex. xx. 25.

80. Ascension by steps to the altar. Ex. xx. 26.

81. To burn incense, or to offer it on the golden altar. Ex. xxx. 9.

82. To extinguish the fire on the altar. Lev. vi. 13.

83–5. Misuse of the holy oil, the anointing oil, or the holy incense. Ex. xxx. 32, 37.

86. Removal of the staves from the ark. Ex. xxv. 15.

87–8. To loosen the breastplate from the ephod or to tear the upper garment. Ex. xxviii. 32.

89–90. The killing and offering of sacrifices without the Temple. Deut. xii. 13; Lev. xvii. 3, 4.

91–5. The sanctification and use of blemished things for sacrifice. Lev. xxii. 22, 24; Deut. xvii. 1.

96. The offering of blemished animals from Gentiles. Lev. xxii. 25.

97. The offering of imperfect animals in sacrifice. Lev. xxii. 21.

98–100. To offer in sacrifice leaven or honey, an unsalted oblation, the hire of a harlot, or the price of a dog. Lev. ii. 11, 13; Deut. xxiii. 18.

101. To kill an animal and its young on the same day. Lev. xxii. 28.

102–5. The use of olive-oil or frankincense in the sin-offering or the jealousy-offering. Lev. v. 11; Num. v. 15.

106–7. To exchange sacrifices. Lev. xvii. 26, xxvii. 10.

108. The redemption of the first-born of clean cattle. Num. xviii. 17.

109. The sale of the tithe of the herd. Lev. xxvii. 33.

110–11. The sale or redemption of a dedicated field. Lev. xxvii. 28.

112. The division of the head of the bird in a sin-offering. Lev. v. 3.

113–4. Working with or shearing the first-born. Deut. xv. 19.

115–7. To kill the paschal lamb while there is leaven, or leave its fat or any part of its flesh over night. Ex. xii. 10, xxiii. 18.

118. To leave any of the festal offering until the third day. Deut. xvi. 4.

119. To leave part of the second Passover lamb until the morning. Num. ix. 12.

120. The preservation of any part of the thank-offering until the morning. Ex. xii. 10.

121–2. To break a bone of the paschal lamb or of the second Passover lamb. Ex. xii. 46; Num. ix. 12.

123. To carry of the flesh of Passover out of the house. Ex. xii. 46.

124. To allow the remnants of the meat-offering to become leavened. Lev. vi. 17.

125–8. To eat the paschal lamb raw or sodden, or to allow it to be eaten by a foreigner, by one uncircumcised, or by an apostate Israelite. Ex. xii. 9, 43, 45, 48.

129–32. An unclean person may not eat of holy things, nor of holy things polluted; nor of that which is left of sacrifices; nor of sacrifices which are polluted. Lev. vii. 18, 19, 20; xix. 8.

133–6. A stranger may not eat of the heave-offering, nor a sojourner with the priest, nor an hired servant, nor an uncircumcised person, nor an unclean priest. Lev. xxii. 4, 10.

137. A priest's daughter married to a stranger may not eat of the holy things. Lev. xxii. 12.

138–40. To eat the meat-offering of the priest, or the flesh of the sin-offering, or holy things which have been defiled. Lev. vi. 23, 30; Deut. xiv. 3.

141–4. To eat the second tithe of corn, or of the vintage, or of the oil, or the pure firstling without Jerusalem. Deut. xii. 17.

145–7. The consumption by the priest outside the courts of the sin- or trespass-offering, of the flesh of the burnt offering, or of lighter sacrifices before the blood has been sprinkled. Deut. xii. 17.

148. A stranger may not eat of the flesh of the most holy things. Ex. xxix. 33.

149. The priest may not eat of the first-fruits before they are brought into the court. Deut. xii. 17.

150–1. To eat the second tithe in mourning or in impurity, even in Jerusalem, until it be redeemed. Deut. xxvi. 14.

152. Use of the money of the second tithe except for eating or drinking. Deut. xxvi. 14.

153. Eating the corn before the heave-offerings and tithes have been separated. Lev. xxii. 15.

154. Changing the order regarding the wave-offering, the first-fruits, and the first and second tithes. Ex. xxii. 29.

155. The delay of vows and free-will offerings. Deut. xxiii. 21.

156. Attendance at the feast without an offering. Ex. xxiii. 15.

157. The violation of vows. Num. xxx. 2.

158–60. The marriage of a priest with a harlot, a "profane" woman ("ḥalalah"), or a divorcee. Lev. xxi. 7.

161–2. The marriage of a high priest with a widow, nor may he take her as his concubine. Lev. xxi. 14.

163–4. Priests may not enter the sanctuary with uncovered head or with torn garments. Lev. x. 6.

165. Priests may not leave the court during service. Lev. x. 7.

166–8. The pollution of priests and of the high priest. Lev. xxi. 1, 11.

169–70. The participation of the tribe of Levi in the holy land and in the spoils. Deut. xviii. 1.

171. To make oneself bald for the dead. Deut. xiv. 1.

172–9. The eating of unclean cattle, unclean fish, unclean fowl, creeping things that fly, things that creep upon the earth, or reptiles ("remesh"), etc. Lev. xi. 4, 13, 42–44; Deut. xiv. 19.

180–2. The eating of beasts in a dying condition, or torn animals ("ṭerefah"), or a member of a living animal. Ex. xxii. 31; Deut. xii. 21, 23.

183–5. The eating of the sinew which shrank, of blood, or of fat. Gen. xxxii. 32; Lev. vii. 23, 26.

186–7. The boiling of flesh in milk and the eating of flesh with milk. Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21.

188. The eating of the flesh of an ox that has been stoned. Ex. xxi. 28.

189–91. The eating of bread made of the new corn, or roasted grain, or green ears of the new corn, before the Passover offering has been brought. Lev. xxiii. 14.

192. The use of the fruit of a young tree before the fourth year. Lev. xix. 23.

193. The eating of mixed seeds of the vineyard. Deut. xxii. 9.

194. The use of libations to idols. Deut. xxxii. 38.

195. Gluttony and drunkenness. Deut. xxi. 20; Lev. xix. 26.

196. Eating on the Day of Atonement. Lev. xxiii. 29.

197–9. The eating of anything leavened on Passover, or of leavened bread after the middle of the fourteenth day. Ex. xii. 20; Deut. xiii. 3, xvi. 3.

200–1. The exposure of leaven and leavened bread. Ex. xiii. 7, 19.

202–6. A Nazarite may not drink wine or any liquor made from grapes, nor may he eat grapes or any part thereof. Num. vi. 3–5.

207–9. A Nazarite may not pollute himself for the dead, nor enter into the tent of the dead, nor shall he shave his hair. Num. vi. 5–7.

210–4. To reap the whole of the field, to gather the fallen ears of corn in harvest, to cut off all the clusters of the vineyard, to gather every grape of the vineyard, or to return to take a forgotten handful. Lev. xix. 9–10; Deut. xxiv. 19, 20.

215–6. The sowing of different kinds of seed together, or of corn and herbs in a vineyard. Lev. xix. 19; Deut. xxii. 9.

217. The gendering of cattle with those of diverse species. Lev. xix. 19.

218. The use of two different kinds of cattle together. Deut. xxii. 10.

219. The prevention of an animal working in the field from eating. Deut. xxv. 4.

220–3. To till the ground, to prune trees, to reap spontaneously grown corn, or to gather the fruit of trees, in the seventh year. Lev. xxv. 4–5.

224-6. To till the earth, to prune trees, to reap what grows spontaneously, or to gather fruit, in the jubilee year. Lev. xxv. 11.

227. The permanent sale of a field in the land of Israel. Lev. xxv. 23.

228. To change the suburbs of the Levites or their fields. Lev. xxv. 34.

229. To leave the Levite without support. Deut. xii. 19.

230. To demand the amount of a debt after the lapse of the seventh year. Deut. xv. 2.

231. To refuse to lend to the poor on account of the release year. Deut. xv. 9.

232. To refuse to lend to the poor the things which he requires. Deut. xv. 7.

233. Sending a Hebrew slave away empty-handed. Deut. xv. 13.

234. Exaction with regard to loans to the poor. Ex. xxii. 25.

235-6. Loans to or by an Israelite upon usury. Lev. xxv. 37.

237. Usury, or participation therein either as surety, witness, or writer of contracts. Ex. xxii. 25; Deut. xxiii. 19.

238. Delay in the payment of wages. Lev. xix. 13.

239-42. The exaction of a pledge from a debtor by violence; the retention of a pledge from the poor when he requires it; the receipt of a pledge from a widow, and the exaction of a pledge when it is such that one obtains by it a living. Deut. xxiv. 6, 10, 17.

243. To kidnap a man of Israel. Ex. xx. 15.

244. To steal. Lev. xix. 11.

245. To rob by violence. Lev. xix. 13.

246. To remove the landmark. Deut. xix. 14.

247. To defraud. Lev. xix. 13.

248. To defraud one's neighbor. Lev. xix. 11.

249. To swear falsely with regard to a neighbor's property. Lev. xix. 11.

250. To injure any one in bargaining. Lev. xxv. 14.

251-3. To oppress or injure any one. Ex. xxii. 21; Lev. xxv. 17.

254-5. To deliver a fugitive slave to his master, or to vex him. Deut. xxiii. 15, 16.

256. To afflict the widow and orphan. Ex. xxii. 22.

257-9. To use a Hebrew servant as a slave, to sell him as a bondman, or to treat him cruelly. Lev. xxv. 39, 42-43.

260. To permit a heathen to treat a Hebrew servant cruelly. Lev. xxv. 53.

261. To sell a Hebrew maid servant. Ex. xxi. 8.

262. To withhold from a betrothed Hebrew slave food, raiment, or conjugal rights. Ex. xxi. 10.

263. To sell as a slave a beautiful captive. Deut. xxi. 14.

264. To humble a beautiful woman. Deut. xxi. 14.

265. To covet a man's wife. Ex. xx. 17.

266. Covetousness. Deut. v. 21.

267-8. A hireling may not cut down standing corn during his labor, nor take more fruit than he can eat. Deut. xxiii. 24.

269. To hide when a thing lost is to be returned to the owner. Deut. xxii. 3.

270. To refrain from helping an animal fallen under its burden. Deut. xxii. 4.

271-2. Fraud in weights and measures. Lev. xix. 35; Deut. xxv. 13, 14.

273. Unrighteousness in judgment. Lev. xix. 35.

274. The acceptance of bribes. Ex. xxiii. 8.

275-6. Partiality or fear in a judge. Lev. xix. 15; Deut. i. 17.

277. To pity the poor in judgment. Ex. xxiii. 3.

278. To pervert the judgment of a sinner. Ex. xxiii. 6.

279. To spare the offender in matters of fines. Deut. xix. 13.

280. To pervert the judgment of strangers or orphans. Deut. xxiv. 17.

281. To hear one litigant except in the presence of the other. Ex. xxiii. 1.

282. To decide by a majority of one in capital cases. Ex. xxiii. 2.

283. Having first pleaded for a man in a capital case, one may not afterward plead against him. Ex. xxiii. 2.

284. The appointment as judge of one who is not learned in the Law. Deut. i. 17.

285. False witness. Ex. xx. 16.

286. The acceptance of testimony from a wicked person. Ex. xxiii. 1.

287. The testimony of relatives. Deut. xxiv. 16.

288. To pronounce judgment upon the testimony of only one witness. Deut. xix. 15.

289. To kill the innocent. Ex. xx. 13.

290. To convict on circumstantial evidence only. Ex. xxiii. 7.

291. To condemn to death on the evidence of only one witness. Num. xxxv. 30.

292. To execute before conviction one charged with a crime. Num. xxxv. 12.

293 To pity or spare the persecutor. Deut. xxv. 12.

294. To punish the victim in a case of rape. Deut. xxii. 26.

295-6. The acceptance of ransom for a murderer or for a manslayer. Num. xxxv. 31, 32.

297. The toleration of bloodshed. Lev. xix. 16.

298-9. To leave a stumbling-block in the way, or to cause the simple to stumble on the road. Deut. xxii. 8; Lev. xix. 14.

300. To exceed the number of stripes assigned to the guilty. Deut. xxv. 3.

301. Calumny. Lev. xix. 16.

302. To bear hatred in one's heart. Lev. xix. 17.

303. To cause the face of an Israelite to blush. Lev. xix. 17.

304-5. To bear a grudge. Lev. xix. 18.

306. To take the dam with the young. Deut. xxii. 6.

307-8. To shave the hair of the scall, or to pluck out the marks of leprosy. Lev. xiii. 33; Deut. xxiv. 8.

309. To plow or sow in a valley in which a slain body has been found. Deut. xxi. 4.

310. To suffer a witch to live. Ex. xxii. 18.

311. To force a bridegroom to perform military service. Deut. xxiv. 5.

312. Rebellion against the Sanhedrin. Deut. xvii. 11.

313-4. To add to or detract from the precepts of the Law. Deut. xii. 32.

315-6. To curse the judges, a prince, or a ruler. Ex. xxii. 28.

317. To curse any Israelite. Lev. xix. 14.

318-9. To curse or smite father or mother. Ex. xxi. 15, 17.

320-1. To work or to go beyond the city limits on the Sabbath. Ex. xx. 10.

322. To punish on the Sabbath. Ex. xxxv. 3.

323-9. To work on the first or the seventh day of Passover, or on the Feast of Shebu'ot, or on the first day of the seventh month, or on the Day of Atonement, or on the first or the eighth day of the Feast of Tabernacles. Ex. xii. 16; Lev. xxiii. 7, 16, 20, 25, 28, 35, 36.

330-45. The various marriages constituting incest. Lev. xviii. 7-18.

346. To have intercourse with a menstruous woman. Lev. xviii. 19.

347-53. Adultery, sodomy, etc. Lev. xviii. 7, 14, 20, 22, 23.

354. The marriage of a bastard with a daughter of Israel. Deut. xxiii. 2.

355. Harlotry. Deut. xxiii. 17.

356. The remarriage of a divorcee with her first husband. Deut. xxiv. 4.

357. The marriage of a widow with any one but the brother of her deceased husband. Deut. xxv. 5.

358. Divorcing of a victim of rape by the offender. Deut. xxii. 29.

359. Divorcing of a wife upon whom an evil name has been brought. Deut. xxii. 9.

360. The marriage of a eunuch with a daughter of Israel. Deut. xxiii. 1.

361. The castration of any male whatsoever. Lev. xxii. 24.

362. The election of a stranger as king over Israel. Deut. xvii. 15.

363-5. The possession by a king of an excessive number of horses and wives, or of an unduly large quantity of silver and gold. Deut. xvii. 16, 17.

Of the mandates Naḥmanides rejected Nos. 5, 7, 63, 64, 65, 66, 67, 85, 89, 95-108 (inclusive), 149, 150, 151, 198, 227, 228, 237, and 299, substituting for them the following:

5. To eat the first-born of cattle and the second tithe in Jerusalem. Deut. xiv. 23.

7. To eat the wave-offering only when it is without blemish. Deut. xv. 22.

63. To eat the fruit of the seventh year, and not to trade with it. Lev. xxv. 6.

64. To possess the land of Israel. Num. xxxiii. 53.

65. To leave open one side in besieging a town. Num. xxxi. 7 (see Sifre *ad loc.*).

66. To remember what God did to Miriam. Deut. xxiv. 9.

67. To be perfect with the Lord. Deut. xviii. 13.

85. To select the wave-offering from the best. Num. xviii. 29.

89. To bring an offering of cattle only. Lev. i. 1.

95. To offer all the sacrifices between the two oblations. Lev. vi. 5.

96. To eat the paschal lamb in the night only. Ex. xii. 8.

97. That the avenger of blood pursue the murderer. Num. xxxv. 19.
98. To avoid the garments of the leprous. Lev. xiii. 51.
99. To recite the blessing over the Torah before reading it. Deut. xxxii. 3.
100. To sustain the sojourning stranger. Lev. xxv. 49.
101. To return usury taken from an Israelite. Lev. xxv. 35.
102. To renounce profit from the Nazarite's hair. Num. vi. 5.
103. To make an ark and a mercy-seat. Ex. xxv. 15.
104. To keep an oath or vow. Deut. xxiii. 24.
105. To reckon months and years. Deut. xvi. 1.
106. To bring an offering morning and evening. Num. xxviii. 4.
107. To offer incense morning and evening. Ex. xxx. 7, 8.
108. To read the Shema' morning and evening. Deut. vi. 17.
149. To recognize unconditionally the first-born son. Deut. xxi. 17.
150. To liberate the slave whose tooth or eye has been knocked out by his master. Ex. xxi. 27.
151. To execute him who has incurred capital punishment. Deut. xvii. 7.
198, 227, 228. That the priest shall serve in the sanctuary all the sacrifices; to separate the wave-offering, a cake of the dough, and give it to the priest. Num. xviii. 7; Deut. xviii. 7; Num. xv. 21.
237. To separate the first tithe and give it to the Levite, and give the poor's tithe to the poor. Num. xviii. 24.
299. To consult the Urim and the Thummim for the king. Num. xxvii. 21.

Of the prohibitions Naḥmanides rejects Nos. 2, 3, 5, 14, 28, 58, 69, 70, 92, 93, 94, 95, 143, 150, 152, 177, 178, 179, 190, 191, 199, 201, 294, 307, 319, 321, 353, substituting for them the following:

2-3. Forgetfulness of the law of God and of the sojourn on Mount Sinai. Deut. iv. 9, viii. 11.
5. Alteration of the order of the vessels in the Temple. Ex. xxiii. 13 (see Mekilta *ad loc.*).
14, 28. The offering of sacrifices with the intention of eating them in other than the prescribed time and place, and the eating of sacrifices so offered. Lev. vii. 18; Deut. xvii. 1.
58. Eating the bird slain for the cleansing from leprosy. Lev. xiv. 14.
69. Selection of the heave-offering by the Levites. Num. xviii. 32.
70. The acceptance of shekels from heathens. Lev. xxii. 25.
92. The condemnation on the testimony of only one witness. Deut. xvii. 6.
93. Allowing the faint-hearted to go to war. Deut. xx. 8.
94. To cause the Shekinah to depart from the camp by reason of any impurity. Deut. xxiii. 15.
95. Depriving the first-born of his birthright. Deut. xxi. 16.
143. Clemency to a murderer. Deut. xix. 21.
150. Marriage of the deceased brother's wife after "ḥalizah." Deut. xxv. 9.
152. Cohabitation with a wife who has committed adultery. Deut. xxiv. 4.
177. Regretting the poing of charity and the freeing of a Hebrew slave in the seventh year. Deut. xv. 10, 18.
178. Robbery of vessels of the sanctuary. Num. iv. 20.
179. The Levite may not carry the holy vessels after the fiftieth year. Num. viii. 25.
190. The divorced wife when married to another may not be taken back. Deut. xxiv. 4.
191. Disputing the priesthood. Num. xvii. 5.
199. Deriving profit from the beheaded heifer. Num. xxxv. 34.
201. To marry a daughter to one who is forbidden to her. Lev. xix. 9.
294. Profanation of the Holy Land.
307. Leaving the sanctuary during the service.

Two prohibitions are contained in each of the following verses, by which the number of the remaining rejected prohibitions is made up: Lev. xxiii. 4; Lev. ii. 11; Deut. xxiii. 19; Ex. xii. 9; Ex. xxii. 21; Ex. xxviii. 7; Deut. xxiv. 5; Deut. xxi. 18; Deut. ii. 9.

Moses of Coucy rejects Maimonides' mandates Nos. 142, 193, 198, substituting the following:

142. To justify the decision of the Lord. Deut. viii. 5.
193. To reckon the solstices and constellations. Deut. iv. 6.
198. To keep far from a false matter. Ex. xxiii. 7.

Of the prohibitions he rejects Nos. 14, 26, 67, 70, 78, 95, 140, 150, 152, 165, 177, 178, 199, 266, 278, 283, 291, substituting the following:

14. Abandonment of the Torah. Deut. iv. 9.
26. The kissing of idols. Ex. xxiii. 24.
67. The making of idols. Lev. xxvi. 1.
70. Pride. Deut. viii. 14.
78. Prostitution of a daughter of Israel. Lev. xix. 29.
95. Cursing oneself. Deut. iv.
140. A priest may not make himself unclean for the dead. Lev. xxi. 1.

There are two prohibitions in each of the following verses, by which the number of the remaining rejected prohibitions is made up: Ex. xii. 9; Lev. ii. 11; Deut. xxiii. 1, 13, 18; xxiv. 6.

Joseph of Corbeil has the following mandates not found in the lists of Maimonides, Naḥmanides, and Moses of Coucy:

To gaze upon the fringes. Num. xv. 39.
To show kindness toward the needy, both in feeling and in deed; to bury the dead; and to show forbearance. Ex. xviii. 20.
To practise modesty in privacy. Deut. xxiii. 15.
To remember the Exodus from Egypt. Deut. xvi. 3.
To love admonition. Deut. x. 16.
To teach. Lev. x. 11.
To cleanse soiled vessels with boiled water and to immerse vessels. Num. xxxi. 23.
To give to the stranger meat forbidden to Israelites. Deut. xiv. 21.
To sanctify the first-born of clean cattle. Deut. xv. 19.
That men shall live with their wives, but keep from them at certain times. Deut. xxiv. 5; Lev. xv. 31.
To blot out the names of idols, to break down their pillars, and hew down the "asherim." Deut. vii. 5, xii. 3.
To burn the asherah, demolish the places of idolatrous worship, break down the altars, and destroy the vessels used for idolatry. Deut. xii. 3; Num. xxx. 52; Deut. vii. 5; xii. 2, 3.

The prohibitions not included by the other compilers, but found in the Semaḳ, are:

Intolerance of admonition. Deut. x. 16.
Self-righteousness. Deut. ix. 4.
Delay in attending to the natural needs. Deut. xxiii. 15.
Sodomy. Ex. xx. 14.

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K. I. BR.

COMMANDMENTS, THE TEN. See DECALOGUE.

COMMENTARIES ON THE BIBLE. See BIBLE EXEGESIS.

COMMENTARIES ON THE TALMUD. See TALMUD, COMMENTARIES TO THE.

COMMERCE: Sale or exchange of goods, generally on a large scale. During the Biblical period the Hebrews in Palestine had what is known as a natural self-sufficing economy (Benzinger, "Arch." p. 213)—that is, each household grew or made all the food, tools, and clothing it needed. A few articles of luxury or necessity, such as gold, silver, iron, and salt, which could not be found on the Israelitish farms, were supplied by merchants, who carried them round the country, and for that reason were known as "soḥer" (from a root meaning "to wander"). These merchants were almost exclusively Canaanites, probably Philistines. Hence, when the goodwife sells her wool (Prov. xxxi. 24) she disposes of it to the Canaanites (A. V. "merchants"). The Israelite tribes were mainly settled on the uplands of Palestine, and therefore were not touched by the streams of commerce which flowed by the two great caravan routes along the coast, through Tyre, Acco, and Gaza, to Egypt, and from South Arabia, through Petra on the east side of the Jordan, to Damascus (Herzfeld, "Handelsgeschichte der Juden," pp. 22, 23).

Solomon's Foreign Commerce.

The chief references to commerce in the Old Testament are, accordingly, to that of other than Israelitish peoples—to Ishmaelites (Gen. xxxvii. 25) and Phenicians (Isa. xxiii.; Ezek. xxvii. 27). It is only with the reign of Solomon that any signs are given of extensive external trade on the part of the Israelites. Solomon was himself a large exporter of wheat and oil, which he paid to Hiram, King of Tyre, for timber and the use of skilled workmen (I Kings v. 25 [Hebr.]; I Kings vii.). He doubtless obtained horses and chariots from Egypt (I Kings x. 28, 29) by similar payments. It is even recorded of Solomon that he sent ships of Tharshish every three years from Ezion-geber to Ophir, whence the fleet brought back gold, silver, iron, apes, and peacocks (I Kings x. 22). Solomon's example evidently led to a general development of trading (I Kings x. 15), but it was not followed up by his successors. Jehoshaphat tried in vain to revive the voyages to Ophir (I Kings xxii. 48), and the Prophets when speaking of merchants identify them with Canaanites or Philistines (Hosea xii. 7; Isaiah xxiii. 11; Zeph. i. 11; compare Job xli. 6). It has been assumed from the songs of Deborah, Jacob, and Moses (Judges v. 17; Gen. xlix. 13; Deut. xxxiii. 18, 19) that the tribes of Dan, Zebulun, and Issachar were connected with the Mediterranean trade; but there is very little evidence of this, and the ships used were known by a foreign name as "ships of Tharshish."

There seem to have been some attempts to encourage foreign trade in the northern kingdom, as Ahab is reported to have obtained from Ben-hadad the right to have "ḥuẓot" in Damascus (I Kings xx. 34); in other words, the Israelites were allowed a special street or bazaar in the market of Damascus. A somewhat similar activity on the part of Judah is indicated in Isaiah ii. 6 (Hebr.), where the "contracts made with the sons of aliens" refer, according to Cheyne, to the renewed commercial activity of the reigns of Uzziah and Jotham (II Kings xiv. 22, xvi. 6). The treasures of the kings must have been obtained indirectly from commerce; the tribute of Hezekiah to Sennacherib, which, according to the Taylor cylinder, amounted to 30 talents of gold and 800 of silver, besides precious stones, must have been secured in this way. The luxurious feminine apparel indicated in Isaiah iii. 18-24 must also have been obtained by commerce. Notwithstanding this, the merchant's profession was despised (Hosea xii. 7; compare Ecclus. [Sirach] xxvi. 29, xxvii. 2). The few laws relating to business in the Pentateuch and dealing with weights (Lev. xix. 35, 36), loans to the poor (*ib.* xxv. 36, 37), usury (Deut. xxiii. 20), debts in the Sabbatical year (Deut. xv. 2), and slave-trading (Lev. xxv. 44, 45), show that very little business was done. The fact that even tribute was paid in kind (I Sam. xvi. 20, xvii. 18) proves that not much attention was paid to commerce, as is also proved by the fact that no coined money was made till the time of the Maccabees (see MONEY).

Exports and Imports.

The highlands of Palestine in Bible times do not seem to have supplied very much material for foreign commerce. Honey, balsam, wheat, and oil were forwarded to Phenicia (I Kings v. 11; Ezra iii. 7; Ezek. xxvii. 17), while spices, balm, myrrh, honey, pistachio nuts, almonds, and oil were forwarded to Egypt (Gen. xxxvii. 25; Hosea xii. 1). In return timber was sent from Phenicia (I Kings v. 11); corn, horses, and chariots from Egypt (Gen. xli. 57; I Kings x. 29); gold, silver, spices, precious stones, ivory, apes, peacocks, armor, and mules from Arabia, OPHIR, and other Eastern countries. Wool and sheep were sent as tribute from Moab (II Kings iii. 4). Within Palestine itself salt was sent from the Dead Sea, cattle and wool from the pastures beyond the Jordan, corn chiefly from the plain of Esdraelon. These were sent up to the markets, one of which seems to have been at Jerusalem, at a place called "Maktesh" (Zeph. i. 11); later on there was a market even in the Temple precincts (John ii. 14).

Merchants carried wares to their customers or to the markets (Neh. xiii. 16) by caravans of camels, asses, mules, or oxen (Gen. xxiv. 10, xlii. 26, xliii. 18; I Kings v. 7; I Chron. xii. 40); sometimes merchandise was carried by slaves (II Kings v. 28).

After the Exile.

After the return from the Exile the small and impoverished Jewish community had little business to transact except at Jerusalem, and even there it was conducted mainly by Phenicians (Neh. iii. 31, 32; xiii. 15-20). When Jonah sailed for Tarshish he had to embark in a Gentile vessel, showing that little maritime trade was undertaken by the Jews. With the spread of Hellenism in the East, however, there were Greek mercantile settlements in Ptolemais, with connections with the coast of Palestine along the Gaza, Ashkelon, and Dor route (Schürer, "Geschichte," ii. 15); and by the time of Hyrcanus I. Athenian merchants came regularly to Judea (Josephus, "Ant." xiv. 8, § 5; "Corp. Insc. Att." ii., No. 470). It was with the intention of developing the foreign trade of Judea that Simon Maccabeus took Joppa (I Macc. xiv. 5), and similarly Herod built Cæsarea for a port (Josephus, *l.c.* xv. 9, § 6).

Markets.

By Maccabean times, indeed, it seems to have become a custom for the villagers to carry their products into towns once a month (I Macc. i. 58). Later on this became extended to twice a week, Mondays and Thursdays being traditionally set aside as market days; and the custom of having special services in synagogues on these days can be traced back to this period. Jerusalem became the commercial center of the whole country, and mention is made there of markets for horses and wool ('Er. x. 9), for ironware, clothing, lumber (Josephus, "B. J." ii. 19, § 4; v. 8, § 1), and for fruit (Beẓah v. 8). Besides these, there were markets at Hebron, Emmaus, Lydda, Antipatris, Haishub, Patris, Beth Hino, Sepphoris, Tiberias, Scythopolis, and Botna, the last three being especially devoted to cereals, which were exported through Kesib to Tyre (Yer. Dem. i. 3), and from Arab in Galilee to Sepphoris (Yer. Ta'an. iv. 1); olives were sent to Italy (Shab. 26a; Josephus, *l.c.* ii. 22, § 2), and olive-oil was sent to Syria and Egypt (Pliny, "Historia Naturalis," xii. 54). The main ports engaged in these exports were Ashkelon, Joppa, Gaza, Ptolemais, Rephia, Yabne, Cæsarea, Dor, and Haifa.

Trade with Egypt.

Some outside trade in silk passed through Palestine into Tyre (Yer. B. Ḳ. iv. 2, vi. 7). Most of the more luxurious products were imported. As against 87 different materials produced in Palestine itself, Herzfeld enumerates 133 brought from almost all the known lands of antiquity: camels from Arabia (Ket. 67a); asses from Libya (Shab. 51b); byssus from Pelusium and India, to form the dress worn by the high priest on the Day of Atonement (Yoma iii. 7); linen and "ḥimuẓa" from Rome (Yer. 'Ab. Zarah ii. 10; M. Ḳ. 23a); a garment called a "gomed" from Arabia (Kel. xxix. 9), as well as pottery (Kel. v. 10; Men. v. 9) from the same place; spoons from Sidon and wines from Ammon and Media (Sanh. 106a; Pes. ii. 1). Beans and linseed came from Egypt (Ma'as. v. 8); damsons from Damascus (Ber. 39a; B. Ḳ. 116b); palms, dates, and carpets from Babylon; timber, wine, and purple from Phenicia; wine, oil, and lumber from Syria. Specially important was the trade with Egypt, which probably took some of the cereals from Palestine in exchange for beans and writing-material. Philo speaks of several Jewish shippers and wholesale merchants in Alexandria ("In Flaccum," § 8). Many Egyptian Jews attained considerable wealth by this means. Arion is said to have lent Joseph the "publican" no less a sum than 3,000 talents (Josephus, "Ant." xii. 4, § 7), and the alabarch Alexander lent 200,000 drachmas to Agrippa (*ib.* xviii. 6, § 3).

Salted fish was a specially favored article of commerce, as may be seen from the fact that Jerusalem had a fish-gate (Neh. iii. 3); it was brought from Egypt (Maksh. vi. 3) and Spain (Shab. xxii. 2) probably to Acco, whence the proverb "to send fish to Acco," corresponding to the English "to carry coals to Newcastle." Lake Tiberias was also the center of a great fishing industry. Josephus enumerates no less than 230 boats sailing upon it at one time ("B. J." ii. 21, § 8). Several kinds of traders are mentioned—cloth-dealers, horse-dealers, and cattle-dealers (Kil. ix. 5; M. Ḳ. ii. 5; B. M. 51b; 'Ab. Zarah i. 6; Sheḳ. vii. 2). These carried their accounts in books ("pinkes," from the Greek πινάξ) made of two boards joined together with a hinge, and covered with wax on which marks could be made. Markets were held every Friday (Sifra 140b), and at Gaza, Acco, and Botna there were great fairs where slaves and horses were sold (Yer. 'Ab. Zarah i. 4). Goods were sold by contract (Shab. 120b) and paid for by bills which themselves were sold for cash before maturing (B. M. iv. 9). Merchants of different towns communicated by post (Shab. x. 4, 19a), and there even seems to have been a kind of parcel-post (R. H. 9b). Prices seemed to be fixed by local authorities (B. M. v. 7), and any speculation in necessaries, such as corn, wine, or oil, was deprecated (B. B. 90b).

Prices.

Notwithstanding this evidence of considerable commercial activity, it can not be said that the Jews in early post-Biblical times were at all inclined to commerce. Josephus, indeed, says: "We do not dwell in a land by the sea, and do not therefore indulge in commerce either by sea or otherwise" ("Contra Apion," i. 12). Several of the chief sages of the Talmud, however, were traders. Eleasar ben Azaria dealt in wine and oil (B. B. 91a). Notwithstanding this, many sayings in the Talmud show that little importance was attached to commerce as a means of livelihood; *e. g.*, "have little business" (Abot iv. 14); or, "the less trading the more Torah" (*ib.* vi. 6). It was recommended to lay out one's money in three parts: one-third to be invested in land; one-third in goods; one-third to be kept on hand (B. M. 42a). It may be of interest to conclude this account of trading among the Jews of Biblical and Talmudic times by the details given by Herzfeld relating to the prices of objects mentioned in these two sources, arranging the objects in the usual order: grain, cattle, fowl, fruit, wines, dress, slaves, beasts of burden, chariots, fields, vineyards, and houses, finishing with wages and fees. See accompanying table.

Hitherto there had been no signs of any special predilection or capacity for commerce shown by Jews, but they had developed special aptitudes in that direction by the early geonic period, when they are everywhere mentioned as merchants. As soon as the Teutonic nations had settled down after the great migrations of the fifth century, Jews are found mentioned together with Syrians as merchants at Narbonne and Marseilles (Gregory, "Epistles," vii. 24, 45). The Frankish kings bought goods from them (Gregory of Tours, "Hist. Gall." iv. 12-35, vi. 5, vii. 23), and they occur as traders at Naples (Procopius, "De Bello Gallico"), Palermo (Gregory, "Epistles," ix. 55), and Genoa (Cassidorus, "Epistles," No. 33). They even chartered ships: Gregory of Tours ("De Gloria Martyrum," p. 97) mentions a Jew who owned a vessel sailing between Nice and Marseilles. It is recorded of Charles the Great that, after watching a ship nearing Narbonne, he decided that it was not a Jewish, but a Norman, vessel (Pertz, "Monumenta," ii. 737). The Visigoth king Egica, indeed, forbade them to engage in maritime commerce ("Leg. Visig." xii. 2, 18). They were particularly active in the slave trade (Agobard, "Opera," ed. Baluze, pp. 62-65), and Gregory the Great protested against their activity in this direction in North Gaul ("Epistles," ix. 36). It has been conjectured that through their means England was brought within the pale of Christendom (Jacobs, "Jews of Angevin England," pp. 3, 4). See SLAVE TRADE.

The cause of this sudden commercial activity and predilection for trading is probably to be found in the rise of Islam and its control of the lands whence came most of the luxuries demanded in Europe. Christians could not trade in Mohammedan countries, nor Moslems in Christendom, consequently an opening was left for Jews, who were tolerated in both spheres as commercial intermediaries (Cunningham, "Western Civilization," ii. 49, Cambridge, 1901). Within two centuries after the foundation of Islam the Jews appear to have almost monopolized the

	Quantity.	Price.	References and Remarks.
Wheat	seah	1 denarius	Peah viii.; 'Er. viii. 2; Ta'an. 19b.
"	"	2 denarii	B. B. 91b.
"	"	sela'	Ta'an 19b (famine).
" meal	"	¾ to 1 den.	Shek. iv. 9.
Barley	"	½ shekel	II Kings vii. 1.
Ox	one	mina (100 den.)	Men. xiii. 8.
"	"	1-2 mina	B. K. iii. 9.
Cow	"	100 den.	Tos. Shek. ii. 3.
"	"	200 "	Tos. 'Ar. iv. 4.
"	"	30 "	B. M. 69b.
Oxen	two	50 shekels	II Sam. xxiv. 24 (with threshing-floor).
Calf	one	20 den.	Men. xiii. 8.
Calves	100	100 gold den.	Tos. B. M. v. 4 (one for 25 silver issar).
Ram	one	2 sela', 8 den.	Men. xiii. 8; Ker. v. 2.
"	"	2 shekels	Lev. v. 15.
"	"	1-2½ sela'	Tos. Ker. iv. 3.
Sheep	100	100 gold den.	Tos. B. M. v. 1 (one for 25 silver den.).
"	one	1-3 sela'	Shek. ii. 4.
"	"	2, 4, 5 sela'	Tos. Ker. iv. 3.
Lamb	"	⅛ sela'	Hag. i. 2; Bek. 11a.
Meat	litra	¼ den.	Gen. R. 49 [?].
Doves	pair	gold, silver den.	Ker. i. 7 (exceptional).
Sparrows	"	issar	Matt. x. 29.
"	five	2 issar	Luke xii. 6.
Figs	3-4	1 issar	Ma'as. ii. 5, 6.
Pomegranate.	one	1 peruta (⅛ issar)	Me'i. vi. 4.
Citron	"	1-2 "	" "
Wine	xestes (sextar.)	4 loma	'Ab. Zarah 34b.
Olive-oil	amphora	¼ Tyrian sela'	Josephus, "B. J." ii. 21, § 2.
"	80 xestes	4 den. drachm.	*idem*, "Vita," § 13.
Shirt	one	4 den.	Yer. Shab. viii. 7.
"	"	5 "	Tos. B. M. iii. 3.
"	"	1½ gold den.	Me'i. vi. 4.
Tallit	"	12 den.	" "
"	"	20 "	Tos. 'Ar. iv. 2.
"	"	50 "	Tos. Shek. ii. 4.
Cap	"	⅘ "	B. K. 119a.
Mantle	"	12 mina	B. B. ix. 7 (exceptional).
Slave	"	20 shekels	Gen. xxxvii. 28 (Joseph).
"	"	30 "	Ex. xxi. 32.
"	"	50 "	Lev. xxvii. 3, 4.
" (female)	"	30 "	" "
"	"	100 "	'Ar. vi. 5.
"	"	120 drachmas	Jos. "Ant." xii. 2, § 3.
Ass	......	100-200 den.	B. K. x. 4.
Horse	"	150 shekels	I Kings x. 29.
Chariot	"	600 "	" "
Field	......	50 "	Lev. xxvii. 16 (requiring a homer of oats for seed).
Vineyard	......	1,000 "	Isa. vii. 23; Cant. viii. 11 (with 1,000 vines).
House	......	10 gold den.	Yer. Ket. iv. 13.
Wages (day-laborer)	......	1 den.	Matt. xx. 2.
Wages, Hillel's	......	½ den.	Yoma 35b.
Wages (chaplain)	......	10 shekels per annum	Judges xv. 10.
Fee of a doctor	......	2 den.	Luke x. 35.

trade between Europe and Asia. There is a remarkable passage in the "Book of Ways," written about 817 by Ibn Khordadhbeh (ed. De Goeje, in "Bibl. Geogr. Arab." vi. 114), giving the routes adopted by these Jewish merchants.

ROUTES OF THE JEWISH MERCHANTS CALLED RADANITES.

"These merchants speak Persian, Roman [Greek], Arabic, the language of the Franks, Spanish, and Slav. They journey from west to east, from east to west, partly on land, partly by sea. They transport from the West eunuchs, female slaves, boys, silk, castor, marten and other furs, and swords. They take ship in the land of the Franks, on the Western Sea, and steer for Farama [Pelusium]. There they load their goods on the backs of camels and go by land to Kolzum [Suez] in five days' journey over a distance of twenty-five farsakhs [parasangs]. They embark in the East Sea [Red Sea], and sail from Kolzum to El-Tar [port of Medina] and Jeddah [port of Mecca]; then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail for Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks to place their goods.

"Sometimes these Jew merchants, when embarking in the land of the Franks in the Western Sea, make for Antioch [at the mouth of the Orontes]; thence they go by land to Al-Jabia [?], Al-Hanaya [on the bank of the Euphrates], where they arrive after three days' march. There they embark on the Euphrates for Bagdad, and then sail down the Tigris to Al-Obolla. From Al-Obolla they sail for Oman, Sind, Hind, and China.

"These different journeys can also be made by land. The merchants that start from Spain or France go to Sous Al-Akça [Morocco], and then to Tangiers, whence they march to Kairowan and the capital of Egypt. Thence they go to Ar-Ramla, visit Damascus, Al-Koufa, Bagdad, and Bassora, cross Ahwaz, Persia, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and, passing through the country of the Slavs, arrive at Khamlij, the capital of the Chazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus, and continue their journey toward Yourt, Toghozghor, and from there to China."

The name "Radanites" is a puzzle, but probably refers to the commercial metropolis of Persia—Rai (Rhaga), near Teheran, which was the commercial center for Armenia, Chorasan, and Chazaria (Ritter, "Asien," vi. 1, 595). The influence of the Radanites probably accounts for the adoption by the court of Chazaria of the Jewish religion (see CHAZARS), and it is also probable that the mission of a Jewish envoy from Charles the Great to Harun al-Rashid is connected with this extensive commerce. The Jews also appear to have taken wares from Byzantium to Prague, and to have exchanged them for corn, tin, lead, and slaves, from the Russians and Slavs who met them there (Ibrahim ibn Ya'ḳub, quoted by G. Jacob, "Handelsartikel der Araber," p. 9, Berlin, 1891). The large number of Arabic coins found throughout northeastern Europe (as many as twenty thousand in Sweden alone) shows the great extent of this Baltic trade with Chazaria, mainly conducted by Jews.

The spice trade appears to have been practically monopolized by Jews (Gregory of Tours, iv. 12, 35; vi. 5); and this was of consequence because of the demand for condiments to flavor the salted meats and fish on which medieval Europe lived during winter. An indication of the extent of their Lyons trade is found in the complaint of Agobard that, to suit their convenience, the market-day had been changed from Saturday to another day in the week ("De Insolentia," p. 64); indeed, so important had their commercial position in medieval Europe become by the tenth century that a usual formula in charters and like documents was "Jews and other merchants" (Stobbe, "Juden in Deutschland," pp. 103, 199, 200, 231). The emperor Henry IV. gave them permission to sell wine, pigments, and drugs (*ib.* p. 231). In the tenth century the commercial rivals of the Jews began to take measures to restrain their activity. The Venetians, for example, forbade ships' captains to take Jewish passengers on their voyages to the Levant (Depping, "Histoire du Commerce," ii. 22). Similarly as late as 1341 no Jew was allowed to pass from Aix to Alexandria, and only four each year for the Levant.

But the first systematic repression of Jewish com-

Influence of Crusades.

mercial activity began in the twelfth and thirteenth centuries during the Crusades. All trade in the towns began to be monopolized by the merchants' gilds, from which Jews were excluded. In England, for example, there is only one known instance of a Jew in a merchant gild (Kitchin, "Winchester," p. 108); so the only way in which Jews could obtain possession of merchandise was not by direct purchase, but as pledges for money lent. In this way, for example, Aaron of Lincoln came into possession of large quantities of corn at the time of his death (see "Trans. Jew. Hist. Soc. Eng." iii. 164, 165); and a large amount of corn was included in the property which escheated to the king on the expulsion of the Jews from Hereford (*ib.* i. p. 144–158). Heliot of Vesoul and his company similarly came into possession of stuffs and vestments which they transported by horses and carriages to various customers. They also sold wheat, soap, paper, wax, fur, leather, harnesses, kitchen utensils, spoons, forks, girdles, etc., besides horses and cattle (I. Loeb, in "Rev. Et. Juives," ix. 39); but these sales, which took place in the presence of the provost, and, probably, were mostly sales of pledges, can not be regarded as the ordinary sales of commerce, in which the buyer competes in open market and afterward sells at his own time, and without intervention of officials. Whatever the commercial activity of the Jews in the Middle Ages and after the Crusades, it was incidental to their Money-Lending, Trade of, and Pawnbrokers. W. Roscher traces to their activity in this regard the introduction into commercial law of three important innovations which indirectly affected commerce: (1) the making of loans on interest; (2) the retention of goods bought bona fide, which has been applied in later commercial law to bonds and other securities to bearer; (3) the introduction, or, at least, the extensive use, of bills of exchange ("Ansichten der Volkswirtschaft," ii. 231, Leipsic, 1878). It is still, however, a doubtful point whether bills of exchange were not introduced quite independently of the Jews (see Exchange, Bills of).

Instances of Medieval Commerce.

Though, as a rule, Jewish commercial activity was from the twelfth century almost up to the nineteenth generally restricted to usury and petty trading, there are occasional instances of commercial dealings on a large scale, chiefly at the great seaports. Thus at Marseilles, between 1260 and 1299, a Jewish merchant named Mandrul, and others, traded in spices, cotton, and medicines, like sulfur and tartar, from Egypt, the Barbary States, the Balearic Islands, and Pisa, the chief trade being with Valencia, Acco, and Bougiah ("Rev. Et. Juives," xvi. 23). By this time Jews had lost their monopoly of the slave trade; only two cases of slave-dealing occurred at Marseilles at that period among Jews as against seven among Christians. Similarly, in 1248 there were twenty-nine money-changers among the Christians of Marseilles, but not a single Jew. Jews appear also to have been interested in the export of corn and wine from Vienna to Salzburg (Pertz, "Monumenta," ix. 706), and the Jews of Laibach in 1368 are reported to have become rich through trade with Venetians, Hungarians, and Croats (Scherer, "Rechtsverhältnisse," p. 519). It was indeed found necessary at times to prevent their competition with Christian merchants; thus the Jews of Linz in 1396 were forbidden to deal as merchants with the citizens of that town (Kurz, "Handel Oesterreichs," p. 89). In Spain the practise varied: in Castile, Henry IV. allowed the Jews to trade with Christians (Amador de los Rios, "Historia," iii. 134, 135), and there is evidence of a considerable wool trade between Navarre and England, conducted by Jews (Jacobs, "Spanish Sources," Nos. 1563, 1573, 1639, 1647), besides notices of dealers in cloth, fur, leather, silk, spices, timber, horses, mules, and wine (*ib.* p. xxxvii.); yet the Jews of Navarre were not allowed to sell anything without license from the king (*ib.* Nos. 1458, 1459). On the whole, fewer restrictions seem to have been placed upon the Jews in Spain than elsewhere; the silk industry was entirely in their hands (Grätz, "Geschichte," v. 396). This led to a remarkable extension of Jewish commercial activity when, in the fifteenth century, there spread throughout the world a class of persons which maintained intimate connections with Spain and Portugal at a time when those countries were receiving masses of the precious metals, which raised prices throughout Europe and gave abnormal profits to merchants, amounting, it is said, to between 300 and 400 per cent (Beer, "Geschichte des Welthandels," ii. 147).

Marano Trade.

The commerce of the Maranos served an important function in the development of trade between Europe, America, and the Levant. Manasseh ben Israel, in his "Declaration" to the English Parliament, gives an interesting account of the wide extent of Jewish trade due to their family connections and common language (ed. Wolf, pp. 2, 3). The precious metals mined in America were transported to Spain and Portugal, and thence, in exchange for Oriental goods, were passed on to Antwerp, which thereby became the financial center of Europe. Jewish Marano families were especially active in all these countries. The Caceres family had members in Hamburg, England, Austria, the West Indies, Barbados, and Surinam in the middle of the seventeenth century. Similarly extended connections are found with the Conegliano and Alhadib families. The Mendez family was connected at first with Antwerp, then with Constantinople, while a branch, the Gradis family, settled at Bordeaux, dominated French colonial trade. Benjamin Gradis sent out wine, alcohol, meal, and pickled meats to Cayenne, Martinique, and San Domingo, getting sugar and indigo in return. The Maranos were especially active in the American interstate trade. From Curaçao Joshua Mordecai Henriquez shipped to New Netherland in 1568 Venetian pearls and pendants, thimbles, scissors, knives, and bells. The Jewish trade from Jamaica became so extensive that the English traders of that island petitioned against Jews being allowed to trade from it unless they became endenizened. By 1753 the greater part of the British trade with the Spanish West Indies was in the hands of the Jews, especially the trade of Jamaica with the Spanish main ("Consideration on the Act of 1753," p. 40). Aaron Lopez of Newport had no less than thirty ships engaged in this trade (see M. J. Kohler, in "Pub. Am. Jew. Hist. Soc." x. 62). This trade was naturally fostered by the Jews of New York, who were not allowed to engage in retail trade from 1683 (*ib.* v.). From Marseilles an extensive trade with the Levant was maintained by Spanish Jews. In the ten years 1670–79 the firm of Joseph Vaez Villarreal & Company insured ships to the amount of 866,400 livres ("Rev. Et. Juives," xi. 142). In 1693 merchants of Marseilles petitioned the intendant of Provence not to allow French subjects to lend their names to Jews bringing silk from the Levant, especially from Smyrna (*ib.* xii. 270). The Gorneyim of Algiers practically monopolized the trade between that port and Leghorn in the seventeenth century. (Grünwald, "Juden als Seefahrer," 1902, p. 48).

Central Europe.

Meanwhile in Central Europe a special Jewish commerce was being developed in connection with the great fairs, especially during the Thirty Years' war. They purchased the soldiers' loot and thus acquired capital. The position of Jews as pawnbrokers led naturally to pedling. These pedlers often developed into traveling traders, purchasing the products of the villages, especially furs and leather, which they sold at the Fairs, especially at the great fair at Leipsic, which, after the close of the Thirty Years' war, became a clearing-house for the wares of North Germany. During the last quarter of the seventeenth century, 15,620 Jews, with 2,362 dependents, visited the three annual fairs at Leipsic, making an average of nearly 240 Jews at each fair. These came from all quarters of Europe; not less than 321 places are mentioned by M. Freudenthal ("Die Jüdischen Besucher der Leipziger Messen," Frankfort, 1902). Chief among these were Prague, Hamburg, Halberstadt, Berlin, Dessau, Frankfort, and, beyond Germany, Amsterdam and Venice. As early as 1590 Jews used to import fur, leather, lumber, and grain from Moscow to Gnesen. The memoirs of Glückl von Hameln show that these visits to the fairs were of social as well as of commercial importance. The Frankfort fair became the center of the Hebrew book trade in the seventeenth century ("Rev. Et. Juives," viii. 75). By this means new connections were made with different parts of Europe by the rising Jewish merchants, and the international trade of the continent became concentrated for a time in their hands. The fur trade in particular was monopolized by Jews, owing to their wide connections, ranging from Novgorod to Nantes ("Rev. Et. Juives," xxxiii. 97). Similarly the Jews of Avignon, in the seventeenth century, used to travel as far as Nîmes and Montpellier (*ib.* xxxiv. 280), where they sold mules on credit, and thus took the business out of the hands of the Christian merchants of Languedoc. In 1738 the latter obtained a decree from the intendant of Provence prohibiting the sale of mules by Jews, though this decree was afterward withdrawn. In like manner German and Polish Jews, toward the end of the eighteenth century, settled in the chief English ports of the south and west as small pawnbrokers and shopkeepers, sending out agents from Monday to Friday to the neighboring villages (L. Wolf, "Family of Yates and Samuel," p. 2, London, 1901).

Restrictions on Jewish Trade.

The amount of trade conducted by the Jews depended in a large measure on the municipal or other authorities. In 1603 Henry IV. granted to Jews of Metz the right to trade, which was confirmed by Louis XIV. in 1657 (Jost, "Geschichte," ix. 31). So, too, the Jews of Leghorn were permitted to trade from 1668 (Bedarride, "Les Juifs," p. 364); on the other hand, the Jews of Rome and Ancona were only permitted to deal in second-hand clothing (Vogelstein and Rieger, ii. 198). As a rule, however, the right to trade was one of the municipal rights, and these were not granted the Jews till well on toward the middle of the nineteenth century. They were therefore generally confined to pawnbroking, pedling, and second-hand clothing, in which for a considerable time they had a monopoly. With the spread of colonization Jewish merchants found new spheres, especially in the Anglo-Saxon world, where there was little opposition to them. The firms of Montefiore in Australia, of Mosenthal and of Bergtheil in South Africa, were among the pioneers of those colonies, and a large proportion of the English colonial shipping trade was for a considerable time in the hands of Jews. On the continent of Europe Jews performed a special function in mediating between the domestic industries of the villages and the markets and manufactories of the chief towns. Thus in Vienna the woolen manufacturers obtained their raw material from Jewish traders who traveled round to Iglau, Reichenberg, and Brünn. Before the emancipation many expedients had to be resorted to before this centralization of the wool industry could be effected. Thus the firm of Tuchowsky used to have a Christian agent at Vienna to represent its interests. When he died one of the firm had to submit to baptism in order to reside in Vienna (S. Mayer, in Bloch's "Wochenschrift," Nov. 14, 1902).

Numbers Engaged in Commerce.

Owing to a variety of circumstances the number of Jews applying themselves to commerce is heavily in excess of their proportion to the general population. Thus in Prussia in 1861 among adult workers 58 per cent of Jews were engaged in commerce as against 6 per cent of the rest of the population (Legoyt, "Immunités," p. 34), while in Italy the proportion was as 55 to 5. These figures are somewhat misleading, as most Jews live in cities; but, after allowing for this factor, a large discrepancy still remains. At Berlin, *e.g.*, in 1871 61.4 per cent of Jews were in commerce against 15.4 of the rest of the population (H. Schwabe, "Berlin in 1871," p. 100); in Vienna, 33.1 per cent against 11.5 per cent (Jeitteles, "Israeliten zu Wien"). Altogether it may be said that thrice as many Jews adopt commercial pursuits. The particular branch of commerce in which Jews appear to excel is mainly the "commerce of intangibles"—that is, dealing with money per se—and they excel as factors and shippers (see Banking; Finance). The clothing trades seem to be largely in the hands of Jews, both as regards manufacture and the wholesale and retail trade. This may have developed out of the restriction to the sale of second-hand clothing, but is probably due more to the economic pressure brought to bear in the Russian ghettos. The trade in furs and feathers is also largely in Jewish hands as a relic of the old peregrinations of the Jewish pedlers in East Europe, and can be traced back to the time of the Chazars. The fancy-goods trade is almost invariably a trade in imports, and here the cosmopolitan connections of the Jews have helped them to achieve conspicuous success. In England the fruit trade is wholly in the hands of Jews, because fruit can be sold on Sunday, and therefore the keeping of the Sabbath is not an obstacle to Jewish fruit-traders. In the United States the most striking characteristic of Jewish commerce is found in the large number of department stores held by Jewish firms.

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——**In Russia:** Under the Polish régime—that is, up to the end of the eighteenth century—commerce was almost the only occupation followed by the Jews in Russia. Neither the upper nor the lower classes among the non-Jewish native population cared to engage in it; and it consequently became centralized in the hands of the Germans and the Jews. As early as the fourteenth century there was a Jewish bazaar in Wilna. During the Middle Ages the Jews of Poland and of Lithuania were engaged in agricultural and industrial pursuits only in a small degree. After the Polish provinces had been annexed to Russia, and especially in the latter half of the nineteenth century, the Jews were attracted to handicrafts; but owing to certain restrictions placed on these occupations they were compelled, as they are even to-day, to rely chiefly upon commerce and finance.

The closing years of the nineteenth century were marked by a serious decline of Jewish commerce in Russia. Owing to a steady increase in the number of Jewish merchants, especially in the western regions, and to the consequent keenness of competition, commerce could hardly have been lucrative. The chief obstacle to its development was, and still is, the lack of capital, for the poverty of the Jewish population is extreme.

Business Conducted on Credit.

Business is frequently started exclusively upon credit. Consequently, when the manufacturer reduces or withdraws credit, the Jewish merchant is often forced to declare himself insolvent. But the manufacturer is not always the trader's only creditor. Advances secured by chattel mortgage are made by banks, by mutual loan associations, and by private persons. Usually the interest charged is very high, especially to small dealers. The "wocher"—that is, the plan of paying off a debt in weekly instalments—prevails. The profit is mostly absorbed by the interest on the capital borrowed. Therefore, in order to secure an income, it is often necessary to put the capital repeatedly into circulation. By adopting this course the turnover of the Jewish merchants is, other things being equal, greater than that of their Christian competitors; but, notwithstanding their resourcefulness, the Jewish merchants do not realize as large a percentage of profits as do the Christians.

The foregoing applies to Jewish merchants doing business on a moderate scale. The majority of the Jews in the cities and villages within the Pale of Settlement are not able to start business even on credit, and are therefore compelled to trade in small wares. Opening a small store on some street-corner, they stock it with a few rubles' worth of goods, and make a profit of from twenty to thirty copecks a day. Frequently the business equipment consists only of a single stand stocked with provisions. Dealers of this kind are very numerous in the Jewish centers, as in Wilna, Minsk, and Kovno, where the percentage of poor Jews is exceptionally large. Thus, in Wilna their business center consists of a cluster of dark alleys, permeated with a fetid atmosphere, and resigned to rows of dirty, ill-smelling stores and stands. Although the range of prices is astonishingly low, little business is done, and often the dealers in the district outnumber the customers.

Branches of Trade.

The Jewish interest in lumber, in agricultural produce, in the export of grain, flax, butter, eggs, fruit, wines, and tobacco, and in kerosene, is considerable. Before the promulgation of the law making the sale of liquor a government monopoly, the Jews were active in the retail sale of vodka. At present Jewish merchants supply alcohol to the government in considerable quantities. In general, government contracts have been monopolized by the wealthier Jews. In recent years, however, many of the governmental departments have declined the services of Jewish contractors.

The Jews are prominent in the trade in grain. They have established branch offices in the chief centers of the grain-producing regions. In the autumn their agents travel through the grain belt and purchase its produce. Small dealers establish themselves at the railroad stations. They pay up to ninety-five per cent of the value of the grain shipped, deposit the bills of lading in a bank, and then send an order for sale to the agent at the port. When the sale has been consummated and the money from the commission agent received, accounts between seller and purchaser are adjusted. The dealers forward the grain to Black Sea and Baltic ports and to German frontier-towns like Danzig, Königsberg, etc. The number of Jews engaged in the grain-trade is considerable, and embraces buyers, commission agents, bankers, brokers, etc. To the poverty of the crops recently harvested in South Russia may be attributed the present (1902) deplorable condition of the Jews in that region.

A considerable portion of the Jewish population is engaged in the lumber trade. The Jews buy the standing timber from the landowners, especially in western Russia, and manufacture from it articles of various kinds for the home and foreign markets.

The part taken by the Jews in fairs, which are a distinguishing feature of trading life in Russia, also

Fairs.

deserves notice. Whenever a fair is held they supply the peasants who visit the fair with all kinds of household necessities, such as iron, salt, kerosene, sugar, and dry-goods, in exchange for their farm products. To the development of railroads in recent years may be attributed the decline of this method of trading. Another obstacle calculated to shut out the Jews from this class of trade is the law prohibiting them from living in small towns and villages. Practically no recent statistical data on Russian-Jewish commerce are available.

Anti-Jewish Restrictions.

There are still some legal restrictions on Jewish commerce in force even within the Pale of Settlement. A typical example is the prohibition against dealing in objects held sacred by Christians, such as holy images and the like. Prior to the government monopoly of the sale of liquors, the Jews, while permitted to engage in that business, were hampered by various restrictions. Thus, they were forbidden to sell beyond the Pale; and within the Pale the sale was allowed only in houses owned by the sellers.

The chief obstacle which embarrasses Jews engaged in commerce in Russia is their exclusion from the interior governments of the country. Those enrolled in the mercantile gilds are allowed to go there only for the purchase of commodities: members of the first gild are allowed to stay six months; those of the second gild, only two months. At certain fairs temporary sojourn only is permitted. Artisans domiciled in the interior governments may deal in their own manufactures. If a Jew be found trading in prohibited articles, these articles are confiscated, and the transgressor is sent to the Pale of Settlement. A five years' enrolment with the merchants of the first gild in governments within the Pale confers the privilege of enrolment in the first gild in the interior governments. In consequence of this measure many of the wealthier Jews enroll as merchants, although not actually engaged in any business, to obtain the right of residing wherever they please. Those engaged in the liberal professions, physicians, druggists, etc., enjoy the privilege of settling wherever they may choose, though their right of engaging in business outside the Pale has often been contested by the administration. The senate, however, has invariably decided in their favor. For statistics regarding Jewish commerce in Russia, see Russia.

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COMMERCIAL LAW: According to Jewish law persons legally capable of entering into any form of contract are legally capable of making commercial contracts also; but it must not be forgotten that girls reach majority at twelve and boys at thirteen. Three kinds of incapables are barred out: the deaf-mute, the unsound in mind, and the minor. Bondmen are excluded because their possessions as well as their earnings belong to their masters. Married women have not full legal capacity, for they lack the control of their property, and their earnings belong to their husbands. But the authorities recognize the wife that "trades [buys and sells] within the house" with the permission of her husband (Shulḥan 'Aruk, Ḥoshen Mishpaṭ 62, 1); in fact, a woman may marry with the agreement that the husband shall have no interest in her property or its income (Ket. ix. 1). Yet the great majority of those women who have carried on trade and industry in Israel, often on a large scale and with marked success, have done so simply in the names and as the agents of their husbands.

Partnership.

There is an Assyrian word used in the Talmud for "partners" (שותפין), but in the Mishnah it is applied mainly to joint owners of land. In the Codes it is used both in this sense and in that of "partners" (Maimonides, "Yad," Sheluḥin, *passim*). It will be seen under Partnership that its formation is clogged by many doubts and formalities. Of joint-stock companies or trading corporations the Talmud and the Codes show little trace; there were, indeed, societies in Palestine holding their property in common and working for the common profit—the Essenes, for instance—but neither the inclinations nor the purposes of these societies were in any way commercial, and seldom, if ever, did they go to law. Old trading companies may, perhaps, be recognized in the mutual insurance companies mentioned below, or in the caravan (שיירא) repeatedly spoken of in the Talmud; but nothing is known from that source as to their workings as legal entities.

Maritime Law.

The commonwealth of Israel in its palmiest days troubled itself but very little about ships, and controlled hardly any of the ports on its coast-line. Its maritime trade fell to Phenicians and Philistines. There were, however, in Mishnaic times, Jews who owned trading-vessels; and in the article Alienation and Acquisition the mode of making delivery of a vessel (ספינה) so as to give title to the buyer is discussed.

There is also, in a rather crude form, a law of jettison, or general average. Says a Baraita (B. Ḳ. 116b): "A ship is going along the sea; a squall arises and threatens to sink her, and they lighten her of her burden; then they take account, according to the weight, and not according to the money value; for they should not change from the usages of ship-owners." The reason of this rule is evidently that the owners of goods of small weight in proportion to value have done very little toward overloading the ship. No mention is made of other sacrifices for the common good than actual jettison; and the rule of apportioning the loss by weight rather unjustly relieves the ship-owner from contribution. But other laws on shipping, now generally in force, are not found. Rich Jews in the Middle Ages often owned ships and cargoes; but they of necessity settled disputes about these in the admiralty courts of the sea powers, not before their rabbis; and so no rulings on such disputes in the responsa literature, or in the Jewish Codes, are to be found.

There is but little mention of bills and notes in Jewish law, though it has been shown under Alienation that Abraham ben David was the first to suggest a form of bond with some elements of true negotiability; his idea, however, was not developed by later authorities. In questions of contracts with carriers and contracts of affreightment—that is, for carriage by water—the Talmud knows no special liability of the carrier; he is, like the shepherd, simply a hired keeper (see Bailments). On that sort of affreightment known as a "charter party," where a single freighter hires the ship for the voyage, the Talmud (B. M. 79a, b) gives some points which Maimonides repeats in "Yad," Sekirut, vi. 4, but with a lack of clearness which indicates that the subject treated did not come up in actual practise.

Marine Insurance.

A Baraita, probably of the second century (B. Ḳ. 116b), contains the principles of marine insurance: "And ship-owners have the right to contract that whosesoever vessel is lost, they will get him another; but if it be lost through his fault [כוסיא (variant בוסיא; see Rabbinowicz, "Diḳduḳe Soferim" *ad loc.*)] they do not replace it; if not through his fault, they replace it; and if he has lost his vessel while deviating from proper course, they do not replace it." This is the earliest known passage on insurance. The Justinian Code is silent; and when the Roman republic or empire, as Livy and Suetonius say, agreed to indemnify shippers against loss in case of war or famine, it was not insurance, for there was neither premium nor mutuality.

Another Baraita (B. Ḳ. 116b) approves mutual insurance among ass-drivers (חמרים), with this addition: "If he says, 'Give me [the money] and I will watch,' they do not listen to him"; for, as the Gemara explains, one of the considerations of the insurance is that every driver shall stay with the caravan and help to defend it. Note the phrases: "ship-owners have the right," "ass-drivers have the right," to insure. Generally, contracts depending on uncertain future conditions were not favored in Jewish law. Of life or fire insurance the Talmud knows nothing; nor is it cognizant of bottomry and respondentia bonds.

In the Jewish law contracts for hiring service are treated more from the moral than from the commercial standpoint. The subject of apprentices is also unknown to Jewish law, doubtless for the reason that boys are of age at thirteen and may dispose of their own services.

Of commercial remedies only the lien of the party in possession for work done and for advances is recognized in the Talmud, and this incidentally in the discussions on the liability for faulty work of mechanics entrusted with goods (B. Ḳ. 98-102); but there is none of the complication of the subject which has been introduced into modern law.

For the discussion of other points of commercial law see Acceptance; Agency, Law of; Alienation and Acquisition; Bailments; Broker; Contracts in Law; Debtor and Creditor; Overreaching; Partnership.

L. G. L. N. D.

COMMISSION. See Brokers.

COMMUNITY, ORGANIZATION OF.—

Ancient and Medieval: At the beginning of the common era there were Jewish communities at Alexandria, Rome, Salamis, Corinth, Athens, Delos, etc.; at Antioch (in Pisidia), Iconium, Smyrna, Ephesus, and other well-known cities on the Mediterranean and in Asia Minor. In Palestine, which even as a Roman province retained its essentially Jewish character, the whole country formed one community, with its center at Jerusalem, where the highest religious, judicial, and executive authorities were located.

After the destruction of Jerusalem by the Romans, the national life of the Jews was replaced by the communal life, on which the Roman form of government was impressed. But while the Romans reserved for themselves the government of the province, they did not interfere with the internal affairs of the communities. The Jews still had a center in the person of the patriarch ("nasi"), who had the disposal of communal offices, and the right to levy a tax (Aurum Coronarium), which right, on the cessation of the patriarchate, was transferred to the emperor. At an early date the Babylonian communities separated from those of Palestine, and had their own head, called "resh galuta" (exilarch), whose authority was greater than that of the patriarch.

The communities, whether found in כפרים ("villages"), עירות ("cities"), or כרכים ("walled towns"), were composed of בני העיר ("full citizens"—residents of more than twelve months' standing), יושבי העיר ("half citizens"—residents of from thirty days' to twelve months' standing), and "transients"—those who remained less than twenty days in the place. At the head of the community was a governing board (פרנסים, טובי העיר) consisting of at least three members, but usually of seven, and, in later times, of twelve. If brothers happened to be on the board, they had one vote only between them. All communal offices, even that of physician, were filled by appointment from the "court" with the concurrence of the community. The governing board, even where it had absolute authority, was expected to observe the wishes of the community. Membership in the board, as well as other communal offices, was sometimes hereditary.

The Governing Body.

The governing board conducted all the affairs of the community, giving special attention to the distribution of funds for alms; it apportioned communal and municipal taxes according to fixed rules, and decided on the acquisition and sale of communal property. It supervised the entire social and commercial life of the community, fixed weights and measures, the price of food, and the rate of wages; it issued police regulations, and could even interfere in the private affairs of the individual; and, in the interest of the community, could annul rules long sanctioned by usage and precedent. The board was responsible for the safety and the social and intellectual welfare of the community.

The Jews of ancient Rome were governed by a "gerusiarch," that is, a president of the communal council ("gerusia"); an archon (מנהיג or פרנס);

an Archisynagogue (ראש הכנסת); etc. (Berliner, "Magazin," i. 66; for the later communal government at Rome see Berliner, *ib.* ii. 31). In Sicily the following expressions were current: "dienchelele" (chief district rabbi); "manigliori" (from מנעל = "keeper of the keys of the synagogue"); "presbyter" (ḥazzan and shoḥeṭ); "sacristano" (גבאי); "celebrare missam" (literally, "to celebrate mass"), to conduct services, etc. (Güdemann, "Geschichte des Erziehungswesens," ii. 71, 281). At Cologne the president of the community was called "Judenbischof" (Jewish bishop), and was assisted by a chapter. At Speyer the archisynagogue, appointed by the Catholic bishop, was at the head of the community.

The Bet Din.

The governing board was subject to the "dayyan" (judge, also called "ḥakam," or "zaḳen"), who was ordained by the nasi or exilarch, and was the final authority on ritual, civil, and political questions. He decided unaided in money matters (without being obliged to make restitution in case of an error of judgment), where otherwise three lay judges were required. Criminal cases were decided only by three scholars of standing (בית דין), who were usually elected for life to insure impartiality and respect. They did not, in general, draw a salary, but when their entire time was devoted to the affairs of the community, they might receive means sufficient for a bare subsistence. They had supervision over all religious and political affairs. Those who had been ordained at Babylon were called "rabbonim"; those ordained in Palestine were called "rabbis." The title of "ḥaber" (associate) was bestowed upon a person who had rendered special services to the community. He was considered in many cases as arbitrator. A community consisting of more than ten members was a synagogal community, and was obliged to secure a synagogue, the judicial and outer affairs of which were in the hands of a committee elected from the members of the governing board. It was not permissible to sell or exchange the synagogue, except in cases of extreme necessity, nor could the old synagogue be pulled down before the new one was built. Affairs pertaining to the ritual and liturgy were in the hands of the archisynagogue. (This term when applied to a woman, as in old Roman inscriptions, meant, no doubt, merely the president of a woman's philanthropic society, like the "parnesessa" at Rome in the sixteenth century.) The archisynagogue was especially honored, his office being for life and sometimes hereditary. In the Diaspora there were honorary titles, such as "fathers," or "mothers, of the synagogue"; thus, the title of "mater synagogæ" or "pateressa" was conferred upon Dona Gracia Mendesia. The "rosh ha-keneset" (archisynagogue) was subordinate to the "ḥazzan ha-keneset," whose orders were authoritative in synagogal and in general matters; he was also executor of the punishments decreed by the court, and performed the functions of the later "shammash," who is otherwise called שליח בית דין ("the messenger of the court") in the Talmud and by the Geonim.

Other Officials.

The שליח צבור ("delegate of the congregation," or "leader in prayer") stood before God as representative of those who did not understand the import of the prayer. He, too, was an unsalaried official. All worthy persons, however, and especially those in straitened circumstances or in trouble, were allowed to lead in prayer on days of fasting and repentance. The lesson from the Torah was read by the קורא ("reader") although any one called upon was to read his own section. The weekly section was translated into the Aramaic vernacular by the מתורגמן ("dragoman"), who was entitled to compensation; and in order to insure the requisite minimum for the service, ten men, called Baṭlanim, received a regular salary to attend.

The school, like the synagogue, was under the supervision of the community, which appointed the teachers (called variously סופר, מלפנא, מלמד תינוקות, מקרי ינוקא). The latter were paid by the parents of the children of school age, but this salary was generally so small that the community contributed an addition as צדקה ("relief"). No one who was unmarried, or under the age of forty, was employed as teacher. An assistant teacher (ריש דוכנא) was paid by the community when the pupils numbered forty or more; a second assistant being added when the number reached fifty. Private teachers were also allowed. A father or guardian was obliged to send his child to school, and he was not allowed to send the child to a neighboring school if there was one in his own community. Most of the communities had their own schoolhouses (בית המדרש), often adjoining the synagogues.

Benevolent Institutions.

The management of the alms fund was an important matter; it was in the hands of a special committee (גבאי צדקה), chosen generally from among the members of the governing board, and hence also called פרנסים. The mere management, which involved no responsibility, was in the hands of one person; the levying of contributions, from which women, orphans, and the poor were exempt, was in the hands of two persons working together, who had the right to fine delinquents. The distribution was in the hands of at least three persons, for they had to decide on the amount of the relief, and any court dealing with money matters had to consist of at least this number. This office, also, was often hereditary, and the antecedents of the incumbent had to be irreproachable. In expending the money the wishes of the givers were to be considered. There were two chief classes of poor-funds: (1) The קופה ("box"), for feeding and clothing the resident poor. Every Friday evening a collection was taken up for them, and they were provided for during the coming week. (2) The תמחוי ("dish"), for the support of transients, for whom collections might be taken up on any day, in such amounts as were necessary. Non-Jews, also, were to be relieved, but those who begged from house to house received only a trifle from the fund. On special occasions, as on Purim, the poor received additional gifts. Money was also distributed in the synagogues for philanthropic purposes. Orphans were cared for by their guardians, or, if there were none, by the local court (בית דין).

The irregular or special communal taxes were

Various Funds.

levied only when occasion demanded, and only upon those directly concerned. This fund was managed by the treasurer (גזבר), who was a member of the governing board. The budget included the expenses (1) of the synagogue and its service, to which the full citizens, including orphans, contributed; (2) of education, such as the building of the schoolhouse and the occasional relief of the teacher, to which all members of more than two months' standing contributed; (3) of the poor-fund, consisting of (*a*) the "ḳuppah" (weekly food distribution), supported by all members of more than one month's standing; (*b*) the "tamḥui" (daily distribution of meals), supported by those of more than three months' residence; (*c*) the clothing fund, maintained by all residents of more than six months' standing; and (*d*) the burial fund, supported by all those of more than nine months' residence; (4) of the public safety, such as for walls, soldiers, etc., to which all full citizens and all landowners, and even orphans, contributed, Talmudic scholars only being excepted; (5) of the water-works, to which only those benefited contributed. The state taxes were apportioned among the communities, which divided them among their members. Only scholars were exempt from the poll-tax, while the tax on real estate was paid entirely by property-owners.

Along these lines developed the life of the community ("ḳahal," pronounced "kohl" in the districts where German-Polish was spoken; compare the term "kohlstibel" = "communal room"). Yet the rabbi (the designation מר [compare מרת, applied to women to-day] was dropped toward the end of the twelfth century, being later replaced by רבי = "rabbi" [compare Zunz, "Literaturgesch." p. 284; Rahmer's "Jüd. Lit.-Blatt." vii., No. 31; Salfeld, "Martyrologium," xxiv.; on מארי and חכם באבאי at Aden, see Rinman, "Massa'ot Shelomoh," pp. 10, 110]) no longer had the high position enjoyed by the "resh galuta" of Babylon and the "nagid" in Egypt until the fifteenth century. Until the end of the thirteenth century he was independent of the community as an unsalaried official. In England, before the expulsion, there was one "presbyter omnium Judæorum Angliæ.," appointed by the king, generally for life. In Poland during the sixteenth century he was appointed by the king, in whose name he levied taxes and held court. The rabbinate in Bohemia was in a similar position during the same century; but here there was no regular district rabbinate, as in Galicia and Moravia. In Algeria at the beginning of the fifteenth century the appointment of the rabbi was subject to the sanction of the government. In countries bordering on the Rhine he was appointed every three years. Rabbinical synods were held in some places as early as the thirteenth century; at Bologna, after 1416. In Poland they were held annually, and known as the "wa'ad arba' araẓot," COUNCIL OF THE FOUR LANDS.

In order to put an end to unpleasant rivalry for leadership in prayer, a salaried reader was appointed, who frequently discharged other religious functions and received the title חזן (ḥazzan). In his musical functions he was assisted by a "bass" and a "singer," and occasionally by boy choristers. The ḥazzan was usually elected by the unanimous vote of the congregation: it is on record that one refused nomination at the hands of the Archbishop of Cologne.

Communal Taxes.

The taxes which the governments demanded from the communities were often paid with difficulty. In Spain and in England, about 1273, even children of ten had to contribute, and in the latter country the Jews at times paid one-twelfth of the royal revenues. In Anjou the taxes were collected by a "sindicus et procurator universitatis Judæorum." Where the Jews formed one-tenth of the population they often paid one-fourth of the taxes, more than one-half of this sum being frequently paid by the wealthier members of the communities; hence the moneyed aristocracy which arose toward the end of the seventeenth century. The rabbi (also his widow), other professional scholars, all salaried officials, and some physicians, were exempt from taxes; artisans paid only the poll-tax; in Christian countries the ḥazzan paid, but not in Mohammedan. Some communities elected a committee of ten to choose the rabbi, the ḥazzan, and the sexton (שמש). These three received perquisites. In Poland, Russia, and Hungary their salary was raised by collections at weddings; and they received special gifts ("kibbudim") during festivals.

Fines and Imposts.

Wandering beggars were, and still are, a plague to communities, particularly as the latter were responsible for any trespasses of the former. At Metz every one was subject to taxation if a beggar remained eight days. The tax for the Holy Land was confiscated by the Roman emperors as "fiscus," the so-called "golden sacrificial penny" which the Jews had to pay to the emperor when he had extraordinary expenses (Würfel, "Juden in Nürnberg," p. 49; Ulrich, "Juden in der Schweiz," p. 12). Even to-day money is paid into the קופת ארץ ישראל ("the collection-box for Palestine"). In many countries (as in Austria down to modern times) there were also taxes on meat, wine, artificial light, strangers, dowries, luxuries, houses, imports, and exports. In Prague there was a tax even on the writing-material used by school-children; in Rome a tax was levied for the benefit of the circus. In Switzerland the Jews of the village communities paid from 15 to 20 florins to get timber and foliage for their tabernacles (Ulrich, *l.c.* pp. 32, 287).

In Nuremberg (Würfel, *l.c.* p. 32) the municipal council and judges had the right to appoint annually a committee and recorder, who saw that the community lived in peace and amity. In Zurich, in 1335, the Jews were required "to obey the burgomaster and city council. If any Jew injured another the latter was to bring the matter before the said burgomaster and council, and when they had decided according to their 'light,' he was to abide by their decision forever, appealing to no special Jewish law or to any higher court. He who did so was to be adjudged guilty of perjury, and pay two hundred silver marks as penalty" (Ulrich, *l.c.*). The foregoing was construed as applying even to the internal affairs of the synagogue.

In Spain all the communal decisions had to be confirmed by the government. Here, however, as late as 1379, the community could inflict capital punishment; but this measure was taken only against the "malshin" (slanderer), a term which has been adopted into Spanish. An efficacious mode of punishment exercised by the Jewish court, and still employed by the Church, was the Ban ("niddui"), in its more stringent form called "ḥerem."

Minor Officials.

The communal elections took place in the various countries and communities at different times between Passover and the Feast of Tabernacles. The Schulklopfer, generally identical with the שמש, was a curious institution. In Talmudic times, and later in Palestine, the "shofar" was blown at the beginning of the Sabbath. Still later (but as early as Yer. Beẓah 63a), mention is made of מקושה דכנישתא, the "Schulklopfer," or "synagogue-knocker," who, crying "In Schul herein!" knocked at the window with a hammer every morning except on the Ninth of Ab. Usually he tapped three or four times, but in cases of death, twice; on the Sabbath he used his fist instead of the hammer. The שמש also acted as public crier in the synagogue, invited to the festivities, called together the council, acted as bailiff of the court ("shammash bet din") in the absence of a special officer, and arranged for "minyan" (the number [10] of men required to be present at any religious services), to help form which the members of the community could be forced only on New-Year and Atonement days.

Takkanot.

Extraordinary legislation for the community was made public by means of the "taḳḳanah" (enactment), proclaimed and sometimes posted in the synagogue, and written in a book. Such enactments were usually issued for a given time only, generally for five years. In this way was promulgated the decree of monogamy for western European Jews; the decision as to when and what taxes were to be paid, and as to when the "Schulklopfer" should go round. One of the earliest "taḳḳanot" (dating before the ninth century) decreed that the dowry secured to the wife in the "ketubbah" (marriage contract) might be taken from the personal property of the husband after his death. The decrees against pronouncing the name of God, and against making proselytes, are also old. In Sicily begging from house to house was forbidden, under pain of the ban, by the taḳḳanah. By this means the inclusion in letters of the usual formula, "may he live long," was enforced; sermons were announced; the rate of interest was determined; the conditions under which one might move from a community, thereby casting an additional burden on that community, were set forth; and purchasing imported fowls or wine, lending money on stolen property, and building houses which would obstruct the street leading to the synagogue, were prohibited.

A. M. Gr.

Communal Property.

Each community owned all the instruments of communal life. Foremost among these is the synagogue, with its sacred scrolls and other appurtenances; one or several "batte midrashim," or houses of study—in modern times Talmudic libraries; lodges for washing the dead; ritual baths; slaughter-houses; lodging-houses for travelers; places for administering justice and for communal business; a large hall for the solemnization of marriages; a dancing-hall (usually in Germany and France, but not in Spain and the East); bakehouses or ovens, for the annual Passover cakes and the weekly "schalet"; and many cooking and other utensils, which might be used in turn by such members of the community as needed them. Another class of communal property includes funds for carrying on worship and study, and for charities; funds for the use of the general body in dealing with the Gentile government, for the purpose of preventing the oppression of individuals. Where the Jews were confined to a separate quarter, funds to pave and to clean the streets, to build and to repair gates, were sometimes needed. In such cases they were raised by a tax on the householders.

The communal property, both real and personal, may be bought and sold by the "ḳahal" acting through its proper organs. The Codes take this power for granted, but restrain its exercise. Thus, a synagogue may be sold in order to put up a bet ha-midrash, or to buy scrolls of the Law, but not conversely (Megillah, 26b, 27a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 153, 1).

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L. G. L. N. D.

——**In Modern Times:** Notwithstanding the emancipation of the Jews from their medieval state of dependence on the government, the authorities in most of the European states still continue to regulate them in one way or another. This is especially the case on the continent of Europe, where most of the states have a ministry of public worship within whose jurisdiction all such matters fall.

France and the Netherlands.

The most important community organization in these states was the system of consistories established by Napoleon I. on March 17, 1808, and still effective as modified by an ordinance which was developed by Martin du Nord and promulgated by King Louis Philippe on March 27, 1844 (see Consistories). The consistorial system exists not only in France, Belgium, Holland, and Luxemburg (see Antwerp, Brussels, Amsterdam, etc.), but also has survived the French régime in Alsace-Lorraine, there being three "Circonscriptions Consistoriales": at Strasburg for Upper Alsace; at Colmar for Lower Alsace; and at Metz for Lorraine.

Germany presents to-day the most varied assortment of communal organizations, due to the different regulative forms adopted by the states which make up the empire. In some this organization is perfect, and is in direct communication with the government—*e.g.*, in Württemberg, Baden, Hesse, and Mecklenburg—in others it is imperfect, and the connection with the state is almost nominal.

In the kingdom of **Württemberg** the laws of April 25, 1828, and of Aug. 3, 1832, made it obligatory upon every Jew to be a member of a congregation. All were to form "Kirchengemeinden" (church communities), electing their own officers and having at their head a rabbi selected by the "Oberkirchenbehörde" (upper ecclesiastical council), such selection to receive the sanction of the government. The chief rabbi, whose seat is in Stuttgart, has the title "Kirchenrath." The congregations are divided into 13 "Rabbinatsbezirke" (rabbinical districts) and 41 "Gemeindebezirken" (community districts). The Oberkirchenbehörde or Kirchenoberbehörde, is made up of a government commissioner, a Jewish theologian, three or more additional members, and an "expeditor." It nominates all ministers and officers, and regulates the affairs of the congregations throughout the kingdom.

Germany.

In the grand duchy of **Baden,** as early as 1809, an organization of the Jewish communities was effected. The synagogues were divided into provincial synagogues, with a "Landesrabbiner" (chief rabbi of the district or province) and elders at their head—all to be approved by the government—and "Ortssynagogen" (local synagogues), dependent upon the provincial ones. At the head of the organization is an "Oberrath" (high consistory) in Carlsruhe, made up of an "Obervorsteher" (rabbi or layman), two "Landesrabbiner," two "Oberrathen," three additional "Oberrathen," and a scribe. The Oberrath was chosen by the grand duke, the Obervorsteher (chief warden) by the ministry, and the rabbis by the Oberrath, subject to confirmation by the government. The "Ortsrabbiner" were to be elected by the "Jüdische Landvorstand," with confirmation by the Oberrath. The decisions of the Rath in important matters is also subject to confirmation by the ministers. On May 4, 1812, a government commissary was added to the Oberrath; and for the provincial synagogues were substituted (March 5, 1827) "Bezirkssynagogen" (district synagogues), a "Landessynode" (national synod) being added. According to the law of June 18, 1892, every Jew is bound to pay a certain church tax regulated according to his general state tax, and for this purpose the individual congregations divide their members into sixty different classes. There are now in Baden both "Bezirksrabbiner" (district rabbi; *e.g.*, at Bruchsal and Freiburg) and "Stadtrabbiner" (city rabbi, as at Carlsruhe, Pforzheim, and Mannheim).

In **Mecklenburg-Schwerin,** according to the statute of May 14, 1839, the Jewish Church was recognized as such by the state, and all congregations were put under an Oberrath made up of two government commissaries (who have, however, no voice in religious matters), the Landesrabbiner, and a Rath of five, to be changed every four years. The Landesrabbiner is elected by the Rath subject to confirmation by the government, which contributes to his salary.

Mecklenburg-Strelitz has an "Ober- und Landesrabbiner" confirmed by the state. The Jewish communities in the grand duchy of **Hesse** were to be divided in 1825 into grand-ducal rabbinates; while **Saxe-Weimar-Eisenach** (which, according to the "Juden Ordnungen" of 1823 and 1833, was to have a Landesrabbiner and to receive a state subvention) has a grand-ducal "Aufsichtsbehörde" for Jewish affairs and a Landesrabbiner. **Saxony** has only individual congregations and no general organization; but since Dec. 30, 1834, these congregations have been placed within the jurisdiction of the ministry of education, and since Jan. 30, 1836, the government contributes toward their expenses. **Oldenburg, Birkenfeld, Saxen-Meinigen** (which, according to the edict of Jan. 21, 1829, was to have a Rath made up of the Landesrabbiner and a deputation from the consistory), **Anhalt,** and **Bruswick** still have a Landesrabbiner whose election is subject to confirmation by the state. The province of **Hesse-Nassau** is divided into Rabbinatsbezirke, each with a Provinzalrabbiner at the head, and with a Landrabbinat in Cassel. The cities of **Frankfort-on-the-Main** and **Homburg** have each a separate Stadtrabbinat. In some districts (*e.g.* Fulda, Hanau, Marburg) the religious affairs of the Jews are in the hands of a "Königliches Vorsteheramt der Israeliten" (royal directoral board of the Jews), in others (*e.g.*, Wiesbaden), of "Regierungs Commisaren" (governmental commissioners). In **Bavaria** the law of June 10, 1813, allowed every fifty families to form a congregation; but no organization was given to the Jews as a body. There are at present Bezirksrabbinate, Distriktsrabbinate, and Stadtrabbinate.

Prussia.

The greatest difficulty in organizing the Jewish communities was experienced in Prussia, due to the various enlargements of the kingdom during the first quarter of the nineteenth century. In 1815 portions of Germany which had been under French rule were added to the kingdom. In these former French provinces the consistorial arrangement had been introduced by the decree of March 17, 1808, and in Westphalia by the royal decree of March 31, 1808. In the province of Posen the law of June 1, 1833, recognized the Jewish congregations as corporations, at the head of which were representatives elected under the auspices of the government. The law of Jan. 14, 1834, gave these corporations further administrative powers. A third set of communities was governed by Frederick the Great's "General-Juden-Reglement" of April 17, 1750, for the kingdom of Prussia, Brandenburg, and part of Pomerania, and by the law of May 21, 1790, for Breslau. In **Lübeck** the heads of the congregations had to be confirmed by the "Landgericht." In religious matters the members of the congregations were placed under "the elders and rabbi," and were watched over by a royal commission. A fourth class comprised Jewish congregations, especially in Silesia, for which no especial regulations had been issued.

According to the "Allgemeine Landrecht" the Jewish communities are considered as "merely tolerated church societies," like the Herrenhuter and Mennonists. The communities have therefore been allowed to develop their own organization as they best seemed fit, only under a general supervision of the state. Each province, or district, has developed a "Verband der Synagogen-Gemeinden" *e.g.* (East Prussia with 45 congregations, West Prussia with 41, Pomerania with 21, in Posen with 26, Bromberg with 27, Breslau and Liegnitz with 36, Saxony with 15, and Westphalia with 44). The Jews in each place are forced to belong to the Jewish congregation, no matter what their religious affiliations may be. Thus the Reform-Gemeinde in Berlin is a part of the Jüdische-Gemeinde of the city. The extreme Orthodox party has found this arrangement burdensome; and in 1873 a law was passed by the Reichstag, largely through the efforts of Lasker, which permitted any one to declare himself "Confessionslos." This enabled the Orthodox Jews to found their own synagogue apart from the general organization, as was done in Berlin by the Synagogen-Gemeinde Adass-Jisroel, in Frankfort by the Israelitische-Religions-Gesellschaft, and in Mayence.

The simple form of city and district organization in Germany, as above described, has not been found sufficient to meet all the demands, and attempts have been made to bring the congregations and communities into closer touch with one another. For this purpose the Deutsch-Israel Gemeindebund was formed in 1869; its council sat at first in Leipsic, and since 1883 has met in Berlin. It is a purely deliberative assembly, so far as its power goes; but it deals with questions which affect the Jews of Germany as a whole. The Central Verein Deutscher Bürger Jüdischen Glaubens" has a similar object in view; while the Deutscher Rabbiner Verband (founded in 1884), the Verein Traditionell-Gesetzestreuer Rabbiner in Deutschland, the Vereinigung der Liberalen Rabbiner Deutschlands (founded in 1898), and the Deutscher Reichsverband Jüdischer Religionslehrer (founded in 1901) deliberate upon questions affecting the purely religious interests of the congregations.

Austria also presents a very varied organization of Jewish communities. Up to the end of the reign of Francis II. (1835) the Vienna Jews were not allowed to use the term "congregation"; they were merely "the Jews of Vienna," at the head of whom were "Vertreter" (delegates); their rabbi was an "inspector of meat," and their preacher a "teacher of religion." The law of March 21, 1890, definitely regulated the Jewish communities, ordering that every Jew must be a member of the congregation of the district in which he resided, and giving the congregation the right to tax its members. The Jewish congregation of Vienna is presided over by the Vorstand der Israelitischen Cultus-Gemeinde with a "Vertreter-Collegium," or board of delegates, consisting of eleven members and various permanent and temporary commissions. Its religious affairs are in the hands of a "Rabbinats-Collegium," with a chief rabbi, a "Rabbinats-Assessor," and various other rabbis. They are responsible for the proper keeping of the registers. The congregation has a number of synagogues, each with its own management. There are also a number of unofficial "Vereinsbethaüser." The Turco-Israelitish congregation (Sephardic) has had since 1737 its own synagogue, with a "Vorstand" and a hakam or rabbi. The rest of Lower Austria has only local congregations, which at times have combined with a Bezirksrabbiner at their head.

Austria.

Maria Theresa tried to introduce a sort of consistorial arrangement of the Jewish communities in **Galicia** by the law of July 16, 1766. This provided for an Oberlandesrabbiner and twelve parnasim, who formed a "Juden-Direction," which had both spiritual and temporal powers. This Direction was dissolved in Nov., 1785, because of the misuse of its powers; and on May 29, 1789, the emperor Joseph issued a new "Judenordnung" dividing the country into districts, each having a rabbi who held office for three years. At present there is no general organization except in the larger cities. Thus Lemberg has a "Cultus-Representanz," at the head of which is a Vorstand, a "Cultusrath," and a rabbinate made up of a Gemeinde-Rabbiner, a Synagoge-Rabbiner and Rabbinats-Assessoren. **Bohemia** formerly had a "Representanz der Landsjudenschaft," with representatives from the various districts of the kingdom. At present no such organization exists. The city of Prague has an Oberrabbiner, at whose side are Gemeinde-Rabbiner and preachers. **Bosnia** and **Herzogovina** have an Oberrath whose seat is at Sarajevo. The Jewish communities of **Moravia** have had an even still more interesting development. At the beginning of the eighteenth century Moravia had its "Landesrabbiner," "Landesältesten," "Landeseinnehmer," and a "Solicitator." The law of 1754 reorganized the Jewish communities and instituted a royal commission in matters relating to the taxation and policing of the Jews. Under Emperor Joseph II. there was a further reorganization. The special Jews' Law was done away with, and there was founded the Mährisch-Jüdischer Landesmassafond, which has been of great help in regulating the financial status of the congregations. In 1798 the number of Jewish congregations was fixed at 52; in 1877 at 55. According to the law of May 20, 1874, the governing board of every congregation must be announced to the police, and the election of a rabbi must be confirmed by the authorities. The law of March 21, 1890, mentioned above, did not do away with the Landrabbinat of Moravia, and it has remained the only one of its kind in the Austro-Hungarian monarchy. It still has a Landesrabbiner. The law of Jan. 1, 1892, fixed the number of Jewish congregations in Moravia at 50.

There is no general Jewish congregation in **Hungary,** and the congregations have perfect freedom in managing their affairs. The Jewish community of Budapest is presided over by a Rabbinats-Collegium and a commission. In Austria, as in Germany, the attempt has been made to form larger and more comprehensive organizations of the Jewish communities. The Israelitische Allianz in Wien was founded (1873) with the intention of subventioning schools, of furthering the study of Jewish history, and of combating anti-Semitism. The Allgemeiner Oesterreichisch-Israelitischer Bund and the Oesterreichisch-Israelitische-Union pursue similar objects.

In Italy, in the former kingdom of Sardinia, the Jews were organized under deputies or syndics, elected by the notables. They were divided into four communes or universities: Piedmont, Monferrato, Allesandria,-Nice, each with a chief rabbi. These universities were subdivided into smaller groups. Piedmont, under French domination, was divided in 1808 into two consistories (Turin and Casale); but in 1815 the old order was reestablished. In what was for-

Italy.

merly the grand duchy of Tuscany, an old corporation statute of Cosmo I. (1569–74) ordered that the Jews should be under forty "governanti," appointed for life by the grand duke, and at the head of whom there was to be a "cancellero." Venice had a head commission of twenty-four notables ("sezioni riunite"). Various other systems prevailed in different parts of the country, which have largely been abolished in united Italy. The leading congregations have a chief rabbi, the others a vice-rabbi or teacher. The affairs of each congregation are in the hands of a commission of from two to four members, recognized by the government.

Denmark.

In Denmark the Jewish communities were organized by the edict of March 14, 1813. Each synagogue was to have a priest (rabbi); the chief rabbi was to reside at Copenhagen. The power of the latter was afterward considerably reduced; the congregations outside Copenhagen were to be perfectly free, each having a "katechete" or teacher, responsible to the government. In **Sweden,** according to the edict of May 27, 1782, the Jews are free to form congregations wherever they wish; but synagogues can be built only with the consent of the king. Every congregation chooses seven electors, and these choose three wardens for three years.

Russia and Rumania.

In Russia every Jew is forced to belong to some religious organization; the government rabbi being held to a strict registration of all births, marriages, and deaths. New congregations can be formed only with the permission of the government. There is no hierarchy: the congregations usually have two rabbis; one the religious head, whom they elect, and a second appointed by the government, who need not necessarily be a theologian. The affairs of the individual congregations are in the hands of the "ḳahal" or board (see Council of Four Lands). For purposes of taxation the government divides the Jews into certain definite classes. The Karaites have their own organization; their head rabbi is called "ḥakam" (see Crimea). In Rumania (Moldau-Wallachia) a peculiar organization existed since the beginning of the eighteenth century. At the head of the Jews in Moldau there was a "hahambasha," nominated by the prince, whose jurisdiction extended also over Wallachia. He was usually a layman, though the post was often confided to a rabbi. At his side was a "vakil-haham-basha." Each community was presided over by one or more provosts and notables, whose election had to be confirmed by the prince upon the recommendation of the haham-basha. The post of haham-basha was abolished in 1832 at the request of the Jews themselves.

Turkey.

In Turkey the Jewish communities have preserved more of a political character than anywhere else. Their head is a state official (who was responsible for the collection of the poll-tax ["kharaj"], up to 1855, when it was abolished), as were the heads of the Greek Orthodox, Armenian Orthodox, and Armenian Reform bodies. According to the "Hatt-i-Humayun" of "Gul-ḥane," 1839, the internal affairs of the Jewish community were placed under the supervision of a board comprised of lay and clerical members; with the exception of legal questions which were to be decided by the regular tribunals. The hakam-bashi and one delegate were to take part in the deliberations of the supreme court of justice. A similar representation was given to the Jews in the vilayets, sanjaks, etc. The hakam-bashi of Constantinople was formerly chosen by the Jews themselves; though the government might annul the choice. They had, also, their purely spiritual head, the "rab-ha-kolel."

In 1860 a supreme tribunal for the Jews was instituted, consisting of four members, and an assembly of notables (Majlis Paḳidim, Majlis Jashmi, Ṭobe ha-'Ir), elected by the most important men of the community. A new constitution was granted to the Jews by Sultan 'Aziz, May 5, 1865, which instituted three different councils: a "Majlis 'Umumi" (national council) of 24 notables, a "Majlis Gashim" (temporal council) of 7 lay members, and a "Majlis Ruḥani" (spiritual council) of 9 rabbis. The communities in the various vilayets and sanjaks are under a ḥakam-bashi of their own, who is supported by an administrative council.

England.

The congregational system has been largely developed in English-speaking countries. In England, before the middle of the eighteenth century, the synagogues were entirely independent of one another. In 1757 the Great and the Hambro synagogues appointed one chief rabbi. In 1868 the three London synagogues and their two branches united into one organization; and in 1870 the United Synagogue was formed with the intention of comprising all the synagogues of the United Kingdom. The chief rabbi of the United Synagogue has the title of "chief rabbi of the united congregations of the British empire." He has at his side a bet din, and the worldly affairs of the United Synagogue are managed by a council consisting of life members and certain officers, of the wardens for the time being of the constituent synagogues, and of a certain number of representatives at council.

The Spanish and Portuguese congregations of London have their own organization, with their own ecclesiastical chief, who is called "haham." In 1840 the West London Synagogue of British Jews was formed as a Reform congregation; it and the daughter congregations in Bradford and Manchester do not form part of the United Synagogue. In 1887 a fourth organization was effected for the purpose of associating together the synagogues in East London. This organization, known as the "Federation of Synagogues," is managed by a board consisting of a president, one elected member from each confederated synagogue, and one representative for every fifty contributing members of each synagogue, and seven elected elders. Steps have recently been taken to form in England an organization to be known as the "Jewish Congregational Union," on lines similar to those followed by the Union of American Hebrew Congregations.

The English Jews have also organized, without respect to congregational affiliations, the Anglo-Jewish Association (1871), the objects of which are the protection of persecuted Jews, and the education of Jewish children in Eastern countries. The London Committee of Deputies of British Jews (founded 1760) watches and takes action with reference to all matters affecting the welfare of British Jews as a religious community. It consists of 65 deputies: 31 elected by 18 metropolitan synagogues; 32 by provincial synagogues; and 2 by colonial congregations.

United States.

Organization on strictly congregational lines has been most completely developed in the United States. Here each congregation is a law unto itself. It may elect its own ministers and arrange its services at will. The Union of American Hebrew Congregations, organized July 1, 1873, in Cincinnati, is merely a deliberative body, and has no power to make its decisions effective in the congregations composing the Union. As the Union represents the congregations belonging to the Reform wing, a similar organization of Orthodox Jewish congregations was formed in New York in 1898. No distinction is made in the status of the various rabbis, a very large number of whom are banded together for mutual help in the Central Conference of American Rabbis (founded 1891). In some of the larger cities—*e.g.*, New York, Chicago, and Philadelphia—local rabbinical associations have been formed. A National Council of Jewish Women was formed in 1893.

No international organization of Jews has been attempted until quite recent times. The Alliance Israélite Universelle of Paris (founded 1860) was intended to be such; but, though it has branches in almost every country, the foundation of similar societies in England, Germany, and Austria shows that it has not attained this end. The International Zionist Organization, with its periodic congresses, has, since 1897, moved in this direction.

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G.

COMMUTATION OF SENTENCE. See Judgment.

COMO: City on the Italian lake of the same name. Como never possessed a Jewish community, although a single Jewish family, with employees and servants, lived there for a time and conducted a banking business which was handed down from father to son for four generations. They owed their permission to live in Como to the dukes of Milan—at first to the Viscontis and then to the Sforzas—who granted them protection partly for the sake of their taxes and the benefit to be derived from entering into business relations with them, and partly from dictates of humanity, though the inhabitants of Como and the adjacent districts were extremely hostile to the Jews.

In 1436 Duke Philip ordered the city to admit Giuseppe and his son Abraham, of Mantua, to whom the council of Como had in the previous year refused admission. The city authorities, however, demanded, in addition to the payment by the newcomers of the usual taxes, that they wear the Jews' badge. Abraham's son Mandolino opened a bank at Mandello, Lake of Lecco; and in 1467 his son Benedetto obtained the exclusive right for a period of ten years to conduct a bank in the territory of Como. No more Jews were to be admitted except those from Lugano. Notwithstanding this restriction of competition, however, Benedetto failed in 1472.

The city intended to expel the Jews in 1478; but, on the intervention of the duke, it made a new contract with them for ten years, restricting usury and increasing their taxes. But the inhabitants remained hostile; and Benedetto's widow, named Gentile, was obliged to appeal to the duke to protect her rights. She had been required to sell her house at a sacrifice, because it was too near a convent, and, for a similar reason, to leave a house which she had rented; and she was even prevented from moving into a third dwelling, for which she had already paid. Finally she asked the duke to secure for her "a safe and permanent lodging in a locality not isolated." As the hostility of the inhabitants increased during the excitement following the blood accusation at Trent (1475), the Jews disappeared entirely from Como.

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E. C. I. E.

COMPASSION: Sorrow and pity for one in distress, creating a desire to relieve, a feeling ascribed alike to man and God; in Biblical Hebrew, רחם ("riḥam," from "reḥem," the mother, womb), "to pity" or "to show mercy" in view of the sufferer's helplessness, hence also "to forgive" (Hab. iii. 2); חמל, "to forbear" (Ex. ii. 6; I Sam. xv. 3; Jer. xv. 15, xxi. 7); חוס, "to spare" (Deut. vii. 16, xiii. 8; Ezek. vii. 4, xx. 17); חנן and חסד, "to be gracious" and "kind" (Isa. xxii. 23 [if the text is correct]; Prov. xx. 28; Job vi. 14; Num. xiv. 19; Gen. xxx. ii. 10; Isa. lxiii. 7). The Rabbis speak of the "thirteen attributes of compassion," י״ג מדות של רחמים (Ex. xxxiv. 6; Pesiḳ. 57a; R. H. 17a). Later a distinction is made between attributes of compassion and those of love (חסד; see Asher ben David in his commentary on the Thirteen Attributes, where he classifies them under "justice," "love," and "compassion").

The Biblical conception of compassion is the feeling of the parent for the child ("pitieth"; Ps. ciii. 13). Hence the prophet's appeal in confirmation of his trust in God figures the feeling of a mother for her offspring (Isa. xlix. 15), and Pharaoh's daughter, moved by maternal sympathy, has compassion on the weeping babe (Ex. ii. 6).

But this feeling should mark the conduct of man to man (I Sam. xxiii. 21); its possession is a proof that men are among those deserving recognition as "blessed unto Yhwh"; and in Zech. vii. 9 it is included among the postulates of brotherly dealings. Inversely, the lack of compassion marks a people as "cruel" (אכזרי; Jer. vi. 23). The Chaldeans are without compassion in that they slay the young and helpless (II Chron. xxxvi. 17); and Edom is censured for having cast away all "pity" (Amos i. 11).

The poor are especially entitled to compassion (A. V. "pity"; Prov. xix. 17). The repeated injunctions of the Law and the Prophets that the "widow," the "orphan," and the "stranger" shall be protected show how deeply rooted was the feeling of compassion in the hearts of the righteous in Israel. It can not be admitted that the provisions for the extermination of the seven original Palestinian tribes (Deut. vii. 3, 16) indicate the absence of kindly sympathy for aliens. Even if these provisions do not, as the critical school insists, represent merely pious wishes, they are at least entitled to be regarded as war measures, and, as such, were exceptional. They rank with similar provisions to cover the cases of the murderer and the false prophet (Deut. xiii. 8; xix. 13, 21). The very horror with which the conduct of the Chaldees and Edom (see above) was regarded proves the contrary. Even the "enemy" was within the sweep of Jewish compassion. And so was the dumb animal, as the humane provisions of the Pentateuch against cruelty to them demonstrate (see Cruelty to Animals).

Seat of Compassion.

The physiological psychology of the Bible places the seat of the sympathetic emotions in the bowels. But the eyes were credited with the function of indicating them. Hence the frequent use of the expression "the eye has," or "has not," pity. The "length of the breath"—that is, in anger or wrath (ארך אפים)—is another idiomatic expression for compassionate forbearance.

God is full of compassion (Ps. ciii. 11, cxlv. 3); and this compassion is invoked on men (Deut. xiii. 17), and promised to them (Deut. xxx. 3). "His compassions fail not, being new every morning" (Lam. iii. 22). Repeatedly He showed His compassion (II Kings xiii. 23; II Chron. xxxvi. 15). His "mercy [or "compassion"] endureth forever." He loveth the "poor," the "widow," the "orphan," and the "stranger." He is named חנון ורחום ("gracious and full of compassion"; Ex. xxxiv. 6, *passim*). To obtain His "compassion," as the quality that pardons, sinners must first repent and return to Him (II Chron. xxx.). But when they do this, even non-Jews will experience His compassion (Book of Jonah). For God "pitieth" like a father those "that fear him" (Ps. ciii. 13).

These Biblical ideas become the foundation of the ethical and theological teachings of the Rabbis. Israel especially should be distinguished for its compassionate disposition (Yeb. 79a), so that one who is merciful falls under the presumption of being of the seed of Abraham (Beẓ. 32b). One who is not prone to pity and forbearance is cruel (B. Ḳ. 92a), and this though to be compassionate has the tendency to rob life of its savor (Pes. 113b). The thoughtlessly frivolous is like a cruel man, but one who is compassionate experiences the lot of the poor man (B. B. 145b). Compassion shown to fellow man will win compassion from on high (Shab. 151a). Eyes without pity will become blind, and hands that will not spare will be cut off (Ta'an. 21a). Women are recognized as prone to pity (Meg. 14b). In fact, this trait of its women was one of the glories of Jerusalem (B. B. 104b). To praise God meant to become merciful like unto Him (Shab. 133b; Ex. xv.). Strangers certainly came within the scope of the rabbinical ideas of compassion. Their dead were buried with the dead of Israel; their poor were assisted; their sick were visited (Giṭ. 61a, Tos. v. 4, 5). The angels when about to celebrate in song Israel's victory over Egypt were hushed by God with the rebuke: "The works of My hands have been drowned, and you would intone jubilant pæans!" (Meg. 10b).

The peculiar interdiction of the explanation of Pentateuchal laws as manifestations of divine compassion for dumb creatures (Ber. 33b) proves that this explanation was popular (see Cruelty to Animals). But the Rabbis often lay stress on the fact that the Torah takes great care to "spare" (חסה) the property of man (Soṭah 14b; Nega'im xii.).

God is recognized as the "Compassionate" (רחמן; compare the frequent use of "raḥman" in the Koran). He is invoked as the אב הרחמים (Father of Compassion). So close is this association with Him that "Raḥmana" becomes the usual designation for His revealed word. He suffers with His people (Rabbi Meïr: "The Shekinah exclaims with the suffering patient, 'Oh, my head! Oh, my arm!'" Sanh. iv. 46a; but see Levy, *s.v.* קל). He mourns with His people (Lam. R. to i. 1). The relation which God's "compassion" sustains to His "justice" is also a subject of rabbinical inquiry, as it was among the early Christian sects. When the shofar is sounded "God's quality of compassion mounts the throne" (Pesiḳ. 151b, 155a; Lev. R. xxix.; compare also Abraham's prayer [Yer. Ta'an. 65d]). The name "Elohim" designates God's justice (מדת הדין), and the name Yhwh God's compassion (מדת הרחמים; Ex. R. vi.). Even while God is preparing to inflict punishment, God's compassion is bestirring itself (Yer. Ta'an. 65b, bottom; Pesiḳ. 161b; Midr. Teh. to Ps. 86; Pes. 87b). Philo says "God's pity is older than His judgment" ("Quod Deus Sit Immutabilis," 16). The name Yhwh is repeated twice in Ex. xxxiv. 6 to allay the fears of Moses. As before the sin of the golden calf had been committed God dealt with Israel according to His compassion, so even now, after their sinning, will He deal with them in mercy (Pesiḳ. R. 5; Num. R. xii.).

K. E. G. H.

COMPENSATION. See Fees, Legal.

COMPIÉGNE DE WEIL, LUDWIG: Convert to Christianity; lived at Paris, later at Metz, in the second half of the seventeenth century. He was a descendant of the rabbi Jacob Weil of Nuremberg. Having embraced Christianity while still a youth, he studied theology at the Sorbonne, and devoted himself to the interpretation of Maimonides' "Yad ha-Ḥazaḳah," of which he translated into Latin the following halakot: "'Abodat Yom ha-Kippurim," Paris, 1667; "Ḥameẓ u-Maẓẓah," *ib.* 1667; "Ḳiddush ha-Ḥodesh," *ib.* 1669; "Ta'aniyyot," *ib.* 1667; "Sefer ha-'Abodah," comprising all the halakot concerning the service of the Temple, *ib.* 1678; "Sefer ha-Ḳorbanot," with Abravanel's introduction to Leviticus, London, 1683. A separate edition of this introduction appeared under the title "Hakdamat Abravanel el Sefer Wa-Yiḳra," Amsterdam, 1701.

In addition to these works Compiègne translated into Latin Abraham Yagel's catechism, "Leḳaḥ Ṭob," London, 1679.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iv. 891; Fürst, *Bibl. Jud.* i. 184.

J. I. BR.

COMPRAT VIDAL FERUSSOL. See FARRISOL, COMPRAD VIDAL.

COMTINO, MORDECAI BEN ELIEZER: Turkish Talmudist and scientist; lived at Adrianople and Constantinople; died in the latter city between 1485 and 1490. The earliest date attached to any of his writings is 1425. The form of his family name is doubtful. In Hebrew it is usually written כומטינו, as, for instance, in one of his acrostic piyyuṭim, and has been transcribed by modern scholars "Comtino." Some manuscripts, however, give כומטיינו or כומטיאנו; and Mordecai's biographer, J. Gurland, uses the form "Kumatyano," a name which he finds still in use in Turkey (Geiger, in "Wiss. Zeit. Jüd. Theol." iii. 445; *idem*, "Melo-Chofnajim," p. 13). He was the pupil of Enoch Saporta, a distinguished Talmudist, known for his cultivation of the sciences and his tolerance toward the Karaites.

Mordecai was the teacher not only of Elijah Mizraḥi, but also of the Karaites Elijah Bashyaẓi and Caleb Afendopolo. Though an opponent of their teachings, Mordecai was held in honor by the Karaites, two of his piyyuṭim being included in their Siddur (Landshut, "'Ammude ha-'Abodah," p. 200). Most of his works have come down in manuscript, selections from which have been published by Gurland, in his "Ginze," part iii., 1866. The scientific bent of his mind is shown in his commentary to the Pentateuch (MSS. Paris, Nos. 265, 266; St. Petersburg, No. 51), in the preface to which he speaks of his researches in grammar, logic, physics, astronomy, arithmetic, geometry, and metaphysics. This commentary, in which he especially criticized Ibn Ezra, was attacked by Shabbethai ben Malchiel Kohen ("Hassagot," *c.* 1460), which attack Mordecai answered in his "Teshubot Hassagot" (Steinschneider, "Cat. Codicum Hebr. Bibl. Acad. Lugduno-Batavæ," pp. 202–207). He also wrote commentaries to Ibn Ezra's treatises "Yesod Morah" (dedicated to his pupil Joseph Rachizi), "Sefer ha-Shem," and "Sefer ha-Eḥad" (MS. Paris, No. 661; compare Neubauer, "Cat. Bodl. Hebr. MSS." col. 436), and a commentary to Maimonides' "Millot ha-Higgayon," printed in Warsaw, 1865.

Mordecai was a teacher of mathematics, and did much to advance the study of the exact sciences in Turkey. In his commentaries to Ibn Ezra he has often occasion to touch upon such subjects. His chief works in this branch are: a treatise in two parts on arithmetic and geometry, in which he follows partly the Greek and Latin authors, partly the Mohammedan (MSS. Berlin, No. 49; Brit. Mus. 27,107 A; Paris, 1031, 5; St. Petersburg, 343, 344, 345, 346); "Perush Luḥot Paras," a commentary written in 1425 on the astronomical tables of Yezdegerd, tables already treated of by Solomon b. Elijah Sharbiṭ ha-Zahab (MSS. Paris, Nos. 1084, 1085; St. Petersburg, 359); glosses to Euclid (MS. Günzburg, No. 340, 5); an essay upon the construction of the astrolabe, "Tiḳḳun Keli ha-Neḥoshet," as a complement to the Hebrew works on the subject, which he found to be superficial; an essay (1462) upon the construction of the astronomical instrument ("Al-Ẓafiḥah") invented by Al-Zarkala, written at the request of his pupil Menahem (MSS. Munich, No. 36, 13; Paris, 1030, 5; St. Petersburg, 353); an essay upon the construction of an instrument for measuring time (sun-dial), which can be made in two different ways (MS. St. Petersburg, No. 361).

BIBLIOGRAPHY: J. Gurland, *Ginze Yisra'el*, iii., *Mordecai Kumatyano* (in Russian); *idem*, in *Talpiyyot*, pp. 1–34 (popular ed.); Steinschneider, in *Bibliotheca Mathematica*, 1901, p. 63; idem, *Hebr. Uebers.* pp. 435, 593, 630. Compare, also, Fürst, *Gesch. des Karäerthums*, ii. 297 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 260; Grätz, *Gesch.* viii. 290 and note 6; Grünwald, in *Jüdisches Literaturblatt*, xxiii. 176.

G. I. BER.—G.

CONANIAH: **1.** A Levite who in the reign of Hezekiah had charge of the offerings and tithes brought to the Temple. Associated with him in this work was his brother, Shimei (II Chron. xxxi. 12, 13; A. V. "Cononiah").

2. Leader of the Levites who in the reign of Josiah raised flocks and donated them for the paschal sacrifices of the Levites (II Chron. xxxv. 9).

E. G. H. G. B. L.

CONAT, ABRAHAM BEN SOLOMON: Italian printer, Talmudist, and physician; flourished at Mantua in the second half of the fifteenth century. He obtained the title of "ḥaber" (associate of a rabbi) for his learning, but displayed it chiefly in the choice of works selected by him for printing, which art he and his wife Estellina expressly learned. He embarked upon the business of printing at Mantua in 1476, and became celebrated as one of the earliest printers of Hebrew books in Europe, producing the third to the tenth of Hebrew incunabula as recorded by De Rossi. In 1475 he established a printing-office at Mantua, from which he issued: "Ṭur Oraḥ Ḥayyim," by R. Jacob b. Asher (1476); "Ṭur Yoreh De'ah," by the same author, only one-third of which, however, was printed by him, the rest being executed at Ferrara; "Beḥinat Olam," by Jedaiah Bedersi, in which Conat was assisted by his wife Estellina and Jacob Levi of Tarascon; Levi b. Gerson's (Ralbag's) commentary on the Pentateuch; "Luḥot," astronomical tables giving the length of day at different times of the year, by Mordecai Finzi; "Yosippon," the pseudo-Josephus or Gorionides; "Eldad ha-Dani"; "Nofet Ẓufim," the rhetoric of Messer Leon (Judah).

All these books were printed between 1476 and 1480, when the business was suspended on account of the rivalry of Abraham ben Ḥayyim at Ferrara. Abraham Conat was proud of his work; he used to accompany his name in the colophons by the words "Who writes with many pens without the help of miracles, for the spread of the Torah in Israel." He was especially delighted that four pages could be printed at one time on a large sheet, and that he could produce two thousand pages every day. His type was of such a shape that his editions are often taken for manuscripts.

BIBLIOGRAPHY: De Rossi, *Annals*, pp. 8–11, 110–114, 177; Zunz, *Z. G.* pp. 249, 250; Steinschneider, *Cat. Bodl.* col. 2866, No. 7957; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 34; Wolf, *Bibl. Hebr.* i. 67, No. 102; Fürst, *Bibl. Jud.* i. 185; D. Chwolson, in *Sbornik*, St. Petersburg, 1896, pp. 3, 6, 7; *Chwolson Jubilee Volume*, p. 68.

J. M. Sel.

CONCIO (קונציו), JOSEPH B. GERSHON: Italian author; lived at Asti and Chieri in the beginning of the seventeenth century. He published several Hebrew poems, including: "Ot le-Ṭobah," twenty-two sentences on Talmudic arguments in the order of the Hebrew alphabet, which appeared together with "Shir le-Siman ha-Parashiyyot" and "כ"ב Shirim bi-Leshon Ḥidah Meḥubbarim" (Riddles and Their Solution) (Chieri, 1627); "Dibre Ester," allegorical commentary to Esther, together with "Zeh ha-Shulḥan" (*ib.* 1628); "Ma'agal Ṭob," seventeen sentences of the Talmud (*ib.* 1627–28), in which he was assisted by his son Abraham as printer or editor (Steinschneider, "Cat. Bodl." col. 2866); "Shir Yehudit" (Asti, 1628); "Mar'eh Ḥayyim," halakic matter in verse (Chieri, 1629); "Meḳom Binah," comments on certain passages in Proverbs (*ib.* 1630); "Teḥillat Dabar," a treatise on logic, preserved in a Cod. Almanzi; besides a collection of poems, reviewed by Steinschneider in "Ha-Asif," ii. 225. Concio also wrote in Italian, as two poems, "Cinque Enimmi" (Asti, 1628) and "Canto di Judit" (1628), bear witness.

Bibliography: De Rossi, *Dizionario*, p. 86; idem, *Libri Stampati*, pp. 40, 59; Steinschneider, *Hebr. Bibl.* xvii. 14; xx. 129, 130; xxi. 74; idem, in *Ha-Asif*, ii. 225; idem, in *Monatsschrift*, xliii. 320.

G. I. E.

CONCORDANCE (Latin, **Concordantiæ**): An alphabetical list of all the words in a book, with references to the passages where each word is found. The appellation indicates the concordance or similarity of all such passages. In Jewish literature the term is applied exclusively to concordances of the Bible and of the Talmud.

—— **Biblical:** The word, in this connection, was first used by Hugo de Sancto Caro (named from Saint-Char, a suburb of Vienne in southern France), who compiled a concordance to the Vulgate about 1244. The revised edition of this work, made by the Franciscan Arlotto di Prato (Arlottus), about 1290, served as a model for the concordance to the Hebrew Bible which Isaac Nathan b. Kalonymus, of Arles in Provence, compiled 1437–45. Isaac Nathan, also known as the author of Biblio-exegetical and religio-philosophical works, was led to undertake this task by discovering, during the polemic discussions forced upon him by Christian scholars, that, in order to refute the arguments drawn by his opponents from the Bible, it was necessary to have an aid that furnished a ready reference to every Biblical passage and a quick survey of all related passages. He called his concordance "Meïr Natib" (Enlightener of the Path); on the title-page of the first edition, however, it is also called "Yaïr Natib" (It Will Light the Path, after Job xli. 24 [A. V. 32]). This work, on which all later Hebrew concordances were based, is the first Jewish work in which the original text of the books of the Bible is divided into chapters, and these and the verses are numbered according to the Vulgate. Isaac Nathan also found it necessary to add to his preface a list of the first words of each chapter. He followed the Vulgate in the sequence of the Biblical passages, keeping the order of the books of the Bible as found therein. Isaac Nathan's concordance was first published by Bomberg at Venice in 1523, this edition being followed by several others (Venice, 1564; Basel, 1556, 1569, 1581). The first Basel edition has a Latin translation of the principal words. An enlarged edition, containing a concordance to the Aramaic parts of the Bible and an index of Biblical proper names, places, etc., was undertaken by Marius de Calasio at Rome 1621. Other editions appeared at Cologne, 1646; London, 1647–49; and Rome, 1657.

Isaac Nathan's.

Even before Isaac Nathan's work was printed Elijah Levita of Rome began to work out a concordance on a Masoretic basis, which he at first intended to entitle "Sefer Beḳi'ut" (Book of Scholarship), but afterward called "Sefer Zikronot" (Book of Remembrance), indicating thereby its function as an aid to the memory. The manuscript of the first draft—probably by the author himself—finished between 1515 and 1521 and dedicated to Cardinal Ægidius of Viterbo, is now in the Royal Library at Munich (Steinschneider, "Die Hebräischen Handschriften der Königlichen Hof- und Staatsbibliothek in München," No. 74; "Joodsche Letterbode," vii. 174). The manuscript of the second draft, finished at Venice 1536, is in the Bibliothèque Nationale, Paris (Frensdorff, in Frankel's "Monatsschrift," xii. 101). Levita's concordance has not been printed; the beginning only was issued by B. Goldberg (Frankfort-on-the Main, 1875). It has this great advantage over Isaac Nathan's, that the several forms of each word are arranged grammatically and lexically according to a definite scheme; while in Nathan's work only the various meanings of the same root are distinguished, all forms falling under one definition, being not separated, but arranged according to the sequence of the books and the chapters. Levita, moreover, added—and this was his chief purpose—the Masoretic notes belonging to every word; he, therefore, included proper-names and particles wherever they were found with Masoretic comment.

Elijah Levita's.

The usefulness of Levita's concordance is impaired, however, by the fact that he cites every passage only once, and not under every word occurring therein. As he says in his preface, his concordance is intended not only as an aid in polemic discussions with Christians, as Nathan's professed to be, but also to serve other purposes; viz., to be a manual for the grammatical and lexical knowledge of the Hebrew language, a book of reference for Bible quotations, a book for preachers seeking the Bible passages concerning a certain point, an aid toward acquiring a polished Hebrew style, a riming dictionary, and even a reference book for cabalistic speculations ("Z. D. M. G." xliii. 235). With this schedule for his work, Levita almost exhausted the uses to which a Bible concordance can be put: there remains to be added only its utility to the Bible exegete and critic.

Levita's Masoretic concordance, as has been stated, was never published, and therefore could not supplant Isaac Nathan's work as an aid to Biblical study; a thoroughly revised edition of the latter by

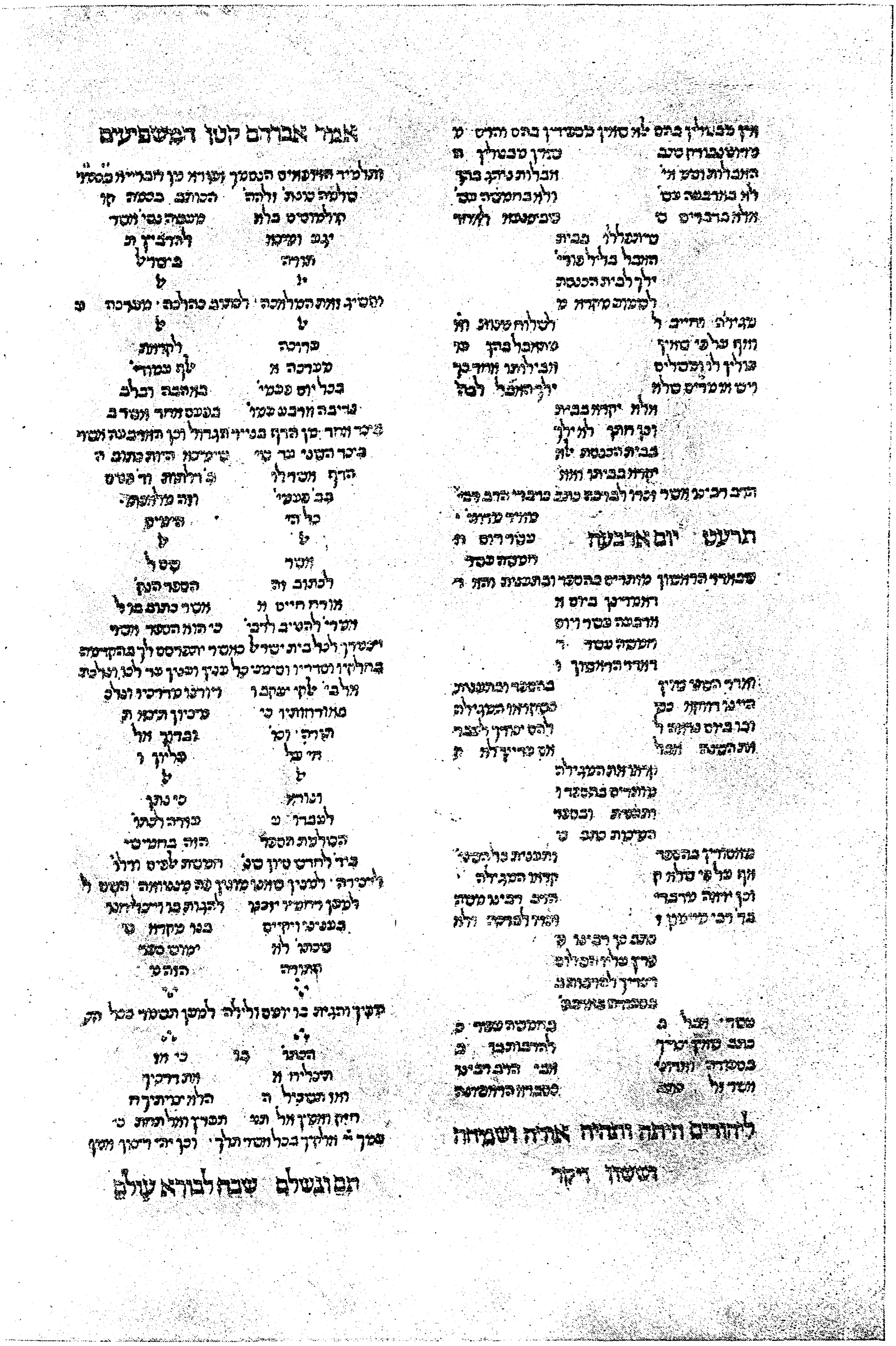

COLOPHON ON THE LAST PAGE OF "TUR ORAH HAYYIM," PRINTED BY ABRAHAM CONAT, 1476.

(In the collection of Hon. Mayer Sulzberger.)

Buxtorf's.

the eminent scholar Johann Buxtorf the Elder of Basel became the concordance par excellence. Buxtorf followed Nathan's work closely; he retained the latter's remarks on the meanings of the root placed at the head of every article, but also gave these in Latin, and explained every form of the word in Latin. He materially increased the usefulness of the concordance by separating from one another the derivatives of a root, the nominal and the verbal forms, and by arranging them systematically, as Levita had done. Buxtorf's concordance appeared after his death (Basel, 1632), his son Johann adding to it a concordance of the Aramaic portions of the Bible as well as a long preface. This concordance, which was authoritative for more than two hundred years, was reedited by John Taylor, London, 1754. Extracts from it were made by Christian Ravius, Frankfort-on-the-Oder, 1676, and by Andreas Sennertus, Wittenberg, 1653. A most useful and important addition to it was made by Christian Nolde (Noldius) in his "Concordance of the Particles," Copenhagen, 1679; new ed., Jena, 1734.

Julius Fürst's.

A highly valuable revision of the concordance was undertaken by Julius Fürst. In the Latin preface to his great work (Leipsic, 1840) he described the relation of the latter to Buxtorf's concordance in the following words: "I admit that I have used Buxtorf's concordance as the foundation for my own work; but I may claim that I have not only revised and enlarged Buxtorf's work, but have worked it over to such an extent that I do not hesitate to affix my name to the concordance. I have enriched Buxtorf's work with many additions; adding, for instance, Wolf Heidenheim's manuscript notes contained in his copy of the book, and articles that Buxtorf had omitted, as on the verb היה and the divine name Yhwh. All these additions are in accordance with the advances in philology, and especially in etymology; and in some cases I have followed an entirely new arrangement, founded upon a careful examination of the origin and the form of the words." Fürst added new material, and made some minor changes, especially by substituting Arabic numbers for the quotations instead of the Hebrew letters. The headings of the articles are entirely new, having been transformed into interesting lexicographical articles in which the etymology and meaning of the root are explained by the aid of comparative philology.

Unfortunately, however, Fürst goes too far in applying his theory of the primitive roots of the Semitic languages and of the original relationship of the latter with the Indo-Germanic languages. This theory had been propounded by Fürst's pupil, Franz Delitzsch, in his work "Jesurun" (Grimma, 1838), which was designated as "Prolegomena to Fürst's Concordance of the Old Testament." Fürst's peculiar views on certain Hebrew roots affected unfortunately the arrangement of the concordance, as he often places a word in a connection in which it would not be sought according to the commonly accepted view; as, for instance, דם ("blood") under the root אדם ("man"). The work has a number of interesting appendices, including: an etymologic index to the concordance; an alphabetical list of 2,668 Biblical proper names, with their etymologies, but without reference to the passages; a list of about 600 Phenicio-Punic proper names; an index of Aramaic and Neo-Hebrew words compared in the headings to the articles; an etymological table of Hebrew and Aramaic particles; a systematic view of the noun forms; "Propylæa Masoræ," a view of the most important topics of the Masorah; a synopsis of the history of the Hebrew language, written in Hebrew; and a comparative glossary of Hebrew, Aramaic, Syriac, and Arabic words. In the "Litteraturblatt" of the periodical "Der Orient," edited by Fürst, additions and revisions to the concordance repeatedly appeared in the years following 1840. B. Bär issued a new edition of Buxtorf's concordance—in quarto instead of in folio—making use in part of Fürst's work (Stettin, 1862, *et seq.*). An English version by B. Davidson appeared in London in 1876.

Solomon Mandelkern's.

An entirely new revision of the concordance was undertaken a few years ago by Solomon Mandelkern. He had found, after a thorough examination of the entire material, that "in the concordances of Fürst and Bär about 5,000 omissions and grammatical errors, as well as countless misquotations and wrong references, must be rectified." Mandelkern's new concordance appeared in Leipsic in 1896. To the material of the preceding concordances is added an appendix, containing all proper names, as well as, in a separate division, a list of the most important particles. Mandelkern corrected the errors of the previous concordances and filled in the omissions. He arranged the passages according to the sequence of the Biblical books obtaining in the Hebrew Bible, instead of the sequence of the Vulgate hitherto used. Especially noteworthy is the care that Mandelkern displays in regard to the exact and logical completeness of the Biblical passages used to illustrate each word. The headings of the articles furnish the lexicographical explanations of the roots and their derivatives, while due attention is paid to the latest philological discoveries and textual criticism. Mention must also be made of the practical arrangement of this latest concordance. Mandelkern has issued it in a smaller edition (Leipsic, 1900), which contains all the material of the larger edition, but only a list of the passages where the respective word-forms are found, without any quotation.

That Mandelkern's concordance itself contains numerous errors and omissions has become evident since its appearance, especially from the reviews in Stade's "Zeitschrift" and in the "Monatsschrift." The editor of the latter, M. Braun, mentions in this connection a most complete and careful concordance to the particles, and one to the proper names (preserved in manuscript in Breslau), made by Moritz Piorkowsky, a teacher in Silesia in the first half of the nineteenth century ("Monatsschrift," xlii. 529 *et seq.*). Two other concordances of Biblical proper names may be mentioned: one by Gideon Brecher, Frankfort-on-the-Main, 1876; the other by Schusslovicz, Wilna, 1878.

Among concordances to the Septuagint are: the earlier ones of Conrad Kircher (Frankfort-on-the-Main, 1607) and of Abraham Tromm (Trommius) (Amsterdam, 1718); and the large concordance by E. Hatch and H. A. Redpath (Oxford, 1892–97), which covers also the other Greek Bible translations and the Apocryphal writings, and is compiled with extraordinary care. A supplement to this work (Oxford, 1900) deals with the proper names.

Bibliography: The introductions to the concordances of Buxtorf, Fürst, Mandelkern; Andr. Glauchius, *De Usu Concordantiarum Biblicarum*, Leipsic, 1660. A detailed list of concordances is given at the beginning of Fürst's introduction.

T. W. B.

—— **Talmudical:** In 1899 the library of the "Landesrabbinerschul" of Budapest came into possession of a manuscript in two folio volumes, containing the first half of a concordance to the Babylonian Talmud. The first volume (from א to ו) has 237 pages with 1,890 columns; the second (from ז to י), 169 pages with 1,347 columns. The writing is exceedingly elegant and small (cursive), and shows equal care from beginning to end. Each column contains about 80 lines, so that nearly 260,000 Talmudic passages are recorded. The letter א takes up 648 columns; ב, 504; ג, 241; ד, 260; ה, 228; ו, 9; ז, 184; ח, 507; ט, 166; and י, 491. The Talmudic passages follow in the sequence of the Talmudic treatises, and are arranged according to roots and words, like the Biblical passages in Isaac Nathan's concordance, without regard to their grammatical form. The passage is given in such a way that it always forms a complete sentence clear in meaning. An index of all the articles, with a short explanation of the words, is given at the beginning of each volume. The work has the significant title "Asaf ha-Mazkir" (after II Kings xviii. 18, 37; Isa. xxxvi. 3, 22), meaning a collection of words serving to aid the memory.

The author of the work, Moses Rigotz (Rigócz), or Moses Sande (*i.e.*, Szántó), who lived toward the end of the eighteenth century and at the beginning of the nineteenth in Balassa-Gyarmat, the chief town of the county of Nograd, Hungary, was notary of the Jewish community in the county, and was held in high esteem by the nobility and the authorities. He was a pupil of the Moravian chief rabbi R. Gerson Politz, with whose successor, R. Mordecai Benet, he corresponded in regard to the Talmudic concordance he had undertaken. Other Talmudic authorities also encouraged him to carry out his plan; for instance, R. Wolf Boskowitz; R. Meïr Eisenstadt (a pupil of R. Moses Sofer), rabbi at Balassa-Gyarmat; and R. Moses Minz of Alt-Ofen. Notwithstanding the approbation ("haskamah") of these authorities, neither the author himself nor (after his death) his son succeeded in having the work published; and it seems to have remained unfinished. The two volumes remained in the possession of the author's family, until the last owner, Joseph Weiss, presented them to the above-mentioned library. The work and the author were first noticed by W. Bacher in the Hungarian weekly "A Jövö," Jan. 22, 1897, pp. 6–8 (see extract in Brody's "Zeit. für Hebr. Bibl." 1898, iii. 63).

E. C. W. B.

CONCUBINAGE. See Pillegesh.

CONDITIONS: Qualifications or limitations annexed to an agreement by which it may be continued, altered, or rendered of no effect upon the performance or non-performance of something, or the happening or non-happening of an uncertain event. If the event must happen before the agreement begins to operate, the qualification is called a "condition precedent"; if afterward, a "condition subsequent."

A condition may be attached to any contract or legal act. The various conditions known to Roman and common law may be divided as follows: (1) positive, *i.e.*, the happening of some event which may or may not happen; (2) negative, *i.e.*, the non-happening of such an event; (3) authoritative, *i.e.*, dependent on the power of the party in whose favor the obligation is contracted; (4) dependent on the party binding himself with the obligation; (5) casual, *i.e.*, dependent on an accident, or on the act of persons in no way controlled by either of the parties to the contract; (6) mutual, *i.e.*, dependent on the acts of both parties; (7) mixed, *i.e.*, dependent on the act of one of the parties and a third person. The condition may be either expressed or implied, and it may be lawful or unlawful.

The law of conditions is well developed in the Jewish law-books. All these classes of conditions were known to the Jewish law. Nevertheless the classification of the subject-matter must differ somewhat from that of the other systems of law.

Express conditions are created by the use of one of three formulas: "im" (if); "me'akshaw im" (from now on, if); and "'al menat" (on condition that). The condition "if" differs materially from the other two. The latter are simpler, and not subject to the same rules that must be observed in order to create a valid condition with the form "if." The first consideration refers, therefore, to the condition "if." There are four principal rules to be observed in the creation of a condition with the word "if."

Condition "If."

(1) The condition must be "double" ("tenai kaful"); that is, it must be expressed in a positive as well as a negative form. R. Meïr derived this rule from Num. xxxii. 29, 30: "And Moses said to them, 'If the children of Gad and the children of Reuben will pass with you over Jordan, . . . then ye shall give them the land of Gilead for a possession: but if they will not pass over with you, . . . they shall have possessions among you in the land of Canaan'" (see Mishnah Ḳid. iii. 4). The following example is given by Maimonides ("Yad," Ishut, vi. 3): "If a man says to a woman, 'If thou givest me two hundred zuzim thou art betrothed to me by this denarius [coin], but if thou dost not give them to me thou art not betrothed'; and after having expressed this condition he gives her the denarius, the condition is a valid one, and she is 'betrothed on condition.' If thereafter she gives him the two hundred zuzim she is betrothed absolutely; and if she does not give them to him, she is not betrothed." Some of the later geonim ruled that conditions need not be "doubled" except in cases of conditions annexed to betrothal or divorce, and that in ordinary contracts referring to money matters this form of expressing the condition doubly is unnecessary.

Maimonides dissents from this (Ishut, vi. 14), and his opinion is the adopted law. If the condition is not properly expressed in its double form it is void, and the contract is unaffected by it. Thus, if, in the case above, the man had merely said, "If thou givest me two hundred zuzim thou art betrothed to me by this denarius," and had omitted the clause, "if thou dost not give them to me thou art not betrothed"; and had then given her the coin, the condition would have been void, and she would have been betrothed to him absolutely (Ishut, vi. 5).

(2) The double condition must be so expressed that the positive form precedes the negative. This is shown in the above example. If the man had put the negative form first, thus: "If thou dost not give me the two hundred zuzim thou are not betrothed, but if thou givest them to me thou art betrothed with this denarius," and if he then gave her the coin, she would have been betrothed without condition (Ishut, vi. 1; Giṭ. 75b).

Qualifications.

(3) The condition must precede the act, or the conclusion of the contract. Maimonides illustrates it thus. "If the man says to the woman, 'Thou art betrothed to me by this coin,' and gives her the coin; and then expresses the condition, saying, 'If thou wilt give me two hundred zuzim thou art betrothed; but if not, thou art not betrothed,' the condition is void, because the legal act of betrothal was complete before the condition was expressed" (Ishut, vi. 4). In taking the view that the act itself may not precede the expression of the condition, Maimonides follows the literal meaning of the Mishnah (B. M. vii. 11): "And every condition which is preceded by the act is void." Other authorities go even further, and maintain that the substance of the contract may not even be expressed before the condition is expressed, or else the condition is void (Maggid Mishneh to "Yad," Ishut, vi. 4). Thus the contract and the condition in the following case are well expressed: "If you do this I will give you that; but if you do not do this I will not give you that." But if a party says, "I will give you this if you do that," the condition is void.

(4) The condition must be one possible of fulfilment. If the condition of the contract is that the party shall climb into heaven, or walk through the sea, or swallow a reed a hundred yards long, the condition is void, and the contract is complete without condition (B. M. 94a).

Condition "from now on, if."

The condition created by the words "me'akshaw im" (from now on, if) differs in many important respects from the condition "if." The latter is, in fact, a condition precedent, and the former a quasi condition subsequent. Where the condition is that a certain thing shall be done "if" something else is done, the condition must be fulfilled before the contract to do the thing can be enforced; whereas in a condition subsequent, the contract is immediately effective, but may be ended by the performance or non-performance of the condition at some future time. In the Jewish law this is accomplished by use of the words "from now on, if." The distinction between these two cases is thus expressed by Maimonides (Ishut, vi. 15, 16): "If one betroths a woman 'on condition,' she is betrothed from the moment the condition is fulfilled, and not from the time of the actual ceremony of betrothal. For example, if he says to a woman, 'If I give thee two hundred zuzim during this year thou art betrothed to me by this denarius, and if I do not give them to thee thou art not betrothed,' and gives her the denarius in the month of Nisan, and the two hundred zuzim in the month of Elul, she is betrothed from Elul. Therefore if another betroths her before the condition imposed by the first man is fulfilled, she is betrothed to the second." And this is also the law in cases of divorce and of money matters. The divorce is absolute or the sale or gift perfected at the time when the condition is fulfilled. All this is true only if, in imposing the condition, he did not say "from now on." If, however, he said, "Thou art betrothed unto me by this denarius *from now on* if I give thee two hundred zuzim," and he eventually gives her the two hundred zuzim, she is betrothed from the time of the ceremony of betrothal, even though the condition was not fulfilled until after some time. Therefore if a second man betroths her before the fulfilment of the condition, her betrothal to the latter is void. And this is also the law in cases of divorce and of money matters (Ḳid. 60a; Giṭ. 74a).

Three of the above four rules that must be observed in creating conditions with the word "if" need not be observed when the words "from now on, if" are used. The only one in force in this case is that the condition must not be impossible of fulfilment (Ishut, vi. 17). But the Shulḥan 'Aruk states that there is a difference of opinion on this point among the authorities, some holding that even when the form "from now on, if" is used, all the rules must be observed (Eben ha-'Ezer, 38, 3).

Condition "on condition that."

The form "'al menat" (on condition that) is in all respects similar, in its legal effect, to the form "from now on, if" (Ishut, vi. 17; Giṭ. 74a).

Conditions may be implied from the nature of the contract and from its terms. Thus if a contract is reduced to writing and contains a date, the question as to when it is to go into effect is determined thereby (Ket. 2b). The date in the contract is equivalent to the use of the form "me-'akshaw." If a contract is entered into for a specific reason, as where one sells a piece of ground because he urgently needs the money, and the reason fails, as when the need for the sum of money is no longer pressing, the contract may be rescinded, because it is an implied condition of the contract that it is to be considered null and void if the reason that caused its consummation no longer exists (*ib.* 97a). It is necessary, however, that this reason be clearly stated at the time the contract is made, or otherwise the implied condition is not presumed to exist, for the maxim of the law is that "words which are in the heart are no words" (Ḳid. 49b). This rule applies only to contracts concerning real estate, for in contracts concerning movable property the conditions, if any, must be expressed according to the rules of law governing the making of conditions (gloss to Ḥoshen Mishpaṭ, 207, 3). There are some acts which are subject to conditions, because it is presumed that all men are familiar with them. They need not be expressed in any way; they are absolutely presumptions of law. Thus where a man on his sick-bed transfers his entire estate to another, the law presumes that it was done in contemplation of death. The condition is implied that if he dies it shall be a valid transfer, but if he recovers it shall be void. It is not to be presumed that a man would have given away his entire estate if he expected to recover from his illness (Mishnah B. B. ix. 6; see also Ḥoshen Mishpaṭ, 246, 1; "Yad," Zekiyah, vi. 1).

Unlawful Conditions.

Unlawful conditions are void. Such are conditions that are contrary to the precepts of the law (Mak. 3b). For instance, if a man marries a woman on condition that he shall not live with her as her husband, such a condition is absolutely void. But if he stipulates that he shall not provide her with food and clothing, his condition is a valid one (Eben ha-'Ezer, 38, 5). The distinction between the two cases is based on the fact that the cohabitation of husband and wife is of the very essence of marriage, whereas the questions of food and clothing are financial considerations, in regard to which conditions may be made even though they are opposed to the law, provided they are made as waivers of rights given by the law, and are not stated in such a manner as to imply that the parties do not recognize the law. There can, however, be no diminution of the amount of the Ketubah, or of the husband's rights of inheritance. These are excepted, even though they are mere matters of money (Ishut, xii. 6; see also "Yad," Mekirah, xiii. 3; Ḥoshen Mishpaṭ, 67, 9; 227, 21).

There is another class of exceptions to unlawful conditions. Where the condition is that the party shall do something contrary to law, it is not ipso facto void, because the party need not fulfil it. For example, if the condition is that the party shall eat forbidden food, and the condition is fulfilled, the contract is valid, even though a breach of the dietary law has been occasioned thereby (Ishut, vi. 8). But this fulfilment of such conditions must be in the power of the party alone. If the condition is a mixed one—that is, if it requires the act of the party and a third person—it is void, because it is presumed that the third person will not be a party to a breach of the law (Giṭ. 84a, b; Ishut, vi. 11).

Conditions of Divorce.

Conditions in cases of delivery of bills of divorce present a specially interesting phase of the subject. Where a husband was about to go abroad, or to sea, or with a caravan through the desert, it was customary for him to give his wife a bill of divorce "on condition." The condition annexed was that if he did not return within a certain time, the divorce should be absolute; but that if he did return within such time, the bill of divorce should be null and void (Mishnah Giṭ. vii. 8). The purpose of this proceeding was to prevent the wife from becoming an 'Agunah.

The husband could make his own death the condition upon which the divorce became absolute (*ib.* vii. 3); the happening of this event worked retroactively, and during the interval between the delivery of the Geṭ and the death of the husband the wife was, according to R. Judah, considered a married woman in every respect; but, according to R. Jose, one whose divorce was doubtful (*ib.* vii. 4). This peculiar use of the geṭ "on condition" seems to have arisen out of the desire of the husband to save his wife from the levirate marriage (Ned. 27a, Rashi). According to the Law the death of the husband without issue made his wife ipso facto the bride of his brother, whose duty it was to marry her or release her through the ceremony of "ḥaliẓah" (Deut. xxv. 5–10). The divorced woman was, of course, not subject to this law. So that when the husband gave his wife a bill of divorce on condition that it should become absolute at his death, she remained his wife as long as he lived, but at the moment of his death she was not his widow, but a divorced woman (Mishnah Giṭ. vii. 3).

The general rules of conditions are set forth in detail in the Shulḥan 'Aruk, Eben ha-'Ezer, 38, 2–3; for betrothal on condition, see Eben ha-'Ezer, 38, 39, 40; for divorce on condition, see Eben ha-'Ezer, 143–148. See also Ḥoshen Mishpaṭ, 207; Ishut, vi.; and Asmakta.

Bibliography: Bloch, *Der Vertrag nach Mosaisch-Talmudischem Rechte* (from the *Annual Report*), pp. 16–28, Budapest, 1893; Amram, *The Jewish Law of Divorce*, pp. 165–170, Philadelphia, 1896.

J. SR. D. W. A.

CONDOM (קונדו or קונדון): County seat in the department of Gers, France. Jews were found there at the beginning of the fourteenth century. In order to pass through this locality, they were heavily taxed. A Jewess, not enceinte, had to pay eight deniers Tours currency; if enceinte, she had to pay double that amount. In 1320, during the persecutions of the Pastoureaux, all the Jews of Condom were massacred.

Bibliography: Kayserling, *Gesch. der Juden in Navarra*, p. 139; Joseph Ha-Kohen, *'Emeḳ ha-Baka*, p. 72; *Rev. Etudes Juives*, xvi. 219; Gross, *Gallia Judaica*, p. 552.

G. S. K.

CONDUITS. See Aqueducts in Palestine.

CONEGLIANO (also known as **Conian**): A prominent Jewish family of northern Italy. The spelling "Conian," according to Kaufmann, is a misreading of the Hebrew קונייאן. It takes its name from the town of Conegliano, which at one time belonged to the republic of Venice. A branch of the family flourished in Ceneda. Its members were distinguished by their learning. The family seems to have originated in Asti, where the name is first met with in the sixteenth century. The best-known members are:

Israel Conegliano: Italian physician and statesman; born at Padua in the middle of the seventeenth century; died in Constantinople in the second decade of the eighteenth century.

After obtaining his diploma Israel Conegliano practised medicine in Venice for two years, and then went to Constantinople. Despite the state of anarchy which reigned at Constantinople at that time, he won the favor and respect of the sultan, and also of his grand vizier Kara Mustapha. Giovanni Morosini, the ambassador of Venice, and his successor, Giambattista Donato, realizing the influence the young Jewish physician had obtained over the ruling powers, asked their government to attach him to the legation. The matter was, however, left in abeyance until 1681, when Mustapha sent Conegliano to Venice to consult other eminent physicians about the illness of the sultan's son-in-law.

On Oct. 10, 1682, Conegliano was appointed physician extraordinary to the Venetian embassy, with an allowance of one hundred zecchinos (about $475), a quarter more than had ever been previously paid, and a further payment of forty zecchinos for personal expenses. Conegliano arrived at Constantinople in December of 1682.

Shortly after his arrival the relations between Turkey and Venice became strained, because of a massacre of Turks by the Morlaks of Dalmatia, then under the suzerainty of Venice. The Porte demanded 175,000 reals for the sultan, and 25,000 each for Mustapha and Ḥusain Aga. Donato, the ambassador, went back to Venice to conduct the negotiations, and Conegliano was left as the unofficial representative of Venice.

Conegliano, however, was soon deprived of his most powerful protector. Mustapha had been in supreme command of the Turkish forces that had threatened Vienna. Driven off by John Sobieski of Poland, Mustapha was murdered Dec. 25, 1683, by order of Mohammed IV. In the alliance made by Poland with Venice it became the duty of Conegliano to keep his government posted on the movements of the common enemy, Turkey. This he did, though at the imminent risk of his life, sending the reports through his brother Solomon, then a practising physician in Venice. On the death of his first wife in 1687, Conegliano went to Venice in order to superintend the education of his two boys. In 1690 he returned to Constantinople, and soon gained greater influence than before. A change of sultans and the secret aid of France had induced the Turks to renew a warfare, which was stopped only by the approach of winter. Conegliano unearthed a plot to burn the Venetian fleet, just in time to prevent its execution. So active was he in the service of his country that, despite his popularity, his house was attacked, and he was saved only by the prompt and energetic action of the French ambassador, M. de Castagnères.

In 1693, however, France withdrew her protection from Venetian subjects, and Conegliano sought in vain to enlist the good services of Holland. In May of this year five poor Jews were arrested on fictitious charges of espionage. Conegliano was able to procure their release; but he had aroused antagonism, and he was secretly advised by Ali Pasha, the grand vizier, to flee the city. This he refused to do, and a contemplated order to arrest all Venetians and confiscate their property was stayed for two months. He had, during all this period, been an ardent advocate of peace.

In June, 1694, he returned to Venice, leaving his brother Leo and his friend Ḥusain Aga in Constantinople to work for a cessation of hostilities. On arriving in Venice, Conegliano learned that the Senate had, on June 12, 1693, exempted him and his two brothers from wearing the yellow hat, and had made them citizens of the republic. In February, 1696, the Turks under Mustapha II. invaded Hungary, but were crushed at Zenta by Eugene of Savoy. Peace, however, was not declared until 1698. On Aug. 23 of that year Conegliano was appointed an ex officio member of the peace congress, with Ruzzini, the Venetian ambassador to Constantinople, as the active member. The congress met at Carlovitz, near Belgrade, but bickerings and differences led to a deadlock. Matters were approaching an open rupture, when at last the jealousy of Lord William Paget and of Ruzzini abated, and Conegliano was permitted for the first time to use his influence with the Turkish commissioners. His efforts were crowned with success, and on Jan. 26, 1699, the peace protocol was signed.

Conegliano returned to Venice and was further honored by his government by receiving permission to travel at will, without the special license usually required of the Jews. In 1700 Conegliano went again to Constantinople, where he died.

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E. Ms.

Israel Conegliano: Preacher at the Ashkenazic synagogue of Padua; born there at the end of the eighteenth century; died March, 1824. He was the pupil of Azariel Alatino, and the teacher of Joseph Almanzi, who bewailed his death in a special publication, "Me'il Ḳin'ah." Israel wrote a work entitled "Sefer Derashot," still extant in manuscript in Almanzi's collection. M. S. Ghirondi published a poem in his honor in "Bikkure ha-'Ittim," vi. 57.

Bibliography: Ghirondi, *Toledot Gedole Yisrael*, p. 204; Tobias Cohn, *Ma'aseh Ṭobiah*, Introduction; Mortara, *Indice Alfabetico*, p. 16; Fürst, *Bibl. Jud.* i. 186, ii. 201; David Kaufmann, *Dr. Israel Conegliano*, pp. 6 *et seq.*

I. Br.

Joseph ben Israel Conegliano: Physician, and probably son of the preceding; lived at Padua at the end of the eighteenth century. He was the author, in conjunction with his brother Naphtali, of a poem entitled "Zemer le-Se'udat Purim" (Song for the Meal of Purim), published at Mantua.

Judah Conegliano: Talmudist; rabbi in Acqui at the end of the sixteenth century and the beginning of the seventeenth. He was among the rabbis whose interdiction of the bath of Reggio provoked so much discussion. Judah Saltaro, in his work "Miḳweh Yisrael," Venice, 1607, invokes Conegliano's authority on a ritual question.

Naphtali ben Israel Conegliano: Hebraist; brother of Joseph, and joint author with him of the poem "Zemer le-Se'udat Purim."

I. Br.

Solomon Conegliano: Venetian physician; born about 1642; died in 1719. Conegliano was the elder brother of Israel Conegliano, and, like him, served the Venetian republic with great credit. He was educated at Padua, where he attended the university, obtaining the degrees of M.D. and Ph.D. Jan. 22, 1660. He returned to Venice shortly afterward, and soon developed remarkable talent as a teacher of medicine. Young Jews from all parts of Europe sought his house, to attend the preparatory school which he had established there. Tobias Cohn, who, in his encyclopedia entitled "Ma'aseh Ṭobiyyah," represents Solomon as one of the greatest physicians and philosophers of his time, was one of his pupils. A poem by him was prefixed to Cohn's encyclopedia. So eminent were his qualifications, both as teacher and as practitioner, that the government permitted him to exercise the privileges of a citizen of the republic. Conegliano's services to Venice and the honors conferred upon him and on his brother by the republic are given in detail in the biography of Israel Conegliano.

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G. E. Ms.

CONEGLIANO, IMMANUEL. See Ponte, Lorenzo Da.

CONEY: A small herbivorous animal (*Hyrax Syriacus* or *Hyrax Daman*) mentioned in the Bible. "Coney" is the traditional rendering of the Hebrew "shafan" (שפן), which occurs four times in the O. T. (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26). In the first two places the "shafan" is classified among the unclean animals, along with the hare, "because he cheweth the cud but parteth not the hoof" (Lev. xi., R. V. 5). In the Book of Proverbs the shefannim are described as one of the "four things which are little upon the earth," but "are exceedingly wise." They "are but a feeble folk, yet make they their houses in the rocks" (Prov. xxx. 24, 26). The rendering "coney" is principally supported by the Jewish interpreters and lexicographers of the Middle Ages. None of the ancient versions, however, lend it support in more than one out of the four passages—for instance, the Septuagint in Psalms, and the Vulgate in Proverbs (see Bochart, "Hierozoicon," pp. 1002–1003). Besides, this interpretation is inadmissible for one if for no other reason: the "coney" is a European animal, unknown to the Israelites; and it does not live in the rocks.

Bochart, who refuted the Jewish opinion, tried to demonstrate that the shafan, which, he says, the Septuagint generally and rightly translates *χοιρογρύλλιος*, and which St. Jerome rightly identifies with the *ἄρκτομυς*, can not be anything else than the jerboa. His arguments are: (1) the authority of the Copto-Arabic lexicon, the "Scala Magna" of Kircher ("Lingua Ægyptiaca Restituta," p. 165); (2) the analogy between the habits of the two animals (*ib.* p. 1016). Since then, however, travelers who have made on the spot a thorough study of the habits of the jerboa have pronounced that identification impossible (see Bruce, "Voyage," v. 145, Paris, 1791). Shaw ("Travels," p. 386) was the first to propose to identify the shafan with an animal called "ghanam Isra'il" (Israel's lamb). This identification found a warm supporter in Bruce (*l.c.* p. 165), who further identifies it with the "ashoko" of the Abyssinians. The Arabs call this animal "wabr" also, which, it may be added by way of confirmation, is the word used by the Arabic versions to render "shafan" in the first two passages, Lev. xi. 5 and Deut. xiv. 7. Finally, Fresnel ("Journal Asiatique," 3d series, v. 514) says that in the Ehkili dialect (Sabean) the wabr is called "thufun," from the root "thafan," Hebr. "shafan."

The shafan, it is said, does not chew the cud. But here, as in many other cases, Scripture speaks according to appearances. Bruce, who studied carefully the habits of this animal, says that it certainly chews the cud (*l.c.* v. 168). "The shafan," says Shaw, "is a harmless creature of the same size and quality with the rabbit, having the like incurvating posture and disposition of the fore teeth. But it is of a browner color, with smaller eyes and a head more pointed. . . . The usual refuge of it is in the holes and clefts of the rocks" (*l.c.* p. 376). Like the ants they live in large numbers, and display considerable wisdom in guarding themselves against surprises from their enemies.

Their habitat extends from Abyssinia into Arabia, Palestine, and Syria. In Abyssinia both Christians and Mohammedans abstain from their flesh; but the Arabs of Arabia Petrea, and also the inhabitants of Mount Lebanon, consider it a great relish. For the place of the coney in the totemistic theories, see Totemism.

E. G. H. H. H.

CONFERENCES, RABBINICAL: Assemblies of rabbis to determine common courses of action or common principles of faith. Rabbinical conferences are a late phenomenon in the history of Judaism, dating, as they do, only from the fourth decade of the nineteenth century. There had been occasional gatherings of Jews during earlier centuries to consider important issues touching the life and religious practise of the people; but the deliberations at these gatherings, or synods, as they are usually called, were not participated in exclusively by the rabbis (see Consistories; Synods, Rabbinical).

Early Conferences.

The changed conditions in the life of the Jews in the early years of the nineteenth century, owing to the emancipation from medieval legislation and the accompanying necessity of reconciling the religious beliefs and practises with the demands of the new era upon which they had entered, were the moving causes for the convening of the first rabbinical conference. There have been five notable conferences: viz., at Brunswick, June 12–19, 1844; at Frankfort-on-the-Main, July 15–28, 1845; at Breslau, July 13–24, 1846; at Philadelphia, Pa., Nov. 3–6, 1869; and at Pittsburg, Pa., Nov. 16–18, 1885. Besides these, mention may be made of the following: the Jewish Ministers' Association, an organization of rabbis stationed in the eastern cities of the United States, which met annually from 1885 to 1890; the Conference of Southern Rabbis of the United States, which existed from April 14, 1885, to Nov. 20, 1887, when it held its final meeting; and the Rabbinical Literary Association, which was organized at Detroit, Mich., July 13, 1880, and existed only two years. After the rabbinical conference at Philadelphia three meetings were held in 1871 at Cleveland, New York, and Cincinnati respectively. The so-called Cleveland conference (Oct. 17–20, 1855) was not strictly a rabbinical conference, since there were also a few lay delegates present. The same was the case at the synods of Leipsic (June 29-July 4, 1869) and Augsburg (July 11–17, 1871). Hence, these three meetings do not come properly within the scope of this article. The same may be said of the so-called French Sanhedrin, that met in 1807 at the call of Napoleon, and all previous synods. In Germany and Hungary, local conferences of rabbis are still held from time to time. The Central Conference of American Rabbis, organized in 1889, meets in annual session.

In point of fact, however, the first purely rabbinical conference took place at Wiesbaden in 1837, in answer to a call issued by Abraham Geiger. In a letter to a colleague, dated May of that year, Geiger had written as follows in reference to the purpose of the proposed meeting: "It is not intended to create a new Judaism, nor yet to assume the authority of a synod: it shall merely give honest men the opportunity to discuss the proper methods of conducting their office, and shall be the beginning of the restoration of the almost vanished spirit of Judaism" ("Wiss. Zeit. Jüd. Theol." iii. 321). This conference was attended by Rabbis Geiger of Wiesbaden, Aub of Bayreuth, Bloch of Buchau, Guttmann of Redwitz, Herxheimer of Bernburg, Kohn of Hohenems, Maier of Stuttgart, Stein of Burgkunstadt, Wagner of Mannheim, Wassermann of Mühringen, and Wechsler of Oldenburg. Friedländer of Brilon, Grünebaum of Landau, and Hess of Eisenach arrived too late. These men discussed various questions, but did not enunciate any important decisions. The mere fact, however, that they had gathered for such discussion was significant. A committee was appointed to prepare a manual for domestic devotion in accordance with the needs of the time. It was resolved to discuss in the pages of Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie" the practical questions which were agitating the Jewish communities at that time.

The epoch-making conferences have been the five mentioned by name above; they were respectively attended by most of the prominent Reform rabbis of the time in Germany and America; and their deliberations and decisions form an important chapter in the development of the faith.

Controversies Regarding Reform.

During the opening years of the fifth decade of the nineteenth century the Jewish communities of Germany were stirred by religious agitation as never before; the issue between the traditionalists and the reformers was acute; the bitter opposition of Tiktin, rabbi of Breslau, to the appointment of Geiger, the most prominent reformer in Germany, had induced the officers of the congregation to address the rabbis of Europe for opinions on the subject; and these opinions were published in two volumes entitled "Ueber die Verträglichkeit der Freien Forschung mit dem Rabbineramte." The publication in 1842 of the new prayer-book of the Hamburg Temple (Reform) congregation had called forth from Isaac Bernays, the Orthodox leader, a declaration anathematizing the book and the reformers. These latter, in their defense, published a number of opinions of rabbis who sanctioned the reforms introduced into the prayer-book; these rabbis were, besides the two preachers of the congregation, Salomon and Frankfurter, the following: L. Auerbach, Friedländer, Geiger, Guttmann, Holdheim, Kohn, Maier, Mannheimer, Philippson, and Stein. The volume was entitled "Theologische Gutachten über das Gebetbuch nach dem Gebrauche des Neuen Israelitischen Tempelvereins in Hamburg" (Hamburg, 1842). The action of a society of Jews in Frankfort-on-the-Main in 1843, condemning circumcision, and resolving to abolish the rite in the future so far as their children were concerned, had induced Solomon Trier, the chief of the Orthodox of that city, to address his colleagues for opinions on the absolute requirement of circumcision as an essential of Jewish practise. These opinions, also, were published in a volume entitled "Gutachten über die Beschneidung" (Frankfort, 1814).

The time was ripe for the organization of a society of rabbis at whose meetings all these vexed questions could be discussed, and decisions reached for the guidance of the troubled communities. Ludwig Philippson, editor of the "Allg. Zeit. des Judenthums," recognized this need of the hour, as Geiger had done before him; and he issued a call in the columns of his journal (Jan. 15, 1844, p. 27) for a rabbinical conference. In this call he wrote:

> "Let us speak plainly. The issue is no longer the permissibility or non-permissibility of this or that synagogal institution, of this or that alleviation for civil or social life: the issue before us is concerned with the entire content of our religion, which we must present and strengthen in its purity in order to rescue it from deadening rigidity on the one hand and from benumbing unfaith on the other. Judaism is losing influence day by day, and every layman is asking us, 'What are you doing?' The objects of the conference shall be: (1) to bring the rabbis into closer relations and acquaintanceship; (2) to promote unanimity in the conduct of the rabbinical office; (3) to further the founding of communal institutions; and (4) to deliberate upon all Jewish affairs."

A number of rabbis declared themselves in sympathy with this call, and it resulted in the convening of the Brunswick conference of 1844.

The Brunswick Conference (June 12–19, 1844): This was attended by the following rabbis:

A. Adler of Worms; S. Adler of Alzey; Ben Israel of Coblenz: Bodenheimer of Hildesheim; Adler of Minden; Formstecher of Offenbach; Frankfurter of Hamburg; Geiger of Breslau; Goldman of Kurhessen; Heidenheim of Sondershausen; Herzfeld of Brunswick; Herxheimer of Bernburg; Hess of Weimar; Hirsch of Luxemburg; Hoffmann of Meiningen; Holdheim of Mecklenburg-Schwerin; Jolowicz of Marienwerder; J. Kahn of Treves; Klein of Pomerania; Maier of Stuttgart, who was president of the conference; Philippson of Magdeburg; Salomon of Hamburg; Schott of Randegg; Sobernheim of Bingen.

The purpose of the conference was declared to be "to consider the ways and means for the preservation of Judaism, and the awakening of the religious spirit."

The resolutions passed by the conference were as follows:

> "The oath of a Jew is binding without any further ceremony than the invocation of the name of God. The prayer 'Kol Nidre' is unessential; and the members of the conference were to take steps to abolish it on the following Day of Atonement."

The conference indorsed the responsa of the French Sanhedrin, with the exception of the third, which it changed to read as follows:

> "The marriage of a Jew with a Christian—in fact, the marriage of a Jew with the adherent of any monotheistic religion—is not forbidden if the civil law permits the parents to raise in the Jewish religion the children issuing from such a union."

A commission was appointed to consider a number of important questions and to report at the next conference.

The Frankfort-on-the-Main Conference (July 15–28, 1845): The deliberations were concerned mainly with the reports of the commission appointed at the Brunswick conference. There were present, besides the above-mentioned:

J. Auerbach of Frankfort-on-the-Main; Einhorn of Birkenfeld; Frankel of Dresden; Gosen of Marburg; Güldenstein of Buchau; Jost of Frankfort; Reiss of Alt-Breisach; Stein of Burgkunstadt; Suesskind of Wiesbaden; Treuenfels of Weilburg; Wagner of Mannheim; Wechsler of Oldenburg; Leopold Stein of Frankfort-on-the-Main, who was president of the conference.

The first report discussed was that on the retention of Hebrew in the public services. The conference voted unanimously for the retention of the sacred language. On the question, to what extent, there was a decided difference of opinion. The recommendation of the committee, adopted by a vote of 18 to 12, was that the "Barcku" with its response, the "Shema‘" (first paragraph), the first and last three benedictions of the "Tefillah," and the selection from the Torah should be in Hebrew, and that the remainder of the service should be in the vernacular.

The conference also decided (in the affirmative) the question "Shall the prayers for the return to the land of our forefathers and for the restoration of the Jewish state be eliminated from the ritual?" Closely connected with this was the question as to whether the Messianic idea was to receive prominent and distinct expression in the ritual. This also was decided in the affirmative.

Although the conference voted for the retention of the "Musaf" prayer, yet it was definitely understood that the traditional supplication for the restoration of the sacrifices should be so changed as to be a mere mention of the sacrifices as historical reminiscences.

On the question of the reading from the Torah, the majority voted for the triennial cycle; and the reading of the "Hafṭarah" in the vernacular was favored.

The conference was unanimous in its affirmative vote on the admissibility of the organ into the synagogue. All the members but three agreed that a Jew was permitted to play the organ on the Sabbath, and that by so doing he did not violate the law of Sabbath observance.

The conference considered favorably the suggestion submitted by the Berlin Reform Association for the calling of a synod "in which the lay and the theological elements shall be alike represented."

The conference decided in the affirmative the question whether modern bathing establishments can be used for ritualistic purposes. A committee was appointed to direct the attention of the people to the need of theological seminaries.

Historical Judaism.

It was at this conference that the irreconcilable differences between the traditionalists and the reformers received decisive expression. The discussions had shown that many of the members held radical views on a number of vital points connected with the ritual. Zacharias Frankel, who declared himself to be a champion of positive historical Judaism, desired the conference to issue a statement of definite principles. In this he was opposed particularly by Geiger and Holdheim, and, although a majority of the meeting was in sympathy with Frankel's views, yet the conference supported his two chief opponents in their contention that no definite declaration of principles should be formulated, because such a theoretical document would result only in antagonisms and would not assist in solving the burning questions of the day. Frankel withdrew from the conference, and became the leader of the adherents of so-called "positive historical" Judaism. Frankel issued a call in May, 1846, for a conference of Jewish theologians, to be held in the fall of that year, and to be the organ of the opposition to the Reform conferences; but the meeting did not take place.

The Breslau Conference (July 13–24, 1846): This was attended by:

A. Adler of Worms; S. Adler of Alzey; J. Auerbach of Frankfort-on-the-Main; Ben Israel of Coblenz; Einhorn of Birkenfeld; Formstecher of Offenbach; Geiger of Breslau (who was president of the conference); Goldstein of Waren; Gosen of Marburg; Güldenstein of Buchau; Herxheimer of Bernburg; Herzfeld of Brunswick: Hess of Eisenach; Holdheim of Mecklenburg-Schwerin: J. Kahn of Treves; M. Levy of Breslau; L. Lövy of Münsterberg; Pick of Teplitz; Philippson of Magdeburg; Sobernheim of Bingen; Stein of Frankfort-on-the-Main; Wagner of Mannheim; Wechsler of Oldenburg.

The Sabbath Question.

A number of important declarations were made on vital subjects, such as the Sabbath, the holidays, circumcision, and mourning customs. The conference expressed itself on the Sabbath question to the effect that the restoration of the solemn observance of the Sabbath as a day of rest and sanctification is incumbent not only upon the teacher in Israel, but upon every Israelite. Therefore special care must be taken in these days to insure the solemnity of the public services and to secure the observance of Sabbath in the home. Work which is ordinarily prohibited on the Sabbath is permitted in connection with divine services if necessary for the proper conduct of these services. If a man's livelihood is endangered by the closing of his business on the Sabbath, he may have his business attended to by non-Jews. If contingencies arise threatening the material welfare, any kind of work may be done on the Sabbath to avoid this; for example, in case of fire. Any and all manner of labor is permitted on the Sabbath in cases where human life—whether of Jew or non-Jew—is in danger. The rabbinical prohibitions known as "hedges"—rigorous interpretations of Sabbath laws—are no longer binding. Such institutions as "‘Erube Ḥaẓerot" and "‘Erube Teḥumim," which are mere evasions of the Sabbath laws, although their ostensible purpose is relaxation of the strictness of these laws, are both superfluous and inadmissible. The Jewish soldier must attend to his duties on the Sabbath. As for the Jew who holds a public office, although he is bound to perform the duties connected with his office, yet he should exert himself to restore the solemnity of the day in his home. Brain-work is not included in the categories of labor prohibited on the Sabbath.

The conference made the following pronouncements concerning the holidays: Congregations are justified in abolishing the second day's observance of the holidays with the exception of the second day of Rosh ha-Shanah. If, however, some of the members of a congregation should object to such abolition, these days are to be continued as occasions for public worship, but the prohibition to work on them is no longer binding in any event. The eating of leavened bread is permitted on the twenty-second day of Nisan, the so-called eighth or last day of Passover. It is permitted to blow the shofar on the first day of the New-Year when it happens to fall on the Sabbath. The same is the case with the use of the four fruits on the first day of Succot when that falls on the Sabbath.

The question of circumcision was made the occasion for a number of declarations, of which the most important were these: Every "mohel" should be required to pass an examination, after being instructed by a surgeon, and should prove by his credentials his authority to perform the operation. The so-called "peri'ah" may be performed with a surgical instrument if the assisting surgeon prefers this to the finger-nail, which, as a rule, is used for the purpose. The "meẓiẓah" is to be dispensed with. (See Circumcision.) A physician should treat the child after circumcision. A physician should examine the child before circumcision, and decide whether the operation can be safely performed, or whether on account of sickness or bodily weakness it had best be postponed. If parents have had the misfortune to lose a child, or a child has become a chronic invalid, owing to the operation, and they fear to have other children circumcised, they may postpone the rite until the physician declares that there is absolutely no danger from its performance.

Mourning Customs.

The conference gave expression to some decided views on traditional mourning customs. It declared that such practises as the rending of the garments, allowing the beard to grow for thirty days after the death, sitting on the floor, removing the leather shoes, the prohibitions of washing, bathing, and greeting, have lost all significance in these days; nay, more, are repulsive to the religious feeling, and should be abolished. The mourner should remain at home for three days, counting from the day of burial. The mourner should also, as far as possible, abstain from business on the day of the funeral and for two days after the burial. Many important resolutions were referred to committees, but were not acted upon by the conference.

Each of these conferences aroused intense excitement; protests against the discussions and resolutions of the conferences being issued by opponents, while pamphlets in defense were published by participants. The Brunswick conference called forth a protest from seventy-seven German and Hungarian rabbis: also publications such as "אסוף אסיפה. Protestation Gegen die Rabbinerversammlung von D. Deutsch, Rabbiner in Sohrau, O. S." In defense were issued; "Die Erste Rabbinerversammlung und Ihre Gegner," by Kirchenrath Dr. Maier, and the pamphlet by Holdheim, "Die Erste Rabbinerversammlung und Herr Dr. Frankel." The press of the day, notably the three Jewish publications, "Die Allgemeine Zeitschrift des Judenthums," "Orient," and Frankel's "Zeitschrift für die Interessen des Judenthums," contained articles pro and con. Feeling ran very high, and this was intensified by the Frankfort conference, which had resulted in an open break with Frankel and the conservatives. The bitterness of the feelings engendered is apparent from such an incident as the refusal on the part of Michael Sachs, the famous preacher of the Berlin congregation, to receive one of the rabbis who had attended the Frankfort conference.

A conference of the rabbis of Baden, held in the summer of 1845 after the Frankfort conference, declared for Reform on the historico-traditional basis. The Breslau conference called forth a bitter declaration from some Jews of Frankfort-on-the-Main, condemning the conference for its cowardice in not dealing fearlessly with the Sabbath question. This aroused the participants in the conference, notably Geiger, Philippson, Stein, and Wechsler, who wrote in defense of their action. These were days of "storm and stress" in Judaism. No further conferences were held. The hope of the founders of the rabbinical conference, that it might become the authoritative tribunal for the solution of the vexing problems that were agitating the Jewish congregations, was not realized, owing to the political reaction following the year 1848. In 1868 an unsuccessful attempt was made to convene a rabbinical conference at Cassel.

Outcome of Conferences.

These conferences did not succeed in effecting their object because the differences in Jewry were too pronounced. Had they frankly and outspokenly taken either the Reform or the Orthodox position, they might have received acknowledgment as the authority from the adherents of the cause they espoused. It was impossible to satisfy all parties; the participants in the conferences represented many shades of opinion, from the extreme radicalism of Holdheim to the conservative traditionalism of the sympathizer with Frankel, although their main tendency was toward Reform. The conferences furnished at most a forum where vital questions were discussed, and expression was given to interesting views, but they did not attain an authoritative place. They were at best expressive of the conflicts and disturbances that were agitating Jewish thought in the fifth decade of the nineteenth century.

The Philadelphia Conference (Nov. 3-6, 1869): There were present:

S. Adler of New York; J. Chronik of Chicago; D. Einhorn of New York; B. Felsenthal of Chicago; J. K. Gutheim of New York; S. Hirsch of Philadelphia; K. Kohler of Detroit; L. Mayer of Selma, Ala.; M. Mielziner of New York; S. H. Sonnenschein of St. Louis; M. Schlesinger of Albany, N. Y.; I. M. Wise of Cincinnati.

The following statement of principles was adopted:

"1. The Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth, but the union of all the children of God in the confession of the unity of God, so as to realize the unity of all rational creatures and their call to moral sanctification.

"2. We look upon the destruction of the second Jewish commonwealth not as a punishment for the sinfulness of Israel, but as a result of the divine purpose revealed to Abraham, which, as has become ever clearer in the course of the world's history, consists in the dispersion of the Jews to all parts of the earth, for the realization of their high-priestly mission, to lead the nations to the true knowledge and worship of God.

"3. The Aaronic priesthood and the Mosaic sacrificial cult were preparatory steps to the real priesthood of the whole people, which began with the dispersion of the Jews, and to the sacrifices of sincere devotion and moral sanctification, which alone are pleasing and acceptable to the Most Holy. These institutions, preparatory to higher religiosity, were consigned to the past, once for all, with the destruction of the Second Temple, and only in this sense—as educational influences in the past—are they to be mentioned in our prayers.

"4. Every distinction between Aaronides and non-Aaronides, as far as religious rites and duties are concerned, is consequently inadmissible, both in the religious cult and in social life.

"5. The selection of Israel as the people of religion, as the bearer of the highest idea of humanity, is still, as ever, to be strongly emphasized, and for this very reason, whenever this is mentioned, it shall be done with full emphasis laid on the world-embracing mission of Israel and the love of God for all His children.

"6. The belief in the bodily resurrection has no religious foundation, and the doctrine of immortality refers to the after-existence of the soul only.

"7. Urgently as the cultivation of the Hebrew language, in which the treasures of divine revelation were given and the immortal remains of a literature that influences all civilized nations are preserved, must be always desired by us in fulfilment of a sacred duty, yet it has become unintelligible to the vast majority of our coreligionists; therefore, as is advisable under existing circumstances, it must give way in prayer to intelligible language, which prayer, if not understood, is a soulless form."

The conference passed a number of resolutions on marriage and divorce, and declared that "the male child of a Jewish mother is, no less than her female child, in accordance with a never-disputed principle of Judaism, to be considered a Jew by descent, even though he be uncircumcised."

The Pittsburg Conference (Nov. 16-18, 1885): There were present at this conference:

I. Aaron of Ft. Wayne, Ind.; J. Bloch of Youngstown, O.; S. Falk of Buffalo, N. Y.; A. Guttmann of Syracuse, N. Y.; E. G. Hirsch of Chicago; A. Hahn of Cleveland, O.; K. Kohler of New York; J. Krauskopf of Kansas City, Mo.; M. Lessler of Wheeling, W. Va.; A. Moses of Louisville, Ky.; M. Machol of Cleveland, O.; L. Mayer of Pittsburg; L. Naumberg of Pittsburg; D. Philipson of Baltimore; S. Sale of Chicago; S. H. Sonnenschein of St. Louis; M. Schlesinger of Albany, N. Y.; S. Weil of Bradford, Pa.; I. M. Wise of Cincinnati.

The following declaration of principles was formulated:

"1. We recognize in every religion an attempt to grasp the Infinite, and in every mode, source, or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God-idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

"2. We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of Divine Providence and Justice dealing with man in miraculous narratives.

"3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"5. We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

"6. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfilment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

"7. We reassert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

"8. In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society."

The conference adopted the following resolution on the proselyte question:

"Inasmuch as the so-called Abrahamitic rite is by many, and the most competent, rabbis no longer considered as a *conditio sine qua non* of receiving male Gentiles into the fold of Judaism, and inasmuch as a new legislation on this and kindred subjects is one of the most imperative and practical demands of our Reform movement, be it

"Resolved that a committee of five, one of them to be the president of this conference, be entrusted with framing a full report to be submitted for final action to the next conference."

This conference has been the only one to make a definite statement on the question of Sunday services. Its declaration on the subject was to this effect:

"Whereas we recognize the importance of maintaining the historical Sabbath as a bond with our great past and the symbol of the unity of Judaism the world over; and whereas, on the other hand, it can not be denied that there is a vast number of working men and others who, from some cause or other, are not able to attend the services on the sacred day of rest; be it resolved that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt."

The conference also recommended that each rabbi read only such sections of the Pentateuch as he thinks proper, but with regard, however, to the regulations of the Hebrew calendar.

Central Conference of American Rabbis: The first meeting was held in Detroit, Mich., July 9, 1889, at the initiation of Isaac M. Wise. The meeting for organization was presided over by David Philipson, with Henry Berkowitz as secretary. At a session on the following day a series of resolutions was adopted as the working basis of the conference. One of these fixed the position of the conference in the historical succession of rabbinical deliberative bodies, by declaring that "the proceedings of all the modern rabbinical conferences, from that held in Brunswick in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this conference in an endeavor to maintain in unbroken succession the formulated expression of Jewish life and thought in each era."

Actuated by the spirit of this resolution, the conference elected as honorary president Samuel Adler, the only surviving member of the various German con-

Foundation.

ferences held after the year 1840; and Isaac M. Wise was elected president. The conference has since met in annual session in the following cities: Cleveland, 1890; Baltimore, 1891; New York city, 1892; Chicago, 1893; Atlantic City, 1894; Rochester, N. Y., 1895; Milwaukee, Wis., 1896; Montreal, Canada, 1897; Atlantic City, 1898; Cincinnati, 1899; Buffalo, 1900; Philadelphia, 1901; New Orleans, 1902. All of these meetings were held in the month of July, with the exception of those at Chicago, Cincinnati, and New Orleans. The Chicago conference took place Aug. 23-26, introductory to the Jewish Denominational Congress, held in connection with the World's Parliament of Religions; and, together with the Union of American Hebrew Congregations, it represented Judaism officially at the Parliament. The papers read by the members of the conference, both at the Jewish Denominational Congress and at the general Parliament, were published by the Union in a volume entitled "Judaism at the World's Parliament of Religions" (Cincinnati, 1894). The Cincinnati meeting in 1899 was held in March instead of July, in order to celebrate the eightieth birthday of Isaac M. Wise, founder and president of the conference from its organization. An extra session was held at Washington, D. C., in Dec., 1892. The meeting at New Orleans took place May 6-10, 1902. The proceedings of the various meetings of the conference are given in detail in a series of year-books, containing not only the record of the business transacted and the discussions by the members on religious doctrine and practise, but also of the papers read at the sessions.

Reform Platform.

Although the conference is open to rabbis of any opinion, it is in reality an association of ministers of the Reform school; and while it formulated no declaration of principles, yet its position in all its deliberations and proceedings has been taken firmly on the basis of the Reform movement. This was evident particularly in the discussion of the authority of the Talmud and the rabbinical codes. At the meeting held in Rochester in 1895, the president in his annual address proposed for discussion and decision the question, "What is our relation in all religious matters to our own post-Biblical and patristic literature, including the Talmud, casuists, responses, and commentaries?" The committee to whom the question was referred reported as follows:

> "From the standpoint of Reform Judaism, the whole post-Biblical and patristic literature, including the Talmud, casuists, responses, and commentaries, is, and can be considered as, nothing more nor less than 'religious literature.' As such it is of inestimable value. It is the treasure-house in which the successive ages deposited their conceptions of the great and fundamental principles of Judaism and their contributions to the never-ceasing endeavor to elucidate the same. Consciously or unconsciously, every age has added a wing to this great treasure-house, and the architecture and construction of each wing bear the indelible marks of the peculiar characteristics of the time in which it was erected. Our age is engaged in the same task. We too have to contribute to the enlargement of this treasure-house; but we have to do it in our own way, as the spirit of our time directs, without any slavish imitation of the past.
>
> "To have awakened the consciousness of this historic fact is the great merit of Reform Judaism; and the more this consciousness grows upon our mind, the more the conditions and environments of our modern life force it upon us, the more persistently we have to assert that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our post-Biblical and patristic literature."

Union Prayer-Book.

The notable achievements of the conference are: its preparation and publication of the Union Prayer-Book for Jewish worship; its successful representation of Judaism at the World's Parliament of Religions, as described above; its declaration on the requirements for the admission of proselytes; and, more than all, its uniting in one body the Reform rabbis of the country. The Union Prayer-Book is used at present (1902) by 158 congregations, in all portions of the country, having superseded most of the prayer-books in use heretofore. It attempts to combine the best elements of the traditional service with prayers expressing the aspirations of modern days. In its report to the general meeting, the ritual committee entrusted with the preparation of the work stated thus the principles that had guided it:

> "Imbued with the earnestness of the task that was laid upon us, we endeavored to conform the ritual for these two great holidays to the spirit and principle of the first part of our Union Prayer-Book, to unite the soul-stirring reminiscences of the past with the urgent demands of the present, and to enhance the solemnity of the service by combining the two essential elements, the ancient time-honored formulas with modern prayers and meditations in the vernacular."

The declaration of the conference on the admission of proselytes, adopted at the New York meeting in 1892, is as follows:

> "Resolved that the Central Conference of American Rabbis, assembled this day in this city of New York, considers it lawful and proper for any officiating rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel, and declare fully affiliated with the congregation לכל דבר שבקדושה, any honorable and intelligent person who desires such affiliation, without any initiatory rite, ceremony, or observance whatever; provided such person be sufficiently acquainted with the faith, doctrine, and religious usages of Israel; that nothing derogatory to such person's moral and mental character is suspected; that it is his or her free will and choice to embrace the cause of Judaism; and that he or she declare verbally, and in a document signed and sealed before such officiating rabbi and his associates, his or her intention and firm resolve—
>
> "1. To worship the One Sole and Eternal God, and none besides Him.
>
> "2. To be conscientiously governed in his or her doings and omissions in life by God's laws, ordained for the child and image of the Father and Maker of all, the sanctified son or daughter of the divine covenant.
>
> "3. To adhere in life and death actively and faithfully to the sacred cause and mission of Israel, as marked out in Holy Writ."

The conference has published, in addition to the eleven year-books and the two volumes of the Union Prayer-Book, a Union Hymnal, and a volume entitled "Sermons by American Rabbis." One-half of the income from the sale of the Union Prayer-Book is placed to the credit of the fund for superannuated ministers; and a number of worthy rabbis, incapacitated from active service by age or physical infirmity, have been assisted by donations from this fund.

At present (1902) the conference has 149 active and four honorary members. Its constitution declares that "all active and retired rabbis of congregations, and professors of rabbinical seminaries, shall be eligible for membership." In March, 1900, it suffered the loss of its founder and president, Isaac M. Wise, in whose honor the meeting at Buffalo in July of that year largely assumed the character of a memorial meeting. At this meeting Joseph Silverman of New York, who had been first vice-president, was elected president of the body.

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D. P.

Conventions of the Union of Orthodox Congregations of the United States and Canada: The great influx of Orthodox Jews—that is, of those who follow the rabbinical ordinances of Judaism besides the prescriptions of the Bible—within the last twenty-five years in America has made a union imperative.

The first real attempt to effect a union of Orthodox congregations was made on June 8, 1898, when a convention met in New York, in which fifty congregations were represented. H. Pereira Mendes was elected as president, and as vice-presidents Ph. Klein, Meldola de Sola, and H. W. Schneeberger.

The following principles were agreed to:

"This conference of delegates from Jewish congregations in the United States and the Dominion of Canada is convened to advance the interests of positive Biblical, rabbinical, and historical Judaism.

"We are assembled not as a synod, and therefore we have no legislative authority to amend religious questions, but as a representative body, which by organization and co-operation will endeavor to advance the interests of Judaism in America.

"We favor the convening of a Jewish synod specifically authorized by congregations to meet, to be composed of men who must be certified rabbis, and (*a*) elders in official position (cf. Num. xi. 16); (*b*) men of wisdom and understanding, and known among us (cf. Deut. i. 13); (*c*) able men, God-fearing men, men of truth, hating profit (cf. Ex. xviii. 21).

"We believe in the Divine revelation of the Bible, and we declare that the Prophets in no way discountenanced ceremonial duty, but only condemned the personal life of those who observed ceremonial law, but disregarded the moral. Ceremonial law is not optative; it is obligatory.

"We affirm our adherence to the acknowledged codes of our Rabbis and the thirteen principles of Maimonides.

"We believe that in our dispersion we are to be united with our brethren of alien faith in all that devolves upon men as citizens; but that religiously, in rites, ceremonies, ideals, and doctrines, we are separate, and must remain separate in accordance with the Divine declaration: 'I have separated you from the nations to be Mine' (Lev. xx. 26).

"And further, to prevent misunderstanding concerning Judaism, we reaffirm our belief in the coming of a personal Messiah, and we protest against the admission of proselytes into the fold of Judaism without 'milah' and 'ṭebilah.'

"We protest against intermarriage between Jew and Gentile; we protest against the idea that we are merely a religious sect, and maintain that we are a nation, though temporarily without a national home; and

"Furthermore, that the restoration to Zion is the legitimate aspiration of scattered Israel, in no way conflicting with our loyalty to the land in which we dwell or may dwell at any time.

It was determined that the object of the organization, to be known as the "Jewish Congregational Union of America," should be the promotion of the religious interests of Orthodox Jews. Questions of Orthodoxy in connection with the admission of members should be decided by a sub-committee of five. H. Pereira Mendes was elected permanent president. The objects of local unions were stated to be:

"1. To strengthen congregational life, but not to interfere in congregational autonomy.

"2. To advance the interests of local Judaism by the appointment of committees on congregational membership; civil legislation; Jewish presentations; city religious work (mission, circuit preaching); to devise uniform methods in Hebrew and religious schools; a union to send out rabbis for propaganda under the direction of the executive committee.

The convention held in New York Dec. 30, 1900, under the presidency of H. P. Mendes, represented 104 congregations.

K. H. P. M.

CONFESSION OF SIN (וידוי).—**Biblical Data:** The Scriptures repeatedly prescribe confession of sin as a means to expiation and atonement. "It shall be that when he is guilty of any one of these things, he shall confess that he hath sinned in that thing" (Lev. v. 5). "Aaron shall . . . confess over him [the scapegoat] all the iniquities of the children of Israel, and all their transgressions in all their sins" (*ib.* xvi. 21). "When a man or woman shall commit any sin that men commit . . . they shall confess their sin which they have done" (Num. v. 6, 7).

Its Effect.

The effect of confession is remission. Thus the Bible states, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (II Sam. xii. 13). Elihu says, "God looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not [or, "I have not been requited"]: He will deliver his soul from going to the pit, and his life shall see the light" (Job xxxiii. 27, 28); and Jeremiah declares, "The Lord said to me . . . go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God" (Jer. iii. 11–13). Elsewhere the prophet says, "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. . . . I will heal their backslidings, I will love them freely" (Hos. xiv. 2 *et seq.*; see ATONEMENT).

Confession may be individual, that of a person repenting backslidings; or it may be national, when the public at large humble themselves before God. As examples of the former may be cited the confession of Cain (Gen. iv. 13), of Jacob (*ib.* xxxii. 9), and of David (II Sam. xxiv. 10; Ps. xli. 4, li. 3, lxix. 5); of the latter, that of the Israelites in the wilderness (Num. xiv. 40); in the dispersion (Lev. xxvi. 40); at Mizpah, when admonished by Samuel (I Sam. vii. 6); and again at Gilgal, after choosing their first king (*ib.* xii. 10). National confessions are sometimes made through national representatives, as by Moses, after the Israelites worshiped the golden calf (Ex.

xxxii. 31), by the high priest on Atonement Day (Lev. xvi. 21), by Ezra (ix. 6, 7, 15), and by Nehemiah (i. 6, 7; ix. 2, 33–35).

——**In Rabbinical Literature:** Here repentance is likened to a door which, if man opens only as much as the eye of a needle, God opens as wide as a gateway (Cant. R. to v. 2), for whoso is willing to cleanse himself is assisted from above (Shab. 104a; Yoma 38b); and confession may be said to be the opening wedge, or the hinge on which repentance turns. Accordingly the Rabbis teach that Samuel, interceding for Israel (I Sam. vii. 5 *et seq.*), addressed to God the following argument in favor of his people's salvation: "Lord of the universe! Dost Thou ever require of man more than that he utter, 'I have sinned'? Now, the Israelites do plead, 'We have sinned' [*ib.* 6]: forgive them" (Midr. Sam. to vii. 6; Yer. Ta'an. ii. 65d). Elsewhere this doctrine is presented in another form (Yalḳ., Ps. c. 1; Pesiḳ. xxv. 159a). Citing the Scriptural verse (Prov. xxviii. 13), "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," the Rabbis remark, when a man is charged of crime before a human tribunal, as long as he denies his guilt he has a chance for escape, but when he admits his guilt he receives punishment; not so before God: unless man confesses, he receives punishment, but when he confesses, he receives remission, provided he confesses with the determination to forsake his sins. According to another Midrash, even Balaam knew of the insuperable power of repentance and confession when he said (Num. xxii. 34), "I have sinned." He knew that nothing may avert heavenly visitation except repentance, and that over one who has sinned and then says, "I have sinned," the messenger of retribution has no power (Tan., Balaḳ, 10). Hence, although Solomon declares, "Evil pursueth sinners" (Prov. xiii. 21); and Ezekiel (xviii. 4, 20) says, "The soul that sinneth, it shall die," rabbinical lore (with reference to Ps. xxv. 8 and Amos v. 4) teaches that God Himself says, "Let him repent and he shall be pardoned" (Yer. Mak. ii. 31d; Pesiḳ. xxv. 158b; compare Soṭah 7b; Sanh. 43b).

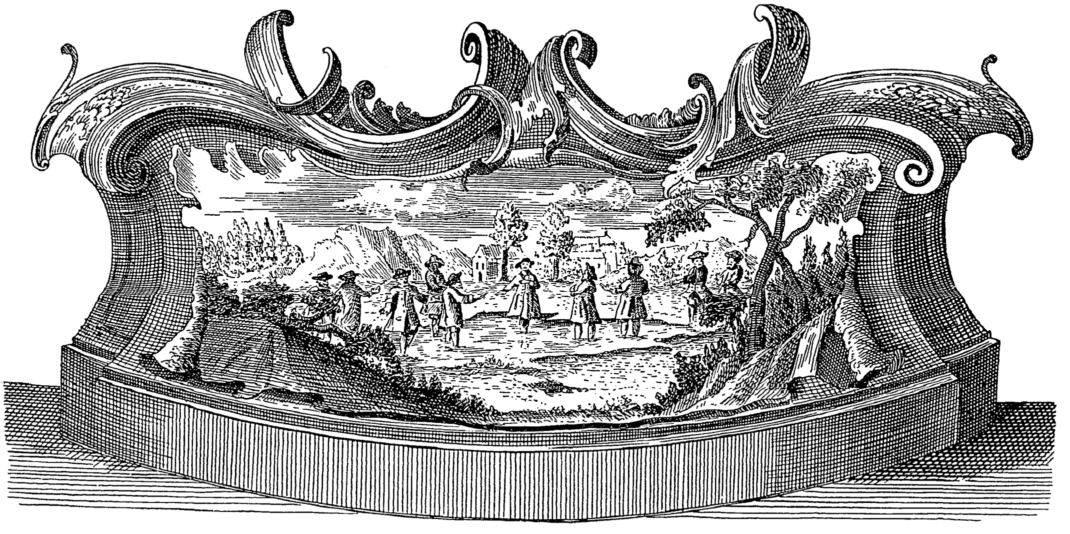

Jews Confessing Their Sins on the Day Before the Feast of Pentecost.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Formula in the Talmud.

No formal confession is prescribed in the Scriptures; time and circumstances suggested the penitent's thoughts or utterances (compare "Yad," Tefillah, i. 1; Kesef Mishneh *ad loc.*). Post-Biblical literature, however, contains some formulas. Of these, that embodying the phrase "I have sinned, transgressed, and rebelled" חטאתי עויתי ופשעתי, seems to be the oldest, having formed part of the high priest's confession in the course of the Temple service on the Day of Atonement (Yoma iii. 8, iv. 2; Tosef., Yoma, ii. 1; Sifra, Aḥare, i. 2). It is based on similar expressions used in Biblical times (I Kings viii. 47; Ps. cvi. 6; Dan. ix. 5), and is considered the principal of all confessions (Sifra, *l.c.*; "Yad," Teshubah, i. 1; compare Pesiḳ. R. 35, 160b). A rabbi of the fourth century recommends the following to be recited on the eve of the Day of Atonement: "I confess all the wrong I have done before Thee. I have indeed stood on the way of evil; but as I have done I shall do no more. May it please Thee, O Lord my God! to forgive all my errors, to remit all my offenses, and to pardon all my transgressions" (Lev. R. iii. 3; compare Yer. Yoma viii. 45c). A formula somewhat older, used by some daily, and by others only on the Day of Atonement, is the following: "My God! Before I was formed I was worthless, and now that I am formed I am as if not formed: I am dust while I live; how much more so shall I be when dead. Behold, I am before Thee as a vessel full of shame and disgrace. May it be Thy will, O Lord my God and God of my fathers! that I shall sin no more, and what I have sinned before Thee blot out in Thy abundant mercy, but not through sufferings and serious diseases" (Ber. 17a; Yoma 87b).

Later Formulas.

The alphabetic confessions אשמנו ("We have incurred guilt"; see Ashamnu) and על חטא שחטאנו לפניך ("For the sin which we have committed before Thee") are first mentioned in the literary productions of geonim of the eighth century, the former by Simon Kahira ("Halakot Gedolot," ed. Berlin, 1888, "Hilkot Yom ha-Kippurim," missing in ed. Warsaw, 1874), the latter by Aḥai of Shabḥa ("She'iltot," clxvii.). The Talmud, however, explicitly says (Yoma 87b), "When one utters the simple expression, 'Verily we have sinned,' he need say no more"; and this is also the opinion of the casuists ("Hal. Gedol." *l.c.*; "Yad," Teshubah, ii. 8; Ṭur Oraḥ Ḥayyim, 607). One nearing death, or even when first taken ill, should be exhorted to make confession (Shab. 32a; Sanh. vi. 2, 43a *et seq.*), as were all those about to be executed for crime (see Atonement; Capital Punishment). If one is unable himself to frame a confession, he is prompted to say, "May my death prove an atonement for all my sins" (Sanh. *l.c.*).

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E. C. S. M.

——In Hellenistic Literature and in the Liturgy: Ever since the return from the Exile (see Ezra ix.; Dan. ix. 4–20), confession of sins has formed an integral part of prayer, and verses selected from such passages as the penitential Psalms, xxxii., li., lxxxvi., were used in the liturgy. An example of elaborate confession of sins, composed in the second century B.C., is presented in the Apocrypha under the name of "The Prayer of Manasseh," and in all probability it formed originally a part of a Midrashic addition to II Chron. xxxiii. 19 (as may be learned from Apostolical Constitutions, ii. 22; see Didascalia). A characteristic feature of this confession is the reiteration of certain formulas: "I have sinned, O Lord; I have sinned"; "Forgive me, O Lord, forgive me." Another example of a confession of sin is contained in the prayer of Asenath, xii. (see Jew. Encyc. ii. 173):

> "I take refuge with Thee, Lord, my God, from now; to Thee I cry, O Lord, and before Thee I confess my sins. Spare me, O Lord, spare me! for I have greatly sinned; I have transgressed and done evil. I have spoken harsh words before Thee that should not be spoken. . . . I have sinned before Thee, O Lord; I have sinned, knowingly and unknowingly."

With these words Asenath begins her prayer while repenting of her idolatrous life, thus offering to proselytes an example of due preparation for admission into the Jewish fold. Confession of sins preceded baptism (Mark i. 5; compare Soṭah 12b) and was made the condition of admission into the Christian Church, as may be learned from Didache iv. 14, xiv. 1 (compare James v. 16).

The common formulas for confession of sins in the Christian Church being in the main exactly like those of the Synagogue, the conclusion is to be drawn that they go back to pre-Talmudic times. The words "Forgive, remit, pardon, O God, our offenses, voluntary and involuntary, committed knowingly or in ignorance, by transgression or through omission," in the closing prayer of propitiation in the liturgy of James (Hammond, "Eastern and Western Liturgies," p. 54), as well as the formula still found in the common prayer of the Episcopal Church: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done," are nearly identical with the closing words of the Atonement-Day confession: "O God of forgiveness, forgive us, pardon us, grant us remission . . . for the violation of mandatory and for the violation of prohibitive precepts, for sins known or unknown to us."

In the time of Rab and Samuel in Babylonia and R. Johanan in Palestine the confessions of sin in the Day of Atonement liturgy was fixed by tradition, as is proved by the fact that these amoraim of the beginning of the third century refer to the liturgical portions containing these confessions as familiar and known by their initial words (Yoma 87b). The quotation of the confession of sins in Pesiḳ. R. (ed. Friedmann, xxxv. 160b; see note) also shows that the whole portion of the "Widdui" was known and familiar to all, and was included in the Talmudical reference in Yoma, אבל אנחנו חטאנו. See Liturgy.

The alphabetical enumeration of sins in Ashamnu and 'Al Ḥeṭ may also be traced to pre-Talmudic times, as the catalogue of sins in Rom. i. 29, with its number of twenty-two, seems to be based upon an alphabetical confession of sins used in Paul's time (see J. Rendel Harris, "The Teaching of the Apostles," Baltimore, 1887, who refers to Shab. 55a: "They that observe the Law from Aleph to Taw").

The confession of sins is recited during bathing in preparation for the Day of Atonement, by the bridegroom before his wedding, and by the sick who prepares for the approaching end. For a still larger catalogue of sins, see "Kiẓẓur Shene Luḥot ha-Berit, Seder Widdui," pp. 126b, 127, Amsterdam, 1683. K.

CONFIRMATION, THE RITE OF: Solemn form of initiation of the Jewish youth into their ancestral faith. The rite is mentioned officially for the first time in an ordinance issued by the Jewish consistory of the kingdom of Westphalia at Cassel in 1810. There it was made the duty of the rabbi "to prepare the young for confirmation, and personally to conduct the ceremony."

Earliest Confirmations.

At first only boys were confirmed, on the Sabbath of their Bar Miẓwah, and the ceremony was performed at the home or in the schoolroom. In Berlin girls were confirmed for the first time in 1817, in Hamburg in 1818. The rite was at first rigidly excluded from the synagogue, because, like every innovation, it met with violent opposition. Gradually, however, it found more favor; classes were confirmed together, and confirmation became a solemn and impressive celebration at the synagogue. In 1822 the first class of boys and girls was confirmed by Dr. Kley at the Hamburg Temple, and in 1831 Rabbi Samuel Egers, one of the most prominent rabbis of his time and a man of unquestioned orthodoxy, began to confirm boys and girls regularly at the synagogue of Brunswick.

While in the beginning some Sabbath, frequently Sabbath Ḥanukkah or Passover, was selected for confirmation, it became more and more customary, following the example of Egers, to perform the ceremony at the synagogue on Shebu'ot, because this festival is peculiarly adapted for the rite. As it celebrated the occasion when the Israelites on Sinai, of their own free will, declared their intention to accept the obligation of God's Law, so those of every new generation should follow the ancient example and declare their willingness to be faithful to the religion transmitted by the Fathers.

Confirmation was introduced in Denmark as early as 1817, in Hamburg 1818, and in Hessen and Saxony in 1835. The Prussian government, which showed itself hostile to the Reform movement, prohibited it as late as 1836, as did Bavaria as late as 1838. It soon made its way, however, into all progressive congregations of Germany. In 1841 it was introduced in France, first in Bordeaux and Marseilles, then in Strasburg and Paris, under the name "initiation religieuse." The first Israelitish synod in 1869 at Leipsic adopted a report by Dr. Herxheimer on religious education, the thirteenth section of which contains an elaborate opinion on confirmation, recommending the same to all Jewish congregations.

In America the annual confirmation of boys and girls was first resolved upon by the congregation of Temple Emanu-El of New York on Oct. 11, 1847; and the first confirmation at that temple took place on Shebu'ot, 1848. A confirmation had been held two years before at the Anshe Chesed Synagogue of New York. The ceremony has since gained so firm a foothold in America that there is now no progressive Jewish congregation in which the annual confirmation on Shebu'ot is not a regular feature of congregational life and one of the most inspiring ceremonies of the whole year.

Objections to the Rite.

Grätz ("Gesch." xi. 374) blames Israel Jacobsohn for having introduced, among many other synagogue reforms, the confirmation of boys and girls, which, he says, "has no root in Judaism." In the opinion of reform Jews confirmation, like the organ and other innovations traceable to non-Jewish associations, lends an impressiveness to the initiation of the young into their ancestral religion which the bar mizwah institution had lost, owing to the unfamiliarity of the children with Hebrew. Besides, there was no provision for a solemn consecration of the Jewish maiden to her religious duties. Confirmation was the first step toward the official recognition of woman as a member of the Synagogue. While many Orthodox leaders object to confirmation on the ground that it has been borrowed from the Protestant Church, where also it is but a recent development and not at all characteristically or typically Christian (see "Confirmation," in Herzog-Hauck, "Real-Encyc."), or because it contradicts the principle that the Israelite is pledged by the covenant of Sinai by his birth (מושבע ועומד מהר סיני Shebu. 22b), there is nothing in the rite which is not thoroughly in harmony with the spirit of Judaism. It does not mean initiation into the faith, or admission into the Jewish community, but is a solemn declaration of the candidates, after having been sufficiently instructed in their duties as Jews, and being imbued with enthusiasm for their religion, to be resolved to live as Jews and Jewesses. For this purpose, after their religious sentiment has been awakened and strengthened, and their minds have been prepared for their becoming faithful members of the Jewish congregation, of society, and of the state, confirmation comes as the solemn graduation from the school of religious and ethical instruction, and is intended to consecrate the young to their duties as Jews. It appeals not only to those confirmed, but to the entire congregation, and thereby becomes for all a renewal of the Sinai covenant. In order to produce this lasting effect it is becoming customary to delay the rite until the sixteenth or seventeenth year.

In Harmony with Judaism.

Essential Features.

With the freedom and self-government universally prevailing in Jewish congregations, it is natural that the confirmation services should differ according to the subjective views and to the tastes of the rabbis. Thus some introduce a formal confession of faith, while others prefer a statement of principles. But the essential features are everywhere about the same, and may be stated as follows: The act is preceded by a public examination in the history, doctrines, and duties of the Jewish religion, held either in connection with the celebration or on some day during the preceding week. The sermon preached at the exercises refers to the importance of the epoch which the young people have reached, and closes with an impressive address to them. Thereupon follows a prayer, either a profession of faith or a statement of principles by members of the class, and in conclusion is invoked the blessing of the candidates by the rabbi. The rite is accompanied by impressive music.

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K. M. Lan.—K.

CONFISCATION AND FORFEITURE.—

1. Confiscation: Appropriation of private property to the public use or treasury. Confiscation of the property of peaceable aliens in Palestine who belonged to a nation at war with Israel, is not mentioned in either Biblical or rabbinical literature. Biblical history, on the contrary, records instances where such people as chose to remain in Israel's midst were left unmolested in possession of their estates, paying only the usual tribute to the country (Josh. xvii. 13; Judges i. 28 *et seq.*). Nor is confiscation, in the sense of appropriation to the use of the state as a judicial punishment for the violation of law, known in the history of Israel's first commonwealth. The case of Ahab and Naboth (I Kings xxi.; see Ahab), which some cite in support of the contrary view (Michaelis, "Mosaisches Recht," i. 261; Mayer, "Rechte der Israeliten," i. 218, iii. 132), is not considered as a criterion in rabbinical law. Tradition asserts that Ahab was his victim's cousin, the son of the brother of Naboth's father; and in the absence of nearer agnates, he was Naboth's legal heir (Tosef., Sanh. iv. 6; Sanh. 48b). Such confiscation came into vogue in the early days of the second commonwealth, and was an importation from Persia. In the rescript which Artaxerxes gave to Ezra (Ezra vii. 12–26), and the authenticity of which is proved by E. Meyer ("Die Entstehung des Judenthums," pp. 60 *et seq.*), "confiscation of goods" is decreed as one of the punishments of those who failed to "do the law of . . . God and the law of the king." This decree was adopted by Ezra; and in a proclamation subsequently issued by him he threatened, "Whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited" (Ezra x. 8).

There is, however, a controversy in the Talmud as to the right of confiscation of the property of executed criminals, and the decision is a compromise: "The property of criminals executed by order of the king [for treason] lapses to the king; but the property of those executed by a verdict of a regular court [for other crimes] descends to their legal heirs" (Tosef., *l.c.*; Sanh. *l.c.*; Maimonides, "Yad," Ebel, i. 9; see Capital Punishment). Private property may be seized for the personal needs and conveniences of the king, or for the advancement of public safety; but for all such property the state must remunerate the owner (Sifre, Deut. 161; Sanh. i. 4; B. Ḳ. 60b; "Yad," Melakim, iv. 3 *et seq.*). This royal prerogative was greatly abused by some kings, particularly in fulfilling literally Samuel's prediction (I Sam. viii. 14): "He will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants" (compare *ib.* xxii. 7; Ezek. xlv. 7, 8; xlvi. 16–18), which probably suggested the comparatively late homiletic remark, "As soon as one is promoted to leadership in Israel he becomes rich" (Yoma 22b; Yalḳ., Sam. 119). Rabbinical law, therefore, restricts this right of confiscation to the actual needs of the king and his court and army (Sifre, Deut. 158 *et seq*, ; Sanh. ii. 4; "Yad," *l.c.*).

2. Forfeiture: A penalty for misconduct, crime, or breach of duty. Pentateuchal and rabbinical laws prescribe specified amounts as forfeitures for certain crimes or misdemeanors (Ex. xxi. 32; B. Ḳ. 43a; Deut. xxii. 19; Ket. 46a; Deut. xxii. 29; Ket. 33a). These will be found detailed under Damage, Fines and Forfeiture, or in the articles treating of the respective causes.

Among the purely rabbinical enactments, one prescribes the forfeiture of rights where, through them, injury may accrue to innocent parties. For example: Where a bond bears a date antecedent to the day of actual execution, its holder forfeits the right of levying on the debtor's property, if otherwise encumbered, even where that encumbrance dates posteriorly to the delivery of the bond (Sheb. x. 5; B. M. 72a; "Yad," Malveh, xxiii. 1; Ḥoshen Mishpaṭ, 43, 7). Also, where the amount denominated in a bond includes usury, and it can not be ascertained how much of that amount is principal, the creditor forfeits the principal as well as the usury (B. M. 72a; Yoreh De'ah, 161, 11; Ḥoshen Mishpaṭ, 52, 1). A forfeiture of ten gold pieces ("zehubim") is also prescribed for depriving a person of the privilege of discharging a religious duty, when that person is fit and willing to discharge the duty himself (B. Ḳ. 91b; "Yad," Ḥobel, vii. 14; Ḥoshen Mishpaṭ, 382, 1).

J. SR. S. M.

CONFISCATION OF HEBREW BOOKS: The first known decree directed against Hebrew literature is one of the emperor Justinian (553) forbidding the Jews to use "what is called by them 'The Second Edition'" (*Secunda Editio*, *δευτέρωσις*). Apparently this term was used to designate the Midrashic, traditional interpretation of the Scriptures. To what extent the decree was enforced is not known. Entirely unauthorized and without definite purpose was the action of the Crusaders six centuries later, when, in their march through Germany, they confiscated all the Hebrew books they could find in the various cities, and left behind them piles of burning Talmuds and prayer-books to mark their path.

In the thirteenth century France was the center of a series of deliberate attacks directed against Hebrew books. The typical order of procedure in nearly all such movements was as follows: the bringing of charges against the Talmud by a converted Jew; the issuing by the pope of a decree for its confiscation; the carrying out of the decree by the Inquisition; a disputation of the charges, including a defense of the work by the rabbis; finally, the condemnation and public destruction of the Talmud by burning. Very often other books were confiscated along with the Talmud.

Confiscation in France.

In 1232 Jewish scholars in France were divided into two hostile camps, consisting respectively of the followers and opponents of Moses ben Maimon's philosophy. Solomon ben Abraham of Montpellier was at the head of the latter—the Orthodox—party, and looked upon his opponents as heretics. In an evil moment he carried the quarrel outside the Jewish ranks, and invited the Dominican and Franciscan inquisitors, then busied with the enemies of the Catholic Church, to proceed against Jewish heretics also. In Provence his request met with an eager response; the papal cardinal-legate gave the command, and in Montpellier a house-to-house search was made for Maimonidean writings. All such as could be found were brought together, and in Dec., 1233, the first public official burning of Hebrew books took place.

This action on the part of Solomon ben Abraham led to results which he had not expected. The Inquisition did not long restrict its activity to the writings of Maimonides, and the Talmud itself soon became the object of attack. A little more than a month after the affair of Montpellier a public burning of Talmudic and other kindred works was held in Paris, at which 12,000 volumes were destroyed together. In 1239 the baptized Jew Nicholas (Donin) brought the charge against the Talmud that it insulted Christianity, and Pope Gregory IX. sent a general order on the subject to the temporal and ecclesiastical rulers in France, England, Castile, Aragon, and Portugal. He decreed that the Dominicans and Franciscans confiscate all copies of the Talmud, submit them to the heads of the two orders for examination, and, should the charges prove to be true, cause them to be destroyed (May, or June 1239). In Paris the decree met with a ready response from King Louis IX. and the Dominican Henry of Cologne. The Jews were forced, under threat of death, to surrender their books; and a commission was appointed to hear the defense of the rabbis. The Talmud was condemned to the flames; but a stay was secured and a second hearing accorded, in which R. Jehiel of Paris headed the defense. The Talmud was, however, again condemned (1240). Three years later the decree was carried out, under urging from the new pope, Innocent IV. A general confiscation took place throughout France, and on one day fourteen wagon-loads were brought into Paris. Later, six more wagon-loads were added, and all the books were publicly burned on June 17, 1244.

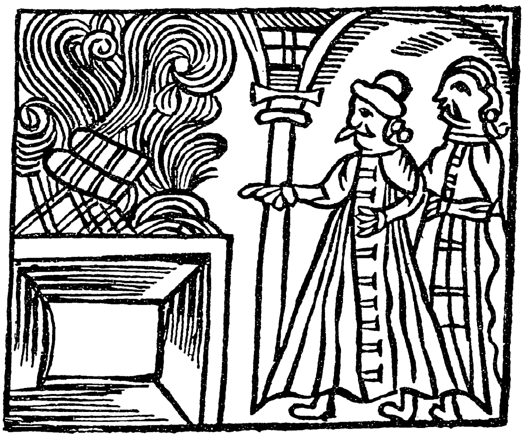

Polish Bishop Throwing Confiscated Hebrew Books into the Flames.

(From Jacob Emden's "Sefer Shimmush," 1762.)

From the Thirteenth to the Sixteenth Century.

Similar confiscations took place in Rome about the same time; again in Paris, four years later, under the cardinal-legate Odo; in Barcelona and Tarragona under Pope Clement IV., the Archbishop of Tarragona, and the apostate Pablo Christiano of Montpellier, King James of Aragon, though he had at one time ordered the confiscation of Naḥmanides' writings, showing himself now somewhat more liberally inclined; in Paris under Philip the Fair, in 1299, and again in 1309, when three wagon-loads of books were burned; in Toulouse, under the inquisitor Bernard Gui, aided by officials of King Louis in 1319. Before this last burning the books were carried through the streets of the city, while royal officers proclaimed publicly that their condemnation was due to the insults to Christianity which they contained. In 1320 the Archbishop of Bourges received orders from Pope John XXII. to confiscate all copies of the Talmud in his city. Finally, in Rome during the Feast of Weeks, 1322, occurred a confiscation and a burning of the Talmud, accompanied by robbery and murder on the part of the mob.

In the fifteenth century three confiscations were ordered: (1) of the Talmud in southern France, by Pope Alexander V., carried out by the inquisitor Pons Feugeyron, 1409; (2) of the Talmud and other "anti-Christian writings like the 'Marmar Jeshu,'" (Toledot Yeshu?) in Spain, by the anti-pope Benedict XIII., 1415 (never carried into effect, owing to the pope's deposition); (3) of all Hebrew books in Portugal, 1497.

One of the most important of anti-Talmud movements occurred in Germany at the opening of the sixteenth century. Two converts, the Dominicans Victor of Carben and Johann Pfefferkorn, brought the customary charges against the Talmud, whereupon King Maximilian in 1509 authorized the confiscation of Hebrew books throughout Germany, and the destruction of such as contained anything contrary to the teachings of the Bible or of Christianity. In Frankfort, Worms, Lorch, Bingen, Laufen, Mayence, and Deutz such confiscations were held: that in Frankfort taking place on Sept. 28, when all books found in the synagogue were seized. A house-to-house search was to have been made on the following day; but the archbishop Uriel of Gemmingen forbade this, and together with several other Christians who showed themselves friends to Jewish literature, succeeded in inducing the emperor to order the return of the books to their owners. Later, this order was revoked; 1,500 books and manuscripts were again seized in Frankfort (April 11, 1510). The question in general was then submitted to the scholars of Germany for decision, and men like Reuchlin gave their answer in favor of the Talmud and kindred works, though naturally against Lipman's anti-Christian writings and the "Toledot Yeshu" (History of the Birth of Jesus of Nazareth)—works condemned by the Jews themselves. The weight of opinion, including that of all the large universities except Heidelberg, was against the Talmud, however; and Reuchlin was charged with heresy. After further vacillation on the part of the authorities, Reuchlin's case was carried to Rome, and finally decided against him; but the Talmud question seems to have been dropped for a while.

Action of the Inquisition.

The question was reopened in Italy in 1553 by Cardinal Caraffa, leader of the Italian Inquisition, and from this time on down to the nineteenth century the attacks on Hebrew books continued almost without interruption. The usual apostate charges preceded the confiscation orders issued by Pope Julius III. in 1553, and were eagerly carried out by the inquisitor-general. In Rome the "familiars," dread servants of the Holy Office, forced their way into synagogues and homes, and returned laden with booty to their superiors. A defense was allowed the rabbis, a formality the uselessness of which history had already made evident. On an appointed day all the copies of the Talmud were carried to the Campo di Fiori, and once again, as the flames arose, Rome rang with mingled shouts of glee and cries of anguish (Sept., 1553). And not Rome alone; for the Inquisition's decree had reached all places where the Catholic Church was supreme. Barcelona obeyed first; then Venice, where the apostate Eleazar ben Raphael wished to include many other books in the condemnation, and a commission finally decided partially in his favor. On a Sabbath the sentence was carried out, and Judah Lerma has narrated that he alone lost 1,500 volumes. Romagna, Urbino, and Pesaro held burnings before the end of the year; and early in 1554 books were burned by hundreds of thousands in Ancona, Ferrara, Mantua, Padua, Candia (an island belonging to Venice), and Ravenna.

In the catalogue of prohibited books ("Index Librorum Prohibitorum") published in 1554 by order of the pope, in Milan and Venice, the "Talmuth" appeared in the list for the first time, and thereafter was prohibited by the indexes published in various parts of the Catholic world, with the modifications, on two occasions, mentioned in the article CENSORSHIP. In 1557 the baptized Jew Andrea del Monte directed another confiscation in Rome, sparing not even the prayer-books; and in the following year the inquisitor-general Cardinal Ghislieri ordered still another. In Milan the Spanish general Gonzalo Fernandez de Cordua, after resisting the Inquisition for some time, finally agreed that the Talmud should be burned, and ordered his Spanish soldiers to aid in the work. Other books were not spared, however, and between 10,000 and 12,000 volumes formed a pyre over which Sextus Sinensis presided in April or May, 1559. Other confiscations took place in Cremona and Lodi (July, 1566); Romagna and Bologna (1567); Vercelli, in Piedmont-Savoy (1592); Avignon and neighborhood (1593); Pavia and Lodi (1597); and Rome (1601). In Cremona and Lodi, however, the books were later returned by order of the Senate of Milan

In the Seventeenth and Eighteenth Centuries.

Meanwhile Prague had become the scene of violent anti-Talmud movements. As early as 1560 a confiscation, including even the prayer-books, had taken place under the Dominicans, but the emperor Ferdinand, when appealed to, had ordered the return of the books. Toward the end of the century the movement was carried on even more energetically by the Jesuits, and on Dec. 7, 1693, the Jesuit Father Wolfgang Preissler, charging that the Talmud and kindred works were dangerous to civil and religious authority, secured permission for a confiscation. A search through the Jewish schoolhouse and the synagogues resulted in the discovery of more than 200 works. The movement then spread to other parts, and after the customary charges against the Talmud, a confiscation took place in Friedeberg (Neumark), but King Frederick I. ordered the return of the books seized.

Fürth, in Bavaria, was the scene of the next confiscation. A certain Mordecai (Marx) ben Moses, who had embraced Christianity, assuming the name "Philip Ernst Christfels," brought charges of blasphemy against Jewish prayer-books (1702). In company with several others he visited some of the Jewish houses in Fürth, and seized eighteen books. Most of these were prayer-books of various editions, but among them were also the Yoreh De'ah and two commentaries to the Earlier Prophets (Abravanel's and the "Leb Aharon"). Christfels made a list of the so-called blasphemous words contained in these works, and this was used at the sittings (March 27–April 4, 1702) of an inquisition appointed by the margrave Georg Friedrich of Brandenburg-Onolzbach to examine into the charges. The head of the commission was Rudolf Martin Meelführer, who took during the trial a position in regard to Hebrew literature very similar to that which Reuchlin had taken; and the commission was discharged without having accomplished anything. A similar result followed in 1712, when the matter was reopened in connection with charges of blasphemy brought against a certain Elkan Fränkel. Meelführer, however, fell into disfavor this time at the court of Georg Friedrich's successor, Wilhelm Friedrich, and was charged with having had a secret understanding with Fränkel in bringing about the discharge of the former commission. About this same time another series of house-to-house searches was instituted in the city of Prague by a permanent Inquisition commission of Dominicans which had been established there. Certain books were found in the homes of forty-two families and were seized (1711). Still another search took place twelve years later under the Jesuit Franz Haselbauer.

During the next thirty years a series of confiscations occurred in Italy. The first took place in Ancona in 1728, though the books seized were afterward returned. In 1731 the Dominican Giovanni Antonio Costanzi directed searches in all the Jewish quarters throughout the Papal States; these searches were repeated in 1738, 1748, and finally in 1753, the last by order of Benedict XIV., who had learned that books were being smuggled into the ghettos in rolls of cloth and by means of other subterfuges. In Rome, on a night in April, after the ghetto gates had been closed, officials entered houses previously marked as suspicious. Outside, at stated distances on the streets, wagons and carts were stationed under escort. As the books were taken from each house they were placed in one of the sacks with which each searching party had been provided, the sack was sealed in the presence of two Christian witnesses, and a tag bearing the owner's name was attached. The books were then conveyed to an appointed official; and in this way thirty-eight carts were filled from the ghetto of Rome alone. Similar confiscations took place in Lugo (Ravenna), Pesaro, Ferrara, Urbino, Ancona, Sinigaglia; and the next year in Avignon, Carpentras, Cavaillon, and Lille.

Trouble arose next in Poland, consequent on the Frankist disturbances in 1757. The charge was made that as a result of Talmudical teachings Jews were accustomed to use the blood of Christian children in their ceremonies. All books except the Bible and the Zohar were confiscated, and about 1,000 copies were thrown into a ditch and burned. The search was then continued, and repeated in Lemberg, but after the leader of the Frankists had been convicted of intrigue and deception the whole movement was allowed to lapse in Poland; and though severe edicts were yet to be issued in Italy (1775 and 1793) the Napoleonic era brought to a general close the history of measures directed against Hebrew books.

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G. W. P.

CONFLICT OF LAWS: A disagreement between the laws of two states with reference to litigation affecting private rights claimed to be subject to their jurisdiction.

The Mosaic law recognizes no distinction between a native and a foreigner (Ex. xii. 49; Num. xv. 15, 16). In questions of ritual and religious practises the Talmudic principle enjoins obedience to local custom. One who comes from Palestine, where the second day of the holidays is not observed, to a land where it is observed, must follow the custom of the country wherein he has settled. If, however, his intention is to return to his former abode in a short time, he must follow the more rigorous observance of either place (Pes. 50a; Maimonides, "Yad," Shebitot Yomṭob, viii. 20; Shulḥan 'Aruk, Oraḥ Ḥayyim, 468, 3, 4, and 496, 3).

Criminal Cases.

In criminal cases the Jewish law has practically abdicated its authority in favor of the law of the land. Forty years before the destruction of the Second Temple, the Sanhedrin in Jerusalem adjourned; and since then the Jewish courts have had no jurisdiction in cases involving capital punishment ('Ab. Zarah 8b; Sanh. 41a, 52b; "Yad," Sanh. xiv. 11, 13). Nor are cases involving pecuniary penalties adjudicated upon by Jewish courts. Only such cases as occur frequently and involve actual loss to one of the parties may now be judged by Jewish courts; but in matters involving no actual loss, as the double payment for theft, or in matters that are not of frequent occurrence, as when one animal injures another, the rabbis of the present day can exercise no authority (B. Ḳ. 84b; Maimonides, *l.c.* v. 8 *et seq.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 1 *et seq.*).

In civil cases the following rules were established by the Rabbis.

1. In suits between two Israelites the law of the place where the contract was made governs, or, if the place is not mentioned in the contract, the law of the place where the case is tried rules (B. M. 83a; Ket. 110b; "Yad," Ishut, xxiii. 12; Ḥoshen Mishpaṭ, 42, 14, 15; Eben ha-'Ezer, 117, 19, Isserles' gloss).

2. In suits between non-Jews the law of the land or the Jewish law—to whichever the parties submit themselves—governs ("Yad," Melakim, x. 12).

3. In matters between a Jew and a non-Jew the suit is decided according to the law of the land or according to the Jewish law, that system being chosen which favors the Jew. In each case, however, the non-Jew should be informed by what system he was judged (B. Ḳ. 113a; Maimonides, *ib.*). If the non-Jew observes the general laws of morality and religion ("ger toshab," Lev. xxv. 35, and elsewhere), the law of the land must govern (Maimonides, *ib.*). A non-Jew who sells a promissory note to a Jew can not afterward absolve the debtor, although the Jewish law permits it; for the law of the land governs. If a Jew sells a promissory note to a non-Jew, it is as if he sold it to a Jew; and the Jewish law holds sway (Ḥoshen Mishpaṭ, lxvi. 25). See Assignment.

4. Documents of purchase and sale, or promissory notes, prepared in non-Jewish courts and signed by non-Jews, are valid. Documents of gift or of the admission of a debt, where actual delivery of money did not accompany the act, are not valid (Giṭ. 10b; "Yad," Malweh, xxvii. 1; Ḥoshen Mishpaṭ, 68, 1).

Civil Cases.

Where there is a decree of the government ordering the record of all negotiations, all documents prepared in non-Jewish courts are valid (Ḥoshen Mishpaṭ, *l.c.*, Isserles' gloss).

5. It is forbidden by Jewish law to litigate a suit between two Israelites before a non-Jewish court, even when both parties desire it (Giṭ. 88b; "Yad," Sanh. xxvi. 7; Ḥoshen Mishpaṭ, xxvi. 1). If one of the parties refuses to appear before a Jewish court, the other must first summon him through the Jewish court; and if he does not heed the summons, permission will be granted to him to sue the defendant before a non-Jewish court (Maimonides *ib.*; Ḥoshen Mishpaṭ, *ib.*).

6. Referring to the Persian law, the amora Samuel said: דינא דמלכותא דינא ("the law of the land is the law," Giṭ. 10b; B. Ḳ. 113a). This dictum is particularly applied to cases between Jews and non-Jews. Although according to the Jewish law three years' uninterrupted possession of real estate ("Ḥazaḳah") establishes one's right to land, in Persia, where forty years of uninterrupted possession was necessary, the same law held good also for the Jews of that land (B. B. 55a; see Rashbam's commentary). This principle has been accepted as valid by all well-regulated governments in cases of taxes or of other regulations made for the welfare of the community ("Yad," Gezelah we-Abedah, v. 11-18; Ḥoshen Mishpaṭ, 369, 6-11). Where, however, the case does not affect the community, and the government derives no special benefit from it—where the law of the land is that the husband does not inherit from his wife—the Jewish law predominates; and the wife's relatives have no claim on her property, if she dies during the life of her husband (Ḥoshen Mishpaṭ, *l.c.*, Isserles' gloss; see "Pitḥe Teshubah" *ad loc.* § 3, and to 248, § 2; "Ḥatham Sofer, Ḥoshen Mishpaṭ," 172). Of course, this could be the case only in those countries where Jewish autonomy is recognized in cases of inheritance. It is not the case in England, America, or western European states, for example.

The tendency of the Talmud and of the later codes is generally toward submission to the law of the land in all civil cases, when such law is humane and the Jews are allowed an equal hearing in the courts with non-Jews. The fact that now the Jewish court has almost entirely lost its power, and the Rabbis, even those of the most Orthodox wing, raise no objection against those who resort to non-Jewish courts, upon whom Maimonides and his followers have pronounced the ban of excommunication (see Midr. Tan., Mishpaṭim, 10; "Yad," Sanh. xxvi. 7), proves that this is the tendency in the progress of the Jewish law. In civil cases, therefore, the law of the land, even when in conflict with the Jewish law, is now tacitly recognized by all as binding.

The question was frequently raised whether marriage and divorce are religious acts, and must, therefore, be in accordance with Jewish law and custom; or whether they may also be included under civil laws generally and be governed by the laws of the state; or whether they are partly religious and partly civil in their character. This question was discussed in periodicals and in books and at the different conferences of rabbis held during the nineteenth century; but no uniform law has as yet been established in regard to it.

Marriage Laws.

The Assembly of Notables, convened by Napoleon I. in 1806 in Paris, among other matters brought before it, had to answer the question as to the relation between the civil and the Jewish law in matters pertaining to marriage and divorce. The following resolutions were adopted, and were later (1807) confirmed by the Sanhedrin, two-thirds of which consisted of rabbis and one-third of laymen: "That intermarriages between Jews and Christians were to be considered binding, and, although they were not attended by any religious forms, yet no religious interdict could be passed upon them; . . . that divorce by the Jewish law was effective only when preceded by that of the civil authorities; that marriage likewise must be considered a civil contract first" (Graetz, "Hist. of the Jews," American ed., v. 497).

The rabbinical conference held in Brunswick, Germany, in 1844, resolved "that the intermarriage of Jews and Christians, and, in general, the intermarriage of Jews with adherents of any of the monotheistic religions, is not forbidden, provided that the parents are permitted by the law of the state to bring up in the Jewish faith the offspring of such marriage." This resolution entirely abandons the Talmudic standpoint; and when it was brought up for ratification before the second rabbinical convention at Augsburg, even Aub and Geiger, the most pronounced advocates of Reform present at that convention, agreed to have it tabled.

The second Israelitish synod, held at Augsburg in 1871, passed the following resolution concerning civil marriages: "Civil marriage has, according to the view of Judaism, perfect validity or sanction; provided that the Mosaic law of prohibited degrees (*e.g.*, marriage between aunt and nephew) is not violated. The religious solemnization, however, is required as a consecration befitting the dignity of marriage."

The question of the dissolution of marriage by the death of the husband, which has been dealt with so minutely by the Rabbis (see 'Agunah), especially where evidence was necessary to establish the identity of the deceased, has also been acted upon by modern conferences. The rabbinical conference held at Philadelphia in 1869 and the Augsburg synod of 1871 passed resolutions to the effect that "the final decision of the courts concerning the identity of a dead person, and a judicial decision declaring a lost person to be dead, have also sanction for ritual cases."

Divorce Laws.

In cases of divorce the question assumes a still more serious aspect; and the discussions for the last century on this subject have grown very bitter. Although the Jewish authorities readily submitted to the non-Jewish courts questions affecting civil rights and contracts, they refused to recognize their authority in matters of divorce (Giṭ. 88b). In the seventh century of the common era, when Jewish women sought to obtain bills of divorce from their husbands in the Mohammedan courts, the geonim Hunai and Mar-Raba introduced many reforms into the Jewish laws of divorce so as to prevent such action on the part of the Jews by making these appeals unnecessary (Graetz, *l.c.* iii. 92).

In more modern times, when the autonomy of the Jewish courts was entirely abolished in most of the European countries, the question assumed greater importance, and was discussed more minutely by rabbis. In most civilized countries—even where the rabbis have the right to perform marriage ceremonies, and the state would recognize their act as valid—they have no authority to enforce a dissolution of marriage when it is required by Jewish law, or to conduct the ceremony of a ritual Geṭ or Bill of Divorce, so long as the marriage has not been duly dissolved by the competent courts of the country. The tendency, therefore, of the modern Reform rabbis is to look upon divorce as a civil act, and thus to submit entirely to the laws of the country; the ritual geṭ is thus considered superfluous. While the German rabbis, in their various conventions, did not pass any definite resolutions concerning this matter, the American rabbis in the Philadelphia conference of 1869 passed the following resolution:

> "The dissolution of marriage is, on Mosaic and rabbinical grounds, a civil act only, which never received religious consecration. It is to be recognized, therefore, as an act emanating altogether from the judicial authorities of the state. The so-called ritual geṭ is in all cases declared null and void. The dissolution of marriage, pronounced by a civil court, is also fully valid in the eyes of Judaism, if it can be ascertained from the judicial documents that both parties consented to the divorce. Where, however, the court issues a decree against one or the other party, by constraint, Judaism recognizes the validity of the divorce only when the cause assigned is sufficient in conformity with the spirit of the Jewish religion. It is recommended, however, that the officiating rabbi, in rendering a decision, obtain the concurrence of competent colleagues."

By this resolution the Jewish law of divorce is entirely abrogated, and the law of the land takes precedence.

The great majority of Jews, however, have not accepted these regulations, and still cling to the enactments of the Shulḥan 'Aruk. In cases of marriage and divorce, they still endeavor to maintain the autonomy of the Jewish law; and no conservative rabbi will sanction the second marriage of a woman who has obtained her divorce through a non-Jewish court, unless she has also obtained a ritual geṭ. In order not to come into conflict with the civil authorities of the state, many rabbis are careful not to grant a geṭ unless the courts of the land have previously sanctioned a dissolution of the marriage.

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E. C. J. H. G.

CONFLICT OF OPINION (Hebrew, **Maḥloḳet**; Aramaic, **Pelugta**): Rarely did an opinion expressed by one of the rabbis of the Talmud pass unchallenged. In questions involving logical reasoning, or the interpretation of some Biblical passage, or an opinion of an earlier authority, there were conflicts of opinion among the teachers of the Talmud. The conflicting opinions were usually represented by different schools; for example, those of Shammai and Hillel, Rab and Samuel, Abaye and Raba. In fact, most of the rabbis of the Talmud, from the earliest tannaim to the latest amoraim, can be grouped into antagonistic couples, one in opposition to the other.

Just as a tanna could not express an opinion which was in conflict with a Biblical passage, so an amora could not contradict a Mishnah or a generally accepted Baraita, unless he was able to produce another Mishnah or Baraita to support his view. Nor could an amora express an opinion which was in conflict with an accepted decision or principle expressed by an earlier leading amora (Beẓah 9a, and Rashi *ad loc.*). Otherwise, every rabbi had a right to his opinion, even though it conflicted with the opinion of the greatest of his contemporaries (B. Ḳ. 43b).

Rules of Decision.

Scattered throughout the Talmud there are various rules by which the Rabbis were guided in deciding cases of conflicting opinions. When the opinion of an individual conflicted with that of the majority, the opinion of the majority prevailed (Ber. 9a *et al.*). If one Mishnah records a conflict of opinion between two tannaim, and a subsequent Mishnah in the same book records the opinion of only one without mentioning any name (Setam), the opinion expressed in the latter Mishnah is to be followed (Yeb. 42b). In laws concerning mourning, the more lenient opinion is usually observed (M. Ḳ. 18a). With a few exceptions, an opinion expressed by the school of Hillel prevails against an opinion by the school of Shammai ('Er. 13b). Because Eliezer ben Hyrcanus was under the ban (B. M. 59b; Shab. 130b), decisions were not, except in a few instances, rendered in accordance with his opinions. Decisions are always in accordance with the opinions of Simeon ben Gamaliel, except in three cases (Giṭ. 38a), and of Rabbi (Judah the Patriarch), when in conflict with any other tanna. In questions involving logical reasoning, the decision is never rendered in accordance with the opinion of R. Meïr when in conflict with the opinions of his colleagues, because his reasoning was too subtle ('Er. 13b; compare Ket. 57a).

In conflicts of opinion between amoraim the following rules were employed. In matters of civil law the opinion of Rab prevails against the opinion of Samuel; in religious laws the reverse is the case (Bek. 49b). The same rule applies to conflicts of opinion between Rab Naḥman and Rab Sheshet. With the exception of six cases, decisions are always in accordance with the opinion of Raba when in conflict with Abaye (B. M. 22b). The opinion of Rabbah generally prevails against that of Rab Judah or Rab Joseph (Giṭ. 74b). In rabbinical institutions the more lenient opinion is followed (Yer. Giṭ. i. 2). In a conflict between earlier and later authorities (those coming after the period of Abaye and Raba) the opinion of the later takes precedence (see Asheri to Sanh. iv. 6; compare B. B. 142b).

These rules were followed by the various codifiers of the Jewish law. Although the law is now fixed in the codes of Maimonides and Caro, many of these rules have still their application, especially the one last mentioned, for it is considered that the later rabbis, who knew of the opinions advanced by their predecessors, were in a better position to decide correctly (compare AḤARONIM; AMORA; AUTHORITY; LAWS, CODIFICATION OF.

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L. G. J. H. G.

CONFLICT OF PASSAGES. See HERMENEUTICS.

CONFORTE or **CONFORTI, DAVID:** Hebrew literary historian; born in Salonica about 1618; died about 1685. Conforte came of a family of scholars. His early instructors were R. Israel Ẓebi, R. Judah Girasi, and R. Baruch Angel. As a young man he studied the Cabala under R. Jefeth the Egyptian, and philosophy under R. Levi Pasriel. His chief teachers, however, were Mordecai Kalai and Daniel Estroza. Conforte married a granddaughter of Menahem de Lonsano. He journeyed twice to Palestine, once in 1644, alone, and a second time in 1652, when, together with his family, he settled in Jerusalem, founding there a bet ha-midrash. In 1671, however, he was in Egypt, where he occupied the position of dayyan. He is also known to have been in Smyrna.

His chief work is a literary chronicle now known by the title "Ḳore ha-Dorot," which contains the names of all the teachers and writers from the close of the Talmud up to his own day. This chronicle is divided into three parts, the first two of which, referring to the time before the expulsion of the Jews from Spain in 1492, are very short. The third part is divided into eleven generations, and is not systematically arranged. Conforte used all the earlier historical works, such as Abraham ibn Daud's "Sefer ha-Ḳabbalah," Zacuto's "Yuḥasin," and Yaḥyah's "Shalshelet ha-Ḳabbalah," especially the first mentioned, from which he cites whole passages. He also gathered material from various printed and manuscript responsa, and was the first to collect the names mentioned in these works. His chronicle is valuable for the literary history of the Jews in the sixteenth and seventeenth centuries, especially in Turkey, Italy, Africa, and the near East. Probably it was composed in Egypt, about the year 1683, if Cassel's conjecture be correct. Conforte was a mere compiler, and at times his data are contradictory. The original manuscript was brought from Egypt by R. David Ashkenazi of Jerusalem, who, to judge from a note in his preface, gave it the title "Ḳore ha-Dorot," and had it printed in Venice in

1746, without mentioning the name of the author. This poor edition has been critically reedited, and supplied with notes and index, by David Cassel (Berlin, 1846), who follows the pagination of the first edition. Conforte also wrote a volume of responsa, of the fate of which, however, nothing is known.

Gabriel Confoto, a Turkish Talmudist who is mentioned in the responsa literature of the seventeenth century, was probably a son of David Conforte.

Bibliography: Cassel's preface to his edition of Conforte's *Kore ha-Dorot*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 91; Azulai, *Shem ha-Gedolim*, i., No. 45; De-Rossi Hamberger, *Historisches Wörterbuch*, p. 86; Michael, *Or ha-Ḥayyim*, No. 771.

G.

CONGREGATION: 1. An assembly convoked for a certain time and purpose (קהל = *ἐκκλησία*, I Kings viii. 65; Joel ii. 16; Ps. xl. 10. For מקהלים and מקהלות in Ps. xxvi. 12, lxviii. 26, "assemblies" would be more correct than "congregations" [A.V.]; and מועדיך in Ps. lxxiv. 4 should be rendered "synagogues," not "congregations," as in A. V.).

2. A single community (עדה = *συναγωγή*, Num. xxxv. 23 *et seq.*).

3. The whole body of Israel, called קהל יי ("the congregation of the Lord," Deut. xxiii. 1 *et seq.*; R.V. "assembly" is incorrect); עדת יי, Num. xxvii. 17; עדת ישראל = "the congregation of Israel," Ex. xii. 3; עדת בני ישראל = "the congregation of the children of Israel, Ex. xvi. 1; קהל עדת ישראל = "the assembly of the congregation of Israel," Ex. xii. 6 and Num. xiv. 5; or simply הקהל and העדה used indifferently, Lev. iv. 13 *et seq.*; Prov. v. 14, where עדה is preferably translated by LXX. *συναγωγή*, and קהל, *ἐκκλησία*. To this must be added קהלת יעקב = "the congregation of Jacob," Deut. xxxiii. 4 (R. V. "assembly"; LXX. *συναγωγαῖς*, plural; so also Ecclus. [Sirach] xxiv. 23).

From the Apocryphal and other Hellenistic writings (see Ecclus. xxiv. 2, xliv. 15, l. 13 *et seq.*; I Macc. ii. 56, iii. 13, etc.), and the inscriptions in Schürer ("Gesch. des Jüdischen Volkes," ii. 432 *et seq.*, iii. 40–46), it appears that "synagogue" = *συναγωγή* was the name, corresponding to כנסת, Aramean כנישתא, given to the Jewish congregation as a community, as well as to the place of worship; while the name *ἐκκλησία* (*τοῦ Θεοῦ*, or *Κυρίου* = "assembly of the Lord"; hence *κυριακή* [*οἰκία*] = "church") was chosen to designate the assembly of worshipers.

It was owing to the influence of Paul that *ἐκκλησία* (= "church") became the distinctive name of the Christian communities, while "synagogue" became that of the Jewish congregation, and for some time, also, of the Judæo-Christian congregations (compare Schürer, *l.c.*). See Community, Organization of; Minyan; Synagogue.

K.

CONGRESS OF JEWISH WOMEN: One of the denominational congresses of the World's Parliament of Religions, held at the Columbian Exposition in Chicago, Ill., 1893. It was the first delegate body of Jewish women ever called together. There were present 93 delegates from 29 cities of the United States. The congress was organized by (Mrs. Henry) Hannah G. Solomon, chairman, assisted by Miss Sadie American, secretary, and a committee of 25 other Chicago women. Its sessions were held Sept. 4–7, inclusive. Papers were presented setting forth the work and thought of Jewish women in philanthropy and religion. At the final session a resolution was adopted calling for the formation of a permanent organization of Jewish women, to be called the "National Council of Jewish Women" (see Council of Jewish Women). As a souvenir of the congress, there was issued a "Collection of Traditional Jewish Melodies," arranged and edited by the cantors William Sparger of New York and Alois Kaiser of Baltimore, with an introduction by Dr. Cyrus Adler of Washington.

Bibliography: *Papers of the Jewish Women's Congress* (Jewish Publication Society of America), 1894.

A. S. A.

CONIGLIANI, CARLO: Italian jurist and political economist; born at Modena June 25, 1868; died there Dec. 6, 1901. After studying law at Modena, receiving the degree of doctor of laws in 1889, he was sent by the government to Padua and London for further study. On his return to Modena he became lecturer at the university, being made instructor in finance in 1892. In 1898 he was appointed assistant professor on the faculty of law. He died suddenly on the same day on which he had been named for the full professorship. Conigliani was an earnest student of economics, being attracted especially to the problem of the effect of duties and taxes on the masses. When Minister Wollemborg was planning in 1901 a thorough reform of taxation, with the object of relieving the poorer classes, he called Conigliani into the ministry of finance as scientific adviser, to help him in elaborating his measures. Conigliani was also interested in Jewish communal affairs, and was for a long time a member of the governing board of the Jewish community of Modena.

During the last years of his short life he was the enthusiastic leader of the Zionists in Italy. He founded in 1901 "L'Idea Sionista" for the expression of their views, and acted as its editor until his death.

His works include: "Teoria degli Effetti Economici delle Imposte," Milan, 1890; "Un Nuovo Sistema di Tariffe Ferroviarie," Florence, 1890; "Le Basi Subbiettive dello Scambio," Padua, 1890; "Le Dottrine Monetarie in Francia nel Medio Evo" Modena, 1892; "I Pronostici del Futuro Sociale" and "Per l'Imposta Proggessiva," Turin, 1896; "La Riforma delle Leggi sui Tributi Locali, Studi e Proposte," Modena, 1898; "Ueber das Hausiergewerbe in Italien" (with Ugo Rabbeno); "Gladstone e la Finanza Inglese," Turin, 1898; and many shorter articles contributed to "Riforma Sociale," "Critica Sociale," "Rivista Popolare," and "Giornale degli Economisti."

Bibliography: *L'Idea Sionista*, Jan. 6, 1902.

S. I. E.

CONITZ. See Konitz.

CONJUGATION. See Verb.

CONJUNCTIVE. See Accents in Hebrew.

CONNECTICUT: One of the six New England States, and one of the thirteen original states of the

Union. The first mention of a Jew in Connecticut is apparently that of a certain "David the Jew" in the Colonial Records, under date of Nov. 9, 1659 (i. 343); the records further show that a Jacob Lucena was fined £20 in 1670, probably for Sabbath-breaking, since the court, "considering he was a Jew," reduced his fine to £10, and later, upon petition of Asser Levy, to £5 (Hühner, in "Pub. Am. Jew. Hist. Soc." No. 8, pp. 21 *et seq.*).

In a short history of the New Haven congregation, deposited in the corner-stone of the new temple, and published in the local press of March, 1896, it is stated that about six Jewish families settled in New Haven as early as 1770. According to the recently (1901) published diary of Ezra Stiles, this statement is inaccurate. Stiles was born in New Haven in 1727, continuing his residence there till his removal to Newport in 1755. In an account of his visit to New Haven in 1772 he makes this assertion: "The summer past a family of Jews settled here, the first real Jews (except the two brothers Pintos, who renounced Judaism and all religion) that settled in New Haven." He adds that they were "10 or 8 Souls Jews, with six or 8 Negroes. Last Saturday they kept holy . . . the Family were worshipping by themselves in a Room in which were Lights and a suspended Lamp. This is the first Jewish Worship in New Haven" ("Diary of Ezra Stiles," i. 283). It is quite probable that of the Jews who came to Connecticut up to the year 1840 the greater number left the state, the others amalgamating with the families of other faiths. There are a few Christian families of Connecticut—notably those of an ex-president of Yale College, a former governor of the state, and an ex-minister to Russia—that trace their lineage to these early settlers, claiming relationship with Ralph Isaacs.

Considerable interest attaches to the brothers Pinto. They were doubtless the first Jewish settlers of Connecticut. A building known as the "Pinto Place," in State street near the railroad bridge in New Haven, is still in existence (see Pinto). In the "Roll of the Citizens of New Haven, Feb. 5, 1784, at their first incorporation," are found the names of the Pinto brothers—Jacob and Solomon. The latter was a student at Yale College, graduating there in 1777. He took part in the defense of New Haven against the British July 5 and 6, 1779, and was taken prisoner in that engagement ("Diary of Ezra Stiles," ii.).

New Haven.

New Haven is the most important city of Connecticut, having a population of 108,027 (1900). The number of its Jewish inhabitants is about 5,500. All records having been destroyed by fire, there exist no available data regarding the Jewish congregations of New Haven. The first synagogue, Mishkan Israel, had its origin between 1840 and 1843, as in the latter year a parcel of land in Westville (1¼ acres) was purchased for $50 for a cemetery. The first congregation consisted of twenty Bavarian families, among which were the Adlers, Bretzfelders, Lehmans, Lauterbachs, Milanders, Ullmans, Watermans, and Rothschilds. Milander was the first reader of the synagogue. The congregation worshiped from time to time in the Armstrong Building (at the corner of Fleet street and Custom House square), in the Brewster Building (at the corner of State and Chapel streets), and in Todd's Hall (in State street, near Court street), Meininger, Sternheimer, and Samuel Zunder being the successive readers. In 1854, by the will of Judah Touro, the congregation came into possession of $5,000, which enabled it to purchase the property of the Third Congregational Church in Court street. The new synagogue was dedicated in the following year, the Rev. B. E. Jacobs being minister. In 1855 a mere handful of people formed an Orthodox congregation, under the name "B'nai Sholom." They worshiped from time to time in West Water street, William street, and in Olive street; their present synagogue was built in 1894.

During 1862–64 the Court street congregation introduced a choir and an organ in the services, under the direction of Morris Steinert the Rev. Jonas Gabriel being minister. In 1873 the "Minhag America" was adopted as the ritual, and the first Sabbath-school established, with the Rev. Judah Wechsler as minister. He was succeeded in 1878 by the Rev. Dr. Kleeberg. Regular weekly sermons in German were introduced, the temple was enlarged, and a new organ installed. In 1893 Rabbi David Levy was elected minister. Various changes were made in the ritual, the sermon and a large part of the services being given in English, and the congregation decided to move to a more convenient quarter of the city. In 1896 the corner-stone of the new temple at Orange and Audubon streets was laid, and in March of the following year the new structure was dedicated. Since the Russian and Rumanian immigration there have been established a number of other congregations, among which are Bnai Israel, Bikur Cholim, Bnay Abraham, B'nai Jacob, and Shewath Achim, each having a large membership and being in a thriving condition. Daily religious schools are connected with these congregations.

While the Jewish community of New Haven consists mainly of merchants with large business and manufacturing establishments, it has had distinguished representatives in the legal and medical professions also. Some have been specially prominent, as Max Adler, president of the chamber of commerce; I. M. Ullman, officer on the staff of the governor; Morris Spier, commissioner of charities; Isaac Wolf, member of the legislature; H. W. Asher, president of the board of education; and J. B. Ullman, assistant corporation counsel. A considerable number have held important positions as teachers in the public schools. Maier Zunder (d. 1901) was for twenty years a member of the board of education. In recognition of his services in the cause of public-school education, a prominent school building bears his name. He was for many years, and up to the time of his death, treasurer of the Congregation Mishkan Israel, trustee of the B'nai B'rith Home, member of the board of the Masonic Home, and president of the Savings Bank of New Haven.

During the past twenty years there has been a considerable increase in the Jewish populations of other towns and cities of the state, especially in Bridgeport, Ansonia, Derby, Waterbury, and New

London. Though without a resident minister, they each maintain a cemetery and a Sabbath-school, and hold religious services during the important holidays of the year. The combined population of Jews outside of Hartford and New Haven is estimated to be one thousand. Since 1891 a number of Jewish farmers have settled in various parts of the state (see Agricultural Colonies in the United States).

Hartford.

The capital city of the state is Hartford, with a population of 79,850 (1900), the Jewish inhabitants numbering about 2,000. The first congregation established there was Beth Israel (1843). Among its rabbis have been Deutsch, Mayer, Rundbaken, and the present incumbent, Meyer Elkin. The congregation numbers about 100 members, and is in a flourishing condition. There are two or three other congregations, established by the Russian community within the past ten years, notably Adas Israel and B'nai Israel. Many Hartford Jews have held positions of honor in civic affairs, while not a few have held distinguished places in the medical and legal professions.

A. D. Le.

CONQUE, ABRAHAM BEN LEVI: Cabalist; lived at Hebron, Palestine, in the second half of the seventeenth century. Swayed by his cabalistic studies, Conque threw himself into the Shabbethaian movement, and became one of the most earnest apostles of the pretended Messiah. Even the apostasy of Shabbethai Ẓebi did not shake Conque's belief, and he remained until his death a faithful follower.

Conque traveled, as a collector for the poor of Palestine, throughout Germany and Russia, and everywhere endeavored to win adherents to the movement. At the request of a friend residing at Frankfort-on-the-Main, he wrote, in 1689, an account of Shabbethai Ẓebi's life, which reveals in the author a peculiar state of mind. The account is full of miracles and prodigies, firmly believed in by Conque. It is referred to in Jacob Emden's history of the Shabbethaian movement, "Zot Torat ha-Ḳena'ot." Conque was also the author of the following works: (1) "Abaḳ Soferim" (Dust of Scholars), Amsterdam, 1704, the first part, under the special title of "Em ha-Yeled," comprises homilies on the Pentateuch; the second, "'Uggat Reẓafim," contains Biblical interpretations by himself and others; and the third, "Em la-Binah," consists of nineteen sermons. (2) "Minḥat Ḳena'ot" (Offering of Jealousy), a treatise on jealousy. (3) "Abaḳ Derakim" (Dust of Roads), a collection of sermons. The last two are mentioned by Azulai, who claims to have seen them in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., *s.v.*; Zedner, *Auswahl*, p. 178, note 10; Grätz, *Gesch.* x. 228, 306, 422; Steinschneider, *Cat. Bodl.* col. 675.

K. I. Br.

CONQUE, JOSEPH: Nephew of Abraham ben Levi Conque; lived in Hebron, Palestine, during the seventeenth century. He was the teacher of Isaac b. Judah Rapoport. Some of his novellæ and responsa are cited in Ḥayyim Abulafia's various works.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., *s.v.* אבק דרכים; Fürst, *Bibl. Jud.* i. 186.

J. G.

CONRAD (CUNTZE) OF WINTERTHUR: Burgomaster of Strasburg during the Black Death, in 1348. Together with the councilors Goffe Sturm (Schöppe) and Peter Schwarber, he opposed the mob which, believing the Jews had caused the Black Death by poisoning the wells and rivers, demanded their lives. When a deputation of the citizens appeared before the council to insist upon the arrest of the Jews, Conrad energetically refused. They insolently demanded that he divide among the citizens a part of the money he had taken from the Jews for protection; whereupon Conrad arrested the whole deputation. His attitude toward the Jews was the more meritorious in that he exposed himself to the resentment of the populace, knowing clearly the consequences. Conrad and his colleagues were deposed, their property was confiscated, and they were excluded from the council for ten years.

Bibliography: Glaser, *Gesch. der Juden in Strassburg*, pp. 13 *et seq.*; Scheid, *Histoire des Juifs d'Alsace*, p. 36; Grätz, *Gesch.* vii. 336.

E. C. I. Br.

CONRAT, MASE: Professor and writer on Roman law; born in Breslau Sept. 16, 1848. His original name was Cohn, which he exchanged for Conrat in 1882, when he embraced the Christian faith. Conrat attended the gymnasium of St. Maria Magdalena in Breslau up to the year 1867; and then entered successively the universities of Breslau, Heidelberg, and Berlin. At the last he took his doctor's degree in 1870. From 1870 to 1872 he filled the office of referendar in Breslau; he was appointed privat-docent in Roman law at the University of Heidelberg in 1873; and in 1874 he became professor at the University of Zurich. In 1878 he accepted a call as professor in Roman law to the University of Amsterdam.

His early studies lay mainly in the field of ancient Roman law; but afterward, and for twenty years, he turned his attention to the Roman law of the Middle Ages. Besides numerous articles in various periodicals, he is the author of the following works: "De Natura Societatum Juris Romani Quæ Vocantur Publicæ," 1870; "Zum Römischen Vereinsrecht," 1873; "Die Sogenannte Actio de Eo Quod Certo Loco," 1877; "Beiträge zur Bearbeitung des Römischen Rechts," 1880, vol. i.; "Das Florentiner Rechtsbuch," 1882; "Die Epitome Exactis Regibus," 1884; "Pandekten und Institutionenauszug der Britischen Dekretatensammlung," 1887; "Geschichte der Quellen und Litteratur des Römischen Rechts im Früheren Mittelalter," 1891; "Die Christenverfolgungen im Römischen Reich vom Standpunkt des Juristen," 1897. He translated from Dutch into German Asser's "Das Internationale Privatrecht," 1880, and Kappeyne van de Cappello's "Abhandlungen," 1885.

S.

CONSANGUINITY AMONG JEWS: Owing to their dispersion among populations professing creeds different from their own, Jews have married near relatives more frequently than the rest of the world. The marriage of first cousins and even of uncle and niece is quite legal and usual among them (see Marriage). The limitations on the marriage of those of priestly descent would tend to limit the choice of Cohens to those nearly related to them.

The tendency seems to have begun early, since Abraham is represented as having sought a wife for Isaac in his mother's family. In the Middle Ages it is difficult to ascertain how far the Jews tended to marry within their own families; but the Ghirondi family, to which Naḥmanides, Gersonides (who married his first cousin), and Simon Duran belonged, appeared to have married relatives for several generations (Steinschneider, "Cat. Bodl." cols. 2305–2310).

An attempt has been made to ascertain the proportion of first-cousin marriages among English Jews upon the method invented by G. H. Darwin ("Fortnightly Review," July, 1875), based on the number of marriages in which both bride and bridegroom have the same surname. This method gives a proportion of about one-fifth. Judging by this criterion, the percentage of cousin-marriages in the English peerage was 4.50 among the landed gentry, 3.75 in rural districts, 2.25 in London. Applying the same method to English Jews, Jacobs calculated that 7.52 per cent of their marriages were first-cousin marriages. By another method W. Stieda found that there were 23.02 per cent per thousand consanguineous marriages among the Jews of Alsace-Lorraine as compared with 8.97 among Catholics and 1.86 among Protestants ("Die Eheschliessungen in Elsass-Lorhringen," 1872–76, Dorpat, 1878). It would therefore appear that the proportion of first-cousin marriages among Jews is about three times greater than among the non-Jewish population.

It seems that consanguineous unions are more fertile and less sterile than other marriages. In England the ordinary percentage of sterile marriages is as high as 16.03 (Duncan, "Fecundity, Fertility and Sterility," p. 153, Edinburgh, 1856), whereas among a number of Jewish consanguineous marriages only 5.4 per cent were sterile. The children who lived numbered 4.6 on an average as compared with 2.26 among ordinary Englishmen.

It has been contended that the neurotic tendency of Jews is due to these consanguineous marriages. Boudin ("Traité de Géographie Medicale," ii. 140, Paris, 1857) contended that the greater prevalence of deaf-mutism among Jews was due to this cause; but this view is no longer credited among medical men, who regard consanguinity in marriage as aggravating any diathetic tendency in a family, but not as causing the tendency per se.

Bibliography: Jacobs, *Studies in Jewish Statistics*, pp. 1–9, London, 1891; Huth, *Marriage of Near Kin*, p. 244, London, 1875.

A. J.

CONSECRATION or **DEDICATION** (**חנכה**): The solemn setting apart of a person or thing to a special use or purpose. According to Fleischer (Levy, "Neuhebr. Wörterb." ii. 206), the word "ḥanak" (to initiate) is derived from the "rubbing of the throat" of an infant for the purpose of cleansing it and enabling it to take the mother's milk, and is therefore applied to every form of initiation. It appears, moreover, that the "rubbing" remained for a long time an essential feature of the rite of initiation, for "every consecration in Biblical times was accompanied by rubbing or anointing with oil the object to be consecrated. Thus the pillar at Bethel was anointed (Gen. xxviii. 18; compare the "dedication" of Nebuchadnezzar's image, Dan. iii. 2 *et seq.*). The priests and the vessels of the Tabernacle were anointed with oil (Ex. xxviii. 41, xxx. 26; Lev. viii. 10–12; Num. vii. 13), and by this rite they were "hallowed." "Mishḥat Adonai" is, therefore, "consecration to the Lord" (Lev. x. 7).

Priests and Altar.

In the case of a priest to be consecrated there was also an anointing with the blood of the initiation "sacrifice" (Ex. xxix. 1), the sacrifice receiving the name of מלואים, from מלא את יד, "the filling of the hand" of the priest with the offering which he had to bring in order to be thereby initiated as ministering priest (see Dillmann's and Strack's commentaries on Lev. vii. 37). The anointing of kings with oil (I Sam. xvi. 13, xxvi. 11; I Kings i. 39; II Kings xi. 12) is also a consecratory rite; hence, also, that of prophets (I Kings xix. 16). The consecration of the altar was most essential, and therefore accompanied with special solemnities in the form of sacrificial offerings (see Num. vii. 10, 11, 84–88). The consecration (חנוך) of Solomon's Temple consisted of a dedicatory prayer and a blessing, in addition to the sacrifices (I Kings viii. 15 *et seq.*, 55 *et seq.*, 63 *et seq.*). The consecration of the Second Temple is mentioned in Ezra vi. 16, 17, and for the probable date (25th of Kislew) see Num. R. xiii. 4 (compare Hag. ii. 10). It was the consecration of the newly erected altar which gave the feast of the Maccabees the name of Hanukkah (I Macc. iv. 53, 59). According to Deut. xx. 5, private houses also were consecrated, and as to the gates of a city see Neh. iii. 1 and Corner-Stone.

The warrior when going to battle was also "consecrated" (Joel iv. 9; Micah iii. 5; Jer. xxii. 7, Hebr.); hence, probably, the name חנוך for the young warrior initiated into war (Gen. xiv. 14). This gave rise to the proverb (Prov. xxii. 6, Hebr.): "Initiate the lad [A. V. and R. V. "Train up a child"] in the way he should go."

In Rabbinical Times.

It was considered the duty of parents to "initiate" the young into every religious practise, and this was a "consecration" to a life of religious duty (מחנכין, Yoma 82a; Nazir 29b). When children were to be initiated into the study of the Law or of the Hebrew language, Hebrew letters or Biblical sentences upon honey-cakes covered with honey were given them to eat, in accordance with Ezek. iii. 3 (see Maḥzor Vitry § 508, p. 628, ed. Horwitz; Zunz, "Z. G." pp. 167 *et seq.*; and compare Soṭah 11b and the symbolical offering of honey and milk as a similar Christian baptismal rite; Tertullian, "De Corona Militis," iii.; and Augusti, "Handbuch der Kirchlichen Archäologie," ii. 445 *et seq.*).

For the consecration of synagogues there is no special form mentioned in Talmudical literature; but the fact that in the beginning of the fourth century the churches had their dedication ceremonies (Eusebius, "Hist. Eccl." x. 4) makes it probable that the synagogues had some such form, as indeed Greeks and Romans also had for their temples (see Pfannenschmid, "Germanische Erntefeste," 1878, pp. 524–530). Mishnah M. Ḳ. i. 6 speaks of consecration of family sepulchers (מחנכין את הכוכין), and Yer. M.

K. i. 80d of consecration of cemeteries (חנוך בית הקברות). But this does not always imply a formal act, as may be learned from Sheb. 15a: "The vessels of the sanctuary after Moses' time were consecrated by their use without being anointed." Later practise, however, introduced ceremonies of dedication for synagogues, and also for a newly written "Sefer Torah" when given to a congregation. Modern life extended dedication ceremonies to every communal institution of an educational, charitable, or religious character. A fixed form for such dedication exercises does not exist; the Psalms to be read and the prayers to be offered are left to the discretion of the rabbi or officers in charge.

At the dedication of cemeteries a superstitious custom, sanctioned by R. Juda the Pious, was to kill a rooster (גבר, a term used for both man and rooster) and bury it as the first victim of death (see Isaac Lampronti, בית הקברות). For a wise selection of Psalms and prayers at the dedication of a cemetery, see Praeger, "Gebet- und Erbauungsbuch für Israeliten," 1860, pp. 178–181, and M. Silberstein, "Predigten bei Besonderen Veranlassungen," p. 163, Breslau, 1870. For the consecration of a new house see Singer, "Authorized Daily Prayer Book," pp. 300–303, London, 1891. For other dedications see "Liturgies" in Zedner, "Cat. Hebr. Books Brit. Mus."

E. G. H. K.

CONSENT: A voluntary yielding of the will, judgment, or inclination to what is proposed or desired by another. A rational and voluntary concurrence of the parties is necessary in all cases involving a legal act or contract. This principle gives rise to several distinctions in civil law. If a man has been forced to make a gift to another, his act is considered invalid, even though he made no formal protest (B. B. 40b; Ḥoshen Mishpaṭ, 242, 1). If he has been compelled, however, to sell either personal or real estate, the contract is valid, for it is presumed that, unless he had previously made a formal protest ("moda'a") before two witnesses, he was reconciled on the receipt of the money (B. B. *ib.*; Maimonides, "Yad," Mekirah, x. 1, 6; Ḥoshen Mishpaṭ, 205, 1).

In Business Transactions.

Minors above six years of age, who show intelligence and an understanding of business, are presumed to be capable of consenting to the purchase, sale, or gift of personal property, but not of real estate (Giṭ. 59a; Mekirah, xxix. 1; Ḥoshen Mishpaṭ, 235, 1). If a guardian ("apiṭropos") is appointed for them, they can negotiate no business without his consent (*ib.* 235, 2; see "Pitḥe Teshubah," quoting the opinion that even then his gifts should be valid).

The deaf-mute can enter by signs into contracts concerning personal estate. He must, however, be examined to see that he understands what he is doing (Giṭ. *l.c.*; Mekirah, xxix. 2; Ḥoshen Mishpaṭ, 235, 17). The mute can sell and buy and give away either personal property or real estate (*ib.* 235, 18). The idiot can make no contract, and the court appoints a guardian for him as for a minor (Ket. 48a; Mekirah, xxix. 4, 20; Ḥoshen Mishpaṭ, 235, 20).

In Marriage Contracts.

The consent need not always be expressed. Silence is regarded as voluntary consent (Yeb. 87b; B. M. 37b). Therefore, in marriage contracts, if a man gave a coin to a woman and pronounced the prescribed formula in the presence of two witnesses, and she did not protest immediately, the marriage is valid (Eben ha-'Ezer, 42, 1; see Isserles' gloss). By "immediately" a space of time is meant which would be sufficient for a disciple to greet his master thus: "Peace be with thee, my master and teacher" (B. Ḳ. 73b). If, however, she was under duress, the marriage is invalid (Yeb. 19b; see Rashi's commentary, where the principle of consent on the part of the woman is derived from Deut. xxiv. 2: "She may go and be another man's wife"; Ḳid. 2b; Eben ha-'Ezer, *l.c.*). Authorities differ, however, regarding cases in which the man is under duress in contracting a marriage; some are of opinion that inasmuch as he can divorce her at will afterward, the marriage should be valid (Eben ha-'Ezer, *l.c.*). Since, however, compulsory divorce is now impossible, according to the decree of R. GERSHOM, the man would be in the same position as the woman, and a forced marriage, whether the man or the woman be the party under duress, would be considered invalid (Mielziner, "Jewish Law of Marriage and Divorce," § 29).

Insanity and Idiocy Barred.

Consent being necessary, insane persons or idiots were considered incapable of entering into a marriage contract (Eben ha-'Ezer, 42, 2). If a person who is only weak-minded or temporarily insane has contracted a marriage, it is doubtful whether such a contract could be declared invalid, so that the woman may be allowed to marry again (*ib.* Isserles' gloss). A marriage contracted by an intoxicated person is valid, unless he was at the time of his marriage entirely unconscious, "as the intoxication of Lot" (*ib.* 42, 3). Deaf and dumb persons, being looked upon as idiots, could not contract a marriage according to Biblical law, but the Rabbis sanctioned such a marriage when performed by signs. This being merely a rabbinical institution, it is not as valid as other marriages, and a very serious question would arise were another man to contract a marriage with the woman after she had been married to the deaf-mute (Yeb. 112b; "Yad," Ishut, iv. 9; Eben ha-'Ezer, 44, 1; see Mielziner, *l.c.* §§ 33, 34). Minors are usually classed with deaf-mutes and idiots by the Talmudists, and their marriage is also considered invalid by lack of consent (Eben ha-'Ezer, 43, 1).

In Divorce.

While mutual consent is absolutely necessary in marriage, it is, according to the old Jewish law, not necessary in divorce, and the husband can divorce his wife even without asking her consent (*ib.* 119, 6; from Mishnah Yeb. xiv. 1). As in the course of time the act of divorce came under the control of the rabbinical courts, the Rabbis had an opportunity to restrict this law gradually by many regulations, until, in the eleventh century, by a decree of R. Gershom, this arbitrary right of the husband was entirely abrogated. Although Maimonides made no mention of it in his code, this bold regulation was soon adopted by the great majority of the Jews, and a divorce without sufficient cause will not be granted unless the consent of both parties is obtained (Eben ha-'Ezer, *l.c.* Isserles' gloss; see Amram, "Jewish Law of Divorce," iv.). In certain cases this decree is disregarded—for instance, if the woman commits adultery, or is even denounced as an adulteress by persons in whom the husband has faith (Eben ha-'Ezer, 115, 7); if she conducts herself in a manner unbecoming a Jewish woman (*ib.* 115, 4); if she causes her husband to transgress the religious precepts with regard to food or to cohabitation; if she curses her father-in-law (*ib.* 115, 4); if she contracts an incurable disease (*ib.* 117, 11); if she refuses him connubial rights for a whole year (*ib.* 77, 2, Isserles' gloss). There is a difference of opinion among authorities whether, under the decree of R. Gershom forbidding bigamy, the husband may marry another woman if he can not force his wife to the acceptance of the bill of divorce in the above-mentioned cases ("Pitḥe Teshubah" to Eben ha-'Ezer, 1, 10, and 119, 6).

An insane person, or one who is intoxicated to the degree of unconsciousness, is incapable of divorcing his wife. A deaf-mute, who became so after his marriage, can not divorce his wife. If, however, he was so when he first married, he may divorce her by signs as he married her by signs (Eben ha-'Ezer, 121, 1, 6).

For questions involving consent to deprivation of legal rights, see WAIVER OF RIGHTS; for those involving consent to a crime see ACCESSORIES.

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J. SR. J. H. G.

CONSISTORY: An ecclesiastical court; in Jewish usage, a body governing the Jewish congregations of a province or of a country; also the district administered by the consistory. The term was originally, and still is, applied in the Roman Catholic Church to the College of Cardinals, assembled for deliberation or to hear a solemn declaration from the pope. Similarly every bishop has the right to convene for the purpose of deliberation a consistory composed of priests of his diocese. After the Reformation the Protestant Church adopted this term for the body which governed the ecclesiastical affairs of a country. In the latter sense the Jews in countries under French influence made use of the term in the beginning of the nineteenth century, when the movement for political emancipation demanded the creation of a representative body which could transact official business with a government in the name of the Jews, and when the desire for reform among the educated classes demanded the creation of a body vested with authority to render religious decisions.

France.

The first attempt to create such a consistory was made by Napoleon I. In 1806 he convened the Assembly of Jewish Notables, whose resolutions were confirmed by a subsequently convened Sanhedrin; after which, by the decree of March 17, 1808, he organized a consistory. According to this decree every department containing 2,000 Jews might establish a consistory. Departments having less than this number might combine with others; but none had more than one consistory. Above these provincial consistories there was a central consistory. Every consistory consisted of a grand rabbi, with another rabbi where possible, and of three lay members, two of whom were residents of the town where the consistory sat. They were elected by twenty-five "notables," who were nominated by the authorities. Eligible to become members of the consistory were Israelites who had reached the age of thirty years, who had never been bankrupt, and had not practised usury. The central consistory consisted of three grand rabbis and two lay members. Every year one retired, and the remaining members elected his successor.

Napoleon demanded that the consistories should see to it that the resolutions passed by the Assembly of Notables and confirmed by the Sanhedrin should be enforced by the rabbis; that proper decorum should be maintained in the synagogue; that the Jews should take up mechanical trades; and that they should see to it that no one evaded military service. The central consistory watched over the consistories of the various departments, and had the right to appoint the rabbis.

French Dependencies.

This organization was also introduced in the various countries which were under the sway of France during the Napoleonic era, as Holland, Belgium, and Westphalia. In the last-named country, ruled over by Napoleon's youngest brother, Jerome, a consistorial organization was introduced by the decree of March 31, 1808. It was composed of a president (who could be either a rabbi or a layman), three rabbis, two lay members, and one secretary. It was chiefly the outcome of Israel JACOBSON's efforts, who hoped to introduce through such a medium his Reform ideas. A circular of this consistory ordered the introduction of confirmation and removed the prohibition against leguminous plants on Passover. None of these organizations survived the Napoleonic era with the exception of that in Belgium, where the consistorial organization still exists as in France.

The following is a list of the original consistories as drawn up by Napoleon for the whole of the territory under his influence, in his Madrid decree of Dec. 11, 1808, with the census of Jews in each consistory and in its chief town (Halphen, "Recueil des Lois . . . Concernant les Israélites,"pp. 55-57):

Consistory.	Jews in Chief Town.	Jews in Consistory.	Consistory.	Jews in Chief Town.	Jews in Consistory.
Paris.........	2,733	3,585	Coblenz......	342	4,063
Strasburg.....	1,476	16,155	Krefeld......	160	6.218
Winzenheim.	536	10,000	Bordeaux....	2,131	3,713
Mayence.....	1,264	11,122	Marseilles....	440	2,527
Metz.........	2,400	6,517	Turin........	1,450	2,614
Nancy.......	739	4,166	Casal-Maggiore.........	790	2,929
Treves.......	261	3,553			

The desire to introduce reforms, and the difficulty of making them popular so long as they were individual decisions, led to various attempts during the middle of the nineteenth century to introduce either a consistory or a synod which should, by an authoritative vote, settle the difficulties which arose when the demands of the time came into conflict with the traditional law. None of these attempts was successful.

The Present Status.

Since Napoleon's decree of March 17, 1808, various changes have been introduced in the method of electing the delegates, and some of the provisions assigning to the rabbis the rôle of informers were dropped. The most important changes are contained in the laws of Louis Philippe (May 25, 1844) and of Napoleon III. (June 15, 1850, and Aug. 29, 1862), and the law of Dec. 12, 1872, which introduced the system of universal suffrage in the elections of the consistories. There are at present twelve consistories: Paris, Nancy, Bordeaux, Lyon, Marseilles, Bayonne, Epinal, Lille, Besançon, Algiers, Constantine, Oran; each is composed of the grand rabbi of the consistorial district and six lay members, with a secretary. Each consistory has a representative in the central consistory, which therefore is composed of twelve members and the grand rabbi of France; its seat is in Paris. In Alsace-Lorraine the former consistories of Metz, Strasburg, and Colmar still exist, but they are not united under a central consistory, though the establishment of such an organization is now (1903) under consideration. The consistory of Belgium has its seat in Brussels. See COMMUNITY, ORGANIZATION OF, IN MODERN TIMES.

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D.

CONSOLATION.—Biblical Data: Comfort; alleviation of sorrow (נחמה, תנחומים); relief from grief (from נחם, meaning in pi'el form "to remove grief"); words of sympathy and encouragement offered to persons in distress (Gen. xxxvii. 35; II Sam. xii. 24; Job xvi. 2; Ps. cxix. 50, 82). After the burial of the dead, mourners were offered "consolation" by the friends, who made them partake of the mourners' meal and the cup of consolation (see Jer. xvi. 7; compare Ps. lxix. 20; Job xlii. 11). These friends, called "comforters," are frequently mentioned in the Bible (see Lam. i. 2 *et seq.*; Eccl. iv. 1; II Sam. x. 2; Job xvi. 2; Ps. lxix. 20; Nahum iii. 7), and the act of consolation is alluded to in Job xxix. 25, and especially in Isa. lvii. 18 *et seq.*, Hebr.: "I will restore comforts unto him and to his mourners—food for the refreshment of the lips" (the last Hebrew words, "bore nib sefatayim," have been strangely misinterpreted by the commentators, A. V. giving, "I create the fruit of the lips"; see Luzzatto *ad loc.*). Isa. lxvi. 10 *et seq.*, Hebr.: "All ye that mourn over her that ye may suck and be satisfied with the overflow of her consolation," also contains an allusion to this custom (compare Ps. xciv. 19, "thy comforts," and Job xv. 11). Also the interpretation of the name of Noah as the one who shall "comfort" men for their hard toil because of the curse of the earth (Gen. v. 29, זה ינחמנו), alludes to the wine of which he was the first producer (Gen. ix. 20; see Gunkel, commentary, *ad loc.*, and Prov. xxxi. 6). Consolation was especially promised by the prophets of the Exile to the people mourning over Jerusalem (Isa. xl. 1; xlix. 13; li. 3, 12; lii. 9; lxi. 2 *et seq.*; lxvi. 10-13; Jer. xxxi. 12 *et seq.*; Zech. i. 13, 17). Hence the name "Neḥamah" or "Neḥamata" (consolation) given to the prophetic literature as offering comfort to the mourners over Jerusalem by the promise of the advent of "the comforter," either "the Messiah" (see "Menahem" as name of the Messiah, Sanh. 98b) or the "messenger of glad tidings" (see PARACLETE; B. B. 14b; Ber. 31b; Yer. Ber. v. 8d).

——**In Rabbinical Literature:** "The consolation of Jerusalem" (see above) is mentioned in the prayer recited at meals (see GRACE AT MEALS); also by the Karaites in the wedding eulogy (see Müller, "Masseket Soferim," p. 273), before the reading of the Hafṭarah (see "Massek. Soferim," xiii. 12), and particularly in the benedictions recited over the cup of consolation at the mourners' meal. The consolation of Jerusalem is thus brought into connection with that of the mourners over the dead (see Ket. 8b; Siddur R. Amram, i. 55; Ṭur Yoreh De'ah, 379; Shulḥan 'Aruk, 2).

There were two gates in the Temple at Jerusalem, believed to have been built by King Solomon, through one of which bridegrooms marched, through the other mourners and anathematized persons; the former to receive the congratulations, the latter the consolations, of the inhabitants of Jerusalem, who gathered before these gates for the purpose of showing their sympathy. After the destruction of the Temple the synagogue became the place where bridegrooms received the congratulations and mourners the condolences of the people (Soferim, xix. 12; compare Pirḳe R. El. xiii.). Formerly the mourners stood still, and the people offering consolation passed by them; later on, in consequence of rivalry between families claiming rights of precedence on account of higher rank, the people were ranged in lines, and the mourners passed them, receiving consolation (Sanh. 19a). Ten men were necessary to form such a line (Sanh. *ib.*). Where there were no mourners to receive consolation, a congregation of ten men paid the honors to the dead (Shab. 152a, b). If the king was a mourner, the people said to him: "May we be thine atonement!" that is, May we suffer for thy sin! And he rejoined: "May ye be blessed from the Lord!" (Sanh. ii. 1). To the priest in the Temple who was in mourning or in misfortune, the friends standing to the right said: "May He who dwells in this house be thy Comforter!" (Middot ii. 2).

The friends who offered consolation sat down on the ground with the mourners and waited for the latter to speak first (Yer. M. Ḳ. iii. 83a). When Johanan ben Zakkai lost his son his disciples came to offer him consolation. R. Eliezer said: "The first man lost his son Abel, and was comforted; so should you be comforted." R. Joshua said: "Job had many sons and daughters, and lost them all on one day, and was comforted; so should you be comforted." R. Jose referred to Aaron the high priest, who lost his two sons on the day of the dedication of the

Sanctuary, and was comforted; R. Simeon referred to King David, who lost a son and was comforted. But R. Johanan ben Zakkai rejoined: "Your consolations only awaken grief, inasmuch as they recall the evil destiny which befell all these men." Then R. Eleazar b. 'Arak began: "A king gave a precious boon in trust to a man; and, behold, the man was in constant dread lest he might have it damaged or lost; and only when he had returned it safely did he feel at ease. The King of the world gave to thee a son who became a devotee of the Law; and then, having become familiar with all branches of learning, he departed this world free from sins; oughtst thou not be thankful that thou couldst return the treasure to God in such blameless shape?" Whereupon R. Johanan b. Zakkai replied: "Truly, thou, R. Eleazar, hast comforted me" (Ab. R. N. xiv.; compare Beruriah). Judah bar Naḥmani, the meturgeman of Resh Laḳish, spoke at the death of a child to the mourners: "Ye brethren who are afflicted by this loss, ponder upon this bitter lot of man foreordained from the days of creation; many have drunk of this cup, and many will yet drink of it. May the Lord of Consolation console you! Blessed be the Comforter of the Mourners!" To the friends who had come to condole with the bereft he said: "Brethren who practise benevolence, sons of practisers of benevolence, adhering to the covenant of Abraham our father, may the Lord of Recompense recompense you! Blessed be He who recompenseth good deeds!" (Ket. 8b).

In Midrashic literature God Himself is regarded as giving men an example of the "consolation of mourners" (Soṭah 14a, with reference to Gen. xxv. 11: "After the death of Abraham God blessed Isaac"). It is said of consolation that "it is one of those things which bring happiness to man" (Ab. R. N., A., xxx., ed. Schechter, p. 89); and it is declared that "wine has only been created for the cup of consolation" ('Er. 65a, with reference to Prov. xxxi. 6). Regarding the mourners' meal see Funeral Rites and Mourning Customs. K.

CONSOLO, BENJAMIN: Italian Hebraist; born at Ancona in 1806; died at Florence in 1887. He received his elementary instruction from Rabbi David A. Vivanti at the Talmud Torah of his native city, and then took up eagerly the study of secular sciences, though against the wishes of his teachers.

As he was excluded from the schools of Ancona, which were then under papal control, and was too poor to pay private tutors, he encountered great difficulties. He studied Italian with Count Pietro Alety, a student of Dante, and then Latin with Lorenzo Barili, who subsequently became a cardinal. Consolo was appointed secretary of the Jewish community at Ancona, and later of that at Florence. In the latter city he formed a friendship with the litterateur Cesare Scartabelli, whose enthusiasm in behalf of purism and a return to the language of the trecentists he shared. His love for Judaism, together with his interest in Italian literature, induced Consolo to translate Hebrew works into Italian.

His works include: "I Capitoli dei Padri, Trattato Misnico Morale con Commenti," an Italian translation of Abot; "I Doveri de' Cuori," Prato, 1847; "Volgarizzamento del Libro di Job," Florence, 1874; "Volgarizzamento delle Lamentazioni di Geremia"; "Il Salterio o Canti Nazionali del Popolo d'Israele Spiegati e Commentati," Florence, 1885. He was also the author of several shorter essays and poems. The autographs of these works, as well as the manuscript of his comparative treatise on Biblical and Roman law, entitled "Jus Civile," are preserved in the Biblioteca Nazionale at Florence. Consolo's wife, Regine, published an Italian translation of the "Enchiridion d'Egitto." The composer and virtuoso Federico Consolo is his son.

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s. I. E.

CONSOLO, FEDERICO: Italian violin virtuoso, composer, and scholar; born at Ancona in 1841. After studying the violin with Giorgetti in Florence and Vieuxtemps in Brussels, and composition with Fétis and Liszt, he played with great success at almost all the European courts and in the Orient. In 1884, however, he was compelled by a nervous affliction to discontinue violin-playing. He removed to Florence, and devoted himself to composition. His works include a number of Oriental cycles, concertos, and "Shire Yisrael" ("Libro dei Canti d'Israel," Florence, 1891) a collection of Sephardic synagogal melodies and original compositions. He subsequently undertook archeological studies, writing on musical notation, and especially on music in the Bible. He is a knight of several orders in different states.

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s. I. E.

CONSONANTS. See Hebrew Language.

CONSTANCE, DISTRICT OF THE LAKE OF: Region in the northeastern part of Switzerland. Of the Jewish communities designated as belonging to the district of the Lake of Constance, those of Ueberlingen, Constance, Schaffhausen, and Diessenhofen deserve special mention, although many others belong to the same district, as Bregenz, Engen, Aach, Feldkirch, Randegg, Isny, Donaueschingen, and Thiengen. This designation is found also in the "Memorbücher." The cemetery of the Jews at Ueberlingen is mentioned as early as 1226. The earliest Jewish settlement at Constance dates from the beginning of the thirteenth century. Jews of Schaffhausen are referred to in documents in 1299; while those of Diessenhofen are not mentioned until the fourteenth century, although probably some were living there long before that time.

In 1314 the Jews of Ueberlingen paid their taxes to King Frederick and Duke Leopold of Austria; in 1332 they were cruelly persecuted, more than 300 being killed, and their synagogue destroyed. Their synagogue and the Jewish quarter are again mentioned in 1349, when the Jews were completely exterminated by the Flagellants (Feb. 11), while the tombstones of their cemetery were used in building the cathedral and the hospital. Jews were again admitted in 1378. They suffered much under

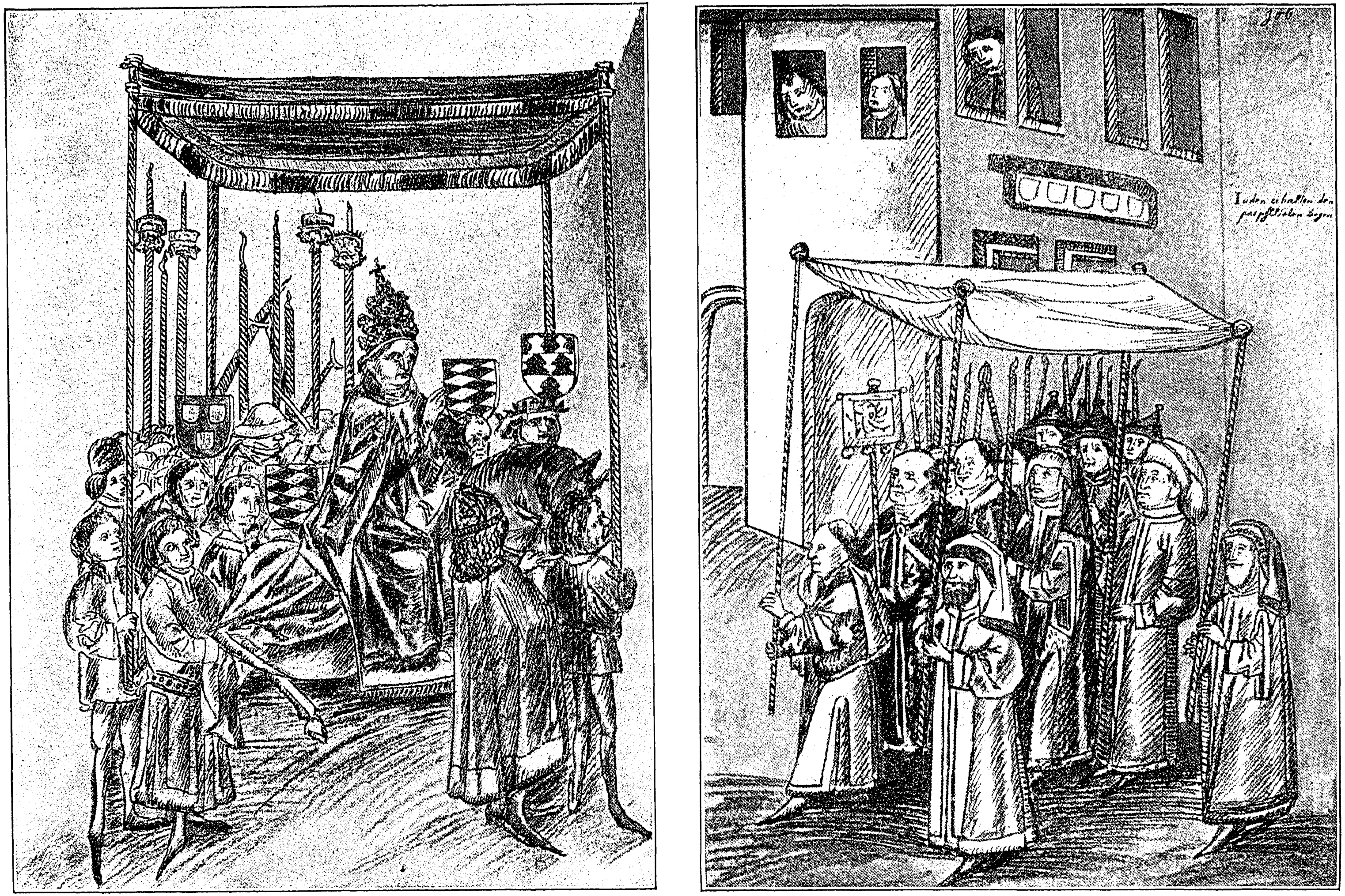
306
Juden erhallten den paepstlichen Segen

Procession of Jews Meeting Pope Martin V. at the Council of Constance, 1417.
(From a manuscript chronicle of Ulrich von Reichthal, in the library of the town hall at Basel.)

King Wenzel's law which canceled all debts owing to them (1385); and in 1429 twelve were banished.

In 1312 many Jews of Constance were burned on a charge of having desecrated the host. They had a synagogue at this time. In 1314 their quarter was destroyed by fire; 330 were killed by the Flagellants in 1349. In 1417 Jews from Constance went to meet Pope Martin V. in solemn procession.

Their synagogue is again mentioned in 1424. The liaison of a Jewess of the community with a member of Emperor Sigismund's family, in 1424, was used by Scribe as the subject of his libretto to Halévy's opera "La Juive." In 1429 and in 1443 all the Constance Jews were imprisoned; and from 1448 to 1533 none lived there.

At Schaffhausen many were slain in 1349 on a charge of having poisoned the wells. Their synagogue is mentioned in 1391; 30 Jews were burned in 1401; and in 1475 the last remaining Jew removed to Winterthur. At Diessenhofen, where they had a synagogue at an early period, they were persecuted in 1349. In 1401 a Jew, accused of having murdered a Christian boy, was burned; and in 1494 the Jews left the city.

In 1547 Charles V. gave Ueberlingen certain privileges regarding usurious contracts with the Jews, which were renewed by Maximilian in 1566. As late as 1853 two Jews who desired to live in Ueberlingen encountered difficulties in so doing; three were living there in 1880, and nine in 1902.

In 1533 it was decreed that but one Jew a week might remain for one night at Constance. Since 1847 Jews have been permitted to live there, though under many restrictions. In 1863 five Jewish families settled in Constance, and in 1866 formed a community that by 1902 numbered 130 families.

At Schaffhausen a Jewish physician, David, with his family of six members, was admitted as a resident in 1535. He was made to suffer many persecutions; and his son Samuel was expelled in 1562. Since 1865, Jews have again settled there, though only two families were resident in 1880.

At Diessenhofen, where, in 1667, six families were living, a Jew received permission to settle in 1865, and ten Jewish families were living in the town in 1880.

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G. A. F.

CONSTANTINE I. (FLAVIUS VALERIUS AURELIUS CONSTANTINUS): Roman emperor; born Feb. 27, 274; died May 22, 337; proclaimed emperor by the army in Gaul on the death of his father, Constantius Chlorus (306). He defeated Maxentius, his rival in Italy, in 312; and after routing Licinius, Emperor of the East (323), became sole ruler. In 330 he transferred his court to Byzantium, thenceforth called Constantinople; but died in the midst of his preparations for a Persian campaign, after receiving baptism from Eusebius, Bishop of Cæsarea. Being the first Christian emperor, the Church conferred upon him the title of "The Great."

Political and religious considerations dictated Constantine's friendly attitude toward Christianity. As early as the war against Maxentius, his standard bore a Christian emblem; but previous to his victory over Licinius he contented himself with placing Christianity upon a footing of equality with heathendom. As sole ruler he did not go materially beyond the gradual repression of heathenism and the public encouragement of Christianity; he showed his attitude on this question especially by conducting the first ecumenical council at Nicæa (325).

After his victory over Licinius, Constantine inaugurated a more and more hostile policy toward the Jews. It is true that as early as 321 a law was promulgated which made it obligatory for Jews to fill onerous, expensive municipal offices; while on the other hand such Jews as had devoted themselves to the service of their own religion were exempted in 330 from all public services, and those who were already "curiales" were freed from the levying of taxes. In 329, however, the Jews were forbidden to perform the rite of circumcision on slaves or to own Christian slaves; the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them. On the other hand, Jewish converts to Christianity were protected against the fanaticism of their former coreligionists. Simultaneously with this an edict was issued forbidding marriages between Jews and Christians, and imposing the death penalty upon any Jew who should transgress this law. Some of these enactments were affirmed in 335. Noteworthy is the hostile language of several of these laws, in which Judaism is spoken of as an ignominious or as a bestial sect ("secta nefaria" or "feralis").

The hostile attitude of the Christianized state, which later became more and more accentuated under Constantine's sons, thus owed its origin to Constantine himself; it is even probable that it was Constantine who renewed the law prohibiting the Jews from entering Jerusalem.

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G. H. V.

CONSTANTINE (ancient **Cirta**): City in Algeria; capital of the department of the same name. In ancient times it was the capital of Numidia. Jews lived there as early as the first centuries of the common era, as is attested by epitaphs found in several places in that province. As Constantine remained under the Roman domination until its conquest by the Arabs (710), it is probable that, toward the middle of the fifth century, the greater part of the Jewish inhabitants left it and settled in the neighboring towns under the Vandals, among whom the Jews enjoyed a far greater amount of freedom than they did under Christian Rome.

In common with all Algerian Jews, those of Constantine enjoyed peace from the time of the Arabian conquest until the middle of the twelfth century. Under the Almohad dynasty they were subjected to frequent persecutions. From 1509 until 1555 Constantine was in the hands of the

Spaniards. During this period the Jewish community suffered severely. Under the domination of the Turks, Constantine was administered by beys, almost independent of the deys of Algiers, and under them the state of the Constantine Jews was similar to that of Jews elsewhere in ALGERIA.

Like all Algerian communities, that of Constantine was governed by a "mukaddam," or president, assisted by a council. Since the French conquest the city has been the seat of a consistory, to which belong the following communities: Ain Beida, Batna, Bône, Bougie, Guelma, Philippeville, Setif, Tebassa. This district counts 6,800 Jews, of which number 3,321 live in Constantine. The rabbis of the last thirty years have been: Netter, Abraham Cahen, Jacques Levy, and Paul Haguenauer, the present incumbent. Until recently there existed in Constantine an important rabbinical school called "Eẓ Ḥayyim."

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S. I. BR.

CONSTANTINIS, ABRAHAM: Greek manufacturer, and president ("proëdros") of the Jewish community of Athens, Greece. He was born at Zante in 1865. After receiving an elementary education in his native city, he studied at Paris, where he took the degree of doctor of science, and graduated as engineer at the Ecole Supérieure de Télégraphie. He was at first in the employ of the Société Edison of Paris, and afterward in that of the Société d'Entreprises of Athens, in which city he constructed, in 1887, the first electric-lighting establishment, thereby greatly contributing to the popularization in the Greek peninsula of the most recent discoveries in electricity and telephony.

A commission and banking business which he founded has, in less than thirteen years, taken the foremost position in the commercial and industrial affairs of Athens. The emery trade of the island of Naxos is a state monopoly managed by the firm of A. Constantinis, which exports three-fourths of the emery consumed in the world. In recognition of Constantinis' services the Greek government appointed him secretary of the commission in charge of the Athens exhibit in the Paris Exposition of 1900. As president of the Jewish community he uses his influence for the protection of his coreligionists at Athens.

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S. M. FR.

CONSTANTINOPLE (Turkish, **Stambul** or **Istambul**): Capital of the Ottoman empire, situated on the Bosporus; the "Byzantium" of the ancients. The earliest official document hitherto discovered relating to the Jews of Constantinople dates from 390. A decree of that year (Feb. 23) bearing the successive signatures of the emperors Valentinian II., Theodosius, and Arcadius, exempted the Jewish and Samaritan ship- and cargo-owners from sharing the burdens of the society known in that city as the "Navicularii" ("Codex Theodosianus," xiii. 5, 18). Other decrees in favor of the Jews were issued during the reign of Arcadius.

Theodosius II. was the first Byzantine emperor to curtail the civil rights of the Jews. Instigated by the clergy, he expelled the Jews from the city proper, and assigned to them a district at the other side of the Golden Horn, above Galata, called Stenum (the modern Pera). Hitherto they had occupied in the city itself a special quarter known as the "copper market," where they had their synagogue, which was later converted into the Church of the Holy Mother. Instead of being included in the jurisdiction of the municipal authorities, the Jews were placed by Theodosius under that of a special strategus. According to Ibn Verga ("Shebeṭ Yehudah," p. 40), the expulsion from the city proper was really a measure of clemency on the part of Theodosius, who had previously subjected the Jews to more rigorous persecutions in order to force them to embrace Christianity. This statement has, however, no historical basis, as such action was contrary to the policy of Theodosius, who in 412 forbade the disturbance of Jewish services and the appropriation of Jewish synagogues (compare "Novellæ Theod." title iii.).

It was Justinian I. (527–565) who first interfered with the religious customs of the Jews, forbidding them to celebrate the Passover before the Christian Easter. It is said that during his reign the holy vessels of the Temple were brought by Belisarius to Constantinople; but on the remark of a Jew that they would bring misfortune to Constantinople as they had done to Rome and Carthage, they were returned to Jerusalem.

There are no records of the fate of the Jewish community of Constantinople during the reign of Heraclius I. (610–641), who, after he had massacred thousands of Jews in Palestine in the course of his war with the Persians, ordered the remainder throughout his empire to be baptized. It seems, however, that the Constantinople Jews found protectors in the persons of Heraclius' wife, the empress Martina, and her son Heracleonas; for the historian Nicephorus records that, emboldened by their influence, the Jews on one occasion stormed the Church of St. Sophia.

The Iconoclasts.

With the accession of the Iconoclasts the Jewish community of Constantinople, like those of the other cities of the Byzantine empire, underwent terrible persecutions. Indeed, during the reign of Leo the Isaurian—as well as later under Basil I.—it actually ceased to exist, the Jews having been forced either to emigrate or to embrace Christianity. But the Byzantine capital, the greatest commercial center of that time, had such attractions for the Jews that the slightest relaxation in the persecutions brought thither masses of new settlers. No wonder, therefore, that it became the center of Judaism as soon as Leo VI. (886–911) had restored religious freedom to the Jews; although their social condition continued to be intolerable. Benjamin of Tudela, who visited Constantinople in 1176, gives the following account of the Jews there:

> "No Jew dwells in the city, the Jews having been expelled beyond the one arm of the sea. They are shut in by the channel of Sophia on one side: and they can reach the city by water only, whenever they visit it for the purpose of trade. The number of Jews at Constantinople amounts to two thousand Rabbinites and five hundred Karaites, who live on one spot;

Benjamin of Tudela's Account.

but a wall divides them. The principal Rabbinites, who are learned in the Law, are Rabbi R. Abatlion, R. Obadiah, R. Aaron Kustipo, R. Joseph Sargeno, and R. Eliakim the Elder. Many of the Jews are manufacturers of silk cloth; many others are merchants, some of them being extremely rich; but no Jew is allowed to ride upon a horse except R. Solomon ha-Miẓri, who is the king's physician, and by whose influence the Jews enjoy many advantages even in their state of oppression. This state is very burdensome to them; and the hatred against them is enhanced by the practise of the tanners, who pour out their filthy water in the streets and even before the very doors of the Jews, who, being thus defiled, become objects of hatred to the Greeks. Their yoke is severely felt by the Jews, both good and bad: they are exposed to beatings in the streets, and must submit to all sorts of harsh treatment. But the Jews are rich, good, benevolent, and religious men, who bear the misfortunes of exile with humility. The quarter inhabited by the Jews is called Pera."

The king referred to by Benjamin was Manuel Comnenus (1143-80), who—probably owing to the influence of Solomon ha-Miẓri—placed the Jews of Constantinople again under the jurisdiction of the municipal authorities.

Under the Turks.

A new era for the Jewish community began with the fall of the Byzantine empire (May 29, 1453). Mohammed the Conqueror (1451-81), on entering his new capital, granted to the Jews equal rights with all his non-Mussulman subjects, assigning to their chief rabbi a seat in the divan next to the spiritual chief of the Greek Church. Foreign Jews were invited to settle in the suburb of Haskeui, where building sites were gratuitously divided among the newcomers. Two Jews, Ḥakim Ya'ḳub and Moses Hamon, were elevated to high official positions: the former being appointed minister of finance; the latter, physician to the sovereign.

The sixteenth century was the golden age of the Jewish community of Constantinople. Sultan Bayazid II. (1481-1512) received the exiles of Spain; and these gave a great impulse to its material and intellectual life. Moreover, thousands of wealthy Maranos, who had been persecuted in Italy and Portugal, sought refuge in Constantinople, where they resumed their former religion. Among these were Joseph Nassi, created Duke of Naxos by Selim II. (1566-74), and Donna Gracia, his mother-in-law, both of whom liberally endowed the community with schools, charitable institutions, and synagogues. According to Stephan Gerlach ("Tagebuch," p. 90), the number of Maranos who settled in Constantinople up to 1574 amounted to 10,000, and the whole Jewish population numbered 30,000. There were 44 synagogues, representing as many separate congregations, each of which retained its own customs, rites, and liturgy.

Influential Jews.

Under Murad III. (1574-95) and Mohammed III. (1595-1603) many Constantinople Jews became very prominent in the politics of the Turkish empire. In addition to Joseph Nassi, Duke of Naxos, who held a high office, a physician named Solomon ben Nathan Ashkenazi, a native of Poland, held, about 1580, the office of ambassador at Venice. A Jewess named Esther Kiera, widow of Elijah Chendali, was powerful at court, being the favorite of the sultana Baffa, wife of Murad III. No less prosperous was the material condition of the community. The wholesale trade, customs dues, shipping, and coinage were mainly in Jewish hands. As Moses Almosnino relates in his description of Constantinople, Jews owned the largest houses, with gardens and kiosks equal to those of the grand viziers. Many easily earned a livelihood by teaching languages and by acting as interpreters, as is attested by Petrus della Valle, who himself learned foreign languages from a Jew at Constantinople ("Viaggi de Pietro della Valle," i. 71 *et seq.*).

Shabbethai Ẓebi.

An interruption of this happy state of the community took place in the seventeenth century. The ever-growing weakness of the sultans and the increase of the religious fanaticism of the Mussulmans made the Jews the prey of the soldiery, who often set fire to the Jewish quarters in order to plunder during the confusion. Another factor which contributed largely to the intellectual and material ruin of the prosperous community was the Shabbethai Ẓebi agitation. The scenes of disorder of which Constantinople became the theater during the pseudo-Messiah's stay in the city, alienated from the Jews the good will of the sultan, who saw in the movement not a purely religious manifestation, but a rebellion against his authority. Further, their affairs being neglected during the years of this Messianic chimera, the Jews were supplanted everywhere by the Greeks and Armenians; and they had neither the courage nor the power to regain their former position. All these causes combined to make the community a veritable type of the Turkish empire—without strength to live and without desire to die. Misery and ignorance went hand in hand, and annihilated all energy and enterprise in this once industrious and rich population. There were, indeed, from time to time some wealthy and influential families, such as the Agimans, the Gabbais, and the Carnionas, members of which held official positions; but the majority remained in the most abject destitution and ignorance.

An endeavor to raise the material and intellectual condition of the community was undertaken with some success in the second half of the nineteenth century, first by Albert Cohn, who in 1854 founded at Constantinople a school patterned after European institutions, and then by the Alliance Israélite Universelle through the numerous institutions which it established there for the instruction of young people.

In 1853 two Jews of Constantinople, Behar Effendi Ashkenazi and David Effendi Cremona, were appointed by 'Abd al-'Aziz members of the council of state; and in 1876 both of them were nominated senators by Sultan 'Abd al-Ḥamid.

Literary Productions.

Persecutions contribute but little to poetry and learning; and during the Byzantine period Constantinople did not produce any noteworthy rabbinical scholars. The Karaites, however, displayed some scientific activity, and counted among their number prominent men like Judah ben Elijah Hadassi (1150), author of "Eshkol ha-Kofer"; Aaron ben Joseph ha-Rofe (1290), author of the "Kelil Yofi" and "Sefer ha-Mibḥar"; Aaron ben Elijah of Nicomedia, author of "Eẓ Ḥayyim" (1346).

The security and prosperity enjoyed by the Jews under the first Turkish rulers brought about a great scientific movement; and Constantinople became the focus of Jewish learning. Mohammed the Conqueror followed the custom established by his predecessors in nominating a ḥakam bashi, or grand rabbi, chosen from the Rabbinite Jews. Sambari (Neubauer, "Medieval Jewish Chronicles," i. 153) gives the names of the rabbis of Constantinople who officiated from 1453 to 1672 as follows:

Rabbis.

Moses Capsali; Elijah Misraḥi; Tam ben Yaḥya, author of "Ohole Tam"; Elijah Capsali, author of a historical work entitled "Debe Eliyahu"; Samuel Yafe, author of "Yefeh Toar," etc.; Samuel Saba'; Joseph ibn Leb; Joshua Ẓonẓin, author of "Naḥlah li-Yehoshu'a"; Hananiah ben Yaḳar; Jehiel 'Anabi; Elijah ben Ḥayyim, author of "Torat Mosheh" and responsa; Moses Aruk; Mordecai ha-Kohen; Gedaliah Ḥayyun; David ha-Kohen; Samuel di Curiel; Elijah ha-Levi; Abraham ibn Jamil; Gabriel Alya; Eliezer ben Naḥmias; Shemariah Sharbiṭ ha-Zahab; Ḥayyim Egozi; Abraham Monson; Isaac Ashkenazi; Jehiel Bassan; Joseph of Trani; Jeremiah Mabrogonato (מאברוגונאטו); Salomon Caro; Samuel ben וולייסיד (?); Yom-Ṭob ben Ya'ish; David Egozi; Abraham Allegre; Baruch ben Ya'ish; Baruch ben Ḥayyim; Judah Afna'im; Abraham Sharbiṭ ha-Zahab; Aaron Cupino; Ḥayyim Alfandari; Moses ben Shangi; Baruch Ashkenazi; Joseph ben Shangi; Isaac Ispania ha-Rofe; Ẓemaḥ of Narbonne; Isaac Sasson; Moses Bassan; Elijah; Meïr Isaac; Eliezer ben Shushin (שושין); Isaiah of Trani; Joshua Benveniste; Ḥayyim Benveniste; Moses Benveniste; Yom-Ṭob ben Yaḳar; Joseph ha-Kohen Ḥasid; Ḥayyim Algazi; Moses Afna'im; Solomon ben Mubḥar; Yom-Ṭob Birbinya; Aaron Hamon; Jehiel Bassan the Younger; Aaron Yiẓḥaḳi; Nissim Egozi; Abraham Ashkenazi; Meïr de Boton; Samuel ha-Levi; and Samuel 'Adilah.

Besides these rabbis, many of whom were equally renowned for their great Talmudical knowledge and for their proficiency in the secular sciences, there were in the second half of the fifteenth century and during the sixteenth a succession of brilliant writers and scholars, such as Mordecai Cumtino, Shabbethai ben Malkiel, Solomon Sharbiṭ Zahab, Joseph ibn Verga, and Moses Pizanto. The characteristic feature of that period was the scientific intercourse between the Karaites and the Rabbinites. In spite of some obscurantists, who attempted to interrupt these relations by excommunications and other violent measures, Rabbinite scholars instructed the Karaites in rabbinical literature and the secular sciences; and this circumstance had a salutary effect upon the Karaite community, which had hitherto been immersed in ignorance. A series of brilliant writers and scientists, such as the Bashyaẓis, Caleb Afendopolo, Abraham Bali, Moses Bagi, and Joseph Rabizi, arose within it and became illustrious in various branches of knowledge.

Printing-Offices.

The impetus to learning was much furthered by the establishment in Constantinople of Hebrew printing-offices, the first of which was opened in 1503 by David Naḥmias and his son. In 1530 the renowned printer Gerson Soncino established another; and a third was opened in 1560 by the Ya'beẓ family. Authors who could not afford to publish their works found at Constantinople Mæcenates who were willing to defray the necessary expenses. Thus Esther Kiera paid the cost of publication of the "Sefer ha-Yuḥasin" of Zacuto in 1566; Nathan Ashkenazi, the son of the ambassador, published at his own expense the responsa of Moses Alshech. In 1579 the duchess Regina Nassi established a printing-office in her palace at Belvedere, where authors without means were sure of assistance. See CONSTANTINOPLE (TYPOGRAPHY).

The retrogression in the political and economic conditions of the community extended to the literary movement. After the Shabbethai Ẓebi agitation Constantinople ceased to be a focus of Jewish learning, and during the eighteenth and nineteenth centuries it could not boast of a single name of importance. The rabbis of this period were:

Abraham Rozanes (c. 1727); Samuel Moohas (1790); Abraham Levy (1835–36); Samuel Ḥayyim (1836–39); Moses Fresco, called "Rab ha-Zaḳen" (1839–41); Jacob Behar David (1841–54); Ḥayyim Cohen, called "Rab Cahana" (1854–60); Jacob Abigdor (1860–63); Yaḳir Geron, called "Rab Preciado" (1863–72); Moses Halevy (1872).

The leading rabbinical writers of this period were:

Abraham Soncino (1703); Eliezer ben Sanche (1720); Elijah Alfandari (1720); Tobias Cohen (1729); Jacob Kuli (1733); Elijah Palombo (1804); Moses Fresco and Abraham Abigdor (1827); Raphael Shacky (1839); Jacob Rofe (1849); Solomon Ḳimḥi (1862); Joseph Alfandari (1868); Ḥayyim Menahem Frangi and Hezekiah Medini (still living in 1902).

In 1853 Leo Ḥayyim de Castro founded the first Jewish periodical in Judæo-Spanish, entitled "Or Yisrael; õ La Luz de Israel," which was followed by "Jornal Israelit" (1860); "Sefat Emet, õ El Luzero" (1867); "Sharkiye" (The Orient), in Turkish, with Hebrew characters (1869); "El Tiempo" (1871); "El Sol" (1879); "El Radio de Luz" (1885); "El Amigo de la Familla" (1886); and "El Telegrafo." Of these papers two only are still in existence; viz., "El Telegrafo," a daily, and "El Tiempo," a biweekly.

There are about 55,000 Jews in a total population of 1,000,000, distributed in the following quarters: Haskeui, 20,000; Balata, 15,000; Ortakeui, 7,000; Kuskunjuk and Daghamam, near Scutari, 6,000; Pera and Galata, 5,000; Stambul, around the Sublime Porte, and Maḥmud Pasha, 1,000; various suburbs along the Bosporus — Arnaut-Keui, Pasha Bagtche, and Buyukdere—300; Haidar Pasha and Kadi Keui, 700. Ritually they are divided into three classes; viz., Sephardim numbering 51,000; Ashkenazim, 3,000; and Karaites, 500.

Population and Constitution.

In conformity with the "Constitution of the Jewish Nation" granted to them in 1865 by the Ottoman government, the Jews of Constantinople are governed by a ḥakam bashi, or chief rabbi, and two assemblies, the civic communal council, Mejlis Jasmani, and the spiritual council, Mejlis Ruḥani, each council being elected for three years by an assembly of notables. The former numbers among its members the majority of the Jewish officials employed by the government; while the latter is composed exclusively of rabbis well versed in the Talmud. The Jewish settlement in each quarter has in addition a spiritual leader, who is consulted on all sorts of religious questions, and who presides at the administrative council of every synagogue. In every quarter there is a Jew bearing the title "Kehaya," whose duty it is to notify the city government of Jewish births, deaths, and transfers of real estate.

Rabbinical Courts.

In the three populous suburbs of the city there are three rabbinical courts, which, however, decide only in divorce cases, all other legal matters being under the jurisdiction of the state. The rabbinical court of

Balata has at its disposal a prison called "Ḥakan Khane."

The annual budget of the consistory amounts to 111,692 francs, being revenue from the tax on meat, cheese, wine, brandy, and unleavened bread, from a poll-tax paid by the rich notables, and from taxes on marriage certificates, passports, and transfers of real estate.

There are in Constantinople 40 synagogues and 4 batte midrashim. None of the synagogues is very old, all having been burned down and rebuilt. Those of Istipol and of Galata seem to be the oldest. In 1453 the physician to Mohammed the Conqueror, Moses Hamon erected a house of prayer at Haskeui, and called it by his name, "Ḳahal Ḳadosh Hamon." Other synagogues, notably that of the Exile ("Gerush"), were built after 1492 by Spanish exiles and others.

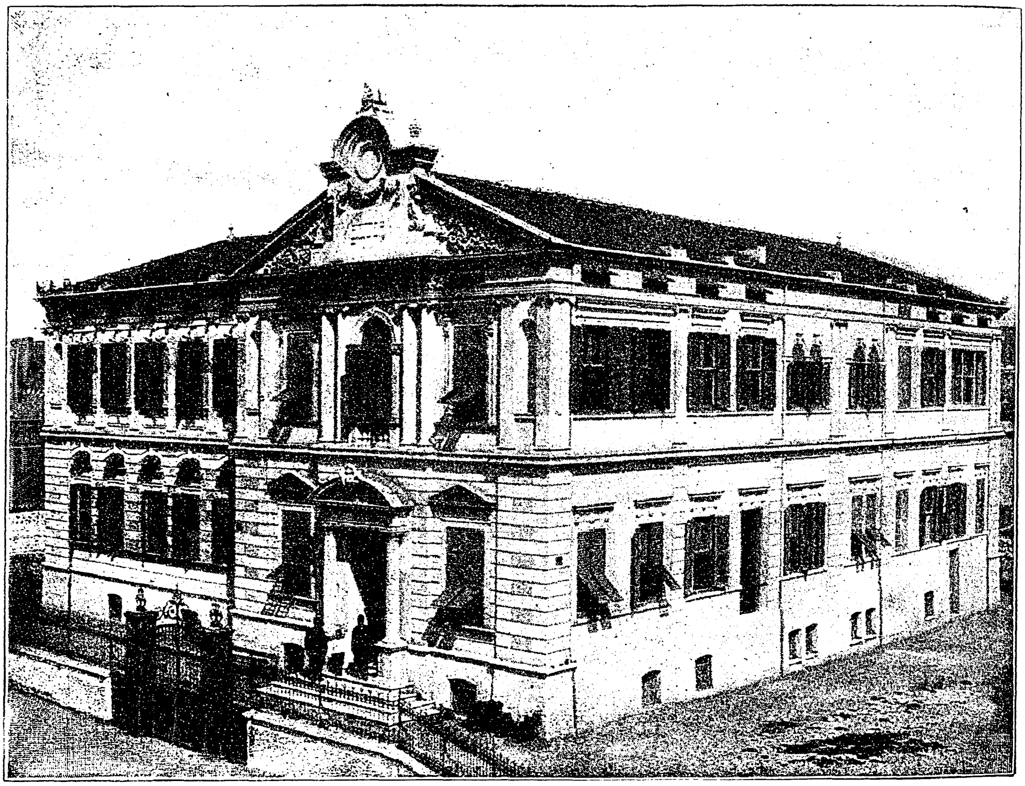

THE JEWISH HOSPITAL AT CONSTANTINOPLE.
(From a photograph.)

The Alliance Israélite Universelle supports 11 schools at Constantinople: 6 for boys and 5 for girls, with a total attendance of 3,000. More than 1,000 children attend the Talmud Torah; and there are about 30 private schools. In 1898 a Jewish seminary was founded under the direction of Abraham Danon. Some young Jews attend the higher schools of the state, for the study of medicine, law, pharmacy, fine arts, agriculture, etc.

The community possesses the following twelve benevolent agencies:

Benevolent Institutions.

(1) The Society of Jewish Women of Pera and Galata, founded in 1893, to assist lying-in women, widows, the sick, and the poor; (2) Ahabat Ḥesed, founded by young men of Pera and Galata, to provide clothing for poor children of the Jewish schools; (3) Bruderverein, founded in 1875, to assist the poor and the sick of the Ashkenazic congregation; (4) Jungbundsverein, founded in 1897, to provide meals for poor children of the German Talmud Torah; (5) the Society of German Women, founded in 1897, to establish a hospital and to maintain an asylum for the aged; (6) the Society of Jewish Young Women of Pera, founded in 1894, to feed the poor pupils of the girls' school at Galata: it clothes 150 children every year, besides furnishing medicine and relief to the poorest; (7) the Society of Jewish Women of Haskeui, founded in 1895, to aid lying-in women; (8) Or ha-Ḥayyim of Balata, founded in 1885, to establish and maintain a Jewish hospital, which latter was inaugurated Sept. 1900 in a handsome new building on the shores of the Golden Horn; (9) Society Meḳor ha-Ḥayyim of Haskeui, founded in 1895, to aid the poor and to provide pecuniary assistance to young men studying in the government colleges; (10) Society Ẓeror ha-Ḥayyim of Haskeui, founded in 1896, for a similar purpose; (11) Society Ha-Ḥemlah of Balata, founded originally under the name "Ha-Tiḳwah," for mutual financial aid; (12) Society 'Ozer Dallim of Kuskunjuk, for the same purpose as the preceding. There is also a ḥebra ḳaddisha in each quarter.

The majority of the Jews of Constantinople are poor, and are engaged in petty trade, in pedling, or as porters, fishermen, and boatmen. A small industry peculiar to the Jews is the cutting of cigarette-paper. Still, there are among them rich wholesale merchants and bankers of the second or third rank. A dozen Jewish banks are connected with

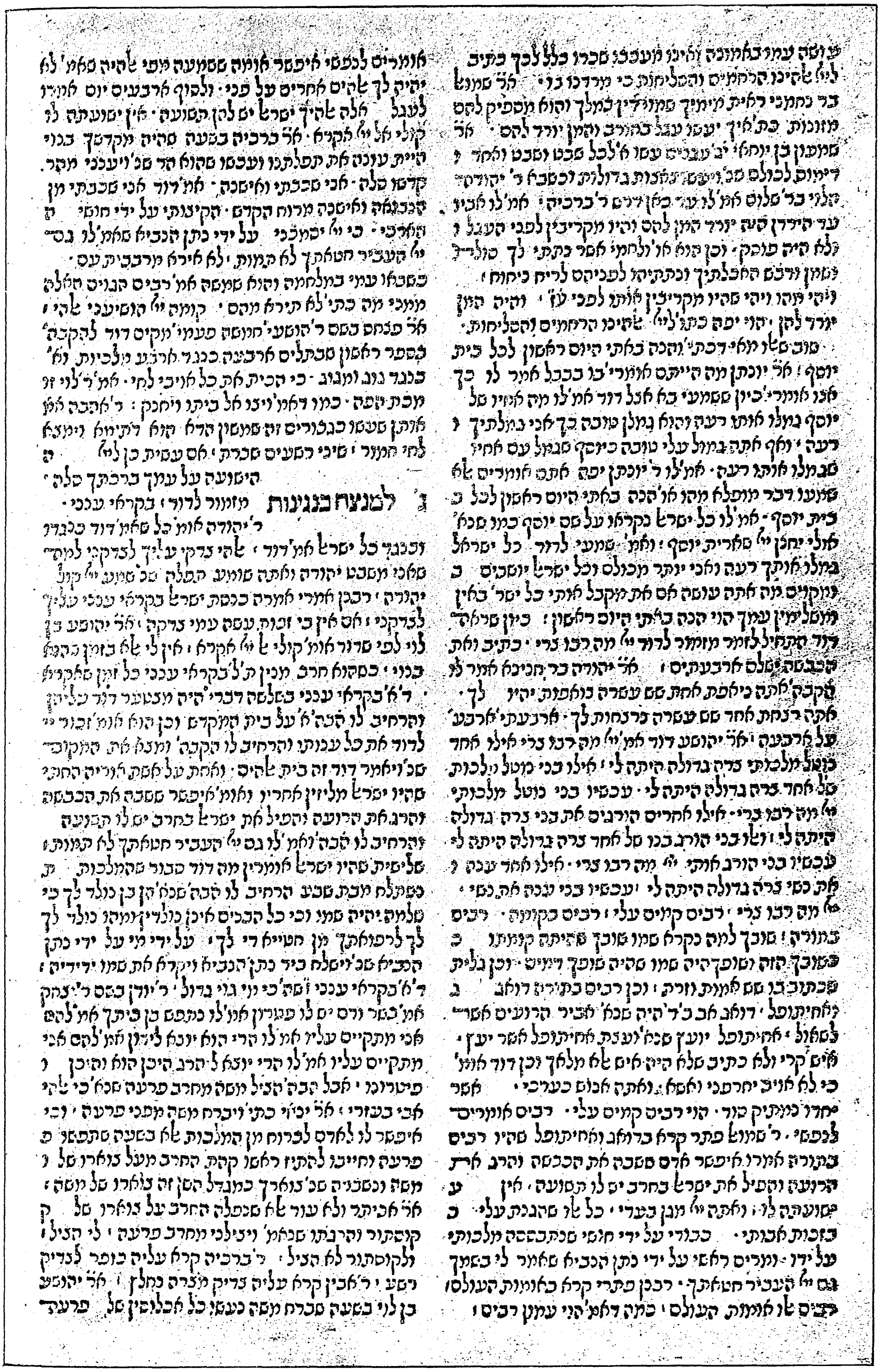

PAGE FROM MIDRASH TILLIM, PRINTED AT CONSTANTINOPLE, 1512.

(In the Columbia University Library, New York.)

Present Conditions.

the stock exchange of Galata. At Pera four or five large Jewish houses manufacture novelties known as "articles de Paris." The principal houses for ready-made clothing are conducted exclusively by Jews from Vienna. A Jew from Salonica named Modiano owns the glass-works at Pasha-Bagtche, the only one of its kind, which furnishes glass to the whole of Turkey. Many Jews (almost all the Karaites) are goldsmiths, jewelers, and money-changers. Through the Alliance Israélite Universelle, Jewish young men are taught various trades, as carpentery, turning, goldsmithery, cabinet-making, type-setting, upholstery, etc. But the Alliance prefers to have them employed as secretaries or accountants in European companies: banks (Ottoman Bank, Crédit Lyonnais), insurance societies, water-works, gas companies, wharves, etc.

A number of Jews are employed in the government offices. The first secretary of the Imperial Divan, who collects all the reports of the Turkish foreign ambassadors and translates them into Turkish, is the Jew David Molho Pasha. Elias Cohen (known as "Elias Pasha") is physician to the sultan.

Jews are found in the civil list of the ministry of public instruction and in consular offices. There are among the 55,000 Jews of the city 20 physicians, and as many druggists, all educated in the government schools, some of them having completed their studies at Paris, Berlin, and Vienna. See BYZANTINE EMPIRE.

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J. I. BR.

——**Typography:** In the year 1503 David Naḥmias, a descendant of an old Spanish family, established, in conjunction with his son Samuel, the first printing-office in Constantinople. According to Steinschneider, the first work published by the Naḥmias firm was the Tur, of which edition only one copy, now in the Oppenheim collection (No. 521 F) in the Bodleian Library, is extant. At the death of David Naḥmias in 1511, the press fell under the direction of Samuel, in conjunction with Astruc of Toulon and Judah ben Joseph Sasson. Together with Samuel Rikonim, Astruc of Toulon established, in the same year, an independent press, from which, however, the former withdrew two years later. Astruc continued the office until 1513.

In 1518 another printing-office, in existence only five years, was established by Solomon ben Mazzal-Ṭob. About the same time new presses were established by Joseph ben Ajid al-Ḳabiẓi, Yom-Ṭob Sichri ben Raphael, and Moses ben Samuel Facilino. In 1526 the well-known printer Gerson Soncino entered the field. After his death, in 1530, the business was continued by his son Eliezer until 1547, when it became the property of the physician Moses ben Eliezer Parnas, who held it until 1554. From 1560 typography in Constantinople began to decline; and in the last years of that century there was no press in the city. Printing was then carried on at Belvedere, where the widow of Joseph, Duke of Naxos, had established presses. In 1593 these presses were transferred to Kura Chesme, a village near Constantinople. In 1639 printing was resumed in Constantinople by Solomon Franco and his son Abraham, which concern was still in existence at the end of the century. The leading printers of the eighteenth century (some books appearing at Ortakoï, a suburb) were Jona Ashkenazi (with Naphtali ben Azriel) and his son Nissim Ashkenazi. The following list of the principal publications issued during the sixteenth century will give some idea of the activity of the Constantinopolitan presses during that period. It should be remarked that several of the prints are without the printers' names, some without place of origin, and a few without either.

1503. Arba' Ṭurim.
1505. I. Abravanel's "Rosh Amanah."
1505. Torah, Megillot, and Hafṭarot.
1505. I. Abravanel's "Zebaḥ Pesaḥ," etc.
1505. I. Abravanel's commentary to Abot.
1506. David ibn Yaḥya's "Leshon Limmudim."
1509. Maimonides' "Mishneh Torah."
1509. Alfasi.
1510. (?) "Hanhagat ha-Deber."
1510. (?) Isaac of Corbeil's "'Ammude Golah."
1510. Yosippon.
1510. Naḥmanides' "Hassagot."
1510. Abraham Levi ha-Zaḳen's "Mashre Ḳiṭrin."
1510. Joshua Levi's "Halikot 'Olam" and Samuel ha-Nagid's "Mebo."
1510. Siddur Romania. See "Zeit. für Hebr. Bibl.," iii. 72.
1511. Jonah Gherondi's "Sha'are ha-Teshubah."
1511. Nathan b. Jehiel's "'Aruk ha-Ḳaẓer."
1511. Collection of Talmudic Haggadot.
1511. "Haggadot ha-Talmud."
1511. Jehiel b. Yekutiel's "Bet Middot."
1512. (?) Midrash Mishle.
1512. "Bereshit Rabbah."
1512. Midrash Tillim.
1513. Abudirham.
1513. D. Ḳimḥi's "Shorashim."
1514. Baḥya's "Shulḥan Arba'."
1514. Pirḳe R. Eliezer.
1514. I. Aboab's "Menorat ha-Ma'or."
1514. Naḥmanides' "Perush ha-Torah."
1514. Jacob b. Asher's "Perush ha-Torah."
1514. Abr. ibn Ezra's "Perush ha-Torah."
1514. Abraham Sabah's "Ẓeror ha-Mor."
1515. Jacob b. Asher's "Ḳiẓẓur Pisḳe ha-Rosh."
1515. "Petaḥ Debarai."
1515. Solomon ibn Gabirol's "Azharot."
1515. Baḥya's "Kad ha-Ḳemaḥ."
1515. Mekilta.
1515. Samson of Chinon's "Sefer Keritut."
1515. Makir's "Abḳat Rokel."
1516. Solomon b. Adret's "Teshubot."
1516. (?) Abr. Ḥayyun's "Amarot Ṭehorot."
1516. "Halakot Pesuḳot."
1516. Torah, without vowels.
1516. Seder 'Olam.
1516. Abraham Zacuto's "Sodot."
1516. Moses' Midrash, "Eldad ha-Dani," etc.
1516. Benveniste's "Meliẓat le-Maskil."
1516. Yeruḥam b. Meshullam's "Toledot Adam we-Ḥawwah."
1516. (?) "Sefer ha-Yashar."
1517. Maimonides' "Sefer ha-Miẓwot."
1517. (?) "Mishpeṭe ha-Ḥerem."
1517. "Dine de Garme."
1517. "Pirḳe Ḥallah."
1517. "Hilkot Ṭerefot."
1517. Elisha b. Abraham's "Magen Dawid."
1517. Midrash Shemu'el.
1517. Asher b. Jehiel's "Teshubot."
1517. Baḥya's "Perush ha-Torah."
1518. (?) Solomon Almoli's "Pitron Ḥalomot."
1518. Esther, with commentary of Isaac Arama.

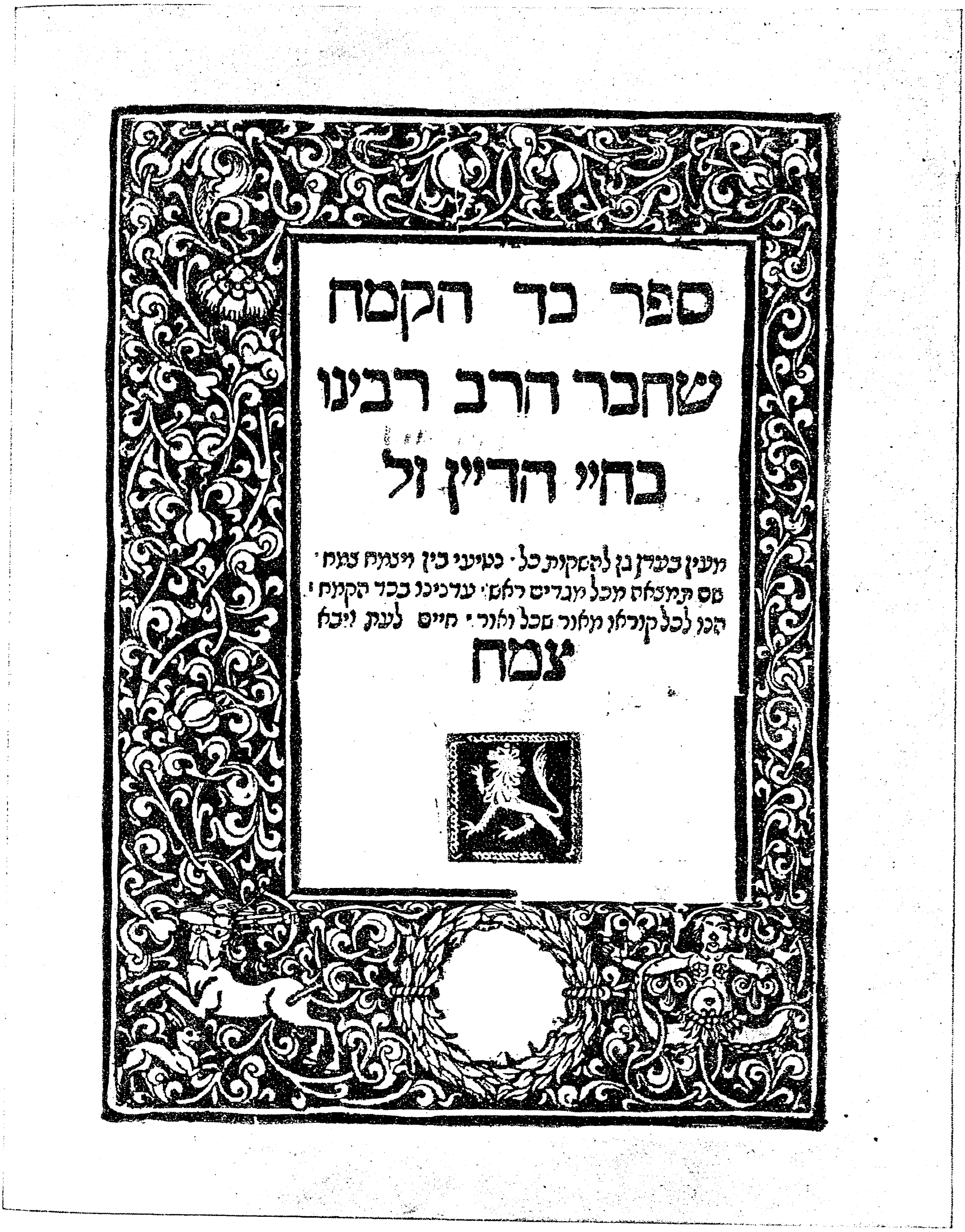

ספר כד הקמח
שחבר הרב רבינו
בחיי הדיין ז״ל

מעין בעדן גן להשקות כל · נטועי כן ותצמח צמח ·
פס המנחה מכל מגדים ראש׃ ערכינו בכד הקמח ·
הכן לכל קוראו מאור שכל ואור · חיים לעת ויבא
צמח

Title-Page from Baḥya ben Asher's "Kad ha-Ḳemaḥ," Printed at Constantinople 1520.
(In the Columbia University Library, New York.)

1518. Isaac Caro's "Toledot Yiẓḥaḳ."
1518. Abr. b. Ḥisdai's "Ben ha-Melek."
1518. (?) Solomon Halevy's "'Abodat ha-Lewi."
1518. Naḥmanides' "Torat ha-Adam," "Sha'ar ha-Gemul."
1519. (?) "Otiyyot Shel R. Akiba."
1519. Ben Sira, Midrash Wayasha', etc.
1519. Abr. Yarḥi's "Sefer ha-Manhig."
1519. Solomon Almoli's "Halikot Sheba."
1519. Kol Bo.
1519. David b. Yaḥya's "Leshon Limmudim."
1520. Joshua ibn Shu'aib's "Derashot."
1520. Midrash Ḥamesh Megillot.
1520. Joseph Bekor Shor's "Perush ha-Torah" (?).
1520. (?) I. Campanton's "Darke ha-Talmud."
1520. (?) Moses ibn Ḥabib's "Marpe Lashon."
1520. Elijah Mizraḥi's Tosafot to "Semag."
1520 (1540 ?). Maimonides' "Teshubot Sha'alot Iggeret."
1521. Abr. Bibago's "Derek Emunah."
1522. Torah, with commentary, etc.
1522. Midrash Tanḥuma.
1525. I. Aboab's "Bi'ur Perush ha-Rambam."
1529. Abr. ibn Ezra's "Yesod Mora."
1530. Abr. ibn Ezra's "Safah Berurah."
1530. Sefer Tefillot.
1530. Elijah Bashyaẓi's "Aderet Eliyahu."
1530. Judah Bolat's "Kelal Ḳaẓer."
1530. Sol. Almoli's "Me'assef le-Kol ha-Maḥanot."
1532. Hai Gaon's "Musar Haskel" and Ezobi's "Ḳa'arat Kesef."
1532. Almoli's "Sha'ar Adonai he-Ḥadash."
1533. Jos. Ya'beẓ's "Ḥasde Adonai."
1534. El. Mizraḥi's "Sefer ha-Mispar."
1534. D. Ḳimḥi's "Miklol."
1535. Imm. b. Solomon's "Maḥberot."
1536. David Vidal's "Keter Kehunnah."
1536. Jehiel b. Ruben's "'Eser Yeri'ot."
1536. Judah Khalas's "Sefer ha-Musar."
1537. David Kohen's "Teshubot."
1538. I. Aboab's "Nehar Pishon."
1539. Abr. Shalom's "Neweh Shalom."
1539. Jacob B. Asher's Arba' Ṭurim.
1539. Jacob of Illesca's "Imre No'am."
1540. Al-Ḥarizi's "Taḥkemoni."
1543. Judah ben Isaac's "Milḥemet ha-Ḥokmah weha-'Osher."
1543. Judah ben Isaac's "Minḥat Yehudah Sone ha-Nashim."
1544. Gedaliah ben Yaḥya's "Shib'ah 'Enayim."
1546. Barfat's "Teshubot."
1546. "Torat Adonai" (polyglot).
1547. Moses of Coucy's "Miẓwot Gadol."
1548. Nissim Gerundi's "She'elot u-Teshubot."
1549. Solomon ben Melek's "Miklol Yofi."
1550. Baḥya's "Ḥobot ha-Lebabot."
1553. Isaac ben Reuben's "Sha'are Dura" or "Sefer ha-She'arim."
1559. Elijah Mizraḥi's "She'elot u-Teshubot."
1560. Judah Zarḳo's "Leḥem Yehudah."
1560. (?) Judah Nathan Provençal's "Or 'Olam."
1561. Solomon Alḳabeẓ's "Shoresh Yishai" (on Ruth).
1562. Saadia's "Ha-Emunot weha-De'ot."
1565. Naashon of Babylon's "Re'umah."
1565. (?) Isaac Arama's "Yad Abshalom" (on Proverbs).
1566. Joseph ibn Leb's "She'elot u-Teshubot."
1566. M. Zacuto's "Sefer ha-Yuḥasin."
1567. Moses ben Ḥayyim's "Ner Miẓwah."
1567. Simeon ben Ẓemaḥ's "Yesha' Elohim."
1570. Joseph Ḥayyim's "Mille de-Abot."
1572. (?) Mattathiah Zacuto's "Zebaḥ Todah."
1573. Joseph Nasi's "Ben Porat Yosef."
1575. "She'elot u-Teshubot ha-Geonim."
1575. Moses Najara's "Leḳaḥ Ṭob."
1575. Samuel Aripol's "Leb Ḥakam."
1576. David Messer Leon's "Tehillah le-Dawid."
1576. Eliezer Ashkenazi's "Meḳor Baruk."
1577. Isaac Onḳeneira's "Ayummah ka-Nidgalot."
1578. Al-Ḥarizi's "Taḥkemoni."
1581. Judah Chelebi's "Sha'are Yehudah."
1581. Aaron ben Joseph's "Kelil Yofi."
1583. Isaac Ya'abeẓ's "Ḥasde Abot."
1585. (?) Isaac ibn Laṭif's "Perush 'al Ḳohelet."
1585. Aaron Abraham's "Iggeret ha-Ṭe'amim."
1586. Ḳohelet, with commentary by Samuel Aripol.
1593. Moses Alshech's "Torat Mosheh."

During the nineteenth century a few Hebrew books were printed at Ortakeui or Constantinople; *e.g.*, Abraham Abigdor's "Zeker le-Abraham" (1824), Isaac Farḥi's "Marpe le-'Eẓem" (1830), Abraham Zaki's "Shemen Rosh" (1839), and Joseph ha-Rofe's "Shemen ha-Ṭob" (1849). But a very large number of books in Judæo-Spanish, and not a few journals, have been issued, a list of the latter being given in the article CONSTANTINOPLE. Karaite books have been published in the nineteenth century by Irab Oglu & Sons.

BIBLIOGRAPHY: Cassel and Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 37-40, 63.

J. I. BR.—G.

CONSTANTINOV, VOLHYNIA. See STARO-KONSTANTINOV.

CONSTANZA (until 1878 **Custendje**): Rumanian town in the province of Dobrudja. During the Russo-Turkish campaign of 1828 some Jewish purveyors came with the Russian army to Constanza, and, settling in the place, formed the nucleus of a small community. A separate community was founded later by some members of the Sephardic (Spagnioli) communities of Asia Minor. In 1853, during the Russo-Turkish campaign, the community was further increased, and a cemetery was laid out. Sir Moses Montefiore, visiting Constanza on his journey to Jerusalem in 1868, gave £200 to the president, Ilie Avram, for the purpose of building a synagogue. At present (1902) there are about 1,000 Jews in Constanza; of this number about 400 persons are Sephardim (Spagnioli), and form a separate community. The majority of the Jews are engaged in trade, but there are also some tailors, shoemakers, tinkers, watchmakers, etc. There are two religious schools for boys, one Sephardic, conducted in Spanish, and the other where German is used. There are the usual philanthropic institutions. Aaron Leib Feigenbaum is rabbi of the Ḥobebe Ẓiyyon, and Ḥayyim Solomon Donaufeld of the Bene Ẓiyyon.

E. C. M. BUJ.

CONSTELLATIONS: Clusters of stars. The number of constellations named in the Biblical writings is small. In view of the extensive astronomical attainments of the Assyro-Babylonians, it is safe to predicate of the Hebrews larger knowledge of the starry heavens (compare Ps. viii.) than appears from references actually embodied in Biblical literature; and there is no necessity for accepting Stern's explanation that only such celestial bodies were regarded with interest by the Hebrews as were of importance for calendric purposes in ushering in the seasons (Stern, in Geiger's "Jüd. Zeit." iii. 258; Friedrich Delitzsch, "Hiob," p. 169; see also ASTRONOMY).

The Great Bear.

"'Ash" or "'Ayish" is mentioned twice in Job (ix. 9, xxxviii. 32, R. V.), and has been identified with the Great Bear, though this identification has been rejected by many Biblical scholars. The Arabs certainly knew this brilliant cluster of stars by the name of "Na'sh" (the Bier); and the three stars in the tail they designated as "Banat Na'sh" (the Daughters of the Bier); *i.e.*, the "followers," an appellation still in vogue in modern Syria. A legend is connected therewith, according to which Gedi (the pole-star) slew Na'sh, whose children now are intent upon avenging the murder; while "Suhail" (Canopus) would rush to the slayer's aid (Wetzstein, in Franz Delitzsch, "Hiob," 2d ed., p. 501). The assumed etymological affinity between "'Ash" and "Na'sh" is more than doubtful. Still, in Job xxxviii. 32 the "children" are also introduced, while it would be strange if this most brilliant group were omitted from Job ix. 9.

"'Ash."

The vocalization "'Ayush" is proposed by Hoffmann (in Stade's "Zeitschrift," iii. 107); "'Iyush," by Brown-Briggs (Gesenius, *s.v.*); and "'Esch," by Friedrich Delitzsch (in "Hiob," xxxviii. 32), who previously identified it with "Moth," a star known as such to the Assyrians ("Assyr. Handwörterb." *s.v.* "săsu"), but in his "Hiob," in ix. 9, translates by the German equivalent of "Great Bear." Luther renders "Wagen" (Wagon), and in this has been followed by Ideler ("Sternnamen," pp. 21 *et seq.*), Hirzel, Ewald, Franz Delitzsch, Hitzig; and R. V. Stern (*l.c.*) maintains that the Pleiades are meant—a view accepted by Schrader, Nöldeke (Schenkel's "Bibel-Lexikon," iv. 370), and G. Hoffmann (*l.c.*). Merx writes "Canopus." Of the old versions, the LXX. in Job ix. 9 has Πλειάς, and in *ib.* xxxviii. 32, Ἕσπερος. The Vulgate and A. V. in ix. 9 have "Arcturus," and "Vesperus" and "Arcturus" respectively in xxxviii. 32. Targum in the former verse gives the Hebrew word; in the latter renders by the Aramaic for "hen" (= Pleiades). The Syriac has "'Iyuta" (= Aldabaran; see Merx, in xxxviii.) or the Hyades, which Jensen (*l.c.*) also suggests. Of this Syriac word, the Talmudical יותא (אתא in some manuscripts), Ber. 58b, is the East Aramaic form. According to Levy, the latter is the seven-starred (Little) Bear; but in the passage itself R. Judah explains it as the *tail* of the Ram, if not the *head* of the Wagon or, according to Rashi, of the Bull. Kohut ("Aruch Completum," *s.v.*) derives it, as Stern and others before him, from the Greek Ὑάδες, and explains it as a cluster of seven stars in the head of Taurus. Of medieval Jewish commentators, Saadia identifies it with the Bear; ReDaḲ, again, in his dictionary, under עַשׁ, explains זנב טלה as the tail of the Ram. Ibn Ezra merely states that עַשׁ = "seven stars." Gersonides locates it as a constellation "within the sphere of the fixed stars."

What terrestrial being עַשׁ is, is not known. Ewald thinks of the Arabic "'ayyath" (lion), and says that the Hebrews called the group the "Lioness and Her Whelps."

Orion is undoubtedly designated by the Hebrew "Kesil" ("Fool"; see below) in Job ix. 9, xxxviii. 31; Amos v. 8; Isa. xiii. 10. Of the ancient versions, the LXX. has "Orion" in Job and Isaiah, while Targum and Peshiṭta render by "Giant." In this there is a reminiscence of an ancient, perhaps pre-Semitic, myth—also current in variants among the Greeks—concerning a giant bound to the sky, whom the Hebrews, with characteristic reflection upon his presumption to resist and defy heavenly power, labeled "Fool." Nimrod was associated with this "Fool" by later folk-lore. The question in Job about loosening the bands (xxxviii. 31) has reference to this, and not, as Dillmann contends (commentary, *ad loc.*), to the rise and fall of the stars according as the "rope with which they are drawn" is tightened or slacked.

The Jewish medieval commentators hold the "Kesil" to have been either the Arabic "Suhail" (= Canopus) or Sirius. On the plural, in Isa. xiii. 10, see Jensen, *l.c.* (note also his suggestion that "Kesil" is a generic name for "comet").

"Kimah" (Job ix. 9, xxxviii. 31; Amos v. 8) is the "Hen" (Luther) with her brood. Etymologically, the name signifies "a heap," and is thus very appropriately descriptive of the cluster, now known as the Pleiades, in the zodiacal sign of the Bull.

Pleiades.

Stern (*l.c.*) argues that "Kimah" is Sirius. In the Talmud occurs this statement: "But for the heat of Kesil, the world could not endure, on account of the excessive cold of the Pleiades, and vice versa" (Ber. 59a; B. M. 106b). "Kimah" is qualified as a planet (מזל; Ber. 58a); the etymology כמאה כוכבים = כימה is, of course, fanciful. The setting of the Pleiades is said to have been the cause of the Flood (Yer. Ta'an. i. 64a, at foot). According to Abu al-Walid, "Kimah" is the Arabic "Al-Thurayya" (= Pleiades). Ibn Ezra reports that his predecessors held it to be a group of seven stars in the tail of the Ram, but he believes it to be a single star, "the left eye of Taurus."

In Job xxxviii. 31 A. V. occurs the puzzling phrase "the sweet influences of Pleiades" (R. V. "cluster of the Pleiades"; margin, "chain"); מעדנות, as shown by the parallelism with the "bands of Orion," and the expression "canst thou bind," is a transposition of מענדות ("chains" or "fetters"). Some mythological allusion is probably hidden in the expression.

Ḳimḥi's explanation, that the reference is to the ripening of the fruit ("Kesil"), or the reverse ("Kimah"), is plainly too rationalistic, notwithstanding the Talmudic authority he quotes or the opinion of his father (under קיטר).

What "Mazzarot" (Job xxxviii. 32) may be is still unsettled. Perhaps it is identical with "Mazzalot" (II Kings xxiii. 5). If so, it might designate Saturn or the seven planets. Stern (*l.c.*) would have this strange expression denote the Hyades. Ewald, for the passage in Job, claims the reference to be to the Northern and Southern Crowns, corresponding to the "chambers of the South" ("Teman") in Job ix. 9. Others have suggested the constellation of the Southern Ship, characterized in an Arabic translation as the "heart of the South"; others again suggest Sirius. Friedrich Delitzsch leaves the problem open, simply transliterating the Hebrew (see his "Hiob," p. 169, note to verses 31 *et seq.*). It has also been held to designate the Zodiac.

According to Schrader (Schenkel, "Bibel-Lexikon," v. 398), the constellation of the Dragon is mentioned in Job xxii. 13 (R.V. "swift serpent"); but this is very problematic. Winckler has suggested to read for "Nadgalot"; in Cant. iv. 4, 10, "Nergalot"; *i.e.*, the Twins (Gemini; see "Altorientalische Forschungen," i. 293).

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E. G. H.

CONSTITUTION. See Government.

CONSUMPTION (TUBERCULOSIS): An infectious disease, due to the entrance of the tubercle bacillus into the body. The question of the relative infrequency of consumption among Jews has engaged much attention among physicians and anthropologists. It is well known that dwellers in large cities, particularly those living in crowded and insufficiently ventilated tenement-houses, are generally the first victims of the tubercle bacillus. Tailoring and other sedentary occupations that are favored by Jews tend to raise the percentage of tuberculous patients. Consanguineous marriages, common among Jews, are also a predisposing cause of this disease.

Predisposing Causes.

Accordingly, the Jews, particularly those residing in the congested tenement districts of large modern cities, like New York, London, Vienna, Odessa, etc., suffer from this disease more than others. In fact, the appearance of many a modern Jew would immediately lead one to suspect the presence of tuberculosis. He is more stunted in growth than almost any other European. According to the statistics given by Jacobs (see An-

THROPOLOGY), "the average height of the Jews is 162.1 cm. [5 ft. 3 in.]; span of arms, 169.1 cm. [5 ft. 6⅝ in.]; and girth around the chest, about 81 cm. [31.9 in.]: so that they are the shortest and narrowest of Europeans." The exceptionally narrow girth of Jews gives them what is technically known as the lowest "index of vitality." The Jews are also town-dwellers; four-fifths of the Jewish populations live in large towns, while only one-third of the non-Jewish populations live in cities.

All these conditions, added to their poverty, constant grief, anxiety, and mental exertion, besides the ceaseless persecutions to which they are subjected, tend to make them ready victims to tuberculosis; and when Jacobs attempted to collect statistics on the subject in 1885 ("Racial Characteristics of Modern Jews," in "Journal of the Anthropological Institute," 1885, xv. 23-62) he found only two favorable reports—one by Lombroso in regard to the Jews in Verona, showing a mortality from consumption of 6 per cent as against 7 per cent among Catholics; and the other by Glatter, from a Hungarian district, giving 14.4 per cent for Jews as against 16.9 per cent among Magyars, 16.4 per cent among Slavs and 19.5 per cent among Servians, but as against only 13.5 per cent among Germans. On the other hand, Jacobs has found in London no less than 13.1 per cent among Jews, against 11.3 per cent for the whole Whitechapel district. He further quotes Pruner to show that consumption is very prevalent among the Jews in Egypt, as it is in Algeria, according to Haspel and others, and in South Russia, according to Tchubinsky, etc.

In the Russian Army.

More recent statistics on the subject, however do not bear out the contention that the Jews are more liable to consumption than non-Jews. Thus, in a paper on consumption in the Russian army, Shtchepotyeff ("Vratch," 1900, viii. 232) states that among a certain number of soldiers, composed of 88.82 per cent Christians, 5.79 per cent Mohammedans, and 5.03 per cent Jews, the percentage of consumption was 88.89 for Christians (527 cases), 7.21 for Mohammedans (37 cases), and 3.98 for Jews (21 cases).

In the evidence taken before a commission in Victoria, Dr. MacLaurin stated that among the Jews of New South Wales, numbering 4,000, and dwelling mostly in towns, but one death from consumption had occurred in three years; whereas, if the disease had been as prevalent among them as among the rest of the population, 13 or 14 would have succumbed. Dr. Behrend says that their "comparative immunity from the tubercular diathesis has been recognized by all physicians whose special experience entitles them to express an opinion"; and it is the more remarkable when the adverse conditions under which the vast majority live are taken into consideration.

In London.

Drs. Loane, Gibbon, and Drysdale, medical officers of health in some of the poorest quarters of London, where the bulk of the Hebrew population dwell, have repeatedly commented upon this fact in their official reports. In May, 1897, the Jewish Board of Guardians in London appointed a committee to inquire into the increasing prevalence of consumption among the Jewish poor, with a particular view to the adoption of suitable prophylactic measures. The committee in its report arrived at the unexpected conclusion that during the preceding fifteen years there had been no increase in the prevalence of consumption among the Jewish poor, allowance being made for the growth of the Jewish population of the East End of London ("British Medical Journal," July 2, 1898). Dr. Gaster, basing his opinion on the burial returns of the United Synagogue from 1889 to 1893 as compared with those of the registrar-general, states that among the Jews in London there are relatively only about one-half as many cases of consumption as among the non-Jews.

Drs. Tostivint and Remlinger, who have lately investigated the subject in Tunis, state that during the four years 1895-99 the Jews of Tunis lost 2,744 by death, of whom only 34, or 1.24 per 1,000, died from tuberculosis. They further calculate that the average annual mortality from tuberculosis between the years 1894 and 1900 was:

Mussulman Arabs	11.30 per 1,000
Europeans	5.13 " "
Jews	0.75 " "

In the United States.

In the United States, Dr. Bowditch was the first to call attention to the fact that the Jews are less susceptible to tuberculosis than other races. Dr. John S. Billings, in his "Reports on Vital Statistics of the Eleventh Census of the United States," has again drawn attention to this curious fact. He has conclusively shown that the death-rate from consumption per 1,000 deaths among Jews was 36.67 for males and 34.02 for females; while that of the United States (1880) was 108.79 for males and 146.12 for females, and that of Massachusetts (1888) was 129.22 for males and 146.97 for females. Again, in his "Report on Vital Statistics of New York and Brooklyn," Billings has shown (see table below) that in 1890 the mortality from tuberculosis among the Russians and Poles of New York city, who are mostly Jews, was lower than that among any other race.

TABLE SHOWING THE DEATH-RATE FROM CONSUMPTION PER 100,000 POPULATION IN NEW YORK AND BROOKLYN DURING THE SIX YEARS ENDING MAY 31, 1890.

Race.	New York.	Brooklyn.
Colored	774.21	531.35
Mothers born in—		
Ireland	645.73	452.79
Bohemia	499.13	347.22
Russia and Poland (*mostly Jews*)	98.21	76.72
Scotland	384.12	269.24
Scandinavia	357.00	218.92
Canada	352.32	266.27
Germany	328.80	295.61
France	394.98	252.82
England and Wales	322.50	233.78
Italy	233.85	123.00
United States (*White*)	205.14	180.79
Hungary (*mostly Jews*)	155.05	120.77

"From these figures," says the census report, "it appears that consumption was most fatal among the colored, the Irish, and the Bohemians, and least fatal among the Russians and Hungarians; that is to say, among the Jews."

These statistics were objected to by some, on the ground that many of those registered by the census officials as Russians or as Poles, were not Jews, but Catholics. In order to test the validity of the figures, Dr. Maurice Fishberg has collected statistics of the mortality from consumption in the New York ghetto. By computing the mortality from this disease in each ward, approximately correct figures were easily obtained. The reports of the board of health of New York show that during the three years 1897, 1898, and 1899 there occurred 119,226 deaths from all causes, and of these, in the boroughs of Manhattan and the Bronx, 15,038 were due to tuberculosis. Of these the proportion for each of the wards in the section of the city below Fourteenth street is indicated in the accompanying map.

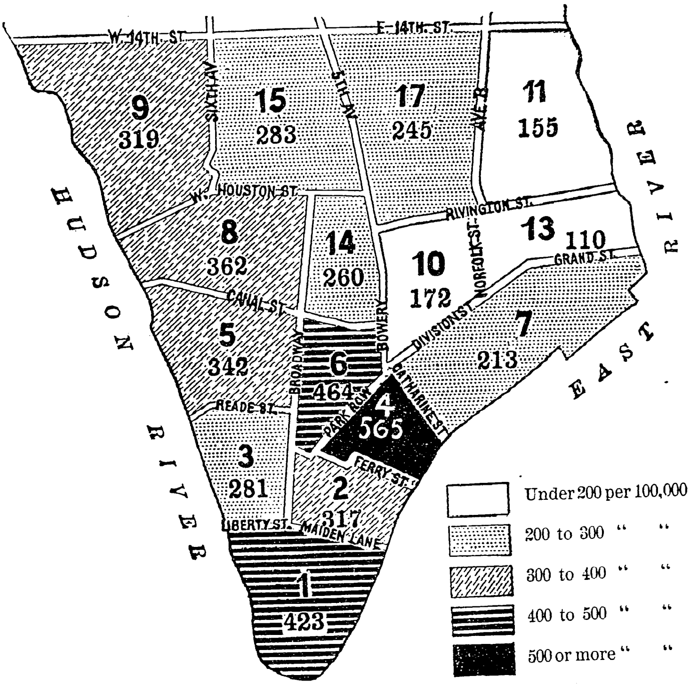

Map of New York City South of Fourteenth Street, Showing Average Death-Rates Due to Consumption, During 1897–99.

The average mortality from tuberculosis in the seventh, tenth, eleventh, and thirteenth wards (the Jewish wards) was 162.99 per 100,000 population for the three years 1897, 1898, 1899, while the average for Manhattan and the Bronx was 268.19; while in Manhattan and the Bronx during these three years the deaths due to tuberculosis amounted proportionately to 126 per 1,000 deaths; as is shown by the figures recorded above, in the four Jewish districts referred to the total number of deaths from tuberculosis was 1,419—that is, 99 per 1,000 deaths.

Increase in New York.

Consumption is undoubtedly on the increase among the poorer classes of Jews living in New York city. Dr. Lee K. Frankel, manager of the United Hebrew Charities, has shown that while in 1895 the ratio of consumptive applicants for relief was 2 per cent, in 1899 it reached 3 per cent, an appalling increase of 50 per cent in four years. Frankel also shows that consumption among the Jews in New York is almost wholly confined to the poorer classes, and that foreign-born Jews who suffer from this disease have contracted it after their arrival in the United States. He bases his deduction on an examination of 10,000 death certificates in the office of the New York City Board of Health, beginning with Jan. 1, 1900. In 888 of these the cause of death was stated to be tuberculosis, 72 relating to Jews. Recalling the fact that the Jewish population of New York city is estimated to be at least 15 per cent of the total population, it will be found from Frankel's figures that if consumption were as prevalent among the Jews as among the general population, the number of deaths due to this cause would have been 133. As it is, only 72 were recorded—a little over one-half the rate for the city at large. It is also to be noted that of these 72 cases, 39 died in tenement-houses, 23 in institutions, and only 1 in a private house. This tends to show that the well-to-do Jews are even less liable to consumption than the unfortunate poor, who are huddled together in congested tenements, in poverty and in want, and are exposed in every possible way to infection.

Causes of Relative Immunity.

For this comparative immunity of the Jews from tuberculosis different causes have been assigned. Lombroso attributes it to the fact that the Jews are usually engaged in occupations which require no exposure to the vicissitudes of the weather, this conclusion being strengthened by the fact that other pulmonary diseases, particularly pneumonia, are also infrequent among them, their lungs being consequently in a condition to resist infection by tubercle bacilli. Tostivint and Remlinger do not think it likely that ethnic differences afford the explanation. Nor are they able to discover the reason in deficient nourishment, lack of clothing, etc. The poor Jews in Tunis occupy a portion of the town in common with the Mussulmans; while the few rich Jews live in the European quarter. There is, however, one cause which has been selected as affording a probable explanation. Jews abhor the dusting-brush. They wipe all dusty surfaces with damp cloths, in some instances several times daily. By this means less dust is raised, and the risk of inhaling air laden with tubercle bacilli is lessened. Moreover, the Tunisian Jews use less furniture than their

French and Italian neighbors, and the opportunities for the settlement of dust are correspondingly diminished.

Behrend, with many others, is of the opinion that the relative immunity of the Jews is due to the careful inspection of their meat, examination being made particularly as to disease of the lungs and pleura, and bovine tuberculosis being thereby intercepted. More frequent house-cleaning is another reason given. Of all the causes assigned, however, the most probable are the careful selection of carcasses in Jewish slaughter-houses and the infrequency of alcoholism among Jews. It has been repeatedly shown that the flesh of tuberculous cattle sold for food is responsible for many cases of tuberculosis, and the rigid inspection of meat practised by the Jews has, therefore, the effect of checking to a very great extent the ravages of the disease.

In regard to the infrequency of alcoholism among Jews (see Alcoholism), it may be said that the deleterious effects of alcohol as a predisposing cause of consumption are now recognized by all authorities. Alcohol lowers the vitality of the tissues of the body, and thus enables tubercle bacilli to develop more readily.

In view of what has been said on the infrequency of consumption among the Jews, the conclusion that their comparative immunity from the disease is not due to any racial characteristic of a purely physiological nature, but to kasher meat and the non-abuse of alcohol, may be considered as established.

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J. M. Fi.

CONTEMPT OF COURT: Disrespectful demeanor before, or disobedience of, a public authority. Courts of justice must be treated with respect, and their orders must be obeyed; therefore they have in all countries the power to punish acts of disrespect, and to enforce their orders by punishing disobedience.

The judges may punish any disrespect, or any annoyance of their messenger while he is in the exercise of his office (Ḳid. 12b), by infliction of stripes or by the lesser excommunication (M. Ḳ. 16a). When the disrespect is shown to the judges, the guilty party is subject to the law against insults to the learned (Shulḥan 'Aruk, Yoreh De'ah, 342). But the service of a process of contempt for disobedience to the court's orders, and as a means of enforcing obedience, is the more important branch of the subject. An offender is not warned; he is bidden to appear and submit to the court. If he does not he is guilty of disobedience; he has violated a high duty; and so, when the court's messenger reports that he summoned the defendant, and that he refused to appear, the court puts him under the lesser ban (שמתא or נדוי). But if the defendant, being summoned, simply does not appear on the day set for hearing, the ban is pronounced on the day following (B. Ḳ. 112b, 113a). The defendant is in contempt, and can clear himself only by submitting to the jurisdiction of the court and paying the cost of the writ of excommunication.

The notion arose as early as the tenth or eleventh century (see historic examples in Bloch, "Die Civilprozess-Ordnung," p. 27) that the court might bring the pressure of the community to bear on the renitent by suspending public worship in the synagogue which he attended, at first on work-days only, and then, this step being insufficient, on Sabbaths also.

After judgment rendered, if the condemned does not obtain a stay of proceedings, or show by oath his inability to pay, and no property of his is in sight, though the judges feel assured of his ability to pay, some maintain that a process of contempt in the shape of imprisonment can be awarded (Isserles' gloss to Ḥoshen Mishpaṭ, 97, 15; see Ket. 86a). If he declares that he will not obey, he should be put under the lesser ban at once; if he still fails to comply with the judgment, he must first be warned, and may then be put under the ban; and if he remains obdurate for thirty days, he is then subject to the greater excommunication ("herem"—see Ḥoshen Mishpaṭ, 19, 3; Sanh. 25, 11).

Although it is the duty of those who know disputed facts to come forward and testify (Lev. v. 1), yet rabbinical jurisprudence has not provided a writ to call for the attendance of witnesses at the instance of a litigant, like the subpœna of English and American law. Hence the process of contempt most frequent under that law, the attachment against the body of a witness who fails to appear when called, is not known to the Jewish codes.

Bibliography: Bloch, *Die Civilprozess-Ordnung nach Mosaisch-Rabbinischen Rechte*, pp. 24-27.

L. G. L. N. D.

CONTRACT: In law a formal agreement recognized as constituting an obligation to do or not to do a particular thing. Both Bible (Prov. vi. 1-5; perhaps also Deut. xxiii. 23 and Ps. xv. 4) and Mishnah (B. M. iv. 2) attach great sacredness to a promise, and rebuke a breach of promise, even where the courts of law can not enforce its observance. From the above-cited passage in Proverbs and from other passages in the same book, it seems that at one time "striking hands" over a promise, like the "Handschlag" in German law, gave special force in the courts to a promise or contract. In the Talmud this ceremony carries only a moral or religious sanction. There is no one word, either in Bible or in Mishnah, which, like the Latin "contractus" or "pactum," or the English "contract," covers all agreements from which a liability or change of rights may arise. Different kinds of contracts, whether executed or executory, are denoted by their own special names. As to some of these the article on Deed may be consulted; in which article it also appears that greater force is given to a contract by the formality of drawing it up in writing and by having it attested by two competent witnesses. In the article Alienation and Acquisition it has been shown that the executed contract of sale, conveyance, or gift can take effect only by the actual delivery of an article, and not by the assent of the parties alone.

Contract by Deed.

An undertaking, in the course of judicial proceedings, to pay a stated sum—for instance, an undertaking by a friend of the defendant to become surety for him in order to postpone execution on a judgment—has in all respects the same force as an attested bond (this doctrine is deduced by the codifiers from Mish. B. B. x. 8; see references in "Be'er ha-Golah" to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 129, 6); just as in common law a recognizance in court becomes a "debt by specialty" as much as a bond under seal.

Revocation by Contract.

The law, written or oral, has established certain rules which govern the ordinary relations of life and the contracts growing out of them; such as the relations between the owner and bailor, and the bailee or keeper of goods (see Bailments). In most cases it is competent for the parties to change the implied rules by express contract. He who exacts or stipulates for such special terms is called "matneh" (מתנה), and while the Mishnah (B. M. vii. 11) lays down the rule, "Whoever stipulates against what is written in the Torah finds his terms void," this is but one of those opinions of R. Meïr which form the undistinguished text of the Mishnah, but are not always good law; while, according to the Gemara (B. M. 94a), the opinion of his contemporary, R. Judah ben 'Illai, prevailed; viz., that in mere matters of money, stipulations contrary to the Torah were admissible. In the case of marriage it seems that all are agreed that a stipulation not to pay the wife the minimum of a jointure in case of the husband's death, or of divorce, being altogether contrary to the policy of the Law and to the dignity of the daughters of Israel, must be deemed void as well as immoral (see Ketubah). A contract for the payment to a fellow Jew of interest on a loan is, of course, void; for the Mosaic law forbids by its own terms the debtor's promise as well as the creditor's exaction of interest. For like reasons, it seems that an agreement to keep alive a debt (at least one arising from a loan) beyond the year of release would have been deemed ineffectual but for Hillel's institution ("taḳḳanah") of the Prosbul.

Conditional Contracts.

The rule as to conditions precedent, found in the same section of the Mishnah, has, at the end of the article on Alienation, been explained by a quotation from Maimonides applicable to cases where the fulfilment of the condition is to lead to the transfer of property. The Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 207, 11, 12) shows how in other cases promises to take effect upon the fulfilment of a future condition are ineffectual, even where the promisor, to give effect to his promise concerning a bond or deed, puts it into the hands of a trustee ("shalish"). It seems to have been the policy of the sages to exclude everything like complication in contractual dealings between man and man.

Under the Jewish law an executory contract had to rest upon a consideration; but this need not go to the personal benefit of the obligor. There is a consideration for the promise of the surety, in a loan or forbearance given to the principal debtor, provided the surety binds himself at the time the debtor receives the benefit (see Deed, referring to B. B. x. 8); while a subsequent promise by the surety would be without consideration (see Asmakta).

But while, generally speaking, a consideration is necessary to support a promise, a person may, with his eyes open, bind himself by bond, or by a promise in the presence of witnesses, to pay to another a sum of money, though he does not owe him anything whatever, just as he may make to another a deed of gift of land; which principle is derived from B. B. 149a, "to acquire by acknowledgment," and from Ket. 101b (see Maimonides, "Yad," Mekirah, xi.; also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 40). But where the bond or promise is made under a mistaken belief by the obligor that he owes, or is liable for, the sum named (see, for an illustration, Ḥoshen Mishpaṭ, 126, 3), such bond or promise may be avoided upon a showing of the true facts and of the mistake committed, just as a Mistaken Purchase may be set aside. For, as at common law "fraud vitiates everything," so, to a great extent, does mistake.

Date of Contract.

Where a contract is made on a Sabbath or a day of festival, although the parties should be punished for breaking the custom which forbids trading on the Sabbath and on festivals, yet the contract is good; for the act giving effect to it, such as the handling or moving of a bought chattel, or occupancy of a bought parcel of land by the purchaser, is not generally a breach of the Sabbath under the Mosaic law; and, after the day closes, the contract may be reduced to writing (Mekirah, xxx. 7; Ḥoshen Mishpaṭ, 235, 28).

For different kinds of contracts see Alienation and Acquisition; Bailments; Broker; Deed; Loans; Master and Servant; Suretyship.

J. SR. L. N. D.

CONTROS. See Kontros.

CONTROVERSIAL LITERATURE. See Polemics and Polemical Literature.

CONVERSION TO CHRISTIANITY: Conversion is the Biblical term for the turning of the sinner from his evil ways to God (תשובה). "Sinners shall be converted unto thee" (Ps. li. 13; compare Isa. i. 27, and Jer. iii. 12, 14, 22, where the A. V. has "return"; Ecclus. [Sirach] v. 7, xvii. 24-26, xviii. 13, xlix. 2). There can be no conversion without change of heart and conduct; that is, repentance of sins committed (Deut. xxx. 2; Isa. lv. 7; Jer. xxiv. 7; Ezek. xviii. 27 *et seq.*; Joel ii. 13; see Repentance).

Conversion of the heathen nations to a belief in God is one of the fundamental Messianic expectations (Isa. lxvi. 19-23; Zeph. iii. 9; Zech. xiv. 9), and it is based upon the conception of an original revelation of God common to all men, wherefore heathen sinners are also expected to repent and turn to God (Jonah iii. 3; Sibyllines i. 129, iv. 169). For the sake of converting the heathen, idolatry was denounced by the seer of the Exile (Isa. xli.-xlvi.), and individual heathens were in fact won over (Isa. lvi. 6). The whole Hellenistic propagandist literature, foremost in which are the Sibylline Books, had the conversion of the Gentiles for its object, though its intention was to make them rather observers of the Noachidic laws, which included the worship of God as the Only One, than members of the Abrahamitic covenant; that is, full proselytes. A prayer for the conversion of the heathen is offered at the close of every service in the synagogue (see 'ALENU). In pre-Christian times very determined efforts were made toward proselytizing the heathens (see Matt. xxiii. 15: "Ye compass sea and land to make one proselyte"; compare Gen. R. xxviii. and Cant. R. i. 14: "The annual conversion of one heathen saves the whole pagan world"); but as soon as the Church took up the task, following the methods of Paul, who was eager to let "the fulness of the Gentiles come in" (Rom. xi. 25), the zeal of the Jews diminished, and "the conversion of the Gentiles," which "caused great joy unto all the brethren" (Acts xv. 3), became obnoxious to the Synagogue (Yeb. 47b; see PROSELYTES AND PROSELYTISM).

Conversion of the Heathen.

No sooner had the Roman world been conquered by the Church than the conversion of the Jews became its ever present aim, much against the intention of the founder of Christianity (Matt. x. 6); and henceforth conversion assumed a new meaning. It was no longer a return to God in repentance, but the adoption of a new faith—not always from inner conviction, but under the influence of a ruling and threatening outward power. No barbarity seemed too cruel to be used as a means of enforcing the conversion of the Jews (see the letter of Bishop Severus concerning the Jews of Magona [island of Minorca], in Grätz, "Gesch." 3d ed., iv. 363: compare v. 47, 49, etc.), although Pope Gregory I. (*ib.* v. 41), Bernard of Clairvaux (*ib.* vi. 151), and other prelates deprecated such measures (see Ersch and Gruber, "Encyc." section ii., pp. 57, 62, 68, 77, 124, 151 *et seq.*, 221 *et seq.*, 230 *et seq.*). Even when, for the sake of keeping up the semblance of conversion by arguments, "disputations" were held between Jews and Christians in the presence of potentates, prelates, and the people, the defeat of the Jews was a foregone conclusion, and renewed persecution the unfailing sequel. Strangely enough, Jewish apostates acted as the most unscrupulous defamers of Judaism with the view of converting their former brethren (see APOSTASY). The conversion of the Jews formed at all times an object of ambition of the Roman pontiffs, who compelled the Jews to attend at least once a year the Catholic service, for the purpose of listening to a conversionistic appeal. This practise was also followed in England, where the legal enactment forbidding Jews to disinherit their baptized children (see DISABILITIES) was enforced. In 1550 Pope Paul III. founded an institute for the conversion of Jews. England had its Hospital of Converts and House of Converts in London and Oxford as early as the thirteenth century (see "Missionen unter den Juden," in Herzog-Hauck, "Real-Encyc." 2d ed.).

Conversion of the Jews.

As to the results of such efforts Luther's utterance is characteristic: "It is as easy to convert Jews as to convert the devil himself" (quoted by Heman in "Missionen," in Herzog-Hauck, *ib.*). More typical is the story related of Everard, a highly respected Christian convert of the thirteenth century (see Brisch, "Gesch. der Juden in Cöln und Umgebung," i. 76 *et seq.*). After having led a secluded life as canon of the Church of St. Andrew in Cologne, he refused to take the sacraments in his dying hour, but gave orders to have a dog, a cat, a hare, and a mouse—animals which he had for years kept penned up in his courtyard—brought before him in the presence of all his friends; no sooner were they let loose than the dog seized the hare and the cat the mouse. "Behold," he then said to his assembled friends, "these four animals, which have never seen one another before, but have always been kept apart, acted simply in obedience to the instincts of their nature. Yet as little as the dog will ever cease running after the hare, and the cat after the mouse, so little will the Jew ever become a true Christian." Soon after, he breathed his last.

Futility of Conversionism.

For medieval conversions to Christianity see APOSTASY AND APOSTATES.

The modern era of culture and reason greatly changed the attitude of the Christian toward the Jew. No longer did the broad-minded Jewish man of affairs, such as the Spanish period produced, look down with disdain upon his intellectually inferior Christian antagonist. The breadth of view and the larger knowledge were now on the side of the Christian, while in the narrow ghetto the mind of the Jew had become cramped, and his whole life and thought were circumscribed by the Talmud. It was frequently from sincere pity that Christian statesmen and religious leaders looked for the day when, as the Church believed, "the veil of Moses" would be taken from the Jewish people, so that they should no longer appear "as a mere wreck and ruin of the past, a mummy preserved by the centuries only to testify to the living truths of Christianity." Their conversion was one of the motives which led men like Cromwell (Grätz, "Gesch." x. 104; Blunt, "Status of the Jews in England," p. 30) and Vane (see O. S. Straus, "Roger Williams," p. 172) to grant liberty and civil rights to the Jews. Others, again, were moved by the same motives to oppose such concessions (see "Juden-Emancipation," in Ersch and Gruber, "Encyc.").

Modern Conversionism.

In his turn the Jew came to regard Christianity in a different light, especially where a return to the simple teachings of the New Testament became the aim of many Christians, and where the growth of friendly relations disclosed to both Jew and Christian the fact that they had many more interests to unite them than differences to keep them apart. To Jews ambitious to obtain worldly success, the temptation came in many forms to remove the barrier of creed by a few drops from the baptismal font, willingly bestowed by the ruling Church; and many a descendant of Abraham, eager to eat of the fruit from the tree of modern knowledge, forbidden to him in the ghetto, was perplexed by the question whether he might not don the garb of Christianity in order to participate in its culture. The Protestant Church was quick to perceive her opportunity, and organized her efforts toward the conversion of the Jews, being in many countries supported by the government in its dealing with the Jews as citizens. Still the spirit of loyalty held the Jew within the fold, and only a few, and those rarely of the best elements, yielded to such influences.

Strange to say, Great Britain, with her liberal policy toward the Jews, presented at the close of the eighteenth century the first large list of secessions from the Jewish camp. The descendants of those who bravely resisted the storms of persecution in Spain were ready, when the sun of prosperity smiled on them, to sacrifice the pride of their ancestral heritage to the blandishments of fortune and fame offered to the converts (see J. Picciotto, "Sketches of Anglo-Jewish History," pp. 196 *et seq.*, and Converts, Modern).

In America, too, the same fate befell a number of Jewish families scattered throughout the country. Without organization and the strength of conviction, they were lost in the various churches; only occasionally features and names betray their Jewish origin (see "Publications Am. Jewish Hist. Soc." i. 98, ii. 91, iv. 197; Kohut, "Ezra Stiles and the Jews," pp. 37–49, 85, 111; Wise, "Reminiscences," pp. 62–70, 272; Lowell, in "Atlantic Monthly," Jan., 1897; Kohler, in "American Hebrew," Jan., 1892).

Christian Missions to Jews.

The first attempt to organize the work of converting the Jews was made in Holland at the synods of Dordrecht, Delft, and Leyden (1676–78). The example was followed in other Protestant countries. In Hamburg Esdras Edzard, a disciple of John Buxtorf, founded an institute for the conversion of the Jews, and the municipal laws of Hamburg, which forced the children of the Jews to attend the Christian schools, greatly aided him in obtaining converts. In Hesse-Darmstadt, where the Jews in the sixteenth century were, as elsewhere, compelled to attend the church once a year to listen to conversionist addresses, there existed also an institute for the conversion of the Jews. In 1736, "400 erring sheep were admitted into the Christian fold, and 600 impostors were refused admission," naively says the official record (see Herzog-Hauck, *ib.*). The next to take up the work of converting the Jews were the Moravian brethren in the middle of the eighteenth century, and the Pietists of Halle, whence the Callenberg Institute (1728–92) sent forth its missionaries over the world. But all these efforts were of little avail. Lavater's attempt to convert Mendelssohn showed the futility of such endeavors (see Mendelssohn, Moses).

Conversions from Worldly Motives.

The tidal wave of cosmopolitan enlightenment achieved for the Church more than all her conversionists could. Captivated by the liberal thought of the age which beheld in creeds the work of priestcraft and superstition, the upper classes of Jews in Germany, Austria, and France gradually broke away from their ancestral religion, which appeared to them as a shackle and a misfortune, and felt no scruple in taking a step which was the only means of freeing the Jew in the eyes of the Christian world from the yoke and the shame of centuries. Not from conviction, but attracted by the hope of brilliant careers or grand alliances, hundreds of Jewish families in Berlin, Vienna, Königsberg, and elsewhere joined the Church, "fluttering like moths around the flame until they were consumed" (Grätz, "Gesch." xi. 155 *et seq.*).

As Grätz correctly states, aversion to the Christian dogma and a profound attachment to the home life and the traditions of the past kept the majority from following the example. Only one power could really stem the evil of apostasy, and this Grätz ignores—the inner reform of Judaism which would again imbue the Jew with self-respect while disclosing to him his historical mission in the world (see Holdheim, "Gesch. der Entstehung der Jüdischen Reformgemeinde Berlin," pp. 33, 251, Berlin, 1857). The first attempt made by Zunz and his friends failed, and the consequence was despair and new conversions; *e.g.*, that of Eduard Gans, Heine, and others (Grätz, "Gesch." xi. 403 *et seq.*). And when at last a maturer stage was attained by the leaders of Reform, and measures were proposed to improve the religious and social life of the Jew, the governments interfered, preventing and prohibiting, as far as they could, reforms, in order to force the Jew to seek salvation in the arms of the Church. In fact, government and Church, press and people, conspired to render the life of the Jew as miserable as possible, a continual martyrdom, while the strong conviction which produced martyrs in former ages was lacking. And as if to deprive the Jew of every spark of self-respecting manhood, it was made part of the Pharaonic system to declare the Jewish persuasion to be a disqualification for governmental offices and posts of honor in civic life or in the army, and at the same time to bribe Jewish men of letters and learning by offering them promotion in case they would change their faith.

To this was added another factor opening a new field of promise to converts. Inspired undoubtedly by a genuine love for the Jewish nation (see Way, Lewis), "societies for the promotion of Christianity among the Jews" were started at the beginning of the nineteenth century in Great Britain, and spread under various names over the whole earth, sending forth missionaries and publishing tracts, books, and periodicals at an immense cost with the sole purpose of converting the Jews. Insignificant as the results were compared with the amount of labor and money spent by these societies, they have in the opinion of unbiased observers, Jews and Christians (see the opinions of the latter in Brann's "Jahrbuch," 1895, pp. 28–36), done great harm in endeavoring to uproot the faith of a race admired for its steadfast loyalty, and to alienate children from their parents and from domestic traditions which formed the basic element of their morality. Their main acquisitions seem to be the numerous converts in their employ, to whom they chiefly owe their success, if not existence, all of whom might have done far nobler work for the elevation of the Jewish race, had they been encouraged to strive for Judaism rather than against it. No reflection upon their sincerity of conviction or of purpose is necessary. That which offends the Jew in these conversionist efforts is that a premium should be put on an act of disloyalty as if it were a meritorious one (see Felsenthal, "Zur Kritik des Christlichen Missionswesens," Chicago, 1869; N. Samter, "Judentaufen im Neunzehnten Jahrhundert," in Braun's "Jahrbuch," 1895, pp. 9-48, where the literature is also given; "Missionen," in Herzog-Hauck, *ib.*; De Le Roi, "Gesch. der Evangelischen Judenmission, i. and ii., 1899).

As regards the number of converts, De Le Roi, in his work on missions, has estimated that they run to something like 204,540 during the nineteenth century. Of these, 72,240 have transferred their allegiance to Protestantism, 57,300 to Roman Catholicism, and 74,500 to the Greek Church in Russia (but see Converts to Christianity, Modern). The exact numbers for the latter country are only known from 1836 to 1897, when they ran up to 58,502, which did not include conversions to Roman Catholicism and Protestantism in that country. Naturally, conversions occur most frequently during periods of persecution; thus while in Prussia between 1872 and 1879 the average was only 65 per annum, in 1888, at the height of the anti-Semitic movement, the number was 348. In the year 1897 they sank to 299. Similarly in Vienna during the seventies the average was only 40 per annum, whereas in 1896 457 were converted, and 468 in 1898 ("Statist. Jahrb. für Wien," p. 346). According to the "Oesterreichische Wochenschrift," Nov. 21, 1902, the figures were: in 1898, 472; in 1899, 565; in 1900, 627; in 1901, 615; and up to Nov., 1902, 555 converts. In the whole of Hungary in 1897 only 220 were converted ("Magyar Statist. Evkönyv," iv. 435). The number of working agents employed by the English and Scottish societies in 1877 was 220, costing £670,000 ("Israel's Watchman," April, 1877, p. 55).

The number of conversions reached their height at the close of the nineteenth century, when under the watchword of anti-Semitism all the medieval fury of Jew-hatred was revived, and the Jews of continental Europe were made to feel that, in spite of their full and hearty participation in the political life and intellectual progress of their country, they were yet regarded and treated as aliens. Having in their worldly pursuits allowed their religious sentiment to fall to the freezing-point, and finding themselves disappointed in all their aims and aspirations, many wealthy Jewish families took that step which opened to them the door of admission into the highest circles. It must be left to the moralist to decide whether conversions caused by mere worldly motives benefit or demoralize society. It must be left to the statesman to decide whether in thus forcing Jewish elements to amalgamate with non-Jewish under the thin cover of a formal profession of creed, anti-Semitism does not rather defeat its own ends. From the Jewish point of view the law of natural selection, which is ever at work weeding out the weaker elements and allowing only those to survive that have the power of resistance, has been fitting the Jew for his highest task even in this crisis, just as Isaiah saw it in the vision of the tree reduced to a "tenth" by storm and fire (vii. 13).

The Berlin Society for Promoting Christianity Among the Jews spent more than 117,152 reichsthaler upon the conversion of 461 Jews during the fifty years of its existence (W. Zichte, "Fünfzig Jahre der Judenmission," Berlin, 1872), while the London Society paid between the years 1863 and 1894 from £600 to £3,000 for the conversion of a single Jew ("Saat auf Hoffnung," 1863, iii. 16; "Friedensbote," 1871, p. 149; "Jeshurun," 1895, p. 274).

The policy of the Roman Catholic Church, though formally prohibiting forcible conversion (Decretals, c. 5, D. 45), has always been to facilitate conversion as much as possible, even when the subject was not of an age to appreciate the gravity of the act. The age did not seem to have been settled till a decision was passed by the Holy Congregation of the Curia (June 16, 1809), which fixed it at seven years. Besides this, children, if in danger of dying or if one of the parents had been converted to Catholicism, might be baptized against the will or without the knowledge of their parents. On Oct. 22, 1587, the Roman Curia decided that a Jewish child, when baptized even against the canonical law, must be brought up under Christian influence. A special house for converts was created at Rome (see Catechumens, House of), and many Jewish children were immured in it up to 1858, when the case of Edgar Mortara drew the attention of the whole of Europe to the method of Roman Catholic propagandism as directed against the Jews at Rome. See also Coen, Josef di Michele.

Work of Jewish Converts.

The converts also seem to be destined to do work, though involuntarily, for Judaism. Whatever of mental vigor there is in an offspring of the Jewish race, whatever spark from the fire of Sinai still burns in a descendant of the house of Israel, he can not help, even though he stray far away from his Jewish cradle, contributing a share of the Jewish spirit to the upbuilding of the divine kingdom of truth and righteousness in the larger world which he has entered. Just as it was the religious genius of the Jew that made Saul of Tarsus the great missionary for the heathen, so did the Oriental imagery of Benjamin Disraeli, and the wit and ardent love of liberty of Heine and Börne, carry Jewish elements into the life and literature of the English and the German peoples. To the cosmopolitan character of modern art, literature, and philosophy, Jews, even under the guise of a Christian confession, have contributed very essentially. It is the cosmopolitan idea of humanity which even the disjoined and disloyal members of the Jewish race are bound to proclaim.

Most modern converts, unlike the apostates of former centuries, have retained in their heart of hearts love for the faith and the history of their nation, and in critical hours many have stepped forth in its defense. They are, in the terminology of the Rabbis, מומרים לתיאבון ("such as apostatized for personal motives"), but not להכעים ("such as apostatized to provoke the wrath of Heaven by any malice of their own") (see 'Ab. Zarah 26a). K.

CONVERSION TO ISLAM. See Apostasy and Apostates from Judaism.

CONVERSION TO JUDAISM. See Proselyte and Proselytism.

CONVERTS TO CHRISTIANITY, MODERN: The number of post-Mendelssohnian Jews who abandoned their ancestral faith is very large. According to Heman in Herzog-Hauck, "Real-Encyc." (x. 114), the number of converts during the nineteenth century exceeded 100,000; Salmon, in his "Handbuch der Mission" (1893, p. 48), claims 130,000; others ("Divre Emeth," 1880, p. 47; 1883, p. 187) claim as many as 250,000. For Russia alone 40,000 are claimed as having been converted from 1836 to 1875 ("Missionsblatt des Rheinisch-Westphälischen Vereins für Israel," 1878, p. 122); while for England, up to 1875, the estimate is 50,000 (De Le Roi, "Die Evangelische Christenheit und die Juden," iii. 60).

Modern conversions mainly occurred en masse and at critical periods. In England there was a large secession when the chief Sephardic families, the Bernals, Furtados, Ricardos, Disraelis, Ximenes, Lopez's, Uzziellis, and others, joined the Church (see Picciotto, "Sketches of Anglo-Jewish History"). Germany had three of these periods. The Mendelssohnian era was marked by numerous conversions. In 1811 David Friedlander handed Prussian State Chancellor Hardenberg a list of thirty-two Jewish families and eighteen unmarried Jews who had recently abandoned their ancestral faith (Geiger, "Vor Hundert Jahren," Brunswick, 1899). In the reign of Frederick William III. about 2,200 Jews were baptized (1822–40), most of these being residents of the larger cities. The third and longest period of secession was the anti-Semitic, beginning with the year 1880. During this time the other German states, besides Austria and France, had an equal share in the number of those who obtained high stations and large revenues as the price for renouncing Judaism. The following is a list of the more prominent modern converts, the rarity of French names in which is probably due to the fact that conversion was not necessary to a public career in that country. The names of living converts are not included.

Abrahamson, A. (1754–1811), German stamp-cutter.
Assing, David (1787–1842), German physician and poet.
Bach, Friedrich Daniel (1756–1830), German painter.
Bartholdy, Jacob (1779–1825), Prussian diplomatist.
Benary, Franz Friedrich (1805–60), German philologist.
Benary, Karl Albert (1807–60), German classical scholar.
Bendemann, Eduard (1811–45), German painter.
Benedict, Sir Julius (1804–85), English composer.
Benfey, Theodor (1809–81), German philologist.
Bernays, Michael (1834–97), professor of literature at Munich.
Bernhard, Max Adolf (1799–1866), German professor of music.
Bernhardy, Gottfried (1800–75), German philologist of Halle.
Bloch, Moritz (Ballagi) (1815–91), Hungarian professor of ecclesiastical history.
Börne, Ludwig (1786–1837), German political writer.
Braham, John (1774–1856), English composer and singer.
Breidenbach, Moritz Aug. Wil. (1796–1856), German lawyer.
Büdinger, Max (1828–1902), professor of history at Vienna.
Capadose, Abraham (1795–1874), Dutch physician and writer.
Caspari, Karl Paul (1814–92), professor of theology at Christiania.
Cassel, Paulus (1821–92), German writer and preacher.
Cerf, Karl Fr. (1782–1845), German theatrical manager, of Berlin.
Cohn, Ludwig (1834–71), German historian.
Cohnheim, Julius (1839–84), German pathologist.
Costa, Isaac da (1798–1860), Dutch historian.
Creizenach, Theodor (1818–1842), German professor of literature.
Csemegi, Karl (1826–99), president, Hungarian supreme court.
David, Christian Georg Nathan (1793–1874), professor of jurisprudence at Copenhagen.
David, Ferdinand (1810–73), German virtuoso and composer.
Dessoir, Ludwig (1809–74), actor at Berlin.
Detmold or Detmond, John (1787–1856), German statesman.
Disraeli, Benjamin (Lord Beaconsfield) (1804–81), British statesman and writer.
Dittel, Leopold, Ritter von (1815–98), Austrian surgeon.
Drach, David Paul (1791–1865), librarian of the Propaganda in Rome.
Eberti, Georg (1812–84), professor of jurisprudence, Breslau.
Edersheim (1825–89), English theologian and writer.
Ewald, F. C. (d. 1874), German divine.
Feinberg, Oscar (1844), artist of Mitau, Courland.
Felix, Rachel (1820–58), French actress.
Fould, Achille (1800–67), French minister of finance.
Fraknoi, Wilhelm (1843), Hungarian bishop; president of Hungarian Academy of Science.
Friedberg, Emil Albert von (1837), German professor.
Friedberg, Heinrich von (1813–95), Prussian minister of justice.
Friedenthal, Rudolf (1827–90), German deputy.
Friedlander, Ludwig (1824), German professor of archeology.
Friedlander, Ludwig Herman (1790–1851), professor of medicine, Halle.
Friedlander, Max (1829–72), German-Austrian journalist.
Gans, Eduard (1798–1839), professor of jurisprudence, Berlin.
Goldschmidt, Hermann (1802–66), German astronomer.
Gutterbrock, Karl Eduard (1830), professor of jurisprudence, Königsberg.
Hahn, Elkan Markus (1781–1860), professor of philology.
Heine, Heinrich (1799–1856), German poet.
Henle, Friedrich Gustav Jacob (1809–85), German anatomist, Göttingen.
Henschel, A. U., professor of botany (1824–37), Breslau.
Herz, Henrietta (1764–1803), German authoress.
Hiller, Ferdinand von (1811–86), German musical composer.
Hirsch, Siegfried (1816–60), professor of history, Halle.
Hirsch, Theodor (1806–81), professor of history, Greifswald.
Jacobi, K. G. (1804–57), professor of mathematics, Berlin.
Jacobsohn, Heinrich (1826–90), professor of medicine, Berlin.
Jacobsohn, Ludwig (1766–1842), professor of medicine, Königsberg.
Jacoby, Heinrich Otto (1815–64), professor of Greek, Königsberg.
Jaffe, Philip (1819–70), professor of history, Berlin.
Joachimstadt, Ferdinand (1816–61), professor of mathematics.
Josephsohn, Jacob (b. 1818), Swedish musical composer.
Kalisch, David (1820–72), German dramatist.
Kalkar, Christian (1803–86), Swedish writer and divine.
Klein, J. L. (1810–76), German litterateur.
Kossmann, Heinrich (1813–36), mathematician.
Kronecker, L. (1823), German mathematician.
Lebert, Hermann (1813–78), professor of medicine, Breslau.
Lehrs, Karl (1802–78), professor of Greek.
Lehrs, Siegfried, philologist.
Lessmann, Daniel (1794–1831), German writer.
Levin, Rahel, German social leader.
Lewald, Fanny (1811–89), German authoress.
Lopez, Sir Menasseh (1831), English judge; M.P.
Magnus, Eduard (1799–1872), professor of arts, Berlin.
Magnus, Heinrich Gustav (1802–70), professor of chemistry.
Magnus, Ludwig Immanuel, mathematician, Berlin.
Margoliouth, Moses (1818–81), Jewish historian.
Marx, Karl (1818–83), German socialist.
Mayer, Solomon (1797–1862), German professor of law.
Meier, Moritz Her. Ed., professor of philosophy, Halle.
Mendelssohn, Dorothea (1769–1839), German social leader.
Mendelssohn-Bartholdy, Felix (1809–47), German composer.
Montefiore, Lydia (baptized 1858), aunt of Sir Moses Montefiore.
Neander, Johann August Wilhelm (1789–1850), professor of ecclesiastical history, Berlin.
Neumann, Karl Fred. (1793–1870), German Orientalist.
Palgrave, Sir Francis Cohen (1788–1861), historian.
Philippi, Fr. Ad. (1809–82), professor of theology, Dorpat.
Ponte, Lorenzo da (1749–1839), writer and composer.
Ricardo, Daniel (1772–1823), political economist.
Rosenhaim, Johann Georg (1816–87), professor of mathematics.
Rubino, Joseph Karl (b. 1799), professor of history, Marburg.
Rubinstein, Anton G. (1829–89), Russian musician.
Simson, Martin Eduard von (1810), lawyer; president of German Parliament; leader of the conservative party.
Spiegelberg, Otto (1830–81), professor of medicine, Breslau.
Stahl, Fried. (1802–61), professor of jurisprudence.
Strousberg, Bethels Henry (1823–84), German financier.
Wolfers, Jacob Philip (1803), professor of astronomy.
Wolff, Oscar Ludwig (1799–1851), German professor of literature.
Wolff, Joseph (1795–1862), traveler.
Ximenes, Sir Moses (1762), English high sheriff.

G. K.—I. Br.

CONVICTS. See Crime.

COOKERY.—Biblical Data: The preparation of the meal was in ancient times a very simple process. The principal articles of diet were bread and milk, to which were added, as supplementary dishes, fruits and vegetables (compare Baking and Milk). Meat was eaten only on festivals; and many vegetables, such as cucumbers, garlic, leek, onions, etc., were eaten raw. Lentils (Gen. xxv. 29; II Sam. xvii. 28) or greens (II Kings iv. 38 *et seq.*) were boiled in either water or oil. Fruit was often dried and compressed into solid, cake-like masses, making raisin-cake, fig-cake, etc. (I Sam. xxv. 18, xxx. 12; II Sam. xvi. 1, etc.; compare the "ḳamr al-din," or flat cake of compressed apricots, still popular among the Syrians); and a kind of sirup, or Honey ("debash") was sometimes extracted from it. A kind of porridge was made from corn by adding water, salt, and butter ("'arisah," probably the "'arsan" of the Talmud, which was a paste prepared of crushed and malted grain); and from this many kinds of cakes were made with oil and fruits (II Sam. xiii. 6 *et seq.*; Num xi. 8; Ex. xxix. 2, etc.; see the importance of these cakes in later sacrificial ceremonies, as mentioned, for example, in Lev. ii.).

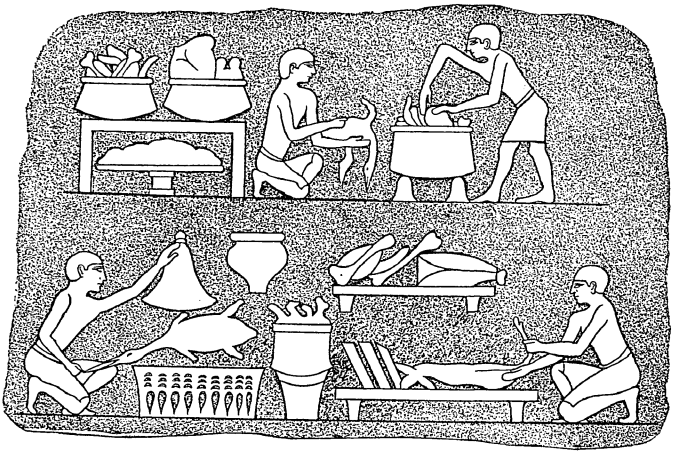

Egyptian Cookery, Showing Processes of Preparing Food.
(After Lepsius, "Denkmaler.")

Meat, in ancient times, was usually boiled, and was consequently thus served at the table of Yhwh (Judges vi. 19; I Sam. ii. 15). The sauce in which it was cooked was also relished ("maraḳ," Judges vi. 19; perhaps also "merḳaḥah," Ezek. xxiv. 10). That the custom of boiling a young lamb or a kid in milk—still prevalent among the Arabs—existed among the ancient Hebrews, is proved by the prohibition of the custom in Ex. xxiii. 19. The word בשל, which may also signify "roasting," is usually applied to cooking in the sense of "boiling." It is reported of the wicked sons of Eli that they preferred roasted to boiled meat (I Sam. ii. 15). The meat of the Passover lamb was usually roasted; and indeed the custom of roasting ("ẓalah") became ever more prevalent. As among all the nations of antiquity, it was effected at the open fire, either by placing the meat directly upon the coals (compare the roasting of the fish mentioned in John xxi. 9), or by using a spit or grate, which appurtenances, though not specifically mentioned in the Old Testament, may reasonably be supposed to have been employed. Even in Genesis (xxvii. 6 *et seq.*) it is stated that Rebekah could prepare the flesh of a kid so that it tasted like venison; and from this statement a certain degree of culinary skill may be inferred. The progress of civilization, bringing about increased importation of provisions, materially contributed to the refinement of the culinary art among the Hebrews (compare Food).

E. G. H. I. Be.

——**Modern Jewish:** It is not surprising that Jewish cookery possesses characteristics of its own which differentiate it from ordinary cookery. The dietary and ceremonial laws to which orthodox Jews conform have naturally evolved a particular kind of culinary art. The institution of the Passover, the distinction between permitted and forbidden foods, the regulations as to butter and meat, and the custom of abstaining from meat at certain seasons, have all contributed to make Jewish cookery distinctive. But the preparation of food for the table is a matter which will always be influenced by local conditions. Every country and district has its favorite dishes, largely dependent upon its particular food products. Hence, Jews have carried with them, wherever they have wandered, the styles of cookery prevailing in the countries from which they have migrated. Thus in England old-fashioned Jews, who retain the customs of the ghetto, are comparative strangers to the plain English roast, boiled, and grilled meats, preferring the more savory dishes of the Continent. From Spain and Portugal they have derived, along with their fondness for olives, their custom of frying fish and other foods in oil. From Germany they have taken the habit of sour-stewing and sweet-stewing meats. To Holland they owe a taste for pickled cucumbers and herrings, and from the same country come such Jewish dainties as butter cakes and "bolas" (jam-rolls). From Poland, on the other hand, Jewish immigrants have brought into their new homes "lokschen" or "frimsel" soup (cooked with goose fat), stuffed fish, and various kinds of stewed fish. In this way almost all varieties of Jewish cookery are reproduced in an English form, to which this article is mainly confined.

Another influence has to be noted. The stringency of the dietary laws has combined with the peculiar domesticity of Jewish life to make cooking the special business of Jewish wives and daughters. It has thus been raised to the character of a fine art, even among the humblest classes. In the ghettos of Jewry no housewife would think of relegating the preparation of meals to a servant. Only by attending to them herself can she satisfy her conscience that such ritual requirements as the "kashering" of meat, the keeping apart of butter and meat, and the separation of "ḥallah" (the bread-offering) have been duly complied with. The kitchen has, therefore, always been regarded among orthodox Jews as the chief province of a Jewish housewife, and to her supremacy in this region the Scriptural words "The king's daughter is all glorious within" (Ps. xlv. 13) have not inaptly been applied. In times gone by, especially when the facilities of travel were few, the male members of a Jewish family whose vocations took them away from home would be exposed to many privations. Thus the responsibilities of Jewish housewives would be heightened. They would exercise their ingenuity to the utmost so that on the return of the breadwinners their hardships might be forgotten in the enjoyment of appetizing dishes. The influence of the dietary laws and ceremonial customs on Jewish cookery can be further traced in the details of the kitchen.

Passover Cookery.

The institution of the Passover, with its commandment to abstain during the festival from eating leavened bread, has had the natural effect of developing special kinds and methods of cooking appropriate to that period. The unleavened bread is not merely a staple article of food, but an ingredient of almost every Passover dish. "Maẓẓah klös" (dumpling) soup takes the place of lokshen for this week, and an immense variety of sweet cakes and puddings, manufactured from ground maẓẓah meal, replaces the confectionery and pastries of ordinary occasions. Fish, instead of being fried in a batter, is cooked with meal. An excellent flour can be made of potatoes, and Jewish cooks make use of it for pastries during Passover. All dishes which can be made from eggs are in special request, and this accounts for the popularity of almond pudding as a Jewish delicacy. Jews are also debarred during Passover from drinking malt liquor, which has to be replaced by such beverages as sassafras and lemonade.

Fish.

From very early times, as far back even as their sojourn in Egypt (Num. xi. 5), Jews have shown a strong liking for fish, and have developed special skill in its preparation. There are many reasons for this preference: (1) The necessity of abstaining from meat not killed according to Jewish law makes them particularly dependent upon fish. (2) It is not regarded as meat, and can therefore be eaten in conjunction with butter. (3) There are seasons, such as the "Nine Days," when strict Jews abstain from meat altogether. (4) The eating of fish has always been associated with the celebration of the Sabbath. From no orthodox table is fish absent at one or more of the Sabbath meals, however difficult it may be to procure. In inland countries like Poland, Jews are limited to fresh-water fish.

There are several distinctively Jewish modes of preparing fish, and English Jews have paid special attention to their practise. Anglo-Jewish methods of cooking fish were first introduced by Portuguese Jews, and copied by German Jews. Their favorite fish is salmon, which is either fried, white-stewed, or brown-stewed. Fish, white-stewed, with lemon and bread balls, is a specifically Jewish preparation, typical of their fondness for piquant stews in preference to the plain preparation common in non-Jewish families. Smoked salmon is another Jewish delicacy, and this, together with pickled herrings, pickled (yellow) cucumbers, and olives, is often to be seen on Jewish tables as appetizing adjuncts to fried fish.

Preparation of Meat; Butter and Meat.

The principal concern in the preparation of food for a Jewish table is compliance with the ritual requirements for KASHER meat. Orthodox Jews will not partake of meat unless, in addition to having been killed in accordance with rabbinical law, it has been entirely drained of blood. Therefore, before being cooked, it needs to be steeped in water for half an hour. On being taken out it is laid on a perforated board, sprinkled lightly with salt, and left for one hour. At the end of this time the salt is washed off (see MELIḤAH). Meat may not be cooked with butter or milk. Oil, and certain portions of the fat of clean animals (the שומן or kasher fat, as distinguished from the חלב, or ṭerefah fat), are the only fats that may be used. So far as cookery is concerned, the distinction between butter and meat necessitates the use of a double set of utensils. Some Jews have two kitchens, one for meat and one for butter; and two separate dressers are common. Jewish cooks are debarred from using butter in pastries, which are to be eaten in conjunction with meats, and from using milk or cream under the same circumstances. For butter, melted fat must be substituted, while cream may be imitated in a variety of ways. One reason why almond pudding is a favorite in Anglo-Jewish households is that it does not require either meat or butter, and can therefore be eaten at any meal.

Sabbath Preparations.

Notice must be taken of the special preparations made for the Sabbath. The Sabbath dish par excellence is the "kugel." Orthodox Jews not being permitted to cook on the Sabbath, their ingenuity has been much taxed to provide hot food for the day of rest. In the height of summer, cold meats are acceptable enough. The difficulty is to provide hot dishes in winter, and it has been overcome by the preparation of a dish known as "kugel." It consists, generally, of meat stewed with peas and beans, and placed in the oven before Sabbath. The fire having been made up, and the oven firmly closed, the dish requires no further attention, and will retain its heat until it is wanted for the Sabbath midday meal. The term "shalet" (see "sholent" in the article COOKERY IN EASTERN EUROPE) is used in some parts of Europe to designate what has just been described as kugel, while "kugel" is used as the name of a variety of shalet containing much fat; in other parts (*e.g.*, Bavaria) "shalet" is used of a sort of baked pudding; *e.g.*, maẓẓah, apple, nudel, or almond shalet. The form "shulet" also occurs, as in Bohemia, to indicate the "gesetztes essen" called "kugel" in the beginning of this paragraph. "Shalet" is explained by some authorities as a corruption of the German "schul ende," that being the name of a pudding which is prepared on Friday, to be ready when Sabbath morning or afternoon service is over. Others derive it from שלן ("that which remains [in the oven] overnight"), the final "t" being the German ending. The real derivation is probably from the Old French "chauld" (warm). The prohibition against cooking on Sabbath explains why fried fish, being primarily a Sabbath dish, is eaten by Jews cold, whereas other people eat it hot. Stewed fish is, of course, also eaten cold.

A prominent feature of Sabbath cookery is the preparation of twists of bread, which are known as "ḥallahs" or, as in southern Germany, Austria, and Hungary, as "barches." They are often covered with seeds to represent manna, which fell in a double portion on the sixth day. One other item remaining to be mentioned is raisin wine. Jews are required to offer over a cup of wine the Sabbath prayer for the sanctification of food. But in many countries wine is too expensive a luxury for the majority of Jewish families. A cheap preparation, made of boiled raisins, is therefore substituted, which, though it is far from resembling wine, satisfies all the requirements of the ritual.

BIBLIOGRAPHY; *A Jewish Manual of Cookery*, edited by a lady, Boone, 1826; *Aunt Sarah's Cookery Book for a Jewish Kitchen*, Liverpool, 1872; 2d ed., 1889; Mrs. J. Atrutel, *Book of Jewish Cookery*, London, 1874; May Henry and Edith Cohen, *The Economical Cook*, London, 1889; *Aunt Babette's Cook Book*, Cincinnati, 1890. The last contains a number of Jewish recipes, but is not restricted to Jewish cookery.

J. I. H.

——**In Eastern Europe:** Most of the dishes cooked by the Jews in eastern Europe are akin to those of the nations among whom they dwell. Thus the **kasha** and **blintzes** of the Russian Jews, the **mamaliga** of the Rumanians, the **paprika** of the Hungarians, are dishes adopted by the Jews from their Gentile neighbors. Only on religious and ceremonial occasions do they cook peculiarly Jewish dishes.

The food prepared on Friday for the Sabbath is called **sholent** (the Russian equivalent of "shalet"). The most popular form of sholent is made of potatoes placed in the pot with meat, fat, and water. The potatoes appear on the table on Saturday glistening with fat, and are of a dark, brownish color. Some even consider them not alone palatable, but an excellent remedy for various ills. The commonest form of sholent is the **kugel**, a kind of pudding made of almost any article of food; the **magen-kugel** and the **lokshen-kugel** are two favorite varieties. The former consists of an animal's stomach filled with flour, fat, and chopped meat, peppered and salted to taste. The latter is made of lokshen; often raisins and spices are added. It is cut as ordinary pudding. Other kugels are compounded of rice, potatoes, carrots, etc. Lokshen consists of flour and eggs made into dough, rolled into sheets, and then cut into long strips. Macaroni is an excellent substitute for it. Cut into small squares, these strips are called "farfil." They are usually boiled and served with soup. On the day preceding Tish'ah Be'ab, **milchige lokshen** is eaten. This is ordinary lokshen boiled in milk.

Ẓimes, or compote, consists generally of cooked fruits, such as plums (flaumen ẓimes), or of vegetables, well spiced. The most popular vegetable is the carrot (mehren ẓimes), which is cleaned and cut into small slices, and boiled in water for about three hours. The water is then poured off and mixed with flour, sugar, and cinnamon. The carrot is then replaced, a fat piece of meat, preferably from the breast, added, and the concoction is again cooked for two or three hours. Turnips are also extensively used for ẓimes, particularly in Lithuania. In southern Russia, Galicia, and Rumania ẓimes is made of pears, apples, figs, prunes, etc. It is then somewhat like a compound of stewed fruits.

Another dish for Saturday is called **petshai** in Lithuania, **drelies** in South Russia, Galicia, and Rumania. This consists of cow's or calf's leg prepared in a special manner. The hair is burned off, and the leg is then thoroughly cleaned, and cut into pieces of a convenient size. These are placed in a pot with water, and pepper, salt, and onions are added. Then it is placed in the oven just as are the other sholent dishes. When it is removed from the oven on Saturday morning, it is either served hot, or it is distributed in plates, hard-boiled eggs being sliced into it, and it is put in a cool place. When served in the evening for "shalesh se'udot," it is a semi-solid mass, in which the meat is embedded. Drelies is made by adding soft-boiled eggs and also some vinegar as soon as it is removed from the oven, when it is served hot.

Soups are naturally the great standby of the poor. The best known of these is the **krupnik**, made of oatmeal, potatoes, and fat. This is the staple food of the poor students of the yeshibot; in richer families meat is added to this soup.

Kreplech or **krepchen** is another dish peculiar to eastern European Jews. It is prepared in the following manner: Flour and eggs are mixed into a dough. This is rolled into sheets and cut into three-inch squares. On each square of dough is placed fine-chopped meat, to which salt, pepper, and onions are added. The edges of the rolled dough are then brought together and well pasted. This is then placed in a soup previously prepared for the purpose. This kreplech is eaten at least three times a year by every pious Jew—on Purim, on the day preceding the Day of Atonement, and on Hosha'na Rabbah. On occasions when meat is not eaten, chopped cheese is placed inside the kreplech.

At weddings "golden" soup is always served. The only reason for its name is probably the yellow circular pieces of chicken fat floating on its surface.

The preparations of fish made by the eastern European Jews are famous even among the Gentiles, the most popular being the **gefillte** (filled fish). This is prepared thus: After undergoing the usual processes of cleaning and washing, the fish is cut into two or three parts. The bones are then taken out, the skin is removed, and the meat is chopped fine, eggs, salt, pepper, and onions being added. This mass is then replaced in the skin, dropped into boiling water, and cooked for about three hours.

B. Fr.

Besides the very popular dish of groats called

Soups.

krupnik, and many other grit soups, which are also common among non-Jews, there are still a number of soups which are more or less characteristically Jewish. The soup into which "kneidlach" (="knoedel," dumplings) are put, is the dish used most often on Saturdays, holidays, and other special occasions, particularly at Passover, when it corresponds to the "maẓẓah kloes" of western Europe. The expression "Me meint nit di Haggadah nor di kneidlach" (It is not the Haggadah that we like so much as the dumplings) owes its origin to the great favor this soup has attained among the Jews of eastern Europe. The kneidlach in most cases are made by grinding maẓẓahs into flour, and adding eggs, water, melted fat, pepper, and salt. This mixture is then rolled into balls about one and one-half inches in diameter. The kneidlach are then put into the soup, and it is ready to be served about half an hour after. Often the kneidlach are fried in fat and served apart from the soup. Another kind of kneidlach, made from mashed potatoes put into warm milk, forms a well-liked soup among Lithuanian Jews. The village folk of some parts of eastern Europe have still another form of soup, which is made by putting crisp "beigel" (round cracknel) into hot water and adding butter. Because of its nutritious qualities it is called **michyeh,** a corruption of the Hebrew word "miḥyah" (*i.e.*, food κατ' ἐξοχήν; compare the Latin "victus"). There are, however, a number of soups in the preparation of which neither meat nor even fat is used. Such soups form the food of the poor classes. An expression current among Jews of eastern Europe, "soup mit nisht" (soup with nothing), owes its origin to dissatisfaction with soups of this kind.

There are a number of sour soups, called **borshtsh,** the most popular of which is the "kraut," or cabbage, borshtsh, which is made by cooking together cabbage, meat, bones, onions, raisins, sour salts, sugar, and sometimes tomatoes. Before serving, the yolks of eggs are mixed with the borshtsh. This last process is called "farweissen" (to make white). Borshtsh is also made from the beet-root and "rossel" (the juice derived from the beet).

Gebrattens (roasted meat), chopped meat, and **essig fleish** (vinegar meat) are the favorite forms in which meats are prepared. The essig or, as it is sometimes called, "honnig," or "sauer fleish," is made by adding to meat which has been partially roasted some fish-cake, sugar, bay-leaves, English pepper, raisins, sour salts, and a little vinegar.

Fat of cattle, because of its cheapness, is used in the preparation of a great number of dishes. The fat of geese and chickens is used only on special occasions, but is kept in readiness for use when needed. Fat, being used so freely during Passover, is prepared in quantities long before that feast, in many cases as early as Ḥannukah (in December).

Gribenes, or "scraps," form one of the best liked foods among the Jews of eastern Europe. It is eaten especially on the Feast of Ḥannukah. So much do the Jews share in the belief "that there is no flavor comparable with the tawny and well-watched scraps," that it is often suggested as an inducement to friends to make a visit.

Jews of eastern Europe bake both black ("proster," or "ordinary") bread and white bread, or **ḥallah.** Of great interest are the various forms into which these breads are made; for while the black bread is usually circular in form, the shapes in which ḥallah is baked vary as the different holidays pass by. The most common form of the ḥallahs is the twist ("koilitch" or "kidke"). The ḳoilitch is oval in form, and about one and a half feet in length. On special occasions, such as weddings, the koilitch is increased to a length of about two and a half feet. Some are made in miniature for the small boys, as an inducement to say the "ḳiddush" (bread benediction) which is required on Friday night.

Bread and Cakes.

The dough of ḥallah is often shaped into forms having symbolical meanings; thus on New-Year rings and coins are imitated, indicating "May the new year be as round and complete as these"; for Yom Kippur (Day of Atonement) the ḥallah, which on that occasion is circular, carries a piece of dough in imitation of a dove, the significance being "May our sins be carried away by the dove." Ḥallah is also baked in the form of a ladder for Yom Kippur, expressing thereby the desire, "May our prayers climb up to heaven"; for Hosha'na Rabbah, bread is baked in the form of a key, meaning "May the door of heaven open to admit our prayers." The **Haman tash,** a kind of a turnover filled with honey and black poppy-seed, is eaten on the Feast of Purim, but probably has no special meaning.

The **mohn kiḥel,** a circular or rectangular wafer having in it a quantity of poppy, forms a part of the Sabbath breakfast. **Pirushkes,** or turnovers, are little cakes fried in honey, or sometimes merely dipped in molasses, after they are baked. The **strudel,** or single-layered jelly or fruit cake, takes the place of the pie for dessert. **Teigachz,** or pudding, of which the kugel is one variety, is usually made from rice, noodles, "farfel" (dough crums), and even mashed potatoes. **Gehakte herring** (chopped herring), which is usually served as the first dish at the Sabbath dinner, is made by skinning a few herrings and chopping them together with hard-boiled eggs, onions, apples, sugar, pepper, and a little vinegar.

Savories and Candies.

Teiglach and **ingberlach** are the two popular home-made candies. The teiglach are made by frying in honey pieces of dough about the size of a marble, the dough being mixed with sugar and ginger. The ingberlach are ginger candies made into either small sticks or rectangles. Jellies are made from all juices of fruits, and are used for different purposes; they are used in making pastry and are often served with tea. Among the poorer classes jellies are reserved for the use of invalids and patients, and so well has the practise of making jelly solely for that purpose been established, that often the words "Allewai zol men dos nit darfen" (May we not have occasion to use it) are repeated before storing it away.

J. I. G. D.

COOKING-UTENSILS: Among the ancient Hebrews cooking was naturally entrusted to the women of the household (compare I Sam. viii. 13), as was also the task of grinding the flour required for daily use, and that of preparing the bread. Even ladies of rank thought it no degradation to cook, and Princess Tamar is said to have displayed especial skill in preparing certain articles of food (II Sam. xiii. 8). The slaughtering and the dressing of meat were done by the men (Gen. xviii. 7; I Sam. ix. 23, ii. 14 *et seq.*), who also understood how to prepare food (Gen. xxv. 29; II Kings iv. 38).

Kitchens were found only in the palaces of the wealthy, a particular room for culinary purposes being scarcely requisite, since the primitive hearth consisted merely of a few stones upon which the pot was placed, and beneath which a fire was lighted on the mud floor (for oven, see Baking). In later times mention is made of fire-basins, כיור (kiyyor, Zech. xii. 6), and of a species of small, portable cooking-stoves, "kirayim" (Lev. xi. 35; in the Talmud the singular כירה is used); the latter, according to the Mishnah, was so constructed as to afford space for two pots.

Wood (often in the form of charcoal) and dried dung were used as fuel, and a draft was made by means of a fan, "menafah" (Kil. xvi. 7), as in the Orient at the present day. Fire-tongs, "melkahayim" (Isa. vi. 6) and shovels, "ya'im" (I Kings vii. 40), also formed part of the equipment.

In addition to the hand-mill, an indispensable adjunct of the Hebrew kitchen, were two large earthen jugs, called "kad," one of which was for carrying water (Gen. xxiv. 15 *et seq.*; I Kings xviii. 34), the other for storing meal or corn (I Kings xvii. 12). Milk and wine were preserved in goat-skins ("ḥemet," Gen. xxiv. 15, and elsewhere; "nod," Judges iv. 19, and elsewhere); oil and honey, in small earthen or metal jugs, "ẓappaḥat" (I Kings xvii. 12, etc.); fruits and pastry, in various kinds of Baskets.

The "dud," "kiyyor," "ḳallaḥat," "parur," "sir," and "ẓelaḥah" ("ẓallaḥat") are mentioned as vessels for cooking, but their specific uses are unknown. The sanctuaries were amply provided with these dishes and bowls (Num. lxxi. 3 *et seq.*; I Kings vii. 45, 50), which, as might be expected, were usually of bronze, silver, or gold (Jer. lii. 19); in the homes, however, metal vessels were found in great number only among the wealthy. As these vessels were introduced by the Phenicians (I Kings vii. 13 *et seq.*), whose artisans long continued to supply the Hebrew market, it is safe to assume that their forms were similar to those of the Phenician utensils. Among the common people and for daily use, it was customary to employ earthen vessels (Lev. vi. 21), the receptacle most frequently mentioned being the sir, a pot in which usually the family meal was cooked, and in which occasionally the sacred meat was prepared (II Kings iv. 38 *et seq.*; Ex. xvi. 3; Zech. xiv. 20, and elsewhere). It sometimes served also as a ewer (Ps. lxix. 10). For baking cake, etc., a tin plate ("maḥabat barzel," Ezek. iv. 3; Lev. ii. 5) or a deep pan ("marḥeshet") was used (Lev. ii. 7). Mention is also made of three-pronged forks, which were used, not for eating with, but for lifting the meat from the pot (I Sam. ii. 13). Knives were used for slaughtering animals, and for dressing the meat ("ma'akelet," Gen. xxii. 6, 10).

E. G. H. I. Be.

COPENHAGEN: The capital of Denmark. Shortly after the opening of Denmark in 1657 to settlement by Jews, a number are known to have resorted to the capital. A few were there even earlier; for there is a record of a Jew having been baptized in 1620. The first room for prayer-meetings was opened Dec. 16, 1684, in which year Israel David, the court jeweler, and his partner, Meyer Goldschmidt, were given permission to hold devotional exercises, provided they took place behind closed doors and without a sermon, that there might be no cause for scandal. The Jews were already in possession of a cemetery, the first interment in which is said to have occurred in 1670. This, the earliest known congregation in Copenhagen, probably followed the Sephardic ritual, since the first Jews permitted to settle in Danish cities were of Spanish-Portuguese extraction (see Denmark); though they were doubtless soon outnumbered by German Jews who emigrated from Hamburg, northern Germany, Holland, and Poland, either directly or by way of Sleswick-Holstein.

The Copenhagen community is probably first mentioned in specifically Jewish literature in 1691, in which year a number of Jews, bound from Holland to Courland, perished by shipwreck at Marstrand, near the Swedish coast. When the Copenhagen Jews heard of the disaster, they sent two members and the shammash to ascertain the details, according to Jewish law, so that the widows of the drowned men, who were then in Poland, might be enabled to marry again (see 'Agunah; compare responsa "Sha'agat Aryeh we-Ḳol Shaḥal," ed. Salonica, 1746, p. 35a). At that time no Jews were living in Sweden.

Social Condition.

The condition and mode of life of the Jews of Copenhagen were, on the whole, similar to those of Jews in other parts of Denmark; but jewelers, agents, manufacturers, and merchants of all sorts had better opportunities for business in the capital than in the provincial towns. They soon increased to such an extent that the rooms hitherto used for prayer-meetings were no longer large enough; and the first synagogue was dedicated in 1729. The community had had rabbis for some time. The first was Abraham ben Salomon; he was followed by Israel ben Issachar Berendt, who had officiated as rabbi in Altona, and whose little book "Ohel Yisrael" (The Tent of Israel), a commentary on Jacob Weil's "Schlachtregeln," was printed at Wandsbeck in 1733, a year after his death. At that time there was no Hebrew printing-establishment at Copenhagen, although Hebrew types were to be found in the common printing-offices. Rabbi Israel died at Fredericia. He was succeeded by Mordecai ben David. Then followed Ẓebi Hirsch ben Samuel Halevy and Gedaliah ben Aryeh, the latter being succeeded in 1793 by his son Abraham, who, in order to accept the post, resigned his rabbinate in Gnesen.

Even in the eighteenth century the community was distinguished for its men of culture. A branch

The Eighteenth Century.

of the Wessely family, to which belonged Hartwig Wessely, Mendelssohn's faithful coworker, and his brother Moses, the friend of Lessing, was established in Copenhagen. Although Hartwig Wessely, the most eminent of all the Jews of Copenhagen in the eighteenth century, left his native town, he still kept in touch with it, and when, in 1766, a new synagogue was dedicated, he wrote the dedicatory poem and delivered the oration. Another eminent family, the Wallichs, repeatedly intermarried with the Wesselys; but the Euchel family, to which belonged Isaac Euchel, one of Mendelssohn's foremost pupils, is even better known than either of the other families mentioned. Isaac's equally talented brother, Gottleb, was a business man in Copenhagen, and was also successful as a writer.

The community grew rapidly in the eighteenth century, notwithstanding the difficulties attendant upon immigration; but a serious calamity befell it when, in 1795, during a conflagration in the city, the principal synagogue was burned. There had been occasional dissensions in this, as in every other old Jewish community. At the end of the century, however, the movement with which Mendelssohn's name is associated had obtained so firm a footing in Copenhagen, and the differences between the older and younger members had become so acute, that an agreement in regard to the building of a new synagogue was impossible; and, accordingly, none was built. Several houses were, however, fitted up and utilized as synagogues. Although, as early as 1804, one of the Progressives, M. L. Nathanson, with the assistance of an Orthodox relative, had organized an excellent parochial school—still (1902) in existence—for poor boys, and though a similar school for poor girls was established a few years later, the members of the Jewish community could not unite in building a synagogue; nor could they do so even when, by the decree of March 29, 1814, civic equality was conferred upon them. The differences between the old Orthodox rabbis, supported by the majority of the community, and the younger, impetuously progressive minority, who were in intimate association with many highly cultured Christians, were too great.

The Nineteenth Century.

The public schools, as well as the university, were open to Jewish students; and the above-mentioned Nathanson, with his friends, was actively interested in enabling poor but talented children to pursue their studies.

The first Danish theologian produced by the community was Isaac Noah Mannheimer, who was appointed teacher in 1816, when only twenty-three years of age. It was his duty to "confirm"—that is, to hold an examination upon the completion of a course in religion; and since there was no public place in which he could preach, his friends and patrons met for devotional exercises at their homes. His activity in his native community, however was of but very short duration. Dissensions, on the one hand, and an eager desire for Danish culture, on the other, added to the impossibility of finding positions, led many Jewish students in the first decades of the nineteenth century to embrace Christianity. While, formerly, Christian missionaries had worked among the Jews without appreciable results — even though Jews were compelled, for a short time in 1728, to listen to Christian sermons, and proselytes thus won were materially favored—there was now an increasing number of conversions, whereby the community was robbed of many among the educated families. Just as in Germany the children of Moses Mendelssohn were baptized, so also in Copenhagen a number of his relations, friends, and followers became converts.

Mannheimer's successor as teacher was the younger and less gifted E. Levison, who continued religious instruction and confirmation, but abandoned the devotional exercises. In 1827 the death of the chief rabbi, Abraham Gedaliah, created a vacancy for which his son, although popular in the community, and possessed of wide Talmudic scholarship, proved unsuitable; for the congregation had learned to demand of its rabbis a wider range of knowledge. Accordingly an endeavor was made to find a chief rabbi who united Talmudic with secular learning; and an invitation was extended to A. A. Wolff, then rabbi in Giessen.

Struggles for Reform.

This young rabbi and doctor of philosophy succeeded in drawing both parties together to the extent indicated by the fact that a synagogue was dedicated in 1833. The services, on the whole, were arranged according to the old ritual—even now (1902) all the institutions of the community are conducted in the time-honored way—but Rabbi Wolff, to satisfy the younger members, added choral singing and a weekly sermon. In most respects the community was at peace; but some of the elder members, deeming the service too modern, maintained, in addition to the principal synagogue with the Portuguese ritual, a small private synagogue, which is still in existence. The extreme Radicals however, did not consider the innovations sufficient. They called for a greater number of prayers in the Danish language; and as this was not conceded they absented themselves from the service. Although secessions to Christianity gradually ceased, there was an increasing indifference to the affairs of the synagogue. But the chief inducement to baptism disappeared when, in 1849, the Jews throughout Denmark were accorded equal rights with their fellow citizens (see Denmark).

The sphere and influence of the Copenhagen Jews were now more widely extended. Many achieved distinction as bankers, manufacturers, and merchants; among them being the Meyers, Goldschmidts, Rubens, Malchiors, Hambroes, Triers, Baron Gedalia, the "etatsraad" Philip W. Heymann, the banker D. B. Adler, and Isak Glückstadt, a bank director and the present president of the community. The merchant Nathanson was prominent also as a statistician, political economist, and journalist.

Among other well-known members of the community mention may be made of the students Abrahams, David, and Lewy; the poet Henrik (Heiman) Hertz, who was baptized; the painters David Monies and Ernest Meyer; Joel Ballin, the etcher; and the musicians Bendix and Rosenfeldt; all of

Persons of Distinction.

whom flourished in the nineteenth century. The community has also produced many scientists, including S. Trier, the clinical lecturer; L. Jacobson, the anatomist and practising physician; A. Hannover, the physiologist; H. Hirschsprung, director of the children's hospital; Israel Rosenthal, chief physician of the communal hospital; Salomonson and L. Meyer, university professors; and Goldschmidt and Henriques, lecturers. Especial mention should also be made of L. I. Brandes, philanthropist and physician, uncle of Georg Brandes, and his brother, Eduard Brandes; Siesbye, the classical philologist; Hannover, of the Polytechnic; Fredericia, the historian; David and Rubin (1902), directors of the bureau of statistics; while the two Levy brothers are among many Jews who have held government positions.

Jews have also been active as politicians in Copenhagen. Among them were the poet Meier Goldschmidt; D. B. Adler, mentioned above; and the educator Herman Trier, vice-president of the Folkething, and chairman of the municipal council (1902).

Philanthropic Institutions.

The community of Copenhagen maintains a number of philanthropic foundations, many of them of considerable age. Their poor and sick are well cared for. The most recent of the many institutions is the Home for the Aged, founded a few years ago by N. J. Fränkel. The communal council holds bequests, exceeding one million dollars, for definite philanthropical purposes, while many societies and institutions hold property of their own. It should be noted that the Jews have also contributed generously to many non-Jewish philanthropies, among the more prominent of those leaving bequests for such purposes being D. A. Meyer and S. A. Eibeschütz. Their own prosperous circumstances have never caused the Jews of Copenhagen to forget their less fortunate coreligionists elsewhere. As early as the reign of Maria Theresa appeals were made to the Danish government to intercede for the suffering Jews of Austria; while in recent times undertakings like the Alliance Israélite Universelle have found prompt support in Copenhagen. In addition to the religious and parochial schools, several lecture societies are engaged in spreading a knowledge of Judaism.

The Jewish community of Copenhagen has never been large. In 1902 it numbered about 3,500, including the neighboring communities, about 1,000 being taxpayers. The affairs of the community are conducted by seven representatives, who, in conjunction with four wardens of the synagogues, constitute the representative committee, at the head of which is the rabbi. At Professor Wolff's death D. Simonsen succeeded to the rabbinate, and occupied it till his resignation in 1902.

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J. D. S.

COPONIUS: First procurator of Judea, about 6 C.E. He was, like the procurators that succeeded him, of knightly rank, and "had the power of life and death" (Josephus, "B. J." ii. 8, § 1; "Ant." xviii. 1, § 1). During his administration occurred the revolt of Judas the Galilean ("B. J." *l.c.*), the cause of which was not so much the personality of Coponius as the introduction of Roman soldiers. Moreover, owing to the reconstruction of the province of Judea then in progress, the census was being taken by Quirinus, which was a further cause of offense. In Coponius' term of office this incident occurred: During the Passover festival, when the doors of the Temple were opened at midnight, it happened that some Samaritans entered by the first door, and scattered human bones along the colonnade of the sanctuary. Shortly after this event Coponius was recalled to Rome, and replaced by Marcus Ambibulus ("Ant." xviii. 2, § 2). Probably it is on account of this occurrence that one door of the Temple bore the name of "door of Coponius" (Mid. i. 3; compare the reading in Parḥi 16a, ed. Edelman). Regarding the personal attitude of Coponius toward the Jews nothing definite is known.

Bibliography: Schürer, *Gesch.* 3d ed., i. 487; Schlatter, *Zur Topogr. und Gesch. Palästinas*, p. 206; Krauss, *Lehnwörter*, ii. 537.

G. S. Kr.

COPPER: The first common metal to come into use, as it is easily obtained and readily worked. Burial-places in which utensils, weapons, etc., of iron are found are ascribed to a later period than are those containing copper or bronze weapons.

Name and Origin.

The word "copper" is derived from the name "Cyprus," the island from which the ancient Greeks obtained this metal; hence the name *χάλχος κύπριος*, Latin *æs cyprium*, copper. The Hebrew name "neḥoshet" denotes not only copper, but also copper alloy. Since copper is rather soft and very flexible, it was mixed with other metals, especially with tin, thereby becoming almost as hard as steel. Of such a copper alloy, probably, were made the spear-head (I Sam. xvii. 7), the lance (II Sam. xxi. 16), and the bow (II Sam. xxii. 35), and perhaps also fetters (Judges xvi. 21). In the earliest times swords and axes, doubtless, were cast in copper alloy (I Kings vii. 46); later on they were forged in iron (I Sam. xiii. 19; Isa. ii. 4).

In Palestine itself there were no copper-mines, and probably none in the Lebanon Mountains, though iron ore was found there; hence the Israelites had to import their raw material either from the Egyptians or the Phenicians. The former in very early times worked copper-mines on the Sinai peninsula; and the ruins of immense works may still be seen in Wadi Meghara and Wadi Nasb. The Egyptian inscriptions found there state that even before the time of Cheops or Khufu, who built the great pyramid at Gizeh, copper was mined by Senoferu, a king of the fourth dynasty. The Phenicians probably mined copper first in Cyprus. But Ezek. xxvii. 13 states that later on they obtained ore also from the Colchian Mountains through the Tibareni and Moschi. The Israelites had commercial relations both with the Egyptians and the Phenicians, but not in very early times. Moses, however, is represented as having made a serpent of brass ("neḥushtan," Num. xxi.

9), which was later on worshiped in the Temple of Jerusalem, and which Hezekiah "brake in pieces" (II Kings xviii. 4); and Bezaleel, while in the desert, is said to have made partly out of brass the vessels for the Tabernacle.

Images and Altars of Brass.

These instances are anachronisms; for it is shown in I Kings vii. 13 (compare II Chron. ii. 12 *et seq.*) that in the days of Solomon the process of casting brass was still unknown to the Israelites, since the king had to send to Tyre for a worker in brass (Hiram). Ex. xxxviii. is also an instance of anachronism, the furnishings of Solomon's Temple being taken as a pattern; while the neḥushtan of II Kings xviii. 4, if it actually belongs to early times, must have been imported from elsewhere. That such things were imported may be gathered from the commandment of Yhwh in Ex. xxxiv. 17. If a "molten image" (מסכה) is here forbidden to the people, it may be assumed that, in contradistinction to the old Hebrew Ephod of wood or stone, the imported image of brass was interdicted, and that in Ex. xxxiv. 17 the term "massekah" (מסכה) is to be taken in its specific sense of a brazen manufacture; for in early times idols of wood or stone, plated with gold or silver, were worshiped ("efod" or "pesel"; compare Judges viii. 22 *et seq.*, xvii. 1 *et seq.*). This assumption is all the more probable since there is no longer any doubt that foreign, more especially Phenician, influences affected the construction and furnishing of Solomon's Temple.

In early times the altar of Yhwh was built of earth or of unhewn stone (Ex. xx. 24 *et seq.*). The brazen altar in the Temple of Solomon indicates a breaking away from this old Israelitic custom; and Ahaz afterward had a new altar built in the Temple, patterned after an altar he had seen at Damascus (II Kings xvi. 10 *et seq.*). From this time on it probably became the custom in Israel to make their vessels of brass. Unfortunately the costly brazen pillars, calves, vessels, etc., that adorned the Temple since the days of Solomon, were destroyed by the vandalism of the Babylonians, who broke them into pieces and carried the metal to Babylon (II Kings xv. 13 *et seq.*; Jer. lii. 17 *et seq.*). In the Second Temple there were also brazen vessels, but not in such quantities; brazen cymbals are mentioned in I Chron. xv. 28 (compare Josephus, "Ant." vii. 12, § 3). The heaven of brass referred to in Deut. xxviii. 23 does not mean that after a long-continued drought the sky gleams like new molten bronze, since in the parallel passage of Lev. xxvi. 19 the earth also is compared to brass. It means rather that the vault of heaven is closed so tight that no drop of rain can descend, and the earth in consequence is turned into brass; that is, becomes hard and unproductive.

Bibliography: O. Schrader, *Prehistoric Antiquities of the Aryan Peoples*, vi.; Johannes Ranke, *Der Mensch*, ii. 516–523.

J. JR. W. N.

COR. See Weights and Measures.

COR ASHAN. See Chor-Ashan and Ashan.

CORAL: A genus of polypus known to science as "coralligenous zoophytes"; also the hard structures secreted by these animals. The variety known as the red coral (*Corallium rubrum*) (Pliny, xxxii. 2, 11, and elsewhere) is found in the Mediterranean, and was greatly valued by the ancients. It was used for personal ornament, and also for talismans and amulets. It is not certain that the ancient Hebrews were familiar with the coral. The A. V. translates the Hebrew ראמות "coral" in Job xxviii. 18 and in Ezek. xxvii. 16, while in Prov. xxiv. 7 both the A. V. and R. V. give "too high" as an equivalent for the same Hebrew word.

In favor of a derivation from רום ("to be high") it might be urged that the red coral has a natural upward form of growth. According to Freitag ("Einleitung in das Studium der Arabischen Sprache," p. 332), the coral in use among the Arabs was white, not red. But he confounds glass beads with corals. In Job xxviii. 18 the Septuagint reads *μετέωρα*, Sym. *ὑψηλά*, Vulgate *excelsa*, showing the influence of the etymology from the word meaning "to be high." The Targum renders סנדלכון according to Cheyne = *σανδαράκη*), which is entirely inapplicable here; Jastrow prefers "sardonyx," Levy "sandarachina." Rashi holds ראמות to be the name of a precious stone found in the water. Ibn Ezra gives no explanation, and Gersonides, with the Targum, the paraphrase "costly pearls."

Of modern commentators, Dillmann thinks that "ramoth" (Job xxviii. 18), which Luther simply transliterates, designates something less valuable than "peninim," mentioned in the second half of the verse. Friedrich Delitzsch (in his German translation of Job, 1902) translates it "pearl shells." In Ezek. xxvii. 16 the Septuagint (Alexandrine Codex) has the transliteration *ραμμωθ*, the Vulgate *sericum*, and Targum "precious stones"; Luther, "sammet."

In Prov. xxiv. 7 "ramoth" suggests perhaps a play upon the word (= "too high"), but Bickell suggests a change into דמות, the Septuagint having an altogether different reading. In the margin of R. V. (Lam. iv. 7) "corals," "red corals," and "pearls" are suggested as truer renderings for the Hebrew word "peninim" (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 15, xxxi. 10). Luther has this translation in Lam. iv. 7; Friedrich Delitzsch in Job xxviii. 18. Gesenius ("Th.") holds "peninim" to be the red coral, and "ramoth" to be another, probably the black, variety. The use of the word משך ("draft") in connection with "peninim" in Job xxviii. 18, appears to recall the method employed in coral-fishing. Coral is broken off from the rocks by long hooked poles, and "drawn out."

Of medieval Jewish lexicographers, Abu al-Walid, in his "Book of Roots," rejects the opinion that "ramoth" signifies "coral." Ḳimḥi, in his dictionary, explains it as a precious stone. See Menahem ben Saruḳ in "Maḥberet," and "Sefer ha-Parḥon."

E. G. H.

CORBEIL (קורביל or קורבייל): City in the department of Seine-et-Oise, France. Jews were settled very early in Corbeil, occupying a special quarter, called the "Juderia." It is mentioned in Tosafot to Ket. 12b, Ḥul. 122b, and is probably referred to in a document of the fifteenth century wherein is mentioned a place "où soulit estre aulterfois l'eschole aux Juifs" (where formerly the school of the

Jews used to be) ("Rev. Et. Juives," ix. 62). In 1184 King Philippe Auguste presented the cleric Pierre with a house that had belonged to the Jew Hélie (Eli). In 1202 special taxes were imposed upon the Jews of Corbeil; and they were obliged to pay into the treasury a sum for affixing seals to the documents relating to their transactions with Christians. The journal of the treasury of the Louvre, 1298, mentions the Jew Hagin, who was a receiver of taxes, and the Jewess Thyerma, whose taxes amounted to 41 livres. In 1306 the Jew Cressant owned a house on the Seine which yielded a rent of 520 Paris livres. This Cressant is probably identical with the "Croissant, nevou Croisant de Corbueil" mentioned in the "Document sur les Juifs du Barrois" ("Rev. Etudes Juives," xix. 250), and with Cressent of Corbeil, one of the commissioners appointed by the king in 1315 to supervise the payment of the debts of his coreligionists (Saige, "Les Juifs du Languedoc," pp. 106, 330).

Many eminent Talmudists lived in this city. Among them were Judah of Corbeil; Jacob the Saint; Joseph, mentioned by Aaron ben Ḥayyim ha-Kohen in his commentary to the Maḥzor, written about 1227; Simson; Isaac ben Joseph; Perez ben Elia; Mordecai ben Nathan; Elhanan, son of Isaac the Elder, of Dampierre.

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G. S. K.

CORCOS (קורקוס or קורקוש): A family whose history can be traced back to the end of the thirteenth century, and members of which are still living in Gibraltar and Morocco. The name first appears in Spain; but it was only in the two centuries following the expulsion of the Jews from that country that the family rose to distinction, in Italy, its new home. Here it was considered one of the most distinguished families of the country, owing to the culture, piety, and wealth of its members. Although the family pedigree, as given herewith on the authority of Vogelstein and Rieger, is in some points only conjectural, yet it may still be safely assumed that all who bear the name of "Corcos" in Italy belong to one family. On the other hand, the relationship of these to others of the name in Spain has not as yet been ascertained.

It is alleged that the family originated at a place called "Corcos," which, however, can not be satisfactorily identified. Some scholars therefore think that the name is a corruption of "Carcassonne," a place in southern France. Doubtful, likewise, is the statement made by Christian scholars that one branch of the family embraced the Christian faith in the sixteenth century and attained high distinction.

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1. Abraham Corcos: The earliest known member of the family, father of Solomon Corcos (No. 14). He flourished in Spain in the second half of the thirteenth century.

2. David Corcos: Ancestor of the Corcos family in Italy; went in 1492 from Castile to Rome, where his son Solomon (No. 15) afterward became rabbi (Vogelstein and Rieger, *l.c.* p. 101).

3. Donna Corcos: Daughter of Solomon. About 1585 Lazaro da Viterbo dedicated to her his translation of the "Me'on ha-Sho'alim" (Steinschneider, "Cat. Bodl." col. 1987).

4. Elijah ben Solomon Corcos: Italian financier; flourished about the middle of the sixteenth century. In conjunction with his brother Joshua (No. 9), he opened a banking establishment in Rome June 11, 1537. He took part in the conference held by the Jewish bankers on that day, the object of which was to fix certain business usages which were to form the basis of an arrangement with Christian bankers.

He was an active member of the congregation in Rome, the financial affairs of which, especially in relations with the authorities, were entrusted to him. Thus (July 20, 1558) he engaged to pay to the papal vicariate 1,000 scudi in three instalments, this sum having been imposed as a fine upon the congregation because, a few days after the seizure of the Hebrew books by the officers of the Inquisition, a copy of Ibn Ezra's Commentary to the Pentateuch was found. So likewise the tax upon the congregation, which had been fixed at 360 ducats by Paul III., was paid by Elijah and two other Jewish bankers. Similarly, the tax on the congregation of Benevent, amounting to 35 scudi in gold, was handed to the authorities by Elijah on Jan. 31, 1542.

It seems that Elijah lived to an advanced age; for in 1581 he is still found as one of the delegates of the congregation who were appointed to confer with the tax-farmers of Romagna, Lombardy, and Tuscany concerning the security which the congregation in Rome was to furnish for them.

Elijah was also a rabbinical scholar; whose decisions, in his own handwriting, are still extant ("Revue Etudes Juives," x. 185). His identity with Elijah Corcos, the physician referred to by David de Pomis in the preface to his "Ẓemaḥ Dawid" (fourth line from foot), is, however, doubtful. Elijah had two sons, **Isaac** and **Moses.**

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5. Hezekiah Manoah Corcos: Rabbi and Talmudist; born about 1580; died about 1650. In 1620 Hezekiah was appointed rabbi of the congregation in Rome, which position he held till his death. Though he shared his functions with A. di Iscario, D. della Rocca, and S. Castelnuovo, he was the dominant spirit; and it was through him that the rabbinate recovered to some extent its former importance. When, in 1629, an inquisition of Hebrew books was ordered in Modena, Hezekiah addressed a letter to Pelegrin Sanguinetti, calling his attention to the papal brief dated April 17, 1593, and to the decree of the Index Committee issued Aug. 29, 1596 (Stern, "Urkundliche Beiträge," p. 181).

Hezekiah was regarded as one of the foremost Talmudists of his day; and the few fragments of his literary activity found in the contemporary responsa literature show him to have been a very clever casuist (compare, for instance, Shabbethai

Beër in "'Oshek," No. 10). When Nathaniel Trabotti, through his work on ritual baths ("Miḳwa'ot"), called forth a number of controversial articles, it was Hezekiah who allayed the excitement by supporting Trabotti. A daughter of Hezekiah was married to Isaac Corcos, from which union sprang Hezekiah Manoah Ḥayyim Corcos (No. 6).

Bibliography: Berliner, Vogelstein and Rieger, as above.

Genealogical Tree of the Corcos Family.

(From Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 106.)

Dates, unless otherwise indicated (*i.e.*, b. for "born," d. for "died") are such as are mentioned in documents concerning the respective members of the family.

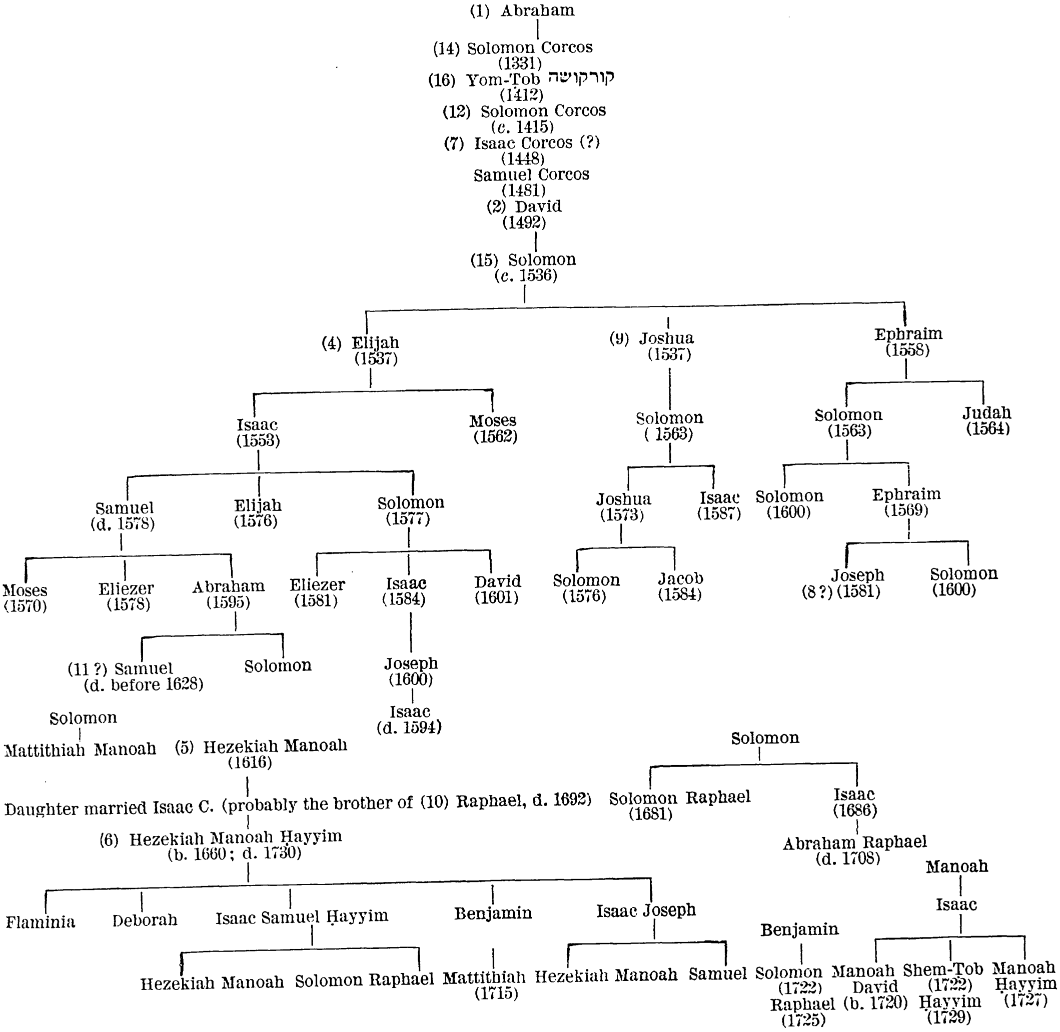
(1) Abraham
(14) Solomon Corcos (1331)
(16) Yom-Ṭob קורקושה (1412)
(12) Solomon Corcos (c. 1415)
(7) Isaac Corcos (?) (1448)
Samuel Corcos (1481)
(2) David (1492)
(15) Solomon (c. 1536)
(4) Elijah (1537)
(9) Joshua (1537)
Ephraim (1558)
Isaac (1553)
Moses (1562)
Solomon (1563)
Solomon (1563)
Judah (1564)
Samuel (d. 1578)
Elijah (1576)
Solomon (1577)
Joshua (1573)
Isaac (1587)
Solomon (1600)
Ephraim (1569)
Moses (1570)
Eliezer (1578)
Abraham (1595)
Eliezer (1581)
Isaac (1584)
David (1601)
Solomon (1576)
Jacob (1584)
Joseph (8 ?) (1581)
Solomon (1600)
(11 ?) Samuel (d. before 1628)
Solomon
Joseph (1600)
Isaac (d. 1594)
Solomon
Mattithiah Manoah
(5) Hezekiah Manoah (1616)
Solomon
Daughter married Isaac C. (probably the brother of (10) Raphael, d. 1692)
Solomon Raphael (1681)
Isaac (1686)
(6) Hezekiah Manoah Ḥayyim (b. 1660; d. 1730)
Abraham Raphael (d. 1708)
Manoah
Flaminia
Deborah
Isaac Samuel Ḥayyim
Benjamin
Isaac Joseph
Benjamin
Isaac
Hezekiah Manoah
Solomon Raphael
Mattithiah (1715)
Hezekiah Manoah
Samuel
Solomon (1722) Raphael (1725)
Manoah David (b. 1720)
Shem-Ṭob (1722) Ḥayyim (1729)
Manoah Ḥayyim (1727)

6. Hezekiah Manoah Ḥayyim b. Isaac Corcos (in Italian, **Tranquillo Vita**): Italian rabbi, physician, and scholar; born in Rome 1660; died there Jan. 13, 1730. Hezekiah, who, on his mother's side, was a grandson of Hezekiah Manoah (No. 5), and, on his father's, a nephew of Raphael Corcos (No. 10), early distinguished himself both as physician and preacher. His activity in the affairs of the congregation began with his election to membership on Aug. 12, 1692. Until the day of his death he worked untiringly in the interest both of his own congregation and of all the Italian Jews. The honorable title by which he was known, "Leader of the Age," was no exaggeration. Indeed, the history of the Jews in Rome from 1692 to 1730 is the history of Hezekiah Manoah.

His first important act was his stand against the convert Paolo Medici, who delivered anti-Jewish speeches in the churches and in the public squares of Leghorn, Pisa, Florence, and Bologna. In the last-named city these addresses led to bodily assaults. Corcos then published a memorial (Rome, 1692), addressed to the congregation of the Holy Office, refuting the charges of hatred against Christianity brought by Medici, explaining correctly the derided sayings of the sages, and directing attention with special emphasis to the fact that Medici's writings had already been several times suppressed by the ecclesiastical authorities. Another work by Corcos, written in 1698 or thereabouts, but not printed, was his memorial to the pope regarding the high rents which the Jews in the Roman ghetto had to pay in consequence of the papal edicts; the result of the memorial was that Innocent XII. ordered a reduction amounting to 12 per cent. In his "Informatione" (Rome, 1699) he attempted to show that every Jew had the right to dispose freely of his fortune by will; this right having been disputed by Christians in order to prevent converts being disinherited.

Great excitement was caused in Italy by the arrest in Viterbo (1705) of five Jews on a blood accusation, such charges having never before been preferred in Rome or its vicinity. Corcos came forward with his "Memoriale" (Rome, 1705), addressed to Monsignore Ghezzi, the papal reporter on Jewish affairs, wherein he demonstrated the groundlessness of the accusation. In addition to this, Corcos (*ib.* 1706) wrote a "Summarium," in which he produced documents, relating to the blood accusation, from secular and ecclesiastical authorities; and also a "Memoriale Addizionale," in which he presented additional material concerning the historical treatment of this subject. Of apologetic character is his "Spiegazione" (Rimini, 1713), which was written at the request of the inquisitor-general, and deals with the question whether the "mezuzah" serves superstitious purposes. Corcos, of course, denied this, and advanced instead a theory of angels, which reveals him as an adherent of the Cabala of Luria. This is also seen in his founding various mystical societies for private worship.

Aside from this, however, Corcos' activity in Rome, where he filled the office of rabbi from April 9, 1702, was highly beneficial. In consequence of his petition to the "Tribunal of Grace," the sale of meat in the ghetto was regulated, and the Jews were permitted to sell to non-Jews the meat which was forbidden to themselves. In 1727 he submitted to the Inquisition a memorial concerning Hebrew books. It should also be mentioned that Corcos brought about in 1719 the use of Italian in keeping the communal records, Hebrew having formerly been employed.

Corcos, who in point of secular education had no equal among the Jews of his time, was also considered a high rabbinical authority, as is shown by his decisions in the contemporary rabbinical literature, many of which are still extant. Apart from his works discussed above, in all of which he pursued some practical object, Corcos wrote a philosophic treatise for Purim, "Discorso" (Rome, 1710), in which he develops the pragmatic history of Esther and Mordecai; parts of it were recited by pupils of the academy at the Purim celebration. He left behind him an only son, **Samuel Ḥayyim** (died April, 1731), an active and noted member of the congregation, who wrote an introduction to his father's "Discorso."

BIBLIOGRAPHY: Berliner, Vogelstein and Rieger, as above; Steinschneider, in *Monatsschrift*, xliii. 517-529, 563-564; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 105; Kaufmann, in *Revue Etudes Juives*, xxvi. 268-270.

7. Isaac Corcos: According to some authorities, the earliest known bearer of the name in Italy. Bartolocci records the Hebrew inscription on his tomb, which is dated Laterna, 1448. This reading must, however, be wrong, as the Corcos family probably did not go to Italy until after 1492; though the name Isaac is frequently found in the family.

8. Joseph Corcos: Spanish Talmudist; flourished at the end of the fifteenth century and in the first half of the sixteenth. Joseph left Spain as a youth, presumably in consequence of the expulsion of the Jews, and settled in Palestine. Here he occupied a high rank among the scholars of the day. David Abi Zimra, Joseph Caro, and Joseph Trani speak of him as a rabbinical authority of the first rank. He wrote a commentary on Maimonides' "Yad ha-Ḥazakah," which Joseph Caro had before him when he was writing his own commentary on that work. A small portion of it only has been printed (Smyrna, 1757; reprinted in the Warsaw ed. of the "Yad"), under the title "Hai Safra debe Rab," which work furnishes ample testimony of the author's wide scholarship and critical mind. Some of Joseph's responsa were published by Azulai in his "Ḥayyim Sha'al II.," Leghorn, 1792-95. The treatises containing his detailed studies of the "Yad," to which the Oriental scholars of the seventeenth century had access, seem to have been lost. Corcos must have reached an advanced age; for, as his responsa in Joseph Caro's "Abḳat Rokel" show (No. 200, erroneously ascribed to Caro), he was still living when Caro's "Bet Yosef" appeared. He must have died after 1575, to judge from a remark of Ibn Yaḥya in "Shalshelet ha-Ḳabbalah" (ed. Warsaw, p. 88; compare also Sambari in Neubauer's "Med. Jew. Chron." i. 140).

Not to be confounded with this Joseph Corcos is the Italian of the same name, author of the homiletico-exegetic work "Yosef Ḥen" (Leghorn, 1825), and compiler of a little volume entitled "Shi'ur Ḳomah" (*ib.* 1825?), containing readings taken principally from the Zohar.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 83; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 37a; Fuenn, *Keneset Yisrael*, p. 803.

9. Joshua ben Solomon Corcos: Italian banker of the sixteenth century. In conjunction with his brother Elijah (No. 4), he carried on an extensive banking business in Rome, which they had established in 1537. A century afterward Manasseh ben Israel could still point to the great wealth of the firm, which in 1656 represented the sum of 700,000 crowns. Joshua was an active member of the congregation; and as such, on March 16, 1558, acted as the representative of the united synagogues of Castiglione and Zafartine in the drafting with the united synagogues of Catalonia and Aragone of a deed of partnership in the use of certain synagogal utensils. Significant also is the compact drawn up by Joshua between the Jewish and the Christian tailors in regard to the manufacture of certain articles of attire. In more than one respect this document is highly interesting, but especially from the fact that the idea of a tailors' union was suggested by the Christians, who were aiming at common business methods with the Jews.

BIBLIOGRAPHY: Berliner, *Aus Schweren Zeiten*, pp. 159-160.

10. Raphael Corcos: Italian rabbi; died about 1692. He seems to have succeeded his kinsman

Hezekiah Manoah (No. 5) as rabbi. After the death of the latter he was the real representative of the Corcos family. This is why his nephew Hezekiah Manoah Ḥayyim held no office in the congregation during Raphael's lifetime, as the presence of uncle and nephew in the same rabbinate would not have been looked upon with favor. Corcos is to be distinguished from his namesake who was rabbi in Padua about 1620. The latter is mentioned by Isaac Cantarini ("Paḥad Yiẓḥaḳ," p. 106) as a noted scholar.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 106-107.

11. Samuel Corcos: Italian rabbi of the first half of the seventeenth century. He was rabbi at Sinigaglia, where he delivered the funeral sermon at the burial of Mordecai Graziani, father of Abraham Joseph Graziani (Nov. 7, 1643).

BIBLIOGRAPHY: Jona, in *Revue Etudes Juives*, iv. 113; Kaufmann, in *Monatsschrift*, xxxix. 352-353.

12. Solomon Corcos: Spanish Talmudist; flourished at the beginning of the fifteenth century. A responsum by Zerahiah ha-Levi, a disciple of Ḥasdai Crescas, addressed to Corcos, is included in the responsa collection of Solomon ben Abraham Adret, v. 166 (Halberstamm, in "Hebr. Bibl." xii. 42).

13. Solomon Corcos: Converted Jew, who is said to have embraced Christianity in 1573. Bartolocci states ("Bibliotheca Rabbinica," iii. 821) that, under Pope Gregory XIII., Corcos, together with his son Lazaro, became a Christian, and in consequence received titles and honors. He also identifies them with Ugo and Gregory, who, according to a papal "motu proprio" of the year 1582, the text of which he cites, were raised to the nobility. Proof of the correctness of this assertion, however, is wanting. It is certain that neither Solomon ben David (No. 15) nor his grandson Solomon ben Joshua, an active member of the congregation in Rome as late as 1574, is identical with the convert referred to by Bartolocci.

BIBLIOGRAPHY: Berliner, *Aus Schweren Zeiten*, in *Hildesheimer Jubelschrift*, p. 162.

14. Solomon b. Abraham Corcos: Spanish Biblical scholar; flourished in the first third of the fourteenth century. He was a disciple of Judah ben Asher, and wrote in Avila (Aug., 1331) a commentary to Israeli's "Yesod 'Olam," the manuscripts of which commentary are now in the libraries of Munich and Turin.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 71; *idem*, in *Katalog der Hebräischen Handschriften in der Königliche Hof- und Staats-Bibliothek in München*, Nos. 33, 3; 43, 10; 261, 1; Vogelstein and Rieger, as above.

15. Solomon ben David Corcos: Italian rabbi in the sixteenth century. He was by birth a Spaniard, but, owing to the expulsion of the Jews from Spain, went to Rome with his father. As early as 1536 he appears as rabbi; afterward, in 1540, 1542, as משרת דק"ק רומא. The father of Donna Corcos is not identical with Solomon ben David; since Viterbo, in his work "Me'on ha-Sho'alim," which appeared about 1585, speaks of Solomon, Donna's father, as one still living; while Solomon ben David, in a record of March 16, 1558, is spoken of as deceased.

BIBLIOGRAPHY: Berliner, *l.c.* p. 159.

16. Yom-Ṭob Corcos: Spanish rabbi; flourished in Monzon at the beginning of the fifteenth century. He was one of the Jewish delegates at the disputation of Tortosa in 1413. Ibn Verga, who reports this fact, writes the name in his "Shebeṭ Yehudah" (ed. Wiener, p. 68) as קרקושה, which is probably only a variant of קורקוס (Corcos).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 71; *Jew. Quart. Rev.* xii. 148.

G. L. G.

CORDOVA: A city in Andalusia, Spain. As early as the eighth century it included Jews among its inhabitants. They lived in a separate quarter or "Juderia," one of the gates of which was called "Bab al-Yahud," now the Almodovar gate. At this gate, later known to the Moslems as "Bab al-Huda," the Jews carried on an extensive trade in silks and slaves. They developed considerably in numbers and importance under 'Abd al-Raḥman I.—whose greatness is said to have been prophesied by a Jew—and under his successors. The Jews were not behind the Moors in their efforts to promote education and culture; and at the Academy of Cordova, founded by the califs, Jews and Moors together received instruction in philosophy, grammar, mathematics, botany, and even in music. One of the graduates from this academy was a Jew named Elias, who is referred to as a poet and as an author of synagogal verses and songs. Mention is also made of a Jewish musician by the name of Manṣur, who is said to have been a great favorite with Al-Ḥakim (Mariano Soriano Fuertes, "Historia de la Musica Española," i. 82, Madrid, 1855).

Bab al-Yahud or Gate of Almodovar, Formerly the Entrance to the Juderia at Cordova.
(From a photograph by Dr. W. Popper.)

In Cordova, as in Mohammedan countries generally, the Jews enjoyed the same privileges and were subject to the same duties as the other inhabitants. They fought in the Moorish army and held government positions. The cleverest Hebrew diplomat was Ḥasdai ibn Shapruṭ, minister of finance under

Ḥasdai ibn Shaprut.

'Abd al-Raḥman III. It was he who brought about the visit to Cordova of the proud queen Toda of Navarra with a large retinue, for the purpose of making an appeal to 'Abd al-Raḥman for protection and assistance. Through Ḥasdai's intercession the scholar Moses b. Ḥanok, who had been exiled to Cordova, was liberated. Ḥanok was afterward elected to succeed the chief rabbi, Nathan, who had voluntarily resigned. Ḥasdai founded at Cordova a school entirely independent of the gaonate, and thereby established the study of the Talmud in Spain. Through the efforts of Ḥasdai, who had attracted to himself many scholars, poets, and grammarians, such as Menahem b. Saruḳ, Dunash b. Labrat, and others, Cordova became the seat of Jewish learning.

After Ḥasdai's death (about 970) a dispute arose in the community concerning the rabbinical office at Cordova, which, after the death of Moses b. Ḥanok, was filled by his son. Many members of the community, especially the rich silk-manufacturer Ibn Gau, favored Joseph ibn Abitur for the position. The latter belonged to a prominent family of Cordova, and was greatly superior to Ḥanok in learning; furthermore, he was a poet of distinction and a master of Arabic. But the greater part of the community sided with Ḥanok. The dispute lasted for a long time, and was finally brought before the calif, Al-Ḥakim, who, yielding to the will of the majority, decided in favor of Ḥanok. When Jacob ibn Gau, however, received from Mohammed Abi-Amr the appointment of "nasi" and supreme judge of all the Jewish communities of Andalusia, and was elected by the Jews of Cordova as their chief, he removed Ḥanok from office, and, with the concurrence of the members of the community, recalled the banished Ibn Abitur as rabbi. But Ibn Abitur failed to respond to the call; and after the death of Jacob ibn Gau, who had meanwhile been removed from office and thrown into prison, Ḥanok was reinstated as rabbi, and retained his position until his death, which occurred on the last day of the Feast of Tabernacles (Sept. 29, 1014).

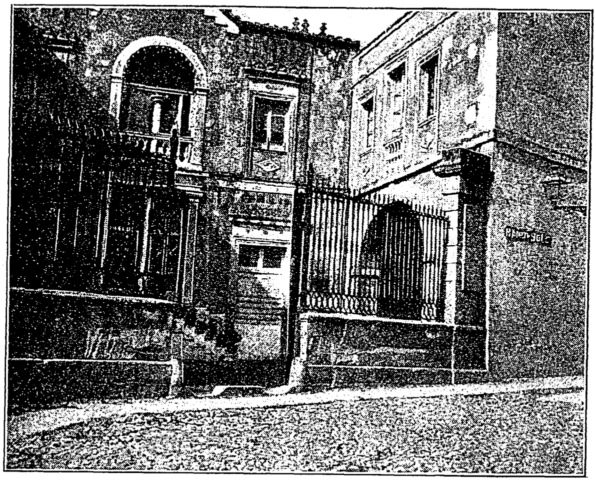
Calle de Maimonides, Cordova.
(From a photograph by Dr. W. Popper.)

Persecutions Under the Moors.

Ḥanok lived long enough to witness the evil that came upon Cordova. After the death of Al-Manṣur a furious civil war broke out. The Berber chieftain Sulaiman, who was ambitious to be ruler, had united with Count D. Sancho of Castile; whereupon Mohammed, his rival, sent a deputation of rich Jews to invoke the aid of Count D. Ramon Borrell of Barcelona, who at once responded with an army. On hearing this, Sulaiman swore to avenge himself upon the Jews; and on April 19, 1013, he broke into Cordova, destroyed their dwellings, burned their storehouses, and drove the Jews from the city; only those living in one of the eastern suburbs being spared. This was the first persecution suffered by the Jews of Spain (V. Balaguer, "Historia de Cataluña," I., book iii., ch. v.). The most noted families of Cordova were reduced to beggary and driven into exile. Joseph ibn Shaprut, the son of Ḥasdai, and the grammarian Jonah ibn Jannaḥ settled at Saragossa; Samuel ibn Nagdelah, at Malaga. In Cordova, where, in 1117, a false Messiah had appeared, there remained but a comparatively small Jewish community; and this was soon subjected to new persecutions at the hands of the fanatical Almohades, whose leader, 'Abd al-Mumin, in 1148, compelled the Jews to choose between Islam and death. Many underwent the formality of conversion to Islam; while many others emigrated. The magnificent synagogue at Cordova, erected by Isaac ibn Shaprut, father of Ḥasdai, the rabbi of which was the scholarly Joseph ibn Ẓaddiḳ, became a prey to insatiate pillage by the fanatics.

Under Castilian Rule.

Cordova, the old seat of the califs and the birthplace of Moses Maimonides, was retaken in 1236 by Ferdinand III., "the Saint" of Castile; and the Jews of the city again came under the jurisdiction of the canonical laws. The king assigned to them as their habitation the old Juderia, situated near the cathedral, and next to the fish-market ("la Pescaderia"); the principal street of the quarter being known as the "Calle de los Judios"—now the Calle de Maimonides. This Juderia was surrounded by walls, and dominated by a fort. They were obliged to wear distinctive badges and, in accordance with a decree of Pope Innocent IV., to contribute a tithe to the clergy. As soon as the Jews, in consequence of the privileges which had been granted to them by Ferdinand III. (Fuero de Cordova), again felt certain of protection, they began to build a synagogue, the height and magnificence of which aroused the wrath of the bishop and the chapter, who submitted a protest to the king. As this protest remained unheeded, however, the clergy turned to the pope, requesting him to forbid the completion of so imposing a structure. On April 15, 1250, Innocent IV. issued the desired prohibition; but the structure was nevertheless completed in the same year. The papal decree had this effect, however, that thereafter the Jews of Castile and Leon could not erect a synagogue without special permission (Amador de los Rios, "Historia," i. 365 *et seq.*, 556 *et seq.*; "Boletin Acad. Hist." v. 202, 234, 361 *et seq.*; "Rev. Etudes Juives," ix. 157 *et seq.*). Fifty-five years later a new and magnificent synagogue was built by the architect Isaac Meḥab b. Ephraim, in the middle of the Calle de los Judios, between the Place de las Bulas and the Almodovar gate. It was designed in the Moorish style, and had ogives 5 meters long and 6 meters wide. The northern and southern façades were decorated with colored faience, and bore Hebrew inscriptions, consisting principally of verses from the Psalms. The ornamentation of the western wall contained the only Arabic dedication to be found in any synagogue of Spain; while the eastern wall bore, in the form of a square, the following Hebrew inscription:

מקדש מעט ונוה תעודה שכללו
יצחק מחב בן הגביר אפרים
נבנה שנת שבעים וחמש בנין שעה
[קום] אל וחיש לבנות ירושלים

("This little sanctuary and a house of testimony was built in the year 75, by Isaac Meḥab, son of the honorable Ephraim, as a temporary structure: Haste, O God, to rebuild Jerusalem!")

In שעה ("temporary," lit. "of an hour") the year 75 (שנת ע'ה) is again indicated. Since 1722, and possibly from an earlier period, this building was in the possession of the Shoemakers' Gild. The original purposes to which it had been dedicated were unknown. In 1884, however, the origin of the building was discovered by two academicians, D. Fidel Fita of Madrid and D. Romero y Barros of Cordova; and, like the two synagogues of Toledo, it is now set apart as a national monument ("Boletin Acad. Hist." v. 202 *et seq.*; "Rev. Etudes Juives," x. 246 *et seq.*).

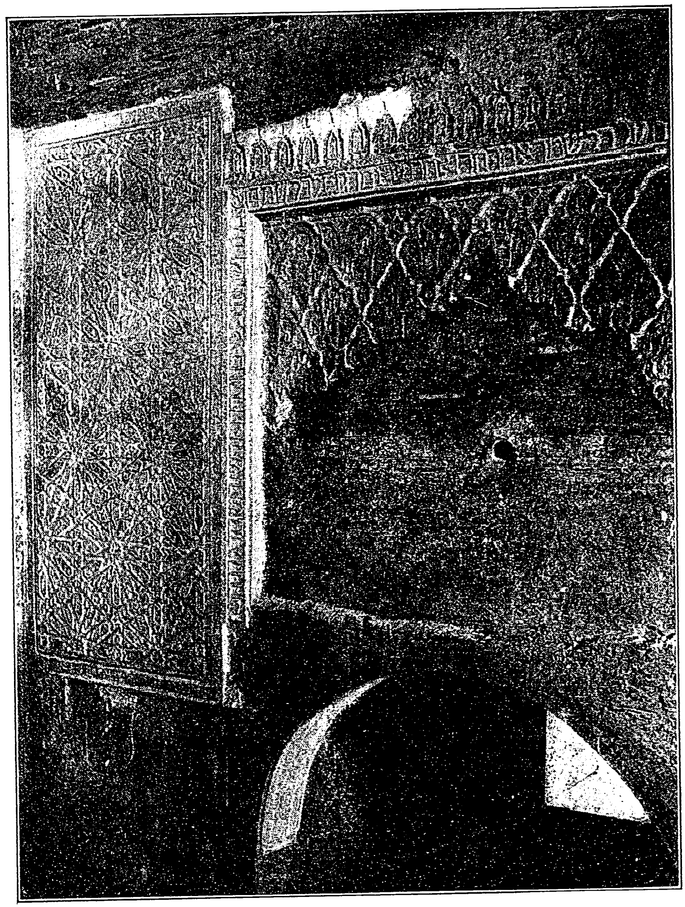

Decorations on the Walls of the Ancient Synagogue at Cordova.
(From a photograph by E. N. Adler.)

The history of the Jews in Cordova differs but slightly from that of those of other communities in Castile. Upon the death of Ferdinand IV., his widow, Queen Constance, decided (Oct. 4, 1312) that a yearly requiem should be sung in memory of her husband; the expenses to be defrayed out of the annual revenue of the slaughter-house at Cordova, aggregating about 4,000 maravedis. For about ninety years the Jews of Cordova enjoyed uninterrupted tranquillity, until they, too, became victims of the general persecution of 1391. The clergy, especially the archdeacon Ferrand Martinez, had so persistently instigated the people of Seville and Cordova against the Jews, that in Jan., 1391, an outbreak was considered imminent; and in June of the same year massacres of the Jews spread from Seville to Cordova. The dwellings, storehouses, and factories of the Jews became a prey to the flames; virgins were dishonored; and men, women, and children, without distinction of age or condition, were shockingly murdered. More than two thousand corpses lay in the streets, the houses, and the synagogues. Many persons, through fear of death, decided to embrace Christianity; and the community, once so flourishing, lay desolate. Of the beautiful synagogues, that built in 1315 alone remained. **Massacres.** In 1406 these persecutions were renewed. The shops and dwellings of the Jews were plundered or burned, and hundreds of persons were ruthlessly massacred. In consequence of these repeated cruelties the feeble king, Henry, imposed a fine of 40,000 doubloons upon the city of Cordova. Only 10,000 were paid, as the king died before the negotiations for a diminution of the sum had been completed (De los Rios, *l.c.* ii. 105, 361, 415 *et seq.*; Epistle of Ḥasdai Crescas, in the Appendix to "Shebet Yehudah," ed. Wiener, p. 129). After the massacre many Jews left Cordova and settled at Granada, which was still under Moorish dominion. In 1470 the "corregidor" (governor) of Cordova ordered the few Jews still remaining in the city to be removed from the Juderia, where their ancestors had dwelt for centuries, and to be transferred to the old Alcazar. At the petition, however, of Moses Barchillo, president of the Jewish congregation, this order was abrogated by a decree of Isabella the Catholic (March 16, 1470).

Procession of the Caridad.

Still more violent was the hatred against the apostate Maranos—a hatred which soon resulted in the formation of two parties; viz., the Old Christians, headed by the Bishop of Cordova and the Count of Cabra, and the Maranos, or New Christians, whose protector was the powerful Alfonso de Aguilar. One of the associations organized by the clergy was the Caridad, a society which excluded all Maranos without exception from membership. The solemn inauguration of this society was celebrated by a procession on March 14, 1473. All the streets through which it passed were strewn with flowers; and all the houses—excepting those of the Maranos, which remained closed—were decorated with flags and costly carpets. As the procession reached the Calle de la Herreria ("street of the smiths"), in the vicinity of the cathedral and the Juderia, the signal for assault was given. A smith, Alonzo Rodriguez by name, seized the torch illuminating an image of Mary, and set fire to the house of one of the richest Maranos of the city—an act which he averred to have committed out of vengeance, because water had been poured from one of the windows of the house in question upon the canopy under which the image was placed. In explanation of this charge it is said that a Marano girl, eight or ten years of age, had indeed inadvertently poured some water from the window. With the cry of "Viva la fé de Dios," the fanatical mob broke into the houses of the Maranos, pillaged and burned them, and mercilessly slaughtered the inmates. In order to terminate this cruelty, the governor, Alfonso de Aguilar, accompanied by his brother, Gonçalo Fernandez de Cordova, and several knights, ordered the smith, who acted as leader, to withdraw with his band. The smith answered with a volley of abuse, while the enraged mob attacked the governor, who thereupon ran the smith through with a lance. The governor's action infuriated the mob to such a degree that it poured into the streets inhabited by the Maranos—the S. Maria de Gracia, La Roperia ("street of the pedlers"), La Curtiduria ("street of the tanners"), La Alcaiceria ("the silk-market"), La Plateria ("street of the goldsmiths"), and many others, all of which soon ran with the blood of the slaughtered. De Aguilar was obliged to withdraw to the Alcazar, which also served as a place of refuge for many Jews and Maranos. After the storm had subsided the governor was obliged to leave Cordova; and he proceeded to Aguilar, whither he was followed by many Jews and Maranos. In 1473 an order was issued prohibiting Maranos from holding public office in Cordova; and this was soon followed by another royal decree prohibiting Jews from residing in that city and in Seville under penalty of death. Nineteen years before the general expulsion, therefore, the Jews were obliged to dispose of their houses in Cordova at any price and leave the city.

Cordova and Seville were the first to furnish victims to the Inquisition, which afterward destroyed so many thousands of Maranos in those cities (see INQUISITION). The chief autos da fé held in Cordova (and the victims at each) were: June 29, 1665 (Jorge Mendez de Castro and Domingo Rodriguez de Caceres); July 6, 1666 (Diego de Herrera, Juan Nicolas Lopez de la Peña, Catalina de Reyna y Medina, and Antonio Gabriel de Torres); June 13, 1723 (Miguel de Soto y Herrera, Juan Fernandez Dias and Simon de Molina); and April 23, 1724 (Bernardo Philip de Soria de Caceres and Diego de Acosta).

BIBLIOGRAPHY: *Boletin Acad. Hist.* vi. 361 *et seq.*, xxxviii. 303 *et seq.*; *Rev. Etudes Juives*, x. 247, xliii. 123 *et seq.*; Amador de los Rios, *Hist.*, iii. 153 *et seq.*, 283 *et seq.*; Jacobs, *Sources*, Nos. 1270, 1695.

G. M. K.

CORDOVA, ISAAC HEZEKIAH B. JACOB: Publisher in the latter part of the seventeenth and the first part of the eighteenth century; son of Jacob b. Moses Raphael de Cordova. After a sojourn in Brazil, he settled in Amsterdam, where, like his brother Abraham, he became a printer. In 1688 he published the Spanish sermons of Joshua de Silva, and in 1706–09 various other works in Spanish and Hebrew. He changed his residence to Hamburg in 1709.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 7963; Kohut, in *Hebr. Bibl.* vi. 49.

G. M. K.

CORDOVA, JOSHUA HEZEKIAH DE: Rabbi and preacher in Amsterdam about the middle of the eighteenth century; author of "Sermam Moral que Neste K. K. de Talmud Torah Pregou em Sabb. Bamidbar, 5 Siwan, 5504," Amsterdam, 1744.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 39.

G. M. K.

CORDOVERO, ARYEH LÖB (also called Tarcziner): Rabbi of Zamosz, Poland, at the end of the seventeenth century. He wrote a book called "Pene Aryeh Zuṭa" (The Face of the Lion, the Smaller), Wilhelmsdorf, 1720 (according to some printed also in Sulzbach, *s.a.*); the work is, according to Wolf, an abridgment of his larger work, called "Pene Aryeh Rabbah" (The Face of the Lion, the Larger), an unpublished commentary on the Pentateuch.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 134; Steinschneider, *Cat. Bodl.* col. 746; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 192; Benjacob, *Oẓar ha-Sefarim*, p. 486.

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CORDOVERO, GEDALYAH BEN MOSES: Talmudic scholar; lived at Safed in the sixteenth century. He was a son of the famous cabalist Moses Cordovero, a nephew (on his mother's side) of the cabalist Solomon Alḳabiẓ, and a pupil of Solomon Sagis. He edited three works of his father: "'Abodat Yom ha-Kippurim"; "Or Ne'erab," to which he wrote a preface (Venice, 1585); "Pardes Rimmonim," also with a preface by him (Venice, 1586). He further edited "Ḥeshek Shelomoh," the work of an anonymous writer (Venice, 1588), and compiled a glossary of all the non-Hebrew words occurring in the Bible, giving their equivalents in Spanish (Venice, 1616). In addition, a responsum by him is mentioned by Yom-Ṭob Ẓahalon, in his collection of responsa (§ 116). See LONSANO, MENAHEM DE.

BIBLIOGRAPHY: David Conforte, *Ḳore ha-Dorot*, 36b, Berlin, 1846; Azulai, *Shem ha-Gedolim*, i. 40, No. 7; Wolf, *Bibl. Hebr.* i. 281, No. 452; Michael, *Or ha-Ḥayyim*, p. 304, No. 668; Steinschneider, *Cat. Bodl.* col. 1002, No. 5118; Fürst, *Bibl. Jud.* i. 187.

L. G. M. SEL.

CORDOVERO, MOSES. See MOSES CORDOVERO.

CORDOVERO, MOSES BEN JACOB. See MOSES B. JACOB CORDOVERO.

COREO DE VIENA ("Vienna Courier"): Judæo-Spanish journal printed in rabbinic characters, published at Vienna since 1870. It was for some years under the editorship of Adolfo de Zemlinski.

G. M. FR.

CORFU: Most northerly of the Ionian Islands. The native Jews of Corfu fall into three distinct divisions of different origin (Greek, Spanish, and Apulian) and belonging to different epochs. There was formerly also a fourth division, that of the Levantines, the greater part of whom apparently became merged into the Italians.

Origin.

1. Greek Division: Composed of Jews who came from Thebes toward the end of the twelfth and in the thirteenth century. Benjamin of Tudela, visiting the island in 1147, found only one coreligionist, the dyer Joseph. A large number of Jews came to establish themselves on the island after it had passed from Byzantine dominion to that of the Angevin kings of Naples. Many documents show that there were Jews in Corfu in the thirteenth century, having been carried thither as prisoners by King Roger of Sicily, who conquered Thebes (in Bœotia) and Corfu about 1150, or having voluntarily migrated from Thebes, and perhaps also from Sicily. King Roger had previously sent Theban Jews to the island for the purpose of introducing sericulture, Sicily being at that time under Angevin kings, who favored the Jews. A proof of the Theban origin of the Jews of Corfu is found in the word *σίδα* ("pomegranate"), from the ancient dialect of Thebes, a word used only by them, though their dialect is the Apulian.

The Greek Jews (who called themselves "Toshebim" or "Terrieri") differ from the other Jews on the island by various customs—*e.g.*, they celebrate the additional day of Purim (Shushan Purim; see Esth. ix. 18), while the Jews belonging to the Apulian synagogue celebrate only the first day. The former observe on the first day only the religious ceremony at the Temple and the small banquet, reserving the masquerading, the ball, and the grand banquet for Shushan Purim. They have also preserved Greek elegies for the Ninth of Ab (see specimens in "Israelite Chronographos," No. 2, Corfu, July, 1899), and until recently a Greek chant was recited in their synagogue on the day of Pentecost. The first complete Biblical text in modern Greek is a translation of Jonah (twelfth century) made for the Jews of Corfu. The Greek synagogue is the oldest on the island. Until recently it differed somewhat from the others in its liturgy, and the ministers officiating in Greek still preserve that nasal chant peculiar to the Greco-Oriental preachers. The Greek Jews, who were absorbed by the more numerous Apulians, forgot their language, but have retained characteristic words and phrases. Their family names are, or have been, Gesuã, Eliezer, Belleli, Moustaki, Naxon, De Semo, Mazza, Pangali, and Abdalá. At present they possess not only their own synagogue, but also their own burial-ground, called "the Greek cemetery."

2. Spanish Division: Composed of Spanish Jews who had lived for a time in the Two Sicilies, and who emigrated to Corfu at the end of the fifteenth and during the sixteenth century; among their number was Don Isaac Abrabanel. It seems that these few families for a long time preserved the Castilian language, for in a polyglot chant which can not date further back than the beginning of the nineteenth century, there are found Spanish verses, together with Hebrew, Greek, Italian, and Apulian; and it is evident that the author of the production, Dr. Lazarus de Mordo, wished to incorporate into it all the languages or dialects then spoken by the Jews at Corfu. These Spaniards united with the Apulians, who came at the same time or a little later, to form the Apulian or Italian congregation. Their family names, of Spanish origin, are as follows: Aboaf, Gaon, Cherido, Sarda, Razon, Castro, and Sforno; in addition to which there were formerly Abrabanel, De Miranda, Senior, and Coronel. They are few in number.

3. Apulian or **Italian Division:** Composed of Jews who had been driven (1540) from Apulia by Don Pedro of Toledo, viceroy of Naples. They were so numerous that in time they imposed upon their coreligionists not only their Apulian dialect, but also their costume. The fact that they possess their own synagogue and cemetery is attributed to the unfriendly reception which they met with at the hands of their Greek coreligionists. Eventually, however, their suffering must have softened the original ill will. As a matter of fact, the Greeks, who now constitute the majority of the Jewish population, speak the despised Apulian dialect, while the Apulians have generally adopted the more refined Venetian.

Many of the Apulian families have Biblical names: Israel, Nissim, Mattatia, Misan (משען), Azar, Baruch, Acco (?), Hanen, Ḥayyim, Elia, Levi, and Mordo (Mordecai); also Dente, Osno, Vivante, and Minerbo. The Nahamali and Maurogonato families, who belong to the Italian synagogue, though they apparently should belong to the Greek, probably either came after Corfu had become Italianized, or else left their original synagogue; the latter is known to have been the case with the Mazza family. Elegies in the Apulian language for the Ninth of Ab have been preserved, and it is still a custom, even among the well-to-do classes, who have given up the Spanish dialect, to explain the symbolic rites in Apulian ("ḳadesh," "u-reḥoẓ," "karpas," etc.) on Passover eve. The population, which to-day (1901) exceeds 3,000 souls, numbered 1,171 in 1760.

Fourteenth and Fifteenth Centuries.

The position of the Jews during the first two centuries of their establishment on the island was enviable, especially toward the end of the Angevin régime, the princes of that house issuing decrees which took the Jews under their protection (1317, 1324, 1364, 1365, and 1370). In 1332 Philip II. of Taranto called the attention of the Corfu authorities to the fact that his previous decrees (*e.g.*, March 12, 1324) in favor of the Jews had not been carried out. These privileges were renewed by his grandson, Philip III., in 1370, and probably also by Robert of Anjou in 1338. Robert's widow, Marie de Bourbon, Empress of Constantinople, especially charged the captain of Corfu to see that the Jews of the island were well treated. The same privileges were confirmed Dec. 18, 1382, by Charles III. (Duras), King of Naples.

Jews were often attachés of embassies sent by the community of Corfu to the King of Naples. In 1386 the island voluntarily sought the protectorate of Venice, remaining under Venetian rule until 1797. Among the six ambassadors sent to that city to conclude the negotiations was a Jew, David de Semo; while another Jew, Johama Mayeha, was a member of a foreign embassy in 1515. The seigniory of Venice, which became possessed of Corfu Jan. 1, 1385, took the Jews under its protection. By a decree issued Jan. 22, 1387, it assimilated the Corfiote Jews with the other citizens in the matter of taxation, and granted them the free exercise of their religion, though still holding them to the distinctive signs in their dress. But the Christian Corfiotes, jealous of the commercial success of the Jews, repeatedly sent delegates to the Senate of Venice to petition for humiliating measures against them; and in time the Senate weakly yielded. It did indeed deny the request for permission to stone the Jews ("de Judeis lapidandis"), made by the embassy of Corfiote patricians that came to Venice in 1406; but in order to satisfy the embassy, it decreed that the Jews should wear thenceforth on the front of their dress a yellow wheel or disk as large as a cake of bread, and the women yellow veils on their heads, under penalty of 300 ducats for non-compliance. It also forbade them to acquire houses or lands outside the city or outside the Jewry.

Jews Protected.

At the instance of a Jewish deputy, the physician Master Angelus, the Senate abrogated this decree in 1408, and in 1423 confirmed to the Jews the proprietary rights in their houses, and, upon the whole, recognized, as had its predecessors, the great services rendered by the Jews to the city. They carried on an extensive commerce and contributed more than their share to works of public utility (construction of walls, fountains, etc.), to the running expenses of the city, and to public loans. Many documents remain, dating from the time of the Byzantine emperors, the kings of Naples, and the republic of Venice, testifying to these acts of patriotism on the part of the Jews. For this reason there was never a ghetto at Corfu, in the exact sense of the word; and when in 1571 the republic of Venice expelled the Jews from its dominions, it excepted those of Corfu. By a strange combination of circumstances the republic of Venice, which, on its accession to power, had apparently awakened among the inhabitants the spirit of hatred and contempt against the Jews, protected these very Jews as soon as it recognized their utility to the state.

Documents are extant which show that the Jews knew how to defend their ancient rights. One of these, dating from 1425, is especially noteworthy. According to this document an attempt was made to force the Jews to tear down their houses, on the pretext of erecting upon the sites new walls for the city; whereupon the Jews reminded the magistrate that at the cession of the island a clause placed them on an equal footing with their fellow citizens, and (adds the document) "dicunt et affirmant se esse cives et habitatores Korphoy." Eventually, however, they were compelled to yield to the demand, and consequently dispersed over the entire city, to the great scandal of the Christians. They lived thus more than a hundred years without being molested.

About 1524 the Corfiote Christians began to protest against this close neighborhood, and sent an embassy to Venice to petition that the Jews be confined to a special quarter. The republic thereupon issued a ducal order to that effect, which, however, for unknown reasons (possibly at the instance of the Jews themselves) remained a dead letter. On Oct. 28, 1578, the brothers Menahem and Aaron Mozza received from the doge, Nicholas de Ponte, a confirmation of the ancient privileges of the Corfu Jews. They were expressly exempted from the levy of 50,000 scudi placed upon the Jews by the Venetian Senate July 12, 1573. Petition followed petition (1532, 1546, 1562, 1592), but only after the lapse of a hundred years (1622) were the Jews restricted to a special quarter (near the old fortifications at the Porta Reale and the Via Schulemburg), which still exists. This was not more of a ghetto than the old quarter had been; for a number of Christians lived there, and, unlike the ghetto at Zante and elsewhere, it had no gates to be closed at night.

Occupations.

The larger number of Jews followed some handicraft, and the rich ones were engaged in commerce, acquiring great wealth. They were devoted to their country, fighting for it and giving freely of their money, as may be seen from the written testimonials they obtained from the Venetian governors when the latter laid down their office and left the island. In 1431 they lent the Venetian Senate 3,000 ducats. In the seventeenth century they aided the Venetian armies with money during the disastrous wars with Crete and the Peloponnesus. But in 1656 the captain of the island levied a tax of 10,000 reals upon them, though they had declared themselves ready to pay 500 ducats a year for military purposes. The Jews protested, and on Oct. 25 the Senate ordered the money to be returned. In 1716 they bravely assisted in defending the island of Corfu against the Turks. Two documents testifying to their exceptional heroism are extant. One of these, written by the Venetian generalissimo himself, Count de Schulemburg, tells of the remarkable conduct of the Jewish community; the other, prepared by the governor-general of Venice, Count Loredan, is in favor of Mardochée Mordo (Barbanera), who particularly distinguished himself. Furthermore, the aide-de-camp of Schulemburg, the Corfiote strategos, writes that, of all the inhabitants, the Jews rendered the most signal services. This deliverance is solemnly commemorated every year on Aug. 6.

Seventeenth and Eighteenth Centuries.

In the seventeenth century there were 500 Jewish families at Corfu, and in the eighteenth 1,171 Jews, according to the statistics of the governor Grimani. About this time the Corfiote Christians were greatly excited over the conversion to Christianity of the Jewess Rachel, daughter of the rich merchant Vivante. Notwithstanding all their difficulties, the Jews still enjoyed some rights. Aside from the profession of medicine, which they practised everywhere, they were allowed at Corfu (certainly at a very early time) to practise law. It is true that a decree of May 14, 1637, inhibited the Jews of Venice from practising law; but although the attempt had been made to extend this inhibition to Corfu in 1679, it was withdrawn May 7, 1680. In 1654 Mordecai Cohen was granted a special authorization to defend his coreligionists at the bar. According to an ordinance of 1698, twenty candidates were admitted to the bar in that year, among them being seven Jews; namely, Mordecai Cohen, Elia Cohen di Mordecai, Joshua Forte, Matthew Forte, Solomon Nacamulli, Abraham Pipi, and Abraham Israele. When in 1728 a tax was levied upon the Jews of Dalmatia and of Venice, those of Corfu were again exempted, because of their ancient privileges. They were likewise exempted from the restraints put upon the Venice Jews in 1771. In 1774 orders were sent to Gen. Antonio Renier to remove the Jewish lawyers from the court. Renier's report on the subject was, however, so favorable to the Jews of Corfu that on Aug. 26 he received orders that they were in no way to be further molested.

While Corfu was under French dominion (1797–1799 and 1805–15) the Jews enjoyed all the rights of citizenship, and their rabbi ranked with the Catholic bishop and the Orthodox archbishop. But when, together with the other Ionian islands, it formed a republic under the protectorate of England (1815–1863), the Jews were not only forbidden to practise in the courts, but lost all their rights. When Corfu was annexed to Greece the Jews of the former, as well, as of Chalcis (Eubœa) became entitled to full civil and political rights, for the Grecian constitution makes no religious distinctions. That they entered into the enjoyment of these rights was due in large measure to the initiative of Ad. Crémieux, who in 1864 called the attention of the Ionian Senate to their situation. Since then Jews have figured among the municipal councilors of the island; *e.g.*, Dr. Victor Semo, Joseph Nacamulli, Raphael Gesuã, etc. Elia de Mordo, merchant, was the first assessor; and there have been three notaries and several other Jewish government officials.

In 1891 some evil-minded Christians of the island created a scandal in order to hinder the Corfiote Jews from participating in the elections. A little Jewish girl, Rubina Sarda, was killed, probably by some of these anti-Semites, and the report was spread that a Christian child had been slain for ritual purposes, thereby arousing the opposition of the populace against the Jews. Most of the latter were obliged to leave the place in order to escape a massacre. Although the impartial Greek press disclosed the plot, the instigators, protected, it is said, by high personages, were not punished.

Organization.

Until the annexation the community of Corfu was governed by two councils of administration (one for each congregation), whose decisions regarding communal matters were sanctioned by the government. Each congregation had two syndics ("memunim") and two parnassim. During the Venetian régime the syndics were elected every year by the council in the palace of the governor. They were responsible for order in their district, and occupied the office of conciliators and ediles. They attended the public ceremonies of the governor in their costume of cloth, the costume of the Christian syndics being of silk. Under the British protectorate the interference of the government in communal matters was limited to the presence of a sergeant-at-arms of the municipality at the conferences of the council. The two councils assembled together when questions of general interest were to be discussed. Since the annexation the government has had nothing whatever to do with communal affairs, the rabbis filling the position of civic officials. The two synagogues have been under one administration and one council since 1891.

Rabbis.

Religious studies formerly flourished in Greece, and especially in Corfu. A new impetus must have been given to these studies after the advent of the Apulian Jews, in whose communities they were assiduously cultivated. The paraphrase of the Bible verse "From Bari goeth forth the Law, and God's word from Otranto," is well known. David b. Ḥayyim ha-Kohen, the chief rabbi of Padua in the fifteenth century, was of Corfu. Moses ha-Kohen, rabbi of Corfu, wrote (1580–1600) a poetical version of the story of Esther, entitled "Yashir Mosheh" (ed. princeps, of David Mazza, Mantua, 1612). Mazza calls himself the most humble of the disciples of the chief rabbi Kohen, and in his preface announces the early publication of a work by himself, a commentary on Canticles. The following rabbis have lived at Corfu within the last two centuries: Joseph ha-Kohen, Menahem b. Samuel Vivante (about 1710), Eliezer de Mordo, Mordecai Ḥayyim Elie Mordo, Ḥayyim Shab. Jos. ha-Kohen (about 1744), Elia Menahem ha-Kohen (died 1803), Jeshurun Haï-Penso, Raphael Eliezer Shabbethai Semo, and Abraham Ḥayyim Caliman Ferro (died 1820), all of whom were Corfiotes except, perhaps, R. Penso (probably identical with a physician of the same name known to have lived in Corfu. The last of the native rabbis to officiate was R. Ferro.

Strangers were henceforth summoned to the office, the first of these being the chief rabbi Rabi Shem-Ṭob Amarilio, a native of Salonica, who occupied the chair of Corfu until 1830. This rabbi, who subsequently went to Larissa, Thessaly, was a great Talmudist, and left a large number of manuscripts, chiefly sermons, which are still preserved at Larissa. He was succeeded at Corfu by the chief rabbi (חסידא קדישא = "the pious sage") Judah Bibas of Gibraltar (or of Morocco), who had a large following there. Bibas left Corfu in 1852, going to Hebron, where he died shortly after his arrival. During the following six years the pulpit of Corfu was occupied by Moses Israel Ḥazan of Jerusalem, distinguished as an orator and writer, after whose departure it remained vacant for about five years, when it was again occupied (1865) for six years by the pious and learned R. Isaac Raphael Tedeschi, an octogenarian, who became later the grand rabbi in his native place, Ancona. An important event during his rabbinate was the official visit of King George of Greece to the Apulian temple, June 5, 1869.

Joseph Emmanuel Levi.

Four years after the departure of R. Tedeschi the pulpit of Corfu was occupied by the grand rabbi Joseph Emmanuel Levi (1875) of Italy, previously rabbi of Mondovi and Cuneo, Piedmont, who held the position until his death in 1887. He founded the girls' school and the institute of arts and crafts, organized lotteries for charitable purposes, and by his virtues won the support of the government and the people. Before his arrival he had written a good French grammar for Italians, and from 1878 to 1885 he published the review "Mosè Antologia Israelitica." At his death the government took charge of his funeral, burying him with the military honors due to a general. He died a poor man. In 1888 the community of Corfu called as rabbi the Rev. Alexander da Fano, then occupying the pulpit at Reggio (Italy), who after four years went to the grand rabbinate of Milan. R. Fano was distinguished by his pious eloquence and his kind heart. He tried in vain to found a kindergarten in Corfu. From 1900 till May, 1902, the pulpit of Corfu was occupied by Nathan Levy, a graduate of the seminary of Paris.

Among the Jewish physicians of note may be mentioned the Cesanas (father and son); Aboaf, the elder; Emmanuel Sipilli, surgeon in the Venetian army; Jacob and Marc Cohen, also army surgeons; Moses Sipilli; Lazarus and Shabbethai de Mordo; and especially Lazarus de Mordo, the younger (1744–1823), a member of the Ionian academy; and Cæsar Usiglio. Of Cypriote origin are the ophthalmologist Maimonides Levi; Victor de Semo, the director of the city hospital at Pisa, and Victor Belleli at Port Said.

Periodicals and Belles-Lettres.

The "Cronica Israelitica" (1861–63), a political and literary journal, aimed to bring about the political emancipation of the Ionian Jews. It was edited by Joseph Nahamali (died 1886), who was also the author of a grammar of the Greek language, a translation of the daily prayers, and a Greek translation of the Pirḳe Abot. From 1864 to 1879 he also edited at intervals the Italian weekly review called "Famiglia Israelitica," a periodical devoted to light literature. Nahamali was president of the community, and an indefatigable promoter of education among the people. In 1878 the grand rabbi Levi, began, the publication of "Mosè, Antologia Israelitica" (which was suspended in 1885); and in 1899 the Greek monthly "Israelite Chronographos" was established by M. Caïmi. The purpose of this periodical was to acquaint the Christian population with Judaism and the legitimate aspirations of the Jews and to create a rallying-point for the Greek Jews. Prof. Maimon Ventura of Egypt has published some poems in classical Hebrew; and the former grand rabbi of Corfu, Alexander da Fano, is the author of a volume of prayers, entitled "Preghiere" (1889). Dr. Lazarus Belleli has written (1890) a valuable study on the Greek Bible of Constantinople. Sp. C. Papageorgi and M. Caïmi published the dirges sung in private houses and synagogues in Corfu; and the former presented to the Orientalists' congress at Berlin a Greek hymn at one time used on the Pentecost festival, and originally sung in alternate Hebrew and Greek verses (see "Jew. Chron." July 26, 1901, p. 25). Prof. Dario Levi occupied in 1899 a chair at the Academy of Lacedogna, Italy. Alexander Levi (born 1871), an eminent sculptor, is established at Naples.

Educational and Philanthropic Institutions.

About 1840 a struggle broke out between the Orthodox members of the community and the Reformers, the former calling themselves "Marrochini," from "Morocco," the alleged birthplace of R. Bibas, and the latter "Sabbatini," perhaps after a certain "Shabbethai," one of the leaders of the party. The struggle was bitter, dividing the community into two hostile camps, which carried their differences even into the streets. The reformers founded the Hebrew institute. The pietists eventually obtained supremacy over the Sabbatini, who, it seems, constituted a secret society.

Two parochial schools for girls and boys have been founded, the expenses for general instruction being defrayed by the government and those for Hebrew by the community, the rabbi himself conducting the advanced class in this branch. The children of the well-to-do class attend the public high school. There is a committee on philanthropy, which derives its revenues from voluntary contributions; this being the only relief society, with the exception of the two burial associations ("gemilut ḥasadim"), one for each congregation. No bequests of any importance have been left to the community, excepting those of Samuel Gaon to the city hospital.

Synagogues; Rite.

The Apulian congregation has three temples, two of them large and the other small but attractive. In the two larger temples the women's gallery is supported by stone pillars. The large Apulian temple has a very fine mahogany Ark and reading-desk; while the temple of the Greek congregation is an immense structure devoid of pillars on the sides and containing a splendid ancient reading-desk designed in the Corinthian style and constructed of white wood, with well-preserved gildings. The rite of Corfu has in some respects the same peculiarities as has the Roman. Among those who have composed liturgic additions to this rite are Mazzal-Ṭob, Isaac ben Abraham, Abraham b. Gabriel b. Mordecai, and Moses ha-Kohen. Joseph b. Abraham, the commentator of the Maḥzor, lived in Corfu in 1554. The details of the Corfu rite may be seen in Bodleian MS. No. 1082 (Neubauer, "Cat. Bodl. Hebr. MSS." col. 275) and in those of the Montefiore Library in London (Hirschfeld, in "Jew. Quart. Rev." xiv. 395 *et seq.*).

Among the customs still peculiar to the Jews of Corfu may be mentioned that of celebrating the third night after a birth, when the Three Fates are believed to visit the child and pronounce its destiny. Gold coins and rue twigs are placed in the linen of the child, and visitors are treated to "kukkudi," a dish made of boiled wheat, pomegranate, and currants. This festival is called "Mire" (Moirai). The game of knuckle-bones ("astragali") has survived in its ancient form among the Corfiote Jews ("Jew. Chron." Sept. 19, 1902), p. 23.

Statistics.

Many Jews of Corfu are dealers in oil and manufactured goods. Others are engaged in manufacturing umbrellas, hats, artificial flowers, shoes, tinware, and jewelry, and a number are employed as grocers, printers, and tailors. The population in 1901 numbered 5,000 Jews in a total of 25,000 inhabitants. On account of adverse business conditions many of the Jews are now (1901) emigrating to Egypt.

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G. M. C.—G.

CORI (Chore): Village of Campania, Italy, about thirty miles from Rome. There is a small Jewish community there, the origin of which is not positively known, though it is probable that it was formed by settlers from Rome. The community is first mentioned in a document dated 1535, where it is stated that of the Turkish tax imposed upon Rome, the community, as "vicesima," paid about one-eighth (amounting to the twentieth part of all its property). In 1536 the community was granted permission to move its synagogue to another site. Owing to persecutions, the community of Cori, like most of the others in the Papal States, rapidly declined in the next few years, the taxes turned over to the state by the head of the community, Sabatismus Amedei, in 1542 showing a material decrease. In 1566, after the Jews of the pontifical states had lost all their rights by the bull of Paul IV., and after the murderer of Abraham b. Bezalel of Cori had gone unpunished, the community, then numbering about 200 persons, resolved to emigrate to Palestine under the leadership of its rabbi, Michael Gallico, and join the Jewish colony founded at Tiberias by Don Joseph Nasi. The expenses were to be covered by a collection among its Italian coreligionists. It is not known whether the emigration was successfully carried out. In fact, there was still a small number of Jews there in 1569, paying a reduced tax-rate.

BIBLIOGRAPHY: Kaufmann, in *Jew. Quart. Rev.* ii. 297; Stern, *Urkundliche Beiträge*, i. 77, 81, 90, 175.

E. C. I. E.

CORIANDER: An umbelliferous plant with white blossoms, which is peculiar to the Mediterranean district (*Coriandrum sativum*). It is widely cultivated in the East, and grows wild in Egypt and Palestine. It is especially abundant in the valley of the Jordan. Its fruits or seeds, which have a distinctly aromatic flavor, are used in the preparation of confectionery and also in ordinary cooking. They are employed medicinally to produce a stimulative effect and to relieve flatulence.

The only allusions to the plant in the Bible are in Ex. xvi. 31; Num. xi. 7, where the seeds are compared to MANNA.

The Hebrew name "gad" was thought by Lagarde to be of Indo-European origin ("Gesammelte Abhandlungen," p. 57). It is probably not connected with any Semitic root (compare Löw, "Aramäische Pflanzennamen," No. 155). By some scholars it is identified with "goid," which the Scholiast in Dioscorides, iii. 64 states is the Punic equivalent of κόριον ("coriandrum"). This Greek name is probably derived from κόρις ("bug"), owing to the unpleasant odor emitted by the plant when handled, which is highly suggestive of the effluvium of the bedbug. The Aramaic name "kusbara" appears in modern Greek in the form "kusbaras," which has supplanted the older name.

BIBLIOGRAPHY: H. B. Tristram, *Natural History of the Bible*, p. 439.

J. JR. J. D. P.

CORIAT: Jewish family of Morocco. In 1812 there appeared at Pisa a Hebrew work, under the title "Zekut Abot," in which three members of this family collaborated—Judah, his son Abraham, and his grandson Judah. This book contains an account of the religious customs of the Jews of Morocco, and gives their names, as well as the names of the places in Morocco inhabited by Jews.

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S. M. FR.

CORINALDI, DAVID ḤAYYIM: Italian rabbi and author of the first half of the eighteenth century. He was a pupil of N. Pincherle, and rabbi at Reggio, Leghorn, and Triest. He wrote "Bet Dawid" (House of David), on the Mishnah; at the end of his work are diagrams relating to certain halakic points, and showing considerable mathematical knowledge (Amsterdam, 1738-39). Corinaldi also wrote notices on the Shulḥan 'Aruk, part of which were published by Azulai. There is, besides, a manuscript collection of sermons delivered in Triest, and an article, under the title "Dibre Shalom we-Emet," on the short ו found in the word "shalom" (Num. xxv. 12). In this MS. are also some critical notes against David Pardo, author of "Shoshannim le-Dawid," which had caused a conflict between the two rabbis. They were, however, induced to sink their differences by the intervention of the rabbis of Leghorn.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 253; Preface to the second part of *Shoshannim le-Dawid*; *Ha-Maggid*, xix. 194.

L. G. N. T. L.

CORINTH: A city in ancient Argos, Greece, and the center of the cult of Aphrodite. Jews lived here, as in the other cities of Greece (Philo, "Legatio ad Caium," § 36), although little is known of their history. The apostle Paul preached Christianity in the synagogue of Corinth for eighteen months, and baptized the archisynagogue Crispus (I Cor. i. 14); but he was reviled by the other Jews and accused before the governor, Junius Annæus Gallio (53 C.E.). The latter, however, contemptuously declined to have anything to do with the religious quarrels of the Jews; and the populace maltreated before his eyes the archisynagogue Sosthenes (Acts xviii. 12–17), who was probably the inefficient successor of Crispus.

The occurrence of this scandalous affair in the very presence of the Roman governor shows that there were a large number of Jews at Corinth. They seem to have had a preference for that city; for Aquila and his wife Priscilla, who came originally from Pontus, went to Corinth with the Jews who were driven from Rome. Silas and Timothy, also, went there from Macedonia (Acts xviii. 2–5).

Pharisaic Judæo-Christians were the cause of much dissension in the young Christian community (II Cor. iii. 1, x. 13, xi. 5); for they objected to the celibacy of their Christian brethren (I Cor. vii. 1); and the Christian community was probably obliged to take a stand against the immorality that prevailed in certain circles (I Cor. v. 9–11, vi. 12–19; II Cor. xii. 21). These conditions have given rise to the modern hypothesis that the Jewish Book of Jubilees—which insists upon marital fidelity and condemns unchastity—was directed against the immorality at Corinth (Singer, "Das Buch der Jubiläen," p. 200, Stuhlweissenburg, 1898).

Corinth was a great center of art, and its influence spread as far as Judea. Josephus, in describing the Temple of Solomon, mentions the Corinthian style of architecture ("Ant." viii. 5, § 2). This, however, is an anachronism, and is copied from the description of the Herodian Temple, which had a number of columns in the Corinthian style (*ib.* xv. 11, § 5). There were splendid Corinthian candlesticks in the palace of Agrippa II. at Tiberias (Josephus, "Vita," § 13). The Corinthian bronze that Pliny praises ("Historia Naturalis," xxxiv. 1, § 3) was prized at Jerusalem (Josephus, "B. J." v. 5, § 3), and is also mentioned in rabbinical sources (Tosef., Yoma, ii. 4; Bab. 38a).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 373; Schürer, *Gesch.* 3d ed., iii. 26; Krauss, *Lehnwörter*, ii. 543, Berlin, 1899.

J. S. Kr.

CORMORANT: The translation given in the Bible (Lev. xi. 17; Deut. xiv. 17) of the Hebrew word שלך. In these passages it is specified as one of the unclean fowls. The A. V. (Isa. xxxiv. 11; Zeph. ii. 14) gives "cormorant" as the translation of קאת; but the R. V. renders it correctly as "pelican." Tristram, Post, and others agree that the derivation of the word from a root signifying "plunger" indicates the bird known to-day as *Phalacrocorax carbo*, which is abundant on the Mediterranean coast of Palestine and in the valley of the Jordan. Its classification among the unclean birds is due to the fact that it feeds upon fish. Its name indicates its characteristic of plunging into the water to catch its prey. Its habits seem to be similar to those of the tern or gull of Western waters.

E. G. H. I. M. P.

CORN (דגן): The seeds of cereal plants. (1) Barley ("se'orah"), which was and still is the most common grain of Palestine, is the ordinary food of horses, asses, and oxen. (2) Beans ("pol") were also in very general use. They were brought to David on his flight from Absalom (II Sam. xvii. 28), and were one of the ingredients which Ezekiel was commanded to mix with his bread (Ezek. iv. 9). (3) Fitches, or vetches ("ḳeẓaḥ"), really the seed of the nutmeg-flower (bot. *Nigella sativa*), were no doubt used as a condiment sprinkled over cakes, as at the present day (see Tristram, "Natural History of the Bible," p. 444). (4) Lentils ("'adashim") were a sort of vetch, grown in poor soil and often mixed with meal for bread. (5) Millet ("doḥan"; bot. *Panicum miliaceum*) was and is used in baking certain sweet cakes. Compare Ezek. iv. 9, where the prophet is commanded to use millet in making his bread. (6) Pulse ("zera'im") was a general name including most edible seeds, such as millet, peas, etc. (7) Vetch ("kussemet"; bot. *Vicia ervilia*) is wrongly translated "rye" in the A. V. (see Ex. ix. 32; Isa. xxviii. 25). Rye is unknown in Palestine. (8) The most important grain of ancient times was undoubtedly wheat ("ḥiṭṭah"). Compare the wheat-harvest mentioned in Gen. xxx. 14.

Indicates Various Grains.

The following are the most important terms used in the O. T. in connection with corn:

"Abib," "fresh young ears of corn" (Lev. ii. 14; R. V. "corn in the ear"; "grain of wheat"). "Bar," literally "clean, winnowed corn" (compare modern Arab. "burr," and Gen. xl. 49; Prov. xi. 26). "Belil," "cattle-fodder" (Job xxiv. 6; A. V. "mingled corn, dredge"). "Dagan," as indicated above, was the general term for corn or grain. It is very commonly used with "tirosh," "must, wine" (Deut. xxxiii. 2). It is probably not connected with the god-name Dagon. "Geresh" (Lev. ii. 14, 16), "beaten corn"; R. V. "bruised corn." "Karmel" (II Kings iv. 42), "ears of corn"; better, "fruit, garden-produce." "'Abur" (Josh. v. 11), "old corn"; R. V. in marg. "produce," "corn." "'Aremah" (Ruth iii. 7), "heap of corn." "Ḳali" (I Sam. xvii. 17), "parched corn." "Ḳemaḥ," "standing corn" (compare Judges xv. 5, where it is stated that Samson tied firebrands to the tails of foxes and loosed them in the Philistines' standing grain). "Ripot" (II Sam. xii. 19), "bruised corn." "Sheber" (from the root meaning "to break"), perhaps "broken corn," or "that which breaks the hunger" (Gen. xlii. 1), or simply "that which breaks the fast" ("sheber ra'abon"; compare *ib.*, verse 19); from this the denominative "hishbir," "sell corn." "Shibbolet" (Ruth ii. 2; Gen. xli. 5), "ear of corn" (Greek *στάχυς*, Matt. xii. 1; Mark ii. 23).

Terms for Corn in O. T.

Grain was reaped at about knee-height from the ground, quite near the ear. It was gathered up in the reapers' bosoms and tied into sheaves, which were then carried on pack-animals to the threshing-floor ("goren"), an open space exposed to the wind. Here it was threshed, either by the hoofs of cattle,

Reaping and Threshing.

which were driven around the floor on the spread-out grain, or by mechanical means. Of the latter the "morag" was the most important. This was a heavy sledge with a rough bottom which was weighted both by stones and by the driver, who stood upon it or else sat upon it on a stool (see Agriculture). The grain was then winnowed by being, for example, thrown into the air both by the "fan" (A.V.), more properly "fork," and by the "grain-shovel." The grain which fell back was heaped up (Ruth iii. 7) separately from the straw, which was reserved for fodder (Isa. xi. 7). The chaff was, of course, blown away.

Very little is known about the nature of the storage-places for grain mentioned in the Old Testament. At the present day grain is kept in underground chambers, which are usually hewn out of the rock, but sometimes dug in soft soil.

J. JR. J. D. P.

"CORNER-STONE." See Periodicals.

CORNER-STONE: The laying of the corner- or foundation-stone (אבן פנה, א' מוסדות, or א' מוסד) (Job xxxviii. 4–6; Ps. xviii. 15, xxiv. 2) of the earth by the Creator is a conception borrowed from Babylonian Cosmogony, the earth being regarded as a huge mountain piled upon the abyss (Job xxvi. 7; "Journal Asiatique," ix. 101; Prayer of Manasses; compare Ps. xviii. 7; Micah vi. 2; Deut. xxxii. 22).

The laying of the corner-stone of a city or of a great structure was the occasion of a solemn rite in ancient times. To the pagan mind it appeared as an undertaking provoking the jealousy of the deity unless some bloody sacrifice was offered to pacify him (see Tylor, "Primitive Culture," pp. 104–108). Henceforth the foundation-stone, or the threshold beneath which the sacrificial blood was shed, remained the seat of the guardian spirit of the edifice, and hence the altar of the household (see H. Clay Trumbull, "The Threshold Covenant," New York, 1896). The finding by Nabunahid, the last Babylonian king (556–538 B.C.), of the foundation-stone of the temple of Istar, built by Sargon I. 3800 B.C., is related as a triumph in his inscription (Schrader, "K. B." 1890, iii. 85), and the laying of the foundation-stone for his restoration of the temple of Nebo, with all the solemnities connected therewith, is described in another inscription (Schrader, *l.c.* iii. 5).

The story of Hiel the Bethelite, who rebuilt Jericho, laying "the foundation thereof in Abiram, his first-born," and setting up "the gates thereof in his youngest son" (I Kings xvi. 34; Josh. vi. 26), seems to be connected with the primitive custom of laying foundations with blood, as, indeed, skulls were found built in with the brickwork when the tower ("ziḳḳurat") of the temple of Bel at Nippur was excavated (see "Jour. Bibl. Lit." 1896, xvi. 11, and Cheyne and Black, "Encyc. Bibl." *s.v.* "Hiel"). The Midrash also knows of Hebrews who were immured in buildings in Egypt (Ex. R. v.; compare Trumbull, *l.c.* pp. 47 *et seq.*, and Simrock, "Handbuch der Deutschen Mythologie," 1874, p. 57). One of the many symbolical names given to the terraced tower of the temple of Bel-Marduk was "the foundation-stone of heaven and earth" (Jastrow, "Religion of Babylonia and Assyria," p. 639).

The same importance seems to have been attributed also to the foundation-stone of the Temple at Jerusalem. In I Kings v. 17, vii. 9, the costly wrought stones used for the foundation of Solomon's Temple are described, and in I Kings vi. 37 the time of the laying of the corner-stone is especially mentioned. In Ezra iii. 10–11 the solemnities at the laying of the corner-stone of the Second Temple by Zerubbabel are detailed (see also Hag. ii. 15, 18–23, and Zech. iii. 9, iv. 9–10, viii. 9). Indeed, the exilic seer must have been familiar with solemn corner-stone rites when picturing the rebuilding of Jerusalem (Isa. liv. 11; compare li. 1), just as Isaiah was when predicting a new and "tried and precious corner-stone of sure foundation" for Zion (Isa. xxviii. 16 *et seq.*; compare xiv. 32, Hebr.). The fragmentary beginning of Ps. lxxxvii. obviously refers to the foundation-stone of Zion as the most sacred spot of the earth, and the rabbinical "eben shetiyyah" (the foundation-stone of the world, Yoma 54b) is but the proof of a continuous popular tradition. But that here also the ancient rite of some blood-sacrifice was not altogether forgotten, seems to be indicated by the connection, preserved at least in the Book of Chronicles, between the laying of the corner-stone of the Temple and the sacrifice offered by David for the cessation of the plague, at the threshing-floor of Ornan the Jebusite (II Chron. iii. 1–3; compare I Chron. xxi. 18–31 with II Sam. xxiv.).

The ceremonious laying of the corner-stone of public buildings, especially of religious and charitable institutions, has become a universal custom, and was adopted by the Jews during the last century. The ceremony consists of placing an appropriate record or memorial in the hollow part of the stone beneath, and then of laying in place the corner-stone, accompanied by certain solemn forms. See also Consecration.

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*, s.v. *Corner-Stone* and *Foundation*.

K.

CORNWALL: Extreme southwest county of England; distinguished in early days by the tin-mines which are said to have been visited by the Phenicians. Some of the relics of the old workings are still called "Jews' tin" and "Jews' houses." There is a town in Cornwall known as "Market Jew" (modern Marazion). Prof. Max Müller suggested that this was a folk etymology for "Thursdaies market" ("Marhas diow"), but there is distinct evidence of the connection of the Jews with the stannaries or tin-mines of Cornwall in the reign of King John, when they farmed the whole product of the mines for 100 marks, one-tenth of which was paid as a tithe to the Bishop of Exeter (Camden, "Britannia," ed. Gough, "Damnonii," p. 9). Besides this, in the Red Book of the Exchequer, in some clauses concerning the Cornwall stannaries dated 9 Ric. I., 1198, every regulation is drawn up with reference to "man or woman, Christian or Jew." There are no other traces of Jews in Cornwall in early times; but at the end of the eighteenth century a number of Jewish merchants settled in Falmouth, whence they sent out hawkers through the country towns, who returned on Friday evenings for Sabbath worship.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 186–188; Max Müller, *Chips from a German Workshop*, iii. 299–329; Bannister, *Jour. Roy. Inst. Cornwall*, 1867, p. 326; L. Wolf, *Jewish Families of Yates and Samuel*, p. 2, London, 1901.

J.

CORO: A town in Venezuela, five miles from its seaport, La Vela de Coro, on the Caribbean Sea. It had, in the early days of the republic, many Jewish inhabitants, who came from the island of Curaçao, in the Dutch West Indies, about sixty miles from La Vela de Coro.

In the year 1855 the Jews of Coro, numbering about 300, were plundered, maltreated, and driven to seek refuge in their native place, Curaçao. As they claimed Dutch citizenship, the consul-general for the Netherlands, Van Lansberge, informed the home government, and three ships of war were sent to La Guayra, the principal seaport of Venezuela, and the redress demanded was at once granted. The Venezuelan government agreed to salute the Dutch flag; to restore to the Jews their property; and to pay an indemnity of 200,000 pesos ($160,000), the last clause being carried into effect in 1859, after lengthy diplomatic negotiations with the ambassador of the Netherlands, Jhr. O. van Rees.

In 1863 there were about 250 Jews in Coro, and religious services were held at the residence of Mordehay Abraham Senior, and afterward at that of his son Isaac. The cemetery, established in 1858, is situated on the outskirts of the town.

Another outbreak against foreigners, in June, 1902, compelled the Jews again to seek an asylum in Curaçao, tendered to them by the governor of the island, Jhr. J. O. de Jong van Beek en Doorn, who, upon learning the facts, despatched the Dutch man-of-war "Koningin Regentesse" to protect them. It returned to Curaçao with eighty Jewish women and children on board. In July following, the same vessel was sent to La Vela de Coro for the remainder, and only a few Jewish residents remained behind to protect the property of the exiles.

A. J. H. M. C.

CORONATION CHAIR: The so-called "Stone of Destiny," forming part of the coronation chair of the kings of England in Westminster Abbey, is said by tradition to be the identical stone on which Jacob rested his head when he saw the vision of the angels going up to heaven (Gen. xxviii. 11–12). According to some, the stone was that on which Abraham had intended sacrificing Isaac (see Rye, "Visits of Foreigners," p. 10, and compare Pirḳe R. El. 35, where the two stones of the Biblical stories are identified). According to a legend first found in the "Chronicles" of John of Fordun, the stone was transferred from Palestine to Egypt; from there Gathelus, son of Cecrops, King of Athens, who had married Scota, daughter of Pharaoh, transferred it to Spain, whence it was carried by Simon Brech, son of Milo the Scot, to Ireland. There it was used on the sacred Hill of Tara as the "Lia Fail," or "Stone of Destiny," on which the kings of Ireland were anointed. Fergus More, the founder of the Scotch monarchy, is said to have borne it from Ireland to Dunstaffnagge about 500, and it was ultimately taken by Kenneth II., about 840, to Scone. All the kings of Scotland were crowned upon it, until it was removed by Edward I. to Westminster Abbey; and upon it every king of England from Edward III. to Edward VII. has been crowned. An attempt to get it back was made by the Scotch in the reign of Edward III., and that king even wrote to the Abbot of Westminster ordering him to return it (Legg, "London Coronation Records," Westminster, 1901, p. 77); but the people of London would not allow it to be taken (Holinshed, "Historie of Scotland," p. 132). It has always been one of the chief attractions of Westminster Abbey, and is referred to as such by Addison ("Spectator," No. 329) and by Goldsmith ("Citizen of the World," letter xiii.).

The veneration with which the stone is regarded is undoubtedly due to the legend connecting it with Jacob; but Dean Stanley suggests that it was originally connected with St. Columba, and geologists are inclined to trace its origin to the island of Iona, the scene of St. Columba's last days.

The Anglo-Israelites make much of this connection of Jacob's stone with the coronation chair, and largely base upon it their claim to the identification of the English people with the Lost Ten Tribes (see ANGLO-ISRAELISM).

BIBLIOGRAPHY: A. P. Stanley, *Historical Memorials of Westminster Abbey*, 2d ed., London, 1866, pp. 60–67, 557–562 (illustration on title-page); E. Hine, *Forty-seven Identifications*, pp. 32–33; W. F. Skene, *The Coronation Stone*, Edinburgh, 1869.

J.

CORONEL, NAḤMAN NATHAN: Palestinian scholar of Sephardic-Ashkenazic parentage; born at Amsterdam 1810; died at Jerusalem Aug. 6, 1890. His teacher was R. Abraham Susan. In 1830 he emigrated to Safed, Palestine, where he married, afterward settling in Jerusalem. There he studied in the Sephardic yeshibah. He became especially interested in rabbinical manuscripts, and acquired many rare copies, some of which he sold to European libraries, while others he published with his own annotations. The latter are: (1) "Bet Natan" (The House of Nathan), containing a varied version of Berakot, MSS. of Cairo, and decisions by Isaiah di Trani, the elder, with an introduction by Coronel (Vienna, 1854). (2) "Ḥamishshah Ḳonṭerisim" (Five Pamphlets), containing a varied version of Kallah, decisions in jurisprudence by R. Solomon Tazerat, and a letter of excommunication by David, the exilarch, etc. (Vienna, 1864). (3) "Seder R. Amram Gaon" (846 C.E.), containing a liturgy of the geonic period, of decided literary value (Warsaw, 1865). (4) "Teshubot ha-Geonim" (Responsa of Geonim), rules for the slaughter and examination of animals, by R. Jonah (Vienna, 1871). (5) "Zeker Natan" (Memory of Nathan), selected religious regulations for travelers (Vienna, 1872). (6) Decisions by R. Solomon b. Adret in reference to appropriating ḥallah (the priests' share of the dough), and decisions by R. Jacob b. Zahal of Jerusalem. Coronel, in his own essay, "Ḥaḳor Dabar" (Search out a Matter), attempted to establish a precedent for the exemption, like the Levite tithe, of the appropriation of ḥallah outside the Holy Land, for which he was rebuked by the rabbis of Jerusalem. (7) "Alfasi Zuṭa" ("The [abridged] Alfasi), by Menahem Azariah of Fano, with Coronel's commentary (Jerusalem, 1885). Coronel was awarded by the emperor of Austria the gold medal for art and science.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, pp. 186–188, Warsaw, 1890.

L. G. J. D. E.

CORONEL, PAUL NUÑEZ: Spanish Orientalist; born at Segovia; died Sept. 30, 1534. Though baptized before the expulsion of the Jews from Spain in 1492, he was educated for the rabbinate, became conversant with Hebrew and with Biblical literature, and was on this account appointed professor of Hebrew at the University of Salamanca. Together with Alfonso de Alcalá, of Alcalá la Real, who had been baptized in 1492, and was also a professor at Salamanca, Coronel was commissioned by Cardinal Ximenez de Cisneros to translate the Bible into Latin. This translation is contained in the Complutensian Polyglot (1514–17). He also wrote "Additiones ad Librum Nicolai Lirani de Differentiis Translationum (Verborum)," which has not been printed.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., iii., No. 1813; J. Amador de los Rios, *Estudios*, p. 455; *Boletin Acad. Hist.* xxvii. 206.

G. M. K.

CORONEL-CHACON, AUGUSTINE: Portuguese Jew and agent at the court of Charles II. of England; born in Beira, Portugal; died after 1665. After living at Bordeaux (1640–44), he settled in Rouen in 1644, where he became an intimate friend of Enriquez Gomez, the Marano soldier and poet, to one of whose works he contributed a sonnet. Early in the fifties he established himself in England as a merchant and royalist agent, and there, associated with David da Costa and the Mendes family, to whom he was related, he received and distributed funds for Charles II. On 'Change he was known as "the littell Jue."

At the restoration, Coronel-Chacon was made consular and financial agent for Portugal in London, and was the first to suggest to Monk a match between King Charles and the infanta Catherine of Bragança. This marriage naturally increased his influence at court, and after embracing Christianity, in 1660, he was knighted in October of that year. As a Christian, Sir Augustine was not fortunate. He became a bankrupt in 1665, and after having been prosecuted by the Portuguese ambassador, was expelled from the 'Change and imprisoned in the Fleet. Afterward he turned informer against some of his former coreligionists, but to no avail. The latter part of his life was spent abroad, a dependent on his wealthy Jewish relatives.

BIBLIOGRAPHY: *Trans. Jew. Hist. Soc.* i. 70, 71, 73, 74, 75; Burnet, *History of His Own Times* (ed. O. Airy), i. 290; Le Neve, *Pedigrees of Knights*, p. 145; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 49; Martin, *History of Lloyds*, p. 54; *Calendar of Domestic State Papers* (of Portugal), 1650–66; *Jew. Chron.* March 14, 1902.

J. M. W. L.

CORPORAL PUNISHMENT: Physical chastisement inflicted as legal punishment. Corporal punishment is one of the oldest forms of chastisement known to the law. The method of its infliction according to Jewish law differs from that of other penal codes, inasmuch as the former law carefully guards the convict from cruelty and excessive pain, stating expressly (Deut. xxv. 3), if the judge sentenced the wicked to be beaten a certain number of times, according to his fault, "Forty stripes he may give him, and not exceed; lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee." Upon this passage the Rabbis comment, saying: "The wicked is thy brother still" (Sifre 286; Mak. 22).

Three Judges Present.

The Talmudic law provides that whenever the infliction of corporal punishment is ordained, it is peremptory, and allows no discretion to the judge (Maimonides, "Yad," Sanh. xvi. 1), except in regard to the number of blows. Three judges must be present at the beating (*ib.* xvi. 2); one of them ordering the blows to be administered; the second counting them; and the third reading the verses Deut. xxviii. 58, 59, as an accompaniment (*ib.* xvi. 11). The punishment was inflicted by the beadle of the congregation, and the law recommends that the man chosen for this purpose shall be stronger in mind than in body, so that he may not strike too hard or upon a dangerous or weak spot (*ib.* xvi. 9; Mak. 23). The convict was tied to a post by his hands, his back and breast bared, and the beadle stood behind him, a fourfold thong of leather in hand. He was then bent forward and the lashes administered, one stroke on the breast and one on each shoulder alternately (Macc. iii. 12; "Yad," Sanh. xvi. 8–10). The maximum number of blows was thirty-nine (compare Mak. iii. 10, 22b with LXX. to Deut. xxv. 3, which reads במספר ארבעים, "about the number of forty)."

One less than the Biblical number of blows was given, in order to prevent the possibility of a mistake in giving one more than the lawful number.

Number of Stripes.

When the convict was found by medical examination to be physically unable to receive the full number of blows according to the sentence of court, he was given a smaller number, always a multiple of three ("Yad," Sanh. xvii. 1, 2). If he died under the lash, no one was held responsible, but if he died as the result of the infliction of a greater number of strokes than the law permitted, he was considered murdered (*ib.* xvi. 12); for no more blows could be given than the sentence of the court required, and in no event could the maximum of thirty-nine blows be exceeded (*ib.* xvii. 12). If the convict broke his bonds and escaped, he could not again be subjected to punishment for the same offense (*ib.* xvii. 6).

The infliction of corporal punishment was not, as Josephus says in the "Antiquities" (iv. 8, § 21), "a most ignominious one for a free man." Josephus' idea of its effect was probably the result of his affiliation with the Romans, among whom such punishment was infamous. The maxim of the Jewish law was that after the man had received his punishment he was again to be considered a brother (Mak. 23a). The infliction of stripes provided by the Biblical law was permitted only in Palestine; but the rabbinical authorities assumed the right, from the necessity of the case, to decree the infliction of corporal punishment outside of Palestine, denominating it "makkat mardut," or beating for disobedience ("Yad," Sanh. xvi. 3).

Punishable Cases.

Maimonides enumerates 207 cases in which corporal punishment by the lash may be inflicted. They may be divided as follows: twenty-one cases of breaches of negative commandments, chiefly crimes against morality, punishable by Karet (excision), but not by death; eighteen cases of breaches of the laws relating to the priesthood and sacrifice; and one hundred and sixty-eight cases of breaches of negative commandments which are not punishable either by karet or by death. Among the last are included the making of idols, breaches of the Levitical laws, of priestly regulations, of the dietary laws, of the land laws, of the laws of pledge, of sumptuary laws, of marriage laws, as well as slander, cursing, perjury, breaking vows, and others (*ib.* xiv. 1, 4). See Capital Punishment; Lex Talionis.

Bibliography: Duschak, *Das Mosaisch-Talmudische Eherecht*, pp. 11 *et seq.*; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, pp. 39, 43, 171; Mayer, *Gesch. der Strafrechte*, pp. 88, 90, 100; Saalschütz, *Das Mosaische Recht*, p. 202.

K. D. W. A.

CORPORATION: A combination of several persons, for certain purposes and under a common name, into one artificial body, which the law permits to act as a single person. In technical language there can also be a "corporation sole"; that is, one person filling a public position, who transmits the property rights and obligations of that position to his successors, as a natural person transmits his rights and obligations to his heirs.

A "corporation aggregate" is either public or private. The cities of the Holy Land were public corporations, and Jewish communities in the Exile corresponded to them (see Community, Organization of). Between the public and the private corporation stands the court (חצר) of the Mishnah, a group of houses surrounding an open place with a common entrance, the occupants of which have certain duties and corresponding rights (B. B. i. 6).

A private corporation is either eleemosynary (formed for purposes of charity) or commercial (that is, formed for the common good of the members). The former is known by the name of "ḥebra," the most important being the "ḥebra ḳaddisha" (burial gild); other ḥebras attend to the reception of travelers, the visitation of the sick, the maintenance of hospitals, etc., all more or less independent of the "ḳahal" (community). They have a common name, and a continuous life unhindered by change of members; they take property by purchase, gift, or will, and can dispose of it, and the rabbinical courts would recognize these rights; but the reported precedents are very few, and the various codes have but little to say on these points. The Shulḥan 'Aruk (Yoreh De'ah, 258, 8, 9) shows how an action may, under certain circumstances, accrue to the collectors of alms from an arrangement among the collectors, a contributor, and the latter's debtor; and similarly in other passages the right of action in eleemosynary corporations is incidentally acknowledged.

Commercial societies for various purposes, such as the caravan, and the mutual insurance company of muleteers or of shippers, are mentioned in the Mishnah (see Commercial Law). Whether they had any corporate powers or functions is not known. In later times, during the dispersion, Jews could hardly have entered corporations for profit except under the laws of the governments to which they were subject, and for many centuries there were few, if any, of these corporations in existence anywhere.

L. G. L. N. D.

CORPSE: A body of a dead human being polluted not only those that touched it, but also the dwelling, its inmates, and all uncovered utensils (Num. xix. 14 *et seq.*). A person made unclean by a corpse was required to be sprinkled with water on the third and the seventh day thereafter, and to bathe and wash his clothes on the seventh day (Num. xix. 19). It was a sacred duty to bury a corpse; and even the priests, with the exception of the high priest, were permitted to defile themselves by the dead bodies of their nearest kin (Lev. xxi. 2, 3, 11). The Nazarites, however, were required to keep away from all corpses (Num. vi. 6). Yet the Nazarite Samson ate honey which he had taken out of the carcass of a lion (Judges xiv. 9), since only the human body could be the source of uncleanness in others (Num. xix. 22). During the forty years in the wilderness, those polluted by touching human corpses were put out of the camp (Num. v. 2), nor could they partake of the Passover sacrifice or any other offerings (ix. 6). Even those polluted in battle must be purified (xxxi. 19). Not to bury a corpse was considered the greatest disrespect that could be shown to the dead (Jer. viii. 2; Ps. lxxix. 2, 3), although in time of war this was necessarily a frequent circumstance. The law demanded the burial of a condemned person (Deut. xxi. 23), this applying even to the bones of those who had been executed in vengeance (II Sam. xxi. 13). The Egyptians were experts in embalming; but in Palestine, where little was known of the art, bodies were removed as quickly as possible from the houses (compare Amos vi. 10; see Burial). Places where human bones accumulated, such as Tophet in the valley of Hinnom, near Jerusalem, were held to be especially polluted, and therefore horrible. "High places" were defiled by human bones more than by all else (II Kings xxiii. 14).

Need of Burial.

Bibliography: E. Grüneisen, *Der Ahnenkultus und die Urreligion Israels*, p. 110, Halle, 1900.

E. G. H. S. Kr.

CORREA, ISABELLA (REBECCA): Spanish poetess of the seventeenth century; born in Spain; lived successively in Brussels, Antwerp, and Amsterdam; wife of the cosmographer D. Nicolas de Olivier y Fullana (Daniel Judah) of Majorca. Isabella Correa was a friend of Daniel Levi de Barrios, whose "Coro de las Musas" was praised by herself and her husband in verse. She was celebrated for her beauty and wit, her knowledge of the arts, and her linguistic attainments, which are said by some writers to have included nearly all the languages of Europe.

Her principal work is a metrical Spanish translation, with explanatory notes, of the "Pastor Fido" by Guarini (1st and 2d eds., Antwerp, 1694; 3d ed., Amsterdam, 1694), which is dedicated to

Manuel de Belmonte, the founder of De los Floridos, an academy of poetry of which Isabella was a member. Another of her works, entitled "Varias Poesias," which is said by De Barrios to have been ready for the press, was never published.

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G. M. K.

CORREGAL. See CARREGAL.

CORRENTI, CESARE: Italian statesman and author; born in Milan Jan. 3, 1815; died at Lesa, Novara, Oct. 4, 1888. He was one of the best friends of the Jews in Italy and a thorough enemy of anti-Semitism, whose adherents he regarded as "madmen." On various occasions he gave expression to his feelings of sympathy with the Jews; and in his work "Gli Ebri Come Patrioti" he praises them for the great services they have rendered in the emancipation and progress of Italy.

BIBLIOGRAPHY: *Jewish Chronicle*, London, Oct. 26, 1888, p. 9; *Nuova Enciclopedia Italiana, Supplemento*, vol. ii., Turin, 1891.
S. B. B.

CORRIERE ISRAELITICO: Italian monthly magazine devoted to Jewish history and literature; founded at Triest in 1863 by Abrama Vito Morpurgo, who edited it six years, and at his death the editorship devolved upon A. di S. Curiel, Morpurgo's son-in-law, its present editor. At times Morpurgo was assisted by Leone Racah and, later, by his son Gustavo. For several years Dante A. Lattes was one of the directors, and he has become the magazine's chief representative and contributor. During the early days of its career the "Corriere" published not only careful accounts of Jewish events at home and abroad, but also scientific articles by S. D. Luzzatto, Lelio della Torre, and their most distinguished pupils; poems and stories on Jewish subjects; and translations of scientific, devotional, and belletristic works. Later on it devoted itself entirely to the setting forth of the cabalistic theories current in Italy, Elia Benamozegh and his pupils becoming the chief of its contributors, among whom is also Prof. Vittorio Castiglioni.
G. I. E.

CORTISSOS, DON JOSÉ: Spanish army contractor; born 1656; died in London 1742. He was fifth in direct descent from Emanuel José Cortissos, Marquis de Villa, a grandee of Spain, who flourished about 1475. José Cortissos was ambassador of the emperor Charles to Morocco. He was invited, as a man of property and thoroughly acquainted with the Peninsula, to contract for the supply of provisions to the allied armies under the Earl of Peterborough in the year 1706, but he declined through want of confidence in the Portuguese government. However, on the personal assurances of Earl Galway, commander of the British forces, and Earl Stanhope, British minister to the court of Spain, that the British government would answer for the payment on the part of the Portuguese government, he undertook to supply the army. From authentic reports it appears that Cortissos actually saved the army from starvation. Notwithstanding these assurances, he never obtained payment in full for his services, and he eventually went to England in 1712 to urge his claims, but failed to obtain more than a fraction of the sum due him leaving a considerable balance owing from the British and Portuguese governments, all attempts to recover this proving unavailing. The unfortunate contractor, worn out in mind and body, died in poverty. It is reported that a portrait of him has been preserved, representing him in the court dress of the reign of Queen Anne, with a petition concerning his claim in his hands.

BIBLIOGRAPHY: *Statement of the Case of J. Cortissos*; *Cat. Anglo-Jew. Hist. Exh.* p. 48.
J. G. L.

COS. See KOS.

COSENZA: City in southern Italy. Ferdinando Ughelli, in the ninth volume of his "Italia Sacra," reproduces two documents referring to the Jews of Cosenza. One was given by King Ferdinand I. to Pirro Caraccioli, Archbishop of Cosenza (1467), reestablishing the former archiepiscopal jurisdiction over the Jews of his diocese. Depping thinks that this prelate was authorized to bestow property belonging to Jews upon any one within his jurisdiction, or to confer upon him rights at the expense of Jews: for in 1469 the above-mentioned King Ferdinand confirmed him in such investitures. The Jews were expelled from Cosenza, as well as from the rest of the kingdom of Naples, in 1540 by a decree of the emperor Charles V.

BIBLIOGRAPHY: G. B. Depping, *Les Juifs dans le Moyen Age*, Paris, 1834.
E. C. G. J.

COSIN, LEWI: Rabbi at Salonica, and later a preacher at Venice; born in 1573; died in 1625. He was the author of a collection of sermons arranged in the order of the Sabbatic sections, and entitled "'Aliyat Ḳir Ḳetannah" (A Little Chamber in the Wall). It was published by the son of the author, the first volume at Venice, 1636, the second at Constantinople, 1643. Conforte also ascribes to Cosin the ethical work "Toẓe'ot Ḥayyim," published at Salonica. Steinschneider, however, believes that Conforte confounded Cosin with Moses Nathan, who is generally believed to be the real author of the "Toẓe'ot Ḥayyim."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 218; Zunz, *G. V.* p. 444; Steinschneider, *Cat. Bodl.* col. 1615; Conforte, *Ḳore ha-Dorot*, 44a.
L. G. I. BR.

CÖSLIN, ḤAYYIM BEN NAPHTALI: Talmudical scholar and Hebrew grammarian of Berlin; died at Stettin, Prussia, March 21, 1832. He wrote the following works: (1) "Maslul," a Hebrew grammar, written in a catechetical form. It was used for a long time as a primer and text-book in Jewish schools. It was first published by the author himself at Hamburg in 1788, and was republished as follows: Brünn, 1796; Zolkiev, 1798; Wilna, 1815, 1848, 1859, 1890. (2) "Ḳeriat ha-Torah" (Reading of the Law), a treatise on the literal changes in Biblical passages found in the Talmud, and on some Talmudical rules concerning the Masorah (Berlin, 1814). To this work is appended an article by Cöslin, under the title "Be'er Reḥobot," on the language of the Mishnah, which is a reprint from "Ha-

Meassef" of 1786, and was republished in the "Bikkure ha-'Ittim," 1825.

Bibliography: Isaac Satanow, in *Ha-Meassef*, 1788 (reprinted in *Bikkure ha-'Ittim*, 1827); Fuenn, *Keneset Yisrael*, pp. 366, 367; Benjacob, *Oẓar ha-Sefarim*, p. 537; A. L. Gordon, *Mishpaṭe ha-Lashon ha-'Ibrit*, p. 38.

s. N. T. L.

COSMOGONY.—Biblical Data: A theory concerning the origin ("begetting") of the world; the mythological or ante-scientific view, as preserved in the traditions, oral or written, and the folk-poetry of primitive and ancient peoples.

Curiosity concerning the origin of the visible universe and the manner and order in which the various forms of life came into being, manifested itself at a comparatively early period. Cosmogonies are, therefore, found among nearly all races, and form a large part of their mythologies, preserved as tribal or national traditions. Old as they are, they reflect climatic and cultural conditions of various localities; and these differences, often unharmonized, appear in the later literary and religious versions. The original cosmogonies are spontaneous productions of folk-fancy, and are therefore unsystematic, forming as a rule only a chapter in the theogonies or genealogies of the gods. Systematization is a sign that primitive notions have been subjected to treatment in the interest of a certain theology or advanced religious consciousness. By those who ascribe to the Hebrew mind the same process of development and to Hebrew literature the same manner of growth as are observed among other peoples, the cosmogony—or, to be more exact, the cosmogonies—of the Bible must be viewed and analyzed according to the light derived from comparison with similar conceits among non-Hebrews. By analogy, then, with other ancient peoples, the form in which the Hebrew cosmogony presents itself in the Bible is not the original. The literary documents are later than the material incorporated. They exhibit the influences of a developed theology as well as the effect of a blending of different accounts that are at variance with one another in their radical versions.

Early Hebrew Cosmogony.

The comparatively late date of the literary documents—according to the critical schools—has misled most of the modern commentators into the assumption that the early Hebrews were without cosmogonies. Rénan's denial to the Semites of the mythopeic faculty seemed thus to be borne out by the results of Pentateuchal analysis and of literary criticism of the other Biblical books. This inference, however, can not be maintained (see Gunkel, "Schöpfung und Chaos"; *idem*, "Genesis"). The Hebrews must have had the same impulse toward speculation on the origin of things as had other groups of men; and as this impulse manifests itself always at a very early period in the evolution of mind (the tribal or national consciousness), one is safe in the a priori ascription to the Hebrews of the production and possession of cosmogonic legends at a very remote epoch. This conclusion from analogy is corroborated by the study of the literary documents bearing on this point. Gunkel (*l.c.*) has demonstrated that the cosmogonic accounts or allusions thereto (technical archaic terms, like "tohu wabohu"; the use of words in an unusual sense, for instance רוח אלהים; and mythological personifications, like Rahab) display easily discernible signs of incorporated old material (Gen. i., ii.; Job xxvi. 12, xl. 25, xli. 26; Ps. xl. 5, lxxiv. 12–19, lxxxvii. 4, lxxxix. 10; Isa. xxvii. 1, li. 9). That Gen. i. belongs to the later strata of the Pentateuch (P) is conceded by all except those scholars that reject higher criticism altogether. Dillmann, for instance, and Delitzsch (in the last edition of his commentary) do not hesitate to assign it to the Priestly Code, though they would have it be pre-exilic. It certainly has the appearance of a systematic presentation, but nevertheless *it is not a free invention.*

It has long been recognized that Biblical cosmogony bears certain similarities to that of other peoples; *e.g.*, the Phenicians (who speak of *πνεῦμα* and dark *χαός* originally existent; through their union, *πόθος* ["desire"], *μώτ* ["primordial mud"] is generated; but of this *μώτ* come the egg, etc. [for other versions see Damascius, "De Primis Principiis," p. 125]; the wife of the first man is Βαθυ [= בהו]), or the Egyptians (who spoke of primeval water ["nun"] and the primeval egg [see Dillmann, Commentary on Genesis, p. 5, and De la Saussaye, "Religionsgeschichte," 2d ed., i. 146 *et seq.*]). The notion of the primeval egg seems to be a universal one (see Dillmann, *l.c.* p. 4; "Laws of Manu," i. 5 *et seq.*).

Babylonian Cosmogony.

Strikingly similar to the Biblical cosmogony is that of the Babylonians (Friedrich Delitzsch, "Babylonischer Weltschöpfungsepos"; Jensen, "Kosmologie der Babylonier," pp. 263-364; Zimmern, in Gunkel, "Schöpfung und Chaos," pp. 401 *et seq.*; Schrader, "K. B." vi.). Its birthplace is betrayed by its reflection of the climatic conditions of Babylonia. In winter, floods and darkness prevail. With the advent of spring the waters "divide" and are "subjugated" through the power of the winds that blow. Applying to primeval days this yearly phenomenon of the conquest of the flood and darkness, the Babylonian fancy assumes as self-existent in the beginning the great expanse of water (and unlit darkness). The former is conceived of as a monstrous dragon, Tiamat (= תהום), which, in the epitome given by Berosus, is represented as the "primeval woman," with whom Bel cohabits, splitting her into two halves, one of which becomes the earth and the other the sky, in characteristic reflection of Babylon's climate, and of the spring sun piercing the waters at the end of the winter's rainy season.

Babylonian Accounts.

Stories about Tiamat have been found as far back as the fourth millennium B.C. The narrative, as recovered from the tablets, begins by recording that "long since, when above the heaven had not been named, and earth was also without name [*i.e.*, non-existent] there was only primeval ocean-flood." This is personified as a male (Apsu) and a female (Tiamat). The gods, which had not yet arisen, were then made: Tiamat was their mother. Hatred of the new-born light causes her to rebel against the higher deities. Some of the gods side with her, and to aid her in her fight she produces huge monsters. Marduk offers to punish her, on condition that the supreme rule over heaven and earth be accorded him after the victory. He rides to the combat in his war-chariot, and, meeting Tiamat, kills her by forcing open her mouth, which he fills with the hurricane that cuts her in two from within, and puts her crew in chains. He then divides her carcass: out of one part he makes heaven; out of the other, earth. The following is the order in which Creation is said to have been successively called forth by Marduk: (1) the heaven; (2) the heavenly bodies; (3) the earth; (4) the plants; (5) the animals; (6) man.

It is plain that not only in Gen. i., but in other Biblical cosmogonic descriptions (notably in Ps. civ. 5-9; also in Job xxxviii. 10; Ps. xxxiii. 6, lxv. 8; Prov. viii. 29; Jer. v. 22, xxxi. 35; the Prayer of Manasses), traits and incidents abound that suggest this Babylonian myth. In the main, four theories have been advanced to account for this: (1) Both the Babylonian and the Hebrew are varied versions of an originally common Semitic tradition. (2) The Hebrews carried an originally Babylonian tradition with them when emigrating from Ur-Kasdim. (3) They adopted the Babylonian epos during the Babylonian captivity. (4) This tradition, originally Babylonian, as the background shows, had long before the Hebrew conquest of Palestine been carried to Canaan through the then universal domination of Babylon; and the Hebrews gradually appropriated it in the course of their own political and religious development. This last theory (Gunkel's) is the most plausible. Gen. i. marks the final adaptation and recasting under the influence of theological ideas (*i.e.*, monotheism; six days for work and the seventh day for rest). As now found in Gen. i., it seems to be a composite of two, if not more, ancient myths. Besides those Babylonian elements indicated above, it contains reminiscences of another Babylonian tradition of a primitive (golden) age without bloodshed (vegetarianism), and recalls notions of non-Babylonian cycles ("the egg idea" in the brooding of the רוח, the Phenician בהו).

Earlier Versions.

The allusions to this ancient (Babylonian) cosmogony are really much fresher and fuller in mythological conceits in the other passages quoted above. These, then, represent a cosmogony anterior to the reconstruction on monotheistic lines now incorporated in Genesis. In them the Dragon myth ("Tiamat," "Rahab") is of frequent recurrence; but while it points to a cosmogonic source, it may in some cases (Job xxvi. 13, for instance) have sprung from a natural celestial phenomenon such as an eclipse. So also in eschatological descriptions and apocalyptic visions these incidents of the old tradition recur (Ps. xviii., lxxvii., xciii. 3 *et seq.*; Nahum i.; Hab. iii.). See Dragon; Leviathan.

On the other hand, the Bible has preserved cosmogonies, or reminiscences of them, that are not of Babylonian origin. Gen. ii. 4 *et seq.*, belonging, according to critics, to the Jahvistic source, starts with *dry* earth, and makes the sprouting of vegetation depend on man's previous creation; that is, on his labor. This exhibits Palestinian coloring. The dry, parched, waterless soil without rain is taken from a Palestinian landscape (see, however, Cheyne in "Encyc. Bibl." i. 949). Again, Ps. xc. 2 speaks of the time before the birth of the mountains and the parturition of earth and world. In Job xxxviii. it is said that God laid the foundations of the earth "when the morning stars sang together," and all the "sons of God" broke forth in glee. In Ps. xxiv. 2 there is a reference to the mystery involved in God's grounding the earth on the waters so that it can not be moved. These are not mere poetic explications of Gen. i. They are derived from other cosmogonic cycles, which a tone time may even have included, as among all other ancient peoples, a theogony (notice the "sons of God"; see Gunkel, "Genesis," p. 119).

The value of the cosmogony of Genesis lies in its *monotheistic* emphasis. Though the plural "Elohim," the words "let us make," and the view of man being "the image of God" reflect polytheistic and mythological conceptions of a previous stage, the stress is laid on the thought that one God made the all by His will, and made it "good." The Sabbath—originally not a part of the Babylonian epos—is the crowning glory of this cosmogony, notwithstanding the strong anthropomorphism of the concept that the Creator Himself rested. The attempt to establish a concordance between Genesis and geology seems to do an injustice to science and religion both. The ancient Hebrews had a very imperfect conception of the structure of the universe. Gen. i. was not written to be a scientific treatise. It was to impress and to express the twin-doctrine of God's creative omnipotence and of man's dignity as being destined on earth to be a creator himself.

With the Babylonians, the Hebrews believed that in the beginning, before earth and heaven had been separated ("created," ברא), there were primeval ocean ("tehom," always without the article) and darkness (חשך). From this the "word of God" (compare such passages as, God "roars" [גער], Ps. xviii. 16; civ. 7) called forth light. He divided the waters: the upper waters he shut up in heaven, and on the lower He established the earth. In older descriptions the combat against the tehom is related with more details. Tehom (also Rahab) has helpers, the תנין and the Leviathan, Behemot, the "Naḥash Bariaḥ." The following is the order of Creation as given in Gen. i.: (1) the heaven; (2) the earth; (3) the plants; (4) the celestial bodies; (5) the animals; (6) man. The Hebrews regarded the earth as a plain or a hill figured like a hemisphere, swimming on water. Over this is arched the solid vault of heaven. To this vault are fastened the lights, the stars. So slight is this elevation that birds may rise to it and fly along its expanse.

Bibliography: Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit*; Idem, *Genesis*; Holzinger, *Genesis*, pp. 17 *et seq.*; Jensen, *Kosmologie der Babylonier*.

K. E. G. H.

——**In Post-Biblical Literature:** Cosmogony, or the theory concerning the origin of the universe, began with pagan systems which recognized no Creator, and was therefore viewed with mistrust in rabbinical circles. For this reason it was taught in strictest privacy: "The creation lore is not to be taught before more than one disciple" (Ḥag. ii. 1; see Cabala). Even the oldest schools, the Hillelites and Shammaites, differed on the question whether the heavens (Gen. i. 1) or the earth (Gen. ii. 4) was created first, the Shammaites deciding that the heavens were created first, the Hillelites maintaining the contrary contention. The Hillelites, referring to Amos ix. 6, argued: "No architect, in building a house, begins with the upper story"; the Shammaites replied with reference to Isa. lxvi. 1: "No artificer makes the footstool first and then the throne." This difference of view was readjusted afterward by R. Simeon b. Yoḥai, who said, referring to Isa. xlviii. 13, that heaven and earth were created simultaneously, the former being put upon the latter as the cover upon the pot (Ḥag. 12a; Yer. Ḥag. ii. 1; Gen. R. i. and xii.; Pirḳe R. El. xviii.). The Shammaites seem to represent the older view, shared also by the Alexandrians (זקני הנגב, Tan. 32a; compare Bacher, "Agada der Tannaiten," i. 17 *et seq.*).

Probably connected with this difference of opinion is the controversy between R. Eliezer and R. Joshua regarding the origin of earth and sea, Joshua, with reference to Job xxxvii. 6, xxxvi. 28, claiming a cosmic or celestial origin for them; Eliezer, with reference to Ps. cxlviii. 4 *et seq.*, Gen. ii. 6, a mere terrestrial one (compare Gen. R. xii., xiii.; Yoma 54b; Bacher, *l.c.* i. 135, 173 *et seq.*). The principal concern of cosmogony was with the primal elements and their mode of composition; and in dealing with the question, the Gnostics resorted to both mythological and philosophical speculation, while Scripture treated it from the standpoint of theology (see GNOSTICISM).

The Primal Elements.

In the third century Rab, basing his speculation on Gen. i. 1-5, spoke of ten primal elements created on the first day: heaven and earth, Tohu and Bohu, light and darkness, wind and water, night and day (the last as time-measures); and of ten creative potencies: wisdom and understanding, knowledge and strength, rebuke and might, righteousness and judgment, mercy and loving-kindness, with reference to Prov. iii. 19, 20; Ps. lxv. 7 (6); Job xxvi. 11; Ps. lxxxix. 15 (14); xxv. 6 (5). Of these potencies he explained rebuke as the restraining power or the limitation exerted by God when the world (earth) and the sea expanded in all directions after He had turned the primal elements like the warp and woof of the weaver's loom (Ḥag. 12a). The older schools, however, spoke of only six, four, or two primal elements, and also of fewer potencies. When R. Joshua ben Hananiah was asked by the emperor Hadrian how God made the world, he answered: "He took the six elements and led them like weaver's threads in six directions: four horizontal and two vertical" (Gen. R. x.). To Gamaliel II. a philosopher said: "Your God is a great artist, but He found fine pigments to use as colors for his painting: Tohu and Bohu, darkness and wind, water and the abyss"; whereupon Gamaliel replied: "All these six God Himself created, as is shown by Isa. xxxiv. 11 (Hebrew, "Ḳaw tohu we-abne bohu"), xlv. 7; Ps. cxlviii. 4 *et seq.*; Amos iv. 13; Prov. viii. 24 (compare Gen. R. i.; Bacher, *l.c.* i. 86, note 4). These six elements are compared by R. Levi (Gen. R. i.) with the six things required for every structure: water, earth, wood, stone, iron, and the measuring-line. An old Baraita gives, with reference to Isa. xxxiv. 11, a deeper insight into Jewish or gnostic cosmogony: Tohu is the green circle ("ḳaw") which surrounds the cosmos, and from which darkness emanated, according to Ps. xviii. 12 (11); and Bohu is the foundation of the primal mire or chaos ("abne mefulamot" = Πηλωμα; see Lev. W. B. T., *s.v.* פילומא) sunk into the abyss, whence the water issues forth (Ḥag. 12a). Here Tohu and Bohu are actually the two primal elements out of which the other two, darkness and water, respectively emanated. Wind is taken by R. Jose (Ḥag. 12b; compare Yer. Ḥag. ii. 77a, and Bacher, *l.c.* ii. 186) to be a potency emanating from God's arm, whereas heaven is explained as a composite of primal fire and water (שמים=אש ומים; Ḥag. 12a). According to Pirḳe R. El. iii. (compare Yer. Ḥag. *ib.*) the earth was created from the snow from under God's throne, which, when cast upon the primeval water, turned into a solid mass (Job xxxvii. 6; compare Ex. R. xiii., where עפר ["dust"] is probably a corruption of שלג ["snow"]). Fire and snow are taken as primal elements also in Gen. R. x.

Whether light was the first created thing (compare IV Esdras vi. 40) or not is a matter of dispute between R. Judah and R. Nehemiah. Samuel bar Naḥman said: God wrapped Himself in light as in a garment and its radiance lit up the universe; that is, light is not created, but is eternally a part of God (Gen. R. iii., based upon Ps. civ. 2). From that light heaven also emanated, according to Pirḳe R. El. *ib.* It must be further noted that Pirḳe R. El. has only eight of Rab's ten elements, night and day being added by some one else; and instead of Rab's ten creative potencies there are only three: wisdom, understanding, and knowledge (compare Tan., Wayaḳhel, 6, ed. Buber; Midr. Teh. to Ps. l. 1). So are Yalda Bahut (= Βυθός) and Ḥokmuta (= Ḥokmah) fundamental in the various gnostic cosmogonies, the rest evolving in pairs (see GNOSTICISM). In Ex. R. three primal elements, water, fire, and wind or breath ("mayim," "esh," "ruaḥ"), are mentioned, begetting respectively three potencies, darkness, light, and wisdom.

Better than these scattered Midrashic fragments does the Slavonic Book of Enoch (xxiv.-xxx.) disclose the secrets of Ma'ase Bereshit, which God Himself revealed to Enoch, though "not known even to the angels":

The Upper and the Lower World.

> Out of the regions of the deep God caused a fiery stone, Adoil ("Ariel" = "fire of God" [?]), to rise; out of this broke light, and forth came the great upper world revealing the whole creation of God's design. Of it God made His own throne, and above it rose the light which became the foundation of all celestial things (compare Pes. 54a; Ned. 39b; Gen. R. i.; Tanna debe Eliyahu R. xxxi.; "Kisse ha-Kabod," after Ps. xciii. 2 and Prov. viii. 27, LXX.: "When He established His throne upon the winds"). Then God laid the foundation of the world of darkness below by calling into existence a firm, heavy, and red substance called "Arkhas" (= ארקא, the lowest part of the abyss; see "Seder Rabba di Bereshit" in Wertheimer's "Batte Midrashot," i. 15, 18; certainly not רקיע, as Charles thinks), and after it was divided there issued forth a very dark world bearing the creation of all things below; there was nothing beneath the darkness.
>
> Out of the mixture of light and darkness a thick substance came forth; this was the water which was spread in both directions above the darkness below and below the light above, and thus were the seven circles of heaven created like crystal, moist and dry; that is, like glass and ice (compare "a sea of glass,"

Rev. iv. 6, xv. 2; "and the pure marble stones that seem like water," Ḥag. 14b; compare Joël, "Blicke in die Religionsgeschichte," i. 163 *et seq.*).

Out of the waves of the water below, which were turned into stones, the earth was formed on the second day of Creation, and the myriads of angels and all the heavenly hosts were created out of the lightning which flashed forth from the fiery stone as God gazed upon it (compare Pesiḳ. i. 3a: "The firmament is made of water, and the stars and angels of fire," and Cant. R. iii. 11: "The firmament is made of hoarfrost [Ezek. i. 22, "crystal"], and the Hayot of fire").

Charles ("Book of the Secrets of Enoch," 1896, p. 32) and Bousset ("Religion des Judenthums," 1903, p. 470) find in this cosmogony traces of Egypto-Orphic influence; but a comparison with the Babylonian—that is, the Mandæan—cosmogony, with its upper world of light and lower world of darkness (see Brand, "Mandæische Religion," 1889, pp. 41–44), is no less in place. Remarkable is the cosmogonic view of Abbahu (Gen. R. iii.): "God created worlds after worlds, and destroyed them until He found the one which He pronounced as good."

Midrash Konen.

The Baraita on Tohu and Bohu, Ḥag. 12a, and on wind or breath, Ḥag. 12b, quoted above, formed undoubtedly part of an ancient Midrash, Ma'aseh Bereshit, of which the Midrash Konen preserved essential parts (Jellinek, "B. H." ii. 23–39; Introduction, xiii.). It is based on Prov. iii. 19, and the Torah being identified with the creative wisdom (compare Gen. R. i.), the sacred names or letters are made potencies of creation. The Midrash shows how, by the aid of three names, water, light, and fire were created; how, by the mixing of these, the heavens and the clouds of glory and all the celestial hosts were made; and, how from a lump of snow from under the Throne of Glory, the earth was formed and the foundation-stone of the world laid upon the water. The celestial orbs were made of fire; the water animals, including the leviathan, out of light and water; the birds, including the ziz or simurg, out of these elements mixed with mud; the terrestrial beasts, including the behemoth, out of water, earth, and light. The Midrash Ma'ase Bereshit, which is attached to Midrash Konen (Jellinek, "B. H."pp. 32 *et seq.*), forms also part of the Seder Rabba di Bereshit, published in Wertheimer's "Batte Midrashot" (i. 1–31), and presents the entire cosmogonic and cosmological system of the Rabbis (or Essenes, as is shown by the apotheosis of the Sabbath, pp. 7–8). Part of this cosmology—that is, the description of the upper and lower worlds and all their parts in their topographical relations—is found also in Pirḳe R. El. (iii.–ix.).

Sefer Yezirah.

Another and altogether different cosmogonic system is presented in the geonic work "Sefer Yezirah." Here letters and numbers, as in the New Pythagorean system, but scientifically arranged, are creative principles, and the three primal elements of the rabbis, fire, water, and light (אש מים אור) are, by the change of one vowel, transformed into fire, water, and air (אויר, אש מים אויר = the Greek ἀὴρ), the Spirit of God (Gen. i. 2) taking the place of the former "wisdom" as the creative power (see SEFER YEẒIRAH). For the cosmogony of the cabalists, based chiefly upon the idea of a primal and endless light, and a primordial "point" expanding into the Ten Sefirot, and upon Abbahu's view, quoted above, of worlds ever created and destroyed by the Creator, see CABALA; EMANATION; SEFIROT.

K.

COSSACKS' UPRISING: Since the fifteenth century, semi-military bands of Cossacks have been scattered over the steppes of southern and southeastern Russia, and have materially influenced the history of the Jews in that region. The Cossacks originally appeared as traveling merchants, pursuing their vocation generally in the steppes of South Russia, beyond the limits of their own country. For the sake of mutual protection they organized themselves into armed bands, led by hetmans, or atamans. Becoming permanent settlers, they retained their military and social organizations. Later there appear groups of Cossack agriculturists, Cossack settlements, and Cossack villages.

Of the different branches of Cossacks, only those of the Ukraine (Little Russia) are considered here. When King Casimir Jagellon transformed the principality of Kiev into a Polish waywodeship (1476), the Russian nobles of the Ukraine received equal rights with the Polish nobility (Kostomarov, "Bogdan Chmielnicki," i. 114). The free cities, towns, and villages being distributed among the nobility, the ancient system of self-government was abolished, and the first step taken toward the forced adoption of Polish customs and methods by the Russian nobility. The peasants of the Greek faith thus became the serfs of the landlords. Soon after the Ukraine Cossacks became conspicuous. Their organizations bore some resemblance to those of the order of knighthood, for they announced themselves as the champions of Christendom. When Poland and Lithuania were merged by King Sigismund Augustus into one commonwealth (1569), the provinces of Volhynia, Podolia, and the Ukraine were separated from Lithuania and came under the immediate rule of Poland. About that time the Ukrainian lord Wishnewetzki (Polish, "Wisniowiecki") built on an island in the River Dnieper the fortress of Khortitza, and placed Cossacks there for protection against the invasions of the Crimean Tatars ("Akty Yuzhnoi i Zapadnoi Rossii," ii. 148). This fortress with its garrison was known as the "Zaporogian Syech" (the fortified camp beyond the rapids). These Cossacks were joined by Little Russian peasants of the Greek faith who had broken away from their Polish Catholic landlords, by fugitives from justice, and by adventurers. It may be mentioned here that Jews also served in the ranks of the Cossacks. In 1681 Aḥmad Kalga, chief councilor of the Khan of the Crimea, complained to the Polish ambassador, Piasaczinski, that the Cossacks of the Lower Dnieper had made attacks on the Crimea. Piasaczinski replied stating that the Cossacks were not subjects of the Polish king, and that he therefore could not be held responsible for the acts of uncontrollable rovers of the desert; for while there were some Poles, there were also Muscovites, Wallachians, Turks, Tatars, Jews, etc., among them (Kostomarov, *l.c.* p. 55).

Complaint of Cossack Depredations.

In the responsa of Joel Särkes mention is made of "Berakah the Hero," who fought in the ranks of the Cossacks and fell in battle against the Muscovites (1601; Harkavy, "Yevrei-Kazaki," in "Russki Yevrei," 1880, p. 348). In 1637 a certain Ilyash (Elijah) Karaimovich (the name indicates a Karaite origin) was one of the officers of the registered Cossacks, and became their "starosta" (elder) after the execution of Pavlyuk (Kostomarov, *l.c.* p. 135). In ballads of Little Russia reference is made to a colonel named Matvi Borochovich (1647), who, as his family name (meaning "son of Baruch") indicates, was probably also of Jewish origin. The feeling against the Jews spread very rapidly from Poland into the Ukraine in the reign of Sigismund III. (1587–1632), who was an obedient pupil of the Jesuits. The gilds, which always feared the competition of the Jews, were prominent in connection with the accusations. The higher nobility, however, depended largely on the Jews to act as their leaseholders, agents, and financial managers, and this served in a measure as a bar to persecution.

Stephen Bathori (1575–86) intended to disband the Cossacks, who were a menace to the union of the Ukraine with Poland. Not long before his death he said: "Some day an independent state will spring up from this scum" (Kostomarov, *l.c.* p. 21).

Attacks by Cossacks.

As the power of the Jesuits increased, and with it their determination to force the peasants and Cossacks into the Catholic Church, there were manifest signs of trouble between the Cossacks and the Polish nobility. From time to time armed Cossack bands swept over the Ukraine, plundering the estates of the nobility, pillaging the Catholic churches, and robbing the Jews. When the Polish nobles Wishnevetzki, Potocki, and Koniecpolski settled in the Ukraine and began to build palaces and castles, the Jews were their trusted agents and managers, leasing their estates, mills, inns, rivers, lakes, and all other sources of revenue.

The Jews increased rapidly in the Little Russian territories at the beginning of the seventeenth century. They farmed not only the taxes, but even the revenues of the Greek Orthodox Church. At every christening or funeral the peasants had to pay a fee to the Jew. The lords were the absolute rulers of their estates, and the peasants their dependent subjects. When a lord or any other member of the nobility leased his villages or estates to a Jew, his authority also was delegated to the latter, who even had the power to administer justice among the peasants ("Yewen Mezulah," p. 2a). The extravagant life of the Polish landlords, who spent most of their fortunes abroad, frequently placed them in pecuniary difficulties, and their Jewish tax-farmers were often forced into exactions against the advice and warnings of the wise leaders of the Council of Four Lands, and the Jews of the Ukraine often suffered grievously for the sins of individuals of their race. The uprising of the peasants in the Ukraine has been ascribed by most historians to their oppression by Jewish leaseholders, as well as to the privileges granted to the latter by the kings and nobles of Poland. Recent historical research, however, indicates that the Jews living in the cities, particularly in those of the Ukraine, were not afforded the protection enjoyed by other citizens, and moreover were excluded from the privileges granted to the Christian merchants and burghers (Antonovich, "Monografii po Istorii Zapadnoi i Yugo-Zapadnoi Rossii," i. 188). Notwithstanding this, the Jews managed to gain control of the commerce of the country, as is evidenced by the complaints of the Christian merchants of Lemberg, Kamenetz, Kiev, and many other cities, shortly before the Cossack uprising ("Archiv Yugo-Zapadnoi Rossii," v., part i., xxxiv. 134, xl. 156, cxxi. 323; "Starozytna Polska," 11, 1023, 1369; "Sbornik Mukhanova," p. 192; Antonovich, *l.c.* p. 189). It was the combined opposition to the Jews of the urban and the peasant populations that made it possible for Chmielnicki to arm the entire country against them within so short a time.

Early Uprisings.

During their first uprising under Nalivaika and Kossinski (1591–93), and that under Taras (1630), the Cossacks did not exhibit any special animosity toward the Jews, but complained only of the Roman Catholics. But in the subsequent revolt, under Pavlyuk (1637), 200 Jews, mostly leaseholders and farmers of taxes, were killed in Pereyaslav, Lokhvitza, and Lubny, and many synagogues were destroyed; and when the Polish government restricted some of the rights of the Cossacks their animosity toward the Jews was still further increased.

In 1646 a general European alliance, including Ladislaus IV., was formed for the purpose of driving the Turks out of Europe. The Polish chancelor Ossolinski visited the Ukraine and opened negotiations with the Cossacks. The king was accused before the Diet of 1646 of attempting to curtail the rights of the "Shlyakhta"; the proposed war with Turkey was not sanctioned by the Diet, and the Polish cause was thus injured.

The Great Uprising.

The contents of the agreement between King Ladislaus and Bogdan Chmielnicki, the leader of the Cossacks, have never been positively ascertained, nor has it been shown how far, if at all, the latter was encouraged by Alexis, the Russian czar. It is only known that on Oct. 1, 1653, the Russian government decided to include the Cossacks among its subjects, whereupon war was declared against Poland by the Muscovites. Most of the historians, Russian, Polish, and Jewish, think that the personal animosity of Chmielnicki against Koniecpolski and Chaplinski (see CHMIELNICKI, BOGDAN) caused the Cossack uprising; yet even such a shrewd, ambitious, and daring leader as Chmielnicki could not so soon have become such a popular hero throughout the Ukraine had not the ground been prepared. When Koniecpolski learned of the alliance formed by Chmielnicki and the Tatars to make common war on Poland and to drive the Poles out of the Ukraine, he cast Chmielnicki into prison. A Jew, Jacob Sabilenki, helped Chmielnicki to escape; and when he was subsequently imprisoned for the second time, he again succeeded in effecting his escape. He then went with his fellow conspirators to the Syech, whence he issued his appeal to the Cossacks to rise and take revenge on both the Poles and the Jews. In his address to the Cossack elders Chmielnicki said: "You must be aware of the fact that the Polish nation is gaining power daily and that it oppresses our coreligionists. But it is not the noblemen alone who lord it over us: even the most abject nation [the Jews] hold us in subjection" ("Yewen Meẓulah"). This was enough to excite the people of Little Russia. The flame of revolution spread with great rapidity throughout the Ukraine, and Chmielnicki, encouraged by Ladislaus himself, concluded a treaty with the Khan of the Crimea. Chmielnicki still derived encouragement from the king himself, who, being often opposed in the Diet by the nobility, desired to make use of the Cossacks. Some historians hint that he even secretly promised to help them assert their rights against the nobles.

One of the paragraphs of this treaty stipulated that all prisoners of war should belong to the Tatars, as also the right to sell them as slaves in Turkish markets; and that the property of the Polish nobility and Jews should be allotted to the Cossacks. When the Tatar general Tugai-bey joined Chmielnicki with an army of 4,000 men, the whole of Little Russia, Podolia, and the Ukraine rose en masse, and, leaving their estates and homes, assembled in the Syech. The Jews soon learned of the plans of the allied armies, and warned the Polish field-marshals Potocki and Kalinovski to be on their guard (Kostomarov, i. 264); but they disregarded the warning. On May 18, 1648, the Poles were defeated near the Yellow Waters ("Zholtyya Vody"). Potocki was killed and Kalinovski made prisoner.

Attacks on the Jews.

After this, bands of the Zaporogians, the Little Russian peasants, and the roving Cossacks of the Ukraine joined the insurrection, and invaded the towns of Pereyaslav, Piryatin, Lubny, and Lokhvitza, plundering, robbing, and cruelly torturing the Jewish inhabitants. The Jews of Pogrebishche, Zotov, and Bozovka, about 3,000 in number, were more fortunate; for they gave themselves up to the Tatars, who, though they took them into captivity, treated them humanely. They were taken to the Crimea, and subsequently ransomed by the Jews of Constantinople. On the day of the above-mentioned battle, King Ladislaus died, which was a great misfortune for Poland as well as for the Jews. During the interregnum (May to Oct., 1648) the dissensions throughout Poland increased, and the conflicts between the different parties in the confederation weakened the resistance of the Poles.

While Chmielnicki negotiated with the Polish magnates, and especially with the Archbishop of Gnesen, troops from the Ukraine, both regular and irregular, were organized under brutal leaders, who reveled in the death-struggles of their Polish and Jewish foes. These bands, called "Haidamaks," were ordered by the Greek Orthodox popes to murder both Roman Catholics and Jews in the name of religion, and soon changed the whole country into a desert; only those Jews who fell into the hands of the Tatars, or those who changed their religion, escaped death. The most cruel leaders of the Cossacks were Krivonos, Morozenko, and Chmielnicki's son, Timofei.

After the defeat of the Poles near Korsun, the Cossack troops and the peasant bands under their leader Ganzha advanced against the fortified town of Nemirov, which had 6,000 Jewish inhabitants, and where the fugitives from the neighborhood were assembled. This was a very wealthy community, and contained many prominent and learned men. The Jews, who were in possession of the fortress, had closed the gates; but Greek Christians of the town, disguised in Polish uniforms, urged the Jews to open them again for their friends. They did so, only to be mercilessly slaughtered by the Cossacks and the Russians, those escaping immediate death undergoing frightful tortures (June 10, 1648). Among the victims was Jehiel Michael ben Eliezer, the cabalist, and the head of the yeshibah of Nemirov. While most of the Jews remained true to their faith, some escaped by embracing Christianity, although most of these returned to Judaism when the riots were over (Graetz, "Hist." Hebrew ed., viii. 135).

Treachery at Tulchin.

At the town of Tulchin about 600 Polish soldiers and 2,000 Jews had taken refuge in the fortress (called Nestrow); some of the latter being brave soldiers, sworn to defend the town and fortress to the last man. The Cossack peasants, knowing little of tactics, resorted to a trick. They assured the nobles that their hatred was directed solely against the accursed Jews, and that if these should be delivered up to them they would withdraw. The nobles, forgetful of their oath, proposed that the Jews should give up their arms to them. The Jews, who exceeded the Poles in number, at first thought of revenging themselves on the latter for their treachery; but Rabbi Aaron of Tulchin warned them that the Catholics would take bloody vengeance, and that all Poland would be excited against the Jews, who would doubtless be exterminated. The Jews then delivered up their arms, whereupon the Poles admitted the Cossacks into the town. After the Cossacks had taken everything from the Jews, they offered them the choice between death and baptism. Three rabbis, Eliezer, Solomon, and Ḥayyim, urged their brethren not to change their religion; and about 1,000 Jews who remained steadfast were tortured and executed before the eyes of the Polish nobles (June 24, 1648). Ten rabbis were spared by the Cossacks in order to extort large ransoms from their communities. The Poles were immediately punished for their treachery. Deprived of the assistance of the Jews, they were slain by the Cossacks. This sad event had a good effect, as the Poles after that sided steadfastly with the Jews, and were not opposed to them throughout the course of the long war ("Yewen Meẓulah," p. 23).

From Podolia the bands of rebels penetrated into Volhynia. Here the carnage continued during the whole summer and autumn of 1648. About 10,000 Jews were slain by the Cossacks or taken captive by the Tatars at Polonnoye. The cabalist Samson of Ostropol, who had been revered by the populace, with 300 pious inhabitants, was put to death in the synagogue. Similar massacres took place in Zaslavl, Ostrog, Starokonstantinov, Bar, Narol, Kremenetz, and other towns of the Ukraine. The Polish troops, especially those under Jeremiah Wishnevetzki, subdued the Cossacks here and there, but they were unable to put down the rebellion. In Sept., 1648, the forces of Chmielnicki had advanced to the very walls of Lemberg, which was subjected to a protracted siege. Having reduced the inhabitants by starvation, the Cossacks withdrew upon receiving from the city an enormous ransom, a considerable share of which was paid by the Jews (Caro, "Gesch. der Juden in Lemberg," pp. 51-64). From Lemberg, Chmielnicki with his hordes turned to Zamoscz and Lublin, even approaching Warsaw, where the election of the king was in progress. The choice fell upon the primate of Gnesen, Cardinal John Casimir (1648-68), brother of King Ladislaus IV.

The new king at once entered into peace negotiations with Chmielnicki, but owing to the excessive demands of the Cossacks no conclusion was reached. The war broke out afresh, and lasted to the end of the summer of 1649. In the course of it many more Jewish communities were desolated. After a series of battles unfavorable to the Poles a treaty of peace was concluded at Zborowo, between John Casimir and Chmielnicki. In this treaty there was a clause forbidding the Jews to live in the Ukraine; that is, in the waywodeship of Chernigov, Poltava, Kiev, and part of Podolia (Aug., 1649).

Interval of Peace.

After eighteen months of torture and hardship the Jews could once more breathe freely. To all who had entered the Greek Orthodox Church under threat of death, the king gave permission to return to their former faith. Jewish women who had been forcibly baptized fled in numbers from the Cossack husbands who had been forced upon them, and returned to their families. The Council of Four Lands, at its session in the winter of 1650, worked out a long series of measures intended to restore order in the family and social life of the Jews. The 20th of Nisan, the day of the Nemirov massacre, was the day previously set apart as a fast-day in memory of the martyrs of the Crusades, and was now made a day of mourning for the victims of the Cossack rebellion as well. The prominent rabbis of the time composed many elegies and prayers, which were recited in the synagogues on every anniversary of the fatal day.

But the Jews were not to rest for a long time. The treaty of Zborowo was satisfactory neither to the Polish government nor to the Cossacks, and in 1651 war again broke out. This time the Poles gained the advantage over Chmielnicki's forces, and the campaign ended with a treaty advantageous to the Poles. Under the treaty of Byelaya Tzerkov (Sept., 1651), many of the Cossacks' claims were rejected, and the right of the Jews to settle in the Ukraine was restored.

Alliance with Russia.

It was at this time that the agitation among the Cossacks and the Greek Orthodox Ukrainians was renewed. Bogdan Chmielnicki opened negotiations with Czar Alexis with the view of transferring Cossack-Ukraine, under the name of "Malorossia" (Little Russia), to the Muscovite realm. These negotiations were successful in 1654. In the same year the Russian troops penetrated into White Russia and Lithuania and began a war with Poland. During this war, which lasted two years (1654-56), the Jews of White Russia and Lithuania underwent much suffering. The seizure of many cities by the united Cossack-Muscovite army was accompanied by the extermination or exile of the Jews. When the city of Mohilev on the Dnieper surrendered to the Muscovite forces, Alexis, as requested by the local Russian inhabitants, ordered all the Jews to be banished from the city, and their houses to be distributed among the magistrates and other Russian officials. The Jews, however, trusting that the military disturbances would soon cease, did not immediately leave Mohilev; and for this they paid a heavy penalty. At the end of the summer of 1655 the commander of the Russian garrison at Mohilev, Colonel Poklonski, learned that the Polish army, under Radziwill, was marching on the city. Fearing that the Jews might unite with the advancing enemy, Poklonski ordered them to leave the city, promising them an escort as Polish subjects to Radziwill's camp. No sooner were the Jews, with their wives, children, and belongings, outside the walls, than the Russian soldiers, acting upon Poklonski's orders, fell upon them, killed nearly all of them, and appropriated their possessions.

Massacres in Poland.

At Vitebsk the Jews took an active part in the defense of the city against the besieging Muscovites. For this the enemy took ample revenge, the Jews being either forcibly baptized or sent into exile to Pskov, Novgorod, and Kazan. The Jews in the community of Wilna also suffered in the sack of that city by the Muscovite-Cossack forces in Aug., 1655. Most of the Wilna Jews, however, found safety in flight; those remaining being either slain or banished by order of the czar. It was soon the turn of the native Polish provinces to become the scene of war and invasion. The irruption of Poland's third enemy, the Swedes (1655-58), under Charles Gustavus, brought carnage into the very heart of the country. The greater portion of Little and Great Poland passed into the possession of the Swedes, and King John Casimir had to flee. At the hands of the Swedish invaders Jews suffered equally with Christians; but they often found themselves between the hammer and the anvil. The Polish leader, Czarniecki, while escaping from the Swedes, devastated all the country through which he passed, but manifested exceptional harshness in his treatment of the Jews. The Polish auxiliary bands were equally severe in their treatment of the Jews and other non-Catholics.

The horrors of the war were brought to a climax by the outbreak of the plague in Poland. The Jews in the provinces of Cracow, Posen, Kalish, Piotrkov, and Lublin perished in large numbers, both by the sword of the enemy and by disease. Only after 1658 did the disturbance caused by the war begin to subside. According to the chronicles, the number of Jews who perished during this time (1648-58) exceeded half a million. Over three hundred Jewish communities (740, according to the unreliable Samuel Phoebus in "Ṭiṭ ha-Yawen") were massacred and sacked. Approximately only one-tenth of the Jewish population remained in Polish Ukraine, Volhynia, and Podolia. The remainder had either perished or had emigrated into Lithuania, Poland proper, and

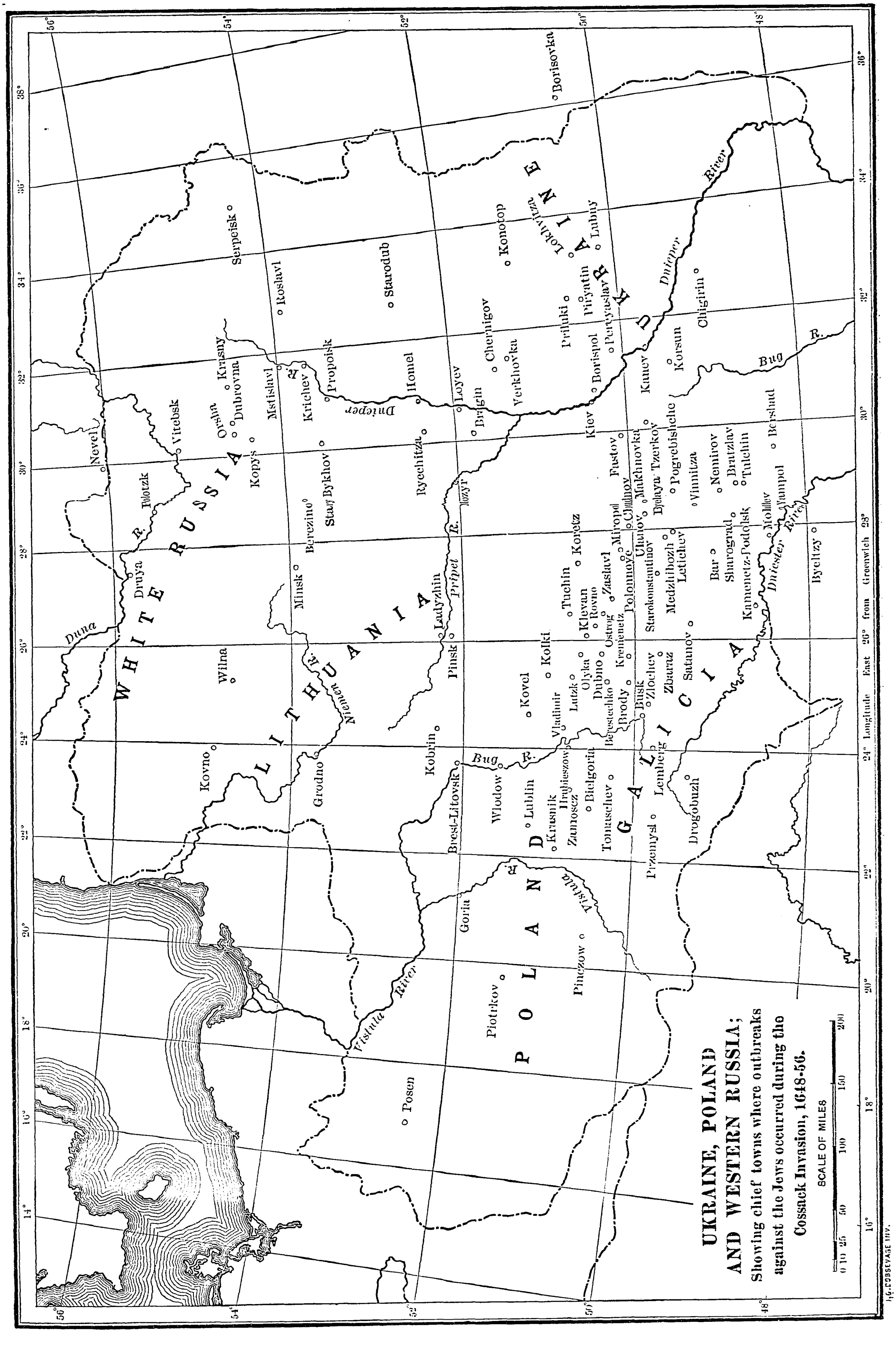

UKRAINE, POLAND AND WESTERN RUSSIA;

Showing chief towns where outbreaks against the Jews occurred during the Cossack Invasion, 1648-56.

SCALE OF MILES
0 10 25 50 100 150 200
24° Longitude East 26° from Greenwich 28°
WHITE RUSSIA
LITHUANIA
UKRAINE
POLAND
GALICIA
Duna
Niemen R.
Vistula River
Pripet R.
Dnieper River
Bug R.
Dniester River
Nevel
Polotzk
Vitebsk
Druya
Orsha
Krasny
Dubrovna
Kopys
Mstislavl
Krichev
Propoisk
Roslavl
Serpeisk
Starodub
Homel
Konotop
Borisovka
Lokhvitza
Lubny
Chernigov
Verkhovka
Priluki
Piryatin
Pereyaslav
Borispol
Kiev
Kanev
Korsun
Chigirin
Loyev
Bragin
Rychitza
Stary Bykhov
Berezino
Minsk
Mozyr
Ladyzhin
Pinsk
Wilna
Kovno
Grodno
Kobrin
Brest-Litovsk
Wlodow
Lublin
Krasnik
Zamosez
Hrubieszow
Bielgoria
Tomaschev
Kovel
Kolki
Vladimir
Lutzk
Olyka
Klevan
Rovno
Tuchin
Koretz
Dubno
Ostrog
Zaslavl
Berestechko
Brody
Kremenetz
Polonnoye
Mirropol
Chudnov
Pastov
Makhnovka
Byelaya Tzerkov
Pogrebishche
Vinnitza
Nemirov
Bratzlav
Tulchin
Bershad
Uman
Yampol
Mohilev
Bar
Sharogrod
Kamenetz-Podolsk
Starokonstantinov
Medzhibozh
Letichev
Satanov
Zbaraz
Zlochev
Busk
Lemberg
Przemysl
Drogobuzh
Byeltzy
Goria
Pinczow
Piotrkov
Posen

the states of western Europe. Jewish fugitives from Poland, and captives ransomed from Tatar bondage, could at that time be met with in all the countries of Europe and Asia.

The following is a list of the towns in which outbreaks occurred during the uprising of the Cossacks (1648–58):

Alexandria (Volhynia)
Alexandrovka (Podolia)
Arhat
Bagrinovtzy (Podolia)
Bar
Bazhin
Berestechko (Volhynia)
Berezino (Minsk)
Berezovka (Poltava)
Berezovka (Volhynia)
Bershad
Bielcza (Galicia)
Bielgoria (Poland)
Borisovka (Poltava)
Borispol (Poltava)
Bozovka
Bragin
Bratzlav (Podolia)
Bratzlavshchina (Podolia)
Brest-Litovsk
Brezna (Poland)
Breznitza (Poland)
Brody
Buchach (Podolia)
Busk (Galicia)
Byelaya Tzerkov
Byeltzy
Byely (see Kostomarov, iii. 154)
Byely-Kamen
Bykhov
Chernigov
Chigirin
Chirikov
Chudnov (Volhynia)
Derazhnya
Drogobuzh
Druya
Dubno
Dubovaya Volost (see Kostomarov, ii. 402)
Dubrovna
Fastov or Khvastov (Kiev)
Galich (Galicia)
Gora (White Russia)
Goria (Poland)
Grodno
Grubeschov (Lublin)
Gushcha (Volhynia)
Gusyatin (Podolia)
Homel
Hrubieszow or Rubieszow (Lublin)
Husan
Ivanovich
Ivnibrod
Kamenetz-Podolsk
Kanev
Kiev
Kishinev
Klevan
Kobrin (Minsk)
Kobrin (Volhynia)
Kolki, Volhynia
Komorno (Galicia)
Konotop
Kopys
Koretz
Korsun
Kovel
Kovno
Krainepole
Krasnik (Lublin)
Krasnobrod (Poland)
Krasny
Kremenetz
Krichev
Kunitza
Ladyzhin
Latischan
Lemberg
Lesla
Letichev (Podolia)
Lobemla
Lokhvitza (Poltava)
Loyev (Kostomarov ii. 186)
Lublin
Lubny (Poltava)
Lubsentz
Luntschitz
Luzk
Lyubartovo or Lyubar (Volhynia)
Lyubom (Volhynia)
Makhnovka (Kiev)
Medzhibozh (Podolia)
Mezhirich (Great)
Mezhirich (Little)
Minsk
Miropol (Volhynia)—See Polonnoye
Mohilev (Podolia)
Mozyr (Minsk)
Mstislavl
Murakhva (Podolia)
Narol (Volhynia)
Nemirov
Nevel
Novopole (Poland)
Novozhmir
Olyka
Opta
Orsha
Ostrog (Volhynia)
Pereyaslav
Pinczow
Pinsk
Piotrkov
Piryatin
Pkut
Podgayetz (Galicia)
Pogrebishche (Kiev)
Polonnoye (Volhynia)
Polotzk
Pomorany (Galicia)
Posen
Priluki (Kiev)
Prolikowitz
Propoisk (Mohilev)
Przemysl (Galicia)
Rogschany
Roslavl
Rovno
Ryechitza
Satanov
Serpeisk
Sharograd or Shargorod (Podolia)
Slutzk
Sokol (Volhynia)
Starodub
Starokonstantinov (Volhynia)
Stary Bykhov
Strelitz
Szczebrszyn
Taikury (Volhynia)
Tomaschev
Tornograd (Poland)
Trilisy (Kiev)
Tuchin (Volhynia)
Tulchin
Turbino
Uchanie (Lublin)
Ulanov (Volhynia)
Vankovtzy
Verkhovka (Podolia)
Vinnitza
Vitebsk
Vladimir (Volhynia)
Wilna
Wislocz (Galicia)
Wlodow
Wreshna
Yampol
Yanuschov (Podolia)
Yaslovitza (Podolia)
Zabrazh
Zamoscz (Zamostye)
Zaslavl (Volhynia)
Zbaraz (Galicia)
Zborowo (Galicia)
Zhier (Zgierz)
Zlatowo
Zlochev (Polish, Zloczow [Galicia])
Zmiyev (Kiev)
Zotov

Bibliography: Hannover, *Yewen Meẓulah*, Venice, 1635, German translation by S. Kayserling, 1863; Kohen, *Megillat Efah*, in *Shebeṭ Yehudah*, Hebr. and Ger., Hanover, 1856; Abraham ben Samuel Ashkenazi, *Ẓa'ar Bat Rabbim*, in Gurland's *Le Korot ha-Gezerot be-Yisrael*, ii.; Meïr ben Samuel of Szczebrszyn, *Ẓuḳ ha-'Ittim*; Samuel ben Phoebus, *Ṭiṭ ha-Yawen*; Gurland, *Abne Milluim*; Grondski de Gandi, *Hist. Belli Cosaco-Polonici*, ed. Kafli, Budapest, 1789; *Lyetopis Samovitza o Voinach Bogdana Chmielnickavo*, etc., in *Chtenie Moskovskavo Obshchestva Istorii*, Moscow, 1846; Kulish, *Istoriya Vozsoyedinenya Rusi*, St. Petersburg, 1874; Skalkovski, *Istoriya Novoi Syechi*, Odessa, 1841; Graetz, *Hist.* Hebr. ed., viii. 125, *passim*, Warsaw, 1900.

H. R.

COSTA, DA, PEDIGREE: The family of Da Costa is probably identical with that of the Mendez da Costa. It has even been suggested that an early Mendes called himself Mendez da Costa ("Mendes of the Coast"). The arms of the two families both in England and in Holland are practically identical.

Their wide connections with so many Marano families—Bravo, Bueno, Dias, Fernandez, Gradis, Jachia, Lopez, Silva, Suasso, Pinto, Mesquita, Ricardo, Belmonte, Capadose, Henriques, Aguilar, Osorio, Villa-Real, Franco, Quiro, Paiba—the large families resulting from these alliances, coupled with the wide extent of their migrations—make the Mendez da Costa pedigree the key to Sephardic genealogies. The principal branch of the Da Costa family in the Netherlands (pedigree I.) and the Holland Mendes da Costa branch (pedigree II.) follow herewith:

I.

Mendes da Costa of the Netherlands

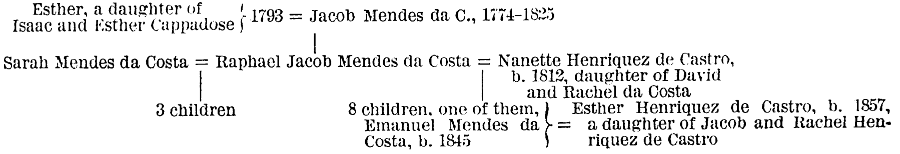
Abraham da Costa
Raphael Mendes da C. = in 1760 Rachel Mendes da Costa, a daughter of Moses
Esther, a daughter of Isaac and Esther Cappadose } 1793 = Jacob Mendes da C., 1774–1825
Sarah Mendes da Costa = Raphael Jacob Mendes da Costa = Nanette Henriquez de Castro, b. 1812, daughter of David and Rachel da Costa
3 children
8 children, one of them, Emanuel Mendes da Costa, b. 1845 } = Esther Henriquez de Castro, b. 1857, a daughter of Jacob and Rachel Henriquez de Castro

II.

Da Costas of Holland.

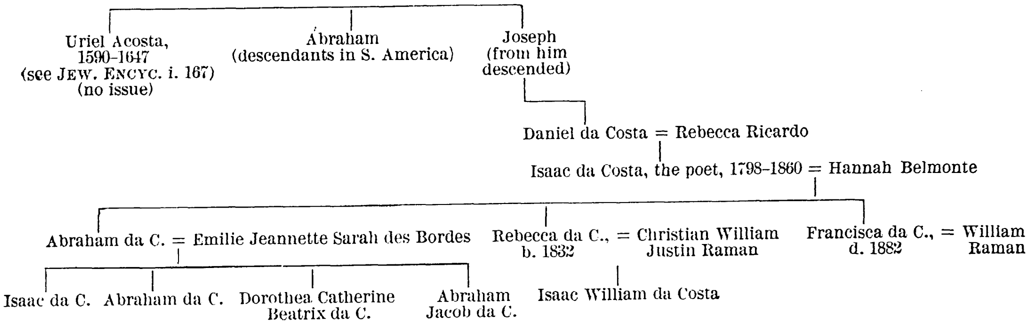
Uriel Acosta, 1590-1647 (see Jew. Encyc. i. 167) (no issue)
Abraham (descendants in S. America)
Joseph (from him descended)
Daniel da Costa = Rebecca Ricardo
Isaac da Costa, the poet, 1798-1860 = Hannah Belmonte
Abraham da C. = Emilie Jeannette Sarah des Bordes
Rebecca da C., b. 1832 = Christian William Justin Raman
Francisca da C., d. 1882 = William Raman
Isaac da C.
Abraham da C.
Dorothea Catherine Beatrix da C.
Abraham Jacob da C.
Isaac William da Costa

The English branch of the Mendez da Costas is especially noteworthy, and the genealogy for the early stages was compiled by an eminent member of the family, Emanuel Mendez da Costa, secretary of the Royal Society, London. He traces his own descent back to two Da Costas from whom he was descended on the father's (pedigree III.) and the mother's (pedigree IV.) side respectively. The two pedigrees follow on page 290.

The last inheritor of the fortunes of the English Da Costa appears to have been Mrs. Sarah Williams, who left £40,000 to Benjamin Disraeli, with the request that he should adopt the Da Costa arms.

Bibliography: *Gentleman's Magazine*, 1812, part i., pp. 21 *et seq.*; *Dictionary of National Biography*, xii. 271; Da Costa, *Israel en de Volken*, Utrecht, 1876; Picciotto, *Sketches of Anglo-Jewish History*; Vorsterman van Oyen, *Stam-en Wapenboek van Nederlandsche Familien*, i. 164, Groningen, 1884.

J. H. Gut.

COSTA, ANDREA MENDES DA: Chamberlain of Queen Catherine of Bragança, wife of Charles II. of England; flourished about 1665. His position at court was due to the influence of his brother, **Antonio Mendes**, who had cured Queen Catherine, while in Portugal, of erysipelas. The queen had persuaded Antonio and his brothers to accompany her to England, where they all became members of her household. After their arrival in London they openly proclaimed themselves Jews. Andrea Mendes, as well as his brothers, is said to have taken an active interest in the affairs of the Jews of London, and frequently influenced Charles II. on their behalf.

Bibliography: J. Picciotto, *Sketches of Anglo-Jewish History*, p. 44; Da Costa, *Israel and the Gentiles*, p. 455; Lindo, *Jews in Spain and Portugal*, p. 350; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 138.

J. M. Sel.

COSTA, ANTHONY DA (sometimes known as **Moses da Costa** or **Antonio da Costa**): An opulent Jewish London merchant of the eighteenth century. He attained the position—unusual for a Jew in those days—of a director of the Bank of England. In 1727 he brought an action against the Russia Company, which refused to admit him to membership on the ground of his being a Jew. The attorney-general decided that he must be admitted, whereupon the company petitioned Parliament to modify the former's charter so as to give it the right of refusal. Anthony also figured, in 1736, in a case with W. Monmartel relating to a bill of exchange.

Anthony was the son of Jacob (Alvarez or Alvaro) da Costa, who is probably the Da Costa referred to in the "Thurlow Papers." Jacob Alvarez (or Alvaro) da Costa arrived in England with his family in 1655. He married Leonora (Rachel) Mendes, sister of Fernandez (Fernando) Mendes, the Marano physician of John IV., King of Portugal.

Anthony married his cousin Catherine Mendes, in 1698. Catherine was born in Somerset House, and was named after Queen Catherine of Bragança, wife of Charles II., who graciously consented to stand sponsor to her. This Catherine da Costa is supposed to have made, in 1721, the water-color portrait of her father which now hangs in the vestry of the Bevis Marks Synagogue. Anthony and Catherine da Costa had a daughter, also named Catherine, who married a M. Villareal, becoming a widow at the age of twenty-one. She figured in the famous case of Da Costa *v.* Villareal, and subsequently in that of Villareal *v.* Mellish.

Bibliography: J. Picciotto, *Sketches of Anglo-Jewish History*, pp. 32, 89, 95, 103, 155; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, pp, 10, 97; Wolf, *Crypto-Jews Under the Commonwealth*, in *Transactions of the Jew. Hist. Soc. Eng.* i. 55-88; Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, xiv., xli., etc.; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 95, 96; Graetz, *History of the Jews*, iv. 554.

J. I. H.

COSTA, BENJAMIN MENDEZ DA: Philanthropist; born in 1704; died in England 1764. His family was among the most ancient and honorable of the Portuguese Jews, and Da Costa himself was in the foremost ranks of the Hebrew merchants of his day. As an instance of his philanthropy he distributed, during his lifetime, £3,000 a year in charity to the poor of all creeds. In 1762, in conjunction with Isaac de David Levy, he endowed a yeshibah, bestowing yearly distributions on the students who attended it. By a codicil to his will he desired his benefactions to be continued during the

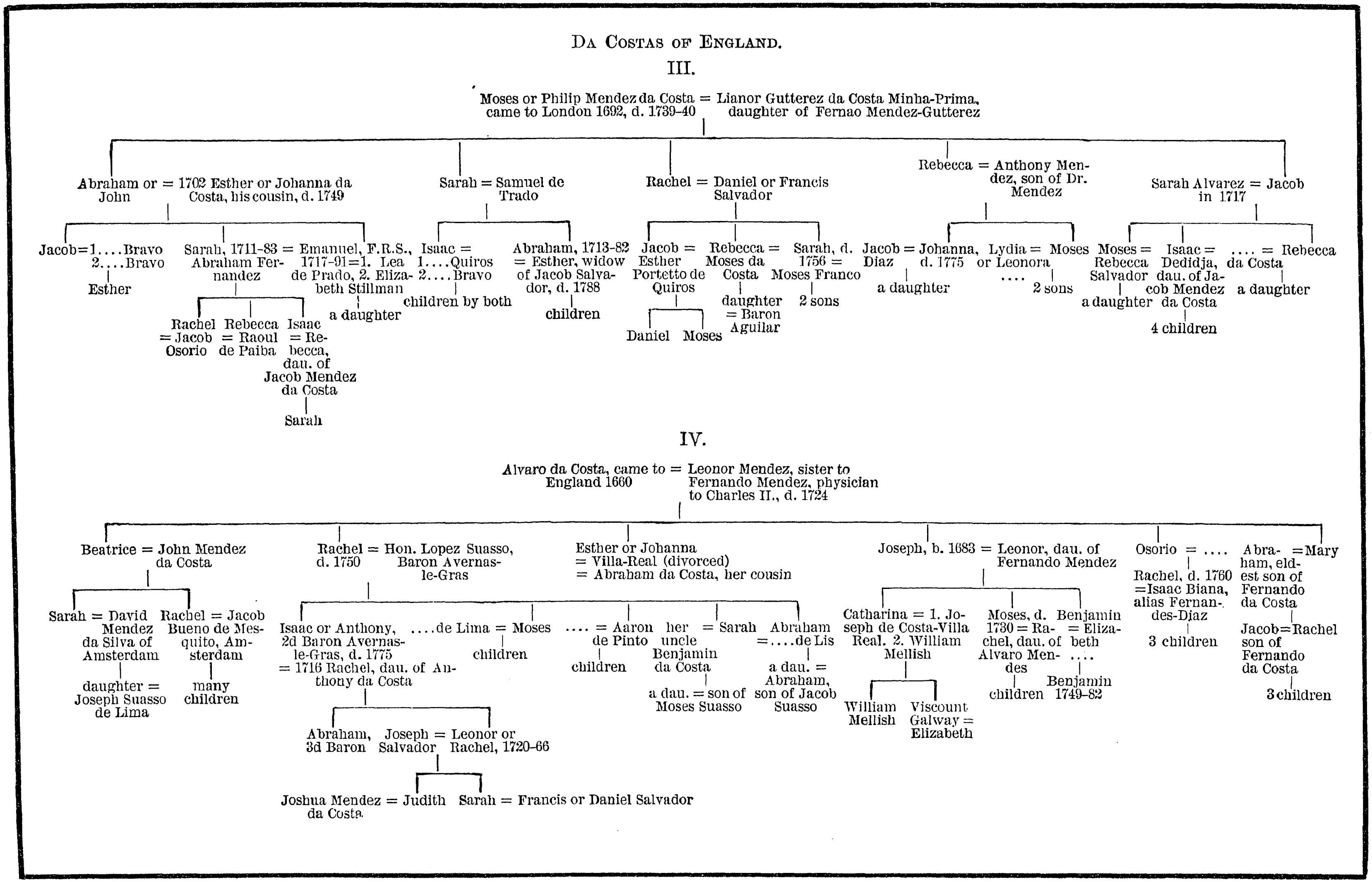
DA COSTAS OF ENGLAND.
III.
Moses or Philip Mendez da Costa = Lianor Gutterez da Costa Minha-Prima,
came to London 1692, d. 1739-40 daughter of Fernao Mendez-Gutterez
Abraham or John = 1702 Esther or Johanna da Costa, his cousin, d. 1749
Sarah = Samuel de Trado
Rachel = Daniel or Francis Salvador
Rebecca = Anthony Mendez, son of Dr. Mendez
Sarah Alvarez = Jacob in 1717
Jacob = 1....Bravo 2....Bravo
Esther
Sarah, 1711-83 = Abraham Fernandez
Emanuel, F.R.S., 1717-91 = 1. Lea de Prado, 2. Elizabeth Stillman
a daughter
Rachel = Jacob Osorio
Rebecca = Raoul de Paiba
Isaac = Rebecca, dau. of Jacob Mendez da Costa
Sarah
Isaac = 1....Quiros 2....Bravo
children by both
Abraham, 1713-82 = Esther, widow of Jacob Salvador, d. 1788
children
Jacob = Esther Portetto de Quiros
Daniel
Moses
Rebecca = Moses da Costa
daughter = Baron Aguilar
Sarah, d. 1756 = Moses Franco
2 sons
Jacob = Johanna, Diaz d. 1775
a daughter
Lydia = Moses or Leonora ....
2 sons
Moses = Rebecca Salvador
a daughter
Isaac = Dedidja, dau. of Jacob Mendez da Costa
4 children
.... = Rebecca da Costa
a daughter
IV.
Alvaro da Costa, came to England 1660 = Leonor Mendez, sister to Fernando Mendez, physician to Charles II., d. 1724
Beatrice = John Mendez da Costa
Sarah = David Mendez da Silva of Amsterdam
daughter = Joseph Suasso de Lima
Rachel = Jacob Bueno de Mesquito, Amsterdam
many children
Rachel = Hon. Lopez Suasso, d. 1750 Baron Avernas-le-Gras
Isaac or Anthony, 2d Baron Avernas-le-Gras, d. 1775 = 1716 Rachel, dau. of Anthony da Costa
Abraham, 3d Baron
Joseph Salvador = Leonor or Rachel, 1720-66
Joshua Mendez da Costa = Judith
Sarah = Francis or Daniel Salvador
....de Lima = Moses
children
.... = Aaron de Pinto
children
her uncle Benjamin da Costa = Sarah
a dau. = son of Moses Suasso
Abraham = ...de Lis
a dau. = Abraham, son of Jacob Suasso
Esther or Johanna
= Villa-Real (divorced)
= Abraham da Costa, her cousin
Joseph, b. 1683 = Leonor, dau. of Fernando Mendez
Catharina = 1. Joseph de Costa-Villa Real. 2. William Mellish
William Mellish
Viscount Galway = Elizabeth
Moses, d. 1730 = Rachel, dau. of Alvaro Mendes
children
Benjamin = Elizabeth ....
Benjamin 1749-82
Osorio = ...
Rachel, d. 1760 = Isaac Biana, alias Fernandes-Diaz
3 children
Abraham, eldest son of Fernando da Costa = Mary
Jacob = Rachel son of Fernando da Costa
3 children

GENEALOGICAL TREE OF DA COSTA FAMILY.

lives of the indigent families who had received his bounty.

BIBLIOGRAPHY: J. Picciotto, *Sketches of Anglo-Jewish History*, pp. 89, 95, 155.

J. G. L.

COSTA, EMANUEL MENDEZ DA: Librarian and fellow of the Royal Society of London, scientific writer, and fellow of the Antiquarian Society of London; born in 1717; died in 1791. He was a son of Abraham Mendez da Costa, who had come from Normandy to reside in England about 1696, and in 1702 had married Esther da Costa, his first cousin. Emanuel Mendez da Costa was distinguished as a botanist, naturalist, philosopher, and collector of anecdotes of literati and of valuable notes and MSS. He was made a member of the Aurelian Society Feb. 7, 1739, and in 1746 was elected a member of the Gentleman's Society at Spalding, and maintained a regular correspondence with Dr. Green, the secretary of that organization. On Nov. 26, 1747, Da Costa was elected fellow of the Royal Society of London, and later its librarian, after which he was elected a member of the Botanic Society in Florence. His publications were: "A Natural History of Fossils" (at the time of its publication the author was esteemed the greatest master of the subject in England); "Elements of Conchology, or An Introduction to the Knowledge of Shells," 1776; and "British Conchology," 1778. He also contributed several valuable papers to the "Philosophical Transactions" and other scientific publications. It was in his library that the list of the original Jewish settlers in England was found. His collection of printed books, manuscripts, engravings, and drawings of natural history was sold by public auction after his death.

BIBLIOGRAPHY: Nichols, *Anecdotes and Illustrations*, ii. 292, iii. 233; *Gentleman's Magazine*, lxxxii. 21; J. Picciotto, *Sketches of Anglo-Jewish History*, p. 95.

J. G. L.

COSTA, ISAAC DA: Dutch poet; born Jan. 14, 1798, at Amsterdam; died there April 28, 1860. His father, Daniel da Costa, a relative of Uriel Acosta, was a prominent merchant in the city of Amsterdam; his mother, Rebecca Ricardo, was a near relative of the English political economist David Ricardo. Daniel da Costa, soon recognizing his son's love for study, destined him for the bar, and sent him to the Latin school from 1806 to 1811. Here Isaac wrote his first verses. Through his Hebrew teacher, the mathematician and Hebraist Moses Lemans, he became acquainted with the great Dutch poet Bilderdijk, who, at the request of Isaac's father, agreed to supervise the boy's further education. Bilderdijk taught him Roman law, and a familiar intercourse sprang up between them, which afterward developed into an intimate friendship.

In 1817 Da Costa went to Leyden, where he again saw much of Bilderdijk. He there took his degree as doctor of law in 1818, and as doctor of philosophy June 21, 1821. Three weeks later he married his cousin, Hannah Belmonte, who had been educated in a Christian institution; and soon after, at the instance of Bilderdijk, he was baptized with her at Leyden. At that time he was already well known as a poet. After Bilderdijk's death Da Costa was generally recognized as his successor among Dutch poets. He was a faithful adherent of the religious views of his friend, was one of the leaders of the Orthodox Reformed party, and during the last years of his life was a teacher and a director of the seminary of the Independent Scotch Church. However severely his religious views and efforts be censured, his character, no less than his genius, was respected by his contemporaries. Although he wrote much on missionary matters, he is distinguished from many other converts in that, to the end of his life, he felt only reverence and love for his former coreligionists, was deeply interested in their past history, and often took their part.

Aside from his fifty-three longer and shorter poems, Da Costa wrote largely on theological subjects. He also wrote "Israel en de Volken" (2d ed., Haarlem, 1848–49), a survey of the history of the Jews to the nineteenth century, written from the standpoint of the Church. The third volume, dealing with the history of the Spanish-Portuguese Jews, is especially noteworthy on account of the mass of new material used. The work was translated into English, under the title "Israel and the Gentiles," by Ward Kennedy (London, 1850), and into German by "A Friend of God's Word" (Miss Thumb), published by K. Mann (Frankfort-on-the-Main, 1855).

Da Costa's two papers, "The Jews in Spain and Portugal" and "The Jews from Spain and Portugal in the Netherlands," which appeared in 1836 in the "Nedersche Stemmen over Godsdienst-, Staat-Geschied- en Letterkunde," may be considered as preliminary to the history. Of interest also are his works on the Von Schoonenberg (Belmonte) family ("Jahrb. für Holland," 1851) and on "The Noble Families Among the Jews" ("Navorscher," 1857, pp. 210 *et seq.*, 269 *et seq.*; 1858, pp. 71 *et seq.*; 1859, pp. 110 *et seq.*, 174 *et seq.*, 242 *et seq.*). Da Costa possessed a valuable library which contained a large number of Spanish, Portuguese, and Hebrew manuscripts, as well as rare prints from the Spanish-Portuguese Jewish literature. It was sold at public auction a year after his death. A catalogue of the library, compiled by M. Roest, was published at Amsterdam in 1861.

BIBLIOGRAPHY: H. J. Koenen, *Geschiedenis der Joden in Nederland*, pp. 25 *et seq.*; *Unsere Zeit. Jahrb.* iv. 399; Steinschneider, *Hebr. Bibl.* iii. 114 *et seq.*

S. M. K.

COSTA, ISRAELE DI EMANUELE: Italian rabbi; born 1819; died 1897. He succeeded Abraham Baruch Piperno as rabbi of Leghorn in 1864. Of his works the following may be mentioned: "Sefer Bet ha-Zikkaron" (Maḥzor for Rosh ha-Shanah), with annotations, 1869; complete Sephardic Maḥzor, with Italian translation, 1892; The Zohar, in square Hebrew letters, with punctuation and vowel-signs, Leghorn, 1888; "Miḳweh Yisrael" (Hope of Israel), one hundred stories, 1851; "Yashir Yisrael" (Let Israel Sing), 1853; "'Arabim be-Tokah" (The Willows in Her Midst), 1880; "Ki Na'ar Yisrael" (For Israel Is a Lad), 1890; a Hebrew grammar for the use of children, several times reprinted; a Hebrew-Italian dictionary, in collaboration with the rabbis Funaro and Cabib, 1853; various remarks on the validity of the celebrated will of Caid Nissim Samama, 1877-78.

Costa was a Freemason, and reached the thirty-third degree. His Italian songs are very popular among the youth of the Jewish schools.

Bibliography: S. Colombo, *Alla Memoria del Rabb. Israel Costa*, Leghorn, 1898.
S. G. J.

COSTA, JOSEPH DA: 1. Younger brother of Uriel Acosta or da Costa, to whom Menasseh ben Israel dedicated his Spanish edition of the "Hope of Israel" (1650); lived at Amsterdam.

2. Relative of the preceding; wrote "Tratado de Cortesia y Politica" (Amsterdam, 1726), dedicated to Immanuel de Abraham Curiel.
S. M. K.

COSTA, SIR MICHAEL: Musical composer and conductor; born at Naples of a Sephardic family Feb. 4, 1810; died in Brighton April 29, 1884. He studied under his father, Pasquale Costa, his grandfather, Tritto Costa, and Zingarelli. In 1829 he visited England, assisting at the Birmingham musical festival, and conducting at Her Majesty's Theater in 1831. He was naturalized as a British subject in 1839. Subsequently he conducted at the Philharmonic Society concerts 1846, at the Royal Italian Opera 1847, for the Sacred Harmonic Society 1849, at the Handel festivals 1857, and at Her Majesty's Theater in 1871. Costa was knighted at Windsor April 14, 1868, and invested with the Royal Order of Frederick in 1869. He was also knight of the Turkish Order of the Medjidie, and knight commander of the Crown in Italy.

Costa's works include the operas and ballets "Il Delitto Punito," 1826; "Il Sospetto Funesto," 1827; "Il Carcere d'Ildegonda," 1828; "Malvina," 1829; "Malek Adhel," 1837; "Don Carlos," 1844; "Kenilworth," 1831; "Sir Huon," 1833; and "Alma," 1842; and the oratorios and cantatas: "L'Immagine," 1815; "La Passione," 1827; "Eli," 1855; and "Naaman," 1864. He also wrote many songs and miscellaneous compositions.

Bibliography: *Times*, London, April 30, 1884; Grove, *Dict. of Music and Musicians*, s.v.
J. G. L.

COSTA, SOLOMON DA: Donor of Hebrew library to the British Museum; flourished about 1760. A broker by profession, he acquired a considerable fortune, much of which was distributed in deeds of piety and beneficence to non-Jews, as well as to his coreligionists. He was also able to render monetary assistance to several of the leaders of the House of Commons, and by his credit with them effected at times national good services. Among these was the preservation of the collection of Hebrew books at present in the library of the British Museum. These had been collected during the Commonwealth, and had fallen to Charles II. at the Restoration. They lay unnoticed throughout the reign of Charles, and this neglect continued during the reigns of James II. and William III. At length in Anne's reign they were sold to a bookseller, from whom, some time in the reign of George I., the entire collection was purchased by Solomon da Costa, then a young man, and desirous of knowledge, who subsequently presented it to the British Museum.

Bibliography: Thomas Hollis, *Biography of Costa*; *Jew. Chron.* Dec. 2, 1859; *Cat. Anglo-Jew. Hist. Exh.* Preface; Zedner, *Cat. Hebr. Books Brit. Mus.*
J. G. L.

COSTA RICA. See San Juan.

COSTER, ABRAHAM: Dutch anti-Jewish preacher; lived at Amsterdam in the seventeenth century. He wrote "Histoire der Joden," a history of the Jews from their dispersion to the author's time (Amsterdam, 1658). In this history he described the manners, customs, and fables of the exiles, with the purpose of influencing the authorities to prevent the Jews of Amsterdam from building a new synagogue.

Bibliography: Fürst, *Bibl. Jud.* i. 189; Koenen, *Geschiedenis der Joden in Nederland*, pp. 28, 335.
J. M. Sel.

COSTS: The outlays made by suitors which are incident to the administration of justice. The question of costs is a twofold one: (1) What do the several officials and the witnesses receive? and (2) What, if anything, does the successful recover from the losing party?

1. Among the officers the judge or judges are foremost; then such experts and referees as assist the court by their reports (*e.g.*, the appraisers of land: see Appraisement); next the clerks who take down the proceedings or make out judicial writings; next the messengers who summon the defendant and who carry out the judgment by seizure of goods and lands; and, lastly, the witnesses.

As to the judges and witnesses the Mishnah (Bek. iv. 6) lays down the stern rule: "One who takes hire to judge, his judgments are void: he who testifies for hire, his testimony is void."

Later authorities saw the impossibility of obtaining the services of the judge for nothing, and, following Ket. 105a, allowed him to charge for loss of time if he had a known occupation; but the mere claim that during the time consumed he might have secured some employment did not entitle him to any costs. The payment of a judge's fee was shared by the two parties in equal parts (compare Bribery; Fees).

The clerk's fees for noting the proceedings in open court, and for making out all writings in which both parties join, are borne by both parties in equal shares (B. B. x. 4). But if the ban has been pronounced against the defendant for refusing to appear, and he comes in to clear himself, he has to pay, before the ban is removed, the fee due to the clerk for making out the instrument (B. Ḳ. 112b).

The messengers are of course paid for their services and traveling expenses. In the Talmudical passage relating to the corrupt practise of Samuel's sons of enriching their underlings (Shab. 56a), the messenger is called חזן ("apparitor," lit. a synagogue official).

2. There is no provision for awarding to the winning party his outlay for costs against the loser, except in a procedure arising after Talmud times, and first mentioned by Alfasi: namely, that of Foreign Attachment, a procedure which is peculiar,

being due to the necessities of the times when the Jews had become wanderers from land to land.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, ix. 1-5; compare the authorities quoted in Eisenstadt's *Pitḥe Teshubah* to this passage.

L. G. L. N. D.

COSTUME.—In Biblical Times: The general Hebrew designation for "costume" is "beged," applied indifferently to the garments of rich and poor, male and female. Other general designations are "keli," "lebush," "malbush," "tilboshet," and also "kesut." An exact description of the successive styles of costume in use among the people of the Bible is impossible, since the material at hand is insufficient.

The earliest garment was the apron around the hips or loins ("ḥagorah" or "ezor"), made, in primitive times, of the skins of animals. This apron developed in course of time into the undergarment ("ketonet" or "kuttonet" = *χιτών*, "tunica"), which was worn next to the skin (Gen. ix. 21; II Sam. vi. 20), and taken off at night (Cant. v. 3). (See COAT.) It seems to have been distinct from the "sedinim" = *σινδόνες* (Judges xiv. 12 *et seq.*; Isa. iii. 23; Prov. xxxi. 24), usually designating undergarments of fine linen worn under the ketonet (compare the Assyrian "sudinnu").

Under-garments.

In ancient times undergarments of this kind were held together by a girdle, made of linen (Jer. xiii. 1), leather (II Kings i. 8), or gold (Dan. x. 5), and called "ḥagor" or "ezor" in the case of the priests (Ex. xxviii. 4 *et seq.*), or "abneṭ" (Isa. xxii. 21) in the case of officials. The original dress of the Israelites changed somewhat under Syrian and Babylonian influence. On Egyptian monuments the Syrians are clad in long, tight-fitting upper garments, striped in blue and dark red, richly embroidered, and in yellow undergarments with tight-fitting sleeves, and tight trousers (compare Josh. vii. 21). Trousers, which are now worn in the East, especially by women (compare "Zeit. Deutsch. Paläst. Ver." iv. 62), are not mentioned among the appointments of an ordinary wardrobe, but the priests in later times (compare Ex. xx. 26) wore a garment resembling modern trousers ("miknasim" or "miknasayim"; Ex. xxviii. 42 *et seq.*, xxxix. 28; Ezek. xliv. 18).

Cloak.

A cloak ("me'il") was generally worn over the undergarment (I Sam. ii. 19, xv. 27). This, like the me'il of the high priest, may have reached only to the knees, but it is commonly supposed to have been a long-sleeved garment made of a light fabric, probably imported from Syria. Every respectable man wore generally the upper garment ("simlah") over the ketonet; for any one dressed only in the ketonet was considered naked ("'arom"; I Sam. xix. 24; Amos ii. 16; Isa. xx. 2; Job xxii. 6, xxiv. 7, 10). The fellaheen of modern Palestine wear the "'abayah," a cloak usually black, or in black and brown stripes, which corresponds to the (outer) coat of the ancient Israelites.

The 'abayah consists of a rectangular piece of woolen cloth, sewed together so that the front and the two openings on the sides for the arms are unstitched. Like the fellah of to-day, so the poor Israelite of ancient times wrapped himself in this garment at night to keep warm (Ex. xxii. 26; Deut. xxiv. 13). Deuteronomy and the ordinances for the priests command that tassels ("gedilim," and "ẓiẓit") be attached to the corners of the coat (Deut. xxii. 12; Num. xv. 38 *et seq.*); and, according to the later interpretation, not given in Deuteronomy, these tassels were to serve the Israelites as a perpetual reminder to keep the commands of YHWH. At the breast the upper garment was arranged in a wide fold ("ḥeḳ"; Ex. iv. 6), into which idlers put their hands (Ps. lxxiv. 11), and which was frequently used as a pocket (II Kings iv. 39; Hag. ii. 12). Since the upper garment was in the way when worn at work, it was either left at home or removed by the workman. It was made of the same materials as the lower one, in early times generally of wool, in Palestine of flax also; but later on purple stuff was imported from Phenicia, byssus from Egypt, and artistic weavings and embroideries from Babylonia (Josh. vii. 21; Zeph. i. 8). The nobles often dressed in white (Eccl. ix. 8; compare the garments of the priests), but it is probable that gorgeously colored garments, like those found on the Syrian figures in Egyptian monuments, were also much used. According to Deut. xxii. 11; Lev. xix. 19, garments woven of both wool and linen were forbidden, probably for superstitious reasons (compare Stade's "Zeitschrift," xx. 36 *et seq.*; see SHA'AṬNEZ).

Upper Garments.

At a later period the nobles wore over the upper garment, or in place of it, a wide, many-folded mantle of state ("adderet" or "ma'aṭafah") made of rich material (Isa. iii. 22), imported from Babylon (Josh. vii. 21). As costly garments were worn only on special occasions and removed immediately afterward, they were called "maḥalaẓot" (Isa. iii. 22; Zech. iii. 4) or "ḥalifot" (Gen. xlv. 22; Judges xiv. 12 *et seq.*). This was especially the case with garments worn during the service in the Temple, which, having come close to the divinity, had become, figuratively speaking, saturated with the divine effluvium and could easily imperil the wearer. Persons of higher rank, especially the princes, had a great number of these festive garments (II Kings x. 22), which were taken care of by a special keeper of the wardrobe (compare II Kings xxii. 14). They were not merely for personal wear (Job xxvii. 16), but, as in the East to-day, they were frequently offered as presents (Gen. xlv. 22; I Sam. xviii. 4; II Kings v. 5).

Women's Dress.

The dress of women corresponded in the main to that of the men. They also wore the ketonet and simlah. According to Deut. xxii. 5, however, there must have been some difference. The garments of the women were probably longer (compare Nahum iii. 5; Jer. xiii. 22, 26; Isa. xlvii. 2), provided with sleeves (II Sam. xiii. 19), and wider than those of the men, and therefore better adapted to conceal the figure (compare "Zeit. Deutsch. Paläst. Ver." iv. 60). The dress of noblewomen was distinguished for its luxury and ornaments (compare Isa. iii. 16 *et seq.*; Ezek. xvi. 10 *et seq.*), and was even scented with perfumes (Ps. xlv. 8; Cant. iv. 11; compare especially the catalogue in Isa. iii. 16

et seq.). The luxury in dress displayed by women in the East at the present day suggests the probability of similarly luxurious habits on the part of their sisters of former times. Niebuhr saw women appear in eight or ten different dresses during one evening. Sandals (" na'alayim ") of leather, fastened with a strap (" serok "; Gen. xiv. 23), were generally worn to protect the feet in summer against the burning sand, and in winter against the damp ground; but they were worn neither in the house nor in the sanctuary (Ex. iii. 5; Josh. v. 15). Otherwise, however, to walk about without sandals was a sign of great poverty (Deut. xxv. 19) or of deep mourning (II Sam. xv. 30; Ezek. xxiv. 17, 23).

Head-Covering. Neither the monuments nor the written documents of Biblical times give any information of value concerning head-gear. On the marble relief of Sennacherib the Israelites appear uncovered; and while on the Shalmaneser stele Jehu's ambassadors have head-coverings, these are evidently patterned after the Assyrian fashion. Only one passage of the older literature (I Kings xx. 31) makes mention of " ḥabalim " that are wound around the head; these recall the Syrians on Egyptian monuments, who appear with a rope coiled around their long, flowing hair, as is still the custom here and there in Arabia. This custom, probably a very ancient one, did not long obtain, since it afforded no protection against the sun. It may be assumed, therefore, that even the ancient Hebrews had a style of head-covering still used by the Bedouins. This consists of a square woolen cloth (" kaffiyyah "), folded triangularly, and laid upon the head, over which one corner depends to protect the nape of the neck, while the two side corners are crossed under the chin and also hang down the back. A heavy woolen cord (" 'aḳal ") holds the cloth firmly on the head. In later times both men and women wore a covering more closely resembling the turban of the modern fellaheen of Palestine.

The cap (ṭakiyyah), often the only head-covering worn by boys, is generally made of two or three thicknesses of cotton cloth, intended to protect the rest of the head-covering against perspiration; over this are placed one, and often two, felt caps (" lubbadah"), and then the Turkish national head-covering (" ṭarbush"); finally a fringed cloth of unbleached cotton, a colored figured mandil, a yellow and red striped kaffiyyah, a black cashmere shawl, a piece of white muslin, or a green cloth is wound around this. This style of head-covering not only protects against the sun, but is also an admirable pillow, and serves as a repository for valuable documents (compare "Zeit. Deutsch. Paläst. Ver." iv. 57 *et seq.*). The use of a similar head-covering among the Hebrews seems to be indicated by the noun " ẓanif " (from the verb " ẓanaf "; Job xxix. 14; Isa. iii. 23), as well as by the verb " ḥabash," applied to the act of arranging the " ẓanif "; for the verb " ḥabash " means literally " to wind around," and the verb " ẓanaf " similarly signifies " to wind into a ball." It is possible that the various classes gradually came to use different forms of the turban.

Veils. Since the ancient Hebrews evidently knew nothing of the strict separation of men and women customary among the Moslems, the women wore veils only on certain occasions, as on the wedding-day (Gen. xxiv. 65, xxix. 22 *et seq.*). Later on, veils and gauze garments, adopted from other nations, apparently came into more general use among the Israelites (compare Isa. iii. 16 *et seq.*). The most common term for " veil " is " ẓa'if " (Gen. xxiv. 65), while " re'alot " (Isa. iii. 19) probably designates a veil consisting of two parts, one of which, adjusted above the eyes, was thrown backward over the head and neck, while the other, adjusted below the eyes, hung down over the breast. It does not follow from Ex. xxxiv. 33 *et seq.* that men also wore veils.

BIBLIOGRAPHY: W. Nowack, *Lehrbuch der Hebräischen Archäologie*; Benzinger, *Arch.* pp. 97 *et seq.*; Weiss, *Kostümkunde*; Brüll, *Trachten der Juden*; Cheyne and Black, *Encyc. Bibl.*; *Biblical World*, 1901.

E. G. H. W. N.

——**In Post-Biblical Times:** The dress indicated in the Talmud does not differ much from that described in the Bible. Rules were given for the order in which the different articles of dress were removed before a bath, and from this can be ascertained the costume of the ordinary Israelite of the time, which consisted, in order of removal, of shoes, head-covering, mantle, girdle, shirt, and finally a vest known by the Greek name " epikarsion " (Derek Ereẓ Rabbah x.).

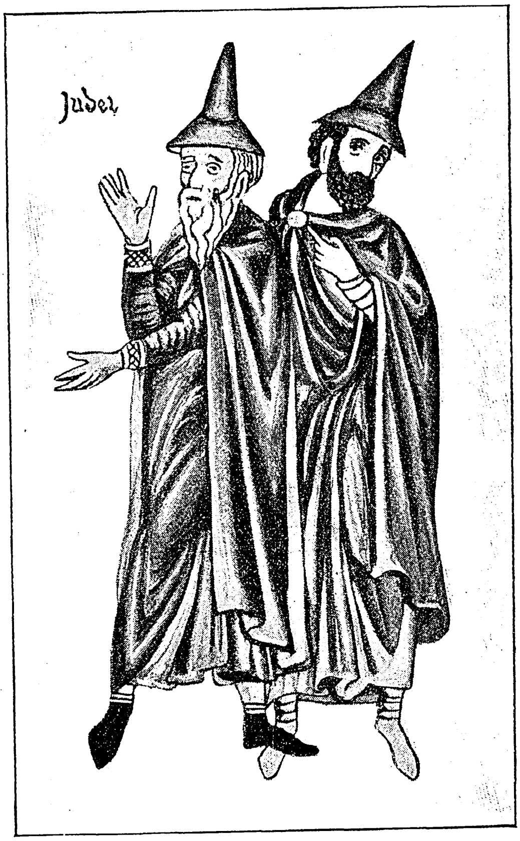

Costume of German Jews of the Thirteenth Century.
(From Herrad von Landsperg, " Luftgarten.")

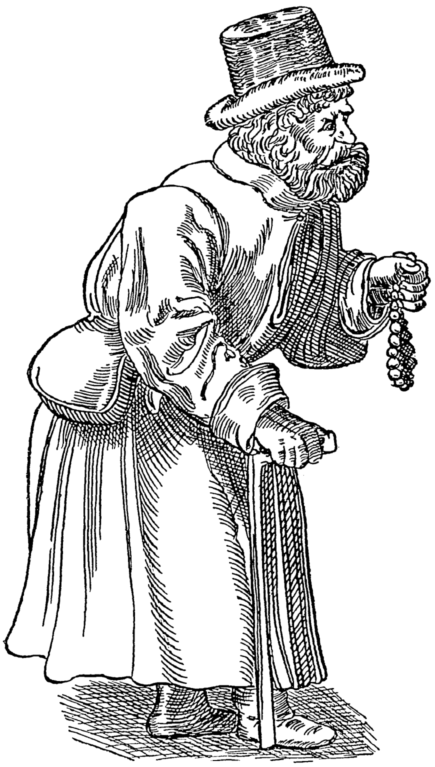

German Jew of the Early Sixteenth Century.
(After Hans Burgkmair.)

Hellenic Influence.

Many, if not most, of the terms applied to articles of dress were derived from the Greek, and it is therefore probable that their form and style were Hellenic. Thus the sagum, or armless mantle of the laborer (Kel. xxix. 1); the dalmatic of the leisurely classes (Kil. ix. 7); the sudarium, or handkerchief (Shab. iii. 3; Sanh. vi. 1; compare Luke xix. 20); the pileum, or felt hat (Niddah viii. 1); and the stola (Yoma vii. 1) are all spoken of by their Greek names. A more complete enumeration of clothing in Talmudic times is given in Shab. 120a, in which the question is raised as to what clothes may be carried out of a burning house on Sabbath, Rabbi Jose limiting them to eighteen of the more necessary articles. The parallel passage in the Jerusalem Talmud gives different names, which fact points to a difference in costume between Palestine and Babylonia. Most of these names, as well as those in Yer. Kil. ix. 4 and in Massek. Ẓiẓit, p. 22, are of Greek origin, and indicate the extent of Hellenic influence on Jewish dress. The Jews even borrowed from the Romans the superstitious practise of drawing on the right shoe first (Derek Ereẓ R. x.; Shab. 61a), though previously the opposite custom had prevailed among them (Yer. Shab. vi. 2). The pænula, a round cape with hood, mentioned in Yer. Ḥag. i. 8, and generally used by day-laborers to protect their tunics from rain and snow, is contrasted with the ṭallit as a Japhetic or foreign garment (Gen. R. xxxvi.).

Generally speaking, it may be assumed that the Jewish dress of Palestine, at least in the cities, was adapted in a large measure from that of the Romans; yet at times conservatives like the masters of the Law kept to the old Palestinian costume: the "gollok," which they wore under the ṭallit (B. B. 57b), is specially declared to be like the so-called "coat of many colors" of Joseph (Gen. R. lxxxiv.). Owing to the flowing character of the robes there was very little difference in male and female dress, so that Rabbi Judah and his wife were able to manage with one street-robe between them. The stola, for instance, was used indiscriminately by men and women. It was a long mantle of finer material than the tunic or shirt, girdled under the breast and provided with a stripe of a different color and sometimes embroidered with gold. It was often very expensive, costing occasionally as much as 100 minas (Shab. 128a). The waistcoat, or epikarsion, used by both men and women, was brought round under one arm and then knotted over the shoulder of the other (Niddah 48b; compare Miḳ. x. 4). The trousers or drawers of the ordinary Israelite differed from those of the priests of earlier times only by being provided with openings (Niddah 13b). In regard to covering for head and feet see Hat; Shoe.

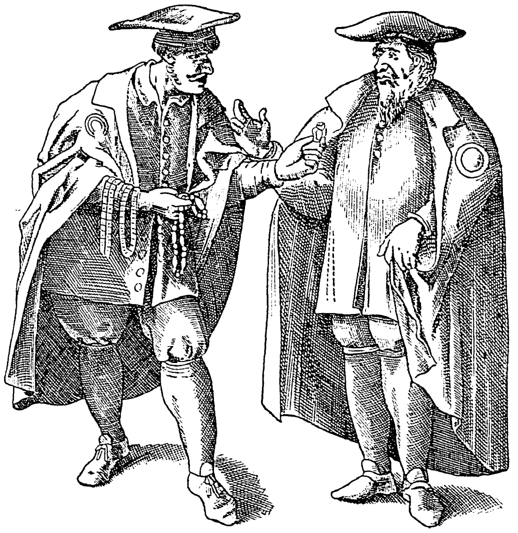

Jews of the Upper Rhine, End of the Sixteenth Century.
(From the Basel "Stammbuch," 1612.)

Color.

Mourners as well as excommunicated persons (Yer. R. H. i. 3) wore black, as did those accused of adultery (Soṭah 7a); but shoes were not to be black, because the wearing of black shoes was a distinctively Gentile practise (Ta'an. 22a). White was used at weddings and other festivals, and for this reason was adopted for the festival of New-Year (Yer. R. H. i. 3); for special apparel as a sign of mourning see Mourning, and for the use of crowns on festive occasions see Crowns. Jewesses did not wear red, which was regarded as licentious (Ber. 20a). Jews were cautioned against adopting the many-colored or purple garments of the heathen, or their wide pantaloons (Sifre, 81), and it became a general principle in later Jewish law that one should not follow in the ways of the heathen or use costumes peculiar to them (Shulḥan 'Aruk, Yoreh De'ah, 178, 1); and though this was interpreted as applying only to that kind of Gentile dress which was associated with some specifically religious practise, it was held that, if a religious principle were involved, it were better to face martyrdom than to change even the style of a shoelace (Sanh. 74b). The pious were particularly careful. Moses Sofer in his ethical will says: "Be careful of changing your name, language, or costume, which God forbid" ("Leb ha-'Ibri," i. 35). Only one exception was made to this general principle: those who were "near the government" were allowed and even recommended to wear the ordinary clothes of office (Yoreh De'ah, 178, 2). There is no definite proof that a distinctively Jewish dress was worn during the Middle Ages, either in Asia or in Europe. The gaon of Bagdad was clothed like a king ("Travels of R. Pethahiah," ed. Benisch, p. 43). Pethahiah himself noticed the difference between the costumes of Eastern and Western Jews (*l.c.* 11), the Persian Jews at that time wearing full and flowing outer robes. Considerable elegance was displayed by the wealthier classes. Gold embroidery is mentioned (Yer. Yoma vii. 3); and women were not above using false hair ('Er. 7b), and false teeth made of gold or silver (Sheb. 64b); the hair was also dyed (B. B. 60b).

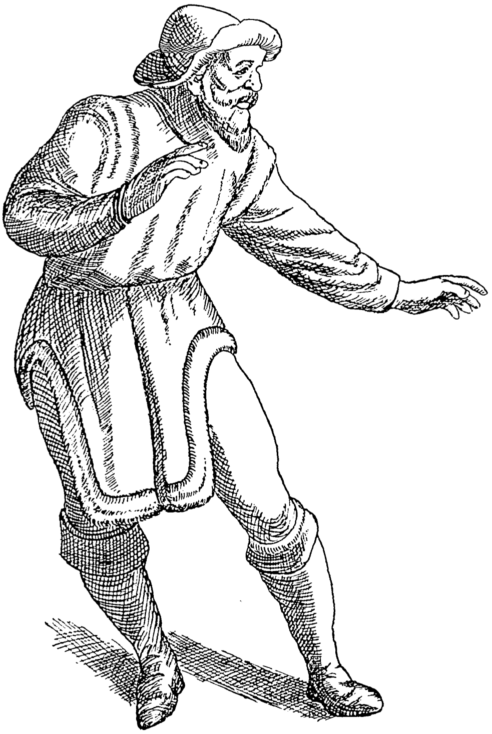

Costume of a Jew of Swabia, Early Seventeenth Century.
(After Daniel Meisner, "Politica Politice," 1700.)

Importance of Dress.

Great importance was attributed to dress: "The glory of God is man, the glory of man is dress" (Derek Ereẓ Zuṭa x.); dress was considered of even more consequence than food and drink: "Dear upon you, cheap within you" (B. B. 52a); and the rule was to dress according to your means, but to eat below them (Ḥul. 84b; but see Gen. R. xx.). The scholar especially was required to dress neatly and respectably. It was regarded as bringing shame upon scholarship if a learned person went out with botched shoes or darned garments (Shab. 114a). A bride was given a year to prepare the trousseau (Ket. 57a), and a man was obliged to give his wife each year one hat, one belt, three pairs of shoes (for the three feasts), and other articles of dress, amounting in all to fifty zuzim (Ket. 64b). While there was a strong tendency to adopt foreign costume, as shown by the names of garments, there was an equally marked tendency to avoid this, probably as part of the general principle of placing a fence about the law.

Influence of the Badge.

The great change came with the Lateran Council of 1215, which instituted the BADGE. Innocent III. in the preamble to the law enforcing the badge complains that Jews were being mistaken for Christians. From this time onward there was little danger of such mistake. The tendency among the Jews themselves was to make a distinction between their own dress and that of their neighbors. In particular, black became the favorite color of the Jews in Spain, Germany, and Italy (Berliner, "Aus dem Innern Leben," 1st ed., pp. 36-37). Their frequent expulsions caused them to carry into other lands the dress of their native places, and their natural conservatism caused them to retain it. The Rabbis, however, had throughout to contend with the innate tendency of the Jewess toward luxury and display, and they passed in vain many SUMPTUARY LAWS.

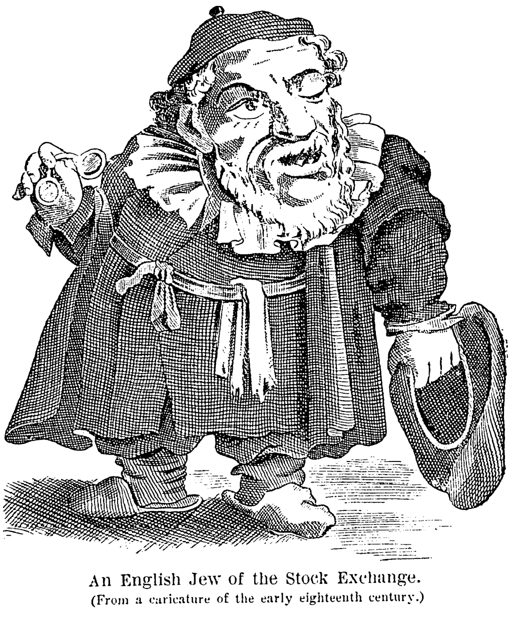

An English Jew of the Stock Exchange.
(From a caricature of the early eighteenth century.)

The only restriction on material is in the Biblical injunction against using garments "mingled of linen and woolen" (Lev. xix. 19; see SHA‘AṬNEZ). The leather of forbidden animals would also be unsuitable for Jewish use. Generally speaking, the material used was of the richest kind for female dress, but was chosen more for use than for show in the case of the men.

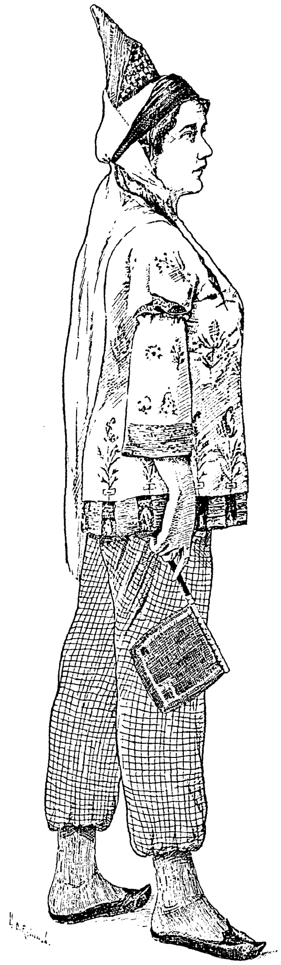

Tunis Jewess in Street Costume.
(After a photograph.)

Even from Talmudic times it was usual to reserve a better suit of clothes for the Sabbath. Every one should have two suits, one for week-days and one for Sabbath (Yer. Peah viii. 7), and where two suits are unattainable, the one should be differently arranged on Sabbath (Sanh. 113a). It is quite customary on modern Jewish holidays to carry out the Talmudic precept.

Regarding the costume of Jews in early Germany there are a few details in the sources given by Berliner in "Aus dem Innern Leben," 2d ed., pp. 62–65. The "Sachsenspiegel" speaks of the gray coats of the Jews, but black was generally recommended (Benjamin Ze'eb, Responsa, No. 282), though Jews might wear bright colors on journeys or in times of trouble ("Aggudah," 125b). Similarly fringes were disliked (Israel Isserlein, Responsa, No. 296), though the "kurse" worn by brides, a mantle with narrow sleeves, was trimmed with fur. Both sexes wore long garments. The Jew wore a "kappa" reaching to his heels, while on his head was placed a "mitra," or hood ("Maharil," pp. 36, 82). The mantle of the Jewess, however, was longer, and was held back by a brooch called a "nuschke" ("Or Zaru‘a," ii. 39). The best-known garment worn by the German-speaking Jews was the white "sargenes," called "kittel" in the Rhine regions. This was made of silk, often embroidered, and flowed ungirdled to the feet (Menz, Responsa, No. 86). It was worn mainly on the Sabbath and on festivals, and was without the right armhole, so that the right arm could not profane the Sabbath. Later on it was used as a shroud, but the earliest notice of this refers to the beginning of the fourteenth century. Grünbaum ("Jüdisch-Deutsche Chrestomathie," pp. 502–504) derives it from "sarge," but Berliner (*l.c.* p. 132) from the Old High German "sarroc," or shirt. For garments for the dead see SHROUD.

The pupils of Isserlein describe him as wearing a "geriffelte," a fur-lined mantle like that worn by women, with ruffles round the neck (Responsa, No. 297); but at the same time they state that only the older rabbis in Austria wore it. Sebastian Brant, in his "Narrenschiff," describes a particularly popular fringed mantle of his time as "Judisch syt" (Güdemann, "Erziehungswesen in Deutschland," Vienna, 1888, p. 274).

For information concerning the actual dress used by Jews in medieval and modern times, the portraits and caricatures of Jews found in manuscripts and books must be examined. These are rarely of Jewish origin except in the case of the illuminated Haggadot, and in these it is difficult to determine how far the illustrations represent specifically Jewish dress. In an early fourteenth-century Spanish manuscript Haggadah the tunics of the men come to a

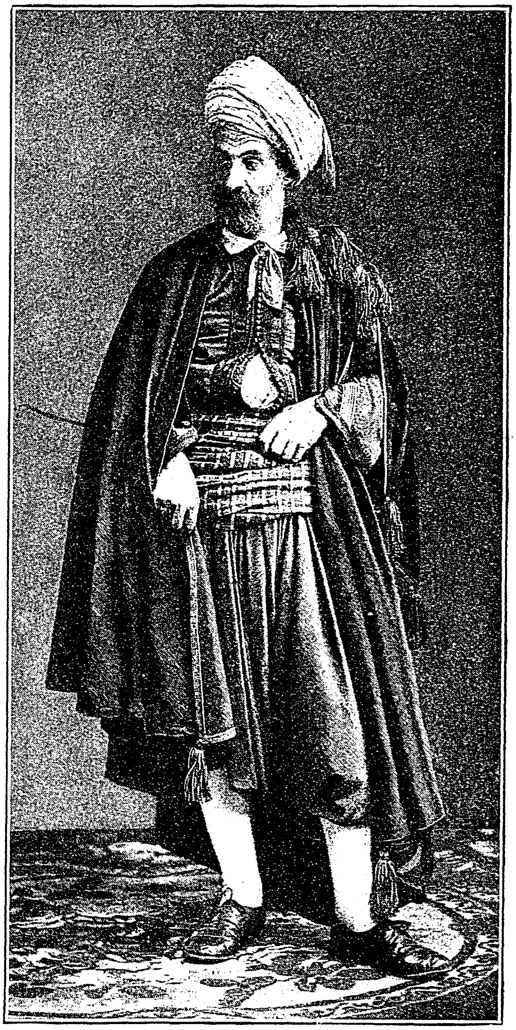

Costume of a Jew of Algiers.
(From a photograph.)

point in front, while the women wear an outer mantle without sleeves which passes over the head, leaving the breast bare. The hat is large, and is worn toward one side of the head, with the back bent up and the front flat (Brit. Museum, Add. MS. 27,210). In an Italian Haggadah dated 1269 the women wear tight-fitting low dresses and have their hair fastened in nets and caps (*ib.* Add. MS. 26,957). The chief characteristic which will be observed in the first row of costumes in the accompanying plate is the length of the outer robe, which, except in the case of No. 12, a Swiss Jew of the fifteenth century, comes down to the feet. This points to the fact that the Jews during the three centuries indicated were debarred from handicrafts. A peculiarity that is particularly to be observed in the costume is that it exactly resembles that of the sedentary monk. The sole exception to the rule of the long outer robe is found in a representation (see illustration, p. 296) of a Jew of Swabia early in the seventeenth century, figured in Meisner's "Politica Politice," whereas the Italian Jew (No. 5) in the plate is more prepared for outdoor and a traveling life. With the Renaissance a new principle seems to have come into play: the Jews clung more tenaciously to their usual dress, and did not follow the innovations of fashion; so that they became distinguished by wearing the old-fashioned costume of their native country. The pictures of German Jews and Jewesses of the seventeenth century given by Hottenroth (Nos. 13, 15) do not differ in any respect from the ordinary dress of citizens of Worms, Nuremberg, and Frankfort, except by being somewhat old-fashioned. The same applies to the Jew and Jewess of Fürth (No. 18). Similarly, the costumes of Jews of Amsterdam depicted in Picart's "Coutumes Religieuses" exactly resemble those of the wealthier classes of Holland at that period.

Medieval Costumes.

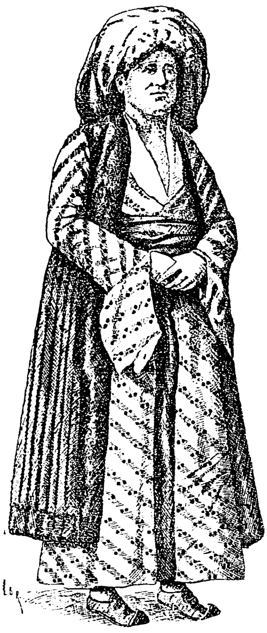

Jewess of Brusa, Turkey.
(After Racinet.)

It is doubtful whether, since the destruction of the Temple, Jews have had anything corresponding to the sacred vestments of the Church—that is, garments exclusively used in the discharge of certain religious functions. Archeologists endeavor to prove that Christian sacred utensils and vestments were directly derived from the Jews (J. W. Legg, "Inventories of Christ Church, Canterbury," London, 1902, Introduction), but without considering the historic conditions. Since the days of the Temple there has been practically no priestly caste among Jews. Every layman is qualified to perform all ecclesiastical functions, except that of the dukan. Consequently there was no need for special vestments either within or without the synagogue. On the other hand, the injunction (Deut. xxii. 12) to wear fringes led to the use of the Arba' Kanfot and the Ṭallit. Of recent years, however, and in Western countries, it has become customary for the Jewish clergy to adopt a distinctive garb. In the synagogue a velvet biretta is, perhaps, the most usual head-covering, with an ordinary academic gown, over which, on suitable occasions, the ṭallit is placed. Outside the synagogue there is a tendency to adopt the clerical dress of each country. Thus the chief rabbi of England wears a costume resembling that of the dean or bishop of the English Church, while a rabbi of a French consistory wears a hat with curved rims, and the lace bands, the broad sash, and surtout of a French parish priest.

Sacred Vestments.

In the East, Jewesses for the most part adopted the Mohammedan custom of wearing veils, though the custom was by no means so rigorously observed by them as by their Mohammedan sisters. In 1697 the Jews of Metz passed a law ordering all their women to wear veils when going to synagogue, except on Saturday nights, at the close of festivals, and on Purim. See Veil.

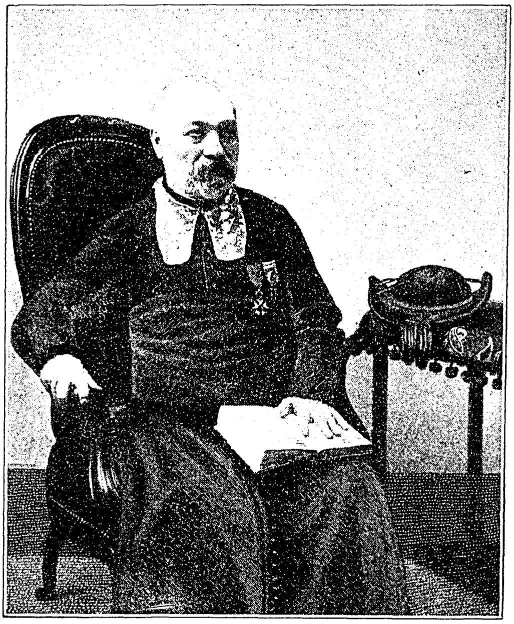

French Rabbi in Official Garb.
(From a photograph.)

With regard to those modes of dressing the hair which go with certain costumes, see Beard; Hair; Pe'ot; Wig.

In Eastern countries both law and custom compel a distinct difference in costume between Jew and Moslem, which difference was also enforced by Jewish law ("Kehunnat 'Olam," p. 14). Green veils are avoided because these are distinctive of descendants of Mohammed. In Egypt, Jews were obliged to

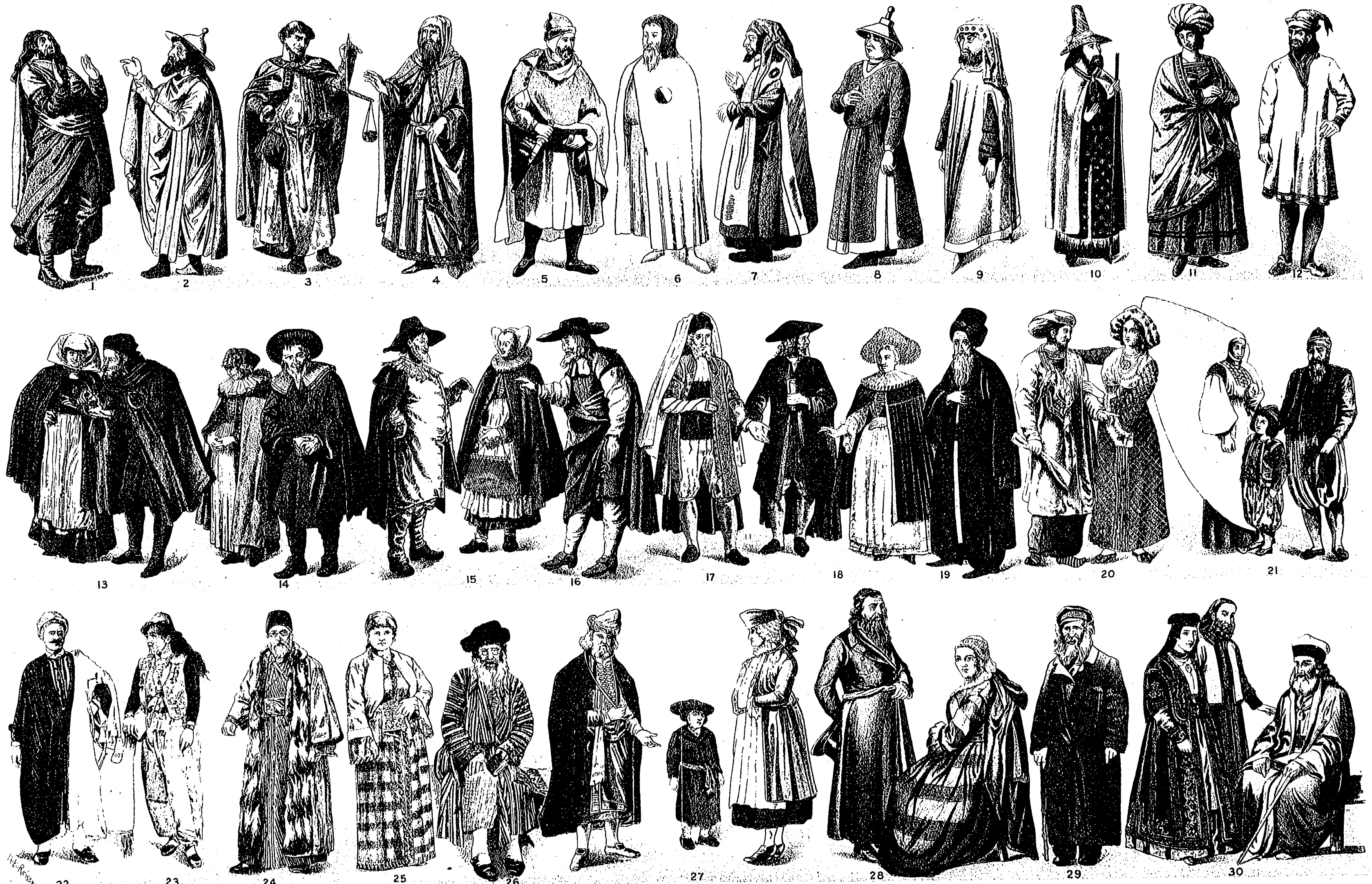
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I.E. Reissman.

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wear yellow turbans. The dress of an Oriental Jew, especially when on his travels, is described at length by Ezra Stiles in his "Diary" (p. 362), but it would be dangerous to regard his description as typical.

Striped clothing is one of the striking characteristics of the Oriental male Jewish dress. This seems against the medieval principle of avoiding party-colored garments. It is not an invariable custom, but is frequent enough to deserve mention. J.

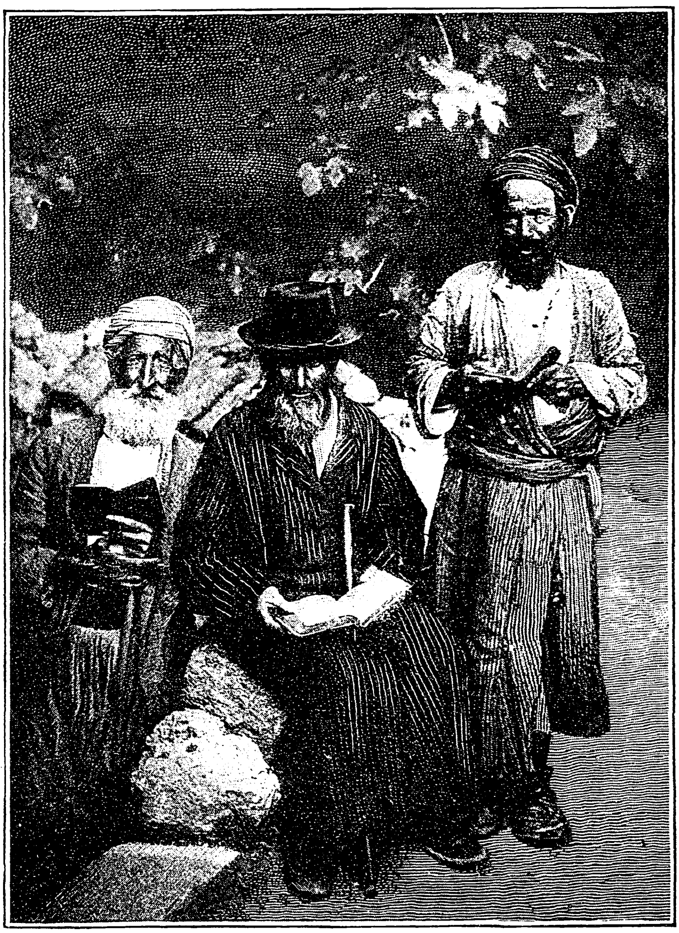

Jews of Jerusalem.

(From a photograph by the American Colony, Jerusalem.)

A contemporary Jewess of Algiers wears on her head a "takrita" (handkerchief), is dressed in a "bedenor" (gown with a bodice trimmed with lace) and a striped vest with long sleeves coming to the waist. The "mosse" (girdle) is of silk. The native Algerian Jew wears a "ṭarbush" or oblong turban with silken tassel, a "ṣadriyyah" or vest with large sleeves, and "sarwal" or pantaloons fastened by a "ḥizam" (girdle), all being covered by a mantle, a burnus, and a large silk handkerchief, the tassels of which hang down to his feet. At an earlier stage the Algerian Jewess wore a tall cone-shaped hat resembling those used in England in the fifteenth century (Jew. Encyc. i. 384; see also plate, No. 21). The costume of Tunis is very similar, and was described by Mordecai Noah as follows ("Travels in the Barbary States," p. 311, New York, 1819):

> "The Barbary Jews wear a blue frock, without a collar or sleeves, loose linen sleeves being substituted, with wide drawers of the same article, no stockings, excepting in winter, and black slippers, a small black skull-cap on their head, which is shaved, and around which a blue silk handkerchief is bound; they are permitted to wear no colors. The Italian Jews dress like Christian residents, with the addition of a haick, or bournouse, thrown over their heads. The Jewish women, like the Turkish, are considered as an inferior race—they are fat and awkward, their dress consisting of a petticoat of silk of two colors, principally yellow and purple, around which is thrown, in several folds, a thin gauze wrapper; the head is covered with a colored silk handkerchief; those who are single have their hair plaited in two or three rows, to the end of which they suspend colored ribands; they wear no stockings, but slippers, with silver cinctures around their ankles; and the soles of their feet, their hands, nails, and eyebrows, tinged and colored of a dark brown, from the juice of a herb called henna. When they walk they unloosen from their neck a piece of black crape, with which they cover their mouth and chin, leaving the upper part of their face bare."

Whatever the costume, in almost every case the outer garment is supported by a belt or girdle. This has Biblical authority, and besides enables the ultra pious to carry a handkerchief as a girdle on Sabbath; on other occasions the handkerchief is tucked inside the girdle, as is seen in a curious caricature of an English Jew of the Stock Exchange, as well as in a figure after Hans Burgkmair showing a Jewish pedler of the sixteenth century wearing a relatively modern felt hat (see illustrations, pp. 295 and 296). In the eighteenth century the Jew generally wore the ordinary three-cornered hat of the time, and even had his hair powdered (Arye ben Ḥayyim, Responsa, No. 6).

Turkish.

In Turkey the costume of the Jews was mainly distinguished by the black turban, but the outer garment was an "‘antari," a robe opening in front, of silk or figured calico, reaching a little below the knee and fastened round the waist by a sash passing twice round the body; over this was a "jubbah" lined with cats' fur. Some wore the "bunneṭah," or conical hat; some the "meminah," a cap of dark cloth round which a piece of silk was twisted several times like a turban. The modern Turkish Jew adopts mainly European dress with a fez. An especially dignified dress is that of the Jew of Salonica (see plate, No. 24). His ‘antari is covered by a "kundi," a long, showy, varicolored mantle lined with fur. The ‘antari reaches to his feet, and the sleeves are longer than that of the jubbah, under which is to be seen the "salṭah" or cloth fur-lined vest. The Jews of Brusa wear a high cap of pasteboard covered with black material, resembling the cylindrical hats worn by Greek priests. Around this is wound a piece of light-colored cotton to form a turban. This is the only distinction between Jewish and non-Jewish dress in Brusa. The Jewesses there have a house-dress and a street-dress. At home she wears an 'antari, often of rich silk, open in front, and fastened round the waist by a shawl; and a sleeveless "hyrka," or vest, lined with fur and trimmed with a band of the same. Her head-dress consists of an enormous "hotoz," which entirely covers her hair. This is covered by a "yashmak" when she goes out. The Jewesses of Rhodes also have a distinctive costume consisting of cotton 'antari and "chalwar" (puffed pantaloons of cloth), with a jubbah of silk or fine cloth, which covers all but the slashed sleeves of the 'antari. As a head-dress she wears a "takke" (cotton cap) hidden by two handkerchiefs.

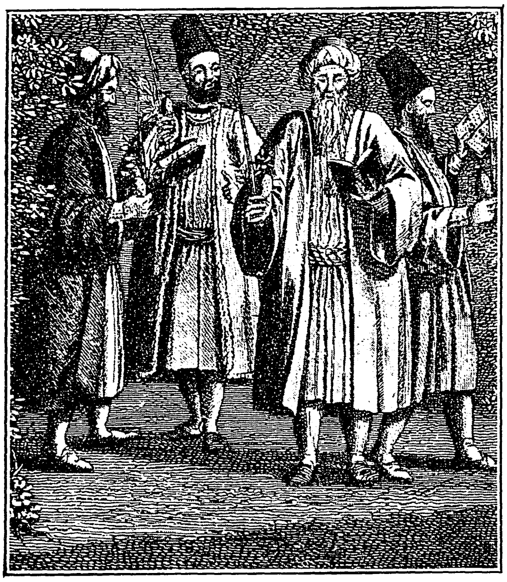

Jews of Constantinople, Eighteenth Century, Celebrating the Feast of Tabernacles.

(From an old print.)

The Jewesses of Aleppo are distinguished among all the women of the East for displaying their hair, which is twisted into a spiral arranged high upon the head in the form of a dome. Their dress consists of a silken 'antari with broad red and yellow stripes, shalwar (pantaloons), "mintan," vest of the same material as the 'antari, with very long sleeves, hurka of plain taffeta, and a shawl of plain silk and cotton used as a girdle and tied in the front. They wear soft shoes and yellow "pabujas." In Jerusalem one Jewess has been described as wearing a "fistan" (gown) of dark-green satin trimmed with gold embroidery over the plaited skirt, the hem of which is also trimmed with embroidery, as well as the long open sleeves which open out of the narrow sleeves of the "salṭah," or jacket of white cashmere.

The hotoz is built up from a large number of figured "yemeni" and twisted one above the other in the form of a melon; round the lower edge is a row of gold coins; a small veil of white muslin is fastened to the top of the hotoz and is gathered round the face. M. Fr.

The Jews of the Caucasus are distinguished mainly by their head-dress, the men wearing a kind of busby, mushroom-shaped and made of fur, while the Jewish women and girls cover their heads with a hood attached to a mantle with full sleeves (see illustration, p. 301). The men carry weapons freely, which is quite exceptional among Jews.

The Jews of Cochin are in no way distinguished in their dress from the Hindus of their district. The black Jews wear the garb of day-laborers, a thin linen jacket and a long robe, the former being removed while at work. The white Jews wear a kind of paletot, and under this a waistcoat buttoned up to the chin; both classes wear a cap resembling a smoking-cap. In earlier times the men used to wear the gored pantaloons and white turbans of the Mohammedans of India (see plate, No. 20).

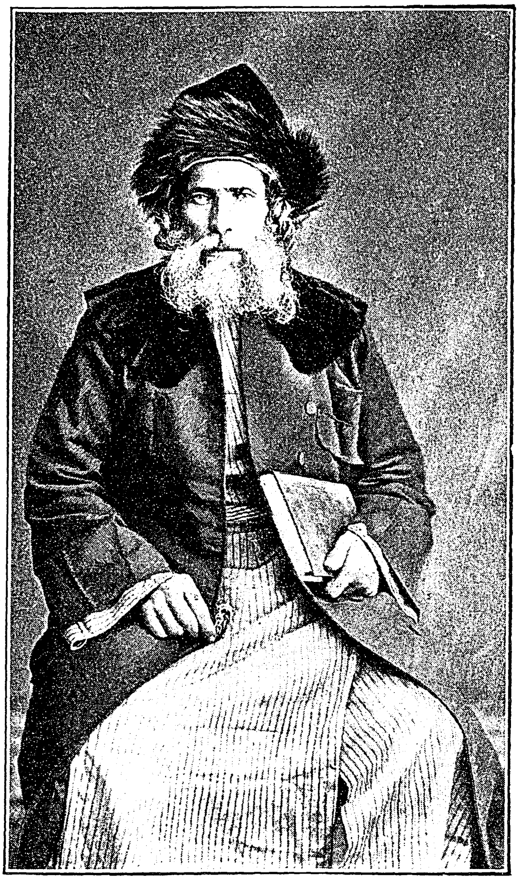

Rabbi of the Orient.

(From a photograph.)

The Ḥasidim of Galicia tend to distinguish themselves in dress as well as in customs; besides the fur hat and the old-fashioned "paletot" reaching to the ankles, the modern Ḥasid is invariably to be recognized by the pair of white socks into which the trousers are tucked.

Superstitions.

A number of superstitions have grown up about costume among the Jews of eastern Europe, though they have doubtless copied many of them from their neighbors. For every new garment a child puts on, the parents give a small sum in charity; and it is customary to dress a bridegroom, as soon as he is betrothed, in entirely new clothes. It is bad for the memory to put off or on two garments at the same time, or to put on one that has been washed within seven days. It is unlucky to put on a garment upside down or to catch it in a nail, the latter being a sure sign that an enemy is pursuing you. It is unlucky for two persons to dress a child at the same time: it may die or become sick. If you are mending your dress hold a part of it in your mouth, or it will tie up your memory.

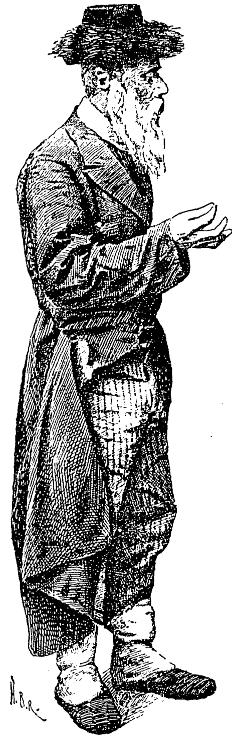

Jew of Kolomia, Austrian Galicia.

(After a photograph.)

The following is a table of illustrations of costumes in the first four volumes of The Jewish Encyclopedia:

Volume I.: Aaron, Son of the Devil, page 8; N. M. Adler, 198; Mauricio colonists, 243; Baron d'Aguilar, 274; Algerian Jewess, 384; Chinese Jews, 431; Amsterdam Jews, Jewesses, and children (Picard), 543.

Volume II.: Moses Arragel, page 139; Benj. Artom, 156; Ẓebi Ashkenazi, 202; Atonement, Day of, 283–285; badge, 425–426; Bagdad, 437; Jerusalem Jew, 614; beard, 614; Belais, 652.

Volume III.: Mordecai Benet, page 14; Beni-Israel, 18–19; Isaac Bernays, 90; betrothal, 126–128; Bokhara, 293–295; bridegroom of the Law, 383; Brussels, 407–408; burial, 432–437; Raphael Isaac Carregal, 592; Caucasus, 628–629; Ẓebi Chajes, 660.

Volume IV.: China, page 36; Cochin, 135–136; Cohn, Tobias, 161; Constance, 235; Cracow, 326–328; Death, 485; Delmedigo, Joseph, 508; disputation; divorce. For sources of the figures in the colored plate of costumes of Jews see List of Illustrations.

Bibliography: A. Brüll, *Trachten der Juden*, Frankfort-on-the-Main, 1873; Abrahams, *Jewish Life in the Middle Ages*, ch. xv.-xvi.; Hottenroth, *Deutsche Volks-Trachten*; *Popular Costumes of Turkey*, 1873; Picart, *Coutumes Religieuses*; Lacroix, *Manners, Customs, and Dress During the Middle Ages*, London, 1874; Racinet, *Le Costume Historique*, Paris, 1876; *Rev. Et. Juives*, passim.

A. J.

——In Russia and Poland: In the Middle Ages the Jews of Poland and Lithuania dressed like their Christian neighbors, as is indicated clearly by Cardinal Commendoni in his well-known description of the condition in which he found the Jews when he visited Poland in 1561 ("Czacki Rosprawa o Zydach," p. 93). The special garb which, in medieval times, the Jews of Germany and other European countries were compelled to wear (see Bruno Köhler, "Allgemeine Trachtenkunde," iii. 100) was not known in Poland. There is, in fact, seemingly reliable evidence that the so-called Jewish garb of Poland, including even the "jarmulka" (under-cap), is simply the old Polish costume which the Jews retained after the Poles had adopted the German form of dress (see Plungian, "Ben Porat," p. 59, Wilna, 1858, quoting from Russian sources). As the Jews lived under their own jurisdiction

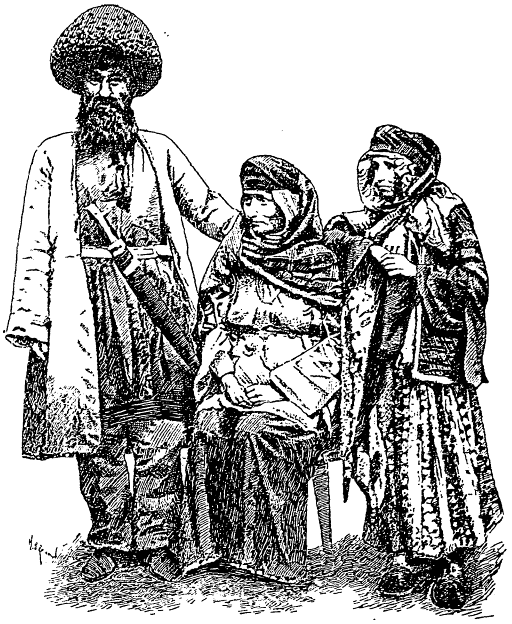

Jews of the Caucasus in Native Costume.

(After a photograph by Orden.)

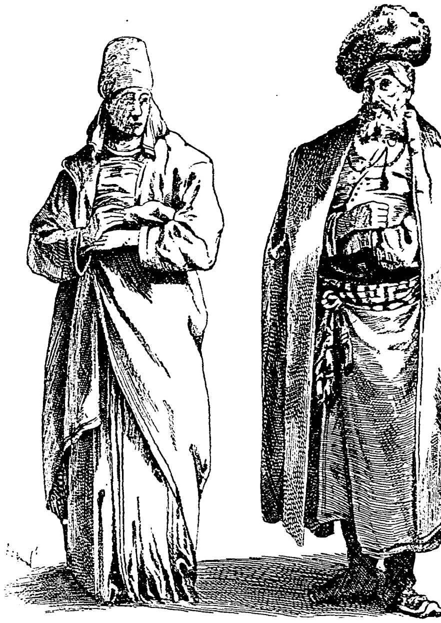

Polish Jewess and Jew of the Eighteenth Century.

(After Le Prince, 1765.)

practically until the division of Poland, and as the interior of Russia had no Jewish population before the acquisition of the Polish provinces, all Russian legislation on the subject of Jewish costumes is naturally confined to the nineteenth century.

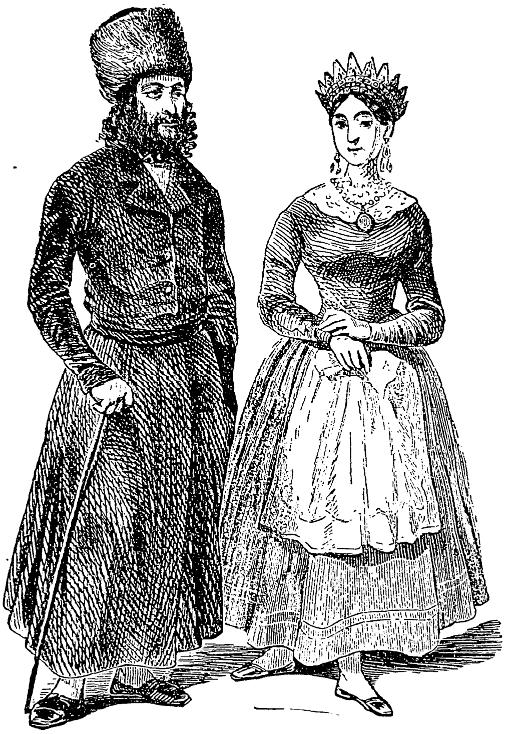

Warsaw Jew and Jewess of the Early Nineteenth Century.
(From Hollaenderski, "Les Israelites de Pologne.")

At first such legislation was limited only to special occasions. The "Polozhenie," or enactment concerning the Jews, issued by Alexander I. in 1804, permitted those Jews who adopted the German style of dress to visit the provinces of Russia outside of the Pale of Settlement, and allowed Jewish boys attending lower schools to retain their distinctive costumes, while at the high schools they were obliged to wear the German dress. The "Polozhenie" issued by Nicholas I. (April 13, 1835) reenacted this statute, with the addition that Jewish students at the universities must wear the costumes usual in those institutions, and that Jews elected to civil offices must wear the apparel fixed by law for such municipal dignitaries. In December, 1841, the Jews then actually residing in Riga received the permission of the government to remain there permanently on condition that they would conform to the dress of the inhabitants. The law of April, 1845, compelled all Jews in Russia to assume the German costume. The progressists among the Jews of Russia considered the law a great victory for their cause, and scoffed in prose and poetry at the consternation caused among the old-fashioned (Levanda, in "Den," 1870, Nos. 6-17; I. M. Dick, "Die Jüdische Kleiderumwechslung," Wilna, 1870; Goldberg, "Massa' Ẓafon," in "Kokbe Yiẓḥaḳ," No. 35).

Law of 1845.

But the strictly Orthodox not only had religious scruples against wearing the costume of the Gentiles, which is prohibited, though not clearly and decisively, by Maimonides, and the Shulḥan 'Aruk (Yoreh De'ah, 178), but considered the new law as another one of the many efforts of the emperor to Christianize them by force. It caused as much dismay as the worst decree of that harsh reign, and the number of Jews who preferred to suffer the penalty rather than comply with the law was so large that its enforcement was postponed for five years. But the suspension of the law, like most acts of the Russian government, was not complete, and some of the taxes were still collected which had been imposed upon those who desired exemption from that law. Among such taxes was that collected for wearing jarmulkas, which seems to have been collected in various places in an irregular manner, but was finally compounded, by a special decree of Feb. 11, 1848, for a tax of five rubles annually, the proceeds to go to the fund of the "korobka" (basket tax). The decree was reenacted May 1, 1850, to take effect Jan. 1, 1851, giving permission, however, to the governors-general of the various provinces to allow Jews over sixty years of age to continue the old garb.

Now that the costume laws are obsolete the Jews dress as they please. Old-fashioned Jews still cling to the long frock-coats and cloaks, length being the distinguishing feature of all kinds of Jewish costumes (see Carl Köhler, "Trachten der Völker in Bild und Schrift," p. 300, Dresden, 1871). The preference for silk, velvet, and expensive furs, against which the Jewish Council of the Four

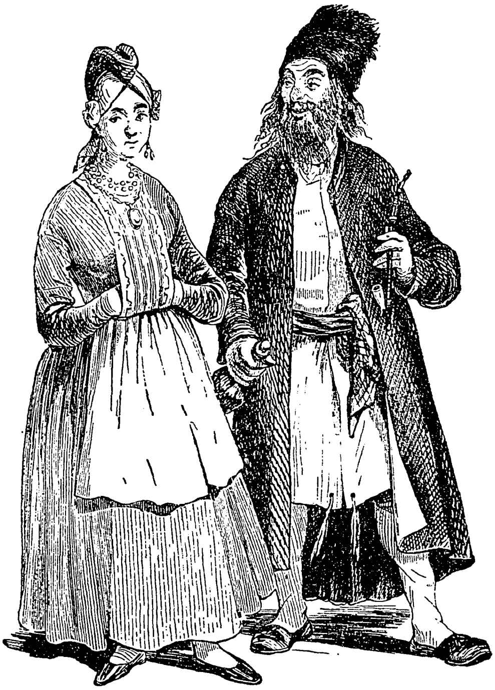

Hassid and Wife of the Early Nineteenth Century.
(From Hollaenderski, "Les Israelites de Pologne.")

Present Day.

Lands legislated from the sixteenth to the eighteenth century, still prevails in many parts of Russia, though it is waning. The Ḥasidim, especially in the smaller towns of Poland, Podolia, and Volhynia, still use the old-time Jewish costume with some modifications. This includes the long coat; short white trousers, or rather knee-breeches, which also serve instead of underwear; long white stockings; and low, slipper-like shoes. The "arba' kanfot," or "little ṭallit," takes the place of a vest; the girdle, and—with the more pretentious—the "stramele" or "spodek" (round fur cap) over the jarmulka, complete the costume, which is not much unlike that described by Holländerski as worn before the government began to legislate on the subject. In larger and more progressive places, as well as in Russia proper, most of the Jews dress like their Christian neighbors, always with a tendency, among the older people, toward longer coats. The dress of Jewish women never differed much from that of other women, and any difference was more in the material used than in the form or style. Further descriptions of Jewish costumes in Russia will be found in the articles on the respective provinces and governments.

Bibliography: V. O. Levanda, *Polny Khronlogicheski Sbornik Zakonov*, etc., §§ 59, 77, 404, 446, 578, 620, 643, 789, St. Petersburg, 1874; Jost, *Neuere Geschichte der Israeliten*, ii. 312–313; A. L. Feinstein, in *Ha-Asif* for 5654, pp. 171 *et seq.*, Warsaw, 1893; L. Holländerski, *Les Israelites de Pologne*, pp. 224–225, Paris, 1846.

H. R. P. Wi.

COTA, RODRIGO (also known as **Cota de Maguaque**): Spanish poet; born at Toledo; died 1497. He came of a Marano family, three members of which—Francisco Cota, Lopez Cota, and Juan Fernandez Cota—were employed by the state, and were deprived of their offices in 1450. It is uncertain whether Rodrigo was the son of Sancho Cota, the Toledo councilor.

Instead of taking the part of his former coreligionists, Cota sided with their persecutors, and in consequence was reproved by the Marano poet Anton de Montoro, who warned him that the Christians would always scorn him as a convert. The list of secret Jews who had recanted, published at Toledo in 1497, contains the entry "Rodrigo Cota el Viejo [the Elder], y el Mozo" [the Younger]. Rodrigo "the Elder" is the subject of this article. He flourished at the courts of Henry IV. and Queen Isabella, and is usually considered to have been the author of the first act of "Celestina," the earliest Spanish drama. He also composed the "Dialogo Entre el Amor y un Viejo," one of the finest Spanish poems of the fifteenth century (often printed since 1511; in Medina del Campo, 1569).

From Cota's poems, preserved in manuscript in the National Library at Madrid, a scurrilous one on his Marano relation Diego Arias Davila—who had not invited him to the marriage of his son or nephew with a relation of Cardinal D. Pedro Gonzalez de Mendoza—has been printed ("Rev. Hispanique," i. 69 *et seq.*, Paris, 1894).

Bibliography: *Cancionero de Anton de Montoro*, pp. 283 *et seq.*, 344 *et seq.*, Madrid, 1900; Kayserling, *Sephardim*, pp. 92 *et seq.*; *Rev. Hispanique*, i. 85 *et seq.*

G. M. K.

COTTBUS: Important manufacturing city of Prussia. It includes about 500 Jews in a total population of 40,000 inhabitants. Jews lived here during the fourteenth and fifteenth centuries, but were subsequently expelled. In the nineteenth century Jews resettled in Cottbus; and now (1902) have a synagogue, a B'nai B'rith lodge, a society for Jewish history and literature, a ḥebra ḳaddisha (organized 1875), a woman's society, and the Samson Armenkasse founded by Rabbi Leo Kamerase. Its first rabbi was Dr. Dienstfertig (d. 1895). The community is now under the direction of Rabbi Kamerase.

G. L. Ka.

COTTON: This word does not occur in the A. V., but express mention is made of the material in Esth. i. 6, where it is stated that in the court of the king's palace-garden were "white, green, and blue hangings." The Hebrew word here translated "green" is "karpas" (Greek, *καρπάσινα*). It should probably be rendered "cotton" (so R. V., margin) or, more accurately, "cotton muslin." It is plainly a loan-word from the Persian "karpâs" (fine linen), which itself goes back to the Sanskrit "karpâsa" (cotton). The English "cotton" is probably a loan-word from the Arabic "ḳutun," through the Spanish and French "coton."

It is quite evident that cotton grew and was used for clothing in very ancient times in India. Although the nature of cotton was plainly known as early as Herodotus (iii. 106), it was the eastern conquests of Alexander that first made the Greeks, and subsequently other Western nations, acquainted with cotton fabrics. The Latins were especially familiar with it (compare Strabo, 15, § 71; Lucan, iii. 209, etc.), although "carbasus" was also applied to fine linen and cambric (see Yates, "Textrinum Antiquorum," i. 338 *et seq.*).

The cultivation of the cotton-plant (*Gossypium herbaceum*) spread from India throughout the entire East. It is now one of the most important staples of Palestine. The botanically allied cotton-shrub (*Gossypium arboreum*) probably originated in Egypt, more particularly in Abyssinia. It was formerly extensively cultivated in Lower Egypt, but was later driven out by the superior *Gossypium herbaceum*. This probably explains the fact that the Egyptians were not acquainted with cotton before the time of the Greek conquest in 333 B.C.

J. Jr. J. D. P.

COUCH: Structure on which to rest or sleep. The Hebrew term מטה, meaning "divan" as well as "bed," is synonymous with ערש (Amos iii. 12) and משכב (II Sam. xvii. 28). In olden times the Jewish bed, a plain wooden frame with feet, and a slightly raised end for the head (Gen. xlvii. 31), probably differed little from the simple Egyptian bed. The frame, covered with מרבדים (Prov. vii. 16), served as a bed for the old and sick during the day (Gen. xlvii. 31; I Sam. xix. 13 *et seq.*), while at meals people sat on it, perhaps with crossed legs (compare Ezek. xxiii. 41; I Sam. xx. 25).

Amos, who denounces the habit of reclining at table as a foreign custom (Amos iii. 12, vi. 4), speaks also of the luxury prevailing in the furnishing of these couches. The frames were made of costly cedar-wood inlaid with ivory (Amos vi. 4); the feet were plated with silver, and the backs with leaf gold (Song of Solomon, iii. 10). White pillows and bolsters were put on them, also costly rugs, purple embroidered covers, Egyptian linen, etc. (compare Amos iii. 12; Prov. vii. 16; Song of Solomon, iii. 10). Two references in the El-Amarna tablets show how early this luxury obtained in Palestine, and state that even in those ancient times couches of costly wood inlaid with gold were sent as presents from Palestine to Egypt (Schrader, "K. B." v. 27, xxvii. 20, 28). Sometimes pillows were laid on the floor. Esth. i. 6 speaks of beds upon a pavement of marble, which were covered with costly materials woven of threads of gold and silver (I Esd. iii. 6).

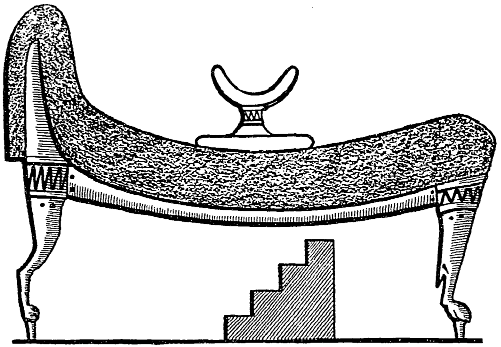

Egyptian Couch, Showing Head-Rest and Steps.
(After Wilkinson, "Ancient Egyptians.")

To-day the beds in the East are made by laying bolsters on the low divans which run along the walls, so that a room which serves as a parlor in the daytime is easily turned into a bedroom for eight or ten persons. In ancient Israel the wealthy often had separate bedrooms (חדר משכב, II Sam. iv. 7; compare Ex. viii. 3; II Kings vi. 17; also חדר, II Sam. xiii. 10, or חדר מטות, II Kings xi. 2; II Chron. xxii. 11), while the poor, especially the herdsmen, frequently slept out-of-doors, covered only with the "simlah," and with a stone under their heads (compare Ex. xxii. 26; Gen. xxviii. 11, xxxi. 40). See Bed.

E. G. H. W. N.

COUDENHOVE, COUNT HEINRICH VON: Austrian author, traveler, and diplomat; born in Vienna Oct. 12, 1859. Count Heinrich studied law at the University of Vienna; served as volunteer in the Sixth Regiment of hussars; was made an officer in 1881; took the degree of doctor of philosophy in 1883; and then traveled in Syria and Egypt with the object of acquiring a knowledge of Arabic. He entered the diplomatic service in 1884, as attaché of the Austro-Hungarian embassy at Athens, and afterward at Buenos Ayres. He traveled through Paraguay and part of Brazil in order to familiarize himself with the country and people. He was transferred to Constantinople in 1887; and after making a tour through India for purposes of study (1889), traveled through the Caucasus in 1890. In 1891 he was transferred to Rio Janeiro, and from there to Japan. Since then he has devoted himself almost exclusively to study, and to the preparation of his religio-philosophical and political works.

His latest work, "Das Wesen des Antisemitismus," 1901, is an extensive volume of 526 pages, in which he brings an extraordinary knowledge of the literature of the subject to bear upon the phenomena of anti-Semitism. The author regards Zionism as a product of, and a remedy for, anti-Semitism. Though a devout Catholic, Coudenhove evidenced the highest reverence and admiration for Judaism and Jews, and predicted that the one universal religion of the future, combining Judaism, Christianity, and Mohammedanism, will be "Enochism," which he has celebrated in an allegorical poem prefacing this work.

J. N. R. L.

COUNCIL OF FOUR LANDS (Hebrew, ועד ארבע ארצות, Wa'ad Arba' Araẓot): The central body of Jewish autonomy in Poland for nearly two centuries—from the middle of the sixteenth to that of the eighteenth. The great number of the Jewish population of Poland, its importance in the industrial life of the country, and the peculiarities of the political and class organization of the Polish commonwealth ("Rzecz Pospolita") were the reasons why the Jews of Poland formed a separate class enjoying liberal autonomy within the sphere of their communal and spiritual interests, the outcome of which was their exemplary communal organization. A Jewish community, with its administrative, judicial, religious, and charitable institutions, constituted a unit of self-government. The term "ḳahal" denoted both the community and the autonomous communal administration, the two concepts being identical. The administrative functions—the assessment of state and communal taxes, the supervision of charitable institutions, etc.—of the ḳahal were performed by elective ḳahal elders ("seniores" = פרנסים); while the rabbis ("doctores Judæorum") had charge of religious and judicial affairs.

Beginnings at Lublin Fair.

The pressing need of solidarity among the ḳahals and rabbis of various localities was first realized in the judicial sphere. The rabbinical court was guided in its decisions by the norms of Talmudic legislation, both civil and domestic; but these norms often admitted of various interpretations; and the assistance of the great rabbinical assembly was necessary to clear up disputed points. Starting from the principle of self-government—the right to be tried by their own people only and not by strangers—the Jews were forced to create, in addition to the lower communal court, a higher court of appeals. This higher court was especially necessary whenever important litigations occurred between two ḳahals or between a private individual and a ḳahal. For such emergencies periodic rabbinical congresses, at certain points, were organized. In the first half of the sixteenth century these congresses were held during the great fairs, when considerable masses of people gathered in one place. The chief meeting-place was the fair at Lublin (יריד לובלין), which city was the residence of the father of Polish rabbinism, Rabbi Sheknah (d. 1558), among whose pupils was Moses Isserles. Here, even as early as the reign of Sigismund I., the rabbis used to assemble and try civil cases "in accordance with their own law." The king himself, in an edict of 1533, characterized one of their decisions in a private case as a decision of a supreme court for the Jews ("Russko-Yevreiski Archiv," i. No. 152).

The rabbis and kahal elders of the various districts of Poland and Lithuania (פרנסי המדינה ; דייני הארץ, Isserles, Responsa, Nos. 63, 64, 73, belonging to the period 1550–58) took part in the periodic sessions of the Lublin supreme court. It was here, too, that the rabbinical college investigated spiritual cases affecting all Polish Jews. Thus, for example, the rabbis and "rashe yeshibot" (rectors of Talmudic schools) of three countries (שלש מדינות)—Poland, Russia, and Lithuania—sanctioned the printing at Lublin (1559–80) of the Babylonian Talmud, with the proviso that copies of the edition be used in all the schools. This approbation ("haskamah") is printed on the title-pages of the several treatises, for general information. Here already appears the classification of the members of the Lublin congress according to the localities, three in number—namely, Poland (Great and Little, together); Lithuania, which came into closer administrative connection with the crown lands of Poland after the Lublin union of 1569; and Polish Russia; *i.e.*, Podolia, Volhynia, and Galicia.

The Number of "Lands."

These "fair congresses" formed the nucleus of the great central institution, which was firmly established during the last quarter of the sixteenth century under the designation "Council of Lands" (ועד הארצות). The ever-widening autonomy of the Polish Jews rendered imperative the founding of an institution which might serve not only as the supreme court in judicial and spiritual cases, but also as a central deliberative and legislative body to regulate the activity of all local institutions. Owing to this necessity, the Lublin Fair congresses became regular periodic sittings of the assembly of delegates, or the general congress ("Congressus Judaicus," or "Seim" [Diet], in the Polish documents). The general designation, ועד הארצות, varies in accordance with the number of provincial delegations participating in a "wa'ad" (council). In the earlier acts there is often encountered the designation ועד שלש ארצות ("Council of Three Lands") alternating with the usual designation "Council of Four Lands." During the same period occurs (comparatively rarely) the designation ועד חמש ארצות ("Council of Five Lands"); *i.e.*, of Great Poland, Little Poland, Russia, Lithuania, and Volhynia (compare Liva ben Bezalel, "Netibot 'Olam," ch. ix., Prague, 1596, where a decision of the wa'ad of 1587 is quoted). Among the leaders of the "wa'ad" up to this time (*c.* 1590) was Mordecai Jaffa, rabbi of Grodno and Posen, author of the rabbinical code "Lebushim" (see "Zemah Dawid," chronicle of 1592).

In the course of time the designation ועד ארבע ארצות ("Council of Four Lands") supplanted the others entirely, as is shown by documents of the seventeenth century. The four lands that sent their representatives to the wa'ad were Great Poland (with its capital, Posen), Little Poland (Cracow), Polish or Red Russia (Podolia, and Galicia with its capital, Lemberg), and Volhynia (capital, Ostrog or Kremenetz). Lithuania seemed to have its regular or extraordinary representative in the Polish-Jewish wa'ad until 1623, but in that year it established its own central organization (ועד מדינת ליטא), which acted independently (see LITHUANIA). In this crystallized state the Council of Four Lands is represented by writers of the middle of the seventeenth century, as, for example, Yom-Tob Lipman Heller (in his autobiography "Megillat Ebah," wherein he refers to the wa'ad of 1635) and the annalist Nathan Hannover ("Yewen Mezulah," Venice, 1653). The latter thus characterizes this institution (p. 12a):

> "The representatives [פרנסים] of the four lands had sessions twice in the year . . . at the fair in Lublin, between Purim and Passover, and at the fair in Yaroslav [Galicia] in the month of Ab or Elul. The representatives of the four lands resembled the Sanhedrin in the session chamber in the Temple of Jerusalem [לשכת הגזית]. They had jurisdiction over all the Jews of the kingdom of Poland, with power to issue injunctions and binding decisions [תקנות] and to impose penalties at their discretion. Every difficult case was submitted to them for trial. To make the task easier for themselves, the representatives of the four lands would select special judges from each land, who were called 'land-judges' [דייני מדינה], and who tried civil suits; while criminal cases, disputes over priority of possession [hazakah], and other difficult cases were tried by the representatives themselves [in full session]."

This testimony of a contemporary characterizes the flourishing period of the wa'ad's activity (*c.* 1600–1648). The record-books ("pinkeses"), wherein were written the decisions of this Jewish congress, have not been discovered, and it is doubtful whether they will ever be found; so far only seven separate sheets from the pinkes of the wa'ad in Yaroslav, of the years 1654 and 1671, have been unearthed, a facsimile of one of which accompanies this article. But in the extant manuscript pinkeses of individual kahals a great many copies of such decisions, relating to these kahals, have been preserved. Some, indeed, were published in old rabbinical works, responsa, etc., while others have been reproduced in recent times from manuscripts, in the monographs of historians of the Polish-Russian Jews. From this material, both manuscript and printed, it is possible to give a more detailed account of the organization and activity of the wa'ads.

Place of Meeting.

Organization: At first the wa'ads met annually at Lublin during the great spring fair, which began on the Catholic holiday Gromnice (Candlemas Day), in February, and lasted about a month. At the beginning of the seventeenth century another place of meeting was the Galician city of Yaroslav, where the chief fair took place toward the end of the summer. During the flourishing period of its activity the wa'ad's sessions occurred twice a year: before the Passover holiday, at Lublin, and before the autumn holidays, at Yaroslav. In exceptional cases, however, the sessions took place on other dates and (rarely) in other cities (Tishvitz, 1583; Lenczna, 1668, etc.). The fullest activity of the wa'ad was especially displayed after the catastrophe of 1648–55—the Cossack raid of CHMIELNICKI, followed by the secession of Little Russia, and the Swedish war—when the Jewish communal organization, wrecked in many parts of Poland, needed restoration.

Number of Delegates.

During the second half of the seventeenth century the sessions of the wa'ad occurred once or twice a year, and more frequently at Yaroslav than at Lublin. In 1671 the wa'ad decided to meet no longer in Yaroslav proper, on the ground that it was "a dangerous and pernicious place," but to assemble at a spot ten miles distant; subsequently this decision was rescinded. The number of delegates to the wa'ad can not be exactly ascertained. Nathan Hannover, in the above-mentioned chronicle (1653), maintains that one parnas, or representative to the wa'ad, was elected from each ḳahal, and that to these ḳahal delegates were added the six leading rabbis of Poland. It appears from the ḳahal pinkeses that only the most important ḳahals of each region sent their delegates to the wa'ad. The capitals (Posen, Cracow, Lemberg, and Ostrog) of the "four lands" each sent two or even more. The signatures of fifteen to twenty-five delegates—though often the signatures of the six rabbis only—are usually found attached to the extant decisions of the wa'ads. The total number of delegates, together with the rabbis, evidently reached thirty.

In the eighteenth century the operations of the wa'ad became more and more limited; its sessions took place less regularly, often at long intervals, and mostly at Yaroslav. One of the last important congresses was that held at Yaroslav in the fall of 1753. Among other matters considered was the famous dispute between the rabbis Emden and Eybeschütz over the Shabbethaian movement, resulting in the latter's acquittal on the charge of heresy. In 1764 the Polish Diet ordered Jewish general congresses to be discontinued (Vol. Legum, vii. 50): and in this way the activity of the Council of Four Lands came to an end. The subsequent partition of Poland among Russia, Austria, and Prussia, changing, as it did, the whole ḳahal system, was unfavorable to the existence of such central autonomous bodies as the wa'ads.

Activity: During the two centuries of the existence of the wa'ad its activity may be divided into four branches: (1) legislative; (2) administrative; (3) judicial; and (4) spiritual and cultural.

Legislative Functions.

The legislative activity of the wa'ad consisted in working out definite regulations and rules for various institutions which embodied Jewish self-government in Poland, as well as in issuing prescriptions extraordinary, called for by the exigencies of the moment. Such were the decisions of the Tishvitz wa'ad, 1583, enjoining the election of ḳahal elders and rabbis in the Jewish quarter only, without any interference from the local Christian authorities. The wa'ads of 1587, 1590, 1635, and 1640 solemnly interdicted the Jews from seeking rabbinical posts in communities by bribing ḳahals or by soliciting the Polish authorities. The wa'ads of 1671, 1677, and other years prohibited the Jews from leasing estates or farming other revenues from Poles, without the knowledge of the ḳahals in which they were enrolled; and they also ordered merchants to trade honestly with the Christians and not to engage in unlawful practises, lest they incur the wrath of the populace and the government. Most striking is the edict of the wa'ad of 1607, containing a series of detailed rules regulating the economic and religious life of the Jews. These rules dealt with credit operations, methods of charging interest, and obligations under promissory notes, while special attention was paid to the prevention of abuses under these heads on the part of creditors. This regulation was drawn up at the instance of the wa'ad by one of its participants, the Lublin rabbi Joshua Falk Kohen, and was subsequently published in "Me'irat 'Enayyim" (קונטרס הסמ"ע), Prague, 1606.

Administrative Functions.

The administrative activity of the wa'ad was very closely linked, and often identified, with its legislative activity. The wa'ad took necessary steps to better the general condition of the Jews in Poland or to avert some common danger. It sent its legal agents (שתדלנים) to Warsaw during the sessions of the Polish Seim, to represent Jewish interests before the government and the delegates. Here, by means of entreaties, money, and presents, privileges for the Jews were obtained or legislative curtailments of their ancient rights and privileges were forestalled. For such emergencies the wa'ad had a separate fund made up of special dues from each of the "four lands." Its activity was especially important at the "Coronation Diets," when, in accordance with custom, every new king was expected to confirm the rights and privileges granted to the Jews by his predecessors. On such occasions the wa'ad's representatives were on the alert lest Jewish interests should sustain damage through the influence of the anti-Jewish party of the Diet.

Nature of Edicts.

Cases are on record when the wa'ad did not succeed in averting oppressive measures against the Jews; and then, where resistance might prove dangerous, the only course left to the wa'ad was to support with its authority the measures of the government. Thus, in 1580 the wa'ad solemnly confirmed the government's edict forbidding the Jews to engage in farming state taxes and customs duties in Great and Little Poland and Mazovia. The wa'ad's edict explains its prohibition by the fact that the Jewish revenue farmers and leaseholders, in their pursuit of gain, give rise to accusations against Jews in general, and excite against them the Christian populace. In this case the "Jewish parliament" was confronted with the canonical principle, which permeated Polish legislation, that Jews must not hold offices which would give them power over Christians. The constitution of the Polish Diet held at Piotrokow in 1538 reads: "Statuimus inviolabiliter observandum, Judæos teloneis quibuscunque præfici non debere, neque posse, indignum et juri divino contrarium censentes, ejus generis homines aliquibus honoribus et officiis inter Christianos fungi debere" (Vol. Legum, i. 525). The wa'ad also saw to it that Jews should not settle in places interdicted to them. Thus, in 1669 the wa'ad confirmed the edict forbidding Jews to settle in Mazovia in the district of Warsaw. Such orders of the wa'ad were read publicly in all synagogues, with the addition of the threat of excommunication ("ḥerem") for transgressors. A whole series of orders of the wa'ad urges the cessation of internal contentions in Jewish communities; strict obedience to ḳahal discipline; and the prosecution of those who, by their reprehensible occupations, bring upon Jews the wrath of the government and of the Christian populace.

Yet, while thus remaining strictly within the limits of the existing state laws, the wa'ad was untiring in its struggle against the violation of the legal rights of the Jews on the part of local administrative and judicial institutions. Against unlawful decisions it appealed to the higher resorts: the chief tribunal, the Diet, the highest dignitaries, and the king. But the greatest energy was displayed by the wa'ad in combating false accusations against the Jews, prompted by religious fanaticism and superstition, such as the heinous charges of using Christian blood, outraging church sacraments, etc. The wa'ad also took care that the state taxes on Jews did not increase unduly, and were correctly apportioned to the four districts of Poland proper, the detailed apportionment of taxes within each province and each community being the task of minor provincial congresses (ועדי הגליל) and ḳahal boards.

Judicial Functions.

The judicial functions which the wa'ad exercised were very comprehensive. The wa'ad court was chiefly engaged in settling disputes between neighboring ḳahals concerning the boundaries of their administrative and fiscal districts. As each ḳahal district consisted of one city and the adjacent minor boroughs and villages, there often arose disputes between neighboring ḳahals as to which was to have the jurisdiction in certain border boroughs and villages, and especially over newly settled villages. The state and communal taxes being heavy, the more extensive and thickly populated the territory of a ḳahal was, the wealthier was it deemed to be; accordingly the contests over boundaries and parishes often reached quite a violent stage. The wa'ad had to try such inter-ḳahal suits, which often dragged on for decades. It was also the wa'ad's duty to delimit the local judicial circuits, to fix the grades of lower and higher rabbinical courts, and to assign the trial of a case to this or that court. In this respect the wa'ad in general, and its rabbinical board in particular, served as the highest court of appeal for all Polish Jews. The copies of the wa'ad's acts, preserved in the ḳahal pinkeses, consist mainly of such judicial decisions and prescriptions.

Cultural Activity.

The spiritual and cultural activity of the wa'ad was centered on the task of strengthening Judaism and establishing a uniform internal discipline as a means for the national unification of the Jews. Shortly after its formation (1594), the wa'ad passed a rule that all Hebrew books printed in Poland should be published only with the permission of the rabbis, who were to furnish each book with their approbation. Certain important publications were approved by the rabbis at the sittings of the wa'ad. The wa'ad also issued rules and programs for schools ("ḥadarim" and "yeshibot").

With a view to bringing up the people in a moral, religious, and national spirit, the wa'ad published fairly strict regulations. In the Lublin constitution of 1607, referred to above, the wa'ad prescribed, among other things, that the dietary laws concerning "kasher" and "ṭerefah" should be strictly observed in all communities; that a Jew should not drink wine in inns where Christians congregated, else he was to be stricken off the list of reputable members of his community and was to be ineligible for office in the ḳahal; that Jewish costumes should differ in their cut from those of the Christians, and that modesty and moderation be observed in dress, especially by women, who are always eager for sumptuous apparel; that the chastity of women, especially those living among Christians in villages, be safeguarded, etc. In the first half of the eighteenth century the wa'ad was particularly energetic in counteracting the dangerous heresy of Shabbethai Ẓebi, which spread among the Polish Jews and gave origin to the sect of Frankists, whose members openly embraced the Catholic faith (1759), owing to persecutions on the part of their coreligionists.

While thus guarding strict rabbinism, the wa'ad was evidently preparing for the struggle with the newly born Ḥasidic movement; but at that moment it had to cease its activity owing to the above-mentioned edict of the Diet of 1764, which prohibited all manner of congresses of rabbis and ḳahal elders under penalty of a fine of six thousand grivnas. The fall of the wa'ad was the beginning of the general decadence of the ḳahal system in Poland during the partition period of that kingdom.

Specimens of Enactments.

The acts and decisions of the wa'ad were usually written in rabbinic Hebrew; while acts of the proclamation type, designed to be read publicly in synagogues (כרוזים), were written in Yiddish. Below are given specimens of two minor acts, one of each kind, in the respective originals. The first is a decree of the year 1678, admitting to the wa'ad one regular delegate from the ḳahal of the city of Tiktin or Tykotzyn (from an old manuscript pinkes of that city). The second is a portion of the proclamation issued by the wa'ad at Yaroslav in 1671, on the necessity of stopping the quarrels that had arisen in the midst of the Jews of the Chelm district (from extant separate sheets of the wa'ad pinkes).

I.

היום הזה מלאנו בקשת קציני מנהיגי הקהלה ק"ק טיקטין יצ"ו מה שמבואר בדף . . . שהציעו לדבריהם בענין היות להם מנהיג משלהן דד"א (ד' ארצות) יצ"ו לעולם נענינו להם ראשינו להיות לק"ק הנ"ל תמיד בכל ועד דד"א יצ"ו מנהיג קבוע לדורי דורות ובאופן חמבואר בדף . . ושוב כנ"ל בדף דהאידנא. כ"ד האלופים הקצינים רוזני ד"א יצ"ו היום יום ד' ד' סיון תל"ח לפ"ק פה לובלין.

(The signatures of twenty-one members of the wa'ad follow.)

[TRANSLATION.]

I.

We have this day granted the petition of the elders of the community of Tiktin, recorded on page ...., for representation on the Council of the Four Lands. We have acceded to their request that they be allowed to have a representative from this time forward, in the manner set forth on page ....., and again in the page for to-day.

These are the words of the Council of the Four Lands this day, Wednesday, 4 Siwan, 5438, at Lublin.

II.

האלופים הקצינים והרוזנים מנהיגי הארצות יצ"ו לאזין מודיע. מאחר דז זיך גיפונן האט דז אזו איין שערורי' אונ מחלוקת האט זיך דער וועקט אין גליל חעלם דז כמעט דאש גליל ווער אויף גיגאנגין און חלילה מזיק גיוועזין מעמד ומצב הכלל שארית ישראל און איז פרקריגט גיווארין כמה אלפים אזו האבין רוזני ד"א יצ"ו דיא זאך פר זיך גינומן און האבן גישטראפט דיא לייט דיא דאש האבין אן גיהובן און דיא דא האבן איין חלק דראן גיהט וועלכי דז מען ניט וויל פירט זיין מפני הכבוד. ומאחר דז זיך זילכי זכין דרוועקן אין קהלות דז לייט מכן קנוניות וקשרים בעו"ה די־ניט זיין דרהורט גיווארין און זיין עובר אויף הרמות קדמונים און זיין מהריב דיא קהלות, און איבר זילכי מעשים קאן מען ניט יוצא זיין ידי חובות כרגא דמלכא און קהלות וגלילות שולדיגין זיך דריבר ביא פריצים און גלחת וואש אייטל סכנת נפשות איז . . . אזו גיבן ראשי רוזני קציני מנהיגי ד"א יצ"ו רשות ומקל ורצועה לראשי הגלילות ולראשי הקהלות דז זיא זאלין רודף זיין זילכי לייט און שטראפין מיט חרפות (הרמות?) און קנסות ותפיסות אפילו בדיני גוים און אל דיא הוצאות זאלין זיין מכים קישרי קשרים . . . און די זעלביגן לייט זאלין כל ימיהם קיין התמנות האבין אין אירי קהלה או גליל און קיין חזקה . . . מאחר דז זי ניט האבין רחמנות אויף זיך זעלבשט און איבר דער קהלה אדר גליל און אויף דעם כלל . . . און זיא גידענקין ניט דז מיר זיין שפל און מאוס ומיאוס בעיני האומות. מכין זילכי לייט נאך גאר דז מיר בעו"ה זיין שפל ונבזה. אז ידוע איז דז שרים רבים רידן פון זילכי זכין . . . ע"כ זאל איטלכר משים על לב זיין ניט צו גיין אין זילכי דרכים רעים וילכו בדרך טובים. און דער כרוז איז איין גישריבן גיווארין בפנקס דד"א יצ"ו בתוקף פס"ד גמור.

[TRANSLATION.]

II.

The Council of the Four Lands report that a violent quarrel having arisen which almost ruined the whole district and—which God forbid!—might have harmed the remnant of Israel and involved the loss of thousands, the Council of the Four Lands took upon themselves the task of punishing those who initiated the quarrel or subsequently participated in it, whose names, out of respect for their position, are withheld.

And since, when similar events occur in communities, and persons intrigue and violate the ancient ordinances, and ruin the communities, reports of these things arouse the government, and communities and districts are considered guilty by the nobles and priests, and there is real danger to life, . . . the Council of the Four Lands hereby fully authorize the leaders of communities and districts to prosecute persons so intriguing and offending, and to punish them with the ban, with fines, or with imprisonment . . . at the cost of the offenders. . . . Such persons should never be nominated to any office in any community or district, nor should they have the right of ḥazakah, . . . since they have no pity on themselves, on the community or district, or on the whole of Israel. . . . They ignore the fact that we are already humiliated and abject in the eyes of the Christians—so much so that the authorities speak contemptuously of us—and make us still more so. . . . Let every one, therefore, take care to avoid such wrong courses and to walk circumspectly.

This notice has been inscribed in the pinḳes of the Four Lands.

The second specimen here given is an authentic reproduction of a sheet of the pinḳes of the Council of Four Lands. The original document contains the decision (mentioned above) of the council at Yaroslav, Sept., 1671, to the effect that thereafter the sessions be held, not in Yaroslav proper, which repeatedly proved "a dangerous and pernicious place," but ten miles away, the final decision as to the location of future congresses being postponed till the ensuing Gromnice (Candlemas) congress; *i.e.*, the spring fair at Lublin. Then follow fourteen signatures of delegates to the wa'ad, from Cracow, Posen, Lemberg, Lublin, Ladmur, Przemysl, etc. The authenticity of the signatures is made clear by the dissimilarity in the handwriting, which proves the document to be original and not a copy. It is taken from the few extant sheets of an old pinḳes of the wa'ad of the "four lands," which sheets were found in the city of Dubno, and are now in the possession of S. M. Dubnow of Odessa.

Bibliography: Manuscript Sources: fragments of an original pinḳes of the Council of Four Lands (seven sheets), containing acts of 1654-71; decisions of the wa'ad, copied in the ḳahal pinḳes of the city of Tykotzyn (28 documents of 1621-1700); the pinḳes of the ḳahal-rabbinical congresses in Lithuania during the years 1623-1761, and various other pinḳeses preserved in the archives of societies and private persons. Printed Sources: *Ḳonteres ha-Sema'*, Sulzbach, 1692; N. Hannover, *Yewen Meẓulah*, Venice, 1653; L. Heller, *Megillat Ebah*, Breslau, 1818; rabbinical books of the seventeenth and eighteenth centuries, particularly responsa, wherein various decisions of the wa'ad, or references to them, occur; Grätz, *Gesch.* 3d ed., ix. 450-452, 573-579; A. Harkavy, in *Voskhod*, 1884, ii.; *idem*, in Appendix to Rabbinowicz's Hebrew translation of Grätz, vol. vii., Warsaw, 1899; *idem*, in *Ha-Asif*, vi. 155-163, *ib.* 1894; S. Dubnow, *Istoricheskiya Soobshcheniya*, Nos. 6, 7, 8, 10, 11, in *Voskhod*, 1893-94; idem, *Yevreiskaya Istoriya*, ii. 306-307, 318-319, 363, 413; S. P. Rabbinowicz (שפ״ר), in his translation of Grätz, *Gesch.* vols. vii.-viii., *passim*, Warsaw, 1899-1900; Dembitzer, *Miktabe Bikkoret*, in *Oẓar ha-Sifrut*, iv. 193-254, Cracow, 1892; Wetzstein, *Ḳadmoniyyot mi-Pinḳese Ḳraḳow*, in *ib.* pp. 577-602; S. Buber, *Anshe Shem*, Appendix, *ib.* 1895; M. Schorr, *Organizacya Zydów w Polsce*, Lemberg, 1899.

H. R. S. M. D.

COUNCIL OF JEWISH WOMEN: An organization which came into being as a result of the Congress of Jewish Women, one of the denominational congresses of the World's Parliament of Religions held at the Columbian Exposition in Chicago in 1893. It was organized in response to the appeal of Sadie American, and in pursuance of the following resolution offered by her at the final session of the congress:

> "*Resolved*, That we, Jewish women, sincerely believing that a closer fellowship will be encouraged, a closer unity of thought, sympathy, and purpose, and a nobler accomplishment will result, from a wide-spread organization, do therefore band ourselves together in a union of workers to further the best and highest interests of Judaism and humanity, and do call ourselves the 'National Council of Jewish Women,' whose work shall be:
>
> "(1) To seek to unite in a closer relation women interested in the work of religion, philanthropy, and education, and to consider practical means of solving problems in these fields.
>
> "(2) To organize and encourage the study of the underlying principles of Judaism, the history, literature, and customs of the Jews, and their bearings on our own and the world's history.
>
> "(3) To apply knowledge gained in the study and improvement of the Sabbath-school and in the work of social reform.
>
> "(4) To secure the interest and aid of influential persons in arousing general sentiment against religious persecution, whenever, wherever, and against whomsoever shown, and in finding means to prevent such persecution."

Hannah G. Solomon and Sadie American, respectively chairman and secretary of the congress, were elected president and secretary of the council, and have continued to hold these offices. In Jan., 1894, a circular was issued, setting forth the need, desirability, and objects of the National Council of Jewish Women, together with a provisional constitution, which called for a delegate convention to be held in 1896, when a permanent constitution would be adopted. This meeting took place in New York city in Nov., 1896, by which time 50 sections had been organized; it was attended by 83 delegates and alternates from 31 sections. The word "National," which, as originally employed in the name of the organization, referred only to the United States, was dropped on account of the entrance of two sections formed in Canada; and the title became "The Council of Jewish Women."

The objects of the council, as defined in the constitution finally adopted, are: "To further united efforts in behalf of Judaism by supplying means of study; by an organic union to bring about closer relations among Jewish women; to furnish a medium

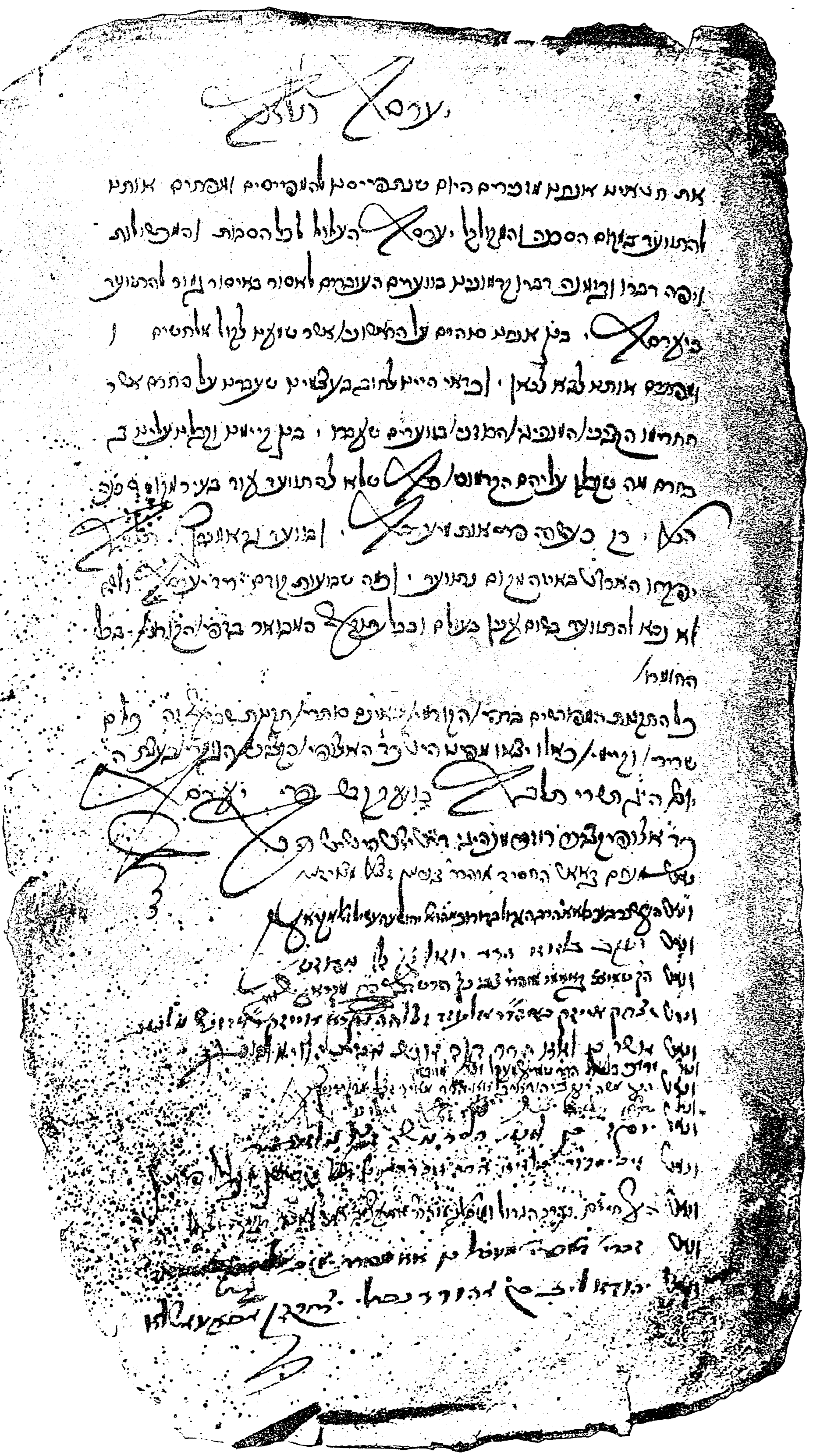

PAGE FROM THE PINKES (MINUTE-BOOK) OF THE COUNCIL OF FOUR LANDS, WITH SIGNATURES OF DELEGATES.

(Through the courtesy of S. M. DUBNOW of Odessa.)

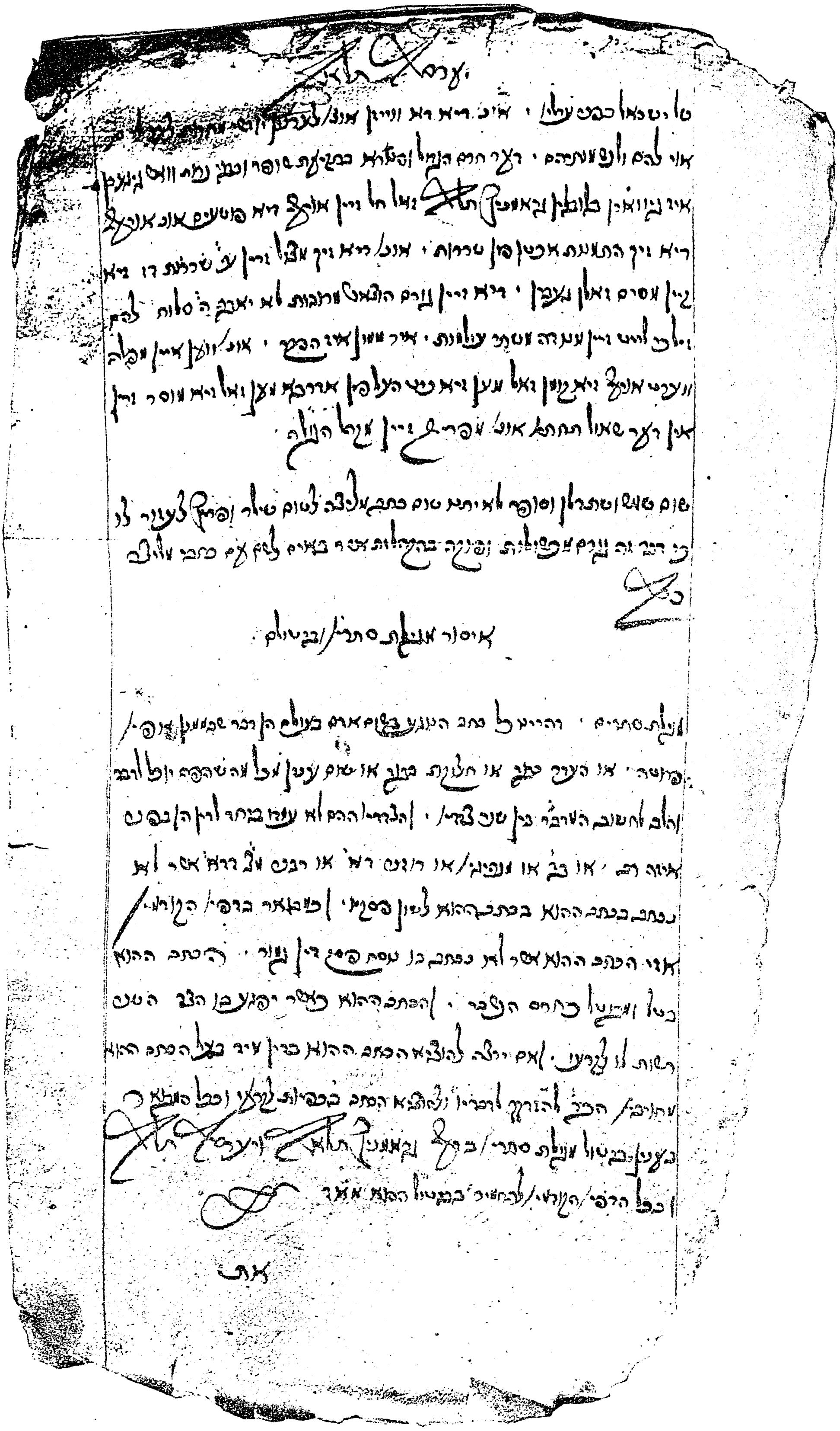

REVERSE OF PAGE FROM THE PINKES (MINUTE-BOOK) OF THE COUNCIL OF FOUR LANDS.
(Through the courtesy of S. M. DUBNOW of Odessa.)

for interchange of thought and a means of communication and of prosecuting work of common interest; to further united efforts in the work of social betterment through religion, philanthropy, and education."

The constitution provides for a continuous board of directors, who, with the general officers, form the executive committee, which has full charge of the affairs of the organization, and for five committees—to wit: on religion, religious school work, philanthropy, reciprocity, and junior sections—who respectively arrange the plan of work. There is no individual membership in the council, but membership through its branches, which are called "sections," and are organized (one only in each city) on the plan of the general society. Meetings with two delegates from each section are held triennially, and executive sessions annually. Junior sections have been formed with a membership of both sexes, between the ages of fifteen and twenty-one; these are under the guidance of the senior section in so far as three members of the latter sit on the executive committee.

The council "seeks to give its utterances no color of orthodoxy or reform." It is not propagandist, and stands for no particular phase of Judaism. Recognizing the existence of differences of belief and observance, and "seeking only to square conviction and conduct," but leaving each free to follow her own bent, it has united the Jewish women in a strong and unique organization. The council carries out its objects in meetings, conferences, study circles, lectures by specialists, and its various philanthropies, which can, perhaps, be measured and numbered: its significant and important results, however, can be neither measured nor stated in exact terms.

Born of the two tendencies of the time—the growing self-consciousness of the Jew and the tendency of women to unite in associations for self-development and preparation for the new responsibilities which modern life is thrusting on them—the council is becoming the center of religious and intellectual activity of the Jewish women, and the means of throwing them into the active life and work of the community at large. It is the policy of the council to cooperate and affiliate with the organized forces at work for progress and social betterment, both Jewish and non-Jewish. It is a member of the National Council of Women of the United States, and of the International Council of Women of the World. The visit of Sadie American, as delegate to the quinquennial of the International Council of Women, held in London in June, 1899, resulted, through a presentation of the work before a representative body of London Jews and Jewesses, in the formation of the Jewish Study Society of England, which is organized on the plan of the council; and between this society and the council there is close affiliation, as well as an exchange of pamphlets, plans of work, etc.

The sections are members of the city, county, and state federations of women's clubs, and are actively cooperative in all work for the public welfare. During the Spanish-American war the council within one week set its sections to work in aid of the soldiers and sailors, and in several places was the first organized body to take any steps for their relief. It raised ten thousand dollars in money, an equal amount in goods, and a nurse was sent to the army; the members were, during the continuance of the war, among the most active workers in the service of relief. It cooperated with the National Red Cross Society, the regimental auxiliaries, and the various state organizations. Through the influence of the council, 72 women have been placed on Sabbath-school boards of congregations; interest in the schools has been greatly increased thereby, and, what is of signal importance, the age of confirmation, in a number of communities, has been raised. It maintains fifteen mission schools.

The philanthropies of the council, numbering 85, are supported by voluntary subscription, and include settlements, clubs, libraries, free baths, night-schools, manual-training classes, household-schools, employment bureaus, penny provident funds, classes for crippled children, ice funds for consumptives, recreation-rooms, and gymnasiums. The following meetings have been held: first triennial, New York, Nov., 1896; Omaha Exposition, Oct., 1896; Chautauqua summer assembly, July, 1897, 1898; second triennial, Cleveland, March, 1900; first annual executive, New Orleans, La., Feb., 1901; third triennial, Baltimore, Md., Dec., 1902. The present officers, elected in 1900, are: president, Hannah G. Solomon; first vice-president (resigned); second vice-president, Babette Mandel, Chicago, Ill.; recording secretary, Gertrude Berg, Philadelphia, Pa.; corresponding secretary, Sadie American, New York city; treasurer, Bertha A. Selz, Chicago, Ill. It has (Nov., 1902) 7,000 members, in 70 sections; 15 junior sections, with 500 members; 89 study circles in religion, and 12 in philanthropy.

BIBLIOGRAPHY: *Papers of the Jewish Women's Congress* (Jewish Publication Society of America), 1893; *Proceedings of the First Convention of the National Council of Jewish Women* (ib.), 1896; *Report of the Council of Jewish Women, from 1894 et seq.*, 1903; *American Jewish Year-Book*, 5661.

S. A.

A.

COURAGE: That quality which enables one to encounter danger and difficulties with firmness, calmness, and intrepidity; Hebrew, חזק ונתחזק ("Be of good courage," II Sam. x. 12), or חזק ואמץ ("Be strong and of a good courage," Deut. xxxi. 7, 23; Joshua i. 6).

Physical courage, the result of man's struggle against conditions that threaten his very existence, and which often develops boldness, fearlessness, and an utter disregard of physical pain, is extolled by the Hebrews as a valued possession (compare Judges viii. 21; Eccl. x. 17; I Kings xvi. 27; II Kings xviii. 20; Micah iii. 8). Often the victor was made a popular idol. "Saul has slain his thousands, and David his ten thousands" (I Sam. xviii. 7), the women of Israel sang when David returned from a campaign against the Philistines. The angel of the Lord says to Gideon: "The Lord is with thee, thou mighty man of valor" (Judges vi. 12).

The examples of courage found mentioned in the records of ancient Israel are numerous. The undaunted valor of Barak, of Gideon, and of Jephthah; the fearlessness of Samson, of Saul, and of David, are eloquent testimonies of physical courage. But the Bible sets more value upon moral courage, which is so prominent in the life-history of

Biblical Examples of Courage.

the Jew, and which goes far to explain the power of resistance that he has shown at all times against those who made plans for his destruction. This courage is fostered by confidence and trust in God. "Hope in the Lord, be strong, keep thy heart steadfast, yea, hope thou in the Lord" (Ps. xxvii. 14, Hebr.); "But they that wait upon the Lord shall renew their strength" (Isa. xl. 31); "Through God we shall do valiantly" (Ps. lx. 14; compare Num. xxiv. 18; Ps. xxxi. 25; Prov. iii. 23–26); "Fear thou not; for I am with thee. . . . I will strengthen thee" (Isa. xli. 10); "Yet now be strong O Zerubbabel . . . and be strong, O Joshua . . . and be strong, all ye people . . . for I am with you, saith the Lord of hosts" (Hag. ii. 4; compare Zech. viii. 9, "Let your hands be strong, ye that hear").

In Post-Biblical Times.

In post-Biblical times the Jew displayed both physical and moral courage while standing for truth and right against a hostile world. He would face the obloquy of centuries to support a principle which, though unpopular, he believed to be true. "Strive for the truth unto death; and the Lord shall fight for thee" (Ecclus. [Sirach] iv. 28; compare *ib.* iv. 9, ii. 12; Baruch iii. 14). "In a place where there are no men, endeavor thou to be a man" (Ab. ii. 6b). Crushed to earth, defeated, driven from his native soil, pining in dungeons, made to furnish murderous sport for the wild beasts of the Colosseum and food for the flames of pyres and stakes, he still refused to surrender; struggling against terrible odds for national and political independence, for liberty of conscience, and for the rights of man.

The Martyrs.

Nothing stirred the Jew to resistance so much as interference with his religious belief and practises; for the abandonment of the Law was deemed the most heinous of crimes. Men had fought at all times for house and hearth; but to fight for one's religion was new. The plan of Antiochus Epiphanes to uproot the religion of Judea met with stubborn resistance. "God forbid," says Mattathias, the aged priest of Modin, "that we should forsake the law and the ordinances. We will not harken to the king's word to go from our religion, either on the right hand or the left" (I Macc. ii. 21, 22). Eleazar, one of the scribes, chose rather to die the glorious death of a martyr than to be faithless to his religion. "But when he [Eleazar] was ready to die . . . he groaned, and said, It is manifest unto the Lord . . . that . . . whereas I might have been delivered from death, I now endure sore pains in body . . . but in soul am well content to suffer. . . . And thus this man died, leaving his death for an example of a noble courage . . ." (II Macc. vi. 30, 31). Seven brothers, who were seized by the minions of Antiochus and scourged, to compel them publicly to abjure their faith by eating forbidden food, refuse to do so, and suffer the penalty of most cruel deaths. One of them voices the sentiment of all when he exclaims, "We are ready to die rather than to transgress the laws of our fathers" (*ib.* vii. 2; compare *ib.* xiv. 18). Though the seven were tortured in the presence of their mother, the awful sight did not weaken her resolution to endure a similar fate. "But the mother was marvelous above all, and worth of honorable memory: for when she saw her seven sons slain within the space of one day, she bore it with a good courage, because of the hope she had in the Lord" (*ib.* vii. 20). Even the king, and those who were with him to witness the torture of the seven brothers, marveled at their remarkable courage (*ib.* vii. 12; IV Macc. viii. 9).

Later, in the desperate life-struggle of the Jews against the trained legions of mighty Rome, which ended in the overthrow of the Jewish state and the loss of Jewish independence (70 C.E.), the heroism and self-sacrifice of the Jews were such as to elicit the admiration of all time. Josephus extols the courage of his fellow believers in facing death for the sake of the Law. "I do not mean such an easy death as happens in battles, but that which comes with bodily torments and seems to be the severest kind of death" ("Contra Ap." ii. 33).

Under Hadrian.

Later, under Hadrian (117–138), the Jews were goaded by edicts of violence and oppression into open revolt. With a desperate but ill-fated heroism the Jews under Bar Kokba made a last effort to regain their freedom. Rabbi Akiba, one of the ten martyrs, on the pyre praised his fate that it was now his good fortune to fulfil the Law: "Thou shalt love the Lord with all thy soul" (Deut. vi. 5); explaining that "with all thy soul" means "even by giving up one's life" (Ber. 61b).

Especially rich in deeds of martyrdom is the history of the Jews during the Middle Ages. Hated and despised, pelted and jeered at, burned and tortured, they nevertheless remained true to their ancestral faith. Moral cowardice was unknown to the Jew of the Middle Ages. During the reign of Richard I. Cœur de Lion the Jews of York were persecuted by their Christian townsmen, who were incited to rapine and robbery by the Crusaders. The Jews sought shelter in the castle, where they were besieged for several days. Spurning the thought of embracing Christianity in order to be free, the men, after slaying their wives and children to prevent them from falling into the hands of their enemies, killed themselves (1190). The expulsion of the Jews from Spain (1492) furnishes a most glorious lesson of moral heroism among the Jews. Those who had risen to opulence and to positions of honor and trust in Spain willingly gave up all they had achieved rather than go to the baptismal font. The heroic efforts on the part of Gabriel Riesser and others (1815) in behalf of the emancipation of the Jews in Prussia; Johann Jacoby's protest against the edict of Frederick William III. curtailing certain privileges of the Jews; and the heroism of the Reform pioneers, one of whom, Abraham Kohn, rabbi of Hohenems, was poisoned (1848) because of his advocacy of reforms within Judaism, give sufficient proof of the moral courage of the Jews in modern times. The persecutions within the last twenty years of Hebrews in Russia and Rumania have given rise to many exhibitions of courage in the Jew, who has left the land that cradled him and has become a friendless wanderer rather than forsake what he believes to be the highest truth. The heroism of DREYFUS, the French captain, has thrilled the whole civilized world.

K. A. G.

COURLAND: A government in the Baltic provinces of Russia, bounded on the west and north by the Baltic Sea; on the northeast by the River Düna; and on the south by the government of Kovno. At the end of the eighteenth century the Jewish population was 9,000; in 1835, 23,030; in 1850, 22,743; in 1858, 25,641; in 1891, 42,776; and in 1897, 49,102 in a total population of 672,634 = 7.3 per cent. The Jews are distributed among the cities and towns of Courland as follows: Bausk, 3,000; Friedrichstadt, 3,800; Goldingen, 3,000; Grobin, 450; Hasenpot, 1,600; Jacobstadt, 2,400; Libau, 10,860; Mitau, 5,000; Pilten, 800; Talsen, 1,500; Tuckum, 2,500; Windau, 1,350; Griva-Semgallen, 3,240; Illuxt, 812; Polangen, 900; Sasmaken, 1,600; Frauenburg, 1,048; Zabeln, 830; and in the villages Kandau, Neu-Subbat, Schönberg, etc., 5,242.

Early History.

In the thirteenth century Courland was an independent territory, consisting of the two duchies of Courland and Semgall and of the bishopric of Pilten, and was under the domination of the Livonian Order of the Knights of the Sword. The Livonian Knights offered little encouragement to the settlement of Jews in Courland, as is shown by the following extract from a decree of their grand master Zeyfridt (Siegfried) von Feuchtwangen (1309): "For the glory of God and the honor of the Virgin Mary, whose servants we are, we decree . . . that no Jew, necromancer, magician, or waydeler [pagan priest] shall live in this country; and that any one sheltering one of such shall suffer with him . . ." (Jolowicz, "Gesch. der Juden in Königsberg i. Pr." 1867, p. 1).

Notwithstanding this decree, the Jews toward the end of the fourteenth century found their way into the country from Lithuania, as is intimated in the chronicles (Hennenberg, cited by Jolowicz, *l.c.* p. 2). At that time Vitold, Grand Duke of Lithuania, had already granted to the Jews of the neighboring Lithuanian towns the privileges of June 24 and July 2, 1388. Two gravestones were excavated in the vicinity of Mitau in 1857 which, it has been claimed, go to show that Jews had lived in that country even earlier than 1388; but the claim is hardly well founded, as there is a possibility that Firkovitch, who was consulted in the matter, was guilty of deception (see Wunderbar, in "Allg. Zeit. des Jud." 1857, No. 1).

Under Polish Rule.

When Courland came into the possession of Poland, according to the treaty between the last grand master of the Order, Gotthard Kettler, and King Sigismund Augustus (Sept., 1561), it was stipulated that no Jews should be permitted to engage in commerce or to lease customs duties or taxes in Livonia ("Pacta Subjectionis," in "Codex Diplomat. Regni Polon." V. cxxxviii. 238; Moraczewski, "Dzieje Rzeczypospolitej Polskiej," iv. 231). The treaty of 1561 did not, however, forbid the Jews to settle in Courland or to sojourn there temporarily for any particular commercial transaction. It was without any effect whatever in the bishopric of Pilten, where the Jews had not only been tolerated from the earliest time of the Order, but were permitted by law to organize communities and to engage in trade and commerce.

The district of Pilten contained the present districts of Grobin, Hasenpot, and a part of Windau.

Pilten.

The last Bishop of Courland, Johann von Münchhausen, who owned the bishopric of Pilten by inheritance, induced rich Jews to settle in his territory, and he derived "considerable income by taxing them for the right of residence and the privilege of engaging in trade."

As early as 1570 the Jews of Pilten enjoyed the rights of citizenship, and many of them owned real estate (Wunderbar, *l.c.* p. 17). When, in 1611, Pilten became part of Poland the position of the Jews became still stronger. As throughout Poland, the Jews of that district not only enjoyed all civil and religious rights, but also were made citizens of Hasenpot—a rare privilege at that time for Jews. Of the history of the Jews in this district during the seventeenth century there is but scanty information. The archives of Pilten have not yet been published, and the only complete history of the city of Hasenpot, written by Huhn, lies hidden in manuscript in the Rittenbibliothek at Riga. It is known, however, that during the great northern war (1718) a synagogue existed in Pilten (Manteuffel, "Piltyni Archivum Piltynskie," in "Warszawska Biblioteka," No. 2, p. 177; cited by Brutzkus, in "Voskhod," 1896, Nos. 7–8, p. 26). During the eighteenth century Pilten lost its importance.

The greatest number of Courland Jews lived in Hasenpot, where they carried on a considerable export trade; but at the last division of Poland, toward the end of the eighteenth century, only 896 males among the Jewish inhabitants were registered as citizens. They enjoyed all civil rights, and were often chosen to fill honorable positions. Thus in 1797 the Jew Euchel of Hasenpot was elected councilman ("Rathsherr"). Jewish affairs were governed by a ḳahal; and the Jews paid a special tax on their synagogue, which tax was called "Jüdische Capellengelder."

Hasenpot and Polangen.

The oldest community in the district of Pilten is that of Polangen, which formerly belonged to the grand duchy of Lithuania. In the "pinḳes" (record of the Jewish community) of that town, begun in 1831, there is an entry on the first page which states that, according to the preceding pinḳes, which had been destroyed by fire during the Polish Revolution, the cemetery and the burial brotherhood of Polangen were established in 1487 (רמ"ז), though doubts have been expressed as to the correctness of this date. The Jewish community of Polangen obtained a charter confirming that of King Stanislaus IV. (dated 1639), granting the Jews of Polangen and Gorzhd the rights of citizenship and the privilege of engaging in commerce, handicrafts, and agriculture. The Jewish houses of prayer and the cemetery were exempted from all taxes. The Jews were under the jurisdiction of the royal aldermen, with the right of appeal to the supreme court and to the king. This privilege was subsequently confirmed by Augustus III. (1742), and remained in effect until the annexation of Courland by Russia (1795), when the whole district of Zhmuda, in which Polangen was situated, was added to the government of Courland (Brutzkus, *l.c.* p. 29).

Other Parts of Courland.

In the other parts of Courland, including Semgall, the condition of the Jews was not so favorable. Notwithstanding the fact that the Duke of Courland was a vassal of Poland, and was not able to prevent entirely the influential Polish Jews from visiting his dependency, their sojourn there was made unpleasant and difficult at all times, especially after 1561. The cities jealously guarded their privileges not only from the Jews, but from all foreigners. Nevertheless, Jews managed to settle in Courland both before and after the subjection of the country by Poland, as is evident from some well-preserved gravestones with Hebrew inscriptions at Mitau and other places, dating from the first and last decades of the sixteenth century. During the uprising of the Cossacks in 1648–54 the people of Courland also expelled the Jews from their country. The barons Hector Frederick and Reinhold von der Osten-Sacken, when they founded on their estate the town of Neu-Subbat, inserted a paragraph in its constitution (April 5, 1686) forbidding Jews to live in the town or to establish a tavern there.

According to Ziegenhorn, no Jews lived in Courland, except at Pilten, from its subjugation by Poland up to about 1670 ("Staatsrecht," § 576). Toward the end of the seventeenth century Jews again began to settle in Courland: they even leased the customs duties and engaged in commerce. Although these privileges were soon curtailed ("Landtäglicher Abschied," 1692, § 6; 1699, § 29), the Jews were permitted to live both in the towns and in the country, and to do business as retail traders, innkeepers, distillers, and middlemen. In Mitau, the capital of Courland, they could live only in the so-called Jewish street (now known as "Doblen'sche Strasse") as protected Jews ("Schutzjuden"). On the remonstrance of the burgesses, the dukes repeatedly ordered the Jews to leave the country; but the nobility, to whom they made themselves useful, protected them until Duke Ferdinand published an edict, March 23, 1714, in which the Jews were ordered to leave the country within six weeks, under pain of the severest penalties. This edict was evidently not carried out, for on Sept. 20, 1760, Duke Karl repeated it in the same form. Soon afterward the magistrate, notwithstanding the duke's edict, permitted Jews as well as Jesuits to reside in Courland on the payment of 400 Albertus thaler annually; and the duke did not object to their admission (Gebhardi, "Gesch. von Kurland," p. 166, Halle, 1789). In 1737 Duke Ernst Biron entrusted the court Jew Lipman (Levi) with the management of his finances, dividing the profits with him, and granting him certain privileges. This naturally created ill feeling against the Jews (Ersch and Gruber, "Encyc." section i. part 10, p. 247).

At this period Jewish communities existed in Mitau, Bausk, Jacobstadt, Friedrichstadt, and other towns. Friedrichstadt was a station for the Jewish merchants of White Russia, who came down the Düna annually in barges and on rafts, bringing lumber, grain, flax, and other Russian merchandise to Riga. The edict of Empress Elizabeth (1742) expelling the Jews from Russia interfered considerably with this business. The council of Riga, fearing that the Jewish merchants might direct their trade to Windau, Libau, and Königsberg, petitioned the Senate in the matter, and, pending the resolution of the Senate, the vice-governor of Livonia stopped the Jewish traders in Friedrichstadt.

In 1760 the Jews of Courland, as already stated, were again expelled from the duchy. In order to prevent evasions on the part of the Jews, an order was issued that all foreign Jews having permission to bring Polish-Lithuanian merchandise to Mitau should present themselves to the mayor and obtain from him a special permit to remain in the city for the transaction of business, and that none should be permitted under any circumstances to stay longer than a day or two on any one occasion. Those who brought no merchandise had to pay a "sechser" on each visit. These Jews had to stay at a special lodging-house designated by the city authorities. In some places the execution of the order had already been carried out when, fortunately for the Jews, the emperor Peter III. of Russia recalled from banishment Duke Ernst Biron, and with his reinstatement the Jews regained their old liberties and even secured some new privileges. These liberties and privileges were not, however, legally recognized, as is seen from petitions of the Jews made to Duke Ernst Biron in 1765, and to his son and successor, Peter Biron, in 1775.

In 1770 the Russian government interfered in the solution of the Jewish question in Courland. Governor-General Browne of Livonia asked the Duke of Courland to expel the Jews from his possessions (Orshanski, "Russkoe Zakonodatelstvo o Yevreyakh," p. 374, St. Petersburg, 1877); but the plan could not be carried out on account of the opposition of the Courland nobility. Empress Catherine II., desiring to settle "New Russia," gave a secret order to Governor Browne (1765) to issue passports to Jewish inhabitants of Mitau who would travel to this territory, her purpose being to admit some of the Jews of Courland to settle in Riga and St. Petersburg (Buchholtz, pp. 57–60). By a later order (1785) Catherine again showed her favor to the Courland Jews by detaching the village of Schlock from Courland and annexing it to Riga, thus permitting the Jewish residents of Schlock to become recognized inhabitants of Riga (Wunderbar, *l.c.* p. 9).

Concerning the origin of the Jews of Courland opinions differ. Some think that the majority arrived by sea from Prussia and North Germany; and the biographies of rabbis and other prominent men enumerated below show that most of these were born abroad. Nevertheless, Brutzkus may be right in his statement that the greater part of the Courland Jews immigrated from the neighboring countries of Lithuania and Poland.

In spite of occasional disturbances, the life of the Jews in the duchy of Courland was a peaceful one, and they were permitted to trade outside the city limits of Mitau, the capital. Even in the center of the city a Jew, Meyer Kreslawe, received a license to open an inn, which was called "Hotel de Jerusalem" (the house still existed in the middle of the nineteenth century); and in 1784 Kalman Borkum laid the foundation-stone of a synagogue, which was built at his expense. Borkum, his brother Samson, and the court jeweler Rabbi Bär ben ha-Ḳadosh Rabbi Benjamin stood high in favor with the duke Biron. They were thus often enabled to afford protection to their coreligionists in Courland, and to those in Mitau in particular; and in addition extended them much financial and other assistance.

Kalman Borkum.

The year 1787 was especially marked by discussions of the Jewish question in Courland, not only officially but also in various pamphlets devoted to the subject. Of these latter the first appeared anonymously and without date under the title "Die Duldung der Juden," etc. (The Toleration of the Jews in the Duchies of Courland and Semgall), but Witte von Wittenheim, councilor of justice, was later identified as its author (Recke and Napierski, "Schriftsteller Lexikon," iv. 554). He advocated the opinion that the Jews should be tolerated under conditions conducive to the welfare of the country and of the respective towns in which they might settle. He further recommended that they be allowed to have their own schools, houses of prayer, synagogues, cemeteries, and courts for the settlement of internal disputes, and expected an improvement in their religious and judicial affairs to be manifest before another generation should have passed. In case the Jews should not be able to maintain their own schools, they should be permitted to send their children to the Christian schools, where they might acquire a knowledge of German and other necessary subjects. The higher schools should also be open to them. Wittenheim was in favor of limiting the occupations of the Jews; he would permit them to engage only in handicrafts, petty trading, and distilling, which were the main occupations of the Jews of Courland at that time.

Another pamphlet appeared the same year under the title "Bemerkungen über die Duldung der Juden" (Mitau, 1787). The author, supposed to be Christian David Braun (Recke and Napierski, "Schriftsteller-Lexikon"), was very much opposed to the idea of giving the Jews, "the despisers of the Christian religion," any social or political rights. This pamphlet called forth a reply under the title "Beantwortung der Bemerkungen über die Duldung der Juden," refuting the statements of Braun. The author was Dr. Lachman, a Jewish physician born in Prussia, who practised medicine in Bausk, and later removed to the interior of Russia. He showed that the Jews were useful citizens, occupying themselves with agriculture in Lithuania, and engaging in the arts and sciences, and in handicrafts wherever they were not hampered in their activity by the gilds.

About this time there appeared, under the title "Meine Gedanken, bei der Frage: Ob Man in Unserm Vaterlande Juden Dulden Solle, oder Nicht?" a most touching apology for the Jews. The author, Georg Gottfried Mylich, a Lutheran pastor at Nerft, looks at his subject not only from a utilitarian standpoint, but also from an ethical point of view. "Our honor and our Christian duty demand," he says, "that we should not look with indifference on the deplorable condition of the Jews of Courland and that we should no longer tolerate it. As patriots we must concentrate all our energy on the improvement of the present state of affairs. Indeed, the word 'Jew' should not indicate any class of people different from us, but only a different religious body; and as regards their nationality, it should not hinder them from obtaining citizens' rights and liberties any more than the people of Sleswick, the Saxons, Danes, Swedes, Swiss, French, or Italians who also live among us." On the other hand, the author appeals earnestly to the Jews to lay aside their specific costume and to follow the example of their more enlightened brethren.

These extracts indicate the attitude of the educated classes of Courland toward the Jews. The influence of the activity of Lessing, Mendelssohn, and Dohm had already reached the duchy. Though the broad-minded people in Courland were in a great minority, they nevertheless forced the lords and burgesses to discard their medieval intolerant views. After many long debates in the various Diets concerning the emancipation of the Jews of Courland, the Jews of Mitau through their aldermen, Aaron Lipman (Levi) and Isaac Moses Eides, presented a memorial to the duke March 13, 1793, in reply to which they were directed to submit propositions on the subject.

Accordingly on Jan. 20, 1795, propositions were presented in which they asked only: (1) Admission to the towns, villages, and estates in proportion to the number of inhabitants and industries, so that the Jewish families should not become a burden on the general population. (2) Reduction of the number of Jewish families in Mitau from 200 to 60, to be selected from among those whose ancestors had lived in Mitau, and who were known to be persons of irreproachable character; they would certainly become more useful citizens on obtaining equal rights with the other inhabitants. (3) The right of the community to settle all disputes concerning religion and unimportant civil matters among the Jews without recourse to the general courts—a right similar to that enjoyed by the ḳahal of Hasenpot; the ḳahal, however, to have the authority to appeal to the magistrates whenever necessary. (4) Permission for Jewish children to attend the public schools and the local academy.

In this memorial the Jews of Courland for the first time called themselves "Hebrews," by which name they have been designated up to the present day in the official documents of Russia and the Baltic provinces. The memorial was signed on behalf of the community by Isaac Judah, Solomon Borkum, Isaac Moses Eides, Isaac Moses, Wulf Jacob, Elijah Isaac, Lewin Wulf, Heimann Solomon, Aaron Lipman (Levi), and others.

While the duke and the Landtag were still discussing the Jewish question, the Polish Revolution broke out, so that nothing further could be done in the matter. Such was the uncertain legal position in which the Jews found themselves when Courland was annexed to Russia, March 16, 1797. Emperor Paul, during his visit to Mitau in the same year, received a deputation from the Jewish community. The government ordered an investigation of the occupations of the Jews, of the taxes paid by them, and of their legal status. The Courland authorities replied that the Jews had "never been legally tolerated—with the exception of those who live in the district of Pilten." In presenting the case to the emperor Paul, the Senate declared:

"Although the Courland administration reports that the Jews have never been tolerated legally, yet, since Jews have lived there for more than 200 years, they can not be considered as having entered the country surreptitiously; nor ought they to be deprived of such an old home while Jews are not prohibited from living in other parts of Russia." The Senate therefore ordered the Courland authorities, having in view the local conditions, to present a scheme of legislation for the further residence of Jews in Courland, "for the general welfare as well as for their own." At the same time the Jews addressed a petition to the senate in which they asked: (1) That they be permitted to organize ḳahals for the maintenance of Jewish communal life. (2) That Jews who join the gilds be granted all the rights of such gilds. (3) That agriculturists receive land at an annual rental, and be not claimed by any one as serfs. (4) That Jews be permitted to build synagogues; to conduct their religious services in the towns as well as in the villages; and to have their cemeteries and slaughter-houses. (5) That wherever there are no Jewish schools, permission be accorded the Jews to send their children to the German schools; and that the talented Jewish pupils be allowed to attend foreign academies and universities.

After considering this petition the Russian government resolved that the Jews be permitted to live in Courland, and that their settlement in that country be used for the benefit of the government and community at large. Jews were permitted to follow their various callings and to be included in the lists of the burghers and merchants, on payment of double the amount of the tax imposed on Christians. They were declared eligible for election to municipal offices; were allowed to conduct their religious services without hindrance, to organize ḳahals, to build synagogues, etc.; and were granted immunity from being bound as serfs. The approval of Emperor Paul was given to the foregoing resolutions March 14, 1799 ("Complete Russian Code," xxv., No. 18, 889).

During the reign of Alexander I. (1801–25) the condition of the Jews of Courland, as well as that of the Jews in the other cities of the Russian empire, was much improved. The enactment of Dec. 9, 1804, and the resolutions passed thereupon by the Courland legislature (March 6, 1806; affirmed Dec. 1, 1806), practically secured the rights of citizenship for the Jews of that government, and by a ukase of Nov. 8, 1807, the double poll- and gild-taxes hitherto levied on the Jews were abolished.

This was the legal position of the Jews of Courland until 1829; but the rights granted to them in 1799 in respect to trade and commerce did not please the local Christian merchants and artisans. On May 24, 1829, the merchants and artisans asked the Senate to limit the number of Jewish families registered there. The governor-general of the Baltic provinces was commissioned to present a plan for the diminution of the Jewish population in Courland and Livonia. He replied that in regard to Livonia there was no necessity to take any steps for lessening the number of Jews there, since they were living nowhere except in Riga and Schlock, and were registered in the latter place only. In order to decrease the number of Jews in Courland he suggested the deportation to Siberia of (1) such Jews as had no fixed occupations; (2) such as appeared to be illegally registered and such as were omitted from the registry list. Only such Jews, he considered, should remain in the country as belonged to the gilds, had their own houses, occupied themselves with handicrafts, or held bona fide positions.

This plan was transmitted for consideration to the government committee on Jewish affairs, and this body proposed the following measures: (1) That there be recognized as inhabitants of Courland only such Jews as at the last census had been entered in the registry lists of the Courland Chamber of Justice. (2) That each family of such Jews receive a certificate of its right to settle in Courland. (3) That Jews from other governments be prohibited from settling in Courland. (4) That Jews who removed from Courland lose the right of returning thither. (5) That the marriage of a Courland Jewess to a Jew from another government confer upon such Jew no right to live in Courland. (6) That a Courland Jewess marrying a Jew from another government and removing with him thither lose the right of residence in Courland. (7) That Jews not holding the above-mentioned certificates leave the country; and that those who do not present their certificates in time or were guilty of violating any of the foregoing regulations, be sent to settle in Siberia. All of these measures were sanctioned by the Czar May 24, 1829 ("Russian Code," iv., No. 2,884; Mysh, p. 217).

In 1836 Emperor Nicholas issued a manifesto offering inducements to those of his Jewish subjects who should settle in the agricultural colonies of South Russia. The first families to avail themselves of this offer were seventy from Courland led by Meyer Mendelssohn and Elijah Mitauer. Another group from Courland, consisting of 117 families, applied for permission to settle in the provinces of Siberia. In 1840, 341 families, consisting of 2,530 persons from Courland, joined the agricultural colonies in the government of Kherson. By a ukase of Dec. 19, 1844, all ḳahals in the empire were abolished. This affected the Jewish communities in Courland, and placed them under the direct supervision of the municipal councils in the respective cities. The Jews had, nevertheless, the right to elect several of their number aldermen in the tax department, an office the duties of which were to receive and record all the Jewish taxes. The Jewish community was also represented on the school board and on the board of charities. Moreover, the governor-general of the Baltic provinces had assigned to his staff a Jewish adviser on Jewish affairs in Courland.

In accordance with Part V., art. xii., of the Regulations on Passports, issued in 1890, only those Jews have a right to live in Courland or in the village of Schlock whose families were registered in the census of April 13, 1835. The admission to Courland of Jews from other governments is prohibited. These restrictions do not apply to Jews who by virtue of special legislation have the right to live anywhere in the empire. The singular position of the Jews of Courland compared with that of Jews in other governments of Russia is apparent from the case of Jacob Thal, who in 1895 appealed against the decision of the Courland administration, which expelled him from the estate of Autzhoff on the ground of the May Laws of 1882. The Senate found (Sept. 24, 1895) that the measures prohibiting the settlement of the Jews outside of cities and towns referred only to those governments which came within the Pale of Settlement; and as Courland was not included in the number of such governments, it must be held that the May Laws could not be applied to the Jews of Courland (Mysh, p. 135).

At the end of the eighteenth century the Jews of Courland followed generally the same trades and professions as were followed by the Jews of Lithuania and Poland. In the villages they were small traders, pedlers, distillers, and artisans, especially locksmiths and tinsmiths; in the cities, they were wholesale dealers in dry- and fancy-goods, agents, jewelers, etc. Important business firms were to be found in Mitau, Jacobstadt, Friedrichstadt, and especially in Hasenpot, where the Jews carried on a considerable export trade. It has been shown that many Courland Jews were engaged in agriculture also.

Intellectual Status.

The Jews of Courland have always shown themselves eager for enlightenment. That intellectual regeneration of Judaism which had begun in Germany in the time of Mendelssohn, did not pass without leaving its trace in Courland. The Courland Jews at that time, as at the present day, were more like their coreligionists of Germany than any other Russian Jews. Their life among a cultured people, their knowledge of German, and their relations with Germany soon removed the exclusiveness which still continued in Lithuania and Poland. At the beginning of the nineteenth century they represented the most cultured element of the Russian Jewry.

The first Jewish school conducted on modern principles was founded in Mitau in 1824 by a lawyer named Wolf. Here Lilienthal began his activity, and here Mordecai Aaron Günzburg wrote his first works. The Courland Jews, like the rest of the Russian Jews, are still awaiting full emancipation, although economically and intellectually they seem to be better situated than the Jews of Poland and Lithuania.

Even the poorest of the Jewish inhabitants send their children either to the Christian schools or to the Jewish religious schools, if they can not afford to give them a better private education; and with the exception of some aged people, the number of those who can not read and write German is very small; the Judæo-German jargon seems to be disappearing in the rising generation. In the cultured families a pure German is spoken, as well as good Russian and French; and as regards their home education, the Jews of Courland are not behind the intelligent Christian mercantile class.

Among the prominent Jews of Courland in the eighteenth century were the following: Rabbi Samuel ben Elkanah, of the Teomim family, author of "Meḳom Shemuel," Altona, 1722. He was born at Altona, and officiated as rabbi at Mitau, where he died in 1742. Daniel Ḥayyim Cleif (1729–94), rabbi at Hasenpot. Euchel, alderman at Hasenpot. Isaac Abraham Euchel (1756–1804), brother of the preceding. He spent considerable time at the house of his brother before going to Germany. David Abrahamson, physician; born 1740; practised medicine at Hasenpot. Bär ben ha-Ḳadosh Rabbi Benjamin, a native of Lithuania, where his father was killed during the uprising of the Haidamaks. He lived in Mitau about 1730, where he traded as a jeweler. He was held in high esteem by the dukes and knights of Courland, and made many gifts to the Jewish community of Mitau. Ẓebi Hirsch Ḥarif, rabbi at Mitau in the first half of the eighteenth century. Dr. Elrich; born in Prussia; practised medicine at Wilkomir, Lithuania, as government and city physician; settled in 1770 in Mitau, where he married (1784) the daughter of Kalman Borkum. He died there 1809. Aaron Horwitz, rabbi at Hasenpot and of "all the province of Courland," and later at Berlin, where he died in 1779. He was a friend of Moses Mendelssohn (Fuenn, "Keneset Yisrael," p. 83; Landshuth, "Toledot Anshe Shem," p. 85, Berlin, 1884). Eliezer Elias Löwenthal, physician; born at Tuckum 1763; graduated at Königsberg 1791; practised for some time at Bausk; and later removed to Odessa. Aaron Solomon Tobias, physician; practised at Hasenpot, where he died 1782. Carl Anton, convert to Christianity and disciple of Jonathan Eybeschütz; born in Mitau. Issachar Falkensohn Behr; practised medicine at Hasenpot about 1775.

Of the nineteenth century there may be mentioned the following men of prominence: Isaac Ahrony, teacher of German and Hebrew; born at Mitau 1798; died at Kherson 1842. From 1823 to 1830 he lived at Polotzk, then again in Mitau until 1840, when he emigrated with his family to one of the Jewish agricultural colonies in the government of Kherson. He soon removed to Kherson, where he instructed the children of a Jewish merchant. He published a pamphlet, "Die Thorah Lehrt Gottes- und Menschenliebe und Unterthanentreue," Dorpat, 1838. Abraham Bernard, physician; born 1762; practised at Mitau 1810–11. Marcus (Mordecai) Aaron Günzburg (1795–1846); went to Polangen as teacher in 1817, and later removed to Mitau, where he supported himself by teaching, and by translating and copying legal documents. Ezekiel Jekuthiel, rabbi at Mitau; died there 1823. He wrote notes on the Halakot Gedolot, which remained in manuscript, and which Benjacob saw in the possession of Jekuthiel's son Elijah, who also officiated as rabbi there ("Oẓar ha-Sefarim," p. 164). Wolf, father of Israel Lipkin (Salanter); was rabbi at Goldingen, and died there at the beginning of the nineteenth century. Ruben Birkhahn; died at Friedrichstadt 1822; was a relative of R. Samuel ben Elkanah. His son Bezalel was born at Friedrichstadt 1778; died there 1849. Lazar Isaac Seume, physician; born at Hasenpot 1782; studied at the universities of Berlin and Würzburg; graduated at Dorpat 1805, and practised at Libau, where he later joined the Lutheran Church. Councilor Wulff; born in Prussia; settled in Courland 1780, and established a Jewish school at Mitau 1824, which had an existence of two years only. Reuben Joseph Wunderbar, teacher and author, 1812–67. L. Rappenheim, Jewish alderman at Mitau; was sent by the government in 1854 to inspect the Jewish colonies of South Russia ("Z. d. J." 1855, No. 31). Löb Kalman Löwensohn, teacher; born at Goldingen 1809; died at Jacobstadt 1866. He was engaged at the government Jewish public school, and also as teacher of Greek and Latin at the progymnasium of the nobility. He was an eminent scholar, and corresponded with Pauker and Mädler on problems in higher mathematics and astronomy, and with Ḥayyim Sack and other Hebrew scholars on Talmudic and rabbinical topics. Moritz Rosenthal; born at Bausk 1818; died at Friedrichstadt July 29, 1896. He was a descendant of Mordecai Jaffe. Simon Zarchi, rabbi at Jacobstadt from 1857 to 1860, when he went to Jerusalem, where he died. J. Brutzkus, editor. Leib Cahn, rabbi in Friedrichstadt 1864, and now (1902) rabbi atMoscow. Lipman Friedmann, rabbi at Friedrichstadt; his activity extended over the second quarter of the nineteenth century. Joshua b. Aaron Heller, author of "Dibre Yeshua'" and other works; was rabbi at Polangen in the second half of the nineteenth century; died at Telshi 1880. Solomon Pucher, governmental rabbi at Mitau (1861–96); born at Neustadt, near the Prussian frontier, 1829; died Nov. 29, 1899. Senior Zalman, rabbi of Goldingen. Louis Arens, an opera singer. Lazar Behrmann and his son Vasili. Eliezer ben Alexander Kleinberg, called Eliezer Bausker, son-in-law of Israel Lipschütz (Antikoler). He was rabbi at Bausk and Wilna, and died in the United States 1891. He helped David Tevele of Minsk to publish his work "Dibre Dawid," and his haskamot are to be found in several works. David Isaacovich Bernstein, Russian lawyer; born about 1840 at Jacobstadt; died Jan., 1901, at St. Petersburg. He received his education at the district school of his birthplace, and at the gymnasium of Dünaburg, and graduated from the University of St. Petersburg in 1866. L. Kantor, formerly editor of "Russki Yevrei," was rabbi at Libau. Isidorus Brennson, physician at Mitau; born there Sept. 15, 1854. He is the author of a biographical dictionary entitled "Die Aerzte Kurlands von 1825–1900." Mitau, 1902. From this work it is apparent that of the 582 physicians of Courland in a period of 75 years, 101 (17.3 per cent) were Jews. Of this number 16 embraced Christianity. Of the 172 physicians now practising in Courland, 33 (19.2 per cent) are Jews. See also Bausk and Mitau.)

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H. R.

COURT JEWS: Court Jews, called also court factors, and court or chamber agents, played a part at the courts of the Austrian emperors and the German princes in the seventeenth and eighteenth centuries and at the beginning of the nineteenth. Not always on account of their learning or their force of character did these Jews rise to positions close to the rulers: they were mostly wealthy business men, distinguished above their coreligionists by their commercial instincts and their adaptability. Court rulers looked upon them in a personal and, as a rule, selfish light; as being, on the one hand, their favorites, and, on the other, their whipping-boys. Court Jews frequently suffered through the denunciation of their envious rivals and coreligionists, and were often the objects of hatred of the people and the courtiers. They were of service to their fellow-Jews only during the periods, often short, of their influence with the rulers; and as they themselves, being hated parvenus, often came to a tragic end, their coreligionists were in consequence of their fall all the more harassed.

Position and Duties.

The court Jews, as the agents of the rulers, and in times of war as the purveyors and the treasurers of the state, enjoyed special privileges. They were under the jurisdiction of the court marshal, and were not compelled to wear the Jews' badge. They were permitted to stay wherever the emperor held his court, and to live anywhere in the German empire, even in places where no other Jews were allowed. Wherever they settled they could buy houses, slaughter meat according to the Jewish ritual, and maintain a rabbi. They could sell their goods wholesale and retail, and could not be taxed or assessed higher than the Christians.

At the Austrian Court.

The Austrian emperors kept a considerable number of court Jews. Among those of Emperor Ferdinand II. are mentioned the following: Solomon and Ber Mayer, who furnished for the wedding of the emperor and Eleonora of Mantua the cloth for four squadrons of cavalry; Joseph Pincherle of Görz; Moses and Joseph Marburger (Morpurgo) of Gradisca; Ventura Pariente of Triest; the physician Elijah Ḥalfon of Vienna; Samuel zum Drachen, Samuel zum Straussen, and Samuel zum Weissen Drachen of Frankfort-on-the-Main; and Mordecai Meisel of Prague. A specially favored court Jew was Jacob Bassevi, the first Jew to be ennobled, with the title "von Treuenfeld."

Important as court Jews were also Samuel Oppenheimer, who went from Heidelberg to Vienna, and Samson Wertheimer (Wertheimher) from Worms. Oppenheimer, who was appointed chief court factor, together with his two sons Emanuel and Wolf, and Wertheimer, who was at first associated with him, devoted their time and talents to the service of Austria and the House of Hapsburg: during the Rhenish, French, Turkish, and Spanish wars they loaned millions of florins for provisions, munitions, etc. Wertheimer, who, by title at least, was also chief court factor to the electors of Mayence, the Palatinate, and Treves, received from the emperor a chain of honor with his miniature.

Samson Wertheimer was succeeded as court factor by his son Wolf. Contemporaneous with him was Leffmann Behrends, or Liepmann Cohen, of Hanover, court factor and agent of the elector Ernst August of Hanover and of the duke Rudolf August of Brunswick. He had relations also with several other rulers and high dignitaries. Behrends' two sons, Mordecai Gumpel and Isaac, received the same titles as he, chief court factors and agents. Isaac Cohen's father-in-law, Behrend Lehman, called also Bärmann Halberstadt, was a court factor of Saxony, with the title of "Resident"; and his son Lehman Behrend was called to Dresden as court factor by King Augustus the Strong. Moses Bonaventura of Prague was also court Jew of Saxony in 1679.

Intrigues of Court Jews.

The Models were court Jews of the margraves of Ansbach about the middle of the seventeenth century. Especially influential was Marx Model, who had the largest business in the whole principality and extensively supplied the court and the army. He fell into disgrace through the intrigues of the court Jew Elkan Fränkel, member of a family that had been driven from Vienna. Fränkel, a circumspect, energetic, and proud man, possessed the confidence of the margrave to such a degree that his advice was sought in the most important affairs of the state. Denounced by a certain Isaiah Fränkel, however, who desired to be baptized, an accusation was brought against Elkan Fränkel; and the latter was pilloried, scourged, and sent to the Wülzburg for life imprisonment Nov. 2, 1712. He died there 1720. David Rost, Gabriel Fränkel, and, in 1730, Isaac Nathan (Ischerlein) were court Jews together with Elkan Fränkel; Ischerlein, through the intrigues of the Fränkels, suffered the same fate as Elkan Fränkel. Nevertheless, Nathan's son-in-law, Dessauer, became court Jew. Other court Jews of the princes of Ansbach were Michael Simon and Löw Israel (1743), Meyer Berlin, and Amson Solomon Seligmann (1763).

The Great Elector.

The great elector also kept his court Jew at Berlin, Israel Aaron (1670), who by his influence tried to prevent the influx of foreign Jews into the Prussian capital. Other court Jews of the elector were Gumpertz (died 1672), Berend Wulff (1675), and Solomon Fränkel (1678). More influential than any of these was Jost Liebmann. Through his marriage with the widow of the above-named Israel Aaron, he succeeded to the latter's position, and was highly esteemed by the elector. He had continual quarrels with the court Jew of the crown prince, Markus Magnus. After his death his influential position fell to his widow, the well-known Liebmannin, who was so well received by Frederick III. (from 1701 King Frederick I. of Prussia) that she could go unannounced into his cabinet.

There were court Jews at all the petty German courts: *e.g.*, Zacharias Seligmann (1694) in the service of the Prince of Hesse-Homburg, and others in the service of the dukes of Mecklenburg. Others mentioned toward the end of the seventeenth century are: Bendix and Ruben Goldschmidt of Homburg; Michael Hinrichsen of Glückstadt, who soon associated himself with Moses Israel Fürst, and whose son, Reuben Hinrichsen, in 1750 had a fixed salary as court agent. About this time the court agent Wolf lived at the court of Frederick III. of Mecklenburg-Strelitz. Disputes with the court Jews often led to protracted lawsuits.

The last actual court Jews were Israel Jacobson, court agent of Brunswick, and Wolf Breidenbach, factor to the Elector of Hesse, both of whom occupy honorable positions in the history of the Jews.

A history of the various court Jews—still to be written—would be a valuable contribution to the history of the German dynasties.

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D. M. K.

COURTSHIP. See Marriage.

COUSSERI (COUSSER, קוצר): Jewish family of the fifteenth and sixteenth centuries; lived in Riva di Trento and neighboring towns of northern Italy. The epitaph on the tomb of **Meshullam Cousseri** (died July 20, 1541) indicates Riva di Trento as the original home of the family. **Mordecai ben Meshullam** of Riva, author of the letters in the manuscript of Halberstamm (No. 390), according to which he was still living in 1560, seems to have been the son of Meshullam Cousseri. Steinschneider derives the name "Cousseri" from "Yekussiel," the German pronunciation of "Jekuthiel." According to David Kaufmann, it was abridged into "Ḳoussel" and "Ḳoss"; other formations are "Ḳousi," "Ḳousel," and "Ḳousser," קוזי or קוצי. Since "Ḳoẓer" as a prænomen is found in a Mayence document of 1470, in which the Jews of the Rheingau are granted one year's sojourn, it may be concluded that the family Cousseri was of German origin; in fact this is proved from a German translation of the piyyuṭim of Rosh ha-Shanah and Yom ha-Ḳippurim by Jacob ben Joseph Ḳoẓer of Ferrare. The name "Cuzzeri" still exists in northern Italy.

Bibliography: David Kaufmann, in *Rev. Et. Juives*, 1896, xxxiii. 312-314; 1897, xxxv. 302-304; see also pp. 111-112, note by A. Freimann.

D. S. Man.

COUTINHO (CUITIÑO, קויטיניו): Name of a Jewish-Portuguese family, members of which, during the seventeenth and eighteenth centuries, resided in Amsterdam, Hamburg, Brazil, and the West Indies.

1. **Abraham Pereyra Coutinho:** Mentioned as living in Amsterdam in 1675.

2. **Baruch Mendes Coutin:** Member of the benevolent society Sha'are Ẓedeḳ, founded in Amsterdam 1678.

3. **Daniel Coutinho:** Mentioned with No. 1.

4. **David Mendes Coutinho:** Mentioned with No. 2.

5. **Isaac Henriques Coutinho:** Mentioned in a Jamaica document of the year 1698. Resided at Amsterdam in 1675.

6. Jacob Coutinho: Son of Moses Henriques Coutinho (No. 11).

7. Jacob b. Abraham Mendes Coutinho: A brother of Moses (No. 10).

8. Lourença Coutinho: Mother of the dramatic poet Antonio José da Silva, and widow of João Mendes da Silva; arrested in Rio de Janeiro as a confessor of Judaism, and brought before the tribunal of the Inquisition at Lisbon, where she was imprisoned, and died in 1713 at the age of sixty-one.

9. Manuel Rodriguez Coutinho: Punished (for the third time) by the Inquisition at Lisbon on the charge of a relapse to Judaism.

10. Moses b. Abraham Mendes Coutinho: From 1696 to 1711 the owner of a Hebrew printing-establishment at Amsterdam.

11. Moses Henriques Coutinho: Perhaps a brother of Isaac Henriques (No. 5); lived for a time in Barbados, and settled in Jamaica 1679.

12. Samuel Gomes Coutinho: Mentioned with No. 1.

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G. M. K.

COUTINHO, FERNANDO: Defender of the Jews, councilor of the supreme court, and afterward Bishop of Silves, in the reigns of Manuel and João III. of Portugal. When, in Feb., 1497, Manuel agitated the question of compulsory baptism of the Jews, Coutinho energetically protested against any forcible measures in matters of faith, saying that "no compulsion and persecution can make a sincere Christian out of a single Jew." When a Marano of Loulé in Algarve was accused, in 1531, of having spoken disrepectfully of the Virgin Mary, and the royal council sent the proofs to Bishop Coutinho, he refused to pass judgment. In his decision he justified himself by saying that the Maranos were to be considered as Jews and not as Christians; for in being forcibly baptized they had not thereby accepted Christianity, and hence could not be treated as apostates from the Christian religion. "Even if I were not a man of seventy," he continues, "and were I more in accord with the present time, I would still pronounce the verdict to be false; since it is clear and evident that the law condemns it. The provost who brought the action, and all the witnesses, ought to be tortured; for no witnesses are ever called that have not been bribed with money or otherwise. I will have nothing to do with the matter. I need not act the part of Pontius Pilate. Let other, younger men pass judgment."

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D. M. K.

COVENANT (= ברית; Septuagint, *διαθήκη*; Vulgate, "testamentum").—**Biblical Data:** An agreement between two contracting parties, originally sealed with blood; a bond, or a law; a permanent religious dispensation. The old, primitive way of concluding a covenant (כרת ברית, "to cut a covenant") was for the covenanters to cut into each other's arm and suck the blood, the mixing of the blood rendering them "brothers of the covenant" (see Trumbull, "The Blood Covenant," pp. 5 *et seq.*, 322; W. R. Smith, "Religion of the Semites," pp. 296 *et seq.*, 460 *et seq.*; compare Herodotus, iii. 8, iv. 70). Whether "berit" is to be derived from "barah" = to cut- or from a root cognate with the Assyrian "berit" = fetter (see Nathanael Schmidt, in Cheyne and Black, "Encyc. Bibl." *s.v.* "Covenant"), or whether both Assyrian and Hebrew come from "barah" = to cut (compare "asar" = covenant and bracelet in Arabic; see Trumbull, *l.c.* pp. 64 *et seq.*), can not be decided here. A rite expressive of the same idea is (see Jer. xxxiv. 18; compare Gen. xv. *et seq.*) the cutting of a sacrificial animal into two parts, between which the contracting parties pass, showing thereby that they are bound to each other; the eating together of the meat, which usually follows, reiterating the same idea. Originally the covenant was a bond of life-fellowship, where the mingling of the blood was deemed essential. In the course of time aversion to imbibing human blood eliminated the sucking of the blood, and the eating and drinking together became in itself the means of covenanting, while the act was solemnized by the invocation of the Deity in an oath, or by the presence of representative symbols of the Deity, such as seven animals, or seven stones or wells, indicative of the seven astral deities; whence נשבע ("to be bound by the holy seven") as an equivalent for "swearing" in pre-Mosaic times (see Gen. xxi. 27, xxvi. 28, xxxi. 54; Herodotus, iii. 8; Josh. ix. 14; II Sam. iii. 12–20; W. R. Smith, *l.c.* pp. 252 *et seq.*). Salt was especially selected together with bread for the conclusion of a covenant (Num. xviii. 19; see W. R. Smith, *l.c.* p. 252; Trumbull, "The Covenant of Salt," 1899).

Covenant Between Men and Nations.

Every covenant required some kind of religious rite in which the Deity was invoked as a witness to render it valid (Gen. xxi. 23; Josh. ix. 19; Judges ix. 46; Jer. xxxiv. 18). The covenant made the life and property of the confederates ("ba'ale berit," Gen. xiv. 13) inviolable. To break "the covenant of the brothers" (Amos i. 9) was a heinous sin, and imposed the penalty of death (II Sam. iii. 28). The Mosaic law, therefore, forbade Israel making a covenant with the idolatrous inhabitants of Canaan or "with their gods" (Ex. xxiii. 32, xxxiv. 12; Deut. vii. 2). The covenant concluded by Solomon with Hiram (I Kings vi. 26), and those between the kings of Judah or Israel and the kings of Syria or Assyria and Babylonia (I Kings xv. 19; Hosea xii. 2; Ezek. xvii. 13), were therefore fraught with evil, nor could the covenant of Simon Maccabeus with Rome (I Macc. xiv. 24 *et seq.*) meet with anything but disapproval on the part of the Pharisees. The worst that can happen to a nation is to have its confederates ("anshe berit") conspire against it (Obad. i. 7). The pledge of matrimony also was, according to Mal. i. 13, 14; Prov. ii. 17; Ezek. xvi. 8, 61 (with which must be compared Job xxxii.), a covenant concluded before witnesses, and probably at some altar or sacrificial feast, at which the repast with the wine seems to have been an essential feature (see Gen. xxiv. 54).

God's Covenant with Men.

The relation of man to the Deity was also conceived of in Biblical times as a covenant concluded by God with certain men or nations, from which all laws derived their sanctity and perpetuity. God, when creating the heavens and the earth, made a covenant with them to observe the rules of day and night (Jer. xxxiii. 25), and when the flood caused by the sin of all flesh had interrupted the operation of the law, He hung the rainbow in the clouds as a sign of the covenant, to assure men that it would not again be suspended on account of man's sin. He thus made a special covenant with Noah and his sons, requiring them to preserve and show due regard for all human life, while pledging the preservation of the order of earthly life for all generations (Gen. ix. 1–17). Regarding this so-called Noachian covenant see below.

God concluded a covenant with Abraham (Gen. xv. 18, xvii. 2, 7) by which He entered into a special relationship with him and his descendants for all time; and as a sign of this covenant he enjoined on them the rite of CIRCUMCISION. This Abrahamitic covenant, expressive of the religious character of the descendants of Abraham as the people of YHWH, the one and only God, was renewed on Mount Sinai when, before the giving of the Law, Israel as a people pledged itself to keep His covenant (Ex. xix. 8). After the giving of the Law Moses sprinkled "the blood of the covenant sacrifice" half upon the people and half upon the altar of the Lord (Ex. xxiv. 6–8), to signify the mystical union of Israel and its God. Of this "everlasting" Sinaitic covenant between God and Israel the Sabbath is declared to be the sign forever (Ex. xxxi. 13–17). At the same time the tables of the Law upon which the pledge was made were called "the book of the covenant" (Ex. xxiv. 7), and the Ten Commandments "the words of the covenant" (Ex. xxxiv. 28); and so the tables containing these became "the tables of the covenant" (Deut. ix. 9, 15). Of peculiar significance to the people during its wanderings in the wilderness, and in its settled state in Palestine, was the ARK OF THE COVENANT (Num. x. 33; Deut. x. 8, xxxi. 26; and frequently in Joshua, Samuel, and Kings), which was regarded as "the testimony" ("'edut") to the presence of the God of the Covenant in its midst.

Renewal of Covenant.

Four times in the history of Israel this covenant of Sinai was renewed: by Moses in the plains of Moab (Deut. xxix. 1, 9); by Joshua before his death (Josh. xxiv. 25); by the high priest Jehoiada after the idolatrous Queen Athaliah had been deposed and young Jehoash proclaimed king (II Kings xi. 17); and finally by King Josiah after the book of the Law had been found in the Temple and "all the words of the book of the covenant" had been read before all the people (II Kings xxiii. 2, 3). In fact, the Book of Deuteronomy dwells with special emphasis (see ch. iv.–v. and xxviii.–xxix.) upon the covenant made in Horeb for all generations; and Jeremiah (see ch. xi., xxxi., xxxiv.), as well as Ezekiel (ch. xvi., xvii.) also recurs often to the covenant; but Isaiah never mentions the word "covenant." This fact has led many modern Bible critics to assume that the covenant idea originated among the late prophets of Judea. But the accusation that Israel "forsook the covenant of the Law" was made as early as the time of the prophet Elijah (I Kings xix. 10), while both Hosea (ii. 18–20) and Jeremiah held out the promise that the covenant which Israël had broken, thereby forfeiting its existence as a nation before God, shall be written anew and upon the hearts of all, never to be broken again (Jer. xxxi. 31–34). It must be observed, however, that parallel with the Sinai covenant there is also continuous reference to the older covenant which God concluded with the Patriarchs as the guaranty of Israel's redemption and renewed salvation (Ex. vi. 4; Lev. xxvi. 42–45; Deut. iv. 31, vii. 12).

Covenant with Aaron and David.

Besides the covenant with the people of Israel, God concluded a special covenant with the priestly tribe of Levi, and specifically with the houses of Aaron (Num. xviii. 19; xxv. 12, 13; Deut. xxxiii. 9; Jer. xxxiii. 21; Mal. ii. 4; compare Ex. xxxii. 29; Deut. x. 8, xviii. 5) and King David (II Sam. xxiii. 5; Jer. xxxiii. 21; Ps. lxxxix. 4, 35; cxxxii. 12; II Chron. xiii. 5). These two covenants, together with the one made with Abraham (Gen. xv. 18), were meant to perpetuate the three possessions: the land, the Davidic monarchy, and the Aaronitic priesthood. The perpetual character of the Sinai covenant was accentuated by the seer of the Exile, and Israel itself was declared to be "a covenant of the people"; that is, a covenant-people among the nations united by the word of God (Isa. xlii. 6, xlix. 8, liv. 10, lv. 3, lix. 21, lxi. 8; compare Jer. i. 5).

Meaning of the Divine Covenant.

While every sacrifice was regarded as a renewal of the covenant with God (Ps. l. 5), the conception of religion as a covenant concluded by God with man is peculiarly Jewish. The idea of the covenant of God is therefore coeval with the beginning of Israel as the people of God. It is also easy to understand why "berit" (covenant) became synonymous with the Law (Isa. lvi. 6 *et seq.*; Ps. xxv. 10, 14; l. 16; I Kings xi. 11). On the other hand, the idea of Israel as the covenant-people became more powerful when a prophet, "the messenger of the covenant," who would renew the covenant in the person of Elijah (Mal. iii. 3 [iv. 5]) was looked for, and still more when the preservation or violation of the covenant—that is, the maintenance or extermination of Judaism—was the question at issue between the two parties during the Syrian persecution (Dan. xi. 28–32; I Macc. i. 15, 63; Judith ix. 13; Ps. lxxiv. 20; see ELIJAH).

Special stress was laid on circumcision and the Sabbath during the Exile as the signs of the Israelitish covenant (Ps. lvi. 4–6), and they were regarded as the bulwarks of the faith in the Maccabean era (I Macc. i. 15, 45–48).

From this point of view the history of divine revelation was, in the second pre-Christian century, seen in a new light. The broader and more cosmopolitan view dwelt on the covenant of God with man. According to Ben Sira, God made a covenant of life even with the first man (Ecclus. [Sirach] xvii. 12, probably based on Hosea vi. 12; compare Sanh. 38b). But it is especially the covenant of Noah which was interpreted by the Rabbis to include all the laws of humanity.

Noachian and Abrahamitic Covenant.

The strictly nationalistic view found its vigorous expression in the Book of Jubilees, according to which the Noachian covenant, particularly resting on the sacredness of blood, was concluded upon the identical day, the fifteenth of Siwan, on which the Sinaitic covenant was concluded (Book of Jubilees vi. 11 *et seq.*); it puts the Abrahamitic covenant, however, in the foreground (*ib.* xv. 11-34, xxi. 4, xxiii. 16, xxx. 21, xxxiii. 19) as the only condition of eternal salvation for Israelites.

The Old and the New Covenant.

When Jeremiah spoke of "the new covenant" which the Lord "will make with the house of Israel and the house of Judah" (Jer. xxxi. 31) he immediately explained his words by saying: "I will put my law in their inward parts, and write it in their hearts" (*ib.* xxxi. 33; compare xxxiii. 40). Judaism knows of no other than the old Sinaitic covenant. Eternal as the covenant with heaven and earth is God's covenant with the seed of Jacob (Jer. xxxiii. 25 *et seq.*). Christianity, however, interpreted the words of the prophet in such a way as to indicate a new religious dispensation in place of the law of Moses (Heb. viii. 8-13). The Septuagint translation of the term "berit" being διαθήκη, which signifies both a compact and a last will or testament (Aquila, Symmachus, and Theodotion more correctly translate "berit" συνθήκη = covenant), the author of the Epistle to the Hebrews writes: "A testament is of force after men are dead, but not while the testator liveth; wherefore the first testament could not be dedicated without blood, as in fact Moses did enjoin the people by the blood of the testament; Jesus, however, as the mediator of the new testament offered his own blood for the redemption of the transgressions under the first testament" (*ib.* ix. 15-25 *et seq.*, Greek). This strange view is based upon the idea expressed by Paul (Gal. iii. 15 *et seq.*, Greek). "A man's testament [A. V. "covenant" gives no sense] if it be confirmed, no one disannulleth or addeth thereto. Now to Abraham and his seed were the promises made, and this seed is Christ. The testament then confirmed by God in Christ can not be annulled by the law four hundred and thirty years thereafter. The law was added because of transgressions till the seed should come in Christ." It was obviously in opposition to the Passover blood of the covenant (Ex. xii. 23; Ezek. xvi. 6) that the early Christians at their communion meals proclaimed their faith in the crucified Christ as "the new testament" (I Cor. xi. 25; Luke xxii. 20; Matt. xxvi. 28; Mark xiv. 24; see NEW TESTAMENT; PASSOVER).

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E. C. K.

——**In Rabbinical Literature:** The term "berit" is used occasionally in Talmudic-Midrashic literature in referring to the laws of nature, which are regarded as a sort of covenant between God and things (see Gen. R. xxxiv.; Niddah 58b); or it is used in the sense of a contract, as, for instance, "a covenant made with the lips" (M. Ḳ. 18; Num. R. xviii.), or a covenant made with the "thirteen middot, that they may be efficient during prayer" (R. H. 17b; Yer. Ber. v. 9a), but it refers chiefly to God's covenant made with Israel, and with Abraham, Isaac, Jacob, Moses, Aaron, Phineas, and David (Derek Ereẓ Zuṭa, i., end). Frequent reference is made in the liturgy to "the covenant with the fathers" (Lev. xxvi. 42, Hebr.). In one passage there is also a reference to the covenant made with the twelve progenitors of the tribes, by which a covenant like that made with the "fathers" is meant (Torat Kohanim; Beḥuḳḳotai, xxvi. 45). The intimacy existing between God and Israel as the descendants of the "fathers" was shown in the form of a covenant when Israel received the Torah (compare also Tanna debe Eliyahu R. iii.; Sifre, Deut. 4).

Repeated Covenants.

In view of the covenant between God and Israel concluded on Mt. Sinai, the phrase "the oath on Mt. Sinai" ("mushba' me-har Sinai"), referring to the duty of the Israelites to observe the Torah, frequently recurs in Talmudic literature. The following three ceremonies preceded this covenant: "milah" (circumcision), "ṭebilah" (baptism), "harẓa'at dam" (sprinkling of the sacrificial blood (compare Ex. xxiv. 6); hence they are deemed indispensable for the admission of a proselyte into the Jewish community (Ker. 9a; compare PROSELYTES AND PROSELYTISM). Besides the one on Mt. Sinai, a covenant was made on the departure from Egypt, and another shortly before the entry into the promised land (compare Deut. xxix. 11), when God made the Israelites swear that they would observe the Torah (Tan., Niẓẓabim, ed. Buber, p. 50; compare Soṭah 37b, top). Some especially important miẓwot are called simply "berit." In the first place stands circumcision (Shak. 135a; Mek., Yitro, ed. Weiss, 71), also designated "berito shel Abraham abinu" (the covenant with our father Abraham) (Abot iii. 17); and in the liturgy, in a passage dating from tannaitic times, "berit ḳodesh" (holy covenant). Akiba took "berit" (Ex. xix. 5) to mean the observance of the Sabbath and the recognition of God (Mek., Yitro, *l.c.*), while in the Zohar the Torah, circumcision, and God are designated by "berit" (Aḥare Mot, iii. 73b; compare also Zohar Pinḥas, iii. 220b, bottom).

The covenants between God and some of the elect mentioned in Scripture are a favorite subject of the Haggadah; and as early as the Book of Jubilees there is an explicit reference to the covenant between God and Noah when the latter left the ark (vi. 10, 11). God's covenant with the sons of Noah was, however, not made for all eternity, but was intended to be coeval only with the existence of this world (Gen R. xxxiv.). When God promised Noah to send no deluge, he also made a covenant with the earth that men should be filled with love for their homes so that all parts of the earth might be inhabited (Gen. R. *l.c.*). The Haggadah treats with much detail of God's covenant with Abraham, mentioned in Gen. xv. 9–21, which is designated in the liturgy as "berit ben ha-betarim" (the covenant between the sacrificial pieces) (compare also the Syriac Baruch apocalypse, iv. 4). "God showed him Gehenna and the dominion of the nations on the one side, and the revelation on Mt. Sinai and the service in the Temple on the other side, and said: 'If your children honor these last two [the Torah and worship], they shall be spared the first two; if not, the Temple shall be destroyed, and you may now choose between suffering under the heathen and suffering in Gehenna as the punishment of your descendants.' Abraham was at first inclined to choose the latter, but God induced him finally to choose the sorrows of the exile as punishment for Israel, in order that they might be spared the torments of hell" (Gen. R. xliv.; Pirḳe R. El. xxviii.). The APOCALYPSE of Abraham is in large part a detailed description of the "berit ben ha-betarim." Abraham is often severely censured for having made a covenant with the pagan Abimelech (Gen. xxi. 27; Tanna Eliyahu R. vii.; Yalḳ., Gen. 95; compare also ABIMELECH IN RABBINICAL LITERATURE).

Covenants Among Men.

E. C. L. G.

——**In Arabic Literature:** The belief in a covenant ("mithaḳ") existing between the divinities and their worshipers was prevalent in pre-Islamic times. The offering of sacrifices had no other object than that of strengthening the covenants between the divinities and the officiants, and blood was considered to be the best agent. A covenant concluded between men was often solemnized by dipping the hands in blood. The Banu 'Adi ben Ka'b and the Banu 'Abd al-Dar concluded a covenant, and to give it greater force the parties dipped their hands in a plate of blood (Ibn Hisham's "Life of Mohammed," p. 125). Mohammed taught, both in the Koran and the Tradition, that in the beginning God called all the souls of mankind together and made a covenant with them. "The Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves" (Koran, vii. 171). In explanation of this verse Ubai ibn Ka'b relates that when God created the spirits of the sons of Adam He gathered them together and took from them a promise ("wa'dah") and a covenant ("mithaḳ"). Then Adam saw among them prophets appointed by special covenant (compare 'Ab. Zarah 5a, where this legend is given in detail).

Mohammed frequently reproaches the Jews with having broken the covenant: "O children of Israel! Remember my grace which I conferred upon you [when I said] keep the covenant with me and I will keep the covenant with you" (Koran, ii. 37). Mohammed connects the covenant which God made with the children of Israel with the giving of the Law on Mt. Sinai: "And when we made a covenant with you and lifted the mountain above you, saying: 'Receive with steadfastness what we have brought you, and remember what it contains'" (*ib.* ii. 60). The commentator Baiḍawi explains the expression "and the mountain was lifted above you" ("warufi' fauḳakum al-ṭur") by the following legend: When Moses brought the Torah, the children of Israel, seeing the numerous obligations imposed upon them, refused to accept it. Then God commanded Gabriel, and he tore out the mountain and suspended it over the Israelites. A similar legend is found in Shab. 88a: "'And they stood at the nether part of the mount' [Ex. xix. 17], said R. Abdimi bar Ḥana. From this expression we learn that God suspended the mount over them as a bat, and said to them: 'If you accept the Torah, it is all right; if not, you will find here your tomb.'" In regard to the covenant with the Prophets, Mohammed said: "Remember we have entered into covenant with the Prophets, with thee Mohammed, and with Noah, and with Abraham, and with Musa, and with Jesus, the son of Mary, and we made with them a covenant (sura xxxiii. 7).

G. I. BR.

——**Critical View:** The Hebrew "berit," usually translated "covenant" in the A. V., has a wider range of application than its English equivalent, since it is the ordinary term for any kind of agreement or compact. Naturally the word has to be considered in the sense of a solemn agreement; but it must be noticed that all agreements among ancient peoples were solemn and sacred, having the sanction of an oath or "curse," while covenant-breaking of any sort was held to be most sacrilegious. It is its comprehensiveness of meaning along with its intrinsic sacredness that gives the berit such great significance in the Hebrew Scriptures. The most binding covenant was naturally that made "before Jehovah" (I Sam. xxiii. 18), and the name BAAL-BERITH is a reminiscence of some similar covenant made before the "Ba'al" of the land.

[This Ba'al seems originally to have been the patron deity of Shechem (Judges viii. 33; ix. 4, 46), which, being one of the oldest cities of the land, retained even in later days its prominence as the capital of a confederation. Jacob buys a piece of land; that is, enters into a covenant with it (Gen. xxxiii. 18, 19; xxxiv. 2). It is appointed as a city of refuge—in other words, a covenant city (Josh. xx. 7). It is here that Joshua delivers his farewell address (Josh. xxiv. 1). Its rôle under Jeroboam (I Kings xii. 25) points in the same direction. By the Ba'al of the chief city the covenant between the component tribes must have been sanctioned. Hence this Ba'al became the Ba'al-berit par excellence. Though unsupported by epigraphic proof, the theory that among the Phenicians a Ba'al called also "Ba'al Elyun," or "Elyun Beruth," had a similar preeminence as the protector of an alliance of various cities (Creutzer, "Symbolik," ii. 87), throws light on the function of this Ba'al.—E. G. H.]

Besides the oath formally taken or implied, a ceremony was often performed, such as "passing between" the parts of a sacrificial victim slain for the purpose (Gen. xv. 18; Jer. xxxiv. 15), or giving the hand, or partaking of salt in common. Very primitive, wide-spread, and potential was the blood-covenant.

A peculiar Hebrew custom is that of imposing a berit upon another or others; *e.g.*, the covenant imposed by Joshua upon the Gibeonites (Josh. ix. 7, xi. 19), or that by Jehoiada the priest upon the people (II Kings xi. 17). So important is this apparently one-sided relation that it has molded the dominant prophetic conception of God's attitude toward His people. Thus the commands given at Sinai on "the tables of the covenant," and the whole giving of the Law, have come to be known as the Sinaitic covenant. Here the obligation is upon the side of the people. But in the progressive development of Yhwh's relations to Israel as God of the covenant there is an increasing assumption of obligation on His part, with all solemnity of assurance as to the fulfilment (see, for example, Jer. xxxiii. 20 *et seq.*). The idea is indeed the most germinal of all religious conceptions, for when Jeremiah utters the profoundest sentiment of the Old Testament, that the Law of God should be written upon His people's hearts, the promise is called "a new covenant" (*ib.* xxxi. 31 *et seq.*).

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E. G. H. J. F. McC.

COVETOUSNESS: The inordinate desire to possess that to which one is not entitled, or that which belongs to another. Its prohibition forms the burden of the tenth commandment, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Ex. xx. 17; compare Deut. v. 18). The Scriptures employ the following four terms as equivalents for "covetousness," differing in point of degree: (1) "Ḳin'ah" (from קנא), usually translated "envy." It signifies discontent with one's own possession because of the preferred possessions of others, as in Gen. xxxvii. 11; Isa. xi. 13; Ps. xxxvii. 1, lxxiii. 3; Prov. iii. 31, xxxiii. 17.

(2) "Awwah" (from אוה). This is the equivalent of "longing," and connotes the wish for another's belongings, as in the passage, "Neither shalt thou desire thy neighbor's wife," etc. (Deut. v. 18; compare Ps. xlv. 12, cvi. 14; Prov. xxi. 26; Eccl. vi. 2).

(3) "Ḥemdah" (from חמד). This is rendered "covetousness," and indicates the undue craving for that to which one has no right, as in Ex. xx. 17; Deut. v. 18, vii. 25; Josh. vii. 21; Micah ii. 2; Prov. xii. 12.

(4) "Beẓa'" (from בצע). The meaning, "gain," has reference to the appropriation of the property of another. Compare the passages: "Provide . . . men of truth, hating covetousness (Ex. xviii. 21); "For from the least of them even unto the greatest of them every one is given to covetousness" (Jer. vi. 13, viii. 10; see also Ps. x. 3, cxix. 36; Prov. i. 19, xv. 27).

Prophetic Denunciation.

The condemnation of covetousness is nowhere expressed more forcibly than, by implication, in the lament of Micah: "Wo to them that devise iniquity, and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage" (Micah ii. 1-2; compare Hab. ii. 9: "Wo to him that coveteth an evil covetousness").

Covetousness never succeeds in the attainment of the object desired. The covetous man is despised by God. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth" (Ps. x. 3). "He who violates the commandment Thou shalt not covet, is regarded as if he had transgressed all ten commandments" (Pesiḳ. R. 21; ed. Friedmann, p. 107a).

Naḥmanides (1195-1270), in commenting on Ex. xx. 17, holds that "if man subdues his desire he will never harm his neighbor." Isaac Aboab (*c.* 1300) contends that the execution of the nine preceding commandments depends on the fulfilment of the tenth. Says Aboab: "He who does not covet will not depart from God, serve strange gods, violate the Sabbath and holidays, show lack of respect for parents, murder, commit adultery, steal, or swear falsely." "Covetousness is the root of all jealousies, lust, transgressions, and the violations of commandments" ("Menorat ha-Ma'or," Introduction to section i.).

Significance of Covetousness.

The consequences attending covetousness are not lost sight of by Judaism. Covetousness is an evidence of moral decline. "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. xiv. 30). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. xxv. 28).

In some instances teachers have traced the direct effects of covetousness. The Pirḳe Abot (iv. 21) considers covetousness in its threefold manifestation the cause of man's removal from the world. "If you desire you will covet; and if you covet you will tyrannize and rob" (Mek. to Ex. xx. 17). Baḥya ben Asher, in dilating on the tenth commandment, says: "If you covet, you cause quarrel, trouble, and divorce."

Nemesis of Covetousness.

A gross injury resulting to the covetous from his inordinate desire for that not rightfully belonging to him is the loss of the property with which he is blessed. In other words, covetousness is responsible for its own ruin. That covetousness is the cause of the individual's discontent and unhappiness is certainly true. Perhaps this idea underlies the following remark: "He who looks enviously on that which does not belong to him not only fails to obtain that which he seeks, but also loses that which he has" (Soṭah 9a). A proverbial saying to the same effect is the Talmudical aphorism, "Because the camel wanted horns his ears were cut off" (Sanh. 106a). Even though covetousness does not result in violence, the wish to possess another's property suffices to merit condemnation. "The wish to be able to do wrong is worse than the deed itself" (Yoma 29a).

Covetousness is by no means unconquerable. Man can master this as well as all other passions. "Covetousness is a matter of the heart" (Solomon ben Melek, in Miklal Yofi to Deut. v. 21). Special precaution should therefore be exercised by man not to permit covetousness to master him. This may be prevented by schooling oneself against it.

Cure of Covetousness.

"Remember that the object of your lust is unattainable, and your mind will be at ease" (Abraham ibn Ezra to Ex. xx. 17). Man should be satisfied with his lot. "Who is rich? He who rejoices in his portion" (Ab. iv. 1). Man should vanquish his desire. Such victory is a mark of spiritual power. "Who is strong? He who subdues his evil inclination" (*ib.*). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23).

K. W. R.

COVILHÃO: City in the province of Beira, Portugal, which in the thirteenth century had a Jewish congregation and was the seat of a district rabbi. After the banishment of the Jews from Portugal, many Maranos resided in Covilhão, where their descendants are still to be found. In 1543 the fanatical populace desired to make victims of all the Maranos in a single auto da fé. A number fled the city, while many fell victims to the Inquisition.

Pedro Vaëz, a medical authority of the sixteenth century, practised in Covilhão.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, passim.

G. M. K.

COVO or **COVOS:** Name of a Jewish family of Salonica, Turkey, a branch of which lives at Widdin, Bulgaria. As the name indicates, the family was originally of Covo, near Milan, Italy. There have been several rabbis of this name.

D.

Asher Covo, or **Raphael Asher Covo:** Chief rabbi of Salonica, Turkey, and man of letters; born 1799; died 1874. He officiated for twenty-six years, rendering great services to his community. Sultan 'Abd al-Majid decorated Covo with the Order of Nishan-i-Medjidie. He wrote "Sha'ar Asher," a collection of responsa on the Shulḥan 'Aruk, with two appendixes. See Ḥazan, "Ha-Ma'alot li-Shelomoh," *s.v.*

S.

Elias Covo: Turkish rabbi and author; died at Salonica in 1689. He wrote "Adderet Eliyahu" (The Mantle of Elijah), containing forty-three responsa. These, together with responsa by Joshua Ḥandali, were printed at Constantinople in 1739 under the title "Shene Me'orot ha-Gedolim." See Azulai, "Shem ha-Gedolim," *s.v.*

G. M. Fr.

Isaac Covo: Palestinian Talmudist; born in 1770; died Aug. 18, 1854, at Alexandria, Egypt. Apparently he was of the family of Asher Covo, rabbi in Salonica and author of "Sha'ar Asher" (See Ḥazan, "Ha-Ma'alot li-Shelomoh," p. 6a). Isaac Covo succeeded Abraham Ḥayyim Gagin as the Sephardic ḥakam-bashi of Jerusalem in July, 1848. At that time his congregation was encumbered by debt. English sympathizers promised that if the venerable rabbi would visit London, they would wipe out the whole of the liabilities. Covo went first to Egypt, and had succeeded in raising £400 ($2,000) in Cairo and Alexandria, when death terminated his efforts. He was buried in the latter city.

Covo was the author of "Gersa de-Yanḳuta" (Teachings of Childhood) and "Tif'eret Baḥurim" (The Glory of Young Men), still extant in manuscript.

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L. G. J. D. E.

Jacob Hananiah Covo: Chief rabbi of Salonica; born there in 1825. Orphaned at the age of one year, he was educated by relatives. After passing through the yeshibot of Salonica, his native city, he continued his studies alone. Covo was a distinguished lawyer before becoming successor to the chief rabbi, Samuel Arditti (1888). For several years he was a member of the Mu'arrif-Majlisi (Council of Public Instruction). He founded the Mutual Aid Society ('Eẓ Ḥayyim) and a small rabbinical seminary (Bet-Yosef), and also reorganized the large Talmud Torah of Salonica. He has been decorated with the Order of the Medjidie, second class, and that of Osmanie, third and second classes.

S.

Joseph Covo I.: Chief rabbi and author; lived at Salonica at the end of the eighteenth century. He wrote a Hebrew work, "Gib'ot 'Olam" (Everlasting Hills), Salonica, 1744, a collection of responsa and sermons arranged according to the order of the pericopes. See Azulai, "Shem ha-Gedolim," *s.v.*

G.

Joseph Covo II.: Turkish rabbi and author; grandson of Joseph Covo I. He lived at Salonica at the end of the eighteenth century, and wrote "Ben Porat Yosef" (Fruit-Bearing Branch of Joseph), Salonica, 1797, a Hebrew work relating to the religious ordinances. See Azulai, "Shem ha-Gedolim," *s.v.*

S.

Raphael Ḥayyim Abraham Covo: Turkish rabbi and author; lived at Salonica, where he was chief rabbi from 1772 till his death in 1792; wrote the Hebrew responsa "Ḥayye Abraham," Salonica, 1804. See Ḥazan, "Ha-Ma'alot li-Shelomoh," *s.v.*

S. M. Fr.

COWAN, PHINEAS: English merchant, volunteer officer, and alderman; born at Chatham 1832; died at Buxton Oct. 22, 1899. From the first he took a keen interest in the Volunteer movement; he was a member of the Honorable Artillery Company; and in 1863 joined the Third London Rifles with three companies raised from his own workmen. He became lieutenant-colonel in this regiment, retiring in 1880 with the queen's permission to retain his rank. In 1883 he was elected sheriff of London and Middlesex during the first mayoralty of Sir R. N. Fowler, and in 1885 was elected alderman of the ward of Cordwainer, which office he resigned in 1892 owing to the claims of business.

Cowan served on the council of the Anglo-Jewish Association, and was closely associated with the Jews' Hospital and Orphan Asylum. He was a Conservative in politics, and in 1885 unsuccessfully contested the newly formed constituency of Whitechapel with Sir Samuel Montagu, Bart.

Bibliography: *Jewish Chronicle*, London, Oct. 27, 1899.
J. G. L.

COWEN, FREDERIC HYMEN: English conductor and composer; born at Kingston, Jamaica, Jan 29, 1852; at the age of four he was taken to England. From his earliest years he enjoyed exceptional advantages in being brought into contact with the greatest artists during his father's treasurership to Her Majesty's and Drury Lane theaters. At the age of eight he had composed the music of an operetta entitled "Garibaldi"; and, studying under Sir Julius Benedict and Sir John Goss, on reaching his twelfth year he was thoroughly at home in Beethoven's sonatas.

Cowen made his first appearance in public at the age of eleven, in the concert-room of Her Majesty's Theater; and the following year the young musician gave a concert at Dudley House, at which Trebelli, Joachim, and Santley assisted. When fourteen years old he left for Leipsic to enter the Conservatory; and there he studied under Reinecke, Moscheles, and Moritz Hauptmann. Returning to London, he gave several matinées at Dudley House, and then proceeded to Berlin to resume his studies. Among his more popular early works were the cantata "The Rose Maiden," 1870; "The Language of Flowers"; and the "Scandinavian Symphony," 1880.

Frederic Hymen Cowen.

From 1871 to 1877 Cowen accompanied Her Majesty's Opera; he was conductor of the Covent Garden promenade concerts, 1880; of the Philharmonic concerts, 1888-92; and was specially summoned to Australia as conductor of the Melbourne Centennial Exhibition, 1888-89. Later he was appointed to succeed the late Sir Charles Hallé in the conductorship of the Manchester, Liverpool, and Bradford concerts, 1896.

Cowen's chief works, besides those already mentioned, are: "The Corsair," cantata, 1876; "Pauline," opera, 1876; "St. Ursula," cantata, 1881; "Welsh Symphony," 1884; "Sleeping Beauty," cantata, 1885; "Ruth," oratorio, written for the Worcester Festival, 1887; "Song of Thanksgiving," 1888; "St. John's Eve," cantata, 1889; "Thorgrim," opera, 1890; "Signa," an opera performed in Milan in 1893 and subsequently produced in London by Sir Augustus Harris; "The Water-Lily," cantata, written for the Norwich Festival, 1892; "Harold," an opera performed at Covent Garden, 1895; "The Transfiguration," oratorio, composed for the Gloucester Festival, 1895; "In Fairyland," suite, 1896; "Idyllic Symphony"; "Dream of Endymion," 1897; "Ode to the Passions," 1898. Cowen has also published over 200 songs, duets, piano pieces, etc.

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J. G. L.

COWEN, ISRAEL: American lawyer and jurist; son of Bennett and Bertha Cowen; born in Houston, Texas, Dec. 12, 1861; received his early education in the public schools of Texas and California, and in a private school in New York city. He then studied seven years in Germany, and, returning to Chicago in June, 1881, received the degree of LL.B. from the Northwestern University, being admitted to the bar Jan. 4, 1883.

Cowen was appointed master in chancery of the superior court of Cook county, Illinois, May, 1896, serving until March, 1899, and was nominated for judge of the superior court upon the Democratic ticket in 1900. He has been for several years identified with the order of B'nai B'rith, and in 1893 was chosen president of District No. 6. Since July, 1891, Cowen has held a membership on the Board of Delegates on Civil and Religious Rights. For many years he was a member of the executive committee of the Hebrew Sabbath-School Union, and is connected with many other national and local Jewish organizations. At the memorial services for Sir Moses Montefiore, held in the Chicago Opera House Aug. 30, 1885, he was the presiding officer.

Cowen has been an extensive contributor, in poetry and prose, to the religious and secular press, and has delivered many lectures in all parts of the country on both Jewish and public questions.
A. M. P. J.

COWEN (originally **Cohen**), **LAURENCE:** Journalist and politician; born in 1865 at Hull. For some years he lived at Newcastle-on-Tyne, where his father, E. Cohen, acted as ḥazzan. He went to London in 1888, and was on the staff of "Ariel," the paper conducted by Israel Zangwill. Later he established the journals "Commerce" and "Finance," of both of which he is (1901) the editor. These and "The Topical Times" are among the journals owned by his firm, "The Columbus Company, Limited," of which Cowen is the head. He is the founder and honorary secretary of the Article Club, an institution including most of the chief manufacturing firms in England. In 1899 he received the Knight Commander's Cross of the Order of Takovo, for services rendered in furthering the commercial interests of Servia. In Oct., 1900, he unsuccessfully contested Coventry in the Liberal interest.

Cowen in 1897 married Hélène Gingold, the novelist, granddaughter of Sulzer, the cantor and composer. His brother **Louis Cowen,** journalist, collaborated, under the pseudonym "J. Freeman Bell," with Israel Zangwill in his first book, "The Premier and the Painter," and in other productions.

Bibliography: *Jewish Chronicle*, London, Sept. 28, 1900.
J. G. L.

COWEN, LIONEL: Painter; born 1846; died Aug., 1895; brother of Frederic H. Cowen, the composer. Cowen, a painter of considerable ability, was a member of the Royal Society of British Artists, and frequently exhibited at the Royal Academy. He died at sea in 1895, while on his way home from Hobart Town, Tasmania, where he had been for some years engaged in the practise of his art.

Bibliography: *Jewish Chronicle*, London, Aug. 16, 1895; *The Times*, London, Aug. 9, 1895.

J. G. L.

COWEN, PHILIP: Jewish publisher and communal worker; born in New York city in 1853; educated in the public schools; was one of the founders and publisher of "The American Hebrew" (see American Hebrew), and has published several works of importance in American Jewish literature. He was interested in the organization of the Young Men's Hebrew Association, active in caring for the Russian Jewish immigrants in 1881–82, and collected the Jewish church statistics for the census of 1890. In 1902 Cowen was appointed supervisor of "The City Record," an important office in the city government of New York.

A. S.

COZBI ("deceiving"): A Midianitish woman, daughter of Zur, the leader of a tribe. She was put to death along with the Israelite Zimri by Phinehas (Num. xxv. 14–18).

E. G. H. G. B. L.

CRACOW (Polish, **Kracow**): A city of Galicia, Austria, formerly the capital of the kingdom of Poland; founded about 700 C.E. There are no records of the early history of the Jewish community of Cracow, but it is probable that the Jews gained a foothold in the city after the German inhabitants had forfeited their privileges by a revolt against King Ladislaus Lokietek (the Short) in 1311, and that their position became more secure when that monarch removed his capital from Gnesen to Cracow (1312). The ruins of the palace of Lobzow, where Casimir the Great was said to have spent his leisure time with his beautiful Jewish mistress Esterka, are near Cracow, and a large mound of earth in the garden was reverenced as her grave as late as the first half of the nineteenth century. The only record of that period is the massacre in 1348, at the time of the Black Death riots. Records show that the Jews owned houses and lived in Cracow at the end of the fourteenth century, and that King Jagiello (or Jagellon) in 1400 bought from the Jew Jossman one of the stone houses which formed the new university (Sternberg, "Gesch. der Juden in Polen," p. 87). Riots against Jews occurred during the Easter week of 1407, when the mobs were incited by the priest Budek. The Jewish quarter was fired; and in the conflagration a church and several streets inhabited by Christians were destroyed. The visit of Capistrano (Aug., 1453, to May, 1454) had there the same disastrous results for the Jews as it had in other places which he visited (see Responsa of R. M. Minz, No. 63, Cracow, 1617). In 1464 the Jews of Cracow were plundered, and thirty of them killed, by Crusaders. The attacks and riots became so frequent that King John Albert, in 1494, ordered the Jews of Cracow to settle in the present suburb of Kazimierz, which was then a separate city, and it has remained the Jewish quarter ever since. The Judengasse of Cracow proper is the only witness to the fact that Jews lived there before they were confined to Kazimierz. The change gave them no greater security, for their new quarters were attacked with the usual results as soon as the king left the capital.

Fifteenth Century.

The students of the Cracow University were generally prominent in attacks on the Jews, and their persecutions led to the establishment of relations between the Jews and the authorities of the university, in the records of which the Jews of Cracow are first met with as a corporate body. A Jewish banker was appointed to lend money to students on pledges, and being appointed by the rector, he had the title of privileged servant of the university. In this way the banker became the protector of his fellows against the insults and cruelties of the students. A tax, at first irregularly collected, was also imposed upon the Jews of Cracow for the purchase of books and writing material for the students. This tax, known as "kozubalec," developed into a form of blackmail, levied under the guise of protecting them from attacks by the students.

Little is known of the communal and intellectual life of the Jews of Cracow until the sixteenth century, when both appear well developed under the rule of Sigismund I. (1506–48), who first reduced to order the administration of Jewish affairs in his dominions. It is believed that R. Jacob Pollak, who later became rabbi of Prague, stood, in his younger days, at the head of the Jewish community of Cracow (Dembitzer, "Kelilat Yofi," Preface); but the first rabbi of Cracow known as such is R. Asher, the grandfather of R. Meïr (MaHRaM) Lublin. In his time (he was there as early as 1507, and died about 1532) there were in Cracow a number of Bohemian Jews, under a rabbi named R. Perez. As the result of a dispute between them and the Polish community under R. Asher, King Sigismund decided in 1519 that the latter owned the synagogue and could prevent the Bohemians from entering it.

Sixteenth Century.

Those times, although not entirely free from violence and persecution, were probably the best which the Jews of Cracow ever enjoyed under Polish rule. Though legally confined to Kazimierz, Jews had places of business in all the principal thoroughfares of Cracow, and even on the Ringplatz. Large penalties were imposed on the city for every riot or act of violence against the Jews. This law, however, passed by the Diet at the instance of Chancellor Christoph Szydlowiecki, fell into disuse, and was suspended by Sigismund in 1536. He nevertheless refused to grant the demand of the German merchants, in 1542, that the number of Jews in Cracow be limited, or to listen to their complaint that the Jews sent money out of the country by importing goods from Wallachia (Grätz, "Gesch." ix. 432); showing therein his willingness to protect the Jews of his capital against unjust discrimination. The waywode Peter Kmit, who rose in influence under Bona Sforza, Sigismund's second wife, did at one time spread the report that the Diet intended to grant to the Jews of Cracow complete liberty of commerce, but this was done for the purpose of extorting money from the Christian merchants. In 1539 Katharina Zelazewska, the widow of an alderman ("Rathsherr"), was burned at the stake for embracing Judaism. In 1556 cholera caused many deaths in the community, while riots by the students in December of that year, repeated in May, 1560, added to the distress of the Jews. At that time they numbered about 3,000. The "pinḳes" (communal records) shows that no deaths occurred between November, 1590, and the Feast of Tabernacles, in 1591 and only one between April and September in 1594. In January of the following year the Jews rescued all the king's treasures during a conflagration in the palace, but this did not prevent the hanging of thirteen Jews on a false charge in 1596.

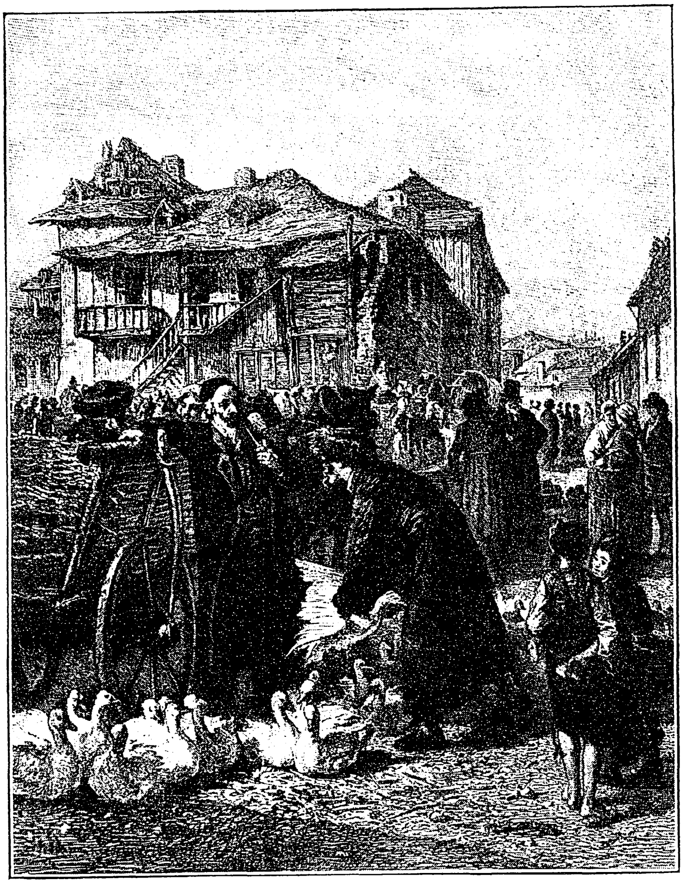

The Market at Cracow in 1869.
(From a drawing by A. Schönn, by permission of D. Appleton & Co.)

The "taḳḳanot," or ordinances for the administration of the communal affairs of Cracow, preserved in the old "pinḳes," and dated 1595, comprise an almost complete municipal code. They provide for dayyanim (assistant rabbis) as administrators for charities and other institutions; include rules for marriages and for the engaging of servants and apprentices; and contain various other regulations; all of which tends to prove that the Jews formed a practically independent community, with the management of their own internal affairs. This set of rules is, however, not the oldest extant, there being some isolated regulations regarding education and other subjects dating back to 1538, and signed by David Jonathan, scribe and treasurer of the community of Cracow, together with the other rabbis, parnasim, and notables who usually appended their names to documents of that nature.

While Cracow shared the decline of Poland, which began in the seventeenth century, it still held its ascendency over the other Polish cities. A regulation of the Council of Four Lands, in 1606, decides that the gift to the king known as "spilkovi" (the "pin-tax" of later times) should always be given by the "ḳahal" (community) of Cracow, and be repaid to it from the treasury of the council, "as this is for the good of the Jews in Great and Little Poland, Podolia, and Ukraine" (Wettstein, "Ḳadmoniyyot," p. 26). The plague of 1623 devastated the Jewish quarters, and many of the communal institutions were closed.

Seventeenth Century.

Cracow did not regain its former prestige until about 1638, when arrangements were made to reopen the Talmud Torah. False accusations were very frequent at that period, when the community was disorganized and unable to protect its members. A certain R. Asher Anshel was burned at the stake in Nisan (April), 1631, R. Samuel Zanvil meeting the same fate in the following month. Four Jews were tortured and executed in Nov., 1637, and various other atrocities were perpetrated. The interesting regulations about barber-surgeons deciding who had, and who had not, the right to practise that profession, dates from Dec., 1639, and tends to prove that the community was now again in its normal condition. The terrible days of Chmielnicki and the wars of the Cossacks were now approaching, and although Cracow did not suffer in the fateful years of 1648-49, her turn came in 1655, when there was a general massacre of Jews, in which "hundreds and hundreds of heads of families lost their lives." There was no cessation even after peace was made, and in 1664 the druggist R. Matathia was burned "for blaspheming Christianity." A student riot on March 12, 1682, aroused the good king Sobieski to punish the rioters; but the Jews of Cracow found it safer to intercede in behalf of one of the leaders who was condemned to death.

Their fortunes went from bad to worse in the eighteenth century, when the impoverished and degraded community became heavily involved in debt. In Jan., 1726, the leaders and representatives issued a "keruz" (proclamation), calling upon the Jews of Cracow to contribute a twentieth part of their possessions to settle with the commission which the waywode had appointed to liquidate the debts of the community. The proclamation stated that the commission was a great boon, and that the sacrifice which the Jews of Cracow were required to make was the only means of preventing the abolition of the community and averting terrible persecutions and possible exile. The last act of the community of Cracow, before the final partition of Poland, was the "ḥerem," or great ban, pronounced there against the new sect of Ḥasidim on the 25th of Tishri (Sept. 29), 1785. It is signed by Rabbi Isaac ha-Levi and sixteen notables; but it had no more effect there than in other places, and Ḥasidism gained a firm hold in Cracow, which it has succeeded in retaining to this day.

Eighteenth Century.

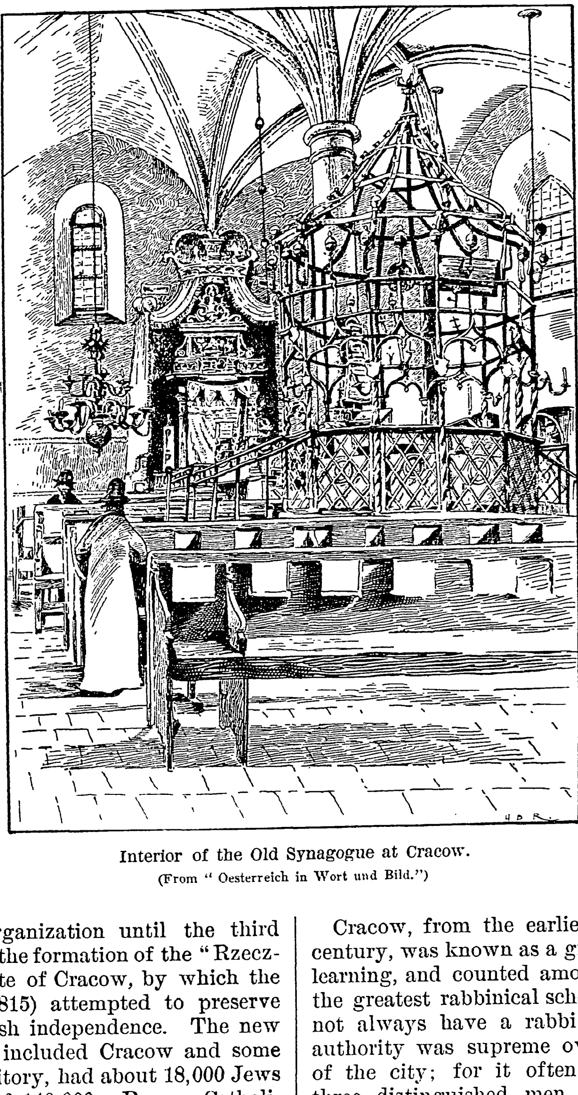

Interior of the Old Synagogue at Cracow.

(From "Oesterreich in Wort und Bild.")

After the city became a part of Austrian territory in 1795, the condition of the Jews was, if possible, rendered worse than before; but when it became in 1810 a part of the duchy of Warsaw, the Jews were in theory emancipated. Still this did not prevent the new government from enacting a law which made the kasher-meat tax paid by Jews a permanent feature of the revenue. The ill-fated duchy lasted only until 1813, and the Jews practically retained their old communal organization until the third great political change—the formation of the "Rzeczpospolita," or Free State of Cracow, by which the Congress of Vienna (1815) attempted to preserve the last vestige of Polish independence. The new commonwealth, which included Cracow and some of its surrounding territory, had about 18,000 Jews in a total population of 140,000. Roman Catholicism was the official religion of the state, and a special set of laws for the Jews was adopted by the commission on organization, which placed the old community in a very lamentable condition. The kahal was abolished, and the Jews were placed under the "Gemeindevogt" (chief of the community), but not as free citizens. They were under special jurisdiction of the authorities, and burdened with so many harassing and degrading restrictions that their fate was rendered the most deplorable in Europe (Jost, "Neuere Gesch. der Israeliten," ii. 314 *et seq.*). This lasted with some slight modifications until the Free State was incorporated with the Austrian dominions in 1846. It became a part of Galicia, and has since then shared the lot of all other Jewish communities in Austria.

In the memorable year 1848 the Jews of Cracow, with the aid of Christian citizens, elected their rabbi, Dob Berush Meisels, as a member of the Reichsrath, which met at Kremsier, where he made a good impression. In the short-lived emancipation of that year Jews settled in all parts of the city, but in 1850 they were forced back to Kazimierz, few only remaining in Straddom, another suburb nearer the center of the city. Since their real emancipation in 1861 they have spread all over the city, although Kazimierz is to-day as much of a "Judenstadt" as when Jews were prohibited from living in any other part of the city.

Cracow was the first city in Galicia to adopt (1872), with some modifications, the new order of management for Jewish communities which was suggested by the "Musterstatut," the model plan issued by the representative of the central government after the emancipation.

Cracow, from the earlier part of the sixteenth century, was known as a great center of Talmudical learning, and counted among its citizens some of the greatest rabbinical scholars of Poland. It did not always have a rabbi or "ab bet din," whose authority was supreme over all the learned men of the city; for it often happened that two or three distinguished men stood each at the head of a "yeshibah," or great school, and acted independently of one another. R. Asher, mentioned above, was only a "rosh metibta," and so also was his contemporary R. Moses Storch. Moses Isserles (d. 1572); his brother-in-law R. Joseph b. Mor-

Rabbis and Other Notable Jews.

decai Gerson Kohen (d. 1591); Eliezer Ashkenazi (d. 1586); Isaac b. David Shapira (d. 1582); Mordecai Singer (d. 1576); Joel, the stepfather of the above-mentioned Joseph Kohen; Eliezer Treves; Meïr b. Gedaliah; Moses Mordecai Margoliot; and many other learned men have all been rabbis, or great religious teachers, who decided religious questions separately or in conjunction with others; but none of them was ever elected to the headship of the entire community. Sometimes one scholar, or even one who was not a recognized rabbinical authority, was placed, by the ruler of the land, at the head of the community, with legal jurisdiction, though not with the religious authority of the office. Such cases were rare, and most scholars succeeded one another in the limited authority which the community chose to confer on the heads of yeshibot, who were not especially selected as rabbis of the whole community.

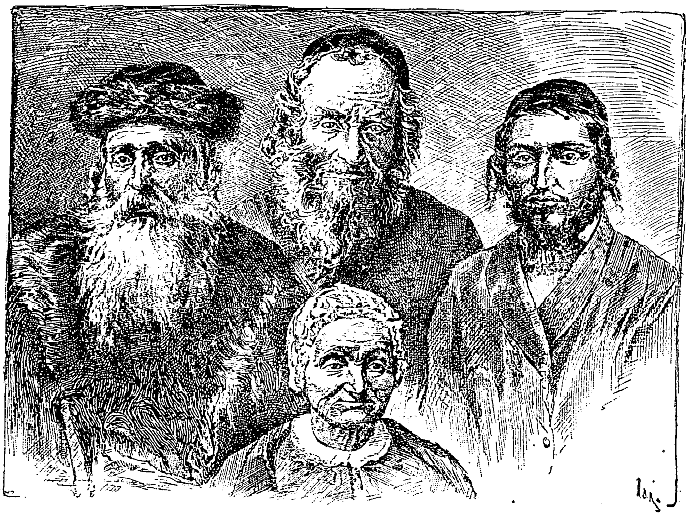

Types of Cracow Jews.

(From "Oesterreich in Wort und Bild.")

The first rabbi who enjoyed the title of "ab bet din" of Cracow and the province was R. Isaiah Menahem b. Isaac (1591–99). His successor, R. Meshullam Phoebus, or Feivush, of Brest (d. 1617), was in Cracow at least as early as 1605.

Nathan b. Solomon Shapiro became the head of a yeshibah in 1617, and held this position until his death in 1633. He was not, however, rabbi of the community, that position being held by R. Joel ben Samuel Sirkes. Nathan was succeeded as "rosh metibta" by R. Joshua b. Joseph of Wilna, who died in 1648; and R. Joel, who died in 1640, was succeeded (1644) by R. Yom-Ṭob Lipman Heller four years later, who also succeeded R. Joshua, dying in 1654. Rabbi Joshua ben Saul Heschel (known as "Reb Heschele") of Lublin became rabbi of Cracow the same year, dying in 1664. He was succeeded by R. Aryeh Löb b. Zachariah, "the prophet" who died in 1671. His successor was R. Aaron Samuel Kaidanower of Wilna, who died in 1676, and was succeeded by R. Isaac Ḥarif Landau of Opatow, who died in 1683. The next rabbi, Aaron Teomim, who was chosen in 1687, did not arrive until 1690, and died four months after his arrival.

For about ten years, during which time no regular rabbi was appointed, R. Saul Katzenellenbogen of Pinczow attended to some of the rabbinical duties. In 1693 R. Jehudah Löb, son of R. David b. Samuel (Ṭure Zahab) of Lemberg, was chosen rabbi about 1700; he either died, or left for Brest. R. Saul, the son of the above R. Heschel, succeeded R. Löb, and died in 1707. There was again a vacancy for several years, for the next rabbi, R. Jehuda Löb b. Isaac of Shidlov, came to Cracow after 1714. He died between 1730 and 1732, and was succeeded by his son R. David Samuel Schmelka, who lived until 1741. He was succeeded by R. Isaac Joseph Teomim, who, in 1745, returned to Breslau to succeed his father. After an interregnum of nine years R. Isaac Landau of Zolkiev was chosen, and held the position until his death in 1767. He was succeeded by R. Aryeh Löb b. Samuel of Tarnow, who died 1776, and was followed by R. Isaac ha-Levi of Lemberg, who died in 1799. R. Moses Solomon of Warsaw (Brody?), formerly rabbi of Koretz, was elected to succeed him; but after preaching one sermon in the old synagogue he went to Warsaw, where he remained until his death in Dec., 1815. He retained, however, the title of rabbi of Cracow, for which he is said to have paid 500 ducats, and was so styled by others in references made to him in contemporary writings. R. Ẓebi David, son of the above R. Isaac ha-Levi, was acting rabbi until after the death of Moses Solomon, when he succeeded to the full title, and died at an advanced age in Dec., 1831. After much dissension the above-mentioned R. Berush Meisels was chosen rabbi, and nominally held that position over twenty years. His title, however, was for the greater part of that time disputed by a wing of the Ḥasidim, who considered R. Saul Landau as the rabbi. When the latter died, and R. Berush went to Warsaw in 1856, R. Alexander, the son of R. Saul, was chosen rabbi, but died a few weeks later. R. Simon Schreiber, son of R. Moses Sofer, was chosen in 1858, and remained rabbi until his death, March 26, 1883. Since then Cracow has been one of the many Austrian communities which have no rabbi, because the various factions can not agree in any selection. R. Ḥayyim Nathan Dembitzer, in succession to his brother R. Jacob Moses (d. 1863), was acting rabbi until his death in 1892. One of the dayyanim, "the rosh bet din," is at present (1902) the acting rabbi.

The most important members of the Cracow community were usually officers of the ḳahal, and at the

Important Scholars.

time when the Jews were under their own jurisdiction such officers carried with them not only religious but worldly authority. Until the abolition of the ḳahal in 1815, there were always four elected "roshim" (heads), five "ṭobim" (best, or chosen), fourteen ḳahal men, and three auditors, who practically ruled the community. Sometimes one would, on account of his great learning, or wealth, or abilities as a leader, enjoy special distinction, like R. Abraham Israel Hendels, who died in 1660, of whom it is said that he was "the leader of the community of Cracow for over fifty years." There were also many distinguished physicians, such as Isaac, the favorite of kings Alexander and Sigismund early in the sixteenth century, and Samuel, the surgeon to the queen, who is mentioned in a suit for slander in which the above R. Asher was a witness. The physician Solomon Kolahora (d. 1597) was a favorite of King Stephen Bathory. The family, which is later called "Kalihari," was still known in the last century, and has furnished many druggists, physicians, Talmudists, and "parnasim" to the community. Of the noted rabbinical scholars who were "dayyanim," or "rosh yeshibot," may be mentioned: R. Isaac ha-Kohen of Kremenetz, the father-in-law of R. Meïr Lublin; R. Joshua Kohen, who was "rosh bet din" over thirty years, and died in 1631; R. Jehuda Selkil, son-in-law of R. Joel Särkes; R. Berechiah Shapiro; R. Hirsch ha-Kohen; and R. Mordecai Krasnik, who flourished in the middle of the seventeenth century. The scribes or secretaries of the community, those whose names are found signed under the valuable records preserved in the "pinḳes," were usually also important men, and of them R. Matathia Delacrut (first half of seventeenth century), R. Isaac b. Hanoch (1660), and R. Jehuda Löb Kalischer (1738) deserve to be mentioned. The "shoḥeṭim," "bodeḳim," "menaḳḳerim," and even the butchers of Cracow were, in olden times, famous for their learning, and one of them, R. Ẓebi of Cracow, who died 1593, was the author of an authoritative work on "sheḥiṭah." Among the most prominent families in later times was the Mieses family, which removed to Germany in 1863, while reference should also be made to such scholars as Dr. M. Duschak and Dr. Landau. Of the scholars now living in Cracow, Dr. Rubin, and F. H. Wettstein deserve mention.

Synagogues.

Besides the old synagogue which was mentioned above, there are in Cracow the "new" synagogue built by Israel Isserles (father of R. Moses) in 1553; the "high" synagogue, built in 1633; one which bears the name of its builder, R. Isaac R. Yekel (d. 1673), and which was built in 1644; the "ḳuppah" (treasury) synagogue, so called because it was built (in 1647) by the community, not by private donation; and Popper's synagogue, which was finished in 1798. Cracow has also a temple of the Progressive congregation, numerous small "batte midrashim" and "stüblach," as the Ḥasidic houses of worship are called. Among the more considerable batte midrashim, of which there are about eight, the most famous is the one which tradition has connected with R. Nathan Schapiro (the author of the "Megalleh 'Amuḳḳot"), whose memory is sanctified by the pious Jews of Poland.

Present Conditions.

The Jewish community, with a population of 25,000, is ruled by a "Cultusrath" of 30 members, of which the officers are: Dr. Leon Horowitz (former member of Reichsrath), president; Hirsch Landau, vice-president; Sigmund Pelican, secretary. Other officials are: Ch. L. Horowitz, acting rabbi; Pinḥas Dembitzer, Joseph Lederberger, Kalman Gutwirth, Abr. Moses Rappoport, and Samuel Landau, rabbinats-assessors; Moses Landau, president of ḥebra ḳaddisha. Dr. Tohn is the rabbi of the Progressive or Liberal congregation. The university now has several Jewish professors (there were four in 1887), and the chamber of commerce is represented in the Reichsrath by Dr. Arnold Rappoport, a grandson of S. J. L. Rappoport of Prague, who in 1889 founded the "Israelitische Handwerksschule" (see Bloch's "Oesterreichische Wochenschrift," 1889, No. 24). The city has also various charitable organizations, and received a considerable share of the benevolent foundations of the late Baron de Hirsch in Galicia, which also includes another "Handwerksschule." The Sefat Emet society, founded in 1892, marked the beginning of the revival of the Hebrew language, and the Colonisations-Verein für Palästina, which was founded in 1893, was the forerunner of the Zionist movement, which has rapidly spread in Galicia in the last few years, and of which Solomon Fuchs, the editor of "Ha-Maggid," is one of the pioneers.

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H. R. P. Wi.

——**Printing:** Cracow had the first Hebrew printing-establishment in Poland. The first books issued there were stated by Wolf to be a Pentateuch and the five Megillot (1530), and a Haggadah (1531), which do not, however, bear the name of the printer, and Steinschneider accordingly denies the existence of a press at Cracow at that date. Samuel Asher and Eliakim, the sons of Ḥayyim Halicz, established a printing-office in 1534, which survived only a short time. Johannes Halicz became a printer of Hebrew in 1538, and in 1539 he associated with him Johannes Kurzias of Glogau; but their enterprise was also short-lived, and the last work from their press is dated 1546. About a quarter of a century later Isaac b. Aaron of Prossnitz, also known as Isaac "Meḥoḳeḳ," established a printing-press in 1569, which had a better fortune. He employed as corrector Samuel, son of the martyr Isaac Bohm, who

Book-Printing. formerly lived in Venice, and the first book issued, the "Torat Ḥaṭṭat" of R. Moses Isserles, afterward reprinted three times, shows improvement over books previously printed in Cracow. Many books, some of which are now very rare, were issued from his press during the following thirty years. They included the Yalḳuṭ (1596). The earlier works, issued before 1580, when Samuel left him, vie with the best Italian products, and the title-pages are decorated after the Italian style. In 1600 R. Isaac returned to Prossnitz, but part of his plant remained in Cracow, where his three sons, Aaron, Moses Joshua, and Issachar Bär, began, in 1602, the publication of the Babylonian Talmud, finished in 1608. They did not place their names on the title-pages as printers until after their father's death (1612); but they are found, in accordance with the customs of the time, among the typesetters whose names were affixed at the end of each book. Their printers' mark was a ram.

The Polish establishments enjoyed a limited protection against foreign competition, the rabbis of Cracow and the COUNCIL OF FOUR LANDS having issued an edict that no Hebrew books printed in Poland should be reprinted in Italy, and the Italians, who had in Poland their best markets, thought it prudent to obey leaders who could effectively bar their products from that territory. Cracow was now declining, and the old printing-establishment was likewise losing ground. The last book it issued bears the date of September, 1628. There was also at that time another printing-office in Cracow, which issued one book, "Shomerim la-Boḳer," in 1627.

R. Nahum Meisels, a member of one of the best families of Cracow, embarked in the printing business in 1631. He imported new type from Venice, and made great efforts to secure prosperity for his venture. He printed many books, but the records of his business affairs show that he was generally financially embarrassed. He had frequently to bor-

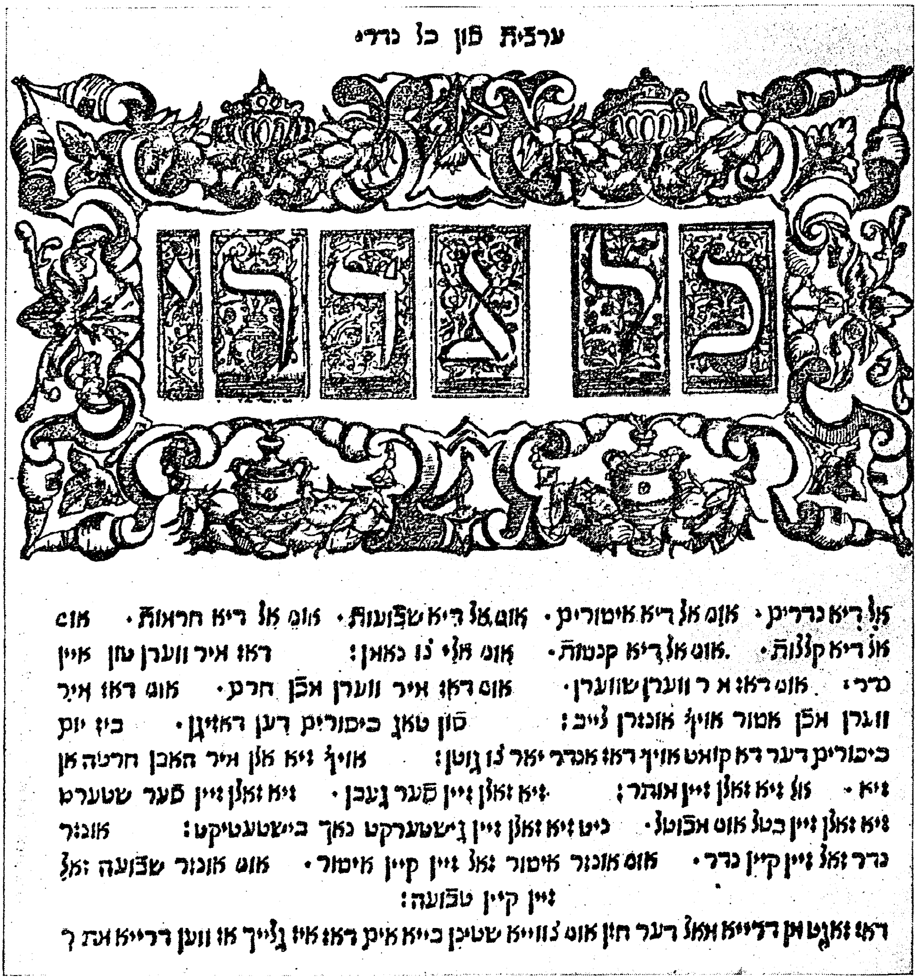

ערבית פון כל נדרי

כל נדרי

אל דיא נדרים · אונ אל דיא איסורין · אונ אל דיא שבועות · אונ אל דיא חרמות · אונ
אל דיא קונמות · אונ אל דיא קנסות · אונ אלי צו נאמן: דאז איר ווערן טון איין
נדרי · אונ דאז איר ווערן שווערן · אונ דאז איר ווערן אבן חרם · אונ דאז איר
ווערן אבן אסור אויף אונזרן לייב: פון טאג כיפורים דען דאזיגן · ביז יום
כיפורים דער דא קומט אויף דאז אנדרי יאר צו גוטן: אויף זיא אלן איר האבן חרטה אן
זיא · זול זיא זאלן זיין אותר; זיא זאלן זיין פער געבן · זיא זאלן זיין פער שטערט
זיא זאלן זיין בטל אונ אבוטל · ניט זיא זאלן זיין גישטערקט נאך בישטעטיקט: אונזר
נדר זאל זיין קיין נדר · אונ אונזר איסור זאל זיין קיין איסור · אונ אונזר שבועה זאל
זיין קיין שבועה:
דאז זאגט מן דרייא מאל דער חזן אונ צווייא שטיבן בייא אים דאז איז גלייך אז ווען דרייא את ר

PAGE WITH THE KOL NIDRE PRAYER, FROM A JUDÆO-GERMAN MAḤZOR PRINTED AT CRACOW 1571.

row on unfavorable terms, or to take in partners; to pledge his plant and books to creditors; and, at last, to sell his house. The calamitous years of 1648–49 added to his difficulties, and in the latter year he failed, closing with the publication of "Ẓuḳ ha-'Ittim," by R. Meïr of Shebreshin, in which the disasters of the Cossack war are described in the quaint rabbinical style of that period. What remained of the plant of R. Nahum Meisels, who died in 1659, was inherited by his son-in-law, Jehuda Löb Meisels, who began to print books on a small scale in that year and continued until 1670, when he, too, was forced to suspend work.

For over 130 years in the period of the decline of Poland, Cracow had no Hebrew printing-office. In 1803 the wealthy Naphtali Hirz ha-Kohen Schapiro opened an establishment, and in 1820 his son Aaron Solomon became his associate. They sympathized with the "Haskalah," or progressive ideas, and did much to encourage its literature, but were forced to close their establishment in 1823 after having sustained great losses. There was again an interval of about forty years, when Karl Budweiser, in 1863, began the printing of Hebrew books. The most notable among the works issued from his office, before he removed to Lemberg in 1874, are those of S. J. L. Rappoport and Mieses.

Periodicals.

In 1879 Joseph Fischer established a Hebrew printing-office, which is now in a flourishing condition, and which has contributed to make Cracow a center of Neo-Hebrew literature during the last two decades. Since Ha-Maggid, the oldest of Hebrew weekly periodicals, removed to Cracow in 1892, that city has occupied an important position in the Jewish publishing world. Numerous Hebrew periodicals like "Ha-Eshkol," "Ha-Zeman," "Ha-Ḥeker," "Mi-Mizraḥ umi-Ma'arab," "Ha-Dor," the Yiddish weekly "Der Jud," and the monthly "Die Judische Familie" (the last two published by the Ahiasaf of Warsaw) appeared there; all of them, however, are now defunct. Cracow's proximity to Russia makes it a convenient place from which Russian publishers can issue books and periodicals for circulation in Russia, where permission to found a newspaper is difficult to obtain. Freedom from rigid censorship gives Cracow an advantage over greater centers like Warsaw or Wilna.

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J. P. Wi.

CRADLE SONGS, JUDÆO-GERMAN:

Songs written as lullabies; these exist in great variety and profusion among the Jews speaking Judæo-German or Yiddish, and among them may be quoted the following:

For boys:

Inter Yankeles wigele	Behind Jankele's cradle
Shteit a gilden tsigele;	Stands a golden goat;
Tsigele is gifurn handlen	Goat went to sell
Rozhinkelach mit mandlen.	Raisins and almonds.
Rozhinkelach mit mandlen	Raisins and almonds
Sanen di bäste schoire.	Are the best goods.
Yankele wet leirnen Toire;	Jankele will learn Torah;
Toire wet er leirnen;	Torah will he learn;
Briwelach wet er schraben,	Letters he will write,
In a eirlecher Id	And he will be a good Jew
Wet er af tomid farblaben.	And remain so for ever.

The last few lines occur in Bessarabia in the following form:

Lernen wet er keseider	He will learn properly
A por Shures, a por mailes.	A few lines, a few steps forward.
Moishinke wet paskenen shailes;	Moishinke will answer ritual questions;
Shailes wet er paskenen,	Ritual questions will he answer,
Droshes wet er darshenen.	And he will make religious speeches.

Another version, from the government of Suwalki, prophesies the boy's marriage:

Du west lernen Teire,	You will learn Torah,
Teire, Teire, in kepele,	Torah, Torah, will be in your head,
Kashe, kashe, in tepele.	Gruel, gruel, in your pot.
Puter mit breit shmirn.	You will put butter on your bread.
Der tate mit der mäme soln derleben	May father and mother live
Dir tsu der chupe firn.	To bring you under the canopy.
Firt men, firt men, tsu der chupe;	They take him, they take him, to the canopy;
Firt men, firt men, fun der chupe;	They take him, they take him, from the canopy;
Setst men aruf eibm on.	They seat him at the head of all.
In gold un in silber ongeton.	He is dressed in gold and in silver.
Git men a shtikl fleish,	They give him a piece of meat,
Sogt der chosn as di fleish is heis;	And the bridegroom says it's too hot;
Git men a shtikele of,	They give him a piece of poultry,
Sogt er di of i post.	And he says the poultry is too tough.
Darfar wet er derleben	For this he will live
Mit der kale shlofn.	To have a bride.
Shlof zhe, shlof zhe in dainem ru,	Sleep, sleep in peace,
Mach zhe daine koshere eigelach tsu;	Close your pretty eyes;
Mach zhe tsu, un efn ouf;	Close them and open them;
Kimt der tate un wekt dir ouf,	When papa comes to wake thee,
Sol er mir wekn, wi er wil,	Let him wake me as much as he likes,
Ich el mir stumachen di eigelach un shwaigen shtil.	I will close my eyes and keep quiet.

A Rumanian version looks forward to the period of the bar miẓwah:

A giter in a frimer Id wet mir dus kind blaben.	He will remain a good and pious Jew.
Toire tsiwe Moishe morushe.	Moses left us the Law as an inheritance.
Tsi der barmitswe wet es sugn a drusche;	He will make a speech at his confirmation;
Tsi der drushe wet er sech shteln.	He will rise to make a speech.
Der futer mit der miter wet unqueln;	Father and mother will swell with pride;
Gur dem oilem wet san drushe gefeln—	And the community will like his speech—
Gur dem oilem, gur der welt.	The community and the whole world.
Der futer mit der miter wet gibn nadn asach geld.	The father and the mother will give much money for his dowry.

The lullabies for girls are of a simpler nature, as may be shown by the following examples from the neighborhood of Kherson:

I.	I.
Shlof zhe, shlof, main taier kind;	Sleep, sleep, my dearest child;
Mach zhe tsu di eigelach gich un geshwind;	Close your eyes quickly;
Dain esn un dain trinken shteit shein greit do.	Your food and your drink are all ready.
Mach zhe tsu di eigelach af etlechene sho.	Close your eyes for a few hours.

II.

Dzhades un bern i do umedum ;
Sei geien in drousn arum ;
Sei obn sheine meidelach weinendik gefunen,
Obn sei gechapt un araingeworfen in brunen.

II.

Beggars and bears are all around :
They even walk around outside ;
And if they find pretty girls are crying,
They seize them and throw them into the well.

III.

Di sun is schon ufgegangn,
Der hon hot shon gekreit.
Er samelt keiches tsu dertrogn
Wos far dir is ongegreit.

III.

The sun has already risen,
The cock has already crowed.
He is gathering strength to bear
What you are getting ready for him.

IV.

Di lewone is shon arousgegangn
Fon ir getselt ;
Asei heich sol dain masel shainen
In der gantsen welt.

IV.

The moon has already disappeared
From its tent ;
So should your luck be
Over the whole world.

The following cradle song, the most elaborate collected ("Globus," xx.), is perhaps one of the most charming :

Shluf, man feigele,
Mach tsi dus eigele,
Shluf sech ois, man kind.
Di shlufst nit fraid.
Di weist nit ken laid ;
Shluf sech ois gesint.
Ich, dan miter,
Bin dan beshitser ;
Schluf sech ois gesint.
Der schluf der giter
Asoi, wi a hiter,
Shteit ba dir bis fri.
Mit san fligele
Iber dan wigele,
Dekt er dich sthil tsi.
Di shpilst sech af dan brist
Mit dane hentelech imsist.
Der takt hot ba dir ken wert ;
In mit di fingerlech
Oif di klingerlech
Piano in konzert.
Di west oifshtein fin den wig,
Hosti arbet genig
Far dir ungegrait atsind—
Shtikn shichelach,
Laienen bichelech.
Shluf derwal, man kind,
As s'wet weren a roit flekele
Oif dan bekele ;
Wet men wisen dan main.
Di west a kik tun finder sat,
Shtein inge lat,
Rach geklait in shain.
Dech wel'n libn,
Presenten gibn,
Solste sugn nain.
Di eltern soln leiben
In nadn geibn
Toisenter asach ;
Sech kishn in malechl,
Chusn mit der kalechl.
Mir weln sech frain glach mit ach ;
Di west gain a kleid
Mit shlaires banait.
Di west sech drein aher in ahin ;
In fin dan windele,
Man klain kindele,
Wet wern a karnolin ;
Di west tantsn in sal
Af dem gepitsten pol ;
Di west unmachn a wind
Demelst taminju ;
Westi heisn daminju.
Shluf derwal gesint,
Di west tsi der chipe gain
Ungetin shain.
Demelst westi wern rain fin sind.
Di west sitsen bam tish
Di west esn gefilte fish.
Shluf derwal, man kind.
Di west habn a klains,
A fans in a shains ;
Di west's libn wi ich lib dech ;
Di west im oiskishen yeider glidele.
West im singn dus lidele :
Shluf sech ois gesint !

Sleep, my birdie,
Close your eyes ;
Sleep enough, my child.
You sleep with joy.
You know of no sorrow ;
Sleep with health.
I, your mother,
Am your owner ;
Sleep with health.
The good angel of sleep
Will, like a guardian,
Stand by you till morning.
With his wings
Over your cradle,
He covers you well.
You play on your bosom
With your little hands.
Rhythm has no value to you ;
And with your little fingers
You play on the bells
As if it were a piano in a concert.
When you shall go out from your cradle,
You will have work enough
Prepared for you—
To embroider shoes,
To pray from books.
Meanwhile sleep, my child,
And a red spot will appear
On your cheek ;
They will know you're mine.
You will look sideways,
And young men will stand there,
Richly dressed and handsome.
They will love you,
And give you presents,
But you should refuse them.
Your parents shall live
And give you a dowry
Of many thousands ;
Shall kiss each other on the mouth
The bridegroom and the bride.
We will take joy in joy ;
You will wear a dress
With lace sewed on it.
You will turn around and around ;
And your swaddling clothes,
My little child,
Shall become crinoline ;
You will dance in a hall
On a polished floor ;
You will create a wind
Then, my sweet one ;
You will be called "lady."
Meanwhile sleep in health,
And you will go to the canopy
Nicely dressed.
Then you will be cleared from sin.
You will sit at the table
And eat stuffed fish.
Meanwhile sleep, my child.
You will have a little one,
A good one and a pretty one ;
You will love it as I love you ;
You will kiss every limb,
You will sing to it this song :
Take your sleep in health !

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J. M. Gr.

CRAJOVA : Chief town of the district of Dolschi ; ancient capital of the Banat of Oltenie, Lower Wallachia. It may be assumed that Jews settled here at a very early period, some, doubtless, under Ladislaus Basarab between 1365 and 1367, after the expulsion of the Jews from Hungary by Louis the Great. At the beginning of the seventeenth century there was an organized community with a rabbi at Crajova. Many Jews coming from Turkey on business, settled in the city, and when Oltenie came under Austrian rule, in 1718, the community was probably augmented by new arrivals of Austrian and Hungarian Jews. The letter of privileges granted to the Bulgarian colonies (Oct. 1, 1727) by Charles VI. of Austria, forbade the Jews, as well as the Turks and the Greeks, of Crajova to display their goods at the fairs held in the city, the great annual fair being excepted. But when Oltenie again became part of Wallachia, in 1739, the privileges accorded to the Bulgarians were withdrawn, and the Jews of Crajova were once more free to ply their trades.

The community of Crajova, like all the Jewish communities of Wallachia, was under the jurisdiction of the Jewish starost of Bucharest, and therefore, since the beginning of the eighteenth century, under that of the ḥakam-bashi of Jassy. There was probably a starost-wekil at Crajova, who was raised to the rank of starost in 1805.

It is impossible to estimate even approximately the number of Jews formerly living at Crajova, for

Wallachia suffered greatly during the wars between Turkey and Austria, especially from the incursions of the bashi-bazouks and, later, from the armed hordes of Pasvant-Oglu. These inroads always forced the inhabitants of Crajova to disperse and seek refuge either beyond the Danube or beyond the Carpathians. According to the census of 1899 there were 2,891 Jews in a total population of 45,493. According to the statistics of trades made in 1900, which are very incomplete, there were 286 Jewish artisans. The Jewish population of Crajova is divided into two communities—Sephardim and Ashkenazim, the latter being the larger, and also the poorer. Each has its synagogue and its ḥebra ḳaddisha, but both use the same cemetery. They do not agree well together, in spite of the boys' school they maintain in common; but the Zion Society, now Independent Order B'nai B'rith, has done much to moderate their differences and lead to a better understanding between them. In consequence of these differences, however, Crajova is the only important Rumanian community without a rabbi.

Though the Jews of Crajova have lived in perfect accord with their Christian fellow citizens, the city has become during the last twenty-five years a center of anti-Semitic agitation. During the national festival of May 10, 1883, mobs went through the city, smashing the windows of Jewish shops and wounding some persons; a few days later one of the Jewish synagogues was set on fire. In 1884 a bomb was thrown into the theater while a Jewish company was playing. Since that time anti-Semitic hostilities and agitation have greatly increased, so that the Jews are leaving the city in great numbers.

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G. E. Sd.

CRANE: A rendering, in the A. V., of the Hebrew word סוּס or סִיס, which in the R. V. is more correctly translated "swallow." "Crane," however, is the proper rendering in the R. V. of the word עָגוּר, as in Isa. xxxviii. 14 and Jer. viii. 7. The first of these texts describes the crane as a bird that chatters; while the second points out its migratory character. The bird now identified with this crane, on the authority of Tristram and Hart, is the *Grus communis*. It is met with in Palestine in large numbers during the summer; and it winters generally in northern Africa. It is said to be the largest bird now found in Palestine, often measuring four feet in length. It gathers in large flocks at common roosting-places, where the chatter and clanging of its notes may be heard, especially at night, at a long distance. The peculiar anatomy of this bird has for some years engaged the attention of zoologists.

E. G. H. I. M. P.

CRANIOMETRY: The methods of measuring skulls for the purpose of determining certain topographical relations, the most important measurement of the skull being the cranial index, or the cephalic index in case the measurements are taken on the living. This consists in the ratio of the width of the head above the ears to the length of the head from the forehead to the most distant point at the back of the head. The cephalic index is expressed by multiplying the width of the head by 100 and dividing the product by the length. Thus, supposing a head to be 153 mm. wide and 186 mm. long, then $\frac{153 \times 100}{186} = 82.26$, the cephalic index. The broader or rounder a head is, the higher is its cephalic index, and vice versa. When the cephalic index is above 80 anthropologists term it "brachycephalic"; between 75 and 80, "mesocephalic"; and less than 75, "dolichocephalic."

There have been but few measurements of Jewish skulls, most of the measurements of Jews having been taken on the living. The following is a list of the measurements of 100 Jewish skulls taken by various anthropologists:

Origin.	No. of Skulls.	Cranial Index.	Observer.
Italian	3	76.33	Davis
Dutch	2	76.33	"
Polish	2	79.00	"
Various	15	78.4	Welcker
African	3	75.0	Pruner-Bey
Holland	5	77.48	Dusseau
Germany	4	....	Weissbach
Basel (13th and 14th centuries)	12	84.66	Kallman
Rome 2d (century)	5	78.5	Lombroso
Oran	1	74.4	Quatrefages
Paris	1	82.4	"
Constantinople	17	74.5	Ikoff
Crimea (Karaites)	30	83.3	"

The 30 Crimean skulls measured by Ikoff, being those of Karaites, can not, perhaps, be considered Jewish in the strict sense of the word; and no conclusion can be drawn from the remaining 70.

Cephalic Index.

Resort must be had to an analysis of the measurements of the living for the determination of the Jewish cranial type. Appended is a table of nearly 3,000 Jewish heads, from various countries, measured during the last twenty years:

Country.	Number.	Cephalic Index.	Dolichocephalic, −75.	Mesocephalic, 75-80.	Brachycephalic, 80+.	Observer.
Galicia	413	83.6 81.7	3.63	17.67	78.69	Mejer and Kopernicki
Russia	100	83.11	1.00	13.00	86.00	Blechman
"	100	82.5	1.00	18.00	81.00	Weissenberg
"	67	82.2	....	17.9	82.1	Stieda
Lithuania	69	81.7	0.9	15.94	84.06	Talko-Hryncewicz
Ukraine	438	82.2		13.47	85.61	
Italy	112	82.14	2.68	19.64	77.68	Lombroso
Various	19	82.2	....	26.3	73.8	Weisbach
Russia	139	80.9	2.16	31.65	66.19	Yakowenko
Bosnia	55	80.1	7.3	34.5	58.2	Glück
Baden	86	83.5	....	11.6	87.8	Ammon
Caucasus	53	85.2	....	1.7	98.3	Pantukhof
Russia	51	82.8	....	....	....	Ikoff
England	363	80.0	....	....	....	Jacobs
Poland	325	81.9	1.0	22.0	77.0	Elkind
Italy	34	81.6	....	....	....	Livi
Various	500	82.12	1.8	23.8	74.4	Fishberg

On an examination of the figures in this table a remarkable uniformity of the cephalic index of the modern Jews will be noticed. Excepting the Caucasian Jews, of whom but few have been measured, it is shown that nearly 90 per cent are between 81.5 and 83. This indicates a limited variability and differentiation. In fact, the differences are so slight (from 80 to 83) that they may be fairly assigned to the usual discrepancies between different series of measurements of a single and homogeneous race. Another remarkable fact is the striking absence of the dolichocephalic type, which is characteristic of all the other modern Semitic races and tribes, as the Arabs, Syrians, Abyssinians, etc. Among the modern Jews this ranges, as is seen in the table, from 1 per cent, in Blechman's series, to 7.3 per cent in Glück's. On the other hand, the brachycephalic type predominates, nearly all the series showing more than 60 per cent of heads having a cephalic index of over 80.

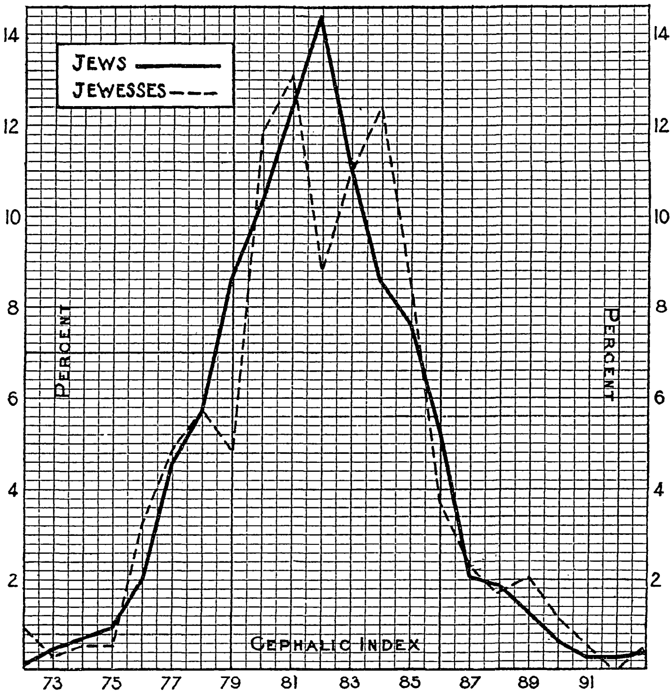

Cephalic Index of 1,071 Jews and 345 Jewesses.

The index is indicated along the base-line. The percentage of a given index is indicated by the altitude.

Arrangement by Curve.

Modern anthropologists do not rely solely on averages for the purpose of ascertaining the character of a given race. The best test at present at the command of the anthropologist, of the homogeneity or variability of a race, is the seriation and coordination of the figures obtained by measurement, and the representation of them graphically in the form of a curve. In case the people investigated is a mixed race, its component elements are shown in the curve by different culminating points. From the literature on the anthropology of the Jews 1,071 measurements of Jewish heads in various countries have been collected, and the data has been arranged in curve-form. The figures from which the appended diagram is derived were obtained from the following sources:

139 Russian Jews, measurements made by Yakowenko.
100 " " " " Blechman.
100 " " " " Weissenberg.
67 " " " " Stieda.
112 Italian " " " Lombroso.
53 Caucasian " " " Pantukhof.
500 Jews from various countries measured by Fishberg.
1,071

These 1,071 heads are classified as follows: dolichocephalic, 17 = 1.58 per cent; mesocephalic, 235 = 21.94 per cent; brachycephalic, 819 = 76.48 per cent.

What is most worthy of notice is the small percentage of dolichocephaly—only 1.58 per cent—and the large preponderance of brachycephaly, 76.48 per cent. The graphic representation of these 1,071 measurements is shown on the accompanying diagram. The cephalic index is marked from left to right, the percentage of persons having a given index being indicated above each index. Thus, 10.46 per cent of heads have an index of 80; 14.19 per cent, one of 82; and so on. The curve culminates at the index of 82—corresponding exactly to the average and also to the mean index. The largest percentage of people have this cephalic index; and around them are clustered the majority of heads—those having larger indexes to the right, and those with smaller indexes to the left. At the index of 75 the line of the curve begins to ascend regularly and rapidly, until it reaches 82, when it rapidly descends. It thus forms an acute pyramid with its apex almost in the middle. "A sharp pyramid generally denotes a homogeneous people: if they were all precisely alike, a single vertical line, 100 per cent, would result" (Ripley).

The cephalic indexes from which this curve was obtained were those of Jews in various parts of the world. Russian Jews are those observed by Yakowenko, Blechman, Weissenberg, etc.; Italian Jews (Sephardim), by Lombroso; Causasian Jews, by Pantukhof; while those measured by Fishberg include Russian, Polish, Austrian, Hungarian, Rumanian, German, and American Jews. Some, though very few, in the last-mentioned series are of African origin. When figures taken from such diverse elements of Judaism present such a homogeneity, it can safely be concluded that the cranial type of the modern Jews shows very little if any intermixture of foreign blood. So little has this been anticipated that Lombroso, in his frequently quoted comparison of 95 Italian and 112 Jewish heads, insists upon the variability of the latter;

whereas, if he had drawn a curve, the result would have shown several apexes among the Italians and only one, and that a steep one, for the Jews at the usual index (82—), leading to an exactly opposite conclusion to that of Lombroso.

There appears no perceptible difference between the cephalic index of Jews and that of Jewesses, as can be seen from the following table:

Observer.	Cephalic Index.	
	Men.	Women.
Talko-Hryncewicz	82.20	83.00
Majer and Kopernicki	81.70	80.30
Weissenberg	82.50	82.40
Elkind	81.90	82.90
Yakowenko	80.90	81.24
Fishberg	82.12	83.00

Skulls of Jewesses.

In the measurements of 345 heads of Jewish women collected by Fishberg (50 from Weissenberg's measurements, 80 from Yakowenko's, and 215 from Fishberg's), the following distribution is found: dolichocephalic, 9 = 2.61 per cent; mesocephalic, 67 = 19.42 per cent; brachycephalic, 269 = 77.97 per cent. These figures agree with those cited above for men. A curve drawn from the measurements of 345 heads of Jewesses here recorded has the appearance indicated in the accompanying diagram. It will be observed that this curve is not a smooth pyramid, as is the curve of the cephalic index of Jews. It shows, in fact, a decided double apex: one pointing at an index of 81, the other at 84, which seems to indicate a greater variability and differentiation in Jewish females than in Jewish males. This is contrary to what has been observed throughout the organic world. This point, recently brought out by Fishberg ("American Anthropologist," Oct.-Dec. 1902), is of sufficient scientific interest to merit further investigation.

The absolute figures obtained by craniometry of modern European Jews show a striking uniformity unknown among other civilized races. In the accompanying table the length of the head varies from 183 mm. in Majer's and Kopernicki's, Weissenberg's, and Yakowenko's series, to 188 mm. in Blechman's—a difference of only 5 mm., which is comparatively insignificant. The same is the case with the width of the head, which varies from 150 to 156 mm.—a difference of only 6 mm.

Observer.	Length of Head.	Width of Head.
	Millimeters.	Millimeters.
Majer and Kopernicki:		
Series I	183	153
" II	186	152
Stieda	187	154
Weissbach	185	152
Blechman	188	156
Weissenberg	183	151
Talko-Hryncewicz:		
Ukraine	185	153
Lithuania	187	153
Yakowenko	183	150
Glück	186	149
Elkind	184	151

Circumference of Jewish Skulls.

Of the other measurements of the head, the horizontal circumference is important enough to be mentioned here. A table giving figures on this subject is appended:

Observer.	Circumference of Head.	
	Men.	Women.
Talko-Hryncewicz	549 551	512 528
Majer and Kopernicki	543	535
Yakowenko	564	532
Weissenberg	550	536
Glück	546	...
Blechman	557	...
Stieda	552	...
Weisbach	558	...
Elkind	553	536

As is the universal rule, the circumference of the head of the male is greater than that of the female by about 2.5 cm. (1 inch). Another point worth noting is that (wherever data are obtainable) the circumference of the head among the Jews is, as a rule, greater than that among the races with whom they dwell.

The most important problem suggested by a study of craniometrical results concerning Jews is the relation of the type head of the modern Jews to that of the ancient Hebrews and to the modern Semitic skulls. The pure Semitic skull is dolichocephalic, as may be seen from a study of the heads of modern Arabs, Abyssinians, Syrians, etc. The cephalic index of these races is from 73 to 77. As is at present accepted by nearly all anthropologists, the shape of the head is the most stable characteristic of a given race. It is little if at all influenced by climate, environment, nutrition, or sexual and social selection. The only way the type of the head may change is by intermixture with other races. If the ancient Hebrews were of the same stock as the modern non-Jewish Semites, and if the modern Jews are their descendants, then a pure dolichocephalic type of head would be expected among the Jews. As has been seen, all the results of craniometry prove that the Jews are brachycephalic, and that the dolichocephalic form is only found among them in less than two per cent of cases.

Ancient Jewish Skulls.

This can be explained in two ways: either the modern Jews have very little Semitic blood in their veins, as Lombroso, Luschan, and others are inclined to think, or the ancient Hebrews may have been a brachycephalic race. In order to establish this, an examination is necessary of more skulls of ancient Hebrews, which are not available at present. The only skulls of ancient Hebrews recorded are five obtained by Lombroso from the catacomb of St. Calixtus in Rome, dating back to 150 C.E. Lombroso aptly remarks that these skulls are of great importance, because at the period from which they are derived (second century), there could not have been any considerable racial intermixture of the Jews with other peoples, and the cranial type they represent should be considered pure. The cranial indexes of these skulls are 80, 76.1, 78, 83.4, and 75.1, giving an average cephalic index for the living of 80.5, which is far above the cephalic index of the non-Jewish Semites.

Of course, no positive conclusion can be drawn from only five skulls; still, the fact that among these are found two brachycephalic and only one dolichocephalic, points strongly against the opinion that the ancient Hebrews were a purely dolichocephalic race.

The twelve skulls from a Jewish cemetery in Basel, of the thirteenth and fourteenth centuries, which have been examined by Kollmann, are even more brachycephalic than those of contemporary Jews. The average cranial index of these skulls is 84.66; *i.e.*, a cephalic index of 86.66. This again shows that the brachycephalism of the modern Jews is not of recent origin.

It can therefore be stated that the modern European Jews are shown by craniometrical evidence to be a pure type, and that no evidence of appreciable racial intermixture is discoverable. The opinion that the Sephardim are dolichocephalic, while the Ashkenazim are brachycephalic, is not supported by craniometrical research on European Jews. The measurements by Jacobs, Lombroso, Livi, and Glück prove that the Sephardim are almost as brachycephalic as are the Ashkenazim, as can be seen from the accompanying table. Jacobs' measurements of the Jews in London show that the percentage of dolichocephalic is even larger among the Ashkenazim, being 28.3 per cent, as against only 17 per cent among Sephardim.

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J. M. Fi.

CREATION: The bringing into existence of the world by the act of God. Most Jewish philosophers find in בריאה (Gen. i. 1) creation *ex nihilo* (יש מאין). The etymological meaning of the verb בריאה, however, is "to cut out and put into shape," and thus presupposes the use of material. This fact was recognized by Ibn Ezra and Naḥmanides, for instance (commentaries on Gen. i. 1; see also Maimonides, "Moreh Nebukim," ii. 30), and constitutes one of the arguments in the discussion of the problem.

Whatever may be the nature of the traditions in Genesis (see Cosmogony), and however strong may be the presumption that they suggest the existence of an original substance which was reshaped in accordance with the Deity's purposes (see Dragon; Darkness), it is clear that the Prophets and many of the Psalms accept without reservation the doctrine of creation from nothing by the will of a supermundane personal God (Ps. xxxiii. 6–9, cii. 26, cxxi. 2; Jer. x. 12; Isa. xlii. 5, xlv. 7–9): "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." To such a degree has this found acceptance as the doctrine of the Synagogue that God has come to be designated as "He who spake and the world sprang into existence" (see Baruk She-Amar and 'Er. 13b; Meg. 13b; Sanh. 19a, 105a; Ḳid. 31a; Ḥul. 63b, 84b; Sifre to Num. § 84; Gen. R. 34b; Ex. R. xxv.; Shab. 139a; Midrash Mishle, 10c). God is "the author of creation," עושה בראשית ("bereshit" having become the technical term for "creation"; Gen. R. xvi.; Ber. 54a, 58a; Ḥag. 12a, 18a; Ḥul. 83a; Ecclus. [Sirach] xv. 14).

The belief in God as the author of creation ranks first among the thirteen fundamentals (see Articles of Faith) enumerated by Maimonides. It occurs in the Yigdal, where God is called קדמון לכל דבר אשר נברא, "anterior [because Himself uncreated] to all that was created"; in the Adon 'Olam; and it is taught in all modern Jewish catechisms.

Difficulties of the Conception.

Nevertheless, Jewish literature (Talmudic, pseudepigraphic, and philosophical) shows that the difficulties involved in this assumption of a creation *ex nihilo* (יש מאין) and in time, were recognized at a very early day, and that there were many among the Jews who spoke out on this subject with perfect candor and freedom. Around the first chapter of Genesis was waged many a controversy with both fellow Jews and non-Jews. The influence of Greek ideas is clearly discernible in various Midrashic homilies on the subject—*e.g.*, those dealing with the mode of divine creation (Gen. R. i., "God looked into the Torah, and through it He created"—a Platonic idea; *ib.* x.); with the view of God as architect (*ib.* i.; Ḥag. 12; compare Philo, "De Opificiis Mundi," iv.); with the creative word or letter (Gen. R. i.; Midr. ha-Gadol, ed. Schechter, pp. 10 *et seq.*; Pesiḳ. R. xxi.; Yer. Ḥag. ii. 77c); with the original elements (Gen. R. x.; Ex. R. xiii., xv.; Yer. Ḥag. ii. 77a); with the order of creation, the subject of the well-known controversy between the schools of Hillel and Shammai (compare Ḥag. 12a; Ta'an. 32a; Pirḳe R. El. xxxvi.); with the various acts of creation assigned to various days (Charles, "Book of Jubilees," 1902, pp. 11 *et seq.*); with the time consumed in creation (Ber. R, xii.); with successive creations (Pes. 54a; Gen. R. i.; Ab. R. N. xxxvii.); and, finally, with the purpose of creation (Abot vi.; Sanh. 98b; Ber. 6b, 61b; see also Bacher, "Ag. Tan." and "Ag. Pal. Amor.," Indices, *s.v.* "Weltschöpfung," etc.). The Slavonic Enoch (xxiii.–xxxv.) contains an elaborate presentation of old Jewish cosmogonic speculations, apparently under Egyptian Orphic influences (see N. Bonwetsch, "Das Slavische Henochbuch," Berlin, 1896; "The Book of the Secrets of Enoch," ed. by W. R. Morfill and R. H. Charles, Oxford, 1896).

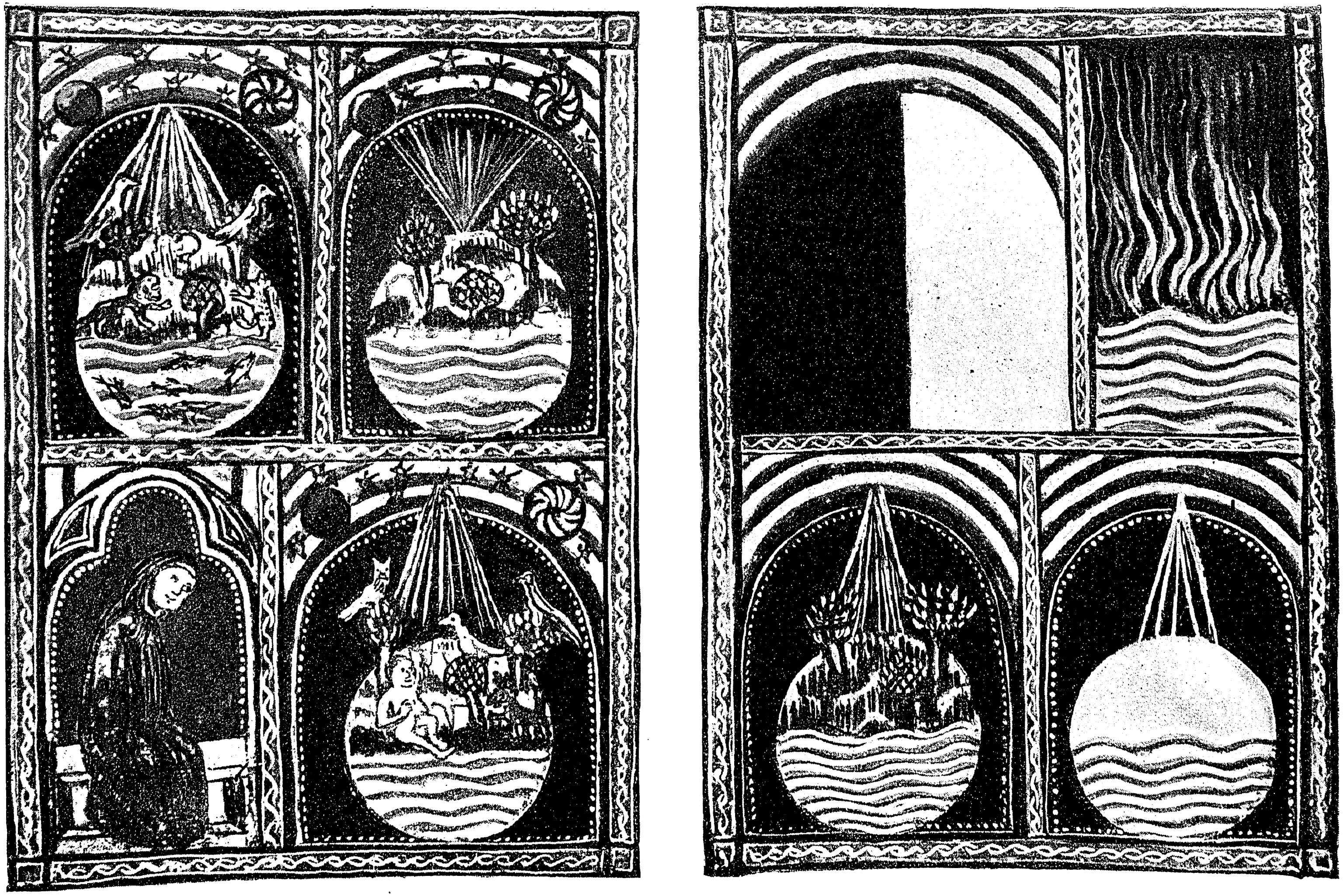

II. STAGES OF CREATION. I.

From right to left: I. Chaos; Division of Light from Darkness; Separation of Earth and Water; Vegetation. II. Sun, Moon, and Stars; Fishes and Birds; Animals and Man; Sabbath Rest.

(From the Sarajevo Haggadah of the fourteenth century.)

The danger lest speculation on creation might lead to Gnosticism underlies the hesitancy to leave the study of Gen. i. open to all without restriction (Sanh. 37a; Deut. R. ii.; Ḥag. 19b; Midr. Teh. to Ps. cxxxvi.; Midr. ha-Gadol, ed. Schechter, p. 4). That such speculation is of no consequence to the practical religiosity which Judaism means to foster is well expressed in the caution not to "inquire into what was before the world was" (Mishnah Ḥag. ii.; Yer. Ḥag. ii.). See Cabala.

The Alexandrian Jews, under the sway of Platonic and Neoplatonic ideas, conceived of creation as carried into effect through intermediate agencies, though still an act of divine will, while the relation of the agencies to the Godhead is not always clearly defined, so that it is possible to regard them almost as divine hypostases—subdeities, as it were, with independent existence and a will of their own (Alexandrian Philosophy). The divine *σοφία* ("wisdom") has a cooperative part in creation (Wisdom ix. 9). While the Palestinian (II Macc. vii. 28) insists that all was made by God "out of nothing" (*'εζ οὐκ ὄντων*), Wisdom (xi. 17) posits a formless arch-matter (*ὕλη*), which the Creator simply brought into order.

Views of Philo.

Philo proceeds to fully develop this idea. The Mosaic account of creation is not to be accepted literally (see Drummond, "Philo Judæus," i. 293). Creation was not in time. "It is folly to suppose that the universe was made in six days, or in time at all." The expression "six days" merely indicates the most perfect arrangement ("De Allegoriis Legum," i. 2; "De Opificiis Mundi," i. 3; "Quod Deus Sit Immutabilis," i. 277). To the question whether the world had no real beginning, he gives, though inconsistent with himself, a negative answer. There was a time when the parts of the cosmos "deified by the heathen" were not; God alone was never non-existent ("Dec. Orac." ii. 190). "For the genesis of anything," he says, "many things must combine: that by which, that out of which, that through which, that on account of which" (= cause, material, instrument, purpose). God is the cause of the cosmos, while the four elements are the material ("De Cherubim," i. 161, 162). Nothing suggests that he regarded this material as other than uncreated. It was there when God arranged the new order of things. God is the demiurge ("De Eo Quod Deterius Potiori Insidiatur," i. 220; "De Plantatione Noe," i. 320; his expressions are *δημιουργός, κοσμοπλάστης, τεχνίτης*). As in other points, so on this, Philo is not rigidly consistent. There are passages again from which a belief in the creation of matter out of nothing might be assumed. He speaks of matter as corruptible, and "corruptible" is, in his theory, a correlative of "created" ("Quis Rerum Divinarum Heres Sit," i. 495).

It was not matter, but form, that God praised as good, and acknowledged thus as His creative work. Yet Philo protests that God is "not a demiurge, but a creator." What before was not, He made (*οὐ δημιουργός μόνον, ἀλλὰ καὶ κτίστης αὐτὸς ὤν*, "De Somniis," i. 632; see Siegfried, "Philo von Alexandrien," p. 232). Drummond argues, against Siegfried, that God is here styled Creator only of the ideal, intelligible world, not of matter in the visible world (*l.c.* i. 304). In regard to Philo's Logos and the Memra of the Targum see Logos.

In Medieval Jewish Philosophy.

In the writings of the Jewish philosophers of the Middle Ages, creation is one of the problems most earnestly discussed. It belonged to the "four questions" (Maimonides, "Moreh," i. 71) which were regarded as fundamental. The alternative was between חדוש העולם, Ar. חדת אלעאלם ("creation"), and קדמות העולם, Ar. קדם אלעאלם ("eternity of matter"). The Arabian thinkers and schoolmen were perplexed by the same problem (Munk, "Mélanges," p. 421). They had been moved to discuss the subject by their studies (at second hand) of Plato and Aristotle. The Greek mind could not conceive of creation out of nothing—"Ex nihilo nihil fit."

Plato's *ὕλη* (consult his "Timæus") was eternal. Aristotle, too, maintained the eternity of matter ("De Cœlo," i. 10-12; "Phys." ii. 6-9). God is the source of the order of things predestined by Himself ("De Mundo," ii.), though Maimonides and Judah ha-Levi argue for the possibility of claiming for Aristotle the contrary view ("Moreh Nebukim," ii. 15; "Cuzari," i. 65).

Is the doctrine of the eternity of matter compatible with the Jewish conception of God? On three grounds this has been negatived: (1) It limits God's omnipotence and freedom. (2) It is in conflict with the Biblical account, and denies the possibility of miracles, though the Talmudic theory of miracles would not be affected. "God, when He created the sea, imposed the condition that it should divide itself before Moses' staff" (Ab. v. 9). (3) Great men, such as Moses and the Messiah, would be utterly impossible (Albo, "'Iḳḳarim," i. 12). The first point may be considered cogent, but the two others are not very profound.

In two ways do those of the Jewish philosophers who maintain the *creatio ex nihilo* attempt to prove their thesis: (1) by demonstrating the necessity of the Creation, and (2) by showing that it is impossible that the world was not created ("Cuzari," v. 18; "Moreh Nebukim," ii. 30). But in order to achieve this, they had first to disprove the arguments of their opponents. These were the same as those with which Mohammedan theologians (see Shahrastani, ii. 199 *et seq.*) had been confronted. Maimonides (*l.c.* ii. 14; compare also Aaron b. Elijah, "'Eẓ Ḥayyim," vi., vii.) arranges them into two groups: (1) מצד העולם עצמו (cosmological, Schmiedl's terminology), and (2) מצד האל ית' (theological).

In the first group there are the arguments: (*a*) Motion must be eternal, without beginning. Time is an accident of motion; "timeless (*i.e.*, changeless) motion" and "motionless (*i.e.*, changeless) time" are self-contradictory conceptions; therefore, time has no beginning. (*b*) The prime arch-matter underlying the four elements must be eternal. "To become" implies taking on form. But primal matter, according to its own presupposition, implied in the concept "prime," has no form; hence it has never "become." (*c*) Decay and undoing are caused by contradictory elements. But spherical motion excludes contradictory principles, and is without beginning and end. (*d*) Suppose the world had a beginning; then either its creation was necessary—that is, eternal—or its previous existence was impossible (and thus it might not be now); but if it was possible, then possibility (potentiality) presupposes a subject carrying attributes involving the possibility. This subject could not but be eternal.

In the second group there are the arguments (*a*) God could not have been a creator in potentia without suffering change in Himself from potentia to reality. What caused this change? (*b*) The world created in time presupposes some exciting cause for God's will to create. Either God did not previously will to create, or, if He did, He had not the power. The world can not be thought eternal unless we admit defects in God. (*c*) The world is perfect, the product of God's wisdom. God's wisdom and His essence are coincident. God being eternal, His work must also be eternal. (*d*) What did God do before the world was?

How did Jewish thinkers meet these positions? They followed in the paths of the Arab Motekallamin. Especially did they lay emphasis on the proof of free determination," which the Arabic logicians had developed (דרך התיחד, Ar. "al-takhṣiṣ"). Admitting no "law of nature," they posited the principle of limitless possibility. Things are as they are, not because they must be so, but because a free Being outside of them wills them to be so. He might also have willed them to be otherwise. He who determines is also He who creates; that is, produces from nothing. The world is as it is because a Being determined its being, preferring its being to its non-being. Matter dependent for form upon another, even if eternal, can not exist. God is by inherent necessity. The fact that matter is as it is, shows that it was created to be as it is by the preference of the Creator.

In historical succession Saadia was the first to take up the problem, especially in his "Emunot" (i. 1-5). He argues for the creation from the irrationality of an endless limitless quantity—a favorite theme among the Motekallamin. His argumentation is extremely obscure. He enumerates thirteen theories concerning creation; among them, first, the Biblical; then that of the atomists; next the theory of emanation and dualism; finally, that in which the four elements are held to be eternal, a theory which he says had many adherents among the Jews.

Ibn Gabirol devotes a large part of his "Meḳor Ḥayyim" to the problem. He does not rely upon Biblical texts. His creation theory is as follows: The prime substance emanated out of itself Will, or the creative Word. This Will mediates between God and the world. From the Will emanated universal matter (element) יסוד כללי, from which came all beings. His position is a sort of pantheism, not altogether Biblical.

Baḥya ibn Pakuda, in "Ḥobot ha-Lebabot," maintains that (1) nothing is self-created; (2) there must be a highest first cause; (3) composition proves generation or creation.

Judah ha-Levi invokes the testimony of tradition in his "Cuzari" (i. 43-68; see also Maimonides' "Moreh," iii. 50; Abravanel, in his שמים חדשים, p. 34). He pleads for the authenticity of the Mosaic account as being corroborated by tradition; by the facts of human speech, which show the common descent of all men; by the identity of the system for counting time; etc.

Abraham bar Ḥiyya Albargeloni is another defender of creation. His "Sefer Hegyon ha-Nefesh" tries to explain the Biblical tradition on mathematical grounds. "Ὕλη" and "form" had potential existence until God called them into reality through His will in combination. But when we speak of time and the like with reference to God, we use human similes. Time is only a measurer. Therefore before the world was, there was nothing to measure and consequently no time. Ὕλη = "Tohu," and form = "Bohu"; both were preexistent, as the text shows by its use of the expression "the earth had been" (היתה. "Form" = בו הוא).

Views of Maimonides.

Maimonides is most timid in his defense of creation. He concedes that it can not be proved. The most that can be attempted is to weaken the arguments of the opposition schools ("Moreh," i. 67, 71; see Gersonides to Gen. i.). He endeavors to disprove the eternity of the world as far as he may, and to strengthen whatever seems to favor the contrary theory ("Moreh," i. 13-30). He makes much of Aristotle's indecision concerning the point at issue. He advances "arguments that approximate demonstrations" (see MAIMONIDES, MOSES). They have contributed nothing to the solution of the perplexity.

Of his successors, Albalag, Gersonides, and Naḥmanides either reject creation-*ex nihilo* or seriously modify it. Ḥasdai CRESCAS (in "Or Adonai," iii. 1, 4) criticizes most severely Gersonides' assumptions that matter and God are equally absolute; while the former is void of everything, even of form, the latter is highest perfection. Why should equally absolute and necessary matter submit to the will of God? He charges Gersonides with inconsistencies in denying special providence while assuming the power of God over and in the special particulars of arch-matter. His pupil Albo regards the denial of creation *ex nihilo* as tantamount to the denial of God's perfection ("'Iḳḳarim," i. 23).

The Karaites as a rule accept *creatio ex nihilo*. It is one of their articles of faith (see "'Eẓ Ḥayyim," xii.). For the speculations of the Cabalists see CABALA. Regarding modern views see EVOLUTION.

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K. E. G. H.

——**In the Koran and Mohammedan Literature:** The Koran does not contain a descriptive and detailed account of the Creation; but it abounds in allusions to God's power as manifested therein, and in appeals to it in refutation of heretical assumptions (Polytheism; sura xvi.), or in support of certain dogmas (Resurrection; *ib.* xxii. 1-7). On the whole, these various references show that Mohammed had a general, vague, hearsay acquaintance with both the Biblical and Talmudical traditions of the Jews. "It is God," according to sura xi. 9, "that created the heavens and the earth in six days." Before creation "His throne [compare כסא הכבוד] was upon the water" (see Gen. i. 2; suras l. 37, lvii. 4). Special emphasis is laid on the forming of the mountains, which are said to give stability to the earth (suras xxi. 22, xxxi. 9, xli. 9, lxxviii. 6). In this a reminiscence of the Biblical זרועות עולם (Deut. xxxiii. 27; compare Ps. xc. 2) is suggested, while the popular conceit of the Arabs has it that the earth, when first created, was smooth and flat, which induced the angels to ask who could stand on so tottering a frame. Thereupon God next morning threw the mountains on it (Sale, "Koran," p. 215, note g, Philadelphia ed., 1876). In the space of four days God distributed nourishment to all that asked (sura xli. 9). The earth and the heavens are said to have been originally a compact mass which God divided, while water is said to be the life-giving element (sura xxi. 9, 31). Things were created after a certain preestablished measure (sura liv. 49; the word "ḳadr" may also be rendered "decree"; but see Baiḍawi, *ad loc.*). "One word" alone brought the world into being "like the twinkling of an eye" (sura liv. 50). As Baiḍawi remarks, this word was "Kun" (Let there be!), though the statement is also explained to imply that God accomplished His work very easily and quickly, without manual labor or assistance (compare sura l. 37, and Talmudic בלא עמל ובלא יגיעה, Ber. R. xii.; see Baiḍawi, *ad loc.*). Nor did He create in sport (compare rabbinical לא לבטלה), but in truth, and for a definite term, to last until the day of final judgment (suras xliv. 35, xlvi. 2; Baiḍawi, *ad loc.*). With scant consistency, however, Mohammed speaks in another passage of a creation not in six but in two days. Baiḍawi (sura xli. 8) interprets "days" as "turns."

In Mohammedan Tradition.

Mas'udi ("Prairies d'Or," ed. Meynard and Courteille, i. 36 *et seq.*) gives in detail the following traditional order: "First water, which carried the divine throne, was created. From this primal water God caused a vapor to arise and form the sky. Then He dried the liquid mass, transforming it into one earth, which He split up later into seven. This earth was completed in two days—Sunday and Monday. The earth was placed on a fish that supported it [sura lxviii. 1; compare Pirḳe R. El. ix., and Ginzberg "Die Haggada bei den Kirchenvätern," p. 19, where it is shown that by this fish is meant the leviathan]. This fish and the earth God propped on blocks of stone, resting on the back of an angel, this again on a rock, and this finally on the wind. But the motions of the fish shook the earth mightily, so God put the mountains in place and rendered it stable. The mountains furnished food for earth's tenants. The trees were created during two days—Tuesday and Wednesday. Then God mounted up to the vaporous sky and made of it one heaven, which, in two more days—Thursday and Friday—He split up into seven. Hence the name for Friday, 'Jum'ah' (joining together), 'union' or 'assembly,' because on it the creation of the heavens was united to that of the earth. Then God filled the heavens with angels, seas, icebergs. Creation thus completed, God peopled the earth with the jinn, made of purest fire [sura lv. 14], among them being Iblis, the Devil. When about to create man (Adam), He informed the angels of His intention to make him His vicegerent on earth. The angels made objections [as in the rabbinical legend, Gen. R. viii.]. Gabriel was sent to bring clay from the earth, but the earth refused to supply it. Michael, also sent on the same errand, was unsuccessful. Finally the angel of death went forth, vowing that he would succeed. He brought back earth of various colors, hence the various colors among men. Adam was made of the surface ["adim"] soil. Forty years a portion of such soil was hung up to become a compact mass, and then left for another period of forty years, until the clay became corrupt. To this God then gave human shape, but left it without a soul for one hundred and twenty years. Finally, after enduring many indignities at the hand of Iblis, and being an object of terror to the angels, and at last causing Iblis' banishment, Adam was endowed with divine breath, according to some gradually; and when he was entirely permeated with this divine breath, he sneezed; whereupon God taught him to say: 'Praise be to God! may thy Master have mercy on thee, O Adam!'"

An altogether different account is found in the "Kitab Aḥwal al-Ḳiyamah," edited by Wolff ("Muhammadanische Eschatologie," Leipsic, 1872). The first object created was a tree with four thousand branches—the tree of knowledge; the second, the light of Mohammed—a pearl in the shape of a peacock, which was placed on the tree. Then God made the mirror of shame, placing it so that the peacock saw his reflected image; whereupon shame seized him and he prostrated himself five times before God. The light of Mohammed, too, blushed before God, and in consequence perspired. From the beads of perspiration taken from various parts of the body were created the angels, the upper and lower thrones of God, the tablet of revelation or of decree, the pen, Paradise and Gehenna, sun, moon, and stars, the dividing interval between heaven and earth, the Prophets, the Sages, the martyrs, the pious, the celestial and the terrestrial Ka'bah, the Temple in Jerusalem, the places for the mosques, the Moslems—men and women, the souls of the Jews, the Christians, the Magi, and, finally, the earth from east to west, and all that it contains. This apocalyptic account is comparatively late [but echoes rabbinical traditions concerning the light of the Messiah (Gen. R. i.), the כסא הכבוד, Paradise and Gehinnon (Pes. 54a); compare also Slavonic Enoch, xxv.—xxvi.—K.]. As to the theories of creation propounded in the various philosophical schools, see ARABIC PHILOSOPHY; ARISTOTLE IN JEWISH LITERATURE; MOTEKALLAMIN.

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E. G. H.

CREATION, BOOK OF. See YEẒIRAH, SEFER.

CREATION, ERA OF. See ERA.

CREATURE: A loose rendering in the A. V. of:

1. "Nefesh" ("a breathing thing"; Gen. i. 20 *et seq.*, ii. 19, ix. 10 *et seq.*; Lev. xi. 46).

2. "Beri'ah" ("creation"; R. V. better, "a new thing"; Num. xvi. 30).

3. "Ḥayyot" ("heavenly animals"; Ezek. i. 5 *et seq.*, x. 15; Septuagint, ζῷον).

In Apocryphal literature "creature" is the translation of κτίσμα or κτίσις (בריאה or בריה), and denotes either creation in general (Wisdom v. 17, xix. 6; Judith ix. 12, xvi. 14; III Macc. ii. 2) or mankind (Ecclus. [Sirach] xvi. 16; Wisdom xvi. 24). In rabbinical literature "beriyyot" is the regular term for fellow creatures or mankind (Abot i. 12, "Love the creatures"; *ib.* ii. 10, iii. 11; Ber. 19b, "Respect of the creatures"). Hence, also, Mark xvi. 15; Col. i. 23; Rom. viii. 19; and I Peter ii. 13 (A. V. renders, incorrectly, "every human ordinance"; see Taylor, "Sayings of the Jewish Fathers," 2d ed., pp. 21, 141).

The phrase "a new creature," in the sense of "regeneration," which occurs in II Cor. v. 17, and Gal. vi. 15, represents the rabbinical "beriyyah ḥadashah." See Baptism.

E. G. H. K.

CREED. See Articles of Faith.

CREEPING THINGS: A loose expression used in the A. V. as the equivalent of רמש and שרץ. רמש ("remes" = creeping—that is, without, or with imperceptible, feet; applies to terrestrial and also to water animals. The R. V. more correctly translates it "teemeth" in Gen. ix. 2; Lev. xx. 25, and "moveth" in Lev. xi. 44; Ps. lxix. 34; Gen. viii. 19. Generally, however, "remes" stands for "reptiles," possibly also for very small quadrupeds. In the Talmud "remes" is used as a general name for worms infesting the intestines of man or beast (Niddah 21a), for which elsewhere the words תולע (Ab. iii. 1) and רמה occur. But, according to Tos. to Niddah 23a, *s.v.* ליתרי, only the serpent was called the "creeping thing," חיה הרומשת.

שרץ ("sherez," Gen. vii. 21; Lev. v. 2; xi. 10, 29; Deut. xiv. 19) applies only to animals that swarm, whether terrestrial, such as the weasel, mouse, lizard (Lev. v. 29); aquatic (Lev. xi. 10; Gen. i. 2; compare Ex. vii. 28 [A.V. viii. 3]); or even winged (Lev. xi. 20-23). The fundamental connotation of the verb and noun is undoubtedly the incalculably prolific multitudes of little animals which always appear in troops or swarms. The R. V. therefore gives the translation "breed abundantly" (Gen. viii. 17, ix. 7; compare Ex. i. 7).

In rabbinical Hebrew "sherez" is the generic term for amphibious reptiles ('Ab. Zarah 31b). The etymological implication of prolific increase is brought out in Ex. R. viii. 2; Lev. R. § 13 (the "'aḳrab" throws 60 young). It is also the typical term for ritual and moral impurity, in the oft-recurring phrase טובל ושרץ בידו ("one takes the bath of purification while holding a sherez in his hand"), applied to one who would do penance without repentance (Yer. Ta'an. ii. 65d, beginning). A distinction is made between שרץ ארץ ("land insect"), ש' מים ("water reptile"), and ש' עוף ("winged insect") (Pes. 24a). Maimonides ("Yad, "Ma'akalot Asurot, ii. 12 *et seq.*) says: "שרץ המים are all animals that are not fishes but live in the water, such as leeches, sea-dogs. רומש על הארץ ["romes" = creepers upon the earth] are worms produced by the decomposition of other substances, helminths; while שורץ על הארץ ["those that swarm on the earth"] are generated through copulation of the parent animals."

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E. G. H.

CREFELD. See Krefeld.

CRÉHANGE, ALEXANDRE BEN BARUCH: French Hebraist; born at Etain, in the department of Meurthe-et-Moselle, 1791; died in Paris Jan. 7, 1872. He acted as secretary to the Hebrew United Charities (Comité de Bienfaisance Israélite), and devoted himself to the circulation of religious works. He published: "La Semaine Israélite, ou le Tseena Ourena Moderne, Entretiens de Josué Hadass avec sa Famille sur les Saintes Ecritures," after the Hebrew, 2 vols., Paris, 1846; a French translation of the Haggadah of Passover, 1847; "Des Droits et des Devoirs du Citoyen: Instruction Tirée de l'Histoire Sainte," 1848; "Tefillat 'Adat Yeshurun," prayers of the French Jews, in Hebrew and French, 1850; "Minḥah Ḥadashah," prayers of the Sephardic Jews, in Hebrew and French, 1855; an illustrated translation of the Psalms, 1858; "Edouard Mortara, ou l'Enfant Volé" (n.d.); festival prayers for the use of Franco-Spanish and Franco-Portuguese Jews, in Hebrew and French, 6 vols., 1861-63; and from 1870 an almanac, "Annuaire Parisien."

S. J. W.

CREIZENACH, MICHAEL: German educator and theologian; born in Mayence May 16, 1789; died in Frankfort-on-the-Main Aug. 5, 1842. Creizenach is one of the most typical representatives of the era of transition, following the epoch of Mendelssohn, whose chief aim was the regeneration of Judaism by the methods of Talmudic dialecticism, which, as they imagined, would win over the Orthodox and yet achieve the necessary progress. Creizenach was educated in the traditional way, devoting his whole time to Talmudic studies; and he was sixteen years old when he began to acquire the elements of secular knowledge. This was during the French occupation, when a liberal spirit, greeted enthusiastically by both Jews and Christians, permeated the society of the ancient center of Catholic Germany. He studied mathematics with great zeal, and wrote text-books of the science. Through his influence a Jewish school was founded in Mayence, whose principal he was, at the same time giving private instruction. He was a very popular teacher, and counted many Christians among his pupils.

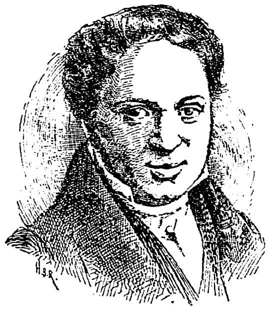

Michael Creizenach.

In 1825 Creizenach was appointed teacher at the Philanthropin in Frankfort, where he found in I. M. Jost an enthusiastic coworker in pedagogic and reform endeavors. He held services regularly in the hall of the school, and introduced confirmation exercises. His literary works were also devoted to the advocacy of Reform on the basis of rabbinical Judaism. With this object he wrote his "Shulḥan 'Aruk," in which he essayed to prove that the Talmud as a whole was untenable, but that a compromise with modern ideas could be effected in the same dialectical way in which the Rabbis had harmonized the Law with the exigencies of their time. In the later parts of his work, however, he abandoned this view; advocating a return to pure Mosaism, which a year after his death was more distinctly proclaimed as the program of the Frankfort Reformverein, at the head of which was his son Theodor. In spite of his Reform tendencies, Creizenach was deeply interested in Hebrew literature, especially in Hebrew fiction, and during the last two years of his life edited with his friend Jost the Hebrew periodical "Zion."

Creizenach's works are: "Versuch über die Parallellentheorie," Mayence, 1822; "Lehrbuch der Darstellenden Geometrie," *ib.* 1822; "Geist der Pharisäischen Lehre," a monthly, *ib.* 1823–24; "Ḥeshbon ha-Nefesh, oder Selbstprüfung des Israeliten Während der Busstage," Frankfort-on-the-Main, 1838; "Ḥinnuk li-Bene Miẓwah, oder Stunden der Weihe für Israelitische Confirmanden," *ib.* 1841; Ibn Ezra's "Yesod Mora" (edited with a German translation), *ib.* 1840; "32 Thesen über den Talmud," *ib.* 1831; "Lehrbuch der Technischen Geometrie," *ib.* 1828; "Lehrbuch der Algebra," Stuttgart and Leipsic, 1835. His chief work, mentioned above, is "Shulḥan 'Aruk, oder Encyklopädische Darstellung des Mosaischen Gesetzes," etc., in 4 vols.: (1) "Thariag, oder Inbegriff der Mosaischen Vorschriften nach Talmudischer Interpretation," *ib.* 1833; (2) "Shurat ha-Din, Anweisung zur Regulirung des Israelitisch-Religiösen Lebens," etc., *ib.* 1837; (3) "Ḥizzuḳ ha-Torah, oder die Dringlich Gewordene Befestigung der Mosaischen Lehre," etc., *ib.* 1839; (4) "Dorshe ha-Dorot, oder Entwickelungslehre des Mosaischen Ritualgesetzes," etc., *ib.* 1840.

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S. D.

CREIZENACH, THEODOR: German poet and historian of literature; son of Michael Creizenach; born April 17, 1818, in Mayence; died Dec. 6, 1877, at Frankfort-on-the-Main. He studied classical antiquities in Giessen, Göttingen, and Heidelberg, and then lived for several years at Paris as tutor in the house of Aaron Anselm Rothschild. Upon his return from Paris in 1842 Creizenach became teacher in the Jewish Philanthropin at Frankfort-on-the-Main, and was one of the principal founders of the Frankfort Jewish Reformverein; in 1854, however, he abandoned the faith of his fathers and embraced Christianity. Creizenach was made teacher of the Frankfort municipal high school in 1859, and appointed professor of history and literature at the Frankfort gymnasium in 1863.

In the literary world he attracted attention by such poetical productions as "Dichtungen," Frankfort, 1839; and "Gedichte," Frankfort, 1848; 2d ed., 1851. Being familiar with the personality and life of Goethe in his relations to Frankfort, he edited and published Goethe's correspondence with Madame von Willemer, under the title "Der Briefwechsel Zwischen Goethe und Marianne von Willemer," 2d ed., Stuttgart, 1878. In conjunction with O. Jäger he took charge of the new edition of Schlosser's "Weltgeschichte," 1870 *et seq.*; and in conjunction with Otto Müller edited a weekly publication, "Das Frankfurter Museum."

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S. B. B.

CREMATION.—Biblical Data: The act of burning the dead. Cremation was not the prevailing custom among the ancient Hebrews, as it was among other contemporary nations (see J. Grimm, "Kleine Schriften," ii. 226). It was, however, not unknown to them, and was occasionally practised. The Pentateuch prescribes burning as the punishment in certain cases of unchastity (Lev. xx. 14, xxi. 9; Gen. xxxviii. 24). In Josh. vii. 15, 25, and perhaps I Kings xiii. 2, and II Kings xxiii. 20, the burning of the corpse is added to the death penalty. From this it may be concluded that the burning of the human body was looked upon with horror. In exceptional circumstances—for instance, in the case of an epidemic—cremation may have been resorted to. This at least is inferred from Amos vi. 10. From the unusual word there employed מסרף, held to be a dialectic variant for משרף, many have concluded that in Amos' time cremation was far from being repugnant to the feelings of the people, and the care that the body should be properly burned became a sacred duty, devolving upon the nearest of kin—in the passage quoted, upon the uncle or the mother's brother, who therefore was designated as the מסרף (see Ḳimḥi's Com. *ad loc.*, and his ס״ השרשים, *s.v.* מסרף).

However, the evidence in support of this contention is very weak, מסרף probably meaning the maternal uncle without reference to an assumed obligation to direct the process of incinerating the bodies of his kinsfolk. Amos vi. 10 does not necessarily imply that the "bones of the dead" about to be removed from the house were burned. In a Karaite document by Jephet ben Ali (Felsenthal, in Kohut Memorial Volume, pp. 133 *et seq.*), מסרף occurs as "maternal uncle." Ibn Ezra, *ad loc.*, quotes Ibn Ḳuraish as authority for the meaning "maternal uncle," saying that it is unsupported; Abu al-Walid, in "Kitab al-Uṣul," ed. Neubauer, p. 494, mentions this meaning. The passage in Jer. xxxiv. 5 has nothing to do with cremation. A. V. renders it "so shall they burn odors for thee," a rendering accepted by Graf ("Der Prophet Jeremias," Leipsic, 1862) and Giesebrecht ("Der Prophet Jeremiah," in "Kurz. Hand-Comment. zum A. T." Göttingen, 1894). Nor can I Sam. xxxi. 12 be interpreted to imply that the corpses of kings were cremated, and that this constituted one of the royal prerogatives. It is far more likely that in order to guard the bodies from insult on the part of the Philistines, the inhabitants of Jabesh-gilead burned them, and for this received praise.

To the author of Chronicles the cremation of royal remains appeared so offensive that he changed it into a regular burial (I Chron. x. 12). He states the occurrences as follows: "And [they] laid him [King Asa] in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him" (II Chron. xvi. 14). "And his people made no burning for him [King Jehoram] like the burning of his fathers" (II Chron. xxi. 19).

The custom of making "a very great burning" at the funeral of great men continued for several centuries. The Talmud ('Ab. Zarah 11a) records that at the funeral of Rabban Gamaliel the Elder (*c.* 117 C.E.) Aquilas, the proselyte, made "a very great burning."

——**In Talmudic Literature:** No mention is made of cremation in Talmudical literature. Both Oh. ii. 2, where the question is discussed whether the ashes of those who were burned are to be considered clean or unclean, and Niddah 27b, where a similar question is raised in regard to a burned corpse, the skeleton of which has been preserved, refer to cases of accidental burning. The Tosafot Ta'an. 15b, *s.v.* ונותנין, and 16a, *s.v.* אפר, are of the opinion that the ashes strewn on the reading-desk and on the heads of all that attended the service on fast-days were those of burned human bones. But אפר מקלה does not signify the ashes of burned bodies, but the ashes of the hearth. Nor does the Talmud contain any suggestion that cremation was once practised by the ancient Hebrews.

E. G. H. M. Sc.

——**In Modern Times:** The question whether, from the point of view of Jewish law, cremation may be allowed, has been extensively discussed in modern times. It is generally agreed that there is no express law to be found in the Bible demanding the burial of the human body; and though the Shulḥan 'Aruk (Yoreh De'ah, 362) contains the statement "Burial in the earth is a positive command," a position assumed also by Maimonides ("Sefer ha-Miẓwot," p. 261), this command is merely deduced from קבור תקברנו ("Thou shalt surely bury him") in Deuteronomy (xxi. 23; compare Sanh. 46b). It seems uncertain whether it was ever a custom in early times to burn the bodies of kings and nobles. Referring to such a burning, the Mishnah ('Ab. Zarah i. 3) says, "Every death which is accompanied by burning is looked upon as idolatry"; and the fact that Saul's body was burned (I Sam. xxxi. 12) is said to have been the cause of the three years' hunger at the time of David (Yeb. 78b; Rashi to II Sam. xxi. 1). Funeral pyres of costly clothes and other articles, to which reference is made (Tosef., ed. Zuckermandel, 119, 3, and parallels) in the case of Rabban Gamaliel the Elder, were also not unknown in Hasmonean times (Josephus, "Ant." xv. 3, § 4). According to the Shulḥan 'Aruk (348, 1) this is expressly forbidden in the case of ordinary people. Yom-Ṭob Lipmann Heller even tries to prove that the cases of burning mentioned in the Bible are to be explained as "embalming," by means of which all but the bones was destroyed (Tosafot to Pesaḥim, iv. 9).

On the other hand, it has been asserted by some authorities that burial is merely a custom ("minhag"), and that no serious objection can be brought against cremation. In proof of this the following citation has been adduced from Midr. Wayasha' (Jellinek, "Bet ha-Midrash," i. 37): "Isaac begged his father on Mount Moriah: 'Burn me completely, and bring my ashes to my mother that she place them in an urn in her own room, and that whenever she enters the room she may remember me with tears.'" The same idea is referred to in a number of liturgical pieces. It is further asserted that תיכף למיתה קבורה can not be construed as opposed to some other form of disposing of the dead, since it simply means that a Jew should be careful so to dispose of the dead as to bring the body as quickly as possible into contact with mother earth. Many authorities went so far as to permit calcium to be strewn over the body in the grave, in order to hasten the process of decomposition (Solomon b. Adret, Responsum No. 369; Moses Isserles to Yoreh De'ah, 363, 2). This custom became general among the Portuguese Jews. On dogmatic grounds, it is further asserted, no opposition can be entertained against cremation (Maimonides, "Yad," Teshubah, viii. 2, 3); and Joseph Albo ("'Iḳḳarim," iv. 30) criticizes Abraham ibn Daud and Naḥmanides for opposing the practise. Some Italian cabalists were opposed to cremation on the ground that according to their system the soul was supposed to go from the house of the deceased to the grave and back again during the seven days following death "Il Vessillo Israelitico, "xxx. 105).

Recent Declarations.

Orthodox Jewish authorities have as a rule opposed cremation on the ground that it is not in consonance with the spirit and traditions of Judaism. The Italian rabbinate made a declaration in this sense (*ib.* xxiii. 12). Zadok Kahn, grand rabbi of France, has decided that in the case of cremation the religious ceremony should precede incineration; that the rabbi should then retire and not be present during the act of cremation; and that the "Hashkabah" should be recited at the home. Herman Adler, chief rabbi of Great Britain, considers cremation a violation of Jewish law and custom; but he permits the "Lewayah" at the burying of the remains (*ib.* xliii. 394). The late haham of the Portuguese community in London, B. Artom, preached Nov. 7, 1874, a sermon on cremation, in which he asserted that it was opposed to the spirit and history of Judaism ("Jewish World," June 15, 1874; compare "Il Vessillo," xxiv. 294, 327). This position was also maintained by J. Hildesheimer in Berlin, Kohen in Inowrazlaw, and others. But Moses Israel Tedeschi, rabbi of Triest, published a responsum in 1890 in which he not only tried to prove that cremation was not opposed to the spirit of Judaism, but asked that at his death his own body should be disposed of in this way ("Monatsschrift," 1890, pp. 149, 153). In 1895 the rabbis of Württemberg declared cremation contrary to Jewish law because that law, with rare exceptions, forbids us to mutilate a corpse (see "Rev. Et. Juives," xxxii. 276).

One of the foremost advocates of cremation was Rabbi A. Wiener of Oppeln, who not only contributed articles to the "Flamme," but also became a member of the Gesellschaft für Feuerbestaltung. In 1892 the Central Conference of American Rabbis resolved "that in case we should be invited to officiate as ministers of religion at the cremation of a departed coreligionist, we ought not to refuse on the plea that cremation is anti-Jewish or irreligious" ("Year Book," 1892, p. 43).

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A. G.

CRÉMIEU: Town in the ancient province of Dauphiné, France. As early as the fifteenth century it had an important Jewish community. Raoul de Gaucourt, governor of Dauphiné, renewed in 1441 the privileges of the Jews of that town for seven years in consideration of the sum of fifty florins, which the Jews Moses Dandéli of Crémieu and Aguinet Solomon of St. Symphorien were to collect from their coreligionists. The Jews of Crémieu refused to pay the sum, and emigrated in large numbers. The dauphin Louis recalled them in 1449, and promised them that if they would reopen their banking-houses he would exact of them in future only one ounce of fine silver, instead of the half-mark that they had formerly been taxed.

BIBLIOGRAPHY: Prudhomme, *Les Juifs en Dauphiné*, p. 64.

G. S. K.

CRÉMIEU-FOA, ANDRÉ: An officer in the French cavalry; born in Paris Jan. 20, 1857; died at Porto Novo, North Africa, Nov., 1892. Crémieu-Foa early embraced the military career. The "Libre Parole," the organ of the anti-Semitic party, published in 1892 a series of articles on the preponderance of the Jewish element in the French army. Captain Crémieu-Foa, then garrisoned at Meaux, challenged the editor-in-chief of the "Libre Parole," Edouard Drumont, to a duel, and inflicted upon him a slight wound. Thereupon, the signer of the articles, M. de Lamase, challenged Crémieu-Foa, alleging that the latter should have applied to him for satisfaction.

After the encounter between Crémieu-Foa and M. de Lamase, in which four bullets were exchanged without either of the principals being hit (June, 1892), Armand Mayer, one of the seconds of the Jewish officer, a comrade and coreligionist, was taken to task on the spot by the Marquis de Morès, one of the seconds of M. de Lamase, the marquis charging Mayer unjustly with having divulged the contents of the procès-verbal which had been drawn up at the conclusion of the first encounter, and which should have been kept secret. In the subsequent duel between Mayer and Morès, the former was killed. Crushed by this fatal issue, and exposed to still more violent insults on the part of the anti-Semitic press, Crémieu-Foa was about to issue more challenges when M. de Freycinet, then minister of war, ordered him to Tunis to organize one of the two squadrons of Sudanese spahis destined for Dahomey, West Africa, which place was then in revolt against the French protectorate. In the ensuing expedition under the command of Colonel Dodds, Crémieu-Foa distinguished himself in several combats previous to the taking of Abomey, so that he was mentioned for bravery in the order of the day, and received in the presence of the troops the congratulations of the commander-in-chief. He died at Porto Novo, Nov., 1892, partly in consequence of a wound sustained while reconnoitering, and partly owing to an attack of tropical fever.

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S. E. A.

CRÉMIEUX (COLONY). See AGRICULTURAL COLONIES IN THE UNITED STATES.

CRÉMIEUX, GASTON: French socialist and writer; born at Nîmes June 22, 1836; died at Marseilles Dec. 1, 1871. He entered upon an active career as attorney and counselor at law at Aix in 1856, after having taken all the honors at the lyceum of Nîmes; but after two years spent in a fruitless effort to acquire a remunerative practise, he returned to his native town, where his generosity in dealings with impecunious clients soon procured him the honorable appellation of "Avocat des Pauvres."

In the spring of 1862 Crémieux was admitted to the Marseilles bar, and then and there started upon an aggressive political and journalistic campaign against Napoleon III. and the centralizing and reactionary tendencies of his régime. Crémieux's audiences consisted largely of working men, to whom he preached the most advanced political and economic theories of international socialism. The International Working Men's Association, established in London in 1864, found in him a tireless worker. As a participant in an insurrection against the local authorities (Aug. 8, 1870), Crémieux was arrested and condemned to six months' imprisonment; but he was subsequently freed by the revolution of Sept. 4, and was made procurator of the republic at Marseilles. His handsome, youthful exterior and the broad philanthropic range of his ideas made him one of the most conspicuous figures in the public life of southern France.

At the outbreak of the Paris Commune, Crémieux declared himself for the rebellious Parisians and against Thiers and the Versailles government. On March 23 the insurrection in favor of communal home rule took the department of Bouches-du-Rhône by storm; and Crémieux was elected president of a provisory departmental administration. Radical though he was, he was firmly opposed to extreme measures involving useless bloodshed; and he thus incurred the displeasure of his fellow revolutionists. On the twenty-eighth of the same month the department was put under a state of siege; and the Commune of Marseilles took a desperate step in arresting and threatening the lives of a number of prominent upholders of the reactionary government. On April 4 the central government at Versailles sent Gen. Espivent de la Villeboisnet against the rebellious town, enjoining him to resort to the most energetic measures. By a heavy bombardment of the prefecture, the seat of the self-styled communal government, the commander of the Versailles troops compelled the insurrectionary leaders to surrender.

A few days previous to the overthrow of the Commune at Marseilles, Crémieux had imperiled his own life by protecting the lives of the imprisoned friends of Thiers. The victors established a martial tribunal, whose sentences sent many hundreds to death or exile. Crémieux was arrested and court-martialed June 28, 1871. The trial was a mere formality of law, the court having decided beforehand upon capital punishment for all prominent offenders. Within a few minutes sentence of death was passed on Crémieux in spite of strenuous efforts on the part of friends, who testified to the extraordinary clemency and moderation of the defendant in his dealings with disarmed enemies. He received the verdict with perfect composure, and afterward met his death unflinchingly. Crémieux left a widow and four children, one child having died during his imprisonment in Aug., 1870.

Bibliography: *La Grande Encyclopédie*, xiii.; Lissagaray, *Histoire de la Commune*, etc., Paris, 1878; *The Times*, London, Dec. 2, 1871.

S. J. Fu.

CRÉMIEUX, HANANEEL: French Hebraist and judge; born 1800; died 1878; son of Mordecai Crémieux. He was a Talmudic scholar, and was teacher of Hebrew to the Jewish children of Aix, besides often officiating in the capacity of shoḥet, mohel, and ḥazzan. In 1821 Crémieux entered upon what proved to be a successful business career, and later officiated for seventeen years as judge in the tribunal of commerce of Aix, Provence. In this capacity he was instrumental in securing the passage of the bankruptcy law which gave the assignee the right to institute legal proceedings against a corporation, the stockholders of which did not pay the amount of their shares, either in full or in part. Crémieux was one of the founders of the "Archives Israélites," and contributed to its columns, often anonymously. He was also a member of the consistory of Marseilles.

Bibliography: *Archives Israélites*, 1842, pp. 138, 140; 1878, pp. 140-142.

S. A. R.

CRÉMIEUX, HECTOR JONATHAN: French dramatist; born at Paris Nov. 10, 1828; died there in 1892; of the same family as Isaac Adolphe Crémieux. After a preparatory course of studies at the Lycée Bourbon he attended the Paris law school. In common with the majority of his fellow-students, he took an active part in the overthrow of the Orleanistic dynasty, and participated in the turbulent politics of the second republic. During the revolution of Feb., 1848, he secured a commission as lieutenant of the Garde Mobile. Though only twenty years of age, he carefully avoided committing himself to any extreme policy, and assumed a temporizing attitude, which he only abandoned shortly before the coup d'état of 1851, to attach himself to the administrative force of the usurper.

The revolutionary excitement of 1848 and the rôle played by Napoleon III. subsequent to the revolution, suggested to Crémieux the idea of adapting the history of Lodovico Fiesco, from the German of Friedrich Schiller, for the French stage. In collaboration with his brother Emile, he turned the sonorous masterpiece of the German poet into a spectacular tragedy of the "Hernani" type, in five acts and eight tableaux, full of stirring allusions to contemporaneous events. The emperor, solicitous to bestow political patronage upon those who had been daring enough to give him support in the risky affair of Dec. 2, rewarded Crémieux in 1852 with a clerkship in the Ministry of State; and this appointment, practically a sinecure, together with his first dramatic success, enabled him to enter upon a literary career and to exploit the financial possibilities of the Parisian stage of the second empire.

In spite of the never-wearying readiness of his pen, Crémieux could not hope to reap the whole harvest of success without assistance. During his whole career as a dramatic author he was perpetually collaborating with one or another, following therein the example set by the most popular and prolific French dramatists of his age. With Léon Battu he produced the melodramatic "Elodie, ou le Forfait Nocturne" (1852); with Taine the younger, "La Demoiselle en Loterie"; with Dennery, "Germaine," a dramatization of Edmond About's romance; with Woestyn and Bourget, "La Voie Sacrée, ou les Etapes de la Gloire"; with the Cogniard brothers, the fairy piece "Le Pied de Mouton." Ludovic Halévy, Philippe Gille, Henri Bocage, and Ernest Blum are only a few of his other collaborators. He also wrote librettos for Leo Delibes, Hervé, and Offenbach.

Crémieux's plays, written to suit the demand of the day and passing into oblivion with it, were produced at the Odéon, the Bouffes-Parisiens, the Variétés, and the Théâtre Lyrique. He tried his hand at every conceivable style of production in the dramatic category: opera, proverb, tragedy, melodrama, comedy, vaudeville, etc. Larousse, without claim to completeness, gives a list of thirty-five of his plays. But the only one which has retained its popularity is his libretto to Jacques Offenbach's "Orphée aux Enfers," a masterpiece of brilliant equivocation and mocking "blague" which has made the round of the stage of all countries and still firmly holds its position in the modern theatrical repertory. His collaboration with Offenbach brought him once more prominently before the eyes of his imperial master, who in 1864 made him Knight of the Legion of Honor. His extraordinary diligence and his favor with the public survived the empire and the first and second decades of the third republic. Crémieux committed suicide.

Bibliography: Larousse, *Dictionnaire*, xvi. and Supplement; Wells, *The Modern French Drama*, Boston, 1896; Arends, *Gesch. der Französischen Bühnenliteratur*, Leipsic, 1886.

S. J. Fu.

CRÉMIEUX, ISAAC ADOLPHE: French statesman; born at Nîmes April 22, 1796; died in Paris Feb. 9, 1880. He was educated at the Lycée Impérial, where he and a cousin were the only Jewish students. Crémieux was at that time an ardent admirer of Napoleon I., and it was he who, at the head of a deputation of the pupils of the Lycée, addressed the emperor in the court of the Tuileries. For many years he remained faithful to this idol of his youth, and was the adviser and friend of the proscribed Bonapartes.

As Advocate.

Crémieux was admitted to the bar at Nîmes on attaining his majority (1817), and soon became famous. He was a brilliant orator and a skilful advocate; combining eloquence with a wide knowledge of the law, rare powers of assimilation, clearness, irony, and the faculty of inspiring others with his own enthusiasm. Many of the most important cases in the south of France were soon entrusted to him, the most famous being that of the notorious royalist bandit Trestaillon, whose conviction he obtained. This case made Crémieux's name as familiar in Paris as it was in the department of the Gard: the young lawyer entered into relations with all the Liberals of Paris, and he thenceforth passed his yearly vacations in that city. His patriotism was shown in the famous case called "De la Marseillaise" (1819), when he was called upon to defend three young men accused of having sung the hymn of the Revolution. In spite of the president's opposition, he dared to praise it, and recited the poem in paraphrase, to let the jurymen pass judgment upon it. At the famous verse "Amour sacré de la patrie," all the jurymen had risen, and the accused were acquitted. After the revolution of 1830 Crémieux removed from Nîmes to Paris, where he bought Odillon Barrot's practise at the Court of Cassation. This he retained for nearly seven years, and then resumed his private practise, ranking with the leading lawyers of Paris.

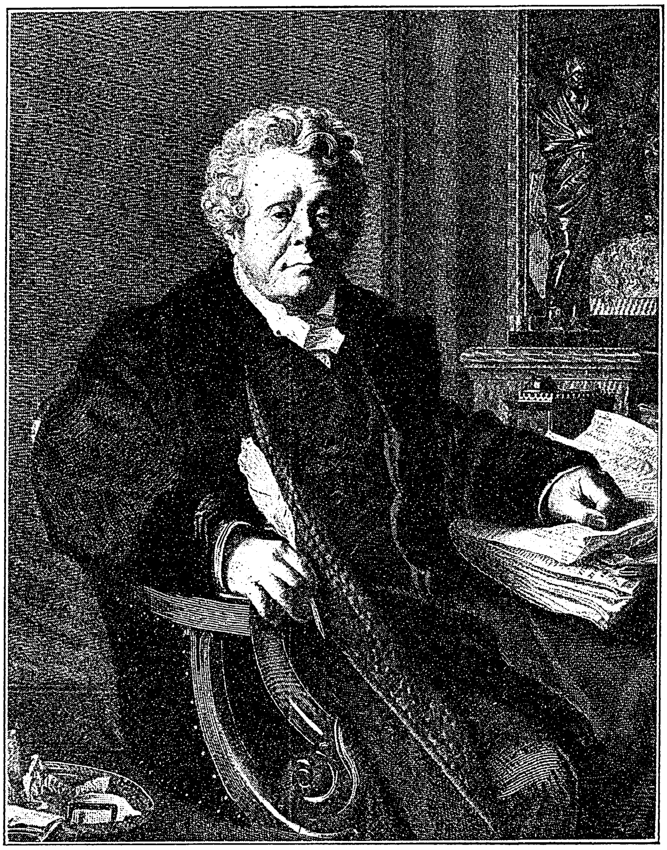

Isaac Adolphe Crémieux.

(After the painting by Count du Houy.)

Participated in the Damascus Affair.

Crémieux was successful in obtaining the abolition of the humiliating oath known as the "More Judaico," which every Jew had been forced to take on coming into court; and this made Crémieux the leader of his coreligionists, whose social status and interests he protected during his entire career. In 1840 Crémieux took an important part in securing the acquittal, through Mehemet-Ali, of the Jewish victims of the famous Damascus ritual murder case (see Damascus Affair). His return from the Orient was a series of triumphs, the Jews of Vienna being foremost in their demonstrations of gratitude. He was also received by Prince Metternich, the then chancellor of the Austrian empire.

As Minister of Justice.

In 1842 the leaders of the opposition asked Crémieux to present himself for election in the arrondissement of Chinon, to supplant Piscatory, the ministerial deputy from Indre et Loire. After a hard struggle he was elected, and during the last years of Louis Philippe's reign he achieved brilliant successes, both as a lawyer and as a speaker. He was not only an able and disinterested defender of journalists and statesmen, but also the patron of all artists. At his reunions the most celebrated singers of the Opera and of the Théâtre des Italiens appeared; and on one occasion they were accompanied by Rossini, Meyerbeer, and Auber. Crémieux was one of the most brilliant orators of the "Campagne des Banquets," which brought about the revolution of Feb. 24, 1848; and his election as a member of the provisional government was due in a great measure to this fact. As minister of justice he was instrumental in abolishing capital punishment for political offenses, the exposure of the condemned to public curiosity, and the political oath. But the republic, of which he was so proud to have been one of the founders, came to an abrupt end.

Crémieux has often been blamed, and he doubtless blamed himself, for advocating Louis Napoleon's candidacy as president. He believed, however, in

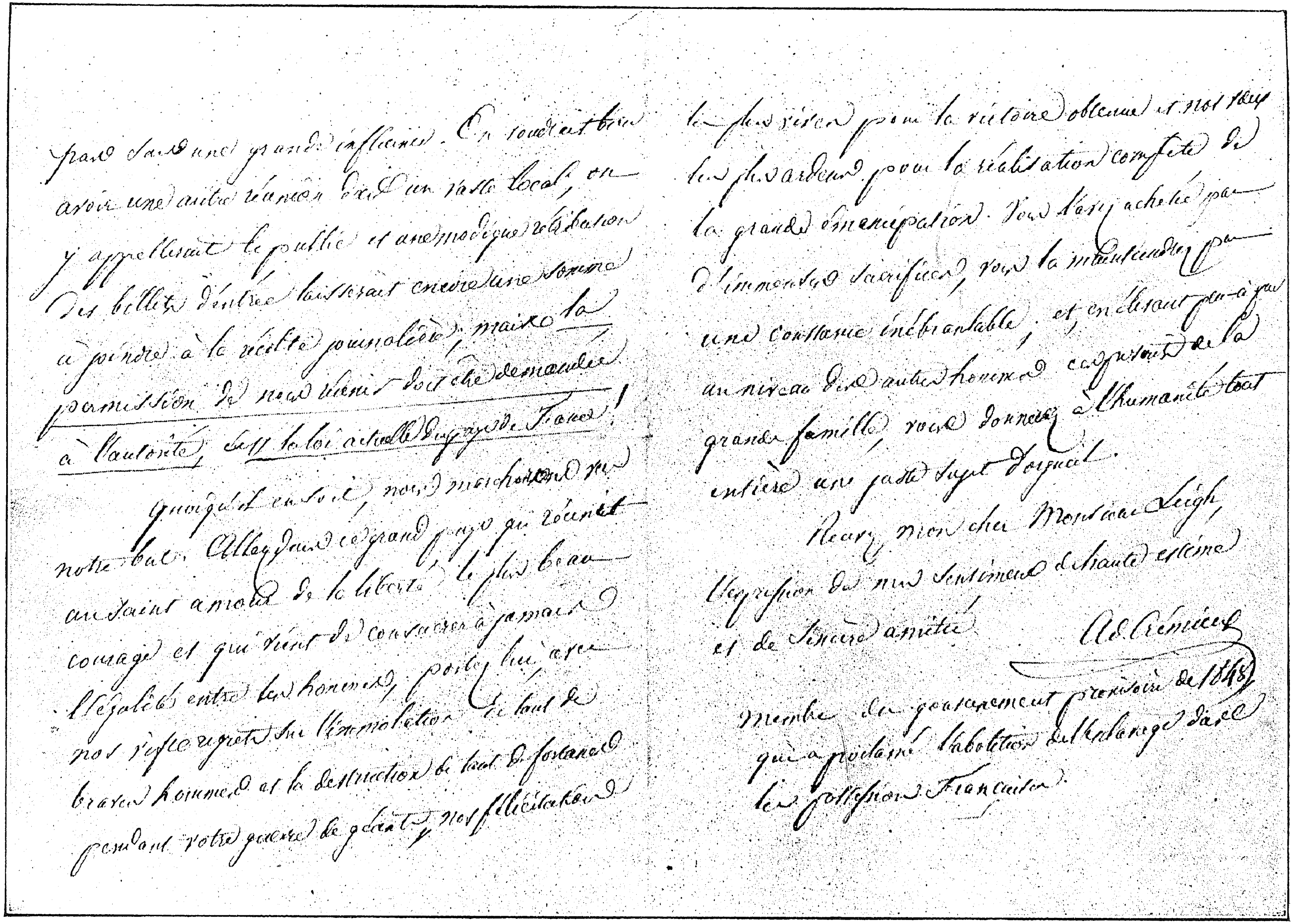

pas sans une grande influence. On voudrait bien
avoir une autre réunion dans un vaste local, on
y appellerait le public et une modique rétribution
des billets d'entrée laisserait encore une somme
à joindre à la collecte journalière; mais la
permission de nous réunir doit être demandée
à l'autorité, c'est la loi actuelle du pays de France!

Quoiqu'il en soit, nous marcherons vers
notre but. Allez dans ce grand pays qui réunit
au saint amour de la liberté le plus beau
courage et qui vient de consacrer à jamais
l'égalité entre les hommes, portez lui avec
nos respects nos regrets sur l'immolation de tant de
braves hommes et la destruction de tant de fortunes
pendant votre guerre de géants, nos félicitations
les plus vives pour la victoire obtenue et nos vœux
les plus ardents pour la réalisation complète de
la grande émancipation. Vous l'avez achetée par
d'immenses sacrifices, vous la maintiendrez par
une constance inébranlable, et en élevant peu à peu
au niveau des autres hommes ces proscrits de la
grande famille, vous donnerez à l'humanité tout
entière un juste sujet d'orgueil.

Recevez, mon cher Monsieur Leigh,
l'expression de mes sentiments de haute estime
et de sincère amitié.

Ad. Crémieux

membre du gouvernement provisoire de 1848
qui a proclamé l'abolition de l'esclavage dans
les possessions Françaises.

PART OF THE AUTOGRAPH LETTER OF ISAAC ADOLPHE CRÉMIEUX CONGRATULATING AMERICA ON THE EMANCIPATION OF THE SLAVES.

the sincerity of the prince's expressions of republican sentiments, and cherished the illusion that a nephew of Napoleon would sustain the republic in France, and redeem the "eighteenth of Brumaire." Moreover he was strongly prejudiced against General Cavaignac, who, after having refused, on the pretext of ill health, the portfolio of minister of war, offered to him by the provisional government, suddenly became well enough to be the chief executive.

Open Letter to Louis Napoleon.

Crémieux's illusions concerning the policy of Louis Napoleon soon vanished. Under date of Dec. 15, 1848, he addressed a letter to the newly elected prince, in which he exhorted him to be a "standard for reconciliation and not of disillusionment," and to remain true to his republican principles. He never saw Napoleon again. On leaving the prisons of Mazas and Vincennes, to which the coup d'état of his former friend had brought him, he retired from active politics and went back to his law practise, defending throughout France the newspapers that were persecuted, and the interests of all the proscribed republicans, among them Louis Blanc, Challemel-Lacour, Ledru Rollin, Pierre Leroux, and many others.

To enumerate Crémieux's many and important cases would be impossible. Among his clients were the sultan and the viceroy of Egypt. He journeyed to Bucharest in the interests of the Alliance Israélite Universelle, of which he had been one of the founders and of which he had become the president in 1863. Finally, in 1869, he had to give way to the voters of Paris, and, in spite of his seventy-three years, was compelled to take his seat in the Palais-Bourbon, to help overthrow the empire and again save his beloved France. But this time the task was impossible. The incapacity of the leaders and Bazaine's treason lost the army. Gambetta himself, formerly Crémieux's secretary and now his colleague in the Government of National Defense, could not create a new army or capable generals. The five months of terrible anxiety, followed by the inglorious peace, prostrated Crémieux. He offered a part of his wealth to help pay the millions demanded by the Germans, but Thiers would not listen to the plan of a national subscription. Crémieux was made a life senator. He gave 50,000 francs in aid of the victims of the flood at Toulouse, urged by the same sentiments that, in 1860, had led him to address the following appeal to his coreligionists in behalf of the Christians of Lebanon:

Memorable Pro-Christian Appeal.

"The Christians of the East are subjected to the most horrible persecution. Tortures, rape, assassination, pillage, burning, the murder of women, children, and old people, even mutilation of corpses—such is the picture presented by the whole region of the Lebanon. Blood is shed; misery and famine are spreading among a dense population, whom Mohammedan fanaticism is destroying in a war even against the intention and forces of the Turkish government, and whose sole crime is that they worship the Christ. French Jews, let us be the first to come to the aid of our Christian brothers; let us not await the results of diplomacy, which is always so slow and which will regulate the future; let us alleviate present needs. Let a large subscription be begun to-day in Paris, and let a Jewish committee be organized to-morrow. Do not let us lose one day, one hour; let the signal for abundant relief be given in the midst of this Jewish assembly, gathered in this capital of civilization. This signal will be answered by our brethren in England, Germany, Belgium, Holland, and all Europe; in the countries that recognize them as citizens, and in those that still refuse them this noble title. You, also, Jews of the American countries where religious liberty is triumphant, you will help the Catholics of Asia, who are so cruelly oppressed by superstition. Let the rich Jew bring his large offering, and the poor Jew his pious obolus. But a still greater thought shall rise from this first impulse. Who knows? Perhaps God, who rules over all, has permitted these catastrophes in order to give a solemn occasion to all the cults to aid one another, for mutual defense against the furious hatreds, the daughters of superstition and barbarity. A permanent committee in every country, with eyes open for all the victims of fanaticism, without distinction of religion, must be created and supported. The misfortunes that fall at this moment upon so many innocent victims arouse the sympathy of all. They suggest the thought of a future protection against this scourge, which our century repudiates with horror—religious persecution."

His Character.

Crémieux's entire life is a proof of the nobility of his character. In 1832 he heard that his father, on leaving the prison in 1796, had found his business destroyed, and had been compelled to compromise with his creditors. Crémieux did not rest until he had found all these creditors or their heirs; and he returned to them not only the principal, which most of them had forgotten, but also the accumulated interest for thirty-six years. Thereupon he sought and easily obtained the rehabilitation of his father's name. He never sacrificed any of his convictions to his personal interests, and did not hesitate to antagonize the powerful influence of the Rothschilds in advocating, in the Chamber of Deputies, the acquisition of the railroads by the government.

Always ready to aid his coreligionists, Crémieux never forgave them a mean action. Thus, he refused to aid Deutz, the despicable accuser of the Duchess of Berry, who appealed to him as being a Jew. On Jan. 30, 1880, Crémieux lost his wife, who, since 1824, had been his constant companion and helper. Both had frequently said that neither could live without the other, and Crémieux's death occurred ten days after that of his wife.

Bibliography: *La Grande Encyclopédie*; *Meyers Konversations-Lexikon*; Brockhaus, *Konversations-Lexikon*.

s. J. R.

CRÉMIEUX, MORDECAI BEN ABRAHAM: Rabbi at Aix, Provence; born at Carpentras in 1749; died May 22, 1825. He was the author of "Ma'amar Mordekai" (Treatise of Mordecai), a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, in two parts, Leghorn, 1784.

Bibliography: J. Milhaud, in *Archives Israélites*, 1849, pp. 11, 136; and 1840, p. 374; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 241; *Allg. Zeit. des Jud.* 1840, p. 411; Azulai, *Shem ha-Gedolim*, ii. 42; Steinschneider, *Cat. Bodl.* col. 1657.

s. A. R.

CRÉMIEUX or **CRÉMIEU, MOSES BEN SOLOMON:** Scholar; born at Carpentras, France, in 1766; died May 4, 1837. He was a nephew and son-in-law of Mordecai Crémieux. In 1790 he removed to Aix, in Provence. Here he established a Hebrew printing-office, from which he issued (1829–1835) a corrected edition of the prayer-book used in the four French communities of Avignon, Carpentras, L'Isle, and Cavaillon, together with a commentary thereon, under the title "Ho'il Mosheh Be'er" (Moses Began to Explain). He also published (1833–36) notes on Ibn Ezra's commentaries on Genesis, Exodus, Leviticus, the Five Scrolls, Proverbs, and Job. The former work is of greater intrinsic value than the latter.

Bibliography: H. Crémieux, in *Arch. Isr.* i. 372, 418; Gross, *Gallia Judaica*, p. 263.

L. G. A. R.

CREMONA: Italian city in the plain of Lombardy; capital of the province of Cremona. The beginnings of the Jewish community in this city appear to date back to the middle of the twelfth century, but the first authentic notice is of the year 1420, when the decurions of the city renewed some earlier privileges of the Jews. They lived in the Via Giudecca (now Via Zuecca), where there was a large synagogue, and in a few contiguous streets; and they had a cemetery in the vicinity, designated to-day as "S. Maria di Bethlem No. 2174." In 1456 Francesco Sforza took them under his protection because of their fidelity to the state. In 1466–68 they were so numerous that the citizens petitioned Princess Bianca Maria Visconti not to admit any more Jews. The treatment received by the Jews in the territory of Milan was generally just. Their chief occupations seem to have been in commerce, banking, and agriculture. They fared ill, however, under Spanish rule. Charles V. permitted the preaching friars to excite the populace against the Jews; but this permission was rescinded in 1541 by Guido Ascanio Sforza, chamberlain of Pope Paul III.

The first considerable disturbance in the ghetto of Cremona occurred when steps were taken to enforce the bull of Pope Julius III. ordering all Talmudic works to be burned (1553). It was in 1559 that the inquisitor-general of the city ordered the Jews to deliver to the Inquisition all their copies of the Talmud. Some of them obeyed; but deputies of the various congregations protested in a memorial, and the governor of Milan intervened in their favor. The Inquisition, however, remained obdurate, and the Dominicans came to its aid. One of these, Hieronymus of Vercelli, was a vicar acting as assistant to the inquisitor-general of Cremona; the other, Sixtus of Siena, was an apostate well known to the Jews from his previous fanatical preaching against them in various parts of Italy. As a result of their agitations, a censorship commission was organized, to which were appointed Vettoria Eliano, another convert, and a Jew named Joshua dei Cantori. The last-named had lived in a feud with Joseph Ottolenghi, a scholar who had opened a school in Cremona, had edited many Hebrew works, and had helped to make Cremona a center of Talmud learning. Joshua was ready to avenge himself on Ottolenghi and his friends by joining the Dominicans in their denunciations, and the commission gave a decision against the Talmud and rabbinical works. These proceedings finally wore out the patience of the governor; he yielded, gave orders that the Talmud should be burned, and ordered Spanish soldiers to aid in searching Jewish houses and the printing establishment for the proscribed works. In April or May, 1559, between 10,000 and 12,000 books were publicly burned. Seven years later, in 1566, Hebrew books were again seized, but were immediately restored by the Senate. When Pius V. ordered the Jews to wear the badge, and forbade the lending of money on interest, Cardinal Borromeo extended the application of these measures to all the Jews of Lombardy. In 1582 a Christian, having murdered a Jew, was punished on complaint of the community; whereupon the Christian citizens of Cremona sent a deputation to Philip II. requesting the expulsion of all Jews. When the Bishop of Cremona was elevated to the papacy in 1590 as Gregory XIV., the Jews were in danger of being plundered, and dared not leave their houses for several days.

Expulsion 1597.

On receiving the deputation from the citizens of Cremona, Philip II. ordered a census of the Jews, and in 1592 their expulsion. But this order was not carried into effect by Volasco, the governor of Milan; on the contrary, he lent his aid to Samuel Coen of Alessandria when the latter offered to carry a petition to Madrid. Coen succeeded in persuading the king to withdraw the order. The inhabitants of Cremona and Padua, however, offered considerable sums of money to Philip as an inducement to expel the Jews, and, advised thereto by his confessor, he acceded to their wishes. At the same time the Jews were accused of fraud in regard to the taxes, and were thereby deprived of the protection of the state. When the order of expulsion arrived, in 1596, the Jews were unable to leave because of the war in Lombardy between the French and the Spaniards, and the governor permitted them to stay until 1597. A new decree was then obtained from the king, ordering an immediate expulsion, and Volasco was forced to obey it. He tried to soften the lot of the unfortunate Jews by advising a gradual emigration, and by aiding and supporting them with money; he also, hearing that the fugitives were being molested and annoyed, strictly forbade any ill treatment or plundering. Only two families were allowed to remain until the trial in connection with the taxes was finished, and then, after a decision had been given in their favor, these too left. The fugitives went to Mantua, Modena, Monticelli, Reggio, Verona, and Padua. No Jews have lived in Cremona since that time.

In 1588 the community of Cremona numbered 456 persons. It was well organized, and is known to have supported (1550) a school of the Talmud, under the direction of R. Joseph Ottling. There were a "Bet El," the by-laws of which, dated Nov. 26, 1582, are still extant ("Ha-Asif," iii. 220), and a charitable society, Ḥonen Dal, whose constitution dates from 1591, when the community was already threatened with danger. The reputation of the community extended beyond its borders. The consent of the rabbis of Cremona was obtained on the occasion of the proceedings against Azariah dei Rossi's "Me'or 'Enayim" (see "Rev. Et. Juives," xxxiii. 86). The community was always ready to render aid to the persecuted, as in the case of the Maranos of Pesaro (*ib.* xx. 70); and when the communities of Italy sent a deputation to Rome to protest against the burning of Hebrew books, that of Cremona was the leader of the movement.

For many years there was a Hebrew printing establishment at Cremona, and when the publication of certain works was interfered with in other places, Cremona shared with Mantua the work of completing them. For example, the "Ẓiyyuni," one thousand copies of which had been in course of publication and had been burned during the Milan troubles of 1559, was brought out in 1560. In 1556–61 and 1565–67 Vincenzo Conti published here in excellent form several important Hebrew works—the Psalms in 1561, the Pentateuch and the Megillah in 1566 (?). The device of the publisher shows Hercules with the hydra and the motto "Superavit ac virtus." Several other books were subsequently printed at Cremona (for instance, by Christopher Draconi, 1576); the editions were often very large, 2,000 copies of the Zohar being issued in 1559–60. The Jews regarded their works as safe from the Inquisition in the territory of Milan.

Rabbis of Cremona.

The earliest known rabbi of Cremona was Menahem Immanuel b. Abraham Raphael Coen Rapa Porto (1519). Then followed: Joseph Ottling (Ottolenghi [?]; 1555); Eliezer b. Elia Ashkenazi; Abraham b. Abraham Basola; Isaac b. Gershom Gentili; Abraham b. Kalonymus Pescarolo; Raphael b. Isaiah delli Piatelli; Moses Menahem Coen Rafa Porto; Abab b. Elia Ẓarfati; Joshua Samvil ben Jekuthiel; David Aaron Norlenghi (1596); Nathan da Cremona; Joshua and Jacob b. Elhanan Heilbronn (היילפרון), born in Cremona; Abraham Menahem Coen Porto, who worked as corrector at Cremona in 1574.

Bibliography: *Alessandria*, in Jew. Encyc. i. 340; a "pinḳes" of Cremona, and the statutes of the societies mentioned, in *Cod. Montefiore College*, No. 94 (see *Jew. Quart. Rev.* xiv. 178); Joseph ha-Kohen, *'Emeḳ ha-Bakah*; *Cremona Illustrata*, Milan, 1865; A. Pesaro, *Cenni sull' ex-Comunità Israel. di Cremona*, in *Vess. Isr.* 1882, xxx. 302, 339, 366; xxxi. 4; Is. Bianchi, *Sulle Tipografie Ebraiche di Cremona del Sec. xvi.*, Cremona, 1807; G. B. de Rossi, *Annali Ebreo-Tipografici di Cremona*, Parma, 1808; Steinschneider, *Cat. Bodl.* col. 3097; Mortara, *Indice Alfabetico*, s.v.

G. I. E.—G. J.

CRESCAS, ABIATHAR IBN, HA-KOHEN: Physician in ordinary to King Juan II. of Aragon (1458–79); skilful oculist and learned astrologer. In Sept., 1468, he freed the king, who was seventy years of age, from a double cataract of the eyes, which had caused his total blindness. Abiathar preached the memorial sermon at the funeral service held by the Jewish community of Cervera upon the death of Juan II. (Jan., 1479).

Bibliography: Zurita, *Anales de Aragon*, book xix., ch. 14.

G. M. K.

CRESCAS, ASTRUC DON: Provençal scholar; lived probably at Perpignan, in the fourteenth century. Samuel, son of Solomon Shalom of Perpignan (compare Azulai, "Shem ha-Gedolim," p. 188), consulted Crescas on a halakic question in a complicated case of marriage. Both Samuel's inquiry and Crescas' answer are still extant in manuscript.

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G. I. Br.

CRESCAS, ḤASDAI BEN ABRAHAM (or **BEN JUDAH**; misreading of חסדאי בן אברהם קרשקש): Religious philosopher; born in Barcelona, Spain, 1340; died 1410. He was of an illustrious and learned family, in "Ḳore ha-Dorot" falsely designated as of the family עמשי (the abbreviation of על משכבם שלום יבוא, found at the end of the genealogy in his own preface to his great work). He was a disciple of the Talmudist and philosopher Nissim ben Reuben (RaN), and, following in the footsteps of both his ancestors and his teacher, he became a Talmudic authority and a philosopher of great originality (Joël, "Don Chasdai Creskas," p. 78, note 2, Breslau, 1866), important in the history of modern thought for his deep influence on Spinoza. While he did not occupy an official position as rabbi, he seems to have been active as a teacher. Among his fellow students and friends, Isaac ben Sheshet (RIBaSH), famous for his responsa, takes precedence. Albo is the best known of his pupils, but at least two others have won recognition—R. Mattathias of Saragossa (see "He-Ḥaluẓ," vii. 94), and R. Zechariah ha-Levi, the translator of Al-Ghazzali's "Refutation of the Philosophers" (see Steinschneider, in "Oẓar ha-Neḥmad," ii. 231). Crescas was a man of means. As such he was appointed sole executor of the will of his uncle Vitalis (Ḥayyim) Azday by the King and the Queen of Aragon in 1393 (Jacobs, "Sources of Spanish-Jewish History," pp. 134–137). Still, though enjoying the high esteem even of prominent non-Jews, he did not escape the common fate of his coreligionists. Imprisoned upon a false accusation in 1378, he suffered personal indignities because he was a Jew (Grätz, "Gesch." viii., ch. 4). His only son died in 1391, a martyr for his faith (see Crescas' pathetic words in Wiener's edition of "Shebeṭ Yehudah," Appendix), during the persecutions of that period. Nevertheless he kept his "eyes turned to the Father in heaven." How deep his faith was is shown by the circumstance that, notwithstanding this bereavement, his mental powers were unbroken; for the works that have made him immortal are all posterior to that terrible year. Another episode of his life worthy of note is connected with the appearance of the pseudo-Messiah of Cisneros, one of whose adherents he became. In 1401–02 he visited Joseph Orabuena at Pamplona at the request of the King of Navarre, who paid the expenses of his journey to various Navarrese towns (Jacobs, *l.c.* Nos. 1570, 1574). He was at that time described as "Rab of Saragossa."

Of his writings three have become known: (1) His letter to the congregations of Avignon, published as an appendix to Wiener's edition of "Shebeṭ Yehudah" (see above), in which he relates the incidents of the persecution of 1391. (2) An exposition and refutation of the main doctrines of Christianity. This "tratado" was written in Spanish in 1398. The Spanish original is no longer extant; but a Hebrew translation by Joseph ibn Shem-Ṭob, with the title בטול עקרי הנוצרים ("Refutation of the Cardinal Principles of the Christians"), has been preserved. The work was composed at the solicitation of Spanish noblemen (Grätz, "Gesch." viii. 411, note 2), and this explains the use of the vernacular. Crescas' object in writing what is virtually an apologetic treatise on Judaism was to present the reasons which held the Jews fast to their ancestral faith. He does this in a dispassionate, dignified manner, by contrasting the reasonableness of Jewish doctrines with the unintelligible perplexities of the Christian dogma. Crescas may also have had in mind, while thus defending Judaism, the many apostates who tried to demonstrate the genuineness of their Christian convictions by attacking their native religion. He was a lifelong combatant in the ranks of those who would expose the falsehoods of these apostates.

His main contribution to literature is (3) a work entitled "Or Adonai" (Light of the Lord). In it he develops his philosophy and proves himself master in the realm of thought. He had intended this work for the first part of a complete presentation of the contents of Judaism. It was to be followed by a second, to be known as the "Ner Adonai" (Lamp of the Lord), in which he desired to treat of duties and ceremonies. But this second part was never written. He doubtless had in mind the example of Maimonides. The "Or Adonai," as a philosophical treatment of Jewish dogma, corresponds to Maimonides' "Moreh Nebukim"; the "Ner Adonai" was to have been written on the lines of Maimonides' "Yad ha-Ḥazaḳah."

The "Or Adonai."

Crescas' "Or Adonai," notwithstanding its signal merit as the production of an independent and original thinker, met with scant attention. The much less meritorious elaboration of his pupil Albo (the "'Iḳḳarim") found its way into the libraries and minds of innumerable readers, and was republished time and again, though its strong points are mostly purloined from Crescas; but the master and teacher suffered from neglect and even eclipse. (Munk, in his "Mélanges," forgets to mention him.) Only the haggadic commentaries which, always strikingly clear, embroider occasionally the text of his rigid speculations, were frequently quoted in "'En Ya'aḳob," by Jacob ibn Ḥabib, who characterizes them as "sweeter than honey." "Or Adonai" is found in manuscript in almost every extensive Hebrew collection, but the editions have been few and faulty. The first print is that edited at Ferrara in 1556, which edition is disfigured by intolerable carelessness. Other editions are the Johannisberg quarto and the Vienna (1860) octavo. Both have added to the old mistakes a considerable number of new ones (Philipp Bloch, "Die Willensfreiheit von Chasdai Kreskas," pp. ii., iii., Munich, 1879).

Neither the style of the author nor the inherent difficulties of the subject are sufficient to explain this lack of interest in the work. His vocabulary is precise, and the presentation concise. The book offers no insurmountable difficulties for earnest students. The matter is attractive enough, and not beside the range of the philosophical interests of the Jews. And yet those who read and commentated Maimonides and Albo passed Crescas by. It is the position taken by the author, the boldness with which he strikes at the very roots of the Maimonidean-Aristotelian thesis, that produced this indifference. In this he failed of the sympathy even of such as were glad to honor him as "the Ḥasid" (Joël, *l.c.* p. 2), Characteristic of the attitude and feeling of the more numerous class which idolized Aristotle as represented by Maimonides, are the words of Shem-Ṭob in his commentary to part ii. of the "Moreh Nebukim": "Perverted fool" and "without comprehension" are among the words employed, and he characterizes Ḥasdai's objection to Aristotle as "impudent [הזיות] nonsense" (Joël, *l.c.* p. 2, note 1). In other words, Crescas met the fate always in store for the iconoclast. Among the Arab philosophers Al-Ghazzali's experience is similar.

Object of the Work.

Crescas' avowed purpose was to liberate Judaism from the bondage of Aristotelianism, which, through Maimonides, influenced by Ibn Sina, and Gersonides (Ralbag), influenced by Ibn Roshd (Averroes) threatened to blur the distinctness of the Jewish faith, reducing the doctrinal contents of Judaism to a surrogate of Aristotelian concepts. Abu-Ḥamid al-Ghazzali wrote the "Tehafat al-Falasifa" (Destruction of the Philosophers; see Munk, "Mélanges," pp. 373 *et seq.*) with a like aim — namely, to defend orthodox belief as far as it was menaced first by the doctrines of the philosophers which teach that matter is eternal and indestructible, that the world is indestructible and permanent, and that God is merely a demiurge, and further by their efforts at demonstrating God's existence, their inability to disprove the possibility of dualism, and their denial of God's attributes.

Crescas makes no concealment of his purpose to vindicate orthodoxy against the liberalism of Maimonides and Gersonides. Of these two the former especially had endeavored to harmonize revelation and faith with philosophy. While, in those instances where this harmony could not be established, Maimonides refused to follow Aristotle to the exclusion of Moses, his successors seemed bent upon the opposite course. For them Aristotle was infallible. His concepts of God's providence, of creation, matter, and immortality were theirs. They had often enough been attacked by orthodoxy, but excommunications and invectives were then, as always, powerless to suppress thought. Crescas met them as a philosopher who recognized the right of philosophical speculation. He did not agree with those Christian and Mohammedan theologians who in their speculations were advocates of a twofold truth—one for the theologian and the other for the philosopher, the former not cognizable by natural man, because supernatural and irrational, the latter open to the intelligence of natural man (compare Isaac Albalag's מצד העין, "philosophical," as opposed to מצד האמונה, "theological").

Well versed in philosophical literature, Crescas then proceeds to show that Aristotle is far from infallible. He is, as the Jewish anti-Aristotelian, of one intention with Giordano Bruno, and the precursor of Spinoza. He deplores that Maimonides, whose scholarship and honesty he admires, should have made of the fragile theses of Greek philosophy props for Jewish doctrine, saying that the example proved pernicious for his imitators. He believes it is high time to probe the proofs of "the Greek [Aristotle] who darkens the eyes of Israel in these days." This is his task. After having shown the untenability of the Aristotelian propositions, he would "establish the roots and the cornerstones upon which the Torah [= Jewish religion] is propped, and the pivots upon which it turns" (Preface). He does not denounce heretics, but exposes the weakness of the ground on which rest what he considers to be heterodox views. He desires to set forth the contents of Judaism and the limitations in respect to them of the scope of philosophy.

His book comprises four main divisions ("ma'amar"), subdivided into "kelalim" and chapters ("peraḳim"): the first treating of the foundation of all belief—the existence of God; the second, of the fundamental doctrines of the faith; the third, of other doctrines which, though not fundamental, are binding on every adherent of Judaism; the fourth, of doctrines which, though traditional, are without obligatory character, and which are open to philosophical construction.

The First Cause.

The first main division opens with a thorough criticism of the twenty-five (twenty-six) Aristotelian propositions ("haḳdamot") which Maimonides accepts as axiomatic, and out of which he constructs his idea of God. In the first section he presents all the demonstrations for these theorems, especially those adduced by Tabrizi; in the second, he shows the inadequacy of these ontological and physical propositions, and thus demolishes Maimonides' proofs for his God-concept. Crescas, admitting that the existence of a first cause is susceptible of philosophic proof, but only by contingence (he rejects the Aristotelian assumption that an endless chain of causes is unthinkable; *i.e.*, the first cause of all that is must be regarded as existent), holds philosophy to be incompetent to prove God's absolute unity, as does Ghazzali. The first cause may be philosophically construed to be simple, for if it were composite another would have to be assumed for the compounding. Still, this would not necessitate the positing of God's unity. Other deities might with other functions still be in existence, even if our God were thought to be omnipotent. Therefore revelation alone is competent to establish God's unity. Without the "Shema' Yisrael," philosophy fails to be a trusty guide. He introduces a new element into his God-idea. His predecessors contended that God's highest happiness—the divine essence, in fact—was His knowledge. He rejects this as inadequate, and posits instead God's love, always intent upon communicating itself and doing good. He argues against Maimonides for the admissibility of divine attributes. From the human subjective point of view, attributes may appear to posit differences in God; but this does not mean that they do so in God objectively. In Him, in the Absolutely Good, they merge as identical unity; predicates, especially of only logical or conceptual significance, are incompetent to cause real multiplicity or composition.

In the second division he enumerates those six fundamental doctrines as presupposed by revealed faith, without which Judaism would fall: God's omniscience, providence, and omnipotence; the belief in prophecy, freedom of the will, and that the world was created for a purpose. God's omniscience embraces all the innumerable individual beings; He has knowledge of what is as yet not in existence; He knows what of all possibilities will happen, though thereby the nature of the possible is not altered. God's knowledge is different from that of man: inferences from one to the other are not valid. (Here he sides with Maimonides against Gersonides.) God's providence embraces directly and indirectly all species and individuals. It rewards and punishes, especially in the hereafter. Crescas rejects the theories of Maimonides and Gersonides on this point. Love, not knowledge (intellectual), is the bond between God and man. From God's love proceeds only what is good, and punishment is also inherently good. God's omnipotence is not merely infinite in time, but also in intensity. Revelation, and it alone ("creatio ex nihilo"), makes it clear. Natural law is no limitation for God, but whatever is irrational proves neither God's omnipotence nor His lack of power; that is, God acts reasonably. Prophecy is the highest degree of human mentality. Maimonides makes it dependent upon certain conditions. While Crescas admits this, he differs from Maimonides in that he will not admit the refusal of the prophetic gift when these conditions are fulfilled. Connection and communion with God are not brought about by knowledge, but by love and reverence, leading us to Him if we keep His commandments. Very extensive is his presentation of the freedom of the will. He inclines toward its rejection; at all events, to its limitation. The law of causality is so all-pervasive that human conduct can not withdraw itself from its operations. Moreover, God's omniscience anticipates our resolutions. But the Torah teaches the freedom of choice and presupposes our self-determination. Thus he concludes that the human will is free in certain respects, but determined in others. Will operates as a free agent when considered alone, but when regarded in relation to the remote cause, it acts by necessity; or, will operates in freedom, both per se and in regard to the provoking cause, but is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible and must be rewarded or punished. The accompanying sentiment (readiness or disinclination to act) makes the deed our own.

The Purpose of the World.

In the sixth section of this division, Crescas displays characteristic originality. Maimonides rejected as futile and unwarranted all inquiry into the ultimate purpose of the world. Crescas posits such an ultimate purpose and assumes it to be the happiness of the soul. In this life the soul is intently striving after union with the divine; the laws of the Torah help to realize this, the soul's, never quiescent yearning. After death, the soul will enter upon greater possibilities of love, in the higher existence. Former thinkers made immortality depend on knowledge. This is contrary to the teachings of religion, and also utterly unreasonable. Love brings about the soul's happiness of eternal duration in the hereafter and the communion with God thereupon ensuing. "The soul is the form and essence of man, a subtle spiritual substance, capacitated for knowledge, but in its substance not yet cognizant." By this definition he establishes the soul's independence of knowledge. Knowledge does not produce the soul. Man's highest perfection is not attained through knowledge, but principally through love, the tendency to, and longing for, the fountainhead of all good. Man's last purpose, his highest good, is love, manifested in obedience to God's laws. God's highest purpose is to make man participate in the eternal bliss to come.

The third main division devotes much attention to the theories concerning Creation. Whatever theory, however, be accepted, the belief in miracles and revelation is not affected. Religious tradition is so preponderatingly in favor of the assumption that the world and matter are created, and Gersonides' counter-reasoning is so inconclusive, that Crescas regards the denial of creation as heterodox. Immortality, punishment, reward, resurrection (a miracle, but not irrational), the irrevocability and eternal obligation of the Law, the belief in urim and thummim and Messianic redemption, are the other tenets treated as doctrines which should be accepted, but which are not, strictly speaking, basic.

In the fourth division thirteen opinions are enumerated as open to speculative decision, among them the questions concerning the dissolution of the world. (Crescas holds the earth will pass away while the heavens will endure.) Have there been other worlds besides our own? Are the heavenly bodies endowed with soul and reason? Have amulets and incantations any significance? What are the "Shedim"? What about metempsychosis?

An opponent of Maimonides on philosophical grounds, Crescas was also dissatisfied with the method of the "Mishneh Torah," for reasons often adduced by others as well; namely, the absence of indications of the sources, the rare mention of divergent opinions, and the lack of provision to meet new cases, owing to its neglect to establish general principles of universal application ("Or Adonai," Preface).

If among Jews he exercised for a long time only through Albo any perceptible influence, though he was studied, for instance, by Abravanel, who controverts especially his Messianic theories, and by Abram Shalom in his "Neveh Shalom," Crescas' work was of prime and fundamental importance through the part it had in the shaping of Spinoza's system. Spinoza's distinction between attributes and properties is identical with Crescas' distinction between attributes subjectively ascribed and their objective reality in God. The connection between Spinoza's views on creation and free will, on love of God and of others, and those of Crescas has been established by Joël in his "Zur Genesis der Lehre Spinoza's" (Breslau, 1871). See Spinoza, Baruch.

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K. E. G. H.

CRESCAS, MORDECAI EN, OF ORANGE: Prominent member of the community of Carcassonne, France; lived in the second half of the thirteenth century. As leader (syndic) of the Jews of the whole district, he succeeded in obtaining special jurisdiction for the Jews of Carcassonne, and secured a decree from Philip the Fair, assuring them of the peaceable possession of the synagogues, cemeteries, and other communal property in the city. If the words אזוב (ezob, lit. "hyssop") and אברנגה (abrengah) designate "orange," as several historians think, he may have been called also Mordecai ben Isaac Ezobi and Mordecai En Crescas d'Avrengah. In this case he would be the Talmudist of Carcassonne who was in correspondence with Solomon ben Adret of Barcelona (Responsa, iii., Nos. 214, 302), and the poet who, on his way to Béziers, exchanged some poems with Abraham Bedersi. It seems that toward 1304 he lived in Carpentras, and filled there the position of rabbi.

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G. I. Lev.

CRESCAS, VIDAL, DE CASLAR (דשקשלארי; called also **Crescas Caslari**, corrupted into **Kislad, Gislad,** and **Décadolas**; Hebrew name, **Israel b. Joseph ha-Levi**): Physician and liturgical poet of Avignon; member of the Yizhari family of that place. In 1327 Crescas translated into Hebrew the "Regimen Sanitatis" of his contemporary, the Spanish physician Arnold de Villanueva, under the title "Ma'amar be-Hanhagat ha-Beri'ut," the manuscripts of which are preserved in various libraries. Crescas wrote a poem for Purim, "Mi Kamoka" (Who Is Like unto Thee?), in about two hundred and forty stanzas, relating the story of the Book of Esther. A few stanzas have been published by Zunz, in "Allg. Zeit. des Jud." 1839, p. 681.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 779; Gross, *Gallia Judaica*, pp. 7, 257, 619; Zunz, *Literaturgesch.* p. 504; idem, *Z. G.* p. 466; Landshuth, *'Ammude ha-'Abodah*, p. 153.

G. M. K.

CRESCAS, (DON) VIDAL, OF PERPIGNAN: French Talmudist; flourished in the first half of the fourteenth century. He was probably a native of Spain, going to Perpignan shortly before the outbreak of the Maimonides controversy. His position in this religio-philosophical discussion was, like that of many other rabbis, neutral, notwithstanding the efforts of his brother Don Bonafos Vidal of Barcelona, and of Solomon ben Adret, to induce him to take part against the philosophical faction. It is evident, on the contrary, from the letter he addressed to them, that his attitude toward the movement was sympathetic, although he himself was strictly orthodox. He held that while the young should be taught to study the Talmud, they should also have full liberty in the study of philosophy and science. Hence he emphatically sided with his friend Samuel Sulami, who had given shelter to the ostracized philosopher Levi ben Abraham of Villefranche, though thereby incurring the reproach of the orthodox. Although Crescas did not openly espouse the cause of the unfortunate philosopher, yet his letters show how deeply he sympathized with him (Gross, "Gallia Judaica," p. 464).

L. G. A. Pe.

CRESCENZ, JULIUS BERNHARD: Anti-Jewish writer in Germany at the beginning of the seventeenth century. He wrote "De Judæorum Privilegiis," Darmstadt, 1604-12; "Geistliches Bedenken, ob die Juden und Ihr Wucher in dem Römischen Reich zu Dulden," *ib.* 1612.

Bibliography: Fürst, *Bibl. Jud.* i. 192.

G.

CRESCENZI, ALEXANDER: Jewish convert to Christianity; lived at Rome in the seventeenth century. In 1666 he translated from the Spanish into Italian Antony Colmenarde Ludesina's treatise on chocolate, printed with notes by Alexander Vitrioli, Rome, 1667. Mandosius speaks of Crescenzi as a mathematician who became celebrated on account of his report, which he edited with mathematical notes, on the eruption of Vesuvius in 1660.

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D. M. SEL.

CRESPIN, ELIAS: Rumanian rabbi, teacher, and journalist; born about 1850 at Eskee Sara, eastern Rumelia; he fled to Rumania after the Turco-Russian war of 1878. He was the first in the East to found a Judæo-Spanish journal in Latin characters, "El Luzero de la Paciencia," which had an existence of two years (1886–87) and which he edited at Turn-Severin (Franco, "Histoire des Israélites de Turquie").

S. M. FR.

CRESPIN, SAMUEL: Turkish rabbinical author; lived at Smyrna in the first half of the nineteenth century; son of Joshua Abraham Crespin, grand rabbi of Smyrna. He was the author of "Meshek Beti" (Steward of My House; Gen. xv. 2), novellæ to the Talmud, 2 vols., Salonica, 1833.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, s.v.

L. G. M. FR.

CRESQUES LO JUHEU: Chartographer who flourished at Majorca and Barcelona at the end of the fourteenth century. Prince Juan of Aragon sent to Charles VI. of France in 1381, when the latter was a lad of thirteen years, a "mappa mundi" made by Cresques lo Juheu (see plate under CHARTOGRAPHY); it has been suggested that this is the well-known Catalan map now in the Louvre, which marks an epoch in the history of map-making, as the recent discoveries of Marco Polo were added to the usual information contained in the "portulani" or sea-charts of the Mediterranean mariners. (See CHARTOGRAPHY.) In 1390 Cresques obtained no less a sum than 60 livres and 8 sous for a map made by him for Don Juan, King of Aragon. In the Spanish persecutions of 1391 Cresques was forcibly converted, and was known as Jaffuda Cresques; he appears to have remained in Majorca for a considerable time and to have become known to the people there as "lo Juen buscoler" (the map Jew), or "el Judio de la brujelas" (the compass Jew). In 1419 Henry the Navigator, the second son of King John I. of Portugal, established a naval observatory at Sagres and summoned to him Mestre Jaime of Majorca, who was probably identical with Cresques.

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G. J.

CRESSON, WARDER: Religious enthusiast, and convert to Judaism. Born in Philadelphia, Pa., July 13, 1798; died in Jerusalem, Palestine, Nov. 6, 1860. He was directly descended from Pierre Cresson, one of the settlers of "Haarlem," N. Y., whose grandson, Solomon, migrated to Philadelphia about the beginning of the eighteenth century. Warder Cresson's father, the grandson of the last named, was John Elliott Cresson (1773–1814), who married in 1795 Mary Warder.

Connection with Leeser.

Warder Cresson, as a young man, was much given to speculation upon religious and sociological questions. Though all in his family were Quakers, and he was reared in that faith, in 1830 he published a pamphlet entitled "Babylon the Great Is Falling! The Morning Star, or Light from on High," in which he deplores the extravagance and evil tendencies of the times, and exhorts all Quakers to lead a better and less wayward life. He now went through a period of strong religious mania, joining successively various sects as each appeared to him to represent the true religion. About 1840 he made the acquaintance of Isaac Leeser, who took an interest in him, and he became deeply attached to Judaism, discarding all his other forms of belief. On May 17, 1844, he was commissioned consul at Jerusalem (the first to be so commissioned), though no despatches from him are now on file in the Department of State. He speaks of his departure for Jerusalem as follows:

> "In the spring of 1844 I left everything near and dear to me on earth. I left the wife of my youth and six lovely children (dearer to me than my natural life), and an excellent farm with everything comfortable around me. I left all these in the pursuit of the Truth, and for the sake of the Truth alone."

Previous to his departure he had been successfully engaged in agriculture at Gwynedd, a suburb of Philadelphia, and had accumulated a competence.

Residence in Jerusalem.

He was much affected by the surroundings of the Holy City, became more and more inclined toward Judaism, and assumed the name Michael C. Boaz Israel. During these years (1844–48) he was a frequent contributor to Isaac Leeser's magazine, "The Occident," devoting much space to a criticism of the methods of the London Society for the Conversion of the Jews. While in Jerusalem he identified himself with the Sephardic community, and was on terms of intimacy with Ḥakam Jehiel Cohen and the present chief rabbi, Elyashar. In 1848 he determined to become a Jew, and in March of that year, after much opposition from the bet din and the chief rabbi, Abraham Ḥai Gagin, he was circumcised and received into Judaism. He returned to Philadelphia in Sept., 1848, to arrange his affairs in order that he might pass the remainder of his days in the Holy City.

Trial for Lunacy.

When his wife and family learned of his determination they interposed every possible obstacle to the execution of his plans. He became estranged from all except one son, and had much difficulty in tracing the property which he had left in their care. They regarded his actions as indicative of a loss of mind, and in May, 1849, his wife (Elizabeth Townsend) and his son Jacob applied to the court and obtained a commission in lunacy. He appealed from this decision, and the trial of this cause, which extended over six days in May, 1851, was one of the famous cases of the time. Eminent counsel were retained on both sides and nearly one hundred witnesses were called. The decision of the lower court was reversed, and Cresson was discharged. The argument of Horatio Hubbell, Jr., one of his counsel, was published in "The Occident" (xxi.) in 1863, with interesting comments from the pen of Isaac Leeser.

During the period of his stay in Philadelphia he was a regular attendant at the Mickve Israel synagogue, taking part in the Jewish communal life, and rigorously observing the ceremonial laws. During that time he contributed to "The Occident," and in 1851 published his strangely jumbled volume, "The Key of David: David the True Messiah, or the Anointed of the God of Jacob," etc. Its value lies mainly in its autobiographical character.

Agricultural Colony in Palestine.

Soon after the trial he returned to Jerusalem and actively supported the efforts then being made for the agricultural regeneration of Palestine. In the fall of 1852, when Sir Moses Montefiore and Judah Touro were working along the same lines, he announced his intention of establishing an agricultural colony in the valley of Rephaïm. In March, 1853, the columns of "The Occident" (x.) contained his circular, sent from Jerusalem, inviting attention to, and assistance for, his projects. Though interspersed with much theology and with many quotations from the Bible, the circular is one that only a practical farmer and a thinker upon educational subjects could have produced. The prevailing distress was to be relieved by the establishment of agricultural colonies, and the oppressed of Israel in all parts of the world were to be enabled to return to Zion. Ample provision was also projected for the education of the colony. But, the means not being forthcoming, his plans were doomed to failure. Yet he never seems to have given up hope, and during the years 1853–56 the columns of "The Occident" contained many communications from him on this subject.

He married a Sephardic woman shortly after his return to Jerusalem. He lived the life of a pious Oriental Jew, dressed as a native Sephardi, and became a prominent leader of the community. At his death he was buried on the Mount of Olives, with such honors as are paid only to a prominent rabbi.

Besides the two works mentioned above, Cresson wrote: "The Two Witnesses, Moses and Elijah," London, 1844; "The Good Olive-Tree, Israel," *ib.* 1844; "Jerusalem, the Center and Joy of the Whole Earth," Philadelphia, 1844.

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A. H. F.

CRETE or **CANDIA**: Island in the Mediterranean, about 55 miles south of the Morea. Jews had settled there long before the Christian era (I Macc. xv. 23 mentions Jews in Gortynia, Crete). Philo speaks of the Jews of Crete ("Legatio ad Caium," ed. Mangey, ii. 587). About 4 B.C. the false Alexander, on his way to Rome, visited the Jewish communities of Crete, which, believing him to be a scion of the Hasmoneans, provided him with large sums of money (Josephus, "Ant." xvii. 12, § 1). Cretan Jews residing in Jerusalem are mentioned in Acts ii. 11. Crete fell into the hands of the Romans in 67 C.E.; and the Jewish communities there shared the fate of others under the dominion of Rome: they were treated as Roman citizens under the pagan emperors, but became the objects of persecution as soon as Christianity had become established. Thus, under Theodosius II. (408), the Cretan Jews were expelled. The period of their banishment, however, must have been of very short duration; for it is recorded that in 440 a pseudo-Messiah arose among them, and that the faith of the Cretan Jews in him was so great that they neglected their business, abandoned their property, and waited for the day on which the new Moses would lead them dry-shod through the sea into the Promised Land (Socrates, "Historia Ecclesiastica," vii. 36).

Under Saracens, Byzantines, and Venetians.

In 823 Crete fell into the hands of the Saracens, but nothing is known of the fate of the Jews at that time. The island was reconquered in 960 by the Byzantines, who held it until 1204, when it was sold by the Marquis of Montferrat, to whose lot it had fallen, to the Venetian republic. An insight into the history of the Jewish communities of Crete during the thirteenth, fourteenth, and fifteenth centuries can be gotten partly from an interesting series of communal regulations issued in 1328, and partly from documents in the archives of Venice, published by Hyppolyte Noiret in the "Bibliothèque des Ecoles Françaises d'Athenes et de Rome." The regulations give the 15th of Elul, 1228, as the date of their proclamation in the synagogue, but Güdemann has shown that the date must be the 16th of Elul, 1328. They were reenacted at a later date by a certain Rabbi Ẓedakah. They speak of four congregations in the island, at the head of which were three leaders (ממונים). One of the synagogues was named "Elijah the Prophet." These regulations are signed by Baruch ben Isaac, Menahem ben Joel, ELEAZAR BEN MATTHIAS, Isaac ben Joseph, Shemariah ben Solomon ben Isaac ha-Kohen, Samson Agora, Elijah ha-Parnas ben Reuben, Parnas Capsali ben Solomon ben Joseph, Joshua ben Obadiah ha-Levi (Berliner's "Magazin," vii. 131), Judah Anatoli, Benjamin ben Joseph Bonifacio, Shemariah the Cretan, Ishmael the Physician, Menahem ben Jacob ha-Parnas, and Samuel ben Gamliel ben Shem-Ṭob. They demand attendance at the synagogue services and meetings, uprightness in dealing with non-Jews, extreme caution in the use of the ban, attendance of the whole community at funerals, complete separation of the betrothed before marriage, cessation of all work at midday preceding Sabbaths and festivals, the abandonment of the habit of frequenting courts of law, and cleanliness of the ritual bath, finally forbidding the ejectment of tenants for non-payment of rent. Religious conditions in the island must have reached a stage of serious deterioration, for in the section relating to public prayers complaint is made that very often not even a "minyan" (ten worshipers) were present. The people were accustomed, on Sabbaths and festivals, to promenade in the parks, to go rowing, or to attend the courts of law.

Under Venetian Rule.

Heavy Taxation.

The Venetian documents cover the period between 1380 and 1485, when Jewish letters flourished in the island. Though numbering only 1,160 in a total population of 200,000, the Jews must have been of some consequence. In 1412 complaint is made that they own all the shops in Retimo and the neighborhood. Their importance is further indicated by the heavy taxes imposed upon them. Up to 1387, they had been taxed in the sum of 1,000 hyperperes. At that date the tax was raised to 2,500; increased in 1395 to 3,000. In 1403 they were compelled to bear one-half the expense incurred in repairing the walls of Candia; in 1439 they were constrained to assume the burden of the annual payment of 4,000 ducats toward the expenses of the war, though the rest of the island had to make but one payment of the same amount. Equally oppressive taxes were laid upon them in 1431, 1432, 1465, and 1485. In addition, they had to lend the government whatever sums were called for by the Senate; in 1410, for instance, 2,000 ecus for the sending of troops to Negropont; 20,000 ecus in 1431; 5,000 ecus in 1447; 3,000 ecus in 1452; 1,000 ecus in 1464. Occasionally the Jews protested against such exactions. In 1389 Shabbethai Retu, Melchior Cassan, and Justof Missin, of Candia, appealed to the Senate in the name of the Cretan Jews, and the sum was diminished to 2,000 hyperperes in consideration of the eminent services rendered by them to the Venetian republic. In 1415 a protest was again lodged with the Senate.

In the Fourteenth and Fifteenth Centuries.

At times "privileges" had to be bought. In 1386 the Jews of Retimo were allowed to reopen a synagogue closed by Pietro Grimani, upon payment of 800 hyperperes toward the expenses of constructing a port. In 1392 they were required to supply twelve men to guard the ramparts near the ghetto; but in 1395 this order was rescinded for a money consideration. In 1402 the Jews of Negropont were forbidden to acquire ground except in their own part of the city, all the gates in which, except three, were ordered to be closed. In 1412 complaint was made to the Venetian Senate that Solomon, son of Lazzar da Meïr, had secured permission for himself and his descendants to open shops in any part of Retimo. The concession was immediately revoked. In 1433 the Senate prohibited the Jews of Crete from engaging in the brokerage business. By 1398 the Jews of Khania were not allowed more than 12 per cent interest upon loans; in 1449 they were further prohibited from lending money on mortgages. On the other hand, it is recorded that in 1421 one Cherson, son of Solomon of Retimo, owed a considerable sum of money to three Christian noblemen.

In 1389 the Jews complained that they could not pay the increased tax, because their numbers had been decreased by epidemics and emigration. But by 1395 their numbers had been considerably augmented, perhaps by exiles from Spain (1391) or from Venice (1394). Some, as the Delmedigos, had come from Germany. In 1453 a conspiracy against Venetian rule in Crete was hatched by Sifios Blastos, and another in 1462 by Jean Gavala. In both cases the conspirators were denounced by a priest and by a Jew named David, son of Elijah Maurogonato. In recognition of the service rendered by David the Senate granted certain privileges to the Jews. Jews were often known as exporters, and were concerned in the exportation of sugar to Austria (Berliner, "Aus dem Inneren Leben," p. 78).

At the beginning of the sixteenth century the communities of Crete were greatly enlarged by the arrival of Spanish exiles. On that occasion the Cretan Jews showed their racial solidarity by selling the golden ornaments in their synagogue in order to raise money to free many exiles from the hands of the captains of vessels who had claimed their passengers as their slaves. Unfortunately, the Cretan Jews were the victims of their generosity; for some exiles from Rhodes, in 1523, carried to Candia the plague, which made great ravages in the community. In 1669 Crete was conquered by the Turks, and its history from that time parallels that of other communities within the Turkish empire.

Recent History.

In 1869, on the advice of the chief rabbi of the island, Moses Ashkenazi, all Jews who were Greek subjects formally adopted Ottoman nationality. A statute of organization issued at this time by the grand vizier, Ali Pasha, decreed that the island should consist of a general assembly elected by the whole population. In 1873 the Jews of Khania were accused of a ritual murder; but, owing to the efforts of the French consul-general, the missing child was found in a neighboring village; and the Greek authors of the plot were imprisoned.

At the beginning of the Greco-Turkish war of 1897 there were 225 Jewish families in Crete, or 1,150 persons in a total population of 250,000, distributed among the three cities: Khania (200 families), Candia (20 families), and Retimo (5 families). They are engaged in commerce and in various manual occupations.

During the fifteenth and sixteenth centuries Candia was a center of Jewish learning. The families Delmedigo, Casani, and Capsali produced a series of distinguished rabbis and philosophers. Judah, the chief of the Delmedigo family, settled at Candia about 1400 (see Delmedigo family). The following members of these families were rabbis at Candia: Judah Delmedigo, disciple of Judah Minz (1510), Eliezer Delmedigo (*c.* 1560), Elijah Delmedigo (*c.* 1590), Samuel Menahem Delmedigo (about 1510), Elijah Capsali (1490–1555), Elkanah Capsali, and Samuel Casani, Elijah Capsali accepting later a rabbinate at Constantinople. Samuel Algazi was rabbi at Candia at the end of the sixteenth century. At present (1902) the head of the consistory is Abraham Elbogen.

Two religious customs were peculiar to Crete. The Hafṭarot for the afternoon of the Day of Atonement were recited in Greek, with the exception of the first three verses (Elijah Capsali, in "Likḳuṭim Shonim," ed. Lattes, p. 22). The 18th of Tammuz was held as a feast, known as the "Purim of Candia," on which day the women abstained from work (Lampronti, "Paḥad Yiẓḥaḳ," fol. 81).

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E. C. I. Br.

CRIME: An act forbidden by human law and punished by human authority, in contrast to sinful acts which are thought to be evil in the eyes of God.

In the Mosaic legislation the principal crimes against person and property—murder, mutilation, and theft—are punished at the instance of the party injured, or of his kinsmen. The murderer is pursued and brought to justice, or is killed outright (Num. xxxv. 21) by the Avenger of Blood; mutilation and other injuries to the person are paid for in money (see Assault and Battery); the thief is condemned to make double restitution, and is enslaved if unable to pay.

But there were many offenses not so much directed against any one person as against the whole nation of Israel. They included all those grosser violations of God's declared will which were thought to bring down His wrath and vengeance upon the nation: such acts as idolatry, Sabbath-breaking, blasphemy of the sacred name, incest, adultery (for which the husband had no such civil redress as is afforded by common law). The witnesses to the evil deed were called upon by the Lawgiver, not only to prosecute the offender, but to help in the execution of the sentence (Deut. xiii. 7-11, xvii. 2-7). The duty of witnesses to prosecute is still the law of England, and those who happen to witness a criminal act are often put thereby to great expense. Besides death and banishment to the cities of refuge, the Biblical law has also the punishment of stripes, which are never to exceed forty in number (Deut. xxv. 3). The infliction of stripes is awarded by a judge, not by the congregation.

Crimes Expiated by Fines.

The crimes which were expiated by a fine, or compensation in money, embraced not only, as said above, larceny, robbery, and mayhem, but also even the ravishing of a maiden "which is not betrothed" (Deut. xxii. 28, 29). The sum which is awarded against the owner of an ox which kills a free man or woman, or a bondman or bondwoman, provided the owner had been properly forewarned of its vicious disposition (Ex. xxi. 29-32), is expiation for this kind of manslaughter. For the commission of a forbidden act through ignorance, a sin-offering is prescribed (Lev. iv. 1-3); for certain dishonest actions a sin-offering, together with restoration of the thing wrongfully withheld, plus one-fifth its value, is imposed. But these penalties are self-inflicted. The repentant sinner brings them upon himself by confession, and with a view to divine forgiveness (Lev. v.); while punishment in the ordinary sense is only adjudged upon the testimony of witnesses.

Motives for Punishment.

In the Mosaic legislation there are two practical motives assigned for the infliction of death for offenses against God or against the state: one, to deter others from offending in like manner; the other, to root out the evil elements in the nation and to keep the poison from spreading. Sometimes both motives are named together. Thus the man who rebels against the judgment of the high priest or supreme judge must die: "and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously" (Deut. xvii. 12, 13); while in the case of the idolater condemned to death, we read: "So thou shalt put away the evil from the midst of thee" (*ib.* 7). This latter motive is brought out strongly in dealing with idolaters, who are regarded as "a root that beareth gall and wormwood" (*ib.* xxix. 17). The punishment by stripes, if not meant to correct and reform the offender, was at least so regulated and limited as not to degrade him.

But there was a view of crime older than the Pentateuch, and firmly embedded in the hearts of people and rulers. Vengeance should not fall on the evil-doer only, but on his children also—on his father, if alive, and on all his father's issue: only thus can God's wrath be appeased. The Pentateuch protests against this savage conception: "Fathers shall not be put to death for sons, and sons shall not be put to death for fathers; every one shall be put to death for his own sin" (Deut. xxiv. 16, Hebr.). As an illustration of actual practise based upon this conception, there is the act of Joshua, who—when Achan had put away gold and silver and fine raiment out of the spoils of Jericho, which had been doomed to destruction—not only has Achan put to death, but also his sons and his daughters. In like manner David, on the complaint of the Gibeonites against the dead king Saul, avenges them by hanging five of Saul's grandsons (II Sam. xxi. 1-9). But when, seven generations after David, Joash, King of Judah, was murdered, Amaziah, his son and successor, caused only the murderers to be put to death, and did not punish their sons, "according to that which is written in the book of the law of Moses" (II Kings xiv. 6). The declaiming of the prophets Jeremiah (xxxi. 29) and Ezekiel (xviii. 2) against the proverbial saying, "the fathers have eaten sour grapes, and the teeth of the children are set on edge," shows that a desire to punish the children for the sins of the fathers was still alive among the people.

While English law has never inflicted death by the hands of the hangman on the traitor's or felon's children, yet as late as in the reign of James II. the forfeiture of the convict's property was enforced with such rigor that his helpless children often faced a slower death by starvation. Like cruelty prevailed in France and Spain. And it was equally severe in the old seats of Israel, except where and when the Torah prevailed (compare Confiscation and Forfeiture).

The Bible places the view that certain wrongful acts, such as murder, shall be punished by society, at least as far back as the days immediately following the Flood, when the sons of Noah were told: "Whoever sheddeth the blood of man, by man his blood shall be shed" (Gen. ix. 16); and Cain expresses the fear that, for the murder which he has committed, "every one that findeth me shall slay me" (Gen. iv. 14); in other words, it was the duty of society, and even of the beasts of the field, to avenge the blood of Abel.

Talmudic Conception.

In the Mishnah we find that some "institutions" of the sages are enforced by penalties; but, generally, only those acts that are sinful, because forbidden in the Pentateuch, meet severe punishment. Some acts, plainly forbidden by the Law, are left to "death by the hand of Heaven," such as the intrusion of non-Levites in the place assigned to the Levites in the service of the Temple (compare Sanh. ix. 6 with Num. i. 51, xviii. 7, as reconciled in Sanh. 84a). Even civil redress for wrongful acts is sometimes withheld, where the application of the law is not clear, and vengeance is left to the powers above (B. M. iv. 2).

The criminal jurisprudence of the Mishnah may be regarded as almost modern in its bearings. The avenger of blood has dropped out; the idea of making fathers and sons suffer for each others' guilt lies now so far in the dim past, that the sages give to the text in Deuteronomy (xxiv. 16)—which forbids such savagery, the law of individual responsibility being sufficiently covered by the concluding words, "every man shall be put to death for his own sin"—this entirely new meaning: "fathers shall not be condemned on the testimony of their sons" (Sanh. 28a). The "congregation" which is to judge of matters of life and death becomes a court of twenty-three learned judges. An execution by stoning or burning is regulated so as to inflict the least possible pain (see Capital Punishment). All possible advantages are given to the accused in order to temper the severity of the Pentateuchal law (see Accusatory and Inquisitorial Procedure; Acquittal in Talmudic Law).

Classification of Crimes.

Offenses are classified according to the gravity of the punishment: those punished by stoning, by burning, by beheading, and by strangling coming first; next in gravity are those punishable by stripes, the most serious being those for which the Mosaic law prescribes excision ("he shall be cut off from his people"; see Karet); then come those wrongful acts which the written law redresses by fine, forfeiture, or sacrifice, it being understood that whenever the Scripture imposes a duty or a penalty, stripes are excluded. There can be no stripes for theft, for double, fourfold, or fivefold compensation is expressly named as the penalty for the act. Nor can a battery be avenged by stripes, for the Law says "eye for eye," that is, compensation for the loss of the limb or organ; "bruise for bruise" that is, compensation for the pain; and so for other violence done (Ket. 32b), though the offense entailed both pain and loss of money. It is not easy to determine the proper classification of an involuntary killing, with its penalty of banishment; but it comes, like murder, before a court of twenty-three judges.

The sages believed that death under the sentence of the law, provided the condemned man confessed his guilt, was full atonement, and that he would have his share in the world to come (Sanh. vi. 2); that the infliction of stripes was equivalent to the excision with which the law threatens the offender (Mak. iii. 15), though the latter view is disputed on technical grounds (*ib.* 23b; Meg. 7b). But where the only redress is a money compensation to the injured party, the sages taught that payment alone was not sufficient to secure the forgiveness of God, unless the guilty party had first sought to appease his injured neighbor (see Assault and Battery).

Substitutes for "The Four Deaths."

A suggestion occurs more than once in the Talmud (Sanh. 37b; Ket. 30a *et seq.*) that, though Israel has lost its freedom, and its judges can no longer wield the sword of justice, "the four capital punishments have not ceased. He who deserves stoning will fall from the roof, or a wild beast will trample him down; he who deserves burning will fall into a burning house, or be bitten by a poisonous serpent. . . . He who deserves the headsman's sword will be delivered to the [heathen] government, or will fall among robbers." Death by the sword was the punishment for murder, and it thus appears that the Rabbis were not unwilling to see Jewish murderers put to death under the laws of Rome or of Persia. The list of offenses punished by death is given in the Mishnah (Sanh. vii., viii., ix., xi.) under the headings of "the stoned," "the burnt," "the beheaded," "the strangled." There are 18 offenses involving the punishment of stoning; 5, of burning; 2, of beheading; 6, of strangulation (compare Capital Punishment).

Irregular Justice.

Besides the regular forms of punishment for crime, Jewish law recognizes certain irregular methods. "If the thief be found breaking in and be smitten that he die, there shall be no bloodguiltiness for him" (Ex. xxii. 2, R. V.)

On the analogy of this Biblical case the Rabbis decide several others (see Burglary). In three cases the person on the point of committing a crime may be killed: where he pursues a neighbor in order to kill him; where he pursues a male to commit sodomy; and where he seeks to ravish a betrothed damsel; for Deut. xxii. 27 indicates the duty of all that hear her cry to help her. But it is not lawful to "save by death from sinning" in the case of the Sabbath-breaker, or of the idol-worshiper, etc. (Mish. Sanh. viii. 7). Where one is suspected of murder, and, though the testimony of the witnesses is not sufficient, the judges are convinced of his guilt, they should cause him to be locked up in a cell, on a scanty diet of bread and water (*ib.* ix. 5). The disputants in the Gemara on this passage are not agreed on the question how great the deficiency in such testimony might be and the judges still be justified in inflicting death by ill treatment and starvation. There had been no trials for murder during hundreds of years in the countries where these disputes took place.

He who steals one of the holy vessels, he who curses God, naming Him with an idol [the wording of the original is rather obscure], and he who cohabits with an idolatress—these are permitted to be killed by zealots. The right of zealots in the last of the three cases is evidently drawn from the example of Phinehas (Num. xxv. 6-8). Lastly, it is said: "When a priest dared to serve in the Temple while unclean, his brethren the kohanim did not bring him before a court of justice, but the young men among them dragged him outside of the place of assembly and brained him with axes" (Mish. Sanh. ix. 6). See also Burglary; Capital Punishment; Corporal Punishment; Karet; Criminal Procedure; Robbery.

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L. G. L. N. D.

CRIMEA: A peninsula of southern Russia, on the northern shore of the Black Sea. It was formerly known as Krim-Tartary, and in ancient times as Tauric Chersonese. As shown by inscriptions (see Bosporus) unearthed in various parts of the Crimea, organized Jewish communities existed there long before the destruction of the Temple. Jerome in his commentary on Obadiah (verse 20) reports, on the authority of his Jewish teacher Hananiah, that, according to a tradition prevalent among the Jews, the Assyrians and Babylonians conveyed their Jewish captives to the coasts of the Black Sea. As to the inscriptions and monuments found in the vicinity of Kertch and Yenikale see Harkavy in "Yevreiskiya Zapiski," published by A. Pumpyanski. The Crimean Jews were Greeks in language, customs, and social life, and enjoyed equal rights with their fellow citizens. But, while their neighbors influenced them, they also exercised a formative influence upon the religion of their neighbors; and the associations termed *σεβόμενοι θεὸν ὕψιστον*, that existed there, although not altogether Jewish, certainly showed traces of Jewish monotheistic influence ("Voskhod," 1901, No. 4; compare Schürer, "Die Juden im Bosporanischen Reiche," in "Sitzungsberichte der Berliner Akademie," 1897, p. 204).

Chazars.

In 47 C.E. the Romans conquered the Crimea, but the period of their domination was brief; for about the middle of the first century the Alans seized the country. In the second century they were displaced by the Goths; the latter, in their turn, being dislodged by the Huns in the fourth century. Although there are no records concerning the fate of the Jews during this period, it may safely be assumed that the successive masters of the country did not recognize any difference between the Jews and other inhabitants. Theophanes (671) speaks of the Jews of Phanagoria (Harkavy, "Ha-Yehudim u-Sefat ha-Slawim," p. 129). At the beginning of the seventh century the Chazars, a Turkish tribe which occupied the northern shores of the Caspian, overran the plains of the Crimea and gave their name to the greater part of the peninsula. The Chazars being of a mild and tolerant disposition, the Jews under their domination enjoyed complete freedom. This attracted to the Crimea many Jews from neighboring countries, especially from the Byzantine empire during the reign of Leo III. the Isaurian (718), who persecuted them relentlessly. They soon exercised a great influence over the Chazars. As the latter adopted settled habits and began to feel the need of a religion, many of the better classes, including the Chaghan, embraced Judaism. Thus the Crimean Jews became practically the rulers of the country until 1016, when the Chazars were dispossessed by a combined effort of the Russians and Byzantines. An account of all the Crimean cities in the possession of the Chazars (965) is given in King Joseph's letter to Ḥasdai ibn Shaprut.

Another Asiatic people of Turkish stock, the Pecheneges, who had established themselves in the Crimea at the beginning of the tenth century, expelled the Russians. During the domination of the Pecheneges, which lasted about a century and a half, the peninsula enjoyed great prosperity. At the beginning of the thirteenth century the Crimea became a province of the empire of the Kiptchaks, or Tatars. The new masters behaved generally with tolerance to the subjected people, and the Jews enjoyed equal rights with other inhabitants. A change, however, took place in their condition in 1258, when Berke, the third ruler of the Crimean Tatars, with his followers, embraced Islam, and the relations between the newly converted Mohammedans and the Jews became strained. About 1263 the Genoese established themselves at Kaffa, and the seaboard known as Gothia, extending to Cembalo (Balaklava), was ceded to them in 1315. Although many Jews lived in these places, little is known of them during the period of the Genoese domination, which lasted until 1475, when Mohammed II. subjected the Crimea and enslaved the Genoese and other Christians. In Taman at that time reigned the descendants of the Genoese Jew Simone de Guizolfi, who had secured this dukedom in 1419 by marrying the Princess Bichachanim.

Under the Khans.

Travelers of the sixteenth and seventeenth centuries (Busbeck, Cureus, etc.) tell of a considerable Jewish population in the Crimea (see Loewe, "Die Reste der Germanen am Schwarzen Meere," pp. 90, 115, 174, 183). Judging from some letters patent of 1594 granted to Jews of Karasu-Bazar, they were the victims of the rapacity of the Tatars. In these letters patent the khan deemed it necessary to prohibit the local authorities from stripping his protégés of their property—a proof that this was a common practise. A similar clause is found in another grant of 1743. A collection of letters patent granted to the Crimean Jews by various khans was published by Z. Firkowich (son of A. Firkowich), who pretends that these letters were given to the Karaites. The truth is that they were stolen by Karaites from the Krimchaki of Karasu-Bazar (Harkavy). Travelers in the Crimea in the seventeenth century report Jews as living at Kaffa (Theodosia), Karasu-Bazar, Koslow, Turleri, Bakhchi-Sarai, and Mankup (Des Lucca," Relation des Tartares," i. 17).

As shown by an epitaph in the cemetery of Chufut-Kale (Firkowich, "Abne Zikkaron," No. 512), the Karaites of that city were attacked in 1778 by the Tatars, twenty-seven persons being killed. Chufut-Kale, situated on a rocky mountain, became the forced abode of the Karaites, who were allowed to spend only their business hours in the Tatar capital. Arriving opposite the palace of the khans, they were required to alight and proceed on foot till out of sight. It can not be ascertained whether the Rabbinites also suffered from the riots of 1778, or whether they were subjected to the same treatment. In 1783 the Russians conquered the Crimea, and the history of the Jews there becomes merged in that of the Jews of Russia. From a letter (1784) sent from Chufut-Kale to Lutzk it is learned that the Jewish communities suffered heavily from the war between the Russians and the Tatars.

The Krimchaki.

There are three classes of Jews in the Crimea: the Krimchaki, the Karaites, and the Polish-Lithuanian Jews. The Krimchaki are the oldest settlers of the country. The time of their settlement in the Crimea can not be ascertained. They themselves assert that they went there in the sixth century. A tradition prevails among them to the effect that the manuscript ritual, which is still preserved in their synagogue at Karasu-Bazar, was transmitted from generation to generation for twelve centuries. It was composed by Moses of Kiev (compare Harkavy, "Altjüdische Denkmäler"). It is known under the title "Ḥazanya," and, with the exception of some slight variations, is the general Rumanian ritual. Harkavy, however, believes that the settlement of the Krimchaki is relatively of recent date. At present the greater number of them live in Karasu-Bazar, where they have their synagogue, presided over by a rabbi. In order that no profane discourse shall be held in the synagogue, they gather in the courtyard of the synagogue and wait there until the whole community is assembled. Then they enter and proceed at once with the service. As soon as this is concluded they leave the sanctuary in a body. They distinguish themselves by many other customs derived from the Tatars, whose language and customs they still retain. Thus, for instance, the ceremony of marriage takes place at dawn. Instead of using a "baldachin" ("ḥuppah"), they cover the bridegroom and the bride with a "ṭallit," while the bridesman and bridesmaid ("shoshbinim") twirl chickens round the heads of the couple seven times. Then, after killing the fowls, the bridegroom recites the consecrating formula, and the ceremony is concluded. The bride is not allowed to leave the house for seven days. The Krimchaki are engaged in handicrafts, viticulture, and agriculture. They are renowned for their scrupulous honesty.

The Karaites.

The Crimea was in the Middle Ages, and still is, the headquarters of the Karaites. Although the inscriptions on the scroll of the Law (Pinner, No. 10) preserved at the St. Petersburg Library, are proved to be forgeries, it is beyond doubt that in 1381 there were four Karaite communities in the Crimea—at Kaffa (Theodosia), Kale, Koslow (Eupatoria), and Yenikale—as is proved by a document of that date which is preserved at the St. Petersburg Library (Neubauer, "Aus der Petersburger Bibliothek," document 46).

List of Karaitic Authors.

A strong literary movement existed in the Crimea for many centuries. Among the most renowned scholars of the Crimea were: Jacob ben Moses ha-Temani (of Teman, Greece), author of "Sefer ha-Piṭron" (about the tenth century); Jacob ben Solomon of Mankup, author of a Hebrew grammar (about the twelfth century); Ezechiah ben Gedaliah ha-Nasi, a pupil of Abraham Kerimi (1348); Samuel ha-Ḳodesh ben David, author of "Massa‘ la-Ereẓ ha-Ḳedoshah" (1641); Moses ben Elijah ha-Levi, author of "Massa‘ la-Ereẓ ha-Ḳedoshah" (1654); Joseph ben Jacob of Kale, liturgist; Isaac Ḥazzan ben Moses, liturgist (d. 1664); Hillel Ḥazzan Kenui, liturgist; Jacob ben Mordecai, liturgist (died 1701); Abraham ben Jacob Yerushalmi, author of "Emunah Omen" and several astronomical works (1713); Joseph Ḥazzan of Kale, liturgist; Moses Chelebi Sinani, author of a work on the slaughtering of animals (d. 1722); Simḥah ben Joseph of Kale, author of "Me‘il Shemuel" (d. 1743); Moses Pasha of Kale, author of a commentary on the "Aẓulah" of Aaron I.; Samuel ben Abraham of Kale, author of "Ner Shemuel" and other works; Elijah Yerushalmi ben Baruk, author of "‘Asarah Ma’amarot" (eighteenth century); Simḥah Lutzki, author of the bibliographical work "Oraḥ Ẓaddiḳim," and of many other works (b. 1740–41); Simḥah ben Joshua, former Rabbinite, author of Biblical commentaries (1818); Joseph Solomon ben Moses (known under the abbreviation "Yashar"), ḥakam of Koslow, author of "Ṭirat Kesef" (1825); Abraham ben Joseph Solomon, liturgist; Mordecai ha-Ḥazzan Sultanski, author of "Abḳat Rokel" and many other works (d. 1862); Abraham Firkowich, author of "Abne Zikkaron" (1786–1874); Solomon ben Abraham Beim, ḥazzan of the Karaite community of Odessa (b. about 1820). See Karaites and individual articles on the various scholars.

Condition in 1755.

Information concerning the condition of the Karaite communities in the Crimea in the second half of the eighteenth century is furnished by several documents preserved in the St. Petersburg Library. In a letter dated 1755 and addressed to Abraham ha-Shofeṭ, the writer gives details which are substantially as follows: "The total Karaite population of the four communities numbers 500 families: 300 at Kale; 100 at Koslow; 50 at Kaffa; 50 at Mankup. Near Kaffa is Sulchat, where formerly existed an important community, possessing the largest synagogue in the Crimea. To-day it is of little importance, possessing only a ḥazzan and a shoḥeṭ, who recite the prayers morning and evening. All the synagogues, schools, and habitations of the Karaites are of stone. In each of these communities there is a school in which study is carried on throughout the day under the supervision of a teacher; in Kale there were four schools, three of which, however, are now closed. In the first lived Samuel ben Joseph, the author of a commentary on the "Mibḥar," which he did not finish; in the second lectured R. Samuel, the author of "Ner Shemuel"; in the third, Elijah ha-Ḥazzan, the scribe; and in the fourth, Elijah Melammed ben Isaac. Samuel Ḥazzan lectured at Koslow; Hillel ben Isaac, at Kaffa; Judah Ḥazzan ben Shelomoh, at Mankup. In 1735 the Crimea was invaded by the Turks. At Koslow they destroyed fifty boxes filled with books belonging to Elijah ben Isaac Ḥazzan.

Another letter (1764) shows that the Karaites considered it lawful to have two wives. In 1796 Catherine II. relieved the Karaites by reducing by one-half the poll-tax of twelve rubles which they, in common with the Rabbinites, had hitherto paid. When Nicholas I. issued the edict obliging Jews to serve in the army (1827), the Karaite S. Bobowich went to St. Petersburg, and, appealing to the edict of Catherine II., obtained the release of the Karaites from this obligation. They thus remained free from military service until 1874, when a new law was enacted compelling every Russian subject to serve in the army.

Karaitic Constitution.

Freedom from military service was not the only advantage the Karaites had gained over the Rabbinites. Other privileges—for instance, that of living and trading in any part of the empire—were granted to them. In 1837 they obtained for their rabbis the privileges enjoyed by the clergy of other faiths. A consistory, dealing with all the matters concerning Karaite worship in the Crimea, was established at Eupatoria. It is presided over by a ḥakam assisted by a ḥazzan and a shammash. These officials are elected by the people, but the election must have the assent of the government. Once the popular choice is sanctioned they can not be removed without the permission of the civil authorities. In addition to the salary which these officials draw from the Karaite communities, the government grants them 140 acres of land: 60 to the ḥakam, 40 to the ḥazzan, and 40 to the shammash. In 1894 the government established at Eupatoria a Karaite seminary of five classes, the inspector and the teachers of which enjoyed the same privileges as those of the gymnasium.

The most important of the Karaite communities found in the Crimea is that of Eupatoria, which numbers about 500 families. The Karaites are engaged in trade, in which they succeed well, owing to the privileges they enjoy. It is very probable that, besides the Krimchaki, there were not many Rabbinites in the Crimea during the later period of the domination of the khans. The relatively happy condition of the Jews in Poland at that time had tempted most of the Crimean Rabbinites to emigrate thither. This circumstance accounts for the fact that in 1462 thirty Rabbinites, who had been shipwrecked near Kaffa, were compelled to appeal for help to the Karaites, and also explains the absence of Crimean-Rabbinite contributions to Jewish learning.

A few prominent men from the earlier times of the Tatar domination deserve to be mentioned: Abraham Kerimi (fourteenth century), author of "Sefat Emet"; his son-in-law Eliakim; Moses ben Jacob, the exiled (1449) liturgist and author of many works; Asher ha-Kohen (1449); Kalman Ashkenazi (fifteenth century); Isaac Panyanto; Jeremiah Isaac Banin; Moses Kokos (1584); Baruk of Kale, author of "Meḳor Baruk," and his brother Mordecai of Kale; David ben Eliezer Laḥno, author of "Mishkan David."

With the occupation of the Crimea by the Russians the Rabbinites gradually increased, and communities consisting chiefly of Polish and Lithuanian Jews are found throughout the country, which forms a part of the government of Taurida, Simferopol being its capital. The most important communities are: Armiansk-Perekop, Bakchi-Serai, Chufut-Kale, Eupatoria, Yenikale, Karasu-Bazar, Kertch (Bosporus), Kaffa (Theodosia). The Jewish population in the four Crimean districts is divided as follows: Eupatoria, 3,192 (5.06 per cent of the whole population); Perekop, 1,549 (3.01 per cent); Kaffa, 9,670 (6.05 per cent); Simferopol, 17,687 (8.85 per cent).

Antiquities.

Many Jewish antiquities were unearthed in the last century in various places in the Crimea. These antiquities consist of: (1) Judæo-Greek inscriptions, the authenticity of which is beyond any doubt. They give evidence that organized Jewish communities existed in the Crimea long before the common era. (2) Tumulary inscriptions to the number of 751, collected by the Karaite ḥakam Abraham Firkowich, in his "Abne Zikkaron," Wilna, 1872. The inscriptions were found in the cemeteries of the following places: 546 in Chufut-Kale, called "Emeḳ Yehoshofaṭ," dating from 151 to 1842; 5 at Sulchat, dating from 910 to 1140; 72 at Mankup, dating from 866 to 1777; 28 at Kaffa (Theodosia), dating from 1078 to 1845; 100 at Eupatoria, dating from 1593 to 1852. A. Harkavy expressed doubts concerning the dates of some of these inscriptions, believing them to have been altered by Firkowich. In Harkavy's opinion none of these inscriptions antedates the thirteenth century. In his "Abne Zikkaron" Firkowich gives the text of epigraphs which he pretended to have found on scrolls of the Law and on Bibles which he had collected and sold to the St. Petersburg Library. These epigraphs, which, if genuine, would throw some light on the history of the Jews in the Crimea during the domination of the Chazars, were manufactured by Firkowich himself, as has been demonstrated by A. Harkavy. See Firkowich, Abraham.

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H. R. I. Br.

CRIMINAL PROCEDURE: The method indicated by law for the apprehension, trial, and for fixing the punishment of those persons who have broken or violated the law. The prosecution and trial of criminals in Biblical times is enveloped in doubt. The only example of anything like a regular trial of a criminal case found in the canonical books is that of Naboth in I Kings xxi.; but the only thing clear from that scanty account is that Naboth was convicted on the testimony of witnesses, and not upon an extorted confession. The requirement of two witnesses is clearly stated in many passages of the Pentateuch. For everything else, for all matters of detail, we have to look to the Mishnah, slightly aided by quotations from the Baraitas.

In treating of the course of proceedings the Mishnah (Sanh. iv. 1) says: "In capital cases they [meaning the judges] "open with a view to justification and not to guilt"; but the real meaning of this passage had been lost even as early as the time of the Amoraim (Gemara, *ib.* 32b). According to the Mishnah, capital cases must not be tried on the day preceding a Sabbath or festival, for the court must adjourn to the next day, before it can convict, and courts may not sit on days of rest. While any of the "disciples" present may volunteer an argument for acquittal, they are not allowed to argue for conviction. In capital cases those sitting at the ends—that is, the youngest judges, not the judges of highest standing—gave their opinion first, in order to avoid any undue influence by the latter. None but "priests, Levites, and Israelites"—to the exclusion of converts, as well as of persons whose daughters are disqualified from marrying into the priesthood—are competent to judge capital cases (Mish. Sanh. iv. 2). The Sanhedrin (of 23 or 71) sat in a half-circle so that the members could see one another, and two court clerks stood before them, one to take down the words of the condemning, the other to take down those of the acquitting, judges (*ib.* 3). In capital cases the witnesses were cautioned, after being brought into the court-room, in these or similar terms:

> "Perhaps you speak by way of guess or estimate, or from what you have heard, as a witness who heard from the mouth of another witness, or of some trustworthy man. Perhaps you do not know that we are going to test you by formal and by free cross-examination. You should know that cases of life and death are not like cases about money. In a case about money the false witness can repay the money lost and he is forgiven; in a capital case the blood of the accused and of all his posterity clings to him to the end of the world; for so we find it as to Cain, who killed his brother, of whom it is said: 'The bloods of thy brother are crying out against thee' [Gen. iv. 10, Hebr.]—his blood and that of all his posterity. Or perhaps you say: 'Why should we trouble ourselves about this man's guilt?' But it is written: 'When the wicked perish, there is gleeful song'" (Prov. xi. 10, Hebr.).

"By way of guess or estimate" in this exhortation means "from circumstances"; and such evidence was deemed wholly insufficient for a regular conviction (see CRIME).

In prosecutions for theft, embezzlement, and other crimes, which were only punished by fines, double compensation, etc., the procedure was the same as in cases for damage to property ("dine mamonot"), taking place before three ordained judges ("mumhim"). Involuntary manslaughter, punishable by exile to the cities of refuge, was tried under the same forms as capital cases. The Mishnah leaves it to be inferred that these forms were also applied to prosecutions for misdemeanors punishable by stripes. Compare ACCUSATORY AND INQUISITORIAL PROCEDURE; ACQUITTAL IN TALMUDIC LAW; CRIME; SANHEDRIN.

L. G. L. N. D.

CRIMINALITY: The average tendency to commit crime. The critics of the Jews have always contended that the general standard of morality among the Jews was lower than that of their Christian neighbors, and their tendency toward crime therefore greater. Such a charge was made by Johann David Michaelis in his review of Dohm's apology for the Jews. Michaelis says that while the Jews form only one-twenty-fifth of the population of Prussia, they furnish one-half of the criminals ("Orientalische und Exegetische Bibliothek," 1775-1785, xix. 7). This statement is false in every respect. The Jews, even now, after the partition of Poland, form only 1 per cent of the population of Germany. Further, David Friedländer has proved from official records that in 1789, in Prussia, of 1,703 criminal convictions only 22 were of Jews. Still Friedländer did not draw the conclusion that Jews were better men than the Christians; he merely contended that in order to judge the moral status of a community other conditions, such as occupation, education, and the political situation of the country, must be taken into consideration.

Difficulty of Comparison.

The difficulties which beset an unprejudiced scientific examination into the figures on which the charge of criminality is based are manifold. First, owing to the numerical insignificance of the Jews, any investigation should extend over a long period of years and over a considerable area. It is known, for instance, that, at a certain time, in the two penitentiaries of the grand-duchy of Hesse there were, among 600 convicts, only 5 Jews, while, supposing them to be as criminally disposed as their neighbors, they should have had about 25 repserentatives in the penitentiary ("Mittheilungen des Vereins zur Abwehr des Antisemitismus," 1896, p. 44), it is wrong, however, to draw favorable conclusions from these figures, for the statistics may have been different a few weeks later. It would also be unfair to point to the fact that, among the 45 persons convicted in Germany between 1882 and 1892 for infringement of the navigation laws, there was not one Jew, and that, during the same period, only 12 Jews were punished for malfeasance in office, while their proportionate representation should have been 73 offenders of this class. The facts are that few Jews are seamen, and they do not very frequently hold public office in Prussia. Similarly it would be misleading to speak of a lower standard of morality among Jews because they have, during the period 1882-92, furnished 191 cases of fraudulent bankruptcy, when their pro rata would have been 20, and 1,116 cases of bankruptcy, when their pro rata would have been 69. These figures do not prove that a Jew is ten and twenty times more apt to become bankrupt, because they must be compared with the number of Jewish and of Christian merchants, before a conclusion can be arrived at. In fact, while the Jews form only 1 per cent of the population, over 16 per cent are merchants. The number of Jewish criminals in Germany appears to be larger than it is, as Jews who evade military service are included in the total. As a matter of fact, however, this is due to emigration, which is of greater moment to Jewish young men to whom the avenues of public offices are closed. If this class of offenders be deducted, the proportion of criminality will be found much smaller.

The greatest difficulty in the way of a thorough study of the subject consists in the fact that statistical material is incomplete, both geographically and chronologically. Few countries furnish complete statistics, and none go back further than a few years. From these statistics it appears that the proportion of Jewish criminals to the whole population is in general below the average, that crimes of violence are exceedingly rare among them, while bankruptcy, forgery, and gambling are found more frequently among them than among non-Jews; but this is simply explained by the fact that these are the chief offenses of the mercantile classes to which Jews mainly belong. The figures given below are based on official statistics.

For Württemberg, Von Steudel gathered statistics, given in "Monatsschrift für die Justizpflege in Württemberg," 1841, covering the period from Dec. 31, 1827, to June 30, 1839. According to him the Jewish convicts were:

Year.	Number of Jewish Prisoners.	Jewish Percentage in Total Number of Criminals.	Jewish Percentage in Total Population.	Year.	Number of Jewish Prisoners.	Jewish Percentage in Total Number of Criminals.	Jewish Percentage in Total Population.
1827....	8	0.6	..	1834..	8	0.6	..
1828....	6	0.5	..	1835..	11	0.8	0.7
1829....	10	0.7	..	1836..	14	1.0	..
1830....	5	0.4	0.6	1837..	9	0.7	..
1832....	6	0.5	..	1838..	12	0.6	..
1833....	9	0.7	..	1839..	8	0.8	0.7

This would indicate a degree of criminality slightly above the normal.

In Germany there were convicted, during the period 1882-92, 38,288 Jews and 3,973,667 non-Jews. To maintain an equality in crime would have required the conviction of 47,306 Jews. In 1882 there were 998 criminals to every 100,000 inhabitants; while among the same number of Jews there were 844 criminals. In 1891 the number of criminals among 100,000 inhabitants had increased to 1,073, while among the Jews it had decreased to 799.

For Austria the percentage of the Jews in the whole population is 4.8, while, according to the official statistics, the Jewish percentage in total number of criminals was as follows:

1881..................	4.2	1886..................	4.2
1882..................	4.1	1887..................	4.2
1883..................	4.0	1888..................	3.9
1884..................	4.0	1889..................	3.5
1885..................	4.1	1890..................	3.6

Even in Galicia, which has been always described as a hotbed of moral corruption, the figures are in favor of the Jews, for in 1889 there were among 7,102 convicts only 656 Jews, while, according to their percentage (11.68) in the population, there should have been 829.

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D.

CRISPIN, ISAAC IBN: Spanish moralist and poet; lived at the beginning of the twelfth century. Judah al-Ḥarizi praises him among the renowned poets of the twelfth century; and, judging from the title השר הגדול ("The Great Prince"), which he prefixes to Crispin's name, the latter must have occupied a high official position ("Taḥkemoni," ed. Constantinople, iii. 9b).

Crispin was the author of an ethical work entitled "Sefer ha-Musar" (Book of Instruction). This book, mentioned by Al-Ḥarizi, is, according to Steinschneider, identical with the "Mishle Anashim Ḥakamim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1402, 8), and with "Mishle 'Arab," still extant in two manuscripts in the possession of Baron de Günzburg. Under the latter title it was published in the supplements of "Ha-Lebanon," 1867-68. The "Sefer ha-Musar" in this case would be, if not a mere translation, an adaptation from the Arabic, as stated in the introduction to the "Mishle Anashim Ḥakamim" (see Steinschneider, "Oẓerot Ḥayyim," p. 368). This adaptation was in its turn translated into Arabic by Joseph ibn Ḥasan, under the title "Maḥasin al-Adab," which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1220, 4). Like the original Hebrew, the "Maḥasin al-Adab" is divided into fifty "ḳasidas," which agree with those of the "Mishle 'Arab," published in "Ha-Lebanon." The "Sefer ha-Musar," or "Mishle 'Arab," is mostly written in verse.

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G. I. Br.

CRISPUS: The ruler of the synagogue at Corinth, who became a Christian, with all his house, through the preaching of Paul (Acts xviii. 8). In one of his letters to the church at Corinth (I Cor. i. 14), Paul speaks of Crispus as one of those whom he had baptized. There is a tradition that Crispus became such an important factor in the early Church that he was ordained Bishop of Ægina ("Apost. Const." vii. 46).

E. G. H. I. M. P.

CROATIA: Southwestern part of the Hungarian crown provinces; consists of Croatia, Slavonia, and the Military Frontier, included since 1868. The earliest allusion to Jews in Croatia is found in a letter of the Spanish vizier Ḥasdai ibn Shaprut, addressed to Joseph, king of the Chazars. Two men, named Mar Saul and Mar Joseph, were the bearers of this letter; and they had come with the ambassador of the "king of the Giblim" to Ḥasdai at Cordova. Since both words, "Giblim" and "Croats," have etymologically the same meaning—*i.e.*, "mountain people"—it is generally assumed that by "Giblim" is meant the people of Croatia. This is the only evidence, however slight, of the settlement of Jews within the present limits of Croatia in the tenth century. The proximity to Constantinople, as well as the active commerce with Italy, and more especially with Venice, leads to the conclusion that Jews were living in Croatia in the Middle Ages; but as yet the only historical evidence for this hypothesis

Earliest Mention.

is an ordinance of the Venetian doge, dating from the sixteenth century, which forbade the Jews in Dalmatia to own any real estate, and, consequently, to settle there. It is recorded that at about that time a Jewish physician on his way through Ragusa was permitted to stay in that city six months. The political unity which always existed between Hungary and Croatia resulted, naturally, in a common legislation; but it is not known whether the various pro-Jewish and anti-Jewish laws of the empire practically affected Croatia also. A single datum the only one within a hundred years, appears about the middle of the seventeenth century. At that time there is found in the literature, side by side with the common "Jidov" (derived from "Judæus"), the expression — still used by the people—"tschifut," borrowed from the Turkish. The former expression undeniably proves that the first Jews came to Croatia with the Turks during the time of the Turkish rule. But it seems that these Turkish Jews left together with the Turks; for in the eighteenth century the first Croatian Jews appear with German names; hence they had immigrated from the north. An edict of the year 1729 forbids Jews to live either in Croatia or in Slavonia. Yet a small number lived there, as, for instance, in Essegg in 1751, who were looked upon as "black sheep," and had no rights. They fared still worse at Semlin (Zimony), to which town they came during the Belgrade peace negotiations (1739): they were not allowed either as regular or temporary residents.

The enumeration of the Jews of Croatia under Maria Theresa (1773) showed hardly twenty-five families. It was only after the edict of toleration of Emperor Joseph (1782) that the immigration from the north and the south increased, at first in the villages and cities near the Hungarian frontier. Hungarian pedlers, who before this had visited Croatia, now settled here. The emperor's edict especially benefited the Jews of Semlin, who had managed to remain there in spite of the decrees against them. There were Jews in Warasdin in 1770; the ḥebrah there was founded in 1803, the congregation in 1811. The first Jew appeared in Kreuz in 1794; the Jews of Agram—who consisted of only two Jewish families under Maria Theresa —bought a plot for use as a cemetery in 1811; as early as 1820 there was a congregation in Karlstadt; and isolated families lived in the outlying country, going even into the mountain districts, where today not more than two or three families are to be found. In 1830 the gates of the free city of Pozega were opened to the first Jewish tax-farmer; and about the same time the Jews of the surrounding smaller villages had a rabbi at the head of their congregation. The congregations of Croatia were already formed in the first quarter of the nineteenth century.

A liberal legislation slowly bettered the condition of the Jews after 1782. On complaint of the Jews of Cirkvena against the intolerance at the office of the commanding general of Warasdin (in connection with the petition of the Hungarian Jews), a decree was passed (1791) permitting the Jews to live undisturbed wherever they chose, and confirming them in the condition in which they had been since the edict of toleration. A light is thrown upon this condition by the decree of the Warasdin magistrate, of the year 1781, which is a curious mixture of modern toleration and medieval prejudice. Under it no Jews besides the twenty-nine families already living in the city are allowed to settle there permanently. Other Jews must receive from the magistrate a certificate of residence for a few days; if this is prolonged without permission, the community has to pay a fine of twenty ducats. In accordance with the state law, they may not own real estate, but they may live in any street. The council of the community has the right, in lawsuits, to pass judgment up to fifty florins, from which there is no appeal; and, furthermore, it may use coercive measures or call in the police to guard its privileges and authority. It is also required that the council provide for the widows and orphans, the sick, and the poor; and they are permitted to engage a rabbi. Even on the Military Frontier the Jews, if living in the Hungarian crown provinces, or paying the toleration tax, have been allowed to peddle since 1787. This tax lay heavy upon the Croatian Jews, who were hoping in vain for a reduction in 1839, when they sent a delegation for that purpose, and addressed a petition for the granting of civil rights, to the Reichstag in Presburg.

Increased Toleration.

The Reichstag again granted them some privileges (1840); but the tax of toleration remained in force. They were now permitted to live anywhere, to build factories, to engage in business or trade, to devote themselves to the arts and sciences, and to acquire real estate in those places where custom formerly had permitted it. About 1850 the congregations were incorporated and chartered, and registers of vital statistics were instituted by the government. The attempt of Rabbi Rokonstein to introduce a hierarchy by making the rabbinate of Agram the chief rabbinate for the whole country, was frustrated by the government, which established the autonomy of every individual community, and recognized the appellation "chief rabbi" merely as an honorary title to be given to rabbis of merit, without combining therewith a higher rank.

In 1859 the Jews obtained the privilege to keep Christian servants; and in the following year they at last acquired the right to own real estate anywhere. The petition for complete equalization, which they sent to the Parliament in 1861, received no attention whatever. In 1873 the Croatian Diet decided upon the emancipation of the Jews: until then the Jewish religion had been merely tolerated, especially on the Military Frontier. The decree of 1840 was not valid in this district; and only a certain number of Jews were allowed to settle. Semlin alone had a school. The war office, while allowing them to engage in honest trades and occupations, did not permit anything that might lead to usury; and they were excluded from the farming of the revenues, except in connection with the catching of leeches. When the Military Frontier was annexed to Croatia, in 1868, the Jews were allowed to live anywhere and to acquire homesteads. Until then there had been only one congregation in Semlin, with one rabbi. To these restrictive measures in the old Military Frontier it is due that in many sections there were no Jews at the beginning of the twentieth century. The decree of emancipation of 1873 gave to the Jews full civic rights; and the state treasury granted them a moderate sum for Jewish institutions (religious instruction and synagogue-building). The increase of the Jewish population in Croatia is shown in the following statistics: 1840–41, 380 souls; 1857–64, 850; 1869–79, 876; 1880, 13,488; 1890, 17,261; 1900, about 20,000, equivalent to 0.31 per cent of the entire population in 1857 and about 1 per cent in 1900.

The immigrants came from Bohemia, Moravia, and Hungary (Great Kanizsa) into Croatia; from Hungary (Bonyhád) into Slavonia; from Turkey into the Military Frontier. With the exception of a small number of "Spaniolen" (Sephardim) they have the German rites.

There are twenty-seven communities in Croatia: two, at Agram and at Essegg, have over 2,000 souls each (4 per cent and 8 per cent respectively of the entire population), and fourteen over 200 souls each. Eleven congregations have rabbis; the others have rabbinical delegates. There are four Jewish schools, at Agram, Essegg, Semlin, and Vukovár. With the exception of two, the communities are progressive; most of them have new temples with organs, a ḥebra ḳaddisha, and one or two benevolent societies. The several communities are not bound together by any sort of organization whatever.

Statistics.

The Jews of Croatia are engaged in all occupations, even in agriculture, but especially in trade, wholesale and retail. The wood industries are flourishing since Jewish business men have taken hold of them and have introduced stave and cane factories; they have also opened the one cotton-spinning and weaving establishment in the province. In professional life there are 30 Jewish lawyers (out of a total of 200), 10 Jewish judges, and about 50 Jewish physicians, either holding official positions or practising privately. In the arts and sciences the Jews of Croatia have not distinguished themselves. Even in Jewish science very little has been done; a few religious books by Dr. Jakobi (see Agram), a few treatises relating to the history of social life by Dr. S. Spitzer, and some articles on the history of the Croatian Jews (in the "Journal of the Country Archives," 1901–02) having been the entire output in this field up to the end of the nineteenth century. A society, founded by the Jewish youth of Agram in 1899, for the study of Jewish history and science, heralds a new era of intellectual activity.

The relations of the Jews of Croatia with the other denominations have been until very recently most friendly. Anti-Semitism, even in 1883, found no support. The peasantry, again, is indebted to the village Jews for new means of livelihood and the marketing of its products; and in the cities the assimilation of the Jews with the Croatians prevents race-hatred. Numerous Jews hold offices as town councilors, some even as mayors, and honorary positions in philanthropic and national societies are held by them. It is only in the last few years that attempts have been made by the clerical party to injure the Jews economically in many industries by establishing cooperative associations.

D. G. S.

CROCODILE: This well-known amphibious reptile (*Crocodilus vulgaris* or *niloticus*) is not mentioned by a specific Hebrew name in the Bible. There are passages, however, in which allusions to it occur, and which give a faithful description of it (compare Brehm, "Illustriertes Thierleben," iii. i. 112). Whether Ps. lxviii. 30 (A. V. margin) refers to the crocodile in the phrase "the beasts of the reed" is still an open question. Upon these beasts destruction is invoked, which would be strange if they were meant to denote Egypt; for the crocodile is the most characteristic animal of that country, and the psalm is pervaded by a friendly spirit toward the empire of the Pharaohs. It is thus more reasonable to hold with Duhm ("Die Psalmen Erklärt," in Marti's "Kurzer Hand-Commentar zum Alten Testament") that swine are meant, as designating the population of the Jordan valley, which, at the time of the composition of the psalm, consisted largely of non-Jews. It is interesting to note in reference to Ex. viii. 2 that the word ẓefardea' (A. V. "frogs") was explained as referring to crocodiles (Arabic, "timsaḥ") by all the commentators whom Ibn Ezra mentions in his commentary to this passage.

The Leviathan.

In Job (xl.–xli.) the description of the Leviathan certainly resembles that of the crocodile. Some of the particulars given—the impenetrable scales (xli. 15); the sharp scales (*ib.* verse 30); the teeth (verse 14); the thick armor (verse 7); the strongly marked difficulties besetting its capture; the futility of ordinary implements, as the hook, noose, and harpoon; and the impotence of the usual weapons, the spear, mace, and arrow (verses 2, 7, 26)—establish a strong presumption in favor of the identification. Against this evidence it has been urged that the other characteristics are not specific enough, as they are common to several large water-animals.

There is some possibility, however, that the writer was describing the crocodile from personal observation. "We have good evidence," says Canon Tristram in "The Natural History of the Bible" (8th ed., p. 261, London, 1889), "of its existence at the present day in the marshes of the Zerka, or Crocodile River." This fact, well known to Pliny ("Historia Naturalis," v. 17) and Strabo (p. 758), and confirmed by Pococke, was corroborated, according to Tristram (*l.c.*), by the Arabs with whom he conversed. W. M. Thomson ("The Land and the Book," popular edition, i. 73) testifies to the presence of crocodiles in the marsh of Zerka: he believes that he heard the splashing of crocodiles making their way "through this hideous swamp in quest of prey" (*ib.* p. 77). The latest testimony to the same effect is that of Schumacher ("Pal. Explor. Fund Quarterly Statement," Jan., 1887, p. 1), who reports having seen a crocodile in that neighborhood.

Although these coast districts did not belong to the regions familiar to the Hebrew writers, it is not reasonable to preclude the possibility that the poet in Job wrote of what he himself had seen, or from

Mythological or Real?

information supplied to him by those who had made personal observations of the animal. Even Gunkel ("Schöpfung und Chaos," p. 48), who, with Cheyne, would probably relegate this chapter to the domain of mythology, concedes that the poet meant to describe, not a mythological creature, but a monster actually living in his day, and that some of the characteristics mentioned are those of the crocodile. According to Gunkel, however, the bulk of the chapter is an adaptation of mythological material; the monster being taken from the Babylonian creation-myth. His objections are cogent and his theory must be admitted as having great probability as regards other passages, in which the crocodile is referred to under such designations as "tannim" ("dragons," R. V., Jer. xiv. 6), "rahab" (Isa. li. 9; Ps. lxxxix. 10), and "leviathan" (Ps. lxxiv. 14; Job iii.). But with reference to Job xli. 1 all facts point to the conclusion that the word "leviathan" is probably a later emendation, influenced by the mythical passages (F. Delitzsch, "Hiob," Leipsic, 1902). The enumeration of the characteristics is too complete to admit of any other explanation.

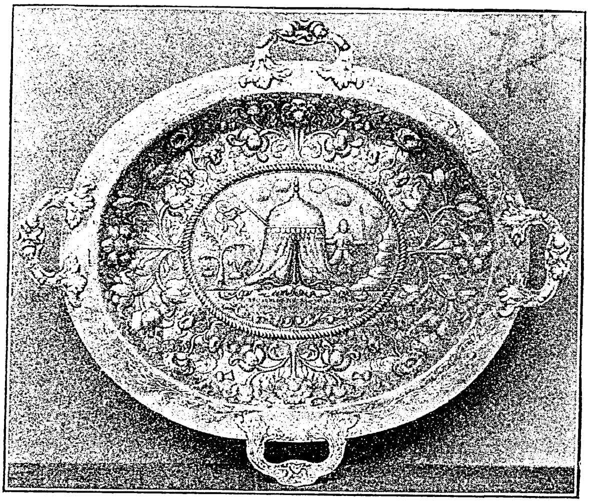

Silver Salver Bearing the "Arms of the Tribe of Judah."
Said to have been presented to Oliver Cromwell by Manasseh ben Israel.
(In possession of Sir Samuel Montagu.)

Other Biblical References.

The Arabs call the crocodile "timsaḥ," or "waral," both of which words have passed into Syriac. At one time they must have used the flesh of the animal for food; for the eating thereof is expressly forbidden to faithful Mohammedans. This may, however, be due to a reminiscent confusion of the crocodile with the "koaḥ" (Lev. xi. 30), mentioned among the unclean animals, and which the R. V. translates "land-crocodile" (marked in the margin as uncertain); while the A. V., following the Vulgate and the Septuagint, has "chameleon." According to Bochart ("Hierozoicon," i. 1069), the land-monitor, the "waral alarḍ" of the Arabs (*Psammosaurus scincus*), is meant, or perhaps even a larger monitor, the "waral al-baḥr," the Nilotic monitor. Bochart also seems inclined to make the "ẓab" of Lev. xi. 29 identical with the "koaḥ," or land-crocodile (*ib.* i., book iv., ch. 1). This latter is a lizard, if not a toad; and as such it is explained by the Talmudists (Ḥul. 127a). According to Ḳimḥi, the Hebrew "koaḥ" (Lev. xi. 30) is a lizard (in Linnē the *Lacerta stellio*). The Talmud characterizes this species as not dangerous to man and as having a soft, tender skin (Ḥul. 122a), which is easily removed from the body (Shab. 107). In Arabic it is called "ḥirdhaun." This חרדונא, in the Targ. for ẓab (the Syriac "ḥardana"), is translated by "crocodile," and distinguished from a land-lizard, as the "ḥardona" of the sea. This latter name occurs in a Talmudic caution that at prayer the curved posture of the "crocodile" (?) be not assumed (Yer. Ber. 3d). The Talmudic "ben nefilim" (Ḥul. 127a) has also been identified with the crocodile. But it seems to be the *Psammosaurus scincus* (Arabic, "saḳanḳur"). The crocodile is perhaps designated by the Talmudic קרוקיתא (Ned. 41a), which in B. B. 73b occurs in a fabulous connection as אקרוקתא, if this be not a corruption of עקרבא ("scorpion"). For Talmudic views on "leviathan" see the article under that title.

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E. G. H.

CROMWELL, OLIVER: Lord Protector of England; born April 25, 1599, died Sept. 3, 1658. Cromwell favored readmission of the Jews into England, partly in the hope of thereby fulfilling the Messianic prophecy, but mainly because they had aided him as "intelligencers," and he foresaw that, with their control of the Portuguese and Spanish trade, and their large commercial interests in the Levant, the Hamburg Bank, and the Dutch East and West Indies, they would be of service to him in his expansionist policy, and would bring wealth into the country. There were at this time (1653) about twenty Marano families settled in England, who had fled from Spain through fear of the Inquisition. To all appearance Spanish merchants, and attending mass at the chapel of the Spanish ambassador, they were nevertheless known to Cromwell and a few others to be crypto-Jews. Antonio Fernandez Carvajal, a Portuguese merchant in London, had been of financial assistance to the Parliament, and had also, through a relative in Holland and a servant named Somers, or Butler, secured for Cromwell information regarding the Royalist intrigues with Spain. At the time of the Dormido mission to England to negotiate for readmission, Carvajal actively supported the petition, and it was favorably received by Cromwell. At this time, however, the anti-Jewish prejudices had become strong, and the Council would not consent (1654). Cromwell then sent for

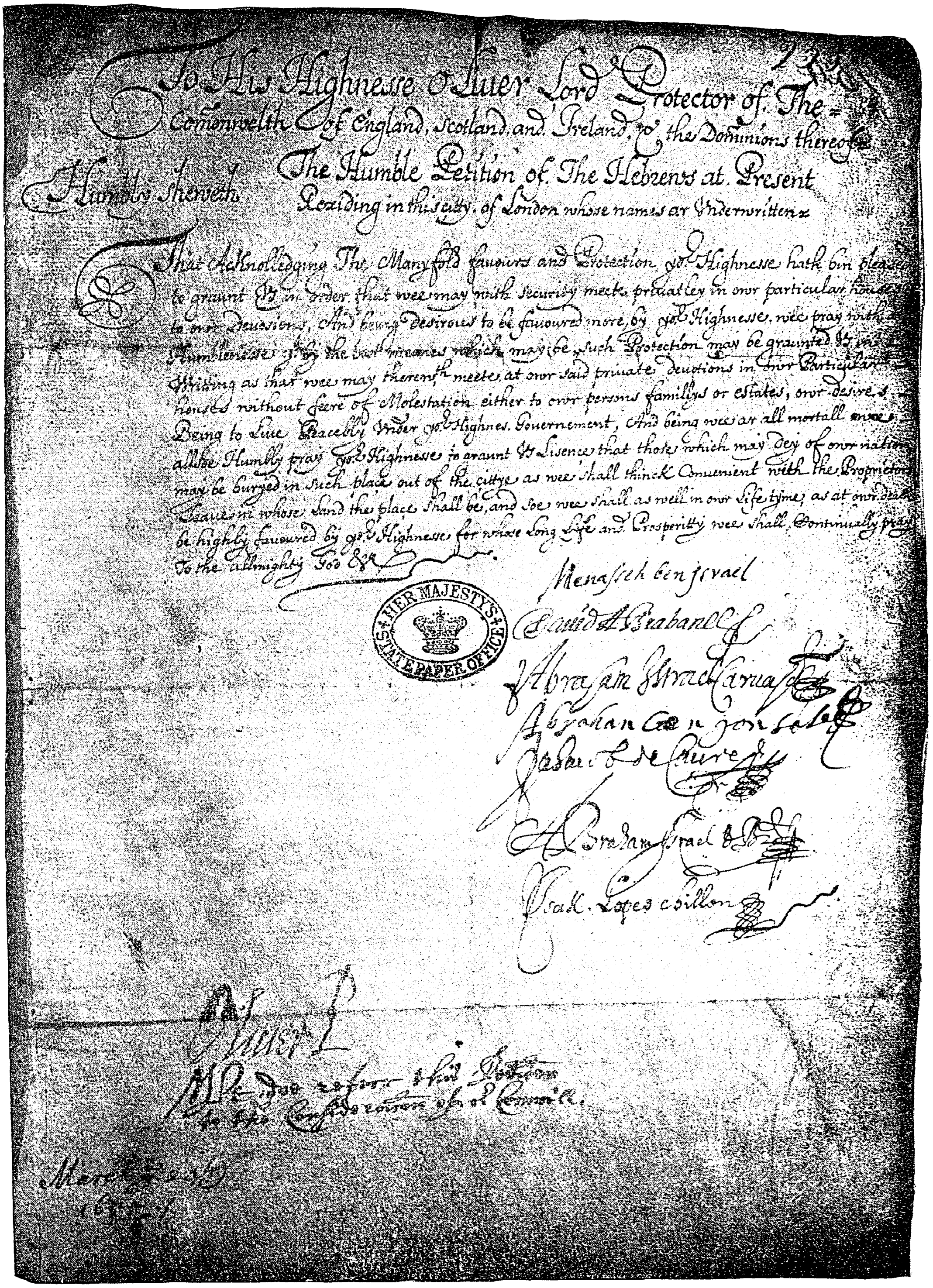

To His Highnesse Oliver Lord Protector of The Comonwelth of England, Scotland, and Ireland, & the Dominions thereof

The Humble Petition of The Hebrews at Present Residing in this citty of London whose names ar Underwritten

Humbly sheweth

That Acknolledging The Manyfold favours and Protection yor Highnesse hath bin pleased to graunt us in order that wee may with security meete privatley in owr particular houses to owr devotions, And being desirous to be favoured more by yor Highnesse, wee pray with Humblenesse that by the best meanes which may be such Protection may be graunted us in Writting as that wee may therewith meete at owr said private devotions in owr Particular houses without feere of Molestation either to owr persons famillys or estates, owr desire Being to Live Peaceably under yor Highnes Governement, And being wee ar all mortall wee allsoe Humbly pray yor Highnesse to graunt us Lisence that those which may dey of owr nation may be buryed in such place out of the cittye as wee shall thinck Convenient with the Proprietors leave in whose Land the place shall be, and soe wee shall as well in owr Life tyme, as at owr death be highly favoured by yor Highnesse for whose Long Life and Prosperitty wee shall Continually pray To the allmighty God &c.

Menasseh ben Israel
David Abrabanel
Abraham Israel Carvajal
Abraham Coen Gonsales
Jahacob de Caceres
Abraham Israel de Brito
Isak Lopes Chillon

HER MAJESTY'S STATE PAPER OFFICE

Oliver P.
Wee doe referr this Peticon to the Consideracon of or Councill.

March 24
1655

PETITION OF THE JEWS OF ENGLAND TO OLIVER CROMWELL, DATED MARCH 24, 1655.
(In the Record Office, London.)

Manasseh ben Israel, and a motion was introduced in the Council in 1655, "That the Jews deserving it may be admitted into this nation to trade and traffic and dwell among us as Providence may give occasion." The motion was referred to a committee, and a conference was finally arranged to consider the question, the members being appointed by three of Cromwell's most devoted political adherents. The conference met in the Council Chamber at Whitehall, Dec., 1655. It consisted of representatives of the army, the law, the trading interests, and sixteen divines, the majority of whom Cromwell had carefully selected on account of their supposed approval of religious toleration.

The Whitehall Conference.

The first question which arose for consideration was whether there existed any law forbidding the readmission of the Jews, and this was settled by the decision that the expulsion of 1290 had never been valid. When the terms of admission were discussed, a distinctly hostile spirit manifested itself, and the mercantile interests and the clergy united in opposition. To secure a favorable vote the Protector added some more members who were thought to approve of the proposal, but they also ranged themselves with its opponents. Finally, on Dec. 18, a hostile crowd thronged into the Council Chamber, and it was obvious that Cromwell's project could not be carried except under the most extreme restrictions.

Cromwell now saw that his whole scheme would be thwarted if a vote were not prevented. With characteristic promptness he began at once to review the differences of opinion revealed by the various speakers. Protesting that he had no obligations to the Jews beyond those imposed by the Scriptures, he insisted that, "since there was a promise of their conversion, means must be used to that end, which was the preaching of the Gospel, and that could not be done unless they were admitted where the Gospel was preached." Then, turning to the objecting merchants, he said: "You say that they are the meanest and most despised of all people. But in that case what becomes of your fears? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?" Finally, having announced that nothing was to be hoped from the conference, and that he should use his own judgment in acting for the glory of God and the good of the nation, he vacated the chair and brought the proceedings to a close. The conference was cowed, and dissolved without a word of protest.

What finally precipitated the solution of the difficulty was the outbreak of the war with Spain. The Spanish Maranos were no longer able to live in England as Spanish citizens, and in 1656, relying upon the decision that the expulsion of 1290 was no longer valid, they openly threw off their disguise and assumed the position of Jews.

In the following year, probably on Feb. 4, 1657, Cromwell in a public meeting made a "seasonable benefaction" to Carvajal, perhaps a verbal assurance that the Jews would not be disturbed in the exercise of their religion. He had previously made a grant of £100 to Manasseh ben Israel. Altogether Cromwell's action enabled the Jews to live as such in England at a time when there was sufficient opposition to them on the part of the clergy and the mercantile classes to have prevented their residence, if the government had been weak or ill-disposed toward them.

Bibliography: *Manasseh ben Israel's Mission to Oliver Cromwell*, edited by Lucien Wolf, London, 1901.

J. V. E.

CRONEBURG, BENJAMIN BEN SOLOMON: German publicist; lived at Neuwied, Prussia, in the eighteenth century. In 1758 he founded at Neuwied the Jewish periodical "Der Grosse Schauplatz" (The Great Stage), printed in German.

Bibliography: Karpeles, *Gesch. der Jüdischen Literatur*, p. 1079.

G. M. Sel.

CRONICA ISRAELITICA. See Periodicals.

CROOL, JOSEPH: Teacher and controversialist; flourished in England about 1838. He gave lessons in Hebrew to a few students in the University of Cambridge when, for several years, the regius professors of Hebrew were absentees. He was not by any means a man of learning, though he could read three languages, English, German, and Hebrew; he was given over to prejudices, and delighted in old wives' fables and vain traditions. He was in the habit of wearing a parchment girdle, on which were inscribed passages from the Law and the Talmud.

Crool was opposed to the emancipation of the Jews; believing that the introduction of Jews to Christians in the legislature would lead to the conversion of the former to Christianity. He wrote two works on this subject in 1829, entitled "The Fifth Empire" and "The Last Generation," both published at Cambridge.

Bibliography: *Jewish Chronicle*, London, June 30, 1848; *Cambridge Independent Press*, June 11, 1848.

J. G. L.

CROSS: 1. The stake (*σταῦρος* = צלוב or צליבא) used by the Romans at crucifixion. This was so familiar to the Jews in New Testament times that they spoke frequently of "men carrying their cross before them while going to be executed" (Gen. R. lvi.; Pesiḳ. R. xxxi., ed. Buber, 143b), as did Jesus (Matt. x. 38, xvi. 24, and parallels; see Crucifixion).

2. A specific Christian symbol: termed by Jews שתי וערב ("warp and woof"); also צלם ("idol"). Concerning this the law is: "As far as it is made an object of worship by Christians, it is to be treated as an idol and prohibited for use; if, however, it is worn as an ornament without any religious object, its use is permitted to the Jews" (Isserles, Shulḥan 'Aruk, Yore De'ah, 141, 1; R. Mordecai to 'Ab. Zarah iii. in the name of R. Eleazar b. Jacob of Worms). However, being a Christian symbol, it has always been scrupulously avoided by Jews. Pious Jews would not even wear badges or decorations with the cross attached to them, whereas more liberal ones do not hesitate to wear either the Iron Cross as German soldiers, or the Red Cross as members of the Red Cross Society. To embroider ornamental crosses upon silk dresses for Christian ladies

is not forbidden to Jewish artists, according to Solomon b. Adret (see Berliner, "Aus dem Leben der Juden," 1900, pp. 13, 130). The Jewish aversion to using any sign resembling a cross was so strong that in books on arithmetic or algebra written by Jews the plus sign was represented by an inverted "ḳameẓ" (⊥).

The cross as a Christian symbol or "seal" came into use at least as early as the second century (see "Apost. Const." iii. 17; Epistle of Barnabas, xi.–xii.; Justin, "Apologia," i. 55–60; "Dial. cum Tryph." 85–97); and the marking of a cross upon the forehead and the chest was regarded as a talisman against the powers of demons (Tertullian, "De Corona," iii.; Cyprian, "Testimonies," xi. 21–22; Lactantius, "Divinæ Institutiones," iv. 27, and elsewhere). Accordingly the Christian Fathers had to defend themselves, as early as the second century, against the charge of being worshipers of the cross, as may be learned from Tertullian, "Apologia," xii., xvii., and Minucius Felix, "Octavius," xxix. Christians used to swear by the power of the cross (see Apocalypse of Mary, viii., in James, "Texts and Studies," iii. 118). Nevertheless Jewish teachers in the Middle Ages declared that Christians must be believed when swearing by the cross, as, in reality, they swear by the true God (Isaac of Corbeil, in "Sefer Miẓwot Ḳaṭan," 119, quoted by Güdemann, "Gesch. d. Erz. u. Cultur in Italien," 1880, i. 90). The fact, however, that the cross was worshiped as an idol during the Middle Ages caused the Jews to avoid (compare Ex. xxiii. 13) the very word "Cross," as well as all derivatives of it; for instance, "kreuzer "they called "ẓelem" or, abbreviated, "ẓal"; and the town "Kreuznach" they called "Ẓelem-Maḳom."

Several forms of the cross appear to have been used: the simple form, like a plus sign, the so-called St. Andrew's cross, and the Latin cross, which is mentioned in Ezek. ix. 4 (Hebr.) as the "mark of life set upon the men to be saved" (compare Aquila, Symmachus, Theodotion, and Vulgate, or St. Jerome, to Ezek. *l.c.*; and Tertullian, "Adversus Marcum," iii. 22; compare Job xxxi. 35). On the other hand, the oblique or St. Andrew's cross, resembling the letter "x," was used in Justin's time (see "Apologia," i. 60, where he compares the Christian cross with the cosmogonic starting-point in Plato's "Timæus," 36), and was known also to the Jews (see ANOINTING and CABALA), this form as the initial letter of *Χριστός* being preferably used. In Jewish circles the original connections of both the Latin and the St. Andrew's cross were quite naturally ignored.

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K.

CROSS-EXAMINATION. See EVIDENCE.

CROWN.—Biblical Data: The translation employed for five distinct Hebrew words in the Bible. It renders, first, "zer," a technical term used frequently in the Priestly portions of Exodus for the golden molding with which the Ark (xxv. 11), the table (xxv. 24), its border (xxv. 25), and the altar of incense (xxx. 3) were decorated. While this is an uncommon use, the word is employed secondly and more accurately for the Hebrew "nezer." This carries with it the idea of consecration, and refers solely to the circlet worn on the head by a Hebrew monarch as a symbol of his royal power (II Sam. i. 10; II Kings xi. 12), or to that worn by the high priest (Ex. xxix. 6, xxxix. 30). Because of the significance of the crown, the word is used figuratively for the authority of a king (Prov. xxvii. 24). A third word, "'aṭarah," is used in a perfectly general way both directly (II Sam. xii. 30; Ezek. xxi. 31 [A. V. 26] and figuratively (Job xix. 9, xxxi. 36). It also refers to wreaths used at banquets for purposes of decoration (Isa. xxviii. 1), or at games as rewards (Prov. iv. 9). For "crown" in the phrase "crown royal" in the book of Esther, however, there is another Hebrew word, "keter," which seems to be a Persian loan-word.

In the New Testament the words *στέφανος* and *διάδημα* are indiscriminately rendered "crown" in the A. V., but distinguished in the R. V. (I Cor. ix. 25; II Tim. ii. 5; Rev. iv. 4, 10). The latter is the real insignia of royalty; the former, a general symbol of superiority. This distinction is not maintained in the Old Testament. Finally, the word occurs not infrequently for "ḳadḳad" in the phrase "crown of the head," referring to the upper part of the head.

In the New Testament a crown symbolizes victory and all that it involves by way of reward. In the Old Testament it is rather a symbol of splendor and dignity (Prov. xii. 4, xvi. 31). Still, if the Hebrew reading is correct, in Ps. cxlii. 8 the crown is indicative of triumph.

E. G. H. F. K. S.

——**In Post-Biblical Times:** The use of crowns among the Jews in post-Biblical times, both in life and in literature, is varied. Under the influence of Greek custom the guests sat at the festive table with their heads crowned with garlands. In the Book of Wisdom (ii. 8) the ungodly are quoted as saying, with reference to their festal meals: "Let us crown ourselves with rosebuds before they be withered." With these are contrasted the righteous whose reward is with the Lord: "They receive the crown of royal dignity and the diadem of beauty from the Lord's hand (*ib.* v. 16). The custom of sitting with wreaths round the head at feasts seems to have been quite common among the Jews before the destruction of the Second Temple. Ben Sira describes a Jewish feast at which the symposiarch sits with a crown of honor (Ecclus. [Sirach] xxxii. 1–2). Judith and all the women of Israel celebrated a thanksgiving festival after the victory over Holofernes, "dancing, being crowned with olive garlands, and all the men of Israel followed in their armor with garlands" (Judith xv. 13; compare iii. 7). Thus the Jews of Alexandria, after their miraculous deliverance, celebrated a thanksgiving feast "crowned with garlands of all kinds of sweet-scented flowers" (III Macc. vii. 16; compare *ib.* iv. 8, and Josephus, "Ant." xix. 9, § 1). Likewise, the Jews in Maccabean times celebrated the Feast of Tabernacles sitting in their booths, "with wreaths upon

Festal Crowns.

their heads," as may be learned from the Book of Jubilees, xiv. 30, where Abraham is said to have received an ordinance to this effect for all generations. Obviously, this custom gave rise to the belief that the Tabernacle feast was a Bacchic festival (Plutarch, "Symposium," iv. 5; compare II Macc. vi. 7).

Whether this Greek custom goes back to ancient Semitic life (see Isa. xxviii. 1–5, and Luzzatto's Hebrew commentary) can not be decided. The Sukkah garlands or crowns of wheat (עטורי סוכה and עטרות של שבלים, Yer. Sukkah i. 51d; Tosef., Sukkah, i. 7) appear to be a reminiscence of the older "crowning of the head." Possibly the crowning of the cup of blessing at the saying of grace (עטור, Ber. 51a; Yer. Ber. vii. 11d; see also Frankel's commentary) is a survival of the Greek symposium.

Crowns of Glory.

Crowns were placed by the Gentiles upon their idols (Epistle of Jeremiah 9; Acts xiv. 13); and accordingly, such "crowns of wheat-ears or of roses" placed upon idols were interdicted (Yer. 'Ab. Zarah iii. 42c, 43d). The Jews, however, modified the custom by placing crowns of gold upon the forefront of the Temple at the dedication feast (I Macc. iv. 57). They also put garlands of olive around the festal steer that led the annual thanksgiving procession, and around the baskets containing the first-fruits (Bik. iii. 3, 9, 10).

God Himself is constantly represented as wearing crowns. The archangel Sandalfon binds wreaths for his Maker (Hag. 13b); and the angel Akatriel (אכתריאל = "the crowning angel") received his name from his charge of holding the crown of glory over the Most High on His heavenly throne (Ber. 7a). According to the Slavonic Enoch (xiv. 2–3), every evening four hundred angels remove the crown from the head of the sun and lay it before the Lord; and every morning they replace the crown before the sun sets forth upon its daily journey. "The king of light," whose head is surrounded with crowns, "places the crowns of light ever anew upon the angels in the heavens" (Brandt, "Mandäische Schriften," 1893, pp. 13–19). The four and twenty elders in heaven have also "crowns of gold" on their heads; and when prostrating themselves before the Lord they "cast their crowns before the throne" (Rev. iv. 4, 11).

Crowns of Reward.

Most crowns of reward mentioned in Hellenistic and rabbinical literature refer to the world to come. The angel of death says to Abraham (Testament of Abraham, A, xvii.; B, xiii.), "If any one is righteous I take crowns and come to him." "The greatness of thy love toward God becomes a crown upon thy head." (Compare "the crowns and thrones of glory" for the righteous in Ascensio Isaiæ, vii. 22, viii. 26, ix. 10; Hermas, "Similitudes," viii. 2.) Such crowns are especially accorded to the martyrs (see Testament of Job, ix. 13, probably based upon עטרות, Job xxxi. 36; Kohler, in Kohut Memorial Volume, p. 284). "When he has been approved he shall receive the crown of life which the Lord promised to them that love him" (James i. 12, R.V., obviously with reference to Judges v. 31, as interpreted by the Rabbis, Yoma 23a). Likewise, I Peter v. 4: "Ye shall receive a crown of glory that fadeth not" (compare Rev. ii. 10, "a crown of life"). Especially does Paul dwell upon the "incorruptible crown" obtained in the race for the higher things, in contrast to the "corruptible crown" given to the victor in games (I Cor. ix. 25; II Tim. ii. 5; compare II Tim. iv. 8, and Philo, "De Allegoriis Legum," xxvi. § 26). These older conceptions cast light also on later rabbinical passages concerning the CROWNS OF THE RIGHTEOUS and the CROWN OF THE LAW.

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K.

In the Talmudic Hebrew, עטרה is used (compare the English "crown") for the Biblical זר in the sense of "border" or "rim" (Kelim v. 3; Oh. xiv. 1). In the Targumim זר is usually rendered by the identical זיר or דיר, or sometimes by כליל, which in sense is equivalent to "crown" or "wreath." For the insignia of royalty the late Biblical "keter" is used, together with "kisse" (throne) and "sharbit" (scepter). While the Biblical נזר drops out of use in the Talmudical Hebrew, which restricts the root to its original meaning, "cut off" (hence "devoted," a "nazir"), a new word is introduced, "taga" (תגא), of non-Hebrew stock, in the sense of royal crown and thence of ornament.

The "Three Crowns."

"Keter," as well as "'aṭeret" and its derivatives, has also the applied meaning of ornament, dignity, and distinction. The righteous will wear crowns in the hereafter (Ber. 17a; compare Meg. 15b, where God is the crown on the head of the pious; Lev. R. xxx.). So also prayer is woven into a crown for the head of God (Ex. R. xxi.). "Three crowns there are: the crown of the Torah, the crown of the priesthood, the crown of royalty; but the crown of a good name is higher than these altogether" (Abot iv. 13). In explanation of this enumeration of the three degrees of distinction Ex. R. xxxiv. and Num. R. iv. must be kept in mind. The crown of the learned man (Pharisee), that of the priest (Sadducee), that of royal blood, men of good repute not only attain but even surpass; that is, learning, birth, and station are worthless, while character is all. R. Simeon ben Joḥai enumerates these crowns in this order: the crown of royalty, that is, the "table of the showbreads," which had a golden border; the crown of the priesthood, that is, the altar; the crown of the Torah, that is, the Ark of the Covenant. Playing upon the vocalization of זר (zar and zer), he adds: "If one acquires the Torah, it is for him a zer, a crown; if he does not, it is for him something foreign" (compare Yoma 72b). God is represented in the Talmud as ornamenting the letters שעטנ״ז. as well as the letters ג״ץ (on ק see Shab. 104a), with "crowns," and refrains from multiplying them in view of R. Akiba's disposition to read into these "crowns" halakic decisions (Men. 29b; Shab. 89b). "Crown" is also used for "kingdom"; for instance, in the parable about the moon's jealousy of the sun, she asks: "Is it possible for two kings to have one 'crown'?" and God, acting upon the suggestion, reduces her to the second rank (Ḥul. 60b). Again,

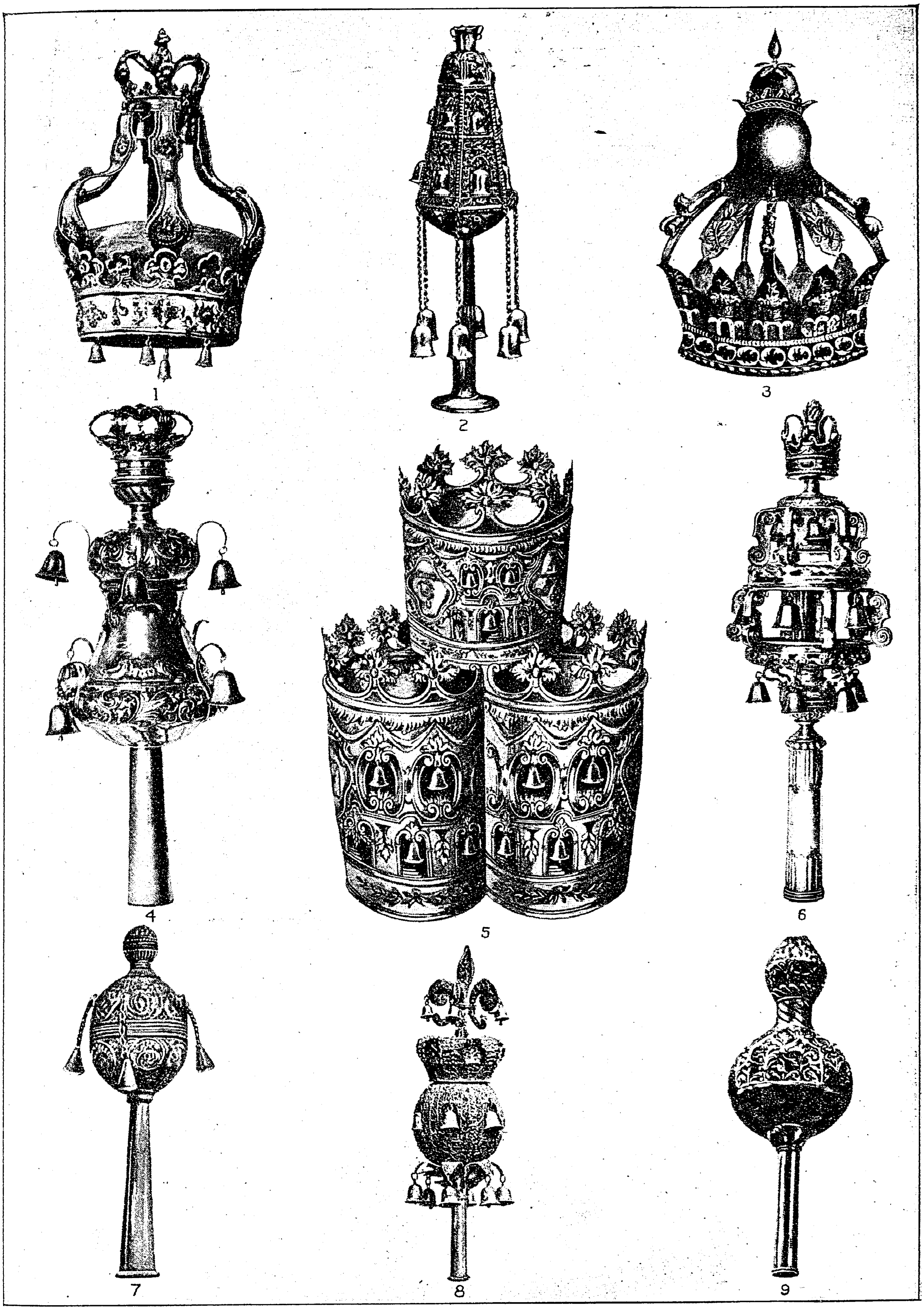

Crowns of the Law.

1. In Hambro' Synagogue, London. 2. In a private collection, New York. 3. In the Synagogue at Pogrebishche, Russia. 4 and 6. In Temple Shearith Israel, New York. 5. In the Synagogue at Casale Monferrato, Italy. 7. Oriental; in the United States National Museum, Washington. 8. In the Victoria and Albert Museum, London. 9. Samaritan; in the possession of the Palestine Exploration Fund.

it is used figuratively for a deed entitling one to recognition, as in Yer. Dem. ii. 22c, bottom. Hezekiah was privileged by God to "acquire the crown" of the removal of the brazen serpent (Ḥul. 6b, 7b). In the same sense the caution occurs against making the Torah and learning a crown of self-glorification (Abot iv. 5).

The most distinguished men are called the crown of their fellows (for instance, in Tosef., Soṭah, xv.). With the death of R. Eleazar ben Azariah passed away the crown of the wise, for the wealth of the wise consists in the crown of learning (compare Soṭah 49b). So also the distinctions conferred on the first day are designated as its ten crowns (Sifra, Shemini Shab. 87b).

Bridal Crowns.

The bride wore a crown—wreath or chaplet—at the marriage feast, and so did the bridegroom, who, indeed, was regarded as a king during the nuptial ceremonies (Nowack, "Lehrbuch des Hebräischen Archäologie," i. 164). This custom was suspended for a time in consequence of the Roman wars (Soṭah ix. 14). These bridal wreaths could not be woven of myrtle or roses, but were made of reeds. The reason for this restriction is found in the idolatrous uses of wreaths of the kind prohibited (Yer. 'Ab. Zarah iv. 43d: "Not only wreaths made of wheat-stalks, but also of roses"; compare also Yer. Bik. i., toward end 64b, top; Soṭah 49a). In Yer. Soṭah ix. 24b, bottom, R. Jeremiah is reported as wearing a crown of olive-branches in order to amuse the bridal party, from which act he came to be known as the rabbi with the (myrtle bridal) crown (compare Gen. R. lxx.; Lam. R. 94b; the verse "the crown is fallen from our head" [Lam. v. 16] was interpreted to refer to him; Lam. R. to the verse, 69d). Mention is also made of ornaments in the shape of wreaths, which were much affected by women (Shab. v. 1 [57a]; Soṭah 49b). Some of these are even said to have shown in engraving the picture of Jerusalem. By later rabbis the custom of placing a wreath or crown on the head of the bridegroom was regarded as a token of mourning for Jerusalem, "the olive-branches being bitter" ("'Aṭeret Zeḳenim" to "Or ha-Ḥayyim," 560; Ṭur Eben ha-'Ezer, 65; Tos. Pes. 36a). See Crown of the Law.

E. C. E. G. H.

CROWN OF THE LAW: A coronet, usually made of gilded silver, with bells, bearing the Hebrew inscription כתר תורה. It is placed upon the upper ends of the handles of the scroll of the Law. Sometimes the crown is a double one. A similar emblem, often borne between two lions as symbols of strength, decorates the mantle of the scroll and the curtain of the Ark. The device signifies the majestic sovereignty of the Law. It is difficult to say when it was first adopted. In geonic times he who read the last chapter of the Pentateuch on Simḥat Torah had a crown of silver or gold or a garland of myrtle placed upon his head, similar to the one placed upon the head of a bridegroom; whence, probably, the name Bridegroom of the Law. From this arose the custom of having a crown placed permanently upon the scroll of the Law, the making of crowns or garlands on festival days being a transgression of the Law (see Abraham ben Nathan ha-Yarḥi in "Ha-Manhig," Suk. § 59; and R. Nissim to Alfasi, Meg. iii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 154, 10).

The masters of the school, called "kings" (Giṭ. 62a), were probably the persons originally decorated with the crown of the Law. This seems to be confirmed by the saying of Hillel: "He who makes use of the crown [תגא] perishes" (Ab. i. 13). [This "crown" was afterward understood to mean the "crown of God" (כתר = the Ineffable Name, which was probably engraved upon the crown; see Pirḳe R. El. xlvii.; Targ. Yer. to Ex. xxxiii. 4-6, 25.)] Compare Ab. iv. 5: "Make not the Torah a crown to glory in it." The saying of R. Simon b. Yoḥai concerning the three crowns—the crown of the Law, the crown of the priesthood, and the crown of royalty (see Crown in Post-Biblical Times)—appears also to indicate that the crown of the Law, like the two others, was a material crown, and not a figurative expression like "the crown of a good name." The crown of the Law is probably indicated by the following Haggadah: "When the Israelites before receiving the Law on Mount Sinai proclaimed 'We shall do and hearken!' [Ex. xxiv. 17], there came sixty myriads of angels with two crowns for each —one for each of the two promises; and when they sinned before the Golden Calf there came twice as many demons to take their ornaments away" (Ex. xxxiii. 6; Shab. 88a; compare Pesiḳ. 21 [ed. Friedmann, 102b]; Pesiḳ. de R. K. xiv. 124b; Tan., Teẓawweh, ed. Buber, 50a).

Regarding the question whether the Keter Torah in use may be sold for the purpose of settling a dowry for a daughter, see Isaac Lampronti, "Paḥad Yiẓḥaḳ," letter מ, 170b.

K. J. D. E.

CROWNS OF THE RIGHTEOUS: The future bliss of the righteous is described by Rab in Ber. 17b: "There is neither eating and drinking nor marrying nor bargaining nor envy nor hatred nor quarrel in the world to come; but the righteous sit with crowns upon their heads, and feed upon the splendor of the Shekinah, as it is said of the nobles of the children of Israel: 'He laid not his hand upon them, but they saw God, and this was their eating and their drinking'" (Ex. xxiv. 11, Targ.). In Sanh. 111b, Meg. 15b, R. Ḥaninah says: "God himself will be a crown of glory upon the head of each righteous one, as it is written: 'In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people'" (Isa. xxviii. 5). Accordingly the Zohar (Wayeḥi; ed. Cracow, p. 296) speaks of seats surrounded with crowns prepared for the righteous in paradise thirty days before their death, when their forthcoming arrival there is announced. So sings the poet of the "Aḳdamut":

> "Under a canopy of crystal clouds,
> Wearing a beauteous crown,
> Each in accordance with his deeds,
> On a throne with seven steps of fine gold."

K. J. D. E.

CRUCEANU, STEFAN: Rumanian author; born at Jassy April 25, 1868. On receiving his bachelor's degree in 1889 he entered the University of Jassy as a student of philosophy, but at the end of a year he went to Paris to study medicine. In April, 1885, he published his first work, a socialistic story, in the "Drepturile Omului" (Rights of Man). He became a frequent contributor to different political papers, including the "Natiunea," "Drapelul," "Perdaful," "Fulgerul," "Tunul," and "Propashirea." In 1891 he published his first poem, "Bataile din Urma" (The Last Heart-Beat), in the "Revista Noua" of Bucharest. He is a contributor to the most prominent journals of Rumania, such as the "Convorbiri Literare," "Radicalul," "Evenimentul," "Noutatea," "Adeverul," "Literatura et Arta Romana," and the "Noua Revista Romana." In 1898 he published most of his poems in one volume under the title "Lacrime."

s. E. Sd.

CRUCIFIXION: The act of putting to death by nailing or binding to a cross. Among the modes of Capital Punishment known to the Jewish penal law, crucifixion is not found; the "hanging" of criminals "on a tree," mentioned in Deut. xxi. 22, was resorted to in New Testament times only after lapidation (Sanh. vi. 4; Sifre, ii. 221, ed. Friedmann, Vienna, 1864). A Jewish court could not have passed a sentence of death by crucifixion without violating the Jewish law. The Roman penal code recognized this cruel penalty from remote times (Aurelius Victor Cæsar, 41). It may have developed out of the primitive custom of "hanging" ("arbori suspendere") on the "arbor infelix," which was dedicated to the gods of the nether world. Seneca ("Epistola," 101) still calls the cross "infelix lignum." Trees were often used for crucifying convicts (Tertullian, "Apologia," viii. 16). Originally only slaves were crucified; hence "death on the cross" and "supplicium servile" were used indiscriminately (Tacitus, "Historia," iv. 3, 11). Later, provincial freedmen of obscure station ("humiles") were added to the class liable to this sentence. Roman citizens were exempt under all circumstances (Cicero, "Verr." i. 7; iii. 2, 24, 26; iv. 10 *et seq.*). The following crimes entailed this penalty: piracy, highway robbery, assassination, forgery, false testimony, mutiny, high treason, rebellion (see Pauly-Wissowa, "Real-Encyc." *s.v.* "Crux"; Josephus, "B. J." v. 11, § 1). Soldiers that deserted to the enemy and slaves who denounced their masters ("delatio domini") were also punished by death on the cross.

The crosses used were of different shapes. Some were in the form of a **T**, others in that of a St. Andrew's cross, **X**, while others again were in four parts, ✝. The more common kind consisted of a stake ("palus") firmly embedded in the ground ("crucem figere") before the condemned arrived at the place of execution (Cicero, "Verr." v. 12; Josephus, "B. J." vii. 6, § 4) and a cross-beam ("patibulum"), bearing the "titulus"—the inscription naming the crime (Matt. xxvii. 37; Luke xxiii. 38; Suetonius, "Cal." 38). It was this cross-beam, not the heavy stake, which the condemned was compelled to carry to the scene of execution (Plutarch, "De Sera Num. Vind." 9; Matt. *ib.*; John xix. 17; see Cross). The cross was not very high, and the sentenced man could without difficulty be drawn up with ropes ("in crucem tollere, agere, dare, ferre"). His hands and feet were fastened with nails to the cross-beam and stake (Tertullian, "Adv. Judæos," 10; Seneca, "Vita Beata," 19); though it has been held that, as in Egypt, the hands and feet were merely bound with ropes (see Winer, "B. R." i. 678). The execution was always preceded by flagellation (Livy, xxxiv. 26; Josephus, "B. J." ii. 14, § 9; v. 11, § 1); and on his way to his doom, led through the most populous streets, the delinquent was exposed to insult and injury. Upon arrival at the stake, his clothes were removed, and the execution took place. Death was probably caused by starvation or exhaustion, the cramped position of the body causing fearful tortures, and ultimately gradual paralysis. Whether a foot-rest was provided is open to doubt; but usually the body was placed astride a board ("sedile"). The agony lasted at least twelve hours, in some cases as long as three days. To hasten death the legs were broken, and this was considered an act of clemency (Cicero, "Phil." xiii. 27). The body remained on the cross, food for birds of prey until it rotted, or was cast before wild beasts. Special permission to remove the body was occasionally granted. Officers (carnifex and triumviri) and soldiers were in charge.

Mode of Execution.

This cruel way of carrying into effect the sentence of death was introduced into Palestine by the Romans. Josephus brands the first crucifixion as an act of unusual cruelty ("Ant." xiii. 14, § 2), and as illegal. But many Jews underwent this extreme penalty (*ib.* xx. 6, § 2; "Vita," § 75; "B. J." ii. 12, § 6; 14, § 9; v. 11, § 1; Philo, ii. 529).

During the times of unrest which preceded the rise in open rebellion against Rome (about 30–66 B.C.), "rebels" met with short shrift at the hands of the oppressor. They were crucified as traitors. The sons of Judas the Galilean were among those who suffered this fate.

The details given in the New Testament accounts (Matt. xxvii. and parallels) of the crucifixion of Jesus agree on the whole with the procedure in vogue under Roman law. Two modifications are worthy of note: (1) In order to make him insensible to pain, a drink (ὄξος, Matt. xxvii. 34, 48; John xix. 29) was given him. This was in accordance with the humane Jewish provision (see Maimonides, "Yad," Sanh. xiii. 2; Sanh. 43a). The beverage was a mixture of myrrh (קורט של לבונה) and wine, given "so that the delinquent might lose clear consciousness through the ensuing intoxication." (2) Jesus' legs were broken to shorten his agony, and his body was removed and buried, the latter act in keeping with Jewish law and custom. These exceptions, however, exhaust the incidents in the crucifixion of Jesus that might point to a participation therein, and a regulation thereof, by Jews or Jewish law. The mode and manner of Jesus' death undoubtedly point to Roman customs and laws as the directive power.

From the Jewish point of view, the crime of which Jesus was convicted by the Jewish priests is greatly in doubt (see Jesus). If it was blasphemy, lapidation should, according to Jewish law, have been the penalty, with suspension from the gallows after death (Mishnah Sanh. iii. 4; Sifre, iii. 221). Nor were any of the well-known measures taken (Sanh. vi.)

which provide before execution for the contingency of a reversal of the sentence. Neither was the "cross"—*i.e.*, the gallows for hanging—constructed as usual after lapidation, and as ordained in Sanhedrin vi. 4. His hands were not bound as prescribed; the "cross" was not buried with his body (Maimonides, "Yad," Sanh. xv. 9). Whether the Jewish law would have tolerated a threefold execution at one and the same time is more than uncertain (Sanh. vi. 4; Sifre, ii. 221).

Date of Jesus' Crucifixion.

The greatest difficulty from the point of view of the Jewish penal procedure is presented by the day and time of the execution. According to the Gospels, Jesus died on Friday, the eve of Sabbath. Yet on that day, in view of the approach of the Sabbath (or holiday), executions lasting until late in the afternoon were almost impossible (Sifre, ii. 221; Sanh. 35b; Mekilta to Wayaḳhel). The Synoptics do not agree with John on the date of the month. According to the latter he died on the 14th of Nisan, as though he were the paschal lamb; but executions were certainly not regular on the eve of a Jewish holiday. According to the Synoptics, the date of his death was the 15th of Nisan (first day of Passover), when again no execution could be held (Mishnah Sanh. iv. 1; and the commentaries; Yer. Sanh. ii. 3; Yer. Beẓ. v. 2; Ket. i. 1). This discrepancy has given rise to various attempts at rectification. That by Chwolson is the most ingenious, assuming that Jesus died on the 14th, and accounting for the error in Matthew by a mistranslation from the original Hebrew in Matt. xxvi. 17 (קרב וקרבו, due to the omission of the first קרב; see his "Das Letzte Passamahl Christi," p. 13). But even so, the whole artificial construction of the law regarding Passover when the 15th of Nisan was on Saturday, attempted by Chwolson, would not remove the difficulty of an execution occurring on Friday = eve of Sabbath and eve of holiday; and the body could not have been removed as late as the ninth hour (3 P.M.). Bodies of delinquents were not buried in private graves (Sanh. vi. 5), while that of Jesus was buried in a sepulcher belonging to Joseph of Arimathea. Besides this, penal jurisdiction had been taken from the Sanhedrin in capital cases "forty years before the fall of the Temple."

These facts show that the crucifixion of Jesus was an act of the Roman government. That it was customary to liberate one sentenced to death on account of the holiday season is not corroborated by Jewish sources. But many of the Jews suspected of Messianic ambitions had been nailed to the cross by Rome. The Messiah, "king of the Jews," was a rebel in the estimation of Rome, and rebels were crucified (Suetonius, "Vespas." 4; "Claudius," xxv.; Josephus, "Ant." xx. 5, § 1; 8, § 6; Acts v. 36, 37). The inscription on the cross of Jesus reveals the crime for which, according to Roman law, Jesus expired. He was a rebel. Tacitus ("Annales," 54, 59) reports therefore without comment the fact that Jesus was crucified. For Romans no amplification was necessary. Pontius Pilate's part in the tragedy as told in the Gospels is that of a wretched coward; but this does not agree with his character as recorded elsewhere (see Schürer, "Gesch." Index, *s.v.*). The other incidents in the New Testament report—the rending of the curtain, darkness (eclipse of the sun), the rising of the dead from their graves—are apocalyptic embellishments derived from Jewish Messianic eschatology. The so-called writs for the execution (see Mayer, "Die Rechte der Israeliten, Athener, und Römer," iii. 428, note 27) are spurious.

Bibliography: Ludwig Philipson, *Haben die Juden Jesum Gekreuzigt?* 2d ed., reprint, 1902; Hirsch, *The Crucifixion from the Jewish Point of View*, Chicago, 1892; Chwolson, *Das Letzte Passamahl Christi*, St. Petersburg, 1892; works of Jewish historians, as Grätz, Jost, etc.; Schürer, *Gesch.*; commentaries on the Gospels.

K. E. G. H.

CRUELTY: The disposition to inflict pain and to gloat over suffering. Widely prevalent among, if not characteristic of, savages and barbarians, it has influenced their treatment of strangers, enemies, and evildoers. Primitive races, however, are strongly inured to pain, being early in life trained to endure it unflinchingly, as the various initiatory rites at puberty in universal vogue among them show (see Heinrich Schurtz, "Altersklassen und Männerbunde," pp. 92 *et seq.*, Berlin, 1902). Moreover, lack of imagination incapacitates them for measuring the suffering entailed on others (Tylor, "Anthropology," p. 408, New York, 1897). Again, among them, as also among civilized nations of antiquity, religious notions sanctify the passion for revenge, nearly always an element of cruelty. Abel's "blood cries to heaven" (Gen. iv. 10, Hebr.). The deity itself is injured and offended, and the land is defiled by bloodshed (see Schneider, "Die Naturvölker," 1886, i. 86; Leopold Schmidt, "Die Ethik der Alten Griechen," ii. 309 *et seq.*, Berlin, 1882; Tiele, "Verglijkende Geschiedenis von de Egypt. en Mesopotam. Godsdienster," p. 160; "Tr. Soc. Bibl. Arch." viii. 12 *et seq.*).

"Lex Talionis."

The "lex talionis," universally observed by savage and semi-civilized peoples, illustrates this principle. Injury had to be requited by corresponding injury. "Eye for eye, tooth for tooth, hand for hand" (Ex. xxi. 24). Literally construed at first, the provisions of this law in course of time, and with the refinement of feeling accompanying progressing civilization, were translated into pecuniary assessments in compensation of injuries.

Cruel practises connected with the observances of religion, such as mutilations, the cutting of gashes (see Cuttings), the burning of children to propitiate Moloch, and human sacrifice generally, rest originally upon a similar idea.

The ancient Hebrews in their primitive state were in disposition little different from their neighbors and cognates. In the period of "ignorance" the pre-Mohammedan Arabs deemed "revenge to be the twin brother of gratitude," and not to visit an offense upon the offender was considered cowardly and ignoble (see Goldziher, "Muhammedanische Studien," 1889, i. 15 *et seq.*). The books of Judges and Samuel prove that the Israelitish invaders of Canaan displayed in their dealings with their enemies the temper of their day. The bodies of those slain in battle were stripped of everything valuable. Occasionally their heads were cut off as trophies (I Sam. xvii. 51, 54; xxxi. 9; II Sam. xx. 22). Among the Assyrians this was the rule (compare II Kings x. 6 *et seq.*). In later times, however, decent burial was accorded to dead enemies (Ezek. xxxix. 11), or they were cremated (Isa. xxx. 33).

Treatment of Captives.

Captives were shown little leniency. To mark them as conquered, they were subjected to the humiliation of being trodden under foot (Joshua x. 24; compare Ps. cx. 1). This was also the custom among the Assyrians and Egyptians. Still, excessive cruelties are only reported in cases where fury had been aroused by the length of the pursuit (Judges i. 6 *et seq.*). The most atrocious instance of cruelty in requital of previous insult is afforded, if the text is correct, by David's dealing with the Ammonites (see Klostermann's commentary on II Sam. xii. 31). Amaziah is reported to have hurled ten thousand captive Edomites from a rock (II Chron. xxv. 12). As a rule, however, the Hebrews did not go to such extremes, and, compared with the Assyrians, were merciful. The latter impaled their prisoners, or flayed them alive, or tore out their tongues (see, for the case of the Elamite prisoners, Koyundjik Collection, slabs 48–50; Kaulen, "Assyrien und Babylonien," 5th ed., p. 265). The Philistines put out Samson's eyes (Judges xvi. 21). Nahash, the king of the Ammonites, threatened the Jebusites with the blinding of their right eyes (I Sam. xi. 2). King Zedekiah was blinded by the Chaldeans (II Kings xxv. 7). Among the Chaldeans and Persians, and even now in Eastern countries, this procedure is not exceptional. Ezek. xxiii. 25 alludes to the cutting off of the noses and ears of captives. Rings were put through the under lips of captured kings to fasten the chain to (חחים, "S. B. O. T." Ezekiel, p. 133). Atrocious barbarities against women big with child are mentioned as having occurred in the ferocious civil wars of the Northern Kingdom (II Kings xv. 16), but these, as well as the dashing to pieces of children, seem to have been common among Syrians, Ammonites, Assyrians, and Chaldeans (II Kings viii. 12; Amos i. 13; Ps. cxxxvii. 9 *et seq.*). If not killed, the captives were led away "naked" (see Coat) and fettered, to be sold into slavery (Num. xxxi. 26; Deut. xx. 14; Isa. xx. 4).

The country of the enemy was devastated; its trees were cut down, its wells wrecked, its cities and hamlets sacked and razed; tribute was levied and hostages demanded (II Kings iii. 19, 25; xiv. 14).

Stages of Progress.

In the earlier civil code of the Hebrews, the "book of the Covenant" (Ex. xxi.-xxiv.), the law of retaliation is still fundamental. Mutilations were thus legalized. The Deuteronomic legislation applies this principle in the case of false witnesses (Deut. xix. 16 *et seq.*). A woman guilty of a certain indecent act lost her hand (Deut. xxv. 11 *et seq.*). Similar and severer provisions are also found in the recently discovered code of Hammurabi (see Winckler, "Die Gesetze Hammurabi," Leipsic, 1902); and the punishments provided by the laws of other ancient and modern Oriental nations show still greater cruelty. Adulterous women had their noses cut off, while the co-respondent was condemned to a thousand stripes (Diodorus Siculus, i. 78). The statement of Josephus ("Vita," §§ 33, 34) that rebels and traitors suffered the loss of one or both hands reflects the ferocity of the civil war.

The primitive severity of the earlier practise, however, was tempered by clemency. This appears clearly in the provisions for carrying out the punishment of stripes. The number of stripes must not exceed forty (Deut. xxv. 1-4; in Hammurabi's code the maximum is fixed at fifty), and they must be administered before a proper court officer. As also among the Egyptians (see Wilkinson, "Ancient Egypt," ii. 41 *et seq.*), the stripes were applied to the back of the delinquent, not, as is the cruel Eastern practise, to the soles of the feet. The instrument employed was in early times a rod or switch (Prov. x. 13). The later rabbinical authorities prescribe the use of a plaited leather strap, construing "biḳoret," in Lev. xix. 20, to indicate this (see Gesenius, "Th." i. 234), and limit the number of stripes to thirty-nine (Mak. iii. 10; Josephus, "Ant." iv. 8, § 21). The use of "scorpions" ("'aḳrabim"), mentioned in I Kings xii. 11, 14; II Chron. x. 11, 14, was, as the context shows, regarded as excessively cruel, and must have been rare. They were pointed and knotty rods, or whips with sharp iron points (Gesenius, *l.c.* ii. 1062). Beating with bags filled with sand and pointed pieces of iron was another method of punishment (Ephraem Syrus). The Syrians seem to have had recourse to similar instruments of torture (II Macc. vii. 1). Later, the Romans adopted the use of whips weighted with rough, heavy stones, or lead balls (Cicero, "Cluent." 63). Thorny rods or switches were also occasionally used (Judges viii. 7, 16; compare Prov. xxvi. 3).

Treatment of Slaves.

Other indications of the gradual refinement of feeling are revealed in the fact that the slave ultimately acquired a right to protection against bodily injury, and that the master who caused his death by cruel beating was punished (Ex. xxi. 21, 26–27). If, however, death was not immediate, the owner was considered to have injured his own property. Philo regards the provision which grants freedom to the maimed slave as based less upon the principle of compensation than upon the desire to protect the slave against further insult, the master naturally finding a constant cause of irritation in the slave incapacitated for full work in consequence of his rash or cruel treatment The law also modified to a considerable extent the rights of vengeance and Asylum (Ex. xxi. 13, 14), and provided for the protection of those guilty of manslaughter.

With what abhorrence the Prophets viewed the atrocities committed in the spirit of the savage in earlier times is clear from the opening chapters of Amos. They denounced the cruel rites—mutilations, human sacrifices—sanctioned by the religion of Canaan, and modified barbarity through the potent leaven of mercy and humanity. As a punishment the invasion of a "cruel" people is announced, and the detailed description shows that the Jewish people had outgrown the temper which regarded such atrocities as natural (Jer. vi. 23, 24; Deut. xxxii. 32, 33).

In the later books cruelty is expanded to include unfriendly and unnatural conduct (Prov. xi. 17) on the part of one from whom, by reason of friendship or consanguinity, consideration is to be expected (Job xxx. 21). As symptoms of cruelty, anger and jealousy are enumerated (Prov. xxvii. 4).

Attitude of Later Judaism.

Later Judaism, in interpreting the Mosaic legislation, proceeded upon the theory that any unnatural act was cruel. The seething of the kid in the milk of its mother, the wearing of wool and linen together, the yoking of ox and ass together, the sowing of different seeds in one field, were so regarded (Philo, "De Specialibus Legibus"). Humanity, therefore, was declared to be the sister of piety, and was inculcated in many injunctions of the Mosaic code; it is befitting the king (*idem*, "De Vita Moysis," ii. 1, 2); it is to be shown to strangers as readily and fully as to fellow countrymen; it is due to the demented and to dumb creatures (*idem*, "De Caritate"). The "lex talionis" was modified (Mek., Mishpaṭim, 8). Capital punishment was virtually abolished in all cases where malice prepense was not established beyond all doubt.

Judges who pronounced the death sentence too frequently were stigmatized as shedders of blood (Mak. 7a), and this in spite of the conviction that "misapplied clemency leads to unjustifiable cruelty" (Lam. R. vii. 16). And when the sentence of death was carried into effect tender regard was extended to the body of the executed (Sanh. v. 3; Babli 55b). Decapitation by the sword was for this reason declared to be an indignity (ניוול, B. B. 8b). Needless exposure of the body was looked upon with the same disfavor; a woman undergoing lapidation was not uncovered (Yer. Soṭah iii. 19b, end). This consideration was shown the dead in all cases, the view prevailing that until the body is inhumed, or, according to others, until decomposition sets in, the soul hovering over the abandoned frame feels whatever insult or injury is offered (see BODY IN JEWISH THEOLOGY). R. Akiba inhibited exhumation as an act of cruelty (B. B. 154a).

Philo ("In Flaccum") gives a vivid account of the outrages perpetrated by the Romans upon the living as well as upon the dead. Some cruelties commonly practised by the Romans seem never to have been known to the Hebrews. The exposure of children, and the burying alive of undesired daughters, common among pre-Mohammedan Arabs, were quite unknown to the Hebrews.

In rabbinical Judaism the idea of "cruelty" includes also an unforgiving temper. It thus came to signify what has been termed "the cruelty of civilized men" (Lazarus, "Ethik des Judentums," i. 308), such as calumny, slander, putting to shame, calling men by nicknames, slighting their honor. Characteristic of the one not cruel was the readiness to "forego one's due" (מעביר על מדותיו), and this disposition is deemed essential to the attainment of forgiveness of one's own sins (Yoma 23a). One that in public puts a man to shame is likened to the murderer (B. M. 58b, 59a). One that will not forgive his fellow is cruel: מנין שאם לא מחל שהוא אכזרי (B. Ḳ. 92a; see also Maimonides, "Yad," De'ot, vi. 6; Teshubah, ii. 10). Nimrod, Goliath, Haman, Cain, and others are remembered as examples of cruelty (Pesiḳ. ix. 78b). Tax-gatherers are typically cruel, as also among the Mohammedans (B. Ḳ. x. 1-2; Goldziher, *ib.* i. 19, note; Philo, "De Specialibus Legibus"; see PUBLICANS). Prophetic and rabbinical Judaism, in thus enlarging the scope of "cruelty" to embrace not merely the infliction of physical, but also of mental and moral suffering, and in denouncing a haughty, heartless, unforgiving, grasping disposition as "cruel," has discarded utterly the principle of retaliation. The Deuteronomic laws (Deut. xx. 7; Josh. vi. 21) concerning the annihilation of the seven aboriginal nations of the land, if they were ever carried out to the letter, were written in the spirit of holy warfare against idolatry (see BAN) at a time when cruel temper was universally prevalent. Later Judaism condemns cruelty in whatever form. Its abhorrence of barbarity is illustrated also by the prohibition against cutting out a piece of flesh from a living animal (אבר מן החי), which mutilation was a well-established practise among the Romans and many other ancient peoples (Ḥul. 101b *et seq.*). This prohibition does not rest upon ritual grounds, but is based on moral repugnance; the Noachides are also under this prohibition. The "pound of flesh" in Shakespeare's "Merchant of Venice" is an impossibility according to Jewish law, though the Roman Law of the Twelve Tables legalizes such security. The whole "Shylock" story originated in old Aryan mythology.

That evil-doers were not treated without cruelty is apparent from the frequent allusions in the Biblical books to the terrors and sufferings incidental to imprisonment (II Sam. iii. 34; Job. xiii. 27; Ps. lxxxviii. 7, cv. 18, cvii. 10; Isa. xxiv. 22; Zech. ix. 11). Though prisons existed (Jer. xxxvii. 15, 20), abandoned cisterns filled with mire were used for the detention of men that had incurred the displeasure of the mighty (Jer. xxxviii. 6). Ill fed (I Kings xx. 27), the prisoners were often bound with chains and ropes (Job xxxvi. 8; Ps. cxlix. 8); the feet especially were fastened together with brass (Judges xvi. 21; II Sam. iii. 34; Jer. lii. 11) or iron links (Ps. cv. 18; Prov. vii. 22). Often the feet were put into the stocks or blocks ("sad," Job xiii. 27, xxxiii. 11), while in other cases a veritable instrument of torture was used, the "mahpeket," a wooden contrivance so arranged as to force the body into unnatural contortions. The neck, too, was constrained by a ring ("ẓinoḳ") or iron collar (Jer. xx. 2; Sirach vi. 30).

The Romans, however, were past-masters in the art of applying these various expedients. Under the non-Hebrew designation קולר, the Latin "collare," the rabbinical books recall a neck-ring largely in use to render prisoners helpless (Eḥa Rabb. Proem. xxxiv.). Characteristic in this connection as showing the dread of the inhumanities of non-Jewish tormentors is the prohibition (Tosef., 'Ab. Zarah, ii. 4) "not to sell them either weapons or these devices for restraining prisoners"; *i.e.*, קולרין (ed. Zuckermann wrongly, קוללין) כבלין; סדין and שלשלאות של ברזל (iron chains).

K. E. G. H.

CRUELTY TO ANIMALS: The Bible contains no comprehensive principle regarding the rights of animals. In the Biblical account of creation man is made sole ruler over the lower creatures, with the right to use them for whatever purpose he desires (Gen. i. 28; Ps. viii. 6-8). Still, in the legislative portions of the Bible there are many laws concerning the rights of dumb creatures; so many, in fact, as to justify the assumption of the Rabbis that kindness to animals is a Biblical injunction (צער בעלי חיים דאורייתא; B. M. 32b). The prohibition against eating a limb or flesh cut from a living animal was included by the Rabbis in the seven Noachian Laws, and the act was thus forbidden not only to Israelites, but also to other nations.

Precepts of Consideration.

Animals must not be tortured unnecessarily. The ox must not be muzzled while threshing (Deut. xxv. 4), but must be free to eat of the corn while working, as the human laborer is permitted to do (Deut. xxiii. 25, 26; B. M. 87b). The Rabbis considered the term "ox" to be a generic term including all animals. Nor does it matter whether the animal belongs to a Jew or not; the Jew who employs it in threshing must not muzzle it (B. M. 90a; Maimonides, "Yad," Sekirut, xiii. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 338; compare I Cor. ix. 9).

It is forbidden to emasculate an animal, whether clean or unclean, although when emasculated it may, if clean, be used for food (Lev. xxii. 24; Shab. 111a; Shulḥan 'Aruk, Eben ha-'Ezer, 5, 11). It is forbidden to pair, or couple in doing any kind of work, animals of different species, especially to pair a wild with a tame animal (Lev. xix. 19; Deut. xxii. 10, and Sifre *ad loc.*; B. Ḳ. 54b; Kil. viii. 1, 2).

Mother and young must not be slaughtered on the same day (Lev. xxii. 28). When the paternity of an animal is known, or can be ascertained, it is also forbidden to kill father and young on the same day. Although the transgressor of this commandment is liable to the punishment of flagellation, the animals may be used for food. The seller, if he knows that they are bought to be slaughtered on the same day, must notify the buyer of the relationship of the animals when he sells a mother with its young—for instance, if sold directly before the holidays, when any one buying cattle is presumed to intend to slaughter them immediately (Ḥul. 83a; "Yad," Sheḥiṭah, xiii.; Shulḥan 'Aruk, Yoreh De'ah, 16).

It is forbidden to take both mother and young from a nest. When the mother is liberated the young may be appropriated (Deut. xxii. 6). This law applies only to clean, undomesticated birds, but if one has domesticated geese, pigeons, etc., he need not drive off the mother when he takes the young (Ḥul. 138b *et seq.*; Yoreh De'ah, 292).

Hunting.

Hunting was discouraged by the Rabbis (see Ḥul. 60b), and the later authorities forbid its pursuit entirely if merely for sport (Ezekiel Landau, "Noda' bi-Yehudah," series ii.; Yoreh De'ah, 10).

The various regulations for the lawful killing of animals ("sheḥiṭah") are not only in harmony with the principle of the prevention of cruelty, but seem to have been dictated by it. These laws have no definite Scriptural origin, although the Rabbis take as a basis for them a Biblical expression (Deut. xii. 21). While the Rabbis themselves do not assign the prevention of cruelty to animals as the reason for the regulations (see Maimonides, "Moreh Nebukim," iii. 26, 48), many of their provisions—for instance, that the knife must be sharp, smooth, without any perceptible notch, and must be drawn, not pressed, against the throat of the animal (see Sheḥitah)—were obviously instituted for the purpose of lessening pain. In spite of the attempts made in various European states in the last fifty years to forbid the Jewish mode of sheḥiṭah on the ground of cruelty, this institution of Judaism still stands vindicated as far more humane than any of the modes employed by non-Jews (see Dembo, "Slaughtering of Animals").

The Jewish law not only forbids cruelty, but also enjoins kindness, to animals. "If thou see the ass of him that hateth thee lying under his burden, and thou wouldst forbear to unload him, thou shalt surely help with him" (Ex. xxiii. 5). The expression "of him that hateth thee" is explained by the Rabbis to refer to an irreligious Jew or to a non-Jew (B. M. 32b; "Yad," Roẓeaḥ, xiii.; Ḥoshen Mishpaṭ, 272).

If an animal falls into a pit on the Sabbath, food must be provided for it there for the day, and it must be removed in the evening. Should the animal be in danger of not being able to live through the day, the removal of vessels and tools from one place to another in order to save it is permitted (Shab. 128a; "Yad," Shabbat, xxv. 26; Oraḥ Ḥayyim, 305, 19). It is also permitted to ask a non-Jew to milk one's cow on the Sabbath when she is suffering from an oversupply of milk (Asheri to B. M. ii. 29). It is, moreover, lawful to cut the nails of an animal, or to comb it, or to heal it, on the week-days of the holidays (M. Ḳ. 10a; Rashi *ad loc.*; "Yad," Shebitot Yom-Ṭob, viii. 15; Oraḥ Ḥayyim, 536, 1-3).

Rest on Sabbath for Animals.

Beasts of burden and all domestic animals must rest on the Sabbath day (Ex. xx. 10, xxiii. 12; Deut. v. 14). It is not permitted to ride an animal on the Sabbath day, or to ride in a wagon drawn by animals, even when the driver is a non-Jew (Yer. Beẓah v. 2; Oraḥ Ḥayyim, *l.c.* 18, Isserles' gloss).

The Rabbis enlarged upon the principle of kindness to animals found in these Mosaic injunctions, by instituting laws to regulate man's dealings with the lower creatures. They teach that before an Israelite sits down to his meal his animals must first be provided with food (Ber. 40a; "Yad," 'Abadim, ix. 8). Some of the Rabbis are of the opinion that no one is permitted to buy animals unless he is able to support them (Yer. Ket. iv. 8). The ethical value of this precept is brought out with great emphasis in the haggadic portions of the Talmud. Moses and David were chosen leaders of Israel because as shepherds they had shown themselves kind and sympathetic to the lower animals (Midrash Rabbah Ex. ii. 3). The angel of God took the part of the dumb creature, demanding of Balaam why he smote his ass (Tan. and Yalḳ. to Num. xxii. 32). "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel" (Prov. xii. 10). God, the Righteous, has pity on animals as well as on man, inasmuch as He saved the animals together with Noah from the Flood (Yalḳ. *ad loc.*, and to Noah, 56). Rabbi Judah I was' punished with bodily suffering during many years because, when a young calf that was being led to slaughter hid its face in his skirts, he said, "Go! for this purpose wast thou created!" When, after many years of suffering, he showed mercy to a nest of mice which his maid wished to destroy, he was again restored to health (B. M. 85a). Standing not "in the way of sinners" (Ps. i. 1) is explained as a prohibition against associating with hunters who plague animals by urging dogs against them ('Ab. Zarah 18b; see Rashi). Compare CIRCUS; SHEḤIṬAH.

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L. G. J. H. G.

CRUSADES, THE: Expeditions from western Europe to recover Jerusalem and the holy sepulcher from the control of the infidel. The undisciplined mobs accompanying the first three Crusades attacked the Jews in Germany, France, and England, and put many of them to death, leaving behind for centuries strong feelings of ill will on both sides. The social position of the Jews in western Europe was distinctly worsened by the Crusades, and legal restrictions became frequent during and after them. They prepared the way for the anti-Jewish legislation of Innocent III., and formed the turning-point in the medieval history of the Jews. The outbursts did not come unexpectedly. Soon after Peter the Hermit and Urban II. had aroused the enthusiasm of French chivalry at the Council of Clermont in 1094, Godfrey de Bouillon declared that he would avenge the blood of Jesus on that of the Jews, and leave none of them alive, while his companions threatened to exterminate the Jews if they would not become converted.

First Crusade: 1096.

The Judæo-French communities accordingly sent letters to those on the Rhine, who thereupon appointed a fast-day to avert the evil (Jan., 1096); and when Godfrey de Bouillon came to Cologne and Mayence each community made him a present of 500 silver marks to secure his protection. When Peter of Amiens arrived with the crusaders at Treves early in 1096, he did not directly arouse the people against the Jews, but left a general ill will against them throughout Lorraine, especially through the influence of the knight Volkmar, who declared that he would not leave the kingdom until he had slain at least one Jew. In the spring of 1096 twenty-two Jews were slain at Metz, and on May 3 the crusaders and accompanying rabble attacked the Jews of Speyer, slaying eleven of them and only being restrained by the exertions of Bishop John from putting them all to death in the synagogue. On May 18 the Jews of Worms were all slain except a few who were forcibly baptized or who took refuge with the bishop. Their houses were destroyed, and even the corpses denuded. Many slew themselves rather than fall into the hands of the mob. The bishop's palace was stormed a week later, and all those within it were put to death. The number of the slain is said to have amounted to 800, though the extant list of names reaches only 400 (Salfeld, "Martyrologium," p. 107). One of the richest Jewesses, named Minna, when surrounded by the mob and implored by some of her friends among the nobles to accept baptism, resolutely refused and was put to death. Several were drowned, and Mar Shemariah with his whole family was buried alive amid the jeers of the mob, who nevertheless during the entombment offered in vain to grant them safety if they would become converted.

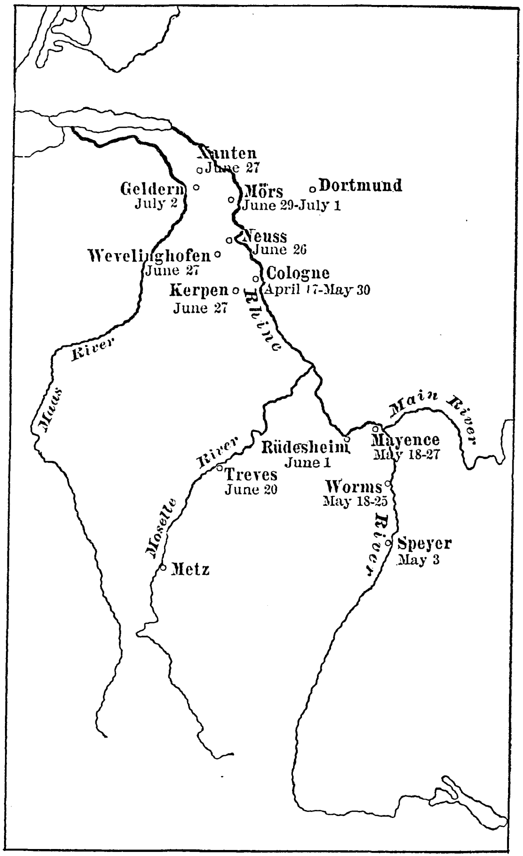

Map of Rhine Region, Showing Sites, with Dates, of Anti-Jewish Outbreaks During the First Crusade, 1096.

On the same day Count Emicho arrived at Mayence with a numerous band of crusaders, but he was not admitted by the archbishop Ruthard, who had promised protection to the Jews. Two days later, however, Emicho forced admission through a side gate, and, notwithstanding the armed defense of the Jews, succeeded in destroying them all except Kalonymus, the president of the congregation, and fifty-three others, who hid themselves in the treasure-house of the cathedral.

Mayence.

A number of Jews who had defended themselves all day in a fortified position found it untenable as night came on, and, rather than fall into the hands of the enemy, killed themselves. The corpses after being stripped were cast into nine graves; they are said to have numbered 1,014. Mar Isaac ben David, after having submitted to baptism, burned down his own house and the synagogue and perished in the flames, because it had been rumored that the Christians intended to turn the synagogue into a church. Kalonymus and his 53 companions were taken by bishop Ruthard in boats to Rüdesheim and kept there for some time; but on June 1 he declared he could not protect them unless they submitted to baptism. They determined to slay themselves rather than do this, and Kalonymus put his own son Joseph to death, and then, wild with grief, attempted to kill the archbishop, but was prevented and killed.

The crusaders again attacked the houses and synagogue of the Jews of Cologne on May 30; but here the citizens protected the Jews in their own houses until Archbishop Hermann, on June 3, sent them for safety to seven neighboring villages, Neuss, Wevelinghofen, Altenahr, Xanten, Geldern, Mörs, and Kerpen. The crusaders followed them to these places, killing 200 in Neuss and Altenahr, in several cases throwing old women and young children into the river (Salfeld, "Martyrologium," p. 133); forcing them to be baptized at Geldern and Kerpen; while in Wevelinghofen, Altenahr, and Xanten the Jews slew themselves rather than change their faith. The 300 Jews of Cologne who found themselves at Altenahr selected five men to slay the rest. In the month of June the crusaders reached Treves, and some of the Jews at once slew themselves, a number of Jewesses throwing themselves into the river. The rest betook themselves to the palace of Archbishop Egbert, who attempted in a sermon to persuade the people to spare the Jews, but was himself maltreated and besieged in his palace for a week, at the end of which he told the Jews there was no hope for their lives but in baptism. When they still remained obdurate some of them were exposed by him to the crusaders, who immediately slew them. The rest thereupon accepted baptism. The same fate befell the Jews of Regensburg, while those of Magdeburg were expelled. The crusaders on their march through Bohemia forced the Jews to become baptized, killing those who refused, notwithstanding the remonstrances of Bishop Cosmas. Next year, however, on the return of Emperor Henry from Italy, he granted them permission to revert to their ancestral faith (Pertz, "Monumenta," ii. 181), notwithstanding the protests of Pope Clement III. (Jaffe, "Regesta," No. 5336). The Jews of the Rhine district were decimated: it has been calculated that about 4,000 were killed or slew themselves. The few survivors of Mayence who had taken refuge at Speyer did not return to their old homes until 1104, when a new synagogue was dedicated (September 22). When the crusaders at last stormed Jerusalem, July 15, 1099, they drove all the Jews into one of the synagogues and there burned them alive.

Second Crusade: 1145-47.

During the preparations for the Second Crusade a narrow-minded monk named Radulph preached the Cross in the Rhine valley, and declared that the Jews should be slain as the enemies of the Christian religion. BERNARD OF CLAIRVAUX protested energetically against the unchristian behavior of Radulph, and only a few isolated cases of outrage occurred. The Jews were expelled from Magdeburg and Halle. Bernard went to Germany to preach the Cross, and met the monk Radulph in open disputation at Mayence in the beginning of November, 1146, but failed to influence the people in favor of the Jews. He accordingly addressed a letter to the peoples of western Christendom, protesting against the persecution of the Jews. Notwithstanding this, when the crusaders came to Würzburg they slew the rabbi, Isaac ben Eliakim, and about twenty-one men, women, and children, whose bodies were buried by the bishop in his garden. This was ultimately purchased by Hezekiah, the brother of the rabbi, as a graveyard for the Jews (see WÜRZBURG).

Third Crusade: 1189-90.

At the coronation on Sept. 3, 1189, of Richard I., before he started for the Third Crusade, a severe riot occurred, and after he had left the country the crusaders who were preparing to follow him attacked, with the aid of the populace, the Jews at Lynn, Stamford (March 7), Bury St. Edmunds (March 18), Colchester, Thetford, and Ospringe. The chief tragedy, however, occurred at YORK on the night of March 16, 1190, when 150 Jews of all ages, headed by Rabbi Yom-Ṭob of Joigny, immolated themselves to escape slaughter or baptism (see YORK).

Results.

Before the Crusades the Jews had practically a monopoly of trade in Eastern products, but the closer connection between Europe and the East brought about by the Crusades raised up a class of merchant traders among the Christians, and from this time onward restrictions on the sale of goods by Jews became frequent (Höniger, in "Zeit. Gesch. Juden Deutsch." i. 94 *et seq.*). The religious zeal fomented by the Crusades burned as fiercely against the Jews as enemies of Christ as against the Moslems. Thus both economically and socially the Crusades were disastrous for European Jews.

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G. J.

CRYPTO-JEWS: Jews professing another religion but practising Jewish rites in secret in their own homes. There was some tendency toward this even in early days, as is shown by the attempts of certain Jews to avoid being taken for such (see Josephus, "Ant." xii. 5, § 1; compare I Macc. i. 15); but the first wide-spread adoption of the practise appears to have been after the Almohade persecutions in Spain in 1146. The father of Maimonides is said to have nominally embraced Islamism at this time, and he was doubtless followed by others. Later, in Spain, after the persecutions of 1391, a whole body of Spanish Jews formally adopted Christianity, but observed Jewish rites in their homes. These were known as MARANOS or, in the

Balearic Islands, Chuetas. Officially they were known as "New Christians," and there was considerable legislation directed against them in both Spain and Portugal and in their colonies, the chief activity of the Inquisition being directed against them. It is stated that Maranos are to be found even at the present day, especially at Covilhão in Portugal.

It also appears that there are, or have been, several classes of Crypto-Jews in Moslem lands; thus the ancestors of the Daggatuns probably kept up their Jewish practises a long time after their nominal adoption of Mohammedanism. This was also done by the Maimins of Salonica (Grätz, in "Monatsschrift," Feb., 1884), and near Khorassan there still remain a number of Jews known as the "Jedid al-Islam," who were converted to Mohammedanism half a century ago ("Il Vessillo Israelitico," April, 1884).

G. J.

CRYSTAL. See Glass.

CSEMEGI, KARL: President of the Hungarian Supreme Court of Judicature; born in Csongrad May 3, 1826; died March 18, 1899. Csemegi received his early education in the schools of Szegedin and Budapest. By order of Count Elemer Batthyanyi he organized a battalion of infantry in the Hungarian war of independence of 1848, at the head of which he fought throughout the whole war. After the conclusion of the campaign in the Bácska and Banát districts, he laid down his arms at Lugos, and as punishment was placed in an Austrian regiment, but was soon released on account of ill health. During the absolutist era he had a large law-office in Arad, but was compelled by the chicanery of Austrian officials to transfer it to Butyin in Rumania.

After the restoration of the former constitution, the Hungarian minister of justice, Balthasar Horvath, called him into the ministry, where a wide field presented itself for the employment of his ability. From ministerial secretary he became state secretary, in which capacity he proposed and codified chapter iv. of the laws of 1869, on the legal power and authority of judges. The incorporation of the judiciary of Fiume with that of Hungary was also his work. His epoch-making achievement in the judicial administration of Hungary was, however, the codification of the criminal law on a modern basis. Through this work he succeeded in fundamentally improving legal procedure in Hungary. Especially important was the comprehensive statement which he annexed to the code explaining the basic principles that underlie it, which statement contains a mass of legal knowledge still of much value. His influence left a distinct impress on the science of criminology, which developed rapidly after the adoption of his code.

Csemegi became president of the Supreme Court in 1879, and founded the Society of Hungarian Jurists, which to-day has among its members the most eminent jurists of modern Hungary. He was decorated with the Cross of the Order of St. Stephan of Hungary in 1878, and in 1882 became privy councilor. Twelve years later he resigned his position as president of the Supreme Court. He was granted the honorary degree of LL.D. by the juridical faculty of the University of Budapest in 1896.

Csemegi was a convert to Christianity. His literary work includes: "A Jogvesztés Elmélete és az Államjog," Budapest, 1872; "A Magyar Bünvádi Eljárás Szervezetének Indokai," Budapest, 1882; "Magyar Bünvádi Eljárás a Törvényszékek Elött," Budapest, 1883; "Az Egyházi Holtkéz," Budapest, 1897. The French government had the statement of principles which he subjoined to the Hungarian criminal code translated into French under the title "Code Pénal Hongrois des Crimes et des Délits," Paris, 1885.

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S. M. W.

CSILLAG, ROSA: Hungarian opera-singer; born about 1840. She attracted much attention in the chorus of the Hungarian National Theater at Budapest. Trained by Professor Proch, she made her first appearance in 1858 as *Fides* in Meyerbeer's "Le Prophète," in the court opera-house of Vienna, where she delighted her audiences with her beautiful mezzo-soprano voice. Until 1873 Csillag belonged to the cast of the Vienna Royal Opera-House, and was a general favorite. On her tours also she met with much success. Her husband was the celebrated prestidigitator Hermann. When her voice began to fail she became singing teacher at the Vienna Conservatoire.

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S. M. W.

CSILLAG, THERESE: Hungarian actress; born at Duna-Adony May 17, 1862. For many years she was a popular comedienne at the National Theater in Budapest. At the age of thirteen she attended the dramatic school in that city. In 1879 she was engaged at the National Theater, where she played in ingénue rôles up to 1898. Nearly all Hungarian playwrights of her day wrote special rôles for her, among them being Gregor Csiky, in whose plays she always excelled. Since 1899 she has been engaged at the Vigszinhaz in Budapest. She has embraced the Christian faith.

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S. M. W.

CUBA: An island in the Atlantic Ocean, the largest of the West Indian groups. The relations of the Jews with the island of Cuba date from the discovery of the island by Columbus in 1492, several Jews having accompanied him on his first voyage (see America, The Discovery of). On Nov. 2, 1492, Columbus sent Luis de Torres, together with a companion, into the interior to ascertain the character of the island and of its people, and to find its king. Kayserling ("Christopher Columbus," p. 95) asserts that Luis de Torres settled in Cuba and died there.

The records of the Inquisition in America, thus far published only in fragments, are the chief sources of information about Jews in Cuba. Jewish women, forcibly baptized, and sent to the West Indies by the Spanish authorities, seem to have been among the earliest settlers. In 1613 the Inquisition wrung from Francisco Gomez de Leon of Havana the confession that he was a Jew; as a consequence he underwent martyrdom for his faith, and the Inquisition confiscated his fortune, amounting to 149,000

Inquisition in Cuba.

pesos. About 1627 the Inquisition seized Antonio Mendez, Luis Rodrigues, and others on the charge of being Jews. About 1636, 150,000 pesos in gold was extorted from three citizens of Havana on the charge of Judaizing. Their names were Blas de Paz Pinto, Juan Rodrigues Mésa and Francisco Rodriguez de Solis; and they appear to have been among the most opulent men in the West Indies. The trial of Gabriel de Granada, about 1642, evoked a reference to an uncle, Miguel Nuñez de Guerta, alias Huerto, who was supposed to be in Havana at this time, and whose bones in 1649 were used by the Inquisition for his execution in effigy. About the same time Luis Mendez de Chaves, Luis Gomez Barreto, and Manuel Alvarez Prieto, of Havana, were in the clutches of the Inquisition on similar charges.

In the Eighteenth Century.

The Portuguese reconquest of Brazil about this period, which compelled thousands of Jews to leave the country, undoubtedly augmented the Jewish population in Cuba. Accordingly, about this time the number of charges of Judaizing increased, and commercial relations with Jamaica and Curaçao further augmented them. A party of the earliest settlers of New York, who arrived in that city in 1654, are supposed to have touched in the neighborhood of Cape St. Anthony, Cuba, on their way from Brazil. In 1689 Vincente Gomez Coello, a Portuguese, was denounced as a Jew in Cuba. The prosecution of Cubans on the charge of Judaizing continued into the next century. In 1712 Jacob Nuñez Lopez was denounced on this charge. In 1717 was celebrated the auto da fé in which Fray Joseph Diez Pimienta figured, an account of whose career has been published by Richard Gottheil. Pimienta lived for a considerable time in Cuba, and became a convert to Judaism, though he several times thereafter changed his faith. As late as 1783 the Inquisition claimed victims, as witness the fate of Juan Rodriguez Mexia and Antonio Santaella, of Havana. These are but a few of the many names of persons in Cuba who have been charged with Judaizing.

In recounting the history of the Jews in Cuba, it is important not to overlook their friendly commercial relations with the buccaneers, as it was customary to style the assailants of Spain's commercial monopoly in the New World, who waged for decades incessant war against her ports and her vessels; and there is reason to believe that there were some Jews among them. Cuba and Cuban waters were for a long time the principal headquarters of these predecessors of the American pirates, from whom the buccaneers differed, however, in that they waged war against Spain.

A considerable portion of Hamburg's trade with Cuba and other West Indian islands was also at this time in Jewish hands. The Jews' familiarity with Cuba and Cuban affairs, as well as their anti-Spanish sentiments, seems to have been known to the enemies of Spain. Thus, for instance, Admiral Vernon, in his expedition against Cuba in 1741, took with him a Jewish interpreter, whom he sent with messages to the governor at Santiago de Cuba in that year. It is also known that Jacob Franks of New York was a contractor for the British government, supplying the British navy at Jamaica with provisions during the campaign which resulted in the capture, in 1762, of Havana by the British. This capture was extremely important, Havana being regarded as of enormous political and commercial value as the key to America. Cuba's material prosperity is supposed to date from this period, notwithstanding the restoration of Havana to Spain by the treaty of 1763. It is probable that Jewish houses in New York, Newport, Jamaica, Curaçao, London, Amsterdam, and Hamburg were interested in the Cuban trade in tobacco, sugar, and other merchandise, which from this date on became increasingly valuable. Moreover, about this time the population of Cuba was beneficially augmented by the influx of French settlers from Martinique and Guadaloupe, including, apparently, some Jews.

Hernando de Castro, probably a Marano, has been credited with the introduction of the culture of sugar into Cuba. Jews were also engaged in early filibuster expeditions to Cuba; for instance, in 1851.

Until almost the end of the Spanish-American war of 1898, public religious services other than those of the Roman Catholic Church were forbidden; the Inquisition, however, had been abolished in the early years of the century. Since 1881 Jews have been tolerated in Spain and her colonies. The number of Jews in Cuba had increased prior to the war, particularly through Jewish-American interest in the tobacco trade. Richard Davey, in "Cuba: Past and Present," states regarding the conditions preceding the war: "Jews in Cuba barely number 500, and are mostly of Spanish origin, and engaged in trade. A great many Jews fled to the West Indies from Spain in the sixteenth and seventeenth centuries, but few remained in the Spanish possessions. The danger was too great. Five or six of the Cuban Jewish families are reported wealthy, and are much respected, but they keep entirely to themselves." There may, perhaps, be some exaggeration in these statements. A large number of American Jews served in the American army in Cuba during the Spanish-American war, waged for the liberation of Cuba. Since the war the number of American residents has increased, and it is estimated that there are now in Cuba about 1,000 Jewish residents.

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A. M. J. K.

CUBIT. See Measures and Weights.

CUCKOO (A. V. **Cuckow**): The A. V. rendering of שחף (shaḥaf) in Lev. xi. 16 and Deut. xiv. 15. In both places it occurs in the list of unclean birds. This identification, however, is only a conjecture, and there is no certain tradition to support it. The Targum transcribes the Hebrew word. The Septuagint gives λάρος ("sea-gull"). The R. V. rendering is "seamew," which is accepted by Gesenius, Bertholet, and Driver in their commentaries, and by Baentsch and Lewyson ("Zoologie des Talmuds," p. 182). The cuckoo, however, is found in Palestine, where it passes the summer. Two varieties are met with—the common and the spotted cuckoo.

E. G. H. G. B. L.

CUCUMBER: The rendering of the Hebrew קשאים (Num. xi. 5). There are at least two kinds of cucumbers in Palestine (Hasselquist, Groser, Post, etc.); viz., *Cucumis sativus* and *C. chate.* The former is the common green cucumber well known in the western world; and the latter is the Egyptian or hairy cucumber, which is said by Hasselquist to be "the queen of cucumbers, refreshing, sweet, solid, and wholesome." Post (Hastings, "Dict. Bible") speaks of it as doubtless one of the good things of Egypt (Num. xi. 5). "It is longer and more slender than the common cucumber, being often more than a foot long, and sometimes less than an inch thick, and pointed at both ends." The so-called "garden of cucumbers" referred to in Isa. i. 8 is the translation of מקשה, meaning "place of cucumbers"; *i.e.*, a place wherein cucumbers were cultivated. The "lodge" mentioned in the same verse is the shelter of the person who kept birds away and guarded the garden from robbers.

E. G. H. I. M. P.

CUENCA (קוינקה): City in New Castile, Spain, which, after its conquest by Alfonso VII.. possessed Jewish inhabitants. In the "fuero," or charter, granted to the city about 1189, the king secured to the Jews full personal protection, together with commercial privileges in every way equal to those of the Christians; and in consequence the Jewish community increased so rapidly both in size and in influence, that it was able in 1290 to pay 70,883 maravedis in taxes. The following circumstance is significant: The Jews of Cuenca refused to lend money or grain, greatly to the detriment of agriculture and industry; in consequence of which an agreement was entered into in 1326 between the city council and the Jewish community, whereby any Jew or Jewess was privileged to charge any Christian of Cuenca or its vicinity, either man or woman, 40 per cent annual interest on money or property. The prosperity and commercial activity of the Jews finally drew upon them the hatred of the populace; and in the "year of terror," 1391, the Jews suffered greatly; even the officials and other men of influence of the town participated in plundering and slaying them; many were murdered, while others either settled elsewhere or became converts to Christianity. The grandparents of the historian Joseph ha-Kohen left Cuenca, and repaired to the fortress of Huete.

Bibliography: Amador de los Rios, *Historia de los Judios de España*, i. 338 *et seq.*; ii. 139, 368 *et seq.*; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 70.

G. M. K.

CULI, JACOB: Talmudist and Biblical commentator of the seventeenth and eighteenth centuries; died at Constantinople Aug. 9, 1732. He belonged to an exiled Spanish family, and was the grandson and pupil of Moses ibn Ḥabib. He edited various important works. The first fruit of his literary activity was the publication of his grandfather's writings. To this end he left Safed, where he seemed to have taken up his abode, and removed to Constantinople. As he points out in various passages in his writings, he found in Ḥayyim Alfandari the Younger a warm supporter. While engaged on the works of his grandfather, he entered (1714) into close relations with the chief rabbi of Constantinople, Judah Rosanes, at the time generally regarded the highest authority of the Orient. Rosanes appointed Culi dayyan, which, together with his position as teacher, secured to him a sufficient livelihood. In 1727 Culi published his grandfather's work "Shammot ba-Areẓ" (notes on various portions of the Talmud), with an index.

In this year Rosanes died. He left voluminous literary remains in a very chaotic condition. To introduce order into this chaos it needed a scholar of the first rank. With this task Culi was entrusted. But even for him it meant a labor of several years. First, in 1728, he edited the "Parashat Derakim," a work both haggadic and halakic. Three years later he published the voluminous "Mishneh la-Melek," enriched with numerous important notes. To both these works Culi wrote a preface. In the same year, he edited also his grandfather's "'Ezrat Nashim," in the beginning of which there are two responsa of his own. His most important work is his commentary on the Pentateuch, entitled "Me-'Am Lo'ez." This work, which is held in high regard by the Jews of the East, is a very elaborate encyclopedic commentary in Ladino, dealing with Jewish life in all its relations. Its material was taken from the Talmud, the Midrash, and the principal works of Talmudic and rabbinic literature. Culi carried his commentary on the Pentateuch through Genesis and as far as ch. xxiv of Exodus. After his death the work was continued by Isaac Magreso and Isaac Behor Arguiti. The five parts were published in Constantinople (1733), partly at the expense of Judah Mizraḥi. The first part appeared in a second edition (Salonica, 1798) and a third edition (Smyrna, 1870); and the other parts were republished at Smyrna (1871–73). A portion of the first was issued under the title "'Aḳedat Yiẓḥaḳ" (The Sacrifice of Isaac), Smyrna, 1864.

Culi also wrote a halakic work under the title "Simanim le-Oraita," which, however, remained in manuscript. He seems to have lived for some time in Hebron (compare his responsum No. 2).

Bibliography: Preface to the Index of Ḥabib's *Get Pashuṭ*, and to Rosanes, *Mishneh la-Melek*; responsum No. 1, end of Ḥabib's *'Ezrat Nashim*; Azulai, *Shem ha-Gedolim*, s.v., and *Judah Rosanes*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 55, 66; Steinschneider, *Hebr. Bibl.* xvii. 15 *et seq.*; idem, *Cat. Bodl.* col. 2926.

L. G. L. Grü.—M. K.

CULTURVEREIN DER JUDEN. See Verein für Cultur und Wissenschaft der Juden.

CUMANUS, VENTIDIUS: Roman procurator in Judea (48-52). According to Tacitus ("Annales," xii. 54), he divided the procuratorship with Felix; the latter being at the head of Samaria, the former of Galilee. Such a division is unknown to Josephus, and, though accepted by Mommsen ("Gesch." v. 525), is rightly discarded by Schürer ("Gesch." i. 477). Grätz, who follows the statement of Tacitus, is forced to amend his text; holding that events show that Samaria belonged to Cumanus, and Galilee to Felix ("Monatsschrift," xxvi. 404).

The procuratorship of Cumanus lay in the stormy period preceding the final insurrection in Judea. He himself had to put down three uprisings, the last one causing his own downfall. The first of these happened in the Temple court at the Passover feast, when one of the Roman soldiers—who were always present on such occasions to keep order in the multitude—shocked the Jews by his indecent behavior. The tumult thus occasioned was suppressed by the soldiers, and a large number of those assembled (by Josephus said to have exceeded 3,000) were crushed to death. The second uprising also was brought about by a Roman soldier. Jewish robbers had attacked an imperial officer named Stephanus near Beth-horon ("B. J." ii. 12, § 2). The soldiers sent by Cumanus to restore order plundered the surrounding villages, and one of them tore up a scroll of the Law. At this the Jews became much excited, sent a large deputation to the procurator at Cæsarea, and were appeased only when the soldier was condemned to death.

Jealousy between the Samaritans and the Judeans was the cause of the third trouble. A Galilean, on his way to the Temple at Jerusalem, had been murdered at Gema ("B. J." ii. 12, § 3) or Ginea ("Ant." xx. 6, § 1; compare Boettger, "Top.-Hist. Lexikon zu Josephus," p. 129). Cumanus hesitated to inflict punishment upon the Samaritans: it is even said that he was in their pay. The Judeans, headed by the zealots Eleazar, son of Dineus, and Alexander, revenged themselves upon the Samaritans, despite the attempt of the leaders in Jerusalem to hold them back. Cumanus sent out the Sebaste troop from Cæsarea; but in the mean time both Samaritans and Judeans had made presentments to Ummidius Quadratus, the governor of Syria, who at once put to death in Cæsarea all those who had been captured by Cumanus, and in Lydda eighteen of the Judeans who had been involved in the disturbance. The high priests Jonathan and Ananias, the latter's son Anan, the Samaritan leaders, Cumanus and the tribune Celer, and others, were ordered to Rome to appear before the emperor. Claudius condemned three of the leading Samaritans to death, banished Cumanus, and sent Celer to Jerusalem to be beheaded. This judgment, according to Josephus ("Ant." xx. 6, § 3), was due to the influence of Agrippa II. with Agrippina, the emperor's wife.

According to Tacitus (*l.c.*), however, the trouble between the Samaritans and the Judeans had been fomented by the jealousy of the two procurators, and it was Quadratus himself who sat in judgment. Antonius Felix was exonerated, as he was the brother of the emperor's favorite, Pallas, and brother-in-law of King Agrippa.

Bibliography: Josephus, *Ant.* xx. ch. v. and vi.; idem, *B. J.* ii. ch. 12; Grätz and Mommsen, as above; Schürer, *Gesch.* 3d ed., i. 568-570.

G.

CUMATIANO, MORDECAI B. ELIEZER. See Comtino, Mordecai b. Eliezer.

CUMBERLAND, RICHARD: English dramatist; born in the Master's Lodge, Trinity College, Cambridge, Feb. 19, 1732; died at Tunbridge Wells May 7, 1811. He was educated at Bury St. Edmunds and Westminster, and at Trinity College, where he was entered when but fourteen years old.

About 1750 Cumberland was appointed private secretary to Lord Halifax, and finding the position a sinecure, he devoted his leisure to play-writing. Among his most successful plays were "A Summer's Tale," 1765, and "The West Indian," produced by Garrick in 1770.

Cumberland's most important work, from a Jewish standpoint, was his drama "The Jew," written in 1777, in which he depicted the antithesis of Shakespeare's *Shylock* and Marlowe's *Barabas* in *Sheva*, the benevolent, grateful Jew. *Sheva* is rescued at Cadiz from an auto da fé by *Don Carlos*, and, later, from a mob in London by the son of *Don Carlos, Charles Ratcliffe*. In gratitude, *Sheva* gives £10,000 to *Ratcliffe's* sister as a marriage portion, and the balance of his fortune to *Ratcliffe*.

Incidentally it may be stated that "The Jew" appeared two years before "Nathan der Weise," which, however, had been written earlier.

Bibliography: Davies, *Life of Garrick*, 1808, ii. 289-304; *Memoirs of Richard Cumberland*, 1807; *Notes and Queries*, 5th series, xi. 504; *Dict. of National Biography*, xiii. 291-293.

s. E. Ms.

CUMIN: The seed of the *Cuminum Cyminum*, an umbelliferous plant, which, coming originally from Mediterranean countries, spread to many parts of the world. Its name is common to Greek, Hebrew, Phenician, Syriac, Ethiopic, and Arabic, as well as to modern languages. Geoponicon and Bar Bahlul mention among its varieties the wild, the Ethiopic, and the domestic or garden cumin. Palestine grew a special variety of its own, the *Cyminum Syriacum* (Mish. Demai, ii. 1; the Yer. distinguishes it from the variety called *Cyprian*, the seed of which is curved). By the Arabs as well as by the Jews cumin was used as a condiment. It has a pungent taste, something like caraway, and is used by many people to flavor bread. The oven was heated with cumin for that purpose (Ter. x. 4). It is used also medicinally to soften swellings. In the Talmud it is mentioned as used to stanch excessive bleeding (Shab. 110b) during menstruation and after circumcision (Shab. 18, 4; see also Joel Müller, "Ḥillufe Minhagim," p. 41, Vienna, 1878); while it is also credited with curative properties for colics ('Ab. Zarah 29a, top). It is not certain whether, in the magic formula against boils given in Shab. 67a, the word "kammon" is an allusion to the seed; but in view of its application in such cases, this is highly probable.

In Isa. xxviii. 25 the method of threshing it is referred to. Instead of the usual instrument, a rod is used, and the knowledge of this method is pointed out as of divine origin. Matt. xxiii. 23 complains of those who give tithes of cumin but disregard the weightier matters of the Law.

Bibliography: J. Löw, *Aramäische Pflanzennamen*, pp. 206-207.

E. G. H. G. B. L.—E. G. H.

CUNÆUS, PETRUS (also known as **Peter van der Kuhn**): Dutch Christian and rabbinical scholar; born at Flushing 1586; died at Leyden Dec. 2, 1638. From 1617 until his death he was professor of jurisprudence and politics at the University of Leyden. Cunæus holds a position of some importance in the development of Biblical archeology as the author of "De Republica Hebræorum," which appeared in three volumes, in 1617, at Leyden. It was republished in 1632 by Elzevir; and was translated into French in 1703. It was also reproduced in the "Critici Sacri" and in Ugolini's "Thesaurus."

In this book Cunæus deals with the constitution of the old Hebrew kingdom, which he regards as a purely theocratic one. The Lord was the sole ruler, and made the laws, appointed judges, decided questions of war and peace, and was high priest, liberator, and leader of the people. Cunæus had often compared the conditions of Jewish with those of Roman and Greek life, and concluded that Jewish laws were superior to those of the classical world. He instanced the jubilee year of the Hebrews, which, according to his view, would have been the only remedy for the evils of the "latifundia" in Rome. He made use of the teachings of the Rabbis, especially of Maimonides. Cunæus and Grotius were the first Christian scholars who accepted, in their Biblical interpretations, the explanations of the Rabbis.

Bibliography: Diestel, *Gesch. des Alten Testaments in der Christlichen Kirche*, pp. 376, 467, 468, 516, Jena, 1869; *Geïllustreede Encyclopaedie*, s.v., Rotterdam, 1884.

J. F. T. H.

CUNEIFORM INSCRIPTIONS. See Assyriology and the Old Testament.

CUNEO: Capital of the Italian province of the same name. According to local traditions, a Jewish community, founded probably after the expulsion of the Jews from France (1381), existed there in the fourteenth century. It seems to have been firmly established only after the immigration of Spanish and Portuguese Jews, the first of the immigrants being some bankers, who, at the end of the sixteenth century, received permission from the pope to open loan-offices ("Rev. Etudes Juives," xix. 143). The oldest monument preserved by the community is a "dukan" of the year 1611. The societies also date back to an early time: the Gemilut Ḥasidim was founded in 1687; the Talmud Torah, in 1770 by Solomon Jehiel della Torre. Two special memorial days are celebrated in the synagogue of Cuneo: one in memory of a conflagration in 1750, the other of the siege of 1799. The Spanish and the Italian rituals are followed. Among the rabbis have been the following: Jacob ben Mordecai Poggetto, in the sixteenth century; Solomon Jehiel della Torre, in the eighteenth century; M. Sorani, in the nineteenth century.

The community has a permanent population of about 300 persons. The Lattes family, which has lived there continuously since the sixteenth century, is especially noted.

Bibliography: *Corriere Israelitico*, ii. 150; v. 239, 270.

G. I. E.

CUP.—Biblical Data: The word most commonly used in the Old Testament for drinking-vessel is כוס (Gen. xl. 11, 13). גביע first occurs in the story of Joseph for the cup with which he "divined" (Gen. xliv. 2-12, Hebr.), and from Jer. xxxv. 5 it appears that it was larger than the כוס, corresponding to a goblet or crater. The גביע was also one of the ornaments of the golden candlestick, or menorah (Ex. xxv. 33 *et seq.*, xxxvii. 17-21), and is described as being "almond-shaped" (משקד), like the calyx of the almond-flower. Other words, like אגן, קשות, סף, which the English versions sometimes render by "cup" or "goblet" (Isa. xxii. 24; Song of Solomon vii. 3; Num. iv. 7; I Chron. xxviii. 17; Jer. lii. 19), were used to designate rather a basin, or bowl-shaped vessel. It may be assumed that the cups of the Jews were in general of the same material, design, and workmanship as those of the Egyptians, Assyrians, and Phenicians, whose craters were celebrated even in Homer's time (Homer, "Iliad," xxiii. 743; *idem*, "Odyssey," iv. 615-618). The cups used at present in synagogues for "ḳiddush" and "habdalah" are generally of silver, oblong, and shaped like an inverted dome, with a stem and base, resembling the cup figured on the Maccabean coins.

Metaphorical Use.

"Cup" is frequently used in metaphors of good or of ill fortune, as in "My cup runneth over" (Ps. xxiii. 5, xvi. 5); "the cup of his fury" (Isa. li. 17, 22); "the bowl of the cup of staggering" (Zech. xii. 2, Hebr.); "the cup of astonishment and desolation" (Ezek. xxiii. 33). Babylon is a "golden cup in the Lord's hand that made all the earth drunken" (Jer. li. 7). The "cup of consolation" (Jer. xvi. 7) is one offered to mourners; while the "cup of salvation" (Ps. cxvi. 13) is a cup of thanksgiving for deliverance, in allusion, perhaps, to the wine of the peace-offering ("shelamim"), or to the cup of praise and thanksgiving.

——**In Rabbinical Literature:** In the Talmud the figurative use of "cup" for trouble and suffering (Ḥul. 92a; compare Gen. R. lxxxviii. 5) is observed in the expression "to taste the taste of death" (טעם טעמא דמיתותא, Yoma 78b; in the N. T., Matt. xvi. 28; Mark ix. 1; John viii. 52; Heb. ii. 9; compare "Etymologicon Magnum": ποτήριον . . . σημαίνει καὶ τὸν θάνατον). Another figurative use of "cup" is for one's wife (Ket. 75b; Ned. 20b; Giṭ. 90a).

Ten—at one time fourteen—cups were ordained for the house of mourning (Ket. 8b; compare Sanh. 70a). The "cup of benediction"—*i.e.*, the third of the four cups of the Passover meal—is often referred to (Ber. 51a; B. B. 97b, etc.; in the N. T., I Cor. x. 16). For other interesting references to "cup" see Ket. 65a; Pes. 96b; Yoma 75a; Beẓah 15b, etc.

In Gen. xliv. 5 is found probably the oldest ref-

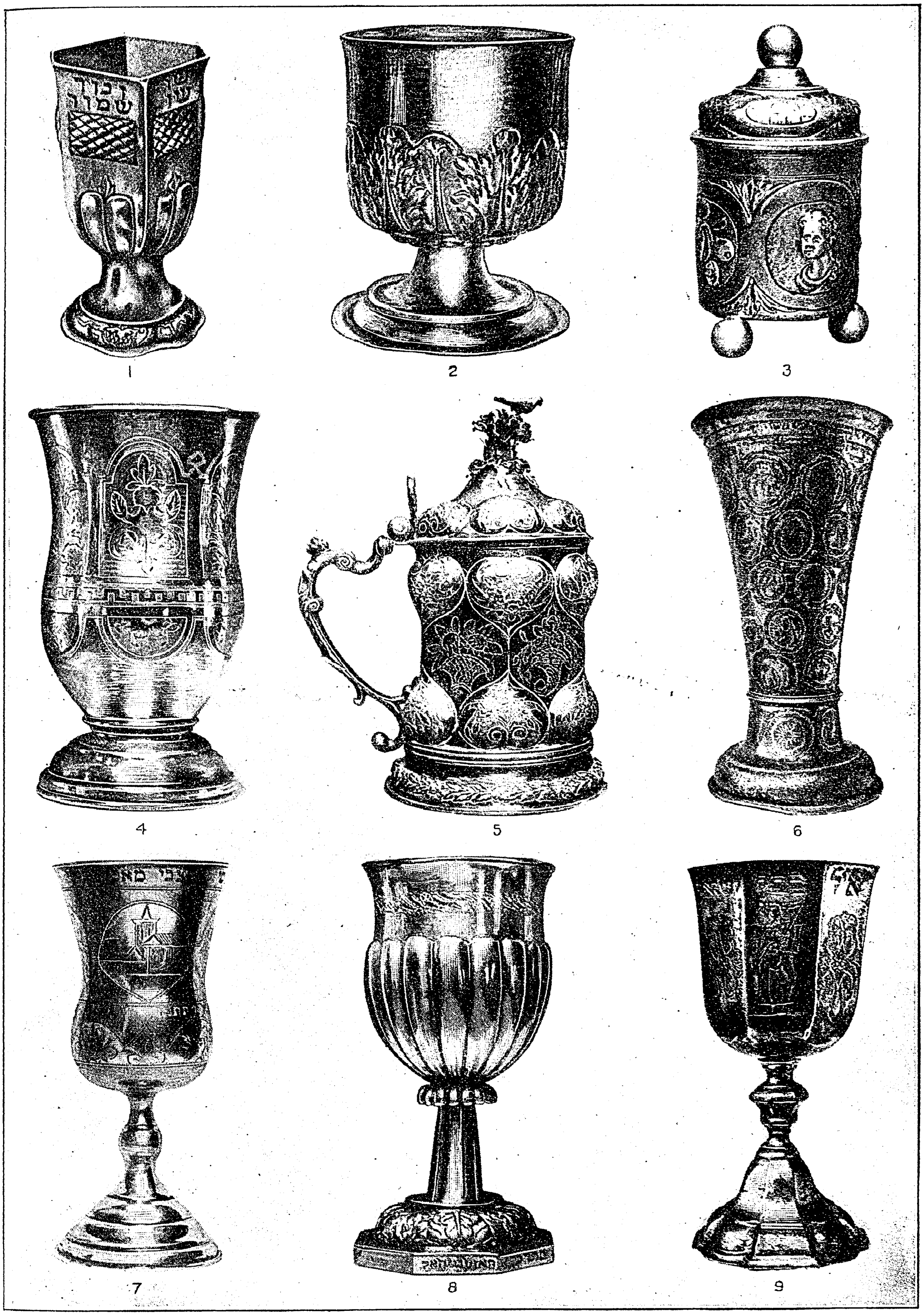

CUPS OF SANCTIFICATION.

1. Ḳiddush cup for Sabbath (in Musée de Cluny). 2. Habdalah cup (in Temple Shearith Israel, New York). 3. Passover cup (in possession of L. Jarmolowsky, New York). 4. Elijah cup for Passover (in possession of Dr. Max Rosenthal, New York). 5. Elijah cup for Passover (in possession of Foly Raunheim, New York). 6. Circumcision cup (in possession of Leopold de Rothschild, London). 7. Ḳiddush cup (in possession of H. Masliansky, New York). 8. Passover cup (in possession of Dr. Max Rosenthal, New York). 9. Ḳiddush cup (in possession of Leopold de Rothschild, London).

In Folk-Lore.

erence to divination by cup (*κυλικομαντεία*, also *λεκανομαντεία*), a species of hydromancy. According to the rabbinical explanation Joseph "feigned to prophesy by striking on the cup" (Gen. R. xci. 6; compare also Rashi and Targ. Yer. to Gen. xliii. 33).

Bibliography: Bliss, *Mound of Many Cities*, Nos. 174, 181, etc.; A. H. Layard, *Nineveh and Its Remains*, ii. 236; idem, *Nineveh and Babylon*, pp. 180, 190, 192; Joseph Bonomi, *Nineveh and Its Palaces*, pp. 187 *et seq.*; Tieroff, *De Scypho Josephi*, Jena, 1657; François Lenormant, *La Divination et la Science des Présages chez les Chaldées*, pp. 78–80.

A. I. M. C.

CUP OF BENEDICTION (Hebrew, "kos shel berakah"): The cup of wine taken immediately after grace has been recited at the conclusion of a meal. The custom is first mentioned directly in Mish. Ber. vi. 6: "If wine comes to them [a company of three or more] during the meal, each one blesses for himself; if after the meal, one blesses for all of them." In other words, wine after the meal is treated with some solemnity. In Pes. x. 1 the four cups of the Passover night are mentioned: the third of these is the cup of benediction following the grace after supper.

In later times the custom arose that where one had with his meal only one unit of wine (one-fourth of a log—about the contents of an egg and a half), he should drink it after the meal as a cup of benediction; and many rabbis deemed it highly meritorious, indeed almost a duty, to have wine in readiness for this purpose at each meal, especially when three men were to partake of it, and would join in saying grace. In that case the one reciting grace aloud would take the cup in his right hand during the recital and hold sweet-smelling spices in his left (see Maimonides, "Yad," Berakot, vii. 14, 15). But the custom as to the spices has long since gone out of use. In northern countries wine is not accessible as a daily beverage to the mass of the Jews; hence, "strong drink"—*i.e.*, beer or mead, and, later on, spirits, under the name of "wine of the country"—or any beverage other than water, such as sirup or the juice of fruits, was deemed a fit substitute for wine in the cup of benediction (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 182, 1–2, Isserles' gloss).

Speaking generally, the cup of benediction is drunk only on Sabbaths or at festivals and other joyous occasions.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, pp. 345, 346, especially for the song based on the cup of benediction.

J. L. N. D.

CUP OF SALVATION. See Periodicals.

CUPBEARER (משקה): The officer who served the cup to the king. Like the Cup, the cupbearer is first mentioned in the Old Testament in connection with the story of Joseph in Egypt (Gen. xl. 21), where the title "chief of cupbearers" (שר המשקים) would show that such a functionary existed at the Egyptian court. In Jewish history this officer is mentioned in the description of Solomon's court (I Kings x. 5; II Chron. ix. 4), and, later, at the court of Herod I. (Josephus, "Ant." xvi. 8, § 1). Nehemiah was cupbearer to the Persian king Artaxerxes Longimanus (465–425 B.C.; Neh. i. 11, ii. 1). Cupbearers are frequently represented on the Assyrian monuments (compare also Tobit i. 22). The Assyrian Rab-shakeh (רבשקה, II Kings xviii. 17; Isa. xxxvi. 2), formerly supposed to have been the captain of the cupbearers, is now known to have held a different office.

The Egyptian cupbearers were eunuchs (סריסים, Gen. xl. 2), as were those of Herod and those in Assyria; and it may be assumed that this was generally the case throughout the Orient. The office of cupbearer at the Median-Persian courts was, according to Herodotus (iii. 34) and Xenophon ("Cyropædia," i. 3, 8), one of great honor. The cupbearer had in some cases to taste of the cup before presenting it (Xenophon, *ib.*).

Bibliography: A. H. Layard, *Nineveh and Its Remains*, ii. 253; Joseph Bonomi, *Nineveh and Its Palaces*, pp. 250, 284; Tavernier, *Reisen*, iii., part 2, pp. 6 *et seq.*; Klemm, *Morgenland*, pp. 206 *et seq.*

A. I. M. C.

CURAÇAO: An island of the Dutch West Indies, captured from Spain in 1634. It is probable that Jews from Holland were among the first settlers in the island under the Dutch government. But they did not arrive there in considerable numbers until 1650, when twelve Jewish families—De Meza, Aboab, Pereira, De Leon, La Parra, Touro, Cardoze, Jesurun, Marchena, Chaviz, Oleveira, Henriquez Cutinho—were granted permission by Prince Maurice of Orange to settle there. The governor of the island, Matthias Beck, was directed to grant them land, and supply them with slaves, horses, cattle, and agricultural implements, in order to further the cultivation and develop the natural resources of the island, the earlier settlers being chiefly concerned in the more lucrative contraband trade with the Spanish Main. The land assigned to these immigrants was situated on the northern outskirts of the present district of Willemstad. This district is still known as the "Jodenwyk" (Jewish quarter; Corcos, "History of the Jews of Curaçao," pp. 7–8).

In those early years, despite the favorable auspices under which the Jews arrived, severe restrictions were put upon their movements, and they labored under all the disadvantages to which aliens were generally subject. They were even prohibited in 1653 from purchasing additional negro slaves, much needed for their farms.

In March, 1651, the directors of the Dutch West India Company (in which Jews were large stockholders) wrote to Peter Stuyvesant, the governor of New Netherlands, that they were seriously considering the abandonment of Curaçao, since the island was not proving a source of revenue. They decided, however, to make one more experiment, and entered into a contract with Joseph Nuñez de Fonseca (also known as David Nassi), who undertook to emigrate, taking with him a large number of people, under one Jan de Illan, also a Jew, as patroon.

"He intends," they write, "to bring a considerable number of people there to settle and cultivate the land, but we begin to suspect that he and his associates have quite another object in view; namely, to trade from there to the West Indies and the Main. Be that as it may, we are willing to make the experiment, and you must, therefore, charge Director Rodenborch to accommodate him within proper limits and in conformity with the conditions of the contract" (Albany MSS., "Pub. Am. Jew. Hist. Soc.," No. 10).

Settlement of Illan.

By Dec., 1652, Illan and his followers had made considerable progress, and had begun a trade in logwood with the neighboring islands. As this trade was not permitted by the terms of the contract, and as it was also contrary to the interests of New Netherlands, attempts were made by the directors to stop it. The grant of privileges to Nassi, bearing the date of Feb. 22, 1652, provided that he was to have two leagues of land along the coast for every fifty families, and four leagues for every one hundred families, that he should bring over. The colonists were further granted exemption from taxes for ten years, and the privilege of selecting the lands on which they desired to settle. They were also accorded religious liberty and toleration, though they were restrained from compelling Christians, should any be among them, to work on Sunday, "nor were any others to labor on that day."

This is the earliest known charter of privileges, specifically conceding religious liberty and toleration to Jews in the New World. Its favorable terms, as well as other attempts at settling Jews in Curaçao made at this time, were unquestionably due to the prominence of Jews on the directorate of the Dutch West India Company, and in Dutch affairs generally (see Menasseh ben Israel). On April 4, 1652, the directors wrote again to Stuyvesant, speaking of Nassi as "preparing to go there with a large number of people." Yet they had decided misgivings respecting the success of the enterprise, and no confidence in the people or in their leader (Corcos, *l.c.*). Their fears appear to have been justified, for all accounts tend to show that the plan was not carried out on any extensive scale (Corcos, *ib.* pp. 9, 17, 18; Daly, "The Settlement of the Jews in North America," p. 9).

Jews Prominent in Trade.

The history of the effective settlement of Jews in Curaçao begins, however, in 1654, when the conquest of Brazil by the Portuguese resulted in the expulsion of the Jews and their dispersion to the West Indies and to the mainland of North America, particularly to New Netherlands and to Newport, Rhode Island. Large numbers came from Brazil to Curaçao during that and succeeding years, bringing with them considerable wealth. During this period they laid the foundations of that prominence in the commercial development of the island which they have since retained (Corcos, *ib.* pp. 9–10). Shortly after this (1657), regular communication for purposes of trade was established between New Amsterdam and Curaçao. This was principally in the hands of the Jews, and contributed to the commercial development of both colonies. An original Spanish bill of lading and an invoice of goods shipped from Curaçao to New Netherlands in 1658, and directed to Joshua Mordeky En-Riquez, included Venetian pearls and pendants; thimbles, scissors, knives, and bells, thus showing the variety of the trade carried on by the Jews at this time ("Archives of the State of New York, Translation of Dutch Records," xii. 99).

In contravention of their instructions the local authorities connived at the trade carried on with Isaac de Fonseca of Barbados, which began in 1656, and which tended to undermine the trade monopoly enjoyed by the Dutch West India Company. The Curaçao authorities were kept from interfering with it by Fonseca's threat to turn his trade toward Jamaica and abandon Curaçao.

In 1659 Stuyvesant complained to the directors that Jews in Curaçao were allowed to hold negro slaves, and were granted other privileges not enjoyed by the colonists of New Netherlands, and he demanded for his own people "if not more, at least the same, privileges" as were enjoyed by the "usurious and covetous Jews," as he termed them (Albany MSS.).

The life of the Jews as a community begins definitely in the year 1656, when they established the Congregation Mikveh Israel under the direction of the Spanish and Portuguese community of Amsterdam. In the same year the land originally granted to the first twelve immigrant families was appropriated for a "bet-haim" (burial ground), and was enclosed with a brick wall and consecrated to its purpose. It is not likely, however, that this year witnessed the first services held by the new colonists. Probably they had gathered, as was the case elsewhere, in a room provided by one of their number. When, in 1656, they had outgrown the limitations of a private room, they rented a small wooden building, in which regular daily services were held.

Early Tombstones.

There is no evidence that they were numerous enough at this date to warrant the selection of a rabbi, though the fact that one of the earliest tombstones, bearing the date 22 Menahem (Ab), 5432 = 1671, carries the name of Rev. Abraham Haim Lopez da Fonseca, tends to prove that he officiated as ḥazzan for a time. The earliest tombstone decipherable is that of Isaac Henriquez Cotinho (5431 = 1670). Of those interred during the remaining years of the seventeenth century and the first decade of the eighteenth (1670–1707), the names of twenty-seven can be deciphered, thus affording an indication of the extent of the settlement. Among these may be recognized the names of a number of the first settlers of 1650 (Corcos, *ib.* pp. 10–13). The first regularly appointed ḥakam of the community was Josiahu Pardo, who arrived in Curaçao from Amsterdam in 1674, and remained there until 1683, when he left for Jamaica.

Indicative of the close relations between the communities of Amsterdam and Curaçao is the fact that this Pardo was the son of David Pardo, who, with Saul Levi Morteira, Menasseh ben Israel, and Ishac Aboab, constituted the college of rabbis at Amsterdam ("Publications Am. Jew. Hist. Soc." iii. 19).

In 1692 the small wooden building used up to this time having been outgrown, a new synagogue was erected, and consecrated with appropriate ceremonies on the eve of Passover in that year, the services being read by the ḥazzan, David Raphael Lopez de Fonseca (d. 5467 = 1707). This building, enlarged and reconsecrated in 1731, still stands, a monument to the substantial constructive methods of the early builders.

For reasons not yet satisfactorily explained, in 1693 a considerable number of families left the island for the continent of America, many going to Newport, among them being members of the Touro family, afterward famous in the history of that town. During the year 1692 a number of Italian settlers in Curaçao, refugees from David Nassi's dispersed colony at Cayenne (dissolved 1664), departed for Tucacas, Venezuela, where they established a congregation called "Santa Irmandade."

A period of substantial prosperity for the Jews of Curaçao began early in the eighteenth century. In 1715 they established a benevolent society for the care of the sick and needy. Five years later they responded liberally to an appeal for aid from the Shearith Israel congregation of New York, and in 1756 met with equal generosity a similar appeal from the Jews of Newport. By 1750 their numbers had increased to about 2,000 (Chumaceiro). They were prosperous merchants and traders, and held positions of prominence in the commercial and political affairs of the island (Corcos, *ib.* p. 24). By the end of the eighteenth century they owned most of the property in the district of Willemstad. As many as fifty-three vessels are said to have left in one day for Holland, laden with goods which were, for the most part, the property of Jewish merchants (Chumaceiro).

Two communities had come into existence by 1740, the newer one occupying a tract across the harbor from Willemstad, then as now known as "Otrabanda." In order to avoid crossing the water on the Sabbath to attend divine services, those who resided in this outlying district formed themselves into the Neveh Shalom (Dwelling of Peace) congregation, and in 1745 (12th Elul, 5505) consecrated their synagogue. For a time this was regarded as merely a branch of the older congregation, and as under its direction. This led to a series of serious disputes, which culminated, in 1749, in an open breach, settled only by the intervention of Prince William Charles of Orange-Nassau, in a decree bearing the date of April 30, 1750, and commanding the disputing communities to terminate their strifes, to submit to the government of the parnasim and board of the original synagogue (Mikveh Israel), and to be subject to the regulations of the Portuguese community in Amsterdam. This arrangement continued until 1870, when the congregation became independent. On Aug. 19, 1750, the governor and council proclaimed a day of thanksgiving and prayer, which was to inaugurate an era of peace. On this occasion Rabbi Raphael Samuel Mendes de Sola preached a sermon, which was afterward published (1757) in Amsterdam (Corcos, *ib.* pp. 31-38; "Publications Am. Jew. Hist. Soc." iii. 17-18, ix. 149-150).

Congregational Disputes.

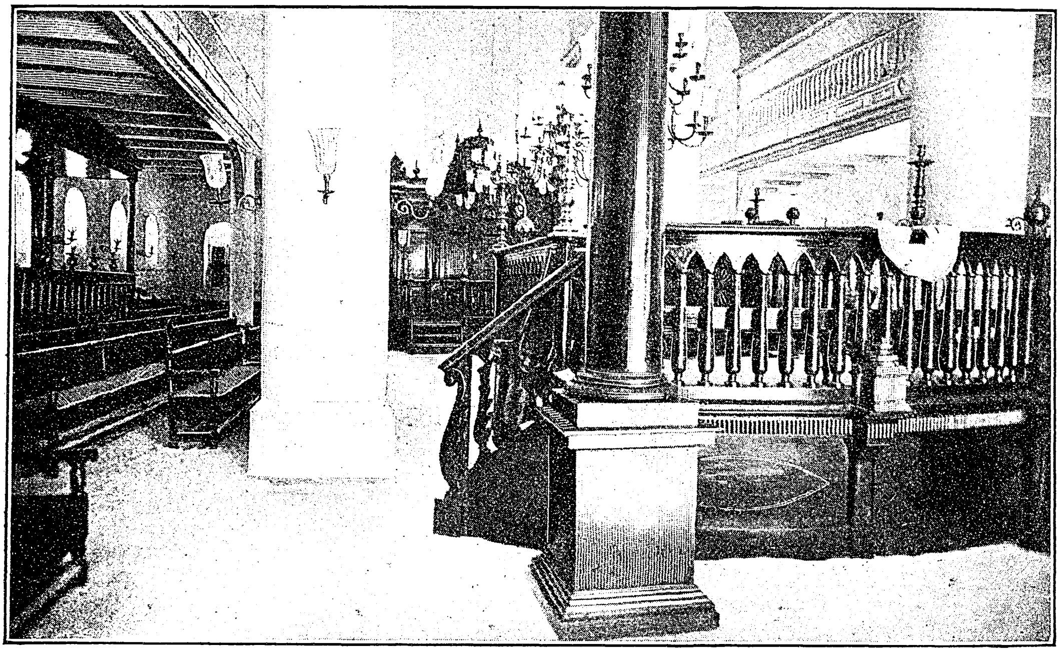

Interior of the Curaçao Synagogue.
(From a photograph.)

Increasing in prosperity and in numbers during the next century, the community was not without internal disputes. It was due to one of these controversies between the parnasim and the ministers that a society, called the "Porvenir," was founded in 1862. In the next year this developed into a Reform congregation, under the name "Emanu El," which in 1865 laid the corner-stone of its new building in the quarter "Scharlo," the synagogue being completed and dedicated in the following year. In 1863 a moderate change in the direction of Reform was introduced into the liturgy of the Congregation Mikveh Israel. At the present time the older congregation has a membership of about

800, the younger of 250. Each has its religious schools and charitable organizations.

The ministers of Temple Emanu El were Josuah Naar, Jacob de Solla Mezer Solas, and Isaac Lopez de Leao Laguna. Those of the older congregation (Mikveh Israel) were as follows: Abraham Haim Lopez de Fonseca (d. 1671); David Raphael Lopez de Fonseca (1692; d. 1707); Eliaho Lopez (1692–1712); Raphael Jesuran (1715–48); Raphael Samuel Mendes de Sola (1749; d. 1761); Isaac Henriques Farro (1761; d. 1762); Jacob Lopez de Fonseca (1765; d. 1817: he celebrated the fiftieth anniversary of his ministry in July, 1815); Aaron Mendez Chumaceiro (1856–69); Haim Israel Sant Cross (1869–89); Eleazar Polak (1893; d. 1894); Joseph Corcos (1896–98).

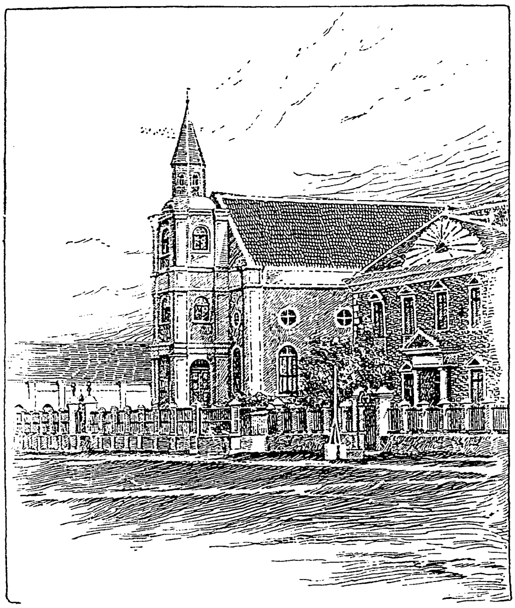
Temple Emanu El, Curaçao.
(After a photograph.)

At the present time (1902) the Jews are among the leading citizens of Curaçao. Forty-four out of fifty-two firms on the two principal business thoroughfares, De Heeren Straat and Breeden Straat, are Jewish. The leading lawyers, physicians, editors, and druggists are also Jews. Among the more prominent Jewish citizens and officials are two bank presidents, one member of the executive council, three members of the colonial council, one district judge, one chief clerk, ten consuls, four captains, and eleven lieutenants of the militia.

Bibliography: Joseph Corcos, *History of the Jews of Curaçao*, Curaçao, 1897; MS. article of J. H. M. Chumaceiro; *Pub. Am. Jew. Hist. Soc.* i. 42–44; ii. 96, 103; iii. 17, 19; vi. 63; ix. 149–150; *The Jews in Curaçao*, in *Pub. Am. Jew. Hist. Soc.*, No. 10; Daly, *The Settlement of the Jews in North America*, ed. Max J. Kohler, pp. 9–11.

A. H. F.

CURIEL: A wealthy Marano family which settled in the Netherlands and at Hamburg about the sixteenth century. They intermarried largely with the Da Costa family. In 1682 great excitement was caused at Antwerp by the attempt of the rector of the Church of Saint George to baptize forcibly the son of Diego Curiel, which effort, however, was frustrated. **Moses de David Curiel,** at the beginning of the eighteenth century, was a well-known London Jew.

Bibliography: Ch. Rahlenbeek, *Les Juifs à Anvers*, in *Revue de Belgique*, 1871, pp. 144, 145; Gaster, *History of the Synagogue in Bevis Marks*, pp. 74–76, 78, 91, 93; Grunwald, *Portugiesengräber*, p. 103.

G. C. de B.

CURIEL, JACOB (known in public life as **Alexander Nuñez da Costa**): Resident of the Portuguese court at Hamburg about the middle of the seventeenth century; died there in 1665. He had lived previously at Amsterdam, where he had taken an important part in the reunion, effected in April, 1639, of the Portuguese community, which, through the rise of the German Jews, had split into three bodies. John IV. of Portugal, discovering Curiel's skill in financial matters, sent him (*c.* 1650) to Hamburg as his agent, and conferred upon him the title of "Hidalgo da Casa Real" (Noble of the Royal House). In 1655 he was elected a warden of the Portuguese synagogue, to which he donated a "tebah" ("fes kodes"). He was buried in the Portuguese cemetery at Altona in 1665.

Bibliography: Koenen, *Geschiedenis der Joden in Nederland*, p. 183; Grätz, *Gesch.* 3d ed., x. 8, 23; De Castro, *De Synagoge der Portug. Isr. Gemeente*, p. 10, The Hague, 1875; Kayserling, *Gesch. der Juden in Portugal*, p. 312; T. Tal, *Oranjebloesems*, p. 66, Amsterdam, 1898; Grunwald, *Portugiesengräber auf Deutscher Erde*, p. 103; Da Costa, *Israel en de Volken*, 2d ed., p. 522.

G.

CURSING: The expressions used for "cursing" in the Bible are: (1) ארר, מארה; (2) קלל, קללה; (3) אלה (verb and noun) and תאלה; (4) קבב; (5) נקב (Lev. xxiv. 11, 16); (6) גדף.

In Talmudic literature occur the terms: ארירה, קלל בקוסם, קלל בקסם (Sanh. ix. 11), which the Jerusalem Talmud (*ad loc.*) explains as a Nabatæan form of cursing; החרים (M. Ḳ. 15a, 16a; compare Mandl, "Der Bann," p. 25); and the Aramaic אקל קלל (Eccl. R. iii. 11; Yer. Yoma iii. 7), לט, לטותא, לוט, לטי, לטט, לוטתא.

Biblical Conception.

Cursing rests on the belief in the possibility of bringing down calamity upon persons or things by the mere power of the spoken word, without any regard to its moral justification. Traces of this heathen conception of the objective reality of a curse, and of its mystic power, are found in the Bible (Ps. cix.) and in the Talmud (see below); but in general the Bible conceives a curse to be merely a wish, to be fulfilled by God when just and deserved. An undeserved curse has no effect (Prov. xxvi. 2), but may fall back upon the head of him who utters it (Gen. xii. 3; Ecclus. [Sirach] xxi. 27), or may be turned by God into a blessing (Deut. xxiii. 5). The declaration of punishments (Gen. iii. 14, 17; iv. 11), the utterance of threats (Jer. xi. 3, xvii. 5; Mal. i. 14), and the proclamation of laws (Deut. xi. 26–28, xxvii. 15 *et seq.*) received added solemnity and force when conditioned by a curse. Cursing is not only characteristic of the godless (Ps. x. 7), but serves as a weapon in the mouth of the wronged, the oppressed, and those who are zealous for God and righteousness

(Judges ix. 57; Prov. xi. 26, xxx. 10). A righteous curse, especially when uttered by persons in authority, was believed to be unfailing in its effect (Gen. ix. 25, xxvii. 12; II Kings ii. 24; Ecclus. [Sirach] iii. 11). One who had received exemplary punishment at the hands of God was frequently held up, in cursing, as a terrifying object-lesson (Jer. xxix. 22), and such a person was said to be, or to have become, a curse (II Kings xxii. 19; Jer. xxiv. 9, xxv. 18; Zech. viii. 13). It is especially forbidden to curse God (Ex. xxii. 28), parents (Ex. xxi. 17; Lev. xx. 9; Prov. xx. 20, xxx. 11), the authorities (Ex. xxii. 28; Eccl. x. 20), and the helpless deaf (Lev. xix. 14).

Talmudic Conception.

Parallel with the Biblical conception of a curse as being of the nature of a prayer (Ta'an. 23b; "Pirke R. ha-Kadosh," ed. Grünhut, vii. 14), and that an undeserved curse is ineffective (Mak. 11a) and falls back upon the head of him who utters it (Sanh. 49a), Talmudic literature betrays a belief, amounting to downright superstition, in the mere power of the word (Ber. 19a, 56a; compare "Z. D. M. G." xlii. 588). Not only is a curse uttered by a scholar unfailing in its effect, even if undeserved (Mak. 11a), but one should not regard lightly even the curse uttered by an ignorant man (Meg. 15a). A curse is especially effective when uttered three hours after sunrise (Sanh. 105b). The Biblical prohibitions of cursing are legally elaborated, and extended to self-cursing (Shebu. 35a). A woman that curses her husband's parents in his presence is divorced and loses her dowry (Ket. 72a). Among the Romans one condemned to death was gagged to prevent his cursing the king ('Er. 19a).

Cursing is permissible when prompted by religious motives. A curse is uttered against those who mislead the people by calculating, on the basis of Biblical passages, when the Messiah will come (Sanh. 97b). Cursed are those who are guilty of actions which, though not forbidden, are considered reprehensible (compare on this subject Tos. to Men. 64b, *s.v.* ארור).

Scholars cursed sometimes not only with their mouths, but by an angry, fixed look. The unfailing consequence of such a look was either immediate death or poverty (Soṭah 46b, and parallel passages). The expression used for this look is נתן עיניו בו (Aramaic, יהב בה עיניה). This look may be merely a mental curse. According to others it has no reference to the magic power of the "evil eye" (see Bacher, "Agada der Tannaiten," ii. 331, and EVIL EYE).

The Orientals have an ineradicable proneness to curse God, not only on so grave an occasion as the breaking out of war (I Sam. xvii. 43), or under the pressure of a great calamity (Isa. viii. 21), but on the slightest provocation in daily life (compare Luncz, "Jerusalem," v. 271). Talmudic literature contains many laws regarding BLASPHEMY.

L. G. C. L.

CURTAIN: An adjustable drapery, usually hung before a window or passageway to insure privacy. In Ex. xxvi. and xxxvi., containing the directions for the making and a description of the erection of the TABERNACLE, the Hebrew term "yeri'ah" (יריעה) occurs forty-four times. In the English versions it is rendered "curtain." A more correct translation, however, would be "rug" or "tent-cloth." The rugs described in Exodus were of costly material and of elaborate workmanship. According to rabbinical explanation (Rashi to Ex. xxvi. 1) the thread was composed of four strands, of the four different materials of varied colors mentioned in verse 1. The thread was then six-folded, so that it was actually 6 × 4 = 24-ply. Inwoven on both sides, not embroidered or sewed on, were pictures of the cherubim, showing on each side different figures, a lion, for instance, on one side, and an eagle on the other. Ten of these rugs were sewed (Rashi, "with a needle") or fastened together, in two sets of five each, and were used to screen off the Holy Place. The end rugs of each set were provided with equidistant loops, the loops in one rug having corresponding loops in the other. Each rug had a length of twenty-eight cubits and a breadth of four cubits; so that the five sewed together were twenty cubits in breadth.

Curtains in Tabernacle.

In Middot detailed calculations of the dimensions of the Tabernacle and the adjustment of the curtains are given; but on some points the descriptions of the covering of the pillars on the morning side of the tent (see Shab. 98a) vary, and it is not possible to arrive at an accurate estimate of the proportions and the arrangement which the author of Exodus had in mind. Hooks were provided by which the corresponding loops were joined. Other rugs or pieces of cloth, eleven in number, woven of goat-hair, were used to cover the tent. The Hebrews had, at a comparatively early stage of their development, perhaps under Egyptian influence, attained considerable proficiency in the art of weaving such rugs (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 241).

The Arabs were also adepts in this craft, many specimens remaining to show their skill in weaving figures and other ornaments into cloth (Le Bon, "La Civilisation Arabe," pp. 515, 517, 519). The style of these primitive Hebrew rugs is, perhaps, reproduced in the "kiswah" or covering of the "ka'bah" (a coarse fabric of mixed silk and cotton), which serves to confirm Rashi's statement that the yeri'ah was of mixed thread. That the original meaning of the term "yeri'ah" is "rug," or "tent-cloth," is made plain by Jer. xlix. 29; Isa. liv. 2; Jer. iv. 20, x. 20; and Hab. iii. 7, where it is used as equivalent to "tent." The later rabbinical use of the word for parchment, or writing material, of certain dimensions, supports the theory that originally it stood for pieces of cloth or hide cut into various lengths, ready to be fastened or sewed together (Men. 30a, b).

The rendering of "cloth," or "rug," is also sustained by Ps. civ. 2. The use of דק in a parallel passage (Isa. xl. 22) points to the same conclusion; for the word translated "curtain" stands for a thin, gauze-like material.

In Num. iii. 26 מסך is rendered "curtain." It is more properly a portière, at the gate of the court; and, in fact, it occurs in conjunction with another Hebrew word, "paroket" (פרכת), which is derived from a root, still extant in Assyrian, meaning "to

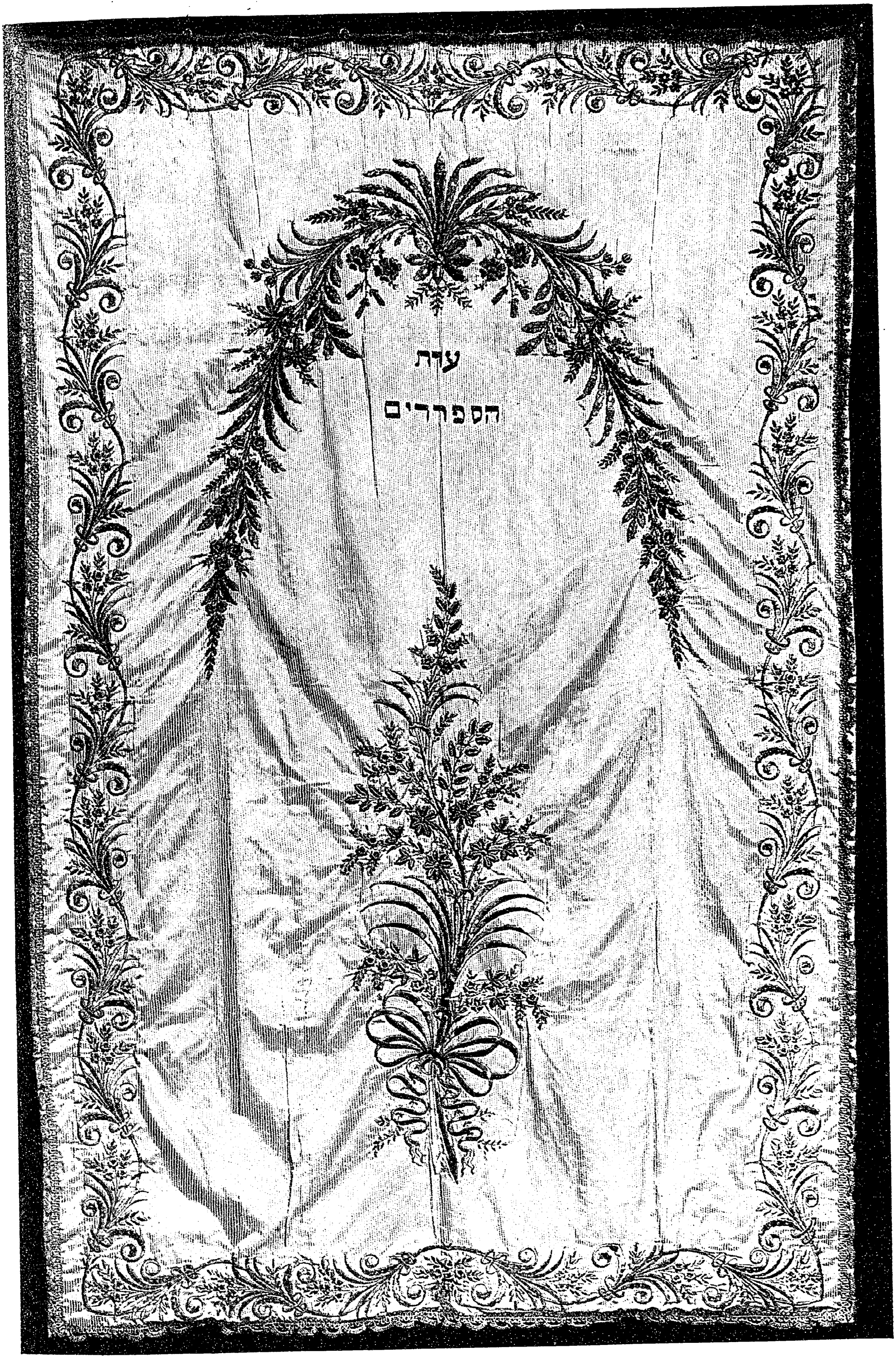
עדת
הספרדים

Curtain for the Ark of the Law, from a Synagogue at Smyrna.
(In the United States National Museum, Washington, D. C.)

"Paroket."

shut off," and is found in Ex. xxvi. 31, and elsewhere, as the designation of the curtain that divides the Holy of Holies from other parts of the Tabernacle. In Assyrian "parraku," by metonymy, signifies the apartment and shrine which are "shut off"; while the Hebrew has retained the active sense, and denotes the means used for "shutting off." This curtain was made of the same material and in the same manner as the rug. It corresponds to the "burḳa'" (veil) in the ka'bah, which suggests what the paroket may have been in the ancient days of Israel. Talmudic tradition states that such curtains were hung in front of the various gates and doors in the Temple. In fact, thirteen are enumerated with their respective assignments (Ket. 106a). A special officer had charge of them (Sheḳ. v. 1), and women are mentioned as engaged in weaving them (Yoma 51b). That curtains were also used for secular ornaments is learned from Pirḳe R. El. 41, where mention is made of a canopy ornamented with black curtains.

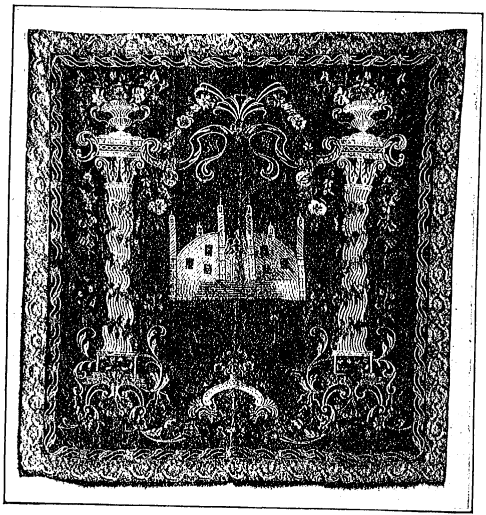

Curtain for the Ark of the Law, Probably from Asia Minor.

(In the United States National Museum, Washington, D. C.)

The Targumim translate "paroket" by "pargod" (Targ. Yer. to Ex. xxvi. 31, 33, 35; xxxix. 34 *et seq.*; Pirḳe R. El. iv.), a word of doubtful etymology, which, however, is rendered also a "coat," or "cloak," made of richly ornamented material and trimmed with fur (Gen. R. lxxxiv.). Curtains made of similar material might easily have been known by the same name (see Kelim xxix. 1). "Pargod" in the Talmud designates a curtain supposed to divide the inner or higher court of the heavens from the outer and more accessible celestial precincts. From behind this curtain or screen were heard voices that imparted information to the suppliant (Mek. to Ex. xix. 9). It is often contrasted with the direct communication on the part of an earthly ruler, or his secretary and ambassador (see Yoma 77a; Ber. 18b). This pargod is identical with or similar to the "velon" (= Lat. "velum"), a term which also connotes cloth and curtains made of the cloth (Kelim xx. 6; Beẓah 14b), and which is used in Num. R. iv. 13 in explanation of the Biblical פרכת (paroket). In its figurative application "Velon" (וילון = בילון) is the name of the seventh heaven, the Pargod (Ḥag. 12b; Ber. 58b, etc.).

The name is still in use among the Jews to designate the curtains hung in front of the Ark in the synagogue. Though the European Sephardic Jews do not use them, this may be due to the need of concealment in Inquisition days; and it is very doubtful if they were used in the earlier forms of the Ark of the Law. The earliest examples are without curtains (see Jacobs in "Jew. Quart. Rev." xiv. 737 *et seq*). The assumption that the curtains now attached to arks are intended to represent the curtain separating the Holy of Holies from the Tabernacle or Temple seems to be disproved by these representations. Very often these curtains were of costly material, velvet, brocade, and silk of various colors, though red and blue seem to have been the more common. They were provided with gold borders, fringes, and tassels, and were often embroidered in gold with inscriptions commemorating the pious donors and the event which occasioned the gift. Others display in artistic execution verses and quotations from the Bible; while symbols, such as crowns, or the letters כ"ת = כתר תורה ("crown of the Torah"), or lions, the emblem of Judah, are not infrequently woven into them or embroidered upon them. On the "awful days" (Rosh ha-Shanah and Yom ha-Kippurim) hangings made of white fabric are used.

Curtains in the Synagogue.

Suggestive symbolical significances and allusions have been read into the colors as well as into the dimensions of the curtains prescribed for the Tabernacle. According to Philo, the four colors which appeared in the thread indicated the four elements out of which the universe was created. Baehr, one of the more modern speculators on the symbolism of the Mosaic system, contends that the number seven in the dimen-

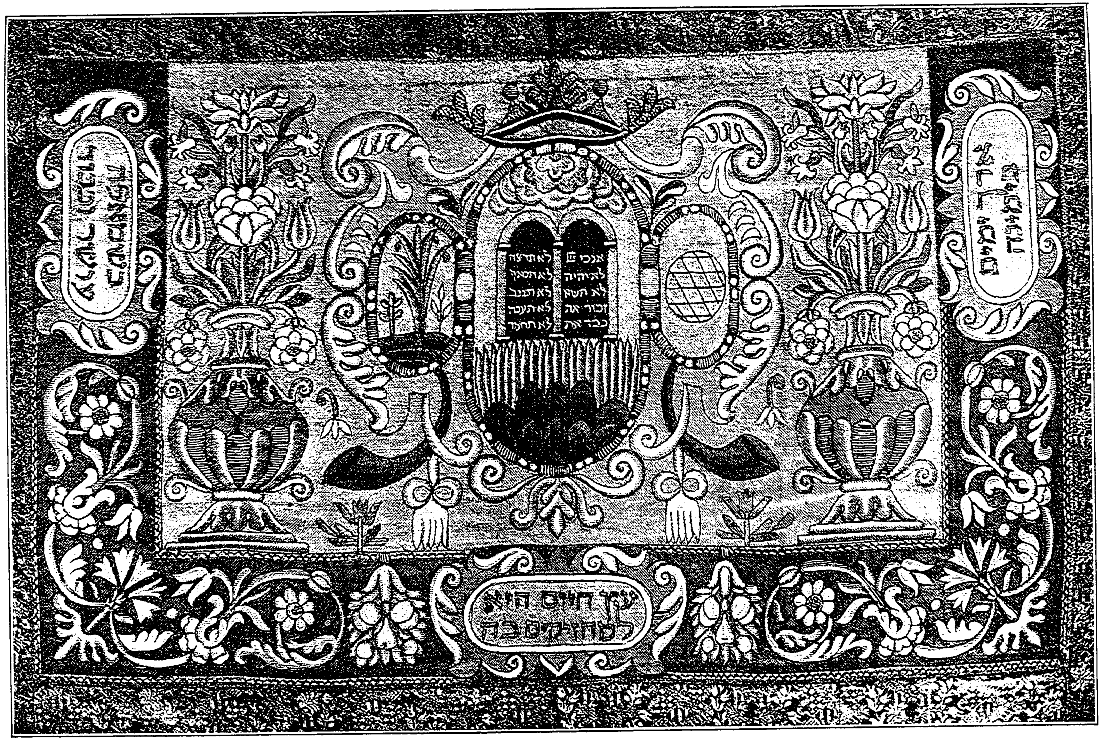
אנכי ה
לא יהיה
לא תשא
זכור את
כבד את
לא תרצח
לא תנאף
לא תגנב
לא תענה
לא תחמד
עץ חיים היא
למחזיקים בה
בשמאלה
עושר וכבוד

ITALIAN CURTAIN FOR THE ARK OF THE LAW, SEVENTEENTH CENTURY.

(In the Victoria and Albert Museum, South Kensington.)

sions is fundamental, and represents holiness in its various degrees. He also holds the four colors to have been of profound significance (Philo, "De Vita Moysis," iii. 6; Baehr, "Symbolik des Mosaischen Kultus," i. 207, 303).

J. E. G. H.

CUSA, NICOLAUS DE: Philosopher and theologian; born in Cusa, or Kues, on the Moselle, 1401; died in Todi, Umbria, 1464. He was Bishop and Cardinal of Brixan (Tyrol) at his death. As theologian he was known for his liberal views and wide mental horizon. It was he who facilitated the transition from the scholasticism of the Middle Ages to the philosophic speculations of the Renaissance.

As Papal Legate.

Cusa came in contact with the Jews both as a papal legate and as a philosopher. As legate he issued, with the approval of the Synod of Bamberg, an ordinance prescribing the badge for all Jews and Jewesses of Bamberg, and forbidding usury. Contravention of these laws would entail the ban (April 30, 1451). Through the intervention of the Roman emperor Frederick III. this ordinance was not immediately carried out. In 1452 De Cusa was compelled by the emperor to extend the term in regard to the Jews of Nuremberg, and on May 1, 1452, the pope (Nicolas V.) excluded Nuremberg entirely from the provisions of the ordinance. On March 20, 1453, on the representation of the Bishop of Bamberg, his diocese was also exempted; and on Oct. 15, in consequence of a petition of the Archbishop of Salzburg, the ordinance was made inapplicable to the whole of the Salzburg bishopric (see Stern, "Urkundliche Beiträge," i. 47, 52, 53, 55, 57).

As philosopher, De Cusa showed a much more impartial spirit in his attitude toward the Jews. He leaned toward the views of the German mystics. He refers to the book Raziel, without, however, evincing a thorough acquaintance with the Jewish mystics. He cites, also (in "De Beryllo" and "Reparatio Calendari"), Isaac Israeli, Avicebron, Abraham ibn Ezra, and the Maimonidist Jacob b. Makir.

Philosophical Views.

In his principal philosophical work, "De Docta Ignorantia," he credits "R. Solomon" (probably Maimonides) with these reflections: that pure truth is beyond the reach of all knowledge, and can not be reduced to a science; that man must strive to transcend the standpoint of mere reason if he would attain to pure truth; that science can never lead to a knowledge of God, for God alone can have a knowledge of His being, man's knowledge of God being at best a recognition of the unattainableness of positive knowledge. He follows R. Solomon in his treatment of the various names and attributes of God, holding that the nature of God is of infinite superiority, and can not be expressed in human language; and that only negative attributes can be ascribed to Him.

Nicolaus de Cusa had frequent controversies with Jewish scholars. He believed that they could be made to see the truth of the doctrine of the Trinity, but not that of the Incarnation. He complained that the Jews would not admit the divinity of the Messiah; that, in spite of their belief in a future universal resurrection, they continued to deny the resurrection of Jesus; and that, in spite of their belief in an eternal life, as is shown by their martyrdom, they would not recognize that this belief has its foundation, not in an observance of the Law, but in a belief in Jesus.

The above statements occur in his "Excitationes." In his "De Pace seu Concordia Fidei" he attempts to round off his system of philosophy with the theory that there is only one religion, manifesting itself in a variety of religious practises. To the different nations God has sent different prophets, in order that each should receive religious instruction in the manner best adapted to it. The existence of different religions is due only to the fact that men are not aware of this underlying religious unity. They all honor the same truth, however; and even the polytheists worship through their various idols a single God. Accordingly, it ought to be an easy matter, on scientific grounds, to reconcile the contending religious creeds; uniformity of religious practise, however, should not be demanded. Thus, the Jews might be allowed to retain their specific ritual, if only the symbolic meaning thereof be kept clearly in mind.

The contrast between these views and De Cusa's dealings with the Jews is explained by the universal idea of his time that it was necessary to segregate and humiliate them.

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G. I. E.

CUSH.—Biblical Data: A nation whose founder is mentioned in Gen. x. 6; I Chron. i. 8 as brother to Mizraim (Egypt) and as a son of Ham; with the exception of the passages in Genesis, A. V. renders it "Ethiopia." This African country is evidently meant in Gen. x. 6, but in the next verse six Arabic tribes are mentioned as sons of Cush, and in verse 8, Nimrod, the representative of Babylonia (Assyria), appears as his descendant. These three verses present the vexing problem, much discussed by scholars, arising from the fact that nations identical in name extend over parts of Africa, Arabia, and Babylonia. In regard to the passages referring undoubtedly to Ethiopia, see Ethiopia. In a great many cases it is very difficult to determine whether the translators have used this Greek name correctly, or which of the two other divisions, Arabia or Babylonia, mentioned in the table of nations given in Genesis is meant.

The Arabian branch seems to be intended in II Chron. xxi. 16, where Judah, under Jehoram, is plundered by "the Arabians that were near the Ethiopians." These evidently did not come from the southwestern end of Arabia. In Num. xii. 1, Moses' wife, the Midianitish woman Zipporah, is called an Ethiopian (margin and R. V. "Cushite"). In Hab. iii. 7 the tents of Cushan (the Septuagint reads "Cushim"; the name evidently is the same as "Cush") and the land of Midian are mentioned (compare verse 3 for other names of northwestern Arabia). There are doubtful references in Isa. xliii. 3, xlv. 14, xx. 3, xviii. 1. Some critics place also the Cushite "Zerah" in northwestern Arabia (II Chron. xiv. 9).

Winckler, "Muṣri, Meluḥḥa, Ma'in," ii., in "Mitteilungen der Vorderasiatischen Gesellschaft" (1898, pp. 169 *et seq.*; see also Schrader, "K. A. T." 3d German ed., p. 144), throws light on these passages. He shows that the Assyrians speak of this people as "Kusi" (Kûsh) in northern Arabia, subjected by Esarhaddon. See also Friedrich Delitzsch, "Die Sprache der Kossäer," Leipsic, 1884.

For the Babylonian "Cush" compare Gen. x. 6-8 (see above), and *ib.* ii. 13, where one of the four rivers of Paradise, the Gihon, "compasseth the whole land of Cush." The old attempts to see in this river the Nile lead to impossible geographical identifications; it must have belonged to the system of the Euphrates and Tigris. In Isa. xviii. 1 (Hebr.) the very obscure verses speaking of the land "beyond the rivers of Cush" can not mean Ethiopia, as Winckler, who refers the chapter to Merodach Baladan's legation to Hezekiah ("Alttestamentliche Untersuchungen," p. 146), has asserted. Since Schrader's "K. A. T." 1st ed., p. 87, this name of the Babylonian Cush has been explained by the Kashshi, a warlike nation from the Median Mountains, who conquered Babylonia in the seventeenth century B.C., and ruled over it for several centuries (see BABYLONIA). They may be identical (as usually assumed) with the Cosseans, a mountain people mentioned by the Greeks, or with the Kissians in Elam, or connected with both (see Delitzsch, "Wo Lag das Paradies?" pp. 124, 129).

As confirmation of the Biblical statements connecting peoples so remote, the following parallels have been adduced: the Greeks speak of eastern or Asiatic Ethiopians on the Red Sea in Gedrosia (compare Homer, "Odyssey," i. 23). Assyriologists since Rawlinson have often tried to find negro or nigritic types on the sculptures representing Elamites, and French explorers (F. Houssay and Dieulafoy) have recently contended that traces of dusky tribes, relatives of the nigritic aborigines of India, are recognizable in modern Susiana. Various tribes of southern Arabia seem to show African, non-Semitic descent; on Assyrian reports of "dark Arabians" see Winckler, *ib.* p. 144. Glaser, however ("Skizze der Geographie und Geschichte Arabiens," ii. 326-329), treats Cush as a brown-red race, extending in earliest time through Elam, Arabia, and eastern Africa. Others deny the possibility of connecting the three groups, and assume that their names possessed only an accidental similarity, completed by the ancient, vowelless orthography.

W. M. M.

E. G. H.

——**In Rabbinical Literature:** "Cush" in rabbinical literature is taken to be Ethiopia. According to an old Haggadah known to the pre-Christian Hellenistic writers, the wife of Moses, "the Cushite" woman, was the Queen of Ethiopia. Rashi claims that she was merely designated as an Ethiopian on account of her beauty, in order to protect her from the evil eye, but Onkelos makes her a "beautiful" woman, following in this the Talmudic application of the derivatives of the name, such as "Cushi," "black" persons of "negro" race, distinguished thus by their color from other men, to draw a lesson from a comparison for Israel. כושי משונה, the "distinguished Cushite" (= negro), is a standing expression in these Talmudic analogies (Yer. Mo'ed Ḳaṭan 16b). In Sifre to Num. § 99, the question is raised, "Was Moses' wife an Ethiopian?" and the answer is given, "She was 'beautiful' and thus 'distinguished' as the Cushi is by his color, by her beauty." In further development of this identification of "Cushite" with "negro," the former becomes simply a synonym for "black" (Suk. 34b; B. B. 97b). In Isa. xi. 11 Targum renders "Cush" by הנדאי ("India"), and in their discussion of Esth. i. 1 (Meg. 11a), Rab and Samuel dispute whether Cush is at the furthest extremity of the world or very close to India. The latter opinion rests on the confusion of Cush with the name of a province extending to the borders of India, Huzistan probably (Neubauer, "G. T." p. 386).

E. C. E. G. H.

CUSTOM (Hebrew, "Minhag"): An old and general usage, or a religious practise, not based on any particular Biblical passage, and which has, through the force of long observance, become as sacred and binding as laws instituted by the proper authorities.

"Custom always precedes law" (Soferim xiv. 18). This is true not only of the Talmudic laws prescribed by the Rabbis, but also of many Biblical institutions. Many statutes and commandments, civil, moral, and ecclesiastical, found on the pages of Scripture undoubtedly had their origin in the customs of the people, which, however, became modified and fixed by being inscribed on the sacred books. Some of the customs, as, for instance, circumcision, or the prohibition of eating blood or of eating the "sinew which shrank," may date back to patriarchal days; others, again, may have a later or perhaps a foreign origin. Moreover, even after the laws had been written down, the manner and form of practise could not always be detailed; and although the Talmud (Zeb. 115b; Sifra to Lev. xxv. 1; see Maimonides' Introduction to the Mishnah) relates that all the details of the Law were delivered by Moses to Israel, there were still many tribal and family customs which must have remained unmentioned. For example, the acquisition of property by the exchange of a garment of some kind ("ḳinyan sudar") is mentioned (Ruth iv. 7) as an old custom.

Authority of Custom.

Customs which grew up among the people in various places and in different forms, the Rabbis consider of binding importance. "When thou comest to a town follow its customs, for when Moses went up to heaven he refrained from food for forty days and forty nights; and when the angels came down to visit Abraham they partook of his meal, each one submitting to the custom of the place" (Gen. R. xlviii. 16; B. M. 86b). Even God Himself complied with the prevailing custom when He buried Moses (Sanh. 46b). If a judge be in doubt concerning a certain law, he is advised to follow the common usage of the people (Yer. Peah vii. 5; Ber. 45a). Should a custom conflict with some established institution ("halakah"), the custom frequently takes precedence (Soferim xiv. 18; Yer. Yeb. xii. 1). The court was equally empowered to inflict punishment upon the transgressor of a custom as upon the transgressor of a written law (Yer. Pes. iv. 3; compare Bek. 2a; Tos. *s.v.* "Ḳonsin"). To the question, Why men of the present time, who are acquainted with the calendar, must observe the second day of the holidays, the reply is "Be careful with the customs of your fathers" (Beẓah 4b; Maimonides, "Yad," Ḳiddush ha-Ḥodesh, v. 5). The later rabbis emphasized still more the importance of custom and precedent, making them of almost equal weight with Biblical injunctions (Shulḥan 'Aruk, Yoreh De'ah, 376, 4, Isserles' gloss). "Remove not the ancient landmark which thy fathers have set" (Prov. xxii. 28), was interpreted to refer to the ancient customs of the Jewish people (Yalḳ. *ad loc.*).

Legal Applications.

In civil cases the customary law was very frequently consulted. "Everything depends on the custom of the land," was a general principle of the Rabbis. Partners who agreed to divide a piece of land among themselves were obliged to contribute equally to the building of the fence. The material of which the fence should be made and the thickness of the fence were decided by the custom of the land (B. B. 2a; "Yad," Shekenim, ii. 15; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 157, 4). The length of a day's labor and the kind of food to be given to the laborer are also regulated by custom (B. M. 83a; "Yad," Sekirut, ix. 1; Ḥoshen Mishpaṭ, 331, 1, and Isserles' gloss). Whether a domestic servant is obliged to pay for breaking house utensils during service also depends on custom ("Pitḥe Teshubah" *ad loc.*). The charge of unchastity ("ṭa'anat betulim") could not be advanced against a woman in a place where bride and groom were permitted to remain by themselves before the marriage (Ket. 12a; "Yad," Ishut, xi. 8; Shulḥan 'Aruk, Eben ha-'Ezer, 68, 1).

The Talmud recognizes different kinds of customs: (1) of the land; (2) of the locality; (3) of the men of Jerusalem; (4) of certain families; (5) of the pious; (6) of scholars; (7) of chaste women; (8) of the Patriarchs; (9) of the Prophets; (10) of the non-Jews; and (11) of the common people.

Differences of Custom.

The provinces of Judea and of Galilee had peculiar customs, which differed greatly from one another. The Galileans and the inhabitants of Jerusalem used to include in the marriage contract ("ketubah") the condition that, if the husband died first, the widow should be permitted to live in his house all the days of her widowhood, while the Judeans added to it, "or until the heirs agree to pay her the money due to her by the contract" (Ket. 52b). The Galileans abstained from work the whole day preceding Passover; in Judea work was permitted until noon (Pes. 55a; compare Frankel's "Darke ha-Mishnah," pp. 66-68).

Whether one may work on the day before Passover, or on the Fast of Ab, depends entirely on the local custom (Pes. 50a, 54b). In some places the sale of small cattle to non-Jews was forbidden; in other places this was not the case (Pes. 53a). The right to eat roasted meat on the eve of Passover also depends on local custom. Todos of Rome established among the Roman Jews the custom of eating roasted kids on Passover nights (*ib.*). In some places lights were not permitted in the houses on the eve of the Day of Atonement (Pes. 53b). These customs were permitted to remain; and the people were obliged to observe the usages of their respective localities.

Customs of Jerusalem.

The men of Jerusalem also had their peculiar customs, which were often commended by the Rabbis. It was the practise among them, when a caterer was engaged to prepare a meal to which strangers were invited, and he spoiled it, to collect from him a fine for the disgrace caused both to the host and to the guests. In order to indicate the time when meals were ready and guests might enter, it was customary to hang up a screen in front of the door. So long as the screen was there, guests were welcome; when the screen was removed, guests might not enter (B. B. 93b). They were very careful in their transactions, and in their bills they noted even the hour of the day when the transaction took place (Ket. 93b). So zealous were they in the observance of religious ceremonies that they carried their "lulab" with them the whole day during the Sukkot festival (Suk. 41b). The "pure of mind" of Jerusalem would not sit down to a meal, nor sit in a court of justice, nor sign their names as witnesses, unless they were acquainted with their colleagues and assured of their fitness (Sanh. 23a). It was the custom in the courts of Jerusalem to dismiss both the principals and the witnesses before the discussion of the case by the judges commenced (*ib.* 30a).

Of the pious men—the earlier Ḥasidim—it is said that they used to spend a whole hour in preparing themselves for prayer. R. Akiba was accustomed to shorten his prayers when he prayed with the congregation, so as not to keep the people waiting for him (Ber. 30b). They are also reported to have been careful to hide sherds and broken glass three fists deep in the ground, so as not to obstruct the plowshare or to cause injury to passers-by (B. Ḳ. 30a).

R. Gamaliel II. set the example to all his contemporaries by a request he made before his death, to be buried in a plain cotton shroud—a custom which was followed by all Israel. This proved a great relief to the poor, who were unable to follow the luxurious customs formerly prevailing (M. Ḳ. 27b; Ket. 8b). It was the custom of R. Judah b. 'Illai to bathe his face, hands, and feet in warm water before Sabbath began (Sab. 25b). This also was adopted by the Jewish community (Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1). The same rabbi was accustomed, before the eve of the Fast of Ab, to eat a crust of dry bread with salt and water while sitting near the stove, the most despised part of the house. This, with some modifications, was also incorporated among Jewish customs (Oraḥ Ḥayyim, 552, 6). Women were accustomed not to work on Saturday night until the "Habdalah" had been recited; or on new moons, or on Ḥanukkah while the candles were burning (Yer. Pes. iv. 1; Oraḥ Ḥayyim, 299, 10; Isserles' gloss, 417, 1, 470, 1).

While custom was thus regarded as very sacred and binding, the Rabbis were nevertheless careful to distinguish between custom and law (Yeb. 13b; Niddah 66a; Ta'an. 26b). New customs, although tolerated, were not regarded favorably; for the Rabbis aimed chiefly at unanimity and uniformity. It was a principle with them—fancifully derived from the expression "Lo titgodadu" (Deut. xiv. 1)—that there should be no division in custom and observance, although violations of this were unavoidable and frequent. They considered an erroneous custom to be one that had no basis in the Torah, and such they were ready to discard ("Ḳiẓẓur kelale ha-Talmud"; compare Yer. Pes. iv. 1).

Development of Custom.

As the Jews after the completion of the Talmud, wandered farther away from the centers of Jewish learning in Babylon, their customs became more and more divergent. Local usages grew up in every community, which were held in veneration by the people. Even the Geonim, who had a strong influence over the Jews of the Diaspora between the seventh and eleventh centuries, did not wish to tamper with the local "minhagim." They even frequently advocated the retention of a custom of which they themselves disapproved. In the course of time the customs increased in number; and the differences between them became very marked and portended danger of schism. Superstitions prevalent among the people of the dark ages frequently crept in among Jewish usages; and the Rabbis then became alarmed, and began to raise their voices against the multiplicity of customs. Maimonides vigorously decried this "minhag sickness," as Güdemann calls it, and Rabbenu Jacob Tam (1100–1171) said, in his epigrammatic style, that "minhag," when inverted, spells "gehinnam"; and that if fools are accustomed to do certain things, it does not follow that the wise should do likewise. During the thirteenth and fourteenth centuries many scholars endeavored to trace the origin of and the reason for the different customs; and a critical spirit prevailed even in the responsa of that period. This effort, the personal example of famous rabbis, and the synods that assembled at different places during that period, greatly helped toward introducing some uniformity in Jewish customs. The most important figure in this age is MhRIL, or Rabbi Jacob Levi Molin, who was born in the middle of the fourteenth century in Mayence and died in Worms in 1427. His book on minhagim, which was published after his death, became the standard for many generations for synagogal and communal customs (see Güdemann, "Gesch. des Erziehungswesens," iii.).

Sephardim and Ashkenazim.

Of far greater consequence than all these local differences of custom is the division between the Sephardim (Jews adhering to the Spanish and Portuguese ritual) and the Ashkenazim (those adhering to the German and Polish rituals). These differ not only in minor customs and observances, but also in the pronunciation of Hebrew and in their liturgies. The Sephardim have retained the pronunciation of Judea, while the Ashkenazim are considered to have brought with them the language of Galilee. They also differ in the manner of intoning their prayers; the Sephardim still maintaining the old Oriental chants, while the Ashkenazim have permitted a strong European element to enter into their synagogal music. The important portions of the service are alike in both, with some possible variations of words and phrases; but in the prayers of later origin the divergence is very great. The Ashkenazim are supposed to have brought their prayer-book from Tiberias, Galilee, the earliest authority for which is the Maḥzor Vitry (1208), while the Sephardim are supposed to have brought theirs from the Babylonian schools of the ninth century (R. Amram, "Siddur"; see Amram ben Sheshna). R. Joseph Caro, the compiler of the Shulḥan 'Aruk, himself of Spanish origin, in his code followed the Sephardic customs to a very large extent. This fact induced R. Moses Isserles of Cracow to add his annotations, remarking especially the more rigorous customs prevailing in the Ashkenazic Jewish communities. The Shulḥan 'Aruk, which first appeared in 1565, became, therefore, the standard in law and custom for all Jewry (see Caro, Joseph).

The Cabala, which flourished among the medieval Jews, left an indelible impress upon the customs of the people. Besides the many new customs that were introduced in its wake, many of the old ones changed their form and meaning by receiving cabalistic interpretations (compare Ḥul. 105b). Even the learned and the scholarly were influenced by its mysterious teachings, and in preparing their codes of laws and in writing their responsa on religious questions, evil spirits, magic, combinations of letters and words to produce certain effects were taken into account. This spirit crept even into the prayer-book, provided amulets for infants, regulated the manner of putting on the garments in the morning, washing the hands, and so forth (Oraḥ Ḥayyim, 3, 3, 11; 4, 2, 12, 19). The customs adopted by some of the great cabalists were collected and published to serve as a guide to their followers ("Minhag ha-ARI" = The Customs of R. Isaac Luria).

The Cabala is still of great value and of much influence in the lives of the Ḥasidim, a sect numbering hundreds of thousands of Russian, Galician, and Rumanian Jews. Founded by Israel Ba'al Shem in the beginning of the eighteenth century, this sect has since grown to very large proportions, in spite of the "mitnaggedim"—the rabbis and communities that opposed them. Although they do not discard the laws and customs of the Shulḥan 'Aruk, they still attach more importance to worship than to religious observance. In their service they follow to a large extent the Sephardic ritual, although they have retained the Ashkenazic pronunciation of Hebrew (see Ḥasidim; Ba'al Shem-Ṭob).

At the beginning of the nineteenth century a movement was set on foot among German Jews to introduce reforms in the Jewish service. Originating as it did with the rejection of a portion of the beliefs upon which the old service was founded, the movement also extended to other aspects of Judaism, and resulted in a change not only in the form of synagogal worship, but also in the practise and observance of the religious laws of the Jews. New customs were instituted, such as confirmation at the Feast of Shabu'ot, instrumental music on Sabbaths and on holidays, and so forth. Since the beliefs varied in different communities, the practise also varied; and although the Reform movement counts to-day many votaries in Europe and in America, there is not yet any uniformity in custom. Old Jewish usages, however, still survive in the majority of communities, frequently modified to suit modern requirements. See Reform; Ritual; Conferences, Rabbinical.

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E. C. J. H. G.

CUSTOMS. See Bridegroom of the Law; Burial; Cemetery; Childbirth; Folk-Lore; Funeral Rites.

CUTHAH or **CUTH** (Hebrew, כות, כותה; LXX., Χουθά; Eusebius and Jerome, Χωθά; Assyrian, "Kutu"): One of five cities from which Sargon, King of Assyria, brought settlers to take the places of the exiled Israelites (II Kings xvii. 24, 30). These settlers were attacked by lions, and interpreting this to mean that their worship was not acceptable to the deity of the land, they asked Sargon to send some one to teach them, which he did. The result was a mixture of religions and peoples, the latter being known in the Talmud as כותים ("Cuthim") and כותיא ("Samaritans"). They "are called in the Hebrew tongue 'Cutheans,' but in the Greek 'Samaritans'" (Josephus, "Ant." ix. 14, § 3). In the Assyrian inscriptions "Cutha" occurs on the Shalmaneser obelisk, line 82, in connection with Babylon. Dungi, King of Ur, built the temple of Nergal at Cuthah (Schrader, "K. B." iii. 81a), which fell into ruins, so that Nebuchadnezzar had to rebuild the "temple of the gods, and placed them in safety in the temple" (*ib.* 51b). This agrees with the Biblical statement that the men of Cuthah served Nergal (II Kings xvii. 30). Cuthah has been identified with the ruins of Tell Ibrahim, northeast of Babylon, uncovered by Hormuzd Rassam. The site of the Nergal temple can still be pointed out. Josephus places Cuthah, which for him is the name of a river and of a district ("Ant." ix. 14, §§ 1, 3), in Persia, and Neubauer ("G. T." p. 379) says that it is the name of a country near Kurdistan. See Schrader, "C. I. O. T." pp. 270 *et seq.*

E. G. H. G. B. L.

CUTTINGS: In Biblical usage, incisions or gashes in the flesh. The Law forbids the Israelites to make any cuttings in the flesh. For this operation two terms are used: "hitgoded" (Deut. xiv. 1) and "saraṭ" (Lev. xix. 28). From the context of these passages it is plain that some connection obtained between the practise so prohibited and the customs of mourning. In the days of Jeremiah such cuttings in the flesh seem to have been the prevalent method of manifesting grief at the death of kindred. The custom is anything but offensive to the prophet; for he mentions (Jer. xvi. 6) the impossibility of mourning for the dead in the usual way as one of the dire penalties awaiting the disobedient people. Other passages confirm the prevalence of this custom as a demonstration of grief and mourning (*ib.* xli. 5, xlvii. 5). From Biblical and other sources it is known that the practise was common to other peoples. Passages in Jeremiah (xlvii. 5, xlviii. 37; compare Isa. xv. 2) prove it to have been customary among both the Philistines and the Moabites; for the Arabs it is attested by Wellhausen ("Reste Arabischen Heidentums," p. 181), and it is still practised by the Persian Mohammedans at the annual celebration in memory of Ali, Ḥasan, and Ḥusain.

The assumption that this peculiar habit resulted from a desire to emphasize sorrow is insufficient; and the prohibition is certainly not founded on the idea that such excesses of grief were displeasing to God. The practise is interdicted as "defiling." This term suggests that the rite had originally some significance of a ritual character, and was part of a scheme of worship. This is apparent in I Kings xviii. 28, where the priests of Baal at the sacrifice cut their flesh in order to bring about the gracious reception of their offering and to elicit from their god an answer to their prayer. Some such meaning the custom must have had in the remote days of Israel. The prophet Hosea (vii. 14) reproaches the people because, contrary to the commandment of Yhwh, they made cuttings in the skin in order to obtain wheat and wine (the reading of the LXX. = יתגודדו).

A still earlier purpose than that of winning the favor of the Deity must be sought. Originally the custom was connected with the worship of the spirit of the departed. The tearing of the garment as a sign of mourning is a modification of the primitive ritual customs associated with the cult of the dead. In Assyrian is found the cognate verb for the Hebrew "saraṭ," in the sense of rending one's garment (see Delitzsch, "Assyrisches Handwörterbuch," *s.v.* "Sharaṭu"), the garment being a later substitute for the skin, which in primitive days was slashed and cut in honor of the dead. When the Law (Deut. and Lev.) prohibited this custom, the original association with the cult of the dead may no longer have been present in the mind of the people. It was, however, regarded as a heathenish practise, belonging to the service of Baal; and as such it was objectionable, and called for suppression.

Tattooing (marking the skin by pricking in pigments) is even at the present time a custom much in vogue in the Orient. It seems also to have been occasionally practised among the Israelites and other peoples of Bible days (Jer. xlvii. 5, xlviii. 37). It is prohibited in Lev. xix. 28.

For the custom of cutting the hair—also prohibited, and probably of similar origin—and its connection with funereal cults, see Hair.

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E. G. H. I. Be.—E. G. H.

CUZZERI, SEMA (צמח קוצר): Italian poet; resident at Padua. He witnessed the terrible attack on the ghetto of Padua on Aug. 20, 1684. He portrays the sorrows of that time in an Italian poem entitled "L'Innocenza Illesa," and narrates the horrible cruelties recorded in Isaac Cantarini's "Paḥad Yiẓḥaḳ"; he describes in detail the ghetto of Padua and the persecutions that occurred there, and defends the Jews against the groundless accusation, made at that time, of cruelties committed against the Christians of Budapest. The contents of the still unpublished poem are given in Antonio Ciscato's "Gli Ebrei in Padova," pp. 203 *et seq.* (Padua, 1901).

G. I. E.

CYMBALS: Musical instruments of percussion. The term is used in the A. V. in all passages except one (Zech. xiv. 20) as the rendering of the Hebrew "ẓelẓelim" and "meẓiltayim." Known to most nations of antiquity, cymbals served to mark time or rhythm at dances or for singers and other musical performers. This is also their function in the Bible. In Ezra iii. 10 they accompany "ḥaẓoẓerot" (trumpets) only; but elsewhere they are mentioned in connection with several other instruments. They were prominent in the music at religious ceremonies (I Chron. xv. 16, 19; II Chron. v. 13, xxix. 25; Neh. xii. 27). Levites were set apart as cymbalists (I Chron. xvi. 42).

One Pair in the Temple.

Cymbals were made of brass (I Chron. xv. 19; Josephus, "Ant." vii. 12, § 3; Yer. Suk. v., end), or of copper with a slight admixture of silver, to judge from a pair found in an Egyptian tomb. They varied considerably in size. Among the Arabs two different sets are in use: one, of a large diameter, at religious ceremonies; the other, of smaller size, to accompany the dance. A similar difference seems to be indicated by the several qualifications of the cymbals mentioned in Ps. cl. 5; viz., "high sounding" ("ẓilẓele teru'ah") and "loud" ("ẓilẓele shema'"). The fact that Josephus (*l. c.*) describes only one kind, *πλατέα* and *μεγάλα* ("broad" and "large"), has not been without weight in shaping the opinion that, as among the Arabs, so among the Hebrews, only the broad sort—*i.e.*, those of large diameter—were permitted at holy offices. The Mishnah, too ('Ar. 13a; compare Gem. 13b), is emphatic in stating that only one pair was used in the Temple. The "loud" (shema') cymbals have, in consequence, been explained as castanets, *i.e.*, four small plates fastened to the thumbs and forefingers of both hands (= *κρέμβαλα*, "seistra"; see Pfeiffer, "Ueber die Musik der Hebräer," p. 54)—but there is no warrant for the assumption (see illustrations in "Psalms," ed. Haupt, "S. B. O. T." pp. 232, 233).

The cymbals in use in the Second Temple were credited by the Rabbis of the Talmud with great antiquity, and had undergone repairs impairing the quality of the tone (Yer. Suk. v., end). Still their loud and far-carrying sound was also remembered (*ib.* 55c, below; Tamid 30b). The Temple cymbals were in charge of a special officer: Ben Arza is mentioned in this capacity (Sheḳ. v. 1; Yer. Sheḳ. 48a). His instruments gave the signal for the Levites to chant the psalms (Tamid vii. 3, 4). The verb used to denote playing on the cymbals is "hiḳḳish" (הקיש), which, in connection with the preposition "upon" (על) occurring in some passages (where, however, other readings have ב = "with"), may possibly indicate that the instrument in the Temple consisted of only one plate, which was stationary, and was beaten by the performer with a clapper or hammer. In confirmation of this view the fact may be considered that, while in Biblical Hebrew the name is a plural (?) or a dual, in later Mishnaic it occurs as a singular.

In Zech. xiv. 20 the Authorized Version renders the Hebrew words "meẓillot ha-sus" by "bells," while the Septuagint has "bridles" (see Bridle), and the Targum translates them as "blankets"; *i.e.*, caparisons. Rashi explains that reference is here made to נקישות ("clappers," or clapper-like, globe-shaped balls of metal), which, as he suggests by his translation into French, "tinter," emit a jingling sound—an explanation which Ḳimḥi, quoting Rabbi Eleazar b. Pedath (Bab. Pesaḥim 50a), accepts. The use of such contrivances to ornament horses' trappings is common in the Orient. In fact, "ẓilẓol," in Talmudic Hebrew, is the name of a belt (hence the LXX. "bridle") ornamented with such clappers, worn by women of ill repute and indicative of their trade (Midr. R. to Esther i. 11; Soṭah 9a).

Perhaps the allusion in I Cor. xiii. 1 is also to this custom. The *κύμβαλον ἀλαλάζον*, taken as denoting such an attachment to a belt of this kind and purpose, expresses most strongly and strikingly the underlying thought of the passage.

Bibliography: Nowack, *Hebräische Archäologie*, i. 270; Benzinger, *Arch.* p. 271; John Stainer, *Music of the Bible*, London, without date; Riehm, *Handwörterbuch*, 2d ed., s.v. *Becken.*

E. G. H.

CYPRESS: Generally, the tree known to botanists as *Cupressus sempervirens*, and common to southern Europe and western Asia. In modern Palestine the cypress is frequently found in the neighborhood of towns, and is often planted in cemeteries. There is some confusion as to which Hebrew word connotes the tree so named. In the A. V. the word "tirzah" (Isa. xliv. 14) is rendered "cypress," the context showing that a hardwood-tree is intended. The R. V., however, has abandoned this translation and adopted "holm-tree." On the other hand, a marginal note to Isa. xli. 19 (comp. lx. 13) suggests "cypress-tree" as a better equivalent than the usual "box-tree" for the Hebrew "te'ashshur" (תאשור), while in II Sam. vi. 5 it is proposed to read "cypress" instead of "fir" for the Hebrew "berot."

The older tradition, which favors the identification of the te'ashshur with the cypress, is fairly reasonable. The Arabs distinguish two classes of cypress-trees. One they call "sharbin," also known as the "tar-tree," because tar is derived from it; it is distinguished by broad branches that spread out on both sides of the trunk. The other class is called "sarw" ("sarwah"), and is of a very straight growth. Both names are derived from a root meaning, according to Fleischer, "to loom up high." Corresponding to "sharbin" is the Assyrian "surwan," also "shurmenu," which is the Syriac "shurbina" (written also "sharwina") and the Targumic "shurbana"; it is the tree known in the Talmud as "turanita." While some of the ancient authorities assume that this species is the cedar, or the *Juniperus oxycedrus*, others render it by the Greek *κυπάρισσος*. The "sarw" ("sarwah"), for which the Syriac has the same name as for the "sharbin," is the *Cupressus sempervirens*, known also as *C. fastigiata*, or, according to Linnæus, *C. pyramidalis*. Though the original distinction has not been clearly maintained in the cognate languages, it is proper to base upon it the difference between the tree designated in Hebrew by "te'ashshur" and that known as "berosh." The te'ashshur is the variety called in Arabic "sarw"—*i.e.*, the straight-growing—while the berosh is the tree known in Arabic as "sharbin," with branches spreading out. The "tirzah," also, is probably a tree of this family. The wood of the cypress was highly valued, and was used in the construction of ships (Ezek. xxvii. 5), of floors and doors, as well as for lances. Even musical instruments were made of this wood (II Sam. vi. 5). As in the Bible, so also in Assyrian inscriptions, the cypress is frequently mentioned in connection with other trees, but most generally with the cedar.

If the exact value of the Biblical names be in doubt, the accurate determination of the meanings of the terms occurring in the Mishnah and Talmud in designation of trees of the evergreen class is involved in still greater uncertainty. Etymological equivalents of these Biblical names can be found, and other words have been added, but which of them indicates the cypress, or either of the two kinds named, can not be definitely determined. "Berosh," in Tan. to Terumah ix., is explained as the pine; in other passages (B. B. 80b; Giṭ. 57a; R. H. 23a) the cypress is named "toranita," which, again, in the catalogue of the fourteen or twenty-four kinds of evergreen trees (Ket. vii. 31c), is held to be the acacia ("shiṭṭah").

A curious custom may be mentioned in this connection: In Bethar, when a boy was born a cedar-tree was planted; when a girl, a cypress (Rashi, "pine"; Giṭ. 57a). A new name for the cypress seems to be "ashuḥa," the "female" cedar or the cypress. It is plain, however, that the Rabbis understood by the various names which designated the cypress-tree, a tree of great endurance and hardness. An old saw illustrates this: "Why was this stone placed near the cypress?" (Peah viii. 20d); the meaning being, Why put one hard substance near another? or, Why ask puzzling questions?

Bibliography: Riehm, *Handwörterbuch*, 2d ed., pp. 243, 283; Löw, *Aramäische Pflanzennamen*, pp. 59, 387; Fleischer, in Levy, *Targum Wörterb.* ii. 580.

E. G. H.

CYPROS: Wife of King Agrippa I., daughter of Phasaelus and Salampsio, and granddaughter of Herod I. She had three daughters, Berenice, Mariamne, and Drusilla; and two sons, Agrippa and Drusus, the latter dying in childhood (Josephus, "Ant." xviii. 5, § 4; *idem*, "B. J." ii. 11, § 6). When Agrippa I., while still a prince, was on the point of committing suicide in Idumæa because of his poverty and debts, his wife Cypros restrained him, and bade him appeal for assistance to his half-sister Herodias, Princess of Galilee ("Ant." xviii. 6, § 2). The alabarch Alexander Lysimachus, while refusing Agrippa's request for the loan of a certain sum wherewith to pay his debts, granted the money to his brave and clever wife Cypros (*ib.* 6, § 3).

G. S. Kr.

CYPROS: A woman of noble Arabian family; married about 75 B.C. the Jewish governor Antipater, to whom she bore five children, Phasaelus, Herod (afterward king), Josephus, Pheroras, and Salome (Josephus, "Ant." xiv. 7, § 3; *idem*, "B. J." i. 8, § 9). Once when Herod had to go to Augustus, he gave his mother, Cypros, and his sister into the care of his brother Pheroras, and had them taken to Masada ("Ant." xv. 6, § 5); but his wife Mariamne and the latter's mother, who looked down haughtily upon Herod's mother and sister ("B. J." i. 22, § 3), had to be sent to a different place. Κύπρις ("Cypris") is found as a variant of Κύπρος. Herod built a fortified and pleasant retreat near Jericho and called it "Cypros" in honor of his mother ("Ant." xvi. 5, § 2; "B. J." i. 21, § 9). This stronghold was destroyed at the beginning of the Jewish war under Nero (compare Mussafia, "Cyprus," in Kohut, "Aruch Completum," vii. 169).

G. S. Kr.

CYPRUS: The large island in the easternmost basin of the Mediterranean, probably deriving its name from the Cyprus flower (Κύπρος), the Hebrew appellation of which is כפר. Josephus states ("Ant." i. 6, § 1) that the island, called כתים in Hebrew, was named after the city "Ketion" or "Kition." Nevertheless the term "isles of Kittim" (Jer. ii. 10; Ezek. xxvii. 6) indicates that "Kittim" signified all the islands and coastlands of the West, and, according to I Macc. i. 1 (Χεττείμ) and viii. 5 (Κιτιέων βασιλέα), included Macedonia, and, according to Dan. xi. 30, even Italy. The inhabitants of Cyprus were at first, perhaps, Carians; in historical times, Phenicians; and later, Greeks. During the last period, as the Judean Agrippa writes to the emperor Caius, the Jews were numerous there (Philo, "Legatio ad Caium," 36; ii. 587, ed. Mangey). They stood in intimate relationship with the inhabitants of the island, and the favorable decree of the Romans regarding Jewish subjects was sent also to Cyprus (I Macc. xv. 23). During the war over the city of Ptolemais between Alexander Jannæus and Ptolemy Lathyrus, King of Cyprus, the Jews suffered severe losses, and Cleopatra III. of Egypt, mother of the Cyprian king, despatched her Hebrew commanders Chelkias and Ananias to the aid of Alexander Jannæus, who thereupon defeated the Cyprians. Referring to this event, Josephus ("Ant." xiii. 10, § 4) quotes the statement of Strabo that the Jews of Cyprus remained steadfast in their allegiance to the party of Lathyrus, notwithstanding the high favor shown them by Queen Cleopatra.

In Hasmonean Times.

In Cyprus as in Egypt, the Jews fared well at this time; and a distinguished Cyprian Hebrew, Timius by name, married Alexandra, daughter of Phasaelus and Salampsio, the latter a granddaughter of Herod the Great. This union, however, was without issue ("Ant." xviii. 5, § 4). Christianity was preached here among the Jews at an early date, Paul being the first, and Barnabas, a native of Cyprus, the second, to disseminate the new doctrine (Acts iv. 36, xi. 19, xiii. 5, xv. 39); and according to a legend Barnabas was killed here by the Jews ("Acta Barnabæ," § 23). There is also an account, agreeing well with what is known from classical authors concerning the fertility of Cyprus, that Queen Helen of Adiabene had fruit brought from the island to Jerusalem. Under the leadership of one Artemion, the Cyprian Jews participated in the great uprising against the Romans under Trajan (117), and they are reported to have massacred 240,000 Greeks (Dio Cassius, lxviii. 32). This

In Roman Times.

insurrection was finally quelled after considerable bloodshed (perhaps by Q. Marcius Turbo, who suppressed the uprising in Cyrene and Egypt), with the result that the Jews of Cyprus were almost entirely extirpated. The blood of the Jews slaughtered in Palestine is said to have streamed as far as Cyprus (Lam. R. i. 16, iv. 19); that is, the insurrection and the consequent slaughter of the Jews extended to Cyprus. In further punishment a severe law was enacted, according to which no Jew was thereafter to be permitted to land on Cyprian soil, not even in case of shipwreck; nevertheless Jewish residents were still to be found upon the island at a later period; and the products of the soil, to which Talmudists frequently refer (for instance, the "cumin" of Cyprus, Yer. Dem. ii. 1), were probably brought into the market by them. So rapidly did the Jews multiply that in 610 they were sufficiently numerous to participate in the insurrection against the Greeks under Heraclius.

A scholar, Moses of Cyprus by name, is said to have been arbitrator (in the eleventh century) between the Armenians and the Greeks ("Zeit. für Hebr. Bibl." vi. 116). Benjamin of Tudela found in Cyprus a number of Jewish communities, one of which was guilty of the heresy of observing the Sabbath from Saturday morning to Sunday morning, instead of from Friday evening to Saturday evening. Judah Mosconi also visited the island, as did Menahem ben Perez (Zunz, "Gesam. Schriften," i. 168). In 646, and again in 1154, Cyprus was devastated by the Arabs; in 1571 it was annexed by Turkey, having been wrested from the Venetians on the advice of Don Joseph Nasi, who came near attaining to the dignity of the Cyprian crown (Hammer, "Gesch. der Osmanen," iii. 564). In 1878 Cyprus came under English rule.

S. Kr.
G.

Recent Colonization.

During the last twenty years of the nineteenth century several attempts were made to colonize Russian and Rumanian Jewish refugees in Cyprus. The first attempt, in 1883, was made by Friedland, and a settlement of several hundred Russians was effected in Orides near Papho. In 1885, 27 Rumanian families settled in the island as colonists, but were not successful (see "Ha-Meliẓ," 1888, No. 71, col. 1136). Nothing daunted, Rumanian Jews in 1891 again bought land here, though they did not themselves emigrate. Fifteen Russian families under the leadership of Walter S. Cohen founded a colony in the year 1897 at Margo, with the help of the Ahawat Zion of London and the Jewish Colonization Association; and in the year 1899 Davis Trietsch again advocated colonization in Cyprus, especially for Rumanian Jews. As a delegate to the Third Zionist Congress at Basel, in Aug., 1899, he attempted to get an indorsement of the project from the congress; but he was met by a decided refusal ("Stenographisches Protocoll des III. Zionisten-Congresses," p. 232). He nevertheless persevered, inducing a dozen Rumanian Jews and, in the spring of 1900, twelve of the Boryslav miners to emigrate to the island. Twenty-eight Rumanian families followed these; and the colonists received assistance from the Jewish Colonization Association. These settlers have farms at Margo, and at Ashcriton ("Jewish Chronicle," April 20, 1900, p. 18). The colonists in Cyprus have not prospered; and it is said that the government is opposed to a wholesale immigration of Rumanians ("Bulletin All. Isr." 1900, No. 25, 32). Notwithstanding these reverses, the Jewish Colonization Association has continued to give a small support to the work in Cyprus.

In 1900 there were 36 persons living at Margo ("Palästina," i. 65). In 1902 a pamphlet was presented to the Parliamentary committee on alien immigration in London, bearing the title "The Problem of Jewish Immigration to England and the United States Solved by Furthering the Jewish Colonization of Cyprus." In 1901 the Jewish population of the island was 63 males and 56 females. See W. Bambus, "Jüd. Kolonisation in Cypern," in "All. Zeit. des Jud." 1899, p. 436.

Bibliography: Davis Trietsch, in *Jew. Chron.* Sept. 5, 1902; *Greater Palestine*, in *Palästina*, iii. 154 *et seq.*; E. Oberhummer, *Die Insel Cypern*, pp. 15–20, 23–32, Munich, 1903.

G.

CYRENE: A large and important city in Cyrenaica, the district of Upper Libya on the north coast of Africa, west of Egypt. Cyrene was one of the five large cities that gave to this region the name of "Pentapolis" (compare Josephus, "B. J." vii. 11, § 1; Targ. Yer. Gen. x. 13, 14; Targ. I Chron. i. 12). Many Jews went from Egypt to Cyrenaica, for even Ptolemy I. Lagus sent Jewish settlers to Cyrene and other cities of Libya (Josephus, "Contra Ap." ii. 4). According to Strabo (cited by Josephus, "Ant." xiv. 7, § 2), the inhabitants of Cyrene at the time of Sulla (*c.* 85 B.C.) were divided into four classes: citizens, farmers, resident aliens, and Jews; and the extant fragments of the same author show that Lucullus was sent to Cyrene by Sulla to quell disturbances in which the Jews were taking a prominent part. When concessions to the Jews were recommended by the Romans to the various authorities of the East (I Macc. xv. 15–24), the city of Cyrene was among those that received such notification. In 74 B.C. Cyrene was created a Roman province; but, while under the Egyptian kings the Jews had enjoyed equal rights (*ἰσονομία*), they were now oppressed by the autonomous Greek population ("Ant." xvi. 6, § 1).

Several Jews of Cyrene are known to history, among them being Jason of Cyrene, whose work is the source of the Second Book of Maccabees (see II Macc. ii. 23), and Simon of Cyrene, who carried Jesus' cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). In the Acts of the Apostles several Cyrenians are mentioned as being present at the Feast of Pentecost in Jerusalem (Acts ii. 10), where they had their own synagogue (*ib.* vi. 9). Some, including Lucius (*ib.* xiii. 1)—said to have been the first Bishop of Cyrene—went to Antioch (*ib.* xi. 20).

The Jews of Cyrene were in close touch with their brethren in Palestine, and were free to forward their offerings to Jerusalem ("Ant." xvi. 6, § 5). Agrippa sent a letter written in their favor to the Cyrenians ("B. J." ii. 16, § 4). Three sons of a certain Ishmael—who was beheaded in Cyrene—were present at the siege of Jerusalem (*ib.* vi. 2, § 2); and after the war had been ended in Syria, the Romans still met with opposition in Cyrene, where the Sicarian Jonathan incited the Jews to a riot. The disturbance was, however, quickly suppressed by the governor Catullus ("B. J." vii. 11, § 1; "Vita," § 76).

More serious was the insurrection of the Jews of Cyrene under Trajan (117 C.E.). This was quelled by Marcius Turbo, but not before about 200,000 Romans and Greeks had been killed (Dio Cassius, lxviii. 32). By this outbreak Libya was depopulated to such an extent that a few years later new colonies had to be established there (Eusebius, "Chronicle" from the Armenian, fourteenth year of Hadrian). Bishop Synesius, a native of Cyrene in the beginning of the fifth century, speaks of the devastations wrought by the Jews ("De Regno," p. 2).

The Targum (Amos i. 5, ix. 7) identifies Cyrene with the Biblical Kir; but this is suggested only by a similarity of sound, and is not warranted (compare Targ. II Kings xvi. 9, and Payne Smith, "Thesaurus Syriacus," p. 3564). Cyrene fell into ruins in Mohammedan times. The spot is now (1902) marked by the village of Grenne or Kurin, in the province of Barka.

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G. S. KR.

CYRIL (called also **Constantine the Philosopher**): Apostle of the Slavonians and author of the Slavonic alphabet (Cyrillitza), which is probably a modification of an older Slavonic alphabet (Glagola); born at Salonica about 820; died in Rome Feb. 14 869. His baptismal name was Constantine, and on account of his learning he was called "the philosopher." In his last days he became a monk, and took the name Cyril, by which he is generally known. When the empress regent, Theodora the Byzantine, received in 848 a deputation from the king of the Chazars, with the request to send him a learned man to conduct a religious controversy with the Jews and Mohammedans, Cyril and his elder brother Methodius (died 885) were chosen for the mission. On their way they stopped at Kherson (Chersonesus), and Cyril acquired a knowledge of the Hebrew language and literature from the Jews of that place. He then translated into Slavonic the Old Testament and "eight parts" of the Hebrew grammar.

According to Archbishop Filaret, in his treatise on Russian theological literature entitled "Obzor Russkoi Dukhovnoi Literatury," published in "Uchonyya Zapiski Vtorovo Otdyelyeniya Akademii Nauk," iii. 1, 3, the philosopher translated the "eight parts" of the grammar from Hebrew into Greek. This translation is now lost, as is also his work on the controversy with the rabbis, which his brother Methodius translated into Slavonic. A. Harkavy, in his treatise "Slyedy Znakomstva s Yevreiskim Yazykom," etc., on traces of the knowledge of Hebrew in the ancient Russian writings, is of the opinion that the grammar referred to was translated from Greek into Slavonic.

Owing to the friendship existing at that time between the Byzantine empire and the kingdom of the Chazars, it was natural that Constantine should succeed in converting a couple of hundred heathens and Greeks to the Greek Catholic Church; the majority of the people, however, remained Mohammedan, and the king and his court still confessed Judaism at about the middle of the tenth century, as is seen from the letter of King Joseph to Ḥasdai ibn Shaprut, dated about 960.

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T. H. R.

CYRUS (Persian, "Kurush"; Babylonian and Susian, "Kurash"; Hebrew, כרש and כורש; Masoretic, "Koresh"; Greek, Κῦρος): The founder of the Persian empire. The name is also found in India as "Kurus," and is evidently Aryan. The translation "sun" given by Ctesias (in Müller's edition of Didot's "Herodotus," fragm. 29, 49) is due to a confusion with a Persian word, which appears in Zend as "huare."

Sources.

Persian tradition has surrounded the founder of the empire with many myths. Herodotus, writing about 430 B.C., says (i. 95) that four different stories were current concerning the origin of Cyrus. One of these, to the effect that he was exposed as a child and suckled by a she dog, is rejected by Herodotus (i. 122). It is found, however, in an ancient Greek author (probably Charon of Lampsacus; see Gutschmid, "Kleine Schriften," v. 66), from whom it was borrowed by Dinon, and from the latter again by Trogus Pompeius. This myth, in various forms, is current among many peoples, the most familiar example being the story of Romulus and Remus. It was in all probability narrated of Kai Chosrau, the mythical king, long before Cyrus (Nöldeke, in "Grundriss der Iranischen Philologie," ii. 132 *et seq.*). The second version which Herodotus examines is the rationalistic transposition of the first; and here the she dog is metamorphosed into a shepherdess of the name of Spako. In Herodotus, another myth, in which Cyrus is the son of a Persian named Cambyses and of Mandane, daughter of the Median king Astyages, is blended with the preceding. In this myth a dream (which Sophocles has embodied in his "Electra," verse 422) foretells that the son of Mandane is to conquer all Asia. The kingship of Cyrus is legalized in this narrative, which makes him the lawful successor of the Median kings. This narrative of Herodotus was controverted about 390 B.C. by Ctesias, who states that Cyrus was not related to Astyages, but that, after dethroning him, he married Astyages' daughter Amytis. This statement is probably correct. Other and purely mythical narratives, probably originating with Ctesias, are contained in the fragments of Dinon (*c.* 340 B.C.) and of Nicolaus

Damascenus (under Augustus). The story or novel entitled "Cyropædeia," which Xenophon wrote in his old age (after 360), has no value for the historian.

Herodotus has, however, retained, in addition to the legendary features, the historical statement that Cyrus was descended from an old royal family of Persia (i. 125, vii. 11). As regards the deeds and conquests of the king, the traditions in Herodotus are correct, although several features suggest mythological embellishments. Concerning the death of Cyrus, Herodotus knew many traditions (i. 214); yet he relates only those which appear to him the most credible. In Ctesias, however, the traditions are extravagant and distorted.

Thoroughly trustworthy historical accounts of the wars of Cyrus against Babylon, and the manner of his death, are preserved in the fragments of the Babylonian historian Berosus (*c.* 280 B.C.); while his dealings with the Jews are recorded in the Old Testament. Of the monuments erected by the Persians to his memory, only his tomb now remains. A number of authentic records have, however, been brought to light in Babylon. Among these are: (1) references in the inscriptions of Nabonid; (2) the so-called "Cylinder of Cyrus," or the proclamation which Cyrus issued to the inhabitants of Babylon after the conquest of that city (Rawlinson, "Cun. Inscr. of Western Asia," v. 35); (3) the annals of Nabonid, the last king of Babylon, which were collected after his death, and which contain a summary of the events of his reign; and (4) about 400 private Babylonian documents, dated according to the years of Cyrus' reign.

Foundation of the Persian Empire.

The Persians dwelling along the southwestern spurs of the Iranian highlands, the Farsistan of today, became divided into a number of tribes, enumerated by Herodotus (i. 125). Among these tribes were the Pasargades in the district watered by the River Araxes (now Kur or Bendamir) and by its principal tributary, the Medos or Kyros (Pulwan), where, later, the city of Persepolis (Istakhr) was founded. This tribe was ruled by the dynasty of the Achæmenidæ, to which Cyrus belonged.

In the middle of the sixth century all Iran, and very likely also the kingdom of the Achæmenidæ of Anshan, were subject to the Median kingdom. Nabonid (Rawlinson, *l.c.* v. 64, line 29) designates Cyrus as a petty vassal of the Median king Astyages. According to Herodotus (i. 214), Cyrus was king for twenty-nine years; he therefore succeeded his father in 558. Ctesias and Dinon (fragm. 10), like Justin (i. 8), give him thirty years. Ctesias' dates for this period are, however, unreliable. For the chronology of the Persian kings see E. Meyer, "Forschungen zur Alten Gesch." ii. 437 *et seq.* In 553 Cyrus revolted against Astyages, the date being firmly established by the above-mentioned passage of Nabonid. On the events of the war there is little information. If a few Greek sources, dating back to Ctesias and Dinon, are reliable (Polyænus, vii. 6, 1 [= c. 45, 2], 9; Nicolaus Damascenus, fragm. 66; Justin, i. 6), the Persians were at first repeatedly defeated, but finally gained a victory at Pasargadæ (compare Anaximenes in Stephan of Byzance, "Strabo," xv. 3, 8). According to the annals of Nabonid, the troops of Astyages, in 550 B.C., revolted against their king, whom they took captive and delivered up to Cyrus (this is probably the origin of Herodotus' story of the treachery of Harpagus); Cyrus thereupon invested the city of Ecbatana, and carried off the spoils to Anshan.

Cyrus and the Medes.

In the rising of Cyrus against the Medes only three of the Persian tribes participated—the Pasargades, Maraphians, and Maspians; and it was only after the victory that the whole people became united (compare E. Meyer, "Gesch. des Alterthums," iii. 10). This explains why in the annals of Nabonid Cyrus is thereafter no longer designated as "King of Anshan," but as "King of Persia."

The rise of Cyrus was at first hailed by Nabonid as propitious; for not only was the danger threatened by the Medes thereby removed, but it also became possible to occupy Ḥarran, and to rebuild the temple of Sin, which had been destroyed (Rawlinson, *l.c.* v. 64; compare Scheil, "Recueil de Travaux Egyptiennes et Assyriennes," xviii.; and Messerschmidt, "Stele Nabunaid's," in "Mittheilungen der Vorderasiatischen Gesellschaft," 1896, i. But the neighboring kingdoms soon became aware that the new state was more dangerous than the old one, united to them as the latter had been by means of treaties and dynastic alliances. Thus it came about that a powerful coalition was formed against Cyrus by Babylonia, Egypt, Lydia, and Sparta. The attack was commenced by Crœsus of Lydia in 546; but Cyrus anticipated his adversaries, and before their armies could unite, he defeated Crœsus and took him captive in his own capital, Sardis (546). In the following year the generals of Crœsus completed the subjugation of Asia Minor.

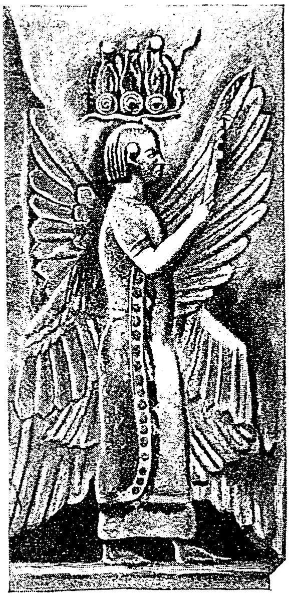

Portrait Sculpture of Cyrus.

(After Ball, "Light from the East.")

A war against Babylon was now inevitable. In 547 Cyrus had already crossed the Tigris below Arbela, and had conquered a state, the name of which is unfortunately obliterated in the annals of Nabonid. The crash came in 539. Nabonid was not the legitimate heir to the throne, but had been elevated thereto in 556–55 by the magnates, who had supported the incompetent Labashi-Marduk, the son of Neriglissar. The tenure of Nabonid had never been secure. He held aloof from Babylon, where he did not feel safe, and sought support among the people of the rural towns and their deities, which latter were as a rule much older than Babel and its god Marduk. The jealousy of the cities and of their priests was an important factor in the final catastrophe of the Chaldean empire, and materially facilitated the victory of the Persians. Upon the approach of Cyrus, Nabonid had the gods of Accad (Babylonia) brought to Babylon, thereby still further embittering the priesthood of that city against him (for the correct date—erroneously given in the chronicles of Nabonid as Tammuz—see E. Meyer, *l.c.* ii. 468 *et seq.*; Stade's "Zeitschrift," xviii. 339). Cyrus gained a victory, which incited rebellion in every part of the Babylonian empire. On Tishri 14 (Oct. 8) Gobryas and his Gutaean warriors occupied Sippara; two days later Babylon fell without a blow, and Nabonid was captured. On Marheshwan 3 (Oct. 27) Cyrus formally took possession of Babylon, but spared the city, and returned the rural gods to their respective towns. In his inaugural proclamation, preserved on the Cyrus cylinder, he attributes his victory to the grace of the god Bel-Marduk, who had overthrown Nabonid, and had sought out a just king who would restore the service and the honors due to the god.

Cyrus Conquers Babylon.

There can be no doubt that Cyrus and his Persians, like Darius at a later period, were faithful believers in the pure doctrine of Zoroaster, and disdainfully regarded foreign cults; that they had the consciousness of a superior religious belief, and relied upon the protection of Ahuramazda, the great god who had created heaven, earth, and man, and had placed the world at the feet of the Achæmenian kings. In a political sense, however, they were compelled to reckon with the religions of the subjugated peoples; and Cyrus and his successors skilfully employed this necessity as a means of securing their power. The time-honored customs of the people were everywhere preserved. Cyrus always conformed to the traditions of the thrones he usurped, and, together with his son Cambyses, rendered homage to the native deities. On the first day of the year, Nisan 1 (March 20), 538, in conformity with Babylonian custom, he grasped the hands of the golden statue of Bel-Marduk, and thus became consecrated as monarch. From this ceremony dates the first year of his reign as "King of Babylon, King of all the Lands."

His Religious Belief.

Upon the downfall of the Chaldean empire the foreign possessions, Syria, Phenicia, Palestine, and the border-lands of the desert, all became tributary to Cyrus. In 530 he placed his son Cambyses upon the throne as King of Babylon, and organized a great expedition against the predatory nomads of the Turanian steppes, in which expedition he met his death (528 B.C.). He lies buried in the midst of his tribe, in Pasargadæ, the Murghab of to-day. The frequently expressed doubt ("Z. D. M. G." xlviii. 653) as to the identity of Murghab with Pasargadæ appears unfounded, as does more particularly the assumption that the figure on the tomb represents the younger Cyrus, the brother of Artaxerxes II. Cyrus' tomb, restored by the Greeks in the time of Alexander, is still (1902) standing. On the pilasters, or galleries surrounding it, is the picture of the king, with four wings—typifying the soul, or "ferwer," of the great ruler—and a crown patterned on Egyptian models, and bearing the inscription, "I am Cyrus the king, the Achæmenian."

Later Wars; His Death.

The earnest desire of the Jews for the downfall of the Chaldean kingdom was fulfilled; but the outcome was not what their prophecies had led them to expect. The political power of the Chaldeans had been broken, but no vengeance had fallen upon Babylon for its misdeeds. Instead of being destroyed as was anticipated, the city remained intact, and became the splendid winter residence of the Persian kings. Nor was the longed-for universal revolution, crowned by the establishment of the Messianic kingdom, effected. Another and more powerful pagan empire had taken the place of that which had been overthrown. The faith in the world-dominion of YHWH was now shaken, and despondency settled upon the Jews.

It was to counteract these evils that the anonymous comforter, conveniently called "Deutero-Isaiah," the author of Isaiah xl.-lv., now arose. The very fact that YHWH had carried out His prophecy in a wholly unexpected manner, by choosing a pagan to overthrow the idols of the nations, so that He alone might be acknowledged as the only true God, was accepted by the second Isaiah as the surest evidence of the divine government. This prophet, Cyrus, through whom were to be redeemed His chosen people, whom He would glorify before all the world, was the promised Messiah, "the Shepherd of YHWH" (xliv. 28, xlv. 1). Having received the sovereignty of the whole earth as the ransom for Israel, Cyrus would now rebuild Jerusalem for them. The chapters in question were published after the fall of Babylon (xlvi., xlvii., etc.); consequently, in the winter of 539-38, before the Return, and in Babylon itself, not, as Duhm believes, in Palestine. The fanciful hope of Deutero-Isaiah, that upon the return of the Jews the world would change its character, and the desert become level, fruitful, and well watered, was not fulfilled. Cyrus, however, permitted the Jews to return to their own land. There was no reason to detain them longer in Babylon; and if they returned to their homes, they would be in a position to defend the border-land against Egypt and the desert. In the first year of his reign as King of Babylon, Cyrus issued from his summer residence, Ecbatana, an order for the return of the Jews and for the rebuilding of the Temple. Fragments of this edict are contained in a proclamation of Darius (Ezra vi. 2-5; compare *ib.* v. 13 *et seq.*); and the doubts as to the authenticity of this edict are as little justified as is the opinion expressed by Kosters (and approved by many) that the alleged return of the Jews during the reign of Cyrus did not take place at all. The reason why the Jews did not at once rebuild the Temple is to be found in the sorry economic condition in which they were left.

Cyrus and the Jews.

The author of II Chron. xxxvi. 22 has substituted an invention of his own for the genuine edict of Cyrus contained in Ezra i. 1 *et seq.* Cyrus "the Persian" is also mentioned in Dan. vi. 28, x. 1, as the successor of the "Median" Darius (vi. 1). After all, the author of the Book of Daniel had a very vague conception of the history of the Persian empire.

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G. E. ME.

CYZICENUS ANTIOCHUS. See ANTIOCHUS IX. CYZICENUS.

CZACKI, TADEUSZ: Polish statesman and author; born in Poryck, government of Volhynia, Russia, Aug. 28, 1765; died in Dubno, Volhynia, Feb. 8, 1813. When Prince Adam Czartoryski was placed at the head of the educational district of Wilna, Czacki was appointed school inspector of Volhynia, Podolia, and the Ukraine. An opponent of the Jesuits, he combated their work in the field of pedagogy, and on one occasion raised by public subscription the sum of two millions of Polish florins to insure the existence of the gymnasiums in Vinnitza and Kiev. In 1805 he founded the high school in Krementetz, Volhynia, which was destined to be of inestimable benefit to the Poles. Its influence is still evident in Volhynia, Podolia, and the Ukraine. After Czacki's death his heart was deposited in one of the halls of this Volhynian school, under the inscription "Ubi thesaurus tuus, ibi est cor tuum." It was Czacki that discovered the grave of Copernicus, proving most conclusively the Polish origin of that great astronomer.

Czacki's "Rozprawa o Zydach" (Discourse on the Jews), first published at Wilna 1807, and translated into Russian by Basil Anastaszewicz, passed through several editions, and was published finally in "Dziela Tadeusza Czackiego" (Works of Tadeusz Czacki), edited by Edward Raczynski, Posen, 1845 (iii. 138–270).

For the history of the Jewish institutions, Czacki, who did not know Hebrew, availed himself of the only sources open to him; namely, Bartolocci and Ugolino.

After relating the primitive history of the Jews, Czacki describes their situation among the Arabs, Italians, Spaniards, French, Germans, and Hungarians. He tells of their entrance into Poland in the twelfth century; of their intellectual condition; of their government and laws; and of the persecutions to which they were subjected.

History of the Jews.

"Under the rule of most of the Christian governments," says Czacki in his "Rozprawa o Zydach," "they [the Jews] experienced indulgence rarely, oppression often, and disdain almost always" (p. 37). "Their profits were wrested from them." "Many a writer considered it an honor to multiply the number of the insults against the Jews, or to charge them with horrible crimes" (p. 54). "In the reign of Sigismund III. of Poland the spiritual authorities ventured to give permission for the erection of synagogues. Permission was granted also for the printing of books, which could not have been inspected, since in them are found criticisms and gibes against the Christians." Of a few Polish authors who wrote against the Jews—Moiecki (1598), Miezynski (1618)—Czacki declares that "they have vented all that frenzy under the guise of religious zeal can utter" (p. 95).

Exemption from the poll-tax was granted in 1775 to those who would apply themselves to agriculture, and by 1787, owing to Czacki's efforts while he was serving on the Commission of the Treasury (see his report of 1787 on the Ruthenian and Ukrainian provinces), he had the satisfaction of seeing a few scores of families in the enjoyment of that privilege. There were many Poles who worked with Czacki for the emancipation of the Jews. "When, in the year 1794, despair armed the [Polish] capital, the Jews were not afraid of death, but, mingling with the troops and the populace, they proved that danger did not terrify them and that the cause of the Fatherland was dear to them" (the official organ of the Warsaw Revolution of 1794, and other Warsaw newspapers).

Chapter iv. of Czacki's "Discourse" contains a brief analysis of Duke Boleslaus' privilege, which was confirmed by Casimir the Great and by Duke Vithold; chapter vi., the sources of the laws with which the Jews were permitted to govern themselves, and an account of the Jewish civil law, according to Selden and Maimonides; chapter vii., an exposition of the criminal law; and chapter viii., an account of the state of learning among the Jews.

Chapter ix. bears the title "Of the Plan of the Reform of the Jews." In 1788 the Polish Diet directed its attention to the Jews. The Commission of the Treasury, of which Czacki was a member from 1786 to 1792, examined the subject, and found: (1) that there were in Poland about 900,000 Jews of both sexes, and that they multiplied exceedingly; (2) that the young generations bore to a gradually increasing extent the germs of diseases (especially *spina ventora* and the itch), and that there were one and a half times as many deaths among Jewish children as among Christian children; (3) that the knowledge prevailing among the Jews was nothing but a systematic ignorance; (4) that the rabbis exercised a despotic authority; (5) that three-fourths of the export trade and one-sixteenth of the import trade of Poland was in Jewish hands; (6) that as the living expenses of a Jewish merchant were half as much as that of a Christian merchant, he could sell his goods more cheaply; (7) that bankruptcies were more frequent among the Jews than among the Christians; (8) that in the provinces, with the exception of Great Poland, almost one-half of the workmen were Jews; (9) that every city had barber-surgeons who possessed "no knowledge except experience"; (10) that there was no learned Jewish midwife in the whole country, wherefore many Jewesses died in confinement; (11) that there were fourteen Jewish agricultural families in the whole country; (12) that it was a very rare case for a Jewish fortune to hold together for several generations; (13) that the cause of the hatred of the Jews for those of a different faith was the pride peculiar to ignorant people.

The reforms in the laws regarding the Jews were to be based on the following grounds: (1) hitherto the government has tolerated the Jews; henceforth it must grant them the rights belonging to citizens; (2) the government has the right to require that the Jews should be educated in the measure of the needs of the country; (3) when the differences abasing the Jews disappear, all injurious disabilities will be abolished; (4) all trade and manufactures are free, but as the Jews have become the cause of the ruin of the peasants in the keeping of inns, that right is suspended. The project of reforms consisted of eight sections, from which the following passages are quoted: "The law recognizes the Jews as free people. . . . They can be elected officers, and they can elect officers, according to the universal laws. The law awards the same reward and the same penalty to Jews as to Christians. They are at liberty to acquire lands and mills by inheritance. . . . The authorities will permit those Jews to buy estates who will aid in the execution of this law, especially in the matter of the settling of Jews on farm-lands. This privilege is granted to all Jews after the lapse of twenty years. Taxes are to be the same for Jews as for Christians. No Jew shall be baptized until he has reached a proper age—the twentieth year in the case of men, the eighteenth in that of women. The civil and criminal laws of the Jews are discontinued. They shall, however, maintain their own religious institutions for the adjustment of religious affairs. A Jew that settles on farm-land is exempt from taxes for ten years. The most industrious Jewish agriculturists for the same interval will receive the value of ten bushels of rye. There will be twenty of these prizes." The remaining sections (iv.–viii.) consider in a series of paragraphs the education of the Jews; the Jewish superiors and their powers; the family and arbitration courts; the change of dress, and the use of the language in public and private transactions; the debts of the Jewish communities and the way of canceling them.

The short discourse on the Karaites ("Dziela Tadeusza Czackiego," iii. 271–285) attempts to explain, on the basis of the sources accessible to the author and referred to above, "what the Karaites are, and wherein they chiefly differ from other Jews; when their separation occurred; and in what countries they dwell."

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H. R. S. Po.

CZARNIECKI, STEFAN: Polish general; born 1599; died at the village of Sokolovka, Volhynia, Feb. 12, 1664. Czarniecki distinguished himself in the wars against Sweden and Russia (1656–61), but unlike Wishnevietzki, who stands out as the protector of the Jews during the Cossack uprising, he dealt very harshly with them. After the Cossack rebellion of 1648 he joined Prince Potocki against Chmielnicki, but was surrendered to the Tatars after the defeat of the Poles at the Yellow Waters (see Cossacks' Uprising). He was released after a captivity of two years, then fought against the Cossacks again, and helped to defeat them near Berestaczko. When the Swedish king, Charles X., invaded Poland and forced John Casimir to flee into Silesia, Czarniecki hastened to Cracow and besieged the castle, but lack of provisions soon forced him to retire. Poland was now made the battle-ground for Russia, Poland, and Sweden, and the Jews, receiving protection from none, were harshly dealt with by all.

The communities which had been spared the fury of Chmielnicki and his followers now felt the effects of the conflict. The Russians showed them no mercy; the Swedes gave them no protection; and the Poles accused them of being friendly to the Swedes, and cut them down in great numbers. Czarniecki dealt remorselessly with them. Retreating from the Swedes, he devastated the country and vented his rage on the Jews. He is said to have killed 200 in Kobylin; 100 in Mezhirich; 100 in Wreschen; 300 in Lenczyc; 600 in Kalisch, Posen, Petrokov, and Lublin. Hundreds of families were exterminated in Cracow (1656); many Jews, in order to escape a worse fate, drowned themselves in the river; and others changed their religion. The Poles destroyed the synagogues and took great delight in tearing up the Holy Writings. Some of the most important communities were utterly destroyed; others were reduced to a pitiful condition of ruin and helplessness. The numerous communities of Great and Little Poland became depopulated by war and migration, and the unceasing conflicts which led to the decline of Poland caused also the decline of Polish Judaism.

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H. R. J. G. L.

CZARNIKAU: Town in the district of Bromberg, province of Posen, Germany. The Jewish community of this town probably dates back to the beginning of the seventeenth century, at which time, according to tradition, the Polish prince Sapieha had various relations with the Jews living there. The community was most numerous in the years 1855–64, when it numbered 1,200 persons, while it numbered only 470 in 1815, and 600 in 1900. In place of the old synagogue, built in 1759, a beautiful and massive building was erected in 1878. In 1819 the new cemetery was laid out on the Posener Chaussée, the old one being transferred to the city to be laid out as forest. In 1842 the community built its own schoolhouse, which was enlarged in 1878. The elementary school, with three grades, is a public school; and its two teachers are appointed by the government. The community supports, in addition, a Hebrew religious school, with three grades, under the direction of the rabbi.

The following rabbis have officiated in the community: Isaac Fränkel, Elia Spiro (1830–55; distinguished for his Talmudic scholarship and piety; born at Inowrazlaw, and educated at the yeshibah of Lissa), Dr. Popper (1855–90), Dr. Freund (1893–1899). The present (1903) incumbent is Dr. Weyl. The Jewish societies of Czarnikau include: a ḥebra ḳaddisha, an Israelitischer Frauenverein, a Verein zur Unterstützung Durchreisender Armen, and a Litteraturverein. For more than fifty consecutive years Jews have had a seat in the municipal council.

G. I. Co.

CZARTORYSKI, PRINCE ADAM GEORG: Polish statesman and patriot; born in Warsaw Jan. 14, 1770; died in Montfermeil Castle, near Paris, July 15, 1861. After the final partition of Poland Czartoryski and his brother Constantine went to St. Petersburg in 1795 and entered the service of the Russian government. The prince became the intimate friend of Grand Duke Alexander, and when the latter ascended the throne, Czartoryski became assistant to the minister for foreign affairs. When his aspirations for the restoration of Poland by the aid of his friend, the emperor, proved futile, he became the bitter enemy of Russia and was at the head of the Polish insurrection of 1830–31. After the failure of the last effort for the liberation of Poland he went to Paris, where he was recognized as the leader of the Polish refugees until his death.

Czartoryski was generally friendly to the Jews. In his early career he was the protector of the Jewish scholar Mendel Levin (Satanover), whom he engaged as teacher for his children. As a member of the commission appointed by Emperor Alexander I. (1804) to prepare the enactment of Dec. 9, 1804, concerning the Jews (see ALEXANDER I. of Russia). Czartoryski did not, as alleged of him, work against the interests of the Jews. As a Polish patriot he was concerned mainly with the welfare of Poland, his zeal on behalf of the Jews of Poland being none the less genuine though subordinate to his main object.

In later times, mainly through the efforts of Jean Czynski, and other Polish patriots who pointed out the hopelessness of liberating Poland without the help of the middle classes and of the Jews, the prince became an outspoken champion of the emancipation of the Jews. In a speech which he delivered on Nov. 29, 1844, he advocated granting the same rights to Polish Jews as were claimed for all other natives of Poland, and eulogized the Jewish martyrs of the insurrection of which he was the leader. The prince in his last days also instructed his son, Prince Ladislaus, ever to remain the friend of the Jews. Czartoryski is still revered among the Polish Jews, especially among those who emigrated to France or came under the influence of the community of Polish exiles in Paris.

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H. R. P. WI.

CZATZKES or **TSCHITKIS, BARUCH:** One of the Neo-Hebraic poets of the beginning of the nineteenth century; lived at Lutzk, Volhynia. Delitzsch ("Zur Gesch. der Jüdischen Poesie," p. 109) mentions him as one of the Germanizing Hebrew poets of the "Bikkure ha-'Ittim" school. The poem "Ha-Biṭṭaḥon" by Czatzkes in that periodical (xi. 177) is translated from the Russian of Kheraskov, and is, according to Weissberg ("Neuhebräische Aufklärungsliteratur in Galizien," p. 53, Leipsic and Vienna, 1898), the first instance of a German Slavic Jew translating Slavonic poetry into Hebrew. Czatzkes also contributed sixteen proverbs to the above-cited volume of the "Bikkure ha-'Ittim," and was the author of a song of praise, which appeared in the first edition of I. B. Lewinsohn's "Te'udah be-Yisrael."

H. R. P. WI.

CZECHOWIC, MARTIN: Polish Unitarian priest; born at Zbaszynie about 1530; died 1613. Czechowic lived at a time when religious restlessness was prevalent in Poland. Numerous religious sects arose, varying from the old Catholicism and the new Reformation to sects which rejected the Trinity and denied the divinity of Jesus. The members of the sect which professed disbelief in the Trinity were called Unitarians, and the most radical among them were called by their opponents "Half Jews." The religious dissension and constant disputes which arose in consequence led to a number of Jews taking part in these disputations.

Martin Czechowic frequently changed his religious views. He was a Roman Catholic priest in Kurnik until 1555, when he became a member of the Bohemian Brotherhood in Wilna, and, in 1575, wrote in denunciation of the baptism of infants (Lublin, 1575). He also wrote a book endeavoring to show that the objections of the Jews to Jesus as Messiah were unfounded. It was published under the title "Rozmowy Chrzescijanskie o Tajemnicach Wiaru" (Rakow, 1575). In reply to this, Rabbi Jacob Naḥman of Belzyc wrote a defense entitled "Odpis Jacoba Zyda z Belzyc na Dialogi Marcina Czechowiza" (Lublin, 1581). The arguments of Jacob Naḥman were able and logical, and called forth a reply from Czechowic, entitled "Vindiciæ Duorum Dialogorum Contra Jacobum Judæum de Belzyce."

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H. R. J. G. L.

CZENSTOCHOW. See CHENSTOCHOV.

CZERNIGOV. See CHERNIGOV.

CZERNOWITZ: Capital of the province of Bukowina, Austria, situated near the banks of the Pruth, about 150 miles from Lemberg. Jews were living here and in a few other places in Bukowina when the Austrians took possession of the country in 1775. They were mostly of Polish and Rumanian origin, and had probably settled there in the fifteenth century, when it formed a part of Moldavia. During the occupation of Bukowina by Russia (1769–74) some White Russian Jews found their way thither. Czernowitz was termed "village" in the official documents of 1775, and in 1816 it had a total population of 4,516 persons. Its development began only in the thirties, from which time the history of the Jewish community may be said to date. Toward the middle of the nineteenth century the community was divided into two hostile camps: the Orthodox Jews, who detested all innovation; and the advocates of reform. The two parties avoided intercourse with each other, and the affairs of the community suffered considerably from this state of things. A kind of truce founded on mutual toleration was brought about by Chief Rabbi L. E. Igel, who held the office from 1854. He employed all his efforts to maintain peace in the community. During the forty years of his rabbinate many useful institutions were founded. Religious schools were opened under the supervision of Dr. Heinrich Atlas and Mandel Tit-tinger, who for twenty-five years held the office of deputy burgomaster of Czernowitz. In 1879 the Alliance Israélite of Vienna established at Czernowitz a center for the crownland of Bukowina. The community possesses a yearly income of 20,000 florins for charitable purposes, in addition to casual donations. In 1895 L. E. Igel was succeeded in the chief rabbinate by Joseph Rosenfeld, assisted by the rabbis Benjamin Weiss and Berl Bremer. The community possesses many synagogues, one of which is Sephardic. From 1836 to about 1860 a Hebrew printing-office existed at Czernowitz; but owing to the poverty of the plant and management, it was never very active. The total population in 1900 was 67,622, of which about 22,000 were Jews. Among the numerous societies and charitable institutions the most noteworthy are: the Jewish Hospital, the ḥebra ḳaddisha, the Jüdischer Frauen-Verein, the Krankenunterstützungsverein, and the Talmud Torah. Czernowitz was at one time the home of a famous printing-press. See GALICIA.

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E. C. I. BR.

CZESTIONEV: Village in the government of Warsaw, Russian Poland. It is the seat of a Jewish agricultural college, which was completed in 1901, accommodation being provided for sixty students. The college lands comprise 1,630 acres, 1,090 of which are arable, the remainder consisting of forest and meadows. The live and dead stock is (1901) valued at 2,574 rubles and 10,350 rubles respectively; and the receipts from the farming operations for 1901 were entirely satisfactory.

The students receive elementary instruction of a thoroughly practical nature in agriculture, horticulture, market-gardening, and dairying; and they also learn to work in wood and iron and to repair the agricultural plant. Candidates for admission to the college must know Russian, and have completed their thirteenth year. A preparatory school has been established for pupils who are not sufficiently advanced to enter the college. The college has opened up a new field for many of the Jewish youth of Poland.

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H. R. A. P.

CZYNSKI, JAN (JEAN): Polish lawyer, author, and journalist; born June 20, 1801; died in London, England, Jan. 31, 1867. The son of Jewish parents who had embraced Roman Catholicism before his birth, Czynski was throughout his entire life one of the most zealous defenders of the Jews. After completing his studies he practised law in Lublin, and became an active participant in the wars of the Polish Revolution of 1830, serving as chief of staff under General Szczeptycki, the commandant of the palatinate of Lublin. The animosity exhibited toward the Jews during the revolution was most bitter, and Czynski was unsparing in his efforts to prove that it was undeserved. On one occasion, when the Lublin populace had accused them of evading military service, and threatened to attack them as traitors and spies, Czynski appeased the mob, and called a meeting of the leading inhabitants in the synagogue, where he stoutly defended his Hebrew compatriots.

On the failure of the revolution, he settled, in 1832, in Paris, where he lived for many years, and cooperated on the Polish National Committee with Prince Adam Czartoryski and Lafayette, ultimately removing to London. In 1851 he issued a circular to his compatriots, suggesting the formation of a society to consist of all Polish Jews in England and France.

Czynski was a versatile and prolific writer, mainly on historical subjects. He wrote a series of historical novels, and, under the pseudonym of "Ernesta Rollin," some plays, which were produced on the French stage. Of principal interest to Judaism were: "Le Reveil d'Israel," Paris, 1847; "Le Fils de la Juive," *ib.* 1848; and "Israel en Pologne," *ib.* 1861. Czynski was associated with several journals, including "La Pologne," of which he was for some time editor-in-chief.

In all his works and newspaper articles he never failed to seize an opportunity to espouse the cause of the Jews of Poland; and the grateful esteem with which his efforts were regarded is best evidenced by the obituary notices contributed to the "Archives Israélites" (xxviii. 167) by Léon Hollaenderski and Isidore Cahen. The former pays a glowing tribute to Czynski, of which the following is a translation: "The name of Jean Czynski is inscribed with gratitude in the annals of Judaism side by side with the immortal names of Czacki, Synowiecki, Castellan Ostrowski, and other illustrious friends of humanity and of the Jews of Poland."

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedya Powsiechna*, iv. 179, Warsaw, 1899; Léon Hollaenderski, *Les Israélites de Pologne*, passim (Preface by Czynski), Paris, 1846; *Arch. Isr.* as above.

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D

[**D', DA, DE:** In the alphabetical arrangement of names the above prefixes have been disregarded; consequently **D'Aguilar** will be found as **Aguilar, D'**; **Da Costa** as **Costa, Da**; etc.]

DABBASHETH: A town on the border-line of Zebulun (Josh. xix. 11). It has been identified by Conder with Dabsheh, the ruins of which are near the hills east of Acco. The Septuagint reading is Βαιθάραβα.

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DABERATH: A town on the eastern boundary of Zebulun (Josh. xix. 12), but belonging to the domain of Issachar, and assigned to the Levites (Josh. xxi. 28; I Chron. vi. 58). It is the modern Deburieh, an important strategic position at the foot of Mount Tabor and overlooking the entrance into the great plain of Esdraelon. It was here, perhaps, that Barak mustered his troops (G. A. Smith, "Hist. Geog. of the Holy Land," p. 394). From Josephus ("B. J." ii. 21, § 3) it is known that a Jewish garrison was placed here for the purpose of watching the plain. The name occurs in a slightly altered form in the Talmud (Neubauer, "G. T." p. 265). Moore conjectures that Deborah was a native of this place (see Buhl, "Geographie des Alten Palästina," p. 216).

E. G. H. G. B. L.

DACOSTA, ISAAC-FRANCIS: Musician and composer; born at Bordeaux Jan. 17, 1778; died there Nov. 29, 1864. He was a pupil of the Musical Conservatory in 1798. Later, while first cornet at the opera in Paris, he was vice-leader of the Musique des Gardes du Corps, under Louis XVIII. He wrote several romances and concertos. Meyerbeer composed for him, in 1836, the clarinet solo in the fifth act of "The Huguenots." He is believed to have been the son of the musician Samuel-Franco Dacosta, who was arraigned before the revolutionary tribunal at Bordeaux in 1794.

BIBLIOGRAPHY: Edouard Féret, *Statistique de la Gironde*, iii. 162; Aurel Vivie, *Hist. de la Terreur à Bordeaux*, ii. 343-401.

G. C. DE B.

DAGESH: The diacritical point placed in the center of the letters of the Hebrew alphabet to indicate either their intensified (doubled) pronunciation, or, in the case of the letters בגדכפת (b, g, d, k, p, t), their hard (unaspirated) pronunciation. The root "dagash" means in Syriac "to prick" (compare Targ. to Prov. xii. 18); but the context in which the term "dagesh" first occurs militates against deriving it from this signification of the root. The use of "dagesh" as the name of the point indicating the intensified pronunciation is only a secondary one, for in the old Masoretic texts and in the Maḥzor Vitry (ed. Horowitz, p. 228), "dagesh" indicates the intensified pronunciation itself, in contrast to "rafe," the weak pronunciation. The root "dagash" occurs only once in the traditional literature, in a reference to the letter ד (d) of the word אחד ("eḥad," Deut. vi. 4), and that, too, in a sentence of the Palestinian Talmud which is known only from a later quotation (Ṭur Oraḥ Ḥayyim, lxi.). A reference to the dagesh, though without the use of the specific term, is to be found in the Pesiḳta Rabbati and in "Sefer Yeẓirah."

From the Masorah the word passed into the terminology of the grammarians in its earlier sense, as, for instance, in Ben Asher and Saadia Gaon. The latter called one part of his grammatical work "The Book of Dagesh and Rafe"; preserving, as did the Karaite lexicographer David b. Abraham, even in the Arabic text the Hebrew-Aramaic terms. Saadia uses Arabic noun and verb forms derived from the word. Ḥayyuj uses in their stead the corresponding Arabic terms "shadid," "mushaddad," "khafif," "mukhaffaf"; and he was followed in this by others writing in Arabic. From the time of Abraham ibn Ezra, however, philologists writing in Hebrew reestablished the use of the word "dagesh," from which various nominal and verbal forms were derived and added to the terminology of Hebrew grammar.

There is no trace among the early writers of a classification of the various uses to which the dagesh was put, such as became customary later, though the relation in which the six letters בגדכפת stood to the dagesh was of course emphasized; the letter ר, because of its double pronunciation by the Palestinians, was added to the six in "Sefer Yeẓirah" and in Ben Asher. The term "dagesh ḳal" (light dagesh), to denote the hard unaspirated pronunciation of the letters בגדכפת, occurs perhaps first in David Ḳimḥi's "Miklol" (ed. Venice, 1545, p. 49a). The rules for the "dagesh ḥazaḳ" (strong dagesh, that denoting a doubling of the letter) were first formulated by Elijah Levita ("Perek Shirah," 54a *et seq.*), who enumerates eight cases in which it occurs. Later grammarians have superseded this division by a more extended one (see König, "Lehrgebäude der Hebr. Sprache," i. 52 *et seq.*).

Graetz has shown that the use of the dagesh is anterior to the use of the vowel-points, for which it was, in a measure, a substitute. It distinguished the absolute from the construct state, the quiescent shewa from the mobile, and at times stood in place of the "matres lectionis." The regular use of the dagesh and its representation by means of a point seem to be a peculiarity of the Tiberian vowel-system. In the so-called superlinear, or Babylonian, system, the point was originally not used at all, nor was dagesh indicated in all cases which required it. In Berlin MS. Or. quart. 680, which, according to Kahle, originally contained the true Babylonian punctuation, the dagesh has the form $\underline{\lambda}$. It is used with the six letters בגדכפת, in such cases as require regularly the dagesh forte, but generally only where a mistake might be made; also in the letter resh, in alef when that letter is consonantal; and with lamed, especially in enclitic words. The dagesh is found four times with the alef in the Masoretic system (Stade, "Der Masoretische Text," § 42b) and often in the Karlsruhe MS. (see "Proc. Fifth Or. Congress," II. i. 136). The dagesh is also used with the preposition את, and is often retained at the end of a word, a practise not adopted by the Tiberian system.

In the peculiar fragments of shortened Hebrew published by M. Friedländer ("Proc. Soc. Biblical Archeology," 1896), the sign for both dagesh forte and dagesh lene is $\underline{{}^{c}}$, while rafe is expressed by $\underline{{}^{\frown}}$. The alef when consonantal is also provided with the dagesh. This system is also employed in the Maḥzor fragment published by Levias ("Am. Jour. Semit. Lang." xv. 157). In certain genizah fragments at Cambridge and in others in the possession of Elkan Adler, the dagesh is indicated by a line placed over the preceding vowel; though at times a point is used for dagesh lene. In the St. Petersburg codex of the Prophets, also, dagesh forte is represented by a line over the preceding vowel; dagesh lene, by a point in the letter as in the Tiberian system. The point, however, is used occasionally for both dageshes. In all these cases the use of the point seems to be an intrusion from the Palestinian system. The irregularity in the use of the dagesh may also be seen in MS. Berlin Or. quart. 578, from which Praetorius has published the Targum of Joshua (1901).

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G. W. B.—G.

DAGGATUN: Nomad tribe of Jewish origin living in the neighborhood of Tementit, in the oasis of Tuat in the Moroccan Sahara. An account of the Daggatun was first given by R. Mordecai Abi Sarur of Akka (Morocco), who in 1857 journeyed through the Sahara to Timbuctu, and whose account of his travels was published in the "Bulletin de la Société de Géographie" (Dec., 1895; see "Bulletin All. Isr." ii. 42, 1880; "La Grand Encyclopédie," xxiii. 254; Meakin, "Land of the Moors," p. 17). According to R. Mordecai, the Daggatun live in tents and resemble the Berber Tuaregs, among whom they live, in language, religion, and general customs. They are fairer in complexion than the generality of African Jews, and are still conscious of their origin. They are subject to the Tuaregs, who do not intermarry with them. R. Mordecai is authority for the statement that their settlement in the Sahara dates from the end of the seventh century, when 'Abd al-Malik ascended the throne and pushed his conquests as far as Morocco. At Tementit he tried to convert the inhabitants to Islam; and as the Jews offered great resistance he exiled them to the desert of Ajaj, as he did also the Tuaregs, who had only partially accepted Islam. Cut off from any connection with their brethren, these Jews in the Sahara gradually lost their Jewish practises and became nominally Mohammedans.

These statements of R. Mordecai evidently rest upon some foundation. The Arabs driven to Ajaj are to be identified with the Mechagra mentioned by Erwin de Bary ("Ghat et les Tuareg de l'Ain," p. 181), among whom a few Jews are said still to dwell. V. J. Horowitz ("Morokko," p. 58, Leipsic, 1887) also speaks of many free tribes in the desert regions who are Jews by race, but who have gradually thrown off Jewish customs and have apparently accepted Islam. Among these tribes, he says, are the Daggatun, numbering several thousands and scattered over several oases in the Sahara, even as far as the River Dialiva or Niger. He says, also, that they are very warlike and in constant conflict with the Tuaregs. According to Horowitz, the Mechagra mentioned above are also to be reckoned as one of these Jewish tribes.

Jews Among Berbers.

There seems to be little doubt that Jewish blood has largely been mixed with that of the Berbers living in the Moroccan and Algerian Sahara. In fact, the Berbers are said to have been at one time Jews ("Jew. Quart. Rev." iv. 375); according to another tradition they are descended from the Philistines driven out of Canaan (Basset, "Nedromah," p. 13). There is a tradition that Moses was buried in Tlemçen, and the presence of a large number of Jews in that part of Africa is attested, not only by the many sacred places and shrines bearing Biblical names which are holy to the Mohammedans as well as to the Jews, but also by the presence there of a large number of Jewish sagas, which Basset has collected in the work cited above. L. Ruin ("Origines Berbers," p. 406) says: "Certain Berber tribes were for a long time of the Jewish religion, especially in Amès; and to-day, even, we see among the Hanensha of Sukahras (Algeria) a semi-nomad tribe of Israelites devoted entirely to agriculture" (see "Rev. Arch. de Constantine," 1867, p. 102). In addition, it may be noticed that Jews are to be found in the Berber "ksurs" all along southern Morocco and in the adjacent Sahara. Thus, at Outat near Tafilet there is a mellah with about 500 Jews (Horowitz, *l.c.* p. 202); and at Figuig, a mellah with 100 Jews (*ib.* p. 204). Going farther south from Tafilet to Tuat, there is a large community of Jews in the oasis of Alhamada; and at Tementit, a two weeks' journey from Tafilet, the 6,000 or 8,000 inhabitants are said to be descendants of Jews converted to Islam (*ib.* p. 205). Even much farther to the west, in the province of Sus, there is Ogulmin with 3,000 inhabitants, of whom 100 are said to be Jews. Detailed information in regard to the Daggatun (whose name may perhaps be derived from the Arabic "tughatun" = infidels) is still wanting. Rohlf ("Reise Durch Marokko," p. 144) found no professing Jews in the whole oasis of Tuat; those who lived there in former times having all been either converted or exterminated by the Mohammedans. He notes, however, that their descendants have preserved the Jewish characteristic aptitude for trade.

BIBLIOGRAPHY: I. Loeb, *Les Daggatouns*, Paris, 1880: H. S. Morais, *The Daggatoun*, Philadelphia, 1882.

G.

DAGGER: A short, edged, and pointed weapon for stabbing. It is given in the Ehud episode (Judges iii. 16, 21, 22) as the English equivalent for "ḥereb," which elsewhere is rendered "sword." See WEAPONS.

E. G. H. G. B. L.

DAGHESTAN: Russian province, situated on the eastern slopes of the Caucasus, and bounded by Circassia, Georgia, and the Caspian Sea. In Turkish the name means "mountainous country."

According to the last census, that of 1897, the Jewish inhabitants numbered 12,000, or 1.85 per cent of the total population. The distribution of Jews in the various districts of Daghestan was as follows (1894): Avar, 11; Andi, 2; Gunid, 3; Dargi, 4; Kazikumukh, 3; Kaitago-Tabassaran, 2,853; Kyurin, 2,762; Temir-Khan-Shura: city, 1,950, and village of Sultan-Yangi-Yurt, 95; Derbent, 2,490; Petrovsk, 915; total, 11,088.

Some other Caucasian tribes of Daghestan are supposed to be descendants of Jewish colonists who in the centuries before the common era migrated to Daghestan in great numbers (Erckert, "Der Kaukasus," p. 360). Among these may be mentioned the Andies, numbering 26,000, and the Kyurines, numbering 150,000.

Manners and Customs.

The Jews of Daghestan greatly resemble the other warlike inhabitants of this mountainous region; and they have acquired the virtues as well as the faults of the latter. They differ from their Christian and Mohammedan neighbors in speech, using the Tat language, which is a combination of Persian and Hebrew. Their writing is a mixture of square characters and Rashi. They wear the Circassian dress, and always go heavily armed, even sleeping without having removed their weapons. Their houses, like those of the other inhabitants, are ill built and dirty, and on the walls one finds, together with brightly shining arms, smoked fish or mutton hung up to dry. The main occupation of the Daghestan Jews is agriculture; but little of the land is owned by them, it being usually rented of their Mohammedan neighbors, to whom they pay their rent in produce, usually tobacco. They raise in addition vegetables and grapes; and some of them are engaged in the tanning of hides; while a few are small traders.

The rabbis and prominent Jews of Daghestan in the nineteenth century were:

Rabbis: Shalom ben Melek Mizraḥi, Temir-Khan-Shura; Elijah ben Mishall Mizraḥi, Derbent; Saadia ben Ezra, Tarku Ephraim ben Ḥaninah; Nissim ben Sharbiṭ, Derbent; Jacob ben Isaac Mizraḥi, chief rabbi of Daghestan (1866), Derbent; Isaac Mizraḥi, father of Jacob, Derbent.

Other prominent men: Abraham ben Enoch, died 1861; David ben Shabbethai; Bisra ben Machir; Ephraim ben Koshi; Joseph ben Rabba; Ḥanukkah ben Jacob; Aaron ben Jeremiah; Pesaḥ ben Jonah; Osiyahu ben Elijah; Baba ben Machir; Mordekai ben Pereẓ; Joshua ben Ḥanukkah; Ḥaninah ben Mordekai; Ẓaddiḳ ben Nissim—all of Temir-Khan-Shura; Benjamin ben Issachar, president of Jewish community (1866), Derbent.

Women.

The Jews of Daghestan are noted for their hospitality; and they still retain the old Hebrew custom of washing the feet of strangers who visit them, this duty being performed by the women. The latter, like all Eastern women, lead a rigorous life. They have their separate rooms, are not allowed to sit at the same table with the men, and on the very rare occasions when they show themselves to strangers they keep their faces covered. As in Biblical times, they may be seen every evening on their way to the well, rich and poor alike barefooted and carrying earthenware jars upon their heads. The gathering by the well seems to be a recreation for the women, who exchange news there and linger to gossip with their neighbors. Another occupation which the women appear to enjoy is the noisy lamentation for some departed friend. Gathered on the flat roof, they sit in a circle, and, swaying their bodies, begin a mournful song. Gradually they all wail louder and louder, tearing their hair and biting their fingers until they find themselves compelled to stop from sheer exhaustion. When a funeral occurs the entire community takes part in the lamentations, which are kept up for a whole week. It is customary to break a silver coin over the open grave, and to scatter the fragments in different directions, presumably to drive away evil spirits.

The Daghestan Jews are very ignorant and superstitious, and are made the more so by their life and surroundings. Their rabbis are illiterate, although they speak Hebrew rather fluently. The Mohammedans often attack and rob the homes of the Jews, destroy their burial-places, and molest their graves. The Jews, being compelled to rent the land of them, are completely at their mercy, and are obliged to pay very heavy taxes, which at times are almost unbearable. In some places the Jews are reduced to great poverty; they live in dugouts, are constantly abused and exploited, possess scarcely any property, and have not even the means to pay for the religious instruction of their children. The Mohammedan landowners require every able-bodied man and woman to work for them a certain number of days in each year, either in the fields, or tending cattle, threshing, repairing their houses, etc. In one village the inhabitants give to the landlords at least one hundred days each in the course of a year, and are obliged besides to furnish a certain number of eggs and chickens, as well as charcoal, sand, wood, salt, and shoes. They must also make many cash payments for various purposes.

There is a tradition among the Jews of Daghestan that they are the descendants of the Lost Ten Tribes; but the history of their wanderings is now forgotten, the written documents which they once possessed having in the course of time been either lost or destroyed.

The mountain Jews dwell in "auls" (villages), scattered among those of non-Jewish tribes; at times in separate communities, and at other times in mixed ones. The greater part of them live in the districts of Temir-Khan-Shura, Kaitago-Tabassaran, and Kyurin, and the remainder in the cities. There are (1902) five synagogues in the province, besides numerous houses of prayer, and twenty-six Hebrew schools with an aggregate of 520 pupils. See CAUCASUS; CHAZARS; DERBENT.

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DAGOBERT: King of France (602–638). In order to emulate the religious zeal of Heraclius and Sisebut, the rulers of the Byzantine and West-Gothic empires, who were persecuting the Jews, Dagobert decreed, about 629, that the Jews who were not converted to Christianity by a certain date should either leave his dominions or be put to death. "Many changed their faith at that time, while large numbers were slain by the sword," says the Jewish historian ("'Emek ha-Bakah," p. 8). This measure could hardly have been instigated by Heraclius, since it was unlikely that Dagobert was in communication with him; it was rather, as Cassel rightly asserts, a local persecution, directed against certain individuals; and it was not even carried out rigorously, for at the Council of Rheims, held a year later, the canonical decrees issued previously, referring to the traffic in Christian slaves, attendance at Jewish feasts, and the filling of public offices, were renewed.

Bibliography: *Gesta Dagoberti*, i. 586; Ersch and Gruber, *Encyc.*, section ii., part 47, p. 63; Grätz, *Gesch.* v. 65 *et seq.*

G. M. K.

DAGON (Hebrew, דגון): Philistine god, referred to in Judges xvi. 23; I Sam. v. 2–5; and I Macc. x. 83, xi. 4; but not in Isa. xlvi. 1, where *Δαγων*, in "Cod. Alex.," is a mistake for *Ναβά*; nor in I Chron. x. 10, where בית דגון is a corruption of בית שן (I Sam. xxxi. 10). The extent of the worship of Dagon is also indicated by the name "Beth-dagon," designating (Josh. xv. 41) one of the towns of the Shefela, and another on the boundary of the territory of Asher (*ib.* xix. 27). The inscription of the Phenician king Eshmunazar also mentions "towns of Dagon" (line 19). The significance of this god can be gathered with sufficient certainty from his name and from the plastic representations of him: for דגון is most probably a derivative of דג ("fish"), just as צידון (Sidon) is derived from ציד ("booty") and שמשון (Samson) from שמש ("sun"); and it is probable that "Odakon" (*Ὠδάκων*), by which the Chaldean Berosus designates a personification of Oannes, who is supposed to rise out of the Persian Gulf, is identical with "Dakon," probably changed into "Odakon" through the similarity in sound to "Oannes."

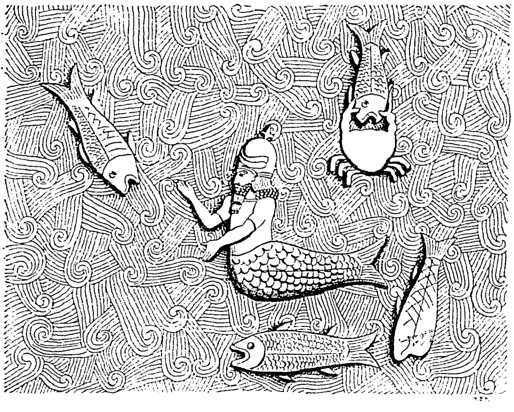

Representation of Dagon.
(From a bas-relief in the Louvre.)

It is, furthermore, by no means certain, notwithstanding G. F. Moore in "Encyc. Bibl." i. 985, that Dagon, the Odakon just mentioned, and the Assyrian god Dakan-Dagan stood in no relation with one another. Indeed, it is quite possible, as some scholars have suggested, that the figures of Dagon found on Babylonian gems, on an Assyrian cylinder, on a piece of sculpture from Khorsabad, on a similar piece from Nimrud, and on a Babylonian cylinder (compare the reproductions of these figures, especially in H. Clay Trumbull's "Jonah in Nineveh," 1892, p. 19), combining in different ways the body of a man and of a fish, are simply different representations of the god Dakan-Dagan (see Friedrich Delitzsch in Calw's "Bibellexikon," *s.v.* "Dagon"; Layard's "Nineveh," 1849, ii. 466 *et seq.*). Neither is it contradicted by what is said in I Sam. v. 4 about the figure of the god Dagon, for the Assyro-Babylonian images also show the head and hands of the god. In this case, Dagon personifies the idea that the ocean, with its wealth of fish, was worshiped as the chief source not only of human nourishment, but also of human culture (compare Berosus' interesting amplifications of this idea in Trumbull, *l.c.* pp. 8–11). The same god would naturally be worshiped both near the Persian Gulf and on the Mediterranean Sea. The El-Amarna tablets indicate an intercourse at an early period between the regions along the Euphrates and Tigris, and those of western Asia and Egypt.

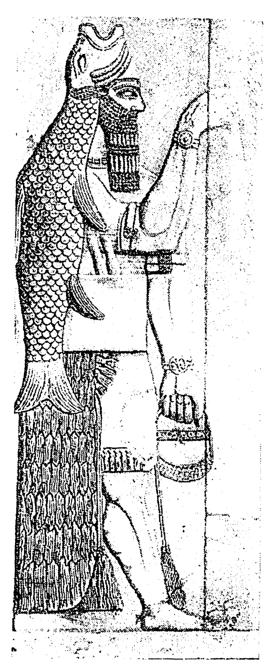

Assyrian Representation of Dagon.
(From Layard's "Nineveh.")

As regards the worship of Dagon, very little is known. Details of the construction of his "house," mentioned in Judges xvi. 26 *et seq.* and in I Sam. v. 1 *et seq.*, are likewise uncertain; and the only feature of the ritual to which reference is made (I Sam. v. 4 *et seq.*; compare Zeph. i. 9) is the fear of touching the threshold of his temple. Dagon's temple at Ashdod was burned by the Maccabee Jonathan (Josephus, "Ant." xiii. 4, § 5). See Threshold, Sacredness of the.

E. C. E. K.

DAINOW, ZEBI HIRSCH B. ZEĔB WOLF (known as the **Slutzker Maggid**): Russian preacher; born at Slutzk, government of Minsk, in 1832; died in London March 6, 1877. He possessed oratorical ability of a high order, and inspired the progressive element of the Russian Jewry through his exhortations in behalf of secular knowledge and his glorification of industry, patriotism, and progress. In him the modern Russo-Jewish "haskalah" (progressive movement) found its orator; and its great exponents, like Gordon, Smolenskin, and their friends and followers—who up to that time had received from the pulpit nothing but condemnation and censure—recognized in Dainow a powerful ally, and at first encouraged him in every possible way. But he aggravated, rather than allayed, the fear of the conservative classes that he was not in accord with them on some religious questions; and by discarding the traditional dress and manners of the "maggid" he aroused suspicion and also opposition in certain quarters. The support and encouragement that he received from the government officials augmented the hostility, and this fact misled Dainow to believe that he was persecuted by fanatics and had to suffer for the sake of the principles which he wished to enforce on his audiences. Judah Loeb Gordon, who understood the Russian Jews and their needs much better than Dainow did, made light of these imaginary persecutions, and warned Dainow against the evils that would result from a complaint to the authorities against his opponents. The violent attack on his antagonists in general, and particularly on the Jews of Byelostok and on A. B. Gottlober—which Dainow published in "Ha-Shaḥar," v. 329-347—gives a good idea of the condition of his mind. The reply to that attack (*ib.* pp. 601-605) contains a good description of Dainow and his methods at that time.

In 1874 he left Russia forever, and settled in London, where he became preacher in a congregation of Russian and Polish Jews, and also lecturer on Haggadah at the En Jacob synagogue. Even in his letters from London he complained continuously of opposition and persecution, giving vent to grievances that were as imaginary as those he had suffered in his native land, if not more so. All contemporary accounts agree that he was highly respected and well treated in London, where his oratorical powers were recognized even by the English rabbis. His premature death in March, 1877, was universally regretted; and his funeral was probably the most imposing that a Russian Jew had ever had in the British capital.

Besides the article mentioned, there is only one publication bearing Dainow's name. It is a pamphlet named "Kebod ha-Melek" (Glory of the King, Odessa, 1869), and contains a sermon, delivered by Dainow in Odessa, eulogizing Czar Alexander II. It appeared also in a Russian translation.

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H. R. P. Wi.

DALBERG, KARL THEODOR, BARON VON: Archbishop of Mayence and subsequently Grand Duke of Frankfort-on-the-Main; born Feb. 8, 1744; died Feb. 10, 1817. He was one of the noblest German princes and statesmen, and took a friendly and liberal attitude toward the Jews. He always favored their complete emancipation; but was long prevented from realizing it in his own dominion, through the Frankfort patricians and, especially, the Rhenish Confederation. After the dissolution of the latter—when Frankfort created a constitution of its own on the principle of equality—Dalberg enacted (Dec. 28, 1811) a special law decreeing that all Jews living in Frankfort, together with their descendants, should enjoy civil rights and privileges equally with other citizens. For this the Jews paid him 440,000 florins, in consideration of which the annual protection tax of 22,000 florins was abolished. Thus Dalberg transmuted the Frankfort Jews from tolerated into full citizens.

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D. I. War.

DALE, ALAN. See Cohen, Alfred J.

DALET (ד): Fourth letter of the Hebrew alphabet. The name is evidently connected with "delet," meaning "door," and was borrowed from the shape of the letter in the Phenician (ancient Hebrew) script (see Alphabet). It corresponds to the "delta" (Aramaic pronunciation of "dalet") of the Greek alphabet, in which the original form of the letter has been very clearly preserved. In the classification of letters (consonants), as it is found for the first time in "Sefer Yeẓirah" (iv. 3), the dalet is included in the group דטלנת (d, ṭ, l, n, t), which are formed at the upper edge of the tongue. The grammarians, who classify the letters according to the organs of speech by which they are formed, designate this group as linguals (see Abu al-Walid, "Luma'," ii.; Abraham ibn Ezra, "Ẓaḥot," 11b).

According to modern phonetic terminology, dalet ("d") is the sonant dental, corresponding to which ת ("t") is the mute, and ט ("ṭ") the emphatic explosive dental (König, "Lehrgebäude der Hebräischen Sprache," i. 34). According to the Masorah, dalet belongs to the letters (בגדכפת) which have a double pronunciation: softened or aspirated, and hard or unaspirated (see Dagesh; Rafe). The aspirated dalet (ד) was most probably pronounced like the Neo-Greek δ or the soft English "th" (in "the"). In the grammatical division of the letters which has been adopted generally by Hebrew philology since Saadia, dalet is included in the eleven which occur only as root sounds and never as functional sounds. Only Dunash b. Labraṭ included the ד as well as the ט in the group of functional sounds, because in forming the "hitpa'el" of certain roots, both represent ת (see Bacher, "Abraham ibn Esar als Grammatiker," p. 58).

For the textual criticism of the Biblical books the similarity of dalet (ד) and resh (ר) is an important point, as may be seen, for example, on comparing Gen. x. 3 with I Chron. i. 6 (ריפת and דיפת) or Gen. x. 4 with I Chron. i. 7 (דודנים and רודנים). In Job xxiv. 24 רמו is translated by the Targum אוריכו as if the word were דמו ("wait"), which was certainly the original reading. As a numeral, ד has the value 4. As an abbreviation it stands for דף ("page"), especially in later literature, and also for other words beginning with ד. The tetragrammaton is sometimes represented by 'ד, as being the second letter of אדני.

G. W. B.

DALLAS: County seat of Dallas county, Texas, on the east bank of the Trinity River. It was settled in 1844. It has a population of 50,000, including 1,200 Jews. Moses Ullmann, now of Galveston, Tex., and Dr. E. M. Tillman, still of Dallas, were the first Jewish settlers, taking up their residence there in February, 1871. A few emigrants made Dallas their home after the promulgation of the Russian May Laws in 1881, a larger number arriving subsequent to the Russian persecutions ten years later. Since then the growth of the Jewish population has been gradual and steady.

The Hebrew Benevolent Association was founded in May, 1872, and the Ladies' Hebrew Benevolent Association in the same year. The Jewish cemetery was purchased in 1872, and the first Jewish service was held during the New-Year holidays of that year. Dallas Lodge, No. 197, I. O. B. B., was established in 1873, and now has a large membership. Congregation Emanuel was organized in 1874, and held its first service in the hall of the I. O. B. B. Temple Emanuel was dedicated on Shabuoth (Feast of Pentecost), 1876, but having become too small for the increased congregation, a new temple on Ervay street was dedicated in 1898. The Orthodox Jews established a congregation, Shearith Israel, in 1884, but their synagogue was not dedicated till 1894. Besides the two congregations here mentioned, there are two hebrot (small congregations) maintained by the Polish, Russian, and Rumanian immigrants. The Orthodox community also supports a ladies' benevolent association, making three Jewish benevolent societies in Dallas.

The social and literary interests of the Dallas community are represented by the Phœnix Club and the Progressive Literary Association. Benevolent orders are represented by the I. O. B. B., Free Sons of Israel, and B'rith Abraham. The following rabbis have ministered at Temple Emanuel since its foundation: A. Suhler, H. M. Bien, Henry Schul, Joseph Silverman, E. M. Chapman, G. A. Kohut, Oscar J. Cohen, and William H. Greenburg, the present (1902) incumbent.

In active communal and public life Dr. E. M. Tillman, David Goslin, E. M. Kahn, Charles Kahn, Alex. Ortlieb, and Alex. Sanger are prominent. Philip Sanger, recently (1902) deceased, was identified with nearly every public movement in the city. D. A. Eldridge, attorney, is an ardent communal worker.

Dallas has a Jewish weekly newspaper, "The Jewish Sentiment," edited and published by Frank J. Cohen.

Bibliography: H. Cohen, *Settlement of the Jews in Texas*, in *Pub. Am. Jew. Hist. Soc.* No. 2.

A. H. C.

DALMBERT, SIMON MAYER: Officer in the French army, and communal worker; born at Mutzig, Bas-Rhin, in 1776; died May 11, 1840. He took part in the early campaigns of the empire, at first with the cavalry, then with the infantry. He was commissioned at Cassel in 1809 to organize the army of Westphalia. Returning to France after the fall of the kingdom of Westphalia, he settled at Paris (1813), entering the service of the government. He took an active interest in the organization of Jewish worship, being nominated vice-president of the Central Jewish Consistory of Paris in 1816. He was instrumental in the abrogation (1818) of the decree of March 17, 1808 (see Napoleon I.). He obtained the royal ordinance of June 29, 1819, establishing Jewish primary schools, and secured the ordinance of Aug. 20, 1823. Dalmbert also contributed to the establishment in 1829 of the central rabbinical school of Metz. He was made a member of the Legion of Honor and was decorated with the Order of Westphalia.

Bibliography: *Archives Israélites*, 1840.

S. J. W.

DALPHON: The second of the ten sons of Haman. All were killed by the Jews and hanged upon gallows (Esth. ix. 10–14). The Septuagint reading is *Δελφών*.

E. G. H. G. B. L.

DALPUGET: Family of merchants; settled at Bordeaux, France. They originally came from Avignon, and refused to obey the decree of expulsion from Bordeaux passed by the jurats and Parliament of that city in 1734 at the request of the Portuguese Jews there. Successive decrees in 1739 and 1740 were likewise suffered to pass unnoticed, the Dalpugets plying their trade as linen merchants and building up quite a large business as bankers. In time the members of this family came to be looked upon as the leaders of the Avignonese Jews. In 1750 they were tacitly accepted as citizens of Bordeaux, although they still labored under certain disabilities, for the removal of which they and members of the Astruc and Lange families petitioned the king in 1757. In 1759 (July 14), letters patent of complete registration were granted to them.

Emanuel, Israel, Jacob, Joseph, Manuel, and **Salon Dalpuget** were the most prominent members of the family, all being engaged in commerce at Bordeaux. Several of the female members were converted to Christianity.

Bibliography: Th. Malvezin, *Histoire des Juifs à Bordeaux*, Bordeaux, 1875, Index, *s.v.*

D. A. M. F.

DALY, CHARLES P.: Historian and jurist; born in New York city 1816; died in 1899. Daly was of Roman Catholic parentage. He was admitted to the bar at the age of twenty-three, and, after serving for a year in the state legislature, was elected judge of the court of commons pleas of New York in 1844, and filled the judicial office for forty-two years, for twenty-seven years as chief justice, retiring in 1886.

Judge Daly's profound scholarship, unquestioned integrity, brilliant conversational gifts, and commanding dignity combined to give him for many years a unique position in American life. He was deeply interested in Jewish affairs and Jewish history, and lost no opportunity to express disapproval of anti-Semitism. He was often chosen to be the orator at important Jewish functions, as, for instance, on the occasion of the celebration in 1872 of the fiftieth anniversary of the Hebrew Orphan Asylum in New York city; and again in 1883 on the laying of the corner-stone of the new building erected by that society, both of these addresses being published at the time. The former, as expanded by him in 1893, was reprinted in book form, with annotations by Max J. Kohler, under the title "Settlement of the Jews in North America," New York, 1893. It was one of the earliest works on the subject of American-Jewish history, and is still authoritative. Judge Daly was an honorary member of the American Jewish Historical Society, and several times presided over sessions of its annual meetings.

Bibliography: Max J. Kohler, in *The American Hebrew*, Sept. 22, 1899, reprinted in pamphlet form; *Publications Am. Jew. Hist. Soc.* No. 9, pp. 157-160.

A. M. J. K.

DAMA, SON OF NETINA: The name of a non-Israelite held up by Rabbi Eliezer and other rabbis to his brethren as an example of true love and piety toward parents. He lived in Ashkelon, and occupied there a high position, being *πατὴρ βουλῆς*, "head of the council" (Pesiḳ. R. 23). One day, when grossly insulted by his mother in the presence of his colleagues, he preserved his reverential attitude toward her, and no angry utterance escaped his lips. Dama was once in possession of a precious stone wanted to complete the breastplate of the high priest. The agents commissioned to buy it happened to come when his father was asleep, the key of the box containing the stone being under his pillow. No offer of the agents could induce Dama to disturb his father. The agents were disappointed and went away. It is further related that in the year following, a red heifer was born in his herd, which compensated for the sacrifice incurred in carrying out his filial duty. As regards the name "Netina," it can not be determined with certainty whether it is that of a male or of a female. "Netina" may mean one of the Netinim (see Mishnah Ḳid. i. 1; compare the name *Δημαίνετος*, name of a popular leader in the city of Gaza; Josephus, "Ant." xiii. 12, § 3).

Bibliography: *Ḳid.* 31; *'Ab. Zarah* 23; *Yer. Peah* i. 1; *Ḳid.* i. 7; *Pesiḳ. R.* 23.

S. S. M. F.

DAMAGE: Money recoverable as amends for a wrong or injury sustained. The simple and clear rule as to the obligation of a person who has caused damage to his fellow man is to give full compensation, and is expressed in the words "He that kindled the fire shall surely make restitution" (Ex. xxii. 6). Where one causes physical injury to his fellow man the following five things are to be considered in determining the amount of compensation due to the injured person: (1) "nezeḳ," the permanent loss, if any, caused by the injury; (2) "shebet," the temporary loss during the illness caused by the injury; (3) "ẓa'ar," the pain and suffering of the injured person; (4) "rippui," the cost of the cure required for the restoration of health; (5) "boshet," the insult involved in the injury. The rule "as he hath done so shall it be done to him: breach for breach," etc. (Lev. xxiv. 19), has been interpreted by Jewish tradition and practise to refer to compensation, and does not demand actual mutilation of the body, as a literal interpretation might imply. Compensation had to be given by the offender not only for injuries inflicted by himself, but also for those caused by his property. The latter are brought under four heads ("arba'ah abot neziḳin"), namely: (1) a goring ox, (2) a pit, (3) a feeding animal, (4) fire. See Baba Ḳamma; Neziḳin.

S. S. M. F.

DAMASCUS: An ancient city of Asia Minor, situated at the foot of the Anti-Lebanon, 180 miles south by west of Aleppo; now the capital of the vilayet of Syria. In the Old Testament it is called דמשק (Dammeseḳ), or דרמשק (Darmeseḳ, I Chron. xviii. 5 *et seq.*; II Chron. xvi. 2, xxiv. 23), or דומשק (Dummeseḳ, II Kings xvi. 10). The form with "r" is Aramaic, although the Egyptian lists also contain a "Saramaski," which W. Max Müller ("Asien und Europa," p. 227) explains as "Tiramaski." The usual Egyptian transcription is "Timasḳu" (*ib.* pp. 162, 234). In the cuneiform inscriptions the name reads "Dimashḳi" or "Dimashḳa," the latter form being used also in the El-Amarna tablets (ed. Winckler, 142, 21), where, however, the form "Timashgi" (*ib.* 139, 63) also occurs. The Arabs called the city "Dimashḳ-al-Sham," for which "Al-Sham" is to-day usually substituted.

Position.

The present Damascus, which is undoubtedly situated on the site of the ancient city, covers the northwestern part of the beautiful and fruitful plain Al-Ghuṭa, south of the Anti-Lebanon. This plain is intersected by numerous mountain streams, one of which, Nahr Barada ("Amana," II Kings v. 12; the "Chrysorrhoas" of the Greeks), on leaving the mountains, separates into seven branches, two of which pass through Damascus. The rich vegetation of the plain, as well as the numerous gardens behind which the city lies half concealed, presents an enchanting view to the traveler approaching from the desert, who now understands why both Jews (Bab. 'Er. 19a) and Bedouins have called the city a paradise.

The situation is particularly favorable to commerce. Caravan routes of great antiquity, stretching from the shores of the Mediterranean, from Arabia, from the Euphrates, and from northern Syria converge at Damascus and serve to make it a commercial center of great importance. That inhabitants of the city, even in ancient times, utilized its favorable location is evident from I Kings xx. 34. Among the articles of commerce, Ezek. xxvii. 18 mentions wine of Helbon and other commodities. Unfortunately, however, these passages, owing to the corruption of the text, are no longer intelligible (compare Cornill, Bertholet, Kraetzschmar, and Toy *ad loc.*).

In Biblical Times.

That Josephus ("Ant." i. 6, § 4) mentions Uz, the son of Aram, as founder of Damascus, has little value, as the tradition probably reflects later conditions only. Similarly, the statement of Nicholas of Damascus ("Ant." i. 7, § 2), according to which Abraham immigrated to Damascus and ruled there for a time, probably rests upon later combination (compare Justin, xxxvi. 2), and finds no firm support in the ambiguous statement of Gen. xv. 2. The oldest reliable data in regard to the city are found on the Egyptian monuments, to which the El-Amarna tablets may be added. Damascus is mentioned among the cities captured by Thothmes III. From the El-Amarna tablets it appears that under Amenophis III. the Egyptian dominion in these districts began to totter, as the Hittites continually invaded the country. If the identification of Max Müller (see above) is correct, Rameses III. succeeded in conquering the city. At the time of David, Damascus, together with the neighboring territory, was inhabited by Arameans. They endeavored to come to the assistance of their hard-pressed fellow tribesmen of Zobah; but David overthrew them, so that Damascus was compelled to recognize his authority (II Sam. viii. 5 *et seq.*). Under Solomon the fruits of this conquest were lost. A former subject of the King of Zobah, Rezon (LXX. 'Εσρώμ), the son of Eliadah, declared himself King of Damascus and founded a kingdom which was destined to give the Israelites considerable trouble (I Kings xi. 23 *et seq.*). The struggles with the Arameans of Damascus, of which the Jewish kings skilfully availed themselves (*ib.* xv. 18 *et seq.*), constitute a great part of the history of the Ephraimitic kingdom (*ib.* xx. 22; II Kings vi., viii. 12, x. 32, xiii.; Amos i. 3). Only when the danger threatening from Assyria became more obvious did a later king, Rezin (or, more correctly, Raẓun) of Damascus, change his policy. He formed a coalition with Pekah of Ephraim, with whose help he determined to enter upon the conquest of Judah (Isa. vii. 1–16). Ahaz meanwhile summoned the aid of the Assyrians; and the new policy finally led to the conquest of Damascus by an Assyrian army in 732 B.C. (II Kings xvi. 9). Concerning the city and its inhabitants during a period of 200 years there is no information. According to I Kings xx. 34, a quarter of the city was assigned to the Ephraimitic merchants. II Kings xvi. 10 *et seq.* mentions an altar in the city, of which Ahaz ordered a copy to be made; otherwise information on the religion of the Damascenes is confined to the facts which may be gleaned from the theophorous names of the kings (compare Baethgen, "Beiträge zur Semitischen Religionsgeschichte," pp. 66 *et seq.*).

In Post-Biblical Times.

After its conquest by the Assyrians, Damascus continued to be of a certain importance because of its favorable position. While little can be gleaned from the references contained in the Later Prophets (Jer. xlix. 23 *et seq.*; Ezek. xxvii. 18, xlvii. 16 *et seq.*; Zech. ix. 1), it is clear that the city, like other places in Syria, exchanged Assyrian for Babylonian rule, and this again for that of the Persians and of Alexander the Great. After the battle of Issus (333 B.C.), Damascus, when the Persian king had left behind his harem and his treasure, was treacherously delivered over to Parthenio (Curtius, iii. 13). During the following period, although the Ptolemies occasionally succeeded in exerting dominion over the city, it was principally in possession of the Seleucids; Antioch, however, and not Damascus, was made their capital.

In the history of the Maccabees the city is mentioned several times in connection with the campaigns of Jonathan (I Macc. xi. 62, xii. 32); and upon the division of the Seleucid empire it became for a short time the capital of a smaller kingdom (Josephus, "Ant." xiii. 13, § 4; 15, § 1). But in the year 85 Antiochus XII. was vanquished by the Nabatæan princes, who as a consequence acquired control over Damascus (*ib.* xiii. 15, §§ 1–2). About 70 B.C. Ptolemy of Chalcis endeavored to take the city, for which reason Aristobulus, son of the Jewish queen Alexandra, marched to its aid (*ib.* xiii. 16, § 3). But in 65 the Romans put an end to this period of changes by conquering Damascus and incorporating it with the province of Syria. Damascus obtained, however, the relative independence of a Hellenic city, and belonged to the municipal confederation of the Decapolis (Schürer, "Gesch." 3d ed., iii. 118 *et seq.*). The importance of the district which belonged to Damascus may be seen from the fact that it was adjacent to that of Sidon (Josephus, "Ant." xviii. 6, § 3). For a time the city was again under the dominion of the Nabatæan kings, inasmuch as the Arabian king Aretas (II Cor. xi. 32) had an ethnarch there, the Romans having probably accorded this privilege for the purpose of propitiating him.

In Talmudic Times.

At this time about 10,000 Jews lived at Damascus, governed by an ethnarch (Acts ix. 2; II Cor. xi. 32). The attraction which Judaism exercised at that time over the pagans was so great that many men and women were converted to that religion. Paul succeeded, after a first rebuff, in converting many of the Jews of Damascus to Christianity (49 C.E.). This irritated the Jewish ethnarch to such a degree that he attempted to arrest Paul; and the latter's friends only saved his life by lowering him in a basket out of a window built in the wall of the city. Many Jews were murdered by the pagan inhabitants upon the outbreak of the great war of liberation (Josephus, "B. J." ii. 20, § 2; vii. 8, § 7). Later, Damascus, as the coins show, obtained the title of metropolis; and under Alexander Severus, when the city was a Christian colony, it became the seat of a bishop, who enjoyed a rank next to that of the Patriarch of Antioch. In the fifth century, under the rule of the Eastern empire, being the Talmudic time, Jews were living at Damascus; for the rabbi Rafram bar Pappa went to pray in the synagogue of Jobar (Bab. Ber. 50a). During the conflicts between the Byzantines and the Persians the city frequently suffered heavily. When Syria was conquered by the Persians (614), the Jews of Damascus, profiting by the presence of the invaders, joined with their coreligionists of Palestine to take vengeance on the Christians, especially those of Tyre. In 635 Damascus fell into the hands of the Mohammedans; the inhabitants, by their timely and voluntary surrender, succeeding in saving fifteen Christian churches.

Under Arab Rule.

The rule of the Ommiads brought a new period of splendor to the city, which now became the capital of that califate. The Jewish community continued, and certainly existed in 970; "for," says a historian, "Joseph ben Abitur of Cordova, having lost all hope of becoming the chief rabbi of that city, went to Palestine in that year, and settled at Damascus" (Abraham ibn David, "Sefer ha-Ḳabbalah," in Neubauer, "Med. Jew. Chron." i. 69; Conforte, "Ḳore ha-Dorot," 5b). This period terminated with the advent of the Abbassids, and the city suffered during the following centuries from continuous wars. Fortunately for the Jews, it resisted the siege of the Second Crusade (1147). Some time afterward a large number of Palestinian Jews sought refuge at Damascus from the enormous taxes imposed upon them by the Crusaders, thus increasing the community.

G. F. Bu.

Little information exists concerning the Jews in Damascus during the following centuries. The few data are given by travelers who visited the place. In 1128 Abraham ibn Ezra visited Damascus (though compare the note of Harkavy, "Ḥadashim gam Yeshanim," vii. 38). According to Edelmann ("Ginze Oxford," p. ix.), Judah ha-Levi composed his famous poem on Zion in this city; but Harkavy (*l.c.* p. 35) has shown that "Al-Sham" here designates Palestine and not Damascus. In 1267 Naḥmanides visited Damascus and succeeded in leading a Jewish colony to Jerusalem.

Benjamin of Tudela visited Damascus in 1170, while it was in the hands of the Seljukian prince Nur al-Din. He found there 3,000 Rabbinite Jews and 200 Karaites. Jewish studies flourished there much more than in Palestine; according to Bacher it is possible that during the twelfth century the seat of the Palestinian academy was transferred to the city. The principal rabbis of the city were: Rabbi Ezra and his brother Sar Shalom, president of the tribunal; Yussef Ḥamsi, R. Maẓliaḥ, R. Meïr, Yussef ibn Piat, R. Heman, the parnas, and R. Ẓadok, physician.

About the same time Pethahiah of Regensburg was here. He found "about 10,000 Jews, who have a prince. The head of their academy is Rabbi Ezra, who is full of the knowledge of the Law; for Rabbi Samuel, the head of the Academy of Babylon, ordained him" (ed. Benisch, p. 53). It was a Damascus rabbi, Judah b. Josiah, who, toward the end of the twelfth century, was "nagid" in Egypt (Sambari, in "Med. Jew. Chron." i. 133). At a later period another nagid, David b. Joshua, also came from Damascus (Grätz, "Gesch." ix., note i.).

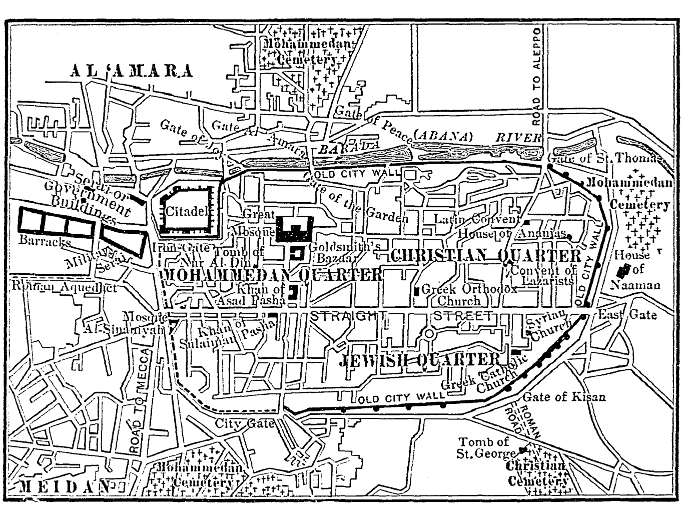
AL 'AMARA
Mohammedan Cemetery
ROAD TO ALEPPO
Gate of Joy
Gate Al-'Amara
Gate of Peace
BARADA (ABANA) RIVER
Gate of St. Thomas
Mohammedan Cemetery
Serai or Government Buildings
OLD CITY WALL
Gate of the Garden
Citadel
Great Mosque
Latin Convent
House of Ananias
Barracks
Military Serai
Iron Gate
Tomb of Nur Al-Din
Goldsmith's Bazaar
CHRISTIAN QUARTER
House of Naaman
MOHAMMEDAN QUARTER
Convent of Lazarists
Roman Aqueduct
Khan of Asad Pasha
Greek Orthodox Church
OLD CITY WALL
Mosque Al-Sinaniyah
STRAIGHT STREET
East Gate
Khan of Sulaiman Pasha
Syrian Church
ROAD TO MECCA
JEWISH QUARTER
Greek Catholic Church
OLD CITY WALL
Gate of Kisan
City Gate
ROMAN ROAD
Tomb of St. George
Mohammedan Cemetery
Christian Cemetery
MEIDAN

Plan of the Modern City of Damascus.

(After Baedeker, "Palestine and Syria.")

In 1210 a French Jew, Samuel b. Simson, visited the city. He speaks of the beautiful synagogue situated outside the city (Jobar) and said to have been constructed by Elisha (see below; compare "Oẓar Ṭob," 1878, p. 38; Carmoly, "Itineraires," p. 136).

Twelfth to the Fifteenth Century.

Under Saladin the city again enjoyed considerable importance; but upon his death the disturbances began anew, until in 1516 the city fell into the hands of the Turks, since which time it has declined to the rank of a provincial town.

It seems probable that Al-Ḥarizi also visited Damascus during the first decade of the thirteenth century. At least he mentions the city in the celebrated forty-sixth "Makamah."

Toward the end of the thirteenth century Jesse b. Hezekiah, a man full of energy, arose in Damascus. He was recognized by Sultan Kelaün of Egypt as prince and exilarch, and in 1289 and in June, 1290, in conjunction with his twelve colleagues, he put the anti-Maimonists under the ban (Grätz, "Gesch." vii. 186-195).

The letters of the rabbis of Damascus and of Acre have been collected in the "Minḥat-Ḳena'ot" (a compilation made by Abba Mari, grandson of Don Astruc of Lunel). No data are available for the fourteenth century. Estori Farḥi (1313) contents himself with the mere mention of Damascene Jews journeying to Jerusalem (Zunz, "G. S." ii. 269). A manuscript of David Ḳimḥi on Ezekiel was written by Nathan of Narbonne and collated with the original by R. Ḥiyya in Damascus, Ab 18, 1375 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 316). The Jewish community of Damascus continued its existence under the sultans (Borgites and Mamelukes) of Egypt, who conquered Syria: for the Jewish refugees of Spain established themselves among their coreligionists in that city in 1492, constructing a synagogue which they called "Khata'ib." The anonymous author of the "Yiḥus ha-Abot" (1537; published by Uri b. Simeon in 1564) also speaks of the beauties of Damascus; and of the synagogue at Jobar, "half of which was constructed by Elisha, half by Eleazar b. 'Arak" (Carmoly, *l.c.* p. 457; compare similar accounts by Raphael of Troyes and Azulai, *ib.* p. 487).

Elijah of Ferrara (1438) had come to Jerusalem and had a certain jurisdiction in rabbinical matters over Damascus as well. He speaks of a great plague which devastated Egypt, Syria, and Jerusalem; but he does not say in how far the Jews of the first-named city suffered (Carmoly, *l.c.* p. 333). Menahem Ḥayyim of Volterra visited Damascus in 1481, and found 450 Jewish families, "all rich, honored, and merchants." The head of the community was a certain R. Joseph, a physician ("Jerusalem," i. 211).

Obadiah of Bertinoro (1488) speaks in one of his letters of the riches of the Jews in Damascus, of the beautiful houses and gardens (ed. Neubauer, p. 30). A few years later (1495) an anonymous traveler speaks in like eulogistic terms (*ib.* p. 84). He lived with a certain Moses Makran, and he relates that the Damascene Jews dealt in dress-goods or engaged in some handicraft. They lent money to the Venetians at 24 per cent interest.

An anonymous Jewish traveler (see "Shibḥe Yerushalayim," 51b; and Graetz, "Hist." Hebrew transl., vii. 27) who arrived a few years after the Spanish immigration, found at Damascus 500 Jewish households; also a Karaite community whose members called themselves "Muallim-Ṣadaḳah"; and a more important Rabbinite community, composed of three groups and possessing three beautiful synagogues. One of these belonged to the Sephardim; another, to the Moriscos (Moorish Jews) or natives; and the third, to the Sicilians. In each synagogue there was a preacher, who read the works of Maimonides to the pious every day after the prayer. The preacher of the Sephardim was Isḥaḳ Mas'ud, that of the natives Shem-Ṭob al-Furani, and that of the Sicilians Isaac Ḥaber. There were also two small schools for young students of the Talmud, containing respectively thirty and forty pupils.

Sixty Jewish families were living in the village of Jobar, one mile from Damascus, who had a very beautiful synagogue. "I have never seen anything like it," says the author; "it is supported by thirteen columns. Tradition says that it dates from the time of the prophet Elisha, and that he here anointed King Hazael [see also Sambari in Neubauer, "Med. Jew. Chron." i. 152]. R. Eleazar ben 'Arak [tannaite of the first century] repaired this synagogue." In order to indicate, finally, that the city was even then under the Ottoman rule, the narrator adds that the people of Damascus had just received a governor ("na'ib") from Constantinople.

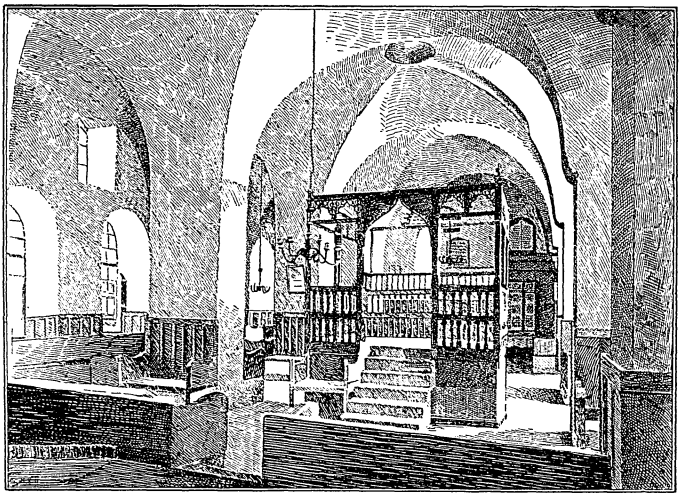

Interior of a Damascus Synagogue.

(After a photograph.)

In the Sixteenth Century.

The "Chronicle" of Joseph Sambari (finished 1672) contains the names of a number of rabbis of note who lived here during the sixteenth century. He says that the Jewish community lived chiefly in Jobar, and he knows of the synagogue of Elisha and the cave of Elijah the Tishbite. At the head of the community was a certain Abu Ḥaṣirah (so-called from a peculiar kind of headdress which he wore), who was followed by 'Abd Allah ibn Naṣir. Of the rabbis of Damascus proper he mentions Joseph Ḥayyaṭ; Samuel Aripol, author of "Mizmor le-Todah"; Samuel ibn 'Imran; Joseph al-Ṣa'iḥ; Moses Najjarah, author of "Leḳaḥ Ṭob"; Ḥayyim Alshaich; Joseph Maṭalon; Abraham Galante ("Med. Jew. Chron." i. 152). In this home of learning there was also a model-codex of the Bible called "Al-Taj" (the Crown; *ib.* p. 119). In 1547 Pierre Belon visited Damascus in the train of the French ambassador M. de Fumel. He speaks of the large number of Jews there; but makes the singular confusion of placing in this city the events connected with the famous Aḥmad Shaiṭan of Egypt ("Revue Etudes Juives," xxvii. 129).

Among the spiritual leaders of Damascus in the sixteenth century may be mentioned: Jacob Berab, who, in the interval between his sojourns in Egypt and at Safed, lived there for some years (*c.* 1534); Ḥayyim Vital the Calabrian (1526–1603), for many years chief rabbi of Damascus, and the author of various cabalistic works, including "Eẓ-Ḥayyim"; Samuel ben David the Karaite (not "Jemsel," as Carmoly, "Itinéraires," p. 511, has it), who visited Damascus in 1641, mentions the circumstance that the Karaites there do not read the Hafṭarah after the Pentateuch section (*ib.* p. 526; but see Zunz, "Ritus," p. 56). Moses Nagara; his son, the poet Israel Nagara; and Moses Galante (died in 1608), the son of Mordecai Galante, were also among the prominent men of the sixteenth century. The most celebrated rabbis of the seventeenth century were Josiah Pinto, a pupil of Jacob Abulafia, and author of the "Kesef-Nibḥar" ("Med. Jew. Chron." i. 153; "Ḳore ha-Dorot," 49b), and his son-in-law, Samuel Vital, who transcribed and circulated a large number of his father's cabalistic manuscripts. During the eighteenth century nothing important is known of the community.

In the Nineteenth Century.

Some information is obtainable from travelers who visited Damascus during the nineteenth century. Alfred von Kremer, in "Mittel-Syrien und Damaskus" (1853), states that in the municipal government of the city two Christians and one Jew had places; the number of Jews was 4,000, only 1,000 of whom, however, paid the poll-tax; the last Karaite had died there some fifty years previously, the Karaite synagogue being then sold to the Greeks, who turned it into a church ("Monatsschrift," iii. 75). Benjamin II. gives the same number of inhabitants.

He describes the synagogue at Jobar (to the northeast of the city) thus:

> "The structure of this ancient building reminds one of the Mosque Moawiah; the interior is supported by 13 marble pillars, six on the right and seven on the left side, and is everywhere inlaid with marble. There is only one portal by which to enter. Under the holy shrine . . . is a grotto . . . the descent to which is by a flight of about 20 steps. According to the Jews, the Prophet Elisha is said to have found in this grotto a place of refuge. . . . At the entrance of the synagogue, toward the middle of the wall to the right, is an irregularly formed stone, on which can be observed the traces of several steps. Tradition asserts that upon this step sat King Hazael when the Prophet Elisha anointed him king" ("Eight Years in Asia and Africa," pp. 41 *et seq.*).

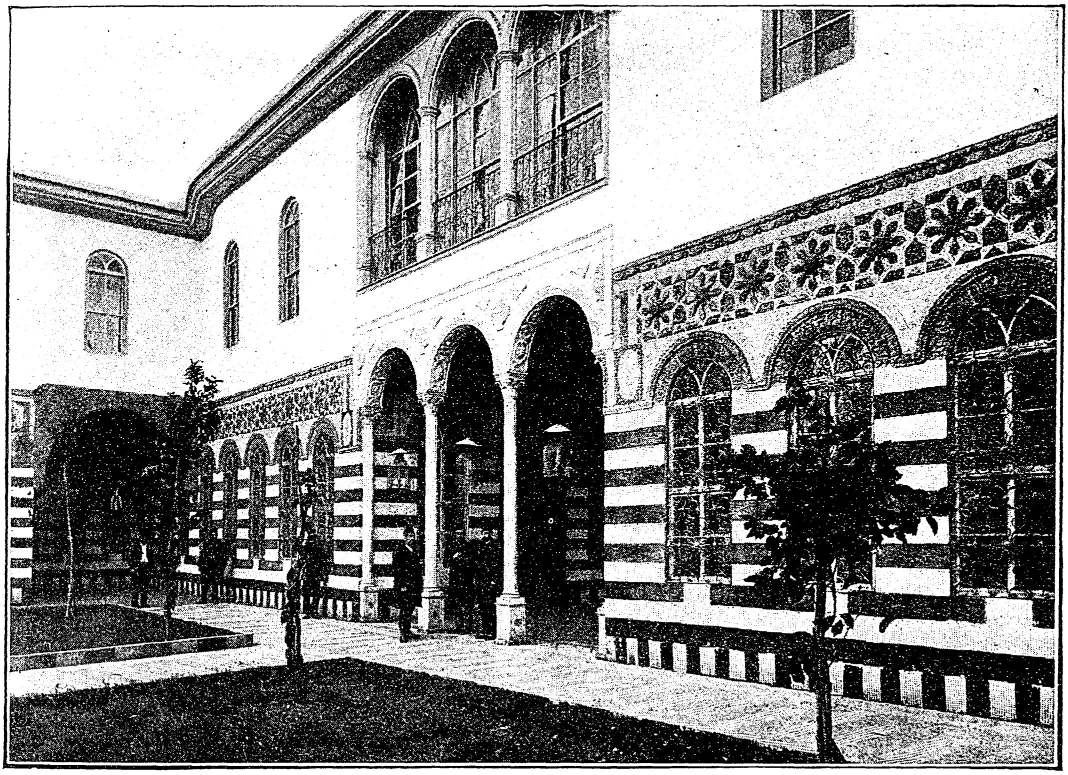

COURT-YARD OF A JEWISH RESIDENCE AT DAMASCUS.

(From a photograph by Bonfils.)

Benjamin II. also speaks of valuable copies of parts of the Bible to be found in Damascus; though the dates he gives (581 and 989) are unreliable. Neubauer mentions a copy of the Bible which belonged to Elisha ben Abraham b. Benvenisti, called "Crescas," and which was finished in 1382 ("Med. Jew. Chron." i. 21).

Damascus has had eight chief rabbis during the last hundred years, namely: (1) Joseph David Abulafia (1809–16). (2) Jacob Antebi (1816–1833). (3) Jacob Perez (1833–48). (4) Aaron Bagdadi (1848–66). (During the next two years the office of chief rabbi was vacant, owing to internal quarrels.) (5) Ḥayyim Ḳimḥi of Constantinople (1868–72). (6) Mercado Kilḥi of Nish (1872–76). (7) Isaac Abulafia (1876–88). (8) Solomon Eliezer Alfandari, commonly called "Mercado Alfandari" of Constantinople, who was appointed by an imperial decree in 1888 (still in office in 1901).

During the nineteenth century the Jews of Damascus were several times made the victims of calumnies, the gravest being those of 1840 and 1860, in the reign of the sultan 'Abd al-Majid. That of 1840, commonly known as the DAMASCUS AFFAIR, was an accusation of ritual murder brought against the Jews in connection with the death of Father Thomas. The second accusation brought against the Jews, in 1860, was that of having taken part in the massacre of the Christian Maronites by the Druses and the Mohammedans. Five hundred of the last named, who had been involved in the affair, were hanged by the grand vizier Fuad Pasha. Two hundred Jews were awaiting the same fate, in spite of their innocence, and the whole Jewish community had been fined 4,000,000 piasters. The condemned Jews were saved only by the official intervention of Fuad Pasha himself; that of the Prussian consul, Dr. Wetzstein; of Sir Moses Montefiore of London, and of the bankers Abraham Camondo of Constantinople and Shemaya Angel of Damascus. From that time even down to the present day, blood accusations have several times been brought against the Jews; these, however, have never provoked any great excitement.

The present Jewish community of Damascus numbers 11,000 (though in 1894 Socin-Benzinger, in Baedeker's "Palestine," 2d ed., estimated their num-

Situation in 1901.

ber as 6,320) persons in a total population of 160,000 inhabitants. It has eight synagogues, besides the ancient one of Jobar; several of them, according to local traditions, date from the sixteenth century. The entire administration of the community is concentrated in the hands of the chief rabbi, his secretary, and some rabbis. Twice a year, at Passover and at Sukkot, all the families are taxed by the chief rabbi in proportion to their means, and the revenues are collected accordingly. This sum is used to defray the salaries of the chief rabbi, the rabbis who study the Talmud at the yeshibah, and the slaughterers at the butcher-shops; also to relieve the poor of the community. The chief rabbi ("ḥakam bashi") represents the community in affairs with the government. There is also a spiritual chief to decide in religious questions, the incumbent in 1901 being Isaac Abulafia. On the peculiarities of the ritual, which Damascus has in common with other Syrian communities, see Zunz, "Ritus," pp. 55, 56.

There are four Jewish benevolent societies in Damascus: (1) "Aḥe-Ezer" (mutual help), distributing money and food to the needy Jews of the city; (2) "Yishma' Yisrael," furnishing dowries for poor young girls; (3) "Biḳḳur Ḥolim," for relief of the sick poor; (4) the Ladies' Society, helping indigent families and women in childbirth.

The majority of the Jewish population are engaged as engravers on copper and wood, or as weavers, carpenters, and smiths. There are a few bankers and some small merchants. Four or five Jews are employed in the government offices, among them being Jacob Ades Effendi, inspector-general of real estate on the civil list in the vilayet of Damascus. But the mass of the population lives in misery. The members of the rabbinate, who form a kind of corporation, study in the yeshibot or in libraries belonging to pious families. Isaac Abulafia, the spiritual leader, is the only rabbinical author of the present time. Of the eight works which he has written, five are entitled "Pene-Yiẓḥaḳ"; one, "Leb-Nishbar"; and two are collections of discourses. Some of these books are still in manuscript.

Aside from the synagogues mentioned above, there is a yeshibah containing many books and an ancient genizah. In 1880 the Alliance Israélite Universelle founded a boys' school (which in 1899 had 229 pupils on its roll), and in 1883 a school for girls (298 on the roll in 1899). Two of the most important Talmud Torahs are now under the supervision of the Alliance: in 1899 they had 419 on their rolls. The Anglo-Jewish Association also contributes to the support of all these schools.

In 1902 a dispensary for the Jews was opened in Damascus by Edward D. Stern of London ("Jew. Chron." Jan. 2, 1903, p. 24).

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G. M. Fr.—G.

DAMASCUS AFFAIR: Accusation of ritual murder brought against the Jews of Damascus in 1840. At that time Damascus, together with Syria, belonged to Mohammed Ali, pasha of Egypt, who had revolted against the authority of his suzerain, the sultan Maḥmud of Constantinople. The governor of Damascus was an Egyptian Arab, Sherif Pasha by name.

On Feb. 5, 1840, Father Thomas, originally from Sardinia, and the superior of a Franciscan convent at Damascus, disappeared with his servant. This monk, who practised medicine, was very well known in the Jewish and Mohammedan quarters, as well as among the Christians. Some days previous he had had a dispute with a Turkish muleteer, who had heard him blaspheme Mohammed, whereupon the Turk is reported to have said: "That dog of a Christian shall die by my hand." Upon Thomas' disappearance the French consul at Damascus, Ratti Menton, who was an enemy to the Jews, following the advice of certain monks, instituted investigations in the Jewish quarter; and the governor, Sherif Pasha, pretending to act merely in accordance with the friendly relations existing between the governments of Louis Philippe and Mohammed Ali, aided the French consul in a culpable way. A confession was extorted by torture from a Jewish barber named Negrin, and eight of the most notable Jews, among them Joseph Lañado, Moses Abulafia, and Farḥi, were imprisoned and tortured. Their teeth and beards were pulled out, they were burned, and finally tempted with gold, to persuade them to confess an imaginary crime. Lañado, a feeble old man, died under this treatment. Moses Abulafia became a Mohammedan in order to escape the torture. In spite of the stoic courage displayed by the sufferers, Sherif Pasha and Ratti Menton agreed on the guilt of the accused in view of the words resembling a confession that had escaped them in their agony. While Ratti Menton published libels against the Jews in French and in Arabic, Sherif Pasha wrote to his master, Mohammed Ali, demanding authorization to execute the murderers of Father Thomas. In the mean time the populace fell upon the synagogue in the suburb of Jobar, pillaged it, and destroyed the scrolls of the Law.

The Jewish communities of Europe were appealed to, and public meetings were held in London, Paris, and even New York and Philadelphia. Especially important was a meeting called by the lord mayor of London at the Mansion House, London, July 3, 1840. As a result the lawyer Isaac Crémieux and the Orientalist Solomon Munk from France, and Sir Moses Montefiore from England were sent as mediators to Alexandria to plead with the khedive. They arrived at Alexandria Aug. 4, and after repeated interviews with Mohammed Ali, obtained from him, on Aug. 28, the unconditional release and recognition of the innocence of the nine prisoners who still remained alive of the thirteen imprisoned. They then went to Constantinople, and obtained from the sultan Majid a firman declaring the accusation of ritual murder to be absurd (see Blood Accusation). The Austrian consul at Damascus, Merlatto, and the Austrian consul-general at Alexandria defended the rights of the Jews during all the incidents arising in this celebrated case. It was in part the Damascus affair which suggested to some French Jews later the idea of founding the Alliance Israélite Universelle.

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D. M. FR.

DAMIANI, PETER: Italian prelate; born at Ravenna 1007; died at Faenza 1072. About 1035 he entered the convent of Fonte Avellana near Gubbio, of which he became abbot. Together with Hildebrand, subsequently Pope Gregory VII., and Abbot Desiderius of Monte Casino, Damiani belonged to the most zealous champions of Church reform. In 1057 he was appointed Cardinal-Bishop of Ostia. At the instance of an Egyptian ecclesiastic, Honestus, he wrote two small controversial pamphlets to serve as a guide in religious disputations against the Jews, although he himself had no taste for such polemics.

In the first of these pamphlets, "Antilogus Contra Judæos," he sought, by means of numerous passages from the Old Testament, such as those relating to the Creation, the building of the Tower of Babel, the triple priestly benediction, the thrice-repeated "Holy," and the Messianic passages, to prove the Christian doctrines of the Trinity, the Messiah, and the divine sonship of Jesus. In the second, entitled "Dialogus Inter Judæum Requirentem et Christianum e Contrario Respondentem," he endeavored to refute—by claiming that all of the laws referred to are to be interpreted spiritually—the objection raised by the Jews that the Christians fail to observe the ceremonial law, although Jesus declared that he came to fulfil that law.

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G. H. V.

DAMPIERRE (Hebr. דמפיר, דנפירא, or דפירא): Village of Champagne, in the department of the Aube, France; not to be confounded with "Dompaire," Vosges, as is sometimes done (Zunz, "Z. G." p. 33, and Renan-Neubauer, "Les Rabbins Français," p. 444). In the Middle Ages there was a somewhat important Jewish community in this village. King Philippe-Auguste, after an agreement with the Countess of Champagne, and Gui, Seigneur of Dampierre, in 1206, ordered the Jews to affix a special seal to the documents recording their loans, and forbade them to lend money on holy vessels or on the lands of the Church. During the years 1212, 1220, and 1225 the Jews had among their debtors the seigneurs of Dampierre and the abbey of Saint-Loup of Troyes.

Rabbis: (1) Isaac ben Samuel the Elder, abbreviated ר"י, surnamed "the Saint" (1120-95); (2) his son Elḥanan, martyred in 1184; (3) Joseph ben Simeon; (4) Isaac ben Abraham, abbreviated ריבא or ריצבא, called sometimes "Isaac the Younger" to distinguish him from Isaac ben Samuel; (5) Isaac ha-Laban ben Jacob.

BIBLIOGRAPHY; Brussel, *Usage Général des Fiefs*, vol. i., book 2, ch. 39; compare *Rev. Et. Juives*, ii. 247, iv. 213; Gross, *Gallia Judaica*, p. 160.

G. S. K.

DAMROSCH, LEOPOLD: German-American violinist and conductor; born at Posen, Prussia, Oct. 22, 1832; died in New York Feb. 15, 1885. He commenced to learn the violin at the age of nine, but owing to his parents' opposition, who wished him to study medicine, he was compelled to study in the house of friends. In 1851 he entered Berlin University, where he studied medicine, and was graduated with high honors three years later. He then returned to Posen, and soon forsook medicine in order to devote himself entirely to music. In 1856 he appeared at Magdeburg as a violin virtuoso, and afterward made a tour of the chief cities of Europe. He was one of the famous band who sat under Liszt at Weimar. Liszt made him solo violinist in the ducal orchestra, and dedicated "Tasso" to him, a distinction conferred only upon two other musicians, Wagner and Berlioz.

In 1858 Damrosch married Helene von Heimburg, a singer of talent. He now became director of music at the Stadttheater in Posen, where he remained until 1866, when he accepted the position of director of the Philharmonic Concerts at Breslau. Here he organized a symphony society with an orchestra of eighty members. The society gave twelve annual concerts, and many eminent artists appeared among the performers. Damrosch also established a choral society, and gave recitals as a soloist.

In 1871 Damrosch was invited by the New York Arion Society to become its conductor. He went to America and soon became very successful both as a violinist and as conductor of his own compositions. In 1873 he organized a musical choir. Morris Reno and some twelve other lovers of music met at Damrosch's house and formally pledged themselves to become musical missionaries. Trinity Chapel was secured for a study-room, and on Dec. 3, 1873, was given the first concert of the Oratorio Society, with choir numbering 50 to 60. By the following May the society was able to produce Handel's oratorio "Samson" at Steinway Hall.

For five years Damrosch worked gratuitously for the Oratorio Society (at the time of his death it had a membership of 500, and ranked among the leading choruses of the world). In 1876 Damrosch became conductor of the Philharmonic Society, and in the following year, yielding that place to Theodore Thomas, founded the Symphony Society of New York. In 1880 he received the degree of doctor of music from Columbia College. The next year he planned the great musical festival which was held at the Seventh Regiment Armory, with a chorus of 1,200 voices and an orchestra of 250 instruments. But his crowning success was in 1884, when he successfully established German opera at the Metropolitan Opera House, New York. On the failure of that theater to secure an Italian troupe, he went to Germany, and in five weeks brought back a number of artists, who constituted the famous company which first established German opera in America. Damrosch not only personally directed each opera, but at the same time continued his work as director of the Oratorio and Symphony societies. His health broke down under the strain, and he died of pneumonia in the following year.

Damrosch was one of the great conductors of modern times, and no man, except possibly Theodore Thomas, contributed so largely to the cultivation of good music in America. He was a devotee of Wagner. His works include: seven cantatas; symphony in A; the music to Schiller's "Joan of Arc"; an opera, "Sulamith"; and many other pieces.

Bibliography: Ritter, *Music in America*, pp. 352, 356; Riemann, *Musik-Lexikon*, s.v.; Baker, *Biographical Dict. of Musicians*, New York, 1900, s.v.

A. V. E.

DAN.—Biblical Data: 1. The name of Jacob's fifth son (Gen. xxx. 6), whose mother was Bilhah, Rachel's handmaiden (*ib.* xxx. 3, xxxv. 25). He was therefore a full brother of Naphtali (xxx. 8). Dan's name occurs also in Gen. xlix. 16 *et seq.*; Judges xviii. 29; I Chron. ii. 2, and in all the passages where his sons are mentioned (Gen. xlvi. 23 *et seq.*).

The Tribe.

2. "Dan" designates one of the twelve tribes of Israel, both in poetic (Deut. xxxiii. 22; Judges v. 17) and in prose passages (Num. i. 12; ii. 25, 31; Deut. xxvii. 13; Judges xiii. 25, xviii. 12; Ezek. xlviii. 1, 32 *et seq.*; I Chron. xxvii. 22; II Chron. ii. 13); but it generally occurs in combinations such as "the sons of Dan" (Num. i. 38, ii. 25, vii. 66, x. 25, xxvi. 42; Josh. xix. 47), "the generations of Dan" (Num. xxvi. 42), "the tribe of the sons of Dan" (Num. xxxiv. 22; Josh. xix. 40, 48), or, simply, "the tribe of Dan" (Ex. xxxi. 6, xxxv. 34, xxxviii. 23; Lev. xxiv. 11; Num. i. 39, xiii. 12; Josh. xxi. 5, 23). The following are detached details from the history of the tribe given in the Old Testament. The artist Aholiab or Oholiab, who took part in the construction of the Tabernacle (Ex. xxxi. 6, xxxv. 34, xxxviii. 23), was a member of this tribe, as was also the mother of a man who blasphemed the name of Yhwh (Lev. xxiv. 11). At the time of Moses, Dan is represented as one of the larger tribes of the children of Israel, and as numbering 62,700 men of twenty years of age and upward (Num. i. 39, ii. 26). Somewhat later, when the tribe of Benjamin, for instance, is reported as having only 35,400 (Num. i. 37) or 45,600 men (*ib.* xxvi. 41), the number in the tribe of Dan is given as 64,400 (*ib.* xxvi. 43). Its men able to bear arms were among the three tribes (Dan, Asher, and Naphtali) whose army in the wilderness of Sinai covered the northern flank (Num. ii. 25–31, x. 25–27). Ammiel, one of the twelve spies (*ib.* xiii. 12), belonged to Dan; and its prince was Bukki (*ib.* xxxiv. 22). On entering Canaan the representatives of Dan, together with those of Reuben, Gad, Asher, Zebulun, and Naphtali, took their position on Ebal, the mount of the curse (Deut. xxvii. 13). In Moses' blessing Dan is characterized as "a lion's whelp: he shall leap from Bashan" (*ib.* xxxiii. 22). The latter clause, however, does not fit Dan, since that tribe did not live in the well-known plain of Bashan east of the Jordan.

The Territory.

The land assigned to the tribe of Dan was in western Canaan, its several cities and boundaries being enumerated in Josh. xix. 40–46. Noteworthy among the cities are Zorah, Eshtaol, Thimnathah or Timnah, Ajalon (near which was fought the famous battle described in Josh x. 12), and Ekron, which is found in the cuneiform inscriptions as "Amḳarruna." On the north the territory of Dan ended opposite Joppa, the modern Jaffa. This territory, not very extensive originally, was soon diminished by its dangerous neighbors, the Philistines. It is not surprising, therefore, that the Danites had great difficulty in conquering the country that had been assigned to them (Josh. xix. 47; Judges xviii. 1). Accordingly, they sent a deputation to find a district suitable for the reception of a part of the tribe. This was found in the vicinity of the city of Laish (Judges xviii. 7–27; see below, 3). Another indication that the tribe of Dan was harassed is found in the sentence "Why did Dan remain in ships?" (Judges v. 17). This probably had reference to the fact that members of the tribe of Dan had enlisted on the ships of the Phenicians (see Budde, "Kurzer Handcommentar," 1897, and Nowack, "Handcommentar," 1900).

The distress of Dan increased when, toward the end of the period of the Israelitish judges, the Philistines, receiving reenforcements from their former home (Guthe, "Gesch. des Volkes Israel," 1899, p. 65), endeavored to invade the middle territories of Canaan (Josephus, "Ant." v. 8, § 1). Then help arose for Dan in the person of the hero Samson (Judges xiii. 2–xvi. 31), whose work was brilliantly continued by Samuel (I Sam. vii. 11), and then by David and other kings. This explains why the tribe of Dan is mentioned in the accounts of David (I Chron. xxvii. 22) and Solomon (II Chron. ii. 13), and in later times (Ezek. xlviii. 1, 2, 32).

3. The later designation for the Canaanite city Laish (Judges xviii. 7, 14, 27, 29) or Leshem (Josh. xix. 47), the latter name being probably derived from "Lesham." The city lay in a deep valley near Beth-rehob (Judges xviii. 28), on the northern frontier of Palestine, at the place where "men come to Hamath" (Num. xiii. 21). According to Josephus ("Ant." v. 3, § 1), it was not far from the sources of the lesser Jordan, and, according to the "Onomastica Sacra" (*s.v.* "Dan"), three or four Roman miles from Paneas. In the Book of Enoch (xiii. 7) it is said that "Dan lay south of the western side of Mt. Hermon." Originally inhabited by Canaanites, it was captured by a part of the tribe of Dan, whose territory in southwestern Palestine was invaded by the Philistines (Josh. xix. 47; Judges xviii. 1 *et seq.*), and who named it after their tribal ancestor (Josh. xix. 47). The mention of the name of Dan as early as the time of Abraham and Moses (Gen. xiv. 14; Deut. xxxiv. 1) is therefore anticipated by the later chronicler (compare "Beth-el" in Gen. xii. 8 and xxviii. 19). Consequently there is no reason to assume, from Gen. xiv. 14 and Deut. xxxiv. 1, the existence of another city of Dan.

The place seems to be identical with Dan-jaan (II Sam. xxiv. 6), which was situated east of the Lake of Gennesaret toward Sidon; and as this was the route on which Laish-Dan lay (Judges xviii. 7, 29), it is probable that "Dan-jaan" is a corruption of

"Dan-jaar" (Dan in the wood), and that this was merely an occasional designation of the city of Dan.

The place is often mentioned in the phrases "from Dan even to Beer-sheba" (Judges xx. 1; I Sam. iii. 20; II Sam. iii. 10; xvii. 11; xxiv. 2, 15; I Kings iv. 25; Amos viii. 14) and "from Beer-sheba even to Dan" (I Chron. xxi. 2; II Chron. xxx. 5); while in Jer. iv. 15 and viii. 16 it is mentioned as a northern frontier town of Palestine.

Dan is also referred to in connection with the ritual; for, according to Judges xviii. 31, a graven image stood there up to the time of the destruction of the sanctuary at Shiloh, which sanctuary is mentioned for the last time in I Sam. iv. 12. Jeroboam I. set up at Dan one of the two golden calves which he intended as symbols for Yhwh (I Kings xii. 29). Many persons of the northern tribes of Israel, therefore, made pilgrimages to Dan (Amos viii. 14; II Kings x. 29); but the city soon fell into the hands of Israel's northern enemies (I Kings xv. 20; II Chron. xvi. 4).

A hill near the valley in which lay the ancient city of Dan is to-day called "Tall al-Ḳaḍi"—*i.e.*, "Hill of the Judge"—the name being, perhaps, a reminiscence of the name Dan = "judge."

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E. G. H. E. K.

——**In Rabbinical and Hellenistic Literature:** Dan plays a peculiar rôle in rabbinical tradition. Owing to the fact that his name, as the name of a tribe, is connected with the blasphemer (Lev. xxiv. 11), and with the idolatry of northern Israel (Judges xviii. 30; I Kings xii. 29; Amos viii. 14), while Samson, the judge of the tribe of Dan, proved faithless to his nazirate (Judges xiii. 2), Dan came to be regarded as the black sheep of the house of Jacob. His hatred of Joseph, because he brought to his father evil reports against the sons of Bilhah and Zilpah, induced him to plot against Joseph's life, and he advised the brothers to deceive their father by telling that they had found the coat of Joseph dipped in blood (Test. Patr., Zebulon, 4; Dan, 1; Gad, 1). Dan and Gad were in league with the crown prince of Egypt against Joseph and Asenath (see Asenath, Prayer of).

As early as the days of Moses the tribe of Dan worshiped idols, wherefore the pillar of cloud failed to protect it, and consequently Amalek smote Dan, who was the "hindmost" and "feeble" because "he feared not God" (Targ. Yer. to Deut. xxv. 18; Pesiḳ. iii. 27b; Pesiḳ. R. xii.; Tan., Ki Teẓe). Being "the rearward of all the camps" (Num. x. 25), Dan fell a victim to "the fire that devoured the uttermost part of the camp because of the idol which provoked the anger of the Lord" (Targ. Yer. to Num. xi. 1, Hebr.). It was also Dan's idolatry which induced Balaam to order altar and sacrifices for the defeat of Israel (Targ. Yer. to Num. xxii. 41, xxiii. 1). Dan's idolatry restrained Abraham in his march against the Babylonian kings (Gen. xiv. 15; Gen. R. xliii.) and appalled Moses in his vision of the future (Targ. Yer. to Deut. xxxiv. 1; Sifre, Debarim, 357). The children of Dan taught their sons the idolatrous Amorite practises contained in the books hidden under Mount Abarim (Gaster, "Chronicles of Jerahmeel," 1899, p. 167).

Jacob's blessing of Dan, in which he is compared to a serpent (Gen. xlix. 16–18), is referred to Samson (Gen. R. xcviii.), and the serpent is said to have been made the emblem of the tribe on its standard (Num. R. ii.).

Dan, Type of Antichrist.

But Dan became the very type of evil-doing. He was placed to the north (Num. ii. 25), this being the region of darkness and evil (Jer. i. 14), because of his idolatry which wrapped the world in darkness (Num. R. ii.). Still further goes a tradition which identifies the serpent and the lion (Gen. xlix. 17 and Deut. xxxiii. 22) with Belial (see the literature in Bousset's "Antichrist," 1895, pp. 87, 113). Irenæus ("Adversus Hæreses," v. 302), Hippolytus ("De Christo et Antichristo," pp. 14, 15), and other Church fathers have a tradition, which can not but be of Jewish origin, that the Antichrist comes from the tribe of Dan, and base it upon Jer. viii. 16: "The snorting of his [the enemy's] horses was heard from Dan"—a verse referred also in Gen. R. xliii. to Dan's idolatry. Irenæus remarks that Dan is, in view of this tradition, not in the Apocalypse (Rev. vii. 5–7) among the 144,000 saved ones of the twelve tribes. Nor is the omission of Dan in I Chron. iv. *et seq.* unintentional. Bousset, who has a special chapter devoted to the Dan Antichrist legend (*l.c.* pp. 112–115), believes that the connection of Dan with Belial in Test. Patr., Dan, 5 points to the same tradition. This seems to find corroboration in Targ. Yer. to Deut. xxxiv. 3, where the war against Ahriman (ארמלגום) and Gog or Magog in the vision of Moses seems to refer to Dan, 1 (compare Sifre, *l.c.* to הים האחרון; see also Dan, in Ten Tribes, the Lost.)

K.

——**Critical View:** Kuenen ("Theologisch Tijdschrift," v. 291) and others after him, such as Cheyne ("Encyc. Bibl." *s.v.*), have argued that "Dan" is the title of a deity. In the etymology adduced in the explanatory remarks attributed to Rachel (Gen. xxx. 6) nothing is said about the character of the child. The judgment referred to is by God, and is passed upon Rachel. The reference to the name "Daniel" and to the cuneiform name of a king, "Ashur-dan," in support of the critical view has not been regarded by conservative scholars as sufficient to prove the contention in issue. Still, the analogy with other names, both tribal (Gad) and personal, is strongly in favor of the views advanced by Kuenen and his successors. "Daniel," in all probability, means "Dan is El" (compare "Eliyahu") and not "God is my judge"; and "Ashur-dan" is also a combination of two names of deities.

The personal existence of a son of Jacob bearing the name "Dan" has also been denied by modern scholars. This is in accord with the general doubt cast on the patriarchal biographies and genealogies. It is contended that no clan or tribe ever sprang from one ancestor. While among the tribes one of the name of Dan may have existed, the designation is that of an eponym, assumed after the tribe had come to reflect upon its own origin and its relations to other tribes (Cornill, "History of Israel," p. 32; Stade, "Gesch. des Volkes Israel," i. 124, 146; Guthe, "Gesch. des Volkes Israel," pp. 5 *et seq.*; Holzinger, "Kurzer Handcommentar," on Gen. xxx. 24; Gunkel, "Handcommentar," on Gen. xxix. 35; Cheyne, in "Encyc. Bibl." cols. 992 *et seq.*).

The assumption that Dan was the son of Rachel's handmaid, Bilhah, whose other son was Naphtali, signifies, according to the modern view of the ideas underlying such genealogies, that the tribe of Dan recognized a closer geographical or historical connection with that of Naphtali, in common with which it was regarded, or regarded itself, as somehow in a position subordinate to the tribes that traced their descent directly through Rachel from Jacob. The universal applicability of this principle has been doubted by König ("Bibelkritisches," 1902). In the case of Dan, tradition furnishes only scant material by which to test the theory. Yet, as the genealogies and biographies of other tribal eponyms appear to justify the general principle, there is no reason, from the point of view of the critical school, to question its applicability to Dan (see TRIBES, THE TWELVE). E. G. H.

DAN ASHKENAZI: German Talmudist and exegete; flourished in the second half of the thirteenth century. Dan, who was one of the most prominent Talmudists of Germany and the teacher of Mordecai ben Hillel, emigrated to Spain toward the end of the thirteenth century, probably in consequence of the cruel persecutions to which the Jews of Germany were subjected at that time, when many were driven to seek asylum in other countries.

In Spain, where he was called "Ashkenazi" (German), he met the foremost rabbinical authorities, who thought highly of him. Dan, however, was so imprudent as to give a letter of recommendation to a youth who pretended to be a prophet (compare ABRAHAM OF AVILA); and when the latter turned it to account, Solomon Adret cast scorn upon the German rabbi in his circular letter on the pseudo-prophet (Adret's Responsa, No. 548). Even before this occurrence the relations between these two men do not seem to have been very friendly, since Dan declared at Saragossa that, from the strict point of view of the Halakah, there could be no objection to the slaughtering of animals by Christians, as the reason given in the Talmud for forbidding the slaughtering of animals by pagans did not apply to Christians; for the pagan regarded the slaughtering as a sacrifice to his idols, while the same could not be said of the Christians (*ib.* No. 529; but Dan's reasons are not clearly stated).

Dan, who was a person of much individuality, was misunderstood by many, and acts were ascribed to him which he certainly did not commit (*ib.* No. 530). Adret's five responsa (Nos. 1229–1233) show that Dan was not a man to be overlooked; Adret's successor as rabbi of Barcelona, Nissim b. Reuben, also recognizes Dan's scholarship (Responsa, No. 32; ed. Rome, p. 72). Yom-Ṭob b. Abraham of Seville (RIṬBA) calls Dan "our teacher" (*ib.*), although this did not prevent him from writing a pamphlet against Dan regarding their dispute over an important halakic question (RIṬBA to Yibum, 109).

Dan was also very independent as an exegete; the fragments of his exegesis that have been preserved in manuscript, and also in the works of Baḥya ben Asher and in the collection "Hadrat Zeḳenim" (Leghorn, 1840), are highly interesting on account of their rationalism, which was not to be expected from one who had allowed himself to be misled by a false prophet. For instance, he interpreted מלאך, in Ex. xxiii. 20, as "messenger," not "angel," and supposed it to refer to Joshua. It is curious to note that in the collection of responsa "Besamim Rosh," which Saul Berlin published as Asher b. Jehiel's work, the statement is made that Dan wrote his Tefillin in Aramaic (No. 24).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*; S. Eppenstein, in *Rev. Et. Juives*, xxxvii. 318; D. Kaufmann, *R. Dan Aschkenasi Exégète*, in *Rev. Et. Juives*, xxxvi. 287–291; Perles, *R. Salomo b. Abraham*, pp. 9, 63; Kohn, *Mordechai b. Hillel*, pp. 37, 38.

L. G.

DAN-JAAN: If the reading is correct, the name of a city mentioned only once in the Bible (II Sam. xxiv. 6). It was one of the places included in the route of Joab and his associates when they were sent out by David to number the people. Their route was eastward across the Jordan, northward through the trans-Jordanic tribes, westward to Sidon, passing Dan-jaan on the way, and southward as far as Beer-sheba. It is natural, then, to identify Dan, on the northern boundary of Israel, with Dan-jaan, although Conder, after Schultz, seeks to identify it with Danian near Achzib. For "Jaan" various emendations have been proposed. Gesenius changes יען into יער ("Dan of the wood"). Wellhausen and, following him, Budde, Kittel, and Driver read ומדן סבבו ("and from Dan they went round"). Klostermann and Grätz change יען into עין (Ijon), a city mentioned in connection with Dan in I Kings xv. 20.

E. G. H. G. B. L.

DANCING.—Biblical Data: Rhythmical and measured stepping to the accompaniment of music, singing, or the beating of drums. This exercise, generally expressive of joy, is found among all primitive peoples. It was originally incident to religious worship, or to the martial demonstrations of a tribe. It may be inferred, therefore, that dancing of this character obtained also among the ancient Hebrews. Their cognates, the Bedouin Arabs, at the present time indulge in wild dances of this kind (Doughty, "Arabia Deserta," i. 31), and in the rites of the hadj old religious dances have been preserved (Wellhausen, "Reste Arabischen Heidentums," 1st ed., pp. 106, 165).

Terminology.

That dancing among the Hebrews was chiefly connected with demonstrations of joy is indicated by the use of the word שחק = צחק, usually connoting "playing," "sporting," or "jesting" (I Sam. xviii. 7; II Sam. vi. 5, 21; I Chron. xiii. 8, xv. 29; Jer. xxx. 19, xxxi. 4: במחול משחקים). That violent motions of the feet, not a graceful gliding, characterized the dance appears from the verb רקד, meaning originally "to leap like lambs," used with the meaning of "to dance."

כרכר, in II Sam. vi. 14, 16, seems to indicate a round dance (compare I Chron. xv. 29), most likely the turning round and round upon the heels on one spot, as practised by the dervishes. The choric dance is denoted by מחלה מחול, a derivative of חול = "to writhe," "to turn" (Lam. v. 15; Ps. xxx. 11, 12; Cant. vii. 1; Ex. xv. 20, xxxii. 19; I Sam. xviii. 6 [Septuagint, "dancing women"], xxi. 2, xxix. 5; Judges xi. 34, xxi. 21; Ps. lxxxvii. 7). That the religious dance constituted the principal feature of every festival is shown by the history of the word חג ("Z. D. M. G." xli. 719; Driver's "Notes on the Books of Samuel," p. 173; Wellhausen, "Israelitische und Jüdische Geschichte," p. 101, Berlin, 1897; *idem,* "Reste Arabischen Heidentums," *l.c.*). In the course of time it came to mean merely a festival, or one of the three pilgrim festivals, though its primitive connotation was a procession around the altar or shrine executed in a certain halting rhythm, whence the pilgrimage to Mecca, the hadj, has taken its name. The term "pesaḥ" recalls the same facts. It indicates this "limping" dance (see Toy in "Journal of Biblical Literature and Exegesis," xvi. 178 *et seq.*); whence, also, the jibe in I Kings xviii. 26: "How long will you dance at two 'thresholds'" (Jastrow's emendation). These religious processional dances may have represented some mythological event, a swaying to and fro of contending parties (see Jacob's experience in Gen. xxxii. 29: "he limps").

Religious Dances.

The Biblical books have undoubtedly preserved the memory of religious dances in connection with the making of the golden calf, and at the Red Sea (Ex. xv. 20, xxxii. 19). The story of Jephthah's daughter (Judges xi. 34) illustrates this custom, and suggests that it was a part of a very ancient sacrificial cult. In I Sam. xviii. 6, xxi. 11 women dance in honor of Saul and David. It seems that women were prominent in these choragic ceremonies. The "ḳedeshot" attached to every sanctuary may even have been professional dancers. Ps. cxviii. 27 probably alludes to a procession of this kind in the puzzling phrase אסרו חג. Post-exilic psalms evidence that processions of dancers to the sound of various musical instruments (flutes, trumpets, timbrels, cymbals, drums) had a prominent share in religious celebrations (Ps. xxvi. 6, cxlix. 3, cl. 4 [lxviii. 25: S. B. O. T.]). The request which was addressed to Pharaoh by Moses (Ex. x. 9) indicates that such processions were an old-established custom.

As do the dervishes even at the present day (Tristram, "Eastern Customs," pp. 207–210), so did the Prophets resort to dancing as a means of working themselves up to the proper nervous pitch (I Sam. x. 10, 11; xix. 20–24). Their resulting exaltation proved contagious, as do, according to Lane, the mad contortions of the dancing dervishes to-day.

Tribal and Family Dances.

Dancing marked also tribal and family festivals. At Shiloh an annual feast was celebrated at which the maidens indulged in dancing (Judges xxi. 21), and it is more than probable that Abel-meholah ("the dancing meadow") owes its name to a similar usage (I Kings xix. 16). For the times of the Talmud a kind of "marriage dance," such as is found in many modern children's plays, is remembered (Ta'an. iv. 8) as occurring on the Day of Atonement and on the fifteenth day of Ab; and the theory that these "dances" are survivals of marriage by capture is not without reasonableness. The "torchlight procession" which took place at the Festival of the Water-Drawing (שמחת בית השואבה) was particpated in by the most distinguished notables (Suk. v. 1–4).

In the days when Greek immoralities menaced the very existence of Judaism, dancing—especially by professional and probably lewd women—was looked upon with disfavor (Ecclus. [Sirach] ix. 4). The daughter of Herodias undoubtedly imitated and took the place of a professional dancer at the banquet (Matt. xiv. 6). From other Biblical passages it is clear that dancing was demanded on similar occasions (Jer. xxxi. 4, 13). Lam. v. 15; Eccl. iii. 4; and Ps. xxx. 11 indicate that the dance was considered an expression of joy. Some have urged Cant. vii. 1 in support of the theory that a sort of square dance ("kimeḥolat ha-maḥanayim") was known to the Jews. Wetzstein identifies it with the sword-dance that still takes place at Eastern wedding-feasts.

E. G. H.

——**In Talmudic Times:** In post-Biblical times dancing continued to be a favorite exercise on both religious and secular occasions. "The woman of sixty runs to the sound of music like the girl of six" (M. Ḳ. 9b). A feast was made complete by dancing, and noted scholars were in the habit of providing such entertainment for their guests (Ned. 51a). Dancing in honor of the bride at a wedding was deemed an act of piety, and sedate rabbis often vied with one another in its exercise. Thus, R. Judah b. 'Illai used to dance at weddings waving a myrtle branch (Ket. 17a). Moreover, the festive procession which in Biblical times made the periodical pilgrimages to Jerusalem such a source of popular joy, forming the main feature in the observance of the great holidays, continued to fill with glee the highways of Palestine in Talmudic days. Franz Delitzsch properly uses a description of these jubilant ceremonies as an argument against these theorists who hold that the Law had rendered the life of the post-exilic Jews sad and gloomy, depriving their religious practises of spontaneity and joyfulness. The Mishnah, for instance, relates in how truly popular a manner and with what accompaniment of genuine joy the men from the provinces were wont to bring the first-fruits to the Temple at Jerusalem. They did not come singly, as men bearing burdens, but in festive processions, with light, joyous, grateful hearts.

> "All the villages of a district send their dwellers to the chief city of the district; the pilgrims pass the night in the streets of the town, refraining from entering the houses, and at dawn the leader cries out: 'Arise, and let us go up to Zion, to the house of our God!' While on the march they sing choral psalms, 'I was glad when they said unto me, Let us go unto the house of the Lord,' being the favorite refrain. When they reach Jerusalem they chant: 'Our feet are standing within thy gates, O Jerusalem!' (Ps. cxxii.). At the Temple mount they strike up: 'Praise ye the Lord, praise God in his sanctuary!' (Ps. cl.), and having reached the hall, they finish with 'Praise ye the Lord, praise the Lord, O my soul!' (Ps. cxlvi.). The men from

the neighborhood bring fresh figs and grapes, and those from afar dried figs and grapes. And the ox of sacrifice goes before them, its horns embossed with gold and a crown of olive on its head. The flute is played all the while they are marching, until they come close upon Jerusalem. Then they send delegates to the city to offer their first-fruits. The foremost priests come out to meet them: according to the number of pilgrims is the priestly deputation. In Jerusalem all workmen in the streets pause in their work to greet the comers: 'Be welcome, our brethren, men of such-and-such a town!' And the flute still plays on before them until they reach the mount of the sanctuary" (Bik. iii. 2; Yer. *ad loc.*).

Festival of Water-Drawing.

The Talmud also contains traditions concerning the joyful manner in which the two national holidays, the 15th of Ab (the Feast of Wood-Offering, or "Xylophoriæ," as Josephus calls it) and the Day of Atonement, were celebrated. Various causes, it appears, were held to have given birth to these two feasts; at any rate, they were generally observed. On those days the maidens of Israel were in the habit of going forth to the vineyards, each clad in well-washed white, and joining in the choral dances. They all appeared in borrowed gowns, so as not to shame the poor. The young men came and looked on, while the dancers sang appropriate songs. It would seem that brides were oftentimes chosen at these gatherings (Ta'an. 30b). Similarly, there is a Talmudic tradition that "whoever has not witnessed the joy of the Festival of Water-Drawing has seen no joy in his life." On those occasions, on the night of the first day of the Feast of Tabernacles, huge assemblies of people gathered in the women's court of the Temple, bearing lamps of gold and vessels for water, while every house in Jerusalem was brightly illuminated. "Pious men and men of affairs," adds the tradition, "danced with torches in their hands, singing songs of joy and of praise, and the Levites made music with lyre and harp and cymbals and trumpets and countless other instruments" (Suk. 51a; Maimonides, "Yad," Lulab, viii. 12, 13). Two galleries were built for the spectators, one for men and one for women. The celebration lasted all night and ended at dawn, announced by blasts of trumpets, with the pouring of water upon the altar.

The fondness of the ancient Jew for dancing is suggested in the hope naively expressed by R. Eleazar: "Some day the Holy One, blessed be He! will give a dance for the righteous, and He will sit among them in the Garden of Eden, and each one will point his finger at Him, saying, as it is written (Isa. xxv. 9), 'Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation'" (Ta'an. end).

It will be seen that dancing among the Jews preserved its primitive character: a spontaneous expression of joy rather than an esthetic pleasure. In both ancient and medieval times, therefore, it consisted of "gesticulations, violent leaps and bounds, hopping in a circle, rather than graceful pose, and soft, rhythmic movements." The popularity of the amusement in the Middle Ages is attested by the spread of the dancing-hall, or "Tanzhaus," which, for the use of both weddings and ordinary dances, was established in almost every ghetto of France and Germany. At first these halls, frequented especially on Sabbaths and feast-days, witnessed little mixed dancing. But when the latter habit came into vogue, the Rabbis opposed it strenuously on account of the license and the marital quarrels to which it led, citing in support the verse in Proverbs: "Hand to hand shall not go unpunished" (xi. 21, Hebr.). The nearest relations alone, such as husband and wife, father and daughter, brother and sister, were exempted from the inhibition. Needless to say, the rabbinic rule was often infringed by the bolder young men and women. That mixed dancing was not without its moral dangers was witnessed by the license which its prevalence engendered among the enthusiastic followers of Shabbethai Ẓebi. Occasionally, professional Jewish dancers occur; for instance in the seventeenth century, when the sultan engaged Jewish fiddlers and dancers to perform at a banquet; and they are not infrequent in the modern Orient, more especially in Tunis. In these latter forms, of course, dancing has become a purely social diversion without any religious import; but the original significance of dancing as an expression of religious joy and fervor may yet be observed in the synagogues of Orthodox Jews on the Feast of Simḥat Torah ("Rejoicing of the Law"), where the primitive religious dance may be said to have survived.

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s. s. H. G. E.

DANHAUSER, ADOLPHE-LÉOPOLD: French musician; born in Paris Feb. 26, 1835; died there June 9, 1896. He studied at the Paris Conservatory under Bazin, Halévy, and Reber; took first prize in harmony (1857); first prize in fugue (1859); second Prix de Rome (1862). He became chief inspector of instruction in singing in the schools of Paris in 1875; afterward professor of solfeggio at the Conservatory. He composed: "Le Proscrit," a musical drama (produced at Auteuil in 1866); "Maures et Castillans," a three-act opera (not produced); several "Mélodies Vocales"; "Soirées Orphéoniques" (collection of twelve choruses for three equal voices). He wrote a well-known textbook, "Théorie de la Musique" (1878); "Abrégé de la Théorie de la Musique" (1879); "Chants pour les Ecoles"; "Recueil de Petits Chants à Une Voix" (1883); "Questionnaire, Appendice de la Théorie de la Musique" (1886).

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s. N. D.

DANIEL.—Biblical Data: In Hebrew (1) דנאל; (2) דניאל. (1) The form without the י (see Masorah Magna to Ezek. xiv. 14) occurs in Ezek. xiv. 14, 20; xxviii. 3; also in a Palmyrene inscription (see De Vogüé, "Syrie Centrale," No. 93). The pronunciation "Dani'el" (God is my Judge) is more probable than "Dan'el" (God is a Judge), because in consonance with the general structure of Hebrew names. It is therefore probably correct to vocalize the consonants in the three places thus: דָנִאֵל. (2) The hiatus between the vowels "i" and "e" gave rise to the pronunciation "Daniyel" (דָנִיֵּאל, Dan. i. 6), with the insertion of a consonantal י; compare "Eli' atah" ("Eliathah," I Chron. xxv. 4) with "Eliyata" (verse 27; compare König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii. 481 *et seq.*). The name should be interpreted, in accordance with Gen. xxx. 6, as "God is the Defender of my right."

The Name in the Old Testament.

The following persons called "Daniel" are mentioned in the O. T.: **1.** A son of David by Abigail (I Chron. iii. 1); the parallel passage (II Sam. iii. 3) has "Chileab"; but this reading is perhaps a corruption due to the fact that the last three letters of כלאב are identical with the first three letters of the following word, לאביגיל, and the form in I Chron. iii. 1 is probably correct. The forms of his name found in the Septuagint—*Δαλουια* and *Δαμνιηλ*—support this view, in that they show the first letter of the name to be ד (Δ). G. Kerber (in his "Die Religionsgeschichtliche Bedeutung der Hebr. Eigennamen," 1897, p. 36) combines the name "Kile'ab" with "Kaleb," the name of the well-known companion of Joshua, and with "keleb" = dog. This, however, is a mere hypothesis, and can not serve as an argument for the name "Kile'ab."

2. A man of extraordinary righteousness (Ezek. xiv. 14, 20) and wisdom (xxviii. 3), who appears to have been almost as well known as Noah and Job, with whom he is mentioned in both of the passages cited.

3. A priest of the sons of Ithamar (Ezra viii. 2). The parallel passage in the Greek Book of Ezra (viii. 29) has the forms *Γαμαηλ*, *Γαμηλος*, and *Γαμαλιηλ*, which are evidently miswritings for *Δανιηλ*. This priest returned with Ezra from Babylonia to Jerusalem in 458 B.C., and was one of those who sealed Israel's covenant with God (Neh. x. 6).

Descent of Daniel.

4. The most important bearer of the name is the hero of the canonical Book of Daniel and of the additions found in the Septuagint. This Daniel was among the prisoners carried by Nebuchadnezzar to Babylon after the capture of Jerusalem in the third year of the reign of Jehoiakim; he was also one of the young men instructed, by order of Nebuchadnezzar, in the learning and the tongue of the Chaldeans (Dan. i. 3–4). No mention is made, however, of Daniel's birthplace or family. It is not known whether he belonged to the family of the King of Israel or to that of an Israelitish magnate. Josephus ("Ant." x. 10, § 1) evidently inferred from Sanh. i. 3 that Daniel was a relation of King Zedekiah (*ἦσαν τῶν ἐκ τοῦ Σεδεκίου γένους τέσσαρες*), while Pseudo-Epiphanius, on the strength of the same passage, makes Daniel the scion of a noble Israelitish family (compare Prince, "Critical Commentary on the Book of Daniel," p. 25).

Daniel's Career.

The Chaldeans gave Daniel a new name derived from their own language; namely, "Belṭeshaẓẓar," the Hebraized form of "Balatshu-uẓur" (lit. "His Life Protect"). When requested to eat the food of the heathen, he asked that he and his Hebrew friends might be given their own food, in keeping with the Law of their fathers. Daniel soon had an opportunity to reap the reward of his piety; for, inspired by God, he interpreted King Nebuchadnezzar's dream, and the king in return made him ruler over the whole province of Babylon and chief over all the wise men of Babylon (Dan. ii. 48). Daniel distinguished himself a second time by interpreting another dream of Nebuchadnezzar (*ib.* iv.), and by deciphering the mysterious words "Mene, Mene, Teḳel, Ufarsin" (*ib.* v. 25).

Daniel retained his high position under Darius until his fellow dignitaries induced the king to issue a decree forbidding any one to ask anything of God, or of any man except the king, for a period of thirty days. When Daniel, nevertheless, continued to pray three times a day at an open window looking toward Jerusalem, he was cast into the lion's den, but was rescued by his God and honored anew by the king. He retained his influence until the third year of Cyrus' reign over Babylon (that is, up to 536 B.C.), and prophesied the future of God's kingdom (*ib.* i. 21, vi. 28, x. 1).

E. G. H. E. K.

——**In Rabbinical Literature:** According to rabbinical tradition Daniel was of royal descent; and his fate, together with that of his three friends, Hananiah, Mishael, and Azariah, was foretold by the prophet Isaiah to King Hezekiah in these words, "and they shall be eunuchs in the palace of the king of Babylon" (Isa. xxxix. 7; compare Sanh. 93b; Pirḳe R. El. lii.; Origen, commentary to Matt. xv. 5; Jerome, commentary to Isaiah, *l.c.*). According to this view, Daniel and his friends were eunuchs, and were consequently able to prove the groundlessness of charges of immorality brought against them, which had almost caused their death at the hands of the king. Even in his youth, when he convicted the false witnesses against the pious and beautiful Susanna, Daniel gave proof of that wisdom (see SUSANNA, THE BOOK OF) which afterward made him so famous that it was said of him, "If he were in one scale of the balance and all the wise men of the heathens in the other, he would outweigh them all" (see Yoma 77a). When the king Nebuchadnezzar heard Daniel reproduce the dream which he had, had he could not doubt the truthfulness of his interpretation (Tan., ed. Buber, i. 191). Nebuchadnezzar admired Daniel greatly, although the latter refused the proffered divine honors, thus distinguishing himself favorably from his contemporary Hiram (the "prince of Tyre," in Ezek. xxviii.), who demanded honor as a god (Gen. R. xcvi.).

Nebuchadnezzar's Idol.

Life at court was fraught with many dangers for the pious Daniel. In the first place he denied himself much in the matter of food, since he would not partake of the wine and oil of the heathens ('Ab. Zarah 36a); and more than once he endangered his life by refusing to take part in the idolatry of the king. Daniel was not forced, as were his three friends, to worship the idol which Nebuchadnezzar set up; for the king, who well knew that Daniel would rather be cast into the fiery furnace than commit idolatry, sent him away from

Babylon in order that he might not be forced to condemn his own god—namely, Daniel, whom he worshiped—to death by fire. Furthermore, it was God's intention to cause the three men to be taken out of the furnace during the absence of Daniel, so that their rescue should not be ascribed to the merit of the latter (Sanh. 93a; compare also Cant. R. vii. 8, and AZARIAH IN RABBINICAL LITERATURE). Nevertheless, the king endeavored to induce Daniel to worship the idol by trying to make him believe that it was something alive and real; and he ordered that there be placed in its mouth the frontlet ("ẓiẓ") of the high priest, on which was written the name of God; and since this name possessed the miraculous power of enabling inanimate things to speak, the idol could utter the words "I am thy god." Daniel, however, was not to be so easily deceived. Asking permission to kiss the idol on the mouth, he stepped before it and conjured the frontlet in the following words: "Although I am only a man of flesh and blood, yet I stand here as God's messenger. Take care that God's name is not desecrated by you, and thus I command you to follow me." While he was kissing the idol the frontlet passed from the idol's mouth into his. When Nebuchadnezzar, as usual, sent for musicians to give songs of praise to the idol, he noticed that Daniel had silenced it (Cant. R. vii. 9).

On another occasion Daniel was strongly urged by King Cyrus to recognize Bel, whose divinity was evidenced by the fact that he ate up the sacrifices placed daily before him. This was reported by the priests, who entered the temple every night by a subterranean passage, ate the sacrifices, and then announced that the idol had eaten the offerings. Daniel exposed this fraud. He had ashes strewn on the floor of the temple, and on the following day he convinced the king that persons had entered the temple at night, by showing him the footprints in the ashes. At another time a dragon was worshiped by the Babylonians, and their king tried to make Daniel also worship it. Daniel boiled pitch, fat, and hair together and gave lumps of it to the dragon, which thereupon burst.

In the Lion's Den.

Daniel's success at court naturally excited the envy and ill will of the Babylonians, who gathered in a mob and threatened the king and his house if he did not deliver Daniel to them. The king was powerless to resist, and the people took Daniel and threw him into a den with seven famished lions. Daniel remained there unharmed for six days, being fed during that time by the prophet Habakkuk, whom an angel had in an instant transported from Judea to Babylon, holding him by the hair of his head. On the seventh day the king went to the den to bewail Daniel, and was astonished to find him alive. Praising God for the help accorded to His pious servant, the king ordered that Daniel should be drawn out of the den and that his accusers should be cast therein; and they were immediately devoured by the wild beasts (see BEL AND THE DRAGON).

In like manner was Daniel delivered from lions in the reign of Darius. By the advice of Daniel this ruler had placed the affairs of the government in the hands of a board composed of three officials, with Daniel at their head. He was, therefore, the second after the king. His high position excited the envy of the other officials, who, in an underhand way, succeeded in inducing the king to sign a decree forbidding any one, on pain of death, to pray to any god or man, except to the king (Yosippon, ed. Cracow, 1589, iii. 7a–7d). Although Daniel was not forced to sin in any way, he was prepared to sacrifice his life rather than omit his prayers; hence it was easy for his enemies to convict him of having violated the royal order. While he was at prayer his enemies entered his room, and watched to see whether the accusations against him could be substantiated, as the king did not believe them. Daniel did not omit his "Minḥah" prayer. Notwithstanding his friendship for Daniel, the king listened to the accusations of the nobles, and condemned him to be cast into the den of lions. The mouth of the den was closed with a huge stone, which had rolled of itself from Palestine to Babylon for that purpose. Upon this stone sat an angel in the shape of a lion, so that Daniel's enemies might not harass him (Midr. Teh. xxiv., lxvi.); and the beasts in the den received Daniel as faithful dogs might receive their returning master, wagging their tails and licking him (Yosippon, iii. 8b; Aphraates, "Homilies," ed. Wright, iv. 67). Early the next morning the king hastened to the den in order to learn Daniel's fate, and called him by name; but he received no answer, as Daniel was just then reading the "Shema'" (Midr. Teh. lxvi.), after having spent the night in song of praise to God, to which the lions had silently listened (Yosippon, *l.c.*). Daniel's enemies insisted that the lions were tame because they were not hungry, whereupon the king commanded that the accusers themselves spend a night with the beasts. As a result the enemies of Daniel, numbering 122, with their wives and children, making a total of 366 persons, were torn by 1,469 lions (Midr. Teh. *l.c.*; in Yosippon [*l.c.* 8c] this experience is attributed to Habakkuk. The legend of the dragon is in any case probably only a later differentiation of the Biblical story in Dan. vi.).

These miracles kept Daniel in favor with the king, who thereupon issued orders that the Jews should return to Palestine and rebuild the Temple. Daniel's great age induced him to ask for his dismissal from the king's service; but his request was not granted until he had found a worthy successor in Zerubbabel, whom he recommended to the king for all the offices that he himself had filled. Daniel was then graciously dismissed with valuable presents from the king, and went to Shushan, where he lived piously until his death (Yosippon, *l.c.* 9d–10a; but compare Cant. R., *l.c.*, according to which Daniel returned to Palestine at the command of Cyrus). Although Daniel was no prophet, God held *him* worthy to receive the revelation of the destiny of Israel, even to the Day of Judgment, thus distinguishing him from his friends, the prophets Haggai, Zechariah, and Malachi, who had no visions (Dan. x. 7). Daniel, however, forgot the "end" (קץ) revealed to him, after an angel had shown him everything (Gen. R. xcviii. 2).

E. C. L. G.

——**In Arabic Literature:** The Moslems consider Daniel as a prophet, though he is not mentioned in the Koran. It was he who preached in Babylonian 'Irak—that is to say, Chaldea—exhorting the people to return to God. He lived during the reigns of the Persian king Lahorasp and of Cyrus, and taught these two princes the unity of God and the true religion. Tabari says ("Chronique," French translation of Zotenberg, i. 44) that thousands of people who had died in a certain town from an epidemic were resuscitated a thousand years later by the prayer of Daniel, a legend probably borrowed from Ezek. xxxvii. 1-10.

When Daniel had become a noted prophet, Cyrus made him the chief of all his kingdom in order that he might teach his people the true religion. The prophet asked the king to let him go back to Palestine and build the Temple. Cyrus consented to the reconstruction of the sanctuary, but refused to let him go, saying, "If I had a thousand prophets like thee, I should have them all stay with me." There is another tradition, to the effect that Daniel was king of the Israelites after their return from captivity.

According to Muhammad ibn Jarir (quoted by Tabari, *l.c.* p. 751), it was Nebuchadnezzar who ordered Daniel to be thrown into the lion's den. A pit was dug purposely for him; and he and five companions were cast before a famished animal. Shortly afterward the king, on approaching the pit, saw there seven persons instead of six. The seventh was an angel, who struck Nebuchadnezzar a blow in the face, and by that changed him into a wild beast.

The Arabs attribute to Daniel the invention of geomancy ("'ilm al-raml") and the authorship of the "Uṣul al-Ta'bir" (The Principles of Interpreting Dreams).

Mas'udi says there were two Daniels: Daniel the Elder, who lived in the period between Noah and Abraham, and was the father of the above-mentioned sciences; and Daniel the Younger, who, according to a tradition, was the maternal uncle of Cyrus, whose mother was a Jewess. The Arabs attribute to him the book "Kitab al-Jafar" (Divination) and many predictions relative to the Persian kings.

Bibliography: Tabari, *Chronique* (French transl. by Zotenberg), i. 44, 496, 503, 571; ii. 283; Mas'udi, *Les Prairies d'Or* (ed. B. de Meynard), ii. 128; D'Herbelot, *Bibliothèque Orientale*, s.v.

E. G. H. M. Sel.

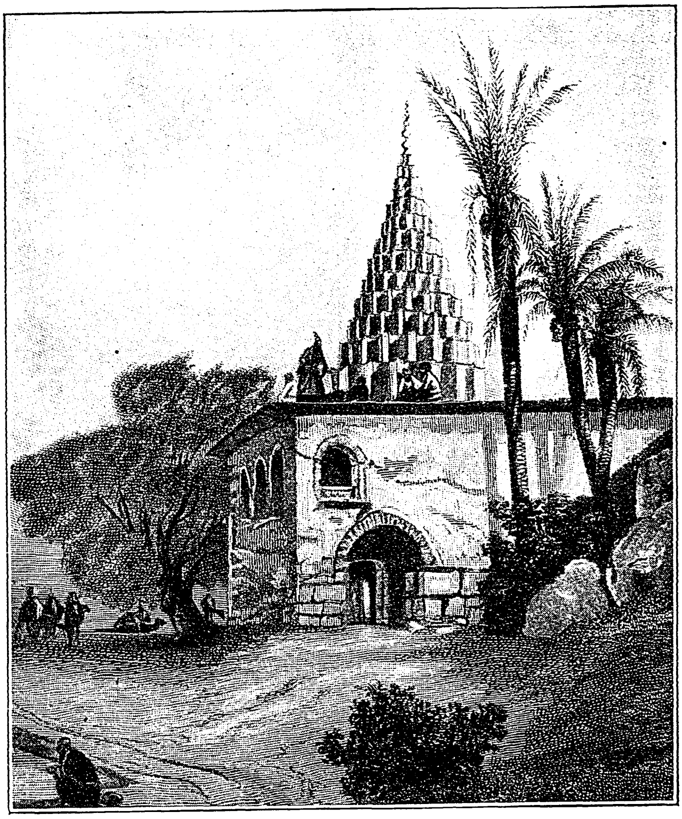

Traditional Tomb of Daniel.

(From Flandin and Coste, "Voyage en Perse Moderne.")

DANIEL, TOMB OF: Tradition has named two places as the site of Daniel's tomb. In the "Martyrologium Romanum," for instance, which consecrates July 21 to Saint Daniel, the place of his death is given as Babylon, and it was claimed that he was buried in the royal vault there. Benjamin of Tudela, who visited the Holy Land about 1160 C.E., gives much more accurate information in his account of Susa. In the façade of one of its many synagogues he was shown the tomb assigned by tradition to Daniel. Susa is the modern Shuster, and this synagogue is still standing. There are some good representations of it, as, for example, in Flandin and Coste, "Voyage en Perse Moderne" (plate 100), and in Loftus, "Chaldæa and Susiana" (pp. 317 *et seq.*).

Benjamin declares, however, that the tomb does not hold Daniel's remains, which were said to have been discovered at Susa about 640 C.E. The remains were supposed to bring good fortune; and bitter quarrels arose because of them between the inhabitants of the two banks of the Choaspes. All those living on the side on which Daniel's grave was situated were rich and happy, while those on the opposite side were poor and in want; the latter, therefore, wished the bier of Daniel transferred to their side of the river. They finally agreed that the bier should rest alternately one year on each side. This agreement was carried out for many years, until the Persian shah Sanjar, on visiting the city, stopped the practise, holding that the continual removal of the bier was disrespectful to the prophet. He ordered the bier to be fastened with chains to the bridge, directly in the middle of the structure; and he erected a chapel on the spot for both Jews and non-Jews. The king also forbade fishing in the river within a mile of Daniel's bier ("Itinerary of Benjamin of Tudela" [Hebr.], ed. Asher, i. 74-76, ii. 152-154; compare Pethahiah of Regensburg, p. 77, below, Jerusalem, 1872). The place is a dangerous one for navigation, since godless persons perish immediately on passing it; and the water under the bier is distinguished by the presence of goldfish.

Mohammedan traditions agree in stating that Daniel was buried at Susa, and a similar tradition was current among the Syriac writers (Budge, "Book of the Bee," p. 73). Al-Baladhori (ninth century) says that when the conqueror Abu Musa al-Ash'ari came to Susa in 638, he found the coffin of Daniel, which had been brought thither from Babylon in order to bring down rain during a period of drought (compare Al-Ṭabari, i. 2567). Abu Musa referred the matter to the calif Omar, who ordered the coffin to be buried, which was done by sinking it to the bottom of one of the streams near by ("Futuh al-Buldan," p. 378). A similar account is given by Ibn Ḥaukal (ed. De Goeje, p. 174) and Al-Iṣṭaḥri (ed. De Goeje, p. 92), who add that the Jews were accustomed to make a circuit around Daniel's tomb and to draw water in its neighborhood (see also Yaḳut, "Mu'jam al-Buldan," iii. 189). Al-Muḳaddasi (ed. De Goeje, p. 417) refers to the contention between the people of Susa and those of Tustar. A slightly divergent tradition reported by Ibn Taimiyyah says that the body was found in Tustar; that at night thirteen graves were dug, and it was put in one of these—a sign that the early Moslems were opposed to the worship of the tombs of holy men ("Z. D. M. G." liii. 58).

The authenticity of the tomb at Susa is believed in by the mollahs of Arabistan, even though five days journey from Dizful, near Mal Amir, there is another tomb sacred to Daniel.

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G. E. K.—G.

DANIEL, APOCALYPSE OF. See APOCALYPTIC LITERATURE.

DANIEL, BOOK OF*—**Critical View:** One of the books of the Old Testament. It may be divided into two parts: chapters i.-vi., recounting the events of Daniel's life; chapters vii.-xii., containing his prophecies. "While the first part proves that it is impossible for the world-empire to belong to the heathen forever, the second part shows that Israel is destined to found this world empire through the son of man, who has long since existed in heaven" (J. Böhmer, "Reich Gottes und Menschensohn im Buche Daniel," 1899, p. 60).

In its form the book shows striking differences, for while ii. 4 to vii. 28 is written in Aramaic, the preceding and following portions are written in Hebrew. It is not easy to discover the reason for this peculiarity; it suggests, however, that the "Chaldeans" in this book are the Arameans or Syrians. A similar instance occurs in the Seder 'Olam Zuṭa (ed. Joh. Meyer), where the author gradually lapses into Aramaic in talking of personages of the Babylonian exile, but on p. 117 returns to Hebrew. The author may have meant to introduce the "Chaldeans" in their own language, and then inadvertently continued in the language that was familiar to him (see Driver, "Daniel," in "Cambridge Bible for Schools," p. xxii.). J. Böhmer (*l.c.* p. 150) maintains that the Aramaic portion was so written because its contents concerned all peoples; Prince and others suggest that the whole book was written originally in Hebrew, and translated into Aramaic; and that a part of the Hebrew book was lost, and replaced by the Aramaic translation. This opinion, however, does not weigh the fact that the Aramaic begins with the speech of the "Chaldeans." Other scholars think that the whole book was originally written in Aramaic, while the beginning and end were translated into Hebrew so that the book might be incorporated into the canon (Marti, in his Commentary, 1901, p. ix.). But if its inclusion in the canon had depended on its Hebrew form, it would have been necessary to translate the whole into Hebrew. In any case the linguistic diversity in parts of this book is no reason for assuming two sources for it, as Meinhold does in his Commentary (p. 262); for the Aramaic Book of Daniel could not have begun with ii. 4.

Form.

Another difference in form is found in the fact that the political history forming the background of the first six chapters is absent in vii.-xii. This difference may be thus explained: The author thought it his first task to recount without a break the historical facts of Daniel's life; his second task being to record the revelations vouchsafed to Daniel which were not connected with the experiences of other people. In the first six chapters Daniel is introduced in the third person, while in the others he appears as the speaker. This is explicable on the ground that the second part of the book is concerned only with the presentation of Daniel's inner experiences to the exclusion of all objective relations. Such transitions are found in other books—compare, for example, Hosea i. and iii. The change of person therefore does not necessarily affect the unity of the book. (For other opinions on the composite character of the Book of Daniel, see Eduard König, "Einleitung ins Alte Testament," p. 384; Von Gall, "Die Einheitlichkeit des Buches Daniel," 1895; G. A. Barton, "The Composition of the Book of Daniel," in "Jour. Bib. Lit." 1898, pp. 62-86). Barton finds a contradiction between i. 1, 5, 18, and ii. 1; for Nebuchadnezzar is designated as "king" in i. 1, and, according to i. 5, 18, Daniel and his friends were to be prepared three years prior to appearing before the king, while in ii. 1 it is stated that this happened as early as the second year of Nebuchadnezzar. Still it was not an unnatural prolepsis on first mentioning Nebuchadnezzar, who subsequently became king, to give him the title by which he was commonly known at the time of writing. Barton also finds a contradiction between the words "And Daniel continued even unto the first year of King Cyrus" (i. 21) and "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel" (x. 1). But i. 21 does not mean that Daniel *lived* "even unto the first year of Cyrus," but that Daniel survived even the fall of Nebuchadnezzar's kingdom and that of his successor. The other contradictions mentioned by Barton are discussed by Eduard König in "Theologisches Litteraturblatt," 1898, cols. 539 *et seq.* His conclusion that nine different and complete episodes follow the first chapter is therefore untenable. The book, however, may have included originally only i.-vii., an assumption that would explain the following three circumstances: the dropping of the Aramaic; the formula "Hitherto is the end of the matter" (vii. 28); and the juxtaposition of two materially identical narratives as found in vii. and viii. As events unfolded themselves, amplifications of the prophecy in the form of pamphlets, pointing even more clearly to the day of liberation, may have been added.

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* For Biblical Data see DANIEL.

Date of the Book.

The date of the writing of the book may be inferred from the following considerations: It was not written by one of the exiles, for many portions of the text could not have been composed by a contemporary of the second king of the Babylonian empire and his immediate successors. This is proved even by the form of that king's name as given in the book. His Assyrian name was "Nabu-kudurriuẓur" (Friedrich Delitzsch, "Assyrische Lesestücke," 1900, p. 192), which the Hebrews at first pronounced "Nebu-kadr-eẓẓar" (Jer. xxi. 2 *et seq.* [26 times]; Ezek. xxvi. 7, xxix. 18 *et seq.*, xxx. 10). The middle "r" was then dissimilated from the final "r," giving "Nebu-kadn-eẓẓar," a form which is found in Jeremiah only in xxvii. 6–xxix. 3, but which is the usual form in all later writings (II Kings xxiv. 1 *et seq.*; II Chron. xxxvi. 6 *et seq.*; Ezra i. 7; Esth. ii. 6; Dan. i. 18 *et seq.*; Soferim xiv. 7; Seder 'Olam R. xxiv. *et seq.*; and Septuagint, *Ναβουχοδονόσορ*).

Nor would a contemporary of Nebuchadnezzar and his successors have written the stories of the Book of Daniel in the form in which they exist, since they contain many details that can not be harmonized with the data furnished in other historical sources. The first verse, for instance, contradicts other passages of the O. T. in saying that King Nebuchadnezzar came to Jerusalem in the third year of the reign of Jehoiakim, and besieged it. For the verb בא means here, as elsewhere, "come," "arrive," and can not be equivalent to "break up"; this is also proved by the context of i. 1. But Jeremiah announced the coming of the Chaldeans only in the fourth year of Jehoiakim, a year that is expressly designated, in Jer. xxv. 1, xlvi. 2, as the first year of King Nebuchadnezzar. The date, "in the third year of the reign of Jehoiakim" (Dan. i. 1), is probably derived from II Kings xxiv. 1 *et seq.*, where it is said that Jehoiakim, after having been subject to Nebuchadnezzar three years, turned and rebelled, and was attacked by predatory bands of the Chaldeans and their vassals. As no date is given for the beginning of this period of three years, it might be supposed that it began with the accession of Jehoiakim. The supposition being made, it could be said that the Chaldeans besieged Jerusalem in the third year of Jehoiakim, when Nebuchadnezzar would naturally be their leader. But these statements in Dan. i. 1 are erroneously drawn from II Kings xxiv. 1 *et seq.*, and contradict those found in Jer. xxv. 1, 9, and xlvi. 2. Such discrepancies are not unparalleled in the O. T. (compare Eduard König, "Einleitung ins Alte Testament," pp. 172 *et seq.*). Nor can Nebuchadnezzar's madness (Dan. iv. 12 *et seq.*) during seven years be taken literally. Belshazzar's father, Nebuchadnezzar, is mentioned again (v. 11, 13, 18, 22) in a way which compels the inference that he really was such. This may be explained on the ground that during the long period of oral tradition the unimportant kings of Babylon might easily have been forgotten, and the last king, who was vanquished by Cyrus, would have been taken as the successor of the well-known Nebuchadnezzar. The same thing occurred in Bar. i. 11, and Sennacherib is mentioned as the son of Enemessar (*i.e.* Shalmaneser) in Tobit i. 15, Sargon (Isa. xx. 1) being passed over. It is also well known that the period 516-331, of which only a few events are recorded, was contracted to thirty-four years in computing the time elapsed since the Creation (Seder 'Olam R. xxx.).

The Book of Daniel was not written immediately after the Exile. The post-exilic prophets did not know it, for the four horns to which Israel's enemies are compared in Zech. i. 21, have a local meaning, representing the four points of the compass, and do not refer to the successive kingdoms, as in Dan. ii. 29 *et seq.* The same is the case with the four chariots in Zech. vi. 1 *et seq.* These passages are not exactly parallel with the predictions in Daniel, but it is also stated in Hag. ii. 6–9 *et seq.*, that within "a little while" the Messianic time will come. And even Ben Sira says expressly (Ecclus. [Sirach] xlix. 15) that he has never found a man who resembled Joseph, a statement he could not have made had he known the extant Book of Daniel, since Daniel is there drawn as a man who, like Joseph, rose to be prime minister by virtue of his ability to interpret dreams.

The Book of Daniel was written during the persecutions of Israel by the Syrian king Antiochus Epiphanes. This assertion is supported by the following data: The kingdom which is symbolized by the he goat (viii. 5 *et seq.*) is expressly named as the "kingdom of Yawan"—that is, the Grecian kingdom (viii. 21) the great horn being its first king, Alexander the Great (definitely stated in Seder 'Olam R. xxx.), and the little horn Antiochus Epiphanes (175-164). This kingdom was to persecute the host of the saints "unto two thousand and three hundred evenings and mornings" (viii. 14, R. V.); that is, "half-days," or 1,150 days; and Epiphanes did, in fact, profane the sanctuary in Jerusalem for about that length of time, from Kislew 15, 168, to Kislew 25, 165 (I Macc. i. 57, iv. 52). The little horn described in Dan. viii. 9-12, 23-25 has the same general characteristics as the little horn in vii. 8, 20; hence the same ruler is designated in both passages. The well-known passage ix. 23-27 also points to the same period. The first and imperative rule in interpreting it is to begin the period of the seventy times seven units (A. V. "seventy weeks") with the first period of seven (ix. 25), and to let the second period, the "sixty-two times seven units," follow this; for if this second period (the sixty-two weeks) be reckoned as beginning again from the very beginning, the third period, the "one week," must be carried back in the same way. The context demands, furthermore, that the origin of the prediction concerning the rebuilding of Jerusalem be sought in Jer. xxv. 11–13 and the parallel passage, *ib.* xxix. 10. The "anointed," the "prince," mentioned after the first seven times seven units, must be Cyrus, who is called the anointed of the Lord in Isa. xlv. 1 also. He concluded the first seven weeks of years by issuing the decree of liberation, and the time that elapsed between the Chaldean destruction of Jerusalem (586) and the year 538 was just about forty-nine years. The duration of the sixty-two times seven units (434 years) does not correspond with the time 538–171 (367 years); but the chronological knowledge of that age was not very exact. The Seder 'Olam Zuṭa (ed. Meyer, p. 104) computed the Persian rule to have lasted fifty-two years. This is all the more evident as the last period of seven units must include the seven years 171–165 (see "Rev. Et. Juives," xix. 202 *et seq.*). This week of years began with the murder of an anointed one (compare Lev. iv. 3 *et seq.* on the anointing of the priest)—namely, the legitimate high priest Onias III.—and it was in the second half of this week of years that the Temple of the Lord was desecrated by an abomination—the silver altar erected by Antiochus Epiphanes in place of the Lord's altar for burnt offering (see I Macc. i. 54).

Genesis of the Book of Daniel.

Stories undoubtedly existed of a person by the name of Daniel, who was known to Ezekiel as a wise man. Tradition then ascribed to this wise man all the traits which Israel could attribute to its heroes. He was exalted as the pattern of piety and faithfulness; and it may also have been said that he interpreted dreams, read cryptograms, and foreshadowed the beginning of the Messianic kingdom. In any case his name may have played the same rôle in literature as that of Solomon or that of Enoch; and as one author ascribed his book, "Koheleth," to Solomon, so another author may have made Daniel responsible for his. As to the origin of his prophecies, it would probably be unjust to say that they were inventions. They may have been suggested by the author's enthusiastic study of the past history of God's people. He utilized the past to unlock the future. This is evident from ix. 2, where the author says that he had paid attention to the prophecy of Jeremiah concerning the seventy years, which prophecy became the basis for a new prophecy. This shows that the author was merely a disciple of the Prophets, one who reproduced the prophecies of his masters. His book, indeed, is not included in the section Nebiim.

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E. G. H. E. K.

DANIEL IBN AL-ANISHATA. See Daniel b. Saadia ha-Babli.

DANIEL, ḤAYYAṬA ("The Tailor"): A Palestinian, two of whose Scriptural interpretations are preserved in the Midrash: one to Gen. xxvi. 14 (Gen. R. lxiv. 7; compare Sanh. 58b; Yalḳ. on Prov. xii. 11), and the other to Eccl. iv. 1 (Lev. R. xxxii. 8; Eccl. R. *ad loc.*). The time of Daniel may only be conjectured. As the rabbis mentioned in the contexts are of the third and fourth centuries, and as the one cited after him, and supplementing his views, is of the fourth generation of amoraim, Daniel can not be placed earlier than that generation. Bacher ("Ag. Pal. Amor." iii. 761) includes him among those whose period is uncertain.

L. G. S. M.

DANIEL BEN ḤASDAI. See Daniel ben Solomon.

DANIEL B. ISAAC. See Pisa, Daniel da.

DANIEL BEN JACOB OF GRODNO: Russian halakist; died in Grodno April 30, 1807. He was dayyan there for forty years. He is ordinarily called "saint," "pious," and "modest." He is the author of "Ḥamude Daniel" (The Precious Things of Daniel), on questions concerning the preparation of food (Grodno, 1810). Daniel's opinions are frequently mentioned in Ẓebi Hirsch Eisenstadt's widely used work, "Pitḥe Teshubah," on Shulḥan 'Aruk, Yoreh De'ah.

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L. G. I. Ber.

DANIEL BEN JUDAH: Liturgical poet, who lived at Rome in the middle of the fourteenth century. He was the grandfather of Daniel ben Samuel ha-Rofe, rabbi at Tivoli. According to Luzzatto, Daniel ben Judah was the author of the well-known hymn "Yigdal Elohim Ḥai," containing the thirteen articles of belief of Maimonides. This poem, which forms part of the morning prayer among the Ashkenazim, and is sung by the Sephardim on the eve of Sabbaths and holy days, is included in the Romania ritual for Saturday evening.

Bibliography: Zunz, *Literaturgesch.* p. 507; Luzzatto, *Mebo*, p. 18; *He-Ḥaluẓ*, vol. ix., part 2, p. 50.

G. I. Br.

DANIEL B. ḲEṬINA: Babylonian amora; flourished in the second half of the third century. He was a contemporary of Zeira (Yer. Suk. iv. 54b; Ḥul. 62a *et seq.*). He is cited in the Palestinian as well as in the Babylonian Talmud by some of the foremost teachers of his generation (Yer. Shab. iii. 5c; Yer. 'Er. i. 19d, ii. 20a; M. Ḳ. 8b, 12a; Ḥag. 8b; Ket. 97a; B. Ḳ. 97a; B. M. 64b), but generally as the transmitter of Halakot he had learned from his predecessors. That he was regarded as a saint appears from the legend relating that he would daily inspect his garden and mark the beds requiring water, whereupon rain would descend and moisten the beds thus marked (Ta'an. 9b; Yalḳ., Zech. 578). Rabbah bar bar Ḥanah, Rab's nephew, married his son to Daniel's daughter (Ber. 47a; compare Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. *s.v.*; Frankel, *Mebo*, 73a.

L. G. S. M.

DANIEL BEN MOSES AL-ḲUMISI, or **AL-DAMAGANI:** One of the most prominent Karaite scholars of the earlier period; flourished at the end of the ninth or at the beginning of the tenth century; a native of Damagan, the capital of the Persian province of Ḳumis, in Tabaristan, as is shown by his two surnames, the latter of which is found only in "Ḳirḳisani." His attitude to Anan and his violent opposition to the Ananites (*i.e.*, the first Karaites, Anan's followers and immediate successors) are characteristic of his place in Karaism. At first he esteemed Anan highly, calling him "rosh ha-maskilim" (chief of the scholars); but later he despised him and called him "rosh ha-kesilim" (chief of the fools). Nevertheless, Daniel's opinions were respected by the Karaites.

As regards Daniel's theories, he denied that speculation could be regarded as a source of knowledge, and, probably in accordance with this tenet, he maintained, in opposition to Anan, the principle that the Biblical laws must not be interpreted allegorically, nor explained contrary to the simple text (see below). He evinces little regard for science, as, for instance, when he asserts that it is forbidden to determine the beginning of the new moon by calculation, after the manner of the Rabbinites, because such calculations are condemned like astrology, and the practise of them is threatened with severe punishment, according to Isa. xlvii. 13–14. Yet Daniel himself, in his commentary to Lev. xxvi., indulges in long reflections on the theodicy and on the suffering of the pious. His conception of the angels, also, is most extraordinary. He says that wherever "mal'akim" (angels) are mentioned in the Bible, the designation does not refer to living, speaking beings who act as messengers, but to forces of nature, as fire, fog, winds, etc., by means of which God performs His works (compare Maimonides, "Moreh," ii. 6). This may be due to the influence of the Sadducees (who also denied the existence of angels; compare Acts xxiii. 8), in view of the fact that works circulated among the earlier Karaites named after Ẓadoḳ and containing Sadducean opinions.

Legal Decisions.

Daniel favored a rigorous interpretation of the Law. The following decisions of his have been preserved: It is forbidden to do any work whatever on the Sabbath—even to clean the hands with powder—or to have any work done on the Sabbath by a non-Jew, whether gratuitously, or for wages or any other compensation. The burning of lights is forbidden not only on Friday evenings, but also on the evenings of the festivals. In the description in Lev. xxiii. 40 of the trees which, according to Daniel, were used in erecting the booths, the phrase "peri eẓ hadar" (the fruit of goodly trees) is more definitely explained by "kappot temarim" (branches of palms), the palm being distinguished for its beauty (Cant. vii. 8).

Like Anan, Benjamin al-Nahawandi, and Ishmael al-'Okbari, Daniel forbade in the Diaspora the eating of those animals that were used for sacrifice, adding to the proofs of his predecessors others drawn from Hosea ix. 4 and Isa. lxvi. 3. The prohibition contained in Ex. xxiii. 19 ("Thou shalt not seethe a kid in his mother's milk") must not be interpreted allegorically, as Anan interpreted it, but literally. The priest carried out the injunction to "wring [pinch] off the head" of the bird ("meliḳah," Lev. i. 15) by cutting the head off entirely, after the slaughtering. The clean birds are not recognizable by certain signs, as the Rabbinites assert, but the names of the birds as found in the Pentateuch are decisive (and as these can not always be identified, the Karaites make the class of forbidden birds very large). Among the locusts only the four species expressly named in Lev. xi. 22 are permitted as food. It is forbidden to eat eggs because they must be considered as living things that can not be slaughtered, as is proved by Deut. xxii. 6–7, where it is permitted to take the young, but not the eggs. Of fish the eggs only are permitted; the blood is forbidden. The leper must still be considered as unclean (this, too, is directed against Anan, who had held that the laws regarding the clean and the unclean were not applicable in the Diaspora). The carcass of an animal, however, ceases to be unclean after use has been made of it in any way, as is proved by Lev. vii. 24.

Influence of Islam and Talmud.

In regard to the levirate marriage Daniel agrees with Anan that "aḥim," in Deut. xxv. 5, does not mean "brothers," which would violate the prohibition contained in Lev. xviii. 16, but "relations." The story of Judah and his sons (Gen. xxxviii. 8) proves nothing, because at that time the prohibition against marrying a brother's wife did not exist. The prohibition contained in Lev. xviii. 18 can not be taken literally (as the Rabbinites take it), for the wife's sister is forbidden under any circumstance, just as is the husband's brother (there is here an example of the method of analogy, "heḳḳesh"); it is rather the stepsister of the wife that is meant in the passage in question; *e.g.*, the daughter of the father-in-law's wife whom the last-named had by her first husband. In this case the prohibition ends with the wife's death. The daughter is not excluded from the heritage, as the Rabbinites say, although her portion is less than that of the son, being only one-third; for in the law of valuation in connection with vows (Lev. xxvii.) women were valued less than men. In conformity with this law, the mother also receives one-third. Daniel was doubtless influenced here by the Mohammedan law (see Koran, sura iv. 12, 175). In other respects Daniel follows the Talmud in holding that the descendants of one entitled to a portion succeed to his entire rights; the children of the son—*i.e.*, grandchildren—taking precedence over the daughter, their aunt. Finally, Daniel holds that responsibility for the observance of the commandments must begin not with the thirteenth, but with the twentieth year; that the New-Year begins on the tenth of Tishri, as follows from Ezek. xl. 1; and that Mohammedans also may act as witnesses of the new moon's appearance.

Daniel wrote several works in Hebrew, all of which, save for a few quotations and fragments, have been lost. There is undeniable evidence that he compiled a legal code ("Sefer ha-Miẓwot"), and a work on the rights of inheritance. The latter, against which Saadia directed his polemics, was perhaps merely a part of the code just mentioned. He also wrote commentaries to the Pentateuch, to Joshua, and to Judges, and probably to other Bib-cal books. They were not running commentaries, but explanations to certain passages, and contained also digressions. Words were often explained in Arabic. These commentaries, especially that to the Pentateuch, probably contained many of the decisions enumerated above.

Bibliography: The principal source regarding Daniel and his opinions is *Ḳirḳisani*, sec. i., ch. i.-ii. xviii. (ed. Harkavy, p. 280, lines 8-19; 285, 19-20; 316, 14-29); sec. iii., ch. xxi.-xxiii.; sec. xi., ch. xxvi.; sec. xii., ch. vii., xxxiii. (MSS. Br. Mus. Or. 2524, fols. 63-68; 2578, fols. 10-15 and 143-144; compare *Steinschneider Festschrift*, pp. 199 *et seq.*). For the other opinions of Daniel: Hadassi, *Eshkol*, 126ג, 233ו, 236ח, 240ר, 256ג, 287ג, 308ע, 316ח; Aaron b. Elijah, *Gan 'Eden*, 65b, below, and 169d, below; Bashyaẓi, *Aderet*, סדר ירושות, ch. ii., iii. Extracts from the ספר המצות, after quotations from Karaitic authors, are found in: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, ii. 188; Harkavy, in Berliner's *Magazin*, xx. 228; Poznanski, in *Jew. Quart. Rev.* viii. 683. A fragment of the commentary to Lev. i. 1-15, vi. 21-vii. 21, from the Cairo Genizah, has been published by Schechter, *Saadyana*, pp. 144-146 (*Jew. Quart. Rev.* xiv. 512; compare *ib.* 41, 79); another fragment, to Lev. xxv. 9-xxvi. 25, has been edited by Harkavy, in Fuchs' החוקר, i. 169-173, who ascribes it to Benjamin al-Nahawandi. Daniel, however, is the author, compare Harkavy, *Studien u. Mittheil.* viii. 192, and note 2; 187. Compare also Pinsker, *l.c.* i. 45; Fürst, *Geschichte des Karäerthums*, i. 78; Gottlober, בקרת לתולדות הקראים, p. 164; Harkavy, *Ḳirḳisani*, p. 271; Poznanski in *Jew. Quart. Rev.* viii. 681 *et seq.*; Margoliouth, *ib.* ix. 436, note 2.

K. S. P.

DANIEL BEN SAADIA HA-BABLI (or **Daniel the Babylonian**): Talmudic scholar; lived at Damascus in the thirteenth century. He was a pupil of Samuel b. Ali Halevi, the anti-Maimonist. After Maimonides' death he undertook a campaign against the latter's works, which, however, he conducted in a more temperate and judicial spirit than was shown by his master. His criticisms took the form of questions (forty-seven on the "Mishneh Torah" and thirteen on the "Book of Precepts"), which he sent to Abraham, the son of Maimonides. The partizans of Maimonides urged the excommunication of Daniel, but Abraham contented himself with writing a controversial work (ברכת אברהם, "Blessing of Abraham," Lyck, 1870) in refutation of Daniel's attacks. Later on Daniel attacked the orthodoxy of Maimonides, and reproached him for not believing in the existence of evil spirits. As there are in the Talmud several passages on demonology, he did not shrink from denouncing him as a heretic. Abraham not being willing to launch the anathema, the Maimonides party induced the exilarch David of Mosul to excommunicate Daniel, who died of grief.

Bibliography: Abraham Maimuni, *Milḥamot*, pp. 11, 12; Fuenn, *Keneset Yisrael*, i. 262; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 628; Steinschneider, *Jewish Literature*, p. 91.

K. M. Sel.

DANIEL BEN SOLOMON (BEN ḤASDAI): Exilarch at Bagdad in the second half of the twelfth century. According to Pethahiah, Daniel's father, Solomon, was highly esteemed by the calif, a circumstance that for a time lent new dignity to the exilarchate, which had sunk into entire insignificance. Scholars assume that Daniel's father was also identical with the exilarch Ḥasdai, who, according to Benjamin of Tudela and Joseph Sambari ("Med. Jew. Chron." i. 123), was the teacher of the agitator David Alroy. The family, which traced its ancestry back to King David, lived in great splendor, to which Abraham ibn Ezra, who visited Bagdad in the middle of the twelfth century, alludes in his commentary to Zech. xii. 7, speaking of "the splendor of the house of David." Nothing is known of Daniel's political or literary activity. He doubtless approved the opposition to Maimonides led by the learned Samuel b. Ali of Bagdad, though Daniel himself did not come to the front. As he left no children, the exilarchate was transferred after his death to Mosul, where it was contested by two rival candidates, David ben Hodaya and Samuel. A fragment from the Cairo Genizah contains the colophon of a manuscript once in the possession of Daniel b. Solomon.

Bibliography: Grätz, *Gesch.* vi., note 10; Schechter, in *Jew. Quart. Rev.* xiv. 221.

G. A. K.

DANIELILLO ("Little Daniel") **OF LEGHORN:** Anonymous author of a small apologetic work of the seventeenth century, written in Spanish, which Grätz erroneously considers to be pseudepigraphic. It was copied by Isaac Mendes in 1738, and published at Brussels in 1868, under the title "Danielillo ó Respuestas á los Cristianos," by M. Caplan from a manuscript in the Royal Library in that city. By far the larger part of the work is devoted to a dialogue between D. Antonio de Contreras and Danielillo, but it contains many passages from the dialogue of Andrés Antonio and Obadiah, written in 1583, and still in manuscript (Wolf, "Bibl. Hebr." iv. 487, 726; De Rossi, "Bibl. Antichrist," p. 36). The principal contents of the work is a dialogue of the Augustinian monk Juan Carrasco of Madrid, who was converted to Judaism in Holland, and wrote a work in defense of Judaism and against Roman Catholicism (Nodriza-Haya, 1633). The Duke del Infantado, Hurtado de Mendoza, who is mentioned in the work, was Spanish ambassador at Rome in 1623. From page 104 to the end is given to the "Razonamiento," the discourse delivered in the presence of theologians and courtiers at Paris, at the command of Henry IV., by Elijah Montalto, physician to the king.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 485; Steinschneider, *Bibl. Hebr.* xi. 84; *Monatsschrift*, xvii. 321 *et seq*;

G. M. K.

DANIELS, D. POLAK: Dutch communal worker at The Hague; died 1899. He was active in Jewish communal affairs, was president of the Jewish community for more than forty years, and was a member of the municipal council for the same length of time. His funeral was attended by the highest dignitaries of Holland.

Bibliography: *Jewish Chronicle*, May 12, 1899, p. 13.

S. A. R.

DANILEVSKY. See Russia.

DANON, ABRAHAM: Turkish writer; born at Adrianople, European Turkey, in 1857; attended the Talmud Torah in that city, pursuing his Talmudic studies at a yeshibah. After having presided over a small seminary at Adrianople, he was appointed director of the seminary founded by the Alliance Israélite Universelle at Constantinople. Under the title "Toledot Bene Abraham," he published a Hebrew translation of Theodore Reinach's "Histoire des Juifs," Presburg, 1888, completing the story, as he says in the preface, by extracts from Graetz, Geiger, Kalman Schulmann, and others. Under the title "Maskil le-Aidan" (Aidan's Poem;

א"י"ד"ן, abbreviation of "Abraham Josef Danon"), he published a series of Hebrew translations of the poems of Vergil, Victor Hugo, and Sadi, together with some original contributions (Adrianople, 1888). In Sept., 1897, he went to Paris to represent the Oriental Jews at the Congress of Orientalists.

Danon's chief distinction rests on his initiative in founding at Adrianople in 1888 a historical review, bearing the title "Yosef-Da'at," or "El Progresso," which was published in Hebrew characters and in three languages; namely, Judæo-Spanish, Hebrew, and Turkish. The aim of the review was to collect all the documents relating to the history of the Oriental Jews. But the Ottoman government censorship suppressed this review, together with all others published in Turkey. As the fruit of patient labor, Danon published a collection of fifty-five Judæo-Spanish ballads which are sung in Turkey, each ballad being accompanied by its French translation. They first appeared in the "Revue des Etudes Juives," xxxii. and xxxiii., and were published separately by Durlacher, Paris in 1896. They form one of the most curious chapters in the literature of the Oriental Jews. Danon has also published some studies on the Oriental Jews (Jews of Adrianople and of Salonica), which appeared in the same review. Danon is the only author of the present generation of Oriental Jews who writes in Hebrew, other writers publishing their works in Judæo-Spanish.

S. M. Fr.

DANON, BERAKAH BEN YOM-ṬOB: Talmudical scholar; lived at Jerusalem in the first half of the nineteenth century. He was the author of a work entitled "Bad Ḳodesh" (Holy Linen), containing sermons, and novellæ on Maimonides' "Yad." It was published in Salonica in 1846, together with a work by his father on the same subject, entitled "Kebod Yom-Ṭob."

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 195.

L. G. I. Br.

DANON, JOSEPH BEN JACOB BEN MOSES IBN: Hebraist and Talmudist; born at Belgrade about 1620; died at London toward the end of the seventeenth century. He was descended from an old Spanish family which had settled at Belgrade several generations earlier. Having received an excellent education, he became the secretary of Joseph Almosnino, rabbi of Belgrade. When Belgrade was taken by Prince Max Emanuel of Austria (Sept. 6, 1688), Danon, with the greater part of the Jewish community in that city, was exiled. He maintained for some time a precarious existence in various Moravian towns, dependent sometimes upon public charity for food and shelter. He finally wandered to Amsterdam, where he received aid and protection from the Mæcenas of Jewish learning, Joseph Ẓarfati.

Danon now devoted himself to literary pursuits, and wrote a work entitled "Sheloshah Sarigim" (Three Branches), a treatise on the three foundations upon which, according to the Talmud (Abot i. 2), the world is based—the Law, Worship, and Charity. The first part only of this manuscript work, with its preface, is still extant. During his residence at Amsterdam he composed an index of the abbreviations found in Hezekiah de Silva's "Peri Ḥadash," a commentary on Joseph Caro's Shulḥan 'Aruk. At the death of his protector, Danon settled in London, where he remained, highly appreciated, until his death.

Bibliography: E. N. Adler, in *Jew. Chron.* June 28, 1895; Kaufmann, in *Rev. Et. Juives*, xxxvii. 284 *et seq.*

L. G. I. Br.

DANON, MEÏR BENJAMIN MENAHEM: Rabbinical writer, and chief rabbi of Sarajevo in Bosnia; lived in the first half of the nineteenth century. He wrote "Be'er ba-Sadeh" (A Well in the Field), a supercommentary on Rashi's commentary to the Pentateuch, and on its supercommentator, Elijah Mizraḥi. It was published in Jerusalem in 1846.

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

L. G. M. Fr.

DANON, YOM-ṬOB: Author and rabbi of Smyrna in the first half of the nineteenth century. He went to Jerusalem in 1821, where he succeeded Joseph Ḥazan as chief rabbi. He wrote "Kebod Yom-Ṭob," a commentary on Maimonides' "Yad ha-Ḥazaḳah" (Salonica, 1846).

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b.

L. G. M. Fr.

DANTE, ALIGHIERI: Florentine poet; born 1265; died at Ravenna Sept. 14, 1321. Dante took an active part in the political feuds then distracting his native city, and in 1302 was banished. From that time on he lived in exile, enjoying from time to time the hospitality of several princes of northern Italy, such as Can Grande della Scala of Verona and Guido Polenta of Ravenna. Dante's principal work is the "Divina Commedia." A few Hebrew words ("Hosanna," "Sabaoth": "Paradiso," vii. 1; "El," "Eli," "Malacoth": *ib.* xxvi. 134; "De Vulgari Eloquentia," i. 4), and the two hitherto unexplained and perhaps inexplicable passages ("Inferno," vii. 1—"Pape Satan, Pape Satan, aleppe"; and xxxi. 67—"Raphel maï amech, zabì almì"), have led to the assumption that Dante understood Hebrew; which, however, is contradicted by his own testimony ("Paradiso," xii. 73). Dante's "Divine Comedy" served as a model for his contemporary Immanuel ben Solomon in the closing (twenty-eighth) chapter, "Tofet we-'Eden" (Hell and Paradise), of his "Divan." Mose de Rieti's "Miḳdash Me'aṭ" (Little Sanctuary) can not unreservedly be considered an imitation of Dante's "Paradiso."

In spite of Kraus's objections (see his "Dante, Sein Leben und Sein Werk," p. 146), it seems certain that Dante entertained friendly relations with Immanuel ben Solomon. Whether the two poets became acquainted at the court of Can Grande in Verona, where Immanuel also stayed for a while, or at the house of their common friend Bosone in Gubbio, can not be ascertained. Their friendship is shown by an exchange of sonnets between Bosone and the Jew Manoello (*i.e.*, Immanuel), in which Dante's death is bewailed. An alleged exchange of sonnets between Cino da Pistoja and Bosone, in which Cino transfers Dante and Manoello to the Inferno, while Bosone defends both, is spurious. From this it appears that the close personal relations between the two poets was a matter of common knowledge to their contemporaries. Concerning the question as to whether Dante is alluded to in the character of Daniel in the 28th chapter of Immanuel's "Divan," in which the poet is led through the Inferno and Paradise, see IMMANUEL BEN SOLOMON.

BIBLIOGRAPHY: F. X. Kraus, *Dante, Sein Leben und Sein Werk*, Berlin, 1897. The sonnet of Bosone was first published by Allacci, *Poeti Antichi Raccolti da Codici MSS. della Bibliotheca Vaticana e Barberina*, p. 112, Naples, 1661. The sonnet ascribed to Cino was first edited by Ciampi, *Rime de Messer Cino da Pistria*, p. 114, note 108, Pisa, 1813. All four sonnets were edited by Mercuri, *Lezione XI. in Forma di Lettera . . . Nella Quale è Trattato se Dante Veramente Fosse Morto Nel 1321*, Naples, 1853. Compare Soave, *Breve Notizie del Poeta Emmanuele di Roma*, in *L'Educatore Israelita*, 1862: D'Ancona, in *Rivista di Scienze Lettere ed Arti . . . Anno IV.* 1863; Garofalo, *Litteratura ej Filosofia*, pp. xviii., xlii., Naples, 1872; Mazzatinti, in *Studj di Filologia Romanza*, i. 330 *et seq.*; Modona, *Rime Volgari di Immanuele Romano*, Parma, 1898; German translation in Fürst, *Illustrirte Monatshefte für Israeliten*, 1865; Geiger, *Jüdische Zeitschrift*, v. 293 *et seq.*; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, pp. 137 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 430 *et seq.*; see also Grätz, *Gesch.* vii. 265; Delitzsch, *Zwei Kleine Dantestudien*; Geiger, in *Ozar Nehmad*, iii. 123 *et seq.*; Steinschneider, *Hebr. Bibl.* xi. 52 *et seq.*; Paur, *Jahrb. der Deutschen Dantegesellschaft*, iii. 423 *et seq.*; Carducci, *Studi Litterari*, pp. 260 *et seq.*, 275 = opere viii. 157 *et seq.*, 174 *et seq.*; Servi, *Dante Egli Ebrei*, 1893; Kaufmann, in *Rev. Et. Juives*, xxxvii. 252 *et seq.*; idem, *Allg. Zeit. des Jud.* 1898, pp. 330 *et seq.*

G. H. V.

DANZ, JOHANN ANDREAS: German theologian and Hebraist; born at Sundhausen, near Gotha, 1654; died at Jena Dec. 22, 1727. Danz studied at Wittenberg and at Hamburg, where he learned Hebrew under Esdras Edzardi; and he became professor of Oriental languages at the University of Jena, at first in the philosophical, and after 1713 in the theological faculty. He was considered the greatest Hebrew scholar among his Christian contemporaries. Danz wrote several text-books on Hebrew grammar, which for nearly a century remained standard works. He is the author of "Nucifrangibulum Sanctam Scripturæ V. T. Linguam Hebraicam Enucleans," Jena, 1686. This first edition contained two parts, the first treating of the etymology, the second of the syntax, of the Hebrew language. In the following editions these parts were published separately: part one under the title "Literator Ebræo-Chaldaicus," Jena, 1694, 1710, 1715, and 1745; part two under the title "Interpres Ebræo-Chaldaicus," Jena, 1694, 1708, 1710, 1755, and 1796. The "Nucifrangibulum" was followed by "Spicilegium," *ib.* 1689, and "Rabbinismus Enucleatus," *ib.* 1696, 1751; Frankfort-on-the-Main, 1761.

His most popular work, however, was his "Compendium Grammaticæ Ebræicæ-Chaldaicæ," Jena, 1699, of which numerous editions appeared. It was translated into German, under the title "Hebräische und Chaldäische Grammatik," and edited, by G. Kypke, Breslau, 1784. Among his works on Hebrew antiquity may be mentioned: "Antiquitas Baptismi Initiationis Israelitarum Vindicta," Jena, 1710; "Pluralitates Personarum Divinarum Genesis i, 26," Jena, 1710; "De Sinceritate Scriptorum V. T. Suspicio Errorum in Decade Exemplorum, Abrabaneli," etc., Jena, 1717.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 591, 605, Hamburg, 1721; Fürst, *Bibl. Jud.* i. 195, Leipsic, 1863; Diestel, *Gesch. des Alten Testamentes in der Christlichen Kirche*, pp. 445, 450, 488, 498, 521, Jena, 1869; Schaff-Herzog, *Encyc.* s.v.; McClintock and Strong, *Cyc.* s.v; Steinschneider, in *Z. H. B.* ii. 124.

E. C. F. T. H.

DANZIG (Polish, **Gdansk**): Capital of West Prussia. The Jewish population of Danzig in 1895 was 2,474, in a total population of 125,605.

The Five Congregations.

The oldest document concerning the Jews of Danzig, a charter of King Casimir authorizing two Jews, Zub and Michael, to trade in Prussia, bears the date of 1476; although Jews may have lived there in the preceding century. It is probable that the Jewish merchants who came to trade with Danzig were accustomed to land their merchandise outside the town, and return to their homes after having finished their business. Yet a great many of them were invited by rich merchants of Danzig to come to the town to translate letters written in Hebrew or to superintend the preparation of kasher-wine. The authorities took no notice of this, and therefore the Jews are not mentioned in any official document till the second half of the fifteenth century. Until 1813 they lived in the four suburbs of Danzig—Schottland, Weinberg, Mattenbuden, Langfuhr—and in Danzig proper, thus forming five distinct congregations. They maintained this division into separate congregations until 1881. Schottland was founded in the second half of the fourteenth century, and it appears that Jews settled there soon after its foundation.

The commercial success of the Jews aroused the envy of the inhabitants of Danzig, and in 1551 the "voyevoda" (governor) of Danzig wrote a petition to Sigismund II. asking him to exclude the Jews from Danzig, except on fair-days. In 1552 he received a favorable answer, and, as a preliminary measure, Jewish commerce was heavily taxed. The authorities of Danzig appear to have placed an arbitrary interpretation on the edict, for in 1616 the burgomaster of Danzig was ordered by Sigismund III. to pay Isaac Joenbower of Cracow, Abraham Solomon of Posen, Jelen of Lublin, and Wolf of Lemberg a fine of 100,000 gold pieces for arbitrary exclusion. There are other documents showing that the "Privilegium Casimirianum" was not strictly observed. In the "Regesty" (i., No. 643) it is mentioned that on April 25, 1583, the Jew Abraham Shmoilovitz of Burov brought lumber to Danzig; that on the 28th of the same month the Jew Mendel Urelovichsh of Brest brought in 235 barrels of grain; and that on different days of May in the same year Shmoilovitz brought rye, wheat, barley, and oats.

The Suburbs.

The life of the Jews who settled at Schottland soon after its foundation was very precarious, and they were subjected to incessant and petty persecutions on the part of the non-Jewish inhabitants. In 1508 the council of Danzig enacted a fine for buying anything from a stranger. In 1520, when the German troops were marching against Danzig, the citizens burned the suburbs. Whenever an enemy approached the town, those who lived in the suburbs were generally the first to suffer. In spite of these difficulties the Jews of Schottland contemplated forming a congregation, and, indeed, they united themselves with the Jews of Hoppenbruch, a small town near Danzig, and acquired a synagogue and a cemetery. The Jews of Weinberg and those of Stolzenberg formed the congregation of Weinberg. There were Jews in Danzig also, some being under official protection, while others lived there with the connivance, but without the permission, of the authorities. An edict of the council, dated 1605, prohibiting the Jews from meeting for religious exercises, reveals the presence of a community in Danzig itself. In 1616 the Jews were expelled from the town, their presence being permitted only during the six days of the Dominik fair, a fee of three florins each per day being exacted. In 1626 the council accorded certain privileges to Jewish lumber- and grain-dealers, and the "Privilegium Casimirianum" was renewed in favor of certain Jews.

The Reformation.

After the Reformation the situation of the Jews of Danzig grew worse. The contending religious sects were united in oppressing them, and the Reformation produced new efforts for their conversion, which efforts, however, as it appears from a sermon by Pastor Cramer (printed in 1664), were without success. The preacher lamented that a Jew, though sentenced to death, would not embrace Christianity. As the position of the Jews was not legally secured in Danzig during the seventeenth century, they dared not form a congregation. It was only at the beginning of the eighteenth century, when Danzig was stricken with a succession of calamities, that their were admitted to the town to revive its commerce. But they did not enjoy that hospitality for long. About that time the Jews were driven from the bishop's domain, and the fact of their finding a refuge at Danzig roused the anger of the bishop. He protested before the council of Danzig, and, not obtaining any satisfaction, he incited the mob against the Jews. This happened in 1723, and there is no further mention of Jews in Danzig until 1747. Those of Schottland had, by 1724, a well-organized congregation. They founded in that year a society for the aid of the sick and a ḥebra ḳaddisha. The register of the latter was kept in Hebrew from 1724 to 1848.

Re-settlement.

In 1750 Frederick Augustus permitted the Jews to settle again in Danzig, though they were subject to heavy taxes. The Jews of the three suburbs of Schottland, Weinberg, and Langfuhr steadily increased in number. In 1757 the congregation of Schottland numbered 46 contributing members. In 1767 its expenses amounted to 4,644 florins ($580); in 1768, to 6,117 florins ($764); in 1772, to 13,139 florins ($1,642), when the congregation had two synagogues. Till 1777 there was no physician for its hospital, but in that year it engaged Phoebus, the son of Meshullam of Prague. In 1752 the congregation elected as its rabbi Elhanan ben Samuel, formerly rabbi of Fordon.

The congregation of Langfuhr settled in that suburb when it was still under Polish protection. The Count of Weiher, owner of that domain, permitted the Jews to settle there, and they built a fine synagogue, acquired a cemetery, and formed a ḥebra ḳaddisha. The cemetery was devastated by the Russians in 1813, not a single tombstone being left in place. The register (פנקס) begins with 5535 = 1775; the ḥebra ḳaddisha then counted 47 paying members. The congregation of Langfuhr was then a dependency of the rabbinate of Schottland. In 1782 the three congregations cited above were united under Rabbi Meïr Posner. In 1807 the suburbs being devastated by Napoleon's army, the Jews of Weinberg entered the town; a great many of them lost their lives during the bombardment of Danzig.

After the treaty of Tilsit (July 9, 1807) Danzig, with the three above-named suburbs, became a free state, and remained such for the space of not quite seven years. The Jews rejoiced at this development, but they had to pay a contribution of 50,000 German thalers ($18,000), most of which was sustained by the community of Schottland. Their life was still rather precarious: admission to the exchange was refused them, and their right of residence in the town was only provisional. In 1813, when Schottland and Langfuhr were destroyed, the Jews of these two suburbs were admitted to the town, and on Feb. 3, 1814, after Danzig had become a Prussian city, they obtained citizens' rights. They had then the opportunity of forming a congregation; but unfortunately there was no cohesion among them, and their 300 members were still divided among five distinct communities, four of which were named after the suburbs in which they had lived. Not until 1881 were these congregations united into one by the efforts of Rabbi Werner; in that year one large synagogue was built for the united communities. M. Sel.

Appended is a brief account of the rabbis of Danzig and of its suburbs:

Schottland: Of the five original communities that of Schottland has always been reputed the wealthiest and most important. Abraham b. Eliezer ha-Kohen, author of "Ori we-Yish'i" (Berlin, 1741), and R. Moses b. Jonah, who died there June 27, 1754, were among the scholars whose names are associated with the religious history of Schottland.

Rabbis.

The following were the regularly appointed rabbis of the community: R. Elhanan b. R. Samuel Sanwil Ashkenasi (1752–80), born in 1713, died Sept. 22, 1780; pupil of R. Ẓebi Hirsch of Halberstadt; R. Meïr b. R. Judah Löb Posner Munk (1782–1807), born in 1735, died Feb. 3, 1807; R. Chajim (1807–35), son of the preceding; died June 11, 1835; R. Israel b. R. Gedalja Lipschütz (1837–50); Dr. Abraham Stein (1850–64), subsequently rabbi of the Meisel synagogue at Prague, where he died Sept. 2, 1884; Dr. Joshua Wallerstein (1865–76), born in 1838, died June 19, 1876; Dr. Cosman Werner (1878), during whose rabbinate the communities were united.

Langfuhr and Weinberg: The community of Langfuhr had always been included in the rabbinate of Schottland. In 1782 the community of Weinberg also came under the same rabbinate, whose incumbent thereafter designated himself as rabbi of של״ו ("Schottland, Langfuhr, Weinberg"). When Dr. Stein became the rabbi of Schottland in 1850, R. Israel Lipschütz officiated as rabbi of Weinberg and Langfuhr, dying Sept. 19, 1860. In 1878 the community of Weinberg called a rabbi of their own, Dr. S. Gronemann, who assumed the district rabbinate of Hanover when the communities were united.

Mattenbuden: The community of Mattenbuden was organized toward the end of the eighteenth century, and did not have a synagogue until 1793. The following officiated as rabbis: R. Moses b. R. Chajim Chefez of Sklow; died April 7, 1807; R. Isaac Itzig b. R. Elhanan, son of the rabbi of Schottland; died Feb. 19, 1814; R. Samuel Sanwil b. R. Judah Löb Rosenstein, grandson of R. Elhanan of Schottland; died Feb. 6, 1824; R. Michel Levin Munk (R. Jehiel Arje b. R. Matitjahu ha-Kohen), born in 1788; called to Danzig in 1853.

Danzig: R. Marcus Noah Perls (R. Mordecai b. Noah ha-Levi) of Lissa, died July 8, 1825; R. Moses Eliezer Thorner, died Aug. 6, 1837; R. Michel Levin Munk, died Aug. 23, 1853.

The above-named communities united under the name "Vereinigte Gemeinde." The following were its rabbis: Dr. Cosman Werner, called in 1878 to Schottland, was subsequently appointed rabbi of the united community. In 1895 he accepted a rabbinate at Munich. Dr. S. Posner, called as acting rabbi in 1896, subsequently became second rabbi at Karlsruhe. Dr. S. Blumenthal, called in 1897, and officiated to 1900 was subsequently appointed rabbi at Berlin. Since 1900 Dr. Max Freudenthal, previously district rabbi at Dessau, has been the incumbent.

BIBLIOGRAPHY: *Monatsschrift*, vi. 205, 241, 321, 401; Jacoby, in *Israelit*, Nos. 44, 45, Mayence, 1864; *Regesty*, i., No. 643; Bram, in *Volkskalender*, 1849, pp. 124-129; *Israelitische Wochenschrift*, 1871, No. 35; Löschin, *Gesch. Danzigs*, Danzig, 1822; *Allg. Zeit. des Jud.* 1839, p. 383.

D. M. FRE.

DANZIG, ABRAHAM BEN JEHIEL: Lithuanian codifier; born in Danzig in 1747 or 1748; died at Wilna Sept. 12, 1820. He was descended from a family of scholars in West Prussia, his great-grandfather, Jehiel Michael, having been rabbi in Schottland, near Danzig; his grandfather was Samuel, the author of the commentary on Isaiah, "Neḥamot Ẓiyyon." When Danzig was fourteen years old his father sent him to the yeshibah in Prague, after exacting from him a promise that he would not mingle with the "Moderns," who, through the influence of Mendelssohn in Prussia, were gradually coming into prominence. Under the guidance of Ezekiel Landau and Joseph Liebermann, Danzig zealously devoted himself to the study of the Talmud, and at eighteen years of age he left Bohemia with a "ḥaber" diploma, showing him to be a proficient Talmudist. He then settled in Wilna, Lithuania. When offered the salaried position of rabbi he declined it, considering it improper to receive a stipend in such a capacity, and he engaged in business as a merchant, visiting the fairs of Leipsic and Königsberg. Only in his later years, and after having lost almost his entire fortune through the explosion of a powder-magazine, could he be induced to accept the position of dayyan in Wilna, which office he held until his death. His fixed intention had been to emigrate to the Holy Land.

His Youth.

His Works.

Danzig is the author of the following: "Ḥayye Adam: Nishmat Adam" (The Life of Man: the Soul of Man), Wilna, 1810, reedited many times; "Ḥokmat Adam: Binat Adam" (The Wisdom of Man: the Understanding of Man), *ib.* 1814, reedited many times; "Sha'are Ẓedeḳ" (The Gates of Justice), on the commandments and prohibitions having reference to the land of Palestine, *ib.* 1812; Jerusalem, 1863; "Zikru Torat Mosheh" (Be Mindful of the Teaching of Moses), precepts for the Sabbath, Wilna, 1820, and several editions (this little work contains by way of supplement the treatise "Miẓwot Mosheh" [The Precepts of Moses], an extract from Askari's book "Ḥaredim" [The God-Fearing]; "Toledot Adam," a commentary on the Passover Haggadah, *ib.* 1817 (in the Haggadah edition "Ma'aleh Bet Ḥoron"); "Bet Abraham" (The House of Abraham), his last work, 1821, and many editions (also translated into Judæo-German by Isaac Hamburger, Lemberg, 1875). Among the writings of Danzig not yet published are an elaborate ethical work, specimen pages of which are contained in the introduction to "Zikru Torat Mosheh," and commentaries to several books of the Bible.

Danzig is especially known as the author of "Ḥayye Adam" and "Ḥokmat Adam," which represent the most important productions in the line of codification after the time of Joseph Caro and Mordecai Yafe. In these two works Danzig treats of the same subject-matter as the first two parts of the Shulḥan 'Aruk. The enormous mass of new material which had accumulated in the field of the Halakah since the appearance of the Shulḥan 'Aruk—a period embracing more than two and a half centuries—was collected and critically sifted by Danzig and presented in a readily intelligible form. His codex, however, was intended primarily for the cultured layman and not for the officiating rabbi. Hence there is a tendency to give prominence to the more exacting side of the Law, even though in his expert decisions and treatises, which, under the respective titles of "Nishmat Adam" and "Binat Adam," are added to "Ḥayye Adam" and "Ḥokmat Adam," Danzig shows independence enough to oppose the views of the AḤARONIM, and he frequently protests against the tendency to decide in favor of new prohibitions. His "Ḥayye Adam" met with unusual success during the author's lifetime. In many cities societies were formed for the purpose of studying this work; and even to-day these societies may be found in most of the Polish-Russian communities.

His Importance as Codifier.

This success was well merited; for there is hardly another work that presents in so concise and lucid a manner all the details of the discussions of the Aḥaronim. Danzig preserves in his works a certain freshness of tone, and dwells with special emphasis upon the ethical bearings of religious precepts. The high ethical standpoint of the author reveals itself most conspicuously in his "Bet Abraham," and the contents of this little book alone should suffice to refute the accusation that Talmudism had stifled religio-ethical sentiments. The love of God, it is pointed out, is man's highest mission, to which the fear of God is only a preparatory stage. The enjoyment of worldly things is not in itself to be condemned; but man is to bear constantly in mind that the recognition of God and the exercise of good deeds are the proper occupation of life. He lays great stress upon prayer; but this must not be mere lip-service; and, accordingly, he bids his children say their prayers in German rather than in unintelligible Hebrew. This is all the more noteworthy since Danzig in this very work enters a protest against all innovations, and even denounces the reading of German books.

His Ethics.

Love of truth and contentedness he especially enjoins; and declares repeatedly that "an offense against one's fellow being is far more reprehensible than a sin against God." He not only admonishes his family, therefore, to refrain from all dishonesty in their business relations with both Jews and non-Jews, but makes it a duty never to decide in money matters according to one's own opinions, but to inquire of a learned man whether the intended action conforms to the Law. While insisting upon the strictest observance of the rites, he bids his children even to let the time of prayer pass if this be necessary to secure money wherewith to pay a working man's wages.

Characteristic of Danzig is his warning not to study the Cabala before the age of maturity and before the study of the Talmudic-rabbinic literature. He himself shows an acquaintance with the Cabala; but in his halakic writings this is not made apparent. A somewhat mystical touch appears in his prayer for the eve of the Day of Atonement. This prayer may be found in "Ḥayye Adam" (No. 144), and has been published separately several times in Judæo-German as well as in Hebrew, under the title "Tefillah Zakkah" (Sincere Prayer).

Bibliography: Fuenn, *Keneset Yisrael*, p. 18; idem, *Kiryah Ne'emanah*, pp. 232-239; Steinschneider (Maggid), *'Ir Wilna*, p. 218; compare Abrahams in *Jew. Quart. Rev.* iii. 476-477.

L. G.

DAPIERA (DE PIERA), ASTRUC: Martyr; lived in Barcelona. He was probably a relative of Isaac de Piera, who also lived in Barcelona, and who, in the year 1391, was baptized under the name of Guillermo Vidal Puiol ("Rev. Et. Juives," iv. 59). Dapiera, accused of witchcraft, was put in prison in 1370 by the grand inquisitor of Aragon, Fr. Nicolas Eymeric. He was sentenced to express his repentance publicly in the cathedral, and to suffer imprisonment for life.

Bibliography: Diago, *Historia de los Condes de Aragon*, l. 15; Fontana, *Monumenta Dominicana*, part ii., ch. 9, p. 236.

G. M. K.

DAPIERA or **DA PIERA** (דפיארה, דאפיירה), **SOLOMON BEN MESHULLAM:** Neo-Hebraic poet of North Spain; died after 1417. He was a relative of Meshullam ben Solomon Dapiera, who flourished, probably in southern France, in the earlier part of the thirteenth century, and who, in several extensive poems, declared against the "Moreh Nebukim" of Maimonides. Before the troubles which came upon him and the Jews in Spain generally, Dapiera seems to have been rich, and charitable to the needy. Forced to leave his native place, he took refuge in Saragossa at the house of Benveniste ben Labi, the Mæcenas of Hebrew scholars, where he became tutor to Benveniste's two sons, with one of whom, Don Vidal Joseph ibn Labi, he exchanged many letters and poems. Through the recommendation of his host, to whom he was not related, as Grätz avers, he became a favorite with Don Meïr Alguadez.

While in Saragossa, Dapiera filled the position of scribe to the congregation; letters are extant written by him in its name. He, however, did not remain there, but again took up the wanderer's staff. In 1417 he was in Monzon, where he made the acquaintance of a young poet, En-Samuel Bonastruc. Despite certain mannerisms, Dapiera may be ranked among the first Hebrew poets of his time. He showed great skill in rimed prose and artistic versification, and the criticism which Grätz passed upon him as a poet is now known to be undeserved. Under the title "Imre No'ash" (Speeches of a Desperate One) he compiled a comprehensive dictionary of rimes in three parts, two of which dealt with homonyms and synonyms. It is probable that the "Maskiyyot Kesef," edited by Mordecai Tama (Amsterdam, 1765), is a part of the "Imre No'ash" ("Literaturblatt des Orients," ix. 343; Steinschneider, "Cat. Bodl." col. 2386).

Dapiera was a prolific poet and writer; more than forty piyyuṭim issued from his pen; and the manuscript Or., fol. 1059, in the Berlin Royal Library, contains versified panegyrics sent by him to such men as Moses Abbas, Samuel al-Rabi, Don Bonfos, Astruc Ramuk, Astruc Crescas, Don Solomon al-Constantini, Maẓliaḥ of Majorca, as well as to Christian scholars. Many of his letters are still extant; one of them, to the above-mentioned Maẓliaḥ of Majorca, was published by Edelman in his "Dibre Ḥefeẓ" (p. 27). H. Brody has published in his "Beiträge zu Salomo Da-Pieras Leben und Wirken" (Berlin, 1893) a number of Dapiera's letters and poems. Solomon ben Meshullam Dapiera must not be confounded with Solomon ben Immanuel Dapiera, who probably died shortly before 1363, and who, under the title "Batte ha-Nefesh" (Smelling-Flask), translated from Arabic into Hebrew the didactic poem "Al-Saba'niyyah" by Abu 'Imran Moses Ṭobi, to which he wrote a commentary (see Hirschfeld in the "Report of the Judith Montefiore College," 1894, p. 8).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2385; *idem*, in *Hebr. Bibl.* xiv. 78 *et seq.*, xvi. 86 *et seq.*, xvii. 129 *et seq.*; idem, *Verzeich. der Hebr. Handschr. der Königl. Bibl. zu Berlin*, i. 37; idem, *Die Hebr. Handschr. der Königl. Hof- und Staatsbibl. in München*, cod. 57, 3; idem, *Hebr. Uebers.* p. 932; Grätz, *Gesch.* viii. 151; Gross, *Gallia Judaica*, p. 145; Brody, as above; compare *Monatsschrift*, 1895, p. 423; *Jew. Quart. Rev.* vi. 182; *Zeit. für Hebräische Bibliographie*, ii. 46.

G. M. K.—G.

DARDA: One of the wise men surpassed in wisdom by King Solomon (I Kings iv. 31). He is mentioned, with Ethan, Heman, and Chalcol, as a son of Mahol. In I Chron. ii. 6 he is called "Dara," the son of Zerah. Rabbinic fancy has identified Darda with "the generation of knowledge" ("dor de'") of the wilderness. "Kol Adam" refers to Adam; "Ethan" is Abraham; "Heman" is Moses; and "Chalcol" is Joseph (see Rashi on I Kings v. 11).

E. G. H. G. B. L.

DARDANELLES or **CHANAK-KALESSI:** Name of the two cities situated opposite each other on the shores of the strait at the entrance to the Sea of Marmora. The European city is inhabited by

Mohammedans exclusively; the Asiatic city contains Mohammedans, Greeks, Armenians, Europeans, and Jews The Jewish community dates from the year 1510 according to local traditions which report that the Portuguese rabbi Jacob Ben-Ḥabib, the author of "'En Ya'aḳob," after emigrating from Portugal, established himself at Salonica, and afterward led a colony of twenty Jewish families from Gallipoli to Dardanelles. The old epitaphs in the cemetery of the city are illegible. The community is not mentioned until the middle of the seventeenth century, when the false Messiah Shabbethai Ẓebi was imprisoned by Sultan Mohammed IV. in the castle of Abydos in the vicinity of the Dardanelles. The Jewish population of this city, as well as of all the places along the Sea of Marmora, made a pilgrimage to the pseudo-Messiah (1664). Dardanelles is the birthplace of a Jewish author, Judah Benveniste, who wrote two works, "Tiwwasha' Yehudah" (Judah Shall Be Saved), published at Smyrna, and "Zeker Dabar" (Remembrance of the Word), published at Salonica (1863).

In a total population (1902) of 11,600 inhabitants there are 2,700 Jews. The latter have four synagogues, one school of the Alliance Israélite Universelle with 178 boys, a congregational school for girls (100), a Talmud Torah with 150 pupils, and a society of young people, "Ahabat Re'im," which furnishes a midday meal to poor school-children. Members of the three chief Jewish families, the Sedaccas, Gormezanos, and Taraganos, represent foreign powers as consular agents.

D. M. Fr.

DAR'I, MOSES (or **MOSES OF DAR'AH** [**דרעה**; **in Africa**]):

1. Moses ben Adonim ha-Lewi: Karaite; flourished in Dar'ah toward the end of the ninth century. He was a grammarian of prominence, as is shown by the title "Medaḳdeḳ" (Grammarian) given to him. Some of his exegetic notes, conceived in the true Karaite spirit, have been preserved. Of his religious poems one fragment only is in existence, and of this the first stanza alone is in print, so that it is difficult to form an opinion regarding the poem. Pinsker assumes that the father of Moses was that Adonim one of whose poems is yet extant ("Liḳḳuṭe Ḳadmoniyyot," p. 138); but this theory can not be accepted without further proof.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 105; Fürst, *Gesch. des Karäert.* i. 97.

2. Moses Dar'i: Rabbinite; mentioned by Maimonides in his collection of responsa, "Pe'er ha-Dor" (No. 19). He emigrated from Maghreb (Spain) to Egypt, where he exchanged his own tefillin for others conforming to the regulations of the Geonim. Steinschneider inclines toward the opinion that he later joined the ranks of the Karaites, and that he is identical with the Moses Dar'i below.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 46; Steinschneider, in Geiger's *Jüd. Zeit.* ix. 178.

3. Moses Dar'i: The most prominent among Karaite poets. Concerning the dates of his life and activity the last word has not yet been said. Pinsker, the first to study his collected poems and give detailed information concerning him, places him in about the middle of the ninth century, and holds that Dar'i's "Diwan," according to certain data contained therein, was finished about 843. Steinschneider, Geiger, and Schorr have, for weighty considerations, rejected Pinsker's supposition.

There can be no doubt whatever that Dar'i was familiar with the works of the greater poets, from Gabirol to Abraham ibn Ezra, and that he derived much material from Judah ha-Levi, and not, as Pinsker maintains, that Gabirol, Moses ibn Ezra, Judah ha-Levi, and other Rabbinite poets took Dar'i as their model. Dar'i himself, in the superscriptions to his poems, names pieces by Judah ha-Levi and others that served him as patterns. The earliest date, therefore, that can be assigned to Dar'i is the end of the twelfth century. The date which appears in Dar'i's collection of poems must be regarded as a falsification.

Concerning the life of Dar'i little is known. His ancestors are said to have gone from Jerusalem (the presumptive starting-point of so many old families) to Spain, and from thence to have emigrated to Dar'ah, where Dar'i was born. He took up his abode in Egypt, and there completed the "Diwan." He made visits to Damascus, but his reception there was not cordial. While on his way to Jerusalem he wrote one of his poems. Two of his sons died at an early age; his third son, Uri, heads a genealogical table (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 49) extending to the twentieth generation.

Dar'i's poems often contain his name in acrostics: the fullest of these is: אני משה בן מרי ורבי אברהם הרופא הקראי חזק אמן. It also occurs abbreviated as משה רופא קראי חזק and משה קראי רופא חזק: which makes it evident that the epithet "rofe" (physician) refers to Dar'i himself. The "Diwan" (collection of poems) consists of two parts: the first part is the work proper, bearing the title "Firdaus Azhar al-Ḳaṣa'id wal-Ash'ar"; the second part is in the nature of a supplement. The two parts together contain about five hundred religious and secular poems. By far the greater number are in Hebrew; a few are written in Arabic. In some poems the verses are in Hebrew and Arabic alternately. Dar'i was acquainted with all those forms of poetry introduced into Hebrew literature from Spanish-Arabian countries.

In his religious poems—one whole series of which is arranged to correspond to the weekly lessons—he prays for forgiveness of sins, bewails persecutions and hardships, and gives expression to his longings for redemption. Among his secular poems occur several of a satirical character, directed against the "Anshe Mishnah" (followers of the Mishnah, or Rabbinites). There are also nuptial poems and love-songs, somewhat coarse in conception; eulogies and poems on friendship, extravagant in their fervor; besides elegies, epigrams, enigmas, etc. He is not wanting even in the affectations and artificialities of form and language peculiar to his models. His imagination often soars to great heights, and he displays great cleverness, especially in his epigrams. His language is fluent, but occasionally he has recourse to poetic license. His productions contain the stereotyped ideas and imageries which his predecessors used, following them even in the matter of linguistic expression; in other words, he plagiarizes freely. Of Dar'i's longer poems all that is known is reported by Pinsker.

Bibliography: Pinsker, *Likkuṭe Ḳadmoniyyot*, pp. 46-105, 135, and pp. 113 *et seq.*, where Dar'i's religious poems are enumerated; Geiger, in *Z. D. M. G.* xv. 813 *et seq.*, xvi. 290; Schorr, in *He-Ḥaluẓ*, vi. 57; Steinschneider, in Geiger's *Jüd. Zeit.* ix. 176 *et seq.*, where other sources also are mentioned; D. Kohn, in *Oẓar ha-Sifrut*, v. 90 *et seq.*

K. H. B.

DARIUS I. (דריוש; Δαρεῖος): King of Persia from 521 to 485 B.C.; son of Hystaspes. The sources for the history of Darius are his own trilingual inscription at Behistun, the Babylonian contract tablets, and the accounts which the Greeks from Herodotus onward have given. Herodotus is corrected repeatedly by Ctesias. The older branch of the Achæmenides died out with Cambyses and his brother, the true Smerdis, while the head of the younger branch, which traced its descent to Teispes, was Hystaspes, governor of Parthia, who submitted to the new ruler. His son Darius, however, undertook to win back the scepter from the Magian Gaumata, who had assumed the title of king and had married Cyrus' daughter. Darius and six intimate companions of noble blood, relying on the protection of Ahuramazda, attacked the usurper on the 10th of Tishri (Oct. 16), 521, at a city in Media, and killed him; Darius now became king.

In Persia itself Darius was confronted by a new pretender, a second pseudo-Smerdis. In addition, the subject nations throughout the East (for instance, the Elamites, Medians, Parthians, Hyrkanians) tried to win back their independence, and placed at their head men who claimed descent from the royal family. The most serious rebellion was the one in Babylon under Nidintabel, who called himself Nebuchadnezzar III., the son of Nabonid. The first Babylonian record of Nebuchadnezzar III.'s reign is dated Tishri 17 (Oct. 23) of the year of his accession, 521.

Darius Crushes Rebellions.

Darius besieged Babylon and sent capable generals against the other usurpers. In Jan. or Feb., 520, Babylon yielded, and Darius was free to personally direct the crushing of the Median revolt. But in the spring Babylon rebelled again under the Armenian Arakha, who also pretended to be Nebuchadnezzar, son of Nabonid. There are many records dated in Darius' reign. At the beginning of 519 Babylon was retaken by Vidafra; and by the summer of 519 Darius had authority over the whole of the empire. These events directly concerned the Jews, who thought they presaged the great crisis, the self-annihilation of the heathen kingdom, which, according to Ezekiel, was to precede the Messianic era. But the Jews entertained no idea of rebelling: they were too thoroughly imbued with the teaching of the Prophets that it was wicked to forestall the ways of God. Nevertheless, they looked upon Zerubbabel, of the house of David, who, as the Persian governor, was the head of the little province of Judea, as the coming Messiah. It was fit then that they should make preparations, since God Himself was evidently preparing. Consequently, on the first day of the sixth month, in the second year of the reign of Darius, the prophet Haggai announced to Zerubbabel that the time was ripe, and the high priest Joshua began the rebuilding of the Temple. On the 24th of the ninth month (Dec. 17), 520, the foundation-stone of the Temple was laid. The prophet Zechariah supported Haggai and encouraged the people, even when news came of the continuous victories of the Persians. As late as the 24th of the eleventh month (Jan. 13), 519, he had a crown made for Zerubbabel out of gold sent by Jews in Babylon.

The hopes in the Messianic era were vain, for soon the Persian rule was more firmly established than ever. Jerusalem received a visit from the satrap of 'Abarnahara (the Persian province of Syria), Tatnai (Greek Σισίνης; Babylonian, "Ushtani"). The activity of the Jews and the building of the Temple naturally excited his suspicion. When the elders referred to Cyrus, who had ordered the Temple built, he dared not interfere, but reported the matter to Darius, who judged the affair correctly and without prejudice. He knew he need never fear a rebellion of the Jews, and that it would be of advantage to the kingdom to further their religious interests. The cost of building the Temple was paid out of the tribute-tax of Syria. He commanded the Jews to offer in the Temple a daily sacrifice for the welfare of the kingdom and for his sons. On Adar 3 (March 10), 515, in the sixth year of Darius, the Temple was completed (Ezra vi. 14).

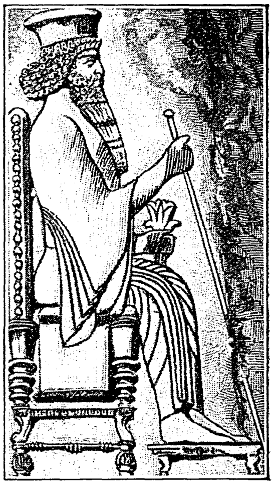

Darius Seated on His Throne.
(From Flandin and Coste, "Voyage en Perse.")

Organizes the Empire.

Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia. In order to systematize the collection of the tributes from subject nations, Darius divided his empire into twenty provinces ruled by governors, who are enumerated by Herodotus (iii. 89 *et seq.*). Each province was subdivided, each part with its own head. These governors and vice-governors were called, in Persian, "khshatrapavan" (guardians of the land; in Greek, σατράπης; in Hebrew, אחשדרפן; in Babylonian, "paḥat" (= Hebrew פחה). The number of the satraps and the districts over which they ruled frequently changed. According to the Book of Daniel (vi. 2), "It pleased Darius to set a hundred and twenty princes [satraps] over the kingdom"; while Esther says that Xerxes (Ahasuerus) "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces [מדינה]"; but this number can not be relied upon. It was Darius, also, who introduced and regulated the coinage of the realm. The standard coin was the golden daric (Hebrew and Phenician אדרכון, to be distinguished from אדרכמון, "drachma"), weighing 8.4 grams = 130 grains, and in silver worth 20 shekels, each 5.6 grams = 86.5 grains; 100 shekels, or 5 darics, made a silver mina; and 6,000 shekels, or 300 darics, made a silver talent.

Light is thrown upon the religious policy of Darius by the inscription of Uzaḥor, chief priest of the goddess Neit in the Egyptian city Sais. Uzaḥor was summoned to Elam (Susa) by Darius, and was fully empowered to restore the Hierogrammatic College (the House of Life), for which institution he trained many children. Darius himself went to Egypt and showed such deep interest in the institutions of the land that the Egyptian priesthood regarded him as the last great lawgiver of Egypt (Diodorus, i. 95; compare Herodotus, ii. 110).

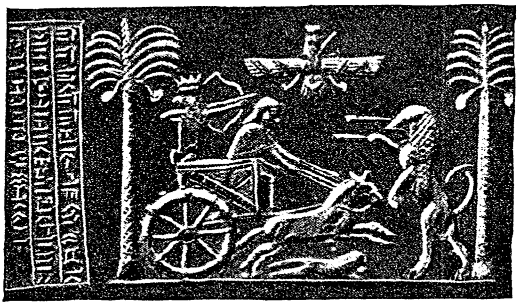

Cylinder Seal, with Name of Darius in Persian, Scythian, and Assyrian.
(In the British Museum.)

In the Book of Daniel, whose author had but a dim knowledge of Persian history, "Darius the Median" appears as the son of Xerxes (ix. 1), successor to the Babylonian Belshazzar and predecessor of Cyrus (vi. 28, x. 1). The epithet "Median" is to be explained by the fact that in the Orient, as among the Greeks, the name "Media" was applied to the whole Persian realm (for instance, in the Minean inscription of South Arabia [Halevy, n. 535]; compare "kings of Media and Persia" in Dan. v. 28, viii. 20; Esth. x. 2; compare i. 3, 14).

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G. E. ME.

DARIUS III.—Biblical Data: Last King of Persia; reigned from 336 to 330 B.C.; conquered by Alexander the Great. He is probably the "Darius the Persian," with whose reign the record of the priestly heads of families mentioned in Nehemiah (xii. 22) ended. On this passage compare Eduard Meyer, "Entstehung des Judenthums," p. 103.

G. E. ME.

——**In Rabbinical Literature:** Darius and Cyrus were the commanders of Belshazzar's two legions. When they saw him in a debauched state, they made him descend from his throne, deprived him of his crown and of his royal robes, and left him standing in his shameful nakedness (Esth. R. iii. 1; compare David Luria *ad loc.*). According to another version, Darius and Cyrus were Belshazzar's doorkeepers (Cant. R. iii. 1). It was during Darius' reign that Daniel disobeyed the order to worship the king ('Ab. Zarah 3a; compare Dan. vi. 11-12).

The latter Darius, by whom the Talmud means the king mentioned in Ḥag. i. 1, and who is not identical with Darius the Persian (see R. H. 3b, and Tos. *ad loc.*), was the son of Esther, and thus of pure descent on his mother's, and impure on his father's, side. This is implied in the Syrian hyrax (Lev. xiii. 5), the emblem of the Medo-Persian empire, uniting as it does the signs of the clean and of the unclean animals (Esth. R. viii. 3; Lev. R. xiii. 5). Compare CYRUS.

L. G. C. L.

DARKNESS: The rendering in the English versions of the Hebrew חשך and its synonyms אפל, אפלה, ערפל, צלמות. At one time darkness was regarded as something substantial, and not merely as the absence of light. This is apparent from the frequent juxtaposition of "darkness" with "light." God forms light and darkness (Isa. xlv. 7); light and darkness are consumed or confined (Job xxvi. 10). In the Creation-story, darkness is said to have been over primitive chaos, ABYSS. In this opening sentence traces or reminiscences of an early mythological personification have been detected (see COSMOGONY). Darkness antedates creation. It has also been noticed that it is not called good, as are the other works of the Creator. The absence of the definite article before חשך in Gen. i. 1 points in the same direction.

Something of this mythological notion is present in Job's imprecation (Job iii. 4, 5), where both "Ḥoshek" and "Ẓalmut" (or "Ẓalmawet") are invoked as though ravenous monsters lying in wait for prey (the verb recalls the blood-avenger, the "goel"). They are in parallelism with a phrase—"Let all that maketh black the day" [R. V.]—which is now recognized by nearly all commentators to describe mythological beasts (see DRAGON). In ordinary speech, of course, the Hebrew mind did not revert to this personification of darkness and its underlying antecedent mythological conceits. Darkness is simply the night, as light is the day (Gen. i. 5, 18). The sun grows dark; the day is darkened; and the like. In mines and other subterranean regions darkness has its realm, which the searcher for the precious metals invades, and thus forces upon it the establishment of new boundaries (Job xxviii. 3). This impression of substantiality goes with the descriptions of Egyptian darkness (Ps. cv. 28; Ex. x. 23). Darkness is also likened to a pillar of cloud (Ex. xiv. 20), as something almost palpable, if not personal. It is a frequent circumstance of theophany (II Sam. xxii. 12 = Ps. xviii. 12); and is associated with "She'ol" in such a way as to make it plausible that this place of the ingathering of the shades was a domain ruled over by twin demons, Ḥoshek and Ẓalmut (darkness and thick darkness). The double form, masculine and feminine, "ḥoshek" and "ḥashekah," also goes back to mythology.

In figurative speech, for reasons that are apparent, darkness was used for a secret hiding-place (Isa. xlv. 3; Job xxxiv. 22; Ps. cxxxix. 11, 12). As the effect of sorrow is to dim the eyes by tears, or as grief or sin injects darkness into the world (compare ‘Ab. Zarah 8a), the Hebrew speaks of distress as darkness (Isa. v. 30, xxix. 18; Ps. cvii. 10–14, again "Ḥoshek" and "Ẓalmut").

Darkness is uncanny. It may be the hiding-place of evil spirits; this, at all events, was the notion in post-Biblical times (compare DEMONOLOGY); therefore darkness expresses fear, dread, terror. As such it is one of the equipments of the DAY OF THE LORD, a circumstance of judgment (Amos v. 18, 20; Zeph. i. 15; Naḥum i. 8). This eschatological idea underlies also the darkness which ensues upon the Crucifixion (Matt. xxvii. 45). According to the theory advanced by Gunkel ("Schöpfung und Chaos"), that in eschatological visions primitive mythology finds its expression, the underlying idea is that darkness is an attendant on final judgment or punishment (Matt. viii. 12, xxii. 13, and frequently in N. T.).

Darkness is also the emblem of mysterious afflictions, of ignorance and frailty (Job xix. 8, xxiii. 17; Isa. ix. 2), of sin and evil (Isa. v. 20; Prov. ii. 13), of mourning (Isa. xlvii. 5), of doubt and vexation (Job v. 14, xii. 25), and of confusion (Ps. xxxv. 5). As wisdom is light, so ignorance is darkness (Job xxxvii. 19; Eccl. ii. 14).

Darkness was the ninth of the ten Egyptian plagues (Ex. x. 21 *et seq.*). What caused the darkness has been a subject of much unsatisfactory discussion. Some reminiscence based upon observation of natural phenomena is always involved in the other plagues. What the reminiscence is in this case has not been determined; a storm of dust has been suggested by some commentators. E. G. H.

DARMESTETER, ARSÈNE: French philologist and brother of James Darmesteter; born at Château-Salins Jan. 5, 1846; died at Paris Nov. 16, 1888. Darmesteter, who came as a little boy to Paris, went first to a primary school, but learned much from the books in the workshop of his father, who was a bookbinder. At the age of twelve he went to the Talmud Torah school, where, in addition to religious subjects, he studied French, Latin, and Greek. It was in this school that he determined to solve the problem of the Old French words in the text of Rashi. At the age of sixteen he presented himself for the baccalaureate. His father had intended him to become a rabbi; but criticism of the New Testament had led him to criticize the Old; his religious orthodoxy had been shaken, and, although he continued his Hebrew studies, his warm religious faith had given place to scientific interests. Science was destined, he thought, to transform and to unite humanity.

For a year he was a pupil at the Séminaire Israélite under Zadoc Kahn; the next year he worked at the Collége Ste. Barbe to qualify for his licentiate, which he obtained in 1864. He studied Latin epigraphy under Léon Renier. In 1865–66 he began to study Old French at the Ecole des Chartes. It was about this time that he wrote the remarkable essay on the Talmud which he had finished just when the similar article by Emmanuel Deutsch had appeared. The article was afterward revised by Darmesteter and published posthumously in his "Reliques Scientifiques."

In 1867 Darmesteter became a pupil of Gaston Paris, the great Romance scholar, who quickly recognized his powers. In 1869, at the request of Paris, the minister of public instruction sent Darmesteter to study the French glosses in the manuscripts of Rashi at Oxford and Cambridge, and in the British Museum. In six weeks, working from twelve to fourteen hours a day, he went through fifty-nine manuscripts. His object was to elucidate the phonetics and structure of Old French by means of the forms preserved in Hebrew characters. The first results of his investigations were published in "Romania" in 1872, in which year he was nominated "répétiteur" (lecturer) in Romance languages at the Ecole des Hautes-Etudes. He finished in the same year his first large work, "Traité sur les Mots Composés" (published in 1874), in which he showed his powers as a philologist on ground which he had made his own.

Arsène Darmesteter.

To Darmesteter a language was essentially living; he was not content with a mastery of the bare facts of phonetics and morphology; the problem which above all attracted him was that of the creation of new words, and the development of new senses from old words. The "Mots Composés," in which some 12,000 words are dealt with, has become a classic.

Earliest Publications.

In 1871 Darmesteter had already begun, jointly with Adolphe Hatzfeld, a dictionary of the French language, expecting to complete it in three years. Its publication, however, did not begin until after Darmesteter's death. Hatzfeld, a man with singularly fine logical and literary perceptions, struck by the lack of order in the classification of the meanings of words given in Littré's great work, proposed to reduce them in each case to one or two fundamental meanings. Darmesteter saw that the problem of each word could only be solved by the history of the word. Hatzfeld and Darmesteter worked together for seventeen years. When Darmesteter died the first draft of the manuscript was complete and the printing was begun. The revision of the etymological part, and the great treatise on the formation of words which he had planned and, in part, written, as a preface, were completed by his former pupils A. Thomas and L. Sudre. The work was awarded a grand prix at the Paris Exhibition of 1900, and the prix Jean Reynaud, of 10,000 francs, by the Académie des Inscriptions et Belles Lettres, the highest honor in its power to bestow.

The dictionary was far from absorbing Darmesteter's energies. In 1874 he deciphered the difficult and beautiful French elegy, preserved in the Vatican, on the burning of the thirteen Jewish martyrs at Troyes in 1288. In the same year he examined in Parma and Turin fifty-five other manuscripts of Rashi. In 1876 he discovered the important phonetic law of the protonic, known since as "Darmesteter's law." He obtained in 1877 his doctor's degree from the Sorbonne, presenting two dissertations: "De Floovante" and "De la Création Actuelle des Mots Nouveaux dans la Langue Française." On June 16, 1877, he was nominated "maître des conférences" in Medieval French at the Faculté des Lettres of Paris.

"The Life of Words."

In 1878 he published, in collaboration with Hatzfeld, "Le Seizième Siècle," a book on the language and literature of the sixteenth century in France, which is used as a text-book in the universities of Germany and of England as well as of France. In 1880 he gave much of his time to the foundation of the Société des Etudes Juives, and especially to the "Revue" issued by it, in which he published a number of papers dealing with ancient and medieval Jewish history. He was also for some time professor of French at the Paris Rabbinical Seminary. In 1881 he became lecturer at the Ecole Normale Supérieure des Filles at Sèvres. His lectures, delivered to audiences of women students training as teachers in secondary schools, became the "Cours de Grammaire Française" (4 vols.), published posthumously, and translated into English by Alphonse Hartog. The French Academy awarded it the Saintour prize in 1897. In 1883 he was appointed at the Sorbonne titular professor of Medieval French literature and of the history of the French language. In 1886 he published "The Life of Words," which appeared first in an English translation, and then in the French original under the title "La Vie des Mots," a series of lectures on the changes of meaning in words, in which certain theories, originally published in 1876 in the "Revue Philosophique," were extended and developed. Most of Darmesteter's papers were collected in two volumes, "Reliques Scientifiques" (Paris, 1890), by his brother James. The first volume contains a biography, a bibliography, and Jewish and Franco-Jewish studies; the second, the purely French studies. The book was intended for the public, and has gone through many editions in France; it throws a new light on linguistic development. In 1885 heart-disease, unsuspected but of long standing, probably aggravated by the accidental death of his mother and by periods of almost superhuman intellectual effort, declared itself. On Nov. 7, 1888, he acted as examiner at the Sorbonne in a room without a fire; the chill brought on endocarditis, and he died on Nov. 16, 1888.

A second edition of the "Mots Composés," edited by Gaston Paris, and with an index of 12,000 words compiled by Darmesteter's wife, was published in 1894. An essay on the Celtic element in French was published in the "Revue Celtique" for 1901.

The notes on the "La'azim" of Rashi are still unpublished.

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S. P. J. H.

DARMESTETER, JAMES: French Orientalist; born March 28, 1849, at Château-Salins, Lorraine; died Oct. 19, 1894, at Paris. His parents were from a family established in Lorraine since the middle of the eighteenth century. When, in 1791, the Jews of France were bidden to choose surnames for themselves, the great-grandfather of James selected the name "Darmstädter," in remembrance of the Darmstadt ghetto whence his parents had emigrated to Lorraine. The French registrar translated the name into his own language and wrote it "Darmesteter." Calmann and Cerf, the son and grandson of the original Darmesteter, were booksellers and bookbinders in the town of Château-Salins; and there, in 1839, the latter married Rosalie Brandeis, the daughter of one of Napoleon's officers. The Brandeises, of Polish origin, were of a notable stock—rabbis, physicians, and soldiers through many generations. The family archives contain interminable series of rabbis. A great-uncle of the Darmesteters was physician to the Czar of Russia; their grandfather and their maternal uncles were soldiers or army doctors. From the Brandeises James and his brother Arsène inherited their love of letters, their scientific bent, and their enthusiastic patriotism.

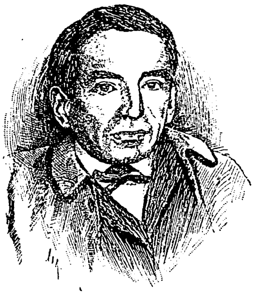

James Darmesteter.

James was the youngest son. The eldest, Achille, a lad of uncommon promise, died suddenly one evening on his return from school, when Arsène was about six years and James about three years old. In 1852 the death of Calmann Darmesteter in Paris, leaving there a widow wholly unprovided for, gave Cerf and his wife a reason for moving to the capital; and with the widow they settled in the crowded quarter of the Marais. Work was difficult to procure; privations were many; and the close air and inappropriate food affected the health of James, who never grew to his full size, his stature being slightly deformed and his health always frail. He resembled in an extraordinary degree the illustrious poet of Recanati; and when he visited Florence in 1887 the Florentines dubbed him "Il piccolo Leopardi."

With the tenacious idealism of the Hebrew race, the bookbinder and his wife, poor as they were, spared no sacrifice to afford their children a first-rate education. Both of them were grounded at the primary school of the Rue des Hospitalières, Saint Gervais; proceeding thence, on attaining their tenth or twelfth year, to the Talmud Torah, the seminary of the Jewish Consistory, a school whence most but not all of the pupils entered the Rabbinical College. At the age of eleven James obtained a Bischoffsheim scholarship; and thenceforth he followed the education of the Lycée, first at the Collège Charlemagne, then at the Collège Bonaparte (now Collège

Education.

Condorcet), the most prominent of Parisian public schools. In after days he was wont to compare the "amiable and sterile education of the public school," much to its disfavor, with the original and somewhat chaotic system of the Talmud Torah; but it was partly to the classical discipline of the Lycée, and to its preoccupation with rhetoric and logic, that James Darmesteter owed his singularly beautiful style, at once lucid and suggestive, terse and admirably descriptive, elliptic and convincing.

Darmesteter's school-days were a series of triumphs that terminated in the acquisition of the "Prix d'Honneur" at the general competition in 1867. On the morrow every school in France echoed with the Latin phrases which the delicate little Jew of eighteen had put into the mouth of the dying Demosthenes.

After such brilliant school-days, Darmesteter showed a certain hesitation in deciding on his career. He obtained his baccalaureate in science and in letters, took the higher degrees in letters and in law, and then earned his daily bread by giving lessons. He had as yet published nothing. He had indeed begun a drama, a philosophical novel, a history of the satanic element in modern literature, and a synthesis of religions. But all these schemes were relinquished ere they neared completion. He fancied, as at his age Ernest Renan had imagined, that his gift was perhaps in the line of natural science. "But I studied only vague generalizations," he wrote later, "without that interest in details which is the beginning of wisdom. I wished to make a synthesis of the universe. I decided to employ nine years in research: a year for each science, following the order of Comte. In the tenth year I would write my book." Meantime he studied Byron in English, Heine in German, and Carducci in Italian. But ere the fourth year of his program was completed—a program loosely adhered to—one day, in reading Michelet's "Bible de l'Humanité," he heard the voice of the antique Orient: he had found his vocation.

On the advice of Michel Bréal, Darmesteter in 1872 entered the Ecole des Hautes Etudes. He was not long a student. His rapid and surprising progress soon invaded the whole domain of ancient Persian literature, language, history, and religion. From the first he associated the life and the history of a people with the development of its language, and sought to interpret its faith by its traditions rather than by arbitrary philological comparisons.

Iranian Studies.

In order to understand the Avesta, he felt it important to study the inscriptions of ancient Iran, the legends of Firdusi's "Shah Nameh," the Pahlavi commentators of the "Bundahish," and even the rites of the modern Parsees of Bombay, rather than to compare the text of the Iranian Scriptures with the Holy Writ of ancient India, in the manner of certain German scholars. Each race, he felt, was, in matters of religion, more like itself throughout the continuity of its history than it was like any other race, however near a neighbor and contemporary. His "Haurvatât et Ameretât," published in 1875, proclaimed the student a master; and soon after he entered the Ecole des Hautes Etudes as professor.

In 1877 his "Ormuzd et Ahriman" attracted the notice of F. Max Müller at Oxford; the eminent Sanskrit scholar entrusted to the young Frenchman the English translation of the Avesta for the collection of the "Sacred Books of the East"; and the same year Darmesteter went, for the first time, to England. While continuing his English edition of the Avesta, he contributed to the French reviews various essays and articles on points of historical and philological interest: these were collected in 1883 under the title "Etudes Iraniennes." The same year witnessed the completion of his English Avesta, of which the first volume had appeared in 1880.

English Studies.

Darmesteter's translation of the Avesta had advanced him in the knowledge not merely of Persian, but also of English; and at one moment his increasing admiration for English literature went far toward robbing Zoroaster of his last and most brilliant disciple. But his devotion to his real career was too deep-rooted for any other interest to endanger it, though ever and anon the Orientalist paused in his more serious labors to publish an edition of "Childe Harold" (1882), a volume of "Essais de Littérature Anglaise" (1883), a classical edition of "Macbeth" (1884), a book on Shakespeare (1889), or to write the charming pages collected in his posthumous "English Studies" (1896). Few Frenchmen have understood England so intimately. Darmesteter, by a sort of happy guesswork, had divined the English character before he set himself to study it.

Journey to India.

His translation of the Avesta into English had convinced Darmesteter that these sacred books—being in fact a prayer-book, a collection of ritual—could be understood only by a study of the religion which still practises their rites; and in February, 1886, almost immediately after his election to the chair of Iranian languages at the Collège de France, he left Paris for Bombay, the seat of an important Parsee community. The thirteen months spent by him in India formed, in many respects, the most important period of his life. In Bombay he became acquainted with the sages of the Zoroastrian cult; read priceless manuscripts with the venerable Tahmuraz; discussed points of ritual with the alert and modern-minded Yivanje Modi; and laid the foundations of that epoch-making translation of the Avesta to which in 1893 the French Academy of Inscriptions awarded the "Prix Biennal" of twenty thousand francs. There, too, he came to the conclusion that the antiquity of the Avesta had been greatly exaggerated by Iranian scholars; and that the Zoroastrian Scriptures bear traces of the influence not only of Buddhism, but also of the Jewish Bible, and especially of the Neoplatonist philosophy: "On peut dire que les Gâthas sont le premier monument du Gnosticisme, mais d'un Gnosticisme pratique, arrêté sur la pente fatale par un sens profond du réel et une préoccupation morale qui ne cherche dans l'abstraction qu'un moyen d'édification." According to Darmesteter, no part of the text of the Avesta is anterior by more than a century to the common era; the oldest fragments being contemporary with Vologeses, while the bulk of these Scriptures may be attributed to the reign of Ardashir (middle of the third century of the common era).

But if the letter be relatively modern the spirit is ancient. The faith that Ardashir and his minister, Tansar, sought to restore and to reduce to writing was, even in their time, an inheritance from distant forefathers. This antique element persists in a great part of the doctrine of the Avesta—in the principle of dualism, for instance, as in the limit set to the duration of the world, in the final defeat of evil, and in the idea of resurrection—no less than in certain details of the ritual, such as the sacrifice of the sacred plant, the Haoma. In an elaborate introduction to the third volume of his French translation published by Leroux (Paris, 1893), Darmesteter brings the whole force of his philological knowledge and his historical method to bear upon this question of the origins of Zoroastrianism. In the present state of science some of the factors of the problem are lacking; but those existing have never been classified with so masterly a competence nor presented with such originality and grace as by Darmesteter.

During his stay in India Darmesteter did not devote the whole of his time to the study of Zoroastrian tradition. He had left Europe with a mission from the French government to collect the popular songs of the Afghan tribes. On leaving Bombay he proceeded to the Northwest frontier and thence to the hills of Abbotabad. He who had made friends at Bombay with the Parsee priests might then be seen on the market-place of Peshawur talking with ragged mountain chiefs from Afghanistan or Baluchistan, or listening in prison to a poet in tatters—taken more or less redhanded—and writing down from his dictation some picturesque incendiary Pushtun ballad. These wild songs of border hate and love delighted the romantic soul of Darmesteter, while that other half of his mind, the scientific half, never asleep, noted strange linguistic forms and singular mutations of consonants, until, from a quantity of scattered details, he drew the unforeseen conclusion that in the language of the Afghan tribes there still survives the antique speech of the Medes. The Afghan tongue of to-day springs from Zend, as French springs from Latin. These Afghan songs, with a French translation and an important philological essay, were published by Leroux under the title "Chants Populaires des Afghans" (1888–90).

Afghan Studies.

Darmesteter did not confine himself to seeing every side of native life. Everywhere he met with the kindest, the most hospitable reception. At Bombay he stayed with the governor, Lord Reay; at Lahore, with Sir Alfred Lyall. The officers of Abbotabad made him an honorary member of their mess; just as the learned "mobeds" of Bombay had welcomed him as a brother in Zoroaster, and as the most distinguished mendicants of the fair of Peshawur had treated him as a fellow of their rambling academy of Afghan letters. He liked, admired, and understood all this variegated universe of India. Something of the magic and the miracle, something of the sheer delight and amazement of this voyage into the silver land of Indian nights lingers still in the pages of his "Lettres sur l'Inde," published on his return to Paris (Lemerre, 1888).

In his Peshawur garden one day Darmesteter chanced to read a small volume of English verses entitled "An Italian Garden." On his return to Europe in 1887 he called in London on their author, Miss Mary Robinson; in 1888 he married her. Between these two dates he translated into French, under the title "Poésies de Mary Robinson" (1888), a selection of her poems, and published them with an introduction which is one of the most spontaneous and lyric of this scholar's efforts.

Darmesteter was no scholar buried in his books. His immense and noble curiosity embraced the whole order of the universe. Everything interested him, and more and more, as the years of middle life expanded and matured his marvelous faculties, was he preoccupied by the problems of moral, social, and political reform. He longed for the day when justice and righteousness should rule in the land. He was more than a Republican: he was a Liberal, convinced that the future lay with the party that should organize democracy for the greatest good of the greatest number, without forgetting that a moral ideal and a moral discipline are integral parts of the greatest good. He felt that the first thirty years of the Third Republic had been too exclusively given to political battles. The lot of the toiler, the education of the young, the faith of reasonable men, had been neglected.

When still a youth of fifteen or sixteen, at the Collège Condorcet, Darmesteter had broken from the Jewish faith. For many years the rigid orthodoxy that he associated with the Synagogue inspired him with a singular distaste. Yet his nature was a profoundly religious one, as was shown in "La Chute du Christ" (1880), which was republished and remodeled in an infinitely finer form in 1889 under the title "La Légende Divine." Therein he reveals a revolt against the silence of God in the world, a pity for human suffering, an enthusiastic altruism which at last becomes the source of a new religion—a religion of justice and rectitude, the religion of Amos and Hosea.

Relation to Judaism.

Darmesteter never returned to the Synagogue; but he returned to the Bible. "My faith is of my own making, not metaphysical, but moral, evolutionist, and Biblical," he wrote in 1887. A few years later he was to give to this new faith the name of "Prophetism." In the reconciliation of the truths of science with the social ethics of the Hebrew Prophets, he saw the possible faith of the future. He expressed this conviction in the essays collected under the title "Les Prophètes d'Israël" (Calmann Lévy, 1892). The prophetism of James Darmesteter reveals no secrets of the future life and makes no promises. In his system the spiritual other-world is neither included nor denied. No rites and no miracles enforce the moral faith which Darmesteter drew, in almost equal portions, from the writings of the Prophets of his race and the principles of the Revolution of 1789.

Darmesteter was far less a metaphysician than a moralist and a sociologist. So early as 1882, under the pseudonym of "Y. D. Lefrançais," he had written for the primary schools of France a book of "Lectures Patriotiques," destined to imprint on the minds of children the love of their country and those principles of peace, justice, fraternity, and mutual aid from which he was to construct, ten years later, his ideal prophetism. In 1893, when the house of Calmann Lévy founded the "Revue de Paris" and offered its political direction to Darmesteter, he accepted this new duty, seeing in it an opportunity to forward ideas that he felt necessary to the dignity and happiness of France. The article in which he proposed to all the warring parties of his country a general disarmament in favor of a policy of social reform, opens the volume, "Critique et Politique," published posthumously in 1895.

Darmesteter died suddenly on Oct. 19, 1894, after a few days' indisposition. No successor has been found for his chair either at the Collège de France or at the Ecole des Hautes Etudes.

BIBLIOGRAPHY: *Darmesteter*, by Michel Bréal, Gabriel Monod, and Gaston Paris; that by the last-named is reprinted in his *Penseurs et Poètes*. The student may also be referred to an excellent article by the Baron Carra de Vaux in the *Revue des Etudes Juives* for 1900, as also to the Introductions by Madame James Darmesteter to the posthumous editions of *Critique et Politique* and the *Etudes Anglaises*.

S. M. R. D.

DARMSTADT. See HESSE.

DARMSTADT, JOSEPH BEN MEÏR-ẒEBI: German Talmudist; flourished in the second half of the eighteenth century. He was a pupil of Mordecai Halberstadt, author of "Ma'amar Mordecai." Darmstadt wrote "'Eẓ Yosef" (Joseph's Tree), novellæ to the tractates Berakot, Beẓah, and Megillah (Karlsruhe, 1763).

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 56; Steinschneider, *Cat. Bodl.* col. 1454; Auerbach, *Gesch. des Jüd. Gemeinde Halberstadt*, p. 74.

L. G. I. BER.

DAROCA: Town in the Spanish province of Saragossa, and formerly a part of the ancient kingdom of Aragon. It contains an old Jewish community. It had its privileges, like the neighboring community of Calatayud, and for the most part shared the same fortunes. In 1264 it paid an annual tax of seven hundred and fifty dineros. Many wealthy Jews lived at Daroca, among them Don Abraham Maquatel (Maquarel), a contemporary of Isaac b. Sheshet. A number of them were baptized in 1413, among them a wealthy Jew named Alfonso Reus; the Ram family, whose children and grandchildren filled high offices; and others. Don Astruc ha-Levi represented the community of Daroca at the disputation of Tortosa, and was the author of the circular letter to the community of Gerona.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, i. 196; Jacobs, *Sources*, p. 296; Isaac b. Sheshet, *Responsa*, No. 511; *Shebet Yehudah*, p. 68.

G. M. K.

DARSHAN, SIMEON. See KARA, SIMON.

DARSHANIM. See HOMILETICS.

DART: A pointed weapon to be thrown by the hand; a javelin or light spear. The English version uses "dart" as an equivalent for five Hebrew words: (1) "Ḥeẓ," which should be rendered "arrow" (compare the Assyrian "uṣṣu" and the Phenician חץ). (2) "Massa'," given in the list of weapons which of necessity must prove ineffective in the struggle with the leviathan (Job xli. 26). In the same connection is found (3) "totaḥ," and from the words "counted as stubble," a weapon with a shaft can be inferred (Job xli. 18). (4) "Shebeṭ": with three of these Joab smote Absalom (II Sam. xviii. 14). The most usual form is (5) "shelaḥ." This the workers on the Temple wall under Nehemiah constantly had with them (Neh. iv. 11). Hezekiah provided them in abundance for the defense of the Temple (II Chron. xxxii. 5). The men under Jehoiada were armed with them (II Chron. xxiii. 10). Darts were used in sieges (I Macc. vi. 51), and it may be that the reference here is to darts used to carry fire into the works and the city of the enemy. The New Testament speaks of the "fiery darts of the wicked" (Eph. vi. 16).

E. G. H. G. B. L.

DASCOLA, ASTRUC. See KANSI, SAMUEL.

DASHEV: Village in the government of Kiev, Russia. It has a population of 6,200, including 3,200 Jews, whose sources of income are mainly commercial and industrial. About 714 are artisans, 278 of these being masters. Tailoring occupies 176 persons; blacksmithing, 80; cabinet-making, 72. The output of the cabinet-makers and blacksmiths is valued at 10,000 rubles annually, and is sold at the neighboring fairs. There are 252 Jewish day-laborers, most of whom (175) hire out for field-work. About 17 families are engaged in dairy-farming. There are no charitable institutions. Three hundred children are taught in ḥadarim.

H. R. S. J.

DATE-PALM. See PALM-TREE.

DATHAN: Son of Eliab, of the tribe of Reuben. He conspired with his brother Abiram against Moses and Aaron. See ABIRAM.

E. C. M. SEL.

DATHEMA: The name of a fortress in Gilead to which the Jews fled when hard pressed by Timotheus. There they shut themselves in, prepared for a siege, and sent to Judas Maccabeus for aid (I Macc. v. 9–11). Dathema was one of many places in a similar plight, and seems, from the description of it, to have been strongly enough fortified to necessitate "an innumerable people bearing ladders and other engines of war" to take it. Judas attacked in three divisions, drove off Timotheus, killed eight thousand of the enemy, and saved the city (I Macc. v. 29–34). The Peshiṭta reads "Rametha," from which George Adam Smith ("Historical Geography of the Holy Land," p. 589) infers that it was perhaps Ramoth Gilead. Conder (Hastings, "Dict. Bibl." i. 560) suggests the modern Dameh on the southern border of the Lejah district. It can not, however, be positively identified.

E. G. H. G. B. L.

DATO, MORDECAI BEN JUDAH: Italian rabbi and preacher; born 1527; lived in various places in the territory of the house of Este; died after 1585. Steinschneider thinks it possible that he was a grandson of Angelo (= Mordecai) Dato, mentioned in Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 436. Dato was a pupil of the cabalist

Moses Cordovero, and was himself an adept in the Cabala. He is honorably mentioned by Azariah de Rossi in connection with a Messianic prediction ("Me'or 'Enayim," ch. xliii.), by Menahem Azariah de Fano, and by Angelo Alatrini, who dedicated to him his "Angelica Tromba" (Ferrara, 1579). Dato's writings follow the Cabala of Cordovero and Luria. He added marginal notes to the "Asis Rimmonim," a compendium of his pupil Samuel Gallico's "Sefer ha-Pardes" (Venice, 1601), but the editors have so mutilated and misplaced his notes, which they have incorporated in the text, as to render the compendium unintelligible. It has since been reedited by M. A. de Fano (Mantua, 1623). Dato wrote "Migdal Dawid" (Tower of David), a disquisition on questions relating to the Cabala, and also annotations to the Zohar, both of which are in manuscript. The British Museum contains manuscripts of some of his sermons in the Italian language, but in Hebrew script ("Yad Yosef," p. 24), of a cabalistic commentary to Esther, and of collections of his poems.

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G. G. J.—G.

DA'UD EFFENDI MOLKO: Chief of translation in the Turkish Foreign Office; born at Salonica in 1845. Da'ud is of humble parentage. His family settled in Constantinople while he was still a boy, and he received his elementary education at the Camondo Institution. Attached to the service of the Foreign Office at the age of 18, he rose to the position of translator-in-chief during the reign of Sultan 'Abd al-'Aziz, and retained that post when 'Abd al-Hamid II. ascended the throne.

Da'ud has been decorated with the Grand Cordon of the Order of Nishan-i-Osmanie, that of the Nishan-i-Medjidie and that of the Nishan-i-Imtiaz, and with the Persian Order of the Sun and Lion. Da'ud is also a commander of the Legion of Honor, and has been decorated with the Order of the Crown of Prussia.

BIBLIOGRAPHY: *Univers Israélite*, Jan. 15, 1897.

S. M. FR.

DAUGHTER IN JEWISH LAW: The legal status of a daughter in Jewish law changed very materially from patriarchal times to the Talmudic era. In the former period the daughter had no appreciable legal rights; she was merely a member of her father's household, and as such was, in common with the other members of the household, subject to the power of her father, who was accountable to no one for his treatment of her. This state of absolute subjection to the parental control was somewhat modified by the Mosaic law; but it was not until the days of the rabbinical authorities that this ancient patriarchal authority was abolished, and legal rights secured for the daughter, resulting in her practical emancipation from parental government upon reaching her majority at the age of twelve years and six months.

In illustration of the power of the father in patriarchal times, many incidents may be cited from the Bible, of which a few will suffice. The right of the father to kill his daughter is apparently not questioned in Judges xi. 34-39, though some commentators (*e.g.*, Levi ben Gershon and David Kimhi, also Nicholas de Lyra) hold that the passage must not be interpreted as indicating that Jephthah actually killed his daughter in this case. In later times this extraordinary power, more especially when used to offer up sons and daughters as sacrifices, is condemned (II Kings xxiii. 10; Ps. cvi. 37, 38; Ezek. xvi. 20, 21). A man could sell his daughter to be a maid servant (Ex. xxi. 7), and, like Laban, he could also sell her in marriage (Gen. xxxi. 15; compare Gen. xxix. 21-30). The incident in reference to Lot's daughters (Gen. xix. 8), as well as a similar incident in Judges xix. 24, shows the extent of paternal authority. Since the daughter was practically the property of her father, damages for an injury done to her were demandable by the father (Ex. xxi. 31). The father was likewise entitled to damages for slander of the good name of his daughter (Deut. xxii. 19) and for her seduction (Ex. xxii. 16; Deut. xxii. 29).

Laban, after having given his daughters in marriage to Jacob, claimed the right of paternal authority over them long after their marriage (Gen. xxxi. 43); and it seems that Jacob, to a certain extent, recognized this right (*ib.* xxxi. 31). In Judges xv. 1, 2, and in I Samuel xxv. 44, incidents are recorded showing the exercise of paternal authority over the married daughter; for in both cases the married daughter is taken from her husband by her father, and given in marriage to another without the husband's consent.

In the Talmudic and post-Talmudic law there is an entire change in the legal status of the daughter. Thus, of the law in Ex. xxi. 7, according to which the father was permitted to sell his daughter to be a maid servant, the Talmud says that it was in force only as long as the law concerning the jubilee was in force (Kid. 69a; Maimonides, "Yad," 'Abadim, i. 10); and the Talmud bases this view upon the ground that in the year of the jubilee all slaves were absolutely free, and that, therefore, when the jubilee year was no longer observed, the right of the father to sell his daughter to be a maid servant must necessarily be taken away, because the safeguard against her continuance in perpetual slavery no longer existed.

Right of Sale.

According to another tradition, the jubilee year was not observed after the destruction of the First Temple ('Ar. 12b); thus, according to the Talmud, the right of the father to sell his daughter was taken away at least as early as the sixth century before the common era. The mother never had the right to sell her daughter (Soṭah iii. 8).

The Talmudic law practically emancipated the daughter from parental authority when she attained her majority. The daughter was a minor ("ḳeṭannah") under the age of twelve years; between the ages of twelve and twelve and a half she was called "na'arah"; and upon attaining the age of twelve years and six months she became "bogeret," and was no longer under parental control. All of the father's rights over his daughter's person and property which survived in Jewish law from patriarchal times ceased when she became bogeret. These rights are thus summed up in the Mishnah (Ket. iv. 4; *ib.* Gem. 46b): While the daughter is a minor, the father may give her in marriage; he is entitled to her earnings and to that which she finds; he may annul her vows; and he must receive the bill of divorce when one is given by her husband. She becomes sui juris upon attaining the age of twelve years and six months, or upon her betrothal earlier (Mishnah B. M. i. 5; Ket. iii. 8, iv. 4; Nid. v. 7).

The right of the father to annul his daughter's vow is based upon Biblical law (Num. xxx. 4-6). His right to give her in marriage while she is a minor is admitted in the Mishnah (Ket. iv.); but it is condemned as immoral by the Rabbis, who are of the opinion that the father should not give his daughter in marriage during her minority, but that he must wait until she is old enough to decide whether or not she is satisfied (Ḳid. 41a).

Custody and Support.

The father is entitled to the custody of his daughter; but, if he divorces his wife, his daughter remains with her mother (*ib.* 102b). According to the later law, however, which seems to have followed the decisions of the Roman law, the court must determine whether the mother in such cases is a proper guardian for the daughter; and the question of the custody of the girl is one to be judicially determined according to the best interests of the child (Shulḥan 'Aruk, Eben ha-'Ezer, 82, 7).

The father must support his daughter while she is a minor (Ket. 49a), even though she has been given into the custody of her mother who has been divorced ("Yad," Ishut, xxi. 17); but the father is not obliged to support his daughter after she has attained the age of six years, if she has a separate estate which is sufficient for her maintenance (Eben ha-'Ezer, 71, 1). If the daughter, after attaining her majority, remains with her father, and is supported by him, he continues to be entitled to her earnings and to that which she finds (B. M. 12a; and Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 270, 2).

After the death of her father, his son and heir must support the daughters out of the patrimonial estate until their marriage (Ket. 52b; B. B. 116b). The daughter's right to be supported out of the estate of the father is limited to that part of the estate which actually was in her father's possession at the time of his death. She has no right to demand support out of any part of the estate which has accrued to the heirs after the father's death, and which may be the increase or increment of the estate which they received from him (Bek. 52a; Ishut, xvi. 5). The right of the daughter to be supported out of the father's estate is recognized by an early decision, delivered in Jerusalem by Judge Admon (*c.* 40 C.E.), whose decision was approved by Rabban Gamaliel. Admon said: "If a man die, leaving sons and daughters, and his estate be large, the sons inherit it and the daughters are maintained by it; but if the estate be small the daughters are maintained by it and the sons may go begging" (Mishnah Ket. xiii. 3; *ib.* Gem. 108b). If the heirs are spendthrifts, and the estate is in danger of being dissipated by them, the court will set aside a certain portion of the estate beyond the control of the heirs, in trust for the support of the daughters (Eben ha-'Ezer, 112, 11, gloss). It seems that, inasmuch as the mother is not liable for the support of her daughter, the latter can not claim maintenance out of the estate of the mother (Mishnah B. B. viii. 4; Gem. 122b).

Right of Dowry.

The Talmudic law provides furthermore (Mishnah Ket. iii. 11; *ib.* Gem. 52b) that the husband shall include in the marriage contract (Ketubah) a clause providing that any daughters which may be born to him shall live in his house and be supported by his estate until their marriage. This right of support or alimentation is technically known as "mezonot," and is to be distinguished from "parnasah," or the right of dotation which the daughter has in her father's estate.

The law requires that the father shall provide the daughter with a suitable dowry upon her marriage; and the obligation to provide the Dowry rests upon the father's heirs (Mishnah Ket. vi. 6; Gem. 68a). There is a difference of opinion among the authorities as to the right of a daughter to receive a dowry from her mother's estate, although the preponderance of authority is in favor of this right (Eben ha-'Ezer, 113, 1, gloss).

The daughter may inherit her father's estate if he has left no son or issue of a deceased son. The right of the daughters to inherit was originally established by the Mosaic law in the case of the daughters of Zelophehad (Num. xxvii. 7); and the decision in this case was made a general law (*ib.* verse 8). The right of the daughter to inherit was qualified by a later decision in the same case, providing that the heiress of her father's estate was obliged to marry one of the family of the tribe of her father, in order to preserve the inheritance within the tribe. Rabba said that this provision of the law applied only to the time of the division of the land of Palestine among the different tribes, and that it had no application in later times (B. B. 120a); so that a daughter inheriting the estate of her father might marry any one she pleased, more especially because, since the destruction of the Temple and the dispersion of the people, all laws relating to the land of Palestine were in abeyance.

The laws of inheritance are the same with reference to the sons and daughters, with the exception that the law of primogeniture does not apply to daughters (Bek. 52a; B. B. 122b).

The Talmudic authorities disagreed as to whether the son and the daughter inherit the mother's estate equally or whether the sons inherit to the exclusion of the daughters (*ib.* 111a). It was finally decided, however, that the same rule applied as to the father's estate, the sons being preferred (Ḥoshen Mishpaṭ, 276, 4). If the maternal inheritance descends to the daughter while she is yet a minor, it is nevertheless beyond the control of her father; and the general rule, that the father is entitled to all the property of his minor daughter, does not apply in this case (Ḳid. 46b).

In order to evade the law of inheritance, which prefers the sons to the exclusion of the daughters,

Nuptial Settlement by Father.

it has become customary since the Middle Ages for the father to provide an inheritance for his daughter upon her marriage, by executing an agreement wherein he confesses that he has received a certain sum of money from his daughter in cash. He acknowledges this as a debt due by him and his heirs, to become payable upon his death in cash; and he thereby pledges or mortgages all of his goods, movable and immovable, to pay the same. He furthermore states that it was a condition of the loan that, when his male heirs enter upon their inheritance, they shall have the right either to pay the said sum in cash or to give to the daughter a share in his estate equal to one-half of the share of one son (not the first-born). By this agreement the daughter is assured of a share in her father's estate or of a sum of money equivalent to it (Eben ha-'Ezer, 113, 2; Ḥoshen Mishpaṭ, 281, 7, gloss). The form of this contract is given in Appendix F to Mendelssohn's "Ritualgesetze der Juden," and it is known as the "shetar ḥaẓi zakar" (contract for a son's half share).

If a man marries a widow who has a daughter by her first husband, and, as part of the consideration of the contract of marriage, agrees to support the daughter for a specific number of years, it is a binding contract which may be enforced by the daughter, even though the mother is divorced and leaves the house of her husband taking her daughter with her, or even if the daughter is married (Mishnah Ket. xii. 1; *ib.* Gem. 101b; "Yad," Ishut, xxiii. 17, 18; Eben ha-'Ezer, 114, 1).

Compare CHILD; DIVORCE; DOWRY; INHERITANCE; KETUBAH; SLAVERY.

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L. G. D. W. A.

DAUPHINÉ: Former province of France, now absorbed in the departments Isère, Hautes-Alpes, and La Drôme. It is supposed that Jews settled here in the first centuries of the common era (Bédarride, "Les Juifs en France, en Espagne, et en Italie," xxviii.); but nothing is known of their history down to the thirteenth century. Six Jews of Valréas, department of Vaucluse, were accused in 1247 of having murdered a Christian child for ritual purposes. The investigation, which was set on foot by two Franciscan monks, was conducted with ferocity. The unfortunate accused, who unanimously protested their innocence, were horribly tortured for eight days, and finally condemned by the judges—creatures of Dragonet de Montauban, Lord of Valréas—"to be burned, without the crime charged against them having been legally proved, or having been confessed by them" (Elie Berger, "Les Registres d'Innocent IV." i. 424). Profiting by the sentiment aroused by this alleged crime, the Bishop of St. Paul-Trois-Châteaux, the constable of Valence, and a few other noblemen of the province imprisoned the Jews living on their estates and despoiled them of all their possessions.

Thirteenth Century.

Pope Innocent IV. intervened in their behalf, and, in a letter addressed to the Archbishop of Vienne, he enjoined that prelate "to bring to the bar of equity all the wrongs that had been so inconsiderately inflicted upon the Jews, and not to suffer them in the future to be arbitrarily molested on account of these and similar accusations" (Elie Berger, *l.c.*).

In 1253, however, the same pope, yielding to the importunity of the archbishop Jean, authorized him to expel the Jews from the province ("Gallia Christiana, Prov. Vienne," instr. l., li.). They came back in 1289, but in that year the council of Vienne compelled them to wear the yellow badge in the shape of a quoit, and forbade them to employ Christian servants.

Fourteenth Century.

The dauphin Humbert I. favorably received the Jews driven from France in 1306, and authorized them to establish banking-houses within his states, on payment of considerable taxes (Prudhomme, "Les Juifs en Dauphiné aux XIVe et XVe Siècles," p. 12; compare "Revue Etudes Juives," ix. 254, and Depping, "Les Juifs dans le Moyen-Age," p. 161). He entrusted them also with public offices and admitted them into his court (Prudhomme, *l.c.* pp. 14, 18, 72).

The Black Death.

During the Black Death, having been accused of poisoning the cisterns and wells, the Jews of St. Saturnin and Ste. Euphémie were butchered and their possessions plundered (1348). At Veyne ninety-three were massacred. At La Mure a Jew accused of having kidnaped a Christian child was condemned to a horrible death; being cut in two and his quivering limbs hanged on a gallows (*l.c.* 30). Urged by the need of money, the dauphin Humbert, between 1350 and 1365, confiscated all the outstanding credits of the Jews in the county of Gap and in the baronies of Montauban and Meuillon ("Revue Etudes Juives," ix. 247); and in 1388 he annulled the privileges which he had granted to the Jews of Dauphiné, who, in order to have them restored, had to pay him the sum of 1,000 florins (Valbonais, "Histoire du Dauphiné," vol. ii., *preuves* No. 9; compare Prudhomme, *l.c.* p. 23, and Depping, *l.c.* p. 162). In the same year he imposed upon them a special tax of 10,000 francs, and in 1390 he laid upon them an additional tollage of 2,000 francs.

Fifteenth Century.

On March 4, 1413, the dauphin's council compelled the Jews to have their synagogues, their ovens, their wells, and their markets separate from those of the Christians (Prudhomme, *l.c.* p. 58; Depping, *l.c.* p. 196). The dauphin Louis (1461-83), afterward King Louis XI. of France, accused them of excessive usury and of dealings with his enemies during his exile in Flanders and Brabant, and condemned them to a fine of 1,500 gold crowns ("Revue Etudes Juives," ix. 239). In consequence of this they emigrated in great numbers from Dauphiné.

From the seventeenth century onward they were no longer allowed to reside in that province. A decree of Parliament (Jan. 10, 1665) granted them a sojourn there of not more than three days, under penalty of being whipped and of having their merchandise, money, and chattels confiscated (Prudhomme, *l.c.* p. 69). Jews lived in all the important places of Dauphiné, but the principal congregations were in VIENNE, NYONS, GRENOBLE, ST. SYMPHORIEN D'OZON, CRÉMIEU, MONTÉLIMAR, VALENCE, and ETOILE.

Jews were resident in the following places also:

Graisivaudan District: A Hebrew document dated Adar 6, 5106 (Jan. 30, 1346), states that the officers of the Jewish communities of the district had pledged themselves under oath to pay to the dauphin, in addition to their share of the money needful for the expenses of the country, such further taxes as should be levied upon them ("Revue Etudes Juives," x. 239, 240).

Crest or **Crest-Arnault:** Here, in 1296, R. Menahem ben Aaron copied the Pentateuch with the five Megillot and the Hafṭarot, for Jacob of Crest, son of Solomon the Saint, the martyr of Grenoble (Zunz, "Z. G." p. 208; Gross, "Gallia Judaica," p. 143).

Montauban: R. Eliezer ben Jehiel, מונגבן, copied here, at the end of the thirteenth century, the manuscript of the "Semaḳ" now preserved at Paris (Gross, *l.c.* p. 318). The dauphin Humbert II. gave orders in 1339 to all his officers in the baronies of Montauban and of Meuillon to compel all the debtors of the Jews to settle their debts when due (Prudhomme, *l.c.* p. 19).

Serre: The wealthy Astrug Macip, or Astrugon Mancip, one of the familiars of the dauphin Humbert II., lived here. In a document of the year 1346 he calls himself the dauphin's "garderium specialem" (Prudhomme, *l.c.* pp. 25, 76).

L'Albenc: The home of R. Solomon ben Eliezer Ḥayyim ha-Kohen, called "Diéau" or "Deuaye," who about 1340 copied the Pentateuch with Onkelos and the commentary of Rashi (Prudhomme, *l.c.* p. 18; Gross, *l.c.* p. 269).

Gap: The physician David Levi lived here. Raoul, lord of the manor of Gaucourt and governor of Dauphiné, granted him in 1445, on the recommendation of King René, Count of Provence and Forcalquier, the right to practise medicine in the baronies, the counties of Gap and Embrun, and the districts of Champsaur ("Revue Etudes Juives," ix. 261).

Peirins: Home of Moses, the surgeon, to whom the governor of Dauphiné in 1370 granted the unrestricted right to practise medicine in the whole province, "where the lack of physicians is daily deplored" (*ib.* ix. 251).

Jews also dwelt at La Salette (Carmoly, "Revue Orientale," iii. 460), La Tour-du-Pin, Villeneuve de Royban (Prudhomme, *l.c.* pp. 16, 58, and 76), Aoûste, Oriol-en-Royan, Bordeaux, Communay, Albon, Tullins, Beaucroissant, St. Christophe, Chatte, Grane, Moutiers, Le Pont, Bourgoin, St. Sorlin, La Roche-sur-le-Buis, Moirans, Voiron, Roy bon, St. Nazaire, Laval, and Montrigaud ("Revue Etudes Juives," ix. 240-247).

All these communities have entirely disappeared. To-day in the ancient province of Dauphiné only a few Jewish families remain, and these are scattered at Grenoble, Valence, Nyons, and Valréas.

BIBLIOGRAPHY: Prudhomme, *Les Juifs en Dauphiné aux XIVe et XVe Siècles*, in *Acad. Delphinale*, xvii. 129 *et seq.*; idem, *Notes et Documents sur les Juifs du Dauphiné*, in *Revue Etudes Juives*, ix. 231 *et seq.*

G. S. K.

DAVID.—Biblical Data: Second King of Israel; according to I Chron. ii. 15, the youngest of the seven sons of Jesse the Bethlehemite; or, according to I Sam. xvi. 10 *et seq.*, xvii. 12, the youngest of eight sons. His adventurous career before he became king was evidently a popular theme in Israel; and so many incidents were woven around his early years that it is now impossible to construct a strictly historic account from the traditions preserved. David kept his father's sheep, and found opportunities to prove himself a dauntless defender of his charges. He was further noted for his poetic and musical talents; and these determined his future. When Saul fell into an incurable melancholy, David was summoned to court to cheer the despondent king by playing upon the harp; and Saul became so fond of the young man that he selected him as his armor-bearer.

David Consoles Saul.

During the wars with the Philistines, which occupied most of Saul's reign, David distinguished himself so highly that he attracted the attention of all Israel. Saul gave him his daughter Michal for a wife; and the king's eldest son, Jonathan, became his intimate friend. David, however soon incurred the anger of the suspicious king, and had to flee in peril of his life. Thereupon the priests of Nob, who had innocently aided the fugitive, had to bear the brunt of the sick king's anger, and all but one —who escaped to David—were executed as traitors. David then placed himself at the head of a band of men daring and desperate. Eager to be of use to his countrymen, he relieved the city Keilah, which was threatened by the Philistines; but when Saul, regarding him as a rebel, advanced against him, David could make a stand only for a very short time.

After various adventures, during which he magnanimously spared the life of the king, David fled into the land of the Philistines, and became a vassal of King Achish of Gath, who assigned to him the city of Ziklag for a residence. He ruled here a year and four months, when the disastrous battle near the mountains of Gilboa ended the life and reign of Saul. These are the bare facts of David's early history, which in the second Book of Samuel are developed into a charming picture.

The unfortunate battle of Gilboa completely changed the situation. Saul and three of his sons lay dead on the field; Israel was prostrate; and the country west of the Jordan was again under Philistine rule. East of the Jordan, in Mahanaim, Abner, Saul's general, founded a small kingdom for Saul's only surviving son, Ishba'al, or Ishbosheth, as the name is changed in Samuel; but this kingdom, too, was probably under Philistine suzerainty. David then determined upon returning to his own country; and after having opened negotiations in Ziklag with the tribes and families of Judea, he had himself anointed at Hebron as tribal King of Judea, without, however, giving up his relations as a vassal of the Philistines. This state of affairs lasted for seven years and six months; and when Abner attempted to conquer David's little kingdom for Saul's son, he was defeated at Gibeon by David's general, Joab. Afterward, owing to a

At the Battle of Gilboa.

quarrel between them in connection with Rizpah, one of Saul's concubines, Abner left Ishba'al and went over to David, but was killed by Joab on pretext of a vendetta. Ishba'al, also, was murdered soon afterward. Since Mephibosheth, a young lame son of Jonathan, was now the only surviving male descendant of Saul, the districts lately ruled over by Ishba'al offered David—as the heir of Saul through his marriage with Michal—the throne made vacant by death; and, after a solemn election, David was anointed at Hebron as King of all Israel.

King of All Israel.

The duties of the newly anointed king were marked out for him by the conditions of the country. His first task was to shake off the suzerainty of the Philistines and again make Israel an independent state. This undertaking was brilliantly accomplished by David. In a long series of fierce battles he "smote the Philistines and subdued them," and took Metheg-ammah out of their hands (II Sam. viii. 1), so that they were no longer a menace to Israel. David's next solicitude was to provide another center for his new kingdom; for, aside from the ancient rivalry between Judah and Joseph, the position of Hebron, in the extreme south, made it impossible for David, as King of all Israel, to remain there. He therefore selected Jerusalem for his capital, that city being still in possession of the Canaanite tribe of the Jebusites, and consequently on neutral ground. Notwithstanding its almost impregnable position, he conquered the city, and made it the political as well as the religious center of Israel by transferring to it the old national shrine, the Ark of the Covenant, in a solemn procession with sacrifices, in which he himself figured prominently as a worshiper and celebrant. In memory of its migrations in the wilderness, the Ark was at first placed in a tent. According to II Sam. vii. 1-17, David thought of building a magnificent temple for it at Jerusalem, but was dissuaded by the prophet Nathan.

Traditional Tomb of David at Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

As a Conqueror.

Concerning David's military and political achievements, there is but meager information: a few isolated facts, however, are known; and the interrelation of these can only be conjectured. David subdued and made tributary to the new Israelitish kingdom the cognate tribes of Moab, Ammon, and Edom, as well as their neighbors on the northern frontier of Israel, the Arameans, who had joined the Ammonites in a war against David and his kingdom. Scanty as is the record of these wars, it indicates that they were not instituted for plunder or conquest; nor can it be proved that David was in a single instance the instigator. The Syrian-Ammonite war, the only conflict of which there is a detailed account, was occasioned by a frivolous provocation, the messengers of David having been wantonly insulted when on an errand of good-will and friendship (II Sam. x.).

David waged his wars vigorously, and did not hesitate to employ stern measures. His punishment of Moab and Edom was especially severe; but his alleged cruelties against the Ammonites rest on a misinterpretation of II Sam. xii. 31.

Thus, through David, the people of Israel, who only a generation before had submitted to the insults of the Ammonites (I Sam. xi. 2), became the ruling nation between the Nile and the Euphrates; and it seemed as if their king was to end his days in peace and in the enjoyment of the position he had attained. In the prime of life, however, and at the height of his fame, David sinned; and the inexorable consequences of his transgression plunged him into misery, and threatened even the stability of his kingdom. David's sinful connection with Bath-sheba, whose husband he indirectly assassinated, encouraged his eldest son, Amnon, to deal wickedly with his beautiful stepsister, Tamar; whereupon he was slain by Absalom, her full brother. Absalom had to flee, but was recalled at the intercession of Joab. Stung, however, by the ill-timed severity of his father, Absalom instigated a rebellion in David's former capital, Hebron. David, taken completely by surprise, had to flee across the Jordan; but gaining time through Absalom's fatal delay, he gathered his old, well-tried troops about him, and easily dispersed Absalom's undisciplined bands at Mahanaim. Joab, with his own hand, killed the fleeing Absalom, against the king's express command.

Death of Absalom.

David irritated the Israelites by unwise and one-sided negotiations with the Judeans, whose defection had evidently been a heavy blow to him; and this bitterness resulted in a conflict between the Israelites and the Judeans on the return march. This conflict, which took place at the Jordan, became so bitter that the Benjamite Sheba ben Bichri succeeded in urging Israel to a revolt, which Joab, however, immediately quelled. Sheba fled to the city Abel Beth-maachah, on the northern boundary of the kingdom; but the inhabitants seized him, cut off his head, and threw it over the wall to Joab.

The remaining years of David's life and reign were peaceful. The question of his successor, however, brought up new difficulties. Adonijah, the eldest of David's sons after Absalom's death, was generally

Concluding Years.

regarded as his heir, and David allowed him to appear officially as crown prince. The ambitious and intriguing Bath-sheba tried to secure the succession for her son Solomon, the youngest of David's children, and David, infirm and completely under Bath-sheba's influence, believed a report—whether true or false—that Adonijah, unable to await his father's death, had already proclaimed himself king and had received the oath of allegiance. David, therefore, solemnly presented Solomon to the people as his successor and had him anointed. Soon afterward he died, at the age of seventy, having reigned for seven years and six months at Hebron as tribal King of Judah, and thirty-three years at Jerusalem as the second King of all Israel.

E. G. H. K. H. C.

——**In Rabbinical Literature:** David, the "chosen one of God" (Ab. R. N. xliii.; ed. Schechter, p. 61), belonged to a family that was itself among the elect of Israel. His ancestors were the noblest of the noble, the great men of the most prominent tribe of Israel (Ruth iv. 18–22), and he was a descendant of Miriam, the sister of Moses, although this is not clearly stated in Scripture (Sifre, Num. 78; ed. Friedmann, p. 20b). The judges Ibzan and Othniel were David's relations (B. B. 91a; Sifre, *l.c.*), and as the "ruler David" (David ha-Melek) continued the honorable traditions of his family, so the "pious David" was the son of a man who died sinless (Shab. 55b). Notwithstanding his piety Jesse's marital life was not untroubled; he intended even to liberate his favorite female slave and marry her, but his wife frustrated this design by disguising herself as the slave, and Jesse unwittingly married her the second time. The result of this union was David, who was passed off as the son of the slave, in order to leave Jesse in his error (Yalḳ., Makiri, ed. Buber, ii. 214; compare also Samuel Laniado's "Kele Yaḳar" to I Sam. xvii.). The supposed son of a slave, David was not educated with Jesse's other sons, but passed his days in the wilderness pasturing sheep (Yalḳ., Makiri, *l.c.*).

This pastoral life prepared him for the position he was to occupy. He treated the sheep entrusted to his care lovingly and tenderly, wherefore God said: "He understands how to pasture sheep; therefore he shall become the shepherd of My flock Israel" (Midr. Teh. lxxviii. 70; Ex. R. ii. 2; for a similar Arabic legend see Grünbaum, "Neue Beiträge," p. 193). In the lonely desert David also found opportunity to display his extraordinary strength and courage. Thus, in one day he strangled with his hands four lions and three bears that attacked his flock (Baraita of the Thirty-two Rules, iii.; Midr. Sam. xx.). David was once in great danger when he came upon a gigantic reem asleep. Taking it for a high mountain, he tried to climb it; but the animal awakened suddenly, and David found himself lifted high up into the air on its horns. David now vowed to God to build a temple 100 ells high—as high as the horns of the reem—if He would save him from the beast, and God thereupon sent a lion, which, as "king of the animals" (compare Ḥag. 13b), exacted respect even from this gigantic beast, which fell down before the lion, enabling David safely to alight. Then a deer came, which the lion immediately pursued, so that David escaped both from the reem and the lion (Midr. Teh. xxii. 22). David's pastoral life ended in his twenty-eighth year, when Samuel anointed him king (Yalḳ., Makiri, *l.c.*; compare also Seder 'Olam R. xiii.).

David Anointed as King.

The prophet thought at first that Eliab, David's eldest brother, was destined by God to be king, but it was indicated to him by means of the holy oil that David was the chosen one. When Samuel attempted to pour oil from the vessel upon each of David's brothers in succession, the oil remained in the vessel; but when David's turn came it flowed freely of itself; the drops that fell on his garments changed immediately into diamonds and pearls; and when the anointing was finished the horn was as full as before. David's mother now came and revealed the secret that had been kept for so many years, and his father and brothers learned that he was not the son of a slave (Yalḳ., Makiri, *l.c.*; Yalḳ. ii. 124 contains only a part of this legend; also Ephraem Syrus in his commentary to I Sam. xvi. 13, ed. Benedictini, p. 365; compare Ginzberg, "Die Haggada bei den Kirchenvätern," i. 27, 28). Although the anointing was kept secret, its effects became evident in David's remarkable spiritual development, for he received even the gift of prophecy (Josephus, "Ant." vi. 8, § 2; Sanh. 93b). He thereby excited the envy of many, especially of Doeg, who tried to prevent King Saul from calling David to his court (Sanh. *l.c.*; compare Doeg in Rab. Lit.). Saul became acquainted with David while the latter was still a boy, and grew attached to him, especially because of the cleverness he displayed on the following occasion: A woman who had to leave her home, and was unable to take her money with her, hid the gold pieces in barrels of honey, which she left in the care of a friend. The latter discovered the money, took it, and restored to the woman on her return only the honey. The woman brought the case before Saul, but as she could not prove her assertion the case was dismissed. When David, who was then a little boy playing before the king's house, heard the story, he undertook to convict the thief. At his suggestion the king commanded the barrels of honey to be broken, and two coins which the thief had not noticed were then found on the bottom, the theft being in this way proved (Jellinek, "B. H." iv. 150, 151, and in various "ma'aseh" collections).

David could enjoy the peace of court life only for a short time, as Goliath's appearance forced Saul into war. The sick king gladly accepted David's offer to march in his place against the blasphemous heathen (compare Goliath in Rab. Lit.), and when little David put on the great Saul's armor and found it to fit him perfectly, Saul recognized that David was intended for a higher mission. This change in David was due to the "holy oil" with which he was anointed; hence Saul became jealous of him, and David refused for this reason to go to battle in the king's armor (Tan., ed. Buber, iii. 84). Five stones came of themselves to David (Midr. Sam. xxi.), and when he touched them they changed into one stone (Zohar, Deut. 272). With them he intended to slay

David and Goliath.

Goliath, for they symbolized God, the "three fathers" of Israel, and Aaron, whose descendants Hophni and Phineas had been killed shortly before by Goliath (Midr. Sam. *l.c.*; the Midrash quoted by Ḳimḥi to I Sam. xvii. 40 is somewhat different). As soon as David glanced at the giant the latter was struck with leprosy and rooted to the ground so that he could not move ("Ẓara'at"; Pesiḳ., ed. Buber, p. 175; see also Zohar, Num. p. 206, and parallel passages quoted by Buber). When David called out to Goliath "I shall give your flesh to the birds of heaven," Goliath looked up at the word "birds," the movement displacing his head-dress; and at the same moment the stone flung by David struck the giant's exposed forehead (Midrash quoted by Ḳimḥi *ad loc.*; differently in Midr. Teh. lxxviii.). As Goliath was armed cap-a-pie, David was at a loss how to cut off his head. Uriah offered to help David if the latter would give him a Jewess for wife, and when David consented Uriah showed him how the ends of the bands that held the armor together were joined across the soles of Goliath's feet. David gave Bath-sheba to the Philistine, and she became later a source of much trouble to him, because he had had so little regard for the dignity of a Jewess (Midr. quoted by Alshech to I Sam. xvii. 50, and by Samuel Laniado to II Sam. xii.). David's victory over Goliath increased Saul's jealousy, who closely inquired into David's origin through his general Abner, in order to find out whether he really was a descendant of Pharez, for in that case Saul feared to see in David the future king. David's old enemy Doeg tried to prove that David being a descendant of the Moabitess Ruth, could not be regarded as a legitimate member of the Jewish community; the prophet Samuel, however, decided that the Biblical interdiction (Deut. xxiii. 3, 4) referred only to the men and not to the women of that people (Midr. Sam. xxii.; Ruth R. iv. 4; somewhat differently Yeb. 76b, 77a, and Ephraem Syrus, *l.c.* 379; compare Ginzberg, *l.c.* pp. 32, 33).

David Fleeing Before Saul.

David did not remain long with Saul, being obliged to flee from him shortly after Goliath's death. God did not abandon him, however, and not only saved him from his enemies, but also instructed him how to rule the world justly and wisely. Thus, David once had an opportunity to find out that even lunacy, which he thought served no purpose, had its place in the plan of the universe, for he owed it to his fictitious madness that he was not slain by Goliath's brothers, who formed the body-guard of King Achish (see Achish in Rab. Lit.; Midr. Teh. xxxiv. 1; Yalḳ. ii. 131, with variants; Second Alphabet of Ben Sira, ed. Venice, p. 24). He was compelled to change his mean opinion of the spider in his flight before Saul, when he was hiding in a cave, and his pursuers, seeing a spider's web across the front of the cave, thought it useless to enter; for God had commanded the spider at that moment to give a proof of its usefulness (Ben Sira, *l.c.*; partly in Targ. to Ps. lvii. 3; compare Levy, "Chal. Wörterb." i. 48). David had a wonderful, and at the same time instructive, escape when he seized the water-flask of Abner (see I Sam. xxvi. 7), and found himself caught between the legs of this giant as between two pillars; for a wasp stung Abner, who mechanically moved his feet, releasing David, who now recognized that even an apparently noxious insect can sometimes render service to man (Ben Sira, *l.c.*). Other miracles that David experienced in his flight before Saul were: the appearance of the angel informing Saul, who was about to seize David, that the Philistines were coming into the country (I Sam. xxiii. 26), whereupon Saul was obliged to give up the pursuit (Midr. Teh. xviii.); and the heavenly aid sent to David on his expedition against the Amalekites (I Sam. xxx. 17 *et seq.*), when the night was illuminated by lightning, thus enabling David to end the battle speedily (Lev. R. xxx. 3; Midr. Sam. xviii.).

David's Wars as King.

David's first thought on coming to the throne was to capture the ancient holy city of Jerusalem from the Jebusites. He did not fear the power of these heathen, but he did fear the covenant Abraham had made with their ancestors, the words of which were engraved on bronze figures (Pirḳe R. El. xxxvi.; compare Jebusites in Rab. Lit.). The city was furthermore surrounded by a high wall, and David could enter only after the wall had miraculously lowered itself (Midr. Teh. xviii.; compare Joab in Rab. Lit.). Although the Jebusites could not appeal to the promise given to them by Abraham, because they had attacked the Jews in the time of Joshua, yet David would not seize the holy city without indemnifying them for it (Pirḳe R. El. *l.c.*). After the capture of Jerusalem David marched against the Philistines in the valley of Rephaim (II Sam. v. 22 *et seq.*), and God commanded him to attack his enemy only after seeing the tree-tops bend, for God would judge the guardian angel of the heathen before giving the latter into the hands of the pious, and David was notified by the movement of the tree-tops (pseudo-Jerome commentary on II Sam. v. 24; compare Ginzberg, *l.c.* p. 125). On this occasion the pious king showed his great confidence in God, for there were only four ells between the two armies, and David had to use his utmost authority to make his followers refrain from battle, declaring that he would rather succumb in obeying God than conquer and be disobedient. He had hardly uttered these words when the tree-tops began to move, and he attacked the Philistines victoriously; whereupon God said to the angels: "Behold the great difference between him and Saul!" (compare I Sam. xiv. 19; Midr. Teh. xxvii.). The Philistines thought that David would not war against them, because they possessed a pledge—namely, the bridle of a charger that Isaac had given to Abimelech, the king of the Philistines, as a covenant (Pirḳe R. El. xxxvi.)—and the Arameans thought the same, as they possessed the "maẓẓebot" which Jacob and Laban had erected as covenants. The Sanhedrin, to whom David applied, decided that he was not obliged to keep the covenants of the fathers with the heathen, because the Philistines of David's time were not the descendants of the ancient inhabitants of the country, but a new people that had come from Caphtor (see Amos ix. 7); and the Arameans had lost all right to the covenant between Laban and Jacob on account of their attacks on Israel at the time of Moses and Joshua (Midr. Teh. lx.; Pirḳe R. El. *l.c.*).

David as Ruler.

David was not only a warrior, but also a wise and energetic ruler. Shortly after his accession he appointed not less than 90,000 officials, but he made the mistake of omitting the wise Ahithophel, for which both paid dearly later, as it was principally David's curse that brought about Ahithophel's tragic end (Yer. Sanh. x. 29a, end; abbreviated in Suk. 52b, 53a; compare AHITHOPHEL IN RABBINICAL LITERATURE; PSALMS). Although he was king, he yet modestly asked counsel of his teachers Ira of Jair (M. Ḳ. 16b) and Mephiboshet regarding his decisions in ritual questions (Ber. 4a). He devoted so much time to the study of the Torah and to prayer that he was satisfied with "sixty breaths of sleep" (Suk. 26b). As soon as midnight had come the strings of his harp, made from the entrails of the ram that Abraham had sacrificed on Mount Moriah in place of Isaac, vibrated, and at the sound the king awakened and began to study the Torah (Ber. 3b; Yer. *ib.* i. 2d; Pirḳe R. El. xxi.). David also devoted much time to prayer, the one hundred daily benedictions being his work (Yer. Ber., end; on the ancient reading of this passage, see Ratner, "Ahabat Ẓiyyon we-Yerushalayim," *ad loc.*). He also collected psalms from the time of Abraham down to his own day (B. B. 14b), and composed new ones. When he had finished he exclaimed: "O Lord of the world, is there any creature in the world that has praised Thee so much?" Whereupon God sent a frog to inform him that this mean little animal sounded the praise of God uninterruptedly from early dawn till late at night (Yalḳ. ii. 889, end of Ps.). David, however, forgot himself so far as to boast only for a moment; generally he was very modest (Soṭah 10b). His coins showed on one side his shepherd's crook and scrip, and on the other David's tower (Gen. R. xxxix.; *contra*, B. Ḳ. 97b).

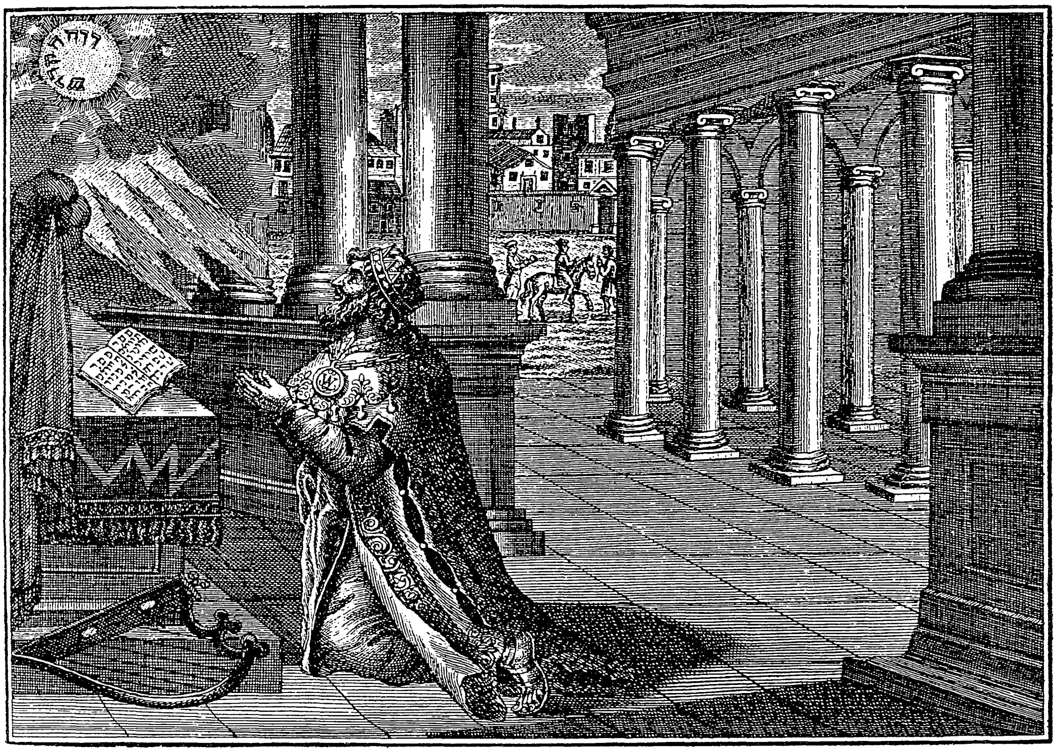

DAVID PRAYING.
(From a Passover Haggadah, Vienna, 1823, in the possession of J. D. Eisenstein.)

David's Piety.

David's piety was so great that his prayers were able to bring things from heaven down to earth (Ḥag. 12b). It was one of his dearest wishes to build the Temple. God said, however, that the Temple would be indestructible if built by David, but that it was His design that it should be destroyed as punishment for Israel's sins; hence David could not build it (Pesiḳ. R. 2; ed. Friedmann, p. 7). David's thoughts were so entirely directed to good that he was among the few pious ones over whom evil inclinations ("yeẓer ha-ra'") had no power (B. B. 17a), and his sin with Bath-sheba happened only as an example to show the power of repentance ('Ab. Zarah 4b, 5a). Some Talmudic authorities even assert that David did not commit adultery, for at that time all women obtained letters of divorce from their husbands who went to war, to use in case the latter should die on the field. Similarly David must not be blamed for Uriah's death, since the latter had committed a capital offense in refusing to obey the king's command (II Sam. xl. 8, 9; Shab. 56a; Ḳid. 43a). The episode with Bath-sheba was also a punishment for David's overweening self-confidence, who thought himself equal to the "three fathers," and besought God to subject him to a trial that he might be able to prove the purity of his heart. God thereupon sent to him Satan in the shape of a bird; David threw an arrow at the latter, hitting instead a beehive under which was Bath-sheba, and on beholding her the king was at once violently enamored of her (Sanh. 107a). He spent twenty-two years in repenting this sin (Tanna debe Eliyahu R. ii.); and he also was stricken with leprosy for half a year, during which time he was abandoned not only by his own court, but by the Holy Spirit, in punishment for his sin (Yoma 22b; compare Ginzberg, *l.c.* pp. 43-46).

The most severe punishment, however, was Absalom's revolt; and it is a proof of David's great confidence in God's goodness that he thanked Him for sending his own son against him rather than a stranger, as the former might have been more inclined to be merciful to him if things had come to the worst (Ber. 7a). In his despair, however, David was about to deny God publicly, in order that the people might not call God unjust for so poorly rewarding David for his piety and justice. His friend Hushai the Archite came in time to show him that his punishment was not unmerited, and would not appear as such to the people, for it may be gathered from Scripture (Deut. xxi. 10 *et seq.*) that he who follows his passion and marries a captive of war must expect from this marriage a "stubborn and rebellious son." If David had not married Absalom's mother, who was a captive, he would not have had such a son (Sanh. 107a). David's kindness of heart is clearly shown in his behavior toward this wayward son, for he not only tried to save the latter's life, but the sevenfold repetition of Absalom's name in his dirge had the effect of saving him from the seven fires, or divisions, of hell (Soṭah 10b). Still David's sins were not atoned for by all these sufferings, and God one day gave him the choice between having his race destroyed and being taken prisoner by enemies. David chose the latter.

The Philistines.

Thereupon it happened that David, pursuing a deer (Satan in disguise), was led into the country of the Philistines, where he was seized by Ishbibenob, Goliath's brother, who flung him into a wine-press. David was confronted by a horrible death, when the bottom of the press began to sink miraculously, so that he was saved from being crushed. Then he was rescued from his perilous position by Abishai, who was apprised, also miraculously, that David's life was in danger (see Abishai in Rab. Lit.); these two pious men conquered the giant Ishbi by pronouncing the name of God (Sanh. 95a; Jellinek, "B. H." iv. 140, 141). Among the trials of David was also the famine of three years (II Sam. xxi. 1 *et seq.*), which he regarded at first as a punishment for the godlessness of the people, and therefore examined the religious and moral conditions of the country for three successive years (Midr. Sam. xxviii. and the parallel passages in Buber *ad loc.*). When he found everything in good order he applied to God to find out the cause of the famine, and was informed that it was a punishment for not allowing the remains of Saul, "the anointed of God," to rest in holy ground. David thereupon brought the remains of Saul and Jonathan to the spot worthy of them, all the people taking part in the ceremony; and this love that Israel showed to its dead king induced God to take pity on them and end the famine (Pirḳe R. El. xvii.). Another debt of the people had still to be paid; namely, Saul's unmerciful behavior toward the Gibeonites, who now insisted on taking vengeance on his descendants. David tried his best to pacify them, conferring with each, and promising them as much money as they might demand. But when he saw that the Gibeonites possessed so little of the characteristic trait of the Israelites—mercy—he ordered them to be excluded from the Jewish community (Midr. Sam. *l.c.*). Although David was responsible neither for the famine nor for the execution of the descendants of Saul who were delivered to the Gibeonites, yet he was wrong in not employing for the relief of the sufferers during the famine the treasure that he had accumulated during many years, especially the gifts of gold presented to him by the women of Israel after his victory over Goliath. It would have been better to use them for that purpose than to save them for the building of the Temple, and God said therefore that he should not build it (Midr. Ruth Zuṭa, ed. Buber, p. 51). David is also censured for undertaking the census of the people, and is punished by a plague (II Sam. xxiv. 15) that, though lasting only a few hours (Ber. 62b; compare Ginzberg, *l.c.* p. 67), demanded many victims, among whom four of his sons, and the elders accompanying him, were slain by the angel; the latter even wiped his bloody sword on David's garments, causing thereby the trembling from which David suffered before his death (Tanna debe Eliyahu R. vii.). This trembling was a punishment for having cut the garment of Saul (I Sam. xxiv. 5); David now found no warmth in the garments that he wore (I Kings i. 1; Ber. 62b; compare Midr. Teh. lvii.).

David's Death.

When David saw his end approaching he tried to escape death by the following means: God had once revealed to him that he would die on a Sabbath, and David therefore spent every Sabbath in studying the Torah, so that the angel of death could not seize him. But the angel outwitted him by causing a noise in the royal palace; whereupon David interrupted his work for a moment, and went to a stairway. The stairs broke down, and David fell dead (Shab. xxx; Ruth R. i. 17). He died on a Sabbath and feast-day—Pentecost—and as no corpse might be moved on Sabbath, and David's body lay in the sun, Solomon called eagles, who guarded the body with their wings (Ruth R. *l.c.*). David reached the age of seventy years, which were presented to him by Adam. David had been destined to die immediately after his birth, but when God was showing the future generations to Adam, the latter offered to give seventy years of his life to David (Pirḳe R. El. xix.; Yalḳ. i. 41). Death did not put an end to

David's greatness and splendor, for he was also among the elect in paradise (Jellinek, "B. H." v. 168; vi. 25, 26), and on the Day of Judgment he will pronounce the blessing over the wine during the great feast (Pes. 119b; compare Cup of Benediction). On the Day of Judgment David will also recite a psalm; the pious in paradise and the impious in hell will loudly say "Amen"; and then God will send an angel to bring even the impious to paradise (Jellinek, "B. H." v. 45, 46).

L. G.

——**In Mohammedan Literature:** Nearly all the legends relating to David (or Da'ud, as he is known to the Arabs) are elaborations of the Biblical narratives which were in circulation among the Jews at the time of Mohammed, and most of which may be traced back to the Koran or its commentaries. Other works which speak of him are the "Khaṣim" of Ḥusain ibn Mohammed, the "Ḳiṣṣat al-Anbiya'," the "Dhakhirat al-'Ulum wa-Natijat al-Fuhum," and the "Ta'rikh Muntakhab."

David and Goliath.

To the Arabs these legends are important, as they form for them a real part of the world's history; and it is interesting to see how they are woven together and connected in a natural sequence. The very stones with which David kills Goliath are historical: one is the stone which Abraham threw at the devil when the latter tried to dissuade him from sacrificing Isaac; another is that which Gabriel pushed out of the ground when he created the spring for Ishmael; another again is the stone with which Jacob fought the angel sent against him by his brother Esau. After killing Goliath, David shares the kingdom with Saul, finally conquers his jealousy through his own generosity, and lives happily with him until Saul's death, when David is unanimously elected king. Baiḍawi remarks that the children of Israel were united for the first time under David.

David's Knowledge.

In addition to the kingdom, God grants David wisdom—interpreted to mean prophecy and the Psalms—and teaches him all he wishes to know; viz., the language of birds and stones, and how to make coats of mail. According to the Arabs, David was the inventor of chain armor, which he was enabled to make because the iron became soft in his hands. "It became like wax," says Baiḍawi, "so that he could mold it into any form he chose." It is related that David obtained this gift in the following manner: One day he overheard two angels, in the guise of men, comparing opinions about him. "He would be a perfect king," said one, "did he not take money from the public treasury"; whereupon David begged God to provide him with some means of self-support, and he was granted knowledge of the art of making armor.

At another time David overheard two men disputing as to the comparative merits of himself and Abraham; one of them contending that David had never endured such trials as had Abraham. David thereupon begged God to try his faith, and God sent a marvelous bird, which led David to a lake, on the shore of which he saw a beautiful woman bathing. This was none other than Bath-sheba, called "Saya" by the Arabs. After causing the death of her husband and marrying her, as related in the Bible, David is rebuked by two angels disguised as men, who tell him the story of the one ewe lamb, and demand judgment. In the Koran these angels come upon David on a day when the doors are closed; and on this Baiḍawi remarks that David so divided his time as to spend one day for devotion, one for giving judgment, one for preaching, and one for his own affairs. He also fasted every other day, and spent half the night in prayer. David was so filled with remorse that he wandered for three years in the desert, and shed more tears in that time than all humankind before him. During David's absence Absalom had made himself king, and had to be deposed.

David as Judge.

After this experience, David never had confidence in his own judgment; and God therefore gave him a miraculous bell, which rang to show the guilty party. As on one occasion he lost confidence in this also, it was taken away from him; and David called the boy Solomon to his aid in matters of justice. Wonderful tales are told showing the sagacity of this lad, then scarcely in his teens.

As David grew old he had only one more desire; namely, to see his future companion in paradise. This request is also granted; and after long wanderings David finds him on the summit of a mountain, on a verdant spot moist with his tears. This companion dies, and is buried by David, who on returning home finds the angel of death waiting for him also.

Bibliography: *Koran*, suras ii. 250-252; iv. 161; v. 82; vi. 84; xvii. 57; xxi. 79; xxvii. 15, 16; xxxiv. 10, 12; xxxviii. 16, 21; commentaries to the Koran by Baiḍawi and Tabari; D'Herbelot, *Bibliothèque Orientale*; Weil, *Biblische Legenden der Muselmänner*; Max Grünbaum, *Sprach- und Sagenkund*, pp. 511 *et seq.*

E. G. H. M. W. M.

——**Critical View:** The salient features of the life and reign of David as outlined from I Sam. xvi. to I Kings ii. have been given above; and the most incisive criticism has been unable to modify any essential point of the narrative, which rests upon a strictly historic foundation. A far different impression of David is given in I Chronicles. Everything doubtful and offensive in regard to David and his house is here passed by, and he himself appears primarily as being preoccupied with the organization of the Temple service. He is said to have gathered together all the material for the building of the Temple, and to have planned every detail, so that Solomon merely had to carry out the work. He also arranged every part of the ritual, and distributed the various offices. The priests he divided into twenty-four families, who performed the service in the sanctuary according to lot. From among the Levites were chosen: (1) the Temple musicians, also divided into twenty-four classes; (2) the functionaries designated for subordinate service in the Temple, as door-keepers and overseers of supplies, chosen by lot according to their families; (3) judges and officials over Israel. The chronicler also mentions ordinances of David pertaining to military matters and to the royal domains.

Subsequently David came to be regarded as the founder of Israel's religious poetry. For since seventy-three of the Psalms have special superscriptions assigning their authorship to him, it became more and more the custom to ascribe the whole Psalter to him. Modern criticism has raised well-founded objections to this assumption. Indeed, the only generally recognized authentic specimen of the king's poetic activity is the splendid dirge on the deaths of Saul and Jonathan (II Sam. i. 19-27).

David and the Psalter.

David's historic importance can not be rated too high, as even those critics must admit who belittle his personal merits by ascribing his successes to a series of extraordinarily fortunate circumstances. Few men in the world's history have achieved as much as David. The molding of Israel into a nation is exclusively his work, for he was the first to unify what until then had been merely a conglomerate of clans and tribes; and Israel remained one nation even after the division of David's single kingdom. Saul had earnestly endeavored to give political unity to Israel; but he had been unequal to the task, and achieved nothing permanent. With Saul's death everything was lost, and the condition of the people was as hopeless as ever. David, in whom prudence and courage were most happily combined, and who was as careful and circumspect in the preparation of his plans as he was daring and energetic in their execution, followed up his successes with a definite end in view; and while aiming only at the attainable, did not rest until he had reached his goal. In view of the immense difficulties he had to overcome and of the crude and complex conditions which he was called upon to meet, the secret of David's success must be sought in his personality. He made himself the living center of his people and of his kingdom. A born ruler of men, and possessed of a royal nature that attracted and led all that came within his influence, he awakened the national enthusiasm, and thereby overcame every obstacle. For David not only made Israel a nation, but also elevated it at once to the pinnacle of glory. Israel itself has felt this; and therefore the return of a David has become the dream of its future and the object of its most ardent hopes.

His Historic Importance.

David's character has often been criticized unfavorably because his critics have not taken the trouble to consider him in relation to his time. It is undeniable that he was the idol of his contemporaries, and that the power of his magnetic personality was irresistible. He was not a saintly character; and the Biblical accounts, with a nice regard for truth, have neither suppressed nor palliated his faults and weaknesses. Still, only blind prejudice will deny that his nature, in its essence, was noble and that he was animated and guided by true piety and a childlike faith in God. Even in modern times it is easy to understand how his contemporaries saw in him "the king after the heart of God."

E. G. H. K. H. C.

DAVID, CITY OF. See JERUSALEM.

DAVID: Oriental rabbi; lived at Mosul toward the end of the twelfth century. He was a nephew of the exilarch Daniel b. Solomon (S. Jona writes "Daniel b. Samuel"; also called "Daniel ben Hasdai"), who died in 1175, leaving no male offspring. David contended for the position of exilarch with his cousin Samuel; but while they were thus contending, Samuel b. 'Ali ha-Levi anticipated both and obtained the office.

Certain authors identify this David with David b. Hodaya, exilarch of Mosul, and think that Al-Ḥarizi mentions him ("Taḥkemoni," ch. 46). Pethahiah ("Sibbub," pp. 9, 17, St. Petersburg, 1881) says that when he went to Mosul (1176) he found there the nasi R. David, together with his cousin R. Samuel, who did not succeed in becoming exilarch after Daniel's death. See DAVID BEN HODAYA.

BIBLIOGRAPHY: S. Jona, in *Vessillo*, 1885, xxxiii. 144; Grätz, *Gesch.* 3d ed., vi. 251; Brüll, *Jahrb.* x. 47, note 5.

G. M. SEL.

DAVID: A family which played an important part in the earlier annals of the Canadian Jews.

Aaron Hart David: Second son of Samuel David; born in Montreal 1812; died there 1882. He became noted as a physician and communal worker. A licentiate of the Royal College of Surgeons in 1834, he graduated at the University of Edinburgh in 1835, taking up the practise of medicine at Montreal. He became dean of the medical faculty and professor of the practise of medicine at the University of Bishop's College, and governor of the College of Physicians and Surgeons of Lower Canada. David was a prominent member of the Medico-Chirurgical Society of Montreal and a member of the British Association for the Advancement of Science. He held the degree of D.C.L., and was honorary general secretary of the Canada Medical Association. He was for many years president of the Spanish and Portuguese Congregation Shearith Israel of Montreal, in the affairs of which he took a deep and active interest. He was also one of the earliest members of the volunteer military forces of Canada, and served with the Montreal Rifle Corps in the rebellion of 1837-38. He joined the troops sent to the front to repel the Fenian raid in 1866, acting as surgeon to the Hochelaga Light Infantry. David married Catherine Joseph, a daughter of Henry Joseph of Berthier, and had several sons and daughters. Three of his sons were members of regiments which saw service during the Fenian disturbances.

David David: Eldest son of Lazarus David. Born at Montreal Oct. 14, 1764; died there Nov. 30, 1824. He was one of the most prominent citizens of Montreal, and was one of the founders, and a member of the original board of directors, of the Bank of Montreal, the largest financial institution in Canada. He devoted much of his considerable wealth to philanthropic objects, and took a keen interest in the affairs of the Spanish and Portuguese congregation of Montreal, giving it the use of a plot of land for the erection of its first synagogue; this was built in 1777, and was the earliest Jewish place of worship in Canada.

Lazarus David: The first member of the David family to settle in Canada; born in Swansea, Wales, in 1734; died in Montreal Oct. 22, 1776. He went to Canada about the time of the British conquest, and took up his residence in Montreal in 1763. He was one of the founders of the Spanish and Portuguese Congregation Shearith Israel of Montreal, and was one of the most active organizers of the earliest Canadian-Jewish community. He also took a prominent part in the political affairs of his day, and was an extensive landowner in Montreal. His is the oldest Jewish grave in Canada. He was married in Rhode Island, in 1761, to Phœbe Samuel, who was born in England in 1736 and died at Montreal in 1786. He had three sons, David, Samuel, and Moses, who were all prominent in Canadian communal affairs, and two daughters, Abigail and Fanny (Frances). Abigail married Andrew Hays, one of the early Jewish settlers of Canada, and had issue. Fanny married Myer Michaels, but had no issue.

Moses David: The youngest son of Lazarus David; born 1767; died 1814; married Charlotte, a daughter of Commissary Aaron Hart. He was active in the political life of his times and was a communal worker of note. He had a son, **Moses Eleazar David,** born in 1813, who laid the corner-stone of the second synagogue of the Spanish and Portuguese congregation of Montreal in Chenneville street in 1835.

Samuel David: Second son of Lazarus David; born at Montreal Oct. 22, 1766; died there 1824. He married, in 1810, Sarah, daughter of Commissary Aaron Hart of Three Rivers. A prominent Jewish communal worker, he took an active part in the affairs of the Shearith Israel congregation of Montreal. Although engaged in extensive mercantile pursuits, he joined the British forces on the outbreak of the war with the United States in 1812, and had a distinguished military career. His diary, covering the latter part of the eighteenth and the opening years of the nineteenth century, furnishes many pictures of early Jewish colonial life. He had four sons and three daughters. Two of his sons were prominent as cavalry officers in the rebellion of 1837–38, notably at the battles of St. Charles and St. Eustache.

Tucker David: The third son of Aaron Hart David; took up his residence in New York, and was active in the affairs of the Spanish and Portuguese congregation of that city.

BIBLIOGRAPHY: (MS.) *Diary of Samuel David*; *Records and Correspondence of David Family*; *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; *Correspondence of the Corporation of Spanish and Portuguese Jews, Montreal.* (Printed) Clarence I. de Sola, *The Spanish and Portuguese Synagogue, Montreal.* in Borthwick's *Historical and Biographical Gazetteer*, Montreal, 1892; Borthwick, *ib.* 1892, s.v. *A. H. David*; Clarence I. de Sola, *The Spanish and Portuguese Synagogue*, in *The Star*, Montreal, Dec. 30, 1893.

A. C. I. DE S.

DAVID BEN AARON IBN ḤUSAIN: Moroccan poet; lived in the second half of the eighteenth century. At the end of a collection of dirges of Moroccan poets written in commemoration of the destruction of the Temple, there is one composed by David in 1790, in which he describes in vivid colors the persecutions of the Moroccan Jews in that year in consequence of the death of the sultan Muley Sidi Mohammed. The dirge is interesting for the data it contains regarding these persecutions.

BIBLIOGRAPHY: Kaufmann, in *Rev. Et. Juives*, xxxvii. 120.

G. I. BR.

DAVID BEN ABRAHAM (Arabic name, **Abu Sulaiman Da'ud al-Fasi**): Karaite lexicographer of the tenth century. His surname "al-Fasi" shows that he came from Fez. From a reference by Abu al-Faraj Harun ("Rev. Et. Juives," xxx. 252; compare Pinsker, "Liḳḳuṭe Ḳadmoniyyot," i. 183), and from the fact that Saadia is quoted by him, it is concluded that he flourished in the second half of the tenth century. During that century Fez produced two other authorities on Hebrew philology; namely, Dunash b. Labrat and Judah b. David Ḥayyuj. It was to the congregation of Fez, also, that Judah b. Kuraish, about the beginning of the tenth century, directed his epistle embodying the first systematic application of comparative philology to the elucidation of Biblical Hebrew, a method largely followed by David b. Abraham and the two previously mentioned philologists.

David's lexicon, written in Arabic, of which two manuscript copies are extant, is called "Agron," as Abu al-Faraj Harun and Ali b. Sulaiman attest. One of Saadia's works bears the same title. According to the somewhat defective introduction, the Arabic title, "Kitab Jami' al-Alfaẓ" (Book Containing a Collection of Words), is a translation of the Hebrew title "Agron."

The "Agron."

The copious extracts which Pinsker and Neubauer have furnished from this book afford a definite idea of its nature and contents. The introduction contains general rules on Hebrew word-formation and on the functions of the various letters. The roots are classified according to the number of letters which they contain. The lexicon is divided into twenty-two parts, each part being introduced by a brief essay on the functions of particular letters where their use is functional, and on their importance as single-letter roots where they are so used. Neither his views on grammar nor the grammatical terms given go beyond those found in the works of Saadia and Ibn Ḳuraish (for David's grammatical terminology see the notes to Bacher, "Die Grammatische Terminologie des Jehuda Ḥajjug"). The comparison of the Hebrew and the Arabic is an important part of the lexicon, and agrees generally with the "Risalah" of Ibn Ḳuraish, a work with which David was familiar, although he makes no special reference to its author. A peculiarity of David's work is his view that words explainable by the Arabic are in reality Arabic words which have been taken into the Biblical vocabulary (see Bacher, "Die Hebräisch-Arabische Sprachvergleichung des Abu al-Walid," pp. 71–78).

In his other etymological analyses the interchange of consonants occupies a very important place. He rarely quotes the Aramaic for comparison, but gives the preference to the Neo-Hebraic words of the Mishnah and the Talmud. The Targum he refers to frequently, but in a polemic spirit, mentioning Onkelos the Proselyte as author of the Targum to the Pentateuch, and Jonathan b. Uzziel as author of that to the Prophets. He also refers to the Masorah, and mentions a number of accents. As to the Biblical text, he accepts the traditions of the college of Tiberias as authoritative, and applies to their pure and elegant language the expression "goodly words," found in the blessing of Jacob (Gen. xlix. 21).

Karaite Tendencies.

David's Karaite proclivities are evident from the fact that in a number of passages he indulges in polemics against the Rabbis, quoting Saadia simply as the "Fayyumite." He cites no other author, alluding only in a general way to the Biblical exegetes ("mufassirin") and the grammarians ("diḳdukiyyin"). On one occasion, in connection with an explanation of a Biblical passage, he makes an attack upon Mohammed and Mohammedanism, which attack, however, is judiciously made in Hebrew. In addition to critical comments on Biblical passages, the lexicon of David contains numerous exegetical discussions not directly bearing upon his etymological analyses. On one occasion he refers to a commentary on the Psalms, and on another to a commentary on the Song of Solomon, neither being elsewhere mentioned by him. In the "Introduction to the Decalogue," falsely ascribed to Solomon b. Yeruḥam, a work on punctuation ("tanḳiṭ") by David b. Abraham is cited.

A compendium of David's lexicon is said to have been prepared by Abu Sa'id b. al-Ḥasan al-Baṣri (Levi b. Japheth) at the close of the tenth century. This is the view of Ali b. Sulaiman, who employed this edition for his own lexicon; but according to Abu al-Faraj Harun, David himself prepared a compendium ("Rev. Et. Juives," xxx. 252).

Bibliography: Pinsker, *Liḳḳuṭe Kadmoniyyot*, i. 117-167, 206-216; Neubauer, *Notice sur la Lexicographie Hébraïque* (*Extrait du Journal Asiatique*, 1861), pp. 25-155; Appendix to Neubauer's edition of Abu al-Walid's *Kitab al-Uṣul*; Steinschneider, *Die Arabische Literatur der Juden*, p. 86.

J. W. B.

DAVID BEN ABRAHAM HA-LABAN: French religious philosopher and cabalist; lived after 1200. His grandfather, Judah, was rabbi of Coucy-le-Château. David was the author of "Masoret ha-Berit" (The Bond of the Covenant), on the existence, the unity, and the attributes of God, and also on creation and its purpose (Paris MSS. Nos. 800, 871). The fact that the work exists in several manuscript copies shows that it was much read.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 344; Gross, *Gallia Judaica*, p. 559; Fuenn, *Keneset Yisrael*, p. 239; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1565 (10), 1647 (4), 2240 (13).

K. I. Ber.

DAVID B. ABRAHAM MODENA. See Modena, David b. Abraham.

DAVID B. ABRAHAM PROVENÇAL (PROVENZALE): Italian scholar; born before 1538; eulogized by the greatest of his contemporaries as the most eminent preacher of his century and as a prominent scholar. He and his brothers Moses and Judah were leading members of the congregation in Mantua. A friend of Azariah dei Rossi, and, like him, thoroughly familiar with the humanitarian tendency of his time, David was the first among the Jews to refer to the works and the importance of Philo; thereby strongly influencing the researches of Azariah, who was the founder of historical criticism in Jewish literature.

In a student's prospectus which has been preserved, David recommends the study of Latin and Italian. In his "Dor Haflagah," no longer extant, he endeavored to prove that more than 2,000 foreign words in Greek and Latin are of Hebrew origin; but the few etymologies preserved in Dei Rossi's "Me'or 'Enayim" are somewhat daring.

David was the author of: "'Ir Dawid," a commentary on the Pentateuch; a commentary on Canticles; "Migdal Dawid," a work on grammar; and "Hassagot," a defense of Philo against the "Me'or 'Enayim."

In general, David seems to have been averse to study toward the end of his life; it is true that he is said to have complained in 1564 of those who busied themselves with the theater and the secular sciences, but this was probably only one of the characteristic inconsistencies of the time. In 1565 David was employed as corrector or Arama's "'Aḳedat Yiẓḥaḳ," a work issued in Venice. He was living in 1572, the year in which Azariah dei Rossi composed his "Me'or 'Enayim." None of his works has been preserved.

Bibliography: Azariah dei Rossi, *Me'or 'Enayim*, passim; Zunz, in *Kerem Ḥemed*, v. 157; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 80, No. 26; Benjacob, *Oẓar ha-Sefarim*, pp. 61, 109, 290; *Monatsschrift*, 1898, pp. 467, 551.

G. I. E.

DAVID BEN ABRAHAM SHEMARIAH: Cabalistic writer; lived at Salonica toward the end of the sixteenth century. He wrote "Torat Emet" (The True Law), which is an abridgment of the section on Genesis in the Zohar, with a commentary and glossary. Afterward he found a copy of the Zohar Ḥadash (Salonica, 1597), and added the contents of some of the parashiyyot to his work. At the end of the book there is an appendix called "Tokaḥah" (Warning), which Steinschneider supposes to be intended for "Miftaḥot" (Index). This work was printed at Salonica in 1604.

Bibliography: Fürst, *Bibl. Jud.* i. 198; Steinschneider, *Cat. Bodl.* No. 4846; Benjacob, *Oẓar ha-Sefarim*, p. 645, No. 474; Fuenn, *Keneset Yisrael*, p. 258; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 197; *Ḳore ha-Dorot*, 50b.

K. M. Sel.

DAVID OF ARLES, MAESTRO: Rabbi of Avignon in the sixteenth century. He figured prominently in a casuistic question which agitated the rabbis of Provence, Italy, and Palestine.

The two brothers Isaac and Jacob Gard, learned rabbis of Lisle (Comtat-Venaissin), led astray by a misprint in the rabbinical code "Eben ha-'Ezer," had sanctioned a marriage which was really forbidden. The rabbis of Avignon, led by David and his son-in-law Boniaquet (or Bonisac) de la Roque, supported by Isaac ben Immanuel de Lattes of Bologna and his friend Abraham, son of Aaron of Rome, strongly protested against the decision. All endeavors proving fruitless, and being weary of disputation, the protestants finally appealed to the supreme authority of Joseph Caro, who, together with his rabbinical college, upheld Maestro David and his friends, and pronounced on two occasions (1560 and 1562) a decree of excommunication against Isaac Gard, his brother Jacob having died in the mean time.

Bibliography: Gross, in *Monatsschrift*, 1880, pp. 525-527; idem, *Gallia Judaica*, pp. 14, 271; compare *Rev. Et. Juives*, x. 80.

L. G. S. K.

DAVID BEN ARYEH LOEB OF LIDA: Lithuanian rabbi of the seventeenth century. On his mother's side he was a nephew of R. Moses Rivkes, author of "Be'er ha-Golah." At first rabbi of Lida (whence his name), he became successively rabbi of Zwolin, Mayence, Ostrog, etc. In 1682 he went to Amsterdam, and became rabbi of the Ashkenazic community there. A quarrel broke out between him and the rabbis of the Spanish and Portuguese Jews, who suspected him of being a follower of Shabbethai Ẓebi. David was obliged to resign his rabbinical office and leave Amsterdam. The Polish rabbis protested and denounced the calumniators.

The storm gradually subsided and David returned to Amsterdam. A few years later he went back to Poland, and died in Lemberg. The inscription on his tombstone bears the date 5450 = 1690, but Polak (see "Ḳol Bat Gallim," p. 3) proves this to be a mistake, as several works are extant which were indorsed by him after the year given in the inscription. Stern (see "Bikkurim," i., Preface, p. xxxvi.) gives Ḥeshwan, 5448, which may, however, be a misprint for 5458 = 1698.

David wrote the following works, some of which were printed after his death: "Be'er 'Eseḳ" (The Well of Dispute), containing his discussions with the rabbis of Amsterdam, together with anathemas of the Polish rabbis (Lublin, 1684); "Dibre Dawid" (The Words of David), a book on morals (Lublin, n.d.; Offenbach, 1723; Zedner gives 1724, but without place of publication); "Ḥalluḳe Abanim" (Smooth Stones), a commentary on Rashi to the Pentateuch (Fürth, 1693); "'Ir Miḳlaṭ" (The City of Refuge), a commentary on the 613 commandments (Dyhernfurth, 1690; this is included also in the "Yad Kol Bo"); "Migdal Dawid" (The Tower of David), a cabalistic commentary on Ruth (Amsterdam, 1680); "Berit Adonai" (The Alliance of God), a treatise in Judæo-German on circumcision (Amsterdam, 1684); "Sod Adonai" (The Secret of God), a treatise in Hebrew on circumcision, with a commentary entitled "Sharbiṭ ha-Zahab" (The Golden Scepter), written at Mayence in 1680, and published at Amsterdam 1694; "'Ir Dawid" (The Town of David), a collection of homilies, edited by his son Pethahiah (Amsterdam, 1719); "Shir Hillulim" (Wedding Song), a poem on the occasion of presenting a scroll of the Pentateuch to the synagogue (Amsterdam, 1680). See EISENMENGER, J. A.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 240; S. Buber, *Anshe-Shem*, pp. 54-56; *Ha-Karmel*, i. 377-378; *Bikkurim*, i., Preface, p. xxxvi.; Polak, *Ḳol Bat Gallim*, p. 3; Michael, *Or ha-Ḥayyim*, pp. 318, 319; Fürst, *Bibl. Jud.* i. 247; Wolf, *Bibl. Hebr.* iii. 180; Steinschneider, *Cat. Bodl.* cols. 876-878; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 197.

L. G. M. SEL.

DAVID (TEVELE) B. BENJAMIN: German Talmudic scholar; born at Posen; died at Ottensee, near Hamburg, 1699. He wrote the following works: "Masoret ha-Berit" (The Bond of the Covenant), a homiletic commentary on the Pentateuch and the Five Scrolls, edited by his son Meïr b. David (Hamburg, 1715); "Sha'are Ẓiyyon" (The Gates of Zion), a book of ethics and homiletics divided into thirteen chapters, taken from the "Sefer Ḥasidim" and other works.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 398; iii. 187, 280; Steinschneider, *Cat. Bodl.* col. 857; idem, *Jewish Literature*, p. 234; Fuenn, *Keneset Yisrael*, p. 248; Fürst, *Bibl. Jud.* iii. 418.

L. G. M. SEL.

DAVID, BENJAMIN FERDINAND: French deputy; born at Niort, department of Deux-Sèvres, March 30, 1796; died there Jan. 24, 1879. He studied medicine, and went on several cruises to the Gulf of Mexico as assistant surgeon in the navy in 1813-14. He was deputy from Deux-Sèvres from 1834 to 1837, and again from 1842 to 1846; mayor of Niort in 1840; and representative of Deux-Sèvres at the legislative assembly of 1849, and from 1852 to 1870. David was in favor of the coup d'état of Dec. 2, 1851, and supported the imperial government throughout the Second Empire.

BIBLIOGRAPHY: Robert and Cougny, *Dictionnaire des Parlementaires Français*.

J. S.

DAVID BEN BOAZ: Karaite scholar; flourished in the tenth century. He is reported to have been the fifth in the line of descent from Anan, the founder of Karaism (Anan, Saul, Jehoshaphat, and Boaz, father of David). The Karaite chronicler Al-Hiti mentions David under the year 383 of the Hegira (993 C.E.), and gives the titles of the following three works written by him: a commentary on Ecclesiastes; a commentary on the Pentateuch; a treatise on the fundamental principles of the Pentateuch. Of these three only a fragment of the second, comprising Leviticus and the latter half of Deuteronomy, is still extant in manuscript in the St. Petersburg Library. In this commentary, says Harkavy, David frequently attacks Saadia, whom he never calls by name, but by the appellation "hadha al-rajul" (this man).

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 53; Harkavy, in Stade's *Zeitschrift*, i. 157; *Al-Hiti*, published by Margoliouth in *Jew. Quart. Rev.* ix. 432.

K. I. BR.

DAVID BONET BONJORN or **BONGORON:** Convert to Christianity; lived in Catalonia in the second half of the fourteenth century. He is believed to have been the son of the astronomer Jacob Poel. In consequence of the persecutions of 1391 he embraced Christianity, assuming the name "Maestre Bonet Bonjorn." He was the intimate friend of Profiat Duran, who had also been compelled to embrace Christianity. Persuaded by David, Profiat consented to accompany him to a foreign country so that they might both return to Judaism. On the eve of departure David changed his mind, and declared himself satisfied with his new religion. Profiat Duran left Spain alone. He subsequently addressed to his friend the well-known epistle "Al Tehi ka-Aboteka," a masterpiece of satirical criticism against converts to Christianity.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2117; Grätz, *Gesch.* viii. 94, 409; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 746; Gross, *Gallia Judaica*, pp. 358, 471.

G. I. BR.

DAVID, CHRISTIAN GEORG NATHAN: Danish political economist and politician; born at Copenhagen Jan. 16, 1793; died there June 18, 1874. Christian received his education in his native city, graduating from its university in 1811. His first contribution to literature was a reply (in 1813) to Th. Thaarup's translation of Buchholz's "Moses und Jesus," a work unfriendly to the Jews, under the title "Et Par Ord i Anledning af Forhindringen til Oversaettelsen af Buchholz's Moses und Jesus." He then took the degree of doctor of philosophy at the University of Göttingen, and published "for Statsoekonomisk Archiv," I–II, 1826–29.

In 1830 David deserted Judaism and joined the Protestant Church. In the same year he was appointed professor of political economy at the University of Copenhagen, and about the same time became political correspondent for the "Maanedsskrift for Litteratur" and leader of the Liberals. In 1834 he started a weekly paper, "Feedrelandet," but being accused of publishing articles in advocacy of a constitutional government, he was dismissed from the university, although acquitted by the court. After a trip to England David served as a representative from 1840 to 1846, being also elected (1841) an alderman of Copenhagen. He then associated himself with the government party, and was appointed by the king to the Senate. Soon afterward he was elected representative from Copenhagen to the first Folkething, where he became leader of the so-called Sleswick-Holstein party.

David was elected chief inspector for the prison department in 1849; was chief of the state statistical department from 1854 to 1875; and became a director of the National Bank in 1858. After the war of 1864, he became secretary of the treasury in the administration of Bluhme, but in the following year he resigned his office. In 1870 he also gave up his seat as member of the Rigsdag, and withdrew entirely from political life.

Bibliography: *Meyers Konversations-Lexikon*.

S. C. A. T.

DAVID BEN ELIJAH: Hebrew scholar of the eighteenth century. He translated into Hebrew, under the title "Leshon Zahab" (A Tongue of Gold), the second Targum to Esther. The translation was published at Constantinople in 1732.

Bibliography: Steinschneider, *Jewish Literature*, p. 234; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 146.

L. G. I. Br.

DAVID, ERNEST: French musician; born at Nancy July 4, 1844; died at Paris June 3, 1886. He completed his musical education under Fétis, and was a prolific writer. His principal works are: "La Musique chez les Juifs," 1873; "Etude Historique sur la Poésie et la Musique dans la Cambrie" (with M. Lussy); "Histoire de la Notation Musicale Depuis Ses Origines" (1882); "La Vie et les Œuvres de J. S. Bach, Ses Elèves et Ses Contemporains: Mendelsohn-Bartholdi et Robert Schumann" (1886).

Bibliography: Baker, *Biographical Dict. of Musicians*.

S. J. So.

DAVID, FERDINAND: Violinist and violin-teacher; born at Hamburg Jan. 19, 1810; died suddenly July 19, 1873, near Kloster, Switzerland, while on a mountain tour with his family. His musical talent manifested itself early; and after a course of only two years with Spohr and Hauptmann at Cassel, he made his début in 1825 as a virtuoso in the Gewandhaus, Leipsic. During 1827 and 1828 he was a member of the orchestra of the Königsstädtische Theater in Berlin, where he first became acquainted with Felix Mendelssohn. A year later he became first violinist in the private quartet of a wealthy and influential amateur of Dorpat, Baron von Liphardt, whose daughter he subsequently married. He was in Russia from 1829 until 1835, making frequent and successful tours to Riga, St. Petersburg, Moscow, and other important cities.

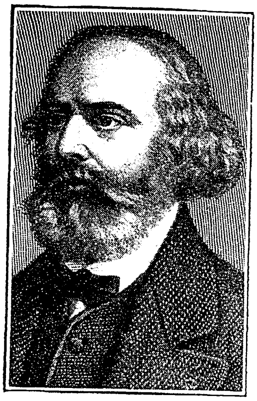

Ferdinand David

When, in 1835, Mendelssohn became conductor of the Gewandhaus concerts, he chose David for his concert-master; and here the young violinist found ample scope for the development of his genius, particularly after the establishment of the Conservatory in 1843. In this position he remained until his death; and it was largely due to his influence that Leipsic remained the center of violin-playing in Europe after the death of Mendelssohn, Schumann, and Gade. The relations between Mendelssohn and David were particularly cordial, and upon the death of Mendelssohn, David was one of those to whom the posthumous works of the master were entrusted for publication.

In his playing David combined the qualities of Spohr with the greater technical skill and brilliancy of the modern school. Joachim, Wilhelmi, and other eminent violinists of the present day were among his pupils. It was largely due to his initiative that many old masterpieces of the Italian, French, and German schools were preserved; for he not only took a prominent part in preparing revised editions of the works of Haydn, Beethoven, and others, but actually edited and published, for purposes of study, nearly the whole classical repertoire of the violin. His greatest work in this domain is the celebrated "Die Hohe Schule des Violinspiels: Werke Berühmter Meister des 17ten und 18ten Jahrhunderts," consisting of twenty-three numbers containing selections from Porpora, Tartini, Vivaldi, Leclair, J. S. Bach, and many others. Scarcely less important are the studies, op. 39, 44, 45, and 70. Among his other works are the following: Five concertos, that in D minor (op. 35) being arranged also by A. Wilhelmj; 6 caprices, op. 20; "Concert Polonais," in E; 12 Salonstücke, op. 24; 5 *ib.*, op. 28; 30 Charakterstücke, entitled "Aus der Ferienzeit" (op. 46, 47, 48, and 50); "Bunte Reihe," 24 pieces, op. 30, and its continuation, "Nachklänge," 15 pieces, op. 41; 8 Kammerstücke, op. 36; a comic opera, "Hans Wacht," 1852; and, in addition to these numerous variations on original, operatic, national, and song themes, as well as other minor compositions.

BIBLIOGRAPHY: Grove, *Dictionary of Music and Musicians*; Riemann, *Musik-Lexikon*; Baker, *Biographical Dictionary of Musicians*; J. Eckhardt, *Ferdinand David*, Leipsic, 1888; Alfred Därfell, *Die Gewandhaus Concerte zu Leipsic*, 1884.

S. J. So.

DAVID OF FEZ. See DAVID B. ABRAHAM.

DAVID GERSON: Rabbi at Reshid, Egypt; flourished in the middle of the seventeenth century. He was a contemporary of Mordecai ben Judah ha-Levi, author of "Darke No'am," in which are given some of Gerson's responsa. He is also mentioned as a great rabbinical authority by Abraham ben Mordecai ha-Levi, author of "Ginnat Weradim" and "Gan ha-Melek," who was his pupil. Moses Ḥagiz, in his "Leḳeṭ ha-Ḳemaḥ" on Oraḥ Ḥayyim, attributes to David Gerson the discontinuance of the practise of lighting a pipe from a tallow candle, which according to some authorities is forbidden, as the use of tallow (= חלב) is prohibited in the Pentateuch. David Gerson gave as a reason a dream which he once had of being punished as though he had eaten fat because he used to light his pipe from tallow candles.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 51b; Michael, *Or ha-Ḥayyim*, p. 322, No. 709.

L. G. I. BR.

DAVID BEN ḤAYYIM HA-KOHEN (known under the abbreviation **RaDaK**): Rabbi at Corfu, and later at Patros, Greece, at the beginning of the sixteenth century. He was a pupil of Judah Minz, and a contemporary of Elijah Mizraḥi and Moses Alashkar, with whom he maintained a correspondence, though chiefly with the latter, with whom he subsequently had some disputes. David became prominent through his attacks upon Benjamin Ze'eb, who had permitted an "'agunah" to marry on the testimony of a Gentile.

The whole of David's works, with the exception of thirty-three responsa, perished in a fire at Adrianople. The responsa were arranged by David's son-in-law, David Vital, and were published under the title "She'elot u-Teshubot MaHaRDaK" (Constantinople, 1537; reprinted several times).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 32a; Steinschneider, *Cat. Bodl.* col. 785; Michael, *Or ha-Ḥayyim*, p. 326, No. 725.

L. G. I. BR.

DAVID IBN HIN: Cabalist; lived at Salonica at the end of the sixteenth and at the beginning of the seventeenth century. Although blind, he devoted himself to cabalistic studies, and published the "Sefer Gerushim" of Moses Cordovero (Venice, 1600) and the "Sodot" of Joseph Gikatilla. David also published a work entitled "Liḳḳuṭe Shoshannim"(Collections of Lilies), containing explanations of Biblical passages from the works of Jacob Berab, Meïr 'Aramah, Obadiah Sforno, Isaac Gershon, and Samuel Almosnino (Venice, 1602).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 863; idem, *Jüd. Lit.* p. 453, note 11; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 204.

K. I. BR.

DAVID BEN HODAYA OF MOSUL: Prince of the Davidic house; lived at Mosul (New Nineveh) about 1150–1220. His genealogy, contained in an excommunication issued by him, reads as follows:

"David, son of Hodaya, son of Azariah, son of Solomon, son of Messias (or Moses), son of Judah, son of Hezekiah, son of Judah, son of Gamaliel the latter, son of Judah, son of Gamaliel the latter, of Tiberias, son of Judah the Saint, etc., son of Shefatiah, son of King David."

The list of names is evidently incomplete and incorrect. After the death of the childless exilarch Daniel ben Ḥasdai (or Solomon; see Grätz, vi. note 10), his two nephews, David b. Hodaya and Samuel, were candidates for the office. The election was still undecided when the traveler R. Pethahiah was at Mosul (about 1175). David was a powerful protector of Samuel ben Ali at Bagdad, the chief opponent of Maimonides in the East.

Samuel had made many enemies by his attacks on Maimonides, and against these the above-mentioned excommunication, dated about 1191, was directed. Al-Ḥarizi, who visited Mosul in 1217, mentions David as the exilarch (ch. 46), and praises him and his nephew Hodaya as the most meritorious in that region. See DAVID.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 459; *Orient, Lit.* 1845, pp. 739–742; Lazarus, in Brüll's *Jahrb.* x. 47.

G. A. K.

DAVID BEN ISAAC HA-KOHEN: Prominent rabbinical scholar; lived at Avignon in the thirteenth century. Aaron b. Jacob ha-Kohen of Narbonne, his grandson, who went to Majorca in 1306, names him in his "Orḥot Ḥayyim" as the teacher of R. Eliezer ben Immanuel of Tarascon, and quotes his ritual work "Hilkot Ṭerefot" (Laws on Forbidden Food; Renan-Neubauer, "Les Rabbins Français," p. 516; compare *idem*, "Ecrivains Juifs Français," p. 468). In the collection of responsa which he exchanged with R. Samuel of Agde, Rabbi Eliezer often mentions David as his teacher, and quotes in his name casuistic decisions of R. Nathan of Trinquetailles (*ib.*). R. Eliezer's son Immanuel was the grandfather of Isaac de Lattes (Isaac of Lattes, "Sha'are," No. 74).

BIBLIOGRAPHY: Renan-Neubauer, as above; Michael, *Or ha-Ḥayyim*, No. 740; Gross, *Gallia Judaica*, p. 420.

G. S. K.

DAVID BEN JACOB: Rabbi of Szerczow, government of Grodno, Russia; one of the most influential rabbis of Lithuania at the end of the eighteenth century. He wrote "Ḥomot Yerushalayim" (The Walls of Jerusalem; Frankfort-on-the-Oder, 1807), containing a commentary to a portion of the Shulḥan 'Aruk; *i.e.*, to the Oraḥ Ḥayyim from its beginning to the laws concerning tefillin.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 178; Fuenn, *Keneset Yisrael*, p. 258; Benjacob, *Oẓar ha-Sefarim*, p. 171, No. 163.

L. G. M. SEL.

DAVID, JACOB JULIUS: Austrian journalist and author; born at Weisskirchen, Moravia, Feb. 6, 1859. Immediately after his birth his parents removed to Fulnek, Moravia, where his father died of cholera when David was but seven years old. The boy successively attended the gymnasia of Teschen, Troppau, and Kremsir. In 1878 he entered the University of Vienna to study philology. While a student he was subjected to want and privation; and it was not until 1890 that he was able to secure means for passing his examinations for his doctorate. Thereafter he devoted himself wholly to literature and authorship, his first poems appearing in the "Deutsches Dichterbuch aus Oesterreich," edited by Karl Emil Franzos. Later he published long and short stories, and numerous poems and essays in various publications and periodicals of Austria and other countries; distinguishing himself equally as a lyric poet, essayist, dramatist, and novelist.

The more important of his productions are: "Das Höfe-Recht," a story, Dresden; "Das Blut," "Gedichte," "Probleme," Dresden, 1892; "Die Wiedergeborenen," six tales, Dresden; "Hagar's Sohn," a drama in four acts, which appeared in the "Moderne Rundschau," and was performed in the Landestheater of Vienna on Jan. 20, 1891; and "Am Wege Sterben," Vienna, 1900. All these productions, evincing a rich, vivid imagination, forcible style, and exquisite finish, mark their author as a fine artist of the realistic school. At the beginning of his literary career David was for some time associate editor of Franzos' "Wiener Illustrirte Zeitung." Since 1891 he has collaborated on the "Montags-Revue," writing for it theatrical notices on the performances in the Vienna Burg- und Volkstheater, and later also conducted the art department in the "Oesterreichische Volkszeitung."

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, p. 77, Vienna, 1893; Ad. Kohut, *Berühmte Israelitsche Männer und Frauen*.

S. B. B.

DAVID BEN JACOB HA-KOHEN: Turkish Talmudist; flourished about 1550 in Salonica. He wrote essays ("shiṭṭot") to the Talmudical orders Mo'ed, Nashim, and Neziḳin, of which there was published after his death the part on Giṭṭin, "Migdal Dawid" (The Tower of David), Salonica, 1597. He is also mentioned in the responsa of Samuel de Medina (No. 198) and Joseph di Trani (No. 25). David is distinguished as Talmudist by his profound knowledge (Ghirondi, "Toledot Gedole Yisrael," p. 80). Azulai supposed that David was a pupil of Solomon b. Jehiel Luria.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 30; Steinschneider, *Cat. Bodl.* col. 867.

L. G. I. Ber.

DAVID BEN JACOB MEÏR: Italian astrologer of the fifteenth century, and a member of the Kalonymus family. He wrote in 1464 two astrological treatises, the smaller of which is on the conjunction of Saturn and Jupiter. He dedicated the latter work to King Ferdinand I. of Naples, and hoped thereby to obtain religious liberty for his coreligionists. In 1466 David translated from Latin into Hebrew an astronomical work of John of Gmünd, which he called "Mar'ot ha-Kokabim" (The Aspects of the Stars). The work is a description of an astronomical instrument which had been invented at Vienna in 1417. He was invested by the king with an office, probably that of astrologer. In 1484 he wrote a philosophical treatise on the "Destructio Destructionis" of Averroes, which he addressed to his son Ḥayyim Kalonymus.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 636, 637; idem, *Jewish Literature*, p. 191; idem, *Cat. Bodl.* col. 1575.

L. G. M. Sel.

DAVID B. JACOB OF SZCZEBRSZYN: Polish scholar; known only as the author of a commentary on the so-called "Targum Jonathan" and "Targum Yerushalmi" of the Pentateuch (also known as "Targum Yerushalmi I." and "Targum Yerushalmi II."), and on the "Targum Sheni" of the Book of Esther. It was published in Prague in 1609, but there is a record of a former edition printed in the same place in 1537, which would place the author in the first half of the sixteenth century. The commentary, which is really a glossary, was reprinted in Prague in 1781, and again in 1789. Steinschneider ("Cat. Bodl." No. 4816) denies the existence of the edition of 1537.

Bibliography: Fürst, *Bibl. Jud.* i. 199; Benjacob, *Oẓar ha-Sefarim*, p. 483; Fuenn, *Keneset Yisrael*, p. 258, Warsaw, 1886.

L. G. P. Wi.

DAVID BEN JOSEPH HA-KOHEN: Dayyan and preacher at Krotoschin, Prussia, in the eighteenth century. He was the author of "Pa'amone Zahab" (Bells of Gold), a homiletic commentary on the first forty chapters of the Psalms, published at Fürth 1769. Nepi ascribes to David a commentary on Moses Isserles' "Torat ha-'Olah," entitled "Minḥat Kohen." However, with the exception of Fürst, who gives the title of this commentary as "Nimmuḳim," no other bibliographer mentions it.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 85; Fuenn, *Keneset Yisrael*, p. 255; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 198.

L. G. I. Br.

DAVID BEN JUDAH: Exilarch of Babylonia 820–834; successor to Iskawi II. at a time when this dignity was on the decline. His appointment was contested, by a party which favored Daniel, a Karaite according to Bar Hebræus. The calif Al-Ma'mun, to whom the contest between David and Daniel was submitted, is said to have declined all interference by issuing an edict permitting any community numbering not less than ten persons—be they Christians, Jews, or Zoroastrians—to elect its own chief. Bar Hebræus adds that the followers of David were "Tiberians"; if the reading is correct (which Grätz doubts). This would point to the participation of Palestinian Jews in the election. David was finally recognized as exilarch. About 834 David appointed as gaon in Pumbedita a scholar of the name of Isaac ben Ḥananya.

Bibliography: Sherira's *Epistle*, in *Med. Jew. Chron.* i. 38; Bar Hebræus, *Chron. Eccles.* ed. Abbeloos and Lamy, i. 365, 5; Grätz, *Gesch.* v., notes 12 and 13; F. Lazarus, in Brüll's *Jahrb.* x. 30; Isaac Halévy, *Dorot ha-Rishonim*, iii. 120.

G. A. K.

DAVID BEN JUDAH: German cabalist; flourished in the thirteenth century. He was not the son of Judah ha-Ḥasid (see A. Epstein in "Monatsschrift," 1895, p. 450), but he may have been his grandnephew, the fact of his father's name being "Judah" being responsible for the confusion in the sources quoted by Gross ("Magazin," i. 106 *et seq.*). David was an eminent cabalist, and is highly praised by Eleazar of Worms. He wrote the following works, none of which has been published: "Sodot shel Ma'aseh Bereshit" (The Mysteries of the Beginning), a cabalistic explanation of the Creation;

"Ma'aseh Merkabah" (Description of the Chariot); "Perakim be-Siklin ha-Nibdalim," chapters on the individual intellects which, according to David, are between the עולם המרכבה and עולם הספירות; "Sefer ha-Gebul" (Book of the Boundaries), on the names of God (the foregoing treatises are still extant in manuscript in the Bodleian Library: Neubauer, "Cat. Bodl. Hebr. MSS." No. 1911, 5); "Or Zaru'a" (Sown Light), a mystic commentary on the prayers (*ib.* No. 1624); a commentary on the Sefer Yeẓirah (mentioned in the preceding work); "Libnat ha-Sappir" The (Whiteness of the Sapphire), cabalistic explanations on the Haggadot of the Talmud, quoted by Bezalel Ashkenazi in his "Shiṭṭah Meḳubbeẓet" (B. B. ed. Lemberg, 1809, p. 64); "Mare'ot ha-Ẓobe'ot" (Visions of the Assembled), a mystic commentary on the prayers, after the "Or Zaru'a." I. D. Luzzatto expresses his doubts concerning David's authorship of the "Or Zaru'a," as the work contains passages from the Zohar, which was composed later (see "Yad Yosef," p. 13).

Bibliography: Steinschneider, *Jewish Literature*, p. 304, note 7; Jellinek, *Beiträge zur Gesch. der Kabbala*, ii. 47; Fuenn, *Keneset Yisrael*, p. 263.

K. I. Br.

DAVID BEN JUDAH. See Leon, Messer David ben Messer.

DAVID BEN KALONYMUS OF MÜNZENBERG: German Tosafist and liturgical poet; flourished at the end of the twelfth century and the beginning of the thirteenth. He was rabbi of Münzenberg, Hesse. His mother was a daughter of Kalonymus the Elder of Speyer, and his teacher was his granduncle Samuel ha-Ḥasid, also of Speyer. He is quoted in the Tosafot and in the Talmudic works of his pupil Simson of Sens (Commentary to Sifra, 34a and 53a), of Mordecai ben Hillel (Ket. ii. 2; 'Ab. Zarah v.), of Isaak b. Moses of Vienna ("Or Zaru'a," No. 720), of Meïr b. Baruch of Rothenberg (Responsa, No. 872), and others. He is also the author of some seliḥot.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 46; Zunz, *Literaturgesch.* p. 328; Epstein, in *Monatsschrift*, 1895, pp. 400, 448, 451; Landshuth, *'Ammude ha-'Abodah*, p. 60.

L. G. I. Ber.

DAVID KALONYMUS OF NAPLES: Italian scholar; lived in the fifteenth and sixteenth centuries. In "Kerem Ḥemed" (iii. 173) there is published a letter written in 1286 by Jesse b. Hezekiah, the Exilarch of Damascus, anathematizing those who calumniated Maimonides. David Kalonymus, intending to give greater publicity to the anathema, transcribed three or four copies of it. He was particularly induced to do so, he said, by the fear that during the persecutions which the Jews suffered at that time in Portugal and western Castile, the original might be lost. At the end of the letter is found: "Written at Naples the first of Ab, 5266" (= July 21, 1506). Steinschneider ("Cat. Bodl." col. 1575) thinks it possible that David was the son of Ḥayyim Kalonymus, and the father of Kalo Kalonymus (see Zunz, "Z. G." 10, 232).

L. G. M. Sel.

DAVID (ABU SULAIMAN) AL-ḲUMISI: Karaite teacher of the tenth century, of whom little is known. As his name indicates, he was a native of the Persian province of Ḳumis. He died in Jerusalem in the year of the Hegira 334 (= 945 C.E.). His Biblical commentaries, written in Arabic, have been lost, and only two passages of his are known. One of them refers to the Passover sacrifice, which according to Karaites did not begin until the twilight of the 15th of Nisan, and which, being a private sacrifice, could not displace the Sabbath. When the 15th of Nisan fell on a Sabbath, the private sacrifice was omitted, only one lamb, according to David, being offered for the whole of Israel. It was not eaten, however, but burnt whole (see Passover). The other passage refers to the prohibition, generally accepted by the Karaites, against eating the fatty tail. David derived the prohibition from Lev. iii. 9, where the fatty tail is called simply "fat." This "proof," though refuted by Saadia, is repeated by all the Karaites.

Bibliography: Harkavy, in *Luaḥ Aḥiasaf*, 1895, ii. 281; Poznanski, in *Jew. Quart. Rev.* viii. 681, and in *Rev. Et. Juives*, xiv. 50, 176.

K. S. P.

DAVID LAḤNI BEN ELIEZER: Rabbi at Karasu-Bazar, in the Crimea, at the end of the seventeenth century. He was a native of Poland, whence his Tatar surname "Laḥni" (from "Liaḥ" = Poland). Abraham Firkowich claimed to have had in his possession a manuscript containing a work by David entitled "Mishkan David" (The Residence of David), which was divided into two parts, the first treating of the Hebrew roots and their significations, the second of Hebrew synonyms. David arranged and published the Crimean "Ḥazanya" ritual.

Bibliography: Fuenn, in *Ha-Karmel*, iii. 117; idem, *Keneset Yisrael*, p. 240.

G. I. Br.

DAVID BEN LEVI: Rabbi of Narbonne, France; flourished at the end of the thirteenth century. From the fact that he speaks of R. Samuel Shekili, who was probably his master, as of one already dead, it is likely that he lived on into the fourteenth century. He wrote an important work called "Miktam" (from the Biblical מכתם לדוד), containing the halakic decisions of the Talmud arranged in the order in which they occur in the latter. This book is often quoted in the "Orḥot Ḥayyim" of Aaron ha-Kohen, in the "Kol Bo" of David Abudarham, and in the "Bet Yosef" of Joseph Caro. In the consultations of R. Solomon b. Adret are found decisions signed "David b. Levi, author of the 'Miktam.'" David corresponded with Isaac b. Isaac of Chinon, who called him his master. A part of the "Miktam" is still extant in manuscript in the collection of Baron Günzburg; the collection of Halberstamm contained a fragment of David's commentary on Alfasi.

Bibliography: Gross, *Gallia Judaica*, pp. 425, 426; Neubauer, in *Rev. Et. Juives*, xii. 82; Fuenn, *Keneset Yisrael*, p. 239; Michael, *Or ha-Ḥayyim*, pp. 398, 399; Azulai, *Shem ha-Gedolim*, ii., s.v. מכתם; Benjacob, *Oẓar ha-Sefarim*, p. 329, No. 1225.

L. G. M. Sel.

DAVID HA-LEVI: German Talmudist; lived in the eleventh century. He is mentioned in "Mordecai" (Baba Meẓi'a, 332), where his decision is given in an important law question. He is also mentioned in 'Anaw, "Shibbole ha-Leḳeṭ," part i., "Hilkot Ḥanukkah." No. 185; and part ii., "Issur," No. 26.

Bibliography: Buber, Introduction to *Shibbole ha-Leḳeṭ*, Wilna, 1887.

L. G. N. T. L.

DAVID BEN MENAHEM COHEN: Dutch scholar; lived at Amsterdam in the first half of the seventeenth century. He was the author of "Mizmor le-Todah" (Song of Thanksgiving), edited by Elijah Aboab, Amsterdam, 1644. It describes in Judæo-German rimes the historical facts contained in the Pentateuch and the Five Scrolls. David also published in Judæo-German the prayers of Rosh Ḥodesh according to the German and Polish rite, Hanau, 1626.

Bibliography: Steinschneider, *Cat. Bodl.* col. 323, No. 2130; col. 879; Fürst, *Bibl. Jud.* p. 206.

E. C. I. Br.

DAVID (ABU SULAIMAN) IBN MERWAN AL-MUḲAMMAṢ (or AL-MIḲMAṢ) AL-RAḲḲI (also known as **David ha-Babli**): Philosopher and controversialist; native of Rakka, Mesopotamia, whence his surname; flourished in the ninth and tenth centuries. Harkavy derives his byname from the Arabic "ḳammaṣ" (to leap), interpreting it as referring to his asserted change of faith (Grätz, "Gesch." Hebr. transl., iii. 498). This is uncertain. The name is written אלקומסי in Mas'udi's "Al-Tanbih" (ed. De Goeje, p. 113), in a Karaitic commentary to Leviticus, and in a manuscript copy of Jefeth's commentary to the same book ("Jew. Quart. Rev." viii. 681), and is perhaps a derivative from the city of Ḳumis in Taberistan (Yaḳut, iv. 203). Another Karaite bears the name "Daniel al-Ḳumisi," and in Al-Hiti's chronicle this name is also spelled with a ẓade ("Jew. Quart. Rev." ix. 432).

Polemical Works.

David, the father of Jewish philosophy, was almost unknown until the latter part of the nineteenth century. The publication of Judah Barzilai's commentary to the Sefer Yeẓirah ("Meḳiẓe Nirdamim," 1885), in which is found a poor Hebrew translation of the ninth and tenth chapters of David's philosophical work, first brought the latter into notice. Barzilai says that he does not know whether David was one of the Geonim, but claims to have heard that Saadia had known him and had profited by his lessons. Pinsker and Grätz, confounding him with Daniel ha-Babli of Cairo, make him a Mohammedan convert to Karaism, on the ground that he is quoted by Karaite scholars, and is called by Hadasi "ger ẓedeḳ" (pious proselyte). The discovery by Harkavy of the "Kitab al-Riyaḍ wal-Ḥada'iḳ," by the Karaite Al-Ḳirḳisani, threw further light on David. Al-Ḳirḳisani cites a work by him on the various Jewish sects, and says that David had "embraced Christianity" (tanaṣṣar); that he was for many years the pupil of a renowned Christian physician and philosopher named Hana; and that, after acquiring considerable knowledge of philosophy, he wrote two works against Christianity which became famous. But it seems more probable that the word "tanaṣṣar" means simply that David had intercourse with Christians. Ḳirḳisani, indeed, does not mention his return to Judaism, and no Rabbinite mentions his conversion to Christianity. His conversion to Christianity can hardly be reconciled with the fact that he is cited by Baḥya, by Jedaiah Bedersi (in "Iggeret Hitnaẓẓelut"), and by Moses ibn Ezra. Ḳirḳisani mentions two other books by David: "Kitab al-Khaliḳah," a commentary on Genesis extracted from Christian exegetical works; and a commentary on Ecclesiastes. He is mentioned as a learned Karaite by David al-Hiti in his chronicle of Karaite doctors, published by Margoliouth ("Jew. Quart. Rev." ix. 432).

In 1898 Harkavy discovered in the Imperial Library of St. Petersburg fifteen of the twenty chapters of David's philosophical work entitled "'Ishrun Maḳalat" (Twenty Chapters). The subject-matter of these fifteen chapters is as follows: (1) the Aristotelian categories; (2) science and the reality of its existence; (3) the creation of the world; (4) the evidence that it is composed of substance and accidents; (5) the properties of substance and accident; (6) a criticism of those who maintain the eternity of matter; (7) arguments in favor of the existence of God and His creation of the world; (8) the unity of God, refuting the Sabeans, the Dualists, and the Christians; (9) the divine attributes; (10) refutation of anthropomorphism and Christian ideas; (11) why God became our Lord; (12) showing that God created us for good and not for evil, and combating absolute pessimism as well as absolute optimism; (13) the utility of prophecy and prophets; (14) signs of true prophecy and true prophets; (15) mandatory and prohibitive commandments. David as well as other Karaites—for instance, Joseph al-Baṣir and Al-Ḳirḳisani—was a follower of the Motazilite kalam, especially in his chapter on the attributes of God, wherein he holds that, though we speak of these attributes as we speak of human attributes, the two can not be compared, since nothing comes to Him through the senses as is the case with man. God's "life" is a part of His "being"; and the assumption of attributes in the Deity can in no way affect His unity. "Quality" can not be posited of the Deity. In his tenth chapter, on "Rewards and Punishments," David holds that these are eternal in the future world. This chapter has many points in common with Saadia, both drawing from the same source (Schreiner, "Der Kalam," p. 25). David is the first Jewish author who mentions Aristotle ("Jew. Quart. Rev." xiii. 450).

Other Works.

David quotes two others of his own works which are no longer in existence: "Kitab fi al-Budud" and "Kitab fi 'Arḍ al-Maḳalat 'ala al-Manṭiḳ," on the categories. In one passage David relates that he had a philosophical disputation in Damascus with a Mohammedan scholar, Shabib al-Baṣri. A fragment of another work, "Kitab al-Tauḥid," on the unity of God, has been discovered among genizah fragments, and has been published by E. N. Adler and I. Broydé in "Jew. Quart. Rev." (xiii. 52 *et seq.*). David does not betray his Jewish origin in his philosophical work. Contrary to the practise of Saadia, Baḥya, and other Jewish philosophers, he never quotes the Bible, but cites Greek and Arabic authorities. It is possible that this accounts for the neglect of his work by the Jews.

Bibliography: Fürst, in *Literaturblatt des Orients*, viii. 617, 642; Gabriel Polak, *Halikot Ḳedem*, pp. 69 *et seq.*; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, ii. 17 *et seq.*; Grätz, *Gesch.* v. 285; A. Harkavy, *Le-Ḳorot ha-Kittot be-Yisrael*, in Grätz, *Gesch.* iii. 498 *et seq.* (Hebr. transl.); idem, in *Voskhod*, Sept., 1898; Poznanski, in *Jew. Quart. Rev.* xiii. 328; Steinschneider, in *Jew. Quart. Rev.* xi. 606, xiii. 450; idem, *Hebr. Uebers.* p. 378; Kaufmann, *Attributenlehre*, Index, *passim*.

G. I. Br.—G.

DAVID, MEYER MICHEL: Hanoverian court banker and agent of the board of finance; born in Hanover in the middle of the eighteenth century. He was a son of Michel David of Hanover, the friend of Moses Mendelssohn. Michel David made a gift to his native city of the synagogue which he and Solomon Getschlick had purchased. Meyer, his son, left (c. 1798) one hundred thousand thalers to found a school in Hanover in which sons of the Jewish poor might obtain free instruction in the sciences, in Hebrew, and in certain modern languages, and might receive besides a monthly allowance. This school, called the "Meyer Michel Davidsche Freischule," was reorganized in 1835; J. M. Frensdorff was inspector until 1861, and S. Kayserling from Frensdorff's death until 1898. It has produced rabbis, teachers, bankers, mechanics, and merchants, and still continues its beneficent work.

E. C. M. K.

DAVID OF MILHAU: French liturgical poet; lived at L'Isle, France, about 1764. In Hebrew he was called דוד דמילייב (Zunz reads דמילאב). MS. No. 148 Montefiore Library (= Halberstamm No. 266) contains a responsum of David of Milhau.

Bibliography: Gross, *Gallia Judaica*, p. 345, No. 7; Zunz, in *Allg. Zeit. des Jud.* 1839, p. 682; *Jew. Quart. Rev.* xiv. 384.

G. M. Sel.

DAVID (TEVELE) BEN MOSES: Russian rabbi and author; born in Turetz, in the government of Minsk, 1792; died at Minsk April 27, 1861. At the age of fifteen he went to Volozhin, where he studied in the yeshibah under Rabbi Ḥayyim, from which he graduated as rabbi. At the age of twenty-five he became rabbi of Stouptz, where he remained from 1817 to 1849, in which year he was elected chief rabbi of Minsk. He occupied that position till his death. There he wrote "Bet Dawid," in two parts, containing responsa and sermons. After his death the following works written by him were published: "Naḥalat Dawid," the first part containing responsa, and the second part containing novellæ on Baba Ḳamma and Ḥullin (Wilna, 1864); "Dibre Dawid," responsa (Wilna, 1882). Among the pupils of David Tevele were Rabbi Joshua Heller of Telshi and Rabbi Abraham Samuel of Eishishki.

Bibliography: B. Eisenstadt, *Rabbane Minsk*, pp. 31, 32; Introduction to *Bet Dawid*; Fuenn, *Keneset Yisrael*, p. 381; Maggid, *'Ir Wilna*, p. 90.

L. G. N. T. L.

DAVID BEN MOSES HA-KOHEN. See Toledo.

DAVID BEN MOSES OF NOVOGRUDOK: Russian rabbi; born 1769; died in Novogrudok, government of Minsk, 1836. He became rabbi of that town in 1794, and held the position for forty-three years, until his death. He was one of the leading Talmudists of Russia in his time, and was especially noted for his keenness in that form of discussing knotty rabbinical questions which is known as Pilpul. David is the author of "Galya Massekta," a work still highly valued among old-style Talmudists. It was published at Wilna in 1844 in two volumes: the first containing responsa and novellæ; the second being devoted to sermons, commentaries on the Haggadah, etc.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 243-244.

H. R. P. Wi.

DAVID NIETO REDIVIVUS. See Deutsch, Heinrich.

DAVID THE PIOUS: French scholar; lived at Château-Thierry in the second half of the twelfth and the beginning of the thirteenth century. Zunz ("Literaturgesch." p. 305; compare Carmoly, "Itinéraires," p. 177) identifies him with R. David ben Joseph, who, with Isaac ben Abraham of Dampierre, Isaac ben David, and Joseph ben Moses, adopted the decisions of the synod of Troyes which had met about 1160 under the auspices of Rabbenu Tam. Samuel of Falaise (Sir Morel) probably referred to David the Pious when he spoke of רבינו דוד as being a contemporary of Sir Léon of Paris ("Rev. Et. Juives," vii. 47). Together with Solomon ben Judah the Saint, of Dreux, the two brothers Simson and Isaac ben Abraham of Dampierre, Samson of Corbeil, Abraham of Touques, and Eliezer ben Aaron of Burgundy, he was among those scholars of the north of France to whom, about 1204 or 1205, Meïr ben Todros ha-Levi Abulafia addressed his epistle against the doctrine of resurrection as taught by Maimonides.

Bibliography: Gross, *Gallia Judaica*, p. 258.

L. G. S. K.

DAVID RAPHAEL BEN ABRAHAM POLIDO: Satirist; flourished in the seventeenth and eighteenth centuries. His name, and the fact that his work was printed in Leghorn, suggest that he was an Italian; but Somerhausen reads פולניא (Polonya [?]) instead of פולידא; whereas Steinschneider interprets it as "Fulda." David wrote "Zikron Purim" (Remembrance of Purim), a parody on the piyyuṭim for the Feast of Purim, followed by a testament of Haman, a poem full of coarse jokes, but a good imitation of the Sephardic piyyuṭim (Leghorn, 1703). Delitzsch gives 1736 as the date of its publication.

Bibliography: Steinschneider, *Cat. Bodl.* col. 855; idem, *Jew. Lit.* p. 245; Somerhausen, in *Orient*, xi. col. 181; Fürst, *Bibl. Jud.* iii. 110; Delitzsch, *Gesch. der Jüd. Poesie*, p. 82.

G. M. Sel.

DAVID REUBEN. See Molko, Solomon.

DAVID DE ROCCO. See Roquemartine, David.

DAVID B. SAADIA. See Dosa b. Saadia.

DAVID, SAMUEL: French musician; born in Paris Nov. 12, 1836; died there Oct. 3, 1895. He received his musical education at the Conservatoire, where he was a pupil of Bazin and Halévy. In 1858 he received the "Grand Prix de Rome" for his cantata "Jephtha," and in the following year was the recipient of another prize for the work entitled "Le Génie de la Terre," which was performed by a male chorus and orchestra, the former numbering 6,000 voices. In 1861 he was appointed professor at the Collège de Saint-Barbe, and in 1872 he became musical director in the synagogues of Paris.

David was the composer of the following operas and operettas, all of which were performed in Paris: "La Peau de l'Ours," operetta, 1858; "Mademoiselle Sylvia," operetta, 1868; "Tu l'as Voulu," operetta, 1869; "Le Bien d'Autrui," 1869; "Un Caprice de Ninon," 1871; "La Fée des Bruyères," 1878. David is also the composer of an "ode-symphonie" entitled "Le Triomphe de la Paix," 1878, which is generally regarded as his most popular composition.

He has written, besides the above-mentioned works, four symphonies, a number of choruses and songs, and the following unperformed operatic works: "Les Chevaliers du Poignard"; "Une Dragonnade"; "La Gageure"; "L'Education d'un Prince"; "Les Changeurs"; "Absalon"; and "I Maccabei" (in Italian). A theoretical work, "L'Art de Jouer en Mesure," Paris, 1862, is also popular.

BIBLIOGRAPHY: Baker, *Biographical Dictionary of Musicians*; Riemann, *Musik-Lexikon.*

S. J. So.

DAVID BEN SAMUEL OF ESTELLA (KOKABI): Provençal scholar; flourished in the first half of the thirteenth century. He was a native of Estella, whence his name "Kokabi" (Star-like), the Hebrew equivalent for "Estella." Isaac of Lattes, in his literary history "Ḳiryat Sefer," represents him as a great scholar, and mentions two works of his which are still extant in manuscript: "Migdal Dawid" (Castle of David), divided into two parts, the first treating of speculative and moral theology, and the second of practical theology (Perreau Cat. ii. 40); "Ḳiryat Sefer" (City of the Book), divided into three parts, and dealing with the precepts concerning the love of God, with those which are useful for the conservation of the body and the soul, and with those concerning social relations (MS. No. 113, London Jewish College).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* viii. 63; *Rev. Et. Juives*, ix. 218, x. 317; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 125 *et seq.*

L. G. I. Br.

DAVID, SAMUEL BEN JUDAH LÖB: Polish rabbi; died in Dzialshitz, Poland, in 1751. He succeeded his father as rabbi of Shidlow, Poland, when the latter became rabbi of Cracow. About 1731 he was called to Cracow to take the position rendered vacant by the death of his father; but there he met with opposition, and, while he was temporarily absent from Cracow, another rabbi was installed in his place. When David returned he resumed the rabbinical office notwithstanding the opposition of his enemies. He finally retired to Dzialshitz, where he died. His signature is found on the excommunication published against Moses Ḥayyim Luzzatto.

BIBLIOGRAPHY: Friedberg, *Luḥot Zikkaron*, pp. 27, 28; *Kerem Ḥemed*, iii. 157.

L. G. N. T. L.

DAVID B. SAMUEL HA-LEVI (usually called **Ṭaz,** from the initials of his work "Ṭure Zahab"): Polish rabbi; born in Lodmir or Vladimir, Volhynia, about 1586 (see Grätz, "Gesch." x. 57, and "Ḳin'at Soferim," p. 48b, note 809); died in Lemberg Jan. 31, 1667. David's chief instructor was his elder brother, Isaac b. Samuel ha-Levi, and his reputation for Talmudical knowledge spread far and wide; so that R. Joel Särkes (BaḤ) of Brest gave him his daughter in marriage. After residing with his father-in-law for several years—which were spent in diligent study—David and his family removed to Cracow. Thence David was called as rabbi of Potlitsha, near Rava, where he lived in great poverty. Later he went to Posen, where he remained for several years (see Responsa of Joel Särkes [BaḤ], new series, No. 17); and about 1641 he became rabbi of the old community of Ostrog, or Ostroh, in Volhynia. There David had a famous yeshibah, and was soon recognized as one of the great rabbis of his time. In Ostrog David wrote his commentary on Joseph Caro's Shulḥan 'Aruk, Yoreh De'ah, which he published in Lublin, 1646, and which was accepted as one of the highest authorities on ceremonial law.

Two years after the publication of his commentary David and his family had to flee for their lives from the terrible massacres of the Cossack insurrection under Bogdan Chmielnicki in 1648–49. David went to Steinitz near Ostrau, Moravia, where he remained for some time and probably acted as rabbi. This fact gave rise to an erroneous belief that before the persecution David was rabbi of Ostrau and not of Ostrog, Volhynia (see "Neuzeit," 1865, No. 29, and Kohn, "Biographien Hervorragender Rabbinischer Autoritäten," etc., pp. 109 *et seq.*, Brünn, 1890). David did not find Moravia congenial, and returned to Poland as soon as order was restored, settling in Lemberg, where he remained for the rest of his life.

David was made "rosh bet din," and when Meïr Sack, the chief rabbi of Lemberg, died (1653), he succeeded him in the rabbinate. At that time the city usually had two rabbis, one for the town proper and the other for the suburbs; David was at first the suburban rabbi; as one of the delegates to the Council of Four Lands in Lublin in Nisan, 1664, he signs as of "outside the town" (approbation to "'Ammudeha Shib'ah," by R. Bezalel, darshan of Sluzk, Prague, 1674). Under another approbation he signs "of Lemberg and the Province," indicating that other communities were also subject to his spiritual rule.

The last days of David were saddened by the violent death of his two sons, Mordecai and Solomon, who were martyred in the great riots which occurred in Lemberg in the spring of 1664. Their mother, the daughter of Joel Särkes, had died long before this, and David married the widow of her brother, Samuel Hirz b. Joel, rabbi of Pinczow. His third son from the former marriage, Isaiah Segal, and his stepson Aryeh Löb, were the two Polish scholars who were sent—probably by David, or at least with his consent—to Turkey in 1666 to investigate the claims of the pseudo-Messiah Shabbethai Ẓebi. They brought back as a present from the false Messiah a white silk robe for David, and a letter in which Shabbethai Ẓebi promised to avenge the wrongs of the Jews of Poland.

Most of the works of David were published long after his death. The "Ṭure Zahab" on Shulḥan 'Aruk, Oraḥ Ḥayyim, was published by Shabbethai Bass in Dyhernfurth in 1692, together with the "Magen Abraham" by Abraham Abele Gumbiner; and both commentaries, together with the text, were frequently republished with several other commentaries, and still hold first rank among rabbinical authorities. Two years before the publication of this work, Judel of Kovli, in Volhynia, a cabalist and rabbinical scholar who wrote a commentary to the Oraḥ Ḥayyim, gave money to have it published together with the "ṬaZ," but his wishes were never carried out, and his money was used to publish another work of David's, the "Dibre Dawid" (The Words of David), a supercommentary on Rashi (Dyhernfurth, 1690). Part of the "ṬaZ" on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (to ch. ccxcvi.), appeared separately in Hamburg in the same year, with notes by Ẓebi Hirsch Ashkenazi. The other half, in spite of various attempts and of the general demand for it, did not appear till about seventy years later (Berlin, 1761). The "ṬaZ" on Shulḥan 'Aruk, Eben ha-'Ezer, which was utilized in manuscript by Samuel b. Phoebus, the author of "Bet Shemuel" on the same part of the Shulḥan 'Aruk, was first printed in Zolkiev in 1754. David was the author of responsa which, though sometimes quoted from the manuscripts, were never published. ṬaZ and his opponent, Shabbethai Kohen (ShaK), are the greatest authorities among the Aḥaronim; and their decisions are of greater importance than those of Joseph Caro or of Moses Isserles. In 1683 the rabbis of the Council of Four Lands declared that the authority of the "ṬaZ" should be considered greater than that of the "ShaK," but later the "ShaK" gained more and more in authority. Compare Shabbethai b. Meïr ha-Kohen.

Bibliography: Dembitzer, *Kelilat Yofi*, pp. 95–154, Cracow, 1888; Buber, *Anshe Shem*, pp. 56–59; Fuenn, *Keneset Yisrael*, p. 239.

L. G. P. Wi.

DAVID BEN SAUL: French rabbi; lived in the first half of the thirteenth century. He was the pupil of R. Solomon of Montpellier, and was one of the rabbis of Provence who condemned the philosophical works of Maimonides and the study of philosophy. David is also mentioned in an anonymous commentary on Baba Meẓi'a by one of the Provençal rabbis, which is quoted in the Responsa of Joseph ibn Lab (iii. 60) and those of Joseph di Trani on Yoreh De'ah, 39.

Bibliography: Michael, *Or ha-Ḥayyim*, pp. 346, 347.

L. G. N. T. L.

DAVID BEN SOLOMON IBN ABI ZIMRA or ZAMIRO (also known as **RaDBaZ**): Spanish Talmudist and cabalist; born in Spain about 1479; died at Safed, Palestine, 1589. He was thirteen years of age when his parents, banished from Spain, settled in Safed, where he studied under the direction of Joseph Saragossa. This statement, which is given by all his biographers, is contested by Frumkin ("Eben Shemuel," p. 48). Later David removed to Cairo, and in 1514 he is found there as a member of the bet din presided over by the "nagid" Isaac Sholal. In 1517, on the abolition of the office of nagid by the Turkish government, David was appointed chief rabbi of Egypt, which position he held for forty years. As he was highly revered alike for his vast knowledge, the integrity of his character, and the extent of his philanthropy, the yeshibah over which he presided attracted many distinguished pupils, among whom may be mentioned Bezalel Ashkenazi, and Isaac Luria, the father of the new cabalistic school.

In the introduction to his commentary on the Song of Songs, Isaac Akrish paints in vivid colors the character of David, in whose house he lived for ten years. According to this writer, David was very prominent in both the social and the political life of Egypt, thanks to his high intelligence and to an ample fortune. During his rabbinate he introduced many reforms in the every-day life of the Egyptian Jews, as well as in their religion. It was he who abolished the use of the Seleucidan era among them.

On attaining the age of ninety David resigned the chief rabbinate, and divided the greater part of his fortune among the poor, making special provision for scholars. He then removed to Jerusalem, but did not stay there long, on account of the burdensome taxes that the Turkish government had imposed upon him. He settled in Safed, where he became an active member of the bet din presided over by Joseph Caro, who held him in great esteem. David died, as shown above, at the age of one hundred and ten years.

He was the author of the following works: "Dibre Dawid" (Words of David), containing decisions and novellæ on Maimonides' "Yad," published by Joseph Zamiro together with his own work "Hon Yosef," Leghorn, 1828; "Yeḳar Tif'eret" (Honor of Excellency), containing answers to the criticisms of Abraham ben David (RABaD) on Maimonides' "Yad," and commentaries on those passages in that work which the "Maggid Mishneh" of Vidal de Toloza overlooks: of these commentaries the portions on Hafla'ah and Zera'im were published in Smyrna 1757, and the remaining portions in the Wilna edition of the "Yad," 1890; "Kelale ha-Gemara" (Rules of the Gemara), a methodology of the Talmud, published in the collection "Me-Harere Nemarim" of Abraham ben Solomon Akra, Venice, 1599; "Or Ḳadmon" (Pristine Light), a cabalistic work, edited by Moses Ḥagis, Venice, 1713; "Magen Dawid" (Shield of David), a mystical explanation of the alphabet opposing Recanati and R. Judah Ḥayyaṭ, edited by M. Ḥagis, Amsterdam, 1713; "Meẓudat Dawid" (The Bulwark of David), giving reasons for the commandments according to the four methods of explanation known as "pardes" (Zolkiev, 1862); "Miktam le-Dawid" (David's Poem), cabalistic homilies on the Song of Songs, still extant in manuscript; "Keter Malkut" (Crown of Royalty), prayers for the Day of Atonement, first published with the above-mentioned "Or Ḳadmon," reprinted in the "Shebeṭ Musar" of Elijah ben Abraham Solomon ha-Kohen of Smyrna, and finally inserted by Heidenheim in the ritual for the eve of the Day of Atonement; "Gillui le-Idrot," a commentary on the "Idrot," with notes by Ḥayyim Vital, still extant in manuscript in the Abarbanel Library at Jerusalem; "Dine Rabba we-Zuṭa" (The Great and Small Decisions), a commentary on the Shulḥan 'Aruk; "Shib'im Panim la-Torah" (Seventy Methods of the Explanations of the Torah). The last two works are mentioned in the preface of "Magen Dawid." David ben Solomon's responsa are his greatest contribution to Jewish literature; parts of it were published in Leghorn, 1651 (Nos. 1–300); Venice, 1799 (Nos. 1–318); Fürth, 1781 (Nos. 400–649); Leghorn, 1818 (Nos. 2051–2341). A complete edition of the responsa was published in Sudzilkow 1836.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 36b; Azulai, *Shem ha-Gedolim*, i. 44; Steinschneider, *Cat. Bodl.* col. 888; Wunderbar, in *Orient, Lit.* ix. 498; Michael, *Or ha-Ḥayyim*, p. 347, No. 779; Fuenn, *Keneset Yisrael*, p. 234; Frumkin, *Eben Shemuel*, pp. 47–51.

L. G. I. Br.

DAVID IBN YAḤYA. See Ibn Yaḥya, David.

DAVID BEN ZAKKAI: Exilarch; known in Jewish history especially for his controversy with Saadia; died in 940. He was a relative of the prince of the Exile, 'Uḳba, who had been deposed from office and banished, and was his successor in the exilarchate. The office was at this time confronted by a dangerous adversary in the person of the passionate and ambitious gaon Mar Kohen-Ẓedeḳ (in office 917–936), who attempted to make the Academy of Pumbedita the only center of the Babylonian Jews, thereby threatening the existence of the sister academy at Sura. He, as well as the Academy of Pumbedita, refused to recognize David as exilarch, whereupon the latter, who was equally resolute and ambitious, deposed Kohen-Ẓedeḳ and appointed another gaon. This dispute lasted for two years, until Nissim Naharwani, highly respected for his piety, intervened and reconciled the adversaries, peace being concluded at Sarsar (half a day's journey south of Bagdad). Kohen-Ẓedeḳ and his college accompanied the exilarch as far as Bagdad (in the fall of 921); David ben Zakkai, in turn, recognizing the former as gaon of Pumbedita. But the reputation of the Academy of Sura continued to dwindle. A weaver filled the office of gaon for two years (926–928), and the ancient and famous academy was on the point of being dissolved, when Saadia, called from Egypt by the exilarch, was appointed gaon. This was against the advice of Naharwani, who favored Ẓemaḥ ibn Shahin ("Medieval Jew. Chron." ii. 80); but the wisdom of the choice was shown when Saadia made the fame of Sura surpass even that of Pumbedita.

The friendly relations between David b. Zakkai and Saadia were soon disturbed. David shrank from nothing which might strengthen his position, and misused his influence in order to extort large contributions from the community. A case of inheritance which David had decided illegally for reasons of self-interest, led to a rupture between the two. The exilarch asked the two geonim to sign the document in question. Kohen-Ẓedeḳ dared not refuse, but Saadia did. David deposed Saadia from office and banished him, appointing in his place the insignificant Joseph b. Jacob b. Satia. Saadia, however, took up the gauntlet; he, in turn, deposed David, and, together with his followers, appointed David's brother, Josiah Ḥasan, as exilarch.

The Babylonian Jews were now divided into two parties, each of which appealed to the calif Al-Muḳtadir. His successor, Al-Ḳahir, finally decided the case. The opposing exilarch was banished to Khorasan, where later on he died; and Saadia was deprived of his gaonate (beginning of 933). Saadia went to Bagdad, devoting the four years of his involuntary leisure to research. He was reinstated in consequence of a law case in which one of the parties concerned chose the exilarch as judge, while the other chose Saadia, whereupon David had the man maltreated who appealed to his adversary. This caused general excitement, and restoration of peace between the two became imperative. A reconciliation took place on Feb. 27, 937. The opposing gaon was removed from office, and Saadia forgot his injuries. After the exilarch's death Saadia even voted for his son Judah as his successor. David took part in the controversy with Ben Meïr in regard to the fixing of the calendar; and he was one of those who excommunicated the agitator (see "Rev. Et. Juives," xl. 261, xlii. 182).

Bibliography: Sherira's *Letter*, in *Med. Jew. Chron.* i. 33, 39; Abraham ibn David, *Sefer ha-Ḳabbalah*, in *Med. Jew. Chron.* i. 65 (compare ii. 79, 224); Mas'udi, in De Sacy's *Chrestomathie Arabe*, i. 350; Grätz, *Gesch.* v. passim; *Jew. Quart. Rev.* xiv. 39; Felix Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrbücher*, x. 179; Harkavy, *Studien und Mittheilungen*, v. 209, 221, 222 *et seq.*

G. E. N.

DAVID-GORODOK: Town in the government of Minsk, Russia. In 1895 it had a population of 10,086, including 4,902 Jews. The latter are mostly engaged in business and in industrial vocations. There are 672 artisans, 564 of whom conduct their own business. Trade in bricks, timber, boats, fish, meat, fire-wood, hoops, iron brackets, etc., engages the activities of the inhabitants. The greater part to these products goes by boat to Minsk and Kiev. About 20 families are engaged in agriculture; 20 persons are occupied in gardening; 6 are teamsters; 13 are employed in shop or factory, mill or brick-yard, etc.; and 140 hire out as day-laborers. There are no charitable institutions. There is a public school enrolling 300 male pupils, of whom 11 are Jewish; and it has a girls' department containing 75 pupils, 10 of whom are Jewish. There are 23 ḥadarim, with 150 pupils, and 7 independent teachers of the Russian language, with 50 pupils.

H. R. S. J.

DAVIDOV (or DAVYDOV), JULIUS: Russian physician; born at Goldingen, Courland, 1803; died at Moscow 1870. He graduated from the University of Dorpat in 1833, and practised medicine in his native town until 1838, when he removed to Moscow. At the time of his death he held the position of chief physician of the Nicholas Orphan Asylum. Prior to his removal to Moscow he had embraced Christianity.

Two of his sons became distinguished: **August Davidov,** mathematician; author of many popular school-books on mathematics; born at Goldingen in 1823; died at Moscow in 1885. **Carl Davidov,** violoncellist; born at Goldingen in 1838; died at Moscow in 1889.

Bibliography: Brennsohn, *Die Aerzte Kurlands*, Mitau, 1902, *s.v.*; Vengerov, *Biograficheski Slovar*, s.v.

H. R. M. R.

DAVIDOVICH, JUDAH LÖB: Russian Hebraist; born at Wilna 1855; died at Odessa Jan. 1, 1898. He spent several years of his youth working and studying in Western countries. Returning to his native land, he served his term in the Russian army; later he studied surgery, but had no success as a practising "Feldscher," or assistant surgeon; and after a futile attempt to make a career as a singer, he settled in Odessa about 1885 as a private teacher, remaining there until his death.

Davidovich was a frequent contributor to Russian newspapers on topics of general interest, and in Odessa he was influenced by Asher Ginzberg to turn his attention to Hebrew literature. His most notable effort in that line is his translation into Hebrew of Herbert Spencer's essay on education, with preface and explanatory notes, published, under the name "Ha-Ḥinnuk," by the Aḥiasaf Company (Warsaw, 1894). He also wrote two valuable articles on educational subjects in "Ha-Shiloaḥ" (vols. i., ii.).

Bibliography: *Ha-Shiloaḥ*, iii. 187.

H. R. P. Wi.

DAVIDS, ARTHUR LUMLEY: English Orientalist; born in London 1811; died from a sudden attack of cholera July 19, 1832. At an early age he applied himself more particularly to the study of mechanics, music, and experimental philosophy. At the age of fifteen he began the preparation of a "Bible Encyclopedia," at the same time making himself proficient in Turkish and in other foreign languages. Wishing to follow the legal profession, he entered the office of a solicitor, but found himself prevented as a Jew from proceeding to the bar. This prompted his devotion to the cause of the civil emancipation of the Jews, which he advocated in several articles addressed to the London "Times."

Davids' reputation as a scholar rests on his "Grammar of the Turkish Language," dedicated to the Sultan of Turkey, Maḥmud II., which, being the product of so youthful a scholar, evoked high appreciation and commendation.

Bibliography: *Asiatic Journal*, Dec., 1832; *Der Jude*, Jan., 1833; *The Hebrew Review*, i.; Morais, *Eminent Israelites*, s.v.

J. G. L.

DAVIDSOHN, BOGUMIL. See Dawison, Bogumil.

DAVIDSOHN, GEORG: German journalist; born at Danzig, Prussia, Dec. 19, 1835; died in Berlin Feb. 6, 1897. He was originally destined for a merchant's career, but in 1856 went to Berlin, and acted for various newspapers as reporter of events in the economic and business world. He joined the editorial staff of the "Berliner Börsen-Zeitung" in 1860, devoting himself mainly to the commercial department; but soon found opportunity for also exercising his literary gifts as a feuilletonist in the weekly supplement to this paper, which he founded under the title "Die Börse des Lebens." He made the review of musical events and the criticism of operas his specialty. In 1868 Davidsohn established the "Berliner Börsen-Courier," which he conducted till his death, retaining the position as its chief editor even after 1884, when it became the property of a joint-stock company.

Personally intimate with Richard Wagner, Davidsohn was the first advocate of his productions in the Berlin press. He was one of the founders of the first Berlin Wagnerverein, and subsequently became an enthusiastic advocate of the Wagnerian theatrical arrangements in Bayreuth, thus championing the composer's cause at a time when it met with general animosity and opposition.

Bibliography: Anton Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, pp. 36–37, Berlin, 1898; Richard Wrede and Hans von Reinfels, *Das Geistige Berlin*, pp. 64–65, Berlin, 1897; Ad. Kohut, *Berühmte Israelitische Männer und Frauen*, No. 12, p. 144, Leipsic, 1901.

S. B. B.

DAVIDSOHN, LEON: Russian publicist and translator; born at Kopil, government of Minsk, 1855. He was educated at an early age in the Talmud and the Hebrew language. His father confided him to a teacher who explained the Bible according to Mendelssohn's commentary. When Davidsohn was a boy of nine years he could write Hebrew verse. At the age of twelve he was sent to the yeshibah of Mir; two years later he went to Karelitz, where he studied the Talmud under his uncle Isaac Jehiel, rabbi of that town. At the age of fifteen, having been graduated as rabbi, he went to Minsk and began the study of Russian and of other secular subjects.

One of Davidsohn's articles about that time in the Hebrew paper "Ha-Ḳol," in which he exhorted the rich Russian Jews to found a school of Jewish science, made a great impression on the progressionists. In the same year he wrote for the same paper articles on the development of handicraft and agriculture among the Jews. From Minsk he went to Warsaw, where he graduated as doctor of medicine in 1888. He there made the acquaintance of the Polish writer Clemens Junosza, who asked him to translate into Russian Abramovich's "Die Kliatche" and "Masse'ot Binyamin ha-Shelishi." The latter work he translated also into Polish under the title of "Don Kiszot Zydowski." He practises medicine at Pruzhany, and continues to write articles for various Hebrew papers.

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, i. 15, Warsaw, 1895.

H. R. B. Ei.

DAVIDSOHN, ROBERT: German journalist; younger brother of Georg Davidsohn; born at Danzig April 26, 1853. He joined his brother on the editorial staff of the "Berliner Börsen-Courier," writing satirical critiques of actors, actresses, and singers. Worsted in an attack on Lilli Lehman, he soon after left Berlin. He then went to Italy to gather historical material, and soon made an enviable reputation in this new line of endeavor.

Davidsohn is the author of "Vom Nordkap bis Tunis," 1884; "Philipp II. August von Frankreich und Ingeborg," 1888; "Geschichte der Stadt Florenz," 1896; and an edition of the last-named work covering the thirteenth and fourteenth centuries, published in 1900.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1901, pp. 239–240; Kohut, *Berühmte Israelitische Männer und Frauen*, xii. 144.

S. E. Ms.

DAVIDSON, ANDREW B.: Professor of Hebrew and Oriental languages in New College, Edinburgh; born at Kirkhill, in the parish of Ellon, Aberdeenshire, Scotland, in 1831; died in Edinburgh Jan. 26, 1902. He was educated at the University of Aberdeen, graduating in 1849. He entered New College, Edinburgh, in 1852, to study for the ministry, and was licensed in 1857.

In 1858 Davidson became Hebrew tutor in New College. Here he produced an "Elementary Hebrew Grammar" (2d ed., 1896) and his "Hebrew Syntax" (1894).

In 1862 his first book on Job (ch. 1–14) was published by Williams & Norgate. When, in the following year, the chair of Hebrew fell vacant, Davidson was appointed professor by the unanimous vote of the Free Church Assembly. In 1871 he was chosen to be one of the Old Testament revision committee. Davidson was the author of a book on Job, published in 1884 as one of the "Cambridge Bible Series." For the same series he wrote the commentaries on Ezekiel, Nahum, Habakkuk, and Zephaniah. He wrote also in the series of handbooks published by T. & T. Clark a commentary on the Epistle to the Hebrews (1882); and he furnished many important articles for the "Bible Dictionary" edited by Dr. Hastings, among them "Covenant," "Eschatology of the Old Testament," "God," and "Prophecy."

T. F. H. V.

DAVIDSON, BENJAMIN: English Orientalist of Jewish birth; died 1871. He was a worker for the British Society for the Propagation of the Gospel Among the Jews, and when that institution founded in London (1847) a college for the training of its missionaries, he was appointed principal. He is the author of an "Analytical Hebrew and Chaldee Lexicon," "Syriac Reading Lessons, with Analysis," and "Chaldee Reading Lessons." He assisted in the editing of the "Englishman's Hebrew and Chaldee Concordance." His chief work, however, was posthumous—a "Concordance of the Hebrew and Chaldee Scriptures," London, 1876.

Bibliography: McClintock and Strong, *Cyc.* xii., *s.v.*

J. V. E.

DAVIDSON, ELLIS A.: English author and technologist; born at Hull 1828; died at London March 9, 1878. Going early to London, he attended the School of Design and the School of Art at South Kensington, and was one of the first art-teachers sent into the provinces by the Science and Art Department. For several years he was connected with the college at Chester. In 1866 Davidson was appointed principal art-master of the City Middle Class School, a position which he subsequently resigned in order to devote himself more completely to the production of a series of educational works especially devoted to technical training, in which he may be regarded as a pioneer. He was well known as a successful art-lecturer, having acquired great facility in speech and considerable skill with his pencil.

Davidson took an active interest in several communal movements, especially those intended to promote the intellectual development of the adult members of the Jewish industrial classes. He also delivered lectures under the auspices of the Teachers' Training Association, the Horological Society, and the Horse Guards. He produced a series of models for class-teaching of drawing, which were used in government and other schools.

Davidson was the author of a number of elementary works on drawing and popular hygiene, among which may be mentioned the following, all published in London: "Orthographics and Isometrical Projection," 1868; "Houses and What They Are Made Of," 1869; "Our Food: a Useful Book for Boys and Girls," 1870; "Drawing for Carpenters and Joiners"; "Gothic Stonework: History and Principles of Church Architecture," 1874; "The Amateur House-Carpenter."

Bibliography: *Jewish Chronicle* and *Jewish World*, London, March 15, 1878; Allibone, *Dict. of Authors*, s.v.

J. G. L.

DAVIDSON, THOMAS: Philosopher and lecturer; born of Presbyterian parents at Deer, near Aberdeen, Scotland, Oct. 25, 1840; died at Montreal, Quebec, Sept. 14, 1900. After graduating from Aberdeen University (1860) he successively held the positions of rector of the Grammar School of Old Aberdeen, teacher and professor in various places in England, Scotland, and America. He traveled extensively, and became a proficient linguist, acquiring a knowledge of French, German, Italian, Spanish, Greek, Latin, and Arabic. His ideal was to popularize knowledge among the masses, and with this end in view he founded the London Fabian Society, but lost interest in it when it drifted into socialism. His interest in St. Thomas Aquinas secured for him an invitation from the pope to proceed to Italy and assist in the preface to a new Vatican edition of the saint's works. He organized the Collegiate Institute of Canada and the Glenmore School for Culture Sciences at Keene in the Adirondack Mountains. Davidson's most successful work was in connection with the Educational Alliance in New York, where he attained wide popularity by a series of lectures on sociology. A special class was formed for Jewish young men and women, whom he introduced to the great writers on sociology and their problems. He aimed at founding among them what he called a "Breadwinners' College," but his work was cut short by his untimely death. His pupils have continued the classes, and annually honor his memory.

Among Davidson's many works are: "Fragments of Parmenides" (1869), and "The Parthenon Frieze and Other Essays" (1882). He introduced to English readers the philosophical system of Antonio Rosmini-Serbati, most of whose works he translated.

Bibliography: Appleton's *Annual Cyclopedia*, 1900, p. 57; *International Journal of Ethics*, xi. 440; *Who's Who in America*, 1900; *American Hebrew*, lxvii. 514, 585.

J. J. S.

DAVILA, DIEGO ARIAS: Minister and confidant of King Henry IV. of Castile; born of Jewish parents in Segovia; died in 1466. He, together with his family, embraced the Christian faith when Vincent Ferrer was preaching special sermons with a view to making converts. Drawn to the court of Juan II. of Castile by Alvaro de Luna, Davila, in conjunction with his former coreligionist Juan Pacheco, became both the farmer and the administrator of the royal taxes. In time he gained the confidence of the prodigal young king Henry to such a degree that the latter appointed him head of the royal audit office or minister of finance ("contador mayor").

To win popular favor both he and his wife showed themselves very generous toward the Church; nevertheless he was always considered a Jew. The author of the "Coplas del Provincial" addressed to Davila the following malignant couplet:

"A ti Diego Arias p . . .
Que eres é fuiste Judio,
É tienes gran señorio
Contigo non me disputo."

[TRANSLATION.]

"Diego Arias, thou wretched hypocrite,
A Jew thou wert and a Jew thou art.
Great is the power that is thine;
Hence to no dealings with thee I incline."

Toward his coreligionists Davila's attitude was for a long time cold and forbidding; only later, when it became his duty to appoint supervisors of the revenues in most of the cities, did he have recourse to Maranos. Furthermore, despite repeated decrees of the Cortes to the contrary, he appointed Jews as tax-farmers. The chief administrator of the ducal tax-revenues at the time was D. Moses Ẓarfati; Rabbi Abraham and Joseph Castellano were the farmers of the revenues in the bishopric of Roa from 1460 to 1462, and D. Moses of Briviesca the farmer of the revenues of S. Salvador de Oña in 1455. While the Jewish tax-farmers were very lenient, the Marano officials appointed by Davila showed themselves merciless, which drew upon them the enmity of the people to such an extent that D. Gomez Manrique, who possessed great influence, preferred charges against the minister, and in the "Advice" which he addressed to him ("Consejos à Diego Arias") he predicted for him a fate similar to that of Alvaro de Luna. With a king so frivolous and prodigal as Henry, Davila's situation was indeed very difficult and precarious; and he often found himself on the verge of being deposed. On one occasion, when he represented to the king that the conditions urgently demanded a curtailment of expenditure, the king replied in an imperious tone· "You speak as Diego Arias; I act as king."

The castle Puñorostro, together with the villages and hamlets connected with it, which, after its acquisition by him, he turned into an entailed estate, Davila transferred to his oldest son, **Pedro Davila,** whom he married to D. Maria de Mendoza, niece of the first Duke del Infantado and a grandchild of Marquis de Santillana. Pedro filled the same position as his father had at the court of Henry IV., until he was overthrown through the intrigues of Alonso de Fonseca.

Davila's second son, **Juan Arias Davila** (not "de Avila"), was Bishop of Segovia. Full of hatred against the Jews, he caused sixteen of them who had been accused of a ritual murder to be burned at the stake.

BIBLIOGRAPHY: Enriquez del Castillo, *Cronica de D. Enrique IV.* xx.; Amador de los Rios, *Hist.* iii. 128 *et seq.*, 168 *et seq.*; Grätz, *Gesch.* viii. 327.

G. M. K.

DAVIN, SOLOMON BEN DAVID, OF RODEZ: Astronomer; lived in the second half of the fourteenth century. He was a disciple of Immanuel of Tarascon (France). He translated from the Latin into Hebrew, under the title "Sefer Mishpeṭe ha-Kokabim," the astronomical and astrological work of Abu al-Ḥasan Ali ibn Abi Rijal, entitled "Al-Bari'" (The Excellent). This work was translated into Spanish, at the request of Alfonso X., by the physician Judah ben Moses Cohen in 1256, and from the Spanish back into Latin by Gilles de Thebaldis of Parma.

Davin's translation, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 1067), is accompanied by glosses, which begin with the abbreviated form of his name—אשדת המעתיק (= אמר שלמה דוין תלמיד), "And said Solomon Davin, the disciple, the translator." Davin also translated the astronomical tables of Paris, to which he added notes. This translation is still extant in manuscript (Munich MS. No. 343).

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 417 *et seq.*; Gross, *Gallia Judaica*, pp. 389, 626; Steinschneider, *Hebr. Uebers.* pp. 578 *et seq.*

G. I. BR.

DAVIS, ALFRED: Philanthropist; born in London 1811; died Jan. 6, 1870. Starting life as a general dealer, he soon commenced business on his own account; and his firm subsequently became one of the largest concerns in England as importers of foreign goods in the Birmingham and Sheffield trade.

Davis was an ardent worker in the cause of the advancement of the community, and was early associated with the Jews' Free School, of which he was treasurer for twenty-five years, and to which he contributed some munificent donations. He undertook the expense of the educational equipment of the teaching staff, and at his death bequeathed the sum of £30,000 ($150,000) to the institution. He was also a liberal supporter of Jews' College.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish Record*, London, Jan. 14, 1870.

J. G. L.

DAVIS, FREDERICK: Archeologist; born at Cheltenham 1843; died in London July 14, 1900. He was the eldest son of John Davis of Derby, and was educated at the Derby and Belper schools. Entering the engineering profession, he for some years was a partner in the Phœnix Foundry and Engineering Works at Derby. He devoted himself to archeological pursuits, and was elected a member of the council of the Society of Antiquaries and of the Silchester Excavation Committee. Davis wrote a history of the discoveries of the "Roman British City of Silchester," and also a work entitled "The Etymology of Some Derbyshire Race Names," and at the time of his death was preparing a work on "Misnomers."

BIBLIOGRAPHY: *Jewish Chronicle*, London, July 20, 1900.

J. G. L.

DAVIS, JAMES (OWEN HALL): English playwright and journalist; born about 1848. He was educated at University College, London, and took the degree of bachelor of laws in 1869. After devoting some years to the practise of law as a solicitor (1874–86), he abandoned it in favor of journalism. He was editor and proprietor of a society paper, "The Bat" (1885–87), and assistant editor of Galignani's "Messenger" in Paris (1888–90). For a time Davis interested himself in politics, contesting Dundalk in the Conservative interest at the election of 1890. He is the author of several comic operas which have had an enormous success, among them being "A Gaiety Girl," "An Artist's Model," "The Geisha," "A Greek Slave," and "Florodora." Since 1899 he has edited a weekly paper, "The Phœnix."

J. V. E.

DAVIS, MAURICE: English physician and philanthropist; born Oct. 8, 1821; died in London Sept. 29, 1898. Davis was one of the earliest English Jews trained for the medical profession. He was educated at King's College, London, where he had a distinguished medical career, gaining the first prize in medicine and clinical surgery, and filling several residential positions in the King's College Hospital. In 1887 he was placed on the commission of the peace for the county of Middlesex, and became justice of the peace for the new county of London. Davis served on the committee of the metropolitan branch of the British Medical Association and on the board of directors of the Society for the Relief of Widows and Orphans of Medical Men; he was a member of the Jewish Board of Guardians of the council of the Anglo-Jewish Association, and was an honorary medical officer of the Jewish Convalescent Home.

He produced some literary work, contributed to various specialist periodicals, and wrote some extravaganzas for the benefit of different charities.

Bibliography: *Jewish Chronicle*, Sept. 30, 1898.

J. G. L.

DAVIS, MIRIAM ISABEL: English painter; born in London, where, after making a tour of the galleries of Venice, Florence, and Rome, she began a systematic course of artistic study at the Bloomsbury School of Art. Her artistic career commenced in 1882, in which year she exhibited at the Society of Lady Artists. In 1887 a picture by her entitled "New Music" was hung at the Royal Academy; in 1889 she contributed to the Paris Salon; and since then has exhibited in every gallery of importance. Among her works are: "Winter Harmonies," 1887; "A Shady Seat," 1888; "The Last of the Season," 1889; "White and Gold," 1890 (exhibited at the New Gallery); "Pure Emblems of Pleasure," 1891 (Royal Academy); "Simplicité," 1892 (Paris Salon). From 1895 Miss Davis has been engaged in portrait painting, exhibiting often at the Society of Women Painters, of which she was one of the founders.

Bibliography: *Jewish World*, Nov. 24, 1899; *Jewish Year Book*, 5661.

J. G. L.

DAVIS, MYER DAVID: English educationist and writer; born in London 1830. He was educated at Jews' Free School, in which he ultimately became Talmud Torah master. Subsequently he was headmaster of the Gates of Hope School of the Spanish and Portuguese Jews. For two years (1873–1875) he was editor of the "Jewish World." After this, earning his living by private tuition, he devoted his leisure to research among the unpublished records of the preexpulsion history of the Jews of England. He has made an unrivaled collection of excerpts from the Latin and Hebrew records prior to 1290, which was published by the Anglo-Jewish Historical Exhibition of 1887 under the title "Shetaroth: Hebrew Deeds of English Jews" (London, 1888).

Bibliography: *Jewish Year Book*, 1902.

J.

DAVIS, NATHAN: Traveler and archeologist; born 1812; died at Florence Jan. 6, 1882. He spent many years of his life in northern Africa, and for some years lived in an old Moorish palace about ten miles from Tunis. Early in life he became converted to Christianity, and in 1852 he edited the "Hebrew Christian Magazine," becoming afterward a non-conformist minister. From 1856 to 1858 he was engaged on behalf of the British Museum in excavations at Carthage and Utica. He discovered numerous antiquities, including Roman mosaic pavements and Phenician inscriptions.

His publications are: "Tunis, or Selections from a Journal During a Residence in That Regency," Malta, 1841; "A Voice from North Africa," 1844; "Evenings in My Tent," 1854; "Ruined Cities Within Numidian and Carthaginian Territories"; "Carthage and Her Remains," 1861. He also published "Israel's True Emancipator," 1852, and "Arabic Reading Lessons," 1854.

Bibliography: *The Times*, London, Jan. 14, 1882; *Atheneum*, London, Jan., 1882; Martin, *Handbook of Contemporary Biography*.

J. G. L.

DAWISON (DAVIDSOHN), BOGUMIL: Actor; born at Warsaw May 15, 1818; died at Dresden Feb. 1, 1872. In his boyhood he earned a precarious living as itinerant correspondent for various firms, alternating this occupation with that of sign-writer; and then he obtained employment in the editorial office of the "Gazeta Warszawska," where his intelligence attracted the attention of the editor, Dr. Krugski, and where he rose to be dramatic critic. But the stage itself had such attractions for the youth that he began studying at the Warsaw Theatrical School (1835). On Nov. 30, 1837, Dawison appeared at the Polish Theater as *Gustav* in "Zwei Galeerensträflinge," and he obtained engagements in 1839 at Warsaw and Wilna. On Aug. 9, 1841, he made his German début as *Baron Sternhelm* in "Das Letzte Abenteuer," following with *Ferdinand* in Schiller's "Kabale und Liebe" and *Masham* in "Un Verre d'Eau." Dawison remained in Lemberg for five years, going thence in 1846 to Breslau, Brieg, and Stettin.

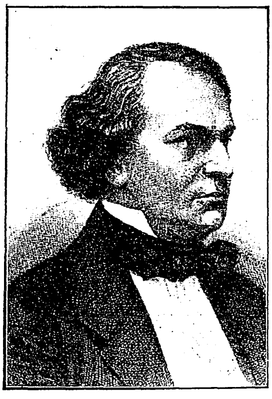

Bogumil Dawison.

His next appearance was on Feb. 13, 1847, at Hamburg, where a year later he married Wanda von Ostaja-Starzewska. In 1849 he starred in Vienna, and on Nov. 6 signed a six-year contract with Heinrich Laube. The latter developed Dawison's latent powers and made him the greatest character-actor on the German stage.

Two years before his contract with Laube had expired, Dawison went to the Hof-Theater in Dresden, where he became the rival of the local favorite, Emil Devrient. Numerous bickerings ensued, and Dawison departed for Munich, whence he went to Berlin (1855–56). He appeared in Paris at the celebration of the one hundredth anniversary of Schiller's birth (1859), and on reciting the entire third act of "Don Carlos" was acclaimed by the French as the greatest exponent of classic declamation.

In 1864 Dawison starred Germany, and in 1866 he went to the United States. He played seventy-six times while there, earning for himself $50,000. On his return his memory gave way, and a few months later he became a raving maniac. He died while in a paroxysm.

His best rôles were *Mephisto, Franz Moor, Marc Antony, Hamlet, Alba, Don Carlos, Charles V., Riccaut de la Marlinière, Harleigh, Stephan, Foster, Molière, Morinelli, Richard III., Lear*, and *Othello*. For the Polish stage Dawison wrote some dramas and comedies, among them "Nasz Antos," Warsaw, 1835, and "Noc i Poranek" (after Bulwer's novel "Night"), Warsaw, 1844.

Bibliography: A. von Wurzbach, *Lexikon*, xi., Vienna, 1871; Ludwig Hartmann, in the *Deutscher Bühnen-Almanach*, pp. 128–139, Berlin, 1873; *Allgemeine Deutsche Biographie*, iv. 787–789; *Encyklopedja Powsiechna*, iv., *s.v.*, Warsaw, 1899.

H. R. E. Ms.

DAX: Town in the department of Landes, France, with a population of 11,000. The number of Jews residing there is not sufficient to form a congregation. The Conseil d'Etat, Nov. 20, 1684, decreed the expulsion of the Jews from Dax, the list accompanying the decree mentioning three Portuguese families: Fernandes, Flores, and Léon.

Bibliography: Cardozo de Bethencourt, *Trésor des Sephardim*, in *Rev. Et. Juives*, xxv. 241; H. Léon, *Histoire des Juifs de Bayonne*, p. 206, *passim*.

G. C. de B.

DAY (Hebrew, "yom"): In the Bible, the season of light (Gen. i. 5), lasting "from dawn [lit. "the rising of the morning"] to the coming forth of the stars" (Neh. iv. 15, 17). The term "day" is used also to denote a period of twenty-four hours (Ex. xxi. 21). In Jewish communal life part of a day is at times reckoned as one day; *e.g.*, the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time. The day is reckoned from evening to evening—*i.e.*, night and day—except in reference to sacrifices, where daytime and the night following constitute one day (Lev. vii. 15; see Calendar). "The day" denotes: (*a*) Day of the Lord; (*b*) the Day of Atonement; (*c*) the treatise of the Mishnah that contains the laws concerning the Day of Atonement (see Yoma and Sabbath).

E. G. H. M. F.

DAY OF JUDGMENT (יום הדין): Name given to the first of Tishri, as being the New-Year's Day. In the Bible the Day of the Blowing of the Trumpet is the first day of the seventh—Sabbatical—month (Lev. xxiii. 24), and no mention is made of the Day of Judgment. The "day of God," in the sense of a time of divine judgment of the wicked, is the one that will appear at the end of days (see Day of the Lord; Eschatology); and a description of the divine judgment in heaven is found in Dan. vii. 9, 10, 22, where the "Ancient of days" is depicted as sitting upon the throne while the books are opened before Him. This description is also found in the apocryphal books. Of a specific day in the year on which God holds judgment over the world, no trace is found in pre-Talmudic literature. Philo, in his treatise on the festivals, calls New-Year's Day the festival of the sacred moon and feast of the trumpets, and explains the blowing of the trumpets as being a memorial of the giving of the Law and a reminder of God's benefits to mankind in general ("De Septennario," § 22). The Mishnah R. H. i. 2 contains the first known reference to the Day of Judgment. It says: "Four times in the year the world is judged: On Passover a decree is passed on the produce of the soil; on the Pentecost, on the fruits of the trees; on New-Year's Day all men pass before Him [the Lord] כבני מרון [an expression rendered by the Amoraim "like young lambs" (see "'Aruk," *s.v.* בני מרון and אמר)]; and on the Feast of Tabernacles a decree is passed on the rain of the year."

This Mishnaic dictum is amplified in the Tosef. R. H. i. 11–13. Besides the Psalm (xxxiii. 15) quoted in regard to New-Year's Day, Ps. lxxxi. 4–5 is quoted, and then follows R. Akiba's dictum:

> "On the [second] Passover day the barley-offering is an invocation to God for the blessing of the soil's produce; the firstlings brought on Pentecost are an invocation for the blessing of the fruits of the trees; and the libation of water on the Feast of Tabernacles is an invocation for blessing through rain. On New-Year's Day the threefold prayer should be recited, the first extolling God as King, 'Malkiot'; the second imploring God's remembrance for the good of man, 'Zikronot'; and the third referring to the trumpet's blasts, 'Shofarot.' For on New-Year's Day all men are judged; and the decree is sealed on the Day of Atonement."

R. Jose says, with reference to Job vii. 18, "Man is judged every day"; while R. Nathan explains it as "God judges man every moment" (R. H. 16a; Yer. R. H. i. 57a).

While the views of both R. Jose and R. Nathan seem to contradict that held by their master Akiba, the latter's has been universally received, and has found expression in the New-Year's liturgy which, while called "Teḳi'ata de-Rab" (Yer. R. H. i. 57a; Pes. xxiii. 150a) is by no means a composition of Rab's, but is "the Teḳi'ah liturgy fixed in Rab's school-house," and is of Essene origin (R. H. 32b, ותיקים; see Joel, "Notizen," p. 30, Breslau, 1873;

Liturgy; Essenes). As is shown from the Mishnah quoted, the first of Tishri was known only by the name of "New-Year" (see also Atonement, Day of; New-Year).

K. F. R.—K.

DAY OF THE LORD (יום ה׳): An essential factor in the prophetic doctrine of divine judgment at the end of time (see Eschatology), generally, though not always, involving both punishment and blessing. It is identical with "that day" (היום ההוא: Isa. xvii. 7, xxx. 23, xxxviii. 5; Hos. ii. 18; Micah ii. 4, v. 10; Zech. ix. 16; xiv. 4, 6, 9), "those days" (Joel iii.1), "that time" (העת ההיא: Jer. xxxi. 1, R. V.; xxx. 25, Hebr.; Zeph. iii. 19, 20), or simply "the day" (Ezek. vii. 10), or "the time." On the supposition that Genesis reflects the nation's earliest hopes—denied by the critical schools—the promises given to the Patriarchs of ultimate blessings upon Israel and, through Israel, upon mankind (Gen. xii. 2, 3; xvii. 2, 4, 5, 6; xxvi. 3, 4; xxvii. 29; xxxii. 12), may be taken for the primitive germ of the idea. The original conception was probably that of the day on which Yhwh manifests Himself as the wielder of thunder and lightning, as the devastator who shatters the powers opposing Him; and this was in historical times transformed into the day when He would smite Israel's foes (compare Isa. xiii. 6; Ezek. xxx. 3). But in the eighth century B.C. Amos is found sounding a decided warning against his people's expectation that simply because they are Yhwh's people the "day of Yhwh" will bring requitement on Israel's enemies alone. It will be an occasion of visiting wrong-doing both within and without Israel. "I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos v. 18; viii. 9).

In Amos the punitive aspect of "the day" is dominant; ix. 8–15 is held to be exilic by most modern commentators; but see Driver, "Joel and Amos," pp. 119–123 (Amos iii. 2, v. 18, viii. 9). The day is "darkness and not light" (v. 18). Amos' contemporary Hosea does not use the phrase, but he expresses the idea of a judgment to come along lines identical with those found in Amos (Hosea x. 8, xiii. 16). Isaiah, too, strikes in the main the note of gloom. Israel and Judah both feel the weight of divine wrath provoked by their unrighteousness (Isa. i. 10–17, 21–26; ii. 19–21; iii. 1–15; v. 8–24). But this will show Yhwh's power. He will be exalted (ii. 11–17). The judgment cometh suddenly with earthquakes and thunder and tempest and whirlwind and the flame of a devouring fire (xxix. 6). Still through this terrible process, like the purifying of silver, the nation will be restored on a basis of righteousness (i. 24–26). Isaiah's horizon is national. The foreign nations, too, will be judged, but only in relation to Israel. The kingdom is Israel's alone (this is on the theory that the Messianic passages, except Isa. i. 24–26, are of a later age; see Cheyne, Duhm, Hackmann, G. A. Smith, and others; Hastings, "Dict. Bible," ii. 488). Micah, too, emphasizes the doom of Jerusalem as *the* feature of the end-time (iii. 12).

In the latter half of the seventh century B.C. (Nahum, Habakkuk, and Zephaniah) the idea that "that day" will see the punishment of wicked Assyria in behalf of righteous Israel finds expression. This view thus contains a new ethical element; it is not, as formerly in the popular conception (see above), the *natural* relation of Israel and Yhwh that brings wrath upon Israel's enemies, but it is because Israel is righteous (צדיק), and Assyria, or non-Israel, is wicked (רשע; Hab. i. 4, 13). Judgment and consequent destruction fall on the "Gentiles," not on Israel. There is here the first intimation of a world-judgment in connection with "the day," an aspect that becomes thenceforth more and more prominently emphasized. Zephaniah, indeed, puts it strongly, but with the significant addition that a righteous remnant of Israel will survive the day ("judgment" on Jerusalem—i. 8–13; on Philistia, Ethiopia, Assyria—ii. 1–6; "on the nations"—iii. 8; on the earth's inhabitants—i. 2, 3). The day of Yhwh is a day of trouble, distress, and desolation; of supernatural terrors and of darkness and thick darkness (i. 14–18). The assembled nations are destroyed by Yhwh's anger (iii. 8). The enemies of Israel who are to be punished are, in Zephaniah's conception, no longer definite peoples, as they were for Isaiah (see above); they are the גויים generally, and the instruments of God's punitive power are a mysterious if not mythical people—the "invited guests" of Yhwh (קראין, i. 7).

During the Exile.

In the Exile the conception underwent further amplifications. Judgment is held to deal with individuals. As a result a righteous congregation (not nation) was to emerge to form the nucleus of the Messianic kingdom. This kingdom was to have its prelude in the day of Yhwh, meting out individual retribution (Jer. i. 11–16; xxiii. 7, 8; xxiv. 5, 6; xxv. 15–24, 27–33; xxxvi. 6–10), which will lead to change of heart (xxiv. 7; compare xxxii. 39); a new heart and a new covenant (xxxi. 33, 34). The blessings of the new conditions will be participated in by the nations (iii. 17; xii. 14, 15; xvi. 19). Only the impenitent will be destroyed (xii. 16, 17).

Ezekiel's vision enlarges on details. A universal uprising of the nations under Gog is one of the incidents (compare Ezek. xxxviii., xxxix.; Zeph. i. 7). With this the climax in the development of the idea of the day of Yhwh seems to have been reached. Henceforth the thought of judgment (= day of Yhwh) disappears almost entirely, and is succeeded by a universal Messianic kingdom, preceded not by a day of wrath, but by the missionary zeal of righteous Israel and the spontaneous conversion of the nations (see Messiah).

After the Exile.

Of the post-exilic prophets only Malachi lays great stress on the element of judgment. The Temple is central to his religious construction. To it Yhwh will come suddenly, but a messenger will prepare for His coming for judgment. Before that "great and dreadful day" Elijah will "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 23, 24 [A. V. 5, 6]). This judgment (in Hag. ii. 21–23, it is destructive for the nations) is only on Israel (*ib.* ii. 17; Mal. iii. 3, 5, 13 *et seq.*). The day "burns as a furnace"; it destroys "all the proud and the workers of iniquity."

In apocalyptic writings, however, the day of

Yhwh reappears. Joel (400 B.C.) reverts to it. The valley of Jehoshaphat is the place of judgment. The nations are gathered, judged, and annihilated (Joel iii. 1, 2, 12). Yhwh is Israel's defender (iii. 2). Israel is justified, but it is Israel purified (ii. 25-27, 28, 29; iii. 16, 17). Before "the day" all Israel is filled with the spirit of God (ii. 28, 29). Nature announces its approach (ii. 30, 31). As in Joel, so in all apocalyptic visions the idea is prominent that the day of Yhwh (= of judgment) marks evil's culmination, but that Israel and the righteous will be supernaturally helped in their greatest need. Faintly foreshadowed in Ezekiel, this thought is reproduced in various ways, until in Daniel (vii. 9, 11, 12, 21, 22; xii. 1) it finds typical expression, and is a dominant factor in Jewish apocalyptic writings and Talmudic eschatology (see Apocalyptic Literature, *s.v.* Book of Enoch; Daniel; Day of Judgment; Eschatology).

Regarding the name "Day of the Lord" given by Christianity to Sunday, see Didascalia; Resurrection from the Dead; Sunday. Regarding the Talmudic day of God in the sense of "millennium," see Millennium.

Bibliography: The commentaries to the prophetical passages quoted; R. H. Charles, *A Critical History of the Doctrine of a Future Life*, London, 1899; Smith, *The Day of the Lord*, in *American Journal of Theology*, 1900.

E. G. H.

DAYS, LUCKY AND UNLUCKY. See Superstition.

DAYYAN, ABRAHAM BEN ISAIAH: Turkish rabbi; lived at Aleppo, Asiatic Turkey, in the first half of the nineteenth century. He wrote "Shir Ḥadash" (A New Song), an Arabic glossary on the Psalms (Leghorn, 1841); "Zikron ha-Nefesh" (Remembrance for the Soul), ethical discourses arranged in alphabetical order (*ib.* 1842); and a work in two parts: the first, "Holek Tamim" (He Who Walks in Uprightness), similar in character and arrangement to the preceding; the second, "Po'el Ẓedek" (He Who Acts Justly), responsa (*ib.* 1850). At the end of the last-named work the author gives a history of Aleppo, or, as he calls it, Aram Ẓobah, from its conquest by David to the present time.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 132, 206.

L. G. M. Sel.

DAYYENA. See Diena.

DEAD BODY. See Impurity.

DEAD, DUTY TO THE: The dead, free from all obligation (Shab. 30a), have many claims upon the living. "Their wish must be respected and fulfilled" (Giṭ. 14b; Maimonides, "Yad," Zekiyah, viii. 2, xiii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 125, 8). "It is unlawful to speak evil of the dead" (Ber. 19a; Mordecai Yoma, ii. 1196; Hagahot Asheri Ta'anit, iii. 64; compare Diogenes Laertius, "Chinon," i. 3, 70, whence the Latin proverb "De mortuis nil nisi bonum"). It is a transgression of the Law (Deut. xxi. 23) not only to leave the dead unburied (see Burial), but also to do anything which may disfigure or desecrate the dead (נוול המת) (Yer. Sanh. vii. 3: Yer. Soṭah iii. 19b; see Cruelty). For this reason a post-mortem examination was forbidden by R. Akiba (B. B. 154a, b; compare Ḥul. 11b), although anatomical knowledge was obtained by occasional post-mortem examinations such as are mentioned in Ber. 45a (compare Nid. 30b). In fact disrespectful treatment of a dead human body, as, for instance, placing the bones in a sack and loading them upon a beast, instead of carrying them reverently to their last resting-place, is regarded as inhuman (Ber. 18a). See also Burial Societies; Cemetery; Funeral Rites; Post-Mortem Examinations.

"Every act of kindness done to the dead is called 'ḥesed shel emet' [= "true unselfish love"] because the hope of compensation is excluded" (Gen. R. xcvi.).

In case the dead was offended in his lifetime, his pardon is to be solicited at the grave by the offender in the presence of ten persons (Yoma 87a; Yer. Yoma viii. 45c); this is called asking "meḥilah." Particularly should the memory of the righteous be held in honor, and his name when mentioned be blessed (Ps. cxii. 6; Prov. x. 7; Yoma iii. 11; Pesiḳ. R. 12; Midr. Teh. to Ps. cxviii. 1; Gen. R. xlix.; Midr. Shemuel i.). For this reason the names of good men, and especially of parents, were preserved by being given to children (Haggadah Shab. i. 17; see Zunz, "Z. G." p. 318). When mentioned, the name of the dead, especially of parent or teacher, is to be accompanied by some formula of blessing upon his memory (Ḳid. 31b; see Eulogy; Zunz, *l.c.* pp. 320-348). See also Jahrzeit; Ḳaddish; Levirate.

Bibliography: Zunz, *Zur Geschichte und Literatur*, 1845, pp. 317-458; Landshut, *Seder Biḳḳur Ḥolim, Ma'abar Yaboḳ*, Introduction, Berlin, 1857.

K.

DEAD SEA: Lake in southeast Palestine, and one of the curious natural phenomena of the earth. It occupies the lowest part of the great depression which extends from northern Palestine to the Gulf of Akabah. At its most northerly point 150 meters above the level of the Mediterranean, the depression south of the Dead Sea rises to a height of 240 meters. The surface of the Dead Sea is 394 meters, and its greatest depth not less than 793 meters, below the level of the Mediterranean. Therefore the present formation of the basin prohibits any outflow, and geological investigations have shown that there never was one. The Jordan pours daily 6,000,000 tons of water into the Dead Sea; but since about an equal amount is daily evaporated, the level remains nearly the same, varying only from 4 to 6 meters with the change of seasons. Owing to this evaporation, to the mineral character of its own basin, and to the constant addition of saline elements from the Jordan, the water of the Dead Sea contains a large proportion of mineral matter, chiefly salt, chlorids of magnesium and calcium. It is consequently bitter to the taste and has an oily consistency. It is likewise extremely buoyant. The human body floats well out of the water, and diving is almost impossible. With the exception of some microscopic protophytes—namely, fresh-water diatoms and pathogenic microbes—nothing can live in the waters of the Dead Sea. Even salt-water fish die in it, and the bodies of fresh-water fish carried down by the Jordan float on the surface in great numbers. It is not true, however, that birds

Composition of the Water.

flying over the sea die. Another peculiarity is the amount of asphalt that floats in large quantities on the surface. This is probably due to the great prevalence of sulfur on the shores.

Description of Vicinity.

The Dead Sea is enclosed east and west by mountain ridges, which, forming to the northwest the headland Ras Feshkhah, descend abruptly into the water. Elsewhere on the west the ridges are separated from the sea by a barren strip of land, of which the only cultivable part lies below the spring Engedi. On the east the mountains descend precipitously to the water's edge, except where a fertile little plain marks the mouths of a wadi. In the southern part, at the mouth of the Wadi beni Hammad, there is an extensive level stretch, forming the large peninsula Al-Lisan. This peninsula—which in its southern extremity is rich in salt—divides the sea into two unequal parts; the smaller and shallower in the south, and the larger in the north, where the sea is deeper. On the southern shore of the sea is an open barren plain, Al-Sabkhah, the brown soil of which is flecked with salt. Toward the west rises a high ridge, Jabal Usdum, which is composed almost entirely of salt.

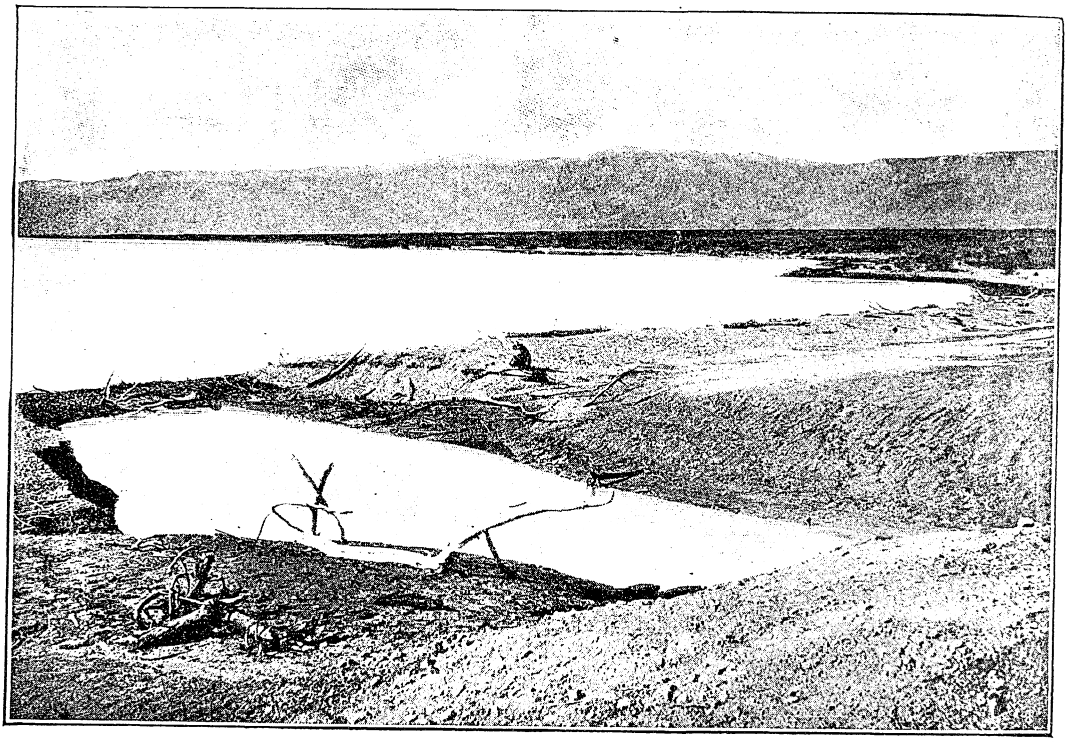

View of the Dead Sea.
(From a photograph by Bonfils.)

The Dead Sea, known at present as "Bahr Luṭ" (Lot's Sea), is called in the Old Testament "Sea of Arabah" (R. V. Deut. iii. 17; Josh. xii. 8), "East" or "Eastern Sea" (Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8) and "Salt Sea" (Gen. xiv. 3). The Talmud refers to it as "Salt Sea," or the "Sea of Sodom"; and Josephus and Pliny call it "Lake Asphaltites."

Names Given to It.

The name "Dead Sea" is used by Pausanias, Justin, and the Church Fathers. Josephus ("B. J." iv. 8, § 4) mentions the salty taste of its water, the impossibility of diving in it, its change of color, and the great floating blocks of asphalt, which were used for calking ships and for medicinal purposes. Similar descriptions are given by Tacitus ("Hist." v. 6) and Pliny ("Hist. Naturalis," v. 15). The Talmud (Shab. 108b) mentions the density of the water, and says that a bath in the Dead Sea is considered good for certain ills, especially diseases of the eye, although the salt extracted from the sea was considered noxious to the eyes (Ḥul. 105b). Because of the poisonous air about the sea no ship sailed on it (Hirschensohn, "Sefer Sheba' Ḥokmot," 1888, p. 173).

References to It in Old Testament.

The destruction of the five cities of Sodom, which, according to the Old Testament, were near the Dead Sea (Gen. xiv. 3), is intimately connected with the geological history of the region. After the great depression of the Jordan valley, with its southern continuation, had been formed, it became the basin of a mighty sea during the heavy rains of the diluvian epoch. The surface of this sea—which stretched from the watershed of the Araba valley, south of the Dead Sea, to the Sea of Galilee—was 426 meters above the present level of the Dead Sea, and about 30 meters above that of the

History of Its Formation.

Mediterranean. Traces of fresh-water vegetation show that the water did not then contain nearly so much salt as at present. It became salty as it sank, leaving that great deposit of salt to the south, of which the Jabal Usdum is a remnant. A second rising of the water produced the high terraces lying south of the sea and extending along both sides of the Jordan; and a third gave rise to the lower terraces lying in front of the others. Blanckenhorn conjectured that an earthquake depressed the bottom of the valley south of the sea, where the five cities were situated, causing the salt sea to flood it. He sees a connection between the asphalt pits of the valley of Siddim and the large amount of asphalt in the southern part of the sea, and thinks that an earthquake might have freed the gases of petroleum and asphalt confined in the earth. These could easily have become ignited, thus causing the catastrophe. The event would naturally have been preserved by tradition; and it does actually figure in extra-Biblical accounts. Justin attributes to it the separation and emigration of the Canaanitish tribes.

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E. G. H. F. Bu.

DEAF AND DUMB IN JEWISH LAW: In Jewish legislation deaf and dumb persons are frequently classed with minors and idiots, and are considered unable to enter into transactions requiring responsibility and independence of will. They are regarded as irresponsible persons in the eye of the law, and in many cases their claims upon others, or the claims of others upon them, have no validity. Still, to preserve peace and order, the Rabbis made special provisions for this class in civil, criminal, and ritual cases.

As Witnesses.

The deaf-mute, as well as the deaf or the mute, was not competent to be a witness to any transaction: for all testimony was given by word of mouth, and the witnesses had to be able to hear the exhortation of the court. There was only one exception to this rule, and that was in the case of an ‘AGUNAH, where the testimony of deaf-mutes was sufficient to warrant her remarriage. No oath could be administered to deaf-mutes, nor could an oath be administered through charges brought by them (Maimonides, "Yad," To‘en, v. 12; Shulḥan ‘Aruk, Ḥoshen Mishpaṭ, 96, 5). To a dumb person, however, an oath could be administered, either by his writing out the formula of the oath above his signature, or by his assenting to the oath read before him by nodding his head in approval (Eisenstadt, "Pitḥe Teshubah," Shulḥan ‘Aruk, *ad loc.*).

A deaf-mute who caused bodily injury to another person, or whose ox gored a man, could not be punished by the court, although an injury to him or to his possessions was punishable. The court, however, had to appoint a trustee for the ox that proved itself to be mischievous; and this trustee was then held responsible (B. Ḳ. 39a, 87a; "Yad," Nizḳe Mamon, vi. 3; *ib.* Ḥobel, iv. 20; Ḥoshen Mishpaṭ, 406, 5, and 424, 8).

The uninterrupted possession of real estate for three years, which, according to Jewish law, established one's claim to the land, was of no avail when the property belonged to a deaf-mute, or when the deaf-mute was the holder (To‘en, xiii. 2; Ḥoshen Mishpaṭ, 149, 18).

The deaf-mute or the deaf, after he had satisfied the court as to his full understanding of the transaction under consideration, could buy and sell movable goods, but not real estate. The dumb, however, who was not deaf, might transact business and make gifts, even in real estate (Giṭ. 59a, 71a; "Yad," Mekirah, xxix. 2; Ḥoshen Mishpaṭ, 235, 17–19).

Since the deaf-mute had no legal power of acquiring property, if he found anything he was not entitled to the possession of it, and any one might take it away from him. The Rabbis, however, considered this an act of robbery; and in order to preserve the peace of the community, they decided that such property must be returned to him (Giṭ. 59b; "Yad," Gezelah, xvii. 12; Ḥoshen Mishpaṭ, 270, 1).

Marriage.

According to Biblical law as interpreted by the Rabbis, the marriage of a deaf-mute was not valid; yet the Rabbis sanctioned such a marriage when contracted by signs. Since this was merely a rabbinical provision, it had not the same validity as a perfect marriage; and many complications often arose therefrom (Yeb. 112b; "Yad," Ishut, iv. 9; Shulḥan ‘Aruk, Eben ha-‘Ezer, 44, 1). A male deaf-mute was not permitted to perform the levirate ceremony ("ḥaliẓah"); nor could this ceremony be performed in the case of a deaf-mute woman (Eben ha-‘Ezer, 172, 11).

Just as the male deaf-mute could marry by signs, so also could he divorce his wife by signs. The questions put to him in order to determine his full knowledge of the transaction, were at least three in number, two of which required a negative and one a positive answer, or vice versa. The deaf-mute and the mute were examined in the same manner, and a divorce was then granted by the court. But if at the time of marriage the husband had been perfectly sound, and he had become deaf and dumb after his marriage to the woman, the law did not permit him to divorce his wife (Yeb. 112b; "Yad," Gerushin, ii. 16, 17; Eben ha-‘Ezer, 121, 5, 6).

In the case of a deaf-mute who was permitted to divorce his wife by signs, the court gave to the divorced woman, in addition to the regular bill of divorce ("geṭ"), a note which read as follows:

> "On the day . . .—we, the undersigned, members of the court, sitting in a court of three, being of one mind—there came before us . . ., who made us understand by signs that he wished to divorce . . ., who was married to him by signs; and when he thus explained to us his intention by signs, we wrote this bill of divorce by which she becomes entirely divorced and free to be married to any man that she may desire, and none shall hinder her from that day forever. And this shall be unto her a

bill of dismissal, a document of release, and a letter of freedom according to the institutions of the Rabbis, and she shall be permitted to marry any man" (Eisenstadt, "Pitḥe Teshubah," *ad loc.* quoted from the code of R. Terveham).

In ritual matters, similar restrictions were placed upon deaf-mutes. The deaf-mute and the deaf could not discharge the religious obligation of an Israelite to hear the blowing of the shofar on New-Year's Day, by blowing it before him, while the mute might do so (R. H. 29a; "Yad," Shofar, ii. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 589, 2). The same law prevailed in reference to the reading of the Book of Esther ("Megillah") on Purim (Meg. 19b; "Yad," Megillah, i. 2; Oraḥ Ḥayyim, 689, 2).

The deaf-mute was not permitted to slaughter an animal; but if he did slaughter one, and others saw that it was done in accordance with the prescribed rules, its flesh could be eaten. Neither was the deaf allowed to slaughter; but if he did slaughter an animal, although no one saw him do it, its flesh could also be eaten. The mute might slaughter, if some one pronounced the blessing for him (Ḥul. 2a; "Yad," Sheḥiṭah, iv. 5, 9; Shulḥan 'Aruk, Yoreh De'ah, i. 5 and 7).

Bibliography: Bloch, *Der Vertrag*, ch. ii., Budapest, 1893; Mielziner, *Jewish Law of Marriage and Divorce*, p. 70, Cincinnati, 1884.

L. G. J. H. G.

DEAF-MUTISM: Disease of the ear, generally beginning in infancy, causing deafness and consequent dumbness. As with blindness, Jews, at any rate in modern times, have shown a marked tendency toward deaf-mutism—in the general proportion, as compared with non-Jews, of two to one. The following table indicates this:

Place.	Time.	Christians per 10,000.	Jews per 10,000.	Authority.
Prussia...	1881	8.85	14.38	"Zeit. Stat. Bureaus für Preussen," 1882, p. 190.
Berlin....	1880	4.52	6.66	Leibrecht, quoted by Hartmann, "Taubstummheit und Taubstummbildung," 1880, p. 48.
Bavaria..	1879	9.0	18.16	Hartmann, *l.c.*
Holland..	1870	3.36	7.67	Eulenberg, "Realencyc." *s.v.* "Blutverwandschaft."
Baden....	1870	...	12.12	*Ibid.*

There appears to be no distinction between the liability of Jews and of Jewesses in this regard, though the proportion of females so afflicted is slightly less among both Jews and non-Jews. There is some evidence to show that the liability is racial, or at any rate congenital. A. Guttstadt ("Verbreitung der Blinden und Taubstummen im Preussischen Staate," p. 139) points out that the proportion of those who became deaf and dumb after birth is practically the same among Jews and Christians—3.2 as against 2.7; whereas there were 6.5 per 10,000 congenitally deaf among Jews as against only 3.4 among Christians.

The reasons for this inferiority among Jews are probably their continued residence in towns and cities, their general tendency to nervous diseases, possibly the result of continued persecution, and their tendency to consanguineous marriages. Thus, in 1882, of the twenty-eight families represented among the inmates of the Jews' Deaf and Dumb Home, London, the three families resulting from first-cousin marriages had an average of three deaf-mutes among them, whereas among the rest only an average of 1.2 was found (Twelfth Report, p. 16).

As the Jews have suffered most from this disease, it is perhaps only natural that they should have done much to alleviate it. Jacob Rodriguez Pereire was the first to invent a means of training deaf-mutes to utter articulate sounds, and thus prevent their depending upon signs. His method has been the foundation for all modern improvement, and has been reintroduced during the present generation, the chief exponent of the method in England being also a Jew, Mr. J. Van Praagh.

Bibliography: Hartmann, *Taubstummheit und Taubstummbildung*, p. 48, Stuttgart, 1880.

J.

DEATH, ANGEL OF.—Biblical Data: In the Bible death is viewed under form of an angel sent from God, a being deprived of all voluntary power. The "angel of the Lord" smites 185,000 men in the Assyrian camp (II Kings xix. 35). "The destroyer" ("ha-mashḥit") kills the first-born of the Egyptians (Ex. xii. 23), and the "destroying angel" ("mal'ak ha-mashḥit") rages among the people in Jerusalem (II Sam. xxiv. 15). In I Chron. xxi. 15 the "angel of the Lord" is seen by David standing "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." Job (xxxiii. 22) uses the general term "destroyer" ("memitim"), which tradition has identified with "destroying angels" ("mal'ake ḥabbalah") (Bacher, "Ag. Pal. Amor." iii. 279, note 9), and Prov. xvi. 14 uses the term the "angels of death" ("mal'ake ha-mawet"). See Demonology.

The Rabbis found the angel of death mentioned in Ps. lxxxix. 45 (A. V. 48), where the Targum translates: "There is no man who lives and, seeing the angel of death, can deliver his soul from his hand" (compare also Targ. to Job xviii. 13; Ps. xci. 5; Hab. iii. 5). Eccl. viii. 4 is thus explained in Midr. R. to the passage: "One may not escape the angel of death, nor say to him, 'Wait until I put my affairs in order,' or 'There is my son, my slave: take him in my stead.'"

——**In Rabbinical Literature:** The angel of death occurs very frequently in rabbinical literature.

Where the angel of death appears there is no remedy (Ned. 49a.; Ḥul. 7b). If one who has sinned has confessed his fault, the angel of death may not touch him (Tan., Balaḳ, ed. Buber, 139). God protects from the angel of death (Gen. R. lxviii.). By acts of benevolence the anger of the angel of death is overcome; when one fails to perform such acts the angel of death will make his appearance (Derek Ereẓ Zuṭa, viii.). The angel of death receives his order from God (Ber. 62b). As soon as he has received permission to destroy, however, he makes no distinction between good and bad (B. Ḳ. 60a). In the city of Luz the angel of death has no power, and when the aged inhabitants are ready to die they go outside the city (Soṭah 46b; compare Sanh. 97a). A legend to the same effect existed in Ireland in the Middle Ages ("Jew. Quart. Rev." vi. 336).

The angel of death was created by God on the

Form and Functions.

first day (Tan. on Gen. xxxix. 1). His dwelling is in heaven, whence he reaches earth in eight flights, whereas pestilence reaches it in one (Ber. 4b). He has twelve wings (Pirḳe R. El. xiii.). "Over all people have I surrendered thee the power," said God to the angel of death, "only not over this one which has received freedom from death through the Law" (Tan. to Ex. xxxi. 18; ed. Stettin, p. 315). It is said of the angel of death that he is full of eyes. In the hour of death he stands at the head of the departing one with a drawn sword, to which clings a drop of gall. As soon as the dying man sees the angel, he is seized with a convulsion and opens his mouth, whereupon the angel throws the drop into it. This drop causes his death; he turns putrid, and his face becomes yellow ('Ab. Zarah 20b; in detail, Jellinek, "B. H." i. 150; on putrefaction see also Pesiḳ. 54b; for the eyes compare Ezek. i. 18 and Rev. iv. 6). The expression "to taste of death" originated in the idea that death was caused by a drop of gall ("Jew. Quart. Rev." vi. 327; see Death, Views of).

The soul escapes through the mouth, or, as is stated in another place, through the throat; therefore the angel of death stands at the head of the patient (Jellinek, *l.c.* ii. 94, Midr. Teh. to Ps. xi.). When the soul forsakes the body its voice goes from one end of the world to the other, but is not heard (Gen. R. vi. 7; Ex. R. v. 9; Pirḳe R. El. xxxiv.). The drawn sword of the angel of death, mentioned by the Chronicler (I. Chron. xxi. 15; comp. Job xv. 22; Enoch lxii. 11), indicates that the angel of death was figured as a warrior who kills off the children of men. "Man, on the day of his death, falls down before the angel of death like a beast before the slaughterer" (Grünhut, "Liḳḳuṭim," v. 102a). R. Samuel's father (*c.* 200) said: "The angel of death said to me, 'Only for the sake of the honor of mankind do I not tear off their necks as is done to slaughtered beasts'" ('Ab. Zarah 20b). In later representations the knife sometimes replaces the sword, and reference is also made to the cord of the angel of death, which indicates death by throttling. Moses says to God: "I fear the cord of the angel of death" (Grünhut, *l.c.* v. 103a *et seq.*). Of the four Jewish methods of execution three are named in connection with the angel of death: burning (by pouring hot lead = the drop of gall), slaughtering (by beheading), and throttling. The angel of death administers the particular punishment which God has ordained for the commission of sin.

A peculiar mantle ("idra"—according to Levy, "Neuhebr. Wörterb." i. 32, a sword) belongs to the equipment of the angel of death (Eccl. R. iv. 7). The angel of death takes on the particular form which will best serve his purpose; *e.g.*, he appears to a scholar in the form of a beggar imploring pity (M. Ḳ. 28a). "When pestilence rages in the town, walk not in the middle of the street, because the angel of death [*i.e.*, pestilence] strides there; if peace reigns in the town, walk not on the edges of the road. When pestilence rages in the town, go not alone to the synagogue, because there the angel of death stores his tools. If the dogs howl, the angel of death has entered the city; if they make sport, the prophet Elijah has come" (B. Ḳ. 60b). The "destroyer" ("saṭan ha-mashḥit") in the daily prayer is the angel of death (Ber. 16b). Midr. Ma'ase Torah (compare Jellinek, "B. H." ii. 98) says: "There are six angels of death: Gabriel over kings; Ḳapẓiel over youths; Mashbir over animals; Mashḥit over children; Af and Ḥemah over man and beast."

Identical with Antichrist.

When the Messiah comes all the dead will arise, and there will be an end to death; for the angel of death himself will be destroyed by the Messiah (Pesiḳ. R., ed. Friedmann, p. 161b). Satan, as the angel of death, is identified here with Antichrist. "The last enemy that shall be destroyed is death" (I Cor. xv. 26; compare Heb. ii. 14). The same idea seems to be expressed in the Book of Jubilees xxiii. 29: "And they shall fulfil all their days in peace and joy, and shall live on, since there will be no Satan and no evil to destroy them."

The angel of death, who is identified with Satan, immediately after his creation had a dispute with God as to the light of the Messiah (Pesiḳ. R. 161b). When Eve touched the tree of knowledge, she perceived the angel of death, and thought: "Now I shall die, and God will create another wife for Adam" (Pirḳe R. El. xiii., end; compare Targum Yer. to Gen. iii. 6, and Yalḳ. i. § 25). Adam also had a conversation with the angel of death (Böklen, "Die Verwandtschaft der Jüdisch-Christlichen mit der Parsischen Eschatologie," p. 12). The angel of death sits before the face of the dead (Jellinek, *l.c.* ii. 94). While Abraham was mourning for Sarah the angel appeared to him, which explains why "Abraham stood up from before his dead" (Gen. xxiii. 3; Gen. R. lviii. 5, misunderstood by the commentators). Samuel told Sarah that Abraham had sacrificed Isaac in spite of his wailing, and Sarah died of horror and grief (Pirḳe R. El. xxxii.). It was Moses who most often had dealings with the angel. At the rebellion of Korah, Moses saw him (Num. R. v. 7; Bacher, *l.c.* iii. 333; compare Sanh. 82a). It was the angel of death in the form of pestilence which snatched away 15,000 every year during the wandering in the wilderness (*ib.* 70). When Moses reached heaven, the angel told him something (Jellinek, *l.c.* i. 61).

When the angel of death came to Moses and said, "Give me thy soul," Moses called to him: "Where I sit thou hast no right to stand." And the angel retired ashamed, and reported the occurrence to God. Again, God commanded him to bring the soul of Moses. The angel went, and, not finding him, inquired of the sea, of the mountains, and of the valleys; but they knew nothing of him (Sifre, Deut. 305). Really, Moses did not die through the angel of death, but through God's kiss ("bi-neshiḳah"); *i.e.*, God drew his soul out of his body (B. B. 17a; compare Abraham in Apocryphal and Rabbinical Literature, and parallel references in Böklen, *l.c.* p. 11). Legend seizes upon the story of Moses' struggle with the angel of death, and expands it at length (Tan., ed. Stettin, pp. 624 *et seq.*; Deut. R. ix., xi.; Grünhut, *l.c.* v. 102b, 169a). As Benaiah bound Ashmedai (Jew. Encyc. ii. 218a), so Moses binds the angel of death that he may bless Israel (Pesiḳ. 199, where "lifne moto" [Deut. xxxiii. 1] is explained as meaning "before the angel of death").

Solomon once noticed that the angel of death was grieved. When questioned as to the cause of his sorrow he answered: "I am requested to take your two beautiful scribes." Solomon at once charged the demons to convey his scribes to Luz, where the angel of death could not enter. When they were near the city, however, they both died. The angel laughed on the next day, whereupon Solomon asked the cause of his mirth. "Because," answered the angel, "thou didst send the youths thither, whence I was ordered to fetch them" (Suk. 53a). In the next world God will let the angel of death fight against Pharaoh, Sisera, and Sennacherib (Yalḳ., Isa. 428).

The teaching of God shields one from the power of the angel of death. The children of Israel have accepted the Torah only in order that the angel may have no power over them ('Ab. Zarah 5a). Since death results only from sin, it can not, of course, come to those who live in accordance with the Torah. Although the sentence of mortality once pronounced could never be recalled ('Ab. Zarah 5a), yet the angel of death may not visit teachers of the Law; he is rather their friend (*ib.* 35b), and even imparts learning to them (Ber. 51a).

Scholars and the Angel of Death.

Talmud teachers of the fourth century associate quite familiarly with him. When he appeared to one on the street, the teacher reproached him with rushing upon him as upon a beast; whereupon the angel called upon him at his house. To another he granted a respite of thirty days, that he might put his knowledge in order before entering the next world. To a third he had no access, because he could not interrupt the study of the Talmud. To a fourth he showed a rod of fire, whereby he is recognized as the angel of death (M. Ḳ. 28a). He often entered the house of Bibi and conversed with him (Ḥag. 4b). Often he resorts to strategy in order to interrupt and seize his victim (B. M. 86a; Mak. 10a).

The death of Joshua ben Levi in particular is surrounded with a web of fable. When the time came for him to die and the angel of death appeared to him, he demanded to be shown his place in paradise. When the angel had consented to this, he demanded the angel's knife, that the angel might not frighten him by the way. This request also was granted him, and Joshua sprang with the knife over the wall of paradise; the angel, who is not allowed to enter paradise, catching hold of the end of his garment. Joshua swore that he would not come out, and God declared that he should not leave paradise unless he was absolved from his oath; if not absolved, he was to remain. The angel of death then demanded back his knife, but Joshua refused. At this point a heavenly voice ("bat ḳol") rang out: "Give him back the knife, because the children of men have need of it" (Ket. 77b; Jellinek, *l.c.* ii. 48–51; Bacher, *l.c.* i. 192 *et seq.*).

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K. L. B.

——**In Arabic Literature:** The angel of death is spoken of in the Koran (suras xxxii. 11, lxxix. 1), and is called by the Mohammedans Azrael—probably identical with עסריאל, the angel of Gehinnom, according to "'Emeḳ ha-Melek" ("Tiḳḳune Teshubah"; quoted by Eisenmenger, "Entdecktes Judenthum," ii. 333). "When Death was created by God, he, on account of his terrible power, had to be put in 70,000 chains of a thousand years' journey's length each, and behind millions of barriers. When Azrael was placed in charge of him and saw him, he called the angels to look at him, and when he, at God's command, spread his wings over him and opened all his eyes, the angels fainted away and remained unconscious for a thousand years. Azrael was given all the powers of the heavens to enable him to master Death."

Azrael reaches from one end of the world to the other (Jellinek, "B. H." v. 49), and has 70,000 feet and 4,000 wings. His whole body is covered with eyes (see 'Ab. Zarah 20b) and with tongues as numerous as the living creatures on earth. When any of these latter die, the corresponding eye bulges forth. At the end of the world all these eyes excepting eight are plucked out by God—those of Israfil (Sarafel), Michael, Gabriel, Azrael, and the four "ḥayyot" of the Heavenly Chariot alone remaining. The times of the death of persons is made known to the angel of death through the roll-book in his possession showing a white stripe around the name of the person doomed. Forty days before death, however, a leaf falls from the tree of life, under the throne of God, into the lap of Azrael, who is seated in the seventh heaven, thus announcing the death (compare Yer. Ber. ii. 8, 5c, and the picture of the fig-tree).

"When people lament and weep too much over the death of a person, the angel of death shall stand at the door and say: 'What cause have you for such violent complaint? I am only the messenger of God and have done His bidding, and if you rebel against Him, I shall return often to take one of your house'" (compare Midr. Yalḳ. to Deut. xiv. 1, 2; 'Er. 19b; and Böklen, *l.c.*).

"When a righteous person dies, the angel of death comes with a host of good angels, carrying sweet odors of paradise, and makes the soul leave the body like a drop taken out of a bucket of water. When a wicked person dies, the angel of death comes in the company of demons, who pull the soul out as with iron spits" (compare Midr. Teh. to Ps. xi. and "Nishmat Ḥayyim," ii. 20).

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K.

DEATH, VIEWS AND CUSTOMS CONCERNING.

—In Biblical and Apocryphal Literature: The ancient Hebrews expected to "be gathered to [or sleep with] their fathers" when death befell them (Gen. xxv. 8, xlvii. 30), and feared only the idea of going down to Sheol mourning (*ib.* xxxvii. 35). To sleep and be at rest was the desire of the distressed (Job iii. 13–22). To die "in a good old age" was regarded as a blessing (Gen. xv. 15, xxv. 8); to be cut off from the land of the living in the noontide of life was dreaded and looked upon as a misfortune (Isa. xxxviii. 10). Only occasionally the stings of death and the stroke of Sheol became terrors, from which the Lord was petitioned to redeem man (Hosea xiii. 14; Ps. xvi. 10, xlix. 16 [15], lxxxvi. 13). Nowhere, however, in the Bible is death regarded as a real evil, except from the point of view that man, being of divine origin, should have had, like any other heavenly being, access to the tree of life and have lived forever (Gen. iii. 22). Accordingly, the eschatological view found expression in such phrases as that "death will be swallowed up forever" and "the dead shall rise again" (compare Isa. xxv. 8, xxvi. 19).

Still the popular view in the days of Kohelet (Eccl. vii. 1, ix. 4-6) and of Ben Sira (Ecclus. [Sirach] xli. 1-4) was that there was no other prospect for man but that of the dreary life of the shades in Sheol, and this made life on earth all the more precious. Nor did this view in any way prevent Ben Sira from seeing in the yielding of the first woman to the tempter the cause of men's death (*ib.* xxv. 24). More pronounced on the latter point is the Book of Wisdom: "God created man to be immortal; . . . nevertheless through envy of the devil came death into the world" (Wisdom ii. 23, 24). "For God made not death; through righteousness immortality is obtained" (*ib.* i. 13, 16; vi. 18; xv. 3). This view (expressed also in Ethiopic Enoch, xcviii. 4 and Slavonic Enoch, xxx. 16-18) was made the basic idea of Paul's system of salvation (Rom. v. 12; I Cor. xv. 21; Heb. ii. 14), after the apocalyptic literature of the Jews had made the problem of sin and death the object of most serious reflection, which culminated in the hope of the final annihilation of death in the world to come (IV. Esd. iii. 7; vii. 32, 119; viii. 53). Satan is called in the New Testament "a murderer from the beginning" (John viii. 44) and "the destroyer" (I Cor. x. 10). See DEATH, ANGEL OF, IN RABBINICAL LITERATURE.

Death is conceived of as a person who has charge of the shades in the nether world (Ps. xlix. 15; see also DEMONOLOGY). He is their general (Gen. R. xxvi.).

The following is the description of Death as one of God's messengers:

> "When Abraham had refused to let the archangel Michael take his soul, God said to the latter: 'Call Me hither Death of the shameless countenance and the pitiless look, [this seems to allude to the name of Azazel—עזזאל—and the deadly look (עין הרע)]. Death shivered and trembled at being called to come before the Lord, when God said to him: 'Come hither, thou bitter and fierce name of the world [an allusion to both Azazel and מר המות, I Sam. xv. 32], hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham My friend and bring him to Me.' Death put on a robe of great brightness and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, his cheeks flaming with fire, and went to Abraham, a sweet odor and a flash of light announcing his coming to the patriarch, who took him to be an archangel, the chief captain of God, and welcomed him as the bringer of light and a most glorious helper. But Death rejoined: 'Most righteous Abraham, I am the bitter drop of Death' [סם המות, whence the name סמאל]; and when asked for his errand, he said: 'For thy holy soul am I come.' Abraham again refused to give up his soul. Death followed him into his chamber, and when Abraham lay down upon his couch, he sat by his feet and would not depart, notwithstanding all the entreaties of the patriarch to let him live.
>
> "On inquiry of the patriarch, he told him that only because of his great righteousness, his hospitality to men, and his love toward God, which became a crown of glory upon his head, did he approach him in such beauty and glory: to sinners he came in fierceness, corruption, and bitterness. 'Show me these,' asked Abraham; but Death replied, 'Thou canst not stand these looks.' Thereto Abraham answered: 'By means of the name of the living God—שם המפורש—I shall be able to look.' So Death put off his sunlike glory and put on his tyrant-like robe and made his appearance fiercer than all wild beasts, and filthier than all filth, and he showed Abraham seven fiery serpents' heads and fourteen faces: (1) of flaming fire, (2) of darkness, (3) of a viper, (4) of a precipice, (5) of a fierce asp, (6) of a terrible lion, (7) of a cerastes, (8) of a basilisk, (9) of a fiery simitar, (10) of terrible lightning and thunder, (11) of a stormy sea, (12) of a rushing river, (13) of a three-headed serpent, and (14) of a cup filled with poison; and then he showed him every mortal disease emanating from the odor of Death. Seven thousand man- and maid-servants of Abraham died from the effect of this odor and sight, so that Abraham implored Death to hide his fierceness and to put on his former garb of beauty. Death complied with his request, and joined Abraham in a prayer to God to restore to life those who had died so suddenly by his fierceness; and the prayer was granted.
>
> "Abraham, however, would not consent to surrender his soul until Death had explained to him the different forms and faces he had shown him in all their fierceness; whereupon Death replied that the seven heads of serpents indicated the seven ages during which he is to destroy all men, rich and poor, and to bring them to the bottom of Hades. Because people die by fire, by falling from precipices, by the sword, by rushing rivers, on the raging sea, and in storms of lightning, by wild beasts or cups of poison, he assumed all those aspects. Finally, he spoke of the seventy-two kinds of death [see ABRAHAM, TESTAMENT OF, and footnote, JEW. ENCYC. i. 95b] and of the death of the righteous. Then Death took the right hand of Abraham, and his soul clung to him."

Death appears here as the personification of psychical evil, with many traits borrowed from Ahriman in the Avesta (see PARSISM), but not of moral evil (see Test. Abraham, A, xvi.-xx.; "Texts and Studies," ii. 2, Cambridge, 1892; "Anti-Nicene Fathers," Eng. transl., pp. 183 *et seq.*, New York, 1897; see also DUMAH).

E. C. K.

Cause of Death.

——**In Rabbinical Literature:** There are different views among Jews concerning the cause of death. Some assign it to Adam's first sin in partaking of the forbidden fruit (Tanna debe Eliyahu R. v.). This view is somewhat modified by the Rabbis, who regard death as the fruit of personal sin; maintaining that, like Adam, each person dies on account of his own sin (Shab. 55a, b), as "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20). Still, the Rabbis speak of a number of "saintly men who died without sin and only in consequence of the poison of the serpent" (בעטיו של נחש); *e.g.*, Benjamin; Amram; Jesse, the father of David; and Chileab, David's son (Shab. 55b; B. B. 17a; compare Derek Ereẓ Zuṭa, where thirteen persons are named). Another view is that death was ordained at creation, and that Adam by his sin merely hastened death (Ex. R. ii.; Tan. [Yelamdenu], Wayesheb, ed. Vienna, 44b). According to others, Adam was destined to live forever and not to taste death, but, owing to the fact that men like Hiram of Tyre and Nebuchadnezzar wanted to be worshiped as gods, God decreed death for man (Ex. R. ix.). The opinion is also expressed that God would have annihilated the power of the angel of death over Israel after its acceptance of the Law, but for the fact that the divine decree could not be reversed ('Ab. Zarah 5a). From the point of view that sin precedes and causes death in each person, the Talmud designates special reasons for the death of innocent children (Shab. 32b).

Modes of Death.

There are 903 (תוצאות, Ps. lxviii. 21) distinct deaths. The hardest is by asthma; and the easiest is called מיתת נשיקה ("death by the kiss"), which is "like drawing a hair out of milk": that is the interpretation of על פי יי ("by the mouth of the Lord," Deut. xxxiv. 5, Hebr.). Six persons are known to have died in that way; namely, the three patriarchs, and Moses, Aaron, and Miriam (B. B. 17a).

Death coming after five days' illness is considered ordinary; after four days, a reprimand of Heaven; after three days, a severe rebuke; after two days, a hastened death; after one day, a sudden one, or, according to some, an apoplectic one (M. Ḳ. 28a). To die before reaching the age of fifty is כרת ("to be cut off," Lev. xviii. 29). Sixty years is a ripe age; seventy is old age; and eighty, advanced age (M. Ḳ. 28a).

Communication with the Living.

Many allegorical tales are related in rabbinical literature about the communication of the dead with the living. A pious man, being rebuked by his wife for giving away a dinar (denarius) to a beggar in time of famine, went to sleep in the cemetery. It was New-Year's eve, and he overheard the spirits of two women gossiping. One of them proposed to fly and listen behind the curtain in the judgment chamber to the promulgation of the future visitations in the world. The other spirit excused herself, saying, "I can not accompany thee because I am buried in reed matting; go thyself, and come back and tell me what thou hearest." Presently her companion returned and reported: "I heard that the hail will kill whatever is planted in the first rainy season." The pious man planted in the second season. The following year he again went to sleep in the cemetery on New-Year's eve, and overheard a similar conversation, gaining the information that whatever was planted in the second season would be consumed by blight. The pious man planted during the first season. His wife was curious to know how he managed to evade the calamitous visitations, and he, being pressed, related his story. A few days later the woman had a quarrel with the mother of the second spirit, and abused her for having given her daughter an indecent burial. The third year the pious husband again sought to obtain information regarding future crops; the second spirit said, "Hush, companion! our former conversation was overheard by mortal men" (Ber. 18a).

R. Ze'ira left his money with the mistress of a boarding-house. Returning, he found that she had died. He repaired to the cemetery and inquired of her: "Where is my money?" Said she: "Go, take it from the socket under the door-pivot. At the same time tell my mother to send me my comb and the eye-dye flask by a certain woman who will arrive here to-morrow" (*ib.* 18b).

A similar story is told of Samuel, who was absent when his father Abba died, and wished to find out where he treasured the money entrusted to him by orphans. Samuel went to the cemetery and inquired after "Abba," but was told, "There are many 'Abbas' here." Said he, "I want Abba, the son of Abba." "There are many by this name." "But I want Abba b. Abba, the father of Samuel [Samuel being more famous than his father]; where is he?" He was informed that his father was studying at the high yeshibah in heaven. On reaching it Samuel observed Levi standing outside, as a punishment for not attending R. Aphes' yeshibah below. Meanwhile Abba appeared. Samuel saw him crying and laughing, and asked him: "Why cryest thou?" "Because thou wilt soon join us." "Why laughest thou?" "Because thou art very much respected here." "If so," said Samuel, "let Levi enter!" And Levi was allowed to enter. Then the father informed Samuel where to find the money (*ib.*).

Continued Consciousness of the Dead.

The dead are supposed to take an active interest in worldly affairs. The assertion of Kohelet that "The dead know not anything" (Eccl. ix, 5) is interpreted, "The wicked who are considered dead while yet alive." R. Isaac said, "The sting of a worm to the dead is like the pricking of a pin in the flesh of the living" (Shab. 13b). The dead are very sensitive. One must not tell tales around the death-bed of a scholar (Ber. 19a). Inasmuch, however, as the dead are exempt from performing the precepts, they feel slighted if such performance should take place in their presence by the living, as it would be like "mocking the poor" (Prov. xvii. 5). R. Ḥiyya, on his way to the cemetery with R. Jonathan, noticed the ẓiẓit of the latter's garment untied, and admonished him to pick them up, else the dead would remark, "To-morrow they will join us, and now they scoff us" (Ber. 18a; compare Yer. Ber. 4c, d; Eccl. R. ix. 5; see Bacher, "Ag. Tan." ii. 526). From this it is inferred that where the custom prevails to wrap the dead with a ṭallit over the shroud, the fringe must be removed or made unfit for purposes of prayer (Shulḥan 'Aruk, Yoreh De'ah, 351). Also, in burying a scholar it is customary to deposit in his coffin a scroll that is unfit for reading (*ib.* 351; Maimonides, "Yad," Sefer Torah, x. 36).

The Zohar obviously disapproves this practise of making use of the cemetery as a genizah for defective scrolls, and tells the following story of R. Hezekiah and R. Jose, who were passing the ruins of Aleppo in Syria, the latter carrying along a fragment of a scroll. While resting they heard a rumbling noise arising from a grave, and a cry: "Wo, wo, the world must be in trouble, for the Torah has appeared here. Or perhaps they come again to laugh at us and disgrace us?" The rabbis were frightened and asked, "Who art thou?" "I am a dead man. Once upon a time, when the world was in trouble, R. Ḥiyya came here with a scroll to pray. I and my comrades went out to meet him, and introduced him to the patriarchs in paradise; but on examination the scroll was found to be defective, having a superfluous letter 'waw' in the word פרסה [Lev. xi. 3], and because we admitted him we were expelled from the high yeshibah" (Zohar, ed. Cracow, אחרי מות 127).

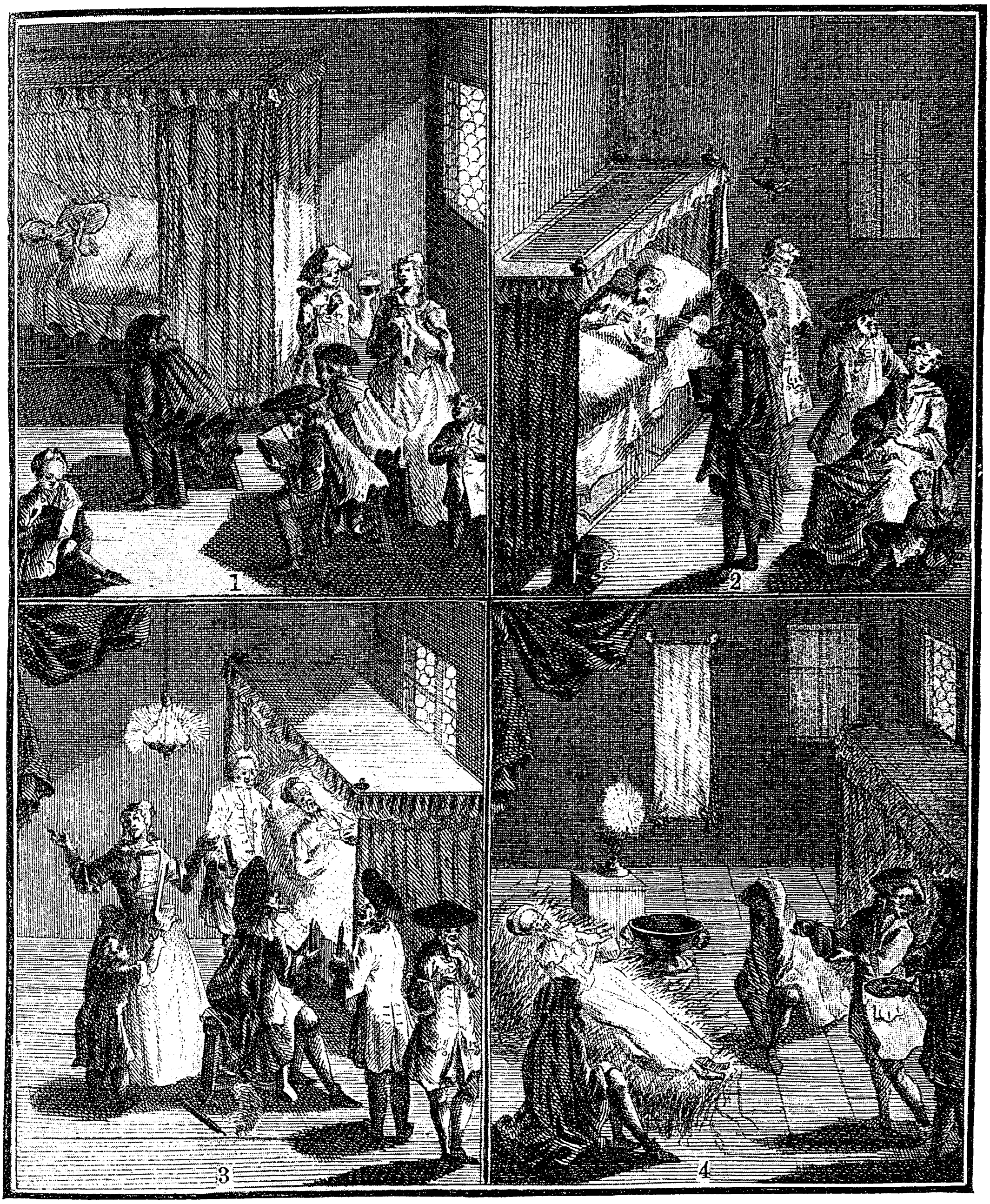

Death-Bed Scenes.

1. Visiting the Sick. 2. Making the Confession. 3. Lighting the Candles. 4. Mourning.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Prayers to and of the Dead.

The practise of praying for the intercession of the dead is of early origin. Caleb on reaching Hebron visited the cave of Machpelah, and prayed to the patriarch to be saved from cooperating in the conspiracy of the scouts sent by Moses to make a report of the conditions existing in the Holy Land (Soṭah 34b). The Talmud mentions the custom of visiting the cemetery to request the dead to pray for the living (Ta'an. 16a; compare *ib.* 23b).

The Soul of the Dying.

The noise of the soul's departure from the body reverberates through the world from one end to the other, and yet the sound is unheard (Yoma 20b). Prior to the soul's exit it sees the Shekinah (Pirḳe R. El. xxxiv.). The soul after death is in the same condition as it is in life when one dreams (*ib.*). Until the body is entirely consumed the soul hovers over the grave (Shab. 152b).

R. Judah ha-Nasi in his last will commanded his sons that on every Sabbath eve after his demise they should continue to light the candles, set the table, and prepare the couch in their customary places, as on every Sabbath eve he would visit his home. Once a neighbor knocked at the door for entrance, and Rabbi's servant answered: "Hush! Rabbi is at home." After this, Rabbi ceased his visits, so as not to reflect on the righteous men who died before him (Ket. 103a). Samuel said: "If one wants to have a taste of death, let him sleep with his shoes on" (Yoma 78b). "And God saw everything he had made, and behold, it was very good" (Gen. i. 31). "This includes death," wrote R. Meïr on the margin of his Bible, playing on the similarity of מאוד and מות (Gen. R. ix.). "The day of death [is better] than the day of one's birth" (Eccl. vii. 1) is explained in Eccl. R. *ad loc.* and Ex. R. xlviii. to mean that "death tells of the meritorious life of the departed: it is like the vessel entering port laden with goods." The great ones of each generation must die to make room for the greatness of successors; "the righteous themselves ask for death as a favor" (Midr. Teh. to Ps. cxvi. 15). The Zohar calls death a festal day (יומא דהילולא; Zohar, Shemini, in referring to the death of Nadab and Abihu; compare also Heilprin, "'Er Ke ha-Kinnuyim," fol. 20c.) The day when Adam died was made a holiday (Tanna debe Eliyahu R. xvi.).

The windows of the death-chamber should be opened to allow the spirits to enter and to depart (מעבר יבק, *s.v.* שפתי כהן, vi.; see Birds as Souls).

Superstitions.

The angel of death is supposed to wipe his bloody knife in water near the dead; hence all water of the adjacent houses must be emptied on the ground (Yoreh De'ah, 339). As the "shedim" are supposed to follow the dead or to hover around the graves, those who follow a funeral cortége must wash their hands on their return, before entering a house (*ib.* 376, 4); but should not dip them in the river. A special lavatory for this purpose is usually provided at the cemetery. On returning from the funeral one should sit down and rest on the way several times, so as to drive away the spirits that follow him (Ṭur Yoreh De'ah, 375). The board upon which the dead is cleansed must not be turned over. One should not visit the same grave twice during one day (Will of R. Judah the Pious); nor sleep in the cemetery (Nid. 17a); nor look closely on the face of a dead person; nor kiss the dead, not even when a near relative ("Sefer Ḥasidim," § 236).

Omens of Death.

A common superstition is current that if the shadow of one's head is invisible against the wall in a house where a light is burning on Hosha'na Rabbah eve, it is a sign that the person is destined to die within the year; if visible, he will live (see Naḥmani, commentary on Num. xiv. 9). R. Ammi says: "If one wishes to know whether he will live during the following year, let him during the ten Penitential Days burn a candle in his house where no wind can blow it out. If it does not become extinguished he will live; otherwise, not" (Hor. 12a). To discover whether the husband or the wife will die first, calculate the numerical value of the letters in the names of both. If the amount is even, the man will die first; if odd, the woman (נפלאים מעשיך, letter Mem, § 6).

Superstitions concerning death in connection with dreams are numerous. One of them, the vision of a scroll in the Ark, foretells death, as the death of Aaron follows the description of the tablets placed in the Ark ("Sefer Ḥasidim," § 533). See Dreams.

A dying child may be released from death's grasp if nominally sold by the parents to a friend for a shekel ("Sefer Ḥasidim," § 245). A change of name may save from death (R. H. 16b). Removal of a feather pillow from beneath the head of a dying person helps the soul to depart more easily. But some rabbis objected to this treatment, on the ground that it disturbs the sinking person and hastens his death (כנה"ג to Ṭur Yoreh De'ah, 339; "Sefer Ḥasidim," §§ 245–246). The iron keys of the synagogue, if placed under the pillow, have the same effect (*ib.*). In accordance with Prov. x. 18: "He that uttereth slander [דבה = "evil news"] is a fool." Announcement of death should be made indirectly (Pes. 3b); it was for this reason that the shofar was blown in Talmudical times when death occurred in a town (M. Ḳ. 27b). The beadle who summons the congregation to early morning prayer by three knocks at their doors or windows, announces a death in the town by reducing the number of knocks to two. It is a good omen to die with a smile on the face, or to die on one's birthday. Rain on the day of a funeral is a sign of compassion and forgiveness toward the dead (Ṭur Yoreh De'ah, 353).

It is customary to bend the thumb of the corpse so that the whole hand resembles the word "Shaddai" (Almighty), and to bind it in this position with the ẓiẓit. A shard is placed on the eyes, a little stick in the hands, a piece of metal on the body, a little bag with earth from the Holy Land under the head, and a three-toothed wooden fork in the hands, to enable the dead to excavate a subterranean way to the Holy Land on the day of resurrection, when all the Jewish dead will arise in Palestine. A towel is hung up and a glass of water placed beside it, so that the soul might bathe when it returns to the body.

K. J. D. E.

DEATH (Statistics). See Mortality.

DEBARIM. See Deuteronomy.

DEBARIM RABBAH: A Midrash or homiletic commentary on the Book of Deuteronomy. Unlike Bereshit Rabbah, the Midrash to Deuteronomy which has been included in the collection of the Rabbot in the ordinary editions does not contain running commentaries on the text of the Bible, but twenty-five complete, independent homilies, together with two fragmentary ones, on as many sections of Deuteronomy, which for the larger part are recognized as "sedarim," the Sabbatical lessons for public worship according to the Palestinian three-year cycle. The index to the rabbinical Bible (Venice, 1525) gives twenty-seven sedarim in Deuteronomy; on nineteen of these there are homilies in the present Midrash, as well as a fragment, which, according to the editions, belongs to another seder (Deut. xxix. 9). It may be due to differences of time and place in the division of the cycle of sedarim that in the Debarim Rabbah there are no homilies on seven or eight of the sedarim mentioned in that index—namely, Deut. xi. 10, xiv. 1, xv. 7, xxiii. 10, xxiii. 22, xxiv. 19, xxvi. 1, and occasionally and conditionally xxix. 9—and that, besides a homily on a section mentioned in other sources as a seder (Deut. iv. 25), there are five additional homilies on the sections Deut. i. 10, iv. 7, xi. 26, xxiv. 9, and xxix. 1, which were not otherwise known as sedarim. In some of these homilies, moreover, the halakic exordiums (see below) close with the words מנין . . . ממה שקרינו בענין, which clearly show that the Scriptural sections on which the homilies were pronounced were used for public lessons. The editor of this Midrash, however, has probably included only the homilies on the Sabbatical lessons of the cycle of sedarim; for Debarim Rabbah contains no homilies on the lessons of the Pesikta cycle belonging to Deuteronomy, Deut. xiv. 22 and xxv. 17 (Deut. xxxiii. 1 is a seder as well as a Pesikta section).

Sections of the Midrash.

The economy of this Midrash containing sedarim homilies on Deuteronomy, as well as the character of the individual homilies, could easily have been misconstrued and forgotten after the division of the Torah into pericopes according to the one-year cycle had come into general use. In present editions Debarim Rabbah is divided only according to these latter pericopes; it was not noticed that the homilies on כי תצא and כי תבא did not correspond with the beginnings of the pericopes Deut. xxi. 10 and xxvi. 1. The sidrot Niẓẓabim and Wayelek formed *one* pericope in the oldest Midrash editions (Constantinople, 1512, and Venice, 1545); hence in these editions Debarim Rabbah contains only ten sections, corresponding with the pericopes. The further designation of these sections as "parashiyyot" and their enumeration from 1 to 11, dividing Niẓẓabim and Wayelek, are addenda of the later editions.

According to its original composition, this Midrash includes the following homilies (the passages marked with an asterisk are sedarim):

(1) Parashah i. Nos. 1-9 (according to the Wilna ed.), on *Deut. i. 1; (2) *ib.* Nos. 10-14, on Deut i. 10; (3) *ib.* Nos. 15-20, on *Deut. ii. 2; (4) *ib.* Nos. 21-25, on *Deut. ii. 31; (5) par. ii. Nos. 1-9, on *Deut. iii. 23; (6) *ib.* Nos. 10-17, on Deut. iv. 7; (7) *ib.* Nos. 18-24, on *Deut. iv. 25; (8) *ib.* Nos. 25-30, on *Deut. iv. 41; (9) *ib.* Nos. 31-37, on *Deut. vi. 4; (10) par. iii. Nos. 1-7, on *Deut. vii. 12; (11) *ib.* Nos. 8-11, on *Deut. ix. 1; (12) *ib.* Nos. 12-17, on *Deut. x. 1; (13) par. iv. Nos. 1-5, on Deut. xi. 26; (14) *ib.* Nos. 6-11, on *Deut. xii. 20; (15) par. v. Nos. 1-7, on *Deut. xvi. 18; (16) *ib.* Nos. 8-11, on *Deut. xvii. 14; (17) *ib.* Nos. 12-15, on *Deut. xx. 10; (18) par. vi. Nos. 1-7, on *Deut. xxii. 6; (19) *ib.* Nos. 8-14, on Deut. xxiv. 9; (20) par. vii. Nos. 1-7, on *Deut. xxviii. 1; (21) *ib.* Nos. 8-12, on Deut. xxix. 1; (par. viii. No. 1, merely a halakic exordium, doubtful if belonging to *Deut. xxix. 9); (22) par. viii. Nos. 2-7, on *Deut. xxx. 11; (23) par. ix. Nos. 1-9, on *Deut. xxxi. 14; (24) par. x. Nos. 1-4, on *Deut. xxxii. 1; (25) par. xi. Nos. 1-5, and probably 7-8, on Deut. xxxiii. 1 (*ib.* No. 6 is an interpolated second halakic exordium; No. 8 probably closes the homily and the Midrash, the remaining pieces being additions borrowed from the "Midrash on the death of Moses").

Analysis of Contents.

These homilies, which in a new edition of the Midrash should be marked as its proper components, evince a great regularity of workmanship in their composition and execution. Each homily begins with a halakic exordium, has one or more proems, followed by the commentary—in which, however, only the first verse, or a few verses from the beginning of the section read, are treated—and ends with an easily recognizable peroration containing a promise of the Messianic future or some other consolatory thought, all concluding with a verse of the Bible. The comments referring only to the first verses of the lesson characterize Debarim Rabbah as a Midrash of homilies in which even the proems are rather independent homilies than introductions to the comment on the Scriptural section; and the exordiums show, further, that Debarim Rabbah is very similar to the Tanḥuma Midrashim. In the halakic exordium (an essential of the haggadic discourse which is found neither in Pesiḳta and Wayiḳra Rabbah nor in Bereshit Rabbah) an apparently irrelevant legal question is put, and answered with a passage from the Mishnah (about twenty times) or Tosefta, etc. Such answers are generally introduced in Debarim Rabbah by the formula כך שנו חכמים; though the formula usual in Tanḥuma, כך שנו רבותינו, occurs twice (in parashah i. Nos. 10 and 15). Then follow other halakic explanations (compare parashah v. No. 8; par. vii. Nos. 1 and 8; par. ix. No. 1; par. xi. No. 1) and haggadic interpretations, the last of which are deduced from the Scriptural section of the Sabbath lesson. Thus, a connection between the halakic question and the text or the first verse of the lesson is found, and the speaker can proceed to the further discussion of the homily, the exordiums closing generally with the formula מנין ממה שקרינו בענין, followed by the first words of the Scriptural section. The formula occurs 18 times as cited; twice as מנין שכתוב בענין; once as מנין שכך כתוב; twice as מנין שנאמר; it is lacking altogether in only a few of the homilies.

Resemblance of Yelamdenu.

The stylistic manner of opening the discourse with a halakic question is so closely connected with the original Midrash Tanḥuma, however, that in consequence of the introductory formula ילמדנו רבינו ("May our teacher instruct us?"), with which the exordiums and hence the homilies began, the name "Yelamdenu" was given to this Midrash. Even in early times some scholars concluded from the halakic exordiums in Debarim Rabbah that this Midrash was derived in large part from the Yelamdenu; as did Abraham ben Solomon Akra in his "Kelale Midrash Rabbah," Venice, 1601.

It is curious that while in Debarim Rabbah every homily has a halakic exordium, in the extant Tanḥuma Midrashim the part on Deuteronomy is without any (the Tanhuma edited by Buber lacks the exordiums to Exodus also). It would be erroneous to conclude from this, however, that the present Debarim Rabbah must be identified with Tanḥuma, and Tanḥuma to Deuteronomy with Debarim Rabbah, or that Debarim Rabbah as well as the Tanḥuma Mirdash in the editions to Deuteronomy, and several other Midrashim to Deuteronomy of which fragments have been published in modern times, or from which quotations are found in old authors, have all borrowed from the original Yelamdenu. If the designation "Tanḥuma homilies" be given to the homilies described above, consisting of halakic introductions, proems, comments on various verses, etc., modeled on the form of the Yelamdenu Tanḥuma, and if the latter was also the model for the haggadic discourses in the centuries immediately following Tanḥuma, it may be said that Debarim Rabbah contains these homilies in a much more primitive form and also in a more complete collection than the Midrash Tanḥuma to Deuteronomy in Buber's and the earlier editions; for these editions (as Theodor has shown in his "Die Midraschim zum Pentateuch," in "Monatsschrift," 1886, pp. 559 *et seq.*) are extant in a very defective form, treat much fewer sedarim than Debarim Rabbah, and, are with few exceptions, only shorter or longer fragments of sedarim homilies.

Debarim Rabbah Older than Tanḥuma.

In view of the form of the homilies and the composition of the whole work, which lend to Debarim Rabbah the appearance of a Tanḥuma Midrash, it is not strange that passages from this Midrash are quoted, in some citations of earlier authors (in the thirteenth century and later), as belonging to Tanḥuma. Textually, Debarim Rabbah has little in common with the Tanḥuma Midrashim on Deuteronomy, either in the editions or in the extracts from Tanḥuma in Yalkuṭ or from Yelamdenu in Yalkuṭ and 'Aruk. Some halakic questions found also in Tanḥuma in homilies on Genesis, Exodus, and Leviticus are quite differently applied and developed in the exordiums of Debarim Rabbah. This Midrash, in its use of the old sources, such as Yerushalmi, Bereshit Rabbah, and Wayiḳra Rabbah, often shows a freer treatment, and endeavors to translate Aramaic passages into Hebrew and to modernize them.

As regards the time of writing or editing the Debarim Rabbah, "the epoch of the year 900" comes, according to Zunz, "perhaps" nearest the mark. The Midrash was not known either to R. Nathan, the author of the 'Aruk, or to Rashi (the passage in a citation quoted by the latter is not found in Debarim Rabbah). A large number of extracts are found in Yalkuṭ, generally with the designation of the Midrash אלה הדברים רבה, as it is commonly cited by the older authors. The same name is given to the Midrash on Deuteronomy in Cod. Munich, No. 229; this contains for the first pericope, דברים, four entirely different homilies which have but a few points of similarity with those in present editions, but which are likewise composed according to the Tanḥuma form, and are on the same Scriptural sections as the homilies in Debarim Rabbah; namely, on Deut. i. 1, i. 10, ii. 2, ii. 31. The second and third pericopes have also halakic exordiums closing with the words, . . . מנין ממה שקרינו בענין, in which, however, the question is put without any formula. The Munich manuscript agrees with Debarim Rabbah in the pericopes עקב to נצבים, but has additions to the latter; the remaining pericopes are lacking. Another manuscript Midrash, in the possession of A. Epstein, Vienna, contains not only the same homilies as Cod. Munich for the pericope דברים, but for the pericope ואתחנן has similar homilies, that are entirely different from Debarim Rabbah and are on the sedarim Deut. iii. 23 (not iv. 7), iv. 25, iv. 41, vi. 4; all these four homilies have halakic exordiums. The manuscript also has a different exordium for the beginning עקב. From this point to the pericope כי תבא, it agrees with the editions (the exordiums, however, are preceded only by the word הלכה, without אדם מישראל); in pericope נצבים and its additions it agrees with the Cod. Munich. For וילך (also on Deut. xxxi. 14) it has a different text; and in the last two pericopes, האזינו and וזאת הברכה, it agrees with the Midrash Tanḥuma in present editions. It may be assumed with certainty that the first one or two pericopes of this manuscript—in which several passages can be pointed out that R. Baḥya (end of the thirteenth century) quotes from the Midrash Rabbah or from אלה הדברים רבה—belong to a Midrash that originally included the whole of Deuteronomy. What remained of that Midrash was combined in those codices with pericopes from Debarim Rabbah and Midrash Tanḥuma. Among the numerous Midrashim to Deuteronomy there are known to be a number of fragments of a Debarim Zuṭa, the preservation of which is due to the author of Yalkuṭ.

Probable Date.

The Munich Codex.

Bibliography: See Bibliography to Bereshit Rabbah; on Debarim Rabbah especially, compare Zunz, *G. V.* pp. 251-253; Weiss, *Dor*, iii. 268, iv. 210 *et seq.*; Buber, *Einleitung zum Tan.* pp. 20b *et seq.*, 40a, and לקוטים, Vienna, 1885; Theodor, in *Monatsschrift*, 1886, p. 559; 1887, pp. 35, 321 *et seq.*; Epstein, *Beiträge zur Jüdische Alterthumskunde*, pp. 57, 76 *et seq.*; *idem*, in *Bet Talmud*, year V.; Winter and Wünsche, *Die Jüdische Litteratur*, i.; Bacher, *Ag. Pal. Amor.* iii. 504 *et seq.*; Maybaum, *Die Aeltesten Phasen in der Entwickelung der Jüd. Predigt*, pp. 2, 42 *et seq.*, Berlin, 1901.

L. G. J. T.

DEBASH, ISAIAH BEN SAMUEL: Provençal poet of the second half of the thirteenth century. Renan supposes that the surname "Debash" (honey) is the Hebrew translation of the Provençal name "Miles," a surname frequently borne by the Jews of Provence. Debash is known by two poems addressed to the poet Gorni in defense of Shiloni, also a poet, who had been criticized by Gorni. These two poems are still extant in manuscript (Munich MS. No. 128).

Bibliography: *Monatsschrift*, 1882, pp. 517, 519; Renan-Neubauer, *Les Rabbins Français*, p. 724; Gross, *Gallia Judaica*, p. 148.

G. I. Br.

DEBE RABBI ISHMAEL. See Ishmael ben Elisha Tanna.

DEBIR: 1. A king of Eglon referred to in Josh. x. 3 *et seq.* The Septuagint reads Δαβὶν. Debir was one of the five kings who joined Adonizedek, King of Jerusalem, against the city of Gibeon. In the battle which ensued, according to the Book of Jashar, Joshua, who had come to the support of Gibeon, caused the sun and the moon to stop in their courses while he took revenge on his enemies. The outcome was a crushing defeat for Debir and the allied kings, who fled, but were caught and ignominiously put to death.

J. JR. I. Hu.

2. City in the south of Judah. According to Josh. xv. 15 and Judges i. 12, it was originally called "Kirjath-sepher" (קרית ספר); according to Josh. xv. 49, "Kirjath-sannah" (קרית סנה). In Josh. x. 39, xi. 21, xii. 13, it is said to have been conquered by Joshua, while in *ib.* xv. 15 *et seq.*; Judges i. 12 *et seq.*, Othniel is named as its captor. It was the seat of a tribal chief, and therefore a place of some importance. It is mentioned among the Levitical cities in Josh. xxi. 15. Its situation is not certainly known. Probably it is identical with Al-Ḍahariyyah, a large village on the top of a hill southwest of Hebron. Some consider the "Debir" mentioned in Josh. xv. 7 to be another place; but no city of this name is elsewhere mentioned as being in the vicinity indicated in the passage, and the text seems to be corrupt.

E. G. H. F. Bu.

DEBIR, THE. See Holy of Holies.

DEBORAH: 1. Rebekah's nurse, who accompanied Jacob, and died on the road to Beth-el. She was buried under a terebinth ("oak" in A. V. and R. V.), on this account named "Allon-bakut" (terebinth of weeping; Gen. xxxv. 8). This tree appears later on in Jewish history in connection with another Deborah. In Judges iv. 5 it is called "the palm-tree of Deborah," as though named in honor of the prophetess, who sat under it and judged Israel; but it is more likely that "Deborah" in this connection is a reminiscence of the nurse.

How Deborah came to be in the camp of Jacob is explained by Moses ha-Darshan as follows: "Rebekah had said to Jacob, 'I shall send thee hence, and I shall bring thee back' (see Gen. xxvii. 45); and in fulfilment of the second part of her promise she sent Deborah to bring him back." The nurse is also mentioned in Gen. xxiv. 59, but her name is not given.

E. G. H. G. B. L.

2.——**Biblical Data:** A prophetess who judged Israel. The story of Deborah is given in Judges iv. and v., and, although these chapters agree in some details, the differences between the two are so great as to make it necessary to treat them separately. Ch. iv. is a prose narrative from which it is learned that for twenty years Jabin, King of Canaan—whose royal city was Hazor, and whose general, Sisera, also had a special city, Harosheth of the Gentiles—oppressed Israel. During this time, or for a part of it, there was a prophetess named Deborah, wife of Lapidoth; she also acted as judge. Her residence was between Ramah and Beth-el in the Mount of Ephraim. Stirred by the wretched condition of Israel she incites a rebellion, and sends for Barak, the son of Abinoam, to Kedesh of Naphtali, and orders him to muster ten thousand troops of Naphtali and Zebulun and concentrate them upon Mount Tabor, the mountain at the northern angle of the great plain of Esdraelon. At the same time she states that she will draw Sisera to the River Kishon. Barak declines to go without the prophetess. Deborah consents, but declares that the glory of the victory will therefore belong to a woman, for a woman will capture Sisera. Barak gathers ten thousand troops and comes to Mount Tabor. As soon as the news of the rebellion reaches Sisera he collects nine hundred chariots of iron and a host of people. A battle is fought, and Sisera is completely defeated. He himself escapes on foot, while his army is pursued as far as Harosheth of the Gentiles and destroyed, not a man being left. Sisera passes the tent of Jael, who calls him; and he lies down to rest. He asks for a drink; she gives him milk; and while he is asleep she hammers a tent-pin through his temple. When Barak, in hot pursuit, passes the tent, she shows him the dead general. The narrative closes with the statement that thenceforth the power of Jabin waned until he was finally destroyed. For Judges v., see Deborah, Song of.

E. G. H. G. B. L.

——**In Rabbinical Literature:** Deborah was one of the seven prophetesses God raised in Israel: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther (Meg. 14a). The epithet אשת לפידות ("wife of Lapidoth") is interpreted by the Rabbis (*l.c.*) as referring to the woman who furnished wicks for the "lamps" of the sanctuary. The story is told more elaborately in Tanna debe Eliyahu R. ix.: Deborah, being married to an "am ha-areẓ," induced him to furnish wicks for the Shiloh sanctuary, and he made them so big as to turn the lights into blazing torches (לפידות). His real name was "Barak," given to him because his face "shone like lightning" (ברק); he was also called "Michael," because he was modest before God (ממיך את עצמו); but his name "Lapidoth" (furnisher of lights) indicates the merit of his wife Deborah, which caused her to become a great light in Israel. The fact that she was appointed by God to be judge and prophetess while Phinehas, the son of Eleazar, was living, was to evidence that the spirit of God rests alike upon Jew and Gentile, man and woman, bondman and bondwoman. The name "Deborah" is made an object-lesson: Two women were prophetesses, yet at the same time conceited and overbearing; all the more ugly were their names: that of the one being "Deborah" (bee), that of the other, "Huldah" (weasel). Of Deborah it is said: "And she sent and called Barak" (Judges iv. 6) instead of going to him; while Huldah sent a message to King Josiah: "Tell the man that sent you to me," etc. (II Kings xxii. 15), omitting to address him as king (Meg. 14b; compare marginal glosses).

Deborah's dwelling under the palm-tree (Judges iv. 5) is explained in several ways. According to one view, she would not, being a woman, teach or judge in privacy, but in the open air, where all could assemble; according to another opinion the palm-tree symbolized the unity of hearts of all Israel, all being turned, like the leaves of the palm, to God their Father in heaven (Tanna debe Eliyahu ix.; compare Yalḳ. ii. 42). Deborah's prophecy consisted in her revealing the fact that God aids Israel by means of men who consecrate their lives to the worship of God and the study of His Law, praising Him in the bet ha-keneset and bet ha-midrash (Tanna debe Eliyahu ix. and x., derived from המתנדבים בעם ברכו, Judges v. 2, 9; compare Targum to I Macc. ii. 42, and "Apost. Const." lxiii.). "Barak, because he heeded her prophecy, was made participant of her song" (Judges v. 1).

Deborah's song, which is taken by Grätz ("Gesch." i. 115) to be a poem not composed by her—the form שקמתי (Judges v. 7) being the second person feminine; *i.e.* "Until thou didst arise, O Deborah," not "I arose" (A. V.)—is referred by the Haggadah to such Ḥasidean heroes as aided the Maccabean warriors in their battle against the Syrians (Tanna debe Eliyahu x.; 'Er. 54b, Targ. to Judges ii. 2–9, 11). The words "I arose a mother in Israel" show her conceit, and her punishment for such pride was that she lost her powers of prophecy (Pes. 66b).

S. S. K.

DEBORAH, THE SONG OF: Name of the triumphal ode found in Judges v. 2–31 and ascribed in the title (Judges v. 1) to Deborah; it celebrates the victory in the plain of Megiddo over Sisera and his army. The song belongs to the earlier poetry of the Hebrews, but shows such a remarkable power of expression and such a spontaneity that it takes a high place among the masterpieces of the world's poetic literature. The Masoretic text, while exhibiting corruptions and obscurities, may be said on the whole to be fairly faithful to the original. It has, however, been in the way of all attempts to reduce the poem to meter and divide it into regular strophes. The principal pauses occur after v. 11 and v. 22, and the prevailing rhythm has four beats to the line.

The poem opens, after the summons to praise Yhwh, in which the kings of the surrounding nations are asked to join, with the description of Yhwh's marching forth from Seir (verses 2–5). Then the song enlarges on the disorganized state of affairs before the war "until thou didst arise, O Deborah" (verse 7) (the ending of the verb שקמתי, which may be taken to be the first person, is rather the archaic form of the second person feminine); this apostrophe to Deborah (or declaration by Deborah) is followed by continued portrayal of the critical situation in Israel, which was completely unmanned because disloyal—though the phrase ("they chose new gods," v. 8) is of obscure meaning—to the ancestral God. The text of verses 9–11 shows some misplacements, and verse 9 may be a marginal note by some later hand, or a eulogy added, of the class so numerously found in the Old Testament. Verses 12–22 describe the march into battle, the victory, and the flight of the Canaanites; verse 12a is the appeal to Deborah to strike up the battle-song, followed by that to Barak to open the fight. Praise is bestowed on the tribes of Ephraim, Benjamin, Machir (Manasseh), Zebulun, Issachar (Deborah's tribe), and Naphtali (Barak's tribe), while censure is dealt out to Reuben (Gilead), Dan, and Asher for lack of patriotism. Verses 19–22 detail the battle, in which "from heaven fought the stars" (Yhwh's aid), and the rout of the enemy. The third division, verses 23–31, narrates the flight and death of Sisera (verses 23–27), and graphically describes a scene in his palace where his mother and her women await his return with anticipations of rich booty (verses 28–30). "Meroz"—an unknown place—is cursed for its unwillingness to help Yhwh, and by contrast Jael is blessed for her bravery (verses 23–27). The whole poem concludes (verse 31) with a fervent wish that Sisera's fate befall all of Yhwh's enemies, while His friends shall be invincible. The poem may have been included in the "book of the wars of Yhwh" (Num. xxi. 14; see Ber. 58a). Modern critics for the most part concede that the song was written very near the time at which the battle therein described took place.

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E. G. H.

DEBORAH: A Jewish weekly in the German language, founded in 1855 by Isaac M. Wise and Max Lilienthal in Cincinnati, Ohio, for German immigrants who had not mastered English. It was planned as a German supplement to the American Israelite, and with the increase of the English-speaking Jewish population it lost ground continually. It was kept up until Wise's death (March 26, 1900), he being assisted at various times by S. H. Sonneschein, Henry Zirndorf, and G. Deutsch. The last weekly issue appeared April 6, 1900. In Jan., 1901, G. Deutsch, assisted by S. H. Sonneschein, resumed the publication of "Deborah" as a monthly; but this was discontinued in Dec., 1902.

G. D.

DEBTOR AND CREDITOR: The law-books treat under this head the incidents of payment: the kind of money that the creditor must accept; the place at which the debtor must pay; the means of sending or bringing the money; good and bad tenders; the creditor's duty to give a receipt; etc.

The Jewish codes treat some of these questions on Talmudic authority. They speak of debtor and creditor as "malweh we-loweh" (literally, "lender and borrower"), looking upon a liquidated debt, even when it arises from the sale of land or goods, as a loan.

The question, What is a good tender—so as to stop interest and costs—is of no consequence in Jewish law, as the latter awards neither interest nor costs. Though debts were not paid with checks or notes in Talmudic times, yet cases quite analogous are discussed.

A debt is payable wherever the creditor demands it, even if he meets the debtor in the wilderness (provided the payment leaves to the debtor the means for getting home); but should the debtor offer to the creditor in the wilderness money which he has borrowed in a settled country, the creditor may refuse to take it (B. Ḳ. x. 6, also applicable to liabilities arising from torts or bailment; Maimonides, "Yad," Malweh, xiii. 8; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 74, 1).

Time of Payment.

The custom arose in the days of the Geonim for the creditor, at or after the time of a contract made before witnesses, to request the debtor to pay only before witnesses; and, according to rules drawn by the Geonim from Shebu'ot vi., such a request must be complied with. That is to say, the debtor will in such a case be unable to set up payment except by the testimony of witnesses (Maimonides, *ib.* xv. 1, and see gloss for disputed points). So if the creditor stipulates that the witnesses must be scholars or physicians, or that he, the creditor, shall be trusted without oath against the plea of payment, the stipulation was enforced (*ib.* xv. 2, 3). Similar stipulations may be made by the debtor; with what effect see *ib.* xv. 5; compare generally Ḥoshen Mishpaṭ, 69.

The debtor is responsible for the sum due till he pays it over to the creditor or to his agent. Should the creditor say to him, "Throw me my money and be quit," and he does so, but the money is lost or stolen before it reaches the creditor, he is quit (Giṭ. 78b; see Maimonides, *ib.* xv. 1). What is said about throwing the money applies, of course, to any mode of transmission chosen by the creditor (Ḥoshen Mishpaṭ, 120, 1, 2).

In the absence of special terms, a loan or a sale on credit (unless there be a local custom to the contrary) is presumed to fall due in thirty days (Tosef., B. M. x. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 73, 1). Where a time of payment has been set, either in an oral "loan" or by bond, whether the debtor be dead or alive, the creditor may make no demand before the day set (see Ḥoshen Mishpaṭ, 73, 2, 3, 4, for the settlement of disputes as to the time of maturity).

Acceptance.

At maturity the debtor may wish to pay at once, so as no longer to hold the money at his own risk—for example, if it be feared that the government will levy an arbitrary tax or change the money standard—and the creditor is bound to accept. If he refuses, the debtor may deposit the money with the court or with some trustworthy party; but not when the debt is not yet due and some untoward act, as above, seems imminent. If no such risk is apparent, however, the creditor must accept; for the setting of a time is intended only for the debtor's benefit.

After maturity the debtor may wish to pay in driblets. Here the better opinion is that the creditor may not refuse such payments. Still, if there is a pledge or mortgage for the debt, the debtor can not compel the creditor to release part of the property, even though it may be easily divisible (Ḥoshen Mishpaṭ, 74, 4, based on B. M. 77b).

When the coin in which a contract was made has been demonetized by the government, it must still be accepted so long as it remains current in some other country to which the creditor has access; if not current in such a country, the debtor must pay in the coin current at the time; and such is also the rule for the wife's jointure (*ib.* 74, 7).

Can-celation.

It has been shown under Alienation how a demand is transferred in a "meeting of three." Thus, the promise of a third person may be transferred in payment of a debt. As Maimonides says, if A owes a mina to B, and B says to A in a meeting of three, "Give to C the mina which you owe me," and C assumes it, but it turns out that A is insolvent, C may back out; for B has misled him. But if C knew of A's insolvency, or if A was well off at the time and became insolvent afterward, C may not repudiate his assumption. Again, suppose A has no demand on B, but owes a mina to C, and he refers the latter for payment to B, although he refers him thus in a "meeting of three," there is no transfer. B need not give the money to C; but if he does, he can recover it from A. Also, if C says, "I do not wish to collect from B," he may hold A liable, even after collecting part of the demand from B ("Yad," Malweh, xvi. 3, 4). The inference from the cases in which the old debt is not barred by reason of fraud or mistake is that where the debtor in a meeting of three furnishes to the creditor a new obligor with a full understanding of the facts all round, the old debt is extinguished.

The formal acquittance by which a bond is canceled is known as "shober" (literally, "breaker"), and is in form a "sheṭar"; that is, attested by two witnesses. Where the debt is by bond, the bond is delivered upon payment in full. Upon partial payment, the creditor may insist on receiving a new bond for the remnant, or he may give an acquittance for the part paid. For a debt otherwise than by bond, the debtor may have his shober, provided he pays the scrivener's fees. But if the creditor claims to have lost or mislaid the bond, the debtor is entitled to a shober at the creditor's cost, and may, moreover, compel him to take an oath that the bond is not in his possession (Ḥoshen Mishpaṭ, 54, and authorities there quoted).

L. G. L. N. D.

DEBTS OF DECEDENTS: Under the old law as it is recognized in many passages of the Talmud (*e.g.*, Ket. 81b) and implied in the Mishnah (Ket. ix. 2; B. Ḳ. x. 1), the goods and chattels of a decedent, or the moneys due to his estate, can not be seized by his creditors or by his widow, who is a bond creditor for her jointure ("ketubah"), though R. Meïr distinctly said, and the Mishnah in one place intimates, that all of a man's estate is bound by the latter instrument. The very name given to lands and slaves, "estate which has responsibility" ("aḥarayot"), as shown in the article on Alienation, indicates that land was deemed by the old sages the primary fund for securing creditors (see also Deed). It may hence be inferred that in Palestine, even after the destruction of the Temple, and in Babylonia, the Jews were, down to the completion of the Talmud, in the main land-owning farmers, not landless traders or artisans.

In later times, when the bulk of the Jews had become landless, this rule became impracticable, and the Geonim instituted another rule, subjecting the goods and demands of decedents, as well as their lands, to their debts (see Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 107, 1). Maimonides shows that even without this new institution the orphan heirs of A, who have as such obtained the land of his debtor, must give them up to A's creditors: for the lands would be considered as coming to them from their father (Ket. 92a); and morally orphans were always bound to pay their father's debts to the extent of both lands and chattels received ("Yad," Malweh, viii. 9, based on Ket. 91b). As to priorities of bond creditors on descended lands, see Deed. Regarding personal property, all creditors are on an equality, except in so far as one gains a priority by making the first seizure. The codes say little or nothing about the distribution of an estate that is not sufficient to satisfy all creditors.

Bond creditors take lands sold by the heirs out of the hands of the purchasers (unless the heirs will pay the debt), in like manner as they prevail against purchasers from the debtor himself.

The manner of appraising the lands of infant heirs, and of advertising and selling the same for the payment of debts, is described in the article on Appraisement (see also Ḥoshen Mishpaṭ, 109). A sort of judicial conveyance, known as "adrakta," is drawn up after the selling of the lands, which must contain the declaration that the lands sold belong to the deceased debtor, naming him (*ib.*).

A debt arising by word of mouth, or by written contract not sealed (see Deed), can be set up against the debtor's heirs in three cases only: (1) if the debtor had in his last sickness acknowledged the debt; (2) if the debt was not due at the debtor's death; (3) if the debtor had been excommunicated for failing to satisfy a judgment, and had died while under the ban; for in other cases the debt might have been paid in the debtor's lifetime without the knowledge of the heirs.

And, except in these three cases, even a debt by bond can not be enforced against the heirs during their infancy (boys under thirteen), though the bond contain a clause that the debtor trusts the honesty of the creditor; for these heirs, if of full age, might find proof to overcome the bond or to show its having been paid. Nor can the debt be enforced during the infancy of the heirs if the testimony of witnesses is needed to bring it within one of these three cases; for witnesses can not be adduced against an infant. Hence it was usual to make a judicial minute of the debtor's death-bed acknowledgment. So decides Caro (Ḥoshen Mishpaṭ); but Maimonides (Malweh, xii. 1, 2) holds that during the infancy of the heirs no proceedings can be taken in any cases but the following two: (1) where the demand belongs to a Gentile, and bears interest which it is for the benefit of the infants to stop; (2) the case of a widow's jointure, provided she has not married again. In these two cases the court should appoint a guardian for the infant heirs, who will guard their interests; and if there is no defense, the descended estate will be sold, and the debt paid off (see also B. B. 5b, 22a, 174a).

Whether the heirs be under or over age, the creditor can not proceed against them without taking the oath, unless there be a clause in his bond in which the debtor declares faith in his truthfulness. Should the creditor die, and his heirs set up a claim against that of the debtor, they must take a solemn oath framed for the circumstances (see Sheb. 45a), unless a clause in the bond avows faith in the creditor and in his heirs. Where the creditor does not know of assets descended, and calls upon the debtor's heirs for payment, and they, while admitting the debt, deny the receipt of assets, they may clear themselves by the rabbinical oath.

A fine, such as was often imposed by the rabbinical courts ("ḳenas"), falls to the ground with the wrong-doer's death, and can not be collected from his heirs (Ḥoshen Mishpaṭ, 108, 2).

The rule of enforcing all demands against the obligor's heirs is of late date. Rab and Samuel, the first of the Babylonian "pairs" (*c.* 230-250), still agreed in the proposition: "He who lends by word of mouth can not collect either from heirs or from purchasers" (B. B. 175a; but see Robbery as to liability of descended lands for things taken forcibly).

This feature of the older Talmudic law falls in with the common-law rule that the heir (*i.e.*, the successor to the decedent's lands) is bound only for the bonds or sealed instruments of his ancestor. Later on, in both systems of law natural equity prevailed over narrow distinctions.

L. G. L. N. D.

DECALOGUE: A word, derived from the Greek, corresponding to the Biblical עשרת הדברים; LXX. *οἱ δέκα λόγοι* (Ex. xxxiv. 28; Deut. x. 4; compare Josephus, "Ant." iii. 5, § 3) and *τὰ δέκα ῥήματα* (Deut. xiv. 13); also *τὰ δέκα λόγια*, in the title of Philo's dissertation *Περὶ τῶν Δέκα Λογίων*; in later Hebrew ע״ הדברות (Shabbat 86b) or, without the numeral, הדברות (B. Ḳ. 54b). As a singular, *ἡ δέκαλογος* (scil. *βίβλος*) was first used by the Church Fathers (see Clement of Alexandria, "Pædagogus," iii. 12, § 8, and "Stromata," vi. 16, §§ 133, 137); the corresponding Latin "decalogus" is met with in Tertullian ("De Anima," xxxvii.).

——**Biblical Data:** The Decalogue is given in the Pentateuch in two versions (Ex. xx. 2-17 and Deut. v. 6-18) that exhibit some variants (see below). According to the Biblical records, it represents the solemn utterances of Yhwh on Mt. Sinai, directly revealed by Him to Moses and the people of Israel in the third month after their deliverance from Egypt, amid wonderful manifestations of divine power marked by thunder and lightning and thick smoke (Ex. xix.). As such, God wrote the Ten Words upon two tablets of stone—"tables of testimony" (לחות העדת, Ex. xxiv. 12, xxxi. 18, xxxii. 16) or "tables of the covenant" (לחות הברית, Deut. ix. 9, 11, 15)—and gave them to Moses. The people having gone astray, Moses, carried away by righteous indignation, broke the tables (Ex. xxxii. 19), and God subsequently commanded him to hew two other tables like the first (Ex. xxxiv. 1), whereon to rewrite the Ten Words (Ex. xxxiv. 1). According to another passage (Ex. xxxiv. 27, 28), Moses was bidden to rewrite, and did rewrite, the Commandments himself; but in Deut. iv. 13, v. 18, ix. 10, x. 24, God appears as the writer. This second set, brought down from Mt. Sinai by Moses (Ex. xxxiv. 29), was placed in the Ark (Ex. xxv. 16, 21; xl. 20), hence designated as the "Ark of the Testimony" (Ex. xxv. 22; Num. iv. 5; compare also I Kings viii. 9).

Contents.

The Decalogue opens with the solemn affirmation, put in the first person, that the speaker is Yhwh, Israel's ("thy") God, who hath led Israel ("thee") out of Egypt. Therefore there shall be for Israel ("thee") no other gods before Yhwh's ("my") face. Prohibition of idolatry follows as a logical amplification of this impressive announcement, and then a caution against taking Yhwh's name in vain. The duty of remembering the Sabbath and that of honoring father and mother are emphasized. Murder, adultery, theft, and false testimony are forbidden, and the Decalogue concludes with an expanded declaration against covetousness.

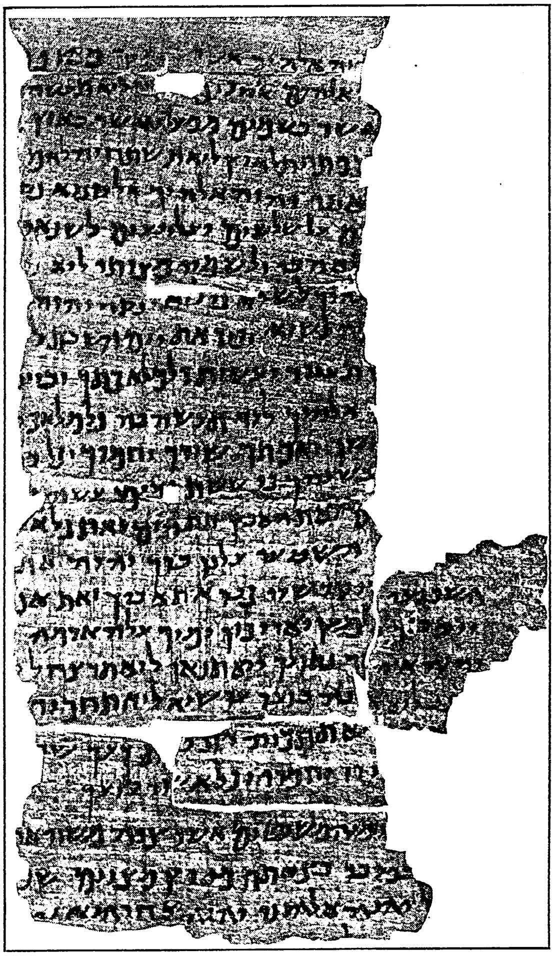
Earliest Manuscript of Decalogue (Second Century?), Containing Variations from the Masoretic Text. Probably the Oldest Example of Square Characters in a Hebrew Manuscript.

(From "Transactions of Society of Biblical Archeology.")

—**Critical View:** The Decalogue in Deuteronomy does not differ materially from that in Exodus in regard to the affirmations and obligations contained therein. Verbal discrepancies, however, are comparatively numerous, while the reason adduced for the Sabbath is altogether different. In detail these variants may be grouped as follows:

(a) *Differences in the consonantal (Masoretic) text, in identical words*: For example, "miẓwotai" (מצותי, Ex. xx. 6), which occurs as "miẓwotaw" (מצותו, Deut. v. 10, in the "Ketib"; this variant is due to an anticipation of the transition from the first to the third person which ensues after this verse). Similarly, there are changes in the use and position of the auxiliary vowel letters: *e.g.*, אבת (Ex. xx 5) and אבות (Deut. v. 9); יארכון (Ex. xx. 12) and יאריכון (Deut. v. 16).

(b) *Syntactical differences*: *E.g.*, the syndetic arrangement "children, grandchildren, *and* great-grandchildren" (Ex. xx. 5, Hebr.), over against the polysyndetic "children *and* grandchildren *and* great-grandchildren" (Deut. v. 9, Hebr.); and the asyndetic succession "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal" (Ex. xx. 13-17), over against the polysyndetic "Thou shalt not kill, *and* thou shalt not, . . . *and*," etc. (Deut. v. 17, Hebr.).

(c) *Stylistic variations*: "Covet," occurring twice in Exodus (xx. 17), is replaced in one instance by "desire" in Deuteronomy (v. 18). "Graven image and any likeness" in Ex. xx. 11 (Hebr.) appears as "[the] graven image of any likeness" in Deut. v. 8 (Hebr.). "Remember (זכור) the Sabbath" in Ex. xx. 9 corresponds to "Keep" (שמור) in Deut. v. 12. עד שקר ("false witness") in Ex. xx. 16 corresponds to עד שוא ("a witness of iniquity" or "falsehood") in Deut. v. 17 (A.V. 20), the prohibition being furthermore prefixed by "and." The sequence "house and wife" in Ex. xx. 17 is reversed to read "wife and house" in Deut. v. 18 (A.V. 21).

(d) *Additions and amplifications*: Deuteronomy adds in two places (v. 12, 16) the formula "as Yhwh, thy God, hath commanded thee." Another addition is found in Deuteronomy in the text of the command to honor father and mother (v. 16): "and that it may go well with thee." Ex. xx. 10 summarizes "thy cattle," which in Deut. v. 14 (Hebr.) is expanded to "thine ox and thine ass and all thy cattle," to which is added "that thy man-servant and thy maid-servant may rest as well as thou." Deut. v. 18 (Hebr.) has "his field," which in the corresponding passage of Exodus is wanting.

But of greatest interest is the variation in the reason given for the Sabbath. Ex. xx. 10, 11 connects it with creation (compare Gen. ii. 2); Deuteronomy assigns to it a social purpose and connects it with Israel's liberation from Egyptian bondage. Thus the Sabbath may be said to rest in Exodus on a universal-theological, in Deuteronomy on a national-historical-economic, basis.

A careful analysis of these variants leads to the conclusion that Exodus, on the whole, presents an earlier text than Deuteronomy. The clearly marked effort at stylistic refinement (the substitution of "lo tit'awweh" for "lo taḥmod"; the mention of the "wife" before the "house"; even the polysyndetic phrasing, showing a straining after effect) points in this direction. The insertion of the formula "as Yhwh hath commanded" indicates that the appeal rests on a well-known and long-established law. The enumeration of the various kinds of cattle also betrays the hand of a later writer, and so does the explanatory and qualifying gloss "that it may go well with thee."

On the other hand, the variants in the command against idolatry point to the priority of the Deuteronomic reading. Exodus is more explicit and strenuous, as if afraid that the laxer wording ("graven image of any likeness") of Deut. v. 8 might not be sufficiently comprehensive to bar every species of

Relation of the Two Versions.

idolatry. The Sabbath law in Deuteronomy, at least in part, appears to confirm this; while the expression "keep" is stronger than that in Exodus, "remember," and would thus indicate a later solicitude for a better observance. Also, its anxiety for the welfare of the servant exhibits a humane spirit not ordinarily to be looked for in documents of antiquity. The introduction of the theological motive in Exodus, where Deuteronomy has the historical-economic, is an element that favors the assumption of the higher antiquity of the Deuteronomic Decalogue.

These variants, however, have been explained as due to scribal carelessness, such as is easily established by a comparison of the texts of other parallel passages; the writers, contrary to the later rabbinic practise and injunction, failing to consult the written text while quoting from memory, and thus mixing with their lines reminiscences of similar but not identical verses (compare Bardowicz, "Studien zur Geschichte der Orthographie des Alt-Hebr." Frankfort-on-the-Main, 1894; Blau, "Studien zum Alt-Hebr. Bücherwesen," Budapest, 1902). But upon examination this plausible theory will be seen to create new difficulties in the matter in point. The Decalogue must be considered, on the basis of the Mosaic authorship of the Pentateuch, to have been fundamental; and as such its wording must have been so accurately fixed as to preclude the possibility of latitude for scribal caprice. The Rabbis, indeed, have felt this difficulty. They have solved it by assuming that both versions are of identical divine origin, and were spoken in a miraculously strange manner at one and the same time ("Bedibbur Eḥad"; see Mek., ed. Weiss, p. 77, Vienna, 1865; Shebu. 20b; R. H. 27b; Yer. Ned. iii. 1; Yer. Shebu. iii. 5; Cant. Rabbah xxviii.; Sifre, Ki Tabo).

Ibn Ezra (to Ex. xx. 1) recognizes the insufficiency of this explanation, but is equally dissatisfied with the solution proposed by Saadia. The latter, conforming to his rigorous theory of inspiration, would not admit that the Masoretic text was other than of divine origin. It is therefore his theory that literally the Deuteronomic Decalogue equally with that of Exodus was divinely inspired. While Exodus presents the reading of the first set of tables, Deuteronomy contains that engraved by divine direction on the second (see "Jour. Asiatique," Dec., 1861, in Neubauer, "Notice sur la Lexicographie," etc.; Geiger's "Jüd. Zeit." i. 292). With profuse professions of regard for Orthodox teachings, Ibn Ezra ventures to hold that these variants are in the nature of linguistic differences often noticeable in the Biblical books.

——**Modern Views:** Modern conservative scholars, with few exceptions (G. Livingston Robinson, "The Decalogue and Criticism," 1899), in so far as they do not maintain that the version of Exodus is the original Mosaic, or at least the older, while that of Deuteronomy (also Mosaic) departs from the original text in conformity with the parenetic method and purpose of Deuteronomy, have concluded that both versions are amplifications—those in Deuteronomy on the whole being later than those in Exodus—of an anterior and old (Mosaic) but briefer list of ten statements written in the manner of the prohibitions against murder, adultery, theft, etc. (Strack, "Exodus," p. 241; Franz Delitzsch, in "Zeitschrift für Kirchliche Wissenschaft und Leben," 1882, p. 292; Holzinger, "Exodus," in "Kurzer Hand-Commentar zum A. T." pp. 79 *et seq.*, Tübingen, 1900; Eduard König, "Einleitung," p. 187, and Index, *s.v.*; Wildeboer, "Die Literatur des A. T." p. 17).

Graphically considered, the writing of the letters (about 620) contained in the Decalogue on two tables of stone of moderately large dimensions does not present, as was long thought, an impossibility. The Mesha stone proves the contrary. The Decalogue written in the style of the latter would fill about twenty of its lines (Holzinger, *l.c.* p. 69). The unevenness in the length of the first and the second parts is a much stronger indication that the original version was without the amplifications noticeable in the commandments of the first and tenth groups.

Original Form.

The tradition, according to which earlier tables were replaced by others, shows that for a long time the knowledge was current of changes in the text, and not, as Holzinger contends (*l.c.* p. 77), that a Mosaic law had never existed.

The original Ten Words probably opened with (1) "I am Yhwh, thy God," etc. Then followed:

(2) Thou shalt have no other gods before Me [beside Me].
(3) Thou shalt not take the name of Yhwh thy God in vain.
(4) Remember the Sabbath-day.
(5) Honor thy father and thy mother.
(6) Thou shalt not murder.
(7) Thou shalt not commit adultery.
(8) Thou shalt not steal.
(9) Thou shalt not bear false witness.
(10) Thou shalt not covet (Wildeboer, *l.c.* p. 19).

Eduard König and others (see Lotz in Herzog-Hauck, "Real-Encyc." 3d ed., p. 563) place as the second of these original Ten Words the prohibition against the making and the worshiping of graven images. It is probable that the early Hebrews shared with the Arabs the repugnance to molten plastic idols (פסל; see Wellhausen, "Reste Arabischen Heidentums," p. 102); but "maẓẓebot" (pillars or stones) were legitimate accessories of the Yhwh cult down to a much later period than that of such a Mosaic decalogue. Moreover, idolatry was tolerated in North Israel and even in Judea down to the later centuries. Upon these considerations, Kuenen, Wellhausen, Stade, Schultz, and Smend have argued against the ascription of any decalogue to Mosaic times; but with the omission from the original ten of the injunction against idolatry, the mainstay is taken from under the opposition to the authenticity of the tradition connecting Moses with such a lapidary code.

These simple brief statements were amplified in course of time; the fourth, for instance, reflecting in both versions agricultural conditions such as did not obtain in the Mosaic days. So also does the promised reward of the fifth. The reason given in Deuteronomy for keeping the Sabbath also appeals to circumstances of agricultural civilization; that adduced in Exodus is of a theological nature, and can not be much older than the priestly code (P), nor can it antedate the reception into the Pentateuch of Gen. i.

and ii. 1-4. Critics have assigned the Exodus version, with this exception, to the ninth century B.C.; the Deuteronomic text, to the seventh century.

Decalogue of Exodus xxxiv.

From the point of view of Pentateuchal analysis Wellhausen ("Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments," 1885, pp. 84, 85, and *passim*) maintains that the Jahvist (J) contains an altogether different decalogue; viz., that of Ex. xxxiv. 14-26. Goethe, in his "Zwo Fragen, 1773," was the first to suggest this. This decalogue is concerned merely with ritual affairs. Holzinger (Commentary on Exodus, p. 119) proposes the following brief sentences as its contents:

(1) Thou shalt not worship any strange god.
(2) Thou shalt not make thee any molten images.
(3) Thou shalt observe the Feast of Maẓẓot [Pesaḥ].
(4) The first-born are Mine [YHWH's].
(5) Thou shalt observe the Feast of Weeks.
(6) Thou shalt observe the Feast of the Ingathering.
(7) Thou shalt not mix with leaven the blood of My offerings.
(8) The fat of My feast shall not remain with thee until the next morning.
(9) The choicest of the first-fruits of the land shalt thou bring to the house of YHWH, thy God.
(10) Thou shalt not seethe the kid in the milk of its mother.

In order to extract these "ten words" from the passage, many other laws therein contained of seemingly equal importance have to be omitted, as also the reasons assigned for their observance. This attempt to reconstrue another decalogue may be said to be a failure, all the more as it is conceded that the decalogue in P (Ex. xx.) is virtually anterior to that (Ex. xxxiv.) in J (Holzinger, *l.c.* p. 120). Still less satisfactory, because altogether unreasonable, is the venture to recover the Decalogue from fragments in Ex. xx. 27, 28, and xxiii. 10-16 (Meissner, "Der Dekalog," Halle, 1893; Staerk, "Das Deuteronomium," pp. 29 *et seq.*, 40, Leipsic, 1894).

Division of the Decalogue.

Written on two stone tables (Deut. iv. 13, v. 19, x. 34), with script on both sides (Ex. xxxii. 15), the Decalogue would most naturally have been divided into two groups, of five "words" each, each group appearing on one stone. In this way, according to Josephus ("Ant." iii. 5, § 4) and Philo ("De Decalogo," § 12, *δύο πεντάδας*), the Decalogue was originally delivered, the first pentad containing the commandments of "pietas" (relating to God or His visible representatives on earth, the parents); the other, those of "probitas" (relating to conduct toward one's fellow men).

The Midrash mentions a similar division: ה' על לוח זה וה' על לוח זה (Ex. R. xli.), though, according to R. Nehemiah, each table contained the complete text of the Ten Words (compare Yer. Sheḳ. vi. [quoted in "'En Ya'aḳob"]). The first table would thus have contained 146 of the 172 words of the Exodus Decalogue, but the other only 26. In view of this inequality in the distribution it has been suggested that the one table contained only the first three commandments; the other, the last seven. But if the amplifications were omitted, the grouping in sets of five would result in assigning to the one table 28 words and to the other 27 (Strack, "Exodus," p. 242).

Sequence and Numbering.

The order of the prohibitions against murder, adultery, and theft, as now given in the Masoretic text, in Josephus, and in the Syriac Hexapla, is not followed by the Septuagint, the Codex Alexandrinus, and Ambrosianus (which have "murder, theft, adultery"), nor by Philo (who has "adultery, murder, theft"), nor by the Codex Vaticanus (which reads "adultery, theft, murder").

Differences obtain also in regard to the numbering of the various commandments. The traditional Jewish system makes Ex. xx. 2 the first "word," and verses 3-6 are regarded as one; viz., the second (Mak. 24a; Mek., ed. Friedmann, p. 70b, Vienna, 1870; Pesiḳ. R., ed. Friedmann, p. 106b, *ib.* 1880). This arrangement is found also in the Codex Vaticanus of the LXX. and in the Deuteronomy of Ambrosianus. Still R. Ishma'el counts verse 3 as the first "word" (Sifre to Num. xv. 31; ed. Friedmann, p. 33a, Vienna, 1864). Philo and Josephus count verse 3 as commandment i.; verses 4-6 as ii.; verse 7 as iii.; verses 8-11 as iv.; verse 12 as v.; verse 13 as vi.; verse 14 as vii.; verse 15 as viii.; verse 16 as ix.; and verse 17 as x.

The numbering adopted by the Roman Catholic and Lutheran churches combines verses 3-6 into a single commandment which is numbered i., in consequence of which, up to the last, every commandment is advanced by one, the Jewish No. III. becoming II., and so on. In order to maintain the number ten, the Jewish No. X. is divided into IX. ("Thou shalt not covet thy neighbor's wife") and X. ("Thou shalt not covet thy neighbor's house," etc.). This method of numbering is ascribed to Augustine ("quæst. 71 ad Exodum"), but the Codex Alexandrinus, as E. Nestle was the first to notice ("Theol. Studien aus Württemberg," 1886, pp. 319 *et seq.*), also exhibits it. Modern critics are inclined to accept this latter system of enumeration, partly because the Jewish No. I. is not a "commandment," in which they overlook the Hebrew designation דבר ("word"), and partly because, as the Jewish enumeration has it, verses 3 and 4-6 certainly constitute one command.

Accentuation of the Commandments.

The "'aseret ha-dibrot" are accentuated in the Hebrew in two ways: one for private reading, when the verses are marked to begin at 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17 (13-16 as one verse); the other for solemn public recital, when the first two commandments and the introduction are read without interruption, because God is introduced as the speaker, and every other commandment as a separate verse (Pinsker, "Einleitung in das Babylonisch-Hebräische Punktationssystem," pp. 48-50). It may be possible, though it has been doubted, that this double accentuation preserves the traces of an old uncertainty concerning the numeration of the various "principles" or "words." These accents are respectively known as the "ṭa'am ha-'elyon" (superlinear) and the "ṭa'am ha-taḥton" (sublinear). The Oriental Jews know only the division into ten words; *i.e.*, that observed in private reading (W. Wickes, "Accentuation of the Twenty-one So-called Prose Books of the O. T." p. 130). The superlinear accentuation is generally used for the cantillation of the Decalogue on the Feast of Weeks as the memorial day of the revelation—*i.e.*, the giving of the Torah (זמן מתן תורה)—while on the ordinary Sabbaths, when the Decalogue is read as a part of the pericope (Yitro and Wa’etḥannan), the sublinear is followed (Japhet, "Die Accente der Heiligen Schrift," 1896, p. 160; Geiger, "Wiss. Zeit. Jüd. Theol." iii. 147 *et seq.*; also "Urschrift," p. 373, note).

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E. G. H. E. K.—E. G. H.

DECALOGUE, THE, IN JEWISH THEOLOGY: The Ten Words are designated by Philo as κεφαλαῖα νόμων = "the heads of the law," the title of the chapter "De Decem Oraculis." The second table Philo, contrary to the usual order, begins with the commandment against adultery, describing adultery as the greatest of all violations of the Law, since it corrupts three houses—that of the adulterer, that of the wronged husband, and that of the adulterer's wife. The fourth commandment refers to all festivals, and, according to Philo, embraces all the laws conducive to the spread of kindness and gentleness and fellowship and the feeling of equality among men (with reference to Sabbatical year and the jubilee). Under the fifth commandment he ranges all laws in regard to family life, the honor due to old people, the duties of the old to the young, the ruler to his subjects, the benefactor to the needy, the master to his servants, etc.

Philo's exposition of the preeminence and original character of the Decalogue, both in its general tenor and in many of its particular details, reflects the teachings of the Mishnaic period, as indeed it also anticipates some of the positions of later Rabbis. The fact that the recital of the Ten Words constituted a salient feature of the daily liturgy in the morning service (Tamid v. 1; Ber. 3c) indicates that they were regarded as the essential parts of divine revelation. This practise was discontinued as a protest against the unwarranted inference drawn therefrom by sectaries that the Decalogue alone had been revealed by God on Sinai (Ber. 11a). The Shema‘ ("Hear, O Israel," Deut. vi. 4) and the selections from Deut. vi. 4-9, xi. 13-22; Num. xv. 37 *et seq.*, which follow the Shema‘ in the order of the liturgy, and form as it were a part thereof, were believed to contain in essence the Decalogue.

The new Pesiḳta (Bet Ham. vi. 41; comp. Bacher, "Die Agada der Palästin. Amoräer," ii. 183) holds the reading of the Shema‘ every morning as tantamount to the keeping of the Ten Commandments, because they, too, had been proclaimed "in the morning" (Ex. xix. 16). Again, Sifre to Deut. i. 3 controverts the assumption that the Decalogue alone had been revealed through Moses. Like the Shema‘, Num. xix., looked upon by R. Ḥiyya as fundamental, is construed by R. Levi as a cryptogram of the Decalogue (see Didache).

According to Hananiah, the son of Joshua's brother, the Decalogue contains all the laws of the Torah (Yer. Sheḳ. 46d, bottom; Soṭah 22d; Cant. Rabbah to v. 14), his words, "parashiyyoteha wediḳduḳeha shel Torah," recalling Philo's view that the Decalogue contains the capital, the rest of the Pentateuch the special, laws. Berechiah is credited with a similar opinion (Bacher, *l.c.* iii. 356). The Decalogue is compared with a rare jewel of ten pearls (Exod. R. xliv.; Tan. [Ki] Tissa, end). The Patriarchs had been loyal to the principles of the Decalogue long before they had been revealed to Moses. (Attention is called to Yalḳ. Shim‘oni, i. 276, end.) The universality of the Decalogue is accentuated by the fact of its being offered in turn to all the nations (Deut. xxxiii. 2, 3; Hab. iii. 3; Ta‘an. 25a; ‘Ab. Zarah 2a) in the desert territory ("hefḳer") which belonged to none exclusively (Mek., Yitro, 1), and of its proclamation in all the (seventy) languages of the world (Shab. 88b).

The Seventh Commandment.

The first and second commandments are rated as preeminent (Sifre to Num. xv. 31), both on account of their doctrine and also because they alone, as is indicated by the use of the first person singular, were spoken to the people by God Himself (Macc. 24a; Sanh. 99a; Hor. 8a; compare Geiger, "Jüd. Zeit." iv. 113 *et seq.*). On the other hand, the tenth commandment is also held fundamentally to include the others; at least its violation amounted to transgressing the seven "nots" (לאוין) of the Decalogue (Pesiḳ. R. 22). As the tenth forbids the coveting of a neighbor's wife, the foregoing statement of its scope agrees with the similar valuation placed upon the seventh (against adultery: Tan., Naso). Adultery is a violation of the first commandment, according to Jer. v. 7, 8, 12; of the second, according to Num. v. 14 (וקנא = Ex. xx. 5); of the third, because adultery is denied, as is generally the case, with an oath; of the fifth, inasmuch as the child of such a union can not honor its parents; of the sixth, because adulterers are always prepared to kill if caught in the act; of the seventh, which directly forbids adultery; of the eighth, as the adulterer is virtually a thief (see Prov. ix. 17); of the ninth, because the adulteress gives false testimony against her husband; of the tenth, in that the adulterer makes his son another man's heir. In regard to the fourth (concerning the Sabbath), the eventuality is assumed that the issue of an adulterous intimacy between a non-priest and a woman of the priestly caste might become a priest. The arrangement of the two tables whereby one is opposite six indicates that murder includes the denial of God (Mek. to Ex. xx. 17). The last six commandments are also regarded as the basis of all morality (Tosef., Shebu. iii. 6).

As a statue is seen by a thousand, and its eye covers them all, so, R. Levi says, every single person heard the words as though personally addressed (Pesiḳ. 110a; Tan., ed. Buber, to Yitro 17; compare Pesiḳ. xxi., where Jochanan is credited with this simile, while Levi points to one sound heard by many). The fact that the versions of Ex. and Deut. present textual discrepancies was explained by the theory that both were divinely given בדיבור אחד, in one act of divine speech (Sheb. 20b; R. H. 27a; Mek. xx. 8; Sifre, Deut. xxii. 11), which "would be impossible for men," and "which the human ear could not hear"; but, according to Ps. lxii. 12, the one speech of God was apprehended as two by men. In fact, the Ten Words were all proclaimed at once ("bedibbur eḥad," Mek. xx. 1). The first set of tables did not contain, in the fifth, the words "that it may be well with thee," because they were predestined to be broken (B. Ḳ. 55a). Interesting is the report that R. Ḥiyya was ignorant of this difference between Deut. and Ex. (B. Ḳ. 54b).

The Decalogue often appears as a subject of controversy with non-Jews, a circumstance which goes far to demonstrate the fundamental value attached to it (see Pesiḳ. R. xxiii.). One such controversy is with Hadrian (Pesiḳ. R. xxi.). The subjects discussed are such as why is circumcision not in the Decalogue? (Pesiḳ. R. xxiii.; Tan. to Lek Leka, Agad. Bereshit xvii.); or why does not the Torah begin with the Decalogue? (Mek. to xx. 2). The "Ten Words" are even a "pleader" for Israel (Pesiḳ. R. xi.; Midr. Teh. to Ps. xvii. 4).

How the Ten Words were distributed between the tables is also a subject of rabbinical inquiry. The prevailing opinion is that there were five on each; but it has also been maintained that each had the whole ten (see Decalogue; Yer. Sheḳ. 49d; Yer. Soṭah 22d; Cant. Rabbah v. 14; Mek. xx. 27): even twice—once on each side (Yer. Sheḳ. vi. 1). Simai argues that the Ten Words were inscribed on each table four times (*τετράγωνον*; *ib.*).

Tables of the Law.

The dimensions of the tables furnish a fruitful subject for exegetical ingenuity. The objection that they were too heavy for one man to carry (raised even by modern Bible critics) is met by ascribing to the letters engraved thereon miraculous powers. They virtually carried the tables; only when they began to fly away did Moses feel the weight of the stones (Yer. Ta'an. iv.; Tan., Ki Teẓe *et al.*). The first set given with pomp attracted the "evil eye," and hence were broken (Tan., Ki Teẓe). According to some, Moses was ordered by God to break the tables, and received God's thanks for the act (Ab. R. N. ii.: see note of Schechter on the passage; Yalḳ. 363, 640). According to another version, when Moses noticed that the script began to fly off, he became alarmed and threw the tables down, whereupon he was struck dumb (Yalḳ., Ki Teẓe). By the use of "anoki" ("I am," an Egyptian word: Pesiḳ. R. xxi.), which God had employed in His conversations with Abraham, Isaac, and Jacob (Gen. xv. 1, xxvi. 24, xxxi. 13), He convinced the people that it was the God of their fathers who spoke to them (Tan., ed. Buber, to Yitro 16).

In post-Talmudic literature and liturgy the Decalogue is also expounded and expanded as the fountainhead whence all other laws flow. Shebu'ot being the day of the revelation (Shab. 86a), this idea was prominently utilized in the piyyuṭim and Azharot for the holiday. Saadia adopts the numeration of the letters of the Decalogue given in Num. Rabbah xviii. as 613, a number likewise fixed by Naḥshon Gaon ('Aruk, under תפל). Eliezer ben Nathan has the same number in the "Ma'arib" for Pentecost, Eleazar b. Judah the same in the "Sefer ha-Ḥayyim." In reality, the Decalogue contains 620 letters, the mnemotechnic word for which is כתר ("crown": "the Crown of the Law"), which number, according to its expounders, corresponds to the 613 Commandments, one for each letter, the seven others, auxiliary vowel-consonants, indicating the seven Noachian commandments (see beginning of "Bet" in the "Sha'ar ha-Otiyyot").

The Decalogue Fundamental.

Many "poetic" elaborations of the Decalogue are in existence, but the plan was also carried out by writers on legal matters (Zunz, "Literaturgesch." p. 95; Steinschneider, "Hebr. Bibl." vi. 125). The philosophical writers of the tenth to thirteenth centuries occasionally emphasized the fundamental nature of the Decalogue. Judah ha-Levi, in his "Cuzari" (ii. 28), remarks: "The root of knowledge was placed in the Ark, which is like the innermost chamber of the heart, and this [root] was the Ten Words and their derivatives: that is, the Torah." Baḥya ben Joseph, in his "Ḥobot ha-Lebabot," gate i., urges the importance of the Decalogue, and connecting therewith the Shema', construes the latter as laying down ten main principles corresponding to the Ten Words. Albo, in his "'Iḳḳarim" (iii. 26), develops in extenso the idea of the Decalogue's fundamentality, calling attention to the difference between the "words" on the first table as theological, and those on the second as ethical, both together covering the whole field of religion. Of Bible commentators following on the same line may be mentioned Rashi to Ex. xxiv. 12: "The first word of the Decalogue is the fountainhead of all."

Naḥmanides makes the first one of the mandatory commands ("miẓwot 'aseh"). The whole people heard all ten, but understood only commandments one and two as perfectly and thoroughly as Moses. From three on, however, they did not comprehend, and therefore Moses was forced to explain them. Maimonides, desirous of removing all anthropomorphic conceptions, reiterates Philo's idea, that it was not God's voice that was heard, but an impersonal voice created especially for the enunciation of the Decalogue ("Moreh," i. 65; compare Saadia, "Emunot we-De'ot," ii. 8; "Cuzari," i. 89). The writing on the tables was also a "creation" ("Moreh," i. 66). The Karaites entertain the same view (see Japhet Abu-

Ali on Ex. xx.; Munk, "Guide," i. 290, note 2; Aaron ben Elia, "Eẓ Ḥayyim," ch. 55, 98). On the effect of the second Commandment see ART.

The third commandment, interpreted to prohibit swearing, led, in unconscious appreciation of its original meaning—a caution against pronouncing divine names or imparting them to persons other than the properly initiated—to a reverent avoidance of the mention of the Shem ha-Meforash (Soṭah 38a; Sifre to Num. vi. 27, and elsewhere), and to extreme caution even in writing not to expose "the Name" to disrespect or thoughtless disregard.

Many of the modern catechisms have summarized both the doctrines and the duties of Judaism to correspond with the ten ideas of the Decalogue:

(1) The unity and personality of God.
(2) His incorporeality.
(3) Against profanation of the Name.
(4) Sabbath and festivals; cruelty to animals; slavery.
(5) Family relations.
(6) Rights and duties of life.
(7) Marriage and chastity.
(8) Rights and duties of property; interest and usury; begging.
(9) Duties to the state.
(10) Covetousness; other personal virtues and vices. For modern expansions of the Decalogue see Gerson Lasch ("Die Göttlichen Gesetze," 1857). In Dr. Samuel Hirsch's "Catechismus" the third commandment is made the basis of the discussion of prayer, inasmuch as prayers expressive of wishes and hopes no longer entertained violate the commandment. Isaac M. Wise, among modern Reform rabbis, declared the Decalogue to be "the Torah," which alone was divinely revealed. According to him, Reform Judaism has in the Decalogue its legal basis, and finds in it its limitations (see "Hebrew Review," i., Cincinnati, 1880; Isaac M. Wise, "The Law").

K. E. G. H.

DECAPITATION. See CAPITAL PUNISHMENT.

DECAPOLIS, THE ("Ten City"): Name of a district of Palestine that included a number of autonomous cities. According to Pliny ("Historia Naturalis," v. 18, 74) these ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. With the exception of Scythopolis (= Beth-Shean) all these cities are east of the Jordan. It is curious that Damascus, which lies much further north, is also included in the Decapolis. Josephus mentions Scythopolis ("B. J." iii. 9, § 7), Philadelphia (*ib.* ii. 18, § 1), Gadara, and Hippos ("Vita," §§ 65, 74) as in the Decapolis. The "Onomasticon" of Eusebius and Jerome (ed. Lagarde, 251, 89, and 116, 29) describes the Decapolis as situated in Peræa, round about Hippos, Pella, and Gadara, these cities being expressly mentioned, perhaps, because they were more prominent than the others in the history of Christianity; Pella, for example, is known as the home of the first Christian community, and it is also included in the Decapolis by Epiphanius ("Hæreses," i. 30, § 2). It is curious that Stephanus Byzantius includes Gerasa (*Γέρασα*) in a district he calls *Τεσσαρεσκαιδεκάπολις* ("Township of Fourteen"), but this is probably a clerical error for "Ten City." Ptolemy (v. 15, §§ 22, 23) places the Decapolis in Cœle-Syria, and enumerates most of the cities mentioned by Pliny, as well as some in the neighborhood of Damascus, eighteen cities in all, and among them Capitolias, founded by Nerva in the year 97 or 98. The city of Abila is mentioned on an inscription ("C. I. G." No. 4501) as being included in the Decapolis.

The population of the Decapolis was chiefly pagan. Scythopolis was attacked by the Maccabeans (II Macc. xii. 29), but most of the cities of the Decapolis were not subjugated until the reign of Hyrcanus. Pompey again separated them from the Jewish territory in 63 B.C., and placed them as autonomous cities directly under the government of the legate of Syria. Gadara and Hippos were given to Herod (Josephus, "Ant." xv. 7, § 3; compare 10, § 2); but after his death they were again declared to be free by Augustus, so that Galilee and Perea, the two districts of Herod Antipas' tetrarchy, were separated by the Decapolis. The cities of the Decapolis used the Pompeian era in reckoning dates; were organized entirely along Hellenic lines; had Greek worship and Greek games, and were always hostile to Jews. Pliny (*l.c.* xv. 4) speaks highly of the small olives of the Decapolis. Jesus had several persons from the Decapolis among his followers (Matt. iv. 25; Mark v. 20), showing that many Jews were living there. When the Jewish war broke out, the pagans fell upon the Jews, an uprising for which JUSTUS OF TIBERIAS took bloody revenge. The Talmud speaks often of the pagan population of these cities, the philosopher Oenomaos of Gadara, for instance, being cited; hence several cities mentioned in the Talmud under other names may have been identical with the cities of the Decapolis, as Susitha with Hippos, Pehla with Pella.

The Decapolis must have existed as a special district in the second century, since the geographer Ptolemy speaks of it as such; when, however, the province of Arabia was organized (106), several of those cities came gradually to be included in that province—for example, Gerasa and Philadelphia (Ammian. Marcell. xiv. 8, § 8), in 295, according to Marquardt ("Staatsverwaltung," i. 277, Leipsic, 1873); the other cities with their territories were probably included a century earlier.

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G. S. KR.

DECKERT, FRANCIS: Clerical anti-Semitic agitator; born at Vienna 1846; died there March 21, 1901. From its beginning in the eighth decade of the nineteenth century Deckert was identified, as a political agitator and writer, with the anti-Semitic movement; but he did not become prominent until the liberal press exposed some of his questionable business transactions. In retaliation he published a pamphlet on SIMON OF TRENT, in an effort to confirm the truth of the blood accusation ("Ein Ritualmord Actenmässig Nachgewiesen," Vienna, 1893). Actuated by the same motive, he induced the convert Paulus Meyer to write an account of a ritual murder which he pretended to have seen in 1875 in Ostrow, Russia. The story was published in the Vienna "Vaterland," and the parties named as perpetrators in the crime brought a libel suit against Meyer and Deckert, the latter being sentenced (Sept. 15, 1893) to a fine of 400 florins ($160).

Deckert continued to preach anti-Jewish sermons, which he published in his magazine, "Der Sendbote des Heiligen Joseph." To one of these sermons he appended a "prayer for the distress caused by the Jews" (1894), a travesty of the "Lord's prayer" in the most infamous language. The government confiscated it. His violent diatribes were several times the object of an interpellation in the Reichsrath, and evoked from the premier, Prince Windischgrätz, the reply (May 27, 1895) that he regretted such expressions were heard from a Christian pulpit. Nevertheless, the lawsuit brought against Deckert for inciting riots was dismissed (Jan. 14, 1896). He continued his tirades with a collection of sermons under the title "Juden 'raus!" (Out with the Jews), published in the same year. He became popular with the anti-Semitic city government, and in 1899 was given the Salvator gold medal, the highest distinction in the gift of the city. He, however, bequeathed in his will a sum for charity to be distributed without regard to religious distinctions.

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D.

DECKINGEN, JUDAH BEN BENJAMIN (also known as **Leva Rokhausen**): German lexicographer of the sixteenth century. He was the pupil of Isaac of Ahrweiler, and lived as tutor at Wendersheim (1555), Rüsselheim, and other places of southern Germany. In 1556 he compiled a Hebrew-German glossary of five quarto pages, prepared as an aid in the translation of German into Hebrew. This work has been published from a manuscript by N. Brüll.

Bibliography: Brüll, *Jahrb.* iii. 89 *et seq.*

G. M. K.

DECSEY, SIGMUND: Departmental president of the Supreme Court of Budapest; born in 1839 at Aszod. He studied law at Budapest; founding with Desider Szilágyi (afterward minister of justice and president of the Parliament) "a lawyer's relief society." On completing his studies Decsey entered the service of the state as notary of the Court of Cassation (1870); was promoted five years later to the office of judge of the Royal bench ("Tafel"), to that of judge of the Royal Court ("Curie") in 1886, and "Senats president" in 1895. Exchange, commercial, and banking affairs belong to his department.

S. L. V.

DEDANIM (Hebr. דדנים; R. V. **Dedanites**): The descendants of the Arabian Dedan, spoken of (Isa. xxi. 13) as engaged in commerce. Dedan is first mentioned (Gen. x. 7; I Chron. i. 9) as a son of Raamah, son of Cush, and again (Gen. xxv. 3; I Chron. i. 32) as a son of Jokshan, son of Keturah. Dedan is found in Jer. xlix. 8, where Edomitish settlers seem to be referred to, as "Dedan" occurs in the prophecy against Edom; again in xxv. 23, with Tema and Buz; in Ezek. xxv. 13, with Teman, in the prophecy against Edom; and in Isa. xxi. 13 ("The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim"). As a Keturean tribe Dedan seems to have occupied a position in northwest Arabia. Regarding the reference to Dedan in Ezek. xxvii. 15, 20, which points to South Arabia, Gesenius and Winer suggest that the Keturean Dedan intermarried with the Cushite branch, and this theory of mixed descent gains weight from the fact that in each case the brother of Dedan is mentioned as Sheba. Thus the name of Dedan may apply to one tribe.

K. B. P.

DEDE AGATCH: Turkish port on the Ægean Sea, at the mouth of the Maritza, near Enos, European Turkey. It has about two hundred Jews in a population of three thousand. The community, founded in 1870, possesses a synagogue, and a primary school attended by thirty children. The rabbi acts also as shoḥeṭ and mohel, and is paid out of the meat-tax. There are two charitable societies—a "biḳḳur ḥolim" and a "gemilut ḥasadim."

D. M. Fr.

DEDICATION. See Consecration or Dedication.

DEDICATION FEAST. See Hanukkah.

DEED (translated from the law Latin "actum"): In English law a contract under seal. To it corresponds very closely in Jewish law the "sheṭar" (lit. "writing"); the latter, however, means a solemn document, and is as such distinguished from the mere note of hand ("ketab yad").

I. The sheṭar was said to be sealed, and in Biblical times seal-rings, making an impression upon wax, clay, or lead, were evidently used to authenticate written documents; but in the Mishnah and in the later rabbinical literature the sealing of a document means neither more nor less than the signatures of two or more attesting witnesses.

In Biblical Hebrew "sefer" (lit. "a book") is the common name for a document, whether it be a conveyance (Jer. xxxii., *passim*), a bill of divorce (Deut. xxiv. 1), or an indictment (Job xxxi. 35).

Letters Patent and Close.

Another word, "geṭ," is found in the Mishnah, mostly applied to the bill of divorce, but used also in a more general sense. It is known, according to its outward form, either as the "straight deed" ("geṭ pashuṭ") or as the "tied deed" ("geṭ mekushshar"), the former being open, the other folded and sealed (Mishnah B. B. x. 1). The straight deed is signed by the witnesses at the bottom of the page; the tied deed (generally made up of several sheets sewed together) is folded and signed by one witness on the back, then folded again and signed by another witness. The latter form went out of use at an early date. The Talmud (B. B. 160a) says it was invented to prevent undue haste, especially in making out bills of divorce.

Concerning the form of written documents in use among the Jews before the Babylonian captivity, nothing is known. For more than a thousand years before that event, written contracts—especially bonds for the payment of money with interest thereon—were in use in Assyria and Babylon, thousands of which are still preserved and known as "contract tablets"; and the forms observed in them have had their influence upon the documents of the post-exilic Jews.

The ordinary language of written documents, such as marriage contracts, bills of divorce, assignments of claims, as it has come down through the Mishnah and Baraita, was Aramaic; so also bonds, as appears by samples of their language (Mishnah B. B. x. 2).

Bond of Indebtedness.

II. An important variety of the deed is the bond known as the "sheṭar ḥob" (writing of debt). The sealed bond—that is, an acknowledgment of debt attested by two or more witnesses—is of "higher dignity," to use an English law term, than the simple note of hand or a promise by word of mouth. For the judgment on a bond may be levied on "subjected property"—that is, property sold or pledged to others after the delivery of the bond—while a judgment on an oral contract or on a note of hand can be made only out of "free property." In other words, the bond creditor can subject the debtor's land or slaves to his claim, notwithstanding a subsequent sale, gift, or pledge to others; the bond thus operating as a mortgage, from the time of its delivery, of all the debtor's lands wherever situate—according to R. Meïr, however, only when a clause to that effect ("aḥarayut") is inserted; but, according to the majority, with or without such a clause (Mishnah B. M. i. 6; B. B. x. 8), its omission being deemed an error of the draftsman. Hence, one who finds a bond on the highway should not return it to either debtor or creditor, as it may have been paid off and thrown away, and might now by collusion be used to the injury of third parties (B. M. i. 6). It was thought that the attestation of a bond by witnesses would give to it sufficient notoriety to deter others from buying the debtor's land or lending upon its security. The obligor's signature was not a necessary part of a bond or other document; though the Babylonian contract tablets always bear it. According to Rashi, such subscription was customary in his time; and it has been so since.

When a bond was discharged, the creditor generally made out an acquittance ("shober," lit. "a breaker") with the same formalities as those observed in the bond (see Debtor and Creditor).

No set form of words is required to make a valid bond. The marriage contract, or ketubah, in so far as it secures to the bride sums of money payable upon divorce or upon the death of her husband, is in the nature of a bond, and can be collected in similar manner out of "subjected property" (Ket. 90b).

Indications of Amount.

It was usual to express the sum in two ways: first, in zuz or drachmas; next, in shekels or in minas. In case of contradiction the smaller sum prevails. But if the sum is twice named in the same coin, the last or lower figure prevails over the first or upper. Should the lower figure be indistinct or partially blotted, it can be supplied from the number first written. Where money units are named in the plural, but the number is rubbed out, the number two is presumed. Where a bond written in Greek contained the sum *ὀγδοήκοντα* (80) with its first part blurred, and probably raised from *πεντήκοντα* (50), the judge at Tiberias (Yer. B. B. x. 1) allowed only 30 shekels, *τριάκοντα* being the smallest sum ending in the plainly written syllable *κοντα*.

A bond was given generally for the repayment of a loan, and is in that case a "document of loan" or "sheṭar milweh." The Talmud speaks often of its being accompanied by an instrument known as a "prozbul," meant to defeat the law concerning the year of release (see Sabbatical Year).

The cost of writing the bond falls on the borrower; and the scrivener may, in the lender's absence, prepare a bond at the borrower's instance (B. B. x. 3). Where a bond was so blotted or worn as to become illegible, the creditor might have it reestablished on the testimony of witnesses by the decree of court.

The name of a surety ought to be inserted in the body of the bond above the attestation of the witnesses, and be connected by the word "and" with that of the chief debtor. If he simply writes under the attestation, "I, *A*, son of *B*, am surety on this bond," he is at most liable on a "simple contract"; and only his "free property" can be levied on. Even this is doubtful; for, unless he has become surety before the loan is made, or property is delivered, there is no consideration for his suretyship (*ib.* x. 8, where the point is raised by Simeon ben Nannas, the most celebrated lawyer of his time).

The plural "sheṭarot" (writings, documents) stands for bonds as a class of property. It has been shown, under Alienation and Acquisition, how a bond is transferred.

In the chapter of the Mishnah on overreaching ("ona'ah"; compare B. M. iv.), bonds are said to have no market price; for the value of a bond depends not only on the time it has to run, but also on such uncertain elements as the maker's honesty and solvency. Hence, the rule that a sale or purchase at more than a sixth above or below the market price gives a right to rescission is not applied to bonds.

III. Deeds for the conveyance of land, by way of sale or gift, are treated under the heads of Alienation and Acquisition; Gifts; Sales. Other important deeds are the Ketubah, or marriage contract; deed of Lease.

L. G. L. N. D.

DEEP: **1.** In contradistinction to "rock," which is used figuratively for "a refuge" (Isa. xxxiii. 16; Ps. xxvii. 5, xl. 2, lxi. 3), the "deep" ("ma'amaḳḳim") is a metaphorical expression for misfortune or sorrow (Ps. lxix. 2, 15; cxxx. 1). Thus the "deep valley" ("'emeḳ") designates a "place of affliction and judgment" (Joel iv. 2, 12, 14, Hebr.), and the phrase "deep pit" and similar words are used in the sense of "great danger" (Prov. xxii. 14, xxiii. 27; Isa. xxiv. 17, 22; Zech. ix. 11; Ps. lv. 23, lxxi. 20, lxxxvi. 13, lxxxviii. 6, cvii. 20; Lam. iii. 47, 53; iv. 20; compare the Arabian saying, "They live in a valley that is at the mercy of torrents." Hence "the depths of Sheol" (Prov. ix. 18) is an image of utter affliction.

2. "Deep" is also an expression for the unfathomable and inscrutable. Therefore hardened sinners are said to make deep—that is, heap up—their sins (Isa. xxxi. 6; Hosea v. 2, ix. 9), and "deep" is synonymous with "inexhaustible quantity" (Rom. xi. 33; II Cor. viii. 2). The Bible also speaks of people who are "deep"; that is, are cautious in speech (Isa. xxxiii. 19; Ezek. xxxiii. 5 *et seq.*). The Bible applies the word "deep" also to the heart (Ps. lxiv. 7; Judith viii. 14), and to a man's words (Prov. xviii. 4), or to his plans (Prov. xx. 5), while it finds "deep things" (secrets) in the universe (Job xii. 22), in the nature of things (Eccl. vii. 24), and in history (Dan. ii. 22). Hence the word "deep" is used in the sense of "inscrutable" in reference to God's thoughts (Ps. xcii. 6). As a further consequence of these metaphorical applications, "to make deep" came to be an equivalent for "to conceal" or "to deceive" (Isa. xxix. 15). It is interesting to note that in the cuneiform texts wisdom is designated as "the deep" ("nimeḳu"), and is characterized thereby as something difficult of attainment and seldom found.

E. G. H. E. K.

DEFENSE: Means of protection from assault. In Biblical times outlying farms were protected from bands of marauders by watch-towers ("migdal"; see TOWER). When the collection of houses in a village became large enough to need protection, they were generally enclosed by a wall, and were then known as cities. At times centers of strategic importance were held as fortresses (see FORTRESS).

G. J.

DEGREES, SONG OF. See PSALMS.

DEHAVITES (דהוא; R. V. Dehaites): The Dehavites are mentioned among the peoples settled in Samaria who opposed the reconstruction of the Temple at Jerusalem (Ezra iv. 9). Whether the Dehavites are to be connected with a nomadic Persian tribe, the *Δάοι*, mentioned by Herodotus (i. 125), or with the name of the city of Du'-va, mentioned on Assyrian contract tablets, is doubtful. The Septuagint reads, in codex A, *Δαναῖοι* ("the Davæans"), but in codex B the reading is *Σουσυναχαῖοι οἵ εισίν Ἠλαμαῖοι*, which means "the Susamchites who are the Elamites," taking the word translated "Dehavites" as a verb.

K. B. P.

DEICHES or **DAICHES** (דייכעס or דייכש): Polish family; mentioned as early as the seventeenth century, and members of which are living in Russia and Austria. The relationships of those bearing the name can be determined only in a few cases; and the fact that "Deiche" is common as a first name among Russo-Polish Jewesses suggests the probability of a common origin of the family name. Nevertheless, as there are Deiches in Russia who are known to have come from the city of Cracow, and as there are others of that name resident in that city, it is not impossible that Cracow is the native place of the Deiches family. The following are the more important members of the family:

Eliezer Elijah b. Solomon Ẓebi Hirsch Deiches: Russian Talmudist; born at Wilna in 1797; died there in 1881. Eliezer officiated as rabbi of the communities of Woronowo, Padzelwe, and Eishishuk, succeeding his father as dayyan of Wilna at the age of twenty-nine, and remaining in that office until his death. As dayyan he was noted for his endeavors to lighten the burden imposed by the ritual, while he himself lived a life of asceticism.

Elijah Judah b. David Deiches: Russian rabbi and Talmudist; flourished in the eighteenth and nineteenth centuries; died at Jerusalem Feb., 1858. Elijah was the son of David b. Aryeh Löb Deiches, who was rabbi of Eishishuk at his death in 1842. Elijah was for many years rabbi at Neustadt-Shirwint and Wilkowiski, where he also directed large yeshibot. He then removed to Palestine, and was one of the leading rabbis of Jerusalem.

Israel Ḥayyim b. Löb Hirsch Deiches: Russian rabbi and Talmudist; born at Dorshunishak, near Kovno, Dec., 1850. At the age of three he accompanied his father to Kovno, where, under the direction of his father and of other scholars, he devoted himself to the study of the Talmud. In 1869 he removed to Wilna. Here he married the daughter of Moses Bielitzki, called also Moses Zerne's. He remained in that city until 1885, when he went as rabbi to Neustadt-Shirwint, whence he emigrated to England; he is now rabbi and editor of a Hebrew paper in Leeds. He is the author of the following works: "Pirḥe ha-Abib" (Blossoms of Spring, Wilna, 1870), discussions on portions of Jewish law, composed at the age of eighteen; "Imre Yosher" (Words of Uprightness, Wilna, 1887), sermons; "Netibot Yerushalmi" (The Ways of Jerusalem, Wilna, 1880), a commentary on the treatise Baba Ḳamma of the Palestinian Talmud; "Ḳuntros . . . 'al ha-RIBaSH," remarks and notes to the responsa of Isaac b. Sheshet, included in the Wilna edition of that work (1878); "Ma'arekot Yisrael" (The Armies of Israel), halakic discussions on various subjects included in the "Oraḥ ha-Ḥayyim" of R. Ḥayyim of Ratzki (Wilna, 1879). H. N. Steinschneider ("'Ir Wilna," p. 106) gives 1853 as the date of Deiches' birth.

Jacob Mordecai b. Simon Deiches: Polish Talmudist of the seventeenth century. He was first associate rabbi at Cracow, and as such approved Ḥayyim Krochmal's "Meḳor Ḥayyim," which appeared at Fürth in 1697.

Leizer Deiches: Polish Talmudist and rabbi; flourished in the beginning of the eighteenth century. He was rabbi at Opatow (Galicia), and was among the scholars who lived for a time in Joseph b. David Oppenheim's house for the purpose of studying the rare books and the still rarer manuscripts in the latter's library. At the request of Oppenheim, Deiches prepared for the press Abraham Abele Gombiner's work, "Magen Abraham," on the Tosefta (Amsterdam, 1732). Gombiner's grandson remarks in the introduction that Deiches was so modest that he objected to having his labors in connection with the work publicly acknowledged.

Löb Hirsch Deiches (generally called **Aryeh Ẓebi b. David**): Lithuanian Talmudist; died at an advanced age at Kovno Oct. 1, 1891. He was a son of Rabbi David of Eishishuk, and a brother of Elijah Judah Deiches. He officiated for some years as rabbi at Dorshunishak, near Kovno, and removed to the latter place in 1853, where he filled the offices of associate rabbi and director of a yeshibah until his death. He is the author of "Zibḥe Teru'ah," a commentary on the prayers of New-Year's Day (Wilna, 1867).

Samuel b. Aryeh Löb Deiches: Lithuanian rabbi; died at Wilna March 23, 1825. His father was rabbi at Lida, near Wilna; his grandfather, called Elijah Arkes ("Arke" is the diminutive of "Aaron"), was a native of Cracow. On his mother's side he was a nephew of the dayyan of Wilna—"the great Simeon." Like the latter he was for many years one of the dayyanim of Wilna, and was famous for his devotion to the study of the Talmud. Many of the works printed at Wilna during his term of office bear his printed approbation. His brother David was the father of Elijah Judah Deiches; his other brother Meïr was dayyan at Kovno.

Bibliography: Luncz, *Jerusalem*, i. 143-144; H. N. Steinschneider (Maggid), *'Ir Wilna*, pp. 61, 62, 105, 106; *Sefer Zikkaron*, p. 26, Warsaw, 1889; Abraham b. Moses Jekuthiel Kaufmann ha-Kohen, in the Introduction to Gombiner's *Magen Abraham*, Amsterdam, 1732.

L. G.

DEISM: A system of belief which posits God's existence as the cause of all things, and admits His perfection, but rejects Divine revelation and government, proclaiming the all-sufficiency of natural laws. The Socinians, as opposed to the doctrine of the Trinity, were designated as deists (F. Lichtenberger, "Encyclopédie des Sciences Réligieuses," iii. 637). In the seventeenth and eighteenth centuries deism became synonymous with "natural religion," and deist with "freethinker."

Deism in England.

England and France have been successively the strongholds of deism. Lord Herbert, the "father of deism" in England, assumes certain "innate ideas," which establish five religious truths: (1) that God is; (2) that it is man's duty to worship Him; (3) that worship consists in virtue and piety; (4) that man must repent of sin and abandon his evil ways; (5) that divine retribution either in this or in the next life is certain. He holds that all positive religions are either allegorical and poetic interpretations of nature or deliberately organized impositions of priests. Hobbes (d. 1679) may be mentioned next (see Lange, "Gesch. des Materialismus," i. 245; F. Toennies, "Hobbes," in "Klassiker der Philosophie," Stuttgart, 1896). John Locke (d. 1704; see Jodl, "Gesch. der Ethik," i. 149 *et seq.*), in "The Reasonableness of Christianity as Delivered in the Scriptures" (1695), declares that "the moral part of the law of Moses is identical with natural or rational law." John Toland (d. 1722), the forerunner of the modern criticism of the N. T., in "Christianity Not Mysterious" (1696), says: "Revelation is no reason for assuming the truth of any fact or doctrine; it is a means of information." Anthony Collins (d. 1729), author of "Discourse on Freethinking" (1713) and "Discourses on the Grounds and Reasons of the Christian Religion" (1724), asserts that "Christianity is mystical Judaism." He applies the comparative method, and utilizes the Mishnah to show the affinity of N. T. theological allegorizing to that of the Rabbis. Tindal (d. 1733), in "The Gospel a Republication of the Religion of Nature" (1730), avers that "Revelation, both Jewish and Christian, is only a repetition of the *lex naturæ*."

Mendelssohn's Deism.

In France, Voltaire, Diderot, and, above all, Rousseau, were exponents of deism, on the whole illustrating the intellectual moralism of the school. In Germany it is the "Aufklärungsphilosophie" that to a certain extent is under the influence of the deistic theses, and as Moses Mendelssohn is one of the prophets of the "Aufklärung," deism may be said through him to have had a part in the shaping of modern Jewish thought. Reason and common sense are, according to Mendelssohn, identical ("Werke," ii. 265, 283, 315). Religion is, according to him, natural and eminently practical. To "do," not to "believe," is the chief care of the religious man. Natural theology is as accurately certain as mathematics. That God is, is a fact, not a belief. Mendelssohn parts company with deism by modifying the doctrine of divine retribution. According to him, happiness and the doing of right are coincidental. The virtuous man is happy. However, Mendelssohn is not consistent throughout, as he admits repeatedly that, without the assumption of immortality, morality can not stand, nor can God's Providence be established (Phædon). Revelation for him is not necessary to religion; but the national law of Judaism, which is not natural, had to be revealed ("Schriften," iii. 311-319, 348-356; v. 669, Leipsic, 1843).

The Mendelssohnian arguments left their imprint on the Jewish theology of the nineteenth century (see L. Löw, in "Ben Chananja," i.). His "deistic" moralism on the one hand, and his "national legalism" on the other, have not been without influence on the theories of the Reform rabbis (see Holdheim, Samuel), which differentiated the moral—that is, the universal and eternal—injunctions and principles of the Law from the national and temporal; while the distinction made between moral and ceremonial laws (see Ceremonies), though recognized by Saadia and others, received a new emphasis through Mendelssohn's views. The relations of deism to Judaism, however, have not been made the subject of systematic inquiry, though non-Jewish controversial writers have often argued that Judaism, positing a transcendental God, virtually stood for deism. This contention must be allowed if deism connotes anti-Trinitarianism. Judaism has always been rigorously Unitarian. Deism, as the denial of original sin and the soteriology built thereon, also harmonizes with Jewish doctrine. But the doctrine of deism which relegates God, after creation, to the passive rôle of a disinterested spectator, is antipodal to the teachings of Judaism. God directs the course of history and man's fate (Ex. xix. 4, xx. 2; Deut. xxxii. 11, 12; xxxiii. 29; Ps. xxxiii. 13, cxlv. 16; Jer. xxxii. 9). God neither slumbers nor sleeps. He is Israel's guardian (Ps. cxxi.). Nations may plot and rage, but God's decrees come to pass (Ps. ii.).

The question as to what God has been occupied with since the creation is the subject of rabbinical speculations (Lev. R. iii., viii.; Gen. R. lxviii.; Pesiḳ. 11b; compare Midr. Sam. v.; Tan., ed. Buber, Bemidbar, xviii.; Tan., ed. Buber, Maṭṭot, end; Tan., Ki Teẓe, beginning). God presides over the births of men (Nid. 31a; Lev. R. xiv.; Tan., Tazria'). He takes care that the race shall not

Talmud and Midrash.

die out (Pes. 43b; Pesiḳ. R. xv.). Even the instinctive actions of animals are caused by God, and so is He the power and will behind the acts of terrestrial governments (Eccl. R. x. 11). None wounds a finger without God's will (Ḥul. 7b). God sends the wind that the farmer may have wherewith to live (Pesiḳ. 69a; Lev. R. xxviii.; Eccl. R. i. 3; Pesiḳ. R. xviii.). God assigns the fate of the nations and of individuals (R. H. i. 2). Man's life is in the hand of God (Lam. R. iii. 39). Not alone the creation of the world, but also its preservation (Gen. R. xiii.; Eccl. R. i. 7, iii. 11; Gen. R. ix.; Midr. Teh. to Ps. ix.), as well as the destiny of man and mankind, is subject to God's constant guidance. In fact, creation was never considered finished (Ḥag. 12a). As the daily morning prayer has it: "[God] createth a new creation every day, everlastingly" (compare Reḳanati, "Ta'ame ha-Miẓwot," p. 37, and "Aḳedat Yiẓḥaḳ," gate iv.). Albo ("'Iḳḳarim," iii. 26) calls attention to the distinctive element of the Jewish God-conception which associates Him not merely, "as some philosophers do," with the creation, but also with the direction of the world after creation.

These ideas of God's government are expressed in the Jewish prayer-books (especially for Rosh ha-Shanah), and are in one way or another put forth by the philosophers. The question how God's government is compatible with human freedom has kept the Jewish thinkers on the alert; but, whatever their answer, none disputes God's supremacy and government (Saadia, "Emunot we-De'ot," iv.). Ibn Gabirol assumes that God's direction is carried into effect through "mediating forces." Judah ha-Levi's discussion of the names of the Deity (Elohim and YHWH) proves his antideistic convictions. "Ehyeh asher ehyeh" indicates God's constant presence in Israel and His help ("Cuzari," iv. 1, ii. 7). Maimonides' discussion of Providence ("Moreh," iii. 17) is also antideistic, though largely influenced by the pseudo-Aristotelian doctrine that Providence does not extend to the care of individuals.

Deism posits the moral freedom of man, his predisposition to virtue: so does Judaism (Ber. 33b). "All is in the hands of God save the fear of God" is the Talmudical formula for a doctrine resting on Biblical teachings, and accepted by Jewish theology. Judaism is theistic, not deistic. See GOD; MIRACLES; PROVIDENCE, DIVINE; REVELATION, DOCTRINE OF.

K. E. G. H.

DEITY. See GOD.

DEL BANCO, MIRIAM: American authoress; born June 27, 1867, at New Orleans; daughter of Rabbi Max Del Banco, who died shortly after her birth. Her mother removed to St. Louis, in the public schools of which city the daughter was trained, displaying remarkable poetic talent. Later she was sent to her uncle at Cape Girardeau, Mo., where she attended the State Normal School. After completing the course with honors, she rejoined her mother, who in the mean time had removed to Chicago, in which city Miss Del Banco obtained in 1885 a position as teacher in the public schools; since 1889 she has been assistant principal at the Von Humboldt School. She has been a frequent contributor to both the Jewish and general press, having written a large number of poems, both Jewish and secular; she has likewise translated Kayserling's "Die Jüdischen Frauen," which appeared as a serial in the columns of the "Jewish Advance" and was published in Chicago in 1881; and Alberti's "Ludwig Börne," which appeared in the "Menorah," 1888-89.

BIBLIOGRAPHY: I. Markens, *The Hebrews in America*, pp. 208, 209.

A. M. Co.

DEL BENE, DAVID (also known as **Mehaṭob**): Italian rabbi; born at Mantua in the latter half of the sixteenth century; died at Ferrara in the beginning of the seventeenth century. Possessed of great oratorical talent and having received a thorough secular education, he began while a youth to preach in the synagogue of his native town. His sermons attracted crowds of listeners, the more so as he introduced in his addresses quotations from Italian poets, and even went so far as to speak of "the holy Diana." This mode of preaching could not fail to antagonize the zealots, who raised a storm of opposition against the young orator. Israel Sforno put himself at their head, and petitioned the rabbis to excommunicate him. Consequently David retired from the pulpit, and resolved to turn his attention to rabbinical studies. His former judge, Menahem Azariah of Fano, became his master. Having acquired considerable Talmudical reputation, so much so that he was often consulted in regard to complicated halakic questions, David was appointed rabbi at Ferrara, which position he held for thirty-six years. David was distinguished by the ascetic purity of his life.

BIBLIOGRAPHY: Kaufmann, in *Jew. Quart. Rev.* viii. 513 *et seq.*

G. I. Br.

DEL BENE (מהטוב), JUDAH ASHAEL BEN ELIEZER DAVID: Italian rabbi; born about 1618; died at Ferrara April 2, 1678. Together with Menahem Recanati he signed a halakic decision on the remission of debts in the jubilee year, which decision is cited in "Paḥad Yiẓḥaḳ" by Isaac Lampronti, who counts Del Bene among the greatest Talmudical authorities of the time. Del Bene wrote "Kis'ot le-Bet Dawid" (Thrones of the House of David), Verona, 1646. It is a philosophical work, divided into eight sections ("bottim") and fifty chapters ("she'arim"), and deals with the creation of the world, the heavens and the planets, the elements, the immortality of the soul, resurrection, articles of faith, the preeminence of the Hebrew language, the liturgists and payyeṭanim, and Mohammedanism. In the part dealing with the last-named subject Del Bene shows the superiority of Christianity over Islam, notwithstanding the Trinitarianism of the former. Another work of his, entitled "Yehudah Mehoḳeḳi" (Judah, My Lawgiver), is quoted in "Kis'ot le-Bet Dawid." Del Bene was a skilful poet, and many of his productions have been included in miscellaneous poetical collections. His style, however, is inferior because of his too frequent use of synonyms, though, as he says in "Kis'ot le-Bet Dawid," in treating of Hebrew style, he considers its wealth of synonyms to be one of its most beautiful features.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 123; Zunz, in Liebermann's *Deutscher Volkskalender*, 1853, p. 67; Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 71; Steinschneider, *Cat. Bodl.* col. 1343; Fuenn, *Keneset Yisrael*, p. 411.

L. G. I. Br.

DELACRUT, DELACROT, or **DE LA CROTA, BEN SOLOMON:** Polish scholar; lived in the middle of the sixteenth century. He settled early in Italy, and at one time seems to have attended the lectures on Cabala and philosophy at the University of Bologna, devoting himself to the interpretation of cabalistic and scientific works. He was the author of the following: (1) "Perush," a commentary on Joseph Gikatilla's cabalistic work, "Sha'are Orah," Cracow, 1600; (2) a commentary on Solomon ben Abigdor's Hebrew translation of Sacrobosco's treatise on astronomy, "Tractatus de Sphæra," or "Aspectus Circulorum" (Hebrew, "Mar'eh ha-Ofannim"), with an explanation of the difficult passages of the translation according to the reading of his masters of the University of Bologna, and the interpretation he had found in Christian works (Cracow, 1720); (3) "Ẓel ha-'Olam" (The Image of the World), a translation of a treatise on cosmography written in French by Gossouin, under the title "Livre de Clergie," or "L'Image du Monde" (Amsterdam, 1733).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1882-1883; idem, *Hebr. Uebers.* pp. 644, 950.

H. R. I. Br.

DELAIAH: 1. A son of Elioenai in the Davidic genealogy (I Chron. iii. 24; A. V. "Dalaiah"). The sons of Delaiah are mentioned in the long post-exilic list of those who returned from captivity under Zerubbabel (Ezra ii. 60; Neh. vii. 62). They were unable to trace their descent. In I Esd. v. 37 the name is given as "Dalan."

2. Son of Mehetabeel and father of Shemaiah, who tried to persuade Nehemiah to seek refuge at night in the Temple, which caused Nehemiah to suspect him of spreading false alarms at the instigation of Sanballat (Neh. vi. 10).

3. Son of Shemaiah, a prince during the régime of Jehoiakim; one of those to whom Micaiah related the reading of the prophecy of Jeremiah by the prophet's scribe Baruch (Jer. xxxvi. 12).

4. A priest who headed the twenty-third of the twenty-four priestly divisions in the reign of David (I Chron. xxiv. 18).

E. G. H. G. B. L.

DELAWARE: A state on the Atlantic seaboard of the United States. The first Jew of whom anything definite is known as a resident of the state was Solomon Solis, born in Wilmington March 13, 1819 (Morais, "The Jews of Philadelphia," p. 51). Prior to 1855 M. M. Stern, now of Philadelphia, was engaged in business in Milford. There were, however, few Jews in the state before 1860, when Nathan Lieberman settled in Wilmington, his brother Henry about the same time locating in Dover, the capital of the state. Since then there has been a small influx, the total number of Jewish residents being given as 928, of whom over 800 reside in Wilmington. That city contains the only Jewish organizations in Delaware. Congregation Adath Kodesh Baron de Hirsch was organized in 1885 and incorporated Sept. 13, 1889. Its present rabbi is Herman A. Blatt. A free Hebrew Sunday-school, dating from Jan. 1, 1896, has now (1903) over 300 pupils. The charitable organizations are the Moses Montefiore Benefit Society, incorporated Feb. 10, 1883; the Hebrew Charity Organization, incorporated March 9, 1902. The latter has a loan fund without interest. There are also the Young Men's Hebrew Association, the Wilmington Lodge No. 470, I.O.B.B., and a few smaller organizations. A few Jewish families are scattered in Viola, Newcastle, Odessa, Millsboro, Laurel, Delaware City, Lewes, Georgetown, Seaford, Harrington, Middletown, and Milford.

A. J. H. Go.

DELGADO, GONÇALO: Portuguese Marano of the sixteenth century, and son of Juan Pinto Delgado; born at Tavira, where he occupied the position of an "escrivão dos orfãos" (secretary of an orphanage). He is the author of "Poema Composto de que Era, o Argumento: a Violente Irrupção Feita Pelos Inglezes no Anno do 1596, Sequeando e Abrazando a Cidade de Faro," a poem narrating the circumstances of an English incursion in 1596, during which the town of Faro was stormed and sacked. The poem is dedicated to Ruy Lourenzo de Tovara.

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, ii. 393; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 41.

G. M. K.

DELGADO, JOSEPH: Farmer of the revenue of Lumbrales, Castile. On July 26, 1723, he, his wife Antonia de Cardenas, and his brother Gabriel Delgado, refusing to renounce their faith, were sentenced to imprisonment for life by the Inquisition at Llerena. On the same day, the mother-in-law of Joseph Delgado was burned at the stake for the same reason.

S. M. K.

DELGADO, JUAN (MOSES) PINTO: Marano poet; born at Tavira, Portugal, about 1530; died in 1591. Going to Spain in his youth, he studied the humanities at Salamanca, where he formed a friendship with the poet Luis de Leon. He was talented in many ways, and was endowed with an unusually retentive memory, being able to reproduce verbatim a discourse heard but once. Pursued by the Inquisition, he left his wife and child at Tavira, and went first to Rome, and then to France, where he openly professed Judaism and took the name of Moses.

The poems of Jean Pinto Delgado are distinguished for grace, sublimity of style, and variety of meters; "parts of them are written not only with tenderness, but in a sweet and pure versification," says Ticknor. In addition to various poems, he composed poetical versions of certain books of the Bible, which were published together under the title "Poëma de la Reyna Ester, Lamentaciones del Propheta Jeremias, Historia de Rut, y Varias Poesias" (Rouen, 1627), and dedicated to Cardinal Richelieu. The view of J. A. de los Rios and Ad. de Castro that there exists an earlier edition, published at Paris, is very questionable. Barbosa Machado says that Delgado translated parts of Petrarch into Portuguese. Daniel Levi de Barrios says of him:

> "Del Poema de Hester en sacro coro
> Mosseh Delgado da esplendor sonoro,
> Y corren con su voz en ricas plantas
> De Jeremias las Endechas santas."

BIBLIOGRAPHY: J. Amador de los Rios, *Estudios Sobre los Judios de España*, pp. 500 *et seq.*; Ad. de Castro, *Hist. de los Judios en España*, p. 195; De Rossi, *Hist. Wörterb. der Jüd. Schriftsteller*, p. 265; Barbosa Machado, *Bibl. Lusitana*, ii. 393, 722; Ticknor, *Spanish Literature*, ii. 46; Kayserling, *Sephardim*, pp. 153 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 41.

G. M. K.

DELIATITZ, ELIJAH BEN ABRAHAM: Russian Talmudist and rabbi of Deliatitz; flourished at the beginning of the nineteenth century. He wrote: (1) "Shene Eliyahu" (The Years of Elijah), notes on the comments of Elijah Wilna on the Abot de-Rabbi Nathan; (2) "Ben Abraham" (The Son of Abraham), a concordance of the parallel passages in the Abot, with explanations (Wilna, 1833). Deliatitz is also the author of "Ma'aneh Eliyahu" (The Reply of Elijah), a commentary on the last Mishnah of 'Uḳzin, and on the fifth Mishnah in the fifth section of Kilayam, published with the preceding work.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 204; Benjacob, *Oẓar ha-Sefarim*, p. 654; S. J. Fuenn, *Keneset Yisrael*, p. 105.

L. G. M. SEL.

DELIATITZ, NISSAN: Russian rabbi and mathematician. He wrote "Ḳeneh Ḥokmah," the meaning of which in Prov iv. 5 is "buy wisdom," but which here means "the scientific measure." It is a manual of algebra in five parts (Wilna, 1829). Benjacob says that Nissan was the son of Abraham Deliatitz, but Fürst makes him the son of Elijah b. Abraham Deliatitz.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 204; Zeitlin, *Bibl. Post-Mendels.* p. 65; Benjacob, *Oẓar ha-Sefarim*, p. 530.

L. G. M. SEL.

DELILAH: A woman of Sorek, loved by Samson (Judges xvi. 4–20). The chief of the Philistines bribed her to discover the source of Samson's great strength. Three times she failed. First, at his own suggestion, she bound him with "seven green withes," but these he easily snapped asunder. Then she tied him with new ropes: these also failed. Then she fastened the locks of his hair to the loom (see Moore, "Judges," *ad loc.*), but with the same result. Finally, after many complaints that Samson did not trust her, he told her that his strength lay in his hair. Then, when he was asleep, she called in a man to cut off his hair. She then awoke him, and delivered him into the hands of the waiting Philistine chiefs, from each one of whom she received 1,100 pieces of silver. In all probability Delilah was a Philistine woman, although not necessarily a "political agent" of the Philistines (Cheyne and Black, "Encyc. Bibl." *s.v.*; see SAMSON).

G. B. L.

Delilah's name, דלילה, has been explained as "faithless one" by E. Meier ("Hebräisches Wurzelwörterbuch," p. 330), and as "traitor" by Ranke ("Weltgesch." i. 51); it has also been compared with the Arabic "dalilah," Modern Arabic "dlyle," used to designate a hetæra (Gesenius, "Th." p. 341; compare "dallum" = amorous, coquettish, in Gesenius, "Lexicon," p. 195b).

This interpretation of the name would be justified only if it were certain that the story of Samson is a myth, and that the name "Delilah" had, in connection with his story, a symbolical significance. This, indeed, has been assumed by Ignaz Goldziher, for example, who, in his "Der Mythus bei den Hebräern" (pp. 186 *et seq.*), says: "Delilah is the setting sun, which has completed its day's labor, or, rather, which is no longer the sun, but the night that cuts her lover's curly locks (crines Phœbi), in which his whole strength is centered." E. Wietzke (in the pamphlet "Der Biblische Samson der Aegyptisches Horus-Ra," 1888) likewise identified Delilah with the night; but these assumptions are more or less arbitrary attempts to reduce Samson to a mythological figure. It is more correct to apply to Delilah Philo's words, in his "De Sampsone," concerning the first Philistine wife of this hero: "O nefanda mulier abominabilis, optas audire ut tradas dicentem, ut exuas coronam ab eo!" In the stories of "The Arabian Nights" the name of Delilah has come to be applied to a cunning woman (see Joseph Horowitz in "Z. D. M. G." pp. 333-335).

E. G. H. E. K.

DELITZSCH, FRANZ: Christian Hebraist; born at Leipsic Feb. 23, 1813; died there March 4, 1890. He was not of Jewish descent; although, owing to his rabbinical learning and his sympathy with the Jewish people, and from a misunderstanding of his relation to his Hebrew godfather (whom he called "uncle"), a Jewish ancestry was often attributed to him. He devoted himself early to Semitic studies, was made assistant professor at Leipsic in 1844, and was called as professor to Rostock in 1846, to Erlangen in 1850, and in 1867 to Leipsic, where he spent the remainder of his life. His services to Hebrew philology and literary history and to Biblical exegesis were great. As an Old Testament critic he was progressive: beginning as a bulwark of conservatism, he gradually moved toward the modern position (for example, in regard to the documents of the Pentateuch, and the dates of Deuteronomy, Isaiah [xl.–lxvi.], and Daniel). In Biblical psychology his work was less satisfactory, and has not met with favor. As a student he became deeply interested in post-Biblical Hebrew literature, and even his Biblical commentaries are full of citations from rabbinical and Neo-Hebraic works. In 1837 he worked out a catalogue of the Hebrew and Syriac manuscripts in the Leipsic Rathsbibliothek (published 1838). In conjunction with Steinschneider he edited and annotated Aaron ben Elijah's "'Eẓ Ḥayyim" (Leipsic, 1841); though his chief work in this branch was his "Zur Geschichte der Jüdischen Poesie" (Leipsic, 1836), a history which is still of use. Mention should also be made of his "Jüdisch-Arabische Poesien aus vor-Muhammedanischer Zeit" (Leipsic, 1874); "Jesus und Hillel" (3d ed., 1879); "Jüd. Handwerkerleben zur Zeit Jesu" (3d ed., 1879; Eng. transl. "Jewish Artisan Life," London, 1877); and his edition of Weber's "System der Altsynag. Theologie" (Leipsic, 1880).

Delitzsch's principal publications, besides those already mentioned, are his "Pentateuch-Kritische Studien," in "Zeitschr. für Kirchliche Wissenschaft," 1880, 1882; and the following commentaries: On

Genesis, 1852, 1853, revised ed., 1887; Job, 1864; Isaiah, 1866, 1889; Psalms, 1867; Proverbs, 1873; Song of Songs and Ecclesiastes, 1875. These commentaries, though they follow the Masoretic text without attempt at emendation, are exegetically strong.

Delitzsch was also active in other lines of Biblical science. He took part in the revision of Luther's translation of the Bible, instituted by the government of Saxony in 1873; he collaborated with Baer in the publication of a revised Masoretic text of the Old Testament (the Baer-Delitzsch text, unfortunately left unfinished); and, in connection therewith, produced a series of studies (from 1871 to 1886) on the Complutensian Polyglot. Delitzsch was a vigorous opponent of the anti-Semitic movement in Germany, and was one of the foremost opponents of Rohling, defending the Jews against the blood accusation. In 1841 he made a public declaration on this subject in the Waisenhaus-Kirche in Dresden, and in 1882 published a responsum ("Christliche Zeugnisse Gegen die Blutbeschuldigung," p. 12). In this connection he wrote "Rohling's Talmudjude" (7th ed., 1881); "Was D. Aug. Rohling Beschworen Hat?" (1883); "Schachmatt den Blutlügnern Rohling und Justus" (2d ed., Erlangen, 1883); "Neueste Traumgeschichte des Antisemitischen Propheten" (Erlangen, 1883). This did not prevent him from repelling what he considered unjust attacks upon Christianity in the Jewish press ("Christentum und Jüdische Presse" (Erlangen, 1882). His interest in the Christianization of the Jews led him to found in 1886 at Leipsic the institution which, after his death, was called the "Institutum Judaicum Delitzschianum"; and for them he translated the New Testament into Hebrew (1877), with the aid of J. E. Salkinsohn. His son **Friedrich Delitzsch** is noted as an Assyriologist; he is professor of Assyriology at the University of Berlin.

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyklopädie*, s.v., and the authorities there mentioned.

T. T.—G.

DELMANSI. See ANAW.

DELMEDIGO (דילמידיגו = "Del Medico"): A family of German descent. About the end of the fourteenth century its founder, **Judah Delmedigo,** emigrated to the island of Crete, whose inhabitants were mostly of German origin (compare Joseph Solomon Delmedigo, "Elim," p. 30, Amsterdam, 1629). Judah had three sons: (1) **Abba ha-Zaḳen** (I.), who, at his own expense, erected a German synagogue (*ib.* הנקרא אלימניקו); (2) **Mejuhas,** who died childless; and (3) **Shemariah,** with the surname Cretensis (איקריטי). The last wrote a philosophical work, "Ḥeber Ish we-Ishto" (compare Geiger, "Wiss. Zeit. Jüd. Theol." iii. 447), and many grammatical treatises (compare Wolf, "Bibl. Hebr." ii. 597, No. 33; Zunz, in "Catalogus Lib. Manuscript. Bibl. Senat. Lips." 324). His son **Moses** was the father of **Elijah Cretensis ben Moses Abba Delmedigo** (see next column). Elijah left two sons: **Moses,** a philosopher, and **Judah,** a rabbi (see JEW. ENCYC. iv. 509). One of Judah's daughters, Rachel, married Joseph of Constantinople, a descendant of Mordecai b. Eleazar Comtino (compare Grätz, "Gesch." viii. 274, 438, note), in whose library his (Comtino's) commentary on Ibn Ezra was studied by a later descendant of the family, Joseph Solomon Delmedigo.

Casta (קשתי: *idem*, "Elim," p. 29), the only daughter of Joseph of Constantinople and Rachel, married her relative Elijah, whose genealogy, on his father's side, is as follows: The above-mentioned Abba ha-Zaḳen (I.) had three sons: **Elijah, Moses,** and **Elkanah**—all Talmudists—who, together with other rabbis, defended—"with flaming swords"—their countryman Moses Capsali against the charges of Joseph Colon (Grätz, "Gesch." viii. 253). Elkanah's son **Samuel,** also a rabbi, had a son **Samuel Menahem,** who was born after his father's death. This Samuel Menahem, physician and teacher of philosophy, the head of a yeshibah in Padua, was made a prisoner of war, was ransomed by his countrymen, and was recalled as rabbi to Candia. His son **Abba** (II.) had a son **Eliezer,** who presided over a Talmudic school for many years, and was a zealous opponent of the Cabala. His son **Elijah,** also a Talmudist, his father's successor as rabbi in Candia, and husband of the above-mentioned Casta, was the father of **Joseph Solomon Delmedigo** (see JEW. ENCYC. iv. 508) the most illustrious member of the family (compare Steinschneider, "Cat. Bodl." 1510). It is not reported that children were born to him on the island of Candia (see his lament in his "Ta'alumot Ḥokmah," ii. 3b, Preface). His remarks ("Elim," p. 32), "that he had a little daughter at home," and "that he needed much money for his daughter's dowry," are explained by Moses Metz as humorous references to his work "Bosmat bat Shelomoh" (Geiger, "Melo Chofnajim," p. xlv.) and to the expenses of its printing. He was married in Frankfort-on-the-Main, where he held the position of communal physician, and where his two daughters were born. One died young (Carmoly, in "Allg. Zeit. des Jud." 1856, Jahrg. 20, No. 20, with inexact statement of sources). The other, Sarah, married the physician Solomon Bing, and after his death (1680) Isai Oppenheim, who died, according to her tombstone (No. 3009 in the old cemetery of the Israelitic community in Frankfort), Feb. 9, 1691 (M. Horwitz, in Berliner's "Magazin," x. 113).

BIBLIOGRAPHY: Geiger, *Melo Chofnajim*, pp. xii. *et seq.*; *Nachgel. Schriften*, iii. 1 *et seq.*; Grätz, *Gesch.* viii. 244, 252, 254, 281, 282; ix. 8, 36, 147; Carmoly, *Histoire des Médecins Juifs*, pp. 137, 192.

D. M. Sc.

DELMEDIGO, ELIJAH CRETENSIS BEN MOSES ABBA: Cretan philosopher and physician; born in Candia in 1460; died there March, 1497 (Grätz, "Geschichte," 3d ed., viii. 244, note). Elijah was instructed by his father in Bible and Talmud, and when scarcely more than a child he addressed halakic questions to Joseph Colon, who highly praised his erudition and clear mind (Responsa, No. 54).

The high opinion of such a Talmudical authority probably led to the call, which Delmedigo received a little later, to preside over the Talmudical school of Padua. There he devoted himself to the study of philosophy, chiefly that of Aristotle, Maimonides, and Averroes, whose systems he afterward inculcated among Christian students by lectures and by translations and commentaries written in an elegant literary Latin.

As Professor of Philosophy.

Delmedigo's reputation as philosopher soon stood so high that he was chosen by the University of Padua, with the approval of the Venetian Senate, as umpire in a dispute on some philosophical subject between the professors and students of that university; and as a result of his decision he, at the age of twenty-three, was appointed professor of philosophy, teaching successively at Padua, Florence, Venice, Perugia, and Bassano. Among his students was the eminent scholar Count Giovanni Pico di Mirandola, who became his lifelong friend and protector.

This happy period in Delmedigo's life did not last long. The members of the party against whom he had decided the above-mentioned dispute had not forgiven him for their defeat, and they commenced to persecute him. Moreover, a quarrel arose between Delmedigo and Judah Minz, rabbi of Padua, who, being strongly opposed to scientific progress and freedom in religious matters, could not agree with the theories propounded by Delmedigo in his work "Beḥinat ha-Dat" (see below). This quarrel soon developed fierce persecutions, obliging Delmedigo to leave Italy; and he returned to his native place, where he was received with much sympathy by his countrymen, both Jews and Christians. There he taught philosophy for two or three years, at the expiration of which he underwent an operation on the cheek, which caused his death. Joseph Solomon Delmedigo, who in his "Maẓref le-Ḥokmah" gives some biographical notes on Elijah, relates that crowds of learned Christians, clad in mourning, attended Elijah's funeral.

His Works.

Elijah's scientific activity lay chiefly in translating from Hebrew into Latin and in commenting upon some of Averroes' commentaries on Aristotle. He did this mostly at the request of Pico di Mirandola. His translations and independent works are: "Quæstiones Tres: I. De Primo Motore; II. De Mundi Efficientia; III. De Esse Essentia et Uno," Venice, 1501; "Adnotationes in Plurima Dicta," or "Anno. Quædam in Lib. de Physico Auditu Super Quibusdam Dictis Commentatoris [Averrois] et Aliis Rebus," etc., published as an appendix to the preceding work; two questions on the hylic intellect, in Latin and in Hebrew, under the title "She'elah 'Amuḳḳah 'al Aḥdut Sekel ha-Hayulani" (the first question being whether the hylic intellect is one; the second, whether it conceives substances separated from matter [Paris MS. No. 968; at the end of this work, Delmedigo promises to publish a book on the number of the precepts according to the Talmud]); "Averrois Quæstio in Librum Priorum (Analyticarum)," Venice, 1497; Averroes' commentary on Plato's "Republic," "De Regimine Civitatis" (no longer extant, and known only from quotations); "Averrois Commentatio [Summa] in Meteora Aristotelis," with an introduction as well as fragments from Averroes' "Middle Commentary," *ib.* 1488; "Averrois Commentatio [Media] in Metaph. Aristotelis," i.-vii. *ib.* 1560; Averroes' proem to the large commentary to Aristotle's "Metaphysics," xii., translated once for Pico di Mirandola, and a second time for Cardinal Grimani (Paris MS. No. 6508); a small treatise on metaphysics (*ib.*); "[Averrois] De Substantia Orbis," in Latin and in Hebrew, under the title "Biur ha-Ma'amar be-'Eẓem ha-Galgal" (*ib.*); "Sperma" (*ib.*); "Beḥinat ha-Dat" (Investigation of Religion), written at the request of his disciple Saul Cohen Ashkenazi, and published by Delmedigo's great-grandson, Basel, 1519; also, with a commentary, by Isaac Reggio, Vienna, 1833. In the last-named work Delmedigo endeavored to separate religion from philosophy. In his opinion religion consists in actions leading to a moral life, and is not a matter of syllogisms requiring demonstration. Philosophical speculations leading to a better understanding of the religious principles are indeed permitted, if not prescribed, by the Law; but these speculations are applicable only for the small minority possessing a philosophical training. As for the majority, they must take the Biblical and Talmudical prescriptions in their literal sense. Still, he admits that Judaism, besides religious prescription, contains certain dogmas, such as the unity and incorporeality of God, divine retribution, belief in the miracles related in the Law and resurrection; but these are by no means illogical—as is, for instance, the Trinity—and no true philosopher will declare them untenable. Delmedigo ascribes a divine origin to the halakic part of the Talmud, which is the traditional interpretation of the laws. The haggadic part, on the contrary, being the work of men, has no higher authority than the dicta of the philosophers. The Cabala, he claims, is rooted in an intellectual swamp; no trace of it is to be found in the Talmud, and its basal work, the Zohar, is the production of a forger.

"Beḥinat ha-Dat."

The "Beḥinat ha-Dat" can hardly be called an original work. All that Delmedigo says in it respecting philosophy and religion is borrowed from Averroes' "Faṣl al-Maḳal," as has been pointed out by A. Hübsch ("Monatsschrift," 1882, pp. 555–563; 1883, pp. 28–46). Delmedigo's merit in connection with this work lies chiefly in the courageous expression of his opinions, heedless of consequences, which, as the result showed, were disastrous for him. His assertion concerning the haggadic part of the Talmud was probably the cause of his quarrel with Judah Minz, who regarded it as a veritable heresy. On the other hand, the cabalists, who were at that time powerful, could not forgive Delmedigo for his severe attacks upon the Cabala; and even his friend Pico di Mirandola, who was a warm supporter of the Cabala and caused many cabalistic writings to be translated into Latin, was probably offended by his attacks.

Samuel Algazi, in his "Toledot Adam," attributes to Delmedigo a commentary to the Song of Songs; but this is no longer extant. According to Joseph Solomon Delmedigo ("Maẓref le-Ḥokmah," p. 5), Elijah wrote several works in which he defended Maimonides against the criticisms of Levi b. Gershom.

Bibliography: Munk, *Mélanges*, p. 510; Jules Dukas, *Recherches sur l'Histoire Littéraire du XVe Siècle*, Paris, 1876; Geiger, *Melo Chofnajim*, p. xxii.; Carmoly, in *Revue Orientale*, ii. 126; Brüll, *Jahrb.* iii. 193 *et seq.*; Rippner, in *Monatsschrift*, 1873, pp. 481–494; Steinschneider, *Hebr. Bibl.* xxi. 60–71; idem, *Hebr. Uebers.* passim; idem, *Cat. Bodl.* col. 944.

G. I. Br.

DELMEDIGO, ELIJAH BEN ELIEZER: Cretan rabbi and Talmudist; flourished in the second half of the sixteenth and in the first of the seventeenth century in Candia. He was widely known in his time as a Talmudic scholar. A halakic decision of his exists in Joseph Samega's "Derek Yemin." He was the father of the famous philosopher and writer Joseph Solomon Delmedigo.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 6; Geiger, *Nachgelassene Schriften*, iii. 5.

L. G. I. Ber.

DELMEDIGO, JOSEPH SOLOMON (YaShaR = Joseph Solomon Rofe): Philosopher and physician; born at Candia June 16, 1591; died at Prague Oct. 16, 1655; son of Elijah, rabbi of Candia. Joseph received a thorough Jewish as well as secular education. At the University of Padua, which he entered at the age of fifteen, he studied logic, natural philosophy, metaphysics, and divinity; and then devoted himself to medicine and to his favorite studies, mathematics and astronomy, the latter under Galileo. While at Padua he frequently visited, at Venice, Leo de Modena, who exercised a great influence over him. Returning to Candia, Delmedigo's freethinking tendencies and his preference for secular studies soon made his residence there impracticable. For many years he led a wandering life, going first to Cairo, in search of new books for his rich library. There he associated with Karaite scholars, especially with their ḥakam, Jacob Iskandari, at whose request he wrote his works on mechanics. At Cairo, Delmedigo triumphed over a certain Mohammedan professor in a public debate on mathematics. At Constantinople, also (where he studied the Cabala), he associated chiefly with the Karaites. Going by way of Wallachia and Moldavia, he visited Poland and Lithuania. At Wilna he was engaged as physician to Prince Radziwill (*c.* 1620).

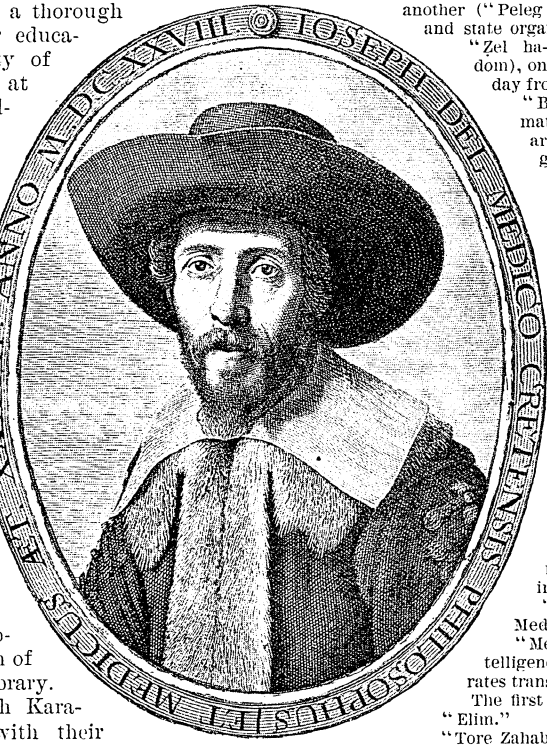
IOSEPH DEL MEDICO CRETENSIS PHILOSOPHUS ET MEDICUS AET XXXVII ANNO M DC XXVIII

Joseph Solomon Delmedigo.
(From the frontispiece to his "Sefer Elim.")

The appearance in Wilna of a man with such a versatile intellect was a rare event. Among his pupils here was Moses ben Meïr of Metz. A Karaite, Zerah ben Nathan of Trok, addressed to Delmedigo a number of questions on scientific subjects, the answers to which constitute his "Elim." After a few years in Lithuania and Poland, Delmedigo went to Hamburg, where he officiated as rabbi or preacher to the newly established Sephardic community. An epidemic compelled him to move to Glückstadt; from there he went to Amsterdam, where he officiated as rabbi for a few years. About 1630 he settled in Frankfort-on-the-Main, and in 1631 became a communal physician. He finally, about 1648, settled in Prague, and resided there until his death.

Delmedigo was the author of numerous scientific works. Most of them are known only by the author's list of his own writings. The following enumeration may contain some duplicates, as it is not always possible to distinguish between books which have one and the same title:

His Works.

"Ya'ar ha-Lebanon" (The Forest of the Lebanon), an encyclopedia of science according to the system of the ancients. One part treats of the value of chemistry, and is entitled "Ḥefes Meḥuppas"; another ("Peleg Elohim"), of various religious and state organizations.

"Ẓel ha-Ḥokmah" (Shadow of Wisdom), on the reckoning of the time of day from the length of a shadow.

"Bosmat bat Shelomoh" (Basmath, Daughter of Solomon), on arithmetic, geometry, astronomy, geography, chiromancy, harmony, logic, ethics, and metaphysics. Delmedigo claims to have elaborated in the "Bosmat" a system of his own.

"Or Shib'at ha-Yamim" (The Light of the Seven Days), on creation and on optics.

"Ḳeshet Derukah" (A Bent Bow), on the rainbow and on colors. This and the preceding are appended to the "Bosmat."

"'Ir Gibborim" (City of Heroes), divided into two parts: (1) "Geburot Adonai," on astronomy; (2) "Niflaot Adonai," on chemistry and mechanics.

A commentary on the "Almagest" (a part of which is included in the "Elim").

"Refu'ot Te'alah" (Healing Medicine), a medical work.

"Meḳor Binah" (Source of Intelligence), the aphorisms of Hippocrates translated from Latin into Hebrew. The first chapters are included in the "Elim."

"Tore Zahab" (Plaits of Gold), selections from Hebrew literature, with a commentary entitled "Neḳudat ha-Kesef."

"Tor ha-Ma'alah" (Order of Dignity), on the treatment of scholars.

"Ruaḥ Eliyahu," a defense of Elijah Mizraḥi's commentary on Rashi.

On Porphyry's "Introduction to Logics," and on the "Categories."

Translations of several of Philo's works and of Judah Abravanel's "Philon et Sophia."

Explanations of difficult passages in Isaac 'Aramah's "'Aḳedat Yiẓḥaḳ."

Comments on Ibn Ezra's "Sefer ha-Shem" and "Sefer ha-Eḥad."

"Arubbot ha-Shamayim" (Windows of the Heavens), on metaphysics.

"Raḥel Mebakkah," and a number of other works upon unknown subjects.

"Elim" (Amsterdam, 1629) contains answers to twelve scientific questions propounded by Zerah ben Nathan, and seventy mathematical paradoxes. The title is an allusion to Ex. xv. 27. The work also contains some letters of Zerah ben Nathan, and dissertations by one of Delmedigo's disciples, Moses ben Meïr of Metz.

"Rosh Mashbir," on arithmetic.

"Ma'yan Gannim" (Source of the Gardens), a continuation to the answers to Zerah ben Nathan. It consists of the following short treatises: on trigonometry; on the first two books of the "Almagest"; on astronomy (these three printed with the "Elim"): on astronomical instruments; on Cabala and the supernatural; on astrology; on algebra; on chemistry; on the aphorism of Hippocrates; on the opinion of the ancients concerning the substance of the heavens; on the astronomy of the ancients, who considered the motion of the higher spheres due to spirits (Delmedigo shows that their motion is similar to that of the earth); on the principles of religion; mathematical paradoxes (printed together with the "Elim").

Another of Delmedigo's disciples, Samuel Ashkenazi, published under the title of "Ta'alumot Ḥokmah" (Basel, 1629–31) that portion of the "Ma'yan Gannim" which deals with the Cabala. This work shows that Delmedigo was a follower of the system of Isaac Luria. Geiger has published ("Melo Chofnajim," Berlin, 1840), with a German translation, one of Delmedigo's letters to Zerah ben Nathan.

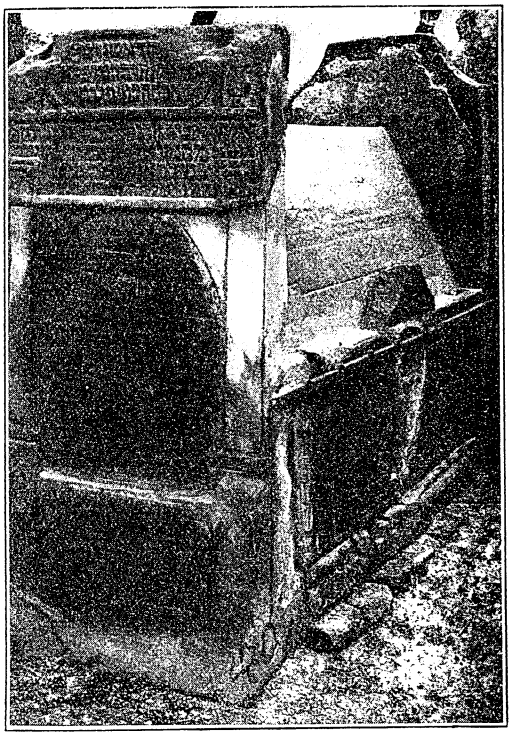

Tombstone of Joseph Solomon Delmedigo at Prague.
(From a photograph.)

His Insincerity.

Despite Delmedigo's scientific attainments, he is to be blamed for deriding the Cabala in private and defending it in public, even if Michael's supposition be correct that the letter addressed to Zerah contains interpolations by Karaites, among whom it was found. Evidently ashamed of his "Maẓref le-Ḥokmah," he asserted that it was written at the request of an influential personage in Hamburg who wished to defend philosophy, and that an author is not bound to state his private belief in such cases. His lack of sincerity is also seen in some evidently false statements; for instance, regarding the miracles worked by Naḥmanides and Ibn Ezra. He was so afraid of being accused of heresy that he covered the discussions on scientific and theologic questions in his "Elim" with the cloak of orthodoxy, and attributed his own opinions to Zerah or to Moses b. Meïr of Metz. It was probably this fear that caused him to suppress the treatises on angelology and Cabala in his "Ma'yan Gannim." Still his contemporaries Yom-Ṭob Lipman Heller and Jair Ḥayyim Bachrach speak of Delmedigo in the highest terms, and praise his piety and his vast erudition.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., *s.v.* אילם; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 136; Carmoly, in *Litteraturblatt des Orients*, i. 360; *Ha-Meassef*, 1788; Geiger, *Melo Chofnajim*, Introduction; idem, *Jüd. Zeit*. v. 183; Zunz, *Z. G.* p. 234; Steinschneider, *Cat. Bodl*. col. 1516; Grätz, *Gesch*. x. 140 *et seq.*; M. Basilewski, *Josef Salomon Delmedigo*, Odessa, 1896 (in Russian).

G. I. Br.

DELMEDIGO, JUDAH B. ELIJAH: Italian Talmudist; born in Candia; son of the philosopher Elijah Cretensis Delmedigo; studied at Padua under Judah Minz; he then returned to his native city, where his reputation as teacher of the Talmud attracted many pupils, among them Samuel Algazi. He was in continual controversy with the aged historiographer and teacher of the Law Elijah Capsali, who also had a school at Candia, both of the adversaries succeeding in rousing the interest of their most eminent contemporaries. Traces of the many differences of opinion that separated these two men and led to bitter disputes between them may be found in the responsa of the foremost authorities of this time. The liturgical poet Moses Alashkar, Elijah ben Benjamin ha-Levi, Meïr Katzenellenbogen of Padua, and David ibn abi Zimra make mention of these two scholars, who had laid disputes before them. Joseph Solomon Delmedigo was a great-grandson of Judah.

Bibliography: M. Metz, in Joseph Delmedigo's *Elim*, p. 29; Geiger, *Gesammelte Schriften*, iii. 4; Michael, *Or ha-Ḥayyim*, pp. 165 *et seq.*, 453; *Zeḳan Aharon*, Responsa Nos. 7-29, 70-78, 99, 112-114, 148-154.

L. G. E. N.

DELUGTAS, SAMUEL BEN MOSES. See Dlugosz, Samuel ben Moses.

DELVAILLE, ALBERT: French dramatic author; born at Neuilly-sur-Seine May 30, 1870. He studied at the Ecole Monge (afterward the Ecole Carnot), and then joined his father, who was a dealer in colonial wares. He soon, however, turned to writing dramas, under the pseudonym "Trebla." Among his plays, some of which are collaborations, are the following: "Par-çi, par-là," "L'Indécollable," "La Confession Naïve," "Le Harem de Pontarlier" (1896); "Vive la Femme," "A Nous la Chanson," "Voyez Terrasse" (1897); "Chez la Couturière," "Le Pierrot Bleu," "Elle" (1898); "Personne," "Vénus Cantonnière," "Pierrot aux Manœuvres," a ballet (1899); "Napolégnon," "Nostalgie" (1901). The latter play was prohibited by the authorities. He also published, in 1898, a collection of dialogues entitled "L'Amour en Fantaisies." He has contributed to "La Plume," "Le Grelot," "Le Courrier National," "Fin de Siècle," "Gil Blas," and other periodicals.

Bibliography: Curinier, *Dictionnaire National*.

S. V. E.

DEMAI (דמאי, "doubtful"; something which may still contain the elements of דמע, "things holy"): **1.** Agricultural produce, the owner of which was not trusted with regard to the correct separation of the tithes. The tribe of Levi, having been excluded from participating in the division of the land, obtained as compensation a share in its produce (Num. xviii. 24). As the tribe included two elements, priests and Levites, the compensation was given in two forms: "terumah" (heave-offering) and "ma'aser" (tithe) for the Levites; and the latter gave the tenth part of the tithe to the priests as "terumat ma'aser" (heave-offering; *ib.* 26). In addition, a second tithe had to be separated from the produce in the first, second, fourth, and fifth years of the year-week. This tithe had to be taken to Jerusalem and consumed there, in accordance with certain regulations; while in the third and sixth years it was given to the poor. In the former case it was called "ma'aser sheni" (second tithe); in the latter "ma'aser 'ani" (the tithe for the poor). The produce of the seventh year was free from all these dues.

Terumah and Ma'aser.

The heave-offerings, both terumah and terumat ma'aser, could not be eaten by non-priests; the second tithe, unless redeemed with "silver," which was to be spent on food in Jerusalem, could not be eaten outside that city; while the first tithe and the tithe for the poor were not subject to any restrictions. Conscientious Jews would not partake of the produce of the land unless they had first satisfied themselves that the heave-offering and tithes had been duly separated. The owners of land in Palestine were divided into three classes: (1) non-Jews, to whom the Jewish laws about tithes did not apply; (2) the trustworthy Jews ("ne'emanim" or "ḥaberim"), who were sure to separate from the produce all that was due according to the Law; and (3) the 'Am ha-Areẓ, who was suspected of neglecting these laws. Produce bought of any person of the first class was considered as unprepared—*i.e.*, as produce from which heave-offering and tithes had not been separated; that bought of the second class was "metuḳḳan" (prepared); and that bought of the third class was "demai" (doubtful, or suspected).

Ma'aser Sheni.

The conscientious never partook of demai without first separating the tithes due thereon. It was not necessary, however, to separate all the dues enumerated above, as no one was suspected with regard to the heave-offering, for two reasons: first, it was not burdensome, as the minimum quantity satisfied the Law (Ḥul. 137b); and, secondly, the offense of neglecting it was considered very serious (Sanh. 83a). It was therefore only necessary to mark out the first tithe and the second. Of the former, one-tenth was separated as "the heave-offering of the tithe," and the remaining nine-tenths were retained by the owner, as the Levite was unable to prove his claim. The second tithe could be redeemed without the addition of one-fifth of its value (Lev. xxvii. 31). These regulations concerning demai are ascribed to Johanan, the high priest (John Hyrcanus, son of Simeon), who inquired into the matter and discovered the fact that most people only separated the heave-offering and neglected the tithes (Soṭah 48).

2. The third treatise of the first section of the Mishnah, containing the regulations relating to demai. They concern chiefly the ḥaberim, an association of trusted persons who rigidly observed the laws of terumah and ma'aser, and acted on the presumption that a ḥaber would not permit anything to pass out of his hands which was not ritually qualified for immediate eating ('Ab. Zarah 41a). Without attempting to give a definition of "demai," the meaning of which is assumed to be well understood, the author of the Mishnah at once proceeds to discuss the laws of demai in seven chapters, whose contents may be summarized as follows:

I. Cases in which the law of demai is not rigidly applied; *e.g.*, fruit or vegetables which are found as "hefḳer" (unclaimed property), hefḳer being exempt from ma'aser.

II. Produce of Palestine, even when bought outside Palestine, is demai if bought of an 'am ha-areẓ. The conditions of a ḥaber involve certain restrictions, which are reduced or removed in favor of a ḥaber baker or shopkeeper.

III. A ḥaber must not cause others to partake of demai.

IV. The 'am ha-areẓ is exceptionally trusted with regard to ma'aser on Sabbath and concerning holy things—*e.g.*, "ḥallah" sacrifices—because the awe-inspiring character of Sabbath and holy things ("emat shabbat" and "emat ha-ḳodesh") deters people from uttering falsehood.

V. If demai is bought of several persons, each lot must be tithed separately.

VI. A ḥaber farmer is responsible for the proper tithing of the share of an 'am ha-areẓ landlord.

VII. Regulations for facilitating the tithing of demai on urgent occasions.

The Tosefta has a few modifications and additions. Dividing ch. ii. into two parts, it has eight chapters instead of the seven of the Mishnah; and the eighth paragraph of the sixth chapter of the Mishnah corresponds to the beginning of the eighth chapter of the Tosefta.

Demai and Metuḳḳan.

There is no Babylonian Gemara on the treatise "Demai," which found no practical application in Babylon; but the Jerusalem Gemara is very rich in information concerning the produce of Palestine. There occur many names of fruits and vegetables in addition to those mentioned in the Mishnah; names of places in and outside Palestine; and information about the markets. There seem to have been inspectors, who distinguished between that which was metuḳḳan and the demai; there were also appointed officers who watched the sale of articles of food and kept the prices low.

A few haggadic passages are interspersed. Thus, the conscientiousness of R. Phinehas, son of Jair, with regard to the laws of tithes is fully described; and with it other acts of piety by the same rabbi are related. Among the latter is the following: Two poor men left with R. Phinehas two seah of barley. He sowed the barley and gathered in the harvest. After a time the men came back and asked for their barley, when they found that through the action of the rabbi the two seah had increased to several camel-loads.

Noteworthy is the fact that a ḥaber on being appointed tax-gatherer lost his status as ḥaber.

Bibliography: Z. Frankel, *Hodegetica in Mishnam*, Leipsic, 1859; idem, *Introductio in Talmud Hierosolymitanum*, Breslau, 1870; Maimonides, *Yad*, *Ma'aser*, ix.; Kohut, *Aruch Completum*, s.v.

s. s. M. F.

DEMANDS: In law the rights which a person has to recover money or things of value from others, whether by contract or for wrongs sustained. In the Bible נשה is applied to the debit as well as to the credit. The Mishnah, when speaking of demands as a kind of property, generally names שטרות ("bonds") as being the most valuable; and a single demand is often called מלוה ("a loan").

The incidents of demands are these: (1) Can they be transferred? If so, how and with what effect? (2) To whom do they pass at the owner's death? Do they survive him? (3) Do they survive against the debtor's or wrong-doer's heirs? (4) How are they extinguished without satisfaction?

Transference of Demand.

1. The first question is answered under Alienation. It may be added that though the sages have found means to bring about the transfer of contractual demands, the Talmud nowhere alludes to the assignment of claims arising from torts to either person or property. Where the demand savors of tort, an attorney to bring suit ("mursheh") could not be appointed, even in later times, when the leave to appoint attorneys had been extended; for the letter of attorney took the form of a partial assignment. The claim for an admitted deposit could be assigned, the thing deposited itself being assigned (B. Ḳ. 70a; "Yad," Sheluḥin, iii. 6, 7; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 123, 1).

2. At the owner's death his estate, both landed and movable, together with his demands, goes to his heirs; and they may sue for and collect all demands. The debtor, or person bound by a wrongful act, must pay them. This applies to the value of goods taken by force or embezzlement, and to the one-fifth in addition due under some circumstances by way of atonement (B. Ḳ. ix. 5), and to the double or greater compensation due by the thief or faithless depositary ("Yad," Genebah, ii. 6). Likewise the party who has made himself liable for injury to property must, if the owner die before recovery of damages, pay his heirs, as the injured person is considered in the light of a creditor ("Yad," Nizḳe Mamon, viii. 11).

On Estate of a Deceased Person.

3. It has been shown under the head of Debts of Decedents how far the assets left by a debtor are subjected to his obligations. It is shown under Robbery how such assets are liable for the value of goods taken by force. They would in like manner be bound for the single value of goods stolen; also for all damages to property, whether done wilfully or by negligence (*ib.* viii. 11, 12). Neither Talmud nor either of the codes mentions the liability of heirs for injuries to the person committed by their ancestor; but it may be inferred, from the enumeration of the differences between injuries to property and injuries to the person (B. Ḳ. viii. 7; "Yad," Ḥobel, v. 9, 11), in which there is no mention of injuries arising from the death of the wrong-doer, that here also the heirs are bound to the extent of assets left.

As shown under Debts of Decedents, the procedure against the heirs is clogged with many hindrances; but, in theory, it seems that all demands survive against the heirs of the party under obligation.

4. A demand can not be extinguished by mere lapse of time. There is no statute of limitations, except the Scriptural law of the year of release, which was never in force outside the Holy Land, and even there was practically abrogated in the days of Hillel. The Ḥazaḳah is nothing but a presumption arising from lapse of time, always subject to rebuttal. Any demand may, however, be extinguished by a voluntary release (מחילה); and, as a rule, this act does not need a formal transfer of title (קנין), though in many places it was customary to clothe it in such forms ("Yad," Mekirah, v. 11, 12). Compare Robbery.

The liability of the heirs for personal damages—or the survival of such demands against the tortfeasor's heirs—was hardly ever a practical question; because the liability of the heirs for anything but the bond debts (what the common law calls "specialty debts") of the ancestor was established only a short time before the Jewish courts, for lack of ordained judges, lost their jurisdiction in actions for personal injury. See Debts of Decedents, *sub fine.*

L. G. L. N. D.

DEMBITZ, LEWIS NAPHTALI: American lawyer, scholar, and author; born Feb. 3, 1833, at Zirke, in the province of Posen, Prussia; educated at the gymnasia of Frankfort-on-the-Oder, Sagan, and Glogau, in Prussia, and attended the law course for one semester in Prague. He then studied American law in offices at Cincinnati, Ohio, and Madison, Ind. After doing journalistic work for a time, he began in 1853 the practise of law at the bar of Kentucky, in Louisville, which practise he has continued uninterruptedly ever since. Dembitz was a delegate to the National Republican Convention of 1860, assistant city attorney of Louisville, 1884–88, and is (1901) a commissioner for Kentucky to the Conference for the Uniformity of State Laws.

In 1888 Dembitz drafted the first Australian ballot law ever adopted in the United States, to govern elections in Louisville. His legal works include: "Kentucky Jurisprudence," 1890; "Law Language for Shorthand Writers," 1892; and "Land Titles in the United States," 2 vols., 1895. He is the author of "The Question of Silver Coinage," in the "Present Problem Series," 1896, No. 1; and has written a number of book-reviews for "The Nation," 1888–97, besides articles in other magazines and in newspapers.

Dembitz is strongly attached to conservative Judaism. He was one of the early members of the executive board of the Union of American Hebrew Congregations, and in 1878 a member of the commission on the plan of study for the Hebrew Union College. In 1898 he acted as chairman at a convention of Orthodox congregations, and was elected a vice-president of the Orthodox Jewish Congregational Union of America. In addition to memoirs, articles, and addresses which have appeared in Jewish papers, he has published "Jewish Services in Synagogue and Home," 1898; "The Lost Tribes," in the "Andover Review," Aug., 1889; and has revised Exodus and Leviticus for the new translation of the Bible to be issued by the Jewish Publication Society of America. A.

DEMBITZER, ḤAYYIM NATHAN: Galician rabbi and historian; born in Cracow June 29, 1820; died there Nov. 20, 1892. His father, Jekuthiel Solomon, a scholarly merchant who claimed he was a descendant of R. Moses Isserles, died in 1833, aged forty-one. While diligently occupied with his Talmudical studies, he came across the "Ẓemaḥ Dawid," a chronological work by David Gans, which aroused his interest in Jewish biography and history. He received his ordination as rabbi from Solomon Kluger, Hirsch Chajes, and Berish Meisels, the last-named of whom was rabbi of Cracow until 1854. Dembitzer sided nevertheless with Meisel's rival, Saul Landau, in the quarrel about the rabbinate of Cracow. In 1856 Dembitzer became a dayyan in his native city, and was, like his older brother Jacob, advanced to the position of rosh bet din, which he held till his death. In 1874 he visited Germany and made the acquaintance of Zunz and other Jewish scholars, with whom he corresponded on historical subjects.

Dembitzer's earlier works were all on halakic subjects, on which he was a recognized authority. His "Maginne Ereẓ Yisrael" (responsa, Lemberg, 1852); "Dibre Ḥen," which appeared as a supplement to Solomon Kluger's "'Abodat ha-Ḳodesh" (Zolkiev, 1863); and "Liwyat Ḥen" (Cracow, 1882) belong to that class. But the last-named, a critical commentary on the work "RABYH" of Eliezer b. Joel ha-Levi, which Dembitzer published from a manuscript, contains much valuable material for the history of the Tosafists, which is interspersed among the pilpulistic arguments of the main subject. His chief historical work, "Kelilat Yofi," of which the first part, containing biographies of the rabbis of Lemberg and of other Polish communities, appeared in 1888, and the second part, also biographical and historical, in 1893 (Cracow), is an important contribution to the science of Judaism. He is also the author of "Miktebe Biḳḳoret," a valuable correspondence with the historian Grätz about the Council of Four Lands ("Oẓar ha-Sifrut," iv. 193–243; also published separately, Cracow, 1892), and of a biography of the Tosafist Joseph Porat, which appeared posthumously in "Ha-Ḥoker," ii. 48–59. The "Mappelet 'Ir ha-Ẓedek" (1878), a severe and vindictive criticism of J. M. Zunz's "'Ir ha-Ẓedek" on the rabbis of Cracow, was likewise written by him, although the name of Joel Dembitzer, his younger brother, appears on the title-page as the nominal author.

Bibliography: Wettstein, *Toledot Maharhan* (German title, *Biographie des H. N. Dembitzer*), Cracow, 1893; Brann, in *Monatsschrift*, xxxix. 142-143; *Sefer Zikkaron*, p. 2, Warsaw, 1890; *Aḥiasaf* for 5654, p. 296.

L. G. P. Wi.

DEMBO, ISAAC: Russian physician; born at Poneviezh, government of Kovno, in 1846. Dembo studied Hebrew and rabbinical literature under the direction of Samuel Salant and other Talmudic authorities until the age of fourteen, when he devoted himself to secular studies, and in 1870 graduated as M.D. from the University of St. Petersburg. He served as physician in several hospitals, and in 1877, on the outbreak of the Russo-Turkish war, enlisted in the medical department of the army. He was awarded a medal for his services. In 1881–82 he traveled in Germany and France, and on his return to St. Petersburg was appointed physician to the Alexandrowski Hospital. In 1888 the government bestowed upon him the title of "privy councilor."

Dembo turned his attention to the scientific study of the slaughtering of animals according to the Jewish rite. In Switzerland and in Germany attempts had been made to secure the prohibition of the Jewish method, on the plea that it caused the animals unnecessary pain. After investigating the matter and studying all the current methods of slaughtering in Russia and abroad, Dembo arrived at the conclusion that the Jewish method caused less pain than any other. He communicated his results to the leading scientists (who agreed with him on the matter) and to the governments interested. Dembo published two works on this subject; namely, "Anatomisch-Physiologische Grundlagen der Verschiedenen Methoden des Viehschlachtens," Leipsic, 1894; and "Das Schlachten im Vergleich mit Anderen Schlachtmethoden vom Standpunkte der Humanität und Hygiene," *ib.* 1894. The latter work was translated into Hebrew under the title "Ha-Sheḥiṭah weha-Bedikah," Warsaw, 1896.

Bibliography: *Jewish Chronicle*, Jan., 1895.

H. R. I. Br.

DEMBOWSKI, NICOLAS. See Baruch Yavan; Frankists; Kamenetz-Podolsk.

DEMETRIUS: Son-in-law of King Agrippa I. When Mariamne II., daughter of Agrippa I. and sister of Agrippa II., had put away Archelaus, the son of Chelcias, she married Demetrius, who was by birth and wealth among the foremost Jews of Alexandria, and held the office of alabarch about the year 49 c.e. By him Mariamne had a son, Agrippinus. The assumption that Demetrius was the son of Alexander, and hence the brother of the apostate Tiberius Alexander, is unfounded, and is not supported by Josephus. He probably belonged to the priestly family of Onias.

Bibliography: Josephus, *Ant.* xix. 9, § 1; xx. 7, § 3; Brüll, in Geiger, *Jüdische Zeitschrift*, iii. 279; Grätz, *Monatsschrift*, 1876, 217; Schürer, iii. 88.

G. E. N.

DEMETRIUS: Chronicler; supposed to have lived at Alexandria in the third century b.c. In a work entitled Περί 'Ιουδαίων ("About Jews"), containing extracts from foreign authors, Alexander Polyhistor (80–40 b.c.) quotes fragments of Demetrius' chronicles; and these were inserted by Eusebius in his "Præparatio Evangelica" (ix. 17–39).

The first excerpt deals with the history of Jacob from the time of his emigration to Mesopotamia till his death. Demetrius endeavors to establish the Biblical chronology and gives the date of every incident in Jacob's life, even fixing the year and month in which each of Jacob's children was born. The excerpt concludes with the genealogy of Levi back to the birth of Aaron and Moses.

The second fragment is an extract from the history of Moses, laying stress on the genealogy of Jethro in order to demonstrate that Zipporah, the wife of Moses, was a descendant of Abraham and Keturah.

The third excerpt gives an account of the sweetening of the water of Marah (Ex. xv. 23).

Another fragment was preserved by Clemens Alexandrinus ("Stromata," i. 21, 141), who gives the title of Demetrius' chronicles as *Περὶ τῶν ἐν τῇ Ἰουδαίᾳ Βασιλέων*. This fragment endeavors to determine exactly the period of the exile of the Ten Tribes, and that of the tribes of Judah and Benjamin till Ptolemy IV. (222–205 B.C.), in whose reign the chronicler evidently lived.

From the orthography of proper names, and from various expressions used, it is evident that Demetrius used the Septuagint, not the Hebrew Bible. For the determination of certain dates he relied on the Biblical exegesis in use among the Palestinian Jews. Josephus used Demetrius' chronicles for his "Antiquities," and adopted his chronological system.

BIBLIOGRAPHY: Freudenthal, *Hellenistische Studien*, i. 35 *et seq.*; Bloch, *Die Quellen des Flavius Josephus*, pp. 56 *et seq.*, Leipsic, 1879; Vaillant, *De Historicis Qui Ante Josephum Judaicas Res Scripsere*, pp. 45–52, Paris, 1851; Herzfeld, *Gesch. des Volkes Israel*, iii. 486 *et seq.*; Grätz, *Gesch.* iii. 604–606; Schürer, *Gesch.* iii. 349–351, 3d ed.

J. I. BR.

DEMETRIUS I. SOTER: King of Syria 162–150 B.C.; son of Seleucus IV. Philopator. He was sent by his father as a hostage to Rome in place of Antiochus Epiphanes, after whose death he demanded in vain of the Senate that he be acknowledged as his father's successor. Later he again demanded the throne; and, being met with a refusal, he fled with the aid of Polybius to Tripoli, where he was given a cordial reception. He soon obtained possession of Antioch, but could not win the sympathies of the Romans. On the contrary, the Roman Senate permitted the satrap Timarchus to assume the kingly title. Timarchus succeeded, with the aid of Artaxias of Armenia, in conquering the whole of Babylonia, ruling it in a cruel manner. At length he was defeated by Demetrius, whom the Babylonians on that account called "Soter" (Redeemer).

In 162 Demetrius appointed Alcimus high priest of the Jews, and, after the expulsion of the latter, endeavored to have him reinstated; but Nicanor, the general sent for this purpose, was killed in battle (161). Another of Demetrius' generals, Bacchides, succeeded in vanquishing Judas Maccabeus in 160; Jonathan, however, was able to stand his ground, and in 157 he made peace with Bacchides, although he was compelled to tolerate Syrian garrisons in Jerusalem and other places.

Owing to his pride and severity, Demetrius was much hated by the Syrians. He was greatly addicted to drink, and Josephus reproaches him with frivolity and laziness. In 153 Alexander Balas, recognized and supported by the Senate, and aided by Attalus II. and Ptolemy Philometor, appeared with an army in Syria, and captured Ptolemais through treason. Demetrius' own men deserted him; and the Jews, too, whom Alexander Balas had won over with large presents, withdrew their allegiance. Demetrius was compelled to withdraw the troops from the Jewish localities, with the exception of Jerusalem and Beth-Zur, and to concentrate his forces against Balas. In the decisive battle Demetrius fell.

BIBLIOGRAPHY: Polybius, iii. 5, xxxi. *et seq.*; Appian, *Syriaca*, xlv. *et seq.*; Diodorus Siculus, xxxi.; Justin, xxxiv. *et seq.*; Josephus, *Ant.* xii. 10, §§ 4 *et seq.*; xiii. 2, §§ 1–4: *I Macc.* vii. *et seq.*; *II Macc.*, xiv. 1; Schürer, *Gesch.* 3d ed., i. 170 *et seq.*; Wellhausen, *I. J. G.* 3d ed., pp. 260 *et seq.*; Pauly-Wissowa, *Real-Encyc.* s.v.

G. H. BL.

DEMETRIUS II. NICATOR: King of Syria; son of Demetrius Soter. He was sent to Rome by his father as hostage for his fidelity. It was intended that he should work there against Alexander Balas, whose cause was promoted by Heraclides. He could achieve nothing, however. After the death of his father he set out in 147 with an army of mercenaries against Balas, who fled to Antioch. He was aided in this by Appolonius, the governor of Cœle-Syria, against whom, however, the high priest Jonathan made successful war. In the decisive battle at Antiochia on the Ainoparus (146), Alexander Balas was defeated by Demetrius and his own father-in-law, Ptolemy Philometor, who had become reconciled with Demetrius. Balas was killed during his flight, and Ptolemy Philometor died of a wound received in the battle. Demetrius now assumed the surname "Nicator." He confirmed the high priest Jonathan, on the payment of a tribute of 300 talents, in his dignity, and in the possession of the three districts of Lydda, Ephraim, and Ramathaim, which had been severed from Samaria. Nor had he cause to regret the act; for when the disbanded native soldiers rose in revolt against Demetrius, Jonathan sent to his aid an army of 3,000 Jews. With this army and his own mercenaries, Demetrius suppressed the dangerous uprising.

Demetrius, however, did not fulfil his promise to withdraw the Syrian garrisons from the fortresses in Judea; on the contrary, he demanded of Jonathan the payment of all the tributes which had been due to his predecessors, but which had not been paid. Under these circumstances, the uprising which was kindled by Diodotus on behalf of the young son of Alexander Balas, Antiochus VI. Dionysus, and which was provoked by the barbarities of Demetrius, came very opportunely. Demetrius was defeated; but found refuge in Seleucia, which remained faithful to him at all times. In the mean time Jonathan stood his ground against the generals of Demetrius, and in conjunction with Simon conquered southern Syria. After the murder of Jonathan, in which Diodotus shared the fortunes of Demetrius improved. The Jews deserted Diodotus, who had forfeited their sympathies not only by this murder, but also because he had removed Antiochus VI. and had usurped the throne under the name of "Tryphon." Demetrius recognized Simon as high priest and ethnarch.

Soon afterward Demetrius commenced a war against the Parthians, but after several victories was finally defeated and taken prisoner by a Parthian general of Mithridates I. (140). He was released only after his younger brother, Antiochus Sidetes, fought a successful battle against the Parthian.

Upon the death of Antiochus, Demetrius again became ruler; and he had begun planning a fresh subjugation of the Jews, when he decided to make war on Ptolemy Euergetes II. of Egypt. He marched as far as Pelusium, but turned back, because, being without confidence in his army, he did not dare to engage in battle. In revenge Ptolemy set up Alexander Zabina against Demetrius (128), and several Syrian cities thereupon freed themselves from Demetrius' control. In 125 he was defeated near Damascus, and was killed at the instigation of his first wife, Cleopatra, who hated him because, during his Parthian captivity, he had married a daughter of the Parthian king.

Bibliography: *I Macc.* x. *et seq.*; Josephus, *Ant.* xiii.; *Justinus*, xxxv. 1, 2, 3; xxxviii. 9 *et seq.*; Diodor, xxxii. 9 *et seq.*; xxxiii. 3 *et seq.*, 9, 28; Schürer, *Gesch.* 3d ed., i. 172 *et seq.*; Von Gutschmid, *Gesch. Irans*, etc., pp. 51 *et seq.*; Flathe, *Gesch. Makedoniens*; Holm, *Griechische Gesch.* pp. 553 *et seq.*; Kuhn, *Beiträge zur Gesch. der Seleukiden*; Wilcken, in *Hermes*, pp. 29, 441 *et seq.*; Pauly-Wissowa, *Real-Encyc.* s.v.; Babelon, *Rois de Syrie*, pp. 153 *et seq.*

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DEMETRIUS III. EUCERUS: King of Syria; son of Antiochus Grypus. He was pretender to the throne of Antiochus X., whom he supplanted in 95 B.C. after a severe struggle. He divided the authority with his brother Philip, keeping to himself apparently Cœle-Syria. In the year 88 the Jews appealed to him for aid against their king, Alexander Jannæus, who was subsequently defeated. But thousands of Jews renewed their allegiance to their defeated king, probably out of a well-founded apprehension that Demetrius would again subject them to the Syrian rule. Demetrius was taken prisoner in a battle against his brother Philip, and died in captivity.

Bibliography: Josephus, *Ant.* xiii. 4, §§ 1-9; idem, *B. J.* i. 4, §§ 4-8; Kuhn, *Beiträge zur Gesch. der Seleukiden*, p. 19; Schürer, *Gesch.* 3d ed., i. 176; Pauly-Wissowa, *Real-Encyc.* viii. 2802.

G. H. Bl.

DEMIDOV, PAVEL PAVLOVICH: Prince of San-Donato, Russian jurist, and philanthropist; born in 1839; died in 1885. He was a member of a well-known Russian family of nobles whose pedigree is traced as far back as 1672. Soon after his graduation from the faculty of jurisprudence of the University of St. Petersburg, he was attached to the Russian embassy at Paris, and later to the embassy at Vienna. From 1871 to 1876 he served as mayor of Kiev.

During the Russo-Turkish war (1877–78) Demidov chose to follow the army as the authorized agent of the Society of the Red Cross, rather than to be a leader of soldiers with more warlike purposes. Of a peaceful and peace-loving disposition, and with a pronounced predilection for literary work, he cared for achievements foreign to those of the ambitious belligerents, and his name is accordingly associated with deeds of philanthropy. Through these years he remained unknown beyond the narrow circle of family, relatives, and personal acquaintances. In 1883, two years before his untimely death, he came suddenly into prominence by the publication of his work, "The Jewish Question in Russia," which was well received. In addition to a very sympathetic though somewhat cursory review of the history of the Jews in Russia, beginning with the first division of Poland, it contains an able analysis of the political and social status of the Jew and of his economic condition and statutory rights, or, more precisely, absence of rights. This analysis proved not only that the author was sufficiently broad-minded and large-hearted to free himself of all popular prejudices, but that he had both the will and the ability to dig deep, reaching here and there the very roots of this social evil. Demidov's solution of the vexed question may be expressed in the demand of equal rights for the Jews and the reorganization and increase of their educational facilities. The abolition of the "Pale of Settlement," the right to live and do as it is accorded to all other Russian subjects, the right to attend any public school upon the same basis as the Christian population, and other privileges, are demanded by the author on the ground of the central idea which he so ably maintains; namely, that the Jew is a desirable and able citizen, all claims to the contrary notwithstanding. He asserts that the peculiarly Jewish exploitation is a fiction; that the exclusiveness of the Jew is as hateful to the Jew himself as is any form of bondage to man; that his commercial ability is useful to the buyer in the Pale of Settlement, as it reduces by sharp competition the profit of the seller, thus on the whole benefiting the public; and, finally, that the much-bewailed baneful influence exerted by the Jew on the Christian poor by his selling intoxicants to the latter, has been exaggerated out of all proportion, as is demonstrated by an array of facts and statistics bearing upon the question and establishing that, beyond all possible doubt, the curse of intemperance is felt considerably more outside the Pale than within it.

Bibliography: Demidov, *San-Donato*; *Yevreiski Vopros v Rossii*, 1883; Ogarkov, *Demidovy*; *Osnovateli Gornavo Dyela v Rossii*, St. Petersburg, 1891; Pamyati, *P. P. Demidova, Knyazya San-Donato*, 1886; A. Scholz, *Die Juden in Russland*, p. 149.

H. R. M. Z.

DEMONIACS IN BIBLE AND TALMUD. See Exorcism.

DEMONOLOGY.—Biblical and Post-Biblical Data: Systematic knowledge concerning demons or evil spirits. Demons (Greek, *δαίμονες* or *δαιμόνια*; Hebrew, שדים [Deut. xxxii. 17; Ps. cvi. 37] and שעירים [Lev. xvii. 7; II Chron. xi. 15; A. V. "devils"; Luther, "Feldgeister" and "Feldteufel"]; Aramaic, or rabbinical, מזיקין and רוחין בישין), as spirits animating all elements of life and inhabiting all parts of the world, have their place in the primitive belief of all tribes and races. When certain deities rose to be the objects of regular worship and became the rulers of the powers of life, demons, or spirits, were subordinated to them. But inasmuch as they were still feared and occasionally worshiped by the populace, they became the objects of popular superstition. Jewish demonology can at no time be viewed as the outcome of an antecedent Hebrew belief. While the nomadic Hebrews had much in common with the Arabian Bedouins in their belief in spirits (see Wellhausen, "Reste Arabischen Heidenthums: Skizzen und Vorarbeiten," 1887, iii. 135 *et seq.*; Smith, "Rel. of Sem." 1889, pp. 112–125, 422 *et seq.*), Canaanite practise and belief were greatly influenced by ancient Chaldea, whose demonology is in the main pre-Semitic (see Lenormant, "Chaldean Magic," 1877, pp. 23–38; German transl., 1878, pp. 22–41; Jastrow, "Religion of Babylonia and Assyria," pp. 260 *et seq.*; Zimmern, in Schrader's "K. A. T." 1902, ii. 458–464). In Babylonia the Jews came under the influence of both the Chaldean and the Persian belief in good and in evil spirits, and this dualistic system became a dominant factor of Jewish demonology and Angelology. In Europe, Teutonic, Celtic, and Slavonic demonology in the form of superstition permeated Jewish practise and belief. See Superstition.

Demons in the Bible.

The demons mentioned in the Bible are of two classes, the "se'irim" and the "shedim." The se'irim ("hairy beings"), to which the Israelites sacrificed in the open fields (Lev. xvii. 7; A. V. "devils"; R. V., incorrectly, "he-goats"), are satyr-like demons, described as dancing in the wilderness (Isa. xiii. 21, xxxiv. 14; compare Maimonides, "Moreh," iii. 46; Vergil's "Eclogues," v. 73, "saltantes satyri"), and are identical with the jinn of the Arabian woods and deserts (see Wellhausen, *l.c.*, and Smith, *l.c.*). To the same class belongs Azazel, the goat-like demon of the wilderness (Lev. xvi. 10 *et seq.*), probably the chief of the se'irim, and Lilith (Isa. xxxiv. 14). Possibly "the roes and hinds of the field," by which Shulamit conjures the daughters of Jerusalem to bring her back to her lover (Cant. ii. 7, iii. 5), are faun-like spirits similar to the se'irim, though of a harmless nature. The אבני השדה (Job v. 23, A. V. "stones of the field"), with which the righteous are said to be in league—obviously identical with, if not a corruption of, the אדני השדה (Mishnah Kil. viii. 5), explained in Yer. Kil. 31c as בר נש דטור, "a fabulous mountain-man drawing nourishment from the ground" (see Jastrow, "Dict.," and Levy, "Neuhebr. Wörterb." *s.v.* אדני)—seem to be field-demons of the same nature. The wilderness as the home of demons was regarded as the place whence such diseases as leprosy issued, and in cases of leprosy one of the birds set apart to be offered as an expiatory sacrifice was released that it might carry the disease back to the desert (Lev. xiv. 7, 52; compare a similar rite in Sayce, "Hibbert Lectures," 1887, p. 461, and "Zeit. für Assyr." 1902, p. 149).

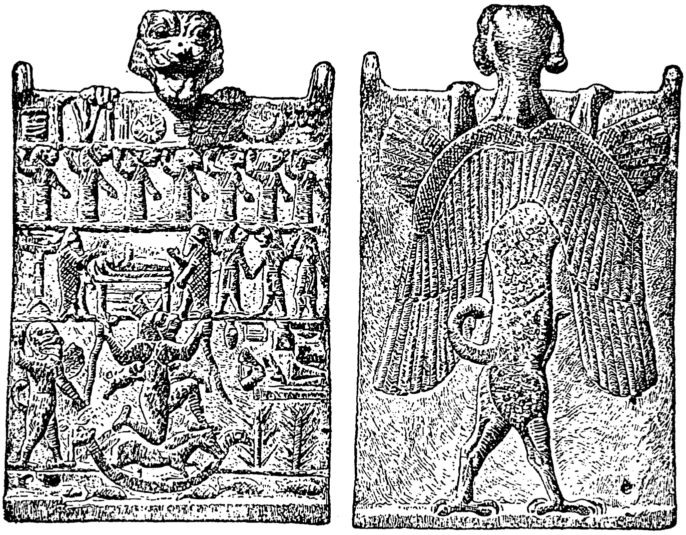
The Nether World in the Clutches of a Demon.
(From an Assyrian bronze tablet in the collection of M. de Clerq.)

The Israelites also offered sacrifices to the shedim (Deut. xxxii. 17; Ps. cvi. 37). The name שד (believed by Hoffmann, "Hiob," 1891, to occur in Job v. 21), for a long time erroneously connected with "the Almighty" (שדי), denotes a storm-demon (from שוד, Isa. xiii. 6; A. V. "destruction"; compare Ps. xci. 6, ישוד, "that stormeth about"; A. V. "that wasteth"). In Chaldean mythology the seven evil deities were known as "shedim," storm-demons, represented in ox-like form; and because these ox-colossi representing evil demons were, by a peculiar law of contrast, used also as protective genii of royal palaces and the like, the name "shed" assumed also the meaning of a propitious genius in Babylonian magic literature (see Delitzsch, "Assyrisches Handwörterb." pp. 60, 253, 261, 646; Jensen, "Assyr.-Babyl. Mythen und Epen," 1900, p. 453; Sayce, *l.c.* pp. 441, 450, 463; Lenormant, *l.c.* pp. 48–51). It was from Chaldea that the name "shedim" = evil demons came to the Israelites, and so the sacred writers intentionally applied the word in a dyslogistic sense to the Canaanite deities in the two passages quoted. But they also spoke of "the destroyer" (המשחית, Ex. xii. 23) as a demon whose malignant effect upon the houses of the Israelites was to be warded off by the blood of the paschal sacrifice sprinkled upon the lintel and the door-post (a corresponding pagan talisman is mentioned in Isa. lvii. 8). In II Sam. xxiv. 16 and II Chron. xxi. 15 the pestilence-dealing demon is called מלאך המשחית = "the destroying angel" (compare "the angel of the Lord" in II Kings xix. 35; Isa. xxxvii. 36), because, although they are demons, these "evil messengers" (Ps. lxxviii. 49; A. V. "evil angels") do only the bidding of God, their Master; they are the agents of His divine wrath.

But there are many indications that popular Hebrew mythology ascribed to the demons a certain independence, a malevolent character of their own, because they are believed to come forth, not from the heavenly abode of Yhwh, but from the nether world (compare Isa. xxxviii. 11 with Job xiv. 13; Ps. xvi. 10, xlix. 16, cxxxix. 8). "The first-born of Death who devours the members of his [man's] body" and causes him to be brought "to the king of terrors" (Job xviii. 13, 14, Hebr.), is undoubtedly one of the terrible hawk-like demons portrayed in the Babylonian Hades-picture (see illustration above, and Roscher, "Lexikon der Griechischen und Römischen Mythologie," *s.v.* "Nergal"), and the "messengers of death" (Prov. xvi. 14) are identical with the "servants of Nergal," the King of Hades and god of pestilence and fever in Chaldean mythology (see Jeremias, "Die Babylonisch-Assyrischen Vorstellungen vom Leben nach dem Tode," 1887, pp. 71 *et seq.*; Zimmern, *l.c.* pp. 412 *et seq.*; Jensen, *l.c.* pp. 478, 557).

Other Demons.

'Alukah (Prov. xxx. 15; A. V. "horseleech"), the bloodsucker or vampire, whose two daughters cry "Give! Give!" is none other than the flesh-devouring ghoul of the Arabs, called by them "'aluḳ" (Wellhausen, *l.c.* pp. 135–137). She has been rendered in Jewish mythology the demon of the nether world (= גיהנם; see 'Ab. Zarah 17a), and the names of her two daughters have in all probability, as familiar names of dreaded diseases, been dropped (compare Ewald, Delitzsch, and Wilderboer's commentaries, *ad loc.*, and the description of the demon "Labartu" in "Zeit. für Assyr." 1902, pp. 148 *et seq.*). Deber ("pestilence"), originally the death-dealing sting of the midsummer sun-god Nergal (see Roscher, *l.c.* iii. 257), and Ḳeṭeb ("smiter"), the deadly hot wind (Deut. xxxii. 24; Isa. xxviii. 2; A. V. "destruction," "destroying"), are demons, the one walking in darkness, the other storming along in midday (A. V. "that wasteth at noonday"), against which God's protection is invoked in the incantatory psalm "Shir shel Pega'im," ascribed to Moses by the Rabbis (Ps. xci. 5, 6; compare Midr. Teh. *ad loc.*; Tan., Naso, ed. Buber, 39; Num. R. xii.). Possibly the evil spirit that troubled Saul (I Sam. xvi. 14 *et seq.*) was originally a demon (compare Josephus, "Ant." vi. 8, § 2), turned into an evil spirit coming from YHWH in the amended Masoretic text (see Smith, Commentary, *ad loc.*). None of these demons, however, has actually a place in the system of Biblical theology; it is the Lord who sends pestilence and death (Ex. ix. 3, xii. 29); Deber and Reshef ("the fiery bolt") are His heralds (Hab. iii. 5). The shedim are "not-gods" (Deut. xxxii. 17); there is no supernatural power beyond YHWH (Deut. iv. 35; compare Sanh. 67b). It is possible, however, that, as at a later stage in the development of Judaism the idols were regarded as demons, so the Canaanite deities were, either in disparagement, or as powers seducing men to idolatry, called "shedim" by the sacred writers (Deut. xxxii. 17; Ps. cv. 37); all the more so as the latter ascribed a certain reality to the idols (Ex. xii. 12; Isa. xix. 1, xxiv. 21; see Baudissin, "Studien zur Semitischen Religionsgesch." 1876, i. 130).

——**In Rabbinical Literature:** It was the primitive demonology of Babylonia which peopled the world of the Jews with beings of a semi-celestial and semi-infernal nature. Only afterward did the division of the world between Ahriman and Ormuzd in the Mazdean system give rise to the Jewish division of life between the kingdom of heaven and the kingdom of evil. Rabbinical demonology has, like the Chaldean, three classes of demons, though they are scarcely separable one from another. There were the "shedim," the "mazziḳim" (harmers), and the "ruḥin" or "ruḥot ra'ot" (evil spirits). Besides these there were "lilin" (night spirits), "ṭelane" (shade, or evening, spirits), "ṭiharire" (midday spirits), and "ẓafrire" (morning spirits), as well as the "demons that bring famine" and "such as cause storm and earthquake" (Targ. Yer. to Deut. xxxii. 24 and Num. vi. 24; Targ. to Cant. iii. 8, iv. 6; Eccl. ii. 5; Ps. xci. 5, 6; compare Ps. lxx. and Is. xxxiv. 14). Occasionally they are called "mal'ake ḥabbalah" (angels of destruction) (Ber. 51a; Ket. 104a; Sanh. 106b). "They surround man on all sides as the earth does the roots of the vine"; "a thousand are on his left, and ten thousand on his right side" (compare Ps. xci. 7); if a man could see them he would lack the strength to face them, though he can see them by casting the ashes of the fetus of a black cat about his eyes, or by sprinkling ashes around his bed he can trace their cock-like footprints in the morning (Ber. 6a). They hover around the house and the field (Gen. R. xx.), particularly in the lower regions of the air (Num. R. xii.; Tan., Mishpaṭim, ed. Vienna, 99a; compare Diogenes Laertius, viii. 32, ix. 7). Their main abode is in the northern part of the earth (Pirḳe R. El. iii., after Jer. i. 14). Their sporting-places are caper-bushes and spearworts, where they dwell in groups of sixty; nut-trees, where they form in groups of nine; shady spots on moonlight nights, especially the roofs of houses, under gutters, or near ruins; cemeteries and privies (there is a special demon of the privy, "shed shel bet ha-kisse"); water, oil, and bread-crums cast on the ground; and they harm persons and things coming near them (Pes. 3b; Ber. 3a, 62b; Shab. 67a; Giṭ. 70a; Ḥul. 105; Sanh. 65b).

Time and Place of Appearance.

R. Johanan knew of 300 kinds of shedim living near the town of Shiḥin (Giṭ. 68a). It is dangerous to walk between two palm-trees (Pes. 111a). Demons are particularly hurtful at night. It is unsafe to salute a person in the dark, for he might be a demon (Meg. 3a); to sleep alone in a house, as Lilith may seize one (Shab. 151b); to walk alone in the night or in the morning before cockcrow (Ber. 43a; Yoma 21a; compare COCK); to take water from one whose hands have not been washed in the morning (Ber. 51a). Especially dangerous are the eves of Wednesday and of the Sabbath, for then Agrat bat Maḥlat, "the dancing roof-demon" (Yalḳut Ḥadash, Keshafim, 56), haunts the air with her train of eighteen myriads of messengers of destruction, "every one of whom has the power of doing harm" (Pes. 112b). On those nights one should not drink water except out of white vessels and after having recited Ps. xxix. 3–9 (the verses mentioning seven times "the voice of the Lord") or other magic formulas (Pes. 3a). Another perilous season is midsummer noon from the 17th of Tammuz to the 9th of Ab. Then the demon Ḳeṭeb Meriri reigns from ten in the forenoon to three in the afternoon. He has the head of a calf, with one revolving horn in the middle, and an eye on the breast, and his whole body is covered with scales and hair and eyes; and whosoever sees him, man or beast, falls down and expires (Pes. 3b; Lam. R. i. 3; Midr. Teh. to Ps. xci. 3; Num. R. xii.). Demons assume the shape of men, but have no shadow (Yeb. 122a; Giṭ. 66a; Yoma 75a). At times they are black goat-like beings (שעירים; Ḳid. 72a); at other times, seven-headed dragons (Ḳid. 29a). "Like angels, they have wings and fly from one end of the world to the other, and know the future; and like men they eat, propagate, and die" (Ḥag. 16b; Ab. R. N. xxxvii.). They cause the faintness of students and the wear and tear of their dress in the schoolhouses and assemblies of the learned (Ber. 6a). But they are not always malign spirits. As they, by virtue of their semi-celestial nature, can overhear the decrees of heaven, they may be consulted by men as to the future; this can be done by means of oil and eggshells; only on Sabbath is this forbidden (Shab. 101a). Hillel and Johanan ben Zakkai understood their talk just as King Solomon did (Mas. Soferim, xvi. 9; B. B. 134a; Suk. 28a; Giṭ. 68b; Ker. 5b; Pesiḳ., ed. Buber, 45b).

The saint Abba Jose of Zaintor saved his town from harm, when informed by a water-demon living near by that a harmful fellow demon made his dwelling there, by causing the inhabitants to go down to the water's edge at dawn, equipped with iron rods and spits, and beat the intruder to death; blood marked the spot where he was killed (Lev. R. xxiv.). The magicians in Egypt made use of demons to perform their miracles, as all witchcraft is the work of demons (Sanh. 67b; 'Er. 18b; Ex. R. ix.), though demons can not create, but only transform existing things (Sanh. 67b). Egypt was considered the stronghold of such witchcraft as worked by means of demons (Ḳid. 49b; Shab. 104b; Men. 85a; Tan., Wayera, ed. Buber, 17, 27; Tosef., Shab. xi. 15; compare Friedländer, "Sittengesch. Roms," i. 362, iii. 517). Some of the Babylonian amoraim employed shedim as friendly spirits, and received useful instruction from them, calling them by familiar names, such as "Joseph" or "Jonathan" (Pes. 110a; Ḥul. 105b; Yeb. 122a; 'Er. 43a; regarding יונתן שרא see Schorr in "He-Ḥaluẓ," 1865, p. 18). Demons were regarded by antiquity as beings endowed with higher intelligence (see Friedländer, *l.c.* iii. 562). They were said to have been created at the twilight of the Sabbath (Abot v. 9); "after the souls were created the Sabbath set in, and so they remained without bodies" (Gen. R. vii.).

Nature of Demons.

In the main demons were workers of harm. To them were ascribed the various diseases, particularly such as affect the brain and the inner parts (compare Rhode, "Psyche," 1894, p. 358). Hence there was a constant fear of "Shabriri" (lit. "dazzling glare"), the demon of blindness, who rests on uncovered water at night and strikes those with blindness who drink of it (Pes. 112a; 'Ab. Zarah 12b); "ruaḥ ẓeradah," the spirit of catalepsy, and "ruaḥ ẓelaḥta," also "ruaḥ palga," the spirit of headache (megrim or meningitis?), hovering on palm-trees (Pes. 111b; Ḥul. 105b; Giṭ. 68b); "ben nefilim," the demon of epilepsy, and "ruaḥ ḳeẓarit," the spirit of nightmare (Bek. 44b; Tosef., Bek. v. 3; Schorr, in "He-Ḥaluẓ," 1869, p. 15); "ruaḥ tezazit," the spirit of delirious fever and madness, befalling man and beast (Pesiḳ., Parah, 40a; Yer. Yoma viii. 45b; Yoma 83b; Gen. R. xii.: see Aruch and Dictionaries, *s.v.* תזז); "ruaḥ ẓara'at," the spirit of leprosy (Ket. 61b); "ruaḥ ḳardeyaḳos," the spirit of melancholy (καρδιακός; Giṭ. vii. 1, p. 67b; Yer. Giṭ. 48c); "shibbeta," a female demon, bringing croup to persons, especially children, who leave their hands unwashed in the morning (Ḥul. 107b; Ta'an. 20b; Yoma 77b), probably identical with the "bush-asp," the Parsee demon "with long hands," who lulls men to sleep and attacks them ("Vendidad," xviii. 38; "Bundahish," xxviii. 26); "bat ḥorin" (daughter of freedom; possibly a play on "ḥiwar," a euphemistic expression for blindness), a demon bringing a disease of the eye to one who fails to wash his hands after meals (see Brüll's "Jahrb." i. 157); "kuda," a demon of disease which attacks women in childbirth ('Ab. Zarah 29a); "eshshata," the demon of fever, (*ib.* 28a; Shab. 66b); "ruaḥ zenunim," the spirit of sexual desire (Pes. 111a); "she'iyyah," an ox-like demon dwelling in desolate houses (B. Ḳ. 21a, after Isa. xxiv. 12); and many others mentioned in Rabbinical lore, only part of which has been preserved in Shab. 66 *et seq.*, 109 *et seq.*: Pes. 109–113; Giṭ. 68–70; Sanh. 67 *et seq.*; see Brüll, *l.c.* i. 154 *et seq.*, who refers also to "puta" or "pura," the spirit of forgetfulness, mentioned in Siddur Rab Amram, i. 31b; see also Blau, "Das Altjüdische Zauberwesen," 1898, pp. 71–85. On the demon "ben temalyon" (probably a euphemism for St. Vitus' dance) see BEN TEMALION; EXORCISM.

These demons were supposed to enter the body and cause the disease while overwhelming ("kefa'o shed," R. H. 28a; Sifre, Debarim, 318) or "seizing" the victim ("aḥazo," Shab. 151b; Yoma 83a, 84a); hence the usual name for "epileptic" is "nikpeh" (Bek. 44b; Yeb. 64b; Ket. 60b; Pes. 112b). The Greek word is δαιμονίζεσθαι, meaning the condition of being in the power of a demon. To cure such diseases it was necessary to draw out the evil demons by certain incantations and talismanic performances, in which the Essenes excelled. Josephus, who speaks of demons as "spirits of the wicked which enter into men that are alive and kill them," but which can be driven out by a certain root ("B. J." vii. 6, § 3), witnessed such a performance in the presence of the emperor Vespasian ("Ant." viii. 2, § 5), and ascribed its origin to King Solomon.

In the Book of Wisdom, Solomon claims to have received from God power over the demons (Wisdom vii. 20). The same power of curing by exorcism such diseases as dumbness, blindness, epilepsy, mania, and fever was exercised by Jesus and his disciples (Matt. viii. 16, ix. 32, xi. 18, xii. 22; Mark i. 25; v. 2 *et seq.*; vii. 32 *et seq.*; ix. 17, 27; Luke iv. 33, 39 *et seq.*; viii. 27; ix. 39; xi. 14; xiii. 11; Acts xvi. 16), as also by their Jewish contemporaries (Acts xix. 13 *et seq.*). It remained for a long time a practise among the early Christians (see Irenæus, "Hæreses," ii. 4, 32; Origen, "Contra Celsum," iii. 24; Friedländer, *l.c.* iii. 572, 634).

King and Queen of Demons.

The demons were believed to be under the dominion of a king or chief, either Ashmodai (Targ. to Eccl. i. 13; Pes. 110a: Yer. Sheḳ. 49b; Lev. R. v., where שידא is a corruption of אשמדאי) or, in the older Haggadah, Samael ("the angel of death"), who kills people by his deadly poison ("sam ha-mawet"), and is called "head of the devils" ("rosh saṭanim"; Deut R. xi.; Pirḳe R. El. xiii.). Occasionally a demon is called "saṭan": "Stand not in the way of an ox when coming from the pasture, for Satan dances between his horns" (Pes. 112b; compare B. Ḳ. 21a). The name "mashḥit" ("destroyer," Ex. xii. 23) seems to refer to the head of the demons in the sentence: "When permission is given to the destroyer to do harm, he no longer discriminates between the righteous and the wicked" (Mek., Bo, 11; B. Ḳ. 60a).

The queen of demons is LILITH, pictured with wings and long flowing hair, and called the "mother of Ahriman" (הורמין B. B. 73b; 'Er. 100b; Nid. 24b). "When Adam, doing penance for his sin, separated from Eve for 130 years, he, by impure desire, caused the earth to be filled with demons, or shedim, lilin, and evil spirits" (Gen. R. xx.; 'Er. 18b), and according to Pseudo-Sirach ("Alphabetum Siracidis," ed. Steinschneider, p. 23) it was Lilith, as Adam's concubine, who bore them (compare "Chronicles of Jerahmeel," ed. Gaster, xxiii. 1). Whether identical with Lilith or not, a more familiar personage, as queen of the demons, is Igarat bat Maḥlat (Num. R. xii.; Pes. 112b), with her chariot and her train of eighteen myriads of demons. According to Yalḳuṭ, Ḥadash, Keshafim, 56, she dances at the head of 478 (= מחלת), and Lilith howls at the head of 480 (= לילית), companies of demons. The cabalists have as a third queen of the demons and wife of Samael, "Na'amah," the sister of Tubal Cain and the "mother of Ashmodai" (Gen. iv. 27; see Beḥai's commentary, and Yalḳuṭ, Reubeni, *ad loc.*). Agrat bat Maḥlat seems to be "the mistress of the sorceresses" who communicated magic secrets to Amemar (compare Pes. 110a, 112b). Yoḥane bat Reṭibi, who, according to Soṭah 22a, prevented women by witchcraft from giving birth to their children, seems to be the same mythical person mentioned by Pliny as "Iotape" or "Lotape" in "Historia Naturalis" (xxx. 1, 2), together with Jannes (Jambres) and Moses (see Reinach, "Texte d'Auteurs Grecs et Romains," 1895, p. 282).

Pre-Talmudic Demonology.

Upon pre-Talmudic demonology new light has been thrown by the "Testament of Solomon," translated by Conybeare in "Jew. Quart. Rev." (1898, xi. 1–45), a work which, notwithstanding many Christian interpolations, is of ancient Jewish origin and related to the "Book of Healing" ("Sefer Refu'ot") ascribed to King Solomon (see Pes. iv. 9; Josephus, *l.c.*; Schürer, "Gesch." iii. 300). In this "Testament" it is told that by the help of a magic ring with the seal of Pentalpha, Lilith-like vampires, Beelzebub, and all kinds of demons and unclean spirits were brought before Solomon, to whom they disclosed their secrets and told how they could be mastered (see Solomon, Testament of). It contains incantations against certain diseases, and specifies the task allotted to each of the chief demons in the erection of the Temple. The latter was a favorite theme of the Haggadists (Pesiḳ. R. vi.; Soṭah 48b; Giṭ. 68a). The later Haggadah ascribed to Moses this power to make the demons work at the erection of the Sanctuary (Pesiḳ. R. iv. 6b; Num. R. xii.); and Solomon's "sword against the fear of the spirits at night" (Cant. R. to iii. 8) was transformed into the magic "sword of Moses" (Pesiḳ. 140a; Pesiḳ. R. 15; Cant. R. iii. 7; Num. R. xi., xii.). Henceforth the magic books of Moses and the "Sword of Moses" (see Dieterich, "Abraxas," 1891, pp. 155, 169 *et seq.*; Gaster, "Sword of Moses," London, 1896) took the place of "Solomon's Testament" in the magic lore of the Jews.

Cosmic Demons.

In the main, demonology among the Jews preserved its simple character as a popular belief, the demons being regarded as mischievous, but not as diabolical or as agencies of a power antagonistic to God. Even Ashmodai, or Asmodeus, the king of demons (Tobit iii. 8, vi. 14, Aramaic version), who kills the seven successive bridegrooms of Sara before their marital union, is but a personification of lust and murder; but there is nothing Satanic—that is, of the spirit of rebellion against God—in him; he is driven out by the recipe prescribed by the angel Raphael, and sent to Egypt and bound by Raphael (Tobit viii. 3). It was only at a certain period and within a certain circle that demonology received its specific character as part of the cosmic power of evil, and in opposition to angelology as part of the cosmic power of good.

Babylonian cosmogony describes the combat of Bel-Marduk with the chaos-monster Tiamat, the sea-dragon, the power of darkness whose defeat is the beginning of the world of light and order. The same monster appears in various Biblical passages as Rahab, the sea-monster; Tannin, the dragon of the sea; and Leviathan, the "crooked serpent" slain by Yhwh "with his sure and great and strong sword" (Isa. xxvii. 1, li. 9; Ps. lxxxix. 10, 11; Job xxvi. 12; Gunkel, "Schöpfung und Chaos," 1895, pp. 30–46 *et seq.*). While this mythological figure became in the course of time a metaphor symbolizing nations like Egypt (Ezek. xxix. 3; Ps. lxxxvii. 4), the monster remained a real being in the popular belief; and inasmuch as this conflicted with the monotheistic system, the battle of God or His angel Gabriel with Leviathan and Behemoth was transformed into a great eschatological drama which ended in the perfect triumph of divine justice (B. B. 75b). The Babylonian Tiamat, as Behemoth and Leviathan, became on the one hand infernal monsters devouring the wicked, and on the other food and cover for the righteous in heaven (see Leviathan). Nevertheless, the Mandæan and Gnostic heresies maintained the belief in these cosmic monsters (Brandt, "Mandäische Schriften," 1893, pp. 144 *et seq.*), and many descriptions of Gehenna in Jewish and Christian literature preserve traces of these "Tartarus-holding" or "watching" demons of the lower regions (see Dieterich, *l.c.* pp. 35, 76 *et seq.*; Eschatology; Gehenna). In fact, the hosts of demons punishing the wicked in Gehenna are in the service of angels of divine justice, and though called "saṭanim" (Enoch xl. 7 *et al.*), belong to the category of angels rather than of demons. According to the Book of Jubilees, Noah learned from the angels (Raphael) the remedies against these diseases, and wrote them in a "Book of Healing" similar to the one ascribed to King Solomon (x. 5–12; Jellinek, "B. H." iii. 155 *et seq.*, xxx. *et seq.*). The host of demons under Satan's direction accordingly seduce all heathen people to idolatry (Jubilees, vii. 27, x. 1, xi. 5, xv. 20, xxii. 17), but the end of Satan will be the healing and resurrection of the servants of the Lord (xxiii. 30).

The speculation regarding the nature and origin of these demons and their leaders led as early as the second pre-Christian century, in those fragments preserved under the name of the Book of Enoch, to the story of the fall of the angels (Enoch, vii.–viii.; lxix.). Like Beelzebub, or Lucifer (Isa. xiv. 12; compare Slavonic Enoch, xxix. 4), two hundred 'Irin or "watchers" fell, attracted by the beauty of the daughters of men (Gen. vi. 4); only tradition obviously differed as to the leader of the rebellious host, whether it was Azazel or Shamḥazai. At any rate, they acknowledged the supremacy of Satan (liii. 3, liv. 6), though occasionally many satans are mentioned (xl. 7 *et al.*), and these fallen angels became "the evil spirits" (xv. 8, xix. 19) who taught mankind all the arts of deception, witchcraft, and sin (vii.–viii., lxix.). But their children, the offspring of this mixture of an earthly and a celestial race, became, when slain, the hybrid race of disembodied spirits or demons doing the work of destruction until the Day of Judgment (xvi. 1). Belial is another name for Satan found in the Book of Jubilees (xv. 33), in Sibyllines (iii. 63), and in Ascension of Isaiah (ii. 4), where he is also called "the prince of injustice" (Sar ha-Masṭemah), who rules over this world. Belial (or Beliar) occurs most frequently in the Testaments of the Twelve Patriarchs. He has "seven spirits of deception" in his service (Reuben, 2), and as author of all evil, "the spirit of hatred, darkness, deception, and error," he is the opponent of God, the "Father of Light," and of His Law (Simeon, 5; Levi, 19; Issachar, 6; Dan, 5; Zebulun, 9; Naphtali, 8; Gad, 4; Joseph, 20), and when "he and his evil spirits are crushed the heathen world will be converted to the belief in the Lord" (Simeon, 7; Zebulon, 9). Under this aspect the world appeared as the arena in which Satan contends with the Lord, the God of life everlasting, until "the great dragon, the old serpent, he that is called Devil and Satan, the deceiver of the whole world, shall be cast down and his angels with him" (Suk. 52a; Assumptio Mosis, xi.; Matt. xxv. 41; Rev. xii. 9).

New Testament Demonology.

The whole Jewish and pagan world at the beginning of the Christian era believed in those magic formulas by which the evil powers of the demons could be subdued, and the Jewish exorcists found a fertile soil everywhere for the cultivation of their Essene notions and their magic. This was the atmosphere in which Christianity arose with the claim of "healing all that were oppressed of the devil" (Acts x. 38), enforcing the recognition by the unclean spirits themselves of the Son of David as the vanquisher of the demons (Mark i. 27, iii. 11). The name of Jesus became the power by which the host of Satan was to be overcome, as Jesus himself had seen "Satan as lightning fall from heaven" (Mark ix. 38, xvi. 17; Matt. xii. 28; Luke x. 18). But there was danger lest the exorcism practised by Gentiles and Jews alike (see Conybeare, "J. Q. R." ix. 88 *et seq.*) should engender the spirit of impurity underlying all magic, the dividing line between legitimate and illegitimate magic being anything but sharply drawn (see Book of Jubilees, viii. 2; Sanh. 91a: "Abraham handed the name of unclean witchcraft to the sons of Keturah"; compare Blau, "Das Jüdische Zauberwesen," pp. 15, 23, 41 *et seq.*). It was, therefore, not hostility which prompted the Pharisees to accuse Jesus and his disciples of "casting out devils by the power of Beelzebub, the prince of devils" (Matt. xii. 24; compare Ben Stada, Shab. 104b). The more devils cast out, the more appeared (Luke xi. 26). The cure offered to an age in constant dread of demons (Acts v. 16, viii. 7, xvi. 16, xix. 12-20) only aggravated the disease; nor did Paul's system (see Everling, "Die Paulinische Angelologie und Dämonologie," 1888) spiritualize the idea of Satan as the Testaments of the Patriarchs endeavored to do, in order to remove the fear of demons (see Eph. vi. 12; Gal. iv. 3, 9).

The Law, the Prophylactic Against Demons.

Pharisaism diagnosed the disease of the age differently, and therefore insisted that the observance of the Law was the best prophylactic against demons. The wearing of the Tefillin, the Greek name of which, φυλακτήρια, indicates that they were regarded by the Hellenistic Jews as amulets (comp. Targ. Cant. viii. 3; Gen. R. xxxv.; Men. 33b), the fixing of the Mezuzah at the door, the reading of the Shema' with the name of God in the first verse, and the putting on of the Ẓiẓit, while direct observances of the Law (Deut. vi. 4-9, Num. xvi. 38), were also regarded by the Rabbis as a safeguard against all evil powers (Ber. 5a; Num. 48b). The recital of the set prayers each morning and evening (Ber. 9b), the observance of the commandment of the Sukkah (Pesiḳ. 187b), protect against evil powers. In fact, "the wicked are accompanied by the angels of Satan; the righteous by the angels of God" (Tosef., Shab. xvii. 2-3; compare Book of Jubilees, x. 6). For each commandment observed by man becomes an angel "to guard him against demons" (Ex. R. xxxii. and Tan. *ad loc.*). "Every observance of the Law is a protection" (Soṭah 21a), and those bent upon doing some sacred work ("sheluḥe miẓwah") need fear no evil powers (Pes. 8b). The priest's blessing also is a protection against malign influences (Num. R. xi.). And as in the Passover night, "the night of watching," Satan was bound and prevented from doing harm to Israel (Book of Jubilees, xlviii. 15; Pes. 109b), so is "the left hand when adorned with the tefillim surrounded with thousands, and the right hand performing acts of religion surrounded with myriads, of guardian angels" (Midr. Teh. to Ps. xci. 4). "Every limb engaged in the fulfilment of a divine commandment is protected against the 'Strong One'" (Pesik. R. ix.; Midr. Teh. to Ps. xxxv.). Thus Pharisaism, while increasing the yoke of ceremonial laws for the sake of love of God, showed a way to overcome the fear of demons. Belief in the power of the Law became the antidote against what may be termed "Satanophobia," and against the spirit of pessimism and asceticism which was fostered by the Essenes and by their Christian heirs.

The Philosophers.

Though the belief in demons was greatly encouraged and enlarged in Babylonia under the influence of Parsee notions, demonology never became an essential feature of Jewish theology. The reality of demons was never questioned by the Talmudists and casuists; therefore the Halakah accepted it as a fact (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 4, 2 *et seq.*; 90, 6; 181, 2; Yoreh De'ah, 116, 5; 179, 16, 19; Eben ha-'Ezer, 17, 10: based upon Shab. 101a, 109a; Ḥul. 105a; Ber. 3a; Pes. 112a; Meg. 3a; Pes. 109b; Yeb. 122a). Nor did most of the medieval thinkers question their reality (see Naḥmanides on Lev. xvii. 7; "Cuzari," v. 14; Crescas, "Or Adonai," iv. 6; Solomon b. Adret, Responsa, i. 413; Moses Tachau, in "Ketab Tamim"; "Oẓar Neḥmad," iii. 97). Only Maimonides, when ignoring or circumscribing the rabbinical references to the demons (see "Yad," Roẓeaḥ, xii. 5; Gerushin, ii. 13 *et seq.*; compare "Moreh," i. 7, the commentary to Mishnah Pes. iv. 11, and Abot v. 6), and Ibn Ezra, on Lev. xvii. 7, denied their existence.

The cabalists, on the other hand, not only took up all the ideas expressed in Enoch and Pirḳe R. El.

xxxiv., regarding the demons as the spirits of the men of the Flood and as the result of the union of Adam and Lilith, but they made demons form part of the cosmic design in the emanistic system in which the right and the left are the opposite currents of pure and impure powers filling the world and dividing it between the Holy One and the serpent Samael (see Zohar, Bereshit, 47b, 53 *et seq.*, 169b *et seq.*, 174b, and CABALA). But while the malign powers became agencies of the spirit of impurity working in men and nations, there goes along with this view the popular conception of demons as spirits of the dead roaming about as specters and vampires. This latter view is especially prominent in the school of R. Judah of Regensburg, and is dwelt upon in the Book of Raziel and the "Sefer Ḥasidim," 172, 326 *et seq.* Nevertheless, while the number of the demons of diseases increases (see Güdemann, "Gesch. des Erziehungswesens," 1880, i. 205; Yalḳ., Ḥadash, Mita, 149), and the belief in the efficacy of incantations is firmly adhered to, these writers repeatedly urge their readers not to resort to any conjuration or magic practises, but to have perfect confidence only in prayer and in the power of God. "No one who indulges in such practise will see good results for himself and his house" ("Sefer Ḥasidim," ed. Wistinetzki, Nos. 211 *et seq.*, 1448–57; Güdemann, *l.c.* 207).

The Cabalists.

Prayers Against Demons.

Notwithstanding this closing admonition of the "Sefer Ḥasidim," many prayers for the warding off of demonic influences have found a place in the Jewish liturgy and the Shulḥan 'Aruk. The privies having been in Talmudic times isolated spots which filled the imagination with specters of fear, a special incantation is prescribed invoking the protection of guardian angels against the evil spirits haunting these places (see Ber. 60b; compare Ber. 62a and Oraḥ Ḥayyim, 13, 1). Most of the prayers to be recited before retiring to bed are intended to guard the sleeper against demons (compare Ber. 4a; Shebu. 15b). At the close of the Sabbath, when the angel Dumah calls all spirits of the wicked back to their place of torment after their Sabbath respite, the evil spirits are supposed to swarm everywhere, poisoning the wells and doing harm in many ways; wherefore Psalm xci. is recited (see Pesiḳ. R. xxiii.; Sheeltot, Bereshit; Tanya, xxi.; Ha-Manhig, Shabbat, 65; Solomon b. Adret, Responsa, 1119; Kol Bo, xli.). See DUMAH.

As early as geonic times there was a special incantatory formula, to be recited before drinking from the cup of the HABDALAH wine, against "the demon Puta, the prince of forgetfulness," that "by the power of the holy names of the angels Arimaz, Arimas [Ahuramazda?], Ansisel, and Petahel, he may be cast upon the high mountains [Alburz]" ("Seder Rab Amram," i. 31). To this Isaac Luria added new features in the form of incantations against all the demons, and instead of "Puta" he read "Purah," connecting it with Isa. lxiii. 1 as the name of Esau-Samael (see Isaac Luria, "Tiḳḳune Shabbat," and Ḳiẓẓur Shelah, "Moẓe'e Shabbat"; compare M. Brück, "Pharisäische Volkssitten," 1840, p. 121; Brüll, *l.c.*).

Death at all times impressed people with the fear of evil spirits. Many rites and prayer-formulas were introduced to avert their malign influence, and special formulas for the dying were prescribed by the cabalists, by which all the demons—the shedim, ruḥin, lilin, mazziḳim, etc.—that may have been created by the impure thoughts and deeds of the departing, are adjured, by the Holy Decrees, the Powers of Heaven, and the anathemas of men, not to follow the dead nor injure him, nor in any way, direct or indirect, to cause injury to any person through him (see "Ma'abar Yabboḳ," ed. Landshut, pp. 30–33, Berlin, 1857, and introduction, where the literature is given; AMULET; CHILDBIRTH; INCANTATIONS). Customs are sometimes explained by the superstitious as being based upon belief in demons; for instance, the one prohibiting women from going to a cemetery because demons are fond of following her who yielded to the temptation of the serpent and thus caused death to come into the world, or the custom of blowing the shofar at funerals to ward off the shedim (see Yalḳ., Ḥadash, *l.c.* 47).

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E. G. H.—G. K.

——**In Arabic Literature:*** Ante-Islamic mythology does not discriminate between gods and demons. The jinn are considered as divinities of inferior rank, having many human attributes: they eat, drink, and procreate their kind (compare Ḥag. 16a, where a similar belief is expressed), sometimes in conjunction with human beings; in which latter case the offspring shares the natures of both parents. The jinn smell and lick things, and have a liking for remnants of food. In eating they use the left hand ("Manakib Al-Ansar," No. 32). Usually they haunt waste and deserted places, especially the thickets where wild beasts gather. Cemeteries and dirty places are also favorite abodes (compare Shab. 67a; Ber. 62b; Mark v. 5). In appearing to man they assume sometimes the forms of beasts and sometimes those of men; but they always have some animal characteristic, such as a paw in place of a hand (Darimi, "Kitab al-Sunnah," ii. 213). Eccentric movements of the dust-whirlwind ("zawabi'") are taken to be the visible signs of a battle between two clans of jinn (Yakut, iii. 478).

Under the influence of Jewish and Christian demonology in post-Islamic times, the only animals directly identified with the jinn are snakes and other obnoxious creeping things (compare Pes. 112a). When Mohammed was on his way to Tabuk, it is said that a swarm of jinn, assuming the form of serpents, approached him and stood still for a long while.

Generally jinn are peaceable and well disposed toward men. Many an ante-Islamic poet was believed to have been inspired by good jinn; and Mohammed himself was accused by his adversaries of having been inspired by jinn ("majnun"). But there are also evil jinn, who contrive to injure men. Among these are specially conspicuous the three female demons named "Ghul" (corresponding to the Talmudical לילית), "Si'lat," and "'Aluḳ" or "'Aulaḳ" (compare Prov. xxx. 15), and the four male demons "Afrit," "Azbab," "Aziab," and "Ezb." Ghul is especially harmful to new-born children, and in order to keep her away their heads are rubbed with the gum of an acacia (Zamakhshari, "Asas," *s.v.* "ḥaiḍ").

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*This article treats only of parallels to Jewish demonology found in Arabic literature.

Demons in Islam.

Islam recognized the existence of all the pagan demons, good and evil, protesting only against their being considered gods. It divides the evil demons into five species: "jann," "jinn," "shaiṭans," "afrits," and "marids." Mohammed frequently refers in the Koran to the shaiṭans, of whom Iblis is the chief. Iblis, probably a corruption of the name "Diabolos" = Satan, is said to have been deprived of authority over the animal and spirit kingdoms, and sentenced to death, when he refused, at the creation of Adam, to prostrate himself before him (Koran, vii. 13). The shaiṭans are the children of Iblis, and are to die when their father dies; whereas the others, though they may live many centuries, must die before him. A popular belief says that Iblis and other evil demons are to survive mankind, though they will die before the general resurrection; the last to die being 'Azaril, the angel of death.

Tradition attributes to Mohammed the statement that every man has an angel and a demon appointed to attend him. The former guides him toward goodness, while the latter leads him to evil ("Mishkat," i. ch. 3). The shaiṭans, being the enemies of Allah, strive to disturb worshipers. Mohammed, it is said, prefaced his prayers with "O God! In Thee I am seeking for a refuge from the attacks of the shaiṭan and his witchcraft" (Ḥamzah, vii. 293). Among the evil jinn are distinguished the five sons of Iblis: "Ṭir," who brings about calamities and injuries; "Al-A'war," who encourages debauchery; "Suṭ," who suggests lies; "Dasim," who causes hatred between man and wife; and "Zalambur," who presides over places of traffic. It was in order to keep them away that the faithful were commanded the cleansings and fumigations which are unbearable to the shaiṭans, who delight in dirt and filth (Waḳidi, ii. 178). The pronouncing of the "takbir" formula ("Allah akbar" = Allah is very great) is also a means of driving them away. Mohammed, it is said, pronounced it in his travels whenever the appearance of the region changed, lest it might be enchanted. In later times amulets were invented to which were ascribed the virtue of protecting their bearers from the attacks of demons.

As in cabalistic literature, the cat plays a great part in Islamic demonology. A demon assuming the form of a cat is said to have presented himself to Mohammed while he was praying (Darimi, *l.c.* ii. 449). The demons called "Ḳuṭrus" usually assumed the form of cats (Mas'udi, "Muruj al-Dhahab," iii. 321). As to the good jinn, there are some among them who profess Islamism, and Mohammed pretended that many of them had listened to his sermons (Koran, sura lxxii.).

Interesting are the accounts given in the Koran of the power of Solomon over the shaiṭans, which accounts parallel the legends found in Talmud and Midrashim, and of which the following are examples:

> "And we [subjected] to Solomon sundry devils to dive for him, and do other works; and we watched over them" (sura xxi. 81, 82). "And we tried Solomon, and we placed upon his throne a counterfeit body. . . . So we subjected unto him the wind, which moved gently at his command whithersoever he desired; and the devils also—every builder and diver bound in chains" (sura xxxviii. 33-37). "And of the jinn were those who worked in his presence by the will of the Lord; and such of them as swerved from our command we caused to taste of the punishment of hell. They made for him whatever he pleased of lofty halls and images, and dishes large as tanks for watering camels" (sura xxxiv. 11-12).

In the tradition it is said that Solomon possessed power over the demons by virtue of a talisman, which consisted of a signet-ring of brass, upon which was engraved the most great name of God.

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G. I. Br.

DEMOPHON: Apparently an officer under Lysias' command; he was Syrian general in Palestine about 164 B.C., and as such harried the Jewish population, who were already worn out because of their many wars, and were then engaged in agriculture (II Macc. xii. 2).

G. S. Kr.

DEMUTH, LEOPOLD: Austrian baritone opera-singer; born in Brünn, Austria, Nov. 2, 1860. He studied under Gänsbacher in Vienna; appeared at the city theater in Halle, and at the Kroll opera-house in Berlin. In 1891 he went to the city theater in Leipsic; and toward the end of 1896 he obtained an engagement in Hamburg, where he at once took a commanding position, appearing first as *Wolfram*, and following with *Kurwenal*, the *Flying Dutchman*, *Count Almaviva*, *Belamy*, *Don Juan*, *Rigoletto*, *Hans Heiling*, etc. On the death of Bernhard Pollini, Gustav Mahler called him to the court opera, Vienna, where he became a star of the first rank. At the Bayreuth festival in 1899 he attracted much attention. He sang in the rôle of *Hans Sachs*, in the "Meistersinger," and in that of *Günther*, on the last evening of the "Nibelungen" trilogy, with great success.

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S. N. D.

DEN ("The Day"): Russian Jewish weekly; published at Odessa (1869-71) by A. Zederbaum and I. Goldenblum, and edited by S. Ornstein. Among its collaborators were M. Morgulis, I. G. Orshanski, and L. Levanda.

G. M. R.

DENARIUS. See NUMISMATICS and WEIGHTS AND MEASURES.

DENIS (DIONIS), ALBERTUS: One of the first members of the Portuguese community in Hamburg. On May 31, 1611, he with two others signed the agreement which assured to the community its cemetery in Altona. In 1612 he was with others formally admitted to the town by the Senate and the aldermen. He was banker to Count Ernest of Schauenburg, the reigning prince of the county of Pinneberg in southern Holstein, whom he supplied with silver bullion for his mint. In consequence of his confidential relations with the count, he came into collision with the Hamburg authorities, who accused him of buying up reichsthalers coined in Hamburg to melt down in Altona. The Senate of Hamburg ordered him put into prison, but he escaped to Altona and settled there, protected by the count against the Senate of Hamburg and the hostile population of Altona. Christian IV. of Denmark committed to him (1619) the administration of the royal mint in the newly founded town of Glückstadt. He continued to be a member of the Hamburg Portuguese community, and in 1637 interceded as its representative with Count Otto of Schauenburg for the renewal of the cemetery privileges.

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G. A. Fe.

DENMARK: A kingdom of northwestern Europe. The first mention of the Danes in Jewish literature occurs in the "Yosippon" (ed. Breithaupt, pp. 8, 547; compare Jerahmeel, transl. Gaster, p. 68), where the Dodanim mentioned in the Bible (Gen. x. 4) are identified with the Danes, and where they are described as a valiant people who fled to northern shores in order to escape from the Romans, though the latter reached them even there, and overcame their resistance. The last-named detail probably owes its origin to an Italian source, in which may have been recounted, although inaccurately, the wars of the Christian emperors of Rome with the Danish kings. The identification with the Dodanim is, of course, based only on the partial consonance of the names.

It is very doubtful whether Jews were found even sporadically in Denmark in the Middle Ages. Although a "Deulacresse of Danemarcia" is mentioned in connection with the English money-broker Aaron of Lincoln, in an English "sheṭar" of 1176 (the first sheṭar bearing a date, according to Jacobs in "Jews of Angevin England," pp. 58, 59), the designation "Danemarcia" can hardly refer to Denmark proper, but rather to a territory in Normandy subject to the Danes.

The Jews first appeared in the region of Holstein, which belonged formerly to Denmark. In a letter dated Nov. 25, 1622, King Christian IV. (1588–1648) invited the Portuguese Jews of Amsterdam to settle in Glückstadt, where, among other privileges, the free exercise of their religion would be granted them. Though the history of the Jews in the territories of Sleswick-Holstein does not belong to this article, it must be noted that the Danish kings were invariably friendly to their Jewish subjects in these provinces, and that the Jews in Denmark proper were for a long time intimately connected with Altona, inasmuch as the chief rabbi of Altona, Hamburg, and Wandsbeck also exercised civil jurisdiction over the Jews settled in the Danish city Fredericia until Sleswick and Holstein in 1864 were severed from the Danish monarchy. The assistant rabbi of Fredericia was subject to the chief rabbi of Altona until 1812. The first Jews probably came to Denmark by way of Sleswick and Holstein during the reign of the above-mentioned Christian IV. His successor, Frederick III. (1648–70), was not so favorably disposed toward the Jews, for in a rescript of Feb. 6, 1651, he says: "Jews have stolen into Denmark contrary to long-standing custom, [since the days of the Reformation, the Lutheran creed had, according to the laws of Denmark, been compulsory throughout the kingdom], and have dared to traffic with jewels and the like." Accordingly, he ordered that no Jew should enter Denmark without a special passport ("Geleitsbrief"), and that those who were already in the country should be heavily fined if they did not leave within fourteen days. A few years later, however, the tables were turned. Frederick III., being in need of funds for his wars, borrowed money from the Jew Abraham (or Diego) Teixeira de Mattos of Hamburg (known through his relations with the Swedish queen Christina), and gave as security crownlands in Jutland. Teixeira thereupon made such good use of his influence with the Danish king that, as early as Jan. 19, 1657, "the Portuguese professing the Hebrew religion" were permitted to travel everywhere within the kingdom, and to trade and traffic within the limit of the law. Teixeira himself gained little by his transaction with the Danish monarch. As his loan was not returned, he took instead the estates he held as security, selling them later at a great loss. The king acted similarly in his dealings with the De Lima family, who were in possession of the Hald estate from 1660 to 1703.

Relations with Frederick III.

The first Jewish congregation was formed in the capital, Copenhagen, but other congregations were soon founded in some of the provincial cities; for example, in the Laaland town Nakskov (1667). In Ribe, Jutland, there were Jews as early as 1680, although the first synagogue in Jutland, that of Fredericia, was not built until 1719 (rebuilt in 1814). The privilege of 1657 was specially ratified in an open letter of Dec. 14, 1670, at the instance of Gabriel Gomez, who was in the service of the king. Nevertheless, a rescript of April 16, 1681, repeated that Jews were not to come into Denmark without a special Geleitsbrief; and the "Danish Law" (1683) of Christian V. (1670–99), a remarkable production which is still authoritative in Danish jurisprudence, in so far as it has not been expressly abrogated by later laws, classed Jews with Gipsies, and in general breathed the same spirit as the law of 1651. But as early as July 30, 1684, a rescript addressed to the above-mentioned Diego Teixeira declared that the Geleitsbrief was not to be demanded of the Portuguese Jews, and it is probable that the law was not always strictly enforced against German Jews. Religious services were permitted in Copenhagen in 1684.

So far as is known, the only "blood accusation" ever made in Denmark was brought against the court jeweler Meyer Goldschmidt, an elder of the synagogue already mentioned. A poor woman came to him, asking him to buy her child. She said she had been told that rich Jews bought children in order to suck their blood, and she wished to give up her child to him, since she could not feed it. Meyer Goldschmidt immediately notified the authorities, and the woman was sentenced to be whipped, but was let off with imprisonment.

Contrast of Portuguese and German Jews.

At the end of the seventeenth and in the course of the eighteenth century, German as well as Sephardic Jews continued to come into Denmark, although in small numbers. The government was on the whole not unfavorably disposed toward the Jews, although it was often obliged to listen to the complaints of the merchants with whom the Jews competed. The subordinate officials were not generally as friendly as the government; they probably had much trouble with traveling Jews, whose speech they hardly understood. It was not easy, of course, for every police official to find out whether the Jew before him was a Portuguese and therefore enjoyed the general privileges, or whether he was to be accounted a German Jew (as were all who were not Sephardim), in which latter case the legality of his passport required demonstration. Probably the German Jews often assumed Portuguese names, and then joined the Portuguese congregation in Copenhagen in order to enjoy their privileges. What the government feared was that Jewish beggars and vagabonds might tramp about the country without definite means of support. An account of the baptism of a Polish Jew in 1620 leads to the conclusion that even then Jews who were worthless as subjects crossed the frontier and accepted baptism as a means of escaping punishment. To obtain a passport it was necessary to demonstrate the possession of money, or of means in some form for carrying on business, as well as some special technical skill; for in former centuries Denmark endeavored to open up all branches of industry by artificial means, the country until then having been almost entirely dependent upon agriculture and commerce. The Jews promoted the commercial interests of Denmark in relation to both the cloth and the tobacco industry. An agreement to build a house in any city that needed buildings was also a means of gaining an entry into Denmark. This is set forth as early as Sept. 2, 1726, in a rescript for Copenhagen; and earlier still (March 31, 1688) in one for Christianshavn, a suburb of Copenhagen on the island of Amager, where the German Jews received the privilege of carrying on the tobacco industry, but only on condition that they would build houses in that part of the city. Marrying into a Dano-Jewish family often conferred citizenship. It must be added, in explanation of all these privileges and rescripts, that, beginning with 1660, the Danish king was absolute sovereign and sole ruler of the country. He could at his pleasure appoint any Jew to a royal office, as was done in the instance of Aron Goldzieher, customs collector. Although this sovereignty was on the whole very mildly and wisely used, it is easy to see how important personal influence must have been in the direction of government. There were several rescripts against immigration before the middle of the eighteenth century, but none in the following decades of the century.

Jews and Christians.

Denmark was strictly Protestant. Naturally, anything that wore the appearance of an attempt to proselytize would be resented. Danger therefore threatened the Jews when Holger Paulli (d. 1714), a half-crazy merchant, announced himself as the Messiah and king of the Jews. Equally pregnant with possibilities of trouble was the case of Jens Gedelöcke. He was a lawyer who evinced a marked inclination for Judaism, and it became evident at his death (1729) that at heart he had been more Jew than Christian, and, according to the information of some of his Jewish friends, had practised Jewish rites. The Jews were thereupon compelled to remove his body from the Christian cemetery and to inter him in the Jewish cemetery; but as he had not formally embraced Judaism, they soon afterward decided not to permit the body to remain among them, and it was removed again. The chief of police of Copenhagen, who had not a very good reputation, endeavored to magnify the incident into an offense against the state; but the threatened storm soon blew over. At one time the Jews were forbidden to keep Christian servants (Jan., 1725); after two months, however, the ordinance was modified, and soon fell into disuse. The Jews were encouraged to embrace Christianity, but the converts made in that century were not of the best repute.

Influence of Mendelssohn Movement.

The Mendelssohn movement soon found adherents in Denmark. It is well known that Mendelssohn's friend, the Danish councilor of state, August v. Hennings, induced the minister to place the name of the insane king, Christian VII. (1766–1808), on the subscription list of Mendelssohn's edition of the Pentateuch, thereby making it impossible for Raphael Cohen, the rabbi of Altona, to put the book under ban (see Copenhagen).

The crown prince (later Frederick VI.), who was for a long time regent in the name of his sick father, was interested in the progress of his Jewish subjects, and after several commissions had made reports, he issued a comprehensive order (March 29, 1814) granting to the Jews full civil liberty, and placing them in general on an equal standing with the Christian population. They were, however, still debarred from government positions. The fact that they enjoyed no political rights is of no importance, since their Danish fellow subjects were in the same position, owing to the absolute sovereignty of the king. The government at this time was more favorably disposed toward the Jews than were the people. Business rivalry was frequently bitter, and the anti-Jewish movement which spread over Germany in the beginning of the nineteenth century invaded Denmark also. A poet, Th. Thaarup (1746–1821), was the chief assailant, while another poet, Jens Baggesen (1749–1826), was among the defenders; the Jews, however, were well able to take care of themselves. In 1819 Denmark became infected with German anti-Semitism, and the political opposition took this opportunity of attacking the Jews, in order thereby to strike a blow at the government, their protector. But Frederick VI. (1808–39), who was otherwise a most peaceable man, did not allow himself to be trifled with, and suppressed the movement with unusual rigor.

Internal Organization.

In the royal ordinance of 1814 the Jews were enjoined to provide religious instruction in the Danish language for their children, and the congregations to provide Danish preachers in the synagogues. But such preachers were not readily found, and although Copenhagen was soon supplied, it was some time before the most important provincial congregations could secure so-called "kateketer," who, when secured, were placed in charge of the spiritual needs of the various church districts, and whose special duty it was to confirm children. A Danish catechism, after a Hebrew work of Shalom Cohen, was authorized by the government, whereby at least a minimum of religious knowledge was provided for the children. As the word "Jew" had formerly been used as an opprobrious epithet in Denmark, the terms "Mosaites" and "Mosaic religious community" ("Mosaisk Troessamfund") became the official designation for Jews and their congregations.

The Jews distinguished themselves as physicians, jurists, manufacturers, and especially as able and upright merchants, not only in Copenhagen, but also in the provincial towns. Therefore many Christians were willing to concede political equality to them in the third decade of the last century, when the political freedom of the country was inaugurated by the creation of deliberative assemblies. The Jews, however, received the right to vote without the right of election to Parliament, though they were, even then, chosen as members of the communal councils in Copenhagen, as well as in provincial cities. Not until the adoption of the constitution of June 5, 1849, under Frederick VII. (1848-63), were the last restrictions removed. From this period onward the Jews of Denmark are unknown to political history. The constitution, in which civil and political rights are made independent of religious creeds, so long as religious views and acts do not conflict with the accepted code of morals, was carried out to the letter. The Jews have contributed in various ways to the development of their country, and have distinguished themselves in the most diverse fields. A few names are mentioned under Copenhagen. Since the middle of the century the Jews have concentrated themselves more and more in the capital.

In 1860-70 there were in Denmark (irrespective of Sleswick-Holstein) about 6,000 Jews, of whom 2,500 lived in Copenhagen, the remainder, with the exception of the few living in the open country, residing in the provincial towns. According to the census of 1893 there were 3,500 Jews in Copenhagen and its neighborhood, and only about 500 in the provincial towns. These figures show that the Jewish population of Denmark remained stationary in the latter half of the nineteenth century. While in 1860 the Jews constituted about .4 per cent of the entire population, they now number barely .2 per cent. On the one hand the favorable social conditions under which the Jews are living have promoted mixed marriages, and on the other hand the immigration of many Russian and Polish Jews into neighboring Scandinavian countries within the last decades could not be diverted into Denmark, since house-to-house pedling, by which most of them must support themselves, at least in the beginning, is not permitted in Denmark. In conformity with the decrease of the Jews in the provincial towns, the number of communal officials with fixed positions has also naturally decreased. In Aarhus, Jutland, where the merchant Hartvig Philip Ree introduced the first modern regular Jewish service in Denmark, there is no longer a congregation. In Aalborg, too, where S. A. Mielziner, the brother of Professor Mielziner of Cincinnati, officiated for some time as preacher, there are now very few Jews. In Horsens the Levy family built a fine synagogue about the middle of the last century, and made the condition that, when services could no longer be held, the synagogue should be transformed into a philanthropic institution for the community. This condition has already been complied with. In Naskov and Fredericia, whose communities are among the oldest in the country, there are still synagogues, but very few Jews. This is also the case in Faaborg, where a preacher is still appointed; while in Randers, which has the last provincial congregation worthy of the name, there are still a preacher and another official; the congregation is, however, near its dissolution. Jews are found only here and there in the other towns and villages of the country. Some are engaged in agriculture, partly as landed proprietors, and partly as peasants in the strict sense of the word. For additional information concerning the Jews in Denmark, see Copenhagen.

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D. D. S.

DENVER. See Colorado.

DEODATUS EPISCOPUS. See Elhanan b. Isaac of Dampierre.

DEPOSIT. See Bailments.

DEPPING, GEORGES BERNARD: German-French historian; born in Münster, Germany, May 11, 1784; died in Paris Sept. 5, 1853. He went to Paris in 1803, where he lived as teacher and writer. Besides other historical works, he wrote: "Les Juifs dans le Moyen Age, Essai Historique sur Leur Etat Civil, Commercial et Littéraire," Paris, 1834; 2d ed., 1844; German transl., Stuttgart, 1834. Depping was especially attracted to the history of the Jews in Europe during the Middle Ages by "its wealth of instruction for us; one can see from this history how fanaticism has been able to root out kindness and neighborly love, . . . and what misfortunes met those exiles who in barbaric times wished to preserve their national customs and a religion offensive to those among whom they lived." The book owed its origin to the offer of a prize, in 1821, by the Royal Academy for a work describing the condition of the Jews in France during the medieval period. Depping's work was given honorable mention, but did not win the prize. He later enlarged the work, extending its scope to the general history of the Jews in Europe. The medieval Christian sources—documents, letters, chronicles, and histories, especially those dealing with the history of the Jews in France—were studied by Depping with great diligence and not without critical acumen. This fact gives importance to the book. But it is to be regretted that those rabbinical sources which were not accessible in the form of translations were but seldom consulted. As a consequence the few passages relating to the literature of the Jews are of no value (compare, especially on Rashi, pp. 113 *et seq.*; Zunz, "Z. G." pp. 151, 446). The Introduction (pp. v.–xxiv.) contains a short but valueless review of the history of the Jews up to their appearance in Europe. Depping's style is pleasing.

BIBLIOGRAPHY: Depping, *Erinnerungen aus dem Leben eines Deutschen in Paris*, Leipsic, 1832; *La Grande Encyclopédie*, xiv. 179; *Encyc. Brit.* New American Supplement, ii. 1030; *Meyers Konversations-Lexikon*, iv. 746; Geiger, *Wiss. Zeit. Jüd. Theol.* i. 170, 182, 378; ii. 504, 517.

D. M. Sc.

DERASHA. See HERMENEUTICS; HOMILETICS; MIDRASH.

DERAZHNYA: Village in the government of Podolia, Russia. In 1898 it had a population of 6,118, of which 5,230 were Jews. Handicrafts constitute the most important sources of income, 518 persons being occupied by them. About 25 families are engaged in dairy-farming, 17 families in raising tobacco, and others in market-gardening and fruit-growing. Some find employment in factories and workshops, and 165 work as day-laborers. The village has a Linat ha-Ẓedeḳ, a Parnasat 'Aniyyim, a Biḳḳur Ḥolim, etc. There are a Talmud Torah with 20 pupils, a private Jewish girls' school with 17 pupils, and 17 ḥadarim for boys and girls, with 436 pupils.

H. R. S. J.

DERAZHNYA. See VOLHYNIA.

DERBENT (called by the Arabs **Bab al-Abwab** ["Main Gate"], or **Bab al-Khadid** ["Iron Gate"]): Seaport in the Russian province of Daghestan (Caucasus), on the western shore of the Caspian Sea. The city of Derbent was founded by the Persian king Khobad at the beginning of the sixth century, to protect the Persian possessions against the attacks of the Chazars; but a fortified settlement existed there long before that time. The Jewish population of Derbent and its neighborhood are probably the descendants of the military colony which Anushirwan (530–578) established there. The suggestion of Joseph Schwarz that Derbent is the "Terbent" mentioned in the Talmud (Yer. Meg. iv. 75), is therefore without foundation. With the extension of the Chazar kingdom the Jewish community in Derbent increased rapidly, so that in the eighth century it probably had a larger population than it has to-day.

The Jewish community of Derbent was of some importance during the period of the Chazar kingdom. Ibn Ḥauḳal tells of a thriving slave-market in Derbent, where merchants of all nationalities met. The place was then much larger than Tiflis. When the Russians devastated the Chazar city Semender, the surviving inhabitants of that city, with those of Atel (capital of the Chazars), among them being many Jews, fled to Derbent (Harkavy, "Skazanie Musulmanskikh Pisatellei o Slavyanakh i Russkikh," p. 220). Derbent was annexed by Russia in 1806. Wilhelmus de Rubruquis in describing the walls of Derbent (1254) relates that the whole country was largely inhabited by Jews (G. de Roubrouck, "Récit de Son Voyage," p. 280, Paris, 1877).

According to Anisimov, the Jewish population in 1888 was 1,671; they had 220 houses, 160 gardens, 19 shops, 1,020 deciatines (about 2,754 acres) of land, 4 synagogues, 6 rabbis, and 8 schools with 95 pupils. The Jewish population in 1891 was 2,490 in a total of 15,265. The Jewish quarter is south of the city and outside the wall.

Birth Customs.

Some of the Jewish customs of Derbent are noteworthy. A woman during her confinement kneels down, and the midwife receives the child and deposits it in a wooden vessel. She then pours salt over the child, cleans it, and puts it without bandages in a cradle. On the eighth day the people gather in the synagogue, and the "shammash" (sexton) takes the child to the synagogue for circumcision. The honor of holding the children is sold for the whole year on the Festival of the Rejoicing of the Law (Simḥat Torah) to the highest bidder. The money goes to the rabbi. Except the midwife and the nearest female relative of the mother, nobody is allowed in the birth-chamber for seven weeks after the birth. The father is not permitted to bathe or to write for seven weeks from the day of the birth. During this period no one is allowed to go on the roof of the house, and it sometimes happens that serious assaults result from people not obeying these laws. If the child is a female, the old women gather in the house of the mother and choose its name, not even informing the rabbi. During these seven weeks it is permissible neither to take fire from the house nor to borrow any utensils.

The children are allowed to grow up very wild, and are far from cleanly. The boys are taught to ride horseback and to handle arms, and boys of not more than fourteen years frequently kill one another in quarrels or fights. In the shabby, filthy, low-ceilinged school buildings forty pupils are sometimes huddled together without order. They sit with crossed legs and study the alphabet, the prayer-book, and the Pentateuch in the Tat language. There are many, however, who receive no education at all.

Preliminaries to Marriage.

When a young man is about to select a wife, he is expected first to negotiate a settlement with the parents of the girl, and in such a case the oldest brother of the girl is the spokesman. If this brother sanctions the marriage, then the mother of the young man begins to bargain about the price to be paid for the bride, which must not be less than sixty rubles. Feasts are arranged for the day after the conclusion of the bargain, first in the house of the girl, and then in the house of the young man. On the second day the fathers of both parties conclude the bargain in the house of the rabbi, with whom the contract of engagement ("tenaim") is deposited. Sometimes very young girls are promised in marriage, and as the marriage can not by law take place before the girl has reached the age of thirteen, the young man is obliged to clothe her and send her presents. In case the contract is broken by the girl, she must return all the presents. In Derbent there is no law of engagement ("erusin"), as in Kuba and other places in the Caucasus, where a regular betrothal ceremony takes place, the young man uttering the words "Hare-at," etc., during the betrothal. The betrothed man is not allowed to enter the house of his prospective bride until the day of the wedding. The marriage ceremony must take place on Wednesday or on Thursday. The wedding-feast lasts for many days. See Chorny, "Sefer ha-Masa'ot," pp. 298–310.

BIBLIOGRAPHY: Chorny, *Sefer ha-Masa'ot*, pp. 298-310; Veidenbaum, *Putevoditel po Kavkazu*, p. 337, Tiflis, 1888; Erckert, *Der Kaukasus und Seine Völker*, p. 218, Leipsic, 1887; Dorn, *Caspia*, p. 277, St. Petersburg, 1875; Hahn, *Kaukasische Reisen und Studien*, p. 171, Leipsic, 1896; Anisimov, *Kavkazskie Yevrei*, Moscow, 1888; two pamphlets by Dr. Sharbat ben Nisim, wrongly ascribed in JEW. ENCYC. i. 607 to his son, Ilia Sharbatovich Anisimov.

H. R.

DERCETO: A goddess of the Syrians. **1.** Derceto is mentioned indirectly in II Macc. xii. 26, where it is related that Judas in his expeditions came *ἐπὶ τὸ Καρνίον καὶ τὸ 'Αταργατεῖον*, or *'Ατεργατίον*. This latter word designates the sanctuary of the goddess *'Αταργάτις*, and an abridged form of the name is *Δερκετώ*, which is used by Diodorus ("Sicius," ii. 4) and by Lucian ("De Syria Dea," xiv.). The same name is mentioned in the Talmud ('Ab. Zarah 11b, line 28) in the form תרעתה (Tar'atah). It is true that some have connected this Talmudical form with the Aramaic תרע ("door"), and have therefore supposed that it contained a reference to the female pudenda. But although Hesychius gives the equivalent *Σαλάμβω*, derived from *σαλάμβη* ("hole"; Hitzig, "Bibl. Theol. des Alt. Test." 1880, p. 20; but compare Hoffmann in "Zeit. für Assyr." 1896, p. 245), it must be remembered that the consonant ע had also the sound of *γ*, as may be seen in עזה ('Azzah = *Γάζα*, Gaza). Consequently the Talmudic "Tar'atah" (for "Targatah") might be an apocopated form of *'Αταργάτις*. The full form, "Tar'atah," has recently been found.

2. עתרעתה ('Atar'ateh) has been proved to be the name of a goddess in a bilingual Palmyrene inscription (De Vogüé, "Syrie Centrale," 1868, iii. 4) of the year 140, (*'Αταρ)γατες* being there used as the Greek equivalent. The same name, עתרעתה, is found on coins, probably minted in the Syrian city Hierapolis. Hence this name is composed of the following two parts: (1) עתר = עתתר ('Athtar), as the goddess of fecundity and of wells is called in the South Arabian inscriptions (compare Robertson Smith, "Rel. of Sem." i. 97, note; Winand Fell, in "Z. D. M. G." 1900, pp. 245 *et seq.*); (2) עתה, probably signifying "time" (compare עת), perhaps more definitely "favorable time," "favorable circumstances," or "favorable destiny." When combined the two names may signify "'Atar, the daughter of 'Ate," or "'Atar, the mother of 'Ate," for 'Athtar is the all-producing divine power, and a son of Atargatis is mentioned by Athenæus (see Baudissin in Herzog-Hauck, "Real-Encyc." i. 173).

Hoffmann's assertion (in "Zeit. für Assyr." 1896, p. 249) that "'Ateh" is a diminutive of "'Atar" is not demonstrable.

3. "Atargates" may perhaps be compared with "Ashteroth" of Karnaim ("Ashteroth of the Double Horn"; Gen. xiv. 5), whose temple is mentioned as late as I Macc. v. 43 (*τὸ τέμενος ἐν Καρναίν*); for the *τὸ 'Αταργατεῖον* of II Macc. xii. 26 is also mentioned in connection with *τὸ Καρνίον*. Lucian ("De Syria Dea," xiv.) says: "Many people are of the opinion that Semiramis the Babylonian, of whom there are many memorials in Asia, also founded the sanctuary of Hierapolis in Syria, but dedicated it not to Juno, but to her mother, Derceto." Lucian himself doubts this, however, for he continues: "I have seen the image of Derceto in Phenicia: a strange sight! The upper half represents a woman; the lower half, from the hips down, the tail of a fish. The goddess at Hierapolis, however, is entirely a woman." Nevertheless, the goddess worshiped in Hierapolis was probably identical, in idea if not in form, with Derceto, who had a temple in Askalon (Philistia).

The people of Hierapolis avoided eating fish, "and they do that, according to their belief, for the sake of Derceto." Though Lucian says "There are people in Egypt who eat no fish, yet not to please Derceto," it is doubtful if this is decisive. In 'Ab. Zarah 11b, also, "Tar'atah shebe-Mapeg" ("Mabug" = Hierapolis) is combined with "Ẓerifah shebe-Ashḳelon." Finally, the fish may have been made the symbol of the goddess Derceto on account of its fecundity. A calendar preserved in the Louvre represents the lower half of Derceto's body in the shape of a fish. An excellent copy is to be found in Vigouroux, "La Bible et les Découvertes Modernes," iii. 355.

E. G. H. E. K.

DERECHIN: Town in the government of Grodno, Russia. According to the census of 1897 it has a population of 2,289, of whom 1,573 are Jews. The main sources of income are in trade and handicrafts. There are 227 artisans. Shoemaking is the most important industry, affording occupation for 71 persons. The industrial output of the town is sold at the annual fairs. There are 46 Jewish day-laborers, 28 factory employees, and 6 families are engaged in truck-farming. Near the town is situated the agricultural colony of Sinaiskaya, where 30 families are engaged in agriculture. In all they own 187 deciatines of land. The charitable institutions are: Gemilut Ḥasadim, Somek Noflim, Malbish 'Arummim, Linat ha-Ẓedeḳ, Haknasat Orḥim, and Biḳḳur Ḥolim. The town has a Talmud Torah with 50 pupils, and 15 ḥadarim with 150 pupils.

H. R. S. J.

DEREK EREẒ, *i.e.*, good behavior. See ETIQUETTE.

DEREK EREẒ RABBAH (דרך ארץ רבה = "way of the world"; "deportment"): One of the small treatises (מסכתות קטנות) of the Talmud. In the editions of the latter the treatise Derek Ereẓ consists of three divisions: (1) Derek Ereẓ Rabbah (Large Derek Ereẓ); (2) Derek Ereẓ Zuṭa ("Small Derek Ereẓ"); (3) "Pereḳ ha-Shalom (Section on Peace"). This division is correct in that there are really three different works, but the designations

"Rabbah" and "Zuṭa" are misleading, since the divisions so designated are not longer and shorter divisions of one work, but are, in spite of their relationship, independent of each other. The ancient authorities, who have different designations for this treatise, know nothing of the division into "Rabbah" and "Zuṭa"; the "Halakot Gedolot" (ed. Hildesheimer, p. 647) even includes a large part of the Derek Ereẓ Zuṭa under the title "Rabbah."

Summary of Contents.

According to the usual division, Derek Ereẓ R. consists of eleven sections ("peraḳim"). It begins with a halakic section on forbidden marriages ("'arayot"), to which are appended some ethical maxims on marriage. The second section consists of two entirely different parts, the first of which contains reflections on twenty-four classes of people—twelve bad and twelve good—with an appropriate Bible verse for each class; while the second enumerates the sins that bring about eclipses of the sun and moon, as well as other misfortunes, the whole ending with some mystic remarks concerning God and the 390 heavens. The section "Ben 'Azzai," as the ancients called the third pereḳ, contains some moral reflections on the origin and destiny of man. Sections iv. and v., each beginning with the word "Le-'olam" (Forever), contain rules of conduct for sages and their disciples, the respective rules being illustrated by Biblical events and occurrences of the time of the Tannaim. Sections vi. and vii., which seem to have been originally one section, illustrate, by means of several stories, the correctness of the rule of conduct, never, in society or at table, to act differently from others that are present. Sections viii. and ix. also treat of rules of conduct during eating and drinking, especially in society; and it must be noted that sections vi. and viii. begin with the same word "Ha-niknas." Section x., on correct behavior in the bath, also begins with the same word, showing that all these sections, although they differ in content, were composed after one pattern. The last section begins with the enumeration of different things that are dangerous to life, and continues with the enumeration of actions and customs that are very dangerous to the soul.

This short summary of the contents shows that the work is of very diverse origin and that each section has its own history. It is clear that the first section can not, in view of its halakic content, belong with the rest of the treatise, which deals exclusively with morals and customs. Elijah of Wilna was therefore undoubtedly right in assigning this section to the treatise Kallah, which precedes the Derek Ereẓ and deals entirely with marriage and the rules connected with it. The whole section is merely a later compilation, although some of its passages can not be traced back to the Talmudim and the Midrashim, as, for instance, the interesting parody on the hermeneutic rule of "ḳal we-ḥomer" (compare Joseph b. Tadai).

Composition and Component Parts.

Entirely different in origin is the first part of the second section, drawn undoubtedly from an old tannaitic source. Four sentences of this section are cited in the Talmud as being taken from a Baraita (B. B. 90b; Sanh. 76b; Shab. 88b), and one in the name of Abba Arika (Sanh. *l.c.*), who often quoted old sentences and maxims ('Er. 54a). The composition shows that this section is not taken from the Talmud, for the division into twelve good and twelve bad classes of men is not found in the latter. The other half of this section, however, is probably a later interpolation, belonging properly to the third section. For this section begins with a saying of Ben 'Azzai concerning four things the contemplation of which would keep men from sin: hence the four classes of four things each that are enumerated in the second section.

Ben 'Azzai mentioned four things in connection with the four sayings. They are drawn from the Talmud (Suk. 29). The third section seems to have been in ancient times the beginning of Derek Ereẓ R. (Rashi on Ber. 22a; Pes. 86b; Tosef. 'Er. 53b), for which reason the old writers called the whole treatise "Pereḳ ben 'Azzai." Yet it is difficult to understand how this section came to be taken as the introduction to the treatise, which otherwise, beginning with the fourth section, forms a connected whole, and has totally different contents from the Pereḳ ben 'Azzai.

Date of Composition.

Therefore, as regards date and composition, only sections iv.-xi. need be considered, since the first three sections were not originally integral parts of the treatise. Sections iv.-xi. are not only similar in content, in that both set forth rules of behavior for different walks of life, and illustrate their meaning by examples from history, but their whole arrangement and composition also show the hand of the same author. Although the name of this author is not known, his date can be fixed approximately. Among the sixteen authorities quoted in the part which has been designated above as the treatise Derek Ereẓ R. proper, there is not one who belongs to a later time than Rabbi, the redactor of the Mishnah. The Yerushalmi quotes a sentence, found in the Derek Ereẓ R., with the formula "Tene be-Derek ha-Ereẓ" (Shab. vi. p. 8a, bottom); from this it appears that in the time of the Amoraim a tannaitic collection of the name "Derek Ereẓ" was known, and there is absolutely no reason for considering the present as a different treatise from the Derek Ereẓ quoted in Yerushalmi. Nor is there any cogent reason for not considering this treatise as the source of the many quotations from Baraitas in Babli, which are found in Derek Ereẓ R. also (compare Isaiah Berlin's glosses to the treatise), although it must be admitted that a great many of the quotations existed in different collections of Baraitas, and that the Talmud drew sometimes from one source and sometimes from another.

A contemporary of Rabbi, therefore (about 160–220)—hardly Rabbi himself—may have been the author of the Derek Ereẓ R., the first three sections being added much later. A collection known as "Hilkot Derek Ereẓ" existed even in the school of Akiba (Ber. 22a); but, as the term "Hilkot" indicates, it was composed entirely of short sentences and rules of behavior and custom, without any references to Scripture and tradition. It is even highly probable that the treatise was based on the older collection, and that the work of the later editors consisted merely in the addition to the old rules of illustrations from the Bible and from history. For example, in the old collection there was a rule, "No one must enter the house of another without due announcement." This sentence was amplified by a later editor, who added: "This rule of behavior is taught out of the mouth of God Himself, who stood at the gate of paradise and called to Adam, 'Where art thou?'" (Gen. iii. 9); and to this is added the story of a journey of Jewish scholars to Rome, and how they comported themselves there (section v.).

Stories.

It is characteristic of this treatise that in order to emphasize its rules, it relates many stories of the private life of the Tannaim. A most interesting one is the following, which is used as an illustration to the rule, always to be friendly and obliging: "Once Simon ben Eleazar [probably more correctly Eleazar b. Simon; compare Ta'an. 20a] met a very ugly man, and could not help exclaiming: 'How ugly are the children of our father Abraham!' The man answered: 'What can I do about it? Will you go and tell the Master who has created me?' Then Simon b. Eleazar fell down at the man's feet, asking his forgiveness. But the latter said: 'I will not forgive you until you have gone to the Master who has created me, and have said to Him, "How ugly is the creature which you have created!"' Only after much beseeching would the man forgive him; and on the same day Simon pronounced these words in the schoolhouse: 'Be always pliable as the reed, and not hard as the cedar. Although the reed bends to the gentlest wind, it resists the fiercest storm; but the cedar, at first proud and inflexible, in the end yields to the wind, and is uprooted.'" Stories of this nature lend a peculiar charm to the Derek Ereẓ Rabbah.

The version of the treatise found in the Maḥzor Vitry (pp. 724 *et seq.*) is different from that in the editions of the Talmud. Instead of the first part of the second section, there is in the former version a collection of sentences and reflections on various subjects, arranged according to numbers. The version of the treatise Kallah, in Coronel's "Ḥamishah Ḳunṭresim," Vienna, 1864, contains the greater portion of the Derek Ereẓ R.; namely, the whole of sections iii., iv., v., and parts of the following sections. Aside from the variants found here, Coronel's version has also a kind of Gemara to the text. This Gemara, however, is of very late origin, being in all probability a product of the tenth century, although it contains matter of great value and of very ancient (Essene or Ḥasidean) origin. The Gemara, which is quoted by Isaac Aboab in "Menorat ha-Ma'or," is printed in the Wilna edition of the Talmud (Romm, 1889).

Bibliography: The treatise *Derek Ereẓ R.* was printed for the first time in the third Venetian edition of the Talmud (1546–1551); see also Goldberg, *Der Talmud. Tractat Derek Ereẓ Rabbah*, Breslau, 1888, which contains a critical edition and a German translation; Krauss, in *Rev. Etudes Juives*, xxxvi. 27–46, 205–221; xxxvii. 45–64; Weiss, *Dor Dor we-Dorshaw*, ii. 249–250; Zunz, *Gottesdienstliche Vorträge der Juden*, 2d ed., pp. 116–118.

s. s. L. G.

DEREK EREẒ ZUṬA (דרך ארץ זוטא, lit. "etiquette, small [treatise]"): An uncanonical treatise of the Babylonian Talmud. The name is misleading in more than one respect; the word "zuṭa" (small) would seem to indicate that it is a shorter version of the treatise "Derek Ereẓ Rabbah," which is not the case, the two having little in common. "Derek Ereẓ," moreover, is a very unsuitable name for a collection of ethical teachings such as form the substance of the treatise. Even Rashi, however (Ber. 4a), knows the treatise under this name, calling it "Masseket Derek Ereẓ," while the Tosafists likewise call it "Hilkot Derek Ereẓ" (Bek. 44b). The designation "zuṭa" is probably of later origin.

In the Talmud editions the treatise consists of nine sections ("peraḳim"), to which the Section on Peace ("Pereḳ ha-Shalom") is added as a supplement. The Halakot Gedolot (ed. Hildesheimer, pp. 644–652) gives another version; here the same material is in two parts—(1) "Derek Ereẓ Zuṭa," corresponding to sections v.–viii., and (2) "Derek Ereẓ Rabbah," containing sections i.–iv. and ix. There are two manuscript copies with this division in the Bodleian (Nos. 120 and 380 in Neubauer's catalogue), as well as a genizah fragment ("Jew. Quart. Rev." x. 660); but in the latter the first four sections are under the title "Yir'at Ḥeṭ." The Karaite Ḳirḳisani (tenth century) cites a passage from the fourth section under that title ("Jew. Quart. Rev." vii. 698). A third version is that in the Maḥzor Vitry (ed. Horwitz, pp. 721–723), where the first part of the eighth and the whole of the ninth section are given under the title "Hilkot Darkan shel Talmide Ḥakamim." It is noteworthy that in the Talmud editions sections iv.–viii. are marked as having been taken from the Maḥzor Vitry. It should also be mentioned that the "Siddur Rab Amram" (Amram ben Sheshna) gives only the first and fourth sections, which is probably due to the fact that the second and third were not included in the ritual.

Summary of Contents.

Apart from this external evidence, a closer examination shows that the work consists of three different collections: (1) i.–iv., (2) v.–viii., (3) ix., though it has a certain unity in that it consists almost exclusively of exhortations to self-examination and meekness and of rules of conduct, and urges temperance, resignation, gentleness, patience, respect for age, readiness to forgive, and, finally, the moral and social duties of a "disciple of the wise" ("talmid ḥakam"). It is written in the form of separate, short maxims arranged as in the Abot, but differing in that they are anonymous. The compiler attempted to arrange the maxims according to external characteristics, the order followed being determined by the initial word, and by the number of maxims. Several precepts which begin with the same word are put together even when they are not at all related in subject-matter (compare "The Wisdom of Ben Sira," ed. Schechter, vi. 1–20, where twenty sayings begin with אל); especially are they thus combined into groups of four, five, or seven maxims, numbers which serve to aid in memorizing the passages. How far the compiler was able to carry out his principle can not be judged from the text in its present condition; and to ascertain the original form of the treatise it is necessary critically to reconstruct the text. The following analysis of contents is based on such a reconstruction.

The first section begins with introductory remarks on the duties and proper conduct of a "disciple of the wise"; then follow seven sentences, each a precept in four parts, which, however, are often confused in the text as it now exists. The order is: (1) הוי; (2) אל—which sentence is to be read according to Ab. R. N., ed. Schechter, xxvi. 83; (3) אם; (4) אל (the following saying, beginning with אם, belongs to No. 3, while the next אל sentence is the fourth part of No. 4); (5) העבר (the two missing parts to be supplied from Abot ii. 4); (6) אהוב and its opposite הרחק; (7) אל—originally four sentences as shown by the Vatican MSS. in Goldberg and Coronel's version and as confirmed by the parallels in Ab. R. N., ed. Schechter, xxvi. 82, xxxiii. 36; the concluding הרחק sentence belongs to No. 6. The three haggadic utterances which form the conclusion of the first section are a later addition.

The second section begins like the first, emphasizing particularly the duties of the "disciple of the wise." After a series of admonitions concerning only the student, there follow, to the end of the section, maxims of a general nature for people in the most varied walks of life. These are also arranged in seven sentences, each beginning with the word הוי, which word also comes before למוד להיות גומל בטובה (compare Ab. R. N. xli.). Then follow seven beginning with אל, and seven with אם.

In the third section the regular arrangement can be recognized beginning with the maxim אם רפית. There are three sentences each with אם and הוי; and as many with תחלת and אם. The following sentences probably belong to section four, and concern only the conduct of the student. The paragraph beginning with the words אל תאמר איש, which, as is to be seen from the "Siddur Rab Amram," consists of four parts, concludes the fourth section, which is the end of the "Yir'at Ḥeṭ."

From the fourth section to the eighth is a collection of maxims arranged on the same plan. The eighth section contains eight maxims beginning with כל, but the initial and concluding maxims are not relevant to the proper matter of the section. The ninth section is a well-ordered collection of twenty-eight maxims arranged in four paragraphs; seven of these maxims begin with אהוב, seven with הוי, and fourteen with אם.

Date of Composition.

The date of composition can only be conjectured. It is almost certain that sections v.-viii. are the work of one editor, who lived after the completion of the Babylonian Talmud. One needs only to compare the maxim לעולם (v. 2) with Sanh. 23a and Mek. Mishpaṭim 20 to see that the compiler had the Talmud before him. The next maxim is a combination of 'Er. 65b and Ab. R. N., ed. Schechter, xxxii. 68. Ab. R. N. viii., כל המתנבל (ed. Schechter, xxii. 46), Midr. Mishle ix. 9, Pesiḳ. viii., כל זמן (ed. Buber, 44b), and probably Derek Ereẓ Rabbah were also used. As already mentioned, the Spanish version of the Halakot Gedolot, probably made about 1000, adopted these four sections as a complete treatise; hence one would not be far wrong in setting the ninth century as the date of composition. The first four sections date from a much earlier period. From their contents they may even have been an independent collection already in existence at the time of the Tannaim. At any rate this collection contains much that is old, even if it can not be proved that the "Megillat Ḥasidim," which is cited in Abot de-Rabbi Natan (ed. Schechter, xxvi. 52), is identical with the treatise under discussion.

The ninth section, originally, perhaps, a small collection of maxims, is more modern than the first and older than the second part of the treatise. The conclusion of the ninth chapter, which treats of peace, caused the insertion in the Talmud of a Section on Peace ("Pereḳ ha-Shalom"), in which various sayings concerning peace, taken from different Midrashim, especially from the Midrash to Num. vi. 26, are placed together. This tenth (supplementary) section is comparatively a very late product, and is not found in Maḥzor Vitry, in Halakot Gedolot, nor in the MSS.

Importance of the Treatise.

The Abot excepted, this treatise is the only collection of precepts from the period of the Talmud and the Midrashim, and is therefore of great importance in any estimate of the earliest ethical views of the old rabbis. Zunz appropriately characterizes the treatise: "The Derek Ereẓ Zuṭa, which is meant to be a mirror for scholars, is full of high moral teachings and pithy worldly wisdom which philosophers of to-day could study to advantage." The treatise deals mainly with man's relation to man, and is moral rather than religious in nature. A few quotations from it will illustrate its character: "If others speak evil of thee let the greatest thing seem unimportant in thy eyes; but if thou hast spoken evil of others, let the least word seem important" (i.). "If thou hast done much good let it seem little in thy eyes, and say: 'Not of mine own have I done this, but of that good which has come to me through others'; but let a small kindness done to thee appear great" (ii.).

The treatise was much read, and the fact that it went through so many hands partly accounts for the chaotic condition of the text. Scholars of the eighteenth century did much, by means of their glosses and commentaries, toward making possible an understanding of the text, but a critical edition is still needed.

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s. s. L. G.

DERELICTS: Things that have been abandoned ("res nullius" in the Roman law). The Talmud treats of four kinds of things that have no owner: (1) Seas, rivers, brooks, the desert (which can not be subjected to ownership), and all they contain; also wild beasts wherever found. (2) Things declared by the owner to be derelict (הפקר). (3) The property of a convert who dies without leaving issue "begotten in holiness." (4) Land sold by a

Gentile to an Israelite, for which he has been paid, but for which he has not executed a deed (this last class is questioned).

He who devotes anything as a derelict can not put any limitations upon it. Like the fruits of the seventh year, it must be as free to the rich as to the poor. And as long as no one has, by occupation, made the derelict his own, the former owner can recover it (Ned. 44a).

The fourth kind is a subject of dispute in the Talmud. It originated in the Persian law, which recognized no transference of immovable property without a deed; which practise became recognized in Jewish law. It was argued: "The law of the kingdom is law"; the Gentile has conveyed no title to the Israelite purchaser, but as he has been paid for his land, his own title is gone; the land is therefore derelict. Hence the first Israelite who can acquire it by occupancy will be recognized as its owner. However, this very maxim, "The law of the kingdom is law," seems to have been quoted on the other side of the question (B. B. 54b). It must also be observed that, according to some interpreters of the Talmud, the third owner could not make his claim valid before he paid to the Israelite who had bought the land from the Gentile all of the money which he had expended.

Seas and rivers excepted, anything, whether movable or immovable, coming within these four classifications may be acquired by occupancy, and not otherwise. The lawfulness of fishing and hunting rests on the position that fish in open waters, and wild beasts or fowl everywhere, are "res nullius," and as such belong to the first occupant. But fish in an artificial pond ("bibarin"; Latin, "vivarium") are private property; to take them without the consent of the owner is robbery; and it is robbery likewise to take game out of a net or trap which has been set by another, even if it be in the desert (B. Ḳ. 81a).

To hunt upon the field of another may be morally wrong, and the hunter is responsible for all damage done; but the wild beasts he catches or kills belong to him (see, however, Finder of Lost Property). Fish that jump from the water into a ship or boat belong to the owner thereof (B. M. 9b). Other ownerless movable things, including tame beasts, belong to him who takes possession in a way that would give title to a purchaser, according to the nature of the thing to be acquired (see Alienation and Acquisition).

When a debt or a deposit has for any reason become ownerless, the debtor or depositary is freed from all liability, being naturally the first occupant. For a like reason bondmen or bondwomen declared by their owners as derelict become their own masters—that is, they become free; but if under age, they become the property of the first occupant, like goods or tame beasts.

The occupation of derelict land must have the same character in each of the three cases. To seize a deed for the land gives no title except to the parchment on which it is written. Such occupation of land as is defined under Alienation is generally good enough; but where a field or other parcel of land is separated from other parts of the same estate, even by a foot-path, the actual occupation of one can not by a declaration in words be extended to the other. The mere perceiving of fruits, or the taking of fallen trees, is not deemed occupancy of the soil. Plowing, or sticking a spade or pick into the ground, or sowing seed and covering it with earth, is effective. To erect posts or doors on the ground gives title; living in a house, or building something in the house above the ground, does not. The reason for these technical distinctions is this: that there is no contract, written or oral, to impress a meaning on the acts of occupation; hence they can not be extended beyond the very thing which they touch (B. B. 54a, b).

Issur, the convert, father of Rab Mare, a Babylonian teacher, is an example of a convert having no son "begotten in holiness." The difficulty with which he transmitted to his son money on deposit is described in B. Ḳ. 87a.

Bibliography: *Ḥoshen Mishpaṭ*, 273-275; Maimonides, *Yad*, *Zekiyyah*, ch. 1, 2.

s. s. L. N. D.

DERENBURG (DERENBOURG): A Franco-German family of Orientalists. Their original home was Derenburg, a town near Halberstadt, Saxony, whence they moved successively to Offenbach, Frankfort-on-the-Main, and Mayence. Concerning **Jacob Derenburg**, the first known member of the family, nothing is ascertainable. His son, **Hartwig (Ẓebi-Hirsch) Derenburg**, was the author of a comedy, "Yoshebe Tebel" (Inhabitants of the Universe), written in imitation of the "La-Yesharim Tehillah" of Moses Ḥayyim Luzzatto, and published in Offenbach in 1789. He moved to Mayence about this time, as is shown by the fact that he calls himself in his preface "tutor in the family of Mdm. Brendeli, widow of Beer Hamburg, in Mayence." The play was dedicated to "the philanthropist and scholar Solomon Fürth of Frankfort-on-the-Main," of whose son Derenburg had been teacher. Derenburg was buried in Mayence, but his tombstone gives no information regarding the date of his death.

The "Yoshebe Tebel" consists of a dialogue in which eight characters hold converse with one another, each of them in turn representing one of the capital sins, which the adjuster of wrongs, the "Prince of Peace" ("Sar Shalom"), representing the pastor of the community, condemns. Hartwig Derenburg abstains from mentioning names, as, in 1803, did Goethe in his "Natürliche Tochter." But as, in the case of Goethe, the originals of the characters which he put upon the stage under the veil of anonymity could be identified, so the contemporaries of Derenburg must have recognized the members of the Jewish congregation in Mayence to whom the "Prince of Peace" (R. Noah Ḥayyim Hirsch) had addressed a well-deserved rebuke. The "Yoshebe Tebel" was the author's sole production of this nature.

Hartwig's eldest son, **Jacob Derenburg**, born at Mayence in 1794, was a lawyer; his youngest son was the French Orientalist **Joseph (Naftali) Derenburg**, born at Mayence, France, Aug. 21, 1811; died at Bad-Ems, Germany, July 29, 1895. To the age of thirteen Joseph's education was confined exclusively to rabbinical studies. When sufficiently prepared, Joseph entered the gymnasium in Mayence, and then attended lectures in the University of Giessen, and afterward in that of Bonn, where he studied Arabic under Freytag. It was principally due to his intimate friendship with Abraham Geiger that he did not entirely drift into the domain of Semitic philology, but remained faithful to Jewish science.

Joseph Derenbourg.

Abandoning the idea of becoming a rabbi, and having obtained his Ph.D. degree, Joseph in 1834 left Bonn for Amsterdam, where he accepted a position as tutor with the Bischoffsheim family. When in 1838 his pupil Raphael Louis Bischoffsheim went to Paris to study at the Ecole Centrale, Joseph accompanied him, and took up his abode in Paris. In 1841 he became associate proprietor of the Pension Coutant, and directed the religious and moral instruction of the Jewish pupils. A few months after his marriage (1843) he regained his French nationality, and, having previously spelled his name "Derenburg" (and later "Dernburg"), he called himself thenceforth Joseph Derenbourg. After teaching German at the Lycée Henri IV. in 1851, he was appointed proof-reader of Oriental texts at the Imprimerie Impériale (1852). In 1857 he established a private college, and remained at its head until 1864. In 1869 he became chevalier of the Legion of Honor, and was elected (Dec. 22, 1871) member of the Académie des Inscriptions et Belles-Lettres. If nominally he was the successor to Caussin de Perceval, his former teacher of Arabic, in reality he was called to fill the place left vacant by the death of Salomon Munk (Feb. 7, 1867). He had already (May 3, 1868) succeeded the latter, who had been an intimate friend of his, as member of the central committee of the Alliance Israélite Universelle, of which he later became a vice-president. From 1869 to 1872 he was a member of the Consistoire Israélite de Paris. In 1877 an eye affection compelled him to resign his position at the Imprimerie Nationale; but immediately after this he was appointed professor of rabbinical Hebrew at the Ecole des Hautes Etudes.

The following are Joseph Derenbourg's principal works, no mention being made of a number of articles which appeared in the "Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres," the "Journal Asiatique," the "Revue Critique," Geiger's "Jüdische Zeitschrift," the "Revue des Etudes Juives," Grätz's "Monatsschrift," etc.:

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"Essai sur l'Histoire et la Géographie de la Palestine d'Après les Thalmuds et les Autres Sources Rabbiniques: I., Histoire de la Palestine," Paris, 1867.

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s. H. D.

Derenbourg, Hartwig: French Orientalist; son of Joseph Derenbourg; born in Paris June 17, 1844. He attended the lycées Charlemagne and Bonaparte (now Condorcet). He studied Hebrew, Arabic, and other Semitic languages under Reinaud, Ulmann, chief rabbi of France, and his father, in Paris; under Ewald, Bertheau, and Wüstenfeld, in Göttingen; under Fleischer and Krehl, in Leipsic. In 1866, after taking his degree in Göttingen, he was engaged at the Bibliothèque Impériale, continuing the preparation of the catalogue of Arabic manuscripts, discontinued since 1859. His father-in-law, Hermann Joseph Baer, the well-known bookseller of Frankfort-on-the-Main, placed him in 1871 at the head of the Paris branch of his house. In 1875 he received two almost simultaneous calls: one as professor of Arabic and

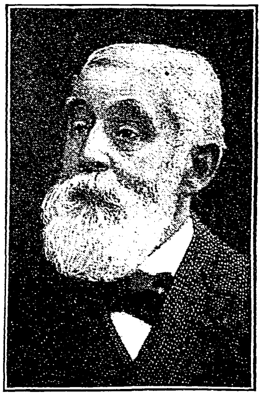

Hartwig Derenbourg.

Semitic languages to the Jewish Theological Seminary of Paris, and the other as instructor in Arabic grammar to the Ecole Speciale des Langues Orientales Vivantes. In April, 1879, he was called to occupy, at the latter institution, the chair of literary Arabic, which had been vacant since Reinaud's death in 1867.

In 1880 the minister of public instruction entrusted him with the investigation of the Arabic manuscripts in the Escurial and in the other libraries of Spain. On his return Ernest Renan had Derenbourg made assistant to the commission upon Semitic inscriptions at the Académie des Inscriptions et Belles-Lettres, being especially entrusted, under the direction of his father, Joseph Derenbourg, with the Himyaritic and Sabean section. In 1884 he was appointed professor of Arabic at the Ecole des Hautes-Etudes, and in 1885 professor of Islamism and of the religions of Arabia in the religious section of the same school.

In Feb., 1897, he was decorated with the cross of the Legion of Honor, and in June, 1900, he was elected member of the Institute (Académie des Inscriptions et Belles-Lettres). He is also honorary member of the Academy of History in Madrid, of the Institut Egyptien in Cairo, of the Society of Biblical Archeology in London, and a member of many other scientific societies.

Hartwig Derenbourg takes a lively interest in Jewish affairs. He is a member of the central committee of the Alliance Israélite Universelle and of the council of the Société des Etudes Juives, having become its president in 1890; and continual vice-president of the administrative board of the Ecole de Travail Israélite. He is, further, one of the founders and directors of the Grande Encyclopédie.

The following is a list of his principal works:

"De Pluralibus Linguæ Arabicæ," Göttingen, 1867.

"Quelques Observations sur l'Antiquité de la Déclinaison dans les Langues Sémitiques," Paris, 1868.

"Le Dîwân de Nâbiga Dhobyânî," Paris, 1869.

"Catalogue des Manuscrits Arabes de la Bibliothèque Impériale," 4 vols., 1866–70.

"Notes sur la Grammaire Arabe," Paris, 1869–71.

"Histoire Littéraire de l'Ancien Testament," translated from the German of Nöldeke in collab. with Jules Soury, Paris, 1873.

"Le Livre de Sîbawaihi," 2 vols., Paris, 1881–89.

"Les Manuscrits Arabes de l'Escurial," i., Paris, 1884; ii., Part I., *ib.*, 1899.

"Chrestomathie Elémentaire de l'Arabe Littéral" (with Jean Spiro), Paris, 1885; 2d ed., Paris, 1892.

"La Science des Religions et l'Islamisme," Paris, 1886.

"Ousâma Ibn Mounḳidh," the Arabic text of his "Autobiography," Paris, 1886. French transl. 1895.

"Souvenirs Historiques et Récits de Chasse" (French translation of Ousâma's "*Autobiography*"), Paris, 1895.

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"Notice sur la Vie et les Travaux de Maximin Deloche," Paris, 1901; 2d ed., Tulle, 1902.

"Michele Amari, la Vie d'un Historien et Orientaliste Italien," Paris, 1902.

"Nouvelles Inscriptions Yéménites Inédites," Paris, 1902.

To this list must be added numerous articles which appeared in the "Journal des Savants," the "Journal Asiatique," the "Revue Critique," the "Revue des Etudes Juives," the "Revue d'Assyriologie et Archéologie Orientale," the "Revue de l'Histoire des Religions," etc.

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S.

DERNBURG, HEINRICH: German jurist; born at Mayence March 3, 1829; brother of Friedrich Dernburg. The Dernburgs are related to the French family of Derenbourg, which, before its settlement in France, was called "Dernburg" (see Derenburg). Dernburg was educated at the gymnasium of Mayence and the universities of Giessen and Berlin, graduating from the latter in 1851. In the same year he became privat-docent of the juridical faculty of the University of Heidelberg. In 1852 he was called to Zurich as assistant professor, and was appointed professor in 1855. In 1862 he accepted a similar position in the University of Halle, which he represented in the Prussian Herrenhaus (Upper House) from 1866 to 1873, when he became professor of Roman and Prussian law in the University of Berlin. He reentered the Herrenhaus in 1873. With Brinckmann and others he founded in 1851 the "Kritische Zeitschrift für die Gesammte Rechtswissenschaft."

Among his works may be mentioned: "Geschichte und Theorie der Kompensation," Heidelberg, 1854; 2d ed., 1868; "Das Pfandrecht," Leipsic, 1860–64; "Die Institutionen des Gaius, ein Kollegienheft aus dem Jahre 161 nach Christi Geburt," Halle, 1869; "Lehrbuch des Preussischen Privatrechts und die Privatrechtnormen des Reiches," *ib.* 1871–80; "Das Vormundschaftsrecht der Preussischen Monarchie," Berlin, 1875; 3d ed., edited by Schultzenstein, 1886; "Das Preussische Hypothekenrecht" (with Hinrichs), Leipsic, 1877–91; "Pandekten," *ib.* 1884–87; 6th ed., 1900–01; "Die Königliche Friedrich-Wilhelms-Universität Berlin in Ihrem Personalbestande seit Ihrer Einrichtung bis 1885," *ib.* 1885; "Das Bürgerliche Recht des Deutschen Reiches und Preussen," Halle, 1898–1900.

The father of Dernburg and his whole family became Christians.

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S. F. T. H.

DERUSH. See Homiletics and Midrash.

DERZHAVIN, GAVRIIL ROMANOVICH: Russian poet and senator; born at Kazan July 15, 1743; died at Zvanka, government of Novgorod, July 20, 1816. In 1799 Derzhavin was commissioned by Emperor Paul to investigate a complaint made by the Jews of Shklov against General Zorich, the owner of that town. The latter was accused by them of oppression and extortion; and it became the duty of Derzhavin to assume the guardianship of Zorich's estate, and to sift the matter thoroughly. During his stay in Shklov the dissensions between the sects of Mitnagdim and Ḥasidim were very bitter, passions rose high, and unfounded accusations were made. Under such conditions much transpired that was not creditable to the Jewish community, and undoubtedly Derzhavin noted it. The Jews were encouraged in their complaint by Kutaisov, a favorite of the czar. Kutaisov desired to get possession of Zorich's estate; and he knew that by proving the accusations against Zorich the estate would be confiscated and sold at auction. Derzhavin realized this; but, although on terms of friendship with Kutaisov, he was loath to become the means of helping him. Derzhavin's scruples combined with the dissensions among the Jews prejudiced the poet against them; and notwithstanding the evident abuse by Zorich of his prerogative, and in spite of the undoubted truth of many accusations against Zorich, Derzhavin reported in his favor, and he was acquitted.

Report on Jews of White Russia.

In the following year Derzhavin was again sent to White Russia, in order to investigate the causes of a famine there, and to formulate a plan for aiding the starving peasants. He was commissioned at the same time to study the economic condition of the Jews in that region, and to present a report on the subject, with suggestions as to the measures to be taken in order to eliminate the supposed harmful influence exerted by their "unscrupulous dealings" on the lower classes of the population. Derzhavin, in collecting the materials for his report, made an extended journey through the province. In a comparatively short time he obtained from various sources—sources occasionally of doubtful value—a considerable mass of data bearing directly not only on the economic condition of the Jews of White Russia, but also on their social, communal, and religious life. In Sept., 1800, Derzhavin prepared in Vitebsk his celebrated "Mnyenie ob Otvrashchenii v Byelorussii Goloda i Ustroistvye byta Yevreyev" (Opinion as to the Protection of White Russia from Famine, and on the Organization of the Status of the Jews). Looking carefully into the condition of the Jews, Derzhavin saw clearly that temporary measures would not be sufficient to remedy existing evils. The Jews of Russia were in an anomalous and unnatural condition; for the old Polish laws and those of Lithuania were defective and equivocal. When, therefore, a commission was appointed in 1804 by Alexander I. to consider remedial legislation, Derzhavin's "Opinion" had great weight with it.

Derzhavin's "Opinion."

Derzhavin's plan called for the creation of a protectorate over the Jews; the protector to advise the czar personally as to the best measures to be taken for the moral uplifting of the Jew, so that he might in time be considered worthy to become a subject. Notwithstanding the more liberal attitude of Speranski, Derzhavin's "Opinion" decidedly influenced the commission. In his report Derzhavin's prejudice against the Jews is very manifest, and is often carried to ludicrous extremes. Thus he concludes, from the custom of the Orthodox Jews of keeping their heads covered, that the Jews consider themselves "of all peoples the most excellent." He associates the frequent occurrence of certain names, such as Moses, Abraham, etc., to a desire on the part of their owners to conceal their individual identity, and states that the Jew hoards money for no other purpose than to rebuild the Temple in Palestine, whither he ever expects to return. One of the redeeming features of the "Opinion" is its recommendation of the establishment of schools for the Jews in order to facilitate their education; but even here Derzhavin insists that corporal punishment should be inflicted on the delinquents of that "stubborn race."

Nathan Naṭa (Notkin), a merchant of Shklov, supplied Derzhavin with much valuable information on the economic and moral condition of the Jews of White Russia, and suggested methods by which they might be made more useful citizens; *e.g.*, by teaching them agricultural and industrial pursuits (see Agricultural Colonies in Russia).

While Derzhavin adopted Notkin's suggestions and embodied them in his report, he nevertheless couched the whole in terms decidedly unfair to the Jews; as a result he and Notkin became estranged. That the enactment of Dec. 9, 1804, was, nevertheless, favorable to the Jews (see Alexander I., Pavlovich), was due to Notkin's exertions. Notkin's opposition angered Derzhavin to such an extent that he called his former protégé "the Jew Notka," and even asserted that Notkin had attempted to bribe him.

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H. R. J. G. L.—H. R.

DESCENT, LAW OF. See Agnates.

DESECRATION: The act of diverting from a sacred to a common use. It was forbidden, as being an act of desecration, to use the anointing-oil of the sanctuary for common purposes, or even to prepare oil like it, or to prepare for common use incense similar to that used in the sanctuary. The punishment for any of these transgressions was excision from the people of Israel ("karet," Ex. xxx. 33, 38). All objects used in connection with the Temple service—as the utensils employed in the ritual—the sacrifices, the clothing of the attendant priests, and the building itself were considered sacred, and their use for common purposes was therefore prohibited. Any one who knowingly appropriated any of these objects for his own use was liable to the penalty of stripes; if the act was committed unwittingly, he was required to bring a sacrifice, and to pay one-fifth more than the value of the object misused (Lev. v. 14; Maimonides, "Yad," Me'ilah, i. 1, 2).

Not only could no sacred object be diverted to a common use, but it could not even be exchanged. If a man consecrated an animal that could be used as a sacrifice and then exchanged it for another, he suffered the punishment of stripes, and both animals remained sacred. It made no difference whether

Exchange of Sacred Objects Forbidden.

the exchange was for a better or for a worse animal; the holy object could in neither case be desecrated, nor could it be used for another purpose equally sacred (Tem. 32a; Maimonides, *l.c.* iv. 11). If, however, the animal was such as could not be offered on the altar, the owner might redeem it by paying the value of the animal and an additional fifth. The same law applied to all other objects which were not of immediate use in the Temple service (Lev. xxvii. 9; "Yad," Temurah, i. 1 *et seq.*).

Worn-Out Objects to be Buried.

With regard to the use of the synagogue and its appurtenances, the Rabbis laid down the following general rule: "We may ascend with holy things, but not descend"—that is, holy objects may be used for a holier purpose, but not for one less holy (Shab. 21b). On this principle, objects used in worship were classified and graded according to their sanctity. A community might sell its synagogue and use the money in building an academy, but not the reverse. The appurtenances of the synagogue were graded as follows: the scroll of the Law; other sacred books; the mantle of the scroll; the Ark, where the scroll is deposited; the table upon which it is placed while being read; the synagogue itself being the least sacred. The money realized from the sale of a synagogue may be used in buying an Ark or a table, and so on; but the reverse is forbidden (Meg. 26a; "Yad," Tefillah, xi. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 153, 1). The scroll of the Law must never be sold, and when it becomes old and unfit for use, it must be placed in an earthen vessel and buried near the tomb of a scholar. Torn books or pages of books of the Scriptures, and all the accessories of holy objects, as the mantle of the scroll, the sheath of the mezuzah, the straps of the tefillim, and so forth, must not be diverted to any common use, but must be buried (see Genizah). Objects which are used in the performance of certain commandments, as the "sukkah" (booth), "lulab" (palm-branch), "shofar" (ram's horn), "ẓiẓit" (fringes), etc., may be thrown away after they have become useless. It is not permitted to make any use of the light of the Ḥanukkah candles, even for such a holy use as studying the Law (Meg. 26b; "Yad," Sefer Torah, x. 3; Oraḥ Ḥayyim, 154, 673, 1).

The Rabbis permitted an individual to sell the scroll of the Law only when he needed the money for the purpose of studying the Law or for the purpose of marrying; otherwise the possessor of a copy of the scroll of the Law must never sell it, even when he needs the money for the necessities of life (Meg. 27a; "Yad," Sefer Torah, x. 2; "Kesef Mishneh" *ad loc.*; Shulḥan 'Aruk, Yoreh De'ah, 270, 1).

L. G. J. H. G.

DESERT. See Wilderness.

DESERTION: Leaving husband or wife with the intention of not returning. It must be premised that, if the husband deserted his wife and went beyond the jurisdiction of the court, he could not be compelled to give her a bill of divorce; and if he remained away and was never heard of again, the wife was never free from the bond of matrimony (see 'Agunah), because it was always the husband who was presumed to grant a divorce, even though at the suit of the wife, under the order of the court.

There is no proceeding known in Jewish law analogous to a modern suit for divorce on the ground of the husband's desertion, in which the divorce is granted judicially in the absence of the husband and without his consent. Further, in Jewish law there is no presumption of death from absence. Therefore the woman who was deserted by her husband remained his wife until she received a bill of divorce from him, or until his death was legally proved.

Change of Residence.

There are cases in Jewish law which may technically be deemed cases of desertion, in which the wife was entitled to receive a bill of divorce from her husband *before* he left the jurisdiction of the court. If a wife living in a foreign country desired to remove to Palestine, or if, living in Palestine, she desired to remove to the city of Jerusalem, and if her husband refused to accompany her or to allow her to remove, he was at her instance compelled by the court to give her a bill of divorce. If she was living in Jerusalem and he desired her to remove to a foreign country or even some other city in Palestine, or, if living elsewhere in Palestine, he desired her to remove to some foreign country, she had a right to refuse to accompany him, because she was not obliged to expatriate herself (Ket. 110b; compare Domicil). If she feared that he would then desert her, she could appeal to the court, and her husband would be compelled before leaving to give her a bill of divorce for the time being (Shulḥan 'Aruk, Eben ha-'Ezer, 154, 8).

This divorce for desertion was granted only in the above cases, and did not apply to countries other than Palestine or to cities other than Jerusalem; and the reason for this is to be found in the special favor with which the people looked upon the Holy Land and the Holy City. They were deemed to be dwelling-places par excellence of the Jews, and this fact established the right of the wife to refuse to follow her husband in case he desired her to remove. Many authorities are therefore of the opinion that these rules did not apply after the destruction of the Temple (compare Asher ben Jehiel to Ket. 110b).

Under the later law the principle was extended; and if a man was about to leave the jurisdiction of the court of any country to go to another country, he was either placed under oath not to desert his wife, or, if he insisted upon going, was compelled to grant her a bill of divorce (Shulḥan 'Aruk, Eben ha-'Ezer, 154, 8, 9).

Refusal to Accompany Husband.

Desertion by the wife occurred either if she actually abandoned her husband's domicil, or if she refused to follow her husband to another domicil. She was obliged to follow him only from one place to another in the same country, or from any other country into Palestine, or to Jerusalem from any other place in Palestine. For such desertion the husband could give her a bill of divorce, and she lost all of her property rights under the marriage contract (Ket. 110b).

An exception to this rule may be noted. If a man dwelling in one country married a woman dwelling in another, she was obliged to follow him to his domicil; for that was an implied condition of the marriage, or perhaps may have been an expressed condition in the marriage contract. In case of her refusal to follow him, she was technically deemed guilty of desertion; and her husband could divorce her, she losing her property rights under the marriage contract. Compare Domicil.

L. G. D. W. A.

DESSAU: Chief town of the duchy of Anhalt, North Germany, on the left bank of the Mulde. The settlement of Jews here dates from 1621. The introduction of debased coins had ruined the finances of the duchy, and Duke Johann Casimir permitted Jews to settle at Dessau as purveyors of silver to the mint. They were forbidden to export money, and had to prevent its exportation by others. The permit was, however, of short duration. The calamities consequent upon the Thirty Years' war made it impossible to reestablish the finances of the duchy. The Jews were therefore banished. In 1672 Duke Johann Georg readmitted them; and some Jews settled at Dessau. In 1685 there were only 26 families. Moses Wulff, a descendant of Moses Isserles, banished from Berlin at the instigation of his powerful enemy, Jost Liebmann, the court factor, settled with his family at Dessau and became court factor of Johann Georg II. Combining learning with philanthropy, and being of a religious turn of mind, he exerted his great influence for the welfare of the newly established community, which soon became a center of scientific activity. A bet ha-midrash was founded by the Wulff family. At its head was Rabbi Benjamin Wolf, author of "'Ir Binyamin," who was succeeded by Isaac Itzig Gerson, or, as he later called himself, Joseph Isaac Gerson (1708–35).

Moses Wulff.

Graveyard of the Dessau Community Showing Tombstone of Mendelssohn's Father to the Right.

(From Freudenthal, "Aus der Heimat Mendelssohns.")

After the death of Moses Wulff (1729) the material prosperity of the community (which had increased to about 700 persons) diminished. His son Elijah succeeded him in the office of court factor; but the family had become impoverished, and with it the community also declined. Still, enlightened rabbis and scholars like David Hirshel Fränkel, the rosh ha-yeshibah Hirsh, Moses Fränkel, and others, made it a center of learning; and from Dessau came Moses Mendelssohn. A source of intellectual development for the first half of the nineteenth century was the Franzschule. Founded in 1799 as a primary school for poor children, five years later it was transformed, with the sanction of the government, into a Jewish high school. For sixty years it enjoyed the highest reputation throughout Germany. Its director, David Fränkel, and such teachers as Joseph Wolf, Gotthold Solomon, and Moses Philippson, attracted pupils from far and near.

The Franzschule.

The community of Dessau led in the struggle for the emancipation of the German Jews. A German monthly entitled "Sulamith," devoted to Jewish interests and culture, was published for eight years (1806–14) by David Fränkel and Joseph Wolf. But the Dessau-Anhalt government continued until 1848 to consider the Jews as "Schutzjuden." No foreign Jew was allowed to settle in the town without a special permit, and the Dessau Jews were restricted to a special quarter. Even after 1848 the government endeavored to limit the right of the Jews to election to the Parliament, and maintained for a long time the oath "more Judaico." It was probably on this account that between 1850 and 1895 the Jewish population of Dessau fell from about 1,000 to 406.

During the greater part of the nineteenth century the rabbinate of Dessau was in an extremely chaotic state. Rabbi succeeded rabbi with extraordinary rapidity; for many years the post was vacant, and the duties of the rabbinate were partially performed by the teachers of the Franzschule. The rabbis since 1870 have been: Dr. Saalfeld (1870–81); Schönberger (1881–84); Dr. Samson Weisse (1884–1893); Dr. Max Freudenthal (1893–1900); Dr. Isidor Walter (1900). In 1886 the government issued regulations concerning Jewish worship, according to which a chief rabbi for Anhalt, with his seat at Dessau, was to be nominated and supported by the government.

Dessau possesses an imposing synagogue in the Oriental style (restored in 1861), and a monument to Moses Mendelssohn erected on the centenary of his death.

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Brandenburg, in *Allg. Zeit. des Jud.* 1840, No. 13; D. Calm, *Die Stellung der Juden in Anhalt*, ib. 1866, Nos. 40 and 41.
G. S. SA.—I. BR.

——**Typography:** A Hebrew printing-office was established at Dessau in 1694 by court factor Moses Benjamin Wulff. The privilege obtained for this purpose included both Hebrew and German, but Wulff availed himself only of the former, the enterprise not being undertaken with a desire for gain, but to conserve and advance Jewish learning. The first work published by him (1696) was a ritual entitled "Tefillah le-Mosheh," to which were appended prayers for women in Judæo-German, entitled "Minḥat 'Ani." The type for the Judæo-German was set up by a girl of nine years—Ellah, daughter of Moses of Holland. In 1704 the work of the press was suspended, owing to the great losses Wulff had sustained in his transactions with the court of Gotha. His son Elijah reestablished the office in 1742, but discontinued it in 1743. The first work issued by the latter was the Sifra with a commentary, "Ḳorban Aharon," by Aaron ben Ḥayyim; the last was the "Ḳorban ha-'Edah," on the Jerusalem Talmud, by David Fränkel. In 1783 another office was established by C. Schilder, which continued into the second half of the nineteenth century.

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J. I. BR.

DESSAU, MOSES. See MENDELSSOHN, MOSES.

DESSAU, MOSES B. MICHAEL: Talmudist of the eighteenth century; called "Dessau" after the town in which he lived. He is the author of (1) novellæ published in 1724—haggadic annotations to the Talmudic tractates Berakot, Shabbat, and Ḳiddushin, and halakic novellæ to Pesaḥim and Ketubot; and (2) "Zikron Mosheh" (Memorial of Moses), published in 1765—novellæ on various haggadic and halakic subjects. He also edited and annotated "Sha'are Dura" (Gates of Dueren), by Isaac b. Meïr of Dueren.

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L. G. A. R.

DESSAU, WOLF. See WOLF B. JOSEPH OF DESSAU.

DESSAUER, FERDINAND (DESSOIR, FERDINAND AUGUST): German actor; son of Leopold DESSAUER; born at Breslau Jan. 29, 1836; died in Dresden April 15, 1892. He was trained for the stage by Werner Mannheim, and made his début in 1852 as the *Prince* in "Dorf und Stadt." In the following year he went to Mayence, where he remained until 1855, when he appeared at Heidelberg. Vienna was his next engagement, in 1856; followed in 1857 by Stettin; 1857–61, Leipsic; 1861–63, Bremen; 1863–64, Weimar. From 1864 to 1867 he played at the Hoftheater, Berlin; after which he returned to Weimar, in 1868. He next went to the Lobetheater, Breslau, in 1868–69. The following seven years were spent at the Hoftheater, Dresden; from 1877 to 1878 at the Thalia Theater, Hamburg; from 1878 to 1879 at the Residenz Theater, Dresden; and in 1880 he played at Prague.

Dessauer became insane during a performance, and never acted again. His principal rôles were *Kaufmann Bloom*, *Mephisto*, *Falstaff*, *Muley Hassan*, *Riccaut*, *Chalisac*, and *Hans Lange*.

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S. E. MS.

DESSAUER, GABRIEL L.: Hungarian rabbi and author; born at Neutra, Hungary, in 1805; died June 1, 1878. He became a pupil of R. Moses Sopher (Schreiber) at Presburg, and was for forty years rabbi at Balaton-Kojár, on the Plattensee, where he died. He published the following works: "Das Buch Hiob: Uebersetzt und Commentirt," Presburg, 1838; "Yad Gabriel" (Gabriel's Hand), novellæ about the slaughtering of animals as contained in the ritual codex in Shulḥan 'Aruk, Yoreh De'ah, *ib.* 1838; "Ha-Ariel," a commentary on the Talmudic utterances of R. bar bar Ḥana, Budapest, 1859; "Shire Zimrah," to a part of Genesis, an appendix to Hartwig Wessely's "Shire-Tif'eret," with a commentary entitled "Degel ha-Lewi"; finally, "Homiletische Skizzen," Ofen, 1862.
S. M. K.

DESSAUER, JOSEF: German composer; born at Prague May 28, 1798; died at Mödling, near Vienna, July 8, 1876; a pupil of Tomaczek (piano) and Dionys Weber (composition). In compliance with the wishes of his parents, Dessauer first devoted himself to a mercantile career. At the age of twenty-three, upon one of his commercial tours, he visited Italy, where his musical bent received a powerful stimulus.

In 1821, owing to the favorable reception accorded at Naples to several of his canzonettas and other vocal compositions, Dessauer determined to devote himself exclusively to composition. He settled in Vienna, from which city he made numerous European tours to introduce his compositions; and his songs, which were distinguished by considerable melodic beauty, soon secured for him international fame. In the "Hofmeister Catalogue" for 1844 nearly seventy of these canzonettas, ariettas, etc., are enumerated.

Less successful were his operas, "Lidwinna" (Prague, 1836), "Ein Besuch in Saint-Cyr" (Dresden, 1838), "Paquita" (Vienna, 1851), "Domingo" (1860), and "Oberon" (not performed). Neither these nor his instrumental works are now performed: only a few of his songs, such as the well-known air "Scheiden und Meiden," having maintained their popularity and being still reprinted. The Schlesingers of Berlin, who included most of these compositions in their catalogue for 1900, publish the following list: "3 Slavische Lieder"; "9 Wanderlieder von Uhland" ("Lebewohl," "Scheiden und Meiden," "In der Ferne," "Morgenlied," "Nachtreise," "Winterreise," "Abreise," "Einkehr," "Heimkehr"); and two song collections of ten numbers each, including "Verschwiegenheit," "Das Gebet," "Wie Glücklich," "Am Strande," "Ich Denke Dein," "Das Zerbrochene Ringlein."

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S. J. SO.

DESSAUER, JULIUS: Hungarian writer; son of Gabriel L. Dessauer; born at Neutra 1832. He was for some years rabbi at Ujpest. He has published the following works: "Die Fünf Bücher Moses. Nebst dem Raschi-Commentar, Punktirt, Leichtfasslich Uebersetzt und mit Anmerkungen Versehen," Budapest, 1863; 2d ed., 1887; "Schulchan Aruch, Orach Hayyim, Deutsch Bearbeitet," in two parts, *ib.* 1868; "Spruch-Lexikon des Talmud und Midrash," *ib.* 1876; "Schlüssel zum Gebetbuche," *ib.* 1878; "Perlenschatz: Philosophische Sentenzen in Alphabetischer Reihenfolge," *ib.* 1880; "Der Jüdische Humorist," *ib.* 1899.

S. M. K.

DESSAUER, LEOPOLD (DESSOIR, LUDWIG): German actor; born at Posen Dec. 15, 1810; died Dec. 30, 1874, in Berlin. Dessauer, who was known during his stage career as "Dessoir," was the son of a Jewish merchant. He made his début in the theater of his native town in 1825, playing *Nanky* in Körner's "Toni." Then he traveled about the country, appearing at Coburg, Schönebeck, Wriezen, Krossen, Wiesbaden, and Mayence, eventually playing *Tell* at Potsdam. This was the real beginning of his career, and in 1834 he went to the Stadttheater, Leipsic, where, in the following year, he married the leading woman, Theresa Reimann. The union proved an unhappy one, and in 1836 Dessauer obtained a divorce and left Leipsic for the Stadttheater, Breslau, where he remained until 1837. Two years of starring followed at Prague, Brünn, Vienna (Burgtheater), and Budapest, after which he succeeded Devrient at Karlsruhe. In 1847 he went to Berlin, where he played, with few interruptions, until July 10, 1872. In 1853 he appeared in London.

Dessauer was by many considered a greater artist than Dawison, whose most serious rival he was. The former, it is true, was handicapped by lack of figure, looks, and, to some extent, voice; yet so considerable was his talent that he was among the foremost Shakespearian actors. His *Othello*—first played at Berlin Oct. 6, 1849—*Lear*, *Shylock*, *Hamlet*, *Antony*, *Brutus*, *Coriolanus*, *King John*, *Macduff*, and *Iachimo* were classical creations. Scarcely less clever were his *Bolingbroke*, *Uriel Acosta*, *Faust*, *Tasso*, *Alba*, *Gessler*, *Narciss*, *Caligula* ("Fechter von Ravenna"), *Louis XI.* ("Gringoire"), *Perin* ("Donna Diana"), and *Marinelli* ("Emilia Galotti").

Dessauer's life was greatly embittered by his marital misfortunes, for his second wife, Helene Pfeffer, whom he married in 1844, became insane on the death of their child.

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S. E. Ms.

DESSAUER, MORITZ: German rabbi and author; son of Gabriel L. Dessauer; born at Balaton-Kojár, Hungary, May 24, 1842; died April 17, 1895, at Meiningen. He pursued his Talmudic studies at Vár-Palota and Stuhlweissenburg, and attended subsequently the rabbinical seminary and the university at Breslau. In 1871 he went as preacher to Köthen, becoming, in 1881, district rabbi at Meiningen. He published the following works: "Spinoza und Hobbes: Begründung Ihrer Staats- und Religionstheorien Durch Ihre Philosophischen Systeme," Breslau, 1868; "Daniel, in Sieben Kanzelreden für das Neujahrsund Versöhnungsfest," *ib.* 1875; "Der Sokrates der Neuzeit und Sein Gedankenschatz: Sämmtliche Schriften Spinozas Gemeinverständlich und Kurz Gefasst," Köthen, 1878; "Der Deutsche Plato: Erinnerungsschrift zu Moses Mendelssohn's 150jährigem Geburtstage," Berlin, 1879; "Blüthen und Knospen der Humanität aus der Zeit von Reuchlin bis Lessing," Zurich, 1881; "Humanität und Judenthum," Leipsic, 1885.

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S. M. K.

DESSOFF, FELIX OTTO: German conductor and composer; born Jan. 14, 1835, in Leipsic; died Oct. 28, 1891, at Frankfort-on-the-Main; studied with Moscheles, Plaidy (piano), Hauptmann (composition), and Reitz (instrumentation) at the Leipsic Conservatory (1851–54). Graduating with high honors, he first became musical director of the Actientheater at Chemnitz, and during the following six years successively conducted opera-orchestras in Altenburg, Düsseldorf, Cassel, Aix-la-Chapelle, and Magdeburg. In 1860, when only twenty-five years of age, he was appointed leader of the orchestra at the Imperial Opera at Vienna, and in the same year he was elected director of the famous Philharmonic concerts. Several months later he received an appointment as teacher of thorough-bass and composition in the Vienna Conservatory. From 1875 to 1881 he was court kapellmeister at Karlsruhe, and then became the first kapellmeister at the Stadttheater, Frankfort.

Dessoff was at one time perhaps the leading conductor of his day. Although not a strict adherent of the Mendelssohn school, his virtuosity, technical finish, and careful attention to detail stamped his performances as models. His influence upon the development of the Philharmonic Society can scarcely be overestimated; and it was largely due to his initiative that this important musical institution of Vienna was placed upon a secure financial and artistic basis.

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S. J. So.

DESSOIR, FERDINAND. See Dessauer, Ferdinand.

DESSOIR, LUDWIG. See Dessauer, Leopold.

DETERMINISM. See Fatalism and Free-Will.

DETMOLD. See Lippe.

DETMOLD, JOHANN HERMANN: German diplomat; born at Hanover July 24, 1807; died there March 17, 1856. He was the son of Detmold, the court physician at Hanover, who, with his whole family, joined the Christian Church. Detmold received his education at the universities of Göttingen and Heidelberg. Admitted to the bar, he established himself as a lawyer in his native town in 1830. He took an active interest in politics as a Conservative, and in 1838 was elected a member of the Hanoverian Diet. His opposition to the new constitution and his attacks upon the government, both in the Chamber and in the press, led to a brief imprisonment. In 1848 he was elected to the German Parliament sitting at Frankfort-on-the-Main, where he allied himself with the deputies of the Right. He remained an uncompromising reactionist. In 1848, after the refusal of Frederick William IV. to accept the German crown, he became secretary of justice, and soon afterward was appointed secretary of the interior in the short-lived German government. When the "Reichsverweser" in 1849 dismissed the government, Detmold returned to Hanover, but was again sent to Frankfort, this time as representative of the King of Hanover, with the title of "Legationsrat." He held the position until 1851, when he was recalled. The last years of his life were spent in Hanover.

During his juridical and diplomatic career Detmold found time for the cultivation of the arts, the last five years of his life being especially devoted to artistic interests. He was a fluent speaker and writer, and his political controversies developed a considerable power of satire and invective.

Detmold is the author of "Anleitung zur Kunstkennerschaft," Hanover, 1833; 2d ed., 1845—an incisive and witty criticism of artistic conditions in Hanover; "Randzeichnungen," Brunswick, 1843—a political essay; "Thaten und Meinungen des Herrn Piepmeyer," Frankfort-on-the-Main, 1849—a satirical pamphlet on the politics of the Frankfort Parliament.

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s. F. T. H.

DETMOLD, SAMUEL: Austrian educator and translator; lived at the end of the eighteenth and in the first half of the nineteenth century. He was one of the collaborators on the German translation of the Bible which was published by a number of the "Meassefim," Breslau, 1822–27. Detmold translated the books of Daniel, Ezra, Nehemiah, and the Chronicles. He is also the author of a Hebrew primer with the title "Moreh Derek" (Guide of the Road), Vienna, 1815.

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L. G.

DETROIT: Largest city in the state of Michigan. No authentic records of the settlement of Jews in the vicinity of Detroit, or in the state of Michigan, are found earlier than the middle of the nineteenth century. Even then the settlers were few in number and to a great extent interrelated. Most of them were of Bavarian stock. Among the earliest are found the names of Silberman, Hirsch, Cohen, Schloss, Bendit, Sloman, Heineman, and Kanter.

The first organization of Jews in Detroit was effected during the summer of 1850, when the Beth El Society, from which a few years later sprang Congregation Beth El, was established. Like all congregations of that period this one was Orthodox in its ritual, but it was not long before the Reform spirit began to create divisions in the community. In 1861 a large number of the members withdrew because of the introduction of an organ and a mixed choir into the synagogue, and formed the Sha'are Zedek congregation, which is to-day the leading organization of the Orthodox Jews of the city. The pulpit of congregation Beth El has been occupied by a number of well-known rabbis, including Liebman Adler, Isidore Kalisch, Kaufmann Kohler, Henry Zirndorf, and Louis Grossman. This congregation brought Kohler and Zirndorf to America. The present (1902) rabbi is Leo M. Franklin.

In a total population of 300,000 there are about 12,000 Jews, of whom 60 per cent are (1902) of Russian and Polish origin. Besides Temple Beth El, which is now the home of a Reform congregation, there are in the city the congregations Sha'are Zedek, Beth Jacob, Beth David, and Benai Israel, all of which worship in their own synagogues and according to the Orthodox ritual. A number of hebrahs assemble only on the holidays. Each congregation has its own cemetery. The Orthodox Jews maintain a Talmud Torah, and have recently dedicated a modern and commodious school building for that purpose.

Until the fall of 1899 there were not less than nine Jewish charitable institutions in Detroit, but at that time all except one were federated under the title "Union of Jewish Charities." This organization, with headquarters in its own building, carries on practically every branch of educational, philanthropic, and relief work. Most of the Jewish secret orders have lodges in Detroit, and there are three Jewish social clubs, the Phœnix, the Fellowship, and the Standard. The Jewish Woman's Club, with a membership of 250, does excellent educational work. The city supports a Jewish weekly, "The Jewish American," which is the organ of Temple Beth El and other congregations.

A. L. M. F.

DEUTERONOMIST: The name given by critics to the author of the discourses in Deuteronomy. See DEUTERONOMY.

DEUTERONOMY (דברים): The fifth book of the Pentateuch, called in Hebrew "Debarim" (Words), from the opening phrase "Eleh ha-debarim"; in Rabbinical Hebrew it is known also as "Mishneh Torah." The English appellation is derived from the name which the book bears in the Septuagint (Δευτερονόμιον) and in the Vulgate (*Deuteronomium*); and this is based upon the erroneous Septuagint rendering of "mishneh ha-torah ha-zot" (xvii. 18), which grammatically can mean only "a repetition [that is, a copy] of this law," but which is rendered by the Septuagint τὸ Δευτερονόμιον τοῦτο, as though the expression meant "this repetition of the law." While, however, the name is thus a mistranslation, it is not inappropriate; for the book does include, by the side of much new matter, a repetition or reformulation of a large part of the laws found in the non-priestly sections (known as "JE") of Exodus.

——**Biblical Data:** The book of Deuteronomy consists in the main of the discourses which Moses is represented as having delivered, immediately before his death (i. 3), on the other side of Jordan for the purpose of teaching the Israelites the laws which they were to obey, and the spirit in which they were to obey them, when they should be settled in the Promised Land. Disregarding introductions and other subsidiary matter, the contents of the book may be summarized as follows:

Ch. i. 6–iv. 40: Moses' first discourse, consisting (i.–iii.) of a review of the providential guidance of the Israelites through the wilderness to the border of the Promised Land, and concluding (iv.) with an eloquent appeal not to forget the great truths, especially the spirituality of their God, impressed upon them at Horeb.

Ch. v.–xxvi., xxviii. 1–xxix. 1: Moses' second discourse, containing the exposition of the Deuteronomic law, and forming the central and most characteristic portion of the book. It consists of two parts: (1) ch. v.–xi., a hortatory introduction, developing the first commandment of the Decalogue, and inculcating the general theocratic principles by which Israel, as a nation, is to be governed; (2) ch. xii.–xxvi., the code of special laws, followed (xxviii. 1–xxix. 1) by a solemn rehearsal of the blessings and curses attached respectively to the observance and neglect of the Deuteronomic law.

[Ch. xxvii. consists of instructions (interrupting the discourse of Moses, and narrated in the third person) relative to a ceremony by which the nation, after entering Canaan, is to symbolize its ratification of the preceding code; see Josh. viii. 30–35.]

Ch. xxix. 2–xxx. 20: Moses' third discourse, emphasizing afresh the fundamental duty of loyalty to Yhwh and the dangers of apostasy.

Ch. xxxi.–xxxiv.: Moses' last words of encouragement addressed to the people and to Joshua; his song (xxxii. 1–43) and blessing (xxxiii.); the account of his death (xxxiv.).

It is characteristic of the discourses of Deuteronomy that the writer's aim is throughout parenetic: both in the two historical retrospects (i.–iii., ix. 9–x. 11). and in passing allusions elsewhere (as xi. 2–6; xxiii. 4, 5; xxiv. 9), he appeals to history for the sake of the lessons deducible from it; and in his treatment of the laws, he does not merely collect or repeat a series of legal enactments, but he "expounds" them (i. 5); that is, he develops them with reference to the moral and religious purposes which they subserve, and to the motives from which the Israelite ought to obey them. It is a further characteristic of the discourses that they are, in both the historical and the legal parts, dependent upon the narrative and laws, respectively, of JE in Exodus and Numbers; entire phrases from the earlier document being frequently embedded in them (compare Deut. i. 33, 35, 36 with Ex. xiii. 21, and Num. xiv. 23, 24 respectively; and Deut. xvi. 16, 19 with Ex. xxiii. 6, 8, 17).

The Laws in Deuteronomy.

The following is an outline of the laws in Deuteronomy, the asterisk (*) denoting those laws which are peculiar to Deuteronomy, and the dagger († or ‡) those which differ more or less materially in their provisions from those in JE and P respectively. For a more complete synoptical table see Driver's "Introduction to the Literature of the O. T." 7th ed., pp. 73 *et seq.*, or his Commentary on Deuteronomy, pp. iv. *et seq.*

i. **Religious Observances:**

1. Law of single sanctuary, xii. 1–28‡ (burnt offerings, sacrifices [*i.e.*, peace-offerings], tithes, heave-offerings [first-fruits and other offerings from the produce of the soil], vows, free-will offerings, and firstlings, all to be offered at the central sanctuary).
2. Laws against the worship of "other gods," xii. 29–31, xiii*.
3. Sanctity of the laity, xiv. 1–21 (person not to be disfigured in mourning, xiv. 1–2; law of clean and unclean animals, xiv. 3–20; flesh of animals dying a natural death not to be eaten, xiv. 21).
4. Laws tending to ameliorate the condition of the poor, xiv. 22–xv. 18 (disposition of the charitable tithe, xiv. 22–29‡; relief secured to debtors every seventh year, xv. 1–11†‡; law of slavery, xv. 12–18†‡).
5. Offerings and festivals (firstling males to be offered to Yhwh, xv. 19–23‡; regulations respecting the observance of the three annual pilgrimages, xvi. 1–17‡).

ii. **The Office-Bearers of the Theocracy:**

1. Judges to be appointed in every city, xvi. 18*; and judgment to be impartial, xvi. 19, 20.

   [Ch. xvi. 21–22, asherahs and "pillars" prohibited; xvii. 1, sacrifices to be without blemish; xvii. 2–7, an Israelite convicted of idolatry to be stoned to death*.]
2. The supreme central tribunal, xvii. 8–13*.
3. The king, xvii. 14–20 (theocratic conditions which the monarchy is to satisfy*).
4. Rights and revenues of the priestly tribe, xviii. 1–8*.
5. The prophet, xviii. 9–22* (verses 10, 11 against different forms of magic and divination—expansion of Ex. xxii. 18).

iii. **Criminal Law:**

1. Manslaughter and murder, xix. 1–13 (cities of refuge†).
2. Against removal of boundary-stones, xix. 14*.
3. Law of witness, xix. 15–21 (compare xvii. 6).

   [Four laws designed to secure self-control and forbearance in the conduct of war, xx.* and xxi. 10–14*; compare xxiv. 5*.]

iv. **Miscellaneous Laws Relating Chiefly to Civil and Domestic Life:** Symbolical rite of expiation for an untraced murder, xxi. 1–9*; primogeniture, xxi. 15–17*; treatment of an undutiful son, xxi. 18–21*; treatment of the body of a malefactor, xxi. 22–23*; lost cattle or other property to be restored to owner, xxii. 1–4; sexes not to interchange garments, xxii. 5*; mother-bird not to be taken with nest, xxii. 6, 7*; parapets on roofs, xxii. 8*; prohibition of non-natural mixtures and combinations, xxii. 9–11; law of fringes, xxii. 12; slander against a newly married maiden, xxii. 13–21*; adultery and seduction, xxii. 22–29; prohibition of marriage with stepmother, xxii. 30; conditions of admittance into the theocratic community, xxiii. 1–8*; cleanliness in the camp, xxiii. 9–14‡; humanity to escaped slave, xxiii. 15–16*; religious prostitution forbidden, xxiii. 17–18*; usury (interest), xxiii. 19–20; vows, xxiii. 21–23; regard for neighbor's crops, xxiii. 24–25*; divorce, xxiv. 1–4*; pledges, xxiv. 6, 10–13; man-stealing, xxiv. 7; leprosy, xxiv. 8–9; wages of hired servant not to be detained, xxiv. 14–15; criminal's family not to be punished with him, xxiv. 16*; justice toward "stranger" (*i.e.*, resident foreigner), widow, and orphan, xxiv. 17–18; gleanings, xxiv. 19–22; limit to stripes, xxv. 1–3*; ox not to be muzzled while threshing, xxv. 4*; levirate marriage, xxv. 5–10*; modesty in women, xxv. 11, 12*; just weights and measures, xxv. 13–16; liturgical directions for the offering of first-fruits and of the triennial tithe, xxvi. 1–15*.

The moral and religious duties which form the subject of the imprecations in xxvii. 15–26 should likewise be noted, as also the injunctions occurring in other parts of the book, or introduced more or less incidentally in xii.–xxvi—as v. 6–21 (the Decalogue, repeated, with variations in the subordinate clauses, from Ex. xx. 2–17); vi. 8 and xi. 18 (the law of frontlets); vi. 14 and xi. 16 (against "other gods"); xii. 16, 23–25, and xv. 23 (blood not to be eaten); xix. 21 ("the lex talionis)."

——**Critical View: I.** If the Deuteronomic laws are compared carefully with the three codes con- in Exodus and Numbers, it will be apparent that tained they stand in a different relation to each:

(1) The laws in JE—namely, Ex. xx.–xxiii. (repeated partially in Ex. xxxiv. 10–26), and the kindred section, Ex. xiii. 3–16—form the *foundation of the Deuteronomic legislation.* This is evident partly from the numerous verbal coincidences referred to above—whole clauses, and sometimes even an entire law, being repeated verbatim—and partly from the fact that frequently a law in Deuteronomy consists of an expansion, or application to particular cases, of a principle laid down more briefly in Exodus (compare, for instance, Deut. xiii., xvii. 2–7, with

Ex. xxii. 20; Deut. xvi. 1–17 with Ex. xxiii. 14–17; and Deut. xviii. 10, 11 with Ex. xxii. 18). The civil and social enactments which are new in Deuteronomy make provision chiefly for cases likely to arise in a more highly organized community than is contemplated in the legislation of Ex. xx.–xxiii.

(2) With the laws contained principally in Lev. xvii.–xxvi. (the law of holiness, known as "H"), there are parallels in Deuteronomy (chiefly moral injunctions); but though in such cases the substance is often similar, the expression is nearly always different (compare, for instance, Deut. xiv. 1 with Lev. xix. 28; Deut. xvi. 19, 20 with Lev. xix. 15; Deut. xxiv. 19–22 with Lev. xix. 9, 10); and it can not be said that the legislation of Deuteronomy is in any sense an expansion or development of that in Lev. xvii.–xxvi. The one exception is the description of clean and unclean animals in xiv. 4a, 6–19a, which agrees in the main verbally with Lev. xi. 2b–20.

Relation to Other Codes.

(3) With the ceremonial laws contained in the other parts of Leviticus, and in Numbers (P), Deuteronomy is only remotely related: there are no verbal parallels. Some of the institutions and observances codified in P are indeed mentioned, as, for instance, burnt and peace-offerings, fire-sacrifices, heave-offerings, the distinction between clean and unclean, a Torah for leprosy (xxiv. 8); but they are destitute of the central significance which they hold in the system of P; while many of the fundamental institutions of P—as the distinction between the priests and the common Levites; the Levitical cities and the year of jubilee; the cereal-offering; the guilt- and sin-offering; the great Day of Atonement—are not referred to in Deuteronomy at all; and in the laws which do touch common ground, great, and, indeed, in some cases, irreconcilable, discrepancies frequently display themselves. Thus the Deuteronomic legislation may be termed an expansion of the body of laws contained in JE; it is, in several features, parallel to that contained in H; it contains allusions to laws similar to—it can not be said identical with—those codified in some parts of P; while its provisions sometimes differ widely from those found in other parts of P.

Aim and Scope of Deuteronomy.

The Deuteronomic discourses may be said to comprise three elements—a historical, a legislative, and a parenetic. Of these the parenetic element is both the most characteristic and the most important; for it is devoted to the inculcation of certain fundamental religious and moral principles upon which the writer lays great stress. The historical element is subservient to the parenetic, the references to history, as has been already remarked, having nearly always a didactic aim. The legislative element, though obviously, in many of its features, tending directly to secure the national well-being, and possessing consequently an independent value of its own, is by the writer of Deuteronomy viewed primarily as a vehicle for exemplifying the principles which it is the main object of his book to enforce. The author wrote, it is evident, under a keen sense of the perils of idolatry; and to guard Israel against this, by insisting earnestly on the debt of gratitude and obedience which it owes to its sovereign Lord, is the fundamental teaching of his book. Accordingly the truths on which he loves to dwell are the sole godhead of Yhwh, His spirituality (Deut. iv.), His choice of Israel, and the love and faithfulness which He has manifested toward it; from which are deduced the great practical duties of loyal and loving devotion to Him, an absolute and uncompromising repudiation of all false gods, a warm and spontaneous obedience to His will, and a large-hearted and generous attitude toward men.

The Love of God.

The central and principal discourse (v.–xxvi., xxviii.) opens with the Decalogue; and the first commandment, "Thou shalt have no other gods before me," may be said to be the text which in the rest of ch. v.–xi. is eloquently and movingly expanded. Yhwh is, moreover, a spiritual being: hence no sensible representation can be framed of Him. Still less should Israel's devotions be paid to any other material object (iv. 12, 15–19). Yhwh has chosen Israel; and, in fulfilment of the promises given to its forefathers, has wonderfully delivered it from its bondage in Egypt, and assigned it a home in a bounteous and fertile land, to take possession of which it is now on the point of crossing the Jordan (vi. 10, 11; viii. 7–10). In return for all these benefits it is the Israelite's duty to fear and to love Yhwh—to fear Him as the great and mighty God, whose judgments strike terror into all beholders (iv. 32–36, xi. 2–7); and to love Him on account of the affection and constancy with which, even as a father, He has ever dealt with Israel. The love of God, an all-absorbing sense of personal devotion to Him, is propounded in Deuteronomy as the primary spring of human duty (vi. 5); it is the duty which is the direct corollary of the character of God and of Israel's relation to Him: the Israelite is to love Him with undivided affection ("with all thine heart, and with all thy soul," vi. 5; xiii. 3; xxx. 6; and elsewhere—an expression characteristic of Deuteronomy), renouncing everything that is in any degree inconsistent with loyalty to Him.

This brings with it, on the one hand, an earnest and entire repudiation of all false gods, and of every rite or practise connected with idolatry; and, on the other hand, a cheerful and ready acquiescence in the positive commandments which He has laid down. Of nothing is the Israelite more repeatedly and emphatically warned in Deuteronomy than of the temptations to idolatry, and of the perils of yielding to them. The heathen populations of Canaan are to be exterminated; no intermarriage, or other intercourse with them, is to be permitted; and their places of worship and religious symbols are to be ruthlessly destroyed (vii. 2–5; xii. 2, 3). Israel must ever remember that it is "holy" to Yhwh (vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9). Canaanitish forms of divination and magic are not to be tolerated; an authorized order of prophets is to supply in Israel, so far as Yhwh permits it, the information and counsel for which other nations resorted to augurs and soothsayers (xviii. 9–19). Local shrines and altars, even though ostensibly dedicated to the worship of the true God, were liable to contamination, on the part of the unspiritual Israelites, by the admixture of heathen rites; accordingly, the three great annual feasts are to be observed, and all sacrifices and other religious dues are to be rendered, it is repeatedly and strongly insisted, at a single central sanctuary, "the place which Yhwh shall choose . . . to set his name there" (xii. 5–7, 11, 14, 18, 26, and elsewhere). Obedience to these commands, if it come from the heart and be sincere, will bring with it the blessing of Yhwh: disobedience will end in national disaster and exile (vi. 14–15, vii. 12–16, viii. 19, and especially xxviii.).

Love of Neighbors.

The practical form which devotion to Yhwh is to take is not, however, to be confined to religious duties, strictly so called. It is to embrace also the Israelite's social and domestic life, and it is to determine his attitude toward the moral and civil ordinances prescribed to him. The individual laws contained in ch. xii.–xxvi. are designed for the moral and social well-being of the nation; and it is the Israelite's duty to obey them accordingly. Love of God involves the love of one's neighbor, and the avoidance of any act which may be detrimental to a neighbors' welfare. The Israelite must comport himself accordingly. Duties involving directly the application of a moral principle are especially insisted on, particularly justice, integrity, equity, philanthropy, and generosity; and the laws embodying such principles are manifestly of paramount importance in the writer's eyes. Judges are to be appointed in every city, who are to administer justice with the strictest impartiality (xvi. 18–20). Fathers are not to be condemned judicially for the crimes of their children; nor children for the crimes of their fathers (xxiv. 16). Just weights and measures are to be used in all commercial transactions (xxv. 13–16); grave moral offenses are punished severely; death is the penalty not only for murder, but also for incorrigible behavior in a son, for unchastity, for adultery, and for man-stealing (xxi. 18–21, xxii. 20–27, xxiv. 7).

But the author's ruling motive is humanity, wherever considerations of religion or morality do not force him to repress it. Thus philanthropy, promptitude, and liberality are to be shown toward those in difficulty and want—as the indigent in need of a loan (xv. 7–11); a slave at the time of his manumission (xv. 13–15); a fugitive (xxiii. 15, 16); a hired servant (xxiv. 14, 15); the "stranger [*i.e.*, resident foreigner], the fatherless, and the widow" (xiv. 29, and frequently elsewhere). Gratitude and a sense of sympathy, evoked by the recollection of Israel's own past, are frequently appealed to as the motives by which the Israelite should in such cases be actuated (x. 19, "For ye were strangers in the land of Egypt"; xv. 15; xvi. 12; xxiv. 18, 22, "and thou shalt remember that thou wast a bondman in the land of Egypt"). A spirit of forbearance, equity, and regard for the feelings or welfare of others underlies also many of the other regulations of Deuteronomy. Nowhere else in the Old Testament does there breathe such an atmosphere of generous devotion to God and of large-hearted benevolence toward men; nowhere else are duties and motives set forth with deeper feeling or with more moving eloquence; and nowhere else is it shown so fully how high and noble principles may be made to elevate and refine the entire life of the community.

Song and Blessing of Moses.

The Song of Moses, contained in chap. xxxii. 1–34, is a didactic poem, the aim of which (verses 4–6) is to exemplify the rectitude and faithfulness of Yhwh as manifested in His dealings with a corrupt and ungrateful nation. Looking back upon the past, the poet, after the exordium (verses 1–3), describes, first, the providence that had brought Israel safely through the wilderness, and planted it in a land blessed abundantly by the goodness of Yhwh (verses 7–14); secondly, Israel's ingratitude and lapse into idolatry (verses 15–18), which had obliged Yhwh to threaten it with national disaster, and to bring it almost to the verge of ruin (verses 19–30); and thirdly, Yhwh's determination not to allow an unworthy foe to triumph over His people, but by speaking to them through the extremity of their need to bring them to a better mind, and so to make it possible for Himself to interpose and save them (verses 31–43). The thought underlying the poem is thus the rescue of the people, by an act of grace, at the moment when annihilation seems imminent. The author develops this theme with a glow of impassioned earnestness, and also with great literary and artistic skill.

Chap. xxxiii. contains the "Blessing of Moses," consisting of a series of benedictions, or eulogies, pronounced upon the different tribes (Simeon excepted), with an exordium (verses 2–5) and a conclusion (verses 26–29). The method of the author is to signalize some distinctive feature in the character, or occupation, or geographical situation of each tribe, with allusion, by preference, to the theocratic function discharged by it, and at the same time to celebrate the felicity, material and spiritual, of the nation as a whole, secured to it originally by Yhwh's goodness in the wilderness (verses 2–5), and maintained afterward, through the continuance of his protecting care, in Canaan (verses 26–29). In general character it resembles the blessing of Jacob (Gen. xlix. 1–27): but if the two be compared attentively, there will be seen to be some noticeable points of difference. The most salient features in Deut. xxxiii. are the isolation and depression of Judah (verse 7; contrast the warm eulogy in Gen. xlix. 8–12), the honor and respect with which Levi is viewed (verses 8–11; contrast the unfavorable terms of Gen. xlix. 5–7), the strength and splendor of the double tribe of Joseph (verses 13–17; compare Gen. xlix. 22–26, with which there are some verbal resemblances), and the burst of grateful enthusiasm with which the poet celebrates the fortune of his nation, settled and secure, with the aid of its God, in its promised home. The tone of the blessing is very different from that of the song (xxxii.): the one reflects national happiness; the other, national disaster. The two, it is evident, must have been composed at times in which the circumstances of the nation were very different.

It is the unanimous opinion of modern critics that Deuteronomy is not the work of Moses, but that it was, in its main parts, written in the seventh century B.C., either during the reign of Manasseh, or during that of Josiah (but before his eighteenth year, the Book of the Law found in that year in the

Temple [see II Kings xxii.–xxiii.] clearly containing Deuteronomy, if indeed it included anything more).

Age and Authorship of Deuteronomy.

The reasons for this conclusion, stated here in the briefest outline, are as follows: (1) Even upon the assumption that JE in Exodus and Numbers is Mosaic, the historical discrepancies in Deut. i.–iv. and ix.–x., and the terms in which incidents belonging to the fortieth year of the Exodus are referred to, preclude the possibility of Deuteronomy being Mosaic likewise; while the use of the expression "beyond Jordan" in i. 1, 5; iii. 8; iv. 41, 46, 47, 49, for eastern Palestine, implies that the author was a resident in western Palestine. (2) The same conclusion follows, a fortiori, for those who allow that JE is a post-Mosaic document, from the fact, noticed above, that JE itself, both in the narrative parts and in the laws, is repeatedly quoted in Deuteronomy. (3) In Deuteronomy it is strictly laid down that sacrifice is to be offered at a single central sanctuary (xii. 5, 11, 14, etc.); whereas in Joshua to I Kings vi. sacrifices are frequently described as offered in various parts of the land (in accordance with the law of Ex. xx. 24), without any indication on the part of either the actor or the narrator that a law such as that of Deuteronomy is being infringed. (4) The other differences between the legislation of Deuteronomy and that of Ex. xxi.–xxiii. point with some cogency to the conclusion that the laws of Deuteronomy originated in a later and more highly developed stage of society than the laws of Exodus. (5) The law of the kingdom (xvii. 14–20) is colored by reminiscences of the monarchy of Solomon. (6) The forms of idolatry referred to—especially the worship of the "host of heaven" (iv. 19, xvii. 7)—point to a date not earlier than the reign of Ahaz, and more probably to one in the seventh century B.C. (7) The influence of Deuteronomy upon subsequent writers is clear and indisputable. It is remarkable that Amos, Hosea, and the undisputed portions of Isaiah show no certain traces of this influence, while Jeremiah exhibits marks of it on nearly every page. If Deuteronomy had been composed between Isaiah and Jeremiah, these facts would be exactly accounted for. (8) The language and style of Deuteronomy—clear and flowing, free from archaisms, but purer than that of Jeremiah—would suit the same period. (9) The prophetic teachings of Deuteronomy—the leading theological ideas and the principles which the author seeks to inculcate—exhibit many points of contact with that of Jeremiah and Ezekiel, and especially with the characteristic principles of the compiler of the Book of Kings (who must have lived in the same age).

Influence on Subsequent Writers.

Upon these grounds (which, when studied in detail, are seen to possess far greater cogency than can be conveyed by a mere summary) it is concluded by modern critics that Deuteronomy is in reality a work of the seventh century B.C. It is not difficult to realize the significance which the book must have had if it were written at this time. It was a great protest against the prevalent tendencies of the age. It laid down the lines of a great religious reform. The century was one in which—as Jeremiah and the Books of Kings sufficiently testify—heathenism was making serious encroachments in Judah. The Book of Deuteronomy was an endeavor by means of a dramatic use of the last words of Moses—based, not improbably, upon an actual tradition of a concluding address delivered by the great leader to his people—to reaffirm the fundamental principles of Israel's religion (namely, loyalty to Yhwh and the repudiation of all false gods) and to recall the people to a holier life and to a purer service of Yhwh. So far as its more distinctively legal parts are concerned, Deuteronomy may be described as the *prophetic reformulation and adaptation to new needs of an older legislation* (namely, the laws contained in JE). It is essentially the work not of a jurist or statesman, but of a prophet: a system of wise laws (iv. 6–8), consistently obeyed, is indeed, as explained above, a condition of the welfare of the community; but the points of view from which these laws are presented, the principles which the author evidently has at heart, the oratorical treatment, and the warm parenetic tone, are all characteristic of the prophet, and are all the creation of the prophetic spirit.

Its Composite Character.

[For reasons which can not be here developed, the discourses of Deuteronomy do not appear to be all from the same hand. The kernel of the book consists of ch. v.–xxvi. and xxviii.; and this, no doubt, constituted the book found in the Temple by Hilkiah. It was probably preceded by ch. i.–iv. (with the exception of a few verses here and there which seem to be of later origin), though most modern critics are of opinion that these chapters were prefixed to it afterward. Some little time after the kernel of Deuteronomy was composed, it appears to have been enlarged by a second Deuteronomic writer (D^2), who supplemented the work of his predecessor (D^1) by adding ch. xxvii., xxix. 10–29, xxx. 1–10, and some other short passages in xxix.–xxxiv., together with the song (xxxii. 1–43) and the historical notices belonging to it (xxxi. 16–22, xxxii. 44). Finally, at a still later date, the whole thus formed was brought formally into relation with the literary framework of the Hexateuch as an entirety by the addition of some brief extracts from P (i. 3, xxxiv. 1 and 5 [partly], 7–9). At what stage in the history of the text the blessing (xxxiii.) was introduced is uncertain. The song was probably written in the age of Jeremiah; the blessing is earlier, being assigned by most critics to the reign of Jeroboam II.]

Style of Deuteronomy.

The style of the Deuteronomic discourses is very marked. Not only do particular words and expressions, embodying often the writer's characteristic thoughts, recur with remarkable frequency, giving a distinctive coloring to every part of his work, but the long and rolling periods in which the author expresses himself—which have the effect of carrying the reader with them and holding him enthralled by their oratorical power—are a new feature in Hebrew literature. The author has a wonderful command of Hebrew style. His practical aims, and the parenetic treatment which as a rule his subject demands, oblige him naturally to expand and reiterate more than is usually the case with Hebrew writers; nevertheless, his discourse, while never (in the bad sense of the term) rhetorical, always maintains its freshness, and is never monotonous or prolix.

The influence of Deuteronomy upon the later literature of the Old Testament is very perceptible. Upon its promulgation it speedily became the book which both gave the religious ideals of the age and molded the phraseology in which these ideals were expressed. The style of Deuteronomy, when once it had been found, lent itself readily to adoption; and thus a school of writers, imbued with its spirit, quickly arose, who have stamped their mark upon many parts of the Old Testament. As has been just remarked, even the original Deuteronomy itself seems in places to have received expansion at the hands of a Deuteronomic editor (or editors). In the historical books, especially Joshua, Judges, and Kings, passages—consisting usually of speeches, or additions to speeches, placed in the mouths of prominent historical characters, or of reflections upon the religious aspects of the history—constantly recur, distinguished from the general current of the narrative by their strongly marked Deuteronomic phraseology, and evidently either composed entirely, or expanded from a narrative originally brief, by a distinct writer; namely, the Deuteronomic compiler or editor. Among the Prophets, Jeremiah, especially in his prose passages, shows most conspicuously the influence of Deuteronomy; but it is also perceptible in many later writings, as in parts of Chronicles, and in the prayers in Neh. i., ix., and Dan. ix.

BIBLIOGRAPHY: Of recent commentaries reference may be made to those of Dillmann (1886), Driver (1895; 2d ed., 1896), Steuernagel (1898), and Bertholet (1899); and with reference to sources, the *Oxford Hexateuch* (1900), i. 70–97, 200 *et seq.*, ii. 246 *et seq.*, may be mentioned.

J. JR. S. R. D.

——**Critical View: II.** Scientific criticism denies both the unity and the authenticity of Deuteronomy, and brings forward definite theories regarding its composition, date of writing, and place in the development of law and religion. The critical problems presented by this book are especially difficult, and the way in which they are solved is decisive not only for the criticism of the whole of the Pentateuch, but for the total conception of the religion of the O. T. and its development. The book is divided on the whole as follows: the Deuteronomic law proper, xii.–xxvi.; the parenetic introduction, v.–xi., and peroration, xxvii.(xxviii.)–xxx.; and the historical setting; that is, the introduction, i.–iv., and the peroration to the whole book, xxxi. to end.

Analysis of Sources.

Nearly all critics agree that the introduction, i.–iv. 40 (43), can not be the work of the author of v.–xi., or v.–xxvi., as (1) it contains contradictions to that portion, namely, ii. 14 (also i. 35–39) to v. 3 (also vii. 19—ix. 2–23, xi. 2), ii. 29 to xxiii. 5, and iv. 41–43 to xix. 2; (2) iv. 45–49, the superscription, is incompatible with that in i. 5; (3) the introduction i.–iv. is different in motive, being historic and not parenetic. This historical introduction was written by a Deuteronomist (D^2); that is, an author writing in the style and spirit of Deuteronomy at a time when the Jahvist-Elohist narrative (JE) of the preceding books, Exodus–Numbers, was not yet united with Deuteronomy (Reuss, Hollenberg, Kuenen, Wellhausen, Cornill, Steuernagel, etc.). But as, after the combination of JE with Deuteronomy the narrative portion in the latter was duplicated, the original narrative, which also included iv. 41–43 and ix. 25–x. 11, was, according to Dillmann, changed by the Deuteronomic editor (Rd) into a speech by Moses, excepting the passages ii. 10–12, 20–23; iii. 9, 11, 14; iv. 41–43; x. 6, 7, which were not suited for the purpose. Therefore i.–iii. are by the author of Deuteronomy and iv. 1–40 was added by Rd in order to give a parenetic ending to his speech of Moses. Horst also separates i.–iii. from iv. 1–40. Portions from ch. ix. and x. also belong to i.–iii., in the following sequence: ix. 9b, 11, 12–14, 25–29, 15, 16, 21, 18–20; x. 1–5, 10, 11; then followed i. 6–iii. 29, i. 6–8 preceding i. 9–18. Ch. ii. 10–12, 20–23; iii. 9, 11b, 13b–14; x. 6–9 are marginal notes by a learned reader. Ch. iii. 29 is followed by xxxi. 1–8, and ch. xxxiv. constitutes the end. Horst, in other words, constructs from the historical notes in i.–xi. a chronological account of the events in the wilderness after the Law had been promulgated. Steuernagel, finally, considers all the passages with the address in the singular (i. 21, 31a; ii. 7, etc.) as later interpolations.

All these source-analyses, and the separation of i.–iv. from the rest of the book, to which only Hoonacker has hitherto objected, are inadmissible, for (1) the supposed contradictions do not exist; (2) i. 5 is no superscription, while i. 1 is an epilogue to Num. (Knobel, Herxheimer, Klostermann); and (3) all the critics have misunderstood the import of the introduction, ch. i.–iv., which is not a historical or chronological account, but in its general character and in its details a single and continuous reproof based upon Israel's guilt contrasted with God's manifold mercies, and therefore as clearly of a parenetic nature as are the other parts of the book.

Variations of Analysis.

Ch. v.–xi.: Wellhausen holds that this passage does not belong to the original Deuteronomy as it is too long for an introduction: "Moses is forever trying to get at his point, but never gets to it." Wellhausen is followed by Valeton, who designates v. 5, vii. 17–26, ix. 18–20, 22, 23, x. 1–10a, 18–20, xi. 13–21 as interpolations, and by Cornill, who considers only x. 1–9 as such, and designates this parenetic introduction as Dp in contrast to the historical i.–iv., Dh.; D'Eichthal, on the other hand, distinguishes three documents: (1) a glorification of God and Israel—v. 1–3, 29 *et seq.*; vi. 1–25; vii. 7–24, 1–6, 25, 26; (2) exhortations to humility—viii. 1–20; ix. 1–8, 22–24; (3) a further glorification of Israel—x. 21 *et seq.*; xi. 1–28, 32. According to Horst, the Law begins in ch. v., into which parenetic insertions (vii. 6b–10, 17–24; viii.; ix. 1–9a, 10, 22–24; x. 12–xi. 12, 22–25 [26–32]) have been forced. Steuernagel distinguishes in v.–xi. two combined introductions to the Law—namely, one with the plural form of address: v. 1–4, 20–28; ix. 9, 11, 13–17, 21, 25–29; x. 1–5, 11, 16, 17; xi. 2–5, 7, 16–17, 22–28; and another with the singular form of address: vi. 4–5, 10–13, 15; vii. 1–4a, 6, 9, 12b–16a, 17–21, 23–24; viii. 2–5, 7–14, 17–18; ix. 1–4a, 5–7a; x. 12, 14–15, 21 (22?); xi. 10–12, 14–15. Kuenen, Oettli, König, and Strack ("Einleitung," 4th ed., p. 42) object to the separation of v.–xi., which is in fact entirely unnecessary, and makes of xii.–xxvi. a fragment, this splitting up into fragments resting on no other foundation than the fiction that a briefer original Deuteronomy had been in existence to accommodate an impatient reader limited in time.

Ch. xii.–xxvi.: Since the assertion of Wellhausen ("Composition des Hexateuchs," p. 194), that the main division of the book has also been worked over, sources, interpolations, etc., have likewise been discovered within this part. In ch. xii. Vater had already assumed two duplicates—verses 5-7 parallel to 11, 12, and 15-19 parallel to 20-28—this opinion being shared by Cornill and in part by Stade ("Gesch. Israels," i. 658). Steinthal even distinguishes seven fragments in this chapter: (1) 1-7; (2) 8-12; (3) 13-16; (4) 17-19; (5) 20, 26-28; (6) 21-25; (7) 29-31 and xiii. 1. Nearly the same is assumed by Stärk. D'Eichthal divides xii. into two documents: (1) 1-3, 29-31; (2) 4-28. Horst thinks that 4-28 is a combination of four different texts. Steuernagel divides the chapter thus: (1) 1; (2) 2-12, subdivided into (3) 2; (4) 4-7; (5) 8-10; (6) 13-27, subdivided into (7) 15, 16; (8) 22-25; and (9) 28. Underlying all these efforts to split its chapters into fragments and parts of fragments is a misconception of the style of Deuteronomy.

The following, among other criticisms, may be mentioned: Beginning with Wellhausen, almost all critics consider xv. 4, 5 as a gloss or correction to xv. 7, 11, because they do not take into account the meaning and connection. The passage xvi. 21-xvii. 7 is in the wrong place, according to Wellhausen, Cornill, Stärk, and others, while Valeton and Kuenen admit this only of xvi. 21-xvii. 1. Wellhausen, Stade, Cornill, and others do not include the "king's law," xvii. 4-20, in Deuteronomy. In ch. xxiii. verses 3-9 have been objected to by Geiger, Wellhausen, Stade, and Valeton, while Kuenen rejects their criticism. D'Eichthal finds contradictions between xxvi. 3, 4 and xxvi. 11; Horst, between xxvi. 1-15 and xiv. 22-29. The latest critics, Stärk and Steuernagel, have gone furthest in rearranging and cutting up the text. Starting with the twofold mode of address —singular and plural—both assume that two works were combined, each of which again, according to Steuernagel, was based on a number of different sources. These and other critics (1) forget that the categories of the critic are not necessarily those of the author; (2) fail to explain how the present discrepancies were derived from a previous orderly arrangement, for in view of the continual change of address a separation of passages based on it can be effected only by resorting to violence; (3) should first have examined whether the noteworthy changes in the forms of address have no internal warrant. While it is possible that xii.-xxvi. has been subjected to many revisions, changes, and interpolations, as a legal code naturally would be, nothing to that effect can be proved.

Supposed Sources of xxvii.-xxx.

Ch. xxvii.-xxx.: Kuenen criticizes xxvii. as follows: Not attributable to the Deuteronomist are: (1) 1-8, because they include an earlier account—5-7a; and (2) 11-13, because they refer back to xi. 29-30, although misunderstanding the passage. Verses 14-26 constitute a later interpolation; hence only 9, 10 remain for D^1. This opinion is shared by Ewald, Kleinert, Kayser, Dillmann. According to Wellhausen, xxviii. does not agree with xxvii.; xxviii.-xxx. are parallel to xxvii., each being a different conclusion to two different editions of the chief part, xii.-xxvi. corresponding to the two prefaces i.-iv. and v.-xi. Ch. xxviii. itself lacks unity. Valeton ascribes only 1-6, 15-19 to the author of the hortatory v.-xi., considering all else as later expansions. Kleinert considers 28-37 and 49-57 as later interpolations. Dillmann also assumes numerous interpolations by a later editor. In the two following chapters Kleinert considers xxix. 21-27 and xxx. 1-10 as interpolations. Kuenen ascribes both chapters to another author.

Ch. xxi.-xxxiv.: Not only the critics but also the apologists refuse to consider these closing chapters, wholly or in part, as due to the author of Deuteronomy proper. (1) xxxi. 1-8, parallel to Num. xxvii. 15-23, is a continuation of iii. 28 *et seq.*, by the same author; xxxi. 9-13 forms the close of the law-book, xxx. 20; (2) xxxi. 14-30 serves as introduction to the song of Moses, belonging with it to the passages incorporated later in Deuteronomy; ch. xxxii. 44-47 is the ending to the song, and to xxxi. 15-29; 48-52 are taken from the Priestly Code (P); (3) xxxiii. is an old document incorporated by the editor; (4) xxxiv., Moses' death, is combined from different accounts; the following verses are taken from P: 1a and 5 (revised), 7-9 (Dillmann); 1-7a, 8, 9 (Wellhausen); 1a, 8, 9, 1a, 7a, 8, 9 (Kuenen); 1a, 8, 9 (Cornill). To J belong: 1b, 4 (Dillmann); 1b-7 (Cornill). To JE belong: 10 (Dillmann); 2-7, 10-12 (Wellhausen; revised); 1b-3, 5-7b, 10 (Kuenen). To D belong: 1a β 6 (revised), 11, 12 (Dillmann); and 1b β 2-3, an interpolation. According to Wellhausen, 2-7, 10-12, Kuenen 4-6, 7a, 11-12, Cornill 10-12, are editorial interpolations.

Date and Tendency.

Ranke, Hävernick, Hengstenberg, Baumgarten, Fr. W. Schultz, Keil, Kühel, Bissel, and other apologists ascribe the book to Moses. This view is criticized on the following grounds: (1) The account of the discourses of Moses, their writing and transmission (xxxi. 9, 24-26; xxviii. 58, 61; xxix. 19, 20, 26; xxx. 11; xvii. 18 *et seq.*), can not be by Moses. (2) Moses can not possibly have written the story of his death, nor compared himself with later prophets (ch. xxxiv.). (3) A later time is indicated by ii. 12 ("as Israel did"), by iii. 9-11, 14 ("unto this day"; comp. Judges x. 4 and i. 44 with i. 17); and by xix. 14 ("of old time"). (4) The writer speaks of the country east of the Jordan as "on this side" (i. 1, 5; iv. 41-49), though referring in the speeches to the western country (iii. 20, 25; xi. 30: in iii. 8 vice versa): therefore, he is in Palestine. (5) Although Israel is represented as about to enter Canaan, the language necessitates the inference that Israel is already settled in that country, engaged in agriculture or living in cities, under an organized government. (6) The book assumes a long period of development as regards politics and the state ("king's law": supreme court), religion (allusions to fundamental religious principles and the law of the Prophets; emphasis on the centralization of worship), and worship (position of the priests and Levites; gifts to the sanctuary). (7) The book uses sources that can be proved to be post-Mosaic. The precise dates given, however, vary.

Kleinert is of the opinion that the book was composed about the end of the period of the Judges, perhaps even by Samuel or by a contemporary of Samuel, and certainly in a truly Mosaic spirit. The legislation occupies a middle ground in relation to that of the earlier books. As pre-Deuteronomic may be proved: Ex. xx.–xxiii., xxxiv. 11–26, xix. 5 *et seq.*, xiii. 1–13; Lev. xvii. 18 *et seq.*; Num. xxxiii. 50 *et seq.*, iii. 12 *et seq.*; the principal enactments in Lev. xviii.–xx.; the content of Ex. xii. 1–14, 21–23, 43–50; Lev. xiii. xiv. Post-Deuteronomic: Lev. xi., xv. 16 *et seq.*, xvii. 15 *et seq.*, xxii. 17 *et seq.*, xxiii., xxv. 39 *et seq.*, xxvii. 26–30 *et seq.*; Num. xv. 37 *et seq.*; xviii. 15, 21 *et seq.*; xxviii., xxix. Moses' blessing, xxxiii., dates from the early time of the Judges. Ch. xxxi. 14–29, xxxii. 1–43, 48–52, xxxiv. must be separated as non-Deuteronomic.

Different Dates Assigned.

The book is assumed to have been composed during the earlier, but post-Solomonic, time of the Kings, by Delitzsch and Oettli; under Hezekiah, by Vaihinger and König; under Manasseh, by Ewald, Riehm, W. R. Smith, Wildeboer, Kautzsch, Kittel, Dernier, Valeton; under Josiah, by De Wette, Bleek, George, Vatke, Graf, Wellhausen, Kuenen, Dillmann, Cornill, Stade, Reuss, and nearly all critics since Graf-Wellhausen. Gesenius and the more recent French critics, as D'Eichthal, Havet, Vernes, Horst, have assumed a date during, or later than, the Exile.

The assumption that the book was composed under Hezekiah, Manasseh, or Josiah is based on the hypothesis that the law-book which was discovered in the Temple by the priest Hilkiah in the eighteenth year of the reign of King Josiah, 621 B.C., as narrated in II Kings xxii. *et seq.*, was virtually the present Deuteronomy, the only difference of opinion being as to how long it had been composed. Most of the advocates of the Josianic period even say that the book was composed and hidden with the definite intention that it should be brought to light in that way. This hypothesis is difficult to maintain, for a number of improbabilities must be assumed in order to prove that the code found at the time of Josiah was Deuteronomy. All that can be claimed is that the narrator of the story of the finding and of the reforms attendant upon it adopts in part the language of Deut. This view is exposed to the insuperable objection that the religion which brought truth into the world can not have been founded upon a deception. That this fundamental book of religion, containing such a free and pure stream of truth, could be pseudepigraphic, and that the whole nation should have considered as of Mosaic origin and of divine authority, and have adopted at once, without objection or criticism, a book which was a forgery, of the existence of which no one knew anything before that time, and which demanded radical modifications of the religious life, and especially of worship, is inconceivable.

Those critics who recognize these objections, but for critical reasons hesitate to take Moses as the author, assert, therefore, that the book is in its essentials a faithful reproduction of the teaching of Moses, filling in the outlines given by the latter; and that there are no objections to assuming that inspired men, working in the spirit of Moses, and sustaining to him the uninterrupted relation of spiritual succession, should feel justified in rendering his teaching and his law comprehensible for their own time, supplementing and developing them, and that the book thus composed is none the less Mosaic in spirit. Modern criticism holds that the book was prepared for the purpose of realizing the ideals of the Prophets in the national life of Israel. It is the summary of the prophetic deliverances of the eighth and seventh centuries, though not altogether free from impairments of the prophetic ideals. Some critics (Cheyne, "Jeremiah," pp. 65 *et seq.*) consider it as a product of the priestly-prophetic circles, an assumption that is certainly correct (comp. xvii. 9 *et seq.*, xxiv. 8).

Sources and Redaction.

Although the place assigned traditionally to Deut. as containing the end of the Mosaic legislation, and as presupposing the existence of Ex.–Num., is disputed by modern criticism, yet all critics agree that it is based on previous sources that have in part been preserved. This applies certainly to J and to E, both in the narrative and the legal portions. J in the narrative: i. 8, comp. Gen. xv. 18; i. 45, comp. Num. xiv. 16; iii. 15 *et seq.*, comp. Num. xxxii. 29; otherwise the story is recapitulated from E. In the Law the close relation and connection with the Book of the Covenant contained in E (Ex. xx. 24–xxiii. 19) is most noticeable, Steuernagel being the only one to dispute this, and the so-called DECALOGUE in J (Ex. xxxiv.). It is a matter of dispute whether the author of Deuteronomy knew J and E as separate works, or after they had been united into JE and incorporated into the Tetrateuch. The priority of the Decalogue of Ex. xx. or that of Deut. v. is also a much disputed question. Deuteronomy takes a very independent stand toward its sources, the reproduction being a free modification or enlargement. Wellhausen and Stade have therefore assumed it to be an enlarged edition of the old Book of the Covenant, and Kuenen, followed especially by Cornill, has brought forward the hypothesis that Deut. supplanted the Book of the Covenant.

It is a very important question under discussion, whether the author of Deuteronomy was acquainted with P; whether, therefore, the latter was the earlier book, if not in its present codification, at least in content. P is asserted to be older by Dillmann, Delitzsch, Oettli, and, of course, by the traditionalists. As regards history they quote iv. 3 = Num. xxv. (leading astray of the Israelites); i. 37, iii. 26, iv. 21 (Aaron and Moses forbidden to enter Canaan) = Num. xx. 12, 24, xxvii. 14; i. 23 (number of the spies) = Num. xiii. 1 *et seq.*; x. 3 (the Ark of shittim-wood) = Ex. xxxvii. 1; x. 22 (the number "70") = Gen. xlvi. 27; xxxi. 2, xxxiv. 7 (the age of Moses) = Ex. vii. 7. In the Law the many allusions to the law of holiness belonging to P (Lev. xvii.–xxvi.), the assumption of several "torot," and especially Deut. xiv. in comparison with Lev. xi., confirm this view. According to other critics the historical references are derived from notes in JE, no longer extant, and as regards the Law they reverse the relation in every case. P presupposes Deut.; so that, for instance, Lev. xi. was modeled upon Deut. xiv.

The redaction of Deut. passed, according to Wellhausen, through three stages: (1) the original Deut. —xii.–xxvi.; (2) two enlarged editions independent of each other—i.-iv., xii.-xxvi., xvii., and v.-xi., xii.-xxvi., xxviii.-xxx.; (3) combination of the two editions and incorporation of the work so formed into the Hexateuchic code. Deuteronomy was in the first place combined only with JE; a later editor combined this work with P after the component parts of the latter had been put together. Dillmann assumes the following three stages of redaction down to Ezra: (1) Pg + E + J; (2) PgEJ + D; (3) PgEJD + Ph (law of holiness). The views in regard to the redaction depend on what is considered as the original Deut. and into what and how many parts it is divided.

According to the Graf-Wellhausen theory of the relation of Deut. to the Prophets, and its priority to P, the book marks a radical change in the Israelitic religion. Through the centralization of worship the popular exercise of religion, closely connected with the daily life, the home, and the house, is uprooted and all the sacred poetry of life destroyed. Worship is separated from life, and the sharp contrast of holy and profane arises between the two. The idea of the Church comes into existence; then a separate profession, that of the clergy, is created; and by transferring the priestly ideal to the whole people the way is prepared for the exclusive and particularistic character of later Judaism. As the prophetic ideas are formulated into concrete laws, religion is externalized and becomes a religion of law, an *opus operatum.* The people now know exactly what they have to do, for "it is written." Deuteronomy marks the beginning of the canon; religion becomes a book religion, an object of study, a theology. The people know what they may expect if they keep the Law. Religion assumes the nature of a covenant, a contract, and the doctrine of retribution becomes paramount. Further conclusions are then drawn by P as to post-exilic Judaism, Pharisaism, the Talmud, Rabbinism.

This whole conception is based on literary and religio-historical assumptions that are either wrong or doubtful. The doctrines and demands of Deut. have always been fundamental in Israel's religion. The book condemns and abolishes paganism. The alleged legitimacy of the decentralization and popularization of worship is based entirely upon a wrong interpretation of Ex. xx. 24. Centralization is the necessary consequence of monotheism and of the actual or ideal unity of the people. Law and prophecy are closely connected from the foundation of Judaism, beginning with Moses. The regulation of life according to divine law, the contrast between holy and profane, the rise of a canon and a theology, are incidental to the development of every religion that has ever controlled and modified the life of a people.

E. G. H. B. J.

DEUTERONOMY RABBAH. See Debarim Rabbah.

DEUTSCH, ALEXANDER: French financier; died April 18, 1889. He was head of the firm of A. Deutsch & Son, of Paris, and was one of the most prominent financiers in that city, his firm taking the lead in the organization of the mineral-light ("éclairage minéral") industry. He was also prominent in other industries, and his exertions in the industrial interests of France won for him the ribbon of the Legion of Honor. Deutsch took an active part in Jewish affairs, and contributed liberally to the charitable institutions of Paris.

Bibliography: *Archives Israélites*, 1889, pp. 141-142.

S. A. R.

DEUTSCH, ANTON: Hungarian journalist and politico-economic writer; born at Budapest Oct. 21, 1848. He studied in Budapest and Paris. Since 1870 he has worked with the "Pester Lloyd," the economic articles in which come from his pen. His most important writings are: "Fünfundzwanzig Jahre Ungarischer Volkswirtschaft und Finanzen" and "Magyar Vásárok Története" (History of the Hungarian Fairs).

Bibliography: *Szinnyei*; *Magyar Irók Tará*; *Pallas Lexicon*, iv.

S. M. W.

DEUTSCH, CAROLINE: German novelist; born at Namesto, a small Hungarian village, Feb. 23, 1846. Her father, a rabbi, was German in culture, and the German language and spirit prevailed in the family. While still very young, Caroline began to write verse, some appearing in Berlin newspapers. In 1870 she graduated as a public teacher, obtaining at the same time a permanent position on the "Jüdische Presse" of Berlin. Several novelettes from her pen were published in the Berlin "Volkszeitung."

In recent years she has written chiefly for the "Hamburger Nachrichten." The scenes of her novels are mostly laid in Hungary, and she vividly describes the life of the Hungarian peasant and small tradesman. In 1875 she married, and although her legal name was Caroline Weiss, she still wrote under her former name. Of her writings may be mentioned: "Ueber Klippen," a novel, in 2 vols., Dresden, 1894; "Aus Drang und Not," Prague, 1897; "Besiegt," "Die Tochter des Hirten," and "Ilonka," published in 2 vols., Hamburg; "In Letzter Stunde," Leipsic, 1897.

S. M. Z.

DEUTSCH, DAVID: German rabbi; born at Zülz, Silesia, 1810; died at Sohrau, Silesia, July 31, 1873. He was brought up by his relative Menahem Deutsch, at Breslau. He studied Talmud under Mordecai Benet at Nikolsburg, and under Moses Sofer at Presburg. Deutsch was called to the rabbinate of Myslowitz, Prussia, in 1838, and that of Sohrau in 1845. David Deutsch, like his older brother Israel Deutsch, was a champion of Orthodoxy, and led the protest against the nomination of Abraham Geiger as rabbi of Breslau. Deutsch contributed articles to most of the Jewish periodicals. The following are his works: "Ḥabakkuk Meturgam u-Mebo'ar" (Habakkuk Translated and Explained), a German translation with notes (Breslau, 1837); "Rücksprache mit Allen Gläubigen des Rabbinischen Judenthums" (Breslau, 1843), a reply, written in collaboration with his brother Israel Deutsch, to Abraham Geiger's pamphlet "Ansprache an Meine Gemeinde"; "Asof Asefah" (The Gathering of an Assembly), a protest against the rabbinical conferences at Brunswick in 1844 and at Frankfort in 1845 (Breslau, 1846);

"Die Orgel in die Synagoge," a refutation of the arguments of S. Löwe in favor of the use of the organ in the synagogue; a German translation of Isaac Troki's "Ḥizzuḳ Emunah," with critical notes (Breslau, 1865). Deutsch's sermons had a felicitous combination of the older style with modern rhetoric, and some of those delivered on public occasions were published.

Bibliography: *Der Israelit*, 1873, pp. 803-805; Fuenn, *Keneset Yisrael*, p. 232; *Jüdisches Literaturblatt*, 1902, No. 11; J. Norden, *David Deutsch, ein Lebensbild*, 1902.

J. M. Sel.

DEUTSCH (AARON), DAVID: Hungarian rabbi and Talmudic author; born in Raudnitz, Bohemia, about 1812; died at Balassa-Gyarmath, Hungary, April 26, 1878. He received his early education under his grandfather, Joseph Deutsch, who was rabbi in Raudnitz, and then frequented the yeshibot of Prague and Presburg, being one of the favored disciples of Moses Sofer. He lived subsequently in Irsa, where he married, and after the death of his wife moved to Budapest, where he lectured on Talmud to a small society. In 1846 he was called as rabbi to Sebes and in 1851 to Balassa-Gyarmath, where he officiated till his death.

In the Reform movement, which began with the Hungarian Jewish Congress of 1868, Deutsch was one of the most uncompromising leaders of Orthodoxy; and to his efforts the legal recognition of the autonomy of the Orthodox congregations in Hungary was largely due. He was a great ascetic, and was in sympathy with the Ḥasidim, although he did not adopt all their tenets. As typical of his views may be quoted the facts that he declared it sinful to pray in a synagogue in which the almemar was not in the center, and that he prohibited the winding up and setting of an alarm-clock on Friday so that it should ring on Saturday.

Of his works a collection of responsa, under the title "Goren Dawid" (David's Threshing-Floor), was published after his death by his sons (Pacs, 1885).

Bibliography: Preface to *Goren Dawid*.

S. D.

DEUTSCH, DAVID B. MENAHEM MANDEL: Hungarian rabbi and Talmudist; born about 1760; died in 1830 at Novo Mesto (Waag-Neustadtl), Hungary. He officiated first at Szerdahely, and subsequently, after 1810, at Waag-Neustadtl. One of the most prominent Hungarian rabbinical authorities of the early part of the nineteenth century, he was distinguished for his nobility of character. Stories on his high views of life are still current in many districts of Hungary. He was classed among the foremost of Jewish philanthropists. Deutsch often gave a poor applicant money without counting or even looking at it; and, if his purse was exhausted, he would give him any object of value that happened to be at hand. Deutsch was also celebrated for his wit and humor, of which he often made effective use in his capacity as preacher. His piety was such that he never raised his head, regarding it as inconsistent with true humility and the fear of God; and he never looked beyond his immediate surroundings —"the four cubits."

Deutsch was the author of the following works: (1) "Ohel Dawid" (Tent of David), Vienna, 1819-25, novellæ, in two volumes, to several Talmudic treatises, some of which appeared under the same title in 1822; (2) "Ohel Dawid," Presburg, 1836, novellæ to the treatises Shebu'ot and Yebamot; (3) halakic discussions in Aryeh Judah b. Samuel Ẓebi's "Ḥeleḳ Rishon mi-She'elot u-Teshubot ha-Geonim Batra'e," Prague, 1861; (4) halakic discussions in Wolf b. Löb Lasch's "Ḳedushat Yisrael II." (Vienna, 1829). Eleazar Shemen Roḳeaḥ, an old friend of Deutsch, collected posthumously all the responsa which the latter had addressed to him in the course of many years, printing them as a memorial to his friend. It may be noted as a bibliographical peculiarity of the "Ohel Dawid" that all the copies contain manuscript glosses by the author. Deutsch revised his book after it had been printed, and noted the corrections on the margins before the book left his hands.

Bibliography: Fuenn, *Keneset Yisrael*, p. 232; Münz, *Rabbi Eleazar, Genannt Schemen Rokeach*, pp. 106-109.

L. G.

DEUTSCH, EMANUEL OSCAR MENAHEM: Orientalist; born at Neisse, in Silesia, Oct. 28, 1831; died at Alexandria, Egypt, May 12, 1873. His early training was conducted by his uncle, David Deutsch of Myslowitz, to whom he owed his wide acquaintance with Hebrew literature. His education was completed at the University of Berlin, where, under Boeckh and Meineke, he became an accurate classical scholar. From Berlin he went to London to accept an appointment in the British Museum, to which he had been recommended by Asher Asher. Thenceforward he was known for his labors in the British Museum and for the efforts he made to promote Semitic studies in the outside world. His work in the library is, of course, not on record in a separate form; and his best official monument is to be found in the "Phenician Inscriptions" published by the trustees, in which the editor, W. S. A. Vaux, received invaluable aid from him.

Deutsch's literary work outside the museum was of two kinds: either purely scientific essays, acute in criticism and lucid in statement—like the article on the Targumim and on the Samaritan Pentateuch in Smith's "Dictionary of the Bible"—or brilliant popular expositions of some learned work, like his famous essay on the Talmud in the "Quarterly Review" for Oct., 1867. This created probably a greater sensation than any other review article in England dealing with a purely literary subject, and caused that number of the "Quarterly" to be repeatedly reprinted. The article itself was translated into several languages, and contributed to create an interest in the Talmud wherever the essay was read. Though there was little that was new in the facts adduced—the literary history being derived from Wolf and the wise and witty sayings from Dukes—yet the skill with which the pertinent topics were grouped, the brilliancy of the style, and the underlying enthusiasm of the writer made it a striking performance. Some of its effect was due to the implied suggestion that the key to the life of the founder of Christianity was to be sought for in the surrounding ideas in Palestine. The renewed attention given to the Talmud in Christian circles, at any rate in England, was undoubtedly due to the article. The ambition of his life to produce a more exhaustive work on the Talmud was thus shadowed forth; but the failure of his health compelled him to abandon the project.

This famous essay was succeeded some time afterward by an article in the "Quarterly Review" on "Islam," which was not so successful because not dealing with so novel a subject and because Deutsch was not a special student of Arabic. He also contributed the article on "Versions" to Smith's "Dictionary of the Bible," and besides wrote more than 190 articles for "Chambers's Cyclopædia." Deutsch had an excellent faculty, cultivated by practise, of deciphering inscriptions. His letters to the "Times" respecting the discovery and contents of the Moabite Stone aroused considerable attention.

During the sittings of the Ecumenical Council at the Vatican, 1869–70, Deutsch acted as special correspondent of the "Times," and wrote a number of incisive letters on its deliberations.

Bibliography: H. R. Haweis, in *Contemporary Review*, 1873; *Jewish Chronicle*, May, 1873; *Times*, and *Daily News*, May 14, 1873; *Athenæum*, May 17, 1873; Lady Strangford, memoir of Deutsch in *Literary Remains*, London, 1874; S. Lane-Poole, in *Dict. Nat. Biography*.

J. G. L.—J.

DEUTSCH, GOTTHARD: Theologian; born at Kanitz, Austria, Jan. 31, 1859. The descendant of a rabbinical family (see Braunschweig, Jacob Eliezer) and the son of a Talmudist, he received an early training in rabbinical literature while he attended the school of his native city. In 1868 he entered the gymnasium of Nikolsburg, continuing his studies at home, and graduated in 1876. He subsequently attended the rabbinical seminary and the University of Breslau, where he remained until the year 1879. Continuing his studies in Vienna, he graduated from the university in 1881, receiving his rabbinical diploma from I. H. Weiss. Immediately thereafter he was called to teach the religious school of the congregation of Brünn, and upon the death of Daniel Ehrmann (1882) he was appointed by the state as teacher of religion in the German high schools of the Moravian capital. In 1887, simultaneously invited to the rabbinates of Boskowitz and Brüx, he chose the latter position, which he resigned in 1891 to accept the professorship of Jewish history and philosophy of religion in the Hebrew Union College of Cincinnati, which position he still (1903) occupies.

Deutsch has been a frequent contributor to the Jewish and to the secular press. Articles from his pen have appeared in "Allgemeine Zeitung des Judenthums," "Israelitische Wochenschrift," "Jüdisches Literaturblatt," and a great number of American periodicals, notably "Deborah," "American Israelite," "The Reform Advocate," "Jewish Comment," "The American Journal of Theology," "The New World," "The Yearbook of the Central Conference of American Rabbis," "New-Yorker Staatszeitung," and others. He has further published: "Symbolik in Cultus und Dichtung bei den Hebräern," Brünn, 1886; "Paradigmentafeln zur Hebräischen Grammatik," Brünn, 1886; "Gedenkrede an dem Sarge des Verewigten Dr. Aron Bärwald," Brüx, 1891; "Epochs of Jewish History," New York, 1894; "Theory of Oral Tradition," Cincinnati, 1896; "Philosophy of Jewish History," Cincinnati, 1897; "Andere Zeiten," a novel, Berlin, 1898; "Unlösbare Fesseln," a novel. He was the editor of the "Deborah," a German monthly, from the death of its founder, Isaac M. Wise, until the paper ceased publication (1903).

S.

DEUTSCH DE HATVAN, ALEXANDER: Hungarian merchant and financier; born at Arad Nov. 17, 1852. He was educated in Budapest and Berlin. As the head of the firm of Ignatz Deutsch & Sons, he rendered great service to the sugar industry in Hungary, establishing beet-sugar factories at Nagy Surany, Hatvan, and Garamvölgye. In recognition of his services his family was raised to the nobility in 1879.

Bibliography: *Pallas Lexicon*, iv.

S. M. W.

DEUTSCH, HEINRICH: Hungarian educator; born at Trencsen-Bán June 12, 1819; died at Budapest Dec. 18, 1889. After teaching in the elementary schools of the provincial communities of Lovasberény and Kecskemét, he was called to the Talmud Torah school of Budapest in 1859. Enjoying a high reputation as an educator and a scholar by virtue of his attainments in Jewish science and his literary activity, he was appointed in 1868 director of the reorganized Jewish Teachers' College, and in 1876 professor of the Bible and Talmud in the lower division of the newly founded Rabbinical Seminary. Deutsch was the first in Hungary to lecture in the Hungarian language on the Talmud.

His chief works are: "A Hebrew Grammar" (in Hungarian, 1859); Hungarian translation of the prayer-book (seven editions since 1864); "Beleuchtung der Dogmentheorie Leopold Löw," Leipsic, 1871 (under the pseudonym "David Nieto Redivivus"); "Meḳor Ḥayyim," text-book of the Jewish religion, in four parts, Budapest, 1878; Hungarian translation of the Pentateuch with comments, 1887–1890.

Bibliography: *Pallas Nagy Lexicon*, s.v.

S. L. V.

DEUTSCH, ISRAEL: German rabbi; born in Zülz, Prussian Silesia, April 2, 1800; died in Beuthen June 7, 1853. From 1829 until his death he officiated as rabbi in Beuthen, achieving distinction as a preacher, Talmudist, and Hebraist. In the two treatises "Rücksprache mit Allen Gläubigen des Rabbinischen Judenthums, etc." (written in conjunction with his brother, David Deutsch), Breslau, 1843, and "Zur Würdigung der Braunschweiger Rabbinerversammlung," *ib.* 1845, he vigorously opposed the Reform movement. After his death his two brothers, Abraham, rabbi of Gleiwitz, and David, rabbi of Sohrau, published "Proben aus dem Literarischen Nachlasse des Israel Deutsch," Gleiwitz, 1855.

Bibliography: *Allgemeine Zeitung des Judenthums*, 1853, No. 34.

S. M. Ko.

DEUTSCH, JOEL: Hebraist and teacher of deaf-mutes; born in Nikolsburg, Moravia, March 20, 1813; died in Vienna May 1, 1899. Deutsch is remembered as a close student of rabbinical literature, and was an energetic collector of Hebrew books. He took great interest in the instruction of deaf-mutes; and when the "Allgemeines Oesterreichisch-

Israelitisches Taubstummen-Institut" was founded at Nikolsburg in 1844, he entered it as teacher. In 1852 this institution was moved to Vienna, and Deutsch became director, retiring in 1888. In 1859 he was decorated with the "Goldene Verdienstkranz," and in 1869 received the title "Kaiserlicher Rath." Pupils of Deutsch have been called to become teachers in the asylums of New York, London, and Budapest.

He was author of the following works: "Religionslehre für Israel. Taubstumme," Vienna, 1863; "Biblische Geschichte für Israel. Taubstumme," *ib.* 1863; "Wörtersammlung zur Gedächtnissübung für den Ersten Anschauungsunterricht Taubstummer Kinder," *ib.* 1881; "Wörter- und Aufgabensammlung für den Ersten Unterricht Taubstummer Kinder," *ib.* 1881; "Vorlege-Blätter zur Einleitung der Unentbehrlichsten Grammatischen Formen," Teplitz, 1877.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon.*

S. L. Y.

DEUTSCH, MORDECAI BEN ENOCH JUDAH: Rabbi of Kolin, Bohemia, and its subordinate communities; he flourished at the beginning of the eighteenth century. He was the author of a work called "Mor Deror" (Flowing Myrrh), novellæ on the following Talmudic treatises: Ketubot, Baba Ḳamma, Baba Meẓi'a, Ḥullin, Yoma, and Shebu'ot (Prague, 1738).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1657; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 208; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 43.

L. G. M. SEL.

DEUTSCH, NIETO REDIVIVUS. See DEUTSCH, HEINRICH.

DEUTSCH, SIMON: Austrian Hebraist and revolutionist; died at Constantinople March 24, 1877. As a young man he devoted himself to Hebrew studies in Vienna, and catalogued in collaboration with A. Kraft the Hebrew manuscripts in the possession of the Vienna Imperial Library. In 1848 he sided with the revolution, escaping after its collapse to France. In Paris, through the assistance of Mme. Strauss, the friend of Börne, he entered upon a business career, in which he was successful. After the fall of the Commune Deutsch was denounced to the government as a Communist. He was arrested and thrown into the "Orangerie" prison of Versailles, and only the efforts of the Austrian ambassador saved his life. He died in Constantinople while there on business, but was interred in Paris.

BIBLIOGRAPHY: Johannes Nordmann, *Von einem Achtundvierziger*, in *Neue Freie Presse*, 1883, reproduced in the *Allg. Zeit. des Jud.* 1883, pp. 293-296; Steinschneider, *Cat. Bodl.* s.v.

S. A. R.

DEUTSCH-ISRAELITISCHER GEMEINDEBUND. See GEMEINDEBUND, DEUTSCH-ISRAELITISCHER.

DEUTZ, ELIJAH BEN ISAAC: Rabbinical author; lived at Hamburg in the seventeenth and eighteenth centuries. He was the author of "Pi Eliyahu" (Mouth of Elijah; Altona, 1735), a commentary on "Pereḳ Shirah."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 928; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 208, 638.

L. G. M. SEL.

DEUTZ, EMMANUEL (Menahem): Chief rabbi of the Central Consistory of the Jews of France; born at Coblenz, in Rhenish Prussia, 1763; died Jan. 31, 1842. After studying for some years at the yeshibah at Mayence, he was appointed rabbi in his native town. He was a member of the assemblies of 1806 and 1807 (see SANHEDRIN), and, in conformity with the organization instituted by Napoleon I., he took his place in the Central Consistory beside David Sinzheim and Abraham de Cologna. From 1822 he was the only chief rabbi of the Consistory. He was a preacher of the old school, for, although he knew French, he never used it in the pulpit. His life was saddened by domestic sorrows, especially by his son's apostasy and unfortunate political rôle.

J. J. W.

DEVENISHKI: Village in the government of Wilna, Russia. The census of 1898 shows a population of 1,877, of whom 1,283 are Jews. Of the latter 277 are artisans. About 66 Jewish women and girls earn a livelihood by knitting stockings, which are sold in Wilna. About 93 people are employed as day-laborers. The remainder of the population are engaged in business. Among charitable institutions there are the poorhouse, the gemilut ḥasadim, the biḳḳur ḥolim, etc. The village possesses a Jewish library. There are a Jewish free school with 84 pupils, a Talmud Torah with 20 pupils, and 5 ḥadarim with 56 pupils.

H. R. S. J.

DEVIL. See DEMONOLOGY and SATAN.

DEVOTION (כונה): The state of religious consecration. It is the most essential element in worship; so that a divine service without it is "like to a body without a soul." To such as pray to God without the spirit of fervent devotion, the stern sentence is applicable: "With their mouth and their lips they honored me, but their heart they removed far from me" (Isa. xxix. 13). Devotion is the entire dedication of the worshiper to the service of God, the banishment of all other thoughts from the mind and heart, so that the whole inner life centers in the one idea of God's greatness and goodness (Ber. 29b, 30a; Maimonides, "Yad," Tefillah, iv. 16). Every fulfilment of a divine commandment ("mizwah") requires devotion or consecration of mind and heart to the sacred work to be done ("mizwot ẓerikot kawwanah"; Ber. 13a, b; Meg. 20a; Ḥul. 31a, b; Yer. Yeb. viii., 9a). Hence the cabalists enjoined men, before fulfilling any commandment, to expressly consecrate the mind to the work by certain formulas (see KAWWANAH; LORIA, ISAAC).

The term "devotion" is also used for prayer itself, especially for the extra and occasional prayers added to the regular service (תחנה and בקשה, "supplication" and "petition"). Among pious Jewish people there is a strong craving for frequent communion with the Creator; the fixed and regular prayers and services can not satisfy such craving, and the recommendation of Rabbi Simeon (Abot ii. 18), "When thou prayest, do not make thy prayer a fixed reading, but let it be an appeal for divine mercy and grace," is understood to refer to this kind of devotion. Prayers are frequently compared to sacrifices (Ber. 26b), and as there were two kinds of sacrifices, "ḳorban ḥobah" (obligatory sacrifice) and "ḳorban nedabah" (voluntary or free-will sacrifice), so also prayers are of two kinds, "tefillat ḥobah" (obligatory prayer) and "tefillat nedabah" (voluntary prayer; compare "Yad," Tefillah, i. 9). The ancient Ḥasidim are said to have spent in silent meditation a short time before and after the service (*ib.* 32b).

Bibliography: Steinschneider, *Cat. Bodl.* col. 295.

K. M. F.

DEVOTIONAL LITERATURE: Aside from the regular prayers, which are treated under Liturgy, there exists a literature of private devotions, prayers offered on special occasions. Such devotions are strongly recommended in the Talmud, where private prayers composed by individuals on various occasions are to be found. R. Eliezer (Ber. iv. 4) says: "He who makes his prayer a fixed form ["ḳeba'"] has no true devotion." "This," say Rabbah and R. Joseph, "is because he fails to add thoughts or expressions of his own" (Ber. 29b). [Compare the so-called "Lord's Prayer," taught by Jesus (Luke xi. 2-4; Matt. vi. 9-13), and the parallels given in C. Taylor's "Sayings of the Jewish Fathers," pp. 128-129.—K.] Talmudic devotional prayers may be classified as: (1) general, (2) for forgiveness of sin, (3) when studying the Torah, (4) for the restoration of the Holy Temple. The following are examples of the several kinds:

1. R. Eliezer said: "May it be Thy will, O Lord our God, and God of our fathers, that no personal enmity or envy enter my heart or the hearts of others. May the Law be our occupation through the days of our life, and may our words of devotion come before Thee." R. Ḥiyyah b. Abba added: "May our hearts cleave to Thy Name in reverence. Keep us from things Thou hatest and bring us nearer to those that Thou lovest. O favor us for Thy Name's sake" (Yer. Ber. iv. 2).

2. "Lord of the worlds, Thou well knowest that our aim is to do Thy will. But what interferes? The leaven in the dough [bad inclinations] and the servitude of the ruling government. O may it be Thy will to save us from these, that we may do Thy will with a true heart."

3. R. Saphra: "O let peace reign between the heavenly and the earthly households, and between those who study the Torah for its own sake and those who study it for reward" (*ib.*).

4. "O let Him reveal and show His kingdom over us speedily. O let Him build His house in our days. O let Him grace the remnant of His people Israel with peace, loving-kindness, and mercy. For the sake of His great Name" (Massek. Soferim, xiv. 12). The morning devotion of the house of R. Jannai was as follows: "May it please Thee, O Lord my God, to grant me a good heart, a good lot, a good companion, a good name, a good [unbegrudging] eye, a humble soul, and a devout spirit. May Thy Name not be profaned through us, and let us not be a byword among the people. Let not our remainder be destroyed, nor our hope shattered. Let us not be under obligation to a human being, whose gift is insignificant and its humiliation great. Let our lot be with the Law and among those who do Thy will. O build Thy Holy City and Temple speedily in our days" (Yer. Ber. iv. 2, 7d). Devotional prayers from various rabbis (*ib.* pp. 16, 17, 29, 60) are copied in the prayer-book, including a prayer against bad dreams, that they may presage good results (Ber. 55b), which was inserted in congregational responses to the priest's blessing on holidays.

In the geonic period private devotional prayers developed side by side with the liturgy; and private prayers were inserted in the prayer-book of Amram Gaon (846 C.E.), as well as in the siddur of Saadia Gaon. One of these is quoted in the collection of private prayers, "Ḳeri'ah Ne'emanah," by Samuel David Ottolengi (Venice, 1715), which contains also a prayer composed by R. Nissim to be recited before the morning prayer of Yom Kippur. Judah ha-Ḥasid and his pupil, Eliezer of Worms, composed devotional prayers which were published under the titles "Tefillot R. Jehudah Ḥasid" and "Yoreh Ḥaṭṭaim."

Midnight Devotion.

Regarding the midnight prayer, חצות, for the restoration of the Jewish state and the rebuilding of the Temple (see Zohar, Wa-Yaḳhel; Shulḥan 'Aruk, Oraḥ Ḥayyim, 1), recited especially in the sixteenth, seventeenth, and eighteenth centuries, see Ḥaẓot. Collections of such prayers were made by Ẓebi b. Ḥayyim of Wilmersdorf under the title "Liḳḳuṭe Ẓebi," Sulzbach, 1797; by David Tevele Posner, Hamburg, 1715; and by Aaron Berechiah Modena, author of the collection of devotional prayers for various occasions entitled "Ma'abar Yabboḳ," and of "Seder Ashmurat ha-Boḳer" (matins) for the society known as "Me'ire Shaḥar" (Early Risers or Vigilants), Mantua, 1624. This, under the title "Shomerim la-Boḳer," was translated by Mrs. Ellusch in 1724. Joseph Jedidiah Carmi is the author of "Kenaf Renanim" (The Singers' Wing; Venice, 1626), containing devotions and hymns for every day in the week and for holidays.

From a literary point of view, Carmi's devotions have no equal among the Hebrew collections, and yet, while they were approved by the Rabbis and adopted by several Early Risers' societies in Italy, they were contested as an innovation and a superfluity before a council of rabbis, who finally decided to allow them, not as an addition to the prayer-book but as an adjunct for voluntary devotionalists (see decisions in the Preface, 6a, 12b).

Some devotions are composed of words all of which begin with the same letter. Thus, א in the prayer "Elef Alafim" (A Thousand Alefs) by Joseph b. Sheshet Latimi, first published with the "Iggeret" of Isaac Akrish, Constantinople, 1570; a similar one by Moses Zacuto in his "Iggeret," Leghorn, 1870; the letter ה in the prayer "Baḳḳashat ha-Hehin" by David Ulma (Benjacob, "Oẓar ha-Sefarim," pp. 82, 329); י in a prayer composed of Biblical verses beginning with "Lord" ("Siddur" of Amram, ii. 3a); ל in the "Baḳḳashat ha-Lamedin" of Meïr Hesse, Altona, 1829; מ in the "Baḳḳashat ha-Memin" of Jedaiah Bedersi, published with his "Beḥinat 'Olam," Mantua, 1556 (see "Ha-Sharon" to "Ha-Karmel," i., No. 42); ש in Aaron Voltera's "Baḳḳashah Ḥadashah" (A New Petition) or ש' ש"ן ("300 Words Beginning with ש"), Leghorn, 1740. Some parts of these alphabetical devotions are in pure and fluent Hebrew, while the style of the others is cramped and forced.

Divers devotional prayers were composed for Friday night and for Saturday, day and night. They are known as "Zemirot." Regarding the Tashlik prayer on New-Year's Day, see Tashlik; and for a prayer on entering the sukkah on the Feast of Tabernacles, see Tabernacles, Feast of.

A petition before saying the Psalms reads: "May Thy mercy attend us in reading the Psalms, as if David himself—peace be to him!—had uttered them; to cleanse us of sin and to forgive us as even Thou hast forgiven David," etc.

There are prayers by Naḥmanides on crossing the sea, and for children ("Liḳḳuṭe Ẓebi," p. 97b, Wilna, 1817) and by Abraham Galicchi against epidemics

("Moshia' Ḥosim," p. 33b, Venice, 1587). The "Ma'aneh Lashon," by Jacob ben Solomon Darshan, published first at Prague, 1615, is a collection of prayers to be recited for the sick, also on visiting cemeteries, and on similar occasions, which is very popular in Russia and Poland. Among other devotional prayers mention may be made of the following: Moses Rieti, "Ma'on ha-Sho'alim," Venice, 1550; Isaiah Hurwitz, "Refu'at ha-Nefesh," Amsterdam, 1672; "Yoreh Ḥaṭṭa'im"; Pinchas Monselice, "Magen Ḥayyim," Mantua, 1657; Nathan Naṭa' Hanover, "Sha'are Ẓiyyon," 1662.

Raphael Solomon's prayer against an epidemic among cattle in Italy in 1712 is found in the collection of Matthew Levi ("Zebaḥ Todah," Leghorn, 1829). Others are: by Leon Modena, for a prisoner, in David Sabibi, "Mazzil Nefashot," Venice, 1743; by Moses Zacuto, the poor man's devotion, in Nathan Benjamin of Gaza, "Ḥemdat ha-Yamim," v. 29a, Leghorn, 1764; by David b. Ḥassin, "Tefillah le-Dawid," hymns 4, 7, Amsterdam, 1807; by Abraham Danzig, "Tefillah Zakkah," on the eve of the Day of Atonement; Naḥman Breslov, "Liḳḳuṭe Tefillot," Warsaw, 1873.

Eliezer Papu's "Bet Tefillah" (Hebrew and Ladino, Belgrade, 1860) includes the following prayers: by a learned man for those who support him; for a bar mizwah; for a matrimonial suitor; on the marriage day; at a circumcision; for a teacher; for a shoḥeṭ; for a preacher to be able to deliver his sermons fluently and to please his audience. The prayers in a collection by Naḥman of Horodek ("Liḳḳuṭim," Korzec, 1809), all beginning with the words "Rab shel 'Olam" (Master of the World), are composed especially for Ḥasidim.

A modern Hebrew hymnal, "Zimrat Yah," by Moses Zele, Hamburg, 1857, intended to replace the old devotions, "which tend to degrade us in the eyes of the non-Jewish world," did not find recognition among the Jewish people, and is hardly known in devotional literature.

In the Vernacular: For those who could not read Hebrew, devotional works were composed in the vernacular. In the geonic period the Aramaic was the substitute (see Ber. 3a, Tosef.). A few of the Aramaic devotions are still in use in the seliḥot, such as "Raḥmana Eddekar Lanu," "May the Merciful remember us of the covenant of Abraham, the beloved," etc.; and the soliloquy "Maran de-bashamaya," "Our Master in heaven, to Thee we beg, even like a captive to his master. All captives are ransomed with money; but Thy people Israel, with mercy and supplication. O grant us our request and prayer, and let us not return from Thy presence in vain."

Most of the vernacular devotions are in the Judæo-German dialect, beginning with the seventeenth century, and were written mostly by women to supply the religious needs of their sex on various occasions. The earliest, "Teḥinnot u-Baḳḳashot" (Devotions and Petitions) was published at Basel in 1609 (Zedner, "Cat. Hebr. Books Brit. Mus." p. 448). A German pastor, Willemer of Gelnhausen, translated the "Teḥinnah," published at Amsterdam in 1650. The "Seder Teḥinnot," for week-days and holidays, published at Frankfort-on-the-Main in 1723, contains also prayers for removing the priests' share of the dough ("ḥallah"; p. 5); for baking the Sabbath cakes; for putting on Sabbath garments; before the immersion ("ṭebilah"); for the state of pregnancy, and before childbirth; for a rich woman seeking divine guidance in disposing of her fortune in good deeds (p. 12). Another teḥinnah, of Sulzbach, 1733, includes a petition for pious and scholarly children (p. 17b). A "Teḥinnah for Jewish Women," Vienna, 1838, for Sabbaths and holidays, includes a prayer to be recited on lighting the Sabbath candles, and a blessing on occasion of the approaching new moon.

Yiddish Teḥinnot.

The teḥinnot written in Yiddish are of late origin, and most of them have been published at Wilna from 1870 to date. The popular ones are: (1) "Teḥinnot Immahot" (The Matriarchs—Sarah, Rebekah, Rachel, and Leah), to be said during the month of Elul, composed by Seril, daughter of Jacob Dubno and wife of Mordecai Rapoport, Wilna, 1873. (2) "Teḥinnot Sheloshah She'arim" (Three Gates), by Sarah, daughter of Mordecai, former rabbi of Brest, Russia, for the following occasions: first gate, the precepts of חנ"ה, abbreviation of "ḥallah," "niddah," "hadlaḳah," for giving the priests' share of the dough, for observing the period of menstruation, and for lighting the Sabbath candles; second gate, for blessing the coming new moon; third gate, for the Penitential Days ("Yamim Nora'im"). The author's account of herself on the title-page reads: "Ich, Soreh, bass tovim, tuh es dem lieben Gott, boruch-hu wegen," etc. (I, Sarah, daughter of a good man, do this for the sake of the loving God, blessed be He) Wilna, 1873). (3) "Teḥinnot Sha'are Teshubah" (Gates of Penitence), for the month of Elul, by Mrs. Shifra, daughter of Judah Leib, rabbi of Lublin, Wilna, 1875. (4) "Ereẓ Yisrael" Teḥinnah, Wilna, 1875, credited to Deborah, wife of R. Naphtali, formerly chief (nasi) of Palestine. In other editions it is called "The Jerusalem Teḥinnot at the Wailing Wall."

The names of the authors are nearly all fictitious and high-sounding, and have been affixed in order to make the teḥinnot salable. It is known that some of the teḥinnot were written by indigent students of the Rabbinical Seminary of Wilna or Jitomir (among others, Naphtali Maskil le-Ethon), and by Selekowitz, for nominal sums, and that the publishers stipulated that the writers should fashion the composition in tearful and heart-rending phrases to suit the taste of the women readers. This forced cultivation of devotional feeling rendered the teḥinnot exaggerated and over-colored, and this did not escape the criticism and ridicule of the men against the women who were such devotees of the teḥinnot.

The first attempt made to edit the teḥinnot in a modern language was by Joshua Heshel Miro in his collection "Gebetbuch für Gebildete Frauenzimmer Mosaischer Religion," Breslau, 1833. This was in Hebrew characters; a later edition was transliterated into German type by S. Blogg.

Letteris' "Taḥnune Bat Yehudah," translated from the German into Dutch ("Gebeden voor Israelitische Vrouwen," Amsterdam, 1853), was dedicated to Lady Judith Montefiore. S. Baer published "Ḳol Bat Ẓiyyon" (The Voice of the Daughter of Zion), Rödelheim, 1856, prayers for every day in the year and for all circumstances of life, for married and unmarried women. Devotions in Hungarian have been written by Immanuel Löw, M. Stern, and A. Kiss.

A very popular compilation is that of Fanny Neuda (*née* Schmiedel), "Stunden der Andacht," Brünn, 1859, for girls and young women. It was translated into English by M. Mayer and published by L. H. Frank, New York, 1866. The best-known compilations in English are Ascher, "Book of Life," London, 1861; Bresslau, "Devotions for the Daughters of Israel," *ib.* 1861; Cohen, "Prayers for Family Use," *ib.* 1884; Miss Montagu, "Prayers for Jewish Working Girls"; Baroness L. D. Rothschild, "Prayers and Meditations," *ib.* 1869; Alice Lucas, "The Jewish Year," *ib.* 1898, 1903; Gustav Gottheil, "Sun and Shield," New York, 1898, taken chiefly from non-Jewish sources; Annie Josephine Levi, "Meditation of the Heart," New York, 1900 (also drawn from non-Jewish sources), with introduction by Gustav Gottheil.

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K. J. D. E.

DEW (טל).—**Biblical Data:** Moisture condensed from the atmosphere and gathered in small drops, specially upon the upper surface of plants. In Palestine dew "falls" in cloudless nights during the summer, and refreshes the vegetation, which without it would suffer. The westerly winds sweeping across the sea in the late summer months deposit this moisture in the form of mist like fine spray upon the summer crops; hence, "the dew of Hermon that cometh down upon the mountains of Zion" (Ps. cxxxiii. 2, Hebr.). Dew and rain are closely related to each other in Hebrew literature as sources of fertility and of regeneration of life (Micah v. 6 [7]). In the rainless season "the dew assuages the heat" (Ecclus. [Sirach] xviii. 16, xliii. 22); it is therefore as precious as rain (Gen. xxvii. 28; Deut. xxxiii. 13, 28; Zech. viii. 12), and the withholding of it, as of rain, is a curse (II Sam. i. 21; I Kings xvii. 1; Hag. i. 10). The summer dew is so copious as to saturate the fleece of wool (Judges vi. 37 *et seq.*) or the hair of the wanderer (Cant. v. 2). Suddenly it falls (II Sam. xvii. 12), and gently (Deut. xxxii. 2; Prov. xix. 12); it lies all night (Job xxix. 19), and rises and disappears in the morning (Ex. xvi. 14; Hos. vi. 4). Dew as the vivifying power is used as a simile of God (Hos. xiv. 6 [5]); it also symbolizes freshness (Ps. cx. 3: "the dew of thy youth") and resurrection: "A dew of herbs is thy dew, and the earth shall cast off the spirits of the dead" (Isa. xxvi. 19, Hebr.).

——**In Post-Biblical Literature:** According to Enoch lx. 20, "the spirit of the dew dwells at the ends of the heaven, close to the chambers of the rain, and its course is in winter and in summer." Winds coming from the middle of the twelve portals bring beneficial dew of prosperity; from other portals, hurtful dew accompanied by locusts and other calamities (Enoch lxxvi. 8 *et seq.*). This is also in accordance with rabbinical tradition: "In the sixth heaven, Makon, there are treasuries of hurtful dews and of beneficial dewdrops" (עליית טללים רעים וע' אגלים; Ḥag. 12b). "Between Pesaḥ and Shabu'ot a prayer is offered that God may preserve the people from the hurtful dews" (Lev. R. xxviii., with reference to Jer. v. 24). The two loaves of bread offered on Shabu'ot are waved to and fro in symbolical petition to the Ruler of heaven and earth and of the four winds to keep off the unpropitious winds and dews (Suk. 37b; Lev. R. *l.c.*).

Only on account of Israel does dew come as a blessing upon the world: on account of Jacob, who studied the Torah, or for the sake of Job, whose doors were kept wide open for the needy (Gen. R. lxvi.). "God promised Abraham under an oath never to let dew cease to bless his descendants, and therefore Elijah could not stop its fall by his words" (Yer. Ta'an. i. 63d; compare Bab. 3a, b). According to Samuel bar Naḥmani, dew comes as a heavenly gift and by the merit of no man (Yer. Ta'an. *l.c.*; Ber. v. 9b, after Micah vi. 6). On the other hand, the opinion is expressed that since the destruction of the Temple no dew of unmixed blessing falls (Soṭah ix. 12), and this on account of the cessation of the heave-offering and the tithes (Shab. 32b).

Dew of the Resurrection.

But the "dew of the Resurrection" is also stored up in 'Arabot, the highest heaven (Ḥag. 12b). By this dew the dead are revived (Yer. Ber. v. 9b; Yer. Ta'an. i. 63d, with reference to Isa. xxvi. 19). In Ḥag. 12b, Ps. lxviii. 10 (9) is referred to: "Thou didst send a plentiful rain to revive thine inheritance" (Hebr.). This verse is construed to allude to an incident at the giving of the Law on Mount Sinai. "When God appeared amidst the trembling of the earth on Sinai, life fled from the people of Israel and from all the living people in the land of Israel; and the angels said: 'Dost Thou desire to give Thy Law unto the dead or unto the living?' Then God dropped the dew of Resurrection upon all, and they revived." Regarding the Prayer for Dew and the liturgical poetry of Kalir for the first day of Passover, which contains many allusions to the dew of Resurrection, see Ṭal, Prayer for.

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E. G. H. K.

DEW, THE PRAYER FOR. See Ṭal.

DEZA, DIEGO DE: Second inquisitor-general; Bishop of Salamanca, and professor of theology at the university of that city; subsequently Archbishop of Seville, in which city he died 1506; friend and protector of Christopher Columbus. After Tomas de Torquemada's death Deza was appointed inquisitor-general of all Spain (Sept. 1, 1499). While he held office, 1,664 persons were burned alive, and various penances and punishments were inflicted upon 52,456 persons. Deza was of Jewish descent, and in spite of the cruelty with which he persecuted his kindred, the Maranos, he was, toward the end of his life, publicly accused of being a Jew at heart.

He was buried in Seville Cathedral. Compare INQUISITION.

D. M. K.

Name and Religion.

DHU NUWAS, ZUR'AH YUSUF IBN TUBAN AS'AD ABI KARIB: Jewish King of Yemen, 515–525. According to the Arabian historians the name "Dhu Nuwas" was given him on account of his curly hair (Ibn Khaldun, "Prolegomena," p. 311; Ḥamzah of Ispahan, "Annals," i. 133). Von Kremer connects the name with a fortress "Nuwash" in southern Arabia ("Süd-Arab. Sage," p. 90); but the Arabic derivation is substantiated by the name "Masruk," given him in the Syriac translation of John Psaltes. In Greek sources he is known as *Δουναάν* (acc.) or *Δουναάς* (nom.); while the name אכסונדרון found in John of Ephesus has been explained by Von Gutschmid as the Greek *τῶν ἔξω 'Ινδῶν*. In Ethiopic accounts he is called "Phineas." If the contradictory and sometimes legendary accounts of the personality of Dhu Nuwas given by the Arabian writers can be trusted, he was not a Jew by birth, but embraced Judaism after ascending the throne, taking the name of "Joseph." Having killed the debauched usurper Khani'ah Yanuf Dhu Shanatir, who endeavored to maltreat him, Dhu Nuwas successfully propagated Judaism in Yemen.

His zeal for Judaism brought about his fall. Having heard of the persecutions of the Jews by the Byzantine emperors, he retaliated by putting to death some Byzantine merchants who were traveling on business through Himyara. This destroyed the trade of Yemen with Europe and involved Dhu Nuwas in a war with the heathen king Aidug, whose commercial interests were injured thereby. Dhu Nuwas was defeated (521), but succeeded in reestablishing his kingdom. Soon, however, he entangled himself in a new difficulty. He made war against the Christian city Najran, in Yemen, which was a dependency of his kingdom; and on its capitulation, in spite, it is said, of his promise of immunity from punishment, he offered the citizens the alternative of embracing Judaism or being put to death. As they refused to renounce their faith, he executed their chief, Ḥarith (Aretas) ibn Kaleb, and three hundred and forty chosen men.

Attacked from Abyssinia.

This event caused a great stir among the Christians; and the Roman emperor Justin I. requested the Negus Eleẓbaa of Ethiopia to march against the Jewish king. Accordingly an Ethiopian army crossed the Red Sea to Yemen. Dhu Nuwas endeavored unsuccessfully to prevent its landing. The ensuing engagement terminated disastrously for Dhu Nuwas. His city of Zafora (Thafar), together with his queen and the treasure, fell into the hands of the enemy. Preferring death to capture, Dhu Nuwas rode into the sea and was drowned.

The chief authority for these facts is the Syriac letter of Simeon of Bet-Arsham, which is found in the histories of John of Asia, Pseudo-Denys of Telmahre, and Zacharias, the best edition of which is that of Guidi ("Reale Acad. dei Lincei," 1881). Grätz, Pretorius (1870), George (1883), Halévy, and Pereira have thrown doubts upon the authenticity of the narrative, which has also found its way into the "Martyrium Arethæ." Halévy, especially, has tried to prove the apocryphal character of this letter, because of certain contradictions which it contains, and has endeavored to show that it was written at the time of Justinian and not of Justin. The consolatory epistle written in 519 to the Himyaritic Christians by Jacob of Serug ("Z. D. M. G." xxxi. 402 *et seq.*) merely speaks of their persecution, and says nothing about the conversion of the king. John Psaltes, Abbot of Beth Afthonius (d. 538), wrote a Greek hymn, which was afterward translated into Syriac, in which he speaks of the persecutions, but does not in any way mention the Jews. Neither Cosmas Indicopleustes, who was at Adulis when the Christian King of Aksum, Eleẓbaa, was preparing his expedition against the Himyarites, nor Procopius, the historian of Justinian's wars (d. 565), mentions the events at all. L. Duchesne, while accepting Halévy's criticism of the letter of Simeon, still holds to the historicity of the general facts, as do also Nöldeke and Dillmann. Glaser ("Skizze," p. 534) suspects that the stories told in regard to Dhu Nuwas' cruelties are pure fictions. Mohammed knew the story (sura 85); it is mentioned in the celebrated South Arabian "Ḳaṣidah" (see the ed. of Von Kremer, p. 20, Leipsic, 1865), and by the Himyarite Nashwan ibn Sa'id in his "Shams al-'Ulum" (D. H. Müller, "Süd-Arab. Studien," p. 8, Vienna, 1877). The unanimity of Arabian tradition, and the presence of Jews in Yemen as attested by the Jewish inscriptions found there by Glaser, lead to the belief that the account of the Jewish king may be in the main historical, though the particulars regarding his cruelty toward the Christians are probably largely exaggerated.

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G. I. BR.—G.

DIA, EL (= "The Day"): Title of a Jewish periodical written in Judæo-Spanish and printed in rabbinical characters. It was published at Philippopolis, Bulgaria, from June, 1897 until 1900; in 1903 its publication was begun again at Sofia.

G. M. FR.

A Disease of Civilization.

DIABETES MELLITUS: A constitutional disorder of nutrition, characterized by the persistent elimination of grape-sugar in the urine. It is considered to be a disease of the wealthier classes, and is more common in cities than in the country. Dr. Bertillon has demonstrated that the mortality from diabetes is higher in all the wealthy districts. Persons of a nervous temperament are very often affected, and it is not uncommon to find a history of insanity, consumption, and gout among the relatives of diabetics. Sudden emotional excitement, grief, terror, worry, and anxiety may each and all be followed so closely by diabetes that there is no room for doubt as to their having occasioned it. It is well known as a result of commercial disaster. "When stocks fall, diabetes rises in Wall Street," says Dr. Kleen. It has also been noticed that engine-drivers are especially subject to this disease; this fact is presumably due to the excessively anxious nature of their occupation.

Diabetes is met with, in varying degrees of frequency, in every country. It is stated to be extremely common among the educated classes of natives in India and Ceylon. The disease is almost unknown among the Chinese, the Japanese, and the negroes of Africa; but many cases have been observed among negroes in the United States. Many competent and reliable observers show that diabetes is more common among the Jews than among any other European races; and statistics prove conclusively that the disease occurs among Jews from two to six times as frequently as it does among non-Jews, as can be seen from an examination of the following tables:

Locality.	Period.	Percentage of Deaths Due to Diabetes.		Authority.
		Jews.	Gentiles.	
Frankfort-on-the-Main.	1876–90	1.9	0.4	Wallach, in "Med. Wochenschrift," 1893, p. 779.

Observer.	No. of Cases.	No. and Percentage of Jewish Patients.		Authority.
F. T. Frerich.	400	103	25	"Ueber den Diabetes," p. 185, Berlin, 1884.
Külz	692	123	17.8	"Klinische Erfahrungen über Diabetes Mellitus," pp. 2, 3, Jena, 1899.
Carl v. Noorden	650	252	38.8	"Die Zuckerkrankheit und Ihre Behandlung," p. 44, Berlin, 1901.
	328	119	36.3	

Other observers have given statistics showing that the German Jews are more liable to diabetes than non-Jews. On the other hand, these statistics have been objected to as valueless, because most of them relate to German bathing-resorts and sanitariums, where well-to-do patients from every country are apt to flock for relief. It is further shown that Jews are attracted to these resorts in relatively greater numbers than other races, because they more often seek relief of celebrated physicians and specialists. Thus, Dr. Arnold Pollatschek ("Zur Aetiologie des Diabetes Mellitus," in "Zeitschrift für Klinische Medizin," xxxii. 478-482, Berlin, 1901) shows that in the course of ten years (1891-1900) he treated 4,719 persons, of whom 2,381 were Christians, 2,333 Jews, and 5 Mohammedans. Of these patients 653 suffered from diabetes—289 Christians and 364 Jews. Of his entire clientele 13.8 per cent were diabetics, and there were 124 diabetic Christians per 1,000, as against 155 per 1,000 of Jewish origin. The slight relative excess of the Jewish diabetics is, according to Pollatschek, only apparent. He believes that the circumstance that Jews apply oftener than Christians to the sanitariums for treatment is due to their greater wealth, and that, consequently, as a bath physician in Carlsbad, he saw more patients of Jewish origin. He finally draws attention to the fact that the mortality from diabetes in England is quite high, although there are comparatively few Jews there, and claims that it is questionable whether Thomas, Willis, Dobson, and Rollo, who first observed and described diabetes, had Jewish material for their researches.

Both of these views—(1) that the Jews suffer more frequently from diabetes than other races, and (2) that they are not more often affected—are probably well founded. It is only a question of the nativity of the Jews: the Jews in Germany, for example, are decidedly more diabetic than those in Russia, England, and France; and the difference of opinion among physicians of experience is simply due to the fact that they usually neglect to consider the question of the nativity of the Jews under consideration. In the United States, where Jews arrive from various countries, diabetes is found to be extremely frequent among the German and Hungarian Jews; while among the Russian Jews it is certainly no more—perhaps it is even less—frequent than among other races.

Dr. Heinrich Stern ("The Mortality from Diabetes Mellitus in the City of New York During 1899," in "The Medical Record," lviii. 766-774), who has carefully analyzed the death-certificates of diabetics in New York, has found that of 202 deaths due to diabetes 54 were those of Jews, or over 25 per cent; of these, 21 were males and 33 females. New York city (Manhattan and the Bronx) in 1900 had a population of over 2,050,000, of which the Jews constituted 20 per cent. This would indicate that in these boroughs there were over 400,000 Jews, and 1,650,000 non-Jews. The following table shows the relative death-rate from diabetes in New York (Manhattan and Bronx) in 1899:

Race.	Population (Census of 1900).	Number of Deaths Due to Diabetes (1899).	Death-Rate of Diabetes per 100,000 Population.
All races	2,050,000	202	9.85
Non-Jews (80 per cent)	1,650,000	148	8.95
Jews (20 per cent).	400,000	54	13.50

From this table it is evident that the mortality from diabetes of the Jews in New York is relatively more than double that of the rest of the population of the city.

The morbidity of New York Jews from this disease has been investigated by Dr. Julius Rudisch ("Mount Sinai Hospital Report," 1898-99, pp. 26-29); and the following table gives his statistics of the cases of diabetes which were treated in Mount

Sinai Hospital during the years 1890–1900, compared with those of four other New York hospitals for the same period:

Hospital.	Total Number of Hospital Cases.	Percentage of Diabetics.	No. of Diabetics.	Race.		Sex.	
				Jews.	Gentiles.	Males.	Females.
Mt. Sinai..	29,166	.0021	62	52	10	43	19
Lebanon...	3,953	.0027	11	10	1	4	7
German ...	24,811	.0023	59	19	40	45	14
New York.	50,429	.0005	28	3	25	20	8
Roosevelt..	28,402	.0014	36	2	34	25	11
Total....	136,761		196	86	110	137	59

It will be seen that the total number of cases treated in the five hospitals in question during the ten years mentioned amounted to 136,767, of which 196 were diabetics, or 1 diabetic to 697 general cases. "If we assume," says Rudisch, "that upon the basis of population [of New York city] 15 per cent of the total number of patients were Jews, we find that 20,500 were treated. The whole number of diabetics was 196, and of these 86 were Hebrews—a matter of 43 per cent. If we now assume 20,500 as the total number of Jewish patients, we find that diabetes is nearly three times as prevalent among Hebrews as among any other race or creed."

Jews Endure Diabetes Better than Others.

It has been observed by many clinicians that the Jews bear diabetes better than other races; thus, Van Noorden (*l.c.* p. 176) states that it is remarkable how some patients will endure glycosuria for years without much discomfort, succumbing at last—perhaps after decades—to what is supposed to be heart-failure. This peculiar type of diabetes, and this remarkable endurance by the human body of the anomalous metabolism of diabetes, are more frequently met with among women than among men, and almost exclusively among Jews.

Dr. Stern has pointed out another peculiarity; viz., that Jews dying of diabetes succumb through coma more frequently than non-Jews. Thus, while the ratio of fatal coma cases occurring in New York city in 1899 to the total mortality from diabetes was as 60 to 202, or 29 per cent, coma occurred in 43 per cent of the cases of diabetes among Jews.

Not a Racial Disease.

It has also been shown that diabetes is not a racial disease of the Jews. Sée has observed that it is no more frequent among the Jews in France than among the rest of the population of that country. Rudisch says that while the total number of patients admitted into the Mount Sinai Hospital in New York is three times as large as that of patients who are natives of Germany, the striking feature is that the diabetic patients among the latter outnumber in the proportion of 6 to 1 those among the patients who are Russians. He attributes this to the circumstance that the Russo-Jewish patients of the hospital belong to the poorer laboring classes and are insufficiently nourished, whereas the majority of the German Jews represent the better classes of workmen as well as persons engaged in mercantile and professional pursuits.

The same fact is evidenced in the "Report on Vital Statistics of New York City" of the Eleventh Census, wherein the deaths for the six years ending May 31, 1890, are recorded. During the period in question the average mortality from diabetes per 100,000 population is seen to be as follows:

Native Country of Mothers of Patients.	Average Mortality (per cent) from Diabetes per 100,000 Population.	Native Country of Mothers of Patients.	Average Mortality (per cent) from Diabetes per 100,000 Population.
France.............	12.91	Ireland	4.58
England and Wales.	14.30	Russia (mostly Jews) and Poland	3.28
Germany...........	8.79	Bohemia...........	3.01
Scotland...........	8.45	Italy	1.28
Canada	7.70		
United States	7.18		

The Russian and Polish Jews in New York show a lower mortality from diabetes than many of their non-Jewish neighbors. Of the 54 Jewish diabetics who died in that city during 1899, as shown by Stern (*l.c.*), 17, or 31.48 per cent, were born in Russia; and it is well known that at least 65 per cent of the Jews in New York are natives of Russia or of Poland. These data tend to show that diabetes is most frequently met with among German Jews, and that Jews from other countries are not more liable to contract the disease than are the other inhabitants of the city.

Reasons Given.

Many reasons have been given for the excessive predisposition of Jews to diabetes. Consanguineous marriages, more frequent among the Jews than among most other races (see ANTHROPOLOGY and CONSANGUINITY), have been thought by some (Van Noorden, Stern, Frerich, and many others) to be the cause. Van Noorden ("Ueber Diabetes Mellitus," in "Berliner Klinische Wochenschrift," 1900, p. 1117) even thinks that the frequent intermixture of Jewish with Indo-Germanic blood has a great deal to do with the frequency of diabetes among Jews. These views are, however, untenable, because most modern authorities deny that consanguineous marriages, provided they are contracted between healthy individuals, are in any way detrimental to the offspring; and it is not known that racial intermixtures, which are frequent in modern civilized countries, have any etiological relation to the disease.

The alleged sedentary habits of the Jews are assigned by some authors (Saundby, Kleen, and others) as a predisposing cause. Diabetes is a disease brought about by high living, overfeeding, lack of proper exercise, etc., and most of the rich Jews who apply to the sanitariums for treatment are precisely of the class among which these conditions are most prevalent. This is disproved by Stern's statistics of the mortality from diabetes in New York city during the year 1899, which conclusively show that nearly 70 per cent of the deaths from that disease occurred in tenement-houses, 15 per cent in coroners' cases, and only 15 per cent in private houses, which would indicate that high living has practically little to do with diabetes (Stern, in "Jour. Am. Medical Assoc." Jan. 26, 1901).

With the present knowledge of the pathogenesis of diabetes, the only reasonable explanation of the frequency of the disease among Jews is their extreme nervousness, the Jews being known as the most nervous of civilized peoples.

It remains to be mentioned that throughout the world the Jews are principally town-dwellers, two-thirds of them living in large centers of population; and that diabetes seeks most of its victims among the people who live under the strain, hurry, and bustle of modern city life. "The Jews are the children and grandchildren of town-dwellers," says Bouchard. "In the long run the unfavorable hereditary influences are not rectified for them by the frequent intermarriage of the urban with the country people, as is the case with the rest of the population. The Jews marry exclusively among themselves; first cousins from the paternal or maternal side find no barrier to marriage, and immediately on being born the young Israelite receives the accumulated unfavorable (hereditary) influences, which he further develops during his lifetime, and which tend to the diseases that are generated by disturbed nutrition, particularly diabetes" ("Leç. sur les Maladies par Ralentissement de la Nutrition," Paris, 1892).

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J. M. Fr.

DIADEM. See Crown.

DIAL: Device for displaying the time by means of the shadow of a gnomon or style thrown by the rays of the sun on a graduated disk. It is generally agreed that by the "steps of Ahaz" (II Kings xxi. 9, 10; Isa. xxxviii. 8, Hebr.) some device for measuring time, in the form of a sun-clock, is intended. The expression was so understood by some of the old versions (Targ. אבן שעיא; Sym. *ὡρολόγιον*; Vulg. "horologium"); but there are no means of determining with certainty the nature, shape, and construction of the contrivance. The view that a dial in the stricter sense of the term—that is, a plane with a graduated scale and a vertical style or gnomon—is meant, is not supported by the text, since the usual and natural meaning of מעלות is "steps," not "degrees."

Following the literal and usual meaning of the words, most exegetes assume that the 'מ were actual steps; that is, a circular staircase leading up to a column or obelisk, the shadow of which, falling on a greater or smaller number of the steps, according as the sun was low or high, indicated the position of the sun, and thus the time of day. Such an obelisk was erected during the reign of Augustus, on the Campus Martius in Rome. As, according to the account in II Kings, the shadow could go forward or recede ten steps, the step-clock of Ahaz must have had at least twenty steps, each of which, therefore, did not mark a full hour of the day, but some smaller period of time. Herodotus (ii. 109) ascribes to the Babylonians the invention of the pole (*i.e.*, the concave dial) and the gnomon, and the division of the day into twelve parts. As Ahaz had intercourse with the Assyrians (compare II Kings xvi. 10), it is likely that he obtained from them a Babylonian model for his clock.

In 'Eduy. iii. 8 the stone-clock and its style (properly "nail") are mentioned (מסמר של אבן שעות). Maimonides, in his commentary, describes it as a circle on a broad, smooth stone set into the ground, and marked with straight lines, which bore the numbers of the hours. The style, the height of which was usually less than one-fourth the diameter of the disk, cast a shadow upon the lines and indicated the number of hours passed.

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E. G. H. I. M. C.

DIALECTIC, THE. See Periodicals.

DIALECTICS, RABBINICAL. See Pilpul.

DIALECTS: Under this heading are considered the various forms of those languages, other than Hebrew, which have been spoken or written by the Jews, and which have been modified by them, either through the introduction of Hebrew words, usages, and syntax, or by the conservation of older forms of speech which have gone out of use in the lands where the languages to which they belong were originally spoken. When the Jews lost their home and became a race without a country, they were naturally forced to adopt the languages of the peoples among whom they came to dwell; but Hebrew continued to be their language of prayer and of literary composition. They started out almost as bilinguists; for Aramaic is found not only in the Bible, but also in many of the oldest prayers (compare the use of the expressions "leshon hedyoṭ" [B. M. 104a] and "leshon ḥol" [Ber. 40b] to denote "Aramaic"). In a short time they became polyglots, while Hebrew, because of the Bible and their ritual, remained their holy language. Thus Judah ha-Levi refers to Abraham as using Hebrew as a sacred language and Aramaic as a profane tongue ("Cuzari," ed. Cassel, p. 175).

According to Abraham Abulafia, the Jews of Sicily used not only Italian and Greek, but also Arabic, which language they had adopted at the time when that island was under the dominion of the Arabs ("Rev. Etudes Juives," ix. 149). The first Jewish settlers in Corfu came from Greece: to these were added emigrants from Apulia, and in the fifteenth and sixteenth centuries others from Portugal; so that in the synagogues of Corfu the hymns are sung in Hebrew, Greek, Italian, and Portuguese ("Abhandl. des Fünften Intern. Orient.-Congresses," p. 228, Berlin, 1882).

Benfey's dictum, "The Jews have always spoken a jargon" ("Z. D. M. G." xxxvii. 606); Nöldeke's remark that wherever Jews live together in large numbers they peculiarly color the language they speak ("Alttest. Lit." p. 248); and Wellhausen's saying in regard to the Jews of northern Arabia, "The Jews spoke among themselves a gibberish which the Arabs found it difficult to understand" ("Skizzen," iv. 13), are only partially true, as in many communities in Europe Hebrew was spoken down to the eleventh century (Zunz, "Z. G." p. 187). And where the Jews of Europe wrote the languages spoken in the countries in which they dwelt, they wrote them, up to the fifteenth century, with remarkable exactness, though often using Hebrew characters (Abrahams, "Jewish Life in the Middle Ages," p. 359). Curious instances of what Steinschneider calls the "linguistically amphibious life of the Jews" ("Monatsschrift," xlii. 34) are: the macaronic verses written in Hebrew and Arabic by such South Arabian poets as Shibzi; some poems of Leo de Modena, veritable "tours de force," which can be read either as Hebrew or as Italian; the Hebrew-Arabic-Romance glossaries called "Maḳre Dardeḳe" (Schwab, in "Rev. Etudes Juives," xvi. 253 *et seq.*); and the Hebrew-English-Spanish "Vocabulary" by Jacob and Ḥayyim Moreira (Perles, "Beiträge zur Geschichte der Hebräischen und Aramäischen Studien," p. 143).

Characteristics.

Jewish dialects are characterized by foreign words treated as Hebrew; or by Hebrew words treated as foreign words; or by the use of words which have long since disappeared from the ordinary speech of the country; or by the retention of the ancient pronunciation of the language. Any one of these peculiarities will give a definite character to a Jewish dialect without its becoming of necessity a jargon, though some of the later developments of Judæo-German almost deserve that name. The Hebrew words introduced into the newly acquired language came largely from the Bible (which was the starting-point and foundation of all Jewish studies), from the liturgy as used in the synagogue and the home, and from peculiar Jewish social customs.

The earliest non-Hebrew language with which the Jews became acquainted was the Aramaic; but there is no information as to how far they modified that language in the course of time. The Aramaic portions of the Old Testament show some peculiarities, which are possibly due to the Masorites. The Aramaic which the Jews spoke in Babylon, and which Arabic writers are wont to call "Nabatæan" ("Jew. Quart. Rev." xii. 517), is proved by the Mandean dialect to have been similar to the language spoken by other peoples in that neighborhood; and the later development of a distinct Western Judæo-Aramaic in Palestine and Syria was due largely to the rivalry between Church and Synagogue. The Aramaic spoken by the Jews in New Testament times, as well as the dialect represented in the Palestinian Talmud and in some of the Targumim, probably differed little from the language of the non-Jewish population. How small these differences were, may be gaged from a study of the modern Aramaic dialects spoken in northern Mesopotamia. The Jews living near Lake Urmi, in western Persia, and even those across the Turkish border, still speak a form of Aramaic which is only differentiated from the other modern Aramaic dialects by the introduction of Hebrew words and phrases. This dialect is called by the Jews "Lishanah shel Ibrani" (Hebrew Tongue), or "Lishanat Jabali" (Mountain Tongue), or "Leshon Galut" (Tongue of the Exile; see Gottheil in "Jour. Amer. Or. Soc." xv. 297 *et seq.*). The language written and spoken by the Samaritans around Nablus, formerly believed to be a mixture of Aramaic and Hebrew, has been proved by later investigation to be a Western Aramaic dialect interspersed with a number of Hebrew words (compare Nöldeke in Cheyne and Black, "Encyclopædia Biblica," i. 284b).

Use of Greek by Jews.

From the time of Alexander the Great the Jews came largely under the influence of Hellenism, which affected not only the thought and the practises, but also the language of the Jews; and many Greek words and phrases found entrance into their vocabulary. In how far the Jews adopted Greek speech in the mother country, it is difficult to say; but in the Greek cities along the coast they must have heard that language spoken and must in many cases have used it. In the Diaspora, however, Greek soon succeeded in ousting Hebrew and Aramaic, and it became the vernacular of the Egyptian Jews. In former times it was held that Hellenistic Greek, which lived down to about the year 600, was the dialect of the Greek-speaking Jews in the Orient; but the study of Greek dialectology and the numerous finds of papyri and ostraka within recent years have convinced scholars that the Greek spoken by the Jews in Egypt and found in their literary productions is part and parcel of the general Hellenistic *κοινή*. Philo and the Jewish Alexandrian philosophers and poets differ as little in point of language from their non-Jewish neighbors as does Josephus from the other historians of his time who wrote in Greek. Even the translation of the Old Testament into Greek does not represent any special Jewish dialect of this *κοινή*. It is, of course, full of Hebrew words, expressions, and syntactical constructions; but these new elements are due, in the largest measure, to the attempt of the translators to adhere slavishly to the original Hebrew; and Blass is probably right in asserting that "no one ever spoke in this manner, not even the Jewish translators" ("Grammatik des Neutestamentlichen Griechisch," p. 2, Göttingen, 1902).

This is true of the New Testament also. Though Jewish theological ideas and even individual expressions have left their mark on the Greek where in some cases the books were translated from a Hebrew or Aramaic original, the language has in no measure the character of a Jewish dialect. Blass (*ib.* p. 3) calls it a moderated Attic Greek. Deissmann has very properly pointed out that the difference between a translation and an original in this Hellenistic Greek may be seen if the prologue to the Greek Book of Ecclesiasticus be compared with the body of the book itself (Herzog-Hauck, "Real-Encyc." vii. 638). It is therefore entirely wrong to speak of a Biblical Greek, a Septuagint Greek, a New Testament Greek, or a Judæo-Greek dialect. The same is true of later times, when Jews settled again in Greece and Constantinople. The Greek found in the

Bible translations published during the sixteenth century (see Jew. Encyc. iii. 185–197), though written in Hebrew letters, does not differ from the ordinary spoken Greek of the day ("Hebr. Bibl." xv. 40; "Rev. Etudes Juives," xxii. 258; "Jew. Chron." July 26, 1901, p. 25).

Use of Arabic.

When the Jews came under the influence of Arabic culture, they readily accepted the language of their masters, and, from Morocco in the west to Bagdad in the east, they spoke and wrote Arabic in all its various forms. The language of the old Jewish poets in Arabia differs in no respect from that of their heathen and Mohammedan contemporaries. But in course of time Arabic became a second mother tongue to the Jews of the Orient, such as only the Judæo-German became for the Jews in eastern Europe. In contradistinction to the latter, however, Arabic was also the literary language of the Oriental Jews; into which they not only translated their theological and religious books, but in which they also wrote upon all conceivable topics. It might, therefore, be proper to speak rather of Judæo-Arabic dialects than of one particular dialect. The term must not, however, be misunderstood. Saadia, in his Bible translation, uses many Arabic words in the sense of their Hebrew equivalents; but this is no criterion. In his philosophical work he writes, as did Judah ha-Levi, Maimonides, Ibn Ezra, and others, a pure Arabic; a degree more "vulgar" than that of his Mohammedan neighbors, but "Jewish" only in the introduction of Hebrew technical terms and Hebrew quotations (Friedländer, "Sprachgebrauch des Maimonides," p. x., Frankfort, 1902).

It has been customary to look down upon Judæo-Arabic as merely the "Middle Arabic" of the day interspersed with Hebrew words and phrases. But here again, as is the case with Judæo-German, many of the peculiarities observed are survivals of older forms of the spoken Arabic dialects (see Kampffmeyer in "W. Z. K. M." xiii. 247). Thus some of the peculiarities in the Arabic dialect of the Moroccan Jews may be survivals of the Arabic spoken in Spain, which the Jews carried with them at various times when they were banished from the peninsula; and this may explain what Talcott-Williams says of this dialect, that it "comes near being the worst and most obscure patois spoken anywhere and dignified by the name of Arabic" ("Beiträge zur Assyriologie," iii. 572).

The Jews in Persia also have developed a distinct form of Judæo-Persian. Wilhelm Geiger speaks of it as "jargon used as a vernacular" ("Grundriss der Iranischen Philologie," i. 408); but here again, although Hebrew theological and religious terms have crept in, older forms of Persian have been preserved which make the dialect an interesting one. It is in reality only a development of the New High Persian with local dialectic peculiarities. It occasionally shows striking coincidences with the Pazend; and Horn thinks that some of the translations of the Biblical books which have come down were made in neighborhoods in which Parsees lived.

Judæo-Persian.

Thanks to the labors of Bacher, Horn, Salemann, and others, renewed attention has of late years been paid to the Judæo-Persian. There are even various subdialects to be recognized. The mountain Jews in the Caucasus speak what they themselves call "Farsi-Tat," which differs in few respects from the Tat spoken in the province of Baku and the peninsula of Apsheron (see "Seventh Report of the Thirteenth International Oriental Congress," p. 12). The language of the Jews of Bokhara, which is also spoken by the Bokharan Jews in Jerusalem, has its origin in the Tadshiki spoken by the Iranians in central Asia. Quite an extensive literature exists in Judæo-Bokharan; and not a few books have been printed in this dialect. If Salemann is right ("Litteraturblatt für Orientalische Philologie," i. 187), there are two dialects to be distinguished in Bokharan, because the Jews of that place came originally from Tus and from Meshed. Of the Judæo-Persian, Nöldeke says ("Z. D. M. G." li. 70) that "the imitation of Hebrew has caused the most barbaric distortion of the Persian." J. de Morgan speaks of the language of the Jews of Siḥne ("Jour. Asiatique," 8th series, xix. 197); but further details have not been published.

Ladino.

Of the European dialects, in addition to the Greek, spoken by the Jews, mention must first be made of Judæo-Spanish. It had its origin in the Spanish peninsula itself; for Francisco Fernandez y Gonzalez published in 1884 ("Boletin Acad. Hist." v. 299; compare "Rev. Etudes Juives," x. 243) three letters written in Judæo-Spanish and in Hebrew characters by Jews living in Spain before the expulsion. As generally understood, however, the term signifies the Spanish language as used by the exiles from Spain in northern Africa, in the East, and in certain parts of Europe, where they settled. It is called also "Ladino," "Espanol," and "Spaniolic." A very large literature has grown up in this dialect, which does not differ from the regular Spanish except in the fact that occasional Arabic words are to be found, and older forms which have gone out of use in the modern developments of the language in the peninsula. According to Ticknor, a modern Judæo-Spanish newspaper could be read with perfect ease by a Spaniard of the time of Alfonso the Wise. It is interesting to note that parallel to the Judæo-Spanish there is an Arabic-Spanish literature, that of the Moriscos, descendants of the former masters of Spain (Grünbaum, "Neue Beiträge zur Semitischen Sagenkunde," p. 245; *idem*, "Jüdisch-Spanische Chrestomathie," pp. 1 *et seq.*).

The Jews were driven out of France in 1306; but before that time they had settled in large numbers both in the north and in the south. It was especially in Provence that during the early Middle Ages they developed a large literature, and evidently adopted the Provençal dialect which they heard spoken around them. Remnants of this Provençal are to be found not only in the 2,500 glosses in the commentaries of Rashi, Joseph Caro, Samuel ben Meïr, Eleazar of Beaugency, and the Tosafists (Schwab, "La Transcript. des Mots Europ. en Lettres Hebr." in "Mélanges Havet," p. 317, Paris, 1895), but also in original poems (*e.g.*, "The History of Esther" by Israel Caslari of Avignon, which was read on the Feast of Purim; "Romania," 1892) and in prose works and liturgies (*e.g.*, the elegy on the auto da fé at Troyes, 1288, by Jacob ben Judah of Lorraine; "Romania," iii.; "Rev. Etudes Juives," i.). These Provençal works are written in Hebrew script; and the Judæo-Provençal represented in such writings is a faithful reproduction of the Provençal language of the time, modified by the introduction of Hebrew words and by its transliteration into Hebrew characters (see Güdemann, "Geschichte des Erziehungswesens," i. 26, Vienna, 1880; Oesterreicher, "Beiträge zur Geschichte der Jüdisch-Französischen Sprache im Mittelalter," Czernowitz, 1896).

Strange to say, there are no traces of a Judæo-Italian dialect, even though some macaronic poems, as mentioned above, may be read as either Hebrew or Italian. The Jews in Italy very seldom wrote Italian in Hebrew characters; the "Tefillot Latine," Mordecai Dato's sermons, and Moses Catalano's poem being among the few cases in which they did (comp. "Rev. Et. Juives," x. 137). Italian literature began with Dante in the thirteenth century; and as it grew up under their very eyes, the Jews soon took part in its development, and did not mix the language with Hebrew (see Steinschneider, in "Monatsschrift," xlii. 116, 420; Güdemann, "Geschichte des Erziehungswesens . . . der Juden in Italien," p. 207).

Judæo-German.

The most important Jewish dialect is of course the Judæo-German. The name by which it was formerly known, "Iwri-Teitsch," shows at once that it is a more mixed dialect than any of those already mentioned. The Jews in the Rhine provinces originally used French for their daily intercourse (Güdemann, "Geschichte des Erziehungswesens . . . in Frankreich," pp. 114, 275). Whatever the character of this French may have been, it certainly influenced the German that was spoken by them during the period from the eleventh to the fourteenth century; for the frontier between France and Germany was open, and the persecution in the former country drove many to seek homes across the Rhine. With the exception of this French influence, the German Jews in the early Middle Ages were characterized by the purity of the German they spoke and wrote, though they transcribed it in Hebrew characters. This transcription arose from the desire to make it possible for women, young people, and the unlettered to read and enjoy literary productions ("Hebr. Bibl." viii. 15). The Hebrew script used for this purpose was the same as that employed for the commentaries on the Bible; and from the name of the chief commentator it soon became known as the "Rashi script."

This Middle High German of the Rhine provinces was carried eastward, especially into Poland, when the Jews were driven into the Slavonic lands after the Black Death (fourteenth century). The Jews came to Poland from all parts of Germany; and though High German was at the base of the language which they carried with them, there were also introduced many peculiarities of other dialects, both northern and southern. In Poland the Jews preserved their German dialect; and when they returned to Germany in the seventeenth and eighteenth centuries they brought with them their old Middle High German, modified not only by other German dialects, but also by a surprisingly large element of Hebrew. During the last two centuries Judæo-German has been carried over the world wherever the movement out of eastern Europe has brought the Jews from Slavonic lands. In its journey over the globe Judæo-German has suffered changes in various ways: in Poland, Polish words were incorporated; in Holland, Dutch words; in Turkey, Turkish; and, lastly, in English-speaking countries many English words have found their way into the vocabulary.

The introduction of words and phrases from so many different tongues makes Judæo-German appear to the superficial observer to be a language which knows neither grammatical rules nor lexicographic standards. It has therefore been customary to speak of it as "Mauschel-Deutsch," and those who use it have contributed to this misunderstanding by adopting the appellation "jargon" in place of the more correct and modern term, "Yiddish." See JUDÆO-GERMAN; LADINO.

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G.

DIAS, FÉLIX: French painter; born at Bordeaux 1794; died May 29, 1817. From his earliest youth he betrayed marked talent for painting. Accordingly he was sent to the Academy, where he carried off several academic honors and took the first prize for composition in 1817. The few productions of his brush which he has left show a skilful blending of colors, a fine taste in arrangement, and great vigor of design.

BIBLIOGRAPHY: E. Carmoly, in *Arch. Isr.* 1862, p. 696.

S. A. R.

DIAS (DIAZ), MOSES B. ISAAC: Author, publisher, and bookseller of Amsterdam. In 1695 he published Joseph Franco Serrano's Spanish translation of the Pentateuch, and, between that date and 1715, a number of Hebrew books. He is the author of "Meditaciones Sobre la Historia Sagrada del Genesis, con Ponderaciones Fundadas en las Explicaciones, y Comentos Diferentes de los Antiguos y Modernos Expositores" (Amsterdam, 1697), dedicated to Samuel Cohen Naṣi. A second and enlarged edition, dedicated to the Cavallero Selomo de Medina, appeared at Amsterdam in 1705.

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L. G. M. K.

DIASPORA:* The Jews in their dispersion through the Greco-Roman world. In the present article the Jewish race is considered in its relations to the Hellenic and the Roman peoples. The geographical distribution of the race; the civil government to which it was subjected; its juridical system; the social and economic condition of its communities; the success of its propagandistic efforts, which prepared the way for Christianity; and, finally, the first effect upon its legal situation of the triumph of the new religion—these are the points to be summarily dealt with.

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The Diaspora.

I. The first and most remarkable phenomenon presented by Judaism during the Greco-Roman period is its dispersion along the shores of the Mediterranean. This dispersion was due to numerous causes, and those in part obscure; but one of the most important must be sought in the many vicissitudes, crowned by a final catastrophe, which Judaism encountered in the country of its origin.

After the overthrow in 588 B.C. of the kingdom of Judah by the Chaldeans, and the deportation of a considerable portion of its inhabitants to the valley of the Euphrates, the Jews had two principal rallying-points; viz., Babylonia and Palestine. But though a majority of the Jewish race—especially the wealthy families—were to be found in Babylonia, the existence it led there, under the successive rules of the Achæmenidæ, the Seleucids, the Parthians, and the Neo-Persians, or Sassanians, was obscure and devoid of political influence. The poorest but most fervent element among the exiles returned to Palestine during the reigns of the first Achæmenidæ. There, with the reconstructed Temple at Jerusalem as its center, it organized itself into a community, animated by a remarkable religious ardor and a tenacious attachment to the Bible, which thenceforth constituted the palladium of its nationality, and it enjoyed, under the direction of its high priests, a tolerably broad autonomy.

The Maccabees.

No sooner had this little nucleus increased in numbers with the accession of recruits from various quarters, than it awoke to a consciousness of itself, and strove for political enfranchisement. A tentative effort in this direction, under Artaxerxes Ochus, led to fresh deportations. In South Syria, however, the rule of the Persians passed first to the Macedonians (332 B.C.), who were succeeded by the Ptolemies in the third century B.C.—a period in which Syria was the theater of incessant wars—and finally, in the second century, by the Seleucids. The Ptolemies treated the sentiments and customs of the Jews with the same delicacy and consideration that they showed toward those of their other subjects. Thanks to their tolerance, the Hellenic civilization took root in Judea, and made there considerable advances. The Seleucids, on the contrary, under Antiochus Epiphanes, wished to force prematurely upon the Jews a transformation which could be achieved only in the course of centuries. Their ill-advised policy gave rise to violent reactions, both religious and political, culminating in the revolt of the Maccabees (167 B.C.).

After numerous vicissitudes, and especially owing to internal dissensions in the Seleucid dynasty, on the one hand, and to the interested support of the Romans, on the other, the cause of Jewish independence finally triumphed. Under the Hasmonean princes, who were at first high priests and then kings, the Jewish state displayed even a certain luster, and annexed several territories. Soon, however, discord in the royal family, and the growing disaffection of the pious, the soul of the nation, toward rulers who no longer evinced any appreciation of the real aspirations of their subjects, made the Jewish nation an easy prey to the ambition of the Romans, the successors of the Seleucids. In 63 B.C. Pompey invaded Jerusalem, and Gabinius subjected the Jewish people to tribute.

Many years, however, passed before Judea became definitely incorporated into the Roman empire. In Judea the Romans pursued the same vacillating and changeful policy as throughout the Orient. First they granted the Jews an ethnarch; then a king—a foreigner, it is true—the Idumean Herod, under whose rule the Jewish state attained its greatest material prosperity. After the death of Herod (4 B.C.), the dissolution of his dynasty, and the deposition of his son Archelaus (6 C.E.), Judea proper became a mere department of the province of Syria, governed by a special procurator residing in Cæsarea.

Vicissitudes of Roman Rule.

During this period the Jewish community possessed special privileges, both religious and juridical: in short, it constituted, as under the Achæmenidæ and the Lagides, a hierocracy under the protection of a foreign master. This régime, interrupted for several years (41-44) by the restoration of the Herodian dynasty in favor of Herod Agrippa, could be upheld only by dint of tact and precaution. The agents of Rome, like the Seleucids before them, were unable to satisfy a people at once so impressionable and turbulent. Repeated blunders brought about the formidable insurrection of 66-70, terminating in the capture of Jerusalem and the destruction of the Temple, the center of the national and religious life of the Jews throughout the world.

After this catastrophe, Judea formed a separate Roman province, governed by a legate, at first "pro prætore," and later, "pro consule," who was also the commander of the army of occupation. The complete destruction of the Holy City, and the settlement of several Grecian and Roman colonies in Judea, indicated the express intention of the Roman government to prevent the political regeneration of the Jewish nation. Nevertheless, forty years later the Jews put forth efforts to recover their former freedom. With Palestine exhausted, they strove, in the first place, to establish upon the ruins of Hellenism actual commonwealths in Cyrene, Cyprus, Egypt, and Mesopotamia. These efforts, resolute but unwise, were suppressed by Trajan (115-117); and under Hadrian the same fate befell the last and glorious attempt of the Jews of Palestine to regain their independence (133-135). From this time on, in spite of unimportant movements under Antoninus, Marcus Aurelius, and Severus, the Jews of Palestine, reduced in numbers, destitute, and crushed, lost their preponderance in the Jewish world. The Jews no longer had reason to cling to a soil where the recollection of their past grandeur only helped to render more bitter the spectacle of their present humiliation, where their metropolis had become, under the name "Ælia Capitolina," a Roman colony, a city entirely pagan, to enter which was forbidden the Jews, under pain of death.

Dispersion.

II. The vicissitudes just described exerted a decisive influence upon the dispersion of the Jewish people throughout the world. Successive revolutions in Cœle-Syria had caused, century after century, the emigration of Jews in great numbers, who, having combined with one of the competitors, chose to follow him in his retreat rather than to expose themselves to the vengeance of the conqueror. Thus, as far back as Jeremiah, a small diaspora was formed in Egypt (Jer. xxiv. 8, xxvi. 22, xlii.-xliv.). When Ptolemy I. evacuated Syria many of the Jews voluntarily followed him to his kingdom (Hecatæus, of Abdera, 14, cited by Josephus, "Contra Ap." i. 22; *idem*, "Ant." xii. 1). A similar thing occurred in 198 (Jerome, "Ad Dan.," xi. 708); and under Ptolemy VI. Philometor, the son of the high priest Onias, disappointed in his expectations, betook himself with a considerable number of followers to Egypt, and there set up a rival temple to that of Jerusalem ("Ant." xiii. 3). On the other hand, during the wars of the third and second centuries B.C., thousands of Jews were made captives and reduced to slavery, passing from owner to owner and from land to land until their enfranchisement. This enfranchisement indeed usually occurred very soon, it being precipitated by the fact that, through their unswerving attachment to their customs, they proved inefficient servants. Besides, owing to the close solidarity which is one of the lasting traits of the Jewish race, they had no difficulty in finding coreligionists who were willing to pay the amount of their ransom. The inscriptions of Delphi have preserved an instance of these enfranchisements of Jewish slaves by payment of money (Collitz, "Griech. Dialekt-inschr." ii. 2029; the amount paid was 4 minas, or about $80). The celebrated rhetorician Cecilius of Calacte was originally a Jewish slave (Suidas, *s.v.*); he was confounded by Plutarch with the questor of Verres, Cecilius Niger, who was perhaps his patron.

The Jews thus freed, instead of returning to Palestine, usually remained in the land of their former slavery, and there, in conjunction with their brethren in faith, established communities. According to the formal testimony of Philo ("Legatio ad Caium," § 23), the Jewish community in Rome owed its origin to released prisoners of war. The political importance which it had already acquired in the proceedings against Flaccus (59 B.C.) shows that it did not consist merely of a few captives brought by Pompey (63 B.C.), but rather of prisoners made in earlier wars—in Asia Minor, for instance. The great Jewish insurrections under Vespasian, Trajan, and Hadrian, terminating, as they did, so disastrously, threw upon the market myriads of Jewish captives. Transported to the West, they became the nuclei of communities in Italy, Spain, Gaul, etc. Among these captives was the historian of the Jewish people, Flavius Josephus. Under Domitian the Jewish slaves in Rome were sold at very low prices. Even the poet Martial, whose purse was never well filled, possessed one ("Epig." vii. 35; the interpretation, however, is uncertain). The names of many Jews found in the tumulary inscriptions in Rome betray their servile origin. To these sales of prisoners of war must be added, as further sources of the Diaspora, the deportations, more or less voluntary, effected by the various governments, either to chastise the rebels or to populate the uninhabited parts of their territories. Not to mention the great Babylonian exile, and the transportation of Jews to Hyrcania by Ochus (Syncellus, i. 486; Orosius, iii. 7), Ptolemy I., according to tradition, took with him to Egypt 30,000 (?) Jews, in order to garrison the frontiers (Pseudo-Aristæus, ed. Schmidt, p. 255; "Ant." xii. 1). The same king compelled Jews to settle in Cyrenaica ("Contra Ap." ii. 4). Antiochus the Great, it is said, transferred to the sparsely populated districts of Phrygia and Lydia 2,000 Jewish families drawn from Mesopotamia ("Ant." xii. 3, § 4). Tiberius sent 4,000 Jews of Rome to wage a war in Sardinia (Tacitus, "Annales," ii. 85), many of whom perished, while the survivors must have formed the nucleus of a Jewish community in that country. Many rulers, without resorting to violent measures, made successful efforts to attract Jewish colonists to the newly founded cities by conceding to them important privileges. Such was the policy, if not of Alexander, at any rate of Seleucus Nicator, Ptolemy Philadelphus, the successors of Antiochus Epiphanes (in Antioch), etc.

Deportations.

Fecundity of the Jews.

Nor must it be forgotten that the Jews were a prolific race. Their law made it their duty to rear all their children. Judea, a land by no means fertile, must quickly have become overpopulated. The need thus arose of spreading to the adjacent districts (Galilee, Peræa), which soon became Judaized; then to the neighboring countries (Egypt, Syria); and, finally, to places beyond the sea, and this upon the slightest hope of meeting there with coreligionists. This phenomenon is not a characteristic of the Jews alone; it is seen in the colonies of Egyptians, Syrians, and Phenicians in Greece, in Rome, and in the important commercial centers of Italy; and they, like the Jews, spread their national cults. But the Jew emigrates more readily, since his creed is linked to a book, not to a place.

Besides, owing to the barrier which their deeply rooted religious observances formed around them, the Jews never became absorbed in the surrounding populations. On the contrary, an active religious propaganda, to be treated more fully later on, caused each small group of Jewish families to become the center around which numerous proselytes of other races clustered. Many of these adherents afterward fully embraced the Jewish faith. It may be said that if proselytism was not the conscious design of the Diaspora, it at all events powerfully contributed toward its consolidation and expansion.

Thus, as early as the middle of the second century B.C. the Jewish author of the third book of the Oracula Sibyllina, addressing the "chosen people," says: "Every land is full of thee and every sea" (Sibyllines, iii. 271; compare I Macc. 15); and if these words contained some exaggeration, the prophecy became true in the subsequent century. The most diverse witnesses, such as Strabo, Philo, Seneca, the author of the Acts of the Apostles, and Josephus, all bear testimony to the fact that the Jewish race was disseminated over the whole civilized world (Strabo, frag. 6, cited by Josephus, "Ant." xiv. 7, § 2; Philo, "In Flaccum," 7; Seneca, frag. 41-43, in Augustine, "Civ. Dei," vi. 10; Acts ii. 9-11; Josephus, "B. J." ii. 16, § 4; vii. 3, § 3). King Agrippa, in a letter to Caligula, enumerates among the provinces of the Jewish Diaspora almost all the Hellenized and non-Hellenized countries of the Orient (Philo, "Legatio ad Caium," § 36); and this enumeration is far from being complete, as Italy and Cyrene are not included. The epigraphic discoveries from year to year augment the number of known Jewish communities.

The following table, which is doubtless incomplete, attempts to summarize modern knowledge concerning the geography of the Diaspora, according to the literary texts and the inscriptions:

ASIA.

Palestine: Ascalon, etc. *Arabia*: Yemen, Island Iotaba (Procopius, "Pers." i. 19). *Phenicia*: Aradus, Berytus (Le Bas-Waddington, No. 1854C). *Cœle-Syria*: Damascus (Josephus, "B. J." ii. 20, § 2; vii. 8, § 7). *Syria*: Antioch ("B. J." vii. 3, §§ 3 *et seq.*), Palmyra ("C. I. G." No. 4486; Le Bas-Waddington, Nos. 2619 *et seq.*), Tafas ("Bull. Corr. Hell." 1897, p. 47). *Mesopotamia*: Nisibis ("Ant." xviii. 9, § 1), Callinicum (Ambrosius, "Ep." xl.). *Babylonia*: Sura, Pumbedita, Nehardea ("Ant." xviii. 9, § 1), Seleucia (*ib.* xviii. 9, § 9), Ctesiphon (*ib.*). *Elam* (*Susiana*) (Acts ii. 9-11). *Parthia*. *Hyrcania* (Syncellus, i. 486; Orosius, iii. 7). *Media*. *Armenia* (Faustus of Byzantium, ed. Langlois, iv. 55).

ASIA MINOR.

Pontus (Philo, "Legatio ad Caium," § 36; Acts ii. 9-11, xviii. 2). *Bithynia* (ib.). *Mysia*: Adramyttium (Cicero, "Pro Flacco," 28), Pergamos (*ib.*; "Ant." xiv. 10, § 22), Parium (?) (*ib.* xiv. 10, § 8; read Παριανοί, not Πάριοι). *Ionia*: Smyrna ("C. I. G." No. 9897; "Vita Polycarpi," 12 *et seq.*; "Rev. Etudes Juives," vii. 161), Ephesus ("Ant." xiv. 10, §§ 25 *et seq.*; Acts xviii. 19 *et seq.*), Phocæa ("Bull. Corr. Hell." x. 327 = "Rev. Etudes Juives," xii. 236), Miletus ("Ant." xiv. 10, § 21), Samos (I Macc. xv.). *Lydia*: Sardes ("Ant." xiv. 10, §§ 17 *et seq.*), Thyatira ("C. I. G." No. 3509 [doubtful]; Acts xvi. 14; compare Schürer, "Abhandlungen . . . Weizsäcker," pp. 39 *et seq.*), Tralles ("Ant." xiv. 10, § 21), Hypæpa ("Rev. Etudes Juives," x. 74), Magnesia of Sipylus (*ib.* 76), Nysa ("Ath. Mitth." xxii. 484). *Caria*: Iasus (Le Bas-Waddington, No. 294), Halicarnassus ("Ant." xiv. 10, § 23), Cos (I Macc. xv.; "Ant." xiv. 7, § 2; 10, § 5), Myndos (I Macc. xv.; inscription in "Rev. Etudes Juives," xlii. 1), Cnidus (*ib.*), Rhodes (*ib.*). *Phrygia*: Apamea ("Pro

Flacco," 28; Ramsay, "Cities," i. 538, No. 399a: coins symbolizing the Ark of Noah), Laodicea ("Pro Flacc." 28; "Ant." xiv. 10, § 20), Acmonia (Ramsay, "Cities," i. 649 *et seq.*), Hierapolis (Ramsay, *ib.* i. 545, Nos. 411, 118, 28 [?]), Eumeneia (Ramsay, *ib.* i., No. 232, p. 386 [doubtful]). *Lycia*: Limyra ("Reisen in Lykien," ii. 66), Tlos ("Eranos Vindob." 99), Phaselis (I Macc. xv. 23), Corcyus ("Rev. Etudes Juives," x. 75). *Pisidia*: Antioch (Acts xiii. 14). *Pamphylia*: Side (I Macc. xv. 23). *Galatia*: Germa ("Bull. Corr. Hell." vii. 24 = "Rev. Etudes Juives," x. 77). *Lycaonia*: Iconium (Acts xiv. 1), Lystra (*ib.* xvi. 1). *Cappadocia*: Mazaca (Cæsarea). *Cilicia*: Tarsus, Elaioussa (?) ("Jour. Hell. Stud." xii. 234 [College of Σάββατισταί ?]). *Cyprus*: Salamis (Acts xiii. 5), Paphos (*ib.* verse 6).

EUROPE.

Cimmerian Bosporus: Panticapeum (Latyschew, "Inscr. Euxini," Nos. 52, 53), Gorgippia (*ib.* Nos. 400, 401; a combination of pagan and Jewish formulas), Tanais (*ib.* Nos. 449, 450, 452, 456 *et seq.*; fraternities of ἀδελφοὶ σειβόμενοι θεὸν ὕψιστον). *Scythia*: Olbia (Stephani, in "Bull. Acad. Petersb." 1860, i. 246; "C. I. G." No. 2079?). *Thrace*: Constantinople ("Rev. Etudes Juives," xxvi. 167 *et seq.*), Philippi (Acts xvi. 13). *Macedonia*: Thessalonica (Acts xvii. 2; "Rev. Etudes Juives," x. 78), Berœa (Acts xvii. 10). *Continental Greece*: Thessalia (Philo, "Legatio ad Caium," § 36; Acts xviii. 1 *et seq.*), Etolia (*ib.*), Bœotia (*ib.*), Athens (Acts xvii. 17; "C. I. A." iii. 2, Nos. 3545–3547), Corinth (Philo, *l.c.* § 36; Acts xviii. 1), Argos (*ib.*), Laconia ("Inscr. Brit. Mus." No. 149 = "Rev. Etudes Juives," x. 77), Mantinea ("Bull. Corr. Hell." 1896, p. 159, No. 27 = "Rev. Etudes Juives," xxiv. 148), Patras ("C. I. G." No. 9896). *Archipelago*: Eubœa (Philo, *l.c.* § 36; Acts xviii. 1), Ægina ("C. I. G." No. 9894), Syros (De Rossi, in "Bull. Crist." 1876, p. 116), Melos ("Ant." xvii. 12, § 1), Delos (*ib.* xiv. 10, § 14). *Crete*: Gortyna (I Macc. xv. 23). *Sicily*: Syracuse ("C. I. G." No. 9895), Messina (Gregory the Great, "Letters"), Agrigentum (*ib.*), Panormus (*ib.*). *Italy* (*South*): Apulia and Calabria ("Cod. Theod." xii. 1, 157), Venusia ("C. I. L." ix. 6195 *et seq.*, and Ascoli's monograph), Tarentum ("C. I. L." ix. 6400–6402), Fundi (*ib.* x. 6299), Capua (*ib.* 3905), Naples (*ib.* 1971). *Italy* (*Central*): Rome, Terracina (Gregory the Great, *l.c.*), Faleria (Rutilius Namatianus, v. 377 *et seq.*). *Italy* (*North, and Istria*): Ravenna (Anon. "Val." 81.), Bologna (Ambrose, "Exh. Virgin." 1), Milan (Cassiodorus, "Var." v. 37; "Rev. Archéologique," 1860, p. 348), Brescia ("C. I. L." v. 1, 4411), Genoa (Cassiodorus, *l.c.* ii. 27), Aquilea (Garrucci, "Cim. Randanini," p. 62), Pola ("C. I. L." v. 1, 88; a "metuens"). *Pannonia* ("C. I. L." iii. 1, 3688; "Eph. Epigr." ii., No. 593). *Gaul* (first mentioned in "Vita Hilarii" [d. 366]; Sidonius Apollinaris, iii. 4). *Germany*: Colonia Agrippina ("Cod. Theod." xvi. 8, 4). *Spain* ("Concil. Ilib. Can." 49, 50, 78): Adra ("C. I. L." ii. 1982), Minorca ("Epist. Severiani," in ed. Migne, xx. 730), Tortosa ("Inscr. Trilingual," in Chwolson, "C. I. H." No. 83).

AFRICA.

Egypt: Alexandria, Leontopolis, Athribis ("Bull. Corr. Hell." xiii. 178 = "Rev. Etudes Juives," xvii. 235), Arsinoite Nome ("Rev. Etudes Juives," xxxvii. 220), Oxyrhynchus (*ib.*), Thebaid. *Ethiopia*. *Cyrenaica*: Cyrene, Berenice ("C. I. G." No. 5361), Boreum (Procopius, "De Ædif." vi. 2). *Proconsular Africa* (Zeugitana, Byzacum, Tripolitene [Monceaux, in "Rev. Etudes Juives," xliv. 1 *et seq.*]): Carthage (Tertullian, "Adv. Jud. Init."; P. Delattre, "Gamart ou la Necropole Juive de Carthage"; "C. I. L." viii. 1091 [Addit. p. 929], Supp. 14,097–14,114), Naro (Hammam Lif; "C. I. L." viii., Supp. 12,511), Utica (*ib.* viii. 1205 [Addit. p. 931]), Simittæ (Shemton; "Migne Patrologia," xlvi. 881), Œa (Tripolis; Augustine, "Epist." 71, 3, 5), Locus Judæorum Augusti (Iscina, "Medinat al-Sultan" [Tab. Penting.]). *Numidia*: Hippo Regius (Augustine, "Serm." 196, 4), Cirta ("C. I. L." Nos. 7150, 7155, 7530 [Addit. p. 965], 7710), Henshir Fuara (*ib.* viii., Suppl. 1670; a "metuens," viii. 4321 [Addit. p. 956]). *Mauretania*; Sitifis ("C. I. L." viii. 8423, 8499), Cæsarea ("Acta Marcianæ," 4), Tipasa ("Passio Sanctæ Salsæ," 3), Volubilis (Berger, "Bull. Arch. Com. Trav. Hist." 1892, p. 94), Auzia ("C. I. L." viii., Suppl. 20,760).

There is only scant information of a precise character concerning the numerical significance of these diverse Jewish conglomerations; and this must be used with caution. After Palestine and Babylonia, it was in Syria, according to Josephus, that the Jewish population was densest; particularly in Antioch, and then in Damascus, in which latter place, at the time of the great insurrection, 10,000 (according to another version 18,000) Jews were massacred ("B. J." ii. 20, § 2; vii. 8, § 7). Philo ("In Flaccum," § 6) gives the number of Jewish inhabitants in Egypt as 1,000,000; one-eighth of the population. Alexandria was by far the most important Jewish community, the Jews in Philo's time inhabiting two of the five quarters of the city (*ib.* § 8). To judge by the accounts of wholesale massacres in 115, the number of Jewish residents in Cyrenaica, at Cyprus, and in Mesopotamia must also have been large. In Rome itself, at the commencement of the reign of Augustus, there were over 8,000 Jews: this is the number that escorted the envoys who came to demand the deposition of Archelaus. Finally, if the sums confiscated by the propretor Flaccus in 62 represented actually the tax of a didrachma per head for a single year, the inference may be safely drawn that in Asia Minor the Jewish population numbered 45,000 males, or a total of at least 180,000 persons (Cicero, "Pro Flacco," 28, § 68 [the sums confiscated amounted to more than 120 pounds of gold]).

Comparative Density of Jewish Populations.

III. This diffusion of Judaism throughout the Greco-Roman world could not but call forth vigorous resistance, especially in those parts where the Greek language and Greek civilization prevailed. Speaking broadly, the middle classes in the Greek cities were not favorably disposed toward the Jews. Their religious and racial peculiarities; their undisguised contempt of the Hellenic cults, pageants, and gymnastic displays—in short, of all that constituted the very essence of a Grecian city; perhaps, also, a secret apprehension that they might develop into commercial competitors; and, finally, the efficacy of their religious propagandism—all contributed toward the unpopularity of these newcomers. In certain cities, such as Parium and Tralles, the exercise of the Jewish cult and rites was prohibited by express decrees ("Ant." xiv. 10, § 8 [not "Paros"]). The cities of Ionia were several times on the point of expelling the Jewish inhabitants. At Seleucia in Babylonia, on one occasion, the Greeks together with the Syrians massacred more than 50,000 Jews (*ib.* xviii. 9, § 9). Throughout Syria they were attacked by the Greeks from the beginning of the war of 66; and when the war was terminated Antioch demanded their banishment.

Unfriendly Attitude of Greeks.

The butcheries that almost at the same moment were perpetrated under Trajan in Mesopotamia, Cyprus, and Cyrene, show the high pitch to which the antagonism between the races had risen. In Cyprus especially it was simply a war of extermination; the Jews massacred all the Greek inhabitants of Salamis; and when the uprising was suppressed, residence on the island was forbidden to Jews under pain of death (Dio Cassius, lxviii. 32). Nor were the relations more amicable in Alexandria, although Josephus maintains that they became strained only after the Grecian and Macedonian element of the middle class had been supplanted by the native. At times it was a silent rivalry and a desperate literary combat; at times a redoubtable popular outburst that caused blood to flow in torrents, as in the days of Caligula, Nero, and Trajan. As a result of one of these conflicts, the Roman prefect of Egypt, in conjunction with the leading Alexandrians, decided to shut off the Jews in a ghetto admitting of easy surveillance, "whence they could not burst forth suddenly, and fling themselves upon the illustrious city and make war upon it" (Louvre Papyrus, No. 2376 *bis*, col. vi. 15).

Attitude of the Rulers.

Against this attitude of revengeful intolerance on the part of the Greek middle class, the Jews found effective supporters, first in the Macedonian monarchs, and then in the Romans. It may be said that, without the broad and cosmopolitan views of the diadochi who favored, in the interest of their own power, the mingling and amalgamation of the various races, the Jewish Diaspora could neither have originated nor maintained itself. Apart from a few exceptions (Antiochus Epiphanes, Ptolemy Physcon), the Seleucids and the Lagids pursued a friendly policy toward the Jews, and met with a grateful attachment in return. Thus Seleucus Nicator granted them the privilege of settling in all his new colonies, with the rights of citizens; Ptolemy Soter entrusted them with the charge of the customhouse on the Nile; and Antiochus the Great installed them as planters and tax-gatherers in Lydia and Phrygia, while granting to them the free exercise of their customs ("Ant." xii. 3, § 4 [doubtful]). There is reason to believe that the kings of Pergamos were actuated by similar principles; otherwise it would be hard to account for the rapid growth of the Jewish communities in the cities of Ionia.

Roman Attitude.

At first the Romans showed little disposition to receive the Jews among them. In 139, at the time of their first appearance, they were expelled by the pretor Hispalus, in order to check their proselytizing endeavors (Val. Max. i. 32). Eighty years later, however, Rome possessed a large Jewish colony. Julius Cæsar, who prohibited foreign "collegia" in Rome, made a distinct exception in favor of the Jews, to whom he felt indebted ("Ant." xiv. 10, § 8), and who sincerely lamented his death. Augustus showed them similar good-will. Under Tiberius, in consequence of various scandals that attracted the attention of Sejanus, the Jews in 19 were expelled from Rome ("Ant." xviii. 3, § 5); while a "senatus consultum" ordered them to evacuate Italy if within a stated time they had not abjured their rites (Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," 36); and, under the pretext of military service, 4,000 Jews were deported to the deadly climate of Sardinia. The edict of expulsion, however, was not long enforced; and after the death of Sejanus the Jews reappeared in Rome. Under Caligula these disgraces were wiped out. Claudius used the disorders occasioned by a certain Chrestos as a pretext for interdicting Jewish gatherings in Rome (Dio Cassius, lx. 6). It may indeed be the case that the whole account is inaccurate, and that a simple police measure is here represented as an edict of expulsion (Acts xviii. 2; Suetonius, "Claudius," 25; Orosius, vii. 6, 15). From that time on, the legal status of the Jews of Rome was never again disturbed, even at the height of the terrible insurrections under Vespasian, Trajan, and Hadrian.

At every period the Roman government kept their anti-Judaism for "home consumption." As far back as 161 B.C. (?) Rome formed an alliance with the Jews of Palestine—the first made by it with Orientals—and by virtue of this alliance, renewed several times and maintained at great cost, it incurred the moral obligation to defend the religious liberty of all the Jewish emigrants wherever it possessed influence. As early as 139 a circular note of the Roman government was issued to the friendly monarchies and republics on behalf of their new allies (I Macc. xxv. 16–24).

With the inheritance of Macedonia and Pergamos from the Seleucids and the Lagids, the duty devolved upon Rome of protecting the Jews, scattered in the various Greek cities now passing under its domination, against the malevolence of their inhabitants. It was, in particular, after Julius Cæsar that Rome took this duty to heart. Though undoubtedly the services which John Hyrcanus and Antipater rendered to the dictator during his campaign had something to do with his friendly attitude toward the Jews, still the latter was largely the result of his broad and humanitarian views rising above all distinctions of race and religion.

Influence of Cæsar.

His successors were actuated by similar sentiments; and as soon as an organized Jewish state came into existence, its rulers, Hyrcan, the Herods, and the Agrippas—personal friends of the triumvirate and of the successive emperors—were enabled to intercede successfully on behalf of their persecuted coreligionists. Thus it was that, upon the "invitation" of the Roman governors or emperors, several cities of Asia Minor (Laodicea, Miletus, Halicarnassus, Sardes, and Ephesus) issued decrees in behalf of the Jews, which Josephus has preserved ("Ant." xiv. 10); and thus, too, it was that Alexandria was compelled to perpetuate their rights by means of a bronze stele (Josephus, "Contra Ap." ii. 4; "Ant." xiv. 10, § 1). When, under Augustus, the cities of Ionia wished to expel the Jews on account of their refusal to abandon their rites, Agrippa, chosen as arbiter, gave a decision in favor of the latter ("Ant." xii. 3, § 2; xvi. 2, §§ 3–5).

Tiberius himself issued a circular letter to the local authorities (Philo, *l.c.* § 24); and, after the momentary crisis provoked by the monomania of Caligula, Claudius, immediately upon his accession, vouchsafed to the Jews a writ of tolerance covering the whole empire, which thenceforth constituted the unassailable charter of their privileges. It had only one condition attached to it; namely, that they should content themselves with exercising their own rites without showing contempt for those of others ("Ant." xix. 5, §§ 2–3). Even after the great insurrection of 66–70 the imperial government persevered in its policy of toleration, and turned a deaf ear to the supplications of the Greeks in Alexandria and Antioch, who demanded the expulsion of the Jews, or, at least, the abolition of their privileges. These were, on the contrary, formally confirmed by Alexander Severus ("Vita," xxii.). Altogether, Judaism, during the entire duration of the Roman empire, remained a recognized religion ("religio licita"); and, what is more, as will shortly be seen, a religion exceptionally privileged.

IV. These privileges were as follows:

Right of Residence.

1. From localities where they were legally established, the Jews could not be expelled except by means of a formal decision issued by the supreme authority (king or emperor)—a procedure followed under Tiberius with regard to Rome, under Trajan with regard to Cyprus, and under Hadrian with regard to Ælia. Occasionally at the time of their establishment in a city the Jews had special quarters assigned to them: thus, in Alexandria, the quarter called the "Delta," situated near the royal palace ("B. J." ii. 18, § 7; "Ant." xiv. 7, § 2; in Sardis, *ib.* 10, § 24): and, in Rome, the quarter "Trastevere." It does not appear, however, that their confinement to special quarters was strictly enforced; and there is evidence that in Alexandria—at all events up to the reign of Hadrian—they moved about freely.

Synagogues.

2. In the quarters inhabited by them the Jews possessed the privilege of erecting association halls for purposes of common worship and for the reading of the Law. These halls were, in fact, their synagogues, also termed *προσευχαί* and *σαββατεία* (the word *ἀνδρών* seems to denote a sort of synagogue reserved exclusively for the males: "Ant." xvi. 16, § 4), for the principal day of meeting was the Sabbath. The pagans, under certain conditions, could obtain admission to those halls (Acts xiii. 44; "Ant." xix. 6, § 3). The synagogues served also for purposes of manumission, or enfranchisement of slaves (Latyschew, ii., No. 52); and it is this fact that gave birth to the "manumissio in ecclesia" ("Cod. Theod." iv. 7). Each Jewish community of any importance whatever had its synagogue: some, as Damascus, Salamis in Cyprus, and Alexandria, had several. The synagogue in Antioch eclipsed all others by its magnificence ("B. J." vii. 3, § 3). Rome appears to have had as many synagogues as Jewish communities (viz., eight), all of which—at least up to the third century—were located outside of the "pomœrium." At times the authorities themselves designated the plot on which the synagogue was to be erected, in which cases the ground was doubtless given gratuitously (in Sardis, for instance, "Ant." x. 10, § 24). In maritime cities the custom seems to have been to build the synagogues near the sea (as in Halicarnassus, *ib.* § 23: *τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάττῃ κατὰ τὸ πάτριον ἔθος*).

Certain synagogues are said to have had the right of sanctuary, like that which has been recently discovered in Lower Egypt. In this case the right granted by one of the Ptolemies (Euergetes, I. or II.) had been ratified by Zenobia ("C. I. L." iii., Suppl., 6583; compare Derenbourg in "Jour. Asiatique," 1869, p. 373; "Eph. Epig." iv. 26, No. 33). The synagogues were places of assembly and of prayer (as well as libraries; Jerome, "Epistolæ," 36), but not of sacrifice, as is erroneously stated in the decree of the Sardians. With the exception of Jerusalem, the sacrificial cult obtained only in the temple of Leontopolis in Lower Egypt, founded under Ptolemy Philometor (about 160 B.C.), and destroyed in 73 C.E. The cult there was conducted by priests who had emigrated from Palestine, and was always looked upon with suspicion by the orthodox.

Cemeteries.

Besides their synagogues, the ruins of some of which still exist, notably that of Hammam Lif, Tunis ("Rev. Et. Juives," xiii. 48), with its beautiful mosaic (see, also, the curious inscription of Phocæa [*ib.* xii. 237], and Renan, "Mission de Phénicie," p. 761), the Jews had special cemeteries, built in the same style as the Christian catacombs. The best known are those of Venusia in Apulia, of Gamart near Carthage, and the five cemeteries in Rome: three in the vicinity of the Via Appia (Vigna Randanini, discovered in 1859, inscriptions published in 1862 by Garrucci; Vigna Cimarra, discovered in 1867, inscriptions published by Rossi and Berliner; Vigna Pignatelli, discovered in 1855 by N. Müller, "Römische Mittheilungen," i. 49 *et seq.*); one in the Via Labicana for the Suburan quarter (discovered in 1883, inscriptions published in 1887 by Marucchi); and one, the earliest discovered (by Bossio in 1602), but lost to sight again a century ago, outside the Porta Portuensis, for the Jews of Trastevere. To these must be added the cemetery in Portus. The Jewish graves are of extreme simplicity, and contain nothing but lamps and a few vases of gilded glass. Some more elaborate sepulchers ("cubicula") are decorated with paintings, from which the figures of animals are not always excluded (cemetery of the Vigna Randanini, cemetery of Carthage). There are also some sculptured sarcophagi. The epitaphs, usually in faulty Greek, are accompanied by characteristic symbols; *e.g.*, chandelier with seven arms, palm and citron, oil-vases, trumpet ("shofar"), etc.

Both the synagogues and the cemeteries were placed under the protection of the laws. The synagogues, after the prevalence of Christianity, were frequently in danger from incendiaries, and energetic penal measures were needed to preserve them. An edict of Augustus places a theft of the sacred books of the Jews in the class of sacrilegious offenses. As for the graves, the Jews, in certain countries, borrowed from the pagans an efficacious device to protect them: an inscription apprised the violator that a heavy fine would be imposed upon him, to be paid altogether or in part either to the municipal or to the imperial treasury.

The Jewish Cult.

3. The cult, besides the daily meetings in the synagogue, embraced the celebration of the Sabbath and the other festal days, some of which latter were attended by banquets; the observance of the dietary laws and the laws of chastity; the rite of circumcision—in short, all that constituted "the customs of the fathers." The free exercise of these customs was legally assured to the Jews. In Halicarnassus, a decree, while recognizing the community, fixed a fine for any attempt, private or municipal, to obstruct the course of the law ("Ant." xiv. 10, § 23). For a deed of this character in Rome, the future pope, Calixtus, was condemned by the prefect of the city to forced labor in the Sardinian mines (Hippolytus, "Philosophumena," ix. 12). The observance of only one custom, circumcision, was for a

short time prohibited by Hadrian; and this prohibition was one of the causes of the revolt in 132 (Spartian, "Hadrian," 14). To the period of this interdiction the Smyrniot inscription, "C. I. G." No. 3148, may be assigned, where the Jews participating in a subscription term themselves (l. 30) *οἱ ποτὲ 'Ιουδαῖοι.* Later the interdiction was confined to the circumcision of non-Jews—a measure that was the outcome of another order of ideas. To the guaranties surrounding the religious liberty of the Jews may be added exemption from the worship of the emperors—which exemption was seriously menaced only under Caligula—and certain special decisions destined to reconcile their interest with their "superstition." Thus, Augustus decided that, in case the distributions of grain and money in which the Jews participated should fall on a Sabbath, their shares should be distributed among them on the following day (Philo, *l.c.* § 23). Likewise, in cities where the inhabitants were entitled to rations of oil—Antioch, for instance—the Jews received money instead, as the use of pagan oil was unlawful to them ("Ant." xii. 3, § 1).

4. Every Jewish community was authorized, at least tacitly, to form for itself an autonomous organization, administrative, financial, and judicial. From this, however, it must not be hastily concluded, as has sometimes been done, that in Greek countries the Jewish agglomerations were on the same level with the pagan religious associations (*θίασοι, ἔρανοι*), which enjoyed important juridical privileges. These privileges resembled those possessed in certain commercial centers by corporations of Oriental merchants—Egyptians, Sidonians, Tyrians, and Syrians—grouped around a national cult; but there was a great difference between this cult, associated closely with those in Greece and Rome, and the exclusive cult of the God of Israel. No official document furnishes the slightest ground for the assumption that, in Greek territories, the Jewish communities were classed with the thiasi. At the best this designation might be extended to those fraternities devoted to the cult of the Θεὸς ὕψιστος, in the Cimmerian Bosporus (notably in Tanais) and elsewhere—fraternities some of which seem to have been disguised synagogues, and some pagan "sodalicia" more or less impregnated with Jewish elements (Schürer, "Die Juden im Bosporischen Reiche," in "Sitzungsber. Akad." xiii., Berlin, 1897; compare Cumont, "Hypsistos," in "Rev. de l'Instruction Publique en Belgique," 1897, Supplement).

These thiasi were the predecessors of the Judæo-pagan sect of the Hypsistarians, who were spread over Cappadocia in the fourth century (Greg. Naz. "Or." xviii. 5). But in many localities, even outside of Syria, Θεὸς ὕψιστος did not mean YHWH; the name designated rather Helios or the Phrygian Sabazios, whom the Romans for a long time confounded with the God of the Jews (Valerius Maximus, i. 3, 2; Lydus, "De Mens." iv. 38). The status of the recognized Jewish colonies in Greek countries was comparable rather to that of groups of Roman citizens in Greek cities, in that they formed a small state within the state, and had their own constitution, laws, assemblies, and special magistrates, while enjoying the protection of the general laws. In this way the community in Alexandria is designated *πολιτεία αὐτοτελής*, while the Jews of Berenice (Cyrenaica) called themselves a *πολίτευμα*. Only one text, of Roman origin, seems to refer to the Jewish communities as "thiasi"; but here the word stands for the Latin "collegia" ("Ant." xiv. 10, § 8). Even so, they were but imperfect collegia, enjoying neither a corporate personality nor, in consequence, the privilege of possessing capital or real estate. A rescript of Caracalla declared void a legacy bequeathed to the "universitas" of the Jews of Antioch ("Cod. Just." i. 9, 1; compare i. 20, "Dig." xxxiv. 5).

The internal organization of these little Jewish colonies was modeled upon that of the Greek communes, and it remained faithful to the type, at least in appearance, even after the catastrophe of 70 C.E. had destroyed the national existence of the Jews.

Interior Organization.

The influence of this catastrophe upon the autonomy of the Jewish communities has been exaggerated (Mommsen, in "Historische Zeitschrift," 1890, pp. 424 *et seq.*). It could have been only temporary, like that exerted by the edicts of Hadrian. Almost everywhere existed, side by side with the general assembly of the faithful ones (*σύνοδος, σύλλογος, συναγωγή*), which was often of a periodic character, a council of elders (*γερουσία, γέροντες, πρεσβύτεροι*). At Hypæpa there were *'Ιουδαῖοι νεώτεροι* ("R. E. J.," x. 74). The president of the council of elders was called *γερουσιάρχης, γερουσιάρχων*, in one instance even *ἐπιστάτης τῶν παλαιῶν* (*ib.* xxvi. 168, Constantinople; the meaning is contested). The number of the elders was proportioned to the importance of the community; at Alexandria they numbered at least 38 (Philo, "In Flaccum," § 10).

Synagogue Officers.

At the head of the administration was a single *ἄρχων* (at Antioch, for instance, "B. J." vii. 3, § 3), or an assembly of *ἄρχοντες*; at Berenice these officials numbered nine ("C. I. G." No. 5361). The community of Alexandria had for a long time a single chief, styled the "ethnarch" or "genarch," who united the functions of supreme judge and administrator (Strabo, cited in "Ant." xiv. 7, § 2). Beginning with Augustus, these functions were divided between a gerusia and a committee of archons (Philo, "In Flaccum," §§ 10, 14; compare "Ant." xix. 5, § 2). Only in Rome, and probably as a simple police regulation, the Jewish population was broken up into a number of small communities or synagogues named after their patrons, or their quarters, or the native place of their members, etc. Of such communities eight are known: *Αὐγουστήσιοι, 'Αγριππήσιοι, Βολύμνιοι* (after Volumnius, prefect of Syria under Augustus?), *Καμπήσιοι* (from the Field of Mars), *Σιβουρήσιοι* (Subura), *'Εβραῖοι* (Samaritans? Palestinians?), *'Ελαίας* (Velia? Elea?), *Καρκαρήσιοι*, to which must perhaps be added the synagogue of the Rhodians (inscription in Garrucci, "Diss. Arch." ii. 185, No. 37). Juvenal, in a celebrated passage (iii. 10 *et seq.*), seems to allude to a synagogue situated in the wood of Egeria, outside the gate of Capene. Each of these little communities had its gerusia, its *γερουσιάρχης*, its archons, one or more. The *γερουσία* is not mentioned in the inscriptions, but its existence is implied in that of the *γερουσιάρχης*, who must not be taken as the head of the "assembly of archons." The language of the inscriptions would seem to favor the hypothesis that each community had one archon. At all events, it would hardly be safe to generalize the words of St. Chrysostom ("Hom. in S. Joh. Natal.") on the election of the archons in September and the annual duration of their functions. With reference to the nomination of the archons, the statement of the "Vita Alex. Sev." 45 is perhaps trustworthy; namely, that the names of the candidates were publicly posted, to invite objections. As a rule, the archon was not elected for life, as is shown in the mention of *δὶς ἄρχων* in the funeral inscriptions. This title was sometimes honorary, and extended to the children (*νήπιος ἄρχων, μελλάρχων*). Nevertheless, the *διὰ βίου* seems to have meant an archon for life.

Associated with the archon, chief of the administration, one finds in many communities one or probably several *ἀρχισυνάγωγοι*, chiefs of the synagogue (rabbis?). Sometimes the same person combined the functions of archon and archisynagogue ("C. I. L." x. 1893). The archisynagogue preached on the Sabbath (Justin, "Dial. cum Tryph." cxxxvii.). This title, however, did not always indicate an actual office-holder: in Smyrna and Myndus it was borne by a woman. The *ὑπερέτης* (ḥazzan) was an employee of the synagogue. The designation *γραμματεύς* was that of the official clerk; but occasionally this title, which was the equivalent of the Hebrew "sofer," seems to have been a merely honorary one. Persons versed in the Law were called *διδάσκαλος, νομομαθής, μαθητὴς σοφῶν*, etc. Probably these also were but honorary appellations, like the titles of *προστάτης, πατὴρ λαοῦ*, "pater" and "mater synagogæ" or "pateressa." A certain woman in Rome was "mater" of two synagogues. Another, in Phocæa, obtained the privilege of *προεδρία*, that is, of sitting on the foremost bench ("Bull. Corr. Hell." x. 327; "R. E. J.," xii. 237).

The large number of scattered Jewish communities were unconnected by any hieratic or administrative bond, unless the collecting of the didrachma (to be mentioned later) and the moral protectorate exercised over the Diaspora by the representatives of the Jewish state, as long as that was in existence, be so considered. After the dissolution of the commonwealth and the destruction of the Temple, the moral center of Judaism, the need was felt of a new center, at least for the maintenance of religious solidarity and of uniformity of legal practises. Such a center was the patriarchate of Tiberias, which was established toward the end of the second century, and became hereditary among the descendants of Hillel. Origen, with manifest exaggeration, compares the patriarch to a king ("Ep. ad Afric." 14). It would seem that in the fourth century, besides the patriarch of Palestine, there were in the Diaspora other dignitaries bearing the same title (compare, for example, "Cod. Theod." xvi. 8. 1, 2, where the plural is otherwise inexplicable; in *ib.* xvi. 8, 29, if the text is correct, there is mention of Occidental patriarchs). During the same period there are found religious functionaries designated "hiereis," whose precise functions are not known. In the inscription "C. I. G." No. 9906, the title *ἱερεύς* is equivalent to "kohen": the deceased was an "Aaronide." In a general way the propounders of the Law and the dignitaries of the Jewish cult bore the official appellations of "primates," "maiores," or "proceres."

"Fiscus Judaicus."

5. The Jewish communities possessed the right to levy taxes upon their members (this is the meaning of the word *αὐτοτελής* as applied to the Jewry in Alexandria) to defray the common expenses, especially in connection with the maintenance of the synagogue. Details as to the character of these taxes are wanting; but they seem to a large extent to have served the purpose of supplementing the voluntary contributions, as is attested by numerous inscriptions. The principal levy, dictated by the demands of the community, was that of the didrachma, an annual poll-tax of a Tyrian half-shekel (=2 Greek drachmas), payable by each adult male member, and destined to sustain the treasury of the Temple in Jerusalem. The amounts collected from the several communities were then combined, and, through special confidential envoys, were sent, either in the original coins or in a converted form, to Jerusalem (Philo, "Legatio ad Caium," § 23). This practise, which in time involved a considerable export of gold to Palestine, met with a vigorous opposition on the part of the Greek cities; while the Roman government also at first assumed a hostile attitude toward it. Under the republic the Senate, alarmed at the annual amount of gold sent by the Italian communities, several times prohibited all exportation of this metal, and the propretor Flaccus confiscated the sums collected in Asia Minor for the Temple (Cicero, "Pro Flacco," xxviii.). Later, edicts of Cæsar, confirmed by Augustus, again authorized the practise, both as to Rome and the provinces; and when the cities of Asia Minor and of Cyrene attempted to oppose it, Agrippa intervened in favor of the Jews, while a series of edicts broke the resistance of the Greek cities (14 B.C.; "Ant." xiv. 6, §§ 2–7; Philo, *l.c.* § 40).

After the fall of the Temple (70), the Roman government, instead of simply abolishing a tax which had no further object, decided to impose it for the benefit of the treasury of Jupiter Capitolinus in Rome ("B. J." vii. 6, § 6; Dio Cassius, lxvi. 7). This was the origin of the "fiscus Judaicus," a tax doubly irksome to the Jews; and the collection of which by the procurators *ad hoc* ("procuratores ad capitularia Judæorum"), according to the registers containing the names of those circumcised, was accompanied by the most odious vexations, notably under Domitian (Suetonius, "Domitian," 12). Nerva abolished the abuses and delations (there are still extant bronzes bearing the legend FISCI IVDAICI CALVMNIA SVBLATA), but not the tax itself, which was still collected in the time of Origen ("Epistola ad Afric." 14). There is reason to believe that it was gradually replaced by indefinite exactions, often levied without notice—a system of assessment which was finally abolished by Julian (Julian. Ep. 25; the text is obscure and doubtful). On this occasion, Julian destroyed the fiscal registers in which the names of the Jews were inscribed.

6. The Jewish communities possessed the privilege of settling their own legal affairs: they had

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Autonomy.

their own judges and their own code. This code—which was simply the Mosaic law, sedulously commented on by the Rabbis—was the sole study of the Jews and the Judaizers, to the exclusion of the Roman law—a fact mentioned with indignation by Juvenal ("Sat." xiv. 100 *et seq.*). In Alexandria the Jewish tribunal consisted for a long time of a single supreme judge, the ethnarch (Strabo, in "Ant." xiv. 7, § 2, *διαιτᾷ κρίσεις καὶ συμβολαίων ἐπιμελεῖται*). In Sardis, at the order of the Roman proquestor, the Jews were granted a court of their own (*ib.* xiv. 10, § 17). All these are but special instances of a general fact (Sanh. 32). In civil suits the autonomy of the Jewish courts applied only in cases where both parties were Jews; otherwise, even if the defendant was a Jew, the general local tribunal was alone competent, as is evident from the edict of Augustus restraining any court from ordering Jewish litigants to appear before it on the Sabbath ("Ant." xvi. 6, § 2). In penal cases, at the commencement of the common era, the Jewish magistrates exercised a wide disciplinary jurisdiction, including the right of incarcerating and flogging (Acts ix. 2, xviii. 12-17, xxii. 19, xxvi. 11; II Cor. xi. 24). It does not appear, however, that their jurisdiction extended to offenses against the common law: at any rate they did not have the right to inflict capital punishment.

The judicial autonomy of the Rabbis was kept up even after the admission of the Jews as Roman citizens. It was at this time that the supreme jurisdiction of the patriarch of Tiberias was at its height. Origen affirms that he pronounced death-sentences and had them executed ("Epistola ad Afric." 14); but such decisions, of course, had no legal force; and if they were carried out, it was in secret, like the decisions of the Vehmgericht in the Middle Ages. Origen himself avers that in Judea the criminal jurisdiction had passed into the hands of the Romans ("C. Cels." ed. Spencer, vii. 349). The "Theodosian Code" made of the rabbinical tribunals little more than courts of voluntary arbitration ("Codex. Theod." ii. 1, 10).

Exemption from Military Service.

7. The Hellenistic monarchies had compelled the Jews to perform military service; and this measure was productive of good results. Service in the field, however, was not compatible with a rigorous observance of the dietary laws and the Sabbath rest. On the Sabbath, according to the interpretation of the scholars, the faithful could neither carry arms nor traverse a distance of more than 2,000 ells (1,200 meters). Hence inconveniences frequently arose; as when the army of Antiochus Sidetes, which contained a contingent of Jewish soldiers, had to rest for two days because the festival of Pentecost fell on a Sunday (Nicolaus of Damascus, cited in "Ant." xiii. 8, § 4). Accordingly, the Romans, notwithstanding the effectual assistance which Cæsar obtained from the Jews, exempted them from military service, possibly in consideration of the payment of a pecuniary indemnity. This principle was proclaimed by the Pompeians in the year 49. At the commencement of the civil war, when the consul Lentulus raised two legions of Roman citizens in Asia, the Jews, at their own request, were exempted from the conscription; and instructions to this effect were forwarded to the local authorities ("Ant." xiv. 10, §§ 13 *et seq.*). In 43 Dolabella, proconsul of Asia, decided to the same effect; and his decisions were thereafter looked upon as precedents. The only levy of Jewish soldiers effected under the Roman empire was one under Tiberius, and that had a penal character (Suetonius, "Tiberius," 36).

Dis-abilities.

V. Such, then, in their essential provisions, were the privileges granted to the Jews in the Greco-Roman world—privileges important enough to induce more than one Christian to embrace the Jewish faith in order to shield himself in times of persecution. Nevertheless, the medal had its reverse. If the Jews were privileged "peregrini," they were still "peregrini"; that is to say, they were deprived of all the rights and honors to which a citizen, in the cities of Greece and in the Roman state, was entitled. Furthermore, besides the regular taxes, the Jews were subjected to the payment of special taxes, from which the citizens were exempt. Mention has already been made of the didrachma. Besides this tax, the Jews of Palestine had to pay a very heavy land-tax (Appian, Syr. 50; text obscure and probably corrupted), against which they vainly made complaints to Emperor Niger ("Vita," ch. vii.). Very likely, too, in the Greek cities they were required, as a matter of principle, to pay a tax imposed upon foreign residents, the *μετοίκιον* (a Jew is expressly classed among the *μέτοικοι* in the inscription of Iasus; Le Bas-Waddington, No. 294). All these encumbrances naturally inspired the Jews with the ambition of obtaining the privilege of citizenship, which alone could assure to them equality of treatment. This pretension, however, involved a contradiction: not that people in ancient times doubted that a man could be a citizen of two states at the same time, but because the Jews wished to combine the right of citizenship with the maintenance of their special prerogatives, their fiscal and judicial autonomy, their exemption from military service, etc. Moreover, the corporate life of the city in those days reposed essentially upon the worship of the deities common to all the inhabitants: and to this the Jews manifestly could not consent without surrendering their raison d'être.

In the Greek cities possessing republican institutions—and these were the only places where the right of citizenship had any value—the aspirations of the Jews remained unsuccessful—at any rate up to the time of the Roman conquest. The contrary assertions of Jewish historians have to be received with extreme caution. A typical instance of the kind is the affirmation of the Jews of Ionia, in the days of Augustus, that they had been granted by the diadochi the right of citizenship in the cities which Antiochus Theos (261-246) had enfranchised ("Contra Ap." ii. 4). It is true that the Jews won before Agrippa the case against the municipalities that wished to expel them; but, although they succeeded in having their right of residence and their other liberties recognized, this does not furnish any evidence that they possessed citizen's rights, nor even those of "indigeni" (native-born; "Ant." xii. 3, § 2; xvi. 2, §§ 3-5). The words *οἱ κατοικοῦντες ἐν τῇ πόλει Ἰουδαῖοι* [?] *πολῖται* in the decree issued at

Sardis in the time of Cæsar (*ib.* xiv. 10, § 24), must not be taken to mean that the Jewish residents of Sardis were considered citizens of that place, but only of Judea.

Right of Citizenship.

Likewise in Cyrene the Jews affirmed that they had obtained the "isonomia" of the Ptolemies ("Ant." xvi. 5, § 1); but this vague term must be construed in the sense of "isoteleia"; that is, equality in matters of taxation, which privilege had, in point of fact, been assured to them by Agrippa (*ib.* 6, § 5). The term certainly could not have indicated the right of citizenship in the proper sense. Strabo, in enumerating the four classes of inhabitants of the country, expressly separates the Jews from the citizens ("Ant." xiv. 7, § 2). There is more likelihood in the assertion of Josephus that Seleucus Nicator, in the cities founded by him, Antioch included, had granted to the Jews the rights of citizenship (*πολιτεία*) and social equality (*ἰσοτιμία*) along with the Greeks and the Macedonians ("Ant." xii. 3, § 1; "Contra Ap." ii. 4, § 39). However, as far as Antioch is concerned, this assertion is elsewhere qualified by Josephus himself, to the effect that it was only the successors of Antiochus Epiphanes who permitted to the Jews of Antioch *ἐξ ἴσου τῆς πόλεως τοῖς Ἕλλησι μετέχειν* ("B. J." vii. 3, § 3).

The privileges of the Jews of Antioch were engraved upon bronze steles, which Titus refused to destroy (*ib.* vii. 5, § 2); and the Jews continued to designate themselves as Ἀντιοχεῖς ("Contra Ap." *l.c.*). The question concerning the Ἀντιοχεῖς of Jerusalem under Antiochus Epiphanes (II Macc. iv. 9) is still unsettled. Be this as it may, these privileges do not seem to have included a participation in the government of the city—supposing that Antioch did actually have free institutions. The same assumption applies to the other foundations of Seleucus. So, likewise, in Alexandria, the fact that the Jews, with the express authorization of the Ptolemies, called themselves "Macedonians" and "Alexandrians" ("Contra Ap." ii. 4; "B. J." ii. 18, § 7; "Ant." xix. 5, § 2), does not imply the possession of the right of citizenship (a right which, in a city not having an elective assembly and council, was of little advantage), but simply testifies to the equality of the Jews with the Greeks before the courts, the boards of taxation, etc.—an equality formally confirmed by Cæsar (Josephus, "Contra Ap." *l.c.*; "Ant." xiv. 10, § 1) and then by Claudius ("Ant." xix. 5, § 2).

In short, the Jews in a certain number of Greek cities, particularly in those founded by the king, had been placed upon a footing of perfect equality with the Greeks in matters of taxation, the exercise of civil rights, the participation in the distributions, etc.; without, at the same time, possessing the privilege of full citizenship. Philo, with an affectation easily understood, declares that the Jews consider as their "real fatherland" the country they inhabit ("In Flaccum," 7); and it is possible that the rights of citizenship were accorded to individual Jews—St. Paul, for example, called himself a citizen of Tarsus (Acts xxi. 39 [the text is doubtful])—but no instance is known of a collective grant of this character.

Roman Citizenship.

In default of the right of Greek citizenship, the Jews fell back upon their right of Roman citizenship, which carried with it, even in Greek cities, numerous advantages. Altogether, in Roman cities they fared much better. From the time of Cicero there had been in Rome a compact group of Jewish citizens and electors. These were, no doubt, ancient slaves, enfranchised by one of those solemn ceremonials which conferred upon them the rights of citizenship in its plenitude (Philo, "Legatio ad Caium," § 23; Cicero, "Pro Flacco," 28; the *λιβερτῖνοι* of Jerusalem [Acts vi. 9] belong doubtless to the same category). In the same period there were in Ephesus, Sardis, and throughout Asia Minor, a considerable number of Jews who possessed the rights of Roman citizenship. By what means they obtained it is not known ("Ant." xiv. 10, §§ 13, 14, 16–19). In Tarsus, Paul was both a Roman citizen and a citizen of the town (Acts xvi. 37–39). In Jerusalem, in 66 C.E., there were Jews who were Roman knights ("B. J." ii. 14, § 9). The number of Jews admitted into Rome during the first two centuries of the empire can not be estimated; but it must have been considerable in view of the number of Jewish slaves that passed through Roman hands as the result of the three great insurrections. Still, the Jew who had become a Roman citizen does not appear to have possessed the "jus honorum," unless, indeed, he abjured, like Tiberius Alexander, nephew of Philo, his national customs; and the same thing held good of a Roman who embraced the Jewish faith. The law was not modified in this respect except by the constitution of Severus and Caracalla, which imposed upon the Jews certain contributions in forced labor ("necessitates") of a kind and degree compatible with their creed. From this time on the idea of local citizenship became greatly eclipsed by the wider conception of a Roman nationality—somewhat corresponding to a citizenship of the empire (Ulpian, L. 3, Dig. L. 2, § 3). Not long after this Caracalla's constitution made its appearance, which, for financial reasons, forced Roman citizenship upon all the subjects of the empire (L. 17, Dig. i. 5). By virtue of this constitution, the Jews obtained thereafter without difficulty the "jus honorum," and the exercise of all civil rights, "connubium, commercium, testamenti factio," and even the guardianship of non-Jews (Modestin, L. 15, § 6, Dig. xxvii. 1). Nevertheless, as formerly they had been privileged "peregrini," they were now in certain respects privileged "cives": they had all the rights of citizens, but they exercised only those which did not conflict with their religious liberties. This may be inferred especially from the text already cited, according to which Alexander Severus "confirmed the privileges of the Jews." Among these privileges there was for some time, besides the exemption from military service, relief from service, more burdensome than honorary, to the curia.

Social Condition.

VI. Having thus sketched the legal position of the Jews in the Greek states and in the Roman empire, it remains now to describe their social and economic condition, their occupations, and their relations with the pagans. On all these points save those which relate to Palestine and Babylonia and which do not come within the scope of the present article, information is singularly defective, even as regards the two most important communities, those of Alexandria and Rome.

Occupations.

In nearly every part of the Diaspora the Jews lived clustered together in the cities. They doubtless possessed farms and orchards in the suburbs; but agriculture was no longer, as in Judea, their almost exclusive occupation. In Alexandria they were engaged in commerce and navigation (compare a Jewish horse-dealer, Danooul, mentioned in one of the Grenfell papyri from Fayum), and especially in the mechanical trades (Philo, "In Flaccum," *passim*). At the gatherings in the synagogue it was by their respective handicrafts that the faithful were grouped. In Rome the Jewish population, mostly of slavish origin and living in wretched quarters, followed the humblest callings, which drew upon them the sarcasm of the satiric poets. These overdrawn pictures, however, should not lead to the belief that all the Jews of Italy and Greece were mendicants (Martial, xii. 57; compare Cleomedes, "Theor. Cycl." ii. 1; but the expression "Bohemian Jews" is derived only from a false interpretation of Juvenal, iii. 10 *et seq.*; compare Rönsch, "Neue Jahrbücher," 1881, p. 692, and 1885, p. 552), or fortune-tellers (Juvenal, vi. 542; compare Procopius, "Bell. Goth." i. 9), or venders of matches (Martial, i. 41; interpretation doubtful). The texts and the inscriptions refer to weavers, tent-makers, dealers in purple, butchers (Garrucci, "Cimitero Randanini," No. 44), tavern-keepers (Ambrose, "De Fide," iii. 10, 65), singers, comedians (Josephus, "Vita," § 3; Martial, vii. 82; sarcophagus of Faustina [Munk, in Breslauer's "Jahrbuch für Israeliten," ii. 85]), painters (Garrucci, "Diss. Arch." ii. 154), jewelers ("Rev. Etudes Juives," xiii. 57 [Naron]), physicians (Celsus, "De Medic." v. 19, 22; "C. I. L." ix. 6213 [Venusia]), and even poets (Martial, xi. 94) and men of letters (Cecilius, Josephus), without counting the preachers, lawyers, and theologians (Mattathias ben Heresh, etc.). At the end of the fourth century, in certain provinces of southern Italy, the "ordo" (highest class of citizens) of some cities seems to have been composed entirely, or at least principally, of Jews, a proof of their prosperity ("Cod. Theod." xii. 1, 158). In Egypt under the Ptolemies, from the ranks of the Jews came forth soldiers, farmers of the revenue (not only the famous Tobiad Joseph, but a certain Simon, son of Eleazar, mentioned on an ostrakon of Thebes [Willrich, "Jud. und Griech." p. 151]), civil functionaries (as the alabarchs Alexander and Demetrius), and generals (Onias, Desitheus, Helcias, Ananias). Later, however, Hadrian could or, perhaps, would find among them only "astrologers, soothsayers, and charlatans" ("Vita Saturnini," viii.). The days of glory for Judaism in Alexandria, which produced a Philo and indirectly a Josephus, were past (but compare Hippolytus, "Philosoph." ix. 12). It is worthy of remark that scarcely ever before the Middle Ages are the Jews referred to as money-lenders, bankers, or usurers. These, their imputed callings, seem to have been forced upon them much later by circumstances and as a result of special legislation.

VII. Theoretically the intercourse of the Jews with the pagans was confined to commercial relations merely, and even these were greatly trammeled through the "laws of purity." The Jews lived apart, most frequently in separate quarters, grouped around their synagogues. The pious Jew could neither dine at the table of a pagan nor receive him at his own table. He was not permitted to frequent the theaters, the circuses, the gymnasia, nor even to read a secular book, "unless it be at twilight." Mixed marriages were prohibited under severe penalties. These rules were not, however, always and everywhere observed with the same rigor. Evidence of this fact appears in the Judæo-Alexandrian literature with its strong Hellenic infusion; in some of the professions pursued by the Jews; in the general and almost exclusive employment of Greek by the Jews of the Diaspora, even for religious services. In Rome the tumulary inscriptions are first in Greek—faulty enough, it is true—then in Latin. The Hebrew words are limited to a few hallowed formulas; almost all the proper names are Greek or Latin. But above all it is by the activity of the religious propagandism that the intimate contact and the reciprocal penetration of the two civilizations manifest themselves.

Jewish Propagandism.

The fervor of proselytism was indeed one of the most distinctive traits of Judaism during the Greco-Roman epoch—a trait which it never possessed in the same degree either before or since. This zeal to make converts, which at first sight seems to be incompatible with the pride of the "chosen people" and with the contempt which the orthodox Jew professed for the foreigner, is attested by numerous documents (Esther viii. 17; Judith xiv. 10; Matt. xxiii. 15; Horace, "Sat." i. 4, 142), and, better still, by facts themselves. Various methods were employed to increase the flock of Israel. The most brutal was that of forced conversion—that is to say, circumcision—such as had been imposed by John Hyrcanus on the Idumeans ("Ant." xiii. 9, § 1; "B. J." i. 2, § 6; Ammonius, *s.v.* 'Ιδουμαῖοι), and by Aristobulus upon a portion of the Itureans (Galileans) ("Ant." xiii. 11, § 3). Next was the conversion of slaves owned by Jews as their individual property (Yer. Yeb. viii. 1). But it was especially the moral propaganda, by word, example, and book, which was most productive of success throughout the whole extent of the Diaspora. It must be admitted that Judaism lacked certain of those attractive features which drew the multitude to the cult of Mithras and of the Egyptian deities. Its physical exactions repulsed those wanting in stout courage; its cult, devoid of imagery and sensuous rites, presented only an austere poesy separating its adepts from the world, and cutting them off to some extent from communion with the cultured. But the practical and legal character of its doctrine, furnishing a rule of life for every occasion, could not but appeal to a disorganized society. The purity and simplicity of its theology captivated the high-minded; while the mystery and quaintness of its customs, the welcome Sabbath rest, the privileges enjoyed at the hand of the public authorities, recommended the Jewish faith to those more materialistically inclined. Moreover, it knew how to insinuate itself by a very clever literature, in part pseudepigraphic, in part apologetic, claiming as its allies and forerunners the greatest geniuses of ancient Greece, the poets, the thinkers, and the sibyls. It also called into play the famous oracles (Oracle of Claros, in Macrobius, "Sat." i. 18, 19 *et seq.*), and took on a Grecian aspect, while extenuating or concealing under the mantle of allegory and symbol those dogmas and observances that were shocking to rationalism. In brief, it was a religion essentially supple and elastic under an appearance of rigidity, and one which knew how to be at once authoritative and liberal, idealistic and materialistic, a philosophy for the strong, a superstition for the weak, and a hope of salvation for all.

Grades of Proselytes.

Finally, Judaism possessed the prudence and tact not to exact from its adepts at the outset full and complete adoption of the Jewish Law. The neophyte was at first simply a "friend" to the Jewish customs, observing the least enthralling ones—the Sabbath and the lighting of a fire on the previous evening; certain fast-days; abstention from pork. His sons frequented the synagogues and deserted the temples, studied the Law, and contributed their oboli to the treasury of Jerusalem. By degrees habit accomplished the rest. At last the proselyte took the decisive step: he received the rite of circumcision, took the bath of purity (Arian, "Diss. Epict." ii. 9), and offered, doubtless in money, the sacrifice which signalized his definitive entrance into the bosom of Israel. Occasionally, in order to accentuate his conversion, he even adopted a Hebraic name ("Veturia Paula . . . proselita ann. XVI. nomine Sara," Orell. 2522 ["C. I. L." vi. 29,756]; she was converted at the age of seventy). In the third generation, according to Deut. xxiii. 8, there existed no distinction between the Jew by race and the Jew by adoption, unless the latter belonged to one of the accursed races; before the period now under discussion, however, these had long been extinct. AQUILA, whose Greek translation of the Bible superseded in the synagogues that of the Septuagint, and Bar Giora, chief of the insurgents in Jerusalem, were proselytes or sons of proselytes.

This gradual entrance into the fold of Judaism must have been a frequent occurrence in the first and second centuries. Juvenal refers to it in his famous words: "Quidam sortiti metuentem sabbata patrem. Nil præter nubes et cæli numen adorant," etc. ("Sat." xiv. 96 *et seq.*; compare Persius, v. 179; Tertullian, "Ad Nat." i. 13). The term "metuens" itself is technical, being a translation of the Greek *φοβούμενοι, σεβόμενοι* (*i.e., τὸν θεόν*), by which the Greek texts usually designate the proselytes (Acts xiii. 16, 26, 43; xvii. 4; "Ant." xiv. 7, § 2; compare "Eph. Epigr." iv., No. 838, and Schürer, "Juden im Bosporischen Reiche," p. 20). Efforts have been made to establish a sharp distinction between the *σεβόμενοι* or *φοβούμενοι* and the proselytes proper, the "gerim" of the Hebrew texts (in this sense so early as II Chron. xxx. 25). It would seem more accurate to consider all these terms as synonymous, while admitting various degrees in proselytism. The simple Judaizers (*Ἰουδαΐζοντες*, "B. J." ii. 18, § 2; in Phenicia and in Palestine some autonomous communities of *θεοσεβεῖς* organized themselves [Cyril of Alexandria, in "Patrologiæ," lxviii. 282]; the "cælicolæ" of the fourth century are of the same class), the "improfessi" (Suetonius, "Domit." 12), were naturally more numerous than the newly circumcised inscribed upon the register. The number of female proselytes by far exceeded that of the males, a circumstance which is sufficiently accounted for by the fear of circumcision on the part of the latter.

Extent of Proselytism.

It can not be doubted that Judaism in this way made numerous converts during two or three centuries; but the statements of Josephus, Philo, and even of Seneca, who represent the whole world as rushing toward Jewish observances, must be regarded as fanciful exaggerations ("Contra Ap." ii. 39; Seneca, in "Aug. Civ. Dei," vi. 11; Philo, "De Vita Moysis," § 2 [ed. Mangey, ii. 137]). At the same time, it is an indisputable fact that proselytes were found in large numbers in every country of the Diaspora. The pagan authors, struck by this phenomenon, carefully distinguish the Jews by race from the Jews by adoption (Suetonius, "Tib." 36: "gentis eiusdem vel simila sectantes"; Dio Cassius, xxxvii. 17). In Antioch a large portion of the Greek population Judaized in the time of Josephus ("B. J." vii. 3, § 3); and although they turned Christians in the days of Chrysostom, they had not forgotten the way to the synagogues. The same holds true of certain districts in Spain. In Damascus "almost all the women" observed the Jewish usages (*ib.* i. 20, § 2). Paul met with proselytes in Antioch of Pisidia, in Thyatira, in Thessalonica, and in Athens. The coins of Apamea representing the Ark of Noah, and the numerous associations of *σεβόμενοι θεόν ὕψιστον*, attest the diffusion of Jewish ideas and legends in Asia Minor. These associations (as in Gorgippia) may even represent veritable synagogues under a pagan mask, assumed for prudence' sake. In Rome, where the Jewish propaganda had taken the first step at the time of the embassy of Numenius (139 B.C.), its efforts and successes are indicated by Horace, Persius, and Juvenal.

The enormous growth of the Jewish nation in Egypt, Cyprus, and Cyrene can not be accounted for without supposing an abundant infusion of Gentile blood. Proselytism swayed alike the upper and the lower classes of society. The great number of Jews passing through the state of slavery must, of course, have catechized their comrades rather than their masters. Yet one hears also of distinguished recruits, and even illustrious ones: in the Orient, the chamberlain of Queen Candace (Acts viii. 26), the royal family of Adiabene, and the kings of Emesa (Azizus) and of Cilicia (Polemo), united by marriage with the family of Herod ("Ant." xx. 7, §§ 1,3); in Rome, the patrician Fulvia ("Ant." xviii. 3, § 5), Flavius Clemens and Flavia Domitilla, cousins of Domitian (Dio Cassius, lxvii. 14; the text, read without preconception, leaves no doubt as to their conversion), and a page of Caracalla (Josephus, "Vita," § 1). The empress Poppea herself is termed *θεοσεβής* ("Ant." xx. 8, § 11); and if Heliogabalus was not a Jew, he had at least adopted several Jewish usages, and intended to include Judaism in that strange amal-gam in which he said all the existing cults should be reconciled under the auspices of the deity of Emesa.

The Jewish propaganda in the East did not meet with any other resistance than the attachment of the populations to their national religions. Thus Syllæus, minister of Obodas, king of the Nabatæans, when pressed to become a convert, declared that the Arabians would stone him ("Ant." xvi. 7, § 6). No Greek law can be cited designed to repress Jewish proselytism; but the Roman government showed less indulgence, especially after the great uprisings which laid bare the implacable hatred of the Jews toward their conquerors. While the religious liberty and the national customs of the Jews were scrupulously respected, severe measures were taken to prevent them from securing recruits, whom the Romans, in their patriotism, looked upon as real deserters. Under Domitian the crime of Judaizing, held to be identical with that of impiety or atheism, occasioned numerous forfeitures and condemnations to death or exile (Dio Cassius, lxvii. 14).

Prohibition of Circumcision.

Nerva put an end to these proceedings, which often occasioned scandal (*ib.* lxviii. 1); but though thereafter a partial adoption of Jewish customs was overlooked, a complete conversion continued to be prohibited. A rescript of Antoninus Pius, modifying a too general order of Hadrian, authorized the Jews to circumcise none except their own sons. The circumcision of a non-Jew, even if a slave, was punished with the same penalty as castration (L. ii .pr. Dig. xlviii. 8 [Modestin]); namely, death for the "humiliores," deportation to an island for the "honestiores," and confiscation for all (L. iii. § 5, iv. § 2; Paulus, "Sent." v. 22, § 4). Both the Roman citizen who submitted himself or who submitted his slave to this operation, and the surgeon who performed the operation, were punished: the one with deportation and confiscation; the other with death (Paulus, *ib.* § 3). This relentless legislation was again enforced by Septimius Severus ("Vita," ch. xvii.), and was maintained in full vigor up to the time of Origen ("Contra Cels." ii. 13).

The effect of these laws was far-reaching, but in a direction different from that purposed by their authors. It is true the increase of the Jewish sect was checked; all the more so since in Talmudic circles the tendencies hostile to proselytism gained decidedly the upper hand. The enfeebling of Judaism, however, did not work to the profit of the pagan religions, which no longer had any hold upon the population. The half-proselytes, having no chance of becoming complete Jews, lent a readier ear to the evangelical preaching; and it was among these that Christianity made its first and its most numerous conquests (as early as the time of Paul; Acts xvii. 17).

Popular Views About the Jews.

The manifest success of the Jewish propaganda, and the stringent laws which were necessary to check it, biased the judgments of the ancient writers upon the Jews. To read them one would believe that Judaism had been to nearly all antiquity simply an object of horror and contempt. Its religious particularism, represented as atheism; its social particularism, represented as unsociability (ἀμιξία), and even as a hatred of mankind; its origin, disfigured by absurd legends; its creed and usages, placed in a most malevolent light, often highly mendacious—all this presents a picture in which the ridiculous and the odious vie with each other. At the most, a few philosophic minds showed admiration for the monotheism of Israel, its rejection of idols, and its family virtues (see Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," Paris, 1895, especially the Preface; and Classical Writers and the Jews). On closer examination it becomes clear that this opinion of men of letters, almost unanimously unfavorable, derived its origin mainly from the Alexandrian controversy; and that the Alexandrian pamphleteers themselves were to a large extent under the influence of their Egyptian environment, where the hatred of the Jew had become a secular tradition. The truth is that, if Judaism lived in a continual antagonism to the champions of ultra-Hellenism and those of the old-school Romanism, it met, on the other hand, with wide-spread sympathy on the part of the masses, and of those of the élite who were free from national prejudices. It would have found even more appreciation if it had divested itself of its purely ethnic spirit; had sacrificed the accessary element (the manifold and vexatious usages) to the essential element (the religious and moral instruction); and had consummated at the proper time the transformation from a race to a religion—a transformation which is at once the program of its history and the problem of its destiny.

Relation to Christianity.

VIII. Failing to follow resolutely in this direction, Judaism did not succeed, any more than the religions sprung from Persia, Syria, and Egypt, in gathering up within itself the heritage of pagan classicism. Refusing to be absorbed in the new creed that sprang out of its own loins (the Romans perceived clearly this filiation from the time of Tacitus [in "Sulpicius Severus," ii. 30] up to that of Rutilius Namatianus [i. 389]), Judaism found itself, after the recent triumph of Christianity, in the precarious situation of a minority not yielding to coercion while suspected of a spirit of propagandism. The ancient exclusions based upon national differences were not resuscitated against Judaism. A century after the edict of Caracalla, there could be no question of diverse nationalities in the face of the all-embracing unity of the "orbis Romanus." The Jews were simply considered as a dissident sect, and classed in the same category as the heretics, the "cælicolæ," and even the pagans themselves. Such being the case in a society founded in an increasing degree upon the union of the Catholic Church with the state, Judaism could not fail to be the object of severe restrictions at the hands of the legislators. The progressive course of this severity can be traced through the numerous constitutions issued by the Christian emperors and preserved by the codes of Theodosius and Justinian: from the constitutions of Constantine, which still bear the imprint of a genuine spirit of tolerance and religious neutrality, to the measures, almost Draconian, of the sons and grandsons of Theodosius.

Naturally, account must also be taken of the individual dispositions of the emperors. Thus, against the attitude of the sons of Constantine must be set the humanity of Jovian and of Valentinian, not to mention Julian. The language went through the same process of evolution as the thought: it took on a tone increasingly contemptuous. Soon the very name of Judaism was not pronounced without the accompaniment of the most insulting epithets. The Jews were described as a sect which was baleful, disreputable, sacrilegious, perverse, abominable, whose assemblies were lacking in piety, etc. Only in rare instances was the word "sect" replaced by "nation"—an interesting proof that in the fourth century Judaism was on the point of putting off its national character, which it has only gradually reassumed under the pressure of restrictive legislation.

There is no need to enter into the details of this legislation, many points of which would call for an elaborate critical discussion, and which, moreover, no longer belong strictly to the period sketched in this article. A recapitulation of its principal provisions will suffice, grouped under three heads:

Protection of Judaism.

1. Measures Destined to Protect the Jewish Religion and Its Clergy: Judaism was a recognized religion ("Codex Theodosianus," xvi. 8, 9). Starting from this principle, which was never called into question, the emperors, even the least tolerant, ordered that Judaism be respected, and strove to shield its followers from insults on the part of the fanatics, particularly converts from Judaism, the most intractable of all. Of course, the Jews, in their turn, were required to respect the Christian religion and not to turn it into ridicule, even by indirect reference or by symbol—as, for example, at the Purim festival by burning a picture of Jesus under the name of Haman (*ib.* xvi. 8, 18 [in 408]; compare 21 [in 412]). On this condition the Jews could freely celebrate their festivals and Sabbaths. On these days they could not be made to appear in court; nor, conversely, could they require Christians to do so (Constitutions of the years 400 ["Codex Justinianus," i. 9, 13] and 412 ["Cod. Theod." xvi. 21]; compare "Codex Theodos." viii. 8, 8 and 20). Their assemblies were not to be disturbed (Law of 393, "Cod. Theod." xvi. 8, 9), nor their houses and synagogues pillaged and burned. The frequent renewal of this prohibition (*ib.* xvi. 8, 12 [in 397], 20 [in 412], 21, 25, 26) shows how laxly it was observed. This was the period when the Greeks, fanaticized by the bishop Cyril, drove the Jews out of Alexandria; when the violent actions of the Roman garrisons, under Constantius, provoked an alarming revolt in Palestine; and when Severus, Bishop of Minorca, forcibly converted the Jews of his diocese (418). Valentinian I. and Valens expressly conceded to the synagogues the character of "loca religiosa," and declared them exempt from military billeting (Law of 365, "Cod. Just." i. 9, 4 = "Cod. Theod." xvi. 8, 11).

The complement of these protective measures was the privileged situation accorded to the dignitaries and the employees of the synagogues. Placed on the same level with the members of the Catholic clergy, they were exempted from all burdensome services, from all contributions of forced labor, and particularly from the heavy responsibilities of the curia (Law of 397, "Cod. Theod." xvi. 8, 13). Their right to expel from their communities the "false brothers" who did them the most harm, was acknowledged (Law of 392, *ib.* xvi. 8, 8, and that of 416, *ib.* 23).

The patriarchate, particularly, was the object of most deferential treatment, the patriarch receiving a rank in the official hierarchy as "vir spectabilis." Insults addressed to him were severely punished (Law of 396, *ib.* xvi. 8, 11). For a long time he was authorized to collect through special envoys (Apostoli) a tax of "joyous accession" ("aurum coronarium"), which enabled him to display an almost royal pomp. However, the Apostolé, as the tax was called, already disadvised by Julian ("Epistola," xxv.), was interdicted, and its proceeds confiscated for the benefit of the imperial treasury by Arcadius and Honorius, in 399 ("Cod. Theod." xvi. 8, 24). It was reinstituted in 404 (*ib.* 17; in the same year the privileges of the Jewish dignitaries were again confirmed [ch. xv.]), but not for long.

The arrogance of the patriarch Gamaliel dealt a fatal blow to the institution of the patriarchate. In 415 Gamaliel was deprived of his rank and honors (*ib.* 22); and not long after—at his death, doubtless—the patriarchate was abolished. The apostolé, however, was continued; but in 429 it was converted into a tax for the benefit of the public treasury (*ib.* 29). Its history, it will be observed, strangely resembles that of the didrachma.

Status Under the Christian Emperors.

2. Civil and Political Status: After being for a long time privileged "peregrini," the Jews, by an edict of Caracalla, had become "cives," enjoying all the rights attaching to this title, and, in addition, certain special privileges by virtue of their religion. The Christian emperors respected this status in principle, opposing, for instance, the local attempts to impose special "governors" and a system of fixed sale-prices upon the Jewish merchants (Law of 396, "Cod. Theod." xvi. 8, 101), and likewise the attempts to compel the Jews of Rome to enter en bloc the burdensome corporation of the "navicularii" (*ib.* xiii. 5, 18; in the year 390).

But although no injury was done to the civil rights of the Jews—except, as will presently be seen, in regard to slavery and matrimony—the same was not the case with their political rights. The idea that Jews could legally give orders to Christians—that they could hold a particle of the sacred authority of the emperor—soon came to be intolerable. As early as the year 404 it had been decided that Jews could not be employed as "agentes in rebus"; that is to say, as functionaries of the police and of the treasury (*ib.* xvi.; the word "militia" in this text has been misunderstood: it in no way designates the military career, which never had been open to the Jews). In 418, in a general manner, they were shut out from all public employments ("Cod. Theod." xvi. 8, 24; compare "Constitutio Sirm." 6), while at the same time permitted to become advocates (this until the year 425 only) or decurions. This interdiction was renewed in a more explicit fashion in 438, and was extended to the judiciary offices and to the municipal dignities, particularly that of "defensor civitatis" ("Nov. Theod." ii. 3, 2="Cod. Just." i. 9, 19).

Liability to the Curia.

Moreover, the Jews were required to hold curial offices, more onerous than honorable, and which, in the pagan epoch, had been considered incompatible with their religion. This last measure, already attempted by Septimius Severus, met, it appears, with vigorous resistance. Beginning with the year 321, Constantine ordered that all the municipal councils could press into this service those Jews whose fortunes rendered them liable, excepting "two or three" in each community, "ad solacium pristinæ observationis" ("Cod. Theod." xvi. 8, 3). Later constitutions stated this exemption more precisely, while at the same time extending its range to priests, archisynagogues, chiefs, and functionaries of the Jewish synagogues (*ib.* xvi. 8, 2 [in the year 330], 4, 13; xii. 1, 99; "Cod. Just." i. 9, 5). But a law promulgated in the Orient—the date and author of which are unknown—reconsidered the reform, and exempted once again all the Jews from the curia. This law, in its turn, was abrogated, at least for the Occident, in 398 ("Cod. Theod." xii. 1, 158; compare "Cod. Just." i. 9, 5, as regards the first abrogation, in 383). The property of the Jews liable to the curia was formally alienated to the curia ("Cod. Just." i. 9, 10 [in 403]). It is worthy of note that even the curial Jews were considered as people of the lowest condition (*ib.* i. 9, 19). It is hard to explain, therefore, that in the time of Pope Gelasius (492–496) there were still Jewish "clarissimi" (Mansi, "Concil." viii. 131). Judicial autonomy disappeared at the same time as the curial privilege.

As early as the year 393, the Jews were required to conform in their marriages to the Roman laws, and polygamy was forbidden ("Cod. Just." i. 9, 7). A law in 398 ordained that in all matters not strictly religious in character the Jews were amenable thereafter to the Roman law and to the judge of the common law. No doubt the parties concerned were also entitled to submit their case to the decision of their rabbi, if they wished to do so; but this decision, in case it conflicted with that of the governor, the superior judge, had only the value of a simple arbitrament ("Cod. Theod." ii. 1, 10; this constitution is reproduced in "Cod. Just." i. 9, 8, with an omission, which seems to have attributed to the Roman judge jurisdiction even in litigations of a religious nature; but this omission can not be considered intentional). It must be assumed that, either through superstition or through respect for the judicial knowledge of the rabbis, many Christians in litigation with Jews consented to submit their contentions to the Jewish elders. This practise was forbidden by a constitution of 418 ("Cod. Just." i. 9, 15).

Converts and Slaves.

3. Measures of Defense and Attack of a Religious Character: Two principles are here dominant: (1) the prevention of the Jews from spreading their religion, especially to the detriment of Christianity; and (2) the encouragement of apostasy. To the first category belong the prohibition, under a penalty of a fine of 50 pounds in gold, of the erection of new synagogues, the preservation and maintenance of the old ones being, however, permitted ("Cod. Theod." xvi. 8, 25 [in 423], 27; "Nov. Theod." ii. 3, 3; "Cod. Just." i. 9, 19); the prohibition, under the death-penalty, of marriage with Christian women ("Cod. Just." i. 9, 6 [in 388]; "Cod. Theod." iii. 7, 2; ix. 7, 5), or even of having any contact with the women of the imperial gyneceum ("Cod. Theod." xvi. 8, 6 [in 339]; the sense is somewhat doubtful); and, finally, the prohibition, also under penalty of death, aggravated by confiscation, of the conversion of free Christians to the Jewish religion ("Cod. Just." i. 9, 16, 19 [in 439]; the convert, also, was punished with confiscation, "Cod. Theod." xvi. 8, 7 [in 357]; compare *ib.* xvi. 8, 1 [the date 315 is inaccurate]). A very delicate question, and one in regard to which legislation varied, concerned the detention by Jews of non-Jewish, especially Christian, slaves. Here the danger of seduction, or even of forcible circumcision, was a thing which was regarded as particularly to be dreaded. At first it was thought sufficient to renew the ancient law of Antoninus prohibiting the circumcision of even pagan slaves ("Const. Sirm." 4 [in 335], a renewal of a former constitution). The penalty for the master, it would appear, was only his loss of the slave, who was set free. But soon after, the emperor Constantius added thereto the death-penalty for the master, and in a general way forbade even the acquisition by Jews of slaves of another religion, under the penalty of their confiscation for the benefit of the treasury. In cases where the slaves were Christians, the confiscation of the owner's entire fortune was ordered ("Cod. Theod." xvi. 9, 2 [in 339]). This law, truly exorbitant, although renewed in 384, could not be enforced (*ib.* iii. 1, 5).

In 415 the Jews were formally authorized to own Christian slaves on the condition of not converting them (*ib.* xvi. 9, 3); but in 417 the influence of the clergy led—at least in the future—to the abrogation of this indulgent law. Christian slaves in actual detention by Jews could be retained by the latter, the death-penalty being applied to cases of attempted circumcision only (*ib.* 4; confirmed in 423 [*ib.* 5]); but even this provision was modified in 439 to exile and confiscation ("Cod. Just." i. 9, 16).

In the same manner that the legislation opposed all expansion of the Jewish religion, it encouraged, and no less energetically, the conversion of the Jews to Christianity. The Church, however, had no right to receive such apostates as desired, in invoking its right of asylum, simply to escape the payment of their debts ("Cod. Theod." ix. 45, 2 [in 397]). In the first place, of course, the newly converted were protected with the whole rigor of the law against the malice and cruelty of their former coreligionists ("Const. Sirm." 4; "Cod. Theod." xvi. 8, 1; "Cod. Just." i. 9, 3; this constitution, the date of which as handed down [315] is certainly false, threatens delinquents with the penalty of being burned alive). Still worse, the converted Jewish child could not be disinherited by its parents, nor even be curtailed in its portion; while a provision singularly odious was added, viz., the fourth part of the residue was assured to it, even though it might have been convicted of a capital crime against the "de cujus"; without prejudice, however, to the legal penalties ("Cod. Theod." xvi. 8, 28 [in 426]).

By means of these measures and others of the same kind, confirmed by the novellæ of Justinian (45 and 146), it became possible, if not to induce numerous conversions (compare Procopius, "De Æd." vi. 2), at all events to check definitively the spread of Judaism; to pen it up, both physically and morally, within the confines of Christian society; and, finally, to stamp upon it the seal of humiliation and terror which it was to bear, as a token of infamy, throughout the Middle Ages. The legislation of the councils that inspired most of the medieval laws concerning the Jews was but a reflection of the legislation of the Christian emperors. In Constantinople (Leo vi., "Constit." 55 [between 886 and 911]), as well as in the greater part of the Occidental states, such an attitude could not but bring about, sooner or later, a complete proscription of Judaism and its followers.

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G. T. R.

DIATHESIS: A predisposition to certain forms of disease. It has been observed by physicians at all times that some races are more prone to be affected by certain diseases than are other races. These peculiar tendencies have sometimes been due to somatic characteristics, and in such cases the diseases are designated as "racial." But in the majority of cases these diatheses are due to certain habits of life, diet, or environment, or to social causes; and the diseases which result from the diatheses can not be called "racial," because when the social conditions are changed the liability to the disease disappears.

The nervous diathesis has been universally observed by medical men to be peculiar to the Jews. Some physicians have even gone so far as to state that the majority of Jews are hysterical or neurasthenic—neuropathics or psychopathics. How far this is true will be found in the articles on Insanity and Nervous Diseases.

French writers like Charcot, Lancereaux, and Féré have said that rheumatic and gouty diathesis is more wide-spread among Jews than among any other European race. The groups of diseases recognized by the French under the names "arthritism" and "herpetism" are by some writers said to be common among the Jews. By "arthritism" they understand a certain group of diseases, usually due to disturbances of the normal metabolism, which manifest themselves primarily as chronic rheumatism and gout, but which also include other morbid processes, such as diabetes, gall-stones, stone in the kidneys, obesity, and some diseases of the skin. By "herpetism" is understood a group of diseases which manifest themselves in various forms of vasomotor disturbances, as some skin-eruptions, neuralgia, migraine, gastralgia, and nervous dyspepsia; various forms of trophoneurosis, pulmonary emphysema, and arteriosclerosis, with their sequelæ, apoplexy, softening of the brain, paralysis, etc.

These disease conditions are not so prevalent among the Jews as some French physicians assert. Some, as the functional neuroses, are actually very wide-spread among them; others, such as arteriosclerosis, apoplexy, etc., are no more common among Jews than among other civilized races. The diseases which are most often met with among Jews are not racial in the full sense of the word. In the majority of cases they are due to their mode of life, to the fact that Jews are almost exclusively town-dwellers, and to the anxieties of their occupations. See Apoplexy; Epilepsy; Insanity; Nervous Diseases; Skin-Diseases.

Bibliography: Discussion on the pathology of the Jews before the Paris Academy of Medicine, in *Bulletin de l'Académie de Médecine*, Sept. 8, 1891; Maurice Fishberg, *The Comparative Pathology of the Jews*, in *New York Medical Journal*, March 30 and April 6, 1901.

J. M. Fi.

DIAZ (DIAS) DE SORIA: A family of Bordeaux which derived its name from the Spanish town Soria. There is nothing to definitely warrant the belief, held by Féret, that this family went to France as early as 1492. It is found for the first time, with the full patronymic "Dias de Soria," in 1756; although there were bearers of the name "Dias" and others of the name "Soria" in France long before. The family Diaz de Soria enjoys a great reputation, especially for the musicians it has produced.

Jacob de Soria: Born at Bordeaux April 27, 1762; died there Jan. 17, 1831. He was the leader of the choir of the synagogue in that place. He was also a captain of infantry, a rank with which he retired after serving in forty-four campaigns, especially in that of Saint Dominique, and receiving four wounds on various battle-fields.

His two grandsons, **Jacob-Fréderic** and **Julius**, both born at Bordeaux, the former Feb. 13, 1841, the latter April 28, 1843, are well known as singers and musicians. Gounod composed several pieces for Julius.

Bibliography: Edouard Féret, *Statistique de la Gironde*, iii. 579-580; *Archiv. Municip. Bordeaux*, G. G. 800 *bis*, part ii., p. 32; Alexis Azevedo, *Impressions d'un Vieux Dilettante: J. Diaz de Soria*, Paris, 1874 (?).

G. C. de B.

DIBBUḲIM: Transmigrated souls. "Dibbuḳ" (lit. "something that cleaves unto something else") is a colloquial equivalent, common among the superstitious Jews in eastern European countries, for a migrant soul. It represents the latest phase in the development of the belief in the transmigration of souls; namely, that the soul of a man who has lived a wicked life will enter the body of a living person and refuse to leave it. The exorciser, in such a case a "ba'al shem," or a wonder-working rabbi, is alone able to cast out this evil spirit, which usually goes out through the small toe, where a little orifice from which blood oozes marks the exact point of its exit. Full descriptions of such successful acts of exorcism, where, however, the dibbuḳ is still called by its older name "ruaḥ," are given in Manasseh b. Israel's "Nishmat Ḥayyim" (part iii., ch. 14; part iv., ch. 20). Another detailed description of a similar incident is reproduced in "Ha-Shaḥar" (vi. 459, 697) from Moses Prager's (Graf) "Zera' Ḳodesh" (Fürth, 1696), and is curious from the fact that R. David Oppenheim, the celebrated book-collector, who was then rabbi of Nikolsburg, Moravia, is one of the signatories to the narrative.

The first who wrote of the dibbuḳ under that name in modern Hebrew literature was P. Ruderman, but his "Ha-Dibbuḳ," of which the German title is "Uebersicht über die Idee der Seelenwanderung" (Warsaw, 1878), is of little value. The most interesting part of the book is the description of one of the dibbuḳim, which, according to his statement, were very common in Poland in those days. It proves that the manifestations of the dibbuḳ, and the belief in the power of practical cabalists to exorcise it, have undergone little change in the two centuries which have elapsed since the Nikolsburg incident referred to above. Dr. S. Rubin, in his "Gilgul Neshamot," the German title of which is "Die Metempsychose in Mythus und Kultur Aller Völker" (Cracow, 1898), points out the connection between the ancient belief in the transmigration of souls and in possession by evil spirits, and that in the dibbuḳim of modern times. He says at the end of his work (p. 29) that the belief in the wanderings of the soul "has come down to our time among the ẓaddikim and saints of the Ḥasidim, who cast out 'gilgulim' and 'dibbuḳim' from insane people." See Exorcism; Metempsychosis.

A. P. Wi.

DIBLAH: According to the Masorah and Septuagint, which the R. V. follows, "Diblah" is the name of a place mentioned in Ezek. vi. 14. No place of this name corresponding with the requirements of the passage is known. J. D. Michaelis conjectured that it was a misreading for "Riblah," since in Jer. lii. 10 the Septuagint has the same misreading, though the Masorah is there correct. See Riblah.

E. G. H. G. A. B.

DIBON (דיבון): 1. A very ancient town, situated from three to five miles (Baedeker, "Palestine," p. 193) north of the River Arnon (Tristram, "The Land of Moab," pp. 132 *et seq.*). The true pronunciation seems to be "Daibon" (according to the Greek transliterations, *Δαιβών*, *Δηβών*; see Dillmann, on Num. xxi. 30, and Mayer, "Z. A. T. W." i. 128, note 2). It is the modern Diban, where in 1868 the Mesha Inscription was found, upon which the name of the town itself occurs (lines 21, 28). It is from Dibon that King Mesha derives his epithet הדיבני ("the Dibonite"; Mesha Inscription, line 1).

The town, originally under the dominion of Moab, was conquered by Sihon, king of the Amorites (Num. xxi. 27-30), but then wrested from his control by the Israelites. It appears to have been fortified by Gad (Num. xxxii. 3, 34); hence its description as "Dibon-gad" in Num. xxxiii. 45, 46, though it is possible that the second part of this compound refers to a local deity only. It was assigned to Reuben (Josh. xiii. 9, 17). In the tenth pre-Christian century it is again found under Moabite domination, and as the residence of King Mesha. According to his inscription the Moabites called it "Ḳarḥa," meaning a bald (untimbered) plateau. This was due to the fact that the town occupied two elevations; the higher one, this Ḳarḥa, had been surrounded by a wall, and constituted the "new city," containing a water reservoir and many cisterns, as well as the royal palace and a "height" ("bamah") for the god Chemosh. In Isaiah's prophecies (Isa. xv. 2) it is menaced as a Moabitish city before other towns, the writer playing upon the name "Dibon" (="Dimon," from "dam" = blood; Isa. xv. 9; "Madmen" in Jer. xlviii. 2 is a variant, if not a corruption) to predict its bloody fate. Dillmann, Duhm, and others reject the identification. Cheyne makes "Dimon" a corruption of "Nimrim" (compare "Zeitschrift des Deutsch. Palästina Vereins," ii. 8). Eusebius calls it a "large market-place" ("Onomasticon," 249, 43); but it is not mentioned by later medieval writers. Even now fragments of columns and ornaments strewn about witness to the town's former importance.

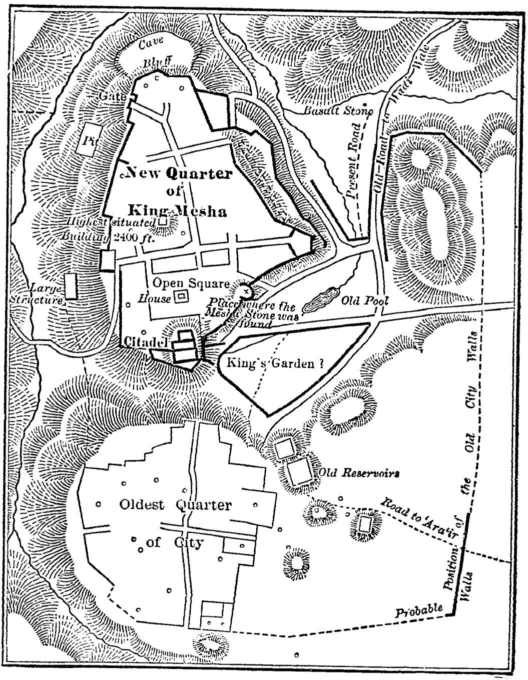

Plan of Ancient Dibon.

(After Schick, in "Zeit. Deut. Pal. Ver.")

2. A settlement of returning exiles in the Negeb (the South), in the tribal territory of Judah (Neh. xi. 25), in all likelihood identical with "Dimonah" in Josh. xv. 22, and represented by the modern Al-Dib (or Al-Dhaib; according to Robinson, Al-Daib; see Buhl, "Geographie des Alten Palästina," p. 182).

K. E. G. H.

DICE. See Gambling.

DICK, ISAAC MAYER: Russian Hebraist and novelist; born in Wilna 1808 (of the various dates the one given by "Aḥiasaf" is probably most nearly correct); died there Jan. 24, 1893. His father, who was a ḥazzan, gave him the usual Talmudical education, and he was also instructed in the Bible and Hebrew. He married when very young, and while living with his wife's parents in Nishvezh, near Wilna, became acquainted with a Catholic priest who clandestinely taught him the German language. He also acquired a knowledge of Russian and Polish, and on his return to Wilna acted as private teacher of Hebrew and German, having for one of his pupils Mattathias Strashun, who remained his lifelong friend. In 1841 Dick became teacher of Hebrew in the newly founded government school for Jewish boys in Wilna.

The visit of Sir Moses Montefiore to Wilna in 1846 was the occasion of a great outburst of literary productions in his honor. Dick described the visit in "Ha-Oreaḥ" (The Guest), published at Königsberg 1860. He was one of the founders and for many years the "shammash" of the Synagogue Ṭohorat ha-Ḳodesh, modeled after the Shoḥare ha-Ṭob of Berlin of Mendelssohn's time, and known in Wilna as "Berliner Schul," because it dared introduce some slight reforms in accordance with the ideas of the Mendelssohnian "maskilim," who were called "Berliner." He was interested in the uplifting of the Jews of Russia by various means, and corresponded on that subject with Count Ouvaroff, minister of education under Nicholas I. Dick declared himself in favor of enforcing the ordinance compelling the Jews of Lithuania to dress in German or European fashion, though in his own dress and manners he remained an old-style Jew to the last, believing that he could thus do more good than if he broke with old associations and boldly joined the new generation.

Dick was a most pleasant conversationalist, his fame as a wit spreading far outside of Wilna, and innumerable humorous anecdotes being told in his name and about him to this day. In later years he was employed by the publishing house of Romm at a small weekly salary to write Yiddish stories; and his productions of that nature, of various sizes, are said to number nearly three hundred. In the chaotic condition of the Yiddish publishing trade in Russia, even an approach to a bibliography of works of that nature is an absolute impossibility. In his old age Dick lived comfortably, and was one of the most respected and popular men in the community.

In addition to that mentioned above, Dick wrote three Hebrew works: "Maḥazeh Mul Maḥazeh," a Purim story (Warsaw, 1861); "Siprono," a description of Jewish life in small cities (Wilna, 1868); and "Masseket 'Aniyyut" (Tractate Poverty), considered one of the best Talmudical parodies ever written. But his fame rests on his Yiddish novels, a field in which he was the first professional and the founder of a school. As he himself asserted many times, he wrote only for the purpose of spreading knowledge and morality among his readers, and in many cases he permitted this purpose to overshadow the story. Most of the modern critics condemn his style; his constant use of High-German words, explained, often wrongly, in parenthesis; his quotations from the Talmud and Midrashim with his own commentaries, retarding the flow of the narrative; and his pausing at a dialogue or other interesting point to insert a long sermon on the moral lesson to be drawn from incidents described in the story. But in spite of all verbosity and deviation, Dick was an excellent story-teller, having a power of description, an insight into human character, and a sympathetic humor which are given to few. His longer works are chiefly translations, and are the least worthy of his writings; but among the shorter ones are many original stories, some of which, if divested of superfluous matter, could well bear an English translation. "Der Yiddischer Posliannik" (The Jewish Ambassador), Wilna, 1880; "Note Ganaf" (Life of Nathan the Thief), *ib.* 1887; and "Die Schöne Minka," *ib.* 1886, have considerable merit; while some of his characters, such as "Shemaya Gut Yom-Ṭob Bitter" (the holiday visitor), "Chaitzikel Allein," or "Der Moiziter Bachur," rank among the best efforts of the present Yiddish writers.

Bibliography: Obituaries in *Ha-Asif* and *Aḥiasaf*, Warsaw, 1894; Wiener, *History of Yiddish Literature*, pp. 169-172, New York, 1899; Zolotkoff, in *Stadt-Anzeiger*, Oct. 15, 1893; *Ha-Shaḥar*, v. 349 *et seq.*; *Hausfreund*, 1894, vol. iii.; Winter and Wünsche, *Die Jüdische Litteratur*, pp. 585-603.

H. R. P. Wi.

DICK, LEOPOLD: German artist and professor of engraving; born 1817; died June 23, 1854. He studied art at the Royal Academy of Munich, and became well known through his lithographic illustrations of the Old Testament after Raphael. In 1848 he was appointed professor of the art of engraving at the Royal District Industrial School of Kaiserslautern in the Palatinate. He taught with great success, and was highly spoken of by the board of examiners in their annual reports.

Bibliography: *Allg. Zeit. des Jud.* 1854, p. 376.

S. A. R.

DICKENS, CHARLES: English novelist; born Feb. 7, 1812, at 387 Mile End Terrace, Commercial Road, Landport, Portsea; died June 9, 1870, at Gadshill, near Rochester, Kent. Dickens is of interest to the Jewish world principally through two of his novels: "Oliver Twist" (Jan., 1837 to March, 1839) and "Our Mutual Friend" (May, 1864 to Nov., 1865). These two works are characterized by a decided difference in the attitude of Dickens toward Jews. Few Jews in fiction are blacker and more repugnant in body and soul than *Fagin*, the thief, the coward, the all but murderer, and few bits of descriptive writing are more graphic than the narration of *Fagin's* last night on earth and his well-deserved punishment. Yet the name was derived from a Christian friend of Dickens' youth, the whole character from a well-known Christian "fence" of the period.

Fagin became the generally accepted type of the Jew; and "Oliver Twist" was considered as a direct hit at the Jew. Dickens evidently realized this, either through criticism or from personal contact with the real Jew; for when next he made use of a Hebrew in fiction, he drew *Riah* in "Our Mutual Friend," a character at the other extreme—almost impossibly, certainly improbably, good. In both "Oliver Twist" and "Our Mutual Friend" Dickens displays a lack of knowledge of the real characteristics of Jews.

Bibliography: David Philipson, *The Jew in English Fiction*, pp. 88-102, Cincinnati, 1889.

J. E. Ms.

DICTIONARIES, BIBLE: Collections of articles in alphabetical order treating of the various biographical, archeological, geographical, and other subjects of the Bible. Up to within quite recent times Jews have taken very little part in such work. The earliest attempt at anything like a Bible dictionary is the work of Eusebius, Bishop of Cæsarea (d. 340), on the geographical names mentioned in the Old and New Testaments, entitled *Περὶ τῶν Τοπικῶν Ὀνομάτων τῶν ἔν τῃ Θείᾳ Γραφῇ* (ed. Lagarde, in "Onomastica Sacra," 2d ed., 1887; republished by Klostermanns in "Texte und Uebersetz." viii. 2). To this must be added the "Onomasticon" of Biblical proper names in Greek, also published by Lagarde. Jerome's "Liber Interpretationis Hebraicorum Nominum" and "De Situ et Nominibus Locorum Hebraicorum Liber" (ed. Lagarde, *l.c.*) are based on the work of Eusebius. The work of the Spanish priest Arias Montanus, entitled "Communes et Familiares Hebraicæ Linguæ," etc. (Antwerp, 1572), contains a large amount of material which, if put in alphabetical sequence, might have made a Biblical dictionary. Even the interest aroused in the Bible by the Reformation and the Humanist development (see Humanists) was largely philological in character; but the works of learned French, Dutch, and English Orientalists had brought out a large amount of material dealing with the social life of the Israelites, and the travels of some of them had increased the interest in the East as the best aid to an exposition of Biblical times. The first successful attempt to compile a dictionary of the Bible was made by the polyhistor and Protestant theologian Johann Heinrich Alsted (1588-1638), who wrote a universal encyclopedia and a "Triumphus Bibliorum Sacrorum seu Encyclopædia Biblica," Frankfort, 1625. Not many years later P. Ravenilli published his "Bibliotheca Sacra seu Thesaurus Scripturæ Canonicæ" (Geneva, 1650; 2d ed., 1660), which is in the proper form of a dictionary. This work might rather be called a dictionary to the Vulgate, just as the extract made of it in English, "A Complete Christian Dictionary of the O. and N. Test.," by Thomas Wilson, John Bagwell, and Andrew Simon (London, 1661), is rather a concordance to the English Bible. In 1693 J. Simon published at Lyons a "Dictionarium Biblicum," which was reprinted several times, the last in 1717. Simon, however, was ignorant of Hebrew, and it was for the purpose of correcting the many mistakes in his dictionary that the epoch-making work of Augustin Calmet, "La Sainte Bible en Latin et en François avec un Commentaire Littéral et Critique" (23 vols., Paris, 1707), was published. See Calmet, Augustin.

Calmet's Dictionary.

Calmet's dictionary, translated into English by D'Oyly and Corson (1732), was republished with many additions by Charles Taylor (London, 1793), but with the omission of all the rabbinic and Catholic material; and it reached an eighth edition in 1841. In a condensed form it was edited by Edward Robinson (7th ed., Boston, Mass., 1832-35). Calmet's dictionary was incorporated in the series of theological encyclopedias edited by Abbé Migne; and not only the text, but the illustrations also have served until quite recently to illustrate books dealing with the Bible or with the Jews. Upon Calmet is based also Daniel Schneider's "Allg. Bibl. Lexikon" (3 vols., Frankfort, 1728-31), containing much material from Geiers, Carpzov, Buxtorf, Bochart, Lightfoot, Selden, and Vitringa. Though very diffuse, this represents the first German attempt at a Bible dictionary, some of the articles being of special Jewish interest; *e.g.*, "Falsche Messias," "Falsche Christen," and "Gebot," in which last Schneider has added an incomplete list in German of the 613 commandments. W. F. Hezel's "Bibl. Reallexikon" (3 vols., Leipsic, 1783-85) also depends upon Calmet.

The rise of the critical school, especially as represented at Halle by the two Michaelis, Semler, Eichhorn, etc., finds its expression in the "Biblische Encyclopädie," published at Gotha (1793-98) by a company of learned scholars, which work, however, was never finished. The Gotha encyclopedia was completely overshadowed by G. B. Winer's "Biblisches Realwörterbuch" (2 vols., Leipsic, 1820, 1833, 1847), which has remained a standard work almost down to the present day. A number of popular presentations appeared in Germany during the first half of the nineteenth century; for example:

1829. Wörlein.—Encyk. Wörterbuch der Bibl. Grund-Realien. Nuremberg.
1836. Allgem. Wörterb. der Heil. Schrift. (Catholic). Regensburg.
1837. Gemmerli and Löhn.—Encyk. der Bibelkunde. Leipsic.
1846-50. Von Hoffmann and Redslob.—Allg. Volksbibellexikon. *Ib.*
1849. F. C. Oetinger.—Bibl. Wörterb. (purely theological). Stuttgart.
1856. H. Zeller.—Bibl. Wörterb. 2d ed., 1866.

The last-named was a protest against the rationalism of Winer and of Redslob (who followed Vatke's Biblical criticism). It was, however, fast becoming apparent that no more than an encyclopedia, could a real Bible dictionary be compiled by one man. The "Real-Encyklopädie für Protestantische Theologie und Kirche," edited by Herzog and a number of leading German scholars (Stuttgart, 1852-62; 2d ed., by Herzog and Plitt, 1877-88; 3d ed., by A. Hauck, 1896 *et seq.*), while not strictly a Bible dictionary, contains many valuable articles dealing with Biblical subjects and personages. Germany has, in modern times, published two Bible dictionaries in condensed form; namely, those of Schenkel and C. A. Riehm. Schenkel's "Bibel-Lexikon" (5 vols., 1869-75) was written in large part by Diestel, Dillmann, Hitzig, Holtzman, Merx, Nöldeke, Graf, Reuss, and Schrader. It omits subjects which are of minor importance. Riehm was assisted in his "Handwörterb. des Bibl. Alterthums" (2 vols., 1874) by Beischlag, Delitzsch, Ebers, Diestel, Kautzsch, Schrader, and others (2d ed., by F. Baethgen, 1894). Of other and more popular dictionaries published in Germany may be cited the following:

Johann Herzog.

1714. Ad. Rechenberg.—Hierolexicon Reale Collectum. 2 vols. Leipsic and Frankfort.
1776. J. A. Dalmasius.—Dict. Manuale Biblicum. 2 vols. Augsburg.
1793-96. G. L. Gebhardt.—Bibl. Wörterb. 3 vols. Lemgo.
1820-27. C. G. Haupt.—Bibl. Real und Verbal Encyk. 3 vols. Quedlinburg.
1828. C. A. Wahl.—Bibl. Handwörterb. 2 vols. Leipsic.
1837. C. L. Walbrecht.—Bibl. Wörterb. Göttingen.
1842. A. C. Hoffmann.—Allgem. Volksbibellexikon. Leipsic.
1866. H. Besser.—Bibl. Wörterb. Gotha.

John Kitto.

The first to break away from Calmet in England was John Kitto. He recast the whole work, being assisted by such scholars as Hävernick, Tholuck, Reginald Stuart Poole, and William Wright, and published "A Cyclopædia of Biblical Literature" (Edinburgh, 1843-45; 2d ed. by Burgess). The whole was rewritten for the third edition by William Lindsay Alexander (Philadelphia, 1865), with especial reference to the religion, literature, and archeology of the Hebrews. For the first time the scope of such dictionaries was enlarged by the addition of lives of prominent Biblical scholars and of articles upon distinctively Jewish subjects (*e.g.*, "Elijah Levita," "Jewish Printers," "Albelda," "Dunash," "Yosippon," "Tanḥuma," "Talmud," "Satanow," "Rashbam"). Among those contributing to this work were Bialloblotzky, Cairns, Samuel Davidson, Emanuel Deutsch, Farrar, Geikie, and D. Ginsburg. Potter's "Complete Bible Encyclopedia" (ed. William Blackwood, 3 vols., Philadelphia, 1875) was based upon Kitto and Ayre (see list). It is a Church dictionary as well as a Biblical one. J. A. Bartow's "Biblical Dict." (2 vols., London, 1845) was popular in character, but did not go further than the letter "L."

Much more scholarly than Kitto's dictionary is the "Dict. of the Bible," published by W. Smith and Aldis Wright (London, 1860). This was frankly stated to be not a dictionary of theology, but a Bible dictionary according to the Authorized Version. It was non-controversial; in certain cases it has several articles treating one and the same subject from different points of view. It was the first dictionary to contain a complete list of proper names in the Old and New Testaments and the Apocrypha. The first volume was republished in two parts (1893) with the help of Driver, Naville, Westcott, Ryle, Tristram, Wilson, etc. The first edition was republished in Boston (1863), and again by H. B. Hackett and Ezra Abbot in New York (1871). An abridgment, made by Smith himself, appeared at Hartford (1868). P. Fairbairn's "Imperial Bible Dict." (Edinb., 1865) is more popular in character and more theological. McClintock and Strong's "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature" (12 vols., New York, 1867-87; rev. ed., 1895) has justly had a great vogue in the United States. It contains nearly all the material to be found in previous dictionaries, and a large number of articles dealing with rabbinical theology and rabbinical writers. Philip Schaff's name is connected with two Bible dictionaries: one published in Philadelphia and New York in 1880 (Italian translation by Enrico Meille, Florence, 1891), and a larger "Religious Encyclopædia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology," based largely upon Herzog and Plitt's "Real-Encyc." To this he added an "Encyclopedia of Living Divines," the whole being published in a third edition (4 vols.) by Funk & Wagnalls, New York, 1891.

Robertson Smith.

Mention should be made here of the ninth edition of the "Encyclopædia Britannica." With Robertson Smith as editor, it is natural that it should contain a large number of articles dealing with the Bible, and largely written by Smith himself (see "Encyc. Bibl." Preface, p. vii.). The articles on Jewish literature were written by S. M. Schiller-Szinessy. It was Smith's intention to republish the Biblical articles, and, with the help of other scholars, to form an "Encyclopedia Biblica." The immense mass of archeological and critical material gathered since the appearance of the "Britannica" made this impossible; but the project paved the way for the "Encyc. Bibl." of T. K. Cheyne and T. S. Black (4 vols., New York and London, 1899 *et seq.*). All the leading Biblical scholars are contributors to this work, which reaches the highest standard of accuracy and completeness; but it has one great drawback in that it gives too much attention to conjectural Biblical criticism. The "Dict. of the Bible," published at the same time by J. Hastings in conjunction with John A. Selbie, A. B. Davidson, S. R. Driver, and H. B. Swete (4 vols., New York, 1898–1902), is meant for intelligent laymen as well as for scholars, and therefore contains much less purely technical matter. It contains also articles on specifically Jewish subjects written by W. Bacher and other Jewish scholars.

By the side of these works must be placed the "Dict. de la Bible," now in course of publication by F. Vigouroux (Paris, 1895 *et seq.*). Containing the work of a number of Catholic scholars and prefaced by an encyclical of Pope Leo XIII., this dictionary is an authoritative Catholic presentation. It embraces a number of subjects dealing with the theology and history of the Church; and it endeavors to combat from the Catholic standpoint modern Biblical criticism. The care employed in its compilation and the richness of its illustrations make it a valuable addition to the list of Biblical reference-books.

There are only three dictionaries by Jewish scholars to be recorded here. Ezekiel b. Joseph Mandelstamm compiled ("Sefer ha-Shemot," Warsaw, 1889) an alphabetic account in Hebrew of all persons and places mentioned in the Bible. In 1896 A. H. Rosenberg commenced the publication of a Bible dictionary in Hebrew, "Oẓar ha-Shemot." No topics or general subjects were treated, but only proper names and words occurring in the Hebrew text. The publication ceased after two parts had been issued (New York, 1896–99). A far more ambitious attempt is the "Real-Encyc. des Judenthums, Wörterb. für Gemeinde, Schule und Haus," of J. Hamburger, the first part of which (Strelitz, 1874) is devoted to the Bible. Hamburger attempts to treat the Biblical subjects entirely from a Jewish point of view, and with continual reference to the Talmud and Midrash, often with a practical end in view, as many of the topics treated were the subject of controversy within the Jewish body. Unfortunately, his references are not exact.

Quite different in character from all those above mentioned is James Inglis' "Bible Text Cyclopædia" (Philadelphia, 1877). This is a topical classification of Bible texts, the wording of which is given in full. A shorter work, but upon similar lines, is the "Bible Text-Book," published by the American Tract Society (n.d.). The following list comprises the chief Bible dictionaries published in modern times for more general use:

1769. J. Brown.—Dict. of the Holy Bible. 2 vols. London.
1779. A. Macbean.—Dict. of the Bible. *Ib.*
1784. P. Oliver.—Scripture Lexicon. Birmingham; London, 1843.
1793-98. F. G. Lenn.—Bibl. Encyc. 4 vols. Gotha.
1815-35. J. Robinson.—Theological, Biblical, and Ecclesiastical Dict. London.
1816. J. Brown.—Dict. of the Holy Bible. 2 vols., Albany; 1 vol., New York, 1846.
1829. W. Gurney.—Pocket Dict. of the Holy Bible. London.
1831. W. Jones.—Bibl. Cyc. 2 vols. *Ib.*
1831. R. Watson.—Bibl. and Theol. Dict. London.
1839, 1855. F. A. P.—Union Bible Dict. Philadelphia.
1840, 1860. S. Green.—Bibl. and Theol. Dict. London.
1848, 1849, 1853. J. Eadie.—Bibl. Cyc. London; Philadelphia, 1902.
1849. J. G. Lawson.—Bibl. Cyc. 3 vols. London.
1850. Alfred Jones.—Proper Names of the O. T. Scriptures Expounded and Illustrated. London.
1852. J. Farrar.—Bibl. and Theol. Dict. London.
1854. H. Malcolm.—Dict. of the Bible. *Ib.*
1859, 1886. Dict. of the Holy Bible for General Use. American Tract Soc., New York.
1863. G. S. Bowen.—Manual of Illustrations Gathered from Scriptural Figures, etc. New York.
1865. J. A. Bost.—Dict. de la Bible. Paris.
1866. J. Ayre.—Treasury of Bible Knowledge. London.
1877. James Inglis.—Bible Text Cyc. Philadelphia.
1880. Manrique Alonzo Lallave.—Diccionario Biblico. Part i. Seville.
1893. Edwin N. Rice.—People's Dict. of the Bible. Philadelphia.
1903. H. Guthe.—Kurzes Bibl. Wörterb. Tübingen and Leipsic.
n.d. W. Goodhue and W. C. Taylor.—Pictorial Dict. of the Holy Bible.
n.d. Index to the Holy Bible. American Sunday School Union, Philadelphia.
n.d. Bible Text-Book. American Tract Soc.

BIBLIOGRAPHY: Diestel, *Gesch. des Alten Test.* pp. 577 *et seq.*; McClintock and Strong, *Cyc.* ii. 787, xii. 278; T. H. Horne, *Manual of Biblical Bibliography*, pp. 369-372, London, 1839.

G.

DICTIONARIES, HEBREW: The earliest known work giving a lexical survey of part of the Hebrew language, with comments, is the dictionary of Biblical proper names (*'Ερμηνεία 'Εβραϊκῶν 'Ονομάτων*) ascribed to Philo of Alexandria, and in any case the work of a Greek Jew. Origen, in the third century, enlarged it, and Jerome, at the end of the fourth century, worked it over in Latin (P. de Lagarde, "Onomastica Sacra," 2d ed., 1887; Schürer, "Geschichte," 3d ed., iii. 540). Aside from these first lexical works on the Bible, which have been preserved only within the Christian Church, there are no traces of a similar attempt in pre-geonic times. The manner in which the Bible was expounded and its language handed down by tradition in the Jewish schools of Palestine and Babylon, precluded the need of lexical aids. Traditional literature, beginning with the tannaitic Midrash, contains, of course, numerous lexical comments on the words of the Bible; and this literature, including the old Bible translations, must be regarded as the earliest and most important source of Hebrew lexicology.

Talmudic Lexicons.

The first lexicon mentioned in Hebrew literature deals not with the Bible, but with the Talmud. Gaon Ẓemaḥ b. Paltoi of Pumbedita (last quarter of the ninth century) wrote a lexicon for the Babylonian Talmud, of which, however, only small fragments have been preserved in quotations (see Kohut, "Aruch Completum," Introduction, pp. xviii. *et seq.*). Perhaps Ẓemaḥ himself designated his work by the name 'Aruk (ערוך), which word (derived from the verb ערך, Job xxxii. 14) is the earliest term in Jewish literature for a lexicon, though it gained currency only through Nathan b. Jehiel's work (see below) of that title. The first known Hebrew lexicon is called "Agron" (אגרון, pronounced also "Igron"), meaning "a collection of words," from אגר, "to collect." It is a youthful work of Saadia, gaon of Sura, and was written in 913. It was intended, as Saadia says in the introduction (still extant), not only to promote the knowledge of the pure Biblical language, but also as an aid to writing poetry. Hence Saadia's "Agron" was a double lexicon, arranged, as were most of the original Arabic lexicons, according to the alphabetical sequence of the first and final letters of the roots and words, corresponding to the two formal requirements of the Hebrew versification of that time, acrostic and rime. Saadia, who originally had supplemented each word by only a Biblical passage in which it occurred, made a second, enlarged edition of the "Agron," in which he gave the Arabic equivalents for the words, besides also chapters in Arabic on various subjects useful for poets. He also changed the name of the work to "Book of Poetry," or "Book on the Principles of Poetry" (for the extant fragments see Harkavy, "Studien und Mittheilungen," v.). A smaller but likewise epoch-making work of Saadia's was his explanation, from the language of the Mishnah and Talmud, of 70 (or rather 90) words occurring seldom or only once in the Bible. This has been edited many times.

Judah ibn Ḳoraish.

Saadia's elder contemporary, Judah ibn Ḳoraish of Tahart, North Africa, composed a larger work along the lines of Saadia's small list of Biblical words. This work, which is still extant, was written in the form of a letter ("risalah") to the community of Fas (Fez), and has three chief divisions in lexical arrangement, containing comparisons of Hebrew words with (1) New-Hebrew words of the Mishnah, (2) Aramaic words, and (3) Arabic words. This is the first work on Semitic comparative linguistics, and it has held a permanent place in Hebrew philology (ed. Bargès and Goldberg, Paris, 1857). The third part, containing comparisons of Hebrew and Arabic words, was known separately as "Sefer ha-Yaḥas," or "Sefer Ab wa-Em," according to the initial words (Ibn Ezra, Introduction to his "M'oznayim"; Ibn Ezra's contemporary, Isaac b. Samuel, quotes "Agron Ab wa-Em"; see "Jew. Quart. Rev." x. 729). Ibn Ḳoraish also began a larger lexicon, which, however, was not carried beyond the roots beginning with alef (see Bacher, "Die Anfänge der Hebräischen Grammatik," p. 69; "Jew. Quart. Rev." *l.c.*). This work, which Menahem b. Saruḳ quotes as "Sefer Pitronim" (Book of Explanations), was, like Saadia's "Agron," doubtless written in Arabic, as was the "risalah."

David ben Abraham.

What Ibn Ḳoraish's lexicon would have been may be seen from that of David b. Abraham (tenth century), which has been preserved in an almost complete state. The latter author, called also Abu Sulaiman of Fas (Fez), belonged to the Karaite sect, and was probably stimulated by Ibn Ḳoraish's writings to undertake his own work, which, also, contained many Hebrew-Arabic comparisons. Like Saadia, the only author to whom he refers by name, David b. Abraham calls his lexicon (written in Arabic) "Agron," which he renders in Arabic by "Jami' al-Alfaẓ" (Collector of Words). Through him the Karaites came to prefer the word "agron" as a term for "lexicon." An author belonging to that sect, writing in Arabic in the beginning of the eleventh century, calls David b. Abraham's work "the chief representative of the Agron literature" (see "Rev. Etudes Juives," xxx. 252); and Judah Ḥadassi (twelfth century) mentions the "Agronot" or "Sifre ha-Agron" ("Monatsschrift," xl. 125). David b. Abraham also produced an abridgment of his lexicon, as did Levi b. Japheth later, whose work was made the basis of Ali b. Sulaiman's "Agron," written in the first half of the eleventh century (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," i. 117, 183; "Rev. Etudes Juives," xxx. 125). Extracts from David b. Abraham's work, which was the only original contribution of the Karaites to Hebrew lexicography, have been published by Pinsker (*l.c.* pp. 117–162, 206–216; see also Neubauer, "Notice sur la Lexicographie Hébraïque," pp. 25–155). After David b. Abraham, Abu al-Faraj Harun only is to be mentioned: he is none other than the anonymous grammarian of Jerusalem mentioned by Ibn Ezra in the introduction to the "M'oznayim." The seventh part of his "Al-Mushtamil," completed in 1026, is a kind of root-lexicon, in which the triconsonantal roots are so treated that all the roots formed by combinations of the same three letters are arranged in one group; for example, all roots containing the letters ע, פ, and ר—namely, עפר, רעף, פרע, פער—are treated under ערף (see "Rev. Etudes Juives," xxx. 247 *et seq.*, xxxiii. 20 *et seq.*). A similar arrangement was also adopted about the same time by the leading rabbinical authority of the East, the gaon Hai, in his lexicon "Kitab al-Ḥawi" (Hebr. "Sefer ha-Me'assef," or "Sefer ha-Kolel"), of which only quotations and fragments are extant (see "Z. D. M. G." lv. 129 *et seq.*, 597 *et seq.*).

Long before Hai Gaon's time (d. 1038) a lexicon had inaugurated in the West a period of literary activity that made Spain the real home of Hebrew philology. About 960 Menahem ben Saruḳ wrote his "Maḥberet" (name derived from Ex. xxvi. 4), the first complete lexical treatment in the Hebrew language of the words in the Bible. In the arrangement of his lexicon Menahem rigidly adheres to the theory of roots current at that time. He includes roots of one and two letters, and adds a lengthy grammatical introduction together with longer and shorter excursus. On account of its Hebrew form this lexicon (ed. Filipowski, London, 1854) was for a long time the generally accepted lexical aid to Bible study in European countries where Arabic did not prevail; while in Spain itself it at first gave rise to lively polemics in the works of Dunash b. Labraṭ and of Menahem's and Dunasch's pupils. It was soon superseded, however, in the new era of Hebrew philology inaugurated by Menahem's pupil Judah b. David Ḥayyuj.

Abu al-Walid ibn Janaḥ.

Ḥayyuj (end of the tenth century) set forth his theory of roots and his fundamental view of verbal inflection in two works, in which the weak radicals and the radicals in which the second letter is doubled are grouped together in lexicographical order. The same arrangement obtains in the first work of Ḥayyuj's eminent successor, the "Kitab al-Mustalḥaḳ" (Hebr. "Sefer ha-Hassagah"), a critical supplement to Ḥayyuj's works by Abu al-Walid Merwan ibn Janaḥ. The chief work of Abu al-Walid (called R. Jonah in Hebrew; lived in the first half of the eleventh century) is divided into a grammar and a lexicon. The latter, entitled "Kitab al-Uṣul" ("Sefer ha-Shorashim"), is the high-water mark of the lexical activity of the Middle Ages, and is remarkable for the value of its contents as well as for the methodical arrangement of the material. Especially noteworthy are the comparative definitions of the words and the large number of Bible-exegetical details. This lexicon influenced directly or indirectly the entire later Hebrew lexicography: the Arabic original was edited by Neubauer (Oxford, 1875); and Bacher edited the Hebrew translation of Judah ibn Tibbon (Berlin, 1896).

Mention should be made here of the following works pertaining to the subject, and written in Arabic by Spanish Jews of the eleventh and twelfth centuries: Judah ibn Balaam's small treatises on the homonyms and particles; Abu Ibrahim ibn Barun's monograph "Kitab al-Muwazanah," on the relation of Hebrew to Arabic (edited, as far as extant, by Kokowzoff, St. Petersburg, 1894); "Kitab al-Kamil" (in Hebrew "Sefer ha-Shalem"), including a grammar and lexicon, by Jacob b. Eleazar of Toledo, known only through extracts.

The "'Aruk."

Outside the domain of Arabic culture the first great lexicon to traditional literature (Talmud, Midrash, and Targum) was contributed by Italy, the old seat of Talmudic scholarship. This work is the "'Aruk" of Nathan b. Jehiel of Rome, which was finished about 1100, and has remained up to the present time the most important lexical aid to Talmudic study. Nathan arranged the roots according to the early system followed by Menahem, and paid particular attention to rare expressions and borrowed words, following largely the Talmud exegesis handed down by the Geonim (first ed. in Italy before 1480; latest ed. by Kohut, 1878–92, 8 vols.). With the exception of Gaon Ẓemaḥ's "'Aruk," referred to above, the only work of this kind mentioned as preceding Nathan's is the "Alphabeton," a kind of glossary by Makir, the brother of Rabbenu Gershom (first half of the eleventh century; see Rapoport's biography of Nathan, note 12). Samuel b. Jacob Jam'a of North Africa made important additions to Nathan's "'Aruk" in the twelfth century ("Grätz Jubelschrift," Hebrew part, pp. 1–47).

The glossaries by the geonim Sherira and Hai accompanying the texts of certain Talmudic treatises do not come within the scope of this article (see Bacher, "Leben und Werke des Abulwalid," pp. 84 *et seq.*).

Menahem ben Solomon.

Half a century after Nathan b. Jehiel, Menahem b. Solomon, also of Rome, wrote a lexicon with the evident intention of upholding Ibn Saruḳ's reputation in the face of the system founded by the Spanish school, and at that time (1143) propagated in Italy by Abraham ibn Ezra. Menahem b. Solomon's lexicon is the chief part of his manual of Bible study, "Eben Boḥan" (Touchstone; see Bacher in "Grätz Jubelschrift," pp. 104–115). While this lexicon had little influence, that of Solomon ibn Parḥon, "Maḥberet he-'Aruk" (ed. S. G. Stern, Presburg, 1844), written somewhat later (1160) at Salerno, achieved a wide reputation. This work was in the main an enlarged extract from Abu al-Walid's lexicon, of which it has erroneously been regarded as a translation (see Bacher in Stade's "Zeitschrift," x. 120–150, xi. 35–99). Two other lexicons from two countries that otherwise have contributed little or nothing to the literature of Hebrew philology must also be mentioned. The first of these works, both of which drew upon Ibn Parḥon's lexicon, is the "Sefer ha-Shoham" (Onyx Book), written by Moses b. Isaac of London (end of the twelfth century), the beginning of which was edited by Collins, London, 1882. The author has been identified as the well-known punctator Moses ha-Naḳdan. The second work is the lexicon of the German Shimshon, who often defines the words also in German (see Geiger's "Wiss. Zeit. Jüd. Theol." v. 419–430).

The Ḳimḥis.

Southern France began to take the lead in Jewish literature in the second half of the twelfth century. About 1150 Joseph Ḳimḥi of Narbonne wrote the "Sefer ha-Galui" (Book of the Revelation; edited by Mathews, Berlin, 1887), containing chiefly lexical matter and a criticism of Menahem's lexicon. His son, David Ḳimḥi (1160–1235), wrote the "Miklol," which contained a grammar and a lexicon supplementary to Abu al-Walid's chief work, but revealed, especially in its method, a remarkable independence. The lexicon, "Sefer ha-Shorashim" (printed before the grammar, in Italy prior to 1480; also Naples, 1490, 1491; Constantinople, 1513; Venice, 1529; new ed., Berlin, 1847), is much superior to Abu al-Walid's lexicon, and was for centuries the standard work of Hebrew lexicography. In the latter half of the thirteenth century Abraham Bedersi of Bezières wrote the first book of Hebrew synonymy, "Ḥotem Toknit" (see Ezek. xxviii. 12), a large and valuable work, arranged in alphabetical order (edited by G. E. Polak, Amsterdam, 1865). In the first third of the fourteenth century the many-sided Joseph ibn Kaspi also wrote a lexicon, "Shorshot Kesef" (see Ex. xxviii. 22), in which he endeavored to deduce the secondary meanings from the general primary meaning of the root (see "Orient, Lit." viii., ix.; Neubauer, "Notice sur la Lexicogr. Hébraïque," pp. 208–211). "Menorat ha-Ma'or," the work of a Greek Jew, Joseph b. David ha-Yewani, of which only a fragment is extant in a single manuscript, dates from about the same time (see Neubauer, *l.c.* p. 207). The first Hebrew concordance, also a kind of lexicon (see CONCORDANCE), was produced in the first half of the fifteenth century by a Jew of southern France.

In Italy, Spain, and the East.

In Italy, where the scientific spirit among the Jews was especially active in the fifteenth century, Solomon b. Abraham of Urbino wrote (1480) a book of synonyms entitled "Ohel Mo'ed," Venice, 1548 (edited by Willheimer, Vienna, 1881), entirely different in character from Abraham Bedersi's work. In Spain, just before the expulsion of 1492, a Hebrew lexicon was written in Arabic by the learned rabbi of Granada, Saadia b. Maimun ibn Danan ("Rev. Et. Juives," xli. 268).

In the East the study of Maimonides' epoch-making work in the second half of the thirteenth century resulted in Tanḥum b. Joseph Yerushalmi's lexicon, "Al-Murshid al-Kafi" (The Sufficient Guide), written in Arabic. This work deals especially with Maimonides' "Mishneh Torah," but includes also some of the words of the Mishnah. A lexicon by Solomon b. Samuel of Gurganj (Urgenj, central Asia), completed in 1339, is a remarkable example of intellectual activity and wide literary knowledge from a region which is not otherwise mentioned in the history of Jewish literature. It presents in uniform alphabetical arrangement the vocabulary of the Bible, the Targum, the Talmudic-Midrashic literature, and some later works, in about 18,000 articles, most of which are very short. The author called his work "Sefer ha-Meliẓah," and sometimes "Agron" (see Bacher, "Ein Hebräisch-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900). A century later Moses Shirwani of northern Persia completed (1459) a Hebrew-Persian lexicon which he called "Agron" (see Bacher in Stade's "Zeitschrift," xvi. 201–247). This is a popular aid to Bible study, as is also the "Maḳre Dardeḳe," a Hebrew-Arabic-Romanic (Italian, French, Provençal) glossary to the Bible which was produced about the same time in western Europe (printed at Naples about 1488).

Elijah Levita.

At the beginning of the sixteenth century a great and decisive change occurred in the history of Hebrew philology. From that time this science, hitherto cultivated exclusively by the Jews, took rank in the large circle of scientific activities inaugurated by the new humanism; and it soon became a mighty factor in the religious movement that revolutionized Germany. Protestantism, going back directly to the Bible, took up the study of the Hebrew language, which henceforth became an integral part of Protestant theology. But in Judaism itself the period beginning with this century was one of intellectual stagnation. The old classical literature of the preceding periods was more and more forgotten, and the one-sided study of the Talmud gradually displaced the study of the Bible and its language, rendering the literary productions in this field utterly unimportant. The beginning of this epoch of decadence was marked, however, by Elijah Levita's activity, with which the creative period of Hebrew philological literature within Judaism was worthily closed. His works include: "Sefer Zikronot," a Masoretic lexicon or, rather, a Masoretic concordance to the Bible, still in manuscript; "Tishbi," a small lexicon of 712 articles (published in 1541 *et seq.*), containing mostly New-Hebrew words; and "Meturgeman," the first lexicon to the Targumim (1541). Abraham de Balmes did not finish the lexicon of roots to which he refers several times in his grammar.

The paucity of production in the field of lexicography during the three centuries of Jewish literature from 1500 to 1800 may be seen in the following chronological lists of works issued during this period, which are short and served chiefly practical purposes. These, as well as the following lists, have been made with the help of Steinschneider's "Bibliographisches Handbuch" (compare the corrections and additions by Steinschneider and Porges in "Centralblatt für Bibliothekswesen," xiii., xv.):

Anshel, מרכבת המשנה, Cracow, 1534; reprinted under the title "Sefer Anshel," Cracow, 1584.
חשק שלמה, "Libro de Ladinos de los Verbios Caros di Toda la Mikra," Venice, 1588 and 1617.
דבר טוב, Hebr.-Germ.-Italian alphabetical glossary, Cracow, 1590.
David b. Abraham Modena, דבר טוב, Hebrew-Italian glossary, Venice, 1596 and 1606.
Judah Leon di Modena, גלות יהודה, "Novo Dittionario-Hebr. e Ital." Venice, 1612; Padua, 1640.
Solomon b. David Oliveyra, עץ חיים, Hebrew-Portuguese lexicon, Amsterdam, 1682; אילן שענפיו מרובין, Portuguese-Hebrew vocabulary, Amsterdam, 1683.
Judah b. Ẓebi Hirsch, אהלי יהודה (dealing especially with proper names), Jessnitz, 1719; גזע יהודה, "Compend. Concordanz," Offenbach, 1732.
Eleazar Soesman, מהר ישראל: part 1, grammar; part 2, Dutch-Hebrew dictionary; part 3, Hebrew-Dutch dictionary, Amsterdam, 1741; "Nomenclator op Hebr. en Nederd. Naamwoordenboek," *ib.* 1744.
Judah b. Joel Minden, מלים לאלוה, Hebrew lexicon, chiefly following Ḳimḥi, with High-German notes, Berlin, 1759-60.
Abraham b. Menahem Schwab, מלין יושר, Hebrew-German lexicon to the same author's דברי יושר, Amsterdam, 1767.
Phoebus b. Aryeh, מדרש מלים, Hebrew-German lexicon, Dyhernfurth, 1773.
Jacob Rodriguez Moreira, קהלת יעקב, "Vocabulary of Words in the Hebrew Language . . . . Done into English and Spanish," London, 1773.
Isaac b. Moses Satanow, שפת אמת, Hebrew-German lexicon, Berlin, 1787; Prague, 1804.
David Levi, "Lingua Sacra," in three parts, grammar and Hebrew-English and English-Hebrew lexicons, London, 1785-89, 1803.

The following lexicographic works to the Talmud must be added:

Anonymous, ערוך הקצר, Constantinople, 1511; Cracow, 1591; Prague, 1707.
David b. Isaac de Pomis, צמח דוד, "Lexicon Hebr. et Chald. Linguæ, Lat. et Ital. Expositum," Venice, 1587.
Menahem Lonsano, מעריך, explanations of difficult and foreign words in the Talmud (in the שתי ידות), Venice, 1618.
Benjamin Mussaphia, מוסף הערוך, additions to the 'Aruk in the Amsterdam ed. of 1655.
David Cohen b. Isaac de Lara, עיר דוד, "De Convenientia Vocabulorum Rabbinicorum cum Græcis et Quibusdam Aliis Linguis," Amsterdam, 1638; כתר כהונה, "De Convenientia Vocabulorum Talmudicorum et Rabbinicorum," etc., Hamburg, 1668.
Benjamin b. David, שערי בנימין, Hebrew-rabbinical lexicon, Zolkiev, 1752.
Benjamin b. Isaac Levi Leitmeritz, אמרות טהרות, an alphabetical glossary to the Zohar, Lublin, 1645.

During the same period (1500-1800) the need of lexical aids felt by Christians studying Hebrew called forth a large number of lexicons, the list of which is as follows:

Johannes Reuchlin, "Rudimenta Linguæ Hebraicæ una cum Lexico," Pforzheim, 1506; Basel, 1537.
Alfonsus Zamorensis (ex-Judæus), "Vocabularium Hebr. et Chald. V. T." (in vol. vi. of Complutensian Polyglot, 1515).

Christian Lexicographers.

Theodoricus Martinus (Dirck Martens), "Dictionarium Hebraicum," Louvain, *c.* 1520.
Sebastian Münster, "Dictionarium Hebraicum," Basel, 1523, 1525, 1535, 1539, 1548, 1564.
Sanctus (Xantes) Pagninus, "Thesaurus Linguæ Sanctæ," Leyden, 1529; ed. Rob. Stephanus, Paris, 1548; Leyden, 1575, 1577; Geneva, 1614.
Sebastian Münster, "Dictionarium Trilingue" (Latin, Greek, Hebrew), Basel, 1530, 1535, 1543, 1562.
Ant. Reuchlin, "Lexicon Hebr. Linguæ," Basel, 1556, 1569.
Jo. Förster (Forster, Vorstheimer), "Dictionarium Hebr. Novum," Basel, 1557, 1564.
Jo. Avenarius (Habermann), "Liber Radicum, seu Lexicon Hebr." Wittenberg, 1568, 1589.
Sanctus Pagninus, "Epitome Thesauri Linguæ Sacræ," Antwerp, 1570, 1572, 1578, 1588, 1599, 1609, 1616, 1670.
Ambrosius Calepinus, "Dictionarium Septem Linguarum," Geneva, 1578; Basel, 1584; "Dict. Undecim Lingu." Basel, 1590, 1598, 1605, 1616.
El. Hutter, "Cubus Alphabeticus Sanctæ Hebraicæ Linguæ," Hamburg, 1586, 1588, 1603.
Marcus Marinus, "Arca Noe, sive Thesaurus Linguæ Sanctæ Novus," Venice, 1593.
Johann Buxtorf the Elder, "Lexicon Hebr.-Chald." Basel, 1607, 1615, 1621, 1631, 1645, 1646, 1654, 1655, 1663, 1667, 1676, 1689, 1698, 1710, 1735; "Manuale Hebr.-Chald." Basel, 1612, 1619, 1630, 1631, 1634, 1658.
Valentine Schindler, "Lexicon Pentaglotton, Hebr., Chald., Syr., Talmudico-Rabbin., et Arab." Frankfort-on-the-Main, 1612, 1649, 1653, 1695.
Jos. Abudacnus (Barbatus), "Lexicon Hebr." Louvain, 1615.
Marius de Calasius, "Dictionarium Hebr." Rome, 1617.
Joh. Meelführer, "Manuale Lexici Hebr." Leipsic, 1617, 1657.
Chr. Helvicus, "Lexicon Hebr. Didacticum," Giessen, 1620.
Sixtus ab Amama, Hebrew lexicon (Dutch), Franeker, 1628.
Daniel Schwenterus, "Manipulus Linguæ Sanctæ, sive Lex. Hebr. ad Formam Cubi Hutteriani," Nuremberg, 1628, 1638; Leipsic, 1668.
Philip Aquinas (ex-Jud.), מעריך המערכת, "Dictionarium Absolutissimum Hebr., Chald., et Talm.-Rabbin." Paris, 1629.
Gregorius Francus (Franke), "Lexicon Sacrum," Hanover, 1634.
William Alabaster, "Spiraculum Tubarum . . . seu Schindleri Lexicon Pentaglottum in Compend. Redact." London, 1635.
Edward Leigh, "Critica Sacra," in two parts: (i.) observations on all the radical or primitive Hebrew words in the O. T. in alphabetical order, London, 1639, 1650, 1662; Latin, Amsterdam, 1678, 1688, 1696, 1706; French, *ib.* 1712.
Jo. Plantavitius, "Thesaurus Synonymicus Hebr.-Chald.-Rabbin." Lodève, 1644-45.
Sebastian Curtius, "Radices Linguæ S. Hebr." Geismar, 1645, 1648, 1649; Amsterdam, 1652.
William Robertson, "The Second Gate. . . a Compendious Hebr. Lexicon or Dictionary," London, 1654.
H. Hottinger, "Etymologicum Orientale, s. Lexicon Harmonicum Heptaglotton," Frankfort, 1661 (also "Talmud.-Rabbin.").
J. Leusden, "Onomasticum Sacrum," Leyden, 1665, 1684; "Manuale Hebr.-Lat.-Belgicum," Utrecht, 1667, 1683.
Sebastian Curtius, "Manuale Hebr.-Chald.-Lat.-Belgicum," Frankfort, 1668.
Edw. Castellus, "Lexicon Heptaglottum," London, 1669, 1686; from this, "Lexicon Hebraicum," adnot. J. D. Michaelis, Göttingen, 1790.
Joh. Coccejus, "Lexicon et Commentarius Sermonis Hebr. et Chald. V. T." Amsterdam, 1669; Frankfort, 1689, 1714; Leipsic, 1777, 1793-96.
J. Friedr. Nicolai, "Hodegeticum Orientale," part i.: "Lexicon Hebr." etc., Jena, 1670; Frankfort, 1686.
Ant. Halsius, "Compendium Lexici Hebraici," 3d ed., Utrecht, 1674, 1679, 1683.
William Robertson, "Thesaurus Linguæ Sacræ Compend. . . . s. Concordant. Lexicon Hebr.-Latino-Biblicum," London, 1680.
Matthew Hillerus, "Lexicon Latino-Hebr." Tübingen, 1685.
Jo. Leusden, "Lexicon Novum Hebr.-Latinum," Utrecht, 1687.
Jo. Michaelis, "Lexicon Particularum Hebr." Frankfort, 1689.
Henr. Opitius, "Novum Lexicon Hebr.-Chald.-Biblicum," Leipsic, 1692; Hamburg, 1705, 1714, 1724.
Ge. Christ. Burcklinus, "Lexicon Hebr.-Macaronicum," Frankfort, 1699; in compend. redact. 1743.

Paul Math. Alberti, "Porta Linguæ Sanctæ, seu Lex. Novum Hebr.-Lat.-Biblicum," Bautzen, 1704.
Christ. Reineccius, "Janua Hebr. Linguæ V. T." (since the 2d ed. with lexicon), Leipsic, 1704, 1707, 1720, 1733, 1741, 1748, 1756, 1769, 1788.
Christ. Gottlieb Meinigius, "Lexicon Hebr. in Compend. Redact." *ib.* 1712.
Joh. Heeser, "Lapis Adjutorius, s. Lexicon Philolog. Hebr.-Chald.-Sacrum," part i. (א-ב), Harderov, 1716.
Ge. Burchard Rümelinus, "Lexicon Biblicum," Frankfort, 1716.
Lud. Christoph. Schaefer, "Hebr. Wörterbuch," Bernburg, 1720.
Charl. Franc. Houbigantius, "Racines Hébr. . . . ou Diction. Hebr. par Racines," Paris, 1732.
Ant. Zanolini, "Lexicon Hebraicum," Padua, 1732.
Nicol. Burger, "Lexicon Hebr.-Chald.-Lat." Copenhagen, 1733.
Jo. Bougetius, "Lexicon Hebr. et Chald." Rome, 1737.
Jo. Simonis, "Onomasticon V. T." Halle, 1741.
Fr. Haselbauer, "Lexicon Hebr.-Chald." Prague, 1743.
Jo. Christ. Clodius, "Lexicon Hebr. Selectum," Leipsic, 1744.
Jo. Christ. Klemm, "Lex. Hebr.-Germ.-Lat." Tübingen, 1745.
Petr. Guaria, "Lexicon Hebr. et Chald. Biblicum," Paris, 1746.
Weitenauer, "Hierolexicon Linguæ Hebr., Chald. et Syr." Augsburg, 1750, 1753.
Jo. Simonis, "Dictionarium V. T. Hebr.-Chald." Halle, 1752, 1766; "Lexicon Manuale Hebr. et Chald." *ib.* 1756; Amsterdam, 1757; Leyden, 1763; Halle, 1771; (ed. I. G. Eichhorn) 1793; (enlarged by F. S. Winer) Leipsic, 1828; English by Charles Seager, London, 1832.
P . . . , "Lexicon Hebr.-Chald.-Latino-Biblicum," Avignon, 1758, 1765; Leyden, 1770.
Anonymous, "Neu Eingerichtetes Deutsch-Hebr. Wörterbuch," Oettingen, 1764.
John Parkhurst, "An Hebrew and English Lexicon," London, 1762, 1778, 1792, 1811, 1823.
Jos. Montaldi, "Lex. Hebr. et Chald.-Biblic." Rome, 1789.
W. Fr. Hetzel, "Kritisches Wörterbuch der Hebr. Sprache," vol. i., sec. 1, Halle, 1793.
Ph. N. Moser, "Lexicon Manuale Hebr. et Chald." Ulm, 1795.
Jo. Chr. Fried. Schulz, "Hebr.-Deutsches Wörterbuch über das A. T."

To this list must be added the following lexicons on the language of the Talmud, written by Christians:

Sebastian Münster, "Dictionarium Chaldaicum, non tam ad Chald. Interpretes, quam Rabbinorum Intelligenda Commentaria Necessarium," Basel, 1527.
Johann Buxtorf the Elder, "Lexicon Chaldaicum Talmudicum," ed. Jo. Buxtorfius the Younger," Basel, 1639.
Joh. Henr. Otho, "Lex. Rabbin.-Philologicum," Geneva, 1675.
Ant. Zanolini, "Lexicon Chaldaico-Rabbinicum," Padua, 1747.
Bon. Girandeau, S. J., "Dictionarium Hebraicum, Chaldaicum, et Rabbinicum," Paris, 1778.

The Most Popular Dictionaries.

Among the seventy or more lexicons above enumerated that were called forth by the study of Hebrew among the Christian theologians down to the end of the eighteenth century, the following may be noted for the number of editions through which they have passed: the works of Sebastian Münster, S. Pagninus, Buxtorf, Coccejus, Reineccius, Simonis. Most of the lexicons deal also with the Aramaic portions of the Bible, the designation "Chaldaic" for this language having become current since Sebastian Münster's time, though even Dunash ibn Labraṭ calls the Aramaic לשון כשדי in his polemic against Saadia, No. 6. The comparison of Hebrew with its kindred languages, already indicated by William Postellus in the first half of the sixteenth century, and by Guichard, "L'Harmonie Etymologique des Langues Hébr.," etc., Paris, 1660, was first carried out lexically by Schindler, then by Hottinger, and more completely and on a more solid basis by Castelli. But it remained for Albert Schultens (died 1750), an eminent member of the distinguished Dutch school, to place the comparison of Hebrew with the Arabic on a more solid scientific foundation, the achievements of the Jewish philologists of the preceding centuries having been forgotten. Schultens himself compiled no dictionary; but his contributions to Hebrew lexicography are found in many treatises and commentaries. Attempts to translate the Hebrew into the vernacular instead of into Latin were first made in Dutch, then in English, Flemish, German, and French.

Gesenius.

The rapid development of philology in all its branches during the first decades of the nineteenth century also extended to Hebrew, which gradually occupied a position independent of theology. The labors of Wilhelm Gesenius marked a new epoch in grammar and lexicography. His lexicon, in the enlarged and modified later editions, has remained down to the present day the lexical manual most in demand for the study of the Bible—a proof of its excellence that was apparent even in the earlier editions. In its first form (Leipsic, 1810, 1812) it bore the title "Hebr.-Deutsches Handwörterbuch über die Schriften des A. T." This book became the basis for the large "Thesaurus Philolog.-Criticus," 1829–42, the last fasciculi of which were completed after Gesenius' death (in 1842) by Rödiger, 1853–1858. An abbreviated edition of the "Handwörterbuch" was issued under the title "Neues Hebr.-Deutsches Handwörterbuch," 1815; and this became the basis for the later editions, which, beginning with the second thoroughly revised edition (1825), bore the title "Hebr. und Chaldäisches Wörterbuch." Gesenius himself issued the third and fourth editions, 1828, 1834. The editors of the later editions were: Dietrich, 1857, 1863, 1868; Mühlau and Volck, 1883, 1886, 1890; F. Buhl, 1895, 1899. Gesenius also issued the third edition in Latin, under the title "Lexicon Manuale," Leipsic, 1832–33. An English translation of the first "Handwörterbuch" of 1810 was issued by Christ. Leo, Cambridge, 1825–28; the new "Handwörterbuch" of 1815 was issued in English by J. W. Gibbs, Andover, 1824; other editions, London, 1827, 1832; the "Lexicon Manuale" was translated into English by Edw. Robinson, Boston, 1836 (last ed., 1854); and by Tregellas, 1859. This is the basis of the Oxford lexicon, appearing since 1892 under the title of "A Hebrew and English Lexicon of the Old Testament," edited by Francis Brown, with the cooperation of S. R. Driver and Charles A. Briggs. The *Λεξικον Εβρ-Νεοελλην. της Παλαιας Διαδηκης*, Malta, 1842, is also based on Gesenius' work, of which a Swedish translation appeared at Upsala in 1829–32.

Other lexicons appeared in the course of the nineteenth century, of which the following is a list, Steinschneider's "Handbuch" furnishing the material down to 1859:

Th. Imm. Dindorf, "Novum Lex. Linguæ Hebr. et Chald." Leipsic, 1801, 1804.
Samuel Pike, "A Comparative Hebrew Lex." Glasgow, 1802.
Evr. Scheidius, "Lex. Hebr. et Chald. Man." Utrecht, 1805, 1810.
Aug. Fried. Pfeiffer, "Man. Bibl. Hebr. et Chald." Erlangen, 1809.
Chr. Gottlieb Elwert, "Deutsch-Hebr. Wörterbuch," Reutlingen, 1822.
E. F. C. Rosenmüller, "Vocabularium V. T. Hebr. et Chald." Halle, 1822, 1827.
James Andrew, "Hebrew Dict. and Grammar," London, 1823.

Jo. Fried. Schroeder, "Deutsch-Hebr. Wörterb." Leipsic, 1823.

Franc. Fontanella, "Vocabulario Ebreo-Ital. et Ital.-Ebreo," Venice, 1824.

L'Abbé Giraud, "Vocabulaire Hébr.-Français," Wilna, 1825.

J. B. Glaire, "Lex. Manuale Hebr. et Chald." Paris, 1830, 1843.

Joh. Ev. Stadler, "Lex. Manuale Hebr.-Latin," Munich, 1831.

Em. Fried. Leopold, "Lex. Hebr. et Chald." Leipsic, 1832.

J. H. L. Biesenthal, "Hebr. und Chald. Schulwörterbuch," Berlin, 1835–37.

W. L. Roy, "A Complete Hebrew and English Dictionary," New York, 1838.

Samuel Lee, "A Lex. Hebr., Chald., and English," London, 1840, 1844.

William Wallace Duncan, "A New Hebrew-English and English-Hebrew Lex." *ib.* 1841.

Ernst Meier, "Hebr. Wurzelwörterbuch," Mannheim, 1845.

Fr. Nork, "Vollständiges Hebr.-Chald.-Rabbinisches Wörterbuch," Grimma, 1842.

Fred. Bialloblotzky, "Lexicon Radicum Hebr." London, 1843.

William Osborn, "A New Hebrew-English Lexicon," *ib.* 1845.

B. Davidson, "The Analytical Hebrew and Chaldee Lexicon," *ib.* 1848.

Fr. J. V. D. Maurer, "Kurzgefasstes Hebr. und Chald. Handwörterbuch," Stuttgart, 1851.

G. Stier, "Hebräisches Vocabularium," Leipsic, 1857, 1859.

Benj. Davies, "Hebrew Lexicon," 2d ed., London, 1876.

A new arrangement of lexical matter is found in Carl Siegfried and B. Stade's "Hebräisches Wörterbuch zum Alten Testament," Leipsic, 1893, in which the comparison of the kindred languages is excluded, the etymology made secondary, and the introduction of so-called primary meanings avoided, while the vocabulary and idioms are given as completely as possible. Friedrich Delitzsch advocates the free use of Assyrian in his work, "Prolegomena eines Neuen Hebr.-Aram. Wörterbuches zum A. T." Leipsic, 1886 (see Nöldeke's exhaustive discussion in "Z. D. M. G." xl. 718–743).

Jewish Lexicographers of the Nineteenth Century.

The new stimulus given to the study of the Bible among the European Jews by Moses Mendelssohn and his followers was evident also in the demands for lexical aids to that study. The Hebrew lexicons written by Jews in the last decades of the eighteenth century have already been mentioned. J. Ben-Ze'eb's "Oẓar ha-Shorashim" (Treasury of Roots), Vienna, 1807, was very popular down to the second half of the century, and did good work in purifying the language in eastern Europe. The second edition appeared in 1816; the third, edited by Letteris, in 1839–1844; the fourth, in 1862–64. Jewish learning, which was developed to an unexpected degree by the generation of Jewish scholars following Mendelssohn's school, brought to light especially the works of classical scholars dealing with Hebrew philology and Bible exegesis, advancing thereby also modern Hebrew philology. The Hebrew lexicons of the past, edited or printed for the first time, have been mentioned above. Julius Fürst was most active as lexicographer, publishing a new edition of the Bible concordance. In 1842 he issued a Hebrew-Chaldee school lexicon; and in 1869 a Hebrew pocket-dictionary to the Old Testament. His "Hebräisch und Chaldäisches Handwörterbuch über das A. T." Leipsic, 1857–61 (2d ed., 1863; 3d ed., by Ryssel, 1876), "marked a great advance, evincing an assiduous and scholarly use of the many products of Old Testament exegesis" (Diestel). The work was translated into English by Davidson, the fifth edition appearing in 1885.

Following is a list of other Hebrew lexicons to the Bible which were written by Jews:

Hananiah Coen, מענה הלשון, "Vocabulario Compendioso Ebraico-Italiano," Reggio, 1811–12.

W. Heinemann, ראשית הלמוד, "Vocabulary Hebrew and English," London, 1823.

Van Embden, "Prospectus eines Hebr.-Deutschen und Deutsch-Hebr. Wörterbuches," Hamburg, 1823.

Judah Laz. Kron, דרך סלילה, "Hebr.-Deutsches Wörterbuch," Wilna, 1826.

D. Luzzatto, "Dizionario Compendiato Ebraico-Chald., Latino et Italiano," part i., Florence, 1827.

Marchand d'Ennery, "Hebr.-Franz. Wörterbuch," 1827.

Jos. Hirschfeld, שמות הנרדפים, "Neues Synonymisches Handwörterbuch zur Beförderung der Hebräischen Sprache," Frankfort-on-the-Oder, 1818, 1830.

Moses Lemans and Y. J. Mulder, "Hebr.-Nederduitsch Handwoordenboek," Amsterdam, 1829–31.

Abraham Buchner, אוצר לשון הקדש, grammar and lex., Warsaw, 1830.

M. I. Benlevi, מורה שרש העבר, "Tabellarisches Hebr.-Deutsches Wörterbuch," Hanover, 1833.

Selig Newmann, "Hebrew and English Lexicon," London, 1834; "English and Hebrew Lexicon," *ib.* 1832.

Michael Josephs, מדרש מלים, "An English and Hebrew Lexicon," *ib.* 1834.

Simḥa b. Ephraim, מי מלא, "Hebr. Lx. nach Neuer Methode," part i., Warsaw, 1839.

Joseph Johlsohn, ערך מלים, "Biblisch-Hebr. Wörterbuch," Frankfort-on-the-Main, 1840.

Isaac Nordheimer, "A Complete Hebrew and Chaldean Concordance to the O. T." part i., New York, 1842.

S. E. Heigmans, דברי קדש, "Hebr. en Nederduitsch Woordenboekje," Amsterdam, 1845.

Abigail Lindo, "A Hebrew-English and English-Hebrew Dictionary," London, 1846.

Emanuel Recanati, "Dizionario Ebr.-Chald. ed. Italiano," Verona, 1854–56.

W. G. Schauffler, אוצר דברי לשון הקדש, "Diccionario della Lengua Santa" (Ladino), Constantinople, 1855.

A. Luzzatto, לחם לפי הטף, "Vocabulario Italiano Hebr." Verona, 1856.

E. Bardach, מעריך המערכת, ed. Letteris, Vienna, 1868.

David Cassel, "Hebr.-Deutsches Wörterbuch," Berlin, 1871, 1885, 1886, 1889, 1898.

M. E. Stern, אוצר שפת הקדש, Vienna, 1871.

Ch. Pollak, "Héber-Magyar Teljes Szótár," Budapest, 1881.

J. Steinberg, אוצר המלים, "Hebr.-Deutsch-Russisches Wörterbuch," Wilna, 1897.

Jewish Dictionaries of Talmud.

Jewish learning of the nineteenth century has produced important works in the field of Talmudic lexicography, the most important of which are Jacob Levy's "Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim," with additions by H. L. Fleischer, Leipsic, 1876–89; and his "Chaldäisches Wörterbuch über die Targumim," *ib.* 1886. M. Jastrow's work, "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature," London and New York, 1886 *et seq.*, the concluding portion of which will shortly appear, is also of independent value. Alexander Kohut's edition of the 'Aruk, mentioned above, assumed the shape of an independent lexicon by reason of its size and wealth of material. J. M. Landau's edition of the 'Aruk, Prague, 1819–24, also containing many additions, was used for a long time. The foreign words, more especially of the Talmud, are explained in S. and M. Bondi's אור אסתר, Dessau, 1812; in J. B. Schönhak's "Ha-Mashbir," Warsaw, 1858; by A. Brüll in "Fremdsprachliche Redensarten in Talm. und Midr.," Leipsic, 1869; and in J. Fürst's "Glossarium Græco-Hebraicum, oder der Griechische Wörterschatz der Jüdischen Midraschwerke," Strasburg,

1890. An important supplement to the Talmudic lexicons, including the whole material, is S. Krauss's "Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum," with notes by Immanuel Löw, Berlin, 1898, 1899. Among other works on Talmudic lexicography, the following may be mentioned on account of their lexical form:

Isaiah Berlin, הפלאה שבערכין, glossary to the 'Aruk: i., Breslau, 1830; ii., Vienna, 1859.
M. Lattes, additions to Levy's lexicon, Milan, 1878, 1881; "Miscellanea Postuma," 1884, 1885.
J. H. Dessauer, לשון רבנן, short lexicons to the Talmud, Erlangen, 1839.
M. E. Stern, אוצר המלין, Vienna, 1863.
G. H. Dalman, ערוך החדש, "Aram.-Neuhebr. Wörterbuch zu Targum, Talmud, und Midrasch," Frankfort-on-the-Main, 1897, 1901, a very useful work.

No special lexical treatment of the Neo-Hebrew of the Midrashim has yet been undertaken, though a beginning is found in Hananiah Coen's שפת אמת, Reggio, 1822, and Geiger's glossary to his "Lehr- und Lesebuch der Sprache der Mischna," Breslau, 1845. Mention should also be made of the work of the non-Jewish scholar A. Th. Hartmann, "Thesaurus Linguæ Hebr. e Mischna Augendus," Rostock, 1825, 1826. David Löwy's lexicon, לשון חכמים, Prague, 1845, 1847, containing Hebrew words and idioms found in the Talmud, is carried only as far as the root גור. W. Bacher's "Die Aelteste Terminologie der Jüdischen Schriftauslegung. Ein Wörterbuch der Bibelexegetischen Kunstsprache der Tannaiten," Leipsic, 1899, is confined to one special field.

There is as yet no lexicon of the later form of Hebrew in post-Talmudic times, when the vocabulary was strongly influenced and enriched by the various sciences treated in the Hebrew language and by the translations from the Arabic. Jac. Goldenthal issued his "Grundzüge und Beiträge zu Einem Sprachvergleichenden Rabbinisch-Philologischen Wörterbuch," in the "Abhandlungen der Kais. Akademie der Wissenschaften," Vienna, 1849. Zunz, who included very instructive lists of words in his works on synagogal poetry, expressed in 1856 a "wish for a lexicon of the Hebrew language" (in "Z. D. M. G." x. 501-512; "Gesammelte Schriften," iii. 14-30); but this wish has not yet been fulfilled. See also Steinschneider, "Fremdsprachliche Elemente im Neuhebräischen," Prague, 1845.

Modern Hebrew.

In the last few decades the vocabulary of the Hebrew language, which is used in Russia and Poland as a literary language, and in certain regions of Palestine and the East as vernacular, has been materially increased, in many cases at the sacrifice of the models set by Biblical purity and historic tradition. This is due to the fact that it is used in journals and scientific works, so that modern objects and ideas must be expressed in the ancient language. The unscientific arbitrariness thus arising would be checked by a dictionary including the different phases of the development of the Hebrew language, in which the Hebrew of the Bible, of the Mishnah, of the medieval scientific and poetic literature, and, finally, the modern revived Hebrew should each be treated, and those words definitely adopted and standing the test of scientific investigation be lexically determined. The publication of two such lexicons has recently been undertaken, partly with scientific ends in view, partly to answer the practical needs of those writing in Hebrew; namely, S. I. Fuenn's "Ha-Oẓar," Warsaw (as far as the letter ח), and Ben Judah's "Ha-Millon," Jerusalem (only two fasciculi so far).

G. W. B.

DIDACHE, or **The Teaching of the Twelve Apostles** (*Διδαχὴ τῶν Δώδεκα Ἀποστόλων*): A manual of instruction for proselytes, adopted from the Synagogue by early Christianity, and transformed by alteration and amplification into a Church manual. Discovered among a collection of ancient Christian manuscripts in Constantinople by Bryennios in 1873, and published by him in 1883, it aroused great interest among scholars. The book, mentioned by Eusebius ("Hist. Eccl." iii. 25) and Athanasius ("Festal Letters," 39) in the fourth century, had apparently been lost since the ninth century. The most acceptable theory among the many proposed on the character and composition of the "Didache" is that proposed by Charles Taylor in 1886, and accepted in 1895 by A. Harnack (who in 1884 had most vigorously maintained its Christian origin)—that the first part of the "Didache," the teaching concerning the "Two Ways" ("Didache," ch. i.-vi.), was originally a manual of instruction used for the initiation of proselytes in the Synagogue, and was converted later into a Christian manual and ascribed to Jesus and the Apostles. To it were added rules concerning baptism, fasting, and prayer, the benedictions over the wine and the bread and after the communion meal, and regulations regarding the Christian community (ch. vii.-xvi.). The Jewish student is concerned chiefly with the first part, the title and contents of which are discussed here.

Title of the Book.

The composite character of the "Didache" is shown by the double title or heading. The first words, "Teaching of the Twelve Apostles," form the general title, and therefore need not now be considered. But of the second heading, which refers to the original book, ch. i.-vi., only the words "Teaching of the Lord to the Gentiles" (*Διδαχὴ Κυρίου τοῖς Ἔθνεσιν*) are genuinely Jewish; the words "through the Twelve Apostles," which assume that the word "Lord" refers to Jesus, are a Christian interpolation. The book known to Christians as the "Teaching of the Two Ways" corresponded probably with the "Hilkot Gerim" (Rules Regarding Proselytes) referred to in Ruth R. i. 7 and 16 as having been studied by Ruth under the direction of Naomi, the words דרך ("way") and הלך ("walk") in both verses being taken as indications that the necessary instruction in the "Two Ways" had been duly given to Ruth (compare Baraita Yeb. 47a, and Massek. Gerim, the abrupt beginning of which gives evidence of the existence of other rules concerning the admission of proselytes during the Temple time).

Contents of the "Didache."

The whole teaching is summarized in the first two verses (ch. i. 1-2): "There are two ways, one of life and one of death, and wide is the difference between. The way of life is this: First, thou shalt love God thy Maker [after Deut. vi. 5]; second, thou shalt love thy neighbor as thyself [after Lev. xix. 18]. Now the teaching of these two words is this: 'Whatsoever thou wouldst not have done unto thee, neither do thou to another.'"

Here is a great lacuna, nothing being said about what love of God implies; and what follows is only very loosely connected with the preceding verses. Whether taken from an old Essene document (see Hippolytus, "Refutatio Hæresium," ix. 23 [18]) or from some Christian collection of "Sayings" older than Matt. v. 39-48 and Luke vi. 27-39, verses 3-4 are certainly out of place; they interrupt the order. So do verses 4-5, in which "the commandment of charity" is treated from the Jewish point of view, though they have parallels in Matt. v. 26; Acts xx. 35.

Ch. ii. 1 begins as if the first part of the Decalogue, comprising the law of the love of God, had been treated in the preceding chapter: "And the second commandment of the Teaching [that is, love of our fellow man] is: Thou shalt not kill" (Ex. xx. 13; see verse 2).

2: "Thou shalt not commit adultery" (Ex. xx. 14). (This includes: "Thou shalt not commit sodomy nor fornication.") "Thou shalt not steal" (Ex. xx. 15). . . . "Thou shalt not use witchcraft nor practise sorcery" (Ex. xxii. 18; Lev. xix. 26). (This belongs obviously to the eliminated first part comprising the duties toward God.) "Thou shalt not procure abortion, nor shalt thou kill the new-born child" (compare Wisdom xii. 5). (This is the amplification of Ex. xx. 13, and belongs to verse 1.) "Thou shalt not covet thy neighbor's goods" (Ex. xx. 17; see verse 6).

3-5: "Thou shalt not forswear thyself." . . . (This again belongs to the eliminated first part.) "Thou shalt not bear false witness" (Ex. xx. 16). "Thou shalt not speak evil nor bear malice. Thou shalt not be doubled-minded nor double-tongued, for duplicity of tongue is a snare of death. Thy speech shall not be false nor vain, but filled with deed."

6: "Thou shalt not be covetous nor rapacious [amplification of Ex. xx. 17], nor a hyprocrite, nor malignant, nor haughty. Thou shalt not take evil counsel against thy neighbor" (amplification of Ex. xx. 16).

7: "Thou shalt not hate any one; but some thou shalt rebuke [Lev. xix. 17], and for some thou shalt pray [compare Tosef., B. Ḳ. ix. 29 with reference to Job xlii. 8; Gen. xx. 17; see Matt. v. 44], and some thou shalt love above thine own soul" (compare "Epistle of Barnabas," xix. 11, and another "Didache" version, Harnack and Gebhard, "Texte u. Untersuchungen," xiii. i. 7 *et seq.*). (This is the interpretation of Lev. xix. 18; compare above, i. 3.)

Ch. iii. 1 dwells on lighter sins, and begins by laying down the following principle: "My child, flee from every evil and from whatsoever is similar to it." This well-known maxim, לְעוֹלם יהא אדם בורח מן הכיעור ומן הדומה לכיעור, is ascribed in Tosef., Hul. ii. 24 to R. Eliezer of the second Christian century, and in Ab. R. N. ii. (ed. Schechter, pp. 8, 9) to Job, and is explained: "Avoid light sins in order to escape grosser sins" (compare also Ḥul. 44b; Derek Ereẓ Zuṭa, viii.; I Thess. v. 22; and Bacher, "Die Agada der Tannaiten," i. 113, 281). In this sense are the commandments of the Decalogue further amplified:

2 warns against anger and contention as leading to murder.

3, against lust, lascivious speeches and looks as leading to fornication and adultery.

4, against divination, astrology, and other heathen practises as leading to idolatry.

5, against lying, avarice, and vanity as leading to theft.

6-9, against an irreverential and presumptuous attitude toward God as leading to blasphemy.

10, enjoining the disciple to accept every seemingly evil happening as good because coming from God.

Ch. iv. 1-13 refers again to the duty toward God, stating that the honor of God includes the study of His Word; the honor of the teacher, the support of the students and practisers of the Law; the honor of the father, the support of the household; and after having positively enjoined hatred of hypocrisy and of whatever is evil (see Ab. R. N. xvi. [ed. Schechter, p. 64]), it declares in a genuinely Jewish spirit that "the commandments of the Lord should all be kept; none to be added, and none to be taken away" (compare Deut. iv. 2, xiii. 1 [xii. 32]).

Ch. v. recapitulates the prohibitory laws under the heading "This is the Way of Death"; the enumeration, however, shows lack of order.

Ch. vi. contains a warning against false teachers, and addressing the proselyte in verse 2, it says: "If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; if not, do what thou canst." This is obviously an allusion to the two classes of proselytes Judaism recognized: the full proselyte, who accepted all the laws of the Torah, including circumcision, Sabbath, and the dietary laws; and the semi-proselyte, who accepted only the Noachian laws as binding. For the latter verse 3 contains the warning not to eat meat which has been offered to idols, which is forbidden also to the Noachidæ.

As a matter of course, this Jewish manual could not be used in its entirety by the Church from the moment when she deviated from Jewish practises and views. Just as the Shema' Yisrael in the saying of Jesus (Mark xii. 29) was dropped by the other Gospel writers, so was the whole first part of the "Didache," dealing with monotheism, tampered with by the Christian editor. The whole book has fallen into disorder, and much of it is misunderstood and misinterpreted by Christian scholars, who judge it only from the point of view of the Church.

The "Two Ways."

The fundamental ideas of the "Didache" are indisputably Jewish. The teaching of the "Two Ways," the one of life and the other of death, runs as a leading thought throughout Jewish literature. Just as Moses set before the people of Israel "life and good, death and evil" (Deut. xxx. 15-19; Jer. xxi. 8), so is the choice between the two roads to be made ever anew (Ps. i. 6; Prov. ii. 12-20, vi. 23; Ecclus. [Sirach] xv. 17; Slavonic Enoch, xxx. 15; IV Ezra iii. 7, iv. 4; Pirḳe R. El. xv.; Gen. R. viii., ix., xxi.; Targum to Gen. iii. 22; Enoch, xciv. 2 *et seq.*; Baruch iv. 2; Apoc. Baruch, xlii. 5 *et seq.*, lxxxv. 13; Book of Jubilees, xxii. 17-29; Testaments of the Twelve Patriarchs, Asher, 1; Abot R. N. xv.; Ber. 28b; Sifre, Debarim, 43, 54, based on דרך ["the way"]; Deut. xi. 28; Gen. R. lxx. to Gen. xxviii. 20 [דרך = see Targum]; Ex. R. xxx.; Deut. R. iv.; Midrash, Tehillim to Ps. ii. 3, with reference to דרך; Isa. ii. 3; Ps. xxvi. 5, xxxix. 2, xl. 2, lxviii. 21, cxix. 9, cxlvi. 9; Midrash Prov. i. 15 [דרך]. This twofold way was especially emphasized in the preaching to the Gentiles, who were to be won over to the right way (Sibyllines, Prooemium 24; iii. 11, 233, 721; viii. 399). And a faint reminiscence of the twofold way appears to be preserved in the later Halakah insisting that the applicant for admission into Judaism be informed of the death-penalties attached to certain transgressions (see Yeb. 47a, b; compare Ruth R. i. 17 with reference to the Biblical words "Where thou diest will I die"). Another leading idea of the "Didache" is the twofold duty: love of God and love of man; both being prefaced by the word ואהבת = "And thou shalt love" (Deut. vi. 4; Lev. xix. 18; see Sifre, Debarim, 32; Ab. R. N. xvi. [ed. Schechter, p. 64]; Gen. R. xxiv, end). Upon God as "the Maker of man" rests the claim of the fellow man to love (Job xxxi. 15).

It is noteworthy that the "golden rule" is given in the "Didache" according to the traditional Jewish interpretation—negatively: מה דעלך סני לחברך לא תעבד (see Targ. to Lev. xix. 18; Tobit iv. 15; Philo in Eusebius, "Præparatio Evangelica," viii. 7; "Apostolic Constitutions," i. 1; see DIDASCALIA; compare Taylor, "Sayings of the Jewish Fathers," 2d ed., p. 142), exactly as Hillel and Akiba taught it when instructing the proselyte regarding the chief commandment of the Law (Shab. 31b; Ab. R. N., B, xxvi. [ed. Schechter, p. 53]). On the other hand, the New Testament (Matt. vii. 12; Luke vi. 31) has it in a positive form (compare Matt. xxii. 35-40 and Mark xii. 29-31, which discussion is based on the "Didache," not vice versa).

Based on the Decalogue.

A third characteristic of the teaching is the use of the Decalogue as the exponent of ethics in its twofold aspect: duty to God, and duty to man (compare Taylor, *l.c.* pp. 216 *et seq.*). Evidently the original "Didache" contained a systematic exposition of the Ten Commandments, whereas the "Didache" in its present shape has preserved only fragments, and these in great disorder. Thus, for instance, iv. 9-11, and possibly iv. 1, 2, dwelling on the relations of the members of the household to one another, refers to the fifth commandment, nor is it likely that the Sabbath commandment was omitted (compare xiv. 1, where the Christian Sabbath is referred to). The Decalogue and the Shema', as fundamental elements of Judaism, were recited every morning in the Temple (Tamid v. 1), and only because the early Judæo-Christians (Minim; see Irenæus, "Adversus Hæreses," iv. 16) claimed divine revelation exclusively for the Ten Commandments, discarding the other Mosaic laws as temporary enactments, was the recital of the DECALOGUE in the daily morning liturgy afterward abolished (Yer. Ber. i. 3c). Philo still regarded the Decalogue as fundamental ("De Decem Oraculis"; compare Pes. R. xxi.-xxiv.; Num. R. xiii. 15). The later Halakah insists that the proselyte should be acquainted instead with the 613 commandments of the Law (Yeb. 47b), whereas the Christian Apostles laid all the greater stress on the second part of the Decalogue (Rom. xiii. 9).

A fourth distinguishing feature of the "Didache" is the accentuation of the lighter sins and lighter duties as leading to graver ones: "Flee from every evil and from whatsoever is similar to it" (iii. 1). This is not a proof of "the superiority of the Gospel ethics over the law" (Schaff, note *ad loc.*), but the very essence of the Pharisaic interpretation of the Law. The same idea is expressed in Ab. R. N. ii. (ed. Schechter, pp. 8, 9, 12; comp. Ab. i. 1): "Make a fence around the Law"; (Schaff, note *ad loc.*), and in the adage "Go around the vineyard, they say to the Nazarite, but dare not to enter it" (Shab. 13a). Upon this principle the whole rabbinical code of ethics is built up, of which the Sermon on the Mount is only the echo (see Ab. R. N. *l.c.*, and ETHICS; compare Taylor, "The Teaching of the Twelve Apostles," pp. 24 *et seq.*). The later Halakah also sets down the rule that the proselyte has to be made acquainted with some of the lighter and some of the graver commandments—מקצת מצות קלות ומקצת מצות חמורות (Yeb. 47a).

It must accordingly have been simply in imitation of the Jewish example which was offered by the "Didache" that the epistles of Paul, of Peter, and of John were made to close with moral exhortations, all of which point to a common source or archetype. Familiarity with the "Two Ways" of the "Didache" furthermore accounts for the term "way" or "way of God" given to the Christian religion as preached to Gentiles (Acts ix. 2; xviii. 25, 26; xix. 9, 23; xxii. 4; xxiv. 14, 22); and the expression "I am the Way and the Life" (John xiv. 6); also "the way of truth" and "the right way" (II Peter ii. 2, 15). Finally, the "Didache," after adaptation to Christian use, circulated in different versions. It was attached to the "Epistle of Barnabas" (xviii.-xx.); it was worked into the form of "Sayings of the Twelve Apostles" (Κάνονες 'Εκκλησιαστικοὶ τῶν 'Αγίων 'Αποστόλων), and as such propagated in the various churches of the East. An older version is attached to the "Didascalia" as the beginning of the seventh book of the "Apostolic Constitutions." Whether the latter part was also worked out after a Jewish model, or whether the whole Jewish "Didache" did not originally also contain rules concerning baptism, prayer, and thanksgiving similar to those of the Church manual, is difficult to say.

Dependence upon Jewish Custom.

Much speaks in favor of this hypothesis: on the one hand, the antagonistic spirit which transferred the Hebrew Ma'amadot fasts from Monday and Thursday, and on the other hand, the expression "Take the first-fruit and give according to the commandment" (xiii. 5, 7). But the dependence upon Jewish custom is especially indicated by the following thanksgiving formulas:

(1) Over the cup: "We give thanks to Thee, our Father, for the holy wine of David Thy servant which Thou hast made known to us through Jesus Thy servant." This strange formula is the Jewish benediction over the wine, "Blessed be Thou who hast created the fruit of the vine" Christianized (compare Ps. lxxx. 15, Targum; cxvi. 13 refers to David at the banquet of the future life; Pes. 119b; John xv. 1; compare Taylor, *l.c.* pp. 69, 129). (2) Over the broken bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant. As this broken bread, scattered upon the mountains and gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom!" (compare the benediction "Raḥem" according to Rab Naḥman, which contains a reference to Ps. cxlvii. 2; Ber. 49a). (3) Over the meal: "We thank Thee, O holy Father, for Thy holy name, which Thou hast caused to dwell [κατεσκήνωσας, reference to the Shekinah] in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy servant. Thou, Almighty Lord, didst make all things for Thy name's sake; Thou gavest food and drink to men for enjoyment that they might give thanks to Thee, but to us Thou didst freely give spiritual food and drink and life eternal through Thy servant. . . . Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in love of Thee, and gather her together from the four winds, sanctified for Thy Kingdom which Thou didst prepare for her. Let grace come and let this world pass away! Hosanna to the Son of David" (ix.-x. 6).

The original Jewish benediction over the meal was a thanksgiving for the food and for the Word of God, the Torah as the spiritual nurture, and a prayer for the restitution of the kingdom of David. The Church transformed the Logos into the incarnated son of God, while expressing the wish for His speedy return to the united congregation (the Church). It is the prayer of the Judæo-Christian community of the first century, and this casts light upon the whole Christianized "Didache." As to the relation of the "Didache" to Phokylides, see PHOKYLIDES; see also DIDASCALIA.

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S. S. K.

DIDASCALI. See CATECHUMENS, HOUSE OF.

DIDASCALIA (*Διδασκαλία* = "Instruction"): A Greek work, in eight books, containing regulations of Church life, better known under the name of "Apostolic Constitutions," the full title being "Constitutions of the Holy Apostles [composed] by Clemens, Bishop and Citizen of Rome—Catholic Didascalia." Claiming to have been written by the Apostles, the work proves on closer examination to be based, like the DIDACHE, upon an original Jewish work, transformed by extensive interpolations and slight alterations into a Christian document of great authority. There exists another version, bearing the name "Didascalia," in Syriac, Coptic, Ethiopic, Arabic, and (incomplete) in Latin, which, since the appearance of Lagarde's edition of the Syriac "Didascalia" in 1854, most modern scholars consider to be the original work. On the other hand, Bickell ("Gesch. des Kirchenrechts," 1843, pp. 148–177) has given convincing proofs that the "Apostolic Constitutions" is the original work, and the so-called "Didascalia" a mere condensation. In the latter the Jewish elements are to a large extent eliminated, and the Christian character is more pronounced.

Jewish Original.

Only the first six books of the "Apostolic Constitutions," which correspond with the "Didascalia"—the latter consists of twenty-six chapters and is not divided into books—form the original work; the last two, which contain, besides a remodeled version of the "Didache," many liturgical pieces of very ancient character and indisputably of Jewish origin, are later additions, but seem to have belonged in part to the older Jewish original. The work is of very great value to the student of Jewish and Church history, as it contains a large amount of haggadic and halakic material derived from unknown Jewish sources, and casts a flood of light upon Talmudic and New Testament literature. The original writer quotes the Scripture after the Septuagint version, and many apocryphal verses from unknown works; and, as will be shown farther on, he furnished to Paul and to other New Testament writers the source for many of their dicta. His style is fresh and vigorous, bearing striking resemblance to that of the "Didache." The Christian interpolator, on the other hand, is easily recognized by interruptions of the context, by ill-fitting New Testament references, and by occasional outbursts of Jew-hatred in glaring contrast to the Jewish spirit of the main work. The name "God" was frequently changed by copyists into "Christ," as was occasionally noticed by Lagarde; at times "Christ" is used for "Logos" (the Word).

The name "Didascalia" (given in the Preface and found in ii. 39, 55; vi. 14, 18; vii. 36) was borrowed from the Jewish original, the introductory sentence of which, greatly amplified in the "Apostolic Constitutions" and still more in the Syriac "Didascalia," seems to have read as follows:

> "The plantation of God and His elect vineyard, those who believe in His unerring worship and hope to partake of His kingdom, sharing in His power and in the communion of His Holy Spirit . . . harken to His holy 'Instruction.' Take care, ye children of God, to do all things in obedience to God and to be agreeable in all things to the Lord our God. For if any man follow unrighteousness and act contrarily to the will of God, such a one will be regarded by God as a lawless heathen [*ὡς παράνομον ἔθνος* = גוי רשע]."

Book I.: Dealing with the conduct of individuals, this book begins with a warning against the lighter transgressions (מצות קלות; see DIDACHE), *e.g.*, covetousness (Ex. xx. 17), as coming from the Evil One (Test. Patr., Simeon, 3); the argument, based on the Targumic interpretation of Lev. xix. 18, as in the "Didache" (not the positive "golden rule" of the New Testament), has its exact parallel in Ab. R. N. xv.-xvi. (ed. Schechter, pp. 60, 62, 65). The monition in ch. ii. to bless him who curses is based on Num. xxiv. 9 and Prov. xx. 22; Luke vi. 28 and Matt. v. 44, 45 being obviously later interpolations. The warning against lascivious conduct of men, "which may cause the stumbling of women," is based on Ex. xx. 14, 17 (without reference to Matt. xviii. 7); and rules regarding modesty in the dressing of hair and beard, on Deut. xxii. 5 and Lev. xix. 27 (compare Sifra, Aḥare Mot, ix. 13). Ch. iv.-vi. recommend a useful occupation and the study of the Scriptures (Josh. i. 8; Deut. iv. 7; and verses from Wisdom and Proverbs), and warn against heathen and diabolical books. Ch. viii.-x. contain rules of conduct for women, beginning with a sentence of which Paul's dictum, I Cor. xi. 3, is evidently the copy, not the source (the interpolation made here disturbing the sense). The sentence is as follows:

> "Let the wife subordinate herself to her husband; for the head of the woman is the man, and of the man who walks in the way of righteousness, God, his Father, who is over all [compare "Didache," iv. 10]; therefore, next to God, O wife, fear and reverence thy husband."

With copious references to Proverbs, woman is warned not to cause men to "stumble" by her enticing attire. She is admonished to go about with covered head in the street; not to paint her face, as "all frivolous adornment of what God Himself made beautiful is an affront to the bounty of the Creator"; to walk with downward look and be veiled; to bathe only in places and at times reserved exclusively for women; and, finally, to conduct herself so as not to cause her husband to stumble. All these teachings may be termed "Hilkot Ẓeni'ut" (Rules of Modesty), and having many parallels in Massek. Kallah, ed. Coronel, Vienna, 1864, and in Massek. Derek 'Ereẓ, were conspicuous features in the life of the Essenes or Ẓenu'im (Ber. 62a, b; Shab. 118b, 140b; Ta'an. 21b, 22a; Meg. 12b; B. Ḳ. 82a).

Origin of the Institution of Bishops.

Book II.: Dwells on the functions and powers of the head of the congregation, called "episcopus" = "overseer," the Christian "bishop," the פרנס (= *πρόνοος* or *προνοήτης*) of rabbinical literature (Sifre, Bemidbar, 139; compare *προνοίαν ποιούμενος* in "Apost. Const." III. iii.). It begins with the rule: "The shepherd who is ordained overseer must be without blemish and not under fifty years of age" (compare Philo, "De Profugis," vi.; Ḥag. 14a; Sanh. 17a). The modification of this rule for small parishes, which follows, betrays the hand of Christian interpolators.

The qualities necessary for an overseer (based on Ex. xviii. 21; compare Mek., Yitro, *ad loc.*; Sifre, Bemidbar, 92; Debarim, 15; Sanh. 17a) are enumerated in ch. ii., and repeated in I Tim. iii. 2–7. One of these is that he should not be a proselyte (*νεόφυτος* = גר; compare Ḳid. 76b; A. V. "novice," I Tim. iii. 6, is incorrect). From Lev. xxi. 17 (compare Sanh. 36b) is derived the rule in ch. iii. that the overseer must be examined in order that it may be ascertained whether he is free from blemish; but chief stress is laid upon his being a compassionate friend of the widow and the stranger, eager and capable to administer to the poor, this being his principal task (ch. iv.).

In order to fulfil well his other task, that of instructing the people in the Law, he must (ch. v.–viii.) always be sober-minded (compare Sifra to Lev. x. 8; Sanh. 42a; 'Er. 64b); show no greediness, especially in dealing with Gentiles (the latter words are omitted in I Tim. iii. 3; compare, however, Yer. B. M. ii. 8c); suffer rather than inflict injury (compare Shab. 88b, הנעלבין ואינן עולבין); shun heathen festivals and heathen lusts; and as a good shepherd lead his flock by a good example (after Lev. xv. 31, LXX.; Hosea iv. 9, LXX.).

Episcopal Powers.

The name "episcopus," taken as "watchman" ("The shepherds should be good watchmen"; compare Jer. vi. 17, LXX., and Ezek. xxxiii. 6), is dwelt upon as enjoining him to expel bad sheep from the flock (ch. ix.–x., with references to Achan and Gehazi, but without mention of Ananias and Sapphira, Acts v. 1–10). Ch. xvi.–xix.: "One scabbed sheep, if not separated, infects the rest with disease"; "A little leaven infects the whole lump" (hence, also, Gal. v. 9); therefore sinners should be separated, like Miriam (Num. xii. 14; compare Sifre *ad loc.*, נזיפה), for longer or shorter periods, and avoid "the wrath of divine judgment pronounced by the overseer, the watchman of righteousness," who has the power of binding and loosing; who is like Moses and Aaron, being made to bear the sins of all (Num. xviii. 1); and who, as shepherd, is held to account for every single sheep of his flock (Ezek. xxxiv.). The whole disciplinary system in use among the Essenes and the Pharisees as well as among the early Christians (see ANATHEMA; EXCOMMUNICATION) is here (ch. xlii.–xliii. and xlvii.) fully presented, the excommunicated being characteristically called *ἀποσυνάγωγος* = "expelled from the synagogue" (ch. lxiii., p. 71, line 5, ed. Lagarde [compare p. 72, line 8]; book III., ch. viii., *id.*, p. 105, line 6; book IV., ch. viii., *id.*, p. 119, line 23).

The overseer also offers remission of sins to the transgressor who repents, exactly as, when David confessed his sin before God, the Holy Spirit answered (II Sam. xii. 13, LXX.): "The Lord also hath put away thy sin; be of good cheer, thou shalt not die" (ch. xviii. and xxii.). Moreover, "he who does not receive the penitent is a murderer of his brother, like Cain" (ch. xxi.). The sinner's claim upon compassion is especially illustrated by a remarkable portion of a Midrash relating more elaborately than in any other work the story of Manasseh's idolatry and repentance, Manasseh's prayer forming an integral part of the whole haggadic legend, while the fruitlessness of hypocritical repentance is illustrated by the singular story of Amon (see AMON; MANASSEH). Ch. xxii.–xxiv.: The weak, malapropos Apostolic testimony here added by the Christian redactor only serves to establish the Jewish character of the remainder.

Still more remarkable are ch. xii.–xv., which, dwelling upon the proper treatment of the penitent sinner, refer to Ezek. xxxiii. 11 *et seq.* Ch. xiv. and xviii. contain arguments in favor of mingling with the wicked in order to win them over to righteousness and to obtain God's pardon for them, without even a reference to the life-work of Jesus—a fact which excludes the very possibility of a Christian authorship of the book. On the contrary, remonstrating against those "relentless" fanatics who would let the wicked perish in their sin, the author says (ch. xiv.):

> "The lovers of God who commune with the sinners are not guilty of sin, but are imitators of their Father in heaven, who maketh His sun rise on the righteous and on the wicked, and sendeth His rain alike upon the evil and the good. [Compare Agadat Shir ha-Shirim, ed. Schechter, p. 4. This is the source also of Matt. v. 45 and of II Tim. ii. 5.] Victors and vanquished are in the same arena, and only those are crowned who have nobly striven." "Nor is the teacher defiled by coming nigh to the sinners [compare the controversy between the Shammaites and the Hillelites in Ab. R. N. iii. (ed. Schechter, p. 14), and Ber. 22a]. The sinners should be offered comfort and hope [Isa. xl. 1, LXX.]; and Noah, Lot, and Rahab are given as instances that conversation and association with the unrighteous do not condemn the righteous."

The Good Shepherd.

Likewise is the picture of the good shepherd, who "strengthens the weak, heals the sick, and seeks that which is lost" (derived from Ezek. xxxiv.), elaborately described in ch. xviii.–xx.; accounting for the New Testament similes (Luke xv. 4 and Matt. x. 6), as well as for the haggadic pictures of Moses and David (Ex. R. ii.; Tan., Shemot, ed. Buber, p. 6; Midr. Teh. to Ps. lxxviii. 71). "Like the gentle shepherd [Isa. xlii.], the overseer should endeavor to save all the members of his flock, and say to the sinner, 'Do thou but return, and I will accept death for thee.'" This is the original of "the good shepherd" who "giveth his life for the sheep" (John x. 11–13, quoted in the interpolated passage). "Like a father he should love them as his children, and rear them as the hen rears her chickens" (hence Matt. xxiii. 32).

A genuine piece of halakic legislation occurs in ch. xxiv.–xxv. concerning the use of charity-offerings: "The overseer should not use the godly things [הקדש] as if they were profane [חולין = *ἀλλότρια*], but with restraint;" he may, as "a man of God" (compare II Kings iv. 42; Ket. 105b; "Didache," xiii. 3–6), use as godly things the tithes, first-fruits, and all the freewill offerings brought in for the poor, the orphan, the widow, the sick, and the stranger, but may not misuse them in selfish greed. Here follows, with references to Num. xxxii. 22 (compare Yer. Sheḳ. iii. 47c), Ezek. xxxiv. 3, Isa. v. 8, and Lev. xix. 18 (34?), the passage which is obviously the source of Paul in I Cor. ix. 7–9. Referring to Deut. xxv. 4, it says:

> "In the same manner as the ox that labors on the threshing-floor without a muzzle eats indeed, but does not eat it all up, so do you who labor for the threshing-floor [גרן; compare Ḥul. 5a]—that is, for the congregation of God—eat of the congregation.

> In the same manner as the Levites who served in the Tabernacle partook of the things offered to God [Num. xviii.], should the administrators of charity be supported out of the charity gifts."

In the following passage, beneath "the Church of Jesus the Savior" (יהושע), there is discernible "the congregation of God that escaped the Ten Plagues and received the Ten Commandments, and has yod (=ten) as its first letter, while named after God (Yhwh), whose first letter is also yod (= ten)." Here the overseer is recommended to the people's love and reverence as their high priest, as "the father ["abba"; see Kohler in "Jew. Quart. Rev." xiii. 567 *et seq.*] who caused you to be born anew as God's children through baptism and the Holy Spirit" (see Essenes), and as "the earthly god," after Ps. lxxxii. 6; Ex. xxii. 27. As without the priest no one could approach the altar, so the means of support for the widows and orphans, which is a type of the altar of burnt offering, may not be offered without the overseer, lest punishment, as in I Sam. xiii. 13, II Chron. xxii. 16, and Num. xvi., follow (ch. xxv.–xxvii.). Ch. xxxii.: "The overseer, who adopts thee as God's child, is thy father, and his right hand, with which he imbues thee with the Holy Spirit, thy mother; so honor them as thy spiritual parents" (Ex. xx. 12; comp. B. M. ii. 11).

Jewish Courts of Justice.

Great stress is laid in ch. xlv. *et seq.* upon the avoidance of heathen courts of justice for the adjustment of differences (comp. Tan. Yelamdenu to Deut. xvi. 18; Yalḳ. to Ps. cxlvii., ערכאות של נכרים). On Sabbath no judicial debates should take place; peace only is to prevail; wherefore the court sessions should be on the second (and the fifth [?]) day of the Sabbaths, so that the controversy may be settled in the interval, and the contestants may have peace again on the Lord's Day (see Syriac "Didascalia," xi.; Ket. i. 1; Beẓah v. 2; compare "Didache," viii. 11 against the Jewish "Ma'amadot"). According to ch. lxvii., the assistants ("diacones") and elders give their votes as "men of God," and the overseer decides; God, whose Shekinah (the text has Χρίστος) is present, confirming the judgment (after Ps. lxxxii 1; compare Midr. Teh. *ad loc.*).

> "Even the heathen judge, before passing the final decree of capital punishment, lifts his hand toward the sun and swears that he is innocent of the blood of the culprit; so much the more should your verdict be given only after careful investigation."
>
> "Be, therefore, righteous judges, peacemakers, and free from anger. If it happen that by some evil influence you become angry at anybody, let not the sun go down upon your wrath; for, says David, 'Be angry, and sin not' [Ps. iv. 4, LXX.]; that is, 'Be soon reconciled, lest your wrath, lasting long, become hatred and work sin.' For 'The souls of those that bear a settled hatred are to death,' says Solomon [Prov. xii. 28, LXX.]." It is plain that Eph. iv. 26 is based upon this passage (compare Resch, "Agrapha," p. 210, Leipsic, 1899).
>
> "Wherefore, brethren, it is your duty to pray continually and to remove enmity. God hears not those who are at enmity with their brethren on account of unjust anger" (compare Ber. 19a).
>
> "Before the prayer which follows the reading from the Law and the psalm-singing and the instruction ["didascalia"] out of the Scriptures ["Hafṭarah"], should the assistant [deacon = חזן], while standing near you, say with a loud voice: 'Let no one have a quarrel with another. Let none come in hypocrisy!' For the greeting of peace [Isa. lvii.], offered on entering private houses, is all the more applicable to those that enter the congregation of God, as the name 'bet ha-keneset' ["synagogue"] indicates the gathering of all who belong to the Lord and the augmentation of the number of those 'saved by concord'" (ch. lv.).

Divine Service.

Divine service, under the direction of the overseer, "as the commander of a great ship" (compare Clement's Epistle to James xiv.–xv.; B. B. 91b; Ber. 28a; Levy, "Neuhebr. Wörterb." *s.v.* קברניט), and under the supervision of the deacons (חזנים), begins with the reading of the two lessons from the Torah and the Prophets, while "all stand in silence" (according to Deut. v. 28 [A. V. 31], xxvii. 9). This is followed by expositions by the seven elders, and finally by the overseer ("maftir"); then prayer is offered for the land and its produce, for the high priest and the king, and for the peace of the universe, the faces of all being turned eastward "toward the site of Paradise"; and the overseer then gives the closing benediction (ch. lvii.).

Ch. lviii. states that the overseer should enjoin the people to attend the service regularly, and not by their absence to cause the body of the divine glory, Shekinah (text, "Christ"), to lose a member (compare ממעט השכינה and Yeb. 64a; Ber. 6a, 8a); especially on the Sabbath day, on which "we pray thrice standing, in memory of the exodus from Egypt and the manna, and on which the reading of the Prophets takes place" (ch. lix.; see further regarding the Sabbath prayer). In ch. lx. it is stated that the people should emulate the heathen, who rally in the theaters, as in a synagogue, for "things that do not profit," while deprived of the power of the Word and of the power of the name "Judah," which is interpreted "confession" (יהודה; Ezek. v. 6, 7; xvi. 47; Jer. ii. 10, 11).

According to ch. lxii., the people should pursue their trades as by-work (טפל) and the worship of God as their main work (עקר), avoiding the shows and theaters of the Hellenes and the Hellenic oracles, and adhering to the congregation of the Lord, "the daughter of the Highest" (Ps. xxvi. 4, 5; l. 1, 2; Jer. xv. 17, LXX.; Job xxxi. 5, 6; compare 'Ab. Zarah 18b). They should also avoid the indecent spectacles, the sports, and the feasts of the heathen (Num. xxiii. 23; II Sam. xv. 23, LXX.; Lev. xix. 26; Jer. ix. 2). "There is no fellowship between God and Satan" (hence Cor. vi. 14, 15). Only for the sake of redeeming a captive and saving a soul (פדיון שבוים ופיקוח נפש) and other necessary objects may such places be visited (compare Shab. 150a).

Work.

"The younger men of the congregation should work for their own support and for that of the needy [Prov. vi. 6, LXX., xii. 11, xix. 24; Eccl. x. 18]: 'And if any one will not work, neither shall he eat among you,' for the Lord our God hateth the slothful. For no one of those who are dedicated to God [המתנדבים לי"י; Targ. to Judges v. 9; I Macc. ii. 42; see Deborah in Rabbinical Literature] ought to be idle." Here again Paul (II Thess. iii. 10) copies from the "Didascalia."

Books III. and IV.: These, as well as part of Book V., contain regulations concerning the support of widows, orphans, and other persons in distress; but the order in which they are presented is scarcely the original one. The fundamental idea underlying the book which deals with widows as a special class, or holy order, is that they are "types of the altar of God" (Book III., ch. vi., vii., xiv.; compare Book II., ch. xxvi., and ALTAR); they pray for him who gives alms (Book III., ch. xiii., xiv.).

Widows "the Altar of God."

The institution of pious widows spending their time in prayer goes back to pre-Christian times, and can not but be of Essene or Ḥasidic origin (see Luke ii. 36-38; ANNA and SERAH BAT ASHER); the Therapeutes had their class of aged women who led a holy life, and who were regarded as virgins because they would not marry a second time (Philo, "De Vita Contemplativa," § 8; see especially Conybeare in his edition, pp. 305 and 353; compare Kohler, "Testament of Job," in Kohut Memorial Volume, pp. 287-292). These "virgin widows," whose type was Judith (see Judith xi. 17, xii. 6-8, xvi. 22), are called "the pious women" (נשים צדקניות) that "save their generation" (Ex. R. i.; Num. R. xxi.; Targ. Yer. to Ex. xxxviii. 8; Soṭah 12a). These widows had to be sixty years of age (זקנות; compare Abot v. 21) before they were admitted into the order of women (hence I Tim. v. 9; the Syriac "Didascalia" has "sixty" changed into "fifty"). On entering the order they had to take the vow of virginity—that is, that they would not marry again; wherefore they were to be of an age when remarrying was no longer thought of. Exceptionally young widows after a brief marriage were admitted when they had an "especial gift of widowhood," to be blessed like (? Judith and) the widow of Sarepta mentioned in I Kings xvii. 9 (Book III., ch. i.). Widows not belonging to the order might marry a second time, lest they be ensnared by Satan (*ib.* ch. ii.). "The widows who are supported as consecrated to God must be sober, chaste, faithful, and pious; they must have been married only once, have brought up their children well, and have entertained strangers without blemish" (ch. iii.). The widow "should be meek and not hasty of speech, and leave to the rulers doctrinal questions to be answered for the young applicants. Only the unity of God she should defend against polytheistic errors, but in regard to the mysteries of the Shekinah [the text has "Christ"] she must use caution in order not to blaspheme God" (Isa. lii. 5, LXX.). "She should not teach in the assembly, but pray, and listen to those that teach" (hence Paul in I Cor. xiv. 34). "Being the altar of God, she should go to the houses of the faithful to obtain alms, not to the houses of strangers [Syriac "Didascalia": "to become a stumbling-block to men"]. Nor should she indulge in foolish prattle instead of going to the synagogue on the Day of the Lord for rest and watchfulness like the angels ["watchers"]. Nor should she, dissatisfied with her support by the congregation, be solicitous about mammon and make her bag her God, 'worshiping mammon instead of God' [hence Matt. vi. 24; compare Sifre to Deut. vi. 5]; but, like Judith, she should pray unceasingly for the congregation, remaining in her house, singing psalms, reading the Scripture, holding vigils and fasts, communing with God continually in songs and hymns; and let her take wool for work to help others, but not for her own use" (ch. vi.-vii.). "As little as the priests were allowed to accept free-will offerings from a rapacious person or a harlot [Deut. xxiii. 18; Mal. i. 13, 14], is the widow allowed to accept any gift from improper sources, nor indeed from any one who has been excommunicated from the Synagogue; for prayer ought not to be offered by the recipient for such a one, this being an offense against the Holy Spirit [the text has "Christ"]" (ch. viii.). "Any widow who fosters strife acts like Cain, and will be cast out of the kingdom of God and delivered to eternal punishment as doing the work of Satan" (ch. ix.). "It is by appointment of God that the overseer distributes the gifts among the widows, and they have to pray both for him and for the giver" (ch. xiii.-xiv.). In ch. iii.-iv. it is stated to be the overseer's duty, as the steward of God, to provide for the wants of all the needy, the widows and orphans, the friendless and the afflicted, without any partiality, and to mention the name of the giver so that the recipients may be able to pray for him (Isa. lviii. 7; Dan. iv. 27; Ps. xli. 2 [A. V. 1], cxii. 9; Prov. xvi. 6, xix. 17, xxi. 13). Also those who assist the overseer in the administration of the needy (שמוש אורחים; compare Kohler, "Testament of Job," in *l.c.* p. 318; hence "diacones" = "deacons") are required to be spotless like him and still more energetic (זריזים), ever ready to travel, to carry messages, and to minister to the needy. Women should attend to women in need. They should not be ashamed to attend to those in want, but, if needs be, should lay down their lives for a brother, imitating the Lord of heaven and earth (compare Targ. Yer. Gen. xxxv. 9), acting only for His name's sake. They should visit all who are in need of visitation, and report to the overseer (ch. xix.).

Of Book IV. the earlier chapters treat mainly of orphans:

> "When the son or daughter of any brother [the Christianized text has "Christian"] becomes an orphan, some one of the brethren should adopt the same, and, if feasible, marry the girl to his son. They who do so, perform a great work [מצוה גדולה] and will receive reward from God; and if, because such orphans are poor, he, being rich, is ashamed to do so, the Father of the fatherless and the 'judge of the widows' [Ps. lxviii. 6 (A. V. 5)] will provide for these, while the fortune of such a one will be spent by prodigal heirs" (Lev. xxvi. 16 or Eccl. vi. 2, according to Midrashic interpretation; Isa. i. 7).
>
> "While the overseers have, like husbands, to provide for the widows [compare Sirach (Ecclus.) iv. 10, Hebrew text]; to give work to the mechanics; to show compassion to the feeble; to give shelter to the strangers, food to the hungry, drink to the thirsty, clothing to the naked, visitation to the sick [בקור חולים], rescue to the imprisoned [פריון שבוים], they must take especial care of the orphans, give the marriageable maiden in marriage to a brother, and cause the young man to learn a trade [אומנות] in order to become self-supporting [see concerning the bringing up of orphans, מגדלי יתומים, Ex. R. xlv.; Sanh. 19b]. Both widows and orphans receiving gifts shall give thanks 'to the Lord who giveth food to the hungry' . . ." (Ps. civ. 14-15; cxlv. 15-16; Eccl. ii. 25, LXX.; Zech. ix. 17).

Peculiarly instructive are the regulations concerning the acceptance of charitable offerings. Being considered as holy sacrifices for the altar of God, the Law (Deut. xviii. 12, xxiii. 19 [A. V. 18]; Prov. xvii. 12) was applied, and no gift was to be received from unjust dealers in merchandise (קפילא; Ecclus. [Sirach] xxvi. 29; Isa. i. 22, 23), from fornicators or such as abuse their own female servants (נוהגים היתר בשפחות, Lev. R. xxv.), from sodomites, idol-makers, blasphemers, thieves, publicans, informers, any subverter of justice, usurer, or from any one acting against the will of God. Acceptance of gifts from any of the foregoing would

Forbidden Charitable Gifts.

evoke divine punishment, as in the case of the prophet (I Kings xiii. 1-5); and the prayer of those who received such gifts would not be heard (Jer. vii. 16, xv. 1). "Neither did Elisha accept gifts from Hazael nor Abijah from Jeroboam's wife" (II Kings viii. 10; I Kings xiv. 3). "Ye have received the gifts of the Levites and should not receive from the wicked. It is better to perish from want than to accept from the enemies of God" (Ps. cxiv. 5). "Receive only from such as are found, on examination, to walk in holiness, and not from those who are expelled from the Synagogue." "The Lord is honored only out of righteous labor" (Prov. iii. 9, LXX.). "Only righteous money is to be used for the ransom of captives and imprisoned ones" (Prov. xxiv. 11). "Should, however, the acceptance of money from ungodly persons be enforced upon any, it is to be used only for fuel, like the forbidden holy thing [פגול] which is to be consumed with fire, being evil not by nature, but only in the minds of those that offer it" (Lev. xix. 7; compare Sifra thereto). Compare with these regulations those regarding "ẓedaḳah" practised by the Jewish charity administrators (גבאי צדקה; Tosef., B. Ḳ. xi. 6-9; Sanh. 26b; B. B. 10b; see also Charity); the interpretation of the Law, אתנן זונה ומחיר כלב (Deut. xxiii. 19), with reference to charity, was a matter of controversy between the Christian Jacob the Gnostic, and the Rabbis ('Ab. Zarah 17a).

Of the four chapters which close Book IV., only partly preserved in the Syrian "Didascalia," the eleventh is, with the exception only of the words "and our divine words," certainly Jewish. It enjoins parents to train their children well, have them learn useful trades, familiarize them with holy Scripture, guard them against bad company, and, finally, to join them in wedlock in due time (compare Ḳid. 29a; Tosef., Ḳid. i. 11; Yeb. 62b).

Book V.: This book, treating of martyrdom, resurrection, heathenism, and the feast- and fast-days, rests, in spite of the pronounced Christian character which it now has, upon a Jewish substratum, "Christ" having often, and at times very awkwardly, been substituted for "God." The idea presented in ch. i.-iv. is that "he who is condemned by the heathen to the games and the beasts for the name of the Lord God is a holy martyr, the son of the Highest, and a vessel of the Holy Spirit" (compare the expression כלי לדברות in the Midr. ha-Gadol, quoted by I. Lewy in his "Ein Wort Ueber die 'Mechilta des R. Simon,'" p. 38, note), and "whosoever aids or rescues these martyrs by means of his work shares in their glorious martyrdom." "He who denies being God's in order not to be hated by men, loving his own life more than he does the Lord in whose hand his breath is held, is wretched, an enemy of God, who has his portion with the accursed and not with the saints, and inherits the eternal fire prepared for Satan and his angels, instead of the reward of the blessed" (compare Sifre, Debarim, 32; Philo, "Quod Omnis Probus Liber," xiii.; Wisdom iii. 11-19; Bousset, "Die Religion des Judenthums," 1902, p. 168).

The Essene principle is set forth in ch. vi.-vii.:

"Let us then renounce our parents, kinsmen, and friends, wife and children, all possessions and enjoyments of life, if they become an impediment to piety [compare Philo, "De Vita Contemplativa," § 2, and parallels in Conybeare's ed., p. 49]. For while it behooves us to pray that He may not lead us into temptation [Ber. 60b; Matt. vi. 13], yet when we are called upon to give testimony [as martyrs; compare LXX. to Isa. xliii. 10-12], while confessing His precious name with defiance [קדוש השם; Sifra, Emor, 9], let us rejoice, hastening toward immortality. And when persecuted, let us not be perplexed and let us love neither this world nor the praise of men nor the glory and honor of rulers; but let him who has been deemed worthy of martyrdom rejoice in the joy of the Lord as obtaining thereby a great crown, and ending life with a confession [שמע ישראל; compare Sifre, Deut., 32; Ber. 61b]. For the Almighty God will Himself raise us up, according to His infallible promise, and grant us a resurrection with all those that have slept from the beginning of the world [לישני עפר in the Eighteen Benedictions], whether we die in the sea, are scattered on earth, or torn to pieces by wild beasts or birds. He will raise us by His own power [compare גבורות in Eighteen Benedictions], for the whole world is held together by the hand of God." Here references are made to Dan. xii. 2-3; Eccl. xii. 14; Ezek. xxvii. 11; Isa. xxvi. 19, lxvi. 24; then to Enoch and Elisha, to the raising of the dead by Elijah and Elisha; to Jonah (ii. 11), to Daniel and his three youths (Dan. ii.-iii.), and finally, to convince heathen readers, to the Sibylline Oracles (iv. 178-190), and to the mythical phenix.

"In this hope we undergo stripes, persecutions, and deaths. Just as God by His will made heaven and earth [Gen. i. 1; Jer. i, 5; Zech. xii. 1; Job. x. 10; Ps. ciii. 14; cxix. 73; cxxxix. 5, 16], so will He raise all men by His will either to crown them or to punish them [Dan. xii. 3], man being His workmanship made by His word [Gen. i. 26 *et seq.*; text has "Christ"], just as He raises the wheat out of the ground [compare Sanh. 90b] and as He made Aaron's dry rod put forth buds [Num. xvii. 8]."

Martyrs should be held in honor, according to Ps. cxvi. 15; Prov. x. 7; Isa. lvii. 1, lxx. "A faithful martyr ["witness"] is he who strove by his own blood for the cause of faith" (ch. viii.-ix.).

On Sabbath and holy days, which are days of joy (Isa. lviii. 13), all obscene talk and song should be avoided, according to Ps. ii. 11: "Rejoice with trembling." Names of heathen gods are not to be mentioned, nor should one swear by any of the luminaries or elements (ch. x.-xi.).

On Heresies.

Book VI.: Ch. i.-iv. warn against heresies and schisms, dwelling at great length on the sedition of Dathan and Abiram against Moses—who "exhibited the Law of God in the perfect number of Ten Commandments," and of whom God said: "There arose not a prophet like unto Moses" (Deut. xxxiv. 10; no Christian could without considerable modification have written of Moses all that is stated here)—and on Sheba the son of Bichri (the name is twice misspelled almost beyond recognition); and on Joshua the son of Josedech, who also was tempted by Satan (Zech. iii. 1). In ch. vi. the Sadducees and Dositheans seem to have originally been characterized as heretics among the Jewish people. The present text enumerates all the Jewish sects, and what follows to the end of the book—with the exception of some parts of ch. xxvii.-xxix., which dwell on Levitical impurity in connection with prayer and the Holy Spirit (Ber. iii. 5; compare Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 12, 81)—is altogether of Christian origin and anti-Jewish in character.

Books VII. and VIII.: These contain, besides third-century Church canons and the like, diverse subject-matter—probably thrown out by the late Christian redactor of the "Didascalia" on account of its Judæo-Christian character. The first thirty-two chapters of Book VII. contain a version of the "Didache," which, while betraying, like the rest of the "Didascalia," the hand of a Christian redactor, rests nevertheless upon a more complete Jewish original than the one discovered by Bryennios. Its whole tenor is characteristically Jewish in so far as it has each single precept or sentence based upon some Scriptural verse; and its mode of teaching, like any haggadic or halakic work, is argumentative. It begins the "Two Ways" with an apt reference to Deut. xxx. 15 and I Kings xviii. 21; the reference to Matt. vi. 24 is manifestly an interpolation. In ch. ii. the verse "Love the Lord thy God" (Deut. vi. 5) is given (compare Iselin's [Coptic] "Apostellehre," p. 6, Leipsic, 1895). The rule, "Love those that hate you, and ye shall have no enemy," in itself decidedly Jewish in tone (see Bousset, *l.c.* p. 393), is derived from Deut. xxiii. 7: "Thou shalt not hate any man, Egyptian or Edomite, as they all are the works of God" (כי אחיך הוא; compare "Apost. Const." II. xxxvi., V. vii.). Likewise is the precept "If any one give thee a stroke on the right cheek, turn to him the other also" based upon the argument "Not that revenge is evil, but that patience is more honorable"; and Ps. vii. 5 (A. V. 4) is referred to. This proves that Matt. v. 39 is not the source. Old Testament quotations and specific references to the Law are frequent throughout ch. vi.

The "Didache" in an Older Form.

The principle "Flee from all evil and whatever is similar to it" (הרחק מן הכיעור ומן הדומה לו) is derived from Isa. liv. 14: רחקי מעשק ("Abstain from injustice"), and the warning against anger and envy is illustrated by the fate of Cain, Saul, and Joab (ch. v.). The lesson of submission to God's decree is aptly illustrated by the example of Job—and very inaptly by the interpolator's reference to Lazarus (ch. viii.). In ch. ix. honor for the teacher is required, because "where there is teaching concerning God, there God is present" (Abot iii. 3; compare Matt. xviii. 20). The sedition of Korah is to warn man against making schisms; and the examples of Elijah Micaiah, Ebed-melech the Ethiopian, and Nathan, against taking presents from sinners that are to be reproved (ch. x.). Ch. xvii. contains as the last rule: "Thou shalt not proceed to thy house of prayer on a day of thy misfortune before thou hast laid aside thy bitterness"—a decidedly Jewish precept (Ber. 31a).

A striking parallel to the Mishnaic statement, "The ancient Hasidim used to spend a full hour in silent meditation before prayer in order to turn their hearts in true devotion to their Father in heaven" (Ber. v. 1), is preserved in ch. xxiv.: "Pray thrice a day, preparing yourselves beforehand that ye may be worthy of being received as children by the Father, lest, when you call Him 'Father' unworthily, you be reproached by Him, like Israel, 'If I be a Father, where is My glory? And if I be a Lord, where is My fear?'" (Mal. i. 6).

Irrefutable proof of the Jewish provenience of the "Didache" and, as will be seen, of the whole "Didascalia," is given in the words "O God of our holy and perfect fathers Abraham, Isaac, and Jacob, Thy faithful servants," preserved in the thanksgiving prayer after a meal (ch. xxvi.), which also contains a thanksgiving "for the Law which Thou hast planted in our souls" (compare ועל תורתך שלמדתנו, in Grace After Meals). The same characteristic words, "The God of our holy and perfect forefathers, the God of Abraham, Isaac, and Jacob" (אלהי אבותינו הקדושים והתמימים אלהי אברהם א' יצחק וא' יעקב), occur also in the prayer which follows in ch. xxxiii. This prayer is an older version of the first of the Eighteen (or Seven) Benedictions, called by the Rabbis אבות, and, with a few omissions, it reads as follows:

God of Our Fathers, etc.

"Our eternal Savior, King of the godly beings, who alone art the Almighty and Lord, God of all things, God of our holy and perfect forefathers, God of Abraham, Isaac, and Jacob, merciful and compassionate, long-suffering and abundant in mercy, to whom every heart is naked and every secret thought revealed, to Thee the souls of the righteous cry aloud; upon Thee do the hopes of the holy ones rest in confidence, Thou Father of the perfect, who hearest the prayer of those that call upon Thee in uprightness and knowest the supplication unuttered. . . . Thou hast made this world a place of combat for righteousness and hast opened to all the gate of mercy [הפותח שער רחמים], having shown to each man by the knowledge implanted [דעה], by natural judgment [בינה], and by the admonition of the Law [תורה], that riches, beauty, and strength vanish and only the guileless conscience of faith [אמונה] abides throughout the heavens, and walking with truth receives the right hand of victory, exulting in hope before even the world is regenerated. For Thou didst guide our forefather Abraham when he found the way of truth, and didst teach him in a vision what this world is, faith preceding his knowledge [γνῶσις]; and the covenant was the consequence of his faith [Gen. xv. 6, xxii. 17]. And when Thou gavest him Isaac as son, Thou saidst, 'I will be a God to thee' [Gen. xxvi. 3], and when our father Jacob was sent to Mesopotamia Thou showedst him the Word [text: "Christ"], and through him spakest, 'Behold I am with thee' [Gen. xxviii. 15]. And so spakest Thou to Moses, Thy faithful and holy servant, at the vision of the bush: 'I am He that is' [Ex. iii. 14, 15]. O Thou shield of the posterity of Abraham, be blessed forever" (= בא"י מגן אברהם; compare Midr. Teh. to Ps. i., ed. Buber, p. 5).

The prayer which follows in ch. xxxiv. is the second of the Seven Benedictions; it has not been preserved intact. It begins as follows:

"Blessed art Thou, O Lord, King of the worlds, who by the word [במאמרו; text has "Christ"] hast made the universe and by the same hast brought order into chaos." Here follows an enumeration of the whole work of Creation (מעשה בראשית), after Gen. i., closing with the formation by the divine Wisdom of man as "the citizen of the world," "the cosmos ["ornament"] of the cosmos" (κόσμου κόσμον); his body being formed of the four bodily elements, his soul endowed with five senses as a new creation out of nothing, and his mind being the charioteer of the soul. The closing sentence reads: "When man was disobedient Thou didst not destroy him forever, but laidst him to sleep for a time, and by an oath didst promise him resurrection and didst loose the bond of death. Blessed be Thou, O Reviver of the Dead" (מחיה המתים; "through Jesus Christ our hope" is the Christian addition).

The Seven Benedictions.

The prayer in ch. xxxv. begins, "Great art Thou, O Lord Almighty, and great is Thy power," exactly as the second of the Seven Benedictions in the Jewish ritual (אתה גבור לעולם יי), and enumerates the wondrous works of God's power—גבורות (Ta'an. l. 1; Ber. v. 2) —also characteristic of the same benediction. So this part evidently belongs to the preceding prayer. But it also contains, in an elaborate form, those portions which constitute the third benediction (קדושה). It describes the sanctification of God by the hosts of celestial beings—the holy seraphim and the six-winged cherubim, the angels and archangels; the thrones ("ofannim"), dominions, principalities, authorities, and powers—citing Isa. vi. 3; Dan. viii. 13; Ezek. iii. 12 (see Falashas); and then speaks of Israel as "Thy congregation selected from the nations on earth, emulating the heavenly powers night and day, and singing with a full heart and soul" (Ps. lxviii. 18 [A. V. 17]). After quotations from Deut. iv. 39; I Sam. ii. 2–4; and Deut. xxxiv. 2, the benediction closes thus:

"Thou art glorious and highly exalted, invisible and unsearchable; Thy life without want; Thy operation without toil; Thy work without assistance; Thy dominion unchangeable; Thy monarchy without succession; Thy kingdom without end; Thy strength irresistible; Thine army very numerous. Thou art the Father of Wisdom, the Creator of Creation, the Bestower of Providence, the Giver of Laws, the Supplier of Wants, the Punisher of the Ungodly, and the Rewarder of the Righteous, the God and Father [here "Christ" is interpolated] and Lord of those that worship Him whose promise is infallible, . . . whose thanksgiving is everlasting, to whom adoration is due from every rational and holy creature." Here the blessing formula, האל הקדוש, is omitted.

Ch. xxxvi. contains the following portions of the original Jewish prayers for Sabbath and festivals:

"O Lord Almighty, Thou hast created the world by Thy Word [text: "Christ"], and hast appointed the Sabbath as a memorial thereof, because on that day Thou hast made us rest from our works that we may meditate upon Thy laws.

Prayers for Sabbath and Festivals.

"Thou hast appointed festivals for the rejoicing of our souls, that we may remember the Wisdom created by Thee. . . . Wherefore we assemble on the Day of the Lord and rejoice with Thy Word which has lit up life and immortality. For through it Thou hast made Israel, the God-beloved, Thy peculiar people. For Thou, O Lord, didst bring our fathers out of the land of Egypt and didst deliver them out of the iron furnace, from brick-making, and didst redeem them out of the hands of Pharaoh and those under him, and didst lead them through the sea as through dry land, and feed them in the wilderness with all kinds of good things.

"Thou didst give them the Law, the Ten Words pronounced by Thy voice and written with Thy hand. Thou didst enjoin them to observe the Sabbath not for the sake of affording them an occasion of idleness, but as an opportunity of piety that they might learn to know Thy power: having, in order to prevent them from evil things, kept them as within a holy circuit [תחום שבת] for the sake of instruction that they might rejoice in the number seven (for there are the seventh day and the seven weeks and the seven months and the seventh year and the jubilee year for remission) [a marginal note probably; compare Philo, "De Septennario," §§ 7–8], so that men might have no cause for pretending ignorance. Wherefore, He permitted men to rest every Sabbath so that no one should send forth one word in anger on the Sabbath day; for the Sabbath is the cessation of the creation, the completion of the world, [given for] the study of the Law, and the thanksgiving hymn to God for the blessings bestowed upon men. As the Mediator, Provider, and Lawgiver of all this, does the Lord's Day hold forth the word of God as the first-born of the entire creation, so that the Lord's Day commands us to offer unto Thee, O Lord, thanksgiving for all."

Obviously the fourth benediction, מקדש השבת, has here assumed an Essene, or Gnostic, character, without, however, obscuring the features of the typical synagogue formula.

Ch. xxxvii., xxxviii., and Book VIII., ch. xxxvii., have preserved portions of the last three benedictions recited both in the synagogue and in the Temple, the עבודה, and הודאה, and ברכת כהנים.

The first commences: "Thou who hast fulfilled Thy promise made by the prophets, and hast had mercy on Jerusalem by exalting the throne of David Thy servant, do Thou now, O Lord God, accept the prayers of Thy people who call upon Thee in truth as Thou didst accept of the gifts of the righteous in their generations. [Here follows an enumeration of all the righteous men from Abel to Mattathias and his sons.] So receive Thou the prayers of Thy people, offered to Thee with knowledge [the phrase "through Christ" is a Christian addition; there is no mention of Christ in the prayer itself] in the Spirit."

The Last Three Temple Benedictions.

The Modim prayer begins exactly like the Jewish benediction: "We give thanks to Thee for all things, O Lord Almighty, that Thou hast not taken away Thy mercies and loving-kindnesses from us, but generation after generation dost Thou save, deliver, assist, and protect. Thou didst assist in the days of Enos and Enoch, of Moses and Joshua, of Samuel and Elijah, of David and the Kings, of Esther and Judith, and of Judas Maccabeus and his brethren ["Christ" very inappropriately interpolated here]. For He has delivered us from the sword and from famine, from sickness and from an evil tongue. . . . For all these things do we give Thee thanks [compare ועל כלם]." Here follows a special thanksgiving for the wonderful creation of man, for the immortal soul, and for the laws given to him, and for the promise of resurrection. The closing sentences are as follows: "What life is sufficient—what length of ages will be long enough for men to be thankful! For Thou hast delivered us from the impiety of polytheism. [Then follows a Christian addition quite characteristic, "and from the heresy of the murderers of Christ!"]. Thou hast delivered us from error and ignorance. Thou hast set angels over us, and hast put Satan to shame. Thou hast created us and provided for us. Thou measurest out life to us, and affordest us nourishment, and hast provided repentance. Glory and worship to Thee for all these things for ever and aye."

Of the closing benediction only the following portion has been preserved as the bishop's benediction:

"O God of our fathers, Lord of mercy, who didst form man by Thy Wisdom, . . . look down, O Lord Almighty, and cause Thy face to shine upon Thy people and bless them by Thy Word [text: "Christ"], through which Thou hast enlightened us with the light of Thy knowledge, and hast revealed Thyself unto us. Adoration is due to Thee from every rational and holy creature forever."

As all these prayers go back to pre-Christian times, they are of incalculable importance to the student of Jewish and Christian liturgy. Here is also the origin of such names as "the Lord's Day" for Sabbath (Sunday).

There are a number of other benediction formulas given in Books VII. and VIII. which betray an adaptation from Jewish prayers and anthems. Especially is the "Trisagion," or "Thrice Holy," in Book VIII., ch. xii.—which has, in more or less modified form, been universally adopted in the various churches—based on a somewhat older form of the Jewish sanctification than the one in ch. xxxv. of Book VII., mentioned above; while the prayers for penitents and for the various classes of people (Book VIII., ch. ix. and x.) have striking parallels in the older portion of the Jewish litanies (see SELIḤOT). See also ESSENES; GNOSTICISM; LITURGY; SABBATH.

BIBLIOGRAPHY: Lagarde, *Constitutiones Apostolorum*, Leipsic and London, 1862; idem, *Didascalia*, 1854; Funk, *Die Apostolischen Constitutionen*, Rothenburg, 1891; Bickell, *Gesch. des Kirchenrechts*, i., Giessen, 1843; Kohler, in *Monatsschrift*, 1893, p. 447.

K.

DIDEROT, DENIS: French philosopher and encyclopedist; born at Langres Oct. 5, 1713; died at Paris July 30, 1784. Although, like all the French encyclopedists, an apostle of tolerance, Diderot does not seem to have had much sympathy with the Jews and Judaism. He wrote the bright and interesting article on Jewish philosophy for the "Encyclopédie," but it shows a superficial acquaintance with the subject, and is not free from errors. The same criticism applies to a brilliant passage on the Jews of Amsterdam in his "Voyage en Hollande" (xvii. 431–433, ed. Assezat and Tourneux, Paris, 1875–79). In his "Neveu de Rameau" (v. 454, 479) there are two anecdotes, the heroes of which are Jews. The first refers to a renegade who abuses the confidence of a rich Jew of Avignon in order to rob him and denounce him to the Inquisition. The second, which is somewhat licentious, narrates the story of an

Orthodox Jew of Utrecht who signs a note in an infamous bargain. The first anecdote is improbable, for the Inquisition never forbade the Jews of the Comtat to follow their religion. The second anecdote, still more improbable, is also found in the "Voyage en Hollande," where the personages are Dutch citizens, and by substituting different names Diderot simply intended to make a striking antithesis between the piety of the Jew and his amorous escapades. This literary trifle must not be taken seriously; it shows only that Diderot was subject to the common prejudice against the Jews.

Bibliography: T. Reinach, in *Rev. Et. Juives*, 1884, vii. 10 *et seq.*

D. I. L.

DIDRACHMA. See Numismatics and Weights and Measures.

DIEGO DE VALENCIA: Spanish troubadour of the fifteenth century; born of Jewish parentage at Valencia de Don Juan, in the kingdom of Leon. After his conversion to Christianity he became a Franciscan monk; and receiving the degree of doctor of theology, was known among his contemporaries as a very learned physician, astrologer, and master of sciences ("gran letrado, fisico, astrologo, é mecanico"). He was one of the leading Valencian poets, and most of his poems are contained in the "Cancionero de Baena." He did not consider it beneath his dignity to speak openly, in a number of flippant songs, of his intimacy with various classes of courtezans, nor did he hesitate, in his satirical poems on Jews and Maranos, to make use of Hebrew and rabbinic terms, though he thereby derided himself. Diego chose as the special target of his scoffings a certain Juan de España, who was considered an accomplished Talmudist, and who, after accepting baptism in 1413, wrote a short work on his conversion. The following lines may serve as specimens of Diego's satire:

"Johan de España, muy gran saña
  Fué aquesta de *Adonay*,
Pues la aljama se derrama
  Por culpa de *Barcelay*.
Todos fuemos espantados,
  Maestros, rabies, *cohenim*,
Ca les fueron sus pecados
  De este *sofarahenim*
  Pues quien non tiène *beçim*,
Quiso infinita faser,
Hora finque por mansel
Pues tan mal pertrecho tray."

Bibliography: J. Amador de los Rios, *Estudios*, pp. 423 *et seq.*; Ferd. Wolf, *Zur Spanischen und Portugiesischen Litteratur*, pp. 201, 209; Kayserling, *Sephardim*, pp. 75 *et seq.*

G. M. K.

DIENA (DAYYENA), AZRIEL BEN SOLOMON: Rabbi at Sabbionetta; died 1536. He was a disciple of Nathaniel Trabotto, and is mentioned with respect by R. Meïr Katzenellenbogen. Azulai claims to have seen two volumes of his responsa—perhaps those referred to in "Magazin," ii. 16. MS. 911 in the Bodleian collection contains Diena's notes on הלכות טרפה according to the Roman rite (Neubauer, "Cat." col. 196); and MS. 948 contains some of his letters (*ib.* col. 205). MSS. 48, 135, 153, 166 of the Friedland collection in St. Petersburg contain some of Diena's decisions. He seems to have possessed valuable manuscripts; the 1550 ed. of Maimonides' "Yad" having followed his copy (Conforte, "Ḳore ha-Dorot," p. 34b). Diena became known by his opposition to the adventurer David Reubeni. Being of a positive and practical disposition, opposed to the current Messianic vagaries, Diena was alive to the danger resulting therefrom, and he decided to act against Reubeni. When the latter, after the execution of Molko, had increased his influence to such an extent that the Italian rabbis began to take his pretensions seriously, Diena called to his aid Abraham b. Moses Cohen, rabbi of Bologna, and both unmasked the impostor.

The veneration in which Diena was held may be seen from the elegies published at his death, one of which was by Abraham of Pisa, and two others by Samuel b. Moses Anav. His son's name was David (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 75).

Bibliography: Kaufmann, in *Rev. Et. Juives*, xxx. 304, xxxi. 65, xxxviii. 277; Löwenstein, *ib.* xxxi. 120; Steinschneider, *Cat. Bodl.* No. 7821; Mose, *Antologia*, vi. 53, 134; Gedalya ibn Yahya, *Shalshelet ha-Ḳabbalah*, p. 64a; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 38, 40; Eisenstadt-Wiener, *Da'at Ḳedoshim*, App., ii. 47, 77, 78; Benjacob, *Oẓar ha-Sefarim*, p. 560, No. 142; Azulai, *Shem ha-Gedolim*, i. 77.

G.

DIENA (DAYYENA), DAVID: Italian rabbi; he lived at Rovigo at the end of the seventeenth century. He was consulted on Talmudic matters by R. Nathaniel Segre; and his responsa appeared first in the collection "'Afar Ya'aḳob," from which it was copied by Isaac Lampronti into his "Paḥad Yiẓḥaḳ." David, in his responsa, mentions Azriel Diena as his grandfather. There is much confusion concerning his father. Ghirondi calls him David b. Azriel Diena, while Mortara speaks of two Davids, one being a grandson and the other a son of Azriel Diena. He was the grandfather of David Ḥayyim Diena, chief rabbi of Rovigo.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 75; Löwenstein, in *Rev. Et. Juives*, xxxi. 121; Fuenn, *Keneset Yisrael*, p. 232; Mortara, *Indice Alfabetico*, p. 19; Berliner's *Magazin*, ii. 16; Steinschneider, *Hebr. Bibl.* xix. 51.

L. G. M. Sel.

DIENESOHN, JACOB: Yiddish novelist; born in Zagory (Zagaren), Russia, in 1859. He is one of the most popular Yiddish novelists of the latter half of the nineteenth century. He began to write in 1877, when he published a story called "Ha-Ne'ehabim weha-Ne'imim" or "Der Schwartzer Junger Mantshik" (The Dark Young Man). Since then Dienesohn has written many novels, almost all of which have been widely read. Among the best known of his works is his "Eben Negef" (Stumbling-Stone). In his books Dienesohn pictures the struggle among the Jews of the older and the younger generation—between the "haskalah" and ḥasidism. He knew well the public for which he was writing, and avoided all violent expressions in denouncing fanaticism, describing merely the sufferings of the Maskilim. His later novels treat of the same themes, but are rather sketches from Jewish life than romantic stories. Dienesohn is also the author of the "Welt-Geschichte," in Yiddish. He has in addition contributed many articles to Yiddish periodicals, and is a good Hebrew writer, his contributions to "Ha-Shaḥar" having won him the favorable criticism even of such writers as Smolenskin.

Bibliography: Wiener, *Yiddish Literature*, p. 189; *Sefer Zikkaron*, Warsaw, p. 26.

G. M. Ra.

DIESSENHOFEN: City in the Swiss canton of Thurgau, connected by a bridge with the village of Gailingen in Baden. It attracted the Jews in early times by its favorable position. In 1348 the Jews here were accused of having poisoned the wells; their houses were plundered by the mob, and some of the Jews were burned at the stake. Over three hundred sought refuge in the fortress of Kyburg, where they were protected by the Austrian governor; but when he himself was threatened by the cities of Diessenhofen and Winterthur, the fugitives were either expelled and left to the mercy of their persecutors, or, as other authorities state, were burned by the governor on Sept. 18, 1349, to save the "innocent ones" from the fury of the mob (Pupikofer, "Gesch. des Thurgaus," i. 204; manuscript material in Löwenstein, "Gesch. der Juden am Bodensee," p. 81).

Jews settled in Diessenhofen again within half a century; but in 1401 a false accusation again gave rise to butcheries. The outrider of the governor had murdered Konrad, the four-year-old son of Councilor Hermann Lory of Diessenhofen. To save himself the man said that the Jew Michael Vinelmann (Veitelmann), who, with his son Gütlieb, had been admitted in 1396 on the condition of paying a yearly tax of eight gulden, had instigated the murder, and had promised three gulden "for the hot blood of the Christian child." The outrider was broken on the wheel; the Jew was burned alive without any examination; and little Konrad was sainted. On this occasion Jews at Schaffhausen, Winterthur, and other places were either burned or forced to accept baptism.

Contrary to all expectation Jews soon returned to Diessenhofen. As early as 1426, when its citizens "were in great debt and obliged to admit Jews and other people in order to better bear the great yearly tax," as one may read in the "ainunge" (town records) of Diessenhofen (Pupikofer, *l.c.* p. 63), a Jew was admitted as citizen, notwithstanding the objection of Junker Molli of Diessenhofen, an evil-minded person who had voted for the burning of Huss at the Council of Constance. The number of Jews in the city increased gradually. In 1453 the Jews Triefus (Dreifus) and Mennlis paid a tax of two pounds of heller each; the latter, who was in 1479 granted a safe-conduct for two years, settled in 1481 at Thiengen. As early as 1482 attempts were made to expel the Jews from Thurgau, but fortunately for them the governors were open to bribery. In 1489 the Jews of Diessenhofen were granted protection for three years, but in 1494 they had to leave the place with the other Jews of the canton.

Nothing is known of the religious condition of the Jews of Diessenhofen, except that they were forbidden to sell meat slaughtered according to ritual on the ordinary meat-stalls. The synagogue is said to have stood on the site now occupied by the house "Zum Erker." For several centuries no Jews lived here. Those that came from Gailingen on business had to pay the so-called Jews' tax, or Jews' stake-money, of from three to five batzen. Even toward the end of the eighteenth century the Jews were forbidden to pass across the Rheinbrücke on Sundays, except to the physician, apothecary, or midwife. In 1865 a Jew was granted the privilege of settling at Diessenhofen. In 1902 about twenty Jewish families were living in the city.

Bibliography: Löwenstein, *Gesch. der Juden am Bodensee*, pp. 79 *et seq.*; *Monatsschrift*, xii. 405 *et seq.*

G. M. K.

DIETARY LAWS (מאכלות אסורות)**:** Biblical and rabbinical regulations concerning forbidden food.

Vegetable Food.

A. The ancient Israelites lived chiefly on vegetable food and fruit, upon which the Bible places no restrictions (Gen. i. 29). With the development of the sacrificial system certain restrictions were placed on the use of the portions belonging to the priest, the Levite, and the poor (see Priestly Code; Poor-Laws). Besides these there were also some laws concerning vegetable and tree growths.

(1) "'Orlah": The fruit of a tree was forbidden during the first three years after its planting (Lev. xix. 23–25). In the fourth year the fruit was brought to Jerusalem and eaten there amid songs of thanksgiving ("neṭa' reba'i"). Those who lived at a distance from Jerusalem might redeem the fruit and bring the money to Jerusalem, and spend it in a similar manner. The law of 'orlah applied to all times and places ('Orlah iii. 9; Ḳid. 38b *et seq.*; Maimonides, "Yad," Ma'akalot Asurot, x. 9–18; Shulḥan 'Aruk, Yoreh De'ah, 294). See 'Orlah.

(2) "Ḥadash": The eating of new corn was forbidden until the second day of Passover, when the "'omer" was offered in the Temple (Lev. xxiii. 9–14). This prohibition also was extended to all times and places (Ḳid. *l.c.*; Men. 70a; Maimonides, *l.c.* 2–5; Yoreh De'ah, 293). See Ḥadash.

The reason for these laws seems to be contained in the sentence "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God" (Ex. xxiii. 19).

(3) The use for any purpose whatever of the produce of two species of corn or of other vegetables sown in a vineyard was forbidden (Deut. xxii. 9). The sowing of mixed seed in gardens or in fields was also prohibited (Lev. xix. 19); but, if so sown, the produce was only forbidden in the case of a vineyard ("kile ha-kerem"). This prohibition applied originally only to Palestine, but was later extended by the Rabbis to all lands and times (Ḳid. 39a; Maimonides, *l.c.* 6–8; Yoreh De'ah, 295–297).

Animal Food.

B. Among the early Hebrews animal food was partaken of by the common people only on festive occasions, usually in connection with sacrifices. The permission given to Noah and to his children to eat animal food (Gen. ix. 2, 3) was conditioned upon the abstinence from blood (see Blood). Some of the Tannaim were of the opinion that during their journey through the wilderness the Israelites were permitted to eat the meat only of such animals as had previously been sacrificed, some portions of which had been burned on the altar, and some given to the priests; others thought differently (Ḥul. 17a; compare Ex. xvi. 3).

I. The Bible, in its legislative portions, makes explicit provisions for the distinction between clean and unclean animals mentioned earlier in connection with the Flood (Gen. vii. 2, 8). See Clean and Unclean Animals.

II. Forbidden as being unclean is also that which comes out of the unclean (Bek. 5b). This principle applies not only to the young, but to all animal products.

(1) It is therefore forbidden to use the milk of unclean animals or of animals which suffer from some visible malady which causes them to be legally unfit ("ṭerefah") for food. When, after the ritual slaughtering, an animal, apparently sound during its life, is found to have been diseased, its milk, or cheese made of its milk, is forbidden as food.

An adult may not suckle from the breasts of a woman, although, if placed in a vessel, woman's milk is not forbidden. A child may suckle until the end of its fourth year if healthy, or until the end of its fifth year if sickly. If, however, it was interrupted after the second year for three consecutive days with the intention of weaning it, it is not permitted to suckle again (Ket. 60a; Bek. 6a; Ḥul. 112b; Maimonides, *l.c.* 3; Yoreh De'ah, 81).

(2) Eggs of unclean birds, or of birds suffering from a visible sickness, which makes them ṭerefah, are forbidden. The following signs were laid down by the Rabbis, by which eggs of clean birds could be distinguished from those of unclean. If both ends of the egg are sharp or round, or if the yolk is outside and the white inside, it is of an unclean bird. If one end is sharp and the other round, and the white is outside and the yolk inside, reliance may be placed on the testimony of the seller, who must say of what species of birds it comes. As a rule, however, since most eggs sold are those of chickens, ducks, or geese, no questions need be asked (Ḥul. 64a; Maimonides, *l.c.* 7–11; Yoreh De'ah, 86).

Milk and Eggs.

A drop of blood found on the yolk of an egg is considered an indication that the process of hatching has already begun, and the egg is therefore forbidden. It is not necessary, however, to examine eggs before using them to see whether they contain any blood (Yoreh De'ah, 66, 2–8).

(3) The roe of unclean fishes is also forbidden. Pickled fish may be eaten, though preserved together with unclean fish ('Ab. Zarah 40a; Maimonides, *l.c.* 20–24; Yoreh De'ah, 83, 5–10).

(4) The honey of bees is permitted, since it is merely the secretion of the flower gathered by the bee and then discharged, and contains no portion of the insect. There is, however, a difference of opinion regarding honey produced by other insects (Bek. 7b; Maimonides, *l.c.* 3; Yoreh De'ah, 81, 8, 9).

III. The ancient Israelites looked with horror upon the custom prevalent among the surrounding nations of cutting off a limb or a piece of flesh from a living animal and eating it. Its prohibition is one of the seven Noachian laws (Sanh. 56a). If the limb was still partly attached to the body, but could never grow again, and the animal was legally slaughtered, this limb had to be thrown away (Ḥul. 101b; Maimonides, *l.c.* 5; Yoreh De'ah, 62; see also Cruelty to Animals).

IV. An animal that has died a natural death, or has been killed in any way other than that prescribed by the law of Sheḥiṭah, is called "nebelah," and makes impure all persons or things that it touches (Deut. xiv. 21). One torn by beasts (Ex. xxii. 30 [A. V. 31]) or subject to some mortal disease is called ṭerefah. Both of these are forbidden as food; "for thou art a holy people to the Lord thy God." The laws of ṭerefah are given in Ḥul. iii.; Maimonides, *l.c.* 5–11; Yoreh De'ah, 29–60. See Carcass and Ṭerefah.

V. Blood, which is supposed to contain the vital element (Gen. ix. 4), is repeatedly prohibited in the Bible (Lev. xvii. 11; Deut. xii. 16). It must not be eaten by Jews at any time or place (Lev. iii. 17). Not only blood itself, but flesh containing blood is also forbidden (Gen. ix. 4; see Blood). For the laws of blood see Ḥul. 111a, 117a; Ker. 2a, 20b; "Yad," Ma'akalot Asurot, vi.; Yoreh De'ah, 66–78.

Prohibition of Blood.

This prohibition applies only to the blood of mammals or of birds, not to the blood of fishes or of locusts. Only the blood which is contained in the veins, or congealed on the surface of the meat, or which has begun to flow from the meat, is forbidden; as long as it is a part of the meat it may be eaten. See Meliḥah.

VI. The fat ("ḥeleb") of ox, sheep, or goat is forbidden (Lev. vii. 23–25). The punishment decreed for transgression of this law is "karet." The fat of birds or of permitted wild animals is not forbidden. The fat of the young found within the womb of the mother after the latter has been legally killed, and its sinew "that shrank," are permitted. See Fat.

VII. The custom of refraining from eating the sinews of the hind legs of an animal arose, according to the Biblical narrative (Gen. xxxii. 32), from the incident of Jacob's wrestling with the angel, through which the patriarch became lame. It is not put in the form of a prohibition in the legal portions of the Bible, although the Rabbis considered it of Mosaic origin (Ḥul. 100b). Birds are excluded from this law.

C. The threefold repetition of the commandment prohibiting the seething of a kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) is explained by the Rabbis as referring to three distinct prohibitions: cooking meat and milk together; eating such mixture; and deriving any benefit from such a mixture (Ḥul. 115b). See Milk.

Seething Kid in Mother's Milk.

D. In almost all cases of forbidden food, the transgressor was liable to punishment only when the portion which he ate was at least as large as an olive. The prohibition, however, extends at times farther than that (Yoma 73b, 80a), in some cases even to the taste and the odor. Hence, if a forbidden object falls into a boiling pot of permitted food, all the food contained in the pot is forbidden, unless no taste of the forbidden object can be detected in the food of the pot.

E. It is forbidden to derive any benefit from objects used for idolatrous purposes. Meat consecrated to an idol, wine of libation, spices, or anything else used in the idol's service is prohibited ('Ab. Zarah 29b); in fact, any animal slaughtered or wine touched by an idolater was prohibited to the Israelite, because it was supposed to be consecrated to his idol; and these prohibitions applied not only to eating or to drinking, but to any benefit derived from it. Even after the practise of idolatry lapsed, these prohibitions remained in force as rabbinic institutions; wherefore the wine of a non-Jew is forbidden.

On account of the apprehension of intermarriage, the Rabbis also prohibited eating the bread of a non-Jew, or a dish cooked by a non-Jew ('Ab. Zarah 35b, 38a). It is permitted, however, to buy bread of a non-Jewish baker. If part of the cooking was done by an Israelite, the dish may be eaten. Non-Jewish servants may cook for the families which they serve, for since they are in the house of the Jew, it is assumed that one of the household gives occasional assistance. Some authorities, however, object to permitting non-Jewish servants to cook (Yoreh De'ah, 113, 4, Isserles' gloss; compare "Sifte Kohen" and "Ṭure Zahab," *ad loc.*).

The non-Jew's testimony regarding these matters can not be relied upon, since he does not know the import of these laws to the Jew; wherefore not only meat, but also milk and cheese bought of a non-Jew are forbidden, because it is assumed that, by some carelessness or by a desire to improve, the milk may have been mixed with some forbidden ingredient. A Jew is therefore required to be present at the milking, and at the preparation of the cheese. Different customs prevail regarding butter bought of a non-Jew; and in regard to milk and cheese the later authorities are more lenient ('Ab. Zarah ii.; Maimonides, *l.c.* iii. 13, xi.-xiii., xvii. 9-26; Yoreh De'ah, 112-115, 123-138).

F. "Sakkanah," or danger to life, is given by the Rabbis as a reason for a number of prohibitions included in the dietary laws. An animal that ate poison is forbidden on account of sakkanah (Ḥul. 58b). Meat and fish should not be cooked or eaten together; for such a mixture is supposed to cause leprosy. It is therefore the custom to wash the mouth between eating a dish containing fish and one containing meat (Pes. 66b; Yoreh De'ah, 117, 2, 3). Water that was left uncovered overnight was not permitted as drink in olden times, because of the apprehension that a serpent might have left its venom in it. Where serpents are not found this prohibition does not exist (Jer. viii. 4; Yoreh De'ah, *l.c.* 1).

Regarding the custom to refrain from meat and wine during the first nine days of the month of Ab or from the seventeenth day of Tammuz till the tenth of Ab, see FAST-DAYS; see also PASSOVER.

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S. S. J. H. G.

——**From the Traditional Point of View:** From the point of view of traditional or conservative Judaism, the dietary laws are divinely ordained, and the rejection of the yoke of these laws is tantamount to a rejection of the belief in Israel's redemption from Egypt (Sifra, Shemini, xii., based upon Lev. xi. 44-45). To eat pork was, therefore, considered as equivalent to apostasy in the Maccabean time and later (II Macc. vii. 1 *et seq.*; IV Macc. v.; Philo, "In Flaccum," § 11). One should abstain from it not only from personal aversion, but because "our Father in heaven has decreed that we should abstain from it" (Sifra, Ḳedoshim, xi.). "God showed to Moses the different species of animals, and said: 'These may ye eat, and these not'" (Sifra, Shemini, ii.; Ḥul. 42a). "The many rules regulating the Jew's diet are intended to test his piety and love for God" (Tan., Shemini, ed. Buber, 12, 13). "There is no other reason for all the dietary laws than that God gave them" (Samson Raphael Hirsch, "Horeb," 1837, p. 433). Thus says Lasch ("Die Goettlichen Gesetze," 1857, p. 173) in regard to the dietary laws: "He who truly fears God will observe His laws without inquiring into the reasons for them." Any question regarding the historical development of these laws is obviously excluded from the standpoint of traditional Judaism. "The dietary laws," says M. Friedländer ("The Jewish Religion," p. 237, London, 1891), "are exactly the same now as they were in the days of Moses."

Nevertheless a rational interpretation of the Biblical and Mosaic laws has at all times endeavored to find the dietary laws prophylactic of diseases of both body and soul. Indeed, many statisticians have declared that the observance of the dietary laws has greatly contributed to the longevity and physical as well as moral power of the Jewish race (see H. Behrend, "Communicability of Diseases from Animals to Man," London, 1895).

On the other hand, the cabalists hold that whosoever eats of the forbidden food becomes imbued with the spirit of impurity and is cast out of the realm of divine holiness (see Zohar iii. 41b). As to the aversion of the Jew to the eating to pork see SWINE.

——**Considered Historically and from the Critico-Historical and Reform Point of View:** According to Gen. i. 29, the human race was originally allowed to eat vegetable food only; after the Flood, however, animal food was permitted, but on condition that blood, which is the soul (Gen. ix. 3,4), should not be partaken of. The people of Israel were forbidden to eat the flesh of beasts found torn or that had died a natural death, as well as all kinds of animals declared unclean; the stated reason being that Israel should be "a holy people unto the Lord," "distinguished from other nations by the avoidance of unclean and abominable things that defile them" (Ex. xxii. 30 [A. V.], 31; Deut. xiv. 3-21; Lev. xi. 43, xx. 24). Various other reasons have been alleged by ancient and by modern writers: (1) hygienic ("Moreh Nebukim," ii. 48; Samuel b. Meïr on Lev. xi. 3; Michaelis, "Mosaisches Recht," iv. 202)—*e.g.*, the sturgeon and various scaleless fishes and the pig are instanced as producing diseases; (2) psychological, presupposing that the animals thus prohibited appeared loathsome; or that they, and more especially the carnivorous beasts and birds, beget a spirit of cruelty in persons that eat them (IV Macc. 5; Naḥmanides on Lev. xi.); (3) dualistic, holding that, like the Persians, the Israelites ascribed all the unclean animals to an evil power (Origen, "Contra Celsum," iv. 93; Bohlen, "Genesis," p. 88; De Wette, "Hebräische Archäologie," p. 188; Lengerke, "Canaan," i. 379); (4) national, maintain-

Alleged Reasons for Laws.

ing simply that the Israelites should be secluded from all other nations (Spencer, "De Legibus Hebræorum," 1732, p. 121; Michaelis, *l.c.*). None of these alleged reasons, however, can be considered as Scriptural. Really, the animals forbidden in the Mosaic law are almost the same as are prohibited to the priests or saints in the ancient Hindu, Babylonian, and Egyptian laws.

In the "Laws of Manu," v. 7, 11-20 ("S. B. E." xxv. 171 *et seq.*) carnivorous birds—those that feed striking with their beaks, or that scratch with their toes, or live on fish or meat—fishes that eat any kind of flesh, five-toed animals, and strange beasts or birds are forbidden; domestic animals that have teeth in one jaw only, except the camel, are eatable; also the porcupine, hedgehog, rhinoceros, tortoise, and hare are allowed; the village cock is forbidden, as is the milk of one-hoofed animals. In the "Laws of Apastamba," i. 5, 29-39 (*ib.* ii. 64), one-hoofed animals, camels, village pigs, and cattle are forbidden; also carnivorous birds that scratch with their feet, or feed thrusting forward their beaks, and the cock. Five-toed animals (with the exception of the boar, porcupine, rhinoceros, and hare), and misshapen and snake-headed fish or such as live on flesh only, are prohibited. Similarly, the "Laws of Vasishta," xiv. 38-48 (*ib.* xiv. 74), and those of Bandhayuna, i. 5, 12 (*ib.* xiv. 184).

The Ḥaranians may eat all animals that chew the cud, with the exception of the camel, and, with the exception of doves, all birds that are not birds of prey (Chwolson, "Die Szabier," 1856, ii. 7, 102). The Egyptian priests abstained from eating fish, one-hoofed quadrupeds or such as had more than two divisions in their hoofs and no horns, and all carnivorous birds (Porphyrius, "De Abstinentia," iv. 7). The law of Zoroaster contained probably the same prohibitions as the Hindu law, but the books are lost; and the classification of animals in "Bundahish," ch. xiv. ("S. B. E." v. 47), has no bearing on forbidden food.

Of the theories suggested for these various prohibitions of animals (see Porphyrius, *l.c.* i. 14; Spencer, *l.c.* pp. 82–92; and Sommer, "Biblische Abhandlungen," 1846, pp. 271–322) only that proposed by W. Robertson Smith ("Kinship and Marriage in Early Arabia," 1885, p. 306; *idem*, "Rel. of Sem." p. 270) seems to offer a plausible explanation. In view of the fact that almost every primitive tribe holds certain animals to be tabooed, the contention is that the forbidden or tabooed animal was originally regarded and worshiped as the totem of the clan; but the facts adduced do not sufficiently support the theory, especially in regard to the Semites, to allow it to be more than an ingenious conjecture, though Stade, "Gesch. des Volkes Israel," i. 485; Benzinger, "Arch." 1894, p. 484; Jacobs, "Studies in Biblical Archæology," p. 89; and Baentsch, "Exodus and Leviticus," 1900, p. 355, have adopted it (against Nöldeke, in "Z. D. M. G.," 1886, pp. 157 *et seq.*).

Priestly Sanctity of the Nation.

It is certain that the conception of clean and unclean animals did not originate with the Hebrew lawgiver, but, in accordance with Biblical tradition, goes back to prehistoric times, the distinction being assumed as existing in the days of Noah. These unclean (or tabooed?) animals were to be avoided by all those persons who laid special claim to holiness; wherefore the priests and saints of all ancient nations were commanded to shun them. Samson's mother, when she was to give birth to a Nazarite, was warned against eating anything unclean (Judges xiii. 4, 7, 14). The idea that the people of Israel were "a kingdom of priests and a holy nation" (Ex. xix. 6) could not be more impressively set forth than by laws which extended the universal priestly prohibition of unclean food to the entire people. This priest-idea is the only possible meaning of Lev. xx. 25, 26 (R. V.): "I have separated you from the peoples, that ye should be mine."

The precept given by the angel to Samson's mother shows, however, that the people in general did not heed the dietary laws. The same may be inferred from Ezekiel's words concerning himself as priest: "Ah, Lord God! behold my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there the flesh of a sacrificially loathsome thing [פגול; A. V. "abominable flesh"] into my mouth" (Ezek. iv. 14; compare Ḥul. 37b, where the rabbinical interpretation of the passage is given). In fact, Ezekiel desires the prohibition of Nebelah and Ṭerefah to be applied to priests only: "The priests shall not eat of anything that dieth of itself or is torn, whether it be fowl or beast" (Ezek. xliv. 31; see Men. 45a, "The prophet Elijah shall some day explain this problematic passage"). Thus it is simply an extension of the priestly law to the whole nation, as "holy to the Lord," which underlies the prohibition of nebelah and ṭerefah (Ex. xxii. 30 [A. V.], 31; Deut. xiv. 21; Lev. xvii. 15, xxii. 8).

Blood, Fat, etc.

On the other hand, the prohibition of blood and fat (Lev. iii. 17, vii. 24–27, xvii. 10–14; compare Gen. ix. 4) rests on different grounds. Maimonides ("Moreh," part iii., ch. xlvi., xlviii.) gives a rationalistic explanation. "Blood and fat belong to God, and must be brought upon the altar" (Targ. Yer. to Lev. iii. 17); they are divine property; neither Israelite nor non-Israelite is allowed to eat thereof; and the penalty for violation of this law is excision ("karet"). Therefore, the blood of every animal, even when it is unfit for the altar, must be "poured out . . . as water" (Deut. xii. 24), and the fat of the nebelah and ṭerefah is forbidden (Lev. vii. 24). In Deuteronomy (xii. 23 and elsewhere), however, fat is not mentioned (see Geiger, "Urschrift," p. 467, and Karaites). To the same category seems to belong also the ancient prohibition of the sciatic nerve, or rather the gluteal muscle ("sinew of the hip," גיד הנשה), which is upon the hollow of the thigh (Gen. xxxii. 32, R. V.; see Gunkel's commentary to the passage). This part, as representing the locomotive and, therefore, vital power of the animal, could easily be regarded as sacred to the Deity, just as the brain and the heart, and other vital parts of animals, were avoided by the Greeks (see Sommer, *l.c.* pp. 348, 349). The prohibition of eating together meat and milk is probably older than the rabbinical interpretation of the law, "Thou shalt not seethe the kid [feeding] upon its mother's milk (so the Karaites, "Eshkol," p. 240; Geiger, "Gesammelte Schriften," iii. 305; and Luther; A. V. "in its mother's milk," Ex. xxiii. 19 and parallels; see Dillmann's commentary *ad loc.*). It seems to rest on Temple practise, which avoided the mixing of dishes that required a different treatment from the Levitical point of view (Men. 73a). Hence as early as the schools of Hillel and Shammai the question was discussed whether cheese and fowl might be brought together on one table (Ḥul. viii. 1; 'Eduy. v. 2; compare Pes. 30a, 36a).

Haggadic and Halakic Views.

All these dietary laws, however, intended to give to the Jew the character of priestly sanctity, were declared to be "ḥukkim" (divine statutes), to which "the evil spirit ["yezer ha-ra'"] and the heathen nations object" (Sifra, Aḥare, 13). The allegorical interpretations followed by the Alexandrians (Aristeas' Letter, 140–170) are proof of a prevailing tendency to treat the dietary laws lightly; but the Maccabean reaction against Hellenism lent new importance to them (II Macc. vi. 18; IV Macc. *l.c.*; Sifra, Ḳedoshim, 11). At the same time, the view is expressed by the Rabbis that the forbidden meat shall again be allowed to Israel, as indeed it was believed to have been eaten by the Israelites before entering the Holy Land (see Midr. Teh. to Ps. cxlvi. 7; Lev. R. xiii.; Ḥul. 17a). The very fact that the whole list of forbidden animals is allegorized in the Midrash (Lev. R. xiii.) places the dietary laws in a peculiar light, and forcibly recalls their treatment in the patristic literature. See CLEAN AND UNCLEAN ANIMALS.

The Halakah recognized the maxim to abstain from whatever savored of any possible approach to the forbidden diet; the prohibitions became ever more numerous, so as to make the wall of separation between Jew and non-Jew well-nigh insurmountable. It is to be noted that those Jews who refused to accept these rabbinical prohibitions fled to the Samaritans (Josephus, "Ant." xi. 8, § 7). The rabbinical principle was consistent in so far as it tended to keep the Jew isolated from his idolatrous surroundings by prohibiting even the meal cooked by the heathen (בשול נכרים, 'Ab. Zarah 38a), as well as the wine served on the table (Shab. 17b; see HEATHENISM and IDOLATRY), and eating at the same table with them (Book of Jubilees, xxii. 16). In this the Pharisees had the scrupulous piety of the Jewish woman as their main support (Josephus, *l.c.* xvii. 2, § 4).

In the Middle Ages the dietary laws became the chief mark of distinction between the Jew and the Christian, whose antinomic maxim was: "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile the man" (Mark vii. 15, R. V.; compare Matt. xv. 10–20; Acts x. 15; I Cor. viii. 8), in all probability borrowed from the Gnostic teaching: "We are as little defiled by meats as is the sea by tainted influxes" (Porphyrius, *l.c.* i. 42; Bernays, "Theophrast's Schrift über Frömmigkeit," pp. 15 *et seq.*).

Attitude of Reform Judaism.

Reform Judaism claims that those laws affect differently the social position of the modern Jews, living in a world which is no longer idolatrous or hostile as in former days. They are no longer regarded as a symbolical expression of his being the consecrated priest or Nazarite among the nations, since the priests and saints of no other nation observe these laws as in Mosaic times. On the contrary, they tend to keep him from associating with his fellow citizens with the view of presenting to them his religious truth as "the light" and "the covenant" of the nations. Whether justified in doing so or not, the great majority of West European Jews have broken away from the dietary laws; and the question for the Reform rabbis of the nineteenth century was whether the religious consciousness of the modern Jew should be allowed to suffer from a continual transgression of these laws, or whether the laws themselves should be submitted to a careful scrutiny as to their meaning and purpose and be revised—that is, either modified or abrogated by the rabbinical authorities of the present time. A proposition to this effect was made at the Rabbinical Conference of Breslau (see CONFERENCES, RABBINICAL), and a committee consisting of Drs. Einhorn, Holdheim, A. Adler, S. Hirsch, and Herzfeld was appointed to report at the next conference, which, however, was never held. Dr. Einhorn's report, on behalf of the committee, was nevertheless published in "Sinai" (1859 and 1860). Its leading idea is that the dietary laws, with the exception of the prohibition of blood and of beasts that have died (or die) a natural death, are inseparably connected with the Levitical laws of purity and the priestly sacrificial laws, and are therefore of a mere temporary ceremonial character and not essentially religious or moral laws.

G. Wiener in an exhaustive work of 524 pages, M. Kalisch, and K. Kohler have pleaded for a revision of the dietary laws. S. R. Hirsch and M. Friedländer have written in favor of the full retention of the laws (see bibliography below). Sam Hirsch gives a symbolic and allegorical interpretation of these laws in his Catechism, 2d ed., pp. 55–64, Philadelphia, 1877. As a matter of course, this question of revising or abrogating Biblical and rabbinical laws has no bearing upon the majority of Jews, who believe in the immutability of the Law, both the written and the oral. See ABROGATION OF LAWS; ARTICLES OF FAITH; REFORM JUDAISM.

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E. G. H. K.

DIETARY LAWS IN ISLAM: The Mohammedan dietary laws are neither as rigorous nor as numerous as in Judaism. They were not introduced into the religious code until the Medinian period of Mohammed's career. He probably found it unwise to force dietary restrictions on converts, mostly recruited from the poorer classes, who did not despise the meanest food, and he therefore deferred such legislation to a more propitious time. Certain restrictions, however, were already known, as ancient custom forbade, under certain circumstances, the eating of camels (Koran, sura v. 102, vi. 144), but they were ignored by Mohammed. Swine were probably also held in abhorrence. For definite rules concerning diet, Mohammed followed Biblical models: "He has only forbidden you the carrion, and the blood, and swine's flesh, and that which has been hallowed to any other deity. But he who is forced by necessity, not wilfully transgressing, commits no sin; behold, Allah is forgiving, merciful" (sura ii. 168; see also sura vi. 146; xvi. 115, 116).

No clean animal is lawful food unless the name of

Allah was pronounced while it was slaughtered. Mohammedans are therefore allowed to eat the flesh of animals killed after the Jewish fashion. Game is also lawful if killed under the same conditions (sura. v. 95, 97). Fish and locusts, however, are exempt from this rule as in Jewish law. The prohibition of wine was introduced gradually. Drinking and gaming being equally productive of mischief, they were discussed together. At first Mohammed was satisfied with simply discouraging drinking and gaming (sura ii. 216); but later in a (Deuteronomic) revelation he says (sura v. 92): "O believers, wine, dice, images, and divining arrows are an abomination of the works of Satan; therefore avoid them that you may prosper." "In those who believe and do good works it is no sin that they tasted wine and game before they were forbidden" (sura v. 94). All intoxicants are included in this prohibition, and some theologians even go so far as to prohibit coffee and tobacco.

K. H. HIR.

DIGNE (Hebr. דינייא): Capital of the department of Basses-Alpes, France. There was a Jewish community here as early as the thirteenth century. Salve, a Jew of Digne, with Rotelus of Olobrega (Israel of Valabrègue) and Bonfils of Beaucaire, was one of the commissioners appointed to apportion the tax which, in 1299, the Jews had promised to the Count of Provence, to whom Digne belonged. In 1305 Baruch of Digne, an eminent rabbi, had a heated controversy with his former teacher, Isaac Cohen of Manosque, and was excommunicated by him. Baruch, refusing to submit to this punishment, went to France. Several Jews whose names indicated a connection with the town of Digne were established at Carpentras in the seventeenth century ("Rev. Et. Juives," xii. 213, 217, 225). Another Jew, Samson of Digne, was living at Forcalquier in the beginning of the fourteenth century (*ib.* xli. 274). About 1669 Solomon ben Moses of Milhaud, in one of his letters published by D. Kaufmann, praised the generosity of a certain Isaac דידיגניוה—a word which probably means "of Digne" (*ib.* xviii. 133).

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G. S. K.

DIJON (Hebr. דינגון): Chief town of the department of Côte-d'Or, France. Jews have been settled here from time immemorial. They occupied two special quarters: the first and most important comprised the whole Rue Buffon, a part of which bore, until the French Revolution, the name "Rue des Juifs"; the second, "La Petite Juiverie," comprised the Rue Piron, the lower part of the town, with a section of the Rue Amiral Roussin and of the Rue Charrue.

Before the Expulsion.

In 1196 Duke Eudes III. presented the Jews of the village of Fénay to the town of Dijon, and the same duke "gratified" a certain Vigier with the Jew Hélie and his family in 1197. In 1204 he ceded to the Jew Valin, his creditor, the use of certain revenues. A Jew of Dijon, Bandit, the son of Benion, was the creditor of Philippe, Abbot St. Loup of Troyes, in 1216; another Jew, Salamine, made important loans to the abbeys of Sainte-Bénigne and Sainte-Seine in 1223, for which, however, Duchess Alix of Vergy, widow of Eudes III., made him sign a bill of release. Eudes III. annulled a debt due to the Jew Jessuel (1217), and Hugues IV. another, due to Dedone, "Judæus meus" (1228). At the request of David Lévy and Joseph of St. Mihiel, Philip the Bold, Duke of Burgundy, permitted twelve Jewish families to settle in his duchy in 1374. In 1379 ten Jewish families settled at Dijon. The states of Burgundy demanded the expulsion of the Jews (1382–1384); but as the latter had lent to the duke 3,000 livres for the continuation of the war in Flanders, they were authorized to remain. The duke even conferred upon them certain privileges, in virtue of which fifty-two families were to be allowed to live in Burgundy during the following twelve years, provided they paid a certain sum annually. The leaders of the Jewish community at that time were Joseph of St. Mihiel and David and Solomon of Balme.

After the Expulsion.

The Jews were not eager to avail themselves of the favors granted them by Duke Philip the Bold. In 1387 only fifteen families were living in Burgundy. Notwithstanding the exile of 1397, there were still some Jews at Dijon after that time: Solomon of Balme was living there as late as 1417. The Parliament of Dijon in 1730 authorized Joseph Raphael of Lazia and other Jewish merchants of Bordeaux to trade for one month in every season of the year in all the towns in its jurisdiction; but the Council of State annulled the privilege in the following year. The present community of Dijon dates from 1789. It comprised 50 families in 1803, and about 400 individuals in 1902. Dijon belongs to the "Circonscription Consistoriale" of Lyons.

Synagogue and Cemetery.

The ancient synagogue was situated in the Rue Buffon. In the third year of the French Revolution it was in Rue Maison-Rouge; in 1795, in Rue des Champs; in 1820, in Place d'Armes; in 1829, in a part of the apartments of the Prince of Condé; in 1841, on the ground floor of the Hôtel de Ville. The present temple, the corner-stone of which was laid Sept. 21, 1873, was dedicated Sept. 11, 1879. It is situated on the Boulevard Carnot, in one of the finest quarters of the city. In addition to the synagogue, the Jews of Dijon in the Middle Ages possessed a large schoolhouse in Rue Buffon.

The ancient cemetery was situated in the Rue du Grand-Patet, behind the Jewish quarter. In 1331 Duke Eudes IV. presented to the abbey of Bussière a part of this cemetery, valued at 400 livres, an enormous sum for that time. In 1320 the cemetery was on the route to Beaune, in a place called "Les Baraques de Gevrey." Philip the Bold, in consideration of the sum of one franc in gold per capita, authorized the Jews of Dijon to own a cemetery close to the city (1373). In 1789, on their return to Dijon, the Jews bought a plot on the Chemin de Fontaine, northwest of the city, which was transformed into a cemetery; but it has, for hygienic reasons, been closed for some years.

About 1160 the scholars of Dijon took part in the synod of Troyes. Among the residents of Dijon in the thirteenth century were Rabbi of Dijon (1250),

Haggadic and Halakic Views.

All these dietary laws, however, intended to give to the Jew the character of priestly sanctity, were declared to be "ḥukkim" (divine statutes), to which "the evil spirit ["yezer ha-ra'"] and the heathen nations object" (Sifra, Aḥare, 13). The allegorical interpretations followed by the Alexandrians (Aristeas' Letter, 140–170) are proof of a prevailing tendency to treat the dietary laws lightly; but the Maccabean reaction against Hellenism lent new importance to them (II Macc. vi. 18; IV Macc. *l.c.*; Sifra, Ḳedoshim, 11). At the same time, the view is expressed by the Rabbis that the forbidden meat shall again be allowed to Israel, as indeed it was believed to have been eaten by the Israelites before entering the Holy Land (see Midr. Teh. to Ps. cxlvi. 7; Lev. R. xiii.; Ḥul. 17a). The very fact that the whole list of forbidden animals is allegorized in the Midrash (Lev. R. xiii.) places the dietary laws in a peculiar light, and forcibly recalls their treatment in the patristic literature. See Clean and Unclean Animals.

The Halakah recognized the maxim to abstain from whatever savored of any possible approach to the forbidden diet; the prohibitions became ever more numerous, so as to make the wall of separation between Jew and non-Jew well-nigh insurmountable. It is to be noted that those Jews who refused to accept these rabbinical prohibitions fled to the Samaritans (Josephus, "Ant." xi. 8, § 7). The rabbinical principle was consistent in so far as it tended to keep the Jew isolated from his idolatrous surroundings by prohibiting even the meal cooked by the heathen (בשול נכרים, 'Ab. Zarah 38a), as well as the wine served on the table (Shab. 17b; see Heathenism and Idolatry), and eating at the same table with them (Book of Jubilees, xxii. 16). In this the Pharisees had the scrupulous piety of the Jewish woman as their main support (Josephus, *l.c.* xvii. 2, § 4).

In the Middle Ages the dietary laws became the chief mark of distinction between the Jew and the Christian, whose antinomic maxim was: "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile the man" (Mark vii. 15, R. V.; compare Matt. xv. 10–20; Acts x. 15; I Cor. viii. 8), in all probability borrowed from the Gnostic teaching: "We are as little defiled by meats as is the sea by tainted influxes" (Porphyrius, *l.c.* i. 42; Bernays, "Theophrast's Schrift über Frömmigkeit," pp. 15 *et seq.*).

Attitude of Reform Judaism.

Reform Judaism claims that those laws affect differently the social position of the modern Jews, living in a world which is no longer idolatrous or hostile as in former days. They are no longer regarded as a symbolical expression of his being the consecrated priest or Nazarite among the nations, since the priests and saints of no other nation observe these laws as in Mosaic times. On the contrary, they tend to keep him from associating with his fellow citizens with the view of presenting to them his religious truth as "the light" and "the covenant" of the nations. Whether justified in doing so or not, the great majority of West European Jews have broken away from the dietary laws; and the question for the Reform rabbis of the nineteenth century was whether the religious consciousness of the modern Jew should be allowed to suffer from a continual transgression of these laws, or whether the laws themselves should be submitted to a careful scrutiny as to their meaning and purpose and be revised—that is, either modified or abrogated by the rabbinical authorities of the present time. A proposition to this effect was made at the Rabbinical Conference of Breslau (see Conferences, Rabbinical), and a committee consisting of Drs. Einhorn, Holdheim, A. Adler, S. Hirsch, and Herzfeld was appointed to report at the next conference, which, however, was never held. Dr. Einhorn's report, on behalf of the committee, was nevertheless published in "Sinai" (1859 and 1860). Its leading idea is that the dietary laws, with the exception of the prohibition of blood and of beasts that have died (or die) a natural death, are inseparably connected with the Levitical laws of purity and the priestly sacrificial laws, and are therefore of a mere temporary ceremonial character and not essentially religious or moral laws.

G. Wiener in an exhaustive work of 524 pages, M. Kalisch, and K. Kohler have pleaded for a revision of the dietary laws. S. R. Hirsch and M. Friedländer have written in favor of the full retention of the laws (see bibliography below). Sam Hirsch gives a symbolic and allegorical interpretation of these laws in his Catechism, 2d ed., pp. 55–64, Philadelphia, 1877. As a matter of course, this question of revising or abrogating Biblical and rabbinical laws has no bearing upon the majority of Jews, who believe in the immutability of the Law, both the written and the oral. See Abrogation of Laws; Articles of Faith; Reform Judaism.

Bibliography: Wiener, *Die Jüdischen Speisegesetze*, Breslau, 1895; K. Kohler, in *The Jewish Times*, German section, Aug.-Sept., 1872; idem, *Die Speisegesetze*, in *Allg. Zeit. des Jud.* 1895, pp. 245–269; S. R. Hirsch, *Horeb*; *Versuche über Israel's Pflichten*, 1837, pp. 374–378, 410–433; M. Friedländer, *The Jewish Religion*, pp. 455–466, London, 1891; M. Kalisch, *Historical and Critical Commentary: Leviticus*, ii. 1–113, London, 1872; Geiger, *Gesammelte Schriften*, i. 253 *et seq.*, Berlin, 1875; Zapletal, *Der Totemismus und die Religion Israels*, pp. 81–91, Freiburg, 1901.

E. G. H. K.

DIETARY LAWS IN ISLAM: The Mohammedan dietary laws are neither as rigorous nor as numerous as in Judaism. They were not introduced into the religious code until the Medinian period of Mohammed's career. He probably found it unwise to force dietary restrictions on converts, mostly recruited from the poorer classes, who did not despise the meanest food, and he therefore deferred such legislation to a more propitious time. Certain restrictions, however, were already known, as ancient custom forbade, under certain circumstances, the eating of camels (Koran, sura v. 102, vi. 144), but they were ignored by Mohammed. Swine were probably also held in abhorrence. For definite rules concerning diet, Mohammed followed Biblical models: "He has only forbidden you the carrion, and the blood, and swine's flesh, and that which has been hallowed to any other deity. But he who is forced by necessity, not wilfully transgressing, commits no sin; behold, Allah is forgiving, merciful" (sura ii. 168; see also sura vi. 146; xvi. 115, 116).

No clean animal is lawful food unless the name of

DILLON, MARIA LVOVNA: Russian sculptress; born at St. Petersburg in 1859. She entered the Imperial Academy of Fine Arts at St. Petersburg in 1875, and was graduated thence in 1888 with a gold-medal for her statue "Andromeda." After the completion of her academic course she went abroad, first to Paris, and then to Italy.

Of the works which she has placed on exhibition since 1888, the most important are "Nyega" (Indulgence), "Nevolnitza" (The Slave), "Kapriznitza" (Capricious Women), "Tatyana," "Ophelia," The Bacchante "Lily" (purchased by Emperor Nicholas II.). The grand duke Alexis secured her statue "Golovka" (Little Head), and the grand duke Serge her statue "Nyega."

In a competition by twenty-eight sculptors she received the first premium and a medal for a design for the commemoration of the 200th anniversary of the founding of St. Petersburg. H. R.

DILLON, MARK LVOVICH: Russian jurist; born at Ponevyezh Feb., 1843; educated at the yeshibah of Wilna, the gymnasium of his native town, and the University of Moscow, graduating from the last in 1867. From 1868 to 1874 he occupied in turn the positions of assistant secretary, secretary, and chief secretary of the Senate. Subsequently Dillon was appointed adviser to the senator empowered to supervise the courts in the government of Saratov, the services he rendered in that capacity winning for him the ribbon of the Order of Saint Stanislas. From 1874 to 1896 he occupied various judicial positions in the circuit courts of Perm, Simbirsk, and Kazan. In 1883 he was made a knight of the Order of Anna, and in 1893 state councilor, which title in Russia raises its holder to the rank of the hereditary nobility. Owing to his religion, however, Dillon was barred from advancement to any higher judicial post, and he resigned from the judiciary. When in 1896 a ukase refused admission to the bar to Jewish advocates, an exception was made in the case of Dillon; he then removed from Kazan to St. Petersburg, where he practised law for two years only. On June 16, 1898, while defending a case in the Supreme Court, he was stricken with paralysis. By the advice of his physicians he removed to Germany and later to Montreux, Switzerland. Dillon is a great-grandson of Eliezer Dillon, and his father, Lev Yakovlivich Dillon, was one of the leading progressionists in Ponevyezh and a friend of the poet Leon Gordon. H. R.

DIMI (also called Abdimi and Abudimi): Amora of the fourth century who often carried Palestinian doctrinal and exegetical remarks to the Babylonian schools, and Babylonian teachings to Palestine (see Abdima Naḥota). In consequence of a decree of banishment issued by Constantius against the teachers of Judaism in Palestine, he finally settled in Babylonia (Ḥul. 106a; Grätz, "Gesch." 2d ed., iv. 338; against Grätz, however, see I. ha-Levi, "Dorot ha-Rishonim," ii. 468–473). Dimi was a perfect storehouse of diversified knowledge, which he diligently gathered and as freely disseminated; and he made the transmission of the teachings of his most prominent Palestinian predecessors his special mission. He reported in the names of Jannai, Ḥanina, Joshua ben Levi, Simeon ben Laḳish, Isaac, Eleazar, and, most frequently, R. Johanan; and almost as often he reported Palestinian observations with merely the introductory formula במערבא אמרי ("They say in the West"; Shab. 7a, 8b, 52a, 63b, 72a, 85b, 105a, 108b, 125b; 'Er. 3a; Yoma 55b; Ta'an. 10a; Ḥag. 15b; Meg. 18a; Yer. Ned. ix. 41b; B. Ḳ. 114b; B. M. 58b; B. B. 74b; Sanh. 7b, 56a, 63a; Men. 26b; Tem. 12b, 14a; 'Ar. 16a).

Abaye was the most appreciative recipient of Dimi's information, which ranged along the lines of the Halakah and the Haggadah, occasionally touching also physical geography, history, and ethics (Shab. 108a; Ket. 17a, 111b; Ber. 44a; Ḳid. 31a; 'Ab. Zarah 36b; B. M. 58b). When Abaye once inquired of him, "What do the Westerners [Palestinians] most strenuously avoid in their social intercourse?" Dimi replied, "Putting a neighbor to shame; for R. Ḥanina counts this sin among the three unpardonable ones" (the other two being adultery and calling nicknames) (B. M. 58b). Dimi was also opposed to the bestowal of overmuch praise, and thus illustrated the Biblical proverb (Prov. xxvii. 14), "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him."

Usually Dimi communicated his knowledge personally; but where circumstances required it, he did so by messages. Thus, when on one occasion, having himself reported in Pumbedita a Halakah as construed by R. Johanan, he discovered on his arrival at Nehardea that he had been mistaken, he sent word to the misinformed, candidly confessing, "What I have told you is founded on an error" (Shab. 63b).

Bibliography: Grätz, *Gesch.* 2d ed., iv., note 29; Bacher, *Ag. Pal. Amor.* iii. 691; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

Dimi: Babylonian scholar of the fourth century; brother of Rab Safra. According to the testimony of his contemporary, R. Abba, Dimi was not endowed with worldly goods (Ket. 85b), but was blessed with a clear conscience. In his last hours he was visited by his learned brother, to whom he remarked, "May it come home to me ["I deserve God's mercy," Jastrow, "Dict." p. 132a], because I have observed all the rules prescribed by the Rabbis"; and when asked, "Didst thou also refrain from sounding thy neighbor's praises, for in continually talking of one's virtues, a man incidentally refers to his vices?" he replied, "I have never heard of such a precept; and had I heard it, I should have followed it" ['Ar. 16a]. Another version makes Dimi himself the transmitter of that very rule (*ib.*; B. B. 164b; compare Dimi; "Semag," Prohibition 9; "Diḳduḳe Soferim," in B. B. *l.c.*).

Dimi of Ḥaifa (Meg. 29b; compare "Sheiltot Ḥanukkah," end): See Abdima of Ḥaifa.

Dimi b. Ḥama: See Abdima bar Ḥama.

Dimi b. Ḥinena: Babylonian amora of the fourth century; contemporary of Rab Safra ('Er. 61a) and of Ḥiyya b. Rabbah b. Naḥmani (R. H. 34b); also of Raba, before whom he and his brother Rabbah (Rabbin) b. Ḥinena once appeared as litigants (B. B. 13b). That he was prominent among the scholars of his age may be assumed from the fact that Rab Ḥisda cites a halakic decision of his (Zeb. 36b).

Dimi b. Huna of Damharia: Babylonian halakist of the sixth amoraic generation (fifth century); contemporary of Rabbina III. (Sanh. 29b; Men. 81a).

Dimi b. Isaac: Babylonian amora of the fourth generation; junior of Rab Judah b. Ezekiel, who gave him some lessons in comparative anatomy (Ḥul. 45b). Introducing a lecture on the Book of Esther, Dimi cites Ezra ix. 9, "Our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia." "When?" he asks; and answers, "In the days of Haman" (Meg. 10b; the Talmud manuscript in the Munich Library reads "Abudimi b. Isaac"; and instead of "Haman," some versions have "Mordecai and Esther"; see "Diḳduḳe Soferim" *ad loc.*).

Dimi b. Joseph: Babylonian scholar of the third amoraic generation (third century); disciple of Mar Samuel (Ket. 60a; Nid. 66a), and senior to Rab Ḥisda and Rab Sheshet (B. B. 53b). His sister sued him before Rab Naḥman for the restoration of a parcel of land which she had legally transferred to him in her illness. Probably because of Dimi's age and professional status, he refused to obey Naḥman's summons until he was threatened with excommunication (*ib.* 151a). When his son had the misfortune to lose a child within thirty days from its birth, and—contrary to the rabbinic rule, which does not impose mourning for an infant under thirty days of age—he had assumed ritualistic mourning, Dimi remonstrated with him, observing, "It is only because thou desirest to be regaled with delicacies that thou indulgest in ritualistic mourning for so young an infant" (Shab. 136a).

Dimi b. Levai: Babylonian scholar of the fourth century. On one occasion, the skies being overcast, he thought that the sun had set; and as the day was the eve of the Sabbath, he at once inaugurated the Sabbath. Subsequently the skies cleared, and he discovered his mistake. On his application for information on the law under such circumstances, Abaye declared that he might resume his daily occupations (Ber. 27b).

Dimi of Nehardea: Babylonian scholar of the fourth century; head of the Academy of Pumbedita (385–388). Prior to his elevation to the rectorate he was a produce-merchant; and the Talmud preserves an anecdote of that time which affords an insight into the economic laws of the age as well as an idea of Dimi's standing among the learned even in his youth. The law had provided that—except the dealer in spices or perfumes at any time, and the public generally while fairs were being held—no non-resident merchant might enter his wares in competition with local traders. A notable exception to this rule was the scholar. To him the market was always open; and to facilitate his sales and his return to study, the law gave him the rights of monopoly until he disposed of his goods. Now, Dimi once brought to Maḥuza a shipload of dried figs, when Raba was requested by the resh galuta (exilarch) "to tap Dimi's pitcher", *i.e.*, to examine him ascertain whether he was a scholar and consequently entitled to the special market privileges. Raba deputed Adda b. Abba (Ahaba) to examine Dimi; and Adda propounded to the newcomer a supposititious ritualistic question. Dimi thought that his interlocutor was Raba himself, and deferentially inquired, "Is not my master Raba?" The other, familiarly tapping him on the sandal, replied, "Between me and Raba there is a great difference. At any rate, I am thy superior, and Raba is thy superior's superior." The privileges of the market were not granted to Dimi, and eventually the figs spoiled. He then applied to Rab Joseph for redress; and the latter, provoked at the discomfiture of the scholar, exclaimed, "He who hath not failed to avenge the disgrace of the Edomite king [see II Kings iii. 27; Amos ii. 1] will not fail to avenge thy disgrace." It is added that shortly afterward Rab Adda died suddenly, and several rabbis, including Dimi, who had some grievances against him, reproached themselves with having been indirectly instrumental in his punishment (B. B. 22a).

As an educator Dimi acted on the maxim, "Rivalry among scholars advances scholarship"; therefore he approved Raba's rule not to remove a teacher because his rival makes better progress with his pupils, arguing that rivalry will induce more strenuous efforts and produce better results. On the other hand, Raba, believing that "mistakes will correct themselves," showed preference for the teacher that succeeded in imparting much knowledge, even if not very exact. Dimi opposed this with his maxim, "Where error has once crept in, it stays"; and he therefore looked for precision rather than for quantity (B. B. 21a).

Dimi seems to have confined himself to the cultivation of the Halakah; for in the comparatively few instances where he is cited in the Talmud (besides those quoted see M. Ḳ. 12a; Yeb. 121a; B. B. 138b; Men. 35a; Ḥul. 51b) he appears in connection with some Halakah, while no Haggadah appears to bear his name.

Dimi b. Nehemiah (Nahman) b. Joseph: Babylonian amora of uncertain age, and but rarely cited in rabbinical literature (Sanh. 23b, 24a). He is probably identical with Abdimi b. Neḥuniah, by whom the Psalmist's effusion (Ps. cxxxix. 14), "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well," is illustrated thus: "Some things are beneficial to the liver and deleterious to the windpipe; others are beneficial to the latter and deleterious to the former. There are ten organs in man: the windpipe [larynx] produces voice; the gullet conducts the food; the liver is the seat of anger; the lungs promote thirst; the gall, jealousy; the stomach, sleep; the first stomach grinds the food; the spleen promotes laughter; the kidneys counsel; and the heart decides—therefore does David glorify, 'I will praise thee,' etc. Therefore, too, does he elsewhere [Ps. ciii. 1] exhort, 'Bless the Lord, O my soul: and all that is within me, bless his holy name'" (Midr. Teh. *ad loc.*; compare Eccl. R. vii. 19).

Bibliography: Sherira, *Letter*, ed. Goldberg, 1845, p. 37; Zacuto, *Yuḥasin*, ed. Filipowski, p. 123; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 207.

L. G. S. M.

DIN (from "dun," to argue, to judge; a synonym for "mishpaṭ"): Signifies (1) argument; (2) judgment; (3) laws and rules which form the basis of arguments and judgments; (4) justice, the object of the judgment; (5) punishment, the execution of the judgment. The term is generally used in connection with proceedings in a court of law. "Din" is declared by Rabbi Simon ben Gamaliel (Ab. i.) to be one of the three things to which "the world owes its stability": truth, judgment—that is, authority vested in a person or persons to decide litigation—and peace. The judge who performs his duties conscientiously and delivers "din emet" (true judgment) is as great as if he had taken part in the creation of the world (Shab. 10).

The first lesson taught by the men of the Great Synagogue was, "Be slow in din"; *i.e.*, do not hurry to decide a question before it has been fully considered (Ab. i. 1). But on the other hand, the Rabbis warn also against the opposite and not less serious evil of unnecessarily protracting the legal proceedings, or holding back the final decision, and denounce it as "'innui ha-din" (suppression of judgment). Distinguished from "'innui ha-din" is "'iwwut ha-din" (perversion of justice) (Ab. v. 11). The parties are recommended not to stand on their rights, and he is praised as a good person who keeps "lifnim mishurat ha-din" (within the line of the right)—that is, who resigns part of his right for the sake of peace.

There may, again, be cases in which strict adherence to the law entails undeserved hardships. Rabbi Eliezer holds in such cases, "yiḳḳob ha-din et ha-har" (lit. "let the law pierce the mountain"): the law must be carried out whatever the consequences (Yeb. 92a). The legal proceedings differ according as the case is a mere question of property ("dine mammonot") or involves a criminal or even a capital charge ("dine ḳenasot" or "dine nefashot"). Cases of the latter kind are not tried outside Palestine, and not on Friday nor on the eve of a holy day. In "dine mammonot" the highest member, in "dine nefashot" the lowest member, of the court is first to give an opinion (Maimonides, "Mishneh Torah," xiv.; Sanh. xi., 1 *et seq.*).

S. S. M. F.

DINA, GIACOMO: Italian deputy and journalist; born at Turin in 1824; died there July 16, 1879. The son of poor parents, he became a teacher early in life. In 1848 he founded the "Opinione," a journal which, under his tactful editorship, covering a period of thirty years, gained great political influence. He was chosen deputy of Imola, Bologna, by the Progressive-monarchical party in 1867; of Cittá di Castello in 1871 and 1874.

S. M. K.

DINAH.—Biblical Data: "Dinah" (דִינָה) is the name of Jacob's daughter by Leah (Gen. xxx. 21). Shechem, the son of Hamor the Hivite, seduces her while she is visiting "to see the daughters of the land" (Gen. xxxiv. 1-31). Though he is anxious to marry her, his outrage upon her induces her brothers, notably Simeon and Levi, to take most treacherous and cruel revenge. Apparently acquiescing in the proposed marriage upon due settlement of the dowry, they insist upon the Shechemites being circumcised as a prerequisite condition; but on the third day after the operation, when the people "were sore," Simeon and Levi fall upon the defenseless city, killing Hamor and Shechem and despoiling the place. Jacob can not approve of their conduct, fearing it may bring evil results by causing the inhabitants of the land to act in concert against him. In Jacob's Blessing (Gen. xlix. 7) the dying patriarch censures the deed as cruel and inspired by fierce and unrighteous anger. Dinah is not mentioned again.

A late writer (Judith ix. 2 *et seq.*) praises God for having given Simeon strength to avenge the outrage done his virgin sister. Josephus omits all reference to the incident of the circumcision. Dinah having been attracted by a desire to see the "finery of the women" at a time when Shechem was keeping a festival, the brothers, described as "of one mother" with her, seized the opportunity presented by the fact that the inhabitants were engrossed in feasting, to despoil the city. God Himself allays Jacob's "astonishment" at the act. In the Test. Patr. (iii. 6-8) Levi consults his father and his brother Reuben, and they concoct the scheme to insist upon circumcision. Jacob, discovering that he has been duped, is wroth. Levi himself is taken sick, but learns that the destruction of Shechem was justified, since the people had been in the habit of outraging women. He also allays Jacob's apprehensions. Indeed, an angel had commanded Levi to avenge Dinah's wrongs (*ib.* iii. 5). In Gen. xlviii. 22 there seems to be an allusion to Jacob's own participation in the capturing of the city (see, however, Gunkel, "Genesis," p. 338). The Rabbis so construe it (Ber. R. to the passage; Midrash Hagadol, ed. Schechter, p. 527), and they also make the "holy spirit" (Midrash Hagadol, p. 525) urge the defilement of the girl, while God, as in Josephus, allays Jacob's apprehensions. See also Asenath.

E. K.—E. G. H.

——**In Rabbinical Literature:** Dinah is blamed for the affair with Shechem because she "went out" (Gen. xxxiv. 1), and her brothers had to drag her away from Shechem by force (Eccl. R. x. 8; Gen. R. lxxx.). When Jacob went to meet Esau, he first locked Dinah in a box, for fear that Esau would wish to marry her. Such action of his brought out the rebuke from God: "If thou hadst married off thy daughter in time she would not have been tempted to sin, and might, moreover, have exerted a beneficial influence upon her husband" (Gen. R. lxxx.). Her brother Simeon promised to marry her; but she did not wish to leave, Shechem, fearing that after her disgrace no one would take her to wife (Gen. R. *l.c.*); she was later married to Job however (B. B. 16b; Gen. R. *l.c.*). When she died, Simeon buried her in the land of Canaan. She is therefore referred to as "the Canaanitish woman" (Gen. xlvi. 10). Shaul (*ib.*) was her son by Shechem (Gen. R. *l.c.*).

L. G. C. L.

——**Critical View:** The narrative has been held to be unhistorical, and merely a reflection of old feuds arising from outrages committed against women; the story is valuable, therefore, for the light it throws upon primitive customs. The Dinah episode illustrates the custom which made it incumbent upon brothers to avenge any outrage perpetrated upon a sister. This is still an unwritten law among the nomadic Bedouins (see Tuch, "Genesis," p. 407). Why Levi and Simeon alone undertook to requite the insult without the aid of her other brothers—a circumstance noted even by the Rabbis (see Midrash Hagadol, *l.c.*)—and why Jacob should under such circumstances have disapproved of the act, the theory fails to consider.

Gunkel ("Genesis," pp. 336 *et seq.*) holds that Gen. xxxiv. is composed of two distinct accounts of one event: (1) Dinah, after being outraged, is not retained in the house of Shechem; the son pleads with his father to get him the girl for a wife; Hamor negotiates with Jacob, offers a general intermarriage, and submits to circumcision; the city is attacked and looted; God (Gen. xxxv. 5) advises Jacob to move away. (2) Dinah is captured and retained by Shechem; to allay her uneasiness the son through his father enters into negotiations with Jacob; Jacob is promised rich gifts; he waits for his sons to return before he decides; most of them acquiesce, though Levi and Simeon refuse; they (Levi and Simeon) must cleanse their sister's honor with blood. The story is not complete. It must have told of the failure of Levi and Simeon, and of their being killed in the fray. Gen. xlix. 5-7 alludes to a third variation, in which Jacob is incensed at the conduct of his sons, and proves that the incident was fraught with fatal consequences for the brothers. The historical facts underlying this episode are these: Dinah represents a clan; Shechem is the well-known city. The tribe Dinah had been made captive by Shechem, and the closely consanguineous tribes of Levi and Simeon, in an attempt to capture the city and release the sister clan, came to ignominious grief. This feud did not take place in the Patriarchal period, but at the beginning of that of the Judges, shortly after the first invasion of Canaan.

E. K.—E. G. H.

DINAITES (דינאי; Septuagint, *Δειναῖοι*; Vulgate, "Dinæi"): A tribe mentioned in Ezra iv. 9 as having settled in Samaria, and as opposing and denouncing the efforts of the Jews to rebuild Jerusalem. The Dinaites have thus far not been positively identified.

K. B. P.

DINHABAH (דנהבה): City mentioned in the Old Testament as the capital of Idumea, and probably the birthplace of Bela, son of Beor, King of Edom (Gen. xxxvi. 32; I Chron. i. 43). The efforts at locating the Dinhabah of Scripture have thus far been unsuccessful.

K. B. P.

DINIZ (= DENIS): King of Portugal (1279-1325), and styled "the father of his country"; one of the most tolerant rulers of his time, and well disposed toward the Jews. He took care that the judges did not encroach on their rights, and did not admit unlawful witnesses. He did not compel Jews to wear special badges or to pay tithes to the Church, although the canonical law demanded both; and he particularly enjoined upon the authorities that all privileges granted the Jews by him or any preceding king should be recognized. Diniz granted special favors to individuals and to communities, as, for instance, to Bragança. He in 1295 appointed Don Judah, the chief rabbi ("Arrabi Mor"), as his treasurer. Judah's son and successor, Don Gedaliah, treasurer to Queen Doña Britiz, enjoyed such favor with the king that the latter gave him two tracts of land (*terras*), or, according to another version, two towers (*torres*), in Beja. On account of such favors shown to the Jews the Portuguese clergy complained of the king to the pope, but without avail; for the king would not change his attitude.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 18 *et seq.*

G. M. K.

DIOCÆSAREA. See Sepphoris.

DIOCLETIAN: Roman emperor (285-305). Although he was the son of Dalmatian slaves (Eutropius, ix. 19), he rose to the highest honors by virtue of his personal qualities. The rabbinical sources have amplified the account of his lowly origin by reporting that he was a swineherd in his youth, even his original name, Diocles, being mentioned in this connection (Yer. Ter. 46c; Gen. R. lxiii. 8). According to these sources, he spent his youth in Palestine, where he was mocked by the Jewish schoolboys; and after he became emperor the Jews agreed that not even the most insignificant Roman ought to be derided (*ib.*). According to the Talmud Yerushalmi, Diocletian went to Paneas in Palestine, where, not so much from cruelty as from a tyrannous impulse, he gave the patriarch Judah II. at Tiberias a command which was apparently impossible of fulfilment. Judah, however, succeeded in carrying it out, either through the cleverness of a servant or through magic (*ib.*).

Diocletian's presence in Palestine, which is often mentioned in rabbinical sources, is connected by Graetz with the Persian war of 297-298. This connection, however, is not necessary, for the fact is that Diocletian was in Palestine in 286, in the time of Judah II. (comp. Mommsen in "Verhandlungen der Berliner Akademie," 1860, pp. 417 *et seq.*). It is reported that he was at Cæsarea (Eusebius, "Vita Constantini," i. 19; compare Gen. R. lxiii. 8) and in the region of Tyre (Yer. Ber. 6a; Yer. Naz. 56a), which is not far distant from Paneas. At this last-named place, where Lake Phiala (Birkat-Ram) is situated, Diocletian built certain water-works, as may be inferred from the confused rabbinical notices (according to the correct reading in Yalk. to Ps. 697; compare Midr. Ps. xxiv. 6; Yer. Kil. 32c; Yer. Ket.. 35b; B. B. 74b), and the lake may possibly have been called for a time "Lake of Diocletian."

His stay in Palestine is memorable for the edict issued by him that sacrifices should be offered everywhere to the national gods, the Jews alone being exempted, for even the Samaritans obeyed the edict (Yer. 'Ab. Zarah 44d). The Christians also suffered heavily (Eusebius, "De Martyribus Palæstinæ," § 3); although the date 303-304, given by Eusebius for the issue of the edict, is different from that given by the Rabbis, who clearly assume that Diocletian was present in Palestine at the time. Diocletian endeavored to improve the pagan worship, as may be seen from an inscription preserved in the Talmud: "I, Emperor Diocletian, established this panegyric of

Tyrus lasting eight days to the genius of my brother Herculius." "Herculius" was the surname of Maximian, Diocletian's associate emperor; Diocletian's surname was "Jovius." This inscription is valuable and significant as regards not only Diocletian, but also as evidence of the conditions in Palestine (Yer. 'Ab. Zarah 39b; compare Rapoport, "'Erek Millin," p. 230; I. Levi, in "Rev. Et. Juives," xliii. 196). It is also worthy of note that Diocletian led 120,000 men into Syria (Yer. Sheb. 34d), and that his measures were so severe that he drove the inhabitants of Paneas into exile, from which they returned after thirty years (Yer. Sheb. 38d). It is also said that Diocletian possessed a piece of virgin gold as large as a Gordianic denarius, and similar to that possessed by Hadrian (Num. R. xii. 4).

Bibliography: Jost, *Gesch. der Israeliten*, iv. 172, 249, where Basnage, *Histoire des Juifs* (viii., ch. 3), is corrected; Grätz, *Gesch.* 3d ed., iv. 279; Kohut, "*Aruch*," Supplement, p. 49.

G. S. Kr.

DIODATUS (surnamed **Trypho** = Debauchee): Ruler of Syria 141–138 B.C.; born at Kasiana near Apamea. Originally an officer in the army of Alexander Balas, he opposed the claims of Demetrius II., putting on the throne Antiochus, the young son of Alexander, who was still a minor, with the help of deserters from Demetrius. Diodatus took the city of Antioch; and Jonathan the Hasmonean was willing to throw in his lot with Antiochus. Diodatus, however, had other plans, and feared that Jonathan would stand in his way. He inveigled him from Bethshean to Ptolemais, and put him to death at Baskama or Baska (Josephus, "Ant." xiii. 6, § 6). From Ptolemais, Diodatus went to Judea against Simon Maccabeus, who had followed Jonathan as head of the Jewish forces. His real design now came to light; the young Antiochus was put to death, and Diodatus assumed "the crown of Asia." Simon turned to Demetrius for aid, and from him gained the independence of the Jewish state. Demetrius was taken prisoner in Persia; but his place was taken by another son of Demetrius I., Antiochus VII. (Sidetes), who marched against Trypho, and with the help of Simon shut him up in the city of Dora (Tantura, between Cæsarea and Carmel). Diodatus fled to Orthosia (north of Tripoli), and was besieged by Antiochus in Apamea, where he took his own life.

Bibliography: *I Macc.* xii. xv.; Josephus, *Ant.* xiii. ch. 5, 6, 7; *Strabo*, 668; Von Gutschmid, *Gesch. Irans*, p. 51; Schürer, *Gesch.* i. 131, 183 *et seq.*

G.

DIOGO, JUSTINIANO ALVARES DA ANNUNCIAÇÃO: Archbishop of Cranganor; born at Lisbon in 1654; died at Evora Oct. 28, 1713. Doctor of theology and canon in ordinary, he was charged with a special mission at Rome. Dom Pedro II. rewarded his services by appointing him archbishop of the Indian town of Cranganor, then a Portuguese possession (1692). Diogo never occupied his archiepiscopal seat, and resigned it in 1695 to become coadjutor of the Archbishop of Evora. Besides writing several sermons and separate discourses, he was the author of "Trofeo Evangelico," a collection of sermons, Lisbon, 1693–1713. He left various works in manuscript, among them a work entitled "Turris Davidica Contra Judæos," in which he seeks to demonstrate the coming of the Messiah. The sermon preached by Diogo on the occasion of the auto da fé in Lisbon, Sept. 6, 1705, caused an animated controversy. In 1709 there appeared in Portuguese under the title "Ante Exordio" a reply by an anonymous Jew, a work which must not be confounded with the "Respuesta" in Spanish, attributed to the haham David Nieto of London. The anonymous book, according to a note in the "Antiquities of Mexico," is said to be by Isaac Nieto. On the original copies the author is given as "Carlos Vero" (pseudonym), or as "the author of 'Noticias Reconditas.'"

Bibliography: Barbosa, *Bibl. Lusitana*, i. 631-632; Joaquim de Aranjo, *Judeus Portuguezes*, Famalicão, 1901; *Sermam do Auto da Fé que se Celebron nã Praza do Rocio de Lisboa, em 6 de Set. de 1705, Pregado pelo Ill^{mo} et Rev^{mo} Sr. D. Diogo da Annunciasam Justiniano*, Lisbon, 1705; *Ante Exordio a Resposta do Sermam que o Arcebispo de Cranganor Pregon . . . Feyta por hum Anonimo*, Turin, 1709; *Respuesta al Sermon Predicado pol el Arçebispo de Cranganor, por el Author de la Noticias Reconditas de la Inquisicion*; *Obra Posthuma Impressa en Villa Franca* [London] *por Carlo Vero*, n.d. The sermon and the *Respuesta* have been reprinted by Lord Kingsborough and A. Aglio, in *Antiquities of Mexico*, viii., Supplement, pp. 91, 117, London, 1848. They have also been translated into English by Moses Mocatta, under the title *The Inquisition and Judaism: A Sermon Addressed to Jewish Martyrs on the Occasion of an Auto da Fé at Lisbon, 1705, by the Archbishop of Cranganor*; and *A Reply to the Sermon by Carlo Vero*, 1845; reprinted in Philadelphia by I[saac] L[eeser] 5620 (1860).

G. C. de B.

DION CASSIUS: Historian; born about 155 at Nicæa in Bithynia; held the highest offices of state in the Roman empire; became consul in 221; died about 240. He wrote an extended work in Greek which dealt with the entire history of Rome, and also included Jewish history. Only books lxi.–lxxx. have been preserved intact, in the extract made by Xiphilinus in the eleventh century, the remainder existing merely in fragments. Most important for Jewish history are the fragments of books lx.–lxix., which contain highly valuable information on matters that would otherwise be entirely unknown.

Dion's references to Jewish affairs may be divided into the three following groups:

1. Scattered notices, such as the order against religious assemblies at Rome, under Claudius (book lx. 6); the punishment of the consul Flavius Clemens and others, "who followed Jewish customs and laws" (lxvii. 13); and the references to the Jewish princess Berenice (lxvi. 15).

2. Remarks on the Jewish war under Nero, Vespasian, and Titus (lxvi. 4–15). These because of their accuracy and impartiality, so far as such characteristics were possible in a Roman writing on Jewish matters, do not lose in value even when compared with the account of Josephus. Indeed, they are the only authentic notices of this important war besides Josephus' account, which is colored in favor of the Romans. Dion narrates, quite independently of Josephus, the difficulties of the besieging Romans in getting drinking-water, while the Jews had a plentiful supply. He also says that deserters from the Jewish camp poisoned the water of the Romans. As a similar statement is found in Sextus Julius Africanus (Κεστοί, § 3, in "Mathem. Veteres," p. 290), who probably drew his material from Justus of Tiberias, it is possible that Dion Cassius also used the work of the last-named historian.

Dion says, further, that Titus himself was wounded by a stone (a detail not mentioned by Josephus); that many Romans, believing the city to be impregnable, went over to the Jews; and that the Roman soldiers, because of the sanctity of the Temple, hesitated for days to enter it, even after a breach had been made. All these occurrences are materially toned down by Josephus. Dion describes how the people, the magistrates, and the priests were placed in defending the Temple; and he says that Jerusalem fell on a Sabbath (the Romans took the Sabbath to be a fast-day). In all these matters Dion shows that he had reliable and authentic information. Since Vespasian as well as Titus wrote "Recollections" of the Jewish war, Dion may have used them. Another of his sources is assumed to have been the account of Antoninus Julianus, a Roman general and rhetorician, who took an active part in the war.

3. For an account of the Jewish war under Trajan and Hadrian Dion is the most important source (lxviii. 32, lxix. 12–14), though his descriptions of the cruelties perpetrated by the Jews at Cyrene and on the island of Cyprus are probably exaggerated. While not free from errors, Dion's account is largely confirmed by the Rabbis and by the Church Fathers; and even the fifty walled cities with the capture of which he credits the Jews can be severally located. He is more accurate than Spartianus, one of the authors of the "Scriptores Historiæ Augustæ," who, like Dion, mentions the account of Emperor Hadrian; but of the two, Dion only seems to have taken the Jewish data directly from this authentic source.

Bibliography: The text of Dion Cassius is reprinted in Th. Reinach, *Textes d'Auteurs Grecs Rélatifs aux Juifs*, i.; the passages referring to the Bar Kokba war, in Münter, *Der Jüd. Krieg Unter Trajan und Hadrian*, 1824, pp. 106–110. For an enumeration of the fifty cities, see S. Krauss, in *Magazin*, 1892, xix. 227. For the connection with Antoninus, see Schlatter, *Zur Topographie und Gesch. Palästina's*, 1893, pp. 397 *et seq.*; and for that with Justus, see Büchler, in *Kaufmann Gedenkbuch*, 1900, p. 18. On Hadrian as source, see Schürer, *Gesch.* 3d ed., 1901, i. 674, note 72.

G. S. Kr.

DIONYSUS, FESTIVAL OF: Historic notices regarding a supposed festival of Dionysus in Judea do not antedate the time of the Maccabees. The general statement in I Maccabees (i. 51, 54, 55) that Antiochus Epiphanes forced the Jews to sacrifice in the Greek fashion, is amplified in II Maccabees (vi. 7; compare III Macc. ii. 29) into the statement that the Jews were forced to take part in the festivals of Dionysus and to deck themselves with ivy (κίσσος); hence Hippolytus ("De Antichristo," pp. 33–35, § 49), a Church father of the second century, regards Antiochus Epiphanes as the prototype of Antichrist. The entire story, however, is regarded as unhistorical. Even the account in III Maccabees, where Egyptian matters are referred to, is not plausible; for though Dionysus was the tutelar deity of the Egyptian Ptolemies, whereas the Syrian Seleucids always worshiped Zeus (Willrich, "Judaica," p. 163, Göttingen, 1900), the Dionysia were celebrated in every country that had come under the influence of Greek culture. Antiochus XI. even bore the by-name "Dionysus" (Josephus, "Ant." xiii. 15, § 1; "B. J." i. 4, § 7); and Nicanor, the general of Demetrius, threatened to consecrate a Temple at Jerusalem to Dionysus unless Judas Maccabeus was delivered to him (II Macc. xiv. 33). The Seleucids may therefore have forced the Jews to a similar worship.

II Maccabees.

It is certain (III Macc. ii. 29) that the Jews of Egypt were forced to worship Dionysus, although this religious persecution took place probably only within the nomos of Arsinoe. It is further said (*ib.* ii. 30): "Should any among them prefer to enter the community of those initiated into the mysteries, they shall receive the same civic rights as the Alexandrians." Hence the citizenship of the Egyptian Jews was dependent, under Ptolemy IV. Philopator, on their taking part in the worship of Dionysus (Lumbroso, "Ricerche Alessandrine," p. 49, Turin, 1871; Abrahams, in "Jew. Quart. Rev." ix. 56); and as the Jews could not accept this condition, they probably did not become full citizens under that king.

According to Plutarch.

A myth of Dionysus is connected with the Palestinian city of Scythopolis. Pliny ("Historia Naturalis," v. 18, § 74) and Solinus (ed. Mommsen, ch. 36) derive the name of this city from the Scythians, who were settled on that spot by Dionysus in order to protect the tomb of his nurse who was buried there. The Greeks and the Romans were firmly convinced that the Jews had a cult of Dionysus, basing this opinion on some external point of similarity. Plutarch thinks that the name of the Jewish Sabbath is derived from σάβος, the cry of the ecstatic Bacchantes. More important still is his further statement that the Jewish Feast of Tabernacles, as celebrated in the Temple at Jerusalem, was really a form of Dionysus worship. He reasons as follows: "The Jews celebrate their most important feast in the time of the vintage; they heap all sorts of fruit on their tables, and they live in tents and huts made chiefly from branches of the vine and from ivy; the first day of this festival they call the Feast of Tabernacles. A few days later they celebrate another feast, invoking Bacchus no longer through symbols, but calling upon him directly by name. They, furthermore, have a festival during which they carry branches of the fig-tree and the thyrsus; they enter the Temple, where they probably celebrate Bacchanalia, for they use small trumpets; and some among them, the Levites, play on the cythara" ("Symposium," iv. 5, § 3). Plutarch evidently had certain ceremonies of the Feast of Sukkot in mind. See Crown in Post-Biblical Times. The accusation of Tacitus ("Hist." v. 5) is similar:

> "As their priests sing to the accompaniment of flutes and kettle-drums, and as they deck themselves with laurel, and as a golden vine was found in their Temple, many people believe that they worship Bacchus, the conqueror of the East; but the two cults have nothing in common, for Bacchus has established a brilliant and joyous ritual, while the customs of the Jews are bizarre and morose."

Account of Tacitus.

The artificial vine, which Herod presented to the Temple, is also mentioned by Josephus ("Ant." xv. 11, § 3); it still existed at the destruction of the Temple (Mid. iii. 8), and was carried off by Titus ("B. J." v. 5, § 4). The account of Tacitus is thus based on fact, the same as that of Plutarch in regard to the ritual of the Feast of Tabernacles. Plutarch, furthermore, deduces the Jewish worship of Bacchus from the garment of the high priest, who wears bells on his mantle, like those that were used in the Bacchanalia at night; he refers also in ambiguous terms to a thyrsus and to drums (*τύμπανα*) which the high priest wears in front (on the frontlet or on the breastplate?) (*ib.*). Grätz ("Gesch." 2d ed., ii. 254) assumes a barrel-opening festival (*πιθοιγία* = "vinalia"), which, however, can not be substantiated.

In describing the garment of the high priest, Plutarch purposely uses expressions reminiscent of the Dionysus worship, and it is probable that just such equivocal expressions, which he may have read in a Hellenistic work, led him to make the impossible assertion that the Jews had a cult of Dionysus. As a matter of fact the palm-branch prescribed for the Feast of Tabernacles was called by the Hellenists *θύρσος* (Josephus, "Ant." xiii. 13, § 5; II Macc. x. 7), which could easily remind a Greek of the Dionysia. He also intimates that he knew something about the "Feast of the Drawing of Water," which in its free joyousness resembled the Bacchanalia (Suk. v. 2; Tosef.: iv. 1–5; Bab. 51b; Yer. 55b). Neither the statements of Tacitus nor those of Plutarch lead to the conclusion, as some scholars assert, that they used as their sources anti-Jewish Alexandrian works, for their statements contain nothing that is hostile to the Jews. A Greek, on the contrary, would consider it a vindication for the Jews if he could derive ceremonies of the Jewish worship from pagan practises.

In Talmud and Cabala.

Dionysus is not mentioned as a god in the rabbinical writings; it is possible, however, that in Haman's fictitious genealogy (I Targ. Esth. v. 1; II Targ. Esth. iii. 1) Dionysus figures as Haman's ancestor (Krauss, "Lehnwörter," ii. 200, Berlin, 1899). Jastrow's statement ("Dict." p. 1306) that the "Dionysia" may be traced in an obscure Talmudic word can not be accepted. In some prayers of the cabalists the name of Dionysus appears, together with other mystic names ("Mitteil. der Gesell. für Jüd. Volkskunde," v. 31, 58, 71). See Ass-Worship.

Bibliography: Grätz, *Gesch.* 2d ed., ii. 254; Reinach, *Textes d'Auteurs Grecs*, p. 143; Büchler, *Die Tobiaden und die Oniaden*, pp. 181, 196, Vienna, 1899; *idem*, in *Rev. Et. Juives*, xxxvii. 182 *et seq.*

G. S. Kr.

DIOSCORIDES, PEDACIUS or **PEDANIUS:** Greek physician of the first century. His "Materia Medica" is mentioned in a Hebrew medical work called "Midrash ha-Refu'ot," attributed to Asaf ben Berechiah, but compiled from Syriac sources, in the tenth or eleventh century. In the tenth century Ḥasdai ibn Shaprut, minister of finance to 'Abd al-Raḥman III., assisted in the translation of the work into Arabic. But no Hebrew translation is known; the only quotations found being reproductions of quotations in other authors. An attempt was made in Salonica to translate into Hebrew Mathioli's commentary on Dioscorides.

Only one short work of Dioscorides has been translated into Hebrew, by a French Jew, Azariah Bonafoux. It is an alphabetical index of drugs which can be substituted one for another. The translator says that he found the manuscript under the Greek title of *'Αντιβαλλομένων*, which he translated "Temurat ha-Sammim."

Bibliography: Grätz, *Gesch.* 3d ed., v. 300, 301; Steinschneider, *Hebr. Uebers.* p. 650; idem, *Hebr. Bibl.* xix. 84; idem. in *Jew. Quart. Rev.* xiii. 98; Phil. Luzzatto, *Notice sur Abou Youssuf Hasdaï*, p. 6; *Cat. Hebr. MSS. Bibl. Nat. Paris*, No. 1124, 5.

G. M. Sel.

DIOSPOLIS. See Lydda, Council of.

DIRGE. See Ḳinot.

DISABILITIES, LEGAL. See Blemish; Evidence; Law.

DISABILITIES.—In Europe: J. E. Scherer in his "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern" (Leipsic, 1901) has well pointed out that legislation concerning the Jews during the Middle Ages may be divided into two groups, based upon two different views. The first comprises those laws which treat the Jews as belonging to an alien creed opposed to the established church of the state, against the development of which the latter must be protected in part by preventive, in part by repressive, measures. This legislation afforded the Jews in religious matters a limited sufferance; it protected their lives, liberty, and property, but seriously restricted their civil rights. This principle, traces of which are perceptible in heathen Rome, permeates the Christian-Roman, Germanic-Christian, and Mohammedan systems of law. The second group of laws is based upon the view that the Jews are members of a foreign nation, and are accordingly to be treated as aliens. Early Teutonic law held that foreigners did not share in the rights accorded by the nation to its members; they might at any time be expelled from the country in which they had settled, and their property, which was regarded as belonging not to them, but to the sovereign, might be taken away from them. Rights were secured by them only through grants from the sovereign, and were limited by such grants. Such were the principles of law applied to the Jews in Germany, in the Carolingian empire, in most portions of Austria, and in Aragon, Castile, Portugal, England, France, and south Italy till the thirteenth or fourteenth century.

Principles of Treatment.

The disabilities which the Jews suffered prior to the common era in countries other than those dominated by Greece and Rome—of little direct importance in accounting for their legal status in the civilized world to-day—are treated in the articles on those countries. In regard to pre-Christian Greece and Rome it need only be remarked that their treatment of the Jews showed, though in a minor degree, traces of the antagonism toward aliens which was so common in primitive societies, and which in the case of the Jew the jealous precepts of Jewish monotheism tended to aggravate (see Diaspora). Under Caracalla (211-217) the Jews became Roman citizens; as such they were entitled to all civil and political rights, including even the right to hold public office, though certain obligations, which were regarded as inconsistent with their religion, were not imposed upon them, such as military service and liability to certain Church impositions. These conditions continued for about a century, until the Roman empire under the emperor Constantine began to yield to Christianizing influences. Some further immunities which they continued to enjoy under Caracalla and his successors carried with them features which may, in one way, be regarded as disabilities. The tax which the Jews in the Roman empire were allowed to collect for Palestine (see APOSTOLÉ) was at a later time appropriated by the government itself, and the tax therefore became increasingly hateful to the Jews. It was soon replaced by irregular exactions, until it was definitely abolished by Julian, and the registers were destroyed. There is reason to believe that other special Jewish taxes were occasionally levied, and that the exemption, or disqualification, from military service, dating from the Pompeys in 49 and Dolabella in 43, was connected with a special counterbalancing tax. However, this taxation can scarcely, in its origin, be regarded as of a discriminatory character.

Before Caracalla.

The period that preceded Caracalla was, however, even less favorable for the Jew, both in the Greek and in the Roman dominions. The Greek cities, certainly at first, did not receive the Jews favorably; in many of them the observance of Jewish rites was absolutely forbidden; in others, like ALEXANDRIA, they were required to live in a special district of the city, though this had been originally granted as a privilege. The Jews acquired in general the good-will, first of the Greek, then of the Roman authorities; and this afforded them a protection against the jealousy and antagonism of the populace. Under the Greeks they did not enjoy exemption from military service. Their fortunes and the degree of their liberties varied from time to time in the Greek cities, never becoming quite as complete as they became under Caracalla, and, generally speaking, they were never collectively Greek citizens. Of course, in the conquered Greek territories they acquired the same rights of citizenship as were enjoyed by their coreligionists in other parts of the Roman empire. In Rome they met with occasional harsh treatment, though their legal status gradually improved till the constitution of Caracalla made them Roman citizens. Hadrian, temporarily, prohibited circumcision; but this was soon changed to apply only to non-Jews, as a check, in the interests of the state religion, to Jewish proselytism. Before Caracalla's reign they were not fully privileged citizens, but "peregrini," and were not, it seems, eligible to public office, but occupied a position in some respects less, in others more, favorable than that of full Roman citizenship.

After the Christianization of Rome.

From the advent of Constantine, Jewish rights became more and more limited, and their disabilities increased. The state became Christian in character, and legislation in support of the state Church and in opposition to the Jews, who would not accept the new religion, became common. The thought that Jews might lawfully give orders to Christians became hateful to the latter, and hence, beginning in 404, it was decided that Jews could not hold public office. Their judicial autonomy was also reduced. The law sought to prevent the Jews from spreading their religion to the detriment of Christianity, by forbidding, under heavy penalties, the building of new synagogues; it forbade a Jew to marry a Christian woman, to convert free Christians, or to keep Christian slaves. The law also endeavored to encourage conversion from Judaism, particularly offensive being provisions forbidding Jewish parents to disinherit, in whole or in part, their converted children. Intercourse between Jew and Christian was also discouraged by law. Jews and heretics were made incompetent to testify against Christians, and offensive special Jewish oaths were prescribed.

In Teutonic lands Jews came to be regarded, in theory at least, as aliens outside the law of the various nations among whom they lived, and as such were entitled only to those rights which the king, by special grant, might choose to confer upon them, individually or collectively. Without such grants they were outside the law. No "Wehrgeld" could be exacted from the slayer when they were unlawfully killed, and the king could at any time lawfully appropriate their possessions. Accordingly they acquired from time to time special grants from the crown, some of which, dating back to the era of Charlemagne, have been handed down to us. In these, as a matter of favor merely, or in return for a consideration, they acquired rights which, in certain particulars, might be greater or less than those enjoyed by their non-Jewish compatriots. The practical application of the theory which denied to Jews all rights except such as the crown chose to confer upon them, is forcibly illustrated throughout the Middle Ages in the cancelation of debts owing to Jews without the consent of the creditors. Not only were the Jews the *servi cameræ* of the emperor, but the rights over them of lesser princes and overlords became generally recognized when the emperors began to convey their own rights over the Jews to their vassals, in this way depriving the Jews of their principal protector. These lesser lords granted, withdrew, or withheld privileges at will.

Historical and Economic Conditions.

It is, moreover, important to note that historical and economic conditions combined in the Middle Ages to curtail or to remove entirely any Jewish privileges or immunities which exceeded those enjoyed by non-Jews, the same causes frequently leading to extensions of their disabilities. These conditions were largely due to the Crusades, which stimulated religious animosities, and led to numerous popular anti-Jewish outbursts and even to massacres. The power of the crown, as against its greater vassals, becoming weaker, the Jews were also deprived of potential protectors against economic jealousy and mob violence. The economic conditions in question were due to the rise, after the pioneer work of the Jew had been performed, of rival traders, who organized themselves for self-protection into municipal corporations and trade-gilds, and secured anti-Jewish decrees when they were economically advanced enough to dispense, wholly or partially, with Jewish aid (see Roscher, "Die Juden im Mittelalter, Betrachtet vom Standpunkt der Allgemeinen Handelspolitik"). These decrees, in a measure at least, led to the exclusion of Jews from various industries and trades, the list of excluded occupations varying in different communities, and being determined largely by the political influence of various non-Jewish competing interests. Frequently all occupations were barred against Jews, except money-lending and pedling—even these at times being prohibited. The number of Jews or Jewish families permitted to reside in different places was limited; they were concentrated in ghettos, and were not allowed to own land; and they were subjected to discriminatory taxes on entering cities or districts other than their own (see Poll-Tax).

With the acceptance of more modern economic ideas many of these restrictions disappeared. Holland led the way in abolishing Jewish disabilities, and England followed next, though both were more liberal in their treatment of the Jews in their American possessions than they were toward those at home. Germany and France took steps in the same direction even before the French Revolution, though that great movement, as well as its American predecessor, accelerated Jewish emancipation throughout the European continent. The oppressive and comprehensive character of Jewish disabilities as they existed in Europe as late as 1781 are ably described by Dohm in his "Ueber die Bürgerliche Verbesserung der Juden," pp. 6-12:

Disabilities of the 18th Century.

> "In view of the energetic efforts of the nations to increase their population, it is strange that in most states an exception is still made with respect to a particular class of men. In nearly all the states of Europe the policy of the law and of the whole constitution of the state is directed to preventing as far as possible the increase in number of those unfortunate fugitives from Asia—the Jews. In several states their sojourn has been totally prohibited, and residence for a brief time (often for a night only) is permitted on condition of certain payments, and only to travelers enjoying privileges from the overlord. In most of the other states, the Jews have been received under the most burdensome conditions, not as citizens, but as inhabitants and dependents. The law generally permits that only a specified number of Jewish families shall settle in a country, and this permission is commonly limited to particular places and must be purchased from time to time by the payment of a considerable sum of money. In very many countries the possession of a fortune is an essential prerequisite for securing this necessary license. A large number of Jews find, accordingly, the portals of every city closed to them, are inhumanly turned back at every boundary, and nothing remains for them to do but to starve, or to still their hunger by the aid of crime. If a Jewish father have several sons, he will probably be able to relinquish to only one of them the license to sojourn in the country of his birth; the rest he is obliged to send away with a portion into foreign territory, where they must struggle with equal disabilities. Concerning his daughters, the question arises whether he will be fortunate enough to establish them in one of the families of his native place. Seldom, therefore, can a Jewish father enjoy the happiness of living among his children and grandchildren, or of establishing the fortunes of his family in a permanent manner. For even the wealthy are compelled to constantly divide their fortunes through the necessary separation from their children and the expense of their establishment in different places. If a Jew has acquired permission to remain in a country, he is obliged to repurchase the same annually by heavy payments; he is not permitted to marry without special permission, subject to peculiar conditions and heavy charges; every child increases the size of his tax, and almost all his dealings are thus affected. In every occupation in life the laws are directed against him with utmost rigor, and the mild treatment accorded to those among whom he is living makes his lot seem all the harsher. Besides all these varied imposts, the Jew's means of livelihood are restricted to the utmost. He is absolutely debarred from the honor of serving the state; the prime pursuit, agriculture, is closed to him, and scarcely anywhere may he own landed property in his own name. A gild would regard itself as disgraced if it received one of the circumcised into its membership, and for that reason the Jew is wholly excluded in almost every land from manual and mechanical pursuits. But seldom, among so many disabilities, can sufficient courage and zeal be found surviving—so seldom that, in considering the whole race, individual cases should be wholly disregarded—to undertake the pursuit of the fine arts and of science, of which only geometry, natural science, and medicine remain open to the Hebrew as a means of livelihood. Even those few men who succeed in attaining a high rank in science and art, as well as those who confer honor upon mankind through unblemished righteousness of conduct, can acquire the esteem of but few noble beings; among the mighty ones even supreme merit of mind and heart is canceled by that unpardonable fault—the fault of being a Jew. For this unfortunate being, who is countryless, whose activities are everywhere circumscribed, who is nowhere permitted to exercise his talents untrammeled, in whose virtue no one places credence, for whom scarcely one attainable distinction exists—for him no path leads to the enjoyment of a dignified and independent existence, or even to self-support, other than the path of trade. But here also discriminatory limitations and imposts beset him, and but few of this people have sufficient property to engage in wholesale trade. They are, therefore, mostly confined to a petty retail trade, in which only the constant duplication of small profits suffices to sustain a needy existence; or they are compelled to lend to others the money they can not employ themselves. But in what numerous ways is even this sole remaining pursuit restricted in nearly every country! Many kinds of trade are wholly closed to them; others are open only under legislative regulations concerning time, place, and person; the permitted trades are beset by so many imposts, hampered by so many investigations, and dependent on the caprices of so many petty officials, that the earnings of Jews are extremely small, and can attract only such as are accustomed to the most miserable existence. When in former days, because of such restrictions upon his own employment of his own property, it became necessary for the Jew to lend it to others, it was seen fit to declare such practise—which must, however, be regarded as the most natural consequence of these restrictions—as illegal; and to-day, also, lending money upon interest is scarcely regarded as an honest business. . . . And notwithstanding the fact that the lending of money has been forced upon the Jew, the law almost always favors the debtor, and the latter is compelled by his necessities only too often to drive the Jewish creditor to a violation of the law, and thus to expose him to incessant penalties."

As regards the present disabilities in Russia and Rumania, Leroy-Beaulieu says: "It is widely believed that almost all the Jews in the world, at any rate all European Jews, enjoy civil liberty and equality. This is a mistake. The Israelites who enjoy the rights of citizenship are probably still in the minority. A large number of the descendants of Abraham are still subject to special laws. There remain in Europe but two states (other than Spain and Portugal) which refuse to grant to the Jews the rights accorded to the Christians; but these two states, Russia and Rumania, contain more Jews than all the rest of Europe together. One of them, the Russian empire, holds perhaps fully one-half of all the Jews in the world" ("Israël Chez les Nations," pp. 4, 5). For detailed account of disabilities in Russia see Russia.

See Anti-Slavery Movement; Army; Auto da Fé; Badge; Ghetto; Inquisition; Poll-Tax; Real Estate; Slavery; Witnesses.

G. *

——**In Mohammedan Countries:** The basis of Mohammedan legislation concerning Jews was, and still is, in some countries, the group of laws known as the "Pact of Omar," attributed to Omar, the second calif. In taking Jerusalem he is said to have granted protection to the capitulating Christians under certain conditions, which were extended to Jews. The main points of these conditions, according to later Arabic writers, were: that they should not build new houses of worship nor restore the old ones; that they should admit the followers of Islam to their places of worship; that they should not pray aloud; that they should not teach their children the Koran; that they should entertain a traveling Mohammedan for three days; that they should not harbor a spy; that they should not hinder any one from embracing Islam; that they should show respect to Mohammedans whenever they met them; that their houses should not overtop the dwellings of the Mohammedans; that they should wear a distinct dress; that they should not drink wine in public, nor carry weapons, nor ride on horseback, nor make use of a signet-ring with Arabic inscriptions; that they should pay a poll-tax; that they could not hold public offices, nor have intercourse with Mohammedan women.

It is a matter of doubt whether all of these laws were enacted by Omar; for his subsequent bestowal of privileges upon the Babylonian Jews would have been an act of inconsistency which a man of his character would be very unlikely to commit. However that may have been, there is no trace of the enforcement of these enactments until Omar II. (717-720). This calif passed several restrictive laws similar to those contained in the "Pact of Omar." Only two califs of the Abbassid dynasty, Harun al-Rashid (786-809) and Mutawakkil (847-861), are known to have been guided by these laws with regard to both Jews and Christians, the former calif enforcing them partially, and the latter to their full extent. In Egypt, under the dynasty of the Fatimites, only Al-Ḥakim (996-1021) enforced them; he, however, not only enforced, but greatly amplified them. In Spain and Africa it was not until the time of the Almoravides that their observance became general. The last Mohammedan government to enforce, and the first to repeal, the "Pact of Omar" was the Sublime Porte.

Disabilities in Turkey.

Until the end of the seventeenth century the legal disabilities of the Jews in Turkey were but few. They began to multiply only under Mustafa II. (1695-1703), who compelled the Jews to wear black shoes and hats, in contrast to the yellow shoes and red head-gear of their Mohammedan compatriots. The testimony of Jews was not valid, and they were allowed to dwell only in specified districts. Residence in Jerusalem was practically rendered impossible by heavy taxes, which only the richest Jews were able to pay. Similar legislation prevailed in the Turkish possessions of Algeria and Tunis, where residence in certain cities, such as Kairwan, Hammamet, and Tunis, was forbidden to Jews. They were compelled to dress in black, and among other restrictions were forbidden the use of lanterns in the street. In passing before a mosque they had to take off their shoes.

In Morocco.

The abolition of Jewish legal disabilities in Turkey was effected by 'Abd al-Majid in 1840; in Algeria, when it was conquered by France; in Tunis, through the intervention of France in 1857, when the bey was compelled to emancipate them. Morocco and Persia are now the only Mohammedan countries where Jews are still subject to barbarous discriminating legislation. Not only was the "Pact of Omar" adopted in these countries, but it was used as a basis for new laws for the degradation of the Jews, who thereby became the prey of the mob and of every petty official. The following is a list of the principal disabilities still in force in Morocco: Where Mohammedans are concerned the testimony of a Jew is invalid. Jews can not reside outside the mellahs. They are not allowed to ride through any part of the town outside the mellah, on leaving which they are compelled to walk barefoot and to remove their head-dress. They are not allowed to carry a walking-stick, but the elderly and sick are permitted to use reeds as supports. In Moorish districts the Jew is not allowed to use the foot-paths, but must confine himself to the rougher parts of the highways. He is bound to pass the Moor on the left hand, and if he fail to do so he must retrace his steps. They are not allowed to build houses above a certain height, nor to own property outside the mellah. They are debarred from possessing stores or booths in the Moorish quarters. When government granaries or warehouses are overstocked, or their contents damaged, the Jews are forced to buy at the normal price of undamaged goods. Jews, with their wives and daughters, are compelled to work for any government official whenever ordered, even on Sabbaths and festivals, and to receive payment far below the market rates. They are compelled to do the work which the Moors refuse as degrading—cleaning sewers, carrying away carcasses from government stables, etc. When the heads of rebels or of criminals are to be exposed at the town gate, the Jews are made to salt them before they are exhibited. Jewish purveyors (butchers, grocers, bakers, etc.) are compelled to supply various functionaries gratuitously. A Jew can not appoint a Jewish attorney to plead before the ḳadi against a Moor. Neither is he allowed to act as attorney for a Moor.

Jews are not allowed to follow any of the liberal professions, and are disqualified for public offices or employments. They are required to wear a special costume, consisting of a black skull-cap and black shoes, and are not allowed to adopt any attire that might lead one to mistake them for Moors. They are not allowed to use the public baths, and are even denied the use of baths in the mellah; are not allowed to drink from the public fountains in Moorish quarters, nor to take water therefrom; and are not allowed to carry arms. A Jew's evidence is not admitted in a court of justice. A Jew's life, if taken by a Moor, is compensated by the payment of a sum equal to $300.

A Jew condemned to imprisonment or to flogging must pay the fees of all officials concerned in his punishment. In the prisons and jails they are not allowed the use of the common rooms, but are invariably confined in privies, or the like. If a Jew is suspected of immoral intercourse with a Moorish woman (though she be a prostitute), he is liable to imprisonment for an indefinite period. If he confess, even under torture, or if a witness establish the charge, he is punished by death. If Moors choose to assert that a Jew has abjured his faith, he is compelled to become a Moslem; and should he afterward attempt to conform to the Jewish ritual, he would be liable to be stoned or burned to death.

In Persia.

Almost all these disabilities are in force in Persia also. They have lately increased to such a degree in provinces distant from the capital, where the officials are not hindered from Jew-baiting by the protests of the ambassadors of European powers, that living under them is well-nigh impossible. As a specimen of these laws, the following, effective in Hamadan in 1892, may suffice: Jews may not leave their houses on rainy or snowy days (rain and snow are considered by Mohammedans as conductors of uncleanliness). Jewish women are not allowed to show themselves in public places with their faces veiled. Their "izar" (cloak) must be of two colors. Jews are limited to blue cotton clothing. They are not allowed to wear comfortable shoes. Every Jew is compelled to wear a piece of red cloth on his breast. A Jew must not precede a Moslem in public places, neither may he speak to him in a loud voice. A Jewish creditor must prefer his claim to a Mohammedan debtor in a respectful manner. A Jew insulted by a Moslem must bow his head in silence. A Jew buying meat must keep it covered from the sight of Moslems. Jews are forbidden to erect good buildings; neither may their houses overtop those of their Moslem neighbors. They may not calcimine their rooms. The entrances of their houses must be low. They must not wrap themselves in their cloaks, but must be content with wearing them rolled back under their arms. They are forbidden to cut their beards. They are not allowed to leave town nor to walk in the environs. Jewish physicians are not allowed to ride on horses. A Jew suspected of having recently drunk brandy is not allowed in the streets; otherwise he is liable to the punishment of death. Jewish weddings must be celebrated secretly. Jews are not allowed to eat undamaged fruit.

Bibliography: Ibn al-Athir, vii. 20; Ibn Khaldun, *Ta'rikh al-Kamil*, fol. 55; August Müller, *Der Islam*, i. 524, 630; Wüstenfeld, *Gesch. der Fatimid. Chalifen*, p. 179; Fregier, *Les Juifs Algériens*, pp. 8 *et seq.*, Paris, 1865; Durier, *Les Juifs Algériens*, pp. 4 *et seq.*, ib. 1902; Cazès, *Essai sur l'Histoire des Juifs de Tunisie*, ib. 1889; Loeb, *La Situation des Juifs en Turquie*, ib. 1877; *Anglo-Jew. Assoc. Report*, 1886; *Bulletin All. Isr.* 1892; H. A. Hamaker, *De Expugnatione Memphidis et Alexandriæ*, pp. 165–175, Leyden, 1825; Steinschneider, in *Jew. Quart. Rev.* xii. 488 *et seq.*; *idem*, in *Juden (Geschichte)* in Ersch and Gruber, *Encyc.* section ii., part 27, pp. 189 *et seq.*; *idem*, in *Polemische Literatur*, Supplement I, pp. 165–187 (on the "Pact of Omar").

G. I. Br.

DISCOUNT. See Commerce.

DISEASES IN THE BIBLE AND TALMUD. See Medicine in Bible and Talmud.

DISHON (דִישׁוֹן): **1.** A son of Seir, and head of the aboriginal Idumean tribes (Gen. xxxvi. 21, 30; I Chron. i. 38; compare 41). **2.** A son of Anah, grandson of Seir, and brother of Aholibamah, Esau's second wife (Gen. xxxvi. 25; I Chron. i. 41). A list of Dishon's sons is given in Gen. xxxvi. 26.

K. B. P.

DISINTERMENT: The act of exhumation, or taking out of the earth or the grave. The removal of dead bodies from one place of burial to another has been a subject of controversy among Jewish authorities, and in recent times has become a cause of litigation in the secular courts. In cases where the relatives desired to transfer their dead to a place designed to serve as the family plot, representative leaders of Orthodox Judaism have forbidden the removal, while other rabbis have claimed that, according to the Jewish code of law, such procedure was not only permissible, but in a certain sense actually desirable. See Burial.

Guiding Rule.

The question hinges upon the interpretation of the halakic rule which says: "It is unlawful to remove the body or the remnants of bones from one place to another, whether from an honorable place to an equally honorable one, or from a lowly place to one equally lowly, or even from a lowly place to an honorable one, not to speak of the reverse. It is, however, permissible to remove the same if the dead is to be reinterred among his own; for it is pleasant for a man to repose alongside of his fathers" (Shulḥan 'Aruk, Yoreh De'ah, 362, 1, based upon Yer. M. Ḳ. ii. 81b; Massek. Semaḥot xiii.; Kol Bo cxiv.). Those rabbis who forbid the transfer of a body to unoccupied ground intended to serve as the family plot base their prohibition on the expression "eẓel abotaw" (alongside of his fathers); insisting on the occupancy of the place by the remains of relatives who had died previously, and excluding, therefore, a case where a family plot is to be initiated by the burial of the body to be disinterred. They claim that the desire for repose among one's own is supposed to be cherished only with reference to past generations and not with reference to future ones.

Those who favor removal in such a case take the words "it is pleasant for a man to repose alongside of his fathers" in a larger sense, conveying the idea that to be buried in a family plot is presumably desirable to any man, and it matters not whether the family plot has been already brought into use or is to be consecrated for future time. In corroboration of this view they refer to the fact that the older Baraita in Massek. Semaḥot *l.c.*, as well as the Kol Bo, makes no mention of "alongside of his fathers"; the former simply stating as the reason that "it is conferring an honor upon the dead" ("she-zeh hu kebodo").

R. Moses Sofer, in a responsum ("Ḥatam Sofer," vi. 37), permits disinterment, and calls it a meritorious act in case it was the wish of the dead to be buried in the burial-place of his fathers; he refers to Mak. 11a, a passage which, however, implies the occupancy of the ground by the remains of relatives who had died previously.

Cohn vs. Shearith Israel.

In the case of Cohn versus the Shearith Israel congregation of New York, which came before the New York courts and was discussed in "The American Hebrew" and "Jewish Exponent" for March and April, 1902, Dr. H. P. Mendes, rabbi of the Shearith Israel congregation, opposed the grant by the court of a permit for disinterment, and sustained his opposition by responsa from Dr. H. Adler, chief rabbi of the United Hebrew Congregations of the British empire; Dr. Gaster, chief rabbi of the Spanish and Portuguese Jews of England; Dr. Klein, rabbi of the First Hungarian Congregation of New York; Dr. B. Drachman, rabbi of Congregation Zichom Ephraim of New York; and Rev. M. De Sola, minister of the Spanish and Portuguese congregations, Montreal, Canada—all of whom declared that remains interred in a cemetery may not be removed for the purpose of reinterment in another cemetery in a plot which has been secured since the death of the deceased in question.

On the other hand, Dr. K. Kohler, rabbi of Temple Beth-El, New York, when consulted as to the view of the authorities of traditional (Orthodox) Judaism, declared that, inasmuch as the law excepts from the prohibition of disinterment every case in which the removal is a benefit to the dead and would be presumably desired by him, the transfer of the body to a family plot to be consecrated is just as lawful as its transfer to a family plot already occupied; the spirit and not the literal meaning of the words "alongside of his fathers" being the essential point. The courts, however, sustained the Congregation Shearith Israel, and the application for a permit for disinterment, contrary to the cemetery regulations of the congregation, was refused.

BIBLIOGRAPHY: *The American Hebrew*, March 14, 21, 28, 1902; K. Kohler, *Orthodoxy and Hyperorthodoxy*, in *The Jewish Exponent*, April 18, 1902.

K.

DISKIN, JOSHUA LÖB BEN BENJAMIN: Russian rabbi; born at Grodno, Russia, Dec. 10, 1818; died at Jerusalem Jan. 22, 1898. At thirteen he married Sarah, the daughter of a good family of Volkovisk, known later as "Die Brisker Rebitzin." Diskin obtained a rabbi's diploma at eighteen, and seven years later succeeded his father as rabbi of Lomza. He was successively rabbi at Meseritz, Minsk, Kovno, Sklow, and Brest-Litovsk, whence he was called "Der Brisker Rov." A profound and thorough student, he became a recognized authority on rabbinical law, his admirers comparing him to Akiba Eger. He was, if not aggressive, fearless when once convinced that a thing was right. Thus, when rabbi of Kovno, he insisted upon the dismissal of a meat-tax collector. The Russian government, however, did not share his views, but ordered him to leave the town within forty-eight hours. Again, in 1877, the last year of his rabbinical office at Brest-Litovsk, he gave a legacy decision against the civil authorities. Compelled again to leave the town, Diskin decided upon settling at Jerusalem. There, too, he became a center of controversy by forbidding in 1889, a Sabbatical year, the cultivation of land in Palestine, though several Russian rabbis, among whom was Isaac Elhanan Spector, had decided to the contrary. The statement that Diskin was opposed to colonization in Palestine is not correct; he was not opposed to those who went with sufficient capital to buy and till land. A tireless champion of Orthodox Judaism, he endeavored to counteract the influence of Jewish reformers and English missionaries. He founded at Jerusalem an orphan asylum in opposition to a similar institution established by the liberal Jews, prohibited the use of the English missionary hospital, and refused Jewish burial to patients who died there. He also founded the yeshibah Ohel Mosheh.

Diskin was once accused of having been guilty of actions unbecoming a rabbi, but the charges were groundless. The very men who had been accustomed to visit him, and in whom he had the greatest confidence, committed the deeds with which he was charged. It should be said, furthermore, that his wife was prominent in all the struggles between him and his adversaries.

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L. G. M. SEL.

DISNA: Town in the government of Wilna, Russia. According to the census of 1897, it has a population of 6,739, about 5,600 being Jews. Most of these are traders. About 265 persons are employed as day-laborers. Truck-farming gives occupation to 8 families, working on 5 deciatines of rented land. About 437 deciatines in the vicinity of the town are owned and cultivated by Jews. There are the usual charitable institutions, and a Jewish public school for boys and girls, with a register of 170 pupils.

H. R. S. J.

DISPECK, DAVID BEN JOEL: Talmudic scholar and homilist; born about the year 1744. He studied in the yeshibah under Joshua Cohen, among his companions being Joseph Steinhard and Jacob BERLIN. Later he was named dayyan of Fürth, and in 1771 he became rabbi of Mering (Bavaria) and the Schwarzwald. In 1778 he was invited to direct the yeshibah of Metz, and finally, in 1785, he became rabbi of Beyersdorf and Baireuth. At Beyersdorf he collected his homilies into one book, entitled "Pardes Dawid" (The Garden of David), and arranged in the order of the parashiyyot. Besides the homilies the book contains 365 solutions of difficult passages in Maimonides' "Yad ha-Ḥazaḳah" (Sulzbach, 1786). A responsum of his is found in Jacob Berlin's "Be'er Ya'aḳob," ch. xiv., § 117.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 328, No. 728; Fürst, *Bibl. Jud.* i. 209; Steinschneider, *Cat. Bodl.* col. 859; Fuenn, *Keneset Yisrael*, p. 232; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 79.

L. G. M. SEL.

DISPUTATIONS (ויכוחים): Public debates on religious subjects between Jews and non-Jews. Religious differences have at all times induced serious-minded men to exchange their views in order to win opponents over to their own side by appeals to reason. Abraham is represented in the Midrash as holding a religious debate with Nimrod (see JEW. ENCYC. i. 86). In Alexandria disputations between Jews and pagans were probably quite frequent. The first actual disputation before a worldly ruler took place at Alexandria about 150 B.C., under Ptolemy Philometor, between Andronicus ben Messalam (Meshullam), the Judean, and Sabbeus and Dositheus (Theodosius), Samaritans, with reference to the Scripture text which the Samaritans claimed had been omitted by the Jews in the Septuagint translations (Grätz, "Gesch." iii. 44, 650; compare Josephus, "Ant." xiii. 3, § 4). In the time of the emperor Caligula the first disputation between Jews and pagans before a ruling monarch took place at Rome, the erection of statues of Caligula in the synagogues of Alexandria having caused the Jews to send a deputation under Philo to the emperor, while the anti-Jewish party sent a deputation under Apion. It was typical of all later disputations, inasmuch as the defeat of the Jews was a foregone conclusion. Some of Philo's arguments are probably preserved in part in his "Legatio ad Caium" (§§ 20–45). Papyri fragments discovered in recent years contain records of disputations held before Claudius and a later emperor ("Rev. Et. Juives," xxxvii. 218–223; Schürer, "Gesch." 3d ed., i. 65–70).

Between Jews and Romans.

In 'Ab. Zarah iv. 7 and Baraita 'Ab. Zarah 54b is recorded a disputation held in Rome between pagan sages (פילוסופין) and four Jewish elders, whom Grätz properly identifies with Gamaliel II., Eleazar b. Azariah, Joshua b. Hananiah, and Akiba, who went to Rome to have Domitian's decree against the Jews withdrawn (Grätz, "Gesch." 3d ed., iv. 110). The following was the dialogue: "If your God hates idolatry, why, being omnipotent, does He not destroy it?" "Shall sun, moon, and stars, without which the world can not exist, be destroyed on account of the fools that worship them?" "But why are not other idols which are of no consequence destroyed?" "As well should seeds when stolen not grow in the soil, or a child conceived in adultery not be born. No; the world goes on in its prescribed course, and the transgressors shall meet their retribution" (compare Bacher, "Ag. Tan." i. 84). According to Eccl. R. i. 9, R. Meïr was delegated to represent the Jews at a public disputation with the government in Rome, the boar (חזיר), as the Roman emblem, being made the subject of the debate (compare Bacher, *l.c.* ii. 35 *et seq.*). R. Meïr also had disputes with the Samaritans (Gen. R. iv.; Bacher, *l.c.* pp. 32 *et seq.*).

Between Jews and Christians.

Of an altogether different nature were the disputations between Jews and Christians. At first these were bitter and sarcastic in tone, but, like quarrels between members of one household, harmless in their consequences. As they turned chiefly on Scripture interpretations, the Jew easily obtained the victory over his less skilled adversary. A number are recorded in the Talmud and Midrash between Christians called "minim" (heretics) or philosophers and R. Gamaliel II. (Yeb. 102b; Midr. Teh. to Ps. x.; Ex. R. xxx.; see Derenbourg, "Hist." 1867, p. 357; Bacher, *l.c.* i. 87) and R. Joshua b. Hananiah (Ḥag. 5b; see Bacher, *l.c.* i. 176). How prominent these disputations were in the early days of Christianity is shown by the number of fictitious dialogues written by Christians for apologetic purposes, and mainly copied one from the other, with references to the same Scriptural passages, and all of them ending in the same way: the Jew, who seldom knows how to answer, finally yields and embraces Christianity (see Origen, "Contra Celsum," iv. 52, where the disputation between Papiscus the Jew and Jason is referred to; Harnack, in "Texte und Untersuchungen," i. 1–3; Conybeare, "The Dialogues of Athanasius and Zaccheus and of Timothy and Aquila," Oxford, 1898; McGiffert, "A Dialogue Between a Christian and a Jew, Entitled *'Αντιβολὴ Παπίσκου καὶ Φίλωνος 'Ιουδαίων προς Μόναχόν τινα*," New York, 1889). Most valuable as a characteristic example of such a disputation is Justin Martyr's "Dialogue with Tryphon the Jew." The author, who frequently calls himself "philosopher," took the famous R. Tarfon (also pronounced, probably, "Tryphon": Derenbourg, *l.c.* p. 376; Grätz, *l.c.* iv. 58), noted for his fierce opposition to the Christian sect (Shab. 116a), as a typical representative of Jewish teaching, putting into his mouth rabbinical arguments for the sake of refuting them (see M. Friedländer, "Patristische und Talmudische Studien," pp. 20 *et seq.*, 80–137, Vienna, 1878; Goldfahn, "Justinus Martyr und die Agada," in "Monatsschrift," 1873, pp. 49, 104, 145, 194, 257). Often the Jew was horrified at the identification of "Christ" with the "Divine Shekinah," and termed it "blasphemy" (Friedländer, *l.c.* pp. 62 *et seq.*); and as the arguments taken from Gen. i. 26, and similar expressions regarding the Deity used in Scripture, were ever reiterated by these troublesome "heretics," he found these disputations "full of weariness" (Eccl. R. i. 9; compare Sanh. 38b, 105b; Yer. Ber. ix. 12d; Friedländer, *l.c.* pp. 62, 82). In the course of time, however, polemics became a fine art with some of the rabbis, Cæsarea, a place where Christians and Jews constantly met, being the chief school of controversy (Bacher, "Ag. Pal. Amor." i. 92). R. Simlai and R. Abahu were known as keen debaters (Bacher, *l.c.* i. 555, ii. 115). On the fictitious disputation in Rome between Pope Sylvester (314–335) and twelve Pharisaic doctors before the emperor Constantine, see Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Italien," 1884, pp. 39, 295.

In the Middle Ages.

Learned disputations of a harmless nature took place frequently in Italy, and a controversial Jewish literature sprang up in the thirteenth century (see Güdemann, *l.c.* pp. 12, 24, 37, 39, 230) with the declared object of defending the truth without giving offense to the Christian Church (see POLEMICAL LITERATURE). Quite different was the tone of the disputations introduced in the Byzantine empire. Here Basil I., about 880, instituted such disputations, and the Jews were to be forced either to admit or to disprove "that Jesus is the culmination of the Law and the Prophets" (Grätz, *l.c.* v. 229), the result being generally expulsion and persecution. In the West, Jews and Christians disputed freely and on terms of mutual good-will in spite of occasional hostile attacks (see "Rev. Et. Juives," v. 238 *et seq.*). The impression prevailed among Christians that they were no match for the learned and witty Jews, while the latter frequently challenged the former, openly and frankly criticizing the dogmas of the Church. Among these NATHAN L'OFFICIAL and his son in France obtained about the close of the twelfth century great renown as bold and skilful debaters, and the disputes they had with popes, archbishops, and other prelates have been partly preserved (Grätz, *l.c.* vi. 143, 366; Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," 1880, pp. 18, 140 *et seq.*).

It was only after Pope Innocent III. had infused the spirit of the Inquisition into Christendom, and the Dominicans had begun their warfare against every dissenter, that the disputations became associated with relentless persecution of the Jewish faith. Being turned into great spectacles by the presence of the dignitaries of Church and state—mock controversial tournaments in which the Jews were bound to suffer defeat—they became a direct menace to the literature and the very lives of the Jews. In order to secure to the Church the semblance of a victory, Jewish apostates lent themselves to the task of bringing malicious charges against their former coreligionists, supporting these by ferreting out every weak and ambiguous point in the Talmud or the Jewish liturgy that might be construed as a "blasphemy" or as defamation of Jesus and Christian dogma.

Paris and Barcelona.

The first of these famous disputations took place at the royal court of Louis IX. in Paris June 25–27, 1240, in the presence of the queen-mother Blanche and the prelates of Paris, the rabbis Jehiel of Paris, Moses of Coucy, Judah ben David of Melun, and Samuel ben Solomon of Château-Thierry being ranged against Nicholas Donin, the Jewish apostate. The four rabbis were to defend the Talmud against the accusations of Donin, turning mainly upon two points: that the Talmud containes immoral sentiments and blasphemous expressions against the Deity, and that it speaks in an offensive manner of Jesus. R. Jehiel, timid at first, was encouraged by the assurance of protection by the queen, and succeeded in refuting Donin's charges by proving that Jesus, the son of Panthera, can not be the Jesus of the New Testament; that the term "goy" in the Talmud does not refer to Christians; and that the Minim who are made an object of execration in the Jewish liturgy are not born Christians, but only born Jews who have become sectaries or heretics. R. Jehiel's defense, however successful for the moment, did not save twenty-four cartloads of copies of the Talmud from being consigned to the flames two years later in Paris (see Levin in "Monatsschrift," 1869, pp. 97 *et seq.*; Grätz, *l.c.* vii. 401; Loeb, in "Rev. Ét. Juives," i. 247, ii. 248, iii. 39).

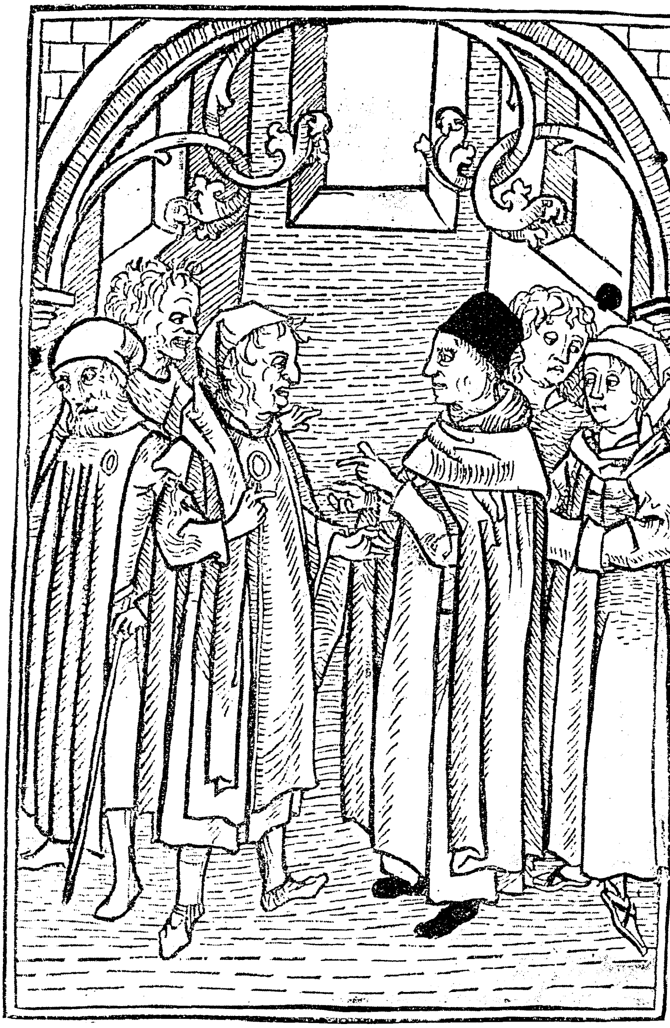

Disputation Between Jewish and Christian Theologians.

(From Peter Schwarz, "Der Stern Messhiah," 1477.)

The second disputation took place at Barcelona on July 20, 1263, at the royal palace, in the presence of James I. of Aragon and his court, and of many prominent ecclesiastics and knights, between Naḥmanides and Pablo Christiani, who, like Donin, was the accuser and the instigator. The debate turned on the questions whether the Messiah had appeared or not; whether, according to Scripture, the Messiah is a divine or a human being; and whether the Jews or the Christians held the true faith.

Differing from R. Jehiel of Paris, Naḥmanides met his antagonist with fearless courage and with the dignity of a true Spaniard; and when Pablo undertook to prove from various haggadic passages the Messianic character of Jesus, Naḥmanides frankly stated that he did not believe in all the haggadic passages of the Talmud, and he went so far as to declare that he had more regard for the Christian monarch than for the Messiah. As to the question whether the Messiah had come or not, he could not believe that he had come as long as the promised cessation of all warfare had not been realized. It was a triumph for the Jewish cause, yet all the more did both the Jewish and the Christian friends of Naḥmanides warn him against the peril threatening his brethren from the terrible power of the Dominicans in case of defeat, and so, at his own request, the disputation was interrupted on the fourth day. But the enemies of the Jews were not set at rest. They claimed the victory, and when Naḥmanides published the frank statements he had made, the king, who had dismissed him with presents and with expressions of his regard, could no longer protect him, and he had to leave the country. Again the Talmud was made the object of attack; but this time, instead of the whole Talmud being proscribed or burned, only the offending passages were singled out for erasure by a censorial committee appointed by the king (see Grätz, *l.c.* vii. 121–124).

Of literary rather than of historical importance are the public disputations held at Burgos and Avila in 1375 by Moses Cohen de Tordesillas with the apostates John of Valladolid and Abner of Burgos, and that held about the same time in Pampeluna by Shem-Ṭob ben Isaac Shaprut of Tudela with Cardinal Don Pedro de Luna, afterward Pope Benedict XIII., the disputations being made the subjects of the books "'Ezer ha-Emunah" (by Moses) and "Ibn Boḥan" (by Shem-Ṭob: see Polemics and Polemical Literature).

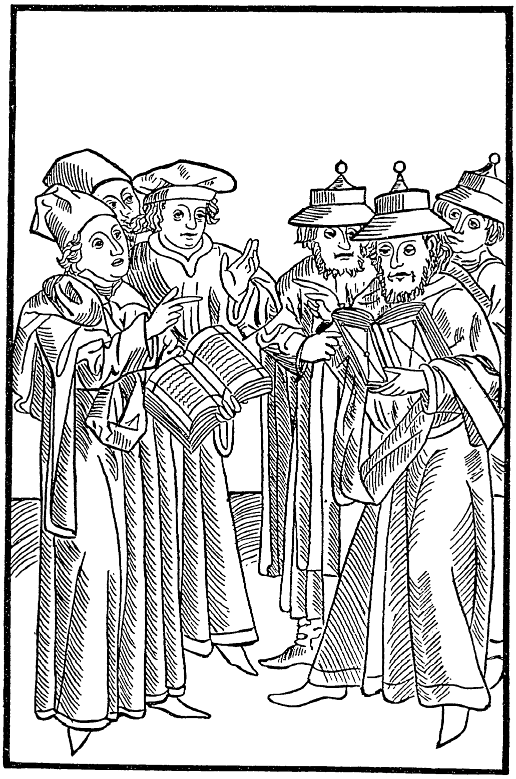
Religious Disputation Between Jews and Christians.
(From Kohut, "Geschichte der Deutschen Juden.")

Disputation of Tortosa.

The most remarkable disputation in Jewish history, for the pomp and splendor accompanying it, the time it lasted, and the number of Jews that took part therein, is the one held at the summons of the antipope Benedict XIII. in Tortosa. It began in Feb., 1413, and ended Nov., 1414, and was presided over by the pope in state, surrounded by the cardinals and dignitaries of the Church who still retained allegiance to him, while hundreds of monks and knights and men of all degrees were among the audience. Joshua Lorqui (Geronimo de Santa Fé), the apostate, was to prove from the Talmud that Jesus was the Messiah, and the twenty-two most distinguished rabbis and scholars of the kingdom of Aragon had the choice of refuting his arguments or—and this was the scarcely concealed purpose of the pope, anxious to regain power and prestige through the conversion of the Jews of Spain—espousing the Christian faith. To judge from the fragmentary records, there was no great erudition or acumen displayed either by the aggressor, who dwelt on a few haggadic passages concerning the Messiah, or by the defenders, who no longer possessed the courage and self-confidence shown by Naḥmanides. The sixty-nine sessions passed without any other result than that neither the blandishments nor the threats of the pope, nor the fierce attack on the Talmud made by Lorqui, the pope's physician and chief adviser, could induce the Jews to become traitors to their heritage. A papal bull (May, 1415) of eleven clauses, forbidding the study of the Talmud and inflicting all kinds of degradation upon the Jews, showed the spirit that had prompted the disputation (see Grätz, *l.c.* viii. 116, 406). Under James II. of Castile, about 1430, Joseph ben Shem-Ṭob and Ḥayyim ibn Musa held frequent disputations with learned Christians at the court of Granada, but henceforth disputations became rare and of no historical importance.

Friendly Disputations.

Belonging to the class of friendly disputations (*ib.* viii. 417, note 4) are those, whether authentic or embellished by legend, mentioned in Solomon ibn Verga's "Shebeṭ Yehudah": (1) Between Don Joseph ibn Yaḥya and King Alfonso V. of Portugal, (*a*) concerning Jesus' miraculous powers; (*b*) regarding the perpetual character of the Mosaic law; (*c*) as to the efficacy of the prayer of a non-Jew; (*d*) whether the hosts of angels are numerable or infinite; (*e*) why sorcery, being based on error, is so severely punished in Scripture. (2) Between three Jewish artisans taken from the street, and Don Joseph ibn Benveniste ha-Levi with Alfonso XI. of Castile, (*a*) on the qualities of God; (*b*) on the distance between earth and heaven; (*c*) on the sun's radiation of heat; (*d*) on the forbidden fat and blood of animals; (*e*) on the night's sleep; (*f*) on the immortality of the soul. (3) Between Don Samuel Abrabalia and Don Solomon ha-Levi and Pope Martin (Hebrew text has מרקן; see Grätz, *l.c.* viii. 128, note), (*a*) concerning the fierce words of Simon b. Yoḥai, "The best of the heathen deserves killing" (טוב שבגוים הרוג: Mek., Beshallaḥ, i.; Yer. Ḳid. iv. 66c; Massek., Soferim, xv. 9; see Müller's ed., note): (*b*) on Jer. l. 12 (Hebr.), "The end of the heathen is shame and desolation"; (*c*) on Simon b. Yoḥai's utterance, "You are called men, but the other nations are not called men" (B. M. 114b; Yeb. 61a; compare Lazarus, "Ethics of Judaism," i. 264, Philadelphia, 1900). (4) Between Don Pedro IV. of Aragon (1336–1387) and his physician, who, when asked why the Jews were not allowed to drink the wine touched by a Christian, had water brought to wash the king's feet, of which he then drank to show that the fear of impurity was not the reason of the prohibition (Grätz, *l.c.* i. 12). (5) Between Don Abraham Benveniste, Don Joseph ha-Nasi (ben Abraham ibn Benveniste) and R. Samuel ibn Shoshan of Ecija, and Don Alfonso XI. on the social conduct of the Jews, their usury and avarice, their musical accomplishments, their luxury, the Jewish sages ascribing Jewish usury to Christian legislation; as regards the dishonest means by which the Jews were said to have obtained wealth, they remarked, "We Jews are treated like the mice: one mouse eats the cheese, and people say, 'The mice have done it.' For the wrong-doing of one the whole race is made responsible" (*ib.* viii. 25–27). (6) Between a Christian and a Jew, before Don Alfonso (V.?) of Portugal, on the Messianic passages in Ps. xxii., and on the hyperbolical haggadic passages in the Talmud. (7) The remarkable disputation of Ephraim ben (Don) Sango (Sancho? more probably identical with the famous poet Don Santo de Carrion; see "Orient, Lit." 1851, xii., though disputed by Kayserling, "Sephardim," p. 328, note) with Don Pedro IV. on the question, Which religion is the better, the Jewish or the Christian? the Jewish sage answering with the parable of the two precious jewels and the two sons, obviously the original of the parable of the three rings, taken from Boccaccio by Lessing for his "Nathan the Wise" (see Wünsche, in Lessing-Mendelssohn's "Gedenkbuch," 1879, pp. 329 *et seq.*). The story of a disputation on the question, Which is the best religion? is, however, very old. One is said to have taken place about 740, before Bulan, the king of the Chazars, who, uncertain whether to exchange his heathen religion, which he had come to abhor, for Mohammedanism or Christianity, summoned representatives of these two creeds, as well as of Judaism, for a disputation. None could convince him of the superiority of his faith, and Bulan resolved to espouse the Jewish, since both Christian and Mohammedan referred to it as the basis of their own, and each recognized it as superior to the others (see CHAZARS). Upon this story the religious disputations in Judah ha-Levi's "Cuzari" are based. The story of a disputation occurs in Russian legends regarding Vladimir's conversion, but with a different result (see Karamsin, "History of Russia," bk. i., ch. vii.).

In Italy, Germany, and Poland.

In order to have a great spectacle to excite the passions of the ignorant masses, John Capistrano, the Franciscan Jew-baiter, arranged in 1450 a disputation at Rome with a certain Gamaliel called "Synagogæ Romanæ magister," but otherwise very little known (see Vogelstein and Rieger, "Gesch. der Juden in Rom," 1895, ii. 14). Disputations of a friendly character were held at the court of Ercole d'Este I. at Ferrara by Abraham FARISSOL with two learned monks, the one a Dominican, the other a Franciscan, the matter of which is produced in Farissol's "Magen Abraham" and "Wikkuaḥ ha-Dat" (see Grätz, *l.c.* ix. 45). In Germany it was the Jewish apostate Victor von KARBEN who, under the direction of Herrman, the Archbishop of Cologne, and in the presence of many courtiers, ecclesiastics, and knights, held a disputation with some Jews of the Rhine provinces about 1500, accusing them of blasphemy against the Christian religion; the consequence of this disputation was that the Jews were expelled from the lower Rhine district (*ib.* lx. 70).

An Eighteenth Century Disputation.

Quite different in tone and character were the disputations held by the Jews, both Rabbinites and Karaites, with Christians of various denominations in Poland at the close of the sixteenth century. Here the Jews, untrammeled by clerical or state despotism, freely criticized the various religious sects, and it was considered a difficult task for a Christian to convert a Jew (*ib.* ix. 456; see Isaac b. Abraham Troki). Occasionally disputations for conversionist purposes were arranged at German courts. One is reported to have taken place at the ducal court of Hanover, about 1700, in the presence of the duke, the dowager-duchess, the princes, clergy, and all the distinguished personages of the city, between Rabbi Joseph of Stadthagen and Eliezer Edzard, who had had been the instigator of the disputation. It ended in the complete victory of the rabbi, who not only refuted all the arguments of his antagonist from Scripture and the Midrash, but under the full approval of the court declined to answer under oath the question as to which religion was the best. He said: "We condemn no creed based upon the belief in the Creator of heaven and earth. We believe what we have been taught; let the Christians adhere to what they have been taught" (Bloch in "Oesterreichische Wochenschrift," 1902, p. 785).

Regarding the disputations between the rabbis and the Frankists before Bishop Dembowski at Kamenetz in 1757, and before the canon Nikulski at Lemberg in 1759, see FRANK, JACOB. For others, see Steinschneider in "Monatsschrift," 1883, pp. 80 *et seq.*, and his "Uebersetzungen," pp. 305, 461.

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G. K.

D'ISRAELI, BENJAMIN: 1. English merchant and financier; born in Venice Sept. 22, 1730; died at Stoke Newington, London, in 1816. He went to England in 1748, and settled there as a merchant, though he did not take out papers of denization till 1801.

Though a conforming Jew, and though contributing liberally toward the support of the synagogue, D'Israeli appears never to have cordially or intimately mixed with the community; only on one occasion did he serve in a minor office—that of inspector of charity schools in the year 1782.

2. Public notary in Dublin, Ireland, 1788–96; died at Beechey Park, county of Carlow, Aug. 9, 1814, and was buried in St. Peter's churchyard, Dublin.

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J. G. L.

DISRAELI, BENJAMIN, EARL OF BEACONSFIELD: English statesman; born at London, England, Dec. 21, 1804; died there April 19, 1881. The son of Isaac D'Israeli, he was descended from a wealthy Sephardic family of Venice, his grandfather having come to England to engage in commerce. He was educated at a private school, at which he used to "stand back" when Christian prayers were recited; but at the suggestion of the poet Rogers was baptized in 1817, immediately after the death of his grandfather, Benjamin D'Israeli. At the age of seventeen Disraeli was articled to Swain & Stevenson, solicitors, in the Old Jewry, and in 1824 entered Lincoln's Inn, but withdrew his name in 1831. At the age of twenty-two Disraeli wrote the novel "Vivian Grey," a political satire, and leaped into sudden notoriety. His health giving way, he spent the next three years traveling in the East. On this journey he visited Jerusalem, whence he derived the impressions which distinguish "Tancred," and probably those which afterward determined his philo-Turkish policy. Returning to England, he unsuccessfully contested High Wycombe (1834) and Taunton (1835). At Taunton he attacked the policy of O'Connell, the Irish patriot, who had written him a commendatory letter when he stood for Wycombe. O'Connell, replying, spoke of "the impenitent thief who died on the cross, and whose name, I verily believe, must have been Disraeli." Disraeli challenged the son of O'Connell to a duel on behalf of his father, but the affair came to nothing.

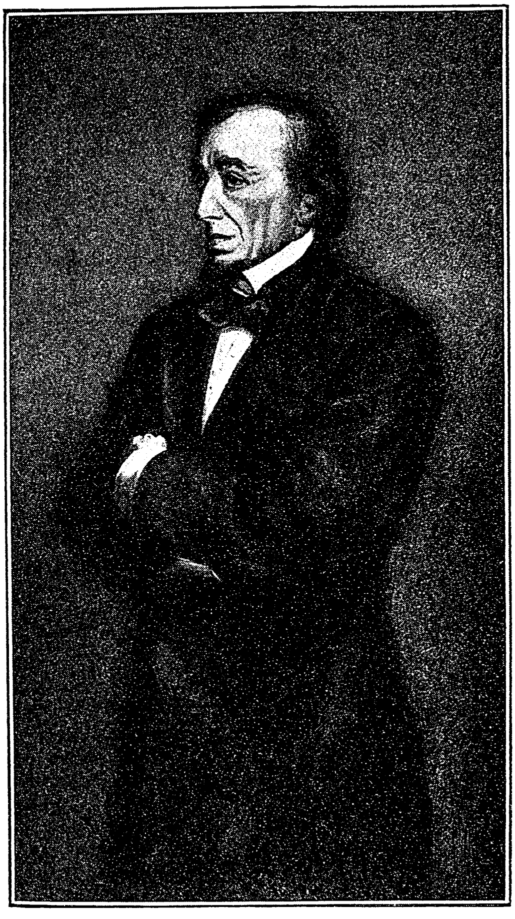

B Disraeli

(After the painting by Sir J. E. Millais.)

By this time Disraeli was well known. He had written in 1828 "The Infernal Marriage," "Ixion in Heaven," and "Popanilla," satirical burlesques. In 1836 his "Letters from Runnymede," directed against the government, caused considerable comment. Disraeli now mingled in the best society, though handicapped by a tendency to obtrude his personality. He adopted eccentricities of dress and opinion which nearly ruined his political prospects. Between 1831 and 1839 he wrote "The Young Duke," "Contarini Fleming," "The Wondrous Tale of Alroy"—the only novel by him dealing entirely with a Jewish subject (see Alroy)—"The Rise of Iskander," "Vindication of the British Constitution," "The Revolutionary Epic," "Venetia," "Henrietta Temple," and "The Tragedy of Count Alarcos."

On the dissolution of 1837 Disraeli was returned for Maidstone with Mr. Wyndham Lewis. Disraeli's first speech in the House of Commons was a fiasco. His extraordinary appearance, his theatrical delivery, and above all the enmity of the O'Connell faction robbed him of the leniency usually shown to the maiden speeches of new members, and he was not allowed to finish; he sat down with the memorable prediction that the time would come when they would hear him. Sir Robert Peel, however, by no means acquiesced in the adverse judgment. In 1839 Disraeli married Mrs. Wyndham Lewis, the widow of his late colleague, and was thenceforth free from pecuniary cares. He now purchased the country estate of Hughenden, and in 1841 was returned for Shrewsbury as a follower of Peel. The alliance did not last long. Peel gradually turned toward free trade, though his party had been elected pledged to protection, Disraeli becoming the spokesman of the malcontents. About this time he published two remarkable novels, "Coningsby" and "Sybil." The main idea of "Coningsby" was that the crown, released by the Reform Bill from an aristocracy which had usurped its functions, might regain its suspended powers, and thus solve many of the difficulties of the time. But "Coningsby" contains more than that. The most impressive character in the book is Sidonia, a Jew of immense wealth, through whom Disraeli expounds many of his views. Disraeli was proud of his Hebrew descent. He regarded Christianity as developed Judaism. "One half the world worships a Jew and the other half a Jewess," he said. Disraeli classed the Jews among the Caucasian nations, and claimed that no amount of persecution could destroy an unmixed and splendidly organized race. The Jews, he claimed, were

Views on Judaism.

the aristocracy of nature. Disraeli did not plead for toleration, but for the admission of Jews to full privileges on account of their especial merits. "If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement?" he asks in "Tancred." In "Coningsby" Sidonia says: "The Jews, independently of the capital qualities for citizenship which they possess, are a race essentially monarchical, deeply religious, and essentially Tories. The fact is, you can not crush a pure race of Caucasian organization. It is a physiological fact, a simple law of nature, which has baffled Egyptian and Assyrian kings, Roman emperors, and Christian inquisitors." He then remarks that the Jews lead all the intellectual movements in Europe, monopolize professorial chairs, and enter into political affairs. He, however, makes the blunder of classifying Soult and Masséna as Jews. Disraeli appears genuinely to have believed in Christianity as developed Judaism. He detested Colenso and the essayists of his school. In rejecting Darwinism he said: "I am on the side of the angels."

Advocates Jewish Emancipation.

In his "Life of Lord George Bentinck" Disraeli devotes a chapter to a statement of the Jewish case. He begins by declaring that the Roman massacres, and the fact that the Diaspora had begun long before the death of Christ, make it impossible that the Jews of to-day can be descended from those who attended the crucifixion. Further, he says, the theory that the Jews are now expiating their offense is not dogmatically sound. "The native tendency of the Jewish race," he continues, "is against the doctrine of the equality of man. They have also another characteristic—the faculty of acquisition. Thus it will be seen that all the tendencies of the Jewish race are conservative. Their bias is to religion, property, and natural aristocracy, and it should be the interest of statesmen that . . . their energies and creative powers should be enlisted in the cause of existing society." Disraeli consistently and honorably supported all the bills for the removal of Jewish disabilities, and his conduct in this regard earned him the admiration of his great rival, Mr. Gladstone. "Sybil" deals with the squalor and wretchedness of the factory-workers. Here the Church is to play the part ascribed to the crown in "Coningsby." In 1847 "Tancred" appeared. In this book the hero, a duke's son, of course, goes to Jerusalem to seek inspiration, and Disraeli then describes the scenes which he had visited in early life.

He now bade farewell to literature for nearly five and twenty years. In 1848 Isaac D'Israeli died, and in the same year the death of Lord George Bentinck gave the Conservative leadership to Disraeli. During the next three years he reorganized the party, and won back the Peelites to Conservatism. In 1852 Lord Derby came into office and Disraeli became chancellor of the exchequer; but his budget was defeated in the first few months of the administration, and the Coalition Cabinet came into power. In 1852 he wrote the "Life of Lord George Bentinck," in which, besides his plea for the Jews, he gives a graphic account of the free-trade struggle. During the war with Russia he loyally supported the Coalition, but when the Aberdeen ministry fell in consequence of the mismanagement of the war, Lord Derby refused to take office without the aid of Mr. Gladstone or Lord Palmerston. This scornful treatment of his own followers angered Disraeli exceedingly. Disraeli was then forty-five years of age: he had lost an opportunity which did not again come to him for many years. In 1858 he and Lord Derby took office for a few months, but were beaten on their new Reform Bill. This year was distinguished by the admission of Jews to Parliament. The elections failed to give Lord Derby a clear majority, and the ministry was turned out of office on the ground of its failure to prevent the war between France and Austria. In 1863 Disraeli came into possession of the fortune of Mrs. Brydges Willyams, a lady of Jewish parentage who had taken great interest in him owing to his Jewish birth and connection with the De Laras, with whom her own family, the Mendez da Costas, had intermarried.

In Office.

The great question which now agitated England was that of reform. In 1865 Lord Palmerston died, and the new premier, Lord John Russell, introduced a bill which was defeated on a matter of detail. He resigned, and Derby and Disraeli came into power. There had been some talk of ignoring Disraeli in favor of another leader, as he had made several tactical errors; but he had lived down his eccentricities and reconstructed his party, and though he had failed on the whole to win their confidence, he was too formidable to be overlooked. It was now that he made the celebrated "leap in the dark," which drew down upon him the wrath of Carlyle, who described him as "a superlative Hebrew conjurer, spellbinding all the great lords, great parties, great interests, of England." His new policy was bitterly denounced by many of his own party, but nevertheless restored the Conservatives to public confidence. Perceiving that reform was inevitable, he outbid the Whigs and introduced a bill of a far more radical nature than that proposed by his opponents. He lost three of his party in the process, Lord Cranborne (afterward Lord Salisbury), Lord Carnarvon, and General Peel; but the measure became law.

Lord Derby now retired from political life and Disraeli became premier. In 1869 the elections went against him, and he yielded office to Mr. Gladstone. Refusing a peerage on giving up office, he nevertheless had his wife created Viscountess of Beaconsfield in her own right; four years later she died. In 1874 he was once more returned to power. It was the first time there had been a clear Tory majority for more than thirty years; and since 1848 he had had no real chance to display his abilities. Now nearly seventy, he was compelled to exchange the House of Commons for the less strenuous atmosphere of the House of Lords, becoming Earl of Beaconsfield in 1876. At this time several Turkish provinces were in rebellion, and Russia, in defiance of treaty obligations, declared war upon the sultan. Public feeling was greatly excited against Turkey by the atrocities committed by the irregular troops in Bulgaria (which, however, were subsequently found to be greatly exaggerated), and Lord Beaconsfield was

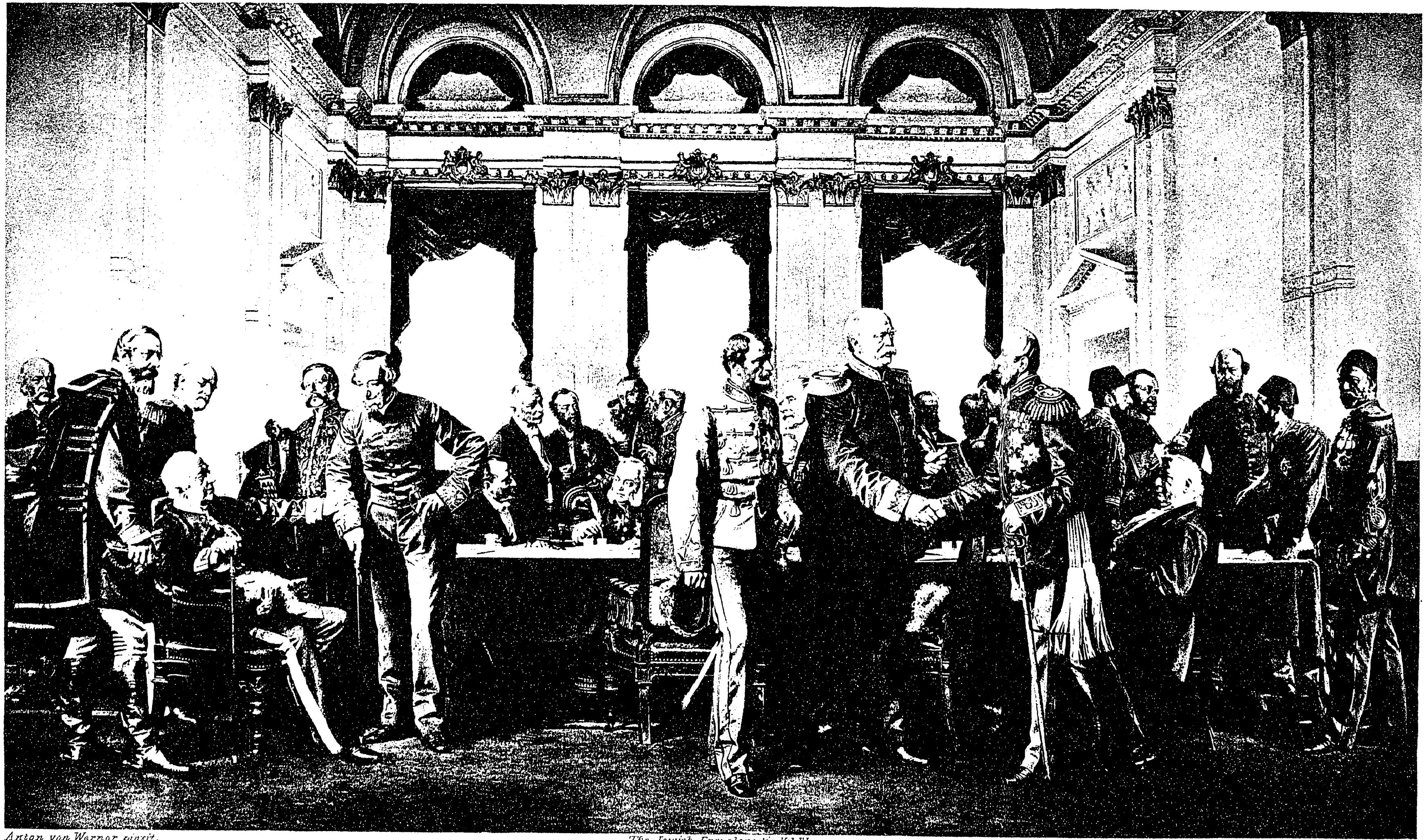

Anton von Werner pinxit.

The Jewish Encyclopedia Vol.IV.

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THE BERLIN CONGRESS, 1878

BENJAMIN DISRAELI, EARL OF BEACONSFIELD IN CONFERENCE WITH PRINCE GORTSCHAKOFF

At Berlin Congress.

overruled in his desire to intervene on behalf of Turkey. His political enemies accused him of "Semitic instincts," though the Turks are not a Semitic race. But when Russia had practically effaced the Turkish empire in Europe by the treaty of San Stefano, Lord Beaconsfield sent the British fleet into the Dardanelles and brought Indian troops to Malta as an indication of the intentions of the British government. This latter act subjected him to the accusation of undermining the liberties of England by unconstitutional procedures. Russia submitted, and agreed to the discussion of the whole affair at the Congress of Berlin. Lord Beaconsfield went as a delegate, accompanied by the Marquis of Salisbury, and succeeded in compelling Russia to modify materially the terms of the treaty. By this congress it was decreed that Rumania should grant full religious freedom to her subjects. Disraeli's public interference on behalf of the Jews of Rumania consisted in supporting M. Waddington, who introduced the subject on behalf of France; but it is believed that he was more active, and took the initiative behind the diplomatic scenes. His whole conduct of affairs at the congress extorted the admiration of the assembled diplomats of Europe, and he had reason to boast on his return that he had brought back "peace with honor" (see Berlin Congress).

Among the other acts of Lord Beaconsfield during his administration was the enactment of the law by which Queen Victoria was proclaimed Empress of India. He annexed Cyprus, and in return for it guaranteed the protection of the Turkish dominions in Asia Minor. By a clever piece of business foresight he purchased a number of shares in the Suez Canal, which have since increased in value to an enormous extent. This was done at his own personal initiative, acting on a hint of Mr. Greenwood, and was carried through with the aid of the Rothschilds, who took some risks in buying the shares before Parliament had ratified the sale. Disraeli was on familiar terms with the Rothschild family, and would often listen at their table to the Hebrew grace after meals intoned according to the usual cantillation. "I like to listen to the old tunes," he remarked on one occasion.

In 1880 Mr. Gladstone was again returned on questions of domestic legislation. Lord Beaconsfield had no prospects of surviving Gladstone's administration, but nevertheless continued to direct the affairs of his party until his death. During his later years he wrote two more novels: "Lothair" (1870) and "Endymion" (1880). The anniversary of his death is celebrated as "Primrose Day," and in connection with it a large Conservative organization has grown up, known as the "Primrose League."

Bibliography: *Dictionary of National Biography*; Froude, *Earl of Beaconsfield*; Georg Brandes, *Lord Beaconsfield*.

J. V. E.

D'ISRAELI, ISAAC: English author; born at Enfield, Middlesex, May, 1766; died at Bradenham Jan. 19, 1848. He was the only son of Benjamin D'Israeli, and after completing his studies and travels, he first appeared in print (Dec., 1786) with a vindication of Dr. Johnson's character in the "Gentleman's Magazine." In 1790 he published his first volume in verse, entitled "A Defense of Poetry." An attack on "Peter Pindar" (Dr. T. Wolcot) first drew attention to D'Israeli, and he soon obtained introductions to various literary men. Now finally adopting a literary career, the following twenty years of his life were spent in the production of a succession of literary works, which rapidly made his reputation and met with considerable success. In 1791 he issued anonymously a collection of ana entitled "Curiosities of Literature," which had an immediate vogue. He added a second volume in 1793, a third in 1817, two more in 1823, and a sixth in 1834. "A Dissertation on Anecdotes" appeared in 1793, "An Essay on the Literary Character" in 1795, "Miscellanies of Literary Recollections" in 1796, "Calamities of Authors" in 1812–13, and "Quarrels of Authors" in 1814. These works contain a large amount of interesting matter, not always very reliable, on the lives of authors, and have formed a fund of anecdotage from which succeeding writers have drawn copiously. Their accuracy was impugned by Bolton Corney, who opened with D'Israeli a fresh chapter of the "quarrels of authors" in 1837–38.

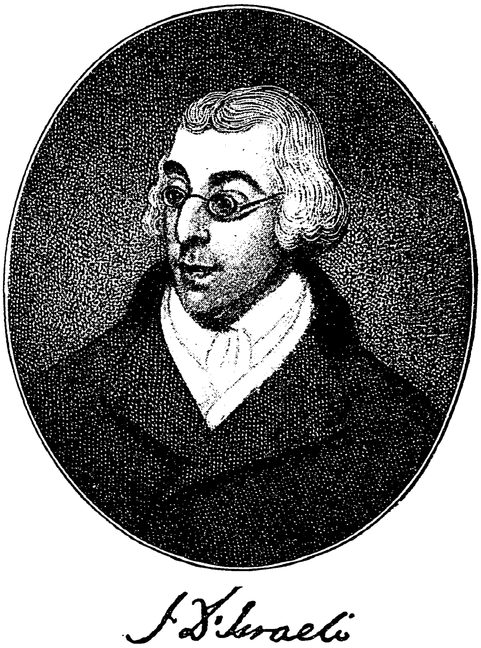

I. D'Israeli

(From a drawing by Drummond, published in the "Monthly Mirror," 1797.)

D'Israeli also tried his hand at romances; but these were never successful. In 1797 three were published—viz., "Vaurien: A Sketch of the Times"; "Flim-Flams, or the Life of My Uncle"; and "Mejnoun and Leila, the Arabian Petrarch and Laura," said to be the earliest Oriental romance in the English language and which was translated into German in 1804. D'Israeli's last novel, "Despotism, or the Fall of the Jesuits," appeared in 1811.

Meanwhile his reputation was growing apace. His article on Pope in the "Quarterly Review" for 1820 aroused a controversy in which Bowles, Byron, Roscoe, and Campbell took part. Between 1828 and 1830 appeared in 5 vols. D'Israeli's "Commentary on the Life and Reign of Charles I.," based on original documents. In recognition of this production he was made a D.C.L. at Oxford in 1832. In 1833 he issued anonymously the "Genius of Judaism," in which he wrote enthusiastically of Israel's past history, but deplored its social exclusiveness in his own day. He had expressed similar views in his "Vaurien" (1797), and in an article on Moses Mendelssohn in the "Monthly Review" for July, 1798.

Religiously, Isaac D'Israeli was a man far in advance of his times, and was perhaps the first English Jew who took the modern attitude toward Jewish ceremonial. In 1813 D'Israeli was elected warden of the Bevis Marks Synagogue, to which both he and his father had been attached. This office he declined, expressing surprise that he should have been elected at so late a period in his life. No notice was taken of his communication; and in accordance with established usage the recalcitrant was fined £40. Some correspondence ensued, in which D'Israeli, after expressing his unwillingness to pay the fine, finally saying: "I am under the painful necessity of wishing that my name be erased from the list of your members of Yehedim." D'Israeli never returned to the Jewish fold, and his sons and connections embraced the Christian faith. D'Israeli himself did not, however, receive baptism, and never evinced any desire to exchange Judaism for Christianity. He attended the inauguration ceremonies of the Reformed Synagogue at Berkeley street, London.

Toward the close of 1839 D'Israeli suffered from paralysis of the optic nerve; and he was totally blind for the rest of his life. He managed, however, to complete his "Amenities of Literature" (1840), which was followed by a revised edition of the "Curiosities" (1841) and a paper in the "Gentleman's Magazine," his last work.

D'Israeli married Maria Basevi, sister of Joshua Basevi, and left as issue four sons and one daughter, of whom the best known was Benjamin DISRAELI, Earl of Beaconsfield.

BIBLIOGRAPHY: *Jewish World*, April 22, 1881; Picciotto, *Sketches of Anglo-Jewish History*; *Dict. National Biography*; B. Disraeli, Memoir prefixed to Isaac D'Israeli's *Collected Works*, 1858.

J. G. L.

DISRAELI PEDIGREE: The following is a genealogical tree of the Disraeli family:

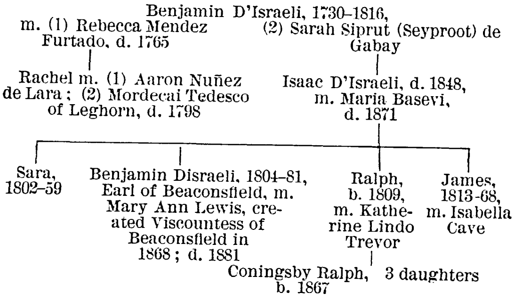
Benjamin D'Israeli, 1730–1816,
m. (1) Rebecca Mendez Furtado, d. 1765
(2) Sarah Siprut (Seyproot) de Gabay
Rachel m. (1) Aaron Nuñez de Lara; (2) Mordecai Tedesco of Leghorn, d. 1798
Isaac D'Israeli, d. 1848, m. Maria Basevi, d. 1871
Sara, 1802–59
Benjamin Disraeli, 1804–81, Earl of Beaconsfield, m. Mary Ann Lewis, created Viscountess of Beaconsfield in 1868; d. 1881
Ralph, b. 1809, m. Katherine Lindo Trevor
James, 1813-68, m. Isabella Cave
Coningsby Ralph, b. 1867
3 daughters

Lord Beaconsfield could trace his ancestry only back to his grandfather of the same name, who arrived in England from Venice in 1759 (though he himself dated his grandfather's arrival 1748). Benjamin Disraeli, however, claimed that the Disraelis were of Sephardic stock, exiled from Spain in 1492, and that they had settled in Venice for the intervening 250 years. As will be seen from the pedigree, the English branch intermarried with the families of Mendez Furtado, Nuñez de Lara, Tedesco, Siprut, Basevi, and Lindo. A Benjamin Disraeli of Dublin (d. 1814) was also probably a relation, though the connection has not been defined.

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J. H. GUT.

DISTAFF: A stick on which flax or wool was wound ready for hand-spinning before the spinning-wheel came into use. It was held under the left arm, or stuck in the girdle, of the spinner. The fibers were drawn from it and twisted by the thumb and forefinger of the right hand. The thread so spun was wound on an oval reel, generally provided at its thickest part with a ring hanging from the thread and turning with it during spinning in order to insure regularity of the movement. In Israel the use of the distaff was deemed the "wisdom" of women (אין חכמה לאשה אלא בפלך, Yoma, 66b); and the articles manufactured were sold even in foreign countries (Pes. 50b; Ket. 106a; Prov. xxxi. 24). The spinning-women had a share in equipping the sanctuary (Ex. xxxv. 26). According to Parḥon, Prov. xxxi. 19 reads: "[The housewife] stretches her hands out to the distaff [כישור], and her fingers lay hold of the spindle [פלך]"; but Ḳimḥi and Abu al-Walid invert the meanings, "kishar" being the spindle or ring, and "pelek" the distaff (compare II Sam. iii. 29, Hebr., "pelek" = staff).

In the Talmud the distaff is known as אימה (עימה) (Kel. xi. 6, xxi. 1) and as ארנס or אורנס, the Arabic "'irnas" (Shab. 91b). An extended description of the spinning implements is given by Maimonides in his commentary on Parah xii. 8 (ed. Derenbourg, "Seder Ṭohorot," pp. 241 *et seq.*, Berlin, 1889).

BIBLIOGRAPHY: Riehm, *Bibl. Handwörterbuch*; Smith, *Dict. of the Bible*, s.v. *Spinning*; Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischnah*, pp. 14 *et seq.*, and Preface (*Litteraturangabe*).

M. Sc.—E. G. H.

DITTEL, LEOPOLD RITTER VON: Austrian surgeon; born at Fulneck, Moravia, May 15, 1815; died at Vienna July 28, 1898. He was educated at the gymnasia of Troppau and Brünn, and at the University of Vienna, whence he was graduated as doctor of medicine in 1840.

After acting for a short time as assistant physician at the gymnastic-orthopedic institute of Zink in Vienna, he engaged in practise as a physician at Trentschin-Teplitz, Hungary. Being busy only during the summer months, he studied during the winter in Vienna under Skoda, Rokitansky, and Hebra, and in 1852 became assistant to Dlauhy in Vienna. From 1853 to 1857 he was assistant to Dumreicher and assistant surgeon at the hospital of the University of Vienna. In 1856 he became privat-docent at the university; in 1861 he was appointed surgeon-in-chief of the Allgemeine Krankenhaus, and in 1865 he was made assistant professor. Dittel was the founder (1864) and for a long time chief of the surgical-anatomical institute of the university. Resigning his academic position in 1875, he refused in 1880 the appointment of professor at the university in succession to Dumreicher. Soon afterward he was ennobled.

Dittel made a special study of urinology, in which branch he was very eminent. In 1894 he made a report on 800 operations for stone performed by him. His greatest achievements were: the construction of a carrier for drugs for local treatment of the urethra; the endoscopic diagnosis, especially of tumors of the bladder; the electrical lamp instead of the platina wire on the end of the cystoscope; operations on the bladder through the rectum (see Albert's memorial speech on Dittel in "Wiener Klinische Wochenschrift," 1898, No. 42).

Dittel embraced the Catholic faith. He was a prolific writer. Of his many essays and works may be mentioned: "Ueber Klumpfuss," 1851; "Skoliose," 1853; "Beiträge zur Pathologie und Therapie der Männlichen Geschlechtstheile," 1859; "Sekundäre Luxation des Hüftgelenkes," 1861; "Der Kathederismus," 1864; "Beitrag zur Lehre der Hypertrophie der Prostata," in "Oesterreichischer Medizinischer Jahrbericht," 1867; "Der Steinsauger," in "Allgemeine Wiener Medizinische Zeitung," 1870; "Die Stricturen der Harnröhre," in Pitha-Billroth's "Handbuch der Chirurgie," ii., part 2, 1872; "Zur Behandlung der Hypertrophie der Vorsteherdrüse," in "Wiener Medizinische Wochenschrift," 1876; "Operationen der Blasensteine," *ib.* 1880; "Nierencalculose," *ib.* 1881.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901; Albert, in *Wiener Klinische Wochenschrift*, 1898, No. 42.

S. F. T. H.

DIVEKAR, ABRAHAM SAMUEL: Beni-Israel soldier; born near Bombay about 1830. He enlisted in the Nineteenth Regiment native infantry March 1, 1851; was promoted to the rank of a jemedar Jan. 1, 1872; and was appointed subedar Sept. 10, 1878. Divekar was present at the battles of Multan, Gujarat, Punjab, and received a medal and two clasps. He was also in the Afghan war of 1878–80, where he lost his right arm in the battle of Deh-Khoja (Aug. 16, 1880), again obtaining a medal for bravery.

J. J. Hy.

DIVEKAR, SAMUEL EZEKIEL (Samajee Hasajee): Soldier in the service of the East India Company and second founder of the Beni-Israel congregation of Bombay; born at Cochin in 1730; died there in 1797. He enlisted in the East India Company's army about 1760, and rose to the rank of native commandant in the Sixth Battalion. While serving in the second Mysore war, under General Matthews, he was taken prisoner with several other Beni-Israel by Tippu Sahib, and he and his companions were about to be executed; but when they stated that they were Beni-Israel the mother of Tippu Sahib, who was familiar with that name in the Koran, begged their lives; and Divekar and his companions were cast into prison. He made a vow that if he were released he would devote his life to reviving Judaism among the Beni-Israel of Bombay; and on escaping in 1795, he went to that city, and by his exertions induced the Beni-Israel to build a synagogue and adopt the ritual and Jewish observances current in Cochin. A synagogue was erected in 1796; but Divekar died the following year in his native place, whither he had gone to obtain scrolls of the Law for the new congregation.

BIBLIOGRAPHY: H. Samuel, *Sketches of the Beni-Israel*, Bombay, n.d., p. 24.

J.

DIVINATION: The forecasting of the future by certain signs or movements of external things, or by visions in certain ecstatic states of the soul (see DREAMS and PROPHECY). Divination rests on the belief that spirits inhabit the various elements of life and are able to impart the knowledge of the future to man, and it is, like all idolatrous practises, forbidden by the Law. "Neither shall ye use enchantments nor practise augury." "Turn ye not unto them that have familiar spirits nor unto the wizards" (Lev. xix. 26, 31, Hebr.). "There shall not be found with thee . . . one that uses divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10, 11, Hebr.).

The general term for "divination" in Hebrew is קסם (Deut. *l.c.*; I Sam. vi. 2, xv. 23 [A. V. "witchcraft"], xxviii. 8: קסמי נא לי באוב, "divine unto me by the familiar spirit"; Ezek. xii. 24; Isa. iii. 2 [A. V. "prudent"]; Zech. x. 2; and elsewhere). Balaam used divination (Num. xxii. 7, xxiii. 22; Josh. xiii. 22 [A. V. "soothsayer"]). For the original meaning or etymology of קסם reference has been made to Ezek. xxi. 26 (21), where Nebuchadnezzar is represented as standing at the parting of the ways and shaking the arrows to and fro to determine which way he should go, whether to Jerusalem or to the capital of the Ammonites. Accordingly "ḳasam" is explained after the Arabic "istaḳsam" (to obtain a divine decision), from "ḳasam" (distribute, or divide), as signifying the casting of lots by throwing the arrows from the quiver, a practise familiar to the Arab Bedouins (see Jerome to Ezek. *l.c.*; Herodotus, iv. 67; Gesenius, "Thesaurus," *s.v.*; W. R. Smith, in "Journal of Philology," xiii. 276; Wellhausen, "Skizzen und Vorarbeiten," 1887, pp. 126 *et seq.*).

Specific forms of divinations are mentioned in Lev. xix. 26 (מעונן, "enchantments"); Deut. xviii. 10, 14 (R. V. "augury"); Judges ix. 37 (Hebr. "the soothsayers' terebinth"); II Kings xxi. 6; Isa. ii. 6 ("the Philistines are filled with מקדם [probably to be emended to מקסם = "divination"] and soothsayers"); Isa. lvii. 3 (בני עוננה, A. V. "ye sons of the sorceress"); Jer. xxvii. 9; Micah v. 11 (12). The real meaning and etymology of the word are obscure. Smith (*l.c.*) explains it from the Arabic "'ann" (to murmur, or hum hoarsely), this being the practise of the Arabic soothsayer. The explanation suggested by the Hebrew and adopted by most commentators and lexicographers is "the observation of the movements of the clouds" (ענן; compare Jer. x. 2; Josephus, "B. J." vi. 5, § 3). Lenormant

("Magie und Wahrsagekunst," p. 456), quoting a Babylonian rule, "When bluish dark clouds rise on the horizon the wind will blow during the day," and a divination from the movement of the clouds from the time of the Byzantine emperor Leo I. favors this explanation of מעונן, offered also by Ibn Ezra on Lev. *ad loc.* Also the "terebinth of the soothsayers" (Judges *l.c.*; compare II Sam. v. 24) indicates "the practise of divination from the movements of air-currents (see Baudissin, "Studien zur Deutschen Religionsgeschichte," 1878, ii. 226). Luther's translation, "Tageswächter" (Observer of Auspicious Times; see Rashi *ad loc.*), rests on an etymological combination with עת, עונה (= "time").

מנחש (lit. "he that observes the movement or the hissing of the serpent," נחש; see Baudissin, *l.c.* i. 287) is a term used in general for one who observes omens (Gen. xliv. 5, 15, A. V. "divineth"; Lev. xix. 26, A. V. "augury"; Num. xxiii. 23, xxiv. 1; II Kings xvii. 17, xxi. 6, A. V. "enchantments"; compare Gen. xxx. 27; I Kings xx. 33). The term is applied in the story of Joseph (Gen. *l.c.*) to the observation of figures formed by water or oil in a cup, called by the Greeks "hydromancy." It was known also to the Romans, who ascribed its origin to the Persians, with whom the practise was especially in vogue, as may be learned from the cup of Jemshid in the Shah Nameh. But the Chaldeans and Arabians were also familiar with it (see Lenormant, *l.c.* pp. 463 *et seq.*; Lane, "Customs and Manners of the Modern Egyptians," ii. 362). Another form of divination is the casting of rods (see Hosea iv. 6): "My people ask counsel at their stock, and their staff declareth unto them"—a practise called "rhabdomancy" or "xylomancy" by the Greeks, and similar to the casting of arrows mentioned above (see the commentaries *ad loc.* and Wellhausen, *l.c.*).

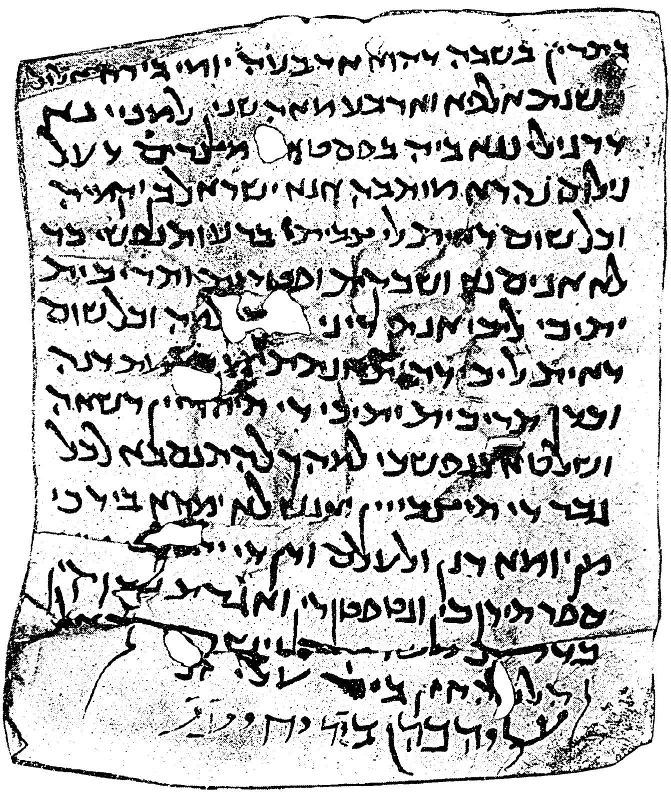

Hebrew Bill of Divorce, or Get, from the Cairo Genizah, Dated 1400 Seleucid Era = 1088 C.E.
(In the New York Public Library.)

ראה בכבד (Ezek. *l.c.*), "looking in the liver," is the Greek "hepatoscopy." (See Lenormant, *l.c.* p. 453, for the Chaldean, Phenician, Greek, and Roman practises.) The convulsive motions of the lung and liver when taken from the sacrificial victim (the liver was regarded as the seat of life, Prov. vii. 23) were watched as a means of forecasting the future.

For other forms of divination and for divination in rabbinical literature see ASTROLOGY; AUGURY; NECROMANCY; SUPERSTITION; WITCHCRAFT.

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K.

DIVINE JUDGMENT. See JUDGMENT, DIVINE.

DIVINE SERVICE. See LITURGY.

DIVORCE: Dissolution of marriage. The origin of the Jewish law of divorce is found in the constitution of the patriarchal family. The fundamental principle of its government was the absolute authority of the oldest male ascendent; hence the husband, as the head of the family, divorced the wife at his pleasure. The manner in which Hagar was dismissed by Abraham illustrates the exercise of this authority (Gen. xxi. 9-14). This ancient right of the husband to divorce his wife at his pleasure is the central thought in the entire system of Jewish divorce law. It was not set aside by the Rabbis, though its severity was tempered by numerous restrictive measures. It was not until the eleventh century that the absolute right of the husband to divorce his wife at will was formally abolished.

The earliest restrictions of this right are found in the Deuteronomic code. In two cases the law provided that the husband "shall not be at liberty to put her away all his days": (1) if he falsely accused her of antenuptial incontinence (Deut. xxii. 13-19); (2) if he had ravished her before marriage (Deut. xxii. 28, 29). In the Mishnaic period the theory of the law that the husband could divorce his wife at will was challenged by the school of Shammai. It interpreted the text of Deut. xxiv. 1 in such a manner as to reach the conclusion that the husband could not divorce his wife except for cause, and that the cause must be sexual immorality (Giṭ. ix. 10; Yer. Soṭah i. 1, 16b). The school of Hillel, however, held that the husband need not assign any reason whatever; that any act on her part which displeased him entitled him to give her a bill of divorce (Giṭ. *ib.*). The opinion of the school of Hillel prevailed. Philo of Alexandria ("Of Special Laws Relating to Adultery," etc., ch. v.; English ed., ii. 310, 311) and Josephus ("Ant." iv. 8) held this opinion. Jesus seems to have held the view of the school of Shammai (Matt. xix. 3-9).

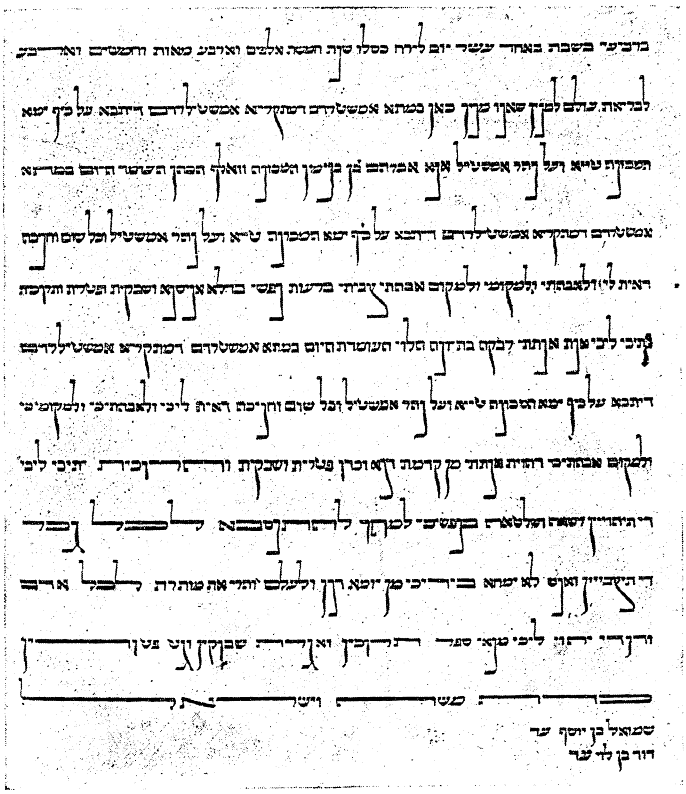

Hebrew Bill of Divorce, or Geṭ.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Although not overthrown, the ancient theory of the husband's unrestricted right was still further modified by the Mishnah. To the two restrictions mentioned in Deuteronomy the Mishnah adds three others. It provides that the husband can not divorce his wife, (1) when she is insane (Yeb. xiv. 1), (2) when she is in captivity (Ket. iv. 9), or (3) when she is a minor, so young as to be unable to understand or to take care of her geṭ, or bill of divorce (*ib.*). The Mishnah furthermore modified the right of the husband indirectly by making the divorce procedure difficult, and bristling with formalities in ordering, writing, attesting, and delivering the geṭ. The matter required the assistance of one learned in the law (Ḳid. 6a), whose duty it became to attempt to reconcile the parties, unless sufficient reason appeared for the divorce.

Modifications.

Another check on the exercise of the theoretical right of the husband to divorce his wife was the law compelling him to pay her the dowry or the amount of her KETUBAH. Rabban Gamaliel deprived the husband of the power to "annul" his geṭ (see CANCELATION OF DOCUMENTS) (Giṭ. iv. 2). If the husband was insane, he could not divorce his wife; and if he was temporarily deranged or delirious, or intoxicated, he was for the time being incapable of performing this as well as other legal acts (Yeb. xiv. 1; Giṭ. vii. 1, 67b). A deaf-mute could not divorce his wife unless he had married her after he had become a deaf-mute (Yeb. xiv. 1). These many qualifications of the theoretical right of the husband to give a geṭ to his wife at his pleasure, resulted in gradually eliminating from the popular mind the notion that such a right existed. The views of the moralists were opposed to divorce (Giṭ. 90b), and finally (as stated above), in the eleventh century, by a decree of Rabbi Gershon of Mayence, this theoretical right of the husband was formally declared to be at an end. The substance of this famous decree is thus stated (Responsa "Asheri," xlii. 1): "To assimilate the right of the woman to the right of the man, it is decreed that even as the man does not put away his wife except of his own free will, so shall the woman not be put away except by her own consent." Where either of the parties, however, shows good cause for divorce the marriage will be dissolved against the will of the guilty party (Shulḥan 'Aruk, Eben ha-'Ezer, 119, 6, gloss).

The wife's right to sue for divorce was unknown to the Biblical law. There is a germ of this right in Ex. xxi. 11, but it was not until the Mishnah that this right was established. The wife never obtained the right to give her husband a geṭ, but when the court decided that she was entitled to be divorced from him, he was forced to give her a geṭ. During the reign of the Herodians, under the influence of Roman practise, cases are recorded in which women sent bills of divorce to their husbands (Josephus, "Ant." xv. 11, xviii. 7). These were recognized as breaches of the law, and never became precedents. The following causes are recognized as entitling the wife to demand a bill of divorce from her husband: refusal of conjugal rights (Ket. v. 6); impotence (Ned. xi. 12); when the husband has some loathsome disease, or leprosy, or is engaged in some malodorous business (Ket. vii. 9); the husband's refusal to support her (Ket. 77a); cruel treatment and deprivation of her lawful liberty of person (Ket. vii. 2–5, v. 5); wife-beating (Eben ha-'Ezer, 154, 3, gloss); the husband's apostasy (Maimonides, "Yad," Ishut, iv. 15)—in the last-named case the Jewish courts, having lost their authority over him, could appeal to the courts of the Gentiles to carry out their mandate ("Bet Joseph," 134); the husband's licentiousness (Eben ha-'Ezer, 154, 1, gloss).

Re-marriage After Divorce.

After the parties had been divorced, the law favored their remarriage ('Eduy. iv. 7). But if the wife had married another man after her divorce, she could never be remarried to her first husband (Deut. xxiv. 1–5). To this Biblical law forbidding remarriage of the parties, the Mishnah adds five other cases. They can not remarry after a divorce (1) if the woman has been divorced upon suspicion of adultery; (2) if she was divorced because she had subjected herself to the obligation of certain vows (Giṭ. iv. 7); (3) if she was divorced because of her barrenness (Giṭ. iv. 11); (4) if a third person had guaranteed the payment of her ketubah; the reason in this case being that a scheme to defraud might result through collusion of the husband and wife against the guarantor of the ketubah; she might receive the divorce, collect the amount of the ketubah from the guarantor, and then remarry her husband to enjoy the benefit of the fraud with him (B. B. x. 9); (5) if the husband has consecrated all his property to religious uses subject to his wife's ketubah ('Ar. vi. 2).

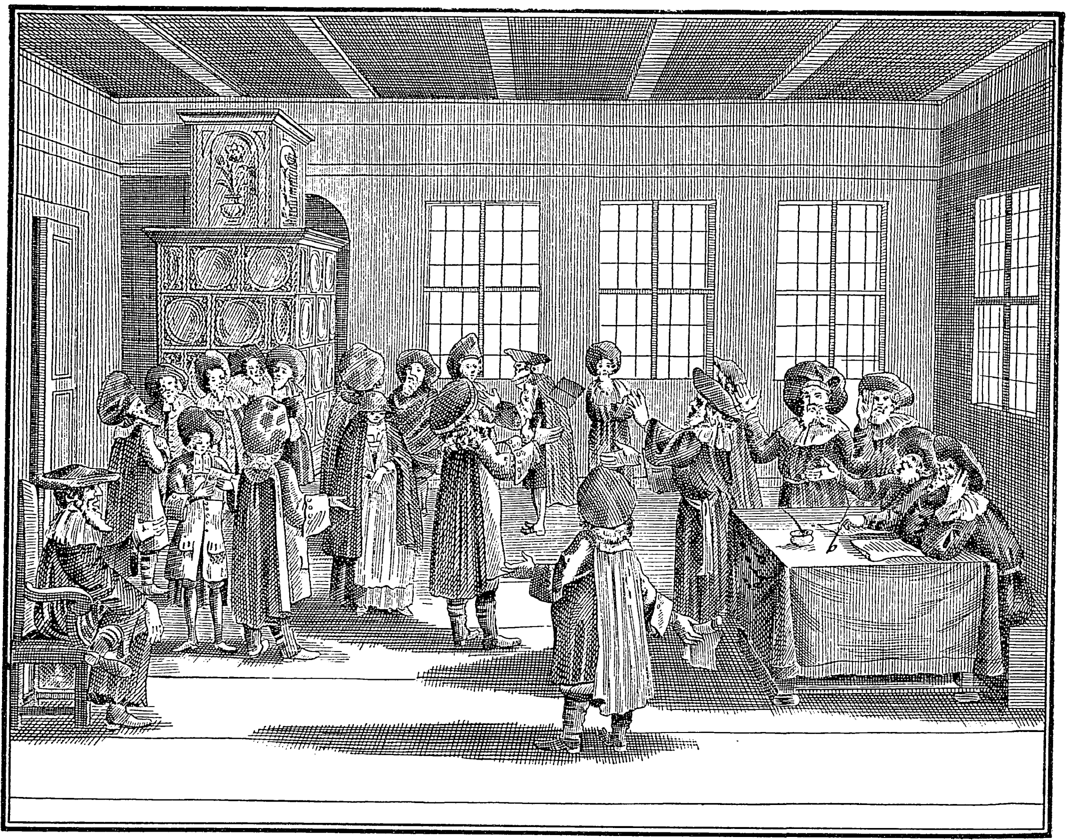

DIVORCE SCENE IN GERMANY.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

In some cases the courts will compel the separation of the husband and wife on grounds of public policy, against the will of both parties. Among these cases are the following: the marriage of persons within the prohibited degrees enumerated in Lev. xviii.; the marriage of a Jew and a non-Jew ('Ab. Zarah 36b); the marriage with a "mamzer" or a "natin" (Yeb. viii. 3); the marriage of an adulteress and her paramour (Soṭah v. 1; Yeb. ii. 8). The same rule applies if one of the parties becomes afflicted with leprosy (Ket. 77b); or if they have been married for ten years and no children are born to them (*ib.*), although the practise of enforcing separation in the latter case fell into abeyance (Eben ha-'Ezer 1, 3, gloss 154, 10).

The divorced woman was "sui juris," and could give herself in marriage to whom she pleased, with certain exceptions. She could not marry the man suspected of having committed adultery with her (Yeb. ii. 8), nor the messenger who brought her the get from her husband (*ib.* 9). She was not permitted to be remarried within three months after her divorce, in order that the paternity of the child with which

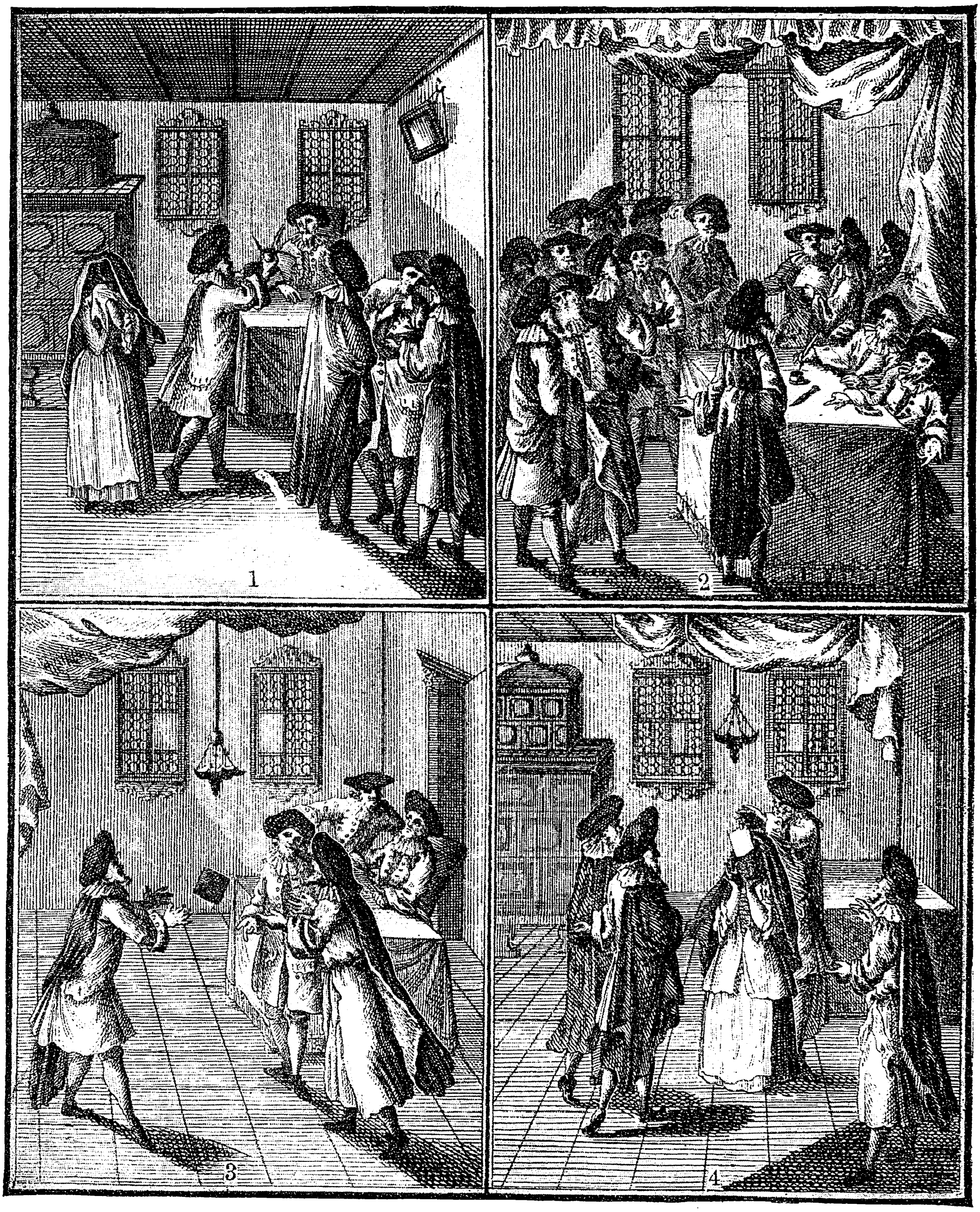

Scenes at Divorce.
1. Writing the geṭ. 2. Reading it aloud. 3. Throwing the geṭ to the husband. 4. Husband throwing the geṭ to the wife.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

she might be pregnant might not be in doubt (Yeb. iv. 10).

The children of the divorced woman remained in her custody; but the custody of the boys could be claimed by the father after their sixth year (Ket. 65b, 102b). According to later decisions, however, the court awarded the custody of the children according to its discretion (Eben ha-'Ezer, 82, 7, gloss).

For further information concerning the bill of divorce, its preparation, attestation, and delivery, see Geṭ.

Bibliography: Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, Philadelphia, 1896; Bergel, *Die Eheverhältnisse der Alten Juden*, Leipsic, 1881; Buchholz, *Die Familie*, Breslau, 1867; Duschak, *Das Mosaisch-Talmudische Eherecht*, Vienna, 1864; Frankel, *Grundlinien des Mosaisch-Talmudischen Eherechts*, Breslau, 1860.

S. S. D. W. A.

DIZAHAB: Name occurring but once in the Bible—in the topographical description in Deut. i. 1. Its identity has not been successfully established. The context, locating it indefinitely in the trans-Jordanic region, and mentioning it among localities connected with similar difficulties, gives no clue. Inviting by its form etymological interpretations, the ancient versions have accordingly translated it *καταχρύσεα*, "ubi auri est plurimum," and **די זהב** ("a sufficiency of gold"). Onkelos expands it into a Midrash (on account of the golden calf), and is followed in this by Rashi.

This idea is still more fully enlarged upon by Targ. Yerushalmi and pseudo-Jonathan; they also see in it an allusion to the golden calf, but hold that the sin thus committed was pardoned in consideration of Israel's having covered the Ark of the Covenant with "shining gold." Ibn Ezra simply suggests that it and the other *ἅπαξ λεγόμενα* in this passage may be unusual designations for places otherwise denoted by different names. According to the school of Rabbi Jannai, Moses in this verse refers to the golden calf, "to make which Israel was tempted by the superabundance of gold and silver poured out over them by God until they protested 'it is enough'" (Ber. 32a). Cheyne proposes to emend into "Me-zahab," which Sayce among others has urged as corresponding, in Gen. xxxvi. 39, to "Di-zahab" in Deut. i. 1. This "Me-zahab," however, Cheyne holds again to be a corruption of "Miẓraim," the name for the northern Arabian land, Miẓri or Miẓrim, adjoining Edom. Burckhardt ("Travels in Syria," 1822, p. 523) suggests "Mina al-Dhahab" as its equivalent, but this view has been abandoned by modern commentators.

E. G. H. M. Sel.

DLUGOSZ, JEAN. See Poland.

DLUGOSZ (דלונגטש: not **De Lantes**), **SAMUEL B. MOSES:** Biblical commentator and poet of the seventeenth century; born in Grodno, Lithuania. He edited the Prophets and the Hagiographa in the Judæo-German translation of the Bible, "Ha-Maggid," to which he added a commentary on the Book of Judges entitled "Aguddat Shemuel" (Amsterdam, 1699; Wandsbeck, 1737). He was also a liturgical poet; to his translation of the Bible (1699) he added an Aramaic seliḥah in rime, and two dirges, which were reprinted entire in the "Tiḳḳun Shobabim" (Mantua, 1732) and elsewhere.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 129; *Catalog der Rosenthalschen Bibliothek*, p. 1027; Zunz, *Literaturgesch.* p. 443.

G. M. K.

DOB BAER B. JUDAH LOEB. See Treves, Dob Baer b. Judah Loeb.

DOB BAER B. LOEB: Polish rabbi; died in Lemberg 1779. In 1745 he was rabbi at Koznitz in the government of Lublin; in 1754, rabbi of Kroshnik, about which time he went to Yaroslav to meet the rabbis who defended the cause of Jonathan Eybeschütz against Jacob Emden. In 1758 he was rabbi of Reshaw. Finally he became rabbi and chief of the yeshibah of Lemberg, where he remained till his death.

Bibliography: Buber, *Anshe Shem*, pp. 51, 52; Eybeschütz, *Luḥot 'Edut*, pp. 134, 135.

L. G. N. T. L.

DOBRITZ: Town in Bulgaria, twenty-six miles north of Varna. It contains about 200 Jews in a total population of 14,000. This little community, which was founded in 1870, is administered by three of the leading Jews. It has a synagogue, erected in 1897, and a small mixed school. The Jews are occupied as ironmongers, tinsmiths, watchmakers, and small traders. Four or five Jewish families live at Baltchik, not far from Dobritz.

D. M. Fr.

DOBROJE. See Mohilev Government.

DOBROVELICHKOVKA. See Kherson.

DOBRUSKA, MOSES: Austrian writer and poet; born July 12, 1753, in Brünn, Moravia; guillotined April 5, 1793, at Paris. The son of a wealthy Jew, Dobruska was originally destined for the career of a rabbi, and accordingly received a careful Talmudic education. Later the acquaintance of a Jew engaged in the study of Hebrew poetry, rhetoric, and Oriental languages induced him to give up theological subjects and to devote himself to the humanities, but not until after a painful struggle with his father, who protested against his plans being so radically brought to naught. Having overcome the paternal opposition, Dobruska eagerly began to study the old German classics and poets. Especially the idyls of Gessner made a deep impression upon him and instigated him to the further study of the German poets. In his ardent pursuit of literary occupations he even succeeded in persuading his father to allow him a considerable sum of money (1,500 florins) for the purchase of books. Besides German he also studied English, French, and Italian.

On Dec. 17, 1773, Dobruska embraced the Roman Catholic faith, and at his baptism in Prague assumed the name of Franz Thomas Schönfeld. Subsequently, together with his brothers, he was raised to the nobility (1778); and for some time he held the position of associate director of the famous Garelli Library in Vienna. Nothing is known in regard to the cause of Dobruska's execution.

Besides several posthumous poems that appeared in Becker's "Taschenbuch zum Geselligen Vergnügen," Dobruska published: "Etliche Gedichte zur Probe," Vienna, 1773; "Schäferspiele," Prague, 1774; "Theorie der Schönen Wissenschaften," Prague; "Ueber die Poesie der Alten Hebräer," *ib.*;

"Ein Schäfergedicht in Hebräischer Sprache," *ib.*; "Eine Hebräische Poetische Uebersetzung des Pythagoras' Goldener Sprüche," Prague, 1775; "Gebet oder Christliche Ode in Psalmen," Vienna; "David's Kriegsgesänge, Deutsch aus dem Grundtexte," Vienna and Leipsic, 1789.

BIBLIOGRAPHY: Constant von Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, xxxi. 150-151, Vienna, 1876; Karl Goedeke, *Grundriss zur Geschichte der Deutschen Dichtung*, iv. 81, Dresden, 1891.

S. B. B.

DOBSEWITCH (DOBSEVAGE), ABRAHAM BAER B. JOSEPH EZRA: Russian Hebraist and exegete; born in Pinsk Oct. 17, 1843; died in New York Jan. 14, 1900. At the age of thirteen he had written a commentary to the Canticles. In 1861 he went to Yekaterinoslav, where he settled as teacher of Hebrew and contributed to various Hebrew periodicals. In 1874 he removed to Kiev, where he became private tutor to the sons of Brodski and of other wealthy families. He went to the United States in 1891, and lived in New York, leaving it only for a short time in 1895.

Dobsewitch's chief published work is "Ha-Meẓaref" (The Refiner), a collection of rationalistic interpretations of various passages of the Aggadah, Odessa, 1870. Dobsewitch's two later works, "Be-Hada Maḥeta" (With One Sweep), a collection of articles, Cracow, 1888, and "Lo Dubbim we-lo Ya'ar" (Neither Bears nor Forest), Berdychev, 1890, as well as numerous articles in Hebrew periodicals, are devoted to criticisms directed against Shatzkes, Weissberg, and others. He continued his literary activity in the United States, and contributed to "Ha-'Ibri," "Ner ha-Ma'arabi," and various Yiddish publications. Some of his correspondence was published in "Ha-Modi'a le-Ḥadashim," i., New York, 1900.

Dobsewitch left several works in manuscript, including one on the Masorah, one on the Samaritan text of the Pentateuch, and one on the wit and humor of ancient Jewish literature. Short extracts from the last-named work were published in the United States.

BIBLIOGRAPHY: *American Hebrew*, lxvi., No. 11; *Jewish Gazette*, xxvi., No. 3; *Jewish Journal*, i., No. 35; *Ha-Meliẓ*, 1900, No. 34; *Ha-Ẓefirah*, 1900, No. 46; *Aḥiasaf* for 5661, p. 392.

H. R. P. Wi.

DÓCZY (DUX), LUDWIG: Hungarian poet; born at Sopron [Oedenburg], Hungary, Nov. 30, 1845. After finishing his preliminary education he studied law in Vienna, joining at the same time the staff of the "Presse." His political articles, which advocated the "Ausgleich" (agreement) with Austria, were very favorably received, and on the recommendation of Balthasar Horváth, then minister of justice, he was appointed (1868) clerk in the office of the prime minister. When Count Julius Andrássy became minister of foreign affairs (1872) Dóczy accompanied him to Vienna, and was soon appointed "Sectionsrath," and later "Hofrath," at the Foreign Office. In 1899 he was elevated to the rank of baron, and in 1902 retired from public life. He resides at present (1903) in Budapest.

Dóczy's reputation rests not on the services he rendered to the state, but on his achievements as a dramatic writer and as a translator. "Csók" (The Kiss), his best-known comedy, which is played in German as well as in Hungarian theaters, gained the prize of the Hungarian Academy in 1871; the German translation was made by the author himself. Among his other plays are: "Utolsó Szerelem" (Last Love), 1879; "Széchy Mária," 1886; "Vegyes Párok" (Mixed Marriages), 1889; "Vera Grófnö," 1891; "Ellinor Királyleány," tragedy, 1897. Besides these he translated Schauffert's comedy "Schach dem König," 1873, and wrote the libretto to Goldmark's "Merlin" and to Strauss's "Ritter Pázmán." His Hungarian translation of Goethe's "Faust" and his German adaptation of Mádach's "Az Ember Tragédiája" were universally admired. His collected poems and novels appeared in 1890. His latest work is a Hungarian translation of Schiller's poems (1902). Dóczy is a convert to Christianity.

BIBLIOGRAPHY: *Szinnyei, Magyar Irók Élete*, s.v.

S. L. V.

DODAI (DUDAI) BEN NAḤMAN: Babylonian scholar of the eighth century and gaon of the academy at Pumbedita (761–764). Little is known of his life. He was a brother of the famous Judah b. Naḥman, gaon at Sura (759–762), and with him was instrumental in preventing the eventual founder of Karaism (see ANAN B. DAVID) from succeeding to the exilarchate made vacant by the death of Solomon b. Ḥasdai, Anan's uncle.

BIBLIOGRAPHY: Sherira, *Iggerot*; Grätz, *Gesch.* v. 176, 418; Halevy, *Dorot ha-Rishonim*, iii. 81a, 102a.

L. G. S. M.

DODANIM: Name of sons of Javan, brothers to Elishah, Tarshish, and the Kittim, in the ethnographic table in Genesis (x. 4). The ancestor being Javan (= Ionian), the Dodanim must represent also a Greek clan. This can not be Dodona in the interior of Epiros, as both the association with the Kittim (= Cyprians) and Gen. x. 5 indicate a people settled on the seashore. Dardanians (the northern Ionians) have been suggested, but it is not likely that the author of this list had such detailed knowledge of the subdivisions of the Greek population. In I Chron. i. 7 the reading is "Rodanim," as it is in the Samaritan, the Septuagint, and Jerome. In Gen. x. 4 these are the inhabitants of the island Rhodus, well known to the Phenicians of old (compare Homer's "Iliad," ii. 654). The only difficulty in the way of this identification is the long "o" in the Hebrew, where the Greek has the short sound. The modern commentators, Baentsch and Holzinger, accordingly change the ד (d) into a ר (r), and read "Rodanim." E. G. H.

DODAVAH (R.V. **Dodavahu,** "loved of God"): The father of Eliezer of Mareshah (II Chron. xx. 37). The latter preached against the alliance between Jehoshaphat and Ahaziah, and saw in the wreck of the ships sent out by Jehoshaphat divine punishment for the alliance. The Septuagint reads the name *Ωδεια*. It is perhaps a corruption of "Dodayahu."

E. G. H. G. B. L.

DODO (דודו): **1.** The father of Eleazar, "one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle" (II Sam. xxiii. 9; R. V. "Dodai"). I Chron. xi. 12 reads "Dodo, the Ahohite," while in the Hebrew of the II Samuel passage he is termed "the son of an Ahohite." I Chron. xxvii. 4 gives "Dodai" as captain over a division of the army in service during the second month. These three passages seem to refer to one and the same person. The same name appears on the Moabite inscription, where it may be read either "Dodo" or "Dodah." The name "Dudu" is found on the Tell el-Amarna tablets as the name of an Egyptian official. **2.** The father of Elhanan (II Sam. xxiii. 24), one of David's thirty mighty men. **3.** Dodo, the father of Puah, the father of Tola, one of the judges of Israel (Judges x. 1).

E. G. H. I. M. P.

DOEG.—Biblical Data: An Edomite; chief of the herdsmen of Saul. When David, warned by Jonathan, fled from Saul to the priest Abimelech at Nob, he found Doeg there. On pretense of being on the king's service, David was hospitably entertained, received the sword of Goliath from Abimelech, and escaped (I Sam. xxi. 2–11). Saul, upon hearing of David's escape, accused his servants of aiding David, whereupon Doeg revealed what had taken place at Nob (*ib.* xxii. 6–10). Saul took Abimelech to task for what he had done (*ib.* 11–13), and ordered his runners to kill the priests of Nob (*ib.* 17); the runners refused to obey, and thereupon Doeg at Saul's command fell upon the priests, and also destroyed Nob (*ib.* 18, 19). Psalm lii., according to its introductory verse, is directed against Doeg.

J. JR. C. J. M.

——**In Rabbinical Literature:** Doeg is the subject of many rabbinical legends, the origin of which is to be found in part in Psalm lii. Though he died at the early age of thirty-four years (Sanh. 69b), he is regarded by the rabbis as the greatest scholar of his time, the epithet אדומי being supposed to have been applied to him because he made every one with whom he disputed "blush" (Midr. Teh. lii. 4; ed. Buber, p. 284). He could bring forward 300 different questions with reference to one single ritual case (Ḥag. 15b). But he was lacking in inward piety, so that God was "anxious" (דואג) concerning his end, and "mourned" (דויג) for him (Sanh. 106b). His most unfortunate qualities, however, were his malice, jealousy, and calumnious tongue. He sounded the praise of David before Saul (I Sam. xvi. 18) only in order to provoke his jealousy, ascribing to David qualities that Saul lacked (Sanh. 93b; compare Midr. Shemuel xix., end). He cherished a grudge against David, whose opinion prevailed over his own in determining the site for the Temple at Jerusalem (Zeb. 54b), and he had well-nigh succeeded in proving by his arguments that David, as a descendant of Ruth the Moabite, could not, according to the Law, belong to the congregation of Israel, when the prophet Samuel interposed in David's favor (Yeb. 76b, 77a; Midr. Shemuel xxii.). He also declared David's marriage with Michal to be invalid, and induced Saul to marry her to another.

Doeg not only disregarded the sanctity of marriage (התיר גלוי עריות), but he also slew with his own hands the priests of Nob, after Abner and Amasa, Saul's lieutenants, had refused to do so (Gen. R. xxxii.; Midr. Teh. lii. 4). As it often happens with those who strive for something to which they are not entitled, he lost that which he possessed (Gen. R. xx.). God sent the three "angels of destruction" (מלאכי חבלה) to Doeg; the first caused him to forget his learning, the second burned his soul, and the third scattered the ashes (Sanh. 106b; differently, Yer. Sanh. x. 29a). According to some he was slain by his own pupils when they found that he had forgotten his learning (Yalḳ., Sam. 131); others maintain that he was slain by David when he (Doeg) informed him of the death of Saul and of Jonathan (II Sam. i. 2; Pesiḳ., ed. Buber, iii. 28b; Ginzberg, "Die Haggada bei den Kirchenvätern," i. 38).

According to another Midrash, Doeg tried to preserve the life of Agag, the king of the Amalekites-Edomites, by interpreting Lev. xxii. 28 into a prohibition against the destruction of both the old and the young in war (Midr. Teh. lii. 4). Doeg is among those who have forfeited their portion in the future world by their wickedness (Sanh. x. 1; compare *ib.* 109b). Doeg is an instance of the evil consequences of calumny, because by calumniating the priests of Nob he lost his own life, and caused the death of Saul, Abimelech, and Abner (Yer. Peah i. 16a; Midr. Teh. cxx. 9 [ed. Buber, p. 504]).

E. C. L. G.

——**Critical View:** The Hebrew text of I Sam. xxi. 7 is difficult, and consequently the genuineness of that verse has been unnecessarily suspected; it is presupposed by xxii. 9 (see H. P. Smith, "Commentary on Samuel," p. 198). The designation, however, of Doeg as "mightiest of the shepherds" (הרעים) of Saul is unusual and unlikely. Budde ("S. B. O. T.") proposes "mightiest of the runners" (רצים) (after Grätz, "Gesch. der Juden," i. 183, note 4), while Lagarde ("Mittheilungen," iii. 350) reads "driver of the mules" (אוביל עירים)—a reading confirmed by xxii. 9 in Septuagint, and by Judges x. 4; I Sam. ix. 3; II Sam. xvi. 2; and I Chron. xxvii. 30. Doeg was probably detained at the sanctuary by a taboo when he saw David (compare W. R. Smith, "Religion of the Semites," 2d ed., p. 456). The mention of Doeg in the title of Ps. lii. is a late interpolation of no critical value.

J. JR. G. A. B.

DOG (כלב).—Biblical Data: The dog referred to in the Bible is the semisavage species seen throughout the East, held in contempt for its fierce, unsympathetic habits, and not yet recognized for his nobler qualities as the faithful companion of man. He is used chiefly by shepherds or farmers to watch their sheep or their houses and tents, and to warn them by his loud barking of any possible danger (Job xxx. 1; Isa. lvi. 10). He lives in the streets, where he acts as scavenger, feeding on animal flesh unfit for man, and often devouring even human bodies (Ex. xxii. 31; I Kings xiv. 11, xvi. 4, xxi. 23; II Kings ix. 10, 36; Jer. xv. 3). At night he wanders in troops from place to place, filling the air with the noise of his barking (Ps. lix. 7–14; compare Ex. xi. 7), and it is dangerous to seize him by the ear in order to stop him (Prov. xxvi. 17). He is of a fierce disposition (Isa. lvi. 11; A. V. "greedy")

Term of Contempt.

and therefore the type of violent men (Ps. xxii. 17 [A. V. 16], 21 [20]). Treacherous and filthy (Prov. xxvi. 11), his name is used as a term of reproach and self-humiliation in such expressions as: "What is thy servant, which is but a dog" (II Kings viii. 13, R. V.); or "Am I a dog's head?" (II Sam. iii. 8); or "After whom dost thou pursue? after a dead dog?" (I Sam. xxiv. 15 [A. V. 14]; compare II Sam. ix. 8, xvi. 9; Cheyne's emendation in "Encyc. Bibl." *s.v.* "Dog," seems unnecessary).

The dog known to the Hebrews in Biblical times was the so-called pariah dog, the shepherd-dog (Job xxx. 7) being the more ferocious species. The Assyrian hunter's dog was probably unknown. The A. V. translation of זרזיר מתנים ("well girt in the loins") in Prov. xxx. 31 by "greyhound" is incorrect; R. V. (margin) has more correctly "war-horse" (see commentaries *ad loc.*).

The dog being an unclean animal, "the breaking of a dog's neck," mentioned as a sacrificial rite in Isa. lxvi. 3 (compare Ex. xiii. 13), indicates an ancient Canaanite practise (see W. R. Smith, "Rel. of Sem." p. 273). The shamelessness of the dog in regard to sexual life gave rise to the name כלב ("dog") for the class of priests in the service of Astarte who practised sodomy ("kedeshim," called also by the Greeks *κυναίδοι*, Deut. xxiii. 19 [A. V. 18]; compare *ib.* 18 [17] and Rev. xxii. 15; see Driver *ad loc.*), though כלבם as the regular name of priests attached to the temple of Ashtoret at Larnaca has been found on the monuments (see "C. I. S." i., No. 86).

——**In Rabbinical Literature:** Two different dogs are mentioned: the ordinary dog and the small Cyprian (not, as commonly explained, "the farmers' dog," כלב הכופרי). The former species resembles the wolf; the latter the fox; and the crossing of these is forbidden as "kilayim" (mixture of species; Kil. i. 6; compare Aristotle, "Historia Animalium," viii. 27, 8, where the one species of dogs is declared to be a crossing of dogs and wolves, and the other [the Laconian] a crossing of dogs and foxes). While the ordinary dog is counted by R. Meïr among domestic animals ("behemah"), the Cyprian dog is declared to be a wild animal ("ḥayyah"; Yer. Kil. 27a). In the dusk the former is difficult to distinguish from the wolf (Ber. 9b).

As a rule, the dog does not scratch and tear like beasts of prey (Ḥul. 53a), but when driven by hunger he tears and devours young lambs (B. Ḳ. 15b); he bites men, but does not break a bone (Pes. 49b). "With his sharp scent he smells the bread hidden three fists deep in the soil" (Pes. 31b). Shepherd-dogs are fed on bread made of flour and bran (Ḥallah i. 8). Two shepherd-dogs are required to save the flock from the attack of wolves (B. M. vii. 9). While dogs hate one another, they are ready to unite against the attacking wolf (Pes. 113b; Sanh. 105a). The dog depends chiefly on the nourishment furnished him by man, but is as a rule greatly neglected, wherefore God has provided him with the faculty of retaining his food in the stomach for three days (Shab. 154b; Beẓah 21a). At times, however, he eats his excrement (B. Ḳ. 92b). The excrement of dogs is used for tanning (Ber. 25a; Ket. 77a).

The barking of dogs at midnight (Ber. 3a) gives people a feeling of safety, wherefore the rule is given: "Dwell not in a town where no barking of dogs is heard" (Pes. 113a). "A dog in a strange city will not bark, and it takes him seven years to feel at home" ('Er. 61a).

The Keeping of Dogs.

The dog is the most shameless of animals (חצוף בחיות, Ex. R. xlii.); he was one of those who would not abstain from cohabitation in the Ark (Gen. R. xxxvii.). The Mishnah (B. Ḳ. vii. 7) forbids the keeping of dogs unless they are chained; in cities, near the seacoast or the frontier, they may for safety's sake be let loose at night (B. Ḳ. 83a). According to Tosef., B. Ḳ. viii. 17, and B. Ḳ. 80b, the raising of small Cyprian dogs is allowed. These seem to be the little dogs (*κυνάρια*) that "eat of the crumbs which fall from their master's table" (Matt. xv. 26, 27).

In the time of the Amoraim the ordinary dog does not appear to have been regarded as ferocious; for it is said: "One should not raise a bad dog [כלב רע] in the house, this being a transgression of Deut. xxii. 8, 'Thou shalt not bring blood upon thine house'" (B. Ḳ. 16b, 46a; compare Shab. 63a; Yer. B. Ḳ. vii. 6a, with reference to Job vi. 14, Hebr., where למס is interpreted as *λαμὸς* = "dog"; see Krauss, "Lehnwörter," *s.v.*). "A dog before the house withholds kindness from one's neighbor, because no one can enter the house."

A wild dog (כלב אגריון = *ἄγριος*) is mentioned as dangerous to handle (Gen. R. lxxvii.), as is also a young dog ('Er. 86a). A mad dog is so dangerous that he may be killed even on Sabbath (Shab. 121b). Rabies is the effect of an evil spirit or of witchcraft; and its signs are: the dog keeps the mouth open; his saliva is constantly flowing; his ears hang down; his tail lies closely upon his loins; he walks on the sideways of the street, and does not bark (Yoma 83b). The cure for hydrophobia is the eating of a part of the dog's diaphragm (Yoma viii. 6; see Folk-Medicine).

The Faithful Dog.

In the course of time a certain affection for the dog seems to have been developed among the Jews. In Hor. 13a the dog is said to be distinguished from the cat in that he recognizes his master while the latter does not. In the more recent versions of Tobit vi. 1 and xi. 4 (see Grimm's commentary *ad loc.*; but compare Abrahams in "Jew. Quart. Rev." i. 288) the dog follows Tobias on his journey from home and back. According to Rab, in Gen. R. xxii., the sign given by God to Cain (Gen. iv. 15) is to be explained that he was given a dog as companion or guardian. Idle housewives were known to play with dogs (Ket. 61b). "For his friendly conduct at the exodus of the Hebrews when he did not 'move his tongue against man or beast' (Ex. xi. 7), God compensated the dog by telling the people that the meat forbidden to them should be cast unto him" (Mek., Mishpaṭim, 20, on Ex. xxii. 30).

Especially noteworthy is the fact that the story of the faithful dog which Dunlop ("History of Prose Fiction," ch. vii.; see Index, *s.v.* "Gellert") and Benfey ("Panchatantra," 1859, i. 482) have traced through the various literatures of the East and the West, is found for the first time in Yer. Ter. viii. 46a and Pesiḳ. x. 79b as one of R. Meïr's fables used as a haggadic illustration of Prov. xvi. 7. Some shepherds had curdled milk for a meal, when in their absence a serpent ate of it and thus (as was the belief) instilled poison into it. The dog, which had witnessed the act, began to bark when his masters, on their return, proceeded to eat it; but they would not heed his voice of warning. So he hastened to eat it all up and fell down dead, having thus saved his masters' lives. In gratitude, the shepherds reverently buried the faithful dog, and erected a monument to him which is still called "The Dog's Monument" (נפשא דכלבא).

The Jewish belief was that the howling of dogs (כלבים בוכים) betokened the presence of the angel of death, or death itself in the vicinity (compare Wuttke, "Der Deutsche Volksaberglaube," 1869, § 268); their cheerful (sportful) barking (כלבים משחקים), the presence of the prophet Elijah—that is, some joyful event (B. Ḳ. 60b). "If one goes out to select a wife for himself and hears the barking of dogs, he may divine in their voices an omen of good or of evil" (Gen. R. lix.; the reading, however, is doubtful).

Golden Dogs Barking.

The idol Nibhaz (II Kings xvii. 31; "Nibhan," נבחן, according to David Ḳimḥi) was taken to have been the image of a dog (Sanh. 63b). The name of "Pene Melek" (Moloch's Face) was to be changed into "Pene Keleb" (Dog's Face; 'Ab. Zarah 46a). The Egyptian dog or jackal-god, as guardian of the dead, together with the two golden images of dogs (jackals) which were used as symbols of the two hemispheres (Brugsch, "Religion und Mythologie der Alten Aegypter," 1888, p. 670), appears in the Haggadah in the following legendary form:

> "The Egyptians, in order to prevent Joseph's body from being taken from them, had two dogs of gold [or brass] placed on his tomb and endowed by witchcraft with the power of frightening away every intruder by their loud barking. When Moses came to take the bones of Joseph the two dogs began to bark, but he addressed them, saying: 'You are the work of deceit, and you would not move your tongues if you were genuine dogs'" (according to Ex. xi. 7; Pesiḳ. x. 86a; Ex. R. xx.; see Brüll's "Jahrb." i. 150; also p. 151, note, for cabalistic comments upon the passage).

"Dog" is also the synonym in rabbinical literature for shameless and relentless people, and therefore for wicked heathen. The time of general degeneracy is a time when "the generation will have the face of the dog" (Soṭah ix. 15). R. Joshua ben Levi compares the righteous to the guests invited to the king's table, and the wicked heathen to the dogs who obtain the crums that fall therefrom (Midr. Teh. to Ps. iv. 8, based upon Isa. lvi. 10, 11). R. Ishmael b. R. Jose called the Samaritans dogs, as "being as adhesive to idolatrous customs as the dog is to the flesh of carcasses" (Gen. R. lxxxi.). Just as the dog must be beaten by the master, so must the wicked be smitten by God (Ex. R. ix., with reference to Ps. lix. 7; compare Sanh. 109a: "As the dog scents food from afar, so do the wicked scent the bones of the rich for pillage"). The epithet "dog" used for heathen in the New Testament (Matt. xv. 26; Phil. iii. 2) is explained hereby; but the statement of Eisenmenger, "Entdecktes Judenthum," i. 714–716, that the Jews call non-Jews (Christians) "dogs," repeated often and referred to in Meyer's commentaries to Matthew, *l.c.*, as well as the Talmudical quotations in Herzog-Hauck's "Real-Encyc." *s.v.* "Hund," and in Cheyne and Black, "Encyc. Bibl." *s.v.* "Dog" (obviously based on the misunderstood passage in Wünsche, "Neue Beiträge zur Erläuterung der Evangelien," 1878, p. 189), are altogether incorrect. The epithet "keleb" (dog) is given as a nickname to miserly Jews (see Tendlau, "Sprichwörter und Redensarten," 1860, Nos. 270 and 909).

The dog is equally prominent in Jewish folk-lore and in Chaldean magic (see Lenormant, "Magie und Wahrsagekunst der Chaldäer," Jena, 1878, p. 471); being especially connected in mythology with death or the nether world (see the dogs of Hecate in Rhode, "Psyche," 1894, pp. 221, 363, 367, 375; the jackal dog-god Anubis in Egypt in Brugsch, *l.c.*, pp. 252, 670; Zend Avesta, Vendidad, v. 29, in "Sacred Books of the East," iv. 58; compare "Shayast la Shayast," ii. 1, x. 10; Nork, "Etymologisch-Symbolisch-Mythologisches Realwörterbuch," *s.v.* "Hund").

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S. S. K.

DOHM, CHRISTIAN WILHELM VON: German historian and political writer; advocate of the Jews, and friend of Moses Mendelssohn; born in Lemgo Dec. 11, 1751; died on his estate near Nordhausen May 29, 1820. Dohm, who was deeply moved by the humanitarian ideals of the era of enlightenment, wrote a work in two volumes on Jewish emancipation in 1781. He did this at the suggestion of Mendelssohn, to whom the Alsatian Jews had appealed for aid, but who thought that such a work would produce a better effect if written by a Christian. Dohm's work dealt not only with French Jews, but with the condition of the Jews in the different stages of their history, and argued for their political equality on grounds of humanity and justice. The work appeared at Berlin under the title "Ueber die Bürgerliche Verbesserung der Juden," and passed rapidly through two editions. Dohm demanded that the Jews be treated as human beings, and declared that his work was no apology for them. Their religious convictions would not prevent their performance of the duties of citizenship. His book aroused wide interest, and he was even accused of standing in Jewish pay. He was fêted by the Jews, and the communities of Berlin, Halberstadt, and Surinam passed votes of thanks. The adverse criticisms of Dohm's work, moreover, drew Mendelssohn into the arena, and he expressed his views on Jewish emancipation in the preface to Marcus Herz's translation of Menasseh ben Israel's "Vindiciæ Judæorum." Mendelssohn criticized some of Dohm's contentions, especially those in which he sought to favor the legislation initiated by Frederick the Great. Dohm also wrote an article in French on the colony of Surinam.

Bibliography; Mendelssohn, *Schriften* (ed. Brasch), ii. 473 *et seq.*, Leipsic, 1880; Kayserling, *Moses Mendelssohn*, pp. 371 *et seq.*, ib. 1888; *Allgemeine Deutsche Biographie*, v. 297.

D. A. M. F.

DOKSHITZY: Town in the government of Minsk, Russia. The census of 1897 shows a population of 3,647 (other authorities place it at 5,720), of whom more than 3,000 are Jews; in 1860, according to Semenov, "Slovar Rossiskoi Imperii," there were only 790 Jews. The latter are engaged in commerce and trades. There are 368 artisans. Since 1893 the stocking-making industry has developed in the town. The remuneration of labor, particularly of female labor, is very low. For this reason merchants from Wilna find it profitable to supply Jewish girls with machinery and raw material for the making of stockings. The annual value of the stockings made there and sent to Wilna is 25,000 rubles. The abundance of flax in the district enables about 120 Jews to find employment in cleaning it, and there are about 207 day-laborers.

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H. R. S. J.

DOLAN BELLAN: French physician; lived at Carcassonne in the fourteenth century. He was a contemporary of the physician Jacob de Lunel, who removed from Carcassonne to Tarascon, where he practised in 1424. Dolan Bellan is probably identical with Maystre Bellant, a surgeon who, with Bênêdit du Canet of Arles (Maestro Bendig) and Moses Marveaux or Marnan of Marseilles, was summoned to attend King Louis XI. in 1419–20. A Jew called "Bellan" was known in Carpentras in 1357 ("Rev. Et. Juives," xii. 193).

Bibliography: Depping, *Les Juifs dans le Moyen Age*, p. 181; Carmoly, *Hist. des Médecins Juifs*, p. 106; S. Kahn, *Les Juifs de Tarascon*, pp. 6, 16, 25.

G. S. K.

DOLARO, SELINA: Anglo-American actress and singer; born at London in 1852; died in New York city Jan. 23, 1889. She studied music at the Paris Conservatoire under Auber, and made her début Jan. 20, 1870, as the Spanish princess in "Chilperic" at the Lyceum Theater, London. On account of her good voice she was selected to sing in the première of a production of "Carmen" in English, and subsequently as *Clarette* in "Mme. Angot," *Geneviève de Brabant*, and in an English version of "Les Dragons de Villars." Then she leased the Haymarket Theater, London, and produced Gilbert and Sullivan's "Trial by Jury." In 1877 she went to the United States as a member of Colonel Mapleson's Opera Company; but her voice lacking strength, she severed her connection with the impresario. In 1879 she appeared at the Folly Theater, New York, as the heroine in "The First Night." Four years later Mme. Dolaro appeared as *Olivette* in Planquette's opera of that name at the Bijou Theater. Her voice failing, she forsook opera and joined the company of Mrs. Fiske (then Minnie Maddern), supporting her in Sardou's "Agnes."

Mme. Dolaro wrote two plays, "Justice" and "Fashion"; a novel, "Bella Demoina"; and an autobiography under the rather startling title "Mes Amours."

Bibliography: *New York Tribune*, Jan. 24, 1889; Pascoe, *The Dramatic List*, 1880; *New York Herald*, Jan. 24, 1889, p. 10.

A. E. Ms.

DOLITZKI, MENAHEM MENDEL: Russian Hebrew poet; born in Byelostok April 3, 1856. He began to compose poetry and prose very early, often supplementing and spicing the quarrels of his schoolmates with lampoons in Biblical Hebrew. In 1880 Dolitzki left Byelostok, and after spending some time in Kiev settled as a teacher in Moscow. In 1892 he went to the United States, and settled in New York.

His first considerable work was the satirical poem "Likkuy Shene ha-Meorot," which appeared in "Ha-Shaḥar" (ix.). It was afterward published separately (Vienna, 1879). His model letter-writer, "Shebeṭ Sofer," was published in Vienna in 1883; and his "Betok Leba'im" (St. Petersburg, 1884), a novel, first appeared serially in "Ha-Meliẓ." Another novel, "Mi-Bayit umi-Ḥuẓ" (Wilna, 1891), describing the persecutions of the Jews in Rumania, is considered a masterpiece (see Perez in "Jüdische Bibliothek," ii. 69, Warsaw, 1892). His other model letter-writer, "Nib Sefatayim" (Wilna, 1892), has been reprinted many times. The first attempt to collect his poetical works was made in America, "Kol Shire Menaḥem" appearing in New York (1895), followed by "Shire Menaḥem" (*ib.* 1899). They contain poems which have appeared in various Hebrew periodicals in America and abroad. In America Dolitzki also essayed works of fiction in Yiddish, and some of his novels, as "Der Gebildeter Merder" (Chicago, 1897), or "Shtarker von Eisen" (New York), attained popularity. He furthermore edited the Yiddish monthly magazine "Die Zeit," which appeared in New York from Dec., 1897, to Sept., 1898. The unfinished poem "Ha-Ḥalom we-Shibro," which appeared in "Ha-'Ibri," 1893, Nos. 8–19, and which describes the sufferings of a Jewish Cantonist, is considered by him to be the best of his poems.

Bibliography: B. Eisenstadt, *Dor Rabbanaw we-Soferaw*, pp. 14–15, Wilna, 1900; Meisach, *Miktabim mi-Sar shel Yam*, i. 36; ii. 32, 33, Warsaw, 1884; Citron, in *Ha-Shaḥar*, xii. 130; Leroy Beaulieu, *Israel Among the Nations*, p. 319, New York, 1896 (a translation); Klausner, *Novo-Yevreiskiya Literatura XIX Vyeka*, p. 71, Warsaw, 1900.

H. R. P. Wi.

DOMAIN, PUBLIC (רשות הרבים, literally, "of the many"): As distinguished from private domain (ר" היחיד), public domain is prominent in many branches of rabbinic lore, especially in the law of Sabbath observance; for on the Sabbath it is forbidden to carry anything but one's clothing and ornaments from the private into the public domain, or vice versa; or from one man's private domain to that of another; or for a distance of four cubits within the public domain. But the character of the place, whether public or private, may also affect property rights, as is pointed out in the article Accident and Alienation, where it is shown that the "semita" (סימטא), or sidewalk near the houses, which probably, along with its Latin name, came into vogue under the Roman occupation, has a character and effect of its own.

It appears from the whole tenor of the Mishnah (compare Community, Organization of; Cor-

PORATION) that in the cities of Palestine the smaller houses were grouped around an open place; this place, or the whole group of buildings with it, being known as a court (חצר), which had one covered entrance (מבוי). A court having more than one entrance from the street, or even a house with more than one opening, seems to have been exceptional.

Besides the small houses thus grouped around an open court, mention is made of a many-roomed house (בירה, literally "a palace") corresponding to the "insula" of the Romans. Each of such houses had at its front from eight to twelve pillars, the space between which was part of the private domain. Between the pillars was the well for the house, so that water might lawfully be drawn from it and brought into the house on the Sabbath. Minute directions concerning both "courts" and "palaces" are given in the treatise 'Erubin (ch. i., ii.; houses with two openings are referred to in ix. 3), which directions must be followed to raise the desired character of privacy for Sabbatic purposes.

Speaking generally, the highways—that is, streets and public places in the town, and roads in the settled part of the country—are public domain. But the wilderness, or unsettled country, having generally no private owner, is preeminently "domain of the many" beyond any other spot; yet within the wilderness a private domain can be improvised by forming a corral of the wagons and other implements of a caravan (שיירא); this with the space enclosed is treated like a court within a town ('Er. i. 8).

A navigable body of water is public domain; but here the laws, either civil or ritual, are not fully applicable. A ship is for all purposes private domain. Compare SABBATH.

L. G. L. N. D.

DOMBROVA. See GRODNO.

DOMBROVITZA: Town in the government of Volhynia, Russia. It has a total population of about 25,000, including 6,000 Jews, about 1,000 of whom are artisans. The most general occupations are tailoring and shoemaking, each employing about 195 persons. The manufacturing output of the town is sold at the neighboring fairs. There are about 600 day-laborers, who receive from fifteen to twenty cents a day as wages. Considerable attention is paid to the culture of tobacco, in which 260 Jews are engaged. There are 19 Jewish gardeners, 40 truck-farmers, and 27 dairy-farmers.

H. R. S. J.

DOMEIER, ESTHER. See BERNARD, ESTHER.

DOMICIL: Place of abode; dwelling; the place where a man has his true, fixed, permanent home and principal establishment, and to which, whenever he is absent, he has the intention of returning.

The place in which a man establishes himself with the intention of remaining there permanently, becomes, according to Jewish law, his domicil for all purposes, civil as well as religious. This intention may be either avowed or implied. When the intention is avowed he is immediately considered in all respects a member of the locality in which he has settled, and he is obliged to follow all the laws and customs peculiar to it. If the intention is not avowed it may be implied in different ways, as will be demonstrated.

One who had lived in a place for twelve months, or who had bought a dwelling-house for himself, was compelled to share in the taxes and all other imposts levied on the people of that place (see COMMUNITY, ORGANIZATION OF). If, however, he inherited a house, or a house was given to him in that town, it did not become his domicil, and he was exempt from the obligations placed on the citizens of the town. A residence of twelve months made the place his domicil only when he remained of his own free will. If he was compelled to stay there on account of sickness or the like, it was not considered his domicil (B. B. 7b; Maimonides, "Yad," Shekenim, vi. 5; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 163, 2, Isserles' gloss).

Regarding Membership of Community.

Regarding a man's obligation to contribute to the different charitable organizations of the town, the law varied. One who had lived in a place for thirty days was compelled to contribute to the free kitchen ("tamḥuy"); for three months, also to the general charity; for six months, also to the funds for providing garments for the poor; for nine months, also to the funds for defraying the funeral expenses of the poor; for twelve months, to all the expenses of the community (B. B. 8b; compare "Yad," Mattenot 'Aniyim, ix. 12; Shulḥan 'Aruk, Yoreh De'ah, 266, 5).

Two distinct classes of residents were recognized by the Rabbis: (*a*) the men of the town, comprising all those who had lived there more than twelve months, and (*b*) the inhabitants of the town, or all those who had lived there more than thirty days, but less than twelve months. Hence, one who vowed not to derive any benefit from the "inhabitants" of a certain place, included in his vow all the people that had lived there more than thirty days. But if he said in his vow "the men of the place," he might still derive benefits from all those who had lived there less than twelve months (Yer. Ned. iv. 5; Sanh. 112a; "Yad," Nedarim, ix. 17; Yoreh De'ah, 217, 32). If a man lived for thirty days in a place whose inhabitants turned to idolatry, and he joined in their worship of idols, he was killed by the sword, the punishment for communal apostasy, and not by stoning, the punishment for individual apostasy; the Biblical expression in that connection being (Deut. xiii. 16): "Thou shalt surely smite the *inhabitants* of that city with the edge of the sword" (Sanh. 112a; Maimonides, "Yad," 'Ab. Zarah, iv. 9).

Domicil of Married Women.

A married woman was obliged to make her domicil with her husband; and if she refused to follow him he might divorce her and decline to pay the stipulated sum of her marriage contract ("ketubah"). He could not, however, compel her to change her domicil from a large to a small city, or vice versa, or from a costly to a cheap house, or vice versa. If he wished to go to Palestine, she had to follow him under all circumstances, unless she pleaded the danger of travel on certain roads (Ket. 110a; "Yad," Ishut, xiii. 17; Shulḥan 'Aruk, Eben ha-'Ezer, 75).

The privacy of one's domicil could not be violated. Neither the creditor nor the court-messenger could enter one's house to take a pledge for a debt of money (Deut. xxiv. 10). If it was a debt of wages or of hire of any kind, the creditor might enter the debtor's house to take a pledge (B. M. 115a; compare Sifre, Deut. *ad loc.*). In all cases the house of the surety might be entered for the purpose of taking a pledge (B. M. 113a; "Yad," Malweh, iii. 4, 7; Ḥoshen Mishpaṭ, 97, 6, 14).

On the Sabbath one might walk two thousand cubits on all sides from the place of his residence. By a legal fiction, the Rabbis decided that if before the Sabbath a man placed food for two meals in some safe place, such place became his domicil for that day, and he might walk two thousand cubits from that point on all four sides ("'Erube Teḥumim"; "Yad," Shabbat, xxvii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 408 *et seq.*).

L. G. J. H. G.

DOMINICANS. See FRIARS.

DOMINICO IROSOLIMITANO or **HIEROSOLYMITANO** (דומיניקו ירושלמי): Talmudist, physician, author, and expurgator of Hebrew books; born in Safed, Palestine, about 1550; died in Italy about 1620. He was educated at the rabbinical college in his native city, studying not only Talmud, but also medicine. After having been granted the degree of doctor and the title of "Rab," he lectured on Talmudic law in Safed. His fame as a physician spread far and wide, and finally reached the ears of the Sultan of Turkey, who summoned him to Constantinople as court physician.

Yerushalmi subsequently became a convert to Christianity; he went to Rome, and was received at the College of the Neophytes, where he taught Hebrew. During the most active period of the expurgation of Hebrew books under the Inquisition in Italy Dominico's services were in great demand; and first in Venice (1578-92 ?), later as chief reviser of the censorship commission in Mantua (1595-97), he had opportunity for placing his signature in more books and manuscripts than any other of the Italian expurgators. His activity in this direction continued at intervals—in places, however, not yet identified—almost until his death.

Dominico's works included, according to his own statement, "Ma'ayan Gannim" (Fountain of the Gardens), on the fundamental principles of the Christian faith. He also translated into Hebrew the whole of the New Testament, and most of the Apocryphal books (1615-17). He was the compiler of the "Sefer ha-Zikkuk" (Book of Expurgation), still in manuscript, one copy of which (in the library of Cardinal Berberini, Rome) shows revision by him as late as 1619.

Bartolocci dates Dominico's conversion at the beginning of the seventeenth century, at about his fiftieth year. But even if it be assumed that the dates of his earliest censorship have been misread, it is certain that he acted as censor before 1595. Furthermore, Bartolocci and Wolf state that Nicolaus Mursius in his "Relatione della Città di Constantinopoli" (Bologna, 1671) mentions as court physician of the Turkish sultan a Jew who later became converted under the name of "Dominico Ierosolymitano." Wolf holds that he is identical with the subject of this article; Bartolocci, on the other hand, states that Mursius speaks of one whom he (Mursius) had himself seen in his travels, and who was still living as a Christian in Constantinople in direst poverty, though as a Jew he had held, under the name of Pelaso, third place among the sultan's physicians.

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G. W. P.

DOMITIAN (Titus Flavius Domitianus): Roman emperor 81-96; born in 51; assassinated in 96. In 69, when his father Vespasian was proclaimed emperor, Domitian was the center of the Flavian party in Rome. Succeeding his brother Titus in the government, he provoked the vigorous resistance of the aristocracy by his despotic measures, which aimed at the complete supersession of the powers of the Senate. His mistrust and financial embarrassment drove him, after a short period of moderation and good administration, to sanguinary measures. He maintained the pagan faith against the various dissenting sects; and twice (89 and 95) expelled the philosophers from Rome. He dealt most severely with converts to either Judaism or Christianity, the penalty being either death or confiscation of property. Even his cousin, the consul Flavius Clemens, was put to death for embracing the Jewish faith; while the latter's wife Domitilla was exiled to the isle of Pandataria (95). The severe measures projected at this time against the Jews, which occasioned the journey to Rome of R. Gamaliel and his colleagues, were frustrated probably by Domitian's assassination. During his reign the Jew-tax was collected in a most cruel manner. Characteristic of his distrust of Judaism and Christianity is the fact that he summoned the descendants of David to appear before him, and released them only after he had satisfied himself of their harmlessness.

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G. H. V.

DOMITILLA, FLAVIA. See FLAVIA DOMITILLA.

DOMNINUS or **DOMNUS:** Jewish philosopher; lived between 400 and 480. He was a native of Laodicea, or Larissa, in Syria; the pupil of Syrian, whom he perhaps succeeded as teacher of the Neoplatonic school at Athens. He was a contemporary of the philosopher Proclus, whose pupil Marinus often mentions Domninus. His own pupil Gesius, who supplanted him in his old age, is identical with the Jasius whom Arabian writers mention. The sources speak of him as a Jew, and Suidas relates that when Domninus was afflicted at Athens with "blood-spitting," he did not hesitate to eat pork, while his companion Plutarchus, a pagan, who also was ill, refrained from that remedy. Suidas therefore does not consider Domninus as a true philosopher; he is credited with being a fine mathematician, but superficial in other branches of philosophy. A follower of Plato, and therefore attacked by Proclus, he defended himself in a work entitled *Καθαρτικὴ τῶν Δογμάτων Πλάτωνος* ("A Purge of Plato's Theories").

Not one of his works is extant. Like other Neoplatonists, Domninus practised theurgy. He died at an advanced age, probably at Athens.

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K. S. Kr.

DOMUS CONVERSORUM: House in London founded by order of Henry III. in the year 1232 to provide a home and free maintenance for Jews converted to Christianity. As, up to 1280, on conversion all their property was escheated to the king, they were left destitute. The buildings and the chapel attached to them were erected in Chancery Lane, London, on the site now occupied by the rolls office. The hope was entertained that by the establishment of this refuge there would result a conversion en masse of the English Jews. The conception of the scheme for the Domus originated with the clergy, a similar institution on a much more modest scale having been commenced by the clergy of Southwark in 1213. A chaplain was appointed to instruct the converts, and a warden ("custos"; in Norman French, "le gardien") to attend to their temporal affairs. Each male inmate received 1½*d.*, equal to about 2*s.* 6*d.* of the present currency, and each female 1*d.* During the fifty-eight years that elapsed from the time of the founding of the Domus until the year of the great expulsion (1290), about a hundred Jews in all participated in the benefits of the institution—a small proportion of weaklings out of the 16,000 Jews in England. All the expenses of the Domus were borne by the royal treasury, while some of the bishops left bequests to augment its funds. In addition to these sources of income a poll-tax, called the "chevage," was levied upon all Jews above the age of twelve in support of their converted brethren. The treasury grant amounted annually to £202.0.4 (in present currency about £4,000). At times this contribution was not forthcoming; and the "conversi" were reduced to sore straits of poverty. In 1271 the king addressed a letter to the mayor of London and to the warden of the Domus, complaining of numerous irregularities in the management of the house; and it was not until the year 1280, under the custos John de St. Denys, that definite regulations for the control of the institution were drafted. In 1281 a rabbi of Oxford, Belager by name, entered the home. Nine years later, when the expulsion of the English Jews took place, the number of converts stood at eighty.

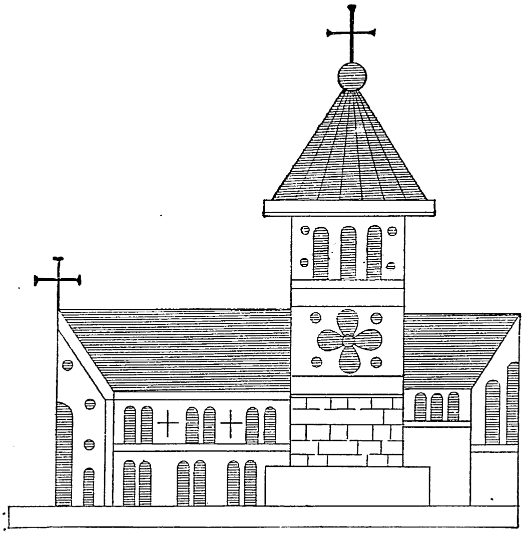
Domus Conversorum, London.
(After a drawing by Matthew Paris.)

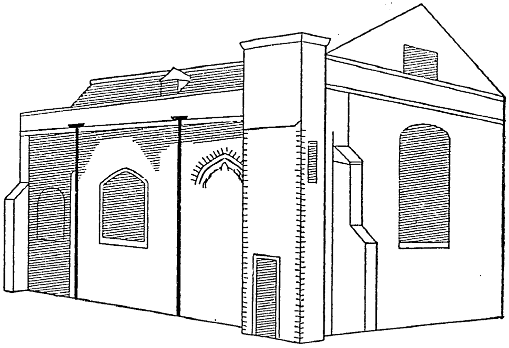
Rolls Chapel, Chancery Lane, London, Formerly Part of the Domus Conversorum.

After the Expulsion.

The value of the history of the Domus after the year 1290 consists in the testimony that its records afford of the steady stream of Jews into England in spite of the edict of expulsion. A few of these persons allowed themselves to be baptized, and accepted the shelter of the Domus. These people came from France, Spain, Portugal, Germany, and the Barbary states.

In 1305 there were twenty-three men and twenty-eight women, whose baptismal names are all known, residing in the Domus. From 1331 there exists a series of manuscripts in the rolls office giving valuable information upon the important subject of the presence of Jews in England from the reign of Edward I. to that of James I. These documents range themselves under three heads: (1) orders for the admission of a convert, frequently supplying personal details; (2) the statement of annual expenses of the warden, who from about the year 1330 also held the post of master of the rolls (in these returns the names of the converts are inserted); (3) a large number of receipts, some signed in Hebrew, given once a year by the converts.

In 1330 there still remained eight men and thirteen women from the pre-expulsion period. By the year 1353 the Domus possessed only one convert, a woman named Claricia of Exeter, who had been admitted several years before the expulsion. She died in 1356; and a month after her death a Spanish Jew, John of Castile, found his way to England and the Domus. From the year 1330 until 1393 eighteen men and two women were admitted. Two of these, Aseti Briarti and Perota Briarti, of France, were husband and wife; while Thomas Levyn (Levi), of Spain, ran away suddenly after a stay of thirty-two days. In 1399 a woman named Elizabeth, described as the daughter of Rabbi Moses, "episcopus Judæorum," joined the converts. She remained for seventeen years, and married a London tailor named David Pole. In 1409 two women, a mother and her daughter, who had apparently been living in Dartmouth for some time, were admitted into the Domus. There is no indication in the records of how they came to be in Dartmouth or of their native country. The mother, Johanna, died after a stay of forty years, and the daughter, Alice, after forty-five years. The longest period of residence was that of Martin, son of Henry of Woodstock (1413–68); while other converts who lived in the Domus for many years were John de Sancta Maria of Spain (1371–1405), Henry of Stratford (1416–41), John Durdragt of Dordrecht, Holland (1425–55), John Seyt (1448–88), Edward of Westminster (1461–1503), and John Fernando of Spain (1487–1503). In the year 1400 there were two inmates; by 1450 this number had grown to five; and in 1500 there were four converts. The expulsions from Spain and Portugal appear to have had little effect in increasing the number of residents of the Domus. A woman called Elizabeth Portingale (of Portugal) is mentioned in the records from the year 1492 to 1538, Edward Scales from 1503 to 1527, and Elizabeth Baptista from 1504 to 1532. In the latter year two women were admitted, and were given the names "Katherine Wheteley" and "Mary Cook." In 1506 Thomas Cromwell, the vicar-general of Henry VIII., who had been appointed master of the rolls and warden of the Domus Conversorum, lived in the home.

Names of Converts.

After 1551, in which year Mary Cook died, the Domus remained empty until 1578, when an interesting convert, Nathaniel Menda (formerly called Jehooda Menda), was admitted. He remained till 1608. This man had come from the Barbary states and had been publicly baptized in London by John Foxe, the author of the "Book of Martyrs." The receipts given by Menda for his annual pension are, with one exception, all signed in Hebrew characters.

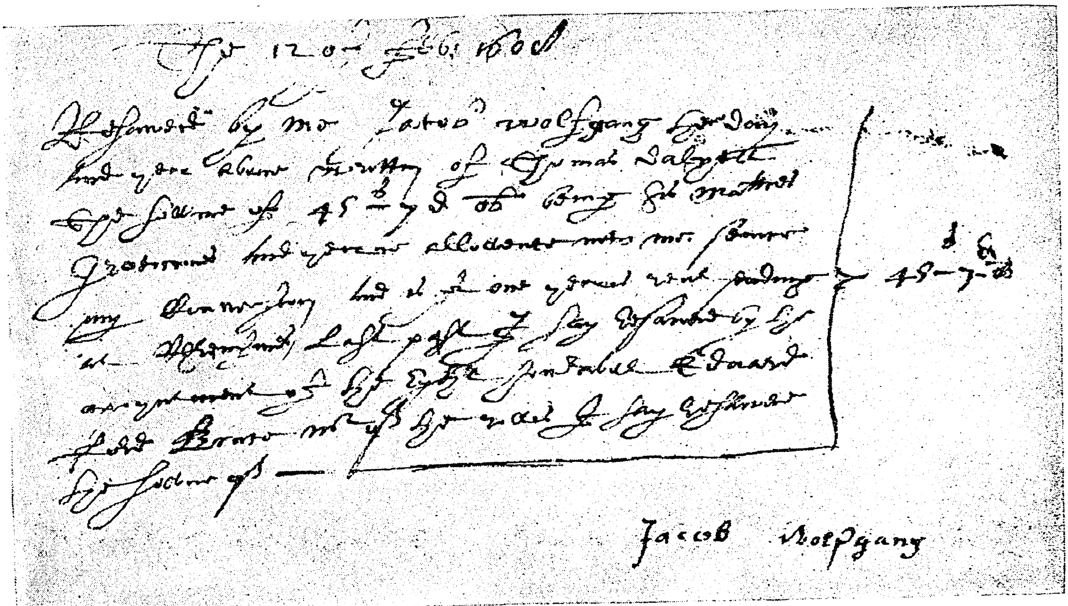

Jacob Wolfgang

Receipt for 45s. 7½d. Paid by the Domus Conversorum of London to Jacob Wolfgang (1608).

In 1581 Fortunati Massa (originally "Cooba," *i.e.*, Jacob, Massa) joined Menda until 1598. The presence of these two quondam Jews in the Chancery Lane home is coincident with the production of Marlowe's "Jew of Malta" and Shakespeare's "Merchant of Venice."

In 1598 Philip Ferdinandus, a learned Polish Jew, became a recipient of the benefits of the Domus. This man had been professor of Hebrew at Oxford and Cambridge, and later on at Leyden University. He died in the Domus in 1600; and three years later there entered Elizabeth Ferdinando, perhaps the widow of Philip. In the year of the Gunpowder Plot, Arthur Antoe was admitted, and in the following year, Jacob Wolfgang, a German.

Philip Ferdinandus.

The records end at the year 1608; and summing up the results of these investigations it is found that from the year 1331 to 1608 thirty-eight men and ten women entered the Domus Conversorum, while mention is made in the records of the period of four other converts of whom nothing is said in the archives of the Domus.

As late as the year 1717 a London converted Jew petitioned King George I. for a grant from the funds of the Domus. The buildings once occupied by the converts were later used as storehouses for the rolls of Chancery, and have since been demolished. It is a curious fact that in the year 1873 Sir George Jessel, a professing Jew, was appointed to the post of master of the rolls, which formerly was combined with the office of warden of the home for converted Jews. The last trace of the Domus was legally swept away by an act of the year 1891.

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J. M. A.

DONATH, EDUARD: Austrian chemist; born in Wsetin, Moravia, Dec. 8, 1848. He became assistant in Zinřek's chemical institute in Berlin, 1869; assistant at the technical high school in Brünn, 1870; assistant agricultural chemist at the experiment station in Vienna, 1874; and associate at the Bergakademie in Leoben, 1875. At present he is professor at the technical high school in Brünn. He embraced the Christian faith in 1876.

Besides papers in various chemical journals, he has published: "Monographie der Alkohol-Gährung als Einleitung in das Studium der Gärungstechnik," Brünn, 1874; "Die Prüfung der Schmiermaterialien," Leoben, 1879; (with K. Pollak) "Neuerungen in der Chemie des Kohlenstoffes und Seiner Anorganischen Verbindungen," in "Sammlung Chemischer und Chemisch-Technischer Vorträge," Stuttgart, 1898; (with B. M. Margoscher) "Das Wollfett, Seine Gewinnung, Zusammensetzung," etc., *ib.* 1901.

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S. N. D.

DONATH, LEOPOLD: Rabbi; born 1845 at Waag-Neustadtl, Hungary; died 1876 at Güstrow, Mecklenburg; pupil of Israel Hildesheimer. After studying at Berlin University, he took his degree at Rostock, and became rabbi and preacher at Güstrow, Mecklenburg. He wrote, in addition to various articles in Berliner's "Magazin für Jüdische Geschichte und Litteratur," the following: "Die Alexandersage in Talmud und Midrasch," Fulda, 1873; "Geschichte der Juden in Mecklenburg von den Aeltesten Zeiten bis zur Gegenwart," Leipsic, 1874; "Aus der Zeit auf der Kanzel," five short sermons, Fulda (no date).

S. A. BLA.

DONATI, CESARE: Italian novelist; born at Lugo, Romagna, Sept. 21, 1826. Persecuted by the Austrian government for having taken part in the revolution of 1848, he left his home in Finale in 1849 and went with his family to Toscana. He completed the study of law at Pisa (1852), but on account of his father's death studied journalism in order to support his widowed mother and his brothers and sisters. In 1859 he was received into the Ministry of Education, was afterward made director of museums and art galleries in Florence, and finally became chief of the department. He was also created a knight of the Cross of Merit of Savoy. Besides contributing to the "Spettatore," "Indicatore Letterario," "Nuova Antologia," and "L'Eco d' Europea," Donati wrote a collection of novels, "Foglie Secche," 2d ed., Florence, 1884; "Rivoluzione in Miniatura," his best work (1876); "Bozzetti Romani," Rome, 1884; "Storie Bizzarre," 1888. Donati now (1903) lives at Rome.

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S. I. E.

DONATI, MARCO: Italian lawyer; born in Padua Sept. 4, 1842; died at Terni June 11, 1901. Before he had completed his academic career he left the university in order to fight under Garibaldi. He served in the war with distinction, and on his return completed his law studies, and then opened an office at Padua, where he soon became one of the most popular lawyers. For many years he sat in the Italian Chamber, representing first Belluno and then Conegliano. For some years he was president of the Jewish community of Padua. He was created commander of the Order of the Crown of Italy.

Donati published a small volume on the art of advocacy and a memorial oration on King Humbert I.

BIBLIOGRAPHY: *Vessillo Israelitico*, June, 1901.

S. I. E.

DONATO D'ORVIETO. See NATHAN JEDIDIAH BEN ELIEZER.

DONIN, NICHOLAS, OF LA ROCHELLE: Jewish convert to Christianity; lived at Paris in the first half of the thirteenth century. Having expressed his doubts as to the value of the oral tradition, he was in 1225 excommunicated by R. Jehiel of Paris in the presence of the whole congregation and with the usual ceremonies. Having for ten years lived in the state of excommunication, though still clinging to Judaism, he became dissatisfied at last with his position, and embraced Christianity, probably under the influence of Christian propagandists, who saw the benefit they could derive from such a recruit, embittered as he was against his coreligionists. Donin joined the Franciscan order. His first act of retaliation was to stir up the Crusaders to the bloody persecutions in Brittany, Poitou, and Anjou, in which 3,000 Jews were killed, 500 accepting the alternative of baptism. In 1238 Donin went to Rome, presented himself before Pope Gregory IX., and denounced the Talmud. Thirty-five articles were drawn up, in which Donin stated his charges.

The pope was easily convinced of the truth of the accusation, and despatched to the authorities of the Church transcripts of the charges formulated by Donin, accompanied by an order to seize all copies of the Talmud and deposit them with the Dominicans and Franciscans. If an examination substantiated the charges of Donin, the books were to be burned. This order was generally disregarded, except in France, where the Jews were compelled under pain of death to surrender their Talmuds

(March, 1240). Louis IX. ordered four of the most distinguished rabbis of France—Jehiel of Paris, Moses of Coucy, David of Melun, and Samuel ben Solomon of Château-Thierry—to answer Donin in a public disputation. In vain did the rabbis disprove the charges of blasphemy and immorality which were the main points of Donin's arraignment. The commission condemned the Talmud to be burned.

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K. I. BR.

DÖNMEH: A sect of crypto-Jews, descendants of the followers of Shabbethai Ẓebi, living to-day mostly in Salonica, European Turkey: the name (Turkish) signifies "apostates." The members call themselves "Ma'aminim" (Believers), "Ḥaberim" (Associates), or "Ba'ale Milḥamah" (Warriors); but at Adrianople they are known as "Sazanicos" (Little Carps)—a name derived either from the fish-market, near which their first mosque is supposed to have been situated, or because of a prophecy of Shabbethai that the Jews would be delivered under the zodiacal sign of the fish. The Dönmeh are said to have originated with Jacob Ẓebi Querido, who was believed to have been a reincarnation of Shabbethai.

The community is outwardly Mohammedan (following the example set by Shabbethai); but in secret observes certain Jewish rites, though in no way making common cause with the Jews, whom they call "koferim" (infidels). The Dönmeh are evidently descendants of Spanish exiles. Their prayers, as published by Danon, are partly in Hebrew (which few seem to understand) and partly in Ladino. They live in sets of houses which are contiguous, or which are secretly connected; and for each block of houses there is a secret meeting-place or "kal" ("ḳahal"), where the "payyeṭan" reads the prayers. Their houses are lit by green-shaded lamps to render them less conspicuous. The women wear the "yashmak" (veil); the men have two sets of names: a religious one, which they keep secret, and a secular one for purposes of commercial intercourse. They are assiduous in visiting the mosque and in fasting during Ramadhan, and at intervals they even send one of their number on the "ḥajj" (pilgrimage) to Mecca. But they do not intermarry with the Turks.

They are all well-to-do, and are prompt to help any unfortunate brother. They smoke openly on the Sabbath day, on which day they serve the other Jews, lighting their fires and cooking their food. They work for the Turks when a religious observance prevents other Jews from doing so, and for the Christians on Sunday. They are expert "katibs" or writers, and are employed as such in the bazaars and in the inferior government positions. They have the monopoly of the barber-shops. The Dönmeh are divided into three subsects, which, according to Bendt, are: the Ismirlis, or direct followers of Shabbethai Ẓebi of Smyrna, numbering 2,500; the Ya'ḳubis, or followers of Jacob Querido, brother-in-law of Shabbethai, who number 4,000; and the Kuniosos, or followers of Othman Baba, who lived in the middle of the eighteenth century. The last-named sect numbers 3,500. Each subsect has its own cemetery. Bendt says that the first shave the chin; the second, the head; but the third allow the hair to grow upon both. Danon calls the first "Tarpushlis," those who wear a special form of turban; the second, "Cavalieros," who wear a peculiar pointed shoe; the third, "Honiosos" or "Camus," who can be distinguished by their flat noses.

The ordinances which govern the Dönmeh, as given by Grätz and Bendt, number sixteen; but as Danon has published them in Ladino, they number eighteen (אינקומי נדאנסאס סדרים). These refer to the unity of God, to Shabbethai His Messiah, to abstention from murder, to the reunion on the Sixteenth of Kislew to study the mysteries of the Messiah; they forbid fornication, false testimony, forced conversion, intermarriage with Mohammedans, and covetousness; and enjoin charity, daily reading of the Psalms in secret, observance of the new moon, Mohammedan usages, and circumcision. Danon also gives a list of their twelve festivals, the most sacred of which are the Ninth of Ab, the birthday of Shabbethai; and the Sixteenth of Kislew. The latter is preceded by a fast-day. During their festivals they transact their business as usual. It is only in the evening that, with lighted candles and closed doors, they rejoice. The Dönmeh communities are administered by rabbis appointed by the ab bet din. These rabbis are well versed in Holy Scripture, they know almost by heart the Zohar, and understand Judæo-Spanish, which they regard as a holy language. Children are left in ignorance of their true religion, and are not initiated therein, among the Ismirlis and the Kuniosos, till the age of thirteen, and among the Ya'ḳubis at marriage. Neither the Ismirlis nor the Ya'ḳubis believe in the death of their respective saints, and they are always awaiting their return. Every Saturday the Ya'ḳubis send a woman and her children to the seashore to inquire whether the ship which is to bring Jacob is sighted; and every morning the elders scrutinize the horizon for a similar purpose.

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K. G.

DONNOLO (*Δομνουλος*, diminutive of "Dominus"), or **Shabbethai b. Abraham b. Joel:** Italian physician, and writer on medicine and astrology; born at Oria, in 913; died after 982. When twelve years of age he was made prisoner by the Arabs under the leadership of the Fatimite Abu Aḥmad Ja'far ibn 'Ubaid; but was ransomed by his relatives at Otranto, while the rest of his family was carried to Palermo and North Africa. He turned to medicine and astrology for a livelihood, studying the sciences of "the Greeks, Arabs, Babylonians, and Indians." As no Jews busied themselves with these subjects, he traveled in Italy in search of learned non-Jews. His especial teacher was an Arab from Bagdad. According to the biography of Nilus, abbot of Rossano, he practised medicine for some time in that city. The alleged gravestone of Donnolo, found by Firkovich in the Crimea, is evidently spurious.

Donnolo is the earliest Jewish writer on medicine, and one of the few Jewish scholars of South Italy at this early time. What remains of his medical work, "Sefer ha-Yaḳar" (Precious Book), was published by Steinschneider in 1867, from MS. 37, Plut. 88, in the Mediceean Library at Florence, and contains an "antidotarium," or book of practical directions for preparing medicinal roots. Donnolo's medical science is based upon Greco-Latin sources; only one Arabic plant-name occurs. He cites Asaph. In addition, he wrote a commentary to the "Sefer Yeẓirah," dealing almost wholly with astrology, and called "Ḥakemani" (in one manuscript, "Taḥkemoni"; see II Sam. xxiii. 8; I Chron. xi. 11). At the end of the preface is a table giving the position of the heavenly bodies in Elul, 946. The treatise published by Neubauer ("Rev. Et. Juives," xxii. 214) is part of a religio-astrological commentary on Gen. i. 26 (written in 982), which probably formed a sort of introduction to the "Ḥakemani," in which the idea that man is a microcosm is worked out. Parts of this introduction are found word for word in the anonymous "Orḥot Ẓaddiḳim" (or "Sefer Middot") and the "Shebeṭ Musar" of Elijah Kohen. It was published separately by Jellinek ("Der Mensch als Ebenbild Gottes," Leipsic, 1845). The style of Donnolo is worthy of note; many Hebrew forms and words are here found for the first time. He uses the acrostic freely, giving his own name not only in the poetic mosaic of passages from the Book of Proverbs in the Bodleian fragment, but also in the rimed prose introduction to the "Ḥakemani." He is also the first to cite the Midrash Tillim. In the Pseudo-Saadia commentary to "Yeẓirah" there are many citations from Donnolo, notably from a lost commentary of his on the Baraita of Samuel. A. Epstein has shown that extensive extracts from Donnolo are also to be found in Eleazar Roḳeaḥ's "Yeẓirah" commentary (ed. Przemysl, 1889), even to the extent of the tables and illustrations. He is also mentioned by Rashi (to 'Er. 56a), by Samuel of Accho (who calls the "Ḥakemani" the "Sefer ha-Mazzalot"), and by Solomon b. Judah (1424) in his "Ḥesheḳ Shelomoh" to Ha-Levi's "Cuzari."

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G.

DOOR AND DOOR-POST (דלת): Doors were suspended and moved by means of pivots of wood ("potot") which projected from the ends of the two folds above and below. The pivots were inserted in sockets ("ẓirim," Prov. xxvi. 14). Doors were fastened by a lock (מנעול, Cant. v. 5; Neh. iii. 3) or by a bar (בריח, Judges xvi. 3; Job xxxviii. 10), and were opened by a key, called "mafteaḥ" (Judges iii. 25), generally of wood. The rich and powerful probably used keys of metal, which may sometimes have been adorned with an ivory handle. Such a key may have been the one assigned to the steward of the royal palace as a mark of his office, and which he carried on his shoulder (Isa. xxii. 22).

The expression "door-post" occurs twice in the Old Testament, rendering two different terms; viz., "saf" (Ezek. xli. 16), "sill," or, as translated in Judges xix. 27, "threshold," and "mashḳof" (Ex. xii. 7), also rendered (Ex. xii. 22, 23) as "lintel." In Ex. xii. 7, 22 the Israelites were commanded to sprinkle the blood of the Passover lamb on the lintel and side-posts of their houses; and in Deut. vi. 9 Moses enjoined the Israelites to write the divine commands "upon the posts ["mezuzot"] of thy house."

E. G. H. B. P.

These injunctions prove that among the Hebrews, as among many other peoples, the door-posts were an important feature in the religious and superstitious rites, the purpose of which was to protect the house and its inmates against evil spirits and notably against the evil eye. The Deuteronomic law clearly presupposes the practise, and intends the replacing of obnoxious idolatrous inscriptions by the words here given. In modern Mohammedan countries it is still the custom to write over or on the door quotations from the Koran (Lane, "Modern Egyptians," 5th ed., 1871, i. 7, 319, quoted by Driver, "Deuteronomy," p. 93). A similar device to secure "a good abode" is reported of the ancient Egyptians (Wilkinson-Birch, "Ancient Egyptians," 2d ed., 1878, p. 361, in Driver, *l.c.*).

The nailing over the door of a horseshoe, or the hanging of a sprig with appropriate inscriptions, has been generally in vogue among the Teutonic races, and survived even after the introduction of Christianity. Of the Sephardic Jews in Palestine and Africa it is reported that they paint on their door in red a hand with five outspread fingers to secure immunity from the evil eye (Luncz, "Jerusalem," i. p. 19 of Hebrew part, Vienna, 1882). For the rabbinical interpretation of the Deuteronomic law see Mezuzah.

E. G. H.

DORBOLO or **DURBAL** (דורבל, דורבאלי, דורבאלו), **ISAAC BEN**: Rabbi about 1150; he traveled much, and knew Poland, Russia, Bohemia, France, and Germany from his own observations. Some time after 1140 he visited R. Tam in Rameru. In Worms, where he remained for some time, he reports having seen a responsum from the rabbis of Palestine in answer to a question addressed to them in 960 (at the time of Otto I.) by the Rhenish rabbis concerning the reported appearance of the Messiah. Though this responsum is mentioned in different sources—the Bern MS. of the small 'Aruk ("Grätz Jubelschrift," p. 31) and Liwa Kirchheim's "Minhage Worms" ("Kaufmann Gedenkbuch," p. 297)—its historical character has been questioned (Brüll's "Jahrbuch," ii. 77; "Jubelschrift," *l.c.*; but see Rev. Et. Juives, xliv. 237). Several additions to the Maḥzor Vitry are in the name of Isaac Dorbolo; he is not the compiler of the Maḥzor, as C. Taylor supposes. They are indicated either by the author's full name or by a simple ת (= Tosefet). According to Zunz ("G.

S." ii. 32), Isaac's father is identical with the correspondent of Rashi and the martyr of the First Crusade of the same name; but this is chronologically impossible. Rapoport wrongly connected Isaac with R. Isaac of Ourville, author of the lost "Sefer ha-Menahel"; and Schiller-Szinessy, with Isaac of Russia.

Isaac is also mentioned in the "Sefer Asufot" (Berliner's "Magazin," x. 75), in "Shibbole ha-Leket," and in "Kol Bo" ("Monatsschrift," xli. 307).

Bibliography: Gross, in Berliner's *Magazin*, x. 75; Perles, in *Grätz Jubelschrift*, p. 31; Introduction to the *Maḥzor Vitry*, ed. Hurwitz, p. 36; Berliner, *ib.*, pp. 176, 177; Epstein, in *Monatsschrift*, xli. 307; C. Taylor, *Appendix to the Sayings of the Jewish Fathers*, pp. 12 *et seq.*, Cambridge, 1900.

I. E.—G.

DORIS: First wife of Herod, whom he married about 45 B.C. The names of her parents are not mentioned, probably because they belonged to the masses, for Josephus says expressly ("Ant." xiv. 12, § 1) that Doris came from the people (*δημότις*) and that she was a Jewess (*ἐκ τοῦ ἔθνους*), this statement contradicting "B. J." i. 12, § 3, where it is said that she was not of mean origin (*οὐκ ἄσημος*); she was a native of Jerusalem ("B. J." i. 22, § 1). After Herod came to the throne in 37 B.C., he put Doris, by whom he had his eldest son Antipater, away, and married the princess Mariamne (*ib.*). But he preferred Antipater, and recalled Doris in order to humiliate Mariamne's sons ("Ant." xvi. 3, § 3; "B. J." i. 23, §§ 1, 2). Doris, as Antipater's mother, was now much honored at court ("B. J." i. 24, § 2), but she was the first to feel the king's wrath. Herod being aroused by a conspiracy, she was deprived of all her jewels, worth several talents, and was again put away (*ib.* i. 30, § 4); however, she still found means to warn her son against his father's anger (*ib.* i. 32, § 1). Her subsequent fate is unknown.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 195; Schürer, *Gesch.* 3d ed., i. 407.

G. S. Kr.

DORMIDO, DAVID ABRAVANEL (also known as **Manuel Martinez Dormido**): Warden of the Jewish communities at Amsterdam and London in the seventeenth century; born in one of the principal cities of Andalusia (Spain), where he held the offices of alderman and life-treasurer of the customs and of the royal revenues. He was, however, imprisoned for five years (1627–32) by the Inquisition, and tortured, together with his wife and sister. On his release he went to Bordeaux, and after staying there eight years went to Amsterdam (1640), where he engaged in Brazilian trade. The conquest of Pernambuco by the Portuguese in 1654 ruined him. At this time the question of the readmission of the Jews to England came up, and Dormido was entrusted with the negotiations by Manasseh ben Israel. He went to London; and on Nov. 3, 1654, presented a petition to Cromwell, which the latter recommended to the Council. Cromwell also interceded with the King of Portugal for the restitution of Dormido's fortune. In 1663 Dormido settled in London, where he became president of the first synagogue. His son Solomon was allowed to become a broker of the city of London in 1657, without taking the usual Christological oath.

Bibliography: Godwin, *History of the Commonwealth*, iv. 248; Grätz, *Gesch.* 3d ed., x. 97; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 6, 69; *Transactions Jew. Hist. Soc. Eng.* iii. 88; Lucien Wolf, *Manasseh ben Israel's Mission to Oliver Cromwell*, xxxii., xxxiii.

J. V. E.

DORMITZER, MEÏR HA-LEVI: Austrian scholar; died at Prague Jan. 25, 1743. He was the author of a work entitled "Ha'atakah" (Translation), explaining the foreign words (בלע"ז) in Bertinoro's commentary to the Mishnah (Prague, 1809).

Bibliography: Zeitlin, *Bibl. Post.-Mendels.* pp. 68, 189; Benjacob, *Oẓar ha-Sefarim*, p. 143; Hock, *Mishpeḥot K. K. Prag*, p. 76.

L. G. M. Sel.

DOROS. See Crimea.

DOROTHEUS: Son of Nathanael; one of the embassy sent by the Jews to Rome in 45 C.E., and which induced the emperor Claudius to consent that the garment of the high priest should remain in the hands of the Jews (Josephus, "Ant." xx. 1, §§ 1, 2).

Bibliography: Grätz, *Gesch. der Juden*, 4th ed., iii. 363.

G. S. Kr.

DORTMUND (Latin, **Tremonia**; Hebrew, טירמוניא): Capital of the circle of the same name, in the district of Arnsberg and the Prussian province of Westphalia, situated on the Emster. That there were Jews in Dortmund in the middle of the twelfth century is shown by the fact that several Jews living at Cologne at that time were designated as natives of Dortmund (compare Höninger, "Das Judenschreinbuch der Laurenzpfarre zu Köln," p. 9). A letter of protection was granted to the Jews of the city in 1250 by Archbishop Conrad of Cologne, Dortmund having been pledged to him in 1248 by King William of Holland. For this they were to pay 25 marks in Cologne pfennigs. They had also to pay to the king a tax of 84 marks sterling every eighteen months. About 1250 the municipality issued regulations concerning the form and ceremonial to be observed in administering an oath to Jews (see Oath).

The jurisdiction of the Archbishop of Cologne over the Dortmund Jews was confirmed by Albrecht I. in 1298. A year later, in consequence of extortions on the part of the followers of the Margrave of Mark, many Jews left the city. Albrecht rebuked the municipal authorities for having allowed these extortions, and ordered them to recall the Jews and give them adequate protection.

Like many other German communities, that of Dortmund was wiped out in 1349, at the time of the Black Death. But in 1372 Engelbert of Mark allowed the municipality to admit Jews. But every Jew who wished to settle at Dortmund had to conclude an agreement with the municipality, fixing the amount of his taxes. In 1596 the municipality decreed the banishment of the Jews. It is uncertain whether this decree was carried out; and if so, for how long a time. Jews lived at Dortmund at the beginning of the eighteenth century, as is shown by an edict of the municipality dated 1705, forbidding the Jews to trade in horses.

During the eighteenth century the municipality of Dortmund was remorselessly severe in enforcing the poll-tax; and on festivals and Sundays the city was closed to Jews.

During the first fifteen years of the nineteenth century the Dortmund Jews enjoyed the rights of French citizens. From 1815 the history of the community of Dortmund differs in no essential particular from that of other German communities. The Dortmund Jews in 1898 numbered 998 in a total population of 66,544; in 1901, 1,950 in a total of 142,418.

BIBLIOGRAPHY: Koppmann, in Geiger's *Jüd. Zeit.* v. 81 *et seq.*; Salfeld, *Martyrologium*, p. 247; Wiener, in *Monatsschrift*, xii. 422; Kayserling, *ib.* ix. 84; Stern, in L. Geiger's *Zeitschrift für Gesch. der Juden in Deutschland*, iii. 343.

G. I. BR.

DOSA (or **DOSAI**; an abbreviated form of "Dosithai" or "Dositheos," Δοσίθεος): Father of the tannaite ḤANINA B. DOSA, famous for his piety.

S. S. W. B.

DOSA (also known as **Dosai**): Palestinian amora, probably of the fourth century. The Jerusalem Talmud has preserved two of his halakic decisions, and Midrashic literature several of his haggadic utterances. Among the latter is the assertion that the dangerous "snare" from which God will protect man (Prov. iii. 26) is the function of judging in matters of religious law. Dosa died on the new moon of Nisan. This date was especially recorded, because on that occasion refreshments were offered to the mourners (Yer. Mek., end), a custom not usually observed on semi-holidays.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 693.

S. S. W. B.

DOSA BEN SAADIA: Son of Saadia Alfayyumi. Dosa was a Talmudic scholar and philosopher, but he did not succeed his father as gaon. A responsum by him has been preserved. According to Abraham ibn Daud's chronicle, he entered into correspondence with the nasi Ḥasdai ibn Shaprut of Spain, and Judah Almadari in his commentary on Alfasi includes him in the list of gaons; while in a glossary to Maimonides' "Moreh Nebukim" he is counted among the philosophers who combated the Greek conception of the eternity of the universe. Some scholars declare Dosa identical with David ben Saadia, who wrote a Talmudic work in Arabic (cited in Bezalel Ashkenazi's "Shiṭṭah Meḳubbeẓet" to B. M. 104b) which concerns itself with the refutation of several decisions found in the "Halakot Gedolot," and which contains a reference to another work written by David in Arabic on oath-taking.

BIBLIOGRAPHY: S. F. Rappaport, *Biography of Saadia*, in *Bikkure ha-'Ittim*, ix., note 13; Harkavy, *Studien und Mittheil.* iv. 355; S. Munk, *Guide*, i. 462.

G. A. K.

DOSA B. ṬEBET: Palestinian amora of the fourth century, in whose name the following curious sentences on the two most dangerous instincts of man are handed down by the eminent haggadist Huna (Cant. R. vii. 8): "In His world God has created two instincts, that of idolatry and that of illicit love. The first one has long since been uprooted [in Israel]; the second still exists. 'Whomsoever,' says God, 'can resist this latter instinct I shall consider as having resisted both.'" The father's name, "Ṭebet," which does not occur elsewhere, is an interesting example of the use of names of months as surnames.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 694.

S. S. W. B.

DOSETAI or **DOSITHEUS** (Δοσίθεος): A name, corresponding to the Hebrew "Mattaniah" or "Nethaneel," which seems to have been a favorite one both in Palestine and in Alexandria (Josephus, "Ant." xiii. 9, § 2; xiv. 10, § 18; xv. 6, § 2). It has been borne by the following:

Dosetai of Kefar-Yatma, a pupil of Shammai ('Orlah ii. 5). **Dosetai b. Matun,** a tannaite mentioned in a Baraita (Ber. 7b; Meg. 6b) as the author of a haggadic sentence, which in another place (Derek Ereẓ, ii.) is ascribed to **Dosetai b. Judah.** According to Yoma 30b, an amora, Dosetai b. Matun, handed down a sentence of Johanan's; but the correct reading is "Justai b. Matun," which is found in the parallel passage, Zeb. 99a, and is confirmed by the Jerusalem Talmud (Yer. B. Ḳ. vii. 6a). On **Abba Jose b. Dosetai** see Bacher, "Ag. Tan." ii. 388.

Of those from the time of the Amoraim who have borne the name the following may be mentioned:

Dosetai, the father of Apotriḳi or Patriḳi. (Ḥul. 64b; compare B. M. 5a). He is perhaps the same Patriḳi or Patriḳ who is mentioned as the brother of Derosa (Yer. Yoma iv. 41d). **Dosetai the Elder** (Yer. Ned. x. 42b; Yer. Ḥag. i. 76d), mentioned with a younger Dosetai. He is probably the Dosetai frequently referred to in Midrashic literature as having handed down the sentences of Samuel b. Naḥman and of Levi (Bacher, "Ag. Pal. Amor." i. 488, 492, 503; ii. 431; iii. 695).

Dosetai b. Jannai: Tanna of the latter half of the second century, known especially as having handed down sentences of the tannaim Meïr, Jose b. Ḥalafta, and Eleazar b. Shammu'a. On a journey to Babylon he was ill-treated at Nehardea by the Jewish-Persian authorities, and took revenge by giving a satirical description of the latter. The account of the affair is preserved in two different versions (Giṭ. 14a, b; Yer. Giṭ. i. 43d; Yer. Ḳid. iii. 64a).

Examples of Dosetai's humor are to be found in his answers to his pupils' questions on the differences between man and woman (Niddah 31b), and in his reply to the question why Jerusalem did not have thermæ like Tiberias: "If Jerusalem had warm springs," he answered, "the pilgrims coming up for the feasts would have dwelt on the pleasures of the baths offered them, instead of considering how best to fulfil the regulations for the pilgrimage" (Pes. 8b). The words of Eccl. xi. 6 ("In the morning sow thy seed," etc.) he explained as a reminder to the farmer to be diligent in his sowing and planting (Ab. R. N. iii.). In another sentence (*ib.* xi.) he showed how the person who does not work during the six week-days will soon find himself compelled to work on the Sabbath. One of Dosetai's sermons praises almsgiving, interpreting Ps. xvii. 15 thus: "Through charity shall I see thy face, and enjoy thy sight on awakening" (B. B. 10a).

In a later Midrashic legend (Tan., Wayesheb, 2; Pirḳe R. El. xxxviii.) **Dosetai b. Jannai** is the name of one of the two teachers sent by the Assyrian king to convert the pagans who had settled in

Israel (later on, the Samaritans). The name was probably suggested by its similarity to that of the Samaritan sect of the Dositheans (Bacher, "Ag. Tan." ii. 385–387). Compare Dositheus.

Dosetai b. Judah: Tanna of the latter half of the second century. He was the author of several halakic sentences (see B. Ḳ. 83b; Ḳid. 69a, and parallels) and transmitted those of Simon b. Joḥai. On one occasion Dosetai's opinion was opposed to that of Judah I., the patriarch ('Ar. 30a). Four interpretations of Deut. xxxii. bear his name (Sifre, Deut. 306, 309, 318, 320; comp. Bacher, "Ag. Tan." ii. 390 *et seq.*).

Dosetai of Biri: Palestinian amora of the early part of the fourth century. 'Ulla, a native of Biri in Galilee, once addressed a halakic question to him ('Ab. Zarah 40a). The Babylonian Talmud contains three interpretations of Scripture from Dosetai's sermons, which were perhaps handed down in the schools of Babylon by 'Ulla, who had come up from Palestine. One of these refers to Num. x. 36 (B. Ḳ. 83a; compare Sifre to Num. lxxxiv., and the Baraita, Yeb. 64a); another, to I Sam. xxii. 1 *et seq.* ('Er. 45a); while the third is an original exposition showing how David in Ps. xix. 13 *et seq.* gradually begs forgiveness for his sins, like a Samaritan peddler unfolding his wares one after the other (Sanh. 107a). Palestinian sources do not mention Dosetai of Biri (Bacher, "Ag. Pal. Amor." iii. 695; Krauss, in "Monatsschrift," xli. 561).

Dosetai of Kokaba: Contemporary of the tanna Meïr. He asked the latter what was meant by the sentence, "The belly of the wicked shall want" (Prov. xiii. 25), and Meïr answered by relating an incident characteristic of the pagan's vain and intemperate love of pleasure (Pesiḳ. vi. 59b; Pesiḳ. R. xxvi. 82b; Midr. Mishle xiii. 25 [where instead of Kokaba, Be-Yeshebab is mentioned as the home of Dosetai]; Tan., Pinḥas, 13; Num. R. xxi.). According to another version of this story, Meïr was the questioner and Dosetai the narrator. It is unnecessary to assume (compare Oppenheim in Berliner's "Magazin," i. 68, and Goldberg in "Ha-Maggid," xii. 62) that "Dosetai" is here a generic term, meaning a Dosithean (Bacher, "Ag. Tan." ii. 32).

J. SR. W. B.

DOSITHEUS: Founder of a Samaritan sect; lived probably in the first century of the common era. According to Pseudo-Tertullian ("Adversus Omnes Hæreses," i.), he was the first to deny the Prophets—a heresy that gave rise to the party of the Sadducees. Jerome gives the same account ("Contra Luciferianos," xxiii.). Hippolytus I. begins his enumeration of the thirty-two heresies by mentioning Dositheus; hence this sect is made to appear older than the Sadducees (compare Clement of Rome, "Recognitiones," i. 54), and on this heresy is based the system of Philaster ("De Hæresibus," §§ 4, 5). The Samaritan chronicler Abu al-Fatḥ of the fourteenth century, who used reliable native sources, places the origin of the Dosithean sect in the time before Alexander the Great (Abu al-Fatḥ, "Annales," ed. E. Vilmar, 1865, p. 82). The rabbinical sources also (Tan., Wayesheb, 2; Pirḳe R. El. xxxviii.) contain obscure references to Dositheus and Sabbæus as the two founders respectively of the Samaritan sects of the Dositheans and Sabuæans (compare Epiphanius, "Hæres." 11, 12, 13 [14]). These have been identified with the Samaritans Sabbæus and Theodosius, of whom Josephus relates ("Ant." xiii. 3, § 4; compare "Chronicon Paschale," in Migne, "Patrologiæ," Greek series, xcii. 441) that they defended before the Egyptian king Ptolemæus Philometor, against Andronicus, the advocate of the Jews, the sanctity of Mt. Gerizim (Grätz, "Gesch." 4th ed., iii. 45). The Samaritan chronicles (the Book of Joshua and Abu al-Fatḥ's "Annales") recount a similar discussion between Zerubbabel and Sanballat. As Josephus says that the Samaritans had two advocates, he doubtless meant the two apostles Dositheus and Sabbæus, whose doctrine—including the sanctity of Mt. Gerizim, rejection of the prophetical books of the Old Testament, and denial of the resurrection—was on the whole identical with that of the Samaritans.

Founder of the Dositheans.

A Samaritan Messiah.

According to Hegesippus (Eusebius, "Hist. Eccl." iv. 22, § 5), Dositheus lived later than Simon Magus, the first heresiarch of the Church; other authors speak of him as the teacher of Simon (Clement of Rome, *l.c.* ii. 8; several passages in Origen; Epiphanius, *l.c.*), at the same time confounding him with Simon Magus, connecting his name with Helena, and stating that he was the "being" (ἑστώς = "stans"). Origen says that Dositheus pretended to be the Christ (Messiah), applying Deut. xviii. 15 to himself, and he compares him with Theudas and Judas the Galilean (see "Contra Celsum," i. 57, vi. 11; in Matth. Comm. ser. xxxiii.; "Homil." xxv. in Lucam; "De Principiis," iv. 17). Origen also says that Dositheus' disciples pretended to possess books by him, and related concerning him that he never suffered death, but was still alive ("In Joann." xiii. 27). To this must be compared the story of Epiphanius ("Hæres." 13) regarding his death by starvation in a cave. Epiphanius adds that while some of the Dositheans lead loose lives, others preserve a rigid morality, refrain from the use of meat, observe the rite of circumcision, and are very strict in keeping the Sabbath and in observing the laws of Levitical purity. These statements may, however, refer to another Dositheus, who belonged to the Encratites (Harnack, "Gesch. der Altchristlichen Litteratur bis Eusebius," i. 152, Leipsic, 1893).

Origen says ("Contra Celsum," vi. 11) that the Dositheans were never in a flourishing state, and that in his time they had almost entirely disappeared, scarcely thirty of them being left. The Midrash, however, speaks of Dositheans, with whom Rabbi Meïr had dealings (Pesiḳ., ed. Buber, 59b; Pesiḳ. R. 16; Midr. Mishle xiii. 25, Yalḳuṭ § 950), and two names, "Dosion and Dosthion," are also mentioned (Ab. R. N., ed. Schechter, p. 37; compare "Shibbole ha-Leḳeṭ," ed. Buber, p. 266), which either refer to two Dosithean sectarians or form a double designation for the heretic Dositheus. Yet the fact that the patriarch Eulogius of Alexandria (who probably lived 582–603) disputed successfully against the Samaritan followers of Dostan (Δοσθήν) or Dositheus, and wrote a work expressly against them (Photius, "Bibliotheca," cod. 230), shows that the

Dositheans existed and even exercised a certain power in the sixth century. Origen possibly refers to a Christian sect of the Dositheans, who in fact left no traces, while the Samaritan sect certainly continued to exist. In Egypt especially, this sect was probably numerous enough to induce the Christian patriarch of Alexandria to engage in polemics against it.

In Arabic Sources.

In Egypt the Arabic writers may have become acquainted with the Dositheans, though some may have survived also in Syria and Palestine, as is evident from the rabbinical sources. Mas'udi, of the tenth century, says that the Samaritans were divided into two sects—that of the Kushan, or ordinary Samaritans (= "Kuthim"), and that of the Dostan (Dositheans; compare Δυσθήν). Shahrastani (ed. Cureton, i. 170; Haarbrücker's transl., i. 258) calls them "Kusaniyyah" and "Dusitaniyyah." Abu al-Fatḥ (*l.c.*; compare p. 151, and "Chronique Samaritaine," ed. Neubauer, p. 21, Paris, 1873, דוסתים, "Dosthis") says of the Dostan—*i.e.*, the Samaritan Dositheans—that they abolished the festivals instituted by the Mosaic law, as well as the astronomical tables, counting thirty days in every month, without variation. This reminds one of the Sadducees (A. Geiger, "Urschrift und Uebersetzungen der Bibel," p. 149; see Judah Hadassi, "Eshkol ha-Kofer," § 97), and is a further proof that the Dositheans were their spiritual predecessors. The statement that the festivals were abolished, probably means that the Dositheans celebrated them on other days than the Jews; but as, according to a trustworthy statement of Epiphanius, the Dositheans celebrated the festivals together with the Pharisaic Jews, an approximation may well be assumed toward the Karaites, a sect with which the Samaritans had much in common in later times. The determination of the months by means of the testimony of witnesses may also have been a Karaite custom, although that practise may go back to a time before the opposite view of the Pharisees existed. Under the Abbassid califs the Samaritans persecuted the Dositheans, although they themselves had to suffer much. Under Ibrahim (218–227 of the Hegira) the synagogue of the Samaritans and Dositheans at Nablus was burned by heretics, but it was subsequently rebuilt. Yusuf ibn Dasi, governor of Palestine, entirely forbade the worship of the Dositheans; and the sect may in consequence have been absorbed by the Samaritans.

Bibliography: D. Oppenheim, in Berliner's *Magazin*, i. 68; Goldberg, in *Ha-Maggid*, xii. 62; S. Krauss, *Lehnwörter*, ii. 192; Lagarde, *Mittheilungen*, iv. 135; J. W. Nutt, *Fragments of a Samaritan Targum*, pp. 47–52, London, 1874; A. Hilgenfeld, *Ketzergesch. des Urchristenthums*, p. 160, Leipsic, 1884; E. Renan, *Les Origines du Christianisme*, 2d ed., v. 452; Herzfeld, *Gesch. des Volkes Israel*, ii. 606; the Arabic sources in Silvester de Sacy, *Chrestomathie Arabe*, i. 333; Payne Smith, *Thesaurus Syriacus*, col. 845; Hamburger, *R. B. T.* ii. 1069; S. Krauss, in *Rev. Etudes Juives*, xlii. 27–42; Büchler, *ib.* 220–231, who does not refer the Midrash passages to Dositheus. Compare also Hauck's *Real-Encyc.* pp. 157, 159–160.

K. S. Kr.

DOSTOYEVSKI. See Russia.

DOUGH. See Ḥallah.

DOVE: One of the most familiar species of pigeon. The most common term for dove in the O. T. is "yonah," comprising the whole family of *Columbidæ*, but in particular denoting the dove (*Columba*), as distinguished from the turtle-dove (*Turtur*), for which "tor" is used exclusively. The dove is first mentioned in the account of the Deluge (Gen. viii. 8–12) as one of the birds sent out from the Ark. In the sacrificial code the dove and turtle-dove were the only birds admitted as sacrifices (Lev. v. 8; xii. 6, 8; xiv. 5, 22; xv. 14, 29). The dove seems to have been early domesticated in Palestine (compare Isa. lx. 8, where the dove-cot ["arubbah"] is referred to). Four species of *Columbæ* and three of *Turtur* at present inhabit Palestine in large numbers (see Tristram, "The Natural History of the Bible," pp. 214, 216, London, 1889).

The Talmud mentions about ten species or varieties of *Columbidæ*, among them being: "tasil" or "ta'ẓil" (Ḥul. 62a, 140b; B. B. 75a); "ẓulẓalta" and "ẓilẓela," abbreviated into "ẓuẓla" (Sanh. 100a; Shab. 80b); "ḥamimta" (Giṭ. 69b); "daẓipe" and "kupshana," explained to be "turtles of the street" (Ḥul. 62a); "torin shel rehabah" (= half-tamed doves). The young dove is called "ben yonah" or "bar gozala" (Ḥul. 22a, 76b). More specific terms for the young of a dove are "pargeyot" and "peridah" (B. M. 24b, 84b; compare Rashi); "niful" denotes the unfledged dove, while "gozal," as in the Bible, indicates the young of any bird, and is even used of helpless babes (Pes. 49a). Of domesticated doves three varieties are mentioned: (1) those kept in the dove-cot ("shobak"); (2) those kept in the house (properly the attic, "'aliyyah"); and (3) Herodian doves ("hordesi'ot"; Beẓah 24a; Shab. 155b; Ḥul. 138b). The last variety is so named because Herod was accustomed to keep them in pigeon-towers in the gardens surrounding his palace (compare Josephus, "B. J." v. 4, § 4). For the regulations concerning the breeding and rearing of doves see B. Ḳ. 79b; B. B. 22b, 24b; Shab. 155b.

Betting on the swiftness and endurance of doves was well known in Talmudic times, and those who practised it ("mafriḥe yonim") were placed in one category with gamblers and usurers, and were not admitted as witnesses in court (Sanh. 24b; R. H. 22a). According to Rashi to B. B. 80a, the dove begins to lay when it is two months old, and breeds every month, with the exception of the month of Adar (compare Cant. R. i. 15, iv. 1). For illustrations of the fertility of the dove see Ber. 44a; Lam. R. ii. 4; and Ker. 28a. Mustard is considered the favored food of doves (Shab. 128a). The Temple had a special officer to care for the doves ("ḳinnin") used for sacrifice (Yer. Sheḳ. v. 1). Turtle-doves were preferred for sacrifices because mentioned in the first place in the sacrificial code (Ker. 28a).

The gentleness and grace of the dove make it a favorite simile for female beauty and tenderness (Cant. i. 15; iv. 1; v. 2, 12; vi. 9; compare Ber. 56b), and its faithfulness to its mate is a symbol of conjugal fidelity and devotion ('Er. 100b). It is especially an emblem of unjustly persecuted Israel (Ps. lxxiv. 19; compare B. Ḳ. 93a), and its wings, iridescent with silver and gold (Ps. lxviii. 13), are compared with the commandments which hedge around and protect Israel (Ber. 53b; Shab. 49a, 130a). For a detailed comparison of the dove with Israel see Cant. R. i. 15, iv. 1. It is often contrasted with the cunning and treacherous raven (Giṭ. 45a; Ḳid. 70b; compare Sanh. 100b). It is also an image of the Spirit of God (Ḥag. 15a; Targ. to Cant. ii. 12; Rashi to Gen. i. 2; compare Sanh. 108b).

The anecdote of the Samaritans having worshiped the image of a dove on Mt. Gerizim (Ḥul. 6a; compare Yer. 'Ab. Zarah v. 44d) probably arose from the fact that after Hadrian the Romans erected a brazen bird there (compare Jost, "Gesch. der Juden," i. 61, 75; Herzfeld, "Gesch. Israels," ii. 596).

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E. G. H. I. M. C.

DOWRY (Aramaic, **Nedunya**): The portion or property which a wife brings to her husband in marriage. In patriarchal times the dowry was not known. As among all other nations of antiquity, in Israel the bridegroom named a price or ransom ("mohar") to the father of the bride (Gen. xxiv. 12; Ex. xxii. 17; compare Hos. iii. 2). It is, however, doubtful whether this mohar was given in the form of a ransom to the father or of a gift to the bride. Both cases are mentioned in the Bible; *e.g.*, Eliezer, the servant of Abraham, brought costly gifts to Rebekah when he betrothed her for his master's son; while Jacob served Laban for fourteen years for his two daughters (see Marriage; compare Saalschütz, "Das Mosaische Recht," cii., § 3).

Gifts to Daughters.

Besides this custom of the bridegroom making gifts to the bride or paying a ransom to her father the Bible also makes frequent mention of property which the woman brought to her husband at marriage. Rebekah brought to her new home female slaves from her father's household (Gen. xxiv. 59, 61). Laban made similar gifts to Leah and to Rachel (Gen. xxix. 24, 29). Othniel at marriage received from his father-in-law, Caleb, a field of springs (Judges i. 15). Solomon received from Pharaoh, his father-in-law, a city as the portion ("shilluḥim") of the princess (I Kings ix. 16). Later, the practise of giving a dowry to a daughter, as it is now understood, entirely superseded the gift or ransom given by the groom; so that in Talmudic times it ("nedunya") is spoken of as a long-established custom.

The Rabbis ordained that a man must give some of his property to his daughter when about to be married. The minimum amount was fifty zuzim (Ket. 67a); but every parent was obliged to give in proportion to his means. The minimum amount was paid to a poor girl out of the charity funds of the community, even when they were not in a flourishing condition. Although the court could compel a father to give his daughter in marriage, it could not compel him to pay a set dowry as long as he secured a husband for his daughter without it, or by paying a smaller sum (Shulḥan 'Aruk, Eben ha-'Ezer, 71, 1, Isserles' gloss). If the groom agreed not to ask for the dowry, he was obliged—even while the bride was still in her father's house, in the period between betrothal and marriage—to provide her with all necessary garments (Ket. 67a). The dowry might be withheld by the bride's father if the groom maltreated his bride during the period of betrothal. In such a case the money was deposited with a trustee until peace was established in the family (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 73, 8, Isserles' gloss, and "Sifte Kohen," *ad loc.*).

Paid from Estate.

If, after the father's death, the heirs gave their minor sister in marriage, and paid her a dowry amounting to the minimum sum fixed by the Rabbis, she might, on attaining her majority, collect from the estate the balance due to her. The court usually estimated how much the father would have given to his daughter if he had been living, according to his position in society, or his generosity, or his action with regard to previous marriages of his daughters; and this sum was taken out of the estate (Ket. 68a). If there was nothing to guide the court in its estimate, the Rabbis ordained that a tenth of the estate be given to each daughter at her marriage, to be paid by the heirs in money or in valuables. If a number of daughters were about to be married at the same time, a sum made up of a tenth of the estate for the oldest, a tenth of the remainder for the second, and so on, was divided equally among them (Maimonides, "Yad," Ishut, xx. 4; Shulḥan 'Aruk, Eben ha-'Ezer, 113, 4).

If the father was unable to pay the sum he had promised as a dowry to his daughter, the groom could not on that account postpone the marriage, but had either to marry or to divorce his bride. But if the promise was made by the bride herself and she was unable to fulfil it, the groom might let her "sit until her hair became gray"; that is, until she could pay the sum which she had promised (Ket. 109a). Insistence upon the payment of a dowry, however, was much decried by later authorities (Eben ha-'Ezer, 2, 1).

There is also frequent mention of the custom of the groom's father contributing to the dowry (Ket. 102b); and at present the custom prevails, in all cases where a dowry is agreed upon, that the groom's father subscribes a proportional sum to the dowry, usually much less than that given by the bride's father. If the bridegroom died after betrothal, and, according to the Mosaic law, the bride became betrothed to his brother (see Levirate), her father need not pay to the latter the dowry promised to his brother (Ket. 66a).

In Marriage Contract.

The dowry that the woman brought to her husband, whether real estate, slaves, or movable property, was recorded in the marriage contract (Ketubah). Custom decided whether the sum mentioned in the marriage contract should be exactly the same as the dowry was really worth, or more or less. In some places the custom prevailed of recording an amount one-third or one-fifth more than the value of the actual dowry; in others, less than the value of the dowry (*ib.*; Ishut, xxiii. 11; Eben ha-'Ezer, 66, 11). This sum then became a claim upon the husband's property equally with the ketubah itself; so that when he died or divorced her, the woman could collect from his estate both the sum stipulated in the marriage contract and the value of her dowry. During the husband's life, however, the dowry belonged to him, and he might derive all benefits from it. He might even sell it for the period of his lifetime. The laws governing the relation of the husband to the dowry vary with the manner in which the woman has acquired that property.

Kinds of Property.

"Nikse ẓon barzel" (the property of iron sheep) is the name applied to the dowry given to the woman at marriage by her father or his heirs, and detailed in the marriage contract. All rents, fruits, and increments of this property belonged to the husband; and he became responsible for the principal in case of loss or damage. At his death, or in the case of divorce, the woman received the value of that property as estimated on her wedding-day. Like iron, it could not be destroyed or damaged, and like sheep, the husband might derive all profit (wool) from it.

"Nikse melug" (the property of plucking) is the term designating property which the woman obtained during her betrothal, by inheritance or by gift. The husband was entitled to all the fruits and profits thereof, although he was not held responsible for its loss or deterioration. He might "pluck" it (have the usufruct during his life), and need not answer for any damage that might occur to it.

The husband was made the usufructuary of the foregoing two classes of his wife's property by a decree of the Rabbis, in consideration of his being obliged to redeem his wife whenever she might be taken captive (Ket. 47b). The wife should not sell any part of her property while her husband was living, and if she did sell, he could collect from the buyer all the improvements or profits that the property bore during his life. If the husband became involved in a lawsuit regarding his wife's property, he needed a power of attorney from her to act in her name. When, however, the case also involved the profits of the property, he did not require a power of attorney; for, being entitled to the profit, he might also claim the property itself (Giṭ. 48b; "Yad," Sheluḥin, iii. 4; Eben ha-'Ezer, 81, 4).

Property which the husband gave to his wife after marriage, or which a third person gave to her with the express understanding that it be used exclusively by her, or which she obtained by selling her marriage contract, was considered entirely beyond the husband's control. She could not, however, sell or give away the property given to her by her husband; while with the other kinds she might do as she desired (Eben ha-'Ezer, 85, 7).

According to the rabbinic law, the husband became the sole heir of his wife's property of all these three classes (see INHERITANCE). In regard to the dowry that the woman brought from her father's household, this law was modified by a decree of R. Jacob Tam (1100–1171 C.E.), who enacted that if the wife died childless within the first year after marriage, the whole amount of the dowry should be returned to her father or to his heirs. Subsequently this was still further modified by a decree of the rabbinical synod of the communities of Speyer, Worms, and Mayence ("Taḳḳanat ShWM"), to the effect that if she died childless during the second year after marriage, one-half of the dowry should be returned to her father or to his heirs. This became the custom throughout Germany, and later was adopted by the Polish Jews also. In 1761, at a conference of rabbis held in Slutsk, Russia, this enactment was again modified to the disadvantage of the husband. As found in the records (§ 24) of the Grodno Jewish community, it reads as follows:

> "Concerning the enactment of Speyer, Worms, and Mayence ('ShWM') in the case when the daughter died, we have established the following decree in accordance with the requirements of the time and of the place. If the wife dies within *three* years after marriage, everything should be returned to her relatives, even her garments. If she dies within *five* years of marriage, half of her dowry should be returned to her relatives. After that period the husband becomes the sole heir."

Only the first half of this decree has been accepted by all later authorities of Russia and Poland (Eben ha-'Ezer, 53, 4; Eisenstadt, "Pitḥe Teshubah," *ad loc.*).

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L. G. J. H. G.

DOXOLOGY. See LITURGY.

DRABKIN, ABRAHAM: Chief rabbi of St. Petersburg, Russia; born of an old-established family at Mohilev on the Dnieper in 1844. When only a boy he devoted himself to the study of the Talmud and of Jewish literature, attending the best Jewish schools of the time. He also received instruction in the Cabala from several Ḥasidic rabbis. Having graduated as rabbi from the rabbinical institute at Wilna, he acted as teacher there for some time. In 1871 the Society for the Promotion of Culture Among the Jews of Russia presented him with a scholarship, enabling him to continue his studies at Breslau. Here, at the rabbinical seminary, and at the university under Grätz, Frankel, and others, he acquired a knowledge of philosophy, history, theology, and Oriental learning. After attaining the degree of doctor in 1875, he returned to Russia.

He was chosen (1876) chief rabbi of the community at St. Petersburg. Both in this capacity and as a representative of the interests of Russian Judaism at the time when the anti-Semitic movement was developing, he had a difficult and responsible task. Through his forceful personal representations to the heads of the Russian government, through his interviews with Count Ignatiev during the anti-Jewish riots of 1882, and through his vehement pulpit declamations against anti-Semitism, the name of Drabkin became widely known.

Drabkin was one of the first Jewish rabbis to preach in Russian. To his initiative is due the establishment of a number of educational and charitable institutions by the community of St. Petersburg. He went with the deputations sent on various occasions by that community to wait upon Alexander III. and Nicholas II. At the latter's coronation in 1896 Drabkin, together with the rabbis of Moscow and Warsaw, was chosen by the government to represent the Jews of Russia, and was later decorated by the czar. He was a member of several commissions, including that appointed to consider the question of circumcision among the Jews (1892), and that organized under the chairmanship of Prince Oldenburgski to prevent the spread of the plague.

Drabkin is the author of "Die Russische Gesetzgebung in Bezug auf die Juden," in "Monatsschrift," July and Aug., 1875; and he has contributed to the Russian-Jewish magazines "Vyestnik Russkikh Yevreyev" and "Razsvyet."

H. R. I. Dr.

DRACH, DAVID PAUL: Librarian of the Propaganda in Rome; born at Strasburg March 6, 1791; died in Rome Jan., 1865. Drach received his early education from his father, who was a rabbi. After spending some time in various Talmudic schools, he became a teacher at Rappoltsweiler, though only sixteen years of age. The love of the secular sciences brought him to Paris, where he was welcomed by his coreligionists, and became tutor in a wealthy Jewish family. His reputation as a teacher brought him Christian pupils; and this may have had some influence on his subsequent conversion; in fact, he had always manifested some leaning toward Christianity.

Drach had already begun the study of Greek and Latin so as to become acquainted with the Christian doctrines in their original sources. Struck by the accusation of some of the Fathers that the Jews had corrupted the Hebrew text, he began a comparative study of the Hebrew and the Septuagint, which study he continued in spite of the remonstrances of the president of the Central Consistory. Drach was received into the Catholic faith in 1823, together with his two daughters and his son **Paul,** who afterward became a priest and a distinguished Biblical scholar.

In 1827 Drach accepted the position of librarian of the Propaganda in Rome, which position he held until the year of his death.

Drach's principal works are the following: An edition of the "Bible de Venice," 27 vols., with copious and learned notes, Paris, 1827-33; "Relation de la Conversion de M. Hyacinthe (Simon) Deutz, Baptisé à Rome, le 3 Février 1826, Précédée de Quelques Considérations sur le Retour d'Israel dans l'Eglise de Dieu," Paris, 1828; "Du Divorce dans la Synagogue," Rome, 1840; "Notice Concernant l'Origine et les Progrès de l'Hospice Apostolique de St. Michel," Rome, 1842; "De l'Harmonie Entre l'Eglise et la Synagogue, ou Perpétuité de la Foi de la Réligion Chrétienne," 2 vols., Paris, 1844; "Lexicon Catholicum Hebraicum et Chaldaicum in V. T. Libros, hoc est, Gulielmi Gesenii Lexicon Manuale Hebræo-Latinum Ordine Alphabetico Digestum," Paris, 1848; "Le Pieux Hébraisant," a work containing the principal Christian prayers and a summary of the Catholic catechism in Hebrew and Latin, Paris, 1853; "Documents Nouveaux sur les Restes des Anciens Samaritains" (from "Annales de Philosophie Chrétienne," Nov., 1853), Paris, 1854.

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S. H. H.

DRACHMA. See NUMISMATICS and WEIGHTS.

DRACHMAN, BERNARD: American educator and rabbi; born in New York city June 27, 1861. He is a descendant of a rabbinical family, and was educated at the High School, Jersey City, N. J.; the Hebrew Preparatory School, and Columbia College, New York, whence he graduated in 1882. Continuing his studies in Europe, he entered the Breslau seminary, and matriculated at the University of that place, taking the degree of Ph.D. at Heidelberg (*multa cum laude*) in 1884. Drachman received his rabbinical diploma from Manuel Joel, rabbi at Breslau (1885). Returning to America, he first officiated as rabbi to the Oheb Sholom congregation in Newark, N. J. (1885-87). Next he accepted the office of rabbi to the Congregation Beth Israel Bikkur Cholim, New York city (1887-89), and later to that of the congregation Zichron Ephraim, of which he is still (1903) the incumbent. Drachman assisted Dr. Sabato Morais in founding the Jewish Theological Seminary (1886), and was appointed preceptor in Biblical exegesis, Hebrew grammar, and Jewish philosophy. In 1889 he was elected dean of the faculty, which position he held until the founding of the Jewish Theological Seminary of America in New York in 1902, when Drachman accepted the office of instructor in Bible and Hebrew grammar and the appointment of acting reader in codes in that institution. To him was due the inception of the Jewish Endeavor Society.

Among his writings may be mentioned: "Die Stellung und Bedeutung des Jehudah Hajjug in der Geschichte der Hebräischen Grammatik" (Breslau, 1885), and "Neo-Hebraic Literature in America" (in the Seventh Biennial Report of the Jewish Theological Seminary Association, New York, 1900). Also he translated from the German "The Nineteen Letters of Ben Uziel" by Samson Raphael Hirsch (New York, 1899).

A. F. H. V.

DRAGOMAN, EL: Title of a Jewish periodical written in Judæo-Spanish and printed in square Hebrew characters, published in Vienna in 1856.

G. M. Fr.

DRAGON (δράκων): The usual translation of the Septuagint for תנין, dangerous monster whose bite is poisonous ("dragons' poison") (Deut. xxxii. 33; Ps. xci. 13). Nowhere distinctly described, they must be imagined as of composite form, resembling, according to some passages, the snake. Thus in Ex. vii. 9 (Hebr.) the staff of Moses is turned into a "dragon"; according to Ex. iv. 3 (Hebr.), into a "snake." Their home is in the water; they are mentioned together with the waves of the sea (Ps. cxlviii. 7), and were created by God with the fishes (Gen. i. 21). Originally they are mythological personifications of the floods (תהמות). In the vicinity of Jerusalem a "dragon's spring" was located, in which, according to ancient belief, a dragon lived as the spirit of the well (Neh. ii. 13). Especially interesting are the passages that speak of a single dragon: the "dragon that is in the sea" (Isa. xxvii. 1); "the great dragon that lieth in the midst of his rivers" (Ezek. xxix. 3); or simply "dragon" (Job vii. 12 [Hebr.]; Jer. li. 34; Ps. xliv. 19, read תנין). Such a dragon is also referred to as "Rahab" (Isa. li. 9 *et seq.*). LEVIATHAN (לויתן) probably also means a dragon of this kind (compare Isa. xxvii. 1).

Sometimes considerable information is given of these monsters. "In the beginning of things Yhwh overpowered them in creating the world." It is clear that this story, which is found only in fragments in the O. T., was originally a myth, representing God's victory over the seas (תהום; Isa. li. 9 *et seq.*), or the hemming in of the Nile (Ezek. xxix. 3). The Babylonian story of Marduk's victory over the dragon of the sea, Tiamat, is analogous; but other traditions, especially those of Egypt, may also have influenced the story. The Hebrew poets and Prophets were fond of using this old myth to symbolize the destruction of Israel's enemies.

In post-canonical times also similar traditions are often referred to. Psalms of Solomon (ii.) describe, under the image of a dragon, Pompey's greatness and fall; Apocr. Esther (i. 4 *et seq.*) describes the conflict between Haman and Mordecai as a battle between two dragons; the legend of Bel and the Dragon, a reproduction of the old Marduk monster, in the Septuagint version of Daniel, narrates how the prophet made cakes of pitch and put them in the dragon's mouth, with the result that the "dragon burst in sunder." Especially important is the mystical story of the persecution of the divine child and its heavenly mother by the great red dragon (Test. Job xii.). In its present form the story is explained as referring to the attacks of the devil on the Messiah, but it is based on an old Oriental myth of the enmity of the dragon for the child of the sun.

Bibliography: Gunkel, *Schöpfung und Chaos*.

E. G. H. H. Gun.

DRAGUIGNAN (Hebrew, דרגינייא): Capital of the department of Var, France. There was a Jewish community here in the thirteenth century. The poet Isaac Gorni, who visited it in the beginning of the fourteenth century, complained bitterly of the rich Jews of Draguignan, who did not know enough to appreciate his talent. He called the place מקום תנין ("dragon's lair"). In 1350-1400 two Jews, Cresquet and Crescas, who had come from "Draguinham," lived at Tarascon. About the same time Crégut Ḥayyim, a Jew from Draguignan, lived at Hyères, France. In 1427 the Jews of Draguignan were persecuted, and compelled to wear a badge in the shape of a wheel, on pain of being fined twenty-five silver marks. In 1475, however, they were authorized to maintain a synagogue on condition of paying four pounds of wax annually to the Bishop of Fréjus.

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G. S. K.

DRAMA: City of European Turkey in the vilayet of Salonica, 25 miles from Serrès. It is the ancient Drabescus. Its small Jewish community, which was founded in 1860 by immigrants from Serrès and Monastir, possesses a synagogue, and a boys' school with fifty pupils. Aside from several well-to-do families, the greater part of the Jews live by pedling in the neighboring villages. There are sixty-two Jewish families in a total population of 9,000.

D. M. Fr.

DRAMA, HEBREW: The origin of the Hebrew drama may be traced back to a very early period. The ancient Hebrews, like other nations of antiquity, were wont to express their emotions in the form of dialogue interspersed with songs. Miriam, with a drum in her hand, singing the deliverance of Israel, while the other women answer her in chorus, suggests vividly the strophes and antistrophes of the later Greek. The song of Moses is of the same nature. The Song of Solomon, according to many scholars, is a regular drama, the heroine of which is the Shulamite, and in which the other dramatis personæ are: Solomon; a shepherd; chorus; watchmen, etc. (see Renan's translation of the Song of Solomon). To the foregoing may be added the Book of Job, which, if not so elaborate in dramatic form as the Canticles, yet represents several persons as acting, namely: Job; his wife; the messengers; Eliphaz, Bildad, and Zophar (Job's three friends); Elihu; and God. These few crude dramas of the Biblical epoch had no immediate successors. Till the seventeenth century C.E. not a single drama in Hebrew is known. It is true that in the second century B.C. Ezekiel the Alexandrian, inspired by Euripides, wrote a drama in Greek, "The Exodus"; but other Jews did not imitate him. With the fall of pagan Rome a new era of culture began, in which the Jews actively participated, producing a considerable quantity of dramatic literature, though written in secular languages (Kayserling, "Sephardim; Romanische Poesien der Juden in Spanien").

It was the city of Amsterdam, where the Jews found freedom from persecution, and where Jewish libraries and literary societies existed, that gave birth to the modern Hebrew drama.

The subject may be divided into: (1) dramas written in Hebrew; and (2) those translated or adapted into Hebrew from other languages. Of the former the earliest were written about the middle of the seventeenth century, and the production of their successors continued with some interruption for about two hundred years. Translations began to be made at the end of the eighteenth century, but reached their highest excellence at the end of the nineteenth century. The translation into Hebrew of dramas written in other languages is still carried on with great activity.

The First Hebrew Drama.

I. Of the dramas written in Hebrew the oldest is יסוד עולם ("The Eternal Foundation"), written by Moses Zacuto at Amsterdam about 1642 (Franz Delitzsch, "Gesch. der Jüdischen Poesie," p. 75). The subject is the legend that Abraham destroyed the idols of his father, leaving only the large one. On being brought by his father before Nimrod, he is sentenced to be thrown with his brother Haran into a fiery furnace. Haran perishes in the flames, but Abraham is rescued by an angel. The style is very fluent and agreeable. Sometimes the author gives to Hebrew roots forms which are not found in the Bible. The long pieces have one and the same rime, a system common in Arabic poetry. In the short pieces, as in the Persian "mesnevi," the two hemistichs usually rime together. The drama was published by Berliner, with an introduction, at Breslau, 1872, and by David J. Maroni at Leghorn in the same year.

אסירי התקוה ("The Prisoners of Hope"), by Joseph b. Isaac Penzo, 1667, was printed at Amsterdam in 1673. The argument is as follows: A king who takes a serious view of his responsibilities is led astray, now by his own impulses ("yeẓer"), now by his wife ("ishshah"), and now by Satan. Finally his own understanding ("sekel"), Providence ("hashgaḥah"), and an angel endeavor to lead him in the right way.

The author was only seventeen years old when he composed the work, which was somewhat beyond his powers, although several poets have praised in verse the talent of the young dramatist.

The aim of both Penzo and Zacuto was to direct the attention of the Maranos to the Hebrew language and to draw them away from profane literature, to which they had exclusively devoted themselves.

During the seventy years which followed no Hebrew drama appeared. Some insignificant farces were written in Judæo-Spanish and afterward burned, but it was not till the first half of the eighteenth century that a revival of the Hebrew drama took place.

שמשון ופלשתים ("Samson and the Philistines"), by Moses Ḥayyim Luzzatto, was published at the end of his "Leshon Limmudim" (Sudzilkov, 1836).

מגדל עז ("Tower of Strength"), is an epithalamium written by the same author to celebrate the wedding of his uncle Israel Basan. This is an allegorical drama in four acts, and was composed when the author was young and full of poetic ardor. He was chiefly inspired by Guarini's "Pastor Fido"; but, as he says in his preface, he took the topic from the Midrash, where the Torah is compared to the young daughter of a king hidden in a stronghold, who shows herself only to her lover. The moral is the same as that of the "La-Yesharim Tehillah" (see below); namely, the triumph of truth over falsehood. The play was edited 100 years later by Franz Delitzsch, with notes by S. D. Luzzatto and M. Letteris (Leipsic, 1837).

לישרים תהלה ("Praise to the Righteous"), also an epithalamium by Moses Ḥayyim Luzzatto, was written on the occasion of the wedding of his friend and pupil Jacob di Gavis (Amsterdam, 1743). The title is a play on the word "Tehillah," which is the name of the heroine. The drama is an allegory in three acts, in which the chief actors are *Yosher* ("Rectitude"), *Tehillah* ("Praise"), and *Rahab* ("Pride"). The last, assisted by his friend *Tarmit* ("Falsehood"), tries to win for himself *Tehillah*, who has been promised to *Yosher*. He is frustrated in his design, and *Tehillah* is wedded to *Yosher*. This was Luzzatto's third drama, and though perhaps inferior in elegance to its predecessors, it evidences a much riper genius. It is more philosophical, and the tone throughout is Biblical. Luzzatto's language, as Franz Delitzsch says (*l.c.* p. 92), is not a mere mosaic of Biblical sentences, but an enamel of the finest and rarest Biblical elegancies.

ילדות ובחרות ("Childhood and Boyhood"), by Mendel Bresselau (Berlin, 1786), is a didactic poem in the form of a dialogue. The author imitated Luzzatto, whom he approached very closely.

הקולות יחדלון ("The Voices Cease"), by Samuel Romanelli of Mantua (Berlin, 1791), is an allegorical melodrama which he wrote in celebration of the marriage of a friend. He borrowed the mechanism of this work from classical mythology (Delitzsch, *l.c.* p. 92), and followed Luzzatto even more closely than did Bresselau.

אביגיל ("Abigail"), by R. Joshua, son-in-law of R. Isaiah Berlin (has never been published). The author died in 1806.

אסתר ("Esther"), by Joseph Haltern, 1795 (published in Heinemann's "Archiv," 1841), is an imitation of Racine's drama.

מלכות שאול ("The Reign of Saul"), by Joseph Efrati, is a Biblical drama in six parts, the hero of which is King Saul (published for the first time at Vienna, 1794).

מלחמה בשלום ("War in Peace"), by Ḥayyim Abraham b. Aryeh, is a play divided into two parts. The first, "Token 'Alilot" (The Weighing of Actions), describes the sale of Joseph by his brethren and the journey of the latter into Egypt to buy grain. The second part, "Tokaḥat Megullah" (An Open Warning), deals with the discussions between Jacob's sons and the Egyptian magicians, and describes how Joseph was recognized by his brothers. This work was published the first time at Sklow, Russia, in 1795. It was translated into Polish, and produced at Warsaw before Prince Paskevich. The women present were so much affected that several of them fainted, and the government forbade further performance of the drama.

Nineteenth Century.

בית רבי ("The House of Rabbi"), by Moses Konitz (Vienna, 1805), is a dramatized life of R. Judah ha-Nasi, the compiler of the Mishnah; included in the play is all that is told about Rabbi in the Babylonian and Jerusalem Talmuds.

בת יפתח ("The Daughter of Jephthah"), by Moses Neumann (Vienna, 1806), is a Biblical drama.

נבות היזרעאלי ("Naboth of Jezreel"), by Shalom ha-Kohen, was printed with his "Maṭṭa'e Ḳedem" (Rödelheim, 1807).

עמל ותרצה ("'Amal and Tirzah") is an allegorical drama in three acts, by the same author (Rödelheim, 1812). It is a sequel to Luzzatto's "La-Yesharim Tehillah," employing the same dramatis personæ. The author was induced to complete Luzzatto's work, which presented only the triumph of the good, and omitted the punishment of the wicked. The play was reedited by M. Letteris, Warsaw, 1862.

The remaining dramas are:

צפורה ("Zipporah"), by Gabriel Berger, in "Neuer Sammler" (Königsberg, 1809); Biblical drama.

אמנון ותמר ("Amnon and Tamar"), by Eliezer Raschkow (Breslau, 1812 [?]); Biblical drama.

יוסף ואסנת ("Joseph and Asenath"), by Süsskind Raschkow (*ib.* 1817); Biblical drama in five acts.

החרוץ והעצל ("The Industrious and the Idle"), by David Samoscz (*ib.* 1817).

פלגש בגבעה ("The Concubine at Gibeah"), by the same author; Biblical drama, the heroine of which is the Levite's concubine who caused the war between the tribes of Israel and that of Benjamin (*ib.* 1818).

גורל הצדיקים, or, according to Zeitlin, גמול הצדיקים ("The Lot of the Just"), by Kalman Kohen Bistritz (Vienna, 1821); Biblical drama in three acts, the hero and heroine being Mordecai and Esther.

שארית יהודה ("The Remnant of Judah"), by Solomon Judah Rapoport; a free adaptation of Racine's "Esther," in four acts, with an introduction (published in the "Bikkure ha-'Ittim," 1827).

חנניה מישאל ועזריה ("Ḥananiah, Mishael, and Azariah"), by Samuel David Luzzatto (published in the "Bikkure ha-'Ittim," 1875).

און בן פלת ("On, Son of Pelet"), by the same author (*ib.*).

תולדות משה ("The History of Moses"), by Isaac b. Saul Kandia (Warsaw, 1829); drama in two acts.

גדולת יוסף ("The Greatness of Joseph"), by Nathan R. Kalkar, in his "Niṭ'e Sha'ashu'im" (Copenhagen, 1834); Biblical drama.

בעז ורות ("Boaz and Ruth"), by Israel Jehoiada Cohen (Breslau, 1834).

אפיק נהרים ("The Torrent of Rivers"), by Aaron David Gordon (Wilna, 1836); an allegorical drama in three parts. It is a satire upon the conditions of the time, in which the author flays those who indulge in drinking on the anniversary of a parent's death. He was afterward persecuted by the class at which he aimed his shafts.

גזע ישי ("The Trunk of Jesse"), by M. Letteris (Vienna, 1836); a tragedy in five acts, the heroine of which is Athalia.

מפלת סיסרא ("The Fall of Sisera"), by Naḥman Isaac Fishmann (Lemberg, 1841); Biblical drama in two acts.

שלום אסתר ("The Peace of Esther"), by M. Letteris (Prague, 1843); tragedy in three acts.

על חומות ירושלים ("On the Walls of Jerusalem"), by Phinehas Kraemer (Vienna, 1865); a tragedy dealing with an episode of the destruction of the Second Temple by the Romans.

אשת חיל ("A Virtuous Woman"), by Elias Levin (Wilna, 1866); Biblical drama in one act, the principal characters being David and Abigail.

תפארת לבני בינה ("Glory to the Intelligent"), by A. B. Gottlober (Jitomir, 1867); an imitation of Luzzatto's "La-Yesharim Tehillah."

משל ומליצה ("Fable and Satire"), by Meïr Löb Malbim (Paris, 1867, and Warsaw, 1877); allegorical drama in four parts.

תבוסת אבשלום ("The Fall of Absalom"), by Joshua Bank (Odessa, 1868 and 1878); Biblical tragedy.

אמת ואמונה ("Truth and Belief"), by Ab. B. Lebensohn (Adam ha-Kohen) (Wilna, 1867 and 1870); an allegory in three acts and twelve scenes, attacking superstition.

אלישע בן אבויה ("Elishah, Son of Abuyah"), the teacher of R. Meïr, who was baptized (Vienna, 1868); an adaptation of Goethe's "Faust."

פחד בלילות ("Terror of the Nights"), a Talmudic tragedy, the heroes and heroine of which are King Solomon, Asmodeus, and the Queen of Sheba. The subject is the Talmudic legend of the dethronement of Solomon by Asmodeus. This work has not been published (see "Orient," x. 635).

קשר שבנא ("The Conspiracy of Shebna"), by N. Fishmann (Lemberg, 1870); Biblical drama in five acts.

נבל הצדיק ("Nabal the Righteous"), by A. D. Wechsler (Lemberg, 1874); comedy in five acts, denouncing the hypocrisy of the day. It is an adaptation from Molière's "Tartuffe."

הדסה ("Hadasa or Esther"), by G. Gitelevicz (Warsaw, 1875); Biblical drama in twelve scenes.

סמל האהבה והקנאה ("The Emblem of Love and of Jealousy"), by Aron Margolis (Vienna, 1877); Biblical tragedy, the hero and heroine of which are Amnon and Tamar.

כשרון החכמה ("The Advantage of Wisdom"), by S. Apfel (Czernowitz, 1882); drama in four parts.

הנרדף מארץ רוסיה ("The Russian Emigrant"), by Osias Atlas (Przemysl, 1883); tragedy in three acts.

בר כוכבא ("Bar Kokba"), by L. Landau (Lemberg, 1884); tragedy in five acts, the hero of which is Bar Kokba, leader of the revolt against Hadrian.

אמונה והשכלה ("Belief and Enlightening" [Rationalism]), by D. M. Andermann (Drohobycz, 1887); an allegory in five acts; the author imitates Luzzatto.

Several other dramas written by Russian Jews have not yet been published.

II. Berliner in his (Preface to "Yesod 'Olam," p. xix.) makes the statement that Letteris was the first translator of dramas into Hebrew. But if the adaptations of Letteris are considered to be translations merely, the priority must be given to David Franco-Mendes, of the end of the eighteenth century, who wrote "Gemul 'Atalyah" (The Punishment of Athalia), a Biblical drama in three acts adapted from Racine and Metastasio (Amsterdam, 1770). It was in the nineteenth century, and especially in its second half, that Hebrew literature was enriched by numerous translations of dramas. Meïr Letteris was certainly the first translator or adapter in the nineteenth century. His translations, or rather his adaptions, are mentioned above, namely: (1) Racine's "Esther" into Hebrew under the title "Shelom Ester"; (2) "Athalie," of the same author, under the title "Geza' Yishai"; (3) "Ben Abuyah," an adaptation of Goethe's "Faust." Racine's "Esther" was also translated by Joseph Haltern and by Solomon J. Rapoport (see above) in four acts (Vienna, 1827). Two other translated dramas have to be added to those of the first half of the nineteenth century: Metastasio's "Isacco," translated by Elijah Bardach under the title "'Aḳedat Yiẓḥaḳ" (The Sacrifice of Isaac; Vienna, 1833); and Kotzebue's "Der Schatz," translated by David Rosenhand under the title of "Ha-Oẓar," or "Le-Yishre Leb Simḥah" (Joy to the Righteous), in two acts (Warsaw, 1845).

During the second half of the nineteenth century very many translations were made. The favorite author was Schiller, seven of whose dramas have been translated into Hebrew: (1) "Die Braut von Messina," under the title "Medanim ben Aḥim" (Quarrels Between Brothers), by Jacob Levin (Brody, 1868); (2) "Die Räuber," under the title "Ha-Shodedim," by Moses Schulbaum (Lemberg, 1871); (3) "Wilhelm Tell," in prose, by David Radner, (Wilna, 1878); (4) "Don Carlos," in prose, by the same (*ib.* 1879); (5) "Marie Stuart," by Solomon Kovner (*ib.* 1879); (6) "Turandot," under the title "Tirẓah," by Osias Atlas (Przemysl, 1879); (7) "Fiesco, oder die Verschwörung zu Genua," under the title "Ḳesher Fiesko," by Samuel Apfel (Drohobycz, 1889). Five of Lessing's dramas have been translated: (1) "Nathan der Weise," under the title "Natan he-Ḥakam," by S. Bacher (Vienna, 1866); also by A. B. Gottlober, who versified the Hebrew in the same meter as the original (*ib.* 1874); "Philotas," under the title "Abinadab," by J. Falkovich (Odessa, 1868); (3) "Die Juden," under the title "Ha-Yehudim," in prose, by Jacob Kohn (Warsaw, 1875), also in verse by Hirsch Teller (Vienna, 1881); (4) "Der Freigeist," under the title "Ḥonen we-Noten," by D. Kohn (Przemysl, 1886); (5) "Miss Sara Sampson," under the title "Sarah bat Shimshon," by Isr. Frenkel (Warsaw, 1887).

Of other translations the following may be mentioned:

Gutzkow's "Uriel Acosta," by Sol. Rubin (Vienna, 1856).
Ludwig Philippson's "Jojachin," a tragedy in four acts, by S. Bacher (Vienna, 1859).
Shakespeare's "Othello," by Isaac E. Salkinson, under the title "Itiel" (Vienna, 1874).
The same author's "Romeo and Juliet," by Isaac E. Salkinson, under the title "Ram we-Ya'el" (Vienna, 1878).
Rich. Cumberland's "The Jew," drama in five acts, by Joseph Brill, under the title "Ish Yehudah" (Wilna, 1878).
Mosenthal's "Debora," by David Radner (*ib.* 1880).
Shakespeare's "Macbeth," by Isaac Rabb (Drohobycz, 1883).
Kotzebue's "Der Arme Poet," by Isidor Brüstiger, under the title "Ha-Meshorer he-'Ani" (Lemberg, 1884).
Scribe's "La Juive," by Zusmann Marik, under the title "Raḥel ha-Yehudiyyah" (Wilna, 1886).
Kozlovski's "Esterka," Polish drama in five acts, by Israel Frenkel, under the title "Massa' Ester" (Warsaw, 1889).

Finally, the following two poems arranged in dialogue form may be added: Dante's "Divina Commedia," under the title "Mar'ot Elohim" (Apparitions of God), translated by Saul Farmiggini (Triest, 1869); and Milton's "Paradise Lost," under the title "Wa-Yegaresh et ha-Adam" (And He Drove Adam Out), by Isaac E. Salkinson (Vienna, 1871). The two Warsaw literary societies, "Aḥiasaf" and "Tushiyah," are continuing the publication of dramas translated into Hebrew.

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G. M. SEL.

DRAMA, THE JEW IN MODERN: The modern drama, which may be said to date from Christopher Marlowe and Shakespeare, has made liberal use of the Jew as a stage character. From the time of these authors until the present, dramatists have utilized the Jew, either libeling him as a human atrocity, with all the vices of a materialized devil, or, going to the other extreme, making him a perfect man. Few have struck the happy medium and shown the Jew as an ordinary human being.

General Characteristics.

The abusers of the Jew have been responsible, to a great extent, for the popular conception of Jewish character; for they have depicted him as hideous as his bitterest enemy could wish. Avarice, hatred, venality, murder, bigotry—in fact, all of the worse passions have been attributed to the stage Jew. In England, in Germany, in France, in Austria, on all stages, the Jew, probably because of his strong personality, has been a favorite theme with the dramatists. Shakespeare, in England, conceived a SHYLOCK; Stephanie, in Austria, a *Pinkus*, *Shylock's* opposite; Dugué, in France, *Bambaccia*, a thief; Iffland, in Hamburg, *Baruch*, a good angel. Every dramatist had his own idea of the Jew and his character, and represented him accordingly.

In English Plays.

In England the first of the modern plays to utilize the Jew was Marlowe's "The Rich Jew of Malta" (see BARABAS), which was not attributable to hatred of Jews in general, but of one Jew in particular; namely, Queen Elizabeth's physician, Roderigo LOPEZ, who was hanged in 1593 for treason. Lopez was undoubtedly the inspiration for several plays with Jewish villains, which appeared shortly after his trial and death. In 1594 Philip Henslow, the most enterprising theatrical manager of that day, produced two such dramas.

"The Merchant of Venice" followed in 1596—a dramatization of the tales of Ser Giovanni, "Il Pecorone," written in 1378 and published in Milan in 1558. The next play was Fletcher's "Women Pleased," the Jew being *Lopez*, a curious coincidence when Dr. Lopez is recalled. Beaumont and Fletcher's "Custom of the Country" followed in 1628. *Zabulon*, a male pander, is the Jew in this instance; and a more repulsive creation it would be difficult to imagine. *Rutilio*, a Christian, is, however, just as disgusting; yet, when *Zabulon* offers money to *Rutilio* to debase himself, he refuses the proffered gold with: "Because you are a Jew, sir, and courtesies come sooner from the devil than any of your nation." Before this (1610) Ben Jonson's "Alchemist" had been acted by the king's servants; but the part of the Jew, *Abel Drugger*, is so innocuous when compared with *Barabas* and *Zabulon* that it calls for no special comment.

Elizabethan Dramas.

After "Custom of the Country" came a steady stream of plays containing Jewish characters. Gosson's "School of Abuse" (1579) mentions a play, "The Jew Shewn at the Bull"; but no copy of the work is extant. "The Jewish Gentleman" was played in 1640; Dekker's "Jew of Venice," in 1653; William Henninge's "The Jew's Tragedy," in 1662; Lord Lansdowne's "The Jew of Venice," in 1701; "The Jew Decoy'd," a ballad opera, founded on "The Harlot's Progress," in 1773; "Jewish Education," in 1784; "The Israelite," in 1785; "Jewish Courtship," in 1787; "The Wandering Jew," in 1797; Dibdin's "The Jew and the Doctor," in 1798; "The Jew of Magadore," in 1808; Penley's version of "The Rich Jew of Malta," in 1818; "The Jew of Lubeck," in 1819; "The Hebrew," in 1820; a version of "Ivanhoe," with Edmund Kean as the *Jew of York*, in the same year; another version, "The Maid of Judah," in 1829; C. Z. Barnett's "The Rise of the Rothschilds, or the Honest Jew of Frankfort," and "The Ways of Our Tribe, or the Rich Man of Frankfort," in 1830; and Sheridan Knowles' "The Maid of Mariendorpt," in 1839.

Later Plays.

In addition there were numerous dramatic compositions, each containing a Jewish character. In Robert Greene's "The First Part of the Tragicall Raigne of Selimus, Emperour of the Turks," the Jew *Abraham* poisons *Bajazet* at the instigation of *Selimus*, and then kills himself. *Signor Rogero*, in John Marston's "Insatiate Countess," is accused of being a Jew; while in Webster's "The Devil's Law Case," a Christian merchant disguises himself as a Jew in order to carry out his nefarious schemes. John O'Keefe, in "The Little Hunchback," shows *Zebede* and his nephew *Absolom* converted; while Leman Rede exhibits still another type in "The Skeleton Witness," in which *Simon Levi* is duped by the Christians. Then, too, there are *Ichabod* and *Isaac*, in Douglas Jerrold's "The Painter of Ghent"; *Beau Mordecai*, in Macklin's "Marriage à la Mode"; *Ephraim*, in Dibdin's "School for Prejudice"; *Isaac Mendoza*, in the comic opera "The Duenna"; *Shilric*, in Macfarren's comic opera "Malorina"; *Levi Lyons*, in "Will Watch"; *Abanazor*, in "The Jewess"; *Abraham Mendez*, in "Jack Sheppard"; *Boaz*, in Jerrold's "Prisoner of War"; *Bokes*, in Shirley Brooks's "The Creole"; and *Melter Moss*, in "The Ticket-of-Leave Man."

More modern English dramatists have more or less neglected the Jew. Potter's dramatization of "Trilby" shows the exaggerated type in *Svengali*, a Jewish Cagliostro, charlatan, and scoundrel in one. Henry Arthur Jones produced a strong contrast to *Svengali* in his *Judah Llewellyn*, the half-Jewish hero of his "Judah"—a passionate, honorable dreamer-preacher. Zangwill, with his "Children of the Ghetto," also went to the extreme, in that he exposed the ghetto-dwellers to the light of day with a fidelity which at times is absolutely unpleasant. The other ghetto play, Fernald's "The Ghetto," goes a step further; and its gloom is even more oppressively realistic.

In French Literature.

France, until the anti-Semitic outbreaks of the last ten years, had treated the Jew more gently than had any other Continental nation. One of its first stage Jews was *Shylock*, in "Le Juif de Venise"—a translation of "The Merchant of Venice" by M. Dugué. Next came Théophile Gautier's "La Juive de Constantine." Perhaps the strangest play of this character ever concocted was Merville and Maillau's "Juif Errant," produced at the Ambigu, Paris, July 31, 1834. In this play the principal characters are *Isaac Ahasvérus, Satan, Simon, The Archangel Michael, Barabas, Louis XV., Jean du Barry, Puck, Ariel, Napoleon, Franklin, Marcus Aurelius, Esther, Rachel, Mme. du Barry, Mme. de Pompadour, Lilith, Death,* and *The Seven Deadly Sins.* It is scarcely necessary to say that it was not successful.

Other French plays on Jewish subjects were Anicet Bourgeois' "L'Impératrice et la Juive"; Catulle Mendes' "Les Mères Ennemies" (introducing a *rabbi*); Désaugier's "Juif" (produced at the Porte-Saint-Martin May 14, 1823); Dumas' "Femme de Claude" (*Daniel* and his daughter *Rebeccah*); Dugué's "Salvator Rosa"; Erckmann-Chatrian's "L'Ami Fritz" (the *rabbi*); and Daudet's "Roi en Exil," dramatized as "La Juive," in which the *Leemans* of the novel is metamorphosed into an old-clothes man, and his daughter *Sarah* into *Dona Florinde,* who plays havoc with the feelings of *Don John* of Austria. "Le Juif Polonais," by Erckmann-Chatrian ("The Bells," in English), contains a Jewish character who is not seen, being killed behind the scenes by *Matthieu.*

Early German Plays.

Germany has been the most prolific of all the nations in stage Jews. The first play to introduce them was the celebrated "Das Endinger Judenspiel," produced in the public square of Endingen in Baden April 21, 1616. It relates the history of a family of Christians who are murdered by *Rabbi Elias* and his companions. Eight years later their bodies are found, and the murderers are stoned and burned. Next came Gryphius' "Horribilicribrifax," which shows the Jew *Issachar* as a great boaster. Lessing treated the Jew more kindly in his "Die Juden" (1755), although the *Traveler* conceals his race to the last. Stephanie's "Der Neue Weiberfeind und die Schöne Jüdin" (1773) holds up to view the pretty Jewess *Esther*, whom the hitherto woman-hating count loves, but deserts on discovering her race. The same author's "Die Abgedankten Offiziere" (1770), a comedy in imitation of Lessing's "Minna von Barnhelm," deals with *Pinkus*, a good-natured Shylock. Following this, in 1774, came Pauerbach's dramatization of "The Rural Probity" (published in "The London Magazine," Aug., 1773), entitled "Der Redliche Bauer und der Grossmütige Jude," in which *Moses* is resplendent as a good angel. This was succeeded by Booger's "Post" (with *Moses*, a coward). Then came H. L. Wagner's "Reue Nach der That" (1775), in which a Christian causes his dog to bite a Jew, and regrets it later; Plümike's "Volontär" (1775), with a Jew as a jolly soldier; "Der Adelige Tagelöhner" (1776), wherein *Isaac* helps the poor hero to frustrate the villain, *Von Malverse.*

Müller created an utter coward in *Mauschel*, the Jew, in his version of "Faust" (1778); but the stage Jew was fully redeemed a year later, when Lessing's "Nathan der Weise" (see Nathan the Wise) saw the light. Next followed Bischoff's "Der Judenfeind" (1780), in which *Rachel* is killed by her father, *Salomo*, for the sake of 200 thalers. The year 1781 saw "Albertine," in which *Abraham* is pictured as a swindler; and the year following, Pfranger's "Der Mönch von Libanon," a refutation and continuation of "Nathan der Weise"; the monk who confounds *Nathan* being *Saladin's* supposedly dead brother, *Assad.* Lerchenheim's "Der Jude, oder Betrug für Betrug" (with *Simon*, a cheat), and Törring-Seefeld's "Der Teure Ring" (with *Abraham*), were produced in 1783. In the following year Heinrich Reinicke, in his "Nathan der Deutsche," shows *Nathan* to be a benevolent type of Jew; and J. K. Latich acknowledged the authorship of "Wer War Wohl Mehr Jude," a plagiarism of "Nathan der Weise," in which *Carl Reichert*, the banker's son, loves *Marie*, the adopted daughter of the Jew *Wolf.*

In the next three years German authors produced: "Menschen und Menschen-Situationen" (Karl Steinberg), which also copies "Nathan der Weise," in which *Recha*, the Christian, is the adopted daughter of *Isaac Mendel*; "Liebe und Philosophie" (Leipziger); and "Die Lüderlichen," in which *Schmül*, the money-lender, plays a prominent part.

In 1792 Hensler's "Das Judenmädchen von Prag" created a stir, for it portrayed the Jew *Isaak* paying the debts of a Christian. The same year saw the creation of *Ephraim*, a comedy rôle in "Weltklugheit und Herzensgüte." Iffland's "Dienstpflicht" (1795) pictures *Baruch* as the guardian angel of the poor hero.

Nineteenth Century.

The first few years of the nineteenth century witnessed the productions of Bischoff's "Dina, das Judenmädchen aus Franken" (1802), which was written to combat the anti-Semitism of the day, and which exploits the love of *Albert*, a Christian, for *Dina*, the Jewess, the latter meeting death at the hands of *Albert's* cousin, *Bianca*; "Der Wuchernde Jude am Pranger" (1804), in which usurer and Jew are painted as synonymous; and Aresto's (Burchardi's) "Soldaten" (1804), wherein *Moses* declares that when dealing with honest Christians he is an honest Jew.

Similar plays of that period are Ziegelhauser's "Die Juden" (1807), which extols Jewish charity during a flood near Vienna; Sessa's "Unser Verkehr" (1815), a caricature of Jewish life, with *Jakob Hirsch*, who imagines himself to be a poet, as the hero; Voss's "Euer Verkehr," an answer to the last-named play, in which *Herr Levin* stops the production of "Unser Verkehr," and foils an attempt to blackmail the Jews; "Der Weisenknabe" (1825), in which a Jewish lottery-ticket seller unites two poor lovers; Schröder's "Die Heirat Durch ein Wochenblatt" (based on Boursault's "Comédie Sans Titre");

"Sie Fehlen Alle" (with *Moses*, the money-lender); "Spielerglück," in which the son of a Jew and of a French milliner poses as the *Marquis de Richesource*; and many farces by Richard Voss.

Present Plays.

Of the newer German productions the best known is Gutzkow's "Uriel Acosta" (1847), based on the same author's "Der Sadducäer von Amsterdam" (1833), which is a play of great power. "Leah, the Forsaken," is another drama dealing with Jewish character. In still more recent times "Heine's Junge Leiden" by A. Mels, which is entirely Jewish—for every character in it is that of a Jew—made its great success because of the sympathetic conception of the youthful poet and the humorous character of *Hirsch*, the wandering chiropodist and lottery-ticket agent. This play was one of the first, if not the first, to show the Jew of to-day as he really is. Max Nordau's "Dr. Kohn," with its pedantic hero and its priggish villains, while possibly true to life in such German society as is portrayed in the play, is an unfair conception of the Jew. Dr. Herzl's "New Ghetto" is perhaps a too realistic depiction of the objectionable type of Jew.

As for the melodramas and the comic operas of the day, there is scarcely one that does not contain at least one Hebrew. The Jew is a stock character with the lower grade of dramatists, whose lack of originality and inventiveness prevents them from creating a conception barely different from the usurer, the hook-nosed race-track tout, and the bediamonded lady with a dubious past, whose sole ambition is to lead some innocent Christian maiden from the path of virtue.

The conceptions of the Jew by the mummers are as varied as the characters created by the playwrights' fancies. Until 1741 the stage Jew was a buffoon or low comedian. In that year Macklin defied tradition and played *Shylock* as a vindictive, revengeful being, contending: "This was the Jew that Shakespeare drew." Before Macklin, Alleyne had played *Barabas* with a huge nose. Kean made his *Shylock* a somewhat sympathetic character. Other actors run the entire gamut of conception, from wildest farce to deepest tragedy.

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G. E. Ms.

DRAMA, YIDDISH: The dramatic part of Yiddish literature has had a less independent development than any other of its parts, and is consequently poorer, both in quality and in quantity. There are probably less than fifty printed Yiddish dramas, and the entire number of written dramas of which there is any record hardly exceeds five hundred. Of these at least nine-tenths are translations or adaptations. The earliest Yiddish dramas originated in Germany. Schudt, in his "Jüd. Merckwürdigkeiten," vi., ch. 35, tells of a troupe of Judæo-German performers in Frankfort-on-the-Main at the beginning of the eighteenth century, of which the director and "regisseur" was Baerman Limburg, author of the drama "Mekirat Yosef" (Sale of Joseph), which was played under his supervision. That drama was published in the above-mentioned city in 1711 (see "Oẓar ha-Sefarim," p. 326), and forms the beginning of the Yiddish drama. Numerous other dramatizations of the story of Joseph, of the Exodus, and of Esther and Ahasuerus were written in the succeeding two centuries; but, with the exception of the Esther plays by Goldfaden and Shaikevich, are of interest to bibliographers only. Saphir's farce, "Der Falsche Kaschtan" (1820), may be mentioned here because it was written to criticize Jewish communal affairs, while M. Miller's "Esther, oder die Belohnte Tugend" (Vienna, 1849), which is also written in German, but with Hebrew characters, may be cited as one of the latest productions not intended for the Yiddish-speaking masses.

Earliest Examples.

A certain Schertspierer of Vienna wrote a drama, "Moses," which was played in the newly established Jewish theater in Warsaw in 1838 ("Allg. Zeit. des Jud. 1838, No. 155). Of a later pre-Goldfaden Jewish theater, the one temporarily existing in Odessa in 1864, it is known only that the dramas "Esther" and "Athalia" were performed there ("Israelite," Cincinnati, vol. ii., No. 3). Aksenfeld's dramas mark the beginning of the Russian Yiddish drama, the main purpose of which is the glorification of the "Haskalah" or progressive movement. Gottlober's "Decktuch" (Warsaw, 1876) and Ettinger's "Serkele" (Johannesberg, 1861; Warsaw, 1875), which were written between 1830 and 1840, belong to the same class, to which also may be added I. B. Falkovich's "Reb Chaimele der Koẓin" (Odessa, 1866) and "Rochel die Singerin" (Jitomir, 1868). Abramowitsch, in his masterpiece "Die Takse" (*ib.* 1869), like the true artist, spares neither friend nor foe; but this work, like Zunser's extremely long "Mekirat Yosef" (Wilna, 1893), was not intended for the stage, and the dramatic form is only secondary.

The Modern Phase.

The real Yiddish drama begins with Goldfaden, who has not yet been surpassed. When he first established a permanent Yiddish theater, about 1875, he composed about fifteen farce comedies, some entirely original and some adapted from the German, but all containing actual Jewish characters and excellent caricatures. "Die Rekruten," "Die Babe mit dem Enikel," "Shmendrik," "Die Kishufmacherin," and "Die Zwei Kune-Lemels" are the best known of these. Of his later and more serious works, "Shulamit" and "Bar Kochba" are probably the best two plays in the entire Yiddish dramatic literature; they have been reprinted many times and translated into several European languages. His "Dr. Almasada" (adapted from the German), his "König Ahasuerus," and several dramas which he wrote while in New York, are still favorites with both actors and public.

Next to Goldfaden in point of time, and to some extent also in excellence, stands N. M. Shaikevich (Shomer), who began to write for the Yiddish stage soon after it was established. His "Jüdischer Poritz," "Der Revizor" (a parody of Gogol's work of that name), "Der Lebendiger Todter," and "Die Kokete Damen," written about 1879-80, possess considerable merit, and his "Spanische Inquisition" was translated into Spanish and played in Argentina. Another of the earliest writers for the Yiddish stage is Ossip M. Lerner, who, among other translations, has furnished a very good one of Gutzkow's "Uriel Acosta." L. Lewinsohn's "Weibersche Knüplach," which gives a droll description of the scare caused among the Jewish women of a certain community by the prospective repeal of "the ban of R. Gershom" which enjoins monogamy, went through at least three editions (Warsaw, 1877; Wilna, 1881). Epstein's "Geschmissener Apikores" (Warsaw, 1879) and Ulrich Kalmus' "Geschichte fun a Seltenem Berit un a Genarte Chasune" (Warsaw, 1882) are crude, but possess some merit and originality. Katzenellenbogen's "Rashi," Lilienblum's "Discontist," and Mrs. H. E. Abramowich's translation of Lessing's "Die Juden" also belong to this period.

New York.

The Yiddish theater in London never attained much importance, and like similar theaters in Galicia or in some towns of the United States outside of New York, it depended almost entirely on dramatic productions composed in Russia and, later, on those composed in New York. Jacobs, the author or translator of the "Leichtsinnige" and of "Rahel and Leah," both about 1888, and Rakov, author of a "Dreyfus" play, are the only London Yiddish dramatists of whom we have information. The real productivity began in New York, where every well-established Yiddish theater has its own playwright to provide new plays at short intervals. Joseph Lateiner, one of the earliest Yiddish dramatists of this generation, was the first to arrive here with a troupe (1883), and is considered the best of his kind. He began his career in Europe; his first productions here were "Esther and Haman" and "Joseph and His Brethren" (1884). He has since then written more than fifty plays, including comedies, tragedies, historical operas, melodramas, etc., most of which are a compound of several dramatic forms, and in which the staging is of more importance than the literary character.

M. Hurwitz, who arrived three years after Lateiner, has written about as many and as various pieces. Titles like "Tisza Eslar," "Shelome ha-Melek," "Shabbethai Ẓebi," "Capital und Arbeit," "Mabul fun Johnstown," "Cuba," "Der Rambam," "Jonah ha-Nabi," "Mary Berberi," show the scope and the variety of his dramatic works. Goldfaden while in New York also composed several plays, which, however, did not approach his former masterpieces. Shaikevich has also been active in New York for several years, and some of his comedies, *e.g.* "Die Emigranten" (1902), enjoy much popularity.

Jacob Gordin, who has written for the New York stage since 1891, is somewhat above the average of Yiddish playwrights. His adaptation, "Der Jüdischer König Lear," and its counterpart, "Mirele Efrot," and some other of his twenty odd pieces, have produced a strong, though hardly a lasting, impression. M. Seifert is the author of about fifteen or twenty pieces, of which an excellent short farce comedy, "Die Gele Redactie" (The Editorial Room of a "Yellow" Journal, 1902), deserves to be mentioned. Rubens Weissman, author of "Sarah," "Don Yiẓḥaḳ Abravanel," and a few other pieces, possesses considerable talent. John Paley is the author of the "Nihilisten"; Morris Rosenfeld, the poet, of "Der Letzter Kohen Godol"; and Jacob Ter, among others, has written a considerable number of dramatic works. Another Yiddish poet, A. M. Sharkanski, is the author of the historical dramas "Kol Nidre" and "Unetane Tokef." L. Kobrin and B. Gorin have written several dramatic works which are not devoid of literary merit, while D. M. Hermalin represents the ultrarealistic school on the Yiddish stage.

Several actors, like Thomashefski and Feinman, have also written plays, but none has succeeded so well as Rudolph Marks, author of "Ḥayyim in America," "Der Bowery Tramp," etc., who has given to the Yiddish stage some of the cleverest adaptations of American character-plays. Life in America is, next to Biblical subjects, the most popular theme with authors and audiences, and plays which portray the humorous side of it are among the most popular of contemporary Yiddish dramas.

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G. P. Wi.

DRAWER OF WATER: A proverbial expression always found in connection with "hewer of wood" (Deut. xxix. 11; Josh. ix. 21, 23, 27). When the fraud practised by the Gibeonites was discovered, the Israelites, since they had taken an oath to defend them, and therefore could not put them to death (see COVENANT), made the Gibeonites perform the menial work of drawing the water and cutting and gathering the wood for the Tabernacle and later for the Temple service. The water was drawn from the well, put into goatskins, and so carried. If the man had a donkey, two goatskins could be carried at one time, slung across the animal's back. The drawer of water is still a familiar figure in the Orient. See GIBEON; NETHINIM.

E. G. H. G. B. L.

DREAMS.—Biblical Data: Dreams have at all times and among all peoples received much attention. In the youth of a nation, as in the youth of an individual, dreams are so vivid that they appear to be hardly distinguishable from reality. "In the primitive stages of human development, when all insight into the laws of nature and of the human mind was lacking, dream-images were taken to be actual realities" (Lehmann, "Aberglaube und Zauberei," p. 414, Stuttgart, 1898). Dreams were not explained physiologically or psychologically, but were ascribed to intercourse with spirits or taken to be inspirations of the gods. As spirits and gods were supposed to be conversant with the things that are hidden, yet unborn, dreams were looked upon as their whisperings, having the value of divinations and predictions. Since the language of spirits and gods, however, is not like the speech of men, it became necessary that dreams should be interpreted, which was possible only to the "wise man" who had intercourse with spirits and gods. In this way the "science" of dreams and dream-interpretation came into existence.

It is sufficient for the comprehension of the Biblical and Talmudical stories summarized below to compare them with the oneiromancy and oneirocriticism of the ancient world, which are amply treated in Lehmann's book, as well as in the various dictionaries of antiquities, such as Daremberg and Saglio's "Dictionnaire des Antiquités Grecques et Romaines" (ii. 306-308) and Ennemoser's "Gesch. der Magie" (pp. 132-141, Leipsic, 1844). Tylor, in "Primitive Culture" (i. 122, 303, 439; ii. 411), discusses the question from the ethnographic point of view.

The Bible attaches importance to dreams, as is shown by well-known instances in Genesis. But in conformity with its strict monotheism, it is always God who speaks through dreams, either to make known His will or to announce future events. It must be noted, furthermore, that the dreams recorded in the Bible are, almost without exception, intended for the benefit of the race in general and not for that of single individuals (Gen. xx. 3; xxviii. 12; xxxi. 10, 24; xxxvii. 5, 9; xl.; xli.; Judges vii. 13; I Kings iii. 5, 15; Dan. ii. and iv.). The two interpreters of dreams mentioned by name, Joseph and Daniel, expressly refer to the inspiration of God in their interpretations (Gen. xli. 16, 25; Dan. ii. 19). Daniel even has dreams and interpretations in a "vision of the night." Dreams were also taken as divine revelations even if they referred only to the dreamer himself (compare Job xxxiii. 14 *et seq.*).

Dreams and Prophecy.

Job looks upon the disquieting dreams and the dreadful visions of sleep as terrors sent by God (vii. 14). The prophet also received his prophecies during sleep: in some cases God spoke with him; in others, God caused him to behold a vision (Dan. i. 17). Only Moses spoke with God face to face, without the intervention of dreams, visions, or riddles (Num. xii. 5 *et seq.*).

Prophets and dreamers are mentioned together because of the connection between prophecy and dreams (I Sam. xxviii. 6, 15; Deut. xiii. 2, 4; Jer. xxiii. 25-32, xxvii. 9, xxix. 8). "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Joel ii. 28). There is nothing to indicate how the dreams of the true prophets were distinguished from those of the false ones. The higher kind of prophet, however, beheld the vision while awake, either by day or by night (Zech. i. 8, iv. 1; Gen. xv. 12; I Sam. iii. 3, 4; II Sam. vii. 4 *et seq.*; Dillmann, "Handbuch der Alttestamentlichen Theologie," pp. 476 *et seq.*, Leipsic, 1895).

Interpretation of Dreams.

The interpretations of dreams in the Bible are not dependent upon astrology nor upon any other occult science, but are simple and ingenuous. The dreams are interpreted symbolically. Seven fat kine mean seven fat years, etc. The recurrence of the dream means that it will surely come to pass within a short time (Gen. xli. 32). The dreams of Nebuchadnezzar (Dan. ii. and iv.) are huger and more fantastic, and their interpretation, especially that of the second one, may be termed allegorical. Judges vii. 13 is also interpreted symbolically.

E. G. H.

——**In Rabbinical Literature:** Jewish tradition furnishes abundant material relating to dreams, the Babylonian Talmud—which originated (200-500) in the home of the Chaldeans, the magicians of the ancient world—being especially rich in them. Berakot (55-58) is a veritable storehouse of dream-interpretations. The following selections will present the views of Palestinian and Babylonian Jews during the first five centuries of the common era.

The fact that the most famous teachers frequently discuss dreams and enunciate doctrines regarding them, shows the strong hold dreams had upon the minds even of the intellectual leaders of Judaism. Belief in dreams was the rule; doubt concerning them, the exception.

Johanan ben Zakkai dreamed that his sister's sons would lose 700 denarii in that year. He therefore pressed them to give alms frequently, so that they might lose that sum gradually in a noble way (B. B. 10a). A man felt some compunction regarding the money left him by his father, which he suspected to be tithe-money. The dispenser of dreams (בעל החלום) appeared to him, and named the place, the sum, and the uses to which the money was to be put. The scholars held that in such cases dreams could not be taken seriously, and declared the money to be secular (Tosef., Ma'aser Sheni, v. 9; Sanh. 30a). In a similar story it was the father instead of the dispenser of dreams who appeared to the son (Yer. Ma'aser Sheni 55b). Although God had turned His face from Israel, He yet spoke in dreams to individuals (Ḥag. 5b). In conformity with this view, dreams have been regarded as suggestions from Heaven. The patriarch Gamaliel II.'s qualms of conscience were allayed in a dream (Ber. 28a). In the same way the opposing scholars were enjoined to make their peace with the patriarch Simon ben Gamaliel (Hor. 13b).

Meïr had no confidence in a certain innkeeper with an ill-omened name; but two of his colleagues made light of his suspicions; whereupon Meïr was warned against the man in a dream (Yoma 83b). Hints through Biblical passages were given in dreams (Yeb. 93b; Soṭah 31a; etc.). Ḥanina had a dream in which Rab was hanged on a tree: he interpreted this to mean that Rab would be his successor, and therefore treated him as an implacable enemy (Yoma 87b). When R. Naḥma spoke irreverently of Saul, terrifying angels appeared to him in a dream (*ib.* 22b). For a similar reason King Manasseh appeared to R. Ashi in a dream (Sanh. 102b). When Raba forced rain to come, his father appeared in a dream and scolded him (Ta'an. 24b). One whom R. Judah had honored in death came to thank him in a dream (Shab. 152b). Even an idol appeared in a dream, at a time when there was drought ('Ab. Zarah 55b). Raba prayed that he might receive in a dream the answer to a difficult question (Men. 67a). This actually happened in the case of R. Johanan (Men. 84b, *passim*). Many teachers of the Law desired to see famous authorities of past ages in their dreams, and had their wishes granted (Eccl. R. ix. 10). If any one was put under ban in a dream, ten persons had to absolve him (Ned. 8a); but if a pagan wished to embrace Judaism because he had been advised in a dream to do so, he was not accepted (Yeb. 24b).

Good and Evil Dreams.

A distinction was made between good and evil dreams. He who goes to bed in a cheerful frame of mind "is shown" a good dream (Shab. 30b), which may come to pass within twenty-two years (Ber. 55b). Good persons do not have good dreams, nor have bad ones evil dreams (*ib.*). As evil dreams naturally caused anxiety, people prayed not to be disturbed by them (Ber. 60b). The most common and efficient preventive of evil dreams was fasting (תענית חלום), still practised by many persons (Shab. 11a). It is not always clear what constitutes a good or an evil dream.

A skilful interpretation consisted in an ingenious answer, that often explained two similar dreams in entirely opposite ways. A man came to R. Jose ben Ḥalafta, saying: "I was told in a dream to go to Ḳapudḳia [Cappadocia], where I should find the money of my deceased father." Jose explained the dream as follows: "Count ten beams in your house, and in the tenth you will find the treasure, for 'Kapudkia' means קפא [= "beam"] and דקוריא [= "decuria," "ten"]" (for a similar analysis of the same name see Krauss, "Lehnwörter," ii. 459a). The same famous teacher of the Law interpreted a dream of an olive-wreath to mean that the dreamer would advance in the world; while he said to another man who had had a like dream, that he would be beaten. When the latter asked him why his interpretations differed, Jose replied: "The other man saw the olives growing, whereas you saw them after they had been picked", the latter idea being expressed in Hebrew by the words meaning "to beat down" (Yer. Ma'aser Sheni 55b). Such interpretations are generally based on folk-etymology, a striking example of which is given in Blau's "Altjüdisches Zauberwesen" (p. 166). The personality of the dreamer was also considered, so that the same dream (for instance, of drinking wine) might mean success in the case of a scholar, and misfortune in the case of an unlettered person (*ib.*).

Interpreters of Dreams.

The dreamer as a rule was unable to interpret his own dream (Yoma 28b). Hence the need of interpreters, who were numerous, and asked payment for their skill. The good-will of the interpreter was sought by presents, for it was believed that all dreams came true according to the interpretation (Yer. Ma'aser Sheni 57c; compare Bacher in "Rev. Et. Juives," xxvii. 141). Even teachers of the Law demanded a fee for interpreting a dream. They were consulted also by pagans, just as Jews consulted pagan "Chaldeans." Raba and Abaye, two Babylonian leaders of schools in the first half of the fourth century, laid their dreams before a Chaldean of the name of Bar Hedia, whose avarice and lying were denounced. "Whoever gave him a fee got a favorable answer, and whoever gave no fee got an unfavorable one" (Ber. 56a). He was held up to ridicule, and yet in spite of it was taken seriously.

Rules Concerning Dreams.

Ḥisda, a Babylonian of the third century, laid down the following rules: Every dream, excepting those which occur during fasting, means something. A dream not interpreted is like a letter unread. Neither good nor evil dreams come true entirely. An evil dream is better than a good one, since it leads to repentance; the former is annulled by the pain it causes, and the latter by the joy (Ber. 55a). Similar views are expressed by other Babylonian amoraim. An evil dream can be turned away, according to R. Johanan, by saying to three persons: "I have had a good dream"; they replying: "Yes, it is good; let it be good; may God change it to good," etc. The evil dream can also be annulled by means of certain Bible verses. The prayer for good dreams, which the congregation still pronounces after the first and second blessings of the priest, is recommended as early as the Talmud (Ber. 55b). In addition to learned interpretations—for instance, on the meanings of Biblical passages occurring in dreams—there are also those of a folk-lore character; *e.g.*, a red horse is an ill omen and a white horse a good omen (Sanh. 93a). A ט, the initial letter of טוב ("good"), is a good omen (B. Ḳ.). The diversity of dreams made the profession of interpreter remunerative. The fee paid for an interpretation was generally one denarius. There were twenty-four interpreters in Jerusalem, each one of whom would, of course, interpret a dream differently from the others.

Belief in dreams was criticized as early as Ecclesiastes, in which it is declared to be vanity (ch. v.). In view of the general and implicit belief in dreams obtaining in the ancient world, Sirach's disbelief in them is proof of his advanced thought. He expresses his views as follows (xxxi. [xxxiv.] 1-8, R. V.):

> Vain and false hopes are for a man void of understanding; and dreams give wings to fools.
>
> As one that catcheth at a shadow, and followeth after the wind, so is he that setteth his mind on dreams.
>
> The vision of dreams is as this thing against that, the likeness of a face over against a face.
>
> Of an unclean thing what shall be cleansed? And of that which is false what shall be true?
>
> Divinations and soothsayings and dreams are vain; and the heart fancieth, as a woman's in travail.
>
> If they be not sent from the Most High in thy visitation, give not thy heart unto them.
>
> For dreams have led many astray; and they have failed by putting their hope in them.
>
> Without lying shall the Law be accomplished; and wisdom is perfection to a faithful mouth.

The criticism of R. Simon ben Yoḥai (*c.* 150), however, shows a certain belief in the meaning of dreams; he says: "As there is no grain without chaff, so there is no dream without vain things." But his contemporary R. Meïr says, "Dreams do not help nor harm" (Hor. 13b). It is noteworthy that Philo wrote five books on dreams (Schürer, "Gesch." 3d ed., iii. 510, note 61). In view of these facts the psychologic interpretations of dreams by the wise rabbi Joshua ben Ḥananya (*c.* 100) are worthy of note. As Nebuchadnezzar once asked the Chaldeans, so a Roman emperor (probably Hadrian) asked Joshua what he (Hadrian) was going to dream. Joshua answered: "You shall dream that the Persians will vanquish and ill-treat you." Reflecting on this the whole day, the emperor dreamed accordingly (Ber. 56a). Samuel (d. 257) gave a similar and equally effective answer to the Persian king. Notwithstanding these exceptions, it may be said that the Jews of antiquity held almost the same views regarding dreams as did other ancient peoples.

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S. S. L. B.

——**In Jewish Folk-Lore:** Uncultured Jews share with, and in most cases derive from, their neighbors most of their superstitions relating to dreams. The general principle seems to be that dreams go by contraries. Thus, if you dream of death, it is a sign that you will live. This belief is common to English, Dutch, and Russian Jews. On the other hand, there is a saying that a sixtieth part of every dream is true, since a dream is that part of prophecy (Ber. 57b). But not all dreams follow the rule of contraries; thus, if a Russian Jew dreams that a dog attempts to bite him, it is regarded as a sign that his enemies wish to harm him. It is generally thought that the dead pay visits to the living in dreams; this is current among the German peasantry (Grimm, list of superstitions at the end of "Teutonic Mythology," No. 633). To dream that a dead person brings fruit with him is regarded as a sign that he is in paradise. It would also appear that Jewish popular thought regards the dream-world as in direct communication with heaven, for the familiar dream-experience of a sudden fall is regarded as a sign that the soul has been suddenly ejected from heaven. On the other hand, it is considered unlucky to accept in a dream a present from one dead. This is found as early as the thirteenth century in the "Ẓawwa'ah" of Judah Ḥasid, § 13. If an unpropitious or in other ways "bad" dream occurs to a pious Jew, he will fast the next day. It is therefore considered an evil omen to have a bad dream on Yom Kippur, when fasting is obligatory, and the dreamer can not ward off the ill effects of his dream by a special fast for that purpose. Hence the curious recipe for preventing bad dreams found among the Jews of Minsk, who say, "Got is a har, Der holem is a nar; Wos vet mir zich haintige nacht holemen, Wel ich morgen nit fasten" (God is master, The dream is a fool; Whatever I may dream to-night, I will not fast to-morrow). The assumption is that the ruler of dreams, finding that he can not force the dreamer to fast, will not take the trouble to send him a bad dream. Dreams are supposed to result in the way they are interpreted, and accordingly it is unwise to tell your dream to a fool; he might interpret it in an unfavorable way.

Dream-Book.

The Jews of eastern Europe have still their special dream-book, a Yiddish translation of Almoli's "Pitron Ḥalomot," an edition of which was published as late as 1902 in Brooklyn, New York. This classifies dreams in accordance with their subjects —as animals, plants, angels, or the dead; or milk, cheese, butter, etc. A few examples will suffice to indicate the character of the work. If you dream that an ox gores you, you will live long; that you see demons, you will earn a great deal of money; that you drink milk, you will fall ill, but rapidly recover. These puerilities are probably derived from medieval dream-books of the Mohammedans, since Solomon ben Jacob Almoli lived in Constantinople.

A. J.

DREIFUS, MARKUS G.: Swiss teacher and editor; born at Endingen, canton Aargau, Switzerland, 1812; died at Zurich May 30, 1877. After attending the Talmud school and the seminary at Karlsruhe, and studying for a few terms at the University of Basel, he became in 1835 a teacher in the Hebrew parochial school of Endingen; holding that position, with temporary interruptions, until 1870. For a few years he was a teacher at Geneva, and for a short time editor of a political paper, "Der Landbote," at Winterthur. The last years of his life he spent as teacher of religion at Zurich, where he died. Dreifus, who was a grandson of R. Abraham Ris, was courageously and incessantly active in behalf of the civic and social betterment of his Swiss coreligionists; he and his friend M. Bernheim, teacher in Lengnau, being enthusiastic pioneers of religious reform. He endeavored to further the emancipation of the Swiss Jews by several small works and many articles in various Swiss journals. He published "Zur Würdigung des Judenthums Unter Seinen Nichtbekennern," Winterthur, 1860; 2d ed., with preface by M. Kayserling, *ib.* 1862.

S. M. K.

DREIFUS, MENAHEM BEN ABRAHAM: German rabbi and writer; he belonged to the widely related Treves family and signed himself טריוש. For many decades he was rabbi in Sulzburg, Baden, where he died in 1880. He is the author of a code giving the individual duties incumbent on an Israelite, published under the title "Oraḥ Mesharim," Mülhausen, 1858; 2d ed., Mayence, 1878. A Hebrew eulogy on the author by his brother-in-law Raphael Wormser, rabbi in Soulz, Alsace, forms a prelude to the work.

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S. M. K.

DRESCHFELD, LEOPOLD: Physician and communal worker; born in Bamberg, Bavaria, 1824; died at Manchester, England, Oct. 21, 1897. He studied medicine and dental surgery in Germany. fought in the Revolution of 1848, and subsequently settled down in Manchester, where he became one of the leading dental practitioners. Dreschfeld identified himself with all educational movements for the advancement of his profession; was one of the founders of the Victoria Dental Hospital; was elected president of the Odontological Society (1888); and wrote a treatise on "Dentistry Among the Ancients." He was also elected president of the Students' Society; was on the committee of Owens College; was consulting surgeon to the Victoria Hospital, and a life member of the Odontological Society.

Dreschfeld was one of the original founders of the Park Place Synagogue; was associated with the Reform movement from its inception, and for over thirty years was one of the committee of the Jewish board of guardians. He was likewise one of the founders of several social institutions, including the Schiller-Anstalt and the Liedertafel.

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J. G. L.

DRESDEN: Capital of the kingdom of Saxony; situated on both banks of the Elbe. The presence of Jews in the city or in its vicinity as early as the beginning of the eleventh century is evidenced by the proceedings against Margrave Gunzelin (1010), who, among others, was accused of selling Christian slaves to Jewish merchants. The first official document, however, directly concerning the Jews of Dresden, as well as those of the other cities of Meissen, is dated 1265. In that year Henry the Illustrious regulated the differences between Christians and Jews. From these regulations it may be inferred that the main occupation of the Dresden Jews was money-lending.

According to an old chronicle, a great auto da fé of the Dresden Jews took place on Shrove Tuesday, 1349 ("Chron. Parvum Dresdense," in Menken's "Script. Rer. Germ." ii. 332). It is possible that this was connected with the Black Death, although Dresden was but slightly attacked by the plague.

Jews Banished.

The Dresden Jews figure again in official documents in 1368, with regard to special taxes imposed upon them, amounting to 1,000 gulden every other year. In 1425 Duke Frederick reduced these to 875 gulden, with the stipulation that the sum should be paid in gold of good quality and of a certain weight. Accused, in 1430 or 1432, of favoring the Hussites, the Jews were banished from Dresden, and their synagogue, situated in the place which still bears the name "Judenhof," was transformed into a distillery. The banishment, however, seems not to have been general, as exceptions were made in favor of those Jews whose services to the city were recognized. Thus in 1448 the princes Ernst and Albrecht granted to a Jewish physician named Waroch (probably Baruk), with his two sons Meïr and Moses, the privilege of settling in Dresden on the condition that Waroch should attend all the patients committed to his care by the princes. For this service he was to receive yearly thirty bushels of corn, one cask of wine, and a cow.

In 1700 the court factors of August II., Berends Lehman and Jonas Meyer, who had hitherto lived at Hamburg, settled in Dresden. They were soon followed by many other Jews, whom they took under their protection. During the following twenty-five years the number of Jews living at Dresden must have greatly increased; for in 1725 the government, which endeavored to enforce the decree of banishment, thought it necessary to issue an order forbidding to those Jews who did not belong to the households of the court factors the right to sojourn in Dresden, except while fairs were being held. Ten years later the Christian merchants of Dresden lodged with the government a complaint against Jewish competition.

New Regulations.

In 1746 new regulations were issued, rendering residence in the city unbearable to those Jews who by special permission had settled there. They were not allowed to build a synagogue, but had to meet privately and to preserve the strictest silence. A heavy poll-tax was imposed, which was further increased in 1749. Still the community gradually increased, and at length the absence of a Jewish cemetery was keenly felt. After many negotiations the Jews obtained from the government a plot of ground in Neustadt for the sum of 1,000 thalers, paying 5 thalers for each interment. The first to be buried in the cemetery was the widow of Isaac Meyer, bullion contractor to the mint.

The government continued to hamper the development of the community. New laws were enacted in 1772, restricting still further the right of settlement in Dresden. No Jew was allowed to reside in the city without special permission. In order that no unprivileged Jew might be clandestinely harbored, each Jewish family was subjected to a monthly police visitation. The poll-tax was increased; every adult male being assessed 70 thalers annually, in addition to a tax upon his wife and children. The price of a permit for a Jewish marriage was 40 thalers. Every means of gaining a livelihood was barred to the Jews, with the exception of money-lending and of rag-dealing in the Judenhof. Many were thus unable to pay their taxes, and in 1777 several hundreds would have been banished but for the intervention of Moses Mendelssohn.

Successive Rabbis.

Still, in spite of all these restrictions, at the end of the eighteenth century there were about 900 Jews in Dresden. In 1803 the community organized, and nominated as rabbi David Wolf Landau of Lissa, who filled the office for fifteen years. He was assisted by the leaders, Mendel Schie, Samuel Kaim, and Hirsh Beer. From 1820 to 1861 Dr. Bernhard Beer was very active in promoting both the spiritual and material welfare of the community. Landau was succeeded in the rabbinate by Abraham Levy, who in 1835 was followed by Zacharias Fränkel. Owing to the great abilities and zeal of the latter, the community obtained in 1837 permission to build a synagogue, which was inaugurated in 1840.

The political situation of the Dresden Jews remained precarious. Some trades and handicrafts were opened to them by the decree of 1838; but their disabilities were still very numerous, and the repeated petitions of the community and the intervention on their behalf of some Christian notables, as the philosopher Krug, were of little avail. The government of Saxony remained deaf to all solicitations, despite examples of more favorable treatment of the Jews shown by neighboring countries. It was not till 1868 that the Dresden Jews, after a long and persistent struggle, secured all the rights of citizenship.

On the removal of Fränkel to Breslau in 1854, Dr. Wolf Landau succeeded him, and in 1886 the present rabbi, Dr. Jacob Winter, was elected. In 1901 the Jewish population of Dresden aggregated 2,547. The community has ten charitable institutions, most of which date from the end of the eight-

'eenth century; it also has a large number of private foundations.

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G. I. Br.

DREUX (Hebr. דרוייש or דרום): Chief town of the arrondissement of the department of Eure-et-Loire, France. From the twelfth century, Jews were living in this locality, where they were considered the property of the Countess of Dreux. In accordance with a convention concluded between King Louis and the barons at Melun in 1230, the Jews could be brought back to their old homes by force in case they had emigrated. This happened in 1234, when Louis ordered Thibaud, Count of Champagne, to restore to the Countess of Dreux the Jews that he held unlawfully, and the ownership of whom would be for her a source of revenue.

Abraham ibn Ezra was in Dreux from 1155 to 1157. Scholars of Dreux attended the synod of Troyes in 1160. In the thirteenth century it was the residence of many eminent rabbis, including Solomon, surnamed "the Saint," chief of the academy, and esteemed as a Tosafist; Joseph ben Solomon; Pereẓ ben Menahem; Menahem Vardimas, a contemporary of Sire Léon and of Jehiel of Paris; and Cresbia or Cresbito, who is by some identified with Berechiah ha-Naḳdan (see Jew. Encyc. iii. 53 *et seq.*).

Bibliography: *Recueil des Ordonnances des Rois de France*, i.; compare Depping, *Les Juifs dans le Moyen Age*, p. 125; and Bedarride, *Les Juifs en France*, p. 219; Brussel, *Usage des Fiefs*, i., book 11, ch. xxxix.; Gross, *Gallia Judaica*, passim; Bacher, in *Rev. Et. Juives*, xvii. 300–304.

G. S. K.

DREYFUS, ABRAHAM: French journalist and dramatist; born at Paris June 21, 1847. His first literary efforts took the form of two poetic fantasies (1870). To these were added the following plays, mostly comedies: "Un Monsieur en Habit Noir" (1872), in one act and with only one personage, brought out at the Vaudeville; "Mariages Riches" (Vaudeville, 1876); "Chez Elle" (with Charles Narray, Vaudeville, 1877); "Un Crâne sous une Tempête" (Gaîté, 1878); "Pour Sauver une Jeune Femme du Monde," "La Victime," and "La Gifle" (Palais Royal, 1878–80); "Le Klephte" (Odéon, 1881); "L'Institution Sainte-Cathérine" (Odéon, 1881); "Battez Philidor" (Opéra Comique, 1882); and "Une Rupture" (Théâtre Français, 1885); "Les Amis" (Théâtre Antoine, 1898); "De 1 Heures à 3 Heures," a comedy.

Some of these pieces have been collected by the author in three volumes entitled "Jouons la Comédie" (1887), "Scènes de la Vie de Théâtre" (Paris, 1879), and "L'Incendie des Folies Plastiques" (1886). He has published two volumes of notes on the theatrical world, and other articles have appeared in "La Vie Parisienne," "Le XIX^e Siècle," "L'Illustration," "Gil Blas," "Le Temps," and "Revue Littéraire et Politique." In this last journal, under the nom de plume "Monsieur Yosse," Dreyfus wrote a series of humorous reflections on the city and the theater. Mention may also be made of two lectures given by Dreyfus, one at Brussels—"Comment se Fait une Pièce de Théâtre," and the other before the Société des Etudes Juives—"Le Juif au Théâtre."

Dreyfus is a man of heart as well as of brains, as he has proved during the anti-Semitic agitations and in the celebrated Dreyfus case. He has not hesitated to use his pen in the service of his coreligionists, and his polemic waged in "L'Aurore" was marked by acuteness as well as by a frank expression of opinion; other articles by him on the Jewish question have appeared in the "Siècle" and "Le Soir."

S. M. Bl.

DREYFUS, CAPTAIN ALFRED. See Dreyfus Case.

DREYFUS, FERDINAND: French politician and deputy; born at Paris May 5, 1849. He became editor of the "Siècle," and was elected by the Republican party (March, 1880) as district deputy of Rambouillet (Seine-et-Oise). He was reelected in August, 1881, but lost his seat in 1885, and was defeated again in 1889. He is the author of the "Manuel Populaire du Conseiller Municipal" (Paris, 1884).

Bibliography: *La Grande Encyclopédie*, s.v.

S. V. E.

DREYFUS, FERDINAND-CAMILLE: French politician; born in Paris Aug. 19, 1851. After a classical and commercial education he prepared himself for the Ecole Polytechnique, but on the outbreak of the Franco-Prussian war left his studies to serve as a volunteer. In 1873 he became editor of "L'Avenir de la Sarthe," and served five months in prison for opposing the dictatorship of MacMahon. He afterward controlled "Le Libéral de la Vendée." In 1879 he became chief of the bureau of the financial under-secretary, and later represented the government at the Brussels Exhibition.

Becoming editor of "La Lanterne" in 1882, he founded two years later "Le Matin." In Dec., 1882, he was chosen to represent the Gros-Caillon quarter in the Paris Municipal Council, and was reelected in 1884. Dreyfus in this position showed a remarkable aptitude for finance. In Oct., 1885, he was elected deputy by the department of the Seine, and was reelected, for the Twelfth District, in 1889, in opposition to a Boulangist candidate. A radical, with wide schemes of reform, Dreyfus sat with the Extreme Left. He was appointed a member of the army commission, and also on that of espionage. He has fought many duels, one with the late Marquis de Morès, the anti-Semite. His publications include: "Une Dictature" (Le Mans, 1874); "Giboyer à Saint-Pélagie" (Paris, 1875); "L'Evolution des Mondes et des Sociétés" (Paris, 1888); "Les Traités de Commerce" (Tours, 1879); "Le Tunnel du Simplon et les Intérêts Français" (Paris, 1879); "L'Angleterre, son Gouvernement, ses Institutions" (Paris, 1881); "La Guerre Nécessaire, Réponse d'un Français à M. de Bismarck" (Paris, 1890). Dreyfus is also secretary and part founder of "La Grande Encyclopédie." He is a member of the Legion of Honor.

Bibliography: *La Grande Encyclopédie*, s.v.; Vapereau's *Dictionnaire*, s.v.

S. V. E.

DREYFUS, SAMUEL: Rabbi of Mülhausen, Alsace; died June, 1870. He was one of the earliest pupils of the rabbinical school of Metz, having been among the first matriculates. An excellent Hebraist and preacher, he was ambitious to become a chief rabbi. He did not succeed, however, and felt his disappointment keenly. He published several works, contributed to "L'Univers Israélite," and founded a monthly, "Le Lien," which was not successful, and was soon discontinued.

BIBLIOGRAPHY: *L'Univers Israélite*, 1869-70, pp. 616, 641.

S. A. R.

DREYFUS CASE ("L'Affaire Dreyfus"): Memorable trials of Capt. Alfred Dreyfus, officer in the French army, in 1894 and 1899, involving political complications and convulsions of the highest importance, rending France into two sections, and attracting the attention of the whole civilized world for nearly two years. As probably the best-known "cause célèbre" of modern times, which involved the fate of ministries, and even of presidents of the French republic, it deserves full treatment in these pages, as the Jewish aspects of the case were from first to last its leading feature.

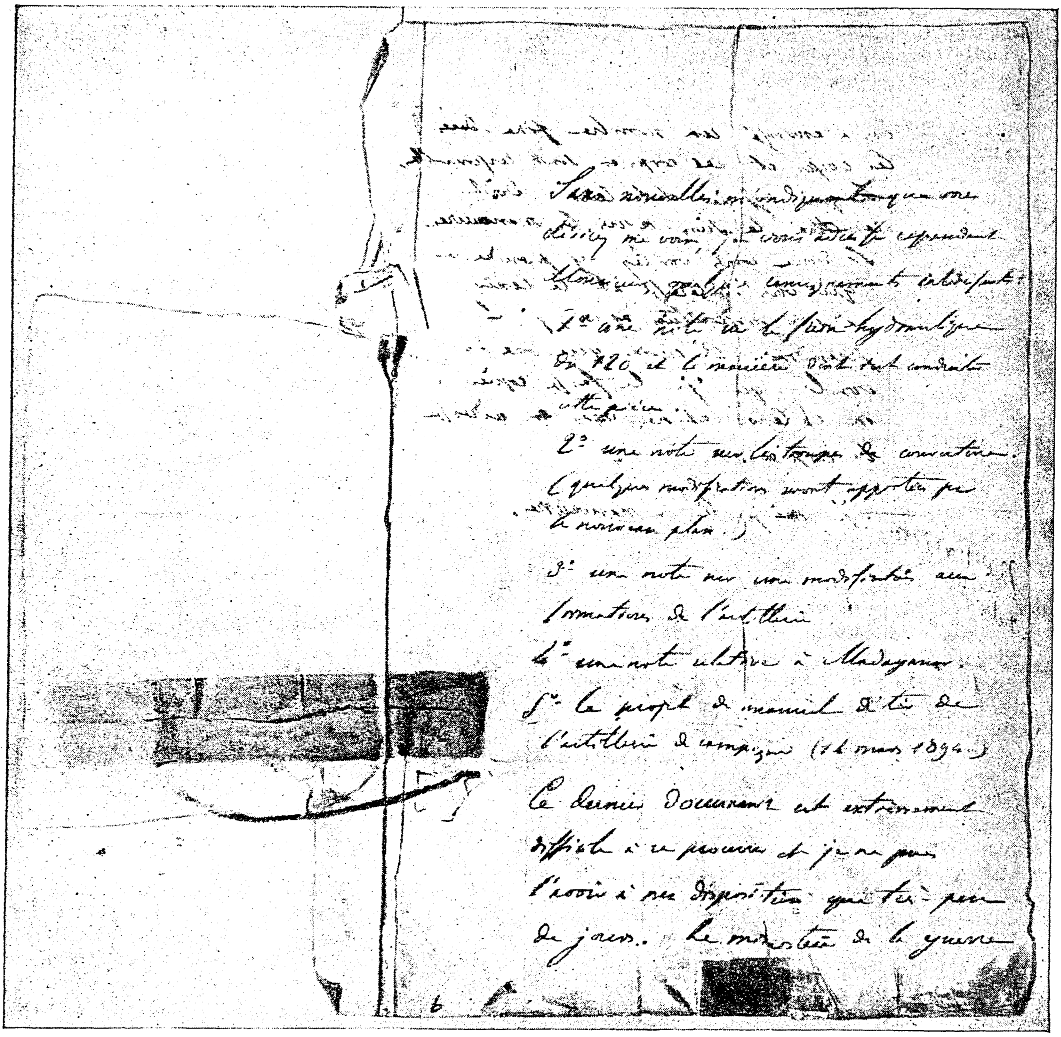

Sans nouvelles m'indiquant que vous
désirez me voir, je vous adresse cependant
Monsieur quelques renseignements intéressants:
1° une note sur le frein hydraulique
du 120 et la manière dont s'est conduite
cette pièce.
2° une note sur les troupes de couverture.
(quelques modifications seront apportées par
le nouveau plan.)
3° une note sur une modification aux
formations de l'artillerie
4° une note relative à Madagascar.
5° le projet de manuel de tir de
l'artillerie de campagne (14 mars 1894.)
Ce dernier document est extrêmement
difficile à se procurer et je ne puis
l'avoir à ma disposition que très peu
de jours. Le ministre de la guerre

THE BORDEREAU, UPON WHICH DREYFUS WAS CONVICTED (Continued on following page).

I. The virulence of the passions aroused by the case was indirectly the result of the spread of ANTI-SEMITISM in France, due partly to the failure of the Union Générale—a Catholic banking establishment which aimed at superseding Jewish finance—in 1885, and partly to the publication of Drumont's book "La France Juive" in 1886. But the case itself was more immediately the outcome of the continuous attack made upon the presence of the Jews as officers in the French army by Drumont and others in the journal "La Libre Parole," founded with the help of the Jesuits in 1892.

Origin of the Case.

The articles of the "Libre Parole," which denounced the Jewish officers as intriguers and future traitors, led a Jewish captain of dragoons, CRÉMIEU-

Foa, to declare that he resented as a personal insult the slanderous assault made upon the body of Jewish officers. He fought a duel, first with Drumont, then with Lamase, under whose name the articles had appeared. It had been agreed that the report of the proceedings should not be made public. The brother of Crémieu-Foa, following the advice of Captain Esterhazy, one of the Jewish captain's seconds, communicated the report to the "Matin."

Crémieu-Foa and Mayer Duels.

The Marquis de Morès, who had been chief second of Lamase, and was a well-known anti-Semite and famous duelist, held Captain Mayer, chief second of Crémieu-Foa, responsible for the inadvertence. Though totally innocent of any part in the matter, Mayer accepted a challenge from the marquis. The duel was fought on June 23, the Jewish captain being mortally wounded at the second attack; he died a few days after the duel. Owing to the sensation that was caused by this event, the "Libre Parole" thought it wise to stop the campaign against the Jewish officers until further orders. But the desired result had been obtained: anti-Semitism had received its baptism of blood.

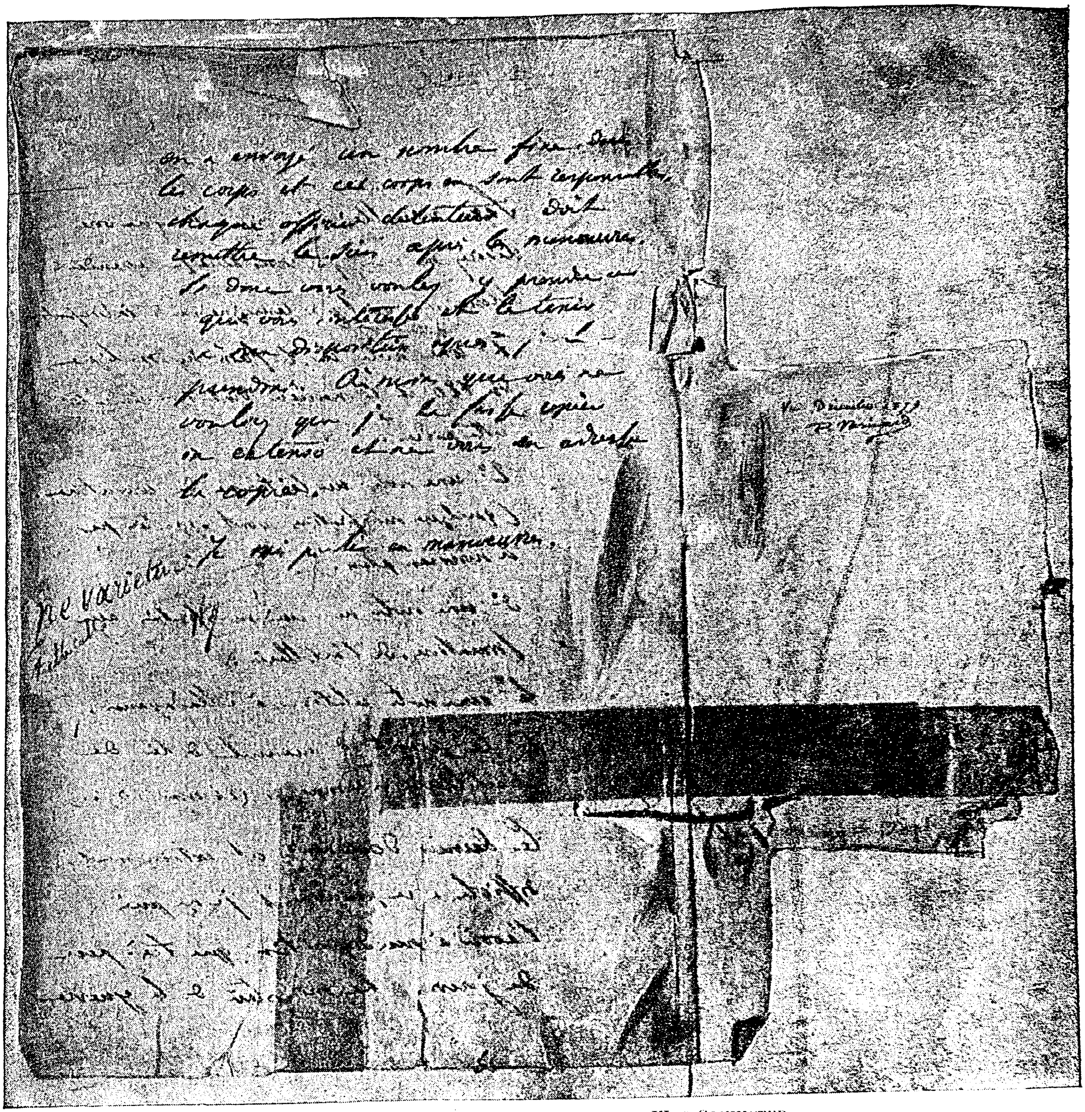

The Bordereau, upon Which Dreyfus Was Convicted.

II. Among the military services reorganized after the war of 1870 was that of the Intelligence Department (the secret service), which had as one of its principal occupations to watch the German embassy. The ambassador, Count Münster, owing to an affair involving the German military attaché, had promised on his word of honor that for the future his attachés should have nothing to do with the French officers or officials. But it was known at the Intelligence

The Intelligence Department.

Office that the new attaché, Colonel Schwarzkoppen, probably without the knowledge of the ambassador, continued to entertain paid spies, being in direct correspondence with the War Office in Berlin. According to indications furnished by a former Spanish military attaché, Señor Val Carlos, Schwarzkoppen and the Italian military representative, Colonel Panizzardi, had come to an agreement to exchange the results of whatever discoveries they might make; and to keep an eye on this plotting the Intelligence Office succeeded in securing the help of a charwoman employed at the German embassy, a Madame Bastian, who collected carefully all the scraps of paper, torn up or half-burnt, which she found in the waste-paper baskets or in the fireplace of Schwarzkoppen's office, put them all in a paper bag, and once or twice a month took them or had them taken to the "section de statistique." There the pieces were carefully fitted together and gummed. By this means it was ascertained that since 1892 certain secret information concerning national defense had leaked out. Some large plans of the fortress at Nice had been given up by an individual who was alluded to in one of Schwarzkoppen's notes as "that scoundrel D——" (*ce canaille de D*——), a poor wretch who had assumed the name of "Dubois." The fragments of another memorandum of Schwarzkoppen conveyed the idea that the German attaché had found an informant who pretended to bring him the documents just as issued from the War Office. There was therefore a wolf in the fold; Val Carlos was certain of it.

The Bordereau.

During the summer of 1894 there arrived at the Intelligence Office a document which was far more alarming than any which had preceded it, and which was credited to the German embassy. This was the anonymous letter which has since become celebrated under the name of the "bordereau." This letter, written on so-called "papier pelure" (thin foreign note-paper), ruled in squares and almost transparent, was torn from top to bottom in two places, but was otherwise intact. The writing was upon the two sides of the first page. According to the official version, which was long believed to be the true one, the paper had arrived by the usual means, through Madame Bastian; but the appearance of the document, which was hardly torn, makes this story unlikely. It would appear from other disclosures that the letter was taken intact from the letter-box of Colonel Schwarzkoppen in the porter's lodge at the embassy, and brought to the office by an agent named Brucker, who had formerly acted as a go-between for Madame Bastian and the Intelligence Office. The documents which the letter announced as being sent off did not reach the War Office; and the envelope of the letter has never been produced. Here is the text of this famous document:

"Being without information as to whether you desire to see me, I send you nevertheless, monsieur, some interesting information, viz.:

"1. A note concerning the hydraulic brake of the 120, and the way this gun is managed.

[The reference is to the hydropneumatic brake of the gun called "120 court." It was a heavy field-piece, recently brought into use; the mechanism of the brake which overcame the recoil of the gun was a profound secret.]

"2. A note upon the 'troupes de couverture' (some modifications will be carried out, according to the new plan [of mobilization No. xiii.]).

[The troops called to the frontier at the commencement of mobilization are referred to. They were destined to "cover" the concentration of the rest of the army; hence their name.]

"3. A note concerning a modification in the formations of artillery.

[Most likely the "formations de manœuvre," which were just about to be altered by the new regulations.]

"4. A note relative to Madagascar.

[The War Office was preparing an expedition destined to conquer that island.]

"5. The proposed 'manuel de tir' of field-artillery (March 14, 1894).

"This document is exceedingly difficult to get hold of, and I can only have it at my disposal for a very few days. The minister of war has distributed a certain number of copies among the troops, and the corps are held responsible for them.

"Each officer holding a copy is required to return it after the maneuvers.

"Therefore if you will glean from it whatever interests you, and let me have it again as soon as possible, I will manage to obtain possession of it. Unless you would prefer that I have it copied in extenso, and send you the copy.

"I am just starting for the maneuvers."

Date of Writing and of Delivery.

This communication was clearly written during the month of August, 1894, at the latest. For the "manuel de tir" for field-artillery is the résumé of the methods designed to regulate the actual firing of ordnance on the battle-field; this actual shooting, of course, never takes place during the grand maneuvers in September, but only during the "écoles à feu," which begin in May and finish in August. It is these "écoles à feu" that the writer incorrectly designates as "maneuvers," and it is probable that the word has the same meaning in the last sentence of the letter.

It seems evident that the bordereau was handed over to Major Henry, who, with Major Cordier, was then assisting Colonel Sandherr, the head of the Intelligence Office. According to General Mercier, the letter in question arrived at the office with other documents whose dates ranged from Aug. 21 to Sept. 2; it is probable that Henry kept it in his possession a considerable time, which makes it the more surprising that he did not recognize the writing—in no way disguised—of one of his former fellow soldiers, Major Esterhazy. It was not until Sept. 24 that he spoke concerning the document to his fellow workers and to his chief, Colonel Sandherr, who immediately apprised the head of the staff, General de Boisdeffre, and the secretary of war, General Mercier. The feeling was intense. The informant of the German military attaché was a French officer; still further, they concluded from the tone of the letter that he was a staff-officer. Nothing justified this last supposition. On the contrary, the wording of the bordereau, technically and grammatically incorrect; the difficulty which the author had in procuring the "manuel de tir" (which was distributed freely among the staff); the small importance which his correspondent appeared to attach to his disclosures, often leaving him for a considerable time "without information"—everything would have shown to unprejudiced minds how unreasonable it was to attribute the bordereau to a staff-officer. Nevertheless, this fixed idea, this "first falsehood," suggested perhaps by the previous warnings of Val Carlos, was

The Search for the Handwriting.

accepted without discussion; so that from the very commencement the investigations were started on a false scent. At first no result was obtained from an examination of handwritings in the bureaus of the department. But on Oct. 6 Lieutenant-Colonel d'Aboville suggested to his chief, Colonel Fabre, the idea that the bordereau, dealing as it did with questions which were under the jurisdiction of different departments, must be the work of one of the officers going through their "stage" (*i.e.*, staff-schooling), they being the only men who passed successively through the various branches to complete their military education; moreover, as, out of the five documents mentioned, three had reference to artillery, it was probable that the officer belonged to this branch of the army. The circle thus limited, it only remained to consult the list of the "stage" officers on the staff who had come from the artillery. While looking through it, the two colonels came to a halt before the name of a Jewish officer, Captain Dreyfus. Colonel Fabre, in whose office he had been during the second quarter of 1893, remembered having given him a bad record on the report of Lieutenant-Colonel Roget and Major Bertin Mourot; Dreyfus had given these gentlemen the impression (upon the most superficial grounds) of being presuming and overbearing, of neglecting the routine of service to go into matters which were kept secret. Fabre and D'Aboville immediately began to search for papers bearing the writing of Dreyfus; by a strange fatality it showed a likeness to the writing of the bordereau; these officers, inexperienced and prejudiced, mistook a vague resemblance for real identity.

Alfred Dreyfus.

III. Alfred Dreyfus, born at Mülhausen in Alsace on Oct. 10, 1859, was the third son of a manufacturer, Raphael Dreyfus (native of Rixheim in the Haut-Rhin), who managed an important spinning-factory at Mülhausen. He had three brothers (James, Matthew, and Léon) and three sisters. When France lost Alsace by the treaty of Frankfort, the Dreyfus family, like many others at the same period, divided into two parts. The eldest son, James, remained alone at Mülhausen to manage the factory; the others chose to take up their abode in France, and soon settled in Paris. Alfred entered the Polytechnic School, the training-school of French officers, in 1878. He left there a student-officer of artillery, then passed through the Ecole d'Application at Fontainebleau, and afterward through the garrisons of Le Mans and of Paris, where his reports showed him to be the best lieutenant of his section of field-artillery. Promoted captain (second in command) in 1889, he remained for some months at the School of Pyrotechnics at Bourges; the following year he married Lucy Hadamard, daughter of a wealthy diamond-merchant, and passed with success the difficult examination for the Ecole Supérieure de Guerre, which he entered with the number 67. There he felt his ambition awaken, worked with tremendous ardor, and gained a considerable number of ranks. At the examination on leaving the school (1892) his friends expected to see him rank among the very first, and, consequently, be attached to the general staff. However, one of the members of the jury, General Bonnefond, under the pretext that "Jews were not desired" on the staff, lowered the total of his marks by making a very bad report; he did the same thing for another Jewish candidate, Lieut. E. Picard. Informed of this injustice, the two officers lodged a protest with the director of the school, Gen. Lebelin de Dionne, who expressed his regret for what had occurred, but was powerless to take any steps in the matter. Notwithstanding all drawbacks, Dreyfus graduated ninth, a fact which opened the doors of the general staff to him.

Appearance and Character.

From the end of 1892 to September, 1894, Dreyfus went through his "stage" in the Staff Office, receiving excellent reports on all hands, except from Colonel Fabre. From Oct. 1, 1894, he went through a "stage" in a body of troops, the Thirty-ninth Regiment of the line, in Paris. His personal characteristics, little fitting him to command, and his slightly foreign accent, combined to prejudice people against him; he had also a rather haughty demeanor, associated little with his military companions, and appeared rather too self-confident. But his comrades and superiors, without being much attached to him, recognized his keen intelligence, his retentive memory, his remarkable capacity for work; he was known as a well-informed officer, a daring and vigorous horseman, with decided opinions, which he knew how to set forth skilfully and to uphold under discussion. In short, he was a brilliant and correct officer, and seemed marked out for a glorious future. Added to all this, he possessed a comfortable private fortune (which brought him an income of $5,000 or $6,000 a year) soundly invested in his brothers' business; he was without any expensive vices, if not without failings, and was leading a settled life. It is difficult to imagine what motive could possibly have incited him to the vile traffic of which he was destined to be suspected.

His patriotic sentiments were those of a soldier and an Alsatian emigrant—that is to say, fervent almost to Jingoism. He had also come under the influence of the Boulangist movement, which, for many of his equals, meant revenge on Germany.

Only the most rabid anti-Semitism could have originated the idea that this Alsatian Jingo was a traitor. Even the wording of the bordereau, if read calmly, should have shown the absurdity of this supposition; for no artilleryman could have committed such gross blunders in expression. And how could Dreyfus in August or September, 1894, possibly have written, "I am just starting for the maneuvers," since that year none of the "stage" officers went to the maneuvers, having been officially advised by a circular on May 17 not to do so?

Without pausing to consider these conclusive objections, Fabre and D'Aboville hastened to communicate their "discovery" to General Gonse, deputy-chief of the staff, and to Colonel Sandherr, an anti-Semite of long standing, who exclaimed, "I ought to have suspected it!" General de Boisdeffre, informed in his turn, told the story to the secretary of war. General Mercier had held this office since December, 1893. Brought face to face with the bordereau, his

Action of Mercier.

The Experts in Handwriting.

main idea was that whatever there was to be done must be done quickly, because, if the affair came to be known before he had taken any steps in the matter, he would be reproached for having shielded a traitor. This fear, and also the unavowed hope of being able to pose, by the capture of the new "Judas," as the savior of his country, decided his plan of action: once started there was no turning back—he was forced to go on to the bitter end. For the sake of appearances, however, he sought the opinion (Oct. 11) of a small council formed of the president of the cabinet (Charles Dupuy), the minister of foreign affairs (Hanotaux), the keeper of the seals (Guérin), and himself. The council only authorized him to proceed to a careful inquiry; he ordered an examination by an expert in handwriting. The matter was entrusted to Gobert, an expert of the Bank of France, who had been recommended to him some days previously by the keeper of the seals. With great conscientiousness Gobert pointed out the striking differences between the writing of the bordereau and that of the documents which were given to him for comparison, the "personal folio" of Dreyfus, from which his name had been erased but the dates left, so that it was easy to identify him from the army list; there were some letters which struck the experienced eye at once, such as the open *g* (made like a *y*) and the double *s* made in the form *ſs*, features which were to be found only in the bordereau. Gobert concluded (Oct. 13) "that the anonymous letter might be from a person other than the one suspected." This opinion, too discreetly worded, was pronounced "neutral"; a second inquiry was called for, and this time a functionary was chosen whose qualifications for the task were doubtful—Alphonse Bertillon, head of the "service de l'identité judiciaire" at the Prefecture of Police, whom Gobert had already entrusted with certain photographic enlargements of the bordereau. This improvised graphologist, to whom the guilt of the suspected man was spoken of as certain, as established by other irrefutable signs, sent in his report the same day. His inference was as follows: "If we set aside the idea of a document forged with the greatest care, it is manifestly evident that the same person has written all the papers given for examination, including the incriminating document." Sheltered by this opinion, Mercier no longer hesitated to order the arrest of Dreyfus, of whose guilt he had been persuaded from the first. The arrest was conducted in a melodramatic fashion, according to the plans of Major Du Paty de Clam, who, as an amateur graphologist, had been initiated from the very beginning in all the details of the affair.

The Arrest.

Dreyfus was ordered to appear before the minister of war on the morning of Oct. 15, in mufti, under pretense of an "inspection of the 'stage' officers." He went without suspicion in answer to this summons. Introduced into the bureau of the head of the staff, he found himself in the presence of Du Paty and of three persons, also in civil dress, whom he did not know at all; they were Gribelin (the archivist of the Intelligence Office), the "chef de la sûreté," Cochefert, and the latter's secretary. While awaiting the general, Du Paty, pretending that he had hurt his finger, asked Dreyfus to write from his dictation a letter which he wished to present for signature. The wording of it was most extraordinary; it was addressed to an unknown person, and asked him to send back the documents which had been lent to him by the writer before "starting for the maneuvers"; then followed the enumeration of these documents, taken word for word from the bordereau. Du Paty had flattered himself that the culprit—and he had no doubt that Dreyfus *was* the culprit—on hearing this list, which put, so to speak, his crime before his eyes, would burst out with an overwhelming confession; a loaded revolver lay on a table to allow him to execute justice upon himself.

Asseverations of Innocence.

Things did not turn out quite as Du Paty had expected. Dreyfus, strange as the missive was, wrote tranquilly on under the major's dictation. There was a moment, however, when Du Paty, who was closely watching him, fancied he saw his hand tremble, and remarked sharply upon it to Dreyfus, who replied, "My fingers are cold." The facsimile of the letter which has since been published shows not the least sign of disturbance of any kind in the writing, hardly even a slight deviation of one line. After having dictated a few more lines, during which, he himself owns, "Dreyfus entirely regained his composure," he ceased the experiment, and placing his hand heavily on the captain's shoulder, he cried with a voice of thunder: "In the name of the law I arrest you; you are accused of the crime of high treason!" Dreyfus, in his stupefaction, hardly found articulate words to protest his innocence. He pushed away indignantly the revolver offered to him. He allowed himself to be searched without resistance, saying: "Take my keys, examine everything in my house; I am innocent." Du Paty and his associates then held a summary examination; without showing him a single document, they were content with assuring him that a "long inquiry" made against him had resulted in "incontestable proofs" which would be communicated to him later on. Then he was given into the hands of Major Henry, who had heard all that had taken place from the next room, and whose mission it was to deliver him over to the military prison of Cherche-Midi. In the cab that took them there, Dreyfus renewed his protestations of innocence, and asserted that he had not even been told what were the documents in question, or to whom he was accused of having given them.

At Cherche-Midi Dreyfus was turned over to the governor of the prison, Major Forzinetti, who had received orders to keep his incarceration a profound secret, even from his chief, General Saussier—an unheard-of measure. Apparently, the minister had still some doubts as to the guilt of Dreyfus, and did not wish to publish his arrest until the inquiry should have furnished some decisive proofs.

IV. The conduct of the inquiry was entrusted to Major Du Paty de Clam. Immediately after the arrest he went to the house of Madame Dreyfus, told

The Search for Proofs.

her of it, and ordered her, under the most terrible threats, to keep the matter secret, even from her brothers-in-law. He then devoted himself to a minute search of the rooms, which furnished no incriminating evidence whatever: no suspicious document, not a shred of "papier pelure" (foreign note-paper) was found—nothing but accounts regularly kept and testifying to a mode of life in accordance with the resources of the household. A similar search made in the house of M. Hadamard (Dreyfus' father-in-law) ended in the same failure.

Du Paty repeatedly visited Dreyfus in prison. He made him write standing up, seated, lying down, in gloves—all without obtaining any characteristics identical with those of the bordereau. He showed him loose fragments of a photograph of that document, mixed up with fragments and photographs of Dreyfus' own handwriting. The accused distinguished them with very little trouble. Du Paty questioned him without obtaining any other result than protestations of innocence broken by cries of despair. The suddenness of the catastrophe, and the uncertainty in which he was left as to its cause, reduced the wretched man to such a terrible state of mind that his reason was threatened. For several days he refused to take any food: his nights passed like a frightful nightmare. The governor of the prison, Forzinetti, warned the minister of the alarming state of his prisoner, and declared to General de Boisdeffre that he firmly believed he was innocent.

Not until Oct. 29 did Du Paty show the entire text of the bordereau to Dreyfus, and then he made him copy it.

The prisoner protested more forcibly than ever that it was *not* his writing, and regaining all the clearness of his intellect when faced by a definite accusation, tried to prove to his interlocutor that out of five documents mentioned in the bordereau, three were absolutely unknown to him.

Renewed Examination by Experts.

He asked to see the minister: consent was given only on condition that "he start on the road to a confession!" In the mean time writing-experts had proceeded with further examinations. Bertillon, to whom the name of the prisoner had now been revealed, set to work again. To explain at the same time the resemblances and the differences between the writing of Dreyfus and that of the bordereau, he supposed a most intricate system: Dreyfus, he thought, must have imitated or traced his own handwriting, leaving in it enough of its natural character for his correspondent to recognize it, but introducing into it, for greater safety, alterations borrowed from the hands of his brother Matthew and his sister-in-law Alice, in one of whose letters they had discovered the double *s* made as in the bordereau! This is the hypothesis of "autoforgery," which he complicated later on by a supposed mechanism of "key-words," of "gabarits," of measurements by the "kutsch," of turns and twists.

Bertillon's provisional report, submitted on Oct. 20, inferred "without any reservation whatever" that Dreyfus was guilty. Mercier, ill-satisfied with this lucubration, had the prefect of police appoint three new experts, Charavay, Pelletier, and Teyssonnières; Bertillon was put at their disposal to furnish them with photographic enlargements.

Pelletier simply studied the bordereau and the documents given for comparison, and concluded that the writing of the bordereau was in no way disguised, and that it was *not* that of the prisoner.

The two others, influenced by Bertillon, declared themselves, on the contrary, in favor of the theory of identity. Teyssonnières, an expert of no great repute, spoke of feigned writing. Charavay, a distinguished paleographer, judged the prisoner guilty, unless it was a case of "sosie en écritures"—a most extraordinary resemblance of handwriting. He also spoke of simulation to explain away the palpable differences. On Oct. 31 Du Paty finished his inquiry, and handed in his report, which, while bringing charges against Dreyfus, left it to the minister to decide what further steps should be taken in the matter.

The Parisian Press.

But at this moment General Mercier was no longer free to decide; the press had come upon the scene. On Oct. 28 Papillaud, a contributor to the "Libre Parole," received a note signed "Henry"—under which pseudonym he recognized without hesitation the major of that name; "Henry" revealed to him the name and address of the arrested officer, adding falsely, "All Israel is astir."

The very next day the "Libre Parole" narrated in carefully veiled words the secret arrest of an individual suspected of espionage. Other newspapers were more precise; on Nov. 1 Drumont's special edition announced in huge type the arrest of "the Jewish officer A. Dreyfus"; there was, it declared, "absolute proof that he had sold our secrets to Germany"; and what was more, he had "made full confession." All this was very awkward for General Mercier; he was in a corner. If ever he had had the idea of dropping the case, it was too late now; he would have hazarded his position as a minister by doing so. He summoned a council of ministers, and and, without revealing any other charge than that concerning the bordereau, declared that the documents mentioned in the memorandum *could* only have been procured by Dreyfus. The ministers, most of whom now heard the story for the first time, unanimously decided to institute proceedings. The papers were at once made over to the governor of Paris, who gave the order to investigate (Nov. 3).

No sooner had the name of Dreyfus been pronounced than the military attachés of Germany and Italy—to whom it was new—began to wonder if by chance he had been in direct correspondence with the War Office of either country. They made inquiries at Berlin and at Rome, and received answers in the negative. In his impatience, Panizzardi had telegraphed in cipher on Nov. 2: "If Captain Dreyfus has had no intercourse with you, it would be to the purpose to let the ambassador publish an official denial, in order to forestall comments by the press." This telegram, written in cipher, and of course copied at the post-office, was sent to the Foreign Office to be deciphered. The first attempt left the last words uncertain; they were thus translated: "our secret agent is warned." This version, communicated to Colonel Sandherr, seemed to him a new proof against Dreyfus. But a few days later the real interpretation was discovered, of which Sandherr himself established the accuracy by a decisive verification. From that time it became morally impossible to bring home to Captain Dreyfus any document which would infer that the traitor was in communication with Panizzardi.

Judicial Inquiry.

The judicial inquiry had been entrusted to Major Bexon d'Ormescheville, judge-advocate of the first court martial of the department of the Seine. He failed to discover a single new fact. The comrades of Dreyfus, feeling that things were going against him, remembered, or thought they remembered, that in his past conduct he had shown certain signs of immoderate curiosity, of "strange action." One officer was sure that he had lent him the "manuel de tir" for several days, but that was in July, whereas the bordereau was now believed to have been written in April! An agent named Guénée, charged by Major Henry with the task of inquiring into the question of his morals, picked up in different bars and cafés a collection of tales which represented Dreyfus as a gambler and a libertine, whose family had been obliged several times to pay his debts. But another inquiry by the Prefecture of Police showed the inanity of these allegations: Dreyfus was unknown in gambling-houses, and Guénée's informants had confused him with one of his numerous Parisian namesakes! The alleged treason was without support; without any visible motive; without precedent of any kind; without psychological or moral probability; the accusation rested solely on a scrap of paper which two experts out of five had refused to recognize as having been written by Dreyfus.

Public Opinion.

But public opinion had already condemned him. The press, misinformed, magnified the crime; notwithstanding the semi-official notes that reduced it to an unimportant communication of inoffensive documents, it was understood that Dreyfus had delivered up the secret of mobilization, and thereby exposed the system of national defense. All the treachery that had remained untraced, all the arrests of French agents abroad, were laid at his door. People were indignant that the penalty of death for political crimes (and treason was considered as such) had been abolished by the constitution of 1848; even death seemed too light a punishment for such a wretch. The only excuse that they found for him was but a further insult: it was his race which had predisposed him to commit an act of treason, the "fatalité du type."

The yellow press, which let loose its fury against Dreyfus, in the beginning did not spare the minister of war. It was looked upon as a crime that during a fortnight the arrest had been kept a secret, doubtless in the hope of being able to hush up the affair; he had been in league with "the Jews," he was still negotiating with them! Mercier was not the man to brave these attacks. In the same manner as the arraignment had been imposed upon him by "La Libre Parole," he understood now that the condemnation of Dreyfus was for him simply a question of political life or death; convinced or not, he determined to establish the man's guilt at any cost. On Nov. 28, in defiance of the most elementary usages, he declared in an interview with the "Figaro" that Dreyfus' guilt was "absolutely certain." Then, aware of the defects of D'Ormescheville's "proofs," he ordered that a secret dossier should be prepared by collecting from the drawers of the Intelligence Department whatever documents concerning spies could more or less be ascribed to Dreyfus. This dossier, revised and put into a sealed envelope by Mercier himself, with the cooperation of Boisdeffre and of Sandherr, was to be communicated only to the judges in the room where they held their deliberations, without either the accused or his counsel having been able to take cognizance of it or to inquire into the allegations—a procedure worthy of the Inquisition.

As soon as it had become known that Mercier had decided to go to the bitter end, there was a change in the language of the demagogues regarding him. "He has certainly done something for his country," they said. "One must be for Mercier or for Dreyfus," proclaimed General Rin. And Cassagnac, who, as a personal friend of Dreyfus' lawyer, maintained some doubts as to his guilt, summed up the situation in these words: "If Dreyfus is acquitted, no punishment would be too severe for Mercier!"

The Trial.

Thus stated, the question went beyond the intelligence and the courage of the military judges; there could be no doubt about the issue. The report of Major d'Ormescheville, handed in on Dec. 3, was prejudiced and illogical; out of a heap of "possibilities" and numberless insinuations, he vainly tried to deduce a proof of some sort. Edgar Demange, whom the Dreyfus family had chosen as their lawyer, accepted this task only on the condition that the perusal of the papers should convince him of the emptiness of the accusation; he was convinced. His absorbing idea was to obtain a public hearing; he promised on his honor not to raise, in that case, any delicate questions which might lead to a diplomatic contest. The brothers of Dreyfus and certain statesmen made urgent application in the same direction. All was in vain. The private hearing having been decided on in the minister's own mind, as being required by "state policy," he announced this conviction to the president of the court martial; such an announcement was equivalent to an order.

The case began on Dec. 19 at Cherche-Midi, and lasted four days. Seven judges, not one of them an artilleryman, composed the court; the president was Colonel Maurel. From the start the commissary of the government, Major Brisset, demanded a secret trial. The protests of Demange, who endeavored at least to make it known that the accusation was based on a single document, were overruled by the president, and a secret trial was unanimously agreed to. In the court-room there remained, besides the judges, only the accused and his attorney, the prefect of police Lépine, and Major Picquart, entrusted with the duty of giving an account of the proceedings to the head of the staff and to the minister. The case dragged along with hardly any incident worthy of remark. The "colorless" voice of Dreyfus, his unsympathetic appearance, his military correctness bordering on stiffness, weakened the effect of his persistent denials. On the other hand, the "moral proofs" would not bear discussion. Du Paty got entangled in his description of the scene of the dictation; Bertillon brought forward a revised and much enlarged edition of his report, the *supposed* defense of Dreyfus being represented in the form of a strange fortress, of which each bastion was an argument on handwriting! The only testimony which produced any impression was that of Major Henry. After his first statement he asked to be recalled. Then, in a loud voice, he declared that long before the arrival of the bordereau an honorable person (meaning Val Carlos) had warned the Intelligence Department that an officer of the ministry, an officer of the second bureau, was betraying his country. "And that traitor, there he is!" With his finger he pointed out Dreyfus. And when the president asked him if the "honorable person" had named Dreyfus, Henry, not drawing back even from a false oath, stretched out his hand toward the crucifix and declared, "I swear it!"

The last hearing (Dec. 22) was devoted to the public prosecutor's address and to the pleading of Demange, who strove for three hours to prove that the very contents of the bordereau showed that it could not be the work of Dreyfus. In his reply, Brisset, abandoning the moral proofs, was satisfied with asking the judges to take their "magnifying-glasses." A calm listener, Major Picquart, imagined then that the result was very doubtful unless help came from the secret dossier. This dossier was given up, still sealed, by Major Du Paty (who was ignorant of the exact contents) to Colonel Maurel, and the latter immediately entered the room where the judges were deliberating on the case, and communicated it to his colleagues. The recollections of the military judges being rather vague on the subject, it has not been possible to reconstitute with certainty the substance of the portfolio. It is known, however, that it included at least the document "canaille de D . . ." (a commonplace initial which it was absurd, after Panizzardi's telegram, to attribute to Dreyfus), and a sort of military biography of Dreyfus, based on, but not identical with, a memorandum from Du Paty, who had been told to make the various documents of the secret dossier coincide with one another. This biography represented Dreyfus as a traitor by birth, having commenced his abominable calling on his first entry into the service; at the school at Bourges it would appear that he had delivered up to the Germans the secret of the melinite shell!

Among the other papers of the secret dossier may be mentioned the fragments of Schwarzkoppen's note alluding to an informant who pretended to take his knowledge from the ministry, and, according to Commander Freystaetter, the *first and false interpretation* of Panizzardi's despatch! After judgment had been pronounced the dossier was given back to Mercier, who had it pulled to pieces, and later on destroyed the biographical notice. But, contrary to instructions, Major Henry reconstituted the secret dossier, added to it Du Paty's explanatory note (which last was destroyed by Mercier in 1897), and locked it in the iron chest where Picquart afterward found it. Allusion has been made several times (since 1894) to a second dossier, "ultra-secret," which was composed of photographs of papers stolen from, and then given up to, the German embassy; namely, seven letters from Dreyfus, and one said to be from the Emperor of Germany to Count Münster, naming Dreyfus. If such a dossier was ever in existence, it certainly contained nothing but a mass of ridiculous forgeries.

The conviction of the judges, already more than half decided by the experts and by Henry, could not withstand this new assault. Dreyfus was unanimously pronounced guilty; the sentence was transportation for life to a fortress, preceded by military degradation. Upon hearing this decision, which was communicated to him by the clerk of the court, the unhappy man, who firmly believed that he would be acquitted, stood as if struck by a thunderbolt. Taken back to prison, he was seized with a fit of despair, and begged for a revolver. Forzinetti, who had not lost faith in his innocence, succeeded with great difficulty in calming him. More than that, the heroic and touching letters from his wife made him accept life as a duty he owed to his own family.

V. The appeal of Dreyfus to the military court of revision—a simple formality—was rejected on Dec. 31. The same day the condemned man received a visit from Du Paty de Clam, who had been sent by the minister of war with the mission to declare to Dreyfus that if he would only begin to make a confession, and reveal exactly the nature of his indiscretions, he might obtain a mitigation of his sentence. Dreyfus answered that he had nothing to confess, nothing to reproach himself with, not even the smallest attempt at holding out a bait; he only asked that the investigations might be continued so as to discover the real criminal. Du Paty, somewhat moved, said to him on going out: "If you are innocent, you are the greatest martyr of all time." Dreyfus wrote an account of this interview to the minister; he finished with these words: "Once I am gone, let them go on searching; it is the only favor I ask."

The Degradation.

The military degradation took place on the Champ de Mars on Jan. 5. Dreyfus drank the cup of bitterness to its very dregs. During the parade of "execution" he preserved an attitude wholly military which shocked some of the onlookers. But when General Darras had pronounced the accustomed formula, he cried out in a loud voice: "You are degrading an innocent man! Long live France! Long live the army!" He repeated this cry while the adjutant on duty was tearing off his stripes and breaking his sword, and again while passing before the crowd, which was shrieking that he should be put to death, and before the journalists, who yelled at the new Judas.

If the unanimous verdict of seven judges dissipated the doubts that might have existed among a portion of the public, the reiterated protestations of the condemned man were of a nature to make them spring to life again. The report was then spread about that he had made a confession. While waiting for the parade, locked up with Lebrun Renault, the captain of gendarmerie on service, he was supposed to have said: "The minister knows that I am innocent; and that, *if I have given up any documents to Germany*, it was only to get more important ones in return; before three years are over the truth will be known." This tale had its origin in the obscure or unintelligent account which Lebrun Renault had rendered of his conversation with Dreyfus; in reality, the latter had merely related his interview with Du Paty and once more protested his innocence. Lebrun Renault himself, in an interview which he granted to some one at a ball at the Moulin Rouge, related, in the words of Dreyfus, the origin of the bordereau, but of confession not a word. However that may be, this idle talk, changing as it passed from lip to lip, greedily welcomed by the newspapers, made the staff uneasy, because it brought into the case the German embassy, which just at this time was showing signs of indignation. In short, General Gonse called on Lebrun Renault and took him successively to General Mercier and to the president of the republic, Casimir-Perier, who severely reprimanded him, and imposed upon him absolute silence for the future.

In the mean time serious complications with Germany were expected. The German government, once assured by Schwarzkoppen and by the War Office at Berlin that Dreyfus was utterly unknown to them, had thought it a matter of honor to protest publicly against the statements in the newspapers which persisted in bringing Germany into the case.

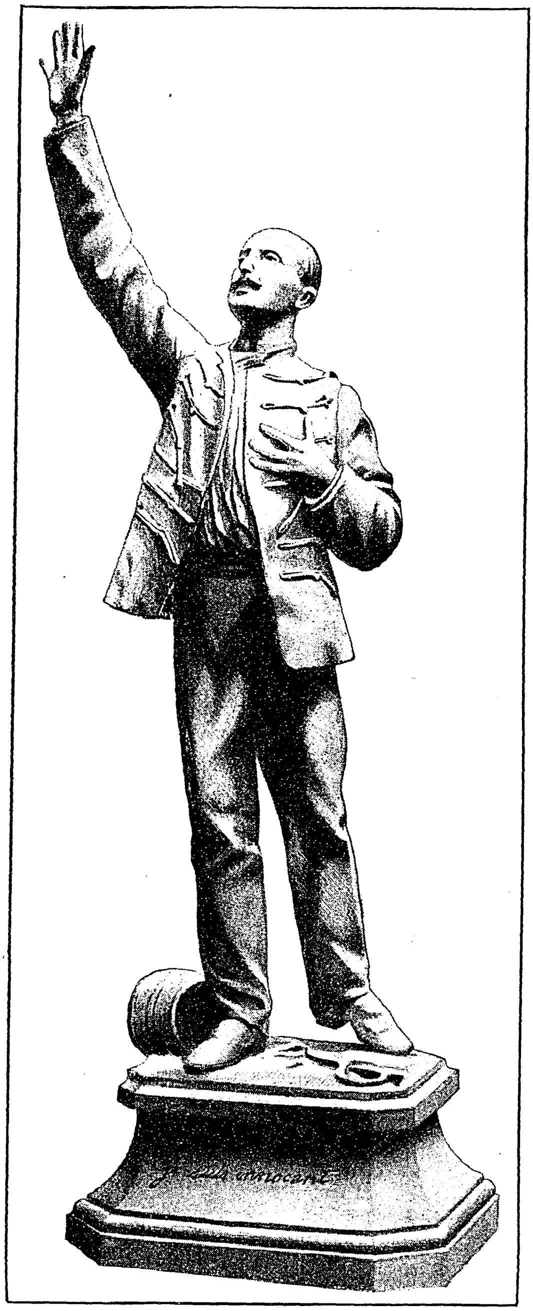

Capt. Alfred Dreyfus.
(From the statuette by Caccia.)

Germany Concerned.

Several times after the arrest of Dreyfus semi-official notes of protest had been inserted in the different organs of the press; Count Münster, the German ambassador, denied to Hanotaux that Germany had taken any part in the affair. These declarations, politely received, left the French government absolutely skeptical, for it knew from a positive source the origin of the bordereau.

A note from the Havas Agency (Nov. 30) put the foreign embassies out of the case; but the press continued to incriminate Germany, whereupon, at the beginning of December, Münster, by the express order of the German emperor, invited Hanotaux to call at the embassy and repeated his protestations. The report was spread abroad that Germany had demanded and obtained the restoration of the documents which established the traitor's guilt! Provoked by the persistence of these attacks, the German embassy inserted in the "Figaro" of Dec. 26 a fresh notice denying formally that it had had with Dreyfus "the least intercourse, either direct or indirect." And as this notice also seemed to have little or no effect, the emperor telegraphed to Münster on Jan. 5 to go personally to Casimir-Perier and say, "If it be proved that the German embassy has never been implicated in the Dreyfus case, I hope the government will not hesitate to declare the fact." Otherwise, it was given to be understood that the ambassador would leave Paris. This despatch, communicated by Münster to Dupuy, who was then temporarily engaged at the Foreign Office, had the appearance of an ultimatum. The president of the republic up to this time had known very little of the details of the case, and had been kept by Hanotaux in complete ignorance of Münster's previous communications; but now he had the contents of the legal documents shown to him. After having read them, he granted to Münster the audience which had been requested. Then, considering honesty to be the best policy, he asserted very frankly that the criminal letter had been taken from the German embassy, but that it was not an important document and that nothing proved that it had been "solicited."

Resignation of Casimir-Perier.

After having referred the matter to Berlin, Münster consented to the drawing up of a notice by the Havas Agency which once more put all the embassies out of the case, and terminated the incident (Jan. 9, 1895). Mercier did not long enjoy his triumph. On Jan. 15, under pretext of a ministerial crisis, in which his friends abandoned him, Casimir-Perier handed in his resignation as president of the republic; the mysteries and the unpleasantnesses of the Dreyfus affair had not a little to do with hastening this determination. At the congress called together to elect a new president, printed ballots were passed about in favor of General Mercier; one handbill even set him down as the savior of the republic for having had the traitor Dreyfus condemned in spite of all difficulties. He obtained three votes! Ribot, entrusted by the new president (Félix Faure) with forming a cabinet, did not appeal to an assistant so compromising as Mercier; the office of minister of war was given to General Zurlinden.

Two days later, during the night of Jan. 17, in bitterly cold weather, Dreyfus, dragged from the prison of La Santé, was transferred by rail to La Rochelle, thence to the island of Ré, into a military reformatory. The populace, recognizing him, followed him thirsting for his blood; an officer struck him; stoical, he forgave his tormentors, whose indignation against such a traitor as he was supposed to be he understood and shared.

At Ré, as at La Santé, he was authorized to receive a few visits from his wife, but the authorities managed, by the most minute precautions, to make them as short and as painful as possible.

A law passed ad hoc had just instituted as the place of transportation for political crimes the Iles du Salut off French Guiana, instead of the peninsula of Ducos (New Caledonia), where, it was said, supervision was difficult; it has been suggested that in reality vengeance was being taken upon Dreyfus for his obstinate refusal to confess his crime. The notice drawn up by the War Office for the use of his guardians denounced him as "a hardened malefactor, quite unworthy of pity." This word to the wise was to be only too well understood and carried out. On the evening of Feb. 21 the unhappy man, taken hurriedly from his cell, was embarked on the "Ville de St. Nazaire," which was to carry him across the Atlantic to a place of exile.

Devil's Island.

VI. The Iles du Salut, where Dreyfus was landed on March 15, compose a small archipelago situated twenty-seven miles off Cayenne, opposite the mouth of the River Kourou. Notwithstanding its name ("salus," health) it is a most unhealthy region. Incessant heat, continuous rain for five months of the year, the effluvia arising from the marshy land are sufficient to undermine the strongest constitution. The smallest island of the group, Devil's Island, which had until Dreyfus' arrival been occupied by a leper hospital, was destined to be his abode. On the summit of a desolate rock, far from the few palm-trees on the shore, a small hut of four cubic yards was built for him; night and day an inspector stood guard at the door, with strict orders not to address a word to him. In the daytime the prisoner was permitted to exercise until sunset in a small rectangular space of about two hundred yards, near his hut.

Treatment in Prison.

Madame Dreyfus had asked permission to follow her husband to his place of exile; the wording of the law seemed to point to it as her right; nevertheless, the ministry refused her even this favor, alleging that the rules to which the condemned man was subject were incompatible with it. Dreyfus had therefore no company except that of his jailers. The governor of the islands, although distrustful, showed at least some humanity; but the head warder Lebars, who had received instructions from the minister to enforce harsh measures, went even beyond his orders. Badly fed, especially at the beginning of his term of exile, obliged to do all sorts of dirty work, living by day among vermin and filth, and by night in a state of perpetual hallucination, Dreyfus, as was to be expected, soon fell a prey to fever. The doctor interfered and obtained an amelioration of the rules. Dreyfus himself, clearly convinced that it was his duty to live, fought energetically against the lethargy which forced itself upon him. To keep up his physical strength he compelled himself to take regular exercise; to prevent his intellect from getting dulled he had books sent to him which he read and reread, wrote out résumés, learned English, took up his mathematical studies again; to employ the long hours of leisure that still remained he kept a diary. He could correspond with only his own family, and even to them might refer only to domestic matters. His letters, examined by the administration, were one long cry for justice. Sometimes he begged his wife to go, leading her children by the hand, to entreat for justice from the president of the republic. He wrote himself to the president, to Du Paty, to General Boisdeffre, without receiving any replies. Little by little the horrible climate did its work. Fever consumed him; from never employing it he almost lost the power of speech; even his brain wasted away. On May 5, 1896, he wrote in his diary: "I have no longer anything to say; everything is alike in its horrible cruelty." His gentleness, his resignation, his exact observance of all rules had not been without making an impression on his jailers; several of them believed him innocent; no punishment for rebellion against discipline was inflicted on him. Early in Sept., 1896, the false report of his escape was set afloat by an English paper. This rumor was really circulated by Matthew Dreyfus in the hope of shaking up the sluggishness of public opinion and to prepare the way for the pamphlet of Bernard Lazare demanding a fresh hearing of the case of 1894. Although contradicted at once, the rumor roused public opinion. Rochefort and Drumont proclaimed the existence of a syndicate to free him, published some false information about the rules that the condemned man had to obey, affirmed that with a little money it was the easiest thing imaginable to accomplish his rescue. The colonial secretary, André Lebon, took fright. It did not matter that these tales were absolutely without foundation, that the prisoner was of irreproachable conduct; to make assurance doubly sure, he cabled instructions to the governor of Guiana to surround the outer boundary of Dreyfus' exercising-ground with a solid fence, and in addition to the sentinel at the door to post one outside. Until this work was finished, the prisoner was to be secured day and night in his hut, and at night, until further orders, he was to be subjected to the penalty of the "double buckle": gyves in which the prisoner's feet were shackled, and which were then firmly fixed to his bedstead, so that he was condemned either to absolute immobility or to dreadful torture. This order, barbarous and, moreover, illegal, was strictly carried out, to the equal astonishment of Dreyfus and of his warders. For twenty-four sultry nights the wretched man was upon the rack; for two months he was not allowed to stir out of his disgusting and suffocating hovel. When the cabin was opened once again it was encircled by a wall which hid even the sky; behind this wall his exercising-ground, hemmed in by a wooden fence over six feet high, was no more than a sort of narrow passage from which he could no longer see the sea.

The poor victim was now utterly depressed. On Sept. 10, 1896, he stopped keeping his diary, writing that he could not foresee on what day his brain would burst! His family was no longer allowed to send him books. The letters of his wife were forwarded to him no longer in the original hand, but in copies only. On June 6, 1897, a sail having been sighted during the night, alarm-guns were fired, and Dreyfus, startled in his sleep, saw his keepers with loaded rifles ready to shoot him down if he made one suspicious movement. In August the authorities ascertained that the heat and moisture in his stifling hut were really unbearable, and had the man transferred to a new cabin, larger than the first, but quite as dismal. A signal-tower was erected close by mounted with a Hotchkiss gun. Happily for Dreyfus his moral fortitude, after a temporary eclipse, had recovered its strength; and from Jan., 1898, the letters of his wife, although containing no particulars, roused his hopes by a tone of confidence which could not be mistaken. Eventful incidents had taken place during those three awful years.

Matthew Dreyfus.

VII. The family of Dreyfus, faithful to the charge he had left them when he went away, had not ceased their efforts to discover the real culprit. Matthew Dreyfus undertook the direction of these researches; he worked with an untiring devotion, an affecting zeal, and a fruitful imagination that was not always seconded by sound judgment. The primary elements of a thorough inquiry were lacking; the Staff Office, far from seconding his efforts, had him jealously watched; intriguers set traps for him; he felt that he was spied upon; at his first false step the new law of espionage—a very strict and extremely elastic one—would find an excuse for getting him out of the way. As for the politicians whom he tried to interest in his cause, the greater part refused to enter into the question, or, intimidated by the minister of war, gave up the search after the very first investigation. The only threads he had to guide him were some of his brother's notes and a copy of the indictment that had been deposited abroad. He knew, further, from Dr. Gibert of Havre, to whom Félix Faure had confided the matter, that Dreyfus had been condemned on the evidence of a secret document, which had not been shown to the counsel for the defense. This information was corroborated by some remarks made by certain of the judges of 1894. One of them spoke of the case to an old lawyer named Salles, who repeated the conversation (on Oct. 29, 1896) to Demange. Before that Hanotaux had confided to Trarieux, and Trarieux to Demange, that the conclusive document contained the initial of Dreyfus' name (meaning the paper "canaille de D . . ."). Matthew Dreyfus started with the idea, plausible but false, that this document really had reference to the author of the bordereau, and that the initial was not fictitious; and from that idea arose his persistent search for an officer the initial letter of whose name was "D." He followed up several clues, none of which bore any result. The light was to come from an altogether different quarter.

Colonel Picquart.

Not long after the condemnation of Dreyfus the Intelligence Office had changed its chief. Sandherr, incapacitated by general paralysis, had resigned his post simultaneously with his assistant, Cordier (July 1, 1895); Major Henry, who aspired to the position although he did not speak a single foreign language, was not appointed Sandherr's successor; but in his stead Major Picquart, who had been ordered to report the debates in the Dreyfus case in order to send an account of the proceedings to the minister and to the chief of the staff, received the appointment. He was a young and brilliant officer, of Alsatian origin, hard-working, well-informed, with a clear intellect, a ready speech, and who, moreover, appeared to share all the prejudices of his surroundings; he was promoted to the rank of lieutenant-colonel on April 6, 1896, and was the youngest officer of that grade in the army. Immediately upon his arrival at the office he reorganized the service, which the prolonged illness of Sandherr had caused to be neglected. He required in particular that the paper bags in which Madame Bastian continued to collect the waste papers from the German embassy, and which she brought to Major Henry, should pass through his hands before being confided to Captain Lauth, whose work it was to piece and paste them together. These bags, however, never brought anything of importance to light, though they showed that the leakage of secret information had not ceased since the condemnation of Dreyfus.

The chief of the staff, Boisdeffre, on transferring the service into Picquart's hands, had declared to him that in his opinion the Dreyfus affair was not definitely settled. They must be on the lookout for a counter-attack from the Jews. In 1894 they had not been able to discover a motive for the treason; there was therefore every reason for continuing the researches to "strengthen the dossier."

In the month of March, 1896, Henry, much occupied by the state of his mother's health and by different matters he had to attend to in the country, made only short and infrequent visits to Paris.

One day he sent Madame Bastian's paper bag—particularly bulky on this occasion—to Picquart without even having had time to glance at it. Picquart, likewise without inspecting it, passed it on to Lauth. Some hours afterward the latter came back much affected, bringing to his chief a pneumatic-tube telegram (commonly known as a "petit bleu"), the fragments of which he had found in the bag; pasted together, they contained the following words:

The "Petit Bleu."

> To Major Esterhazy, 27 Rue de la Bienfaisance,
> Paris.
>
> *Sir*: I am awaiting first of all a more detailed explanation [than] that which you gave me the other day on the subject in question. Consequently I beg you to send it to me in writing that I may judge whether I can continue my relations with the firm R. or not.
> *C.*

The writing of this note was disguised, but the place it came from left no room for doubting that it emanated from Colonel Schwarzkoppen; the office possessed another document, known to have been written by him, and signed with the same initial "C." The "petit bleu" had not been sent by mail; apparently, after having written or dictated it, Schwarzkoppen reconsidered his determination and had thrown the note into the waste-paper basket, taking care to tear it up into very small pieces—there were more than fifty of them; he had foreseen neither the tricks of Madame Bastian nor the patient industry of the Intelligence Department.

"It is fearful," said Captain Lauth on delivering it. "Can there possibly be another one?"—meaning another traitor among the officers. Picquart could share only the same impression; but determined upon avoiding the indiscretions and the blunders which had been committed in 1894, he resolved to undertake personally a secret inquiry before spreading abroad the news of his discovery. He put the "petit bleu" away in his strong-box, and shortly afterward had photographs of it taken by Lauth, in which he strove to remove the traces of the rents.

The object of this precaution, which was afterward laid to Picquart's charge as a crime, was both to render the reading of the photograph more easy and to prevent the officers (necessarily numerous) who would handle these photographs later on, from guessing immediately the origin of the document.

VIII. Picquart began by getting information about the personality of Major Esterhazy, to whom the "petit bleu" was addressed. To this end he applied to his friend Major Curé, one of Esterhazy's fellow soldiers. The details he gathered through this source were not creditable to Esterhazy.

Major Esterhazy.

Ferdinand Walsin Esterhazy, born in Paris on Dec. 16, 1847, belonged to an illustrious Hungarian family, a branch of which had established itself in France at the end of the seventeenth century, and the head of which had organized there a regiment of hussars. His great-grandmother had an illegitimate son, who was brought up under the name of Walsin, but who, after she had acknowledged him during the Revolution, took the name of Esterhazy and settled as a merchant at Nîmes. Two of the sons of this man followed a military career with distinction, and both became generals of division during the Crimean war. One of these two (Ferdinand) was the father of Major Esterhazy. Left an orphan at an early age, after some schooling at the Lycée Bonaparte in Paris, Ferdinand Esterhazy disappeared in 1865. In 1869 he was found engaged in the Roman legion, in the service of the pope; in 1870, in the foreign legion, which his uncle's influence enabled him to enter with the rank of ensign; he then assumed the title of count, to which it is claimed he was not entitled. At this time came the war with Germany. There being a dearth of officers after the catastrophe of Sedan, Esterhazy was able to pass muster as a French lieutenant, then as a captain, and went through the campaigns of the Loire and of the Jura. Though set back after peace was declared, he still remained in the army. In 1876 he was employed to translate German at the Intelligence Office; then, under various pretexts, at the War Office. He never appeared in his regiment at Beauvais, and for about five years led a life of dissipation in Paris, as a result of which his small fortune was soon squandered. In 1881 he was attached to the expedition sent to Tunis, and did nothing whatever to distinguish himself in it; employed later in the Intelligence Department, then in the native affairs of the regency, on his own authority he inserted in the official records a citation of his "exploits in war," the falseness of which was recognized later. Returning to France in 1885, he remained in garrison at Marseilles for a long time. Having come to the end of his resources, he married in 1886; but he soon spent his wife's dowry, and in 1888 she was forced to demand a separation. In 1892, through the influence of General Saussier, Esterhazy succeeded in getting a nomination as garrison-major in the Seventy-fourth Regiment of the line at Rouen. Being thus in the neighborhood of Paris, he plunged afresh into a life of speculation and excess, which soon completed his ruin.

His inheritance squandered, Esterhazy had tried to retrieve his fortune in gambling-houses and on the stock-exchange; hard pressed by his creditors, he had recourse to the most desperate measures. Having seconded Crémieu-Foa in his duel with Drumont in 1892, he pretended that this chivalrous rôle had made his family, as well as his chiefs, quarrel with him; he produced false letters to support his words, threatened to kill both himself and his children, and thus obtained, through the medium of Zadoc Kahn, chief rabbi of France, assistance from the Rothschilds (June, 1894); this did not prevent him from being on the best of terms with the editors of "La Libre Parole," even to the extent of supplying them with information.

His Career.

For an officer who had come from the ranks Esterhazy's military advancement had been unusually rapid: lieutenant in 1874, captain in 1880, decorated in 1882, major in 1892, his reports were generally excellent. Nevertheless, he considered himself wronged. In his letters he continually launched into recrimination and abuse against his chiefs; he went still further, bespattering with mud the whole French army, and even France herself, for which he predicted and hoped that new disasters were in store. Such a man, a regular landsknecht of yore, without a single spark of patriotism, was destined to become the prey of treason. Fate decreed that he should sink to the degradation of a paid spy; he sank. In Tunis he was judged to have become too intimate with the German military attaché; in 1892 he was the object of an accusation made to the head of the staff, General Brault; in 1893 he entered Schwarzkoppen's service.

According to later disclosures he received from the German attaché a monthly pension of 2,000 marks ($480). He furnished him in the first place with some interesting information about the artillery; he pretended that he got his information from Major Henry, who had been his comrade in the Intelligence Office in 1876. But Henry, limited to a very special branch of the service, was hardly in a position to furnish details on technical questions; Esterhazy must have had other informants, who were not necessarily his accomplices—for example, his intimate friend Maurice Weil, district orderly officer to General Saussier, and a distinguished military writer and a regular news-hunter. The information furnished by Esterhazy soon became of so little importance that Panizzardi (to whom Schwarzkoppen communicated it without divulging the name of his informant) began to doubt his qualifications as an officer; to convince the attaché it was necessary for Esterhazy to show himself one day in uniform, galloping behind a well-known general! The garrison-major, being entrusted with the duties of mobilization, is always well informed in regard to the details of this subject; but as far as the artillery is concerned (the improvements in which department especially interested the German officials), the difficulties which Esterhazy experienced in getting information were very apparent in the text of the bordereau, and in the attempt which he made (in Aug., 1894) to borrow the "manuel de tir" from Lieutenant Bernheim (of Le Mans), whose acquaintance he had made by chance.

Picquart did not at once fathom all the details of Esterhazy's relations with the German attaché, of which the "petit bleu" had given him but a glimpse. Picquart did know, however, all the corruptions and scandals of Esterhazy's private life, the suspicions of malversation (in Tunis) and of espionage which had tainted his character; he learned further—a characteristic detail—that Major Esterhazy, a neglectful officer, constantly absent from his garrison, showed himself, nevertheless, extremely fond of getting information on confidential military questions, particularly those concerning mobilization and artillery. He diligently frequented artillery tests, and when he could not succeed in being ordered to attend the "écoles à feu," went there at his own expense. This is what he had done notably in 1894, the year of the bordereau. He also borrowed books and documents, and had them copied by his secretaries.

Picquart's Investigations.

IX. At first Picquart did not establish any connection in his own mind between the "petit bleu" and the bordereau; he simply thought he was on the track of a fresh traitor, and hoped to catch him in the act. Different circumstances prevented him from pursuing his investigations. Besides, Esterhazy had been warned, and not only was it impossible to surprise him in any compromising visit, but he showed himself openly at the German embassy, to which he went to ask for a passport for his colonel. He even carried his audacity to the point of insisting that he be allowed to return to the War Office, in preference to the Intelligence Department, and was able to urge his request through the highest parliamentary and military influence. However, a fresh incident occurred to strengthen Picquart's suspicions. The French military attaché at Berlin, Foucault, informed him of a curious conversation he had had with one Richard Cuers, a spy who wavered between France and Germany. Cuers told Foucault that Germany had never employed Dreyfus—that the only French officer who was in Germany's pay was a major of infantry who had furnished some sheets from lectures held at the "école de tir" at Châlons.

Picquart acquainted General de Boisdeffre with his discovery, and upon the order of the general and of the minister of war, General Billot, he was directed to continue his inquiry as quietly as possible; still, Boisdeffre seemed from that time little disposed to recommend judicial proceedings. If Esterhazy were really a traitor, he would be dismissed from the army quietly; another Dreyfus affair was to be avoided. Picquart now set to work in earnest to get samples of Esterhazy's handwriting, and he succeeded in obtaining two letters which the major had written to the chiefs of Billot's cabinet. On looking at them Picquart was startled; the writing was identical with that of the bordereau attributed to Dreyfus. He wished to make sure of his impression, so he showed some photographs of these letters (from which he had removed the proper names) to Du Paty and Bertillon. Du Paty declared: "They are from Matthew Dreyfus"; Bertillon said: "It is the writing of the bordereau." And when Picquart assured him that these letters were of recent date, he declared: "The Jews have, for the past year, been training some one to imitate the writing; he has succeded in making a perfect reproduction." The connection between the letters and the bordereau flashed across the mind of the colonel in all its terrible certainty. If Esterhazy, as the handwriting seemed to indicate, were the author of the latter, Dreyfus must be the victim of a judicial error. For a moment he clung to the idea that he must have further proofs of Esterhazy's guilt; where could they be if not in the secret dossier, communicated to the judges in 1894, and in which he had also placed blind confidence, without the least knowledge of its contents? This dossier, notwithstanding Mercier's orders, had not been destroyed; it was still in Henry's safe.

The Secret Dossier.

During the latter's absence Picquart had the dossier brought to him by Gribelin, the keeper of the records; he turned it over in feverish haste, but this masterpiece of the "bureau" contained absolutely nothing that applied, or could be made to apply, to Dreyfus. Of the only two papers that were of any importance, one, the document "canaille de D . . .," did not in any way concern any officer, but only a poor scribbler who had assumed the name of Dubois, while the other, the memorandum of Schwarzkoppen, almost certainly pointed to Esterhazy. As to Du Paty's commentary, this was a mass of wild suppositions (Aug. 31). Later this commentary was claimed by General Mercier as his private property and quietly destroyed by him.

Much concerned, but still confident of the honesty of his chiefs, Picquart immediately drew up a report and brought it to Boisdeffre, who ordered Picquart to go and relate his story to the deputy-chief of the staff, General Gonse. The general received the colonel, listened without flinching to his revelations, and concluded that they must "separate the two affairs," that of Dreyfus and that of Esterhazy. These instructions, confirmed by Boisdeffre, seemed absurd to Picquart, since the bordereau established an indissoluble bond between the two cases; he should have understood from that moment that his superiors had determined not to permit at any cost the reopening of the Dreyfus affair.

Father Du Lac.

Boisdeffre had for spiritual adviser Father Du Lac, an influential Jesuit, who appears to have played an important though secret part in all this story. Perhaps the officers would not admit even among themselves that under their pompous formulas was hidden, above everything, the fear of seeing their positions in the military world melt away if they publicly confessed the part they had taken in the error and illegal act of 1894; for the innocence of Dreyfus once established, the communication of the secret dossier would appear to everybody what it was in reality—an odious crime. As to General Billot, to whom Picquart, following Boisdeffre's orders, made a complete report of the case, he appeared deeply moved. He had not the same reasons as his companions to defend the judgment of 1894 at any cost, for he had had nothing to do with it, and learned for the first time the story of the secret dossier. But this soldier-politician lived in terror of his surroundings; he did not dare to see the affair clearly, and took for his motto the words of the comedy: "Je suis leur chef; il faut que je les suive" (I am their leader; I am bound to follow them).

Against the young chief of the Intelligence Office there was from this time forward on the part of his superiors secret strife which was bound to end in rupture, but of which Picquart was for a long time unconscious. He did not perceive that in his own office he was jealously spied upon, opposed, and deceived by his fellow workers, Henry, Lauth, and Gribelin. One of them, Henry, had some mysterious motives besides the desire to please his superiors. Since 1876, when they had served together at the Intelligence Office, he had been the comrade, the friend, and even the debtor of Esterhazy, although he pretended to know very little about him. Between these two men there existed a bond the exact nature of which has remained unknown, but which must have been very powerful to involve Henry in the falsehood, deceit, and forgeries which were unveiled later. If it is not certain that Henry was Esterhazy's accomplice, it seems very probable that from the end of 1894 he knew him to be the author of the bordereau, and knew also that the traitor had him in his power.

X. In Sept., 1896, the rumor of the prisoner's escape brought the case abruptly back to public notice. The anti-Jewish press inveighed against the accomplices, the protectors of the traitor; a member of the Chamber, Castelin, announced that at the opening of the next session he would interpellate the ministry on this subject. Moreover, it was known at the Staff Office that the Dreyfus family was pursuing an inquiry and was getting ready to publish a pamphlet demanding the revision of the case.

The Castelin Interpellation.

Picquart, now that his eyes had been opened, was much preoccupied with all these plots. He believed Castelin to be working for the Dreyfus family. He had also been affected by a strange forgery, quite inexplicable to him, which had come into his hands early in September: a letter in a feigned handwriting, and in the style of a German, pretending to be addressed to Dreyfus by a friend, Weiss or Weill, and referring to imaginary "interesting documents" written in sympathetic ink, easily legible to expert eyes. This was probably the beginning of the plot to discredit Picquart, who insisted to Gonse that the initiative should come from the Staff Office. Gonse answered by vaguely advising him to act with prudence, and was opposed to the "expertises" in handwriting that the colonel demanded. In the mean time the bombshell burst. On Sept. 14 "L'Eclair" published under the title "The Traitor" a retrospective article which pretended to bring to light the real motives for the judgment of 1894. The article revealed for the first time the fact of the communication to the judges of a secret document, but this document—the letter "canaille de D . . ."—now became a "letter in cipher" in which the following phrase was found: "This creature Dreyfus is becoming decidedly too exacting." This article had been brought to "L'Eclair" by a contributor to the "Petit Journal," where Henry had some acquaintances; nothing further is known concerning it. Picquart attributed it to the Dreyfus family, and desired to take proceedings, which his chiefs would not authorize. This only caused him to insist more firmly that immediate steps should be taken. Then took place between General Gonse and Picquart this memorable dialogue:

> "What can it matter to you," said the general, "whether this Jew remains at Devil's Island or not?"
>
> "But he is innocent."
>
> "That is an affair that can not be reopened; General Mercier and General Saussier are involved in it."
>
> "Still, what would be our position if the family ever found out the real culprit?"
>
> "If you say nothing, nobody will ever know it."
>
> "What you have just said is abominable, general. I do not know yet what course I shall take, but in any case I will not carry this secret with me to the grave." ["Le Procès Dreyfus Devant le Conseil de Guerre de Rennes," I. 440, 441, Paris, 1900.]

From that day Picquart's removal was decided. He was authorized for the sake of appearances to continue his investigations concerning Esterhazy, but he was forbidden to take any decisive step, or, above all, to have the man arrested. With an adversary so cunning, ordinary measures—secret searches in his rooms, opening of his correspondence, examination of his desks—were of no avail, and never would be. For Esterhazy had been warned. He went to Drumont some time before the appearance of Lazare's pamphlet, and said that they desired to reopen the Dreyfus affair, and to involve him in it in order to retard his promotion.

Henry's Confirmatory Letter.

Meanwhile, Henry insinuated to General Gonse that it would be well to put the secret dossier (of the Dreyfus case) out of the way, for indiscretions might arise—perhaps had already arisen—because of it (an allusion to the article in "L'Eclair," which he wished to be attributed to Picquart). Gonse did not need to be told twice, and removed the dossier (Oct. 30). A very few days later Henry triumphantly brought him a letter from Panizzardi, in blue pencil, which, he said, he had just found among some scraps in Madame Bastian's paper bag (Oct. 31). It was thus worded:

> *My dear friend:* I have read that a deputy is going to ask several questions on the Dreyfus affair. If they request any new explanations at Rome, I shall say that I never had any dealings with this Jew. That is understood. If they question you make the same reply, for nobody must ever know what has happened to him. *Alexandrine.*

The writing was apparently Panizzardi's, and in order to compare it Henry produced an earlier letter, supposed to have been taken from the waste of the secret dossier, written with the same pencil, on the same sort of paper ruled in squares, and containing the same signature. In reality, the letter brought for comparison contained fraudulent additions hinting at a Jewish traitor, while the new document was a forgery from beginning to end, executed by one of Henry's customary forgers, probably Seeman, called Lemercier-Picard, who later admitted to Count Tornielli that he had written it. Gonse and Boisdeffre believed or pretended to believe in its authenticity, and likewise convinced General Billot thereof. When Colonel Picquart expressed his doubts to Gonse the latter answered: "When a minister tells me anything I always believe it."

On Nov. 6 the memoir which had been prepared by the Dreyfus family, and which had been written by Bernard LAZARE, appeared at Brussels. He laid bare the inconclusive character of the incriminating document (without, however, publishing it), confirmed the communication of the secret document, but affirmed, in opposition to "L'Eclair," that it bore only the initial "D" and not the name of "Dreyfus" in full. The pamphlet, distributed to the members of the Chamber, received from the press a cold welcome. But a few days later (Nov. 10) "Le Matin" published the facsimile of the famous bordereau attributed to Dreyfus. It became known later that it had been obtained from the expert Teyssonnières, who alone had kept the photograph of the bordereau confided to all the writing-experts in 1894. The publicity given to this facsimile would allow writing-experts all the world over to prove the differences that existed between the writing of the bordereau and that of Dreyfus; it might also meet the eyes of people who would recognize the writing of the true culprit, and that is exactly what happened. Esterhazy's handwriting was recognized particularly by Schwarzkoppen (who only then understood the drama of 1894), by Maurice Weil, and by a solicitor's clerk, the son of the chief rabbi Zadoc Kahn. The confusion at the Staff Office was now great; it grew worse confounded when Maurice Weil, one of Esterhazy's intimate friends, sent to the minister of war an anonymous letter which he had just received and which warned him that Castelin intended to denounce Esterhazy and Weil as accomplices of Dreyfus. The Staff Office pretended to recognize Picquart's hand in all these incidents, or at any rate to regard them as the result of his alleged indiscretions. His immediate departure was resolved upon. He had already been told that he would be sent to inspect the intelligence service in the east of France. Boisdeffre went with him to the minister, who rebuked Picquart soundly for having let information leak out and for having seized Esterhazy's correspondence without authorization. In recognition of his services in the past, he was not disgraced, but was ordered to set out immediately, and to resign his position to General Gonse. He did not protest, but started on Nov. 16. Two days later Castelin's interpellation, which had become a decided bugbear to the Staff Office, was made, but it failed of its purpose. Castelin demanded that proceedings should be instituted against the accomplices of the traitor, among whom he named Dreyfus' father-in-law Hadamard, the naval officer Emile Weyl, and Bernard Lazare. General Billot, who had addressed the Chamber before Castelin, affirmed the perfect regularity of the action of 1894, and made an appeal to the patriotism of the assembly to terminate a "dangerous debate." After a short and confused argument the Chamber voted an "ordre du jour" of confidence, inviting the government to inquire into the matter and to take proceedings *if there were cause.* A petition from Madame Dreyfus, invoking, with the support of the article in "L'Eclair," the communication of the secret document, was put aside by the judicial committee for want of sufficient proof.

Machinations Against Picquart.

XI. Meanwhile, under pretext of organizing the Information Department, Picquart was hurried off to Tunis, and kept out of prominence by being attached to the Fourth Regiment of sharpshooters in garrison at Susa. Gonse wrote to him letters dwelling upon the question of money, as if to suggest purchasing his silence. Picquart recorded in a codicil to his will the history of his discovery, which he intended for the president of the republic; in this way he was sure "not to take his secret with him to the grave."

Henry, though under the nominal direction of Gonse, had become the real head of the Intelligence Office, where he quietly prepared a whole series of forgeries, designed, when the opportunity presented itself, to crush Picquart if he ever attempted to cause trouble. After having put at rest the mistrust of his former chief by pretended protestations of devotion, in June, 1897, he suddenly flung off his mask. Picquart, irritated at continually receiving missives from the agents of his former service, wrote a rather hasty note to Henry, in which he denounced "the lies and the mysteries" with which his pretended mission had been surrounded during the past six months. Henry, after having consulted his superiors, answered, declaring that as far as "mysteries" were concerned he knew only that the following facts had been established against Picquart

Scheurer-Kestner's Inquiries.

by an "inquiry": (1) The opening of correspondence unconnected with the service. (2) A proposal to two officers to testify, should such action be necessary, that a paper, registered as belonging to the service, and emanating from a well-known person, had been seized in the mails—a reference to a suggestion of Lauth's to Picquart that the "petit bleu" addressed to Esterhazy should be stamped with the regular post-office stamp. (3) The opening of a secret dossier, followed by disclosures. This letter, to which Picquart replied by a brief protest, opened his eyes; he understood the plot that was being hatched against him, the dangers which threatened him for having been too discerning. He asked for leave, went to Paris, and disclosed his affair to his old friend and comrade Leblois, a lawyer. Without revealing to Leblois any secret document, even the "petit bleu," he told him that he had discovered Esterhazy's crime and the innocence of Dreyfus; he authorized him, in case of necessity, to inform the government, but absolutely forbade him to apprise either the brother or the lawyer of Dreyfus. Leblois did not long remain the only recipient of the secret. A few days later chance brought him in contact with one of the few statesmen who had shown any sympathy with the researches of Matthew Dreyfus—the Alsatian Scheurer-Kestner, former member of the Chamber of Deputies for Alsace and coworker with Gambetta, and now vice-president of the Senate and one of the most justly esteemed men of the Republican party. Since 1895 Scheurer-Kestner, induced by the deputy Ranc and by Matthew Dreyfus, had made some inquiries. In 1897 the friends of Dreyfus returned to the charge. Scheurer-Kestner was surprised to find that all the so-called moral proofs, the tales that were brought forward to explain the crime of Dreyfus, did not bear investigation. The expert Teyssonnières, sent to him by his friend and colleague Trarieux, former minister of justice, did not succeed in convincing him that the bordereau was in the writing of Dreyfus. In great distress, he went to tell his old comrade Billot of his suspicions; the general reassured him: a secret document discovered since the condemnation, at the moment of Castelin's interpellation, had removed all doubts; Billot related the substance of it to him without letting him see it. This "crushing blow," which he kept in reserve for the partizans of Dreyfus, was Major Henry's forgery.

Scheurer-Kestner was at this point of his inquiry when Leblois, who had met him at dinner one evening, conceived the idea of having recourse to him as the medium by which to save Dreyfus and, through Dreyfus, Picquart. Going to Scheurer-Kestner's house, Leblois told all he knew, and showed him Gonse's letters. Scheurer-Kestner was finally convinced, and swore to devote himself to the defense of the innocent (July 13, 1897). But he was much puzzled as to what course to pursue. Leblois had forbidden him to mention Picquart's name, and Picquart had forbidden that the Dreyfus family should be told. In this perplexity, born of the initial mistake of Picquart, Scheurer-Kestner pursued the most unlucky tactics imaginable; instead of quietly gathering together all his documents and uniting his forces with those of Matthew Dreyfus, he allowed the rumor of his convictions to be spread abroad, and thus put the Staff Office on the alert, gave them time to prepare themselves, and allowed the hostile press to bring discredit upon him and to weaken beforehand by premature and mutilated revelations the force of his arguments.

Tactics of the Staff Office.

Billot soon began to feel uneasy; he conjured his "old friend" to do nothing without having seen him; that is to say, until the end of the parliamentary recess. Scheurer-Kestner, without suspecting anything, gave him his word, leaving a clear field to Esterhazy's protectors. In the mean while this personage had been quietly dismissed from active service. Billot, who it is claimed looked upon him as "a scoundrel, a vagabond," perhaps even as the accomplice of Dreyfus, had indignantly opposed his readmission into the War Office. On Aug. 17 Esterhazy was put on the retired list "for temporary infirmities"; but, that done, there remained the prevention of his being "substituted" for Dreyfus. That it was Scheurer-Kestner's plan to demand this substitution, the Staff Office did not doubt for a moment, for Henry's secret police had followed Picquart to Leblois' house, and then Leblois to Scheurer-Kestner's. It was even fancied that Scheurer-Kestner was much more fully informed than was really the case. Toward the middle of October a meeting was held at the War Office, in anticipation of Scheurer-Kestner's impending campaign. Gonse, Henry, Lauth, Du Paty de Clam, were all present; the last, although having nothing to do with the Intelligence Office, had been summoned to it as the principal worker in the condemnation of Dreyfus, and as interested therefore more than any one in maintaining it. Gonse set forth the plot "of the Jews" to substitute for Dreyfus Esterhazy, an officer of doubtful character, but whom a minute inquiry had cleared of all suspicion of treachery: who was, however, a nervous man, and who, under the blow of a sudden denunciation, might lose his head and take flight or even kill himself; and that would mean catastrophe, war, and disaster. Esterhazy must then be warned, to prevent him from going quite mad. But how was it to be done? It was decided to send him an anonymous letter in order that he might take courage. Billot objected to this proceeding; it seems, however, that somebody disregarded the objection, for Esterhazy received (or pretended to have received) a letter signed *Espérance*, warning him that the *Dreffus* family, informed by a certain Colonel *Picart*, intended to accuse him of treason. One fact is certain—that he settled in Paris, went to see Schwarzkoppen, and told him that all was lost if he (Schwarzkoppen) did not go and declare to Madame Dreyfus that her husband was guilty; on the indignant refusal of Schwarzkoppen he threatened to blow his brains out. At the Staff Office Henry and Du Paty, understanding at once the wishes of Boisdeffre and of Gonse, resolved to join forces with Esterhazy. The keeper of the records, Gribelin, went in disguise to take a letter to Esterhazy fixing a rendezvous in the park of Montsouris. There, while Henry (fearing, as he said, recognition by his former comrade) kept watch, Du Paty, who was also disguised, told Esterhazy that he was known to be innocent, and that he would be defended on condition that he conformed rigorously to the instructions that would be given to him. After this interview Esterhazy went to Schwarzkoppen quite cheered up, and told him that the staff was entering into a campaign for his defense. A week later Schwarzkoppen had himself recalled to Berlin; it was the discreet but significant avowal that "his man was taken." Meanwhile Esterhazy, as agreed upon, was receiving his daily instructions from the Staff Office. Every evening from this time on Gribelin brought to him at the Military Club the program for the next day; Du Paty and Henry, whose connection with the affair Esterhazy soon knew, saw him several times, sometimes at the Montmartre cemetery, sometimes on the Pont d'Alexandre III. Later on, when these meetings were considered too dangerous, they corresponded with him through the medium of his mistress, of his lawyer, or of his cousin Christian.

Following instructions, Esterhazy wrote to Billot, ending his letter with the threat that if he were not defended he would apply to the German emperor. He wrote in the same strain to the president of the republic, claiming that a lady—afterward mysteriously referred to as the "veiled lady"—had given him a photograph of a very important document which Picquart had acquired from an embassy and which seriously compromised persons of high diplomatic rank. This braggadocio was taken so seriously that General Leclerc received an order at Tunis to question Picquart on having given to an outsider—the "veiled lady"—the "document of deliverance." Receiving no answer, Esterhazy, in his third letter (Nov. 5), virtually held the knife at the president's throat: the stolen document proved the rascality of Dreyfus; if he should publish it, it would be war or humiliation for France. This time they made up their minds to listen to him. General Saussier was charged with interrogating Esterhazy in regard to the "document of deliverance"; he obtained no details from him, but made him promise to send back the document to the minister. On Nov. 15 (the day when Matthew Dreyfus wrote his denunciation) it was "restored" to Saussier in a triple envelope, sealed with Esterhazy's arms: the "document of deliverance," as Esterhazy called it, was a photograph of the document "canaille de D . . ." There is nothing to prove that Esterhazy had ever had it in his hands. Billot acknowledged the receipt by the hand of his "chef de cabinet," General Torcy. By these barefaced stratagems Esterhazy and his defenders on the staff made certain of the complicity of the minister and of the president of the republic, while they compromised Picquart more deeply.

With the latter they proceeded to further measures. At the end of October Boisdeffre had ordered General Leclerc, commanding the corps of occupation in Tunis, to send Picquart to reconnoiter on the frontier of Tripoli, from which quarter pretended gatherings of the local tribes were reported. It was a dangerous region, where Morès had met his death; General Leclerc was astonished at the order, and, having heard from Picquart the cause of his disgrace, forbade him to go farther than Gabes. Some days later Picquart had to clear himself of the accusation of allowing a woman to purloin the "document of deliverance" of Esterhazy. Then, on Nov. 11 and 12, he received one after the other two telegrams worded: (1) "Arrest the demigod; all is discovered; very serious affair. Speranza." (2) "It has been proved that the 'bleu' was forged by Georges. Blanche." The obscure allusions and the names in these forgeries were derived from Picquart's private correspondence, which had been looked through, and were intended to produce the impression that Picquart was in some plot to release Dreyfus; the "demigod," it was pretended, referred to Scheurer-Kestner. The two telegrams, copied before they left Paris, had convinced the Sûreté Générale that Picquart was the moving spirit in the plot. On receiving them, and afterward an anonymous letter in the same style, Picquart sent a complaint to General Billot, and asked that inquiries be made regarding the author of these forgeries.

The "Speranza" and "Blanche" Telegrams.

During this time Scheurer-Kestner was being deceived by his "old friend" Billot. On Oct. 30 he had a long conference with Billot, at which he accused Esterhazy. Billot declared that in spite of persistent investigations nobody had been able to find any proofs against Esterhazy, but that there were positive proofs against Dreyfus. Scheurer-Kestner implored him to distrust suspicious documents, and finally gave him a fortnight in which to make an honest and thorough investigation, promising that he himself would not speak during that time.

Silence of Scheurer-Kestner.

He kept his word; Billot did not. During the fortnight not only was the collusion between the staff and the traitor fully organized, but the press, furnished with more or less news by the War Office, spoke openly of Scheurer-Kestner's futile visit to Billot and launched a veritable tempest against the "Jewish syndicate," which had bought a "man of straw" as a substitute for Dreyfus in order to dishonor the army. Scheurer-Kestner, patient but much distressed by the tempest, persisted in his fixed idea of acting only through the government. He saw Méline, the president of the council, several times, but Méline would have nothing to do with his dossier, and advised him to address to the minister of justice a direct petition for revision. This was not bad advice. According to the new law of 1895, a petition for revision founded on a new fact (discovered after the sentence) could only be submitted to the Court of Cassation by the keeper of the seals, after the latter had taken the advice of a special commission. The disposition of the minister (Darlan) was not unfavorable to the adoption of this course; and it is worthy of note that the new facts which were allowed later by the court were at that moment easy to establish; namely, the resemblance between Esterhazy's writing and that of the bordereau and the communication of the secret dossier to the judges.

The pursuit of such a course would also have had the advantage of taking the matter out of the hands of military justice and of placing it in those of the civil judges, who were less prejudiced. However, Scheurer-Kestner did not dare to pursue this course; he thought his documents not sufficiently complete. Official notes from the ministry (Nov. 6 and 9) stated the attitude which the government was resolved to take—it determined to respect the "chose jugée" (the matter adjudicated). As for the legal proceedings to secure revision, the notice added that Captain Dreyfus had been "regularly and justly" condemned—a formula which soon became the burden of General Billot's song. Matters might still have dragged on had it not been for chance. At the instance of the Dreyfus family, Bernard Lazare had prepared a second and more detailed pamphlet, in which had been gathered the opinions of a large number of French and foreign experts upon the writing of the bordereau as compared with that of Dreyfus. The unanimous conclusion of these experts was that the handwritings were not identical; but while some of them maintained that the writing of the bordereau was natural, others saw in it a forgery. At the same time that this brochure was published, Matthew Dreyfus ordered handbills reproducing in facsimile the bordereau and a letter of his brother's, which were offered for sale. One of these handbills fell into the hands of a stockbroker, Castro, who had had business relations with Esterhazy; he immediately recognized the bordereau as the writing of his former client, and informed Matthew Dreyfus of the fact. The latter hastened to Scheurer-Kestner and asked him: "Is that the same name?" "Yes," the latter replied (Nov. 11).

Conjunction of Matthew Dreyfus and Scheurer-Kestner.

For four days they hesitated as to the course to pursue, Scheurer-Kestner still persisting in keeping the fortnight's silence promised to Billot on Oct. 31. In the interim, by means of the press the public mind had been influenced by indications as to the real traitor and by counter-declarations by Esterhazy in "La Libre Parole" concerning the conspiracy of the Jews and of "X. Y." (Picquart).

On the night of Nov. 15, in a letter to the minister of war which was published at once, Matthew Dreyfus denounced "Count" Walsin Esterhazy as the writer of the bordereau and as the author of the treason for which his brother had been condemned.

Trial of Esterhazy.

XII. The hasty denunciation of Esterhazy by Matthew Dreyfus was a tactical though perhaps an unavoidable blunder. To accuse Esterhazy formally of the *treason* imputed to Dreyfus—and not simply of having written the bordereau (perhaps as a hoax or a swindle)—was to subject the revision of the case of 1894 to the preliminary condemnation of Esterhazy. With the staff and the War Office fully enlisted against Dreyfus, the court martial which Esterhazy himself at once demanded was of necessity a veritable comedy. Not only was the accused allowed his liberty until the last day but one, not only did his protectors in the Staff Office continue to communicate indirectly with him and to dictate the answers he should make, but the general entrusted with the preliminary as well as with the judicial inquiry, M. de Pellieux, showed him an unchanging friendliness and accepted without examination all his inventions.

Convinced of the guilt of Dreyfus through the assurances of the staff, and before long by Henry's forged document, Pellieux refused at the outset to examine the bordereau, on the subject of which there was "chose jugée." Even after the formal order to prosecute, an interpellation of Scheurer-Kestner to the Senate (Dec. 7) was necessary to induce General Billot to promise that all the documents, including the famous bordereau, should be produced for examination. On this occasion also, as he had done some days before in the Chamber of Deputies (Dec. 4), the minister did not fail to proclaim on his soul and conscience the guilt of Dreyfus, thus bringing to bear the whole weight of his high office on the verdict of the future judges of Esterhazy. Premier Méline, on his part, gained applause for declaring "that there was no Dreyfus affair," and the Chamber in its "ordre du jour" stigmatized "the ringleaders of the odious campaign which troubled the public conscience."

Attitude of the Press.

Against this "odious campaign" was set in motion a whole band of newspapers connected with the Staff Office, and which received from it either subsidies or communications. Among the most violent are to be noted "La Libre Parole" (Drumont), "L'Intransigeant" (Rochefort), "L'Echo de Paris" (Lepelletier), "Le Jour" (Vervoort), "La Patrie" (Millevoye), "Le Petit Journal" (Judet), "L'Eclair" (Alphonse Humbert). Two Jews, Arthur Meyer in "Le Gaulois" and G. Pollonnais in "Le Soir," also took part in this concert. Boisdeffre's orderly officer, Pauffin de St. Morel, was even caught one day bearing the "staff gospel" to Henry Rochefort (Nov. 16); nobody was deceived by the punishment for breach of discipline which he had to undergo for the sake of appearances.

An extraordinary piece of information—which was immediately contradicted—was printed by "L'Intransigeant" (Dec. 12–14); it was attributed to the confidences of Pauffin, and it dealt with the "ultra-secret" dossier (the photographs of letters from and to Emperor William about Dreyfus).

The Revisionist press, reduced to a small number of organs which were accused of being in the service of a syndicate, did not remain inactive. It consisted of "Le Siècle" (Yves Guyot, Joseph Reinach), "L'Aurore" (Vaughan, Clémenceau, Pressensé), and "Le Rappel," to which were joined later "La Petite République" (Jaurès) and "Les Droits de l'Homme" (Ajalbert). The "Figaro," losing most of its subscribers, changed its politics on Dec. 18, but became once more "Dreyfusard" after the discovery of Henry's forgery. "L'Autorité" (Cassagnac) and "Le Soleil" (Hervé de Kerohant) were the only newspapers among the reactionary press which were more or less in favor of revision. Some of these, falling into the trap that was laid for them, widened the scope of the debate and gave it the character of an insulting campaign against the chiefs of the army, which hurt the feelings of many sincere patriots and drove them over to the other side. Public opinion was deeply moved by two publications: one, that of the indictment of Dreyfus (in "Le Siècle," Jan. 6, 1898), which was absolutely remarkable for its lack of proof; the other ("Figaro," Nov. 28, 1897), that of letters written twelve years before by Esterhazy to his mistress, Madame de Boulancy, in which he launched furious invectives against his "cowardly and ignorant" chiefs, against "the fine army of France," against the entire French nation. One of these letters especially, which soon became famous under the name of the "lettre du Hulan" (Uhlan), surpassed in its unpatriotic violence anything that can be imagined.

The "Lettre du Hulan."

> "If some one came to me this evening," it ran, "and told me that I should be killed to-morrow as captain of Uhlans, while hewing down Frenchmen, I should be perfectly happy. . . . What a sad figure these people would make under a blood-red sun over the battle-field, Paris taken by storm and given up to the pillage of a hundred thousand drunken soldiers! That is the fête that I long for!"

Esterhazy hastened to deny the authorship of the letter, which was submitted to examination by experts. While silence was imposed on the officers of Esterhazy's regiment, suspicions were thrown on the defenders of Dreyfus. The director of the prison of Cherche-Midi, Forzinetti, who persisted in proclaiming his prisoner's innocence, was dismissed. But, above all, the Staff Office struggled to bring Picquart into disrepute. Scheurer-Kestner insisted on having his evidence; they were forced to bring him back from Tunis. The day before his arrival a search was instituted among his belongings, which was as fruitless as it was unusual; an officer escorted him from Marseilles to Paris (Nov. 25). General de Pellieux, who had been made to believe by a series of forgeries that Picquart had for some time been the moving spirit of the "syndicate," treated him more as the accused than as a witness; it was understood that he would soon be behind bolts and bars.

Ravary's Report.

The general entrusted with the investigation concluded that there was no evidence against Esterhazy. However, Esterhazy was instructed to write a letter asking as a favor to be brought up for trial, the rough copy of which was corrected by Pellieux himself. Accordingly General Saussier, governor of Paris, instituted a regular inquiry (Dec. 4). But the officer empowered to conduct it, Major Ravary, did so in the same spirit as Pellieux. Esterhazy's system of defense was a mixture of audacious avowals and ridiculous inventions. He acknowledged his relations with Schwarzkoppen, but gave to them a purely social character. The "petit bleu" was, according to him, an absurd forgery, highly improbable, and most likely the work of Picquart himself. He did not deny the striking resemblance between his writing and that of the bordereau, but explained it by alleging that Dreyfus must have fraudulently obtained one of his letters to imitate his handwriting and so incriminate him. As for the documents enumerated in the bordereau, Esterhazy denied that he could possibly have known them, especially at the time to which they now had agreed to assign the bordereau (April, 1894). He certainly had borrowed the "manuel de tir" from Lieutenant Bernheim of Le Mans, whom he had met at Rouen, but in the month of September; later on, he retracted and said, in agreement with Bernheim, that it was not the real manual, but a similar regulation already available in the bookstores.

This mass of deceptions, to which was added the romance of the "veiled lady"—supposed to be a mistress of Picquart—was taken seriously by Ravary. Three experts were found (Conard, Belhomme, Varinard) who swore that the bordereau was not in Esterhazy's hand, though apparently traced in part over his writing (Dec. 26). These men had to be coached by the staff. Du Paty writes to Esterhazy: "The experts have been appointed. You will have their names to-morrow. They shall be spoken to; be quiet!" Thereupon Ravary wrote out, or signed, a long report in which, after having given an exact summary of the charges set forth against Esterhazy, he concluded by saying that, while the private life of the major was not a model to be recommended "to our young officers," there was nothing to prove that he was guilty of treason. The bordereau was not in his writing; the "petit bleu" was not genuine. He stigmatized Picquart as the instigator of the whole campaign, and denounced his subterfuges and indiscretions to his superiors.

The Esterhazy Court Martial.

Ravary concluded that the case should be dismissed at once (Jan. 1). However, Saussier ordered the affair to be thoroughly cleared up before a court martial presided over by General Luxer. The hearing took place at the Cherche-Midi on Jan. 10 and 11, 1898. From the commencement the Dreyfus family, who had appointed two lawyers (Ferdinand Labori and Demange), were refused the right of being represented in court. The reading of the indictment, the superficial examination of Esterhazy (who contradicted himself several times), the testimony of the civil witnesses (Matthew Dreyfus, Scheurer-Kestner, etc.), were conducted in public; then a hearing behind closed doors was ordered, doubtless to stifle Colonel Picquart's evidence. The public knew nothing of Picquart's deposition, or of that of the other military witnesses, of Leblois, or of the experts, and nothing of the Revisionists' case in general. General de Pellieux, seated behind the judges, interfered more than once in the debates, and whispered to the president. Picquart was so harshly treated that one judge exclaimed: "I see that the real accused is Colonel Picquart!"

Finally, as everybody knew beforehand would be the case, Esterhazy was acquitted unanimously and acclaimed with frenzy by the "patriots" outside. Pellieux wrote to the "dear major" to stigmatize the "abominable campaign" of which he had been the victim, and to authorize him to prosecute those who dared to attribute the "Uhlan" letter to him. As to Picquart, he was, to begin with, punished with sixty days' imprisonment, being confined on Mont Valérien; it was understood that he would be arraigned before a council of inquiry (Jan. 13).

Emile Zola's "J'Accuse."

XIII. Esterhazy's acquittal closed the door on revision for the time being; but the Revisionists did not consider themselves defeated. For two months their ranks had been increased by a large number of literary men, professors, and scholars who had been convinced by the evidence given; it was one of these "intellectuels," the novelist Emile Zola, who took up the gauntlet. Almost from the first he had enlisted among the advocates of revision. He had written in the "Figaro" brilliant articles against the anti-Semites and in favor of Scheurer-Kestner, whom he termed "a soul of crystal." "Truth is afoot," he said; "nothing will stop her." On Jan. 13 he published in "L'Aurore," under the title "J'Accuse," an open letter to the president of the republic, an eloquent philippic against the enemies "of truth and justice." Gathering together with the prophetic imagination of the novelist all the details of a story of which up to then the outlines had hardly been discerned, he threw into relief, not without a good deal of exaggeration, the "diabolical rôle" of Colonel Du Paty. He charged the generals with a "crime of high treason against humanity," Pellieux and Ravary with "villainous inquiry," the experts with "lying and fraudulent reports." The acquittal of Esterhazy was "a supreme blow ["soufflet"] to all truth, to all justice"; the court of justice which had pronounced it was "necessarily criminal"; and he finished the long recital of his accusations with these words:

> "I accuse the first court martial of having violated the law in condemning the accused upon the evidence of a document which remained secret. And I accuse the second court martial of having screened this illegality by order, committing in its turn the judicial crime of wilfully and knowingly acquitting a guilty person."

Zola's audacious action created a tremendous stir. It was, he owned himself, a revolutionary deed destined to provoke proceedings which would hasten "an outburst of truth and justice," and in that respect he was not deceived. His philippic raised such an outcry in the press and in the Chamber of Deputies that the War Office was forced to enter upon proceedings. A complaint was lodged against the defamatory phrases with regard to the court martial which had acquitted Esterhazy. The case was tried before the jury of the Seine, and lasted from Feb. 7 to 23, 1898.

First Zola Trial.

The "patriots" in the cafés, the "camelots" selling songs and broadsides, the professional anti-Semites who were masters of the streets under the friendly eye of the police, threatened and hooted all the "enemies of the army," applauded the generals and even the most insignificant officers in uniform, not excepting Major Esterhazy, to whom Prince Henry of Orleans asked to be presented. Scuffles took place between the anti-Revisionists and the handful of "Dreyfusards" who served as a body-guard to Zola. Even in the audience-chamber, "arranged" with care by the staff and its friends at the bar, officers in civil dress caused a stir and gave vent to noisy manifestations. There was fighting in the lobbies. Cries of "Death to the Jews!" were uttered on all sides.

Zola's lawyers, Ferdinand Labori and Albert Clémenceau, had summoned a large number of witnesses. The greater number of the military witnesses declined at first to reply to the summons, but the court did not admit their power to refuse, and they were obliged to submit. However, in order that the "chose jugée" should receive due respect, the court decided not to allow any document, any evidence which bore upon facts foreign to the accusation, to be produced.

The president, Delegorgue, in applying this principle, observed a subtle, almost absurd, distinction; he admitted all that could prove Esterhazy's guilt but not Dreyfus' innocence or the irregularity of his condemnation; his formula, "The question will not be admitted," soon became proverbial. In reality, it was exceedingly difficult to trace a dividing-line between the two classes of facts; and the line was constantly overstepped, now under the pretext of establishing the "good faith" of the accused, now to justify the incriminating phrase that the second court martial had covered by order the *illegality* committed by the first. It was thus that Demange was able to bring out, in a rapid sentence, the fact of the communication of the secret document, which fact he learned from his fellow advocate, Salles.

Picquart's Evidence.

Concerning the Dreyfus affair, the most important testimony was that of Colonel Picquart, who appeared for the first time in public, and gained numerous sympathizers by his calm, dignified, and reserved attitude. Without letting himself be either intimidated or flattered, he related clearly and sincerely, but avoiding all unnecessary disclosures, the story of his discovery. His adversaries, Gonse, Henry, Lauth, Gribelin, did not leave a stone unturned to weaken the force of his evidence and to assert that from the very commencement he had been haunted by the idea of substituting Esterhazy for Dreyfus. There was a long dispute over his supposed plan of having the "petit bleu" stamped during the suspected visits that Leblois had paid him at the ministry. Gribelin pretended that he had seen them seated at a table with two secret dossiers in front of them, one concerning carrier-pigeons, the other concerning the Dreyfus affair. Henry (appointed lieutenant-colonel for the occasion) declared that he had seen, in the presence of Leblois, the document "canaille de D . . ." taken from its envelope. Picquart denied the truth of this statement, which the dates contradicted; Henry thereupon replied: "Colonel Picquart has told a lie." Picquart kept his temper, but at the end of the trial sent his seconds to Henry, and fought a duel with him, in which Henry was slightly wounded. As to Esterhazy, who also tried to pick a quarrel with him, Picquart refused to grant him the honor of a meeting. "That man," said he, "belongs to the justice of his country." In this trial the important part played by Henry began to appear; till then he had purposely kept in the background, and concealed a deep cunning beneath the blunt appearance of a peasant-soldier. One day (Feb. 13), as if to warn his chiefs that he had the upper hand of them, he revealed the formation of the secret dossier; he also spoke, but vaguely, of a supposed ultra-secret dossier, two letters which (he pretended) had been shown him by Colonel Sandherr. These were apparently two of the forged letters attributed to the German emperor, which were whispered about sub rosa in order to convince refractory opinions.

Among the civil witnesses, the experts in handwriting occupied the longest time before the court. Besides the professional experts, eminent savants such as Paul Meyer, A. Giry, Louis Havet, and Molinier, affirmed and proved that the writing and the style of the bordereau were those of Esterhazy. Their adversaries refused to admit this evidence on the ground of the supposed difference between the original and the published facsimiles, of which many, according to Pellieux, resembled forgeries. The lawyers then asked that the original bordereau might be produced, but the court refused to give the order.

The "Thunderbolt" Quoted.

The Sentence Annulled.

General de Pellieux had established himself counsel for the Staff Office. An elegant officer, gifted with an easy and biting eloquence, he addressed the court at almost every hearing, sometimes congratulating himself with having contributed to Esterhazy's acquittal, sometimes warning the jurymen that if they overthrew the confidence of the country in the chiefs of the army, their sons would be brought "to butchery." Like Henry, but with less mental reservation, he ended one day by divulging a secret. On Feb. 17 he had had a prolonged discussion with Picquart as to whether Esterhazy could possibly have been acquainted with the documents of the bordereau, the real date of which was now acknowledged (September, and not April, 1894). Suddenly, as if unnerved, he declared that, setting the bordereau aside, there was a proof, subsequent in date but positive, of the guilt of Dreyfus, and this proof he had had before his eyes; it was a paper in which the attaché "A" wrote to the attaché "B": "Never mention the dealings we have had with this Jew." General Gonse immediately confirmed this sensational evidence. This was the first time that the document forged by Henry—the "thunderbolt" of Billot—had been publicly produced. The impression this admission created was intense. Labori protested against this garbled quotation, and demanded that the document should either be brought before the court or should not be used at all. Then Pellieux, turning toward an orderly officer, cried: "Take a cab, and go and fetch General de Boisdeffre." While waiting for the head of the staff the hearing was adjourned; it was arranged not to resume it that day, for in the interval the government, informed of the incident, had opposed the production of a document which brought the foreign embassies into the case, and of which Hanotaux, the minister for foreign affairs, warned by the Italian ambassador, Tornielli, suspected the genuineness. At the next day's hearing Boisdeffre was content with confirming the deposition of Pellieux on every point as "accurate and authentic," and cynically put the question of confidence to the jury. The president declared the incident closed. In vain did Picquart, questioned by the lawyers, declare that he considered the document a forgery. Pellieux was content with styling him scornfully "a gentleman who *still* bore the uniform of the French army and who dared charge three generals with a forgery!" From that moment the debates were curtailed. The jury, deliberating under fear of physical violence, declared the defendants guilty without extenuating circumstances. In consequence Zola was condemned to the maximum punishment—one year's imprisonment and a fine of 3,000 francs. The publisher of "L'Aurore"—defended by George Clémenceau—was sentenced to four months' imprisonment and a similar fine (Feb. 23, 1898). The prisoners appealed to the Court of Cassation for annulment of the judgment. Contrary to their expectation and to that of the public the Criminal Court admitted the plea on the formal ground that the complaint should have been lodged by the court martial which had been slandered, and not by the minister of war. The sentence was therefore annulled (April 2). Chambaraud, the judge-advocate, as well as Manau, the attorney-general, let it be understood that it would be better not to resume proceedings, at the same time allowing a discreet sympathy for the cause of revision to appear. But the War Office, urged on by the deputies, had gone too far to draw back. The court martial, immediately assembled, decided to lodge a civil complaint. This time only three lines from the article were retained as count of the indictment, and the case was deferred to the Court of Assizes of Seine and Oise at Versailles. Zola protested against the competence of this court, but the Court of Cassation overruled him. The case was not called until July 18, under a new ministry. At the last moment Zola declared he would not appear, and fled to England to avoid hearing the sentence, which would then become final. The court condemned him without debate to the maximum punishment, the same as had already been pronounced by the jury of the Seine. His name was also struck from the list of the Legion of Honor. The experts, on their part, slandered by him, brought an action against him which ended in his being condemned to pay 30,000 francs ($6,000) damages.

Political Aspects of the "Affaire."

XIV. The excitement which accompanied the Zola case had been echoed in the Chamber of Deputies. The different parties began to make the most of the "affaire" for their political ends. A very small phalanx of Socialists grouped round Jaurès, whose generous nature proved more clear-sighted than the shrewdness of his colleagues, and accused the government of delivering the republic up to the generals. A more numerous group of Radicals with "Nationalist" tendencies reproached them, on the contrary, with not having done what was necessary to defend the honor of the army and to nip in the bud a dangerous agitation. The chief spokesman of this group was the "austere intriguer" Godfrey Cavaignac, descended from a former candidate for the presidency of the republic, and himself suspected of a similar ambition. Between these two shoals the premier Méline steered his course, holding fast to the principle of "respect for the judgment pronounced." Prudently refusing to enter into the discussion of the proofs of Dreyfus' guilt, he gave satisfaction to the anti-Revisionists by energetically denouncing the Revisionists. Thus it was that on Jan. 15 and 22, Cavaignac having called upon the government to publish a document "both decisive and without danger"—the alleged report of Gonse upon the supposed avowals of Dreyfus to Lebrun-Renault—Méline flatly declined to follow this track, which he called "la revision à la tribune." After a stormy debate, during which blows were exchanged on the platform, the Chamber decided in Méline's favor (Jan. 24). Again, on Feb. 12, in response to a question concerning "his dealings with the Dreyfus family," General Billot declared that if the revision took place he would not remain a moment longer at the War Office.

On Feb. 24 the ministry were challenged as to the attitude which certain generals had assumed during the Zola trial. Méline, without approving of the errors of speech, explained them as the natural result of the exasperation caused by such an incessant campaign of invective and outrage. But this campaign was about to end: "It must absolutely cease!" he cried, with the applause of the Chamber, and he gave it to be understood that the mad obstinacy of the "intellectuels"—as the advocates of revision were contemptuously called—would only end in bringing about a religious persecution. At the same time he made known a whole series of disciplinary measures demanded by circumstances. By the end of January a council of inquiry had declared for Colonel Picquart's retirement on account of his professional indiscretions in connection with Leblois. The ministerial decision had been left in suspense—it is easy to understand in whose interest—during the Zola trial; now it was put into execution, and Picquart's name was struck off the army list. His "accomplice" Leblois was dismissed from his duties as "maire adjoint," and suspended for six months from the practise of his profession as a lawyer.

Two Favorable Symptoms.

During the four months which followed the first verdict against Zola the cause of the Revisionists was at the lowest ebb. The only effect that their campaign seemed to have had was to divide French society. On the one side were the army, nearly all the leading classes, and the "social forces," without considering the rabble; on the other, a handful of intellectual men and of Socialists. Nationalism, another form of Boulangism, resumed its sway, associated with anti-Semitism, whose exploits resulted in filling the streets of Algiers with blood. The battle continued in the press, and the League of the Rights of Man (president, Senator Trarieux) concentrated the partizans of revision. But from a judicial point of view all the avenues seemed henceforward barred. Apart from the epilogue of the Zola trial only two cases, which received scant notice, maintained a feeble spark of hope despite the darkness. On the one hand, Colonel Picquart, after having vainly knocked at all the doors of military justice, had decided to lay a complaint before a civil court against the unknown authors of the forged "Speranza" letter and of the forged telegrams which he had received in Tunis. On the other hand, a cousin of Major Esterhazy, Christian Esterhazy, lodged a complaint against his relative, who, under pretense of investing their money "with his friend Rothschild," had swindled Christian and his mother out of a considerable part of their small fortune. The same examining magistrate, Bertulus, was entrusted with the two cases; each one threw light upon the other. Christian had been one of the intermediate agents in the collusion between Esterhazy and his protectors in the Staff Office, and he divulged some edifying details on this subject.

In the month of May the elections took place. The new Chamber was as mixed in its representation as had been its predecessor, with the addition of a few more Nationalists and anti-Semites. It did not include a single open Dreyfusard: some (Jaurès, J. Reinach) had not been returned; others had not even faced the struggle. Besides, during the electoral period the recognized attitude of all parties had been to keep silent on the "affaire" and to exaggerate the formulas of enthusiasm for the army; later on, a few provincial councils called for strong measures against the agitators.

At its first meeting with the Chamber Méline's ministry was put in the minority, and a Radical cabinet was formed (June 30). It had for president Henry Brisson, who had just failed as candidate for the presidency of the Chamber. Brisson had remained, and persisted in remaining, completely unacquainted with the "affaire"; but he took as minister of war Godfrey Cavaignac, who would be of use to him as a security with regard to the Nationalists, and leave him full power on this delicate question.

Second Castelin Interpellation.

The leader of the Patriots' League, Déroulède, congratulated Brisson on having taken in partnership a man "who would know how to make the honor of the army respected." Indeed, Cavaignac, true to his promises as a deputy, announced his intention of "muzzling" the impenitent Dreyfusards. But first of all he meant to be sure that he had the cooperation of the Chamber. On July 7 he was challenged by the deputy Castelin, who demanded fresh proceedings against Picquart, Zola, and the "syndicate." Cavaignac addressed the Chamber. His speech, very different from Méline's prudent reserve and Billot's empty formulas, constituted, as he thought, a demonstration in due form of the guilt of Dreyfus, founded principally on the new proofs which had been revealed since his condemnation. Of course, Cavaignac laid stress upon the "confessions" of Dreyfus, established by Gonse's report—antedated—and by a loose leaf (sic!) from Lebrun-Renault's note-book, afterward destroyed by him—a very suspicious act. Cavaignac laid before the Chamber a whole dossier of secret papers: (1) The document "canaille de D . . .". (2) A document of March, 1894, in which one of the military attachés wrote "D. has brought me several interesting things." (It was discovered later that the letter "D" covered something which had been erased, and one could see the traces of one or several different letters.) (3) A document which had fallen from the skies in 1896, and which Pellieux had referred to in the discussion at Zola's trial. Cavaignac, whom Hanotaux and Méline had not thought fit to acquaint with Count Tornielli's protest, gave the entire text of this document for the first time, all except one sentence which he omitted on the ground of diplomatic propriety. He maintained that he had weighed its "material and moral authenticity." Cavaignac's demonstration, apparently mathematically exact, and made with angry conviction, reassured and won over the Chamber, which voted unanimously that his speech should be posted up in every commune throughout France. It was remarked that Méline was among

Picquart's Reply to Cavaignac.

the few who did not vote. The "Figaro" proclaimed the Dreyfus case a "buried matter." But the next day Picquart threw cold water on all this enthusiasm. He wrote a public letter to Brisson, offering to prove before any competent jurisdiction that the documents of 1894, quoted by Cavaignac, did not apply to Dreyfus, and that the document of 1896 "had every appearance of being a forgery." The answer to this audacious manifestation was not long in coming. In the Chamber Cavaignac treated with contempt a man who dared to argue that "a document which he had never seen" could be a forgery. At the same time he wrote to the keeper of the seals to lodge a complaint against Picquart and Leblois, by virtue of the law on espionage (July 12). This was the accusation against Picquart already brought by Henry, Lauth, and Gribelin during Zola's trial, for having (1) examined with Leblois the dossier of a spy named Beulot, and a secret dossier respecting carrier-pigeons, and (2) communicated to Leblois the secret dossiers of the actions against Dreyfus and Esterhazy. Picquart denied that he had shown Leblois any document either secret or concerning the national defense. Moreover, some of these "facts" had been denounced at the council of inquiry which had ordered his dismissal from the army. Therefore the principle "Non bis in idem" should have made fresh proceedings impossible; but the minister, bitterly resenting the doubt cast on his sincerity, did not stop to take these considerations into account. Picquart was arrested and incarcerated in the civil prison of La Santé (July 13). The inquiry, entrusted to the judge Albert Fabre, soon took a turn favorable to the prisoner, whose adversaries became confused by perpetually contradicting facts and dates. On the same day as this arrest the examining magistrate Bertulus, disregarding the threats and entreaties of which he had been the object, on his own initiative (as an official note put it) sent Major Esterhazy and his mistress, Marguerite Pays, to prison, accused of the crime of forgery and of using forgeries; he had in fact become convinced that the "Speranza" telegram was the work of Madame Pays, and that they were not altogether innocent of the sending of the "Blanche" telegram. Then, when Bertulus had decided to send Esterhazy and his mistress before the Assize Court, the Chambre des Mises en Accusation interfered and gave them the benefit of insufficient evidence (Aug. 12), and also declared the complicity of Du Paty insufficiently proved.

Trial of Esterhazy for Forgery.

After the decision pronounced in his favor, Esterhazy had been set at liberty; but he did not come out of this troublesome adventure unscathed. Already, in his speech of July 7, Cavaignac had announced that this officer would be "smitten with the disciplinary punishments that he had deserved," and he gave him into the hands of a council of inquiry. Before this council, presided over by General de St. Germain, Esterhazy, to avenge himself, made revelations which were most compromising for himself as well as for his protectors. He told of his collusion with the staff, and of his threatening letters to the president of the republic. Nevertheless, the council declined to find him guilty of having failed either in discipline or in matters of honor; they sustained only (and by a majority of one) the charge of "habitual misconduct." Notwithstanding a letter from General Zurlinden, military governor of Paris, recommending indulgent measures, Esterhazy's name was struck off the army lists by the minister of war (Aug. 31).

The Henry Forgery.

But just at this time an incident of far greater importance occurred to change the aspect of affairs. Cavaignac, in spite of his assurance, had none the less been agitated by the doubts expressed on all sides as to the authenticity of certain documents in his dossier. In order to ease his mind he ordered a general revision and a reclassification of the secret dossier. In the course of this operation Major Cuignet, working by lamplight, noticed an alarming peculiarity in the "document Henry": the lines of the paper—which was ruled in squares—were not of the same color at the top and at the bottom as they were in the middle. When he looked at the document produced by Henry himself for comparison—an invitation to dinner (falsified) dating from 1894—he ascertained, by comparing the ruled squares, that the heading and the lower part of the latter document belonged in reality to the "document Henry," and vice versa. If the two papers had been contemporary, this inversion might have been attributed to a pardonable error in gumming them together; but such was not the case: one was supposed to have been put together in 1894, the other in 1896; therefore the documents had evidently been tampered with at this latter date. Much concerned by his discovery, Cuignet apprised the chief of the cabinet (General Roget) and the minister, who recognized the accuracy of it. Their conviction, which the nonsense and the improbability of the "Vercingétorix document"—as Esterhazy had called it—had not been able to shake, gave way before the divergence of the squares ruled on the paper. Cavaignac, for motives still unknown, kept the matter secret for a fortnight. Then, as Henry was passing through Paris, he summoned him to the War Office, and questioned him in the presence of Generals de Boisdeffre, Gonse, and Roget. Henry commenced by swearing that the document was authentic, then got entangled in confused explanations, then admitted that he had completed certain parts of it "from oral information" he had received; in the end, conquered by the evidence against him, he owned that he had invented the whole thing. But they knew well why and for whom; and he threw an anxious glance on Generals Boisdeffre and Gonse, who in 1896 had accepted this timely forgery without question; these generals kept frigid silence. Abandoned by the chiefs who had tacitly driven him to the crime, Henry gave way entirely. By order of the minister he was immediately put under arrest and confined in Mont Valérien. The next day he cut his throat with a razor left in his possession, taking with him to the grave his secret and that of a great part of the "affaire" (Aug. 31, 1898). On the same day Esterhazy prudently disappeared from Paris; it was

Suicide of Henry.

known that he had taken refuge in Brussels, and then in London. Colonel Henry's avowal gravely affected General Boisdeffre's position, for he had publicly proclaimed and affirmed to the minister the authenticity of the document. He immediately tendered his resignation as head of the staff, and, despite Cavaignac's entreaties, insisted on its acceptance.

This double "coup de théâtre," at once made public, created a tremendous sensation at first. The enemies of revision were overwhelmed; it was several days before they had sufficiently recovered to rally round the theory of the "patriotic forgery" imagined by a contributor to the "Gazette de France," Charles Mourras. According to him, Henry had forged this document as a sort of résumé for the public, because the "real proofs" could not be revealed without danger. This absurd theory (for if ever a document were intended exclusively for "internal use," as Pressensé put it, it was that one!) was generally accepted by the Nationalists.

But public opinion had changed considerably, or was at least shaken. The revision of the Dreyfus case thenceforward seemed inevitable; the council of ministers investigated the matter. It was evident that if Colonel Henry had been obliged to forge a false proof of the guilt of Dreyfus in 1896, the dossier did not contain a single one that could be considered as decisive. Cavaignac refused to draw this inference—too honest to hush up Henry's forgery, he was too obstinate to retract his speech of July 7. He declared that he was more convinced than ever of Dreyfus' guilt, and tendered his resignation, led to this decision by Brisson's firmly expressed determination to take steps toward revision (Sept. 4).

Zurlinden Succeeds Cavaignac.

Ministerial Changes.

General Zurlinden, governor of Paris, accepted the vacant post in the War Office at the personal request of the president of the republic. He was an honest soldier, but narrow-minded; the press of the staff loaded him with insults, which did not fail to affect him. The revision founded upon the discovery of a "new fact" could only be demanded by the keeper of the seals. As early as Sept. 3 Madame Dreyfus had laid before him a request to take this initiative. She alleged two "new facts": (1) the expert's examination of the bordereau, which she was informed had not given the same results as in 1894; (2) the confession of Henry's crime, which consequently annulled his all-important evidence in the action against her husband. As a result of this claim the keeper of the seals, Sarrien, demanded that the secretary of war should communicate the Dreyfus dossier. To the general surprise, Zurlinden sent it to him with a long notice unfavorable to revision. However, after a prolonged discussion, the ministry decided to proceed and to lay the matter before the judicial commission, which they were bound to consult in such a case. Thereupon Zurlinden tendered his resignation, and was followed in his retirement by the minister of public works, Tillaye (Sept. 17). Zurlinden was reinstated as governor of Paris; General Chanoine inherited his position in the War Office, as well as the insults of the anti-Revisionist press. During his short term of office Zurlinden, with an impartiality that showed more uprightness than discretion, had smitten two of the principal actors of the drama. It resulted from Esterhazy's declarations before his council of discipline, and from an inquiry opened in consequence, that Colonel Du Paty de Clam had sided with Esterhazy before and during his action. Du Paty took upon himself all the responsibility for his conduct, and asserted that he had acted without reference to his chiefs; this was chivalrous, but only half true. However that may be, the assistance thus given to Esterhazy was judged "reprehensible from a military point of view": Du Paty was retired and put on half-pay for punishment (Sept. 12). After Du Paty came Picquart. Zurlinden, having become acquainted with his dossier, proposed to the council of ministers to arraign Picquart before a court martial on the charge, already drawn up by Esterhazy, of having fabricated the "petit bleu." The only possible basis for such an accusation consisted in certain signs of erasure in the document which had not existed in the photographs taken of it in 1896. The council appeared little in favor of these proceedings, but Zurlinden, acting as governor of Paris, almost immediately after tendering his resignation, presented to his successor a warrant of inquiry, which the latter signed without paying much attention to it. The reason of this haste was that the keeper of seals had asked Picquart for a "mémoir" on the fitness of revision; the military party was therefore eager to discredit his testimony by a charge of forgery. On Sept. 21, the day on which the case of Picquart and Leblois was brought before the "tribunal correctionnel," the government attorney demanded the adjournment of the affair, first, on account of the Dreyfus revision, which might modify the aspect of the deeds with which Picquart was charged; and secondly, on account of the new and serious accusation which had been brought against the latter. Picquart then rose and warned his judges and the public, saying: "To-night perhaps I shall go to the Cherche-Midi, and this is probably the last time that I will be able to speak in public. I would have the world know that if there be found in my cell the rope of Lemercier-Picard or the razor of Henry, I shall have been assassinated. No man like myself can for a moment think of suicide." Lemercier-Picard was one of Henry's agents, whose real name was Leeman, and who had probably been concerned in the forgery of 1896; he had afterward hanged himself under mysterious circumstances from the window-fastening of a furnished house. The next day Picquart was taken from the civil prison of La Santé and enrolled on the register at the Cherche-Midi, where he was put into the strictest solitary confinement.

Some days after, the vote of the commission charged with giving a preliminary opinion upon the demand for a revision was made known: opinion was equally divided. This division legally inferred rejection; but the minister of war was not bound to accept the opinion of the commission. He wished, however, to shield himself behind a vote of the council of ministers. After four hours of deliberation it was decided, at the instance of Brisson, seconded by Bourgeois, that the keeper of the seals should lay the affair before the Court of Cassation.

Thus the proceedings for revision were definitely inaugurated (Sept. 27).

Resignation of Brisson's Ministry.

XV. Now that, thanks to the manly resolution of Brisson, the obstinate defenders of the work of 1894 had been deprived of support, their only remaining hope lay in the revolutionary action of the army, of the people, or of the Chamber of Deputies. It will be seen how they used successively each of these three means. They found help, on the one hand, in the thoughtless violence of certain apostles of revision who persisted in including the whole army in the fault committed by some of its chiefs. The most extreme of these was Urbain Gohier, who was prosecuted (under Dupuy's ministry) for his collection of articles, "The Army Against the Nation," and acquitted by a jury of the Seine. On the other hand, the anti-Revisionists were encouraged by the strange inactivity of the president of the republic. The day before the reopening of the Chamber of Deputies, sudden and suspicious strikes, noisy public meetings, struggles in the streets, reports of a military conspiracy, all contributed to overexcite the temper of the public. The very day of the reopening of the Chamber of Deputies (Oct. 25) Brisson's ministry was defeated on a motion which virtually accused the government of permitting the attacks upon the army, and it resigned forthwith.

It was replaced on Nov. 3 by a cabinet of "republican union" presided over by Charles Dupuy, with Freycinet at the War Office and Lebret keeper of the seals. The Criminal Chamber of the Court of Cassation, having the demand for a revision laid before it, held public audience on Oct. 27 and 28 to express its opinion upon the admissibility of the demand. The attorney-general Manau and the councilor Bard, the latter in a very remarkable report, both pronounced themselves in favor of the claim. They adopted the two motives for the request presented by Madame Dreyfus. The avowed forgery of Colonel Henry covered his evidence of 1894, and even the origin of the bordereau which had been through his hands, with justifiable suspicion; the report of the experts of 1897, the purport of which was revealed on this occasion, tended to establish the belief that the bordereau was not in Dreyfus' handwriting, as had been claimed in 1894, but was "a tracing of the writing of Esterhazy." The attorney-general, an old republican, was in favor of immediately annulling the sentence of 1894 and suspending the punishment of Dreyfus; the councilor Bard, taking into consideration the resistance of military authority, whose motives were enumerated in Zurlinden's letter, proposed simply that the Criminal Chamber should declare the claim "formally admissible" and should proceed to an inquiry which would throw further light on the matter and set people's minds at rest. It was this last expedient that commended itself to the Criminal Chamber (Oct. 29); and it was further decided (Nov. 3) that instead of appointing a special commission, the court as a whole should hold this supplementary examination. They began at once and heard, in greatest secrecy, a long series of witnesses, not excepting Esterhazy, who, having been threatened with an action for swindling his cousin Christian, obtained a safe-conduct to come to Paris without fear of being arrested. On Nov. 15 the Criminal Chamber decided that Dreyfus should be informed of the commencement of proceedings for the revision, and invited to present his means of defense. This was the first news that the unhappy man had heard of the campaign begun in his behalf.

Trial Before the Court of Cassation.

Before the Court of Cassation, as in the actions against both Esterhazy and Zola, the principal witness for the revision was to be Colonel Picquart. To weaken the importance of his evidence and to retaliate for the revision, the military party wished to force the colonel's condemnation beforehand. The inquiry into his case, entrusted to Captain Tavernier, was quickly ended. On Nov. 24 General Zurlinden, governor of Paris, signed the order demanding his trial before the court martial; he was charged with forging the "petit bleu," with using other forgeries, and with communicating secret documents concerning national defense. Numerous petitions from "intellectuels" protested against these hasty measures, and demanded that the judgment of Picquart should be delayed until the result of the inquiry in the Court of Cassation should have put in its true light the part he had played in all this affair. The same opinion was expressed in the Chamber of Deputies by the deputies Bos, Milleraud, and Poincaré, one of the ministers of 1894, who took advantage of this opportunity to "unburden his conscience"—a little late in the day (Nov. 28).

Freycinet and Dupuy refused to postpone the court martial, but were willing to hamper it by allowing the Court of Cassation to claim the Picquart dossier. Finally, after a fruitless attempt by Waldeck-Rousseau to pass a law suspending the case of Picquart, who was awaiting trial before both the "tribunal correctionnel" and the court martial, the Court of Cassation, on the colonel's application, ordered that the two dossiers should be communicated to it, thus indefinitely postponing the meeting of the court martial. (After the close of the inquiry, on March 3, 1899, the court decided that the Civil Court alone was concerned with the accusations against Picquart, in consequence of which decision he was transferred from the military prison at Cherche-Midi to the civil prison of La Santé.)

After having almost terminated the hearing of the witnesses, the Criminal Chamber insisted upon having the secret dossier, withheld by military authority, communicated to it. This request met with strenuous opposition; the matter was even taken before the Chamber of Deputies (Dec. 19). The government, however, before deciding, required guaranties of such a nature as to insure it from indiscreet publication; these guaranties, accepted by the Court of Cassation (Dec. 27), consisted in an officer of the War Office being charged to carry the dossier every day to the court and to bring it back to the War Office in the evening.

While the Criminal Court was proceeding with its inquiry, notwithstanding the secrecy with which all its movements were surrounded, the report was spread abroad that the decision would be favorable to the claim for revision. To avoid this catastro-

Attacks on the Court.

phe at any price, the enemies of revision commenced a violent campaign in the newspapers, defaming the magistrates of the Criminal Chamber, who were represented as having been required to sell themselves to the cause of Dreyfus. The Ligue de la Patrie Française, founded in Jan., 1899, under the auspices of the academicians François Coppée and Jules Lemaitre, energetically seconded this campaign and demanded that these "disqualified" judges should be discharged from the cognizance of the case. The president of the Civil Chamber of the court, Quesnay de Beaurepaire, was found ready to lend the support of his high dignity to these calumnies; he tendered his resignation as a judge (Jan. 8, 1899), and began in "L'Echo de Paris" a series of articles against his colleagues. His most serious charge was that President Loew, at the end of a long and tiring sitting, had sent Picquart a glass of hot grog.

The astonishment of the public was intensified when on Jan. 30 the government presented a bill demanding that the affair should be judged by the united sections of the whole Court of Cassation! Dupuy asserted that the bill was a measure of pacification; it was necessary that the decision—and why did the Revisionists fear that the whole Court of Cassation would disavow the Criminal Chamber?—should have such force that nobody but "fools or rebels" would be found to contest it. These arguments, and above all the fear of provoking a ministerial crisis, triumphed over the resistance of a part of the republicans. The "loi de dessaisissement" was passed by the Chamber of Deputies (Feb. 10), and a little later by the Senate (Feb. 28).

The Death of Félix Faure.

In the interval between the taking of these two votes an important event had occurred—the sudden death of the president, Félix Faure (Feb. 16). The congress which immediately assembled set aside the candidateship of all those who had been to a greater or less degree involved in the Dreyfus affair (Méline, Brisson, Dupuy), and fixed its choice on the president of the Senate, Emile Loubet, who had preserved up to that time, and who continued to preserve, a consistently neutral attitude. Nevertheless, as he was the choice of the Senate and of the Revisionists in the Chamber, his nomination awakened the fury of the Nationalists, anti-Semites, and reactionists. On different sides conspirators tried to take advantage of the general disorder and attempted a decisive stroke. The Orleanist pretender advanced closer to the frontier. At Félix Faure's funeral (Feb. 23) the leaders of the League of Patriots, Déroulède and Marcel Habert, tried to induce General Roget's brigade to proceed to the Elysée. The two agitators were arrested, brought before the jury of the Seine for "misdemeanor in the press," and acquitted (May 31).

The Criminal Chamber had terminated its inquiry on Feb. 9; immediately after the vote for the "loi de dessaisissement" the whole proceeding was turned over to the Court of Cassation. This latter accepted without question the results obtained, heard several new witnesses, and had the secret dossiers, both military and diplomatic, laid before it. It was still engaged in studying them when the "Figaro" succeeded in obtaining, and published, beginning with March 31, the complete reports of the proceedings of the inquiry which had been put in print for the private use of the councilors. The effect of this publication was wide-spread. For the first time the general public had all the factors of the case before its eyes and could reason out an opinion for itself. The characteristic result of the inquiry was the melting away of all the pretended proofs of the guilt of Dreyfus, inferred from the secret dossier: not a single one had withstood an impartial examination, and in the course of the inquiry many documents had been recognized as false or as having been tampered with.

The spokesmen of the Staff Office, General Roget, Major Cuignet, and Cavaignac, now returned to the bordereau, and struggled to show that the documents enumerated therein could have been betrayed only by Dreyfus. But the attributing of the bordereau to Dreyfus clashed with the declaration of the new experts appointed by the Criminal Chamber (Paul Meyer, Giry, Molinier), who were unanimous in attributing it to Esterhazy. Charavay, one of the experts of 1894 who had decided against Dreyfus, retracted his previous decision when Esterhazy's writing was put before him. Lastly, a search, made as early as the month of November, put the court in possession of two letters acknowledged by Esterhazy, written on the same "pelure" paper (foreign note-paper) as the bordereau; a search had been made in vain for samples of this paper in Dreyfus' house, and in 1897 Esterhazy had denied that he had ever used it.

The Panizzardi Telegram.

Before the united courts the most remarkable incident was that of the Panizzardi telegram of Nov. 2, 1894. Instead of the true interpretation of this telegram, which quite exonerated Dreyfus, the secret military dossier communicated to the Court of Cassation contained only a false version of it, put together from memory in 1898 by Colonel Henry. In the course of his deposition Major Cuignet tried to justify this false version, and accused the Foreign Office of dishonorable conduct. A somewhat animated correspondence took place between the two ministries on this subject. However, the delegate of the Foreign Office, Paléologue, had no trouble in confounding his opponent, and on April 27 Cuignet and General Chamoin, in the name of the War Office, signed a warrant recognizing the accuracy of the official interpretation. This incident had a parliamentary echo. On May 5 De Freycinet tendered his resignation from the War Office rather abruptly. He was replaced by Krantz, until then minister of public works.

Notwithstanding the remarkable prejudices of a considerable number of the councilors who were charged with the examination of the case, the inquiry of the united courts only confirmed in a striking manner the results of the inquiry of the Criminal Chamber. The president of the Civil Chamber, Ballot-Beaupré, was entrusted with the report, which he read in the open court on May 29. Visibly affected, he declared that the bordereau was the work of Esterhazy: this fact being proved, even if it did not allow of Esterhazy's acquittal being overthrown, was sufficient to demonstrate Dreyfus' innocence; and this was, according to Ballot-Beaupré, the new fact required by the law. Manau, the attorney-general, in his address to the court brought forward a second "new fact"—Henry's forgery. After a masterly speech by Mornard, acting on behalf of the Dreyfus family, the Court of Cassation retired for deliberation. In their decision, rendered June 3, they set aside the "fins de non recevoir" (refusal to admittance) inferred either from the secret dossier or from the pretended confessions of Dreyfus, which they judged not proved and improbable. They retained two "new facts": one, recognized by all, the fresh attribution of the bordereau; the other, the secret communication made to the judges of Dreyfus, of the document "canaille de D . . .," now considered by every one as inapplicable to the prisoner. Accordingly, the Court of Cassation annulled the sentence of 1894, and ordered that Dreyfus be tried again before a court martial at Rennes.

The very day before this memorable decree Esterhazy declared to a reporter of "Le Matin" that he was indeed the author of the bordereau; but he asserted that he had written it "by order," to furnish his friend, Colonel Sandherr (whose secret agent he pretended to have been), with a material proof against the traitor Dreyfus.

The Court Martial at Rennes.

XVI. The presumptions that had been admitted by the Court of Cassation in favor of the innocence of Dreyfus, were so powerful that, according to general opinion, the judgment of the court martial at Rennes could be nothing but a mere formality, destined to procure for Dreyfus the supreme satisfaction of being rehabilitated by his peers. But after the lies, the hatred, the insults which had accumulated during the last two years, after the work of demoralization accomplished by the press of both parties, the overexcited army had now reached the point of identifying its own honor with the shame of Dreyfus. Its suspicions having been successfully roused against civil justice, it refused to bow down before the work of the latter, although it was so straightforward; and, as Renault Morlière had foretold, the only effect that the "loi de dessaisissement" had was to direct upon the whole Court of Cassation the suspicions and the invectives reserved up to this time for the Criminal Chamber alone.

The first victim of this fresh outburst of passion was the Dupuy ministry. This "ministère de bascule" (trimming ministry), after having done everything in its power to retard the work of justice, now seemed to accept it without any reserve, and to be ready to draw any inference from it. The cruiser "Sfax," stationed at La Martinique, had been ordered to bring Dreyfus back to France. Du Paty de Clam was arrested on the charge of having taken part in the Henry forgery, an accusation rashly made by Major Cuignet, and which was bound to be rejected for lack of evidence.

General Pellieux was brought before a council of inquiry for collusion with Esterhazy; Esterhazy himself was prosecuted for the affair of the "liberating document." The cabinet felt itself threatened by the indignation of all sections of the Republican party, and made fresh advances to the "Dreyfusards." On June 5 the Chamber of Deputies voted the public placarding of the decision of the Court of Cassation—a necessary step in view of similar action taken in the case of Cavaignac's speech. Still further, the cabinet proposed to the Chamber to bring before the Senate an action against General Mercier, on the ground of the secret communication made to the judges of 1894.

But the Chamber, which had acclaimed Cavaignac and overthrown Brisson, hesitated to start upon the course of retaliation into which Dupuy was urging it. It found a deputy (Ribot) to declare that the ministry was encroaching upon its prerogatives, and another (Pourquery de Boisserin) to propose the postponement of any decision until the court martial of Rennes had rendered its decree. This last proposition rallied the majority; nobody observed that, in thus connecting Mercier's safety with a fresh condemnation of Dreyfus, a false character was being given in advance to the trial at Rennes: out of a simple legal debate was being formed a duel between a captain and a general.

Defeat of Dupuy Ministry.

Dupuy's cabinet was finally overthrown (June 12), and the groups on the Left, in presence of the danger of a military pronunciamento that threatened them, decided merely to uphold a ministry of "Republican defense." On June 22 Waldeck-Rousseau succeeded in forming a cabinet, in which General the Marquis de Galliffet was minister of war.

The cruiser "Sfax" landed Dreyfus on July 1 at Port Houliguen, near Quiberon. Hurriedly disembarked on a stormy night, he was immediately transferred to the military prison of Rennes. After five years of physical and moral torture, which he had survived only by a miracle of will-power, the unhappy man had been reduced to a pitiable state of bodily and mental exhaustion. For five weeks the attorneys chosen by his family, Demange and Labori, were busy in acquainting him as far as was possible with the remarkable events that had occurred during his absence; his attitude while the trial was progressing proved the difficulty he had in realizing the situation.

His trial began on Aug. 7, in one of the rooms of the lycée at Rennes. The court martial was composed entirely of artillery officers, except the president, Colonel Jouaust, who belonged to the corps of engineers. The public prosecutor was Major Carrière, a retired gendarme, who at the age of sixty had begun to study law. In accordance with legal requirements, the indictment was in substance the same as at the previous trial; but the only question put to the court was whether Dreyfus had delivered up the documents enumerated in the bordereau. It appeared, therefore, that only witnesses who could give evidence on this point would be heard, and such, in fact, were the instructions given by the War Office to the government commissary; but these directions were not respected by him nor by the defense. Hence the Rennes trial was but a repetition of the interminable string of witnesses who had already been heard at Zola's trial and in the Court of

Cassation, the greater part of whom only brought forward opinions, suppositions, or tales absolutely foreign to the question. The generals, forming a compact group which this time worked under Mercier's personal direction, delivered regular harangues and interfered in the debate continually; the president, overawed by his superior officers, exhibited as much deference to them as he showed harshness and sharpness to Dreyfus. From beginning to end of the trial he made no pretense of keeping account of the facts duly established by the Court of Cassation. Esterhazy's avowals, intermixed, it is true, with lies, were held as being null and void. The voluminous correspondence which he addressed to Jouaust and to Carrière was thrown into the waste-paper basket. The questions asked by one of the judges make it appear probable that some one had spoken to him of the pretended original bordereau, written on thick note-paper, and said to have been annotated by the Emperor William.

The examination of Dreyfus himself was without interest; he confined himself to denials, and preserved an entirely military attitude, the exaggerated correctness of which did not arouse any sympathy. Several hearings with closed doors were devoted to the examination of the military and diplomatic secret dossiers. General Chamoin, delegate of the War Office, had (as explained by him later, through inadvertence) incorporated in them again the false rendering of the Panizzardi telegram, together with a commentary from Du Paty.

General Mercier's evidence (Aug. 12), which had been announced with much parade and bustle, was put forward in a clever speech, but brought out nothing new, unless it were a note from the Austrian military attaché, Schneider, which Mercier had procured by unavowed means. In this note the Austrian diplomat declared that he persisted in "believing" in the guilt of Dreyfus. The note was of the year 1895 or 1896; but a false date had been written on the copy, "Nov. 30, 1897"—a date later than the discovery of Esterhazy's handwriting, and at which, as a matter of fact, Schneider had completely changed his opinion! Called upon to explain the part he played in 1894, Mercier admitted, this time without hesitation, the communication of the secret dossier, took the credit of it to himself, and declared that if necessary he was ready to do it again.

Labori Shot.

On Aug. 14 an unknown person, who succeeded in escaping, fired a revolver at Labori and wounded him severely in the back. For more than a week the intrepid advocate was prevented from attending the hearing.

One can not enter into the endless details of all the evidence, which continued for nearly a month longer at the rate of two sittings a day. The most notable witnesses were Casimir-Perier, Commander Freystaetter (one of the judges of 1894)—both in violent opposition to Mercier—Charavay, who, though seriously ill, came loyally forward to acknowledge his error of 1894, and Bertillon, who repeated his claims as to the "autoforgery" of the bordereau, together with fresh complications. At the last moment Colonel Jouaust, using his discretionary power, heard with closed doors, and without putting him on his oath, a Servian named Czernucki, formerly an Austrian officer. This man, who was generally considered to be half-mad, related in an obscure way that a civil official and an officer of the staff "of a power of central Europe" had certified to him that Dreyfus was a spy. Although this story was of no value, Labori took advantage of it to demand in turn that the evidence of Schwarzkoppen and Panizzardi should be received. This was refused. However, the German government inserted a notice in the official newspaper of Berlin (Sept. 8), repeating in formal terms the declaration made by the chancellor Von Bülow on Jan. 24, 1898 before a commission of the Reichstag, and proclaiming that the government had never had any dealings whatever with Dreyfus.

Major Carrière's address to the court assumed that Dreyfus was guilty. He affirmed that at the beginning of the trial he had hoped to be able to demonstrate his innocence, but "this mass of witnesses who have come to give us information and personal opinions" had destroyed that hope. Of Dreyfus' two attorneys only Demange addressed the court. His speech was long, well reasoned, and touching, but he weakened it by making it too polite and by speaking too gently of all the officers, not excepting the late Colonel Henry.

In his rejoinder Carrière asked the judges to group the witnesses into two divisions and to weigh them. Demange begged them not to raise to the dignity of proof such "possibilities of presumptions" as had been brought to them. Finally, Dreyfus uttered these simple words:

> "I am absolutely sure, I affirm before my country and before the army, that I am innocent. It is with the sole aim of saving the honor of my name, and of the name that my children bear, that for five years I have undergone the most frightful tortures. I am convinced that I shall attain this aim to-day, thanks to your honesty and to your sense of justice."

The Verdict.

An hour later he heard the verdict that ruined all his hopes and those of justice: by five votes to two the court martial declared him guilty. It was asserted that the two votes were those of Colonel Jouaust (who throughout the trial had carefully concealed his opinion) and of Lieutenant-Colonel de Bréon, a fervent Catholic, the brother of a Paris curate. As if, however, to acknowledge its doubts, the court admitted that there were "extenuating circumstances"—a thing unheard of and incomprehensible in a matter of treason. The sentence pronounced was detention for ten years: it was known that the judges had recommended the condemned man to the indulgence of the War Office (Sept. 9, 1899).

XVII. The whole of the civilized world was amazed and indignant on the announcement of the sentence. In France itself nobody was satisfied, except General Mercier, who was delivered by this halting pronouncement from all fear of punishment. For several days the ministry hesitated as to what course to pursue. Finally, the idea of immediately pardoning Dreyfus, started by some of the prisoner's friends, who were alarmed at his state of health, prevailed in the government councils. They had some trouble in inducing the president of the republic to grant the pardon, and Dreyfus to accept it; for in order to avail himself of it the prisoner was forced to withdraw the appeal he had laid before the council of revision. Later on, the disingenuousness of political parties saw in this relinquishment the avowal of his crime! On Sept. 19, the very day on which Scheurer-Kestner died, appeared the presidential decree remitting the whole of the punishment of Dreyfus, including the military degradation. The decree was preceded by a report from the minister of war, reciting various reasons for clemency. Then by an "ordre du jour," which he did not communicate even to the president of the council, General Galliffet announced to the army that the incident was closed.

On Sept. 20 Dreyfus was set at liberty. He immediately wrote to the president of the republic a letter in which he declared anew his innocence, together with his resolve to know no rest or peace until his honor was restored. He retired with his family to Carpentras, then to Geneva, and finally went back to settle in Paris, without causing the slightest public demonstration. Thus ended in a paradoxical result this long struggle for right. Dreyfus, liberated and restored to his family, innocent in the eyes of the world, remained excluded from the army and legally dishonored. In the senatorial elections of 1900 all the notable "Dreyfusards" (Ranc, Siegfried, Thévenet) remained unelected; it was only at the legislative elections of 1902 that the tide began to turn and some of the champions of revision (Pressensé, Jaurès, Buisson) were returned to the Chamber of Deputies.

Pardon and Amnesty.

The sentence of Rennes left unsettled several actions which were more or less connected with the Dreyfus case: proceedings against Picquart for infraction of the law against espionage; an action for libel by Henry's widow against Joseph Reinach; an action against Zola (whose condemnation by default was not definitive); eventual proceedings against General Mercier, etc. Waldeck-Rousseau's ministry considered that the people were tired of an "affaire" that had paralyzed the business of the country, and had brought it to the brink of a civil war; for it had become known that if Dreyfus had been acquitted the leaders of the anti-Revisionists—Déroulède, Marcel Habert, Jules Guérin—had determined on a "coup." To prevent this they had been arrested (Aug. 12) for conspiracy against the state, and condemned to banishment or prison. The ministry reported a bill which declared that all actions for matters connected with the Dreyfus affair, excepting those for the crimes of murder and treason, were canceled. It was the "policy of the sponge" praised by the journalist Cornély. It met with keen opposition from the convinced adherents of Dreyfus; they saw in it an immoral stifling of justice, and they succeeded in protracting the discussion of the bill. In the mean time all the actions remained unsettled. But events convinced Waldeck-Roasseau still further of the necessity for the pacific measure. In the month of May, 1900, the mere insinuation of a revival of the "affaire" had favored the success of the Nationalist candidates in the municipal elections of Paris. The resignation of General Galliffet, May 30, 1900, on a side issue of the "affaire," and the almost unanimous vote by the Chamber of an "ordre du jour" against the reopening of the case, encouraged the government to insist on the voting for the bill. After long debate it was definitely adopted on Dec. 24, 1900.

In the course of the discussion Waldeck-Rousseau had stigmatized General Mercier's conduct in 1894, and consoled the defenders of Dreyfus by making appeal to the justice of history. Of the three most notable champions of revision, Scheurer-Kestner had already gone to the grave; Zola returned to France, where he died from an accident Sept. 29, 1902; as to Colonel Picquart, indignant at the law of amnesty, he abandoned the appeal that he had lodged against the decision—very much open to criticism—of the council of inquiry which had struck him from the lists, and definitely left the army by way of protestation.

The Dreyfus case has rendered one service to the French democracy by bringing into full light the danger of an alliance between anti-Semitism, nationalism, militarism, clericalism—different terms which express the various forms of the spirit of intolerance and counter-revolution. It has, besides, been a lesson to the whole world of the danger of letting religious prejudice interfere with the sacred prerogative of justice.

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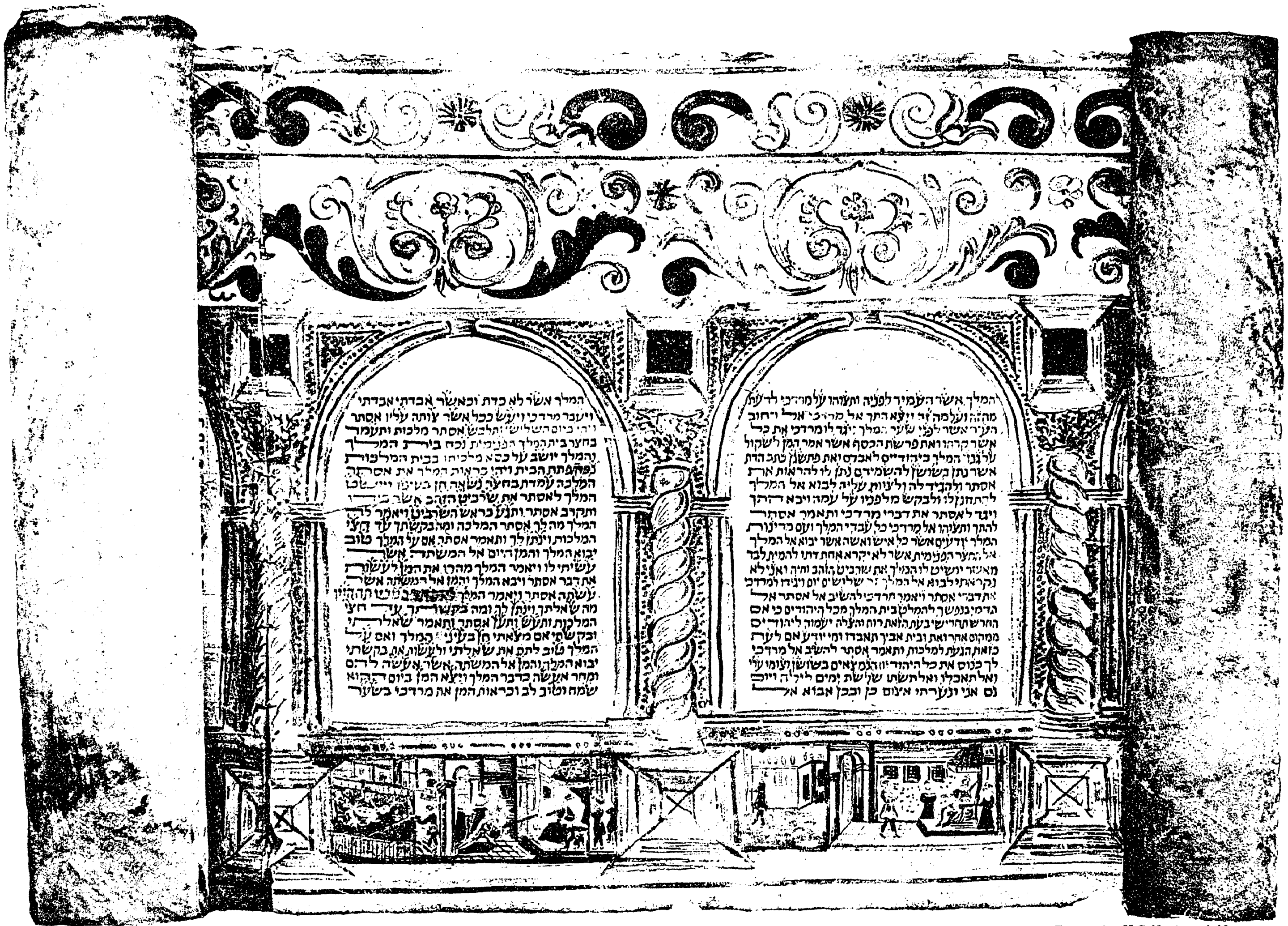

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W. BACHER, Ph.D.,
Professor in the Jewish Theological Seminary, Budapest, Hungary.

M. BRANN, Ph.D.,
Professor in the Jewish Theological Seminary, Breslau, Germany; Editor of "Monatsschrift für Geschichte und Wissenschaft des Judenthums."

H. BRODY, Ph.D.,
Rabbi, Nachod, Bohemia, Austria; Coeditor of "Zeitschrift für Hebräische Bibliographie."

ABRAHAM DANON,
Principal of the Jewish Theological Seminary, Constantinople, Turkey.

HARTWIG DERENBOURG, Ph.D.,
Professor of Literal Arabic at the Special School of Oriental Languages, Paris; Member of the Institut de France.

S. M. DUBNOW,
Author of "Istoriya Yevreyev," Odessa, Russia.

MICHAEL FRIEDLÄNDER, Ph.D.,
Principal of Jews' College, London, England; Author of "The Jewish Religion," etc.

IGNAZ GOLDZIHER, Ph.D.,
Professor of Semitic Philology, University of Budapest, Hungary.

M. GÜDEMANN, Ph.D.,
Chief Rabbi of Vienna, Austria.

BARON DAVID GÜNZBURG,
St. Petersburg, Russia.

A. HARKAVY, Ph.D.,
Chief of the Hebrew Department of the Imperial Public Library, St. Petersburg, Russia.

ZADOC KAHN,
Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor, Paris, France.

M. KAYSERLING, Ph.D.,
Rabbi, Budapest, Hungary; Corresponding Member of the Royal Academy of History, Madrid, Spain.

MORITZ LAZARUS, Ph.D.
(DECEASED),
Late Professor Emeritus of Psychology, University of Berlin; Meran, Austria.

ANATOLE LEROY-BEAULIEU,
Member of the French Institute; Professor at the Free School of Political Science, Paris, France; Author of "Israël chez les Nations."

ISRAEL LÉVI,
Professor in the Jewish Theological Seminary; Editor of "Revue des Etudes Juives," Paris, France.

EUDE LOLLI, D.D.,
Chief Rabbi of Padua; Professor of Hebrew at the University, Padua, Italy.

IMMANUEL LÖW, Ph.D.,
Chief Rabbi of Szegedin, Hungary; Author of "Die Aramäischen Pflanzennamen."

S. H. MARGULIES, Ph.D.,
Principal of the Jewish Theological Seminary; Chief Rabbi of Florence, Italy.

H. OORT, D.D.,
Professor of Hebrew Language and Archeology at the State University, Leyden, Holland.

ABBÉ PIETRO PERREAU,
Formerly Librarian of the Reale Biblioteca Palatina, Parma, Italy.

MARTIN PHILIPPSON, Ph.D.,
Formerly Professor of History at the Universities of Bonn and Brussels; President of the Deutsch-Jüdische Gemeindebund, Berlin, Germany.

SAMUEL POZNANSKI, Ph.D.,
Rabbi in Warsaw, Russia.

E. SCHWARZFELD, LL.D.,
Secretary-General of the Jewish Colonization Association, Paris, France.

LUDWIG STEIN, Ph.D.,
Professor of Philosophy, University of Bern, Switzerland; Editor of "Archiv für Geschichte der Philosophie," etc.

HERMANN L. STRACK, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages, University of Berlin, Germany.

CHARLES TAYLOR, D.D., LL.D.,
Master of St. John's College, Cambridge, England; Editor of "Sayings of the Jewish Fathers," etc.

SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.*

ב *b*	ז *z*	ל *l*	פּ *with dagesh, p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ *without dagesh, f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע '	ר *r*	

Note: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ *a*	◌ֻ *u*	◌ַ *a*	◌ֱ *e*	וֹ *o*
◌ֵ *e*	◌ֶ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed, Koran, mosque,* are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع '	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a*	◌ِ *i*	◌ُ *u*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al;* no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abū al-Salt*, not *Abu-l-Salt; Nafīs al-Daulah*, not *Nafīs ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but, when followed by a genitive, *at; e.g.*, *Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *‘Amr*, not *‘Amru* or *‘Amrun; Ya‘ḳūb*, not *Ya‘ḳūbun;* or in a title, *Kitāb al-Amānāt wal-I‘tiḳādāt.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* ha-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.*

4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha-*, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc	at the place
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Fest-schrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi‘a (Talmud)
Bibl. Rab	Bibliotheca Rabbinica
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter or chapters
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
‘Eduy	‘Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaft und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gem	Gemara
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragender Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev. J. Q. R.	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Kid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut

Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch und Targum
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb.	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Targumim und Midraschim
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma'as.	Ma'aserot (Talmud)
Ma'as. Sh.	Ma'aser Sheni (Talmud)
Macc.	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak.	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i.	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid.	Middot (Talmud)
Midr	Midrash
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ.	Mo'ed Ḳaṭan (Talmud)
Monatsschrift.	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc.	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned.	Nedarim (Talmud)
Neg	Nega'im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift.	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund.	Palestine Exploration Fund
Pallas Lex.	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R.	Pesiḳta Rabbati
Pirḳe R. El.	Pirḳe Rabbi Eliezer
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt.	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib.	Revue Biblique
Rev. Et. Juives R. E. J.	Revue des Etudes Juives
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V.	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb.	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta'an	Ta'anit (Talmud)
Tan.	Tanḥuma
Targ	Targumim
Targ. Onḳ.	Targum Onḳelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr.	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
transl	translation
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Ṭ. Y	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor.	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
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Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
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Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

CONTRIBUTORS TO VOLUME V

A..............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. A. G.......**Amélie André Gedalge,**
Paris, France.

A. Bl.........**Armand Bloch,**
Chief Rabbi, Brussels, Belgium.

A. Blum.....**A. Blumgrund, Ph.D.,**
Rabbi, Carlsruhe, Baden, Germany.

A. Bü........**Alexander Büchler, Ph.D.,**
Rabbi, Keszthely, Comitat Zola, Hungary.

A. Büch.....**Adolf Büchler, Ph.D.,**
Professor, Jewish Theological Seminary, Vienna, Austria.

A. E..........**A. Eckstein, Ph.D.,**
Rabbi, Bamberg, Germany.

A. F..........**A. Freimann, Ph.D.,**
Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe.........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Bavaria, Germany.

A. G..........**Adolf Guttmacher, Ph.D.,**
Rabbi, Baltimore, Md.

A. Ge.........**A. Geiger, Ph.D.,**
Frankfort-on-the-Main, Germany.

A. Ha........**Alexander Harkavy,**
New York City.

A. K........ }
A. Ka...... } **A. Kaminka, Ph.D.,**
Rabbi; Secretary of the Wiener Israelitische Allianz, Vienna, Austria.

A. Kai.......**Alois Kaiser,**
Cantor, Temple Oheb Shalom, Baltimore, Md.

A. Ki.........**Alexander Kisch, Ph.D.,**
Rabbi, Prague, Bohemia, Austria.

A. Ko........**Adolf Kohut, Ph.D.,**
Berlin, Germany.

A. Ku........**A. Kurrein, Ph.D.,**
Rabbi, Teplitz, Bohemia, Austria.

A. Lew......**Adolf Lewinsky, Ph.D.,**
Chief Rabbi, Hildesheim, Germany.

A. M. F......**Albert M. Friedenberg, B.S., LL.B.,**
Counselor at Law; Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. P..........**A. Porter,**
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe.........**A. Peiginsky, Ph.D.,**
New York City.

A. R... ......**A. Rhine,**
Rabbi, Hot Springs, Ark.

A. S. W. R...**A. S. W. Rosenbach,**
Philadelphia, Pa.

A. W.........**Albert Wolf,**
Dresden, Saxony, Germany.

B. B...........**Benuel H. Brumberg,**
Contributor to "National Cyclopedia of American Biography," New York City.

B. Fr....... }
B. F........ } **B. Friedberg,**
Frankfort-on-the-Main, Germany.

B. J...........**Benno Jacob, Ph.D.,**
Rabbi, Göttingen, Germany.

B. P...... ....**Bernhard Pick, Ph.D., D.D.,**
Formerly Pastor of St. John's Lutheran Church, Albany, N. Y.; New York City.

B. R..........**Baer Ratner,**
Wilna, Russia.

C. de B.......**C. de Bethencourt,**
Lisbon, Portugal.

C. F. K......**Charles Foster Kent, Ph.D.,**
Professor of Biblical Literature and History, Yale University, New Haven, Conn.

C. J. M.......**Charles J. Mendelsohn,**
Philadelphia, Pa.

C. L...........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. S...........**Carl Siegfried, Ph.D., LL.D.** (*deceased*),
Late Professor of Theology at the University of Jena, Germany.

D...............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. P...........**David Philipson, D.D.,**
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. S. M.......**David Samuel Margoliouth,**
Laudian Professor of Arabic in the University of Oxford, England.

D. Su.........**David Sulzberger,**
Philadelphia, Pa.

E. C...........**Executive Com. of the Editorial Board.**

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy in the University of Chicago; Chicago, Ill.

E. I. N.......**E. I. Nathans,**
Philadelphia, Pa.

E. K...........**Eduard König, Ph.D., LL.D.,**
Professor of Old Testament Exegesis, University of Bonn, Germany.

E. Lev.......**Ezekiel Leavitt,**
New York City.

E. Li ....**Enno Littmann, Ph.D.,**
Librarian of the Oriental Department and Lecturer in Semitic Philology, Princeton University, Princeton, N. J.

E. Ms........ **Edgar Mels,**
New York City.

E. N. A......**Elkan N. Adler,**
London, England.

E. Schr.......**E. Schreiber, Ph.D.,**
Rabbi, Emanu-El Congregation, Chicago, Ill.

E. Sd.........E. Schwarzfeld, LL.D.,
Secretary of Jewish Colonization Association, Paris, France.

E. W. B......Edward William Bennett,
New York City.

F. Bu...... ..Frants Buhl, Ph.D.,
Professor of Semitic Philology, University of Copenhagen, Denmark.

F. G. H.......F. G. Hoffmann,
Paterson, N. J.

F. H. V.......Frank H. Vizetelly, F.S.A.,
Associate Editor of the "Columbian Cyclopedia" and of the STANDARD DICTIONARY, New York City.

F. L. C.......F. L. Cohen,
Rabbi, Borough New Synagogue, London, England; Coeditor of "Voice of Prayer and Praise."

F. P............Felix Perles, Ph.D.,
Rabbi, Königsberg, East Prussia, Germany.

F. T. H.......Frederick T. Haneman, M.D.,
Brooklyn, N. Y.

G...............Richard Gottheil, Ph.D.,
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; President of the Federation of American Zionists, New York City.

G. A. B.......George A. Barton, Ph.D.,
Associate Professor in Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.

G. A. K.......George Alexander Kohut, Ph.D.,
Formerly Rabbi in Dallas, Texas; New York City.

G. B. L.......Gerson B. Levi,
Philadelphia, Pa.

G. Dr.........George Drenford, Ph.D.,
Johns Hopkins University, Baltimore, Md.

G. L..........Goodman Lipkind, B.A.,
Rabbi, London, England.

G. Mo........Godfrey Morse,
Lawyer, Boston, Mass.

G. R..........G. Rülf, Ph.D.,
Rabbi, Brunswick, Germany.

G. S...........Gabriel Schwarz, Ph.D.,
Agram, Croatia, Austria.

H. A..........Herman Adler,
Chief Rabbi of England, London, England.

H. B..........H. Brody, Ph.D.,
Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Rabbi, Nachod, Bohemia, Austria.

H. Bl.........Heinrich Bloch, Ph.D.,
Professor of History, Jewish Theological Seminary, Budapest, Hungary.

H. C..........Henry Cohen,
Rabbi, Galveston, Texas.

H. Fr........Harry Friedenwald, M.D.,
Baltimore, Md.

H. Gut......H. Guttenstein,
New York City.

H. H.........Henry Hyvernat, D.D.,
Professor of Oriental Languages and Archeology, Catholic University of America, Washington, D. C.

H. Hir.......Hartwig Hirschfeld, Ph.D.,
Professor, Jews' College, London, England.

H. M..........Henry Malter, Ph.D.,
Assistant Professor, Hebrew Union College, Cincinnati, Ohio.

H. Ma........Hilel Malachovsky,
New York City.

H. R..........Herman Rosenthal,
Chief of the Slavonic Department of the New York Public Library, New York City.

H. V.........Hermann Vogelstein, Ph.D.,
Rabbi, Königsberg, East Prussia, Germany.

I. A..........Israel Abrahams,
Cambridge, England.

I. B...........Isaac Bloch,
Chief Rabbi, Nancy, France.

I. Be..........Immanuel Benzinger, Ph.D.,
Professor of Old Testament Exegesis, University of Berlin, Germany.

I. Ber........Israel Berlin,
Chemist, New York City.

I. Br.........I. Broyde,
Diplomé de l'Ecole des Hautes Etudes; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. D. M.......I. D. Morrison,
New York City.

I. E..........Ismar Elbogen, Ph.D.,
Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. H..........Isidore Harris, A.M.,
Rabbi of West London Synagogue, London, England.

I. L...........Israel Lévi,
Professor in the Jewish Theological Seminary, Paris, France; Editor of "Revue des Etudes Juives."

I. M. C......I. M. Casanowicz, Ph.D.,
United States National Museum, Washington, D. C.

I. M. P......Ira Maurice Price, B.D., Ph.D.,
Professor of Semitic Languages and Literatures, University of Chicago, Ill.

I. P. M......I. P. Mendez,
Rabbi, Savannah, Ga.

I. S...........I. Schwartz,
Paris, France.

J..............Joseph Jacobs, B.A.,
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. Ch.........J. Chotzner,
Montefiore College, Ramsgate, England.

J. D. E......J. D. Eisenstein,
New York City.

J. D. P......John Dyneley Prince, Ph.D.,
Professor of Semitic Languages, Columbia University, New York City.

J. D. Pe.....J. D. Perruchon,
Paris, France.

J. E.........Joseph Ezekiel, J.P.,
Bombay, India.

J. F. McC...J. Frederic McCurdy, Ph.D., LL.D.,
Professor of Oriental Languages, University College, Toronto, Canada.

J. G..........J. Guttmann, Ph.D.,
Professor, Jewish Seminary, Breslau, Germany.

J. G. L......J. G. Lipman, Ph.D.,
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. H. G.....Julius H. Greenstone,
Rabbi, Philadelphia, Pa.

J. Hy....... J. Hyams,
Bombay, India.

J. Jr.........Morris Jastrow, Jr., Ph.D.,
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.

J. Kla......J. Klausner, Ph.D.,
Odessa, Russia.

J. M..........**Jacob Marcus,**
Elmira, N. Y.

J. So.........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly of "The Forum," New York City.

J. Sr.........**Marcus Jastrow, Ph.D.,**
Rabbi Emeritus of Congregation Rodef Shalom, Philadelphia, Pa.

J. Sto........**Joseph Stolz, Ph.D.,**
Rabbi, Chicago, Ill.

J. S. R........**J. S. Raisin,**
Rabbi, Gemiluth Chesed Congregation, Fort Gibson, Miss.

J. T...........**J. Theodor, Ph.D.,**
Rabbi, Bojanowo, Posen, Germany.

J. V..........**Jacob Voorsanger, D.D.,**
Rabbi, Emanu-El Congregation, San Francisco, Cal.; Professor of Semitic Languages and Literature, University of California, Berkeley, Cal.

J. W.........**Julien Weill,**
Rabbi, Paris, France.

K.............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

K. H. C......**Karl Heinrich Cornill, Ph.D.,**
Professor of Hebrew and Old Testament Exegesis, University of Breslau, Germany.

K. M. C.....**Katherine M. Cohen,**
New York City.

L. A. R......**Ludwig A. Rosenthal,**
Rabbi, Rogasen, Posen, Germany.

L. B..........**Ludwig Blau, Ph.D.,**
Professor in the Jewish Theological Seminary, Budapest, Hungary; Editor of "Magyar Zsidó-Szemle."

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. Gr........**Louis Grossman,**
Rabbi, Cincinnati, Ohio.

L. Grü.......**Lazarus Grünhut,**
Director of Orphan Asylum, Jerusalem, Palestine.

L. La........**Laura Landau,**
New York City.

L. N. D......**Lewis N. Dembitz,**
Attorney at Law, Louisville, Ky.

L. V..........**Ludwig Venetianer, Ph.D.,**
Rabbi in Neupest, Hungary.

M. B.........**Moses Beer,**
Berlin, Germany.

M. Ba........**Moritz Bauer, Ph.D.,**
Rabbi, Gaya, Moravia, Austria.

M. Bl........**Maurice Bloch,**
Principal of the Bischoffsheim School at Paris, France.

M. Br........**M. Brann, Ph.D.,**
Professor, Jewish Theological Seminary, Breslau, Germany.

M. Co........**Max Cohen,**
Attorney at Law, New York City.

M. Da........**Myer Davis,**
London, England.

M. F.........**Michael Friedländer, Ph.D.,**
Principal Jews' College, London, England.

M. Fi........**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York City.

M. Fr........**M. Franco,**
Principal of the Alliance Israélite Universelle School, Shumla, Bulgaria.

M. G..........**M. Güdemann, Ph.D.,**
Chief Rabbi, Vienna, Austria.

M. Gi........**M. Ginsberger,**
Rabbi, Gebweiler, Alsace, Germany.

M. Gr........**M. Grunwald, Ph.D.,**
Rabbi, Vienna, Austria.

M. K.........**Meyer Kayserling, Ph.D.,**
Rabbi, Budapest, Hungary.

M. Lev......**M. Level,**
Paris, France.

M. R.........**Max Rosenthal, M.D.,**
Visiting Physician, German Dispensary, New York City.

M. Sc........**Max Schloessinger, Ph.D.,**
Rabbi, New York City.

M. Sel.......**M. Seligsohn,**
Diplomé de l'Ecole des Hautes Etudes, Paris, France; New York City.

M. W.........**Max Weisz, Ph.D.,**
Budapest, Hungary.

M. W. M....**Mary W. Montgomery, Ph.D.,**
New York City.

M. W. R.....**M. W. Rapoport,**
Lemberg, Galicia, Austria.

N. D..........**N. Dunbar,**
Newark, N. J.

N. E..........**N. Ehrenfeld, Ph.D.,**
Chief Rabbi, Prague, Bohemia, Austria.

N. L..........**N. Lucas, Ph.D.,**
Rabbi, Glogau, Silesia, Germany.

N. T. L......**N. T. London,**
New York City.

P. B..........**Philipp Bloch, Ph.D.,**
Rabbi, Posen, Germany.

P. Wi........**Peter Wiernik,**
New York City.

R. Grü.......**Richard Grünfeld, Ph.D.,**
Rabbi, Bingen, Hesse, Germany.

R. W. R......**Robert W. Rogers, D.D., Ph.D.,**
Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Madison, N. J.

S..............**Isidore Singer, Ph.D.,**
MANAGING EDITOR, New York City.

S. B..........**Samuel Baeck, Ph.D.,**
Rabbi, Lissa, Posen, Germany.

S. E..........**Samuel Ehrenfeld, Ph.D.,**
Prague, Bohemia, Austria.

S. J...........**S. Janovsky,**
Lawyer, St. Petersburg, Russia.

S. K...........**S. Kahn,**
Rabbi, Nîmes, France.

S. Kr..........**S. Krauss, Ph.D.,**
Professor, Normal College, Budapest, Hungary.

S. M...........**S. Mendelsohn, Ph.D.,**
Rabbi, Wilmington, N. C.

S. Man......**S. Mannheimer, B.L.,**
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. D.......**S. M. Dubnow,**
Odessa, Russia.

S. Mu........**S. Mühsam,**
Chief Rabbi, Gratz, Styria, Austria.

S. Mün......**Sigmund Münz, Ph.D.,**
Vienna, Austria.

S. R. D.......**S. R. Driver, D.D.,**
Regius Professor of Hebrew, Oxford University, Oxford, England.

S. Ro.........**S. Rothschild,**
Worms, Germany.

S. S...........**Solomon Schechter, M.A., Litt.D.,**
Dean of the Jewish Theological Seminary of America, New York City.

S. Sa........ .**Sigismund Salfeld, Ph.D.,**
Rabbi, Mayence, Hesse, Germany.

S. Sam........**Salomon Samuel, Ph.D.,**
Rabbi, Essen, Rhine Province, Germany.

S. Se..........**Sigmund Seeligmann,**
Amsterdam, Holland.

S. S. W.......**Stephen S. Wise, Ph.D.,**
Rabbi, Portland, Ore.

T..............**Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew, Harvard University, Cambridge, Mass.

T. Se..........**Thomas Seltzer,**
Philadelphia, Pa.

U. C. ....**Umberto Cassuto,**
Florence, Italy.

V. E.... ......**Victor R. Emanuel,**
Laurel, Md.

V. R..........**Vasili Rosenthal,**
Kremenchug, Russia.

W. B..........**W. Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. M.-A.....**W. Muss-Arnolt, Ph.D.,**
Assistant Professor of Biblical Philology, University of Chicago, Ill.

W. M. M.....**W. Max Muller, Ph.D.,**
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N..........**William Nowack, Ph.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

LIST OF ILLUSTRATIONS IN VOLUME V

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THE
JEWISH ENCYCLOPEDIA

DREYFUS-BRISAC, LOUIS LUCIEN: French physician; born at Strasburg Feb. 3, 1849; died May 5, 1903; studied in his native city, and afterward at the Paris Faculté de Médecine, where he became house surgeon in 1873, and titular physician in 1878. He was clinic superintendent for ailments of children in 1879. In 1894 he became physician at the Lariboisière Hospital. He was appointed a member of the Superior Council for Public Aid at its formation in 1888, and was mainly instrumental in securing the passage, in 1893, of the law providing free medical aid. Dreyfus-Brisac is a member of the medical commission of the Women's Union of France. At the Paris Exposition of 1900 he was appointed vice-president of the second section of the Congress of Public Aid. Among his publications are: "De l'Ictère Hémaphéique" (1878); "De l'Asphyxie Non Toxique" (1882); "Traitement du Diabète Sucré" (1894); "De la Phthisie Aiguë" (in collaboration, 1892). He is also the author of papers in the "Gazette Hebdomadaire" and elsewhere. He has been Chevalier of the Legion of Honor since 1893.

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S. V. E.

DRIBIN. See MOHILEV GOVERNMENT.

DRINK-OFFERING. See SACRIFICE, THE.

DRINKING-VESSELS: Less is known of the form and material of the drinking-vessels of the Hebrews than of those of the Greeks and the Romans. The water-skin ("ḥemet," Gen. xxi. 15, 19; "ob," Job xxxii. 19; and "nod," Judges iv. 19), made of the hide of the goat and the kid, and still used among the Bedouins, certainly dates from very early times. It served both as a receptacle for water and for milk and as a drinking-vessel. The Israelites probably first saw earthen drinking-vessels in Palestine, where they were used by the common people. The wealthy had metal—usually silver—ones (Gen. xliv. 2), while those of the kings were of gold (I Kings x. 21; II Chron. ix. 21 [A. V. 20]) or probably of bronze. It may be safely assumed that these metal vessels were first imported by the Phenicians, and that the Israelites learned from them how to work the metals (compare I Kings vii. 12 *et seq.* [A. V. 13]); hence it is probable that the drinking-vessels of the Israelites resembled very closely those in use among the Phenicians.

In regard to form the vessels may be divided into two groups; viz., (1) cups and (2) bowls. A cup was usually called "kos," a designation applied both to the cup of the poor man (II Sam. xii. 3) and to that of the king (Gen. xl. 11, 13, 21). I Kings vii. 26 shows that the rim was often bent, and Isa. li. 17, 22 indicates that the sides were bulging. In Gen. xliv. 2, 12, 16 *et seq.* the term "gabi'a" is used to designate "Joseph's cup," which, according to Jer. xxxv. 5, seems to have been larger than a kos, and was probably a chalice or a goblet. The same applies perhaps to "ḳubba'at" (Isa. li. 17), to which the accompanying word "kos" is probably a gloss. "Kefor" (I Chron. xxviii. 17; Ezra i. 10, viii. 27) means "cup," as is evident from the Assyrian "kapru," and from the Neo-Hebraic and Judæo-Aramaic "kefor" (compare Euting's combination with כפר = "bulging," in Nabatæan Inscription No. 27).

The bowl, which was called "sefel," was used for holding milk (Judges v. 25) and for drawing water (Judges vi. 38). Judges v. 25 shows that in addition to the bowls of ordinary size there were larger ones, evidently designed for guests of honor, who were served with double portions (Gen. xliii. 34; I Sam. ix. 23 *et seq.*), not only of meat, but also of drink; hence the use of the phrase "sefel addirim" (lordly dish).

The word "saf" mentioned in I Kings vii. 50; II Kings xii. 14; and Jer. lii. 19 probably refers to a bowl also. In Ex. xii. 22 and Zech. xii. 2 a saf is used at the sacrifice. The "aggan" mentioned in Cant. vii. 3 is not a bowl for drinking, but rather for mixing wine with spices; hence *κρατήρ* in Septuagint. The "kad"—mentioned in Gen. xxiv. 14 *et seq.*, which was carried on the shoulder, and from which Rebekah gave Eliezer water (Gen. xxiv. 18)—was used for drawing water (comp. Eccl. xii. 6) rather than as a drinking-vessel (comp. "deli," Isa. xl. 15). Jugs were also used as drinking-vessels; in I Sam. xxvi. 12, 16 a "ẓappaḥat" (cruse) is mentioned, probably a bulging jug carried on journeys as a drinking-vessel. "Nebel," which has a similar meaning, may have originally designated a water-skin (I Sam. i. 24, x. 3, etc.), but later it undoubtedly signified an earthen vessel (Isa. xxx. 14; Lam. iv. 2). "Baḳbuḳ" (Jer. xix. 1, 10; I Kings xiv. 3), also meaning an earthen vessel, was perhaps used for drinking purposes.

E. G. H. W. N.

DRISSA: Russian city in the government of Vitebsk. The population in 1897 was 4,237, of whom 2,856 were Jews. There were 657 artisans (including 229 masters) and 158 day-laborers. Among its charitable institutions may be noted the Biḳḳur Ḥolim, and among its educational institutions a county school with 120 pupils (7 of whom are Jews) and a day-school with 70 pupils (12 of whom are Jews).

Drissa existed as early as the fourteenth century, and Jews are mentioned there in connection with the lumber trade in 1547 ("Regesty i Nadpisi," No. 464). Situated on the Drissa, an affluent of the Düna, Drissa was a center for the export of lumber and grain to Riga and Danzig, a trade which was entirely in the hands of the Jews.

H. R. S. J.—M. R.

DRIVER, SAMUEL ROLLES: English Christian Hebraist; born at Southampton Oct. 2, 1846; regius professor of Hebrew (in succession to Pusey), and canon of Christ Church, Oxford, since 1883; member of the Old Testament Revision Company, 1876–84.

Together with T. K. Cheyne and Robertson Smith, Driver has been one of the foremost champions of Biblical criticism in England. Driver approached it from its linguistic side ("Jour. of Phil." 1882, pp. 201–236). His first contribution, "A Treatise on the Use of the Tenses in Hebrew" (Oxford, 1874; 3d ed., 1892), has remained the most complete presentation of the subject. Driver has defended his position before several Church congresses (*e.g.*, in 1883); his attitude has frequently been criticized from a theological point of view (see, for example, "The Guardian," 1890, pp. 1419 *et seq.*; Robinson, "Early Religion," p. xii.), while Cheyne complains that Driver is not a sufficiently representative exponent of modern higher criticism ("Introduction to the Book of Isaiah," p. xi.). In matters of criticism Driver has always taken a conservative view, showing much moderation and sympathy with the orthodox position. For him "the Old Testament is not a systematic treatise on theology, but the record of a historical revelation, which, just because it was historical, passed through many successive phases, and was completed gradually"; and the conclusions at which he arrives "affect, not the fact of revelation, but only its form. They help to determine the stages through which it passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the scriptures of the Old Testament" (compare his "Isaiah," Preface, and "Introduction," p. vii., New York, 1891). He takes a similar position in regard to the results of archeological and anthropological research; holding that though these results have taken the Hebrews out of the isolated position which they, as a nation, seem previously to have held, they "do not, in any degree, detract from that religious preeminence which has always been deemed the inalienable characteristic of the Hebrew race" ("Hebrew Authority," p. 7).

Driver's critical works deal with the most important books of the Old Testament, and his "Introduction" is still the standard English work on the subject. Driver's chief productions are his contributions to "The Holy Bible with Various Renderings and Readings" (together with Cheyne, 1876); known from the 3d ed. onward as "The Variorum Bible," 1888; "Notes on the Hebrew Text of the Books of Samuel," Oxford, 1890; "An Introduction to the Literature of the Old Testament," 1891; 6th ed., 1897; "Sermons on Subjects Connected with the Old Testament," 1892; "Isaiah: His Life and Times," in the "Men of the Bible" series, 1893; "Critical and Exegetical Commentary on Deuteronomy," 1895, in the "International Critical Commentary" series; "Joel and Amos," 1897, and "Daniel," 1900, in the "Cambridge Bible for Schools"; "The Parallel Psalter," 1898, and a critical edition of Leviticus, in the "Sacred Books of the Old Testament," ed. Haupt, 1894; "Hebrew Authority," in "Authority and Archæology, Sacred and Profane," ed. D. G. Hogarth, 1899. To the "Studia Biblica" (vol. i., Oxford, 1885) Driver has contributed a paper on "Recent Theories on the Origin and Nature of the Tetragrammaton"; to the "Jew. Quart. Rev." (i. 258 *et seq.*), an article on "The Origin and Structure of the Book of Judges"; and to Neubauer and Cowley's edition of Ben Sira he has added a glossary and some notes ("Original Hebrew of Ecclesiasticus," 1897, p. xv.; compare "Oxford Magazine," viii., Nos. 11 and 12, 1890; and "The Guardian," 1896, p. 1029).

Driver has edited two small rabbinical works: a commentary on Jeremiah and Ezekiel by Moses ben Sheshet, London, 1871, and one on Proverbs, attributed to Abraham ibn Ezra, Oxford, 1880. He has also been a collaborator on the second edition of Smith's "Bible Dictionary," on Hasting's "Dictionary of the Bible," and on Cheyne and Black's "Encyclopædia Biblica," and is coeditor, with Professors Brown and Briggs, of the Clarendon press edition of Gesenius.

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J. G.

DROHOBICZER, ISRAEL NAḤMAN BEN JOSEPH: Talmudic scholar and preacher of Stanislaw (according to Ghirondi he came from Ostrog, Russia); died at Safed early in the nineteenth century. He was a pupil of Israel Ba'al Shem-Ṭob, and after having been rabbi and rosh yeshibah in several towns of Germany, he undertook a long journey in order to publish his works. He stayed for several years at Leghorn, where his books were printed; and then went to Palestine, where he died. He wrote the following works: "Emet le-Ya'aḳob," funeral dirges, 1704; "Ḥemdat Yisrael," a commentary on Ecclesiastes, on "Elef Alfin," and on "Alef Bet" of Elijah ha-Levi, 1820; "Peḳuddat ha-Melek," containing novellæ on Maimonides, and funeral dirges, 2 vols.

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L. G. M. SEL.

DROMEDARY: A variety or choice breed of the camel proper, or one-humped camel; much taller and longer in the leg than the ordinary camel, of a more slender shape, and generally of a very light color. Its speed is considerable, reaching eighty miles a day. Zoologists include all varieties of one-humped camel under the name *Camelus dromedarius*, in contradistinction to the *Camelus bactrianus*, or two-humped camel. As the two species interbreed successfully and the offspring is able to procreate, some assume that they are only two varieties of one species; but as the *Camelus dromedarius* has not yet been found in a wild state, the question can not be settled.

The word "dromedary" occurs four times in the English versions; viz., twice in both the Authorized and the Revised Version as a rendering of the Hebrew "beker" (Isa. lx. 6) or "bikrah" (Jer. ii. 23), and twice in the Authorized Version alone, to render the Hebrew "rekesh" (I Kings v. 8 [A. V. iv. 28] and Esth. viii. 10). But in neither case is the rendering correct. "Rekesh" means rather a swift steed, as the Revised Version has it; and "beker" designates the young of the camel up to nine years, and not any special variety or breed.

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E. G. H. H. H.

DROPSIE, MOSES AARON: American lawyer, and president of Gratz College; born in Philadelphia, Pa., March 9, 1821. Beginning life as a storeboy, he first learned watchmaking, and afterward studied law under Benjamin Harris Brewster, subsequently attorney-general of the United States. After his admission to the bar (in 1851) he took an active interest in public affairs, was the candidate of the Whig party for mayor of the Northern Liberties district of Philadelphia in 1852, and, like most members of the party, was strongly opposed to slavery.

Dropsie has been instrumental in the development of railways in Philadelphia; and after acting as president of the Lombard and South Street Passenger Railroad (1862–82), he became (1888) president of the Green and Coates Street Passenger Railroad, which position he still holds (1903).

In 1870 he became chairman of the commission appointed by the legislature for the construction of a bridge over the Schuylkill River.

Dropsie has always taken a deep interest in Jewish charitable and educational work. He has been a director of the Hebrew Fuel Society; a member of the board of "adjunta" (directors) of the Sephardic Congregation Mickvé Israel; and was one of the charter members, and for more than forty years an officer, of the Hebrew Education Society of Philadelphia, having acted as secretary, vice-president, and (twice) president. He is now (1903) an honorary life-member of the board of officers.

Dropsie was also president of Maimonides College from 1867 to 1873, and has been president of the Philadelphia branch of the Alliance Israélite Universelle since 1883 and of Gratz College since its foundation in 1893. From 1856 to 1861 he was president of the Mercantile Club.

Owing to failing eyesight, Dropsie in 1885 retired from the practise of the law. He has translated and edited Mackeldey's "Handbook of the Roman Law" (1883), and in addition has published (1892) a separate work on "The Roman Law of Testaments, Codicils, and Gifts in the Event of Death (Mortis Causa Donationes)."

Besides a "Panegyric on the Life of the Rev. Isaac Leeser," Dropsie has written pamphlets on "The Life of Jesus from and Including the Accusation Until the Alleged Resurrection, with an Account of the Cross-Crown of Thorns," and "Reform Judaism and the Study of Hebrew."

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A. D. Su.

DROSHCHIN. See Grodno.

DRUCKER, ḤAYYIM B. JACOB (also known as **Arbich**): Printer of Amsterdam at the end of the seventeenth and the beginning of the eighteenth century. His activity as a typesetter, publisher, author, and translator extends from 1680 to 1724. He worked successively in the printing establishments of David Tartas, of Moses Mendez, and of Asher Anshel & Co. He edited in 1690 a Judæo-German translation of Manasseh b. Israel's "Miḳweh Yisrael," and of the "Masse'ot Binyamin" (Itinerary of Benjamin of Tudela). He published the following works: in 1706, his own "Leb Ḥakamim" containing a treatise on morals, together with the ethical work "Leb Ṭob," by Isaac b. Eliakim of Posen, both in Judæo-German; in 1711, a new edition of the "Ẓe'enah u-Re'enah"; in 1718, a calendar for the year 5479 (=1719); and in 1722, Isaac Aboab's "Menorat ha-Ma'or," with the Judæo-German translation of Moses Frankfurter, which Frankfurter himself revised. Drucker had two sons, Hendel Elhanan and Jacob, both of whom were the printers and publishers of Judæo-German translations of various works.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie und Jüdischer Buchhandel*, in Ersch and Gruber, *Encyc.* xxviii. 70; Fürst, *Bibl. Jud.* i. 49; Benjacob, *Oẓar ha-Sefarim*, pp. 254, 338; Steinschneider, *Cat. Bodl.* Nos. 4691, 7919.

J. P. Wi.

DRUCKER, MICHAEL: Musician; born in Russian Poland Dec. 31, 1861. At the age of five he began the study of the violin under his father, and in 1875 attended the Kiev Conservatorium. He became concert-director in Kiev in 1877, and later leader of the orchestra at the operetta theater there. He then went to Warsaw to complete his studies. After making extended concert tours in Sweden, Norway, France, and Germany, he became concert-director at the Lemberg opera-house (1880), where he remained for thirteen years. Then he removed to Vienna, where he is (1903) active as a virtuoso and music-teacher.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 91.

H. R. N. D.

DRUISK. See Kovno.

DRUMONT, EDOUARD ADOLPHE: French anti-Semitic author and former deputy from Algeria; born at Paris on May 3, 1844. Drumont's ancestry is not Jewish, as has been sometimes asserted. His ancestors came from Lille, where they were porcelain-painters. Drumont studied at the Lycée. When Drumont was but seventeen his father died, and left him to earn his own livelihood.

He entered the Préfecture de la Seine, but soon left this for the profession of letters. At first he worked on the staff of several daily, weekly, and monthly periodicals. He was one of the chief collaborators on the "Liberté," "Gaulois," and "Petit Journal." During the seventies he published several volumes dealing with historical and theatrical themes.

In 1886 Drumont withdrew from the staff of the "Liberté" (owned by Péreire, a Jew), claiming that the newspapers were unduly controlled by the Jews. He then issued his famous work in two volumes, "La France Juive," a book which may be regarded as the beginning of the anti-Semitic movement in France. It gives an account of the Jews of that country, and analyzes the Jewish element of the French nation. The work, of course, is written from an intensely prejudiced point of view. It has passed through more than one hundred editions, arousing wide-spread interest, and was soon translated into several languages. Because of it, Drumont fought several duels, notably with Charles Laurent and Arthur Meyer. In addition, Drumont wrote the following books to explain his previous work: "La France Juive Devant l'Opinion" (1886), "La Fin d'un Monde" (1888), "Dernière Bataille," "Testament d'un Antisémite" (1889), etc.

Meantime the Panama affair, in which several Jewish financiers were prominently involved, gave to Drumont's agitation great popularity, and in September, 1892, he founded the "Libre Parole," a daily journal of rabid anti-Semitic tendencies. For his anti-Panama articles, Drumont was condemned to three months' imprisonment. In 1893 he was an unsuccessful candidate for the representation of Amiens; the following year he retired to Brussels. The Dreyfus affair helped him to regain popularity, and in 1898 he returned to France and was elected deputy for the first division of Algiers, but was defeated as a candidate for reelection in 1902.

Bibliography: Dewamin, *Collection Encyclopédique des Notabilités du XIXe Siècle*, i. 218 *et seq.*, Paris, 1901; Curinier, *Dictionnaire National des Contemporains*, i. 93 *et seq.*, Paris, n.d.; *Nouveau Larousse Illustré*, iii. 856; De Gubernatis, *Dictionnaire International des Ecrivains du Jour*, p. 860, Paris, n.d.

D. A. M. F.

DRUNKENNESS IN LAW: The Talmud speaks only once of drunkenness in its relation to responsibility for contracts or for crimes; namely, in the following baraita ('Er. 65a):

> "A drunken man's purchase is a purchase; his sale is a sale; if he commits a capital offense, they put him to death; if he does an act punishable by stripes, they flog him; in a word, he is deemed of sound mind for all purposes, except that he is free from prayer [elsewhere the recital of the prayer is forbidden to the drunken man]. R. Ḥanina says: 'All this is true only until the man has gone as far in his drunkenness as Lot went; but when he has gone as far as Lot, he is free from everything.'"

These rules are followed by all the codes; *e.g.*, Maimonides, "Yad," Mekirah, xxix.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 222, 22.

Speaking broadly, these principles agree with those of the English-American law. Compare, however, Fraud and Mistake, Law of.

L. G. L. N. D.

DRUSILLA: Daughter of Agrippa I. and Cypros (Josephus, "Ant." xviii. 5, § 4; *idem*, "B. J." ii. 11, § 6); born in 38. She was only six years old at her father's death (44), and was subjected to the insult of having the portraits of herself and two sisters, Berenice and Mariamne, carried into the houses of ill-fame of Cæsarea by the Roman soldiers, who rejoiced over Agrippa's death ("Ant." xix. 9, § 1). The sisters did not enjoy a good reputation, the beautiful Drusilla being even worse than her elder sisters. Her father had betrothed her to Epiphanes, son of Antiochus of Commagene; but as Epiphanes refused after Agrippa's death to keep his promise to embrace Judaism, Drusilla was married by her brother Agrippa II. to Azizos, King of Emesa, who accepted the Abrahamic covenant ("Ant." xx. 7, § 1).

Drusilla dissolved her marriage with Azizos about the year 53, the newly appointed procurator of Judea, Felix, having fallen in love with her. With the help of a Cypriote magician, whose name is variously given as "Atomos" and "Simon," he induced her to follow him, though a pagan, and to become his wife, contrary to the laws of her people (Acts xxiv. 24). Envy of her sister Berenice aided in driving Drusilla to this step.

By Felix, Drusilla had a son, Agrippa, who, together with his wife, perished during the eruption of Vesuvius in 79 ("Ant." xx. 7, § 2).

Bibliography: Basnage, *Histoire des Juifs*, i. 187; Grätz, *Gesch.* 4th ed., iii. 354, 428, 438; Gerlach, in *Zeitschrift für Lutherische Theologie*, 1869, pp. 68 *et seq.*; Schürer, *Gesch.* 3d ed., i. 573. It is said in the *Prosopographia Imperii Romani*, ii. 95, that Tacitus, in his *History* (v. 9), confounds two wives of Felix of the name of Drusilla.

G. S. Kr.

DRUTZK. See Mohilev Government.

DRUYA. See Wilna.

DRUZHKOPOL. See Volhynia.

DUAL: Form of a noun or verb indicating its application to two persons or things. Arabic is the only Semitic language that has the dual form for the verb as well as for the noun; in Syriac only a few traces of the dual have been preserved. In Hebrew the dual has been preserved in the case of the noun only, its suffix being "ayim." It is used chiefly to designate objects that are found naturally in pairs, especially members of the human body or of the bodies of animals. It is also used of the teeth, because they form a pair of rows ("shinnayim"). In addition, the dual is used for those products of human skill which are constructed in such a way that the singular would not apply to them; *e.g.*, "melkaḥayim" (tongs), "misparayim" (scissors). The numeral "shenayim" (two) is likewise a natural dual, as are also such expressions as "kiflayim" (twofold), "kil'ayim" (two kinds; corresponding to the Ethiopian numeral for "two").

But the dual is occasionally used to indicate two objects not naturally connected; *e.g.*, "yomayim" (two days), "shebu'ayim" (two weeks), "shenatayim" (two years), "ammatayim" (two ells), Neo-Hebrew "ṭefaḥayim" (two spans). The numbers 200 and 2,000 are also designated by the dual: "matayim," "alpayim." A special group of the dual is formed by geographical names, principally those of cities ending in "ayim"; for example, "Ramatayim" (A. V. "Ramathaim"), "Ḥoronayim" (A. V. "Horonaim"), "Ḳiryatayim" (A. V. "Kirjathaim," "Kiriathaim"), etc. In one of such names the dual form has been contracted to "an"; namely, "Dothan" for "Dothayin" (Gen. xxxvii. 17). To this group belongs also the Hebrew name of Egypt, "Miẓrayim" (A. V. "Mizraim" = Upper Egypt and Lower Egypt); also "Aram-Naharayim" (A. V. "Aram-naharaim" = the Aram of the two rivers Euphrates and Tigris, or, according to a recent view, Euphrates and Chaboras). "Yerushalayim," however, the name of Jerusalem, according to the Masoretic reading of the name ירושלם, must not be explained as a dual, as it is one of several words having the suffix "ayim" that are not duals. Thus, "mayim" (water) and "shamayim" (heaven) are plural forms, the "y" preceding the plural ending "im" being radical. This was recognized by as early a grammarian as Abu al-Walid ("Luma'," pp. 285 *et seq.* = "Riḳmah," pp. 172 *et seq.*); while Abraham ibn Ezra ("Sefer ha-Shem," i.; commentary to Gen. i. 2) holds that they are duals, and attempts to explain them as such on the ground of natural philosophy.

Ḥayyuj and Abu al-Walid have borrowed a term from Arabic grammar for the dual, "tathniyyah." Abu al-Walid devotes to the dual, as a variant of the plural, a short chapter of his chief work, "Luma'" (pp. 247 *et seq.* = "Riḳmah," pp. 148 *et seq.*). Ibn Ezra calls the dual "leshon shenayim"; the later Jewish grammarians use the term "ribbui ha-zugi"; *i.e.*, "paired plural."

Bibliography: Philippi, *Das Zahlwort Zwei im Semitischen*, in *Z. D. M. G.* xxxii. 21-98.

G. W. B.

DUALISM: The system in theology which explains the existence of evil by assuming two coeternal principles—one good, the other evil. This dualism is the chief characteristic of the religion of Zoroaster, which assigns all that is good to Ahura-mazda (Ormuzd), and all that is evil to Angro-mainyush (Ahriman; see Zoroastrianism). Against this dualism, which may have some basic elements in Chaldean mythology, the seer of the Exile protests when accentuating the doctrine that the Lord "formed the light and created darkness," that He "is the Maker of peace and the Creator of evil" (Isa. xlv. 7). The verse has found a place in the daily liturgy (see Liturgy), but with the change of the word "ra'" (evil) into "ha-kol" (all), prompted by an aversion to having "evil" directly associated with the name of God (see Ber. 11b; compare Num. R. xi. 16). The same idea occurs in Lam. (iii. 38, Hebr.): "Out of the mouth of the Most High cometh there not evil and good?" No less emphatic are the Rabbis in their opposition to the dualistic views of Parseeism when they teach that both death and the evil desire ("yeẓer ha-ra'") are agencies working for the good (Gen. R. ix.; compare Sanh. 39a, 91b; Shab. 77b; Maimonides' preface to Mishnah commentary; see Sin).

Zeller ("Gesch. der Philosophie," 2d ed., iii. 250) mistakenly ascribes dualistic notions to the Essenes (Hilgenfeld, "Ketzergesch. des Urchristenthums," 1884, p. 109; see Essenes). On the contrary, Philo ("Quod Omnis Probus Liber," § 12) says that according to them "God only produces what is good, and nothing that is evil." They beheld in life only certain contrasts—opposing tendencies of purity and impurity, of good and evil—and, following ancient Chaldean traditions, placed the one to the right (toward the light) and the other to the left (toward the night) (Josephus, "B. J." ii. 8, § 9; "Clementine Homilies," ii. 15, 33; xix. 12; "Recognitiones," iii. 24)—views which are found also among the Gnostics and the Cabalists (see Jew. Encyc. iii. 458, *s.v.* Cabala). Of course, the tendency toward evil was found by them, as well as by Philo, in matter—the things of the senses—in contradistinction to the spiritual world (Zeller, *l.c.* p. 348; see Philo); but this does not contradict the belief in God as Creator of the visible world. There were, however, Gnostics who would ascribe the creation of the visible world to the demiurge ("artificer"), an inferior god mentioned in Plato's "Timæus" (§ 29); and this doctrine of "two powers" (שתי רשויות), frequently alluded to in Talmud and Midrash (Ḥag. 15a; Gen. R. i.; Eccl. R. ii. 12; see Elisha ben Abuyah), actually led its followers to the dualistic view ascribing evil to the inferior god. Thus dualism became the chief doctrine, on the one hand, of the Manicheans, a sect founded on Zoroastrianism, and, on the other hand, of the anti-Judean Christian Gnostics, who opposed the Old Testament as recording the dispensation of an inferior god, the author of evil (Hilgenfeld, *l.c.* pp. 192, 209, 332, 383, 526; see Gnosticism; God; Manicheans).

Among Jewish philosophers Saadia ("Emunot we-De'ot," ii.) takes especial pains to demonstrate the untenability of dualistic definitions of the God-head. Were there two creators, it must be assumed that only with the help of the other could each create, and that therefore neither is omnipotent. Light and darkness do not prove the contrary, for darkness is only a negation of light (see Saadia). In the Maimonidean system the difficulty of reconciling the existence of evil with God's unity is solved by the assumption that evil is only negative ("Moreh," iii. 8). K.—E. G. H.

DUARTE, LUIS (*alias* **Luis Noble**): Chilean Marano; born in Evora, Portugal, at the end of the sixteenth century. He served for six years in the Chilean army, and, being accused of stealing a crucifix, was imprisoned by order of the Inquisition in Callao. A Jesuit induced him to confess, promising him speedy acquittal. He, accordingly, admitted (Aug., 1614) his secret adherence to Judaism. As a concession to his voluntary self-denunciation, he was admitted to "secret reconciliation"; and was sentenced to do "spiritual penance." The alcaldes, considering this punishment inadequate, had him whipped and sent to the galleys.

Bibliography: J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chile*, ii. 50, Santiago de Chile, 1890.

A. G. A. K.

DUARTE DE PINEL. See Usque, Abraham.

DUBLIN: Chief city of Ireland. The Jewish community in Dublin is one of the oldest of those which have been founded in Great Britain since the Resettlement, having been established in the first half of the eighteenth century. In the year 1748 Michael Phillips acquired some freehold ground at Drumcondra, opposite Ballybough Bridge, which he presented to the Jews of Dublin for a cemetery. Some years later the Jews of Dublin sought pecuniary assistance from their Polish and German coreligionists in London, for the purpose of building a wall round their cemetery. Their applications were refused, but they received the desired help from the Bevis Marks congregation, which, besides defraying the expenses of the work, sent an agent from London to supervise it. The title-deeds of the Dublin Jewish cemetery were then deposited at Bevis Marks, with the archives of which congregation they are still to be found.

Toward the end of the eighteenth century (about 1791) the Dublin community worshiped in Marlborough street, "in the yard of the glass-works." But the congregation fell into decay, and its effects were seized and sold for rent. Two scrolls of the Law were, however, rescued, and for some time they remained in the possession of "the brothers Cohen." Other scrolls, which had been borrowed from the Bevis Marks congregation, appear to have been previously returned.

The congregation was resuscitated in 1822, when the few remaining families joined to open a place of worship at 40 Stafford street, the residence of J. W. Cohen. In 1829 this place of worship was enlarged, and about the same time "the brothers Cohen" presented to the congregation the two scrolls of the Law which they had rescued from the former building. Six years later the congregation removed to Mary's Abbey, where it had bought a meeting-house for £300. In 1842 the Mary's Abbey congregation expressed a wish to affiliate with the Portuguese Synagogue of London, but nothing appears to have resulted from the negotiations. Subsequently the congregation removed to their present building in Adelaide Road.

In recent times, in addition to the principal synagogue in Adelaide Road, there have grown up a number of minor synagogues, or "hebrahs," of which at present there are five, situated respectively in St. Kevin's Parade, Camden street, Lennox street, Oakfield Place, and Lombard street. The principal ministers have been J. Sandheim, Philip Bender, and L. Mendelsohn.

Other Jewish institutions are: the Board of Guardians (founded 1882), the Ladies' Benevolent Society, Hachnosath Orechim, and Medical Relief Society (founded 1888), and the National and Hebrew School (founded 1893), in Adelaide Road, which enrolls 160 scholars. The present Jewish population of Dublin is about 2,700. The Dublin community has for many years included a large number of cultured Jews, who have taken the highest distinctions at Trinity College.

Bibliography: *Laws and Regulations of the Hebrew Congregation in Dublin*, Historical Preface, London, 1839; Picciotto, *Sketches of Anglo-Jewish History*, pp. 77, 168, 225; *Archives of the London Spanish and Portuguese Congregation*; *Jewish Year Book*, 1902–03.

J. I. H.

DUBNER MAGGID. See Jacob ben Wolf Kranz of Dubno.

DUBNICZA: Bulgarian town; 22 miles south of Sofia, and on the left bank of the Jerma. In tracing the origin of its population by the names of the families at present found there, one discovers French, Spanish, Arabian, Hungarian, and other elements. It is known that there were Jews at Dubnicza in 1536. Among the chief rabbis of Dubnicza were Solomon Moreno (1680–1750) and Abraham b. Samuel Alkalai (1793–1811). The Kirjali, a band of brigands that terrorized the Balkans at the end of the eighteenth century, occupied the town several times. In 1793 and again in 1794, a tribute was imposed amounting to 3,000 piasters on the first occasion, and 300 on the second. The share contributed by the wealthier Jews was determined by the assessments of Chief Rabbi Alkalai. It also appears from "Ḥesed le-Abraham" that the community of Dubnicza paid two classes of taxes not demanded from Jews anywhere else. Abraham Alkalai (1741–1811), a celebrated rabbi who was born at Salonica, first became prominent at Dubnicza, where he officiated for twenty years. The town esteemed him so highly that his tomb has become an object of pilgrimage.

Dubnicza has a population of 8,000, about 1,150 being Jews. The latter are chiefly engaged in various trading and mechanical occupations, and the carpet-weaving industry is entirely in their hands. The synagogue dates from 1825. There are a boys' school with an attendance of 216, and two societies, a biḳḳur ḥolim and an association of Zionists. The cemetery at Dubnicza contains a tombstone bearing the date 5330 (1569) and the name "Mosse b. Mordekhai Frances." There are also some synagogue appurtenances dating from 1740.

Bibliography: *Rumanian Jewish Year-Book*, Bucharest, 1888.

D. M. Fr.

DUBNO: Town in the government of Volhynia, Russia. According to the census of 1897 it had a population of 13,785, including 5,608 Jews. The chief sources of income for the latter are in trading and industrial occupations. There are 902 artisans, 147 day-laborers, 27 factory and workshop employees, and 6 families cultivate 90 deciatines of land. The town has a Jewish hospital, but no educational institutions except several ḥadarim. The earliest date given in connection with the Jews of Dubno is the beginning of the seventeenth century. In 1650 there were in Dubno 47 Jewish and 141 Christian taxable households.

Rabbis.

The following list of Dubno rabbis extends from 1600 to the present time: Isaiah ha-Levi Hurwitz (1600–06), author of "Shene Luḥot ha-Berit." Samuel b. Aaron ha-Levi Hurwitz (1625–30), cousin of Isaiah Hurwitz. Ẓebi (Hirsch) b. Ozer, son-in-law of Abraham Ḥayyim Shor, chief rabbi of Satanow; author of ב״ח. Meïr b. Moses Ashkenazi, the father of Shabbethai Kohen (ShaK); died at Dubno Nov. 25, 1649. Judah ha-Ḥasid, martyred 1649. Abraham Heilprin (1660–62), son-in-law of the physician Jehiel Michael Epstein. Naḥman b. Meïr ha-Kohen Rapoport (also called Naḥman Lifsches); died in 1674; previously rabbi of Kremenetz (Volhynia) and Belz (Galicia); took part in the Council of Four Lands at the fair of Jaroslaw. Moses b. Joseph, died at Lemberg May 22, 1684. Israel b. Mordecai Yolis (also called Israel Swinhar). Simḥah b. Naḥman ha-Kohen Rapoport, died at Szebreczin July 15, 1717; son-in-law of Israel b. Mordecai; replaced the latter in the rabbinate of Dubno from 1682 to 1688; rabbi of Grodno to 1714, of Lublin to 1717; called to the rabbinate of Lemberg in the same year; he died on his way there. Joseph b. Judah Yüdel of Lublin, died April 13, 1706; wrote a work entitled "Ne'imah Ḳedoshah," containing moral precepts and a poem for the Sabbath. Samuel b. Shalom Shakna of Cracow, died at Brody June 22, 1729. Isaac b. Saul Ginzburg (1712–15). Eleazar b. Issachar Baer of Cracow (1715–1719), maternal grandfather of Ezekiel Landau. Heschel b. Eleazar (also called R. Heschel "der Kleiner"), died July 25, 1729. Zalman Ephraim b. Saul. Abraham b. Samuel Kahana, died 1741; previously rabbi of Brody and Ostrog (Volhynia). Isaac

Moses b. Abraham Kahana (d. 1745). Saul b. Aryeh Löb, born at Reischo 1717; died at Amsterdam June 19, 1790; son-in-law of Abraham Kahana and author of "Binyan Ariel" (1745-55). Naphtali Herz b. Ẓebi Hirsch (d. May 17, 1777). Ze'eb Wolf b. Naphtali Herz, born at Brody 1745; died at Dubno 1800; previously rabbi of Radzivil, Volhynia; his responsa were published in the "Tif'eret Ẓebi" of Ẓebi Hirsch, rabbi of Brody (Lemberg, 1811). Nathan ha-Levi Hurwitz. Ḥayyim Mordecai Margaliot, brother-in-law of Nathan Hurwitz and author of "Sha'are Teshubah." Ḥayyim Jacob b. Ze'eb Wolf, previously rabbi of Rovno, Volhynia; died Sept. 25, 1849. David Ẓebi Auerbach, son-in-law of Ḥayyim Jacob and author of "Malbushe Ṭaharah" (unpublished). Menahem Mendel Auerbach, son of David Ẓebi, is the present (1903) incumbent.

BIBLIOGRAPHY: P. Pesis, *'Ir Dubno we-Rabbaneha*, Cracow, 1902; *Regesty i Nadpisi*, i. 339, 432, St. Petersburg, 1899; K. H. Margolyesh, in *Ned. Khronika Voskhoda*, 1887, p. 45.

H. R. S. J.—M. SEL.

DUBNO, SOLOMON BEN JOEL: Russian poet, grammarian, and student of the Masorah; born at Dubno, Volhynia, Oct., 1738; died at Amsterdam June 26, 1813. When he was fourteen years old his parents married him to the daughter of the Talmudist Simḥah ben Joshua of Volozhin. Having exhausted the knowledge of his Volhynian instructors, Dubno went to Galicia, studying there for several years Biblical exegesis and grammar under the direction of Rabbi Solomon of Cholm. Dubno soon became proficient in these branches of Jewish science, and was charged by his master with the revision and publication of his work on the Hebrew accents, "Sha'are Ne'imah" (Frankfort-on-the-Main, 1766).

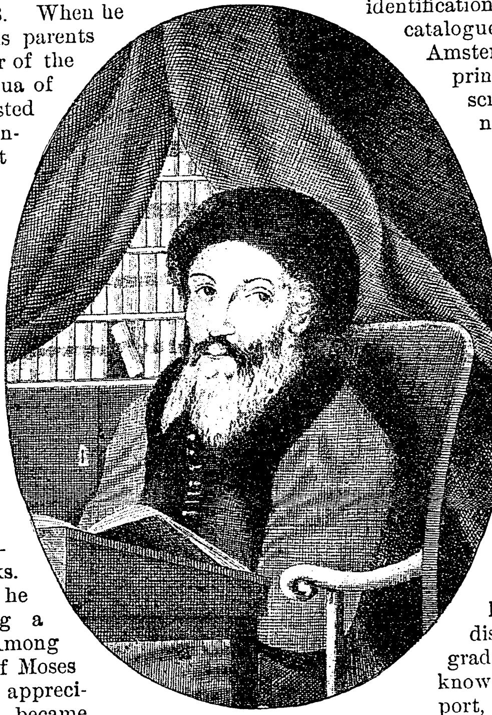

Solomon Dubno.

From 1767 to 1772 Dubno lived at Amsterdam, attracted by its rich collections of Hebrew books. On leaving Amsterdam he settled in Berlin, earning a livelihood by teaching. Among his pupils was the son of Moses Mendelssohn, who, highly appreciating Dubno's scholarship, became his patron and friend. Dubno wrote a commentary for Mendelssohn's translation of the Bible, of which only a portion—the "'Alim li-Terufah" (Amsterdam, 1778)—was published. See JEW. ENCYC. iii. 192, *s.v.* BIBLE TRANSLATIONS.

During his stay at Wilna Dubno wrote a poem, preceded by a dissertation on the writing of the Scrolls, entitled "Birkat Yosef" (The Benediction of Joseph), published at Dyhernfurth, 1783. After the death of Mendelssohn, Dubno stopped for a short time in Frankfort-on-the-Main, and then returned to Amsterdam. There, at first fêted, and later ignored, deriving a scanty income from the loan of the books from his rich library, he remained until his death.

In addition to the works mentioned above, Dubno wrote the following: (1) Poems, appearing (p. 34) among those of Immanuel, published by Löb Wolf at Berlin, 1776; in the "Bikkure To'elet" (pp. 4, 114), published by the Anshe To'elet Society of Amsterdam; and in Heidenheim's "Sefer Ḳerobot." (2) "Ebel Yaḥid," an elegy on the death of Jacob Emden, published at Berlin, 1776. (3) A preface to Moses Ḥayyim Luzzatto's poem "La-Yesharim Tehillah," *ib.* 1780. (4) A work on the geography of Palestine, promised by him in his commentary on Genesis, where he displayed a profound knowledge of the subject. Luncz ("Jerusalem," 1892, pp. 137 *et seq.*) identifies this work with the "Ahabat Ẓiyyon" of Dubno's father-in-law, Simḥah ben Joshua; but as this is a mere plagiarism from the Karaite Samuel ben David's story of his voyage to Palestine, published in Gurland's "Ginze Yisrael," it is probable that Lehren ("Catalogue," p. 247) is right in doubting the identification. (5) "Reshimah" (Register), catalogue of his library, published at Amsterdam, 1814. It contains 2,076 printed works and 106 manuscripts. Dubno left a great number of essays, poems, etc., which are still extant in manuscript.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 92; Zunz, *Z.G.* p. 241; idem, *The Itinerary of Rabbi Benjamin of Tudela*, ii. 291; Carmoly, *Revue Orientale*, ii. 310 *et seq.*; Delitzsch, *Zur Gesch. der Hebr. Poesie*, p. 118; Steinschneider, *Cat. Bodl.* col. 2303; Auerbach, *Gesch. der Israel. Gemeinde Halberstadt*, p. 179; Kayserling, *Moses Mendelssohn*, pp. 287-289, 301-304.

L. G. I. BR.

DUBNOW, SIMON (SEMION MARKOVICH): Russo-Jewish historian; born at Mstislavl, government of Mohilev, 1860. He attended the Jewish government school of his native town, and then the district school, whence he was graduated in 1877. In search of knowledge and the means of support, Dubnow moved from place to place, visiting Wilna, Dünaburg, Mohilev, and Smolensk. He earned his livelihood by tutoring, and at the same time prepared himself for university work. In 1880 he settled in St. Petersburg, where he soon became a contributor to the "Russki Yevrei," publishing his first article on the historical development of Jewish thought under the title "Glavnyye Momenty iz Istorii Yevreiskoi Mysli." About this time (1881) he also assumed charge of the foreign news department of the Russo-Jewish periodical "Razsvyet." Disapproving the pan-Palestinian policy of this periodical, Dubnow in 1882 transferred his literary activity to the "Voskhod," on which periodical he has since remained an active collaborator in the field of Russo-

His Journalistic Activity.

Jewish history and Russian Judaism in general. Among the more important of his early contributions are his articles on Shabbethai Ẓebi, under the title "Sabbatai Zewi i Pseudomessianizm v XVII. Vyekye" (in "Voskhod," 1883, Nos. 9–12), and on the Frankists, entitled "Frank i Yevo Sekta Christianstvuyushchikh" (*ib.* 1883, Nos. 1–10). In 1883 he assumed charge of the critical department of the "Voskhod." He also wrote an essay on reform in the Jewish religion, entitled "Kakaya Samoemancipatziya Nuzhna Yevreyam" (*ib.* 1883, Nos. 5–8), which created a stir in Orthodox circles. Among his other valuable contributions on the Jewish question may be numbered his articles on the civic condition of the Jews and on the reform of Jewish school education in Russia, and his critical reviews in "Voskhod," 1885 to 1887. Another important work of Dubnow's is his monograph on the history of Ḥasidism ("Istoriya Chassidizma," in "Voskhod," 1888–93). This work is based on the study of original and hitherto unexploited sources.

Dubnow as Historian.

In 1891 Dubnow set himself to the task of creating among the Russian Jews an interest in their history. For this purpose he published a series of articles in "Voskhod," outlining a plan for the study of the history of the Jews in Russia, and advocating the establishment of a Russo-Jewish historical society. These articles were afterward printed in book form under the title "Ob Izuchenii Istorii Russkikh Yevreyev," St. Petersburg, 1891. Although the appeal made by Dubnow did not create such a widespread interest as he had anticipated, his efforts were seconded by many persons interested in the history of the Jews in Russia. From the many unpublished documents gathered by Dubnow from libraries and from the "pinḳeses" of Jewish communities, he prepared a series of contributions bearing the title "Istoricheskiya Soobscheniya" (in "Voskhod," 1893–95).

Among Dubnow's other historical studies may be mentioned his articles on the part taken by Jews in the French Revolution (in "Voskhod," 1889) and on the Jewish historian Grätz (*ib.* 1892, Nos. 2–9). In 1893 he published (in "Voskhod," pp. 9–12) a philosophic-historical study, "Chto Takoe Yevreiskaya Istoria"; a German translation by I. F. [Friedländer] appeared in Berlin, 1898, and an English translation was published by the Jewish Publication Society of America in 1903. His "Yevreiskaya Istoria," Odessa, 1897, a two-volume work on the history of the Jews from the beginning of the post-Biblical period up to 1882, is an adaptation of the handbooks of Jewish history by S. Baeck and M. Brann, but it also contains original contributions to the history of the Jews in Poland and in Russia. In 1900 Dubnow published a brief history of the Jews for the Jewish youth, entitled "Uchebnik Yevreiskoi Istorii Dlya Yevreiskavo Yunoshestva," in three parts (*ib.* 1900–01). In the same year appeared the first part of his larger history of the Jews from the earliest to the present time, entitled "Vseobschaya Istoriya Yevreiyev" (*ib.* 1901). The second part, dealing with the period beginning with the Babylonian captivity, is now (1902) appearing as a supplement to the monthly edition of the "Voskhod." Dubnow's recent labors, apart from his historical researches, consist in a series of letters devoted to the discussion of ancient and modern Judaism as regards the development of its national consciousness. These have been published in the "Voskhod" since 1897 under the title "Pisma o Starom i Novom Yevreistvye."

Dubnow's works are all characterized by elegance of literary style. He is also a fluent writer in Hebrew, and has contributed valuable articles to the Russo-Hebrew periodicals, among them his articles "Ha-Ḥasidim ha-Rishim ba-Ereẓ Yisrael," in "Pardes," ii. 201, Kiev, 1894; "Naḥpesah we-Naḥkorah," *ib.* i. 221; and "Ḥasidim Parze Geder," in "Ha-Shiloah," v. 7. He is also a contributor to Brockhaus' "Lexikon" and to Efron's "Russian Encyclopedia," for which he wrote the articles on the Frankists and the Ḥasidim.

Since 1890 Dubnow has been a resident of Odessa.

H. R.

DUBOSARY: Village in the government of Kherson, Russia. In 1897 it had a population of 13,276, of whom about 5,000 were Jews. A considerable number of the latter are engaged in tobacco growing, while many others are occupied in wine-making and fruit-growing. Dried fruits and tobacco are the chief articles of trade. There are 940 artisans, 186 day-laborers, and a number engaged in agriculture and bee-keeping. There are the usual charitable institutions in the village, and a hospital and dispensary. There are also a Talmud Torah with 130 pupils, a private school with 580 Jewish pupils, and 18 ḥadarim.

H. R. S. J.

DUBOVO. See Kiev.

DUBROVNA: Village on the banks of the Dnieper, government of Mohilev, Russia. In 1898 it had 8,687 inhabitants, of whom 4,559 were Jews. Dubrovna is known as the first and almost the only place to manufacture woolen ṭallits. This occupation dates back many years. It is known that in 1750 a factory for their manufacture existed in Dubrovna, but they had been made here even earlier. The artisans work in their own homes, and are often helped by their wives and children. There are about 600 families so engaged. The dyers, who dye the woolen thread a dark blue ("tekelet"), earn from eight to ten rubles a month. The more numerous class of weavers, with the hard, incessant work of their families, even of children of six or seven years, earn less than the dyers. The launderers (10 or 12 families), who wash the ṭallits, earn more than the others—sometimes five rubles a week. The shavers ("goler"; about 20 families), who cut the nap from the surface of the ṭallits, receive the least of all. The work is carried on amid very unsanitary surroundings. The peasants are exploited by the dealers who supply them with wool and purchase the finished article. The dealers (there are only three or four of them) have agencies in all important commercial centers, and their agents cover every town and village within the Pale of Settlement. The Dubrovna ṭallit was formerly sold abroad, even in America; but within the last ten years the machine-made ṭallit of South Russia and Lithuania is supplanting that made in Dubrovna.

The pitiable condition of the weavers has lately attracted the attention of their Jewish coreligionists. Thanks to the cooperation of the Jewish Colonization Association, several Jewish capitalists have organized the "Aktzionernoye Obshchestvo Dnieprovskoi Manufaktury" (a stock company for the development of Dnieper manufactures), with a capital of 1,200,000 rubles. Two-thirds of the shares have been taken by the Jewish Colonization Association. The ultimate purpose of this undertaking is to reorganize and raise the level of the weaving industry among the Jews in Dubrovna and to furnish employment to those needing work. Besides the weavers there are in Dubrovna 270 Jewish artisans and 24 day-laborers.

The local charitable institutions are: a society for the aid of the poor, founded by the governor of the province; a biḳḳur ḥolim; and a leḥem ebyonim. The Jewish children are taught in the Talmud Torah (72 pupils). There are twenty-six ḥadarim (210 pupils), a yeshibah (60 pupils), a government school (175 pupils, part of whom also attend the yeshibah or the ḥadarim), and the district school, with 36 pupils in the industrial departments.

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H. R. S. J.

DUDERSTADT: A city in Eichsfelde, province of Hanover. Jews have lived there as early as the beginning of the fourteenth century, as appears from the renewal of the privileges for that town by Duke Henry II. on Nov. 17, 1314. They enjoyed the rights of citizenship, which fact was emphasized by the dukes Henry, Ernest, and William in their confirmation of the privileges on July 15, 1324. A synagogue and a school in Duderstadt are mentioned in a document dated May 1 of the year 1338, according to which the Jew Samuel sold before the city council a yearly interest on that building amounting to one farthing. The Jews of Duderstadt were involved in the calamities which followed the Black Death (1348–49). After some decades a Jew of the name of Benedict settled again in Duderstadt, who, according to an entry in the revenue records, paid one mark as Jewish protection money ("Jodinschot"). He was followed by other Jews in the fifteenth century. In 1435 the council of the place made a contract with Isaac of Amöneburg and his son Fivis to receive them into the city upon a payment of 120 gulden; in 1457 it defined the rights and duties of Jews when it granted certain of them, such as the children of "Nachtmann and Schalammes," the privilege of settlement for three years. The number of Jews in Duderstadt from 1450 to 1460 was 12, and their annual payments averaged from 5 to 14 marks. The council in 1465 received "Abraham de Jodde myt syner moder" (Abraham the Jew with his mother) for seven years, and in 1489 Nathan, Jacob, the "Nathanite woman," and Meïr of Würzburg (Nathan's brother) for six years. At that time a synagogue was erected again, and its inventory for the years 1435–42 and 1466 has been preserved. A special street was assigned to the Jews, which is first mentioned in 1497. There is also documentary evidence of a "Jews' Gate" (first in 1469) and of a "Jodenborn" (Jews' bath, 1495). Only scanty records exist for the following centuries. In 1902 the community numbered about 100 souls. Its new temple was dedicated Aug. 24, 1898.

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G. A. LEW.

DUEREN, ISAAC BEN MEÏR: German rabbi and codifier; lived in the second half of the thirteenth century at Dueren, from which place he took his name. He was one of the leading German Talmudical authorities of his time; and his work "Sha'are Dura," on the dietary laws, is the standard code. Several high authorities who lived after him, among them Israel Isserlein, Solomon Luria, R. Nathan Shapiro, and Isserles, added to his book notes and explanations, with which it has often been published: Cracow, 1538; Venice, 1547, 1564; Constantinople, 1553; Lublin, 1575, 1699; Basel, 1599; Jessnitz, 1724; and many times in the nineteenth century.

According to Zunz, Dueren may be the Isaac b. Meïr he-Ḥasid ("the Pious") who wrote "Tiḳḳun Sheṭarot," a work containing the forms and laws of documents and deeds. It is still extant in manuscript in the Vienna Royal Library.

BIBLIOGRAPHY: Gans, *Ẓemaḥ Dawid*, p. 53, Warsaw, 1878; Fuenn, *Keneset Yisrael*, p. 607; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 372; Zunz, *Literaturgesch.* p. 303; Benjacob, *Oẓar ha-Sefarim*, p. 669.

L. G. N. T. L.

DUKAN (דוכן, דוכנא): The "platform" upon which (1) the Temple priests stood to pronounce the benediction (Mid. ii. 6), (2) the Levites stood during their singing (hence, also, name for the Levitical service: compare Meg. 3a), and (3) the teacher or assistant teacher sat while instructing the children (B. B. 21a). The name "dukan," however, in the course of time, came to be applied chiefly to the priestly blessing. The call to the priest to recite the blessing was, "Go up to the dukan" (Shab. 118b; compare Targ. Yer. to Num. vi. 23); hence "dukenen" or "duchenen." See BLESSING, PRIESTLY.

BIBLIOGRAPHY: Levy, *Neuhebr. Wörterb.* s.v.; Jastrow, *Dict.* s.v. דוכן.

S. S. K.

DUKES, LEOPOLD: Hungarian historian of Jewish literature; born at Presburg, Hungary, 1810; died at Vienna Aug. 3, 1891. He studied Talmudical literature in the yeshibah of Moses Sofer, rabbi of Presburg; but his passion for Biblical studies, which found no sympathy in his native town, led him to the yeshibah of Würzburg, where he also devoted himself to the acquisition of a secular education. After a prolonged stay at Würzburg he returned home; but displeased with the manners of his fellow citizens, and impelled by a thirst for knowledge, he visited the principal European cities in which there were libraries containing Hebrew manuscripts. He lived successively at Munich, Tübingen, Hanover, Hamburg, Paris, Leipsic, Oxford, and then spent about twenty years in London.

Dukes was an original character, a fact due probably to his solitary life and privations. His scholarship was extensive and exact, and his works cover the fields of exegesis, Haggadah, grammar, Masorah, the history of literature, ethics, and poetry. In all of these he made many ingenious and important discoveries; and his books became indispensable supplements to those of Zunz, Rapoport, and Krochmal.

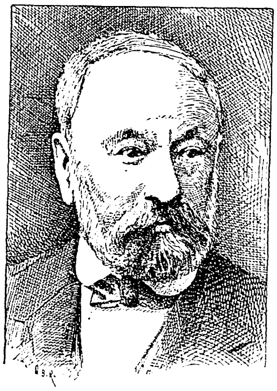

Leopold Dukes.

Dukes was the author of the following works:

"Raschi zum Pentateuch," translated into German (in Hebrew characters) and explained, 5 vols., Prague, 1833-38; "Ehrensäulen und Denksteine zu einem Künftigen Pantheon Hebräischer Dichter und Dichtungen," Vienna, 1837; "Moses ibn Ezra," Altona, 1839; "Zur Kenntniss der Neuhebräischen Religiösen Poesie," Frankfort-on-the-Main, 1842; "Rabbinische Blumenlese," Leipsic, 1844; three "beiträge," published by Ewald and Dukes: I. "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des A. T."; II. "Literatur-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Grammatiker, und Lexicographen," Stuttgart, 1844; III. "Ueber die Arabisch Geschriebenen Werke Jüdischer Sprachgelehrten," Stuttgart, 1844; "Sefer Diḳduḳ, die Grammatischen Schriften des Jehuda Chajjug," Frankfort, 1844; "Ḳonteros ha-Masorah," Tübingen, 1845; "Ḳobeẓ 'al Yad, Handschriftliche Inedita über Lexicographie," Esslingen, 1846; "Die Sprache der Mischna," *ib.* 1846; "Shir 'al Mot," etc., elegy on the death of Meyer Joseph Königsberg, London, 1847; "Les Proverbes de Salomon" (historical introduction), in Cahen's Bible translation, Paris, 1851; "Ginze Oxford," extracts from manuscripts, in collaboration with H. Edelmann, London, 1850; "Naḥal Ḳedumim," on the history of Hebrew poetry in the Middle Ages, in two parts, Hanover, 1858; "Zur Rabbinischen Spruchkunde," Vienna, 1858; "Shire Shelomoh," Hebrew poems of Solomon ibn Gabirol, Hanover, 1858; "Salomo ben Gabirol aus Malaga und die Ethischen Werke Desselben," *ib.* 1860; "Philosophisches aus dem Zehnten Jahrhundert," Nakel, 1868.

In addition to these works, Dukes was a frequent contributor to all the Jewish scientific periodicals, chiefly to the "Literaturblatt des Orients," which he enriched with numerous valuable articles on the history of Jewish literature.

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S. I. BR.

DUMAH (= "silence").—**Biblical Data: 1.** Son of Ishmael (Gen. xxv. 14; I Chron. i. 30). Suḳ ("market") Dumah has been found in Dumat al-Jandal in Arabia, called "Jauf" to-day (Yakut, *s.v.*; Burkhardt, "Travels in Syria," p. 662), and compared with Domatha (Pliny, "Historia Naturalis," vi. 32; Stephanus Byzantius, *s.v.*). The Dumathii are mentioned in Porphyry, "De Abstinentia" (ii. 56), as an Arabian tribe which sacrifices a boy every year and buries him under the altar of its idol. The name "Dumah" seems to point, like the name "Hadramaut" (חצרמות, Gen. x. 26), to some legend of Hades (compare Glaser, "Skizze der Gesch. und Geographie Arabiens," 1890, p. 440).

2. Name of a land probably identical with the territory of the tribe of Ishmael (Isa. xxi. 11). The Septuagint substitutes "Idumea" (see commentaries *ad loc.*, and comp. Abu al-Walid's "Dictionary," *s.v.* דום).

3. Name of a city of Judah (Josh. xv. 52). The Ginsburg MS., the Vulgate, and the Septuagint have "Rouma," but Jerome's and Eusebius' Onomastica, *s.v.*, mention a village of the name of "Dumah," which has been identified with "Khirbat Daumah" in the neighborhood of Bait Jibrin.

4. Name for the nether world (Ps. xciv. 17 [the Septuagint has *Ἅδης*], cxv. 17).

E. G. H.

——**In Rabbinical Literature:** "Dumah" is the name of the angel who has charge of the souls of the nether world. According to Dozy ("Die Israeliten in Mecca," p. 95, note), the name was adopted also by the pre-Islamic Arabs (compare Wolff, "Mohammedanische Eschatologie," 1871, Arabic text, p. 39; German trans., p. 69, where "Ruman" seems a corruption [another reading is "Dhudat"] of "Dumah," as the name of the angel who has charge of the souls). The angel of death has to deliver all souls to Dumah, both the righteous, who are led to the place of eternal bliss, and the wicked, who are to meet their doom (Ḥag. 5a; Shab. 152b). He also announces the arrival of newcomers in the nether world (Ber. 18b). Dumah takes the souls of the wicked and casts them down "in the hollow of a sling" into the depth of Hades, and this is repeated every week at the close of the Sabbath, when the souls, after the day's respite, must go back to their place of torment (Shab. 152b, after I Sam. xxv. 29; Pesiḳ. R. 23; She'eltot, Bereshit i.). According to Midr. Teh. to Ps. xi. (see ed. Buber, 102, note), Dumah leads the spirits every evening out of Hades into Ḥaẓarmavet (the Courtyard of Death), a walled place with a river and a field adjoining, where they eat and drink in perfect silence. Many authorities, such as Jacob Tam and Solomon b. Adret, have the word "Sabbath" added, so as to refer only to Sabbath evening (see DEMONOLOGY; compare Tan. Yelamdenu, Ha'azinu: "Prayer is said for the dead that they may not have to return to Gehinnom"). Dumah was originally, according to the Cabalists, the guardian angel of Egypt; but when fleeing before the Lord's decree (Ex. xii. 12), he was placed in the nether world over the spirits of the dead (Zohar ii. 18a). Mashḥit, Af, and Ḥemah are the officers of execution under Dumah (Recanati, Wayera). The name of Dumah is found also on a Judæo-Babylonian vase in the Louvre (see Schwab, "Vocabulaire de l'Angélologie," 1897, p. 707).

"Dumah" is also the name of one of the seven departments of Gehinnom, and those who have been guilty of slander and the like are "silenced" there (Midr. Teh. and Yalḳ., Makiri, to Ps. xi.; compare, however, 'Er. 19a, where Dumah is not mentioned). It is identified by R. Levi with Ḥaẓarmavet (Gen. x. 26; see Gen. R. xxxvii.). "When the soul has been drawn out of the body by the angel of death, it remains seated above the nostrils until decay sets in; then it breaks out into wailing, and it cries to God, saying: 'Whither am I brought?'

Instantly Dumah takes it and brings it to the Courtyard of Death [Ḥazarmavet, seemingly the purgatory mentioned in the Testament of Abraham, xiv.], where the spirits are gathered, and if the soul be that of a righteous one, the call goes forth: 'Make room for this N N, the righteous!' Then it ascends from department to department, according to its merit, until it beholds the face of the Shekinah. If the soul be that of a wicked one, it descends from department to department according to its demerit" (Midr. Teh. *l.c.*; Jellinek, "Bet ha-Midrash," v. 43 *et seq.*).

s. s. K.

DUMASHEVSKI, ARNOLD BORISOVICH: Russian lawyer; born at Mohilev-on-the-Dnieper, 1836, of poor Orthodox Jewish parents; died at St. Petersburg 1887. He received his first instruction in the ḥeder, but ran away from home at the age of fourteen, and entered the Agricultural School at Gorigoretzk, from which he graduated in 1855. During this time he was left entirely to his own resources. By his exceptional abilities he attracted the attention of his instructors, who took a great interest in him. After leaving the school Dumashevski found employment at the office of the Foreign Emigration Committee in Odessa. Here he was noticed by the Russian surgeon and philanthropist Pirogov, who helped him to enter the Richelieu Lyceum of that city; and there he studied law. Later he attended the University of St. Petersburg, graduating in 1862. Here again his abilities attracted the attention of the authorities, and he was sent abroad at the expense of the government to complete his law studies, a professorship being promised him on his return. After his return in 1865 a new law was passed prohibiting Jews from occupying professors' chairs of legal and of political science. He accepted a position in the Ministry of Education, and later he served in the Ministry of Justice, by which, for valuable services on the Committee for Reforming the Legislation of Poland, he was appointed first secretary of the third department of the Senate.

Dumashevski was for many years one of the editors, and finally the owner, of the "Sudebnyi Vyestnik" (Messenger of Judicial Affairs), and was author of the following articles and works on jurisprudence: "Nashe Pravovyedenie," etc., in the "Journal of the Ministry of Justice," 1867; "Ocherk Frantzuzskavo Grazhdanskavo Sudoproizvodstva," *ib.* 1865 and 1867 (published also in the "Journal of Judicial Affairs"); "O Predyelakh Vlasti Kassatzionnavo Departamenta Senata," 1867; and "O Silye Kassatzionnykh Ryesheni." His chief work is "Sistematicheski Svod Ryesheni Kassatzionnavo Departamenta," etc. (Systematic Collections of the Decisions of the Appeal Department of the Senate, with notes by Dumashevski), St. Petersburg, many editions. Of special interest as pertaining to the Jews are the articles: "Nuzhen li Zhournal dlya Yevreyev i na Kakom Yazyke?" (Do the Jews Need a Special Periodical, and in What Language?), published in "Russki Invalid" in 1859; "Brak po Bibleiskomu i Talmudicheskomu Pravu" (Marriage According to Biblical and Talmudic Law), in "Biblioteka dlya Chteniya," 1861; "Yevrei Zemledyeltzy v Rossii" (Jewish Agriculturists in Russia), in "Vyestnik Imper. Russkavo Geogr. Obshchestya."

Dumashevski advocated a practical tendency in the study of civil law, opposing the historico-philosophical side; and at the same time he was a partizan of the dogmatic development of Russian civil law. In his will he left 36,000 rubles to the University of St. Petersburg under the condition that this be entered as a gift "from the Jew Dumashevski."

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H. R.

DUMB. See Deaf-Mutism.

DÜNABURG. See Dvinsk.

DUNASH BEN LABRAṬ: Philologist and poet of the tenth century. For the name "Dunash," which Joseph Ḳimḥi on one occasion ("Sefer ha-Galui," p. 62), for the sake of the rime, writes דונוש ("Dunosh"), see Dunash ibn Tamim. "Labraṭ" (לבראט, generally written without א, לברט) does not occur elsewhere as a given name; hence "Ben Labraṭ" may be the family name. "Labraṭ" has been explained as "Laurat" (Steinschneider, "Jew. Quart. Rev." xiv. 130) and as "Librat," "Librado" (Derenbourg, "Opuscules," p. 2). Both of Dunash's names, therefore, are of Romance origin. Abraham ibn Ezra Hebraizes "Dunash" into "Adonim"; Dunash himself employed the Biblical name "Adonijah," which is a mnemonic device containing the servile letters ("Criticism of Saadia," No. 6). Dunash was of Levitical descent (Moses ibn Ezra calls him "Al-Levi"), and to this origin also his pupil Jehudi b. Sheshet dedicated a few panegyric verses (Polemic Treatise, verses 10–16). Dunash's family came originally from Bagdad, although he himself was born in Fez (Moses ibn Ezra).

Becomes a Pupil of Saadia.

While still young, though doubtless equipped with a rich fund of knowledge, Dunash, perhaps influenced by the origin of his family, journeyed eastward and became a pupil of the renowned gaon of Sura, Saadia, whom, in his tract against Menahem b. Saruḳ, he proudly designates as his master. The term employed by Dunash in this connection (זקני, verse 101; the pupils of Menahem more clearly expressed it as זקנך ורבך, p. 48) is responsible for the singular belief that Dunash was a grandson of Saadia; but the pupils of Menahem (p. 27) expressly designate him as the "least important of the pupils of Saadia." Dunash himself relates that he submitted his Hebrew verses, containing the first application of an Arabic meter, to the gaon, who expressed his astonishment at this innovation in the words, "Such a thing has hitherto been unknown in Israel." Dunash was, therefore, still very young when he adapted the Arabic meter to Hebrew poetry. This innovation created a new epoch for Hebrew poetry, and was probably inspired in North Africa, where Ibn Ḳuraish and Dunash ibn Tamim prepared the way for a systematic comparison of the Hebrew and Arabic—a comparison to which Ibn Labraṭ afterward gave his indorsement in his tract against Menahem. It may be accepted as a historical fact that Dunash was the founder of the new Hebrew meter. He is as such regarded by

Founder of New Hebrew Meter.

his opponents, the pupils of Menahem, who objected to the innovation on the ground of its inappropriateness, although they themselves follow the example of Dunash by writing metrical verse. Dunash is celebrated as an innovator by his pupil Jehudi b. Sheshet, who, referring to his work, says: "He created a new foundation for our poetry, such as did not exist in the days of our fathers." Another observation which this scholar makes would seem to indicate that Dunash did not hesitate to put forward his convictions even when they clashed with those of Saadia.

After the death of Saadia (942) Dunash returned to Fez, and thence went to Cordova, which city, under the powerful influence of the statesman Ḥasdai ibn Shaprut, was rapidly becoming a center of culture among the Jews of Spain. Of the circumstances of Dunash's life nothing further is known. He seems, however, to have been a man of means.

Criticizes Menahem ben Saruḳ.

Dunash soon found an opportunity for applying his knowledge, his critical acumen, and his literary talents to a matter of consequence. The first important product of Jewish literature in Spain had appeared—the Hebrew lexicon of Menahem b. Saruḳ. Dunash wrote an exhaustive criticism of it, composed partly in the metrical verse introduced by him, and dedicated this comprehensive and logically elaborated polemical treatise to Ḥasdai ibn Shaprut, Menahem's patron. In the opening verses Dunash proclaims the fame of this statesman, whose services in the cause of his prince and of his coreligionists were alike eminent. This dedication was skilfully interwoven with a tribute to the great diplomatic successes which Ḥasdai had shortly before obtained (in 960); namely, the acquisition of the ten fortresses, and the journey of the son of Ramiro and his grandmother Tota to pay homage at the court of the califs of Cordova (Dozy, "Histoire des Musulmans d'Espagne," ii. 54 *et seq.*). The flattery of Dunash impressed Ḥasdai powerfully; and his attacks on Menahem lowered the latter in the estimation of his patron. The supposition is justified that in consequence of the action of Dunash, Menahem not only lost the favor of his patron, but was treated by him in the harshest manner, even to the extent of being deprived of his freedom, as is known from the remarkable letter sent by Menahem from prison to his former patron. That Menahem, as Dunash intentionally emphasizes, should have made the respected gaon Saadia the subject of unjustifiable criticism, and that he should have expressed opinions which placed Saadia in the category of the founder of the hated sect of the Karaites—these were the causes which especially roused the resentment of Ḥasdai against him.

Concerning the further relations between Dunash and Ḥasdai nothing is known. It is probable, however, that the former obtained the position previously occupied by Menahem. But the pupils of the latter arose to defend the scientific standing of their teacher, who probably died soon after his humiliation and without replying to Dunash's criticism. Three of them collaborated in the preparation of an important polemical work, in which they adopted the half-metrical, half-prosaic form employed by Dunash. In this work they opposed the views of Dunash and defended the honor of their master and of their fatherland, claiming that Dunash had sought to humiliate not only Menahem, but the Jewish scholars of Spain in general. It is certain that the conduct of Dunash—the foreigner, who doubtless boasted also of his sojourn in the Babylonian high schools—aroused the resentment of the native scholars. Dunash was probably too proud to reply to this attack in person, and therefore committed the task to his pupil Jehudi b. Sheshet, whose still more violent polemic, characterized by a coarse satire, undoubtedly contained many arguments inspired by his teacher. With this tract, which at the same time sounded the praise of Dunash, the literary feud engendered by Dunash's attack upon Menahem seems to have ended. This quarrel inaugurated the golden age of Hebrew philology in Spain; and one of the participants in it, Judah b. David Ḥayyuj, a pupil of Menahem, laid the foundation of a new and wider knowledge of Hebrew grammar. Dunash probably did not live to witness this extraordinary development to which he had given so powerful a stimulus.

Results of His Quarrel with Menahem.

Many years after the death of Dunash a second but uncompleted polemical treatise of that scholar was discovered in Egypt (before 1140) by Abraham ibn Ezra. In this work Dunash had begun to form an alphabetical arrangement of his comments on the grammatical and exegetical opinions of his teacher Saadia. The greater part of the work, however, consisted of scattered notes. In this criticism of Saadia (which Abraham ibn Ezra answered by the tract entitled "Sefat Yeter") the doctrine of the triconsonantal nature of the weak roots already finds clear expression. It was the study of Arabic which enabled Dunash, like Ḥayyuj at a later period, to arrive at this knowledge. But the latter, upon the basis of his discovery, proceeds to the systematic elucidation of the conjugation of the before-mentioned verbs; while Dunash does not go beyond the statement that the first, second, or third root-letter is weak and may be eliminated. Owing to its incomplete form, this second writing of Dunash's was never published by him; nor is there the slightest reference to its existence before Ibn Ezra, who praises Dunash by stating that "he was the only one before Ḥayyuj who awakened somewhat from that slumber of ignorance which, like a deep sleep, still held others in its bonds" ("Safah Berurah," p. 256; Bacher, "Abraham ibn Ezra als Grammatiker," p. 87). Ibn Ezra's contemporary R. Jacob Tam, the eminent grandson of Rashi, in a very interesting work defended Menahem b. Saruḳ against the criticism of Dunash; but Joseph Ḳimḥi (in "Sefer ha-Galui") sided with Dunash. Thus were the great feuds that agitated Spain during the tenth century revived in France two centuries later.

The first work of Dunash was published from a codex of the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1449), together with Jacob Tam's criticism of it, by H. Filipowski ("Criticæ Vocum Recensiones," London, 1855). The second was edited by R. Schröter from a manuscript (No. 27,214) in the British Museum ("Kritik des Dunash b. Labrat," Breslau, 1866). The genuineness of this treatise has recently been contested by N. Porges (in the Kaufmann Gedenkbuch, Breslau, 1901), but not on good grounds. See Eppenstein in "Monatsschrift," 1902, i. 46, pp. 62–83, 535–536; Porges, *ib.* pp. 141–153; Bacher, *ib.* pp. 478–480; D. Kohn, in "Ha-Goren," iii., 1902, pp. 86–89. The polemical writings of Dunash and of the pupils of Menahem have been edited by S. G. Stern ("Liber Responsionum," Vienna, 1870).

His Writings.

The poems of Dunash ibn Labraṭ were early forgotten (Al-Ḥarizi, "Taḥkemoni," iv.), only a few religious verses having been preserved, which acrostically reveal the name of Dunash, or Dunash ha-Levi (Maḥzor Vitry, ed. Hurwitz, p. 178; Zunz, "Literaturgesch." p. 484). One of these (דרור יקרא) is still included in the Sabbath songs of the prayer-books (Bär's "Gebetbuch," p. 257). Perhaps it is the poet Dunash, the creator of the new versification, that Solomon ibn Gabirol, the elaborator of it, has in mind when he praises Samuel ha-Nagid with the words, "O Samuel, dead is Ben Labraṭ, and thou hast taken his place. Were he living, he would have to bow to thee" ("Shir Shelomoh," No. 54).

Bibliography: Bacher, *Die Hebräische Sprachwissenschaft*, in Winter and Wünsche, *Die Jüdische Literatur*, ii. 149–155; idem, *Die Anfänge der Hebräischen Grammatik*, pp. 95–114; D. Kohn (Kahana), *R. Dunash b. Labraṭ* (Hebrew), in the collection *Ozar Yisrael* (published by the *Aḥiasaf*, Warsaw, 1894); I. Steinherz, *Dúnás b. Labrât* (Hungarian), Budapest, 1885; Grätz, *Gesch. der Juden*, v.; Geiger, *Das Judenthum und Seine Gesch.* ii. 90 *et seq.*

T. W. B.

DUNASH IBN TAMIM: Scholar of the tenth century and pioneer of scientific study among Arabic-speaking Jews. His Arabic name was "Abu Sahl"; his surname, according to an isolated statement of Moses ibn Ezra, was "Al-Shafalgi," perhaps after his (unknown) birthplace. The name "Dunash," for which Abraham ibn Ezra substitutes the Hebrew "Adonim," is probably derived from the Latin "dominus," and not from the Arabian "dhu nas" (lord of mankind), concerning which there is nothing to show that it was used as a proper name. The name seems to have been native to North Africa; the younger contemporary of Ibn Tamim, Dunash ibn Labraṭ, for instance, was born in Fez (see Steinschneider, "Cat. Bodl." col. 897; "Jew. Quart. Rev." x. 519; J. Derenbourg, "Opuscules et Traités d'Aboul-Walid," p. 2). Hence the statement of Abraham ibn Ezra to the effect that Ibn Tamim came from the East—to be more exact, from Babylonia, or Bagdad (on one occasion he calls him Mizraḥi, on another Babli)—does not deserve consideration beside that of Moses ibn Ezra, who calls him a native of Kairwan. The statement of Ibn Ezra has been interpreted as signifying that the family of Ibn Tamim came from Bagdad; but it is possible that Abraham ibn Ezra has erroneously transferred the appellation "Babylonian" from Ibn Labraṭ to Ibn Tamim. The additional details concerning Ibn Tamim's life and activities have been gathered principally from his Yeẓirah commentary discussed below.

In this commentary, which was written in the year 955–956, Saadia the Gaon is mentioned as no longer living. The author refers, however, to the correspondence which was carried on when he was about twenty years of age between his teacher, Isaac b. Solomon Israeli, and Saadia, before the latter's arrival in Babylonia, consequently before 928; hence Tamim was born about the beginning of the tenth century. Like his teacher, he was physician in ordinary at the court of the Fatimite califs of Kairwan, and to one of these, Isma'il ibn al-Ḳa'im al-Manṣur, Tamim dedicated an astronomical work, in the second part of which he disclosed the weak points in the principles of astrology. Another of his astronomical works, prepared for Ḥasdai b. Isaac ibn Shaprut, the Jewish statesman of Cordova, consisted of three parts: (1) the nature of the spheres; (2) astronomical calculations; (3) the courses of the stars. The Arabian author Ibn Baitar, in his book on simple medicaments, quotes the following interesting remark on the rose, made by Ibn Tamim in one of his medicinal works: "There are yellow roses, and in Irak, as I am informed, also black ones. The finest rose is the Persian, which is said never to open."

The Arabic original of Ibn Tamim's commentary on the Sefer Yeẓirah no longer exists. In the Hebrew translations the manuscripts are widely dissimilar, and contain varying statements regarding the author. In several of these manuscripts Ibn Tamim is expressly referred to as the author; in one instance he is named again, but with his teacher, while in another Jacob b. Nissim is named, who lived in Kairwan at the end of the tenth century. From certain passages of the commentary it appears that Isaac Israeli, who is mentioned elsewhere as a commentator on the Sefer Yeẓirah, actually had a part in the authorship of the work. But the majority of the statements contained in the commentary itself justify the assumption that Ibn Tamim was the author. He must, therefore, have selected the commentary of his teacher as his basis, while the finishing touch must have been given by Jacob b. Nissim (Steinschneider, "Hebr. Uebers." pp. 395 *et seq.*). A short recension of the commentary (Bodleian MS. No. 2250) was published by Manasseh Grossberg, London, 1902.

Ibn Tamim as Grammarian.

In the history of Hebrew philology Ibn Tamim ranks as one of the first representatives of the systematic comparison of Hebrew and Arabic. In his "Moznayim" (Preface) Abraham ibn Ezra mentions him between Saadia and Judah ibn Ḳuraish, and speaks of him as the author of a book "compounded of Hebrew and Arabic." Moses ibn Ezra says that Ibn Tamim compares the two languages according to their lexicographical, not their grammatical, relations, and in this respect is less successful than Ibn Barun Abu Ibrahim at a later period. The latter also criticized certain details of Ibn Tamim's book. In the Yeẓirah commentary Ibn Tamim says: "If God assists me and prolongs my life, I shall complete the work in which I have stated that Hebrew is the original tongue of mankind and older than the Arabic; furthermore, the book will show the relationship of the two languages, and that every pure word in the Arabic can be found in the Hebrew; that the Hebrew is a purified Arabic; and that the names of certain things are identical in both languages." In adding, "We have obtained this principle from the Danites, who have come to us from the land of Israel," he certainly alludes to the well-known Eldad ha-Dani. Abraham ibn Ezra (commentary on Eccl. xii. 6) mentions the interesting detail that Ibn Tamim believed he could recognize the diminutive form of Arabic names in several noun-formations of the Biblical Hebrew (for instance, אמינון: II Sam. xiii. 20). The statement cited by Saadia b. Danan (end of fifteenth century), according to which the Mohammedans believe that Ibn Tamim was a convert to Islam, is erroneous, and is probably due to the fact that Ibn Tamim is often quoted by Mohammedan writers.

Bibliography: S. Munk, *Notice sur Abou'l-Walid Merwan Ibn-Djanah*, in *Journal Asiatique*, 1850, pp. 43-60; Neubauer, *Notice sur la Lexicographie Hebraïque*, in *ib.* 1861, pp. 156-158; Grätz, *Gesch.* v.; Steinschneider, *Hebr. Uebers.*; idem, *Die Arabische Litteratur der Juden*, p. 72; Kaufmann, in *Rev. Et. Juives*, viii. 126.

G. W. B.

DUNAYEVTZY: Village in the government of Podolia, Russia. It had a population (1898) of 13,000, of whom 7,000 were Jews. The chief sources of income for the Jews are from trade and industrial occupations. The most important articles of commerce are timber, grain, and cloth. Several of the merchants do a fairly large business. From funds collected for charitable purposes a wood-yard has been established, where the poor can buy wood at a reduced price. See Podolia.

Bibliography: *Voskhod*, 1898, No. 4.

H. R. S. J.

DÜNNER, JOSEPH HIRSCH: Rabbi; born at Cracow Jan., 1833; received his rabbinical education at his native place; studied philosophy and Oriental philology at Bonn and Heidelberg. In 1862 he was called from Bonn to the rectorate of the Nederlandsch Israelitisch Seminarium in Amsterdam. His ability soon made it famous as a school of Jewish theology, ancient languages, and religious philosophy. In 1874 he was made chief rabbi of the Amsterdam community and of the province of North Holland, and though he belongs to the strictly Orthodox party, no dissension has marred his administration. The government recognized his ability and activity by decorating him with the Order of the Lion of the Netherlands.

Dünner is known by his researches on the Halakah of the period of the Tannaim, and by his disquisitions on the Tosefta. According to him the Tosefta originated after the close of the Talmud, being edited by a redactor who had before him an ancient, or at least fragments of an ancient, Tosefta. He asserts that a comparison of the texts contained in the collections of the Tannaim with the two Talmuds will substantiate his contention. Dünner has acquired a reputation as an orator. He has written: "Die Theorien über Wesen und Ursprung der Tosephtha, Kritisch Dargestellt," Amsterdam, 1874; "Glossen (Haggahot) zum Babylonischen und Palästinensischen Talmud" (in Hebrew), 4 vols., Frankfort-on-the-Main, 1896-1903; "Kritische und Erläuternde Anmerkungen zu Bedarschi's Chotham Tochnit," Amsterdam, 1865; "Leerredenen," 5 vols., *ib.* 1897-1901. Besides these works he has contributed to the "Joodsch Letterkundige Bijdragen," "Monatsschrift," "Weekblad voor Israeliten," and "Israelitische Letterbode."

Bibliography: Polak, *J. H. Dünner, Iets Uit Diens Leven en Werken*, in *Weekblad voor Israëlitische Huisgezinnen*, Rotterdam, 1899-1900; *De Joodsche Courant*, Nos. 18, 19, The Hague, 1903.

S. S. Se.

DUNS SCOTUS, JOHN: Franciscan monk, theologian, and scholiast; born at Dunston, Northumberland, England (according to some, at Dun, Ireland), in 1266 (?); died in Cologne, 1308. He was the foremost representative of the Franciscan Order, and founder of the Scotists, which school stood in sharp contrast to the Thomists, or followers of Thomas Aquinas, who, together with their leader, belonged for the most part to the Dominicans.

In accordance with his opposition to the doctrinal speculations of Aquinas, Duns Scotus professed, concerning the attitude that the secular authorities and the Church should assume toward the Jews, views which were diametrically opposed to the more humane and enlightened views held by Aquinas, and which represented a deplorable reaction. Thus, whereas Aquinas denounced the forcible baptism of Jewish children, especially on the ground that such a course would be a violation of justice, inasmuch as the child, not being possessed of its full reasoning powers, is naturally under the jurisdiction of its parents (compare Guttman, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," p. 4, Göttingen, 1891), Duns Scotus stoutly advocated such baptism. Such a procedure, he maintained, would mean a breach of natural justice only in the event of its being undertaken by a private person; to the sovereign, however, the right appertains. Just as the jurisdiction of local magistrates is limited by the authority of higher functionaries, so the jurisdiction of the parents ceases when it conflicts with the authority of God. Accordingly, it is not only a privilege, but a duty to take children out of the power of their parents in case the latter are unwilling to bring them up conformably to a true worship of God, and to lead them in the right way (commentary in Sent. iv. 4, 9: "Opera," ed. Wadding, viii. 275, Lyons, 1639).

And not only the children, but also the parents themselves should be subjected to forcible baptism. Nor can the words of Isaiah (iv. 22), according to which the remnant of Israel shall be converted in the last days, be cited against such a procedure, since, in order to fulfil this prophecy, it would suffice to transfer a little band of Jews to some island, and to grant them permission to observe the Law.

Duns Scotus, in support of his contention, refers to the decision of the Council of Toledo, which commended King Sisebut for his piety in compelling the Jews to an acceptance of Christianity (*ib.*).

Duns Scotus' acquaintance with Hebrew literature was confined to the "Fons Vitæ" of Ibn Gabirol (whose name takes with him, as with William of Auvergne, the form of "Avicebron") and to the "Moreh Nebukim" of Maimonides. In one place he makes mention of a rabbi who is unknown even to the greatest scholars of Hebrew literature. He speaks there of one "Rabbi Barahoc," who is a worthy counterpart to the renowned "Rabbi Talmud"; for he is indebted for this name to the Talmud tractate Berakot, out of which a certain convert of Jewish extraction communicated a passage to a Franciscan monk, who interpreted it in a spirit not very friendly to the Jews ("Quæstiones Miscellaneæ," qu. 6, art. 21: "Opera," iii. 477).

Influence of Gabirol.

The influence of Gabirol's philosophy shows itself particularly in the doctrine which is at the foundation of one of the most important differences between the Dominicans and the Franciscans. As early as ALEXANDER OF HALES, the founder of the Franciscan theological school, the view is expressed that not only corporeal, but also spiritual substance is compounded of matter and form. This view is held also by William of Lamarre, Bonaventura the Mystic, Roger Bacon, and Raimond Lully, who were all members of the Franciscan Order. Stoutly rejected by the Dominicans, this fundamental concept of Gabirol's philosophy was adopted by Duns Scotus and incorporated in his system as an integral part. In his "De Rerum Principiis" (qu. 8, art. 4: "Opera," iii. 51) he expressly declares, in opposition to Aquinas, in favor of a return to the standpoint of Avicebron.

The metaphysical and cosmological system which is advanced in this work, presupposes Gabirol's doctrine of a unitary, universal substance underlying all created things, both corporeal and spiritual. In elaborating this doctrine Duns Scotus, as might be expected of an independent thinker of his type, follows his own individual bent. But as regards the fundamental principles, the dependence of his system upon Gabirol is so marked that, in the words of Stöckl ("Gesch. der Philosophie des Mittelalters," ii. 808), "his work gives the impression of a running commentary on the metaphysics of Avicebron."

Strange to say, Duns Scotus makes no mention whatsoever of Gabirol's teaching on the will. In his other works, which are mainly in the nature of a commentary on the Bible, and in which, therefore, there is little occasion for a systematic substantiation of his theological doctrines, Duns Scotus rarely refers to Avicebron.

Influence of Maimonides.

With Maimonides, too, Duns Scotus shows more than one point of contact. Like Thomas Aquinas, he follows the statements of Maimonides concerning belief and knowledge, or the relation of revelation and reason, which statements are all, in their essential points, traceable back to Saadia as their first source (see Guttmann, "Die Religionsphilosophie des Saadia," pp. 24–25; *idem*, "Das Verhältniss des Thomas von Aquino," etc., pp. 32 *et seq.*). "The doctrine concerning the existence and freedom of God," says Duns Scotus, referring to Maimonides, "had to be imparted to the Israelites by means of revelation, although it may indeed be demonstrated by human reason. Such a revelation was necessary in view of the fact that the culture of the Israelites was of an imperfect order, and also because they were inclined to idolatry" (comment. in Sent. i., dist. 2, qu. 3, 7, v. 294; compare "Moreh Nebukim," ii. 31). "Altogether, it can not but be helpful to a people that even truths accessible to reason should be authoritatively communicated to them; since there is a general indolence in regard to the discovery of truth, and the powers of comprehension of the average man are limited; and, finally, for the reason that errors are apt to creep into speculations independently carried on, giving rise to doubts. Through an authoritative communication or revelation such a danger is obviated" (Duns Scotus, *ib.* p. 295; compare "Moreh Nebukim," i. ch. xxxiv.; Munk, "Guide," i. 118–130).

In connection with Aquinas' statements concerning the divine attributes, Duns discusses the view of Maimonides, which he finds to be in harmony with that of Ibn Sina, and which is to the effect that the attributes applicable to God either refer to His activity or else are of a negative character (commentary in Sent. i., dist. 8, qu. 4, 2: "Opera," v. 751; compare "Moreh Nebukim," i. ch. li., liii. *et seq.*). To Maimonides also is traceable the statement that there occur in the Bible designations that are applicable only to God—a view which the Jews held in regard to the Tetragrammaton (comment. in Sent. i., dist. 22, qu. 1, 3: "Opera," v. 1053; compare "Moreh Nebukim," i. ch. lxi.; Munk, "Guide," i. 271 *et seq.*).

Duns Scotus follows Maimonides also in his treatment of the various forms of prophecy, not to mention other less important particulars. The highest form of prophecy is, according to him, that in which the prophet not only grasps the revelation that comes to him, but is also aware of its coming to him from God. Of this character was, for instance, the intuition of Abraham, who would not have been ready to sacrifice his own son had he not been convinced that the command proceeded from God ("Quæst. Miscell." 6, 8: "Opera," iii. 474; compare "Moreh Nebukim," iii. ch. xxv.; Munk, "Guide," iii. 194–195). On the other hand, Duns Scotus combats the opinion that the temporal character of the world can not be proved—an opinion held by Aquinas, and borrowed by the latter from Maimonides, whom Duns does not mention ("Quæstiones in Metaphys." qu. 1, 13: "Opera," iv. 513; compare "Moreh Nebukim," ii. ch. xxi.; Munk, "Guide," ii. 269).

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J. J. G.

DUPORT, ADRIEN: French lawyer and friend of the Jews; born in 1758; died in exile 1798. He became a deputy to the States-General in 1789, and from the first was a member of the Jacobin party. After the arrest of Louis XVI. in June, 1791, Duport became a royalist. In the constitution of September, 1791, the Jews of France were not remembered, although statements as to freedom of religious opinions were inserted. On Sept. 27, 1791, Duport proposed that the Jews be accorded all the privileges of citizenship in France, and the suggestion was adopted despite some slight opposition. The National Assembly next abrogated all exceptional laws against the Jews.

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D. A. M. F.

DURA: A valley mentioned only in Daniel (iii. 1). Here Nebuchadnezzar set up a golden image, to the dedication of which he summoned all the officers of his kingdom. The Septuagint (Codex Chisianus) reads *περιβόλον* ("walls surrounding a city"), and this may be due to the Assyrian "duru" (= a wall). The place is therefore to be looked for in Assyria. Delitzsch ("Wo Lag das Paradies?" p. 216) says that, according to Rawlinson, "Cuneiform Inscriptions of Western Asia," iv. 38, 9–11b, there were three places in Babylon called "Dura" (see also Schrader, "C. I. O. T." ii. 128). In one of these places east of Babylon, according to Oppert, ruins of an ancient statue have been found.

E. G. H. G. B. L.

DURAN, DURAND, or DURANTE: A widely scattered family, originally from Provence, not from Oran ("d'Oran"), as some scholars think. A "Mosse Duram" is mentioned in a list of Tarascon Jews, 1350–1487 ("Rev. Etudes Juives," xxxix. 268). The Durans went first to Majorca, and finally settled in Africa. Some of their descendants are met with as late as the end of the eighteenth century, as shown in the subjoined pedigree. M. K.

The principal members of the family were:

Aaron ben Solomon ben Simon Duran: Dayyan of Algiers in the fifteenth century. He and his brother Ẓemaḥ Duran lived at one time in Majorca, from which they sent a responsum to the community of Constantinople ("Yakin u-Bo'az," l., No. 126). His name and those of his brothers Simon and Ẓemaḥ are associated as the authors of a responsum written at Algiers and directed to the community of Oran (*ib.* l., Nos. 53–55).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 316.

M. Sel.

Ḥayyim Jonah b. Ẓemaḥ Duran: Published at Leghorn in 1763 the first part of "Magen Abot," written by his grandfather, Simon b. Ẓemaḥ Duran.

Moses Duran: Lived in Provence in the thirteenth century. His death (1380) was lamented in an elegy by Abraham b. Isaac Bedersi (Zunz, "Z. G." pp. 464, 523).

Moses b. Ẓemaḥ Duran: Elder of the Jewish community at Leghorn in 1790. He published a part of the "Magen Abot" at that city in 1785 from a manuscript in the possession of Ẓemaḥ b. Benjamin Duran and Ẓemaḥ b. Ḥayyim Jonah Duran.

Nissim Duran: Son of Ẓemaḥ and brother of Simon Duran, of Majorca, where he died after 1395.

Profiat Duran (called **Maestre Profiat,** and also **Efodi** or **Efodæus,** from the initial letters of אני פרופיט דוראן; real name **Isaac b. Moses ha-Levi**): Philosopher, grammarian, and controversialist; born in the second half of the fourteenth century, of parents from the south of France. It is not known whether he was born at Perpignan, where he lived for some years, or in a town of Catalonia. In his youth he attended a Talmudic school in Germany for a short time, but instead of confining his studies to the Talmud, he took up philosophy and other sciences also, in spite of the interdiction of his teachers. Duran became a tutor in the Crescas family, and during the bloody persecution of 1391 was forced to become an ostensible convert to Christianity.

In order to return to Judaism, he and his friend David Bonet Bongoron agreed to emigrate to Palestine. Duran set out on his journey, but instead of meeting his expected friend, he received a letter from him stating that in consequence of the persuasions of the neophyte Paul de Burgos he had decided to remain true to the new faith, and exhorting Duran to follow his example. Duran's answer was the famous satiric epistle called, after the repeatedly recurring phrase, "Al Tehi Ka-Aboteka" (Be Not Like Thy Fathers). It was written about 1396, and was circulated by Don Meïr Alguades, to whom it had been sent. It is so ingeniously ambiguous that the Christians, who called it "Alteca Boteca," interpreted it in their favor; but as soon as they recognized its satirical import they burned it publicly. This epistle, with a commentary by Joseph b. Shem-Ṭob and an introduction by Isaac Akrish, was first printed at Constantinople in 1554, and was republished in A. Geiger's "Melo Chofnajim," 1840, in the collection "Ḳobeẓ Wikkuḥim," 1844, and in P. Heilpern's "Eben Boḥan," part 2, 1846. Geiger also translated most of it into German ("Wissenschaftliche Zeitschrift," iv. 451).

Connected with this epistle is the polemic "Kelimmat ha-Goyim" (still in manuscript), a criticism of Christian dogmas written in 1397 at the request of Don Ḥasdai Crescas, to whom it was dedicated.

In 1395 Duran compiled an almanac in twenty-nine sections entitled "Ḥesheb ha-Efod," and dedicated to Moses Zarzal, physician to Henry III., King of Castile. That Duran was familiar with the philosophy of Aristotle as interpreted by the Arabian philosophers, is apparent from his synoptic commentary on Maimonides' "Moreh Nebukim," which was published at Sabbionetta in 1553, at Jessnitz in 1742, and at Zolkiev in 1860.

Duran's chief work, praised by both Christians and Jews, is his philosophical and critical Hebrew grammar, "Ma'aseh Efod," containing an introduction and thirty-three chapters, and finished in 1403. He wrote it not only to instruct his contemporaries, who either knew nothing about grammar or had erroneous notions concerning it, but especially to refute mistakes promulgated by the later grammarians. He frequently cites the otherwise unknown Samuel Benveniste as an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

Duran was also a historian. In an unknown work entitled "Zikron ha-Shemadot" he gave the history of Jewish martyrs since the destruction of the Temple. Grätz has shown that this work was used by Solomon Usque and Ibn Verga.

In 1393 Duran wrote a dirge on Abraham b. Isaac ha-Levi of Gerona, probably a relative; three letters containing responsa, to his pupil Meïr Crescas; and two exegetical treatises on several chapters of II Samuel, all of which have been edited as an appendix to the "Ma'aseh Efod."

At the request of some members of the Benveniste family, Duran wrote an explanation of a religious festival poem by Ibn Ezra (printed in the collection "Ṭa'am Zeḳenim" of Eliezer Ashkenazi), as well as the solution of Ibn Ezra's well-known riddle on the quiescent letters of the Hebrew alphabet (quoted by Immanuel Benvenuto in his grammar "Liwyat Ḥen," Mantua, 1557, without mentioning Duran), and several explanations relating to Ibn Ezra's commentary on the Pentateuch.

Bibliography: *Monatsschrift*, iii. 320 *et seq.*; J. Friedländer and J. Kohn, *Ma'aseh Efod*, Introduction, pp. 2–12; S. Gronemann, *De Profiatii Durani Vita ac Studiis*, Breslau, 1869; Steinschneider, *Cat. Bodl.* cols. 2112 *et seq.*; De Rossi-Hamberger, *Historisches Wörterbuch*, pp. 261 *et seq.*; Gross, *Gallia Judaica*, pp. 358 *et seq.*, 472; Grätz, *Gesch.* viii. 94, 403.

Simon b. Solomon Duran: Rabbi in Algiers, 1531; grandson of Simon ben Ẓemaḥ. He and his brother Ẓemaḥ are the authors of the responsa which appeared under the title "Yakin u-Bo'az," Leghorn, 1782, the fifty-one responsa printed in the second part ("Bo'az") being Simon's work. His liturgical poems (nine dirges) still exist in manuscript (Zunz, "Literaturgeschichte der Synagogalen Poesie," p. 534). M. K.

Simon b. Ẓemaḥ Duran (RaShBaẒ): Rabbinical authority; born Adar, 1361, not in Barcelona, as Zunz ("Zeitschrift," p. 132) and others assert, but on the island of Majorca; a near relation but not a grandson of Levi b. Gershon; died in 1444. He was a pupil of Ephraim Vidal, and of Jonah de Maestre, rabbi in Saragossa or in Calatayud, whose daughter Bongoda he married. He was also a student of philosophy, astronomy, mathematics, and especially of medicine, which he practised for a number of years at Palma.

After the persecution of 1391 (see Balearic Isles) he went with his father and sister to Algiers, where, in addition to practising medicine, he continued his studies during the earlier part of his stay. In 1394 he and the Algerine rabbi Isaac b. Sheshet drafted statutes for the Jewish community of Algiers. After Sheshet's death Simon was chosen as rabbi on condition that he would not, like his predecessor, have his election confirmed by the regent. As Duran had lost all his property during the massacre at Palma, he was forced against his will to accept a salary from the community, not having other means of subsistence. He held this office until his death. His epitaph, written by himself, has been reprinted for the first time, from a manuscript, in "Orient, Lit." v. 452. According to Joseph Sambari, Simon was much respected in court circles ("Medieval Jew. Chron." i. 130).

Simon was a very active literary worker. He wrote commentaries on several tractates of the Mishnah and the Talmud and on Alfasi (Nos. 4, 5, 7, 11, 12, and 16 in the list of his works given below); he treated of various religious dogmas and of the synagogal rite of Algiers (Nos. 5, 8, 10, 16); while in his responsa he showed a profound acquaintance with the entire halakic literature. His theologico-philosophical scholarship, as well as his secular learning, is conspicuous in his elaborate work, "Magen Abot," in which he also appears as a clever controversialist (No. 7). The same ability is evidenced in his writings against Ḥasdai Crescas, which afford him an opportunity to defend Maimonides (No. 2); in his commentary on the Pentateuch (No. 6), where he takes occasion to enter into polemics with Levi b. Gershon; and in that on the Book of Job (No. 1), especially the introduction. In his commentary on the Pirḳe Abot he shows a broad historical sense (No. 7, part iv.); and it is not improbable that the tradition which ascribes to him the historico-didactic poem "Seder ha-Mishneh leha-Rambam" (No. 9), is well founded.

Simon also wrote a considerable number of poems, both religious and secular (Nos. 9 [?], 15); commented on the Pesaḥ Haggadah, the Hosha'not, and the works of more ancient poets (Nos. 5 (*c*), 13, 14); and was the author of numerous pamphlets. The following list of Duran's writings is arranged according to the letters of the Hebrew alphabet, on the basis of a catalogue drawn up by the author himself (Responsa, vol. iii.):

1. "Oheb Mishpat," commentary on the Book of Job, with a theologico-philosophical introduction, Venice, 1589; Amsterdam, 1724-27 (in the Rabbinic Bible "Ḳehillat Mosheh").
2. "Or ha-Ḥayyim," controversial treatise against Ḥasdai Crescas' "Or Adonai."
3. "Zohar ha-Raḳia'," commentary on Solomon ibn Gabirol's "Azharot," Constantinople, 1515. (Jacob Ḥagis ["Petil Teke-let"] and Moses Pisante ["Ner Miẓwah"] have reedited this work, of which a shorter recension also exists.)
4. "Ḥiddushe ha-Rashbaẓ," novellæ on and elucidations of Niddah, Rosh ha-Shanah, Ḳinnim, Leghorn, 1744. ("Ḥiddushim," novellæ to Ketubot and Giṭṭin [Fürth, 1779], is erroneously ascribed to Duran.)
5. "Yabin Shemu'ah": (*a*) precepts for sheḥiṭah and bediḳah; (*b*) "Ma'amar Ḥameẓ," precepts concerning ḥameẓ and maẓẓah; (*c*) "Afiḳomen," commentary on the Pesaḥ Haggadah; (*d*) "Tif'eret Yisrael," on the computations of the new moon ("moladot"); (*e*) "Perush," commentary on the Mishnah Zebaḥim, ch. v. ("Ezehu Meḳoman"), and the "Baraita de Rabbi Yishma'el" (taken from the Sifra) subjoined thereto in the prayerbook (Leghorn, 1744). Part (*c*) appeared as "Ma'amar Afiḳomen" with the Haggadah (Rödelheim, 1822).
6. "Liwyat Ḥen," commentary on the Pentateuch; also two tracts against Ḥasdai Crescas ("'Anaḳim," "Ma'amar ha-Yiḥud").
7. "Magen Abot," consisting of four parts with special titles: i., "Ḥeleḳ Eloah mi-Ma'al"; ii., "Ḥeleḳ Shosenu"; iii., "Ḥeleḳ Ya'aḳob"; iv., "Ḥeleḳ Adonai 'Ammo." Part iv., a commentary on Abot, including a literary-historical introduction on the sequence of tradition, appeared under the title "Magen Abot," Leghorn, 1762; reedited by Y. Fischl, Leipsic, 1855. Under the same title appeared parts i.–iii., with the exception of one chapter in part ii. (*ib.* 1785). The missing chapter in this edition, being a polemic against Christianity and Islam, was published under the title "Ḳeshet u-Magen" (*ib.* 1785-90; reedited by Steinschneider, Berlin, 1881). Extracts from this chapter, "Setirat Emunat ha-Noẓrim," are contained in "Milḥemet Ḥobah," Amsterdam, 1710. It is largely taken from Profiat Duran's "Kelimmat ha-Goyim" ("Monatsschrift," iv. 179).
8. "Minhagim," ritual observances, presumably treating of the rites in Algiers.
9. "Seder ha-Mishneh leha-Rambam," didactic poem, ascribed to Duran in MS. Poc. 74 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1971).
10. "Perush ha-Ketubbah weha-Geṭ," on marriage contracts and divorces, Constantinople, *c.* 1516-48.
11. "Perush Hilkot Berakot le-Harif," commentary on Alfasi's "Berakot."
12. "Perush Masseket 'Eduyyot," commentary on 'Eduyyot.
13. "Perush 'al ha-Hosha'not," published with the "Hosha'not" according to the Spanish rite, Ferrara, 1553. (A short extract from the "Perush" is contained in the Spanish prayer-book of 1571.)
14. "Perush Ḳeẓat Piyyuṭim," of which several pieces are inserted in the Algiers Maḥzor, Leghorn, 1772. (The commentary on the introduction, "[Baruk] Asher Ishshesh," may also be found in B. Goldberg's "Ḥefes Maṭmonim," pp. 85 *et seq.*, Berlin, 1845.)
15. "Ḳunṭras Teḥinnot u-Pizmonim," religious and secular poems. (The elegy ["ḳinah"] on the destruction of Jerusalem, "Eksof le-Sapper," was published in Profiat Duran's "Iggeret Al-Tehi," Constantinople, *c.* 1577; that on the persecutions in Spain in the second edition of "Magen Abot," Leipsic, 1855. A larger collection was edited by I. Morali in part i. of his "Ẓofnat Pa'aneaḥ," Berlin, 1897.)
16. "Remaze Pisḳe Niddah" (distinct from No. 4).
17. "Tiḳḳun ha-Ḥazzanim," of which the title only is known.
18. "Taḳḳanot ha-Rashbaẓ," inserted in part ii. of the responsa (19), and in Judah 'Ayyash's responsa, entitled "Bet Yehudah," Leghorn, 1746.
19. "Tashbaẓ," 802 responsa in three parts, Amsterdam, 1738-39; title ed., *ib.* 1741.

Bibliography: H. Jaulus, *R. Simeon b. Zemach Duran*, in *Monatsschrift*, xxiii. 241 *et seq.*; A. Fränkel, *Allg. Zeit. des Jud.* xxiv. 417, 501; Michael, *Or ha-Ḥayyim*, p. 601; Steinschneider, *Cat. Bodl.* No. 7199; De Rossi-Hamberger, *Historisches Wörterbuch der Jüdischen Schriftsteller*, pp. 92 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 703 *et seq.*;

Zunz, *Literaturgesch.* pp. 521 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 100; Brody, in *Isr. Monatsschr.* 1897, No. 7; I. Morali, *Ẓofnat Pa'aneaḥ*, i., Berlin, 1897; Kaufmann, in *Monatsschrift*, xli. 660.

M. K.—H. B.

Solomon b. Simon Duran (abbreviated **RaShBaSh**): Son and successor of Simon b. Ẓemaḥ Duran; born in Algiers about 1400; died there 1467. In his youth he became familiar with the Talmud and rabbinical literature, and with a resoluteness remarkable for his time he protested against the Cabala. Like his father, he was the author of many responsa (published in Leghorn, 1742); his letter, written in the language of the Talmud, to Nathan Nagara in Constantine has been separately reprinted, with an index of passages ("Kerem Ḥemed," ix. 110 *et seq.*). His defense of the Talmud, written in 1437 against the attacks of the convert Geronimo de Santa Fé, appeared under the title "Milḥemet Ḥobah," and also the title "Setirat Emunat ha-Noẓrim," after the second part of his father's "Ḳeshet u-Magen." It was also published separately at Leipsic in 1856. His treatise "Tiḳḳun Soferim," which has frequently been ascribed to his father, is printed as an appendix to the work "Yabin Shemu'ah," Leghorn, 1744. A dirge written by him has been preserved in manuscript.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 26b; *Kerem Ḥemed*, ix. 114 *et seq.*; De Rossi-Hamberger, *Historisches Wörterbuch*, p. 94; *Orient*, iii. 812 *et seq.*; Grätz, *Gesch.* viii. 166: Zunz, *Literaturgesch.* p. 524; E. N. Adler, in *Jew. Quart. Rev.* xii. 147.

Solomon ben Ẓemaḥ Duran: Rabbi in Algiers, where he died after 1593; great-great-grandson of Solomon ben Simon Duran. In addition to some responsa, which have been added to Simon ben Ẓemaḥ Duran's collection, he wrote a detailed commentary on Proverbs, which appeared under the title "Ḥesheḳ Shelomoh," Venice, 1623; six discourses on the seven kinds of wisdom; a commentary on the book of Esther; and a treatise on temperance. All these works were completed by the year 1591, and published under the title "Tif'eret Yisrael," Venice, (*c.* 1596) (Roest, "Cat. Rosenthal. Bibl." pp. 494 *et seq.*).

Ẓemaḥ Duran (also called **Astruc**): Father of Simon Duran; went from Provence to Palma, and thence to Algiers, where he died in 1404. He had some knowledge of medicine and astronomy, and was preacher at Algiers ("Rev. Et. Juives," xlii. 277).

Bibliography: Isaac b. Sheshet, *Responsa*, No. 60; Kayserling, *Gesch. der Juden in Spanien*, i. 169.

Ẓemaḥ b. Simon b. Ẓemaḥ Duran: Great-grandson of the preceding; died 1590; author of a commentary on a liturgical poem for Purim by Isaac b. Ghayyath. This poem, with the Aramaic text, was printed in "Tif'eret Yisrael," a work written by his son Solomon b. Ẓemaḥ Duran (Roest, "Cat. Rosenthal. Bibl." Appendix, p. 494; Steinschneider, "Cat. Bodl." p. 2761).

Ẓemaḥ ben Solomon Duran: Great-grandson of Ẓemaḥ Duran.

Ẓemaḥ ben Solomon Duran: Talmudist; died Sept., 1604; was mourned in an elegy by Abraham Gavison (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 49).

Pedigree of the Duran Family.
("Cat. Bodl." col. 2306.)

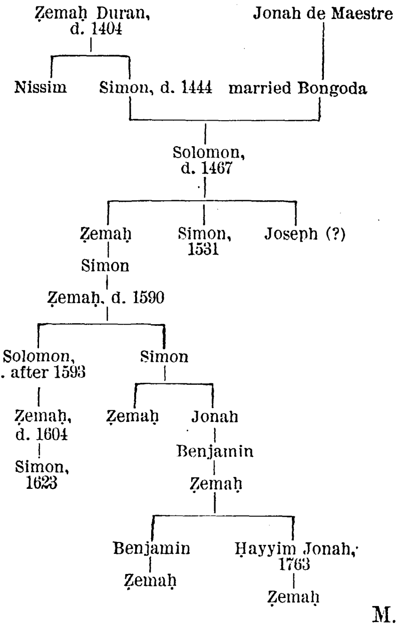

G. M. K.

DURESS (Hebrew, אונס): In law, the use of such unlawful force against a contracting party as will entitle him to rescind a contract. The rabbinical law on this subject goes back to the wars of Vespasian and Titus, when many Jews, in order to save their lives, gave up their lands to armed robbers ("siḳariḳin" = daggermen; Giṭ. v. 6).

From several Talmudic passages (compare B. B. 40b, 47b; B. Ḳ. 62a) the standards have drawn the following rules:

> "If one has been put under duress until he sells, and takes the purchase-money, even if they hang him up till he sells, yet the sale is valid, whether of movables or of lands, and this though the price has not been accepted before witnesses. Hence he should make his protest before two witnesses, and say to them: 'Know ye that I sell this field [or this article] under compulsion.' If the seller does this, the sale may be set aside after many years' possession, and the buyer must make restoration. But the witnesses must know of their own knowledge that force was used; and when the protest is written out to be signed by them, it should recite such knowledge on their part. This refers only to a sale of property or to the compromise of a claim; but a gift of property, or the free release of a claim, is void whenever the donor or releasor protests his unwillingness at the time, though he be not under duress at all. Beating or other bodily violence is not the only form of duress; duress may consist in the threat of any harm which it is in the power of the other party to inflict. . . . But no protest is necessary to prevent the possession of land which is taken by sheer violence from ripening into a title by prescription. An admission made by the seller after the protest does not estop; for it is presumed that he was forced to make it" (Maimonides, "Yad," Mekirah, x.; much to the same effect is Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 305).

What has been said as to deeds or other acts of conveyance would, with proper changes, apply to bonds or promises of payment made under compulsion; but the case of sale under duress, being that which occurs most frequently, has been especially treated here.

L. G. L. N. D.

DURKHEIM, EMILE: French writer; born at Epinal, in the department of Vosges, France, April

15, 1858. He was educated at the college of his native town, and later in Paris at the Lycée Louis le Grand and the Ecole Normale Supérieure. From 1882 to 1887 he occupied the position of professor of philosophy in various lycées, in 1887 became professor of sociology at the Faculté des Lettres of the University of Bordeaux, and in 1902 was called to the Sorbonne. It was Durkheim who introduced the study of sociology into the French universities. In 1897 he founded an annual, "L'Année Sociologique," in which he gives an account of the sociological literature of France and other countries. He has published the following works: "De la Division du Travail Social," Paris, 1893; "Les Règles de la Méthode Sociologique," Paris, 1895; "Le Suicide: Etude de Sociologie," Paris, 1897. Besides these Durkheim published a great number of essays in the "Revue Philosophique," "Revue Bleue," and elsewhere.

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S.

DURLACHER, ELCAN: Hebraist and publisher; born at Karlsruhe, Germany, in 1817; died Dec. 21, 1889. He went to Paris in 1845 as a teacher of languages, and founded a Hebrew publishing-house, which was continued, after his death, by his son. He compiled a Hebrew reader and an almanac, and wrote a small book entitled "Joseph and His Brothers." His two most notable works are a French translation of the German Maḥzor, and another of the daily prayer-book, which he made with the assistance of L. Wogue, whose edition of the Pentateuch he published.

S. J. W.

DURY, JOHN: English divine of the seventeenth century. During his travels abroad he met Manasseh ben Israel in 1644, and heard from him an account of Antonio de Montesino's alleged discovery of the Ten Tribes in America. In 1649 he addressed a further inquiry to Manasseh on the subject, which resulted in the publication of "The Hope of Israel." Dury was also author of a pamphlet issued in 1656 entitled "A Case of Conscience: Whether It Be Lawful to Admit Jews into a Christian Commonwealth." To a question put to him by Samuel Hartleb, as to the general lawfulness of their admission, Dury replied in the affirmative; but from the point of view of expediency he considered that circumstances as to a particular time and place might render their admission unwise.

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J. G. L.

DUSCHAK, MORITZ: Austrian rabbi and author; born in Triesch, Moravia, Nov. 14, 1815; died in Vienna July 21, 1890. He was a pupil in Talmud of R. Moses Sofer of Presburg, and was for a long time rabbi at Gaya, Moravia. In 1877 he became preacher in Cracow and teacher of religion at the gymnasium of that city. He was a modern preacher and the author of works in the German language. Although engaged to deliver his sermons at the Temple, his sympathies were mostly with the old-style Orthodox people of the "Klaus," who could better appreciate his Talmudical knowledge. His position as preacher was thus somewhat anomalous; and after several years' service he left Cracow and settled in Vienna, where he spent his last days in neglect and disappointment.

Duschak wrote much for various periodicals, and was, besides, the author of the following works: "Mor Deror," on Josephus and tradition, Vienna, 1864; "Das Mosaisch-Talmudische Eherecht mit Besonderer Rücksicht auf die Bürgerlichen Gesetze," Vienna, 1864; "Gideon Brecher, eine Biographische Skizze," Prossnitz, 1865; "Gesch. und Darstellung des Jüdischen Cultus," Mannheim, 1866; "Das Mosaisch-Talmudische Strafrecht," Vienna, 1868; "Zur Botanik des Talmuds," Budapest, 1871; "Schulgesetzgebung und Methodik der Alten Israeliten," Vienna, 1872; "Die Biblisch-Talmudische Glaubenslehre," etc., *ib.* 1872; "Die Moral der Evangelien und des Talmuds," Brünn, 1878. He also wrote "Jerushalayim ha-Benuya," a commentary on the Mishnah, treatise Mo'ed, Cracow, 1880.

BIBLIOGRAPHY: *Ha-Asif*, 1894, pp. 139–140; *Ha-Ẓefirah*, xvii., No. 183.

S. P. WI.

DUSCHENES, FRIEDRICH: Austrian jurist; born at Prague Jan. 18, 1843; died there Jan. 11, 1901. He received his education at the Unter-Realschule of his native town, and in deference to the wish of his father became a teacher at the Jüdische Hauptschule. Duschenes went in 1867 to the University of Vienna, whence he was graduated as doctor of law in 1871. Returning to Prague, he was (1878) admitted to the bar and engaged in practise. He retired from professional life in 1899.

Duschenes, with Wenzel, Ritter von Belsky, and Carl Baretta, edited from 1890 the "Oesterreichisches Rechts-Lexikon," published in Prague, which was also translated into Bohemian. He took an active part in the councils of the Jewish community and in the political life of Prague.

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, Jan. 25, 1901, pp. 62, 63; *Prager Tageblatt*, Feb. 22, 1901; *Prager Gemeindezeitung*, 1901, No. 3.

S. F. T. H.

DUSCHINSKY, WILHELM: Austrian writer; born in Strasnitz, Moravia, May 6, 1860. He attended the gymnasium in Vienna, and afterward studied Romanic and Germanic philology at the universities of Vienna and Paris. Since 1892 he has been professor at the Ober-Realschule in the seventh district of Vienna. The following monographs of his may be mentioned: "Zur Lautlehre des Französischen," 1887; "Die Technik von 'Hermann und Dorothea,'" 1888; "Das Stumme 'e' im Französischen, in Prosa und Vers," 1889; "Die Analytische Methode im Sprachunterrichte," 1889–90; "Das Französische Verb," 1891; "Sur le 'Misanthrope' de Molière," 1893; "Shakespearische Einflüsse auf Schiller's 'Tell,'" 1898; "Ueber die Quellen von Grillparzer's 'Esther,'" 1898; "Ueber die Quellen von Kleist's 'Prinz von Homburg,'" 1900; "Uebungsbuch zur Französischen Syntax," 1901; "Zur Reform der Französischen Syntax," 1901; "Gesch. des Neuphilologischen Vereines an der Wiener Universität," 1902; "Choix de Lectures Expliquées," 1902.

S.

DÜSSELDORF: City in Rhenish Prussia, situated on the right bank of the Rhine. According to the census of 1900 it has about 2,600 Jews (500 households) in a total population of 213,767. In 1890 it had 1,401 Jews in a total population of 144,642. Although Düsseldorf was raised to the rank of a town in 1288, its Jewish community is one of the youngest in Germany, the history of the Jews in the duchy of Jülich-Berg, of which Düsseldorf was the capital, dating only from 1608; in Düsseldorf itself the first records of Jews are of a much later date. The synods or councils of the Jews of the duchy were usually held in Düren, and the name of Düsseldorf is rarely mentioned in the records which have come down to us. In the "ketab rabbanut," or contract, dated June 6, 1746, by which R. Simson ha-Levi was chosen rabbi of Jülich-Berg, it is stipulated that, inasmuch as R. Simson had taken up his residence in Düsseldorf, which is remote from some parts of Jülich, he must visit central localities like Jülich and Düren at least once a year. Similar stipulations were made with R. Mordecai b. Eliezer Halberstadt, author of the responsa "Ma'amar Mordekai" (Brünn, 1790), when he was chosen to succeed R. Simson in 1752. R. Mordecai had already styled himself rabbi of Düsseldorf and the surrounding country, which tends to prove that the community was rising in importance in the second half of the eighteenth century. An interesting incident during the rabbinate of R. Mordecai was the ordering by him of special prayers after the earthquake of Lisbon (Nov. 16, 1755; see Carl Brisch, "Zur Gesch. d. Juden im Bergischen Lande," in "Israelit," 1879, No. 7).

R. Mordecai died in 1769, at the age of 84, and was succeeded by R. Jacob Brandeis (d. 1775), who had been rabbi of Fürth and of Darmstadt for twenty years. It is stated by Adolph Kohut, editor of the "Düsseldorfer Zeitung," that R. Judah Löb Abraham Scheuer of Fürth, who died in 1821, aged 87, was rabbi of Düsseldorf and of Jülich-Berg for 42 years. Since the incorporation of Düsseldorf in the kingdom of Prussia in 1815, the community has not been connected with the neighboring communities, and later rabbis, as A. Wedell or the present incumbent, have not been "Landesrabbiner," as were their earlier predecessors.

The remains of numerous members of Heinrich Heine's family are buried in the old Jewish cemetery of Düsseldorf, which is now within the city limits, and was closed Jan. 1, 1877. Among other prominent personages buried there are David Selig, the first Jewish "Stadtrath" of Düsseldorf (d. 1849); the mother of Ḥakam Bernays (d. 1855); and Solomon Eichberg, who was cantor of the community for 50 years and died aged 85.

The anti-Jewish demonstration which occurred in Düsseldorf at the time of the reaction in 1819, seems to have been confined to "black marks and threatening placards placed on the doors of several Jewish houses" (Graetz, "Hist." v. 30). After the emancipation the Jewish community of Düsseldorf soon rose to importance among the Jewish communities of Germany, and is now the home of two prominent Jewish national organizations—the Bildungsanstalt für Israelitische Lehrer and the Verein zur Verbreitung und Förderung der Handwerke Unter den Juden. The last-named society, founded about 1880, maintains a home for apprentices, and is doing much good work. Stadtrath Gustav Herzfeld (b. 1828) is one of the founders, and was for a long time its president. The Jewish community also has charge of five foundations, which bear the names of their founders or of their dedicatees: Martha Horn, S. Scheuer, S. Simon, N. Franck, and D. Fleck. The erection of the new synagogue was decided on in March, 1899. Düsseldorf has the following institutions: Ḥebra Ḳaddisha we-Haknasat Kalah; Ḥebrah Gemilut Ḥasadim; Ḥebrah Malbish 'Arumim; Ẓedakah-Verein for general charity; and Israelitischen Privatverein for the prevention of house-to-house begging.

In 1901 the Regierungsbezirk Düsseldorf, which comprises 24 districts, had 16,032 Jews in a total population of 2,191,359.

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D. P. Wi.

DUSYATY. See Kovno.

DUTCH WEST INDIES. See West Indies, Dutch.

DUTY (Hebr. "miẓwah" = commandment; later Hebr. "ḥobah" = obligation): That which is due to God as the Master of life, or to a fellow man, or to oneself. "Duty" is an ethical term; its recognition as such is urged by the inner voice called conscience (see Wisdom xvii. 11), which tells man what he ought or ought not to do. It derives its sanction and authority from God. "Fear God and keep his commandments, for this is the whole of man" (Eccl. xii. 13; A. V. wisely adds the word "duty"). "Duty" is too abstract a term to find a place in the Biblical terminology, but the idea of duty as inseparable from life is expressed in different forms in the Bible. It is "the keeping of the way of the Lord" (Gen. xviii. 19); it is defined by Micah (vi. 8, Hebr.): "He hath told thee, O man, what is good and what the Lord requireth of thee: to do justly, to love kindness, and to walk humbly with thy God"; and it is summed up in the commandment: "Holy shall ye be, for I the Lord your God am holy" (Lev. xix. 2). This thought of duty runs through all Jewish literature. "Walk after the Lord thy God; as He is merciful, be thou also merciful; as He is kind, be thou also kind" (Sotah 14a). So also Philo: "Man was created in the image of God; it must therefore be his aim to become more and more like God" ("De Decalogo," § 197; "De Migratione Abrahami," iii. § 470); "Man's highest duty is to imitate God according to the best of his ability, and to neglect no opportunity to become like God" (*ib.* § 40).

The Jewish conception of duty is therefore superior to that of the Greek and the Roman in that it emanates from a God of holiness, and life is based upon duties and obligations which form the contents of the Law, and the faithful fulfilment of which by the Jewish people establishes their claim to the

The Extent of Duty.

title "'am ḳadosh" (holy people: Ex. xix. 6, xxii. 30; Lev. xi. 44, 45; xix. 2; xx. 7, 26; Num. xv. 40; Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9). True, in the Pentateuch no distinction is made between duties of various kinds; the ceremonial duty is of as great importance as the moral act. In Lev. xix., which may be assumed to represent the spirit of Pentateuchal legislation at its best, the duty to offer sacrifices (verses 5-7)—a purely ritual obligation—is given as high sanction as the fear of father and mother (3), the care of the poor (10), honesty in speech and dealing (11), respect for the aged (32), love for one's neighbor (18), and similar moral duties of the highest type. The command to keep the Sabbaths (3) has no more binding force than that requiring honesty in regard to weight and measure (35). From the standpoint of the Mosaic legislation life in its various aspects is one, and no distinction is made between the different kinds of duty enjoined; God commanded them all, and therefore they all have equal sanction.

Prophetic Hierarchy of Duties.

The prophetic conception of life, however, distinguished between the various kinds of duties. To the Prophets duty meant chiefly to do justice and to love mercy (compare Isa. i. 26; Jer. vii. 5-8; Hosea vi. 6; Amos v. 24; Zech. vii. 9, 10). This characteristic of prophetic thought is expressed very clearly by R. Simlai (Mak. 23b). Similarly, Baḥya ben Joseph ibn Paḳuda, in his "Ḥobot ha-Lebabot," distinguishes between the various kinds of duties by dividing them into two classes: "ḥobot ha-ebarim" and "ḥobot ha-lebabot," the external religious duties and the duties of the heart, or the ritual duties and the moral obligations. However, though individual thinkers made these distinctions, yet Jewish tradition developed the thought that all duties derive their sanctity from the Law as the unchangeable will of God. And here lies the danger of Legalism, inasmuch as every ceremonial law is regarded from this point of view as an actual debt ("ḥobah" = ὀφείλημα) incumbent upon man, and of which he must rid himself (יצא ידי חובתו or simply יצא; Ber. ii. 1, 8b, 20b; Yer. Sanh. vii. 21b; Eccl. vii. 18) by performing it. This debt is a sin while it remains unpaid ("ḥobah"); but when paid it becomes a merit ("miẓwah"; Yer. Ber. ix. 4—according to the Pharisees; compare Montefiore, "Hibbert Lectures," 1892, pp. 467-563; see also Ceremonies and the Ceremonial Law; Commandment).

Motive.

In the fulfilment of duty, possibly the chief consideration is the character of the motive. Why shall duty be performed: for reward or for its own sake? In this matter Jewish ethics rest on the highest plane. The sages taught, "Whether one do much or little, all that is necessary is that the intention be pure" (Ber. 17a). The classical saying of Antigonus of Sokho clearly expresses the true Talmudic ideal of the spirit that should accompany the performance of duty: "Be not like servants who serve their master for the sake of the reward, but be like servants who serve their master not for the sake of the reward, and let the fear of Heaven be upon you" (Ab. i. 3). The usual expression for this thought of doing duty for duty's sake is "le-shem shamayim" (in the name of God), or "lishmah" (for its own sake); thus it is said, "Those who occupy themselves with communal affairs should do so in the name of God," and "Let all thy deeds be done in the name of God" (Ab. ii. 2, 16). Another manner of expressing the same thought appears in the phrase "raḥmana libba ba'e" (God requires the intention of the heart to be pure; see Sanh. 106b). This doctrine is clearly taught in passages like the following: "The words 'to love the Lord thy God, to harken to Him, and to cling to Him' mean, 'Let no man say, "I will study so that people shall call me a wise man; I will learn that they may call me rabbi; I will learn that I may become an elder and preside over the academy."' Let him learn for the love of learning, and the honor will come in the end" (Ned. 62a). So also says R. Eleazar, commenting upon Ps. cxii. 1: "Happy he who delighteth in His commandments, but not for the reward that might come from observing them" ('Ab. Zarah 19a). Baḥya (*ib.* Introduction) says: "I am convinced that all actions which are to conduce to the honor of God must have their basis in purity of the heart and of the intention; if the intention be not pure the deeds will not be acceptable, be they ever so numerous, as it is said in Scripture, 'If ye heap up ever so many prayers I will not hear, for your hands are full of blood; wash yourselves, make yourselves clean'" (Isa. i. 15, 16, Hebr.). See Ethics.

K. D. P.

DUX, ADOLF: Hungarian writer; born at Presburg Oct. 25, 1822; died at Budapest Nov. 20, 1881; cousin of Leopold Dukes. He studied law and philosophy at the University of Vienna, and was connected with the "Presburger Zeitung" until 1855, when he became a correspondent of the "Pester Lloyd." He translated Alexander Petöfi's and Josef Eötvös' Hungarian poems, and Katona's tragedy, "Bank Ban," and wrote "Aus Ungarn," and various stories in German under the title "Deutsch-Ungarisches."

S. A. Ku.

DUX, LUDWIG. See Dóczy, Ludwig.

DUYTSCH, CHRISTIAN SALOMON: Hungarian clergyman; born in Temesvár, Hungary, in 1734; died in 1797. He attended the Talmud Torah in Prague. Returning to Temesvár, he received in 1760 the title of "Morenu." Two years later, excited on the subject of conversion and distracted by religious doubt, he became a wanderer, and visited Dresden, Leipsic, Berlin, Amsterdam, Arnheim, Wesel, Halle, and even London. In 1767, owing to the influence of Pastor van Essen, he received baptism in Amsterdam. In 1768 he married for the third time, and then studied theology at the University of Utrecht, becoming in 1777 a preacher at Mijdrecht.

A number of Duytsch's sermons were published; and his confession of faith, entitled "Jehova Verheerlijkt door de Erkenning van den Waren Messias Jezus Christus," had a large sale. His principal work was "Israels Verlossinge en Eeuwige Behoudenis," 3 vols., Amsterdam, 1769-93. His "Nederlands Deborah 't Middle in God's Hand tot Redding van 't Zinkend Vaderland" appeared in 1767, and a new edition in 1873.

Bibliography: De le Roi, *Gesch. der Evangelischen Juden-Mission*, pp. 59-61.

s. N. D.

DVINSK (formerly **DÜNABURG**): City in the government of Vitebsk, Russia. It is situated on the River Düna, at the intersection of two railroads. It was founded in 1278 by the Knights of the Livonian Order, and in 1561 was annexed to Poland. According to the census of 1897 it has a population of 72,231, the Jews numbering 32,369. The latter are engaged in commerce, industries, and manufacturing. The local trade is entirely in their hands, and the chief articles of commerce are flax, flaxseed, and timber. Toward the end of the last century the business transactions amounted to ten millions of rubles annually.

Industrial occupations are also left almost entirely to the Jews. According to the official census of industries made in 1893, there were in Dvinsk 330 industrial establishments owned by Jews, and 99 owned by non-Jews, while the number of Jewish artisans was only 741. As a matter of fact both the absolute and the relative number of Jewish artisans is much greater. According to a private investigation in 1898 there were 4,862 Jewish artisans, including 2,193 masters, 1,760 journeymen, and 909 apprentices.

The most important of the trades followed by the Jews are tailoring (1,210) and shoemaking. In the 32 local factories and workshops (match factory, tannery, sawmill, button factory, etc.), all owned by Jews, there is a total of 2,305 employees, of whom 1,942 are Jews. There are in Dvinsk 658 Jewish day-laborers.

Taking the average family as consisting of five persons, it appears that in 1898 thirty per cent of the Jewish population of Dvinsk applied for aid from the community. The help given to poor and destitute Jews comes from a savings and lending association, and from various charitable institutions. The first of these, founded in 1900, was established as a mutual aid society. It has more than 1,200 members, and lent in 1902 (up to Sept. 1) various small sums, ranging from 15 to 50 rubles, and aggregating 41,321 rubles. There is another organization, established on charitable principles, for the advancement of small loans. This is a loan fund of 13,000 rubles founded in memory of M. Vitenberg. Loans, secured by personal property, are advanced without interest. Of other charitable institutions there are a society for aiding the poor, founded by the governor, with an income in 1899 of 8,917 rubles; a cheap dining-hall; a biḳḳur ḥolim; a dispensary; and a lying-in hospital.

In the year 1898, in the general schools of Dvinsk there were 1,203 pupils, 359 of them being Jews. In the schools exclusively Jewish there were 401 pupils. The attendance in the general schools was as follows: scientific high school, non-Jews 344, Jews 36; girls' classical high school, non-Jews 240, Jews 140; city school, containing industrial classes, non-Jews 151, Jews 74; private four-class girls' school, non-Jews 73, Jews 76; one-class girls' school, non-Jews 36, Jews 33.

In the Jewish schools: Talmud Torah, 122; Jewish school, with preparatory class, 116; three-class Jewish industrial school, 87; private Jewish school for boys and girls, 51; private Jewish one-class school, 25.

In several of the general schools Jews are not accepted; and those that are open to them are so crowded that many Jewish children can not gain admittance. The poor people can not even send their children to the "melammed," for the latter charges from 40 to 50 rubles a year for instruction. The local Zionist association opened in 1901 a model free ḥeder, where about 80 children get instruction. Thanks to the efforts of the Zionists, there were established in 1900 a library and reading-room, with a charge of three kopeks for admission.

Bibliography: *Moskovskiya Vyedomosti*, 1886, No. 234; *Voskhod*, 1900, No. 53; 1901, Nos. 18 and 28; 1902, No. 40.

H. R. S. J.

DVORETZ. See Grodno.

Bible.

DWARF.—Biblical Data: The rendering in A. V. of דק (Lev. xxi. 20, literally "thin"), denoting one of the physical disqualifications of priests for the service. In this sense דק is taken by Targ. Yer. (ננס) and Ibn Ezra *ad loc.* (comp. Bek. vii. 6), but the adopted rabbinical tradition (see Sifra, Emor, 3; Bek. 45) and modern commentators explain the word differently (see commentaries *ad loc.*); nevertheless, the dwarf is declared unfit for service (Ḥullin 63a; Sifra, *l.c.*; Bek. *l.c.*; see Blemish). Legends concerning giants and dwarfs exist among all nations (Tylor, "Primitive Culture," i., ch. x.; German ed., i. 379 *et seq.*; comp. Wutke, "Der Deutsche Volksaberglaube der Gegenwart," p. 42; Lehmann, "Aberglaube und Zauberei," p. 67, Stuttgart, 1898; Seifert, "Zwerge und Riesen," in "Neue Jahrbücher für das Klassische Alterthum," etc., vol. v., part 2, p. 9). These legends are based mostly on primitive conceptions regarding the original inhabitants of a country. In the Bible the pre-Israelitic inhabitants of the Holy Land are supposed to have been gigantic—a reminiscence of the prehistoric man (comp. the Hebrew dictionaries *s.v.* נפילים, ענק; also Gen. vi. 2 and the commentaries to the respective passages; Baedeker, "Palästina," 5th ed., p. 59; Pirḳe R. El. xxii.). Compared with these the Israelites regarded themselves as "grasshoppers" (Num. xiii. 33). Dwarfs are said to have been numerous in the towers of the fortresses of Tyre (Ezek. xxvii. 10 [A. V. 11]).

E. G. H.

Talmud.

——**In Rabbinical Literature:** In tradition the dwarf (נָנָס or נַנָּס, *νάνος*) is mentioned frequently, and the word has been adopted in the Judæo-German jargon. One who sees a giant or a dwarf should say: "Blessed be God, who alters man" (Tosef., Ber. vii. 3). The apes were regarded by many nations as human dwarfs (Tylor, *l.c.*), and strangely enough the Talmud enjoins that the same benediction be said when seeing an elephant, or apes, or birds looking like men (see Rashi on Ber. 58b).

In opposition to the gigantic Philistines the Caphtorim (Gen. x. 14, כפתורים: according to Targ. Onḳ.

"Cappadocians," according to modern commentators "Cretes") are called dwarfs (Gen. R. xxxvii. 5). There is here, no doubt, the general legend in regard to dwarfish tribes and nations. Legendary elements may perhaps also be found in the following parable: The governor of a province summoned for the king the men having the necessary military stature. A woman complained that her son, who was a dwarf, but whom she called "swift-footed giant" (μακροέλαφος), had been overlooked. She was answered: "Though he be in your eyes a makroelaphos, in our eyes he is a dwarf of the dwarfs" (Gen. R. lxv. 11; Cant. R. ii. 15). L. B.

Nebuchadnezzar is frequently called in rabbinical literature "the dwarf of Babel" (Pesiḳ. xiii. 112a; Pesiḳ. R. xxxi.), or "the little one ell dwarf" (with reference to Dan. iv. 14, 17), "the lowest of men" (Yalḳ. ii. 1062); according to another tradition, Pharaoh was the dwarf referred to in Daniel, *l.c.* (M. Ḳ. 18a). The description "one ell the height, one ell the beard, and one ell and a half another member of his body" makes it probable that the grotesque, dwarfish figure of some popular deity or demon, such as the Egypto-Arabic Bes, a god of music and dancing which under the Ptolemies appeared on coins and structures all over Asia (Erman, "Zeitschrift für Numismatik," 1882, pp. 296 *et seq.*; Wiedman, "Ægyptische Geschichte," pp. 391, 595), was identified by the Babylonian Jews with either Nebuchadnezzar or Pharaoh.

S. S. K.

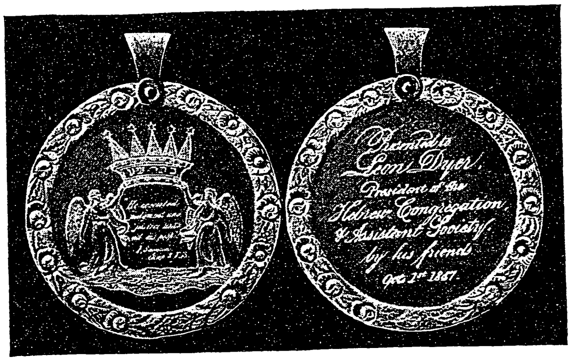

Medal Presented to Leon Dyer by the Baltimore Community, 1847.

DYATLOVO. See Grodno.

DYBOSSARI. See Dubosary.

DYER, ISADORE: American merchant and communal worker; born in Dessau, Germany, 1813; died at Waukesha, Wisconsin, 1888. He went to America while young, living first in Baltimore, whence in 1840 he moved to Galveston. He was engaged in mercantile pursuits till 1861, when, after a successful business career, he retired. In 1866 he was elected to the presidency of the Union Marine and Fire Insurance Company of Galveston, which position he filled until the company discontinued business in 1880. He held high place in the Odd Fellows' lodge, and was among the earliest of its grand masters. The first Jewish religious services in Galveston were held at his house (1856). He made provision in his will for the maintenance of the two Hebrew cemeteries, and left bequests to the Congregation B'nai Israel ("to afford increased pews and seating capacity for the poor Israelite families who are unable to purchase or rent same"), and to the Protestant Orphans' Home of Galveston.

Bibliography: *Records of the City of Galveston*, 1840-88; *Encyclopedia of the New West*, 1886; *Records of the Probate Office of Galveston, Texas*, 1888; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

DYER, LEON: American soldier; born at Alzey, Germany, Oct. 9, 1807; died in Louisville, Ky., 1883. At an early age he went with his parents to Baltimore. Dyer was self-educated. In the early part of his career he worked in his father's beef-packing establishment (the first in America). As a young man he enjoyed great popularity with the citizens of Baltimore, and filled a number of minor public offices. When the great Baltimore bread riots broke out, he was elected acting mayor, and through his intervention order was soon restored. While Dyer was engaged in business in New Orleans in 1836, Texas called for aid in her struggle for independence. Dyer was at that time quartermaster-general of the state militia of Louisiana. With several hundred citizens of New Orleans he embarked at once on a schooner bound for Galveston, arriving two days after the battle of San Jacinto. He received a commission as major in the Texas forces, signed by the first president, Burnett. The Louisiana contingent was assigned to the force of Gen. Thomas Jefferson Green, and saw active service clearing western Texas of bands of plundering Mexican troops. When Santa Anna was taken from Galveston to Washington, Major Dyer accompanied the guard, and Santa Anna's autograph letter thanking Dyer for courtesies received on the journey testifies to the general's gratitude.

Dyer's natural talent and strong patriotic feeling won him the confidence of ante-bellum statesmen, and in Van Buren's administration he was chosen to be the bearer of despatches to the Prussian government. Dyer saw extended service in the United States army. He was on General Scott's staff in the Florida campaign against Osceola, the Seminole chief, and was wounded in the neck in the final battle which ended in Osceola's defeat and subsequent capture. During the Mexican war Dyer, then with the rank of colonel, was appointed quartermaster-general by Gen. Winfield Scott.

In 1848 Colonel Dyer crossed the plains to California, and settled in San Francisco, where he founded a congregation—the first on the Pacific coast. Before his departure from Baltimore he had been presented with a medal by the community of that city (1847).

Bibliography: *Records of the City of Galveston*, 1888; *Encyclopedia of the New West*, 1886; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

DYES AND DYEING (= צובע): Though not mentioned as a special art in the Bible, dyeing was probably practised as in Egypt by the fuller and the tanner. Dyed stuffs are mentioned among the vestments of the high priest and the appurtenances of the Tabernacle. Red, however, seems to have been the only dye manufactured. In fact, in several instances "adom" (red) is used as a synonym of "ẓeba'" (later Hebrew and Talmudic), "dye," from "ẓaba'," to dye, dip, immerse (see Ex. xxv. 5, xxvi. 14, xxxv. 7, xxxvi. 19, xxxix. 34); in Ezek. xxiii. 15 the word "ṭebulim" = dipped, is used; in Isa. lxiii. 1, "ḥamuẓ" = leavened; in Judges v. 30, "ẓeba'." Dyes, dyers, and dyeing, with occasional mention of manufactured colors, are referred to in the Talmud (Shab. vii. 2; Sheb. vii. 1–2; Pes. iii. 1; Tosef., Sheb. v. 1; Men. 42a–44a; Meg. 24b; Yer. Shab. i. 3b, vii. 10c; B. Ḳ. 100b; Yer. B. Ḳ. ix. 6d). Abba Hoshayah of Tarya, the saint, was a fuller who also practised dyeing (Yer. B. Ḳ. x. 7c). Amram, the dyer, is mentioned in Giṭ. 52b. Regarding the purple dyeing of the Phenicians see Delitzsch, "Iris," 1888, pp. 46 *et seq.*; and Purple. Especially was the tribe of Zebulon believed to have acquired this art, together with that of glass manufacture, from the Phenicians (see Sifre, Debarim, 354; Meg. 26a; Herzfeld, "Handelsgeschichte der Juden des Alterthums," 1879, p. 106). According to Shab. 26, the Jews in the vicinity of Tyre manufactured purple stuffs for the market (comp. Schürer, "Geschichte," 3d ed., ii. 56, notes, and Herzfeld, *l.c.* pp. 108, 307). A Jewish gild of purple dyers is mentioned on a tombstone inscription in Hierapolis (Schürer, *l.c.*, 3d ed., iii. 14). In the twelfth century the Jews of Tyre were still purple dyers and manufacturers of glass (see Benjamin of Tudela, "Travels," ed. Asher, p. 30b). In St. George, the ancient Luz, Benjamin found one Jew to be a dyer (*ib.* 32b), and in Thebes, Greece, the Jews were the most eminent manufacturers of silk and purple cloth (*ib.* 16b). They were noted for being skilled dyers also in Italy, Sicily, and elsewhere (*ib.* 15a; see also Bedarride, "Les Juifs en France, Italie et Espagne," 1867, p. 179; Depping, "Die Juden im Mittelalter," German transl., 1834, pp. 136, 353, 401). Delitzsch ("Jewish Artisan Life," p. 27) speaks of "Migdal Ẓeboa'ya" ("the tower of the dyers"; Lam. R. ii. 2), and cites Yer. Shab. 3b to the effect that when walking abroad the dyers hung red and blue threads behind one ear, and green and pale-yellow threads behind the other. Purple was the most costly dye known to the ancient Hebrews. "The blood of the purple mollusk is used to dye wool purple" (Menaḥot 44a). Each shell secreting but one drop of the dye, and the work of preparation being tedious, such dyeing was costly. Akhissar, the ancient Thyatira, a Jewish stronghold in Asia Minor, seems to have been connected with the dyeing trade in the early centuries, and even to-day the crimson fez usually worn in the East is generally manufactured and dyed in that locality (Brightwen, "Side-Lights on the Bible," p. 47). In antiquity the trade obtained some distinction, purple being the royal color. The almond-trees of Bethel and Luz ("luz" = almond-tree) produced a color used in dyeing.

Jews seem for a long time to have held the monopoly of the dyeing trade. In Asia they were especially noted as dyers, as they were also, according to Beckmann, in Italy and Sicily. The Jews' tax in southern Europe was sometimes called "tincta Judæorum," as it was levied on dyed goods (Abrahams, "Jewish Life in the Middle Ages," p. 219; Güdemann, "Geschichte des Erziehungswesens," ii. 312).

In the itinerary of Benjamin of Tudela (*c.* 1170) it is noted that Brindisi contained ten Jews who were dyers (p. 45, Asher's ed.); that purple dye was found in the neighborhood of New Tyre (p. 63); that one Jew, a dyer, lived at St. George, the ancient Luz (p. 65); that the dye-house in Jerusalem was rented by the year; that the exclusive privilege of carrying on that business had been purchased by the Jews, two hundred of whom dwelt in one corner of the city under the tower of David (p. 69); and that but twelve Jews lived in Bethlehem, two in Bet Nuba, one in Jaffa, one in Ḳaryaten Binyamin, and one in Zer'in, the ancient Jezreel—all dyers (pp. 75, 78, 80, 87). Rabbi Pethahiah of Regensburg visited Jerusalem in the twelfth century, and found only one Jew there, Rabbi Abraham, the dyer ("Travels of R. Petachia," ed. Benisch, pp. 38, 60). Naḥmanides (*c.* 1250) also found in Jerusalem only one or two families of dyers (Graetz, "History of the Jews," iii. 606).

Dyeing was the occupation of the Jews in Aragon in the Middle Ages (Jacobs, "Sources," p. 16), and there were many dyers among the Jews of Prague in the seventeenth century (Abrahams, "Jewish Life in the Middle Ages," p. 248). Dr. Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," ii. 3) mentions that in 1844 there were in Bokhara 10,000 Jews, "mostly dyers and silk merchants"; and Franz von Schwarz ("Turkestan, die Wiege der Indogermanischen Völker," p. 441) says that "the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews. . . . The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk."

According to Errera ("The Russian Jews," p. 177), the Jews in Russia created the industries of dyeing and preparing furs. The manufacture of ẓiẓit, ṭallit, and arba' kanfot in Russia, and the dyeing which is incidental to the last two, have placed a considerable part of the dyeing business in the hands of the Jews of that country. See Artisans; Color.

Bibliography: Güdemann, *Geschichte des Erziehungswesens in Italien*, p. 312, note v.

A. H. C.—K.

DYHERNFURTH: Town in Prussian Silesia, with 1,463 inhabitants; founded Jan. 20, 1663. In that year the Austrian emperor Leopold I., desiring to reward the Silesian chancellor, Baron von Dyhern, gave his estate Przig the rights and status of a city with the name "Dyhernfurth." To further the prosperity of his city its owner obtained permission (July 12, 1667) to establish a printing-house, which, however, soon ceased to exist. In 1688, under Baron von Glaubitz, the new lord of the estate and of the city, the workers whom the printer Shabbethai Bass had gathered about him became a community—the first in Silesia since the expulsion of the Jews from that province in 1584. The Jewish cemetery established by Bass in 1689 has twice been enlarged (1805 and 1881) by purchase. Until 1761 the Jews of Breslau buried their dead in the Dyhernfurth cemetery. A synagogue had been established and maintained by Feibl Pesong, its president; in 1785 it was succeeded by a new temple, which was superseded in 1851.

Among the rabbis who served the community of Dyhernfurth were: Wolf Katz (כ"ץ = Kohen Ẓedeḳ) Schotten, who founded its ḥebra ḳaddisha; Rabbi Jacob Löb Falk, later dayyan in Breslau; and Ḥayyim Kroner. A branch community existed formerly in the neighboring town of Auras. The community of Dyhernfurth has steadily diminished, numbering at present only nineteen; its president is M. B. Weinbaum.

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D. S. Sa.

——**Typography:** The earliest Hebrew printing-office in Dyhernfurth was established in 1681 by the bibliographer Shabbethai ben Joseph Bass. The place was well fitted for such an enterprise. Eastern Europe was the best market for Hebrew books, and, outside Prague, had no Hebrew printing-office at that time. A further point in its favor was the fact that the books supplied by Holland were very expensive. The first work to be issued from the presses of Dyhernfurth was Samuel ben Uri's "Bet Shemuel," on the Shulḥan 'Aruk, Eben ha-'Ezer (1689). In the same year appeared David ha-Levi's commentary on Rashi to the Pentateuch; three prayers to be recited in the cemeteries (with a Judæo-German translation by Eliezer Liebermann); and the mystic prayers of Nathan Nata' ben Moses of Hanover. In 1708 the establishment was partly destroyed by fire. It was, however, soon rebuilt, and in 1712 Shabbethai transferred it to his son Joseph, whose name appeared on the title-pages, together with that of his father, after 1707. During his last ten years of active work, Shabbethai confined himself chiefly to liturgical productions. In these years he issued four editions of the Pentateuch; a Judæo-German edition, by Ḥayyim ben Nathan, of the historical parts of the Bible; four editions of the Psalms; seven of the Siddur; four of the Maḥzor; five of the Seliḥot; and two of the Tiḳḳum recited on the nights of Shabu'ot and Hosh'ana Rabba.

About this time Joseph, with his father, was accused by the Jesuits of circulating a book containing blasphemies against Christianity. They were imprisoned, and business was practically suspended. The subject of the accusation was the "Sha'are Ẓiyyon" of Nathan of Hanover, published at Dyhernfurth in 1705. No works published by the Bass firm from 1714 to 1718 are known to be extant. In the latter year business seems to have been resumed by Berl Nathan of Krotoschin, husband of Shabbethai's granddaughter Esther. Berl Nathan paid 5,000 thalers purchase-money. After Nathan's death in 1729, it was carried on by his widow.

About 1780 Jehiel Michael May from Breslau established another printing-office, which, after his death in 1790, was managed at first by his widow Rachel, and his sons Michael, Simon, Aron, and Joseph, but later by Joseph alone. In recent times a printing-office was established in Dyhernfurth by Warschauer & Co.

Although there have been issued from the Dyhernfurth presses many important works, such as the Babylonian Talmud and the Yad ha-Ḥazaḳah, and although for a long time they supplied Silesia and the neighboring territories with books, they failed, owing to poor type and the lack of correctness, to find much favor.

BIBLIOGRAPHY: Cassel and Steinschneider, in Ersch and Gruber, section ii., part 28, p. 87; C. F. Unger, *Neuer Büchersaal*, ix. 696, xiv. 91 *et seq.*, where are given the publications of Dyhernfurth up to 1712; Brann, in *Monatsschrift*, xl. 474 *et seq.*

J. I. Br.

DYTE, D. M.: English Jew who distinguished himself by saving the life of George III. of England under the following circumstances: On May 15, 1800, George III. attended the Drury Lane Theater to witness a comedy by Colley Cibber; and while the monarch was acknowledging the loyal greetings of the audience, a lunatic named Hadfield fired a horse-pistol pointblank at his Majesty. Two slugs passed over the king's head, and lodged in the wainscot of the royal box. The king escaped unhurt; but it was only subsequently realized that Hadfield had missed his aim because some man near him had struck his arm while in the act of pulling the trigger. This individual was Dyte, father of **Henry Dyte,** at one time honorary secretary to the Blind Society. It is said that Dyte asked as his sole reward the "patent" of selling opera-tickets, then a monopoly at the royal disposal.

BIBLIOGRAPHY: Picciotto, *Sketches of Anglo-Jewish History*, London, 1875; Howell, *State Trials*.

J. G. L.

DYVIN: Village in the government of Grodno, Russia. It has a very old Jewish community, but it is impossible to determine when Jews first settled there. When the town endeavored to secure the Magdeburg Law, the Jews contributed for the purpose fifty gold coins, in return for which they were to be allowed to avail themselves of the privileges and income of the town. Notwithstanding this the burghers often attempted to curtail the rights of the Jews. In 1634 King Ladislaus IV. granted them certain privileges, and recognized their rights to the possession of houses, market-places, the public bath, and lands legally acquired by them. The right to own a synagogue and a burial-ground, and to free and undisturbed conduct of religious services, was also recognized. They were permitted to engage in commerce, and to enjoy other privileges, on equal terms with the burghers of Dyvin. They were subject to the jurisdiction of the Dyvin court, but had the right to appeal from this to the judges of the king's court. With the burghers, the Jews have often farmed various profitable portions of municipal property, as, for instance, the flour-mills and the distillery.

In 1656 the commissioners appointed by the king, on the complaint of the Jews, reaffirmed that the latter, having enjoyed for many years with the burghers the privileges and incomes of the city, and having contributed to the expense of securing the Magdeburg Law, were entitled to avail themselves, to an equal extent with the burghers, of the income from the farming of public property. But since for a number of years they had neglected to avail themselves of these rights, the commissioners conceded to the Jews the right to share, as was done in other towns, in one-third of the farming privileges. Subsequently new differences arose between the burghers and the Jews in regard to the unequal distribution of taxes for the maintenance of soldiers. These differences were settled by mutual agreement on Feb. 9, 1661.

In 1898 there was in Dyvin a Jewish population of 1,200 out of a total population of 10,000. Most of the Jews are engaged in commercial and industrial occupations; there are also 237 artisans. The educational institutions include a Talmud Torah with an attendance of 24 pupils, and ten ḥadarim with an attendance of 115.

Bibliography: *Regesty i Nadpisi*, i. 365, 440, 448, St. Petersburg, 1898.

H. R. S. J.

DZHURIN. See Podolia.

DZIGOVKA. See Podolia.

E

EAGLE: The rendering in the English Bible versions of the Hebrew "nesher." The nesher, however, was bald; nested on high rocks; and was gregarious in its habits (Micah i. 16; Job xxxix. 27, 28; Prov. xxx. 17), all of which characteristics belong to the griffin-vulture, but not to the eagle.

Several species of eagles inhabit Palestine; and these are probably all included in the term "'ozniyyah" (Lev. xi. 13; Deut. xiv. 12; compare Tristram, "Natural History of the Bible," p. 181).

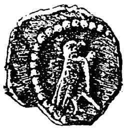

Reverse of Copper Coin Bearing an Eagle, Attributed to Herod the Great.

(After Madden, "History of Jewish Coinage.")

The Talmud says that the eagle is the king of birds, but that it is afraid of the flycatcher (Shab. 77b). It flies rapidly without tiring (קל כנשר = "light like the eagle," Ab. v. 20).

The eagle is ranked among the unclean birds—a fact variously explained by the Talmudic writers (Ḥul. 61a). The nesher is found deified in the Assyrian Nisroch, the vulture-headed god (II Kings xix. 37; Isa. xxxvii. 38), and in the Arabic idol Nasr. In Ezekiel (i. 10, x. 14) the eagle is mentioned in connection with the throne of God. In rabbinic parlance "nesher" is used as a title of distinction; *e.g.*, to denote the Roman government (Sanh. 12a).

On the ancient fallacy that the eagle could renew its youth see Bochart, "Hierozoicon," part ii., bk. ii., ch. 1 (compare Ḳimḥi on Ps. ciii. 5).

Bibliography: J. G. Woods, *Animals of the Bible*, Philadelphia, 1872; L. Lewysohn, *Die Zoologie des Talmuds*, 1858.

E. G. H. H. H.

EARNEST-MONEY: Part payment of the price by the buyer of a commodity as a guaranty that he will stand by the bargain.

Wherever the payment of the whole price secured title to property, the payment of a part of the price did the same. All objects, whether movable or immovable, could be acquired by the payment of money, and part payment was sufficient to make a sale valid. The payment of a "peruṭah," the smallest coin of Palestinian currency, on account of the purchase was sufficient to bind the bargain (Ḳid. 3a; Maimonides, "Yad," Mekirah, i. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 190, 2). The law regarding acquisition was restricted by the earlier rabbis, however, to immovable property. Because of certain apprehensions, they provided that movable property could be acquired only by actual possession of the object (B. M. 47b; see Alienation and Acquisition). Hence, where there was no delivery the payment of the purchase-money did not constitute a sale. It was, however, considered a breach of good faith if one of the contracting parties retracted after the payment of an earnest or of the whole sum, and the following curse (מי שפרע) was pronounced upon him:

> "He who revenged Himself on the men of the generation of the Flood, and on the men of the generation of the division of languages ["haflagah"], and on the men of Sodom and of Gomorrah, and on the Egyptians who were drowned in the sea, will revenge Himself upon him who does not abide by his word" (B. M. 44a, 48a).

In cases of hiring and letting, the payment of an earnest was sufficient (Ḥoshen Mishpaṭ, 198, 5, Isserles' gloss; 198, 6; 199).

In the case of immovable property the payment of earnest-money constituted a sale where local custom did not require the formality of a deed of sale ("sheṭar"). The remainder of the purchase-money was then considered a loan to be paid by the buyer at a stipulated time. If the seller was urgent for the payment, and thus made it obvious that he sold the property because he was in need of money, either of the parties could retract before the payment of the last instalment; for it was evident that the seller did not agree to sell except on condition that he receive the full amount. If, however, this urgency could be explained in another way—for instance, when the property was in bad condition and the seller was afraid lest the buyer find some excuse to retract, or when the seller wished to remove to another place—then the sale was valid and neither could retract (B. M. 77b; Maimonides, *l.c.* viii.; Ḥoshen Mishpaṭ, 190, 10-16). In cases where the earnest did not validate the sale, he who retracted had to submit to the conditions of the other party as to the manner in which the earnest-money should be refunded (*ib.*).

A pledge, either for part or for the whole of the purchase-money, was not considered an earnest, and did not constitute a sale (Ḳid. 8b).

All the laws that applied to the acquisition of immovable property applied also to the acquisition of slaves (see SLAVES). See also ḲINYAN.

BIBLIOGRAPHY: Bloch, *Der Vertrag*, Budapest, 1893; Saalschütz, *Das Mosaische Recht*, cx., Berlin, 1853.

S. S. J. H. G.

EARNINGS. See MASTER AND SERVANT.

EARRING: A ring or hook passed through the lobe of the ear. Earrings, so widely used by Eastern peoples, have no particular designation in Hebrew. The word נזם is applied to both the ornament for the ear and that for the nose; so that when this term occurs in the Bible, it may mean either. When the writer wished to specify, he added the word און to indicate earrings, or אף to indicate nose-rings. The word נזם ("stringed ornament"), the equivalent of the Arabic "naẓm," induces one to suppose that the primitive form of the ear-pendants was a string of pearls, beads, etc., of a globular form. It is perhaps this shape which is indicated by the word נטיפות (lit. "drops," Judges viii. 26). The references in Ex. xxxii. 2 and Judges *l.c.* to earrings of gold, show at the same time that there also existed earrings of other materials. It was not until the time of Ezekiel that earrings acquired a circular form, and were then called עגיל (Ezek. xvi. 12). It is true that this word occurs also in Num. xxxi. 50, but there is nothing to indicate that it means "earrings." The passage in Exodus proves that earrings were worn by women and by the youth of both sexes.

Earrings seem to have been regarded by Eastern nations as sacred things—some scholars even suggest as amulets—for the sons of Jacob surrendered their earrings with the idols which Jacob afterward concealed under the oak-tree (Gen. xxxv. 4). The Targum and the Samaritan version of the Pentateuch always translate נזם by קדשא (Syriac, "ḳadasha"), which Buxtorf ("Lex. Rab." *s.v.* קדשא) supposes to mean "the ornament consecrated to Astarte"; but there is no proof that this belief in the sacredness of earrings was current among the ancient Hebrews. If the word לחשים, occurring in Isa. iii. 20, A. V., really means "earrings," the latter are so called because, these ornaments being suspended from the ears, they are figuratively looked upon as whispering to the wearer.

E. G. H. M. SEL.

EARTH (אדמה): The Hebrew expression for "earth" means primarily earth or soil as an element, and also the surface of the earth and plowed land, the latter being probably of the red color characteristic of Palestinian soil (compare Abu al-Walid, "Dictionary," *s.v.*; Credner, "Der Prophet Joel," 1831, pp. 123 *et seq.*). Josephus says that the Hebrew for "man" (אדם = Ἀδαμος), which is related to "earth" according to Gen. ii. 7, really means "red," since virgin soil is red ("Ant." i. 1, § 2). The Syrians also called the earth ארמתא (*ἀδαμθά* in Theodoret, "Quæst. lx. in Gen."; compare Mishnah Shab. viii. 5); the expression is not found in the other Semitic languages, surviving only in the protoplast ADAM. The original meaning of אדמה is, however, not certain; Friedrich Delitzsch thinks it means, as in the Assyrian, "arable land" ("The Hebrew Language Viewed in the Light of Assyrian Research," p. 58). Another expression for "earth," ארץ, is equivalent to "terrestrial globe," in contrast with "the heavens." According to a rabbinical interpretation, the earth has four names, "ereẓ," "tebel," "adamah," and "arḳa," corresponding to the four points of the compass (Gen. R. xiii. 12).

In Hebrew, "heaven and earth" together constitute the universe. The earth has foundations and pillars (I Sam. ii. 8; Ps. lxxv. 4, civ. 5; Job ix. 6, xxxviii. 6); it rests on the ocean, out of which it rises (Ps. xxiv. 2, cxxxvi. 6); it is suspended in space (Job xxvi. 7); the idea of its free suspension in the air is especially worked out in the mystical "Book of Creation" (Sefer Yeẓirah). Like most peoples of antiquity, the Hebrews conceived of the earth as a disk (Prov. viii. 27; Job xxvi. 10; Isa. xl. 22); and they spoke, therefore, of peoples like the Assyrians, Egyptians, Persians, and Medes as living at the ends of the earth (see Gesenius, Commentary on Isaiah, i. 247). As Ezekiel (v. 5) could describe the Israelites as being set in the "midst of the nations," so also could he speak of their land as being the "navel of the earth" (xxxviii. 12, Hebr.); for Palestine in fact occupied a central position as regards Assyria and Egypt, the two chief powers of antiquity. In later times, indeed, it was positively asserted that Palestine, or Zion, was the physical center of the earth (Enoch, xxvi. 1, 2; Book of Jubilees, viii.); and the Rabbis interpreted the phrase "midst of the nations" as referring both to Palestine and to Jerusalem as the center of Palestine (Tan., ed. Buber, iii. 78).

The earth was destined not for a desert, but for the habitation of man (Isa. xlv. 18). In Ecclus. (Sirach) xl. 1c the earth is called "the mother of all living" (comp. Targum on Job i. 24). The Biblical conception of the paramount importance of the earth prevailed down to the time of the great astronomical discoveries of Copernicus and Kepler. The allusions of the Prophets to a new heaven and a new earth (Isa. lxv. 17, lxvi. 22) were interpreted even as early as Maimonides in a non-physical sense ("Moreh," ii. 29). In mystical speculations the earth, like the other heavenly bodies, was taken to be an animated being, having therefore its own genius (Num. R. xxiii. 6), and also its guardian angels (Schwab, "Vocabulaire de l'Angélologie," p. 75).

BIBLIOGRAPHY: Gesenius, *Th.* i. 154; Rosenmüller, *Handbuch der Bibl. Alterthumskunde*, 1823, i. 1, 133, 153; Johansen, *Kosmogonische Ansichten der Inder und Hebräer*, 1833.

E. G. H. S. KR.

EARTHQUAKE: The Hebrew word "ra'ash," as well as its Assyrian and Arabic equivalents designating an earthquake, is indicative of a great noise or tremendous roaring. In Ps. lxxii. 16 the same word is used to describe the gentle rustling of wheat. It is also employed in poetry to express the harmonious choral song of angels. It would thus seem that during an earthquake the Hebrew was most impressed by the rumbling connected with it, which he regarded as a theophany (Ps. xviii. 8 [A. V. 7]; Hab. iii. 6; Nahum i. 5; Isa. v. 25). The trembling and smoking of the mountains, as during the revelation on Sinai (Ex. xix. 18, xx. 18), the moving of the door-posts, as during Isaiah's initiation (Isa. vi. 4), accompanying great theophanies, must in the view of the authors be regarded as earthquakes (comp. I Kings xix. 11, 12).

Palestine was subject to frequent earthquakes, the volcanic nature of the region around the Dead Sea and the Sea of Gennesaret being a contributory cause. The earthquake mentioned under Ahab (I Kings xix. 11) is legendary, but that under Uzziah (809–759 B.C.) is historical: time was counted from it (Amos i. 1; Zech. xiv. 5). Ibn Ezra and R. David Ḳimḥi refer Amos' entire prophecy, especially Amos ix. 1, to this earthquake (comp. Eusebius, "Demonstratio Evangelica," vi. 18).

Josephus describes an earthquake that occurred in Judea during the battle of Actium. The earth trembled, and many animals and more than 30,000 persons perished ("Ant." xv. 5, § 2). The earthquake at the death of Jesus is mentioned in Matthew (xxvii. 52), but not in the other Gospels (see CRUCIFIXION). A few years before Bar Kokba's insurrection, the cities of Cæsarea and Emmaus were destroyed by an earthquake (Eusebius, "Chronicon," eleventh year of Hadrian). In 499 severe earthquakes devastated Asia Minor, continuing until 502, when the synagogue of the Jews at BEIRUT fell (Assemani, "Bibl. Orient." i. 272; "Jerusalem," vi. 17). Antioch was visited by numerous earthquakes in the sixth century (Procopius, "De Bello Persico," ii. 14; Evagrius, "Hist. Eccl." v. 17, vi. 8). Bar Hebræus, 'Abd al-Laṭif, and the "Gesta Dei per Francos" mention many earthquakes in Palestine during the Middle Ages. On Jan. 1, 1837, the whole province of Galilee was shaken; the cities of SAFED and TIBERIAS especially suffered, 4,000 Jews perishing. The seismic disturbance was also felt at Tyre, Sidon, Beirut, and even at Jerusalem. The last-named city has otherwise been free from earthquakes (Robinson, "Biblical Researches in Palestine," etc., iii. 500–585; "Jerusalem," v. 295).

The Rabbis, following Joel and Amos, use the expression שאון in the sense of "earthquake" (Yer. Ber. 13c; Ex. R. xxix. 9). Earthquakes, according to them, are a divine punishment for the performances in the circus and theater of the heathens, or for their immorality. Others held that earthquakes were meant to remind men of their sins. An earthquake, like thunder and lightning, called forth the benediction, "Praised be Thou, Eternal One, with whose power and might the world is filled" (Ber. ix. 1). A chapter on "Thunder and Earthquake," in the form of a calendar, is contained in the appendix to "Milḥemet Ḥobah," Constantinople, 1710.

BIBLIOGRAPHY: Forbiger, *Handbuch der Alten Geographie*, i. 636; M. Rahmer, *Das Erdbeben in den Tagen Usia's*, in *Monatsschrift*, 1870, xix. 241.

E. G. H. S. KR.

EASEMENT: An incorporeal right, existing distinct from the ownership of the soil, consisting of a liberty, privilege, or use of another's land without profit or compensation; as, an easement consisting of a right of way, a right to running water, to free air, etc. According to rabbinical legislation, an easement was acquired by mere possession, provided no objection was raised against it by the other parties concerned. The later authorities, however, differed with regard to the conditions that constitute such possession (see ḤAZAḲAH). If one erected a rain-spout from his roof leading to his neighbor's premises, and the neighbor did not object, he acquired the use of his neighbor's premises to that extent, while the neighbor also acquired the use of the water coming from the rain-spout onto his premises. The owner of the rain-spout could not remove it without the permission of his neighbor, while his neighbor could not compel him to remove it after he had once acquired the right (B. B. 58b, 59a). For such a right could never be destroyed; and consequently if one acquired the right of opening a window or a door into his neighbor's premises, the right, or easement, would exist even after the house containing the window or door was destroyed; and in rebuilding the house, he might open a window or a door of the same size and in the same place, even if his neighbor then objected (*ib.* 60b). One who possessed an easement of a window overlooking his neighbor's premises could prevent his neighbor from building in front of it and thus shutting out its light; or if his neighbor were to build a wall against the window, he could compel him to remove the wall at least four cubits from the window (*ib.* 22a, 59b).

In some cases the possession of an easement was not sufficient to establish a right to it. The construction of a window opposite another's window, even though the other did not object at first, did not establish an easement, for the Rabbis considered it indecent to look into another's house and watch his actions and movements (היזק ראיה; *ib.* 60a). The establishment of a baker's or of a potter's oven, which emitted large volumes of smoke, or of a factory from which much dust issued, in the immediate vicinity of another's house, or of anything that caused obvious injury to another's property, although no objection had been raised against it at first, did not constitute an easement (*ib.* 23a). The rules which applied to easements in the property of individuals also applied, with a few exceptions, to easements in the common property of the community. See BOUNDARIES; NEIGHBORS; PARTNERSHIP.

BIBLIOGRAPHY: Maimonides, *Yad*, *Shekenim*, vii.-xii.; Caro, *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, 153-156; Bloch, *Das Besitzrecht*, Budapest, 1897.

S. S. J. H. G.

EAST: מזרח or מזרחהשמש = "rising" or "the rising of the sun" [opposed to מערב = "west": Isa. xli. 2, 25; Ps. l. 1, ciii. 12], or קדם = [lit. "forward"] the direction of the face, west being "behind" [אחור], north "to the left" [שמאל], and south "to the right" [ימין: Job xxiii. 8–9; Gen. xiii. 14, xxviii. 14; Num. x. 5, 6]): Worshipers of the sun turned toward the east, with their backs to the Holy of Holies (Ezek. viii. 16; comp. Suk. v. 4), whereas the Jews of the Exile prayed toward the Temple (Dan. vi. 11; I Kings viii. 38, 44 *et seq.*; Ber. iv. 5; Sifre, Debarim, 29). For those living in the west, therefore, the east was the direction in which they were to pray (see "Ḳiblah" in the article MOHAMMED).

East is the part of the world where God planted paradise (Vita Adæ et Evæ, 18, 22; [Lat.] Apoc.

Mosis, i., according to Gen. iii. 24, LXX.). According to the "Didascalia," prayer is offered with the face turned to the east "because God ascended to the heaven of heavens to the east, and because paradise is situated in the east" ("Apost. Const." ii. 57). This was enjoined on the early Christians (see Clemens Alexandrinus, "Stromata," vii. 7; Syriac Canons [Teachings] of the Apostles, i.; Ante-Nicene Library, viii. 668, New York, 1890; Tertullian, "Apology," 16). A much older custom, which goes back to very primitive times and is connected with the belief that the dead go down to the land of Hades in the west, but will rise again with the sun in the east, is the burying of the dead with the face toward the east (see Tylor, "Primitive Culture," 1874, pp. 422 *et seq.*). See also MIZRAH.

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E. G. H. K.

EAST INDIES. See COCHIN; INDIA.

EASTER (from "Eostre," "Ostara," the Teuton goddess of the rising day, particularly of spring): Name given by Anglo-Saxons to the Christian Passover as the Feast of Resurrection, and rather incorrectly used for the Jewish Passover (Acts xii. 4, A. V.). Originally "Pascha," or "Passover," was the name given by the Christians to the fourteenth day of Nisan as the day of the Crucifixion, corresponding to the eve of the Jewish Passover, the season of the sacrifice of the paschal lamb; this was followed by the memorial of the Resurrection on the succeeding Sunday; the former was regarded as a day of fasting and penitence, the latter as a festival of joy. Under the first fifteen bishops of Jerusalem, who were all Jews, no difference occurred between the Jewish and the Christian dates.

In the course of time it appears that custom and tradition differed in the various churches of the East and the West, some laying stress upon Friday as the historical day of the Crucifixion, others again adhering more to the Jewish custom of celebrating the fourteenth day of Nisan; but as the anti-Judean element obtained ascendency, the connection of the Jewish and the Christian Passover was severed, and adhesion to the fourteenth day of Nisan by Christians (the "Quatrodecimani") was condemned as heresy. Greater stress was laid, in the Western Church at least, on the connection of Easter with the vernal equinox of the sun than with the full moon of the fourteenth of Nisan. In other words, Easter became a solar date, whereas Passover was essentially lunar. The Metonic cycle was, however, employed by both Jews and Christians to reconcile the calculations by sun and moon respectively; Passover and Easter always occur, therefore, about the same time of the year, though they only rarely fall on the same day. At the Nicene Council in 325 it was decided that the Christian Passover should be celebrated on the Sunday following the full moon of the vernal equinox (March 21); and in the Western Church it was decreed that, in case the full moon falls on Sunday, so that there arises the possibility of a common celebration of Passover by Christians and Jews, the Christian Passover should be postponed until the next Sunday; the reason for this given by Emperor Constantine (Socrates, "Hist. Eccl." i. 9) was that "it seemed very unsuitable that we should follow this custom of the Jews, who, constantly erring in the utmost degree, celebrate the Feast of Passover a second time in the same year"; *i.e.*, celebrate it sometimes before the spring equinox. See PASSOVER.

Thus the Crucifixion day, the Friday before Easter, gradually lost its ancient paschal, or Jewish, character, and the day of the Resurrection assumed more and more the character of the Teutonic and Slavonic spring festival with all its pagan rites and festive symbols. Regarding the (Easter) egg at the Jewish Seder, see SEDER.

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K.

EATING. See BANQUETS; CLEAN AND UNCLEAN ANIMALS; COOKERY; DIETARY LAWS; FOOD.

EBAL (עיבל; Septuagint, Γαιβάλ; now called "Jabal Slamiyyah"): **1.** A bare mountain 2,900 feet high, north of Sichem, opposite Mt. Gerizim. At the base toward the north are several tombs. The higher part is on the west, and contains the ruins of some massive walls called "Al-Ḳal'ah"; east of this are other ruins now called "Kunaisah." In the Old Testament Ebal is mentioned only infrequently: Joshua built an altar of unhewn stones there (Joshua viii. 31 *et seq.*; compare Deut. xxvii. 5-7); there must have been a sanctuary on this spot. Another account (Joshua viii. 32; compare Deut. xxvii. 1-4, 8) relates that large stone slabs whitened with lime were erected there with the Law inscribed upon them. In Deut. xi. 29, xxvii. 13; Joshua viii. 33, one-half of the people were ordered to place themselves on Mt. Ebal to pronounce curses against those who disobeyed the twelve precepts of prime religious and ethical importance, while the remainder of the tribes, standing upon Mt. Gerizim opposite, pronounced the corresponding blessings upon those who obeyed them. **2.** Name of an Edomite tribe (Septuagint, Γαιβήλ; Gen. xxxvi. 23; I Chron. i. 40). **3.** Name of an Arab tribe (I Chron. i. 22; Gen. x. 28); the Samaritan text has "Ebal" also; the Septuagint Γαιβήλ; while the Masoretic reading is עובל ("'Obal").

E. G. H. F. BU.

EBED-MELECH.—Biblical Data: A Cushite officer at the court of King Zedekiah, who interceded in behalf of Jeremiah, and was sent by the king with thirty (Ewald and Duhm, "three") men to draw up the prophet from the pit (A. V. "dungeon") into which he had been cast by order of the princes (Jer. xxxviii. 4-13). For this deliverance Ebed-melech was prophetically assured of safety in the general overthrow of Zedekiah (*ib.* 16-18). The name occurs in the Phenician inscription, "C. I. S." i. 46, 3 (Lidzbarski, in "Handbuch der Nordsemitischen Epigraphik," p. 334; see also Grey, "Hebrew Proper Names," pp. 117, 147).

E. G. H. G. B. L.

——**In Apocryphal and Rabbinical Literature:** Ebed-melech is the hero of popular legend. According to "The Rest of the Words of Baruch,"

published by J. Rendel Harris in Greek under the title Τὰ Παραλείπομενα Ιερεμίου τοὺ Προφητὸυ (Cambridge, 1889), Ebed-melech slept under a tree during the sixty-six years which elapsed between the destruction of the Temple in the month of Ab and the return of the exiles from Babylonia on the 12th of Nisan; during all this time the figs in the basket which Jeremiah had sent him to carry to the sick in Jerusalem remained fresh as when first put there. Ebed-melech is also counted among the nine persons who entered paradise alive ("Masseket Derek Ereẓ," i., ed. Taurogi, p. 8; "Alphabeticum Siracidis," ed. Steinschneider, pp. 27 *et seq.*; comp. "J. Q. R." v. 409-419).
K.

There is a disagreement among rabbinical writers as to the identification of Ebed-melech. Jonathan b. Uzziel rendered the name "the servant of the king," considering "ha-Kushi" to apply to Zedekiah. This interpretation was adopted by the Talmudists (M. Ḳ. 16b). But the Talmud does not state who the servant of Zedekiah was. In Pirḳe Rabbi Eliezer liii. (see also Pesiḳ. R., ed. Friedmann, 131b), Ebed-melech is identified with Baruch b. Neriah, to whom the epithet "ha-Kushi" is referred. Still, Ebed-melech is generally counted among the nine persons who entered paradise alive, or among the thirteen who never tasted death (Derek Ereẓ Zuṭa ch. i., end; Yalḳ. ii. 367; Yalḳ, Ḥadash, *s.v.* גן עדן). The source of this legend is Jeremiah xxxix. 16, from which is also derived the Ethiopian legend that Ebed-melech, like Ḥoni ha-Ma'gal, slept for seventy years (see R. Basset, "Les Apocryphes Ethiopiens," fascic. x., and Syriac MS. No. 65, fols. 230b-247a in the Bibliothèque Nationale of Paris).
S. S. M. Sel.

EBED ṬOB. See Abdi Ḥeba.

EBEL RABBATI. See Semaḥot.

EBEN-EZER (Hebr. "Eben ha-'Ezer" = the stone of help): **1.** Scene of two battles in which the Israelites were defeated by the Philistines. In the first engagement they lost 4,000 men. The Ark of the Covenant was then fetched from Shiloh, in the hope that its presence might bring victory to the Israelites; but in a second battle they lost 30,000 men. The Ark was captured, and Hophni and Phineas, the sons of Eli, were killed (I Sam. iv. 1-11).

The exact site of Eben-ezer has not been determined. It was near Aphek, and near enough to Shiloh for a man who had been in the second battle to reach Shiloh the same day that it was fought (see G. A. Smith, "Historical Geography," p. 223, note).

2. Name given by Samuel to the stone set up by him between Mizpeh and Shen to commemorate the victory of the Israelites (I Sam. vii. 12).
J. JR. C. J. M.

EBER: The eponymous ancestor of the Hebrews; grandson of Arphaxad and great-grandson of Shem; father of Joktan, the ancestor of the Arabs, and of Peleg, among whose progeny, in the fifth generation, was Abram (Gen. x. 22, 25-30; xi. 18-26).

The word "Eber" signifies "the region beyond." Of the nine words in Genesis that designate Shem's descendants, at least two, "Arphaxad" and "Serug" (Gen. xi. 10, 21), are identical with the names of districts: the former indicating the district of Arrapachitis on the upper Zab, the latter the place where Abu Zaid of "Saruj," the hero of Ḥariri's "Maḳamat," had his home. The conclusion is therefore warranted that the term "Eber" originally designated a district.

The use of "Eber" as a "nomen appellativum" is common; it denotes originally "that which is beyond." This explains the fact that, in the genealogy of the Semites, Abraham and, especially, Israel are called descendants of "Eber"; for if "Eber" had been originally the name of a person, it would be strange that Abraham should have been so closely linked with him, since Eber was not his immediate ancestor, but one six times removed. It is because "Eber" was originally the name of a region that it took so important a place in the genealogical tree.

"Eber" designates the region occupied longest and most continuously by the peoples that traced their descent from Shem through Arphaxad. This is apparent in the words, "And ships shall come from the coast of Chittim [Kition, on the island of Cyprus], and shall afflict Asshur, and shall afflict Eber" (Num. xxiv. 24). Here "Eber" designates a country in the neighborhood of Assyria, and to a certain extent forming a part of it—the country beyond the Euphrates. The importance of that river for anterior Asia may serve to explain the fact that the country beyond the Euphrates was designated *κατ' ἐξοχὴν* as the "region beyond."

The Babylonian name corresponding to the Hebrew "'Eber ha-Nahar" is "'Ebir Nari" (comp. Winckler, "Gesch. Israel's," i. 223, note 1). It occurs in an inscription of Assur-bel-kala (Hommel, "Ancient Hebrew Tradition," p. 195, line 5) about 1100 B.C. In I Kings v. 4 (A. V. iv. 24) "'Eber ha-Nahar" is descriptive of the limits of Solomon's kingdom.

Hommel's opinion is that the region beyond Wadi Sirḥan is indicated; but see Ed. König, "Fünf Neue Arabische Landschaftsnamen im Alten Testament," 1901, p. 44.
E. G. H. E. K.

EBER BEN PETHAHIAH: Moravian scholar; lived in Ungarisch-Brod at the beginning of the eighteenth century. Steinschneider indicates the possibility of the name being merely a pseudonym. It appears on the title-page of "Mar'eh ha-Ketab we-Rashe Tebot," a guide to Hebrew-German and its abbreviations (n.d.). See Ḥayyim b. Menahem of Glogau.

Bibliography: Steinschneider, *Cat. Bodl.* col. 901; Fürst, *Bibl. Jud.* i. 219; Benjacob, *Oẓar ha-Sefarim*, p. 370.
G. M. Sel.

EBERLEN, ABRAHAM BEN JUDAH: German mathematician; lived at Frankfort-on-the-Main in the first half of the sixteenth century. He was the author of a work entitled "Sefer ha-Ẓifar," containing mathematical problems with solutions, which was finished Tuesday, Feb. 27, 1537.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1271, 10.
G. M. Sel.

EBERTY, GEORGE FRIEDRICH FELIX: German jurist and author; born in Berlin Jan. 26, 1812; died at Arnsdorf (Riesengebirge) July 7, 1884. He was educated at the universities of Berlin and Bonn. In 1849 he became privat-docent at the University of Breslau in natural and criminal law, and in 1854 associate professor.

Eberty's principal works are: "Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit, und Ewigkeit," Breslau, 1846, 3d ed. 1874; translated and published in English, and retranslated into German by Voigts-Rhetz, Leipsic, 1860; "Versuch auf dem Gebiete des Naturrechts," Leipsic, 1852; "Geschichte des Preussischen Staats," 7 vols., Breslau, 1866–73; "Walter Scott, ein Lebensbild," 2 vols., Leipsic, 1860; translated into several languages, and reissued in 1870; "Lord Byron, eine Biographie," 2 vols., *ib.* 1862, 2d ed. 1879; "Jugenderinnerungen eines Alten Berliners," Berlin, 1878. De le Roi, in his "Geschichte der Evangelischen Juden-Mission" (i. 240), cites Eberty as a convert to Christianity.

Bibliography: *Meyers Konversations-Lexikon.*

S. M. Co.

EBIASAPH or **ABIASAPH** (אביאסף, אביסף): A Levite, descendant of Kohath, and one of the ancestors of the prophet Samuel and of Heman, the singer. In Exodus vi. 24 and I Chronicles vi. 22 (37), ix. 19, Ebiasaph (Abiasaph) occurs as a son of Korah and brother of Assir and Elkanah; but in I Chronicles vi. 8 (23) he is stated to have been a son of Elkanah, son of Assir, son of Korah.

K. M. Sel.

EBIONITES (from אביונים = "the poor"): Sect of Judæo-Christians of the second to the fourth century. They believed in the Messianic character of Jesus, but denied his divinity and supernatural origin; observed all the Jewish rites, such as circumcision and the seventh-day Sabbath; and used a gospel according to Matthew written in Hebrew or Aramaic, while rejecting the writings of Paul as those of an apostate (Irenæus, "Adversus Hæreses," i. 262; Origen, "Contra Celsum," ii. 1; Eusebius, "Hist. Eccl." iii. 27; Hippolytus, "Refutatio Hæresium," vii. 34; Jerome, Commentary on Isaiah, i. 3, 12; on Matt. xii. 13). Some Ebionites, however, accepted the doctrine of the supernatural birth of Jesus, and worked out a Christology of their own (Origen, *l.c.* v. 61).

The origin of the Ebionites was, perhaps intentionally, involved at an early date in legend. Origen ("De Principiis," iv. 1, 22; "Contra Celsum," ii. 1) still knew that the meaning of the name "Ebionim" was "poor," but refers it to the poverty of their understanding (comp. Eusebius, *l.c.*), because they refused to accept the Christology of the ruling Church. Later a mythical person by the name of Ebion was invented as the founder of the sect, who, like Cerinth, his supposed teacher, lived among the Nazarenes in Kokabe, a village in the district of Basan on the eastern side of the Jordan, and, having spread his heresy among the Christians who fled to this part of Palestine after the destruction of the Temple, migrated to Asia and to Rome (Epiphanius, "Hæreses," xxx. 1, 2; Hippolytus, *l.c.* vii. 35, x. 22; Tertullian, "De Præscriptione Hæreticorum," 33). The early Christians called themselves preferably "Ebionim" (the poor; comp. Epiphanius, *l.c.* xxx. 17; Minucius Felix Octavius, ch. 36), because they regarded self-imposed poverty as a meritorious method of preparation for the Messianic kingdom, according to Luke vi. 20, 24: "Blessed are ye poor: for yours is the kingdom of God"; and "Woe unto you that are rich! for ye have received your consolation" (=Messianic share; Matt. v. 3, "the poor in spirit," is a late modification of the original; comp. Luke iv. 18, vii. 22; Matt. xix. 21 *et seq.*, xxvi. 9 *et seq.*; Luke xix. 8; John xii. 5; Rom. xv. 26; II Cor. vi. 10, viii. 9; Gal. ii. 10; James ii. 5 *et seq.*). Accordingly they dispossessed themselves of all their goods and lived in communistic societies (Acts iv. 34 *et seq.*). In this practise the Essenes also were encouraged, partly by Messianic passages, such as Isa. xi. 4, xlix. 3 (comp. Ex. R. xxxi.), partly by Deut. xv. 11: "The poor shall never cease out of the land"—a passage taken to be a warning not to embark upon commerce when the study of the Law is thereby neglected (Ta'an. 21a; comp. also Mek., Beshallaḥ, ii., ed. Weiss, 56; see notes).

Origen (*l.c.* ii. 1), while not clear as to the precise meaning of the term "Ebionim," gives the more important testimony that all Judæo-Christians were called "Ebionites." The Christians that fled to the trans-Jordanic land (Eusebius, "Hist. Eccl." iii. 5, 3), remaining true to their Judean traditions, were afterward regarded as a heretic sect of the Ebionites, and hence rose the legend of Ebion. To them belonged Symmachus, the Bible translator (*ib.* vi. 17).

Bibliography: Herzog-Hauck, *Real-Encyc.* s.v. *Ebioniten*; Harnack, *History of Dogma*, pp. 299-300, Boston, 1895; Hilgenfeld, *Ketzergeschichte*, 1884, pp. 421-446, where the legendary Ebion is treated as a historical person.

K.

EBONY (הבנים): This word is mentioned only once in the Old Testament, namely, Ezek. xxvii. 15, where it is stated that the Arabian merchant people, the Dedanites (see Dodanim), brought horns of ebony to Tyre. The genuine ebony is the wood of the *Diospyros Ebenum* and of several kindred species. It is now indigenous to eastern Asia and Ceylon, but is found in Zanzibar and Mozambique also. In ancient times ebony was brought from Ethiopia; and this variety, which was considered superior to that of India, was held to be very precious. The Phenicians, Egyptians (Thebes; see "Zeit. für Aegyptologie," 1886, xiii.). and Babylonians ("ushu"; see Schrader, "K. B." iii. 37) used it for fashioning images of their gods and all kinds of precious vessels for sacred and profane use. Cheyne thinks, with some degree of probability ("Encyc. Bibl."), that ebony is mentioned also in I Kings x. 22, where, corresponding to Ezek. xxvii. 15, he reads שן והבנים, "ivory and ebony," instead of שנהבים.

E. G. H. I. Be.

EBRON (A. V., incorrectly, **Hebron**). See Abdon, of which it is a variant form.

EBSTEIN, WILHELM: German physician; born in Jauer, Prussian Silesia, Nov. 27, 1836. He studied medicine at the universities of Breslau and Berlin, graduating from the last-named in 1859. In this year he was appointed physician at the Allerheiligen Hospital, Breslau; in 1868, chief physician at the municipal poorhouse; in 1869, privat-docent; in 1874, professor in Göttingen University (which chair he still [1903] holds); and in 1877, director of the university hospital and dispensary.

Ebstein's specialties are malassimilation and defective nutrition, in the treatment of which he has introduced several new methods. He eliminates the hydrocarbons from the food almost entirely, but allows fat to be taken with adequate albumen, his theory being that fat contains nutritive matter equivalent to two and a half times that of hydrocarbons (see the following by Ebstein: "Die Fettleibigkeit," etc., 7th ed., Wiesbaden, 1887; "Fett oder Kohlenhydrate," Wiesbaden, 1885; and "Wasserentziehung und Anstrengende Muskelbewegungen," *ib.* 1885; also Oertel, "Die Ebsteinsche Flugschrift über Wasserentziehung," Leipsic, 1885). In this field Ebstein has become one of the leading specialists of the world.

Of his numerous works may be mentioned: "Nierenkrankheiten Nebst den Affectionen der Nierenbecken und der Urnieren," in Von Ziemssen's "Handbuch der Speziellen Pathologie und Therapie," 2d ed., vol. ix.; "Traumatische Leukämie," in "Deutsche Med. Wochenschrift," 1894; "Handbuch der Praktischen Medizin," *ib.* 1899; "Die Medizin im Alten Testament," Stuttgart, 1901; "Handbuch der Praktischen Medizin," (with Schwalbe), *ib.* 1901; "Die Krankheiten im Feldzuge Gegen Russland," *ib.* 1902; "Dorf- und Stadthygiene," *ib.* 1902; "Die Medizin in Bibel und Talmud" (New Testament and Talmud), *ib.* 1903.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.; *Meyers Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

s. F. T. H.

Name and Authorship.

ECCLESIASTES, BOOK OF: The name "Ecclesiastes"—literally, "Member of an Assembly," often thought to mean (after Jerome) "Preacher"—is the Septuagint rendering of the Hebrew "Ḳohelet," apparently as an intensive formation from the root "ḳahal," with which such forms as the Arabic "rawiyyah" (professional reciter) have been compared. The Hebrew word is given by the author of the book as his name, sometimes with the article (xii. 8, and probably vii. 27), but ordinarily without it: similar license is allowed in Arabic in the case of some common nouns used as proper names. The author represents himself as the son of David, and king over Israel in Jerusalem (i. 1, 12, 16; ii. 7, 9). The work consists of personal or autobiographic matter, with reflections on the purpose of life and the best method of conducting it. These, the author declares, were composed by him as he increased in wisdom, were "weighed," studied, corrected, expressed in carefully chosen phrases, and correctly written out (xii. 9, 10), to be taught to the people.

The fact of the author describing himself in the foregoing style, together with his statements concerning the brilliancy of his court and his studies in philosophy (i. 13-17, ii. 4-11), led the ancients to identify him with Solomon; and this identification, which appears in the Peshiṭta, Targum, and Talmud (compare 'Er. 21b; Shab. 30a), passed unquestioned till comparatively recent times. The order of the Solomonic writings in the canon suggested that Ecclesiastes was written before Canticles (Rashi on B. B. 14b); whereas another tradition made their composition simultaneous, or put Ecclesiastes last (Seder 'Olam Rabbah, ed. Ratner, p. 66, with the editor's notes). The fact that Ḳohelet speaks of his reign in the past tense (i. 12) suggested that the book was written on Solomon's death-bed (*ib.*). Another way of accounting for it was to suppose that Solomon composed it during the period in which he was driven from his throne (Giṭ. 68b), a legend which may have originated from this passage. The canonicity of the book was, however, long doubtful (Yad. iii. 5; Meg. 7a), and was one of the matters on which the school of Shammai took a more stringent view than the school of Hillel; it was finally settled "on the day whereon R. Eleazar b. Azariah was appointed head of the assembly." Endeavors were made to render it apocryphal on the ground of its not being inspired (Tosef., Yad. ii. 14; ed. Zuckermandel, p. 683), or of its internal contradictions (Shab. 30b), or of a tendency which it displayed toward heresy—that is, Epicureanism (Pesiḳ., ed. Buber, viii. 68b); but these objections were satisfactorily answered (see S. Schiffer, "Das Buch Ḳohelet," Frankfort-on-the-Main, 1884). It was assumed that Solomon had taken the name "Ḳohelet," just as he had taken the name "Agur" (Prov. xxx. 1), as a collector (see, further, Eppenstein, "Aus dem Ḳohelet-Kommentar des Tanchum Jeruschalmi," Berlin, 1888); and probably the Septuagint rendering represents a theory that the name contained an allusion to I Kings viii. 1, where Solomon is said to have gathered an assembly.

Date.

As to the age of the work, there is an indication of the latest date at which it could have been written in the fact that Ben Sira repeatedly quotes or imitates it (Ecclus. [Sirach] xxvii. 26, from Eccl. x. 8, verbatim [comp. LXX.]; xviii. 5, from Eccl. iii. 14, inverted, probably for metrical reasons; xxx. 21, from Eccl. xi. 10; xxxiv. 5b, from Eccl. v. 9; xiii. 21, 22, after Eccl. ix. 16; xxxvii. 14, after Eccl. vii. 19; xxxiv. 1, after Eccl. v. 11; comp. "The Wisdom of Ben Sira," ed. Schechter and Taylor, Introduction, pp. 13 *et seq.*, and p. 26, note 2). Since Ben Sira declares himself a compiler from the Old Testament (xxiv. 28), whereas Ecclesiastes claims originality (xii. 9, 10), it seems certain, in the case of close agreement between the two books, that Ben Sira must be the borrower. This fact gives some date about 250 or 300 B.C. as the latest possible for the composition of the book in its present form; for this repeated borrowing implies that Ben Sira regarded it as part of his canon, which would scarcely contain any works that had been produced in his lifetime. With this fact the nature of Ben Sira's language, as preserved in Talmudic quotations, agrees; for such decided Neo-Hebraisms as עסק ("business"), שמא ("lest"), and הרשה ("authorize") are not found in Ecclesiastes, though, had they been in vogue in the author's time, he would have had constant occasion to employ them. He uses instead חפץ, למה (vii. 16, 17; also used in the Phenician Eshmunazar inscription), and השליט. Though allusions to Ecclesiastes are not common in the New Testament, Matt. xxiii. 23, R. V., "These ye ought to have done, and not to have left the other undone," seems clearly a reminiscence of Eccl. vii. 18. It is therefore necessary to reject all theories that bring the book down to a date later than 250 B.C., including that of Graetz, who regarded it as Herodian—in which he is followed by Leimdörfer (Erlangen, 1891), who makes Simeon ben Shetaḥ the author—and that of Renan, who places it somewhere before 100 B.C. These theories are largely based on conjectural interpretations of historical allusions, which, though often attractive, are not convincing. The Grecisms supposed to be found in the book are all imaginary (for instance, פתגם has no connection with φθέγμα; the phrase "under the sun," which occurs so frequently, is also found in the Eshmunazar and Tabnith inscriptions, not later than 300 B.C., as the equivalent of "on earth"), and the suppositions as to borrowings from Greek philosophy which some have professed to detect are all fallacious (see Ad. Lods, "L'Ecclésiaste et la Philosophie Grecque," 1890).

On the other hand, there is much in the language which, with the present knowledge of Hebrew, one should be disposed to regard as characteristic of a comparatively late period. H. Grotius, in the sixteenth century, collected about a hundred words and phrases of this sort occurring in the book; but several apparent modernisms may represent usages which must have been introduced into Palestine at an early period (*e.g.*, ש for אשר, and the abstracts in ות, both from Assyrian), or words which may have been largely used in ancient times (*e.g.*, "taḳḳen," "to correct," also Assyrian); and even in the case of some idioms which seem especially characteristic of late Hebrew, the likeliest account is that they were preserved through long ages in remote dialects (so "kebar," "already," occurring only in this book —apparently an old verb, "kabur," "it is great"; *i.e.*, "it is a long time since"; comp. the Arabic "ṭalama"); certain Persisms, however (פתגם, "account" [viii. 11], Persian "payghām"; פרדס, "park" [ii. 5], Zend "pairidaeza," Armenian "partez"), seem to provide a more certain clue; and that the book is post-exilic may be asserted with confidence, though how near the latest possible limit the date can be brought down can not be fixed with precision. Hence the Solomonic authorship (which few now hold) may be dismissed; nor indeed could the second king of the dynasty have spoken of "all which were in Jerusalem before me."

Beyond the fact that Ḳohelet was uncritically identified with Solomon, it seems impossible to discover any connection between the two names. The interpretation of the word "Ḳohelet" as a substantive is purely conjectural; and though the phrase rendered "masters of assemblies," but more probably signifying "authors of collections," lends some color to the rendering "collector," it is not free from grave difficulty. As a proper name, however, it might be derived from "ḳahal" in one of the Arabic senses of that root, though its use with the article would in that case constitute a difficulty; finally, it might be a foreign word. The Talmud seems rightly to call attention to the importance of the past tense in i. 12; for one who says "I *was* king" implies that his reign is over: he must be speaking either as a dead man or as one who has abdicated. Ḳohelet is then either a fictitious person or an adaptation of some monarch, like Al-Nu'man of Arabic mythology (Ṭabari, i. 853), who, becoming conscious of the instability of the world, abandons his throne and takes to devotion. Similarly, Ḳohelet appears to pass from king to preacher, though it is not actually stated that he abandons his throne. The references to kings in all but the earliest chapters rather imply that the author is a subject; but this may be unintentional. The author's idea of a king would seem to be modeled on the monarchs of Persia, with kings and provinces subject to them (ii. 8); and the gardens with exotics (ii. 5) and irrigated parks (ii. 6) are likely to belong to the same region.

The Israelitish name for God is nowhere employed, nor does there appear to be any reference to Judaic matters; hence there seems to be a possibility that the book is an adaptation of a work in some other language. This supposition would agree with the fact that certain of the idioms found in it are not so much late Hebrew as foreign Hebrew (*e.g.*, vii. 24, viii. 17, xii. 9); with the frequent use of the participial present (*e.g.*, viii. 14); with the unintelligible character of several phrases which are apparently not corrupt (*e.g.*, iv. 17, x. 15, much of xii. 4–6); and with the want of sharpness that characterizes some of the aphorisms (*e.g.*, x. 9). Further, the verb אזן (xii. 9), which describes a process to which the author says he subjected his proverbs, should, on the analogy of the Arabic "wazan," refer to the numbering of syllables; and the following phrases, apparently meaning "searched out and corrected" or "carefully straightened," have the appearance of referring to metrical correctness, though their exact import is not easy to fix. Of any such formal technicality the verses of Ḳohelet bear no trace in their existing form; yet there are places where the introduction of words would be more intelligible if the author had a fixed number of syllables to make up (*e.g.*, xii. 2, "while the sun *or the light* or the moon or the stars be not darkened"). If this be so, the character of the idioms noticed (*e.g.*, xii. 9, "the wiser Ḳohelet became, the more did he teach") renders it probable that the language of the model was Indo-Germanic; and the introduction of the names "David," "Israel," and "Jerusalem," as well as the concealment of all names in the case of the anecdotes which the author introduces (*e.g.*, iv. 13–15, ix. 14–16), is with the view of accommodating the work to Jewish taste.

In Ecclesiastes there are some continuous sections of considerable length: (1) Ḳohelet's autobiography, i. 12–ii. 26; (2) a statement of the doctrines of determinism and Epicureanism, ix. 1–12; (3) a description of death, xii. 1–8. The rest of the book is in short paragraphs or isolated aphorisms; and the author in xii. 11, 12 declares that the aphoristic style is superior to the continuous discourse—a doctrine which in modern times has been associated with the name of Bacon. In the autobiography the author states that he experimented with various forms of study, pleasure, and enterprise, in the hope of finding the meaning of the endless chain of phenomena, but that he

Contents.

abandoned them in disgust. The morals that he draws, however, appear to be inconsistent; since, while some verses encourage the theory that pleasure is the summum bonum, others seem to warn youth against any such view. This inconsistency, which could probably be paralleled from the works of Oriental pessimists like Omar Khayyam and Abu al-'Ala of Ma'arrah, attracted attention, as has been stated, in early times; but the various attempts that have been made to bring the author into harmony with himself are too subjective to be convincing. Thus some would regard all the edifying passages as interpolations (so Haupt, "Oriental Studies," pp. 243 *et seq.*); others would regard the Epicurean passages as to be read with interrogations (so some rabbis), while it has also been suggested (by Bickell, "Der Prediger") that the sheets of the book have been displaced. None of these opinions can be received without external evidence. It seems more probable, therefore, that the author expresses the varying sentiments of different moods, just as the second of the writers mentioned above alternates between orthodoxy and blasphemy.

After his personal history the author proceeds to give illustrations of more general experiences. In these he speaks as a subject rather than as a king; he cites the prevalence of injustice in the world, for which he had some tentative solutions (iii. 17, 18); later, however, he relapsed into the Epicurean conclusion (iii. 22), accentuated by further observation into pessimism (iv. 1-4). At this point he proceeds to introduce a variety of maxims, illustrated by anecdotes, leading up to the conclusion (vii. 17) that the plan of the universe is incomprehensible. Chapter ix. formulates the doctrine that men's actions and motives are all foreordained, and advises gaiety on the ground that whatever is to happen is already fixed, and that there will be no room for activity in the grave. This is emphasized by anecdotes of the unexpected happening (11-16). There follows another series of maxims leading up to a poetical description of death, and, after some observations on the value of the aphorism, to the assertion that the substance of the whole matter is "Fear God and keep his commandments, . . . for God shall bring every work into judgment" (xii. 13-14).

The felicity, wisdom, and profundity of many of the aphorisms probably endeared the book to many who might have been displeased with the Epicurean and pessimistic passages. Yet without the idea that Ḳohelet was Solomon one could scarcely imagine the work ever having been included in the canon; and had it not been adopted before the doctrine of the Resurrection became popular, it is probable that the author's views on that subject would have caused his book to be excluded therefrom. Mystical interpretation of the book began fairly early (see Ned. 32b); and the work was a favorite source of citation with those rabbis who, like Saadia, were philosophers as well as theologians.

Bibliography: See, besides the commentaries of Hitzig, Delitzsch, Volck-Oettli, Siegfried, and Wildeboer, the following: Ewald, *Poetische Schriften des Alten Testaments*, iv.; Renan, *L'Ecclésiaste*, Paris, 1882; Graetz, *Koheleth*, Breslau, 1871; C. H. H. Wright, *The Book of Kohelet*, London, 1883; Bickell, *Kohelet*, 1886; Plumptre, *Ecclesiastes*, Cambridge, 1881; Tyler, *Ecclesiastes*, London, 1874; Wünsche, *Bibliotheca Rabbinica, Midrash Koheleth*, 1880; Cheyne, *Job and Solomon*, London, 1887; also the following monographs on special points: Haupt, *The Book of Ecclesiastes (Oriental Studies of the Philadelphia Oriental Club)*, 1894; Euringer, *Der Masoratext des Kohelet*, Leipsic, 1890; Köhler, *Ueber die Grundanschauungen des Buches Kohelet*, Erlangen, 1885; Bickell, *Der Prediger über den Wert des Daseins*, Innsbruck, 1884; Schiffer, *Das Buch Kohelet Nach der Auffassung der Weisen des Talmuds und Midrasch*, 1884; Renan, *Histoire du Peuple d'Israel*, vol. v., ch. xv.; Piepenbring, *Histoire du Peuple d'Israel.* For further bibliography consult Palm, *Die Qoheleth Litteratur*, Tübingen, 1888; and Siegfried, *Commentary*, pp. 25-27.

J. JR. D. S. M.

ECCLESIASTICUS. See Sirach.

ECHO DES JUDENTHUMS. See Periodicals.

ECIJA (איסנה): Spanish city in the province of Seville. A charge of ritual murder occurred in the time of the "great king" Alfonso (Alfonso X., or Alfonso XI.). The Jew charged with the crime was imprisoned on the eve of the Passover. At the mere report the populace rose. Many Jews saved their lives by taking refuge in the houses of the nobles. In Ecija, his birthplace, the fanaticism of the archdeacon Ferrand Martinez found a fruitful soil. At his bidding the synagogue was destroyed (Dec., 1390, not 1395 as in Jacobs, "Sources," No. 1318). The great Jewish massacre in 1391 spread from Seville to Ecija, where most of the Jews joined the Church. With no less cruelty were the Maranos treated in 1473, until a few knights came to their rescue.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, pp. 25, 88; Amador de los Rios, *Hist.* ii. 611 *et seq.*, iii. 159; Jacobs, *Sources*.

G. M. K.

ECIJA, JOSEPH DE. See Benveniste, Joseph ben Ephraim ha-Levi.

ECK, JOHANN MAIER VON: Catholic theologian; born at Eck, Bavaria, Nov. 13, 1486; died in Ingolstadt Feb. 10, 1543. One of the most active antagonists of Luther, he was an equally zealous enemy of the Jews. His work, "Verlegung eines Juden-Büchleins, Darin ein Christ (der) Ganzen Christenheit zu Schmach Will, als Geschähe den Juden Unrecht, in Bezüchtigung der Christ-Kinder-Mord," an endeavor to fasten the blood accusation on the Jews, was published in Ingolstadt in 1542. Eck translated the Vulgate into German in an effort to counteract the influence of Luther's version of the Bible. His translation, known as "Die Ingolstadter Bibel von 1538," is by no means as accurate or as well written as Luther's version. He also edited Haggai in Hebrew.

Bibliography: *Allgemeine Deutsche Biographie*, v. 596; Fürst, *Bibl. Jud.* i. 220; Grätz, *Gesch.* ix. 310 *et seq.*; Herzog-Hauck, *Real-Encyc.*, and Wetzer and Welte's *Kirchenlexikon*, s.v.

J. A. M. F.

ED ("witness"): Name supplied by the English versions for the altar erected by the tribes on the east of the Jordan (Joshua xxii. 34). The name does not appear in the Masoretic text nor in the Septuagint. The Hebrew reads simply, "And the children of Reuben and the children of Gad called the altar, for it is a witness between us that the Lord is God"; and it would seem that the name of the altar must have been dropped by a copyist.

Dillmann (Joshua *ad loc.*) suggests "Gal-'ed," as in Gen. xxxi. 47 (A. V. "Galeed").

E. G. H. G. B. L.

'EDAH ḲEDOSHAH or **ḲEHALA ḲADDISHA:** Two Hebrew appellations signifying respectively "holy congregation" and "sacred college"; the former being peculiar to the Palestinian sources, while the latter is used exclusively in the Babylonian Talmud. They designate a Palestinian association of scholars that flourished in the second century (last tannaitic generation), and of which Jose ben Meshullam and Simeon ben Menasya were members; but whether these two constituted the whole association, or merely formed part of a larger aggregation, can only be conjectured, the purport of the main sources relied upon in this instance being somewhat ambiguous and contradictory. The Palestinian Talmud (Ma'as. Sh. ii. 53d) asserts, "By 'Edah Ḳedoshah are meant R. Jose ben ha-Meshullam and R. Simeon ben Menasya."

Bibliography: Zacuto, *Yuḥasin*, ed. Filipowski, p. 70; Heilprin, *Seder ha-Doroṭ*, ii., s.v. *Shime'on b. Menasya*; Frankel, *Darke ha-Mishnah*, p. 201; Brüll, *Mebo ha-Mishnah*, i. 238; Bacher, *Ag. Tan.* ii. 489 *et seq.*; Hamburger, *R. B. T.*, ii. 368.

S. S. S. M.

EDDINUS: One of the three "holy singers . . . , the sons of Asaph" (I Esd. i. 15), at Josiah's Passover. He alone belonged to the royal suite. The name is a Greek equivalent of "Jeduthun." See the parallel passage—II Chron. xxxv. 15.

E. G. H. E. I. N.

EDEL, JUDAH LÖW BEN MOSES HA-LEVI: Russian preacher; born at Zamoscz, government of Lublin, Poland; died at Slonim 1827. He was a pupil of Elijah Wilna, and, besides possessing great homiletic talent, was a Hebraist and a Talmudic scholar. He wrote: "Safah le-Ne'emanim," a concise Hebrew grammar for beginners (Lemberg, 1793); "Afiḳe Yehudah," a collection of homilies, of which only the first volume, containing twenty-four sermons, appeared (*ib.* 1802); "Me Neftoaḥ," a commentary on Maimonides' introduction to Ṭohorot (Byelostok, 1816); "Mayim Ṭehorim," a commentary on Ṭohorot (*ib.* 1817); "Iyye ha-Yam," essays on the Haggadah, edited by his son Solomon (Ostrog, 1835); "Yam ha-Talmud," casuistic notes; "Redife Mayya," on Hebrew synonyms.

Bibliography: Fürst, *Bibl. Jud.* i. 220; Fuenn, *Keneset Yisrael*, p. 415; Zeitlin, *Bibl. Post-Mendels.* p. 71.

K. M. Sel.

EDELMANN (ḤEN-ṬOB), HIRSCH: Author and editor; born in Swislocz, Russia, 1805; died at Berlin, Nov. 20, 1858. He was the son of a rabbinical scholar, and received a good Talmudical education, which he later supplemented by acquainting himself thoroughly with ancient and modern Hebrew literature. In 1839 Edelmann published his first work, "Haggahot u-Bi'urim," notes and commentaries to the "Me'irat 'Enayim" of Nathanson and Etlinger, Wilna, 1839. Five years later he published "'Alim le-Mibḥan," specimens or extracts from his work on difficult passages of the Haggadah in the Talmudim and Midrashim, with an appendix, "Megillat Sefer," on Purim and the Megillah, Danzig, 1844. The following year he published in Königsberg (where, as at Danzig, he had charge of a printing establishment) two critical editions of the Haggadah for Passover, with introductions, annotations, etc. The same year he published, also in Königsberg, the "Siddur Hegyon Leb," which is commonly known as "Landshuth's Prayer-Book." To this work Edelmann also contributed glossaries, emendations, and notes.

Edelmann spent about ten years in England, and was one of the first competent scholars to examine the manuscripts and rare printed books of the Oppenheim collection in the Bodleian Library, Oxford, and to give the outside world some knowledge of their contents. In this work he was assisted by Leopold Dukes; and they jointly edited and published "Ginze Oxford" (with an English translation by M. H. Bresslau, London, 1851).

To this period of Edelmann's activity belong also: "Derek Ṭobim," ethical wills of Judah ibn Tibbon and Maimonides; also ancient Arabic and Greek proverbs rendered into Hebrew, with English translation by Bresslau, London, 1852; "Dibre Ḥefeẓ," extracts from various unprinted works, London, 1853; "Tehillah la-Yesharim," poem by Moses Ḥayyim Luzzatto from an Oxford manuscript, with preface by Edelmann, London, 1854; and "Ḥemdah Genuzah," unedited manuscripts by early rabbinical authorities, with a literary-historical introduction, Königsberg, 1856. Edelmann also brought out a valuable critical new edition of Estori ha-Farḥi's "Kaftor u-Feraḥ," Berlin, 1851, and wrote "Gedullat Sha'ul," a biography of Rabbi Saul Wahl, the alleged one-day King of Poland, with an appendix, "Nir le-Dawid ule-Zar'o," the genealogy of Denis M. Samuel of London, a descendant of that rabbi, London, 1854. In 1852 Edelmann settled in Berlin. For three months before his death he was in the insane department of the Charité hospital of that city.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Allg. Zeit. des Jud.* 1858, No. 51; Fürst, *Bibl. Jud.* i. 222.

L. G. P. Wi.

EDELMANN, SIMḤAH REUBEN: Russian grammarian and commentator; born in Wilna Jan., 1821; died in Warsaw Dec., 1892. He received a good Talmudical education at home and later at the yeshibah of Volozhin. He lived in Rossein for about thirty years, mainly in the employ of a rich merchant of the name of Gabrilovitch, but for a part of the time in business for himself. Edelmann was the first to discover the latent talent of the poet Judah Loeb Gordon, for whom he obtained a position as teacher in Gabrilovitch's house. After the death of his wife Edelmann left Rossein and lived for a short time in Tels (1867). Later he was employed successively in Mohilev and Königsberg. In his later days he was again in business for himself, first in Brest and then in Kovno, and at last settled in Warsaw, the home of his surviving children, where he died.

Edelmann was the author of the following works: "Shoshannim," containing, besides some treatises on grammar and exegesis, a few poems, and a commentary on Canticles, Königsberg, 1860; "Ha-Mesillot," in three parts, of which the first treats of the Masoretic text of the Bible and of the changed readings occurring in the Bible quotations of the Talmud;

the second is a quasi-critical commentary on Psalms lxviii., xc., and c., and the third contains commentaries and explanations on various difficult passages of the Haggadah, Wilna, 1875; "Ha-Tirosh," a commentary on Midrash Rabbah, part 1, Genesis, Warsaw, 1891; and "Doresh Reshumot" (a scathing criticism of the liberal views advanced by Weiss in "Dor"), *ib.* 1892. He also contributed valuable articles to Fuenn's "Ha-Karmel" and Atlas' "Ha-Kerem."

Edelmann was considered one of the foremost champions of Orthodoxy in modern Hebrew literature.

Bibliography: *Hakam we-Dor*, a biography of S. R. Edelmann by his son Mordecai Isaac, Warsaw, 1885 (Hebrew); Zeitlin, *Bibl. Post-Mendels.*

L. G. P. Wi.

EDELS, SAMUEL ELIEZER BEN JUDAH: Polish rabbi; born in Posen, 1555; died at Ostrog Nov. 30, 1631. He was a son-in-law of Rabbi Moses Ashkenazi, author of "Zikron Mosheh." Samuel bears the name of his mother-in-law, Edel. In 1585 his wife's parents founded for him a large yeshibah, which was under his management until 1609. His mother-in-law supported the students out of her own money. In 1590 he was already recognized as an eminent scholar, and together with other rabbis, who were in convention at the city of Lublin, he signed the anathema against the use of money for the purpose of securing a rabbinical position. In 1610 he became rabbi of Chelm, which position he held with distinction for four years; he was then elected rabbi and head of the yeshibah at Lublin (1614). From Lublin he was called to Tictin (Tykoczin). During the remainder of his life Edels was rabbi and head of the yeshibah of Ostrog, in the Russian province of Volhynia.

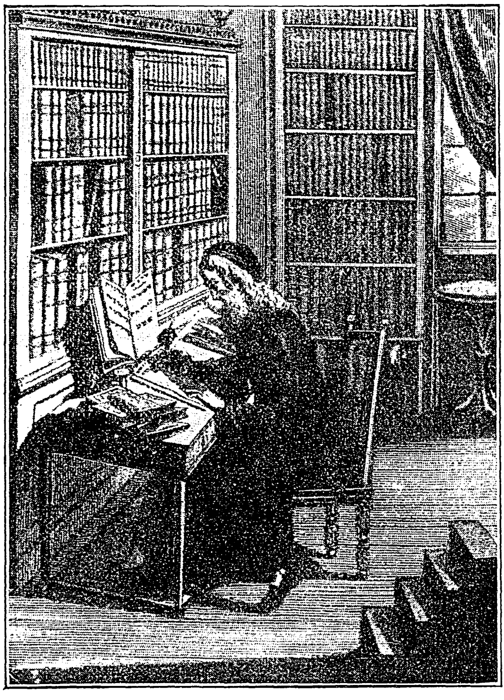

Samuel Edels.
(From a traditional portrait.)

Edels conceived a new method in the study of the Talmud. His efforts were directed toward the investigation of the Tosafot, and the explanation of any passages on them which seemed to be unclear or to contradict the Talmud. He thus succeeded in producing many "ḥiddushim" (novellæ) on the entire Talmud. His constant desire was to discover something new and original, and because of his originality discussions that were really complex and difficult seemed to him extremely simple.

Edels in 1600 published part of his ḥiddushim anonymously. On learning that his new method had made a favorable impression upon his contemporaries, he published the remaining part in 1611.

Edels also endeavored to apply his new method to the Haggadot of the Talmud. This he did in a work which he published in 1627 in opposition to the many rabbis who devoted their time to the Cabala, and who tried to explain the Haggadah by means of it. Edels considered the method of his opponents as a mere waste of time.

From his various works it is clear that Edels possessed a knowledge of astronomy and philosophy; of the latter science, indeed, he made a deep and careful study.

His published works are: novellæ on Beẓah and Yebamot, Basel, 1600; on Niddah and Nedarim, Prague, 1602; and on the other treatises of the Talmud, Lublin, 1611–21; novellæ on the haggadic portions of the Talmud, vol. i., *ib.* 1627; vol. ii., Cracow, 1631; supplement to parts of his halakic novellæ, Lublin, 1670; hymns for the Sabbath in the work "Ḳabbalat Shabbat," *ib.* 1620. Most editions of the Talmud contain Edels' novellæ.

Bibliography: *Ha-Nesher*, No. 20, Lemberg, 1864; C. N. Dembitzer, *Kelilat Yofi*, ii. 126, Cracow, 1893; B. Friedberg, *Luḥot Zikkaron*, p. 16, Drohobicz, 1897; idem, *Gesch. der Familie Schor*, p. 10, Frankfort-on-the-Main, 1901; S. A. Horodetzky, *Shem mi-Shemuel*, Drohobicz, 1875; S. B. Nissenbaum, *Leḳorot ha-Yehudim be-Lublin*, p. 34, Lublin, 1899; Steinschneider, *Cat. Bodl.* col. 2419; Grätz, *Gesch.* Hebr. transl., viii. 111, Warsaw, 1899; M. Perles, *Megillot Yuḥasin*, p. 32, Warsaw, 1899.

L. G. B. F.

EDEN, GARDEN OF (Hebrew, גן עדן; Arabic, "Jannat 'Adn".—**Biblical Data:** Name given to the "earthly paradise" occupied by Adam and Eve before their fall through sin. The word "Eden," perhaps an Assyrian loan-word, is of the same root as the Assyrian "edinu," synonymous with "ṣeru" (= field, depression; compare the Arabic "zaur," which is the name still given to the country south of Babylon and extending to the Persian Gulf; the nomadic tribes inhabiting it were called by the Assyrians "sabe edini") (see Delitzsch, "Wo Lag das Paradies?"). Its connection with the Hebrew word עדן is of later origin. Sprenger ("Das Leben und die Lehre des Mohammad," ii. 507) explains it through the Arabic "'adn."

The writer of the Biblical story of Eden (Gen. ii.–iii.) is evidently describing some place which he conceives to be on the earth; hence the exact details: "God planted a garden eastward, in Eden," etc. Many attempts have been made to determine the precise geographical location. The most ancient tradition, going back to Josephus and followed by most of the Church Fathers, makes Havilah equivalent to India, and the Pison one of its rivers, while Cush is Ethiopia and the Gihon the Nile. A very popular theory places Eden in Babylonia. Calvin made the Shaṭṭ al-'Arab—formed by the union of the Tigris and Euphrates—the river that "went out of the garden"; but it is now known that in ancient times the two rivers entered the Persian Gulf separately. Friedrich Delitzsch also places Eden in the country around Babylon and south of it, a country which was so beautiful in its luxuriant vegetation and abundant streams that it was known as "Kar-Duniash," or "garden of the god Duniash." Rawlinson even tried to show the identity of the names "Gan-Eden" and "Kar-Duniash." This region is watered practically by the Euphrates alone, which is here on a higher level than the Tigris. The Pison and the Gihon are identified with two canals (they may originally have been river-beds) which branch out from the Euphrates just below Babylon. The former, to the west, is the Pallacopas, upon which Ur was situated, and Havilah is thus identified with the portion of the Syrian desert bordering on Babylonia, which is known to have been rich in gold. The latter, Gihon, is the Shaṭṭ al-Nil, which passes the ruins of the ancient Erech, while Cush is the Mat Kashshi, or the northern part of Babylonia proper. Curiously enough, this region was also called "Meluḥa," which name was afterward transferred to Ethiopia. Other Assyriologists (*e.g.*, Haupt, "Wo Lag das Paradies?" in "Ueber Land und Meer," 1894–95, No. 15) do not credit the Biblical writer with the definiteness of geographical knowledge which Delitzsch considers him to have had.

Views of Delitzsch.

The Gilgamesh Epic.

A very natural theory, which must occur to any one reading the Babylonian Gilgamesh epic, connects Eden with the dwelling of Parnapishtim, the Babylonian Noah, at the "confluence of streams." This is supposed to have been in the Persian Gulf or Nar Marratim ("stream of bitterness"), into which emptied the four rivers Euphrates, Tigris, Kercha, and Karun (compare Jensen, "Kosmologie der Babylonier," p. 507, and Jastrow, "Religion of the Babylonians and Assyrians," p. 506). It is probable, however, that the story as given in the Bible is a later adaptation of an old legend, points of which were vague to the narrator himself, and hence any attempt to find the precise location of Eden must prove futile. Indeed, the original Eden was very likely in heaven, which agrees with the view on the subject held by the Arabs. Gunkel, in his commentary on Genesis, also adopts this view, and connects the stream coming out of Eden with the Milky Way and its four branches.

The El-Amarna Tablets.

Though there is no one Babylonian legend of the Garden of Eden with which the Biblical story can be compared as in the case of the stories of the Creation and of the Flood, there are nevertheless points of relationship between it and Babylonian mythology. On one of the tablets found at Tell el-Amarna, now in the Berlin Museum, occurs the legend of Adapa. Adapa, the first man, is the son of the god Ea, by whom he has been endowed with wisdom, but not with everlasting life. He lives in Eridu, and cares for the sanctuary of the god. One day while fishing in a calm sea the south wind suddenly arises and overturns his boat. In his anger Adapa fights with the south wind and breaks his wings so that he can not blow for seven days. Anu, the god of heaven, hearing of this, summons Adapa before him. Ea gives his son instructions as to his behavior before Anu; among other things he tells him: "Bread of death will they offer thee: eat not of it. Water of death will they bring thee: drink not of it." Adapa does as he is told, but the bread and water Anu causes to be placed before him are of life, not of death. Thus Adapa loses his chance of eternal life. He puts on the garment, however, which is offered him, following Ea's instructions. In this story the bread of life is parallel to the tree of life in the Biblical story. It is probable that the water of life also formed a part of the original story, and that the river of Eden is a trace of it. In Ezek. xlvii. 6–12 and, with some variation, in Rev. xxii. 1, 2 mention is made of a "river of water of life, . . . and on either side of the river was there the tree of life," showing that the water of life was associated with the tree of life.

Further, in the Biblical story, as in the Adapa legend, man is prevented from eating the food of life through being told that it means death to him. "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17); and it is Ea, who has formed man, who is the means of preventing him from attaining life everlasting, just as it is God who removes man from out of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever" (*ib.* iii. 22). Jastrow (*l.c.*) remarks that the Hebrew story is more pessimistic than the Babylonian, since God even begrudges man knowledge, which the Babylonian god freely gives him. Adapa, who has been endowed with knowledge, puts on the garment given him by Anu, and Adam and Eve, after eating of the tree of knowledge, make for themselves garments of fig-leaves.

Schrader ("K. A. T." ii. 1. 523) calls attention to the possibility of associating the name "Adam" with "Adapa." The "garden of God," situated on the mountain, in Ezek. xxviii. 13, 14, and the tall cedar in Ezek. xxxi. 3, may have some connection with the cedar-grove of Khumbaba in the Gilgamesh epic and with the high cedar in the midst of the grove. In this connection may be mentioned the attempt to associate Eden with the mountain in Iranian mythology, out of which rivers flow, or with the Indian mountain Maru with the four rivers (Lenormant). Jensen ("Keilschriftliche Bibliothek," vi.) places the "confluence of the streams" in the Far West, and associates the island with the Greek Elysium.

Snake and Cherubim.

The snake in the story is probably identical with the snake or dragon in the Babylonian story of the Creation. In the British Museum there is a cylinder seal which has been supposed by Delitzsch, among others, to represent the Babylonian story of Eden (see illustration, Jew. Encyc. i. 174). The seal represents two figures, a male and a female, seated on opposite sides of a tree, with hands stretched toward it; behind the woman is an upright snake. This picture alone, however, is hardly sufficient basis for believing that the Babylonians had such a story. The cherubim placed to guard the entrance to Eden are distinctly Babylonian, and are identical with the immense winged bulls and lions at the entrances to Babylonian and Assyrian temples. See CHERUB.

BIBLIOGRAPHY: Guttmacher, *Optimism and Religionism in the Old and New Testaments*, pp. 243-245, Baltimore, 1903.

E. G. H. M. W. M.

——**In Rabbinical Literature:** The Talmudists and Cabalists agree that there are two gardens of Eden: one, the terrestrial, of abundant fertility and luxuriant vegetation; the other, celestial, the habitation of righteous, immortal souls. These two are known as the "lower" and "higher" Gan Eden. The location of the earthly Eden is traced by its boundaries as described in Genesis.

In 'Erubin 19a (comp. Rabbinovicz, "Variæ Lectiones," *ad loc.*) Resh Laḳish expresses himself to the following effect: "If the paradise is situated in Palestine, Beth-Shean [in Galilee] is the door; if in Arabia, then Bet Gerim is the door; and if between the rivers, Damascus is the door." In another part of the Talmud (Tamid 32b) the interior of Africa is pointed out as the location of Eden, and no less a personage than Alexander the Great is supposed to have found the entrance of Gan Eden in those regions which are inhabited and governed exclusively by women. Alexander, who desired to invade Africa, was directed to Gan Eden by the advice of the "elders of the South."

A baraita fixes the dimensions of Gan and of Eden by comparisons with Egypt, Ethiopia, etc.: "Egypt is 400 parasangs square, and is one-sixtieth the size of Cush [Ethiopia]. Cush is one-sixtieth of the world [inhabited earth], the Gan being one-sixtieth of Eden, and Eden one-sixtieth of Gehinnom. Hence the world is to Gehinnon in size as the cover to the pot" (Ta'an. 10a). The same baraita in the Jerusalem Talmud defines the territory of Egypt as 400 parasangs square, equal to forty days' journey, ten miles being reckoned as a day's journey (Pes. 94a).

The Rabbis make a distinction between Gan and Eden. Samuel bar Naḥman says that Adam dwelt only in the Gan. As to Eden—"No mortal eye ever witnesseth, O God, beside thee" (Isa. lxiv. 4, Hebr.; Ber. 34b).

Identification of the Four Rivers.

The Midrash (Gen. R. xvi. 7) identifies the "four heads" of the rivers with Babylon (Pison), Medo-Persia (Gihon), Greece (Hiddekel), Edom-Rome (Perat), and regards Havilah as Palestine. The Targum Yerushalmi translates "Havilah" by "Hindiki" ("Hindustan," or India), and leaves "Pison" untranslated. Saadia Gaon, in his Arabic translation, renders "Pison" the Nile, which Ibn Ezra ridicules, as "it is positively known that Eden is farther south, on the equator." Naḥmanides coincides in this view, but explains that the Pison may run in a subterranean passage from the equator northward. Obadiah of Bertinoro, the commentator of the Mishnah, in a letter describing his travels from Italy to Jerusalem in 1489, relates the story of Jews arriving at Jerusalem from "Aden, the land where the well-known and famous Gan Eden is situated, which is southeast of Assyria." Jacob Safir, who visited Aden in 1865, describes it in his "Eben Sappir" (ii. 3) as sandy and barren, and can not posssibly indorse the idea of connecting Aden with the Eden of Genesis. The opinions of the most eminent Jewish authorities point to the location of Eden in Arabia. The "four heads" or mouths of the rivers (= seas) are probably the Persian Gulf (east), the Gulf of Aden (south), the Caspian Sea (north), and the Red Sea (west). The first river, Pison, probably refers to the Indus, which encircles Hindustan, confirming the Targum Yerushalmi. The second river, Gihon, is the Nile in its circuitous course around Ethiopia, connecting with the Gulf of Aden. The third river, Hiddekel, is the Tigris, which has its course in the front (קדמת) of Assur (= Persia), speaking from the writer's point of view in Palestine. Some explain the difficulty of finding the courses of the rivers by supposing that since the Deluge these rivers have either ceased to exist, entirely or in part, or have found subterranean outlets. Indeed, the compiler of the Midrash ha-Gadol expresses himself as follows: "Eden is a certain place on earth, but no creature knows where it is, and the Holy One, blessed be He! will only reveal to Israel the way to it in the days of the king Messiah" (Midr. ha-Gadol, ed. Schechter, col. 75).

The boundary line between the natural and supernatural Gan Eden is hardly perceptible in Talmudic literature. In fact, "Gan Eden and heaven were created by one Word [of God], and the chambers of the Gan Eden are constructed as those of heaven, and as heaven is lined with rows of stars, so Gan Eden is lined with rows of the righteous, who shine like the stars" (Aggadat Shir ha-Shirim, pp. 13, 55).

Earthly and Heavenly Gan Eden.

The leviathan disturbs the waters of the seas, and would have destroyed the life of all human beings by the bad breath of his mouth, but for the fact that he occasionally puts his head through the opening of Gan Eden, the spicy odor issuing from which acts as an antiseptic to his bad smell (B. B. 75a). Ḥiyya bar Ḥanina says that God had prepared for Adam ten canopies of various precious stones in Gan Eden, and quotes Ezek. xxviii. 13 (B. B. 75a). This, according to the Midrash, relates to the celestial Gan Eden. The Zohar claims for everything on earth a prototype above (Yitro 82a). Naḥmanides also says that the narrative of Eden in Genesis has a double meaning, that besides the earthly Gan Eden and the four rivers there are their prototypes in heaven (Commentary to Gen. iv. 13). See PARADISE.

S. S. J. D. E.

——**In Arabic Literature:** The Arabic word for Eden is "'Adn," which, according to the commentators and lexicographers, means "fixed residence," *i.e.*, the everlasting abode of the faithful. "'Adn," preceded by "jannat" (gardens), occurs ten times in the Koran (suras ix. 73, xiii. 23, xvi. 33, xviii. 30, xix. 62, xx. 78, xxxv. 30, xxxviii. 50, xl. 8, xli. 12), but always as the abode of the righteous and never as the residence of Adam and Eve, which occurs in the Koran only under the name of "jannah" (garden), although the Moslem commentators agree in calling it "Jannat 'Adn" (the Garden of Eden). In sura ii. 23 occur the words: "And we have said to Adam: 'Stay with thy wife in the garden ["fi al-jannah"],'" which Baiḍawi explains: "The garden here is the 'Dar al-Thawab' [The House of Recompense], which is the fourth of the eight heavens." According to the Koran, the gardens of Eden are in heaven, and form a part of the blissful abode of the believers. In sura ii. 23 it gives the command: "Announce that the believers will reside in delightful gardens," on which Baiḍawi remarks: "According to Ibn al-'Abbas, there are seven gardens, one of which is called 'Firdaus' [Paradise] and one ''Adn' [Eden]." Hence there is a difficulty as to the Eden from which Adam was cast out. Baiḍawi says on sura ii. 23: "Some people have thought that this Eden was situated in the country of the Philistines, or between Persia and Karman. God created it in order to put Adam to the test." Mohammed Ṭahir ("Majma' al-Biḥar," p. 225), speaking of the tradition that the rivers Jaiḥun and Jaiḥan are rivers of the garden ("al-jannah"), says: "The terms are figurative, implying that faith extended to those regions and made them rivers of paradise." In another place (*ib.* p. 164) he says: "The four rivers, Siḥan [Jaxartes], Jaiḥan [Gihon], Furat [Euphrates], and Nil [Nile], are rivers of paradise." Abu Mohammed Mu'afa al-Shaibani, author of the "Uns al-Munḳaṭi'in," states the following tradition: "When God created the Garden of Eden, He created in it that which the eye had never seen before, that which the ear had never heard of before, and that which had never been desired before by man's heart." There is another tradition that God, having created the Garden of Eden, ordered it to speak. The garden pronounced the following words: "There is no God besides Allah." The garden was ordered to speak a second time, and it added: "The faithful will be happy." After a third order it said: "Misers or hypocrites will never enter me." Wahb ibn Munabbah says: "There is a tradition that the Garden of Eden has eight gates, the porters of which must not let anybody come in before those who despise earthly things and prefer those of heaven." According to one tradition the tree of life was a stalk of wheat—which in the days of Adam grew to the size of a tree—a vine, a fig-tree, or a "tree that whoever eats of it grows young again" (Baiḍawi, Commentary on Koran, sura ii. 33). Weil, in "Biblische Legenden der Propheten," gives some interesting traditions in regard to Eden and Satan.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, s.v. *Eden*; D'Herbelot, *Bibliothèque Orientale*, i. 166; Mohammed Ṭahir, *Majma' al-Biḥar*, pp. 164, 225; A. Geiger, *Judaism and Islam*, pp. 32, 33, Madras, 1878.

E. G. H. M. SEL.

EDER, EDAR: **1.** A place near Ephrath, *i.e.*, Bethlehem. Jacob, while journeying from Bethlehem to Hebron, encamped "beyond the tower of Eder" ("Migdal-'eder," Gen. xxxv. 21). The name "Migdal-'eder," signifying "tower of the flock," was probably derived from a tower used as a lookout for robbers (comp. Micah iv. 8).

2. A city in Judah "toward the border of Edom in the south" (Josh. xv. 21, R. V.), identified by Conder with Khirbat al-'Adar, five miles south of Gaza.

3. A Levite of the Merari clan, a contemporary of David (I Chron. xxiii. 23, xxiv. 30).

4. A Benjamite chief (A. V. "Ader," I Chron. viii. 15).

E. G. H. E. I. N.

EDERSHEIM, ALFRED: Christian theologian and missionary to the Jews; born at Vienna, of Jewish parents, March 7, 1825; died at Menton March 16, 1889. He embraced Christianity in 1846, and was for some time a missionary to the Jews in Jassy, Rumania. After having been successively a Presbyterian and a member of the Free Church, he joined the Episcopalians, settling at Oxford in 1882. His last ecclesiastical appointment was that of vicar of Loders, Dorsetshire, which he resigned in 1883.

Edersheim's works include: "A History of the Jewish Nation After the Destruction of Jerusalem," 1856; "The Temple; Its Ministry and Services," 1874; "Life of Jesus, the Messiah," 2 vols., 1883 (his most important work); "Prophecy and History in Relation to the Messiah," being his Warburtonian Lectures; and a commentary on Ecclesiasticus, in Wace's commentary on the Apocrypha.

BIBLIOGRAPHY: *Tohu va Bohu*, (Edersheim's autobiography), London, 1890; *Dict. National Biography*, s.v.; *The Times* (London), March 20, 1889.

S. J.

EDESSA (Urhai, 'Οσροήνη): The present Urfa, a city in the vilayet of Aleppo, Asiatic Turkey. No mention of the name is found in Jewish writings, except, perhaps, in Yoma 10a (ארכת or אריכות; Neubauer, "G. T." p. 346; but explained by Jastrow, *s.v.*, as Warka in southern Mesopotamia). The Targum Yer. has הדס ("Edessa") for ארך in Gen. x. 10. Jews certainly lived here in early times. One of the pre-Christian rulers, Bakru I., son of Phradasht (115–112), is said to have been saved by a Jewess named Kutbi, whom the Mesopotamians afterward adored as a goddess (Cureton, "Spicilegium Syriacum," 25, 11). At the beginning of the first century C.E. a Parthian family ruled here, whose first member was Abgar VII., son of Izates, son of Helena of ADIABENE. When Addai, the apostle, came to Edessa, he is said to have stayed at the house of a Jew named Tobias, and to have converted many of his host's coreligionists. The influence of the Jews is seen as well in the fact that the Peshiṭta translation—with its Jewish tendencies—was made in Edessa, as in the Jewish material to be found in the writings of such Syriac Church fathers as St. Ephraim. The old Edessan chronicle mentions at least two synagogues (בית שבתא דיודיא), one of which was turned by Bishop Rabbula (412) into the chapel of Mar Stephen (though Heller reads עודיא, a Christian sect); the notice is repeated in pseudo-Dionysius of Tellmaḥre and by Bar Hebræus. The latter relates also ("Eccl. Chron." i. 359) that the Moslem Mohammed ibn Ṭahir built a mosque in 825 where formerly there had been a synagogue. The city was visited by Pedro de Texeira (seventeenth century) and Benjamin II. (*c.* 1860); both report the legends which connect the place with Abraham because of its proximity to Harran. The Syriac Midrash identifies ארך with Edessa, as in Targum Yer. (Budge, "The Bee," p. 37; Bezold, "Die Schatzhöhle," p. 154). The house where Abraham was born and the furnace into which he was thrown by Nimrod are still to be seen, and the great mosque still bears the name "Khalil al-Rahman" (*i.e.*, "Abraham"). The house of Job is also to be seen, and, according to Julius Africanus, the tent of Jacob was preserved here. According to Benjamin II., the city had, in his day, 150 Jewish inhabitants; according to Cuinet, the whole sanjak, of which Urfa is the capital, has at present about 367 Jews in a total population of 143,483; the city itself 322 in a total of 55,000.

BIBLIOGRAPHY: Rubens Duval, *Histoire . . . d'Edesse*, pp. 16 *et seq.*; L. Hallier, *Untersuchungen über die Edess. Chronik*, pp. 8, 106; Bonet Maury, in *Rev. Hist. des Relig.* xvi. 281; Cuinet, *Turquie en Asie*, s.v.).

J. G.

EDINBURGH: Capital of Scotland. When the Jews began to settle in Scotland early in the nineteenth century, they appear to have been attracted in the first instance to Edinburgh. The first regular synagogue was established in 1816 with twenty families. This synagogue was situated in a lane off Nicholson street. After a year the congregation moved to a small hall in Richmond Court; and here it remained until it acquired a synagogue in Park Place, the old Ross House having been adapted for the purpose (1868). The congregation worshiped here until quite recent years. The present synagogue in Graham street was erected in 1897. Until 1880 there was only one synagogue in Edinburgh. By that time a number of foreign families, principally engaged in the water-proof clothing industry, had settled in the Dalry quarter of the city, and they formed a congregation and erected a small place of worship in Caledonian Crescent.

The original cemetery of the Edinburgh Jews was situated near the Causeway side. This ceased to be used about a quarter of a century ago, when a portion of the Echo Bank Cemetery was acquired and railed off for Jewish purposes.

The first minister was the Rev. Moses Joel of London, who continued in office forty-six years, until his death in 1862. He was succeeded in the order named by Elkan, Rosebaum, Abraham Harfield (1864–66), B. Rittenberg (1867–73), Albu, and S. Davidson. J. Fürst, a native of Courland, educated at the rabbinical college of Wilna, has been the minister since 1879.

Edinburgh has three Jewish charities: a benevolent loan society, a board of guardians, and a lying-in society. A Hebrew school is attached to the Graham Street Synagogue; and there is a Jewish literary society as well as a Jewish amateur orchestral society. The Jews number (1903) about 2,000 in a total population of 317,000.

BIBLIOGRAPHY: *Edinburgh Evening Express*, March 29, 1883; *Jewish Year Book* 5663 (= 1902–3).

J. I. H.

EDINGER, MARKUS: German deputy; born at Worms Jan. 14, 1808; died at Mannheim Feb. 9, 1879. He was the first Jew summoned by the government to act as juror, serving at Mayence in 1847. It was he who brought about at Mayence, in spite of the passionate opposition of the Orthodox, the holding of regular synagogue services in German. He took an active part in politics. In 1848 he was one of the leaders of the Democratic party, and his services were acknowledged in the following year when he was elected mayor, while in 1850 he was sent as deputy to the Upper House of Hesse—a distinction rarely enjoyed by a Jew in those days. The success of the reactionary party in 1853 obliged him to retire from his office for a time.

S. S. Ro.

EDOM, IDUMEA (אדום, 'Ιδουμαία): Edom is the name which was given to Esau, the first-born son of Isaac, on the day he sold his birthright to Jacob for a mess of pottage, the reddish color of which gives it its name—"Adom" (Gen. xxv. 30). The country which was subsequently inhabited by Esau and his descendants was called "the field of Edom" (Gen. xxxii. 3, R. V.) or "the land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37). "Edom" in the Bible is also used as an equivalent for "Edomites," though the expression "the children of Edom" occurs but once (Ps. cxxxvii. 7). The country had before that been called "Mount Seir" (Gen. xxxii. 4 [Hebr.], xxxvi. 8), from "Seir" the progenitor of the Horites, who lived there previously (Gen. xiv. 6; xxxvi. 20, 21). According to Josephus ("Ant." i. 18, § 1), the name "Seir" is due to the fact that Esau was hairy (Gen. xxv. 25), but according to Gen. xiv. 6, the mountain was called "Seir" long before Esau's birth. The boundaries of Edom are very concisely defined: The country stretched along the route followed by the Israelites from the Sinaitic peninsula to Kadesh-barnea, that is, along the east side of the valley of Arabah. Southward it reached as far as Elath, which was the seaport of Edom (Deut. i. 2; ii. 1, 8). On the north of Edom was the territory of Moab (Judges xi. 17, 18; II Kings iii. 8, 9). The boundary between Moab and Edom was the brook Zered (Deut. ii. 13, 14, 18). The ancient capital of Edom was Bozrah (Gen. xxxvi. 33; Isa. xxxiv. 6, lxiii. 1, *et al.*). In the time of Amaziah (838 B.C.), Selah (Πέτρα) was its principal stronghold (II Kings xiv. 7); Elath and Ezion-gaber its seaports (I Kings ix. 26).

Biblical Data.

Contrary to the promise of Isaac that Esau's dwelling would be of the fatness of the earth and of the dew of heaven (Gen. xxvii. 39), Edom was a rocky and calcareous country. Esau is described as a man who subsisted by hunting (Gen. xxv. 27 *et passim*), as his descendants, the Edomites, did, living amid rocky fastnesses and mountain heights (Jer. xlix. 16; Obad. 3, 4). The name "Mount Seir" or "Mount of Esau" shows that Edom was a mountainous country, and therefore it was called by later writers "Gebalene" (the mountainous).

Rulers of Edom.

According to the Bible, immediately after Isaac's death Esau settled in Mount Seir (Gen. xxxvi. 6, 8), where he had lived before (Gen. xxxii. 3). The Edomites soon became powerful enough to extirpate the Horites, the former inhabitants of the country (Deut. ii. 12), whose ways of life they adopted. As among the Horites, each tribe was ruled by a prince or chief (אלוף), whose position resembled probably that of an Arab sheik (Gen. xxxvi. 15–19, 29–30). Later the Edomites organized themselves into a kingdom, and had had eight kings when the first king in Israel began his reign (*ib.* xxxvi. 31–39). However, a list of chiefs given after that of the kings (*ib.* xxxvi. 40–43) shows that subordinate chiefs ruled under the sovereignty of the king. In the time of Moses both chiefs and king are mentioned (Ex. xv. 15; Num. xx. 14). When the King of Edom refused to allow the children of Israel to pass through his land on their way to the land of Canaan the Israelites were expressly ordered not to wage war upon the Edomites, but to go round their country (Num. xx. 14–21; Deut. ii. 4–6). Neither did the King of Edom attempt hostilities against the Israelites, though he prepared to resist aggression.

Nothing further is heard of the Edomites until their defeat by Saul four hundred years later (I Sam. xiv. 47); forty years later David overthrew the Edomites in the "valley of salt," and his general Joab slew all their males (II Sam. viii. 13, 14; I Kings xi. 15, 16). Hadad, one of the royal family, fled to Egypt, and after David's death returned and endeavored to excite his countrymen to rebellion; failing in which he went to Syria (*ib.* xi. 14–22; Josephus, "Ant." viii. 7, § 6). From that time Edom remained subject to Israel. David placed over the Edomites Israelite governors or prefects (נציבים: II Sam. viii. 14), and this form of government seems to have continued under Solomon. When Israel divided into two kingdoms Edom became a dependency of Judah. In the time of Jehoshaphat (914 B.C.) a king of Edom is mentioned (II Kings iii. 9, 10, 13, 26), who was probably a Judean appointed by the King of Judah. It is stated further (II Chron. xx. 10–23) that the inhabitants of Mount Seir invaded Judea in conjunction with Ammon and Moab, and that the invaders turned against one another and were all destroyed. Edom revolted against Jehoram, elected a king of its own, and afterward retained its independence (II Kings viii. 20–22; II Chron. xxi. 8). Amaziah attacked the Edomites, and slew 10,000 in battle; 10,000 more being dashed to pieces from the cliffs. Their stronghold, Selah, was taken, but the Israelites were never able to subdue Edom completely (II Kings xiv. 7; II Chron. xxv. 11, 12).

In the time of Nebuchadnezzar the Edomites took an active part in the plunder of Jerusalem and in the slaughter of the Jews (Ps. cxxxvii. 7; Obad. 11, 13, 14). It is on account of these cruelties that Edom was so violently denounced by the Prophets (Isa. xxxiv. 5–8; Jer. xlix. 7–22; Obad. *passim*).

Edom is mentioned in the cuneiform inscriptions in the form "Udumi" (u); three of its kings are known from the same source: Ḳaus-malaka at the time of Tiglath-pileser (*c.* 745), Malik-rammu at the time of Sennacherib (*c.* 705), and Ḳaus-gabri at the time of Esarhaddon (*c.* 680). According to the Egyptian inscriptions, the "aduma" at times extended their possessions down as far as the borders of Egypt (Müller, "Asien und Europa," p. 135). After the conquest of Judah by the Babylonians, the Edomites were allowed to settle in southern Palestine. At the same time they were driven by the Nabatæans from Idumea. In southern Palestine they prospered for more than four centuries. Judas Maccabeus conquered their territory for a time (B.C. 163; "Ant." xii. 8, §§ 1, 6). They were again subdued by John Hyrcanus (*c.* 125 B.C.), by whom they were forced to observe Jewish rites and laws (*ib.* xiii. 9, § 1; xiv. 4, § 4). They were then incorporated with the Jewish nation, and their country was called by the Greeks and Romans "Idumea" (Mark iii. 8; Ptolemy, "Geography," v. 16). With Antipater began the Idumean dynasty that ruled over Judea till its conquest by the Romans. Immediately before the siege of Jerusalem 20,000 Idumeans, under the leadership of John, Simeon, Phinehas, and Jacob, appeared before Jerusalem to fight in behalf of the Zealots who were besieged in the Temple (Josephus, "B. J." iv. 4, § 5).

Post-Biblical Times.

From this time the Idumeans ceased to be a separate people, though the name "Idumea" still existed the time of Jerome.

According to the Law (Deut. xxiii. 8, 9), the congregation could not receive descendants of a marriage between an Israelite and an Edomite until the fourth generation. This law was a subject of controversy between R. Simeon and other Talmudists, who maintained that female descendants were also excluded until the fourth generation, contrary to R. Simeon, who regarded the limitation as applicable in only to male descendants (Yeb. 76b).

The name "Edom" is used by the Talmudists for the Roman empire, and they applied to Rome every passage of the Bible referring to Edom or to Esau. In Leviticus Rabbah (xiii.) Rome, under the name of "Edom," is compared to a boar, and the symbolic name "Seir" was used by the poets of the Middle Ages not only for Rome (comp. Ecclus. l. 26, Hebr.), but also for Christianity (Zunz, "Literaturgesch." p. 620). On this account the word "Edom" was often expunged by the censor and another name substituted (Popper, "Censorship of Hebrew Books," p. 58). In place of "Edom," the word "Ḥazir" (swine) was occasionally used, perhaps as a mere term of reproach (but see Epstein, "Beiträge zur Jüd. Alterthumskunde," p. 35). In Midrash Tanḥuma Bereshit, Hadrian is called "the King of Edom." The Talmudists, however, made an exception in favor of Antoninus Pius, whom they assured would attain paradise, because he had not acted in the manner of Esau ('Ab. Zarah 10b). 'Abodah Zarah 10a, however, explaining Obadiah, verse 2, says that Edom had neither written nor spoken language. This is inconsistent with its application to Rome. See TEMAN.

Use of Name.

BIBLIOGRAPHY: Buhl, *Die Edomiter*, 1893; Nöldeke, in Cheyne and Black, *Encyc. Bibl.* ii. 1181; Trumbull, *Kadesh Barnea*; Baethgen, *Beiträge zur Semit. Religionsgesch.* p. 10; Hommel, *Ancient Hebr. Trad.*, Index; Rapoport, *Erech Millin*, p. 14.

G. M. SEL.

EDREHI, MOSES: Moroccan cabalist and teacher of modern and Oriental languages of the earlier part of the nineteenth century; born in Morocco; resided in Amsterdam and in England. He was the author of: "Yad Mosheh," sermons for the festivals, Amsterdam, 1809, "Ma'aseh Nissim," an account of the River Sambatyon, London, 1834 (of this a Hebrew and a German edition appeared at Amsterdam, 1818); "An Historical Account of the Ten

Tribes, Settled Beyond the River Sambatyon in the East," London, 1836. Edrehi was a firm believer in the existence somewhere in western Asia of the Ten Tribes.

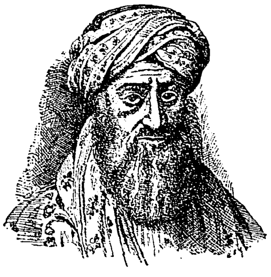
Moses Edrehi.

Edrehi appears to have been in Edinburgh in 1829, for in June of that year there appeared in "Blackwood's Magazine" one of Christopher North's "Noctes Ambrosianæ," devoted in large measure to Edrehi's peculiarities. His long beard and Oriental costume, and the mixture of tongues he employed to convey his meaning, are all adverted to with kindly humor.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1799; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

J. G. L.

EDREI: Ancient city in the Jordan valley, at present Der'at, southeast of Muzerib. The city is apparently mentioned as "Otara" in Egyptian inscriptions. In the Old Testament Ashtaroth and Edrei are referred to as the capital cities of King Og (Josh. xii. 4, xiii. 12). According to Num. xxi. 33 and Deut. i. 4, Og was defeated in a battle at this place. Edrei is mentioned as a boundary of the Israelitish conquests (Deut. iii. 10) and as situated in the territory of Manasseh lying beyond the Jordan (Josh xiii 31). Then the city disappears from historical notice, and it is met again only in post-Biblical times After Pompey's conquest of the land, the city belonged to the Roman province of Syria, later to the province of Arabia. Eusebius calls it "Adraa." It was the seat of a Christian bishop. Part of the Jews whom Mohammed drove from Medina came to "Adra'at," as the Arabs called the city. In the history of the Crusades, "Adratum" is spoken of. The present comparatively populous city contains few ruins, as the old city was completely destroyed. A great Roman aqueduct ran from the city to Mukes. Extensive subterranean dwellings, forming an entire city. are one of the remarkable features of Der'at.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 159; Wetzstein, *Reisebericht*, p. 47; Schumacher, *Across the Jordan*, pp. 1-148; *Z. D. P. V.* xi. 40; Schürer, *Gesch.* ii. 33.

E. G. H. F. BU.

EDRIS. See ENOCH IN ARABIC LITERATURE.

EDUCATION.—Biblical and Pre-Talmudical Data: The moral and religious training of the people from childhood up was regarded by the Jews from the very beginning of their history as one of the principal objects of life. Of Abraham the Lord says: "I have singled him out [A. and R. V. "known him"] to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment" (Gen. xviii. 19, Hebr.). All the festivals and ceremonies have for their object the inculcation of religious and moral lessons in the children (Ex. xii. 26 *et seq.*; xiii. 8, 14; Deut. iv. 9 *et seq.*; vi. 20 *et seq.*; xxxii. 7, 46). Especially are the fundamentals of the faith coupled with the admonition to teach the children and bring its truths by words and signs constantly and impressively to their consciousness (Deut. vi. 7, ix. 19).

The whole Law was at an early stage utilized for public instruction. The Deuteronomic law, whatever its contents were, was to be written "very clearly" on large stones on the highways, that all the people might read (Deut. xxvii. 1-8); and while each king or leader was to keep a copy of the Law and read therein all the days of his life (Deut. xvii. 18; comp. Josh. i. 8), all the people, "the men, women, and the little ones," were to assemble every seventh year at the close of the Sukkot festival to hear and to learn the Law. Out of this Biblical ordinance was evolved the custom of completing one consecutive reading of the Pentateuch at the Sabbath services within every three years (probably seven originally, later three and one-half, finally one year: Schürer, "Gesch." 3d ed., ii. 455; see PENTATEUCH and LITURGY). This custom, however, of reading the Law every Sabbath in public is so old that Josephus ("Contra Ap." ii. 17; "Ant." xvi. 2, § 4), Philo ("De Septennario," 6), and Eusebius ("Præparatio Evangelica," viii. 7, 12) assign its origin to Moses (comp. Acts xv. 21).

At any rate "Torah," denoting originally "Law" (Ex. xxiv. 12; Lev. vi. 2, vii. 1, xxvi. 46), assumed in the course of time the meaning of "religious teaching" (Deut. i. 5, iv. 44; Mal. ii. 7; Ps. xix 8; cxix. 71, 174; Prov. iii. 1, iv. 2, vi. 23, vii. 2), and religion to the Jew became the synonym of common instruction. For a long time the priests and Levites, as the keepers of the Law, were the main instructors of the people (Deut. xxxi. 9, xxxiii. 10; Jer. ii. 8, xviii. 8; Mal. ii. 6; II Chron. xvii. 7; Book of Jubilees, xxxi. 15). According to ancient rabbinical tradition, the tribe of Issachar produced many teachers of the Law (Gen. R. lxxii., xcix.; Sifre, Debarim, 354, based on I Chron. xi. 33); also the descendants of Jethro the Kenite are singled out as teachers (Mek., Yitro, 2; Ab. R. N. xxxv., after I Chron ii. 55).

The recital of the chapters Shema' and Wehayah Im Shamoa' (Deut. vi. 4-9, xi. 13-21) in the daily liturgy instituted by the founders of the Synagogue impressed each father with the obligation of teaching his children. Josephus ("Contra Ap." i. 12, ii. 18-25; "Ant." iv. 8, § 12), and Philo ("Legatio ad Caium," 16, 31) point with pride to the fact that Jewish children were from earliest childhood instructed and trained in the Law and the traditions of their fathers. The Books of Wisdom contain many pedagogic rules. Father and mother are regarded as the child's natural instructors (Prov. i. 8, iv. 1, vi. 20, xiii. 1, xxxi. 7; Ecclus. [Sirach] xxx. 1-13); "fear of the Lord," as the chief part or beginning of knowledge (Prov. i. 7; comp ix. 10). The application of "the rod of correction" is often recommended (Prov. xiii. 24; xix. 18; xxii. 15; xxiii. 13; xxix. 15, 17), though to the intelligent reproof is better than a hundred stripes (xvii. 10). The chief admonition is to train the child at the right age (xxii. 6), and the child's life itself is to be a continual training (Prov. i. 2, 7, 8). The daughters probably remained under the supervision of the mother until their marriage (Cant. viii. 5).

From the hands of the parents, whose place in royal houses was taken by tutors (אומנים: II Kings x. 1, 5; comp. II Sam. xii. 25), the child passed into the hands of professional teachers (מורים or מלמדים: Prov. v. 13; Ps. cxix. 99), called also "the wise" (Prov. xiii. 21). The public teachers were also termed מבינים (Neh. viii. 7; Ezra viii. 16; I Chron. xxv. 8) and משכילים (Dan. xi. 33, 35; xii. 3). The pupils (למודים, Isa. viii. 16, liv. 13; or תלמידים, I Chron. xxv. 8) were addressed as "children" (Ps. xxxiv. 12; Prov. i. 8; Ecclus. [Sirach] ii. 1; iii. 1, 17, and frequently; see also DIDACHE).

It is interesting to note that the commandment "teach them diligently to thy children" (Deut. vi. 8) was referred to the instruction of pupils (לבניך אלו תלמידיך) at a time when the propagation of the Law was made the chief aim of life (Sifre, Debarim, 34; comp. Abot i. 1-2; Peah i. 1), and the synagogues were called "places for instruction" (Philo, "De Vita Moysis," iii. 27). It is quite characteristic of Judaism that the prophetic ideal of the future is of the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9), when all will know the Lord, "from the least of them unto the greatest of them" (Jer. xxxi. 34). The time of King Hezekiah was believed to be of this kind, when men, women, and children alike studied and knew the Torah (Sanh. 94b).

How old the institution of the בית המדרש, or schoolhouse, is, first mentioned in Ecclus. (Sirach) li. 23, it is difficult to say (see BET HA-MIDRASH).

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.; Hamburger, *R. B. T.* s.v. *Erziehung* and *Unterricht*; Schürer, *Gesch.* ii. 3, 419-426.

E. G. H. K.

——**In Talmudical Times:** The period of book-learning or of the scribes ("soferim") has received its name from the practise of transcribing and commenting on the Book of the Law. In the latter years of the kingdom of Judah, and more especially under the discipline of the Exile, the religious teachings and the moral principles of the Law and the Prophets had assumed definite shape as the belief and religion of the people. After the end of the Exile it became necessary to preserve these teachings and the documents containing them. The education of the people passed from the hand of the prophet into those of the scribe or "sofer" (Mal. iv. 4). This period is introduced by Ezra the Scribe, who is extolled as the "restorer of the Torah" (Suk. 20a); and just as a band of disciples gathered around Samuel, so men gathered around Ezra, who, following Samuel's example, read the Law to the people distinctly and explained its meaning (Neh. viii. 5 *et seq.*). Ezra belonged to the priestly caste, to whom the task of education fell from this time forward, "for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. ii. 7). Indeed, the body of scribes came from among the Levites (Neh. *l.c.*; II Chron. xxxv. 3, where the educational activity of the Levites is by an anachronism transferred to an earlier period). The men thus engaged are designated as מבינים or משכילים, *i.e.*, expounders of the Torah. Here for the first time in Jewish history is an organized body of teachers. The Prophets had been replaced by the priests; these in turn were succeeded by the scribes, "the wise" (comp. B. B. 12a, חכם עדיף מנביא). The latter are described in Dan. xii. 3 as the teachers, המשכילים; "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Talmud refers the second clause to the teachers. The study of Scripture grew to be the central point of the life of the people, and divided them into two classes, the erudite scribe ("ḥakam" or "ḥaber") and the unlettered class ("'am ha-areẓ"; compare Josephus, "Ant." i., end).

The Reform of Simon ben Sheṭaḥ.

The scribes at first restricted their educational activities to adults, delivering free lectures in synagogues and schools (see BET HA-MIDRASH), while the education of children remained, as in olden times, in the hands of their fathers. But as boys often lacked this advantage, the state employed teachers in Jerusalem (B. B. 21a), to whose care the children from the provinces were entrusted; and as these did not suffice, schools were also established in the country towns. This arrangement must probably be referred to an ordinance of R. Simon b. Sheṭaḥ (Yer. Ket. viii., end), who was one of the presidents of the Sanhedrin during the last century of the Jewish state. These district schools were intended only for youths of sixteen and seventeen years of age who could provide for themselves away from home. The high priest Joshua b. Gamla instituted public schools for boys six and seven years of age in all the cities of Palestine, and on this account he was praised as the man who prevented teaching in Israel from being altogether neglected. It was said that no man who pretended to the title "Talmid ḥakam" ought to live in a place where there were no teachers for children (Sanh. 17b). One teacher was employed for every twenty-five boys. If the number reached forty, he was given an assistant ("resh dukna"; B. B. *l.c.*). Many rabbinical sayings indicate the extraordinary value placed by the Rabbis on education, on the school, and on the teacher. R. Eleazar b. Shamua' said:

> "Let the honor of thy pupil be as much to thee as thine own, and the honor of thy companion ["ḥaber"] as much as the reverence for thy teacher, and the reverence for thy teacher as much as the reverence for God" (Ab. iv. 12). "The study of the Torah outweighs all other religious commands" (Peah i. 1). "Touch not my anointed [Ps. cv. 15]: this refers to the school children; and do not offend my prophets: this refers to the teachers." "By the breath from the mouth of school children the world is sustained" (Shab. 119b). "Teaching must not be interrupted even for the reestablishment of the sanctuary in Jerusalem" (*ib.*). "Instruct thy son with the assistance of a good text" (Pes. 112a). "The advantage of reviewing is unlimited: to review 101 times is better than to review 100 times" (Ḥag. ix. 6). "As I have taught you without pay, says God, so must you do likewise" (Ned. 36a).

Education of Women.

The duty to give free instruction refers, however, only to teaching in the academies, not to elementary instruction. Women were excluded from this instruction. While, on the one hand, they were required to be taught the Torah, on the other hand it was said by R. Eleazar that he who instructs his daughter in the Law is like one who teaches her indecorous things (Soṭah iii. 4). Yet there were always educated, even learned, women. These principles obtained throughout the Middle Ages. Since religion entered into the whole sphere of life, as in determining the calendar, in agriculture, etc., astronomy and mathematics formed an integral part of instruction. Indeed, it is said that knowledge of these sciences reflected honor upon Israel in the eyes of the nations (Shab. 75a, with reference to Deut. iv. 6). Furthermore, it was the duty of a father to let his son learn a trade, not only that he might be able to support himself, but also because a one-sided intellectual occupation with the Torah was not considered to be conducive to success, but rather a drawback from a moral point of view (Ab. ii. 2; Ḳid. 29a). According to one opinion, a father was in duty bound to have his son taught even swimming (Ḳid. *l.c.*).

With the dissolution of the Jewish state, the Jewish system of education, while preserving intact its main characteristics, began to be differentiated according to the varying surroundings and outward circumstances of the Diaspora. In Egypt and in other countries along the Mediterranean, Judaism succumbed to Hellenism; but in Palestine the former conquered the latter so completely that after the destruction of the Temple the scribes formally banished Greek learning from the Jewish schools (Yer. Peah i.; B. Ḳ. 82b, 83a; Soṭah 41a; Men. 64b, 99b). But this uncompromising attitude toward "alien sciences" has never been adhered to either in principle or in practise. The Middle Ages furnish abundant proofs that the Jews took a large part in the culture and learning of the nations among which they dwelt.

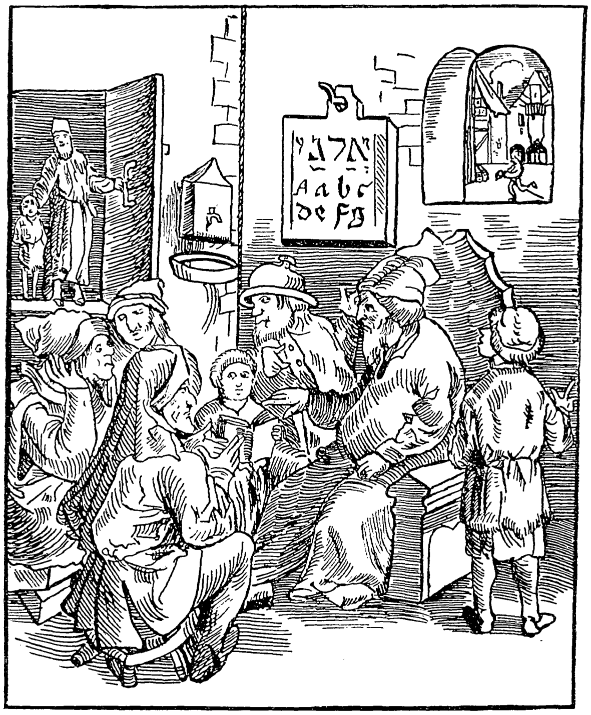

German Jewish School of the Sixteenth Century.

(After a contemporary woodcut.)

Post-Talmudic Education.

Even after the dissolution of the Jewish state, Palestine remained for some time the seat of the patriarchy, and in consequence the center of Judaism. The most momentous achievement of that period was the final compilation of the Mishnah; and this became the foundation for all the lectures and discussions in the schools. Toward the end of the fifth century this compilation was edited under the name "Gemara" or "Talmud," and became the principal subject for study in the schools of the Diaspora. Babylon contributed largely to the work through its flourishing academies in Nehardea, Sura, and Pumbedita. The schoolhouse ("sidra," from which the presiding officer was called "resh sidra") was visited by hundreds of pupils, who listened all day long to the lecturer or to his interpreter ("meturgeman"). Gatherings, also ("kallah"), which attracted men from far and near, were held in the spring and the fall of the year. At these gatherings lectures were delivered, important decisions, or rules of conduct, were laid down, and rabbis were appointed with certain formalities and ceremonies, which served later as patterns for European universities (compare Jacob Alting, "Hebræorum Republica Scholastica," p. 122, Amsterdam, 1652). Discourses, also, called "rigle," were delivered on feast-days. Every community had, in addition to the higher schools ("metidtas"), preparatory or elementary schools (בית אולפנא; בית ספר; אסכולא=σχολή) under direction of elementary teachers (מקרי דרדקי; פדגוג=παιδαγωγός), where the children were taught the Hebrew alphabet and the Bible.

The influence of Arabian civilization in developing the scope of Jewish education is quite noticeable. From the middle of the seventh century the rector of the academy at Sura bore the title "Gaon." The Geonim, instead of condemning secular knowledge, considered it a means for advancing and completing Jewish religious thought (Grätz, "Geschichte," v. 268). It is fair to assume that at that time, and in the homes of the great scholars of those days, in both the Orient and the Occident, special attention was paid to the system of education. A proof of this is to be found in such works as the "Testament" of Judah ibn Tibbon of Granada (1120–1190), as well as in the twenty-seventh chapter of the "Cure of Souls," by Joseph b. Judah ibn Aknin of Barcelona (end of twelfth century). Both writings give in detail a number of rules for pedagogy and for the course of instruction to be followed in the schools. Joseph ibn Aknin lays down the following desiderata for the successful teacher. He must have complete command of the subject he wishes to teach; he must carry out in his own life the prin-

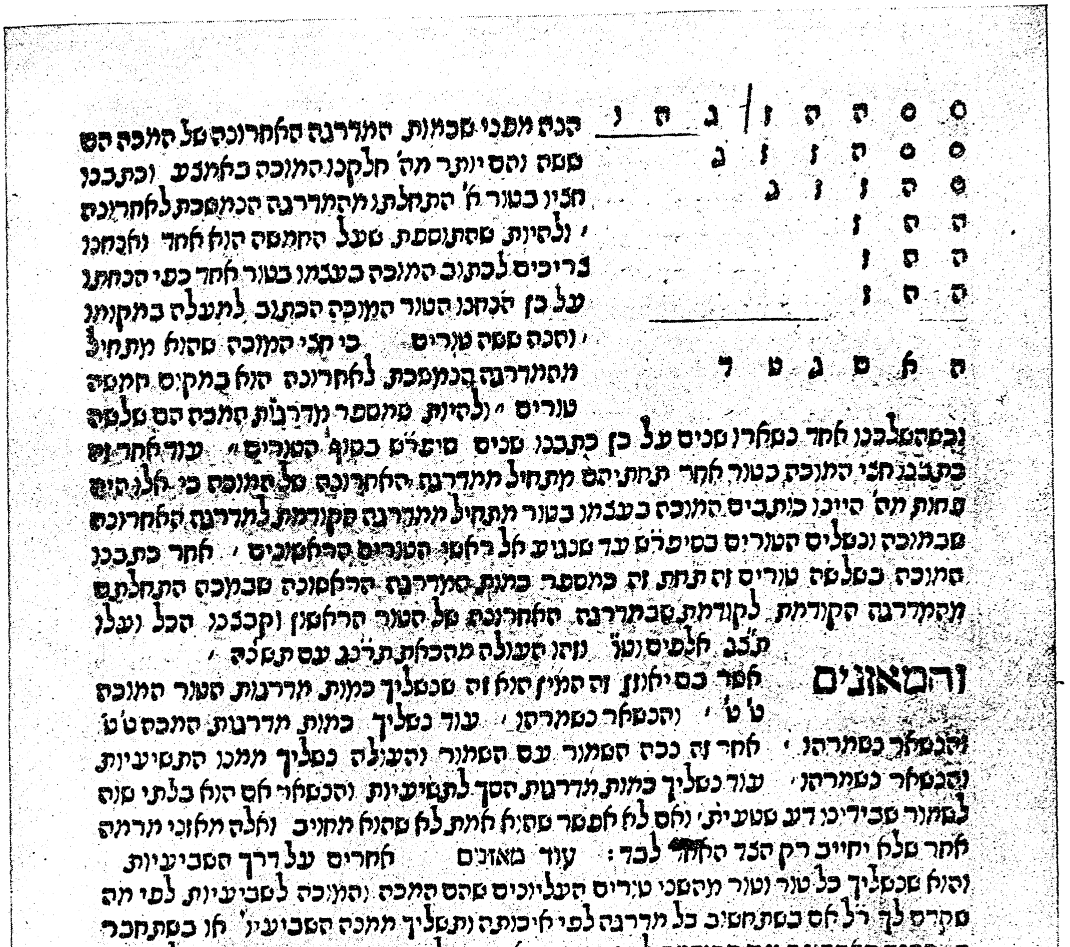

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הנה מפני שכמות המדרגה האחרונה של המכה הם
ששה והם יותר מה׳ חלקנו המוכה באמצע וכתבנו
חציו בטור א׳ התחלתו מהמדרגה הנמשכת לאחרונה
׳ ולהיות שהתוספת שעל החמשה הוא אחד והנחנו
צריכים לכתוב המוכה בעצמו בטור אחד כפי הנחתנו
על כן הנחנו הטור המוכה הכתוב למעלה במקומו
׳ והנה ששה טורים כי חצי המוכה שהוא מתחיל
מהמדרגה הנמשכת לאחרונה הוא במקום חמשה
טורים ׳ ולהיות שמספר מדרגות המכה הם שלשה
נשאר שלכנו אחד כאחרון שנים על כן כתבנו שנים סיפר״ש בסוף הטורים ׳ עוד אחר זה
כתבנו חצי המוכה בטור אחר תחתיהם מתחיל ממדרגה האחרונה של המוכה כי אלו היו
שאות מה׳ היינו כותבים המוכה בעצמו בטור מתחיל ממדרגה שקודמת למדרגה האחרונה
שבמוכה ונשלים הטורים בסיפר״ש עד שנגיע אל ראשי הטורים הראשונים ׳ אחר כתבנו
המוכה בשלשה טורים זה תחת זה כמספר כמות המדרגה הראשונה שבמכה התחלתם
מהמדרגה הקודמת לקודמת שבמדרגה האחרונה של הטור הראשון וקבצנו הכל ועלה
תכ״ג אלפים וטו׳ והוא העולה מהכאת תרנ״ג עם תשכ״ה ׳

והמאזנים אשר בם יאזנו זה המין הוא זה שנשליך כמות מדרגות הטור המוכה
ט׳ ט׳ ׳ והנשאר נשמרהו ׳ עוד נשליך כמות מדרגות המכה ט׳ ט׳
והנשאר נשמרהו ׳ אחר זה נכה השמור עם השמור והעולה נשליך ממנו התשיעיות
והנשאר נשמרהו ׳ עוד נשליך כמות מדרגות הסך לתשיעיות והנשאר אם הוא בלתי שוה
לשמור שבידינו דע שטעית ׳ ואם לא אפשר שיהיה אמת לא שהוא מחויב ואלה מאזני מרמה
אחר שלא יחייב רק הצד האחד לבד: עוד מאזנים אחרים על דרך השביעיות
והוא שנשליך כל טור וטור משני טורים העליונים שהם המכה והמוכה לשביעיות לפי מה
שקדם לך ר״ל אם בשתחשוב כל מדרגה לפי איכותה ותשליך ממנה השביעיו׳ או בשתחבר
המדרגה האחרונה עם הקודמת לה ותחשוב האחרונה לעשרות והקודמת ממנה לאחדים
לפי מה שקדם והכל עולה בקנה אחד ׳ אחר זה הכה המותר מהטור המכה עם המותר
מהטור המוכה והעולה השלך ממנו השביעיות והמותר שמרהו ׳ אחר זה השלך השביעיות
גם מהסך לפי מה שקדם ואם המותר מהסך שוה לשמור אפשר שצדקת ואם לא כזבת ׳ וגם
אלה מאזני מרמה אחר שלא יחייב השני צדדים יחד ״

ואולם המאזני צדק שבזה המין הוא במין החלוק כאשר יתבאר במקומו בע״הי׳ כי
אם חלקת הסך על אחד משני הטורים המוכים ויצא בחלוקה יהיה הטור
האחר הנה צדקת ואם לאו כזבת ׳ ואם היה הטור העליון מוכה עם שנים אחרים לבד הנה
יהיו לנו מאזני צדק אחרים זולתו והוא שאם תחסר הטור המוכה מהסך ויהיה הנשאר שוה
לו הנה צדקת ואם לא כזבת: אולם בזה הדרך אשר הוא על דרך הקבוץ יהיו לנו עוד
הג׳ מאזני הקבוץ ׳ הנה אלה הם הדרכים אשר בהם נגיע בידיעת זה המין וזה עם הכתיבה
אולם אם רצית לדעת זה על פה הנה לא תוכל מפני הזכירה הצריכה לזה וזה במספרים
הרבים ׳ אולם בהכאת מספר אחד עם מספר אחר ר״ל כלל עם כלל או עם פרט או זה
שיהיה הנה כבר כתבנו הקדמונים דרכים רבים ׳ והנחנו מפני בחרנו הקצור אין ראוי
להתעסק בהבאתם ׳ אולם הדרך הנבחר מהם והקצר הוא זה שנכה כמות המספר האחד
עם כמות המספר האחר מבלתי שנביט בהם האיכות והעולה נשמרהו ׳ אחר כן נקבץ

PAGE FROM ELIJAH MIZRAHI'S "MISPAR," THE FIRST HEBREW ARITHMETIC, PRINTED BY SONCINO, 1532.

(In the Columbia University Library, New York.)

Qualifications of a Teacher.

ciples he wishes to inculcate in his pupils; he must exact no pay for his teaching; he must look upon his pupils as if they were his own sons, and treat them accordingly; he must train his pupils to lead an ethical life; he must not be impatient, but come to his pupils with a happy countenance; and he must teach his pupils according to the range of their intellectual abilities. The following order of studies to be pursued is recommended: reading, writing, Torah, Mishnah, Hebrew grammar, poetry, Talmud, philosophy of religion, logic, arithmetic, geometry, optics, astronomy, music, mechanics, medicine, and, lastly, metaphysics. Joseph also lays down rules which the pupils are to follow. They are to keep their bodies and souls pure; not to be ashamed to ask instruction in that in which they are ignorant; not to think of future gain or that their study has an ulterior object; to commence their studies by learning the elements and principles upon which science is built; to let no moment of the day or of the night pass in idleness; to make the acquisition of wisdom an end in itself; to leave their place of residence for some other place famous for its learning; and, lastly, to show their teachers even greater honor than their parents.

From the thirteenth century onward the "seven sciences" (שבעה חכמות), enumerated differently by various writers, comprised the prescribed curriculum among Jews as well as among Christians. Other authors who insist upon having education and teaching placed on a scientific basis are: Judah b. Samuel b. Abbas in his "Ya'ir Netib" (*c.* 1250); Shem-Ṭob b. Joseph Falaquera (died after 1290), especially in his didactic novel "Ha-Mebaḳḳesh"; Joseph Ezobi (*c.* 1250) in his didactic poem "Ḳa'arat Kesef"; and Profiat Duran of Catalonia (*c.* 1350) in the introduction to his grammatical work "Ma'ase Efod." Systematic Jewish education in Italy received like care and encouragement, due in part to the influence of scholars from Spain and Provence. Deserving of mention in this connection are: Jacob b. Abba Mari Anatolio of Provence; Zerahiah b. Isaac of Barcelona, who lectured at Rome; Kalonymus b. Kalonymus of Provence; and the native Italian Jews Judah b. Moses of Rome and the poet Immanuel. All these men, belonging to the thirteenth century, stimulated interest in the "alien sciences" and in the scientific treatment of Jewish literature. Numerous hints on pedagogy are scattered throughout their works. The "Book on Ethics," by Jehiel b. Jekutiel of Rome (1278), in which are found together with the moral teachings of the Rabbis maxims from Aristotle, Porphyry, Theophrastus, and the emperor Frederick II., gives the best view of the intellectual status of the Italian Jews of the period.

In Northern Europe.

Side by side with this scientific trend went the endeavor to guard Jewish education against the influences of the current culture in so far as it was a menace to religion. This was the special work of the Jews of northern France and of Germany, where their Christian neighbors also were backward in learning. This one-sidedness and concentration shaped the system of education and teaching for the Jews of northern France and of Germany. The so-called "Maḥzor Vitry" of Simḥah b. Samuel, a pupil of Rashi, describes (§ 508) how a child received its first instruction—a description that is supplemented by the contemporaneous "Sefer Asufot":

> On the Feast of Weeks, the day when the Law was proclaimed, the child was handed over to the school with especial ceremony. Having been bathed and dressed, the boy was taken to the synagogue at daybreak, and placed before the Torah, from which was read the passage for the day (the Decalogue, Ex. xix. 16 *et seq.*). Then he was led to his teachers. While on the way he was wrapped in a shawl or a cloak to guard him from the evil eye. The teacher took the child in his arms, and then set him down. After this he took a slab upon which were written the first four and the last four letters of the Hebrew alphabet and the sentences: "Moses commanded a law, even the inheritance of the congregation of Jacob" (Deut. xxxiii. 4); "Let instruction be my vocation"; and the first verse of Leviticus. This slab was placed at the head of the infant in his cradle when he was named; even in ancient times it was used for the first instruction with the idea that the slab which treated of the pure (the sacrifices) should first occupy the attention of the pure (the children). The teacher then pronounced slowly all the letters of the alphabet, the pupil repeating them. The last four letters were pronounced in their proper order as one word (קרשת), and also backward as one word (תשרק). The slab was smeared with honey, which the child might lick off and taste as it were the sweetness of instruction. There was also a honey-cake made of three kinds of fine flour, upon which were marked the Biblical verses Ezek. iii. 3; Isa. i. 4, 5: Ps. cxix. 9, 11, 12, 13, 34, 97, 130, 140.

There was also an egg inscribed with Biblical verses—a supposed preventive of forgetfulness. While reading the pupils were required to sway their bodies and to recite to a certain tune, which varied with the different parts of the Bible. The text was translated into the vernacular. The children soon advanced to the Mishnah and Talmud, so that at thirteen years of age a boy had attained a certain independence and was in a position to enter the yeshibah or academy. Here he listened to lectures on the Talmud remarkable for their depth and acuteness, and then took up the wandering life of the "baḥur," which resembles much that of the Christian bacchant or traveling scholar (see BAḤUR). The constant influx of new elements stimulated the teaching at the academies, and this again influenced the life of the Jewish congregation. A picture of this life is to be found in the "Book of the Pious," by Judah of Ratisbon. Compared with the surrounding Christians, the Jews are seen to have been in no wise inferior to them, but, on the contrary, somewhat superior because their intellects were sharpened by Talmudic studies. A Christian lay preacher, Sebastian Lotzer, refers to the advantage enjoyed by the Jews in being instructed in the Law from their youth. The medieval period ends in France with the expulsion of the Jews from that country in 1395; in Germany with the persecution of the Jews there in 1348; and in Spain and Sicily with the expulsion of the Jews therefrom in 1492.

The Wandering Scholar.

The ideas on education which the Spanish Jews carried with them were developed more freely in their new surroundings. In Italy especially, under the influence of the revival of learning, this was most apparent, as may be seen in the curriculum published by David Provenzale, in Mantua in 1564, for the educational institution which he had intended to found. This curriculum includes the Bible and the Talmud with the best commentaries, Hebrew grammar, Jewish philosophy, composition and calligraphy, Latin and Italian philosophy, medicine, mathematics, cosmography, and astrology. This shows the intellectual status of the Italian Jews and how they became the teachers of nearly all the Hebraists of the age of humanism. The Spanish and Portuguese Jews carried their educational ideas also into Holland. The school at Amsterdam, which Spinoza attended, was admired by Shabbethai Sheftel Hurwitz ("Wawe ha-'Amuddim," 9b) on account of its systematic arrangement, and was held up as a pattern to the congregations of Germany, Austria, and Poland. According to Shabbethai Bass, it comprised six classes, the curriculum being: (1) Hebrew reading, until the prayers were mastered. (2) The Pentateuch with the tonic accents. (3) Reading and translation from the Bible, with Rashi's commentary upon the weekly section. (4) The Prophets and the Hagiographa with the tonic accents. (5) Lectures on Hebrew grammar and discussions of halakic passages from the Talmud, the class being conducted in Hebrew. (6) The school proper, called "'Eẓ Ḥayyim," and presided over by the grand rabbi. The subjects taught in the school proper were the Talmud with Rashi and Tosafot, responsa and discussions on the code of Maimonides. The hours of instruction were from 8 to 11 A.M. and from 2 to 5 P.M., or until the afternoon service.

In Amsterdam.

The educational systems of the Jews in Germany, Austria, and Poland were defective in so far as the grading of classes was so arranged that pupils were instructed in the most difficult passages of the Talmud even before they had mastered the Bible, and were thus trained to excel in sophistic dialectics. Many rabbis declaimed against these conditions, which were not improved until the beginning of the nineteenth century, and then only gradually.

Eighteenth Century.

Even before Moses Mendelssohn, individual Jews had attained to the general culture of their time; for instance, the physician Tobiah Nerol, who was born in Metz, 1652, and who, by permission of the Elector of Brandenburg, had studied in Frankfort-on-the-Oder; the ichthyologist Bloch of Berlin; and others. Yet to Mendelssohn is due the general improvement of the Jewish educational system. He had many followers, who, as contributors to the Hebrew periodical "Ha-Meassef," were called "Meassefim," and were instrumental in raising their coreligionists to higher intellectual planes. In Austria especially, Hartwig Wessely's Hebrew circular letter, "Words of Peace and of Truth" (1782), in which he advocated general culture, justifying it from the standpoint of the Jewish religion, stirred up the Jews to carry out the suggestions of Emperor Joseph II. for improving their school system.

The actual systematic reorganization of the Jewish system of education and teaching dates from the founding of the following schools:

(1) The Jewish Free School of Berlin, founded in 1778 under the leadership of David Friedländer and Isaac Daniel Itzig. The following subjects were taught: German, French, Hebrew, business technology, arithmetic, bookkeeping, writing, and drawing.

(2) The Wilhelm School of Breslau, founded in 1791, but discontinued soon afterward.

(3) The Jüdische Haupt- und Freischule (Herzogliche Franzschule) of Dessau, founded in 1799 by an association of Jewish young men.

Modern Schools in Germany.

(4) The Jacobsonschule (day- and boarding-school) of Seesen in the Harz, founded in 1801 by Israel Jacobson (born in Halberstadt 1768, died in Berlin Sept. 13, 1828). The school is, in accordance with the intentions of its humane founder, a non-sectarian educational institution for boys. It is still flourishing, and was attended between the years 1838 and 1867 by 1,444 pupils, of whom 719 were Christians.

(5) The Real- und Volksschule der Israelitischen Gemeinde in Frankfort-on-the-Main (Philanthropin), founded in 1804 by Sigmund Geisenheimer. It was at first non-sectarian, but when the city came under Prussian rule the school was restricted to Jewish youth.

(6) The Samson'sche Freischule of Wolfenbüttel, including a boarding-school, founded in 1807 by Isaac Herz Samson. L. Zunz and M. Jost were prepared there for the university.

(7) The High School at Tarnopol in Galicia, founded in 1813 by Joseph Perl; its normal courses served as models for other normal schools of Austria.

General Compulsory Education.

Since the beginning of the nineteenth century the following governments have interested themselves in Jewish schools: Prussia, which introduced compulsory education (comp. L. Geiger, "Zeit. für die Geschichte der Juden in Deutschland," iii. 29 *et seq.*); Württemberg ("Mitteilungen der Gesellschaft für Deutsche Erziehungs- und Schulgeschichte," ix. 51 *et seq.*); Hanover, Bavaria, Baden, Hesse, etc. Since the emancipation of the Jews their children have entered the state or municipal schools, receiving religious instruction in the same way as the pupils of other denominations. In Austria the Jewish teachers of religion employed in the public schools have the same official standing as their Christian colleagues, which is not the case in Prussia. Besides this, Jewish children receive instruction also in special religious schools (Talmud Torah Schulen). The founding of Jewish elementary schools called for normal schools for Jewish teachers. In 1809 a teachers' seminary was founded at Cassel; others are in Berlin, Hanover, Münster, etc.

Education of Rabbis.

With this awakening to the need of general culture came the demand for scientifically trained rabbis. The following institutions provide such training: the Jewish Theological Seminary at Breslau, founded by Fränkel; the Institute for the Science of Judaism at Berlin; the Orthodox Rabbinical Seminary at Berlin; the State Rabbinical School at Budapest; the Jewish Theological Institute of Vienna. The last two institutions are supported, the first entirely, and the second partly, by the government. Similar institutions exist in Paris, London, Florence, Cincinnati, and New York (see SEMINARIES, RABBINICAL). As of old, larger communities support schoolhouses (בתי מדרש), where popular lectures on the Bible, the Talmud, and the Midrash are delivered.

In the eastern countries of Europe, in Russia, Rumania, and Turkey, Jewish education is in almost the same condition as it was prior to Mendelssohn; that is, those countries are given over to one-sided Talmudic study, and hold aloof from general culture (see ALLIANCE ISRAÉLITE UNIVERSELLE). The Russian government has founded rabbinical schools—for instance, at Jitomir—which furnish the officially recognized rabbis. More important, however, are the yeshibot. The rabbis who direct these are remarkable for their minute knowledge of the Talmud as well as for their antagonism to culture. In Rumania the Jews are not only curtailed in their civic rights, but their educational opportunities also are limited by the government. For education in other countries see PEDAGOGICS.

BIBLIOGRAPHY: Güdemann, *Das Jüdische Unterrichtswesen Während der Spanisch-Arabischen Periode*, Vienna, 1873; idem, *Gesch.* 3 vols., Vienna, 1880–88; idem, *Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei Deutschen Juden*, Berlin, 1891; Samuel Marcus, *Die Pädagogik des Israelitischen Volkes*, 2 vols., Vienna, 1877; B. Strassburger, *Gesch. der Erziehung und des Unterrichts bei den Israeliten, mit einem Anhang, Bibliographie der Jüdischen Pädagogie*, Stuttgart, 1885; Ludwig Horwitz, *Gesch. der Herzoglichen Franzschule in Dessau 1799–1849*, in *Mittheilungen des Vereins für Anhaltische Gesch. und Alterthumskunde*, vi.; Ehrenberg, *Die Samson'sche Freischule im Wolfenbüttel*, in *Orient, Lit.* 1844, pp. 66 *et seq.*; Arnheim, *Die Jacobsonschule zu Seesen am Harz*, Brunswick, 1867; Baerwald, *Zur Gesch. der Real- und Volksschule der Israelitischen Gemeinde in Frankfurt-a.-M.*, in *Einladungsschrift*, 1869–75; *Das Jüdische Schullehrer Seminarium in Berlin*, Berlin, 1840; *Joseph Perl's Biography*, in Busch's *Jahrbuch*, 1846–47.

G. M. G.

——**Trade-Schools:** As soon as emancipation came there was a tendency among Jewish philanthropists to train their poorer coreligionists in handicrafts, though there were many difficulties in the way owing to the existence of the gilds. Thus, Jacobson wished to train Jews as artisans as early as 1805, and was encouraged by the government of Westphalia to do so, though he was informed that they would not be allowed to enter the gilds (Rülf, "Jacobson," p. 11). Notwithstanding this, many societies for the training of Jewish boys in handicrafts were formed; the earliest, so far as is known, being that established in 1793 at Copenhagen ("Orient," 1843, p. 58). This was followed at Cassel in 1802; and during the next fifty years general associations were formed in Prussia (1812), Bavaria (1830), Baden (1833), Saxony (1837), Hanover (1841), Hungary and Bohemia (1846); in many cases these general movements had been preceded by local associations, the success of which led to their spread.

Technical Training Among Jews.

In 1888 Baron de Hirsch gave large sums of money (2,000,000 gulden) for the training of Jewish artisans in Galicia and Bukowina. In the preceding year N. Händler of Leipsic had given 100,000 marks for a school for Jewish boys to be trained as artisans ("Allg. Zeit. des Jud." 1888, p. 505). In 1844–45 many private benefactors devoted their money to a similar purpose. In the former year H. Todesco founded a prize of 500 florins for every Jewish journeyman who completed his apprenticeship at Vienna ("Orient," 1844, p. 188), and D. Massaroni of Rome gave 2,000 florins to the Trabotti foundation to train each year two Jewish lads as watchmakers ("Allg. Zeit. des Jud." 1845, p. 654).

The following is a list of some towns and countries in which exist certain of the most effective associations that have helped to train Jews in handicrafts throughout Europe in the nineteenth century. Countries in which general institutions exist are indicated by italics.

Founded.	Place.	Source.
1793	Copenhagen	Orient, 1843, p. 58.
1802	Cassel	A. Z. J. 1891, No. 12, p. 2.
1812	*Prussia*	A. Z. J. 1882, p. 71; 1900, pp. 22, vi.
1819	Strasburg	A. Z. J. 1840, p. 214; 1900, p. 115.
1823	Frankfort-on-the-Main	A. Z. J. 1845, p. 22.
1826	*Bavaria*	A. Z. J. 1888, p. 165.
1829	Dresden	A. Z. J. 1837, p. 4.
1833	*Baden*	A. Z. J. 1837, p. 382.
1834	Venice	A. Z. J. 1838, p. 497.
1835	Schwerin	A. Z. J. 1839, p. 393.
1837	*Saxony*	A. Z. J. 1837, p. 165.
1839	Budapest	A. Z. J. 1839, p. 550.
1840	Breslau	Orient, 1843, p. 325.
1841	Bonn	A. Z. J. 1841, p. 84.
1841	*Hanover*	A. Z. J. 1841, p. 325.
1841	Vienna	A. Z. J. 1883, p. 107; Wertheimer, Jahrb. i. 69.
1843	Mülhausen	A. Z. J. 1843, p. 297.
1843	Prossnitz	A. Z. J. 1843, p. 324.
1845	Mannheim	A. Z. J. 1845, p. 478.
1846	Prague	Wertheimer, Jahrb. iii. 52.
1846	*Hungary* (L. Löw)	A. Z. J. 1826, p. 748.
1846	*Bohemia*	A. Z. J. 1846, p. 630.
1850	Bayonne	Univers. Isr. April 19, 1901.
1855	Posen	A. Z. J. 1842, p. 114.
1867	Rome	Hebr. Bibl. xix. 455.
1888	*Galicia and Bukowina* (Baron de Hirsch)	A. Z. J. 1888, p. 790.

A. Z. J. = Allgemeine Zeitung des Judenthums.

In more recent times the Alliance Israélite Universelle and the Anglo-Jewish Association have established technical schools as part of their regular work in the East, while it is the aim of most apprenticeship committees, attached to boards of guardians and other Jewish philanthropic institutions, to train in manual labor the lads entrusted to their care. See ALLIANCE ISRAÉLITE UNIVERSELLE; ANGLO-JEWISH ASSOCIATION.

A. D.—J.

EDUCATIONAL ALLIANCE. See NEW YORK.

EDUCATORE ISRAELITA: Monthly periodical founded by Giuseppe Levi, and published by him, in conjunction with Esdra Pontremoli, at Vercelli (1853–74). It advocated moderate Jewish reform, to be brought about by the cooperation of all communities. Luzzatto, Della Torre, Cantoni, Mortara, and Benamozegh were among its contributors. After Levi's death in 1874 the periodical was continued in Casale by Flaminio Servi under the title Il VESSILLO ISRAELITICO.

BIBLIOGRAPHY: *Educatore*, iii. 322.

G. I. E.

'EDUYOT ("Evidences" of the sages on ancient halakot; called also **Beḥirta** ["Choice" of halakot]): The seventh treatise in the order Neziḳin of the Mishnah. When, after the destruction of the Temple, it became necessary, through the removal of R. Gamaliel II. from the office of patriarch, to decide religious questions by the will of the majority, there was produced, as the groundwork of the treatise 'Eduyot, a collection of unassailable traditions.

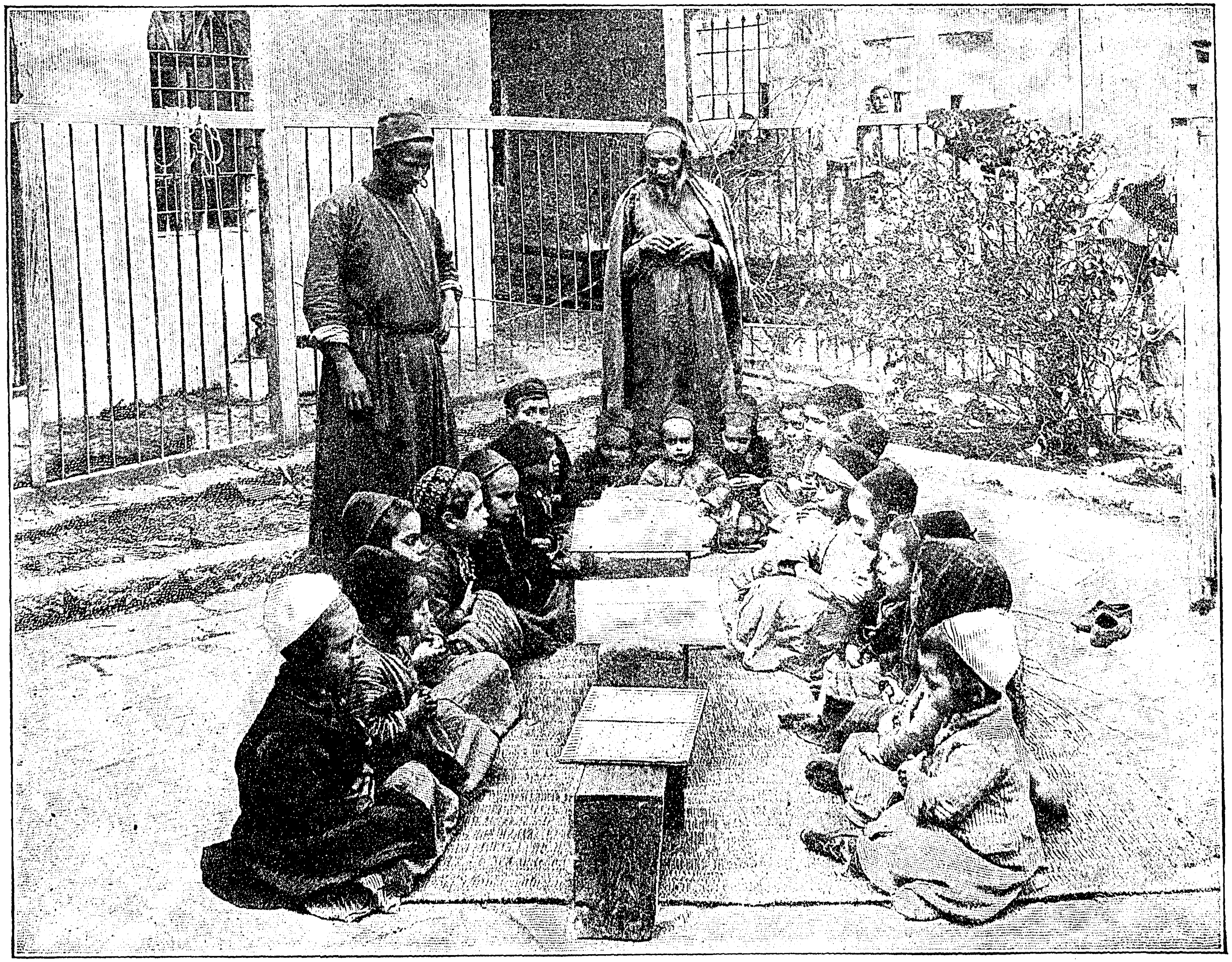

JEWISH SCHOOL AT JERUSALEM,
Showing Pupils Reading from Inverted Text.
(From a photograph in the possession of Nissim Behar.)

From time to time more material was added to this groundwork, until the treatise was concluded on the redaction of the whole Mishnah. There is no connection between the many subjects touched upon in the 'Eduyot; and an exhaustive discussion of each is not its purpose. Even the names of the sages responsible for the halakot provide but a loose thread of union.

Following is a synopsis of the longer portions of the treatise:

Contents.

Chapter i.: In 1-3 a matter of dispute between Hillel and Shammai is again brought up for consideration; namely, the chief rules to be observed in regard to niddah, ḥallah, and miḳweh. In 7-11 the schools bring forward various decisions relating either to Levitical purity or to priestly tithes ("ṭohorot," "zera'im"). In 12-14 a group of halakot is given in which the Hillelites incline to the opinion of the Shammaites.

Chapters ii. and iii.: Insertions in which Ḥanina, "the deputy of the high priest," reports concerning certain customs in the Temple and other precedents at Jerusalem (ii. 1-3). Each mishnah consists of three halakot, which were propounded by Ishmael or in his school, or by Akiba or in his house of learning (4-8); they are followed by two haggadic sentences of Akiba (9-10). In ch. iii. space is given to Dosa ben Harkinas, who was prominent in the disputes with Gamaliel; and matters relating to ṭohorot and zera'im are treated together with a marriage law. In 7-12 the thread dropped in ch. ii. is taken up again: it contains four questions disputed by Joshua; three by Zadok; four by Gamaliel (besides two groups of his teachings, each group consisting of three parts, which reconcile the conflicting opinions of the two schools); and three by Gamaliel's colleague, Eleazar ben Azariah.

Chapter iv.: Continues i. 12-14 by giving the exceptional cases. Here the Shammaites appear as putting a milder construction upon the Law than the Hillelites (1-12).

Chapter v.: Gives other halakot in which the Hillelites and Shammaites take a stand similar to that taken in the earlier chapters. These halakot are severally mentioned by Judah, Jose, Ishmael, and Eliezer (1-6).

Chapter vi.: The opinions of new colleagues of Jose, Joshua, and Eliezer are given in continuation of ch. iii., partly treating of the same subject (1-3).

Chapter vii.: Joshua and Judah again appear (1-7), and Gamaliel's halakot are given on the consecration of the new moon and of the leap-year, a subject of dispute at the time. In 8-9 the opinions of older colleagues are given.

Chapter viii.: The opinions of members of the house of Beteira (1, 3) and of important contemporaries and older teachers (2, 4) are presented; also a halakah of Akiba on a marriage law, already treated, and a statement of Joshua on the future mission of the prophet (5). To this the opinions of other teachers are added.

The tractate closes with an ethical teaching: "The wise men say, Elijah will not appear in order to draw some nigh and to keep others away, but in order to bring peace into the world: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers' (Mal. iii. 23-24 [A. V. iv. 5-6])."

The space in this treatise allotted to each of the teachers is in proportion to his importance; and the frequent occurrence of Akiba's name is justified by the great conciliatory part which he took in the disputes of the time.

A synopsis of some of the insertions follows:

Insertions.

In i. 4-6 this question is put: "Why are not the names given of the authors of those halakot which are not accepted?" The answer is: "To show that after a clearer insight they withdraw their opinions and do not abide by them stubbornly; or they are used as sources to serve as precedents in certain cases." In v. 6 Akiba ben Mahalalel is cited as having firmly adhered to his opinion; but at his death he bade his son yield to the majority. In ii. 9-10 and viii. 6-7 are sayings to encourage the people for the loss of the Temple.

The Tosefta.

The Tosefta to 'Eduyot generally follows the order observed in the Mishnah. After the introductory halakot (Tosef. i. 1-3 = Mishnah i. 1-3) and the peace exhortations (Tosef. i. 4-6 = Mishnah i. 4-6), those cases mentioned in Mishnah i. 12 are taken up in which the Hillelites yield to the Shammaites (Tosef. i. 6), the disputes between the schools being omitted. Sentences follow (Tosef. i. 8-14 = Mishnah ii. 5-10) advising a wise and moderate limitation of individual opinions where certainty is lacking in cases of dispute. After a short selection from the third chapter of the Mishnah (Tosef. i. 16-18 = Mishnah iii. 3, 6, 7), consideration is given to the occasional milder constructions of the Shammaites and the severer ones of the Hillelites (Tosef. ii. 2-9 = Mishnah iv. 6, 7, 11; v. 1, 3-5). In Tosef. ii. 9, the exceptional opinion of Akabia (Mishnah v. 6, 7) is considered. Tosef. ii. 10 (= Mishnah vi. 3) and iii. 1 (= vii. 2) touch briefly upon the chief opponents of Gamaliel. Tosef. iii. 2, 3 (= Mishnah viii. 5) gives laws of purification which have reference to the position of Jerusalem after the destruction. The conclusion (Tosef. iii. 4) agrees with Mishnah viii. 7. Tosef. i. 7, ii. 1-2, and ii. 6 do not wholly fit into this treatise. The last paragraph is a fragment from the Mishnah of Eliezer ben Jacob.

In general, the Tosefta took as a basis a treatise which dealt only with the chief questions regarding the day called "bo ba-yom" (that day); but the Mishnah of 'Eduyot is of a wider range.

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S. S. L. A. R.

'EFA or ḤEFA: Rabbinic scholar of the fourth century. He was a native of Babylonia, who, although but few halakot and fewer haggadot are associated with his name, acquired considerable fame as belonging to "the ingenious scholars of Pumbedita" (Sanh. 17b; Men. 17a). His full name, which was "'Efa b. Raḥba," appears once in the Babylonian Talmud (Sanh. *l.c.*); but in Yerushalmi he is always cited as "Ḥefa," without patronymic or title.

BIBLIOGRAPHY: Frankel, *Mebo*, p. 85a; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

EFES, AFES, or PAS: Scholar of the third century; secretary to the patriarch Judah I. (Gen. R. lxxv. 5), and one of the last tannaim. After Judah's death, while Efes conducted a college in southern Judea, on account of which he was called "Efes (in Yerushalmi, "Pas") Daromi" (Yer. Ta'an. iv. 68a; Eccl. R. vii. 7), he was made principal of the academy at Sepphoris, although the dying patriarch had ordered the appointment of Ḥanina b. Ḥama to that position. The latter refused to supersede Efes, who was his senior by two years and a half (Shab. 59b; Ket. 103b; compare Yer. *l.c.*; Eccl. R. *l.c.*). Hosha'yah Rabba was one of his disciples, and reported in his name several haggadic remarks, among them one bearing on Isa. lx. 3 (Hebr.): "Nations shall walk by thy light," from which he argues that Jerusalem will in the future become a torch by the light of which people will walk (Pesiḳ. xxi. 144b). Hosha'yah reports also a civil law in Efes' name (Yer. Yoma v. 43a); and Simeon b. Laḳish applied to him for information on a ritualistic point ('Er. 65b; Yer. 'Er. iv. 23c).

Efes did not survive Judah I. many years. He was succeeded by Ḥanina b. Ḥama.

Bibliography: Frankel, *Mebo*, p. 122a; Halevy, *Dorot ha-Rishonim*, ii. 133a *et seq.*; Bacher, *Ag. Pal. Amor.* i. 91; Heilprin, *Seder ḥa-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 44.

S. S. S. M.

EFODI. See Duran, Profiat.

EFRATI, AMRAM BEN NATHAN: Rabbi of Valencia in the second half of the fourteenth century. He was a contemporary of Nissim b. Reuben, rabbi of Barcelona, and of Simeon b. Ẓemaḥ (RaSHBaẒ), whom he consulted on rabbinical questions. He occupied the rabbinate of Valencia for more than forty years. Efrati was held in high esteem by his contemporaries, notwithstanding the fact that at the very outset of his career he had had occasion to attack certain powerful members of his community whose actions had given public offense. He enjoyed the reputation of being a great Talmudist and mystic, and was credited with a knowledge of secular sciences also. He seems to have been opposed to casuistry. In his decisions there is good reason to suppose that he largely followed Maimonides. Toward the end of his life there came to Valencia Ḥasdai b. Solomon, a distinguished casuist, who endeavored to defame Efrati and attacked him openly. Efrati's literary remains consist only of a few responsa, which are to be found in the collection of Isaac b. Sheshet.

Bibliography: Weiss, *Dor*, v. 157-161; Azulai, *Shem ha-Gedolim*, i. 77b.

S. S. M. Sel.

EGER (Czech, **Cheb**): Bohemian town, on the right bank of the River Eger. The population of Eger in 1890 was 17,148, including 508 Jews. The oldest document mentioning the Jews is dated March 12, 1314, and refuses them permission to inhabit a new street near the monastery. They are again mentioned in a document of Oct. 23, 1322, in which the emperor Louis the Bavarian pledges Eger to John, King of Bohemia. Louis annulled all the debts of Abbot Griebel of Waldsassen to the Jews. At that time the Jews inhabited a special part of the city called "Unter den Juden."

About 1332, under Charles IV., many rich Jews settled in Eger, where they succeeded so well that in a short time the Jews formed one-fourth the population of the town. They had then a high school, a synagogue, a synagogue courtyard ("Judenhoff"), a house for the cantor, and a cemetery. Their wealth aroused the jealousy of the other inhabitants. The charges against the Jews at the time of the Black Death (1348) reached Eger on March 25, 1349; and in 1350 they were suddenly attacked by the mob, incited by a monk's preaching; nearly all were massacred, their goods appropriated, and their books taken to the town hall, whence they were sent to the Imperial Library of Prague. The street where this occurred still bears the name "Mordgässchen." On May 15 the citizens were absolved from all guilt in the matter by Charles IV. himself. It seems that the few survivors fled to Königsberg, a neighboring town, where they gave Jewish burial to many of the dead whom they had carried with them.

Some Jews returned to Eger shortly after this, for four "Judenmeister" (rabbis) are mentioned in 1352, and a tombstone of a Jewess, "Kele" (1353), is still to be seen. They repurchased from Albrecht Nothheft, the "Landvogt," their synagogue, school, and cemetery. This purchase was confirmed by Charles Nov. 6, 1364. On Jan. 25, 1379, King Wenzel formally declared that the Jews of Eger were his serfs ("Kammerknechte"), and that they could be summoned only before the royal judge of the town; they were thus protected against the injustice of the popular authorities. Two years later, May 5, 1381, he freed the Jews of Eger (together with other inhabitants) from taxes for five years in return for financial assistance. In 1390 he remitted all debts due the Jews. He included them in the safe-conduct given (1391) to the inhabitants of the city, so that they had protection within the empire and in Bohemia. Many documents of the fifteenth and sixteenth centuries evidence the jealousy aroused through their success by the "Jewish bread-thieves." In 1410 they had their own "Tanzhaus" in the "Judengasse."

In the fifteenth century, during the Hussite troubles, a deputation from Eger complained to King Sigismund (1430) that the Jews, on the strength of their old privileges, were not performing military service. The city council thereupon received permission (Oct. 3) to expel all the Jews. The synagogue became a chapel. But the council soon repented, and in 1434 received permission from Sigismund to allow as many Jews to enter the city as business interests demanded. A safe-conduct was given on Oct. 1. Each Jewish family was to pay fifty florins "Schutzgeld." In 1437 there were two families, in 1457 only three, the last with the express permission of King Podiebrad. In 1463 King George agreed to the request of the Senate to put the Eger Jews under the dominion of the city itself.

At the present time the community of Eger has three village dependencies, a synagogue, a cemetery, a ḥebra ḳaddisha, a society of synagogal chorists, and a woman's benevolent society. See Bohemia.

Bibliography: Wertheimer, *Die Juden in Oesterreich*, p. 176; Heinrich Gradl, *Monumenta Egrana*, Nos. 621, 714; Friedländer, *Materialien zur Gesch. der Juden in Böhmen*, pp. 11-14, 17, Brünn, 1888; Jacob Simon, *Urkundliches Material zur Gesch. der Egerer Judengasse*, in *Monatsschrift*, xliv. 297 *et seq.*, 345 *et seq.*; Salfeld, *Martyrologium*, pp. 250, 268.

M. Sel.—G.

EGER or **EGERS:** A family established for a long time at Halberstadt, Germany. It appears to have been originally known by the name of "Gins" or "Ginsmann," by which appellation the first two definitely authenticated members, Mayer and David, are known. R. Akiba Eger of Posen, likewise called himself "Ginsmann" while in Friedland. To the same family probably belongs Jacob Egers, some-time teacher at the Training-School for Teachers in Berlin.

Biographical sketches of the foregoing and of some of the other important members of the family follow the subjoined pedigree:

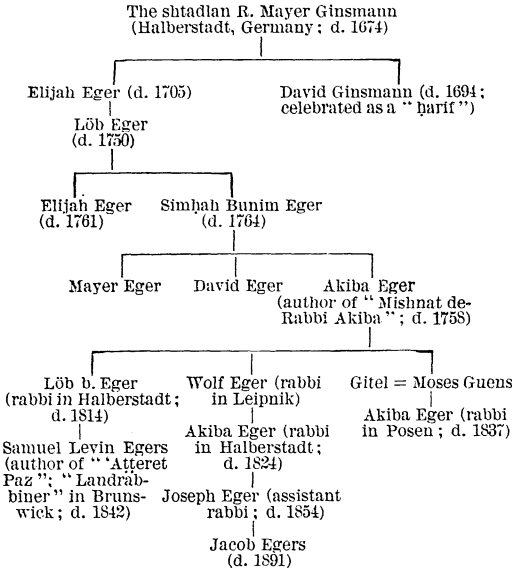
The shtadlan R. Mayer Ginsmann (Halberstadt, Germany; d. 1674)
Elijah Eger (d. 1705)
David Ginsmann (d. 1694; celebrated as a "ḥarif")
Löb Eger (d. 1750)
Elijah Eger (d. 1761)
Simḥah Bunim Eger (d. 1764)
Mayer Eger
David Eger
Akiba Eger (author of "Mishnat de-Rabbi Akiba"; d. 1758)
Löb b. Eger (rabbi in Halberstadt; d. 1814)
Wolf Eger (rabbi in Leipnik)
Gitel = Moses Guens
Samuel Levin Egers (author of "'Aṭṭeret Paz"; "Landrabbiner" in Brunswick; d. 1842)
Akiba Eger (rabbi in Halberstadt; d. 1824)
Akiba Eger (rabbi in Posen; d. 1837)
Joseph Eger (assistant rabbi; d. 1854)
Jacob Egers (d. 1891)

BIBLIOGRAPHY: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 32, 33, 142, 1866.

J. H. GUT.

Akiba Eger (Eiger) the Younger (Akiba ben Moses Guens): German rabbi and champion of Orthodoxy; born at Eisenstadt, Hungary, Nov. 8, 1761; died at Posen Oct. 12, 1837. Akiba's mother, Gitel, whose family was probably from the Bohemian city of Eger, was the only daughter of Akiba Eger (d. 1758), formerly rabbi of Presburg, whose name was taken by his grandson, Akiba ben Moses Guens. At an early age Akiba showed great proficiency in Talmud, so that his uncle, Wolf Eger, later rabbi of Leipnik, took him under his care at Breslau. Akiba distinguished himself so highly that the wealthy Itzig Margalioth of Lissa gave him his daughter Glueckche and provided for his needs. He refused to accept a rabbinical position, his idealistic nature being repelled by the idea of deriving material benefit from the study of the Law. The great conflagration which destroyed Lissa in 1791 impoverished his father-in-law and forced Eger to accept the rabbinate of Märkisch Friedland in West Prussia. His noble and self-sacrificing character and his great Talmudic learning made him universally beloved, and won for him an international reputation among orthodox Jews. He repeatedly expressed a desire to resign his charge and to accept a position as teacher, or a small stipend from wealthy patrons of a bet ha-midrash, in order to escape from the religious responsibilities of the rabbinical office, but remained in deference to the entreaties of his congregation and family. When his daughter Sorel married Moses SCHREIBER in 1813, he allowed his son-in-law to present his name as a candidate to the congregation of Triesch (Münz, "Rabbi Eleasar, Genannt Schemen Rokeach," p. 143, Treves, 1895). For unknown reasons the change was not made, but a year later he was called to the important rabbinate of Posen. From that time his real public activity began, and lasted till his death twenty-five years later.

Spiritual and Religious Activity.

Eger's Talmudic learning moved altogether in the paths of the dialecticism common among the rabbis of the eighteenth century. An example is given by O. H. Schorr in "He-Ḥaluẓ," ii. 29. His mode of thinking on such subjects may be judged from the following quotation:

> "I saw an admirable explanation of a Talmudic saying in the "Emeḳ ha-Melek.' 'The Talmud says (Ḥul. 69a): "Because Abraham said, Neither a thread nor a shoe-latchet (Gen. xiv. 23), his descendants were privileged to wear the thread of the ẓiẓit and the strap of the tefillin.' As the strap of the tefillin, wound about the left arm, corresponds to the shoe-latchet, it is proper that we should tie the latchet of the left shoe first" (Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, p. 1, Berlin, 1862).

In casuistry he was of the ultra-rigorous type. In a circular, published both in Hebrew and in German, he appealed in the most solemn terms to his colleagues not to allow the use at Passover of alcohol made from potatoes. He prohibited the writing of a bill of divorce upon parchment originally manufactured for use as a scroll. It should, however, be added that in his decisions he was guided by humanitarian views, and allowed many things, otherwise forbidden, out of consideration for the poor and the widow.

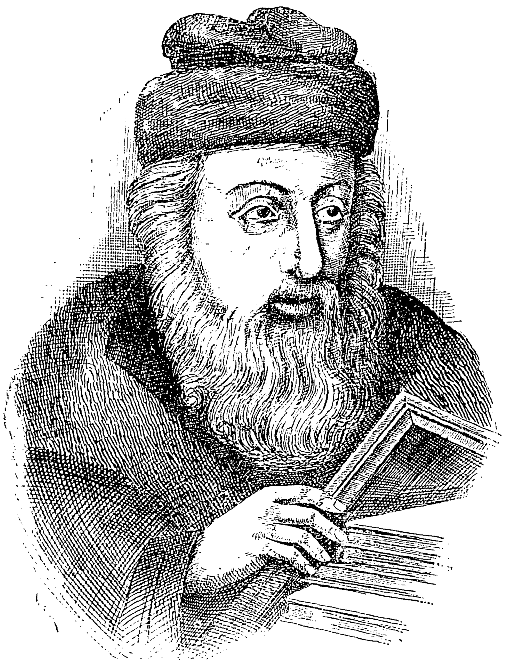
Akiba Eger the Younger.

Eger was naturally a strict opponent of Reform, and declared the slightest change in the order of service inadmissible: "If one disturbed only the one-thousandth part of the words of our Rabbis in the

Talmud the whole Torah would collapse" (see "Eleh Dibre ha-Berit," p. 27, Altona, 1819). He was also opposed to secular learning, and one or two hours a day for that purpose was the utmost concession he would make to the government when compulsory secular education of Jewish children was introduced into Prussia. He accordingly rebuked Solomon Plessner, though somewhat mildly, for having advocated secular schools for the Jews in place of the ḥeder (Elias Plessner, "Biblisches und Rabbinisches aus Salomon Plessner's Nachlass," Hebr. part, p. 13, Frankfort-on-the-Main, 1897). Though when measured by modern standards Akiba Eger appears extreme in his views, compared with his contemporaries, and especially with his son-in-law Moses Sofer, he presents really one of the mildest types of Orthodoxy. In spite of an extremely delicate constitution he often spent whole nights at the bedside of the sick, and his conduct during the cholera epidemic of 1831 was recognized by Frederick William III. in a special royal order addressed to the chief of the province.

His Works.

Of his works the following have been edited: "Ḥilluka de-Rabbanan," notes on Nissim Gerondi's novellæ to Baba Meẓi'a, Dyhernfurth, 1822; Responsa, Warsaw, 1834, reprinted with additions, *ib.* 1876; "Derush we-Ḥiddush," novellæ on various Talmudic treatises and homilies, *ib.* 1839; Glosses on the Talmud, printed in the editions of Prague, 1830–34, and Warsaw, 1860–63; Tosafot, glosses on the Mishnah, in the editions of Altona, 1841–45, and Warsaw, 1862–67; "Ḥiddushe Rabbi Akiba Eger," notes on various Talmudic treatises, Berlin, 1858; Notes on the Shulḥan 'Aruk, Yoreh De'ah, in the edition of Königsberg, 1859; Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, edited by Abraham Bleicherode, Berlin, 1862; Notes on Shulḥan 'Aruk, Ḥoshen Mishpaṭ and Eben ha-'Ezer, edited by Nahum Streusand, Thorn, 1869; a further collection of Responsa, edited by Isaac Caro, Vienna, 1889.

Bibliography: Kaempf, *Biographie des Hochberühmten Hochseligen Herrn Akiba Eger, Oberrabbiner zu Posen*, etc., Lissa, 1838; R. I. Fürstenthal, *Ebel Yaḥid, Trauergedicht auf den Tod des R. Jacob Moses Eger*, Breslau, 1838; *Toledot R. Akiba Eger*, by his sons Abraham and Solomon, in the Berlin edition of his notes on Oraḥ Ḥayyim, 1862, reprinted, Warsaw, 1875. From the latter Solomon Sofer's (Schreiber) *Ḥuṭ ha-Meshullash* (Pacs, 1887) is largely taken. Eger's ethical will has been published, together with that of Jacob Lissa, under the title *Ẓawwa'ot ha-Geonim*, Warsaw, 1875.

J. D.

Akiba Eger the Elder of Presburg: German rabbi; born at Halberstadt about 1720; died at Presburg Sept. 17, 1758. When he was twenty years old he had a dispute on Talmudic matters with Meïr, chief rabbi of Eisenstadt. In 1749 he was elected rabbi of Zülz (Silesia), and in 1756 was appointed assistant to Rabbi Moses Ḥarif of Presburg. Eger was the author of "Mishnat de-Rabbi Akiba," novellæ on several treatises of the Talmud, Fürth, 1781; and of several Responsa, published in the "Bene Ahubah" of Jonathan Eybeschütz, Prague, 1819.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section i., part 67, p. 345; Fränkel, in *Orient, Lit.* 1848, col. 15; Neubauer, in Berliner's *Magazin*, i. 43; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 33, 71.

L. G. M. Sel.

Jacob Egers: German scholar and educator; born at Halberstadt Jan. 18, 1834; died at Berlin Nov. 17, 1891. He was for more than twenty years a master at the Training-School for Teachers ("Lehrerbildungsanstalt") in Berlin.

He published the diwan of Abraham ibn Ezra together with the latter's secular poetry and allegory, "Ḥai ben Meḳiẓ," Berlin, 1886, some parts of which were translated into German by D. Kaufmann; and two poems of Solomon ibn Gabirol with notes in the "Zunz Jubelschrift," Hebr. part, pp. 192–200.

Bibliography: *Oester. Wochenschrift*, 1891, p. 886.

S. M. Sel.

Löb b. Akiba Eger: German Talmudist; died at Halberstadt 1814. In 1775 Eger was appointed rabbi of the community in succession to his late teacher, Isaac Schwanfeld. He devoted his whole energies to furthering Talmudic studies in his native city, his yeshibah in consequence achieving a high reputation. In collaboration with his brother Wolf he published supplementary notes to his father's work, "Mishnat de-Rabbi Akiba." A funeral oration delivered by Eger on the death of Frederick the Great (1786) gives proof of his oratorical attainments. A few of his sermons have been preserved in manuscript. Some of them denounce the fashions then coming into vogue, especially the wearing of jewelry by women; others warn against buying Christian sacred vessels, even when offered by the clergy.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 105.

L. G. A. Pe.

Nathan ben Abraham Eger: Bohemian Talmudic scholar; lived at Prague in the second half of the seventeenth century. He was the author of "Gan Naṭa'," a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, Prague, 1695, and often reprinted.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 1723c; Steinschneider, *Cat. Bodl.* col. 2035.

L. G. M. Sel.

Samuel Levin (Perez Sabel) Egers: German Talmudist; born in Halberstadt June 9, 1768; died in Brunswick Dec. 3, 1842. He was one of the most brilliant pupils, and afterward an assistant, in his father's yeshibah. In 1809 he was appointed rabbi of Brunswick, and filled this position until his death.

Egers was not adverse to the introduction of reforms; thus he founded in 1828 an "Elementarschule" in Brunswick; and three years later he introduced the confirmation of boys and girls.

In 1836 Egers became blind; but in spite of his severe sufferings he did not relax his labors. In 1842 he gave his assent to a plan to render the synagogue service shorter and more intelligible.

Egers' works include: "Aṭṭeret Paz," novellæ on Beẓah; "Rimmon Pereẓ," novellæ on Ketubot, Altona, 1823; besides several homilies.

Bibliography: Herzfeld, in *Allg. Zeit. des Jud.* 1842, pp. 412, 461, 762, Suppl. to 1843; Zunz, *Z. G.* i. 242; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103.

S. G. R.

Solomon ben Akiba Eger: German rabbi; born at Lissa 1785; died in Posen Dec. 22, 1852. In 1830 he became rabbi of Kalisch, Russian Poland, and on the death of his father (1837) he succeeded him in the rabbinate of Posen, which charge he held till the year of his death.

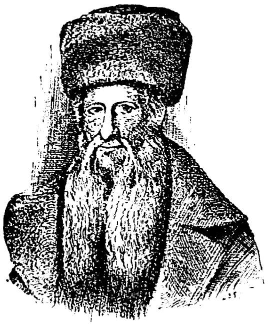

Solomon ben Akiba Eger.

His published works are: notes on the work of R. Alfasi, Wilna, 1860; a biography of his father, Berlin, 1862; Notes on the Talmud, Wilna, 1880; Notes on the Shulḥan 'Aruk, Yoreh De'ah, Königsberg.

BIBLIOGRAPHY: Solomon Lewysohn, *Vollständige Biographie des R. Akiba Eger*, p. 35, Posen, 1875; S. Jewnin, *Naḥlat 'Olamim*, p. 11, Warsaw, 1882; S. Sofer, *Ḥuṭ ha-Meshullash*, p. 51a, Munkacs, 1894.

L. G. B. Fr.

Wolf ben Akiba Eger: German Talmudist; lived in the second half of the eighteenth century. He was born in Halberstadt, and married the daughter of Joseph Teomim, the rabbi of Breslau, whereupon he took up his abode in that city. He conducted a school which attracted great numbers of youth possessed of a desire for Talmudical study. After 1780 he was called as rabbi to Leipnik, which position he held until his death. Together with his brother Löb he edited his father's "Mishnat de-Rabbi Akiba," and added to it a supplement of his own, Fürth, 1781.

BIBLIOGRAPHY: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103; Lewysohn, *Vollständige Biographie des R. Akiba Eger*, pp. 1-16, Posen, 1881; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 29.

L. G. A. Pe.

EGESIPPUS. See Joseph b. Gorion.

EGGS (ביצה).—**Biblical Data:** The Old Testament refers to eggs of birds (Deut. xxii. 6) and of vipers (Isa. lix. 5, A. V., "cockatrice"), and to the well-known fact that the ostrich leaves the egg in the warm sand and allows it to come to maturity through the heat of the sun (Job xxxix. 14). The humane command is given not to take away the dam together with the eggs from the nest (Deut. *l.c.*). The custom of collecting eggs which had been left in the nest is made use of in the fine imagery of Isaiah (x. 14).

——**In Rabbinical Literature:** According to the Rabbis (Ḥul. 64a), the eggs of birds suitable for eating have one end oblate and the other pointed, and the white surrounds the yolk; whereas with the eggs of impure birds the ends are either both pointed or both oblate, while at times the yolk is outside the white. In the eggs of amphibious animals the yolk and white are intermingled. Impure birds may sit upon and hatch the eggs of pure birds, and vice versa (Ḥul. 138b). The male bird sometimes sits upon the eggs, as in the case of the partridge; according to some authorities both the eggs and the sitter may then be taken, though seemingly in opposition to Deut. xxii. 6 (*ib.*). The development of the egg proceeds from the chalaza of the oblate end, which is supposed to represent the original seed (Ḥul. 64b)—a mistake opposite to that of Aristotle, who traces the development from the chalaza of the other end. The strength of the shell was known to the Rabbis, who stated that it was used sometimes to support a bedstead (Beẓah 3b). The egg of the ostrich was sometimes used as a vessel (Kel. xvii. 14), and its membrane was used in medicine (Shab. 110b); the hen's egg was used as a liquid measure (Yoma 80a; 'Er. 83), of which 144 went to a seah. For the egg of the phenix see Bar Yokni. Unclean birds and their eggs are alike prohibited; therefore the above criteria are used in the halakic text-books (see Shulḥan 'Aruk, Yoreh De'ah, 66, 86).

——**In Jewish Ceremonial:** A roasted egg is included among the objects placed upon the Seder table on the eve of the Passover to represent the "ḥagigah," or burnt offering, offered at the three chief festivals (*ib.* Oraḥ Ḥayyim, 476). Eggs are also to be eaten first of all at the meal of the Seder, the reason given for this by some authorities being that all joyful occasions should have a touch of the mournful, as indeed the Ninth of Ab always falls upon the same day of the week as the first day of Passover (Isserles, *ad loc.*). Eggs mixed with ashes are used on the eve of the Ninth of Ab as a sign of mourning. It is possible that this identification of eggs and mourning is due to the fact that the mourners' meal always includes an egg, perhaps to suggest the idea of the resurrection, as some writers hold. Yet eggs are associated with the joyful festival of the thirty-third day of 'Omer, when they are used, like Easter eggs, to amuse children; the one custom is probably derived from the other. It is usually said that the egg at the Passover represents life and creative force, but this is not borne out by the common view given above. On the occurrence of the egg in creation-myths see Cosmogony.

——**Modern Superstitions:** In Russia a bride, to be blessed with children, carries an egg in her bosom while going to the ḥuppah. In the Orient the bride steps over a fish roe with the idea that this will give fecundity. He who gets the roasted egg of the Seder on the morning of the second day of Passover will be specially lucky, and will gain whatever he wishes while eating it. If you steal an egg you will have seven years of poverty, and after death your body will roll round in the grave. A childless woman who is lucky enough to find an egg with a double yolk will, if she eats it, surely bear children.

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥak*, 16a, 17a; Lewysohn, *Zoologie des Talmuds*, §§ 18, 183, 240.

S. S. J.

EGLAH ("heifer"): Mother of Ithream, David's sixth son (I Chron. iii. 3). The expression "wife of David" (II Sam. iii. 5) probably means the favorite wife of David. According to the Targum, Eglah is identical with Michal, the daughter of Saul, and David's favorite wife.

E. G. H. E. I. N.

EGLATH-SHELISHIYAH ("the third Eglah"): A place mentioned in ancient oracles against Moab (Isa. xv. 5, R. V.; Jer. xlviii. 34, R. V.), together with Zoar, Luhith, and Horonaim. It has been identified with the 'Αγαλλα mentioned by Josephus ("Ant." xiv. 1, § 4) in connection with Zohar as an Arabian town, while others have claimed it to be the Ajlun, a mountain range, district, and city north of Jabok. The former identification is the more likely. There must have been three places known as "Eglah" (= heifer), the ordinal numeral being added, as is also the custom in Arabic nomenclature, to distinguish them. Misled by the numeral, some commentators have argued that three horns of a mountain near Zoar were known as "heifers," taking the name as an appellative. Most of the commentators have translated "Eglath-Shelishiyah" as "the three-year-old heifer" (A. V., Targum, Rashi, Ḳimḥi, etc.). E. G. H.

EGLON: A king of Moab, who overcame the Israelites and captured the "city of palm-trees," by which is probably meant Jericho (Judges iii. 13). He held the Israelites in subjection for eighteen years, and they were then delivered by Ehud, who assassinated Eglon (*ib.* 15–26).

J. JR. G. A. B.

EGOZI, MENAHEM BEN MOSES: Turkish Talmudist; lived at Constantinople during the sixteenth century. He was the author of "Gal shel Egozim," expositions on Genesis, published at Belvedere, near Constantinople. He also edited the responsa of the Geonim, comprising 400 numbers, Constantinople, 1575.

Bibliography: Fürst, *Bibl. Jud.* i. 224; Steinschneider, *Cat. Bodl.* col. 1726.

K. B. P.

EGOTISM. See Altruism.

EGRA, MESHULLAM BEN SAMSON: Austrian rabbi; born in Galicia 1733; died at Presburg Sept. 21, 1785. Egra's father was of Buczacz, Galicia, but Meshullam Egra was at Brody as a boy of nine. At about that age he delivered a casuistic homily in the large synagogue of Brody, and had a discussion with its rabbi, Isaac Hurwitz, whose son-in-law he became. He was a contemporary of Sender Margoliouth, with whom he discussed ritual laws, and the master of Jacob Lissa, author of "Derek ha-Ḥayyim." Egra was at first rabbi of Tusmenetz, becoming rabbi of Presburg in 1775. He wrote "She'elot u-Teshubot RaMA" (the last word of the title being an abbreviation of "R. Meshullam Egra"), responsa, Czernowitz, 1862; and an unpublished work on Maimonides.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 105.

K. M. Sel.

EGYPT.—Ancient and Biblical: The valley of the Nile north of the first cataract, having an area of 9,000–12,000 square miles of arable ground. Almost rainless, the country depends upon the inundations of the Nile and artificial irrigation (comp. Deut. xi. 10; Zech. xiv. 18), although the narrow valley and its triangular prolongation of alluvium, the Delta or Lower Egypt, possess an extremely fertile soil. Egypt had in early times a very limited flora, which, like its fauna, was of an entirely African character. The same may be said of its population, which, quite in agreement with Gen. x., formed a branch of the great white African or Hamitic family.

Tradition has preserved the recollection of the early division of Egypt into two kingdoms, (*a*) that of the red crown in the north, whose capital was Buto, and (*b*) that of the white crown in the south, with its capital at Eileithyiaspolis, the modern El-Kab; and in literary style Egypt is always designated as "the two countries" (comp. "Miẓrayim," dual, but see below). Yet these formed one kingdom even before King Menes (about 3500 B.C.?), whom the later books of history considered as the first historical king. The division of the country into about thirty (thirty-six?; later, forty-two) nomes or counties points to a still more primitive period, indicating that many independent tribes may have inhabited the land.

Some very primitive traits always adhere even to the later, highly developed culture. The clothing was remarkably scanty long after 3000 B.C.; and the scarcity of metals, although these were known very early, forced not only priests (in analogy with the old Israelitish custom referred to in Ex. iv. 25 and Josh. v. 2), but also sculptors, masons, and other craftsmen, generally to use stone implements nearly up to 1000 B.C. The religion above all remained most primitive: it never concealed that its hundreds of local divinities, its sacred animals, trees, and stones, had their most perfect analogy and origin in the fetishism or animism of the negroes, although even in prehistoric time higher ideas, partly of undoubtedly Asiatic origin (especially traits of that astral mythology of which the clearest expression is found in Babylonia), mingled with it. The language and the race remained very consistent.

The history of Egypt can be best divided after the system of Manetho, using his scheme of thirty royal dynasties from Menes to Alexander. Although these groups of kings do not represent genealogically correct divisions, and are often quite conventional, the uncertainty of chronology, especially before 2000 B.C., forces the student to use that arrangement. Dynasties 1–6 are called the ancient empire, dynasties 11–13 the middle empire, and dynasties 18–26 the new empire.

The Ancient Empire.

The tombs of Manetho's "Thinitic" dynasties 1 and 2 have recently been excavated near This-Abydos (see especially Petrie, "Royal Tombs," 1900 *et seq.*). Whether that of the half-legendary Menes is among them remains disputed, but some of the tombs may be even earlier. The arts and architecture were even then highly developed at the royal court; and that the system of hieroglyphic writing was perfectly established as early as 3500 B.C. is shown by the inscriptions. The residence of those ancient kings seems to have been partly at This, partly in the ancient capitals of Upper Egypt, the twin cities Hieraconpolis and Eileithyiaspolis. Less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Saḳḳarah, was built by King Zoser of this dynasty, who seems to have first exploited the mines near Sinai, which furnished the copper for tools and weapons. Dynasty 4 (from about 2900?) is famous for the construction of the three largest pyramids, those of Cheops (Khufu), Chephren

(Kha'f-re'), and Mycerinus (Men-ka[u]-re') near Gizeh—monuments which the successors did not try to imitate. Snefru(i), the first king, seems to have waged extensive wars in Nubia and Palestine. From dynasty 5 remainders exist of several gigantic monuments in the form of huge obelisks (not monolithic!) on platforms, dedicated to the sun-god Re' (see PILLARS). In dynasty King Pepy (pronounced "Apopy"?) I. (*c.* 2450 B.C.) was a great builder; he founded Memphis proper. With dynasty 6 closes the period called conventionally the ancient empire. Of its literature only religious and magic texts (chiefly from the funerary chambers of the pyramids in dynasties 5 and 6; comp. Maspero, "Les Inscriptions des Pyramides de Saqqarah," 1894) have been preserved. Egyptian sculpture reached its acme of perfection at that time.

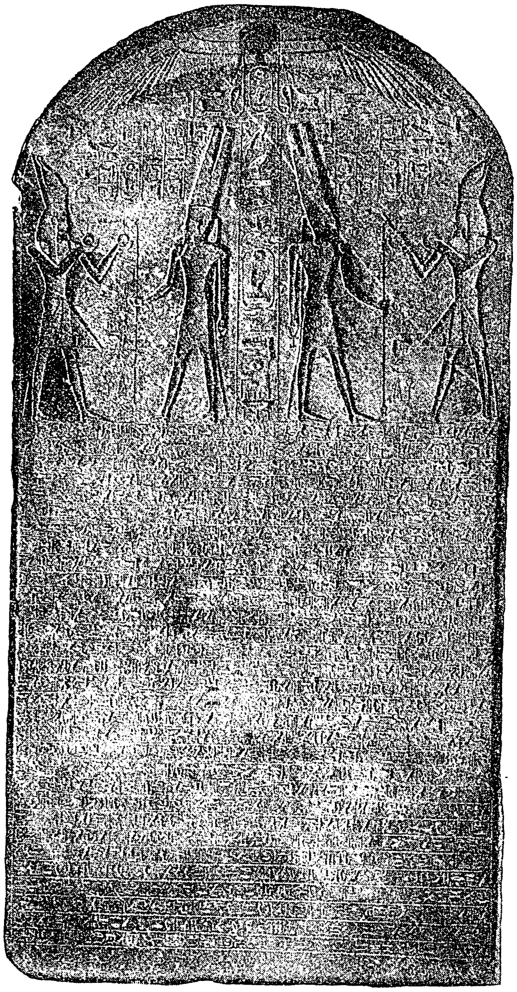

Syenite Stele of Amenophis III. with Added Inscription of Meneptah II. Mentioning the Israelites.

(From Flinders Petrie, "Six Temples at Thebes.")

The Middle Empire. After the sixth dynasty the centralization of the government broke down, and the nomarchs or counts became independent princes. The long wars which they waged over their possessions or the crown of the whole country, led to the establishment of two rival kingdoms, one (dynasties 9 and 10) at Heracleopolis, the other (dynasty 11) at Thebes. The younger Theban family finally united Egypt again under one scepter (*c.* 2150 B.C.?). Much more important is the 12th (Theban) dynasty (*c.* 2000 to 1800 B.C.) of seven kings—four of whom were called Amen-em-ḥe't, and three Usertesen (or Sa-n-usoret)—and a queen. The fertile oasis of Fa(i)yum was created by diking off (not excavating) the lake called "Moeris" (after Amen-em-ḥe't III.). Nubia to above the second cataract was conquered; but a powerful Canaanitish kingdom prevented conquests in Asia—only Usertesen III. records an expedition to Palestine.

The following period (13th and 14th dynasties) soon developed the former decentralization, together with civil wars and anarchy. One hundred and fifty kings—*i.e.*, aspirers to the crown—are recorded. This explains the ability of a Syrian power, the so-called Hyksos (better "Hyku-ssos" = "foreign rulers," mistranslated "shepherd kings" in Manetho), to conquer Egypt (*c.* 1700?). On this family of (7?) rulers, in whose time, after Ex. xii. 40, the immigration of Israel into Egypt is usually assumed, see APÔPHIS. Most scholars consider them as Canaanites, somewhat after Josephus' confusion of "Hykussos" and "Israelites"; but it seems that those kings were of non-Semitic (northern?) origin (comp. "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 107). The nomarchs of Thebes revolted against the foreigners (*c.* 1620 B.C.?), and after a long struggle, especially around the stronghold of the foreigners, Hat-wa'ret (Auaris) (near Tanis?), expelled the Hykussos soon after 1600.

These circumstances gave to the new dynasty (the 18th) a warlike character.

The New Empire. Following the claims of their predecessors, its kings conquered and held about two-thirds of Syria; the north seems to have been under the control of the Mesopotamian kingdom Mitanni, and it withstood, therefore, the Egyptian attacks. Amosis (A'ḥ-mose) I. began those conquests. Amenophis (Amen-ḥotep) I. died after a short, peaceful reign. Thutmosis (Dhut[i]-mose) I. penetrated to the Euphrates (after 1570). Thutmosis II.'s reign was filled apparently with internal disturbances connected with the question of succession. Thutmosis III. (*c.* 1503) stood for twenty-two years under the control of his aunt (?) Ma'-ḳa-re or Ḥa't-shepsut (who has commemorated in her beautiful terrace-temple at Der al-Baḥri a commercial expedition to Punt, *i.e.*, the incense region east of Abyssinia). His independent rule is marked by fourteen campaigns, reaching as far as northern Mesopotamia, and by great constructions (the temple of Karnak, etc.). Amenophis II., Thutmosis IV., and, less successfully, Amenophis III. (*c.* 1436) maintained the Asiatic conquests; Ethiopia as far as Khartum had been subjected and, unlike

Syria, which was merely tributary, had been made a province by the first kings of dynasty 18.

Amenophis IV. (*c.* 1400) is a most interesting person. He attempted a great religious reform; making the sun-disk his chief god, and persecuting the cult of several gods, especially that of the Theban Amon, the official god of the empire, with such hatred that he even changed his royal name and his residence. At his new capital, the modern Tell el-Amarna, the famous archive of cuneiform despatches has been found, which shows him corresponding with all the important kings of western Asia, but unable to control his Syrian possessions owing to the great struggles which his innovations had caused in Egypt. After his death (*c.* 1383) his reforms were overthrown, especially by his fourth successor, Ḥar-em-ḥeb(e). The religion, mummified again, kept its deplorable state of confusion forever.

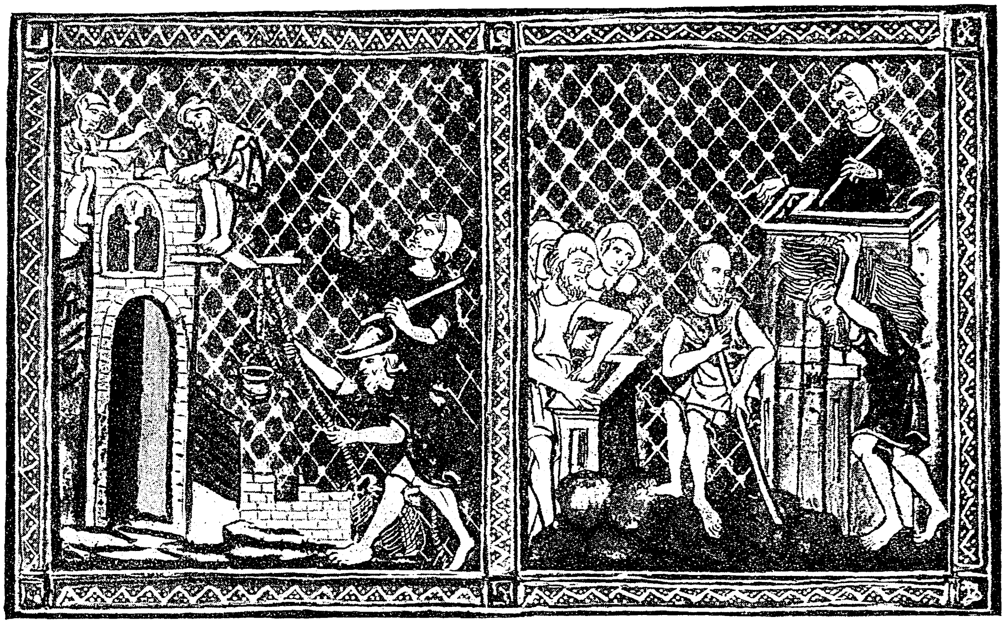

Israelites Building Storehouses for Pharaoh.

(From an illuminated haggadah in the possession of the Earl of Crawford.)

The 19th dynasty begins with Rameses I. (after 1350?). Sethos (Setoy) I. and Rameses II. maintained only the smaller half of Syria against the encroaching empire of the Hittites. Both were very active as builders; Rameses II. (the "Sesostris" of the Greeks, reigning 67 years from about 1330?) was undoubtedly the greatest builder of the Pharaohs, even after taking into account the many cases where he appropriated monuments already in existence. Under his son Me(r)neptaḥ (*c.* 1263?) occurs the first monumental mention of Israel apparently dwelling as a rebellious nation in Palestine. Ex. i. 11, on the other hand, seems to fix upon Rameses II. as the Pharaoh of the oppression (see Rameses), while Me(r)neptaḥ is generally considered as the Pharaoh of the Exodus. How to fit the new monumental data in with the Biblical chronology is yet an open question, there being no certain monumental evidence for Israel's stay in Egypt. Me(r)neptaḥ warded off a great invasion of Libyans allied with pirates from Asia Minor and Europe. The nineteenth dynasty ended with several short-lived, powerless rulers, among them a Syrian (officer?) as usurper.

The Ramesides.

Setnakht(e) reunited the country and established a new dynasty (the 20th) somewhat before 1200. His son Rameses III. tried to imitate Rameses II., especially as builder. He fought with the Libyans, who pressed more than before on Lower Egypt; with the northern pirates; with the Philistines, who had just settled in Syria; with the Amorites; and with small Hittite princes. His successors, the Ramesides (Rameses IV.-XII.), had short, inglorious reigns; Palestine and Phenicia were freed from the condition of an Egyptian dependency, which had been their lot for more than 400 years. The priesthood had become so wealthy by numerous donations that the royal power vanished, and finally the high priests of Thebes became kings. They had soon to yield to the twenty-first (Tanitic) dynasty (*c.* 1100). Its seven kings were hemmed in by their Libyan mercenaries, whose generals gained great influence. Therefore the Pharaohs were unable to interfere in Syria, where the Philistines were waging war. Solomon's Egyptian wife (I Kings ix. 16, 24; xi. 1) would seem to have been a daughter of the following ruler (comp. *ib.* ix. 16, which states that Gezer was her dowry).

Shoshenḳ I. (the Biblical "Shishak"), a descendant of Libyan generals, who founded the twenty-second or Bubastite dynasty (*c.* 950 B.C.), checked the Philistines, arranged the division of the Israelitish kingdom, evidently in favor of Jeroboam (comp. I Kings xi. 18), and ransacked Palestine (*ib.* xiv. 25; II Chron.

xii.). On the Edomite Hadad (I Kings xi. 17–22) see below. Shoshenḳ's successors, however—3 Shoshenḳs, 2 Takelots, 3 Osorkons (Wasarken), 1 Pemay—could not maintain this influence in Asia.

Muṣri and Mizraim.

After 800 B.C. Egypt was again practically divided into about twenty kingdoms ruled by the generals of the larger Libyan garrisons. The new kingdom of Ethiopia was thus able to occupy Thebes; about 750 the Ethiopian king P-ʿankhy even tried to conquer all Egypt. Only his grandson Shabako was, however, able to accomplish this and to subject the most powerful of the many princes, the ruler of Saïs and Memphis (Bocchoris or Bok-en-ranf, the son of Tef-nakhte), somewhat before 700. Neither he nor his successor Shabatako seems to have been able to interfere in Syria, finding it difficult to maintain Egypt. It has been shown conclusively by Winckler (especially in "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 1; comp. also Schrader, "K. A. T." 3d ed., p. 145) that the king So with whom Hoshea had conspired against Assyria (II Kings xvii. 4) was Sib'e, viceroy of Muṣri, *i.e.*, northwestern Arabia (not Mizraim-Egypt, cuneiform "Miṣri"), and that various other conflicts between Assyria and Egypt (?) refer rather to this Muṣri (which curiously had a king, Pir'u, formerly understood as "Pharaoh"). Few scholars, however, have accepted in all its conclusions the inference drawn from this, namely, that a great many Biblical passages originally refer to this Muṣri, not Mizraim-Egypt (thus Gen. xiii. 10; xvi. 1, 3; l. 11; I Sam. xxx. 13; II Sam. xxiii. 21; I Kings iii. 1, xi. 14 *et seq.*; Hadad's and Jeroboam's exile [see above]; and even Israel's servitude in Egypt).

The third king of the twenty-fifth (Ethiopian) dynasty, Taharḳo (see Tirhaḳah), had a share in rebellions of the vassals of Assyria, especially in the rebellion of Tyre, which led to two expeditions of Esarhaddon against Egypt. It was conquered in the second campaign and divided among twenty princes, descendants of Libyan generals. Taharḳo and his successor Tandamani repeatedly disputed without success the possession of Egypt by the Assyrians (comp. Nahum iii.); about 660 B.C. Psam(m)ethik I. (son of Necho I.), a descendant of the 24th dynasty, nominal reign 664–610, made himself independent of Assurbanipal's sovereignty.

Saïtic Dynasty.

The new Saïtic dynasty (the 26th) brought the first centralized government after several centuries, and new prosperity, which was demonstrated by a remarkable archaizing revival of art. The enterprising Necho (Nekau) II. (610–594) undertook the conquest of Syria, which, however, was frustrated by his defeat at Carchemish by Nebuchadrezzar. He built a fleet, dug the first connection between the Nile and the Red Sea, and sent Phenician sailors around Africa. After Psam(m)ethik II. (594–588), Apries or Uaphris (Pharaoh-hophrah, 588–569), seeking to check the Babylonians who menaced Egypt, instigated and aided the Jews (Jer. xxxvii. 5; comp. Ezek. xxix. 6) and Tyrians and received their fugitives (Jer. xli. 17). This policy seems to have been continued by his successor, the clever usurper Amasis (Aʿḥmose II., 564–526), who still warded off the destruction threatened in Jer. xlvi. 26.

But when the Babylonian empire had been superseded by the Persian, Psam(m)ethik III. could not maintain himself any longer. In 525 Egypt was conquered by Cambyses, and remained a Persian province notwithstanding various rebellions, led by the half-Libyan soldiers, in 487, 460, and most successfully in 414. The period of independence (414–350?) was filled by internal struggles and by wars of defense against the Persians. The Macedonian conquest brought Egypt independence under the dynasty of the Ptolemies. But Egyptian culture was sinking fast; the native population (which rebelled repeatedly against the foreign rulers, led again by the old soldier class of Libyan descent) was reduced to the position of heavily taxed pariahs; and the kings in Alexandria considered their empire as a part of the Greek world. The annexation by Rome (31 B.C.) aggravated this decline of an old civilization, though temples were repaired or built by the Roman government and decorated with very poor hieroglyphics till about 300 C.E. The condition prophesied, that Egypt should be without native rulers, can, however, be traced back, as an actuality, as far as the tenth century B.C. (see above).

For the political history of the Ptolemies down to Ptolemy XVI. and the famous queen Cleopatra VII., see Ptolemy. The great development of African commerce by Ptolemy II. and the building of the Jewish temple at Leontopolis under Ptolemy VI. may be mentioned. Palestine was an Egyptian province until 198 B.C., when Antiochus III. the Great conquered it. The attempt of Ptolemy VI. Philometor to regain it (I Macc. xi. 1) was ended by his death in 145 B.C.

The Biblical name (land of) "Mizraim," or (in more poetic style) "Maẓor," is Semitic ("Miṣri" is the earliest Babylonian form) and may have some connection with that of the neighboring Muṣri (see above). The Biblical (dual?) form was usually understood as an allusion to the prehistoric division of Egypt, but, although the Hebrew (and Assyrian) has a special name for Upper Egypt, "Pathros" (Isa. xi. 1; Jer. xliv. 1; Ezek. xxix. 14, xxx. 14), the ending "ayim" is now considered as a locative by scholars. The common Egyptian designation was "Keme[t]" = "black," *i.e.*, "fertile land." The classical name "Ægyptos" seems to be connected with the old name of Memphis, "(Ḥ)a(t)-ka-ptaḥ." The Bible calls Egypt also "land of Ham" (Ps. cv. 23, 27; comp. Ps. lxxviii. 51, cvi. 22), or contemptuously "Rahab," *i.e.*, "boasting monster." The fertility of the country is mentioned in Gen. xiii. 10; Ex. xvi. 3; and Num. xi. 5 (see Deut. xi. 10 on the necessity of laborious irrigation). That the country depends on the Nile (the abundance and overflowing of which are proverbial; see Nile) is indicated by the Prophets, who threaten Egypt often with its drying up (*e.g.*, Isa. xix. 5; comp. also the kine of Pharaoh's dream rising from the river [Gen. xl.]). On other disadvantages of the country see Plagues.

The monuments furnish several examples of permission given to large numbers of fugitive or starving Semites to settle in the land, as Gen. xlviii. describes. Traders had always free access, as Gen. xxxvii. 25 and xlii. 2 imply. Hence after 1700 B.C. Egypt had constantly a large Semitic element of population, especially along the eastern frontier of the Delta (comp. Isa. xix. 18 on five cities speaking the language of Canaan). The Egyptian cities mentioned in the Bible all belong to this part of the country. No (Thebes) and Syene show, however, that the land south of Memphis also was well known in Palestine. More Jews and Samaritans immigrated in the Ptolemaic time, settling especially around Alexandria. The heavy taxation of the Egyptian peasants and their serfdom, from which only the priests were exempted, are mentioned in Gen. xlvii. 20-26; the hard socage of the Israelites in Egypt was the usual one of royal serfs, into the condition of whom the colonists of Goshen had to enter. The most important industry, the weaving of various kinds of linen (of which "buẓ" [byssus] and "shesh" kept their Egyptian names with the Hebrews), is alluded to in Isa. xix. 9; Ezek. xxvii. 7; and Prov. vii. 16. Of Egyptian customs, the shaving of the beard and (sometimes) of the head (which, however, the better classes, except the priests, covered again by a wig), circumcision, the laws of clean and unclean (almost as complicated as those of Israel and often quite analogous), the custom of embalming the dead by a long process (mummification), and the long mourning are alluded to in Gen. xli. 14; Joshua v. 9 (?); Gen. xliii. 32, xlvi. 36, l. 2-3, respectively. Otherwise the customs did not differ very much from those of the Syrian peasants (beer largely replaced wine, as castor-oil, etc., did the olive-oil, and linen the woolen clothing of Syria). Flax and spelt (the modern "durrah") were especially characteristic products of the fields (Ex. ix. 31-32, R. V.).

Biblical References.

In morals, the marriage of brothers and sisters as a regular institution was the principal difference. Women had greater liberty even than in Babylonia (comp. Gen. xxxix.). The Egyptians were very industrious (as their gigantic constructions attest), but neither enterprising (hence they never made good sailors or traders) nor warlike. From the earliest period they preferred to employ foreign mercenaries (comp. Jer. xlvi. 9; Ezek. xxvii. 10). Hence Egypt was a conquering power only on a rather limited scale (comp. on its military weakness II Kings xviii. 21; Isa. xxxvi. 6). The country exercised a strong influence in the development of Eastern culture chiefly by its remarkable art and industries, less by science because of the national writing, the hieroglyphs, which could not be adapted to other languages (what the Greeks called hieratic writing was merely the cursive form; the demotic was a kind of stenography, developed from that cursive after 700 B.C.).

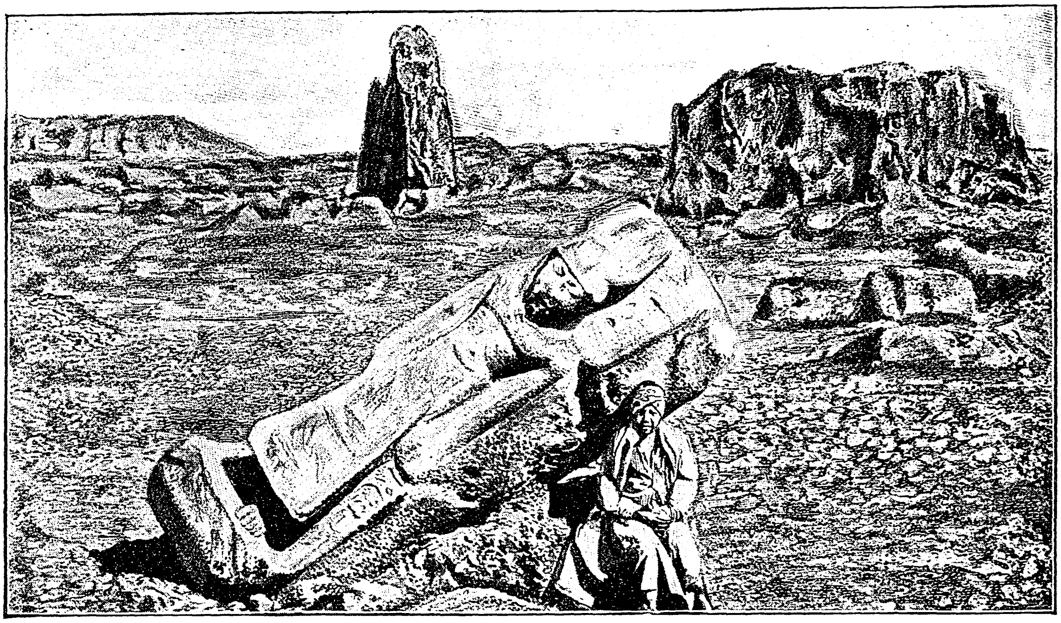

Tell al-Yahudiyyah (The Mound of the Jews), Egypt.

(From "Memoirs of Egypt Exploration Fund.")

Of the enormous number of local divinities (usually arranged in triads—father, mother, and child—as in Babylonia) the Bible mentions only the god of Thebes, since the 18th dynasty the official deity of Egypt (see AMON); for the sun-god (with whom later religion tried to identify almost all ancient local gods) see BETH-SHEMESH. For the reputation of Egyptian learning see an allusion in I Kings iv. 30; for magic, Isa. xix. 3; Ex. vii. 11. The magic literature is, indeed, endless. Modern scholars consider Babylonia as generally more advanced in science (except, perhaps, medicine, which was an Egyptian specialty). Contrary to a popular erroneous view on the character of the Egyptians as gloomy, they were extremely superstitious, but less serious than any branch of the Semites, as a very remarkable entertaining literature and their non-official art demonstrate. Their massive architecture forms no contradiction, being relieved by polychromy.

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E. G. H. W. M. M.

——**In Medieval and Modern Times:*** The history of the Jews in Egypt during the Greek and Ptolemaic periods centers almost completely in the city of ALEXANDRIA (see JEW. ENCYC. i. 361 *et seq.*). As early as the third century B.C. there was a widespread Jewish diaspora in Egypt. In addition to those in Alexandria a colony of Jews existed during the Ptolemaic period at Athribis in Lower Egypt, on the Damietta arm of the Nile (*ib.* ii. 273). An inscription in which the Jews dedicate a synagogue to Ptolemy and Berenice has recently been found near the canal which connected Alexandria with the Canopic mouth of the Delta (T. Reinach, in R. E. J. xlv. 161; Mahaffy, "Hist. of Egypt," p. 192). Farther to the south, on the west bank of the Nile, was Fayum, identified by Saadia (to Ex. i. 11) with Pithom. A papyrus of the year 238-237 B.C. mentions a certain Ionathas of this city (Mahaffy, "The Flinders Petrie Papyri," part ii., pp. 15, 23). Another papyrus of the same date records that the Jews and Greeks in a place called "Psenyris" had to pay a special tax for the slaves in their possession (compare *idem*, "Hist. of Egypt," p. 93; T. L. Z. 1896, 2, p. 35); and in a third papyrus a place called "Samareia" in the Fayum is mentioned, together with a number of names, among which is that of a certain Sabbathion, a Jewess according to Schürer (*ib.* 20, p. 522) and Reinach (R. E. J. xxxvii. 520). Another papyrus of the third century B.C. (Grenfell, "The Oxyrhynchus Papyri," i. 74) mentions a Jew named "Danooul." For the Roman period there is evidence that at Oxyrynchus (Behneseh), on the east side of the Nile, there was a Jewish community of some importance. It even had a Jews' street (R. E. J. xxxvii. 221). Many of the Jews there must have become Christians, though they retained their Biblical names (*e.g.*, "David" and "Elisabeth," occurring in a litigation concerning an inheritance). There is even found a certain Jacob, son of Achilles (*c.* 300 C.E.), as beadle of an Egyptian temple. A papyrus of the sixth or seventh century C.E. contains a receipt given to Gerontius, quartermaster of the general Theodosius, by Aurelius Abraham, son of Levi, and Aurelius Amun, son of David, hay-merchants. To the same century belongs a papyrus detailing an exchange of vinegar for must between Apollos of the Arab village in the Arsinoe nome (*i.e.*, Fayum) and the Hebrew Abraham, son of Theodotus (see also Wesseiy in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien," 1902, pp. 12 *et seq.* For a Hebrew inscription at Antinoë, in Middle Egypt, see JEW. ENCYC. i. 630, *s.v.* ANTINOË).

From the Arab Conquest.

Knowledge of the history of the Jews in Egypt from the time of the Arab invasion is still very fragmentary. There are a few scattered notices in the Hebrew chronicles and travels of later periods; but the best information comes from the fragments found in the Cairo genizah and in part published by Neubauer, Schechter, Hirschfeld, Margoliouth, Kaufmann, and others. To these may be added occasional references in Arabic works on Egyptian history and topography. No attempt has yet been made to put this material together.

Cairo.

During this period, Egypt was known to the Jews by its old name מצרים; for which, at times, was substituted מלכות נף (Ezek. xxx. 13) or מלכות סוינים (Ezek. xxix. 10; see Ahimaaz Chronicle, 128, 7). It was also known as "the Diaspora" (גולה, Al-Ḥarizi, § 46; M. xli. 214, 424; J. Q. R. xv. 86, 88; גליות *ib.* 88). In the Ahimaaz Chronicle בבולוניא is perhaps used once (126, 2; see Z. D. M. G. li. 437). This last is derived from בבל, a name given to Fostat (M. V. p. 181; J. Q. R. ix. 669; synonymously, שנער, *ib.* xv. 87), which was known to Strabo and other Greek writers as well as to the Arabs, who, for the sake of distinction, often called it "Babylon of Egypt" (Pauly-Wissowa, "Real-Encyc." i. 2699; Z. D. M. G. li. 438; L.-P. p. 3). The name "Babli-on" (Heliopolis) was popularly connected with Babylon (Lane-Poole, "Cairo," p. 214). Cairo itself (Miṣr al-Ḳahirah, "the victorious") is called מצר, or, as in Arabic, מצר אלקאהרא (S. 118, 7); it was a new city, founded by the vizier Jauhar in 969 for the Fatimites. The older city was farther to the southwest. It was called "Al-Fosṭaṭ" (the camp), and was founded by 'Amr ibn al-'Aṣi in 641 (B. p. 341). It remained the official capital for three centuries, and the commercial capital up to the time of the crusading King Amalric (1168), when it was burned. Its Hebrew name was פסטאט, פסטאט מצרים (Z. D. M. G. li. 451; Kaufmann Gedenkbuch, p. 236), פסטאט מצר (S. 118, 5); or "the older M.," מצרים

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* For the titles of works cited under abbreviations, see Bibliography at the end of the article.

הישנה (G. p. 34), מצרים העתיקה (or מצר אלעתיקה, S. 136, 29). Synonymously, Fostat was called שפריר נילוס or שפריר מצרים, in accordance with the translation of שפריר (Jer. xliii. 10); by the Karaites יפיפיה מצרים (L. notes, p. 61; compare Jer. xlvi. 20). Another name for Fostat was צען (Zoan), or צען מצרים (Al-Ḥarizi, "Taḥkemoni," § 46; S. 118, 5), and for the inhabitants בנות צען (J. Q. R. xiv. 477; compare בנות ציון. Curiously enough, Benjamin of Tudela uses the name "Zoan" for a stronghold between Cairo and the Muḳaṭṭam Hills.

Alexandria was identified with the Biblical נא אמון (Nahum iii. 8) and so called by Ibn Safir ("Eben Sappir," i. 2a), though the Greek name was also used, אלכסנדריא של מצרים (Conforte, "Ḳore ha-Dorot," p. 5a); and, following the Arabic, the gentile adjective אסכנדרי or סכנדרי (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 146). The region of the east arm of the Nile was called by its Arabic name דמיאט, *i.e.*, Damietta; or, symbolically, אי כפתור, ("Abiathar Megillah" and Benjamin of Tudela; see J. Q. R. xv. 89). In the letter of Al-Afḍal's ex-minister of finance (see below) occurs the form אִישְׁטִימְיַאתִי = εἰς το טמיאתי, Tamiathis, *i.e.*, Damietta Z. D. M. G. li. 447). The Fayum was generally identified with the Biblical "Pithom" (פיתום) and so called (Dunash b. Tamim; compare Grätz, "Gesch." Hebr. transl., iii. 465). The gentile form was הפיתומי (M. J. C. i. 40); or, according to the Arabic, אלפיומי (*e.g.*, Saadia and Nathanael).

Saadia was naturally well acquainted with Egyptian topography. In his translation of Gen. x. 13, 14 he has the following identifications:

לודים = inhabitants of Tanis.
ענמים = " " Alexandria.
להבים = " " Behneseh.
נפתחים = " " Farama (Yaḳut, iii. 882).
פתרסים = " " Biyama (*idem*, i. 899).
כסלחים = " " Sa'id.
כפתרים = " " Damietta.

Jerome was in Egypt in the year 400; he mentions five cities there "which still speak the Canaanitish [*i.e.*, the Syriac] language." This perhaps refers to Aramaic—not to Coptic, as Krauss believes—and may very well have been due to the large colonies of Jews in the land (J. Q. R. vi. 247). The part taken by the Jews in the Arab invasion of Egypt is not clear. In addition to the Jews settled there from early times, some must have come from the Arabian peninsula. The letter sent by Mohammed to the Jewish Banu Janba in Maḳna near Aila (Wellhausen, "Skizzen," iv. 119) in the year 630 is said by Al-Baladhuri to have been seen in Egypt; and a copy, written in Hebrew characters, has been found in the Cairo genizah (J. Q. R. xv. 173). Hebrew papyri are found in the Theodore Graf collection covering the period 487-909. The Jews had no reason to feel kindly toward the former masters of Egypt. In 629 the emperor Heraclius I. had driven the Jews from Jerusalem (Bury, "Later Roman Empire," ii. 215). According to Al-Maḳrizi, substantiated by Eutychius, this was followed by a massacre of Jews throughout the empire—in Egypt, aided by the Copts, who had old scores against the Jews to wipe out, dating from the Persian conquest of Alexandria at the time of Emperor Anastasius I. (502) and of the Persian general Shahin (617), when the Jews assisted the conquerors against the Christians (B. pp. 82, 134, 176). The treaty of Alexandria (Nov. 8, 641), which sealed the Arab conquest of Egypt, expressly stipulates that the Jews are to be allowed to remain in that city (B. p. 320); and at the time of the capture of that city, Amr, in his letter to the calif, relates that he found there 40,000 Jews.

The Jews and the Arabs.

Of the fortunes of the Jews in Egypt under the Ommiad and Abbassid califs (641–868), the Tulunids (863–905), and the Ikhshidids, next to nothing is known. One important name has come down from that time, viz., Mashallah (770–820), the astrologer, called "Al-Miṣri" or "Al-Alaksandri" (B. A. § 18). The Fatimite 'Ubaid Allah al-Mahdi, who founded the new Shiitic dynasty in 909, is said to have been the son of a Jewess, or to have been a Jew adroitly exchanged for the real heir. This is probably nothing more than an invention of the Sunnites tending to discredit the Alid descent of the new house (Weil, "Geschichte der Califen," ii. 600; Becker, "Beiträge zur Geschichte Aegyptens," p. 4). During the earlier period of this dynasty lived the gaon Saadia (892–942), whose teacher in Egypt was a certain Abu Kathir mentioned by Al-Mas'udi (Grätz, "Gesch." v. 282).

The Fatimite rule was in general a favorable one for the Jews, except the latter portion of Al-Ḥakim's reign. This is directly confirmed by the laudatory terms in which the dynasty is spoken of by the author of the "Abiathar Megillah" (discovered by Schechter, J. Q. R. xv. 73). From this time on Jews are found prominent in the service of the califs. Isaac b. Solomon Israeli, the physician (d. 953), was recalled to Egypt from Kairwan and entered the service of 'Ubaid Allah; he was still in the royal service at the death of Al-Manṣur (952). Al-Mu'izz (952–975) had several Jews in his service. The Bagdad apostate Ya'ḳub ibn Killis, who had been the right-hand man of the Ikhshidid Kafur (966), was driven by the intrigues of the vizier Ibn al-Furat to enter the service of Al-Mu'izz. He was probably with Jauhar when the latter led the calif's forces into Egypt, and he became vizier under the calif 'Aziz. This Jauhar, who for some time was practically ruler over Egypt and Syria, has been identified by De Goeje with Paltiel, of whom the Ahimaaz Chronicle speaks with much enthusiasm (Z. D. M. G. lii. 75). Jauhar is known to have been brought from South Italy; but the identification is still very uncertain. The first fifteen years of Al-'Aziz's reign were dominated by Ibn Killis, whom Kaufmann has endeavored to identify with Paltiel; these were years of plenty and quiet. A Jew, Manasseh, was chief secretary in Syria (J. Q. R. xiii. 100; B. A. § 60; L.-P. p. 120). Moses b. Eleazar, his sons Isaac and Ishmael, and his grandson Jacob, were in the service of this calif (B. A. § 55).

Rule of the Fatimite Califs.

The foundation of Talmudic schools in Egypt is usually placed at this period, and is connected with the story of the four captive rabbis who were sold into various parts of the Diaspora. Shemariah b.

Elhanan is said to have been taken by the Arab admiral Ibn Rumaḥis (or Damahin) to Alexandria and then sent to Cairo, where he was redeemed in the tenth century (Ibn Da'ud, ed. Neubauer, M. J. C. i. 68). A letter from him is published by Schechter (J. Q. R. vi. 222, 596), and one from Ḥushiel to him (*ib.* xi. 644). That he was settled in Fostat is proved by a legal document, dated 1002, in his own handwriting. His cosignatories are Paltiel b. Ephraim, Solomon b. David, Aaron b. Moses, and Jalib b. Wahb. He is here termed "rosh" (ha-yeshibah; J. Q. R. xi. 648; "Teshubot he-Geonim," ed. Harkavy, p. 147). Early responsa sent to Egypt are made mention of (*ib.* pp. 20, 142, 146), and one by Samuel b. Ḥofni (?) to Shemariah is likewise mentioned (J. Q. R. xiv. 491).

The Pranks of the Mad Calif.

That the mad calif Al-Ḥakim (996–1020) during the first ten years of his reign allowed both Jews and Christians to remain in the somewhat exceptional position which they had obtained under the toleration of Al-'Aziz is proved by the fragment of a versified megillah, in which the calif הרן באומר אל (Al-Ḥakim bi-Amr Allah) is lauded as "the best of rulers, the founder of hospitals, just and equitable" (J. Q. R. ix. 25; Z. D. M. G. li. 442). But the Jews finally suffered from the calif's freaks. He vigorously applied the laws of Omar, and compelled the Jews to wear bells and to carry in public the wooden image of a calf. A street in the city, Al-Jaudariyyah, was inhabited by Jews. Al-Ḥakim, hearing that they were accustomed to mock him in verses, had the whole quarter burned down; and, says Al-Maḳrizi, "up to this day no Jews are allowed to dwell there" ("Al-Khiṭaṭ," ii. 5). According to Al-Ḳalkashandi ("Ṣubḥ al-A'sha," transl. Wüstenfeld, p. 73) the Jews then moved into the street Al-Zuwailah. Both of these streets were in the northwestern part of the city, not far from the Darb al-Yahud of to-day.

During the reign of Al-Mustanṣir Ma'add (1035–1094) the real power was wielded by his mother, a black Sudanese slave, who had been sold to Al-Ẓahir by Sahl, a Jew of Tustar. This Sahl had two sons, Abu Sa'id, a dealer in antiquities, and Abu Naṣr Harun, a banker. Through the intrigues of Abu Sa'id the vizier Ibn al-Anbari was deposed and his place taken by an apostate Jew, Abu Manṣur Ṣadaḳah ibn Yusuf. After nine months Ṣadaḳah, fearing the power of Abu Sa'id, had him put to death (Wüstenfeld, "Fatimiden," p. 230). To the eleventh century belongs the papyrus letter sent (1046) from Egypt to the Palestinian gaon Solomon b. Judah ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," 1892, p. 127). It seems that an Egyptian community had been rent asunder by the presence in the synagogue of Solomon Sabik, a ḥazzan who had been excommunicated by the bet din of Ramleh for witchcraft. Sabik's letter of recommendation from the Palestinian gaon was considered a forgery; and a new letter from the gaon was demanded (R. E. J. xxv. 272; J. Q. R. xv. 82). A papyrus deed of gift, dated 1089, names Abraham b. Shemaiah as head of the rabbinate at Fostat, his colleagues being Samuel the Spaniard and Ḥalfon b. Shabib, the ḥazzan ("Führer durch die Sammlung der Papyrus Erzherzog Rainer," p. 266). At this time there lived also Ephraim ibn al-Zafan (Za'faran; died 1068), a noted court physician, from whom Al-Afḍal once bought a library of 10,000 volumes, and who, when he died, left more than 20,000 books (B. A. § 142).

Jewish Ministers.

At the beginning of the twelfth century a Jew, Abu al-Munajja ibn Sha'yah, was at the head of the Department of Agriculture. He is especially known as the constructor of a Nile sluice (1112), which was called after him "Baḥr Abi al-Munajja" (Ibn Duḳmaḳ, "Description de l'Egypte," ii. 46, Cairo, 1893; Al-Maḳrizi, *l.c.* i. 72, 477; Ibn Iyyas, "Bada'i al-Zuhur," ii. 109, 182; Al-Kutubi, "Fawat," i. 89; Al-Ḳalkashandi, *l.c.* p. 27). He fell into disfavor because of the heavy expenses connected with the work, and was incarcerated in Alexandria, but was soon able to free himself (J. Q. R. xv. 73). A document concerning a transaction of his with a banker has been preserved (J. Q. R. xv. 168). Under the vizier Al-Malik al-Afḍal (1137) there was a Jewish master of finances, whose name, however, is unknown. His enemies succeeded in procuring his downfall, and he lost all his property. He was succeeded by a brother of the Christian patriarch, who tried to drive the Jews out of the kingdom. Four leading Jews worked and conspired against the Christian, with what result is not known. There has been preserved a letter from this ex-minister to the Jews of Constantinople, begging for aid in a remarkably intricate poetical style (J. Q. R. ix. 29, x. 430; Z. D. M. G. li. 444). One of the physicians of the calif Al-Ḥafiẓ (1131–49) was a Jew, Abu Manṣur (Wüstenfeld, p. 306). Abu al-Faḍa'il ibn al-Nakid (died 1189) was a celebrated oculist (B. A. § 151).

In this century a little more light is thrown upon the communities in Egypt through the reports of certain Jewish scholars and travelers who visited the country. Judah ha-Levi was in Alexandria in 1141, and dedicated some beautiful verses to his friend Aaron Ben-Zion ibn Alamani and his five sons of that city. At Damietta Ha-Levi met his friend, the Spaniard Abu Sa'id ibn Ḥalfon ha-Levi. About 1160 Benjamin of Tudela was in Egypt; he gives a general account of the Jewish communities which he found there. At Cairo there were 2,000 Jews; at Alexandria 3,000, with a R. Phineas b. Meshullam, who had come from France, at their head; in the Fayum there were 20 families; at Damietta 200; at Bilbais, east of the Nile, 300 persons; and at Damira 700. At Maḥallah (Yaḳut, iv. 428), now Maḥallat al-Kabir, half-way on the railroad line between Alexandria and Damietta, Benjamin found 500. Sambari (119, 10) mentions a synagogue here (אלמחלה), with a scroll of the Law (seen as late as 1896 by S. Schechter) in a metal case, which was used only on Rosh Ḥodesh, and which was supposed to entail the death of any one who swore falsely after having touched it. Benjamin also found 200 Jews at Sefitah and 200 at Al-Butij, on the east bank of the Nile. Sambari (156, 16) speaks of Jews also at Reshid (Rosetta), where Samuel b. David saw two synagogues (G. p. 4).

The rigid orthodoxy of Saladin (1169–93) does not seem to have affected the Jews in his kingdom. A Karaite doctor, Abu al-Bayyan al-Mudawwar (d. 1184), who had been physician to the last Fatimite, treated Saladin also (B.A. § 153); while Abu al-Ma'ali, brother-in-law of Maimonides, was likewise in his service (*ib.* § 155). In 1166 Maimonides went to Egypt and settled in Fostat, where he gained much renown as a physician, practising in the family of Saladin and in that of his vizier Ḳadi al-Faḍil al-Baisami. The title "Ra'is al-Umma" or "al-Millah" (Head of the Nation, or of the Faith), was bestowed upon him. In Fostat, he wrote his "Mishneh Torah" (1180) and the "Moreh Nebukim," both of which evoked opposition even from the Mohammedans, who commented upon them (J.Q. R. vi. 218). From this place he sent many letters and responsa; *e.g.*, to Jacob, son of Nathaniel al-Fayyumi, on the pseudo-Messiah in South Arabia, and to R. Ḥasdai ha-Levi, the Spaniard, in Alexandria ("Teshubot ha-Rambam," p. 23a). In 1173 he forwarded a request to the North-African communities to aid in releasing a number of captives. The original of the last document has been preserved (M. xliv. 8). He caused the Karaites to be removed from the court (J. Q. R. xiii. 104). He also served Saladin's successors as physician.

Maimonides.

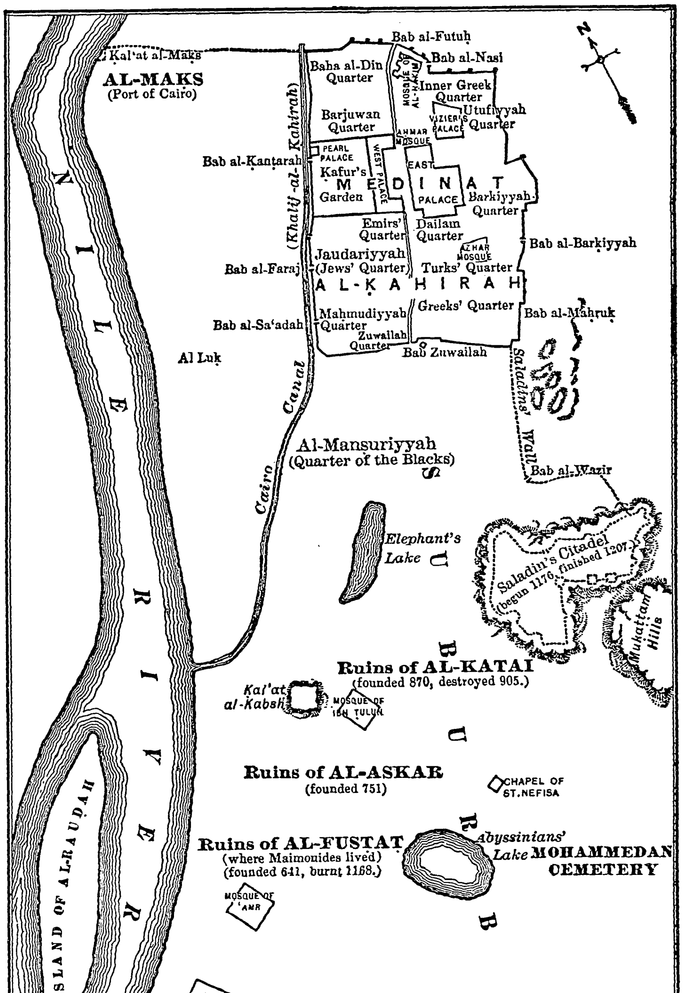
Kal'at al-Maks
AL-MAKS
(Port of Cairo)
Bab al-Futuh
Bab al-Nasi
Baha al-Din Quarter
Mosque of Al-Hakim
Inner Greek Quarter
Barjuwan Quarter
Vizier's Palace
Utufiyyah Quarter
Ahmar Mosque
Pearl Palace
Bab al-Kantarah
Kafur's Garden
West Palace
East Palace
M E D I N A T
Barkiyyah Quarter
Emirs' Quarter
Dailam Quarter
Azhar Mosque
Bab al-Barkiyyah
Jaudariyyah (Jews' Quarter)
Bab al-Faraj
Turks' Quarter
A L - K A H I R A H
(Khalij-al-Kahirah)
Mahmudiyyah Quarter
Greeks' Quarter
Bab al-Mahruk
Bab al-Sa'adah
Zuwailah Quarter
Bab Zuwailah
Al Luk
Cairo Canal
Saladins' Wall
N I L E
R I V E R
Al-Mansuriyyah
(Quarter of the Blacks)
Bab al-Wazir
Elephant's Lake
S U B U R B S
Saladin's Citadel
(begun 1176, finished 1207.)
Mukattam Hills
Ruins of AL-KATAI
(founded 870, destroyed 905.)
Kal'at al-Kabsh
Mosque of Ibn Tulun
Ruins of AL-ASKAR
(founded 751)
Chapel of St. Nefisa
ISLAND OF AL-RAUDAH
Ruins of AL-FUSTAT
(where Maimonides lived)
(founded 641, burnt 1168.)
Abyssinians' Lake
MOHAMMEDAN CEMETERY
Mosque of 'Amr
Castle of Babylon
Synagogue

Plan of the City of Cairo, Twelfth Century.

(After Lane-Poole, "Medieval Egypt.")

Maimonides' presence in Egypt at this time was quite fortunate. A certain Zuṭa, also called "Yaḥya," had supplanted the nagid Samuel for sixty-four days. Samuel, however, was reinstated. Zuṭa hoarded up much wealth, and when the nagid died (before 1169), denounced his manner of collecting the revenues. Though the accusation was proved to be false, Zuṭa induced Saladin to sell him the dignity, and under the name of "Sar Shalom ha-Levi" he greatly overtaxed the people for four years—probably from 1185 to 1189, two documents written during his tenure of office bearing these dates respectively (J. Q. R. viii. 555). Maimonides, with the aid of R. Isaac, whom Harkavy and Neubauer connect with Isaac b. Shoshan ha-Dayyan, succeeded in driving Zuṭa out of office; and he and his son were put under the ban for the denunciations which they had hurled right and left. The matter was even brought to the attention of the vizier (מלך). A megillah ("Megillat Zuṭa") recounting these events was written in rimed prose by ABRAHAM BAR HILLEL in 1196 (J. Q. R. viii. 541, ix. 721, xi. 532; Wertheimer, "Ginze Yerushalayim," i. 37; see also Harkavy in "Ha-Mizpah," 1885, ii. 543; Kaufmann, in M. xli. 460, and J.Q. R. ix. 170).

The severe pest that visited Egypt in 1201–1202 in consequence of an exceptionally low Nile, and which is graphically described by the physician 'Abd al-Laṭif, is also described in a Hebrew fragment which is at present in the possession of A. Wolf of Dresden (Z. D. M. G. li. 448).

Al-Ḥarizi's Visit.

It was during the nagidship of Abraham Maimonides, who was physician to Al-Malik al-Kamil (1218–38), that Al-Ḥarizi went to Egypt, of which he speaks in the thirty-sixth and forty-sixth maḳamahs of his "Taḥkemoni." The former is supposed by Kaminka to be possibly a satire on Zuṭa (M. xliv. 220; Kaminka's ed., p. xxix.; but סבאים must refer to South Arabia). In Alexandria Al-Ḥarizi mentions R. Simḥah ha-Kohen, the Karaite Obadiah (the royal scribe) and his son Joseph, R. Hillel, and R. Zadok, the ḥazzan. In Fostat he mentions especially the dayyan Menahem b. R. Isaac. He also met Abraham Maimonides; and in Egypt he began to write his "Taḥkemoni." At the beginning of the thirteenth century there lived Jacob b. Isaac (As'ad al-Din al-Maḥalli), a renowned physician and medical writer (B. A. § 163). A letter to Hananeel b. Samuel (*c.* 1200), author of commentaries to the Talmud, has been published by Horwitz (Z. H. B. iv. 155; compare B. A. § 166). In 1211 a number of French rabbis, at the head of whom were the brothers Joseph and Meïr ben Baruch, emigrated to Palestine, and on their way visited Abraham Maimonides, who mentions them in his "Milḥamot Adonai" (ed. Leipsic, p. 16*a*; see R. E. J. vi. 178; Berliner's "Magazin," iii. 158).

Under the Mamelukes.

Under the Baḥri Mamelukes (1250–1390) the Jews led a comparatively quiet existence; though they had at times to contribute heavily toward the maintenance of the vast military equipment, and were harassed by the cadis and ulemas of these strict Moslems. Al-Maḳrizi relates that the first great Mameluke, Sultan Baibars (Al-Malik al-Thahir, 1260–77), doubled the tribute paid by the "ahl al-dhimmah." At one time he had resolved to burn all the Jews, a ditch having been dug for that purpose; but at the last moment he repented, and instead exacted a heavy tribute, during the collection of which many perished (Quatremère, "Histoire des Sultans Mamelukes," ii. 154). Under Al-Naṣir Mohammed (three times sultan, 1293–1340) the tribute from Jews and Christians amounted to 10 to 25 dirhems per head (L.-P. p. 304).

An account is given in Sambari (135, 22) of the strictness with which the provisions of the Pact of Omar were carried out. The sultan had just returned from a victorious campaign against the Mongols in Syria (1305). A fanatical convert from Judaism, Sa'id ibn Ḥasan of Alexandria, was incensed at the arrogance of the non-Moslem population, particularly at the open manner in which services were conducted in churches and synagogues. He tried to form a synod of ten rabbis, ten priests, and the ulemas. Failing in this, he endeavored to have the churches and synagogues closed. Some of the churches were demolished by the Alexandrian mob; but most of the synagogues were allowed to stand, as it was shown that they had existed at the time of Omar, and were by the pact exempted from interference. Sambari (137, 20) says that a new pact was made at the instance of letters from a Moorish king of Barcelona (1309), and the synagogues were reopened; but this probably refers only to the reissuing of the Pact of Omar. There are extant several notable fetwas (responsa) of Moslem doctors touching this subject; *e.g.*, those of Aḥmad ibn 'Abd al-Ḥaḳḳ, who speaks especially of the synagogues at Cairo, which on the outside appeared like ordinary dwelling-houses—a fact which had occasioned other legal writers to permit their presence. According to Taki al-Din ibn Taimiyyah (b. 1263), the synagogues and churches in Cairo had once before been closed. This fanatical Moslem fills his fetwas with invectives against the Jews, holding that all their religious edifices ought to be destroyed, since they had been constructed during a period when Cairo was in the hands of heterodox Moslems, Ismailians, Karmatians, and Nusairis (R. E. J. xxx. 1, xxxi. 212; Z. D. M. G. liii. 51). The synagogues were, however, allowed to stand (Weil, *l.c.* iv. 270). Under the same sultan (1324) the Jews were accused of incendiarism at Fostat and Cairo; they had to exculpate themselves by a payment of 50,000 gold pieces (Quatremère, *l.c.* ii. 16). The dignity which Moses Maimonides had given to Egyptian-Jewish learning was not maintained by his descendants. In 1314 the French philosopher and exegete Joseph Caspi went on a special mission to Egypt, where he hoped to draw inspiration for philosophical study; but he was much disappointed, and did not remain there for any length of time (Grätz, "Gesch." vii. 362). During the period just referred to lived Abu al-Muna al-Kuhin al-Aṭṭar, who compiled a much-used pharmacopœia (ed. Cairo, 1870, 1883; B. A. § 176), and the apostate Sa'd ibn Manṣur ibn Kammuna (1280), who wrote a number of tracts on philosophy and an interesting controversial tract on Judaism, Christianity, and Islam (B. A. § 178).

In the Fifteenth Century.

Under the Burji Mamelukes the Franks again attacked Alexandria (1416), and the laws against the Jews were once more strictly enforced by Sheik al-Mu'ayyid (1412–21); by Ashraf Bars Bey (1422–38), because of a plague which decimated the population in 1438; by Al-Ẓahir Jaḳmaḳ (1438–53); and by Ḳa'iṭ-Bey (1468–95). The last-named is referred to by Obadiah of Bertinoro (O. p. 53). The Jews of Cairo were compelled to pay 75,000 gold pieces (Muir, "Mamluks," pp. 136, 154, 180). During this century two travelers visited Egypt—namely, Meshullam of Volterra (1481) and Obadiah of Bertinoro (1488), just mentioned—and they have left accounts of what they saw there (see Bibliography, below). Meshullam found 60 Jewish householders in Alexandria, but no Karaites or Samaritans; there were two synagogues, a large and a small one. Fostat was in ruins; but he mentions the Elijah and the Damwah synagogues. In Cairo he found 500 Jewish householders, 22 Karaites, and 50 Samaritans; six synagogues, and a royal interpreter of Jewish descent, one Tagribardi. Of other prominent Jews he mentions R. Samuel רבך a rich and charitable man, physician to the sultan, and his son Jacob; R. Joshua אלחמר and Zadakah b. עֻבַרִי (M. V. pp. 176–187).

Obadiah was protected in Alexandria by R. Moses Grasso, interpreter for the Venetians, whom he mentions as a very prominent man. He speaks of only 25 Jewish families there; but there were 700 Jews in Cairo, 50 Samaritans, and 150 Karaites. The Samaritans, he says, are the richest of all the Jews, and are largely engaged in the business of banking. He also met there Anusim from Spain (O. p. 51). The Jewish community must have been greatly augmented by these exiles. They were well received, though occasionally their presence caused strife, as in the case of Joseph ibn Ṭabul, who insisted upon joining the Sephardim, though he really belonged to the Arabic community. Sulaimah ibn Uḥna and-

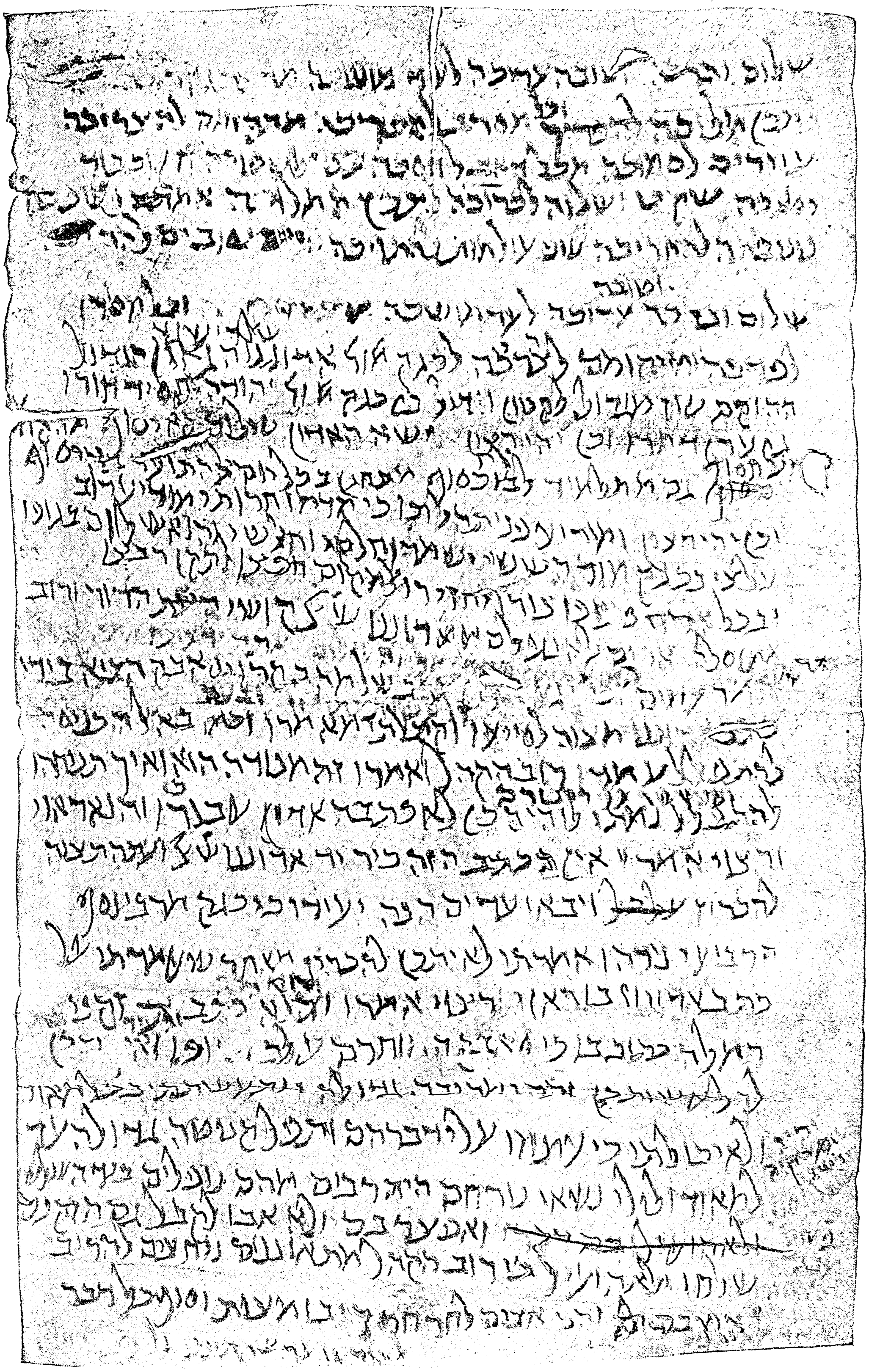

Letter (Papyrus) of an Egyptian Rabbi to Solomon ben Judah, Twelfth Century.

(In the collection of Grand Duke Rainer.)

Ḥayyim Vital interfered, and copies of their letters to Ibn Ṭabul have been preserved (Frumkin, "Eben Shemuel," p. 7). Among their number may be mentioned Moses b. Isaac Alashkar, Samuel Sidillo (1455–1530), David ibn Abi Zimra (1470–1572), Jacob Berab (who came from Jerusalem in 1522; Frumkin, *l.c.* p. 30), and Abraham ibn Shoshan, the last three holding official positions as rabbis. Moses de Castro, a pupil of Berab, was at the head of the rabbinical school at Cairo.

Under the Turks.

On Jan. 22, 1517, the Turkish sultan, Salim I., defeated Tuman Bey, the last of the Mamelukes. He made radical changes in the affairs of the Jews, abolishing the office of nagid, making each community independent, and placing David ibn Abi Zimra, at the head of that of Cairo. He also appointed Abraham de Castro to be master of the mint. About this time David Re'ubeni was in Cairo (1523?); he speaks of the Jews' street there (מסילת היהודים = "Darb al-Yahudi"), of their occupation as goldsmiths, and of Abraham de Castro, who, he says, lived as a pseudo-Mohammedan (M. J. C. ii. 141). It was during the reign of Salim's successor, Sulaiman II., that Aḥmad Pasha, Viceroy of Egypt, revenged himself upon the Jews because De Castro had revealed (1524) to the sultan his designs for independence (see Aḥmad Pasha; Abraham de Castro). The "Cairo Purim," in commemoration of their escape, is still celebrated on Adar 28.

The text of the megillah read on that day has been published by Löwe in "Ha-Maggid," Feb. 14, 28, 1866, and, from a genizah fragment, in J. Q. R. viii. 277, 511. The short report of an eyewitness, Samuel b. Naḥman, is given in Neubauer, "Aus der Petersburger Bibliothek," p. 118. Secondary sources: Ibn Verga, Additamenta, p. 111; S. 145, 9 (see J. Q. R. xi. 656); Joseph ha-Kohen, "'Emeḳ ha-Bakah," pp. 76, 95; *idem*, "Dibre ha-Yamim," p. 72.

Toward the end of the sixteenth century Talmudic studies in Egypt were greatly fostered by Bezaleel Ashkenazi, author of the "Shiṭṭah Meḳubbeẓet." Among his pupils were Isaac Luria, who as a young man had gone to Egypt to visit a rich uncle, the tax-farmer Mordecai Francis (Azulai, "Shem ha-Gedolim," No. 332); and Abraham Monson (1594). Ishmael Kohen Tanuji finished his "Sefer ha-Zikkaron" in Egypt in 1543. Joseph ben Moses di Trani was in Egypt for a time (Frumkin, *l.c.* p. 69), as well as Ḥayyim Vital Aaron ibn Ḥayyim, the Biblical and Talmudical commentator (1609; Frumkin, *l.c.* pp. 71, 72). Of Isaac Luria's pupils, a Joseph Ṭabul is mentioned, whose son Jacob, a prominent man, was put to death by the authorities ("Sar shel Miẓrayim"; Conforte, "Ḳore ha-Dorot," 40b).

According to Manasseh b. Israel (1656), "The viceroy of Egypt has always at his side a Jew with the title 'zaraf bashi,' or 'treasurer,' who gathers the taxes of the land. At present Abraham Alkula [אלכולי] holds the position." He was succeeded by Raphael Joseph Tshelebi, the rich friend and protector of Shabbethai Ẓebi (Grätz, "Gesch." x. 34). Shabbethai was twice in Cairo, the second time in 1660. It was there that he married the ill-famed Sarah, who had been brought from Leghorn (*ib.* p. 210). The Shabbethaian movement naturally created a great stir in Egypt. It was in Cairo that Miguel (Abraham) Cardoso, the Shabbethaian prophet and physician, settled (1703), becoming physician to the pasha Kara Mohammed. In 1641 Samuel b. David, the Karaite, visited Egypt. The account of his journey (G. i. 1) supplies special information in regard to his fellow sectaries. He describes three synagogues of the Rabbinites at Alexandria, and two at Rashid (G. i. 4). A second Karaite, Moses b. Elijah ha-Levi, has left a similar account of the year 1654; but it contains only a few points of special interest to the Karaites (*ib*).

Sambari mentions a severe trial which came upon the Jews, due to a certain "ḳadi al-'asakir" (= "generalissimo," not a proper name) sent from Constantinople to Egypt, who robbed and oppressed them, and whose death was in a certain measure occasioned by the graveyard invocation of one Moses of Damwah. This may have occurred in the seventeenth century (S. 120, 21). David Conforte was dayyan in Egypt in 1671. In Sambari's own time (1672) there were Jews at Alexandria, Cairo, and Damanhur (R. Ḥalfon b. 'Ula, the dayyan); at כולבים or כולבים (S. 133, 11; 136, 18; R. Judah ha-Kohen, the dayyan; this city is perhaps identical with Bilbaïs, though a genizah fragment in Cambridge mentions the city כלבים in 1119); at Maḥallah (R. Peraḥiah b. Jose, the dayyan), at Bulak (S. 162, 7), and at Rashid (S. 156, 16), where he mentions Moses ibn Abu Darham, Judah משעאל, and Abraham ibn Ẓur. Sambari gives also the names of the leading Jews in Alexandria and Cairo. His chronicle (edited in part by Neubauer, and reprinted by Berliner, Berlin, 1896) is chiefly valuable for the history of the Jews in Egypt, his native country. From 1769 to 1773 Ḥayyim Joseph Azulai was rabbi in Cairo (J. Q. R. xv. 333).

Solomon Ḥazzan gives the following list of rabbis at Alexandria during recent times: Jedidiah Israel (1777–82), his nephew Israel (1802–23), Solomon Ḥazzan (1832–56), Israel Moses Ḥazzan (1862), Nathan Amram (1862–73), Moses Pardo (1873–74), and Elijah Ḥazzan (1888). Israel Yom-Ṭob, who was nominally chief rabbi of Cairo, died April 8, 1892, and was succeeded by Aaron ben Simon ("Israelit," 1892, p. 639).

In the Nineteenth Century.

Two Jewish travelers have left an account of the condition of the Jews in Egypt about the middle of the nineteenth century. Benjamin II. found in Alexandria about 500 families of indigenous Jews and 150 of so-called Italians. Each of these communities had its own synagogue, but both were presided over by R. Solomon Ḥazzan, a native of Safed. In Cairo also he found two Jewish communities; the indigenous numbering about 6,000 families and the Italian 200. Both were presided over by Ḥakam Elijah Israel of Jerusalem. Benjamin speaks of their eight synagogues, one of which is called "the Synagogue of Maimonides." In Fostat, or old Cairo, he found 10 Jewish families, very poor, and supported by their richer brethren in Cairo. In Damietta there were 50 Jewish families, and between that place and Cairo several scattered Jewish communities which had lapsed into a dead state of ignorance (Benjamin II., "Eight Years in Asia and Africa," pp. 230 *et seq.*).

Ibn Safir ("Eben Sappir," pp. 26 *et seq.*, Lyck, 1866) gives a more detailed account. He says that most of the Jews at present in Alexandria went there in recent times, after the cutting of the Maḥmudiyyah Canal. A number had gone from Rashid and from Damietta, so that only a handful of Jews was left in those places. The number in Alexandria he estimates at 2,000. Among the synagogues were the Kanis al-'Aziz, a small one, and the Kanis Sardahil, a large one. The Elijah synagogue had been rebuilt three years before his arrival. He speaks also of a synagogue with Sephardic ritual for the Italian Jews, numbering 100, and of a special synagogue for 50 Jews who had come there from eastern Europe. Of Jews in other parts of Egypt he mentions: 20 at Ṭanṭa, between the Rosetta and Damietta arms of the Nile, with a synagogue; 40 families in Manṣurah; 20 families in Maḥallah, with a synagogue (p. 21b); 20 families in Bet Jamari (?); 5 families at Ziftch, on the left bank of the Damietta arm, 10 Jews at Benha, and only 1 in Fayum (p. 25a). In Cairo he found 600 families of native Jews and 60 of Italians, Turks, etc., following the Sephardic ritual, and 150 Karaite families living in a separate quarter. The Jews live in the northwestern part of the city in a special quarter called "Darb al-Yahudi." The lanes are narrow, but the houses are large. The Jews are well-to-do and are engaged largely in the banking business. The cemetery is two hours distant from the city, and the graves are not marked by any stones. There is, however, a monument to a celebrated pious man, R. Ḥayyim כפוסי, to which the Jews make pilgrimages, taking off their shoes as they approach it. Kapusi (?) must have lived toward the end of the sixteenth and at the beginning of the seventeenth century. He is mentioned in a document of the year 1607, together with Abraham Castro, Benjamin קאגיני (קאניני, Conforte, *l.c.* p. 41b), and Moses Arragel (Ḥazzan, "Ha-Ma'alot li-Shelomoh," p. 12a), and by Conforte (*ib.*).

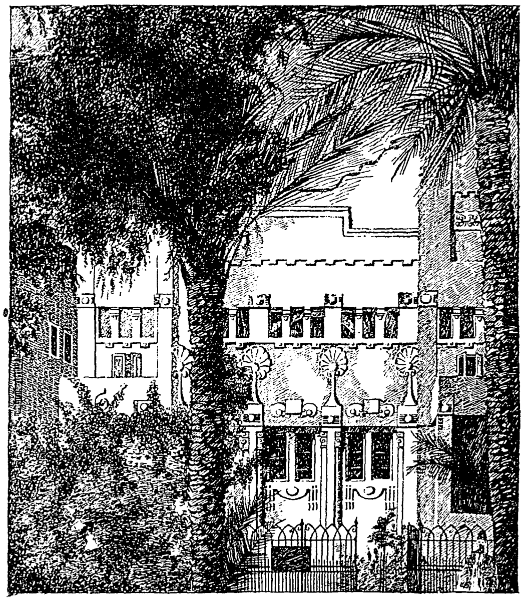

New Synagogue at Cairo, Egypt.
(After a photograph.)

The head of the Egyptian Jews outside of Alexandria was R. Elijah Israel b. Isaac of Jerusalem, whose power over the community was considerable. Ibn Safir mentions as leaders of the community Yom-Ṭob b. Elijah Israel, a judge; Jacob Shalom; the Ya'beẓ family; Jacob Catawi; Saadia; and Abraham Rosana. In the ruined city of Fostat he found twelve Jewish families, whose number was increased during the summer by the rich Cairo Jews who go there for a time ("Eben Sappir," p. 20a).

Blood accusations occurred at Alexandria in 1844 (Jost, "Neuere Geschichte," ii. 380), in 1881 (Jew. Encyc. i. 366), and in Jan., 1902 (see "Bulletin All. Isr." 1902, p. 24). In consequence of the Damascus Affair, Montefiore, Crémieux, and Solomon Munk visited Egypt in 1840; and the last two did much to raise the intellectual status of their Egyptian brethren by the founding, in connection with Rabbi Moses Joseph Algazi, of schools in Cairo (Jost, *l.c.* p. 368; *idem*, "Annalen," 1840, p. 429).

In 1892 a German-Italian congregation was formed at Port Said under Austrian protection ("Israelit," 1892, p. 1620). When Khartum fell into the hands of the Mahdi (1885), seven or eight Jews were found there, among them Neufeld. They were, however, all foreigners.

According to the official census published in 1898 (i., xviii.), there were in Egypt 25,200 Jews in a total population of 9,734,405. Of these, 12,693 were Egyptians and 12,507 strangers. Their distribution in the various cities was as follows:

		No. of Jews.
Lower Egypt.	*Governorats.*	
	Cairo	11,489
	Alexandria	9,946
	Damietta	9
	G. Gl. du Canal	439
	Suez	123
	Provinces.	
	Behera	246
	Sharkieh	278
	Dakalieh	828
	Gharbieh	1,404
	Kalyubieh	185
	Manufieh	26
Upper Egypt.	*Provinces.*	
	Beni-Souef	31
	Fayum	9
	Gizeh	17
	Minia	65
	Assiuṭ	13
	Guerga	19
	Ḳenah	42
	Ṇubia	31
	Total	25,200

The Alliance Israélite Universelle, together with the Anglo-Jewish Association, maintains at Cairo a boys' and a girls' school, founded in 1896. There are Zionist societies in Cairo, Alexandria, Manṣurah, Suez, Damanhur, Maḥallah, Kobra, and Ṭanṭa. The Zionist society Bar Cochba in Alexandria founded there a Hebrew school in 1901; it issues a journal, "Le Messager Sionist," which in 1902 superseded the "Mebassereth Zion."

Constitution; the Nagid.

The Egyptian communities were presided over for many centuries by a nagid, similar to the "resh galuta" in the East. One of the earliest references to the Egyptian nagid is to be found in the Midrash Agadat Bereshit (p. 110, Warsaw, 1876). His full title was נגיד עם אל (compare the title of Simon, *σαραμελ* = שר עם אל, I. Macc. xiv. 28), or נגיד עם סגולה (MS. Cambridge Add. No. 3124, David Maimonides, 1396), or perhaps שר השרים (Benjamin of Tudela; compare Z. D. M. G. lii. 446; J. Q. R. ix. 116); and Sambari (116, 20; 133, 7) speaks of him as נשיא גליות כל ישראל. His authority at times, when Syria was a part of the Egyptian-Mohammedan empire, extended over Palestine; according to the Ahimaaz Chronicle (130, 5), even to the Mediterranean littoral on the west. In one document ("Kaufmann Gedenkbuch," p. 236) the word is used as synonymous with "padishah." The date is 1209; but the term may refer to the non-Jewish overlord. In Arabic works he is called "ra'is al-Yahud" (R. E. J. xxx. 9); though his connection with the "shaikh al-Yahud," mentioned in many documents, is not clear. Meshullam of Volterra says expressly that his jurisdiction extended over Karaites and Samaritans also; and this is confirmed by the official title of the nagid in the instrument of conveyance of the Fostat synagogue. At times he had an official vice-nagid, called by Meshullam הוויצי נגיד (M. V. p. 187, 5); in Hebrew, עטרת השרים (J. Q. R. x. 162). To assist him he had a bet din of three persons (S. 133, 21)—though Meshullam mentions four judges and two scribes, and the number was at times increased even to seven—and there was a special prison over which he presided (M. V. p. 186). He had full power in civil and criminal affairs, and could impose fines and imprisonment at will (David ibn Abi Zimra, Responsa, ii., No. 622; M. V. *ib.*; O. p. 17). He appointed rabbis; and the congregation paid his salary, in addition to which he received certain fees. His special duties were to collect the taxes and to watch over the restrictions placed upon the further construction of synagogues (Shihab al-Din's "Ta'rif," cited in R. E. J. xxx. 10). Even theological questions—regarding a pseudo-Messiah, for example—were referred to him (J. Q. R. v. 506, x. 140). On Sabbath he was escorted in great state from his home to the synagogue, and brought back with similar ceremony in the afternoon (S. 116, 8). On Simḥat Torah he had to read the Pentateuchal lesson and to translate it into Aramaic and Arabic. Upon his appointment by the calif his installation was effected with much pomp: runners went before him; and the royal proclamation was solemnly read (see E. N. Adler in J. Q. R. ix. 717).

Origin of the Office.

The origin of the nagidship in Egypt is obscure. Sambari and David ibn Abi Zimra (Frumkin, "Eben Shemuel," p. 18) connect it directly with a daughter of the Abbassid calif Al-Ṭa'i (974–991), who married the Egyptian calif 'Adud al-Daulah (977–982). But 'Aḍud was a Buwahid emir of Bagdad under Al-Muktafi; and, according to Ibn al-Athir ("Chronicles," viii. 521), it was 'Aḍud's daughter who married Al Ṭa'i. Nor does Sambari give the name of the nagid sent from Bagdad. On the other hand, the Ahimaaz Chronicle gives to the Paltiel who was brought by Al-Mu'izz to Egypt in 952 the title of "nagid" (125, 26; 129, 9; 130, 4); and it is possible that the title originated with him, though the accounts about the general Jauhar may popularly have been transferred to him. If this be so, he was followed by his son, R. Samuel (Ahimaaz Chronicle, 130, 8), whose benefactions, especially to the Jews in the Holy Land, are noticed. This must be the Samuel mentioned as head of the Jews many hundred years previous by Samuel b. David, and claimed as a Karaite. The claim is also made by Firkovitch, and his date is set at 1063. He is said to have obtained permission for the Jews to go about at night in the public streets, provided they had lanterns, and to purchase a burial-ground instead of burying their dead in their own courtyards (G. pp. 7, 61). The deed of conveyance of the Rabbinite synagogue at Fostat (1038), already referred to, mentions Abu (Ibn?) Imran Musa ibn Ya'ḳub ibn Isḥaḳ al-Isra'ili as the nagid of that time. The next nagid mentioned is the physician Judah b. Josiah, a Davidite of Damascus, also in the eleventh century (S. 116, 20; 133, 10); a poem in honor of his acceptance of the office has been preserved (J. Q. R. viii. 566, ix. 360). In the same century lived the nagid Meborak b. Saadia, a physician (J. Q. R. viii. 557): he is referred to in a contract dated 1098 (*ib.* ix. 38, 115), in the epistle of the ex-minister of finance of the vizier Al-Afḍal (Z. D. M. G. lii. 446), and in a Lewis-Gibson fragment (J. Q. R. ix. 116). He was maligned by the exilarch David, and was forced to take refuge for a time in Fayum and Alexandria (*ib.* xv. 89).

Succession of Nagidim.

It is uncertain whether there was a nagid named Mordecai; the expression "Mordekai ha-Zeman" is probably appellative (*ib.* ix. 170); but the fragment of a poem (see "He-Ḥaluẓ," iii. 153) addresses him as "Negid ʿAm El," which is quite distinctive (J. Q. R. viii. 553). His full name would then be Mordecai b. al-Ḥarabiyyah. He was succeeded by Abu Manṣur Samuel b. Hananiah, who was nagid at the time of Judah ha-Levi (1141). He is not to be confused with Samuel ha-Nagid of Spain, as he is even in Sambari (S. 156, 24; see J. Q. R. ix. 170, xiii. 103; M. xl. 417). He was living in 1157, but not so late as 1171, as he is not mentioned by Benjamin of Tudela. When Benjamin was in Egypt the nagid was Nathanael (Hibat Allah ibn Jami, a renowned physician; B. A. § 145). This can be seen from Benjamin's description, though the title is not used (despite Neubauer, J. Q. R. viii. 553). He is mentioned in 1164 in a marriage contract published by Merx ("Doc. Paleogr." 1894; M. xxxix. 150, xli. 214; J. Q. R. xiii. 103; B. A. § 145). During the time that he farmed the revenues the usurper Zuṭa must have held office (M. xli. 463). Zuṭa was ousted by Maimonides, though whether the latter took his place as nagid, and what was his relationship to Nathanael, are not clear. A ketubbah, dated 1172, in the library of the late D. Kaufmann, seems by its wording to indicate that Maimonides did hold the office (Z. D. M. G. li. 451; M. xli. 425, 463). Maimonides induced many Karaites to return to Rabbinism (Grätz, "Gesch." vi. 359).

The dignity of nagid was vested for some time in the family of Maimonides: Abraham (1186–1237; a document from his bet din is published by D. W. Amram in "The Green Bag," xiii. 339, Boston, 1901); his son David (1212–1300; S. 120, 15; 134, 29; M. xliv. 17; "Kerem Ḥemed," ii. 169; "Or Meïr," p. 34); the latter's son Abraham Maimonides II. (1246–1310); and Abraham's son Joshua b. Abraham (b. 1248).

In regard to the fourteenth century there is no information. In the fifteenth occurs a Nagid Amram (1419), to whom a letter was sent (preserved by the Italian stylist Joseph b. Judah Sarko) introducing a certain R. Elias, who was on a mission to seek the Lost Ten Tribes (J. Q. R. iv. 303). Lipmann of Mühlhausen mentions the office in his "Niẓẓaḥon" (ed. Amsterdam, p. 96). In 1481 Meshullam of Volterra mentions Solomon b. Joseph, whose father before him had also been nagid. Solomon was physician to the sultan Al-Malik al-Ashraf Ḳa'it Bey (M. V. p. 186); his dayyanim were Jacob b. Samuel ככח (רבך?), Jacob אלטאבוייה, Samuel b. Akil, and Aaron Me'appe. He was followed by Nathan Kohen Sholal (seen by Obadiah of Bertinoro, 1488), who was born in the Maghreb and had formerly lived in Jerusalem (O. p. 52). Nathan was followed by his nephew, Isaac Kohen Sholal (1509; S. 157, 1). A letter from his bet din is mentioned, among others, by Conforte ("Ḳore ha-Dorot," p. 31a; compare Frumkin, *l.c.* p. 20, and Azulai, "Shem ha-Gedolim," No. 322, i. 45a). For a time he was deprived of his rank; but he returned to Egypt in 1500 (Samuel de Avila in Frumkin, "Eben Shemuel," p. 18; Brüll's "Jahrb." vii. 123). Abraham de Castro (1524), the mint-master, is given the title "nagid" by Sambari (145, 10; 159, 20); his nephew, Jacob de Castro (d. 1610), was a rabbinic authority. The same source mentions (S. 157, 6) as the last dignitaries תאגיד (תאגיר?) and Jacob ibn Ḥayyim. From the time of the Osmanli rule, says Sambari (116, 22), the nagid dynasty was no longer in the family of David, but was given to the one preeminent for wisdom and riches. He was sent to Egypt by the Jewish notables of Constantinople. The pretensions of Jacob ibn Ḥayyim made him disliked (116, 25). He was put under the ban by Bezaleel Ashkenazi, and driven from the country.

The office of nagid was suspended about the middle of the sixteenth century (according to Azulai, "Shem ha-Gedolim," i. 16, by Bezaleel himself), the chief rabbi being given the title "tshelebi." David ibn Abi Zimra was chief rabbi of Egypt for many years (*c.* 1570), and his decisions were widely followed throughout the Orient ("Ma'alot li-Shelomoh," p. 18b). The title "nagid" given to Berab (Responsa, מב"ימ, i. 87) is purely honorific.

The following is a tentative list of the negidim, as far as they can at present be determined:

Tenth Century.

Paltiel (?)
Samuel (?)

Eleventh Century.

Musa ibn Ya'ḳub al-Isra'ili
Judah b. Josiah
Meborak b. Saadia
(Mordecai b. al-Ḥarabiyyah ?)

Twelfth Century.

Samuel b. Hananiah
Zuṭa
Nathanael Hibat Allah
Maimonides

Thirteenth Century.

Abraham Maimonides I.
David Maimonides
Abraham Maimonides II.
Joshua b. Abraham Maimonides

Fifteenth Century.

Amram
Joseph
Solomon b. Joseph (1481)
Nathan Kohen Sholal
Isaac Kohen Sholal

Sixteenth Century.

Abraham de Castro (1524)
תאגיד
Jacob ibn Ḥayyim

Gaon and Nagid.

The question of the relation of the religious leadership (gaonate) to the more worldly nagidship is extremely difficult of solution on account of the paucity of documents. The Egyptians seem to have recognized the authority of the Babylonian geonim; for they addressed questions to them (Harkavy, "Teshubot ha-Geonim," p. 342), and even helped the declining fortunes of the Eastern schools (Schechter, "Saadyana," pp. 117 *et seq.*). The head of the schools in Egypt was called, as in Babylon, "rosh ha-yeshibah," or "nasi"—a title which was much misused, to judge from a responsum of Abraham Maimonides ("Teshubot ha-Rambam," p. 50a). The quarrel between the Babylonians and the Palestinians regarding the right to fix the religious calendar each year could not have been passed unnoticed in Egypt. All the fragments dealing with the controversy between Saadia and Ben Meïr that have been found of recent years have come from the Cairo genizah (see R. E. J. xliv. 230). There is evidence that the question became acute for the Jews in Egypt also, during the califate of Al-Mustanṣir Billah (1036–94). This evidence is the so-called "Abiathar scroll." It seems as if a new Palestinian gaonate had begun about 1045 with Solomon b. Judah. Abiathar was a scion of a Palestinian priestly family. His father Elijah and a certain Joseph (before 1054) claimed jurisdiction over the Jews both in Palestine and in Egypt under the title of "gaon." They were bitterly opposed by a member of the exilarch's family, Daniel b. Azariah, "the Nasi," who had come from Babylon. Joseph was supported by the government; he died in 1054, and Daniel ruled for eight years without opposition (d. 1062). On his death, Elijah (d. 1084) held the office for nearly twenty-three years. In 1082 this Elijah called a synod at Tyre, and ordained his son Abiathar as gaon. But about 1081 David b. Daniel, a descendant of the Babylonian exilarch, aged 20, had gone to Egypt (Damira?), and in 1083 was in Fostat, where his claims were supported by the government, especially by the nagid Meborak and by a relative of his, Josiah b. Azariah, the head of the school there, to whom the title "gaon" is also given (J. Q. R. xv. 86). At times the title does not seem to have been distinctive of any office.

The Babylonian gaonate had died out with Hezekiah; and the idea was to renew it in Egypt. David was declared exilarch; and he exercised power over the Jewish communities in Alexandria, Damietta, and Fostat, which he oppressed with taxes. He also had power over the Jews in Ashkelon, Cæsarea, Haifa, Beirut, and Byblus, and over Tyre also when it came again under the power of Egypt (1089), causing the gaon there to flee. Daniel then sent his own representative to the city. In 1093, in opposition to Abiathar, David endeavored to be made "rosh gelayot" over all Israel. His harshness caused Meborak to support Abiathar; and in 1094 Meborak assisted in having Abiathar's power as gaon acknowledged (J. Q. R. xiv. 449, xv. 91). A defense of the pretensions of David by the school in Fostat has been published by Schechter (*ib.* xiv. 476). Abiathar was probably succeeded as gaon by his brother, Solomon b. Elijah, who had been "ab bet din" (*ib.*

xiv. 481). Solomon was followed by his son Mazliaḥ (*c.* 1131). Following a notice of Benjamin of Tudela, Bacher believes that the gaonate was then transferred to Damascus (*ib.* xv. 95). This gives the following list of Egyptian geonim:

Solomon (1047)
Joseph (d. 1054)
Elijah (d. 1084)
Abiathar
Solomon
Mazliaḥ (*c.* 1131)

Karaites in Egypt.

It is not known how early the Karaites commenced to settle in Egypt. The polemics against them of Saadia Gaon (before 928) show that at that time their numbers must have been large; and his activity in this respect may have won for him his position at Sura (J. Q. R. x. 240). It was in Egypt that he wrote his polemical work against Anan, "Kitab al-Rudd" (915), and his "Kitab al-Tamyiz" (926). His "Emunot" was written in 933. Four years afterward Al-Ḳirḳisani wrote his "Kitab al-Anwar," in which he gives an account of the Jewish sects of his day. Among these he mentions the "Ḳar'ites" (אלקרעיה), so called because they used vessels made of gourds. They resided near the Nile, 20 parasangs from Fostat, and traced their descent from Johanan the son of Kareah (Jer. xliii. 4), who had emigrated to Egypt. They celebrated Sunday in addition to Saturday (*ib.* vii. 704). Saadia even had personal disputations with Karaites, notably with Abu al-Sari ben Zuṭa (M. xli. 204). Of his adversaries in Egypt, mention may be made of Solomon b. Jeroham, author of Karaitic commentaries to the Bible and of controversial tracts (B. A. § 40), and of Menahem Gizni of Alexandria, who wrote polemics against Saadia, and of whom a poem and a letter to the Karaites of Fostat have been preserved (L., Notes, p. 50). The oldest Egyptian Karaitic document published is a bill of divorce dated Fostat, 1030 (E. N. Adler in J. Q. R. xii. 684). Present knowledge of Karaitic scholars and communities commences really with the twelfth century. Cairo and Alexandria became, after Jerusalem and Constantinople, their chief centers; and Karaites were to be found in Egypt wherever Jews dwelt. Most of the Karaitic manuscripts in the Paris and St. Petersburg libraries have come from Egypt (Neubauer, "Aus der Petersburger Bibliothek," p. 21). At the end of the twelfth century there lived in Egypt the Karaite poet Moses Dar'i: Israel b. Daniel al-Ḳumisi (about 1162), who wrote a "Sefer ha-Miẓwot" (J. Q. R. viii. 701; B. A. § 70); and David b. Solomon (Sulaiman b. Mubarak, 1161-1241), who is described by his contemporary, Ibn Abi Usaidia, as an excellent physician and teacher in the service of the Ayyubid Abu Bakr al-'Adil, and as being connected with the hospital Al-Naṣiri in Cairo (J. Q. R. xiii. 103; B. A. § 154). Ibn al-Ḥiti, in his literary chronicle, mentions in Ramleh the sheik 'Ali b. Abraham al-Ṭawil, and especially the nasi Solomon, who wrote on forbidden marriages (J. Q. R. ix. 440). Of Karaites in the following centuries mention may be made of Yafith b. Saghir, author of a "Sefer ha-Miẓwot"; Solomon Kohen (Abu Manṣur Sulaiman ibn Ḥafas), writer on medical subjects (B. A. § 194); and Yafith ibn Abi al-Ḥasan al-Barkamani, polemic—all of the thirteenth century; Israel b. Samuel ha-Ma'arabi (1310), who also wrote a "Sefer ha-Miẓwot" (B. A. § 184); Samuel b. Moses ha-Ma'arabi (1434), author of "Al-Mushid," on the laws and commandments, as well as of commentaries to the Bible (B. A. § 199).

Karaite Organization in Egypt.

Little is known about the organization of the communal life of the Karaites. They claim to have had at the head a "ra'is," whose seat for a time was in Fostat; though Saadia (Commentary to Ps. 119, end) expressly states that the Karaites agreed to have no nasi in the Diaspora (L., Notes, p. 52). This head was called "nasi" or "rosh ha-golah." A list of the nasis is given in Karaitic manuscripts, carrying their genealogy back to David, which fact at once raises suspicions. For Egypt the following are given: Saadia, 980; Solomon; Hezekiah; Ḥasdai; David; and Solomon Abu al-Faḍl—(see Fürst, "Gesch. des Karäerthums," ii. 192; Notes, p. 77; J. Q. R. ix. 441).

The fact of there being such a head can hardly be doubted, since several of those cited above are mentioned regularly with the title attached to their names. Samuel b. David gives a description of his Karaite brethren in Egypt in the seventeenth century, and paints their condition in glowing colors (G. p. 5; transl. in Neubauer, *l.c.* p. 40). He stayed in Cairo with the nasi Baruch; and he mentions especially one Abraham Ḳudsi (*i.e.*, "of Jerusalem"). This latter, together with the physician Zachariah, is mentioned by Moses b. Elijah also (G. p. 34). Samuel relates further that many of the Karaites were goldsmiths, but that in his day the wealth of the community was reduced (p. 5). Ibn Safir likewise speaks of the Karaitic goldsmiths. In his day Moses ha-Levi of Jerusalem was their ḥakam and Elisha their "rosh." Reference has already been made to the number of Karaites in Egypt at various times. Occasionally many were converted to Rabbinism, notably by Abraham Maimonides in 1313 (S. 134, 15; "Kaftor u-Feraḥ," p. 13b; J. Q. R. xiii. 101), a fact due, perhaps, to the mild and considerate manner in which they were treated, especially by Moses Maimonides (see his "Teshubah," No. 153, ed. Leipsic, p. 35b). A similar policy was pursued by Joseph del Medigo, who, being in Cairo in 1616, entered into friendly relations with their ḥakam, Jacob Alexandri (Geiger, "Melo Chofnajim," p. xxxii.). According to a report in Jost's "Annalen" (iii. 84), they numbered 100 in Cairo in 1841; while E. N. Adler speaks of 1,000 in 1900 (J. Q. R. xii. 674). A Karaitic Haggadah, with Arabic translation for the use of the Karaites in Cairo, was published at Presburg in 1879 by Joshua b. Moses ("Hebr. Bibl." xix. 2).

Samaritans in Egypt.

The Samaritans also settled in Egypt at an early date, though very little is known of their actual history. For Alexandria, see Jew. Encyc. i. 366; and for the Dosithean sect, *ib.* iv. 643. The Samaritan chronicle published by Neubauer (J. A. 1869, No. 14) gives the names of the high priests and of the chief Samaritan families in Egypt. He mentions Ḥelbaḥ b. Sa'adah, who went to live in Egypt and was the progenitor of the Ha-Mora and Ḥelbah families (*idem*, offprint, p. 74); Garnakah b. Ḥelef, progenitor of the Garnakah family (p. 75); Raḥiz b. Shafar, the first to go to Egypt by sea; Joseph b.

Ḥelef; Elias Ṣadaḳah ha-Ḥifi, progenitor of the Ḥofni family at Cairo (p. 77); and in 1504 one Jacob of the family Puḳah, who is called "King of Israel" and "Abrek" (compare "He-Ḥaluẓ," iii. 153, 2), and whom the writer praises for his numerous good deeds (p. 80). In the fifteenth (?) century lived Abu Sa'id al-'Afif, one of the best-known physicians in Cairo, and a writer on medical subjects (B. A. § 325). Mention must also be made of Muhadhdhib al-Din Yusuf al-'Askari, author of a "Sefer ha-Miẓwot" (*ib.* § 328).

In 1481 Meshullam of Volterra found 50 Samaritan families in Cairo, with a synagogue (p. 185). A hanging for the Ark with a Samaritan inscription and coming from this synagogue was presented to the congregation of Widdin or to that of Ofen in the sixteenth century. Samaritans are also mentioned by David ibn Abi Zimra and by Joseph del Medigo, who saw them at disputations with Ali ibn Raḥmadan (Brüll's "Jahrb." vii. 44). Of Samaritan literature in Egypt nothing is as yet known. Müller and Kaufmann suspect that a papyrus fragment containing part of an acrostic litany is of Samaritan origin ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," i. 39). The use of Hebrew script by Samaritans is not, as Harkavy thinks (see "Allg. Zeit. des Jud." 1891, p. 57), peculiar. One of the Arabic Pentateuch manuscripts described by De Sacy ("Mémoire sur la Version Arabe à l'Usage des Samaritains," p. 13) was bought at Cairo, and seems to have been written there at the time of the Circassian sultan Al-Ashraf Kansuḥ al-Ghuri (beginning of the sixteenth century) by one Ṣadaḳah b. Joseph שמש המכתבים הקדושים במצרים; *ib.* p. 17; compare a similar expression, שמש המכתב הקדש, in the colophon of a Cambridge Samaritan Pentateuch, J. Q. R. xiv. 28, l. 8; 352; xv. 75). The Scaliger manuscript, from which Juynboll edited the Book of Joshua (Leyden, 1848), came from the Egyptian Samaritans in 1584. It was written upon the skin of the Passover lamb (Juynboll, "Commentarii in Historiam Gentis Samaritanæ," p. 33).

Synagogues in Cairo.

The importance of the Jewish communities in Egypt may be seen from the number of synagogues which formerly existed in and around Cairo. Arabic topographers of Egypt have even given accounts of them; *e.g.*, Ibrahim ibn Mohammed ibn Duḳmaḳ (1350–1406; "Description de l'Egypte," ed. Vollers, 1893, p. 108) and Al-Maḳrizi ("Al-Ḥiṭaṭ," ii. 464). These accounts are followed by Sambari (S. 118, 136; see Schreiner in Z. D. M. G. xlv. 296). There were at least ten synagogues; Meshullam of Volterra (M. V. p. 185) describes six of them. The Karaite Samuel b. David speaks of thirty-one, besides fifty בתי הקדשות ("charitable foundations"), of which there were originally as many as seventy (G. p. 6). Following is a list of the synagogues:

1. The Damwa synagogue in Gizeh, on the west bank of the Nile, opposite Fostat: רמוה (S. 120, 4), דומו (O. p. 18 and a MS. in "Or Meïr," p. 34), רמו (M. V. p. 182; see J. Q. R. xv. 75); on the spot to which Moses is said to have retired. Tradition says that it was built forty years after the destruction of the First Temple. A tree there is said to have grown out of Moses' rod. Al-Maḳrizi relates that the Jews made pilgrimages to this synagogue on the Feast of Revelation. Sambari states that the Cairo Jews were accustomed to invite their brethren from all parts of Egypt to come there on Adar 7 (Death of Moses), the day following being celebrated with feasting. It was also called "Moses' Synagogue" ("Kanisat Musa"; S. 120, 137; Benjamin of Tudela, ii, 235); but in Sambari's time it was in ruins (S. 119, 30; 137, 14). According to Benjamin of Tudela, the overseer of the synagogue was called "Al-Shaikh abu Naṣr" (p. 98). Bertinoro speaks also of a Karaite synagogue in the place.

2. The Jauhar synagogue, built upon the spot where both Elijah and Phineas b. Eliezer were born ("Al-Ḥiṭaṭ," ii. 47). This also was in ruins (S. 121, 15).

3. The Al-Maṣaṣah synagogue in Cairo, built in the year 315, Seleucidan era [= 3-4 C.E.], and restored under Omar ibn al-Khaṭṭab (816); situated in the Darb al-Karmah.

4. The synagogue of the Palestinians ("Al-Shamiyyin"), in a section of Cairo called Ḳaṣr al-Sham; according to Ibn Duḳmaḳ, in the Ḳaṣr al-Rum. A wooden tablet over the gate says that it was built in 336 of the Seleucidan era, forty-five years before the destruction of the Temple; but Moses ben Elijah (G. p. 34) gives the date as 1531 (= 1291, if, as he thinks, this is according to the Seleucidan era). It is called after Elijah (S. 118, 9), who is said to have appeared in the southeast corner (O. p. 18). About 1487 the sultan Ḳa'it Bey, or his vizier (המלך), wished to remove the columns of the building for use in his own palace. He was bought off with 1,000 gold pieces (O. *ib.*). In the northeast corner was a platform, on which was a celebrated Torah scroll, said to have been written by Ezra, and to which magical powers were attributed (S. 118, 137; O. *ib.*). Moses b. Elijah speaks of the many inscriptions and psalms which covered the walls and the "hekal," as well as the names, written or cut in, of the many visitors to the synagogue. Benjamin II. calls it also "Kenisat Eliyahu" (Engl. ed., p. 233). It is standing to-day (1903); and E. N. Adler holds that it was originally a church of the third or fourth century, the titular saint of which was Michael (J. Q. R. ix. 670). Samuel b. David tries to make out that it was in former times a Karaite synagogue (G. p. 60).

The best description of the synagogue is given by Ibn-Safir (*l.c.* pp. 20 *et seq.*). He calls it the "synagogue of Ezra," on the theory that it was founded by him. Rosh Ḥodesh Iyyar is celebrated with much pomp here, and Jews flock from Cairo and other places with offerings. Ibn Safir also mentions the many inscriptions and names to be found upon the walls; the room in the southeast corner where Elijah is said to have appeared; the cupboard in the northeast corner containing the Ezra manuscript; and especially the GENIZAH, to which he ascended by means of a ladder, but found little of value there.

5. In the same part of the city (Ibn Duḳmaḳ, again, has Ḳaṣr al-Rum), in the "Jews' Lane' ("Zuḳaḳ al-Yahud") was the synagogue of the Babylonian Jews ("Al-'Iraḳiyyin"). In Sambari's time it was in ruins. Benjamin II. must refer to this in speaking of the synagogue "Al-Karkujan" (S. p. 233).

6, 7. Al-Maḳrizi mentions two Karaite synagogues; one that of Ibn Shamikh (כ' בן צומה; S. 137, 11). This is the only one referred to by Sambari, in the district אלכורניפיש (*i.e.*, the street Al-Khurunfush in the northern part of Cairo; Maḳrizi, *l.c.* ii. 27; Al-Ḳalḳashandi, p 72); it is now in ruins. Ibn Duḳmaḳ mentions one in Maṣmuma, in a small alley of the Darb al-Karmah (see above). The Karaites, however, speak of two: one, large and spacious, for the Jerusalem Karaites, with fourteen marble pillars and containing five hekalot, fourteen scrolls, and many Arabic Karaitic manuscripts; the second, smaller and private, situated in the courtyard of a certain Aaron (G. pp. 6, 34).

8. A Rabbinite synagogue in which Sambari worshiped, "Kanisat al-Musta'rab" (S. 156, 5; compare Conforte, "Ḳore ha-Dorot," 32b, 33a), for the Arabic Jews. The deed of conveyance of the synagogue (1038) speaks of it as situated in the Darb al-Banadir in the Zuwailah quarter. It was closed at one time, opened again by Eliezer Skandari in 1580, but had been closed for forty years before Sambari wrote (S. 160, 10). A specially venerated Bible codex, called "Al-Sunbaṭi," was brought to the synagogue in 1623 from the Egyptian village of Sunbaṭ; a light was kept burning before it, and on Simḥat Torah it was carried once around the synagogue (S. 119, 1; perhaps the "Codex Sambuki"; see JEW. ENCYC. iii. 179).

9. Synagogue al-Ḥadrah (Al-Maḳrizi). This also was in the Zuwailah quarter, in the Darb al-Ra'id.

10. A Samaritan synagogue (Al-Maḳrizi; M. V. p. 185).

In addition, Sambari mentions a synagogue of the West-African Jews (כנישה של ק"ק מוגרב: 134, 9), in which Maimonides was buried before his body was taken to Palestine, and a private one of R. Sedillo, still standing in his day (S. 145, 16; but 159, 7 has סביליא = Sevilla ?). In the middle of the nineteenth century Ibn Safir (*l. c.* p. 9a) found ten old synagogues in Cairo proper, and of them mentions the following: (1) Synagogue of

R. Ishmael, rebuilt, in which most of the Franks (European Jews) worshiped. Attached to it was a school for orphans and poor children. (2) Synagogue Miẓrayim, the oldest of all, about to be rebuilt. (3) Synagogue of the Portuguese, rebuilt. (4) Synagogue of R. Moses (Maimonides), still standing; on the north side was a small room before which a perpetual light burned. This must be Sambari's Maghrabi synagogue. (5) Synagogue of R. Zimrah (David ibn Abi Zimrah). (6) Synagogue of R. Ḥayyim כפוסי (see below). (7) Synagogue of the "Ba'al ha-Nes"; who he was is unknown. (8) Turkish synagogue; very old, and in which various minyanim prayed.

Literary Productions.

Of the literary ability of the Egyptian Jews the old Cairo genizah is continually giving further evidence. The old Bible fragments still to be found there are minutely described by Ibn Safir, *l.c.* pp. 11b *et seq.*; the standard Bible codex of Aaron b. Asher was brought to Egypt and used by Maimonides ("Yad," Sefer Torah, p. 3, end). A codex of the year 1008, written in Egypt, was corrected by means of this standard manuscript (M. xx. 8). Maimonides found there portions of the Gemara which he thought were 500 years old ("Yad," Malweh, xv. 2). Many of the writers and scholars whose names have become famous have already been mentioned. All departments of Jewish literature are represented; but it was especially in poetry of various kinds that they excelled. This was probably due to their intimate personal and literary acquaintance with Arabic authors. Mention may be made here of the dedicatory poem to the nagid Judah (J. Q. R. viii. 556, ix. 360); the "Maḳamah" of the historian Abraham b. Hillel (*ib.* ix. 168), which shows also the influence of the Spanish-Hebrew poets; the involved and extremely well-executed "Tarshish" (Arabic, "Tajnis") of the professional scribe who wrote the letter of the ex-minister of Al-Afḍal (*ib.* ix. 29, x. 430); the verses of Abraham Maimonides, mentioned even by Sambari (S. 134, 16); and the prose with occasional lapses into piyyuṭ, many specimens of which have been found by Schechter. The megillah form was generally used for historical records, either in prose or in poetry; *e.g.*, the Cairo Purim, the Zuṭa, and the Abiathar Megillot (*ib.* xiv. 449). From Egypt have come nearly all the fragments of the Hebrew original of Ben Sirach (Ecclesiasticus). The number of the manuscripts of this text testifies that it was widely read. Many private libraries of large extent must have existed in Egypt—*e.g.*, those of Bezaleel Ashkenazi and David ibn Abi Zimrah; and the fragments of catalogues which have been preserved show the wide scope of the literary interests of the times (Schechter, "Saadyana," p. 78).

The material used for writing was at first papyrus (for an example of the eighth century see Chwolson, "Corpus," p. 121; for a marriage contract of the ninth century see "Führer Durch die Papyr. Erzherzog Rainer," p. 262; see also *ib.* p. 234; "Aegyptische Zeitschrift," xxxiii. 64; "Magazin," vi. 250); later, parchment and paper were employed. The Egyptian Jews wrote in Arabic as frequently as in Hebrew, and wrote well. Sambari's remark to that effect (S. 120, 1) is borne out by recent discoveries. At times they even went so far as to write their Hebrew in Arabic characters; *e.g.*, the Karaite Bible manuscripts described by Hörnle ("British Museum Karaite MSS." London, 1889), and the fragments published by Hirschfeld (J. Q. R. xv. 168). They busied themselves also with Arabic literature, fragments of which have been found written in Hebrew characters (*ib.*).

As regards typography, one Jewish work only is known to bear the imprint "Miẓrayim" (Cairo)—Ḥayyim Vital's ritual book in two volumes, "Ḥok le-Yisrael" (1740). It was edited by Isaac Baruch and published by Abraham Ẓaddiḳ. The establishment in which it was printed was owned by Abraham ben Moses Yatom, whose workmen were Solomon Sachata ben Samuel, Aaron ben Isaac Naḥmias, Israel ben Jacob Ḳimḥi, and Gershon ben Solomon. The book was approved by Nissim Solomon al-Gazi, rabbi at Cairo, and Moses Israel, rabbi at Alexandria.

With the exception of this one work, it is only quite recently that Hebrew books have been printed in Egypt, notably by Faraj Ḥayyim Mizraḥi in Alexandria. He has published the following works:

By Solomon Ḥazzan: ס׳ המעלות לשלמה, a companion to the "Shem ha-Gedolim," dealing with Eastern authors (1894); ס׳ שער הקדים (1895); ס׳ כרוב ממשח (1895); בן שלמה, an alphabetic collection of ritual ordinances (1900). By Elijah Ḥazzan: ס׳ נוה שלום, on the peculiar religious observances and customs of the Alexandrian Jews (1894). By Meborak Berhent of Tripolis: ס׳ הגדה של פסח עם פירוש (1896).

In addition, the following works have been printed in Alexandria:

פרקי אבות, with commentary of David Maimonides (1901).
הגדה (1888); אלתוליד (1887). By Abraham Kestin: תלמוד שפת עברא, "Hebrew Grammar for Arabic-speaking Jews" (1896).
גיא חזיון משל ומליצה (1880).
עבודת התמיד, prayer-book, Egyptian rite.
שפרה דיהוסף.

Liturgy.

The peculiarities in the liturgy and religious observances of the Egyptian Jews have been indicated by Zunz ("Ritus," p. 55), and for Alexandria they have been explained at length by Elijah Ḥazzan in his "Neweh Shalom" (Alexandria, 1894); see also Ibn Safir, pp. 10 *et seq.* In the Siddur of Saadia there is given probably the earliest form of the Egyptian order of service (see the account by Steinschneider in "Cat. Bodl." col. 2203, and B. A. § 62); but it seems doubtful if this order was observed for any length of time. Maimonides found little occasion to make changes; though his decisions in such matters became authoritative for the greater part of the East. As the Palestinians and Babylonians had their own synagogues, so they preserved some of their peculiar customs; *e.g.*, the Babylonians preserved the yearly cycle in the Reading of the Law; the Palestinians, the triennial—an arrangement not touched by Maimonides ("Yad," Tefillah, xiii. 1), and of which Abraham Maimonides complains (J. Q. R. v. 420; M. xli. 464; Benjamin of Tudela, p. 98; S. 118, 25). The buying of certain mizwot was a hereditary privilege. The "Kol Nidre" prayer was not recited in Cairo (Geiger's "Zeitschr." ii. 254; M. xli. 464). On special occasions, when more than seven were called to the Law on a Sabbath, certain portions were repeated. On week-days the Sabbath portion was read, but without the Hafṭarah (Samuel b. David, ed. Gurland, p. 6). According to Conforte (*l.c.* p. 14a), David Maimonides' Midrashot to the Torah were read in some of the Egyptian congregations every Sabbath.

Some Egyptian liturgical texts have been found in the Cairo genizah, and their peculiarities noted by Schechter (J. Q. R. x. 654). From these, fragments of the Passover Haggadah have been published by I. Abrahams (*ib.* p. 41), in which the repeated reference to the "Memra" or "Logos" discloses peculiar Egyptian traits. The first attempts to illustrate the Haggadah are also found in the genizah fragments (Kaufmann, *ib.* p. 381). Peculiarities in connection with the rite of circumcision are described in the letter of Moses b. Elijah (ed. Gurland, p. 35); but it is not said whether these are Karaitic. It was customary in Egypt to put a reference to the ritual bath ("miḳweh") in the ketubbah, a point upon which Maimonides, having the Karaite system in view, insisted with rigor ("Teshubot," No. 116); also to insert a promise from the man that he would not marry an additional wife (ketubbah of 1396; MS. Cambridge Add. No. 3124; compare חש"בין, i. 94). It was also customary to carry the dead to Palestine for burial (Abi Zimrah, Responsa, §§ 611, 741). According to Ibn Safir (p. 11b), in every synagogue in Cairo there is a small cupboard (called also היכל) in which an old copy of the Bible in book-form, or portions of it, is kept, and before which a light is kept burning (see above).

Bibliography: Many of the genizah fragments mentioned have been republished by Schechter, *Saadyana: Geniza Fragments*, Cambridge, 1903. Compare, especially, Bacher, *Ein Neuerschlossenes Capitel der Jüd. Gesch.* in *J. Q. R.* xv. 79 *et seq.*; Berliner, *Die Nagid-Würde*, in *Magazin*, xvii. 50 *et seq.* See further Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 64.

The following is a key to the abbreviations used in this article: B. = Butler, *Arab Conquest of Egypt.* B. A. = Steinschneider, *Bibliotheca Arabica Judaica*, Frankfort, 1902. G. = Gurland, *Ginze Yisrael: Neue Denkmäler der Jüd. Literatur*, part 1, Lyck, 1865. J. Q. R. = *Jewish Quarterly Review.* L. = Pinsker, *Likkute Kadmoniyyot*, Vienna, 1860. L.-P. = Lane-Poole, *A History of Egypt in the Middle Ages*, London, 1901. M. = *Monatsschrift.* M. J. C. = *Medieval Jewish Chronicles.* M. V. = Meshullam of Volterra, in Luncz, *Jerusalem*, i. O. = Obadiah of Bertinoro, in Neubauer, *Zwei Briefe Abadjah's*, Leipsic, 1863. R. E. J. = *Revue des Etudes Juives.* S. = Sambari, ed. Neubauer, in M. J. C. i. T. L. Z. = *Theologische Literaturzeitung.* Z. D. M. G. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* Z. H. B. = *Zeitschrift für Hebräische Bibliographie.*

G.

EḤAD MI YODEA' ("One; who knows?"): Initial words of a Hebrew nursery-rime which, with Ḥad Gadya, is recited at the close of the Seder on Passover eve. It consists of thirteen numbers, and was probably recited originally as a dialogue, if not in chorus.

Question: "One—who knows?" *Answer*: "One—I know: One is our God in heaven and on earth."

Question: "Two—who knows?" *Answer*: "Two—I know: the two tables of the Covenant." *Chorus*: "One is our God in heaven and on earth."

Question: "Three—who knows?" *Answer*: "Three—I know: the three patriarchs." *Chorus*: "Two tables of the Covenant, One is our God in heaven and on earth."

Question: "Four—who knows?" *Answer*: "Four—I know: the four mothers in Israel." *Chorus*: "Three patriarchs, Two tables of the Covenant, One is our God in heaven and on earth."

Question: "Five—who knows?" *Answer*: "Five—I know: the five books of Moses." *Chorus*: "Four mothers in Israel, Three . . . ."

Question: "Six—who knows?" *Answer*: "Six—I know: the six books of the Mishnah." *Chorus*: "Five books of Moses, Four . . . ."

Question: "Seven—who knows?" *Answer*: "Seven—I know: the seven days of the week." *Chorus*: "Six books of the Mishnah, Five . . . ."

Question: "Eight—who knows?" *Answer*: "Eight—I know: the eight days of circumcision." *Chorus*: "Seven days of the week, Six . . . ."

Question: "Nine—who knows?" *Answer*: "Nine—I know: the nine months of child-bearing." *Chorus*: "Eight days of circumcision, Seven . . . ."

Question: "Ten—who knows?" *Answer*: "Ten—I know: the Ten Commandments." *Chorus*: "Nine months of child-bearing, Eight . . . ."

Question: "Eleven—who knows?" *Answer*: "Eleven—I know: the eleven stars" (in Joseph's dream: Gen. xxxvii. 9). *Chorus*: "Ten Commandments, Nine . . . ."

Question: "Twelve—who knows?" *Answer*: "Twelve—I know: the Twelve Tribes of Israel." *Chorus*: "Eleven stars, Ten . . . ."

Question: "Thirteen—who knows?" *Answer*: "Thirteen—I know: the thirteen attributes of God" (Ex. xxxiv. 6-7). *Chorus*: "Twelve Tribes of Israel, Eleven . . . ."

This song, stated by Zunz in "G. V." p. 133 to occur only in German Pesaḥ haggadahs since the fifteenth century, was later found by Zunz himself in the Avignon ritual as a festal table-song for holy-days in general ("Allg. Zeitung des Judenthums," iii. 469). The theory, therefore, advanced by Zunz, and worked out in detail by Perles ("Grätz Jubelschrift," 1887, pp. 37 *et seq.*; Brüll's "Jahrb." iv. 97 *et seq.*), that it is an adaptation of a German folk-song, must be revised, notwithstanding the striking parallels brought by the former from Simrock's "Die Deutschen Volkslieder" (1851, p. 520), where it is shown that what was originally a peasants' drinking-song was adapted by monks, and the numbers (one to twelve successively) declared to signify: one, the Lord God who lives in heaven and earth; two, the tablets of Moses; three, the Patriarchs; four, the Evangelists; five, the wounds of Jesus; six, the jugs of wine at the wedding of Cana; seven, the sacraments; eight, the beatitudes; nine, the choruses of angels; ten, the Ten Commandments; eleven, the eleven thousand virgins; twelve, the twelve Apostles. Other German parallels are given in L. Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," iii. 93, 234 (note), 238; while Sander ("Das Volksleben der Neugriechen," 1844, p. 328) has compared an old Greek Church song; Kohler, in Geiger, "Zeitschr." *l.c.* p. 239, an English Church song; and Green, in "The Revised Hagada," p. 98, London, 1897, a Scotch nursery-rime.

A peculiar feature of Eḥad Mi Yodea' is that it proceeds to the unlucky number thirteen (see "D. M. L. Z." xxix. p. 634, note), and stops there as if to make the Jew feel that with him thirteen (= אחד) is a holy, and therefore lucky, number. The origin of the numerical folk- or riddle-song has been traced by Kohler (*l.c.*) to ancient Oriental sources (comp. Cosquin, "Contes de Lorraine," 1876).

Bibliography: Kohler, *Sage und Sang im Spiegel Jüdischen Lebens*, in L. Geiger's *Zeitschrift für die Gesch. der Juden in Deutschland*, 1889, iii. 234-240.

K.

EHRENKRANZ, BENJAMIN WOLF (also known as **Zbarazer**): Galician Yiddish poet; born in Zbaraz, Galicia, about 1812; died about 1882. He spent many years in Rumania and southern Russia, wandering from place to place, and singing his songs, sometimes extemporaneously composed, in cafés and similar resorts. Some of his poems were written down by his hearers, and given to him for revision when he was in better condition for such literary work. He was a real folk-poet, and his songs are still sung by the Jewish masses of Galicia and southern Russia. Some of them are reproduced in Dalman's "Jüdisch-Deutsche Volkslieder aus Galizien und Russland," pp. 29–42, 2d ed., Berlin, 1891.

His first published poem, written in Hebrew and based on a Talmudical parable, appeared in "Kokebe Yiẓḥaḳ," xii. 102–103, Vienna, 1848. His next work, "Ḥazon la-Mo'ed," a satire on the Ḥasidim and their rabbis, is also in Hebrew (Jassy, 1855). His Yiddish songs were published with a Hebrew translation in four parts, under the collective name "Makḳel No'am" (Vienna, 1865, and Lemberg, 1869–78). A new edition in Roman characters appeared in Braila, Rumania, 1902 (see "Ha-Meliẓ," v. 42, No. 125). His "Makḳel Ḥobelim" (1869) and "Sifte Yeshenah" (1874) appeared in Przemysl.

Bibliography: L. Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 77–80; *Ha-Shaḥar*, ii. 204–206; v. 367, 368.

s. P. Wi.

EHRENREICH, MOSES LEVI: Italian rabbi; born at Brody, Galicia, 1818; died at Rome Dec. 27, 1899. Having graduated from the gymnasium of his native city, Ehrenreich, attracted by the reputation of Samuel David Luzzatto, went to Padua to study at the Istituto Rabbinico, where he received the rabbinical diploma (May 10, 1845). He immediately began teaching at Göritz, where he became friendly with Isaac Reggio, whose daughter Helena he married later on. After a short stay at Triest, he became rabbi at Modena, and in 1861 rabbi at Casale, Piedmont. In 1871 he was teacher in the families of Guastalla and Malvano at Turin, and in 1882 he was called to the principalship of the Talmud Torah in Rome, shortly afterward becoming chief rabbi of the Italian capital. It was through his efforts and under his direction that the Collegio Rabbinico Italiano was reopened in 1887. In 1894 the infirmities of old age compelled his retirement from the rabbinate.

His chief literary work consisted of the part he took the translation of the Bible into Italian under the direction of Luzzatto, for which he translated Hosea, Micah, Daniel, Ezra, and Nehemiah. He also wrote a biography of his father-in-law, Isaac Reggio. He was a member of the committee of the society of Meḳiẓe Nirdamim from its reestablishment in 1885.

Bibliography: *Allg. Zeit. des Jud.* 1900, p. 20; *Vessillo Israelitico*, 1900, p. 23.

s. I. E.

EHRENTHEIL, MORITZ: Hungarian educator and writer; born at Szilágy-Nagyfalu in 1825; died at Budapest Dec. 27, 1894. After teaching in various cities, he established himself in Budapest (1857), and devoted his time to literary work.

His published works are: a Hungarian grammar, written under the pseudonym "Erényi Mór"; "Kleine Deutsche Sprachlehre," Budapest, 1865; "Jüdische Charakterbilder," Sâros-Patak, 1866; a Hebrew-Hungarian dictionary to the five books of Moses, Sâros-Patak, 1868; "Jüdisches Familienbuch," Budapest, 1888; "Der Geist des Talmud," *ib.* 1888; "Rezeption und Orthodoxie," *ib.* 1892. He also edited the magazines "Jüdische Volksschule" (Arad) and "Das Traditionelle Judenthum" (Budapest), the latter under the pseudonym "Dr. Freund."

Bibliography: Petrik, *Könyvészet*; Kiss Árón, *Magyar Népiskolai Tanitás Története*, p. 322.

s. L. V.

EHRLICH, ADOLPH (ABRAHAM ABELE): Russian educator and rabbi; born in Mitau, Courland, Sept. 20, 1837. In 1858 he became teacher of the Hebrew language and religion at the Jewish government school in Friedrichstadt, Courland. In 1861 he studied at Berlin under Michael Sachs, who employed him as teacher for his children. He spent three years at Berlin University, and in 1868 received his degree of Ph.D. from Halle.

He then taught at the Religionsschule in Berlin until 1870, when he became rabbi of Neudenberg, East Prussia; eighteen months later he returned to his old post in Berlin; in 1872 he was elected government rabbi of Riga, but the election was not confirmed; and in 1876 he was placed by the Russian government at the head of the Jewish school in Riga. This position he held for about twenty years. Ehrlich is now (1903) rabbi of Tilsit, Prussia.

Ehrlich has written: "De Judicio ab Aristotele de Republica Platonica," Berlin, 1872; "Vaterland und Landesvater," three sermons, St. Petersburg, 1883; "Le-Regel ha-Yeladim," a Hebrew primer, Wilna, 1883; and "Entwickelungsgeschichte der Jüdischen Gemeindeschule zu Riga, ein Beitrag zur Culturgeschichte," St. Petersburg, 1894. He has also written critical notes to the "Be'er Mikael" of his teacher, Michael Sachs.

Bibliography: *Sefer Zikkaron*, pp. 81–82, Warsaw, 1891.

H. R. P. Wi.

EHRLICH, ARNOLD: Bible critic; born in Volodovka, near Brest-Litovsk, Russia, Jan. 15, 1848. Educated at the universities of Leipsic and Berlin, he later became assistant librarian of Oriental books in the Royal Library in Berlin. In 1878 he emigrated to the United States, settling in New York city, where he still (1903) resides.

Since 1898 Ehrlich has devoted practically his entire time to his commentary on the Hebrew Bible, entitled "Miḳra ki-Peshuṭo." The first volume, on the Pentateuch, appeared in Berlin in 1899; the second, on the prose books (including Ruth, but not Esther), has the subtitle "Dibre Soferim" (*ib.* 1900); the third, entitled "Dibre Nebuah" (*ib.* 1901), includes all the Prophets; and the fourth and last volume, on the poetical works of the Old Testament, is in course of preparation.

Bibliography: W. Frankenberg, in *Göttingische Gelehrte Anzeigen*, v. 162, 333–338; *Hebrew Standard*, May 9, 1902; *Ha-Maggid*, 1901, Nos. 23–26; *Ha-Shiloaḥ*, v. 546–552.

H. R. P. Wi.

EHRLICH, HEINRICH: German composer, pianist, and musical critic; born at Vienna Oct. 5, 1822; died Dec. 20, 1899. He began his musical career at Bucharest and Jassy, and for some years was court pianist to George V. of Hanover. From 1855 to 1862 he lived successively at Wiesbaden, in England, and at Frankfort-on-the-Main. Thence he removed to Berlin, where he became teacher of piano at the Stern Conservatorium, and musical critic on the "Tageblatt," the "Gegenwart," and the "Neue Berliner Musikzeitung." In 1875 the title of professor was conferred upon him.

Among Ehrlich's noteworthy compositions are

"Konzertstück in Ungarischer Weise," "Variationen über ein Originalthema," and a sonata for violoncello. He was one of the foremost writers on music; his chief work in this line includes the text-books "Der Musikalische Anschlag," "Wie Uebt Man Klavier?" "Musikstudien beim Klavierspiel," "Die Ornamentik in Beethoven's Sonaten," "Die Ornamentik in Sebastian Bach's Klavierwerken," and the works "Schlaglichter und Schlagschatten aus der Musikwelt," "Aus Allen Tonarten," "Lebenskunst und Künstlerleben," "Modernes Musikleben," "Dreissig Jahre Künstlerleben." He wrote besides many novels and stories. His autobiography was published posthumously in the "Berliner Musik- und Theater-Welt" (vol. iii., Nos. 21, 22) by Ad. Kohut, who also published the letters addressed to Ehrlich by Hector Berlioz, Robert Frank, Clara Schumann, and others. Ehrlich embraced Christianity in middle life.

S. A. Ko.

EHRLICH, MESHULLAM: Polish philologist; born at Lublin 1818; died at Paris 1861. He was one of the leading Talmudic scholars of his time, as well as a master of Oriental and modern languages. His numerous works all remain in manuscript, with the exception of one containing researches in the field of Hebrew philology, published under the title "Ḥeker Millim u-Sefat Ḳodesh," Paris, 1868.

BIBLIOGRAPHY: *Ha-Karmel*, Russian Supplement, 1861, No. 6; Zeitlin, *Bibl. Post-Mendels.* s.v.

H. R. M. R.

EHRLICH, PAUL: German physician; born at Strehlen, Prussian Silesia, March 14, 1854. He studied medicine at the universities of Breslau, Freiburg-in-Baden, Leipsic, and Strasburg, being graduated from the last-named in 1878. After holding some minor appointments, he became privat-docent at Berlin University in 1887, and in 1890 assistant professor and assistant to Koch in the laboratory for infectious diseases. In 1896 he was appointed director of the laboratory for serum examination (Institut für Serumforschung und Serumprüfung) at Steglitz, near Berlin; and when in 1899 this laboratory was transferred to Frankfort-on-the-Main, Ehrlich became its director, resigning his university position. Ehrlich is the author of various essays and treatises relating to his profession.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v. and Appendix, Vienna, 1901; *Meyers Konversations-Lexikon*, xviii. s.v.

S. F. T. H.

EHRMANN, DANIEL: Austrian rabbi; born at Muttersdorf, Bohemia, in 1816; died at Brünn Nov. 15, 1882. After studying at Budapest and Prague, he became rabbi and preacher at Kuttenplan and Dürrmaul in 1843; and a year later succeeded Abraham Kohn in Hohenems. He was rabbi at Böhmisch-Leipa from 1852 to 1860, when he resigned his office and, removing to Prague, engaged in the book business. In Prague and Brünn he edited for many years the Jewish periodical "Das Abendland." In 1867 he was called as teacher of religion to Brünn, where he remained until his death. Ehrmann's works include: "Betrachtungen über Jüdische Verhältnisse" (Budapest, 1841); "Gebete für Israelitische Frauenzimmer" (Prague, 1845); "Beiträge zu einer Geschichte der Schulen und der Kultur Unter den Juden" (Prague, 1846); "Geschichte der Israeliten von den Urältesten Zeiten bis auf die Gegenwart," 2 vols. (Brünn, 1869; 2d ed., 1871); "Aus Palästina und Babylon: Eine Sammlung von Sagen, Legenden, Allegorien, Fabeln, Erzählungen, Gleichnissen, u. s. w. aus Talmud und Midrash" (Vienna, 1880). He also wrote a story, "Die Tante"; and contributed to the "Orient," "Kokebe Yiẓḥaḳ," and other periodicals.

S. M. K.

EHUD.—Biblical Data: Second judge of Israel; a Benjamite, the son of Gera. Concealing under his garment a two-edged sword, he carried a present to Eglon, the Moabite king who had held Israel in subjection for eighteen years. After delivering it he requested a private audience, which was granted. Being left-handed, Ehud was able to draw his weapon without suspicion, and he plunged it through the body of the king, who was too surprised and too corpulent to resist. Ehud made his escape to Seirath, and gathering an Israelitish army, slew the whole Moabite forces numbering 10,000 men (Judges iii. 14-30). See EGLON.

J. JR. C. J. M.

——**Critical View:** The story of Ehud was taken from one of the oldest sources of the Book of Judges, into which it had possibly been put after having passed from mouth to mouth as a folk-tale. The beginning of the tale has been displaced by the pragmatic introduction of the author of Judges (compare Moore, Commentary on Judges, pp. 89 *et seq.*; "Judges," in "S. B. O. T." pp. 6 *et seq.*; and Budde, "Die Bücher Richter und Samuel," etc., p. 28). The author of Judges has taken the narrative of a local incident and transformed it into a deliverance of all Israel. The story is not quite homogeneous, but is not so composite as Winckler ("Untersuchungen zur Altorientalischen Geschichte," pp. 55 *et seq.*) believed. Recent critics accept Ehud as a historical character. In addition to references above, compare Budde, *ib.* pp. 98 *et seq.*

J. JR. G. A. B.

EIBENSCHÜTZ, ALBERT: German pianist; born in Berlin April 15, 1857; studied pianoforte under Reinecke and composition under Paul at the Leipsic Conservatorium. He was professor at the musical institute at Kharkof, Russia, until 1880, and then teacher at the Royal Conservatorium at Leipsic until 1883, when he accepted a professorship at the Cologne Conservatorium. In 1893 he became director of the Cologne Liederkranz, and in 1896 first professor of piano at the Stern Conservatorium in Berlin. Two years later he became the owner and director of the Conservatorium at Wiesbaden.

As a pianist Eibenschütz is distinguished by a brilliant technique, richness of tone, and remarkable delicacy and precision of touch.

BIBLIOGRAPHY: Ehrlich, *Celebrated Pianists*, p. 91, Leipsic, 1894; Riemann, *Musik-Lexikon*.

S. J. So.

EIBENSCHÜTZ, DAVID SOLOMON: Russian rabbi and author; died in Safed, Palestine, 1812. He was a pupil of Rabbi Moses Ẓebi Heller, author of "Geon Ẓebi," and occupied the position of rabbi in Buzhanow, Soroki (Volhynia), and Jassy, (Rumania). From the last-named city he went to Palestine and remained there till his death. He was the author of many cabalistic and Talmudical works, which still exist in manuscript. He also wrote "Lebushe Serad," in two parts. The first part contains a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, with comments on David b. Samuel's "Ṭure Zahab" and Abraham Abele Gumbinner's "Magen Abraham"; at the end of this part is added the plan of the Temple as described by Ezekiel (Mohilev, 1818, and frequently). The second part is on Shulḥan 'Aruk, Yoreh De'ah (Mohilev, 1812). His "Ne'ot Deshe" is a compilation of 138 responsa, in two parts, the first of which was published in Lemberg, 1861, while the second is in manuscript. "'Arbe Naḥal" is also in two parts. the first being a treatise on the Pentateuch, the second consisting of sermons (Kopust, Sdilkov, 1835; Krotoschin, 1840; Jitomir, 1850; Lemberg, 1856).

Bibliography: Eliezer Kohn, *Ḳin'at Soferim*, p. 90; Fuenn, *Ḳiryah Ne'emanah*, p. 223; Benjacob, *Oẓar ha-Sefarim*, pp. 255, 391, 449.

L. G. N. T. L.

EIBENSCHÜTZ, ILONA: Hungarian pianist; born at Budapest May 8, 1872. She received her first instruction in music from her cousin Albert Eibenschütz; Liszt is said to have played at a concert with her when she was only five years old. She later studied with Carl Marek, and from 1878 to 1885 at the Leipsic Conservatorium under Hans Schmitt. At her début in Vienna her remarkable playing created a sensation. After attaining her twelfth year she annually made a concert tour through Germany, Austria, France, Russia, Denmark, Norway, and Sweden; playing before the Queen of Denmark at Copenhagen, before the Czar and Czarina of Russia at the Gatschina Palace, and before the Emperor of Austria at Vienna, by whom she was granted an imperial stipend for five years.

From 1885 till 1890 she was taught by Clara Schumann, and then resumed her concert tours, playing with great success in London.

Bibliography: Ehrlich, *Celebrated Pianists*, p. 93.

S. J. So.

EIBENSCHÜTZ, JONATHAN. See Eybeschütz, Jonathan.

EIBESCHÜTZ, SIMON AARON: Danish philanthropist; born Nov. 14, 1786 in Copenhagen; died there Nov. 25, 1856. He left a fortune amounting to about 1,700,000 Danish crowns; a part of the income was to go to his nearest relatives, provided they continued in the Jewish faith, but by far the greater part was to go to Jewish and municipal institutions. The income of the sum bequeathed to the Copenhagen University Library was to be devoted to the purchase of Hebrew and Oriental works. Equal sums were bequeathed to the Polytechnic Institute and to the Academy of Arts in Copenhagen, on condition that they receive without compensation two Jewish youths annually, and that the Academy of Arts employ the income of its share to establish a prize for a work of art, the subject of which must be derived from the Old Testament.

Bibliography: *Allg. Zeit. des Jud.* xxi. 104; *Fortegnelse over de Legater*, p. 113, Copenhagen, 1878; Dansk, *Biografik Lexikon*.

S. M. K.

EICHBERG, JULIA. See Rosewald, Julia Eichberg.

EICHBERG, JULIUS: Violinist, director of music, and composer; born in Düsseldorf, Germany, June 13, 1824; died at Boston, Mass., Jan. 18, 1893. In his youth he had the benefit of the best musical instructors in his native town and at Mayence, and he became a favorite of Reitz and Mendelssohn. He also studied at the Conservatoire in Brussels, and upon his graduation received the first prize for violin playing and composition. Soon afterward he became the director of an opera troupe at Geneva, Switzerland, where he remained for eleven years.

In 1857 Eichberg went to New York, and two years later removed to Boston, where he was engaged as director of music at the Museum. At this time he wrote the operetta "The Doctor of Alcantara," which had a favorable reception, and is even now frequently played in America. His other compositions include the operettas "The Rose of Tyrol," "The Two Cadis," and "A Night in Rome," besides trios and quartets for strings, violin pieces, and songs.

After serving seven years as conductor of the orchestra at the Boston Museum he established the Boston Conservatory of Music, and about the same time was appointed general supervisor and director of music in the high schools of the city.

A. G. Mo.

EICHBERG, PAULINE. See Weiller, Pauline Eichberg.

EICHENBAUM, JACOB: Russian educator, poet, and mathematician; one of the pioneers of modern education among the Russian Jews; born in Krasnopolie, Galicia, Oct. 12, 1796; died at Kiev Dec. 27, 1861. He showed extraordinary ability in Hebrew and mathematical studies, in which latter he was assisted by his father, Moses Gelber.

In 1815 Eichenbaum settled in Zamoscz, Russian Poland, in which city there was a circle of progressive Jewish youths who were followers of the "Berlin culture." Here he gave himself up to his favorite work, occupying himself with the rational interpretation of the Bible, and with the study of Hebrew, German, philosophy, and mathematics, especially the last-named. In 1819 he translated for his own use Euclid's "Elements" from German into Hebrew. Jacob, who had assumed the family name of "Eichenbaum," soon entered on a period of wandering and of hard struggle for his daily bread. He became a private tutor, and lived in different towns of southern Russia, teaching Hebrew subjects and mathematics in the houses of wealthy people. In 1835 at Odessa, which was then the educational center of the south-Russian Jews, he opened a private school for Jewish children on the lines of the German-Jewish schools. In 1836 he published at Leipsic, under the title "Ḳol Zimrah," a series of Hebrew poems. This little book was one of the first productions of Neo-Hebrew poetry which received its inspiration from Mendelssohn's school.

The verse-making talent of Eichenbaum is strikingly evidenced in his "Ha-Ḳerab," London, 1840, in which are described the moves in the game of chess. Joseph (Ossip) Rabbinovicz translated this poem into Russian verse (Odessa, 1847; 2d ed., *ib.* 1874).

In the course of a few years the pedagogic and literary labors of Eichenbaum attracted the attention of the Russian government, which in 1844 appointed him overseer of the Russo-Jewish school in Kishinev, and six years later chief inspector of the new rabbinical school opened by the Russian government in Jitomir (1850). He retained this position until his death.

In the later years of his life he published a textbook of arithmetic in Hebrew, "Ḥokmat ha-Shi'urim," Warsaw, 1857, and an allegorical poem, "Ha-Ḳosem," in "Ha-Meliẓ," 1861 (also in book form, Odessa, 1862).

BIBLIOGRAPHY: Tarnegol, *J. Eichenbaum*, in *Razsvyet*, 1861, Nos. 51-52; Fuenn, *Safah le-Ne'emanim*, § 101, Wilna, 1881; idem, *Keneset Yisrael*, s.v.; *Ha-Miẓpah*, iv. 15-18, St. Petersburg, 1886; *Be'er Yiẓḥaḳ* (correspondence of I. B. Levinson), pp. 61, 93, Warsaw, 1899.

H. R. S. M. D.

EICHHORN, JOHANN GOTTFRIED: Orientalist and Biblical scholar; born at Dörrenzimmern, in the principality of Hohenlohe-Oehringen, Oct. 16, 1752; died at Göttingen June 27, 1827. After studying theology and Oriental languages under Johann David Michaelis at the University of Göttingen, he was appointed professor of Oriental languages at Jena in 1775. Later (1788) he became professor of philosophy at Göttingen. After Michaelis' death (1794) he succeeded his former teacher as professor of Old Testament literature. This post he occupied until his death.

The diversity of Eichhorn's studies and labors is remarkable, but his lasting merit lies in the field of Old Testament research. His "Einleitung in das Alte Testament" (3 vols., Leipsic, 1780-82) marks an epoch in the study of the Bible. Accepting the theories advanced by Herder, Eichhorn attempts to give a just appreciation of the poetry and religion found in Hebrew literature. His work, which passed through four editions and was often reprinted, combines vividness of exposition with great scholarship, although the criticism is often immature, and is directed more to an esthetic enjoyment than to a real solution of the difficulties. Eichhorn's second great work is "Die Hebräischen Propheten" (3 vols., 1816-1819), a poetical translation, with a short exposition, of the prophetic literature, arranged in chronological order. Here for the first time an important and suggestive problem was seriously dealt with, although it was not solved. In 1777-86 Eichhorn published a "Repertorium für Biblische und Morgenländische Litteratur," and in 1787-1803 appeared his "Allgemeine Bibliothek der Biblischen Litteratur."

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, v. 731-737.

J. K. H. C.

EICHTHAL, GUSTAVE D': French publicist and Hellenist; born at Nancy March 22, 1804; died at Paris April 9, 1882. At the age of thirteen he became a convert to Roman Catholicism, and when he left the Lycée Henri IV. in 1822, he became a disciple of Auguste Comte, who initiated him into the doctrines of Saint-Simon, to the propagation of which he devoted a part of his fortune.

In 1832 D'Eichthal went to Greece, and on his return to Paris in 1836 published "Les Deux Mondes," containing his reflections on the Orient. He now began to advocate the use of Greek as a universal language, and published many works, among which were: "Les Trois Grands Peuples Méditerranéens et le Christianisme," Paris, 1864; "Origines Bouddhiques de la Civilisation Américaine," in the "Revue Archéologique," Sept., 1864, and April, 1865; and "Texte Primitif du Premier Récit de la Création," Paris, 1875; reprinted after his death under the title "Mélanges de Critique Biblique."

D'Eichthal was one of the chief founders (1881) of L'Association pour l'Encouragement des Etudes Grecques. After his death his son published his "La Langue Grecque," Paris, 1887.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Larousse, *Dict.* s.v.

S. V. E.

EIDLITZ, MOSES ZARAH: Austrian Talmudist; born before 1725; died May 17, 1786, at Prague. Following the custom of the time, he conducted a Talmud school in his dwelling, and, besides teaching his pupils gratuitously, he aided them with his small means to such an extent that he impoverished himself. Nevertheless, he continued to pay the same Jew-tax that had been apportioned to him in his better days. Only when he was actually unable to pay the sum did he bend to the entreaties of his friends and state his case to the "primator," Israel Frankl. Eidlitz, however, refused the roll of ducats that the latter sent him. Frankl, desiring to force the modest rabbi to accept the money, declared that he could not remit the tax if Eidlitz was rich enough to refuse such a sum of money, and the rabbi was finally forced to yield. After his death the roll of ducats was found among his few possessions, with a note requesting his family to restore the money to its original owner, Frankl.

Eidlitz wrote מלאכת החשבון, a manual of arithmetic in Hebrew, Prague, 1775; and אור לישרים, haggadic discourses, *ib.* 1785.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2584; Lieben, *Gal 'Ed*, p. 62; German ed., pp. 56 *et seq.*

S. A. Ki.

EIGHTEEN BENEDICTIONS. See SHEMONEH 'ESREH.

EILENBURG, ISSACHAR BAER BEN ISRAEL LEYSER: Polish rabbi; born in Posen about 1570; died in Austerlitz, Moravia, in 1623. His father gave him a thorough training in the Talmud. From Posen Eilenburg went to Prague and entered the yeshibah of Rabbi Liva. After studying there for a few years, he returned to Posen and continued his studies in the yeshibah of Rabbi Mordecai Jafe.

About 1600 Eilenburg became rabbi of the city and district of Göritz, and about 1620 rabbi of Austerlitz, Moravia.

Eilenburg's works are: "Be'er Sheba'," commentaries on the treatises of the Talmud upon which there are no tosafot (Venice, 1614). This work is divided into seven parts, namely: (1) "Ner Miẓwah," on

Horayot; (2) "Ner Tamid," on Tamid; (3) "Ner Adonai," on the first and last chapters of Keritot; (4) "Ner Elohim," on two chapters of Soṭah; (5) "Ner Yisrael," on the last chapter of Sanhedrin; (6) "Ner Hora'ah," on parts of Ḥullin; (7) "Ner Torah," novellæ and responsa. Eilenburg also wrote "Ẓedah la-Derek," supercommentary on Rashi to the Pentateuch (Prague, 1623–24).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 115; S. Wiener, *Bibl. Friedlandiana*, No. 1052; Roest, *Cat. Rosenthal. Bibl.* s.v.

L. G. B. FR.

EINBECK: Town in the province of Hanover, Prussia. That Jews lived there at a very early date is shown by the fact that some Einbeck Jews were burned at the stake in 1298. In a document of 1355 a Jews' street and a "schole der Joden" are mentioned, and an "old Jewish cemetery" is referred to in a document dated 1454. An old and mutilated tombstone still exists to record the interment of a Jewess in the year 5160 (= 1400). It appears from an assignment of Duke Erich of Brunswick to his wife Ilse (Elizabeth), dated July 14, 1405, and from a letter of Duke Philipp to his brother Ernst, dated 1562, that the Jews of Einbeck paid a yearly tax which formed part of the revenues of the castle of Grubenhagen. When the dukes Wolfgang and Philipp of Grubenhagen forbade all Jews not under their protection to pass through the principality, the envoys of the "Gemeine Jüdischheit" petitioned Emperor Maximilian (Feb. 25, 1570), who annulled their decree. A few years later, in 1579, when the fanatic Magister Johann Velius, pastor of the Jacobi- or Marktkirche at Einbeck, raised a storm of public feeling against the Jews of the town, the latter were expelled. They reappeared, however, after the Thirty Years' war.

In 1718 the elector Georg Ludwig of Hanover was forced to restrict the influx of Jews in the interest of the Christian merchants. During the French supremacy (1806–13) the district contained forty Jewish families, nine of which lived at Einbeck. On Aug. 31, 1896, a new synagogue was dedicated by Dr. Lewinsky, to which the banker Bernhard Meyersfeld of Brunswick, a native of Einbeck, contributed 20,000 marks. In 1902 the community of Einbeck included 110 persons.

BIBLIOGRAPHY: Harland, *Gesch. der Stadt Einbeck*, Einbeck, 1854–59; Wiener, *Jahrb. für die Gesch. der Juden*, 1860, i. 176 *et seq.*; idem, in *Monatsschrift*, 1861, pp. 243 *et seq.*, 251 *et seq.*; idem, in *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, pp. 248 *et seq.*; Salfeld, *Martyrologium*, pp. 28 *et seq.*; Max, *Gesch. des Fürstentums Grubenhagen*, 1862–63; Feise, *Zur Gesch. der Juden in Einbeck*, in *Einbecker Zeitung*, 1903, Nos. 23 *et seq.*; *Zeitschrift des Histor. Vereins für Niedersachsen*, 1899, p. 339; L. Horwitz, *Die Israeliten Unter dem Königreich Westphalen*, pp. 9, 99; *Monatsschrift*, 1901, p. 568.

D. A. LEW.

EINHORN, DAVID: German rabbi, preacher, and theological writer; leader of the Reform movement in America; born at Dispeck, Bavaria, Nov. 10, 1809; died in New York Nov. 2, 1879. A disciple of R. Wolf Hamburger and R. Joshua Moses Falkenau in Fürth, he received the Morenu title in his seventeenth year, and pursued his philosophical studies in Würzburg and Munich. When the congregation of Wellhausen near Uffenheim elected him rabbi in 1838, the Bavarian government would not confirm the election on account of his liberal views. In 1842 he became rabbi of Hoppstädten and chief rabbi of the principality of Birkenfeld. Though he advocated Reform as represented by Geiger (see "Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," pp. 125–139, Breslau, 1842), he strenuously opposed the radical tendencies of the Reformverein in Frankfort-on-the-Main, which, as he wrote, "instead of regenerating Judaism upon a historical basis and with full recognition of Israel's priestly character and Messianic mission, desired to create a schism in Judaism under the pretext of Reform, denying the very essentials of the Jewish faith" ("Allg. Zeit. des Jud." Dec. 5, 1844).

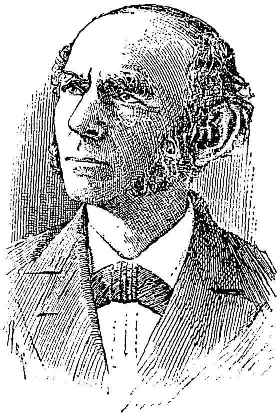

David Einhorn.

His Principles.

At the rabbinical conference at Frankfort in 1845, Einhorn pleaded against Z. Frankel in favor of the vernacular in the liturgy and the elimination of all prayers referring to the restoration of the Jewish state and Temple, but insisted on the accentuation of the universal character of the Messianic hope. At the Breslau conference in 1846, he was appointed chairman of the committee on the dietary laws (see DIETARY LAWS). In 1847 Einhorn succeeded Holdheim as chief rabbi of Mecklenburg-Schwerin. In the same year he was charged with heresy by Franz DELITZSCH, then professor at Rostock, for having pronounced the blessing over an uncircumcised Jewish child in the synagogue; but he refuted the charge by referring to rabbinical authorities who declared that the child of Jewish parents is entitled to all Jewish rights and privileges (see "Sinai," Nov., 1857 *et seq.*; L. Donath, "Geschichte der Juden in Mecklenburg," pp. 237–244, Leipsic, 1874; and CIRCUMCISION).

Opposed by the Conservatives, Einhorn found his position becoming perilous under a reactionary government, and he accepted a call as rabbi of the Reform congregation at Budapest in Oct., 1852. But the Austrian government also was opposed to the Reform movement, and, despite the protestations and personal entreaties of Einhorn, the temple was, after a brief period, ordered closed.

Einhorn in America.

Einhorn determined to continue his career in America. In 1855 he became rabbi of the Har Sinai Congregation of Baltimore, and was soon the leader of the radical Reform element, issuing a protest against Wise, Lilienthal, and Cohn, who, under the title "American Sanhedrin," had, at a rabbinical conference held in Cleveland, declared "the Talmud to be the only legally binding interpretation of the Bible," and endeavored to organize an American synod on that principle. Soon afterward he started, in the interest of radical Reform Judaism, a monthly magazine in German under the name of "Sinai." In 1858 his prayer-book, "Olat Tamid," appeared; it was at once recognized as the standard Reform liturgy in America. Afterward its principal contents were, though in a somewhat altered form, embodied in the Union Prayer-book (see Reform Judaism).

Opposes Slavery.

A man of resolute character and well-defined principles, Einhorn impressed friends and antagonists alike by his consistency and courage. When the Civil war broke out in 1861, he denounced the defenders of slavery so unsparingly that to stay in Baltimore became dangerous in the extreme. The mob threatened his life, and he fled on the night of April 22, 1861, guarded by friends, to Philadelphia, where he became rabbi of the Congregation Keneseth Israel. Philadelphia had hitherto been the bulwark of conservative Judaism; Einhorn, from his pulpit and in his periodical "Sinai," which he continued until 1863, fought for more liberal views.

In August, 1866, Einhorn became rabbi of the Adath Yeshurun congregation in New York. Here he worked, in common with Dr. Samuel Adler, rabbi of Temple Emanu-El, and with his successor in Philadelphia, Dr. Samuel Hirsch, for the propagation and better comprehension of the views and aims of Reform Judaism. In 1869 a rabbinical conference was held in Philadelphia, at which he was the leading spirit (see Conferences, Rabbinical).

At the approach of his seventieth year he resolved to retire; his farewell sermon was delivered on July 12, 1879. In 1844 Einhorn had married Julia Ochs of Kreuznach, and of this union were born five daughters and four sons, the third daughter marrying Dr. K. Kohler, and the fourth Dr. Emil G. Hirsch.

Einhorn wrote: "Princip des Mosaismus und Dessen Verhältniss zum Heidenthum und Rabbinischen Judenthum," Leipsic, 1854 (written in Budapest; one volume only completed); "Ner Tamid," a religious catechism in German, stating concisely the fundamental principles of Reform Judaism; and many controversial articles on the religious questions of the time in "Allg. Zeit. des Jud.," "Israelit des XIX. Jahrhunderts" (1842–46), "Sinai," and "Jewish Times."

Bibliography: H. S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 66–71, Philadelphia, 1880; *David Einhorn's Ausgewählte Predigten und Reden*. ed. Dr. K. Kohler, New York, 1880; *Der Zeitgeist*, Nos. 1 and 2, Milwaukee, 1880; *American Israelite*, Supplement, Nov., 1879; *Publications Am. Jew. Hist. Soc.* v. 147–151.

A. K.

EINHORN, IGNATZ (EDUARD HORN): Hungarian preacher and political economist; born at Vágh-Ujhely Sept. 25, 1825; died at Budapest Nov. 2, 1875. He was educated at the Talmud schools at Neutra, Presburg, and Prague, and at the University of Budapest. In the last-named city he began his journalistic career, contributing to the "Pester Zeitung," the "Allgemeine Zeitung des Judenthums," and "Der Orient."

In 1847 he began to preach in the temple of the new community of Alt-Ofen, and he also edited the first Judæo-Hungarian year-book. A year later appeared his "Zur Judenfrage in Ungarn," Alt-Ofen, 1848. In April, 1848, he founded at Budapest the weekly "Der Ungarische Israelit," which gave the first impulse toward the formation of the Reform congregation there. Einhorn became the first preacher of this new congregation.

In religion as in politics Einhorn was a decided liberal. He took part in the Hungarian struggle for liberty, first as a revolutionary speaker at Budapest, and then as an army chaplain at Komorn, a position to which he had been appointed by General Klapka. After the capitulation of Vilagos he returned home; but not feeling secure there, he went to Vienna and then to Prague. Still pursued by the police, he finally went to Leipsic (March, 1850), where he remained for two years. There he published under the pseudonym of "Eduard Horn," which he had assumed since the Revolution, the pamphlets "Arthur Görgey," "Ungarn im Vormärz, "and "Zur Ungarisch-Oesterreichischen Centralisationsfrage." He wrote for Brockhaus' "Konversations-Lexikon" the articles relating to Hungary. He also wrote in 1851 "Die Revolution und die Juden in Ungarn." His "Ludwig Kossuth" (1851), which was immediately confiscated and led to the publisher's imprisonment for two years, again directed the attention of the Austrian police to Einhorn. To escape extradition to Austria and consequent imprisonment, he went to Brussels, and thence, destitute of all resources, to Amsterdam, where he published his "Spinoza's Staatslehre zum Ersten Male Dargestellt" (1852). Returning to Brussels, he devoted himself to the study of the French and English languages. He also studied Belgian affairs with such success that in 1853 and 1854 he was able to publish two works: "Statistische Gemälde des Königreichs Belgien," and "Bevölkerungswissenschaftliche Studien aus Belgien."

At the time of the Paris Exposition of 1856 he went to the French capital as correspondent of several German periodicals. There Michel Chevalier secured him for the "Journal des Débats." In 1863 he became one of the founders of "L'Avenir National." From Paris he directed a persistent literary war against the policy of the Austrian government. King Victor Emmanuel appointed him a Knight of the Order of Saint Maurice and Saint Lazarus. In 1867 he published "L'Economie Politique Avant les Physiocrates," which was crowned with the "Grand Prix" of the French Academy.

In 1869 Einhorn was enabled to return to Hungary. He was elected a member of the Reichstag from Presburg, and some years later from the most populous district of the capital. He founded the "Neue Freie Lloyd," but it had a short existence. In Judaism, in the struggle between the Orthodox and Reform parties, which was conducted with great bitterness, he sided with the former, although he had been a liberal theologian. He was appointed assistant secretary of commerce, but had held this post for six months only when he died.

His brother, **Moritz Einhorn**, an able mathematician, fought in the Hungarian civil war under General Bem in Transylvania, and was killed beside his cannon.

Anton Einhorn (Horn), who had been editor of the "Journal de St. Petersburg" for several years, fought in the same war.

BIBLIOGRAPHY: *Ungarn's Männer der Zeit*, parts 1 and 2; Reich, *Bet-El*, i. 194 *et seq.*; *Pester Lloyd*, Nov. 2, 3, 1875; *Neue Freie Presse*, Nov. 2, 3, 1875.

S. M. K.

EINHORN, MAX: Physician; born Jan. 10, 1862, at Grodno, Russia; studied medicine at the universities of Kiev and Berlin, graduating as M.D. from the latter in 1884.

Einhorn worked for a time with Ehrlich and Salkowski, and then went to America, settling in New York city. In 1885 he was appointed house physician in the German Hospital at New York, but relinquished the post in 1886 to engage in private practise. In 1887 he returned for a few months to Berlin, where he acted as Ewald's assistant.

On his return to New York Einhorn occupied himself with questions relating to the pathology of digestion. In 1888 the New York Post-Graduate Medical School appointed him instructor in diseases of the stomach and intestines, and in 1898 he was appointed assistant professor at that institution, and in 1899 professor. He has also for several years been physician to the German Dispensary of New York.

Einhorn is the inventor of many new instruments and pieces of apparatus which have become well known throughout the medical world, such as the fermentation saccharometer, the stomach-bucket, the gastro-diaphane, the deglutitive stomach electrode, the stomach spray apparatus, the gastrograph, etc.

Einhorn's literary activity has embraced nearly the whole domain of stomach pathology.

H. R.

EINSTEIN, EDWIN: Born at Cincinnati Nov. 18, 1842; educated in New York city; received the degree of master of arts at Union College, Schenectady, New York. Einstein was a representative from New York city in the Forty-sixth Congress; was the Republican candidate for mayor of New York in 1892, receiving the greatest number of votes ever polled for the mayoralty nominee of that party; he acted as commissioner and treasurer of the department of docks from 1895 to 1898, and was a director of the Mt. Sinai Hospital from 1876 to 1878.

A.

EIRAGOLY. See KOVNO.

EISENMENGER, JOHANN ANDREAS: Anti-Jewish author; born in Mannheim 1654; died in Heidelberg Dec. 20, 1704. The son of an official in the service of the Elector of the Palatinate, Eisenmenger received a good education, and distinguishing himself at the Collegium Sapientiæ at Heidelberg by his zeal for Hebrew studies, he was sent by the elector to England and Holland to continue them there. In Amsterdam he met three Christians who had been converted to Judaism, and this filled him with indignation. As a further cause of his hatred of Judaism, he claims the otherwise unknown attacks against Christianity which he heard from the mouth of David Lida, then (1681) rabbi of Amsterdam. For nineteen years he studied rabbinical literature assisted by Jews, first in Heidelberg and afterward in Frankfort-on-the-Main, pretending that he desired to be converted to Judaism. Having collected from rabbinical literature all that was calculated to bring it into disrepute and to give justification for anti-Jewish prejudices, he published his "Entdecktes Judenthum" (Judaism Unmasked), which has remained the arsenal for detractors of Talmudic literature down to the present day. The full title of the book is interesting and is given in the facsimile on page 81. The work, in two large quarto volumes, appeared in Frankfort-on-the-Main in 1700, and the prince elector took great interest in it, appointing Eisenmenger professor of Oriental languages in the University of Heidelberg. The Jews, who feared that the publication of this book would give additional strength to the prejudice against them, denounced it as a malicious libel; and the fact that only a year previously riots against the Jews had occurred in the diocese of Bamberg, and that in the same year (July 21) a mob had sacked the house of the court Jew Samuel Oppenheimer in Vienna, made their opposition all the stronger. Oppenheimer was chiefly instrumental in procuring an order of confiscation from the emperor, who commanded that the whole edition of 2,000 copies should be placed under lock and key. With him others worked for the same end, *including* Jospa von Geldern, the great-grandfather of Heinrich Heine's mother. There was also Roman Catholic influence at work, as Eisenmenger was accused of anti-Catholic tendencies.

Studies Rabbinical Literature.

His "Entdecktes Judenthum."

The Jews had offered Eisenmenger the sum of 12,000 florins ($5,000), if he would suppress his work; but he demanded 30,000 florins, and the transactions led to no result. Eisenmenger died suddenly of apoplexy in 1704. Meanwhile two Jewish converts to Christianity in Berlin had brought charges against their former coreligionists of having blasphemed Jesus. King Frederick William I. took the matter very seriously, and ordered an investigation. Eisenmenger's heirs applied to the king; and the latter tried to induce the emperor to repeal the injunction against the book, but did not succeed. He therefore ordered a new edition of 3,000 copies to be printed in Berlin at his expense, but as there was an imperial prohibition against printing the book in the German empire, the title-page gave as the place of publication Königsberg, which was beyond the boundaries of the empire. Almost forty years later the original edition was released.

Of the many polemical works written by Christians against rabbinical literature, Eisenmenger's has become the most popular one, and since the beginning of the anti-Semitic movement it has supplied anti-Semitic journalists and the authors of anti-Semitic pamphlets with their main arguments. Eisenmenger undoubtedly possessed a great deal of knowledge, but he was blinded by prejudice. His work is best characterized by Siegfried, who says ("Allg. Deutsche Biographie," *s.v.* "Eisenmenger"): "Taken as a whole, it is a collection of scandals. Some passages are misinterpreted; others are insinuations

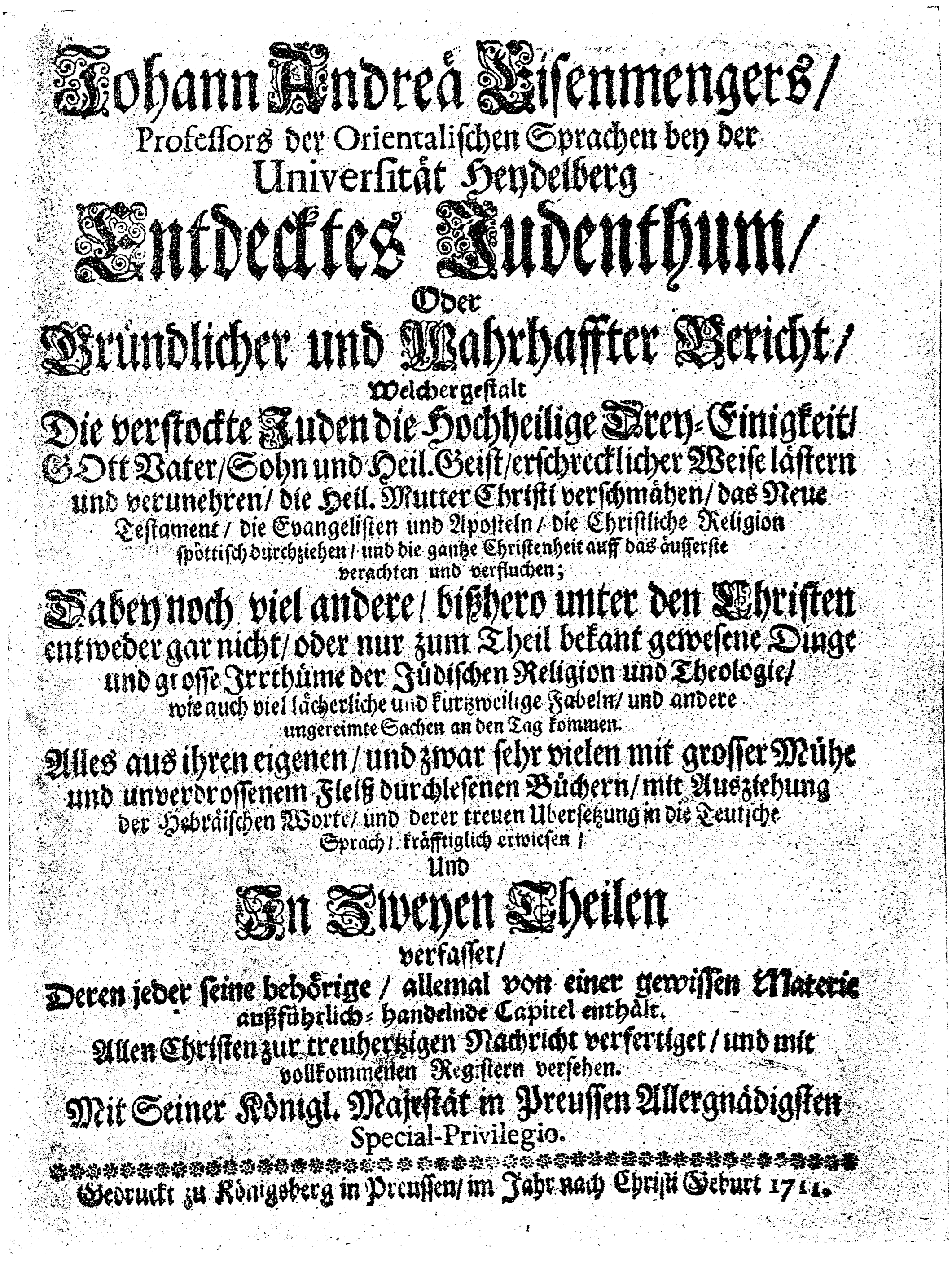

Johann Andreä Eiſenmengers/
Profeſſors der Orientaliſchen Sprachen bey der
Univerſität Heydelberg
Entdecktes Judenthum/
Oder
Gründlicher und Wahrhaffter Bericht/
Welchergeſtalt
Die verſtockte Juden die Hochheilige Drey-Einigkeit/
GOtt Vater/Sohn und Heil. Geiſt/erſchrecklicher Weiſe läſtern
und verunehren/ die Heil. Mutter Chriſti verſchmähen/ das Neue
Teſtament/ die Evangeliſten und Apoſteln/ die Chriſtliche Religion
ſpöttiſch durchziehen/ und die gantze Chriſtenheit auff das äuſſerſte
verachten und verfluchen;
Dabey noch viel andere/ bißhero unter den Chriſten
entweder gar nicht/ oder nur zum Theil bekant geweſene Dinge
und groſſe Irrthüme der Jüdiſchen Religion und Theologie/
wie auch viel lächerliche und kurtzweilige Fabeln/ und andere
ungereimte Sachen an den Tag kommen.
Alles aus ihren eigenen/ und zwar ſehr vielen mit groſſer Mühe
und unverdroſſenem Fleiß durchleſenen Büchern/ mit Außziehung
der Hebräiſchen Worte/ und derer treuen Uberſetzung in die Teutſche
Sprach/ kräfftiglich erwieſen/
Und
In Zweyen Theilen
verfaſſet/
Deren jeder ſeine behörige/ allemal von einer gewiſſen Materie
außführlich-handelnde Capitel enthält.
Allen Chriſten zur treuhertzigen Nachricht verfertiget/ und mit
vollkommenen Regiſtern verſehen.
Mit Seiner Königl. Majeſtät in Preuſſen Allergnädigſten
Special-Privilegio.
Gedruckt zu Königsberg in Preuſſen/ im Jahr nach Chriſti Geburt 1711.

TITLE-PAGE OF EISENMENGER'S "ENTDECKTES JUDENTHUM," KÖNIGSBERG, 1711.

(In the library of Joseph Jacobs.)

based on one-sided inferences; and even if this were not the case, a work which has for its object the presentation of the dark side of Jewish literature can not give us a proper understanding of Judaism."

The incorrectness of many of Eisenmenger's translations is shown by Delitzsch in his "Rohling's Talmudjude." Through Rohling's "Talmudjude" Eisenmenger's work had again become popular, and from Rohling many other libelists copied these charges, notably Sir Richard Burton in his "The Jew, Gypsy, and El Islam." Much earlier an English adaptation had been made by J. P. Stekelin under the title "The Traditions of the Jews, with the Expositions and Doctrines of the Rabbins," etc., 2 vols., 1732–34. A new edition of the "Entdecktes Judenthum" was published by F. X. Schieferl, Dresden, 1893.

Eisenmenger edited with Leusden the unvocalized Hebrew Bible, Amsterdam, 1694, and wrote a "Lexicon Orientale Harmonicum," which was not published.

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D.

EISENSTADT (Hungarian, **Kis-Márton**; Hebr. עיר הברזל): City in the county of Oedenburg (Sopron), Hungary. The Jewish community of Eisenstadt is the only community of Hungary that has an independent political existence with an organization of its own, though the neighboring Mattersdorf (Nagy-Márton) was on the same footing until 1903. Unlike other Hungarian communities of the present day, Eisenstadt has the right to elect its own mayor in addition to its president, although both offices can be, and generally are, held by one and the same person.

Eisenstadt, which once belonged to the "Sheba' Ḳehillot" (Seven Communities), is among the oldest communities in Hungary. It is mentioned as early as 1388. Many of the Jews of Oedenburg fled in 1526 to Eisenstadt. Leopold I. expelled the Jews from the city in 1671; but Prince Palatine Paul Esterhazy settled a number of Nikolsburg Jews at Eisenstadt, which belonged to his dominions, and granted them an interesting privilege (Jan. 1, 1690).

He designated the outer city dairy ("Stadtmeierhof") at Eisenstadt as their dwelling-place, where he built twenty houses for them, the Jews contributing from 30 to 50 florins each. In return for the yearly protective tax they were allowed the free exercise of their religion. They paid thirty pounds of pepper a year for their cemetery. They might elect a Jewish judge and officials for the community according to the Jewish law, the candidates being confirmed by the government, to whom the retirement of the officials had to be reported. They were allowed to maintain a Jewish inn and a slaughter-house, paying for the latter two hundredweight of tallow a year; they might sell kasher meat to Christians, but not wine or beer. They were allowed to keep horses and cattle; but they had to be careful that the cattle of the overlord were not injured in the pasture.

On informing the bailiff they might intermarry with Jews from other towns, but neglect to report a wedding entailed a fine of five florins. They might buy and sell distilled liquors, the director of the estate fixing the tax. They might work as tailors, shoemakers, lacemakers, furriers, barbers, physicians, and jewelers. Any one who opened his shop before ten o'clock on Sundays or festivals, when the people were going to church, was fined two florins. Their lawsuits were settled according to the Jewish law. They were not allowed to sell or take in pawn stolen objects. When anything was stolen, the owner reported the loss to the Jewish judge, who proclaimed the theft. Any one who had bought the stolen articles before this proclamation had to return them at the price paid; if they were bought afterward, the buyer had to restore them without compensation, and was also fined. The Jews might not smelt coins without informing the government officials, lest they should be suspected of making stolen goods disappear in this fashion.

No Jew from another town was allowed to settle in the community without the knowledge of the government. An honest, able person, against whom the community had no objection, paid an initiation fee of six florins. A Jewish traveler was allowed to stay only three days in the community, and was obliged to report his country and his origin. Whenever a rich Jew left the district, he paid fifteen thalers to the government; one of the middle class paid ten thalers; and a poor Jew five thalers: and each of them paid to the community whatever sum the president named. Whoever did not keep his house and grounds or his portion of the street clean was fined two pounds of pepper. Chimneys had to be swept every four weeks; and every one was required to help in case of fire. The government sold the Jews wood for fuel. They were protected against the blunders of the officials.

During the Kurucz wars the Jews of Eisenstadt, terrorized by the enemy, were forced to leave their homes; but when peace was restored the community entered upon a period of prosperity. At the census of 1735 about 112 Jewish families (600 individuals) were living at Eisenstadt. Several persons employed at Vienna had become members of the community, and it owed its development to the fact that it was the fictitious legal residence of many Viennese Jews.

The Cabala was much cultivated in Eisenstadt in the seventeenth century. The false Messiah Mordecai Mokiaḥ lived there, as did also Meïr ben Ḥayyim, who wrote glosses to Ḥayyim Vital's "Sefer ha-Gilgulim," and Simeon b. Ephraim Judah, the author of "Ḥeleḳ Shimeon" (Prag, 1687). The most famous rabbi of Eisenstadt was MEÏR BEN ISAAC (d. June 7, 1744), author of "Panim Me'irot." From 1851 to 1869 Israel Hildesheimer was rabbi of Eisenstadt, and his yeshibah became a prominent factor in Orthodox Judaism. The present rabbi (1903) is Solomon Kutna.

D. A. BÜ.

EISENSTADT: Polish family which, when the Jews were compelled to adopt family names, selected the name of Eisenstadt, a town in Hungary, where some of the family became rabbis.

Abigdor Eisenstadt, or **Abigdor Sofer (ben Moses)**: Died 24th of Ab, 1591. He was the author of a translation from Polish into German of the festival prayers (Cracow, 1571) and of a prayer-book (*ib.* 1609).

J. H. GUT.

Abraham Hirsch b. Jacob Eisenstadt of Byelostok: Russian rabbi; born in 1812; died in Königsberg 1868. He was a rabbi in Ottymia (?), government of Kovno. He began at an early age to write his important work, "Pitḥe Teshubah," which is the most popular and useful index to the responsa and decisions of later authorities on the subjects treated in the Shulḥan 'Aruk. Eisenstadt's great merit consists in having collected all the material given in the works of his predecessors, and in having added to it an almost complete collection of references to responsa of all the later eminent rabbis. Of little value are the novellæ which Eisenstadt added to the "Pitḥe Teshubah" under the title "Naḥalat Ẓebi." The part of the "Pitḥe Teshubah" on Yoreh De'ah was published at Wilna in 1836 (republished Jitomir, 1840, and Lemberg, 1858); that on Eben ha-'Ezer, in 1862; and, after the author's death, that on Ḥoshen Mishpaṭ, in Lemberg, 1876 (republished in Wilna, 1896). Eisenstadt is also the author of a commentary on the "Seder Giṭṭin wa-Ḥaliẓah," by Michael ben Joseph of Cracow, Wilna, 1863, 2d ed. 1896.

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L. G. N. T. L.

Benzion ben Moses Eisenstadt: Russian Hebraist; born at Kletzk, government of Minsk, March 13, 1873. Eisenstadt devoted himself to Neo-Hebrew. At eighteen he was in correspondence with Jewish scholars like Slonimsky, Buber, and Reifmann. Though comparatively young, Eisenstadt has written: "Ziyoni," a collection of poems (Warsaw, 1895); "Dor Rabbanaw we-Soferaw," a biographical dictionary of contemporary rabbis and other scholars (part 1, *ib.* 1895; parts 2-4, Wilna, 1899-1902); "Rabbane Minsk wa-Ḥakameha," a history of the rabbis and scholars of Minsk (Wilna, 1899); "We-Zot li-Yehudah," a supplement to the responsa collection "Noda' bi-Yehudah" (*ib.* 1901). Eisenstadt is now (1903) resident in New York.

H. R. M. SEL.

Israel Tobiah Eisenstadt: Russian biographer; born in Rushony, government of Grodno; died in St. Petersburg Jan. 13, 1893. Descended from Tobiah Bacharach and Israel ben Shalom, who were executed in his native city Sept. 19, 1659, on an accusation of ritual murder brought against the entire community, Eisenstadt published their history in his "Da'at Ḳedoshim," the material for which was largely taken from the Friedland library, afterward presented to the Asiatic Museum of St. Petersburg. The unfinished work was completed by Samuel Wiener (St. Petersburg, 1897-98), who added several appendixes. The work contains genealogies of the Eisenstadt, Bacharach, Günzburg, Friedland, Katzenellenbogen, Rapoport, and other families.

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H. R. P. WI.

Jacob Eisenstadt: English scholar; lived in London, England, in the eighteenth century. He wrote homiletic explanations on the Talmud and some portions of the Bible, under the title of "Toledot Ya'aḳob," London, 1770. This book bears the approbation of the Sephardic haham of London, Moses de Azevedo ha-Kohen, and was the first Hebrew book printed for a Jew in England by Isaac b. Jedidiah ha-Levi, Moses b. Gerson, and Jacob b. Issachar Cohen, who had secured typesetters from Holland and occupied a shop in the house of W. Tooke, an Englishman.

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, s.v.; Steinschneider, *Cat. Bodl.* col. 1206.

J. A. R.

Jacob ben Eliezer Eisenstadt: Born in Szidlowca, Poland, about 1730. He was the author of "Toledot Ya'aḳob," explanations on the Haggadah and on difficult Biblical passages, London, 1770.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 194, St. Petersburg, 1897-98; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, p. 141, London, 1901.

J. B. FR.

Meïr Eisenstädter (also known as **Meïr Ash** [compare JEWISH ENCYCLOPEDIA, ii. 176], and, after his later rabbinates, **Meïr Gyarmath** and **Meïr Ungvár**): One of the greatest Talmudists of the nineteenth century; died at Ungvár, Dec. 2, 1861. He was called in 1807, while still a young man, to the rabbinate of Baja, where he directed a large yeshibah. He was the intimate friend of Götz Schwerin, who was then living at Baja. When Schwerin was, through the ruin of his father-in-law, compelled to seek a rabbinate, Eisenstadt voluntarily resigned to him the office at Baja, and, on the recommendation of Moses Sofer, obtained a position at Gyarmath in 1815, removing later to Ungvár, where he died. His responsa were published after his death by his son, under the title אמרי א״ש, Ungvár, 1864.

BIBLIOGRAPHY: Samuel Kohn, *Götz Schwerin*, in *Magyar Zsidó-Szémle*, xv. 125, 210; Preface to *Imre Esh.*

S. L. V.

Meïr ben Isaac Eisenstadt: Lithuanian rabbi; born in 1670; died at Eisenstadt (Kismarton), Hungary, June 6, 1744. After having been dayyan at Sachtschewar, province of Posen, and rabbi at Szydlowiec, government of Radom, he went to Germany and settled at Worms. Through the influence of Samson WERTHEIMER, Eisenstadt was appointed lecturer on Talmud in a bet ha-midrash. In 1701, Worms having been taken by the French, he went to Prossnitz, Moravia, where he was appointed rabbi. Among the innovations introduced by him in that community was the issuing of bills of divorce, although Prossnitz is not situated on a river large enough to meet rabbinical requirements. Among his disciples in Prossnitz was Jonathan Eybeschütz. In 1711 he again filled the office of rabbi at Szydlowiec, but did not remain there long, receiving, before 1714, a call to Eisenstadt, Hungary. Here he adopted the name of "Eisenstadt." In 1723 he was obliged to flee from this city. According to Zipser ("Orient, Lit." viii. 187), he returned eight months later. But the pinḳeses of Eisenstadt (see Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 190) show that he was absent for three years, and that his son Jacob officiated in his place. Meïr Eisenstadt was widely recognized as an authority in rabbinical law, being consulted by the rabbis of Turkey, Italy, and Germany. He was the author of: "Or ha-Ganuz," novellæ on Ketubot and notes on Yen Nesek of the Yoreh De'ah (Fürth, 1766); "Panim Me'irot," responsa and novellæ on various Talmudic treatises, in four parts (part 1, Amsterdam, 1715; part 2, Sulzbach, 1733; part 3, *ib.* 1738; part 4, *ib.* 1739); "Kotnot Or," homiletic commentary on the Pentateuch and the Five Scrolls, published, with the "Or Ḥadash" of his grandson, Eleazar Kalir, under the title "Me'ore Esh," the latter word being an abbreviation of "Eisenstadt" (Fürth, 1766).

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K. M. SEL.

Moses Eisenstadt ben Isaac: Lived in the beginning of the eighteenth century; died in Prague. He is the author of a compendium of arithmetic (Dyhernfurth, 1712); a German translation of the "Eben Boḥan" by Kalonymus ben Kalonymus (Sulzbach, 1715); a dirge on the plague of 1713 in Pesth (Prague, 1713). He also translated into Yiddish the "Diwan" (Maḥberot) of Immanuel Romi.

J. H. GUT.

EISENSTEIN, JULIUS (JUDAH DAVID): Russian-American writer; born in Meseritz, government of Siedlec, Russian Poland, Nov. 21, 1855. He emigrated in 1872 to the United States, and settled in New York, in which city he still resides. Eisenstein was the first to translate into Hebrew and Yiddish the Constitution of the United States (New York, 1891). Other writings of his are: "Ma'amare Biḳkoret," *ib.* 1897, and "The Classified Psalter" (Pesuḳe de-Zimrah), Hebrew text with a new translation (1899). He also made an attempt to translate and explain a modified text of the Shulḥan 'Aruk.

Eisenstein took a prominent part in the controversy concerning the Kolel Ameriḳa, a society for the collection of funds for the poor Jews of Palestine, and was one of the leaders in the movement to arrange that the money contributed in the United States should go primarily to former residents of America. In "Ha-Modia' la-Ḥadashim" (New York) for 1901 he published, under the title "Le-Ḳorot Gole Russiya be-Ameriḳa," a sketch of the history of Russo-Jewish emigration to America. His "History of the First Russo-American Jewish Congregation" appeared in No. 9 of the "Publications of the Am. Jew. Hist. Soc.," 1901.

H. R. P. WI.

EISHISHKI. See WILNA.

EISLER, LEOPOLD: Austrian rabbi; born Feb. 11, 1825, at Boskowitz, Moravia; studied Talmud under Rabbi Abraham Placzek, and Oriental languages at the University of Prague. In the latter city he also attended lectures by S. L. Rapoport. In 1856 he was chosen rabbi of Eiwanowitz, and in 1892 of the newly organized community of Wischau. He has since acted as rabbi for both communities.

Eisler is the author of "Beiträge zur Rabbinischen Sprach- und Altertumskunde," in 4 parts, Vienna, 1872–90; and "Dibre Yehuda ha-Aḥaronim" (1900), containing studies and criticisms, revisions and additions (1903). S.

EISLER, MORITZ: Austrian educator and philosophical writer; born at Prossnitz, Moravia, Jan. 20, 1823; died at Troppau, Silesia, Dec. 21, 1902. He studied philosophy and Oriental languages at the University of Prague, and in 1853 was appointed teacher of religion at the Piarist gymnasium, and director of the communal school in Nikolsburg.

In 1862 he organized a society for the care of invalid teachers and the widows and orphans of teachers, which gave rise to the Moravian-Silesian Hebrew Teachers' Association (Mährisch-Schlesisch-Israelitischer Lehrerverein), whose president Eisler was until 1898, when it was transformed into the Kaiser Franz Joseph I. Jubiläumsstiftung zur Unterstützung von Lehrerwittwen und -Waisen.

Besides essays in various literary reviews, Eisler has published "Vorlesungen über die Jüdischen Philosophen des Mittelalters," 3 vols., Vienna, 1870–1883.

In June, 1893, after forty years of active service, Eisler withdrew from public life and retired to Troppau.

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S.

EISLER, RUDOLPH: Austrian writer; born in Vienna Jan. 7, 1873. He was educated at the universities of Berlin, Vienna, and Leipsic, graduating from Leipsic as doctor of philosophy in 1894. In 1899 Eisler settled at Vienna, in which city he has since resided. He is editor of the "Wissenschaftliche Volksbibliothek" and author of the following essays and works: "Der Psychophysische Parallelismus," Leipsic, 1894; "Psychologie im Umriss," *ib.* 1895, 2d ed. 1899; "Elemente der Logik," *ib.* 1898; "Einführung in die Philosophie," *ib.* 2d ed., 1901; "Wörterbuch der Philosophischen Begriffe und Ausdrücke, Quellenmässig Bearbeitet," Berlin, 1900; "Das Bewusstsein der Aussenwelt," Leipsic, 1901.

S. F. T. H.

EISS, ALEXANDER, RITTER VON: Austrian colonel; born at Piesling, Moravia, 1832. He entered the Austrian army at the age of fifteen, and took part in the campaigns of 1848, 1849, 1859, and 1866. The following orders were conferred upon him: the Order of Leopold, the Order of the Iron Crown, the Order of Elizabeth Theresa, and the Order of the Sword; and he also received two medals for meritorious military service. Von Eiss retired in 1896. He is an ardent Zionist. S.

EJECTMENT: An action to recover the immediate possession of real property, with damages for wrongful withholding.

The general principle governing all cases of possession of real estate in Jewish law was קרקע בחזקת בעליה קיימת ("Real property is presumed to belong to its owner," as distinguished from its tenant or possessor). Mere possession, while of great weight in cases involving personal property, was not recognized in connection with real estate, except when such possession continued for an uninterrupted period of at least three years (see ḤAZAḲAH). Hence, one who claimed title to real property which was known to belong to some one else had to substantiate his claim with good proof; and any doubt arising in such matters was always resolved in favor of the owner (B. M. 102b; Ket. 20a; Tos. and Asheri, *ad loc.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225, 21, Isserles' gloss).

No writ of ejectment was necessary to reinstate the rightful owner in possession of his property. The owner, if powerful enough, could personally eject the holder of the property and take possession of it. Even if the property passed through many hands, and the owner lost all hope ("yi'ush") of ever regaining it, it was still in the same status, and might be recovered whenever a favorable opportunity presented itself (B. Ḳ. 27b; Maimonides, "Yad," Sanh. ii. 12; Ḥoshen Mishpaṭ, 4 and 331).

Any damage caused to the property by the occupant, or any benefit derived by him from it during his tenure, became a debt which the owner could collect by a regular legal procedure. If, however, the damage was caused through no fault of the occupant—for instance, if water overflowed a field, or trees were burned down—he could not be held responsible for it, since the land was legally in the possession of the owner all this time. In the case of improvements being made on the property by the occupant, the court estimated such improvements and the money expended on them. If the amount expended exceeded the value of the improvements, the owner had to pay only for the value of the improvements. If the value of the improvements exceeded the amount of the expenditure, the occupant received the amount he had expended (B. Ḳ. 95a; B. M. 14b; "Yad," Gezelah, ix.; Ḥoshen Mishpaṭ, 371, 374).

Ejectment at Expiration.

A tenant holding real property for a specific period of time might be ejected immediately after the expiration of such time. One holding property under an indefinite lease at so much per month might not be ejected unless notified by the landlord thirty days previously. No ejectment might be proceeded with in the winter from Sukkot until Passover. In large cities notice had to be given twelve months before ejectment might be effected. A tenant holding a shop had to be notified twelve months, and in some cases three years, before he might be ejected. Just as the landlord had to notify the tenant before he might eject him, so the tenant had to notify the landlord that he wished to leave, and the length of notice was the same in either case.

The amount of rental was regulated by the market value. If rent had risen during the period of tenure, the landlord might demand the higher price, and eject the tenant if he refused to pay it. If rent became cheaper, the tenant might demand a reduction, or leave immediately. If the landlord's dwelling was destroyed, so that he had no place in which to live, he might eject the tenant without any notice. The same laws governing the relations of landlord and tenant remained in force if in the meanwhile the landlord sold his property to another (B. M. 101b; "Yad," Sekirut, iii.; Ḥoshen Mishpaṭ, 312, 5-13).

The king had a right to eject a person from his property and to give it to any one he desired. There were, however, differences of opinion among later commentators regarding this right (Sanh. 20b; Tos. *s.v.* "Melek"; "Yad," Melakim, ii. 5, iii. 3; compare the incident of Naboth in I Kings xxi., and Ḳimḥi *ad loc.*).

Ejectment in consequence of a mortgage might only be proceeded with after the necessary steps of (1) "adrakta," tracing the property, (2) "ṭirfa," seizure of property sold after the loan, and (3) "shuma," appraisement of the property by the court, had been taken (see Debts; Procedure).

Bibliography: Bloch, *Civilprocess-Ordnung*, Budapest, 1882; idem, *Besitzrecht*, ib. 1897.

S. S. J. H. G.

EKAH (LAMENTATIONS) RABBATI: The Midrash on Lamentations, like Bereshit Rabbah and the Pesiḳta ascribed to Rab Kahana, belongs to the oldest works of the Midrashic literature. It begins with thirty-six consecutive proems forming a separate collection, certainly made by the author of the Midrash. They constitute more than one-fourth of the work (47b-52b in the Venice ed., 1545). These proems and, perhaps, most of the annotations, which are arranged in the sequence of the verses (52c-66b), originated in the discourses of which, in olden times, the Book of Lamentations had been the subject. The haggadic explanation of this book—which is a dirge on the fall of the Jewish state and the extinction of the national splendor—was treated by scholars as especially appropriate to the Ninth of Ab, to the day of the destruction of the Temple, and to the eve of that fast-day (comp. Yer. Shab. 15c; Lam .R. iv. 20; Yer. Ta'an. 68d *et seq.*).

The Proems.

The sources from which Yerushalmi drew must have been accessible to the author of Ekah Rabbah, which was certainly edited some time after the completion of the former, and which probably borrowed from it. In the same way older collections must have served as the common source for Ekah Rabbah, Bereshit Rabbah, and especially for the Pesiḳta de-Rab Kahana. The haggadic comment on Hosea vi. 7 appears earlier as a proem to a discourse on Lamentations, and is included among the proems in this Midrash (ed. Buber, p. 3a) as a comment on Gen. iii. 9 (Ber. R. xix.). The close of this proem, which serves as a connecting link with Lam. i. 1, is found also in the Pesiḳta as the first proem to pericope xv. (p. 119a) to Isa. i. 21, the Hafṭarah for the Sabbath before the Ninth of Ab (comp. Müller, "Einleitung in die Responsen," p. 38). The same is the case with the second and fourth proems in the Pesiḳta, which are identical with the fourth and third (according to the correct enumeration) of the proems to Ekah Rabbah; the fifth in the Pesiḳta (120b-121b), which corresponds to the second in this Midrash, has a defective ending. With a change in the final sentences, the first proem in Ekah Rabbah is used as a proem in the Pesiḳta pericope xi. (110a), and with a change of the proem text and of its close, proem 10 (9) of Ekah Rabbah is found as a proem in the Pesiḳta pericope xix. (137b). On the other hand, there is found embodied in the exposition of Lam. i. 2, "she weepeth sore in the night," etc., a whole proem, the text of which is Ps. lxxvii. 7 *et seq.*, "I remember my lute-playing in the night," etc. (Hebr.); this proem contains also the final sentence which serves as introduction to the section Isa. xlix. 14 (ed. Buber, p. 30a), and it is known from the Pesiḳta pericope xvii. (129b *et seq.*) to be a proem to a discourse on this section, which is intended for the second "consolatory Sabbath" after the Ninth of Ab. From this it becomes evident that the collector of the Ekah Rabbah used the haggadic exposition—found in the Pesiḳta fulfilling its original purpose—as a comment on Lam. i. 2. The same is true of the commentary to Lam. i. 21 (ed. Buber, p. 47a), for which there was used a proem on the Pesiḳta section Isa. li. 12, intended originally for the fourth Sabbath after the Ninth of Ab, and a section which had for its text this verse of Lamentations (pericope xix., p. 138a); and also in regard to the comment to Lam. iii. 39 (ed. Buber, p. 68a), which consists of a proem of the Pesiḳta pericope xviii. (p. 130b). But the author also added four proems from Ekah Rabbah itself (29, 18, 19, 31, according to the correct enumeration), retaining the introductory formula פתח . . . .'ר, as a commentary to Lam. iii. 1, 14, 15; iv. 12 (ed. Buber, pp. 61b, 64a, b, 74b). The opinion set forth in the introduction to Buber's critical edition that the arrangement of the proems at the beginning of the work was made by a later editor, who included the marked comments of the Midrash as proems, and who, after prefixing the introductory formula to a comment on the Midrash Ḳohelet xii. 1 *et seq.*, used it as a proem for Lam. R. xxiv. (xxiii.), is entirely wrong. There can be no doubt that precisely the opposite process has taken place. The entire interpretation in Eccl. R. xii. 1-7, which consists of two versions, is composed of two proems —that in Wayiḳra Rabbah, ch. 18, beginning, and the proem in this Midrash. The numberless proems originating in the synagogal discourses of the earliest times must be regarded as the richest source upon which the collectors of the midrashim could draw (comp. "Monatsschrift," 1880, p. 185; Maybaum, "Die Aeltesten Phasen in der Entwickelung der Jüdischen Predigt," p. 42). The character of the interpretation in that part of the midrash which contains the running commentary to Lamentations is on the whole the same as in the BERESHIT RABBAH. Side by side with the simple interpretation of sentences and words, and with various midrashic explanations dating from different authors, whose comments are placed in juxtaposition, the Midrash contains haggadic passages having some sort of relation to the verse; as, for instance, in connection with the verse "at the beginning of the watches" (ii. 19) is introduced the whole discussion of Yerushalmi, Ber. 2d, on the statement of the Mishnah, "to the end of the first watch"; in connection with the words "let us lift up our heart with our hands to God in heaven" (iii. 41) is introduced a story from Yer. Ta'an. 65a, telling how R. Abba b. Zabda preached on this verse during a fast-day service. It is not strange that for similar expressions, such as "en lo . . ." and "lo maẓ'ah manoah" occurring in Lam. i. 2, 3, and Gen. viii. 9, xi. 30, Ekah Rabbah (ed. Buber, pp. 31a *et seq.*) uses the explanations of Ber. R. xxxviii. and xxxiii., end; or that in the Ekah Rabbah the same haggadah is found three times (pp. 23a, 56a, 56b)—*i.e.*, in explaining the three passages Lam. i. 1, ii. 4, and ii. 5, in each of which the word "like" occurs; or that the same comment is applied to iii. 53 and iii. 56; or that a sentence of R. Simeon b. Laḳish is used five times—namely, to iii. 3, 18, 22, 26, 32; or that the explanation for reversing the order and putting the letter פ before ע is given twice—namely, to ii. 16 and iii. 46.

Relation to Bereshit Rabbah.

Only a few verses in ch. iii. are entirely without annotations. To some verses (ii. 20, iii. 51, iv. 13, 18, 19) are added the stories to which they were referred, even though they are also found in the large collections on ii. 2 and i. 16: "For these things I weep; mine eye, mine eye runneth down with water." These collections, as well as the long passage on i. 5 ("her enemies prosper"), giving so many accounts of the sufferings of Israel, including the times of the First and Second Temples and the fateful revolt under Bar Kokba, are the most impressive in the Midrash to Lamentations; they form an integral part of the work, like the interesting sagas and stories to Lam. i. 1 on the greatness of the city of Jerusalem and the intelligence of her inhabitants. Jerusalem and Athens are contrasted in ten stories. The Scriptural words "the populous city, the city great among the nations," are vividly interpreted in the Midrash as meaning "great in intelligence." In connection with iv. 2, "the sons of Zion, the splendid ones" (Hebr.), the Midrash tells of social and domestic customs. The stories of Ekah Rabbah fill over fifteen columns of the Venice edition (about eleven in the first chapter), and include more than one-fourth of the midrashic comments (without the proems). Without these stories the differences in size of the several chapters would have been less apparent, even if (as was perhaps the case) the first chapter, in the form in which the author knew it, offered more opportunity for comments than did the other chapters. From this it is erroneously concluded in the "Gottesdienstliche Vorträge" that "the last sections were added later"; and, furthermore, "that the completion of the whole work must not be placed before the second half of the seventh century," because Zunz concludes that the empire of the Arabians is referred to even in a passage of the first chapter.

According to a reading of Buber's edition (p. 39a), which is the only correct one as shown by the context, Seir, not Ishmael, is mentioned in connection with Edom in this passage to i. 14. The other arguments of the "Gottesdienstliche Vorträge" likewise fail to prove such a late date for the Midrash, especially since Zunz himself concludes that the authorities mentioned therein by name are not later than Yerushalmi. All that can be definitely stated is that Lamentations Rabbah was edited after the completion of that Talmud, and that Bereshit Rabbah must also be considered as of earlier date, not so much because it was drawn upon, as because of the character of the proem collection in Ekah Rabbah. Like Bereshit Rabbah, this Midrash is also of Palestinian origin, and rich in foreign words, especially Greek. It certainly is not strange that the "Vive domine imperator!" with which R. Johanan b. Zakkai is said to have approached Vespasian in his camp, should have been reproduced. The same phrase was likewise transmitted in Aramaic and Hebrew form, in Buber's edition and in the 'Aruk. The Midrash is quoted, perhaps for the first time, by R. Hananeel under the name "Agadat Ekah." Many passages are quoted by R. Nathan, who invariably calls the work "Megillat Ekah." The term "Ekah Rabbati," which is general even now, is used to designate the many extracts in Yalḳuṭ which have been included with the other Biblical books. In Ekah

Rabbah itself the sources are almost always missing. The names "Midrash Ekah," "Midrash Ḳinot," "Megillat Ḳinot," are also found in the old authors. In Yalḳuṭ there are likewise long extracts from a Midrash on Lamentations published under the name "Midrash Zuṭa" (Berlin, 1894) by Solomon Buber.

Bibliography: Earliest editions of the *Midrash Ekah* in the Midrashim on the Five Megillot, Pesaro, 1519; Constantinople, 1520; in the complete editions of the Rabbot to Pent. and Megillot, Venice, 1545; Cracow, 1587; Salonica, 1594; *Ekah Rabbati*, ed. Buber, specially valuable for its commentary and introduction, Wilna, 1899: the text differs largely from that of previous editions in being inferior, having at times the character of another recension, whole passages being summarized in some cases; on other MSS. compare Buber, *Introduction*, pp. 37b *et seq.*; Zunz, *G. V.* pp. 179-181; Rapoport, *Erek Millin*, pp. 252 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, iii. 262 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, i. 543-554; Bacher's work on the *Haggadah*. See notices of editions and commentaries in Jew. Encyc. iii. 62, s.v. *Bereshit Rabbah*.

S. S. J. T.

EKATERINOSLAV. See Yekaterinoslav.

EKRON (עקרון; LXX. 'Ακκαρών; probably the modern Akir): One of the five cities belonging to the Philistines (Josh. xiii. 3), situated in the maritime plain. It is mentioned in connection with the Ark in I Sam. v. 10, vi. 1-8. Ekron was noted for its sanctuary of Baal-zebub (II Kings i. 2, 3, 6, 16). In later days it is merely named with the other cities of the Philistines in the denunciations of the Prophets (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5). In the Apocrypha it appears as "Accaron" (I Macc. x. 89), and was bestowed with its borders by Alexander Balas on Jonathan Maccabeus as a reward for his services. Eusebius ("Onomasticon," ed. Lagarde, p. 218) describes Accaron as a large Jewish village between Ashdod and Jabneh. According to Jerome, Turris Stratonis (Cæsarea) was identified by some with Accaron.

E. G. H. B. P.

EL NORA 'ALILAH

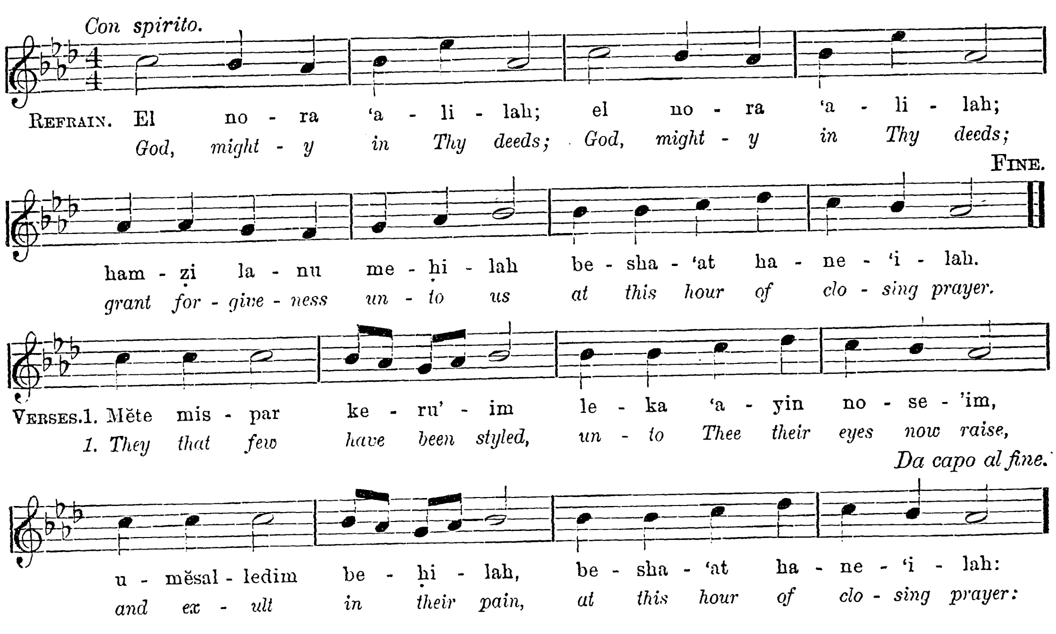
Con spirito.
Refrain. El no - ra 'a - li - lah; el no - ra 'a - li - lah;
God, might - y in Thy deeds; God, might - y in Thy deeds;
Fine.
ham - zi la - nu me - hi - lah be - sha - 'at ha - ne - 'i - lah.
grant for - give - ness un - to us at this hour of clo - sing prayer.
Verses. 1. Mĕte mis - par ke - ru' - im le - ka 'a - yin no - se - 'im,
1. They that few have been styled, un - to Thee their eyes now raise,
Da capo al fine.
u - mĕsal - ledim be - ḥi - lah, be - sha - 'at ha - ne - 'i - lah:
and ex - ult in their pain, at this hour of clo - sing prayer:

EL 'ELYON (אל עליון).—**Biblical Data:** The most high God (Gen. xix. 18-20, 22, A. V.; R. V. "God most high"), as whose priest Melchizedek blesses Abraham (compare "Urusalem," in the El-Amarna tablets; Schrader, "K. B." iv. 180, 25 *et seq.*; 183, 14; 185). He is further characterized as the "possessor [or "creator"] of heaven and earth" (Gen. xiv. 19). As an epithet of the Deity, "'Elyon" occurs with "El" in Ps. lxxviii. 35; with "Yhwh" in Ps. vii. 18, xlvii. 3, xcvii. 9; with "Elohim" in Ps. lvii. 3, lxxviii. 56; and without additional noun in Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, xviii. 14; Isa. xiv. 14; Dan. vii. 18-25 (compare Hoffmann, "Phönizische Inschriften," pp. 48, 50). Among the Phenicians "'Elyon" was an appellation of God. The plural, אלנם ("gods"), is found on an inscription of Eshmun'azar (Bloch, "Phönizisches Glossar," p. 12). The name is old, and analogous to "El-Shaddai," "El-'Olam," and the like. See God, Names of.

——**Critical View:** The Melchizedek episode is regarded as a post-exilic interpolation, the term "El 'Elyon" being compared to the formula by which the Maccabean priests were designated as "priests of the most high God" (Josephus, "Ant." xvi. 6, § 2; compare also Assumptio Mosis, vi. 1). This view is maintained, among others, by Holzinger in Marti, "Kurzer Handkommentar," under Gen. xiv. Gunkel ("Genesis," p. 261) maintains that the foregoing assumption disregards the fact that an old tradition connected Melchizedek with Jerusalem, and that the possibility is not excluded that in remote days the God of Jerusalem was known as "El 'Elyon." E. G. H.

EL MALE RAHAMIN. See Hazkarat Neshamot.

EL NORA 'ALILAH (אל נורא עלילה): A

hymn attributed to Moses ibn Ezra, and chanted, in the Sephardic liturgy, before the commencement of the "Ne'ilah" or closing service of the Day of Atonement. It is sung to spirited tunes by English-speaking, Dutch, and Italian Sephardim. The Italian melody is of a modern character, but that of the northern Sephardim has some claim to the Peninsular origin attributed to it. The six verses, containing the acrostic משה חזק, are sung with the refrain from which the hymn takes its name.

The stirring Spanish melody has been further utilized for the Scriptural verses which conclude the section "U-ba' le-Ẓiyyon" and immediately precede the "Ne'ilah" prayer in the Ashkenazic liturgy. The transcription given on page 87 follows the tradition of Bevis Marks, London.

BIBLIOGRAPHY: De Sola and Aguilar, *Ancient Melodies*, No. 36; Verrinder, *Day of Atonement* (West London Synagogue music books), p. 195; Cohen and Davis, *Voice of Prayer and Praise*, No. 279; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 19.

A. F. L. C.

EL SHADDAI. See GOD.

ELA (HELA, ILAA, ILAI, ILI, LA, LEIA, YELA): Palestinian scholar of the third amoraic generation (third and fourth centuries). In one form or another, his name frequently appears in both Yerushalmi and Babli, mostly in the field of the Halakah. He was so distinguished that his contemporary and friend Zera I., admiring Ela's acumen, exclaimed, "The very air of Palestine imparts wisdom" (B. B. 158b). On two other occasions the same Zera applied to him the epithet "Bannaya d'Oraita" (Builder of the Law: establisher of fine legal points; Yer. Yoma iii. 40c; Yer. Giṭ. vii. 48d).

"Builder of the Law."

He carried his theoretical knowledge into actual life, so that the very appointments of his house afforded object-lessons in rabbinic rites (Yer. Yoma i. 38c; Yer. Meg. iv. 75c). It is related that when on a certain Friday his duties detained him at college till late into the night, and, returning home, he found the entrance barred and the people asleep, rather than desecrate the Sabbath by knocking at the gate for admission, he spent the night on the steps of his house (Yer. Beẓah v. 63a).

In halakic exegetics Ela laid down the guiding rule, "Every textual interpretation must respect the subject of the context" (Yer. Yoma iii. 40c; Yer. Meg. i. 72a). Another and the most frequently cited of his exegetic rules is, "Wherever the Bible uses any of the terms 'beware,' 'lest,' or 'not,' a prohibitory injunction is involved" (Men. 99b, and parallels). Quite a number of exegetical observations applied to halakic deductions are preserved under Ela's name (Yer. Shab. i. 2b, etc.), and he reports like interpretations by his predecessors (Yer. Ma'as. Sh. v. 55d). In the field of the Haggadah, also, Ela is often met (Yer. Shab. ii. 5b, vi. 8c; Yer. Yoma v. 42b, etc.), but as a transmitter of the homilies of others he appears only rarely (Yer. Peah i. 16a; Sanh. 44a). That psychological test of human character as betrayed in the passions produced "by the cup, by cash, and by choler" (בכוסו בכיסו ובכעסו, Er. 65a; compare Derek Ereẓ Zuṭa v.), which some ascribe to this Ela (Ilai), others ascribe to Ilai the tanna (second century).

Exegesis of Job xxviii.

Eulogizing R. Simon b. Zebid, Ela skilfully interweaves several verses from the Book of Job, to which he adds simply their application to Simon's death, thus: "'Where shall wisdom be found? and where is the place of understanding?' (Job xxviii. 12). 'The depth saith, It is not in me: and the sea saith, It is not with me' (*ib.* 14). 'It is hid from the eyes of all living, and kept close from the fowls of the air' (*ib.* 21). The four objects necessary to man, if lost, may be replaced; for 'there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone' (*ib.* 1–2); but when a scholar dies, who can take his place? We have lost Simon: whence shall we procure his like?" (Yer. Ber. iii. 5c, and parallels).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 75b; Weiss, *Dor*, iii. 101; Brüll, *Mebo ha-Mishnah*, i. 139; Bacher, *Ag. Pal. Amor.* iii. 699.

S. S. S. M.

ELADAH (R. V. Eleadah): Son of Tahath and father of Tahath, found in the genealogical list of Ephraim in I Chron. vii. 20, but not mentioned in the list in Num. xxvi. He met his death in a raid upon Gath.

E. G. H. G. B. L.

ELAH: King of Israel; son of Baasha, who seized the throne of northern Israel after the murder of Nadab, the son of Jeroboam, its first king. Before he had reigned two years a conspiracy was organized against him within his corrupt court at Tirzah, and he was slain by Zimri, "captain of half his chariots, . . . as he was . . . drinking himself drunk in the house of Arza, steward of his house" (I Kings xvi. 8–10). Josephus states that Zimri struck his blow when the army, which was the king's defense, was absent fighting at Gibbethon ("Ant." viii. 12, § 4). The family of Elah, experiencing the treatment usual in that semibarbarous age, found no mercy at the hands of the conspirators.

J. JR. C. F. K.

ELAH, THE VALLEY OF (Hebr. "'Emeḳ ha-Elah"): Scene of the combat between David and Goliath (I Sam. xvii. 2, xxi. 9). It is identified with the fertile Wadi al-Sanṭ, rich in oaks, terebinths, and acacias. The older as well as the newer name refers to the trees growing in the valley. The present name is an exact equivalent for an older designation, if Wellhausen's plausible suggestion is correct, that the valley of Shittim, mentioned in Joel iv. (A. V. iii.) 18, is to be found in Wadi al-Sanṭ (Hebr. "shiṭṭah" = Arabic "sanṭ").

E. G. H. F. BU.

ELAM (עילם): The great plain north of the Persian Gulf and east of the lower Tigris and the mountainous districts by which it is enclosed on the east and north. It is the "Elamtu" of the Babylonians and Assyrians and the "Elymais" of the Greeks—who also called it "Susiana" from the capital Susa (Shushan)—and corresponds nearly to the modern Khuzistan. The name may have originally signified "the front," that is, "the east country," in the Babylonian language; but as the east was to the Babylonians also the mountainous region, a popular etymology connected it with "high land," and this is the meaning of the ideograph employed to designate it. Elam is mentioned frequently in some of the very oldest Babylonian inscriptions. Southern Elam was known as Anshan from the earliest times to the days of the Persian empire.

The political importance of Elam depended upon its attitude toward the empires of the Euphrates and Tigris. Long before the rise of the city of Babylon the old city-states of Accad and Lagash held for a time part of the Elamitic territory, and border warfare was very frequent.

Two well-marked eras must be specially noted. One is the period in the twenty-third century B.C., when the Elamites conquered the city of Ellasar (Larsa) and subjected the whole of Babylonia. At this epoch two expeditions were made to Palestine under the leadership of Elam (referred to in Gen. xiv). The other era is marked by the prolonged resistance offered by Elam to the Assyrians in the eighth and seventh centuries B.C. Assurbanipal, after he had crushed and annexed Babylonia, put an end to the independence of Elam itself by taking the capital Susa (645 B.C.) and making the whole country one of his many provinces. After the downfall of Assyria, northern Elam became subject to the victorious Medes, and somewhat later southern Elam was occupied by the Persians, so that Anshan was the hereditary domain of Cyrus the Great.

In Gen. x. 22 Elam is made a son of Shem along with Asshur, but the Elamites were not Semites either in race or language. The allusion in Isa. xxii. 6 is also obscure.

The subjection of Elam by Persia is predicted in Jer. xlix. 34-39. In Isa. xxi. 2 Elam is mentioned with Media as about to subvert Babylon. Here "Elam" is put by synecdoche for "Anshan" before the title of "King of Persia" had been assumed by Cyrus. Other references to Elam are Jer. xxv. 25, Ezek. xxxii. 24, and Ezra iv. 9.

BIBLIOGRAPHY: Friedrich Delitzsch, *Wo Lag das Paradies?* pp. 320-329; Tiele, *Babyl.-Assyr. Gesch.* pp. 17 *et seq.*, 105 (note), 129, 131, 363, 391, 399, 435, Gotha, 1886; Hommel, *Gesch. Babyloniens und Assyriens*, Berlin, 1885; Winckler, *Gesch. Babyloniens und Assyriens*, Leipsic, 1892; McCurdy, *History, Prophecy, and the Monuments*, New York and London, 1894; Rogers, *History of Assyria and Babylonia*.

E. G. H. J. F. McC.

EL'ASAH: Amora, whose epoch is uncertain; known chiefly on account of a controversy which he had with a certain Philippus (or a philosopher). The latter remarked: "Does not the prophet say concerning Edom (Mal. i. 4), 'They shall build, but I will throw down'? And yet, behold, whatever they builded still stands!" Thereupon El'asah said: "Scripture does not mean material building, but machinations. As much as ye plan and devise against us, to upbuild yourselves and to destroy us, the Holy One—blessed be He!—annihilates it all." "As thou livest," then admitted the first, "so it really is. We often make attempts to destroy you, but some elder appears and prevents our accomplishing anything" (Midr. Teh. ix. 7; Yalḳ., Mal. 587 reads "Eliezer").

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 761.

S. S. S. M.

ELATH (אילת or אילות; in the Sinaitic inscriptions אילת): Idumean port at the northern end of the Ælanitic Gulf, the later Aila. According to the Old Testament, the name of the place is also El-paran. In Deut. ii. 8 it is mentioned with Ezion-geber (comp. I Kings ix. 26; II Chron. viii. 17). In Solomon's time the city came into the possession of the Israelites, but afterward it was probably taken from them. Later Uzziah reconquered it (II Kings xiv. 22; II Chron. xxvii. 2), but under Ahaz it was again lost (II Kings xvi. 6). The old city owed its name to the abundance of palms in the vicinity.

BIBLIOGRAPHY: Robinson, *Biblical Researches in Palestine*, i. 280; Wetzstein, in Delitzsch, *Hiob*, p. 118; Buhl, *Gesch. der Edomiten*, p. 38.

E. G. H. F. Bu.

ELBOGEN, ISMAR: German scholar; born at Schildberg Sept. 1, 1874. Educated by his uncle, Jacob Levy, author of the "Neuhebräisches Wörterbuch," and then at the gymnasium and the Jewish Theological Seminary in Breslau, he received his doctor's degree from the Breslau University. He obtained his rabbinical diploma in 1899 and was appointed lecturer on Biblical exegesis and Jewish history at the Collegio Rabbinico Italiano in Florence. In 1902 he became privat-docent at the Lehranstalt für die Wissenschaft des Judentums, Berlin. Elbogen's writings include: "Der Tractatus de Intellectus Emendatione und Seine Stellung Innerhalb der Philosophie Spinoza's," Breslau, 1898; "In Commemorazione di S. D. Luzzatto," Florence, 1901; "Die Neueste Construction der Jüdischen Geschichte," Breslau, 1902.

S.

ELCESAITES: A Judæo-Christian sect of Gnostic tendencies, whose period of influence extended from about 100 to 400. The Church Fathers, who alone mention the sect, derive the name from the alleged founder—’Ηλξαί (Epiphanius), ’Ηλχασαί (Hippolytus), or Ελκεσαί (Eusebius, Theodoretus). Epiphanius, who mentions as Elkesai's brother a man called Ιεξέος ("Hæreses," xix. 1), explains the name as being derived from the Hebrew [Aramaic] חל = "strength" and כסיא = "hidden"; with which the name ’Ιεξέος = יה כסיא corresponds, both names designating their owners as the teachers of the "hidden power" and "the hidden God." At the time of Epiphanius the "saints" of the Elcesaites were two women—Martha ("mistress") and Marthana ("our mistress").

The Holy Book of the Elcesaites.

The Elcesaites based their doctrine on a book which they claimed either had fallen from heaven, or had been given by an angel to Elkesai at Seræ, Parthia, Elkesai then giving it to Σοβιαί ("the Baptist"; from צבע). Fragments of this book, found in the works of the Church Fathers, have recently been collected by Hilgenfeld ("Elxai Libri Fragmenta," in his edition of "Hermæ Pastor," 1889, pp. 228-240). But the date of the book is uncertain; Ritschl and Harnack assign it to the second half or the close of the second century, while others, following the statement of Hippolytus (*l.c.*)

place it about 100. The book is characterized by Epiphanius as containing the doctrine of persons "who are neither Jews nor Christians nor pagans, but hold a middle position between these" ("Hæreses," liii. 1); and in fact the creed of the Elcesaites contains such a mixture of Jewish, Christian, and pagan elements that a classification of the sect is extremely difficult. They must be regarded as Jewish because they expressly insisted on "the rule of the Law," and held that "the faithful must be circumcised and live according to the Law" (Hippolytus, "Hæreses," ix. 14). Special emphasis was laid on the observance of the Sabbath (*l.c.* ix. 16), and the turning of the face toward Jerusalem during prayer (Epiphanius, *l.c.* xix. 3). At the same time they asserted that sacrificing had not been enjoined upon the Patriarchs, and condemned it altogether (compare Uhlhorn, "Homilien und Recognitionen," p. 396).

Elcesaite Baptism.

The Christo-Messianology of the book is very ambiguous. The Messiah is conceived, on the one hand, as an angel of giant dimensions, a concept that recalls Shi'ur Ḳomah in the Cabala, and Adam in the Haggadah; and, on the other hand, the doctrine of the continuous incarnation of the Messiah from Adam to Jesus (see Adam Ḳadmon) is taught. A strongly marked naturalistic-pagan element is found in the prescribed ablutions which among the Elcesaites answered to the Christian baptism. Water was held sacred by them—an ancient pagan conception widely spread, especially in Babylonia (Anz, "Ursprung des Gnostizismus," pp. 99 *et seq.*); hence the Elcesaites preached not only forgiveness of all sins with the new baptism, but also enjoined ablutions against madness, consumption, and possession. During baptism they invoked, besides God and His son, the great king, also heaven, earth, water, oil, and salt, representing the five elements, according to the ancient Semitic conception. It may also be gathered from Hippolytus' quotations from the book of the Elcesaites that astrology and magic were prominent in their religion. The doctrine of Elcesai is as follows: "There exist wicked stars of impiety. This declaration is now made by us: O ye pious ones and disciples, beware of the power of the days of the sovereignty of these stars, and engage not in the commencement of any undertaking during the ruling days of these." The Sabbath is important as "one of those days during which prevails the power of these stars." For a similar astrological reason no work must be begun on the third day from the Sabbath—Monday (Hippolytus, *l.c.*; compare Astrology; Mandæans). The asceticism of this sect, which forbade the eating of meat, but maintained the sanctity of marriage, must be noted.

Relation to Other Judæo-Christian Sects.

According to Epiphanius, Elcesai and his brother Jexai had joined the Ossæans, probably identical with the Essenes, who, as well as the related sect of the Nazarites, recognized Elcesai's authority. They lived in the region beyond the Jordan, offering no sacrifices, and condemning the use of meat. The Elcesaites, then, represent the stage of transition from those Jewish sects to the Christian heresy of the Sampsæans—as a section of the Elcesaites was called at the time of Epiphanius—and to those circles in which the Clementine Homilies originated, the doctrines of which are very similar to those of the Elcesaites; but while the pagan and Jewish elements preponderate over the Christian among the Elcesaites, in the Clementine Homilies the reverse is the case (compare Clementina; Ebionites; Judæo-Christians).

Bibliography: Harnack, *Dogmengesch.* 3d ed., i. 288-293; Hilgenfeld, *Ketzergesch.* pp. 433-435; idem, *Judentum und Juden-Christentum*, pp. 99 *et seq.*; Ritschl, *Ueber die Sekte der Elkesaiten*, in *Zeit. für Historische Theologie*, xxiii. 573-594; idem, *Entstehung der Altkatholischen Kirche* (see Index); Seeberg, *Dogmengesch.* i. 51-52; Uhlhorn, *Homilien und Recognitionen*, pp. 392 *et seq.*; idem, in Herzog-Hauck, *Real-Encyc.* s.v. *Elkesaiten*.

K. L. G.

ELCHE: City in the former kingdom of Valencia. When Don Jaime I. of Aragon took the city from the Moors, he gave houses and land to the Jews he found there, as he did to the other Jews of Valencia, and appointed a special street for them. In 1410 Vicente Ferrer came to Elche to carry on his work of conversion. Those Jews who remained true to their faith fled to Italy and Turkey. Abraham Rondi (perhaps Gerondi) lived here, and corresponded with Isaac ben Sheshet.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, i. 403, ii. 425; Isaac b. Sheshet, *Responsa*, Nos. 333, 353; Jacobs, *Sources*, No. 827.

G. M. K.

ELDAD BEN MAHLI HA-DANI: Merchant and traveler of the ninth century. He professed to have been a citizen of an independent Jewish state in eastern Africa, inhabited by the tribes of Dan (hence his name, "ha-Dani" = "the Danite"), Asher, Gad, and Naphtali. Starting from this alleged state, Eldad visited Babylonia, Kairwan, and Spain, causing everywhere a great stir among the Jews by his fanciful accounts of the Lost Ten Tribes, and by the halakot which he asserted he had brought from his native country. These halakot, written in Hebrew, deal with the slaughtering and subsequent examination of animals. They differ widely from the Talmudic ordinances, and are introduced in the name of Joshua ben Nun, or, according to another version, of Othniel ben Kenaz. Eldad's accounts soon spread, and, as usual in such cases, were remodeled and amplified by copyists and editors. There are no less than eight versions with important variations. The following is a summary of Eldad's narrative according to the most complete of these versions:

His Alleged Travels.

On leaving the land "on the other side of the river of Kush," Eldad traveled with a man of the tribe of Asher. A great storm wrecked the boat, but God prepared a plank for him and his companion, on which they floated until thrown ashore among a cannibal Ethiopian tribe called "Romrom." (As to the existence in former times of such a tribe, see Metz in "Das Jüdische Litteraturblatt," 1877, No. 41.) The Asherite, who was fat, was immediately eaten, while Eldad was put into a pit to fatten. Soon after a fire-worshiping tribe assailed the cannibals, and Eldad was taken prisoner. He remained in captivity during four years, when his captors brought him to the province of Azanian (according to another version, to China), where he was ransomed by a Jewish merchant for thirty-two pieces of gold. Eldad continued his journey, and fell in with the tribe of Issachar, dwelling among high mountains near Media and Persia, their land extending ten days' journey on every side. They are at peace with all, and their whole energy is devoted to the study of the Law; their only weapon is the knife for slaughtering animals. Their judge and prince is called "Naḥshon," and they use the four methods of capital punishment.

The tribe of Zebulon occupies the land extending from the province of Armenia to the River Euphrates. Behind the mountains of Paran the tribe of Reuben faces them. Peace reigns between these two tribes; they war as allies and divide the spoils. They possess the Bible, the Mishnah, the Talmud, and the Haggadah.

The tribe of Ephraim and half of Manasseh dwell in the southern mountains of Arabia, and are very warlike.

The tribe of Simeon and the other half of Manasseh are in the land of the Chazars. They take tribute from twenty-eight kingdoms, and many Mohammedans are subjected to them.

The tribe of Dan emigrated to the land of gold, Havilah (Kush), shortly after the separation of Judah and Israel. The tribes of Naphtali, Gad, and Asher joined the Danites later. They have a king called Adiel ben Malkiel, a prince by the name of Elizaphan, of the house of Elihab, and a judge named Abdan ben Mishael, who has the power to inflict the four capital punishments prescribed in the Law. The four tribes lead a nomadic life, and are continually at war with the five neighboring Ethiopian kings. Each tribe is in the field three months, and every warrior remains in the saddle without dismounting from one Sabbath to the next. They possess the entire Scriptures, but they do not read the Roll of Esther (not having been included in the miraculous salvation mentioned in it) nor Lamentations (to avoid its disheartening influence). They have a Talmud in pure Hebrew, but none of the Talmudic teachers is mentioned. Their ritual is introduced in the name of Joshua, who had received it from Moses, who in his turn had heard its contents from the Almighty. They speak only Hebrew (Eldad himself professed not to understand a word of Ethiopic or Arabic).

On "the other side of the river of Kush" dwell the Bene Mosheh (tribe of Levi). The River Sambation encircles their land. It rolls sand and stones during the six working days and rests on the Sabbath. From the first moment of Sabbath to the last, fire surrounds the river, and during that time no human being can approach within half a mile of either side of it. The four other tribes communicate with the Bene Mosheh from the borders of the river. The Bene Mosheh dwell in beautiful houses, and no unclean animal is found in their land. Their cattle and sheep as well as their fields bear twice a year. No child dies during the lifetime of its parents, who live to see a third and fourth generation. They do not close their houses at night, for there is no theft or wickedness among them. They speak Hebrew, and never swear by the name of God.

Reception of His Story.

This fanciful narrative, the origin of which is to be found in the haggadic literature, of which Eldad must have had a very extensive knowledge, was accepted by his contemporaries as true. The inhabitants of Kairwan were, it is true, troubled by the differences between his halakot and those of the Talmud, and by some strange Hebrew expressions used by him; but the gaon Ẓemaḥ ben Ḥayyim of Sura, whose opinion they had asked, tranquilized them by saying that there was nothing astonishing in the four tribes disagreeing with the Talmud on some halakic points. Moreover, Eldad's personality, asserted the gaon, was known to him through Isaac ben Mar and R. Simḥah, with whom the Danite associated while he was in Babylonia. Ḥasdai ibn Shapruṭ cites Eldad in his letter to the king of the Chazars, and Eldad's halakot were used by both Rabbinites and Karaites as weapons in defense of their respective creeds. Talmudic authorities like Rashi, Abraham ben David (RABaD), and Abraham ben Maimon quote Eldad as an unquestioned authority; and lexicographers and grammarians interpret some Hebrew words according to the meaning given them in Eldad's phraseology.

Source of "Prester John."

The influence of Eldad's narrative extended beyond Jewish circles. It was the source of the apocryphal letter of the so-called "Prester John," which appeared in the twelfth century. Intending to refute Eldad's assertion of the existence of independent Jewish states—an assertion contrary to the teaching of the Roman Church—the Christian writer told of a priest who ruled over the great kingdom of Ethiopia, to which were subject some Jewish tribes, including the Bene Mosheh who dwelt beyond the River Sambation. The only writers of the Middle Ages who expressed doubts as to the genuineness of Eldad's narrative and his halakot were Abraham ibn Ezra (Commentary to Ex. ii. 22) and Meïr of Rothenburg (Responsa, No. 193).

Modern Opinions.

Modern critics are divided in their opinions concerning Eldad. Pinsker, Grätz, and Neubauer saw in him a Karaite missionary endeavoring to discredit the Talmud by his statement that the four tribes did not know the names of the Tannaim and Amoraim, and that their halakot were different from those of the Talmud. This opinion was refuted by Schorr and Jellinek, who observed that Eldad's halakot contain rules concerning the examination of slaughtered animals which are not accepted by the Karaites. P. Frankl regarded Eldad as a mere charlatan whose sayings and doings are not worth attention. Reifmann denied outright the existence of Eldad, and considered the letters of the community of Kairwan and of Ẓemaḥ ben Ḥayyim of Sura to be forgeries. Metz was the first to analyze the contents of Eldad's book in the light of the reports of other travelers. A. Epstein followed Metz's method, and came to the conclusion that Eldad's book is somewhat of the nature of a historical novel in which truth is mixed with imagination. The halakot are, according to him, genuine, and were in use among the countrymen of Eldad, either in a province of eastern Africa or in Yemen, where the Jews at that time knew Hebrew, but not the Talmud. For Eldad could not have been a native of Abyssinia, the country of the Falashas, since there only Geez is spoken; and no trace of this dialect appears in Eldad's Hebrew; there are, however, some traces of Arabic, which Eldad must have known, although he asserted the contrary.

Editions.

Eldad's travels have been published from the various existing versions: Mantua, 1480; Constantinople, 1516; *ib.* 1519; Venice, 1544, 1605, 1648; Fürth, with a Judæo-German translation by S. H. Weil, 1769; Zolkiev, 1772; Jessnitz, 1772; Leghorn, 1828; in Jellinek's "Bet ha-Midrash," iii., vi.; Presburg, 1891 (ed. by Abraham Epstein). As to the differences between the various versions, see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," in "Denkschriften der Kaiserlichen Akademie der Wissenschaften" (vol. xli. Vienna, 1892). Eldad's narrative was translated into Latin by G. Genebrard (Paris, 1584), and also, anonymously, into Arabic (St. Petersburg MSS. Nos. 674, 703) and into German (Dessau, 1700; Jessnitz, 1723). Extracts of the Hebrew text are given by Bartolocci ("Bibl. Rab.," i. 100) and by Eisenmenger ("Entdecktes Judenthum," ii. 527).

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R. E. J. xxv.; Reifmann, in *Ha-Karmel*, viii.; Berliner's *Magazin*, xv. 65; Metz, in *Das Jüdische Litteraturblatt*, 1877, No. 40; Cassel, in Ersch and Gruber, section ii., part 27, p. 166; Steinschneider, *Cat. Bodl.* col. 923.

G. I. Br.

ELDAD AND MEDAD (Modad according to the Septuagint): Two men who prophesied in the camp during the wanderings in the wilderness (Num. xi. 26–29). According to an old rabbinical tradition, they predicted the war with Gog and Magog. "The king from the land of Magog will unite all the hosts of the heathen in a warfare on the soil of Palestine against the Jews returning from the Exile at the Messianic time, but the Lord [קירים = Κύριος] will be ready in the time of distress and slay them with the fire issuing forth from His throne, and their bodies will fall upon the mountains of the land of Israel and be eaten up by the wild beasts and the birds of heaven. Then will all the dead of the people of Israel be revived and partake of the bliss prepared for them from the beginning" (Targ. Yer. to Num. xi. 26; comp. Sanh. 17a; Tan., Beha'aloteka, ed. Buber, 22). According to the fragment of Targum Yer. (*ib.*), the heathen will fall into the hand of the Messiah (comp. Bacher, "Ag. Tan." i. 88, ii. 119; "Monatsschrift," 1857, pp. 346 *et seq.*).

This Messianic prophecy of Eldad and Medad seems to have been made the subject of a special work, consisting of 400 lines, which circulated in the first Christian century; it is quoted in the "Shepherd of Hermas," vision ii. 3, as containing the sentence found also in the Targum: "The Lord [Κύριος] is nigh to those in distress." See Schürer, "Gesch." 3d ed., iii. 266.

E. G. H. K.

ELDER, or ZAKEN: In primitive times age was a necessary condition of authority. Not only among the ancient Jews, but also among other nations of antiquity, the elders of the nation or of the clan constituted the official class. The institution of elders existed among the Egyptians (Gen. l. 7), among the Midianites (Num. xxii. 7), and later among the Greeks (*γέροντες* or *πρεσβύτεροι*) and Romans ("patres" or "senatus"). Although the Talmud (Yoma 28b) points to the existence of such an institution in the time of Abraham, no distinct mention is made of it in the Bible until the period of the Exodus. Moses is commanded to assemble the elders of the people, and to assure them of a speedy redemption from Egyptian bondage (Ex. iii. 16, 18). Afterward the elders occupied an important position in the communal as well as in the political affairs of the Jewish people. It is not certain that they were elected by the people, although they were considered their representatives, and were frequently identified with the "'am" (people) itself in the Bible (Ex. iv. 29; xix. 7, 8; xxiv. 1; Josh. xxiii. 2 *et al.*).

The position and function of the elder are nowhere clearly defined. "What there was of permanent official authority lay in the hands of the elders and heads of the houses; in times of war they commanded each his own household, and in peace they dispensed justice each within his own circle" (Wellhausen). They were the defenders of the interests of their constituents, and were especially powerful in local or municipal affairs (Deut. xix. 12, xxi. 2, xxii. 15, xxv. 7; Josh. xx. 4; Ruth iv. 2). Together with the priests, they sometimes participated in certain sacrificial rites (Lev. iv. 15, ix. 1). In national affairs they held a very important position. It was at the request of the elders that Samuel consented to a monarchical form of government in Israel (I Sam. viii. 4). It was through their intervention that Abner succeeded in appointing David king over Israel (II Sam. iii. 17). The elders were accomplices in the conspiracy of Absalom (II Sam. xvii. 4); to them Rehoboam first turned for advice (I Kings xii. 6), and they were also a prominent factor in the proceedings brought against Naboth by Jezebel (I Kings xxi. 8–13).

It is not known whether all the officers of the commonwealth were chosen from the body of elders (compare Ex. xviii. 25 and Num. xi. 16). As judges, however, and as the chief representatives of the people, the elders enjoyed their authority for a long period. The Mishnah speaks of the elders as the recipients of the oral law from Joshua (Abot i. 1), and as the forerunners of the Sanhedrin (Sanh. 2a). The institution of elders flourished during the period of the Babylonian Exile (Ezek. viii. 1, xiv. 1, xx. 1), and continued in Palestine during the Persian and Greek periods (Ezra v. 5, 9; vi. 7, 14; x. 8; I Macc. vii. 31; xii. 6, 35; xiii. 36; Judith vi. 21, vii. 23, viii. 33, x. 6; and in Susanna). See Judge; Patriarchal Family and Authority; and especially Sanhedrin.

Bibliography: Hastings, *Dict. Bible*; Hamburger, *R. B. T.*; Wellhausen, *I. J. G.*; Driver, *Deuteronomy*, pp. 199, 233, New York, 1895; Saalschütz, *Das Mosaische Recht*, chap. iii., Berlin, 1853; Ewald, *The Antiquities of Israel*, Index, Boston, 1876; McCurdy, *History, Prophecy, and the Monuments*, Index, New York, 1894; Amram, *Zekenim*, in *Jour. Bib. Lit.*, June, 1900; Reifmann, *Sanhedrin* (in Hebrew), Berdychev, 1888; A. Büchler, *Das Synhedrion in Jerusalem*, pp. 163, 168, Vienna, 1902.

S. S. J. H. G.

ELDER, REBELLIOUS (= זקן ממרה): An elder who defies the authoritative rabbinic interpretation of the Mosaic Law. In the period when the Sanhedrin flourished this was a capital offense, punishable by strangulation (Sanh. xi. 1). This is based on Deut. xvii. 8–13, and according to the Talmud refers not to an ordinary man who refuses to abide by the decision of the priest or the judge, but to a regular ordained rabbi, or a judge, or an elder over the age of forty, or one of the twenty-three jurists constituting the minor Sanhedrin of a city or town. If such a judge dared to defy the decision of a majority of the major Sanhedrin, he became liable to the penalty of strangulation. R. Meïr, however, would convict only an elder whose opposition concerned a criminal act which, if committed unintentionally, would entail a sin-offering, or, committed intentionally, would be punished with excision (= כרת). According to R. Judah, the elder could be convicted only of a schismatic decision concerning a law which had its origin in Scripture, but the interpretation of which was left to the Soferim.

The mode of procedure in such cases of contumacy is related in the Mishnah. There were three tribunals (in Jerusalem), one at the foot of the Temple hill (Mount Moriah), another at the entrance to the court of the Temple, and another at the granite corridor (= לשכת הגזית) of the Temple. The associate judges, with the accused, came before the tribunal at the foot of the Temple hill. The accused pleaded: "Thus and so have I expounded the Law, and thus and so have my associates; thus and thus have I taught the people, and thus have my associates." The judges of the tribunals, if they had any tradition bearing upon the case, gave their opinion; if not, they betook themselves to the tribunal at the entrance to the court of the Temple, where the same proceeding was repeated. Finally, they all appeared before the highest tribunal at the granite hall of the Temple, whence came the interpretation of the Torah. The Great Sanhedrin rendered a decision. Should the elder still maintain a schismatic position and persist in asserting it, he became liable to punishment. In this event he was brought before the supreme court for trial, conviction, and execution. According to R. Akiba, the execution took place on the first festival following his conviction, when, as a rule, the people were gathered together in Jerusalem, so "that the people may hear and fear." R. Meïr thought such a delay cruel, and would have had the culprit executed immediately after his conviction, which would be followed by a reproclamation announcing the execution. The rebellious elder was classed with three other offenders: one who incites to idolatry (= מסית), a rebellious son, and a perjured witness. In all these cases the execution was publicly announced (Sanh. 89a).

The question whether the supreme court might pardon the rebellious elder and overlook the insult done it by his dissent is a controverted point, and the opinion of the majority was that pardon was not permissible, as this would increase the number of schisms in Israel (Sanh. 88a and b).

S. S. J. D. E.

ELEAD: A descendant of Ephraim, found in the genealogical list in I Chron. vii. 21. He joined a party of raiders to take away the flocks of Gath, and was killed by the Gittites. The name does not appear in the genealogical list in Numbers.

E. G. H. G. B. L.

ELEALAH: Town of the Moabite plateau, conquered by Gad and Reuben and rebuilt by the latter (Num. xxxii. 3, 37). It is mentioned, together with the town of Heshbon, in the prophecies concerning Moab (Isa. xvi. 9). Elealah was still known in Roman times, and is to-day identified with the mound of débris called "Al-'Al" about a mile north of Heshbon.

E. G. H. E. I. N.

ELEAZAR: **1.** High priest; third son of Aaron. After his two elder brothers, Nadab and Abihu, had suffered death for offering strange fire before the Lord, Eleazar became his father's chief assistant, with the title "prince of the princes of the Levites" (Num. iii. 32), his functions including the supervision of the oil for the seven-branched candlestick, the incense, and all that pertained to the inner sanctuary (*ib.* iv. 16). Shortly before Aaron's death Eleazar was clothed in his father's official garments to signify that he was Aaron's successor (*ib.* xx. 25-28). God's commands were now addressed to Moses and Eleazar (*ib.* xxvi. 1), and Eleazar is mentioned as God's second representative in Israel, beside Moses (*ib.* xxxii. 28), and even before Joshua (Num. xxxii. 28, xxxiv. 17; Josh. xiv. 1, xvii. 4, xix. 51, xxi. 1). He was the progenitor of most of the high priests. He was buried "in Gibeah, of Phinehas his son, which was given him in the hill country of Ephraim" (Num. xxiv. 33, R. V.).

Eleazar is said to have added to the Book of Joshua the section xxiv. 29-32 (B. B. 15a, l. 27), and his son Phinehas, verse 33.

E. G. H. E. K.

2. A son of Dodai, an Ahohite (II Sam. xxiii. 9, R. V.), or of Dodo the Ahohite (I Chron. xi. 12); one of the three principal captains of David's army.

3. Fourth son of Mattathias and brother of Judas Maccabeus; surnamed "Avaran" (I Macc. ii. 5, *Αὐαράν*; *ib.* vi. 43, *Σαυαράν* for *Αὐαράν*; Josephus, "Ant." xii. 6, § 1, *Αὐράν*). He distinguished himself by a courageous act at the battle of Bet-Zekaryah (162 B.C.), when the Jews under Judas Maccabeus were hard pressed by the large Syrian army commanded by Lysias and encouraged by the presence of the youthful king Antiochus Eupator. Eleazar, seeing among the enemy's elephants one that was armed with royal breastplates, and that was taller than the rest, concluded that it carried the king. Wishing to put an end to the misery of his people, and being desirous of gaining everlasting fame for himself, Eleazar fought his way through the ranks of the enemy, and, creeping under the elephant, speared it from beneath, the animal crushing him in its fall (I Macc. vi. 43-46; Josephus, *l.c.* xii. 9, § 4; *idem*, "B. J." i. 1, § 5). Because of this deed Eleazar is especially mentioned in a midrash (Rashi to Deut. xxxiii. 11; comp. "Megillat Antiochus," ed. Gaster, verses 63, 64).

II Maccabees does not mention Eleazar; and Josephus modifies the account in his "Wars," following the story of I Macc. vi. 43 only in his "Antiquities." Eleazar is included among the seventy translators of the Bible that are mentioned in the Letter of Aristeas (§ 50); and scholars have assumed that this fictitious name was taken from that of the Maccabean (Wendland, in Kautzsch, "Apokryphen," ii. 3). In the Syrian document, however, the name reads "Eliezer" (Wendland, "Aristeas," p. 143, Leipsic, 1900).

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E. G. H. E. K.—S. Kr.

4. Son of Ananias, the high priest. Though belonging to a family which strove to maintain friendly terms with the Romans, he induced his priestly colleagues to discontinue the daily sacrifice for the emperor, and to decline presents from the pagans ("B. J." ii. 17, §§ 2-4), thereby causing a rupture with the Romans. The rebels, under the leadership of Eleazar, took possession of the lower city and the Temple, and fought for seven days with the peace party. The Sicarii under Menahem attacked the peace party, killing Ananias and his brother Hezekiah. This led to a conflict between the parties of Menahem and Eleazar, in which the former was defeated and driven from Jerusalem. Eleazar also attacked the Roman garrison that had retired to the fortified towers—Hippicus, Phasælus, and Mariamne; the Romans capitulated and surrendered their arms on condition of free retreat, but were all massacred by the rebels (Josephus, "B. J." ii. 17, §§ 2–10). Meg. Ta'an. 11 refers to this event.

The Romans retired from Judah and Jerusalem on the 17th of Elul. It seems that Eleazar had coins struck in his name, with the inscription: "The First Year of the Liberation of Jerusalem." On the organization of the rebellion Eleazar, with Jesus b. Sapphias, was appointed general of Idumea ("B. J." ii. 20, § 4, reading *'Ανανίου* instead of *υἱὸν Νέου*). Grätz's opinion that Eleazar is identical with Eleazar b. Ananiah b. Hezekiah Garon is inadmissible. In Yosippon, ch. 95–97, Eleazar b. Ananiah is confounded with Eleazar ben Jair (see ALBINUS; ANANIAS).

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5. Priest and treasurer of the Temple of Jerusalem. Eleazar, anxious to save the costly curtains of the Temple from the greed of Crassus, who had seized the treasure of the Temple amounting to 2,000 talents, gave him a golden beam weighing 300 minæ, the existence of which was unknown to the other priests on account of its wooden casing. He made Crassus swear to spare the rest of the Temple. Crassus, notwithstanding his oath, took all the gold of the Temple (Josephus, "Ant." xiv. 7, § 1).

6. Leader of the Zealots in the war against Vespasian and Titus; son of Simon (Josephus, "B. J." ii. 20, § 3; iv. 4, § 7; for *υἱὸς Γίωνος* read *Σίμωνος*). He belonged to a noble priestly family. After the defeat of Cestius, Eleazar seized the abandoned impedimenta of the Romans and the treasure of the Temple, and employed the Zealots as armor-bearers ("B. J." ii. 20, § 3). He found an ally in the priest Zacharias, son of Amphikalles, with whose help he supplanted the peaceable high priest Ananias and his party, and admitted the Idumeans into Jerusalem (*ib.* iv. 4, § 1). When the patriot Johannes turned from Giscala to Jerusalem after the subjugation of Galilee, Eleazar would not submit to him, but retired to the court of the Temple with his friends Judah b. Ḥelika and Simon b. Ezron. During the Passover Eleazar's men opened the gates of the court of the Temple, whereupon the followers of Johannes stole in among the pilgrims, overpowered Eleazar's people, and drove them from the court (70 C.E.: *ib.* v. 3, § 1; Tacitus, v. 12).

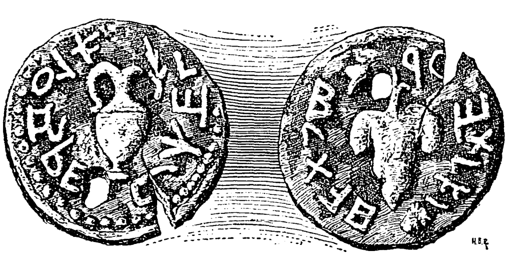

BRASS COIN OF ELEAZAR BEN SIMON.

Obverse: אלעזר הכוהן—"Eleazar the Priest." A vase; in field to right a palm-branch. *Reverse*: שנת אחת לגאלה ישר[אל]—"The First Year of the Redemption of Israel," round a cluster of grapes.

(After Madden, "History of Jewish Coinage.")

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 509, 526; Schürer, *Gesch.* 3d ed., i. 623, 625; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Reinach, *Textes d'Auteurs Grecs et Romains*, p. 320; *Prosopographia Imperii Romani*, s.v. *Eleazar*.

7. Martyr in the days of Antiochus Epiphanes. In the religious persecution under Antiochus, Eleazar, a scholar of rank, "and of a noble countenance," at that time "well stricken in years," was compelled to eat pork, his mouth being opened by force. When offered the alternatives of death or renunciation of his faith, he chose the former, in order to set a "noble example to the young." The king's followers desired to protect him, and implored him at least to pretend to obey the commands of the king. Eleazar refused, and died the death of a martyr (II Macc. vi. 18–31). In Antioch (IV Macc. v., vi.), Eleazar's edifying martyrdom, with that of the seven Maccabean brothers, was honored by the Roman Church (Origen, "Exhortatio ad Martyrium," ch. 22–27; "Comm. in Ep. ad Rom." iv. ch. 10; Chrysostom). Cardinal Rampolla's investigations have proved the historical character of the account despite the fact that while the seven martyrs are mentioned in rabbinical legend, Eleazar seems to be unknown to the Rabbis ("Martyre et Sepulture des Macchabées," Bruges, 1900). Grätz had already declared it to be substantially true ("Geschichte," 2d ed., ii. 317). Herzfeld's supposition ("Geschichte des Volkes Jisrael," ii. 75) that Eleazar is identical with Eleazar ben Ḥarsom is untenable.

G. S. KR.

ELEAZAR I. (LAZAR) (Eleazar b. Shammua'): Mishnaic teacher of the fourth generation, frequently cited in rabbinic writings without his patronymic (Ab. iv. 12; Giṭ. iii. 8, incorrectly "Eliezer"; compare Gem. Giṭ. 31b; Yer. Giṭ. iii. 45a, Mishnah and Gem.). He was of priestly descent (Meg. 27b; Soṭah 39a) and rich (Eccl. R. xi. 1), and acquired great fame as a teacher of traditional law. He was a disciple of Akiba (Zeb. 93a, 110b), but owing to the Hadrianic proscriptions of Jewish observances, was not ordained by him. After Akiba's death, however, R. Judah b. Baba ordained Eleazar, together with Meïr, Jose b. Ḥalafta, Judah b. Ila'i, and Simon b. Yoḥai, at a secluded spot between Usha and Shefar'am. The ordainer was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; 'Ab. Zarah 8b).

Mention is made of a controversy between Eleazar and R. Meïr at Ardiska (Tosef., Naz. vi. 1; see Neubauer, "G. T." p. 106). He also maintained halakic discussions with R. Judah b. 'Illai and R. Jose (Tosef., Zeb. v. 4, x. 10), and quite frequently with R. Simon b. Yoḥai (Sheḳ. iii. 1; Yoma v. 7); but he never appeared with them at the sessions of the Sanhedrin at Usha. Hence it may be assumed that he did not return to the scene of his ordination. Wherever he settled, he presided over a college to which large numbers of students were attracted ('Er. 53a; Yer. Yeb. viii. 9d; compare Mek., Beshallaḥ, Amalek, i.), among whom are named Joseph or Issi ha-Babli (Tosef., Zeb. ii. 17; Men. 18a), and the compiler of the Mishnah, R. Judah I. ('Er. 53a); and thus, while his name does not appear in rabbinic lore as often as the names of his colleagues at the ordination, Eleazar had an ineradicable influence on the development of the Talmud. Abba Arika styles him "the most excellent among the sages" (טובינא דחכימי, Ket. 40a; Giṭ. 26b), and R. Johanan expresses unbounded admiration for his large-heartedness ('Er. 53a).

His Motto.

Eleazar's motto was, "Let the honor of thy pupil be as dear to thee as that of thy colleague; that of thy colleague, as the reverence of thy master; and the reverence of thy master, as that of the Most High" (Ab. iv. 12; Ab. R. N. xxvii. 4). His disciples once requested him to tell them whereby he merited unusual longevity, when he replied, "I have never converted the Synagogue into a passageway [for the sake of convenience]; have never trodden over the heads of the holy people [*i.e.*, come late to college and stepped between the rows of attentive students; compare Abdan]; and have never pronounced the priestly blessing before offering the benediction preceding it" (Meg. 27b; Soṭah 39a). When asked what merits will save man from the tribulations which are to precede the Messianic epoch, he replied, "Let him engage in the study of the Law and in deeds of benevolence" (Sanh. 98b). According to Eleazar, children as well as pious adults share in the glory of God (Midr. Teh. xxii. 31). He also taught that the world rests on a single pillar, the name of which is "Righteousness"; as the Bible says (Prov. x. 25, Hebr.), "The righteous is the foundation of the world" (Ḥag. 12b).

The following anecdote concerning Eleazar is twice told in the Midrashim (Lev. R. xxiii. 4; Cant. R. ii. 2): R. Eleazar visited a certain place where he was invited to lead the people in prayer, but he avowed inability to do so. "What!" cried the astonished people; "is this the celebrated R. Eleazar? Surely he deserves not to be called 'Rabbi'!" Eleazar's face colored with shame, and he repaired to his teacher Akiba. "Why art thou so crestfallen?" inquired Akiba; whereupon Eleazar related his unpleasant experience. "Does my master wish to learn?" asked Akiba; and, on receiving Eleazar's affirmative answer, Akiba instructed him. Later, Eleazar again visited the scene of his mortification, and the people again requested him to lead them in prayer. This time he readily complied with their request, whereupon the people remarked, "R. Eleazar has become unmuzzled" (איתחסם, from חסם = "to muzzle"), and they called him "Eleazar Ḥasma" (compare Geiger, "Schriften," iv. 343). The hero of this anecdote is doubtless the subject of the present article, and not, as is generally assumed, Eleazar Ḥisma. The latter was never Akiba's pupil. Indeed, he was Akiba's senior, and in the account of a halakic discussion between him and Eleazar b. Azariah and Akiba, his name precedes that of Akiba (Neg. vii. 2; Sifre, Deut. 16). Eleazar I. was an acknowledged disciple of Akiba, and the Midrashim explicitly state that he "went to Akiba, his teacher."

Bibliography: Bacher, *Ag. Tan.* ii. 275 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 196 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 173 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 164 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 45, 58.

S. S. S. M.

ELEAZAR II. (LAZAR): Palestinian amora of the third century (second and third generations). In the Midrashim he is frequently cited with his patronymic, **Eleazar b. Pedat,** but in the Talmudim only occasionally so. He was a Babylonian by birth (Yer. Ber. ii. 4b; Yer. Sheḳ. ii. 47a) and of priestly descent (Yer. Ber. v. 9d; M. Ḳ. 28a). In his native country he was a disciple of Samuel ('Er. 66a; B. B. 82b), and more especially of Rab (B. B. 135b; Ḥul. 111b), whom he in after years generally cited by the appellation "our teacher" (Giṭ. 9b; B. B. 152a), and whose college he revered above all others, recognizing in it the "lesser sanctuary" of the Diaspora, spoken of by Ezekiel (xi. 16) as promised to the exiles in Babylonia (Meg. 29a; Yalḳ., Ezek. 352). When and why he left his native country is not stated; but from the data extant it appears that his ardent love for "the land of Israel" (Ket. 111a), and the superior opportunities which Palestine afforded for religious practises (Yer. R. H. ii. 58b; Ket. 112a), impelled him to emigrate thither—and at a comparatively early age, since some of Rabbi's contemporaries were still alive and active (B. B. 87a; Ḥul. 110a). Indeed, it seems that for a time Eleazar even attended the lectures of R. Ḥiyyah (Yer. Ket. ix. 33b; Yer. B. M. x. 12c) and of R. Hoshaiah (Yer. Yeb. iv. 5d). This was for him a period of hard study, which gave rise to the homiletic remark that the Biblical saying (Prov. v. 19), "Be thou ravished always with her love," was well illustrated by Eleazar b. Pedat at Sepphoris, who was so absorbed in his studies as to be unconscious of all worldly needs ('Er. 54b).

At Tiberias.

Later, Eleazar became attached to the college founded by R. Johanan at Tiberias (Yer. Ber. ii. 4b; Tem. 25b; Ker. 27a), where his scholarship procured him great honors. In the city he was associated with Simon b. Eliakim in the office of judge (B. Ḳ. 117b), and at the college he occupied the position of colleague-disciple (חבר ותלמיד) of Johanan (Yer. Sanh. i. 18b), who himself repeatedly admitted that Eleazar had enlightened him (Yer. Meg. i. 72c; Yer. Sanh. iii. 21b), once declaring that "the son of Pedat sits and interperts the Law as did Moses at the direct inspiration from the Almighty" (Yeb. 72b). After the death of Simeon b. Laḳish, Eleazar was chosen to fill the position of assistant to Johanan (B. M. 84a). When Johanan became disabled through grief at Simeon's death, Eleazar presided over the college (Yer. Meg. i. 72b), and after the death of Johanan succeeded him in the office of head master.

The fame of Eleazar as an expert expounder of the Law having reached Babylonia, his most prominent contemporaries there addressed to him intricate halakic questions, to which he returned satisfactory answers (Beẓah 16b; Yer. Ḳid. i. 60c; B. B. 135b; Ḥul. 86b). This happened so often that he became known in his native country as the "master [*i.e.*, legal authority] of the land of Israel" (Yoma 9b; Giṭ. 19b; Niddah 20b); and anonymous decisions introduced in the Babylonian schools with the statement שלחו מתם ("They sent word from there"; Beẓah 4b; Giṭ. 73a) were understood, as a matter of course, to emanate from Eleazar b. Pedat (Sanh. 17b).

Eleazar was averse to the study of esoterics (Ḥag.

His Views on Study.

13a). With reference to this study, he would cite the saying of Ben Sira (Ecclus. [Sirach] iii. 21), "Seek not things that are too hard for thee, and search not out things that are above thy strength" (Yer. Ḥag. ii. 77c). He prized knowledge above all things; therefore he remarked, "He who possesses knowledge is as great as if the Temple were rebuilt in his days" (Sanh. 92a); and from Job xx. 21 he teaches that he who does not contribute toward the support of scholars will not be blessed in his property (*ib.*). Eleazar was exceedingly poor, and often lacked the necessaries of life (Ta'an. 25a). He frequently sang the praises of charity. "The practise of charity," he was wont to say, "is more meritorious than all oblations; as the Bible says (Prov. xxi. 3), 'To do justice [Hebr. צדקה] and judgment is more acceptable to the Lord than sacrifice' [Suk. 49b]. He who practises charity secretly is greater [in the sight of God] than Moses himself; for Moses himself admitted (Deut. ix. 19), 'I was afraid of the anger,' while of secret charity the Bible says (Prov. xxi. 14), 'A gift in secret pacifieth anger'" (B. B. 9b). Benevolence and acts of loving-kindness, גמילות חסדים, extending to both rich and poor, are, according to Eleazar's interpretation, even greater than charity; as the Bible says (Hosea x. 12), "Sow to yourselves in righteousness [Hebr. לצדקה], reap in mercy [חסד]." With reference to צדקה, the Bible uses "sowing," indicating an operation that leaves it in doubt whether the sower will or will not enjoy the fruit; while with reference to mercy "reaping" is used, an occupation that renders the enjoying of the results very probable (Suk. 49b). From the same Scriptural expression Eleazar draws the lesson, "Charity is rewarded only in proportion to the kindness in it" (*ib.*); that is, the pleasant and thoughtful way in which it is given, and the personal sacrifice it involves.

Poor as he was, Eleazar would never accept any gifts, or even invitations to the patriarch's table. When any were extended to him, he would decline them with the remark, "It seems that ye do not wish me to live long, since the Bible says (Prov. xv. 27), 'He that hateth gifts shall live'" (Meg. 28a; Ḥul. 44b). His scant earnings he would share with other needy scholars; thus, he once purposely lost a coin in order that poverty-stricken Simon b. Abba, who was following him, might find it. When the latter did find it and offered to restore it, Eleazar assured him that he had renounced its ownership and forfeited all rights thereto, and that consequently it was the property of the finder (Yer. B. M. ii. 8c). It is also reported as his custom first to offer a mite to the poor, and then to offer prayer to God (B. B. 10a). Even to impostors he would never refuse charity. "Were it not for the existence of impostors, not a single refusal of charity could ever be atoned for; we therefore ought to show gratitude to them" (Yer. Peah viii. 21b; Ket. 68a).

There are no data to show how long Eleazar survived R. Johanan, but the probability is that he died about 279 C.E.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 1 *et seq.*; Frankel, *Mebo*, pp. 111b *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 85 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 113a *et seq.*

S. S. S. M.

ELEAZAR B. ABINA: Palestinian haggadist of the fourth amoraic generation (fourth century C.E.); junior contemporary of Aḥa III., in whose name he repeats some homiletic remarks (Pesiḳ. R. xiv. 60b, xxi. 109b), and senior of R. Yudan, who reports in his name (Midr. Teh. xxxi. 7).

One of the homilies bearing Eleazar's name argues that the observance of the Sabbath is tantamount to all other commandments combined, which he tries to prove from passages in each of the three divisions of the Bible—the Pentateuch (Ex. xvi. 28, 29), the Prophets (Ezek. xx. 13), and the Hagiographa (Neh. ix. 13, 14).

Bibliography: Bacher, *Agada der Palestinensischen Amoräer*, iii. 696 *et seq.*

S. S. S. M.

ELEAZAR, ABRAHAM: Fictitious author of an ancient work on alchemy published in Leipsic in 1760, and bearing the title "R. Abrahami Eleazaris Uraltes Chymisches Werk." The real author seems to have been Julius Gervasius of Schwarzburg, whose name is given as the editor on the title-page of the first part. In the preface it is stated that Abraham took not only his alchemistic notions, but also the illustrations, from the copper tablets of Tubal Cain. The edition of 1760 is said on the title-page to be the second. The second part also pretends to be by Abraham Eleazar, who asserts that he merely reproduces what was engraved upon the copper tablets by a certain Jew, Samuel Baruch. It is further stated that the original was written in Latin, Arabic, Chaldaic, and Syriac.

Bibliography: Steinschneider, *Schach bei den Juden*, p. 183; idem, *Hebr. Uebers.* p. 906; Fürst, *Bibl. Jud.* i. 231; compare Berthelot, *La Chimie au Moyen Age*, i. 230.

G.

ELEAZAR BEN AḤWAI (AḤBAI): Probably identical, according to Bacher ("Ag. Tan." ii. 553), with Eleazar b. Maḥbai or Maḥbai, a tanna of the second century, contemporary of Judah b. Bathyra and Aḥa I. (Tosef., Yeb. xiv. 4). He is cited but twice under this name. His most important remark is with regard to the Pentateuchal expression לאמר ("saying"; literally, "to say"), which frequently follows the statement, "God spake to Moses," and which he explains as implying that God spake to Moses not in Moses' interest, but in that of Israel: He spake to Moses *to say* to the people (Sifra, Wayiḳra, ii. 13; compare Yalḳ., Lev. 431, where the patronymic is "Dehabai").

S. S. S. M.

ELEAZAR BEN 'ARAK: Tanna of the second generation (first century C.E.). Being first among the disciples of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. xiv. 3), he delighted his master with his wisdom and penetration, so that the most extravagant encomiums were lavished upon him. It was said, "Were all the sages of Israel placed in one scale, and Eleazar b. 'Arak in the other, he would outweigh them all" (Ab. *l.c.*; Ab. R. N. xiv. 4), while his great master styled him "Rising Well" or "Gushing Stream" (מעין המתגבר, נחל שוטף, *ib.*). The master once propounded the question, "Which acquisition is best for man to strive after?" Several solutions were handed in, among them one from Eleazar, who suggested, "A good heart" (לב טוב); thereupon Johanan remarked, "I prefer Eleazar's solution to all of yours, since yours are included in his" (Ab. ii. 9; Ab. R. N. xiv. 5). Again, the master propounded, "Which is the worst characteristic that man should shun?" In this case, also, Eleazar's reply, "An evil heart," was accepted by the teacher (*ib.*). Compare Beruriah; Consolation.

In the mystical interpretation of the Scriptures, also, Eleazar distinguished himself, and to such an extent as to call forth his master's ecstatic exclamation, "Happy art thou, O father Abraham, from whose loins sprang Eleazar b. 'Arak" (Yer. Ḥag. ii. 77a). To his counsel, often sought and always beneficial, was applied the Biblical expression (Ps. i. 3), "Whatsoever he doeth shall prosper." Beneficiaries of his counsel in their admiration styled him "Prophet"; whereupon he remarked, "I am neither a prophet nor the son of a prophet, but my teachers have communicated to me the traditional verity that every counsel subserving the promotion of the glory of God realizes good results" (Midr. Teh. i. 3.). His motto was, "Be diligent in the pursuit of study; be prepared to answer the Epicurean, and realize for whom thou laborest and who thy employer is."

Eleazar in Emmaus.

Eleazar's name is connected with but few halakot, and with only one halakic midrash. The reason for this disappointing paucity of doctrines and sayings is found in the story of the period immediately succeeding the death of Johanan b. Zakkai. The disciples chose Jabneh for their scene of activity, while Eleazar went to Emmaus, the residence of his wife—a particularly healthful place, blessed with good water, a pleasant climate, and warm baths. Separated from his colleagues, his faculties became stunted; and he is said to have completely forgotten all he had ever learned (Ab. R. N. xiv. 6; Eccl. R. vii. 7). In later years he was pointed out as a warning to the self-opinionated; the Talmud applying to him the motto of R. Nehorai: "Inter thyself in a place where the Law is studied, and think not that it will seek thee; for only thy colleagues will perpetuate it in thy possession: rely not on thine own understanding" (Shab. 147b; Ab. iv. 14).

Bibliography: Bacher, *Ag. Tan.* i. 74 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 87; Frankel, *Darke ha-Mishnah*, p. 91; Hamburger, *R. B. T.* ii. 155; Heilprin, *Seder ha-Dorot*, ii. *s.v.*; Weiss, *Dor Dor we-Dorshaw*, ii. 80; Zacuto, *Yuḥasin*, ed. Filipowski, p. 35b.

s. s. S. M.

ELEAZAR B. ARYEH. See Löw, Eleazar.

ELEAZAR B. AZARIAH: Mishnaic scholar of the second generation (first century c.e.); junior contemporary of Gamaliel II., Eliezer b. Hyrcanus, and Joshua b. Hananiah, and senior of Akiba (Sifre, Deut. 32; Sanh. 101a). He traced his pedigree for ten generations back to Ezra (Ber. 27b; Yer. Yeb. i. 3b), and was very wealthy (Shab. 54b; Beẓah 23a; compare Ḳid. 49b). These circumstances, added to his erudition, gained for him great popularity. When Gamaliel II., in consequence of his provoking demeanor, was temporarily deposed from the patriarchate, Eleazar, though still very young, was elevated to that office by the deliberate choice of his colleagues. He did not, however, occupy it for any length of time, for the Sanhedrin reinstated Gamaliel. He was retained as vice-president ("ab bet din"), nevertheless, and it was arranged that Gamaliel should lecture three (some say two) Sabbaths, and Eleazar every fourth (or third) Sabbath (Ber. 27b *et seq.*; Yer. Ber. iv. 7c *et seq.*; Yer. Ta'an. iv. 67d).

Journey to Rome.

In company with Gamaliel, Joshua, and Akiba, he journeyed to Rome (Kallah R. vii.; Derek Ereẓ R. v.). Neither the object of the journey nor the result of the mission is stated; but that affairs important as pressing were involved is apparent from the season at which the journey was undertaken: they celebrated the Feast of Booths aboard the ship (Sifra, Emor, xvi. 2; Suk. 41b). With the same companions Eleazar once visited the ruins of the Temple at Jerusalem (Sifre, Deut. 43). On a visit to the aged Dosa b. Harkinas the latter joyfully exclaimed, "In him I see the fulfilment of the Scriptural saying (Ps. xxxvii. 25): 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread'" (Yeb. 16a; Yer. Yeb. i. 3c *et seq.*), by which he probably alluded to Eleazar's great learning and his proverbial wealth. The latter was amassed by dealing in wine, oil (Tosef., 'Ab. Zarah, v. 1; B. B. 91a), and cattle (Shab. 54b; Beẓah 23a). Subsequent generations entertained the belief that dreaming of Eleazar b. Azariah presaged the acquisition of wealth.

His Exegetic Principle.

With Eleazar's accession to the patriarchate the portals of the academy were opened wide to all who sought admittance. It is said that three hundred benches had to be added for the accommodation of the eager throngs which pressed into the halls of learning. Under his presidency, too, a review of undecided points of law was undertaken. To Eleazar rabbinic homiletics owes the introduction of the rule called סמוכין (= "contiguous"), by which one Scriptural passage is explained or supplemented by another immediately preceding or succeeding it. Thus, Eleazar declares that the slanderer and the listener and the false witness deserve to be thrown to the dogs. He derives this idea from the juxtaposition of the expression (Ex. xxii. 30 [A. V. 31]), "Ye shall cast it to the dogs," and (*ib.* xxiii. 1) the prohibition against raising false reports, bearing false witness, and associating with the false witness (Pes. 118a; Mak. 23a).

In his homilies he generally aims to bring out some ethical or practical lesson. With reference to the Day of Atonement the Bible says (Lev. xvi. 30), "On that day . . . ye may be clean [Hebr. תטהרו = "ye shall cleanse yourselves"] from all your sins before the Lord." Therefrom Eleazar draws the lesson that the efficacy of the day extends only to sins against God, while sins against man are not forgiven unless the offended party has first been reconciled (Yoma viii. 9; Sifra, Aḥare Mot, viii. 2). The Bible says (Deut. xxiii. 8 [A. V. 7]), "Thou shalt not abhor an Egyptian . . . because thou wast a stranger in his land." Thereupon Eleazar remarks, "The Egyptians admitted the Israelites out of self-interest; nevertheless God accounts their act as one of merit. Now, if he who unintentionally confers a favor is accorded a token of merit, how much more so he who intentionally does a good deed" (Sifre, Deut. 252; compare Ber. 63b). Similar is his deduction from Deut. xxiv. 19, which says, "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." "Here," argues Eleazar, "the Bible promises blessings to him by whom a good deed is done unintentionally; hence if one unwittingly loses money, and a needy one finds it and sustains life thereon, God will bless the loser for it" (Sifra, Wayiḳra [Ḥoba], xii. 13; Sifre, Deut. 183).

Biblical Interpretations.

Eleazar was independent in his Biblical interpretations. He often rejected Akiba's opinions, remarking, "Even if thou persist the whole day in extending and limiting [see HERMENEUTICS], I shall not harken to thee" (Sifra, Ẓaw, xi. 6; Men. 89a), or, "Turn from the Haggadah and betake thee to the laws affecting leprosy and the defilement of tents" (נגעים ואהלות; Ḥag. 14a; Sanh. 38b). Above all, he strove to be methodical. When one applied to him for information on a Biblical topic, he furnished that; was he called upon to explain a mishnah, a halakah, or a haggadah, he explained each point. Eleazar was opposed to frequent sentences of capital punishment. In his opinion a court that averages more than one execution in the course of seventy years is a murderous court (Mak. i. 10; see CAPITAL PUNISHMENT).

In the following few sentences is comprised Eleazar's practical philosophy:

Wisdom.

> "Without religion there is no true wisdom; without wisdom there is no religion. Where there is no wisdom there is no fear of God; where there is no fear of God there is no wisdom. Where there is no discernment there is no learning; without learning there is no discernment. Where there is a want of bread, study of the Torah can not thrive; without study of the Torah there is a lack of bread.
>
> "With what is he to be compared who possesses more knowledge than good deeds? With a tree of many branches and but few roots. A storm comes and plucks it up and turns it over. Thus also Scripture says (Jer. xvii. 6), 'He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.' But what does he resemble who can show more good deeds than learning? A tree of few branches and many roots. Even should all the winds of heaven rage against it, they could not move it from its place. Thus, the Bible says (*l.c.* 8), 'He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit'" (Ab. iii. 17; Ab. R. N. xxii. 1).

While he lived he enjoyed the encomiums of his famous colleagues, who said, "That generation in which Eleazar b. Azariah flourishes can not be termed orphan" (Ḥag. 3b; Mek., Bo, xvi.); and when he died the learned said, "With the death of R. Eleazar b. Azariah was removed the crown of the sages" (Tosef., Soṭah, xv. 3; Soṭah 49b; Yer. Soṭah ix. 24c).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 219 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 88 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 91 *et seq.*; Grätz, *Gesch.* 2d ed., iv. 37 *et seq.*; Hamburger, *R. B. T.* ii. 156 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 94 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 39b *et seq.*

S. S. S. M.

ELEAZAR OF BARTOTA. See ELEAZAR B. JUDAH OF BARTOTA.

ELEAZAR B. DAMA. See BEN DAMA.

ELEAZAR B. DINAI: Leader of the ZEALOTS (35–60, C.E.). When the Jews of Peræa had boundary disputes with the pagan population of Philadelphia, the procurator Fadus killed Annibas, one of the three leaders, and banished the other two, Amram and Eleazar. The latter may be identical with Eleazar b. Dinai. When Jewish pilgrims traversing Samaritan territory were killed by hostile Samaritans, the Jews in self-defense called Eleazar b. Dinai down from the mountains, and he ravaged Akrabatene.

The procurator Felix succeeded by cunning in capturing Eleazar and his band, sending him in chains to Rome (Josephus, "Ant." xx. 1, § 1; 6, § 1; 8, § 5; "B. J." ii. 12, § 4; 13, § 2).

Rabbinical sources also mention Eleazar. The Midrash to Cant. iii. 5 says that in the days of Amram and (Ben) Dinai the Jews prematurely attempted liberation. Mention is also made of a companion of Eleazar, Teḥina ben Perisha by name, probably the Alexander mentioned by Josephus. Through the example of these two men murders became so frequent that the sacrifice of atonement for an unknown murderer (Deut. xxi. 1–8) was abolished (Soṭah ix. 9; Tosef. xiv. 1; Bab. 47b; Yer. 24a; Sifre, Deut. 205). The wife of Eleazar b. Dinai is also mentioned (Ket. 27a).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 431, 436; Schürer, *Gesch.* 3d ed., i. 570; Büchler, *Das Grosse Synedrion in Jerusalem*, p. 143, Vienna, 1902.

G. S. KR.

ELEAZAR B. DURDAIA: A famous penitent, quoted both as a warning against debauchery, which leads to death, and as an encouragement to repentance, which leads to eternal happiness. It is related of him that, after leading a life of licentiousness, he at last bethought himself of his latter end. He mentally sought intercessors among the elements, beseeching them to appeal for his pardon and future peace; but none was found competent to act for him, they themselves being finite, and doomed to annihilation. Concluding that his future depended solely on himself, he prayed and wept until he died. Thereupon, legend adds, a BAT ḲOL announced that Eleazar was assured of happiness in the hereafter. When Rabbi (Judah I.) heard this story, he exclaimed, "Verily, some procure eternal happiness only after toiling many years, while others obtain the same result in a short time" ('Ab. Zarah 17a).

S. S. S. M.

ELEAZAR B. ELEAZAR HA-KAPPAR. See BAR ḲAPPARA.

ELEAZAR (ELIEZER) B. ENOCH: A scholarly contemporary of 'Aḳabia b. Mahalalel and Gamaliel II. According to the statement of Judah

b. 'Illai, it was this Eleazar, and not 'Aḳabia, who was excommunicated by the Sanhedrin for the reason that he quibbled about the rabbinic regulations concerning "cleansing of hands" ('Eduy. v. 6). Nothing more is known of him; but the fact of his being cited in connection with 'Aḳabia, and the explicit declaration of the transgression which prompted the august tribunal to excommunicate him, evidence his prominence in his day. Probably because of excommunication, in which state he ended his earthly existence (*ib.*), none of his doctrines was discussed in the academies or recorded in rabbinic literature.

Bibliography: Meiri, *Introduction to Abot*, ed. Stern, 11b; Mendelsohn, in *Rev. Ét. Juives*, xli. 39 *et seq.*

S. S. S. M.

ELEAZAR OF HAGRONIA: Babylonian scholar of the fourth amoraic generation (fifth century); junior of Aḥa b. Jacob and Raba (b. Joseph). He is mentioned twice in the Babylonian Talmud, and both times in connection with extraordinary circumstances. Once he incurs divine punishment for assuming rabbinic authority at a place over which extended the jurisdiction of Aḥa b. Jacob ('Er. 63a); and then again he is represented as having dreamed an ominous dream. It was a season of drought at Hagronia (Agranum; Neubauer, "G. T." p. 347) when Raba happened to visit the town. He ordained a day of fasting and prayer, but no rain came. Then he inquired, "Did any one have a dream last night?" Eleazar had had one, and at Raba's request he told it as follows: "There was said to me in my dream, 'Good greetings to the good teacher from the good Lord who, in His goodness, doeth good to His people.'" On hearing this Raba remarked, "This betokens that Heaven will be propitious." Thereupon prayer was again offered, and soon rain descended (Ta'an. 24b).

S. S. S. M.

ELEAZAR (ELIEZER) B. HISMA: Tanna of the second and third generations (second century); disciple of Joshua b. Hananiah and Gamaliel II. (Ḥag. 3a; Hor. 10a). In their use of the word "ben" in connection with his cognomen "Ḥisma" or "Ḥasma" (see Geiger, "Schriften," iv. 343, and Strack, "Einleitung in den Thalmud," 2d ed., p. 81), the sources are inconsistent; its insertion, however, seems justifiable. "Ḥisma" is not an adjectival cognomen (see Eleazar I.), but a locative, the place probably being identical with Hizmeh (see Luncz, "Jerusalem," vi. 67; Hastings, "Dict. Bible," i., *s.v.* "Azmaveth"); hence "ben Ḥisma" means "son of [= "native of"] Ḥisma" (compare R. H. 17a; Meg. 19a; Ḳid. ii. 3).

Several halakot are preserved under Eleazar's name in the Mishnah (Ter. iii. 5; B. M. vii. 5), and he is met with in halakic controversies with Eleazar b. Azariah and Akiba (Neg. vii. 2; Sifra, Tazria', i. 2), and with Eliezer b. Jacob I. (Pes. 32a; Yalḳ., Lev. 638); and to him is ascribed the economic rule that the employee is not entitled to a proportion of his employer's produce greater than the amount of his wages (B. M. vii. 5, 92a; Sifre, Deut. 266).

Some haggadot also are ascribed to him (Mek., Beshallaḥ, Wayassa', 4; *ib.*, Amalek, 1; Yoma 19b). Conjointly with R. Joshua, he gives an allegorical reason for Amalek's attack on Israel (Ex. xvii. 8 *et seq.*) just at the time it occurred. Citing Job viii. 11, "Can a rush grow up without mire? Can the flag grow without water?" he remarks, "Even so is it impossible for Israel to flourish without the Law; and since they had neglected the Law [see Ex. xvii. 1–7], an enemy was ordered out to war against them" (compare Yalḳ. to Ex. *l.c.*, § 262; anonymous in Yalḳ. to Job *l.c.*, § 904). Again, he cites Isa. xliii. 22, "But thou hast not called on me, O Jacob," and applies it to those who are not devout in their prayers, but while reciting the "Shema'" communicate with their neighbors by sign language (compare Yalḳ. to Isa. *l.c.*, § 318).

Specimen of Exegesis.

Not only was he possessed of wide rabbinic learning, but he was also an adept in the sciences. Joshua, introducing him and Johanan b. (Gudgada) Nuri to the notice of Patriarch Gamaliel II., remarked of them that they could approximately calculate the number of drops contained in the ocean (Hor. 10a). As they were very poor, Gamaliel appointed them to remunerative offices in the academy (Sifre, Deut. 14; Yalḳ., Deut. 902; Hor. *l.c.*). Probably it was here—because the academicians sought from him instruction in secular science—that Eleazar remarked, "The laws concerning birds' nests and those concerning the incipient uncleanness of woman are elements of the Law, while astronomy and geometry are only condiments of wisdom" (Ab. iii. 18; Ab. R. N. xxvii. 2).

Bibliography: Bacher, *Ag. Tan.* i. 374; Brüll, *Mebo ha-Mishnah*, i. 149; Frankel, *Darke ha-Mishnah*, p. 134; Geiger, *Schriften*, iv. 343; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 122; Zacuto, *Yuḥasin*, ed. Filipowski, p. 41b.

S. S. S. M.

ELEAZAR B. JACOB. See Eliezer b. Jacob.

ELEAZAR B. JAIR: Leader of the Sicarii, the remnant of whom, driven from Jerusalem about 70 by Eleazar b. Ananias, retired to Masada. Eleazar was a descendant of Judah, the founder of the party of Zealots. Besieged by the Romans, Eleazar exhorted his fellow warriors to prefer death to slavery, and, when it became necessary, to kill first their families and then themselves. This speech, together with a dirge on the fall of Jerusalem ascribed to him, is found in Hebrew in Yosippon, ch. 97, though the hero is here erroneously called "Eleazar b. Ananias."

Bibliography: Grätz, *Gesch.* 4th ed., iii. 460, 549; Schürer, *Gesch.* 3d ed., i. 639.

G. S. Kr.

ELEAZAR (LAZAR) BEN JOSE I.: Tanna of the fourth and fifth generations (second century). He was second among the five learned sons of Jose b. Ḥalafta (Shab. 118b; Yer. Yeb. i. 2b); and the father repeatedly reports opinions which he had heard from Eleazar (Sifre, Deut. 148; Pes. 117a; Yoma 67a), while the latter transmits halakot in his father's name (Men. 54b; Pesiḳ. i. 4a). He is often cited in the Tosefta, though never in the Mishnah. He accompanied Simon b. Yoḥai on a visit to Rome, with the object of appealing to the government for the abrogation of the renewed Hadrianic decrees, which seriously impeded the religious life of the Jews. On the way Eleazar was attacked by a dangerous illness, but he recovered and proceeded on the journey (Me'i. 17b; see Rashi). The mission was successful (Me'i. 17a *et seq.*; see SIMEON B. YOḤAI), and at Rome Eleazar met the organizer of the first Roman Jewish academy, Mattai b. Ḥeresh, with whom he discussed halakic questions (Yoma 84b; Me'i. 17a).

Of this and other journeys Eleazar reports some experiences. In Rome he saw the curtain of the Holy of Holies and the high priest's golden headband, which Titus had carried thither from Jerusalem (Yoma 57a; Suk. 5a). In Alexandria he learned that the ancient Egyptians had filled in with Jewish bodies unfinished places in the walls: he is even said to have actually seen evidences of those cruelties (Sanh. 111a). Twice he reports controversies with Samaritans (Soṭah 33b [Yer. Soṭah vii. 21a reads "Eleazar b. Simon"]; Sanh. 90b).

Eleazar lays great stress on philanthropic works, saying, "Charity and benevolence are intercessors for Israel: they effect peace between God and the people" (Tosef., Pes. iv. 18; B. B. 10a). He further says, "Whoso sinneth and repenteth, and thereafter leadeth an upright life, obtaineth immediate pardon; but whoso saith, 'I shall sin and then repent,' three times will he be forgiven, but no more" (Ab. R. N. xl. 5).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 412; Brüll, *Mebo ha-Mishnah*, i. 246; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 187; see also Grätz, *Gesch.* 2d ed., iv. 208; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

S. S. S. M.

ELEAZAR (LAZAR) B. JOSE II.: Palestinian amora of the fifth generation (fifth century); senior of Naḥman II. and Aḥa III. (Pesiḳ. v. 55a). Most of his utterances are remarks which he had directly or indirectly heard from Abbahu, Ḥanina b. Abbahu, Tanḥum b. Ḥiyya, and others (Yer. Ber. vii. 11d; Yer. Ma'as. i. 49a, ii. 49c; Yer. 'Er. iii. 23d; Lam. R. iii. 17); but he also expresses his own views, both doctrinal and homiletical (Yer. Shab. xvi. 15d; Yer. Kil. viii. 31a; Yer. Ḥallah, ii. 58b; Ex. R. xxiii. 5; Lev. R. xi. 6; Pesiḳ. *l.c.*). His father, Jose II., seems to have been his principal teacher, for frequently it was before him that Eleazar propounded his views (Yer. Ber. i. 3d, iv. 8a; Yer. Ned. iv. 38d); and it is related that his father often chided him for lack of zeal. Quoting the statement (I Chron. ix. 20), "In time past the Lord was with him [Phinehas]," he used to say, "As long as Phinehas was zealous for the Law, the Lord was with him; but when he ceased to be zealous the Lord forsook him" (Yer. Yoma i. 38d; Yer. Meg. i. 72a; Yer. Hor. iii. 47d).

S. S. S. M.

ELEAZAR (ELIEZER, LAZAR) B. JUDAH OF BARTOTA (BIRIA, BIRTA, BIRTOTA): Scholar and philanthropist of the third tannaitic generation (first and second centuries); disciple of Joshua b. Hananiah, and contemporary of Akiba (T. Y. iii. 4, 5; Tosef., Bek. vii. 6). Sometimes the cognomen is omitted (compare Tosef., Zab. i. 5, and Zab. i. 1), and sometimes the patronymic (Ab. iii. 7). While his name is connected with but few halakot, and with still fewer midrashim, he has established for himself an indelible name in the list of the charitable. His motto was, "Give Him of His own: thyself and what thou possessest are His, as David says (I Chron. xxix. 14): 'All things come of thee, and of thine own have we given thee'" (Ab. iii. 7); and he lived up to his motto. It is related that he was so extravagant in his benevolence as to give away all that he possessed; wherefore the collectors for the poor would avoid meeting him (Ta'an. 24a). In illustration of this characteristic, the Talmud (*ib.*) cites the following instance: "Eleazar's daughter was to be married. While making purchases for the occasion, he espied the collectors, who were hiding from him. He overtook them, and begged them to acquaint him with their mission. They informed him that they were soliciting for a marriage portion for a couple of orphans, whereupon he exclaimed, 'Verily, that couple takes precedence over my daughter'; and he gave them all that he had about him." Legend adds that he retained one zuz, and with that he bought wheat, which he carried home and put away in the storeroom. When his wife soon afterward tried to open the room in order to see what Eleazar had brought, it was found to be full to overflowing with grain. In the meantime Eleazar had repaired to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee"; but when he had heard her story, he consecrated the grain also to charity.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 442; Brüll, *Mebo ha-Mishnah*, i. 142; Frankel, *Darke ha-Mishnah*, p. 134; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 56b.

S. S. S. M.

ELEAZAR BEN JUDAH BEN KALONYMUS OF WORMS: Talmudist and cabalist; born, probably at Mayence, about 1176; died at Worms in 1238. He was a descendant of the great Kalonymus family of Mayence, and a disciple of Judah he-Ḥasid, who initiated him into the study of the Cabala, at that time little known in Germany. According to Zunz, Eleazar was ḥazzan at Erfurt before he became rabbi at Worms. In 1233 he took part in the great Synod of Mayence which enacted the body of regulations known as "Taḳḳanot ShuM" (שום = "Speyer, Worms, Mayence"). Eleazar underwent great sufferings during the Crusades. On the night of 22 Kislew, 1196, he was engaged on his commentary on Genesis (he relates that he had reached the parashah Wayesheb), when two crusaders entered his house and killed his wife Dulcina, his two daughters Belat and Hannah, and his son Jacob. His wife had conducted a business in parchment scrolls in order to support the family and enable him to devote all his time to study.

Eleazar developed a vigorous activity in many directions. On the one hand, he was a Talmudist of vast erudition, a liturgist gifted with a clear and easy style, and an astronomer, and was well versed in the sciences open to the Jews of Germany at that time. On the other hand, he was a cabalist swayed by hallucinations; he saw legions of angels and demons, and exerted himself to spread cabalistic systems which went far beyond the conceptions of the authors of the Cabala. In his cabalistic works he developed and gave a new impulse to the mysticism associated with the letters of the alphabet. The philosophical Cabala of the school of Isaac the Blind is replaced by arithmetical speculations. By the gemaṭria and noṭariḳon systems of interpretation found in the Talmud, Eleazar invented new combinations by which miracles could be performed. The haggadic anthropomorphism which he had combated in his earlier works ("Ha-Roḳeaḥ," "Sha'are ha-Sod weha-Yiḥud") occupied later the foremost place in his cabalistic writings. Eleazar's great merit lies not in his new cabalistic system, but in his ethical works. In these he shows greatness of soul and a piety bordering upon asceticism. Though so severely tried by fate, he inculcates cheerfulness, patience, and love for humanity.

Ethical Works.

Eleazar's ethical works are: (1) "Ha-Roḳeaḥ," on the numerical value of the word הרקח, corresponding to that of אלעזר (= 308). It is divided into 497 paragraphs containing halakot and ethics; first published at Fano, 1505. (2) "Adderet ha-Shem," still extant in manuscript in the Vatican Library. (3) "Moreh Ḥaṭṭa'im," or "Seder ha-Kapparot," on penitence and confession of sin, first published at Venice, 1543. This work, which is included in the Hilkot Teshubah of the "Ha-Roḳeaḥ," has been reproduced many times under various titles. It appeared under the title "Darke Teshubah" at the end of the responsa of Meïr of Rothenburg in the Prague edition; as "'Inyane Teshubah," or "Seder Teshubah," in the Sephardic ritual of 1584; as "Yesod Teshubah," with additions by Isaac ben Moses Elles, first published in 1583; as "Yore Ḥaṭṭa'im ba-Derek"; and as "Sefer ha-Kapparot." The title adopted here is the same as that given in the "Kol Bo," in which the work was reproduced. (4) "Sefer ha-Ḥayyim," treating of the unity of God, of the soul and its attributes, and of the three stages (recognized by the ancients as "plant, animal, and intellectual") in man's life. (5) "Sha'are ha-Sod ha-Yiḥud weha-Emunah," a treatise on the unity and incorporeality of God, combating the anthropomorphism of the Haggadah (published by Jellinek in the "Kokabe Yiẓḥaḳ" collection [xxvii.].

Cabalistic Works.

Eleazar's mystical works are: (1) "Yir'at El," still extant in manuscript in the Vatican Library, containing mystical commentaries on Psalm lxvii., on the Menorah, and on Sefirat ha-'Omer. (2) "Sefer ha-Kabod," mystical explanations of various Biblical passages (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1566, 1). (3) "Yayin ha-Reḳaḥ," mystical commentaries on the five Megillot. Those on Ruth and the Song of Songs were published at Lublin, 1608. (4) A commentary on Psalm cxlv. (MS. De Rossi No. 1138). (5) A commentary on the prayers mentioned by Joseph Delmedigo in his "Maẓref la-Ḥokmah" (p. 14b). (6) "Ta'ame we-Sodot ha-Tefillah" (Neubauer, *ib.* No. 1575.) (7) "Perush 'al Sefer Yeẓirah," a commentary on the "Yeẓirah," being extracts from Shabbethai Donnolo's commentary. Fragments of this work were first published at Mantua in 1562, later in several other places; a complete edition was printed at Przemysl, 1889. (8) "Midrash we-Perush 'al ha-Torah," cabalistic commentary on the Pentateuch, mentioned by Azulai. (9) "Sha'are Binah," in which, interpreting Biblical verses by the system of gemaṭriyyot, he shows the origin of many haggadot of the Talmud. This work is frequently quoted by Solomon al-Ḳabiẓ in his "Manot ha-Lewi." (10) "Shi'ur Ḳomah," a commentary on the "Shi'ur Ḳomah," the "Pirḳe de-Rabbi Yishma'el," and the "Merkabah" (MS. Michael). (11) "Sefer ha-Ḥokmah," cabalistic treatise on the various names of God and of angels, and on the seventy-three "Gates of the Torah" (שערי תורה). (12) "Sefer ha-Shem," mystical dissertations on the names of twenty-two letters, with a table of permutations (Neubauer, *ib.* No. 1569, 4). (13) "'Eser Shemot," commentary on the ten names of God (MS. Michael, No. 175). (14) A commentary on the piyyuṭ "Ha-Oḥez." (15) Six small cabalistic treatises entitled "Sod ha-Ziwwug," "Sefer ha-Ne'e-lam," "Sefer Mal'akim," "Sefer Tagim," "Sefer Pesaḳ," and "Sefer ha-Ḳolot," all of which are still extant in manuscript (Neubauer, *ib.* No. 1566). (16) "Liḳḳuṭim," cabalistic fragments, mentioned by Recanate. (17) "Sode Raza," a treatise on the mysteries of Cabala, particularly on the "Merkabah." Part of this work was published at Amsterdam in 1701, under the title "Sefer Razi'el ha-Gadol." In the introduction the editor says that he decided to publish this book after having seen that the greater part of it had been produced in French under the title "Images des Lettres de l'Alphabet."

In addition to these works, Eleazar wrote tosafot to many Talmudical treatises, referred to by Bezalel Ashkenazi in his "Shiṭṭah Meḳubbeẓet"; a commentary on "Sheḳalim" in the Palestinian recension, cited by Asheri in his commentary to that treatise in the Babylonian Talmud; thirty-six chapters on the examination of slaughtered animals (MS. Michael No. 307). Zunz enumerates fifty-five liturgical poems and dirges composed by Eleazar and occurring in the Ashkenazic maḥzorim, ḳinot, and seliḥot.

Bibliography: Zacuto, *Yuḥasin*, p. 221; Zunz, *Z. G.* p. 131; idem, *Literaturgesch.* p. 318; Grätz, *Gesch.* vii. 29; Steinschneider, *Cat. Bodl.* col. 918; Landshuth, *'Ammude ha-'Abodah*, p. 25; Epstein, in *Monatsschrift*, xxxvii. 75; Dukes, in *Orient, Lit.* 1844; idem, *Zur Kenntniss der Religiösen Poesie*, p. 148; Renan-Neubauer, *Les Rabbins Français*, pp. 464 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 487.

K. I. Br.

ELEAZAR (ELIEZER) HA-ḲAPPAR: Tanna of the fourth generation (second century); father of Bar Ḳappara, who is sometimes cited by the same name. Eleazar is quoted in the Mishnah (Ab. iv. 21), where he says, "Envy, lust, and ambition shorten man's life." From him the Mishnah (*ib.* 22) also preserves the following exhortation: "The born are to die, and the dead to revive, and the living to be judged; in order to know, and to notify, and that it may be known, that He is the Framer, and He the Creator, and He the Judge, and He the Witness, and He the Complainant, and He with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, is about to judge; and know that all is according to His plan. Let not thy 'yeẓer' [evil inclinations] assure thee that the grave is an asylum; for perforce thou wast created (Jer. xviii. 6), and perforce thou wast born, and perforce thou livest, and perforce thou diest, and perforce thou art about to give account and reckoning before the King of Kings, the Holy One, blessed be He!" Elsewhere (Sifre, Num. 42; compare Num. R. xi. 7) he says, "Great indeed is peace: it is the end of all blessings" (see Num. vi. 26). For other ethical lessons from him see Ab. R. N. xxix. 4; Derek Ereẓ Zuṭa ix. 1. Some of his teachings are probably to be ascribed to his son.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 500; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; C. Taylor, *Sayings of the Jewish Fathers*, 2d ed., pp. 76 *et seq.*

S. S. S. M.

ELEAZAR LASI BEN JOSEPH: German Talmudist; born in Berlin Sept. 24, 1740; died at Hamburg Jan. 22, 1814. He studied under Tebele Scheuer, rabbi of Bamberg, and later in the yeshibah of Schwersenz under R. Gedaliah. After his marriage he settled at Posen, where he was appointed dayyan under R. Raphael b. Jekuthiel ha-Kohen. In 1781, after the latter had been appointed rabbi at Altona, Lasi removed there also. He filled for some time the office of dayyan at Wandsbeck, and was appointed "rosh bet-din" of the three communities of Altona, Wandsbeck, and Hamburg. Eleazar Lasi wrote: "Mishnat de Rabbi Eli'ezer," commentary on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the first part of which was published by his son Moses (Altona, 1815); a similar commentary on Eben ha-'Ezer; the anonymous "Ḳontres," a criticism of Saul Berlin's "Miẓpeh Yoḳte'el." His glosses and novellæ on the Talmud, as well as his commentary on the Pentateuch and a treatise on the benedictions, are still in manuscript.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 461; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 223; Fürst, *Bibl. Jud.* i. 233; Fuenn, *Keneset Yisrael*, p. 125; Michael, *Or ha-Ḥayyim*, p. 234.

L. G. A. Pe.

ELEAZAR B. MAHBAI. See Eleazar b. Aḥwai.

ELEAZAR B. MALAI: Palestinian scholar of the fourth century, whose name is mentioned but once, in the Babylonian Talmud, and then only as the reporter of a homily of Simeon b. Laḳish, which reproves the wickedness of the courts with the following words: "'Your hands are defiled with blood' (Isa. lix. 3) refers to the judges, whose hands are ever open to receive bribes; 'your fingers with iniquity' (*ibid.*) refers to the judiciary's scribes, who write false or specious documents; 'your lips have spoken lies' refers to the lawyers, who misconstrue the law, or instruct their clients how to plead; 'your tongue hath muttered perverseness' refers to the litigants, who plead falsehood" (Shab. 139a; Rashi *ad loc.*). It is not certain, however, that "Malai" was Eleazar's real patronymic, some editions reading "Simlai" instead (see Rabbinowicz, "Diḳduḳe Soferim" to Shab. *l.c.*).

S. S. S. M.

ELEAZAR B. MATTAI (MATTHIAS): Tanna of the third and fourth generations (second century); contemporary of Hananiah b. Ḥakinai, Ben 'Azzai, and Simon of Teman (Tosef., Ber. iv. 18). It is stated that, together with Ḥalafta and Hananiah, he examined the stones which, by order of Joshua, the Israelites brought up from the Jordan and pitched in Gilgal (Josh. iv.), and approximated their weight (Tosef., Soṭah, viii. 6). Eleazar was a disciple of R. Tarphon (Tosef., Ber. *l.c.*; compare Mek., Beshallaḥ, 5), and is met with in scholastic disputations with Judah b. 'Ilai and Simon b. Yoḥai (Tosef., Pes. vi. 2; Pes. 79b *et seq.*). According to one report, he and Hananiah were "the disciples" present at the dispute between R. Meïr and the rabbis; (Yer. Ma'as. Sh. ii. 53d); according to another, they were among the four expert linguists of the Jamnian Sanhedrin (Yer. Sheḳ. v. 48d; compare Sanh. 17b). From the Scriptural dictum (Lev. v. 1), "If a soul sin, and hear the voice of swearing," he argues that one is subject to hear the voice of swearing because of his having sinned. Accordingly, he teaches, "Whoso witnesses a transgression was doomed to see it; and whoso witnesses a good deed has deserved to see it" (Tosef., Shebu. iii. 4). He is mentioned once in the Mishnah (Yeb. x. 3), and several times in baraitot, in connection with halakic controversies.

BIBLIOGRAPHY: Brüll, *Mebo ha-Mishnah*, i. 141; Frankel, *Darke ha-Mishnah*, p. 133; Weiss, *Dor*, ii. 123.

S. S. S. M.

ELEAZAR B. MENAHEM: Palestinian scholar of the fourth amoraic generation (fourth century). No halakot and but few haggadot are connected with his name. Commenting on the Biblical expression (Ps. xxxvi. 9 [A. V. 8]), "Thou shalt make them drink of the river of thy pleasures" (עדניך, lit. "thy Edens"), he remarks, "Since the Bible says not 'thy Eden,' but 'thy Edens,' it implies that every pious soul has an [apartment in] Eden for itself" (Tan., Emor, ed. Buber, 9; Lev. R. xxvii. 1; Midr. Teh. xxxiv. 23 reads "Isaac b. Menahem"). From the expression (Gen. xiii. 3), "He [Abraham] went on his journeys," Eleazar infers that Abraham returned from Egypt by the way he had traveled thither, to liquidate the debts he had previously incurred (Gen. R. xli. 3).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 697; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

ELEAZAR OF MODI'IM (MODAIM): Scholar of the second tannaitic generation (first and second centuries); disciple of Johanan ben Zakkai (B. B. 10b), and contemporary of Joshua ben Hananiah and Eliezer ben Hyrcanus (Mek., Beshallaḥ, Wayassa', 3 *et seq.*). He was an expert haggadist, and frequently discussed exegetical topics with his distinguished contemporaries. Gamaliel II. often deferred to Eleazar's interpretations, admitting, "The Moda'i's views are still indispensable" (Shab. 55b).

As his life embraced the period of Hadrianic persecutions and of the Bar Kokba insurrection, many of his homilies refer, explicitly or impliedly, to existence under such conditions (Grätz, "Gesch." iv. 79, note). Eleazar expressed his confidence in Providence in this comment on the Scriptural statement (Ex. xvi. 4), "the people shall go out, and gather a certain rate every day" (lit. "the portion of the day on its day," דבר יום ביומו): "He who creates the day creates its sustenance." From this verse he also argued, "He who is possessed of food for the day, and worries over what he may have to eat the next day, is wanting in faith; therefore the Bible adds [*ib.*], 'that I may prove them, whether they will walk in my law, or no' " (Mek. *l.c.* 2).

Eleazar's last days fell in the dark period of the insurrection headed by Bar Kokba, and he ended his life in the then besieged city of Bethar. Of these days rabbinic tradition relates as follows:

> "During the Roman siege R. Eleazar of Modi'im fasted and prayed daily that God might not strictly judge the people that day nor surrender the city to the enemy, because of the sins of the inhabitants. The siege being protracted, and no immediate conquest being in prospect, the Roman commander meditated on withdrawing, when a Samaritan persuaded him to wait a while, and offered his services to aid in subduing the apparently unconquerable Jews by stratagem—by creating a suspicion of treachery among the besieged against Eleazar. 'For,' argued he, 'as long as this hen wallows in ashes [as long as Eleazar by his prayers encourages in the people the hope of God's protection], so long will Bethar remain impregnable.' Thereupon he smuggled himself into the city through some subterranean ducts, and, approaching Eleazar, who was engaged in prayer, pretended to whisper into his ear a secret message. Those present, regarding this mysterious movement with suspicion, soon reported it to Bar Kokba, and declared, 'Eleazar intends to establish peace between the city and Hadrian.' Bar Kokba had the Samaritan brought before him and interrogated him on the import of his conversation with the sage; but the Samaritan replied, 'If I reveal the royal secrets to thee, the commander will kill me; and if I refrain, thou wilt kill me. I would rather kill myself than betray my king's secrets.' Bar Kokba then summoned Eleazar and questioned him; but Eleazar protested that he had been absorbed in devotional exercises, and had heard nothing. This increased Bar Kokba's suspicion of meditated treason, and aroused him to such anger that he kicked Eleazar, in consequence of which the aged sage, enfeebled by fasting and prayer, fell dead."

The story adds that a "bat ḳol" thereupon pronounced the immediate doom of the chief of the insurrection and of the beleaguered city, which soon came to pass (Yer. Ta'an. iv. 68d; Lam. R. ii. 2; see Bar Kokba).

Bibliography: Bacher, *Ag. Tan.* i. 194; Brüll, *Mebo ha-Mishnah*, i. 130; Frankel, *Darke ha-Mishnah*, p. 127; Hamburger, *R. B. T.* ii. 161; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 130; Zacuto, *Yuḥasin*, ed. Filipowski, p. 33a.

S. S. S. M.

ELEAZAR B. NATHAN. See Eliezer b. Nathan.

ELEAZAR BEN PEDAT. See Eleazar II. (Lazar).

ELEAZAR BEN PERATA I.: Tanna of the third generation (second century); junior contemporary of Eleazar of Modi'im (Tosef., Sanh. iv. 8; Yer. Meg. i. 71c) and of Jose the Galilean (Mek., Yitro, Baḥodesh, 2). He lived through the period when, according to a younger contemporary, the performance of circumcision was punished by the Romans with the sword; the study of the Jewish law, with the stake; the celebration of Passover, with crucifixion; and the observance of the Feast of Booths, with the scourge (Mek. *l.c.* 6; Lev. R. xxxii. 1). Still, Eleazar faithfully adhered to the teachings of his religion. Once he was arrested and cast into prison, where he met Hananiah ben Teradion. He tried to instil hope into his fellow prisoner's breast, because there was only one charge against him, that of teaching the Law, while himself he considered lost, because there were five counts against him. Hananiah, on the contrary, thought that Eleazar's chances of escape were better than his own; and the sequel proved that he was right. Hananiah was condemned to a terrible death, while Eleazar was acquitted ('Ab. Zarah 17b).

Eleazar's studies embraced both Halakah and Haggadah, mostly the latter. One of his homilies warns against calumny in these words: "Observe how mighty are the consequences of the evil tongue. Learn them from the fate of the spies [see Num. xiii. *et seq.*]. Of the spies it is related [*ib.* xiv. 37], 'Those men that did bring up the evil report upon the land, died by the plague before the Lord.' And of what had they spoken evil? Of trees and of stones [see *ib.* xiii. 32]. If, now, those who slandered dumb objects were punished so severely, how much greater must be the punishment of him who traduces his neighbor, his equal!" (Tosef., 'Ar. ii. 11; 'Ar. 15a).

He draws practical lessons also from Scriptural texts. On a certain Sabbath some prominent coreligionists, having just learned that the Romans were seeking them, applied to Eleazar for legal advice as to the permissibility of flight from danger on the Sabbath. Eleazar referred them to Scriptural history. "Why do you inquire of me?" said he. "Look at Jacob [see Hosea xii. 13 (A. V. 12)], at Moses [Ex. ii. 15], and at David [I Sam. xix. 10, 18], and see what they did under similar circumstances" (Tan., Masse'e, i.; Num. R. xxiii. 1).

S. S. S. M.

ELEAZAR BEN PERATA II.: Tanna of the second and third centuries; grandson of Eleazar ben Perata I.; sometimes designated as "Eleazar b. Perata, the grandson of Eleazar b. Perata ha-Gadol" (Ket. 100a; Giṭ. 33a; Yer. Meg. iv. 75b), and also without the addition of his grandfather's name (Yer. Suk. iii. 54a; Suk. 39a). He confined his studies mainly to the Halakah, and was a contemporary of R. Judah I. (see Suk. *l.c.*; Yer. Meg. *l.c.*).

Bibliography: Bacher, *Ag. Tan.* i. 403; Brüll, *Mebo ha-Mishnah*, i. 140, 226; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

ELEAZAR BEN SAMUEL: Rabbi; born at Cracow about 1665; died at Safed, Palestine, 1742. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate of Rakow, Poland. From there he went to Brody, where he became rabbi (1714). In 1735 he went to Amsterdam in response to a call from the Ashkenazic congregation there. A medal was designed in his honor, one side of which exhibited his head in relief, surrounded by the words: "Eleazar ben Samuel, Rabbi of Brody," the other side containing chosen verses from the Psalms. Eleazar was one of those who placed Moses Ḥayyim Luzzatto under excommunication.

In 1740 Eleazar decided to go to Palestine. He took up his residence at Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Ḥayyun and of other adherents of Shabbethai Ẓebi. Eleazar vigorously endeavored to eradicate this tendency, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened.

Eleazar, besides being a great Talmudist, was a profound cabalist and an able darshan.

His published works are: "Arba' Ṭure Eben" (Four Rows of Stone), containing responsa and novellæ on Maimonides' "Yad" and on the Talmud (Lemberg, 1789); "Ma'aseh Roḳeaḥ" (Work of the Ointment-Maker), a cabalistic commentary on the Mishnah (Amsterdam, 1740); "Ma'aseh Roḳeaḥ," on the Pentateuch (Lemberg, 1789).

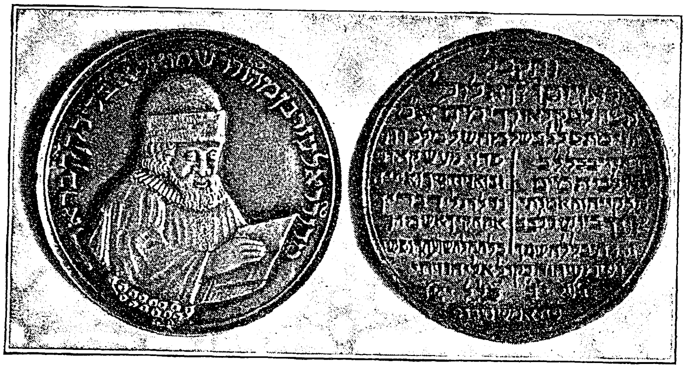

Medal Struck by the Amsterdam Community in Honor of Rabbi Eleazar ben Samuel.

(In the collection of Albert Wolf, Dresden.)

Bibliography: Friedberg, *Gesch. der Familie Schor*, p. 16; idem, *Luḥot Zikkaron*, p. 52; Michael, *Or ha-Ḥayyim*, p. 239; I. T. Eisenstadt, *Da'at Ḳedoshim*, p. 181.

L. G. B. Fr.

ELEAZAR BEN SAMUEL OF METZ (also known as **RAM**): French tosafist; died 1198. He was a pupil of R. Tam, and is often quoted in tosafot—sometimes as "RAM," sometimes as "R. Eleazar." He wrote commentaries on Nedarim, Berakot, and Ḥullin, the last two of which Azulai saw in manuscript. His commentary is probably referred to in the Tosafot to Nedarim, where "Eleazar" is frequently quoted. The ascription to him of the authorship of the "Shiṭṭah Meḳubbeẓet" (Berlin, 1859), a collection of tosafot on Nedarim, is erroneous, as its author mentions Judah ben Yaḳir as his brother, and speaks of the death of Simon of Sens, a junior and survivor of Eleazar. Besides the above non-extant works, Eleazar wrote the "Sefer Zera'im," on the teachings of the Pentateuch, divided into twelve parts in imitation of Gaon Judah's "Halakot Gedolot." It is preserved in manuscript in Paris, but an extract by Benjamin ben Abraham was printed at Venice (1566), and has been several times reprinted.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 24; Michael, *Or ha-Ḥayyim*, p. 217; Gross, in *Monatsschrift*, xxxiv. 506; idem, *Gallia Judaica*, p. 347; Zomber, in *Monatsschrift*, 1861, p. 421; Zunz, *Z. G.* pp. 34, 162; Steinschneider, *Cat. Bodl.* col. 962.

L. G. A. Pe.

ELEAZAR B. SHAMMUA'. See Eleazar I (Lazar).

ELEAZAR SHEMEN. See Löw, Eleazar.

ELEAZAR BEN SIMON: Tanna of the second century. He was the son of Simon b. Yoḥai, and since he participated in many of his father's adventures, history and legend have woven an almost interminable tissue of fact and fiction concerning him (see B. M. 83b *et seq.*; Pesiḳ. x. 88b *et seq.*). His youth he spent with his father in a cave, hiding from the Roman persecutors of the Jews, who sought his father's life; and there he devoted himself to the study of the Torah (Shab. 33b; Gen. R. lxxix. 6, and parallel passages; compare Yer. Sheb. ix. 38d). After the death of Hadrian, when events took a somewhat more favorable turn for the Jews, father and son left the cave and returned to the busy world. Eleazar, grown too zealous during his protracted hermitage, often cursed those who devoted their time to things secular, and his father found it necessary to interfere, appeasing them and mollifying him (Shab. *l.c.*).

After Simon's death Eleazar entered the academy of the Patriarch Simon b. Gamaliel II., and became the colleague of the patriarch's son, Judah I., the compiler of the Mishnah; but no great friendship seems to have subsisted between these two scholars.

Unlike his father, who hated the Romans and their rule, Eleazar accepted office under their government. In consequence thereof he grew very unpopular, and one of the rabbis remonstrated with him, saying, "Vinegar product of wine [= "Degenerate scion of a distinguished sire"], how long wilt thou continue to deliver the people of God to the hangman?" Eleazar, however, continued in office, excusing himself with the averment, "I but weed out thistles from the vineyard." His mentor answered that the weeding ought to be left to the proprietor of the vineyard—that is, that God Himself would visit punishment on the idlers and evildoers.

Later in life he regretted the part he had taken under the hated government, and is said to have imposed on himself the most painful penance. Still, fearing that the aversion engendered in his people by the aid he had rendered their persecutors would prompt them to deny him the last honors after his death, he enjoined his wife not to bury him immediately after dissolution, but to suffer his remains to rest under her roof. He died at Akbara, in northern Galilee, and his faithful wife carried out his injunction to the letter. Legend relates many miracles performed by the dead rabbi, one of which was that litigants plead their cases in the rabbi's house, and the verdict was pronounced from the mortuary chamber.

Place of Burial.

After many years his former colleagues resolved to bury him, but a new difficulty arose. The inhabitants of Akbara, believing that the sage's remains miraculously protected them against incursions of wild beasts, refused permission to remove the body. Ultimately, however, in compliance with the request of the rabbis people from the nearby town of Biria carried it off by stealth, and it was deposited at Meron beside that of his father (B. M. 84b). In consideration of his varied learning, his surviving colleagues cited the Scriptural verse (Cant. iii. 6), "Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" and answered, "It is Eleazar b. Simon, who united in himself all noble qualities, he having been well versed in Scripture and in traditional law, and having been a [liturgical] poet, a leader in prayers, and a preacher" (Lev. R. xxx. 1; Cant. R. *l.c.*).

Bibliography: Bacher, *Ag. Tan.* ii. 400 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 236; Frankel, *Darke ha-Mishnah*, p. 199; Hamburger, *R. B. T.* ii. 159; Jastrow, in *Monatsschrift*, 1882, pp. 195 *et seq.*; Weiss, *Dor*, ii. 185; Zacuto, *Yuḥasin*, ed. Filipowski, p. 52b.

S. S. S. M.

ELEAZAR B. ZADOK. See Eliezer b. Zadok.

ELEAZAR BEN ZIṬA ABU AL-SARI (generally cited as **Ben Ziṭa** or, more correctly, **Ben Zuṭa**): Karaite Bible exegete; lived probably in Egypt in the tenth century. He supported the rigid, ascetic, and Sadducean doctrines advocated by Anan and other Karaites, though at times he opposed Anan's teaching.

It is not at all certain that he ever wrote any work, or that Saadia compiled any reply to his views. His disputes with Saadia seem to have been oral. All that is known of Ben Ziṭa comes from Abraham ibn Ezra, who probably derived the information from Saadia's commentary to the Pentateuch. Ibn Ezra mentions Ben Ziṭa several times in his commentary to Exodus.

Ibn Ezra also mentions Ben Ziṭa in his "Sefer ha-'Ibbur" (7a), in regard to the question whether the method of determining the months and the festivals is to be found in the Bible. Ben Ziṭa was the first to cite Gen. i. 14; Num. xxviii. 14; and Ps. civ. 19 as such proof. A marginal note to a Bodleian manuscript (No. 316) of Ḳimḥi's commentary to Ezekiel, published by Neubauer in "Jour. Asiatique," 1861, p. 230, also contains a reference to Ben Ziṭa's refutation of Anan's quaint interpretations of Ezek. xviii. 6; but Israelsohn has shown that the passage is quoted not from Ibn Janaḥ, but from Judah ibn Balaam's commentary to Ezekiel. The name "Abu al-Ari," found in the Bodleian manuscript and accepted by Neubauer, Fürst, and Geiger, is a mistake for "Abu al-Sari."

Bibliography: Geiger, in *Jüd. Zeit.* ii. 151; Pinsker, *Likkuṭe Ḳadmoniyyot*, p. 43; Fürst, *Gesch. des Karäert.* i. 100, 173; ii. 33; Israelsohn, in *Rev. Etudes Juives*, xxiii. 132; Poznanski, in *Monatsschrift*, xli. 203.

K.—G.

ELEGY. See Ḳinah.

ELEPHANT: A pachydermatous mammal of the family of the *Elephantidæ*. It is now commonly agreed that the elephant (*Elephas indicus*) is indirectly mentioned in a passage of the Hebrew Bible. In I Kings x. 22 (II Chron. ix. 21), namely, it is said that Solomon had a navy which every three years brought gold, silver, ivory ("shenhabbim"), apes, and peacocks. The word "shenhabbim" is evidently a compound word, the first part of which is well known as meaning a tooth or ivory (I Kings x. 18; Cant. v. 14, vii. 14). The second element has long been a puzzle to etymologists; but now it is well-nigh certain (see, however, Ebony) that it means "elephant," and is probably derived from the Assyrian "alap," with the assimilation of the lamed, "app" = "abb" (see Hommel, "Namen der Säugethiere," p. 324, note 1).

How and when the Hebrews became acquainted with ivory can not be determined. In the Targums of Jonathan and of Jerusalem it is said that the sons of Jacob laid their father in a coffin inlaid with "shendephin" (Gen. l. 1)—probably a substitute for "shendephil," the accepted word for ivory in the East, "pil" meaning "elephant."

The presence of the elephant in Palestine is not recorded before the time of Antiochus Epiphanes, who used the animals in the war against the Jews (I Macc. i. 16, 17; vi. 30). These elephants carried each a wooden turret strapped to its back, and holding a guard of from three to five men (I Macc. ii. 37, "thirty-two men" being certainly a wrong number) and a guide, called the "Indian." A special officer, the elephantarch, was in command of this branch of the military service (II Macc. xiv. 12). Before battle the animals were given intoxicating drinks to make them furious and thus more dangerous, as they were intended to carry confusion into the ranks of the enemy (II Macc. xv. 20; III Macc. v. 2).

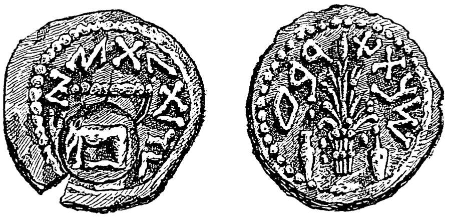

Jewish Coin of the Maccabean Period, Countermarked by an Elephant, the Type of the Seleucid Kings. The Reverse is from a similar Coin.

(After Madden, "History of Jewish Coinage.")

The Talmudic and Neo-Hebrew name for elephant is פילא, פיל; plural, פילים (Ber. 55b, 56b), which is the common name also in Syriac and Arabic, and is the Assyrian "pîru" (see Lewy, "Griech. Fremdwörter," p. 5). The elephant's favorite food is the vine-leaf, for which reason Noah laid in a large supply of vine branches (Gen. R. xxxi.; Yer. Shab. xviii. 16c, middle; Shab. 128a).

The time of gestation is given as three years (Bek. 8a). To see an elephant in one's dream was not a good omen (Ber. 57b); but a proverb expressive of impossible things says: "None is shown in his dream a golden date-tree, nor an elephant that goes through a needle's eye" (Ber. 55b). In other contrasts, too, the elephant appears as the extreme in size (see examples given in "Zeitschrift für Alttestamentliches Wissenschaft," xvi. 205; *e.g.* מן היתוש ועד הפיל = "from the gnat to the elephant"; compare in Shab. 77b: אימת היתוש על הפיל = "the gnat is the terror of the elephant"; and in Maimonides, Introduction to Zera'im: מן הפילים עד התלעים = "from the elephants to the worms").

Bibliography: Tristram, *Natural History of the Bible*, London, 1889; J. G. Woods, *Bible Animals*, Philadelphia, 1872; A. Pictet, *Sur les Origines de Quelques Noms de l'Eléphant*, in *Jour. Asiatique*, Sept.-Oct., 1843; Lewysohn, *Zoologie des Talmuds*, pp. 148, 228, Frankfort-on-the-Main, 1858; Bochart, *Hierozoicon*.

H. H.—E. G. H.

ELEUTHEROPOLIS: Greek name of a city called "Bet Gubrin" in the Talmud and "Baitogabra" by Ptolemy. In the Old Testament the name can not be identified, but it probably occurs in a corrupted form (see Josephus, "B. J." ed. Niese, iv. 8, § 1). From II Chron. xiv. 9 it is likely that the city had no existence in ancient time. Later the Hebrew name came to the front as Bait Jibrin, a village with some ruins, twenty minutes to the north of Merash, the old Maresah. The immediate vicinity is rich in natural and artificial caverns. As "ḥorim" means "caverns" in Hebrew, and "ḥor" also signifies "free," the Greek name is founded on a confusion of, or a conscious play upon, words.

Bibliography: Robinson, *Biblical Researches in Palestine*, ii. 331 *et seq.* 610, 661; *Pal. Explor. Fund Memoirs*, iii. 237, 266; *Pal. Explor. Fund Quarterly Statement*, 1879, p. 138; Neubauer, *G. T.* p. 122.

E. G. H. F. Bu.

ELḤA'IK, UZZIEL: Rabbi and preacher in Tunis, of which place he was a native; died there 1812. He left two works which were printed long after his death: one, "Mishkenot ha-Ro'im," Leghorn, 1860, a collection of 1,499 responsa, relating to the history of Tunisian Judaism during the seventeenth and eighteenth centuries; the other, "Ḥayyim wa-Ḥesed," *ib.* 1865, a series of twenty-two funeral orations delivered by Elḥa'ik on the deaths of rabbis of Tunis (Cazès, "Notes Bibliographiques," pp. 169–173, Tunis, 1893).

S. M. Fr.

ELHANAN ("God is gracious"): **1.** According to II Sam. xxi. 19, R. V., the son of Jaareoregim, the Bethlehemite, who in a battle with the Philistines at Gob killed Goliath, the Gittite. According to I Chron. xx. 5, he was the son of Jair, and killed Lahmi, the brother of Goliath. The original traditions had it that the death of Goliath was brought about by Elhanan; but when David became the central figure of heroic adventures it was attributed to him instead, and to Elhanan was credited the death of Lahmi, Goliath's brother. The discrepancy is arbitrarily harmonized by the Targum, which identifies Elhanan with David, and takes "oregim" literally as "who wove the curtains for the Temple."

2. Another Bethlehemite, son of Dodo, and one of the "thirty" of David (II Sam. xxiii. 24 = I Chron. xi. 26).

E. G. H. G. B. L.

ELHANAN BEN BEZALEL URI ḤEFEẒ: Polish scholar; lived in Posen in the sixteenth and seventeenth centuries. He was the author of a work called "Ḳiryat Ḥannah," a commentary on Pirḳe Abot (Prague, 1612).

Bibliography: Steinschneider, *Cat. Bodl.* col. 920; Michael, *Or ha-Ḥayyim*, p. 157.

L. G. M. Sel.

ELHANAN HENDEL (HAENLE) BEN BENJAMIN WOLF KIRCHHAN: Ethical writer; lived at Frankfort-on-the-Main at the end of the seventeenth century and the beginning of the eighteenth. Elhanan published in Judæo-German an ethical work, "Simḥat ha-Nefesh" (Frankfort-on-the-Main, 1707). The book enjoyed great popularity and was reprinted many times. The eminent woman preacher Vögele der Maggid frequently referred to the book, and Berthold Auerbach mentions it in his "Dichter und Kaufmann" (ed. 1855, p. 54). Twenty years later Elhanan published under the same title a work containing poems and music (Fürth, 1727). He occupied himself also with Biblical exegesis and published "Ḥiddushim," novellæ on the Pentateuch (Offenbach, 1722).

Bibliography: Steinschneider, *Cat. Bodl.* col. 920; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 238 *et seq.*; Michael, *Or ha-Ḥayyim*, p. 157, No. 46.

K. I. Br.

ELHANAN BEN ISAAC OF DAMPIERRE: Tosafist and liturgist; martyred in 1184 (Solomon Luria, Responsa, No. 29; see Azriel). He was on his grandmother's side a grand-nephew of R. Jacob Tam. One of his pupils was Judah Sir Leon of Paris. It has been suggested that Elhanan is identical with the Deodatus Episcopus of the English record (see Jacobs, "The Jews of Angevin England," p. 412). He has left numerous tosafot, to which his father, who outlived him, added glosses. Luzzatto speaks of his tosafot to 'Abodah Zarah up to folio 61 of that tractate, and then makes the following remark: "Here terminate the tosafot of R. Elhanan b. Isaac of Dampierre; from here onward are those of Judah b. Isaac of Brina."

The great authority of Elhanan is attested by Joseph Colon (Responsa, No. 52). Elhanan also wrote: "Tiḳḳun Tefillin," a casuistic treatise on the phylacteries, mentioned in Tos. to Ber. (60b) and in Mordecai ("Halakot Ḳeṭannot," § 932); "Sod ha-'Ibbur," on the intercalary days, mentioned in the "Minḥat Yehudah," section "Wayera"; Responsa, some of which are quoted in "Shibbole ha-Leḳeṭ," ch. i, and in Maimonides' "Hafla'ah," ch. 4; several "pizmonim" for the eighth evening of Passover, which give the acrostic of his name; a commentary to the Pentateuch.

Bibliography: Gross, *Gallia Judaica*, pp. 165–168; *idem*, in Berliner's *Magazin*, iv. 191; Kaufmann, in *Rev. Et. Juives*, iv. 210–212, 221; Conforte, *Ḳore ha-Dorot*, 14a, 15b, 18a; Azulai, *Shem ha-Gedolim*, i., *s.v.*; S. D. Luzzatto, in Polak's *Halikot Ḳedem*, pp. 45, 46; Zunz, *Z. G.* pp. 34, 80; idem, *Literaturgesch*, pp. 287–288; idem, *S. P.* p. 249; Landshuth, *'Ammude ha-'Abodah*, p. 13; Michael, *Or ha-Ḥayyim*, pp. 157–158; Graetz, *Hist.* iii. 404; Fuenn, *Keneset Yisrael*, p. 99.

G. M. Sel.

ELHANAN BEN ISSACHAR KATZ: Religious writer in Hebrew and Judæo-German; lived in the second half of the seventeenth century and at the beginning of the eighteenth in Prossnitz, Moravia, where he was shammash, cantor, and sofer. He was the author of the following works: "Zot-Ḥanukka Büchl," Judæo-German verses for the Feast of Ḥanukkah, Frankfort-on-the-Oder, 1702; "Mar'eh le-Hitḳashsheṭ Bo," and the same in Judæo-German, under the title "Zierspiegel Anzuhängen an der Wand," ethical sentences, Dyhernfurth, 1693. He translated into Judæo-German the seliḥot of שוב"בים ת"ת (the eight weeks in which are read the eight sections of Exodus from "Shemot" to "Teẓawweh"), Frankfort-on-the-Oder, 1703, and Berlin, 1712. Besides, he published the work of an anonymous author entitled "Sha'ar ha-Haẓlaḥah," prayers for prosperity, Prague, 1684.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 445, 507, 922; Benjacob, *Oẓar ha-Sefarim*, pp. 422, 598.

L. G. I. BER.

ELHANAN BEN SAMUEL (SANWEL) ASHKENAZI: Rabbi of Schottland, near Danzig; born in 1713; died Sept. 27, 1780. At the age of eighteen he became rabbi of Fordon, Prussia, and in 1752 first rabbi of Schottland. He wrote various Talmudic commentaries and "ḥillukim," or discussions, as well as commentaries to the four "Ṭurim," but, with the following exceptions, they have not been published: "Sidre Ṭohorah," novellæ on the laws of Niddah in the Yoreh De'ah; "Ḥiddud Halakot," novellæ on the Niddah; "Shiyyure Ṭohorah," novellæ on the laws of "ṭebilah," or immersion, in the Yoreh De'ah (all published by Judah Löb b. Elhanan, Berlin, 1783). The "Or ha-Yashar" of Aaron Simeon b. Jacob Abraham contains two responsa of Elhanan b. Samuel.

BIBLIOGRAPHY: Stein, in *Monatsschrift*, vi. 324-325; Fränkel, in *Orient, Lit.* viii. 363; Michael, *Or ha-Ḥayyim*, p. 158.

L. G. M. SEL.

ELHANAN BEN SHEMARIAH: Egyptian Talmudist; flourished in the tenth and eleventh centuries. He was the son of Shemariah b. Elhanan of Kairwan, who left Egypt some time after his son Elhanan, who remained behind, had reached maturity. He wrote many responsa, which he addressed to Hai Gaon, and he corresponded with Jacob b. Nissim of Kairwan.

BIBLIOGRAPHY: A. Harkavy, *Zikkaron la-Rishonim*, iv. 2, 342, 350, 351, 367, Berlin, 1878; Neubauer, in *J. Q. R.* vi. 222-224.

K. M. SEL.

ELHANAN B. SIMON. See ANDREAS.

ELI (עלי): High priest at Shiloh and judge over Israel (I Sam. i. 3, iv. 18, xiv. 3; I Kings ii. 27). He was a descendant of Aaron's fourth son Ithamar (Lev. x. 12), for it is stated that Abiathar (I Sam. xxii. 20; I Kings ii. 27) was of the line of Ithamar (I Chron. xxiv. 3), and Abiathar was the son of Ahimelek, the son of Ahitub (I Sam. xiv. 3), Eli's grandson.

Eli held a twofold office: he was high priest at the central sanctuary of Shiloh, where the Ark of the Covenant was kept (*ib.* i. 3, 12; iii. 2), and he was a judge in Israel, as is expressly stated in *ib.* iv. 18. Eli had two sons, Hophni and Phinehas, whose wickedness brought grief and disgrace upon him and his family (*ib.* ii. 12-17, 27-36).

Eli lived in a sad period of Israel's history. Shortly before, the armies of the Philistines, probably strengthened by reenforcements (Guthe, "Geschichte des Volkes Israel," 1899, p. 65), had begun to overrun the central districts from the southwestern border of Palestine (Josephus, "Ant." v. 8, § 1). Samson had arisen "to deliver Israel out of the hand of the Philistines" (Judges xiii. 5); but after his death the attacks were renewed, and Israel was obliged to take up arms (I Sam. iv. 1). In order to assure themselves of God's help the Israelites brought the Ark from Shiloh to the seat of the war, where it was carried by Eli's two sons. But God had not decreed victory to His people. They were first to be punished by disaster. Therefore the Israelitish army was defeated; Eli's two sons were killed, and the Ark was lost. When the messenger who brought the news of the battle told of the capture of the Ark Eli, who was ninety-eight years old, fell from his seat and died (*ib.* iv. 10-18).

The only specific Old Testament reference to the term of Eli's life is in the words, "And he had judged Israel forty years" (*ib.* iv. 18). Some scholars, like Kessler ("De Chronologia Judicum et Primorum Regum," pp. 29 *et seq.*) and Nowack ("Richter-Ruth," p. 19), have inferred that the forty years of the Philistine oppression mentioned in Judges xiii. 1 are synchronous with the twenty years ascribed to Samson (Judges xv. 20, xvi. 31) and with Eli's forty years. But this assumption does not tally with the words of the Old Testament; the years of Samson's judgeship are set forth in the same way as those of Eli's. The Book of Judges, moreover, always mentions the years of oppression in contrast to the period of a judge's dispensation; and, finally, Eli's forty years do not, as a whole, appear to have been a period of oppression.

Biblical criticism has advanced few new theories in regard to Eli's life. The only point that has been made with some probability is mentioned by H. P. Smith ("Samuel," in "International Critical Commentary," p. 20): "An earlier source on Eli's life contained originally some further account of Eli and of Shiloh, which the author [of the Books of Samuel] could not use. One indication of this is the fact that Eli steps upon the scene in i. 3 without introduction." H. P. Smith also admits that great difficulties are encountered "in assigning a definite date to either of our documents."

BIBLIOGRAPHY: H. P. Smith, *Samuel*, in *International Critical Commentary*, 1899; H. Guthe, *Gesch. des Volkes Israel*, 1899, pp. 53, 67; Hans Kessler, *De Chronologia Judicum et Primorum Regum*, pp. 12, 29 *et seq.*, Leipsic, 1882.

E. G. H. E. K.

ELI B. JUDAH. See JUDAH B. ELI.

ELI ZIYYON (אלי ציון): The alphabetical hymn closing the series of "ḳinot" chanted in the northern rituals on the morning of the Fast of Ab, where it comes as a comparative relief to the series of dirges which precede it. The tune is not older than the later Middle Ages, and is probably of South-German origin. As the most prominent melody of the "Three Weeks" (*i.e.*, the time between the Feast of Weeks and the Ninth of Ab), in the chant of the officiant it is taken as the representative theme forecasting and recalling that period (compare JEW. ENCYC. i. 187, 302), and as such is utilized very generally for the refrain to the hymn "Lekah Dodi." (See music on following page).

BIBLIOGRAPHY: Sulzer, *Shir Zion*, No. 148; Baer, *Ba'al Tefillah*, No. 213; Marksohn and Wolf, *Synagogale-Melodien*, No. 16; Cohen, in *Young Israel*, i. 192. On the hymn as a "representative theme," compare Baer, *l.c.* No. 327; Hast, *The Divine Service*, i. 29, 152; Cohen and Davis, *Voice of Prayer and Praise*, p. 19.

A. F. L. C.

ELIAB (אליאב: "God," or "my God is Father"): **1.** Son of Helon and leader of the tribe of Zebulun at the time when the census was taken in the wilderness (Num. i. 9; ii. 7; vii. 24, 29; x. 16).

2. A Reubenite, the son of Pallu or Phallu, father of Nemuel, Dathan, and Abiram (Num. xvi. 1, 12; xxvi. 8; Deut. xi. 6).

3. One of David's brothers, the eldest of the family (I Chron. ii. 13; I Sam. xvi. 6; xvii. 13, 28). In I Chron. xxvii. 18 mention is made of a certain Elihu as one of the brothers of David. But "Elihu" is probably a variant for "Eliab" (comp. Jerome, "Quæstiones Hebraicæ," *ad loc.*).

4. A Levite in the time of David who was both a porter and musician (I Chron. xv. 18, 20; xvi. 5).

5. One of the warlike Gadite leaders who came to David when he was in the wilderness (I Chron. xii. 9).

6. An ancestor of Samuel the Prophet; a Kohathite, son of Nahath (I Chron. vi. 12 [27]). In I Sam. i. 1 the name appears as "Elihu," and in I Chron. vi. 19 (34) as "Eliel."

7. Son of Nathanael, an ancestor of Judith (Judges viii. 1).

E. G. H. B. P.

ELIADA. See BEELIADA.

ELIAKIM (אליקים = "El [God] sets up," corresponding to Sabean הקמאל, and יקמאל, 'Ελιακείμ): Name borne by three Biblical personages. **1.** Son of Hilkiah; appointed successor of Shebna, the "treasurer" (R.V. "scribe," margin "secretary") of Hezekiah (Isa. xxii. 20 *et seq.*). The office to which he succeeded is described as על הבית (= "over the household"), according to Delitzsch and others a "major domus" (comp. I Kings iv. 6, xvi. 8, xviii. 3; II Kings x. 5, xv. 5), the incumbent carrying the title סכן, connected with the Assyrian "saknu" (a high officer: Cheyne, "The Prophecies of Isaiah," ii. 153). This designation occurs also in the feminine form סכנת (= "caretaker"), used of Abishag (I Kings i. 2, 4), and it is met with on a Phenician inscription ("The Soken of the New City": "C. I. S." I. i. 5; Hastings, "Dict. Bible," p. 685b).

Eliakim is clothed with long tunic and girdle: the key of the house of David is laid on his shoulder (comp. Rev. iii. 7), and he is proclaimed "father of the people." According to R. Eleazar ben Pedat, "tunic and girdle" were the insignia of the high priest's office (Lev. R. to v.). But R. Eleazar does not regard "soken" as a title. From the double form "soken" (masculine, Isa. xxii. 15) and "sokenet" (feminine, I Kings i. 2) he concludes that Eliakim's predecessor was a "sensuous" man (בעל הנאה: Sanh. 26b). At the invasion of Sennacherib (II Kings xviii. 18 = Isa. xxxii. 3) Eliakim appears as the chief diplomatic emissary of Hezekiah, while Shebna is mentioned as his secretary. Eliakim sprang from a family of no social standing: his elevation to dignity conferred distinction on his "father's house" (Isa. xxii. 23, 24). Some commentators have construed the words of the prophet to imply a resentment of Eliakim's nepotism as bound to end in the downfall of the family. But nepotism is so common at Eastern courts that it would be strange for Isaiah to advert to it specifically. The whole matter hinges on the interpretation given to verses 24 and 25; the prediction may refer to Eliakim or to Shebna, or the verses may be an interpolation. Certain it is, that the Biblical documents nowhere mention the deposition of Eliakim from office.

2. The second son of King Josiah, who, upon his elevation to the throne by Pharaoh-nechoh, was compelled to take the name of Jehoiakim (II Kings xxiii. 34; II Chron. xxvi. 4).

3. A priest at the time of Nehemiah (Neh. xii. 41).

BIBLIOGRAPHY: Marti, *Kurzer Handkommentar zum Buche Jesaja* (1900); Ad. Kamphausen, *Isaiah's Prophecy Concerning the Major-Domo of King Hezekiah*, in *Am. Jour. Theology*, 1901, pp. 43 *et seq.*; Duhm, *Das Buch Jesaiah*, 2d ed., Göttingen, 1902; the commentaries of Dillmann, Delitzsch, and Cheyne.

E. G. H. E. K.

ELI ẒIYYON

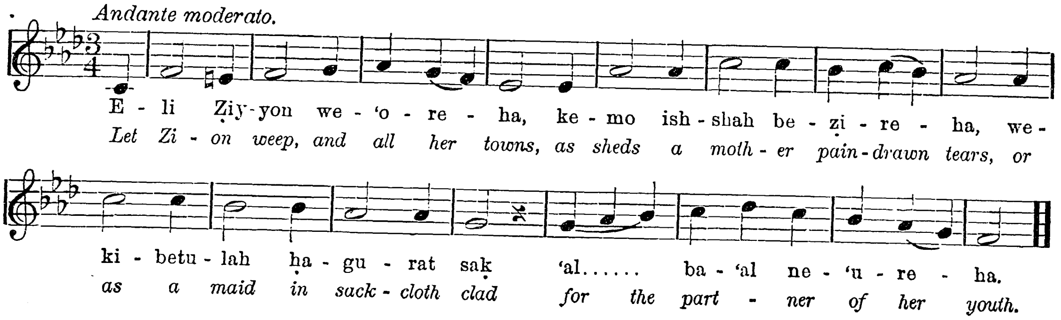
Andante moderato.
E - li Ẓiy-yon we - 'o - re - ha, ke - mo ish - shah be - ẓi - re - ha, we -
Let Zi - on weep, and all her towns, as sheds a moth - er pain-drawn tears, or
ki - betu - lah ḥa - gu - rat saḳ 'al...... ba - 'al ne - 'u - re - ha.
as a maid in sack - cloth clad for the part - ner of her youth.

ELIAKIM: A Palestinian scholar of the third century. His name is connected with no halakot, and with a single haggadah only. He construes the Psalmist's saying (Ps. i. 6), "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish," as teaching that God causes the ways of the wicked to be lost out of sight for the sake of the righteous, that the latter be not misled by them (Midr. Teh. *l.c.*, ed. Buber, p. 22; comp. BERECHIAH II. on same verse). Eliakim is probably identical with the better-known Jakim (the first syllable being dropped to avoid the frequent and unnecessary repetition of "El" [God], as in 'ANANI from 'Ananiel). Jakim was father of Ashian b. Jakim, who once applied to R. Jesa (Assi II.) for a ritualistic decision (Yer. Yeb. xi. 12a). He was senior to Ammi, the latter explaining an observation of the former.

Eliakim classes the Jewish people among the most stubborn of the animal kingdom, which Ammi explains as referring to Jewish pertinacity in religion; that the Jew would submit to crucifixion rather than live as an apostate (Ex. R. xlii. 9; in Beẓah 25b Simeon ben Laḳish makes a remark very similar to Jakim's). Elsewhere (Pesiḳ. R. xxi. 107a) Eliakim is found to differ with Judah (b. Shalom) in surveying the scope of the prohibition (Ex. xx. 17), "Thou shalt not covet." Judah argues that its transgression leads to the violation of the seven prohibitions contained in the Decalogue; viz., in the second, third, sixth, seventh, eighth, ninth, and tenth commandments. Eliakim asserts that he who violates the prohibition, "Thou shalt not covet thy neighbor's wife," is as if he had violated all the ten commandments. This declaration is followed in the Pesiḳta (*l.c.*) by citations illustrating Eliakim's doctrine.

S. S. S. M.

ELIAKIM BEN ABRAHAM: Cabalist and grammarian; lived at London in the eighteenth and nineteenth centuries. His works are: "'Asarah Ma'amarot," a collection of ten essays; "Milḥamot Adonai," on philosophy and religion; "Binah la-'Ittim," on the computations of the periods enumerated in Daniel; "Ẓuf Nobelot," an abridgment of Joseph Delmedigo's cabalistic "Nobelot Ḥokmah"; "Ma'yan Gannim," an abridgment of Joseph Gikatilla's cabalistic "Ginnat Egoz"; "'En ha-Ḳore," on Hebrew vocalization, an endeavor to justify the German pronunciation; "Be'er Mayim Ḥayyim," a treatise on "Aẓilut"; "Ma'yan Ḥatum," Luria's notes on the "Sefer Yeẓirah"; "Dibre Emet," on Cabala; "Sha'ar Ḥeshbon," on cabalistic computations; "Arẓot ha-Ḥayyim," Biblical and Talmudical annotations. Of these the first three were published in London (1794-99), and the essay on Hebrew vocalization in Berlin (1803). In addition to these works he published a Hebrew grammar, entitled "'En Mishpaṭ" (Rödelheim, 1803).

Eliakim was a cabalist of vast erudition, and was endowed with a fine critical sense. In the "Ẓuf Nobelot," not content with giving Delmedigo's text in abridged form, he frequently emended it. He is chiefly noted among the modern cabalists for the development of the theory of יש מאין ("creatio ex nihilo")—the stumbling-block of many religious thinkers. Through God's self-concentration (צמצום), says Eliakim in the first chapter of the "Ẓuf Nobelot," originated space or the primal air, which, though considered as nothing (אין) in regard to the "En Sof" (God), is the foundation of the world.

Bibliography: Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219; Fuenn, *Keneset Yisrael*, p. 135; Joel, *Die Religionsphilosophie des Sohar*, p. 150, note 2.

K. I. Br.

ELIAKIM BEN ASHER SELIG: Polish Talmudic scholar; lived at Yampol in the eighteenth century. He was sent by the Polish Jews (1757) to Rome to defend them against the blood accusation, and presented a petition to Pope Benedict XIV., who commissioned Cardinal Ganganelli (later Pope Clement XIV.) to examine the case. The latter concluded in his report that the blood accusation was frivolous. Clement XIII., who had in the meantime succeeded Benedict XIV., dismissed Eliakim b. Asher with honor, and ordered Cardinal Corsini to recommend him in his name to Bishop Visconti of Warsaw. August III., King of Poland, issued in consequence a decree exculpating the Jews, stating that inability to prove the truth of the accusation rendered the accuser liable to capital punishment.

In Ganganelli's memoir, as well as in Corsini's letter of recommendation, the Jewish deputy is called "Jacob Selech" or "Selek" (Grätz, Fürst, and Levisohn have "Jacob Jelek"). He probably simplified his name designedly; but in a long letter which he wrote from Rome to Samuel Gallichi (probably the chief of the community) he calls himself "Eliakim b. Asher Selig of Yampol." In the same letter he stated that he met at Rome Rabbi Shabbethai Piana, with whom he discussed several rabbinical laws.

Bibliography: Grätz, *Gesch.* 3d ed., x. 391; Isidore Loeb, in *R. E. J.* xviii. 179; Mortara, in *Educatore Israelita*. x. 257–270; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 246–247; Berliner's *Magazin*, xv. (Hebr. part) 9–14; Fürst, in *Orient, Lit.* 1840, p. 38; Levisohn, *Efes Damim*, p. 91, Warsaw, 1890.

H. R. M. Sel.

ELIAKIM GOTTSCHALK OF ROTHENBURG: German Talmudist; lived in the sixteenth and seventeenth centuries. He was a descendant of Meïr of Rothenburg, and, according to Michael, the son of Raphael ben Eliakim of Rothenburg. If Michael is correct, Eliakim was identical with the Swabian rabbi of the same name who with Isaiah Horwitz (SheLaH) and Azriel Mühlhausen signed in 1611 the halakic decision incorporated in Horwitz's Responsa (§ 118). Eliakim was the author of a commentary to the Targum on the Megillot, entitled "Ge'ullat ha-Ger," published anonymously at Prague in 1618. The author says in the introduction that he composed a commentary to the Targum on the Pentateuch.

Bibliography: Wolf, *Bibl. Hebr.* iii. 677; Zunz, *Z. G.* p. 293; Steinschneider, *Cat. Bodl.* col. 968; Michael, *Or ha-Ḥayyim*, No. 470.

K. I. Br.

ELIAKIM (GÖTZ) BEN JACOB: Galician cantor, teacher, and translator; born at Komarno; died at Amsterdam before 1709. He was the author of "Leshon Limmudim," a guide to letter writing in Hebrew (Amsterdam, 1686); "Seliḥot," in Judæo-German, recited by the community of Frankfort-on-the-Main (*ib.* 1688); "Refu'ot ha-Nefesh," precepts, devotional prayers for the sick, and regulations in regard to funerals (*ib.* 1692). He translated into Judæo-German Manasseh b. Israel's "Miḳweh Yisra'el" (*ib.* 1691); Ibn Verga's "Shebeṭ Yehudah" (*ib.* 1700); the daily prayers (*ib.* 1703); the Teḥinnot (*ib.* 1703); the seliḥot of the Lithuanian rite (*ib.* 1706); "Melammed Siaḥ," Judæo-German vocabulary to the Pentateuch and the Five Scrolls (*ib.* 1710), and the German seliḥot (*ib.* 1720). Eliakim also edited Benjamin's "Massa'ot" (*ib.* 1697) and Samuel Auerbach's "Ḥesed Shemu'el" (*ib.* 1699).

Bibliography: Fürst, *Bibl. Jud.* i. 340; Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219.

K. M. Sel.

ELIAKIM (GÖTZ) BEN MEÏR: Polish Talmudist; flourished in the seventeenth and eighteenth centuries. In his youth, at Posen, he devoted himself to the study of the Talmud, afterward accepting the position of rabbi in the neighboring community of Schwersenz, where about 1679 he wrote his haggadic commentary. From there he was called to Hildesheim, but maintained close relations with the congregation of Posen. In the closing years of the century, passing through Posen on his way, probably, to Palestine, he joined a delegation to Prague to collect money for the support of the congregation. In 1701 he went to Posen as dayyan, but according to Michael he left Hildesheim to take the post of rabbi at Luzk. He wrote: "Rappeduni be-Tappuḥim," on the stories of Rabba bar bar Ḥana, published by his son Samuel, Berlin, 1712; "Eben ha-Shoham" and "Me'irat 'Enayim," responsa, published by his son Meïr, Dyhernfurth, 1733. His novellæ on Talmud and Bible are not published.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 25; Michael, *Or ha-Ḥayyim*, p. 220; Perles, in *Monatsschrift*, xiv. 127, 133; Steinschneider, *Cat. Bodl.* s.v.

L. G. A. Pe.

ELIAKIM BEN MESHULLAM (HA-LEVI): German Talmudist and payyeṭan; born about 1030; died at the end of the eleventh century in Speyer, Rhenish Bavaria. He studied at the yeshibot in Mayence and Worms, having Rashi as a fellow student. Eliakim himself founded a famous Talmudical school in Speyer. He wrote a commentary on all the tractates of the Talmud except Berakot and Niddah (see Solomon Luria, Responsa, No. 29, and Asher ben Jehiel, Responsa, Rule 1, § 8), which was used by scholars as late as the fourteenth century. At present there exists only the commentary on Yoma, in manuscript (Codex Munich, No. 216). Ritual decisions by Eliakim are mentioned by Rashi ("Pardes," 42a, 44c, 48a). He was the composer of a piyyuṭ commencing אות ברית, to be read when a circumcision takes place in the synagogue on a Saturday.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 28; Michael, *Or ha-Ḥayyim*, No. 221; Landshuth, *'Ammude ha-'Abodah*, p. 24; Berliner, in *Monatsschrift*, 1868, p. 182; Grätz, *Gesch.* vi. 364; Epstein, in *Steinschneider Festschrift*, pp. 125 *et seq.*; idem, *Jüdische Alterthümer in Worms und Speyer*, pp. 4, 27.

L. G. I. Ber.

ELIAKIM BEN NAPHTALI: Italian ethical writer; lived in the fifteenth century; author of "Ṭob Shem Ṭob," selections from the Talmud and Midrashim, treating of the retribution, the suffering in the tomb, and the resurrection. The work, divided into 11 chapters, was published by the son of the author, Venice, 1606. Eliakim mentions another of his works, entitled "Eben Shetiyyah," which is no longer extant.

Bibliography: Nepi, *Zeker Ẓaddiḳim*, p. 19; Steinschneider, *Cat. Bodl.* col. 970; Michael, *Or ha-Ḥayyim*, p. 221.

K. I. Br.

ELIAM: **1.** One of David's heroes (II Sam. xxiii. 34); son of Ahithophel the Gilonite (comp. I Chron. xi. 36)..

2. Father of Bath-sheba (II Sam. xi. 3). In I Chron. iii. 5 the name occurs transposed as "Ammiel" אלעם is found in the Phenician inscription "C. I. S." 147, 6 (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik").

E. G. H. G. B. L.

ELIANO, VITTORIO: Jewish convert to Christianity; grandson of Elijah Levita; lived in Italy in the sixteenth century; became priest and canon. Well versed in Hebrew literature, he was appointed censor of Hebrew books, first at Cremona, afterward (1567) at Venice. In this capacity he permitted (1557) the publication of the Zohar, and edited (1558) the Ṭur. Elijah was prominent in the denunciation of the Talmud, which was publicly burned April 17, 1559.

Bibliography: Grätz, *Gesch. der Juden*, ix. 326, 335, 360; Wolf, *Bibl. Hebr.* i. 131; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1547; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 284.

D. I. Br.

ELIAS CRETENSIS. See Delmedigo, Elijah.

ELIAS, JULIUS: German author; born at Hoya, Hanover, June 21, 1861. He was educated at Dorotheenstadt industrial school, Friedrich Werder gymnasium, and Munich University, taking his Ph.D. degree in 1888. He is the author of "Christian Wernicke," 1888, and has edited the following works: "Briefe der Elisabeth Charlotte," 1889; "Johann Gottlieb Regis' 'Fragmente einer Shakespeareübersetzung,'" 1893; and, with G. Brandes and P. Schlenther, the collected works of Ibsen.

Since 1891 Elias has been editor-in-chief of the "Jahresberichte für Neuere Deutsche Litteraturgeschichte."

Bibliography: Eisenberg, *Das Geistige Berlin*, i. 94-95.

S. N. D.

ELIAS LEVITA. See Levita, Elijah.

ELIAS, NEY: British consul-general at Meshed, Persia, and explorer; died in London May 31, 1897. At an early age he found his way to China, and in 1871 conceived the daring project of returning to Europe overland, across the entire continent of Asia. The report of this journey was recorded in the "Journal" of the Royal Geographical Society, from which it appears that he crossed the desert of Gobi by a hitherto unexplored route, traveled amid the opposing factions of the great Mohammedan rebellion of that time, and traversed the breadth of Siberia to Russia.

After this, Elias accepted service under the Indian government and was sent to Yunan, and afterward to Ladak. Later he was despatched on a political mission to Chinese Turkestan.

In 1885 he traversed the entire length of the Pamirs, traveled through Badakhshan and Afghan Turkestan to the neighborhood of Herat, and returned to India by way of Chitral and Gilgit. For this he was made a C.I.E. In 1889-90 Elias demarcated the frontier between Siam and the Shan States of Burma; and in 1891 he was appointed consul-general at Meshed, in Persia.

Bibliography: *Times* (London), June 2, 1897; *Jew. Chronicle* (London), June 4, 1897.

J. G. L.

ELIAS PASHA. See Cohen, Elias.

ELIAS SAMUEL: English pugilist, popularly known as "Dutch Sam"; born April 4, 1775, in London; died July 3, 1816. After successful contests with Tom Jones (July 3, 1801), Caleb Baldwin (Aug. 7, 1804), and Britton of Bristol (April 27, 1805), Elias was easily beaten by James Brown (June, 1805).

Of three fights with Tom Belcher of Bristol, Elias lost the first (Feb. 8, 1806); the second (July 28, 1807) was declared off; and the third (Aug. 21, 1807) Elias won in 36 rounds.

Elias followed these encounters with two other victories, defeating William Cropley, May 10, 1808, and Benjamin Medley, May 31, 1810; then he rested for four years; but he reentered the prize-ring Dec. 8, 1814, when he was defeated by William Nosworthy, of Moulsey, in 38 rounds. By his contemporaries Elias was considered the hardest hitter the prize-ring had ever seen; he originated what in pugilism is technically known as "the upper cut," which he introduced in his fight against Caleb Baldwin. Elias retired from the ring with a ruined constitution, and died in abject poverty.

BIBLIOGRAPHY: J. B. Pancratia, *A History of Pugilism*, pp. 136, 144, London, 1811; *Boxiana: Sketches of Ancient and Modern Pugilism*, London, 1812; Miles, *Pugilistica*, vol. i. 193, 194, 202, London, 1880.

J. F. H. V.

ELIASBERG, BEZALEEL JUDAH: Russian Hebraist; born at Ivenitz 1800; died at Minsk 1847. Under the title "Marpe le-'Am," with a supplement entitled "Ḳonṭres Reshit Da'at," he translated from the Polish into Hebrew the medical work of Friedrich Pauliczki (2 vols., Wilna, 1834; 2d ed., Jitomir, 1868).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 190; Zeitlin, *Bibl. Post-Mendels.* p. 77.

H. R.

ELIASBERG, JONATHAN B. MORDECAI: Russian rabbi; born in Kovno 1850; died in Volkovisk, government of Grodno, Nov. 20, 1898. His first rabbinate was in Pumpian, government of Wilna, and he afterward became rabbi of Mariampol, government of Suwalki. Like his father he became one of the leaders of the Zionist movement in Russia; and Samuel MOHILEVER, who found in him a very able lieutenant, was instrumental in securing for him the rabbinate of Volkovisk, in order to have him nearer to himself. Eliasberg was the author of a rabbinical work entitled "Darke Hora'ah," Wilna, 1884, of which a part is devoted to Talmudic weights, measures, and coinage. He was also the author of novellæ, which were appended to his father's work "Terumat Yad," and of "Toledot Mordekai," a biography of his father, which he published in the latter's "Shebil ha-Zahab," Warsaw, 1897.

BIBLIOGRAPHY: *Aḥiasaf*, 5660, p. 381; Aḥad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 103-114, Berlin, 1902.

L. G. P. WI.

ELIASBERG, MORDECAI B. JOSEPH: Russian rabbi; born in Chaikishok, government of Grodno, Feb., 1817; died in Bausk, Courland, Dec. 11, 1889. His father-in-law, who had settled in Kovno as soon as Jews were permitted to dwell there, established him in that city as a dealer in grain and spices. Eliasberg acquired a knowledge of German, and made several business journeys to Riga. He there made the acquaintance of Max LILIENTHAL, and became interested in his educational schemes, the two corresponding for some time afterward. Following the advice of his erstwhile teacher, Kalischer, Eliasberg retired from business and devoted himself exclusively to rabbinical studies. In 1852 he became rabbi of Zezmer, government of Wilna, and remained there for six years, until his wife's illness forced him to return to Kovno. About 1861 he became rabbi of Bausk, where he officiated until his death, having declined the more important rabbinate of Suwalki, which had been offered to him in 1876.

When the Zionist movement began to spread in Russia, Eliasberg became one of its most ardent advocates. He gave his decision, as a rabbinical authority, permitting the colonists in Palestine to sow their fields in "shemiṭṭah" (fallow year), which gave rise to a heated controversy with the rabbis of Palestine and other opponents of colonization. Eliasberg's part in the discussion was conducted with mildness and broad-mindedness.

Of the twenty-four works which Eliasberg wrote on various subjects, only one, "Terumat Yad," a collection of responsa, was published during his lifetime (Wilna, 1875). His "Shebil ha-Zahab," which was published posthumously (Warsaw, 1897), deals with questions of the day in a highly interesting manner, giving the truly Orthodox view on many important subjects. Besides being an eminent Talmudist, he was also a profound thinker and a diligent student of history. Eliasberg contributed to Hebrew periodicals, especially to "Ha-Maggid," usually signing his articles מבי"ע (Mordecai b. Joseph Eliasberg).

BIBLIOGRAPHY: Jonathan Eliasberg, *Toledot Mordekai*, prefixed to the *Shebil ha-Zahab*; Aḥad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 68-73, Berlin, 1902.

L. G. P. WI.

ELIEZER ("God is help"): 1. Servant of Abraham; mentioned by name only in Gen. xv. 2, a passage which presents some difficulties. Eliezer is described by Abraham as בן משק (R. V. "possessor of my house") and as דמשק (R. V. "Dammesek-Eliezer"). According to Eduard König ("Syntax," § 306h) בן here, as frequently, has the force of an adjective or participle, and the phrase "ben mesheḳ" (steward; comp. ממשק, Zeph. xi. 9, and משך, Job xxviii. 18) is the subject of the sentence, which reads "and the steward of my house is this Damascene [Onḳ. and Pesh.] Eliezer," "Damasheḳ" being used intentionally for the adjective "Damashḳi" on account of the assonance with "mesheḳ" (König, "Stilistik," 1900, p. 291). Holzinger ("Genesis") and Gunkel ("Genesis") think the Masoretic text of xv. 2 has no meaning, and Cheyne and Black ("Encyc. Bibl." col. 1269) condemn it as absurd and incorrect, but no satisfactory emendation has been suggested.

That Abraham, on his way from Haran, passed through Damascus is certainly not improbable. Naḥmanides connects him with that city, as do various traditions (Justinus, "Historiæ," xxvi. 2; Judith v. 6 *et seq.*; Josephus, "Ant." vii. 1, viii. 2; Eusebius, "Præparatio Evangelica," ix. 7 *et seq.*). He may there have acquired this servant, who is also spoken of in Gen. xxiv., though the name is not given, in connection with the commission to choose a wife for Isaac. Still, even the Rabbis felt the difficulties of the present text, as their various interpretations of דמשק show. According to Eleazar b. Pedath, it denotes Eliezer as one "that draws and gives others to drink" (דולה ומשקה)—that is, imparts to others the teachings of his master (Yoma 18b; comp. Rashi *ad loc.*). Others found in the word "meshek̇" an allusion to his coveting (שוקק) Abraham's possessions. In דמשק lies the indication that Abraham pursued the kings (Gen. xiv.) to Damascus, and the Targum Pseudo-Jonathan and Yerushalmi read: "through whom many miracles were wrought for me in Damascus" (comp. Gen. R. xliv.).

That Eliezer took part in that battle, or was, perhaps, the only combatant at Abraham's side, the Rabbis find indicated in the number (318) of the soldiers (Gen. xiv. 14), the numerical value of the letters in אליעזר being 1 + 30 + 10 + 70 + 7 + 200 = 318 (Gen. R. xliii., xliv.; Pesiḳ. 70a, b; Ned. 32a; Shoḥer Ṭob to Ps. cx.; compare Ep. Barnabas ix.; it is the classical illustration of GEMAṬRIA under the twenty-ninth Exegetical Rule of Eliezer, the son of Jose the Galilean). Modern critics (Hugo Winckler and Gunkel) have held this "318" to refer to the number of days in the year that the moon is visible. The rabbinical cryptogram for "Eliezer" rests certainly on as solid grounds.

BIBLIOGRAPHY: Kittel, *Gesch. der Hebräer*, ii. 124; Holzinger, *Kurzer Handkommentar zur Genesis*, p. 144; H. Winckler, *Gesch. des Volkes Israel*, 1900, ii. 27; Gunkel, *Handkommentar zur Genesis*, pp. 164, 231, 259.

E. G. H.

——**In Rabbinical Literature:** Eliezer was presented to Abraham by Nimrod. Once Eliezer saved Abraham's life by disclosing to him the devices for his destruction prepared by Nimrod (Pirḳe R. El. xvi.). At Sodom Eliezer saw a native maltreating a stranger: taking the part of the wronged man, he was himself severely wounded. He brought suit against his aggressor, but the judge condemned Eliezer to pay to the native of Sodom a certain amount of money for having been bled. Thereupon Eliezer inflicted a severe wound upon the judge, saying: "Pay to the man who bled me the amount you owe me for having bled you." The men of Sodom used to place a guest on a bed, and if his length exceeded that of the bed they cut off the excess, but if the man was shorter than the bed he was stretched (comp. the Greek legend of Procrustes). Asked to lie in the bed, Eliezer replied that at the death of his mother he had vowed never to sleep in a bed. Another custom in Sodom was that he who invited a stranger to a wedding should forfeit his coat. Once Eliezer, being very hungry, entered a house where a wedding was being celebrated, but could get nothing to eat. He then sat down next one of the wedding guests; on being asked by him who had invited him, he replied: "By you." The latter, fearing to lose his coat, left the house precipitately. Eliezer then sat near another, on whom he played the same trick, with the same result, until at last he had succeeded in driving all the guests out of the house. He then secured the meal for himself (Sanh. 109b).

Eliezer and Abraham.

Eliezer is credited with having acquired all the virtues and learning of his master (Yoma 28b). It is even said that his features resembled so closely those of Abraham that Laban mistook him for his kinsman. When Abraham led Isaac to Mount Moriah to offer him as a sacrifice, Eliezer cherished the hope of becoming Abraham's heir, and a discussion on this subject arose between him and Ishmael (Pirḳe R. El. xxxi.). On completing the mission of selecting a wife for Isaac he was freed, and God rewarded him with the kingdom of Bashan, over which he reigned under the name of "Og." It was he who refused to allow the Israelites to go through his territory on their way to Palestine (Masseket Soferim, end). His size was so vast that from one of his teeth, which he had lost through fright when scolded by Abraham, the latter made a chair on which he used to sit. In the treatise Derek Ereẓ Zuṭa (i. 9) Eliezer is counted among the nine who entered paradise while still living.

S. S. I. Br.

2. The second son of Moses; mentioned in Ex. xviii. 4; I Chron. xxiii. 15, 17. The name is explained (Ex. *l.c.*) to mean "the God of my father was mine help" (the ב of the predicate; see Koenig, "Syntax," § 338). Rashi, quoting the Mekilta, relates a miraculous incident to account for the choice of the name, while Ibn Ezra makes it expressive of the joy of Moses upon hearing of the death of the Pharaoh who had proscribed him. The historical existence of this son has been doubted. Ex. ii. 22 and iv. 25 mention only one son—Gershom. Ibn Ezra felt the difficulty, but concluded that the one son mentioned in iv. 25 is Eliezer; while Naḥmanides argues that there was another son, but that there had been no occasion to mention him before. Ex. iv. 20 indicates that Moses, before leaving for Egypt, whether with his family (Ex. iv. 20) or without it (Ex. xviii. 2), had more than one son; and the reading בנה = "her son" (iv. 25) may be a miswriting for בניה = "her sons," agreeing with xviii. 3. Baentsch ("Exodus-Leviticus") holds that "Eliezer" is a double for "Eleazar," the son of Aaron, while Holzinger ("Exodus," p. 7) accounts for the uncertainty by arguing that in view of Judges xviii. 30 P intentionally omitted all reference to the sons.

E. G. H. E. K.

3. A prophet, the son of Dodavah of Mareshah, who opposed the alliance of Jehoshaphat with Ahaziah (II Chron. xx. 37).

4. Son of Zichri, made captain of the Reubenites by King David (I Chron. xxvii. 16).

5. A priest who acted as trumpeter before the Ark when it was conveyed to Jerusalem by King David (I Chron. xv. 24).

6. One of the chief men sent by Ezra (Ezra viii. 16) to secure ministers for the Temple at Jerusalem.

E. G. H. E. I. N.

ELIEZER: Palestinian amora of the fifth century; contemporary of Abdimi (Yer. 'Er. x. 26a) and of Berechiah II. (Gen. R. lxxvii. 3; Yalḳ., Gen. 132). Conjointly with Abba Mari and Mattaniah, he permitted Jews to bake bread on the Sabbath for the Roman soldiers under Ursicinus (Yer. Beẓah i. 60c; compare Jastrow, "Dict." 124b, *s.v.* ארסקינס; Frankel, "Mebo," 55b *et seq.*). He was more of a halakist than a haggadist (see, in addition to passages cited, Yer. 'Orlah ii. 62b; Yer. Pes. viii. 36a).

S. S. S. M.

ELIEZER THE ASTRONOMER (החוזה): German scholar of the sixteenth century; author of "Ge Ḥizzayon," an astrological compilation from

Hebrew, Arabic, and Latin sources (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2066). He quotes Abraham bar Ḥiyya ha-Nasi, Ibn Ezra, Andruzagar, Albumazar, 'Ali ibn Riḍwan, 'Ali ibn Rajil, Leopold of Austria, Johannes, Guido Bonatti, and, according to Dukes, Copernicus. In the introduction Eliezer says he began a great work on astrology, a chapter of which, entitled "Reshit Ḥokmah" (quoted by Neubauer, *l.c.*), is devoted to Ibn Ezra. Whether the "Sefer ha-Goralot" (Vatican MS. No. 216), bearing the name "Eliezer החוזה," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 477, which contains a commentary on Ptolemy's "Centiloquium," and which also bears the name "Eliezer."

BIBLIOGRAPHY: Fürst, in *Orient, Lit.* xi. 81; Dukes, *ib.* p. 318; Steinschneider, in *Z. D. M. G.* xxv. 383; idem, *Hebr. Uebers.* p. 531.

G. I. Br.

ELIEZER OF BEAUGENCY: French exegete of the twelfth century; born at Beaugency, capital of a canton in the department of Loiret; pupil of Samuel ben Meïr, the eminent grandson of Rashi. Eliezer was one of the most distinguished representatives of his master's school and of the exegesis of northern France. His chief concern was to find the connection between successive verses and the sequence of thought, a method that is also characteristic of the system of interpretation employed by Samuel as well as Joseph Caro. Not concerned with grammatical observations or daring criticisms, he reached very happy results in explaining certain figurative passages in accordance with the metaphors employed in the context. He often used French terms to express his thoughts more clearly. His interpretation is entirely free from midrashic admixture. Of his works there have so far been published only the commentaries on Isaiah (ed. Nutt, 1879) and Hosea (ed. S. Poznanski, in "Ha-Goren," iii. 98–127). There still exists in manuscript a commentary on the other Minor Prophets and on Ezekiel (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1465). Extracts from his commentary on Job are also extant; and he himself refers to his commentary on Genesis.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 115; Poznanski, *Ha-Goren*, iii., 98; Zunz, *Z. G.*, p. 82.

T. I. L.

ELIEZER OF BOURGOGNE: French Talmudist of the thirteenth century. Gross identifies him with Eliezer ben Aaron of Bourgogne, one of the six rabbis to whom Meïr Abulafia sent his letter on the doctrine of the resurrection. Eliezer was the author of a Talmudic work no longer extant, entitled "Sha'ar ha-Penim," mentioned by Aaron ha-Kohen of Lunel in his "Orḥot Ḥayyim."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 109.

L. G. A. Pe.

ELIEZER BEN FARUḤ: Jewish mathematician, said by certain Mohammedan authors to have first established the Jewish calendar. He is mentioned by Al-Biruni (972–1048) in his "Chronology of Ancient Nations"; and this account is repeated, almost word for word, in Al-Maḳrizi's (1364–1442) topographical history of Egypt. Steinschneider has connected him with a certain Andrazzur ibn Zadi Faruḥ, a famous Jewish astronomer mentioned by Al-Kabiṣi, the tenth-century Moslem astrologer, and by Abraham ibn Ezra in his "Sefer ha-Ṭe'amim." The first name seems to indicate that he was a Persian by birth; and it occurs in such varying forms as "Andruzagar," "Alezdegoz," "Alendruzgar." It has been suggested that there is a confusion here either with Eliezer ben Hyrcanus or Eleazar ben 'Arak. Sachau reads פרוח (I Kings iv. 17).

BIBLIOGRAPHY: Sachau, *The Chronology of Ancient Nations*, p. 68 (Arabic text, p. 58); De Sacy, *Chrestomathie Arabe*, i. 91 (for Al-Makrizi); Delitzsch, *Anekdota zur Gesch. der Mittelalt. Scholastik*, p. 375 (for Ibn Ezra); compare Steinschneider in Berliner's *Magazin*, iii. 199; *Monatsschrift*, xxxiii. 479; *Ha-Yonah*, p. 18; Steinschneider, *Hebr. Uebers.* pp. 531, 854; idem, *Arab. Lit. der Juden*, p. 307.

G.

ELIEZER B. ḤISMA. See Eleazar b. Ḥisma.

ELIEZER (LIEZER) BEN HYRCANUS: One of the most prominent tannaim of the first and second centuries; disciple of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. vi. 3, xiv. 5) and colleague of Gamaliel II., whose sister he married (see Imma Shalom), and of Joshua b. Hananiah (Ab. *l.c.*; Ab. R. N. *l.c.*; B. B. 10b). His earlier years are wrapped in myths; but from these latter it may be inferred that he was somewhat advanced in life when a desire for learning first seized him, and impelled him, contrary to the wishes of his father, to desert his regular occupation and to repair to Jerusalem to devote himself to the study of the Torah. Here he entered Johanan's academy and for years studied diligently, notwithstanding the fact that he had to cope with great privations. It is said that sometimes many days elapsed during which he did not have a single meal. Johanan, recognizing Eliezer's receptive and retentive mind, styled him "a cemented cistern that loses not a drop" (Ab. *l.c.*). These endowments were so pronounced in him that in later years he could declare, "I have never taught anything which I had not learned from my masters" (Suk. 28a).

His father in the meantime determined to disinherit him, and with that purpose in view went to Jerusalem, there to declare his will before Johanan ben Zakkai. The great teacher, having heard of Hyrcanus' arrival and of the object of his visit, instructed the usher to reserve for the expected visitor a seat among those to be occupied by the élite of the city, and appointed Eliezer lecturer for that day. At first the latter hesitated to venture on Johanan's place, but, pressed by the master and encouraged by his friends, delivered a discourse, gradually displaying wonderful knowledge. Hyrcanus having recognized in the lecturer his truant son, and hearing the encomiums which Johanan showered on him, now desired to transfer all his earthly possessions to Eliezer; but the scholar, overjoyed at the reconciliation, declined to take advantage of his brothers, and requested to be allowed to have only his proportionate share (Ab. R. N. vi. 3; Pirḳe R. El. i. *et seq.*). He continued his attendance at Johanan's college until near the close of the siege of Jerusalem, when he and Joshua assisted in smuggling their master out of the city and into the Roman camp (see Johanan ben Zakkai).

Subsequently Eliezer proceeded to Jabneh (Ab.

R. N. iv. 5; Giṭ. 56), where he later became a member of the Sanhedrin under the presidency of Gamaliel II. (Ab. R. N. xiv. 6; Sanh. 17b), though he had established, and for many years afterward conducted, his own academy at Lydda (Sanh. 36b). His fame as a great scholar had in the meantime spread, R. Johanan himself declaring that Eliezer was unequaled as an expositor of traditional law (Ab. R. N. vi. 3); and many promising students, among them Akiba (*ib.*; Yer. Pes. vi. 33b), attached themselves to his school.

Eliezer became known as "Eliezer ha-Gadol" (= "the Great"; Tosef., 'Orlah, 8; Ber. 6a, 32a; Soṭah 13b, 48b, 49a; generally, however, he is styled simply "R. Eliezer"), and with reference to his legal acumen and judicial impartiality, the Scriptural saying (Deut. xvi. 20), "That which is altogether just [lit. "Justice, justice"] shalt thou follow," was thus explained: "Seek a reliable court: go after R. Eliezer to Lydda, or after Johanan ben Zakkai to Beror Ḥel," etc. (Sanh. 32b). Once he accompanied Gamaliel and Joshua on an embassy to Rome (Yer. Sanh. vii. 25d; Deut. R. ii. 24).

Eliezer's Conservatism.

Rabbi Eliezer was very severe and somewhat domineering with his pupils and colleagues (see Sifra, Shemini, i. 33; 'Er. 63a; Ḥag. 3b; Meg. 25b), a characteristic which led occasionally to unpleasant encounters. The main feature of his teaching was a strict devotion to tradition: he objected to allowing the Midrash or the paraphrastic interpretation to pass as authority for religious practise. In this respect he sympathized with the conservative school of Shammai, which was also opposed to giving too much scope to the interpretation. Hence the assertion that he was a Shammaite, though he was a disciple of R. Johanan ben Zakkai, who was one of Hillel's most prominent pupils. This brought Eliezer into conflict with his colleagues and contemporaries, who realized that such conservatism must be fatal to a proper development of the oral law. It was also felt that the new circumstances, such as the destruction of the Temple and the disappearance of the national independence, required a strong religious central authority, to which individual opinion must yield.

At last the rupture came. The Sanhedrin deliberated on the susceptibility to Levitical uncleanness of an 'aknai-oven (an oven consisting of tiles separated from one another by sand, but externally plastered over with cement). The majority decided that such an oven was capable of becoming unclean, but Eliezer dissented. As he thus acted in direct opposition to the decision of the majority, it was deemed necessary to make an example of him, and he was excommunicated. Still, even under these circumstances great respect was manifested toward him, and the sentence was communicated to him in a very considerate manner. Akiba, dressed in mourning, appeared before him and, seated at some distance from him, respectfully addressed him with "My master, it appears to me that thy colleagues keep aloof from thee." Eliezer readily took in the situation and submitted to the sentence (B. M. 59b; Yer. M. Ḳ. iii. 81a *et seq.*). Thenceforth Eliezer lived in retirement, removed from the center of Jewish learning; though occasionally some of his disciples visited him and informed him of the transactions of the Sanhedrin (Yad. iv. 3).

Relations with Christianity.

During the persecutions of the Jewish Christians in Palestine, Eliezer was charged with being a member of that sect, and was summoned before the penal tribunal. Being asked by the governor, "How can a great man like thee engage in such idle things?" he simply replied, "The judge is right." The judge, understanding thereby Eliezer's denial of all connection with Christianity, released him, while Rabbi Eliezer understood by "judge" God, justifying the judgment of God which had brought this trial upon him. That he should be suspected of apostasy grieved him sorely; and though some of his pupils tried to comfort him, he remained for some time inconsolable. At last he remembered that once, while at Sepphoris, he had met a sectary who communicated to him a singular halakah in the name of Jesus; that he had approved of the halakah and had really enjoyed hearing it, and, he added, "Thereby I transgressed the injunction (Prov. v. 8), 'Remove thy way far from her, and come not nigh the door of her house,' which the Rabbis apply to sectarianism as well as to heresy" ('Ab. Zarah 16b; Eccl. R. i. 8). The suspicion of apostasy and the summons before the dreaded tribunal came, therefore, as just punishment. This event in his life may have suggested to him the ethical rule, "Keep away from what is indecent and from that which appears to be indecent" (Tosef., Ḥul. ii. 24). It is suggested that his sayings, "Instructing a woman in the Law is like teaching her blasphemy" (Soṭah iii. 4); "Let the Law be burned rather than entrusted to a woman" (*ib.*); and "A woman's wisdom is limited to the handling of the distaff" (Yoma 66b), also date from that time, he having noticed that women were easily swayed in matters of faith.

Separated from his colleagues and excluded from the deliberations of the Sanhedrin, Eliezer passed his last years of life unnoticed and in comparative solitude. It is probably from this melancholy period that his aphorism dates: "Let the honor of thy colleague [variant, "pupils"] be as dear to thee as thine own, and be not easily moved to anger. Repent one day before thy death. Warm thyself by the fire of the wise men, but be cautious of their burning coals [= "slight them not"], that thou be not burned; for their bite is the bite of a jackal, their sting is that of a scorpion, their hissing is that of a snake, and all their words are fiery coals" (Ab. ii. 10; Ab. R. N. xv. 1). When asked how one can determine the one day before his death, he answered: "So much the more must one repent daily, lest he die to-morrow; and it follows that he must spend all his days in piety" (Ab. R. N. *l.c.* 4; Shab. 153a).

His Death.

When his former colleagues heard of his approaching dissolution, the most prominent of them hastened to his bedside at Cæsarea. When they appeared before him he began to complain about his long isolation. They tried to mollify him by professing great and unabated respect for him, and by averring that it was only the lack of opportunity that had kept them away. He felt that they might have profited by his teaching. Thereupon they besought him to communicate to them traditions concerning certain moot points, particularly touching Levitical purity and impurity. He consented, and answered question after question until all breath left him. The last word he uttered was "ṭahor" (= "pure"), and this the sages considered as an auspicious omen of his purity; whereupon they all rent their garments in token of mourning, and R. Joshua revoked the sentence of excommunication.

Eliezer died on a Friday, and after the following Sabbath his remains were solemnly conveyed to Lydda, where he had formerly conducted his academy, and there he was buried. Many and earnest were the eulogies pronounced over his bier. R. Joshua is said to have kissed the stone on which Eliezer used to sit while instructing his pupils, and to have remarked, "This stone represents Sinai [whence the Law was revealed]; and he who sat on it represented the Ark of the Covenant" (Cant. R. i. 3). R. Akiba applied to Eliezer the terms which Elisha had applied to Elijah (II Kings ii. 12), and which Joash subsequently applied to Elisha himself (*ib.* xiii. 14), "O my father, my father, the chariot of Israel, and the horsemen thereof" (Ab. R. N. xxv. 3).

Though excommunicated, Eliezer is quoted in the Mishnah, the Baraita, and the Talmudim more frequently than any one of his colleagues. He is also made the putative author of PIRḲE DE-R. ELIEZER or BARAITA OF R. ELIEZER, though internal evidence conclusively proves the late origin of the work.

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S. S. S. M.

ELIEZER (ELEAZAR) BEN IMMANUEL OF TARASCON: Member of a family of scholars established in that city since the first half of the thirteenth century. Although he wrote several works, only his correspondence with R. Samuel of Agde (France) is now extant. He was the teacher of the Dominican convert Pablo CHRISTIANI.

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, pp. 516, 563; Grätz, *Gesch.* vii. 143; Gross, *Gallia Judaica*, p. 249.

G. S. K.

ELIEZER B. ISAAC. See DEL BENE, DAVID.

ELIEZER BEN ISAAC OF BOHEMIA. See TOSAFISTS.

ELIEZER ISAAC COHEN BEN ABRAHAM ASHKENAZI OF VITERBO: Italian physician and Talmudic authority; born at Rome at the beginning of the sixteenth century; died, probably at Sienna, Oct. 16, 1590. He was a brother-in-law of the physician and Talmudist David de Pomis, and, like him, distinguished in both medicine and rabbinical literature. A halakic decision of his on "Ḥaliẓah" is quoted by Isaac Lampronti ("Paḥad Yiẓḥaḳ," *s.v.* חליצה); and Moses Provençal, in his responsa, cites him as an authority and gives him the title "Ha-Kohen ha-Gadol." In 1587 the community of Bologna consulted Eliezer regarding an ignorant shoḥeṭ.

Eliezer is believed to be identical with Theodoro de Sacerdotibus, the physician of Pope Julius III. It is probable that the "Librum de Duello," credited to Isaac Viterbo by Bartolocci ("Bibl. Rabb." iii. 891) followed by Wolf ("Bibl. Hebr." i. 651, No. 1176), was the work of Eliezer. Late in life Eliezer settled at Sienna. The high esteem in which he was held is shown by the elegy composed at his death by Jacob of Tivoli (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1998).

BIBLIOGRAPHY: Marini, *Degli Archiatri Pontificii*, i. 417; Carmoly, *Histoire des Médecins Juifs*, in *Revue Orientale*, ii. 134; *R. E. J.* x. 185; *Allg. Zeit. des Jud.* 1842, p. 631; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 144, 259, 262.

K. I. BR.

ELIEZER BEN ISAAC HA-GADOL ("The Great"): German rabbi of the eleventh century. He was a pupil of his cousin R. Simon ha-Gadol of Mayence and of R. Gershom Me'or ha-Golah. David Conforte, relying on the statement in the tosefta to Shab. 54b, says that Eliezer ha-Gadol was the teacher of Rashi ("Ḳore ha-Dorot," p. 8a); but Rashi himself, in citing Eliezer (Pes. 76b), does not say so. In Rashi's quotation he is sometimes called Eliezer ha-Gadol and sometimes Eliezer Gaon, which induced Azulai ("Shem ha-Gedolim," p. 12a) to consider them as two separate persons. According to Menahem di Lonsano ("Shete Yadot," p. 122a), Eliezer ha-Gadol was the author of the well-known "Orḥot Ḥayyim" or "Ẓawwa'at R. Eliezer ha-Gadol," generally attributed to Eliezer b. Hyrcanus. As to the authorship of the selihah "Elohai Basser 'Ammeka," recited in the service of Yom Kippur Ḳaṭon and attributed to Eliezer by Michael ("Or ha-Ḥayyim," pp. 205-207), see Landshuth, "'Ammude ha-'Abodah," p. 20.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 12a, ii., *s.v.* ארחות חיים; Zunz, *Z. G.* pp. 47 *et seq.*; Jellinek, *B. H.* iii. 27, 28 of the Preface; Fuenn, *Keneset Yisrael*, p. 124; Steinschneider, *Cat. Bodl.* cols. 957-958; Fürst, *Bibl. Jud.* i. 233.

G. M. SEL.

ELIEZER D'ITALIA: Printer of Mantua at the beginning of the seventeenth century; established a printing-office in Mantua in 1612 after an interval of fifteen years during which no Hebrew printing-establishment had existed there. In that year he issued the "Ayyelet ha-Shaḥar," a collection of liturgies by Mordecai Yare; "Yashir Mosheh," a Purim poem by Moses of Corfu; and Abraham Portaleone's "Shilṭe ha-Gibborim."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 156; Zunz, *Z. G.* p. 259; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 47.

J. M. SEL.

ELIEZER (LIEZER-ELEAZAR) B. JACOB: 1. Tanna of the first century; contemporary of Eleazar b. Ḥisma and Eliezer b. Hyrcanus, and senior of 'Illai (Pes. 32a, 39b; Yalḳ., Lev. 638). Of his personal history nothing is known, except that he had seen the Temple at Jerusalem and was familiar with the specific purposes of its many apartments, a subject on which he was considered an authority (Yoma 16b; see MIDDOT). Some of the details, however, he eventually forgot, and was reminded of them by Abba Saul b. Baṭnit (Mid. ii. 5, v. 4).

Simon b. 'Azzai, Akiba's contemporary, relates that he had discovered a genealogical roll wherein was stated, "The Mishnah of R. Eliezer b. Jacob is only a 'ḳab' [small in proportion], but clear" (משנת ראב"י קב ונקי, Yeb. 49b), wherefore subsequent generations generally adopted Eliezer's views as law (Yeb. 60a; Bek. 23b).

In the Haggadah, too, he is mentioned. According to him, what the Bible says (Deut. xi. 13), "To serve him with all your heart and with all your soul," is an admonition to the priests that, when officiating, they shall entertain no thought foreign to their duty (Sifre, Deut. 41).

2. Tanna of the second century, quoted among Akiba's younger disciples who survived the fall of Bethar and the subsequent Hadrianic persecutions: Judah b. 'Illai, Meïr, Simon b. Yoḥai, Eliezer b. Jose ha-Gelili (Gen. R. lxi. 3; Cant. R. ii. 5; compare Ber. 63b; Yeb. 62b). With most of them he maintained halakic disputations (Neg. x. 4; Tosef., Yeb. x. 5; *ib.* B. Ḳ. v. 7; *ib.* Ker. i. 11; *ib.* Parah, iii. 10). He was the founder of a school known in the Talmud after his name, Debe R. Eliezer b. Jacob, which sometimes opposed the Debe R. Ishmael (Sanh. 90b; Ḥul. 132a; Yoma 45b; see Ḥanina b. Minyomi).

Like his older namesake, Eliezer is quoted in both the Halakah and the Haggadah. From the Pentateuchal injunction (Deut. xxii. 5), "The woman shall not wear that which pertaineth to man, neither shall a man put on a woman's garment," he maintains that a woman must never handle arms or go to war, and that man must not use ornaments which women usually wear (Sifre, Deut. 226; Nazir 59a). Eliezer taught: "Whoso performs a pious deed gains for himself an advocate [before heaven], and whoso commits a sin creates an accuser against himself. Penitence and pious deeds constitute a shield against heavenly visitations" (Ab. iv. 11).

It is related of him that he once gave up the seat of honor to a poor blind man. The distinction thus conferred on the visitor by so eminent a man induced the people thereafter bounteously to provide for the needy one, who, when he realized the cause of his good fortune, thanked its author. He said, "Thou hast shown kindness unto one who is seen, but can not see: may He who sees, but can not be seen, harken to thy prayers and show thee kindness" (Yer. Peah viii. 21b).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 67-72, ii. 283-291; Brüll, *Mebo ha-Mishnah*, i. 71 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 73 *et seq.*; Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1897, ii. 57b *et seq.*; Weiss, *Dor*, ii. 41 *et seq.*, 166 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 31b *et seq.*, 51a.

S. S. S. M.

ELIEZER BEN JACOB BELLIN ASHKENAZI: German scholar of the seventeenth century. He prepared a calendar ("'Ibronot," Lublin, 1615) based upon the work of Jacob Marcaria (Riva di Trento, 1561), and improved by the addition of a circular table, which facilitated the determination of holidays and other important dates. It was reprinted at Lublin (1640) and Frankfort-on-the-Oder (1691).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 204; Fuenn, *Keneset Yisrael*, p. 122; Zarfati, in Jost's *Annalen*, 1840, p. 344; Steinschneider, *Cat. Bodl.* col. 958.

G. M. Sel.

ELIEZER B. JACOB NAHUM. See Nahum.

ELIEZER BEN JOEL HA-LEVI (ראבי"ה): German Talmudist; born probably at Bonn 1160-65; died about 1235. He belonged to a German family of scholars; his father, Joel ben Isaac ha-Levi, was a prominent teacher of the Talmud, and his maternal grandfather was Eliezer b. Nathan, perhaps the greatest Talmudist of Germany in the early part of the twelfth century. Eliezer's first teacher was his father; he then attended the yeshibot of Metz, Mayence, and Speyer. His teachers in Mayence and Speyer were Eliezer b. Samuel and Moses b. Solomon ha-Kohen, two pupils of Jacob Tam. Isaac b. Asher II. of the yeshibah at Speyer is often designated by him as his teacher. Eliezer settled first at Bonn, whence he went to Bingen, where he and his family barely escaped a massacre at New-Year. On this occasion he lost all his property, including his books and manuscripts.

In 1200 he succeeded his father as chief rabbi of Cologne, his assistants being Menahem b. David and Shealtiel b. Menahem; he conducted at the same time a large yeshibah. He took part in the Synod of Mayence (1220 or 1223), which had for its object the amelioration of the moral, religious, and social condition of the communities. His daughter's son Hillel was the father of Mordecai b. Hillel, and among his pupils may be mentioned Isaac b. Moses, who frequently quotes his teacher in his "Or Zarua'."

Eliezer displayed a many-sided literary activity. His comments on the Bible and his glosses show that he was influenced by the German mysticism of his time. Like his colleague Eleazar of Worms, he attached great importance to gemaṭria, though many of his glosses are grammatical and lexicographical.

His Works.

The four liturgical poems by Eliezer that have been preserved voice the sorrows of Israel, of which he himself had ample experience. They are distinguished by wealth of thought and perfection of form, and are among the best German piyyuṭim. He, however, devoted himself chiefly to the Talmud and the Halakah. He wrote tosafot to various Talmudic treatises, those to Baba Ḳamma, Ketubot, Yebamot, and Nedarim being quoted by later authorities; but they are little known, as he lost the manuscripts at Bingen. His chief productions, "Abi ha-'Ezri" and "Abi Asaf," deal with ritualistic problems and acquired great authority in Germany. Both follow mostly the arrangement of the treatises of the Talmud, the author first explaining the several passages of the Talmud with especial reference to the halakic Midrashim Sifra and Sifre, and to the Jerusalem Talmud, and then laying down the rules for religious observances, adding his own or other responsa relating to the subject.

Eliezer, like most German scholars, lacked skill in presentation, and the works in which he attempted to codify the laws regulating daily life are more or less chaotic in arrangement. The "Abi ha-'Ezri" contains most of the material discussed in Berakot, in Seder Mo'ed, in Ḥullin, and in Niddah, and also treats of "issur we-hetter" (that which is forbidden and permitted), and some parts of the marriage laws. The "Abi Asaf" contains the material referring to the orders Nashim and Neziḳin, hence the larger part of the marriage laws, and the Talmudic-rabbinical law. Notwithstanding these methodological defects, Eliezer's works enjoyed the highest reputation during the Middle Ages, and are abundantly praised by his contemporaries. So far only a small fragment of the "Abi ha-'Ezri," under the title ספר ראבי"ה (Cracow, 1882), has been published, while the whole work is preserved in manuscript in the Bodleian Library (Neubauer, Nos. 637–639) and in several other libraries. Azulai saw part of the "Abi Asaf" in manuscript, and the work may still be extant. A treatise by Eliezer on the legal ordinance of Ketubah is also extant (MS. De Rossi, No. 563). Long extracts from "Abi Asaf" are found in Isaac b. Moses' "Or Zarua'," in Meïr of Rothenburg's responsa, in "Mordecai," in Haggahot Maimuniyyot, and in Asher b. Jehiel's Halakot. They are not only of great value for the study of the Halakah, but are also of great interest for the history of Jewish literature. Eliezer's responsa give information on authorities and works otherwise little or not at all known. These extracts also give an adequate idea of Eliezer's personality. He himself rigorously observed the religious practises, even keeping the Day of Atonement two days in succession, while at the same time he was lenient toward others. He permitted, for instance, non-Jewish musicians at weddings on the Sabbath. But he was inflexible in disputes relating to morals. He enforced rigorously Rabbenu Gershon's decree against polygamy, not even permitting a husband to marry again in the case of the wife's incurable insanity.

Bibliography: Dembitzer, in the introduction to his edition of the ראבי"ה; Gross, in *Monatsschrift*, xxxiv.–xxxv.; Michael, *Or ha-Ḥayyim*, s.v.; Zunz, *S. P.* pp. 326-327.

L. G.

ELIEZER B. JOSE HA-GELILI: Tanna of the fourth generation (second century); one of Akiba's later disciples (Ber. 63b; Cant. R. ii. 5; Eccl. R. xi. 6; see Eliezer b. Jacob). While he cultivated both the Halakah (Soṭah v. 3; Tosef., Sanh. i. 2; Sanh. 3b) and the Haggadah, his fame rests mainly on his work in the latter field. Indeed, with reference to his homiletics, later generations said, "Wherever thou meetest a word of R. Eliezer b. R. Jose ha-Gelili in the Haggadah, make thine ear as a funnel (Ḥul. 89a; Yer. Ḳid. i. 61d; Pesiḳ. R. x. 38b; compare Jastrow, "Dict." *s.v.* אפרכסת). For, even where he touched on the Halakah, he always brought exegesis to bear upon the matter. Thus, arguing that after legal proceedings are closed the court may not propose a compromise, he says, "The judge who then brings about a settlement is a sinner; and he who blesses him is a blasphemer, of whom it may be said (Ps. x. 3) ובוצע ברך נאץ ה' ["The compromiser he blesseth: the Lord he contemneth"; A. V. "Blesseth the covetous, whom the Lord abhorreth"]. The Law must perforate the mountain (*i.e.*, must not be set aside under any considerations); for thus the Bible says (Deut. i. 17), 'Ye shall not be afraid of the face of man; for the judgment is God's'" (Tosef., Sanh. *l.c.*; Sanh. 6b; Yer. Sanh. i. 18b). He compiled a set of hermeneutic rules as guides in interpreting the Scriptures (see Baraita of the Thirty-two Rules), some of which are adaptations of those of his predecessors, and in so far applicable to Halakah as well as to Haggadah. Those specifically homiletical are based on syntactical or phraseological or similar peculiarities of the Biblical texts which constitute the substance of the Midrashim.

Like his colleagues, at the close of the first academic session after the Bar Kokba insurrection, Eliezer publicly thanked the people of Usha. He said, "The Bible relates (II Sam. vi. 12), 'The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.' Is this not very significant? If, for merely dusting and cleaning the Ark, which neither ate nor drank, Obed-edom was blessed, how much more deserving of blessings are they who have housed the scholars, have furnished them with meat and drink, and have otherwise shared with them their goods!" (Ber. 63b). Elsewhere (Cant. R. ii. 5) this is attributed to another speaker, while Eliezer is credited with the following: "It is recorded (II Sam. xv. 6), 'Saul said unto the Kenites . . . Ye showed kindness unto all the children of Israel, when they came up out of Egypt.' Was it not to Moses alone to whom Jethro ["the Kenite"; see Judges i. 16, iv. 11] had shown kindness? But the Bible here implies the rule that whoso deals kindly with any one of the spiritual heads of Israel, to him it is accounted as if he had done so to the whole people" (compare Lev. R. xxxiv. 8). With reference to the Biblical statement (Josh. xxiv. 32), "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem," he remarks, "Was it not Moses who brought up those bones (Ex. xiii. 19)? But this teaches that where one starts a good deed and fails to bring it to a finish, another party performing the unfinished part, the whole deed is credited to the latter" (Gen. R. lxxxv. 3; compare Soṭah 13b; Tan., 'Ekeb. 6). He counsels that one should advance or postpone a journey in order to enjoy the company of a good man; and likewise to avoid the company of a bad one (Tosef., Shab. xvii. [xviii.] 2, 3; *ib.* 'Ab. Zarah i. 17, 18).

Bibliography: Bacher, *Ag. Tan.* ii. 292 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 212; Frankel, *Darke ha-Mishnah*, p. 186; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 167; Zacuto, *Yuḥasin*, ed. Filipowski, p. 57a.

S. S. S. M.

ELIEZER BEN JOSEPH OF CHINON: French Talmudist; born about 1255; martyred on the Jewish New-Year, Sept. 25, 1321; a pupil of Perez ben Elijah of Corbeil, whose sister he married. Estori Farḥi, Eliezer's pupil, in his "Kaftor wa-Feraḥ," mentions a work by his teacher, entitled "Halakot," which, however, has not been preserved. Eliezer is known chiefly by his correspondence and controversies. One of the latter refers to the Talmudic law that a document predated is void. The question arose whether this law was applicable to a deed of gift; after a good deal of correspondence it was decided in Eliezer's favor by Solomon ben Adret. Eliezer suffered death during the terrible persecutions of the lepers. Joseph, the father of Eliezer, was a prominent rabbi and scholar; according to Zunz, Nathanel of Chinon was the father of Joseph; this, however, is doubtful.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 584; Zunz, *Literaturgesch.* p. 363; Renan-Neubauer, *Les Rabbins Français*, p. 447.
L. G. A. PE.

ELIEZER BEN JUDAH. See ELEAZAR BEN JUDAH OF BARTOTA.

ELIEZER LIEPMANN BEN JUDAH LÖB LEVI BRODY: Cabalist of Galicia in the eighteenth century; author of two cabalistic commentaries: one on the Psalms, "Migdal Dawid," with a general introduction under the title "Ṭal Orot," published together with the text, Vienna, 1792: and one on the Proverbs, "Bet Shelomoh," with an introduction entitled "Petaḥ ha-Bayit," Zolkiev, 1788.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 133; Steinschneider, *Cat. Bodl.* col. 959; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 13.
K. I. BR.

ELIEZER BEN MEÏR HA-LEVI: Rabbi of Pinsk, Russia; flourished in the second half of the eighteenth century. He wrote: "Siaḥ ha-Sadeh," Pentateuchal homilies arranged in the order of the parashiyyot (Sklow, 1786); "Reaḥ ha-Sadeh," a continuation of the preceding, with the same arrangement, and with two homilies for each parashah (*ib.* 1795).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 126; Fürst, *Bibl. Jud.* i. 233.
L. G. M. SEL.

ELIEZER BEN MENAHEM MANNES STERNBURG: Talmudist of the seventeenth century. He was the author of "Petaḥ 'Enayim," an index to Biblical passages found in the Zohar and Tiḳḳunim (Cracow, 1647); republished with the Zohar (Sulzbach, 1684). He also revised (1619) the "'En Ya'aḳob" of Jacob b. Ḥabib.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 962.
L. G. M. SEL.

ELIEZER B. NAPHTALI OF FRANKFORT. See TREVES, ELIEZER B. NAPHTALI.

ELIEZER B. NATHAN OF MAYENCE (ראב״ן = RABaN): Halakist and liturgical poet; flourished in the first half of the twelfth century. He was the son-in-law of Rabbi Eliakim b. Joseph of Mayence, a fellow student of Rashi. Through his four daughters Eliezer became the ancestor of several learned families which exerted a great influence upon religious life in the subsequent centuries. One of his great-grandsons was R. Asher b. Jehiel (ROSH), father of R. Jacob, author of the "Ṭurim."

The following table represents the genealogy of the family:

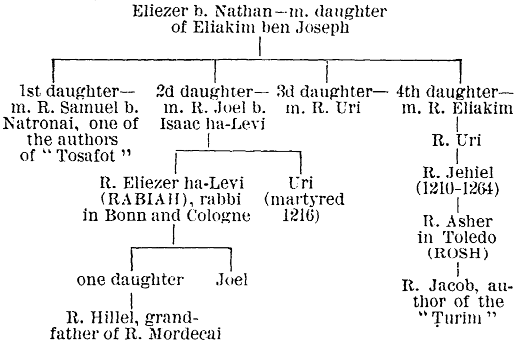
Eliezer b. Nathan—m. daughter of Eliakim ben Joseph
1st daughter—m. R. Samuel b. Natronai, one of the authors of "Tosafot"
2d daughter—m. R. Joel b. Isaac ha-Levi
3d daughter—m. R. Uri
4th daughter—m. R. Eliakim
R. Eliezer ha-Levi (RABIAH), rabbi in Bonn and Cologne
Uri (martyred 1216)
one daughter
Joel
R. Hillel, grandfather of R. Mordecai
R. Uri
R. Jehiel (1210-1264)
R. Asher in Toledo (ROSH)
R. Jacob, author of the "Ṭurim"

Eliezer maintained a scholarly correspondence with his noted contemporaries, R. Tam and Rashbam (Jacob and Samuel b. Meïr), who esteemed him very highly, and in conjunction with whom, at the head of a synod of 150 rabbis from France and Germany, he had directed important measures. His ritual and juridical decisions were eagerly sought. The most important of his responsa he included in his principal halakic work. This book, which, playing upon the initials of his name, he terms "EBeN ha-'Ezer," is cited by his great-grandson Rosh, and by R. Solomon Luria, under the title of "Ẓofnat Pa'aneaḥ." The author attempts in this work to account for certain traditional customs, to offer solutions of complicated legal questions, and to throw light on the significance of ritual observances. The work is therefore necessarily lacking in unity. The first and smaller part, mainly in short chapters of varied contents (in the printed text extending up to No. 385), contains answers to questions from pupils and contemporaries; while the second and larger section presents elaborate halakic discussions arranged according to subjects, corresponding to the Talmudic tractates. Since the decisions as well as the scholarly treatises often contain personal reminiscences, observations regarding customs and usages, names of scholars, and miscellaneous literary data, the work is a storehouse for the student of Jewish history in that century. The various Hebrew paraphrases of German and French words which occur in the work are of importance for linguistic research.

"Eben ha-'Ezer."

Eliezer proves himself conscientious and careful in his decisions. Unlike R. Tam, he possessed little self-confidence, and in his humility and reverence for tradition he is inclined to extremely rigid interpretations of the Law. Solomon's injunction (Prov. i. 8), "Forsake not the teaching of thy mother," he interprets as meaning, "What the older rabbis have prohibited we must not permit" (No. 10). The chapters on civil law contain many an interesting document, and also a statement of commercial relations occasioned by various trials. They contain precise statements of the prices of goods and accurate information concerning commercial usages in the Rhineland and in distant Slavic countries; *e.g.*, concerning the gold trade in Strasburg and Speyer (fol. 145b); the coinage of the time (Zunz, "Z. G." p. 5b); and the export trade with Galicia and southern Russia (No. 5). Slavic customs and character are also discussed in connection with ritual matters. Among the decisions are some containing interpretations of Biblical and Talmudic sayings; one of them (No. 119) even presenting a connected commentary on Prov. xxx. 1-6, in which R. Saadia's view is cited—namely, that Ithiel and Ucal were the names of two men who addressed philosophical questions to Agur ben Jakeh.

The work mentions the year 1152, and must therefore have been completed after that date. The year 1247, which occurs on two copies, may be credited to later transcribers. In the subsequent centuries Eliezer came to be regarded as a great authority, but his work was little known. Not until its importance had been specially urged by the most influential rabbis of Poland—Mordecai Jafe, Samuel Eliezer Edels (Maharsha), Solomon Ephraim Luntschitz, among others, in a formal appeal issued from Posen in 1609—was its publication undertaken. The first edition, Prague, 1610, has, up to the present time, remained the only one.

As Liturgical Poet.

Eliezer wrote numerous yoẓerot, seliḥot, and other piyyuṭim; very few of them, however, have been incorporated in the German and Polish liturgy. The "Akapperah Pene Melek" in the seliḥot to the musaf of the Day of Atonement is an example. His poetical productions are valuable only as an index to his devout nature and to his estimate of the importance of the liturgy. They are distinguished for neither originality, elevation of thought, nor elegance of diction. With their allusions to haggadic interpretations, their employment of payyeṭan phraseology, acrostics, rimes, and similar mechanical devices, they differ little from many other liturgical productions. Some of these poems he seems to have written on special occasions. Thus, one piyyuṭ composed for a circumcision occurring on the Sabbath bears at the close the cipher "ABN," and the words "Long live my child Eliakim." Altogether twenty-five piyyuṭim of his are known. One of his seliḥot depicts the persecutions of the First Crusade (1096); another, those of 1146.

As Commentator.

To Eliezer is attributed the commentary on the Maḥzor published in Ostroh in 1830. Some of Eliezer's expositions are mentioned in a commentary on the festal prayers called "Ḳorban Aharon." Mention is also made of a commentary on Abot, from which Jehiel Morawtschik, in his "Minḥah Ḥadashah," written in 1576 after a manuscript of the year 1145, makes quotations.

As Chronicler.

Eliezer is also supposed to be the author of a history of the terrible events of 1096, the year of the First Crusade. The persecutions of the Jewish communities in the towns along the Rhine, the horrible butcheries that were perpetrated, are faithfully depicted here in chronological order. In this work various acrostic verses contain the name "Eliezer b. Nathan." In deference to a passage in Joseph ha-Kohen's "'Emeḳ ha-Baka," p. 31, which makes a certain Eleazar ha-Levi the author, some writers (as Landshuth and Grätz) have denied Eliezer's authorship of this chronicle. This view, however, has recently been refuted. The chronicle was first edited by Adolph Jellinek ("Zur Geschichte der Kreuzzüge," Leipsic, 1854); and was republished as "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge," by Neubauer and Stern, together with a German translation, in the "Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1892.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, pp. 20-22; Michael, *Or ha-Ḥayyim*, pp. 211-215; Güdemann, *Gesch. des Erziehungswesen und der Cultur*, i., *passim*; Zunz, *Literaturgesch.* pp. 259-262; Gross, in *Monatsschrift*, 1885, p. 310; H. Bresslau, in Neubauer and Stern, *Quellen*, ii., xv.-xvii.

L. G. A. K.

ELIEZER BEN REUBEN. See Kahana, Eliezer ben Reuben.

ELIEZER BEN SAMSON: Rabbi and liturgist of Cologne, of the twelfth century; a relative of the tosafist R. Eliezer b. Nathan; studied at Speyer under R. Isaac b. Elhanan, and at Mayence. He was one of the leaders of the "great synod" in which one hundred and fifty rabbis took part under the guidance of R. Jacob Tam and his brother Samuel (Rashbam). He is mentioned, and one of his responsa is cited, by Mordecai (Ket. 219; Shebu. 761; Ḳid. 515); another responsum is cited in "Or Zaro'a" (Shab. 45). Two of his piyyuṭim are extant: (1) for the second evening of the Feast of Tabernacles, a pizmon of seven stanzas, six verses in each; (2) "Reshut" to the "Hafṭarah," in Aramaic, consisting of thirty-two verses which rime in "raya." Both piyyuṭim give the acrostic of the author's name.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 218; Zunz, *Literaturgesch.* p. 176; Fuenn, *Keneset Yisrael*, p. 133.

L. G. M. Sel.

ELIEZER B. SAMUEL. See Treves, Eliezer b. Samuel.

ELIEZER BEN SAMUEL OF VERONA: Italian tosafist; lived about the beginning of the thirteenth century. He was a disciple of Rabbi Isaac the elder, of Dampierre, and grandfather of the philosopher and physician Hillel of Forli. He had sanctioned the second marriage of a young woman whose husband had probably, though not certainly, perished by shipwreck. But Eliezer ben Joel ha-Levi refused to indorse the permission, and a protracted controversy resulted, into which other rabbis were drawn. Eliezer ben Samuel is often quoted on Biblical and halakic questions. Mordecai, in speaking of Eliezer, calls him "Eliezer of Verdun," though undoubtedly meaning "Verona."

Bibliography: Azulai, *Shem ha-Gedolim*, i. 28; Zunz, *G. S.* iii. 250; *Monatsschrift*, xxxiv. 520; Gross, *Gallia Judaica*, p. 207.

L. G. A. Pe.

ELIEZER B. TADDAI: Tanna of the second century; contemporary of Simon b. Eleazar (Tosef., 'Er. vii. [v.] 9); and quoted in some baraitot in connection with halakot and with haggadot (Tosef., Shab. xvi. [xvii.] 10; Mek., Beshallaḥ, Shirah, i.; Tan., Beshallaḥ, 11). Nothing is known of his history, and, as is the case with many others, the exact version of his prænomen can not be ascertained. The Tosefta (*l.c.*) reads "Eleazar," and so does Yerushalmi (Shab. iii. 5d.; 'Er. vi. 33c); while the Babylonian Talmud (Shab. 123a; 'Er. 71b) and the Midrashim (*l.c.*) read "Eliezer." See also Tosef., Shab. *l.c.*; Rabbinowicz, "Diḳduḳe Soferim" to Shab. and 'Er. *l.c.*

S. S. S. M.

ELIEZER OF TOLEDO: Rabbi in Constantinople in the first half of the nineteenth century and a contemporary of Ḥiyya Pontremoli. He was the author of "Mishnat de-Rabbi Eli'ezer," a collection of one hundred and thirty-four responsa on the civil laws of Ḥoshen Mishpaṭ (Salonica, 1853).

Bibliography: Fuenn, *Keneset Yisrael*, p. 124; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 24.

K. M. Sel.

ELIEZER OF TOULOUSE: French tosafist; died about 1234. In his youth Eliezer was a tutor in the house of the wealthy scholar Hezekiah ben Reuben of Boppard. His tosafot on Beẓah are quoted by Zedekiah Anaw in his "Shibbole ha-

Leḳeṭ," and other quotations often made in his name may also have been taken therefrom.

Bibliography: Gross, *Gallia Judaica*, p. 211; Zunz, *Z. G.* p. 39.

L. G. A. Pe.

ELIEZER OF TOUQUES (מטוך): French tosafist; lived at Touques in the second half of the thirteenth century. He abridged the tosafot of Samson of Sens, Samuel of Evreux, and many others, and added thereto marginal notes of his own, entitled "Gilyon Tosafot," or "Tosafot Gillayon." This abridgment, together with the notes, after undergoing many alterations and receiving several additions from later authorities, was called "Tosafot Ṭuk"; it forms the foundation of the Tosafot now printed with the Talmud (see Hillel ben Mordecai, 'Ab. Zarah, § 1295; Judah ben Eliezer, "Minḥat Yehudah," 58a; R. Nissim to Alfasi, Giṭ. viii.; and Bezalel Ashkenazi, "Shiṭṭah," pp. 47–49). Gershon Soncino, who printed Eliezer's tosafot for the first time, says, in the preface to Ḳimḥi's "Miklol" edited by him (Constantinople, 1532–34), that he collected them in various places in France, especially in Chambéry, Savoy. Eliezer was also the author of a commentary on the Pentateuch, mentioned in a list of works appended to the manuscript of Ibn Janaḥ's "Sefer ha-Riḳmah," now in the Bibliothèque Nationale, Paris (No. 1216).

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. תוספות; Zunz, *Z. G.* p. 39; Gross, *Gallia Judaica*, p. 209; Rabbinowicz, *Ma'amar 'al Hadfasat ha-Talmud*, p. 23, Munich, 1877; Michael, *Or ha-Ḥayyim*, No. 424.

K. I. Br.

ELIEZER (ELEAZAR) B. ZADOK: 1. Tanna of the first century; disciple of Johanan the Horonite (Tosef., Suk. ii. 3; Yeb. 15b). He traced his descent from Shinḥab or Senaah of the tribe of Benjamin ('Er. 41a; Ta'an. 12a). In his youth he saw the Temple in its glory (Mid. iii. 8; Suk. 49a; Sanh. 52b; Men. 88b), and later witnessed its destruction by the Romans (Tosef., Ket. v. 9; Lam. R. i. 5). During his residence in Jerusalem he, in partnership with Abba Saul b. Baṭnit, conducted a wine and oil business (Tosef., Beẓah, iii. 8). He is reported to have acquired from some Alexandrian Jews a building formerly used as a private synagogue (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 72d). The partners were generally applauded for their fairness and piety (Tosef., Beẓah, *l.c.*).

After the destruction of Jerusalem, Eliezer is found at Acco (Acre), where, as he himself relates, he witnessed the distress of his vanquished people. There he saw the daughter of the once fabulously rich Nicodemus b. Gorion of Jerusalem risking her life at the hoofs of horses to pick up the grains which they had dropped (Ket. 67a; Lam. R. i. 16; compare Yer. Ket. v. 30b *et seq.*). Another prominent Jewish woman, Miriam, the daughter of Simon b. Gorion (perhaps Giora, the leader of the Zealots, who surrendered to Titus; see Josephus, "B. J." vii. 2), Eliezer saw tied by her tresses to the tail of a horse, and thus dragged behind the Roman horsemen (Yer. Ket. v. 30c; compare Lam. R. *l.c.*). Later he is found at Jabneh, a frequent visitor at the residence of Patriarch Gamaliel II. (Tosef., Beẓah, ii. 13 *et seq.*; Pes. 37a; Beẓah 22b), and a member of the Sanhedrin (Shab. 11a; Niddah 48b), where he frequently related personal observations which he had made in the days of Judea's independence (Tosef., Pes. vii. 13; compare Yer. Pes. viii. 36b; Tosef., Suk. ii. 10; Tosef., Meg. iii. 15; Tosef., Sanh. ix. 11; Tosef., Kelim, B. B. ii. 2); and on some of his reports the Sanhedrin founded halakot (Pes. x. 3, 116b; B. B. 14a; Men. 40a).

The frequency of his reminiscences in Talmudic literature forms the strongest argument for the assumption that he was the first compiler of a now lost treatise on mourning called "Ebel Zuṭarta" (see Brüll, "Jahrb." i. 16–26; Klotz, "Ebel Rabbati," pp. 3 *et seq.*). How long he remained in Jabneh is not stated; but he did not end his days there. According to a Talmudic notice (M. Ḳ. 20a; Sem. xii.), he died at Ginzaḳ (Gazaca) in Media, far away from his family; and his son, Zadok II., learned of his death only after the lapse of three years.

2. Grandson of the preceding; flourished in the fourth tannaitic generation (second century). He is often met with in halakic controversies with the later disciples of Akiba (Kil. vii. 2; Kelim xxvi. 9; Miḳ. vi. 10). Like his grandfather, he spent many years in Babylonia, where Abba Arika's father studied under him (Suk. 44b; see Aibu, 1). Unlike his grandfather, in whose name no practical decisions are on record, he decided questions submitted to him (Suk. *l.c.*); and his own acts are cited as illustrations in ritualistic law (*ib.*; Tosef., Suk. ii. 2; Yer. Sanh. vii. 24b; the illustration of the Tosefta is anachronistically ascribed to the elder Eliezer b. Zadok).

Bibliography: Bacher, *Ag. Tan.* i. 50–55; Brüll, *Mebo ha-Mishnah*, i. 91–93; Frankel, *Darke ha-Mishnah*, pp. 97–99, 178; Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 59a, 68b; Weiss, *Dor*, ii. 121; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 26a, 58a.

S. S. S. M.

ELIEZER BEN ZEEB WOLF: Russian rabbi; lived about the middle of the eighteenth century. He was the author of two works: (1) "Imre Shefer," containing sermons, Poryck, 1786; and (2) "Dammeseḳ Eli'ezer," containing novellæ on Talmud and Tosafot, ethical sermons, a commentary on Ps. cxx.–cxxxiv., and various other explanations and homilies, *ib.* 1790.

Bibliography: Fuenn, *Keneset Yisrael*, p. 123; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 70.

L. G. I. Br.

ELIHU: Name of several Biblical personages. It has two forms—אליהוא and אליהו—and its meaning is "He is my God," *i.e.*, "He remains my God and does not change," not as G. Hoffmann ("Hiob," 1891, p. 23) renders it: "He is my God," *i.e.*, "My God is the only true God." The most famous bearer of this name is found in the Book of Job (xxxii. 2–6, xxxiv. 1, xxxv. 1, xxxvi. 1), where he is described as the son of Barachel (ברכאל), and a descendant of Buz (בוז). Since the latter, according to Gen. xxii. 21, was a son of Abraham's brother Nachor and a brother of Huz (עוץ), the ancestor of Job, it follows that Elihu, the Buzite, was a distant relative of Job. The Assyrian equivalent of the land of Buz is "Bazu," designating a region probably east of Damascus (Friedrich Delitzsch, "Assyrische Lesestücke," 4th ed., 1901, p. 192). Elihu is therefore described as a non-Israelite living during the patriarchal period, like Job and other personages of the book named after him. Elihu is the speaker in ch. xxxii.-xxxvii., and his argument is as follows: God is the educator of mankind, who punishes only until the sinner has atoned for his sin and recognizes his wrong-doing. Then God has attained His object, to "bring back his soul from the pit, to be enlightened with the light of the living" (xxxiii. 17-30). Elihu, therefore, holds a middle ground, maintaining that God neither "takes away judgment," nor sends suffering merely as a punishment, but acts as the educator and teacher of mankind (xxxiv. 5; xxxv. 1, 14; xxxvi. 10, 22). As regards the relation of Elihu's speeches to the Book of Job, see Job, Book of.

Among the Israelites the following bore the name of Elihu: (1) Samuel's great-grandfather (I Sam. i. 1); (2) a brother of David (I Chron. xxvii. 18); (3) a chief of the tribe of Manasseh, who joined David when the latter fled to Ziklag (I Chron. xii. 20); (4) one of the Korhites (I Chron. xxvi. 7).

E. G. H. E. K.

ELIJAH (**אליהו**).—**Biblical Data:** The name אליהו means "Yhwh is (my) God," and is a confession that its bearer defended Yhwh against the worshipers of Baal and of other gods. It has therefore been assumed that the prophet took this name himself (Thenius, in "Kurzgefasstes Exegetisches Handbuch zu I Könige," xvii. 1). Elijah was a prophet in Israel in the first half of the ninth pre-Christian century, under King Ahab. In I Kings xvii. 1 and xxi. 17, etc., Elijah is called "the Tishbite" (התשבי), probably because he came from a place (or a family) by the name of "Tishbe." A place of that name lay within the boundaries of Naphtali (comp. Tobit i. 2). But the Hebrew words מתשבי גלעד must refer to a place in Gilead (see, however, Targum, Masoretes and David Ḳimḥi *ad loc.*).

The Ascension of Elijah.
From an illuminated ketubah of the early nineteenth century.
(In the U. S. National Museum, Washington, D. C.)

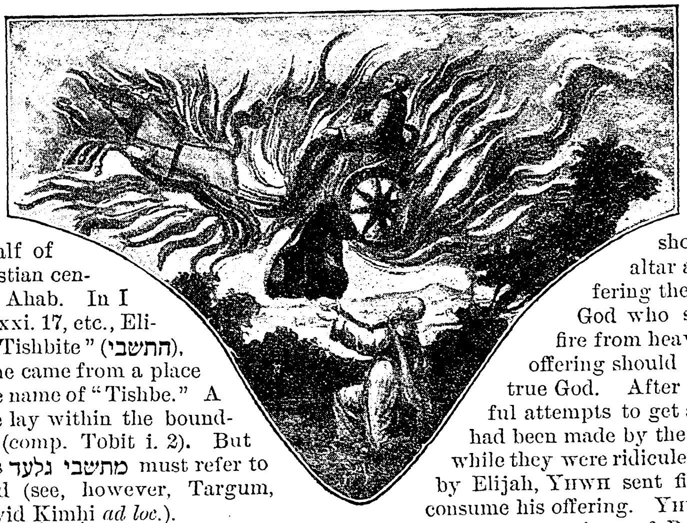

Elijah, therefore, came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal. He was marked as an adherent of the old customs by his simple dress, consisting of a mantle of skins girt about the loins with a leather belt (II Kings i. 8). He began his activities with the announcement that the drought then afflicting the land should not cease until he gave the word (comp. Josephus, "Ant." viii. 13, § 2).

Ahab and Elijah.

This announcement, addressed to Ahab and his wife, marked the beginning of a life of wandering and privation for the prophet. He fled from hiding-place to hiding-place, the first being by the brook Cherith (כרית). Since Robinson's explorations in Palestine (ii. 533 *et seq.*) this brook has been identified with the Wadi el-Ḳelt, which discharges into the Jordan near Jericho. But the resemblance between the two names is really less close than appears, for it must be remembered that "Ḳelt" is pronounced with the emphatic "k." Moreover, since the expressions קדמה and על־פני הירדן refer to the land east of the Jordan, the brook Cherith must have been there, even if there is no modern river-name with which to identify it. After the brook Cherith had dried up, the prophet was forced to seek refuge beyond the boundaries of Israel, and found it in the Phenician Zarephath, about four hours' journey south of Sidon, where a widow sustained him. She was rewarded by the prophet's miraculous benefits (I Kings xvii. 9-24).

The greatest achievement of Elijah's life was his victory over the priests of Baal at Mt. Carmel. Having heard that the other prophets of Yhwh were also persecuted, he requested King Ahab to gather the people of Israel, the 450 priests of Baal, and the 400 prophets of Ashtaroth on Mt. Carmel. Then he asked Israel the famous question: "How long do ye halt on both knees?" (A. V.: "How long halt ye between two opinions?"), meaning, "How long will ye be undecided as to whether ye shall follow Yhwh or Baal?" The people remaining silent, he invited the priests of Baal to a contest, proposing that he and they should each build an altar and lay a burnt offering thereon, and that the God who should send down fire from heaven to consume the offering should be accepted as the true God. After various unsuccessful attempts to get a favorable answer had been made by the prophets of Baal, while they were ridiculed with subtle irony by Elijah, Yhwh sent fire from heaven to consume his offering. Yhwh was recognized by Israel, and the priests of Baal were slain near the brook Kishon (I Kings xviii. 40).

Elijah at Mount Horeb.

But this victory brought no rest to Elijah. He had to leave Israel in order to escape the vengeance of Jezebel (*ib.* xix. 3 *et seq.*), and fled to the place where Israel's Law had been promulgated by Moses. As he lay under a juniper-tree, exhausted by his journey, he was miraculously provided with food; and on reaching Horeb, the mountain of God, he heard the voice of the Lord exhorting him to patience. This is the sense of the famous passage (*ib.* xix. 11-13). God manifested Himself neither in the great wind that rent the mountains, nor in the earthquake, nor in the fire, but in the "still small voice." The three following measures were suggested: the appointing of a foreign enemy of Israel; the anointing of an Israelitic rival king to Ahab's dynasty; and the anointing of Elisha to continue the spiritual work of the prophet. This, the chief work of the prophet, Elijah himself carried on to the end of his life. After the election of Elisha (xix. 19-21), he prophesied both punishments and promises (xxi. 17-28; II Kings i. 3 *et seq.*), and left the field of his activities as suddenly as he had appeared (II Kings ii. 11).

Elijah is also mentioned in later Biblical and apocryphal passages as follows: II Chron. xxi. 12 *et seq.*; Mal. iii. 24; Ecclus. (Sirach) xlviii. 1; I Macc. ii. 58; Isaiah's Martyrdom, ii. 14 (in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," 1898, ii. 125).

E. G. H. E. K.

——**In Rabbinical Literature:** Elijah, "let him be remembered for good," or "he who is remembered for good" (Yer. Sheb. iii., end); or, as he is commonly called among the Jews, "the prophet Elijah" (Eliyahu ha-nabi'), has been glorified in Jewish legend more than any other Biblical personage. The Haggadah which makes this prophet the hero of its description has not been content, as in the case of others, to describe merely his earthly life and to elaborate it in its own way, but has created a new history of him, which, beginning with his death or "translation," ends only with the close of the history of the human race. From the day of the prophet Malachi, who says of Elijah that God will send him before "the great and dreadful day" (Mal. iii. 23 [A. V. iv. 5]), down to the later marvelous stories of the Ḥasidic rabbis, reverence and love, expectation and hope, were always connected in the Jewish consciousness with the person of Elijah. As in the case of most figures of Jewish legend, so in the case of Elijah the Biblical account became the basis of later legend. Elijah the precursor of the Messiah, Elijah zealous in the cause of God, Elijah the helper in distress—these are the three leading notes struck by the Haggadah, endeavoring to complete the Biblical picture with the Elijah legends. Since, according to the Bible, Elijah lived a mysterious life, the Haggadah naturally did not fail to supply the Biblical gaps in its own way. In the first place, it was its aim to describe more precisely Elijah's origin, since the Biblical (I Kings xvii. 1) "Elijah, who was of the inhabitants of Gilead," was too vague.

Three different theories regarding Elijah's origin are presented in the Haggadah: (1) he belonged to the tribe of Gad (Gen. R. lxxi.); (2) he was a Benjamite from Jerusalem, identical with the Elijah mentioned in I Chron. viii. 27; (3) he was a priest. That Elijah was a priest is a statement which is made by many Church fathers also (Aphraates, "Homilies," ed. Wright, p. 314; Epiphanius, "Hæres." lv. 3, *passim*), and which was afterward generally accepted, the prophet being further identified with Phinehas (Pirḳe R. El. xlvii.; Targ. Yer. on Num. xxv. 12; Origen, ed. Migne, xiv. 225). Mention must also be made of a statement which, though found only in the later cabalistic literature (Yalḳuṭ Reubeni, Bereshit, 9a, ed. Amsterdam), seems nevertheless to be very old (see Epiphanius, *l.c.*), and according to which Elijah was an angel in human form, so that he had neither parents nor offspring. See MELCHIZEDEK.

In the Times of Ahab.

If the deeds which the Scripture records of Phinehas be disregarded, Elijah is first met with in the time of Ahab, and on the following occasion: God bade the prophet pay a visit of condolence to Hiel, who had suffered the loss of his sons because of his impiety. Elijah was unwilling to go, because profane words always angered and excited him. Only after God had promised to fulfil whatever words the prophet might utter in his righteous indignation did Elijah go to Hiel. Here the prophet met Ahab and warned him that God fulfils the maledictions of the godly, and that Hiel had been deprived of his sons because Joshua had anathematized the rebuilding of Jericho. The king derisively asked: Is Joshua greater than his teacher Moses? For Moses threatened all idolaters with hunger and distress, and yet he—Ahab—was faring very well. At this Elijah said (I Kings xvii. 1): "As the Lord God of Israel liveth," etc.; thereupon God had to fulfil His promise, and a famine came in consequence of the want of rain (Sanh. 113a; Yer. Sanh. x.). God sent ravens to supply the wants of the prophet during the famine. Some think "'orebim" (ravens) refers to the inhabitants of Oreb (Gen. R. xxxviii. 5; Ḥul. 5a; so also the Jewish teacher of Jerome in his commentary on Isa. xv. 7). The ravens brought meat to Elijah from the kitchen of the pious Jehoshaphat (Tan., ed. Buber, iv. 165; Aphraates, *l.c.* p. 314; different in Sanh. 113). God, however, who is merciful even toward the impious, sought to induce Elijah to absolve Him from His promise, so that He might send rain. He accordingly caused the brook from which the prophet drew water to dry up, but this was of no avail. God finally caused the death of the son of the widow in whose house the prophet lived, hoping thereby to overcome the latter's relentless severity. When Elijah implored God to revive the boy (compare JONAH IN RABBINICAL LITERATURE), God answered that this could only be accomplished by means of "the heavenly dew," and that before He could send the dew it would be necessary for the prophet to absolve Him from His promise (Yer. Ber. iv. 9b; different in Sanh. 113a). Elijah now saw that it would be necessary to yield, and took the opportunity to prove before Ahab, by a second miracle, the almighty power of God. He arranged with the king to offer sacrifices to God and Baal at one and the same time, and to see which would turn out to be the true God.

The bulls, which were selected for sacrifice by lot, were twins which had grown up together. But while Elijah brought his bull quickly to the place of sacrifice, the 450 priests of Baal labored in vain to induce the other to move a step. The animal even began to speak, complaining that while it was his twin brother's glorious privilege to be offered upon the altar of God, he was to be offered to Baal. Only after the prophet had convinced him that his sacrifice would also be for the glorification of God could the priests of Baal lead him to the altar (Tan., ed. Buber, iv. 165). They then commenced to cry "Baal! Baal!" but there was no response. In order to confound them utterly, "God made the whole world keep silent as if it were void and waste"; so that the priests of Baal might not claim that the voice of Baal had been heard (Ex. R. xxix., end). These proceedings consumed much time, and Elijah found it necessary to make the sun stand still: "Under Joshua thou stoodst still for Israel's sake; do it now that God's name be glorified!" (Aggadat Bereshit, lxxvi.). Toward evening Elijah called his disciple Elisha and made him pour water over his hands. Then a miracle took place: water commenced to flow from the fingers of Elijah as from a fountain, so that the ditch around the altar became full (Tanna debe Eliyahu R. xvii.). The prophet prayed to God that He would send fire down upon the altar, and that the people might see the miracle in its proper light and not regard it as sorcery (Ber. 9b). In his prayer he spoke of his mission as the precursor of the Messiah, and petitioned God to grant his request that he might be believed in future (Midr. Shir ha-Shirim, ed. Grünhuth, 25a; Aggadat Bereshit, lxxvi.).

Elijah's Zeal for God.

In spite of Elijah's many miracles the great mass of the Jewish people remained as godless as before; they even abolished the sign of the covenant, and the prophet had to appear as Israel's accuser before God (Pirḳe R. El. xxix.). In the same cave where God once appeared to Moses and revealed Himself as gracious and merciful, Elijah was summoned to appear before God. By this summons he perceived that he should have appealed to God's mercy instead of becoming Israel's accuser. The prophet, however, remained relentless in his zeal and severity, so that God commanded him to appoint his successor (Tanna debe Eliyahu Zuṭa viii.). The vision in which God revealed Himself to Elijah gave him at the same time a picture of the destinies of man, who has to pass through "four worlds." This world was shown to the prophet in the form of the wind, since it disappears as the wind; storm (רעיש) is the day of death, before which man trembles (רעש); fire is the judgment in Gehenna, and the stillness is the last day (Tan., Peḳude, p. 128, Vienna ed.). Three years after this vision (Seder 'Olam R. xvii.) Elijah was "translated." Concerning the place to which Elijah was transferred, opinions differ among Jews and Christians, but the old view was that Elijah was received among the heavenly inhabitants, where he records the deeds of men (Ḳid. 70; Ber. R. xxxiv. 8), a task which according to the apocalyptic literature is entrusted to Enoch. But as early as the middle of the second century, when the notion of translation to heaven was abused by Christian theologians, the assertion was made that Elijah never entered into heaven proper (Suk. 5a; compare also Ratner on Seder 'Olam R. xvii.); in later literature paradise is generally designated as the abode of Elijah (compare Pirḳe R. El. xvi.), but since the location of paradise is itself uncertain, the last two statements may be identical.

It is one of the duties of Elijah to stand at the cross roads of paradise and to lead the pious to their proper places, to bring the souls of the impious out of hell at the beginning of the Sabbath, to lead them back again at the end of the Sabbath, and after they have suffered for their sins, to bring them to paradise forever (Pirḳe R. El. *l.c.*). In mystic literature Elijah is an angel, whose life on earth is conceived of as a merely apparitional one, and who is identified with SANDALFON. The cabalists speak also of the struggle between Elijah and the Angel of Death, who asserts his right to all children of men, and who endeavored to prevent Elijah from entering heaven (Zohar Ruth, beginning, ed. Warsaw, 1885, 76a). The taking of Elijah into heaven or supramundane regions did not mean his severance from this world; on the contrary, his real activity then began. From Biblical times there is his letter to Jehoram, written seven years after his translation (Seder 'Olam R. xvii.; compare, however, Josephus, "Ant." ix. 5, § 2), and his interference in favor of the Jews after Haman had planned their extinction (see ḤARBONA; MORDECAI). But it is mainly in post-Biblical times that Elijah's interest in earthly events was most frequently manifested, and to such an extent that the Haggadah calls him "the bird of heaven" (Ps. viii. 9, Hebr.), because like a bird he flies through the world and appears where a sudden divine interference is necessary (Midr. Teh. *ad loc.*; see also Ber. 4b; Targ. on Eccles. x. 20). His appearing among men is so frequent that even the irrational animals feel it: the joyous barking of the dogs is nothing else than an indication that Elijah is in the neighborhood (B. Ḳ. 60b). To men he appears in different forms, sometimes while they are dreaming, sometimes while they are awake, and this in such a way that the pious frequently know who is before them. Thus he once appeared to a Roman officer in a dream and admonished him not to be lavish of his inherited riches (Gen. R. lxxxiii.). Once a man came into a strange city shortly before the beginning of the Sabbath, and not knowing to whom to entrust his money (which he was not allowed to carry on the Sabbath), he went to the synagogue, where he saw some one with phylacteries on his forehead, praying. To this man he gave all that he had for keeping, but when he asked for its return at the end of the Sabbath, he found that he had to deal with a hypocrite and impostor. When the poor man fell asleep Elijah appeared to him, and showed him how to obtain his money from the wife of the swindler. When he awoke he followed the advice of Elijah, and not only received his money back, but also unmasked the hypocrite (Pesiḳ. R. xxii.; Yer. Ber. ii.).

Elijah appeared to many while they were awake, and this in various ways. He often elected to appear in the guise of an Arab (ערבי) or, more exactly, in that of an Arab of the desert טעייא (see ARABIA IN RABBINICAL LITERATURE). In this manner he once appeared to a poor but pious man, and asked him whether he wished to enjoy the six good years which were appointed him now, or at the end of his life. The pious man took him for a sorcerer, and made no reply. But when Elijah came the third time, the man consulted his wife as to what he should do. They concluded to tell the Arab that they wished to enjoy the good years at once; they had hardly

Elijah in the Guise of an Arab.

expressed their wish when their children found a great treasure. The pious couple made good use of their riches, and spent much money for benevolent purposes. After six years the Arab returned and told them that the end of their prosperity had come. The woman, however, said to him: "If you can find people who will use with more conscientiousness what you give unto them, then take it from us and give it to them." God, who well knew what use this pious couple had made of their wealth, left it in their hands as long as they lived (Midr. Ruth Zuṭa, ed. Buber, near end).

To the pious, Elijah is in many cases a guardian angel, for whom no place is too remote, and who leaves nothing undone to help them in their distress or to save them from misery. Thus, Nahum of Gimzo was once sent on a political mission to Rome and given certain gifts to carry to the emperor; on the way he was robbed of these, but Elijah replaced them, and procured for Nahum riches and honor (Sanh. 109a). He saved the tanna Meïr from the persecuting bailiffs. During the religious persecutions under Hadrian he saved another tanna, Eleazar ben Prata, from the Roman government, which wished to sentence him to death, by removing those who were to testify against him and by bringing him to a place 400 miles distant ('Ab. Zarah 17b). He acted as witness for the amora Shila, when he was accused of exercising jurisdiction according to Jewish law (Ber. 58a), and appeared as comforter to Akiba when the latter was in distress (Ned. 50a). As physician he helped Simi b. Ashi (Shab. 109b), and R. Judah I., whose awful and incessant pains he stopped by laying his hand upon him. This healing had at the same time the effect of reconciling Rabbi with Ḥiyyah, for Elijah appeared to Rabbi in the form of Ḥiyyah, and caused him thereby to hold Ḥiyyah in great respect (Yer. Kil. ix. 32b). Elijah was a daily guest in the academy of Rabbi, and on one occasion he even disclosed a great celestial mystery, for which he was severely punished in heaven (B. M. 85b). Elijah, however, is not only the helper in distress and the peacemaker, but he acted also as teacher of Eleazar ben Simon, whom he taught for thirteen years (Pesiḳ., ed. Buber, x. 92b; see Akiba ben Joseph in Legend).

The following is an Elijah story which was very widely circulated, and which was even given a place in the liturgy: To a pious but very poor man Elijah once appeared and offered himself as servant. The man, at first refusing, finally took him. He did not keep him long, however, for the king needed a skilful builder for a palace which he was about to build; Elijah offered his services, and the pious man received a high price for his servant. Elijah did not disappoint his new master, but prayed to God, whereupon suddenly the palace of the king stood there in readiness. Elijah disappeared (Rabb. Nissim, "Ḥibbur Yafeh meha-Yeshu'ah," near end). This story has been beautifully worked over in the piyyuṭ "Ish Ḥasid," which is sung, according to the German-Polish ritual, on Sabbath evening.

Elijah the Friend of the Pious.

In olden times there were a number of select ones with whom Elijah had intercourse as with his equals, they being at the time aware of his identity. In Talmudic-Midrashic literature are the following stories: Eliezer ben Hyrcanus was brought by Elijah to Jerusalem to receive instruction there from Johanan ben Zakkai (Pirḳe R. El. i.). In the great controversy between this teacher and his colleagues, Elijah communicated to Rabbi Nathan what the opinion concerning this controversy was in heaven (B. M. 59b). The same Nathan was also instructed by him with reference to the right measure in eating and drinking (Giṭ. 70a). A special pet of Elijah seems to have been Nehorai, whom he instructed with reference to Biblical passages, and explained to him also some of the phenomena of nature (Yer. Ber. ix. 13c; Ruth R. iv.). Another teacher, called "Jose" (probably not Jose b. Ḥalafta), was so familiar with Elijah that he was not afraid to declare openly that Elijah had a rough temper (Sanh. 113a). The words of Elijah to Judah, the brother of Salla the Pious, read: "Be not angry, and you will not sin; drink not, and you will not sin" (Ber. 29b). Besides this friendly advice the pious Judah received important instructions from Elijah (Yoma 19b; Sanh. 97b). Rabbah ben Shila (Ḥag. 15b), Rabbah ben Abbahu (Ḥag. 15b; B. M. 114b), Abiathar (Giṭ. 6b), Kahana (Ḳid. 41a), Bar He He (Ḥag. 9b), are also mentioned as among the pious who personally communicated with Elijah. Besides these, some others whose names are not given are mentioned as having been in friendly relations with Elijah (B. B. 7b; Yer. Ter. i. 40d; see also Ket. 61a). What kind of people Elijah selected may be seen from the following: Of two pious brothers, one allowed his servants to partake only of the first course at meals, whereas the other allowed them to partake of every course. Elijah did not visit the first, whereas he frequently visited the latter. In like manner he treated two brothers, one of whom served himself first, and then his guests, whereas the other cared for his guests first (Ket. *l.c.*). The demands of Elijah upon his friends were very strict, and the least mistake alienated him. One of his friends built a vestibule, whereby the poor were at a disadvantage in that their petitioning voices could be heard in the house only with great difficulty; as a result Elijah never came to him again (B. B. 7b).

Very characteristic of Elijah is his relation to the Babylonian amora Anan. A man brought Anan some small fish as a present, which he would not accept, because the man wished to submit to him a law case for decision. The petitioner, however, sooner than have the rabbi refuse his gift, decided to take his case elsewhere, and requested Anan to direct him to another rabbi; this Anan did. The rabbi before whom the case was tried showed himself very friendly toward the man because he had been recommended to him by Anan, and decided in his favor. Elijah, till then Anan's teacher and friend, deserted him from that moment, because, through his carelessness, judgment had been biased (Ket. 105b). The Midrash Tanna debe Eliyahu, in which Elijah often speaks of himself in the first person, recounting his experiences and teaching many lessons, is likewise associated with Anan, who is said to have compiled the work from Elijah's own discourses.

None of the pious could boast of such a close relation to Elijah as could Joshua b. Levi, to fulfil whose wishes Elijah was always ready, although he sometimes showed himself very severe toward him (Yer. Ter. viii. 4b; Yer. Sheb. ix. 31a; Mak. 11a). Elijah once brought about an interview between Joshua and the Messiah (Sanh. 98a), and he also showed Joshua the precious stones which, according to the words of the prophet (Isa. liv. 11, 12), shall replace the sun in giving light to Jerusalem (Pesiḳ. xviii. 136a).

Joshua b. Levi and Elijah.

But more precious than these sacred revelations were the lessons which Joshua received from Elijah, especially the doctrine of the theodicy, which Elijah tried to explain to his friend by means of illustrations. Joshua once asked Elijah to take him along on his journeys through the world. To this the prophet yielded on condition that Joshua should never question him concerning the causes of his actions, strange as they might appear; should this condition be violated, the prophet would be obliged to part from him. Both set out upon their journey. The first halt was at the house of a poor man who owned only a cow, but who, with his wife, received the strangers most kindly, and entertained them to the best of his ability. Before they continued their journey next morning, the rabbi heard Elijah pray that God might destroy the poor man's cow, and before they had left the hospitable house the cow was dead. Joshua could not contain himself, but in great excitement said to Elijah: "Is this the reward which the poor man receives for his hospitality toward us?" The prophet reminded him of the condition upon which they had undertaken the journey, and silently they continued on their way. Toward evening they came to the house of a rich man who did not even look at them, so that they had to pass the night without food and drink. In the morning when they left the inhospitable house, Joshua heard Elijah pray that God would build up a wall which had fallen in one of the rich man's houses. At once the wall stood erect. This increased the agitation of the rabbi still more; but remembering the condition which had been imposed upon him, he kept silent. On the next evening they came to a synagogue adorned with silver and gold, none of whose rich members showed any concern for the poor travelers, but dismissed them with bread and water. Upon leaving the place Joshua heard Elijah pray that God would make them all leaders ("heads"). Joshua was about to break his promise, but forced himself to go on in silence again. In the next city they met very generous people who vied with one another in performing acts of kindness toward the strangers. Great, then, was the surprise of Joshua when, upon leaving the place, he heard the prophet pray that God might give them only "one head."

Joshua could not refrain any longer, and asked Elijah to explain to him his strange actions, although he knew that by asking he would forfeit the prophet's companionship. Elijah answered: "The poor but generous man lost his cow because of my prayer, for I knew that his wife was about to die, and I asked God to take the life of the cow instead of that of the wife. My prayer for the heartless rich man was because under the fallen wall was a great treasure which would have come into the hands of this unworthy man had he undertaken to rebuild it. It was also no blessing which I pronounced upon the unfriendly synagogue, for a 'place which has many heads will not be of long duration'; on the other hand, I wished for the others, the good people, 'one head,' that union and peace may always be among them." This is a widely circulated legend, first found in Nissim ben Jacob's "Ḥibbur Yafeh," 1886, pp. 9-12, and reprinted in Jellinek's "Bet ha-Midrash," v. 133-135 (vi. 131-133 gives another version). For Judæo-German and other renderings of this legend see Zunz, "G. V." 2d ed., p. 138. The antiquity of the legend may be seen from the fact that Mohammed mentions it in the Koran, sura xviii. 59-82; compare also "R. E. J." viii. 69-73.

Elijah Explains His Actions.

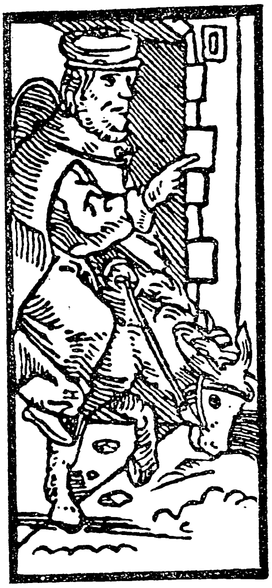

The Prophet Elijah.

(From a printed Passover Haggadah, Prague, 1526.)

Besides Joshua ben Levi, Elijah showed another rabbi, Baroka by name, that things must not be judged from outward appearances. Once they were in a lively street of a great city, when the rabbi asked Elijah whether there were any in the multitude who would have a place in the world to come. The prophet could give an affirmative answer in regard to three men only: a jailer and two jesters — the first, because he saw to it that chastity and morality prevailed among the inmates of the prison; the latter, because they tried by their jests to banish all anxious thoughts from the people (Ta'an. 22a).

The Tannaim and Amoraim are not the only ones who could boast of the special favor of Elijah. The mystics and cabalists of all times frequently appealed to Elijah as their patron. Among them was the gaon Joseph, of whom it was said that Elijah was a daily visitor at his academy (First Epistle of Sherira, ed. Neubauer, p. 32). The introduction of the Cabala to Provence is traced directly to Elijah, who revealed the secret doctrine to Jacob ha-Nozer. Similarly Abraham b. Isaac and Abraham ben David of Posquières are mentioned as privileged ones, to whom Elijah appeared (see Jellinek, "Auswahl Kabbalistischer Mystik," pp. 4, 5). The pseudonymous author of the "Ḳanah" asserted that he had received his teachings directly from Elijah. In the Zohar, Simon ben Yoḥai and his son Eleazar are mentioned as among those who enjoyed the special friendship of Elijah. This work, as well as the Tiḳḳun Zohar and the Zohar Ḥadash, contains much that is ascribed to Elijah (compare Friedmann, "Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa," pp. 38-41). When, toward the middle of the fourteenth century, the Cabala received new prominence in Palestine, Elijah again took a leading part. Joseph de la Regna asks Elijah's advice in his combat with Satan. The father of the new cabalistic school, Isaac Luria, was visited by Elijah before his son was born. In like manner, the father of Israel Ba'al Shem-Ṭob received the good news from Elijah that a son would be born unto him, "who would be a light in Israel" ("Ma'asiyyot Peliot," pp. 24, 25, Cracow, 1896, which contains an interesting narrative of Elijah's meeting with the father of Ba'al Shem-Ṭob).

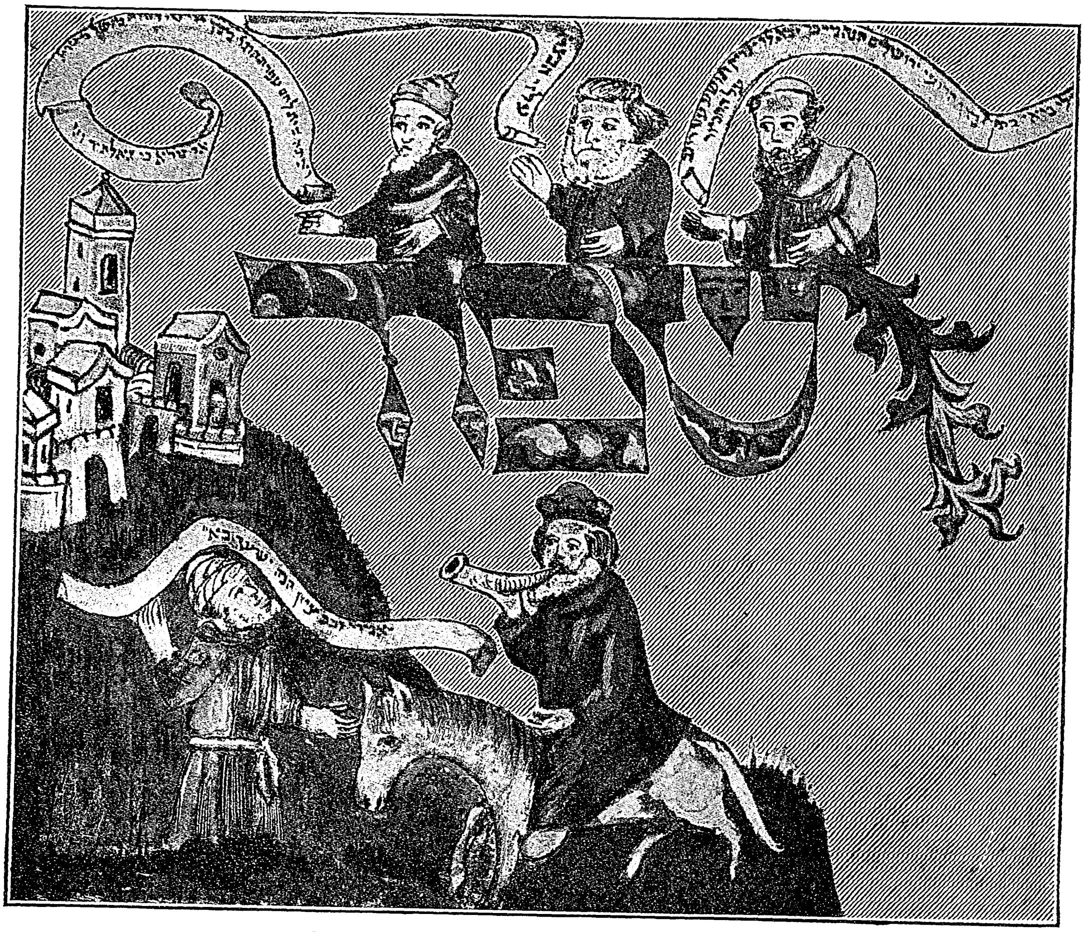

ELIJAH ANNOUNCING THE COMING OF THE MESSIAH.
(From an illuminated Maḥzor in the town hall of Frankfort-on-the-Main.)

Elijah as the Forerunner of the Messiah.

The climax of Elijah's activity is his appearance shortly before the Messianic time. "He is appointed to lead aright the coming ages, to restore the tribes of Jacob," says Ben Sira of him (Ecclus. [Sirach] xlviii. 10, 11). In the second half of the first Christian century it was expected that Elijah would appear shortly before the coming of the Messiah, to restore to families the purity which in the course of time had become doubtful ('Eduy. viii. 7; this is the opinion of Johanan b. Zakkai). A century later the notion prevailed that Elijah's office was "to bring peace and adjust all differences" (*ib.*). It was expected that all controversies and legal disputes which had accumulated in the course of time would be adjusted by him, and that difficult ritual questions and passages of Scripture seemingly conflicting with each other would be explained, so that no difference of opinion would exist concerning anything (Men. 45b; Ab. R. N. xxxiv.; Num. R. iii., near the end; compare also Jew. Encyc. i. 637a). The office of interpreter of the Law he will retain forever, and in the world to come his relation to Moses will be the same as Aaron's once was (Zohar, Ẓaw, iii. 27, bottom). But the notion which prevailed at the time of the origin of Christianity, that Elijah's mission as forerunner of the Messiah consisted mainly in changing the mind of the people and leading them to repentance, is not unknown to rabbinical literature (Pirḳe R. El. xliii., xlvii.). His real Messianic activity—in some passages he is even called "go'el" (="redeemer"; compare Friedmann, *l.c.* pp. 25, 26)—will commence three days before the coming of the Messiah. On the first day he will lament over the devastation of Palestine, but will close with the words: "Peace will now come over the earth"; on the second and third days he will speak words of comfort (Pesiḳ. R. xxxv. 161; Elijah as the "good messenger of salvation" is a frequent figure in the apocalyptic midrashim). When the archangel Michael blows the trumpet, Elijah will appear with the Messiah, whom he will present to the Jews ("Otot ha-Mashiaḥ," in Jellinek, "B. H." ii. 62, 125; see Eschatology). They will ask of Elijah, as an attestation of his mission, that he raise the dead before their eyes and revive such of the dead as they personally knew (Shir ha-Shirim Zuṭa, ed. Buber, 38, end; compare also Syriac Apocalypse of Baruch; Bousset, "The Antichrist Legend," p. 203).

The Seven Miracles.

But he will do more than this, in that he will perform seven miracles before the eyes of the people: (1) He will bring before them Moses and the generation of the wilderness; (2) he will cause Korah and his company to rise out of the earth; (3) he will revive the Messiah, the son of Joseph; (4) he will show them again the three mysteriously lost sacred utensils of the Temple, namely, the Ark, the vessel of manna, and the vessel of sacred oil (see Antichrist); (5) he will show the scepter which he received from God; (6) he will crush mountains like straw; (7) he will reveal the great mystery (Jellinek, *l.c.* iii. 72). At the bidding of the Messiah, Elijah will sound the trumpet, and at the first blast the primitive light will appear; at the second, the dead will rise; and at the third, the Divine Majesty will appear (Jellinek, *l.c.* v. 128). During the Messianic reign Elijah will be one of the eight princes (Micah v. 4), and even on the Last Day he will not give up his activity. He will implore God's mercy for the wicked who are in hell, while their innocent children who died in infancy on account of the sins of their fathers, are in paradise. Thus he will complete his mission, in that God, moved by his prayer, will bring the sinful fathers to their children in paradise (Eccl. R. iv. 1). He will bring to an end his glorious career by killing Samael at the behest of God, and thus destroy all evil (Yalḳuṭ Ḥadash, ed. Radawil, 58a). Compare Elijah's Chair.

Bibliography: Bousset, *The Antichrist Legend*, s.v.; Friedmann, *Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa*, pp. 1-44, Warsaw, 1902; S[amuel] K[ohn], *Der Prophet Elia in der Legende*, in *Monatsschrift*, xii. 241 *et seq.*, 361 *et seq.*; Ginzberg, *Die Haggada bei den Kirchenvätern*, i. 76-80.

S. S. L. G.

—**In Mohammedan Literature:** Elijah is mentioned in the Koran as a prophet together with Zechariah, John, and Jesus (sura vi. 85); while in sura xxxvii. 123-130 it is said: "Verily, Elijah [Ilyas] was of the prophets, when he said to his people, 'Will ye call upon Baal and leave the best of creators, God, your Lord?'" In verse 130 he is called "Ilyasin": "Peace upon Ilyasin, thus do we reward those who do well."

According to Baiḍawi, the people to whom Elijah was sent were the inhabitants of Baalbek in Cœle-Syria. When Elijah made his appearance as a prophet the king (Ibn al-Athir says that the king's name was Ahab, but places him after Ezekiel) believed in him, though the people did not. The king made Elijah his vizier, and both worshiped God. But the king soon apostatized, and Elijah separated from him. The prophet then afflicted the country with famine, and no one save himself had bread to eat; so that if one noticed the odor of bread he said: "Elijah must have passed this way."

One day Elijah came into the house of an old woman who had a paralytic child named Elisha ibn Ukhṭub. Elijah cured the child, who remained with the prophet, and, after Elijah's translation, became his successor.

The Jewish tradition that Elijah is identical with Phinehas is current among the Moslems also. They have, moreover, another tradition borrowed from the Jews. Elijah, they say, will appear on the last day, and either he or one of his descendants will await, in the interior of a mountain, the second coming of the Messiah.

Certain Islamic authorities confound Elijah with Al-Khiḍr (= "the green" or "fresh one"), famous in Mohammedan literature on account of his having discovered the fountain of perpetual youth. Even their names have been combined in "Khiḍr-Ilyas" or "Khiḍralas." Other authorities, among them the author of the "Ta'rikh Muntaḥab," distinguish Elijah from Al-Khiḍr, whom they identify with Elisha. They believe that, while the latter is the guardian of the sea, Elijah is the guardian of the desert (the idea originating, doubtless, in the fact that Elijah hid himself in the desert; I Kings xix. 4).

Elijah's translation is thus described by the Moslems: God had told Elijah in a vision to go out of the town and to mount anything which he might see before him. He departed with his disciple Elisha, and, seeing a horse, mounted it. God covered him with feathers, enveloped him with fire, took away from him the desire of eating and drinking, and joined him to His angels. According to Ibn al-Athir, God made Elijah of a twofold nature: man and angel, earthly and heavenly.

Bibliography: Ibn al-Athir, *Al-Ta'rikh al-Kamil*, i. 90, 91, Cairo, 1891-92; Tabari, *Chroniques* (French transl. of Zotenberg), i. 374, 381, 409-411; Rampoldi, *Annali Musulmani*, iv. 491, vi. 549, Milan, 1822-25; E. Rödiger, in Ersch and Gruber, *Encyc.* section i., part 33, p. 324; D'Herbelot, *Bibliothèque Orientale*, iii. 345, s.v. *Ilia*; Hughes, *Dict. of Islam*, s.v.

E. G. H. M. Sel.

—**In Medieval Folk-Lore:** Owing to his ubiquitousness and to the universal belief that he remained after his departure from the earth the ever-ready helper of the Jew, Elijah the prophet became the prototype of the Wandering Jew. Many characteristics of wandering deities and heroes like those of Buddha, of Zeus, and of Thor and Wodan who were believed to wander about the earth to test the piety and hospitality of the people, hence also those of Khiḍr, the Arabic legendary hero, were incorporated in the history of Elijah. He was accordingly expected to appear from time to time, especially on solemn occasions, as "the angel of the covenant," the genius of Jewish home sanctity who keeps a record of every mésalliance (Ḳid. 70a). He was believed to be present as the angel of the covenant at the circumcision (see Elijah's Chair), or to appear as a guest at the Seder and as protector of the Jewish household whenever the door was opened on that night. Every Saturday evening his blessed intervention was invoked for the work of the new week; hence the many mystic formulas in the cabalistic liturgy for the close of the Sabbath.

He was often identified with other heroes of Jewish legend to whom immortality was attributed, such as Melchizedek, who had no father or mother, and Enoch-Meṭaṭron, who is said to have been a shoemaker by profession (Yalḳ. Reubeni, Bereshit, 27a and 9d), and this seems to explain the original story of the Wandering Jew.

Bibliography: A. Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, pp. 14-16, Frankfort-on-the-Main, 1860; idem, *Das Buch der Sagen und Legenden Jüdischer Vorzeit*, notes to Nos. 3, 28, Frankfort, 1873; L. Geiger, *Zeitschrift für die Geschichte der Juden in Deutschland*, iii. 297; Mannhardt, *Germanische Mythen*, pp. 118, 725, Berlin, 1858; Nork, *Etymologisches Mythologisches Wörterbuch*, s.v. *Elias*.

K.

Sources.

——**Critical View:** The stories of Elijah are not all derived from the same author. This is evident, first, from the fact that the longer form of the name (אליהו) is used (about sixty times) everywhere except in II Kings i. 3-12 and (in reference to other persons of the name) in I Chron. viii. 27; Ezra x. 21, 26. Then, too, there is a significant disagreement between I Kings xix. 15 *et seq.*, where Elijah is commissioned to anoint Kings Hazael and Jehu, and II Kings viii. 7 *et seq.*, ix. 1 *et seq.*, where it is said that these two kings were appointed by Elisha. Neither of these stories, however, bears marks of exilic or post-exilic origin, for the compound prepositions עד ל׳ (I Kings xviii. 19) or מלפני (xxi. 29) are not a proof of such origin, although the latter preposition is often used by preference in the post-exilic period. It is also obvious that the mention of the sacrifice (I Kings xviii. 36) does not stamp the story as post-exilic (contrary to G. Rösch, "Der Prophet Elia," in "Theologische Studien und Kritiken," 1892, pp. 557 *et seq.*; comp. Ed. König, "Einleitung ins Alte Testament," p. 264).

Many scholars, nevertheless, consider the stories legendary; and, although something extraordinary must have happened at Mt. Carmel, it can not be denied that the miraculous incidents of the prophet's career may have been magnified as they passed on from generation to generation. The account of the destruction of the two captains and their soldiers may be taken as an example of this; and, indeed, the fact that the shorter form of the prophet's name is used proves the account to be undoubtedly of later origin.

Some modern scholars regard the stories as mythological—Hugo Winckler, for instance, in his "Geschichte Israels" (1900, ii. 273).

Three other persons by the name of Elijah are mentioned in the Old Testament: a Benjamite who lived before the time of Saul (I Chron. viii. 27), and two persons of the post-exilic period (Ezra x. 21, 26).

Bibliography: The various histories of Israel, including those of Guthe (1899) and Winckler (1900); H. Gunkel, *Der Prophet Elia*, in *Preussische Jahrbücher*, 1897, pp. 18 *et seq.*

E. G. H. E. K.

ELIJAH, APOCALYPSE OF. See Apocalyptic Literature.

ELIJAH'S CHAIR: At every circumcision Elijah, "the angel of the covenant," as he is called in Malachi (iii. 1), is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries ("kisse shel Eliyahu"). Even in the salutation to the child to be circumcised (ברוך הבא) is read the invitation to Elijah (הנה בא אליהו = הבא).

When, under the influence of Jezebel, circumcision in the northern kingdom was about to be abolished, Elijah is said to have retired to a cave. There he prayed to God (I Kings xix. 10), and complained that Israel had forsaken the covenant of the Lord; whereupon God ordained that no circumcision should take place except in the presence of Elijah. Some consider this to be a commendation of Elijah for his zeal; others, again, take it to be a measure of protection for Israel, in that Elijah is in every instance to be satisfied that the covenant is not being broken. Accordingly, the Shulḥan 'Aruk, Milah, 265, 11 (comp. Kol Bo, 73), orders that a distinct seat upon the bench, or a separate chair, be reserved for Elijah. To this the circumciser (mohel) refers in the prayer preceding the circumcision, as well as in the piyyuṭ for the Sabbath on which a circumcision occurs. When the chair of Elijah is made ready, the words "This is the chair of Elijah" (זהו כסא אליהו) must be said in a loud voice. Before the circumcision takes place the child is placed upon the chair. The chair is left in position for three days, not, as said by some, to give Elijah, the wanderer, time for rest, but because the first three days after circumcision are a period of danger for the child.

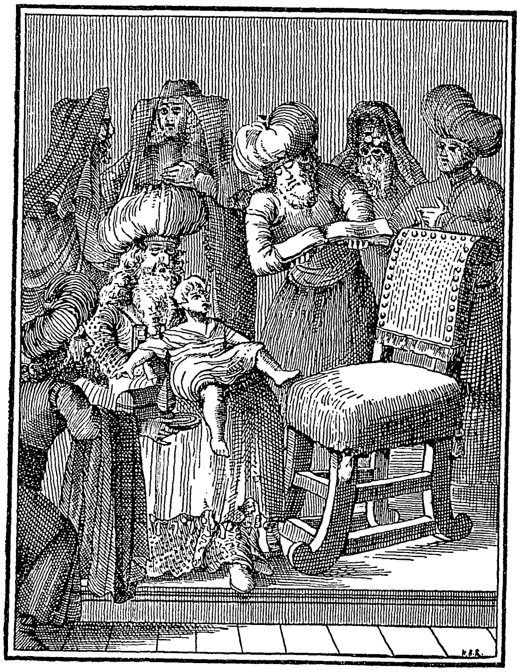

Elijah's Chair.

(After Leusden, "Philologus Hebræo Mixtus," 1657.)

Elijah being the guardian of the little ones, is represented as such in the amulet for the lying-in chamber, and, indeed, it is in this capacity that he is invited to the circumcision.

In Regensburg R. Judah the Pious was once entrusted with the office of sandek. The child was brought in and greeted by all with the customary formula, but Judah remained silent. Being questioned, he said: "I do not see Elijah seated at my side." As he said this a venerable old man appeared at the window, and to him he referred the questioners. To them the old man declared that Elijah refused to come because the child would one day abandon the faith of his forefathers. The prophecy was fulfilled.

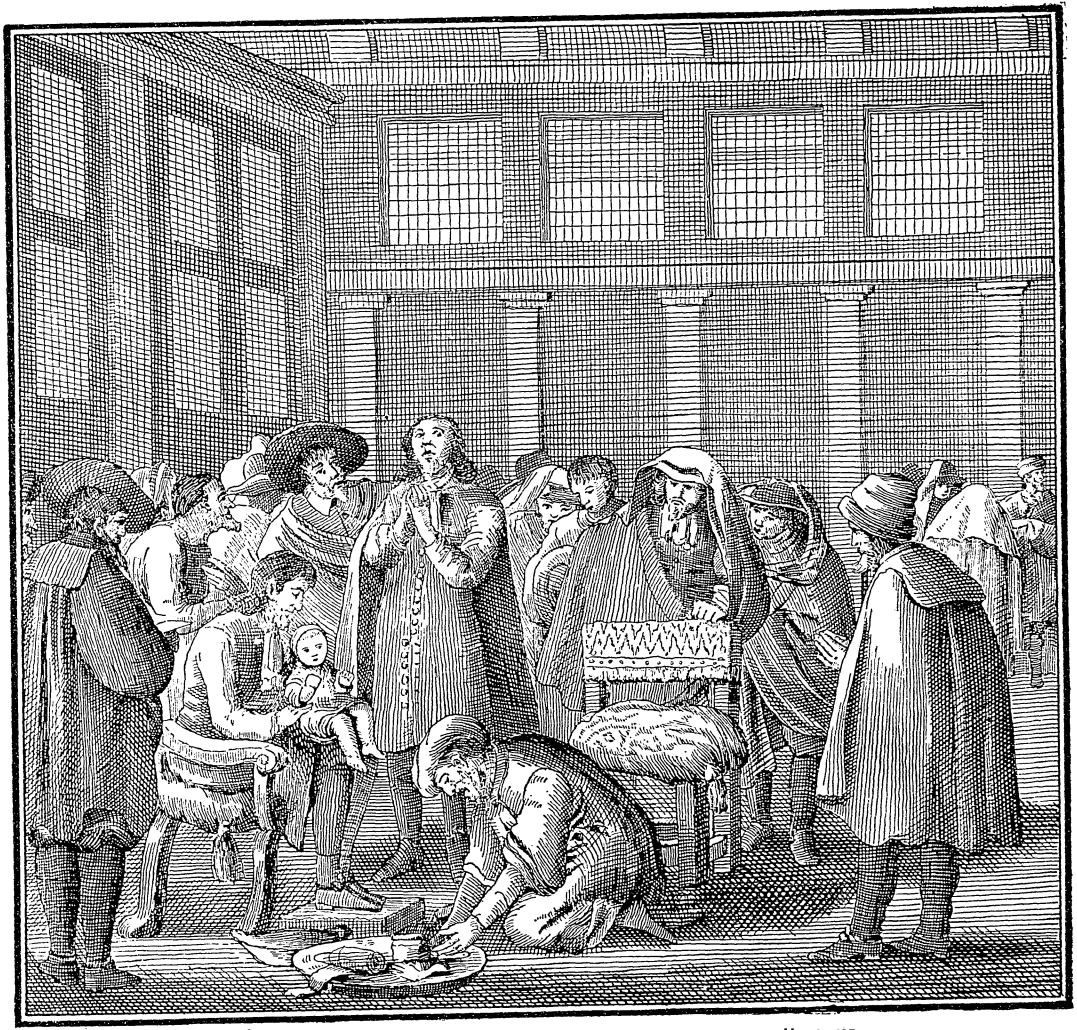

Elijah's Chair, as used in the Ceremony of Circumcision in Holland.

(After Leo de Modena's "Riti," Amsterdam, 1725.)

Lipman of Mühlhausen, in his "Niẓẓaḥon," deals with the objection that Elijah could not possibly be present at different circumcisions at the same time. As the sunlight and the Angel of Death are omnipresent, so can Elijah be. The precept that the formula "Zeh ha-kisse' shel Eliyahu zakur le-ṭob" or "zeh ha-kisse' shel Eliyahu ha-nabi' zakur le-ṭob" must be cried aloud (Meïr ben Gabbai, "Tola'at Ya'aḳob") is also found in the Zohar (Lek Leka; comp. Wayiggash, and Terumah, 169a).

In some of the representations of the circumcision ceremony (as in Kirchner and Leusden) Elijah's chair is incorrectly placed at the left of the sandek; in others (as in Buxtorf's "Synagoga," the Amsterdam Pesaḥ Haggadah, etc.), it is not pictured at all. See Godfather.

Bibliography: A. Lewysohn, *Meḳore Minhagim*, Berlin, 1846; F. Löwin, *Ḥotam Ḳodesh*, Cracow, 1892; Joh. Buxtorf, *Synagoga Judaica*, Basel, 1661; a complete literature on the subject is given in A. T. Glassberg, *Zikron Berit la-Rishonim*, pp. 176, 178, 180, 231, 236, Berlin, 1892.

S. S. M. Gr.

ELIJAH BEN ABRAHAM: Karaite scholar of the twelfth century. He was the author of a work entitled "Ḥaluḳḳot ha-Ḳara'im weha-Rabbanim," on the controversy between Karaites and Rabbinites (published by Pinsker in his "Liḳḳuṭe Ḳadmoniyyot," Supplement, pp. 99-106). Elijah was the only Karaite who quoted a work of Saadia's—the "Kitab al-Rudd 'ala 'Anan," according to Pinsker (*ib.* p. 19). That Elijah lived not later than the twelfth century is shown by the fact that the last Karaite scholar quoted by him was Japheth ben ha-Maskil, a contemporary of Judah Ḥadassi. Pinsker identifies Elijah ben Abraham with Elijah b. Judah Tishbi, supposing that he was only the copyist, not the author, of the "Ḥaluḳḳot."

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, pp. 19, 225; Steinschneider, *Jewish Literature*, p. 312, note 21; idem, *Hebr. Bibl.* v. 52–53; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 157.

K. M. Sel.

ELIJAH B. ABRAHAM HA-LEVI. See Öttingen.

ELIJAH HA-'ADENI: Rabbi and payyeṭan of Cochin, India; dates of birth and death unknown. He was a native of Aden, and was therefore called "Ha-'Adeni," that is to say, "the man of Aden." He wrote "Azharot," a piyyuṭ on the 613 commandments, which is read by the Jews of India and chiefly by those of Cochin on Shemini 'Aẓeret, or the eighth day of Sukkot (Amsterdam, 1688).

Bibliography: Wolf, *Bibl. Hebr.* ii., p. 1306, iii., No. 239b; Steinschneider, *Cat. Bodl.* col. 925; Dukes, *Zur Kenntniss der Neuhebr. Relig. Poes.* p. 141; *Orient, Lit.* vii., col. 677; Michael, *Or ha-Ḥayyim*, p. 174, No. 373.

L. G. M. Sel.

ELIJAH ALAMANNUS: Spanish physician and diplomat of the fifteenth century, and court physician of the Duke of Bourbon (probably Louis II. of France). Alfonso V., King of Aragon, confided to him a mission to Pope Martin V. He went to Rome in charge of a letter to the pope (Sept. 8, 1420), under safe-conduct for a year. A few years later "Magister Elijah," while at Avignon, had a bull, issued in favor of the Spanish Jews, legalized by the notary of the Curia.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 6, 7.

G. M. Sel.

ELIJAH B. AZRIEL OF WILNA: Grammarian and author, died after 1748. He wrote: "Ma'aneh Eliyahu," rules for Hebrew reading, Frankfort-on-the-Main, 1704; "Miḳra Ḳodesh," rules of Hebrew grammar, Berlin, 1713; "Miktab me-Eliyahu," a commentary on the "Or Torah" of R. Menahem di Lonsano, Hamburg, 1738; "Zori Gilead," a tale in verse, Rödelheim, 1748; and "Ḳine'uteh de-Eliyahu," novellæ on "Torat Ḥaṭṭa'ot, "Amsterdam, 1711.

Bibliography: Fuenn, *Kiryah Ne'emanah*, pp. 103, 104; Steinschneider, *Cat. Bodl.* No, 4942.

G. N. T. L.

ELIJAH BA'AL SHEM OF CHELM: Polish rabbi; born in 1550; died at Chelm. About 1565 he entered the yeshibah of Rabbi Solomon Luria of Lublin, and, after receiving the rabbinical ordination, became rabbi of Chelm, which position he held until his death. Elijah Ba'al Shem was one of the most eminent Talmudists of his generation. Together with his teacher he signed the "pisḳe dinim" (laws) relative to the 'Agunah. He also studied Cabala, and, according to his grandson Ẓebi Ashkenazi, he was able to create a golem by means of Cabalistic agencies.

Bibliography: Friedberg, *Luḥot Zikkaron*, p. 32, Drohobycz, 1897; Emden, *Megillat Sefer*, p. 4, Warsaw, 1896; Horodetzky, *Kerem Shelomoh*, p. 33, Drohobycz, 1896; *Ha-Meassef*, p. 157, St. Petersburg, 1902.

K. B. Fr.

ELIJAH HA-BABLI. See Tanna debe Eliyahu R.

ELIJAH BAḤUR. See Levita, Elijah.

ELIJAH BE'ER (FONTE) B. SHABBETHAI (Elijah di Sabbato; also known as **Elihe Saby** and **Elia Giudeo):** Italian physician; born in Germany at the end of the fourteenth century. He settled in Italy, where the Senate accorded him citizen's rights in Viterbo, and, in 1405, in Rome; confirmed by Pope Innocent VII. Feb. 6, 1406. He was exempted from toll, from forced service, and from wearing the Jewish garb, and was allowed to carry arms. Pope Martin V. made him his private physician, which position he retained under Martin's successor, Eugene IV., who (1433) confirmed his citizenship and pension. Elijah was among those who signed (Dec., 1443) an agreement between the pope and the Italian Jews concerning their religious freedom.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 320 *et seq.*, ii. 6 *et seq.*; Zunz, *G. S.* iii. 92, 173; Stern, *Urkundliche Beiträge*, pp. 25, 45; Berliner, *Gesch. der Juden in Rom*, ii., part i., p. 121.

G. M. Sel.

ELIJAH BEN BENJAMIN HA-LEVI: Turkish rabbi; flourished in Constantinople in the sixteenth century. He succeeded one of his teachers, Elijah Mizraḥi, as rabbi in Constantinople (1526). Elijah made the first collection of prayers for the Maḥzor Romania (editio princeps, Constantinople, 1510), to which he added many poems of his own. He wrote: "Tanna debe Eliyahu," containing 451 responsa, of which only a part have been published, under the title "Zeḳan Aharon" (Constantinople, 1734); "Ma'amar Kol Dai," an asmakta, published in Benjamin Motal's "Tummat Yesharim" (Venice, 1622); "Liwyat Ḥen," "Me Zahab," "Shebeṭ Musar," "Tokaḥat Megullah," still unpublished; and a collection of poems. Berliner ascribes to him a commentary which accompanies various piyyuṭim in the Maḥzor Romania.

Bibliography: Benjamin Motal, *Introduction to Zeḳan Aharon*; Steinschneider, *Cat. Bodl.* col. 933; Zunz, *Literaturgesch.* pp. 388 *et seq.*; Berliner, *Aus Meiner Bibliothek*, pp. 3 *et seq.*

L. G. H. B.

ELIJAH COHEN BEN MOSES BEN NISSIM: Oriental scholar of the second half of the thirteenth century. He translated an Arabic maḳamah, similar to the "Assemblies" of Ḥariri, into Hebrew under the title "Megillat ha-'Ofer." A manuscript copy is in the Bodleian Library. The beginning of this work was published by Steinschneider in "Ha-Karmel."

Bibliography: Steinschneider, *Jewish Literature*, p. 349; idem, *Hebr. Uebers.* p. 884; *idem*, in *Ha-Karmel*, vi. 320–321.

G. M. Sel.

ELIJAH B. ELIEZER. See Delmedigo, Elijah b. Eliezer.

ELIJAH BEN EZEKIEL: Rabbi of Byelgorai, Poland, in the eighteenth century. His father, Ezekiel, was rabbi of Ostrovtsi, Galicia, and he was himself a friend of Ḥayyim Rapoport, rabbi of Lemberg. He wrote: "Har ha-Karmel," responsa, arranged in the order of the four parts of the Shulḥan 'Aruk (Frankfort-on-the-Main, 1782); "Rosh ha-Karmel," novellæ on Pesaḥim and other Talmudic treatises; "Eshel ha-Neḥalim," a kind of index to the Shulḥan Aruk, Ḥoshen Mishpaṭ; Responsa. The first three works are mentioned in his preface to "Har ha-Karmel."

Bibliography: Michael, *Or ha-Ḥayyim*, p. 178; Azulai, *Shem ha-Gedolim*, s.v. *Har ha-Karmel*; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 25.

L. G. M. Sel.

ELIJAH OF FERRARA: Italian Talmudist and traveler of the earlier part of the fifteenth century. He was engaged in 1437 as lecturer and teacher in Jerusalem, where he arrived after a stormy voyage, during which he lost his son and grandson. He wrote several letters to his wife and children, whom he had left behind in Ferrara; only one of these epistles, dated 1438, has been preserved. This "Iggeret," written in rimed prose, has been published in the collection "Dibre Ḥakamim," Metz, 1853, and translated by Carmoly ("Itinéraires," pp. 331–337) under the title "Ahabat Ẓiyyon." In this he gives a description of Jerusalem, recounts the legends current about the "children of Israel," the Ten Tribes, and the River Sambation, and states his intention to visit other parts of Palestine and to send a description of what he sees there. A fragment of another letter has survived, published by Isaac Akrish in his "Ḳol Mebasser" (Constantinople, 1577). From remarks contained in the latter in reference to medical practise in Jerusalem it may be inferred that Elijah was also a physician.

Bibliography: Steinschneider, *Cat. Bodl.* col. 929; Luncz, *Jerusalem*, iii. 48; Munk, *Palestine*, p. 643; Carmoly, *Itinéraires*, pp. 329–337; Grätz, *Gesch.* 2d ed., viii. 277.

G. M. Sel.

ELIJAH GAON. See Elijah b. Solomon.

ELIJAH ḤAYYIM B. BENJAMIN. See Genazzano, Elijah Ḥayyim.

ELIJAH BEN ISAAC OF CARCASSONNE: French Talmudist; flourished in the first half of the thirteenth century; progenitor of the De Latas, or Lattes, family. He took the name of the city in which he was living, his son Jacob afterward adopting the name of "Lattes." Isaac b. Jacob Lattes, the author of "Sha'are Ẓiyyon," speaks of these two ancestors of his, and ascribes to one of them, in a somewhat obscure reference, the authorship of several works. Michael and Zunz think that Isaac intended to designate Elijah as the author, while Gross says that he meant Jacob.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 178; Zunz, *Z. G.* p. 478; Gross, *Gallia Judaica*, pp. 264, 615.

L. G. A. Pe.

ELIJAH BEN JACOB: Rabbi and cabalist of Ulianov, Galicia; lived in the eighteenth century. He was a contemporary of Jonathan Eybeschütz, and sided with him in his quarrel with R. Jacob Emden. Elijah, obliged to flee, took a long voyage and passed through Italy and Turkey. Toward the end of his life he settled at Amsterdam. He was the author of "Birkat Eliyahu," novellæ on several treatises of the Talmud (Wandsbeck, 1728). At the end of this book there are some passages in defense of the customs of the Ashkenazic Jews. It was prefaced and published by Moses Ḥagis.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 11; Steinschneider, *Cat. Bodl.* col. 930; Fuenn, *Keneset Yisrael*, p. 112; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 22.

L. G. M. Sel.

ELIJAH B. JOSEPH. See Nola, Elijah b. Joseph.

ELIJAH BEN JOSEPH: Turkish Talmudist and commentator; lived at Salonica in the sixteenth century. He wrote: "Ḳol Teru'ah," homilies on the Pentateuch, Salonica, 1562; and an unpublished commentary on Job, Psalms, Proverbs, Daniel, Ezra, and Chronicles, entitled "Sefer ha-Tiḳḳunim."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 383; Steinschneider, *Cat. Bodl.* col. 930.

K. M. Sel.

ELIJAH B. JOSEPH (YOSKE). See Spira, Elijah b. Joseph.

ELIJAH B. JUDAH LÖB OF WISCHNITZ: Polish rabbi and author; died in 1715. At an early age he left Poland and went to Fulda, Germany, where he became rabbi. He wrote: a commentary on Sheḳalim (Yer.), with quotations of parallel passages, Frankfort-on-the-Main, 1710; a commentary on Berakot (Yer.) and part of Zera'im, with notes, published with the second edition of Sheḳalim, Amsterdam, 1710; a commentary on Baba Ḳamma and Baba Meẓi'a (Yer.), Offenbach, 1729. This last work, with a commentary on Baba Batra (Yer.), was republished at Frankfort-on-the-Main in 1742.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 176; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229; Levenstein, *Dor Dor we-Dorshaw*, p. 16.

K. N. T. L.

ELIJAH BEN JUDAH OF PARIS: French Talmudist of the twelfth century, often quoted by later Talmudists as an important authority. He became well known through his controversy with R. Tam as to whether the tefillin-knot should be renewed every day. A legend arose in connection with this controversy to the effect that Elijah left his grave in order to assert himself once more against R. Tam. Elijah is the author of two piyyuṭim written for the Feast of Weeks, אומץ יום הבכורים and ברוב עם עוזך.

Bibliography: Gross, *Gallia Judaica*, p. 515; Zunz, *Literaturgesch.* p. 458.

L. G. A. Pe.

ELIJAH BEN KALONYMUS: Talmudical scholar; lived at Lublin in the seventeenth century. He was the author of a commentary on the Pentateuch, entitled "Adderet Eliyahu," published at Frankfort-on-the-Main, 1649.

Bibliography: Steinschneider, *Cat. Bodl.* col. 931; Michael, *Or ha-Ḥayyim*, p. 188; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229.

L. G. I. Br.

ELIJAH MAGISTRATUS. See Genazzano, Elijah Ḥayyim.

ELIJAH BEN MENAHEM HA-ZAḲEN: French liturgical poet; flourished at Le Mans in the eleventh century. According to Solomon Luria (Responsa, No. 29), he was the son-in-law of Sherira Gaon. Fürst doubts that Elijah was of Le Mans, taking the name מנש to be the popular name of his father, Menahem. Elijah was the pupil of Rabbenu Gershon, and companion of Joseph Ṭob-'Elem (Bonfils), with whom he discussed the recitation of the "Ḳerobah" between the first three of the eighteen benedictions ("Shibbole ha-Loḳeṭ," No. 11). He wrote: (1) "Azharot," a poem on the 613 commandments, containing 176 four-line strophes. This poem may be divided into several smaller poems, giving together with the acrostic "Eliyahu Ḥazaḳ," in one instance an acrostic of אב"גד, in another one of תש"רק. These "azharot" were known to the Tosafists and are quoted in several places (Suk. 49a; Yoma 8a; B. B. 145b; Mak. 3b; Niddah 30a). (2) "Seder ha-Ma'arakah," Biblical passages arranged for recitation on each day of the week in the same manner as the "Ma'amadot" (MSS. Offenbach, No. 38). Jellinek ("Orient, Lit." xii. 546) identifies the author of the "Azharot" with the cabalist Elijah ha-Zaḳen, who is frequently quoted by Moses Botarel in his commentary to the "Sefer Yeẓirah."

Bibliography: Zunz, *Literaturgesch.* pp. 126-129; idem, *S. P.* p. 97; idem, *Z. G.* pp. 47, 192; *Orient, Lit.* ix. 51, note; xi. 49 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, pp. 13-15; Azulai, *Shem ha-Gedolim*, i., *s.v.*; ii., *s.v.* אזהרות; Gross, *Gallia Judaica*, p. 363; Steinschneider, *Cat. Bodl.* col. 949.

K. M. Sel.

ELIJAH MIZRAḤI. See Mizraḥi, Elijah.

ELIJAH BEN MORDECAI: Payyeṭan of the eleventh century, possibly a native of Italy. Of his poetic productions a "ḳerobah" for the Minḥah of the Day of Atonement (איתן הכיר אמונתך) is extant in the German-Polish liturgy. Eliezer ben Nathan wrote a commentary on Elijah's piyyuṭim.

Bibliography: Zunz, *Literaturgesch.* p. 142; Landshuth, *'Ammude ha-'Abodah*, p. 15; Michael, *Or ha-Ḥayyim*, p. 182.

G. H. B.

ELIJAH BEN MOSES GERSHON: Eighteenth-century Polish physician, mathematician, and Talmudist; lived at Pinczow, government of Kielce, Russian Poland. He wrote: "Meleket Maḥshebet," in two parts: the first called "'Ir Ḥeshbon," on arithmetic and algebra; the second, "Berure Middot," on geometry (Zolkiev, 1758; Frankfort-on-the-Oder, part i., and Berlin, part ii., 1765; Ostrog, 1806); "Ma'aneh Eliyahu," novellæ on Baba Meẓi'a and Beẓah, decisions, and responsa (Zolkiev, 1758); "Hadrat Eliyahu," ten homilies on Talmudic subjects (Prague, 1786); "Nibḥar me-Ḥaruẓ," a compendium of Joseph Albo's "'Iḳḳarim," in the form of dialogues. He edited "She'elot u-Teshubot Geone Batra'e," a collection of responsa of R. Yom-Ṭob Lippmann Heller, Joel Sirkes, Joshua Falk, and others (Sudilkov, 1795).

Bibliography: Fürst, *Bibl. Jud.* i. 237; Fuenn, *Keneset Yisrael*, pp. 118-119; Zeitlin, *Bibl. Post-Mendels.* p. 11.

G. M. Sel.

ELIJAH BEN MOSES ISRAEL: Palestinian rabbi; born at Jerusalem; died at Alexandria Jan. 7, 1786. In 1763 he became rabbi of Rhodes, and was later offered the chief rabbinate of Alexandria. Though a prolific writer, few of his works have been published. Among these are: "Ḳol Eliyahu," responsa, arranged in the order of the four Ṭurim, and containing some responsa of his brother Abraham Israel and of his son Moses Israel (Leghorn, 1792); "Kisse Eliyahu," glosses and novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, fragments of which appear at the end of Azulai's "Wa'ad la-Ḥakamim"; "'Uggat Eliyahu," responsa (Leghorn, 1830); "Shene Eliyahu," twenty-five homilies (*ib.* 1806); "Ar'a de-Yisrael," on the methodology of the Talmud, printed, together with "Debar ha-Melek," a commentary on Maimonides, at the end of the "Sha'ar Asher" of Asher Covo (Vienna, 1821). Besides these Elijah left in manuscript eight other works on Talmudic-rabbinic literature.

Bibliography: Michael, *Or ha-Ḥayyim*, pp. 185-186; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 4b.

L. G. M. Sel.

ELIJAH B. MOSES DE VIDAS: Cabalist at Safed in the sixteenth century; pupil of R. Moses Cordovero. He went to Poland, but returned to Palestine, and died at Hebron. He is the author of "Reshit Ḥokmah," a book on morals divided into five parts ("she'arim"): fear of God; love for God; repentance; holiness; humbleness (Venice, 1578, 1593; Cracow, 1593; Berlin, 1703, etc.). In this book are gathered all the moral sentences scattered through the Talmud, Midrashim, and Zohar; to these he added five chapters of the "Menorat ha-Ma'or" of Israel ben Joseph Alnaqua; "Ḥuppat Eliyahu Rabbah," and "Seder Eliyahu Rabbah," moral sayings and admonitions; "Or 'Olam," the first chapter containing all the moral sayings of the Talmud beginning with the word "le'olam," the second those beginning with "gadol" or "gedolah." He later abridged the "Reshit Ḥokmah" under the title of "Toẓe'ot Ḥayyim" (Prague, Cracow [n. d.]; Amsterdam, 1650). Another abridgment was made by Jacob b. Mordecai Pavicti ("Ḳiẓẓur Reshit Ḥokmah," Venice, 1600). David de Lara translated into Spanish the "Sha'ar ha-Yir'ah," treating of the fear of God (Amsterdam, 1633).

Bibliography: Fürst, *Bibl. Jud.* iii. 477; Steinschneider, *Cat. Bodl.* col. 950; Fuenn, *Keneset Yisrael*, p. 106; Azulai, *Shem ha-Gedolim*, p. 11; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 230, 231; Michael, *Or ha-Ḥayyim*, p. 184.

G. M. Sel.

ELIJAH OF PESARO: Italian Talmudist and philosopher of the sixteenth century. After a long residence in Venice as Talmudic teacher, he started for Palestine (1563). Arrived at Famagusta, in Cyprus, he heard that the cholera was devastating the Holy Land and decided to go no farther. He wrote a number of works which are preserved in the Bibliothèque Nationale at Paris (MS. No. 24). They comprise a commentary on Job, an allegorical explanation of the Song of Songs, a philosophical treatise on the Talmud and Midrashim, a funeral oration on the death of R. Mordecai Kunavoti, a fragment of his commentary on Jonah, a number of sermons, and a letter written from Famagusta to his relatives at Venice in which he described his journey to the former place. It has been translated into German by Jost ("Jahrbuch für die Geschichte der Juden," 1861) and into French by Moïse Schwab ("Revue de Géographie," 1877).

Bibliography: S. J. Fuenn, *Keneset Yisrael*, p. 118; Carmoly, in *Revue Orientale*, i. 92; Steinschneider, *Jewish Literature*, p. 257; *Orient, Lit.* ii. 444.

L. G. M. Sel.

ELIJAH RABBENU (BEN JUDAH TISHBI): Karaite scholar; died about 1584. He wrote in 1579 at Constantinople a work called "Pe'er" (="Perush Eliyahu Rabbenu"), a supercommentary on the first part of Aaron ben Joseph's Biblical commentary "Ha-Mibḥar." Moses of Zurudi, Elijah's son-in-law, revised this work in 1585. One copy is found in Leyden (No. 54) and another in Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2352).

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 199; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 156; Steinschneider, *Jewish Literature*, p. 121; idem, *Hebr. Bibl.* xi. 9.

K. M. Sel.

ELIJAH B. SAMUEL OF LUBLIN: Polish rabbi; died at Hebron, Palestine, 1735. He became rabbi of Byala, and later, after residing for some time at Brest-Litovsk, of Eibenschütz, Moravia. In old age he removed to Hebron. Elijah was the author of "Yad Eliyahu," responsa, Amsterdam, 1712.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 196; Azulai, *Shem ha-Gedolim*, i. 22, ii. 59, 127; Levenstein, *Dor Dor we-Dorshaw*, p. 17; E. L. Rabbinowicz, *'Ir Tehillah*, pp. 32, 186.

L. G. N. T. L.

ELIJAH BEN SAMUEL BEN PARNES OF STEPHANOW: Bulgarian exegete and poet: lived in the second half of the fifteenth century, probably first at Widdin, and later at Constantinople. He maintained a correspondence on scientific subjects with Moses Capsali, Elijah Mizraḥi, and other Talmudical authorities. Joseph Colon mentions him as having lived at Constantinople (Responsa, No. 83). Elijah wrote in 1469 a grammatical and allegorical commentary on the Pentateuch, entitled "Sefer ha-Zikkaron" (Book of Memory) (Neubauer, "Cat. Bodl. Hebr. MSS." No. 251). The commentary is followed by poetical pieces composed by the author, twelve of which are liturgical poems.

Bibliography: Zunz, *Literaturgesch.* p. 387; Michael, *Or ha-Ḥayyim*, No. 411.

G. I. Br.

ELIJAH BEN SHEMAIAH: Italian rabbi and liturgical poet; lived at Bari in the twelfth century. He was one of the teachers of Samuel b. Naṭronai; and his signature, with those of many other rabbis, is appended to a responsum found in Samuel's novellæ on Maimonides ("Yad," Ishut, xxiii. 14). Elijah b. Shemaiah is especially known as a composer of hymns. Besides a "reshut" to Johanan's "Ḳerobot" for Yom Kippur, Elijah composed a great number of seliḥot. Zunz ("Literaturgesch." pp. 244–246) enumerates no less than thirty-six, arranged either in the alphabetical or in the reversed alphabetical order, and giving the acrostic of his name.

Bibliography: Zunz, *Literaturgesch.* pp. 139, 244–246; idem, *G. V.* p. 393; idem, *S. P.* p. 206; Michael, *Or ha-Ḥayyim*, No. 412; Landshuth, *'Ammude ha-'Abodah*, p. 17.

K. M. Sel.

ELIJAH BEN SOLOMON (also called **Elijah Wilna, Elijah Gaon,** and **Der Wilner Gaon**): Lithuanian Talmudist, cabalist, grammarian, and mathematician; born at Wilna April 23, 1720; died there Oct. 9, 1797. He gave evidence of the possession of extraordinary talents while still a child. At the age of seven he was taught Talmud by Moses Margalit, rabbi of Kaidan and the author of a commentary to the Jerusalem Talmud, and was supposed to know several of the treatises by heart. From the age of ten he continued his studies without the aid of a teacher. When he reached a more mature age Elijah wandered in various parts of Poland and Germany, as was the custom of the Talmudists of the time. He returned to his native town in 1748, having even then acquired considerable renown; for when he was hardly twenty years old many rabbis submitted their halakic difficulties to him for decision. Since Elijah had never studied at any yeshibah, he had this advantage, that his mind was never biased by prejudice or by the perverted methods of study then in vogue. He thus escaped casuistry, his mind remaining open to the plain and simple peshaṭ.

His Methods of Study.

Elijah's chief merit consisted in this fact, that he applied to the Talmud and the cognate literature proper philological methods. He even made an attempt toward a critical examination of the text; and thus, very often with a single reference to a parallel passage, or with a textual emendation, he overthrew all the castles in the air erected by his predecessors. But, besides the two Talmuds and the other branches of rabbinic literature which he had very soon committed to memory, he devoted much time to the study of the Bible and Hebrew grammar, as well as to the secular sciences, enriching the latter by his original contributions. His pupils and friends had to pursue the same plain and simple methods of study that he followed. He also exhorted them not to neglect the secular sciences, maintaining that Judaism could only gain by studying them. Elijah was also attracted to the study of the Cabala; but from his controversy with the Ḥasidim it would seem that he was not prepared to follow the mystics to the full extent of their teachings.

Elijah was very modest and disinterested; and he declined to accept the office of rabbi, though it was often offered to him on the most flattering terms. In his later years he also refused to give approbations, though this was the privilege of great rabbis; he thought too humbly of himself to assume such authority. He led a retired life, only lecturing from time to time to a few chosen pupils. But in spite of his desire to avoid publicity his fame was soon widely spread, and in 1755, when Elijah was only thirty-five, Jonathan Eybeschütz, then sixty-five years old, applied to Elijah for an examination of and decision concerning his amulets, which were a subject of discord between himself and Jacob Emden. Elijah, in a letter to Eybeschütz, stated that, while in full sympathy with him, he did not believe that words coming from a stranger like himself, who had not even the advantage of old age, would be of any weight with the contending parties.

The only occasion upon which Elijah threw off his reserve and made his authority felt was the appearance of the Ḥasidim on the stage of Jewish history. When the latter became more audacious, and even began to make proselytes in his native town, which had always remained proof against all kinds of innovation, Elijah, joining the rabbis and heads of

His Antagonism to the Ḥasidim.

the Polish communities, took the necessary steps to check the Ḥasidic influence. In 1777 the first excommunication was launched at Wilna against the Ḥasidim, while a letter was also addressed to all the large communities, exhorting them to deal with the Ḥasidim after the example of Wilna, and to watch them until they had recanted. The letter was acted upon by several communities; and in Brody, during the fair, the excommunication was pronounced against the Ḥasidim. In 1781, when the Ḥasidim renewed their proselytizing work under the leadership of their rabbi, Shneor Salman of Liadi, Elijah excommunicated them again, declaring them to be heretics with whom no pious Jew might intermarry. Elijah also accused Shneor Salman and his adherents of having accepted a pantheistic system. After this, Elijah went into retirement again, and the Ḥasidim seized the opportunity to spread a rumor that Elijah sided with them and that he repented of having persecuted them. Elijah then sent two of his pupils (1796) with letters to all the communities of Poland, declaring that he had not changed his attitude in the matter, and that the assertions of the Ḥasidim were pure inventions. Still, Elijah had seen beforehand that all the excommunications would be of no avail, and that they would not stop the tide of Ḥasidism.

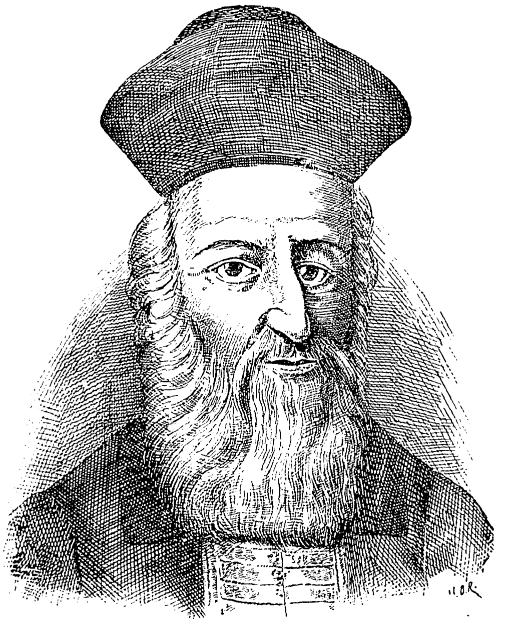

Elijah ben Solomon of Wilna.
(From a traditional portrait.)

Except in this instance, Elijah never took part in public affairs; and, so far as is known, he did not preside over any great school in Wilna. He was satisfied, as has been already stated, with lecturing in his bet ha-midrash to a few chosen pupils, whom he initiated into his scientific methods. He taught them Hebrew grammar, Bible, and Mishnah—subjects which were largely neglected by the Talmudists of that time. He was especially anxious to introduce them to the study of the pre-Talmudic literature—the Sifra, Sifre, Mekilta, Tosefta, Seder 'Olam, and the minor treatises—which were very little known by the scholars of his time. He laid special stress on the study of the Jerusalem Talmud, which had been almost entirely neglected for centuries. Being convinced that the study of the Torah is the very life of Judaism, and that this study must be conducted in a scientific and not in a merely scholastic manner, he encouraged his chief pupil, Rabbi Ḥayyim, to found a college in which rabbinic literature should be taught according to his master's method. Ḥayyim did not carry out the injunction of his master until some years after the death of the latter. The college was opened at Volozhin in 1803 (see Ḥayyim b. Solomon and Volozhin).

His Ascetic Life.

Elijah led an ascetic life. He interpreted literally the words of the ancient rabbis, that the Torah can be acquired only by abandoning all pleasures and by cheerfully accepting suffering; and as he lived up to this principle, he was revered by his countrymen as a saint, being called by some of his contemporaries "the Ḥasid." Elijah once started on a trip to the Holy Land, but did not get beyond Germany. While at Königsberg he wrote to his family a letter which was published under the title "'Alim li-Terufah," Minsk, 1836. Various reasons were assigned for his change of mind, the most probable one being the impossibility on board ship of observing strictly the dietary laws. Elijah was a voluminous author; and there is hardly an ancient Hebrew book of any importance to which he did not write a commentary, or at least provide marginal glosses and notes, which were mostly dictated to his pupils; but nothing of his was published in his lifetime. His works may be best classified according to the different branches:

Biblical.

Adderet Eliyahu, a commentary on the Pentateuch, in which he endeavored to give the exact meaning of the verses, showing that there is not a single superfluous letter. Dubrovna, 1804.

Commentary to the Prophets and Hagiographa. The only parts published were Proverbs (Sklow, 1798); the portion of Joshua containing the description of Palestine and that of Ezekiel containing the description of the Temple, under the title of "Ẓurat ha-Areẓ" (*ib.* 1802); Jonah (Wilna, 1800); Isaiah i.-xiii.; Habakkuk and Chronicles (*ib.* 1820); the Song of Songs (Warsaw, 1842); and Job i.-vii. (*ib.* 1854).

Mishnaic.

Shenot Eliyahu, long and short commentaries on Zera'im, revised by his pupil Ḥayyim of Volozhin. Lemberg, 1799.

Eliyahu Rabbah, on Ṭohorot, compiled by his pupil Meïr of Wilna. Brünn, 1802.

Commentary on Abot. Sklow, 1804.

Commentary on Ḳodashim and a mystical commentary on the Biblical passages quoted in the Mishnah, both extant in manuscript.

Efat Ẓedeḳ, glosses to the Mekilta. Wilna, 1844.

Commentary and glosses to the Sifra.

Glosses to the Sifre.

Ṭohorat ha-Ḳodesh (also called "Zer Zohab"), commentary on Tosef., Ṭohorot. Zolkiev, 1804.

Glosses to Tosef., Zera'im, Mo'ed, and Nashim. Wilna, 1837.

Yerushalmi.

Commentary on the order Zera'im.

Mishnat Eliyahu, glosses to the treatise Sheḳalim, printed in the "Taḳlin Ḥadtin" of his pupil Israel of Sklow. Minsk, 1812.

Babli.

Hagahot ha-GeRA (ha-Gaon Rabbenu Eliyahu), being a selection from glosses to the whole Talmud written by Elijah; published in the Vienna edition of the Talmud. 1806.

Glosses to Abot de-Rabbi Natan and to the small treatises; printed with his commentary to Abot. Sklow, 1804.

Novellæ on eight treatises of the Talmud.

Halakic.

Commentary on the four parts of the Shulḥan 'Aruk, namely: Oraḥ Ḥayyim, Sklow, 1803; Yoreh De'ah, Grodno, 1806; Eben ha-'Ezer, Wilna, 1819; Ḥoshen Mishpaṭ, Königsberg, 1856–58.

Collectanea on Maimonides.

Novellæ on Asheri.

Haggadic.

Glosses to Pirḳe Rabbi Eliezer. Warsaw, 1832.

Commentary and glosses to the Seder 'Olam Rabbah and Seder 'Olam Zuṭa. Sklow, 1801.

Glosses to the Pesiḳta.

Cabalistic.

Commentary to the Sefer Yeẓirah. Grodno, 1806.

Commentary to the Sifra di-Ẓeni'uta. Wilna, 1820.

Commentary to the Zohar in eleven volumes, of which only a small part was published. *Ib.* 1810. This commentary is a critical one; he made many corrections in the text and indicated the sources which served the later cabalists.

Commentary on the Tiḳḳune Zohar. 5 vols.

Commentary on the Hekalot. 2 vols.

Commentary on Ra'ya Mehemna. 4 vols.

Commentary on both Idrot.

Commentary on the Midrash ha-Ne'elam.

Commentary on the Zohar Ḥadash.

Hadrat Ḳodesh, cabalistic collectanea.

Cabalistic commentary to the Pesaḥ Haggadah. Grodno, 1806.

Science and Grammar.

Ayil Meshullash, a treatise on trigonometry, geometry, and some principles of astronomy and algebra; containing 400 rules. Wilna, 1834.

Treatise on astronomy.

Treatises on the teḳufot and moladot.

Diḳduḳ Eliyahu, a short Hebrew grammar. *Ib.* 1833.

Ma'aseh Toreh, a collection of notes on different subjects.

Bibliography: Joshua Heshel Levin and Naḥman of Grodno, *'Aliyyot Eliyahu* (a biography of Elijah Wilna), Wilna, 1856; Fuenn, *Kiryah Ne'emanah*, pp. 133–155; Grätz. *Gesch.* 2d ed., xi. 108–115; Zunz's notes in *Benjamin of Tudela*, ii. 291; L. A. Frankl, in Wertheimer's *Jahrbuch*, xi. 357; S. Schechter, *Studies in Judaism*, pp. 73-77, 81-92, 96, 97; *idem*, in *Jüd. Litteraturblatt*, xix. 42; S. Nascher, *ib.* xxii. 56, 73, 81, 100.

M. Sel.

S. S.

ELIJAH BEN SOLOMON ABRAHAM HA-KOHEN: Dayyan of Smyrna; almoner and preacher; died 1729. Elijah produced over thirty works, of which the principal, according to Wunderbar ("Orient, Lit." p. 579), are as follows: "Midrash Eliyahu," eleven funeral sermons and a commentary on the Talmudic sayings relative to the Roll of Esther (Constantinople, 1693); "Midrash ha-Izmiri," homilies (*ib.* 1695); "Midrash Talpiyyot," glosses and comments taken from three hundred works and containing 926 (the numerical value of the word "Talpiyyot") paragraphs in alphabetical order: only the first part, from "alef" to "kaf," was published (Amsterdam, 1698); "Me'il Ẓedaḳah," a treatise on charity (*ib.* 1704); "Shebeṭ Musar," on ethics, the best known of his works, divided into fifty-two chapters corresponding to the weeks of the year, and taken for the most part from the "Or Ḳadmon" of Moses Ḥagis, the "Tokaḥot" of the Spanish poets, the "Orḥot Ḥayyim," and the "Roḳeaḥ" of Eleazar of Worms (Constantinople, 1712); "Megalleh Ẓefunot," cabalistic treatises (Porizk, 1785), "She'elot u-Teshubot," responsa (Sudilkov, 1796); "Minḥat Eliyahu," sermons (Salonica, 1824); "Semukim le-'Ad," homiletic treatise on the parashiyyot (*ib.* 1826); "We-Lo 'Od Ella," a treatise on the Talmudic and Midrashic passages beginning with these words (Smyrna, 1853).

Elijah's other works are not yet published. They include: a commentary to the Psalms; "Ezor Eliyahu," a commentary to Abot and to the Pesaḥ Haggadah; "Ṭa'ame ha-Miẓwot," a treatise on the 613 commandments; "Sheloshah Mahadurot," a commentary to the Pentateuch; "Shiṭṭah," on the 'Abodah Zarah; a commentary on the difficult passages in the Ta'anit, a commentary to the Hafṭarot; "Ḥiddushim Nifradim", "Yado ba-Kol," comprising commentaries to the Song of Songs, Ruth, and Esther, each under a different title; mystical glosses to the Song of Songs and Esther; a commentary to Lamentations; commentaries to Pirḳe Rabbi Eliezer, Otiyyot de-Rabbi Aḳiba, Kallah, Semaḥot, Derek Ereẓ Rabbah and Zuṭa, Tanna debe Eliyahu, and Tiḳḳune ha-'Aberot; one treatise and three sermons on repentance; a commentary to various prayers; a commentary to the Haggadah of the Jerusalem Talmud.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 22; Michael, *Or ha-Ḥayyim*, No. 407; Jellinek, *B. H.* i. 16, Preface; Steinschneider, *Cat. Bodl.* col. 932; Fürst, *Bibl. Jud.* i. 238; Friedenstein, *'Ir Gibborim.*

M. Sel.

K.

ELIJAH WILNA. See Elijah b. Solomon.

ELIJAH OF YORK (also known as **Rabbenu Elijah the Saint**): Tosafist; supposed to have been killed in the York massacre of 1190. In Tosef., Yoma, 27a, he is called Elijah of איבריוק, and in Tosef., Zeb. 14b, of אברוויקא, which Gross ("Gallia Judaica," p. 22) identifies with "Everwic" (Latin, "Eboracum"), the medieval name of York. The word "ha-Ḳadosh" (the Saint), which follows his name (Tosef., Zeb. 14b), being generally the designation of a martyr, the supposition is that he was one of those who were killed in 1190. Elijah was a pupil of the tosafist R. Isaac ha-Zaḳen, and, according to Zunz ("Z. G." p. 49), also of R. Samuel b. Solomon, known as Sir Morel of Falaise.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 159; Jacobs, *Jews of Angevin England*, p. 116; Renan-Neubauer, *Les Rabbins Français*, pp. 446, 736.

M. Sel.

J.

ELIM: The second camping-place of the Israelites on the march from Egypt. It had twelve springs and seventy palm-trees (Ex. xv. 27, xvi. 1; Num. xxxiii. 9, 10). It is usually, but by no means with certainty, located in Wadi Gharandal.

Bibliography: Dillmann-Ryssel, Commentary to *Ex. xv. 27*; Gall, *Altisraelitische Cultstätten*, p. 23; Hommel, *Aufsätze und Abhandlungen*, p. 293.

F. Bu.

E. G. H.

ELIMELECH (אלימלך = [my] "God is King"): A man of the tribe of Judah, living in Bethlehem-judah at the time of the Judges (Ruth i. 2). Scarcity of food compelled him to emigrate with his family to Moab, where he died, and where one of his sons married Ruth (*ib.* i. 3, 4). As a relative of Boaz (*ib.* ii. 1, iv. 3), he was of the family of the Hezronites. But according to Rab (B. B. 91a), Elimelech, Salmon (the father of Boaz), Peloni-Almoni, and the father of Naomi were the sons of Nahshon ben Aminadab. R. Simon b. Yoḥai contends (*ib.*) that Elimelech was one of the chiefs of Israel, and that his premature death was his punishment for having left the Holy Land and having settled in the land of Moab.

E. G. H. M. SEL.

ELIPHAZ: The first of the three visitors of Job (Job ii. 11), surnamed "the Temanite"; supposed to have come from Teman, an important city of Edom (Amos i. 12; Obad. 9; Jer. xlix. 20). Thus Eliphaz appears as the representative of the wisdom of the Edomites, which, according to Obad. 8, Jer. xlix. 7, and Baruch iii. 22, was famous in antiquity.

The name "Eliphaz" for the spokesman of Edomite wisdom may have been suggested to the author of Job by the tradition which gave this name to Esau's son, the father of Theman (Gen. xxxvi. 11; I Chron. i. 35, 36). In the arguments that pass between Job and his friends, it is Eliphaz that opens each of the three series of discussions. His one thought is that the righteous can not perish; the wicked alone suffer, and in measure as they have sinned (Job iv. 7-9). See JOB.

Later tradition makes Eliphaz King of Yemen; *e.g.*, the additions to the Arabic translation of the Book of Job (comp. Michaelis, "Einleitung in die Göttliche Schrift des Alten Testaments," p. 18).

E. K.—E. G. H.

ELIPHELET ("God is deliverance"): **1.** The last of the eleven sons born to David in Jerusalem (II Sam. v. 16). In I Chron. iii. 6, 8; xiv. 5, 7, two sons of this name (A. V. "Elpalet" and "Eliphalet"; R. V. "Elpelet" and "Eliphelet") are mentioned, together with a son named Nogah, making the total thirteen.

2. The son of Ahasbai (II Sam.. xxiii. 34), identical with Eliphal, the son of Ur (I Chron. xi. 35), one of David's "thirty" warriors.

3. The third son of Eshek, a descendant of Jonathan (I Chron. viii. 39).

4. One of the clan of Adonikam, who returned from the Exile (Ezra viii. 13 = "Eliphalet," I Esd. viii. 39).

5. A Hashumite, married to a foreign woman (Ezra x. 33; I Esd. ix. 33).

E. G. H. E. I. N.

ELISEUS or **ELISSEUS** ('Ελισσαῖος): Learned Jew at the court of Murad I. at Brusa and Adrianople during the second half of the fourteenth century. After a time he lost favor with the sultan, and was disgraced and exiled. He is identified by Franz Delitzsch with the author of the "Græcus Venetus" (see JEW. ENCYC. iii. 188). His contemporary, Gennadius, complains that he was an unbeliever (Zoroastrian), probably because of his philosophical bent. Eliseus was the teacher of Georgios Gemistus Pletho (b. 1355), the teacher of Cardinal Bessarion, who presented the manuscript of the "Græcus Venetus" to the city of Venice.

BIBLIOGRAPHY: Delitzsch, in preface to *Græcus Venetus*, ed. Gebhardt, Leipsic, 1875; Swete, *Introduction to the Septuagint*, p. 56; P. F. Frankl, in *Monatsschrift*, xxiv. 424, suggests that the author was a Christian.

G.

ELISHA.—Biblical Data: Successor to the prophet Elijah. The name (in the LXX. 'Ελισά, 'Ελισαιέ; in Luke iv. 27 'Ελισ[σ]αῖος) seems to denote "God is salvation," corresponding to the Sabean אלעת, and thus be in meaning identical with "Elishua" (II Sam. v. 15); though the latter name may also be interpreted as "God is opulence," which significance König prefers for "Elisha."

The son of Shaphat, a wealthy landowner in Abel-meholah, Elisha grew up on the farm until he, though not one of the "sons of the Prophets," was summoned from the plow by Elijah. Thereupon, after kissing his father and mother, and making a sacrificial feast of his oxen for the people, he followed Elijah, his "master" and "father," upon whose hands he poured water (I Kings xix. 16, 19-21; II Kings iii. 11), *i.e.*, as a servant.

Succeeds Elijah.

By the other followers or disciples of Elijah he was soon acknowledged as the successor of the departed master, who in fact had designated Elisha as such by leaving his mantle with him (II Kings ii. 13-15), so that his wish for "a double portion" of the older prophet's spirit (*ib.* ii. 9), in allusion to the preference shown the first-born son in the division of the father's estate (Deut. xxi. 17), had been fulfilled. Elisha's activity was exhibited in political matters as well as in private life, as the following facts show:

In the expedition against Mesha, King of Moab (II Kings iii. 4), the Israelitish army was saved through Elisha's advice from perishing by thirst; and Moab, mistaking, under the glare of the sun, the water in the trenches for blood, was lured to an ill-conceived attack and defeated.

During the Syrian war (*ib.* vi. 8 *et seq.*), Elisha's counsel defeated the strategy of the hostile king, who, desirous to capture the prophet, sent out horse and foot against him, only to find that the would-be captors were themselves tricked to accompany their expected captive into Samaria.

Samaria, besieged by the Syrians and in dire distress from famine, was cheered by his prediction of the raising of the siege (*ib.* vii. 1-2). Elisha, by announcing to Hazael his impending succession to the throne, was perhaps the innocent cause of Benhadad's assassination (*ib.* viii. 7 *et seq.*). By his direction one of the sons of the prophets anointed Jehu as king, with the purpose of dethroning Joram and of destroying Ahab's dynasty. His last act was his prediction to King Joash, who visited him when on his deathbed, that he would be victorious over the Syrians (*ib.* xiii. 14-19).

Of miracles which he performed by virtue of his prophetic power, the following are recorded:

Miracles.

The healing of the waters at Jericho (*ib.* ii. 19); the cursing of the little children at Beth-el because they had mockingly called after him "Baldhead!" whereupon two she-bears fell upon the little ones and tore forty-two of them (*ib.* ii. 23); the filling of the poor widow's vessels with oil (*ib.* iv. 4); the reviving of the Shunammite woman's son whose birth he had predicted as a reward for her hospitality to him (*ib.* iv. 8); the rendering innocuous of the wild gourds (*ib.* iv. 38); the feeding of a multitude on an insufficient quantity of food, much being left over after their hunger had been satisfied (*ib.* iv. 42); the healing of Naaman, the Syrian captain, of leprosy (*ib.* v.); the punishing of Gehazi for covetousness; and the raising of the iron ax which had fallen into the water (*ib.* vi. 1-7). After his death the very touch of his bones revived a man buried by accident in the prophet's sepulcher (II Kings xiii. 20, 21; compare Ecclesiasticus [Sirach] xlviii. 13-15).

Elisha resided for the most part in Samaria, paying Jericho and Bethel, where the prophetic settlements were, an occasional visit (*ib.* ii. 25, v. 3).

——**In Rabbinical Literature:** Elisha having received a double portion of the prophetic spirit, is held to have worked twice as many miracles (16) as Elijah (Ḳimḥi to II Kings ii. 14). While Elijah restored one person from death, Elisha restored two—the son of the Shunammite woman, and Naaman, who, being a leper, was considered as one dead (Ḥul. 7b; Sanh. 46a). From the incidents of Elisha's life a number of halakic precepts are derived. Indeed, both Elijah and Elisha are considered great rabbinical masters. Thus, on their last journey together they held converse, according to one rabbi, on the Shema'; according to another rabbi, on the consolations for Jerusalem. Others assert that their conversation concerned the mysteries of creation; the majority maintain that they were discussing the mysteries of the chariot (Yer. Ber. 8d; comp. Soṭah 49a). This was in due observance of the rabbinical dictum that "two students who walk together without discussing the Torah deserve to be burned" (Soṭah 49a). Indeed, an angel had been sent to destroy master and pupil, but finding them occupied in the study of the Torah, the Prophets, the Hagiographa, the Mishnah, the Halakah, and the Haggadah, he lost his mastery over them (Tanna debe Eliyahu, v.

Anger deprives a prophet of his divine gift, as Elisha experienced (II Kings iii. 14, 15). God's spirit rests only upon those who are in a peaceful and joyful mood (Pes. 66a, 117a; Yer. Suk. 55a, bottom). The harp that induced Elisha's inspiration played, it would seem, without the touch of the musician (Pesiḳ. R., ed. Friedmann, p. 86a). From Elisha's refusal to receive the King of Israel it is deduced that one should not look upon the face of a wicked man (Yalḳ. to II Kings iii.; Meg. 28b). His having "poured water upon Elijah's hands" is made the text for enlarging on the benefits derived by disciples from ministering to great masters (Ber. 7b). The hospitality of the Shunammite woman is referred to as typical (Cant. R. ii. 5), and as showing that a woman always knows the character of a guest better than a man does (Ber. 10b). The Rabbis take pains to account for his calling the bears to devour the children, by ascribing the coming of the bears and the appearance of the woods which had not been seen before to his miracle-working power (Soṭah 46b, 47a, Yalḳ. to II Kings ii. 21). The offenders were not children, but were called so ("ne'arim") because they lacked ("meno'arin") all religion (Soṭah 46b). The number (42) rent by the bears corresponds to the number of the sacrifices (42) offered by Balak. Had the Bethlehemites shown him due courtesy by sending him on his way attended in a manner befitting his dignity, this incident would not have occurred (Soṭah 46a). Yet Elisha was punished for this act as well as for his rude treatment of Gehazi (Sanh. 107b). The man whom he revived from death, according to some, did not live for more than one hour; this was to show that the wicked should not be buried with the righteous (Sanh. 47b; Pirḳe R. El. xxxiii.). Shalom ben Tiḳwah was the name of the man revived by Elisha's bones; according to some he did not die immediately after, but lived (II Kings xxii. 14) and begot a son, Hanameel (Jer. xxii. 7). Elisha was a prophet for over sixty years, according to Seder 'Olam xix. and Yalḳ. to II Kings xiii. 20.

Pirḳe R. El. (*l.c.*) reports, in the name of R. Joshua ben Ḳarḥah, that any woman who saw Elisha would die. The Shunammite was the sister of Abishag, the wife of Iddo, the prophet. When she repaired to Mount Carmel to seek the intervention of the prophet in behalf of her son, Gehazi, struck by her beauty, took undue liberties with her. Elisha sent his servant with his staff bidding him not to speak with any one; but Gehazi, being a skeptic and a scoffer, disobeyed the injunction.

S. S. E. G. H.

Inconsistencies of Elisha Cycle.

——**Critical View:** As in the case of Elijah, the critical school holds that the account of Elisha's life and activity is taken from an old cycle of Elisha stories current in various versions before incorporated into the Books of Samuel-Kings. The contents are characteristic not of a book of history, but of one of legends, miracles being the main preoccupation of the prophet. The purpose of some of the accounts is clearly that of exalting the authority of the prophetic order and of inculcating obedience to and respect for it. The Elisha cycle is a clear imitation of the Elijah book. The miracles performed by Elisha have the appearance of being duplicates of those which are credited to his master, with obvious efforts at heightening them. Of this kind are the widow's oil, the revival of the child, and the anointing of Hazael and Jehu. Even from a literary point of view the Elisha biography reveals the hands of imitators. Each of the prophets is ostentatiously designated as the "man of God"; the names of the kings are mentioned only incidentally; and in the few cases where they are found, it is probable that they were inserted later. This is characteristic of legends: names are always secondary considerations. The Elisha cycle is a bundle of anecdotes loosely strung together. Contradictions therefore occur, as might be expected; *e.g.*, II Kings v. 1 contradicts *ib.* vi. 8. Peace is said to be between Israel and Damascus in the former, war in the latter passage; v. 27 makes Gehazi a leper; nevertheless in viii. 1 he appears without any further ado before the king. The shifting of Elisha's places of residence points in the same direction, and so does the circumstance that Gehazi is now a very important personage (iv. 8, viii. 1), and now of little consequence (iv. 8, v. 1). Again, some of the stories are altogether without historical material, while others, notwithstanding their legendary character, give historical notes of value (iii. 1, vi. 24, viii. 7, ix. 1). This Elisha cycle, therefore, can not be considered as a coherent production of one author. Such anecdotes arise spontaneously among the people, and are later compiled, without great care to harmonize the discrepancies. Further, the redactor of Kings may have drawn from two or more versions of Elisha's doings.

To regard them as historical is chronologically impossible also. The events almost all take place under Joram. But between II Kings iv. 16 and iv. 18 an interval of at least seven to eight years is presupposed; then follows the famine, continuing for another seven years. Joram, however, reigned only twelve years (iii. 1). To distribute the happenings over the reigns of Joram, Jehu, Jehoahaz, and Joash might be admissible, but the story itself nowhere gives a definite clue as to time, legend being as indifferent to accuracy in dates as it is to definiteness of places and names.

BIBLIOGRAPHY: The commentaries of Klostermann, Thenius, and Benzinger; the histories of Ewald, Kittel, and Stade; the Bible dictionaries by Cheyne, Hastings, Schenkel, Riehm, and Vigouroux; Herzog-Hauck, *Real-Encyc.* s.v.; the Introductions and Einleitungen by Driver, De Wette, Schrader, Strack, Zöckler, König, Baudissin, Bleek-Wellhausen, and Cornill; P. Cassel, *Der Prophet Elisha*, Berlin, 1860.

E. K.—E. G. H.

ELISHA BEN ABRAHAM: Hebraist and Talmudist; flourished at the end of the fifteenth century. He was the author of "Magen Dawid," a vindication of David Ḳimḥi's grammar against the strictures of Efodi and David ben Yaḥya (Constantinople, 1517). The book is prefaced by an acrostic poem, giving the author's name.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 222; Steinschneider, *Cat. Bodl.* col. 968; Dukes, in *Orient*, viii. 482.

L. G. M. SEL.

ELISHA BEN ABRAHAM BEN JUDAH: Russian rabbi; died at Grodno July 1, 1749. He was rabbi and chief of the yeshibah of Lucicz, Volhynia, Russia. Elisha was the author of "Ḳab we-Naḳi," a short commentary on the Mishnah (Amsterdam, 1697), and he annotated and published, under the title "Pi Shenayim" (Altona, 1735), Asheri's commentary on the Mishnah of Zera'im. According to Benjacob ("Oẓar ha-Sefarim," p. 382, No. 2489), the first edition of the "Ḳab we-Naḳi" was published in 1664; from this fact it may be concluded that Elisha lived to be more than a hundred years old.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 7; Steinschneider, *Cat. Bodl.* col. 967; Fürst, *Bibl. Jud.* i. 239.

K. M. SEL.

ELISHA BEN ABUYAH (called also by the Rabbis **Aḥer,** "the other"): Born in Jerusalem before 70; flourished in Palestine at the end of the first century and the beginning of the second. At one time the Rabbis were proud to recognize him as of their number; but later their opposition to him grew so intense that they even refrained from pronouncing his name, and referred to him in terms used to designate some vile object ("dabar aḥer," lit. "another thing"). For this reason it is almost impossible to derive from rabbinical sources a clear picture of his personality, and modern historians have differed greatly in their estimate of him. According to Grätz, he was a Karpotian Gnostic; according to Siegfried, a follower of Philo; according to Dubsch, a Christian; according to Smolenskin and Weiss, a victim of the inquisitor Akiba.

Youth and Activity.

Of Elisha's youth and of his activity as a teacher of the Law very little is known. He was the son of an esteemed and rich citizen of Jerusalem, and was trained for the career of a scholar. His praise of this method of education is the only saying that the Mishnah has found worth perpetuating. According to Abot iv. 25, his favorite saying was, "Learning in youth is like writing upon new paper, but learning in old age is like writing upon paper which has already been used." Elisha was a student of Greek; as the Talmud expresses it, "Aḥer's tongue was never tired of singing Greek songs" (Yer. Meg. i. 9), which, according to some, caused his apostasy (Ḥag. 16b, below). Bacher has very properly remarked that the similes which Elisha is reported to have used (Ab. R. N. xxix.) show that he was a man of the world, acquainted with wine, horses, and architecture. He must have acquired a reputation as an authority in questions of religious practise, since in Mo'ed Ḳaṭan 20b one of his halakic decisions is recorded—the only one in his name, though there may be others under the names of different teachers. The Babylonian Talmud asserts that Elisha, while a teacher in the bet ha-midrash, kept forbidden books ("sifre minim") hidden in his clothes. This statement is not found in the Jerusalem Talmud, and if at all historical, may possibly mean that he also studied the writings of the Sadducees, who, owing to changes made by the censors, are sometimes called "minim."

The oldest and most striking reference to the views of Elisha is found in the following baraita (Ḥag. 14b; Yer. ii. 1):

> "Four [sages] entered paradise—Ben 'Azzai, Ben Zoma, Aḥer, and Akiba. Ben 'Azzai looked and died; Ben Zoma went mad; Aḥer destroyed the plants; Akiba alone came out unhurt."

The Four Who Entered Paradise.

There can be no doubt that the journey of the "four" to paradise, like the ascension of Enoch (in the pre-Christian books of Enoch) and of so many other pious men, is to be taken literally and not allegorically. This conception of the baraita is supported by the use of the phrase נכנס לפרדס ("entered paradise"), since נכנס לג"ע ("entered the Garden of Eden"=paradise) was a common expression (Derek Ereẓ Zuṭa i.; Ab. R. N. xxv.). It means that Elisha, like Paul, in a moment of ecstasy beheld the interior of heaven—in the former's case, however, with the effect that he destroyed the plants of the heavenly garden.

The Talmud gives two different interpretations of this last phrase. The Babylonian Talmud says:

> "What is the meaning of 'Aḥer destroyed the plants'? Scripture refers to him (Eccl. v. 5 [A. V. 6]) when it says: 'Suffer not thy mouth to cause thy flesh to sin.' What does this signify? In heaven Aḥer saw Meṭaṭron seated while he wrote down the merits of Israel. Whereupon Aḥer said: 'We have been taught to believe that no one sits in heaven, . . . or are there perhaps two supreme powers?' Then a heavenly voice was heard: 'Turn, O backsliding children (Jer. iii. 14), with the exception of Aḥer.'"

The Talmudic Explanation.

The dualism with which the Talmud charges him has led some scholars to see here Persian, Gnostic, or even Philonian dualism. They forget that the reference here to Meṭaṭron—a specifically Babylonian idea, which would probably be unknown to Palestinian rabbis even five hundred years after Elisha—robs the passage of all historical worth. The story is of late origin, as is seen from the introductory words, which stand in no connection with the context, as they do in the parallel passage in the Jerusalem Talmud. This latter makes no mention of Elisha's dualism; but it relates that in the critical period following the rebellion of Bar Kokba, Elisha visited the schools and attempted to entice the students from the study of the Torah, in order to direct their energies to some more practical occupation; and it is to him, therefore, that the verse "Suffer not thy mouth to cause thy flesh to sin" (Eccl. v. 5) is to be applied. In connection with this the Biblical quotation is quite intelligible, as according to another haggadah (Shab. 34b; Eccl. R. v. 5) "flesh" here means children—spiritual children, pupils—whom Elisha killed with his mouth by luring them from the study of the Torah. The Babylonia amoraim must have known this story, from which they took the concluding part and attached it to another legend. The Jerusalem Talmud is also the authority for the statement that Elisha played the part of an informer during the Hadrianic persecutions, when the Jews were ordered to violate the laws of the Torah. As evidence of this it is related that when the Jews were ordered to do work on the Sabbath, they tried to perform it in a way which could be considered as not profaning the Sabbath. But Elisha betrayed the Pharisees to the Roman authorities. Thus it is probable that the antipathy of Elisha was not directed against Judaism in general, but only against Pharisaism. The reason given for his apostasy is also characteristic. He saw how one man had lost his life while fulfilling a law for the observance of which the Torah promised a long life (Deut. xxii. 7), whereas another man who broke the same law was not hurt in the least. This practical demonstration, as well as the frightful sufferings of the martyrs during the Hadrianic persecutions, strengthened his conviction that there was no reward for virtue in this life or the next. These statements of the Jerusalem Talmud are no doubt based on reliable tradition, as they are also confirmed by the Babylonian Talmud (Ḳid. 39b). Bearing in mind what is said about Elisha, there can be little doubt that he was a Sadducee.

Elisha an "Epicurean"

The harsh treatment he received from the Pharisees was due to his having deserted their ranks at such a critical time. Quite in harmony with this supposition are the other sins laid to his charge; namely, that he rode in an ostentatious manner through the streets of Jerusalem on a Day of Atonement which fell upon a Sabbath, and that he was bold enough to overstep the "teḥum" (the limits of the Sabbath-day journey). Both the Jerusalem and the Babylonian Talmuds agree here, and cite this as proof that Elisha turned from Pharisaism to heresy. It was just such non-observance of customs that excited the anger of Akiba (Soṭah 27b). The mention of the "Holy of Holies" in this passage is not an anachronism, as Grätz thinks. For while it is true that Eliezer and Joshua were present as *the* geonim par excellence at Elisha's circumcision—which must, therefore, have occurred after the death of Johanan ben Zakkai (80 c.e.)—it is also true that the "Holy of Holies" is likewise mentioned in connection with Rabbi Akiba (Mak., end); indeed, the use of this expression is due to the fact that the Rabbis held holiness to be inherent in the place, not in the building (Yeb. 6b).

The same passage from the Jerusalem Talmud refers to Elisha as being alive when his pupil R. Meïr had become a renowned teacher. According to the assumption made above, he must have reached his seventieth year at that time. If Elisha were a Sadducee, the friendship constantly shown him by R. Meïr could be understood. This friendship would have been impossible had Elisha been an apostate or a man of loose morals, as has been asserted. Sadducees and Pharisees, however, lived in friendly intercourse with one another (for example, Rabban Gamaliel with Sadducees; 'Er. 77b). For legends concerning Elisha see Johanan ben Nappaḥa; Meïr; compare also Gnosticism.

Bibliography: Grätz, *Gnosticismus und Judenthum*, pp. 56-71; P. Smolenski, *Sämmtliche Werke*, ii. 267-278; A. Jellinek, *Elischa b. Abuja*, Leipsic, 1847; I. H. Weiss, *Dor*, ii. 140-143; M. Dubsch, in *He-Ḥaluẓ*, v. 66-72; Siegfried, *Philo von Alexandrien*, pp. 285-287; Bacher, *Ag. Tan.* i. 432-436; Hoffmann, *Toledot Elischa b. Abuja*, Vienna, 1880; S. Rubin, *Yalk., Shelomoh*, pp. 17-28, Cracow, 1896; M. Friedländer, *Vorchristlich. Jüd. Gnosticismus*, 1898, pp. 100 *et seq.*; Bäck, *Elischa b. Abuja-Acher*, Frankfort-on-the-Main, 1891. Compare also M. Letteris' Hebrew drama *Ben Abuja*, an adaptation of Goethe's *Faust*, Vienna, 1865; B. Kaplan, in *Open Court*, Aug., 1902.

L. G.

ELISHAH: Name occurring in the so-called table of generations, Gen. x. 4 (comp. I Chron. i. 7) and in Ezek. xxvii. 7. In Gen. x. 4 Elishah is one of the four sons of Javan; therefore a people or a country related to the Ionians. In Ezek. xxvii. 7 the name designates a region in the Mediterranean Sea, whence Tyre is reported to have imported purple. Various explanations and identifications have been proposed. Halévy ("R. E. J." xiii. 14) and others regard it as the Peloponnesus, which in fact was celebrated for its purple murex, the name being an echo of "Elis," if not of "Hellas." An old tradition (Josephus, "Ant." i. 6, § 2) regards Elishah as Æolis (see Yer. Targ. to Gen. x. 4). H. Derenbourg ("Nouveaux Mélanges Orientaux," pp. 236 *et seq.*; English transl. in "Hebraica," Oct., 1897, p. 7), Lenormant ("Les Origines de l'Histoire d'après la Bible," etc., ii. 2, 34), Dillmann (Commentary, Gen. x. 4), and Lagarde ("Mittheilungen," ii. 261) regard it as denoting Sicily or the lower part of Italy, which view is supported by the Targum to Ezek. (מדינת איטליא). Carthage, the city founded by Princess Elissa, has been suggested as identical with this Biblical Elishah (Ed. Meyer, "Geschichte des Altertums," i. 282; Stade, "De Populo Javano," pp. 8 *et seq.*). This latter view, declared to be very attractive in Gesenius, "Th." *s.v.*, is exposed to the objection that the Carthaginians never called their city by the name of the Princess Elissa. Of all these suggestions, that which identifies it with Sicily has the strongest element of probability. "Javan" in the table, and elsewhere in the Old Testament, stands for the mainland of Greece. His "sons," therefore, are Greek colonies. Elishah is named with Tarshish (southwest coast of Spain), Kittim, and Dodanim (Cyprus and Rhodes), and thus must have been another Greek colony, that namely, in the south of Italy or Sicily. The Hebrews, through Phenician sources, had certainly heard of this region, as they had heard of the much more remote Tarshish.

E. G. H.

ELIZABETHGRAD. See Yelisavetgrad.

ELIZABETHPOL. See Yelisavetpol.

ELIZAPHAN ("God has protected"): Son of Uzziel; prince of the Kohathites who bore the sanctuary and its furniture during the wandering in the wilderness (Num. iii. 30, 31). His descendants helped to bring the Ark to the city of David (I Chron. xv. 8), and aided in the cleansing of the Temple for Hezekiah (II Chron. xxix. 13).

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ELKAN, MEÏR. See Fürth, Meïr b. Elhanan.

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Ellinger's brother, **Löb Ellinger,** rabbi of Mayence, was born in 1770; he died 9th Ab, 1847. He is called "Löb Schnadig" (from "Schneittach") in the obituary of the Memorbuch of Mayence. Carmoly has written his biography.

There are also Ellingers in Frankfort-on-the-Main, who came originally from Fürth (see Horowitz, "Inschriften," Nos. 1884, 2934, 3041, 5648). The Mayence register of 1763 mentions a Moyses Löw Ellinger, designating him as "neuer angänger [*i.e.*, a newcomer] who was placed under protection." The "Guide de la Ville de Mayence" of the year IX. of the French Republic mentions various members of the Ellinger family.

S. M. Gr.

ELLIS, SIR BARROW HELBERT: Indian statesman; born in London Jan. 24, 1823; died at Savoy June 20, 1887; son of S. H. Ellis, for some time treasurer of the Great Synagogue, London. After matriculating at the University of London in 1839, he had a distinguished career at Haileybury College, and then entered the civil service of the Bombay presidency, in which he remained for thirty-three years, being employed mainly in the revenue branch of the administration.

His various appointments culminated in his being nominated in 1862 an additional member, and in 1865 an ordinary member, of the Bombay council. Five years later he was promoted to the viceroy's council. In 1875 Ellis returned to England and was made K.C.S.I. and a member of the Indian council in London, from which he retired in 1885. On his return he was likewise elected a vice-president of the Anglo-Jewish Association, chairman and later vice-president of the council of Jews' College, and vice-president of the United Synagogue.

Bibliography: *Voice of Jacob*, July, 1843; *Times* (London), June 24, 1887; *Times of India*, June 27, 1887.

J. G. L.

ELLOJI SHAHIR ("Elijah, the Ballad-Singer"): Beni-Israel poet of the eighteenth century; born and lived at Bombay, British India; his natal name was "Elloji Nagawkar." He was of the class of the Kalgiwallas, which is privileged to carry a plume or crest in the turban. It is said that he improvised many religious and moral poems, both in Mahrati and Hindustani, in the form of ballads, some of which are still extant, and that he was invited to the court of the Peshwa at Poona to exhibit his talents.

J. J. Hy.

ELLSTÄTTER, MORITZ: Minister of finance of the grand duchy of Baden; born March 11, 1827, at Carlsruhe, where his father was a furniture-manufacturer. From 1845 to 1850 he studied at Heidelberg and Bonn, devoting himself mainly to law. In 1854 he was made "Referendar," and after preparing for the position of "Anwalt" (counselor at law) went to Berlin (1856) and entered a banking-house. Here he became known to Mathy, subsequently minister of finance. In 1859 he began to practise law in Durlach, and soon came to the front. The last barriers which had kept Jews from the higher public offices being removed (1862), he was appointed district court assessor in Mannheim (1864). In the following year he was made counselor of the district court ("Kreisgerichtsrath"). In 1866 Mathy became minister of finance, and at once appointed Ellstätter as legal referee, entrusting him with the control of important financial matters. On Feb. 12, 1868, after the death of Mathy, Ellstätter was entrusted with the affairs of the ministry of finance, despite the racial prejudice which still existed. He controlled Baden's financial policy during the difficult years that followed the Franco-German war, and his wise system of taxation is still followed.

In 1871 Ellstätter became a member of the Bundesrath, in which position he drew up the reports of the committee on the proposed legislation of the coinage system. He became councilor of state in 1872; privy councilor of the first rank in 1876; and director of railways in 1881, when the railroads came under the supervision of the finance department; and received the title of minister of finance in 1888. As director of railways he rejected many useless schemes originated by interested deputies. He retired from public life in 1893 on account of illness. Ellstätter has taken little interest in Jewish affairs.

S. A. Blum.

ELMALEH, JOSEPH DE AARON: Honorary chief rabbi of Mogador, Morocco; born at Rabat in 1809; died in London Jan. 9, 1886. He removed to Mogador at the age of seventeen, and, devoting himself to theological study, was elected in 1840 chief rabbi of the community. In 1881 he added to his clerical functions the calling of a merchant. He also held the honorary post of Austrian vice-consul, and in 1873 was decorated by the Emperor of Austria with the Order of Francis Joseph. His influential position enabled him to render valuable services in mitigating the persecution endured by the Jews. Elmaleh was a valued correspondent of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

Elmaleh was the author of "Toḳpo shel Yosef," a treatise on Jewish legislation. He introduced into Gibraltar the "Importa Nacional," an annual tax paid by Jews for the benefit of the poor, and levied on trade at the rate of 1 per cent.

Bibliography: *Jewish Chronicle* and *Jewish World* (London), Jan. 15, 1886.

J. G. L.

ELMIRA: City in the state of New York. The first settlement of Jews dates from about 1851. In 1860 twelve families organized a congregation under the name "Children of Israel," the services being conducted by Jacob Stahl. In 1885 Dr. Adolph M. Radin became rabbi, and introduced the Jastrow prayer-book. In 1886 a new synagogue was dedicated. The successors of Dr. Radin were Rabbis Kopfstein, Poseman, and Jacob Marcus: the last-named is the present (1902) incumbent. The congre-

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Ellinger has been prominently identified with the I.O.B.B.; he has held the position of secretary of its executive committee (1869–79), and for many years he edited its organ, "The Menorah." He also edited "The Jewish Times." Ellinger is a member of the Society of American Authors. A.

ELLINGER (ELLINGEN), NATHAN (נטע or נתן) **BAR YOSPA** (יוסף): German rabbi; born 1772; died July 4, 1839, at Bingen-on-the-Rhine. According to the archives of Mayence, he and his brother Löb were rabbis of Mayence in 1808. From 1809 to 1821 Nathan was director of the Talmud school at Hamburg; and from 1821 till his death, rabbi at Bingen (see Löwenstein, "Geschichte der Juden in der Kurpfalz," p. 172, note 2). Several Talmudic manuscripts written by Ellinger are in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 528–532, 862, 966). In the Memorbuch of the community of Bingen (No. 673) he is called "ha-ḳadosh weha-ṭahor," although otherwise only martyrs are mentioned as ḳadosh.

Ellinger's brother, **Löb Ellinger,** rabbi of Mayence, was born in 1770; he died 9th Ab, 1847. He is called "Löb Schnadig" (from "Schneittach") in the obituary of the Memorbuch of Mayence. Carmoly has written his biography.

There are also Ellingers in Frankfort-on-the-Main, who came originally from Fürth (see Horowitz, "Inschriften," Nos. 1884, 2934, 3041, 5648). The Mayence register of 1763 mentions a Moyses Löw Ellinger, designating him as "neuer angänger [*i.e.*, a newcomer] who was placed under protection." The "Guide de la Ville de Mayence" of the year IX. of the French Republic mentions various members of the Ellinger family.

S. M. Gr.

ELLIS, SIR BARROW HELBERT: Indian statesman; born in London Jan. 24, 1823; died at Savoy June 20, 1887; son of S. H. Ellis, for some time treasurer of the Great Synagogue, London. After matriculating at the University of London in 1839, he had a distinguished career at Haileybury College, and then entered the civil service of the Bombay presidency, in which he remained for thirty-three years, being employed mainly in the revenue branch of the administration.

His various appointments culminated in his being nominated in 1862 an additional member, and in 1865 an ordinary member, of the Bombay council. Five years later he was promoted to the viceroy's council. In 1875 Ellis returned to England and was made K.C.S.I. and a member of the Indian council in London, from which he retired in 1885. On his return he was likewise elected a vice-president of the Anglo-Jewish Association, chairman and later vice-president of the council of Jews' College, and vice-president of the United Synagogue.

Bibliography: *Voice of Jacob*, July, 1843; *Times* (London), June 24, 1887; *Times of India*, June 27, 1887.

J. G. L.

ELLOJI SHAHIR ("Elijah, the Ballad-Singer"): Beni-Israel poet of the eighteenth century; born and lived at Bombay, British India; his natal name was "Elloji Nagawkar." He was of the class of the Kalgiwallas, which is privileged to carry a plume or crest in the turban. It is said that he improvised many religious and moral poems, both in Mahrati and Hindustani, in the form of ballads, some of which are still extant, and that he was invited to the court of the Peshwa at Poona to exhibit his talents.

J. J. Hy.

ELLSTÄTTER, MORITZ: Minister of finance of the grand duchy of Baden; born March 11, 1827, at Carlsruhe, where his father was a furniture-manufacturer. From 1845 to 1850 he studied at Heidelberg and Bonn, devoting himself mainly to law. In 1854 he was made "Referendar," and after preparing for the position of "Anwalt" (counselor at law) went to Berlin (1856) and entered a banking-house. Here he became known to Mathy, subsequently minister of finance. In 1859 he began to practise law in Durlach, and soon came to the front. The last barriers which had kept Jews from the higher public offices being removed (1862), he was appointed district court assessor in Mannheim (1864). In the following year he was made counselor of the district court ("Kreisgerichtsrath"). In 1866 Mathy became minister of finance, and at once appointed Ellstätter as legal referee, entrusting him with the control of important financial matters. On Feb. 12, 1868, after the death of Mathy, Ellstätter was entrusted with the affairs of the ministry of finance, despite the racial prejudice which still existed. He controlled Baden's financial policy during the difficult years that followed the Franco-German war, and his wise system of taxation is still followed.

In 1871 Ellstätter became a member of the Bundesrath, in which position he drew up the reports of the committee on the proposed legislation of the coinage system. He became councilor of state in 1872; privy councilor of the first rank in 1876; and director of railways in 1881, when the railroads came under the supervision of the finance department; and received the title of minister of finance in 1888. As director of railways he rejected many useless schemes originated by interested deputies. He retired from public life in 1893 on account of illness. Ellstätter has taken little interest in Jewish affairs.

S. A. Blum.

ELMALEH, JOSEPH DE AARON: Honorary chief rabbi of Mogador, Morocco; born at Rabat in 1809; died in London Jan. 9, 1886. He removed to Mogador at the age of seventeen, and, devoting himself to theological study, was elected in 1840 chief rabbi of the community. In 1881 he added to his clerical functions the calling of a merchant. He also held the honorary post of Austrian vice-consul, and in 1873 was decorated by the Emperor of Austria with the Order of Francis Joseph. His influential position enabled him to render valuable services in mitigating the persecution endured by the Jews. Elmaleh was a valued correspondent of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

Elmaleh was the author of "Toḳpo shel Yosef," a treatise on Jewish legislation. He introduced into Gibraltar the "Importa Nacional," an annual tax paid by Jews for the benefit of the poor, and levied on trade at the rate of 1 per cent.

Bibliography: *Jewish Chronicle* and *Jewish World* (London), Jan. 15, 1886.

J. G. L.

ELMIRA: City in the state of New York. The first settlement of Jews dates from about 1851. In 1860 twelve families organized a congregation under the name "Children of Israel," the services being conducted by Jacob Stahl. In 1885 Dr. Adolph M. Radin became rabbi, and introduced the Jastrow prayer-book. In 1886 a new synagogue was dedicated. The successors of Dr. Radin were Rabbis Kopfstein, Poseman, and Jacob Marcus; the last-named is the present (1902) incumbent. The congregation now includes about sixty families. Since 1881 Russian Jews have settled in Elmira and have formed two Orthodox congregations: Shomre Hadath, founded 1883, and the Chevra Talmud Torah, organized 1888. Elmira has a branch of the Council of Jewish Women, lodges of the Order of the B'nai B'rith and B'rith Abraham, and several benevolent societies. The Jewish population is about 1,200. Jacob Schwartz, who died in 1891, aged 38, was the leading lawyer of the city. A. Anhalt is the overseer of the poor, and Dr. Jonas Jacobs the city physician.

The New York State Reformatory at Elmira has (1902) 180 Jewish inmates. They are between the ages of 16 and 29, are taught trades, reading, and writing, and may regain their liberty in twelve months by good behavior. A small Jewish library is provided for them, and Jewish services are conducted at the Reformatory every other Sunday and on Jewish holidays. Twenty-four Jewish Confederate prisoners are buried in Woodlawn Cemetery.

A. J. M.

ELNATHAN ("God has given"): **1.** An inhabitant of Jerusalem, and the maternal grandfather of Jehoiachin (II Kings xxiv. 8), probably identical with the son of Achbor, who was sent to conduct the offending prophet Urijah back from Egypt, and who entreated Jehoiachin not to "burn the roll" (Jer. xxvi. 22; xxxvi. 12, 25).

2. Three men of this name are mentioned in the list of those sent for by Ezra (Ezra viii. 16) when he encamped near Ahava on his journey to Jerusalem. Two are "chieftains" (ראשים), and the third is one of the מבינים ("teachers"); I Esd. viii. 44 names only two.

E. G. H. E. I. N.

ELOHIM. See God.

ELOHIST: Assumed author of those parts of the Hexateuch characterized by the use of the Hebrew word "Elohim" (= "God"). The term is employed by the critical school to designate one (or two) of the component parts of the Hexateuch. Jean Astruc (d. 1766), in his "Conjectures sur les Mémoires Originaux" (Brussels, 1753), was the first to call attention to the occurrence in Genesis and in Ex. i. and ii. of two names for the Deity, "Elohim" and "Yhwh," and to base upon this fact a theory concerning the composite character of the first Mosaic book. His hypothesis was developed by Johannes Gottfried Eichhorn ("Einleitung in das Alte Testament," 1780-83), and again elaborated by Karl David Ilgen ("Die Urkunden des Jerusalemischen Tempelarchivs," 1798), who coined the term "Elohist," applying it to two sources in which the Deity was consistently designated by "Elohim," distinct from a third in which "Yhwh" was used. This theory was adopted by Hupfeld ("Die Quellen der Genesis," 1853), whose acceptance of "Elohist" as a recognized term was followed by almost all subsequent writers on the Hexateuch from the critical point of view, though the connotation of the term was not definitely fixed at first. In earlier Hexateuchal analysis "Elohist" appears for the "Grundschrift" attributed to the first Elohist, and subsequently called the "Priestly Code" (Riehm, "Die Gesetzgebung Mosis im Lande Moab," 1854; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," 1869; Dillmann, "Hexateuch Kommentar," 1875); but after Graf (taking up the suggestions of De Wette, Ed. Reuss, Wilhelm Vatke, and J. F. George), Julius Wellhausen and Kuenen, the symbol E (Elohist) has come to designate certain historical portions of the Hexateuch, while the so-called "Grundschrift" is referred to by the symbol P (Priestly Code).

Peculiarities of E.

In the views of the critical school E forms part of the "prophetic strata" (Kuenen) of the Hexateuch, which, known collectively as JE, are held to be derived from two originally independent histories, with only occasional references to legal matters; the symbol J (= Jahvist) applying to passages in which the name "Yhwh" is predominant. The work of E has not been preserved as extensively as that of J; in many parts of JE only fragments of E are extant, while J on the whole presents a well-connected narrative. It is a moot point whether E originally contained the story of Creation; but it seems certain that a goodly portion of the Elohistic patriarchal history has been lost, the first large section from E being Gen. xx., which clearly supposes some preceding account of Abraham's career. In the biography of Moses, E again is used very sparsely. It is apparent from Ex. xxxiii. 6-11 that E must have given an account of the events at Horeb, though Josh. xxiv., which seems to be a summary of E, makes no allusion to them. E names Aaron and Miriam along with Moses, and to a certain extent assigns to the two former the position of opponents. Joshua in E is preeminently the servant of Moses. As such he commands the military forces, and is also Moses' house-mate (Ex. xvii., xxiv.). It is clear that E regards Moses as the priest of the oracle and Joshua as his predestined successor. Aaron plays a subsidiary part throughout. Whether E regards Moses as the lawgiver depends upon whether the Book of the Covenant (Ex. xx.-xxiv.) formed a part of E or not. The more recent critics incline to the opinion that it did not (see Holzinger, "Der Hexateuch," pp. 176-177, Leipsic, 1893).

Linguistic Characteristics.

The use of "Elohim" for "God" is the most notable characteristic of E. "Adonai" and "El" occur occasionally (Gen. xx. 4, xxx. 20, xxxv. 7, xliii. 14). "Yhwh" was unknown before Moses (Ex. vi.). E loves such combinations as "Elohe abi," "Elohe abika," and also employs "ha-Elohim" and "Elohim" as a *nomen proprium* even after, according to its own theory, "Yhwh" had been revealed as the proper appellation (comp. Gen. xxxi. 5, 29, 42; xlvi. 1, 3; Ex. xviii. 4). The aboriginal population of Canaan is designated as "Emori" (Gen. xlviii. 22; Num. xiii. 29). "Kena'ani" never occurs in E (see E. Meyer in Stade's "Zeitschrift," i. 139). "Horeb" is the name for the "mountain of God" (Ex. iii. 1, xviii. 5). Jacob, not Israel, stands for the third patriarch; "Jethro" and "Jether" for Moses' father-in-law. "Ha-ish Mosheh" is peculiar to E. Other linguistic peculiarities are: the use of "amah" (maid) where J has "shifḥah"; "ba'al" in its various significations; "gadol" and "ḳaṭon" in the meaning "older" and "younger" respectively; "dibber" with the preposition ב (to talk against: Num. xii. 1, 8; xxi. 5, 7); "dabar" as object of dispute (Ex. xviii. 16–19, 26; xxii. 8); "dor dor" (Ex. iii. 15); "derek nashim" where J has "oraḥ nashim"; "hennah" (hither); "zud" (to act arrogantly); "ḥizzaḳ leb"; "hokiaḥ" and "nokaḥ" as a judicial procedure; "yeled" (boy, child); "lebab"; "luḥat ha-eben"; "mush"; "maḥaneh" for temporary camp; "maẓa'" (to meet, to encounter); "nizme zahab"; "nokri" for stranger; "nissah"; "niẓẓel" (to take away and injure); "natan" (to allow); "ha'aleh" (to bring the people out [of Egypt]); "paga'" (to meet one); "hitpallel"; "panim el panim"; "paḥad Yiẓḥaḳ." Other expressions in addition to these have been urged as distinctive of E's vocabulary. For a complete list see Holzinger, *l.c.* pp. 183–190. Certain grammatical peculiarities are also ascribed to E, *e.g.*, the infinitives "halok"; "de'ah"; "redah" (רדה for רדת); "re'oh"; full forms of the suffixes, *e.g.*, "kullanah" (Gen. xlii. 36); "lebaddanah" (Gen. xxi. 29). The style of E is loose, disjointed; such forms as "wa-yehi ba'et ha-hi'" (Gen. xxi. 22), "wa-yehi aḥar (aḥare) ha-debarim ha-elleh" (often), indicate this. E also indulges in long formulas of address. The name of the person addressed is repeated (Gen. xxii. 11, xlvi. 2; Ex. iii. 4). Stereotyped introductions of dreams occur rather frequently ("ba-ḥalomi we-hinneh"; Gen. xl. 9, 16; xli. 17, 22). E compared with J is prosaic; but he introduces poetic quotations (Ex. xv.; Num. xxi. 14, 27). Secondary details mark his descriptions; for example, he uses names of no particular consequence to the narrative (Gen. xv. 2, xxxv. 8; Ex. i. 15); likewise learned glosses (*e.g.*, in Gen. xxxi. 20, 24, "the Aramean"; in Ex. i. 11, "Pithom and Rameses"); and fragments of Egyptian speech ("Abrek," "Ẓofnat Pa'neaḥ," Gen. xli. 43, 45). Chronological schemes are affected by E: "three days," (Gen. xl. 12–19; Josh. i. 11, ix. 16; Ex. iii. 18, v. 3, viii. 23, x. 22, xv. 22). E also displays a certain theological bias, in illustration of which may be noted the consistency with which "YHWH" is avoided before "Moses."

General Characteristics of E.

The work of E is popular in character. It takes no exception to the popular notion that the localities involved in the patriarchal biographies are places of worship. "Ha-maḳom" is one of E's special terms for such sacred places (Gen. xxviii. 11). God is without hesitation anthropomorphized (Ex. xxv. 1, 9–11; xxxi. 18; xxxii. 16; xxxiii. 7–11; Num. xii. 8; Ex. iv. 17–20; vii. 17; ix. 22; x. 12; xiv. 16; xvii. 5, 9; Num. xx. 8, 11). E speaks of matters pertaining to the cultus in a very naive way (sacrificial meals with non-Israelites: Gen. xxxi. 54; Ex. xviii. 12, xxiv. 11). "Maẓebot" are very frequently mentioned as though legitimate. Idols are known, and Rachel steals those of her father. Holy trees are recognized (Gen. xxxv. 4; Josh. xxiv. 26). The "neḥushtan" (brazen serpent) is connected with Moses (Num. xxi. 4–9). E maintains a sympathetic attitude toward popular religion. Still the making of the golden calf is clearly reproved (Ex. xxxii.). Human sacrifice is condemned (Gen. xxii.). Notwithstanding these leanings toward popular conceptions, the Elohist takes the view of the early (literary) prophets. YHWH is explained as "ehyeh asher ehyeh" (Ex. iii. 14). Providential purpose is assumed in the course of human affairs, as happenings, for instance, in Joseph's experience (Gen. xlv. 6–8, l. 20). God is with the fathers even in a strange land (Gen. xxxi. 13).

In the miracles as related by E a certain supernaturalism is unmistakable. The plagues are signs to accredit Moses as God's agent. They are to a large extent wrought by the staff of Moses, without the intervention of natural forces as in J (Ex. xvii. 9 *et seq.*). The rôle ascribed to the Ark in E partakes also of the miraculous (Num. xi. 33), and the conquest of the land is accomplished not so much by the bravery of the tribes as by the miraculous designs and devices of God (Josh. xxiv. 12; Ex. xxiii. 28; comp. Josh. x.). The relations between Israel and God are of a moral character. The sinful nation forfeits God's good will (Ex. xxxiii. 3b). God's revelations are in E transmitted in dreams and visions (Gen. xv. 1; Num. xii. 6). God's angel, the usual medium in J, speaks, in E, from heaven (Gen. xxi. 17, xxii. 11). The superhuman conception of the Deity is thus accentuated. Moses alone was dignified by direct divine communications (Num. xii. 6 *et seq.*). The chiefs of Israel in E are pictured by preference as prophets. Abraham is a "nabi" (Gen. xx. 7). Moses is the "'ebed Adonai" par excellence (Num. xii. 7); he is the "man of God" (Josh. xiv. 6). He mediates between the people and God (Num. xi. 2, xxi. 7). Justice and morality are highly valued in E (see the Decalogue and the Book of the Covenant). The elders are repeatedly mentioned as guardians of the right (Ex. iii. 16, 18; iv. 29; xvii. 5; xviii. 12; xix. 7; xxiv. 1–14). In E, however, sympathetic interest in sacerdotal institutions is also manifest (Ex. xxxiii. 7–11; Num. xii. 4). Tithes are historically accredited (Gen. xxviii. 22).

Locality and Epoch of E.

E belongs to the Northern Kingdom. Patriarchal biography is localized in the northern districts. Reuben is the magnanimous brother of Joseph (Gen. xxxvii. 22, 29; xlii. 37). Shechem plays a prominent rôle (Gen. xxxv. 4; Josh. xxiv.). Beth-el is recognized as a sanctuary (Gen. xxviii. 22). Some Aramaic expressions (חרות, Ex. xxxii. 16; חדה, Ex. xviii. 9; רפא, comp. Hosea v. 13, vi. 1, vii. 1) confirm the impression. Kuenen and Cornill distinguish a North-Israelitish Elohist and another of Judaic tendencies (E^1 and E^2; see Kuenen, "Historisch-Critisch Onderzoek," etc., § 13; Holzinger, *l.c.* p. 214; Cornill, "Einleitung in das Alte Testament," pp. 47–49).

By the earlier critics E was considered to antedate J; but after Wellhausen ("Gesch. Israels," i. 370 *et seq.*) had pleaded for the contrary view, his opinion was accepted by E. Meyer, Stade, and Holzinger, while Dillmann and Kittel continued to defend the former position. The date of E is thus variously given. E. Schrader makes him older than Hosea and later than Solomon and the building of the Temple. Dillmann assigns him to a period prior to the decline of the Northern Kingdom, that is, to the first half of the ninth century B.C. Kittel is virtually of the same opinion.

Kuenen assigns what he calls E^1 to 750 B.C.; E^2 to 650 B.C. Stade ("Geschichte des Volkes Israel," i. 58, 583) holds that E can not be older than 750 B.C. Lagarde regards 732 B.C. as the earliest possible date; but, following Steindorff's arguments based upon the Egyptian phrase "Ẓofnat Pa'neaḥ" (forms not occurring in Egyptian before the twenty-second dynasty, and becoming usual only after 663 and 609 B.C.), suggests 650 as the more nearly correct date. Cornill gives for E^2 650 B.C., and for E^1 750 B.C., the same as Kuenen.

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J. E. G. H.

ELON. 1.—**Biblical Data:** The tenth judge of Israel. He was a Zebulonite, and succeeded Ibzan as judge. He judged Israel for ten years, when he died and was buried in Aijalon in the country of Zebulun (Judges xii. 11, 12). "Elon" (אֵילֹן) and "Aijalon" (אַיָּלֹן) differ merely in their vowels, and it is generally thought that they should be considered the same. The Septuagint renders both *Αἰλώμ*.

J. JR. C. J. M.

——**Critical View:** Elon is one of the five minor judges whose names are given together with a few statistics about them, but who are connected with no historical exploits. The others are Tola, Jair, Ibzan, and Abdon. Elon is, in Gen. xlvi. 14 and Num. xxvi. 26, a clan of the tribe of Zebulun. Since Tola and Jair are also clans; since Ibzan and Abdon, from the number of their posterity, are probably likewise; and since the narratives of the minor judges are late additions to the Book of Judges, it is probable that Elon is a personified clan and never had historical existence as a judge (compare Moore, "Commentary on Judges," pp. 270 *et seq.*, 310 *et seq.*, and Budde's Commentary to Judges, p. 78).

J. JR. G. A. B.

2. A Hittite; father of Esau's wife, Bashemath or Adah (Gen. xxvi. 34, xxxvi. 2).

3. One of the three sons of Zebulun; he was the ancestor of the Elonites (Gen. xlvi. 14; Num. xxvi. 26).

4. A city on the border of Dan (Josh. xix. 43). The place has not yet been positively identified. Some consider it the same as Elon-beth-hanan (I Kings iv. 9), which is mentioned as belonging to the second taxing district of Solomon, and according to Schick (in "Zeitschrift des Deutschen Palästina Vereins," x. 137), is identical with Khirbat Wadi Alin, east of 'Ain Shams. Elon-beth-hanan, on the other hand, is sometimes taken as representing two places (compare LXX. and Vulgate: the former has *καὶ 'Ελὼν ἕως Βηθανάν*; the latter, "et in Elon et in Bethanan"). In Josh. xix. 42 "Aijalon" (A. V. "Ajalon") occurs, and perhaps "Elon" in the next verse is a dittography, the two words having the same consonants (compare ELON, 1).

J. JR. C. J. M.

EL-PARAN. See ELATH.

ELSENBERG, JACOB: Polish teacher; born in 1817; died at Warsaw July 10, 1886. He was educated at the rabbinical seminary of Warsaw. Elsenberg devoted all of his time to the education of Jewish children, and he published many textbooks for beginners, which were introduced into the public and private schools of Warsaw. He was the first one to write in Polish a catechism of the Jewish religion and a prayer-book. He held the positions of secretary of the curator of the Warsaw public schools and of the trustees of the Reform synagogue of Warsaw.

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H. R.

ELTEKEH or **ELTEKE:** One of the towns allotted to Dan, mentioned twice in Joshua—אלתקה (xix. 44) and אלתקא (xxi. 23). Eltekeh with its suburbs was given as a residence to the Kohathite Levites. This town, called in Assyrian "Al-ta-ḳu-u," was destroyed by Sennacherib on his way to Timnah and Ekron, after his defeat of the Egyptians (see Prism Inscription in Schrader's "K. A. T." 2d ed., pp. 171, 289, 292).

E. G. H. M. SEL.

ELVIRA: The ancient Illiberis; capital of the province of the same name, situated on a hill north-west of Granada, Spain, and now in ruins. It was the cradle of Spanish Christianity, and the seat of the celebrated Illiberian Council which first raised a barrier between Jew and Christian. This council, held not about 320, as Grätz thinks, but at the time of the persecutions under Diocletian, in 303 or 304, forbade Christians, on pain of excommunication, to intermarry with Jews or to have the produce of their fields blessed by Jews, to the end "that the blessing of the Church might not seem void or useless." They were also forbidden to eat or have any intercourse with Jews.

BIBLIOGRAPHY: *Collectio Canonum Ecclesiæ Hispaniæ*, part i.: *Conc. Eliberitanum*, 1808; De los Rios, *Hist. de los Judios*, i. 72 *et seq.*; Grätz, *Gesch.* v. 70 *et seq.*

G. M. K.

ELYAS OF LONDON (also known as **Elyas le Evesk**): Presbyter of the Jews of England 1237-1257; died in London 1284. He succeeded AARON OF YORK, represented London at the so-called "Jewish Parliament" at Worcester in 1240, and in 1249 was allowed to have Abraham fil Aaron as his assistant. Henry III. exacted from him no less a sum than £10,000, besides £100 a year for a period of four years.

Elyas headed the deputation which asked the king's permission to leave the country in 1253. In 1255 he was imprisoned as a surety for the tallage of the Jews, and two years later he was deposed from office, being succeeded by his brother Hagin (Ḥayyim). In 1259, according to Matthew Paris, he was said to have been converted, and confessed to having prepared poison for certain of the English nobles; but in 1266 he was again treated as a Jew, and compensation to the amount of £50 was granted him for losses he had incurred during the Barons' war. He still remained one of the most important

Jews of London in 1277, being one of the few who were granted permission to trade as merchants though they were not members of the Gild Merchant. He appears to have been a physician of some note, for his aid was invoked by Jean d'Aresnes, Count of Hainault, in 1280, and he obtained permission to visit the count in that year ("R. E. J." xviii. 256 *et seq.*).

At Elyas' death an inquest made upon his estate declared him to be possessed of personal property to the value of 400 marks, and of houses of the yearly rental of 100 shillings. These his widow, Fluria, was permitted to retain on payment to the king of 400 marks. One of his houses appears to have been located on Sporier street, near the Tower, and at the expulsion in 1290 was granted to the prior of Chicksand.

Elyas was an expert in Jewish law, being summoned before the king to decide questions ("Select Pleas," etc., p. 86). A responsum of his is quoted in one of the manuscripts of the "Mordekai" (see A. Berliner, "Hebräische Poesien Meïrs aus Norwich," p. 3, London, 1887).

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G. J.

ELYMAIS ('Ελυμαίς): Generally denoting the Persian province of Elam (עילם). It occurs in two places (I Macc. vi. 1; Josephus, "Ant." xii. 9, § 1) as the name of a rich city besieged by Antiochus Epiphanes. But the other historians who relate this event do not mention any town of this name. The existence of such a town has been denied, the name in I Macc. vi. 1 being explained (see Vaihinger in Herzog's "Real-Encyc." iii. 749) as a mistranslation of an original "be-'Elam ha-Medinah" (comp. Syriac and Arabic versions). On the Talmudical עלמין, identified with Elymais, see Neubauer, "Géographie du Talmud," p. 381.

E. G. H. M. Sel.

'ELYON. See God.

ELZAS, ABRAHAM: Minister and author; born in Elbergen, Holland, in 1835; died at Hull, England, 1880. He was educated in Holland, and went to England from Russia about 1867. He traveled extensively, visiting for scholastic purposes many parts of the world. In 1871 he removed from Leeds to Hull, and there became master of the Hebrew school, and for some years filled the post of minister to the congregation. Owing to failing health he was obliged to resign his positions in 1877. For some years previous to his death he was occupied in literary as well as scholastic pursuits; and he published translations of several books of the Bible, including "Proverbs," 1871; "The Book of Job," 1872; "Minor Prophets," 1873-80, with critical notes.

Bibliography: *Jewish World* (London), Aug. 6, 1880; *Hull and Lincolnshire Times*, Aug., 1880; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 1957, 1960, 1963, London, 1888.

J. G. L.

ELZAS, BARNETT ABRAHAM: American rabbi; born at Eydtkuhnen, Germany, 1867; educated at Jews' College (1880-90), University College, London ("Hollier Scholar," 1886), and at London University (B.A., 1885). Elzas moved to Toronto, Canada (1890), where he entered the university and graduated (1893). He entered the Medical College of the State of South Carolina (1896), and graduated in medicine and pharmacy (1900-01).

His first ministerial charge was over the Holy Blossom synagogue, Toronto, Canada (1890); thence he went to Sacramento, Cal. (1893). In 1894 he accepted the call of the Beth Elohim congregation of Charleston, S. C., of which he is still the incumbent. Elzas published "The Sabbath-School Companion" (1895-96), to which he contributed a number of articles, which have been collected and reprinted under the title "Judaism: an Exposition," Charleston, 1896. He has recently (1903) printed pamphlets on "The History of K. K. Beth Elohim of Charleston" and "The Jews of South Carolina."

A. F. H. V.

EMADABUN (A. V. **Madiabun**): A Levite, and one of the overseers at the restoration of the Temple (I Esd. v. 58). Probably a mere doublet of "Eliadun," the name is omitted in the Vulgate and in the parallel passage (Ezra iii. 9).

E. G. H. E. I. N.

EMANATION (Hebrew, שפע, השפעה; in cabalistic literature, אצילות): The doctrine that all existing things have been produced not by any creative power, but as successive outflowings from the Godhead, so that all finite creatures are part and parcel of the Divine Being. This pantheistic doctrine, which was the basis of many Oriental religions and was professed by the Gnostics, attained its highest development in the Alexandrian Neoplatonic schools. By it the Neoplatonists endeavored to surmount the threefold difficulties involved in the idea of creation: (1) the act of creation involves the assumption of a change in the unchangeable being of God; (2) it is incomprehensible that the absolutely infinite and perfect could have produced imperfect and finite beings; (3) "creatio ex nihilo" is unimaginable. Avicenna introduced the doctrine of emanation into Arabic philosophy, and Jewish thinkers of the eleventh century, of whom the most authoritative representative was Ibn Gabirol, made it the basis of their speculations (see Ibn Gabirol).

According to Baḥya.

Baḥya, in his "Ma'ani al-Nafs," adopts a scale of emanation: the creating spirit; the universal soul, which moves the heavenly sphere; nature; darkness, which at the beginning was but a capacity for receiving form; the celestial spheres; the heavenly bodies; fire; air; water; earth ("Torat ha-Nefesh," ed. Broydé, pp. 70, 75; see Jew. Encyc. ii. 454, *s.v.* Baḥya ben Joseph.

With the development in the twelfth century of the pure Aristotelian Peripateticism the doctrine of emanation was abandoned by the Jewish philosophers. It was opposed not only by Judah ha-Levi, who was adverse to all philosophical speculations ("Cuzari," v. 14), but also by Abraham ibn Da'ud, who professed an unbounded admiration for the theories of Avicenna ("Emunah Ramah," p. 62). Maimonides, too, though attributing it to Aristotle, set forth many objections to it, and showed that it does not solve the difficulties inherent in the idea of creation.

Views of Maimonides.

"Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on to the thousandth, if we assume a series of that number. Now, the first Intelligence is undoubtedly simple. How then can the complexity of existing things come from such an Intelligence by fixed laws of nature, as Aristotle assumes? We admit all he said concerning the Intelligences, that the farther they are away from the first the greater is their complexity, in consequence of the greater number of the things comprehended by each successive Intelligence; but even after admitting this, the question remains: By what law of nature did the spheres emanate from them?" ("Moreh," ii. 22).

But while rejected by Jewish philosophy, the doctrine of emanation became the corner-stone of the Cabala. The motive which led the cabalists to adopt it seems to have been, in addition to that furnished by the Neoplatonic conception of God, the necessity of assigning a definite place for the Sefirot in the production of the world, for in the "creatio ex nihilo" hypothesis they are superfluous. As early as the twelfth century appeared the cabalistic "Masseket Aẓilut," in which the doctrine was outlined. It was considerably developed in the thirteenth century by the Baḥirists, especially by Azriel. After having given the Neoplatonic reasons why the world could not have proceeded directly from God but must have been produced by intermediary agents, he expounds his doctrine of emanation, which differs from that of the Neoplatonists in that, instead of Intelligences, the Sefirot are the intermediaries between the intellectual and material world. The first Sefirah was latent in the En Sof (cabalistic term for "God") as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the intellectual, material, and natural worlds. The Sefirot are thus divided, according to their order of emanation, into three groups: the first three formed the world of thought; the next three the world of the soul; the last four the world of corporeality.

Isaac ibn Laṭif, although upholding the principle of the beginning of the world, still professes the doctrine of emanation of the Sefirot. The first immediate divine emanation is, according to him, the "first created," an absolutely simple Being, the all-containing substance of everything that is. A new element was introduced into the doctrine of emanation by the Ma'areket group. It was the principle of a double emanation. From the three superior spiritual Sefirot, which mark the transition from the purely spiritual to the material, proceed a positive and a negative emanation. All that is good comes from the positive; all that is evil has its source in the negative. This theory is highly developed in the Zohar.

Bibliography, Munk, *Mélanges de Philosophie Arabe et Juive*, p. 227; Guttmann, *Die Philosophie des Ibn Gabirol*, 1889; idem, *Die Philosophie des Abraham ibn Daud*; Joël, *Ibn Gabirol's Bedeutung für die Gesch. der Philosophie*; Worms, *Die Lehre von der Anfangslosigkeit der Welt bei den Arabischen Philosophen*, in *Beiträge zur Gesch. der Philosophie des Mittelalters*, vol. iii., part 4; Franck, *La Kabbale*; Karppe, *Etude sur les Origines et la Nature du Zohar*, p. 344; Chr. D. Ginzburg, *The Kabbalah*, London, 1865; Myer, *Qabbalah*, Philadelphia, 1888; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbalah des XIII. Jahrhunderts*.

I. Br.

K.

EMANCIPATION OF SLAVES.

See Slaves.

EMANU-EL:

A weekly journal published in San Francisco, Cal. The first number was issued in May, 1895. Jacob Voorsanger is the editor. It is devoted especially to the interests of Jews and Judaism on the Pacific coast.

A. M. F.

G.

EMANUEL, LEWIS:

Secretary and solicitor to the Board of Deputies of British Jews; born at Portsmouth May 14, 1832; died in London June 19, 1898. He was educated at Ramsgate, and in 1853 was admitted to practise as a solicitor. He was a commissioner for oaths and affidavits for South Australia, New Zealand, and British Columbia, and in 1881 published a pamphlet on "Corrupt Practises at Parliamentary Elections."

His legal ability and communal zeal secured his election as secretary to the Board of Deputies in Jan., 1869. In the course of the thirty years during which he served the board he came to be completely identified with its interests. For nearly twenty years he took an active part in the work of the Jewish Board of Guardians, and was a member of the council of the Anglo-Jewish Association and of the committee of the Maccabæans' Club.

In politics Emanuel was a Liberal, was a member of the council of the Liberal Unionist Association, and took a leading part in the London Municipal Reform League.

Bibliography: *Jewish Chronicle* and *Jewish World* (London), June 24, 1898.

G. L.

J.

EMBDEN (EMDEN):

A family deriving its name, perhaps, from Emden, Germany. **Carl Adam Emden**, privy councilor and high bailiff of Prince Salm-Salm, was ennobled in 1791. It is probable that **Eleazar Solomon von Embden** (who lived in London about 1817) was a descendant of this family. Henry (Hertz) Heine (1774–1855) married Henriette Embden (1787–1868). See Heine; Schiff. The recent descendants of the family are as follows:

Moritz Embden (1790–1866) = in 1822 Charlotte Heine (1800–99), sister of the poet, daughter of Samson Heine (1764–1828) and Bette Heine, *née* van Geldern (1771–1859)
- Marie Embden (b. 1834) = in 1854 Michael, Prince de la Rocca d'Aspro (1827–89)
  - Carlo Maria, Prince de la Rocca (b. 1856) = 1890 Ida de le Torre-Lombardini
    - Michael Christoforo (b. 1891)
    - Maria Yvonne (b. 1896)
- ....Hirsch = Helen Embden
- Ludwig, Freiherr von Embden

In Paris there lives at present **Louis K. Emden**, who married Miss Van der Heym. There are also Von, or Van, Embdens to be found in Surinam, heirs of **J. G. van Embden** (**E.** and **A. J. van Embden**, wealthy planters: "Surinaamsche Almanak," 1899, 1900). The following were students at Leyden, Holland:

1609. **Philip ab Embden**, 25 years, jurisprudence.

Johannes Lævinus ab Embden, 21 years, jurisprudence.

1771. **Solomon von Embden,** 25 years, medicine. This is undoubtedly the above-mentioned Eleazar Solomon von Embden, who, therefore, must have been born in 1746.

There is also a family of the name of Emden in Frankfort-on-the-Main.

BIBLIOGRAPHY: Horowitz, *Inschriften*, pp. 704 *et seq.*, Frankfort-on-the-Main; *Album Studiosorum Acad. Lugd. Bat.* pp. 95, 1105, 1218, 1398, 1402; *Almanach de Gotha*, 1903, p. 434; Grätz, *Gesch.* 1897, p. 357; Kneschke, *Adels-Lexikon*, iii. 102; Karpeles, *Heinrich Heine*, 1899, p. 42; Bettelheim, *Deutscher Nekrol.* 1900, p. 138.

J. H. GUT.

EMBDEN, CHARLOTTE. See HEINE, HEINRICH.

EMBDEN, ELEAZAR SOLOMON VON (Eliezer Leser Levi): German physician and traveler; born at Emrich, near Cleves, between 1770 and 1780; graduated at Frankfort-on-the-Oder in 1800. From 1804 to 1816 he lived in England; he then settled in Hamburg, and in 1838 returned to England. After amassing considerable wealth in Brazil he returned to Europe, and took up his residence in Altona. He was a contributor to Hufeland's "Journal of Practical Medicine," and published "The Continental Medical Repository" (Hamburg, 1817). With Isaac Metz he compiled a catalogue in Latin and Hebrew of the celebrated Oppenheim collection, under the title "Collectio Davidis" (Hamburg, 1826), to which Embden contributed the Latin part.

BIBLIOGRAPHY: *Jew. Chron.* Jan., 1900; Steinschneider, *Cat. Bodl.* col. 971; idem, *Hebr. Bibl.* viii. 44.

J. G. L.

EMBEZZLEMENT: The fraudulent conversion to one's own use of goods or money entrusted to one's care and control. The offense differs from theft in that in the latter the possession itself is unlawful.

The Mosaic law provides a penalty for embezzlement in a very restricted case. Lev. v. 20–26 (A. V. vi. 2–7) deals with several forms of dishonesty; *e.g.*, where a man denies to his neighbor goods or money entrusted to him, or something robbed or wrongfully withheld, or goods lost by his neighbor and found by him, and where he has, moreover, taken an oath to his false denial. He is then required to make restoration in full, to add one-fifth in value to the principal, and to bring, moreover, a ram without blemish as a guilt-offering to the priest, who thereupon shall make atonement, and the sin shall be forgiven.

The Mishnah treats this subject in Shebu. viii. It lays down these principles: (1) That where the voluntary or hired keeper, hirer, or borrower swears to an untrue statement as to the loss of the article, but is not liable on other grounds, he can not be punished in this way for the false oath. (2) That where he swears to a mode of loss which would exonerate him, but he has consumed the deposit (*e.g.*, eaten an ox), and this is established by witnesses, he is liable for the single value; but if he confesses, he pays the principal, with one-fifth in addition, and brings his guilt-offering. It is supposed that he confesses willingly, although it costs him more, in order to gain the promised forgiveness of his sin. (3) When the voluntary keeper swears to a cause of loss which would excuse him, and witnesses show that he stole the thing himself, he pays double as a thief; but if he confesses, he pays only the principal, with one-fifth in addition, and makes the guilt-offering. It must here be remarked that when the voluntary keeper seeks to excuse himself on the ground that the deposit has been stolen from him, and he is shown to have kept it for himself, he is treated as the thief, and is held to double payment, under Ex. xxii. 6. This is a case in which embezzlement is punished like theft. (4) When he swears to a cause of loss which would excuse him, and the loss arose from a cause which makes him liable, he pays the principal and one-fifth in addition, and makes the guilt-offering. (5) If he denies outright the loan or deposit under oath, he pays in like manner, though the loss may have arisen from a justifying cause. The matter is finally condensed in this form: He who changes (in his oath) from liability to liability, from excuse to excuse, or from excuse to liability, is free; but he who changes from liability to excuse is punishable. See BAILMENTS, for the modes of loss which excuse a bailee of one or the other kind, and for what losses he is liable.

S. S. L. N. D.

EMBROIDERY: Ornamental needlework on cloth, more frequently on linen, often executed in variegated colors and designs. Among the Egyptians and Assyro-Babylonians this art was highly developed, and Biblical texts make mention of the fact. The mantle that tempted Achan (Josh. vii. 21, 24) was of Babylonian make, *i.e.*, according to Josephus ("Ant." v. 1, § 10), embroidered in gold. Ezekiel speaks of embroidered byssus from Egypt (Ezek. xxvii. 7). If the chapters of Exodus relating the preparations for the Tabernacle and its erection are contemporaneous with the events narrated, proof is established that the Hebrews at an early period of their history had attained a high degree of skill in the embroiderer's craft. Wilkinson ("Manners and Customs of the Ancient Egyptians," ii. 166) sees adaptations of Egyptian models in the hangings of the Tabernacle (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18) and in Aaron's coat and girdle (Ex. xxviii. 39, xxxix. 29). On the other hand, Delitzsch ("Babel und Bibel"), among others, assumes that in this and many other things the Babylonians must be regarded as the teachers of the Hebrews. At all events, in the early days of the Israelitish invasion and occupation of Canaan, embroidered cloth was valuable because rare enough to be coveted as booty in war (Judges v. 30).

In Hebrew three words are employed to connote the craft and the finished product: (1) "Tashbeẓ" and its derivative forms are used exclusively in Exodus (xxviii. 4) in connection with sacerdotal garments (A. V. "broidered"; R. V. "checkered"). The root also occurs in the description of the princess' dress, Ps. xlv. 14, where the R. V. has "inwrought with gold." In the Mishnah the root stands for smoothing and ornamenting wood or metal (Ḥul. 25a, b). (2) "Raḳam" (whence "riḳmah" and "roḳem") means to embroider in colors with the needle; to variegate (Judges v. 30; Ezek. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16 [comp. Cornill, "Ezekiel," text]; Ps. xlv. 15). It is used also of the colors of feathers (Ezek. xvii. 3) and of stones

(I Chron. xxix. 2). In the Targum the derivative noun רקמתא stands for colored dots; while in Syriac תרקמתא means "freckles." "Roḳem" is the name of the craftsman (Ex. xxvi. 36), generally associated with (3) "ḥashab" (whence "ḥosheb"; R. V. "the cunning workman"). According to Yoma 72b, "ḥosheb" designates the designer of the colored pattern, which the roḳem followed and executed with the needle. But R. Nehemiah is probably more exact in saying that the roḳem works with the needle, and hence variegates only one side of the fabric; while the ḥosheb is a weaver who works his pattern on both sides (see Ḳimḥi to Judges v. 30; *idem*, in "Sefer ha-Shorashim," *s.v.* רקמה; Moore, "Judges," p. 171, with reference to Judges v. 30).

Figuratively, "raḳam" is used both in the Bible (Ps. cxxxix. 15) and in later Hebrew (Yer. Beẓah i. 60a; Lev. R. xxix.; Niddah 24b) for the forming of the embryo, undoubtedly because the veins and arteries give it the appearance of an embroidered pattern.

E. G. H.

EMBRON FAMILY, THE. See AMBRON.

EMBRYO (עובר): The young of a mammal while still connected with the body of its mother. The child "en ventre sa mere" of English law was a subject of dispute between the ancient and the new Halakah, the former considering it a separate living being, and the latter as only a part or a limb of its mother. The view of the ancient Halakah was subsequently followed by the Samaritans and Karaites, while the new Halakah was represented mostly by the Pharisees and Rabbinites, though there is reason to believe that the school of Shammai, known for its conservative tendencies, tried to carry out the tradition of the old Halakah. But apparently even the Rabbinites were not always consistent. This controversy concerned mostly ritual questions, as, for instance, whether the embryo is qualified as permitted food in the slaughtering of the cow. According to the ancient Halakah, which considers it as an independent being by itself, it would require special slaughtering, and, as this is impossible, all embryos are therefore forbidden for food. The point would also concern the criminal law, as in the case of a man causing the death of the embryo by injuring its mother. According to the old Halakah he would be considered as a murderer; according to the new he would only be treated as a man injuring a limb. Another instance would be the execution of a pregnant woman condemned to death by the court. According to the first view the execution could not take place until the child was born; according to the latter, the embryo, as part of her being, has to suffer by the death of the mother. With regard to civil questions it is considered as a living child in some cases, but not in all.

The still-born child does not inherit from its mother, so as to transmit her inheritance to its brothers on the father's side. But if the child lives but an hour after the mother, it does transmit her inheritance.

It is doubtful whether a gift or legacy to an unborn child can be made valid at all. It is admitted that if the words of the gift or legacy are "in præsenti" it does not take effect, as the child "en ventre" is incapable of receiving a benefit; if the words are: "When such a woman gives birth, I give to the child," it is still disputable, unless the embryo is the child of the giver himself, in which case the gift or legacy is valid.

The child unborn at the father's death, but coming to life afterward, does not diminish the share of the first-born son. This position of the Talmud (B. B. 142a, b) is illustrated by Rashbam (who here takes Rashi's place) thus: If Jacob, dying, leaves 120 minas of silver and two sons—Reuben (first) and Simeon (second)—and his wife is afterward delivered of a third son, Levi, Reuben gets one-third of the whole (= 40 minas) and one-third of the remainder; that is, he receives altogether 66⅔ minas; the remaining 53⅓ minas are divided equally between Simeon and Levi, who each receive 26⅔ minas. Should Levi die afterward, Reuben would get one, third of the whole (= 40 minas) plus one-half the remainder; that is, Reuben and Simeon would have respectively 80 and 40 minas, just as if Levi had not been born.

As has been mentioned under AGNATES, a posthumous first-born son does not receive a double share.

BIBLIOGRAPHY: Maimonides, *Yad, Zekiyyah*, viii. 5; ib. *Naḥalot*, ii. 3; *Ḥoshen Mishpaṭ*, 276, 5; 277, 3, 5; Geiger, *Urschrift*, p. 336; idem, *Nachgelassene Schriften*, v. (1st Abtheilung, Hebrew, pp. 112, 115-120); *Monatsschrift*, 1859, p. 400.

S. S. L. N. D.

EMDEN: Prussian maritime town in the province of Hanover. It is not known when Jews first settled there. In the sixteenth century David Gans mentions ("Ẓemaḥ Dawid," 1581, ii.) Jews at Emden. In the letter of complaints (March 9, 1590) against Count Edzard I. and "the magistrate," addressed by the citizens of Emden to the imperial commissioners, who had come to Emden to settle the difficulties between the sovereign and his subjects, the citizens included as a grievance the fact that the Jews were permitted the public exercise of their religion, and that they wore no distinctive badge. The commissioners dismissed this complaint, and the Jews continued in the city as heretofore. Enno's son, Ulrich II., received Jews at his court; and once a Jewish couple was married by a rabbi in the presence of the whole court. This aroused the ire of a zealous Lutheran clergyman, Walther, who expressed himself as follows: "In the presence of 100 devils one pair of devils has been coupled by an elderly devil; people have no regard either for God or for myself." In the memoirs of Glückel of HAMELN (1645–1719) mention is made of a rabbi of Frisia, of David Hanau, and of other Jews of Emden. In 1744 Emden, with East Friesland, became part of Prussia, and the Jews in these districts came under Prussian regulations. At that time the yearly sum paid for protection by the Jews of East Friesland amounted to 776 thalers; in Emden itself the regularly protected Jew had the right to bequeath this protection to one son, on payment of 80 thalers.

On May 30, 1762, there was an uprising against the Jews of Emden, who were accused of having caused the depreciation of the coinage; and the magistrate did not succeed in dispersing the mob until the houses of four of the most wealthy Jews had been destroyed, though not sacked. After the peace of Tilsit, in 1807, Napoleon incorporated East Friesland with the kingdom of Holland, under his brother Louis Bonaparte, who freed the Jews from their restrictions and granted them (Feb. 23, 1808) the same rights and privileges as the Jews of France—that is, equal citizenship. Heavy payments for protection were no longer exacted.

Under French Protection.

At that time there were about 1,364 Jews in the Emden arrondissement. Of that number there were not more than 500 in the city of Emden, and of these about 100 were in indigent circumstances. After the consistorial organization of the six new districts under the central consistory of Paris in 1811, Emden became the seat of the synagogue for the departmental localities of Oester-Ems (1,500 Jews), Wesermündungen (1,129), and Oberems (1,076).

After the wars of liberation, Emden came under the dominion of the kings of Hanover, and the Jews were thrown back under former conditions, from which they were not liberated until 1842. Since 1866 Emden, with Hanover, has belonged to Prussia. The community of Emden numbered in 1902 about 900.

Emden has been for centuries the home of famous rabbis. The following may be mentioned: Menahem b. Jacob ha-Kohen; Moses Simon b. Nathan ha-Kohen (d. 1668); Simon ha-Kohen (d. 1725); Jacob Emden; Abraham b. Jacob (d. 1758); Abraham Moses Kelmy ha-Levi; Baruch Köslin; Meïr Glogau b. Aaron (d. 1809); Abraham b. Aryeh Löb b. Ḥayyim Löwenstamm; Samson Raphael Hirsch (1841–47); Hermann Hamburger (d. 1870); P. Buchholz (d. 1892); Dr. Löb, district rabbi of Emden, in 1902.

A magistrate of Emden is credited with granting, in 1649, privileges to Portuguese Jews, which were renewed in 1703, and in virtue of which they became full citizens. Among the Portuguese at Emden may be mentioned the physician Abraham German (1752), formerly living at Amsterdam; Isaac van der Hock (1753); Isaac de Lemos (1765); and Isaac Aletrino (1782). They were favorably received in the town, because, as the magistrate declared, "People of this kind are useful, and even indispensable, for carrying on the West-Indian trade." Four Jews of Emden are mentioned among those who attended the fair at Leipsic in 1690, and a larger number are mentioned in the responsa of Jacob Emden (Responsa, ii., Nos. 24 *et seq.*) and in his autobiography ("Megillat Sefer," ed. Kahana, pp. 219 *et seq.*).

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D. A. Lew.

EMDEN, HERMANN SELIGMANN: German engraver and photographer; born at Frankfort-on-the-Main Oct. 18, 1815; died there Sept. 6, 1875. Early evincing a love for art and unable to afford an academic education, he entered an engraving and lithographic establishment as an apprentice, endeavoring especially to perfect himself in the artistic side of his work. In 1833 he left Frankfort and went to Hersfeld, Darmstadt, and Bonn. His portrait-engraving of Pope Pius IX. and his views of Caub, Bornhofen, and the Maxburg belong to this period. He also turned his attention to photography, then in its infancy, and was one of the first to establish a studio at Frankfort-on-the-Main. He made his reputation as photographer by the work "Der Dom zu Mainz und Seine Denkmäler in 36 Originalphotographien," to which Lübke refers several times in his "History of Art." Emden was the first to compose artistic photographic groups ("Die Rastatter Dragoner," "Die Saarbrücker Ulanen," etc.), and was also among the first to utilize photography for the study of natural science.

S. A. W.

EMDEN, JACOB ISRAEL BEN ẒEBI ASHKENAZI (Ya'ABeẒ); officially called **JACOB HERSCHEL**: German Talmudist and anti-Shabbethaian; born at Altona June 4, 1697; died there April 19, 1776. Until seventeen Emden studied Talmud under his father, known as "Ḥakam Ẓebi," first at Altona, then (1710–14) at Amsterdam. In 1715 he married the daughter of Mordecai ben Naphtali Kohen, rabbi of Ungarish-Brod, Moravia, and continued his studies in his father-in-law's yeshibah. Emden became well versed in all branches of Talmudic literature; later he studied philosophy, Cabala, and grammar, and made an effort to acquire the Latin and Dutch languages, in which, however, he was seriously hindered by his belief that a Jew should occupy himself with secular sciences only during the hour of twilight. He was also opposed to philosophy, and maintained that the "Moreh" could not have been written by Maimonides ("Mitpaḥat Sefarim"). He spent three years at Ungarish-Brod, where he held the office of private lecturer in Talmud. Then he became a dealer in jewelry and other articles, which occupation compelled him to travel. He generally declined to accept the office of rabbi, though in 1728 he was induced to accept the rabbinate of Emden, from which place he took his name.

In 1733 he returned to Altona, where he obtained the permission of the Jewish community to possess a private synagogue. Emden was at first on friendly terms with Moses Ḥagis, the head of the Portuguese community at Altona, who was afterward turned against Emden by some calumny. His relations with Ezekiel Katzenellenbogen, the chief rabbi of the German community, were strained from the very beginning. Emden seems to have considered every successor of his father as an intruder. A few years later Emden obtained from the King of Denmark the privilege of establishing at Altona a printing-press. He was soon attacked for his publication of the "Siddur 'Ammude Shamayim," being accused of having dealt arbitrarily with the text. His opponents did not cease denouncing him even after he had obtained for his work the approbation of the chief rabbi of the German communities.

Emden-Eybeschütz Controversy.

Emden is especially known for his controversial activities, his attacks being generally directed against the adherents, or those he supposed to be adherents, of Shabbethai Ẓebi. Of these controversies the most celebrated was that with Jonathan Eybeschütz, who in Emden's eyes was a convicted Shabbethaian. The controversy lasted several years, continuing even after Eybeschütz's death. Emden's assertion of the heresy of his antagonist was chiefly based on the interpretation of some amulets prepared by Eybeschütz, in which Emden professed to see Shabbethaian allusions (see Eybeschütz, Jonathan). Hostilities began before Eybeschütz left Prague; when Eybeschütz was named chief rabbi of the three communities of Altona, Hamburg, and Wandsbeck (1751), the controversy reached the stage of intense and bitter antagonism. Emden maintained that he was at first prevented by threats from publishing anything against Eybeschütz. He solemnly declared in his synagogue the writer of the amulets to be a Shabbethaian heretic and deserving of excommunication.

The majority of the community favoring Eybeschütz, the council condemned Emden as a calumniator. People were ordered, under pain of excommunication, not to attend Emden's synagogue, and he himself was forbidden to issue anything from his press. As Emden still continued his philippics against Eybeschütz, he was ordered by the council of the three communities to leave Altona. This he refused to do, relying on the strength of the king's charter, and he was, as he maintained, relentlessly persecuted. His life seeming to be in actual danger, he left the town and took refuge in Amsterdam (May, 1751), where he had many friends and where he joined the household of his brother-in-law, Aryeh Löb b. Saul, rabbi of the Ashkenazic community. Emden's cause was subsequently taken up by the court of King Frederick of Denmark, and on June 3, 1752, a judgment was given in favor of Emden, severely censuring the council of the three communities and condemning them to a fine of one hundred thalers. Emden then returned to Altona and took possession of his synagogue and printing-establishment, though he was forbidden to continue his agitation against Eybeschütz. The latter's partizans, however, did not desist from their warfare against Emden. They accused him before the authorities of continuing to publish denunciations against his opponent. One Friday evening (July 8, 1755) his house was broken into and his papers seized and turned over to the "Ober-Präsident," Von Kwalen. Six months later Von Kwalen appointed a commission of three scholars, who, after a close examination, found nothing which could inculpate Emden.

Emden was undoubtedly very quick-tempered and of a jealous disposition. The truth or falsity of his denunciations against Eybeschütz can not be proved, but the fact remains that he quarreled with almost all his contemporaries. He considered that every man who was not for him was against him, and attacked him accordingly. Still, he seems to have enjoyed a certain authority, even among the Polish rabbis, the majority of whom sided with Eybeschütz, and had once even excommunicated Emden upon the initiative of Ḥayyim of Lublin (1751). Thus in 1756 the members of the Synod of Constantinov applied to Emden to aid in repressing the Shabbethaian movement. As the Shabbethaians referred much to the Zohar, Emden thought it wise to examine that book, and after a careful study he concluded that a great part of the Zohar was the production of an impostor (see "Miṭpaḥat Sefarim").

Emden's works show him to have been possessed of critical powers rarely found among his contemporaries, who generally took things for granted. He was strictly Orthodox, never deviating the least from tradition, even when the difference in time and circumstance might have fairly been regarded as warranting a deviation from the old custom. In 1772 the Duke of Mecklenburg-Schwerin having issued a decree forbidding burial on the day of death, the Jews in his territories approached Emden with the request that he demonstrate from the Talmud that a longer exposure of a corpse would be against the Law. Emden referred them to Mendelssohn, who had great influence with Christian authorities; but as Mendelssohn agreed with the ducal order, Emden wrote to him and urged the desirability of opposing the duke if only to remove the suspicion of irreligiousness he (Mendelssohn) had aroused by his associations.

Emden was a very prolific writer; his works fall into two classes, polemical and rabbinical. Among the former are:

Torat ha-Ḳena'ot, a biography of Shabbethai Ẓebi, and criticisms of Nehemiah Ḥayyon, Jonathan Eybeschütz, and others. Amsterdam, 1752.

His Works.

'Edut be-Ya'aḳob, on the supposed heresy of Eybeschütz, and including Iggeret Shum, a letter to the rabbis of the "Four Lands." Altona, 1756.

Shimmush, comprising three smaller works: Shoṭ la-Sus and Meteg la-Hamor, on the growing influence of the Shabbethaians, and Shebeṭ le-Gew Kesilim, a refutation of heretical demonstrations. Amsterdam, 1758-62.

Shebirat Luḥot ha-Awen, a refutation of Eybeschütz's "Luḥot 'Edut." Altona, 1759.

Seḥoḳ ha-Kesil, Yeḳeb Ze'eb, and Gat Derukah, three polemical works published in the "Hit'abbeḳut" of one of his pupils. Altona, 1762.

Ḥereb Pifiyyot, Iggeret Purim, Teshubot ha-Minim, and Zikkaron be-Sefer, on money-changers and bankers (unpublished).

His rabbinical works include:

Leḥem Shamayim, a commentary on the Mishnah, with a treatise in two parts, on Maimonides' "Yad," Bet ha-Beḥirah. Altona, 1728; Wandsbeck, 1733.

Iggeret Biḳḳoret, responsa. Altona, 1733.

She'elat Ya'abeẓ, a collection of 372 responsa. Altona, 1739-59.

Siddur Tefillah, an edition of the ritual with a commentary, grammatical notes, ritual laws, and various treatises, in three parts: Bet-El, Sha'ar ha-Shamayim, and Migdal 'Oz. It also includes a treatise entitled Eben Boḥan, and a criticism on Menahem di Lonzano's "'Abodat Miḳdash," entitled Seder Abodah. Altona, 1745-48.

'Eẓ Abot, a commentary to Abot, with Leḥem Neḳudim, grammatical notes. Amsterdam, 1751.

Sha'agat Aryeh, a sermon, also included in his Ḳishshurim le-Ya'aḳob. Amsterdam, 1755.

Seder 'Olam Rabbah we-Zuṭa, the two Seder 'Olam and the Megillat Ta'anit, edited with critical notes. Hamburg, 1757.

Mor u-Ḳeẓi'ah, novellæ on the Oraḥ Ḥayyim, in two parts: the first part, Miṭpaḥat Sefarim, being an expurgation of the Zohar; the second, a criticism on "Emunat Ḥakamim" and "Mishnat Ḥakamim," and polemical letters addressed to the rabbi of Königsberg. Altona, 1761-68.

Ẓiẓim u-Feraḥim, a collection of cabalistic articles arranged in alphabetical order. Altona, 1768.

Luaḥ Eresh, grammatical notes on the prayers, and a criticism of Solomon Hena's "Sha'are Tefillah." Altona, 1769.

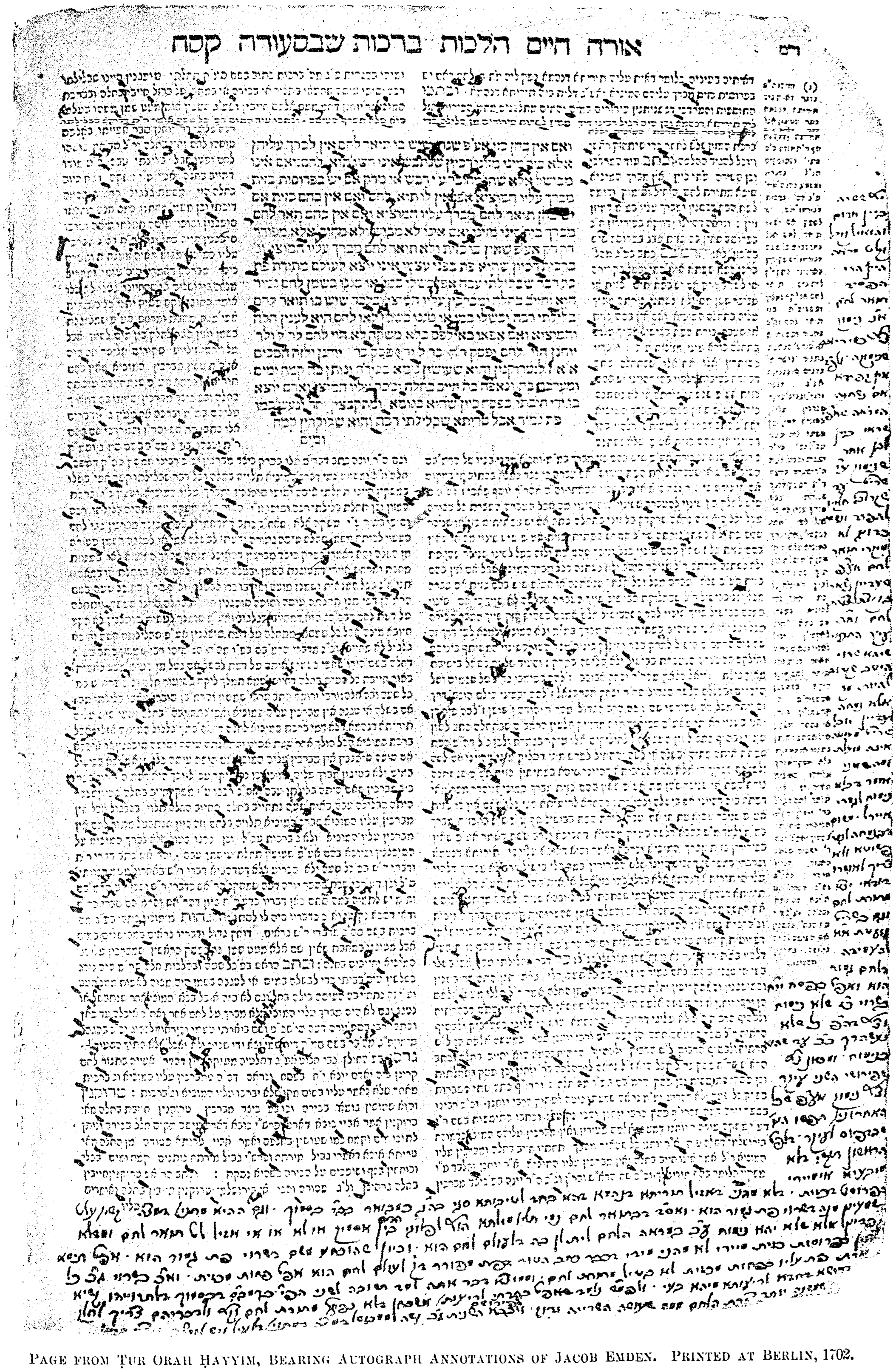

רם אורח חיים הלכות ברכות שבסעודה קסח

Page from Ṭur Oraḥ Ḥayyim, Bearing Autograph Annotations of Jacob Emden. Printed at Berlin, 1702.

(In the Columbia University Library, New York.)

Shemesh Ẓedaḳah. Altona, 1772.
Pesaḥ Gadol, Tefillat Yesharim, and Ḥoli Ketem. Altona, 1775.
Sha'are 'Azarah. Altona, 1776.
Dibre Emet u-Mishpaṭ Shalom (n. d. and n. p.).

His unpublished rabbinical writings are the following:

Ḳishshurim le-Ya'aḳob, collection of sermons.
Ẓa'aḳat Damim, refutation of the blood accusation in Poland.
Halakah Pesuḳah.
Hilketa li-Meshiḥa, responsum to R. Israel Lipschütz.
Mada'ah Rabbah.
Gal-'Ed, commentary to Rashi and to the Targum of the Pentateuch.
Em la-Binah, commentary to the whole Bible.
Em la-Miḳra we la-Masoret, also a commentary to the Bible.
Marginal novellæ on the Talmud of Babylon.
Megillat Sefer, containing biographies of himself and of his father.

Emden also annotated the following works: Saadia Gaon's "Sefer ha-Pedut we ha-Purḳan"; Elijah Levita's "Meturgeman"; Estori Farḥi's "Kaftor u-Feraḥ"; Caro's "Kereti u-Feleti"; Isaac b. Judah ha-Levi's "Pa'aneaḥ Raza"; Isaac Abravanel's "Rosh Amanah"; Maimonides' "Iggerot"; Moses Graf's "Wayaḳhel Mosheh"; Benjamin Musafia's "Musaf he-'Aruk." Wagenaar, in his "Toledot Ya'abeẓ" attributes to Emden the cabalistic "Maḥnayim."

Bibliography: Grätz, *Gesch.* 3d ed., x. 343-388; *Megillat Sefer* (Emden's autobiography), Warsaw, 1896; Wagenaar, *Toledot Ya'abeẓ*, Amsterdam, 1868; Azulai, *Shem ha-Gedolim*, i. 96; Fürst, in *Orient, Lit.* vii. 442; Halberstamm, in Berliner's *Magazin*, v. 203, ix. 173; D. Kaufmann, in *Monatsschrift*, xl. 330-331, xli. 333-336, 362-369, 426-429; Fürst, *Bibl. Jud.* i. 240-244. On the controversy between Emden and Eybeschütz see *Ha-Shaḥar*, vi. 343 *et seq.*, xii. 181-192, 548-552, 602-610, 646-652, 686-692.

S. S. M. Sel.

EMERALD. See Gems.

EMET WE-YAẒẒIB: The initial words of the morning benediction following the Shema' and closing with the Ge'ullah ("Redemption"). Recited by the priests after the Shema' in the morning service in the Temple hall, "lishkat ha-gazit" (Tamid v. 1), it has retained its place in the service ever since, and the rule afterward was made not to interrupt the connection between the last two words of the third portion of the Shema', the chapter on ẓiẓit, and "emet," as if the words, "the Lord your God"—"is true," formed one sentence (comp. Jer. x. 10; Ber. ii. 2; 14a, b). Zunz ("G. V." p. 383) thinks the original benediction contained only forty-five words, but the fact that it had the name "Emet we-Yaẓẓib" in the earliest times upsets his theory of the original simplicity of the benediction. The first sentence, "True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well ordered and acceptable, good and beautiful [a strange mixture of Hebrew and Aramean words], is Thy word unto us forever and ever," refers to the Shema' as a solemn profession of the unity of God. This is followed by two other sentences, beginning with "Emet," referring possibly to the two other sections of the Shema', while the other sentences beginning with "Emet"—the German liturgy has three, the Sephardic five—are addressed to God, and lead on to the idea of God as Redeemer.

That the "Emet we-Yaẓẓib" should contain references to God's kingdom, to the redemption of Israel from Egypt, and to the wonders of the Red Sea, is a rule made as early as the tannaitic time (Tosef., Ber. ii. 1; Yer. Ber. i. 3d). Zunz (*l.c.*) assigns the latter part, describing in poetic and partly alphabetic-acrostic form the wonders of divine redemption, to payyeṭanim of the geonic age. The tone, however, of exuberant joy at Israel's redemption, the accentuation of the "humble," and the special reference to the Song of Moses as the hymn of "great rejoicing," indicate a Ḥasidean origin (comp. Philo, "De Vita Contemplativa"; Rev. xv. 3). Still, the concluding formula was not fixed before the geonic time (see Zunz, *l.c.*; Rapoport, "Kalir," p. 146; Liturgy).

Bibliography: Abudraham, *Siddur Shaḥarit*; Landshut, in Edelman's *Hegyon Leb*, p. 50, Königsberg, 1845; Beer, *Abodat Yisrael*, p. 84, Rödelsheim, 1868; Herzfeld, *Gesch. des Volkes Israel*, iii. 196, note 1.

A. K.

EMIGRATION. See Migration.

EMIM ("terrible ones"): A name applied (Deut. ii. 10) to the original inhabitants of Moab, though the Septuagint reads for it 'Ομμίν. The name is used (Gen. xiv. 5) to designate also the inhabitants of the plain of Kirjathaim. Here the Septuagint calls them 'Ομμᾶιοι, but in both passages the Vulgate supports the Hebrew text.

They are described (Deut. *l.c.*) as the former possessors of the land, and are said to be "a people great, and many, and tall, as the Anakim, which also were accounted Rephaim" (A. V. "giants").

Kirjathaim, with which they are connected in Gen. *l.c.*, was north of the Arnon, among the towns taken by the tribe of Reuben (Num. xxxii. 37; Josh. xiii. 19; and G. A. Smith, "Historical Geography of the Holy Land," pp. 567, note 1; 568, note 1). It is now called "Ḳureyat."

The name "Emim" was probably given in consequence of the terror inspired by these better-nourished inhabitants, who, to the underfed, undersized men of the desert, seemed giants.

J. JR. G. A. B.

EMIN PASHA (EDUARD CARL OSCAR THEODOR SCHNITZER): German explorer; born at Oppeln, Prussian Silesia, March 28, 1840; killed at Kinena Station, Kongo Free State, Oct. 23 or 24, 1892. When he was only two years old his parents moved to Neisse, where in 1846 the boy was baptized into the Protestant Church. After finishing his studies at the Neisse gymnasium, he studied medicine at Breslau, Königsberg, and Berlin, passing the M.D. examination in 1864. From childhood it was his ambition to travel. This desire had such a strong hold on him that he left the university in 1864 before passing his state examination, and went to England, then to Italy, and finally to Turkey. In 1865 he was appointed quarantine medical officer at Antivari near Constantinople, which position he held for four years. In 1870 he became physician to Hakki Ismail Pasha, after whose death he paid (1874) a brief visit to his home, and, traveling through Germany, Austria, and Italy, went to Egypt. He arrived in Khartum Dec. 3, 1875, joined Gordon Pasha, then governor of the Equatorial Provinces, at Lado, became his physician, taking the name of "Emin," and was often entrusted with responsible political and administrative duties. When Gordon became governor-general of the Sudan, he appointed Emin Bey governor of the Equatorial Provinces (1878).

Emin explored and inspected his province with indefatigable zeal. In the meantime the Mahdi uprising had begun, and Rauf Pasha, the successor of Gordon, had himself been succeeded by Abd el-Kader in 1882. In the spring of that year Emin Bey went to Khartum. Returning to Lado, he found that the rebellion had spread to his province. He had endeavored to keep control of Equatoria, but the successes of the Mahdi made it increasingly difficult. In 1883 the last steamer with merchandise and news arrived from Khartum. In 1885 Khartum fell and Gordon was slain. Emin was forced to retire to Wadelai. Rebellion broke out in his own camp, and in 1886 he received the news officially that the Egyptian government had abandoned the Sudan. Emin Pasha was given "unlimited freedom of action, and permission to retreat upon English territory, if necessary." For the following two years news from Emin was scanty, but he still held his province and cared for it as best he could.

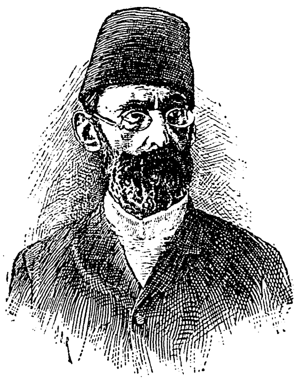

Emin Pasha.

After Gordon's death, interest in the Mahdi uprising centered around Emin Pasha, and men like Wilhelm Junker, Karl Peters, Dr. Schweinfurth, and Stanley projected relief expeditions. In 1887 Stanley was sent out from England. After many dangerous adventures he met Emin Pasha at the southwest corner of the Albert Nyanza on April 29, 1888. A German relief expedition under Karl Peters had been started, but was abandoned when the news from Stanley was received. Stanley's arrival in Africa had changed Emin Pasha's position greatly. Emin himself had no intention of leaving his province and being relieved. When the news of Stanley reached Emin's soldiers, an uprising took place, and the pasha was made a prisoner by his own men, who did not wish to leave Equatoria, or to be left without their chief. Finally, Emin consented to follow Stanley. On Dec. 4, 1889, he arrived at Bagamoyo and was received with great honor, but had the misfortune to meet with an accident which changed his plans entirely. In March, 1890, he entered the German service to conduct an exploring expedition to the Victoria Nyanza. The expedition was not very successful. Emin Pasha disobeyed instructions, and was therefore recalled by the German governor Wissmann. Emin, however, pushed onward, leaving German territory and marching upon the territory of the Kongo Free State. He entered his old province, but, turning southwest, marched through the Kongo Free State toward the Kongo. Again the news from Emin became scanty, till in October, 1892, Arabs brought information to the coast that the pasha had been assassinated.

Emin was an accomplished linguist, a scientific explorer, and an able organizer and diplomat. He added greatly to the knowledge then existing of the ornithology, ethnography, and meteorology of equatorial Africa.

Emin has left several well-kept diaries, and he contributed to various journals and periodicals.

BIBLIOGRAPHY: Georg Schweitzer, *Briefe und Wissenschaftliche Aufzeichnungen Emin Pasha's*, Eng. ed., New York, 1898 (ii. 313–314 gives a full bibliography).

S. F. T. H.

EMISSARY. See AGENCY, LAW OF; ATTORNEY.

EMMANUEL. See IMMANUEL.

EMMAUS (Ἐμμαῦς, Ἀμμαῦς, Ἐμμαῦμ; probably transcriptions of חמת = "warm [springs]"): Name of three places in Palestine. **1.** A town, or place, memorable for the defeat of Gorgias by Judas Maccabeus (I Macc. iii. 40), situated in southern Judea, 22 miles, or 176 stadia, from Jerusalem. Its inhabitants were sold as slaves by Cassius (Josephus, "Ant." xiv. 11, § 2; "B. J." i. 11, § 2); but, through the exertions of Hyrcanus, they were freed by Marcus Antonius ("Ant." xiv. 12, § 2). Afterward Emmaus became a Jewish toparchy, the general of which was John the Essene ("B. J." ii. 20, § 4). Burned (*c.* 4 C.E.) by the Roman general Varus, it was rebuilt about 220 by Julius Africanus, receiving the name of "Nicopolis." It is known at present as "Amwas," south-southeast from Lydda. Emmaus is frequently mentioned in the Talmud and Midrash. The spelling varies—אמאום, עמאום, עמים, עמאום, and אמאום. It is stated (Eccl. R. vii. 7) that after the death of R. Johanan b. Zakkai all his disciples remained at Jabneh, with the exception of Eleazar b. 'Arak, who went to Emmaus because it was a healthful place with fresh water. Certain Talmudic doctors held discussions there (Mak. 13a; Ker. 15a). Two noble families are mentioned at Emmaus, whose daughters were married to priests ('Ar. ii. 5).

2. A small place in Galilee, between Tiberias and Gadara, the Talmudic חמה, חמתה, חמתן דטבריה, and חמתן דגדר, once written עמתן (Yer. 'Er. v. 22d; Tosef., 'Er. p. 146, 5; M. Ḳ. iii. 82; Sheb. ix. 38). It is spoken of by Josephus ("Ant." xviii. 2, § 3) as Ἀμμαθοῦς, and ("B. J." iv. 1, § 3) as being colonized by Vespasian.

3. A village 7½ miles, or 60 stadia, from Jerusalem; mentioned by Luke (xxiv. 13); it has been identified by Eusebius and Jerome with Emmaus-Nicopolis.

BIBLIOGRAPHY: Grätz, in *Monatsschrift*, ii. 112, 113; Rapoport, *'Erek Millin*, pp. 110–113; Neubauer, *G. T.* pp. 100–102; Schürer, *Gesch.* 3d ed., i. 206, ii. 170.

E. G. H. M. SEL.

EMMERICH FAMILY. See GOMPERZ.

EMPEDOCLES OF AGRIGENTUM: Greek philosopher and disciple of Pythagoras; flourished in the fifth century B.C.

Empedocles' system, modified by the Neoplatonic school, entered into Arabic philosophy, and found exponents among the Jewish philosophers of Spain of the eleventh and twelfth centuries. A certain Mohammed ben Abdallah ibn Masarrah, at the beginning of the tenth century, brought from the Orient to Spain divers works wrongly attributed to Empedocles.

The most renowned representative of the pseudo-Empedocles' system among Jewish philosophers was Ibn Gabirol. Universal matter, embracing all simple and composite substances, to which the immediate action of the will of God was confined, forms the basis of his "Meḳor Ḥayyim"; and Shem-Ṭob, its Hebrew translator, expressly says that Gabirol expounded therein the theories contained in Empedocles' "On the Quintessence" (Munk, "Mélanges de Philosophie Juive et Arabe," p. 3). Moses ibn Ezra, in his "'Arugat ha-Bosem" ("Zion," ii. 134), cites the opinion of Empedocles to the effect that attributes can not be ascribed to God. Judah ha-Levi, in the "Cuzari" (iv. 358, v. 406), mentions several times the school of Empedocles, which he criticizes, as he does also those of the other philosophers. Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭan," p. 52) recommends the works of Empedocles on the primal will; while Maimonides ("Pe'er ha-Dor," p. 28b), as a pure Aristotelian, advises Ibn Tibbon not to waste his time on the works of Empedocles.

Many traces of Empedocles' teachings are found in the Cabala. The divine principle of love, which plays so great a part in his system, is emphasized in the Zohar. "In love," says the Zohar, "is found the secret of divine unity; it is love that unites the higher and lower stages, raising the lower to the level of the higher, where all must be one" (Zohar, Wayaḳhel, ii. 216a; see Jew. Encyc. iii. 476, *s.v.* Cabala).

Bibliography: Shahrastani, *Kitab al-Milal*, pp. 261 *et seq.*; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 241; Steinschneider, *Hebr. Bibl.* xiii. 16; Kaufmann, *Die Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters*, pp. 125, 128, 309; idem, *Studien über Salomo Ibn Gabirol*, 1899.

K. I. Br.

EMPEREUR, CONSTANTIN L', OF OPPIJCK: Professor of theology and Oriental languages; born at Bremen July, 1591; died at Leyden July 1, 1648. His father, Antonius Cæsar, driven from his native country by religious persecution, went to Holland. Constantin graduated in 1619, and in the same year became professor of theology and Oriental languages at the University of Harderwijk, where he remained for eight years.

In 1627 he was called to the University of Leyden, where a chair of Christian polemics had been established under the title "controversarium Judaicarum professor." In instituting this chair the university had two aims in view: to defend the Christian religion against the attacks of the Jews, and to convert Jews to Christianity. Constantin discharged his duties, which were rather those of a missionary than of a professor, with much tact and moderation, always avoiding aggressiveness.

Constantin published the following works: "Erpenii Grammatica Chaldæica, Syra et Æthiopica; Talmudis Babylonici Codex Middoth," Amsterdam, 1628; "Sjomari Lyra Davidis," Leyden, 1628; "Tractatus Middot, sive de Mesura Templi," *ib.* 1630; "Abrabanelis et Aliorum Commentatio in Jesaicum" (Hebrew and Latin), *ib.* 1631; "Moses Kimchi Introductio ad Scientiam," etc., *ib.* 1631; "Josephi Jachiadæ Paraphrasis in Danielem," Amsterdam, 1633; "Itinerarium Benjaminis a Tudela" (Hebrew and Latin), Leyden, 1633; "Clavis Talmudica, Completens Formulas, Loca Dialectica et Rhetorica Priscorum Judæorum," *ib.* 1634; "De Legibus Ebræorum Forensibus," *ib.* 1637; "Disputationes Theologicæ Hardervicenæ sive Systema Theologicum," *ib.* 1648; "B. C. Bertramus, de Republica Ebræorum," *ib.* 1651.

Bibliography: Kuenen, *Geschiedenis der Joden in Nederland*, pp. 259, 260; Siegenbeck, *Geschiedenis der Leidsche Hoogeschoole*, i. 136, 157, 166; Müller, *Cat. van Porter*, p. 78; Paquet, *Histoire Littéraire des Pays-Bas*, iii. 411 *et seq.*; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

G. I. Br.

EMPLOYER AND EMPLOYEE. See Master and Servant.

EMRICH, SOLOMON BEN GUMPEL: Dayyan of Prague in the second half of the eighteenth century. He was the author of a work called "Shishshah Zir'one 'Arugah," six discussions in regard to ritual laws, one of them being with Ezekiel Landau about the law of "ḥaliẓah" (Prague, 1789). The three initials of the title of this work, שז"ע, are also the initials of the author's name, "Shelomoh Zalman Emrich."

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 612; Fürst, *Bibl. Jud.* i. 245.

K. M. Sel.

EN KELOHENU (אין כאלהינו): Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (Musaf) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our God," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic אמן ("Amen"). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Attah" (Thou), which are the beginning of the formula of every benediction (compare Jewish Encyclopedia, iii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, a reference to the incense, which is the subject of the Talmudical reading following the hymn.

A parallel to the "En Kelohenu" is found in the "Sefer Hekalot," whence it was probably taken (compare Jellinek, "Bet ha-Midrash," ii. 74 and iii. 86). It seems that originally the hymn began with "Mi Kelohenu," as found in Siddur R. Amram. It had its present form, however, as early as the time of Rashi, who pointed out the existence of the acrostics "Amen," "Baruk," "Attah" ("Shibbole ha-Leḳeṭ," pp. 1a and 31a, also "Roḳeaḥ," § 319).

For the reasons alluded to in the case of the hymn Adon 'Olam, every composer of synagogal melody has prepared settings of "En Kelohenu." Among the Ashkenazim, however, it is often read silently by the congregation. The Sephardim employ the traditional melody (A) given on p. 155; as in the case of others of their old tunes, it is utilized also for the Hallel.

"En Kelohenu" was often employed as a table-hymn (Zemirah) to be sung before the grace after meals on the Sabbath and festivals. A quaint example of this usage is preserved in "Der Jude" of the convert Gottfried Selig (1769), where (ii. 98) it is given as "an instance of the Jewish mode of singing." Birnbaum concludes that this expression can not be taken literally, since the melody as transcribed contains notes much too high for accurate rendering in the average domestic circle. It is here transposed to a more reasonable pitch. In some Palestinian and other Oriental congregations the hymn is similarly sung first in Hebrew and afterward in Spanish.

EN KELOHENU (A)

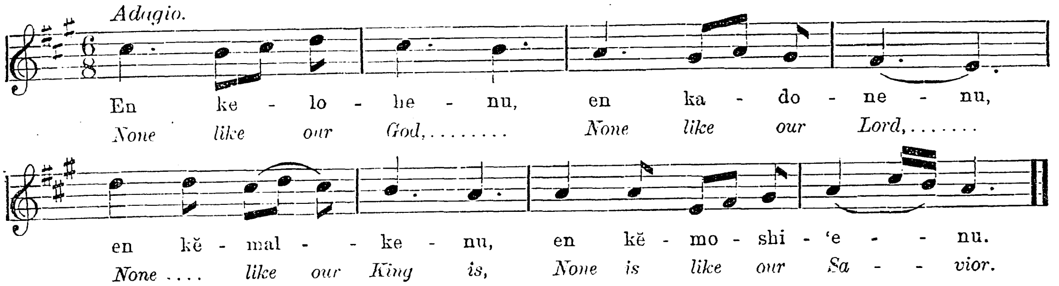
Adagio.
En ke - lo - he - nu, en ka - do - ne - nu,
None like our God,........ None like our Lord,.......
en kĕ - mal - - ke - nu, en kĕ - mo - shi - 'e - - nu.
None .... like our King is, None is like our Sa - - vior.

EN KELOHENU (B)

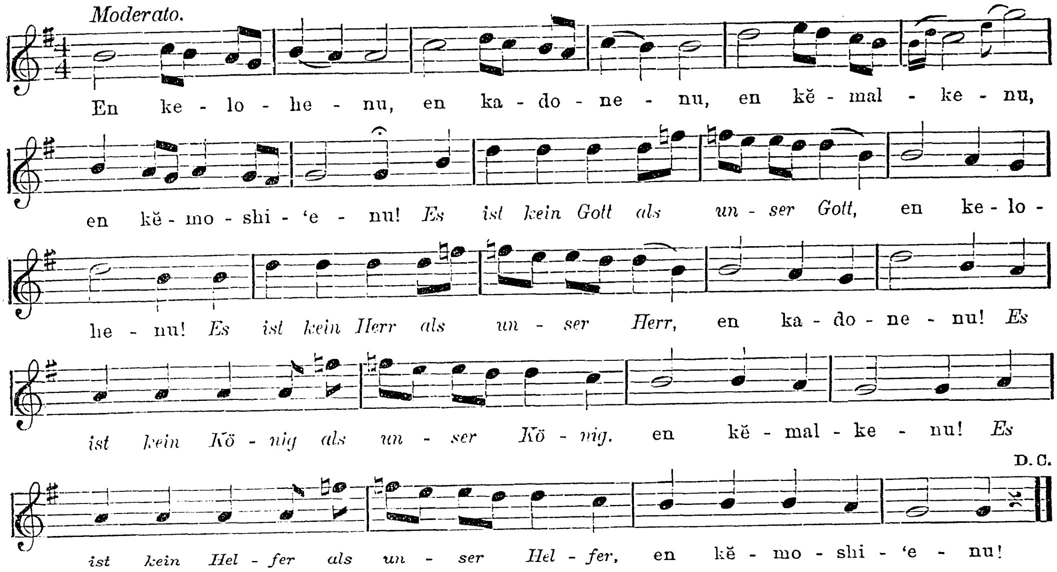
Moderato.
En ke - lo - he - nu, en ka - do - ne - nu, en kĕ - mal - ke - nu,
en kĕ - mo - shi - 'e - nu! Es ist kein Gott als un - ser Gott, en ke - lo -
he - nu! Es ist kein Herr als un - ser Herr, en ka - do - ne - nu! Es
ist kein Kö - nig als un - ser Kö - nig, en kĕ - mal - ke - nu! Es
D. C.
ist kein Hel - fer als un - ser Hel - fer, en kĕ - mo - shi - 'e - nu!

Bibliography: Zunz, *Literaturgesch.* p. 14; Birnbaum, in *Der Jüdische Kantor*, 1883, p. 342; Cohen, in *Jour. Folksong Society*, 1900, i., No. 2, p. 37; *idem*, in *Israel*, 1899, iii. 56; De Sola and Aguilar, *Ancient Melodies*, Nos. 46 and 46 *bis*; Consolo, *Libro dei Canti d'Israele*, No. 153; Cohen and Davis, *Voice of Prayer and Praise*, No. 161; S. Schechter, in *J. Q. R.* iv. 253, note.

A. F. L. C.

EN-MISHPAT (עין משפט): Another name for Kadesh (Gen. xiv. 7, R. V.), probably Kadesh-barnea, the place where Chedorlaomer with his three companions slew the Amalekites and the Amorites.

E. G. H. M. Sel.

EN SOF ("boundless"; "endless"): Cabalistic term for the Deity prior to His self-manifestation in the production of the world, probably derived from Ibn Gabirol's term, "the Endless One" (she-en lo tiklah). It was first used by Azriel ben Menahem, who, sharing the Neoplatonic view that God can have no desire, thought, word, or action, emphasized by it the negation of any attribute. The Zohar explains the term "En Sof" as follows: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point. . . . But after He created the form of the Heavenly Man [אדם עלאה], He used him as a chariot [מרכבה] wherein to descend, and He wishes to be called after His form, which is the sacred name 'Yhwh'" (part ii., section "Bo," 42b). In other words, "En Sof" signifies "the nameless being."

In another passage the Zohar reduces the term to "En" (non-existent), because God so transcends human understanding as to be practically non-existent (*ib.* part iii. 288b). The three letters composing the word "En" (אין) indicate the first three purely spiritual Sefirot ("Shoshan Sodot," 1b). Judah Ḥayyaṭ, in his commentary "Minḥat Yehudah" on the "Ma'areket Elahut," gives the following explanation of the term "En Sof": "Any name of God which is found in the Bible can not be applied to the Deity prior to His self-manifestation in the Creation, because the letters of those names were produced only after the emanation. . . . Moreover, a name implies a limitation in its bearer; and this is impossible in connection with the 'En Sof.'"

BIBLIOGRAPHY: Franck, *La Kabbale*, p. 136, Paris, 1889; Christian David Ginzburg, *The Ḳabbalah*, p. 105, London, 1865; Joël, *Die Religionsphilosophie des Sohar*, passim, Leipsic, 1849; Myer, *Qabbalah*, pp. 251 *et seq.*, Philadelphia, 1888; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala des XIII. Jahrhunderts*, p. 26, Frankfort-on-the-Main, 1895; Karppe, *Etude sur les Origines et la Nature du Zohar*, p. 344, Paris, 1901.

K. I. BR.

'ENA, RAB: Babylonian scholar of the third amoraic generation (third century); contemporary of Rab Judah b. Ezekiel. The two were known as "sabe de Pumbedita" (elders of Pumbedita, Sanh. 17b; 'Er. 79b *et seq.*).

'Ena once pronounced at the house of the exilarch a halakic discourse which greatly displeased his younger contemporary Rabbah, and the latter declared his statement to be astounding and himself to deserve degradation by the removal of his "meturgeman" (Ḥul. 84b; see Rashi *ad loc.*).

Rab Naḥman, however, had a better opinion of 'Ena's learning. Twice 'Ena opposed Naḥman's views (Pes. 88a; Meg. 14b); and both times Naḥman, familiarly addressing him as "'Ena Saba" (Old 'Ena) or, according to some versions, "'Anya Saba" (="Poor Old Man"; a play on his name, "'Ena"), points out that 'Ena's views as well as his own are right, their respective applications depending on circumstances. Both times he prefaces this with the remark, "From me and from thee will the tradition bear its name."

S. S. S. M.

ENCHANTMENT. See DIVINATION.

ENCYCLOPEDIA: A work containing information on all subjects, or exhaustive of one subject, arranged in systematic, usually alphabetical, order. Such works were not unknown in the Orient. Among Greek and Syriac Christians they were based upon homilies dealing with the six days of Creation. Mohammedan writers developed in course of time a large literature of both general and special encyclopedias, the earliest of which seems to be the "Mafatiḥ al-'Ulum" of Mohammed ibn Aḥmad al-Khawarizmi (975-997). The first Hebrew work of this kind known to us is the mathematical encyclopedia of Abraham bar Ḥiyyah of Barcelona (*c.* 1150); and it is acknowledged that it was written upon Arabic models. It was entitled "Yesode ha-Tebunah we-Migdol ha-Emunah," and treated of arithmetic, geometry, optics, astronomy, and music; only fragments of it are extant. A century later a more extensive encyclopedia was published by Gershon ben Solomon Catalan of Arles, under the title "Sha'ar ha-Shamayim" (Venice, 1547). It is divided into three parts: (1) physics, meteorology, mineralogy, natural history; (2) astronomy; (3) theology, or metaphysics. Judah ben Solomon ha-Kohen ibn מתקה (Toledo, 1247) wrote a similar work, but in Arabic, which he translated into Hebrew ("Midrash ha-Ḥokmah"). It treated of logic, physics, metaphysics, mathematics, and the mystical sciences. As in Mohammedan works, the first three divisions closely followed Aristotle. The "Shebile Emunah" of Meïr ibn Aldabi (fourteenth century) went even further, comprising more of Jewish theology and practical ethics than other works of this class; but it is largely a compilation, especially from the "Sha'ar ha-Shamayim" of Gershon b. Solomon.

A Turkish scholar of the sixteenth century, Solomon ben Jacob ALMOLI, undertook the publication of an encyclopedia under the title "Me'assef le-Kol ha-Maḥanot," but nothing further than the plan and prospectus appeared (Constantinople, 1530-32). Jacob Ẓahalon, rabbi and physician at Ferrara in the seventeenth century, produced an encyclopedia under the title "Oẓar ha-Ḥokmot." It was divided into three volumes, of which only the third, entitled "Oẓar ha-Ḥayyim" (Venice, 1683), and treating of medicine, has been preserved and published. A general encyclopedia was planned by Jair Ḥayyim Bacharach (*c.* 1650), arranged according to subject-matter. Only one volume, containing the index of subjects, has come down to us. A work of the same kind was published (Venice, 1707-08) by the physician Tobiah of Metz, under the title "Ma'aseh Ṭobiyyah." It also was divided into three parts, dealing with: (1) metaphysics, theology, astronomy, cosmography, elements; (2) medicine; (3) botany and zoology. As was the case with their Arabic prototypes, none of these works was arranged in alphabetical order.

Talmudic Encyclopedias.

The scarcity of secular encyclopedias is compensated by the abundance of those devoted to Talmudic and Midrashic literature. To these belong the "'Aruk" of Nathan ben Jehiel of Rome (twelfth century), which is as much a Talmudic encyclopedia as a lexicon. The various "Yalḳutim," the "'En Ya'aḳob" of Jacob Ḥabib, etc., are rather collections of Talmudic and Midrashic lore. The first complete rabbinical encyclopedia was composed by Isaac Lampronti, rabbi at Ferrara (1679-1757). His "Paḥad Yiẓḥaḳ" is arranged in alphabetical order, and contains a large mass of somewhat undigested material, covering the whole ground of rabbinic literature down to the writer's own day (12 vols., Venice, 1750-1813; the second half was published by the Meḳiẓe Nirdamim Society 1864-88). Similar works, but of lesser importance, covering certain departments only of Talmudic or rabbinic literature, have been published at various periods. Among these is the "Torah we-Ḥayyim" of Ḥayyim Palagi (Salonica, 1846), dealing with the ethical part of the Talmud; the "Nifla'im Ma'aseka" of Abraham Shalom Hai חמוי (Leghorn, 1881), embracing the haggadic portions of the Talmud; the "Abbi'ah Ḥidot," by the same author as the preceding (*ib.*); the "Or 'Enayim" of Isaac Judah of

Kamarna (Kamarna, 1882), an encyclopedia of the Cabala; the "Kerub Mimshaḥ" of Solomon Ḥazzan of Alexandria (Alexandria, 1895), on the haggadic portions of the Talmud.

Modern Attempts.

To the nineteenth century belong the first attempts to produce an encyclopedia dealing with Jewish life and literature. In 1840 an essay was made in Russia which was voiced in Jost's "Annalen," and for which the editor promised to set apart a separate column in his journal entitled "Encyclopädie der Theologischen Literarischen Angelegenheiten"; but nothing further came of the attempt ("Annalen," 1840, pp. 161, 236, 276, 378). In 1844 Steinschneider and Cassel planned a comprehensive work of this kind, and issued a "Plan der Real-Encyclopädie des Judenthums Zunächst für die Mitarbeiter" (Krotoschin). Part of this was an article on abbreviations by Steinschneider ("Hebr. Bibl." xxi. 103), which was republished in the "Archiv für Stenographie," 1877, Nos. 466, 467, and in "Die Neuzeit," Vienna, 1877 (comp. Steinschneider's "Briefe über eine Encyclopädie der Wissenschaft des Judenthums," in "Orient, Lit." 1843, pp. 465 *et seq.*). Various articles, originally written for this work, appeared elsewhere; that on "Judensteuer," by Selig (Paulus) Cassel, appeared as "Juden" in Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaft und Künste" ("J. Q. R." ix. 233); "Aderlass im Talmud," by Alois Brecher, appeared in "Prager Medicinische Wochenschrift," 1876, March 22 and 29 ("Hebr. Bibl." xviii. 94); Beer's "Abraham" was issued as a separate book—"Das Leben Abrahams" (Leipsic, 1859; see "Deutsche Lit. Zeitung," 1893, p. 1320). A few years later S. L. Rapoport projected a Hebrew encyclopedia of Talmudic and rabbinic literature. One volume only appeared, covering the letter "alef" (Prague, 1852), and entitled "Erech Millin, Opus Encyclopedicum. Alphabetico Ordine Dispositum, in Quo et Res et Voces ad Historiam, Geographiam, Archæologiam, Dignitates, Sectas Illustresque Homines Spectantes, Quæ in Utroque Talmude, Tosefta, Targumicis Midraschicisque Libris Occurrunt, Necdum Satis Explicatæ Sunt, Illustrantur."

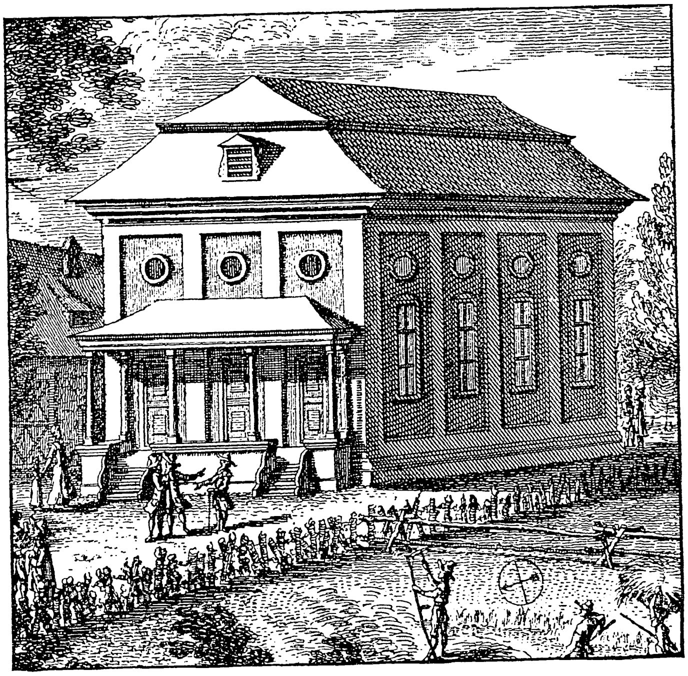

Old Synagogue at Endingen.
(From Ulrich, "Sammlung Jüdischer Geschichten," 1768.)

Another encyclopedia in Hebrew, confined to secular science, and grouped according to subject-matter, was undertaken in 1844 by Julius Barasch, but he did not get beyond the first volume, devoted to philosophy. This was entitled "Oẓar ha-Ḥokmot, Liber Thesaurus Scientiæ in Lingua Hebraica Continens Fundamenta Omnium Scientiarum. Sectio Philosophica" (Vienna, 1856). Ezekiel Lewy, rabbi at Beuthen, followed Rapoport, but on a smaller scale, and undertook the publication of an encyclopedia, in Hebrew, of Halakah, Midrash, and Haggadah; but only the alef volume, under the title "Biḳḳoret ha-Talmud," appeared (Vienna, 1863).

J. Hamburger, rabbi of Mecklenburg-Strelitz, was the first to successfully publish a Jewish encyclopedia in German, confined, however, to Biblical and Talmudical subjects: "Real-Encyclopädie für Bibel und Talmud," in 2 vols., Leipsic, 1870–84, the first dealing with Biblical, the second with Talmudic, literature. From 1896 to 1901 the author added a third volume, containing six supplementary parts covering a portion of the literature, and the most important writers, of the early Middle Ages. A new title, "Real-Encyclopädie des Judenthums," was given to the whole. Hamburger's work, despite its disjointed character and untrustworthy citations, was a great step in advance, and is praiseworthy as the work of one man.

A publishing firm in Warsaw, J. Goldman & Company, began in 1888 to publish "Ha-Eshkol," a combined Jewish and secular encyclopedia in Hebrew; but it came to a standstill with the article אורזינם. Encyclopedias were also projected by the Central Conference of American Rabbis (see "Year-Book of Cen. Conf." 1898, p. 38; 1899, pp. 80, 97; 1900, p. 86) and by Aḥad ha-'Am in Russia, to which latter the Mæcenas Wisotzki of Moscow promised to contribute 20,000 rubles. For the history of the present Jewish Encyclopedia see preface to volume I.

I. Br.—G.

ENDINGEN: Town of Baden, near Freiburg, famous in Jewish history through the blood accusation of 1470. In that year three Jews were burned at the stake upon a charge of having murdered eight years previously a Christian family of four persons. The accused, subjected to torture, acknowledged the crime. The bones of their supposed victims are still preserved in the Church of Saint Peter, and are believed to work miracles. In consequence of this event Jews were banished from Endingen; and it was not till the time of Emperor Joseph II. that the decree of banishment was annulled (1785).

A writer of the period made the incident the subject of a drama, which was represented for the first time at Endingen April 24, 1616. Karl von Amira recently published this drama with the records of the trial under the title "Das Endinger Judenspiel." The editor in his preface proves the weakness of the case for the prosecution.

BIBLIOGRAPHY: *Urkundenbuch der Stadt Freiburg*, No. 699; Karl von Amira, *Das Endinger Judenspiel*, in the collection *Neudrucke Deutscher Litteraturwerke*, Halle-on-the-Saale, 1883; *Zeitschrift für die Gesch. der Juden in Deutschland*, ii. 358; *Rev. Études Juives*, xvi. 236; Feilchenfeld, *Josel Rosheim*, p. 5, Strasburg, 1898.

D. I. BR.

ENDINGEN-LENGNAU. See AARGAU.

ENDLER, SAMUEL BENZION: Talmudist; lived at Prague (?) in the eighteenth and nineteenth centuries. He was the author of "Emunat Yisrael," treating of morals and dogmas as dealt with by Maimonides, Judah ha-Levi, Naḥmanides, and others (Prague, 1832).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 41, No. 773; Fürst, *Bibl. Jud.* i. 109.

K. M. SEL.

ENDOGAMY. See MARRIAGE.

ENDOR ("spring of Dor"): Town in the territory of Issachar, allotted to Manasseh (Josh. xvii. 11). It is identified with the modern Endur, on the northern decline of little Mt. Hermon (Nabi Daḥi), a hamlet now abandoned, but which had in Roman days a large population. Cheyne, following Graetz, reads "'En Ḥarod" (see Judges vii. 1; Budde, "Richter und Samuel," p. 112).

According to the Hebrew text, the author of Ps. lxxxiii. considers Endor to have formed part of the plain of Kishon and, as such, of the battle-field of Megiddo. In I Sam. xxix. 1 the Septuagint (Manuscript A) reads 'Αενδὼρ, which is "Endor," not, as Cheyne and Klostermann propose, "'En Ḥarod." If the second half of I Sam. xxix. 1 is not to be considered as a later addition (Budde, "Die Bücher Samuel" [1902], in Marti's "Kurzer Hand-Commentar zum Alten Testament"), Endor was the place of Saul's encampment, as well as the residence of the witch whom he consulted before the battle of Gilboa (I Sam. xxviii. 7).

E. G. H.—E. I. N.

ENDOR, THE WITCH OF.—Biblical Data: A necromancer consulted by Saul in his extremity when forsaken by YHWH, and whose ordinary oracles (dreams, urim, and prophets) had failed him. The story is found in I Sam. xxviii. 4–25. After Samuel's death and burial with due mourning ceremonies in Ramah, Saul had driven all necromancers and adepts at witchcraft from the land. But the Philistines gathered their forces and encamped in Shunem, and to meet them Saul mustered his army on Gilboa. The Israelitish king, terrified at the sight of the enemy's numbers, inquired of YHWH, but received no answer. In this strait the monarch inquires for a woman בעלת אוב, "who possesses a talisman" (Smith, "Samuel," p. 240) wherewith to invoke the dead, and is informed that one is staying at Endor. Disguised, Saul repairs to the woman's lodgings at night and bids her summon for him the one whom he will name. The witch suspects a snare, and refuses to comply in view of the fate meted out to her class by royal command. Assured, however, of immunity, she summons Samuel at Saul's request. At the sight of Samuel she cries out with a loud voice, and charges the king, whom she immediately recognizes, with having deceived her. Saul allays her fears and makes her tell him what she has seen. She saw "a god ["elohim"] coming up out of the earth"; "an old man . . . wrapped in a cloak." Before the spirit (unseen) Saul prostrates himself. Samuel complains at being disturbed, but Saul pleads the extremity of his danger and his abandonment by YHWH. Samuel, however, refuses to give any counsel, but announces the impending downfall of the king and his dynasty. Saul faints, partly from physical exhaustion due to lack of food. The witch attempts to comfort him, and invites him to partake of her hospitality. Saul at first refuses, but is finally prevailed upon by the combined entreaties of the woman and his servants. He eats and departs to his fate.

Apparition of Samuel.

——**In Rabbinical Literature:** While in the Biblical account the woman remains anonymous, the rabbinical Midrash maintains that she was Zephaniah, the mother of Abner (Yalḳ., Sam. 140, from Pirḳe R. El.). That a supernatural appearance is here described is inferred from the repeated emphasis laid on the statement that Samuel had died and had been buried (I Sam. xxv. 1, xxviii. 3), by which the assumption that Samuel was still living when summoned, is discredited (Tosef., Soṭah, xi. 5). Still he was invoked during the first twelve months after his death, when, according to the Rabbis, the spirit still hovers near the body (Shab. 152b). In connection with the incidents of the story the Rabbis have developed the theory that the necromancer sees the spirit but is unable to hear his speech, while the person at whose instance the spirit is called hears the voice but fails to see; bystanders neither hear nor see (Yalḳ., *l.c.*; Redaḳ and RaLBaG's commentaries). The outcry of the woman at the sight of Samuel was due to his rising in an unusual way—upright, not, as she expected, in a horizontal position (comp. LXX. ὀρϑιον in verse 14).

——**Critical View:** The story throws light on the prevailing beliefs of primitive Israel concerning the possibility of summoning the dead and consulting them. Discussions concerning the historical veracity of this report, and attempts to reconcile its contents with natural laws by assuming that the woman palmed off some fraud on the excited king exhausted by previous fasting, miss the point of the Biblical account. The scene is really a satire on King Saul, and the summoning of the dead is introduced only incidentally. He, the destroyer of the necromancers, forsaken by Yhwh, himself repairs to a witch's house, but has only his pains for his trouble. Samuel refuses to help, and reiterates what Saul's fears had anticipated (Grüneisen, "Der Ahnenkultus und die Urreligion Israels," pp. 152–154, Halle, 1900). אוב used to be interpreted as meaning the ghost with which the witch was possessed, but this does not appear to be the ancient conception.

Bibliography: Commentaries on Samuel by Smith, Klostermann, Thenius, and others; Stade, *Gesch. des Volkes Israel*, i. 425, 504; König, *Offenbarungsbegriff des Alten Testaments*, 1882, ii. 150; Wellhausen, *Reste Arabischen Heidenthums*, in his *Skizzen und Vorarbeiten*, iii. 126, 135 *et seq.*; Schwally, *Das Leben nach dem Tode*, passim.

E. G. H.

ENEMY, TREATMENT OF AN: Hatred of an enemy is a natural impulse of primitive peoples; willingness to forgive an enemy is a mark of advanced moral development. Jewish teaching, in Bible, Talmud, and other writings, gradually educates the people toward the latter stage. Where there are indications in the Bible of a spirit of hatred and vengeance toward the enemy (Ex. xxiii. 22; Lev. xxvi. 7, 8; Deut. vi. 19, xx. 14, xxxi. 4; Josh. x. 13; Judges v. 31; I Sam. xiv. 24; Esth. viii. 13; ix. 1, 5, 16), they are for the most part purely nationalistic expressions—hatred of the national enemy being quite compatible with an otherwise kindly spirit.

Biblical Commands and Precepts.

In the earliest collection of laws, the so-called Book of the Covenant, the command is given: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and thou wouldest forbear to help him, thou shalt surely help with him" (Ex. xxiii. 4, 5). The holiness chapter of Leviticus contains the command: "Thou shalt not hate thy brother in thy heart" (Lev. xix. 17). The teaching of the Book of Proverbs is: "Rejoice not when thine enemy falleth and let not thy heart be glad when he stumbleth" (xxiv. 17). This injunction is repeated as the familiar utterance of Samuel ha-Ḳaṭon (Abot iv. 26). Again, the Book of Proverbs says: "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink. For thus shalt thou heap coals of fire upon his head, and the Lord shall reward thee" (xxv. 21, 22). The prevailing opinion that the Jewish Bible commands hatred of the enemy rests upon the strangely misunderstood statement in the Sermon on the Mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you" (Matt. v. 43, 44; see Jew. Encyc. iii. 398, *s.v.* Brotherly Love).

Joseph's treatment of his brothers is exemplary: "Fear not, for am I in the place of God? and as for you, ye meant evil against me; but God meant it for good. . . . Now therefore fear ye not; I will nourish you and your little ones; and he comforted them and spake kindly unto them" (Gen. l. 19–21). Similarly Moses prayed for the recovery of Miriam, who had spoken rebelliously against him (Num. xii. 13). Solomon is praised because, among other things, he did not ask for the life of his enemies (I Kings iii. 11; II Chron. i. 11). I Kings xx. 31 is further evidence that a loftier ethical spirit prevailed in Israel than among the surrounding nations; the servants of the defeated King of Syria urged him to throw himself upon the mercy of his triumphant foe, the King of Israel, for "we have heard that the kings of the house of Israel are merciful kings." As a final instance from the Bible the words of Job (xxxi. 29–30, R. V.) may be quoted: "If I rejoiced at the destruction of him that hated me, Or lifted up myself when evil found him; (Yea, I suffered not my mouth to sin By asking his life with a curse)."

In Apocrypha, Talmud, and Midrash.

The author of Ecclesiasticus counsels: "Forgive thy neighbor the hurt he hath done thee; and then thy sins shall be pardoned when thou prayest" (xxviii. 2). Talmudical and Midrashic literature contains many fine teachings on this subject. Mar Zuṭra prayed every evening upon retiring: "O my God, forgive all such as have wronged me" (Meg. 28a; B. B. 15b). "Be ever flexible as a reed [kindly toward all], never as inflexible as a cedar [unforgiving toward such as have harmed thee]" (Ta'an. 20b). "Even as God forgives transgressions without harboring revenge, so be it also with thee, harbor no hatred in thy heart" (Yalḳ. Lev. 613). "Why is the 'Hallel' [the psalms of praise] recited only on the first day of Passover and not on every day during the Passover week, as it is recited every day during the week of the Feast of Tabernacles? Because the Egyptians were sunk in the sea, and I have caused it to be written—'Rejoice not when thine enemy falleth'" (Yalḳ. Prov. 960). In a similar passage the angels are rebuked by God for singing at the time of the catastrophe that overtook the Egyptians: "The work of My hands sinks into the sea, and you would sing before Me?" (Sanh. 39b). Again, "If a man finds both a friend and an enemy requiring assistance he should assist his enemy first in order to subdue his evil inclination" (B. M. 32b). In the Abot de-Rabbi Natan (23) is found this passage: "Who is strong? He who converts an enemy into a friend." Talmudical teachers held that David's action in cutting off the skirt of Saul's robe, in order to present it as an evidence of magnanimity and as a reproach to Saul, was blameworthy, and robbed an otherwise noble deed of its fine flavor (Ber. 62b).

Toward Non-Jews.

Nor does Judaism, as is often claimed, inculcate unfriendly sentiments toward non-Jews. Rabbi Joshua taught: "An evil eye, the evil nature, and hatred of men put one out of the world" (Ab. ii. 15). "It is a law of peace to support the poor of all peoples as well as the poor of Israel, to assist their sick, to bury their dead" (Giṭ. 61a). "God judges the nations by their righteous members" ('Ab. Zarah 3a). Of similar import are Joshua ben Hananiah's words: "The pious ones of the nations of the world have a share in the future life." "What is the significance of the thirty coins (xi. 12) in the vision of the prophet Zechariah?" Rabbi Judah answered: "They indicate the thirty righteous men who are always to be found among the heathen, and whose merits save their peoples" (Ḥul. 92a). Samuel says: "It is forbidden to deceive any one, even a heathen" (*ib.* 94a). "Cultivate peace with thy brethren, thy neighbors, with all men, even the heathen" (Ber. 17a). Medieval teachers urged similar maxims. "Deceive none, either Jew or non-Jew," wrote Rabbi Lipman Mühlhausen in the fifteenth century (comp. Güdemann, "Geschichte des Erziehungswesens der Juden in Deutschland," p. 243), and the "Sefer Ḥasidim" enjoins: "Deceive no one intentionally, not even the non-Jew; quarrel with none, no matter what his belief" (comp. Zunz, "Z. G." p. 135). Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," mentions dislike of all that is hateful, as the third of the ten requirements of an exemplary life, and quotes Shabbat 88b in support of his statement: "Such as suffer ill but do it not, answer not insults, and are actuated in their conduct by love only, are referred to in the Scriptural passage: 'They who love Him are as the sun when he goeth forth in his might.'"

Modern Teachings.

Rabbi Israel Lipschütz of Danzig bade his heirs: "Do good to all men, evil to none; do good even to the non-Jew in the street, even to an enemy who has pursued you with relentless hate. If you have an opportunity for revenge, do not avail yourselves of it, but load your adversary with favors. Never refuse a favor to any person, be he non-Jew or even an enemy. If your foe is seeking your hurt you may prevent him, but you must not injure him beyond the point of making him powerless to harm you. If an opportunity offer of serving him thank God for the chance, and though he has done you the most fearful wrongs, forget the injuries you have sustained at his hands. Make yourselves wings like eagles to succor him, and refrain from reminding him by a word of his former conduct" ("J. Q. R." iii. 474). Joel Shamariah wrote in his last will and testament: "If any one did aught to injure me, yet I loved him in my heart. If I felt inclined to hate him, I at once began to utter praises, so that gradually I brought my heart to genuine love of the man who had wronged me" (*ib.*)

K. D. P.

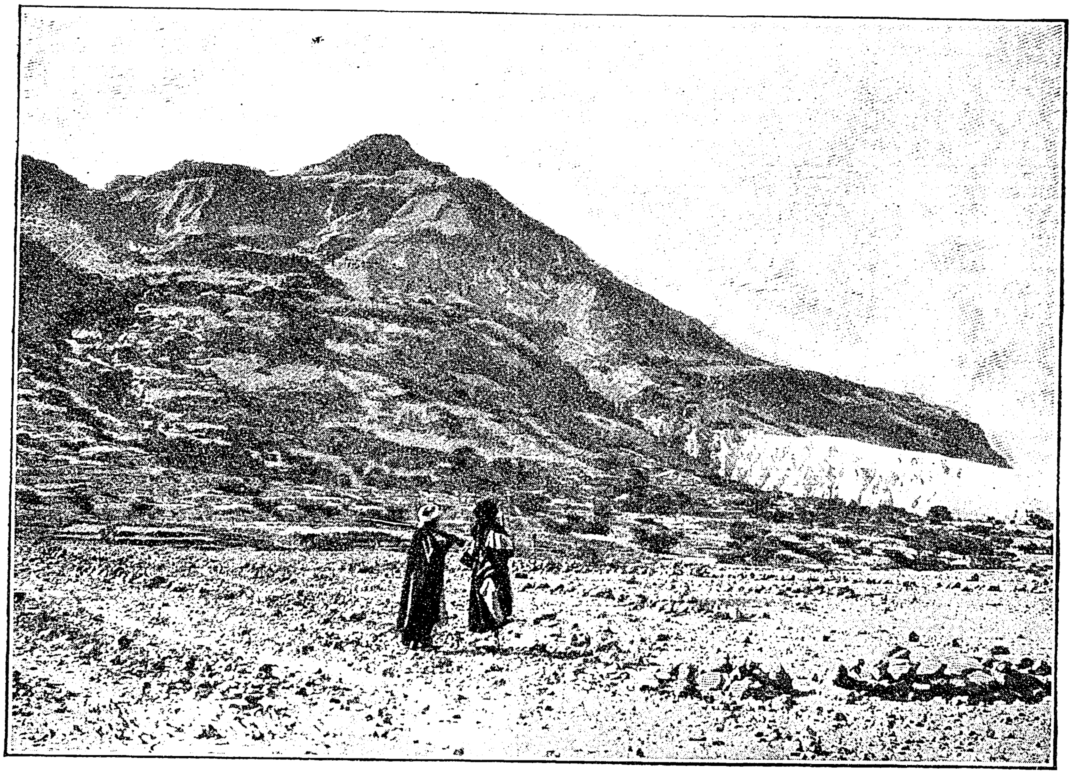

Mount Engedi in Judea.
(From a photograph by Bonfils.)

ENFRANCHISEMENT. See Slaves.

ENGADDI. See Engedi.

ENGAGEMENTS. See Betrothal.

ENGEDI (עין גדי): A town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). It was the hiding-place of David when he fled from Saul (I Sam. xxiv. 1, 2). Engedi was celebrated for its vineyards (Cant. i. 14), for its balsam (Shab. 26a; Josephus, "Ant." ix. 1, § 2), and for its palms (Pliny, "Historia Naturalis," v. 17; see also Shab. 26a), whence it was called also "Hazazon-tamar" (the pruning of the palm-tree; II Chron. xx. 2). According to Josephus ("B. J." iii. 3, § 5), Engedi was the center of a toparchy under the Romans; it was the chief seat of the Essenes, and in the fourth century it was still a large village (Eusebius, "Onomasticon," *s.v.*). It is identified with the modern 'Ain Jidi (see Robinson, "Biblical Researches," ii. 209, 211, 214).

E. G. H. M. Sel.

ENGEL, GÁBOR (GABRIEL): Hungarian physician and surgeon; born at Maros-Vásárhely, Hungary, in 1852. After studying at Budapest and Leipsic, he was appointed assistant surgeon at the university hospital of Klausenburg (1880), privatdocent in obstetrics (1881), director of the Landesspital (1887), and assistant professor at the university at Klausenburg (1893). He has contributed essays to the "Centralblatt für Gynäkologie," the "Archiv für Gynäkologie," the "Wiener Medicinische Presse," and the Hungarian medical journals.

Bibliography: *Pallas Lexicon.*

s. L. V.

ENGEL, JOSEPH: Hungarian sculptor; born 1815; died in Budapest June 29, 1902. His father, a poor merchant, destined him for the rabbinate, and had him educated accordingly at the yeshibah of Presburg. But he soon deserted his Talmudic studies and went to Vienna, where he apprenticed himself to a wood-carver. The latter was soon convinced that the boy had great talent for wood- and bone-carving, and he helped him to enter the Academy of Art, where he remained till 1838. While a student he won two prizes. After having worked for some time in Munich and Paris, Engel went to London, where, from a simple stone-carver, he became a distinguished sculptor. His busts of Queen Victoria and Prince Consort Albert drew the attention of the Austrian ambassador at the court of St. James, Prince Paul Esterhazy, to the talented young Hungarian; and through the prince's intervention Engel entered the Academy of Sculpture, where he passed several years and won many prizes. His first work of importance was a group of statuary, "Amazons Fighting," which was bought by Prince Albert for £600. This group is now in the royal residence, Osborne House, Isle of Wight.

In 1847 Engel went to Rome, where he worked for fully twenty years. This was the most fruitful and successful epoch of his activity, the sculptures in the Vatican Museum exerting a great influence upon his studies. During the first part of his stay in Rome he modeled the "Captive Cupid" and "Innocence," besides a great many other mythological and ideal figures distinguished by grace of form and masterly execution. In 1897 he exhibited in Manchester the "Parsee," executed for his coreligionist Sir David Salomon, lord mayor of London. His "Eve Awakening to Life" won the great gold medal at the Vienna Exhibition of 1873. While in Rome he also finished the statue of the Austrian general Count Franz Nádasdy, which is now in the arsenal of Vienna. His atelier was one of the artistic centers of the Italian capital, and was visited by the King and Queen of Prussia, the Czarina of Russia, the then Prince of Wales, King Louis of Bavaria, and many other royalties whenever they came to the Eternal City.

After a sojourn of nearly thirty years abroad Engel returned in 1866 to his native country, and was then entrusted with the execution of the famous Szechenyi monument, which was unveiled in 1880.

Bibliography: Reich, *Beth-El*; Bloch's *Oesterreichische Wochenschrift*, 1901, No. 23.

S.

ENGELBERT, HERMANN: German rabbi; born in Gudensberg, Hessen, July 29, 1830; died at St. Gall, Switzerland, Feb. 5, 1900. He attended the Talmudic school in Würzburg and the University of Berlin, and obtained his Ph.D. degree in Marburg. He was appointed preacher to the congregation of Elberfeld, and three years later to the congregation of Munich. In 1866 he became rabbi to the newly organized community in St. Gall, where he remained until his death.

He wrote: "Das Negative Verdienst des Alten Testaments um die Unsterblichkeitslehre" (Berlin, 1857); "Ist das Schlachten der Thiere nach Jüdischem Ritus Wirklich Thierquälerei?" (reprinted from the "St. Gallen Tageblatt," 1867); "Das Schächten und die Bouterole: Denkschrift an den Grossen Rath des Kantons St. Gallen" (St. Gall, 1876); "Statistik des Judenthums im Deutschen Reiche, Ausschliesslich Preussens, und in der Schweiz" (Frankfort-on-the-Main, 1875).

Bibliography: *Allg. Zeit. des Jud.* lxiv., No. 7.

s. M. K.

ENGLAND: The southern portion of the island of Great Britain. Owing to the dominance of the capital city in England, most of the episodes of Jewish history connected with that country occurred at London, and are narrated under that heading. In the present article the more specifically historic events, those affecting the relations of the Jews to the state, will be treated, though events that affected public opinion have also been included as influencing those relations. The subject may be treated in three periods: (*a*) pre-expulsion, (*b*) intermediate, (*c*) resettlement.

The Jews Came in with the Normans.

Pre-Expulsion Period: There is no evidence of Jews residing in England before the Norman Conquest. The few references in the Anglo-Saxon Church laws either relate to Jewish practises about Easter or apply to passing visitors, the Gallo-Jewish slave-traders, who imported English slaves to the Roman market and thus brought about the Christianizing of England. William of Malmesbury ("Gesta Rerum Anglorum," ed. Duffy, p. 500) distinctly states that William the Conqueror brought the Jews from Rouen to England, and there is no reason to doubt his statement. The Conqueror's object can easily be guessed. From Domesday it is clear that his policy was to get the feudal dues paid to the royal treasury in coin rather than in kind, and for this purpose it was necessary to have a body of men scattered through the country that would supply quantities of coin.

At first the status of the Jew was not strictly determined. An attempt was made to introduce the Continental principle that he and all that was his were the king's property, and a clause to that effect was inserted under Henry I. in some manuscripts of the so-called "Laws of Edward the Confessor"; but Henry granted a charter to Rabbi Joseph, the chief Jew of London, and all his followers, under which they were permitted to move about the country without paying tolls or customs, to buy whatever was brought to them, to sell their pledges after holding them a year and a day, to be tried by their peers, and to be sworn on the Pentateuch. Special weight was attributed to the Jew's oath, which was valid against that of twelve Christians. The sixth clause of the charter was specially important: it granted to the Jews the right of moving whithersoever they would, together with their chattels, as if these were the king's own property ("sicut res propriæ nostræ").

Whatever advantage accrued to the king or to the Jews from their intimate relations was disturbed by the complete disorganization of the state under Stephen, who burned down the house of a Jew in Oxford (some accounts say with a Jew in it) because he refused to pay a contribution to the king's expenses. The Jews were equally mulcted by Empress Maud and by King Stephen. It was during the reign of the latter that the first recorded blood accusation against the Jews of any country was brought in the case of William of Norwich (1144). This was followed later in the century by similar charges brought in connection with the boys Harold (at Gloucester, 1168) and Robert (at Bury St. Edmunds, 1181). In none of these cases was any trial held.

While the crusaders in Germany were trying their swords upon the Jews, outbursts against the latter in England were, according to the Jewish chroniclers, prevented by King Stephen ("Hebräische Berichte," p. 64).

With the restoration of order under Henry II. and the withdrawal of the lawless Flemings, the Jews renewed their activity. Within five years of his accession Jews are found at London, Oxford, Cambridge, Norwich, Thetford, Bungay, Canterbury, Winchester, Newport, Stafford, Windsor, and Reading. Yet they were not permitted to bury their dead elsewhere than in London, a restriction which was not removed till 1177. Their spread throughout the country enabled the king to draw upon them as occasion demanded; he repaid them by demand notes on the sheriffs of the counties, who accounted for payments thus made in the half-yearly accounts on the pipe-rolls (see Aaron of Lincoln). But the king was soon to find that others could make use of the Jews for political purposes. Strongbow's conquest of Ireland (1170) was financed by Josce, a Jew of Gloucester; and the king accordingly fined Josce for having lent money to those under his displeasure. As a rule, however, Henry II. does not appear to have limited in any way the financial activity of the Jews; and the chroniclers of the time noticed with some dismay the favor shown to these aliens in faith and country, who amassed sufficient riches to build themselves houses of stone, a material thitherto used only for palaces, though doubtless adopted by the Jews for purposes of security. The favorable position of the English Jews was shown, among other things, by the visit of Abraham ibn Ezra in 1158, by that of Isaac of Chernigov in 1181, and by the resort to England of the Jews who were exiled from France by Philip Augustus in 1182, among them probably being Judah Sir Leon of Paris.

Yet Henry II. was only biding his time in permitting so much liberty to his Jewish subjects. As early as 1168, when concluding an alliance with Frederick Barbarossa, he had seized the chief representatives of the Jews and sent them over into Normandy, while tallaging the rest 5,000 marks (Gervase of Canterbury, ed. Stubbs, i. 205). When, however, he asked the rest of the country to pay a tithe for the crusade against Saladin in 1186, he demanded a quarter of the Jewish chattels. The tithe was reckoned at £70,000, the quarter at £60,000. In other words, the value of the personal property of the Jews was regarded as one-fourth that of the whole country. It is improbable, however, that the whole amount was paid at once, as for many years after the imposition of the tallage arrears were demanded from the recalcitrant Jews.

The king had probably been led to make this large demand upon the English Jewry by the surprising windfall which came to his treasury at the death of Aaron of Lincoln. All property obtained by usury, whether by Jew or by Christian, fell into the king's hands on the death of the usurer; and Aaron of Lincoln's estate included no less than £15,000 of debts owed to him by members of the baronage throughout the country. Besides this, a large treasure came into the king's hands, which, however, was lost on being sent over to Normandy. A special branch of the treasury, constituted in order to deal with this large account, was known as "Aaron's Exchequer" (see Aaron of Lincoln).

Apart from these exactions and a prohibition against the carrying of arms in the Assize of Arms in 1181, the English Jews had little to complain of in their treatment by Henry II., who was indeed accused by the contemporary chroniclers of unduly favoring those "enemies of Christ." They lived on excellent terms with their neighbors, including the clergy; they entered churches freely, and took refuge in the abbeys in times of commotion. There is even a record of two Cistercian monks having been converted to Judaism; and there is evidence that the Jews freely criticized the more assailable sides of Catholicism, the performing of miracles and the worship of images. Meanwhile they themselves lived in ostentatious opulence in houses resembling palaces, and helped to build a large number of the abbeys and monasteries of the country. By the end of Henry's reign they had incurred the ill will of the upper classes, with whom they mostly came in contact. The rise of the crusading spirit in the latter part of the reign of Henry spread the disaffection throughout the nation, as was shown with disastrous results at the accession of his son Richard.

Massacres at London and York.

Richard I. had taken the cross before his coronation (Sept. 3, 1189). A number of the principal Jews of England presented themselves to do homage at Westminster; but there appears to have been a superstition against Hebrews being admitted to such a holy ceremony, and they were repulsed during the banquet which followed the coronation. The rumor spread from Westminster to London that the king had ordered a massacre of the

Jews; and a mob in Old Jewry, after vainly attacking throughout the day the strong stone houses of the Jews, set them on fire at night, killing those within who attempted to escape. The king was enraged at this insult to his royal dignity, but took no steps to punish the offenders, owing to their large numbers. After his departure on the crusade, riots with loss of life occurred at Lynn, where the Jews attempted to attack a baptized coreligionist who had taken refuge in a church. The seafaring population rose against them, fired their houses, and put them to the sword. So, too, at Stamford fair, on March 7, 1190, many were slain, and on March 18 fifty-seven were slaughtered at Bury St. Edmunds. The Jews of Lincoln saved themselves only by taking refuge in a castle.

Isolated attacks on Jews occurred also at Colchester, Thetford, and Ospringe, but the most striking incident occurred at York on the night of March 16-17, 1190. Alarmed by the preceding massacres and by the setting on fire of several of their houses by the mob of crusaders preparing to follow the king, the Jews of York with their leader Josce asked the warden of the king's castle at York to receive them with their wives and children. When, however, the warden attempted to reenter Clifford Tower, which he had handed over to the Jews, the latter refused to receive him; and he called in the aid of the sheriff of the county, John Marshall, to recover the tower. The county militia and a number of York nobles, headed by Richard Malebys, who was deeply in debt to the Jews, besieged the tower, and the rage of the mob was kept alive by the exhortation of a Premonstrant monk, who celebrated mass every morning in his white robe before the walls of the tower till, by accident or design, he was struck by a stone as he approached too near and was crushed. The death of the monk enraged the mob to the highest degree, and the imprisoned Jews saw no hopes of escaping death by hunger except by baptism. Their religious leader, Rabbi Yom-Ṭob of Joigny, exhorted them to slay themselves rather than adopt either alternative, and the president, Josce, began the self-immolation by slaying his wife Anna and his two children. Finally Josce was slain by Yom-Ṭob himself. The few who had refused to follow their example appealed in vain for pity to the Christians, who entered at daybreak and slew them. Finding that the deeds proving the indebtedness of the rioters to the Jews were not in the tower, the mob rushed to the cathedral, and there took possession of them and burned them. The chancellor Longchamp attempted to punish the offenders, mainly some of the smaller barons indebted to the Jews, but these had fled to Scotland. Richard Malebys was deprived of many of his fiefs, but they were soon afterward restored to him. Most of the nobles mentioned in the records were connected with various abbeys, and were influenced by religious prejudice as well as by the desire to free themselves from their indebtedness to the Jews (see York).

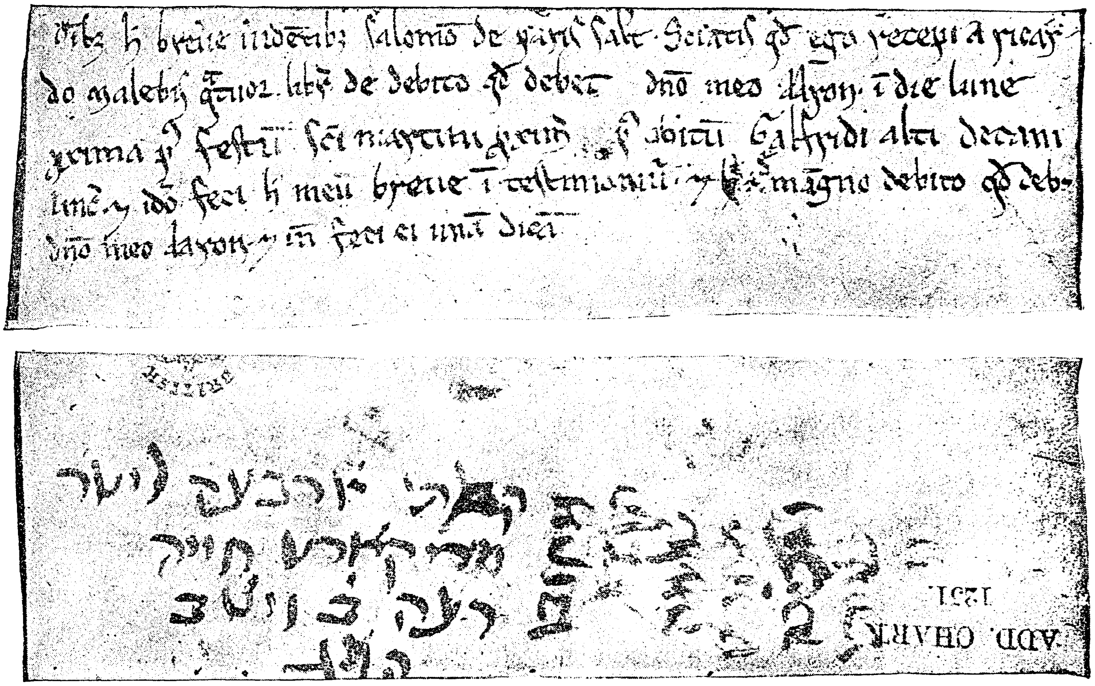
ADD. CHART. 1251

Starr of Aaron of Lincoln, 1181, Acknowledging Receipt of Part Payment from Richard Malebys, Afterward the Leader in the York Massacre, 1190.

(In the British Museum.)

During Richard's absence in the Holy Land and during his captivity the lot of the Jews was aggravated by the exactions of William de Longchamp; and they were called upon to contribute toward the king's ransom 5,000 marks, or more than three times as much as the contribution of the city of London. On his return Richard determined to organize the Jewry in order to insure that he should no longer be defrauded, by any such outbreaks as those that occurred after his coronation, of his just dues as universal legatee of the Jewry. He accordingly decided, in 1194, that records should be kept by royal officials of all the transactions of the Jews, which without such record should not be legal. Every debt was to be entered upon a chirograph, one part of which was to be kept by the Jewish creditor, and the other preserved in a chest to which only special officials should have access. By this means the king could at any time ascertain the property of any Jew in the land; and no destruction of the bond held by the Jew could release the creditor from his indebtedness. This "Ordinance of the Jewry" was practically the beginning of the Exchequer of the Jews, which made all the transactions of the English Jewry liable to taxation by the King of England, who thus became a sleeping partner in all the transactions of Jewish usury. The king besides demanded two bezants in the pound, that is, 10 per cent, of all sums recovered by the Jews with the aid of his courts.

"Ordinance of the Jewry."

It may perhaps be appropriate at this point to determine as accurately as possible the exact status which Jews had acquired in England at the end of the twelfth century. They could not be regarded as aliens any more than could the Norman nobles with whom they had originally come over; besides, alienage could not become hereditary (Maitland and Pollock, "History of English Law"). They were not heretics, since their right to exist was recognized by the Church. They were usurers for the most part, and their property, like that of all usurers, escheated to the king at their demise. But, on the other hand, their usurious debts could be recovered at law, whereas the Christian usurer could not recover more than his original loan. They were in direct relation to the king and his courts; but this did not imply any arbitrary power of the king to tax them or to take their money without repayment, as is frequently exemplified in the pipe-rolls. The aids, reliefs, fines, and amercements demanded from them were no other than those asked from the rest of the king's subjects, though the amount contributed by the Jews may have been larger. They were the king's "men," it is true, but no more than the barons of the time; and they had the special privilege of the baronial rank, and could move from place to place and settle anywhere without restriction. It will be seen how this privilege was afterward taken away from them. Altogether, the status of the English Jews, who partook of the nature of baron, alien, heretic, and usurer, was peculiar; but, on the whole, their lot was not an unfavorable one.

These conditions, however, were not destined to last long. As early as 1198 Pope Innocent III. had written to all Christian princes, including Richard of England, calling upon them to compel the remission of all usury demanded by Jews from Christians. This would of course render their very existence impossible. On July 15, 1205, the pope laid down the principle that Jews were doomed to perpetual servitude because they had crucified Jesus. In England the secular power soon followed the initiative of the Church. John, who had his own reasons for disliking Jews, having become indebted to them while a lad in Ireland, at first treated them with a show of forbearance. For the comparatively small charge of 4,000 marks, he confirmed the charter of Rabbi Josce and his sons, and made it apply to all the Jews of England; and he wrote a sharp remonstrance to the mayor of London against the attacks that were continually being made upon the Jews of that city, alone of all the cities of England. He reappointed one Jacob archpriest of all the English Jews (July 12, 1199).

Under John.

But with the loss of Normandy in 1205 a new spirit seems to have come over the attitude of John to his Jews. In the height of his triumph over the pope, he demanded the sum of no less than £100,000 from the religious houses of England, and 66,000 marks from the Jews (1210). One of the latter, Abraham of Bristol, who refused to pay his quota of 10,000 marks, had, by order of the king, seven of his teeth extracted, one a day, till he was willing to disgorge (Roger of Wendover, ii. 232; but see Ramsay, "Angevin Empire," p. 426, London, 1903). It is scarcely to be wondered at that in 1211 many of the English rabbis willingly joined in the Zionistic pilgrimage of Joseph ben Baruch, who, it is said, was accompanied by more than 300 English and French rabbis in his journey to the Holy Land. Yet, though John squeezed as much as he could out of the Jews, they were an important element on his side in the triangular struggle between king, barons, and municipalities which makes up the constitutional history of England during his reign and that of his son. Even in the Great Charter clauses were inserted preventing the king or his Jewish subjects from obtaining interest during the minority of an heir.

With the accession of Henry III. (1216) the position of the Jews became somewhat easier, but only for a short time. Innocent III. had in the preceding year caused the Lateran Council to pass the law enforcing the Badge upon the Jews; and in 1218 Stephen Langton, Archbishop of Canterbury, brought it into operation in England, the badge taking the form of an oblong white patch of two finger-lengths by four. At first the Jews thought of evading the restriction by leaving the land altogether, and directions were given to the wardens of the Cinque Ports to prevent any Jew from passing out of the country without the king's permission. The changed position of the Jews was strikingly indicated in 1222, when a deacon at Oxford was burned for having become a proselyte to Judaism and for having married a Jewess; whereas in the twelfth century several instances of such proselytism had occurred in England, and no punishment had followed the "crime" (Maitland, "Canon Law in England," pp. 158–179). The action of the Church was followed by similar opposition on the part of the English boroughs. Henry at his accession had found it necessary to appoint committees of twenty-four burgesses who should be responsible for the

Jews and Municipalities.

safety of the Jews of Gloucester and Hereford, while he claimed jurisdiction for his own sheriffs or constables in any causes between Jews and Christians. This was a great source of annoyance to the towns, which were beginning to escape feudal dues and exactions of the king by compounding for a lump sum known as the "ferm of the borough" ("firma burgi"). This exempted them from the king's jurisdiction; but an exception was made in matters relating to the Jewry, on pretext of which the king's officials again and again invaded the boroughs. Petitions were accordingly sent to the king in many instances to remove his Jews from the boroughs, and they were expelled from Bury St. Edmunds in 1190, Newcastle in 1234, Wycombe in 1235, Southampton in 1236, Berkhamsted in 1242, Newbury in 1244; and at last it was enacted in 1253 that Jews could freely reside in such towns only as had an Archa for the preservation of the Jews' deeds and starrs, from which the king could ascertain their capacity for further taxation. Henceforth they were restricted to some twenty-five towns in England, and they became in truth the king's chattels. Any attempt to evade the provisions of this enactment was rigidly met by expulsion, as from Winchelsea in 1273, from Bridgnorth in 1274, and from Windsor in 1283. By these restrictions it became impossible for any Jew by change of residence to evade payment of the tallage, which became the chief means of extortion under Henry III. after the beneficent rule of Hubert de Burgh had been succeeded by that of the king's favorites (see Tallage).

But there was probably another reason for limiting Jewish business with the towns, for it is likely that the king derived but very little profit from the loans of the Jews to the burgesses of the towns, for it was with the smaller barons, including the superior clergy, that the Jews transacted most of their business. The smaller barons, indeed, found themselves between the upper and the nether millstone in their borrowings from the Jews, their indebtedness to whom fell in the last resort into the hands of the king either by escheat on the death of the creditor or by collection made through the king's officials whenever the Jews were tallaged. But besides this, the higher baronage imitated the crown in making use of the Jews as catspaws to get the lands of their less powerful brethren into their possession; advancing money to the Jew, sharing with him the usury, and claiming the lands if the debt failed to be paid. Complaint was made of this as early as the Synod of Worcester in 1240 (Wilkins, "Concilia," i. 675–676), and nearly twenty years later (1259) the lesser barons petitioned the king to find some remedy for this danger of getting into the clutches of the higher nobility (Stubbs, "Select Charters," p. 365).

Jews and the Baronage.

With the outbreak of the Barons' war violent measures were adopted to remove all traces of indebtedness either to the king or to the higher barons. The Jewries of London, Canterbury, Northampton, Winchester, Cambridge, Worcester, and Lincoln were looted (1263–65), and the archæ either destroyed or deposited at the headquarters of the barons at Ely. Simon de Montfort, indeed, who had at an early stage expelled the Jews from his town of Leicester, when at the height of his power after the battle of Lewes annulled all indebtedness to the Jews. He had been accused of sharing the plunder, but issued edicts for their protection after the battle (Kingsford, "Song of Lewes," pp. 59, 80, Oxford, 1890). Both the Jewry and the king as its representative must have suffered incalculably by this general wiping out of indebtedness.

The value of the Jewry to the royal treasury had in fact become considerably lessened during the thirteenth century through two circumstances: the king's income from other sources had continually increased through the century from about £35,000 under Henry II. to £65,000 under Edward I.; and the contributions of the Jews had decreased both absolutely and relatively, the average from tallages, etc., being about £3,000 per annum in the twelfth century, and only £2,000 in the thirteenth. Besides this, the king had found other sources from which to obtain loans. Italian merchants, "pope's usurers" as they were called, supplied him with money, at times on the security of the Jewry. By the contraction of the area in which Jews were permitted to exercise their money-lending activity their means of profit were lessened, while the king by his continuous exactions prevented the automatic growth of interest. On two occasions, in 1254 and 1255, the Jews appealed vigorously to him or to his representative to be allowed to leave the kingdom before the very last penny had been forced from them. Henry's refusal only served to emphasize their entire dependence upon the royal will. By the middle of the thirteenth century the Jews of England, like those of the Continent, had become chattels of the king. There appeared to be no limit to the exactions he could impose upon them, though it was obviously against his own interest to deprive them entirely of capital, without which they could not gain for him usurious interest.

Further prejudice had been raised against the Jews just about this time by the revival of the charge of ritual murder. The king had sold the Jewry to his brother Richard of Cornwall in Feb., 1255, for 5,000 marks, and had lost all rights over it for a year. But in the following August a number of the chief Jews who had assembled at Lincoln to celebrate the marriage of a daughter of Berechiah de Nicole were seized on a charge of having murdered a boy named Hugh. Ninety-one were sent to London to the Tower, eighteen were executed for refusal to plead, and the rest were kept in prison till the expiry of Richard's control over their property (see Hugh of Lincoln).

As soon as order was restored after the death of Simon de Montfort, Edward, in whose hands was the ruling power, though he was only Prince of Wales at the time, took measures to remedy the chief complaints which had led the nobles to the outburst against the Jews. In 1269 Walter de Merton, the king's counselor, who was himself indebted to the Jews, drew up a measure denying to the latter all right to landed property which might fall into their hands as a result of their money-lending. They were not to lend on the security of landed property; all existing bonds on real estate were declared null and void; and any attempt to sell such bonds to Christians was made a capital offense. But, though the barons could no longer alienate their property as security for loans, they could still sell to the Jews; and with this sale there might fall into Jewish hands the feudal right of tutelage and the ecclesiastical right to advowson, both of which were indissolubly connected with the seizin of land in fief. In 1271 the Jews as a desperate measure attempted to force from the king's council explicit permission to hold land with all its privileges; but a Franciscan friar made a protest against the "impious insolence" of the Jews in claiming such rights, and, he being supported by the bishops present as well as by Prince Edward, who presided, the demands of the Jews were repudiated, and they were furthermore precluded from enjoying freehold in tenures of any kind. They were even forbidden to increase their holdings in London, as this might diminish the tithes of the Church ("De Antiquis Legibus Liber," pp. 234 *et seq.*). Deprived thus of all security for large loan, the Jews were almost automatically prevented from obtaining new business; and indeed, as soon as the enactment of 1271 was passed, Henry III., or Edward acting in his name, sold the whole revenue of the Jewry to Richard of Cornwall for as small a sum as 2,000 marks (Rymer, "Fœdera," i. 489).

The "Statutum de Judaismo," 1275.

Shortly after his coronation Edward I., in 1275, determined to solve by a bold experiment the Jewish question as it then existed in England. The Church laws against usury had recently been reiterated with more than usual vehemence at the Council of Lyons (1274), and Edward in the "Statutum de Judaismo" absolutely forbade Jews to lend on usury, but granted them permission to engage in commerce and handicrafts, and even to take farms for a period not exceeding ten years, though he expressly excluded them from all the feudal advantages of the possession of land. This permission, however, regarded as a means by which Jews in general could gain a livelihood, was illusory. Farming can not be taken up at a moment's notice, nor can handicrafts be acquired at once. Moreover, in England in the thirteenth century the gilds were already securing a monopoly of all skilled labor, and in the majority of markets only those could buy and sell who were members of the Gild Merchant. By depriving the Jews of a resort to usury, Edward was practically preventing them from earning a living at all under the conditions of life then existing in feudal England; and in principle the "Statute of Judaism" expelled them fifteen years before the final expulsion. Some of the Jews attempted to evade the law by resorting to the tricks of the Caursines, who lent sums and extorted bonds that included both principal and interest. Some resorted to highway robbery; others joined the Domus Conversorum (see below); while a considerable number appear to have resorted to clipping the coin as a means of securing a precarious existence. As a consequence, in 1278 the whole English Jewry was imprisoned; and no less than 293 Jews were executed at London.

Edward, having found it impossible altogether to prevent usury on the part of the Jews, was forced to permit it in a restricted form in a new statute, probably dated about 1280, allowing the Jews to receive interest on their loans for three years, or at most four. Provisions were made that all loans thus negotiated should be duly registered, so that the king might have his fair share of the usury of the Jewry ("Papers of the Anglo-Jew. Hist. Exh." pp. 219, 229). Loans arranged on these conditions could not be very secure or very lucrative, and the returns to the king in particular would be reduced to their lowest terms by the restricted form in which usury was now permitted. From any removal of these restrictions Edward was shortly afterward debarred by an act of the Church.

The Church and English Jews.

Ever since the fourth Lateran Council the papacy had become more and more embittered against the Jews, owing to the increased attractiveness of Jewish rites. As an immediate result of the council Stephen Langton had excommunicated all Christians having anything to do with Jews, and the king showed sufficient sympathy with the Church policy against the Jews to found in 1232 the Domus Conversorum for the maintenance of Jews converted to Christianity, though not until 1280 did the king cease to claim the whole of the property of a Jew who became converted. John of Peckham, Archbishop of Canterbury, closed all the synagogues in his diocese in 1282, and Edward I. issued a writ instructing his officials to assist the Dominicans by forcing the Jews to listen to their conversion sermons. The Jews had throughout been careless in showing their contempt for certain aspects of Christianity. One had seized the cross carried in front of a procession at the University of Oxford in 1268, and in 1274 a Jew was burned for blasphemy at Norwich. Edward had accordingly issued a proclamation declaring any Jew found guilty of blasphemy to be liable to the death penalty. At the end of 1286 Pope Honorius IV. addressed a special rescript to the archbishops of York and Canterbury, pointing out the evil effects on the religious life of England of free intercourse with the perfidious Jews, who studied the Talmud and its abominations, enticed the faithful to apostasy, caused their Christian servants to work on Sundays and holidays, and generally brought the Christian faith into disrepute. On this account he called upon the English state and Church to do their utmost to prevent such pernicious intercourse. The Church immediately attempted to carry out the pope's demands in a series of enactments passed by the Synod of Exeter in 1287, repeating the ordinary Church laws against commensality between Jews and Christians, and against Jews holding public office, or having Christian servants, or appearing in public at Easter; forbidding Jewish physicians to practise; and reenacting the ordinance of the Synod of Oxford held in 1222, which forbade the building of new synagogues, and denied to Jews entrance into churches.

After the experience in Jewish legislation which Edward I. had from 1269 onward, there was only one answer he could give as a true son of the Church to

The Expulsion.

these demands: If the Jews were not to have intercourse with their fellow citizens as artisans, merchants, or farmers, and were not to be allowed to take usury, the only alternative was for them to leave the country. He immediately expelled the Jews from Gascony, a province still held by England and in which he was traveling at the time; and on his return to England (July 18, 1290) he issued writs to the sheriffs of all the English counties ordering them to enforce a decree to the effect that all Jews should leave England before All Saints' Day of that year. They were allowed to carry their portable property; but their houses escheated to the king, except in the case of a few favored persons who were allowed to sell theirs before they left. Some of them were robbed by the captains who undertook to transport them to Witsand; others were drowned on their way to France. Of the 16,000 who left, about one-tenth went to Flanders, their passage being paid by the king; and a number are found a short time later in the Paris Jewry. The king's booty was not of great amount, for the total rental of the houses which fell into his hands was not more than £130, and the debts owed to the Jews, of which he could collect only the principal, did not exceed £9,000. Parliament was said to have voted one-tenth of the tithes and one-fifteenth of the personal property in gratitude for the expulsion, but this merely represents contemporary prejudice. Edward's act was not an act of grace to the nation; as has been seen, no alternative was left to him. The Church would not allow the Jews to become an integral part of the English nation, and they therefore had to leave the country.

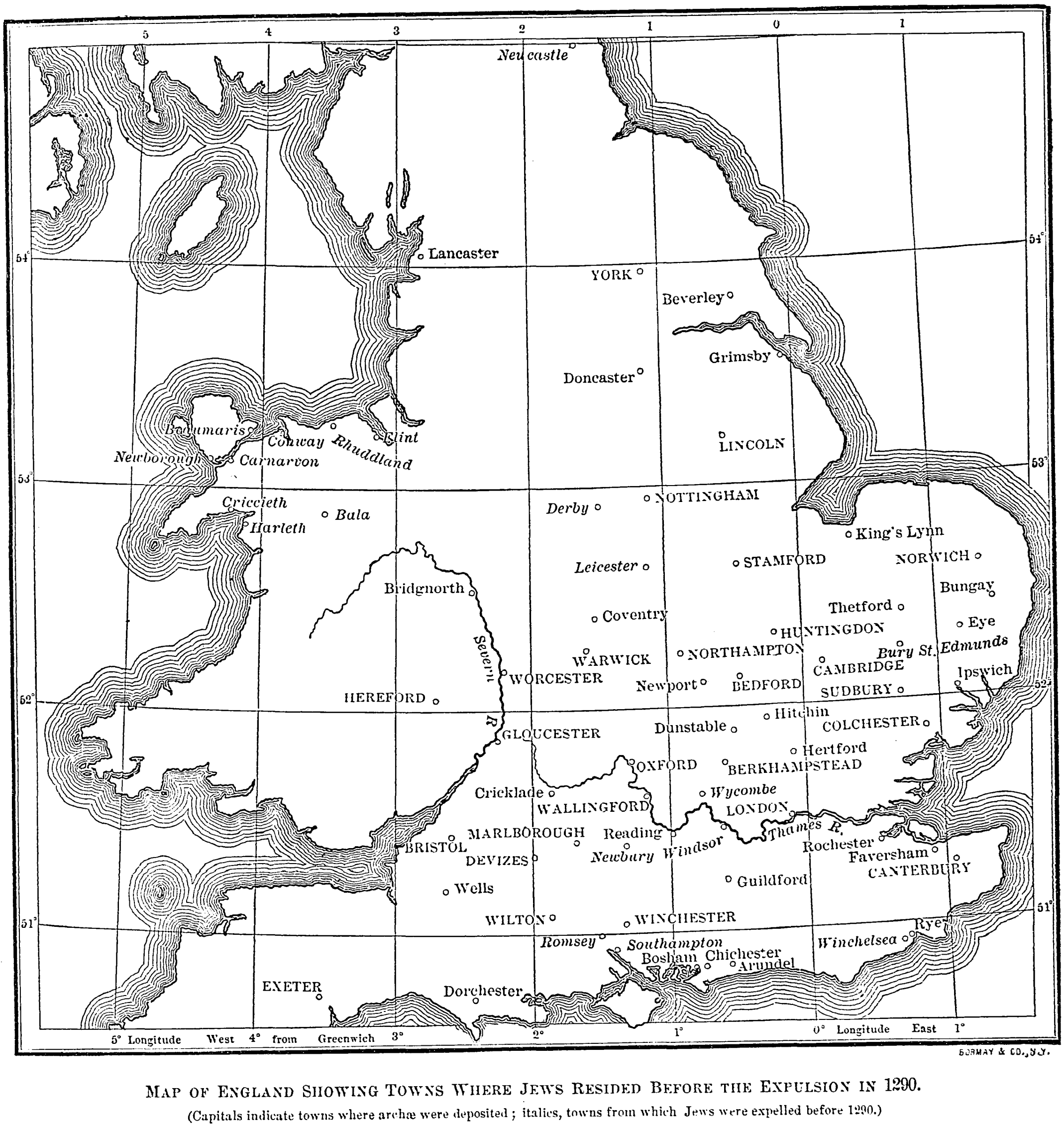
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Harleth
Bala
Derby
NOTTINGHAM
King's Lynn
Leicester
STAMFORD
NORWICH
Bungay
Bridgnorth
Thetford
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Severn R.
WARWICK
NORTHAMPTON
Bury St. Edmunds
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Newport
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SUDBURY
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COLCHESTER
GLOUCESTER
Dunstable
Hertford
OXFORD
BERKHAMPSTEAD
Cricklade
Wycombe
WALLINGFORD
LONDON
MARLBOROUGH
Reading
Thames R.
Rochester
BRISTOL
DEVIZES
Newbury
Windsor
Faversham
CANTERBURY
Wells
Guildford
WILTON
WINCHESTER
Rye
Romsey
Southampton
Bosham
Chichester
Arundel
Winchelsea
EXETER
Dorchester
5° Longitude West 4° from Greenwich 3°
2°
1°
0° Longitude East 1°
BORMAY & CO., N.Y.

Map of England Showing Towns Where Jews Resided Before the Expulsion in 1290.
(Capitals indicate towns where archæ were deposited; italics, towns from which Jews were expelled before 1290.)

During the two hundred and twenty years of their stay the position of the Jews had steadily grown worse. At first, treated with special favor and allowed to amass considerable wealth, they had formed a necessary part of the royal organization. Two or three of them are mentioned as physicians, and several monks are said to have been converted to Judaism. They collected books and built themselves palatial residences; but after the massacres under Richard I. and the exactions of John they gradually became serfs of the king—mere chattels which he from time to time sold to the highest bidder. Their relations to their neighbors, which were at first friendly, became more and more embittered, though occasionally they are found joining with Christians in hunting (see Colchester).

Literature.

The increasing degradation of their political status is paralleled by the scantiness of their literary output in the thirteenth century as compared with that of the twelfth. In the earlier century they were visited by such eminent authorities as Abraham ibn Ezra, Judah Sir Leon, Yom-Ṭob of Joigny, and Jacob of Orleans. A whole school of grammarians appears to have existed among them, including Moses b. Yom-Ṭob, Moses b. Isaac, and Samuel ha-Naḳdan of Bristol. Berechiah b. Naṭronai ha-Naḳdan produced in England his "Fox Fables," one of the most remarkable literary productions of the Middle Ages. In the thirteenth century, however, only a few authorities, like Moses of London, Berechiah de Nicole, Aaron of Canterbury, and Elyas of London, are known, together with Jacob b. Judah of London, author of a work on the ritual, "'Eẓ Ḥayyim," and Meïr of Norwich, a liturgical poet. Throughout they were a branch of the French Jewry, speaking French and writing French glosses, and almost up to the eve of the expulsion they wrote French in ordinary correspondence ("R. E. J." xviii. 256).

Organization; Chief Rabbis.

As has been mentioned above, the Jews were allowed to have their own jurisdiction, and there is evidence of their having a bet din with three "episcopi," or dayyanim; furthermore, reference is made to the parnas, or president, and gabbai, or treasurer, of the congregation, and to scribes and chirographers. A complete system of education seems to have been in vogue, with local schools in the provinces, and the high school in London in Ironmonger Lane. In the latter the "separated" ("perushim") were trained from the age of sixteen to twenty-three to act as masters of the Jewish law (Jacobs, "Jews of Angevin England," pp. 243-257, 342-344).

At the head of the whole Jewry was placed a chief rabbi, known as "the presbyter of all the Jews of England"; he appears to have been selected by the Jews themselves, who were granted a congé d'élire by the king. The latter claimed, however, the right of confirmation, as in the case of bishops. The Jewish presbyter was indeed in a measure a royal official, holding the position of adviser, as regards Jewish law, to the Exchequer of the Jews. For the English legal system admitted the validity of the Halakah in its proper sphere as much as it did that of the canon law. Six presbyters are known through the thirteenth century: Jacob of London, reappointed 1200; Josce, 1207; Aaron of York, 1237; Elyas of London, 1243; Hagin fil Cresse, 1257; and Cresse fil Mosse.

Intermediate Period: Between the expulsion of the Jews in 1290 and their formal return in 1655 there is no official trace of Jews as such on English soil except in connection with the Domus Conversorum, which kept a considerable number of them within its precincts up to 1551 and even later. An attempt was made to obtain a revocation of the edict of expulsion as early as 1310, but in vain. Notwithstanding, a certain number of them appear to have come back; for complaints were made to the king in 1376 that some of those trading as Lombards were Jews ("Rot. Parl." ii. 332a). Occasionally permits were given to individuals to visit England, as in the case of Dr. Elyas Sabot in 1410; but it was not until the expulsion of the Jews from Spain that any considerable number of Hebrews found refuge in England. One of these as early as 1493 attempted to recover no less a sum than 428,000 maravedis which the refugees from Spain had entrusted to Diego de Soria. In 1542 many were arrested on the suspicion of being Jews, and throughout the sixteenth century a number of persons named Lopez, possibly all of the same family, took refuge in England, the best known of them being Rodrigo Lopez, physician to Queen Elizabeth, and who is said to have been the original of Shylock. Besides certain distinguished converts like Tremellius and Philip Ferdinand, the most remarkable visitor was Joachim Gaunse, who introduced new methods of mining into England. Occasional visitors, like Alonzo de Herrera and Simon Palache in 1614, are recorded.

Maranos in England.

Resettlement Period: Toward the middle of the seventeenth century a considerable number of Marano merchants settled in London and formed there a secret congregation, at the head of which was Antonio Fernandéz Carvajal. They conducted a large business with the Levant, East and West Indies, Canary Islands, and Brazil, and above all with the Netherlands, Spain, and Portugal. They formed an important link in the network of trade spread especially throughout the Spanish and Portuguese world by the Maranos or secret Jews (see Commerce). Their position enabled them to give Cromwell and his sĕcretary, Thurloe, important information as to the plans both of Charles Stuart in Holland and of the Spaniards in the New World (see L. Wolf, "Cromwell's Secret Intelligencers"). Outwardly they passed as Spaniards and Catholics; but they held prayer-meetings at Cree Church Lane, and became known to the government as Jews by faith.

Meanwhile public opinion in England had been prepared by the Puritan movement for a sympathetic treatment of any proposal by the Judaizing sects among the extremists of the Parliamentary party for the readmission of the Jews into England. Petitions favoring readmission had been presented to the army as early as 1649 by two Baptists of Amsterdam, Johanna Cartwright and her son Ebenezer ("The Petition of the Jews for the Repealing of the Act of Parliament for Their Banishment out of England"); and suggestions looking to that end were made by men of the type of Roger Williams, Hugh Peters, and by Independents generally. Many were moved in the same direction by mystical Messianic reasons; and their views attracted the enthusiasm of Manasseh ben Israel, who in 1650 published his "Hope of Israel," in which he advocated the return as a preliminary to the appearance of the Messiah. The Messiah could not appear till Jews existed in all the lands of the earth. According to Antonio de Montesinos, the Ten Tribes had been discovered in the North-American Indians, and England was the only country from which Jews were excluded. If England admitted them, the Messianic age might be expected.

Meanwhile the commercial policy which led to the Navigation Act in Oct., 1651, made Cromwell desirous of attracting the rich Jews of Amsterdam to London so that they might transfer their important trade interests with the Spanish main from Holland to England. The mission of St. John to Amsterdam, which had previously proposed, as an alternative to the Navigation Act, a coalition between English and Dutch commercial interests, had negotiated with Manasseh ben Israel and the Amsterdam community. A pass was granted to Manasseh, but he was unable to use it on account of the war between England and Holland, which lasted from 1652 to 1654. As soon as the war ceased, Manasseh ben Israel sent his brother-in-law, David Abravanel Dormido, to London to present to the council a petition for the readmission of Jews. The council, however, refused to act. Cromwell therefore induced Manasseh himself to come over to London, which he did at the end of Sept., 1655, and there printed his "humble address" to Cromwell. As a consequence a national conference was summoned at Whitehall in the early part of December, including some of the most eminent lawyers, divines, and merchants in the kingdom. The lawyers declared there was nothing against the Jews' residing in England, but both the divines and merchants were opposed to readmission, and Cromwell stopped the discussion in order to prevent an adverse decision (see Cromwell, Oliver).

Manasseh ben Israel's Mission.

Early in the following year (1656) the question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Robles, and forced the Maranos of London to avow their Judaism as a means of avoiding arrest as Spaniards and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England on condition that they did not obtrude their worship on public notice and that they refrained from making proselytes. Under cover of this permission Carvajal and Simon de Caceres purchased a piece of land for a Jewish cemetery in 1657, and Solomon Dormido, a nephew of Manasseh ben Israel, was admitted to the Royal Exchange as a duly licensed broker of the city of London without taking the usual oaths involving faith in Christianity. Carvajal had previously been allowed to take out letters of denization for himself and son.

This somewhat surreptitious method of solving the Jewish question in England had the advantage of not raising anti-Semitic feeling too strongly; and it likewise enabled Charles II., on his return, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell's concession. He had been assisted by several Jews of royalist sympathies, as Mendes da Costa and Augustine Coronel-Chacon, during his exile. In 1664 a further attempt was made by the Earl of Berkshire and Mr. Ricaut to bring about the expulsion of the Jews, but the king in council assured the latter of the continuance of former favor. Similar appeals to prejudice were made in 1673, when Jews, for meeting in Duke's Place for a religious service, were indicted on a charge of rioting, and in 1685, when thirty-seven were arrested on the Royal Exchange; but the proceedings in both cases were put a stop to by direction of the Privy Council. The status of the Jews was still very indeterminate. In 1684, in a case connected with the East India Company, it was contended that they were alien infidels, and perpetual enemies to the British crown; and even the attorney-general declared that they resided in England only under an implied license. As a matter of fact, the majority of them were still aliens and liable to all the disabilities which that condition carried with it.

William III., though it is reported that he was assisted in his descent upon England by a loan of 2,000,000 gulden from Antonio Lopez Suasso, afterward Baron Avernes de Gras, did not interfere when in 1689 some of the chief Jewish merchants of London were forced to pay the duty levied on the goods of aliens; though he refused a petition from Jamaica to expel the Jews. His tenure of the throne, however, brought about a closer connection between the London and the Amsterdam communities, and thus aided in the transfer of the center of European finance from the Dutch to the English capital. Early in the eighteenth century the Jewish community of London comprised representatives of the chief Jewish financiers of northern Europe, including the Mendez da Costas, Abudientes, Salvadors, Lopezes, Fonsecas, and Seixas. A small German contingent had arrived and established a synagogue in 1692; but they were of little consequence, and did not figure in the relations between the Jews and the government. The utility of the larger Jewish merchants was recognized. Marlborough in particular made great use of the services of Sir Solomon de Medina, and indeed was publicly charged with taking an annual subvention from him. These merchants are estimated to have brought into the country a capital of £1,500,000, which had increased by the middle of the century to £5,000,000. As early as 1723 a special act of Parliament was passed which permitted them to hold land on condition of their taking oath when registering their title; they were allowed to omit the words "upon the faith of a Christian." Some years later (1740) an act was passed permitting Jews who had resided in the British colonies for a period exceeding seven years to become naturalized (13 Geo. II., cap. 7). Shortly afterward a similar bill was introduced into the Irish Parliament, where it passed the Commons in 1745 and 1746, but failed to pass the Irish Peers in 1747; it was ultimately dropped. Meanwhile, during the Jacobite insurrection of 1745 the Jews had shown particular loyalty to the government. Their chief financier, Samson Gideon, had strengthened the stock market, and several of the younger members had volunteered in the corps raised to defend London.

The Jew Bill of 1753.

Possibly as a reward, Pelham in 1753 brought in a bill allowing Jews to become naturalized by application to Parliament. It passed the Lords without much opposition, but on being brought down to the Commons the Tory party made a great outcry against this "abandonment of Christianity," as they called it. On the other hand, it was contended that the Jews performed a very valuable function in the commercial economy of the nation, providing one-twelfth of the nation's profits and one-twentieth of its foreign trade. The Whigs, however, persisted in carrying out at least one part of their general policy of religious toleration, and the bill was passed and received the royal assent (26 Geo. II., cap. 26). Nevertheless, a great clamor was raised against it, and the lord mayor and the corporations of London petitioned Parliament for its repeal. Effigies of Jews were carried about in derision, and placards with the inscription "No Jews, no wooden shoes" were pasted up in the most prominent public resorts. The latter part of the popular cry referred to foreign Protestants, chiefly Huguenots, whom the Pelham ministry had also tried to naturalize as recently as 1751, when the bill for their relief had been petitioned against and dropped. A naturalization bill for foreign Protestants had been passed as early as 1709, but was repealed three years later; and the precedent was now followed in the case of the Jews (Lecky, "History of England in the Eighteenth Century," i. 283). In 1754 the Jew Bill was repealed, and an attempt was even made to obtain the repeal of the act of 1740 permitting the Jews in the colonies to be naturalized. It is difficult to understand the intensity of the popular outburst at the time, since the sons of the very persons whom the populace refused to allow to be naturalized became by mere place of birth subjects of the British crown.

The influence of the repeal of the bill on the Sephardic Jews of England, who were chiefly affected by it, was deplorable. Samson Gideon, the head of the community, determined to bring up his children as Christians, and his example was followed by many of the chief families during the remainder of the century. A general feeling of insecurity came over the community. With the accession of George III. a Committee of Deputados was formed as a sequel to the Committee of Diligence which had been appointed to supervise the passing of the Jew bills through the Irish Parliament. By this time the German Jews had become of sufficient importance for a certain number of them to be associated with the deputies in the address of congratulation on the accession of George III., but they did not form a regular part of the Board of Deputies, the only representative body of English Jews. The activity of the board, however, was mainly devoted to helping coreligionists abroad, the wealth of the London community attracting needy applicants from both the Old World and the New.

The Oath of Abjuration.

The deputies do not appear to have made a protest even against the Oath of Abjuration Act (6 George III., cap. 52). This fixed the status of the Jews by declaring an oath of abjuration, containing the words "upon the faith of a Christian," to be necessary for all officers, civil or military, under the crown or in the universities, and for all lawyers, voters, and members of Parliament.

At this time a number of the more prominent members of the Sephardic community, as the Bernals, Lopezes, Ricardos, Disraelis, Aguilars, Bassevis, and Samudas, gradually severed their connection with the synagogue and allowed their children to grow up either without any religion or in the Established Church, which gave them an open career in all the professions. Meanwhile the ranks of the English Jewry were being recruited from the downtrodden German and Polish communities of the Continent. While the Sephardim chiefly congregated in London as the center of international commerce, the German Jews settled for the most part in the seaports of the south and west, such as Falmouth, Plymouth, Liverpool, Bristol, etc., as pawnbrokers and small dealers. From these centers it became their custom to send out hawkers every Monday with packs to the neighboring villages; and in this way connections were made with some of the inland towns, in which they began to settle, as Canterbury, Chatham, and Cambridge, not to mention Manchester and Birmingham. Traders of this type, while not of such prominence as the larger merchants of the capital, came in closer touch with English life; and they doubtless helped to allay some of the prejudice which had been manifested so strongly during 1753.

Influence of Jewish Pugilists.

Another curious cause contributed to the same end. Jews, mainly of the Sephardic branch, became prominent in the national sport of boxing. Their light physique made it necessary for them to substitute scientific defense for the brutal displays of strength which had hitherto formed a staple of boxing-bouts. Daniel Mendoza by superior science defeated Humphreys in 1789, and became champion of England. A little later Samuel Elias, known as "Dutch Sam," invented the "upper cut" and made boxing fashionable among the upper classes. When the Englishmen of the lower classes found themselves beaten at their own peculiar sport by the heretofore despised Jew, a certain amount of sympathy was aroused; and there can be no doubt that the changed attitude of the populace toward Jews between 1753 and 1829 was due in some measure to the succession of champion Jewish boxers. Notwithstanding, there are distinct signs of deterioration shown by the Jewish population toward the end of the eighteenth century, the picture given by Colquhoun in 1800 of the London community being most unsatisfactory.

A further cause for kindlier feeling on the part of at least the middle classes of Englishmen toward the Jews was supplied by the revival of conversionist hopes at the beginning of the nineteenth century.

Misled doubtless by the tendency to desertion shown by not a few of the Sephardim, many evangelicals anticipated the conversion en masse of the Jewish population, and on the initiative of Lewis Way the London Society for the Promotion of Christianity Among the Jews was founded in 1807. This and kindred societies wasted large sums of money with indifferent results. But politically they helped to increase sympathy for the Jews among the non-conformists, who formed the bulk of their contributors and were at the same time becoming a leading factor in the formation of Liberal policy. Similarly, at a much later period the craze of Anglo-Israelism made many of the narrower Bible Christians more sympathetic toward the Jews. On the other hand, the great influence of Dr. Thomas Arnold in the Liberal ranks was ultimately directed against the Jewish hopes. The more Erastian he was, the more he desired to see the legislature exclusively Christian.

In the meanwhile the lead among the English Jews was passing from the Spanish to the German section of the community. The bankers Goldsmid acquired both influence and culture, and their efforts to raise the community were soon to be supplemented by those of Nathan Rothschild, the ablest of Mayer Rothschild's sons, who had settled first in Manchester and afterward in London. The times were in a measure propitious for a new effort to remove the civil disabilities of the Jews. The example of France had not been without its effect. The rising tide in favor of religious liberty, as applied to dissenters generally and to Roman Catholics in particular, might have been expected to carry with it more favorable conditions for the Jews; but a long struggle was to intervene before "Englishmen of the Jewish persuasion" were to have equal rights with other Englishmen.

The Struggle for Emancipation.

When in 1829 the Roman Catholics of England were freed from all their civil disabilities, the hopes of the Jews rose high; and the first step toward a similar alleviation in their case was taken in 1830 when Mr. Huskisson presented a petition signed by 2,000 merchants and others of Liverpool. This was immediately followed by a bill presented by R. Grant on April 15 of that year which was destined to engage the English legislature in one form or another for the next thirty years. At first the bill failed even to get through the House of Commons, though it is true that, against the opposition of Sir Robert Inglis, the first reading was passed by 115 to 97 votes. But the second reading, on May 17, notwithstanding a monster petition in its favor from 14,000 citizens of London, was rejected by 265 to 228 votes. The next year (1833), however, it passed its third reading in the Commons, July 22, by the large majority of 189 to 52, and was even read for the first time in the Lords. But on the second reading (Aug. 1) it was rejected by 104 to 54, though the Duke of Sussex, a constant friend to the Jews, presented a petition in its favor signed by 1,000 distinguished citizens of Westminster. In 1834 the bill underwent the same experience, being lost in the House of Lords by a majority of 92 votes. The whole force of the Tory party was against the bill, which had, besides, the personal antagonism of the bluff sailor king, William IV. In the following year it was deemed inadvisable to make the annual appeal to Parliament, as the battle for religious liberty was going on in another part of the field; but by the passing of the Sheriffs' Declaration Bill, Aug. 21, 1835, Jews were allowed to hold the ancient and important office of sheriff. In the following year the Jew Bill was introduced late in the session, and succeeded so far as to pass the first reading in the Lords on Aug. 19. It was then dropped owing to the lateness of the session.

For a time the advocates of emancipation seem to have lost heart. The chief supporters of the bill, R. Grant in the Commons, and Lord Holland in the Lords, died within a few months of each other in 1840, and during the next four years the political activity of the English Jews was concentrated on the attempt to obtain admission to municipal office. A bill to that effect got as far as a first reading in the Lords by one vote, in 1841, but was lost on a second reading. It was not until July 31, 1845, that the bill was carried. In the following year (Aug. 18, 1846) the Religious Opinions Relief Bill removed a certain number of minor disabilities which affected the Jews of England as well as other dissenters from the Established Church, and the only portal which still remained closed to the Jews was that of Parliament.

Action of Sir David Salomons.

The success with which the Jews of England had induced Parliament to admit them to the shrievalty and to municipal offices had been due to the fact that Jews had been actual candidates, and had been elected to those offices before any parliamentary relief was asked. It was now decided to adopt the same policy in regard to a seat in Parliament itself. Baron Lionel de Rothschild was elected member of Parliament for the city of London by a large majority in 1847, and the bill that was introduced on Dec. 16 of that year was intended to carry out the wishes of a definite English constituency. This passed its third reading in the Commons on May 4, 1848, by a majority of 62 votes, but was rejected in the Lords by 163 non-contents to 128 contents. The same thing happened in 1850 when Baron Lionel de Rothschild was again elected, but in the following year the struggle took on another and more dramatic form. David Salomons, who had successfully fought the battle for the shrievalty and the aldermanic chair, had been elected member for Greenwich and insisted on taking his seat, refusing to withdraw on being ordered to do so by the speaker, and adding to his seeming parliamentary offense by voting in the division on the motion for adjournment which was made to still the uproar caused by his bold course of action. The prime minister moved that Salomons be ordered to withdraw, and on that motion Salomons spoke in a dignified and forcible manner, and won the sympathy of the House, which nevertheless passed the premier's motion. The matter was then referred to the law courts, which decided that Salomons had no right to vote without having taken the oath of abjuration in the form appointed by Parliament, and mulcted him in a fine of £500 for each vote he had recorded in the Commons.

The government then brought in another bill in 1853, which was also rejected by the Lords. In 1855 the hero of the parliamentary struggles, David Salomons, was elected lord mayor of London. In the following two years bills were introduced by the government to modify the parliamentary oath, but they failed to obtain the assent of the Lords. In 1858 when the Oath Bill reached the Lords they eliminated the clause relating to Jews; but when the bill was referred again to the Commons, the lower house refused to accept it as amended, and appointed a committee to formulate its reasons, upon which committee, as if to show the absurdity of the situation, the member for the city of London, Baron Lionel de Rothschild, was appointed to serve—which he could legally do, even though he had not taken his seat. A conference was appointed between the two houses, and ultimately a compromise was reached by which either house might admit Jews by resolution, allowing them to omit the words "on the true faith of a Christian." As a consequence, on Monday, July 26, 1858, Baron Lionel de Rothschild took the oath with covered head, substituting "so help me, Jehovah" for the ordinary form of oath, and thereupon took his seat as the first Jewish member of Parliament. Two years later a more general form of oath for all members of Parliament was introduced, which freed the Jews from all cause of exclusion. In 1870 the University Test Act removed the difficulties in the way of a Jew becoming a scholar or a fellow in an English university. In 1885 Sir Nathaniel de Rothschild was raised to the upper house as Lord Rothschild, to be followed within a few years by Baron Henry de Worms as Lord Pirbright and Mr. Sydney Stern as Lord Wandsworth; while in 1890 all restrictions for every position in the British empire, except that of monarch, were removed, the offices of lord high chancellor and of lord lieutenant of Ireland being thrown open to every British subject without distinction of creed.

For some time after their admission to Parliament, the Jewish M.P.'s belonged to the party that had given them that privilege, and Sir George Jessel acted as solicitor-general in Gladstone's first ministry. But from the time of the Conservative reaction in 1874 Jewish voters and candidates showed an increasing tendency toward the Tory party; and of recent years the majority of Jewish members of the lower house have been of that political complexion. The influence of Lord Beaconsfield may have had some effect on this change, but it was in the main due to the altered politics of the middle and commercial classes, to which the Jews chiefly belonged. Baron Henry de Worms acted as under secretary of state in one of Lord Salisbury's ministries, while Sir Julian Goldsmid, a Liberal Unionist after the Home Rule policy of Gladstone was declared, made a marked impression as deputy speaker of the House of Commons.

Altogether the struggle had lasted for sixty years, though practically all that was contended for had been gained in half that period. Yet it must be remembered that complete equality was not granted to Roman Catholics and Jews until 1890. The very length of the struggle shows how thoroughly the opposition had been overcome. The many political friendships made during the process had facilitated social intercourse, which is nowhere so unrestricted as in England. (See ACTS OF PARLIAMENT.)

Organization.

The pause which occurred between 1840 and 1847 in the emancipation struggle was due in large measure to an unfortunate schism which had split the community in two and which prevented the members acting in unison for the defense of their rights. The Reform movement had reached England in a mild form under the influence of the Goldsmid family, which had been touched by the Mendelssohnian movement. In 1841 a Reform congregation was established in London, and was practically excommunicated by both the Spanish ḥaham and the German chief rabbi (see REFORM). The effect of these differences was to delay common action as regards emancipation and other affairs; and it was not until 1859 that the charity organization was put on a firm footing by the creation of the Jewish Board of Guardians. Ten years later the congregations were brought under one rule by the formation of the UNITED SYNAGOGUE (1870), in the charter of which an attempt was made to give the chief rabbi autocratic powers over the doctrines to be taught in the Jewish communities throughout the British empire. But Parliament, which had recently disestablished the Irish Church, did not feel disposed to establish the Jewish Synagogue, and the clause was stricken out. The chief rabbi's salary is paid partly out of contributions from the provincial synagogues, and this gives him a certain amount of authority over all the Jews of the empire with the exception of the 3,000 or more Sephardim, who have a separate ḥaham, and of the dwindling band of Reformers, who number about 2,000, scattered in London, Manchester, and Bradford. In 1871 the Anglo-Jewish Association was established to take the place, so far as regards the British empire, of the Alliance Israélite, which had been weakened by the Franco-German war. The Jews of England felt that they should be organized to take their proper part in Jewish affairs in general. For many years they, together with the French Jews, were the only members of the race who were unhampered by disabilities; and this enabled them to act more freely in cases where the whole body of Israel was concerned.

As early as 1840, when the blood accusation was revived with regard to the Damascus affair, and Jewish matters were for the first time treated on an international basis, the Jews of England took by far the most prominent position in the general protest of the European Jewries against the charge. Not only was the Board of Deputies at London the sole Jewish body in Europe to hold public meetings, but owing to their influence a meeting of protest was held by eminent Christians at the Mansion House, London (July 3, 1840), which formed a precedent for subsequent distinguished gatherings. Sir Moses Montefiore, after aiding the Damascus Jews by obtaining, in an interview with the sultan at Constantinople, a firman repudiating the blood accusation, visited Russia in 1846 to intercede for his coreligionists there. In 1860 he went to Rome in connection with the Mortara affair; and in 1863 he led a mission to Morocco on behalf of Jews of that country. Action was likewise taken by the chief English Jews in behalf of the unfortunate Hebrews of the Danubian principalities. Sir F. Goldsmid made an interpellation in the House of Commons with regard to the Jews of Servia (March 29, 1867), and started a debate in that assembly (April 19, 1872) on the subject of the persecutions of the Jews in Rumania. As a consequence a Rumanian committee was formed, which watched the activities of the illiberal government of that country.

When in 1881 the outburst of violence in Russia brought the position of the Russian Jews prominently before the world, it was their coreligionists in England who took the lead in organizing measures for their relief. Articles in the "Times" of Jan. 11 and 13, 1882, drew the attention of the whole world to the extent of the persecutions, and a meeting of the most prominent citizens of London was held at the Mansion House, Feb. 1, 1882 (see MANSION HOUSE MEETING). As a consequence a fund was raised amounting to more than £108,000, and a complete scheme of distributing in the United States the Russian refugees from Brody was organized by the committee of the Mansion House Fund. Similarly, when a revival of the persecutions took place in 1891, another meeting was held at the Guildhall, and a further sum of over £100,000 was collected and devoted to facilitating the westward movement of the Russian exodus. An attempt was made this time to obtain access directly to the czar by the delivery of a petition from the lord mayor and citizens of London; but this was contemptuously rejected, and the Russo-Jewish committee which carried out the work of the Mansion House Fund was obliged to confine its activity to measures outside Russia. When Baron de Hirsch formed his elaborate scheme for the amelioration of the condition of the persecuted Jews, headquarters were established by him in London, though the administration was practically directed from Paris. The immigrants being excluded from most of the cities of the Continent, the burden of receiving most of the Russian refugees moving westward fell on England.

The Result of the Russian Exodus.

The advent of such a large number of Jews, unprovided with capital, and often without a definite occupation, brought with it difficulties which taxed the entire resources of the English communities. It was only natural that the newcomers should arouse a certain amount of prejudice by their foreign habits, by the economic pressure they brought to bear upon certain trades, especially on that of clothing, and by their overcrowding in certain localities. While the Continent had seen the rise of strong anti-Semitic feeling, England had been comparatively free from any exhibition of this kind. During Lord Beaconsfield's ministry a few murmurs had been heard from the more advanced Liberals against the "Semitic" tendencies of the prime minister and his brethren in race, but as a rule social had followed political emancipation almost automatically. The Russian influx threatened to disturb this natural process, and soon after 1891 protests began to be heard against the "alien immigrants." Bills were even introduced into Parliament to check their entry into England. Nothing came of these protests, however, till the year 1902, when the question had reached such a point that it was deemed desirable to appoint a royal commission to inquire into the whole subject. This commission has heard evidence both from those favoring and from those opposed to restricted immigration. There is no evidence that the establishment of this commission implied any anti-Semitic feeling on the part of the government: it was merely a natural result of an exceptional state of overcrowding in the East End of London.

The favorable condition of the English Jews has not hitherto resulted in any very remarkable display of Jewish talent. English Jews have contributed nothing of any consequence to rabbinic scholarship or even to halakic or exegetic learning, though the commentaries of M. Kalisch on the Pentateuch are a mine of learning, and in the later volumes anticipate some of the most far-reaching results of the "higher criticism." The Hebrew chair at University College and the rabbinic readerships of the universities of Oxford and Cambridge have naturally been filled by Jewish incumbents. The libraries of England have become the receptacles of the largest collection of Hebrew manuscripts and early Hebrew books (see BIBLIOGRAPHY). In the eighteenth century two Jews, Dr. Sarmiento and E. Mendes da Costa, became members of the Royal Society. Moses Mendes was a poetaster of some repute. David Levi translated the prayers, and defended Judaism from the attacks of Dr. Priestley. Isaac D'Israeli wrote his inaccurate but entertaining "Curiosities of Literature." Rev. Solomon Lyon was Hebrew teacher at the University of Cambridge, and his daughter, Emma Lyon, was the first Anglo-Jewish authoress. Michael Josephs displayed some ability in Hebrew writing, and Arthur Lumley Davids published a Turkish grammar. Grace Aguilar wrote novels which attained some popularity, while E. H. Lindo wrote a praiseworthy history of the Jews of Spain and Portugal which has still some value. More recently Israel Zangwill has obtained more than local celebrity by his novels and sketches of Jewish life. Other Jewish novelists have been B. L. Farjeon, the late Amy Levy, and S. L. Gordon. S. L. Lee has edited the later volumes of "The Dictionary of National Biography," while I. Gollancz, besides editing the "Temple Library," has helped to found and has become secretary of the British Academy.

Literature.

In other lines of activity Jews have fully participated in the national life. Sir George Jessel was a most distinguished master of the rolls; Professor Waley, an authority on conveyancing; and Sir George Lewis is perhaps the best known living English solicitor. Dr. Ernest Hart was a leader in modern methods of sanitation. English Jews are reported to have taken more than their share in the Volunteer movement when it first sprang into existence in 1860. During the recent war in South Africa no less than 1,000 Jewish soldiers took part in the campaign. Among these the most distinguished were Colonel Goldsmid and Major Sir Matthew Nathan, the latter of whom has also held important command and has been governor of the West Coast of Africa.

Since the abolition of university tests in 1870, which was largely influenced by the success of Numa Hartog as senior wrangler at Cambridge in 1869, Jews have taken some share both as students and teachers in English university life. Joseph James Sylvester was Savilian professor of geometry at Oxford, a position due to his undoubted distinction in the world of mathematics; S. Alexander is professor of mental philosophy and E. Schuster professor of physics in the Victoria University, Manchester, and C. Waldstein was for a time Slade professor of fine arts in Cambridge University. R. Meldola is professor of chemistry at the Finsbury Technical College, while Sir Philip Magnus has been secretary and director of the London Technical Institute, and is one of the greatest English authorities on technical education generally.

In art the list of Jewish names is somewhat scanty. Solomon Hart became a Royal Academician; Simeon Solomon was one of the most promising leaders of the pre-Raffaelite movement; and S. J. Solomon is an A.R.A. Sir Julius Benedict and F. H. Cowen are the chief names in music.

The Colonies.

Jews have taken more than their due share in the colonial expansion of England. Jacob Montefiore, a cousin of Sir Moses Montefiore, was one of the chief pioneers of South Australia in 1835. Hon. Nathaniel Levi did much to develop both the coal and beet-sugar industries of Victoria. Sir Julius Vogel was premier of New Zealand for many years, and did much to promote its remarkable prosperity; while New South Wales has been represented by Sir Saul Samuel and Sir Julien Salomons as agents-general for that colony. Similarly, in South Africa the firm of Mosenthal Brothers and Jonas Bergtheil helped much toward the development of Cape Colony and Natal; while the gold and diamond industries of the Rand were chiefly in Jewish hands, notably those of Barnato Brothers, Wernher, Beit & Company, etc.

Statistics.

At the beginning of the nineteenth century the number of Jews in England was not supposed to exceed 8,000, of whom at least 6,000 were in London. The increase was comparatively slow until the Russian immigration of 1880, when there were probably about 60,000 Jews in the British Isles. At the present time it is calculated that England has a Jewish population of 148,811, as against 7,428 in Scotland, and 3,771 in Ireland, giving approximately 160,000 for the British Isles. In 1901 the British empire had in all about a quarter of a million Jews, distributed as follows:

British Isles	160,000	Hongkong	150
Aden	2,826	India	18,228
Australasia	16,678	Jamaica	2,000
Barbados	20	Malta	60
Canada and British Columbia	16,432	South Africa	20,000
Cyprus	68	Straits Settlements	535
Gibraltar	2,000	Trinidad	30
		Total	239,027

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J.

ENGLÄNDER, GABRIEL HIRSCH: Austrian scholar; lived at Vienna in the first half of the nineteenth century. He wrote: "Emunah Lishene 'Afar," prayers to be recited in the cemetery, with a German translation (Vienna, 1828); "Ḳorot Yisrael," extracts from the Pentateuch, with a German translation (*ib.* 1837); "Andachtsklänge für Israel's Söhne und Töchter," prayers for special occasions (*ib.* 1843). Engländer edited Aaron ha-Levi's "Sefer ha-Ḥinnuk," on the 613 commandments, to which he added an index (*ib.* 1827).

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L. G. M. Sel.

ENGLÄNDER, SIGMUND: Austrian writer; born at Vienna; died at Turin Nov. 30, 1902. After graduating from the University of Vienna he devoted himself to literary work. He was an intimate friend of the poet Friedrich Hebbel. In 1847 he edited at Vienna a monthly called "Der Salon: Mittheilungen aus den Kreisen der Litteratur, Kunst und des Lebens"; on account of the vexatious Austrian censorship, however, he was compelled, after three volumes had been issued, to discontinue its publication. During the upheaval of 1848 he was foremost among those journalists who supported the popular cause. On the surrender of Vienna to the government troops, Engländer was one of the twelve hostages whom Windischgrätz demanded should be handed over to him for punishment. Having had timely warning, he succeeded in eluding the authorities, and reached Frankfort-on-the-Main. Still pursued by the government, he went to Paris, where he published with the help of Baron de Reuter a lithographed "Correspondence" which contained extracts from newspapers.

His revolutionary tendencies brought him into conflict with the Parisian authorities, and after a term of imprisonment he was expelled from the country. He sought refuge in London, and became correspondent for several Continental papers and editor of the "Londoner Deutsche Zeitung." Among his writings is "Geschichte der Französischen Arbeiter-Associationen."

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S. L. La.

ENGLISCH, BERTHOLD: Austrian chess-player; born 1851 at Hotzenplotz, Austrian Silesia; died Oct. 19, 1897, in Vienna. In 1879 he gained the first prize at the Leipsic tournament; in 1883 he was fourth in the London tourney; in 1887 in the Frankfort-on-the-Main tournament (twenty-one entries) he gained the seventh prize, winning over Alapin, Gunsberg, and Zuckertort; and in 1896 he won the first prize in the tournament arranged by Baron Rothschild.

S. A. P.

ENGRAVING AND ENGRAVERS.—Biblical Data: Engraving is the act and art of cutting letters, figures, and the like, on stone, wood, or metal. The account of the equipment of the high priest (Ex. xxviii., xxxix.) evidences that this art had been developed to a high degree among the Hebrews at an early period. To designate the skill of the worker the word חרש and its derivative חרשת are employed, while פתוח and מקלעת and מחקה denote the process and the finished result (Ex. xxviii. 11, 21, 36; xxxi. 5; xxxv. 33; xxxix. 14, 30; Zech. iii. 9; I Kings vi. 18, 19, 32, 35; vii. 31; [חרות, Ex. xxviii. 11, 21, 36, is probably a scribal error for, or a dialectic form of, חרוש]). The seal-engraver's art is cited to indicate the manner of work to be done on precious stones (Ex. xxviii. 11). Of the Phenicians it is known that they had attained proficiency in the engraving of signet-rings (Benzinger, "Hebräische Archäologie," p. 258). As the same necessity for using signet-rings (to sign contracts and other documents) existed among the Hebrews, it is reasonable to assume equal proficiency in this art among them, especially since the signet-ring is mentioned as among the usual appointments of men of standing (Gen. xxxviii. 18). As in the case of Bezalel (Ex. xxxi. 2), engravers were looked upon as endowed with a divine spirit of wisdom and understanding. Phenician artists were imported (II Sam. v. 11) at a comparatively late period.

On Precious Stones.

The precious stones in the ephod and the breastplate of the high priest, as well as the inscription on the gold plate in his head-dress (Ex. xxviii., xxxix.), are specially mentioned as specimens of the engraver's art. The ornaments on the walls of Solomon's Temple (I Kings vi. 18, 19) are products of the wood-engraver's skill (comp. II Sam. v. 11). The instrument used is known as עט, with the usual qualification הברזל ("the iron style"), tipped with a diamond point (Jer. xvii. 1), and used for engraving letters (Job xix. 24), or, more properly, as חרט, the graving-tool by which incisions were made (Ex. xxxii. 4). Both relief-engraving, as in the case of the cherubim, and intaglio-engraving, for signet-rings and gems, seem to have been known. Job xix. 24 has been construed as showing that for purposes of inscriptions lead was used. In the "pesel" (graven image) the form and figure are completely separated from the block of material used. According to Maimonides, Abraham ben David, and other Talmudic authorities (Giṭ. 20a; "Yad," Kele ha-Mikdash, ix. 2), relief-work alone (pressed out from beneath) was permissible in objects connected with sacerdotal service. For this reason, as gems could not be worked in this way, in the case of the precious stones on the ephod and the breastplate a miracle was assumed: the worm Shamir traced the letters which appeared on them (Soṭah 48b; Naḥmanides to Ex. xxv. 7).

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E. G. H.

——**In Medieval and Modern Times:** Playing-cards were one of the first products of the art of wood-engraving; they were printed from wooden blocks and then colored. As the invention of "books of lots" and playing-cards, originally merely picture-cards, must be ascribed to the Jews and Saracens, it may be assumed that Jews were engaged at an early date in their manufacture; in fact, the only painter of playing-cards whose name has come down from the beginning of the sixteenth century in Germany is the Jew Meyer Chaym of Landau (1520). Contemporaneous with Chaym, the sons of the portrait-painter Moses dal Castellazzo were working at Venice as stamp-cutters; but the only thing known about them is that in 1521 they illustrated a Pentateuch after designs by their father. There may have been a number of such Jewish artists in the sixteenth century. Julius von Schlossar says, in reference to the illustrators of the Hebrew prints of this time (Haggadah of Sarajevo, p. 222, Vienna, 1898): "All the wood-cutters and engravers, as well as the printers and publishers, are Jews." Unfortunately, the names of these artists are not known; only occasionally did they add a monogram to their work. A single Jewish copper-plate engraver of this time is known by name—David Laudi, who was working at Cremona in 1550, furnishing the plates for the "Istoria di Cremona." The engraver Salom Italia of Amsterdam was probably a native of Lombardy; of his works only the portraits of Jacob Judah Leon and Manasseh ben Israel, etched respectively in 1641 and 1642, are known. The following engravers on copper were likewise working at Amsterdam in the seventeenth century: a son of Jacob Belmonte, Benjamin Senior Godines, also known as a calligrapher; B. de Almeyda; Abraham b. Jacob, who engraved a portrait of Aboab. Engravers of the eighteenth century—chiefly illustrators of Hebrew books—were: Abraham Lopez de Oliveira; Aaron Sanctroos (Santcroos); Abraham Isaac Polack, who engraved a portrait of Saul b. Isaac ha-Levi, and had a reputation for pretty "ex libris." Among the engravers at Amsterdam in the nineteenth century were two members of the Amsterdam Academy, Moritz Dessauer and Abraham Lion Zeelander (1789–1856), the latter of whom engraved in outline the gallery of Wilhelm II., and Joseph Hartogensis and Jeremias Snoek, who painted and engraved the synagogue of Rotterdam.

In Germany.

In England Jewish engravers are not mentioned before the second half of the eighteenth century, among them being Ezekiel Abraham Ezekiel (1757–1806), who engraved some portraits of famous contemporaries; Solomon Bennet (1761–1838), who engraved his own portrait; and Salomon Polak, who engraved portraits and illustrated a Pentateuch. In Germany, similarly, Jewish engravers are not mentioned until the end of the eighteenth century. I. Schnapper of Offenbach engraved a portrait of Goethe in 1786, and one of Catherine II. Johann Michael Siegfried Lowe of Königsberg (1756–1831) was also a painter; M. Abrahamson the younger lived about the same time at Berlin, the only known work by him being the portrait of Hirschel Levin. Other engravers of Berlin were B. H. Bendix, born about 1770, who engraved chiefly portraits, and the well-known brothers Henschel. Löser Leo Wolf of Hamburg (1755–1840) engraved views and portraits. The following among modern German engravers should be mentioned: Friedrich Fränkel (b. 1832) and Georg Goldberg (b. 1830), both of Nuremberg, the former engraving from Dutch, and the latter from Italian and modern, masters (Kohut, "Berühmte Israelitische Männer und Frauen," i. 304 *et seq.*); Heinrich Redlich (d. 1884): Louis Jacoby of Berlin (b. 1828, and still working in 1903); Hermann Seligman Emden (1815–75) of Frankfort-on-the-Main; Henry Lemon of London (b. 1822).

Some Jewish artists also took up lithography: Leopold Dick of Kaiserslautern (1817–54), who furnished Biblical subjects after Raffael; Abraham Neu, who engraved (1830) a view of the synagogue of Worms; David Levi Elkan (b. 1808), known for his arabesques and satirical subjects; Veit Meyer (b. 1818?) and Gustav Wolf (b. 1798), both of Dresden, the latter of whom engraved a gallery; Julius Bien of New York (b. 1826); Leo Lehmann of Hamburg, who engraved portraits. The stamp-cutter Moses was working at Offenbach in 1825. Among French engravers must be noted: F. Moyse, who chose Jewish subjects, as "La Bénédiction de l'Aïeul"; Gustave Levy, who engraved portraits in the style of the earlier Italian masters, including those of the chief rabbis Lazare Isidor and Zadoc Kahn. Among the engravers of other countries are: H. Leibowicz, a Pole who produced 165 portraits during the middle of the eighteenth century; Joel Ballin, a Dane; M. Donat (*c.* 1833), the Hungarian calligrapher and engraver on copper; Samuel Jesi (1789-1853), the Italian, a member of the French Academy; and Max Liebermann and Joseph Israels, painters and etchers. In America the Rosenthals of Philadelphia, father and son, are among the best and most prolific engravers and etchers, while Julius Bien is one of the foremost lithographers.

Jews engaged more usually, however, in stone- and metal-engraving, two of the few arts they were permitted to practise, and the knowledge of which was frequently transmitted from father to son through successive generations. It is an open question whether or not this was due to some tradition handed down from antiquity, as modern Jewish stone-engravers are, apparently, mentioned for the first time at the end of the sixteenth century, when Pedro Teixeira met some at Aleppo. Diamond-cutting, an art for a long time known only to Jews, may have been introduced by them at Amsterdam at a relatively early period, as half the diamond-cutters there to-day are Jews; two of them, Fedder and Voorzanger, cut the Kohinoor in 1852. See also Antwerp.

Diamond-Cutting.

The Jews understood the art of engraving, as well as of cutting, diamonds. The first artists in this line known by name are the court seal-engraver Michael Abraham, at the electoral court of Brandenburg, and his brother Joseph Abraham, who was also employed by the elector. After Joseph's death (1697) his son Joseph Levi (Levi b. Joseph) was appointed court seal-engraver, and cut the coat-of-arms on a diamond for Frederick I. Joseph's sons, Uri Phoebus b. Abraham b. Joseph and Joseph b. Abraham b. Joseph, were likewise seal-engravers. The latter's son, Joseph Beretz (b. 1745), is also mentioned as a stone-engraver, probably being identical with the anonymous Jewish stone-engraver who, Meusel says ("Miscellaneen Artistischen Inhalts," xvii. 260), engraved the Decalogue upon a stone less than an inch square. A Jewish engraver at Lemberg, in 1773, even engraved on the stone of a ring a prayer of eighty-seven words (Geisler, "Skizzen . . . Joseph II." 1783). Many Jewish engravers, like the Abraham family, were the recipients of princely favors on account of their art. Philipp Hirsch (b. 1784), who had acquired the art from his father, was appointed court stone-engraver at the court of Württemberg. He engraved heads chiefly, as those of the King and Crown Prince of Württemberg, the Grand Duke of Baden, Schiller, and Goethe. Philipp Aaron was called to Schwerin by Christian Ludwig II., for whom he engraved "sigilla mystica." Toward the end of the eighteenth century the court engraver M. Löser was called to Sweden by the king in order to cut a coat-of-arms. The brothers Enoch (d. 1807) and Jacob Nathansen (d. 1816?), who were the scions of an old family of engravers, were appointed by the same king court seal-engravers. Other members of this family were: Levy Enoch Nathansen (d. 1845), who engraved antique heads on stone and copper; Wolff Nathansen (d. 1899), metal- and stone-engraver; B. Nathansen, worked in Hamburg from 1823 to 1829; and Eduard Nathansen (d. 1844), metal- and stone-engraver.

There were court seal-engravers at Dresden under August III.: Michael Samuel, and Jephiel Michael (Abt), who drew a salary from the court; the latter's son, Samuel Abt, was likewise a seal-engraver. Jean Henri Simon (1752–1833), one of the foremost artists in his line, who enjoyed the favor of many princes, engraved not only portraits on stone, as those of Napoleon, Louis XVIII., Louis Philippe, and Charles X., but also medals. He transmitted his art to his son, having himself acquired it from his father, who is called by his biographer "Jacob Simon," but who is probably identical with the eminent Belgian gem-cutter Jacob Mayer Simon. The Parisian engravers, Mayer Simon and Samuel Simon, the latter (b. 1760) being engraver to the post-office, were probably brothers of Jean Henri. The following were working in Paris about the same time: David Salomon, Israel Lion, Oury Philippe Lion, Samuel Abraham, Benjamin Bodenheim, Pierre Wolf, and the stone-engravers Samuel Mayer Oppenheim and Isaac Joseph Mareli; Napoleon III.'s court engraver, Stern, came somewhat later. Among the foremost stone-engravers of his time was Aaron Jacobsen (d. 1770), who cut cameos and intaglios. His son Aaron Salomon Jacobsen (1756–*c.* 1829) cut dies and medals, and was court engraver and member of the academy at Copenhagen. Another excellent Danish stone-engraver was B. Goldfarb (*c.* 1832). L. Baruch, of an old family of engravers, and an artist of reputation, was the teacher of his nephew, the eminent medal-coiner Jacob Wiener (1815–99), who in turn taught his brothers Leopold and Karl Wiener (d. 1867), both of whom were medal-engravers and sculptors. The following earlier Jewish medal-engravers deserve notice: Jacob ABRAHAM and his son Abraham ABRAHAMSON; Abraham Aaron, engraved (1785) a medal on the accession of Friedrich Franz I.; Abraham Jacobs, a medal (1765) on the jubilee of the "Commerz-Deputation" of Hamburg; Joel b. Lipmann Levi, the medal (1735) of R. Eliezer b. Samuel Schmelka; and the Dutch I. Elion.

In the eighteenth century almost all the larger Jewish communities had seal-cutters among their members. Schudt ("Jüdische Merckwürdigkeiten," ii. 172) reports them as frequently plying their trade at fairs and markets at the beginning of the eighteenth, and Bondi ("Sulamith," i. 227) at the beginning of the nineteenth, century. The Hamburg Jews' tax-lists of the beginning of the eighteenth century mention four seal-engravers (at the end of the century there were six) who carried on their work in the open street. Von Griesheim ("Traktat . . . die Stadt Hamburg," 1757, v. 1, 227) says, "The seal-engravers of Hamburg, especially the Jews, do very good work at reasonable rates."

Modern Engravers.

The following are well-known artists of the present time: Awner Grilliches and his son (Imperial Russian Mint); Emmanuel Hanneaux, the sculptor (among other plaques that of Coralie Cahen); the Russian sculptor Beer, living at Paris (medal on the occasion of the second Zionist congress); Löwenthal of Vienna (medal of Dr. A. Hoffmann); Wilhelm Rothenstein of London; Eichel ("Jewish Confirmation at Warsaw, 1843"); I. W. Loewenbach ("Inauguration of Synagogue at Munich, 1826"); Löwenstark ("Montefiore's Centennial, 1884"); H. Oppenheim, nephew of the painter Moritz Oppenheim (Madame I. Bloc, 1886); Saphir, a clever stone-engraver, has done some work for the court of Russia; Daniel Henriques de Castro, although only an amateur, has attained to a high degree of perfection in cutting glass with the diamond-point.

Statistics concerning the number of Jewish engravers for some countries are available. In 1857 there were fifty-four in the kingdom of Poland, aside from Warsaw. In 1900, at Budapest, 321 Jews, among them eleven women, were engaged in the different branches of engraving (JEW. ENCYC. ii. 155, *s.v.* ARTISANS).

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D. A. W.

ENNERY, ADOLPHE PHILIPPE D': French dramatic author; born in Paris June 17, 1811; died there Jan. 26, 1899. By turn a lawyer's clerk, painter, and journalist, in 1831 he made his début as a dramatist as part author of "Emile, ou le Fils d'un Pair de France." From that date he was sole or part author of more than 280 plays, no less than five of them having been produced upon the Paris stage at one time. He adapted his work to the taste of the public, and achieved success upon success, rapidly making a fortune. His wealth allowed him to contribute to the Société Thermale of Cabourg-Dives, of which he became acting manager. This society, which was composed in large measure of wealthy journalists and theatrical capitalists, placed him at its head.

D'Ennery wrote under the names of Adolphe d'Ennery, Philippe d'Ennery, and Eugène d'Ennery. His plays were mainly written in collaboration with others, among whom were Anicet Bourgeois, G. Lemoine, Alexandre Dumas, Eugène Grangé, Dumanoir, Mallian, Cormon, M. F. Dugué, Clairville, Hector Crémieux, Plouvier, Charles Edmond, and Lambert Thiboust. Among his earlier plays were the following: "Gaspard Hauser" (1836); "La Grâce de Dieu" (1841); "Les Pupilles de la Garde" (1841); "Halifax" and "Les Bohémiens de Paris" (1842); "Don César de Bazan" (1844); "Le Marché de Londres," "La Dame de Saint Tropez," and "Marie Jeanne, ou la Femme du Peuple" (1845); "Gastibelza, ou le Fou de Tolède" and "La Prière des Naufragés" (1847).

In 1851 D'Ennery became manager of the Théâtre Historique, but resigned his office two weeks later in order to establish a new theater, to be called the "Théâtre du Peuple," a name which he afterward altered to that of "Théâtre du Prince Impérial." It was subsequently abandoned. In 1851 he also made the difficult adaptation of Balzac's posthumous comedy "Mercadet, ou le Faiseur," which he reduced from five to three acts, and which was represented at the Gymnase in 1851, and in the repertory of the Comédie-Française in 1870.

Among D'Ennery's later plays were: "La Case de l'Oncle Tom," 1853; "Les Oiseaux de Proie," 1854; "Le Médecin des Enfants" and "Le Donjon de Vincennes," 1854; "Cartouche," 1858; "Le Lac de Glenaston" and "La Prise de Pékin," 1861; "Le Château de Pontalec," "La Chatte Merveilleuse," and "Rothomago," 1862; "Aladin, ou la Lampe Merveilleuse" and "L'Aïeule," 1863; "Les Amours de Paris," 1866; "Le Premier Jour de Bonheur," 1868; "Rêve d'Amour," 1870; "Le Centenaire," 1873; "Les Deux Orphelines," 1875, his masterpiece and enormously successful.

D'Ennery wrote the libretto for several of Auber's comic operas. He dramatized many of the writings of Jules Verne. In later years he wrote several feuilletons in "Le Petit Journal," including "Le Remords d'un Ange" and "Martyre." In 1885 he adapted the "Cid" to opera, the music being by Massenet. The last of D'Ennery's popular romances, "Seule," appeared in 1897, when he was eighty-six years of age.

D'Ennery was commander of the Legion of Honor, and possessed several foreign medals. He left a fortune of nearly 6,000,000 francs, and liberally endowed the institutions with which he had been connected. Before his death he donated to the state one of his houses, containing a collection of Chinese and Japanese vases of great value.

BIBLIOGRAPHY: Curinier, *Dictionnaire National*; *La Grande Encyclopédie*; *Journal des Débats*, Paris, Jan. 27, 1899.

S. V. E.

ENNERY, JONAS: French deputy; born at Nancy Jan. 2, 1801; died at Brussels May 19, 1863. He was for twenty-six years attached to the Jewish school of Strasburg, of which he became the head. In collaboration with Hirth, he compiled a "Dictionnaire Général de Géographie Universelle" (4 vols., Strasburg, 1839–41), for which Cuvier wrote a preface. Soon afterward he published "Le Sentier d'Israel, ou Bible des Jeunes Israélites" (Paris, Metz, and Strasburg, 1843). At the request of the Société des Bons Livres he took part in the editorship of "Prières d'un Cœur Israélite," which appeared in 1848.

In 1849, despite anti-Jewish rioting in Alsace, Ennery was elected representative for the department of the Lower Rhine, and sat among the members of the "Mountain." He devoted his attention principally to scholastic questions. After the coup d'état he resisted the new order of things, and was exiled for life in 1852. He retired to Brussels, where he lived as a teacher until his death.

Bibliography: *Arch. Isr.* June, 1848; Staehling, *Histoire Contemporaine de Strasbourg et de l'Alsace*, Nice, 1884.

S. I. B.

ENNERY, MARCHAND: French rabbi; brother of Jonas Ennery; born at Nancy 1792; died at Paris Aug. 21, 1852; studied Talmud under Baruch Guggenheim and at the rabbinical school of Herz Scheuer, in Mayence. He went to Paris, became teacher in the family of a wealthy coreligionist, and in 1819 was appointed director of the new Jewish school at Nancy. At this time he published his Hebrew-French lexicon, the first of its kind to appear in France. In 1829 he became chief rabbi of Paris; in 1846 chief rabbi of the Central Consistory; in 1850 chevalier of the Legion of Honor.

Bibliography: *Arch. Isr.* Sept., 1852; *Univ. Isr.* Sept. and Oct., 1852.

S. I. B.

ENOCH (חנוך): **1.** Son of Cain (Gen. iv. 17). A city was named after him.

2. Biblical Data: Name of the seventh progenitor of the race in the "book of the generations of Adam"; he was the son of Jared and the father of Methuselah (Gen. v.). He lived 365 years, and is described as "walking with God," his end being told in the words "and he was not; for God took him" (*ib.* 24). No further reference to Enoch is found in Hebrew Scripture, unless the ingenious emendation in Ezekiel (xiv. 14, 20; xxviii. 3) of "Daniel" into "Enoch," proposed by Halévy ("R. E. J." xiv. 20 *et seq.*) and adopted by Cheyne (Cheyne and Black, "Encyc. Bibl." ii. 1295), be accepted. In Ecclesiasticus (Sirach) xliv. 16 Enoch's "taking away" is referred to with the addition, in the recovered Hebrew text, of אות דעת לדור ודור (see Peters, "Hebräische Text des Buches Ecclesiasticus," p. 230, Freiburg, 1902); and in xlix. 14 his destiny is glorified.

E. G. H.

——**In Rabbinical Literature:** According to Targ. Pseudo-Jonathan (Gen. v. 24) Enoch was a pious worshiper of the true God, and was removed from among the dwellers on earth to heaven, receiving the names (and offices) of Metaṭron and "Safra Rabba" (Great Scribe). This view represents one and (after the complete separation of Christianity from Judaism) the prevailing rabbinical idea of Enoch's character and exaltation. Another, not quite so favorable, appears in the polemics carried on by Abbahu and others with Christian disputants (Friedländer, "Patristische und Talmudische Studien," p. 99; "R. E. J." v. 3). Enoch is held to have been inconsistent in his piety and therefore to have been removed by God before his time in order to forestall further lapses. The miraculous character of his translation is denied, his death being attributed to the plague (Gen. R. v. 24; Yalḳ., Gen. v. 24; Rashi and Ibn Ezra on the verse; comp. Wisdom iv. 10-14; Frankel, "Ueber den Einfluss der Palästinischen Exegese," etc., pp. 44, 45; Ecclus. [Sirach] xliv. 16; Zohar to Gen. v. 24; but see also Philo, "De Abrahamo," § 3). But withal Enoch is one of those that passed into Gan Eden without tasting the pangs of death (Yalḳ., Gen. v. 24).

Divergent Views of His Character.

In the development of the Enoch legends he is credited with the invention of the art of writing (Book of Jubilees, iv.; comp. Charles's notes on the chapter; Targ. Pseudo-Jonathan, Gen. v. 24). He teaches astronomy and arithmetic ("Sefer Yuḥasin," v.; comp. Eusebius, "Præparatio Evangelica," ix. 17; Bar Hebræus Chronicle, p. 5). These ascriptions, as well as the assumption that he was metatron, reflect the interpretation of his name as meaning the "initiated."

Neglected by the Jews for some time (Halévy, in "R. E. J." xiv. 21), Enoch reappears as the hero and author of several pseudepigraphic midrashim (comp. Enoch, Books of), in part elaborations of material contained in the "Sefer ha-Yashar." Of these midrashim the following are the best known: "Hekalot Rabbati," "Sefer Ḥanok," "Sefer Hekalot," and "Ḥayye Ḥanok." In the "Hekalot Rabbati" (Jellinek, "B. H." iii. 83-108) Enoch appears as Meṭaṭron, "Sar ha-Panim" (see Jew. Encyc. i. 594b, *s.v.* Angelology), revealing celestial secrets to the learned and the wise. The "Sefer Ḥanok" (Jellinek, *l.c.* ii.) relates how the earth was abandoned by God in consequence of the sins of the generation of the Deluge. Enoch is taken up to heaven, and is appointed guardian of all the celestial treasures, chief of the archangels, and the immediate attendant on God's throne. He knows all secrets and mysteries, and, while all the angels are at his beck, he fulfils of his own accord whatever comes out of the mouth of God, and executes His decrees. He teaches; he conducts souls to the place of felicity; and he is known as "Prince of God's Face," "Prince of the Torah," "Prince of Wisdom," "Prince of Reason," and "Prince of Glory." He communicates God's revelations to Moses.

In the Minor Midrashim.

The "Sefer Hekalot" (Jellinek, *l.c.* v.) contains, among other things, an account of R. Ishmael's visit to the seventh celestial hall or temple, where he meets Enoch, raised to the dignity of Meṭaṭron, Sar ha-Panim. Enoch tells him the story of his elevation as follows: In consequence of earth's corruption by the evil spirits Shamḥazai and Azael, Enoch was translated to heaven to be a witness that God was not cruel (comp. Ecclus. [Sirach] xliv. 16, Hebr. text). There all the gates of wisdom were opened unto him as Meṭaṭron; he was appointed chief of all angels; and his carnal body was changed into one of light.

The "Ḥayye Ḥanok" is of later composition, but more elaborate (Jellinek, *l.c.* iv.). Enoch appears in the rôle of a pious ascetic. Called by a voice to return to the abodes of men, he preaches repentance.

He gathers a vast concourse of disciples, and, increasing in wisdom, he finally is proclaimed king. Peace reigns on earth during the 243 years of his rule. But he hankers after solitude. He abandons his throne, appearing to men from time to time to instruct them. Finally he is summoned to leave earth and to assume rulership over the "sons of God." He ascends to heaven on a horse, after the manner of Elijah's translation, in the sight of a vast multitude, which in vain repeatedly endeavors to detain him. In Tosefot to Yeb. 16b it is denied that Enoch could have been "Sar ha-'Olam" (Prince of the World).

In some late accounts Enoch reappears as a proselyte, who, though under the obligation to observe only the seven Noachian precepts, embraces Judaism. He is a cobbler sewing together worlds; and over every seam he pronounces the benediction "Blessed be the name, the glory of His kingdom for ever and aye" (see Yalḳ., Ḥadash., 25b; Yalḳ., Reubeni, 28b, Bereshit).

S. S. E. G. H.

——**In Mohammedan Literature:** Enoch is known to the Mohammedans as "Idris" (the Instructor). In the Koran Idris is mentioned in sura xix. 57 as a man of truth and a prophet, raised by Allah to a lofty place, and in sura xxi. 85 as a model of patience. Baiḍawi, in identifying him with Enoch, explains "Idris" as indicating his knowledge of divine mysteries. He was the first man who knew how to write, and invented the sciences of astronomy and arithmetic (see above, In Rabbinical Literature). The story of his "death" is variously related. When on a visit to the Angel of Heaven he was met while in the fourth heaven by the Angel of Death, who informed him that he had orders to bring about his end. Idris then expired in the embrace (wings) of the Angel of Heaven; and remained in the fourth heaven ever after. In other versions Idris, also named "Uḥnukh," appears as in communication with the angel Gabriel, and as a student of the Books of Adam, as well as of those imparted to him by Gabriel. He had been sent as a preacher of repentance unto the corrupt descendants of Cain.

Idris was often compelled to defend his life with the sword against the depraved children of earth. He invented the balance to weigh justly. He was the first scribe and the first tailor. He longs to enter paradise. God sends Death disguised as a beautiful virgin to test him. He prays for death with the privilege of returning to life. This is granted. He dies, but returns to life at once; visits hell, where he beholds from the wall of division the horrors of Gehenna; and is then led to the gate of paradise. Refused admittance by the custodian, he lifts himself over the wall by clinging to a branch of the tree "Tuba," the tree of knowledge, which God for his benefit caused to bend over the wall. Thus Idris entered paradise while still living. It is possible that these legends contain traces of lost haggadahs. Mas'udi reports that Enoch (Uḥnukh) was the son of Lud, and is identical with Idris. He lived on earth 300 years and perhaps longer; he is credited with the invention of the needle and the art of sewing. He received from heaven thirty leaflets containing the praises of God and prayers.

Bibliography: Hughes, *Dictionary of Islam*, s.v. *Idris*; Weil, *Biblische Legenden der Muselmänner*, pp. 62 *et seq.*; Mas'udi, *Les Prairies d'Or*, i. 73.

——**Critical View:** The translation of Enoch resembles that of other heroes of popular legend. Elijah's (II Kings ii. 1-12) is the Biblical parallel, while the fate of Ganymede, Hercules, Semiramis, Xisuthrus, and the Phrygian King of Annacus presents non-Hebrew analogues (see Winer, "B. R."; Riehm, "Handwörterb." 2d ed., i. 608). Among modern critics the view prevails that Enoch corresponds to the Babylonian Emmeduranki (Greek, "Edoranchus"), the seventh king in Berosus' list of primitive monarchs. Emmeduranki was famous for his knowledge of things divine; he was the progenitor of the priesthood. These heroes probably were originally deities, reduced in course of time to human stature, but still credited with divine deathlessness. In Enoch's case attention has been called to the coincidence of the 365 years of his life with the number of days in the solar year, and it has been suggested that Enoch originally represented the deified sun (see Gunkel, "Genesis," p. 124).

E. G. H.

ENOCH, BOOKS OF (Ethiopic and Slavonic): Apocryphal works attributed to Enoch. From Gen. v. 24 ("Enoch walked with God" and "God took him") a cycle of Jewish legends about Enoch was derived, which, together with apocalyptic speculations naturally ascribed to such a man, credited with superhuman knowledge, found their literary expression in the Books of Enoch. Of this literature a collection of fragments or single, independent pieces has come down to us in the so-called "Ethiopic Enoch," whereas the Slavonic Book of Enoch gives, as it were, a résumé of most of the current oral or literary traditions about its hero, which it brings into a certain system of its own. So far as can be judged from these books, the legends of Enoch are the following: (1) He went during his lifetime to heaven, "walked" with God's angels over all heaven (or heavens) and earth, came back to his family and told them what he had seen, and finally was again taken up to heaven. (2) During his journeys he saw the secrets of heaven and earth, that is, the natural phenomena. (3) He saw what had become of the angels, "sons of God," who, according to Gen. vi. 1-4, had come to earth and sinned with the daughters of men. (4) He interceded for these fallen angels. In 3 and 4 evidently two different cycles of legends have crossed each other, but whether 3 precedes 4, or vice versa, is hard to tell. These legends, a more popular form of tradition, are, however, not preserved unimpaired, but are strongly influenced and developed by the literary traditions which deal mainly with apocalyptic ideas.

I. Ethiopic Enoch: In the old Jewish and Christian literatures (for example, in the New Testament Epistle of Jude, verse 14) a Book of Enoch is quoted, and is undoubtedly often used without special reference being made to it. But about 300 the Christian Church began to discredit the book, and after the time of the Greek fathers Syncellus and Cedrenus, who cite it (ninth century), it was entirely lost until (1773) the traveler Bruce discovered in Abyssinia two manuscripts of the book. In the nineteenth century several editions and translations were made, and many critical inquiries into its contents published. The following is a list of the various editions and translations of the Ethiopic Enoch:

Editions: Laurence, "Libri Enoch Versio Æthiopica," Oxford, 1838; Dillmann, "Liber Henoch Æthiopice," Leipsic, 1851 (from 5 MSS.); Flemming, "Das Buch Henoch," Leipsic, 1902 (from 14 MSS.); another edition, still fuller than that of Flemming, is being prepared by Professor Charles.

Translations: Laurence, "The Book of Enoch," Oxford, 1821; Hoffmann, "Das Buch Henoch," Jena, 1833-38; Dillmann, "Das Buch Henoch Uebersetzt und Urklärt," Leipsic, 1853 (standard translation for 40 years); Schodde, "The Book of Enoch Translated, with Introduction and Notes," Andover, 1882; Charles, "The Book of Enoch," Oxford, 1893; Beer, in Kautzsch, "Apokryphen und Pseudepigraphen," ii. 217-310, Tübingen, 1900; Flemming, in vol. v. of "Die Griechischen Christlichen Schriftsteller der Ersten Drei Jahrhunderte," Leipsic, 1901. There may also be mentioned here a retranslation into Hebrew (ספר חנוך) by L. Goldschmidt, Berlin, 1892, from Dillmann's German translation.

Following is an analysis of the contents:

- **Ch. i.-v.:** Introduction: Enoch relates a vision of the last days, the fate of the elect and of sinners, and urges observation of the works of God in nature.
- **Ch. vi.-cv.:** The main part of the book:
  - Ch. vi.-xxxvi.: The so-called "angelological book":
    - (*a*: vi.-xix.): The story of the fallen angels:
      - vi.-xi.: The angels on earth, their marriages and wrongdoings; announcement of their punishment.
      - xii.-xvi.: Enoch's visions concerning their punishment; he announces their destiny to them, but upon their supplication intercedes for them. In another vision he is told that his intercession is in vain; he then announces their final punishment.
      - xvii.-xix.: Enoch's journey through heaven and earth, during which he sees chiefly the fallen angels suffer the punishment which he had announced.
    - (*b*: xx.-xxxvi.): Enoch wanders, accompanied by the six (or seven) archangels, through heaven and earth, and is shown again the punishment of the angels (xxi.), Hades (xxii.), and the secrets of nature in the west (xxiii.-xxv.), in the center of the earth (xxvi.-xxvii.), in the east (xxviii.-xxxiii.), in the north (xxxiv. and xxxv. 2), and in the south (xxxvi.).
  - Ch. xxxvii.-lxxi.: The similitudes and additions:
    - (*a*: xxxvii.): Introduction.
    - (*b*: xxxviii.-xliv.): First similitude: The future kingdom of God, the dwellings of the righteous, the angels, and the secrets of nature.
    - (*c*: xlv.-lvii.): Second similitude: The Last Judgment by the Messiah, "the Son of Man," who sits with "the Head of Days." The holy and elect are rewarded; the heathen and sinners are destroyed forever.
    - (*d*: lviii.-lxix.): Third similitude (with fragments of an account of the Flood interspersed): The eternal bliss of the righteous and the sufferings of the kings and the mighty.
    - (*e*: lxx.-lxxi.): First and second appendices: Enoch's translation into paradise, and Enoch's ascension and election as "Son of Man."
  - Ch. lxxii.-lxxxii.: The Book of Celestial Physics: Theories about sun, moon, stars, intercalary days, the four quarters of the world.
  - Ch. lxxxiii.-xc.: Two dream-visions of Enoch before his marriage, which he recounts to his son Methuselah:
    - (*a*: lxxxiii.-lxxxiv.): The Flood—the first world-judgment.
    - (*b*: lxxxv.-xc.): The history of the world from Adam until the final judgment: Men are represented here as animals; the righteous are white cattle and sheep, the sinners and enemies of Israel are black cattle and wild animals (vision of the animals, or of the shepherds).
  - Ch. xci.-cv.: Admonitions and predictions of Enoch, addressed to his children:
    - (*a*: xci. 1-11, 18-19): Admonition to live a righteous life.
    - (*b*: xci. 12-17 and xciii.): The "Apocalypse of Weeks": The history of the world is outlined, divided into ten weeks.
    - (*c*: xcii., xciv.-cv.): Admonitions, predictions of the punishment of sinners, and promises of reward to the righteous.
- **Ch. cvi.-cviii.:** Appendices:
  - Ch. cvi.-cvii.: Miracles and signs at the birth of Noah.
  - Ch. cviii.: Another speech of Enoch concerning the fate of the wicked and of the righteous.

Language and Versions.

The Ethiopic Enoch was originally written in Hebrew, and then translated into Greek. From this version an Ethiopic and probably a Latin translation were made. Of the Greek version ch. i.-xxxii. are preserved in a manuscript discovered at Gizeh in 1886-87 by the French Archeological Mission, and published by Bouriant in the "Mémoires" of that mission (1892, vol. ix., fasc. i.), by Dillmann in the "Sitzungsberichte der Berliner Akademie der Wissenschaften" (1892, pp. 1079 *et seq.*), by Lods, "Le Livre d'Hénoch" (Paris, 1892), by Charles, "Book of Enoch" (1893, Appendix C), and by Swete, "The Old Testament in Greek" (2d ed., iii. 789 *et seq.*, Cambridge, 1899). Furthermore, ch. vi.-ix. 4, viii. 4-x. 14, xv. 8-xvi. 1 have come down to us through Syncellus (about 800), and lxxxix. 42-49 is found in a manuscript in the Vatican. These fragments are reproduced by Charles (1893), and again by Swete (1899). Of the Latin translation only i. 9 and cvi. 1-18 are known. The first passage occurs in Pseudo-Cyprian and Pseudo-Vigilius (see Beer, *l.c.* p. 237); the second was discovered by James in an eighth-century manuscript in the British Museum, and published by Charles, *l.c.*, Appendix E, and by James, "Apocrypha Anecdota," pp. 146-150. Whether or not the whole book was translated into Latin can not be established with certainty from these fragments. All the Greek and Latin fragments are republished in Flemming and Radermacher, "Das Buch Henoch," Leipsic, 1901.

Composition and Date.

Almost from the beginning it was recognized that Ethiopic Enoch was composed of various independent works, and it was assumed that three sources were to be distinguished: (1) the "groundwork," i.-xxxvi., lxxii.-civ.; (2) the similitudes, xxxvii.-lxxi.; (3) Noachian interpolations, chiefly to be found in the similitudes. Different scholars gave different analyses: it is not possible to enumerate all their views, nor can all their works and articles be mentioned here. The most recent ones, in which the earlier views are usually given in full (see especially Schürer, Charles, and Clemen) are:

Schürer, *Gesch.* iii. 190 *et seq.*, Leipsic, 1898; Eng. ed. div. ii., iii. 54-73; Charles, *Book of Enoch*, pp. 9 *et seq.*, 310-311; Cheyne and Black, *Encyc. Bibl.* i. 220-225; Lawlor, *Early Citations from the Book of Enoch*, in *Jour. of Philology*, 1897, xxv. 164-225; Clemen, *Die Zusammensetzung des Buches Henoch*, in *Theologische Studien und Kritiken*, 1898, pp. 212-227; Beer, in Kautzsch, *Apokryphen und Pseudepigraphen*, ii. 217-235; Bousset, *Neueste Forschungen auf dem Gebiete der Religiösen Litteratur des Spätjudentums*, in *Theologische Rundschau*, 1900, pp. 369 *et seq.*; J. van Loon, *Eschatologieën van den Hasmoneëntijd Volgens het Boek Henoch*, in *Theolog. Tijdschrift*, pp. 421-463, Leyden, 1902.

Charles definitely proved that the so-called "groundwork" was in itself not by any means uniform. Another important step in the interpretation of the book was gained by Clemen's article, in which Gunkel's theory of apocalyptic "traditions" was applied. Charles distinguished five sections (1893) or parts (1898), to which as a sixth part the Noachian and other interpolations were added: (1)

i.-xxxvi., written before 170 B.C.; (2) lxxxiii.-xc., written between 166 and 161 B.C.; (3) xci.-civ., not earlier than 134 B.C.; (4) xxxvii.-lxx., the similitudes, written between 94 and 79, or between 70 and 64 B.C.; (5) lxxii.-lxxxii., the Book of Celestial Physics, the date of which can not be determined.

Clemen arrived at the following conclusion: "The Book of Enoch is based on twelve independent traditions or groups of traditions: (1) i.-v.; (2) vi.-xi.; (3) xii.-xvi.; (4) xvii.-xix.; (5) xx. (?)-xxxvi; (6) xxxvii.-lxix.; (7) lxx.-lxxi.; (8) lxxii.-xci. 10, 18, 19; (9) xci. 12-17, xcii., xciii., xciv.-cv.; (10) cvi.-cvii.; (11) cviii.; (12) the Noachian fragments, liv. 7-lv. 2, lx., lxv.-lxix. 25. Probably No. 3, perhaps No. 6, certainly Nos. 9, 11, and 12, were taken from written sources." According to him, the date is a little doubtful, since some of the traditions may not have been written down at once. Beer in the main follows Clemen, but gives for a part a more detailed analysis. Clemen's hypothesis of traditions seems the most acceptable, as also his analysis, except that his tenth tradition should perhaps be counted as a part of his No. 12, *i. e.*, as a Noachian fragment.

Separate Strata.

Some of the apocalyptic portions, above all the similitudes, seem to have been literary tradition from the beginning. But another very difficult question arises: How and in what order were the different portions of the book put together? Probably vi.-xix., possibly vi.-xxxvi., are the stock, to which other portions, younger or perhaps in part older, were gradually added. Ch. vi.-xix. were intended to tell the story of the fallen angels and Enoch's relation to them: vi.-xi. and xii.-xvi., taken from two different cycles of legends, were united; and, in order to show the execution of the punishment of the angels, xvii.-xix., narrating the journey during which Enoch is a witness of it, were added. It was very natural to join to this portion xx.-xxxvi., another tradition concerning Enoch's journey. The next step in the composition may have been the adding either of the similitudes or of one or several of the traditions in lxxii.-civ. But it seems more probable that a redactor united vi.-xxxvi. with lxxii.-civ., and wrote the introduction, i.-v., and perhaps also the conclusion, cv. This intermediate book would then have a proper beginning and conclusion.

The redactorial changes within the different portions of lxxii.-civ. may also have been made at this time. Thirdly and lastly would have been added the similitudes, probably together with the Noachian fragments xxxix. 1, 2a, liv. 7-lv. 2, lx., lxv. 1-lxix. 25, cvi., cvii. Of the latter, cvi. *et seq.* were probably added by some one who wished to carry the story on a little farther—a very common occurrence in literary history. He may have been the redactor who added the similitudes and inserted in them several other portions from the same source from which he took cvi. *et seq.* This theory is strongly supported by evidence which has only recently been discovered; namely, the true date of the Book of Jubilees, which has been proved, mainly by Bohn and Charles, to be as early as the last third of the second century B.C. In the Book of Jubilees (iv. 17-23) writings of Enoch are mentioned, and Charles ("Book of Jubilees," 1902, p. 37) concludes that the author refers only to Ethiopic Enoch vi.-xvi., xxiii.-xxxvi., lxxii.-xc. But Book of Jubilees iv. 23 may include Enoch xvii.-xxii. as well, and iv. 18 ("recounted the weeks of the Jubilees") is perhaps an allusion to the Apocalypse of Weeks, which by many critics is considered the oldest portion of Ethiopic Enoch. Thus it is very likely that the book referred to in Jubilees was the intermediate one just mentioned. Moreover, the similitudes, which were evidently unknown to the author of Jubilees, date from the first century B.C.—that is, later than Jubilees—and the Noachian fragments also were probably added in the first century, because in the second century reference (Jubilees x. 13) seems to have been made to a complete apocalypse of Noah. Last of all, cviii. was added to Ethiopic Enoch; this may have happened long after i.-cvii. had become one book (about 60 B.C.). The whole book originated and was put into writing in Palestine.

Value.

The Ethiopic Book of Enoch is one of the most important pieces of apocalyptic literature; it furnishes extensive contributions to our knowledge of Jewish folk-lore in the last pre-Christian centuries; it shows apocalyptic literature in its beginnings, and above all it is a source of information upon the religious ideas of Judaism, especially concerning the Messiah; finally, it also pictures the feelings of the people during the time of the Hasmoneans. More details with regard to these questions are to be found in Charles, "Book of Enoch," introductions to the single sections, and in Van Loon's article, mentioned above.

II. Slavonic Enoch: A book called "The Book of the Secrets of Enoch," preserved, so far as is known, only in Slavonic, was introduced to the scientific world but a few years ago, when certain manuscripts found in Russia and Servia were edited, and subsequently translated into German and English. Following is an analysis of its contents:

Ch. i.-ii.: Introduction: Life of Enoch; his dreams, in which he is told that he will be taken up into heaven; his admonitions to his sons before he departs.

Ch. iii.-lxvi.: The main part of the book:

- Ch. iii.-xxxvi.: Enoch in heaven:
    - (*a*: iii.-vi.): The first heaven: a great sea; the elders and the rulers of the stars; the habitations of the snow; the treasuries of dew, oil, and different colors.
    - (*b*: vii.): The second heaven: the fallen angels imprisoned, awaiting the eternal judgment; they ask Enoch to intercede for them.
    - (*c*: viii.-x.): The third heaven: the Garden of Eden, with the tree of life and an "olive-tree always distilling oil"; to the north of it the place of the damned.
    - (*d*: xi.-xvii.): The fourth heaven: the courses and the gates of sun and moon; the wonderful singing creatures which wait upon the sun, namely, phenixes and chalcidri; a singing host of angels.
    - (*c*: xviii.): The fifth heaven: the watchers ("gregori" = ἐγρήγοροι), silent and mourning for their fallen brethren, who are being tormented in the second heaven.
    - (*f*: xix.): The sixth heaven: seven bands of angels who arrange and study the revolutions of sun, moon, and stars; the angels who are put over the souls of men and write down their lives and works: furthermore, seven phenixes and seven cherubim and seven six-winged creatures.
    - (*g*: xx.-xxxvi.): The seventh heaven: the Lord sitting on His throne and the ten great orders of angels standing before Him. Enoch is clothed by Michael in raiment of God's glory, and is told by the angel Vretil (Vreteel, Pravuel) all the secrets of heaven (natural phenomena) and of earth (concerning men). He is ordered to write them down in

366 books. God reveals to Enoch His own great secrets, His creation, the story of the fallen angels and of Adam; furthermore, He tells him about the seven millenniums of the earth and the eighth at the end. God also accuses the wicked, and then orders Enoch to go back to earth for thirty days to teach his children and grandchildren.

Ch. xxxvii. is probably a later addition.

Ch. xxxviii.-lxvi.: Enoch back on earth. He admonishes his sons; tells them what he has seen in the heavens; gives them his books and urges them to transmit these to others; moreover, he relates to them what God has promised to men and what He expects them to do, and asserts that there is no intercession of departed saints for sinners. In lvi. Methuselah asks a blessing from his father. In lvii. all the sons of Enoch with their families and the elders of the people are called, and Enoch gives renewed instructions as to a righteous life. In lxiv. the Lord calls Enoch, the people assemble to kiss him in Achuzan, and he addresses them for the last time.

Ch. lxvii.-lxviii.: Conclusion:

Ch. lxvii.: Enoch's translation into heaven.

Ch. lxviii.: Recapitulation of Enoch's life and doings; Methuselah and his brothers build an altar in Achuzan, and they and the people "make a great festivity, praising God who had given such a sign by means of Enoch, who had found favor with Him."

Language and Origin.

The Slavonic Enoch was written in Greek, as is shown by the derivation of Adam's name from the four quarters, *'Ανατολή, Δύσις, ῎Αρκτος, Μεσημβριά*, and by several coincidences with the Septuagint; but perhaps parts of it are based on Hebrew originals. From the Greek it was translated into Slavonic. Of this version there are five manuscripts extant, which are described in the introduction to Charles and Morfill, "The Book of the Secrets of Enoch," Oxford, 1896 (reviewed by Bonwetsch in "Theologische Literaturzeitung," 1896, cols. 153–156) and to Bonwetsch, "Das Slavische Henochbuch," in "Abhandlungen der Königlichen Gelehrten Gesellschaft zu Göttingen," 1896 (reviewed by Schürer in "Theologische Literaturzeitung," 1896, cols. 347–350).

The Slavonic Enoch seems to be an attempt to bring all the current traditions about Enoch into a certain system, which is partly furnished by the special scheme of the seven heavens. It is therefore, with the exception of a few interpolations, derived from one author. This author, according to Charles, was probably a Jew living in Egypt, since he has certain speculations in common with Philo and other Hellenistic Jews, and since several other elements in the book betray Egyptian origin.

Date and Value.

The book was probably written between 50 B.C. and 70 A.D.; the first date is given by the fact that Ethiopic Enoch, Ecclesiasticus, and Wisdom of Solomon are used; the second by the fact that the destruction of the Temple is not mentioned at all. The quotations from Slavonic Enoch in the Testaments of the Twelve Patriarchs, which Charles uses as additional evidence in establishing the date, are strongly doubted by Schürer. The Slavonic Enoch furnishes new material for the study of religious thought in Judaism about the beginning of the common era. The ideas of the millennium and of the seven heavens are the most important in this connection; both have been treated in detail by Charles in his introduction and commentary, published together with Morfill's translation. Another very interesting feature is the presence of evil in heaven—the fallen angels in the second heaven, and hell in the third. This belief, although probably at first current among the Christians also, was, together with the idea of the seven heavens, afterward rejected by the Church. The idea of hell in the third heaven may have been derived from expectations expressed in Isa. lxvi. 23, 24; that is, that the pleasures of the righteous in paradise will be enhanced by seeing the sufferings of the wicked.

G. E. Li.

ENOCH, BOOKS OF (Hebrew): See Apocalyptic Literature.

ENOCH BEN ABRAHAM: Talmudist and popular preacher; died after 1662. Enoch belonged to a famous family of scholars of the community of Posen. In 1649 he left Cracow, where he was preacher, to become rabbi at Gnesen. It is not known why he left the latter city: those districts of Poland were not affected by the Cossack rebellion. In 1652, when the community of Posen was on the point of sinking under its load of debt, Enoch was sent to Germany to raise funds, the community pledging itself to appoint him preacher for a period of three years on his return ("Communal Records of Posen," iii. 197a). Conditions in Posen, however, became such that the community could not longer pay its officials. Enoch left Poland, either for this reason or in consequence of the war between Sweden and Poland, which broke out in 1655 and devastated the communities of Greater Poland. He was appointed rabbi at Oettingen in Riess, where he was living in 1662 and where he probably died.

Enoch was the author of the following: "Wikkuah Yosef we-ha Shebatim," containing homilies, Amsterdam, 1680; a dirge on the suffering of the Jews in the Ukraine and Little Poland, appended to Jacob ben Naphtali's "Naḥalat Ya'aḳob," *ib.* 1652; "Perush 'al Shir Mizmor," a commentary to Psalm lxxxiii., Prague, 1657; "Reshit Bikkurim," homilies on the existence of God, revelation, and reward and punishment; "Ḥinnuk Bet Yehudah," responsa, published together with those of his son, *ib.* 1708.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4724; Michael, *Or ha-Ḥayyim*, No. 906; Sokolow, *Gan Peraḥim*, p. 120, Warsaw, 1890.

S. S. P. B.

ENOCH BEN JUDAH LÖB: German Talmudist and rabbi of Schnaittach; flourished at the beginning of the eighteenth century. He studied with his father and with Rabbi Abraham Broda. His writings are included with those of his father and grandfather in "Reshit Bikkurim," and "Ḥinnuk Bet Yehudah," responsa (*ib.* 1708).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 415; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 68; Steinschneider, *Cat. Bodl.* col. 838.

L. G. A. Pe.

ENOCH BEN MOSES: Prominent rabbi of Cordova, 950–1024. His father was one of the four scholars who, according to tradition, were taken prisoners while on a voyage and sold as slaves, and who subsequently became the founders of Talmudic schools in their new homes (see Apulia). Enoch, then a child, was with his parents. When R. Moses achieved honor in Spain and was made rabbi of Cordova, young Enoch found for a time in brilliant external conditions compensation for the sorrows of his childhood. He married into one of the most noble and prominent families in Cordova, and succeeded his father as rabbi. Though made wealthy through these connections, Enoch always led an ascetic life, depriving himself for the benefit of the poor and needy. After the death of Prince Ḥasdai ibn Shaprut, his friend and protector, Enoch entered again upon a period of adversity. A party arose to dispute his authority and position in favor of Joseph ibn Abitur. Enoch prevailed, and Ibn Abitur sought protection in foreign countries. Two of Abitur's followers, the brothers Jacob and Joseph ibn Gau, rich silk-manufacturers, gaining the favor of the calif by presents of money, were granted the privilege of appointing rabbis at Cordova. Thereupon they deposed Enoch and invited Abitur to return; the latter, however, declined, and died in exile. After Abitur's death Enoch was again recognized as rabbi, officiating until 1024, when be became the victim of an accident. On the last day of the Feast of Tabernacles, while ascending to the reading-desk, the old and rotten woodwork of the almemar broke down. The aged rabbi died of the injuries received in falling.

The best known of his pupils is said to have been the diplomat and scholar Samuel ha-Nagid. Excepting a few responsa (in the collections "Sha'are Ẓedeḳ" and "Toratan shel Rishonim," for instance), no works of his are now extant, though some of the earlier rabbinical authorities cite him in halakic decisions. He is mentioned in the preface to the Hebrew translation of Maimonides' commentary on Neziḳin. The statement that he translated the Talmud into Arabic seems to be due to his having been confounded with his opponent Joseph ibn Abitur.

Bibliography: Abraham ibn Da'ud, *Sefer ha-Ḳabbalah*, ed. Basel, 1580, pp. 70-72; Harkavy, *Studien und Mittheilungen*, iv. 261, 386; Gross, in *Monatsschrift*, 1869, p. 531; J. Müller, *Responsen der Spanischen Lehrer*, in seventh annual report of the *Lehranstalt für die Wissenschaft des Judenthums*, Berlin, 1889; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 358 *et seq.*

L. G. A. K.

ENOCH, S.: German rabbi; born in Hamburg Oct. 8, 1814; died in Fulda Dec. 31, 1876; attended the Johannæum in Hamburg and the Talmudic lectures of Ḥakam Isaac Bernays, entered the University of Würzburg, and also became a pupil of R. Abraham Bing. He obtained his Ph.D. degree at Erlangen. He continued his Talmudic studies with L. Bodenheimer in Hildesheim, and R. Rohmann in Cassel; and founded in Altona a Jewish secondary school (Bürgerschule), which continued under his direction until he became (1855) rabbi of Fulda. Enoch edited for several years, beginning 1845, an Orthodox weekly entitled "Der Treue Zionswächter." He was also associated as editor with the Berlin "Jüdische Presse," which position he occupied at his death.

Bibliography: *Israelitische Wochenschrift*, viii. 40 *et seq.*

S. M. K.

ENOCH BEN SOLOMON AL-ḲUSṬANṬINI: Turkish philosopher and cabalist (according to Wolf, "Bibl. Hebr." i., No. 635, also a physician); lived at Constantinople in the fifteenth century. He wrote "Mar'ot Elohim," a philosophical explanation of the visions of Isaiah and Ezekiel (mentioned in Isa. vi. 1, 2, and Ezek. i. 1 *et seq.*) and of Zechariah's vision of the candlestick (Zech. iv. 2); each vision occupies a chapter of the work. The author founded his explanation on the philosophy of Maimonides. There exist several manuscripts of this work, one of which, belonging to Ghirondi, concludes with a supercommentary to Ibn Ezra on Genesis. Ghirondi is of opinion that this commentary also is the work of Enoch.

Bibliography: Wolf, *Bibl. Hebr.* i. 635, iii. 635; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 108, 110; Michael, *Or ha-Ḥayyim*, p. 415.

K. M. Sel.

ENOCH ZUNDEL BEN JOSEPH: Russian Talmudist; died at Byelostok 1867. He wrote: a commentary on Midr. Rabbah of the five Megillot, in two parts (Wilna and Grodno, 1829-34; 2d ed., Wilna, 1845); a twofold commentary on Midr. Tan. (*ib.* 1833); a threefold commentary on Seder 'Olam (*ib.* 1845); a commentary on Midr. Samuel (Stettin, 1860); "Mibḥar Mi-Peninim," a commentary on the Midr. Rabbah of the Pentateuch (Warsaw, 1870); novellæ on the Haggadah of the Talmud (Wilna, 1883)—these commentaries are, in fact, compilations from other commentaries, especially those of Samuel Jafe Ashkenazi, Hellin, and Bärman Ashkenazi, to which Enoch added novellæ of his own—"'Olat ha-Ḥodesh," prayers for the new moon, with treatises on fast-days, philanthropy, etc. (*ib.* 1859); a commentary on Pesiḳ. R.; "Hoi Ariel," a funeral sermon on the death of R. Löb Katzenellenbogen of Brest (*ib.* 1838).

Bibliography: Fürst, *Bibl. Jud.* ii. 107-108, iii. 396; Fuenn, *Keneset Yisrael*, p. 312; Eliezer Kohn, *Ḳin'at Soferim*, p. 107.

L. G. N. T. L.

ENOS: Son of Seth, Adam's third son. In his time men began to call upon Yhwh (Gen. iv. 26). At the age of ninety he begat Cainan, and he died at the age of 900 years (Gen. v. 9-11; I Chron. i. 1). The name doubtless means "man," as it is equivalent to the often recurring "nomen appellativum" אנוש ("man," Deut. xxxii. 26) and the Aramaic אנש (Dan. ii. 10). Enos and the descendants of Seth in general (Gen. v. 1 *et seq.*) have been regarded by some modern scholars as simply arbitrary pendants to the Cainites (Gen. iv. 17-24); but the two series of names are very different.

Bibliography: Friedrich Delitzsch, *Wo Lag das Paradies?* p. 149; A. H. Sayce, in *The Expository Times*, 1898-99, pp. 352 *et seq.*; Hommel, *Aufsätze und Abhandlungen*, 1900, part ii., p. 222; Gunkel, *Handkommentar zur Genesis*, 1901, p. 46.

E. G. H. E. K.

ENRIQUEZ (HENRIQUEZ): Frequently recurring Spanish surname, often found combined with other surnames, as "Bueno Enriquez," "Gomez Enriquez," "Gabay Enriquez," etc. Many Maranos in Spain, Portugal, Amsterdam, London, Jamaica, Surinam, Barbados, New York, and other places, bear this name.

Aaron Mendes Enriquez, physician at Amsterdam in 1680. The "Opuscula" of De Barrios contain a letter addressed to him.

Abraham Baruch Enriquez, of Amsterdam; member of the Academy of Poets founded by Manuel de Belmonte, and a friend of the Spanish poet

Abraham Gomez Silveyra, whose "Dialogos Burlescos" he transcribed into a magnificent folio volume of 244 pages. An unknown relative in Tripoli sent him a letter, dated Oct. 29, 1668, expressing disapproval of the utterances of Isaac Cardoso and Isaac Orobio de Castro concerning the Messiah.

Abraham Nuñez Henriquez, of Amsterdam; the administrator of the charitable institution Abi Yetomim. David Nuñez Torres (1690) dedicated a sermon to him. Another **Abraham Nuñez Henriquez** owned a plantation in Jamaica in 1760. He had a relative, Moses Nuñez Henriquez, who was known in Jamaica in 1745.

Isaac Nuñez Henriquez, of Hamburg; Abraham Cohen Pimentel (1688) dedicated his "Discursos" to him. Another **Isaac Nuñez Henriquez** lived in Georgia in 1733. He was probably the Isaac Nuñez Henriquez who settled in New York in 1741. A third **Isaac Nuñez Henriquez** emigrated to Savannah, and died in Philadelphia in 1767.

Jacob Cohen Enriquez and **Jacob Gabay Enriquez** each, in 1642, inscribed a pamphlet to Manasseh ben Israel. Jacob Aboab da Fonseca dedicated (1681) his "Parafrasis" to a "Jacob Enriquez"—probably one of the foregoing.

Jacob Nuñez Enriquez, was a wealthy Amsterdam Jew who for some time held the Swedish crown-jewels as security. Daniel Levi de Barrios celebrated him in verse (1686). Another **Jacob Nuñez Enriquez** is known to have lived at Jamaica in 1744.

Many Maranos of the name of "Enriquez" fell victims to the Inquisition. In 1642 the sisters **Raphaela, Johanna, Micaela,** and **Beatriz Enriquez,** in Mexico, were arraigned by the Inquisition, and the picture of their dead mother, **Blanca Enriquez,** was burned in effigy. In 1680, a whole family, **Antonio, Violante,** and **Maria Enriquez,** with the husband of the last, was burned at the stake. **Louis Enriquez,** and the widow (sixty years of age) of another **Louis Enriquez,** together with her daughter, were sentenced to imprisonment for life. **Blanca Enriquez** of Cadiz and **Beatriz Nuñez Enriquez** of La Guarda were burned in effigy—the former at Seville, on Oct. 14, 1721, the latter at Valladolid on Jan. 26, 1727. **Josepha Enriquez,** from Chile, living in Malaga, wife of the martyr Simon de Andrade, on Nov. 30, 1721, and the aged (seventy-three years) **Katharina Enriquez,** of Seville, on Jan. 25, 1724, were burned at Granada. **Luis Enriquez,** farmer of the royal domains, was deported by the Inquisition (May 10, 1682) to Brazil, and **Gaspar Enriquez** of Cuenca was sentenced to imprisonment for life by the tribunal of Cordova (April 23, 1724).

Bibliography: Kayserling, *Ein Feiertag in Madrid*, pp. 28 *et seq.*; idem, *Sephardim*, p. 305; idem, *Bibl. Esp.-Port.-Jud.* pp. 21, 23, 69, 71, 103, 106, 521; *Publications Am. Jew. Hist. Soc.* i. 8, ii. 48, v. 115, 117, ix. 131; Kuenen, *Geschiedenis der Joden in Nederland*, p. 212; *Catalogue de Vente de Feu M. D. Henriquez de Castro*, p. 58; Gottheil, *The Jews and the Spanish Inquisition*, in *J. Q. R.* xv., Index, p. 238.

D. M. K.

ENSHEIM, MOSES (known also as **Brisac,** and later as **Moses Metz**): French mathematician and liturgical poet; born at Metz 1750; died at Bayonne April 9, 1839. He was destined for the rabbinate by his parents, but left Metz against his father's will, and traveled in Germany. In 1782–85 he was tutor in the family of Moses Mendelssohn, having special charge over the education of Abraham Mendelssohn. His work (manuscript) on integral and differential calculus was highly praised by Lagrange and Laplace, with whom, as with Monge and Berthollet, he was personally associated. On leaving Mendelssohn's house he returned to Metz, where he struggled hard to make a living by teaching mathematics. Being a Jew, he was rejected for the position of professor of mathematics at the newly founded Ecole Centrale at Metz.

Ensheim was prominent in the movement instituted by the Meassefim. Filled with enthusiasm over the victory of revolutionary ideas, he wrote a triumphal song in Hebrew, which was sung (Oct. 21, 1793) in the synagogue at Metz, to the tune of the "Marseillaise," and printed in "Ha-Meassef." He was an intimate friend of Abbé Grégoire, whom he furnished with the documents and data necessary for his championship of the Jews. His last years were passed at Bayonne in Abraham Furtado's family, in which he had served as tutor, his leisure being devoted to Talmudical studies. Before his death he gave 12,000 francs, one-fourth of his fortune, to the Jewish elementary school of his native city.

Bibliography: Moses Mendelssohn, *Gesammelte Schriften*, i. 54, v. 685; Grätz, *Gesch.* x. 135, 227; *Allg. Zeit. des Jud.* iii. 247, 306; *Arch. Isr.* 1845, p. 71; Bégin, *Biographie de la Moselle*, *s.v.* 1830.

S. I. B.

ENTICING. See Abduction and Seduction.

ENTRE-RIOS. See Agricultural Colonies in the Argentine Republic.

EÖTVÖS, BARON JOSEPH: Hungarian statesman; emancipator of the Hungarian Jews; born at Ofen Sept. 13, 1813; died at Budapest Feb. 2, 1871. On the completion of his legal studies he traveled for several years in France. Influenced by the liberalism of French literature and politics, he determined to introduce the liberal institutions of western Europe into his native country. He delivered, in 1840, as a member of the Diet, his first speech in behalf of the emancipation of the Jews. In 1841 he issued a pamphlet on the same theme, which was widely read and was translated into German and Italian. Four years later he published "A Falu Jegyzöje," a novel in three volumes, with the intention of creating, by the presentation of fine Jewish characters, a favorable sentiment toward the Jews. An English translation by Otto Wenckstern appeared under the title "Village Notary" (London, 1850). After the Hungarian revolution and the subsequent agreement with Austria, Baron Eötvös was appointed minister of public worship and education (Feb., 1867); in the following December he effected the complete emancipation of the Hungarian Jews.

Not satisfied with their political enfranchisement alone, he endeavored also to secure their autonomy as religious communities. He convened a congress of Hungarian Jews (Budapest Dec. 14, 1868) which he opened with an enthusiastic speech, but he failed in his efforts to secure the adoption of a uniform communal constitution. As a result of this congress, which sat until Feb. 23, 1869, Hungarian Judaism split into three parties—Orthodox, Conservative, and status quo-ante.

Bibliography: Eötvös, *Evkönyv*, 1879; Szinnyei, *Magyar Irók Élete és Müvei*; Venetianer, *A Zsidóság Szervezete az Európai Államokban*, p. 509.

s. L. V.

EÖTVÖS, KARL. See Tisza-Eszlár.

EPHAH. See Weights and Measures.

EPHESUS: Capital of Ionia, Asia Minor, and later, under the Romans, capital of Asia Proconsularis. Many Jews lived in this large Greek city during the whole of the Hellenistic period. Josephus ("Contra Ap." ii. 4) traces the granting of citizenship to the Jews of Ephesus and of entire Ionia back to the Diadochi; but as the Greeks themselves, in their dispute with the Jews, ascribed the regulation of their affairs (*idem*, "Ant." xii. 3, § 2) to Antiochus II. Theos (261–246 B.C.), it is probable that the granting of equal rights to the Jews likewise dates from that period.

In 49 B.C., when the consul L. Lentulus recruited Roman citizens in Asia Minor for the legions of the party of Pompey, the Jews of Ephesus, although Roman citizens, were exempted from military service in deference to their laws ("Ant." xiv. 10, § 13); and in 43 B.C. Dolabella, at the instance of Hyrcanus II. (*ib.* § 12), granted them the same exemption. Dolabella directed the Ephesians to make this known in other cities also; and the privilege was carried into effect in Alexandria, Sardis, and throughout Asia Minor (*ib.* §§ 14–17). Another decree of the Ephesians assured to the Jews rest on the Sabbath and the observance of their laws (*ib.* § 25). Under Augustus the Ephesians demanded that, if the Jews deemed themselves the equals of the Ephesians, they should worship the gods of the Ephesians. The advocates of the Jews in this matter were Nicholas of Damascus, who later became a historian, and M. Agrippa, who at that time (10 B.C.) governed the East. Agrippa wrote to the Ephesians that the Jews throughout Asia should be permitted to send gifts to the Temple at Jerusalem and to observe the Sabbath (*ib.* xvi. 6, § 4). The proconsul C. Norbanus Flaccus (Philo, "Legatio ad Caium," § 40) and Julius Antonius ("Ant." xvi. 6, § 7) wrote in like terms to the Ephesians.

Paul preached Christianity in the synagogue of Ephesus during his first visit to that city (Acts xviii. 19); Apollos, a learned Jew from Alexandria, assisted by Priscilla and Aquila, proclaimed it in the same place (*ib.* xviii. 26). Paul, on his second visit, again preached in the synagogue; but when some Jews rejected his teaching, he went to preach in the private synagogue of a certain Tyrannus (*ib.* xix. 9).

The Jews of Ephesus were completely Hellenized, and the inscriptions on the Jewish tombs found there are written in Greek: one stone commemorates a certain "Mar Maussios," *i.e.*, Rabbi Moses; another, a leading physician. Josephus often cites a certain Menander of Ephesus, whose history seems to have included that of the Jews. The city was the scene of the dialogue which Justin held with the Jew Tryphon (Eusebius, "Ecclesiastical History," iv. 18).

Ephesus is mentioned in the rabbinical writings in Targ. to I Chron. i. 5 and Yer. Meg. 71b. The Rabbis, when referring to Asia, always mean simply Ephesus. The charming tale of the widow of Ephesus, which was known as early as the Talmud (Ḳid. 80b), is treated several times in Jewish works (Steinschneider, "Hebr. Uebers." p. 969). The so-called Ephesian script, used on amulets, seems to have been employed by the Jews also (Löw, "Gesammelte Schriften," ii. 80). The legend of the Seven Sleepers, connected with Ephesus, which has also been adopted by the Koran, is an episode in the Jewish accounts of the life of Jesus (Krauss, "Leben Jesu nach Jüdischen Quellen," p. 198).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 174, 186, 228; Schürer, *Gesch.* 3d ed., iii. 12, 81; Krauss, *Lehnwörter*, ii. 14; *Ancient Greek Inscriptions in the British Museum*, iii. 2, Nos. 676, 677.

G. S. Kr.

EPHOD.—Biblical Data: In the Old Testament this word has two meanings; in one group of passages it signifies a garment; in another, very probably an image. In the former the ephod is referred to in the priestly ordinances as a part of the official dress of the high priest, and was to be made of threads "of blue and of purple, of scarlet, and fine twined linen," and embroidered in gold thread "with cunning work" (Ex. xxviii. 4 *et seq.*, xxix. 5, xxxix. 2 *et seq.*; Lev. viii. 7). The description of the garment in these passages is not detailed enough to give a clear picture of its shape, nor does the description of Josephus do so ("B. J." v. 5, § 7; "Ant." iii. 7, § 5). All that can be gleaned from the text is the following: The ephod was held together by a girdle (חשב) of similar workmanship sewed on to it (Ex. xxviii. 8); it had two shoulder-pieces, which, as the name implies, crossed the shoulders, and were apparently fastened or sewed to the ephod in front (Ex. xxviii. 7, 27). In dressing, the shoulder-pieces were joined in the back to the two ends of the ephod. Nothing is said of the length of the garment. At the point where the shoulder-pieces were joined together in the front "above the girdle," two golden rings were sewed on, to which the breast-plate was attached (see Breastplate).

As a Garment.

In other passages from the historical books, dating back to an early period, "ephod" probably means a garment set apart for the priest. In I Sam. xxii. 18 the eighty-five priests of Nob are designated as men that "did wear a linen ephod" ("efod bad"). In this passage the Septuagint omits the word "bad," and if this omission is correct, the passage might be explained as referring to the wearing of the ephod by the priests. The word "bad" is also omitted in the Septuagint I Sam. ii. 18, where it is said that Samuel was girded with a linen ephod, and likewise of II Sam. vi. 14, which relates how David, girded only with a linen ephod, danced before the Lord. Here certainly reference must have been made to a species of garment worn only by the priest on ceremonial occasions; but even this passage gives the reader no idea of what its appearance was.

The word "ephod" has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the word can not here mean a garment. This is

As an Image.

evident in Judges viii. 26–27, where it is recorded that Gideon took the golden earrings of the Midianites, weighing 1,700 shekels of gold, and made an "ephod thereof, and put it in his city, even in Ophrah," where it was worshiped by all Israel. In Judges xvii. 5 Micah made an ephod and teraphim for his sanctuary. I Sam. xxi. 9 records that an ephod stood in the sanctuary at Nob, and that Goliath's sword was kept behind it. In these passages it is clear that something other than a mantle or article of attire is meant. Even where the phrase "to carry" the ephod occurs, it is evident from the Hebrew "nasa'" that reference is made to something carried in the hand or on the shoulder (comp. I Sam. xxiii. 6).

The most natural inference from all these passages is that "ephod" here signifies an image that was set up in the sanctuary, especially since the word is cited with Teraphim, which undoubtedly refers to an image (comp. Hosea iii. 4). This assumption obtains strong confirmation from the fact that in Judges xvii. 3 *et seq.*, which is compiled from two sources, the words "pesel" and "massekah" (graven image and molten image) are used interchangeably with "ephod" and "teraphim."

Connection Between Ephod and Oracle.

The ephod is frequently mentioned in close connection with the sacred oracle. When Saul or David wished to question Yhwh through the oracle, they commanded the priest, "Bring hither the ephod" (I Sam. xiv. 18 [A. V. "ark of God"], xxiii. 9, xxx. 7). This connection between the ephod and the oracle may also be seen very clearly in the combination of Urim and Thummim with the ephod in the official robes of the high priest. It is the prerogative of the priests to carry and to question this ephod with the oracle. The sentence "Ahiah was at that time carrying the ephod before Israel" actually means that Ahiah was then the chief among the priests of Shiloh (I Sam. xiv. 3, xiv. 18 [LXX.]; compare xxiii. 6). On the oracle compare Urim and Thummim.

This juxtaposition of "ephod" and "oracle" has led to the assumption that in the last-mentioned passages "ephod" originally meant a kind of receptacle for the sacred lots, similar to the oracle pocket in the robe of the high priest (comp. Cheyne and Black, "Encyc. Bibl." and Foote in Johns Hopkins University Circulars). This assumption would harmonize all the early passages of the historical books, for if the word "bad" be omitted, the above-mentioned passages (I Sam. ii. 18, xxii. 18) may also be taken to mean that the priests "girded" this pocket about them. But this interpretation is impossible in II Sam. vi. 14, and is not very suitable in the stories concerning the ephods of Gideon and Micah. It might be adopted, however, where "ephod" is mentioned in connection with the oracle, for the image called "teraphim" is associated with the oracle in the same way (comp. Ezek. xxi. 26 [21]; Zech. x. 2). "Ephod" would then refer to a portable image, before which the lots were cast.

It can not be definitely ascertained what connection, if any, there was between the two meanings, "image" and "priestly robe." If the designation for "image" is connected with the original meaning of "ephod" as a covering or a dress, it may be inferred that these images were made of wood, clay, or some inferior metal, and covered with a "mantle" of gold or silver (comp. Isa. xxx. 22). Smend endeavors to prove an inner connection between the two meanings by assuming ("Religionsgesch." p. 41) that the image itself was originally clothed with an "ephod bad": witness the ancient custom of the Arabs of hanging garments and swords upon their idols (Wellhausen, "Skizzen," iii. 99).

Bibliography: Benzinger, *Arch.* p. 382; Nowack, *Archäologie*, ii. 21 *et seq.*, 118 *et seq.*; Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Foote, in *Johns Hopkins University Circulars*, May, 1900; *idem*, in *Journal of Biblical Literature*, 1902, pp. 1–48.

E. G. H. I. Be.

——**In Rabbinical Literature:** Although the high priest in the Herodian temple wore an ephod (Ḳid. 31a), tannaitic tradition has little to say regarding its character. The material of which the ephod was made was a texture consisting of twenty-eight threads, one thread of leaf gold being spun with six threads of each of the four textures mentioned in Ex. xxviii. 6 (Yoma 71b). Rashi, closely following the Bible, describes the shape of the ephod as follows:

> "The ephod was made like a girdle which women wear in riding, and was fastened in the back, against the heart, under the arms. In breadth it was somewhat wider than the back, and in length it reached to the heels; a girdle, long enough to be used as a belt, was fastened lengthwise above. The shoulder-bands, which were fastened to this girdle, were made of the same material as the ephod, and fell in front a little below the shoulders. The 'shoham' [A. V. "onyx"] stones were then fastened to the shoulder-bands, and golden threads connected the edges of the shoham stones with the breastplate (חשן) by means of the rings on the latter" (Rashi to Ex. *l.c.*; similarly, also, Maimonides, "Yad," Kele ha-Miḳdash, ix. 9–10).

Even in the tannaitic tradition there was a difference of opinion as to the order in which the names of the twelve tribes were put on the "shoham" stones (Soṭah 36a). According to Rashi's explanation of the passage, the Tannaim differ in that according to the one opinion the names followed in the sequence of the ages of the Patriarchs, with the exception of Judah, who headed the list; while according to the other opinion, the names of Leah's sons were on the stones of the right shoulder-band, and on the left side the name of Benjamin came first, followed by those of the four sons of the concubines בני השפחות, with Joseph's name at the end. Maimonides, however, probably basing his reasons on a lost baraita, says (*l.c.*) that there were 25 letters on each side and that the sequence was as follows:

Left.	Right.
שמעון	ראובן
יהודה	לוי
זבולן	יששכר
דן	נפתלי
אשר	גד
בנימן	יהוסף

According to this opinion, if the list was read from right to left, the names were arranged in the sequence of the ages of the Patriarchs, with the exception, however, that Naphtali's name, instead of following Dan's, preceded it. That Joseph's name was spelled in the unusual form Yehosef is asserted in the Talmud (*l.c.* 36b). In conformity with the view that the garments of the high priest possessed the power of absolving from sin (compare High Priest in Rabbinical Literature), it is asserted that the ephod was used in atoning for idolatrous sins, "ephod" meaning also "the idol" (Zeb. 87b). The ephod of the high priest must be distinguished from the linen ephod which is mentioned in Scripture as a common garment of priests and of the disciples of prophets (Maimonides, *l.c.* x. 13; Ibn Ezra on Ex. *l.c.*; but compare Yer. Sanh. x. 29a). Compare Breastplate of the High Priest; Gems; Urim and Thummim.

Bibliography: Epstein, *Mi-Kadmoniyyot*, pp. 83-90; A. Portaleone, *Shilṭe ha-Gibborim*, xliv.

S. S. L. G.

EPHOR (lit. "superintendent"): An official in Sparta and in other parts of Greece. Officials called "ephori" were employed among the Jews: (1) in the service of the Temple at Jerusalem (Yoma 9a); (2) at Babylon (Yeb. 45b); (3) in the Byzantine empire, where an ephoros who supervised prices, weights, and measures ("Basilica," i. 42) was included in the organization of the Jewish community. Greek designations for Jewish offices are also found elsewhere in Greek countries; for instance, "didascalus" for rabbi (see "R. E. J." xii. 118), "sophoi" (*σοφοί*) for teachers (see "J. Q. R." vi. 235).

Bibliography: Krauss, *Lehnwörter*, ii. 435; Grätz, *Gesch.* 3d ed., v. 33.

G. S. Kr.

EPHRAEM SYRUS: Church father; born at Nisibis, Syria (whence his surname "Syrus"), or at Edessa, at the beginning of the fourth century. His numerous writings include Syriac commentaries on the Pentateuch and on most of the historical and prophetical books of the Old Testament. The text used by him was the Peshiṭta; but, judging from various passages of his commentaries, he understood Hebrew and often had recourse to the original. These commentaries contain numerous haggadot. Thus, for instance, in accordance with an old midrashic saying, Ephraem explains that the earth's covering of grass at the moment of Creation looked as though it were a month old, and the trees as though they were a year old (Ephraem, "Opera," i. 15; comp. Gen. R. xiv. 2; Ḥul. 60a). Adam was endowed with a brightness which eclipsed that of the sun. This brightness disappeared when he ate the forbidden fruit (i. 26a; Gen. R. xi., xii. 2). Cain's sacrifice was not accepted because it consisted of the remnants of his meals (ii. 313c; Tan., Bereshit, 7b). Such haggadot, which show the influence of Jewish tradition on the Bible exegesis of the Church Fathers, are very numerous in Ephraem's commentaries.

Unlike other Church Fathers, Ephraem never mentions the Jews in connection with the haggadot he uses, but cites them anonymously. This is probably due to his hostility toward them; indeed, of all the Church Fathers, Ephraem nourished the most vindictive hatred against the Jews, whom he often terms "the circumcised vagabonds" (טעיא גזירא). Because of their reviling of Jesus, says he, they were driven from their country and condemned to wander. He applies Solomon's judgment (I Kings iii. 16 *et seq.*) to the Synagogue and the Church. The Synagogue, he says, is continually protesting that her son is the living child and pleasing to God. Ephraem even wrote a denunciatory hymn against the Jews, of which the following passages may be cited:

> "What is thine iniquity, O daughter of Jacob, that thy chastisement is so severe? Thou hast dishonored the King and the King's Son, thou shameless one and harlot! . . . The Father was exchanged for the calf and for sundry similitudes, and the Son also was exchanged for a thief and a blood-shedder. . . ."

Ephraem is especially embittered against the Jews for their persistency in the Messianic hope.

> "Jacob blessed Judah, saying: The scepter shall not depart from thee. . . . In this passage let the Jews that perceive not search and look if there be a scepter in Judah or an interpreter between his feet, for the things that are written have not been fulfilled, neither have they hitherto met their accomplishment. But if the scepter be done away with, and the prophet be silenced, let the people of the Jews be put to shame, however hardy in impudence they be."

Ephraem acknowledges that at his time the Jewish faith had numerous accessions from heathendom. Of course, Ephraem declares that the heathen were deluded by Jewish missionaries (see his commentary on II Kings xix. 1).

Bibliography: Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; Gerson, *Die Commentarien des Ephraem Syrus in Ihrem Verhältniss zur Jüdischen Exegese*, Breslau, 1868; Louis Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900; S. Krauss, *The Jews in the Works of the Church Fathers*, in *J. Q. R.* vi. 28-99.

J. I. Br.

EPHRAIM.—Biblical Data: 1. Son of Joseph. The name is connected with the root פרה ("to be fruitful": Gen. xli. 52). He was the younger of the two sons born to Joseph before the famine, Manasseh being the elder (Gen. xli. 51). Nevertheless, Jacob, while blessing both, confers on Ephraim the rights of the firstborn, to be unto him "as Reuben and Simeon" (Gen. xlvii. 1-20), Joseph unsuccessfully attempting to prevent the preference of the younger. This episode puts the historical fact that Ephraim and Manasseh (and Benjamin) originally constituted one tribe (see Gen. xlix. 22-26; Deut. xxxiii. 13-17) in the form of a personal experience in the family of the patriarch. From Joseph, Manasseh was first to separate: hence he is the elder; but Ephraim, increasing in importance and number, outstrips the brother clan. That the birthright of Reuben is given to Joseph's sons, as is stated in I Chron. v. 1, indicates the gradual disintegration of the tribe of Reuben, and the rise to prominence of the Joseph division. The successive development of these conditions is also reflected in the circumstance that in the enumerations of the tribes Manasseh sometimes precedes Ephraim (Num. xxvi. 34); sometimes the order is reversed (Num. i. 32).

Holzinger ("Genesis," p. 199) and Guthe ("Geschichte des Volkes Israel," 1899, pp. 2 *et seq.*) declare Ephraim to have been a later personification (compare Gunkel, "Genesis," p. 427). For arguments against this theory see Koenig, "Einleitung in das Alte Testament," pp. 183-185. While blessing, Jacob crosses (שכל) his hands in order to place his right hand upon the head of Ephraim. This verb, which occurs only in this passage, has given rise to curious rabbinical interpretations. Connecting it with "sekel" (mind, wisdom), Targum Onḳelos construes it as indicating that Jacob acted with full knowledge (see also Rashi and Ibn Ezra to the verse). According to R. Judah, שׂכל really reads "shikkel," and signifies that Jacob despoiled Manasseh in favor of Ephraim (Pesiḳ. R. 3 [ed. Friedmann, p. 12a, note 85]). R. Nehemiah claims that the expression denotes the power of Jacob to "instruct" and guide the holy spirit (*ib.*). It is of interest to note that the words of Jacob's blessing (Gen. xlviii. 16) constitute one of the "pesuḳe de raḥame," verses petitioning protection which, according to the saying of Abaye (Ber. 5a), were added to the Shema‘ recited on retiring. E. G. H.

Chief of Ephraim.

——**2.** The tribe; named after its eponym, Ephraim, the second son of Joseph (Gen. xli. 50 *et seq.*). Of its earlier history, an obscure gloss (I Chron. vii. 21, 22) preserves only a vague reminiscence of a cattle-raid in which the tribe was ingloriously beaten by the aboriginal people of Gath. At the time of the Exodus Ephraim appears to have been numerically one of the smaller tribes (40,500 warriors, while Judah is credited with 74,600, Zebulun with 57,400, Manasseh with 32,200, and Benjamin with 35,400: Num. i. 32–37). But Ephraim, Manasseh, and Benjamin, descendants of Rachel, marched together, Ephraim in the lead, and camped west of the Tabernacle (Num. ii. 18). The chief of Ephraim, who made the offerings for his brothers, was Elishama, son of Ammihud (Num. i. 10, vii. 48–53). Among the spies sent into Canaan was Hoshea of Ephraim, whose name was changed to "Joshua" (Num. xiii. 9, [R. V. 17]), and his succession to the leadership after Moses proves that by the invasion Ephraim had risen to dominant influence, though the figures of the census, which credit it with only 32,500 warriors against Manasseh's 52,700 and Benjamin's 45,600, show a loss (Num. xxvi. 34 *et seq.*).

At the apportioning of the land, Ephraim was represented among the commissioners by Kemuel, the son of Shiphtan, as well as by Joshua (Num. xxxiv. 24). From Joshua xvii. 14–18, xviii. 5, it is plain that at the conquest and settlement of the land Ephraim and Manasseh (and Benjamin: compare Ps. lxxx. 2; II Sam. xix. 20; Num. ii. 18 *et seq.*) were considered one tribe—that of Joseph. Indeed, in the old tribal poem, the so-called Blessing of Jacob (Gen. xlix. 22 *et seq.*; compare Deut. xxxiii. 13 *et seq.*; Judges i. 22), by modern critics ascribed to the early part of the period of the Judges, Joseph is named in place of Manasseh and Ephraim. In consequence of the necessity of acquiring more territory to provide for its growing numbers, this Joseph group forced its way northward through hostile territory (Josh. xvii. 14 *et seq.*). This movement resulted in the isolation of Manasseh and Ephraim (Josh. xxi. 5) though the lines of demarcation between their separate possessions were by no means consistently or continuously drawn, each having settlements in the district of the other (Josh. xvi. 9; xvii. 8, 9). The southern boundaries of the portion of Joseph, which constituted also the southern frontier of Ephraim, are these: Starting from the Jordan, near Jericho and its springs on the east, and following the desert of Beth-aven, which rises from Jericho to the hill of Beth-el, the line passed from Beth-el to Luz; thence toward the boundary of the Archites (‘Ain ‘Arik) to Ataroth, descending westward toward the frontier of the Japhletites to the border of the nether Beth-horon and to Gezer (Tell Jezer), terminating at the sea (Josh. xvi. 1–3).

Ephraim's Portion.

In Josh. xvi. 5 *et seq.*, however, the statement is made that Ephraim's border eastward ran from Ataroth-addar to Beth-horon the upper, bending westward at Michmethath on the north, and then, turning eastward to Taanath-shiloh (the modern Ta‘na), passed along it to the east of Janoah (modern Yanun), descending again to Ataroth and to Naarah (modern Khirbat Tamiyyah), finally reaching Jericho and ending at the Jordan. From Tappuah the line proceeded westward to the brook Kanah (probably the Nahr al-Faleḳ) and to the sea (the Mediterranean: Vulgate, incorrectly, "the Dead Sea"). These data are confusing and not always consistent; they prove that for many centuries the delimitations were uncertain and the traditions concerning them conflicting (see Holzinger, "Joshua," pp. 66, 67).

The district occupied by Ephraim was mountainous but very fertile (Hosea ix. 13; Gen. xlix. 22; Deut. xxxiii. 13–16; Isa. xxviii. 1). Its geographical position, midway between Dan, Benjamin, and Manasseh beyond the Jordan, contributed materially to making its possessor, Ephraim, the dominant factor in the political development of the northern tribes. The mountains afforded protection; the Jordan and the sea were within easy reach; and the natural roads of communication between the north and the south passed through it. Within its borders were the old centers of the religio-political life, Shechem, Aruma, and Shiloh, the seat of the Sanctuary.

The character imputed to Ephraim reflects the rugged configuration of its home district (Gen. xlix. 23, 24). Ephraim is equipped with "the horns of the wild ox" (Deut. xxxiii. 17).

Ephraim's Martial Character.

The deeds of the tribe reported in the Book of Judges bear out this characterization. It had a share in the expedition against Hazor and King Jabin (Judges iv. 2; Josh. xix. 36). Deborah is represented as residing in its borders (Judges iv. 5; see for modern critical views Budde, "Das Buch der Richter"). In the Song of Deborah the tribe is commended as among the first to respond to the summons to arms (Judges v. 14). Ephraim, jealous of its rivals for the leadership, has a dispute with Gideon about being neglected at the outset of his campaign against the Midianites (Judges vii. 24, viii. 1); but its displeasure is abated by a happily turned compliment about "the gleaning of the grapes of Ephraim being better than the vintage of Abiezer" (Judges viii. 2). Under Jephthah the men of Ephraim again resented a slight of this kind (xii. 1), but with dire consequences to themselves. The Gileadites, having an old grudge against them (Judges xii. 4), smote them, and the venture cost the tribe 42,000 men (*ib.* 6).

The episode is of linguistic interest, as in connection therewith the peculiar dialectic difference of the

Ephraimitic speech is recorded in the "s" pronunciation of the word "Shibboleth" (*ib.*). Abdon of Pirathon, an Ephraimite, is mentioned as one of the later judges (xii. 15), while, thanks to Abimelech, Ephraim and its capital Shechem enjoy, if only for a short time, the distinction of being the first in Israel to be under a king (ix. 6). Samuel sustained close connections with Ephraim (I Sam. i. 1, vii. 15–17). In his selection of Saul as king, the jealousies of the tribe were well considered, the new monarch being a Benjamite and therefore an ally of Ephraim. Hence, at the death of Saul, Ephraim remained loyal to his son Ishbosheth, and accepted David's (Judah's) rule only after Abner's and Ishbosheth's assassination (II Sam. ii. 9, v.); but under Solomon's successor it found the coveted opportunity, with the support of the Ephraimite prophet Ahijah, to secede and set up its own independent kingdom under Jeroboam (I Kings xi. 26, 29), with Shechem as the capital (I Kings xii. 1).

Secession of Ephraim.

Thenceforth the history of Ephraim is merged in that of the Northern Kingdom, in which it remained the dominant factor, so that, especially in figurative speech, its name came to be used for the state of the Ten Tribes (Isa. vii. 2–5, 8; Hosea v. 3, 5, 9; vi. 4, and elsewhere). In II Chron. xv. 8–11 the secession of Ephraim is denounced as a forsaking of the God of its fathers and of His laws. II Chron. xxx. 1, 10, 18 describes the irreligion of Ephraim in mocking the emissaries of Hezekiah, come to invite them to keep the Passover in Jerusalem, and concludes the account by reporting the destruction of all the idolatrous appointments by the pious celebrants, "even in Ephraim [and Manasseh]." Josiah is credited with despatching an embassy on a similar errand (II Chron. xxxiv. 6, 9).

Ephraim's rejection is spoken of in the Psalms (lxxviii. [A.V. lxxvii.] 67), though in lx. 7 Ephraim is hailed "as the defense of [God's] head" (compare cviii. 8). Ephraimites constituted an element in the formation of the new people, the Samaritans (Ezra iv. 4: "'Am ha-areẓ" [עם הארץ]; Ecclus. [Sirach] ii. 26: "That foolish people that dwell in Shechem").

E. G. H. E. K.

——**In Rabbinical Literature:** Though for seventeen years Jacob instructed Ephraim, yet when the latter came with his father Joseph and his brother Manasseh to be blessed Jacob did not recognize him, because on seeing Jeroboam and Ahab, Ephraim's descendants, the prophetic spirit left him. Joseph then addressed a fervent prayer to God, and the spirit of prophecy returned. Jacob then saw another of the descendants of Ephraim, Joshua ben Nun, and thereupon gave the precedence to Ephraim over his elder brother Manasseh by placing his right hand upon his head and by mentioning his name first (Tan. to Wayeḥi). Ephraim was thus favored with the birthright because he was modest and not selfish (Gen. R. vi.; Pesiḳ. R. 3). God, who executes the wishes of the just, confirmed Jacob's blessings, and Ephraim took precedence over Manasseh in the order of the Judges (Joshua of Ephraim coming before Gideon of Manasseh), in the order of the standards (Ephraim's preceding that of Manasseh), in the offering of the princely sacrifices (Num. vii.), and in the order of Kings (Jeroboam and Ahab coming before Jehu: Num. R. xiv.). In imparting the blessing Jacob said to Ephraim: "Ephraim, the heads of the tribes, the chiefs of the yeshibot, and the best and most prominent of my children shall be called after thy name" (Lev. R. ii.); Joshua, Deborah, Barak, Samuel, Messiah ben Joseph, and Messiah ben David were Ephraimites (Pesiḳ. R. 37 [ed. Friedmann, p. 164a]). The tribe of Ephraim miscalculated the time of the deliverance of the children of Israel from Egypt, and left the country thirty years before the appointed time. They were met by a hostile host of Philistines, who offered them battle, in which the Ephraimites lost 300,000 men (according to Pesiḳ., 180,000; according to Pirḳe R. El., 200,000). Their bones were strewn in heaps along the roads. According to the "Sefer ha-Yashar" (see Shemot), this event took place in the 180th year after the Israelites went to Egypt, when 30,000 infantry from the tribe of Ephraim left Egypt. The battle was waged near Gath. Because they rebelled against the word of God in leaving Egypt before the end of the captivity destined by God had arrived, all except ten were slain. The Philistines lost in the battle 20,000 men. The ten men who escaped from the battle returned to Egypt and related to their brethren what had happened to them. Ephraim, who was still alive, mourned over them many days. That the children of Israel might not see the bleached bones of the slain of Ephraim and return to Egypt, God led them to Canaan by circuitous ways (Ex. R. xx.). The slain Ephraimites were subsequently resuscitated by Ezekiel (Sanh. 92b). Ephraim's banner was painted black, and bore the picture of a bullock (Num. R. ii.); Moses alluded to it when he said of Joseph: "The firstling of his bullock, majesty is his" (Deut. xxxiii. 17, R. V.). In the camp Ephraim occupied the west side; from the west come the severest winds, and also heat and cold; to these Ephraim's strength is compared (Num. R. ii.). As God created the four cardinal points and placed against them the standards of four of the tribes, so He surrounded His throne with four angels, the angel to the west being Raphael ("the Healer"), who was to heal the breach wrought by Ephraim's descendant, King Jeroboam (Ex. R. vii.). See MESSIAH.

S. S. I. BR.

EPHRAIM, MOUNTAIN OF (הר אפרים; R. V. "hill country of Ephraim"): The northern part of the mountain range west of the Jordan, extending from Beer-sheba to the great plain of Esdraelon. Its southern boundary is not expressly indicated in the Old Testament, and probably never constituted a geographically defined line. It is certain, however, that the section on the north comprised a larger area than that inhabited by the tribe of Ephraim; for, according to Judges iii. 27, the Benjamites also were dwellers in the Ephraim hill country. It is further stated in Judges iv. 5 that Deborah lived between Ramah and Beth-el in Mount Ephraim. As for the extension of the hilly country on the north, the allusion in Josh. xvii. 14 *et seq.* would seem to prove that it was not taken to stretch as far as the plain of Esdraelon, unless the "wood country" (R. V. "forest") here mentioned designates, as some authorities assume, the section of the mountain range between Shechem and the plain. At any rate, the "wood country" is contrasted here with the "Har Efrayim." The whole passage, however, is not clear.

In distinction from the range in Judah, which is somewhat regular in its outline, Ephraim consists of valleys and peaks running in all directions. It also includes several plains without outlet, which in the rainy season are transformed into marshes. The great depression in which Shechem is situated divides the mountain into two halves, the southern and the northern. The southern half attains, in its northern part near Shechem, an elevation of 2,604 feet (Mount Gerizim). The northern half commences near Shechem with Mount Ebal, from which issues a ridge terminating in Ras Ibziḳ with an elevation of 2,205 feet. The promontory Carmel, at an elevation of 1,656 feet, forms the terminus on the northwest.

The hill country of Ephraim is far more fertile than that of Judah, and comprises a number of splendid valleys richly studded with orchards. The marshy plains mentioned above contain excellent soil in summer. The peaks, on the other hand, are bald, being sparsely covered with shrubbery.

E. G. H. F. Bu.

EPHRAIM B. AARON NABON. See NABON, EPHRAIM B. AARON.

EPHRAIM B. GERSHON: Turkish preacher and physician of the middle of the fifteenth century; lived in Negropont and Constantinople. He was a friend of Mordecai Comtino and Samuel Bueno, for the funeral of whose sister he composed a sermon. His sermons, still extant in manuscript, are interesting as literary and historical documents. He was probably the teacher of Elijah Mizraḥi.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xvii. 110, 134 *et seq.*; xix. 30 *et seq.*

G. M. K.

EPHRAIM B. ISAAC OF REGENSBURG (also called **Ephraim the Great**): German tosafist and liturgical poet of the twelfth century; died in Regensburg about 1175, probably at an advanced age. He was one of the oldest pupils of R. Tam, under whom he studied in his youth, and he probably attended other yeshibot. On his return from France he settled in Regensburg, probably his birthplace, where, with Isaac b. Mordecai and Moses b. Abraham, he established a rabbinical collegium. His life was spent in that city, where also lived his son Moses, a noted scholar, and his grandson Judah, a pupil of Eleazar of Worms. Ephraim was an independent character among the German Talmudists of the twelfth century. Of remarkable keenness of perception, he refused to recognize, either in the theoretical or in the practical field, any post-Talmudic authority, and often, therefore, came into conflict with his teachers and colleagues. This was the case when he tried to introduce extensive modifications of the strict Passover regulations, or when, in spite of the remonstrances of so old an authority as Eliakim b. Joseph, he permitted pictures of lions and snakes in the synagogue. Established customs and religious regulations which had been long regarded as inviolable were abrogated by Ephraim when no reason for their existence could be found in the Talmud. With even greater recklessness did he proceed in the explanation of the Talmud. Traditional interpretations, and sometimes even traditional readings, had no authority for him. He had the courage in a letter to his teacher to characterize certain parts in the benediction recited at the Habdalah, on the evening of the festivals, as "foolish verbosity"; and to criticize the customary shofar-blowing on Rosh ha-Shanah.

In spite of the sharp rebuke which he elicited from R. Tam, who called him conceited and impertinent ("Sefer ha-Yashar," ed. Rosenthal, p. 148), Ephraim seems to have abated but little of his independence, as shown in his frequent differences with his former pupil and colleague Joel b. Isaac, and in his answer to R. Tam (*ib.* pp. 149 *et seq.*). In fact, he is known in halakic literature for his many propositions tending to modified interpretations of the Law, some of which prevailed in spite of general opposition. He would have achieved still greater success, no doubt, but for a violent temper which caused him on several occasions to leave the synagogue during the service in fierce anger on account of some usage not approved by him. As a liturgical poet he excels all his German and many of his French contemporaries. His language is concise but clear, graceful though forceful. His ingenious turns and facile expression often call to mind the Spanish piyyuṭim. Like them, he also wrote poems in strophic rime and verse measure, which, nevertheless, are easy and flowing. His piyyuṭim are filled with lamentations over the sufferings of Israel and with penitential reflections; twenty-eight of them have been preserved.

Ephraim wrote tosafot to various treatises, some portions of which may be found in the printed tosafot as well as in other works. His commentary on Abot, which in the fifteenth century was still in existence, seems to have since been lost. Some of his responsa are found in R. Tam's "Sefer ha-Yashar" and Eliezer b. Joel's "Abi ha-'Ezri." The R. Yaḳḳir who is quoted by some authorities is probably identical with Ephraim, since "Yaḳḳir" may have been a by-name for "Ephraim" (see Jer. xxxi. 20). He must not, however, be confused with Ephraim of Bonn, nor with Ephraim, the pupil of Alfasi.

BIBLIOGRAPHY: Dembitzer, notes on the ספר ראבי"ה, pp. 54a, 55a; Gross, in *Monatsschrift*, xxxiv. 265-266; Kohn, *Mordechai b. Hillel*, pp. 113-117, 127-129; Weiss, *Dor*, p. 346; Zunz, *Literaturgesch.* pp. 274-279; idem, *Z. G.* p. 125; idem, *S. P.* pp. 254-257 (German translations of some of Ephraim's poems).

L. G.

EPHRAIM B. JACOB (known also as **Ephraim of Bonn**, and **Shallum**): German Talmudist, liturgical poet, and chronographer; born in 1133; died after 1196. Ephraim belonged to a prominent family of scholars, which included Eliezer b. Nathan, to whom he addressed questions, and Leontin b. Jacob. He had two brothers, **Hillel** and **Kalonymus**, both of whom he outlived. As a boy of thirteen he witnessed the bloody persecutions to which the Jews on the Rhine were subjected, and, with many of his coreligionists, found refuge from the fury of the mob in the castle of Wolkenburg, near Königswinter, in the archbishopric of Cologne. Later he lived at Neuss, and left there for Cologne only a few days before the massacre of 1187. He lost, however, on this occasion, a large part of his fortune. He seems to have resided usually at Worms. Ephraim was one of the important German Talmudists of his time, although comparatively little is known of his work in the field of Halakah. He frequently wrote responsa in conjunction with Judah b. Kalonymus, Moses b. Mordecai, and Baruch b. Samuel; several of them are quoted in the "Mordekai"; but the "Ḥibbur" mentioned in the "Mordekai" is not by him, but by Ephraim b. Nathan.

Ephraim is better known as a liturgical poet. Zunz enumerates twenty-three of his piyyuṭim, several of which are found in German and Polish liturgies. For instance, his "Elohim Ẓiwwita Lidideka" and "Ha-Raḥman Hu Asher Ḥanan" are still recited in Germany on the occasion of a circumcision. Ephraim was, perhaps, the last German to compose poems in Aramaic for the synagogue, his seliḥah, "Ta Shema‘," being especially well known. This piyyuṭ is a mosaic containing forty-five lines, a combination of Aramaic expressions and phrases used in the Talmud. His Hebrew piyyuṭim are frequently acrostic compositions with a Talmudic phraseology, and are therefore in many cases obscure and ungraceful. He had wit and a great command of both Hebrew and Aramaic. In almost all his poems he alludes to the persecutions and to the martyrs of Judaism. He also wrote a commentary on the earlier portions of the Maḥzor, which became the chief source for the similar work of a compiler in the beginning of the fourteenth century, and which is extant in manuscript in Hamburg (Steinschneider, "Cat. der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," p. 57).

Ephraim's account of the persecutions of the Jews in Germany, France, and England, between 1146 and 1196, is of great historical value. It is in a great measure the record of his own experiences, which are related impartially, and is among the most valuable of the documents used by medieval chronographers in their history of the persecutions during the period of the Crusades. It was printed for the first time as an appendix to Wiener's German translation of Joseph b. Joshua ha-Kohen's "'Emeḳ ha-Baka" (Leipsic, 1858), and translated into German by S. Baer in "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge" (Berlin, 1892). Scattered notices by contemporaneous Christian writers testify to the accuracy of Ephraim's descriptions.

Bibliography: Grätz, *Gesch.* 3d ed. vi. 185, 232–233; Kohn, *Mordechai ben Hillel*, pp. 117–118; Landshuth, *‘Ammude ha-‘Abodah*, pp. 47–48; Michael, *Or ha-Ḥayyim*, p. 509; Zunz, *Literaturgesch.* pp. 288–293; idem, *S. P.* pp. 262–263 (contains a translation of a seliḥah by Ephraim); idem, *Z. G.* p. 363; compare Aronius, *Regesten*, No. 232.

K. L. G.

EPHRAIM BEN JACOB HA-KOHEN: Lithuanian Talmudist; born at Wilna 1616; died June 3, 1678, at Ofen, Hungary. Driven by the Chmielnicki persecutions from his native city, where he was dayyan, he went to Moravia. He filled the office of rabbi, first at Trebitsch and then at Ofen.

Ephraim's works include: "Sha‘ar Efrayim," responsa arranged according to the order of the Shulḥan ‘Aruk (Sulzbach, 1688); and "Maḥaneh Efrayim," notes to the Pentateuch, which he left in manuscript.

Bibliography: *Sha‘ar Efrayim*, Introduction; Fuenn, *Kiryah Ne'emanah*, p. 73, who wrongly calls Ephraim's father Aaron instead of Jacob; Emden, *Megillat Sefer*, Index, Warsaw, 1896.

L. G. A. Pe.

EPHRAIM BEN JOSEPH OF CHELM (JAMBROWER): Polish liturgist; born at Chelm, Poland, at the end of the sixteenth century; died at Wreshna, Poland, about 1650. His father, rabbi at Jambrower, Poland, entrusted his education to David ben Jacob of Szczebrszyn. After residing for some years at Cracow, Ephraim was called as rabbi to Wreshna. He wrote "Ba-Kosharot," in two parts, containing twenty-two liturgical poems, some of which are accompanied by a commentary and by halakic decisions (Cracow, 1607).

Bibliography: Zunz, *Literaturgesch.* p. 433; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Michael, *Or ha-Ḥayyim*, No. 508.

G. I. Br.

EPHRAIM BEN JUDAH: Liturgical poet of the twelfth century. According to Zunz ("Literaturgesch." p. 348) he lived in the northern part of France, and may be identical (*ib.* p. 495) with the Ephraim quoted by Jeroham in his "Toledot Adam we-Ḥawwah" (xv. 5, § 10). The Maḥzor of Avignon contains a piyyuṭ for the first day of Passover, beginning with "Wayehi ba-ḥaẓi ha-layelah," and bearing the name "Ephraim b. Judah," and an ancient Maḥzor of Rome contains two piyyuṭim written by an Ephraim b. Judah.

Bibliography: Zunz, *Z. G.* p. 465; idem, *Literaturgesch.* pp. 348, 495; Landshuth, *‘Ammude ha-‘Abodah*, p. 47; Fuenn, *Keneset Yisrael*, p. 152.

K. M. Sel.

EPHRAIM MAḲSHA'AH (="the Objector"): Scholar of the second century; disciple of R. Meïr. He is known only for several homiletic remarks in the name of his teacher. One accounts for the selection of Obadiah for the mission of evil tidings to the Edomites by asserting that this prophet was himself an Edomite, a proselyte to Judaism: his mission to that people illustrated the proverb, "From the woods themselves something must go into the hatchet [which is to fell the trees]" (Sanh. 39a; compare Yalḳ. to Obad. i. 1, § 545).

S. S. S. M.

EPHRAIM MOISICH. See Anbal the Jassin.

EPHRAIM B. NATHAN: German Talmudist of the thirteenth century; died before 1293. He was a pupil of Simḥah of Speyer and of Isaac b. Moses of Vienna. Under the latter he probably studied at the same time as did Meïr b. Baruch, as the names of both appear together as signatures to a responsum on an important communal question. Ephraim was the teacher of Mordecai b. Hillel, who refers to him simply as "my teacher Rabbi Ephraim." Mordecai often cites the halakic writings of Ephraim, which are sometimes called חיבור, sometimes קובץ. The exact nature of these writings is difficult to determine. To judge from Mordecai's quotations, however, they would seem to have extended over the whole Talmud, and to have contained explanations, as well as rules for religious practise. Ephraim also wrote a seliḥah for the Minḥah of the Day of Atonement, in which the initial words of its strophes form an acrostic of fourteen words.

Bibliography: Kohn, *Mordecai ben Hillel*, pp. 35-36; Zunz, *Literaturgesch.* p. 357.

L. G.

EPHRAIM SAFRA (= "the Scribe" or "Teacher"): Palestinian scholar of the third century; disciple of Simeon b. Laḳish, in whose name he reports a civil law (B. M. 119a). The same report appears elsewhere (Yer. B. M. x. 12c) without the reporter's cognomen and without any indication of his relation to Simeon. Rabbinowicz ("Diḳduḳe Soferim" to B. M. *l.c.*) cites versions of the same report, reading Ephraim Maḳsha'ah. If this be adopted, the order of author and reporter must be changed.

s. s. S. M.

EPHRAIM BEN SAMSON: Bible exegete; flourished in France in the twelfth and thirteenth centuries. He was the author of "Perush 'al ha-Torah," which consists chiefly of gematria and "notariḳon." He largely followed Eleazar of Worms. The commentary was published at Leghorn (1800), in the Pentateuch commentary "Torah Or." It would appear from a passage on Genesis (Wayeẓe) that he wrote that part at least before 1220. Parts of this commentary were utilized by Azulai in his "Naḥal Ḳedumim" (Leghorn, 1800).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 251; Azulai, *Shem ha-Gedolim*, i. 32, Wilna, 1852; Zunz, *Z. G.* pp. 83, 92; Fürst, *Bibl. Jud.* i. 223; Steinschneider, *Jewish Literature*, p. 145; De Rossi, *Dizionario*, p. 102; Fuenn, *Keneset Yisrael*, p. 155.

K. M. Sel.

EPHRAIM SOLOMON BEN AARON OF LENCZIZA: Rabbi and popular preacher at Prague; born probably at Lencziza, Poland; died at Prague March 3, 1619. After having filled the office of rosh yeshibah at Lemberg, he was appointed in 1604 rabbi of Prague, and remained in this position until 1618.

Ephraim was the author of the following works: "'Ir Gibborim," in three parts, the first, entitled "Petiḥot u-She'arim," containing a rhetorical introduction and an ethical treatise, and the second and the third being homilies on the Pentateuch, Basel, 1580; "'Olelot Efrayim," ethical sermons based upon Bible and Talmud, in four parts, Lublin, 1590; "Keli Yeḳar," annotations on the Pentateuch, *ib.* 1602; "Sifte Da'at," forming the second part of the preceding work and containing homilies on the Pentateuch, Prague, 1610; "Oraḥ le-Ḥayyim," two ethical sermons, one for the Sabbath between New-Year and the Day of Atonement ("Shabbat Teshubah"), and the other for Passover, Lublin, 1595; "'Ammude Shesh," sermons, Prague, 1617; "Ribebot Efrayim," homilies on the Pentateuch (mentioned in the introduction to his work "Oraḥ le-Ḥayyim").

Ephraim was also the author of three liturgical poems celebrating Adar 2 (Feb. 15), 1611, on which date a hostile army that had entered Prague was defeated.

Bibliography: Moritz Grünwald, *Rabbi Salomo Efraim Luntschitz*, Prague, 1892; Zunz, *Literaturgesch.* p. 421; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 240; Michael, *Or ha-Ḥayyim*, No. 501.

L. G. I. Br.

EPHRAIM OF SUDILKOV (called also **Moses Ḥayyim Ephraim**): Russian rabbi and preacher among the Ḥasidim of the Ukraine; born at Medzhibozh, Podolia, about 1750; died at Sudilkov, Volhynia, about 1799. He was the grandson of Israel Ba'al Shem-Ṭob and a twin-brother of Baruch of Tulchin. Unlike his brother, Ephraim performed no miraculous cures. He preferred a life of meditation and seclusion to the splendor of the court of a ẓaddiḳ. Preaching and writing Biblical commentaries of a mystical nature formed his only occupations. Ephraim was only twelve years old when his grandfather died, but he religiously preserved all that he had heard from him. Ephraim's sermons, which were largely commentaries on the sayings of his grandfather, were collected and published by his son under the title "Degel Maḥaneh Efrayim" (Koretz, 1810), and were approved by the best-known ẓaddiḳim of that time, Levy Isaac of Berdychev, Israel of Kozenitz, and Jacob Isaac of Lublin.

The work reflects his boundless admiration for the founder of Ḥasidism. He entertains no doubt of the thaumaturgic powers of BEShT. He tells of many prophetic messages from him to his brother-in-law in Palestine ("Degel Maḥaneh Efrayim," p. 6). The author insists that the miracles performed by Besht were due not to supernatural means or cabalistic methods, but to his simple and unswerving faith (*ib.* p. 32). He recommends as a model to the contemporary ẓaddiḳim the simple exhortation to rely upon heartfelt talks on common every-day subjects, and asserts that by such talks Besht led the people to God more effectually than by theological instruction (*ib.* pp. 36, 80). He believes firmly that when Ḥasidic teachings are professed by the entire Jewish people the national regeneration of Israel will be consummated (*ib.* p. 63).

Ephraim went to Sudilkov about 1780, but from time to time revisited his birthplace. While Ephraim was not free from the defects of Ḥasidism, he always urged simplicity and sincerity.

Bibliography: Dubnov, in *Voskhod*, 1890, xii. 125; *Degel Maḥaneh Efrayim*; *Seder ha-Dorot he-Ḥadash.*

K. H. R.

EPHRAIM, VEITEL - HEINE: German financier; died at Berlin in 1775. The name means "Veitel, the son of Heine [German for "Ḥayyim"], the son of Ephraim." He was jeweler to the Prussian court and mint-master under Frederick William I. and Frederick the Great, by whom he was held in high esteem. By his financial operations he assisted this king in his wars, and when afterward charges of defalcation were brought against him, the king would not permit an investigation. Being the brother-in-law of David Fränkel, when the latter was elected rabbi of Berlin (1743), Ephraim pledged himself to pay annually the sum of 150 thalers into the treasury of the congregation, so that Fränkel might employ a substitute in law cases in which his relatives were involved and in which he could not act as judge (Landshuth, "Toledot Anshe Shem," p.

37, Berlin, 1884). The most important of the organizations which he founded is the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, originally founded as a bet ha-midrash about 1774.

BIBLIOGRAPHY: *Ha-Maggid*, ix. 318; Fuenn, *Keneset Yisrael*, p. 153; *Wissenschaftliche Blätter aus der Veitel-Heine Ephraim'schen Lehranstalt*, Preface, Berlin, 1862; Lebrecht, *Die Rabbinische Bibliothek des Berliner Bet Hamidrasch*, Berlin, 1852.

D. M. SEL.

EPHRAIM, VIDAL (known also as **Ephraim Blasom, Vidal Blasom,** and **Vidal Ephraim**): Pupil of R. Nissim of Gerona, rabbi in Palma, and teacher of Simeon Duran. He was greatly esteemed by Isaac b. Sheshet, and was noted for his mathematical attainments. He died a martyr to his faith.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, Nos. 293, 309, 377; Simeon Duran, *Responsa*, i. 82b, 87a; ii. 50b; iii. 28a; Kayserling, *Gesch. der Juden in Spanien*, i. 170; Steinschneider, *Cat. Bodl.* col. 1968.

G. M. K.

EPHRATH or **EPHRATHAH** (אפרת, אפרתה): **1.** Wife of Caleb (son of Hezron) and mother of Hur (I Chron. ii. 19, 50; iv. 4). **2.** Another name for Bethlehem (Gen. xxxv. 19, xlviii. 7; Ruth i. 2, iv. 11; Ps. cxxxii. 6; Micah v. 1). The name "Ephratah" occurs once (I Chron. ii. 24) joined with "Caleb"—"Caleb-ephratah."

E. G. H. M. SEL.

EPHRATI, DAVID (TEBELE): Russian Talmudist; born in Vitebsk 1850; died in Frankfort-on-the-Main Oct. 24, 1884. Among his ancestors were: R. Liva b. Bezalel of Prague, R. Yom-Ṭob Lipman Heller, and R. Moses Kremer of Wilna. His "Toledot Anshe Shem," Warsaw, 1875, which is an attempt at the biographies and genealogies of these notables and their descendants, from a scientific point of view was not very successful (see "Ha-Shaḥar," vii. 723–726). He wrote many Talmudical works and commentaries, but only a few of them were published, viz.: "Migdal Dawid," on halakic subjects, containing also some biographies, Mayence, 1873; "Yad Dawid Tebele," Lemberg, 1880, containing addenda to his work "Dibre Dawid," which had appeared five years previously; and "Ḳohelet Dawid ha-Efrati," on Ecclesiastes, Berlin, 1884. Ephrati also published, with the assistance of Israel Hildesheimer, a periodical dealing with rabbinical questions, under the title "Eẓ Ḥayyim," of which several monthly numbers appeared in Lemberg in 1881, and a few in Berlin in 1884. Ephrati was also associated with R. Israel Lipkin (Salanter) in the publication of the periodical "Tebunah."

BIBLIOGRAPHY: *Ha-Asif*, ii. 754.

H. R. P. WI.

EPHRON (עפרון): **1.** Son of Zohar the Hittite; possessor of a field called "Machpelah," which he sold to Abraham for 400 shekels (Gen. xxiii. 8, xxv. 9, xlix. 29). The Talmudists place Ephron's conduct in a poor light, alleging that after having promised Abraham the field for nothing, he accepted from him 400 shekels in good money (Bek. 20; B. M. 87; B. B. 89).

2. One of the places won by Abijah, King of Judah, from Jeroboam, King of Israel (II Chron. xiii. 19). But the "ḳere" is "Ephrain" (עפרין).

3. Mount Ephron, a district on the northern frontier of Judah, between Naphtoah and Kirjath-jearim (Josh. xv. 9).

4. A city on the east of the Jordan, taken and destroyed by Judas Maccabeus in his expedition to Gilead (I Macc. v. 46–51; II Macc. xii. 27; Josephus, "Ant." xii. 8, § 5).

E. G. H. M. SEL.

EPIC POETRY: Though an abundance of historical reminiscence and a mass of soul-stirring legend lay in the storehouse of Jewish literature, none of it was built into a heroic poem. Religious and secular poets, it is true, often treated of such subjects as Abraham and Isaac and the sacrifice on Mount Moriah, Jacob and Joseph and the stirring story of their lives, Moses and Aaron and the departure from Egypt, Joshua and the entrance into Canaan, Jeremiah and the fall of Jerusalem, Elijah the Prophet, his disciple Elisha, Jonah, Mordecai and Esther, the post-Biblical Maccabees, the Ḥanukkah festival, the ten martyrs, the woman with her seven children. These, however, are only poems with an epic coloring; a pure epic according to the rules of art was not produced during all the centuries of the Middle Ages. The stern character of Jewish monotheism prevented the rise of hero-worship, without which real epic poetry is impossible. Solomon de Oliveira is probably one of the first of whom an epic is known ("Elat Ahabim," Amsterdam, 1665).

The first to produce anything worth notice in this direction was N. H. Wessely with his Mosaide "Shire Tif'eret" (Berlin, 1789–1802), an epic on the Exodus, of linguistic elegance, but of no very great poetic worth. The influence of a similar work by the German poet Klopstock is quite evident. Next to him stands Shalom Kohn with his "Ner Dawid," an epic poem on King David (Vienna, 1834). The influence of these two epics on the readers and poets of that time and on the later "maskilim" in Galicia was considerable. In addition the following poets may be mentioned from that and the succeeding period: Issachar Bär Schlesinger ("Ha-Ḥashmona'im," Prague, 1817); Samuel Molder ("Beruriya," Amsterdam, 1825); Süsskind Raschkow ("Ḥayye Shimshon," Breslau, 1824); Gabriel Pollak ("Ha-Keritot," Amsterdam, 1834, and "Ḳiḳayon le-Yonah," *ib.* 1853); and Hirsch Wassertrilling ("Hadrat Elisha'," Breslau, 1857, and "Nezer Ḥamodot," *ib.* 1860). The later modern Hebraists have completely neglected this branch of poetry, and a poem with merely an epic coloring has taken the place of the stately and imposing epic itself. Works of this sort have been written by M. I. Lebensohn ("Niḳmat Shimshon," "Yoel we-Sisra," etc.)—who has also translated parts of Vergil's "Æneid"—Konstantin (Abba) Schapira, Solomon Mandelkern ("Bat Sheba'" and "Shiggayon le-Dawid"), and others. Of recent Hebrew poets may be mentioned J. L. Gordon ("Ahabat Dawid u-Mikal," Wilna, 1856, and vols. iii. and iv. of his collected works, St. Petersburg, 1883), Ch. N. Bialik, and S. Tschernichowski.

BIBLIOGRAPHY: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 56 *et seq.*, Frankfort-on-the-Main, 1842; Franz Delitzsch, *Gesch. der Jüdischen Poesie*, passim; N. Slouschz, *La Renaissance de la Littérature Hébraïque*, passim, Paris, 1902.

G. H. B.

EPICURUS AND EPICUREANISM. See Apiḳoros.

EPIGRAMS (חרוז; in modern Hebrew פתגם, מכתם; by way of circumlocution חץ שנון, plural חצים שנונים): Short poems with an unexpected yet pointed ending; much in favor among Jewish writers because of the play of wit which they permitted, though often rather in substance than in form. Such epigrammatic phrasings of ideas were used in birthday and wedding poems, in dirges and tombstone inscriptions, as well as in epigraphs, chapter-headings, introductions, dedications, and approbations and commendations of written or printed books. They were employed especially in scholarly disputes, and have played a prominent part in controversial literature. At times they took a serious turn, at others they were humorous and satirical: to deride man's lot on earth, or to express sentiments of love, friendship, or enmity. They were used even for fervent prayers. Hebrew epigrams take mostly the form of a witty application of some Biblical or Talmudic expression; or they contain simply an allusion to persons and objects with which the reader is supposed to be familiar.

The epigram is represented in the productions of all the Jewish poets of the Middle Ages. Typical are the didactic and ethical epigrams of Samuel ha-Nagid (see Harkavy, "Studien und Mittheilungen," i., especially some of the fragments of בן תהלים and בן משלי), the gloomy verses of Solomon ibn Gabirol, the noble, tender, and at times droll epigrams of Judah ha-Levi. Moses ibn Ezra, who was somewhat older than Judah, excels him in both breadth of thought and depth of feeling, as well as in artistic expression. Sharply pointed are the epigrams of the clever and sarcastic Abraham ibn Ezra. Ingenuity and waggishness vie with each other in the productions of Al-Ḥarizi. The Italian Immanuel may also be classed with the masters of this form of poetry. The disputes about Maimonides and his works ("Moreh" and "Madda'") occasioned a great number of epigrams, which have been collected by Steinschneider (מורה מקום המורה, ed. Meḳiẓe Nirdamim, Berlin, 1885). Some good epigrams were produced by Eleazar ben Jacob ha-Babli, Solomon da Piera, and some of the latter's contemporaries—Azariah dei Rossi, Judah de Modena, Jacob and Immanuel Frances, the three Gavisons (father, son, and grandson, especially the last), and many others. Brüll has published a number of epigrams from a sixteenth century German manuscript, the material of which, however, goes back to a much earlier date ("Jahrb." ix. 1 *et seq.*).

Among the foremost epigrammatists of modern times, beginning with the period of enlightenment in the eighteenth century, are Ephraim Luzzatto, J. L. Jeiteles, J. B. Lewinsohn, S. D. Luzzatto, Joseph Almanzi, Hirsch Sommerhausen (חצים שנונים, Amsterdam, 1840), J. A. Benjacob, whose collected epigrams (מכתמים, Leipsic, 1842) are accompanied by a treatise on the form and essence of the epigram; M. Letteris, A. B. Gottlober, and S. Mandelkern.

G. H. B.

EPIGRAPHY. See Inscriptions.

EPILEPSY: Disease of the nervous system, manifesting itself by attacks of unconsciousness, with or without convulsions. It frequently occurs in families where there is a predisposition to neurosis, and tends to appear in the offspring of parents who suffer from syphilis or alcoholism. Consanguineous marriage, while not causing its appearance in the offspring, may aggravate it where a neurotic tendency exists.

The infrequency of alcoholism and syphilis among Jews renders them less liable than others to the disease; while the frequency of hysteria, insanity, neuralgia, etc., coupled with consanguineous marriages, intensifies any predisposition toward epilepsy.

In a discussion on the pathology of the Jews before the Academy of Medicine at Paris in 1891, Charcot stated that at the Salpêtrière, the great hospital for nervous diseases at Paris, only 39 Jewish epileptics came under observation during a period of thirteen years.

Dr. Worms, physician to the Rothschild Hospital in Paris, showed that during a period of twenty-five years (1865–90), of 25,591 Jewish patients admitted into that institution, only 77 suffered from epilepsy. Considering the fact that the Jewish population of Paris during that time was about 43,500, Dr. Worms affirmed that this was a very small proportion.

Dr. C. L. Minor of Moscow, Russia, in an analysis of his cases of nervous diseases, finds that among his 1,480 Jewish patients 36 (2.4 per cent) were epileptics, as against 60 (3.5 per cent) among his 1,734 non-Jewish patients. Among the Jewish patients 15 had suffered from epilepsy before they reached the age of fifteen. Among the non-Jewish patients only 9 had had the disease before that age.

In the Craig Colony for Epileptics, New York, 1,286 patients had been admitted up to Oct., 1902. Of these only 57 were Jews—41 men, 16 women. Thus, while the Jewish population of the state of New York is estimated to be 6 per cent of the total population, the percentage of Jewish epileptics at the Craig Colony is only 4.43.

On the whole, the figures recorded seem to imply less liability to epilepsy on the part of Jews, notwithstanding a vague impression to the contrary.

Bibliography: Lagneau, M. G. Sée, Worms, Chovet, Feré, Oser, in *Discussion sur la Pathologie de la Race Juive*, in *Bulletin de l'Académie de Médecine de Paris*, xxvi. 238–241; C. L. Minor, *Sbornik v Polsku Yevreiskikh Narodnikh Shkol*, St. Petersburg, 1898.

J. M. Fi.

EPIPHANIUS: Bishop of Constantia, Cyprus; born at Bezanduke near Eleutheropolis, Palestine, between 310 and 320 (according to Bartolocci, in 288); died at sea in 403. Epiphanius is supposed to have been born of Jewish parents and to have embraced Christianity in his sixteenth year. A legend asserts that, before his conversion, Epiphanius was adopted by a rich Jew named Tryphon, who died soon afterward, leaving his fortune to Epiphanius. After passing four years in Egypt in a monastery, Epiphanius returned to his native village, founding there a monastery of which he became abbot. In 367 he was elected Bishop of Constantia, in Cyprus, and became a zealous defender of orthodoxy, attaining celebrity on account of his opposition to Origen, whom he had condemned before two councils (399 and 401). Epiphanius was a teacher and friend of Jerome. Suspecting Chrysostom of favoring the followers of Origen, he went to Constantinople to denounce the heretical bishop, and died on his way back to Constantia.

Of especial interest to Jews, owing to the information it contains on Jewish, Gnostic, and Judæo-Christian views, is his Πανάριον, an account, written in 374–376, of eighty heretical sects. According to Epiphanius, the pre-Christian sects are based upon the following systems: Barbarism, Scythism, Hellenism, Judaism, and Samaritanism. Heresies derived from Samaritanism are the following, the order being slightly changed in his letter to Acacius and Paulus: Samaritans (ix.), Gorothæans (x.), Sebuæans (xi.), Essenes (xii.), and Dositheans (xiii.). Those emanating from Judaism are: Scribes (xiv.), Pharisees (xv.), Sadducees (xvi.), Hemerobaptists (xvii.), Ossæans (xviii.), Nazarenes (xix.), and Herodians (xx.). To these must be added the Nazarenes again (xxix.), the Ebionites (xxx.), and the Judaizing Sampsæans (liii.). Though he follows older sources, such as Hippolytus I., and though he is often wanting in perspicuity, he adds a great deal from his own observation and study. In regard to the Ebionites he is the only source for their gospel (Zahn, "Geschichte des Neutestamentlichen Kanons," ii., part 1, p. 724). His treatise on Biblical weights and measures (Περὶ Μέτρων καὶ Σταθμῶν), published by Lagarde in Greek, with a partial translation into German ("Symmicta," i. 210, ii. 150), and in Syriac ("Veteris Testamenti ab Origene Recensiti Fragmenta," etc., pp. 1 *et seq.*), is more than what its name implies. It treats of the Greek translations of the Bible (see Swete, "Introduction," p. 31) as well as of localities and the stars and heavenly bodies mentioned in Scripture.

In these works, as also in his "Lives of the Prophets" (ed. in Greek and Latin, Basel, 1529; in Syriac, Nestle, "Syriac Grammar," p. 87; comp. *idem*, "Marginalien," ii. 1893) and in his short treatise on Aaron's breastplate (ed. Dindorf, i. 141, and in many Syriac MSS.), he shows a varied acquaintance with Jewish traditions (see, *e.g.*, Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 24, 40, 104, 119). That he knew Hebrew seems probable from his occasional Hebrew quotations.

Bibliography: *Panariun*, in Epiphanius' collected works, ed. Oehler, Berlin, 1859-61; Bartolocci, *Bibl. Rab.* i. 424–428; Basnage, *Hist. des Juifs*, viii. 150; Hilgenfeld, *Ketzergesch. des Ur-Christenthums*, pp. 80 *et seq.*; Lipsius, *Zur Quellen-Kritik des Epiphanius*, Vienna, 1865; Harnack, in *Zeit. für die Gesammte Lutherische Theologie und Kirche*, 1874, p. 143.

J. M. Sel.—G.

EPISCOPUS JUDÆORUM. See Bishop of the Jews.

EPISTOLOGRAPHY. See Letter-Writing.

EPITAPHS. See Inscriptions.

EPITHALAMIA. See Wedding-Songs.

EPITOMISTS. See Legalism.

EPSTEIN or **EPPSTEIN**: The surname "Eppstein" is one of the oldest Jewish family names in the Slavic countries. **Nathan ha-Levi Eppstein** and **Solomon b. Jacob ha-Levi Eppstein** are mentioned in the responsa (No. 37) of R. Moses Minz about the middle of the fifteenth century. **Meïr b. Jacob ha-Levi Eppstein** was a printer in Prague in 1522. **Meïr Eppstein** was a leader of the community of that city in 1601; and **Samuel b. Judah ha-Levi Eppstein,** a pupil of Mordecai Joffe (Lebush), flourished there about 1615. In 1635 **Abraham b. Meïr ha-Levi Eppstein,** a descendant of the above R. Nathan, was rabbi of Brest-Litovsk (see "Keneset Yisrael" for 5648, "Liḳḳuṭim," 43). **Wolf b. Jacob ha-Levi Eppstein,** who came from Kremenetz, Volhynia, was rabbi of Friedberg, 1669–81 (see Brüll's "Jahrb." vii. 46). The cabalist Israel Jeffe of Sklov mentions among the friends of his youth a certain **Aryeh Löb Epstein,** which places him about the end of the seventeenth century (see "Ha-Shaḥar," vi. 229). **Michael b. Abraham ha-Levi Epstein** flourished in Moravia 1670–80; another **Michael ha-Levi Eppstein** in 1699; and a **Judah ha-Levi Eppstein** in 1690 (Mordecai Rothenberg, Responsa, No. 14). A **Joseph b. Wolf ha-Levi Epstein** of Konitz is mentioned in the preface to "Iggeret Musar" (1713).

About the beginning of the eighteenth century **Mordecai ha-Levi Epstein,** a great-grandson of R. Abraham of Brest-Litovsk, was one of the chiefs of the Jewish community in Grodno. One of his sons, **Ẓebi Hirsch Epstein,** who died in 1772, was also a prominent leader in that city. His other son, **Aryeh Löb Epstein,** author of "Ha-Pardes," was rabbi of Königsberg. One of the latter's descendants, in his biography of the rabbi of Königsberg, collected much material for the history of the family, and according to his data the accompanying family tree may be constructed (see page 196).

The number of families named "Epstein" is very large. There are more than two hundred Epsteins in the city directory of New York (Manhattan), with a proportionate number in all the large and smaller cities of the United States where Jews live. This makes the number of the members of the Epstein families in the New World alone much larger than the combined population of the two little cities named "Eppstein," one in Bavaria and one in Hessen-Nassau, whence they are supposed to have originated. It is certain that many families assumed the name "Epstein" at a later period, while in other families the name was changed to "Ebstein," "Eppenstein," or similar forms.

The number of individual Epsteins who have achieved prominence is also correspondingly large. Among the Epsteins who merit mention are: **Jehiel Michael Epstein,** author of "Darke ha-Ḥeshbon," Wilna, 1836; **Isaac Baer Eppstein,** author of "Yesode ha-Dat ha-Yisraelit," an adaptation of Philippson's "Kurzgefasster Katechismus," Königsberg, 1849. The more important of the Epsteins are treated in separate articles below.

Bibliography: Zunz, *Z. G.* pp. 270–271; catalogues of the British Museum and of the library of the surgeon-general's office of the United States army, s.v. *Eppstein*; Fürst, *Bibl. Jud.*; Zeitlin, *Bibl. Post-Mendels.* s.v. *Epstein*; *Geburot ha-Ari*, Wilna, 1870; Friedenstein, *'Ir Gibborim*, pp. 44, 60–61, Wilna, 1880; Efrati, *Dor we-Dorshaw*, p. 64, *ib.* 1889; Eisenstadt, *Dor Rabbanaw we-Soferaw*, p. 42, Warsaw, 1895.

J. P. Wi.

Abraham Epstein: Russo-Austrian rabbinical scholar; born in Staro Constantinov, Volhynia, Dec. 19, 1841. Epstein diligently studied the works of

Levinsohn, Krochmal, and S. D. Luzzatto, and when he traveled in western Europe for the first time in 1861, he made the acquaintance of Rapoport, Frankel, and Michael Sachs. After his father's death in 1874 (see Israel Epstein's biography in "Ha-Shaḥar," vi. 699–708) Epstein took charge of his extensive business interests, but gradually wound up all his affairs, and since 1884 has devoted most of his time to travel and study. He settled in Vienna in 1876 and became an Austrian subject. He is the possessor of a large library which contains many valuable manuscripts.

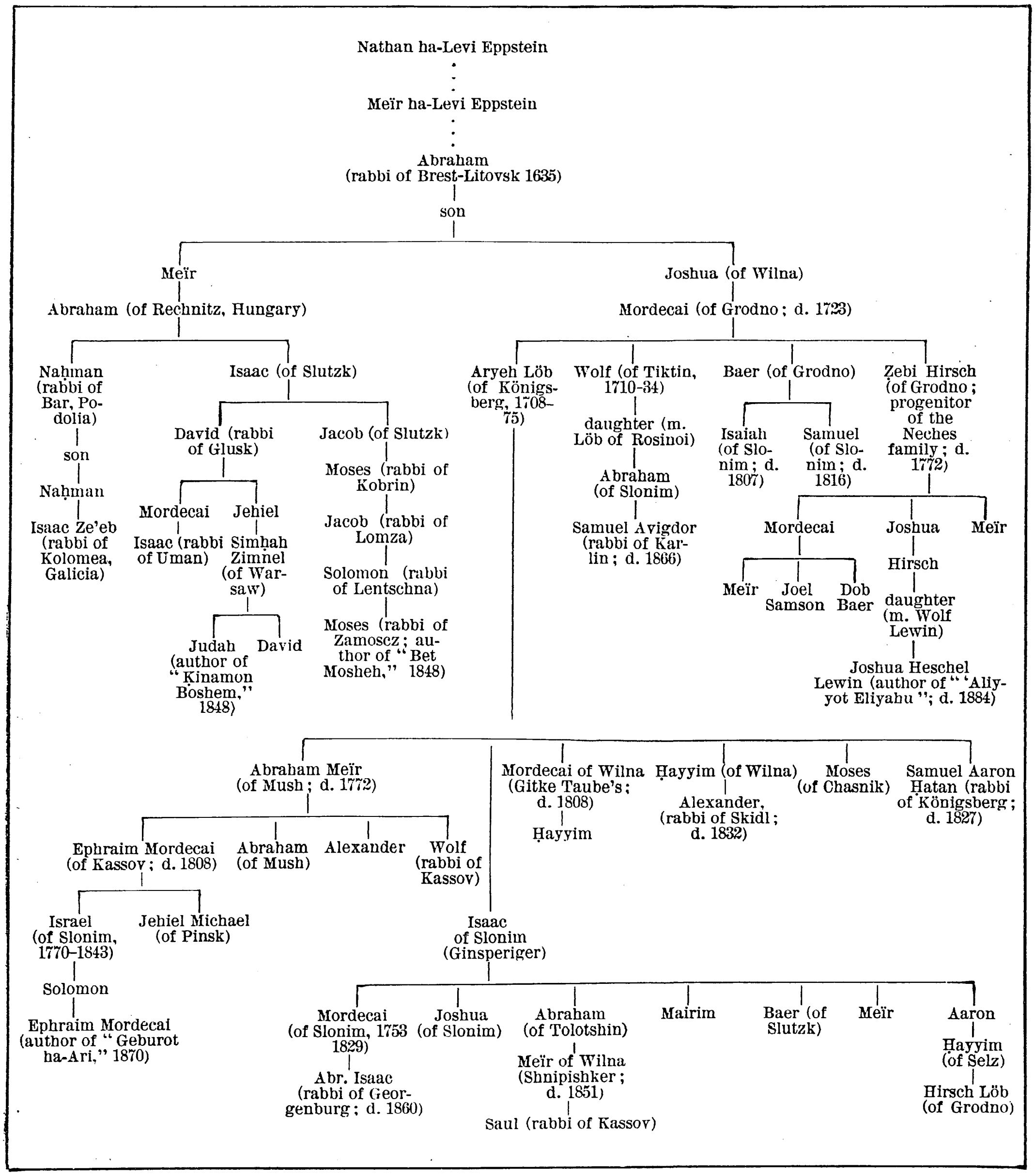
Nathan ha-Levi Eppstein
Meïr ha-Levi Eppstein
Abraham (rabbi of Brest-Litovsk 1635)
son
Meïr
Abraham (of Rechnitz, Hungary)
Naḥman (rabbi of Bar, Podolia)
son
Naḥman
Isaac Ze'eb (rabbi of Kolomea, Galicia)
Isaac (of Slutzk)
David (rabbi of Glusk)
Mordecai
Isaac (rabbi of Uman)
Jehiel
Simḥah Zimnel (of Warsaw)
Judah (author of "Kinamon Boshem," 1848)
David
Jacob (of Slutzk)
Moses (rabbi of Kobrin)
Jacob (rabbi of Lomza)
Solomon (rabbi of Lentschna)
Moses (rabbi of Zamoscz; author of "Bet Mosheh," 1848)
Joshua (of Wilna)
Mordecai (of Grodno; d. 1723)
Aryeh Löb (of Königsberg, 1708–75)
Wolf (of Tiktin, 1710–34)
daughter (m. Löb of Rosinoi)
Abraham (of Slonim)
Samuel Avigdor (rabbi of Karlin; d. 1866)
Baer (of Grodno)
Isaiah (of Slonim; d. 1807)
Samuel (of Slonim; d. 1816)
Mordecai
Meïr
Joel Samson
Dob Baer
Ẓebi Hirsch (of Grodno; progenitor of the Neches family; d. 1772)
Joshua
Hirsch
daughter (m. Wolf Lewin)
Joshua Heschel Lewin (author of "'Aliyyot Eliyahu"; d. 1884)
Meïr
Abraham Meïr (of Mush; d. 1772)
Ephraim Mordecai (of Kassov; d. 1808)
Israel (of Slonim, 1770–1843)
Solomon
Ephraim Mordecai (author of "Geburot ha-Ari," 1870)
Jehiel Michael (of Pinsk)
Abraham (of Mush)
Alexander
Wolf (rabbi of Kassov)
Mordecai of Wilna (Gitke Taube's; d. 1808)
Ḥayyim
Ḥayyim (of Wilna)
Alexander, (rabbi of Skidl; d. 1832)
Moses (of Chasnik)
Samuel Aaron Ḥatan (rabbi of Königsberg; d. 1827)
Isaac of Slonim (Ginsperiger)
Mordecai (of Slonim, 1753–1829)
Abr. Isaac (rabbi of Georgenburg; d. 1860)
Joshua (of Slonim)
Abraham (of Tolotshin)
Meïr of Wilna (Shnipishker; d. 1851)
Saul (rabbi of Kassov)
Mairim
Baer (of Slutzk)
Meïr
Aaron
Ḥayyim (of Selz)
Hirsch Löb (of Grodno)

Genealogical Tree of the Epstein Family.

Epstein is the author of the "Ḳadmut ha-Tanḥuma," a review of Buber's edition of the Midrash Tanḥuma (Presburg, 1886), and of "Mi-Ḳadmoniyyot ha-Yehudim," which contains (1) treatises on Jewish chronology and archeology, and (2) a revised and annotated edition of Midrash Tadshe (Vienna, 1887). He also wrote: "Bereschit-Rabbati, Dessen Verhältnisse zu Rabba," etc. (Berlin, 1888); "R. Simeon Kara und der Jalkut Schimeoni" (Cracow, 1891); "Eldad ha-Dani," a critical edition, with variations from divers manuscripts, of the well-known work of Eldad, with an introduction and notes

(Vienna, 1891); "La Lettre d'Eldad sur les Dix Tribus" (Paris, 1892; reprinted from "R. E. J." xxv.); "R. Moshe ha-Darshan mi-Narbona" (Vienna, 1891); "Dibre Biḳḳoret li-Kebod Rabbi S. L. Rapoport," a defense of Rapoport against the attacks of I. H. Weiss (Vienna, 1896); "Jüdische Alterthümer in Worms und Speier" (Breslau, 1896; reprinted from "Monatsschrift," v. 40). He wrote in addition many critical, biographical, historical, and archeological articles for the Jewish periodical press, especially for "Monatsschrift," "Revue des Etudes Juives," and "Ha-Ḥoḳer," some of which have been reprinted in book form.

Bibliography: Autobiographical sketch in Sokolow's *Sefer Zikaron*, pp. 162–166, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 79; Lippe, *Bibliographisches Lexicon*, iii. 98–99, Vienna, 1899.

H. R. P. Wi.

Alois Epstein: Austrian pediatrist; born at Kamenitz-an-der-Linde, Bohemia, Jan. 1, 1849. He was educated at the gymnasium at Neuhaus and the University of Prague, graduating as doctor of medicine in 1873. In the same year he established himself at Prague as a physician, and in 1880 became privat-docent in pediatrics. In 1881 he was appointed physician-in-chief at the foundling hospital, and in 1884 professor at the university.

Besides numerous essays in the medical journals, Epstein has written many monographs and books, among which may be mentioned: "Ueber Blutungen im Frühesten Kindesalter," Prague, 1876; "Ueber das Systolische Schädelgeräusch der Kinder," *ib.* 1878; "Ueber die Gelbsucht bei Neugeborenen Kindern," Leipsic, 1880; "Studien zur Frage der Findelanstalten," Prague, 1882; "Beitrag zu den Bildungsfehlern des Herzens," *ib.* 1886; "Ueber das Wesen und die Behandlung der Cholera Infantum," Berlin, 1890; "Ueber Pseudodiphtheritis Septhaemischen Ursprungs," *ib.* 1894; "Vulvite, Vulvovaginite et Autres Inflammations des Organes Génitaux Externes de Petites Filles," Paris, 1897; "Ueber Angina Chronica Leptothricia bei Kindern," Prague, 1900; "Ueber Verdauungsstoerungen im Säuglingsalter," Stuttgart, 1901.

Epstein is one of the editors of the "Jahrbuch für Kinderkrankheiten."

S. F. T. H.

Aryeh (Löb) Epstein b. Mordecai (Ba'al ha-Pardes): Polish rabbi; born in Grodno 1708; died in Königsberg, Prussia, June 26, 1775. At first he refused to become a rabbi, preferring to devote himself entirely to study; but in 1739 he was forced by poverty to accept the rabbinate of Brestovech, Lithuania, and in 1745 he became rabbi of Königsberg, where he remained until his death. He corresponded with Elijah, gaon of Wilna, and with Jonathan Eybeschütz, with whom he sided in the quarrel about amulets.

He is the author of "Or ha-Shanim," on the 613 commandments (Frankfort-on-the-Oder, 1754); "Halakah Aḥaronah" and "Ḳunṭres ha-Ra'yot" (*ib.* 1754; Königsberg, 1759); "Sefer ha-Pardes," in three parts—(1) on the Shema' and the observance of Sabbath, (2) sermons, (3) funeral orations (*ib.* 1759). Several other cabalistic and halakic works from his pen are mentioned in his own works or by his biographer. A prayer which he composed on the occasion of the dedication of a new synagogue in Königsberg (*ib.* 1756) is found in the Bodleian Library. Annotations by him and by his son Abraham Meïr are published in some of the later editions of the Babylonian Talmud. He is called "Levin Marcus" in Solowicz's "Gesch. der Juden in Königsberg," Posen, 1857.

Bibliography: Epstein, *Geburot Ari*, Warsaw, 1870; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Friedenstein, *'Ir Gibborim*, pp. 44, 47, Wilna, 1880.

L. G. P. Wi.

Jacob Epstein: Polish banker and philanthropist; born in Zarki, Poland, 1771; died at Warmbrunn, Prussian Silesia, Aug. 16, 1843. In early manhood he went to Warsaw, where he succeeded in amassing a large fortune and became one of the most prominent figures in the old Polish capital. He was the first Jew in Warsaw to discard the old-style Jewish garb and to dress himself and his family in European fashion. In the rebellion of 1830–31 Epstein took the part of his oppressed countrymen, and was an officer in the insurrectionary army; but later he seems to have completely regained the favor of the Russian government, as is evidenced by his appointment as banker of the treasury commission of the kingdom of Poland in 1838.

Epstein was the founder and president of the Jewish hospital at Warsaw, on which he spent large sums and which he raised to a high standard of efficiency. Emperor Nicholas I., who visited the institution, conferred on Epstein the title of "hereditary honorary citizen." The high respect in which Epstein was held by the Christian population of Warsaw is best indicated by his election to membership in the commission of charities, which consisted mostly of Polish noblemen.

Bibliography: Fuenn, *Keneset Yisrael*, p. 561; *Allgemeine Zeitung des Judenthums*, 1838, No. 97; 1840, p. 340.

H. R. P. Wi.

Jehiel N. Epstein: Son of R. Abraham Segal Epstein; flourished about the middle of the seventeenth century. He was the author of the "Ḳiẓẓur Shene Luḥot ha-Berit" (1683), written after the style of the cabalistic "Shene Luḥot ha-Berit." A second edition, with numerous additions, and containing extracts from current ethical works, was published fifteen years later at Fürth. Nothing is known of the career of Epstein.

K. S. B.

Joseph Lazar Epstein: Russian educator and author; born 1821; died in Shavli April 19, 1885. For the last twenty-four years of his life he taught at the government school of Shavli. He was a contributor to the Hebrew periodicals, and was the first to write in Hebrew an account of Abraham Lincoln's life. This biography appeared in "Ha-Karmel," 1862, Nos. 34–36, under the title "Toledot Abraham" (Generations of Abraham). He also wrote a biography of Manasseh b. Israel (after Kayserling), which appeared in the same periodical (*ib.* 1863, Nos. 8–9). His Hebrew translation of M. A. Goldschmidt's life of I. M. Jost appeared in Kohn-Ẓedeḳ's "Oẓar Ḥokmah," 1865, v. 3. Epstein was also the author of a history of Russia, entitled "Dibre ha-Yamim le-Malke Russya," and paying special regard to their influence on the condition of the Jews (Wilna, 1872).

Epstein's novel, "Miryam ha - Ḥashmona'it," Wilna, 1863, is a translation from the German of L. Philippson. A second novel, "Yad la-Zahab," Warsaw, 1884, was the last of his works. Like most Russian "maskilim," Epstein lived and died poor, and left his family in straitened circumstances.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels*, pp. 78-79; *Ha-Ẓefirah*, 1885, No. 16.

H. R. P. WI.

Joshua Ḥayyim b. Mordecai ha-Levi Epstein: Russian rabbinical scholar and communal worker; born in Wilna 1820; died there Dec. 1, 1900. He was familiarly known as "Reb Joshua Ḥayyim the Sarsur" (money-broker), and was one of the most popular and respected members of his native city. He is the author of "Ḥiddushe RiYaḤ," novellæ on the Midrash Rabbot, and "Liḳḳuṭe RiYaḤ," collectanea on the Talmud, published at Wilna, 1890, and distributed gratuitously among poor scholars. The work closes with three short treatises by his son Mordecai, entitled "Ma'amar Mordekai."

BIBLIOGRAPHY: *Ahiasaf*, 5662, pp. 224-225, Warsaw, 1901; Steinschneider, *'Ir Wilna*, p. 249.

K. P. WI.

Julius Epstein: Austrian pianist; born at Agram, Croatia, Aug. 7, 1832; pupil at Agram of the choir-director Lichtenegger, in Vienna of Rufinatscha (composition) and Halm (pianoforte). He made his début in 1852, and soon became one of the most popular pianists and teachers in Vienna.

From 1867 to 1901 Epstein was professor of piano at the Vienna Conservatorium, where Ignaz Brüll, Marcella Sembrich, and Gustav Mahler were among his pupils. Epstein edited Beethoven's "Claviersonaten"; Mendelssohn's "Sämmtliche Clavierwerke"; Schubert's "Kritisch Durchgesehene Gesammtausgabe," etc.

His two daughters **Rudolfine** (cellist) and **Eugénie** (violinist) made a concert tour through Germany and Austria during the season of 1876–1877, which was very successful. His son **Richard** is professor of piano at the Vienna Conservatorium.

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*; Baker, *Biographical Dictionary of Musicians*, New York, 1900; Schuster, *Julius Epstein*, 1902; Kosel, *Biographien der Wiener Künstler und Schriftsteller*, 1902.

S. J. SO.

Sigismund Stefan Epstein (pseudonym, **Schimon Simel**): German author; nephew of Abraham Epstein; born at Warsaw, Russia, Nov. 12, 1866. He was educated at the gymnasia of Kiev and Vienna and at the University of Vienna, where he studied natural science. He went in 1895 to Berlin, where he studied physiology under Du Bois-Reymond at the Polytechnical Institute. He is at present living in Paris, France.

Epstein is the author of "Kabbala und Naturwissenschaft," 1891; "Paul Bourget als Lyriker," 1893; "H. von Helmholtz," 1895; "Emil du Bois-Reymond," 1896; "Maupassant und der Französische Roman der Gegenwart," 1899; "Der Kampf des Menschen Gegen die Natur." In 1899 Epstein collaborated in the publication of "Hundert Jahre in Wort und Bild; Eine Kulturgeschichte des XIX Jahrhunderts," Berlin, 1902.

S. F. T. H.

ER (ער, "the watchful"): **1.** First son of Judah by Shuah the Canaanite (Gen. xxxviii. 3; Num. xxvi. 19). He died soon after marrying Tamar, because he "was wicked in the sight of the Lord" (Gen. xxxviii. 7). What his sin was is explained in Bereshit R. lxxxv. 4.

2. Son of Shelah, the son of Judah (I Chron. iv. 21).

3. Son of Jose, one of the ancestors of Jesus (Luke iii. 28).

E. G. H. M. SEL.

ERA: A historical period or reckoning of years, dating from some important event or fixed point of time. A striking event of a lasting effect is generally taken as a starting-point for a new era. The Bible contains a few instances of this kind: the Flood (Gen. xi. 10); the Exodus (Ex. xvi. 1, xix. 1, xl. 17; Num. i. 1, ix. 1, x. 11, xxxiii. 38; Deut. i. 3; I Kings vi. 1); the earthquake in the days of Uzziah (Amos i. 1); the Babylonian Exile (Ezek. xl. 1). After the return of the Jews from the Babylonian Exile they arranged their dates according to the reigns of the Persian kings, just as before the Exile they dated events according to the reigns of the kings of Judah and of Israel.

According to Lev. xxv. 8, the Israelites were commanded to count seven Sabbatical cycles of seven years each and to observe the fiftieth year as the year of jubilee. The period of fifty years is called a "jubilee." There is no record in the Bible of the actual beginning of the jubilees nor of their actual ending. Tradition relates that the fifteenth year after the entering of the Israelites into the land of Canaan was the first year of the first jubilee period. Tradition likewise states that the observance of the jubilee year was discontinued after the conquest of Samaria by Shalmaneser (Maimonides, "Yad," Shemiṭṭah we-Yobel, x. 8). But no information is given in regard to whether the counting of the jubilee periods was continued after the fall of Samaria, and, if so, in what manner it was continued (*ib.* x. 3-4). As, however, the law concerning witnesses enjoins that they must answer the question, "In what jubilee period, in what Sabbatical cycle, and in what year of the cycle did the event in question happen?" (Sanh. v. 1), it may be assumed that the counting of jubilees and Sabbatical cycles continued in practise and was generally known (see Seder 'Olam xxx.). But neither in the Bible nor in Talmudical literature is any instance given of an event dated in this way. In Neubauer's catalogue of the Hebrew manuscripts in the Bodleian Library (No. 2493) the following date is given: "1797 Sel. 3d year of the Sabbatical cycle."

Era of Jubilees.

The Jews of post-Biblical times adopted the Greek era of the Seleucids. The Greek era ("ḥeshbon ha-yewanim"), or the era of contracts ("minyan sheṭarot"), dates from the battle of Gaza in the autumn of the year 312 B.C. This was used by the Jews as early as the Book of Maccabees (I Macc. i. 11), though the author of the first Book of Maccabees

The Seleucid Era.

deals with the year as beginning with Nisan, while in the second book the beginning of the year is placed in Tishri (see the elaborate discussion in Schürer, "Geschichte," i. 36–46; and the literature mentioned on p. 46). It has even been suggested that the Feast of Trumpets was not regarded as the "New-Year" until about 130 B.C. For a time, indeed, it seemed possible that the Jews would adopt an era of their own from the period of their deliverance under the Maccabees. Several coins of Simon are dated from "the year of the salvation of Israel."

There are two eras which may properly be called "Jewish": the era of the Destruction of the Temple and the era of the Creation ('Ab. Zarah 9a). These were employed by the tannaim, while the "era of the Greeks" was used by the "safre" (scribes or clerks) in drawing up contracts or other mercantile documents. The relation of the three eras to one another may be expressed by the following equation: 1 after Destruction of Temple = 3829 A.M. = 381 Sel. = 1 Sabb. cycle = 69 C.E.

The Era of the Creation.

The present usual method among Jews of recording the date of an event is to state the number of years that have elapsed since the creation of the world. It appears to have arisen from an attempt to establish a connection between the lunar cycle of eight years and the Metonic cycle of nineteen years by which this is brought into connection with the solar year, the arrangement being made that by calculations from a fixed point the date of the new moon could always be ascertained by reckoning the number of cycles which had elapsed since the era of the Creation, determined by the mnemonic "beharad" (בה״רד), which refers both the era and the beginning of the lunar cycle to the night between Sunday and Monday, Oct. 7, 3761 B.C. at 11 h. 11⅓ m. P.M. (ב referring to the second day, ה to the fifth hour after sunset, and רד to the 204 minims after the hour). Rühl has shown that the adoption of this era must have taken place between the year 222, when Julius Africanus reports that the Jews still retained the eight-year cycle, and 276, when Anatolius makes use of the Metonic cycle to determine Easter after the manner of the Jews. It may be further conjectured that it was introduced about the year 240–241, the first year of the fifth thousand, according to this calculation, and that the tradition which associated its determination with Mar Samuel (d. about 250) is justified. The era of the Creation occurs in the Talmud (Ab. Zarah 9b), but is used for dating for the first time in Sherira Gaon's Epistle (see Azariah dei Rossi, "Me'or 'Enayim," p. 96); but this does not occur in the best manuscripts which date after the Seleucid era. The era of the Creation occurs in Shabbethai Donnolo (*c.* 946), and in Tanna debe Eliyahu (974). Maimonides used the era of the Creation as well as the Seleucid era and that of the Destruction of the Temple ("Yad," Shemiṭṭah, x. 4). The abrogation of the Seleucid era is attributed to David ibn Abi Zimrah about 1511, but it still remains in use among the Yemenite Jews, most of the manuscripts of the Midrash ha-Gadol being dated after it.

Strict Jews have an objection to using the Christian year as seemingly recognizing the founder of the era, though occasionally it occurs even in Hebrew books, as in Abulafia's "Gan Na'ul" (comp. Jellinek, "B. H." iii. 40, note 7) and in the writings of Meyer Katzenellenbogen. Modern Jews frequently use the Christian date, but rarely add the "A.D." Jews in Mohammedan countries sometimes use the era of the Hegira.

BIBLIOGRAPHY: Ideler, *Handbuch der Chronologie*, 1825, pp. 528–537, 568, 583; Lewisohn, *Gesch. des Jüdischen Kalenderwesens*, pp. 28-35; F. Rühl, *Der Ursprung der Jüdischen Weltära*, in *Deutsche Zeitschrift für Geschichtswissenschaft*, 1898, pp. 185, 202; idem, *Chronologie der Mittelalters*, pp. 184, 189 *et seq.*, Berlin, 1897; S. L. Rappaport, in *Busch's Kalendar for 1884*; *Seder 'Olam*; Abraham b. Hiyya, *Sefer ha-'Ibbur*, iii.; Isaac Israeli, *Yesod 'Olam*, iv.

A. M. F.—J.

ERACH: (from the Biblical "'erek," II Kings xxiii. 35): A tax on property for communal purposes. The direct taxes which were levied by the Jewish congregations were mostly twofold: (1) on every family ("rashe bayit"), and (2) on property, both real estate and chattels, according to the sworn statement of the property-owner. The latter tax was called "erach." This is the form used in the "Memorbuch" of Worms (see Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 180, St. Petersburg, 1899). It is an expression frequently used in Württemberg (see "Orient," 1844, pp. 98, 146, end; "Allg. Zeit. des Jud." 1845, p. 522).

A. D.

ERECH: The second of the four Babylonian cities founded, according to Gen. x. 10, by Nimrod.

The site of the city is now known as "Warka," on the left bank of the Euphrates, about half-way between Hilla and Korna. The mounds and ruins cover an area six miles in circumference. Inadequately explored by Loftus ("Travels in Chaldea and Susiana," pp. 162 *et seq.*), they have furnished only incomplete material for its history. The earliest inscriptions found are by Dungi, Ur-Ba'u, and Gudea, kings of Ur, who held Erech as a part of their dominions. After these come texts of Singasid, Merodach-baladan I. Great numbers of coffins, especially of the Parthian period, show that the site had become a necropolis.

The foundation of Erech is ascribed in the non-Semitic version of the Creation-story to the god Marduk, and it is the center of life and action in the Gilgamesh epic. It had many poetical names.

BIBLIOGRAPHY: The histories of Babylonia and Assyria by Tiele, Hommel, Winckler, and Rogers; Peters, *Nippur*.

E. G. H. R. W. R.

Earliest Mention.

ERFURT: Chief town of the district of the same name in Prussian Saxony, situated on the Gera. If the dates on the tombstones found in Erfurt are genuine, there existed in that city an organized Jewish community in the ninth century. The earliest official document, however, concerning the Erfurt Jews dates from the second half of the twelfth century. Between 1160 and 1186 Bishop Conrad I. drew up a form of oath to be used by them. On June 26, 1221, the community suffered great persecution at the hands of Friesland pilgrims, about twenty-six Jews (according to some sources eighty-six) being massacred. A fast-day was instituted in commemoration of this calamity. Twenty-one names of the victims have been preserved in the "Memorbuch" of Mayence, and several others are given in an elegy written on the occasion by the liturgical poet Solomon ben Abraham.

Great as the catastrophe seems to have been, its effects were not lasting; and the community increased considerably in the first half of the thirteenth century. For nearly forty years the prior of St. Benedict, in whose parish many Jews resided, claimed from the Jewish owners of houses the same tithes as from Christians. When the Jews protested, the bishop decided (July 20, 1240) in favor of the prior; but the Jews, upheld doubtless by the municipal council, persisted in their refusal to pay, and the matter was finally submitted to arbitration.

Protection by the Archbishop.

On Jan. 13, 1266, Archbishop Werner, in return for an annual payment of 100 silver marks and for a fee of 30 pfennigs for each interment, granted the Erfurt Jews a letter of protection, placing them under his own jurisdiction. From his notification of this arrangement to the city authorities it may be inferred that the Jews had suffered greatly at the hands of the municipality, which had been interdicted on this account. The archbishop's protection, however, did not shield the Jews from assault on their synagogues and cemetery; and the city was again put under interdict, the decree remaining in force until revoked in 1284 by Werner's successor, Heinrich of Basel, who, however, at the same time renewed the Jews' privileges. In 1291 Archbishop Gerhard II. pledged the Jews to the municipal council for 1,000 silver marks.

In spite of ill treatment and numerous vexations, the Jews, as attested by contemporary chroniclers, took an active part in the defense of the city against the repeated attacks of Count Friedrich in 1309. These services, however, were soon forgotten, and the chief of the council, Hugo Longus, together with the Dominicans and certain nobles who desired to be rid of their creditors, plotted the destruction of the Jews. The plague, which had raged intermittently in Erfurt since 1315, was attributed to the poisoning of wells by the Jews, and in Aug., 1348, their quarters were stormed, about 3,000 Jews perishing by fire and sword. The council benefited to the extent of 800 silver marks in addition to all movable property remaining, but the archbishop, whose interests were injured by the extinction of the Jewish community, claimed compensation. Nevertheless, he pardoned the city in the following year, and in 1350 he empowered the council to collect and to use the debts owed to the Jews by the counts of Bleichlingen.

After the Black Death.

Scarcely a year afterward a new Jewish community was formed at Erfurt, the settlers undertaking to pay the same amount of taxes as their predecessors. As the old synagogue had passed into private ownership, the council granted (1357) a certain sum for the erection of a new one. In 1373 it issued a series of ordinances concerning the Jews, who were required to wear throughout the year long gowns, boots, and hats. If capes were preferred for winter, these had to be worn over the gowns. Girdles and jewelry were prohibited. During the Christian fast-days Jews were forbidden to buy fish. The affairs of their community were to be administered by five parnasim and a rabbi.

In spite of these restrictions the Jewish population of Erfurt gradually increased. It became necessary to enlarge the old cemetery, situated near the Moritz Gate, and some adjacent ground was rented (1375) from the council for an annual payment of five shillings. In the same year an agreement concerning the taxes was entered into between the council and the Jewish community. Excepting a certain rich Jew, Elias, termed the "Judenmeister," who was specially taxed, the annual amount for the community was fixed at 850 pounds of pfennigs. Besides these regular taxes, the Jews had to contribute to the expenses of the defense of the city. Thus, in 1377 they paid for this purpose 100 pounds of pfennigs.

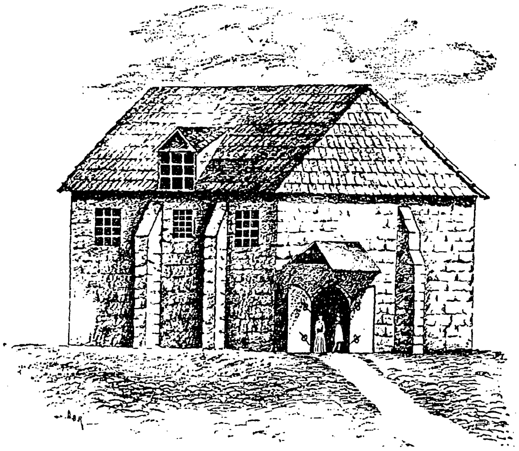
Erfurt Synagogue in 1357.
(After Jaraczewsky, "Geschichte der Juden in Erfurt.")

Heavy Taxation.

At the expiration of the agreement in 1380 the council compelled them to make a present to the city of 2,200 silver marks. In addition certain changes in the Jewish dress were prescribed with the view of still further humiliating its wearers. Jews were forbidden to employ Christian servants. No Jew, unless he became a citizen, for which privilege he had to pay a considerable sum, was allowed to settle in the city. To facilitate the control of the Jewish inhabitants, the parnasim were ordered to draw up a list and to deposit it with the council. In this list figured seventy-six families who were able to pay their dues to the city and twenty-six for whom their more fortunate brethren paid. In 1391 King Wenceslaus of Bohemia granted the city of Erfurt many privileges, and relieved the citizens from paying any debts to the Jews.

The history of the Jews of Erfurt from the end of the fourteenth century to 1458, in which year they were banished from the city, records a long series of sufferings of various kinds. On one side was the council, which became more and more exacting; on the other, the bishops and the German emperors,

Till the Expulsion.

to whom belonged by right one-third of the property of the Jews. Thus Sigismund in 1416 imposed upon the Jews of Erfurt the payment of 6,000 gulden, estimating this sum to be a third of the value of their possessions. In the following year he granted them a letter of protection for a period of ten years, at the expiration of which it was renewed for another term of six years; but, judging from their repeated complaints, the protection seems to have been very ineffective. In 1438 Sigismund pledged the Erfurt Jews to the knight Matthes Schlick, Burgrave of Eger, for the sum of 1,000 Rhenish gulden. In 1442 they were again compelled to pay 6,000 gulden as a coronation gift to Friedrich III. In 1454 John Capistrano visited Erfurt, and excited the mob to violence against the Jews. The latter complained to the emperor, who severely remonstrated with the council; but his remonstrances remained unheeded, and in 1450 the council succeeded in obtaining from Elector Dietrich of Mayence, in return for the payment of 450 silver marks and 4,000 gold gulden, permission to banish the Jews from the city.

In the Eighteenth Century.

Until the end of the eighteenth century Erfurt remained forbidden ground to the Jews; and the heavy poll-tax imposed by the council upon Jewish travelers gave rise to many protestations. Between 1768 and 1789 only four Jews received permission to settle at Erfurt. A little later several others took up their abode there, and although the council refused them rights of citizenship, they were allowed to live in the city unmolested. Citizens' rights were first conferred on an Erfurt Jew in 1810, the recipient being Solomon Mayer, father of the mathematician Ephraim Solomon Unger. In 1811 the Jews acquired some ground near the Brühlerthor for a cemetery. A synagogue was erected in 1840.

In the Middle Ages Erfurt was a seat of learning, and possessed an important rabbinical college. In 1399 many rabbis gathered there for a synod and settled various ritual questions. Among the most renowned rabbis and scholars of Erfurt were: Eleazar of Worms, whose wife and children fell victims to the persecutions of 1221; the Masorite Eleazar ben Kalonymus; Rabbi Wadarash (?) (d. 1285); Solomon ben Menahem ha-Levi; Simḥah ben Gershon; Alexander Süsskind (13th cent.); Isaac ha-Levi (14th cent.); R. Anshel Cohen and R. Hillel (15th cent.); and Jacob Weil. The community was administered by four parnasim, having at their head a chief called the "Judenmeister." Three names of such chiefs occur often in the official documents: Elias, referred to above; Heller; and Makir, whose son lived at Frankfort in 1398. Among the rabbis of the nineteenth century the most noteworthy were Adolph Jaraczewsky, Ezekiel (1879–82), J. Caro and Philip Kroner. Dr. Moritz Salzberger is the present incumbent. The Jewish community numbers now (1903) about 800 persons in a total population of 72,360. It has four charitable institutions; namely, the Ḥebra, the Frauenverein, the Armenkasse, and the Groschenverein.

About sixteen Hebrew manuscripts are preserved in the library of the Evangelisches Ministerium at Erfurt, some of them of great value. The Bible manuscripts, in large folio and most beautifully executed, have been used by J. H. Michaelis in his edition of 1720 and by Baer in his critical edition (see his "Liber Duodecim Prophetarum," p. vi., Leipsic, 1878). They have been described by D. J. J. Bellermann in "De Bibl. et Museis Erford," 1800–1803; by Lagarde in "Symmicta," i. 130 *et seq.*, Göttingen, 1877 (see "Hebr. Bibl." xix. 28); and in the "Katalog der Ministerial-Bibl. zu Erfurt," 1876. The Tosefta manuscript was used by Zuckermandel for his edition of that work. A manuscript of the Montefiore Library (No. 104) contains the "minhagim" of the Erfurt community (see "J. Q. R." xiv. 181).

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G. I. Br.

ERGAS, JOSEPH BEN IMMANUEL: Italian rabbi and cabalist; born in Leghorn 1685; died May 19, 1730. He is frequently mentioned by Meldola in his responsa "Mayim Rabbim," by Morpurgo in his "Shemesh Ẓedaḳah," and in the "Milḥamah la-Adonai" (p. 48).

Ergas wrote: "Tokaḥat Megullah," a polemical work against Nehemiah Ḥayyun's "'Ozle-Elohim," accusing the author of Shabbethaian heresy, London, 1715; "Ha-Ẓad Naḥash," another polemic, against Ḥayyun's "Shalhebet Yah," *ib.* 1715; "Shomer Emunim," a dialogue between a philosopher and a cabalist, Amsterdam, 1736; "Mebo Petaḥim," an introduction to the "true Cabala" and a warning against "heretical Cabala," with some responsa at the end, Amsterdam, 1736; "Dibre Yosef," a collection of sixty-eight responsa, Leghorn, 1742; "Minḥat Yosef," containing ethical precepts and sayings of ancient authors, *ib.* 1827. Ergas' letters about the Cabala to his contemporaries Abraham Segré and Aryeh Löb Finzi were in the possession of Ghirondi.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 76; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 146; Steinschneider, *Cat. Bodl.* col. 1457; Fuenn, *Keneset Yisrael*, p. 455.

K. M. Sel.

ERLANGER, CAMILLE: French composer; born at Paris May 25, 1863; studied at the Conservatoire and (1888) obtained the first Prix de Rome in the class of Léo Delibes. In 1888 he composed at Rome "St. Julien l'Hospitalier," which ranked him at once among the eminent composers of his day. Subsequently he was appointed choirmaster of the Jewish temple in the Rue des Cournelles. His principal works include: "Velleda," a lyric scene (produced at the Concerts Colonne, 1889), and "La Chasse Fantastique" (1893), a symphonic composition, which formed part of "St. Julien l'Hospitalier," a dramatic legend in three acts and seven tableaux, after Flaubert. Fragments of this work were played at the Conservatoire in 1894, and the entire composition was performed at the concerts of the Opéra in 1896. His other well-known productions are: "Kermaria," a lyric drama in three acts, in collaboration with Gheuzi, produced at the Opéra Comique, Paris, Jan., 1897; "Le Juif Polonais," a lyric drama based on the novel of Erckmann-Chatrian, also produced at the Opéra Comique, with Victor Maurel in the title-rôle; "Bar-Kokeba," a lyric drama in three acts and four tableaux, in collaboration with Catulle Mendès; "La Glu," a lyric drama based on the novel of Richepin.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. A. A. G.

ERLANGER, JULES: French composer; born at Weissenburg, Alsace, 1830; died at Brussels 1895; son of Israel Süsskind Erlanger, rabbi at Weissenburg, and brother of Michel Erlanger, of the Consistory of Paris; a graduate from the conservatory of music at Paris, and one of the founders of the Society of Authors and Dramatic Composers. From 1859 to 1861 he wrote several operettas for the Théâtre des Bouffes Parisiens—"L'Arbre de Robinson," "Les Dames de Cœur Volant," and "La Servante à Nicolas." He then, however, abandoned the musical profession and went into business, from that time composing sacred music only. Durlacher, in Paris, published in 1891 a "Recueil de Dix Morceaux Exécutés dans les Synagogues de France et de Belgique." Four collections of Erlanger's posthumous works were published in Brussels in 1903, one containing sacred music and three secular. He was one of the founders of the Alliance Israélite Universelle, and until his death president of the Alliance Committee for Belgium.

S. A. BL.

ERLANGER, MICHEL: French communal worker; born in Weissenburg, Alsace, 1828; died in Paris Sept. 27, 1892. Having received a thorough Jewish education from his father, he went to Paris in 1835. Sent by his employers to Alexandria, Egypt, to organize there a branch of their house, he became acquainted with the condition of the Jews in the East. He likewise acquired there a knowledge of the Italian and Arabic languages; in French, Hebrew, English, and German he was already proficient. He then visited Palestine, and began to take an active part in the colonization movement. As an active member of the Alliance Israélite Universelle, he assisted Charles Netter in establishing at Jaffa the agricultural school known as "Miḳweh Yisrael."

He succeeded Albert Cohn in the management of the Rothschild charities, served the Alliance Israélite Universelle, the Jewish Consistory, and the rabbinical seminary of Paris as vice-president, and became president of the Société des Etudes Juives. He was the prime mover in the founding of the Rothschild colonies in Palestine established on behalf of the Jews who were driven by the persecutions of 1882 and 1891 to leave Russia; he was assisted in his efforts by Isidore Loeb, and both were sent by the Alliance to Berlin to organize committees for the aid of Russian emigrants, which benevolent enterprise afterward received the support of Baron de Hirsch. Erlanger was strongly attracted by the life and associations of Palestine, and he was desirous of spending the last years of his life there; but his work in behalf of his coreligionists kept him in Europe to the end.

BIBLIOGRAPHY: *Ha-Asif*, vi. 159-160; *Arch. Isr.* 1892, pp. 326-327.

S. A. R.

ERNESTI, JOHANN AUGUST: Protestant theologian; classical scholar; born Aug. 4, 1707, at Tennstädt, Thuringia; died 1781 at Leipsic, in the university of which city he was professor of classical literature, rhetoric, and theology. Ernesti did good service by insisting on the strict philological interpretation of the Bible. His Biblical work was mainly in the New Testament field. Though not a great Hebrew scholar, he wrote the following tracts on Jewish topics: "De Templo Herodis Magni ad Aggæi ii. 10 et Joseph. A. I. xv." Leipsic, 1752; "Programma de Vestigiis Linguæ Hebraicæ in Lingua Græca," *ib.* 1758; and "Exercitationum Flaviniarum Prima, de Fontibus Archæologiæ," *ib.* 1756, to which are added two corollaries: (1) "De Josephi Stilo"; (2) "De Odio Judæorum Veterum Adversus Literas Græcas," 1758. These were all republished in the second and third editions of his "Opuscula Philologica-Critica."

BIBLIOGRAPHY: *Biographie Universelle*, s.v.; Ersch and Gruber, *Encyc.* s.v.; Herzog, *Real-Encyc.* s.v.

T. C. L.

ERRERA, ABRAO: Italian banker and deputy; born Dec. 8, 1791; died at Venice Dec. 25, 1860; father of Jacques Errera. His family traces its descent from Benjamin Errera, who went from Aleppo to Venice about 1700; according to a tradition the Erreras were the descendants of the Herreras who were expelled from Spain in 1492. He was a member of the Chamber of Commerce and one of the founders and presidents of the Stabilimento Mercantile, established at Venice in 1852. Errera was also for many years a member of the municipal council of Venice, and represented his city in the National Assembly (1848–49). During the siege of Venice Errera was one of the five members of the Committee of Public Safety, appointed to keep order in the stricken city. For thirty years he served as president of the Jewish community, and as a director of the Talmud Torah.

BIBLIOGRAPHY: L. Della Torre, in *Arch. Isr.* 1861, pp. 329-334.

S. A. R.

ERRERA, GIORGIO: Italian chemist; born Oct. 26, 1860, at Venice; educated at the universities of Padua and Turin, from which latter place he was graduated doctor of chemistry in 1882. Errera was appointed lecturer to the philosophical faculty of his alma mater, and became assistant to the professor of chemistry. In 1892 he was appointed professor of chemistry in the University of Messina.

Errera is the author of many essays published in chemical journals, especially in the "Gazzetta Chimica Italiana," vol. xiv., and in the "Berichte der Deutschen Chemischen Gesellschaft," 1898. He wrote, besides, "Lezion di Polarimetria" (Turin, 1891).

S. F. T. H.

ERRERA, LEO-ABRAM: Belgian botanist; born at Laeken, Belgium, Sept. 4, 1858; educated at the Athénée Royal and the University of Brussels, and at the universities of Strasburg, Bonn, and Würzburg; privat-docent of botany (1883), assistant professor (1885), and professor (1890) at the University of Brussels; now (1903) also director of the Botanical Institute of Brussels. He was elected in 1887 a corresponding member of the Académie Royale des Sciences de Belgique, and full member in 1898. He is the author of "Les Juifs Russes: Extermination ou Emancipation?" to which Mommsen contributed a prefatory letter, Brussels, 1893; 2d ed., 1903 (Eng. transl. "The Russian Jews," London, 1894). In 1897 Errera published, with Emile Laurent, "Planches de Physiologie Végétale." A series of university lectures given by him at Brussels were published (1897) under the title "Existe-t-il une Force Vitale?" (2d ed. 1898, 3d ed. 1899, 6th ed. 1902). His father, **Jacques Errera,** who was born at Venice July 20, 1834, and died at Vivier d'Oye, near Brussels, Dec. 12, 1880, was a banker, and Italian consul-general in Brussels.

Bibliography: *Bibliographie Académique*, 1896.

S.

ERRERA, PAUL JOSEPH: Belgian barrister; born at Laeken, Belgium, July 23, 1860; educated at the University of Brussels; professor in the law department of the Ecole des Sciences Politiques et Sociales and of the University of Brussels; member of the Académie Royale d'Archéologie de Belgique; counsel of the Etat Indépendant du Congo and counsel of the Jewish Colonization Association; president of the local committee of the Alliance Israélite Universelle. He wrote: "Les Masuirs," 2 vols., Brussels, 1891; "Les Waréchaix," *ib.* 1894; "Esquisse du Cours de Droit Constitutionnel Comparé," *ib.* 1896 and 1899. Errera has contributed many essays to the law journals of Belgium and other countries.

S.

ERTER, ISAAC: Satirist; born 1792 at Janischok, Galicia; died 1851 at Brody. The first part of his life was full of struggles and hardships. After having associated for many years with the Ḥasidim, he settled at Lemberg; and through the efforts of some of his friends, such as Rapoport, Krochmal, and others, he obtained pupils whom he instructed in Hebrew subjects. This comparatively happy state lasted for only three years (1813–16). Jacob Orenstein, chief rabbi of Lemberg, having been apprised of the existence among his flock of a small band occupied with the study of secular subjects, excommunicated them all. Deprived thus of his pupils, the only means of his subsistence, he settled in the neighboring town of Brody. There he struggled for a while, until he resolved to study medicine.

Erter entered (1825) the University of Budapest, where he studied medicine for five years and passed all the prescribed examinations; he then practised his new profession in various Galician towns, including Brody, where he made himself especially popular among the poor and needy, who found in him a kindly benefactor.

He composed a number of Hebrew satires, which have procured for him a prominent place among modern Hebrew satirists. For a time he edited a Hebrew periodical entitled "He-Ḥaluẓ," which was intended chiefly to promote culture and enlightenment among the Galician Jews. The periodical also advocated the establishment in Galicia of agricultural colonies for the employment and benefit of young Jews, and received some support from Vienna.

Erter's fame rests chiefly on his satires, published under the title "Ha-Ẓofeh le-Bet Yisrael" (Vienna, 1858; *ib.* 1864), with a biography of the author and introduction by Max Letteris. They are six in number, and are admirable in form and style. Their titles are: "Mozne Mishḳal"; "Ha-Ẓofeh be-Shubo mi-Karlsbad"; "Gilgul ha-Nefesh"; "Tashlik"; "Telunat Sani we-Sanšani we-Samangaluf"; "Ḥasidut we-Ḥokmah." The most attractive of these is "Gilgul ha-Nefesh," the story of the many adventures of a soul during a long earthly career; how it frequently passed from one body into another, and how it had once left the body of an ass for that of a physician. The soul gives the author the following six rules, by observing which he might succeed in his profession:

> "(1) Powder your hair white, and keep on the table of your study a human skull and some animal skeletons. Those coming to you for medical advice will then think your hair has turned white through constant study and overwork in your profession. (2) Fill your library with large books, richly bound in red and gold. Though you never even open them people will be impressed with your wisdom. (3) Sell or pawn everything, if that is necessary, to have a carriage of your own. (4) When called to a patient pay less attention to him than to those about him. On leaving the sick-room, assume a grave face, and pronounce the case a most critical one. Should the patient die, you will be understood to have hinted at his death; if, on the other hand, he recovers, his relations and friends will naturally attribute his recovery to your skill. (5) Have as little as possible to do with the poor; as they will only send for you in hopeless and desperate cases you will gain neither honor nor reward by attending them. Let them wait outside your house, that passers may be amazed at the crowd waiting patiently to obtain your services. (6) Consider every medical practitioner as your natural enemy, and speak of him always with the utmost disparagement. If he be young, you must say he has not had sufficient experience; if he be old, you must declare that his eyesight is bad, or that he is more or less crazy, and not to be trusted in important cases. When you take part in a consultation with other physicians, you would act wisely by protesting loudly against the previous treatment of the case by your colleagues. Whatever the issue may be, you will always be on the safe side."

Erter wrote also some Hebrew verse; but this bears no comparison with his prose, which Grätz says resembles in many points that of Heinrich Heine.

Bibliography: Grätz, *Gesch. der Juden*, xi. 488; Letteris, in *Ha-Ẓofeh*, Vienna, 1864.

T. J. Ch.

'ERUB: Mixture or amalgamation; ideal combination of things separate. There are several kinds of 'erub.

'Erub (par excellence): The law concerning the transportation of objects from one place to another on the Sabbath distinguishes several sorts of places ("reshuyot"), of which the following three may be mentioned: (1) a place or places belonging to an individual ("reshut ha-yaḥid"), such as houses and enclosed spaces, being the property of one person: (2) open spaces belonging to the public, such as highroads and thoroughfares ("reshut ha-rabbim"); (3) places such as the sides and corners of streets, and fields not enclosed, which can not be considered either as public or as private property, but have some peculiarities of both ("karmelit").

Private and Public Spaces.

According to the traditional interpretation of Ex. xvi. 29, it is forbidden to remove on the Sabbath things from an enclosed space which is private property to an open space which is public property. Likewise it is prohibited to transport objects a distance of more than four cubits within an open space. The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences of the Law the 'erub was introduced, which, so to speak, converted an open space into an enclosed one. If a space is not completely enclosed, the completion of the enclosure is, under certain circumstances, effected by a single rod or wire placed across the open parts, or by a pole placed at one of the sides of the open part. Such completion may be noticed in some ancient towns and villages in which there is a Jewish congregation, at the ends of streets leading out of the place; and it is known by the name of "'erub."

'Erube ḥazerot ("combination among the inhabitants of courts"): The courts, being as a rule surrounded by houses or other buildings, thus satisfy one condition of reshut ha-yaḥid, inasmuch as they are an enclosed space; but as they are not the property of one individual, they partake of the nature of public property, and thus the removal of things within them on the Sabbath would be forbidden. In order to satisfy the second condition, namely, of being one person's property, the inhabitants combine and form a union, each member contributing something toward a meal and placing it in a room accessible to all of them. They thus form one family, and the court is reshut ha-yaḥid. The contributions are called "'erube ḥazerot." In the same way a street with all its courts may be turned into reshut ha-yaḥid, and the term "'erube ḥazerot" is then changed into "shittufe mebo'ot" (combination of the courts and houses in a street).

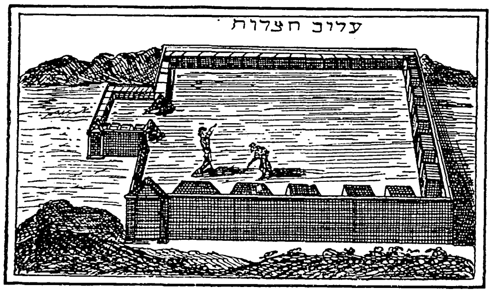

"'Erub Ḥazerot."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

'Erube teḥumin ("combination of parts of two Sabbath-day journeys"): Two thousand cubits constitute a Sabbath-day's journey; that is to say, a man, taking his dwelling-place as a center, may move on the Sabbath forward and backward as often as he wishes within a circle the radius of which is 2,000 cubits. The greatest length he may move in one line is the length of the diameter, or 4,000 cubits. If, however, a person intends to go on the Sabbath to a place lying beyond the radius, but within 4,000 cubits of his starting-point, he has to transfer his abode for the day of the Sabbath from the original center to a point in the circumference which becomes the new center, and he may walk from this point in any direction one Sabbath-day's journey. This transfer is only permissible for the purpose of performing a "miẓwah" (*e.g.*, circumcision). The transfer must be marked by placing on Friday some food in the new center for Sabbath, and the name "'erube teḥumin" is especially applied to this food. The "teḥum" of the original center is thus combined with that of the new one.

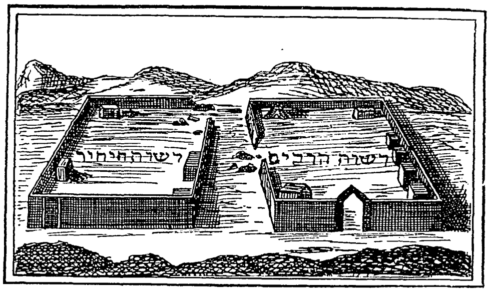

"Reshut ha-Yaḥid" and "Reshut ha-Rabbim."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

'Erub tabshilin: See Jew. Encyc. iii. 134b, *s.v.* Beẓah.

Bibliography: Maimonides, *Yad*, *Shabbat*, xiv. *et seq.*; ib. *'Erubin*; ib. *Yom-Ṭob*, vi.; *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 346, 408, 527; Geiger, *Urschrift*, p. 124; idem, *Jüd. Zeit.* ii. 24; *Paḥad Yiẓḥak*, s.v. *'Erub* and *'Erube*.

S. S. M. F.

'ERUBIN ("mingling"): The second treatise of the Mishnah Seder Mo'ed, forming an appendix to the treatise Shabbat. It contains regulations concerning three kinds of "'erub": (1) the 'erub par excellence, called also, as in the first paragraph of this treatise, "mabui" (lit. "street"), elliptically for "'erub mabui" (ch. i.-ii.); (2) "'erube teḥumin" (ch. iii.-v.); and (3) "'erube ḥazerot" (ch. vi.-vii. 5). These three sections are followed by miscellaneous laws concerning carrying things a distance of four cubits or more within the public domain, or from the public domain into the private domain (see Domain, Public), and vice versa (ch. viii. 6 to end of treatise). Extraneous matters are occasionally introduced; *e.g.*, from four things soldiers in a camp are exempt: (1) they may freely take wood for their use without becoming guilty of robbery; (2) they need not wash their hands before meals; (3) they may partake of demai; and (4) they need not prepare 'erube ḥazerot. The rules of 'erube teḥumin lead to the question whether the two days of New-Year should be treated as equally sacred, or as including one sacred and one non-sacred day. Rabbi Dosa b. Harkinas gives expression to the latter view by suggesting two different forms of prayer for the two days.

The following principles are met with in the Mishnah: (1) Whatever is done on behalf of another without his consent has legal force only if the action is of advantage to him; if not of advantage to him, it has no legal force (vi. 11). (2) That which is prohibited by the sages as a precaution against breaking any of the laws of the Sabbath and festivals is permitted in the sanctuary, because the sanctity of the place sufficiently secures strict obedience to the Law (x. 11–15).

Tosefta. The Tosefta follows, on the whole, the order of the Mishnah, but it has a different arrangement of the detailed rules. It is divided into eleven unequal chapters, viz., i., on 'erub; ii.—iii. 9, on various methods of enclosing a space in order to make it private domain; iii. 10–vii. 4, on 'erube teḥumin; vi., on measuring the "teḥum" or Sabbath-day's journey; vii. 5–ix. 17, on both 'erube teḥumin and 'erube ḥazerot; ix. 18—end, miscellaneous rules about carrying things around on Sabbath. The Tosefta introduces little extraneous matter. It concludes with the following remark on the quantitative relation between the Biblical text of certain precepts and the corresponding halakot of the Mishnah: "The halakot of Sabbath, festival sacrifice ["ḥagigah"], and trespass ["me'ilah"] are numerous; the Biblical text, short. They are like mountains suspended from a hair, having nothing to rest upon. . . . But the dinim and the halakot concerning divine service, cleanness and uncleanness, and marriage are numerous, and have a good support in the text of the Torah" (comp. Ḥag. i. 8 and Yer. 'Er. end).

The Gemara, both Babylonian and Palestinian, discusses the laws of the Mishnah, adding here and there detailed rules, or explaining their source. In one place the Gemara offers an instance of verbal criticism, where the two readings of the Mishnah are discussed, the one being "me'abberin" and the other "me'abberin."

The treatise contains numerous midrashic explanations of Biblical passages. The following refer to the study of the Torah:

Gemara. 'Er. 55a: "It [the Torah] is not in heaven" (Deut. xxx. 12); *i.e.*, knowledge of the Torah is not acquired by proud people. 54a: "For they [the words of the Torah] shall be a graceful companion to thee; hence, turn thy mind to the Torah when thou art alone on the way." 54b: "Set thee up signs" (Jer. xxi. 21); *i.e.*, make use of mnemonics and similar means of assisting thy memory in the study of the Torah. *Ib.*: "Wealth gathered in bundles shall be diminished" (Prov. xiii. 11); *i.e.*, the wealth of the Torah, if gathered in portions too large for proper digestion, is soon lost. Whereto Raba remarks, "The scholars know this rule very well, but neglect it in practise." 21b: "New and old I have treasured up" (Cant. vii. 14 [A. V. 13]); *i.e.*, words of the written as well as of the oral law I have treasured up. 22a: "Black as a raven" (*ib.* v. 11); *i.e.*, he who suffers privations for the purpose of studying the Law is sure to succeed in his study. In 53 *et seq.* advice is given to the student to be meek, to be ready to teach those who desire to learn, and to recite the lesson aloud and accurately. 65a: As to the advantage of studying at night, opinions differ. Rab Judah considers the night as intended for rest and sleep, while according to Resh Lakish it is the right time for study. 53a: "Study under one teacher, and do not wander from teacher to teacher."

Of proverbs and general rules of conduct the following may be cited:

"When the wine's in, the secret's out" (65a); "three things betray a man: his purse, his cup, and his temper" ("kiso, koso, ka'aso"; 65b). "He who lowers himself is raised by God" (13a). "Wo unto me if I displease my Maker ("Yoẓer"); wo unto me if I displease my inclination" ("yeẓer": 18a). "Part of man's praises may be said in his presence; the whole in his absence" (*ib.*). "A rule, apart from enumerated exceptions, does not necessarily apply to all cases contained in the general term" (27a). "It may be assumed for certain ["ḥazaḳah"] that a messenger carries out his mission" (31b). "It may be assumed for certain that a 'ḥaber' does not part with a thing not fully prepared for use" (32a).

In recommending meekness the Gemara points to the Hillelites as examples. For three years they were discussing certain problems with the Shammaites; in the end they prevailed because they were modest, and kindly disposed toward others, having due regard for the opinion of their opponents. An incident in the life of R. Akiba is related as an example of firmness in obedience to religious precepts. Akiba, when in prison, was attended by R. Joshua, who was daily supplied with a certain quantity of water for Akiba. One day the governor of the prison reduced the quantity by one-half. Akiba was then informed that there was not sufficient water to wash his hands before taking his meal. The rabbi insisted on having the water for washing his hands even at the risk of dying of thirst.

A few mathematical rules of an extremely elementary and imperfect character are given in the description of the Sabbath-day's journey: the relation of the diameter to the circumference = 1:3; the diagonal of the square to a side of it = 7:5; the square to the inscribed circle = 2:1, and to the circumscribed circle = 3:4 (76b).

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 345–416; Maimonides, *Yad*, *'Erubin*.

s. s. M. F.

ERUSIN. See Betrothal.

ERWIG. See Visigoths.

ESAR-HADDON (Hebrew, "Esar ḥaddon"; Assyrian, "Ashur aḥ-iddin" = "Ashur has given a brother"): King of Assyria from 680 to 668 B.C.; son and successor of Sennacherib and predecessor of Assurbanipal. He was one of the most energetic monarchs of the Assyrian empire. After ascending the throne vacated by the assassination of his father (II Kings xix. 37; Isa. xxxvii. 38), his first concern was to quell the rebellion in Nineveh, which, according to the Babylonian chronicles, he accomplished in a month and a half—from the twentieth day of Ṭebet to the second day of Adar. According to the Biblical story, the assassins fled to Armenia; the inscriptions represent Esar-haddon as leaving Nineveh in the month of Shebaṭ, probably in pursuit of his brothers (Winckler, in Schrader's "K. B." ii. 140–143). He met the rebels at Khanigalbat, near Nelid, and easily defeated them, his campaign lasting eight months, so that in the month of Kislew, 680, Esar-haddon was crowned King of Assyria. Abandoning the policy of his predecessor, Esar-haddon rebuilt Babylon, for he affected great regard for the old Babylonian deities. He also extended his empire toward the southwest to an extent never before attained, in consequence of various military expeditions primarily planned to maintain a hold upon Palestine and the Phenician seacoast. Sidon was destroyed, and in its place on the mainland the king ordered a new town to be built, with the name "Ḳar-Ashshur-aḥ-iddin" (Esar-haddon's town). In 676 his army invaded Egypt, but was repulsed with heavy losses.

After securing a better foothold in Arabia, Esar-haddon (671) led a second expedition into Egypt; his report shows a striking similarity to the description of the country in Isa. xxx. 6. Tyre was besieged; another army occupied Arabia and the territory of the tribe of Simeon, while a third marched into Egypt. Manasseh, the King of Judah, is named among the vassals that had sent auxiliary troops. In the month of Tammuz Memphis was taken, after Tirhaka, the Ethiopian King of Egypt, had thrice been defeated in open battle. This led to the withdrawal of the Ethiopian ruler from the country to beyond Thebes. In 669 the Assyrian nobility, apprehending that Esar-haddon intended neglecting Assyria in favor of Babylon, rebelled; in consequence of which Assurbanipal was appointed coregent for Assyria, while another son, Samash-shumukin, was crowned King of Babylon. In the meantime Tirhaka had returned to Lower Egypt and garrisoned Memphis (669). Esar-haddon set out to look after his dominions in Egypt, but died on the march in the month of Ḥeshwan (668), the army continuing its forward movement and defeating Tirhaka at Karbanit.

In the Bible Esar-haddon is mentioned as the ruler who sent eastern, and especially Babylonian, settlers to Samaria (Ezra iv. 2); he thus continued the policy of Sargon, the "destroyer of Samaria," and conformed to his own general practise as detailed in his inscriptions (see Schrader, "K. A. T." 2d ed., pp. 373 *et seq.*). Manasseh remained loyal to him throughout his reign, even when undoubtedly many voices must have pleaded the timeliness of a policy of resistance to Assyria (see Winckler in Schrader's "K. A. T." 3d ed., p. 275).

Bibliography: Cylinders A, B, C, Rawlinson, *Inscriptions of Western Asia*, i. 45–47; *ib.*, i. 49, 50 and iii. 15, 16; Winckler, *Keilschrifttexte Sargons*, pp. 25–26; R. G. Harper, *Cylinder A of the Esar-Haddon Inscriptions*, 1888; Abel and Winckler, in Schrader, *K. B.* ii. 120–151; *The Stele of Zenjirli*, i. 11–29, plates i.–iv. (transl. by Schrader, pp. 29–43); *Prayers to the Sun God* (transl. by J. A. Kundtzon), *Assyrische Gebete*, etc., i., ii. 72–264; Budge, *The History of Esar-haddon*, London, 1880; the histories of Assyria by Hommel, Tiele, Rogers, Goodspeed; McCurdy, *History, Prophecy and the Monuments*, ii.

E. G. H.

ESAU.—Biblical Data: Jacob's elder brother (Gen. xxv. 25–34, and elsewhere; comp. Josh. xxiv. 4). The name alternates with "Edom," though only rarely applied to the inhabitants of the Edomitic region (Jer. xlix. 8–10; Obad. 6; Mal. i. 2 *et seq.*). The "sons of Esau" are mentioned as living in Seir (Deut. ii. 4, 5). The "mountain of Esau" (Obad. 8, 9, 19, 21) and the "house of Esau" (Obad. 18) are favorite expressions of Obadiah, while by others as a rule "Edom" is employed to denote the country or the people. In Genesis (xxv. 25, 30) "Edom" (red) is introduced to explain the etymology of the name. The real meaning of "Esau" is unknown, the usual explanation "densely haired" (= "wooded") being very improbable. "Usöos," in Philo of Byblos (Eusebius, "Præparatio Evangelica," i. 10, 7), has been identified with it, while Cheyne (Stade's "Zeitschrift," xvii. 189) associates it with "Usu" (Palai-Tyros).

F. Bu.

Even before birth Esau and Jacob strove one against the other (Gen. xxv. 22), which led to the prediction that the "elder shall serve the younger" (*ib.* 23). The first, coming forth "red, all over like an hairy garment," was called "Esau." He grew up to be a "cunning hunter, a man of the field" (*ib.* 27). One day coming home from the field, Esau, hungry unto death, sells his birthright to Jacob for a mess of porridge, which event is turned to account to explain his name (*ib.* 30 *et seq.*). When forty years old Esau married Judith and Bashemath, the daughters of the Hittites Beeri and Elon (Gen. xxvi. 34, 35). The favorite of Isaac, he is called to receive the father's last blessing, but Rebekah treacherously substitutes Jacob for him (Gen. xxvii. 1–24). Discovering the fraud, Esau by much weeping induces the father to bless him also (Gen. xxvii. 38–40). Hating his brother Jacob, he vows to slay him as soon as the father shall have passed away. At his mother's advice Jacob takes refuge with Laban, his departure being explained to the father as an endeavor to prevent a repetition of marital alliance with the daughters of Heth, so great a source of grief in Esau's case (Gen. xxvii. 41–46). Esau thereupon takes a daughter of Ishmael to wife (Gen. xxviii. 9). After the return of Jacob the brothers make peace, but separate again, Esau passing on to Seir (Gen. xxxiii. 1–16, xxxvi. 6–8). No mention is made of his death.

E. G. H.

——In Rabbinical Literature: Even while in his mother's womb Esau manifested his evil disposition, maltreating and injuring his twin brother (Gen. R. lxiii.). During the early years of their boyhood he and Jacob looked so much alike that they could not be distinguished. It was not till they were thirteen years of age that their radically different temperaments began to appear (Tan., Toledot, 2). Jacob was a student in the bet ha-midrash of Eber (Targ. Pseudo-Jonathan to Gen. xxv. 27), while Esau was a ne'er-do-well (*ib.*; "a true progeny of the serpent," Zohar), who insulted women and committed murder, and whose shameful conduct brought on the death of his grandfather, Abraham (Pesiḳ. R. 12). On the very day that Abraham died Esau went forth to hunt in the field, when he fell in with Nimrod, who for a long time previously had been jealous of him. Esau, lying in wait, pounced on the king, who was unaware of his proximity, and, drawing his sword, cut off the king's head. The same fate befell two attendants of Nimrod, who had, however, by their cries for help, brought the royal suite to the spot. Esau took to his heels, but carried off the garments of Nimrod—which were those of Adam (Targ. Pseudo-Jon. to Gen. xxvii. 15)—and concealed them in his father's house. It was when exhausted from running that he chanced upon Jacob, who cunningly took up a casual remark of his about the uselessness of the birthright, and trapped him into selling the latter as well as his share in the field of Machpelah, making and keeping a properly witnessed and sealed record of the transaction ("Sefer ha-Yashar," vi.).

His Vicious Character.

According to Targ. Pseudo-Jon. to Gen. xxv. 29 and Pirḳe R. El. xxxv., the sale of the birthright took place while Jacob was preparing for his father the dish of lentils which was the usual meal offered to mourners, and over which words of comfort used to be said (comp. N. Brüll in Kobak's "Jeschurun,"

viii. 30; B. B. 16b). Esau requested to eat thereof, and then sold his birthright; indulging in blasphemous speeches (Gen. R. lxiii.; Pes. 22b) and in denials of immortality (Targ. Pseudo-Jon. *l.c.*) and of God and the resurrection; so that he figures in tradition as one of the three great atheists (Tan., Toledot, 24; Sanh. 101b). Jacob's conduct toward his brother is accounted for by the fact that Esau had always refused to share his sumptuous repasts with him (Pirḳe R. El. *l.c.*).

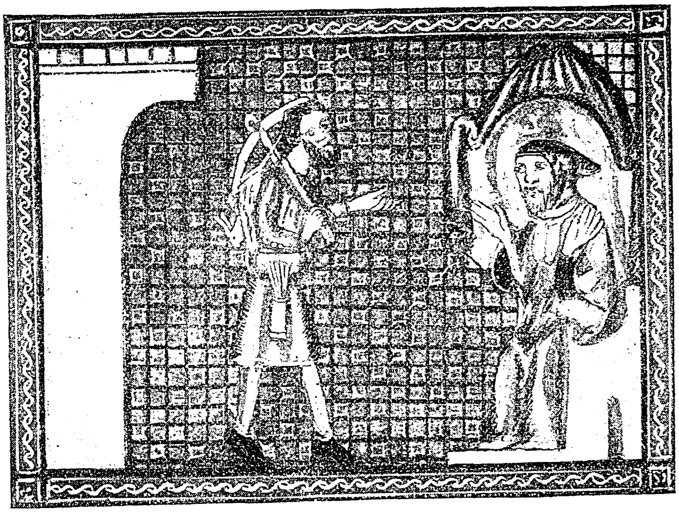

Esau Seeking Isaac's Blessing.

(From the Sarajevo Haggadah, fourteenth century.)

Esau had won the affection of his father by lying words (Targ. Pseudo-Jon. to Gen. xxv. 28). Hypocrite that he was, he played the good son; never ministering to his father unless tricked out in Nimrod's garments, and asking questions concerning the duty of tithing straw (Pesiḳ. 199). Crafty at home, he was equally so abroad (Gen. R. lxiii.). Outrageous vices are charged against him (Gen. R. xxxvii., lxiii.). Rebekah, reading his character aright, and knowing by mysterious foresight what degraded peoples were to descend from him (Midr. Teh. to Ps. ix. 16), resorted to justifiable strategy in order to circumvent his receiving the blessing. The detection of the true character of Esau reconciled Isaac to the fact that he had bestowed the blessing on Jacob (Gen. R. lxvii.). It was on the eve of Pesaḥ that Isaac asked his son to prepare for him a meal of his favorite venison (Pirḳe R. El. xxxii.; Targ. Pseudo-Jon. to Gen. xxvii. 1). Esau was not successful in the chase that day; he had left behind him his Nimrod cloak, wearing which a man could at will capture wild animals (Targ. Yer. to Gen. xxvii. 31). Further, whenever Esau had taken an animal, God Himself had intervened, and an angel had surreptitiously unbound it (Gen. R. lxvii.), so as to give Rebekah time to carry out her scheme. As Esau threatened to avenge the deception, Jacob had to take refuge with Eber, the son of Shem, with whom he stayed fourteen years. Esau's fury increased to such an extent at Jacob's escape that he left Hebron and went to Seir, where he took several wives, one of them being Bashemath, whom he called "Adah." After six months he returned to Hebron, bringing his godless wives with him. Eliphaz was born unto him during this time ("Sefer ha-Yashar," *l.c.*). Grief at the idolatrous practises of Esau's wives caused Isaac's blindness, according to Tan., Toledot, while others hold the expression מראות ("from seeing"; Gen. xxvii. 1, Hebr.) to imply that Isaac had lost his sight previously from the effort not to see Esau's evil deeds (Pesiḳ. R. 12; Meg. 28a; Gen. R. lxv.). Esau was aware of the obnoxious character of his wives. He would not trust his garments to their care (Gen. R. *l.c.*); hence Rebekah was able to put them on Jacob. Esau spent most of his days visiting the shrines of idols, which vexed his father still more than his mother, who had not been reared in Abraham's family (Gen. R. lxiii.), and was thus not quite so much shocked at idol-worship.

Is the Cause of Isaac's Blindness.

At the end of fourteen years Jacob returns to Hebron. This inflames Esau once more, and he tries to kill him, causing Rebekah to send Jacob to Laban. Esau thereupon commissions his son Eliphaz to lie in wait for Jacob on the road and to kill him. He and ten men of his mother's clan meet Jacob, who, by giving them all he has, bribes them to spare his life. Esau is much vexed at the action of his son, but appropriates to himself all the gold and silver purloined from Jacob ("Sefer ha-Yashar," *l.c.*). In Gen. R. lxviii. Esau himself is said to have attacked Jacob, dispersing his escort. Having heard the parental injunction to his brother not to marry one of the daughters of Canaan, Esau, to reestablish himself in his parents' graces, now takes to wife Mahalath ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxviii., a play on the name, to indicate that she eased Esau's conscience).

Increasing in wealth, Esau and his children have feuds with the inhabitants of Canaan. This induces him to locate at Seir ("Sefer ha-Yashar," *l.c.*). Laban, vexed at Jacob's departure, treacherously incites Esau to attack his brother on his way home. But Rebekah, apprised of Esau's intention, warns Jacob of the danger, and sends seventy-two of his father's servants to Mahanaim to his aid, with the advice that he should enter into peaceful relations with Esau. Messengers are despatched to Esau, who repulses them, vowing vengeance. Jacob beseeches God for help. Four angels are sent by God to appear each in turn before Esau "like 2,000 men, in four bands under four captains, riding on horses and armed with all sorts of weapons." Esau and his men flee and plead for mercy. He resolves to go and meet Jacob, who at his brother's approach is greatly troubled, but, noticing the greater alarm of the others, receives Esau with brotherly affection

His Murderous Intentions Toward Jacob.

("Sefer ha-Yashar," *l.c.*). The kiss they exchange and the tears they shed at this meeting have been differently construed. The word וישקהו (Gen. xxxiii. 4), being dotted in the Masoretic text, indicates, according to some, that Esau really repented; while others maintain that even in this scene he acted the hypocrite (comp. Judas' kiss; Sifre, Num. ix. 10; Gen. R. lxxviii.; Ab. R. N. 34; Ex. R. v.). The latter view obtains in Targ. Pseudo-Jonathan to the verse: Jacob wept on account of the pain in his neck, which had been bitten by Esau; and Esau shed tears because his teeth hurt him, Jacob's neck having been turned into smooth stone or ivory (see Rashi *ad loc.*; Gen. R. lxxi.). Jacob was aware of the hypocrisy of Esau (Pirḳe R. El. xxxvii.), as appears from the latter's explanation offered to God when reproved for having profaned holy things by his gifts and address to Jacob. Esau had planned to kill his brother "not with arrows and bow but by [my] mouth" (Pirḳe R. El. *l.c.*) "and sucking his blood"; but the fact that Jacob's neck turned into ivory thwarted his intention.

Esau had, as stated above, previously plotted against Jacob's life. Remembering the failure of his son Eliphaz on that occasion, Esau resolves to lie in wait for Jacob at a spot on the road where he can not escape. Jacob, however, having a presentiment of evil, does not take that road, but turns toward the Jordan, praying to God, who works a miracle in his behalf, and gives him a staff whereby he smites and divides the river. Seeing this, Esau pursues and gets in front of him, when God causes Jacob to enter a place ("ba'arah") that has the appearance of a bath-house (like that at Tiberias). Esau stands guard over the door so that Jacob can not leave, but will have to perish inside. Jacob takes a bath, and God saves him (see Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," pp. 107, 108, Vienna, 1887). Nevertheless, Jacob and Esau meet peaceably at their father's house (Pirḳe R. El. xxxviii.), and both sons at the death of Isaac vie in showing filial piety (*ib.*). At the division of Isaac's property Esau claims as the first-born the right to choose. On the advice of Ishmael he appropriates all the personal property, but agrees to Jacob's taking title to the land of Israel and the cave of Machpelah. A written instrument of this cession is made, whereupon Jacob orders Esau to leave the country. Esau withdraws (Gen. xxxvi.), and is compensated by one hundred districts in Seir (Pirḳe R. El. xxxviii.).

In the "Sefer ha-Yashar" Esau returns to Canaan from Seir (whither he had emigrated) upon hearing that Isaac is dying. Jacob also repairs thither from Hebron. Jacob and Esau with their respective sons bury Isaac in Machpelah. The division of the property is made on the proposal of Jacob, who leaves Esau to determine which he will take, the personal riches or the land. Nebajoth, Ishmael's son, urges Esau to take the movable property, since the land is in the hands of the sons of Canaan. This he does, leaving "nothing unto Jacob," who writes all particulars of the transaction in a book of sale, Esau returning with his wealth to Seir. In Gen. R. lxxxii. and lxxxiv. Esau is represented as emigrating from Canaan from shame at his former conduct.

Esau's Death.

Esau's death is not mentioned in the Bible. The Rabbis supply the information that it was brought about in an altercation with Jacob's sons over their right to bury their father in the cave of Machpelah (Soṭah 13a). The "Sefer ha-Yashar" gives full details of the dispute. Joseph invokes the "bill of sale" witnessed between Esau and Jacob after Isaac's death, and sends Naphtali to Egypt to fetch the document. Before quick-footed Naphtali returns, Esau unsuccessfully resorts to war, and is slain by Dan's deaf and dumb son, Hushim, who, though assigned to protect the women and children at Jacob's bier, upon seeing the commotion rushes on Esau, smites him with the sword and cuts off his head; whereupon Jacob is buried in the cave.

The Rabbis emphasize the fact that Esau's "hairy" appearance marked him a sinner (Gen. R. lxv.) and his "red" ("edom") color indicated his bloodthirsty propensities ("dam" = "blood"; Gen. R. lxiii.); they make him out to have been a misshapen dwarf (Gen. R. lxv.; Cant. R. ii. 15; Agadat Bereshit xl.) and the type of a shameless robber, displaying his booty even on the holy "bimah" (Midr. Teh. to Ps. lxxx. 6); but his filial piety is nevertheless praised by them (Tan., Ḳedoshim, 15, where his tears are referred to; *ib.*, Toledot, 24, where the fact that he married at forty, in imitation of his father, is mentioned approvingly).

"Esau" (= Edom) later represents Rome.

S. S. E. G. H.

——**Critical View:** Esau is assumed to be the progenitor of the Edomites. His character reflects the disposition of this warlike people. The stories in Genesis purpose to account for their relations with the Israelites (Gen. xxv. 27, xxxii. 4, xxxiii. 1 *et seq.*), as well as to throw light on the fact that the "younger brother"—that is, the tribe or tribes that gained a foothold in the country at a later date—crowded out the "older," and thus acquired the "birthright" (Gen. xxv. 29 *et seq.*, xxvii. 28 *et seq.*). These narratives belong to both the Elohist and the Jahvist writers, as does Gen. xxxvi., which reflects, in the form of a genealogy, the historical fact of Esau's mixture with Canaanites (Hittites) and Ishmaelites. To the priestly writer is due the statement that Esau's marriage, distasteful to his parents, leads to Jacob's being sent away (Gen. xxvi. 34, 35). The same authority is partly responsible for other names connected with Esau in Gen. xxxvi. 2, 3; xxvii. 46; xxviii. 1 *et seq.* Esau, according to this source (P), remains with his parents (Gen. xxxv. 29), and, after Jacob's return, leaves only because of the lack of room (Gen. xxxvi. 6, 7). E. G. H.

ESCALONA: City of Castile; said to have been named after Ascalon in Palestine. Jews were living there at a very early date. The fuero or charter granted to the city in 1130 by D. Alfonso VII. decreed that neither a Jew nor a Moor might sit in judgment against a Christian, and that the murder of a Jew should be punished by a fine of 300 sueldos. In 1391 many of the Jews of Escalona were killed, and others forced to accept baptism. The ghetto of the city existed until the general expulsion; as late as 1474 it paid a tax of 1,000 maravedis.

Bibliography: Muñoz, *Colecc. de Fueros*, p. 485; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, 94a; J. Amador de los Rios, *Historia de los Judios de España*, iii. 599.

G. M. K.

ESCAPA (איסקאפה, also אישקאפה), JOSEPH BEN SAUL: Rabbi of Smyrna; flourished in the first half of the seventeenth century; probably born at Uskup, European Turkey, after which place he is named. At first rabbi and chief of the yeshibah at Salonica, he later filled the same offices at Smyrna, where at the beginning he shared the rabbinate with Joshua Ashkenazi Azariah. When differences of opinion arose between them in regard to matters of ritual, they appealed to the rabbis of Salonica for arbitration. After his colleague's death, Escapa remained sole rabbi of Smyrna until the end of his life. David Conforte says he saw Escapa when the latter was about one hundred years old. Escapa was especially known for having been the teacher of Shabbethai Ẓebi and for having afterward excommunicated him. Escapa wrote an important work called "Rosh Yosef," a detailed commentary and novellæ on the four Ṭurim of R. Jacob b. Asher. Part one, which has been published, contains a portion of the Ṭur Oraḥ Ḥayyim (Smyrna, 1658); part two, on Ḥoshen Mishpaṭ, has been published up to ch. 76 (Smyrna, 1659). He also wrote responsa; some were published under the title of "Teshubot Rosh Yosef" (Frankfort-on-the-Oder, 1709).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 76; Conforte, *Kore ha-Dorot*, ed. Cassel, p. 46a, Berlin, 1846; Steinschneider, *Jewish Literature*, p. 216; idem, *Cat. Bodl.* col. 1458; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 350; Grätz, *Gesch.* 3d ed., x. 187, 190.

L. G. M. Sel.

ESCHATOLOGY (from *τὰ ἔσχατα* = אחרית הימים, "the end of days": Gen. xlix. 1; comp. Gen. R. xcviii., הקץ, "the Messianic end"; Isa. ii. 1; also **אחרית**, "the end," Deut. xxxii. 20; Ps. lxxiii. 17; Ben Sira vii. 36, xxviii. 6; comp. "Didache," xvi. 3): The doctrine of the "last things." Jewish eschatology deals primarily and principally with the final destiny of the Jewish nation and the world in general, and only secondarily with the future of the individual; the main concern of Hebrew legislator, prophet, and apocalyptic writer being Israel as the people of God and the victory of His truth and justice on earth. The eschatological view, that is, the expectation of the greater things to come in the future, underlies the whole construction of the history of both Israel and mankind in the Bible. The patriarchal history teems with such prophecies (Gen. xii. 3, 16; xv. 14; xviii. 18; xxii. 18; xxvi. 4); the Mosaic legislation has more or less explicitly in view the relation of Israel to the nations and the final victory of the former (Ex. xix. 5; Lev. xxvi. 45; Num. xxiii. 10, xxiv. 17-24; Deut. iv. 6; vii. 6 *et seq.*; xxviii. 1, 10; xxx. 3 *et seq.*; xxxii. 43; xxxiii. 29). But it was chiefly the Prophets who dwelt with great emphasis upon the Day of the Lord as the future Day of Judgment. Originally spoken of as the day when Yhwh as the God of heaven visits the earth with all His terrible powers of devastation (comp. Gen. xix. 24; Ex. ix. 23, xi. 4, xii. 12; Josh. x. 11), the term was employed by the Prophets in an eschatological sense and invested with a double character: on the one hand, as the time of the manifestation of God's punitive powers of justice directed against all that provokes His wrath, and, on the other hand, as the time of the vindication and salvation of the righteous. In the popular mind the Day of the Lord brought disaster only to the enemies of Israel; to His people it brought victory. But this is contradicted by the prophet Amos (iii. 2, v. 20). For Isaiah, likewise, the Day of the Lord brings terror and ruin to Judah and Israel (Isa. ii. 12, x. 3, xxii. 5; comp. Micah i. 3) as well as to other nations (Isa. xiv. 25, xxiv.-xxv.). In the same measure, however, as Israel suffers defeat at the hand of the great world-powers, the Day of the Lord in the prophetic conception becomes a day of wrath for the heathen world and of triumph for Israel. In Zeph. i.-iii. it is a universal day of doom for all idolaters, including the inhabitants of Judea, but it ends with the glory of the remnant of Israel, while the assembled heathen powers are annihilated (iii. 8-12). This feature of the final destruction, before the city of Jerusalem, of the heathen world-empires becomes prominent and typical in all later prophecies (Ezek. xxxviii., the defeat of Gog and Magog; Isa. xiii. 6-9, Babel's fall; Zech. xii. 2 *et seq.*, xiv. 1 *et seq.*; Hag. i. 6; Joel iv. [iii.] 2 *et seq.*; Isa. lxvi. 15 *et seq.*), the Day of the Lord being said to come as "a fire which refines the silver" (Mal. iii. 2 *et seq.*, 9; comp. Isa. xxxiii. 14 *et seq.*). Especially strong is the contrast between the fate which awaits the heathen and the salvation promised Israel in Isa. xxxiv.-xxxv., whereas other prophecies accentuate rather the final conversion of the heathen nations to the belief in the Lord (Isa. ii. 1 *et seq.*, xlix. 6, lxvi. 6-21; Zech. viii. 21 *et seq.*, xiv. 16 *et seq.*).

The Day of the Lord.

Resurrection of the Dead.

In addition to this conception of the Day of the Lord, the Prophets developed the hope of an ideal Messianic future through the reign of a son of the house of David—the golden age of paradisiacal bliss, of which the traditions of all the ancient nations spoke (see Dillmann's commentary to Gen. ii.-iii., p. 46). It would come in the form of a world of perfect peace and harmony among all creatures, the angelic state of man before his sin (Isa. xi. 1-10, lxv. 17-25: "new heavens and a new earth"). It was only a step further to predict the visitation of all the kingdoms of the earth, to be followed by the swallowing up of death forever and a resurrection of the dead in Israel, so that all the people of the Lord might witness the glorious salvation (Isa. xxiv. 21-xxv. 8, xxvi. 19). The hope of resurrection had been expressed by Ezekiel only with reference to the Jewish nation as such (Ezek. xxxvii.). Under Persian influence, however, the doctrine of resurrection underwent a change, and was made part of the Day of Judgment; hence in Dan. xii. 2 the resurrection is extended to both the wicked and the righteous: the latter "shall awake to everlasting life," the former "to shame and everlasting horror" (A. V. "contempt").

It is certainly incorrect to speak of an eschatological system of the Bible, in which there is no trace of an established belief in the future life. Both Ben Sira and Tobit still adhere to the ancient view of Sheol as the land of the shades (see Sheol).

The Formation of an Eschatological System.

It was the future destiny of the nation which concerned the Prophets and the people; and the hope voiced by prophet, psalmist, and liturgical poet was simply that the Lord as the Only One will establish His kingdom over the whole earth (Ex. xv. 18; Micah ii. 13, iv. 7; Obad. 21; Zech. xiv. 9; Isa. xxiv. 23; Ps. xciii. 1, xcvi. 10, xcvii. 1, xcix. 1). This implied not only the reunion of the twelve tribes (Ezek. xxxvii. 16 *et seq.*; Zeph. iii. 20), but the conversion of the heathen surviving the divine day of wrath as well as the downfall of the heathen powers (Zeph. iii. 8-9; Zech. xiv. 9-19; Isa. lvi. 6, lxiii. 1-6; Ps. ii. 8-12). It seems that, because of the tribulation which the house of Zerubbabel had to undergo—not, as Dalman ("Die Worte Jesu," p. 243) thinks, "because the Messiah was not an essential part of the national hope"—the expectation of a Messiah from the house of David was kept in the background, and the prophet Elijah, as the forerunner of the great Day of the Lord who would reassemble all the tribes of Israel, was placed in the foreground (Ecclus. [Sirach] xlviii. 10; I Macc. xiv. 41). See Elijah.

The "Kingdom of God."

It is difficult to say how far the Sadducees or the ruling house of Zadok shared in the Messianic hope of the people (see Sadducees). It was the class of the Ḥasidim and their successors, the Essenes, who made a special study of the prophetical writings in order to learn the future destiny of Israel and mankind (Dan. ix. 2; Josephus, "B. J." ii. 8, §§ 6, 12; *idem*, "Ant." xiii. 5, § 9, where the term εἱμαρμένη is to be taken eschatologically). While announcing the coming events in visions and apocalyptic writings concealed from the multitude (see Apocalyptic Literature), they based their calculations upon unfulfilled prophecies such as Jeremiah's seventy years (Jer. xxv. 11, xxix. 10), and accordingly tried to fix "the end of days" (Dan. ix. 25 *et seq.*; Enoch, lxxxix. 59). The Talmud reproachingly calls these men, who frequently brought disappointment and wo upon the people, "maḥshebe ḳeẓim" (calculators of the [Messianic] ends: Sanh. 97b; comp. 92b, 99a; Ket. 111a; Shab. 138b; 'Eduy. ii. 9-10; for the expression קץ הימין, see Dan. xii. 4, 13; Assumptio Mosis, i. 18, xii. 4; II Esd. iii. 14; Syriac Apoc. Baruch, xxvii. 15; Matt. xiii. 39, xxiv. 3). It can not be denied, however, that these Ḥasidean or apocalyptic writers took a sublime view of the entire history of the world in dividing it into great world-epochs counted either after empires or millenniums, and in seeing its consummation in the establishment of "the kingdom of the Lord," called also, in order to avoid the use of the Sacred Name, מלכות שמים ("the kingdom of heaven"). This prophetic goal of human history at once lent to all struggle and suffering of the people of God a higher meaning and purpose, and from this point of view new comfort was offered to the saints in their trials. This is the idea underlying the contrast between the "kingdoms of the powers of the earth" and "the kingdom of God" which is to be delivered over at the end of time to the saints, the people of Israel (Dan. ii. 44; vii. 14, 27). It is, however, utterly erroneous to assert, as do Schürer ("Geschichte," ii. 504 *et seq.*) and Bousset ("Religion des Judenthums," pp. 202 *et seq.*), that this kingdom of God meant a political triumph of the Jewish people and the annihilation of all other nations. As may be learned from Tobit xiii. 11 *et seq.*, xiv. 6, quoted by Schürer (*l.c.* ii. 507), and from the ancient New-Year's liturgy (see also 'Alenu), "the conversion of all creatures to become one single band to do God's will" is the foremost object of Israel's Messianic hope; only the removal of "the kingdom of violence" must precede the establishment of God's kingdom. This hope for the coming of the kingdom of God is expressed also in the Ḳaddish (comp. Lord's Prayer) and in the eleventh benediction of the "Shemoneh 'Esreh," whereas the destruction of the kingdom of wickedness first found expression in the added (nineteenth) benediction (afterward directed chiefly against obnoxious informers and heretics; see Liturgy), and was in the Hellenistic propaganda literature, the Sibyllines (iii. 47, 767 *et al.*), emphasized especially with a view to the conversion of the heathen.

World-Epochs.

In contrasting the future kingdom of God with the kingdom of the heathen powers of the world the apocalyptic writers were undoubtedly influenced by Parsism, which saw the world divided between Ahuramazda and Angro-mainyush, who battle with each other until finally the latter, at the end of the fourth period of the twelve world-millenniums, is defeated by the former after a great crisis in which the bad principle seems to win the upper hand (see Plutarch, "On Isis and Osiris," ch. 47; Bundahis, xxxiv. 1; "Bahman Yasht," i. 5, ii. 22 *et seq.*; "S. B. E." v. 149, 193 *et seq.*; Stade, "Ueber den Einfluss des Parsismus auf das Judenthum," 1898, pp. 145 *et seq.*). The idea of four world-empires succeeding one another and represented by the four metals (Dan. ii., vii.), which also has its parallel in Parsism ("Bahman Yasht," i. 3), and in Hindu, Greek, and Roman traditions ("Laws of Manes," i. 71 *et seq.*; Hesiod, "Works and Days," pp. 109 *et seq.*; Ovid, "Metamorphoses," i. 89), seems to rest upon an ancient tradition which goes back to Babylonia (see Gunkel's commentary on Genesis, 1902, p. 241). Gunkel finds in the twelve millenniums of Persian belief an astronomical world-year with four seasons, and sees the four Babylonian world-epochs reproduced in the four successive periods of Adam, Noah, Abraham, and Moses. The four periods occur again in Enoch, lxxxix. *et seq.* (see Kautzsch, "Pseudepigraphen," p. 294) and Rev. vi. 1; also in Zech. ii. 1 (A. V. i. 18), vi. 1; and Dan. viii. 22; and the four undivided animals in the vision of Abraham (Gen. xv. 9) were by the early haggadists (Johanan b. Zakkai, in Gen. R. xliv.; Apoc. Abraham, xv., xxviii.) referred to the four world-empires in an eschatological sense.

The Perso-Babylonian world-year of twelve millenniums, however, was transformed in Jewish es-

A World-Week.

chatology into a world-week of seven millenniums corresponding with the week of Creation, the verse "A thousand years in thy sight are but as yesterday" (Ps. xc. 5 [A.V. 4]) having suggested the idea that the present world of toil ("'olam ha-zeh") is to be followed by a Sabbatical millennium, "the world to come" ("'olam ha-ba'": Tamid vii. 4; R. H. 31a; Sanh. 97a; Ab. R. N. i., ed. Schechter, p. 5; Enoch, xxiii. 1; II Esdras vii. 30, 43; Testament of Abraham, A. xix., B. vii.; Vita Adæ et Evæ, 42; Rev. xx. 1; II Peter iii. 8; Epistle of Barnabas, xv.; Irenæus, v. 28, 3). Of these the six millenniums were again divided, as in Parsism, into three periods: the first 2,000 years devoid of the Law; the next 2,000 years under the rule of the Law; and the last 2,000 years preparing amid struggles and through catastrophes for the rule of the Messiah (Sanh. 97a; 'Ab. Zarah 9a; Midr. Teh. xc. 17); the Messianic era is said to begin 4,291 years after Creation (comp. the 5,500 years after Creation, after the lapse of which the Messiah is expected, in Vita Adæ et Evæ, 42; also Assumptio Mosis, x. 12). On a probably similar calculation, which placed the destruction of the Second Temple at 3828 (Sanh. *l.c.*), rests also the division of the world into twelve epochs of 400 years, nine and a half of which epochs had passed at the time of the destruction of the Temple (II Esdras xiv. 11; comp. vii. 28). Twelve periods occur also in the Syriac Apocalypse of Baruch (xxvii., liii.) and the Apocalypse of Abraham (xxix.); the ten millenniums of Enoch xxi. 6, however, appear to be identical with the ten weeks in ch. xciii., that is, 10 x 700 years. As a matter of course, Biblical chronology was always so construed as to bring the six millenniums into accord with the Messianic expectations of the time; only by special favor would the mystery of the end, known only to God, be revealed to His saints (Dan. xii. 9; II Esd. iv. 37, xi. 44; Syriac Apoc. Baruch, liv. 1, lxxxi. 4; Matt. xxiv. 36; Pes. 54b). The end was believed to be brought about by the merit of a certain number of saints or martyrs (Enoch, xlvii. 4; II Esd. iv. 36; Rev. vii. 4), or by the completion of the number of human souls sent from their heavenly abode to the earth, the number of created souls being fixed (Syriac Apoc. Baruch, xxiii. 4; 'Ab. Zarah 5a; Yeb. 63b). Finally, it was taught that "he who announces the Messianic time based on calculation forfeits his own share in the future" (R. Jose, in Derek Ereẓ R. xi.) and that "the advent of the Messiah is dependent upon general repentance brought about by the prophet Elijah" (Sanh. 97b; Pirḳe R. El. xliii.; Assumptio Mosis, i. 18).

Travail of the Messianic Time.

There prevails a singular harmony among the apocalyptic writings and traditions, especially regarding the successive stages of the eschatological drama. The first of these is the "travail" of the Messianic time (חבלו של משיח; literally, "the suffering of the Messiah"; comp. Pesiḳ. R. 21, 34; Shab. 118a; Pes. 118a; Sanh. 98b; Mek., Beshallaḥ, Wayassa', 4, 5; or חבלי המשיח, Matt. xxiv. 8; Mark xiii. 9, taken from Hosea xiii. 13). The idea that the great redemption shall be preceded by great distress, darkness, and moral decline seems to be based on such prophetic passages as Hosea xiii. 13 *et seq.*; Joel ii. 10 *et seq.*; Micah vii. 1–6; Zech. xiv. 6 *et seq.*; Dan. xii. 1. The view itself, however, is not that of the Prophets, whose outlook is altogether optimistic and eudemonistic (Isa. xi. 1–9, lxv. 17–25), but more in accordance with the older non-Jewish belief in a constant decline of the world, from the golden and silver to the brass and iron age, until it ends in a final cataclysm or conflagration, contemplated alike by old Teuton and Greek legend. It was particularly owing to Persian influence that the contrast between this world, in which evil, death, and sin prevail, and the future world, "which is altogether good" (Tamid *l.c.*), was so strongly emphasized, and the view prevailed that the transition from the one to the other could be brought about only through a great crisis, the signs of decay of a dying world and the birth-throes of a new one to be ushered into existence. Persian eschatology had no difficulty in utilizing old mythological and cosmological material from Babylonia in picturing the distress and disorder of the last days of the world (Bundahis, xxx. 18 *et seq.*; Plutarch, *l.c.* 47; Bahman, *l.c.* ii. 23 *et seq.*, iii. 60); Jewish eschatology had to borrow the same elsewhere or give Biblical terms and passages a new meaning so as to make all terrestrial and celestial powers appear as participants in the final catastrophe. This world, owing to the sin of the first man (II Esd. iv. 30), or through the fall of the angels (Enoch, vi.–xi.), has been laden with curses and is under the sway of the power of evil, and the end will accordingly be a combat of God with these powers of evil either in the heavens above or on earth (Isa. xxiv. 21 *et seq.*, xxv. 7, xxvii. 1; Dan. vii. 11, viii. 9; Book of Jubilees, xxiii. 29; Test. Patr., Asher, 7, Dan. 5; Assumptio Mosis, x. 1; Psalms of Solomon, ii. 25 *et seq.*; and see Gunkel, "Schöpfung und Chaos," pp. 171–398). The whole world, then, appears as in a state of rebellion before its downfall. A description of these Messianic woes is given in the Book of Jubilees, xx. 11–25; Sibyllines, ii. 154 *et seq.*, iii. 796 *et seq.*; Enoch, xcix. 4 *et seq.*, c. 1 *et seq.*; II Esd. v.–vi.; Syriac Apoc. Baruch xxv.-xxvii., xlviii. 31 *et seq.*, lxx.; Matt. xxiv. 6–29; Rev. vi.–ix.; Soṭah ix. 15; Derek Ereẓ Zuṭa x.; Sanh. 96b–97a. "A third part of all the world's woes will come in the generation of the Messiah" (Midr. Teh. Ps. ii. 9). In all these passages evil portents are predicted, such as visions of swords, of blood, and of warfare in the sky (Sibyllines, iii. 795; comp. Luke xxi. 21; Josephus, "B. J." vi. 5, § 3), disorder in the whole celestial system (Enoch, lxxx. 4–7; II Esd. v. 4; comp. Amos viii. 9; Joel ii. 10), in the produce of the earth (Enoch, lxxx. 2; Book of Jubilees, xxiii. 18; II Esd. vi. 22; Sibyllines, iii. 539), and in human progeny (Book of Jubilees, xxiii. 25; Sibyllines, ii. 154 *et seq.*; II Esd. v. 8, vi. 21). Birds and beasts, trees, stones, and wells will cease to act in harmony with nature (II Esd. v. 6–8, vi. 24).

Particularly prominent among the plagues of the time, of which Baruch xxviii. 2-3 counts twelve, will be "the sword, famine, earthquake, and fire"; according to Book of Jubilees, xxiii. 13, "illness and pain, frost and fever, famine and death, sword and captivity"; but greater than the terror and havoc caused by the elements will be the moral corruption and perversion, the wickedness and unchastity anticipated in prophetic visions, and the power of evil spirits (Syriac Apoc. Baruch, *l.c.* and lxx. 2–8; Book of Jubilees, xxiii. 13–19). This view of the prevalence of the spirit of evil and seduction to sin in the last days received special emphasis in the Ḥasidean schools; hence the striking resemblance between the tannaitic and the apocalyptic picture of the time preceding the Messianic advent: "In the last days false prophets [pseudo-Messiahs] and corrupters will increase and sheep be turned into wolves, love into hatred; lawlessness [see BELIAL] will prevail, causing men to hate, persecute, and deliver up each other; and Satan, 'the world-deceiver' (see ANTICHRIST), will in the guise of the Son of God perform miracles, and as ruler of the earth commit unheard-of crimes" ("Didache," xvi. 3 *et seq.*; Sibyllines, ii. 165 *et seq.*, iii. 63; Matt. xxiv. 5–12; II Tim. iii. 1 *et seq.*). The rabbinic description is similar: "The footsteps of the Messiah [עקבות משיח, taken from Ps. lxxxix. 52; comp. the term עקב עשו, "the last days of the rule of Esau"="Edom—Rome"; II Esd. vi. 8–10; comp. Gen. R. lxiii.; Yalḳut and Midrash ha-Gadol, ed. Schechter, on Gen. xxv. 26; Pirḳe R. El. xxxii.] are seen in the turning of the schoolhouse into a brothel, the desolation of Galilee and Gaulanitis, the going about of the scribes and saints as despised beggars, the insolence and lawlessness of the people, the disrespect of the younger generation toward the older, and the turning of the rulers to heresy" (Soṭah ix. 15; Derek Ereẓ Zuṭa x.; Sanh. 97b; Cant. R. ii. 13; Ket. 112b; in these passages amoraim of the second and third centuries are often credited with the views of tannaim of the first; comp. also Shab. 118a with Mek., Beshallaḥ, *l.c.*). Simon ben Yoḥai (comp. Derek Ereẓ Zuṭa x. with Sanh. *l.c.*) counts seven periods of tribulation preceding the advent of the son of David. The Abraham Apocalypse (xxx.) mentions ten plagues as being prepared for the heathen of the time: (1) distress; (2) conflagration; (3) pestilence among beasts; (4) famine; (5) earthquakes and wars; (6) hail and frost; (7) wild beasts; (8) pestilence and death among men; (9) destruction and flight (comp. Isa. xxvi. 20; Zech. xiv. 5); and (10) noises and rumblings (comp. קולות in the sixth period of Simon b. Yoḥai; comp. Test. Patr., Levi, 17, where also seven periods precede the kingdom of God).

The War of Gog and Magog.

An important part in the eschatological drama is assigned to Israel's final combat with the combined forces of the heathen nations under the leadership of Gog and Magog, barbarian tribes of the North (Ezek. xxxviii.–xxxix.; see GOG AND MAGOG). Assembled for a fierce attack upon Israel in the mountains near Jerusalem, they will suffer a terrible and crushing defeat, and Israel's land will thenceforth forever remain the seat of God's kingdom. Whether originally identical or identified only afterward by Biblical interpretation with the battle in the valley of Jehoshaphat (Joel iv. [A.V. iii.] 12; comp. Zech. xiv. 2 and Isa. xxv. 6, where the great warfare against heathen armies is spoken of), the warfare against Gog and Magog formed the indispensable prelude to the Messianic era in every apocalyptic vision (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*, 632 *et seq.*; v. 101; Rev. xx. 8; Enoch, lvi. 5 *et seq.*, where the place of Gog and Magog is taken by the Parthians and Medes; II Esd. xiii. 5, "a multitude of men without number from the four winds of the earth"; Syriac Apoc. Baruch, LXX. 7–10; Targ. Yer. to Num. xi. 26, xxiv. 17, Ex. xl. 11, Deut. xxxii. 39, and Isa. xxxiii. 25; comp. Num. xxiv. 7 [Septuagint, Γὼγ for "Agag"]; see ELDAD AND MEDAD).

R. Eliezer (Mek., Beshallaḥ, *l.c.*) mentions the Gog and Magog war together with the Messianic woes and the Last Judgment as the three modes of divine chastisement preceding the millennium. R. Akiba assigns both to the Gog and Magog war and to the Last Judgment a duration of twelve months ('Eduy. ii. 10); Lev. R. xix. has seven years instead, in accordance with Ezek. xxxix. 9; Ps. ii. 1–9 is referred to the war of Gog and Magog ('Ab. Zarah 3b; Ber. 7b; Pesiḳ. ix. 79a; Tan., Noah, ed. Buber, 24; Midr. Teh. Ps. ii.).

The destruction of Gog and Magog's army implies not, as falsely stated by Weber ("Altsynagogale Theologie," 1880, p. 369), followed by Bousset ("Religion des Judenthums," p. 222), the extermination of the Gentile world at the close of the Messianic reign, but the annihilation of the heathen powers who oppose the kingdom of God and the establishing of the Messianic reign (see Enoch, lvi.–lvii., according to which the tribes of Israel are gathered and brought to the Holy Land after the destruction of the heathen hosts; Sifre, Deut. 343; and Targ. Yer. to Num. xi. 26).

The Gentiles who submit to the Law are expected to survive (Syriac Apoc. Baruch, lxxii. 4; Apoc. Abraham, xxxi.); and those nations that did not subjugate Israel will be admitted by the Messiah into the kingdom of God (Pesiḳ. R. 1, after Isa. lxvi. 23). The Messiah is called "Hadrach" (Zech. ix. 1), as the one who leads the heathen world to repentance (הדריך), though he is tender to Israel and harsh toward the Gentiles (חד ורך: Cant. R. vii. 5). The loyalty of the latter will be severely tested ('Ab. Zarah 2b *et seq.*), while during the established reign of the Messiah the probation time of the heathen will have passed over (Yeb. 24b). "A third part of the heathen world alone will survive" (Sibyllines, iii. 544 *et seq.*, v. 103, after Zech. xiii. 8; in Tan., Shofeṭim, ed. Buber, 10, this third part is referred to Israel, which alone, as the descendants of the three patriarchs, will escape the fire of Gehenna). According to Syriac Apoc. Baruch, xl. 1, 2, it is the leader of the Gog and Magog hosts who will alone survive, to be brought bound before the Messiah on Mount Zion and judged and slain. According to II Esd. xiii. 9 *et seq.*, fire will issue forth from the mouth of the Messiah and consume the whole army. This indicates an identification of Gog and Magog with "the wicked one" of Isa. xi. 4, interpreted as the personification of wickedness, Angro-mainyush (see ARMILUS). In Midrash Wayosha' (Jellinek, "B. H." i. 56) Gog is the leader of the seventy-two nations of the world, minus one (Israel), and makes war against the Most High; he is smitten down by God. Armilus rises as the last enemy of God and Israel.

The great event preparatory to the reign of the Messiah is the gathering of the exiles, "ḳibbuẓ

Gathering of the Exiles.

galiyyot." This hope, voiced in Deut. xxx. 3; Isa. xi. 12; Micah iv. 6, vii. 11; Ezek. xxxix. 27; Zech. xi. 10–12 and Isa. xxxv. 8, is made especially impressive by the description in Isa. xxvii. 13 of the return of all the strayed ones from Assyria and Egypt, and by the announcement that "the Gentiles themselves shall carry Israel's sons and daughters on their arms to Jerusalem with presents for the Lord" (Isa. xlix. 22, lx. 4–9, lxvi. 20). It was accordingly dwelt upon as a miraculous act in the synagogal liturgy and song (Shemoneh 'Esreh; Meg. 17a; Cant. xi. 1, xvii. 31), as well as in apocalyptic visions (Apoc. Abraham, xxxi.; II Esd. xiii. 13; Matt. xxiv. 31). God shall bring them back from the East and the West (Baruch, iv. 37, v. 5 *et seq.*; Ecclus. [Sirach] xxxvi. 13; Tobit xiii. 13); Elijah shall gather them and the Messiah summon them together (Ecclus. [Sirach] xlviii. 10; Sibyllines, ii. 171–187; Cant. xvii. 26; Targ. Yer. to Ex. vi. 18, xl. 9–10, Num. xxiv. 7, Deut. xxx. 4, Jer. xxxiii. 13). In wagons carried by the winds the exiles shall be borne along with a mighty noise (Enoch, lvii. 1 *et seq.*; Zeb. 116a; Cant. R. and Haggadat Shir ha-Shirim to Cant. iv. 16; Midr. Teh. to Ps. lxxxvii. 6), and a pillar of light shall lead them (Philo, "De Execrationibus," 8–9). The Lost Ten Tribes shall be miraculously brought back across the mighty waters of the River Euphrates (II Esd. xiii. 39–47; Syriac Apoc. Baruch, lxxvii.; Sanh. x. 13; Tan., Miḳḳez and Shelaḥ, i. 203, iii. 79, ed. Buber, after Isa. xi. 15; see ARZARETH; SAMBATION; TEN TRIBES).

The Days of the Messiah.

The central place in the eschatological system is, as a matter of course, occupied by the advent of the Messiah. Nevertheless the days of the Messiah ("yemot ha-Mashiaḥ"), the time when the prophetic predictions regarding the reign of the descendant of David find their fulfilment, do not form the end of the world's history, but are merely the necessary preparatory stage to the kingdom of God ("malkut shamayim"), which, when once established, will last forever (Dan. vii. 27; Sibyllines, iii. 47 *et seq.*, 767 *et seq.*; Mek., Beshallaḥ, 'Amaleḳ, end). The Messiah is merely "the chosen one" (Enoch, xlv. 3, xlix. 2, li. 3 *et seq.*); he causes the people to seek the Lord (Hosea iii. 5; Isa. xi. 9; Zech. xii. 8; Ezek. xxxiv. 24, xxxvii. 24 *et seq.*), and, as "the Son of God," causes the nations to worship Him (Enoch, cv. 2; II Esd. viii. 28 *et seq.*, xiii. 32–52, xiv. 9, after Ps. ii. 7, lxxxix. 27 *et seq.*). The time of his kingdom is therefore limited according to some to three generations (Mek., *l.c.*, after Ex. xvii. 16, מדר דר); according to others, to 40 or 70, to 365 or 400 years, or to 1,000, 2,000, 4,000, or 7,000 years (Sanh. 99a, 97b; Pesiḳ. R. 1, end; Midr. Teh. xc. 17); the number 400, however, based upon a combination of Gen. xv. 13 and Ps. xc. 15 (see Pesiḳ. R. 1), is supported by II Esd. vii. 28 *et seq.*, where it is positively stated that after his 400 years' reign the Messiah will die to rise again, after the lapse of a week, with the rest of the righteous in the world's regeneration. It is probably to emphasize his human character that the Messiah is frequently called the "Son of Man" (Dan. viii. 13; Enoch, xlvi. 2 *et seq.*, xlviii. 2, lxii. 7; see MAN, SON OF). For it is in order to fulfil the designs of God for Israel and the whole race of man that he is to appear as the triumphant warrior-king to subjugate the nations (Sibyllines, iii. 653–655), to lead in the war against Gog and Magog (II Esd. xiii. 32; Targ. Yer. to Num. xxiv. 17, 20), to annihilate all the powers of wickedness and idolatry, cleanse the Holy Land and city from all heathen elements, build the new house of the Lord "pure and holy," and become the Redeemer of Israel (Syriac Apoc. Baruch, xxxix. 7 *et seq.*, lxxii. 2; Cant. xvii. 21–30; Targ. Yer. to Gen. xlix. 11, Ex. xl. 9, Num. xi. 16, Isa. x. 27; comp. Philo, "De Præmiis et Pœnis," with reference to Num. xxiv. 7): "he is to redeem the entire creation by chastising the evil-doers and making the nations from all the ends of the world see the glory of God" (II Esd. xiii. 26–38; Cant. xvii. 31). "Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness (Cant. xvii. 32–43; Sibyllines, iii. 49, v. 414 *et seq.*; Test. Patr., Levi, 18; Midr. Teh. lxxii. 12; Targ. Yer. to Gen. xlix. 12, and Isa. xi. 2, xli. 1).

Time of Universal Peace.

The Messianic time, accordingly, means first of all the cessation of all subjection of Israel by other powers (שיעבוד מלכיות, Ber. 34b; Sanh. 91b), while the kingdoms and nations will bring tributes to the Messiah (Pes. 118b; Gen. R. lxxviii.; Tan., Yelamdenu, Shofeṭim; Sibyllines, iii. 350, iv. 145, all based upon Ps. lxxii. 10 and lxviii. 32); furthermore, it will be a time of conversion of the heathen world to monotheism (Tobit xiv. 6; Sibyllines, iii. 616, 624, 716 *et seq.*; Enoch, xlviii. 4 *et seq.*; 'Ab. Zarah 24a, after Zeph. iii. 9), though the Holy Land itself will not be inhabited by strangers (Cant. xvii. 28; Sibyllines, v. 264; Book of Jubilees, l. 5). Both earth and man will be blessed with wondrous fertility and vigor (Enoch, x. 17–19, "They will live until they have a thousand children"; Sibyllines, iii. 620 *et seq.*, 743; Syriac Apoc. Baruch, xxix. 5; comp. Papias' description of the millennium given as coming directly from Jesus, in Irenæus, "Adversus Hæreses," v. 33, 3–4; Ket. 111b; Shab. 30b, "The earth will produce new fruits daily, women will bear children daily, and the land will yield loaves of bread and garments of silk," all with reference to Ps. lxxii. 16; Deut. xxxii. 1; Gen. xlix. 11; comp. Targ. Yer.). The days of the youth of the earth will be renewed; people will again reach the age of 1,000 years (Book of Jubilees, xxx. 27; comp. Isa. lxv. 20); the birth of children will be free from pain (Syriac Apoc. Baruch, lxxiii. 60, after Isa. xiii. 8; Philo, "De Præmiis et Pœnis," 15 *et seq.*); there will no longer be strife and illness, plague or trouble, but peace, health, and joy (Enoch, x. 16–22; Sibyllines, iii. 371; Syriac Apoc. Baruch, lxxiii. 1–5). All physical ailments and defects will be healed (Gen. R. xcv.; Pesiḳ. R. 42 [ed. Friedmann, p. 177, note]; Midr. Teh. cxlvi. 8; Eccl. R. i. 9, after Isa. xxxv. 6; comp. Matt. xi. 5). A spiritual regeneration will also take place, and Israel's sons and daughters will prophesy (Num. R. xv., after Joel iii. 1 [A. V. ii. 28], a passage which contradicts the statement of Bousset, *l.c.* p. 229).

Renewal of the Time of Moses.

The Messiah will furthermore win the heathen by the spirit of wisdom and righteousness which rests upon him (Sibyllines, iii. 780; Test. Patr., Levi, 18; Judah, 24; Targ. Yer. to Gen. xlix. 12 and Isa. xli. 1). He will teach the nations the Noachian laws of humanity and make all men disciples of the Lord (Midr. Teh. xxi.). The wonders of the time of Moses will be repeated on a larger scale in the time of the Messiah (Mek., Beshallaḥ, Shirah, 8, after Micah vii. 15; comp. Hosea ii. 17; Targ.; Tan., Bo, ed. Buber, 6). What Moses, the first redeemer, did is typical of what the Messiah as the last redeemer will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., Bo, 14); the same pillar of cloud will lead Israel (Philo, "De Execrationibus," 8; Targ. Yer. to Isa. xxxv. 10): the same plagues will be sent upon Israel's foes (Tan., Wa'era, ed. Buber, 15; Bo, 6, 19; Midr. Wayosha'; Jellinek, "B. H." i. 45); the redeemer will ride on an ass (Zech. ix. 9; comp. Ex. iv. 20); manna will again be sent down from heaven (Ps. lxxii. 16; comp. Ps. lxxviii. 24; Syriac Apoc. Baruch, xxix. 8); and water rise from beneath by miraculous power (Joel iv. [A. V. iii.] 18; comp. Ps. lxxviii. 15 *et seq.*; Eccl. R. i. 9). Like Moses, the Messiah will disappear for 90 or 45 days after his appearance (Pesiḳ. R. 15; Pesiḳ. v. 49b, after Hosea v. 15). The same number of people will be redeemed (Sanh. 111a) and the Song of Moses be replaced by another song (Mek., Beshallaḥ, Shirah, 1; Rev. xv. 3). But, like Moses, the Messiah will die (II Esd. *l.c.*); the opinion that the Messiah will not taste death (Midr. Teh. lxxii. 17) seems to be of later origin, and will be discussed in connection with the account of the Messiah from the tribe of Joseph or Ephraim (see below).

The Cosmic Characters of the Messianic Time.

Jewish theology always insisted on drawing a sharp line between the Messianic days and the final days of God's sole kingdom. Hence the characteristic baraita counting ten world-rulers, beginning with God before Creation, then naming Nimrod, Joseph, Solomon, Ahab, Nebuchadnezzar, Cyrus, Alexander the Great, the Messiah, and ending with God last as He was the first (Pirḳe R. El. xi.; Meg. 11a is incomplete). There are, however, in the personality of the Messiah supernatural elements adopted from the Persian Soshians ("Savior") which lent to the whole Messianic age a specifically cosmic character. An offspring of Zoroaster, born miraculously by a virgin of a seed hidden in a lake for thousands of years, Soshians is, together with a number of associates, six, or seven, or thirty, to bring about the resurrection, slay Angro-mainyush and his hosts of demons, judge the risen dead, giving each his due reward, and finally renew the whole world (Bundahis, xxx.; Windischmann, "Zoroastrische Studien," 1863, pp. 231 *et seq.*; Böcklen, "Die Verwandtschaft der Jüdischchristlichen mit der Parsischen Eschatologie," 1902, pp. 91 *et seq.*). Similarly, the Messiah is a being existing from before Creation (Gen. R. i.; Pesiḳ. R. 33; Pirḳe R. El. iii.; Pes. 54a, based on Ps. lxxii. 17), and kept hidden for thousands of years (Enoch, xlvi. 2 *et seq.*, xlviii. 6, lxii. 7; II Esd. xii. 32, xiii. 26; Syriac Apoc. Baruch, xxix.; Midr. Teh. xxi.; Targ. to Micah iv. 8). He comes "from a strange seed" (מזרע אחר: Gen. R. xxiii., with reference to Gen. iv. 25; Gen. R. li., with reference to Gen. xix. 34; Gen. R. lxxxv.; Tan., Wayesheb, ed. Buber, 13, with reference to Gen. xxxviii. 29; comp. Matt. i. 3); or from the North (צפון, which may also mean "concealment": Lev. R. ix.; Num. R. xiii., after Isa. xli. 25; comp. John vii. 27).

The Messiah's immortal companions reappear with him (II Esd. xiii. 52, xiv. 9; comp. vi. 26). Derek Ereẓ Zuṭa i. mentions nine immortals (see Kohler, in "J. Q. R." v. 407–419, and comp. the transposed [hidden] righteous ones in Mandæan lore; Brand, "Die Mandäische Religion," 1889, p. 38). They are probably identical with "the righteous who raise the dead in the Messianic time" (Pes. 68a). Prominent among the companions of the Messiah are: (1) Elijah the prophet (see Elijah in Rabbinical Literature), who is expected as high priest to anoint the Messiah (Justin, "Dialogus cum Tryphone," viii., xlix.; comp. Targ. to Ex. xl. 10; John i. 21); to bring about Israel's repentance (Pirḳe R. El. xliii.) and reunion (Targ. Yer. to Deut. xxx. 4; Sibyllines, v. 187 *et seq.*), and finally the resurrection of the dead (Yer. Shab. i. 5–3c; Sheḳ. iii. 47c; Agadat Shir ha-Shirim, ed. Schechter, to Cant. vii. 14); he will also bring to light again the hidden vessels of Moses' time (Mek., Beshallaḥ, Wayassa', 5; Syriac Apoc. Baruch, vi. 8; comp., however, Num. R. xviii.: "the Messiah will disclose these"); (2) Moses, who will reappear with Elijah (Deut. R. iii.; Targ. Yer. to Ex. xii. 42; comp. Ex. R. xviii. and Luke ix. 30); (3) Jeremiah (II Macc. xv. 14; Matt. xvi. 14); (4) Isaiah (II Esd. ii. 18); (5) Baruch (Syriac Apoc. Baruch, vi. 8, xiii. 3, xxv. 1, xlvi. 2); (6) Ezra (II Esd. xiv. 9); (7) Enoch (Enoch, xc. 31; Evangelium Nicodemi, xxv.), and others (Luke ix. 8; comp. also Septuagint to Job, end). The "four smiths" in the vision of Zech. ii. 3 (i. 20, R. V.) were referred by the Rabbis to the four chiefs, or associates, of the Messianic time; Elijah and the Messiah, Melchizedek and the "Anointed for the War" (Messiah ben Joseph: Pesiḳ. v. 51a; comp. Suk. 55b). The "seven shepherds and the eight princes" (Micah v. 4 [A. V. 5]) are taken to be: Adam, Seth, Methuselah (Enoch was stricken from the list of the saints in post-Christian times), Abraham, Jacob, and Moses, with David in the middle, forming the set of "shepherds"; Jesse, Saul, Samuel (?), Amos (?), Ḥezekiah, Zedekiah, Elijah, and the Messiah, forming the set of "princes" (Suk. 52b). These, fifteen in number, correspond to the fifteen men and women in the company of the Persian Soshians. The Coptic Elias Apocalypse (xxxvii., translated by Steindorf), speaks of sixty companions of the Messiah (see Bousset, *l.c.* p. 221).

The origin and character of the Messiah of the tribe of Joseph, or Ephraim, are rather obscure. It seems that the assumed superhuman character of the Messiah appeared to be in conflict with the tradition that spoke of his death, and therefore the figure of a Messiah who would come from the tribe of Joseph, or Ephraim, instead of from Judah, and who would willingly undergo suffering for his nation and fall as victim in the Gog and Magog war, was created

The Messiah of the Tribe of Joseph.

by the haggadists (see Pesik. R. 37; comp. 34.). To him was referred the passage, "They shall look unto him whom they have pierced and mourn for him" (Zech. xii. 10, Hebr.; Suk. 52a), as well as the fifty-third chapter of Isaiah (see Justin, "Dialogus cum Tryphone," lxviii. and xc.; comp. Sanh. 98b, "the Messiah's name is 'The Leper' ['ḥiwwara'; comp. Isa. liii. 4]; the passage quoted in Martini, "Pugio Fidei," p. 417, cited by Gfrörer [*l.c.* 267] and others, is scarcely genuine; see Eppstein, "Bereshit Rabbati," 1888, p. 26). The older haggadah referred also "the wild ox" who with his horns will "push the people to the ends of the earth" (Deut. xxxiii. 17, Hebr.) to the Ephraimite Messiah (Gen. R. lxxv.; comp. Num. R. xiv.). The Messiah from the tribe of Ephraim falls in the battle with Gog and Magog, whereas the Messiah from the house of David kills the superhuman hostile leader (Angro-mainyush) with the breath of his mouth; then he is universally recognized as king (Suk. 52a; comp. Targ. Yer. to Ex. xl. 9, 11; Targ. to Isa. xi. 4, Cant. iv. 5; Sefer Zerubbabel, in Jellinek, "B. H." ii. 56, where he is introduced with the name of Nehemiah b. Ḥushiel; comp. *l.c.* 60 *et seq.*, iii. 80 *et seq.*).

"Great will be the suffering the Messiah of the tribe of Ephraim has to undergo for seven years at the hand of the nations, who lay iron beams upon him to crush him so that his cries reach heaven; but he willingly submits for the sake of his people, not only those living, but also the dead, for all those who died since Adam; and God places the four beasts of the heavenly throne-chariot at his disposal to bring about the great work of resurrection and regeneration against all the celestial antagonists" (Pesiḳ. R. 36). The Patriarchs will rise from their graves in Nisan and pay homage to his greatness as the suffering Messiah, and when the nations (104 kingdoms) put him in shackles in the prison-house and make sport of him, as is described in Ps. xxii. 8-16, God will address him with the words "Ephraim, My dear son, child of My comfort, I have great compassion on thee" (Jer. xxxi. 20, Hebr.), assuring him that "with the breath of his mouth he shall slay the wicked one" (Isa. xi. 4); and He will surround him with a sevenfold canopy of precious stones, place streams of wine, honey, milk, and balsam at his feet, fan him with all the fragrant breezes of paradise, and then tell the saints that admire and pity him that he has not gone through half the suffering imposed upon him from the world's beginning (Pesiḳ. R. 37). The haggadists, however, did not always clearly discriminate between the Ephraimite Messiah, who falls a victim, and the son of David, who is glorified as victor and receives the tributes of the nations (Midr. Teh. xviii. 5, where the former is meant as being the one "insulted" according to Ps. lxxxix. 51 [A. V. 52]; comp. Targ. Yer. to Num. xi. 26, and Midr. Teh. lxxxvii. 6, where the two Messiahs are mentioned together). According to Tan. Yelamdenu, Shofeṭim (end), the nations will first bring tributes to the Messiah; then, seized by a spirit of confusion ("ruaḥ tezazit"), they will rebel and make war against him; but he will burn them with the breath of his mouth and none but Israel will remain (that is, on the battle-field: this is misunderstood by Weber, *l.c.*; comp. II Esd. xiii. 9).

In the later apocalyptic literature the Ephraimite Messiah is introduced by the name of Nehemiah ben Ḥushiel, and the victorious Messiah as Menahem ben 'Ammi El ("Comforter, son of the people of God": Jellinek, "B. H." ii. 56, 60 *et al.*). It appears that the eschatologists were anxious to discriminate between the fourth heathen power personified in Edom (Rome) the wicked, over whom the Ephraimite Messiah alone is destined to carry victory (Pesiḳ. R. 12; Gen. R. lxxiii.; B. B. 123b), and the Gog and Magog army, over which the son of David was to triumph while the son of Ephraim fell (see Otot ha-Mashiaḥ, Jellinek, *l.c.*). While the fall of the wicked kingdom (Rome) was taken to be the beginning of the rise of the kingdom of God (Pesiḳ. v. 51a), the belief was that between the fall of the empire of Edom = Rome and the defeat of the Gog and Magog army there would be a long interval (see Pesiḳ. xxii. 148a; comp. Pesiḳ. R. 37 [ed. Friedmann, 163b, note]).

According to R. Eliezer of Modin (Mek., Beshallaḥ, Wayassa', 4 [ed. Weiss, p. 58b, note]), the Messiah is simply to restore the reign of the Davidic dynasty ("malkut bet Dawid"; comp. Maimonides, Commentary to Sanh. xi.: "The Messiah, the son of David, will die, and his son and grandson will follow him"; on the other hand, Baḥya ben Joseph in his commentary to Gen. xi. 11 says: "The Messiah will not die"); also "the Aaronitic priesthood and Levitic service."

The New Jerusalem.

The apocalyptic writers and many rabbis who took a less sober view of the Messianic future expected a new Jerusalem built of sapphire, gold, and precious stones, with gates, walls, and towers of wondrous size and splendor (Tobit xiii. 15, xiv. 4; Rev. xxi. 9-21; Sibyllines, iii. 657 *et seq.*, v. 250 *et seq.*, 420 *et seq.*; B. B. 75a; Pes. 50a; Pesiḳ. xx. 143a; Pesiḳ. R. 32; Midr. Teh. lxxxvii., in accordance with Isa. liv. 11 *et seq.*, lx. 10; Hag. ii. 7; Zech. ii. 8). The "new" or "upper Jerusalem" (ירושלים של מעלה; Ta'an 5a; Ḥag. 12b; Test. Patr., Dan. 5; Rev. xxi. 2, 10; Gal. iv. 26; Heb. xii. 22) seen in visions by Adam, Abraham, and Moses (Syriac Apoc. Baruch, iv. 2-6) will in the days of the Messiah appear in all its splendor (II Esd. vii. 26, x. 50 *et seq.*; Syriac Apoc. Baruch, xxxii. 4); it will be reared upon the top of all the mountains of the earth piled one upon the other (Pesiḳ. xxi. 144b, after Isa. ii. 2).

This expectation of course includes a "heavenly temple," "miḳdash shel ma'alah" (Enoch, xc. 29 *et seq.*; comp. Ḥag. *l.c.*; Pes. 54, after Jer. xvii. 12). The more sober view is that the Messiah will replace the polluted temple with a pure and holy one (Enoch, liii. 6, xc. 28, xci. 13; Sibyllines, iii. 776; Psalms of Solomon xvii. 30; comp. Lev. R. ix.: "Coming from the North, the Messiah will erect the temple in the South"). The sacred vessels of the Tabernacle of Moses' time, hidden ever since, are expected to reappear (II Macc. ii. 4-8; Syriac Apoc. Baruch, vi. 7-10; Tosef., Soṭah, xiii. 1; apocryphical Masseket Kelim; Yoma 52b; Tan., Wayeḥi, ed. Buber, 3; comp. Josephus, "Ant." xviii. 4, § 1). There will be no sin any more, for "the Lord will shake the land of Israel and cleanse it from all impurity" (Pirḳe R. El. xxxiv. 21, after Job xxxviii. 13). "The Messianic time will be without merit ["zekut"] and without guilt ["ḥobah"] (Shab. 151b). Yet "only the select ones will be allowed to go up to the new Jerusalem" (B. B. 75b).

A New Law.

Whereas the Babylonian schools took it for granted that the Mosaic law, and particularly the sacrificial and priestly laws, will be fully observed in the Messianic time (Yoma 5b *et al.*), the view that a new Law of God will be proclaimed by the Messiah is occasionally expressed (Eccl. R. ii. 1; Lev. R. xiii., according to Jer. xxxi. 32)—"the thirty commandments" which comprise the Law of humanity (Gen. R. xcviii.). "Ye will receive a new Law from the Elect One of the righteous" (Targ. to Isa. xii. 3). The Holy One will expound the new Law to be given by the Messiah (Yalḳ. ii. 296, to Isa. xxvi.); according to Pes. xii. 107a, He will only infuse new ideas ("ḥiddush debarim"); or the Messiah will take upon himself the kingdom of the Law and make many zealous followers thereof (Targ. to Isa. ix. 5 *et seq.*, and liii. 11–12). "There will be a new covenant which shall not be broken" (Sifra, Beḥuḳḳotai, ii., after Jer. xxxi. 32). The dietary and purity laws will no longer be in force (Lev. R. xxii.; Midr. Teh. cxlvii., ed. Buber, note; R. Joseph said: "All ceremonial laws will be abrogated in the future" [Nid. 61b]; this, however, refers to the time of the Resurrection).

Resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2). Martyrs for the Law were specially expected to share in the future glory of Israel (II Macc. vii. 6, 9, 23; Book of Jubilees, xxiii. 30), the term for having a share in the future life being "to inherit the land" (Ḳid. i. 10). The Resurrection was therefore believed to take place solely in the Holy Land (Pesiḳ. R. 1; the "land of the living" in Ps. cxvi. 9 means "the land where the dead live again"). Jerusalem alone is the city whose dead will blossom forth as the grass, for those buried elsewhere will be compelled to creep through holes in the ground to the Holy Land (Ket. 3b; Pesiḳ. R. *l.c.*). From this point of view the Resurrection is accorded only to Israel (Gen. R. xiii.). The great trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead (Ber. 15b; Targ. Yer. to Ex. xx. 15; II Esd. iv. 23 *et seq.*; I Cor. xv. 52; I Thess. iv. 16).

The Last Judgment precedes the Resurrection. Judged by the Messiah, the nations with their guardian angels and stars shall be cast into Gehenna. According to Rabbi Eleazar of Modi'im, in answer to the protests of the princes of the seventy-two nations, God will say, "Let each nation go through the fire together with its guardian deity," when Israel alone will be saved (Cant. R. ii. 1). This gave rise to the idea adopted by Christianity, that the Messiah would pass through Hades (Test. Patr., Benjamin, 9; Yalḳ., Isa. 359; see Eppstein, "Bereshit Rabbati," 1888, p. 31). The end of the judgment of the heathen is the establishment of the kingdom of God (Mek., Beshallaḥ, 'Amaleḳ). The Messiah will cast Satan into Gehenna, and death and sorrow flee forever (Pesiḳ. R. 36; see also ANTICHRIST; ARMILUS; BELIAL).

In later times the belief in a universal Resurrection became general. "All men as they are born and die are to rise again," says Eliezer ben Ḳappar (Abot iv.). The Resurrection will occur at the close of the Messianic era (Enoch, xcviii. 10). Death will befall the Messiah after his four hundred years' reign, and all mankind and the world will lapse into primeval silence for seven days, after which the renewed earth will give forth its dead and God will judge the world and assign the evil-doers to the pit of hell and the righteous to paradise, which is on the opposite side (II Esd. vii. 26–36). All evil-doers meet with everlasting punishment. It was a matter of dispute between the Shammaite R. Eliezer and the Hillelite R. Joshua whether the righteous among the heathen had a share in the future world or not (Tosef., Sanh. xiii. 2), the dispute hinging on the verse "the wicked shall return to Sheol, and all the Gentiles that forget God" (Ps. ix. 18 [A. V. 17], Hebr.). The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1) is based upon Isa. lx. 21: "Thy people, all of them righteous, shall inherit the land" (Hebr.). At first resurrection was regarded as a miraculous boon granted only to the righteous (Test. Patr., Simeon, 6; Luke xiv. 14), but afterward it was considered to be universal in application and connected with the Last Judgment (Slavonic Enoch, lxvi. 5; comp. second blessing of the "Shemoneh 'Esreh"). Whether the process of the formation of the body at the Resurrection is the same as at birth is a matter of dispute between the Hillelites and Shammaites (Gen. R. xiv.; Lev. R. xiv.). For the state of the soul during the death of the body see IMMORTALITY and SOUL.

Regeneration of the World.

Owing to the gradual evolution of eschatological conceptions, the Rabbis used the terms, "'olam ha-ba" (the world to come), "le-'atid la-bo" (in the coming time), and "yemot ha-Mashiaḥ" (the Messianic days) promiscuously or often without clear distinction (see Geiger, "Lesestücke aus der Mischnah," p. 41; *idem*, "Jüd. Zeit." iii. 159, iv. 124). Thus, for instance, the question is discussed whether there will be death for the Gentiles "in the coming time" or not (Gen. R. xxvi.). R. Eleazar of Modi'im, of the second century (Mek., Beshallaḥ, Wayassa', ed. Weiss, p. 59, note) distinguishes between the Messianic time ("malkut bet Dawid"), the "'olam ha-ba" (the future world), which is that of the souls, and the time of the Resurrection, which he calls "'olam ḥadash" (the new world, or world of regeneration). This term, used also in the "Ḳaddish" prayer "Le-Ḥadata 'Alma" (The Renewal of the World), is found in Matt. xix. 28 under the Greek name *παλινγένεσις*: "In the regeneration when the Son of Man shall sit on the throne of his glory" and judge the world in common with the twelve Apostles (for the last words see the twelve judges for the twelve tribes of Israel in Testament of Abraham, A. 13, and compare the seventy elders around the seat of God in heaven in Lev. R. xi.)

Concerning this regeneration of the world Pirḳe R. El. i. says, with reference to Isa. xxxiv. 4, li. 6, lxv. 17; Hosea vi. 2: "Heaven and earth, as well as Israel, shall be renewed; the former shall be folded together like a book or a garment and then unfolded, and Israel, after having tasted death, shall rise again on the third day." "All the beauty of the world which vanished owing to Adam's sin, will be restored in the time of the Messiah, the descendant of Perez [Gen. R. xii.]—the fertility of the earth, the wondrous size of man [Sifra, Beḥuḳḳotai, 1–2], the splendor of sun and moon" (Isa. xxx. 26; Targ. to II Sam. xxiii. 4; comp. Apoc. Mosis, 36). Ten things shall be renewed (according to Ex. R. xv.; comp. Tan., Wayiggash, ed. Buber, 9): The sun and moon shall regain their splendor, the former endowed with healing powers (Mal. iii. 20 [A. V. iv. 2]); the fountains of Jerusalem shall flow, and the trees grow (Ezek. xlvii. 12); desolate cities like Sodom shall rise from their ruins (Ezek. xvi. 55); Jerusalem, rebuilt of precious stones, shall shine like the sun (Isa. liv. 11 *et seq.*); peace shall reign among the beasts (Isa. xi. 7); and between them and Israel (Hosea ii. 20 [A. V. 18]); weeping and death shall cease (Isa. lxv. 19, xxv. 8–10); joy only shall reign (Isa. xxxv. 10); the "yeẓer ha-ra'" (evil desire) shall be slain by God (Suk. 52a). This regeneration of the world is to be brought about by a world-conflagration ("mabbul shel esh" = "a floor of fire" = ἐκπύρωσις: Sibyllines, iii. 542, 689; iv. 174; ii. 296; Hippolytus, "Refutatio Omnium Hæresium," ix. 30). This view, borrowed from the Stoics, is based upon Isa. xxxiv. 4 (comp. Bousset, "Der Antichrist," p. 159). In this world-conflagration Belial himself will be consumed (Sibyllines, iii. 73; compare the burning up of the primeval serpent Gohithar in Bundahis, xxx. 31). Thus the fire of Gehenna which consumes the wicked angels and the stars (Enoch, xc. 24 *et seq.*, *et al.*) was turned into a cosmic force bringing about the world's renewal.

The Last Judgment.

The Messianic kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the judgment of the souls after death (see Abraham, Testament of; Philo; Sadducees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. l. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messianic reign, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Enoch, xci. 15; comp. lxxxiv. 4, xciv. 9, xcviii. 10, civ. 5). On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (lxxxi. 4, lxxxix. 70 *et seq.*, xc. 20, ciii. 3 *et seq.*, civ. 1, cviii. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous, will be opened on that day (Syriac Apoc. Baruch, xxiv. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (II Esd. vii. 33 *et seq.*).

This end will come "through no one but God alone" (*ib.* vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His One Law, whether for life or for everlasting destruction" (Syriac Apoc. Baruch, lxxxv. 9–12). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 22, xxxvi. 10; Abot ii. 1; "Shepherd of Hermas," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 15). The righteous deeds and the sins will be weighed against each other in the scales of justice (Pesiḳ. R. 20; Ḳid. 40b). According to the Testament of Abraham (A. xiii.), there are two angels, one on either side: one writes down the merits, the other the demerits, while Doḳiel, the archangel, weighs the two kinds against each other in a balance; and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and brings them into paradise (Testament of Abraham, A. xiv.). According to the sterner doctrine of the Shammaites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are healed." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites, "He who is plenteous in mercy inclines the scale of justice toward mercy"—a view which shows (against Gunkel, "Der Prophet Ezra," 1900, p. 15) that Judaism believed in divine mercy independently of the Pauline faith (Tosef., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books, "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.

Gehenna.

There is no Scriptural basis for the belief in retribution for the soul after death; this was supplied by the Babylonians and Persians, and received a Jewish coloring from the word "Gehinnom" (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10). According to 'Er. 19a, the smoke from subterranean fires came up through the earth in this place; "there are cast the spirits of sinners and blasphemers and of those who work wickedness and pervert the words of the Prophets" (Enoch, cviii. 6). Gehinnom has a double purpose, annihilation (Enoch, xciv. 1 *et seq.*) and eternal pain (II Esd. vii. 36 *et seq.*). Gehinnom has seven names: "Sheol," "Abbadon," "Pit of Corruption," "Horrible Pit," "Mire of Clay," "Shadow of Death," and "Nether Parts of the Earth" (Jonah ii. 3; Ps. lxxxviii. 12 [A. V. 11], xvi. 10, xl. 3 [A. V. 2], cvii. 14; Ezek. xxvi. 20). It is also called "Tophet" (Isa. xxx. 33). It has seven departments, one beneath the other (Soṭah 10b). There are seven kinds of pains (II Esd. vii. 81 *et seq.*). According to rabbinical tradition, thieves are condemned to fill an unfillable tank; the impure sink into a quagmire; those that sinned with the tongue are suspended thereby; some are suspended by the feet, hair, or eyelids; others eat hot coals and sand; others are devoured by worms, or placed alternately in snow and fire. On Sabbath they are respited (see Dumah). These conceptions, ascribed chiefly to Joshua ben Levi, have their parallel in the apocalyptic literature appropriated by the Christian Church (see Gehenna). The punishment of the wicked endures twelve months, according to R. Akiba; the generation of the Flood will in time be released (Gen. R. xxviii.), but the punishment of those who have led others into heresy or dealt treacherously against the Law will never cease (Tosef., Sanh. xiii. 5).

Gan 'Eden.

The Garden of Eden is called the "Garden of Righteousness" (Enoch, xxxii. 3), being no longer an earthly paradise (*ib.* lx. 8, lxi. 12, lxx. 3). It is above the earth, and its inhabitants are "clothed with garments of light and eternal life, and eat of the tree of life" (*ib.* lviii. 3) in the company of the Lord and His anointed. In Slavonic Enoch its place is in the third heaven; its four streams pour out honey and milk, oil and wine (compare Sibyllines, ii. 318). It is prepared for the "righteous who suffer innocently, who do works of benevolence and walk without blame before God." It has been created since the beginning of the world, and will appear suddenly at the Judgment Day in all its glory (II Esd. vi.; comp. Pes. 54a). The righteous dwell in those heights where they enjoy the sight of the heavenly "ḥayyot" that carry God's throne (Syriac Apoc. Baruch, li. 11). As the wicked have a sevenfold pain the righteous have a sevenfold joy (II Esd. vii. 88 *et seq.*). There are seven divisions for the righteous, which shine like the sun (Judges v. 31; comp. Matt. xiii. 43), the moon (Ps. lxxxix. 37), the firmament (Dan. xii. 3), lightnings, torches (Nahum ii. 5 [A. V. 4]), and lilies (Ps. xlv. 1, Hebr.). Each of these divisions is placed differently before the face of God. Each of the righteous will have a mansion, and God will walk with them and lead them in a dance (Yer. Meg. ii. 73b). See Eden, Garden of.

The Banquet.

According to Ascensio Isaiæ, viii. 26, ix. 18, xi. 40, the righteous on the arrival of the Messiah receive in the seventh heaven garments of light as well as crowns and thrones. No small part in the future bliss is played by the eating of the heavenly bread or manna (Sibyllines, Prooemium, 87; Ḥag. 12b; Tan., Beshallaḥ, ed. Buber, p. 21; comp. "the mysterious food," II Esd. ix. 19), the ambrosial milk and honey (Sibyllines, ii. 318, iii. 746), and, according to R. Joshua b. Levi, "the wine prepared from the beginning of the world" (Ber. 34b; comp. Matt. xxvi. 29). The very name for the highest bliss of the future is "the banquet" (Abot iii. 16), which is the same as "sitting at the table of the Messiah" (Rev. xix. 9; Luke xiii. 28-29, xxii. 30, *et al.*). It is called in rabbinical literature "se'uddat ha-liwyatan" (the banquet of the leviathan), that is to say, in accordance with Job xl. 30 (A. V. xli. 6) the "ha-barim, or pious ones, shall hold their meal over it" (see Leviathan). It seems that the Persian ox, "hadhayos," whose marrow imparts immortality to the eater (Bundahis, xxx. 25), gave rise to the idea of the behemoth and leviathan meal which is dwelt on in Enoch, lx. 7 *et seq.*; Syriac Apoc. Baruch, xxix. 4; II Esd. vi. 52; Targ. Yer. to Num. xi. 26, Ps. civ. 26; B. B. 74b; Tan., Beshallaḥ, at end.

But while this eudemonistic view is the popular one, based upon Isa. lxv. 13 and Ps. xxiii. 5 (Num. R. xxi.), there is also the higher and more spiritual view taught by Rab: "In the world to come there is neither eating, drinking, nor procreation, neither barter nor envy, neither hatred nor strife; but the righteous sit with their crowns on their heads and enjoy the splendor of the Shekinah; for it is said: 'And they saw God and did eat and drink'; that is, their seeing God was meat and drink to them" (Ber. 17a). More characteristic still is the view of Rab's Palestinian contemporary R. Johanan: All the bliss for the future promised by the Prophets refers only to the Messianic time, whereas in regard to that which is in store for the righteous in the world to come it is said: "No eye hath seen it beside thee, O God" (Isa. lxiv. 3 [A. V. 4]; Ber. 34b; comp., however, Ex. R. xlv., at end, according to which God showed to Moses all the treasures in store for the doers of benevolent works). The New Testament sentence, "Many shall be last [there] that are first [here], and first [there] that are last [here]" (Matt. xix. 30, Greek), finds its explanation in the saying of a son of R. Joshua b. Levi: "A contrary order of things I have seen in the world beyond: the high in station are low there, the lowly are placed on high" (Ber. 50a).

Only in the esoteric Essene circles whence the apocalyptic literature emanated were attempted all the elaborate descriptions of paradise that found their way into the Midrash Konen, the Ma'aseh Gan 'Eden, and similar midrashim of the geonic time given in Jellinek's "B. H." ii. 28, 52 *et seq.*; iii. 131, 191 *et seq.*; but these descriptions can be traced through early Christian back to Jewish sources (see "J. Q. R." vii. 595). Mystics like Naḥmanides in his "Sha'ar ha-Gemul" adopted these views; Maimonides and his school rejected them. The whole eschatological system of retribution through paradise and hell never assumed in Judaism the character of a dogmatic belief, and Talmudic Judaism boldly transferred the scene of the heavenly judgment from the hereafter to the annual Day of Judgment at the beginning of the year (R. H. 16b; see New-Year). For Samaritan eschatology see Samaritans.

The account above deals only with the early stages of the Jewish eschatological views, roughly speaking, down to the end of the Talmudic period. For later development and present-day views see Immortality; Judgment, Day of; Messiah; Resurrection.

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K.

ESCUDERO, LORENÇO (ABRAHAM ISRAEL; identical with ABRAHAM GHER-PEREGRINO): Spanish poet; born at Cordova of Marano parentage; died about 1683. After his conversion to Judaism he lived in great poverty in Amsterdam. The Marquis of Caracena, then governor of Flanders, urged him to return to Christianity; but, though tempted by the offer of rewards, he steadily refused. After his death he was eulogized by De Barrios in verse. Escudero is supposed to be the author of the apologetic "Fortaleza del Judaismo, y Confusion del Estraño" (without date or place), of which a poor Italian translation entitled "Fortezza dell' Ebraismo, e Confusione dell' Estraneo," and a Hebrew translation by Mordecai Luzzatto of Triest, under the title "Ẓeriaḥ Bet-El," are extant in manuscript.

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D. M. K.

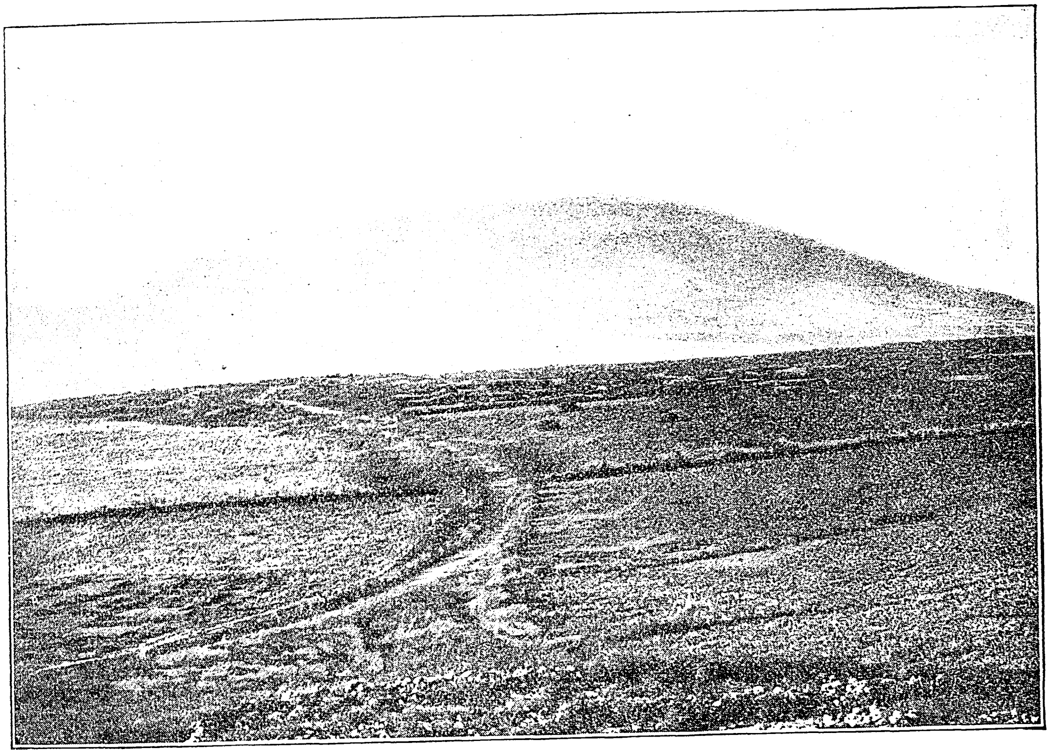

Plain of Esdraelon, with Mount Tabor in the Distance.

(From a photograph by Bonfils.)

ESDRAELON (ESRELON): The later Greek form of the more ancient Jezreel, and the name of the boundary-plain between the Ephraimitic and the Galilean mountain-chain (Judith i. 8). It is frequently spoken of as "the great valley"—a designation, however, not supported by Old Testament usage. In the latter it is referred to as "the land of the valley" (Josh. xvii. 16) or as "the valley" (Judges v. 15; I Sam. xxxi. 7; I Chron. x. 7). The central portion of the plain was called "the valley of Jezreel" (Josh. xvii. 16; Judges vi. 33; Hosea i. 5); and the portion on the south, "the valley of Megiddon" (Zech. xii. 11; II Chron. xxxv. 22). Its present name is Marj ibn-ʿAmr. The plain is bounded on the south by the mountains of Samaria, on the north by the Galilean mountain, and on the east by a low mountain-range. To the westward it is 25 meters above sea-level; to the eastward, 120 meters.

E. G. H. F. Bu.

ESDRAS, BOOKS OF: Apocryphal writings ascribed to Ezra.

Name and Versions.

I Esdras: The apocryphal Book of Ezra, or, better, the "Greek Ezra" (Esdræ Græcus), is called 'Εσδρας α' in the Greek Bible, where it precedes the canonical books of Ezra and Nehemiah, counted there as one book, 'Εσδρας β'. In the old Latin Bible it was I Esdras; but after Jerome, with his strong preference for the books preserved in Hebrew, had rejected it from the canon, it was usually counted as III Esdras: then either Ezra was I Esdras, and Nehemiah was II Esdras; or Ezra-Nehemiah was I Esdras, and ch. 1, 2 of the Apocalypse of Esdras was II Esdras. Sometimes, however, the Greek Ezra is called II Esdras: then Ezra-Nehemiah is I Esdras, and the Apocalypse is III Esdras; or, as in the Ethiopic Bible, the latter is I Esdras, and Ezra–Nehemiah follows as III Esdras or as III and IV

Esdras. In the English Bible it is again entitled I Esdras; here the canonical book retained the Hebrew form of its name, that is, "Ezra," whereas the two apocryphal books, ascribed to the same author, received the title in its Græco-Latin form—"Esdras." In the ancient Latin version I Esdras has the subscription "De Templi Restitutione." Two Latin translations were made: the "Vetus Latina" (Itala) and the "Vulgate." In Syriac the book is found only in the Syro-Hexaplar of Paul, Bishop of Tella (616–617), not in the older Peshiṭta. There are also an Ethiopic and an Armenian version.

I Esdras may be divided into ten sections, eight of which are only excerpts from certain parts of II Chronicles, Ezra, and Nehemiah:

Contents.

Ch. i. = II Chronicles xxxv. 1–xxxvi. 21: Josiah's Passover; his death; the history of Judah until the destruction of Jerusalem. Verses 21–22, however, are not found elsewhere, and are probably an addition of the compiler.

Ch. ii. 1–14 = Ezra i. 1–11: The edict of Cyrus.

Ch. ii. 15–26 = Ezra iv. 7–24: First attempt to rebuild the Temple; intervention of the Samaritans.

Ch. iii. 1–v. 3 = ——: Dispute of the three courtiers of Darius: the victory of the Jewish youth; decree of Darius that the Jews might return and that the Temple and the cult be restored.

Ch. v. 4–6 = ——: Beginning of a list of exiles who returned with Zerubbabel.

Ch. v. 7–73 = Ezra ii. 1–iv. 5: List of exiles who returned with Zerubbabel; work on the Temple; its interruption until the time of Darius.

Ch. vi.–vii. 9 = Ezra v. 1–vi. 18: Correspondence between Sisinnes and Darius concerning the building of the Temple; completion of the Temple.

Ch. vii. 10–15 = Ezra vi. 19–22: Celebration of the Passover by the Jews "of the Captivity" and those who had stayed in the land.

Ch. viii. 1–ix. 36 = Ezra vii. 1–x. 44: Return of exiles under Ezra; abolishment of mixed marriages.

Ch. ix. 37–55 = Nehemiah vii. 73–viii. 12: The reading of the Law.

It is evident that the compiler of I Esdras chose as a center the tale, commonly called the "Dispute of the Courtiers," of the contest among the three pages in waiting, and that he grouped around this tale several extracts from other writings with the intention of giving it its historical environment. The results of the contest were the restoration of the Temple and of the Jewish cult and community; and this is, indeed, the leading thought of the entire work. The events that led to the destruction of the Temple are therefore given as an introduction, and after the restoration the doings of Ezra, of vital importance in the development of Judaism, are related.

Purpose and Origin.

There are several discrepancies to be noted in the different parts of the book, first of all in the central episode. The story is that three pages of King Darius each agree to write "one thing that shall be strongest," and to let King Darius bestow great honor on him whose answer is the wisest. The first writes "Wine"; the second, "The king"; the third, "Women, but above all things truth." Then they explain their answers. The third, the victor, asks as reward the return of the Jews. His name is given as "Zerubbabel" in iv. 13 and as "Joakim the son of Zerubbabel" in v. 5. The latter seems to be the original; at the same time the second part of his answer, "truth," seems to be an addition to the original story. Other discrepancies are found in the style of the different pieces and in their relative value for the textual criticism of the originals. These facts indicate that several individuals must have worked over the book before it received its final shape.

Date and Value.

Since Josephus (*c.* 100 C.E.) made use of I Esdras, and since it is very likely that I Esdras iii. 1–2 was influenced by Esth. i. 1–4, the book was probably compiled in the last century before, or the first century of, the common era. It has no historical value, because it bears every mark of a true midrash, in which the facts are warped to suit the purpose of the writer. The extracts from other Old Testament writings, however, are valuable as witnesses of an old Greek translation of the Hebrew text, made probably before the Septuagint (see Guthe in Kautzsch, "Die Apokryphen," i. 1 *et seq.*, and P. Volz in Cheyne and Black, "Encyc. Bibl." ii. 1488–94).

Name and Versions.

II Esdras: One of the most interesting and the profoundest of all Jewish and Christian apocalypses is known in the Latin Bible as "Esdræ Quartus." The number, which usually is a part of the name, depends upon the method of counting the canonical Ezra-Nehemiah and the Greek Ezra: the book is called "I Esdras" in the Ethiopic, "II Esdras" in late Latin manuscripts and in the English Bible, "III Esdras" in other Latin manuscripts. There is another division in Latin Bibles, separating II Esdras into three parts, each with a separate number, of which the main part is "Esdræ Quartus." Greek Fathers quote it as *Ἔσδρας ὁ Προφήτης* or *Ἀποκάλυψις Ἔσδρα*. The most common modern name is "IV Esdras." Only ch. iii.–xiv., the original apocalypse, will be discussed here. The original was written in Hebrew, and then translated into Greek, as has been proved by Wellhausen, Charles, and finally by Gunkel; but neither the Hebrew nor the Greek text is extant. From the Greek were made the following versions: (1) Latin, which is the basis of the English version; (2) Syriac; (3) Ethiopic; (4) and (5) two independent Arabic versions; (6) Georgian. The Armenian version differs from the others; whether it was made from the Syriac or from a separate Greek version has not yet been decided.

Contents.

The book consists of seven sections, called "visions" since Volkmar (1863): 1–3 treat chiefly of religious problems; 4–6 consist mainly of eschatological visions; 7 tells of Ezra's literary activity and death.

First Vision (iii.–v. 19): "In the thirtieth year of the ruin of the city, I, Salathiel (the same is Esdras), was in Babylon, and lay troubled upon my bed." Esdras asks God how the misery of Israel can be in keeping with divine justice. The answer is given by Uriel: God's ways are unsearchable and the human mind can not grasp them; everything will be clear after the end of this world, which will soon come to pass. Then follows a description of the signs of the end.

Second Vision (v. 20–vi. 34): Why is Israel delivered up to the heathen? The answer is similar to that of the first vision: Man can not solve the problem; the end is near. Its signs are again revealed.

Third Vision (vi. 35–ix. 25): Why does Israel not yet possess the world? Answer: The present state is a necessary transition to the future. Then follows a detailed description of the fate of the wicked and the righteous: few will be saved; Esdras intercedes for the sinners, but he is told that nobody will escape his destiny.

Fourth Vision (ix. 26–x. 59): Vision of a woman mourning for her only son. Esdras pictures to her the desolation of Zion.

Suddenly instead of the woman appears a "builded city." Uriel explains that the woman represents Zion.

Fifth Vision (xi., xii.): Vision of an eagle which has three heads, twelve wings, and eight smaller wings "over against them," and which is rebuked by a lion and then burned. The eagle is the fourth kingdom seen by Daniel; the lion is the Messiah.

Sixth Vision (xiii.): Vision of a man who burns the multitude assaulting him, and then calls to himself another but peaceable multitude. The man is the Messiah; the first multitude are the sinners; the second are the Lost Tribes of Israel.

Seventh Vision (xiv.): The restoration of the Scripture. Esdras, sitting under an oak, is addressed by God from a bush and told that he will soon be translated; he asks for the restoration of the Law; God commands him to procure many tablets and five scribes and to tell the people to stay away for forty days. Esdras does so, and, after having received a wondrous drink, begins to dictate. Within forty days are written ninety-four books, of which twenty-four, that is, the Hebrew canon, are to be published and seventy to be kept secret. Esdras' translation is found only in the Oriental versions; in the Latin it has been omitted, because ch. xv. and xvi. were added.

Purpose and Origin.

The author wishes to console himself and his people in a time of great distress. He struggles with the deepest religious problems: What is the origin of suffering and evil in the world? Why does the All-Righteous create men, who He knows will suffer, or will do wrong and therefore perish? Why does man possess the mind or reason which makes him conscious of these things? Throughout these struggles the writer strives for assurance of salvation. Since this is reserved for some future era, he lays much stress on eschatology. Confidence in God's justice underlies all his thoughts.

It has been questioned whether this apocalypse was written by one author. Kalisch ("Das 4te Buch Esra," Göttingen, 1889) tried to prove that it had five different sources; his views were largely adopted by De Faye and by Charles. But Gunkel rightly calls attention to the fact that the uniform character of the book forbids its reduction to several independent documents, and that its repetitions and slight discrepancies are a peculiarity of the author in dealing with his complicated problems. Closely akin to this book is the Apocalypse of BARUCH; it has therefore been suggested that both might have been written by the same author. Although this can not be proved, it is at least certain that both books were composed at about the same time, and that one of them was the prototype of the other.

Date and Value.

Since the eagle in the fifth vision undoubtedly represents the Roman empire, most critics agreeing that the three heads are Vespasian, Titus, and Domitian, and since the destruction of Jerusalem so often referred to must be that by Titus in 70 C.E., the book must date from the last quarter of the first century—probably between 90 and 96.

II Esdras is a characteristic example of the growth of apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

Additions: Ch. i. and ii. of the Latin and English versions are of Christian origin (probably second century), and describe the rejection of the Jews in favor of the Christians. Ch. xv. and xvi., which predict wars and rebuke sinners at length, may be Jewish; they date from the middle or the second half of the third century.

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., 1898, iii. 246-250 (contains a complete bibliography); Gunkel, in Kautzsch, *Apokryphen*, etc., ii. 331 *et seq.*; idem, *Der Prophet Esra*, Tübingen, 1900.

E. LI.

G.

The author of II Esdras, also called "the prophet Ezra," in all probability, as shown by Wellhausen ("Skizzen und Vorarbeiten," vi. 248 *et seq.*), had before him the Baruch Apocalypse, written under the impression of the destruction of the Temple by the Romans; he reasons more on the general problems of sin and death and on the design of God regarding the few that are saved than on the national problem of Israel's adversity and the prosperity of the heathen. In the controversy between the schools of Shammai and of Hillel as to whether, in view of the prevalence of sin and sorrow, "it is good for man to be born or not" (טוב לאדם שנברא משלא נברא; 'Er. 13b), the author sides with the pessimistic view of the former: "It would be better if we were not born than to live in sin and suffer, not knowing why" (II Esd. iv. 12). In the same light he views the final judgment of man by God. "The germ of evil sown into man by the first sin of Adam" (זוהמה של נחש; 'Ab. Zarah 22b) results in sin and damnation for the great majority of men—indeed, there is no man who sinneth not—and makes the human destiny far inferior to that of the animal, which needs not fear the great Judgment Day (II Esd. vii. 45 [R. V. 115] *et seq.*; viii. 35). The author recognizes God's love for all His creatures (viii. 47), in spite of the fact that greater is the number of those lost than of those that are saved (ix. 15), but for him the end must be unrelenting justice and no mercy nor any intercession of saints; truth and righteousness alone must prevail (vii. 32-38 [R. V. 102-115]). Here, too, the author differs from the Hillelites, who teach that those souls whose merits and demerits are equal are saved by the mercy of God (who inclines the scale toward mercy), and sides with the Shammaites, who claim that these souls must go through the purgatory of the Gehenna fire before they are admitted into paradise (Sanh. xiii. 4; R. H. 16b). In another respect II Esdras (see iii. 30, ix. 22 *et seq.*, xii. 34, xiii. 37 *et seq.*) manifests the spirit of the Shammaites in finding Messianic salvation granted only to the remnant of Israel, for it is Eliezer the Shammaite who, in opposition to the school of Hillel, denies all Gentiles a share in the world to come (Tosef., Sanh. xiii. 2).

In regard to the return of the Lost Ten Tribes, also, the author shares the view of Eliezer, in opposition to Akiba, that they will take part in the Messianic redemption, and the very name for the land of the exile of the Ten Tribes used by him, but obviously misunderstood by the translator, rests on the same Biblical words referred to by the two tannaim—"ereẓ aḥeret" (another land; Deut. xxix. 27; II Esd. xiii. 45, comp. 40; Sanh. x. 3; see ARZARETH).

The length of the Messianic time is stated to be 400 years (II Esd. vii. 28: this is based upon Ps. xc. 15 and Gen. x. 13; comp. Sanh. 99a; Pesiḳ. R. 1). Especially significant is the apocalyptic sign for the Messianic era taken from Gen. xxv. 26, R. V. ("His [Jacob's] hand had hold on Esau's heel"), which is interpreted: "The end of Esau's [Edom's] reign will form the beginning of Jacob's—that is, the Messiah's—kingdom" (II Esd. vi. 8, exactly as in Gen. R. lxiii.; comp. Yalḳ.). For other parallels to rabbinical sayings of the first century see Rosenthal, "Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's," 1885, pp. 39–71. Rosenthal also thinks (*ib.* p. 40) that the five sages who during forty days put into writing the twenty-four canonical and seventy hidden (apocryphal) books dictated by Ezra under inspiration (II Esd. xiv. 23–46) reflect the work of the five disciples of Johanan ben Zakkai.

K.

ESHCOL: 1. Brother of Mamre and Aner. The three brothers were princes of the Amorites and allies of Abraham (Gen. xiv. 13), whom they supported in his expedition against Chedorlaomer.

2. The valley from which the spies cut the large cluster of grapes which they carried back to the camp of the Israelites as a proof of the fruitfulness of the land (Num. xiii. 23 *et seq.*, xxxii. 9; Deut. i. 24). They entered this valley from Hebron; hence it lay in the vicinity of that city. To the north of the present El-Khalil there is a Wadi Tuffah, which is still famous for the size of its grapes. In Num. xiii. 24 it is said that at the time of Moses the valley received the name of "Eshcol" (grape) because of the cluster which had been found there.

Bibliography: Edward Robinson, *Biblical Researches*, i. 356.

E. G. H. E. K.

ESHTAOL (אשתאול): A town in the lowland of Judah (Josh. xv. 33), generally mentioned in company with Zoreah, both towns being allotted to Dan out of Judah (*ib.* xix. 41). Between these two towns there was a place named "Mahaneh-dan," the scene of Samson's boyhood and place where the "Spirit of the Lord began to move him at times" (Judges xiii. 25).

E. G. H. M. Sel.

ESHTEMOA or **ESHTEMOH (אשתמוע, אשתמה):** A town in Judah allotted with its suburbs to the priests (Josh. xv. 50, xxi. 14; I Chron. vi. 57). David frequented this place during his wanderings (I Sam. xxx. 28). It is known now under the name of "Al-Samu'a," a village seven miles south of Hebron (Robinson, "Biblical Researches in Palestine," ii. 626). In I Chron. iv. 17 "Eshtemoa" may be taken either for a person or for a city, but in verse 19 "Eshtemoa" certainly represents a person.

E. G. H. M. Sel.

ESKELES, BERNHARD, FREIHERR VON: Austrian financier; born at Vienna 1753; died at Hietzing, near Vienna, Aug. 7, 1839. He was the posthumous son of Rabbi Berush Eskeles. At an early age he went to Amsterdam, where he entered a commercial house, of which he became manager at the age of seventeen, but met with reverses, and lost the fortune which his father had left to him.

In 1774 he returned to Vienna, married a daughter of Daniel Itzig of Berlin, and entered the business of his brother-in-law Arnstein, with whom he established the banking-house of Arnstein and Eskeles, which came into great prominence during the Congress of Vienna. At this period Eskeles' drawing-room was the rendezvous of men like Talleyrand, Wellington, Castlereagh, Hardenberg, and Theodor Körner. Eskeles' name is often mentioned in the memoirs of this time. His advice in financial matters was frequently sought by Joseph II., and later by Francis I., who entrusted him with many important missions to foreign countries. He was sent to Paris and Holland in 1810. Eskeles was the founder of the Austrian National Bank (1816), and its director for twenty-three years. He was raised to the Austrian nobility in 1797, and became a knight in 1811, and a baron in 1822.

Eskeles took little interest in Jewish affairs, and during his short term of office as representative of the Jewish community new and vexatious measures were introduced which, according to his contemporaries, he might have prevented had he used his influence. He was, however, the founder of several charitable institutions. He also established, with an initial contribution of 50,000 gulden, a fund for the maintenance of poor students. His two children, a son, Denis, Baron de Eskeles (1803–1876), and a daughter, Countess of Wimpfen, deserted the Jewish faith. Denis, who succeeded his father in the management of the banking-house, married Wilhelmina, Baroness Brentano-Cimaroli, and by his death the male line of the house became extinct.

Bibliography: Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, s.v.; *Allg. Zeit. des Jud.* 1839, p. 578; *Allg. Deutsche Biog.* v. 375; *Meyers Konversations-Lexikon.*

S. D.

ESKELES, GABRIEL BEN JUDAH LÖW (also known as Gabriel of Cracow): Polish rabbi; died at Nikolsburg, Moravia, Feb. 2, 1718. At first dayyan at Cracow during the rabbinate of his teacher, Aaron Samuel Kaidanower (1671), Eskeles successively occupied the rabbinates of Olkusz, government of Kielce, Russian Poland (1684–93), Prague (1693–98), Metz (1698–1709), and Nikolsburg (1709–1718). In 1698 Eskeles was a delegate of the district of Posen to the Council of Four Lands held at the fair of Jaroslav. Considered one of the greatest Talmudists of his time, he was widely consulted on halakic questions, but nearly all his responsa have been lost. One is quoted by Meïr Eisenstadt in the "Panim Me'irot" (ii., No. 47). He is also quoted by Jacob b. Benjamin ha-Kohen in his "Shab Ya'aḳob." The following works of Gabriel Eskeles still exist in manuscript: a commentary on Abot; novellæ on Shabbat; homilies.

Bibliography: *Memoiren der Glückel von Hameln*, ed. Kaufmann, pp. 321–333; Dembitzer, *Kelilat Yofi*, i. 35; ii. 68, 128–131; Kaufmann, *Samson Wertheimer*, p. 90; Friedländer, *Ḳore ha-Dorot*, p. 24; Feuchtwang, in *Kaufmann Gedenkbuch*, p. 376; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 104.

K. M. Sel.

ESKELES, ISSACHAR BERUSH: Austrian rabbi and financier; born 1692; died at Vienna March 2, 1753; son of Gabriel Eskeles and son-in-law of Samson Wertheimer. Eskeles called himself "Issachar Berush of Cracow," although at the time of his birth his father was rabbi of Olkusz, Poland. Owing to his family connections, Eskeles was named rabbi of Kremsir in 1710, when he was only eighteen years old; but as he had to absent himself very often on account of business affairs, he had in his house a substitute rabbi to attend to rabbinical matters. According to Frankl-Grün ("Geschichte der Juden in Kremsier," i. 84), Eskeles was rabbi at Kremsir from 1710 till 1719, but it seems from other sources that he settled at Vienna before 1719. In 1718 he succeeded his father in the rabbinate of Nikolsburg, without, however, leaving his residence in Vienna, where he was associated with his father-in-law in the banking business. At the same time Eskeles was the "Landesrabbiner" of Moravia. On Sept. 10, 1725, the emperor, Charles VI., named Eskeles "Landesrabbiner" of Hungary, a position which had been occupied by his deceased father-in-law. Like the latter, Eskeles presided at Vienna over the rabbinical court of Hungary, which dealt with the affairs of the Hungarian communities. In a decision of 1725 Eskeles signed himself "Issachar Bär of Cracow, rabbi of Nikolsburg and Moravia, Eisenstadt, and Hungary, and of the district of Mayence." From Vienna Eskeles could work to greater advantage in behalf of the Jews. When in 1742 a heavy tax was imposed upon the Jews of Moravia, the exertions of Eskeles and Baron d'Aguilar secured its annulment by Maria Theresa. Another decree, banishing in midwinter of 1744–45 the Jews of Bohemia and Moravia because they were suspected of Prussian leanings, was revoked upon the intercession of Eskeles and D'Aguilar. Eskeles has written novellæ on Berakot, as yet unpublished.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 354-355; Dembitzer, *Kelilat Yofi*, i. 69; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 112; Friedländer, *Ḳore ha-Dorot*, p. 26; David Kaufmann, *Samson Wertheimer*, pp. 90 *et seq.*

K. M. SEL.

ESPERANSSA, GABRIEL: Rabbi at Safed contemporaneously with Jonathan Galante (middle of seventeenth century). It is supposed that he was received as an orphan into the house of a woman by the name of Esperanssa, who adopted and educated him, and whose name he assumed. Esperanssa was contentious and dogmatic; but was a thorough Talmudic scholar. He left several works, but only the collectanea to the Pentateuch have been published (Ḥayyim Abulafia, "'Eẓ Ḥayyim," p. 137).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Conforte, *Ḳore ha-Dorot*, end.

K. L. GRÜ.

ESPERANZA ISRAELITICA. See PERIODICALS.

ESPERIAL, SAMUEL: Physician of Cordova, Spain. He was the author of a treatise on surgery written for David of Jaen in Spanish, but with Hebrew characters (Vatican MS. No. 372).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 2047; Steinschneider, *Jewish Literature*, p. 200; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 43.

G. M. SEL.

ESPINA, ALFONSO D'. See SPINA, ALFONSO DE.

ESPINOSA, BENJAMIN: Italian Hebraist of the eighteenth century; member of the rabbinical college at Leghorn. He published "Peri 'Eẓ Hadar," a ritual for certain special occasions, Leghorn, 1762, and "Yefeh Nof," containing seven didactic poems and notes on the chapter in Maimonides' code dealing with the implements of the sanctuary, printed in Isaac Nuñes Vaez's "Siaḥ Yiẓḥaḳ," *ib.* 1766. A number of Espinosa's works exist in manuscript; as, for instance, "Bet ha-'Ezer," a supercommentary on Abraham ibn Ezra's commentary on the Prophets and the Hagiographa; "Ḳonteros Yesod ha-Ḳiyyum," in which he defends the traditional text of the prayers, Altona, 1768 (see Benjacob, "Oẓar ha-Sefarim," No. 503); "Sha'ar Binyamin," rimed rules for the writing of a Pentateuch-scroll, with a commentary; and "Neweh Ḳodesh," on the architecture of the Second Temple.

BIBLIOGRAPHY: Mortara, *Indice*; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 805.

D.

ESRA, ELIA: Philanthropist; born at Calcutta Feb. 20, 1830; son of David Joseph Esra; died March, 1886. He was one of the wealthiest merchants of India, and was generally known as "the Indian Rothschild." It is said that he distributed 10,000 francs among the poor every month. Esra built a large synagogue at Calcutta, which he called, after his father, "Magen Dawid." In his will he directed that a large Talmudic school should be built at Jerusalem at the expense of his estate.

BIBLIOGRAPHY: *Ha-Asif*, iii. 118.

J. M. K.

ESSEK: Fortified town in Austria-Hungary, the second largest of Croatia; situated on the Drave. It has a population of about 18,000, including 1,600 Jews. Jews did not enjoy the privilege of residence there until 1792. They were, however, permitted a stay of twenty-four hours for the purpose of trading. As traders they appeared as early as 1757, although decried as "pestilent and mangy sheep." In 1830 their number, though small, nevertheless permitted of religious services; and in 1847 they organized a regular congregation, with a membership of forty and a budget of 663 gulden. In 1856 Dr. Samuel Spitzer became the first rabbi and the principal of the congregational school, which had obtained the privilege of incorporation; in 1864 the ḥebra ḳaddisha was established; and in 1867, the membership having increased to one hundred and sixty, a temple was built. The successor of Dr. Spitzer was Dr. Armand Kaminka (1897–99); the present rabbi of Essek is Dr. Simon Ungar of the Budapest Seminary.

D. G. S.

ESSEN: City in the Prussian district of Düsseldorf with 96,000 inhabitants (1895), including about 2,000 Jews. It developed from the convent of Essen, and until 1802 was under the rule of its abbesses. The presence of Jews in Essen is first shown in a document of Jan. 18, 1291, in which the chapter at Essen cedes the right of an esquire of the district to Count Eberhard von der Mark, the abbess Bertha II. expressly reserving for herself all rights over the Jews. This reservation was regularly made on the selection of new esquires. In 1349–50, under the abbess Katharina, the Jews were expelled from the city under the charge of poisoning the wells. In 1399 Jews are found on the tax-list, one of whom was the first Jew to be admitted (1491) to the neighboring city of Steele.

As the city's struggle against chapter and abbess became more and more successful, the Jews fell under the jurisdiction of the city, which gradually reduced the number of Jewish residents to two families, who were subjected, especially in regard to money matters, to severe and irksome ordinances. Of the Jewish families excluded from Essen, some went to Emden, some to Halberstadt and Deutz. The "Memorbuch" of Halberstadt mentions Elijah the Great ha-Levi of Essen (d. 1690). He was the father of R. Moses Kosmann and Judah Lehmann, and grandfather of the court agent Behrend Lehmann at Halberstadt. At the beginning of the eighteenth century there were seven Jewish houses in the city; at its end there were twelve. The last patent of protection, covering nineteen Jewish families in Essen, and drawn up (1803) by King Frederick William III. of Prussia, to whose kingdom the district was annexed in 1802, is in the possession of Isaac Hirschland, president of the community. At present (1903) the community numbers 350 families (about 2,000 individuals).

In the Middle Ages the community worshiped in a hall. The first synagogue was dedicated in 1808 during the French occupation. Synagogue and school prospered under the labors (1841–94) of the able pedagogue and preacher Moses Blumenfeld, the author of several school-books. Blumenfeld rendered valuable service to the city, and on his death (1902) his name was given to one of the city's streets (comp. "Allg. Zeit. des Jud." 1902, p. 88). Since 1894 Dr. Samuel has acted as rabbi. The institutions include a Jewish elementary school, a literary club, a library, an I.O.B.B. lodge, and three charitable societies. There are also nine charitable foundations, including the Karl Beer Fund for the promotion of handicrafts.

Bibliography: F. Ph. Funcke, *Gesch. des Fürstenthums und der Stadt Essen*, Elberfeld, 1851.

D. S. Sam.

ESSENES (etymology doubtful; probably two words are represented, "Essenes" and "Essæi": Essenes = 'Εσσηνοὶ = צנועים, "the modest," "humble," or "pious ones" [so Josephus in most passages; Pliny, in "Historia Naturalis," v. 17, used "Esseni"]; Essæi = 'Εσσαῖον = חשאים, the "silent" or "reticent" ones [so at times Josephus, and regularly Philo; 'Οσσαῖοι in Epiphanius]; others, with less probability, derive the name from the Syriac "ḥase," pl. "ḥasen," status emphaticus "ḥasaya" [the pious; this explanation was suggested by De Sacy and adopted by Ewald, Wellhausen, and Schürer]; from the Aramaic "asa" [= "to heal," or "the healers"; so Bellermann, Herzfeld, Geiger]; from "'asah" [= "to do," with reference to the "'anshe ma'aseh," the men of wondrous practise: Suk. v. 4]; from a town by the obscure name of "Essa" [Josephus, "Ant." xiii. 15, § 3; so Hilgenfeld]; from "ḥaza" [= "to see," "seers"]; from "'ashen" [= "strong"]; from "seḥa" [= "to bathe"; so Graetz]):

A branch of the Pharisees who conformed to the most rigid rules of Levitical purity while aspiring to the highest degree of holiness. They lived solely by the work of their hands and in a state of communism, devoted their time to study and devotion and to the practise of benevolence, and refrained as far as feasible from conjugal intercourse and sensual pleasures, in order to be initiated into the highest mysteries of heaven and cause the expected Messianic time to come ('Ab. Zarah ix. 15; Luke ii. 25, 38; xxiii. 51). The strangest reports were spread about this mysterious class of Jews. Pliny (*l.c.*), speaking of the Essene community in the neighborhood of the Dead Sea, calls it the marvel of the world, and characterizes it as a race continuing its existence for thousands of centuries without either wives and children, or money for support, and with only the palm-trees for companions in its retreat from the storms of the world. Philo, who calls the Essenes "the holy ones," after the Greek ὅσιοι, says in one place (as quoted by Eusebius, "Præparatio Evangelica," viii. 11) that ten thousand of them had been initiated by Moses into the mysteries of the sect, which, consisting of men of advanced years having neither wives nor children, practised the virtues of love and holiness and inhabited many cities and villages of Judea, living in communism as tillers of the soil or as mechanics according to common rules of simplicity and abstinence. In another passage ("Quod Omnis Probus Liber," 12 *et seq.*) he speaks of only four thousand Essenes, who lived as farmers and artisans apart from the cities and in a perfect state of communism, and who condemned slavery, avoided sacrifice, abstained from swearing, strove for holiness, and were particularly scrupulous regarding the Sabbath, which day was devoted to the reading and allegorical interpretation of the Law. Josephus ("Ant." xv. 10, § 4; xviii. 1, § 5; "B. J." ii. 8, §§ 2–13) describes them partly as a philosophical school like the Pythagoreans, and mystifies the reader by representing them as a kind of monastic order with semi-pagan rites. Accordingly, the strangest theories have been advanced by non-Jewish writers, men like Zeller, Hilgenfeld, and Schürer, who found in Essenism a mixture of Jewish and pagan ideas and customs, taking it for granted that a class of Jews of this kind could have existed for centuries without leaving a trace in rabbinical literature, and, besides, ignoring the fact that Josephus describes the Pharisees and Sadducees also as philosophical schools after Greek models.

The Essenes in History.

The Essenes, as they appear in history, were far from being either philosophers or recluses. They were, says Josephus ("Ant." xv. 10, §§ 4–5), regarded by King Herod as endowed with higher powers, and their principle of avoiding taking an oath was not infringed upon. Herod's favor was due to the fact that Menahem, one of their number who, excelling in virtuous conduct and preaching righteousness, piety, and love for humanity, possessed the divine gift of prophecy, had predicted Herod's rise to royalty. Whether Sameas and Pollio, the leaders of the academy (Abot i. 11), who also refused to take an oath ("Ant." xv. 10, § 4), belonged to the Essenes, is not clear. Menahem is known in rabbinical literature as a predecessor of Shammai (Ḥag. ii. 2). Of Judas the Essene Josephus relates ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5) that he once sat in the Temple surrounded by his disciples, whom he initiated into the (apocalyptic) art of foretelling the future, when Antigonus passed by. Judas prophesied a sudden death for him, and after a while his prediction came true, like every other one he made. A similar prophecy is ascribed to Simon the Essene ("Ant." xvii. 13, § 3; "B. J." ii. 7, § 4), who is possibly identical with the Simon in Luke ii. 25. Add to these John the Essene, a general in the time of the Roman war ("B. J." ii. 20, § 4; iii. 2, § 1), and it becomes clear that the Essenes, or at least many of them, were men of intense patriotic sentiment; it is probable that from their ranks emanated much of the apocalyptic literature. Of one only, by the name of Banus (probably one of the Banna'im; see below), does Josephus ("Vita," § 2) relate that he led the life of a hermit and ascetic, maintaining by frequent ablutions a high state of holiness; he probably, however, had other imitators besides Josephus.

Origin of the Essenes.

To arrive at a better understanding of the Essenes, the start must be made from the Ḥasidim of the pre-Maccabean time (I Macc. ii. 42, vii. 13; II Macc. xiv. 6), of whom both the Pharisees and the Essenes are offshoots (Wellhausen, "Israelitische und Jüdische Geschichte," 1894, p. 261). Such "overrighteous ones," who would not bring voluntary sacrifices nor take an oath, are alluded to in Eccl. vii. 16, ix. 2, while the avoidance of marriage by the pious seems to be alluded to in Wisdom iii. 13–iv. 1 (comp. II Macc. xiv. 6, 25). The avoidance of swearing became also to a certain extent a Pharisaic rule based on Ex. xx. 7 (see Targ.; Ned. 8b; Yer. Ned. iii. 38a; Soṭah 9b; Ber. 33a); and the rule (Matt. v. 37, R. V.) "Let your speech be, Yea, yea; Nay, nay," is also Talmudic (B. M. 49a). As a matter of fact, the line of distinction between Pharisees ("Perushim") and Essenes was never very clearly drawn (see "Perishut" in Abot iii. 13; Soṭah iii. 4, xi. 15; Tosef., Soṭah, xv. 11; Ṭoh. iv. 12; B. B. 60b).

Thus the more than six thousand Pharisees who claimed to be "highly favored by God" and to possess by "divine inspiration foreknowledge of things to come," and who refused to take an oath of fealty to Herod, predicting his downfall while promising children to Bagoas, the eunuch (Josephus, "Ant." xvii. 2, § 4), were scarcely different from those elsewhere called "Essenes" ("Ant." xv. 10, § 4).

"The Ancient Ḥasidim."

About the organization of the ancient Ḥasidim little is known; but each Pharisee had to be admitted by certain rites to membership in the association ("ḥeber" or "ḥaburah"), receiving the name "ḥaber" therefrom (Dem. ii. 3; Tosef., Dem. ii. 2; Bek. 30b); these fraternities assembled not only for worship but also for meals (see Geiger, "Urschrift," pp. 122 *et seq.*). The Pharisaic and Essene system of organization appears to have been at the outset the same, a fact which implies a common origin. A remnant of this Ḥasidean brotherhood seems to have been the "Neḳiyye ha-Da‘at" (the pure-minded) of Jerusalem, who would neither sit at the table or in court, nor sign a document, with persons not of their own circle (Giṭ. ix. 8; Sanh. 23a). They paid special reverence to the scroll of the Law in the synagogue (Masseket Soferim, xiv. 14).

But tradition has preserved certain peculiarities of these "ancient Ḥasidim" (Ḥasidim ha-rishonim) which cast some light on their mode of life. (1) In order to render their prayer a real communion with God as their Father in heaven, they spent an hour in silent meditation before offering their morning prayer (comp. Didascalia in Jew. Encyc. iv. 593), and neither the duty of saluting the king nor imminent peril, as, for instance, from a serpent close to their heels, could cause them to interrupt their prayer (Ber. v. 1; Tosef., Ber. iii. 20; Ber. 32b). (2) They were so scrupulous regarding the observance of the Sabbath that they refrained from sexual intercourse on all days of the week except Wednesday, lest in accordance with their singular calculation of the time of pregnancy the birth of a child might take place on a Sabbath and thereby cause the violation of the sacred day (Niddah 38a, b). Peril of life could not induce them to wage even a war of defense on the Sabbath (I Macc. ii. 38; II Macc. v. 25, xv. 4). (3) They guarded against the very possibility of being the indirect cause of injuring their fellow men through carelessness (Tosef., B. Ḳ. ii. 6; B. Ḳ. 30a, 50b; comp. Giṭ. 7a: "No injury is ever caused through the righteous"). (4) Their scrupulousness concerning "ẓiẓit" (Men. 40b) is probably only one instance of their strict observance of all the commandments. (5) Through their solicitude to avoid sin (whence also their name "Yire'e Ḥeṭ" = "fearers of sin": Sheḳ. vi. 6; Soṭah ix. 15) they had no occasion for bringing sin-offerings, wherefore, according to R. Judah, they made Nazarite vows to enable them to bring offerings of their own; according to R. Simeon, however, they refrained from bringing such offerings, as they were understood by them to be "an atoning sacrifice for the sins committed against the soul" (Num. vi. 11, Hebr.). This aversion to the Nazarite vow seems to have been the prevailing attitude, as it was shared by Simeon the Just (Sifre, Num. 22; Ned. 10a). (6) Especially rigorous were they in regard to Levitical purity (‘Eduy. viii. 4; Tosef., Oh. iv. 6, 13, where "zeḳenim ha-rishonim" [the ancient elders] is only another name for "Ḥasidim ha-rishonim"; see Weiss, "Dor," i. 110); they were particularly careful that women in the menstrual state should keep apart from the household, perform no household duties, and avoid attractiveness in appearance (Sifra, Meẓora‘, end; Shab. 64b; Ab. R. N. ii.; "Baraita di Masseket Niddah," in Horowitz's "Uralte Tosefta," 1890, i. 5, p. 16, iii. 2–3, pp. 24–27; "Pitḥe Niddah," pp. 54 *et seq.*). (7) This, however, forms only part of the general Ḥasidean rule, which was to observe the same degree of Levitical purity as did the priest who partook of the holy things of the Temple ("okel ḥullin be-ṭohorat ḳodesh"); and there were three or four degrees of holiness, of which the Pharisees, or "ḥaberim," observed only the first, the Ḥasidim the higher ones (Ḥag. ii. 6–7; Tosef., Dem. ii. 2). The reason for the observance of such a high degree of holiness must be sought in the fact that Levites who ate "ma‘aser" and priests who ate "terumah" and portions of the various sacrifices had their meals in common with the rest of the people and had to be guarded against defilement.

Upon the observance of the highest state of purity and holiness depended also the granting of the privilege, accorded only to the élite of the priesthood, of being initiated into the mysteries of the Holy

The "Zenu'im," or Chaste Ones.

Name and other secret lore. "The Name of twelve letters [see God, Names of] was, after the Hellenistic apostasy, entrusted only to the 'Ẓenu'im' [the chaste ones] among the priesthood. The Name of forty-two letters was entrusted only to the 'Ẓanua'' and ''Anaw' [the chaste and the humble] after they had passed the zenith of life and had given assurance of preserving it [the Name] in perfect purity" (Ḳid. 71a; Eccl. R. iii. 11; Yer. Yoma 39d, 40a). There was a twofold principle underlying the necessity of perfect chastity. When God revealed Himself to Moses and to the people of Israel they were enjoined to abstain from sexual intercourse, Israel for the time being, Moses for all time (Shab. 87a; Pes. 87b; Ab. R. N. ii., based upon Ex. xix. 15; Deut. v. 27). Those in hope of a divine revelation consequently refrained from sexual intercourse as well as other impurity (comp. Rev. xiv. 4; Enoch, lxxxiii. 2).

But there was another test of chastity which seems to have been the chief reason for the name of "Ẓenu'im" (Essenes): the Law (Deut. xxiii. 10-15; comp. Targ. Yer. *ad loc.*; Sifra, 258; Ber. 62a) enjoins modesty in regard to the covering of the body lest the Shekinah be driven away by immodest exposure. Prayer was prohibited in presence of the nude (Ber. 24b), and according to the Book of Jubilees (iii. 30 *et seq.*, vii. 20) it was a law given to Adam and Noah "not to uncover as the Gentiles do." The chastity ("ẓeni'ut") shown in this respect by King Saul and his daughter (I Sam. xxiv. 4; II Sam. vi. 16) gave him and his household a place in rabbinical tradition as typical Essenes, who would also observe the law of holiness regarding diet and distribute their wealth among the (poor) people (Pesiḳ. R. 15; Midr. Teh. vii.; Num. R. xi.; Meg. 13b; Yer. Suk. v. 55c). Every devotee of the Law was expected to be a "ẓanua'" (Abot vi. 1; Niddah 12a; Derek Ereẓ Zuṭa vii.), such as were Rachel and Esther (Meg. 13b), Ḥanan ha-Neḥba, the grandson of Onias the Saint (Ta'an. 23b), R. Akiba (Ket. 62b), and Judah ha-Nasi (Yer. Meg. i. 72b).

The "Hashsha'im," or Secret Ones.

The name "Ẓenu'im," which is replaced or explained by "Kesherim" (the blameless ones), another name for "Ḥasidim" (Yer. Dem. vi. 25d; Yer. Yoma iii. 40d; comp. Tosef., Dem. vi. 6; Ned. i. 1; Ab. R. N., text B, iv., ed. Schechter, p. 14, and comp. note on p. 15), is also applied, like the term "Ḥashsha'im" (see below), to those reticent ones to whom a secret may be confided; *e.g.*, secret scrolls concerning the Temple service were entrusted to them (Tosef., Yoma, ii. 7; Yer. Yoma iii. 41a). It is not always clear, however, whether the name denotes the Essenes or simply the modest ones as a class (see Dem. vi. 6; Ma'as. Sh. v. 1; Tosef., Soṭah, xiii. 6). R. Simeon the Ẓanua', who, while disregarding the Temple practise, shows a certain contempt for the high priest (Tosef., Kelim B. B. i. 6), appears on all accounts to have been an Essene priest. In an old Armenian version of Philo's dictionary of Hebrew names "Essene" is explained as "in silence" (Philo, "De Vita Contemplativa," ed. Conybeare, p. 247). The suggestion may be made that the Ḥashsha'im, "the observers of secrecy," designated also "the sin-fearing," who "had a chamber called 'lishkat ḥashsha'im' in the Temple, where they deposited their gifts of charity in secret and whence the respectable poor drew their support in secrecy," were the same Essenes from whom "the Gate of the Essenes" in Jerusalem (Josephus, "B. J." v. 42) derived its name. According to Tosef., Sheḳ. ii. 16, these Ḥashsha'im had in every city a special chamber for their charity-box, so that money could be deposited and taken in secret, a thing that could only be done upon the presumption that the money belonged to all alike; and since each city had its administrative body consisting of its best men, who took charge of the collection and distribution of charity (Tosef., Peah, iv. 6, 16; Tosef., Sheb. vii. 9), it is probable that these Essene-like ascetics ("Ẓenu'im": Tosef., Peah, ii. 18) followed their own traditions, though they probably also came under the general administration.

The explanation of 'Εσσάιοι given by Suidas (= θεωρήτικοι = "men of contemplation," or "mystics") suggests that the name "Ḥashsha'im," like "Ẓenu'im," denoted men entrusted with the secret lore "given in a whisper" (Ḥag. 13a, 14a; Gen. R. iii.).

"Watikim" and "Holy Ones."

Another name denoting a class of pietistic extremists showing points of contact with the Essenes is "Watiḳim" (men of firm principles: Sifre, Num. 92; Sifre, Deut. 13; Müller, "Masseket Soferim," 1878, p. 257, who identifies them with the Essenes). "The Watiḳim so arranged their morning prayer as to finish the Shema' exactly at the time when the sun came out in radiance" (Ber. 9b; comp. Wisdom xvi. 28; II Macc. x. 28); the Watiḳim closed the prayers "Malkiyyot, Shofarot" and "Zikronot" with Pentateuch verses (R. H. 32b). As holders of ancient traditions, they placed their own custom above the universally accepted halakah (Masseket Soferim, xiv. 18). Still another name which deserves special consideration is "ḳadosh" (saint). "Such is he called who sanctifies himself, like the 'Nazir,' by abstaining from enjoyments otherwise permissible" (Ta'an. 11a, b; Yeb. 20a; comp. Niddah 12a, where the word "Ẓanu'a" is used instead). Menahem bar Simai is called "son of the saints" because he would not even look at a coin which bore the image of the emperor or pass under the shadow of an idol (Pes. 104a; Yer. 'Ab. Zarah iii. 42c, 43b, where he is called "Nahum, the most holy one"). In Jerusalem there existed down to the second century a community by the name of "The Holy Congregation" ('Edah Ḳedoshah, or Ḳehala Ḳaddisha), which insisted on each member practising a trade and devoting a third part of the day to the study of the Torah, a third to devotion, and a third to work: probably a survival of an Essene community (Eccl. R. ix. 9; Ber. 9b; Tamid 27b).

In this connection mention should also be made of the "Banna'im" (builders: Miḳ. ix. 6; Shab. 114a), whom Frankel ("Zeitschrift für die Religiösen Interessen des Judenthums," 1846, p. 455) with great plausibility identifies with the Essenes. Originally applied to a gild of builders belonging to the Essenes (see "Polistes," below; comp. Abba Ḳolon "the Builder," Cant. R. i. 6; Abba Joseph the Builder, Ex. R. xiii.; the "Bannai" [Builder] in the company of R. Gamaliel, who was to hide in the walls the Targum to Job, Tosef., Shab. xiii. 2), their name was given the meaning of builders of a higher world and afterward applied to the Rabbis in general (Ber. 64a; Yer. Yoma iii. 40; Yer. Giṭ. vii. 48d; Ex. R. xxiii.; comp. *οἰκοδομεῖν* in the "Didascalia" and the Pauline writings). Each hermit built his house himself; hence the names "Banus" and "Bannaia," adopted by men whose type was the legendary Benaiah ben Jehoiada (Ber. 4a; 18a, b).

Survivals of the Hasidim.

The name of the Ḥasidim of olden times is coupled with that of the "Anshe Ma'aseh" (men of miraculous deeds: Suk. v. 4), a fact which shows that both belonged to the same class. Ḥanina b. Dosa is called the last of "the miracle-workers" (Soṭah ix. 15). But the Ḥasidim remained wonder-workers in Talmudic times (Ber. 18b; Lev. R. xxii., where "ish ha-ma'aseh" is translated into "'asḳan bi-debarim"). In fact, there existed books containing miraculous stories of the Ḥasidim, a considerable number of which were adopted by Talmud and Midrash (see Eccl. R. ix. 10), just as there existed secret scrolls ("Megillot Setarim") and ethical rules of the Ḥasidim ("Mishnat" or "Megillat Ḥasidim") to which allusion is made here and there in the Talmud (Yer. Ter. viii. 46b; Yer. Ber. ix. 14d), and the contents of which have found their way into the pseudepigraphic and early non-Talmudic literature (see Horowitz, *l.c.*). The Ḥasidim mentioned in old baraitas like Temurah (15b) and Soṭah (ix. 15), and in Abot de-Rabbi Natan (viii.), who spent their time on works of charity, are none other but survivals of the ancient Ḥasidim. The Ḥasidean traditions may, therefore, be traced from Jose ben Joezer, the martyr-saint and Ḥasidean leader of the Maccabean time (II Macc. xiv. 37, where "Razis" is a corruption of the name; Gen. R. lxv.; Frankel, in "Monatsschrift," lii. 406 [1851], down to Phinehas b. Jair, who was both in theory and in practise a disciple of the Ḥasidim (see Bacher, "Ag. Tan." ii. 594 *et seq.*); indeed, there is little in Essene life which does not find its explanation in rabbinical sources.

Viewed in the light of these facts, the description of the Essenes given by Philo and Josephus will be better understood and appreciated. Philo describes them in his earlier work, "Quod Omnis Probus Liber," § 12, as

Philo's Account of the Essenes.

> "a number of men living in Syria and Palestine, over 4,000 according to my judgment, called 'Essæi' (ὅσιοι) from their saintliness (though not exactly after the meaning of the Greek language), they being eminently worshipers of God (θεραπευταὶ Θεοῦ)—not in the sense that they sacrifice living animals (like the priests in the Temple), but that they are anxious to keep their minds in a priestly state of holiness. They prefer to live in villages and avoid cities on account of the habitual wickedness of those who inhabit them, knowing, as they do, that just as foul air breeds disease, so there is danger of contracting an incurable disease of the soul from such bad associations" (comp. Ex. R. xii.: "Moses should not pray to God in a city full of idols").

This fear of contamination is given a different meaning by Philo ("De Vita Contemplativa," ed. Conybeare, pp. 53, 206). Speaking of their occupations, he says:

> "Some cultivate the soil, others pursue peaceful arts, toiling only for the provision of their necessary wants. . . . Among all men they alone are without money and without possession, but nevertheless they are the richest of all, because to have few wants and live frugally they regard as riches [comp. Abot iv. 1: "Who is rich? Who is contented with his lot? for it is said: 'When thou eatest the labor of thy hands happy art thou and it shall be well with thee'" (Ps. cxxviii. 2, Hebr.)]. Among them there is no maker of any weapon of war [comp. Shab. vi. 4], nor any trader, whether huckster or dealer in large merchandise on land or sea, nor do they follow any occupation that leads to injustice or to covetousness" (comp. Ḳid. iv. 11; Tosef., Ḳid. v. 15; Masseket Soferim, xv. 10; all these passages being evidences of the same spirit pervading the Pharisaic schools).
>
> "There is not a single slave among them, but they are all free, serving one another; they condemn masters, not only as representing a principle of unrighteousness in opposition to that of equality, but as personifications of wickedness in that they violate the law of nature which made us all brethren, created alike." [This means that, so far from keeping slaves, the Essenes, or Ḥasidim, made it their special object to ransom captives (see Ab. R. N. viii.; Ta'an. 22a; Ḥul. 7a); they emancipated slaves and taught them the Law, which says: "They are My servants (Lev. xxv. 42), but should not be servants of servants, and should not wear the yoke of flesh and blood" (Targ. Yer. to Deut. xxiii. 16–17; Tosef., B. Ḳ. vii. 5; Ḳid. 22b.; comp. 38b; Abot i. 10: "Hate mastership!" Abot vi. 2. In regard to their practise of mutual service comp. Ḳid. 32b; Luke xxii. 27; John xiii. 1 *et seq.*).]

Study of the Law.

> "Of natural philosophy . . . they study only that which pertains to the existence of God and the beginning of all things ["ma'ase merkabah" and "ma'aseh bereshit"], otherwise they devote all their attention to ethics, using as instructors the laws of their fathers, which, without the outpouring of the divine spirit ["ruaḥ ha-ḳodesh"], the human mind could not have devised. These are especially taught on the seventh day, when, abstaining from all other work, they assemble in their holy places, called synagogues, sitting in rows according to their age, the younger ones listening with becoming attention at the feet of the elder ones. One takes up the holy book and reads aloud, another one from among the most learned comes forward and explains whatever may not have been understood—for, following their ancient traditions, they obtain their philosophy by means of allegorical interpretation" (comp. the name of "doreshe reshumot," allegorists, B. Ḳ. 82a).
>
> "Thus they are taught piety, holiness, righteousness, the mode of governing private and social affairs, and the knowledge of what is conducive or harmful or indifferent to truth, so that they may choose the one and shun the other, their main rule and maxim being a threefold one: love of God, love of manhood (self-control), and love of man. Of the love of God they exhibit myriads of examples, inasmuch as they strive for a continued, uninterrupted life of purity and holiness; they avoid swearing and falsehood, and they declare that God causes only good and no evil whatsoever [comp. "kol de-'abed Raḥmana le-ṭab 'abed," "What the Merciful does is for the good," Ber. 60b]. Their love of virtue is proved by their freedom from love of money, of high station, and of pleasure, by their temperance and endurance, by their having few wants, by their simplicity and mild temper, by their lack of pride, by their obedience to the Law, by their equanimity, and the like. Of their love for man they give proof by their good will and pleasant conduct toward all alike [comp. Abot i. 15, iii. 12: "Receive every man with a pleasant countenance!"], and by their fellowship, which is beautiful beyond description.

Their Communism.

> "No one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies ["ḥaburot"] their houses are open also to their adherents coming from other quarters [comp. Abot i. 5]. They have one storehouse for all, and the same diet; their garments belong to all in common, and their meals are taken in common. . . . Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need. [One of the two Ḥasidean and rabbinical terms for renouncing all claim to one's property in order to deliver it over to common use is "hefker" (declaring a thing ownerless; comp. Sanh. 49a); Joab, as the type of an Essene, made his house like the wilderness—that is, ownerless and free from the very possibility of tempting men to theft and sexual sin—and he supported the poor of the city with the most delicate food. Similarly, King Saul declared his whole property free for use in warfare (Yalḳ.,

Sam. i. 138). The other term is "heḳdesh nekasim" (consecrating one's goods; comp. 'Ar. vi.; Pes. 57: "The owners of the mulberry-trees consecrated them to God"; Ta'an. 24a: "Eliezer of Beeroth consecrated to charity the money intended for his daughter's dowry, saying to his daughter, 'Thou shalt have no more claim upon it than any of the poor in Israel.'" Jose ben Joezer, because he had an unworthy son, consecrated his goods to God (B. B. 133b). Formerly men used to take all they had and give it to the poor (Luke xviii. 22); in Usha the rabbis decreed that no one should give away more than the fifth part of his property ('Ar. 28a; Tosef., 'Ar. iv. 23; Ket. 50a).] They pay respect and honor to, and bestow care upon, their elders, acting toward them as children act toward their parents, and supporting them unstintingly by their handiwork and in other ways" (comp. B. M. ii. 11).

Not even the most cruel tyrants, continues Philo, possibly with reference to King Herod, have ever been able to bring any charge against these holy Essenes, but all have been compelled to regard them as truly free men. In Philo's larger work on the Jews, of which only fragments have been preserved in Eusebius' "Præparatio Evangelica" (viii.), the following description of the Essenes is given (ch. xi.):

The Essenes Advanced in Years.

"Our lawgiver, Moses, has trained thousands of disciples who, on account of their saintliness, I believe, are honored with the name of Essæi. They inhabit many cities and villages, and large and populous quarters of Judea. Their institution is not based upon family connections, which are not matters of free choice, but upon zeal for virtue and philanthropy. There exist no new-born children, and no youth just entering upon manhood, in the Essene community, since the dispositions of such youth are unstable on account of their immaturity; but all are full-grown men, already declining toward old age [compare the meaning of "zeḳenim"], such as are no longer carried away by the vehemence of the flesh nor under the influence of their passions, but are in the enjoyment of genuine and true liberty." [This is the most essential feature of Essenism (comp. Pliny, *l.c.*), and has been almost entirely ignored. The divine command to marry and preserve the race is supposed to have been obeyed by every young man before the close of his twentieth year (Ḳid. 29b), and he has not discharged his obligation until he has been the father of at least two children, two sons according to the Shammaites, according to the Hillelites one son and one daughter (Yeb. vi. 6). It was therefore only at an advanced age that it was considered an act of extreme piety "to leave children, wife, and friends behind in order to lead a life of contemplation in solitude" (Philo, "De Vita Contemplativa," ed. Conybeare, p. 49).]

Philo says here also that the Essenes have no property of their own, not house or slave or farm, nor flocks and herds, but hold in common everything they have or obtain; that they either pursue agriculture, or tend to their sheep and cattle, or beehives, or practise some handicraft. Their earnings, he continues, are given in charge of an elected steward, who at once buys the food for their meals and whatever is necessary for life. Every day they have their meals together; they are contented with the same food because they love frugality and despise extravagance as a disease of body and soul. They also have their dress in common, a thick cloak in winter and a light mantle in summer, each one being allowed to take whichever he chooses. If any one be sick, he is cured by medcines from the common stock, receiving the care of all. Old men, if they happen to be childless, end their lives as if they were blessed with many and well-trained children, and in the most happy state, being treated with a respect which springs from spontaneous attachment rather than from kinship. Especially do they reject that which would dissolve their fellowship, namely, marriage, while they practise continence in an eminent degree, for no one of the Essæi takes a wife. (What follows regarding the character of women probably reflects the misogynous opinion of the writer, not of the Essenes.) Philo concludes with a repetition of the remark that mighty kings have admired and venerated these men and conferred honors upon them.

Josephus' Account.

In his "Antiquities" (xiii. 5, § 9), Josephus speaks of the Essenes as a sect which had existed in the time of the Maccabees, contemporaneously with the Pharisees and Sadducees, and which teaches that all things are determined by destiny (*εἱμαρμένη*), and that nothing befalls men which has not been foreordained; whereas the Pharisees make allowance for free will, and the Sadducees deny destiny altogether. This refers not so much to the more or less absolute belief in Providence (comp. the saying, "Ha-kol bi-yede shamayim" = "All is in the hands of God": Ket. 30a; Ber. 33b; and R. Akiba's words, "Everything is foreseen, but free will is given," Abot iii. 15), which the Sadducees scarcely denied, as to the foreknowledge of future (political) events, which the Essenes claimed (comp. Josephus, "Ant." xv. 10, § 5, *et al.*); the Pharisees were more discreet, and the Sadducees treated such prophecies with contempt. In "Ant." xviii. 1, §§ 2–6, Josephus dwells at somewhat greater length on what he assumes to be the three Jewish philosophical schools. Of the Essenes he says that they ascribe all things to God, that they teach the immortality of the soul, and that the reward of righteousness must be fought for (by martyrdom).

"When they send gifts to the Temple they do not offer sacrifices because of the different degrees of purity and holiness they claim; therefore they keep themselves away from the common court of the Temple and bring offerings [vegetable sacrifices] of their own. [This certainly does not mean that they opposed animal sacrifices on principle, but that they brought no free-will offerings for reasons of their own; see above.] They excel all men in conduct, and devote themselves altogether to agriculture. Especially admirable is their practise of righteousness, which, while the like may have existed among Greeks or barbarians for a little while, has been kept up by them from ancient days [ἐκ παλαιοῦ]; for they, like the Spartans of old and others, have still all things in common, and a rich man has no more enjoyment of his property than he who never possessed anything. There are about 4,000 men who live in such manner. They neither marry, nor do they desire to keep slaves, as they think the latter practise leads to injustice [comp. Abot ii. 7: "Many men servants, much theft"], and the former brings about quarrels; but, living to themselves, they serve one another. They elect good men ["ṭobim"; see CHARITY] to receive the wages of their labor and the produce of the soil, and priests for the preparation [consecration?] of their bread and meat. They all live alike, and resemble most the [holy unmarried] city-builders [pioneers] of the Dacæ" (comp. Strabo, vii. 33).

The chief information concerning the Essenes is given in "De Bello Judaico" (ii. 8, §§ 2–13). But this account seems to have been taken from another source and worked over, as the description preserved in Hippolytus' "Refutatio Omnium Hæresium" (ix. 18–28) presents a version which, unobserved by most writers, differs in many respects from that of Josephus, being far more genuinely Jewish, and showing greater accuracy in detail and none of the coloring peculiar to Josephus (see Duncker's ed., Göttingen, 1859, p. 472, note). The following is Hippolytus' version, the variations in Josephus' being indicated by brackets with the letter J:

Hippolytus' Description Compared with Josephus'.

"There are three divisions [sects, *αἱρετίσται* = "philosophical divisions"] among them [the Jews]: the Pharisees and Sadducees and the Essenes. These [last] practise a holier life [J: "Jews by birth"] in their display of love for one another and of continence [comp. Ẓenu'im, above]; they abstain from every act of covetousness [J: "pleasure as an evil deed"] and avoid even listening to conversation concerning such things. They renounce matrimony, but they take children of strangers [J: "when they are still easily instructed"; but comp. Abraham in Gen. R. xxxix. and Targ. Yer. to Deut. xxiii. 17], and treat them as their own, training them in their own customs; but they do not forbid them to marry. Women, however, though they may be inclined to join the same mode of life, they do not admit, as they by no means place the same confidence in women." [This refers simply to questions of Levitical holiness and to the mysteries entrusted to the Ẓenu'im. Josephus has this sentence twisted into the following crude and unjust statement: "They do not forbid marriage and the procreation of children, but they guard against the lasciviousness of women and are persuaded that none preserves fidelity to one man."] Hippolytus continues: "They despise wealth, and do not refrain from sharing what they have with those in need; in fact, none among them is richer than the other; for the law with them is that whosoever joins their order must sell his possessions and hand the proceeds over to the common stock [Josephus adds here remarks of his own]; and the head [archon] distributes it to all according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a defilement, probably from fear that the oil was not kept perfectly pure. They always dress in white garments" (comp. Eccl. ix. 8).

Essenes Travel Constantly.

"They have no special city of their own, but live in large numbers in different cities, and if any of their followers comes from a strange city everything they have is considered as belonging equally to the newcomer; those who were never known before are received as kindred and friends." "They traverse their native land [as "sheluḥe miẓwah," sent for charitable and for politico-religious purposes (comp. APOSTLES)], and whenever they go on a journey they carry nothing except arms. They find in every city an administrator of the collective funds, who procures clothing and food for them.

Prayers and Meals.

"Their way of dressing and their general appearance are decorous; but they possess neither two cloaks nor two pairs of shoes [comp. Matt. x. 10, and parallels]. At early dawn they rise for devotion and prayer, and speak not a word to one another until they have praised God in hymns. [Josephus has here: "They speak not a word about profane things before the rising of the sun, but they offer up the prayers they have received from their fathers facing the sun as if praying for its rising"; comp. the Watiḳim, above.] Thus they go forth, each to his work until the fifth hour, when, having put on linen aprons to conceal their privy parts [comp. Ber. 24b], they bathe in cold water and then proceed to breakfast, none being allowed to enter the house who does not share their view or mode of holiness [see Ḥag. iii. 2]. Then, having taken their seats in order amid silence, each takes a sufficient portion of bread and some additional food; but none eats before the benediction has been offered by the priest, who also recites the grace after the meal; both at the beginning and at the close they praise God in hymns [comp. Ber. 21a, 35a, in regard to the saying of grace; see M. Ḳ. 28b; Meg. 28a]. After this they lay aside their sacred linen garments used at their meal, put on their working garments left in the vestibule, and betake themselves to their labor until the evening, when they take supper.

The Law and the Prophets.

"There are no loud noise and vociferation heard [at their assembly]; they speak gently and allow the discourse to flow with grace and dignity, so that the stillness within impresses outsiders with a sense of mystery. They observe sobriety and moderation in eating and drinking. All pay due attention to the president, and whatever he orders they obey as law. Especial zeal they manifest in offering sympathy and succor to those in distress. [Josephus here adds a sentence of his own.] Above all they refrain from all forms of passion and anger as leading to mischief [see ANGER]. No one among them swears; a word is regarded as more binding than an oath; and one who swears is despised as one not deserving of confidence. They are very solicitous in regard to the reading aloud of the Law and the Prophets [J: "the writings of the ancient ones"], and of any [apocalyptic?] scroll they have of the Faithful Ones [comp. Tan., Wa'era, ed. Buber, 4; and ESCHATOLOGY; J: "and they select such as are for the salvation of soul and body"]. Especially do they investigate the magic powers of plants and stones [comp. Wisdom vii. 20].

"To those desirous of becoming disciples they do not deliver their traditions [παραδόσεις; comp. CABALA] until they have tested them. Accordingly they set before the aspirant the same kind of food, outside the main hall, where he remains for a whole year after having received a mattock, a linen apron, and a white robe [as symbols of Ẓeni'ut (Essene, modesty and purity)]. After having given proof of self-control during this period, he is advanced and his ablutions are of a higher degree of purity, but he is not allowed to partake of the common meal until, after a trial of two years more, he has proved worthy to be admitted into membership. Then oaths of an awful character are administered to him: he swears to treat with reverence whatever is related to the Divinity [compare BLASPHEMY and GOD, NAMES OF]; that he will observe righteousness toward men and do injustice to none; that he will not hate any one who has done him injustice, but will pray for his enemies [comp. Matt. v. 45]; that he will always side with the righteous in their contests [this proves, if anything, that the Essenes were fighters rather than mere quietists]; that he will show fidelity to all and particularly to those in authority; for, say they, without God's decree no one is given power to rule [this refers not to political rulers, as has been claimed with reference to "Ant." xv. 10, § 5, but to the head of the order, whose election is not made without the guidance of the Holy Spirit (Sifre, Num. 92; Ber. 58a, "min ha-shamayim"; comp. DIDASCALIA, IN JEW. ENCYC. iv. 590a)]; that, if himself appointed to be ruler, he will not abuse his authority, nor refuse to submit to the rules, nor ornament himself beyond what is customary; that he will ever love the truth and reprove him who is guilty of falsehood; that he will neither steal nor pollute his conscience for the sake of gain; that he will neither conceal anything from the members of the order nor disclose anything to outsiders, even though tortured to death. He swears besides that he will not communicate the doctrines differently from the manner in which he received them himself. [Here Josephus has two conditions omitted in Hippolytus: "that he will abstain from robbery" (which in this connection probably refers to the teachings which might be misappropriated and claimed for oneself; the rabbinical rule, which has, therefore, an Essene coloring, being: "He who tells a saying in the name of the author brings about the redemption," Abot vi. 6, based upon Esth. ii. 22), and "that he will with equal care guard the books of the order and the names of the angels." These oaths give a better insight into the character and purpose of the Essene brotherhood than any other description, as will be shown later.]

Discipline of the Essene Order.

"If any of them be condemned for any transgression, he is expelled from the order, and at times such a one dies a terrible death [see ANATHEMA and DIDASCALIA], for inasmuch as he is bound by the oaths taken and by the rites adopted, he is no longer at liberty to partake of the food in use among others. [Here Josephus: "and being compelled to eat herbs, he famishes his body until he perishes."] Occasionally they pity those exposed to dissolution ["shammata"], considering punishment unto death sufficient. In their judicial decisions they are most accurate and just; they do not pass sentence unless in company with one hundred persons [this is possibly a combination of the higher court of seventy-two ("Sanhedrin gedolah") and the smaller court of twenty-three ("Sanhedrin ḳeṭannah")], and what has been decided by them is unalterable. After God they pay the highest homage to the legislator (that is to say, to the Law of Moses), and if any one is guilty of blasphemy against him (that is, against the Law), he is punished [J: "with death"]. They are taught to obey the rulers and elders [J: "the majority"].

Sabbath Observance.

"When ten [the number necessary to constitute a holy congregation; see MINYAN] sit together deliberating, no one speaks without permission of the rest [the rabbinical term is "reshut"; see the Talmudic dictionaries, *s.v.* רשות]. They avoid spitting into the midst of them [Ḥag. 5a; Ber. 62b], or toward the right [the right hand is used for swearing; see Brand, "Mandäische Religion," 1889, pp. 110 *et seq.*]. "In regard to Sabbath rest they are more scrupulous than other Jews, for they not only prepare their meals one day previously so as not to touch fire, but they do not even remove any utensil [rabbinical term, "muḳẓah"; see SABBATH]; nor do they turn aside to ease nature. Some do not even rise from their couch [comp. Targ. to Ex. xvi. 27; Mek., Beshallaḥ, 5], while on other days they observe the law in Deut. xxiii. 13. After the easement they wash themselves, considering the excrement as defiling [comp. Yoma iii. 3]. They are divided, according to their degree of holy exercises, into four classes."

The following paragraph, omitted by Josephus, is alluded to, in his "Ant." xviii. 1, § 6, as "the philosophy of a fourth sect founded by Judas the Galilean."

Zealots Also Essenes.

"For some of these observe a still more rigid practise in not handling or looking at a coin which has an image, nor will they even enter a city at the gates of which statues are erected [comp. Yer. 'Ab. Zarah iii. 42b, 43b]. Others again threaten to slay any Gentile taking part in a discourse about God and His Law if he refuses to be circumcised [comp. Sanh. 59a, Ex.

R. xxxiii.]. From this they were called 'Zealots' [Ḳanna'im] by some. 'Sicarii' by others. Others again will call no one lord except God, even though they be tortured or killed.

"Those of a lower degree of discipline [holiness] are so inferior to those of the higher degree that the latter at once undergo ablution when touched by the former, as if touched by a Gentile. [These are the four degrees of holiness mentioned in Ḥag. ii. 7: "ma'aser," "terumah," "ṭohorot," and "ḥaṭṭat," or "most holy." Another division is: *κοινόβια* = כנפים = "common meal," and "ṭohorot" = "priestly meal": Tosef., Dem. ii. 11.] Most of them enjoy longevity; many attain an age of more than a hundred years. They declare that this is owing to their extreme piety [comp. the frequent question: "Ba-meh ha'arakta yamim" (By what merit didst thou attain an old age? Meg. 27b, 28)] and to their constant exercise of self-control. [Josephus instead rationalizes.] They despise death, rejoicing when they can finish their course with a good conscience; they willingly undergo torment or death rather than speak ill of the Law or eat what has been offered to an idol." (Here Josephus adds something of his own experience in the Roman war.)

This leads Hippolytus, exactly as in the "Didascalia," to the Essene view of the future life, a view in which, contrary to the romantic picture given by Josephus, the belief in Resurrection is accentuated:

Essene View of Resurrection.

"Particularly firm is their doctrine of Resurrection; they believe that the flesh will rise again and then be immortal like the soul, which, they say, when separated from the body, enters a place of fragrant air and radiant light, there to enjoy rest – a place called by the Greeks who heard [of this doctrine] the 'Isles of the Blest.' But," continues the writer, in a passage characteristically omitted by Josephus, "there are other doctrines besides, which many Greeks have appropriated and given out as their own opinions. For their disciplinary life [ἄσκησις] in connection with the things divine is of greater antiquity than that of any other nation, so that it can be shown that all those who made assertions concerning God and Creation derived their principles from no other source than the Jewish legislation. [This refers to the Ḥasidean "ma'aseh merkabah" and "ma'aseh bereshit."] Among those who borrowed from the Essenes were especially Pythagoras and the Stoics; their disciples while returning from Egypt did likewise [this casts new light on Josephus' identification of the Essenes with the Pythagoreans: "Ant." xv. 10, § 4]; for they affirm that there will be a Judgment Day and a burning up of the world, and that the wicked will be eternally punished.

"Also prophecy and the foretelling of future events are practised by them. [Josephus has in addition: "For this purpose they are trained in the use of holy writings, in various rites of purification, and in prophetic (apocalyptic?) utterances; and they seldom make mistakes in their predictions."] Then there is a section of the Essenes who, while agreeing in their mode of life, differ in regard to marriage, declaring that those who abstain from marrying commit an awful crime, as it leads to the extinction of the human race. But they take wives only after having, during three years' observation of their course of life, been convinced of their power of child-bearing, and avoid intercourse during pregnancy, as they marry merely for the sake of offspring. The women when undergoing ablutions are arrayed in linen garments like the men in order not to expose their bodies to the light of day" (comp. Horwitz, "Baraita di Nidda," i. 2).

Purpose of the Essene Brotherhood.

A careful survey of all the facts here presented shows the Essenes to have been simply the rigorists among the Pharisees, whose constant fear of becoming contaminated by either social or sexual intercourse led them to lead an ascetic life, but whose insistence on maintaining the highest possible standard of purity and holiness had for its object to make them worthy of being participants of "the Holy Spirit," or recipients of divine revelations, and of being initiated into the mysteries of God and the future. "Wo to the wives of these men!" exclaimed Zipporah, the wife of Moses, when she heard that Eldad and Medad had become prophets, for this meant cessation of conjugal intercourse (Sifre, Num. 99). Abstinence from whatever may imply the use of unrighteous Mammon was another condition of initiation into the mystery of the Holy Name (Yer. Yoma iii. 40d; comp. Ḥul. 7b; Phinehas b. Jair; Midr. Teh. xxiv. 4, cxxviii. 2; Ḥul. 44b, with reference to Prov. xv. 27). The purpose of their ablutions before every meal as well as before morning prayers, which practise gave them the name of "Ṭobele Shaḥarit" (= Morning Baptists, Ἡμεροβαπτισταῖ), was to insure the pronunciation of the Name and the eating of holy things in a state of purity (Tosef., Yad. ii. 20; Ber. 2b, 22a). The existence of large numbers of Levites (Yeb. xv. 7) and Aaronites, the original teachers of the Law, whose holy food had to be eaten in holiness, was instrumental in the creation of a state of communism such as the Law prescribes for each seventh year (Peah vi. 1). Fear of defilement led Judas Maccabeus as Ḥasidean leader to live only on herbs (II Macc. v. 27).

A glance at the Essene oath of initiation confirms the statement of Philo that love of God, or reverence for His Name, love of man, or pursuit of righteousness and benevolence, and love of virtue, or humility and chastity, were the chief aims of the Essene brotherhood. Successors to the ancient Ḥasidim who instituted the liturgy (Midr. Teh. xvii. 4: "ḥasidim ha-rishonim"), they laid all possible stress on prayer and devotion, opposing the priesthood in the Temple out of mistrust as to their state of holiness and purity rather than out of aversion to sacrifice (Tosef., Ned. i. 1; Ker. 25a). They claimed to possess by tradition from the founders of the Synagogue ("anshe keneset ha-gedolah") the correct pronunciation and the magic spell of the Holy Name (Midr. Teh. xxxvi. 8, xci. 8), and with it they achieved miracles like the men of old (Midr. Teh. lxxviii. 12, xci. 2). They taught Jews and Gentiles alike to cleanse themselves in living streams from their impurity of sin, and return to God in repentance and prayer (Sibyllines, iv. 164; Luke iii. 3; comp. Tan., ed. Buber, Introduction, 153). Ever alert and restless while in hope of the Messianic time, they formed a strong political organization scattered through the Holy Land; and, in constant touch with one another, they traveled far and wide to organize Jewish communities and provide them with the three elements of Judaism: instruction, worship, and charity (Abot i. 2); and they were especially assiduous in pursuit of benevolent work (Ab. R. N. iii., viii.). Each community had its seven good men, called "the Good Brotherhood of the Town" (Ḥeber 'Ir be-Ṭobah: "Ant." iv. 8, § 14; Meg. 27a; Tosef., Peah, iv. 16; Sheb. vii. 9).

Standing under the direction of the "mishmar," or "ma'amad" (the district authority: Tosef., Peah, iv. 7), the Essenes claimed, as direct successors to the Ḥasidim, Mosaic origin for their brotherhood (see Philo and Josephus, *l.c.*, in reference to Ex. xviii. 21; comp. Targ. Yer.; B. M. 30b; Mek., Yitro, 2). Whatever their real connection with the RECHABITES (Jer. xxxv.) was, they beheld in Jonadab, the founder of the sect of the "Water-Drinkers," as well as in Jabez (I Chron. ii. 55, iv. 10; see Targ.) and in Jethro the Kenite, prototypes, and possibly founders, of the Jericho colony (Mek., Yitro, 2; Sifre, Num. 78; Sheḳ. v. 48c; Nilus, "De Monastica Ex-

Types of Essenes.

ercitatione," iii.; "J. Q. R." v. 418); likewise in Jesse, the father of David, regarded as sinless and deathless in their tradition (Shab. 55b; Derek Ereẓ Zuṭa i.); and in Obed, Boaz, and his father Salma (Tan., Wayeḥi, ed. Buber, 4; Targ. to I Chron. ii. 54 *et seq.*, iv. 22 *et seq.*). In this manner Ahijah and Ahithophel became types of Essenes (Midr. Teh. v. 8), as well as King Saul, as mentioned above; but, above all, the Patriarchs and protoplasts. Other Essenic types were Abraham, called "Watiḳ," the prototype of the Anawim and Ḥasidim because "he rose early" for prayer (Ber. 6b, after Gen. xix. 27; Shab. 105a; Gen. R. liii.); Shem-Melchizedek as teacher of benevolence and true worshiper of God (Midr. Teh. xxxvii. 1, lxxvi. 3); Job as philanthropist and as teacher of mystic lore (B. B. 15a, b; see Kohler, "Testament of Job," in Kohut Memorial Volume, pp. 265 *et seq.*); Enoch (see Enoch, Books of); and Adam ('Er. 78b; Pirḳe R. El. xx.). A passage in the Tanḥuma reads: "Only when Abraham separated from Lot and Jacob from Laban did God communicate with them as perushim" (Wayeẓe, ed. Buber, 21). The claim of antiquity for Essene tradition is, accordingly, not the invention of Pliny or Philo; it is essential to the Essene traditional lore. In truth, Abraham, as "'Anaw" (= "the humble one"), and all doers of works of benevolence, learned it from God, "their Father in heaven" (see Yalḳ. Mekiri to Ps. xviii. 36; Yalḳ. to II Sam. xxii. 36; comp. Sifre, Deut. 49). They are "the lovers of God" (B. B. 8b; Yoma 28a). God unites with the brotherhoods of the humble ("ḥaburot ha-nemukin": Tan., Wa'era, ed. Buber, 3). He provides each day's food for them as He provided the manna for Israel (Mek., Beshallaḥ, 2, ed. Weiss, pp. 56 [note] *et seq.*; Sifre, Deut. 42; Ḳid. 82b; Matt. vi. 25). "When men ceased to hate men's gifts [the Essene] longevity ceased" (Soṭah 47b, based on Prov. xv. 27).

In regard to Sabbath observance the rabbinical tradition traced the more rigid laws, comprising even the removal of utensils, to Nehemiah's time, that is, to the ancient Ḥasidim (Shab. 123b), and the Book of Jubilees (l. 8-12) confirms the antiquity of the Essene view. As the best characteristic of the Essene view the saying of Phinchas ben Jair, the last Essene of note, may be quoted: "The Torah leads to conscientiousness; this to alertness ["zerizut"] for holy work; this to blamelessness ["neḳiyyut"]; this to 'perishut' [Pharisaic separation from common things]; this to purity; this to 'ḥasidut' [Essene piety?]; this to humbleness; this to fear of sin; this to holiness, or to the possession of the Holy Spirit; and this finally to the time of the Resurrection; but ḥasidut is the highest grade" ('Ab. Zarah 20b).

Traces of Essenism and Anti-Essenism.

Essenism as well as Ḥasidism represents that stage of religion which is called "otherworldliness." It had no regard for the comfort of home life; woman typified only the feebleness and impurity of man. In their efforts to make domestic and social life comfortable and cheerful, the Pharisees characterized the Essene as "a fool who destroys the world" (Soṭah iii. 4), and their ethics assumed an anti-Essene character (see Ethics). Exceptionally, some tannaim, such as R. Eliezer b. Hyrcanus (Shab. 153a; Ned. 20b) and Jose ben Ḥalafta (Shab. 118b), favored the ascetic view in regard to conjugal life, while some amoraim and tannaim gave evidence of Essene practise or special Essene knowledge (see Frankel in "Monatsschrift," ii. 72 *et seq.*). Traces of Esseneism, or of tendencies identical with it, are found throughout the apocryphal and especially the apocalyptic literature (see Kohler, "Pre-Talmudic Haggada," in "J. Q. R." v. 403 *et seq.*; Jellinek, "B. H." ii., Introduction, vii., xviii., *et al.*), but are especially noticeable in the Tanna debe Eliyahu, above all in the Targum Yerushalmi, where the Essenic colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisha (Deut. xxxiv. 3); the sons of Levi are singled out as forming brotherhoods for the service of God (Gen. xxix. 34); Joseph, Kohath, Amram, and Aaron, as well as the Patriarchs, are called "Ḥasidim" (Targ. Yer. on Gen. xxix. 13, xlix. 22; Ex. vi. 18, 20; Num. xxi. 1); priest-like and angelic holiness is enjoined upon Israel (Ex. xxii. 30; Lev. xx. 7; Num. xvi. 40); angels are expelled from heaven for having disclosed divine mysteries (Gen. xxvii. 12); the Holy Name and the Holy Spirit play throughout a prominent rôle; and God's own time, like that of the Essenes, appears as divided between studying the Law, sitting in judgment, and providing for the world's support and for the maintenance of the race (Deut. xxxii. 4).

The Essenes seem to have originally consisted, on the one hand, of rigorous Zealots, such as the Book of Jubilees looks for, and such as were under the leadership of men like Abba Taḥna Ḥasida and Abba Sicara (Eccl. R. ix. 7); and, on the other hand, of mild-tempered devotees of the Law, such as were the Essenes at En Gedi (Yer. Soṭah ix. 24c; Pliny, *l.c.*) and the Therapeutæ of Egypt. Rabbinical tradition knows only that under the persecution of Rome (Edom) the Essenes wandered to the south (Darom: Gen. R. lxxvi.; comp. Pes. 70b; Yeb. 62b; Midr. Teh. xix. 2), and occasionally mention is made of "the brethren" ("ḥabbarayya"), with reference to the Essene brotherhood (Lam. R. iv. 1; see also Levy, "Neuhebr. Wörterb." *s.v.* חברא, חבורא and חבורה; Geiger's "Jüd. Zeit." vi. 279; Brüll's "Jahrb." i. 25, 44). It is as charitable brotherhoods that the Essenic organization survived the destruction of the nation.

Relation of Essenism to Christianity.

John the Baptist seems to have belonged to the Essenes, but in appealing to sinners to be regenerated by baptism, he inaugurated a new movement, which led to the rise of Christianity. The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements both as regards personnel and views. The similarity in many respects between Christianity and Essenism is striking: There were the same communism (Acts iv. 34-35); the same belief in baptism or bathing, and in the power of prophecy; the same aversion to marriage, enhanced by firmer belief in the Messianic advent; the same system of organization, and the same rules for the traveling brethren delegated to charity-work (see Apostle and Apostleship); and, above all, the same love-feasts or brotherly meals (comp. Agape; Didascalia). Also, between the ethical and the apocalyptic teachings of the Gospels and the Epistles and the teachings of the Essenes of the time, as given in Philo, in Hippolytus, and in the Ethiopic and Slavonic Books of Enoch, as well as in the rabbinic literature, the resemblance is such that the influence of the latter upon the former can scarcely be denied. Nevertheless, the attitude of Jesus and his disciples is altogether anti-Essene, a denunciation and disavowal of Essene rigor and asceticism; but, singularly enough, while the Roman war appealed to men of action such as the Zealots, men of a more peaceful and visionary nature, who had previously become Essenes, were more and more attracted by Christianity, and thereby gave the Church its otherworldly character; while Judaism took a more practical and worldly view of things, and allowed Essenism to live only in tradition and secret lore (see Clementina; Ebionites; Gnosticism).

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K.

ESTELLA or **STELLA** (אשטילה, אשתילייא, שטיללה): Capital of a district of the same name in Navarre. Its Jewish community dates as far back as those of Tudela and Pamplona. In 1144 its synagogue was turned over to the bishop by King Garcia Ramirez, and transformed into the Church of S. Maria. Twenty years later the legal status of Estella Jews was established in a way favorable to them (see the "Fuero" in Kayserling's "Geschichte der Juden in Spanien," i. 198).

Under Philip the Fair of France the Jews of Estella suffered greatly. They were obliged to forego all interest on loans to Christians and to accept repayments of the capital by instalments extending over eight years. Louis Hutin, the successor of Philip, was more just. When in 1308 the seneschal of Estella caused the arrest of certain Jews, the king removed the seneschal from his office, set the prisoners at liberty, and placed them under the protection of the seneschal of Pamplona. Nevertheless, the situation of the Jews soon became desperate. Many popular uprisings occurred against them, fomented by the tax-collector Juan Garcia and the Franciscan Pedro Olligoyen.

Shortly after the death of Charles I. (March 5, 1328) the long-impending storm of persecution came upon them. The Jews of Estella, together with many from outside who happened to be there on business, united and defended themselves valiantly from within the walls of their Juderia. But, reenforced by peasants from the surrounding districts, the enraged inhabitants stormed the walls and forced their way into the Jewish houses. The whole Jewish quarter was burned to the ground and its residents were put to the sword, only a few escaping slaughter. Menahem ben Zerah, the author of "Ẓedah la-Derek," was among the survivors, though his family perished. Philip III. instituted an inquiry, and, in order to preserve the semblance of justice, imposed a fine of 10,000 livres on the city. This, however, was remitted, even Pedro Olligoyen, the chief instigator, going unpunished.

On one side of the Estella Juderia was the Castle Belmelcher, and on the other a flour-mill called "la Tintura." The "aljama" had a special magistracy, composed of two directors and twenty "regidores," or administrators, retiring members being replaced by election. The aljama was privileged to introduce new measures, impose fines, and to ban and expel from the community, etc.

The Jews of Estella were engaged principally in commerce and finance. Several of them, like Judah Levi, Abraham Euxoeb (Euxep), Abraham, Joseph, Isaac, and Moses Medellim, were tax-farmers. The Jewish population of Estella in 1366 numbered eighty-five families, and, like their brethren throughout Navarre, bore a heavy burden of taxation. In 1375 they paid nearly 120 florins monthly. Two years later the king levied a distress upon them for refusing to pay the balance of a sum which had been imposed upon them unjustly.

The restrictions to their trade were steadily increased, and many were driven to leave the country. The edict of 1498 drove the Jews out of Navarre; most of those in Estella emigrated; a small remnant embraced Christianity.

Several well-known medieval scholars came from Estella. Among them were Sento Saprut and Abraham ben Isaac (sentenced to death and their goods confiscated "por sus ecsesos" in 1413); Rabbi Menahem ben Zerah, son-in-law of Benjamen Abez (Abaz); David ben Samuel, author of "Ḳiryat Sefer"; and Judah ben Joseph ibn Bulat, whose grandfather, Joseph ibn Bulat, was president of the aljama of Estella in 1358.

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ESTELLE, FRANCE. See Etoile.

ESTERHAZY. See Dreyfus Case.

ESTERKA. See Casimir III., the Great.

ESTHER (Hebrew, אסתר; Greek, Εσθήρ): Name of the chief character in the Book of Esther, derived, according to some authorities, from the Persian "stara" (star); but regarded by others as a modification of "Ishtar," the name of the Babylonian goddess (see below).

——**Biblical Data:** The story of Esther, as given in the book bearing her name, is as follows: The King of Persia, Ahasuerus, had deposed his queen Vashti because she refused, during a festival, to show at his command her charms before the assembled princes of the realm (i. 10). Many beautiful maidens were then brought before the king in order that he might choose a successor to the unruly Vashti. He selected Esther as by far the most comely. The heroine is represented as an orphan daughter of the tribe of Benjamin, who had spent her life among the Jewish exiles in Persia (ii. 5), where she lived under the protection of her cousin Mordecai. The grand vizier, Haman the Agagite, commanded Mordecai to do obeisance to him. Upon Mordecai's refusal to prostrate himself, Haman informed the king that the Jews were a useless and turbulent people and inclined to disloyalty, and he promised to pay 10,000 silver talents into the royal treasury for the permission to pillage and exterminate this alien race. The king then issued a proclamation ordering the confiscation of Jewish property and a general extermination of all the Jews within the empire. Haman set by lot the day for this outrage (iii. 6), but Mordecai persuaded Esther to undertake the deliverance of her compatriots.

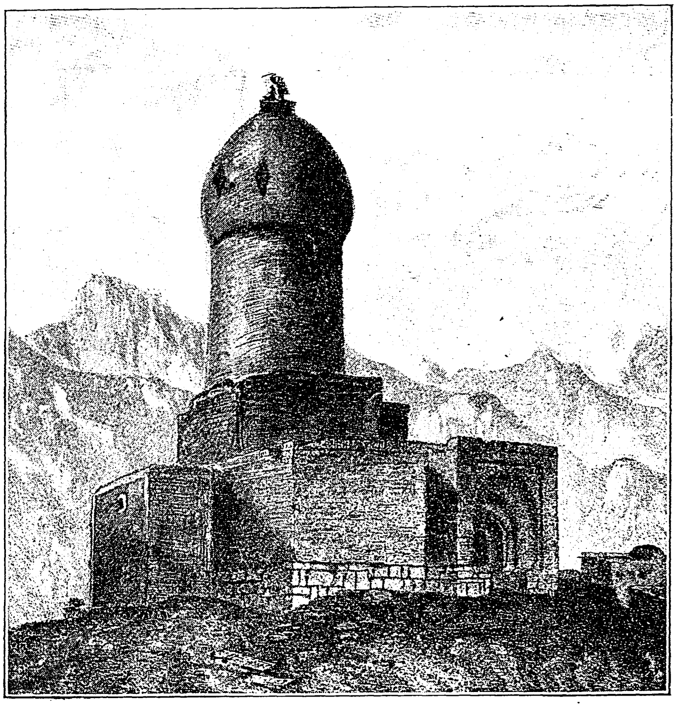

Traditional Tomb of Esther and Mordecai.
(From Flandin and Coste, "Voyage en Perse.")

After a three days' fast observed by the entire Jewish community, the queen, at great personal risk, decided to go before the king and beg him to rescind his decree (iv. 16). Ahasuerus, delighted with her appearance, held out to her his scepter in token of clemency, and promised to dine with her in her own apartments on two successive nights (v. 2–8). On the night before the second banquet, when Esther intended to make her petition, the king, being sleepless, commanded that the national records be read to him. The part which was read touched upon the valuable services of Mordecai (vi. 1 *et seq.*), who some time before had discovered and revealed to the queen a plot against the king's life devised by two of the chamberlains (ii. 23). For this, by some unexplained oversight, Mordecai had received no reward.

Haman and Mordecai.

In the meantime the queen had invited the grand vizier to the banquet. When Haman, who was much pleased at the unusual honor shown him by the queen, appeared before the king to ask permission to execute Mordecai at once, Ahasuerus asked him, "What shall be done to the man whom the king delighteth to honor?" Haman, thinking that the allusion was to himself, suggested a magnificent pageant, at which one of the great nobles should serve as attendant (vi. 9). The king immediately adopted the suggestion, and ordered Haman to act as chief follower in a procession in honor of Mordecai (vi. 10).

The next day at the banquet, when Esther preferred her request, both the king and the grand vizier learned for the first time that the queen was a Jewess. Ahasuerus granted her petition at once and ordered that Haman be hanged on the gibbet which the latter had prepared for his adversary Mordecai (vii.). Mordecai was then made grand vizier, and through his and Esther's intervention another edict was issued granting to the Jews the power to pillage and to slay their enemies.

Before the day set for the slaughter arrived a great number of persons, in order to avoid the impending disaster, became Jewish proselytes, and a great terror of the Jews spread all over Persia (viii. 17).

The Jews, assisted by the royal officers, who feared the king, were eminently successful in slaying their enemies (ix. 11), but refused to avail themselves of their right to plunder (ix. 16). The queen, not content with a single day's slaughter, then requested the king to grant to her people a second day of vengeance, and begged that the bodies of Haman's ten sons, who had been slain in the fray, be hanged on the gibbet (ix. 13). Esther and Mordecai, acting with "all authority" (ix. 29), then founded the yearly feast of PURIM, held on the fourteenth and fifteenth of Adar as a joyous commemoration of the deliverance of their race.

E. G. H. J. D. P.

——In **Rabbinical Literature**: The story of Esther—typical in many regards of the perennial fate of the Jews, and recalled even more vividly by their daily experience than by the annual reading of the

Megillah at Purim—invited, both by the brevity of some parts of the narrative and by the associations of its events with the bitter lot of Israel, amplifications readily supplied by popular fancy and the artificial interpretation of Biblical verse. The additions to Esther in the (Greek) Apocrypha have their counterparts in the post-Biblical literature of the Jews, and while it is certain that the old assumption of a Hebrew original for the additions in the Greek Book of Esther is not tenable (see Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 194), it is not clear that the later Jewish amplifications are adaptations of Greek originals.

The following post-Biblical writings have to be considered:

(1) The first Targum. The Antwerp and Paris polyglots give a different and longer text than the London. The best edition is by De Lagarde (reprinted from the first Venice Bible) in "Hagiographa Chaldaice," Leipsic, 1873. The date of the first Targum is about 700 (see S. Posner, "Das Targum Rishon," Breslau, 1896).

(2) Targum Sheni (the second; date about 800), containing material not germane to the Esther story. This may be characterized as a genuine and exuberant midrash. Edited by De Lagarde (in "Hagiographa Chaldaice," Berlin, 1873) and by P. Cassel ("Aus Literatur und Geschichte," Berlin and Leipsic, 1885, and "Das Buch Esther," Berlin, 1891, Ger. transl.).

(3) Babylonian Talmud, Meg. 10b-14a.

(4) Pirḳe R. El. 49a, 50 (8th cent.).

(5) Yosippon (beginning of 10th cent.; see Zunz, "G. V." pp. 264 *et seq.*).

(6) Midr. R. to Esther (probably 11th cent.).

(7) Midr. Leḳaḥ Ṭob (Buber, "Sifre di-Agadta," Wilna, 1880).

(8) Midr. Abba Gorion (Buber, *l.c.*; Jellinek, "B. H." i. 1-18).

(9) Midr. Teh. to Ps. xxii.

(10) Midr. Megillat Esther (ed. by Horwitz in his "Sammlung Kleiner Midrashim," Berlin, 1881).

(11) Ḥelma de Mordekai (Aramaic: Jellinek, "B. H." v. 1-8; De Lagarde, *l.c.* pp. 362-365; Ad. Merx, "Chrestomathia Targumica," 1888, pp. 154 *et seq.*).

(12) Yalḳ. Shim'oni to Esther.

The Rabbinic Account.

With the omission of what more properly belongs under Ahasuerus, Haman, and Mordecai, the following is briefly the story of Esther's life as elaborated by these various midrashim: A foundling or an orphan, her father dying before her birth, her mother at her birth, Esther was reared in the house of Mordecai, her cousin, to whom, according to some accounts, she was even married (the word לבת, Esth. ii. 7, being equal to לבית = "house," which is frequently used for "wife" in rabbinic literature). Her original name was "Hadassah" (myrtle), that of "Esther" being given her by the star-worshipers, as reflecting her sweet character and the comeliness of her person. When the edict of the king was promulgated, and his eunuchs scoured the country in search of a new wife for the monarch, Esther, acting on her own judgment or upon the order of Mordecai, hid herself so as not to be seen of men, and remained in seclusion for four years, until even God's voice urged her to repair to the king's palace, where her absence had been noticed. Her appearance among the candidates for the queen's vacant place causes a commotion, all feeling that with her charms none can compete; her rivals even make haste to adorn her. She spurns the usual resources for enhancing her beauty, so that the keeper of the harem becomes alarmed lest he be accused of neglect. He therefore showers attentions upon her, and places at her disposal riches never given to others. But she will not be tempted to use the king's goods, nor will she eat of the king's food, being a faithful Jewess; together with her maids (seven, according to the number of the week-days and of the planets) she continues her modest mode of living. When her turn comes to be ushered into the royal presence, Median and Persian women flank her on both sides, but her beauty is such that the decision in her favor is at once assured. The king has been in the habit of comparing the charms of the applicants with a picture of Vashti suspended over his couch, and up to the time when Esther approaches him none has eclipsed the beauty of his beheaded spouse. But at the sight of Esther he at once removes the picture. Esther, true to Mordecai's injunction, conceals her birth from her royal consort. Mordecai was prompted to give her this command by the desire not to win favors as Esther's cousin. The king, of course, is very desirous of learning all about her antecedents, but Esther, after vouchsafing him the information that she, too, is of princely blood, turns the conversation, by a few happy counter-questions regarding Vashti, in a way to leave the king's curiosity unsatisfied.

Mordecai and Esther.

Still Ahasuerus will not be baffled. Consulting Mordecai, he endeavors to arouse Esther's jealousy—thinking that this will loosen her tongue—by again gathering maidens in his courtyard, as though he is ready to mete out to her the fate of her unfortunate predecessor. But even under this provocation Esther preserves her silence. Mordecai's daily visits to the courtyard are for the purpose of ascertaining whether Esther has remained true to the precepts of her religion. She had not eaten forbidden food, preferring a diet of vegetables, and had otherwise scrupulously observed the Law. When the crisis came Mordecai—who had, by his refusal to bow to Haman or, rather, to the image of an idol ostentatiously displayed on his breast (Pirḳe R. El. lxix.), brought calamity upon the Jews—appeared in his mourning garments, and Esther, frightened, gave birth to a still-born child. To avoid gossip she sent Hatach instead of going herself to ascertain the cause of the trouble. This Hatach was afterward met by Haman and slain. Still Mordecai had been able to tell Hatach his dream, that Esther would be the little rill of water separating the two fighting monsters, and that the rill would grow to be a large stream flooding the earth—a dream he had often related to her in her youth.

Mordecai called upon her to pray for her people and then intercede with the king. Though Pesaḥ was near, and the provision of Megillat Ta'anit forbidding fasting during this time could not be observed without disregarding Mordecai's plea, she overcame her cousin's scruples by a very apt counter-question, and at her request all the Jews "that had on that day already partaken of food" observed a rigid fast, in spite of (Esth. iv. 17) the feast-day (Pesaḥ), while Mordecai prayed and summoned the children and obliged even them to abstain from food, so that they cried out with loud voices. Esther in the meantime put aside her jewels and rich dresses, loosened

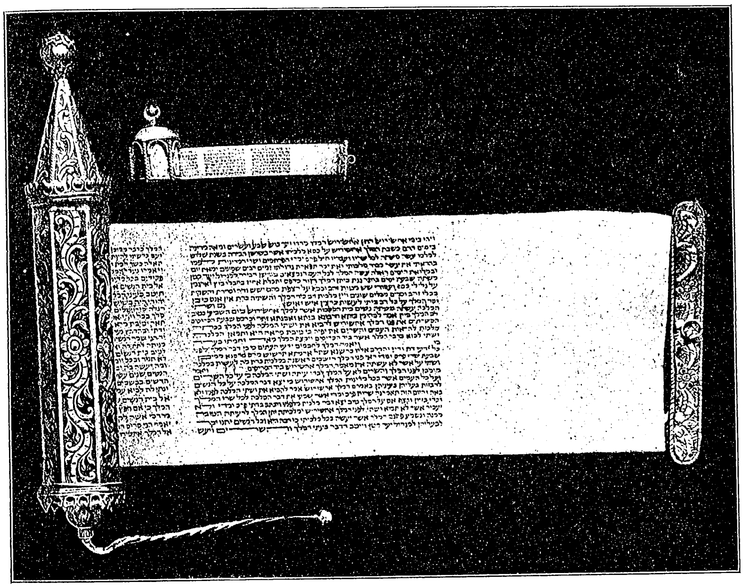

Scrolls of Esther in Silver Cases.
(In the United States National Museum, Washington, D. C.)

Esther Before Ahasuerus.

her hair, fasted, and prayed that she might be successful in her dangerous errand. On the third day, with serene mien she passed on to the inner court, arraying herself (or arrayed by the "Holy Ghost," Esth. Rabbah) in her best, and taking her two maids, upon one of whom, according to court etiquette, she leaned, while the other carried her train. As soon as she came abreast with the idols (perhaps an anti-Christian insinuation) the "Holy Ghost" departed from her, so that she exclaimed, "My God, my God, why hast thou forsaken me?" (Ps. xxii. 1); thereupon, repenting having called the enemy "dog," she now named him "lion," and was accompanied by three angels to the king. Ahasuerus attempted to ignore her, and turned his face away, but an angel forced him to look at her. She, however, fainted at the sight of his flushed face and burning eyes, and leaned her head on her handmaid, expecting to hear her doom pronounced; but God increased her beauty to such an extent that Ahasuerus could not resist. An angel lengthened the scepter so that Esther might touch it: she invited the king to her banquet. Why Haman was invited the Rabbis explain in various ways. She desired to make the king jealous by playing the lover to Haman, which she did at the feast, planning to have him killed even though she should share his fate. At the supreme moment, when she denounced Haman, it was an angel that threw Haman on the couch, though he intended to kneel before the queen; so that the king, suspecting an attempt upon the virtue and life of his queen, forthwith ordered him to be hanged.

To the Rabbis Esther is one of the four most beautiful women ever created. She remained eternally young; when she married Ahasuerus she was at least forty years of age, or even, according to some, eighty years (ה = 5, ס = 60, ד = 4, ה = 5 = 74 years; hence her name "Hadassah"). She is also counted among the prophetesses of Israel.

s. s. E. G. H.

——**Critical View:** As to the historical value of the foregoing data, opinions differ. Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. The most important names among the more recent defenders of the historicity of the book are perhaps Hävernick, Keil, Oppert, and Orelli. The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. The following are the chief arguments showing the impossibility of the story of Esther:

Improbabilities of the Story.

1. It is now generally recognized that the Ahasuerus (אחשורוש), mentioned in Esther, in Ezra iv. 6, and in Dan. ix. 1, is identical with the Persian king known as Xerxes (Ξέρξης, "Khshayarha"), who reigned from 485 to 464 B.C.; but it is impossible to find any historical parallel for a Jewish consort to this king. Some critics formerly identified Esther with Amastris (Ionic, "Amestris"), who is mentioned by Herodotus (viii. 114, ix. 110; compare Ctesias, 20) as the queen of Xerxes at the time when Esther, according to Esth. ii. 6, became the wife of Ahasuerus. Amastris, however, was the daughter of a Persian general and, therefore, not a Jewess. Furthermore, the facts of Amastris' reign do not agree with the Biblical story of Esther. Besides all this, it is impossible to connect the two names etymologically. M'Clymont (Hastings, "Dict. Bible," i. 772) thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem, and are consequently not mentioned in parallel historical accounts.

It is very doubtful whether the haughty Persian aristocracy, always highly influential with the monarch, would have tolerated the choice of a Jewish queen and a Jewish prime minister (Mordecai), to the exclusion of their own class—not to speak of the improbability of the prime ministry of Haman the Agagite, who preceded Mordecai. "Agagite" can only be interpreted here as synonymous with "Amalekite" (compare "Agag," king of the Amalekites, the foe of Saul, I Sam. xv. 8, 20, 32; Num. xxiv. 7; see AGAG). Oppert's attempt to connect the term "Agagite" with "Agaz," a Median tribe mentioned by Sargon, can not be taken seriously. The term, as applied to Haman, is a gross anachronism; and the author of Esther no doubt used it intentionally as a fitting name for an enemy of Israel. In the Greek version of Esther, Haman is called a Macedonian.

2. Perhaps the most striking point against the historical value of the Book of Esther is the remarkable decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had actually taken place, should not some confirmation of the Biblical account have been found in other records? Again, could the king have withstood the attitude of the native nobles, who would hardly have looked upon such an occurrence without offering armed resistance to their feeble and capricious sovereign? A similar objection may be made against the probability of the first edict permitting Haman the Amalekite to massacre all the Jews. Would there not be some confirmation of it in parallel records? This whole section bears the stamp of free invention.

3. Extraordinary also is the statement that Esther did not reveal her Jewish origin when she was chosen queen (ii. 10), although it was known that she came from the house of Mordecai, who was a professing Jew (iii. 4), and that she maintained a constant communication with him from the harem (iv. 4–17).

4. Hardly less striking is the description of the Jews by Haman as being "dispersed among the people in all provinces of thy kingdom" and as disobedient "to the king's laws" (iii. 8). This certainly applies more to the Greek than to the Persian period, in which the Diaspora had not yet begun and during which there is no record of rebellious tendencies on the part of the Jews against the royal authority.

5. Finally, in this connection, the author's knowledge of Persian customs is not in keeping with contemporary records. The chief conflicting points are as follows: (*a*) Mordecai was permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and modern. (*b*) The queen could not send a message to her own husband (!). (*c*) The division of the empire into 127 provinces contrasts strangely with the twenty historical Persian satrapies. (*d*) The fact that Haman tolerated for a long time Mordecai's refusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish grand vizier would certainly be severely dealt with without delay. (*e*) This very refusal of Mordecai to prostrate himself belongs rather to the Greek than to the earlier Oriental period, when such an act would have involved no personal degradation (compare Gen. xxiii. 7, xxxiii. 3; Herodotus, vii. 136). (*f*) Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin, in spite of Oppert's attempt to explain many of them from the Persian (compare, however, Scheftelowitz, "Arisches im Alten Testament," 1901, i.).

Probable Date.

In view of all the evidence the authority of the Book of Esther as a historical record must be definitely rejected. Its position in the canon among the Hagiographa or "Ketubim" is the only thing which has induced Orthodox scholars to defend its historical character at all. Even the Jews of the first and second centuries of the common era questioned its right to be included among the canonical books of the Bible (compare Meg. 7a). The author makes no mention whatever of God, to whom, in all the other books of the Old Testament, the deliverance of Israel is ascribed. The only allusion in Esther to religion is the mention of fasting (iv. 16, ix. 31). All this agrees with the theory of a late origin for the book, as it is known, for example, from Ecclesiastes, that the religious spirit had degenerated even in Judea in the Greek period, to which Esther, like Daniel, in all probability belongs.

Esther could hardly have been written by a contemporary of the Persian empire, because (1) of the exaggerated way in which not only the splendor of the court, but all the events described, are treated (compare the twelve months spent by the maidens in adorning themselves for the king; the feasts of 187 days, etc., all of which point rather to the past than to a contemporary state of affairs); (2) the uncomplimentary details given about a great Persian king, who is mentioned by name, would not have appeared during his dynasty.

It is difficult to go so far as Grätz, who assigns

Esther to an adherent of the Maccabean party in the reign of Antiochus Epiphanes. The vast difference in religious and moral tone between Esther and Daniel—the latter a true product of Antiochus' reign—seems to make such a theory impossible. Nor is the view of Jensen, followed by Nöldeke, more convincing to the unprejudiced mind. He endeavors to prove that the origin of the whole story lies in a Babylonian-Elamitic myth. He identifies Esther with the Babylonian goddess Ishtar (Aphrodite); Mordecai with Marduk, the tutelary deity of Babylon; and Haman with Hamman or Humman, the chief god of the Elamites, in whose capital, Susa, the scene is laid; while Vashti is also supposed to be an Elamite deity. Jensen considers that the Feast of Purim, which is the climax of the book, may have been adapted from a similar Babylonian festival by the Jews, who Hebraized the original Babylonian legend regarding the origin of the ceremonies. The great objection to such a theory is that no Babylonian festival corresponding with the full moon of the twelfth month is known.

The object of Esther is undoubtedly to give an explanation of and to exalt the Feast of Purim, of whose real origin little or nothing is known. See MEGILLAH; PURIM.

BIBLIOGRAPHY: Driver, *Introduction to the Literature of the O. T.* pp. 449 *et seq.*; Cheyne, *Esther*, in *Encyc. Brit.* 1878; *Founders of Old Testament Criticism*, pp. 359 *et seq.*; Kuenen, *Onderzoek*, iii. 551 *et seq.*; Lagarde, *Purim*, in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, Göttingen, 1887; Wildeboer, *Esther*, in Nowack's *Handkommentar zum Alten Testament*; Toy, *Esther as a Babylonian Goddess*, in *New World*, vi. 130-145; Nöldeke, *Esther*, in Cheyne and Black, *Encyc. Bibl.* ii. 1400-1407; M'Clymont, in Hastings, *Dict. Bible*, pp. 772-776; Frazer, *Golden Bough*, 2d ed., iii. 153, 157, 158.

E. G. H. J. D. P.

ESTHER, APOCRYPHAL BOOK OF: The canonical Book of Esther undoubtedly presents the oldest extant form of the Esther story. In times of oppression the Jews found comfort in this narrative, for it presented an example of sudden divine salvation in the days of distress (Esth. ix. 22, 28), and it strengthened their hope of being liberated from their desperate condition, especially in the days of the Maccabees. Naturally, the Jews' well-known skill in transforming and enriching traditional narratives was applied especially to those incidents which were touched but lightly in the Biblical Book of Esther. Such variations and additions have been preserved in Greek, but the assumption that they were based on a Hebrew original has been proved erroneous (comp. Scholz, "Kommentar über das Buch Esther mit Seinen Zusätzen," 1892, pp. 21 *et seq.*), the difficulty of translating many of these additions into Hebrew being especially significant (Fritzsche, "Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Testaments," 1851, p. 71; Wace, "The Apocrypha," in "The Speaker's Commentary," i. 361-365). The additions were probably made in the time of the Maccabees, when the people were hoping for another sudden liberation by divine intervention. They aimed chiefly to supply the religious element signally lacking in the canonical book (comp. Reuss, "Geschichte der Heiligen Schriften des Alten Testaments," 2d ed., §§ 470 *et seq.*; Bleek-Wellhausen, "Einleitung in das Alte Testament," 5th ed., § 120; J. S. Bloch, "Hellenistische Bestandtheile im Bibl. Schriftum," 2d ed., p. 8; Ryssel, in Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 197). Fritzsche (*l.c.* p. 73) has pointed out linguistic similarities between the additions and the second Book of the Maccabees.

The latest date that can be given to the additions is the year 30 B.C., when the Ptolemaic rule came to an end (comp. B. Jacob in Stade's "Zeitschrift," 1890, p. 290). These additions are contained in the uncial manuscript of the Codex Sinaiticus (Sin.), Codex Vaticanus (B), and Codex Alexandrinus (A). Among the printed editions may be mentioned those of R. Holmes and J. Parsons, Oxford, 1798-1827; E. Nestle, "Vet. Test. Græce Juxta LXX. Interpretum," Leipsic, 1850; H. B. Swete, "The Old Testament in Greek," 2d ed., Cambridge, 1895-99; O. F. Fritzsche, "Libr. Apoc. V. T. Græce," 1871.

Editions and Critical Helps.

The text of the additions has been preserved in two forms, namely, that of the Septuagint, and that revised by Lucian, the martyr of Antioch (comp. B. Jacob, *l.c.* pp. 258-262). Lagarde has published both texts with complete critical annotations in his "Librorum Veteris Testamenti Canonicorum," 1883, i. 504-541; and later on A. Scholz ("Kommentar über das Buch Esther," pp. 2-99, Würzburg and Vienna, 1892) published a small edition in four parallel columns, showing side by side the Hebrew text of the canonical book, the two Greek texts, and Josephus' text (comp. Ryssel in Kautzsch, *l.c.* pp. 198, 199).

For textual criticism there are, also, the two Latin translations; not so much the Vulgate—in which Jerome translated very freely, and in part arbitrarily—as the Old Latin, which, in spite of its arbitrariness and incompleteness, and its additions, probably made in part by Christians, has preserved a few good readings of the Codex Vaticanus (comp. Fritzsche, *l.c.* pp. 74 *et seq.*; Ryssel, in Kautzsch, *l.c.* p. 199; B. Jacob, *l.c.* pp. 249-258). On the forthcoming new edition of pre-Jerome texts of Esther, comp. Ph. Thielmann, "Bericht über das Gesammelte Handschriftliche Material zu einer Kritischen Ausgabe der Lateinischen Uebersetzung Biblischer Bücher des A. T." Munich, 1900; "Sitzungsberichte der Königlichen Bayerischen Academie der Wissenschaften," ii. 205-247. For an explanation of the Greek additions to the Book of Esther see Fritzsche, *l.c.* (the older interpreters, p. 76; the later, pp. 69-108); F. O. Bissel, "The Apocrypha of Old Testament," New York, 1880; Fuller-Wace, *l.c.* i. 361-402; O. Zöckler, "Die Apocryphen des Alten Testaments," Munich, 1891; Ball, "The Ecclesiastical, or Deuterocanonical, Books of the Old Testament," London, 1892; V. Ryssel, in Kautzsch, *l.c.* i. 193-212.

The Dream of Mordecai.

The dream of Mordecai precedes in the Septuagint, as i. 11-17, the canonical story of Esther, and corresponds in the Vulgate to xi. 2-12 and xii. (Swete, "The Old Testament in Greek," ii. 755 *et seq.*). This version contradicts the account in the canonical book, for, according to the apocryphal version (i. 2), Mordecai is already in the service of King Artaxerxes, and has this dream in the second year of that king's reign, whereas in the canonical version (ii. 16) Esther was not taken into the royal house until the seventh year of his reign, and Mordecai did not sit "in the king's gate"—that is, enter the king's service—until after that event (ii. 19–20). The author of the apocryphal Esther speaks of two conspiracies against Artaxerxes, and says that Mordecai preceded Esther in coming to court. His account is as follows: Mordecai as a servant in the palace sleeps with the courtiers Gabatha and Tharra (Esth. ii. 21, "Bigthan" and "Teresh"; Vulg. "Bagatha" [whence "Gabatha"] and "Thara"), and overhears their plot against the king. He denounces the conspirators, who are arrested and confess. The king and Mordecai write down the occurrence, and Mordecai is rewarded. As the conspirators are condemned to death (according to B. Jacob in Stade's "Zeitschrift," x. 298, the words of Codex B, *διότι ἀνῃρέθησαν*, are to be added here; comp. Jerome: "qui fuerant interfecti"), Haman, who evidently was in league with them, plans to take vengeance on Mordecai (Apocr. Esth. ii. 12–17).

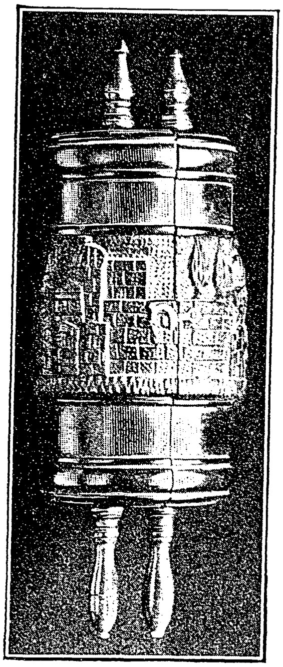

Olive-Wood Case for Scroll of Esther, from Jerusalem.
(In the U. S. National Museum, Washington, D. C.)

There is a second conspiracy after Esther has been made queen, in the seventh year of the king's reign (Esth. ii. 21 *et seq.*). Mordecai in his dream (Apocr. Esth. i. 4–11) sees two dragons coming to fight each other (representing Mordecai and Haman, *ib.* vi. 4); the nations make ready to destroy the "people of the righteous," but the tears of the righteous well up in a little spring that grows into a mighty stream (comp. Ezek. xlvii. 3–12; according to Apocr. Esth. vi. 3, the spring symbolizes Esther, who rose from a poor Jewess to be a Persian queen). The sun now rises, and those who had hitherto been suppressed "devoured those who till then had been honored" (comp. Esth. ix. 1–17).

The Destruction of the Jews Decreed.

The second addition contains an edict of Artaxerxes for the destruction of all the Jews, to be carried out by Haman (Apocr. Esth. ii. 1–7; it follows Esth. iii. 13; comp. Swete, *l.c.* pp. 762 *et seq.*). The mere mention of the fact that an edict for the destruction of the Jews had gone forth, was a temptation to enlarge upon it. The "great king" (verse 1), as in Esth. i. 1, sends a letter to the governors of the one hundred and twenty-seven provinces of his kingdom—that extends from India even unto Ethiopia—saying that although personally he is inclined toward clemency, he is bound to look to the security of his kingdom.

In a conference on the matter, he said, Haman, the councilor ranking next to him in the kingdom, had pointed out that there was one evilly disposed class of people in his realm, which, by its laws, placed itself in opposition to all the other classes, persisted in disregarding the royal ordinances, and made a unified government impossible. Under these circumstances, he said, nothing remained but to adopt the suggestion of Haman, who, having been placed in charge of the affairs of the state, could in a sense be called the second father of the king; this suggestion was to destroy by the sword of the other nations, on the fourteenth day of Adar (thirteenth of Adar in Esth. iii. 13, viii. 12, ix, 1), all those designated as Jews, together with their wives and children. After these disturbers of the peace had been put out of the way, the king believed the business of the realm could again be conducted in peace.

The remaining additions are closely connected with this affair. The next in order is Mordecai's prayer for help (Apocr. Esth. iii. 1–11; Vulg. xiii. 8–18); in the Septuagint it is added to iv. 17 (Swete, *l.c.* pp. 765 *et seq.*). It follows the story of Esth. iv. 1–16, according to which Esther commanded Mordecai to assemble all the Jews for a three-days' fast before she herself interceded for them before the king. The prayer begins with the usual praise of divine omnipotence. Heaven and earth are a paraphrase for the idea *τὸ πᾶν* (verse 2; comp. Gen. i. 1;

Scroll of Esther as Fixed in Olive-Wood Case.
(In the U. S. National Museum, Washington, D. C.)

Mordecai's Prayer.

Isa. xlv. 18). The plight of the Jews was occasioned by the refusal to kiss Haman's feet (comp. Esth. iii. 2–5), a refusal caused not by pride, but because honor as high as that which such an act implied belongs to God alone (comp. the refusal of the *προσκύνησις* of the Greek ambassadors to Darius). "This scrupulousness is characteristic of post-exilic Judaism; in ancient Israel the honor was unhesitatingly accorded to every nobleman (I Sam. xxv. 23 *et seq.*; II Sam. xviii. 21, 28): even Judith (x. 23 [21]) honored Holofernes in this way in order to allay his suspicions.

But, Mordecai continues, this refusal was merely a pretext to destroy God's chosen people (*κληρονομία*, verse 8; comp. Apocr. Esth. iv. 20; vii. 9 = Hebr. נחלה; Ps. xxviii. 9, xciv. 5, etc.; *μερίς*, verse 9; comp. LXX. on Deut. xxxii. 9; *κλῆρος*, verse 10 = נחלה, Deut. iv. 20), and he implores God to protect them now as He had their fathers in Egypt (comp. פדית in Deut. ix. 26). The prayer closes with the supplication to save His people and turn their mourning into gladness (really "feasting"; comp. vi. 22 *et seq.*; see also Esth. ix. 17–19, where the prayer also ends in feasting and in the sending of gifts of food to one another). Here, as in Ps. vi. 6 (A. V. 5), xxx. 10 [9], cxv. 17; and Ecclus. (Sirach) xvii. 25, the reason for harkening to the prayer is the desire ascribed to YHWH of hearing songs of praise and thanks, which only the living can offer (verse 10, where the reading *στόμα* is preferable to *αἷμα*; Swete, *l.c.* p. 765). Finally, emphasis is laid on the people's loud calling and crying to God (*ἐξ ἰσχύος αὐτῶν . . . ἐκέκραξεν*; comp. Dan. iii. 4, קרא בחיל; Isa. lviii. 1, הרים קול) when they stood face to face with death (*ἐν ὀφθαλμοῖς αὐτῶν*).

The Prayer of Esther.

Closely connected with this is the prayer of Esther (Apocr. Esth. iii. 12–30; Septuagint, xiii. 8–18, xiv. 1–19; Swete, *l.c.* pp. 766 *et seq.*; Vulg. xiv. 1–19): she takes off her royal garments (*τὰ ἱμάτια τῆς δόξης αὐτῆς* [in Esth. i. 11, ii. 17 only the royal crown is mentioned]), and, putting on mourning-robes (שק, Judges viii. 5 [6]; Neh. ix. 1), strews ashes on her head (comp. Isa. iii. 24; Mal. ii. 3; II Sam. xiii. 19, commonly ישב באפר; Job ii. 9). She winds her hair about her (verse 13) and takes off all adornments (*ἐταπείνωσεν*; comp. ענה נפש, Lev. xvi. 29, 31; Isa. lviii. 3). In this way the pity of God would be aroused and His anger allayed (I Kings xxi. 21–29).

The prayer refers to the threatening danger (comp. iii. 11): as God once released Israel's ancestors from the Egyptian yoke (verse 16), so Esther beseeches him now to save the Jews from their impending fate, though they deserve it for having participated in Persian idolatry (verses 17, 18 refer to this, and not to the preexilic idolatry; comp. II Kings xvii. 29–33, 41). Following Lagarde and Ryssel, the reading in verse 19 is *ἔθηκαν τὰς χεῖρας αὐτῶν επῖ τὰς χεῖρας τῶν εἰδώλων* ("they put their hands in the hands of the idols"; on נתן יד, to confirm an agreement by clasping of hands, see Ezra x. 19). This means: "The Persian oppressors have vowed to their gods [verse 19] to make vain the divine promise, to destroy Israel [*i.e.*, the divine heritage], to close the mouths of those that praise God, and to extinguish the glory of the house and the altar of God [verse 20]. Furthermore, they swear that the mouth of the heathen will be opened in praise of their impotent [gods], and their mortal king [the Persian] will be for ever admired" (verse 21). Hence God is besought not to give His scepter into the hands of the "non-existing" (*τοῖς μὴ οὖσιν*; comp. I Cor. viii. 4), and not to make the Jews a laughing-stock to the heathen, but to let the plans of the latter turn against themselves. "Mark him [*παραδιγμάτισον*; comp. Heb. vi. 6] who began [to act] against us."

In verse 24 Esther adds a prayer for the success of the petition which, according to Esth. iv. 16, she intends to make to the king. "Put orderly speech into my mouth in face of the lion" (the Persian king is thus called also in the Aramaic version of Mordecai's dream; see Merx, "Chrestomathia Targumica," p. 164, 3; comp. Ecclus. [Sirach] xxv. 16, 19). The object of her petition—to turn the anger of the king against Israel's persecutors—anticipates the events of Esth. vii. 9. She prays God to help her, the desolate one (*τῇ μόνῃ*; corresponding to יחיד in Ps. xxv. 17 [A. V. 16], where it occurs next to עני, "lonely and deserted," differing from verse 14, *σὺ εἶ μόνος*, referring to the singleness of YHWH), who has no one else to turn to (verse 25). She refers to the fact that YHWH knows the splendor of her royal position did not tempt her to yield to the king (in Esth. ii. 7–20 this is not mentioned), but that she submitted to the force of circumstances (verse 25). She continues by affirming that she hates the glitter of the lawless ones (*δόξαν ἀνόμων*; the *ἀνόμων* here are the heathen; their *δόξα* is their power), and abhors the bed of the uncircumcised (verse 26). YHWH, she says, knows her distress in being forced to be the king's wife. She abhors the symbol of pride on her head (*i.e.*, the royal crown she wears in public); she abhors it like a filthy rag (*ὡς ῥάκος καταμηνίων* = וכבגד עדים; Isa. lxiv. 5 [A. V. 6]), and does not wear it when sitting quietly at home (verse 17). Finally, she has not sat at table in Haman's house, nor graced by her presence the banquet of the king (according to the canonical version [ii. 18], Esther kept her own feast); nor did she drink any of the sacrificial wine of the heathen gods (*οἶνον σπονδῶν*; comp. LXX. Deut. xxxii. 38; Fuller, in Wace, *l.c.* p. 390, verse 28). Since her arrival there, God, she says, has been her sole joy. The phrase *ἀφ' ἡμέρας μεταβολῆς* refers to the change in her dwelling-place (comp. Merx, "Chrestomathia Targumica," p. 163, 11 [Ryssel]), not to the day of her reception into the royal palace (Esth. ii. 16), as Zöckler and Fuller (in Wace, *l.c.* p. 390) have it. The prayer closes with a petition for a confirmation of faith and a release from all fear (comp. Judith ix. 11).

Esther Before the King.

Esther's reception by the king (iv. 1–15; Swete, *l.c.* pp. 767 *et seq.*) follows in the Septuagint immediately upon the prayer (xv. 4–19; Vulg. xv. 1–19). Here the events told in Esth. v. 1, 2 are amplified. In xv. 1 (Septuagint) the "third day" corresponds to Esth. v. 1. According to Septuagint v. 1 she took off the garments she had worn at divine service; in the apocryphal version (iii. 13) she had put them on. Divine service consisted in fasting, according to Esth. iv. 16; in praying, according to Apocryphal Esther iii. 12. In iv. 1 (Apocr. Esth.) she puts on her royal apparel, to which the crown probably belongs, according to ii. 17. After a supplication to God, she appears (iv. 1) accompanied by two handmaidens (ἅβραι = "favorite slaves"; comp. Judith viii. 33); according to Esth. ii. 9, she had seven handmaids. In Apocryphal Esther iv. 2 it is said she was escorted to the king by two maidens, "and upon the one she leaned, as carrying herself daintily" (verse 3: ὡς τρυφερευομένη); "and the other followed, bearing up her train.". In the canonical Book of Esther no mention is made of this escort.

iv. (Apocr. Esth.) describes the impression her beauty produced: she was ruddy through the perfection of her beauty, and her countenance was cheerful and love-kindling; but her heart was heavy with fear of the danger of appearing uncalled before the king (comp. Esth. iv. 11). Having passed through all the doors, she stood before the king, who sat upon his throne clothed in the robes of majesty (see Fuller in Wace, *l.c.*; compare the representation of the king on his throne in the picture of Persepolis according to Rawlinson). Verse 7: Then, lifting up his countenance (that shone with majesty), he looked very fiercely upon her; and the queen fell down, and was pale, and fainted; after she had regained consciousness she bowed herself upon the head of the maid that went before her. Verse 8: Then God changed the spirit of the king into mildness. In concern he leaped from his throne, and took her in his arms till she recovered her composure, comforting her with loving words. In Verse 9 he asks: "Esther, what is the matter? I am thy brother," thereby placing her on the same level with him. In verses 10 *et seq.* he assures her that the death penalty is meant to apply only to the unauthorized entrance of the king's subjects (comp. Esth. iv. 11), and that it does not apply to her: "Thou shalt not die. . . ." Touching her neck with his golden scepter, he embraced her, and said, "Speak unto me." Then said she unto him, "I saw thee, my lord, as an angel of God [comp. Ezek. viii. 2], and my heart was troubled for fear of thy majesty." And as she was speaking, she fell down for faintness. Verse 16: Then the king was troubled, and all his servants comforted her.

The New Edict.

The king now issues an edict canceling the former edict, and decreeing protection to the Jews (Apocr. Esth. v. 1-24; Vulg. xvi. 1-24; Septuagint addition to viii. 12; comp. Swete, *l.c.* pp. 773-775, the amplification of the edict mentioned in Esth. viii. 13). The first edict against the Jews is revoked; its instigator, Haman, is accused of conspiracy against the king; and every aid is ordered to be given to the Jews. Verses 2-4: "Many, the more often they are honored with the great bounty of their gracious princes, the more proud they are waxen, and endeavor to hurt not our subjects only, but, not being able to bear abundance, do take in hand to practise also against those that do them good, and take not only thankfulness away from among men, but also, lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil." Verses 5-6: "Oftentimes, also, fair speech of those that are put in trust to manage their friends' affairs [comp. Jacob in Stade, *l.c.* x. 283, note 2] hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities [comp. I Sam. xxv. 26; II Sam. xvi. 4], beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes." Verse 7: "Now ye may see this, as we have declared, not so much by ancient histories, as by observing what hath wickedly been done of late through the pestilent behavior of them that are unworthily placed in authority." Verses 8-9: "We must take care for the time to come that our kingdom may be quiet and peaceable for all men, by changing our purposes and always judging things that are evident with more equal proceeding." Verses 10-14: The king had accorded this gentle treatment to Haman, but had been bitterly deceived by him, and was therefore compelled to revoke his former edict. (According to Dan. vi. 9, 13 this was inadmissible, but Fuller, *l.c.* pp. 397 *et seq.*, cites a number of cases in which it was done. Verse 10 is about Haman, called in i. 17 "the Agagite," here "the Macedonian"; in verse 14 he is accused of having betrayed the Persian empire to the Macedonians.) "For Aman, a Macedonian, the son of Amadatha, being indeed a stranger to the Persian blood [comp. Vulg. "et animo et gente Macedo"], and far distant from our goodness, and a stranger received of us, had so far obtained the favor that we show toward every nation that he was called our 'father,' and was continually honored of all men, as the next person unto the king. He had also been bowed down to [comp. Esth. iii. 2-6]. But he, not bearing his great dignity, went about to deprive us of our kingdom and life; having, by manifold and cunning deceits, sought of us the destruction, as well of Mordecai, who saved our life, and continually procured our good, as of blameless Esther, partaker of our kingdom with the whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians." According to these verses Haman was guilty of a threefold sin, since he tried to wrest from the king wife, kingdom, and life.

v. 15-16, 18-19: "But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws; and that they are children of the Most High and Most Mighty God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Therefore, ye shall do well not to put in execution the letters sent unto you by Aman, the son of Amadatha; for he that was the worker of these things is hanged [ἐσταυρῶσθαι = "impaled"] at the gates of Susa with all his family [according to Esth. vii. 10, viii. 7, Haman alone was hanged; according to Esth. ix. 10, the Jews killed his ten sons; in Dan. vi. 25 the wives and children were thrown into the lions' den], God, who ruleth all things, speedily rendering vengeance to him according to deserts. Therefore he shall publish the copy of this letter in all places [ἐκτιθέναι; Stade, *l.c.* x. 282, a phrase used in the promulgation of royal commands], that the Jews may live after their own laws" (comp. Ezra vii. 25 *et seq.*; Josephus, "Ant." xii. 3, § 3, xvi. 6, § 2).

v. 20-24: "Ye shall aid them, that even the same day, being the 13th day of the 12th month Adar, they may be avenged on them who in the time of their affliction shall set upon them [comp. Esth. ix. 1; but see above Apocr. Esth. ii. 6, where the 14th day is fixed upon; according to Esth. iii. 13, Haman had appointed the thirteenth day for exterminating the Jews]. For Almighty hath turned to joy unto them the day wherein the chosen people should have perished. Ye shall therefore, among your solemn feasts, keep it an high day with all feasting [following Grotius, Fritzsche, and Ryssel κλήρων (sc. ἡμέραν) is to be added after; according to this the Persian king instituted the Jewish Feast of Purim, as a day to be celebrated also by the Persians], that both now and hereafter there may be safety to us [the reading here should be ὑμῖν instead of ἡμῖν] and the well-affected Persians, and that it may be, to those which do conspire against us, a memorial of destruction. Therefore every city and country whatsoever which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only impassable for men, but also most hateful for wild beasts and fowls forever."

Interpretation of Mordecai's Dream.

In the Septuagint the interpretation of Mordecai's dream is separated from the dream itself, which forms the beginning of the additions, and constitutes the end of the whole apocryphon (vi. 1-10), with verse 11 as subscription (Swete, *l.c.* pp. 779 *et seq.*). In the Vulgate the passage stands at the end of the canonical Book of Ezra (x. 4-11), preceding all other apocryphal additions as well as the dream itself, which here occupies xi. 2-11. Neither dream nor interpretation is found in Josephus. The expression "God hath done these things" (comp. Matt. xxi. 42) refers to the whole story of the Book of Esther. Verse 2 refers to the dream told in the beginning of the book, which has been fulfilled in every respect. "The little fountain that became a river" (vi. 3) signifies the elevation of Esther (see i. 9), who became a stream when the king married her and made her queen. The light and the sun (see i. 10) signify the salvation and joy that Esther brought to the Jews (comp. Esth. viii. 16). The two dragons are Mordecai and Haman. The nations that assembled to destroy the name of the Jews (see i. 6) are the heathen (comp. Esth. iii. 6-8). "And my nation is this Israel, which cried to God and were saved" (vi. 6; comp. iii. 11). "Therefore hath he made two lots, one for the people of God, and another for all the Gentiles" (vi. 7; comp. Esth. iii. 7). "And the two lots were drawn [ἤλθον; lit. "they came, sprang out at the right time"]: one for his people [Fritzsche and Ryssel add τῷ λαῷ αὐτοῦ], the other for all the other peoples." "So God remembered his people and justified [decided in its favor; compare Deut. xxv. 1; I Kings viii. 32; Ecclus. (Sirach) xiii. 22; Vulg. freely rendered, "misertus est"; compare old Latin "salvavit"] his inheritance" (vi. 9). "Therefore those days shall be unto them in the month of Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people" (vi. 10; comp. Esth. ix. 18, 21). In II Macc. xv. 36 the fourteenth day is called ἡ Μαρδοχαικὴ ἡμέρα.

The subscription, verse 11 (in Swete, ii. 780, inserted in the German Bible between Esther's reception by the king and Ahasuerus' second edict), refers to the whole Book of Esther together with the apocryphal additions, as does also the expression τὴν προκειμένην ἐπιστολὴν τῶν φρουραί (Swete), meaning "the above letter on Purim" (compare Esth. ix. 20, 29).

This letter was taken to Egypt by Dositheus—who called himself a priest and Levite (?)—and his son Ptolemy, who maintained that it was the original (Apocr. Esther). Lysimachus, Ptolemy's son, an inhabitant of Jerusalem, translated the letter in the fourth year of the reign of Ptolemy and Cleopatra (according to some in 455; see Fritzsche, *l.c.* pp. 72 *et seq.*). Four Ptolemies had wives by the name of Cleopatra (Epiphanes, Philometor, Physkon, and Soter). Soter II. lived about that time; but all these notices are untrustworthy; compare, on the date of the letter, Jacob in Stade's "Zeitschrift," x. 274-290, especially p. 279.

E. G. H. C. S.

ESTHER, FEAST OF. See PURIM.

ESTHER RABBAH: Midrash to the Book of Esther in the current Midrash editions. From its plan and scope it is apparently an incomplete collection from the rich haggadic material furnished by the comments on the roll of Esther, which has been read since early times at the public service on Purim. Except in the Wilna and Warsaw editions with their modern and arbitrary divisions, this Midrash consists of six "parashiyyot" (chapters, sections) introduced by one or more proems; these chapters begin respectively at Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, ii. 5; and in the Venice edition of 1545 each has at the end the words "selika parashata. . . ." This division was probably based on the sections of the Esther roll, as indicated by the closed paragraphs (סתומות); such paragraphs existing in the present text to i. 9, i. 13, i. 16, ii. 1, ii. 5, etc. The beginning of i. 4, as well as the lack of a beginning to i. 16, may be due to differences in the division of the text. It may furthermore be assumed that a new parashah began with the section Esth. iii. 1, where several proems precede the comment of the Midrash. From this point onward there is hardly a trace of further division into chapters. There is no new parashah even to Esth. vi. 1, the climax of the Biblical drama. As the division into parashiyyot has not been carried out throughout the work, so the comment accompanying the Biblical text, verse by verse, is much reduced in ch. vii. and viii., and is discontinued entirely at the end of ch. viii. The various paragraphs that follow chapter viii. seem to have been merely tacked on.

The Book of Esther early became the subject of comment in the schoolhouses, as may be seen from Meg. 10b *et seq.*, where long haggadic passages are joined to single verses. The Midrash under consideration is variously connected with these passages. The author of Esther Rabbah often draws directly upon Yerushalmi, Bereshit Rabbah, Wayikra Rabbah, Pirke R. El., Targumim, and other ancient sources. Bereshit Rabbah or Wayikra Rabbah may also have furnished the long passage in parashah i., in connection with the explanation of the first word (ויהי). Parashah vi. shows several traces of a later period: especially remarkable here (ed. Venice, 45c, d; ed. Wilna, 14a, b) is the literal borrowing from Yosippon, where Mordecai's dream, Mordecai's and Esther's prayers, and the appearance of Mordecai and Esther before the king are recounted (compare also the additions in LXX. to Esth. i. 1 and iv. 17). These borrowings, which even Azariah dei Rossi in his "Me'or 'Enayim" (ed. Wilna, p. 231) designated as later interpolations, do not justify one in assigning to the Midrash, as Buber does, a date later than Yosippon—that is to say, the middle of the tenth century.

This Midrash may be considered older and more original than the Midr. Abba Gorion to the Book of Esther. Yalkut quotes many passages from the latter Midrash, as well as from another haggadic commentary (edited by Buber in the collection "Sammlung Agadischer Commentare zum Buche Esther," Wilna, 1886). The Midrash here considered is entitled "Midrash Megillat Esther" in the Venice edition. Naḥmanides quotes it as the Haggadah to the Esther roll. It may be assumed with certainty that it is of Palestinian origin.

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S. S. J. T.

ESTHONIA: Government of Russia; one of the three BALTIC PROVINCES. It has a total population (1897) of 404,709, of whom 1,468 are Jews. Not until the last quarter of the nineteenth century did Jewish artisans, and others specially privileged, begin to settle in the province, which is outside of the Pale of Settlement.

H. R. V. R.

ESTIMATE (ערכין): Estimate differs greatly from APPRAISEMENT. The latter is a valuation put upon land or upon some commodity by men acting in a judicial capacity; the former is a sort of valuation made by the Mosaic law itself, mostly independent of the actual value, and oftener upon persons than on things. While appraisement is always a matter of jurisprudence, estimates, in the technical sense of the word, belong in the category of sacerdotal laws.

The estimates for persons of either sex and of any age, and for fields, are given in the traditional law on the subject, which is elaborated in the treatise 'Arakin of the Mishnah and in the two Talmuds thereto.

The text in Leviticus provides that where a man by his vow consecrates a person to the Lord, the estimate shall be: for a male from one month to five years, five shekels; from five to twenty years, twenty shekels of silver; from twenty to sixty years, fifty shekels; over sixty years, fifteen shekels; for a female of like ages, three, fifteen, thirty, and ten shekels respectively. If the person who made the vow is poor, the priest is allowed to lower the regular estimate.

Estimates of Animals.

The consecration of a clean beast must be carried out literally. An unclean beast is estimated by the priest: it is here a real valuation. One-fifth is to be added by the master in redeeming. The same applies to a house. A field of a man's possession (that is, descended to him in his tribe) is estimated at fifty shekels for each omer of barley-seed it requires; but if some years have expired since the jubilee, the estimate is lessened in proportion. One-fifth is added on redemption. A "bought" field is similarly estimated according to the number of years to the jubilee, but in any case then goes back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

One who is in his last gasp, or about to be executed, can be estimated; for the price is fixed. The estimate to be paid by a poor man can not be lessened below one shekel; but if he has more money about him, he must give it all up to the limit (R. Meïr dissents). The estimate of inherited land is wholly aside from the value. "The parks or pleasure-gardens of Sebaste are redeemed at the same figure as the worn-out space round the city wall" ('Ar. iii. 2).

The difference between the field of possession and a bought field is this: one-fifth must be added in redeeming the former, but not in redeeming the latter. Speaking generally, if a rich person consecrates a poor one, he must pay the full, or rich man's, estimate; but the poor man, even though he consecrates a rich man, need pay only the poor man's estimate.

Special Cases.

Passing by the definitions which the treatise 'Arakin gives of various vows, some special consecrations engage notice: "I owe the estimate of my hand or of my foot," means nothing; "I owe the estimate of my head," or of "my liver," is the same as "my estimate" simply; for a man can not live without head or liver. "I owe half my estimate," means paying half. "I owe the estimate of half of myself," means the full sum; for one can not live with half his body. The law does not allow the redemption of consecrated land to be made in yearly instalments, but the whole amount must be paid at one time.

The treasurer of the sanctuary may distrain the goods of the person causing the estimate for the amount; but the same exemptions must be set aside to him as are set aside to other debtors. In fact, the passage in 'Arakin (Mishnah vi. 3), which sets forth what is exempt from the treasurer's distraint, is the source of the exemption law found in the codes. The sanctuary may also, like a bond creditor, pursue the lands of the obligor in the hands of his heirs.

A distinction is found in 'Arakin between "vowing" a person and causing him to be estimated: the former implies the price which the particular person would bring if sold as a slave, which may be more or less than the estimate. One may consecrate, and thus cause to be estimated, either himself or some one else. Only minors, deaf-mutes, and lunatics can not consecrate; all but children less than a month old may be consecrated. A heathen, according to the prevailing opinion, may consecrate, but can not be estimated.

According to Lev. xxvii. 21, as construed in the Mishnah (vii. 3), the vows which are redeemable in estimates go to the priesthood as an organized whole. Hence the whole system fell into disuse with the destruction of the Temple. It is therefore not touched upon in the modern codes (Arba' Ṭurim and Shulḥan 'Aruk); Maimonides, however, aiming here as he does elsewhere to cover the whole traditional law, has his hilkot 'Arakin wa-Ḥaramin. It is needless to follow the subject into further details.

S. S. L. N. D.

ESTRUMSA (ESTRUMZA, STRUMZA, or **ESTROSA):** Oriental Jewish family which has produced several rabbinical authors; takes its name from "Strumnitza" in Macedonia.

Daniel Estrumsa: Rabbi and Talmudist; died at Salonica (?) in 1654. A pupil of Rabbi Mordecai Ḳala'i, he became a rabbi of Salonica and chief of the Portuguese yeshibah there. He wrote: "Magen Gibborim," responsa, arranged in the order of the Shulḥan 'Aruk, and published by his grandson, Daniel b. Isaac Estrumsa (Salonica, 1753); Talmudical notes on the "Kol ha-Ẓelamim" of the 'Abodah Zarah, included in the "Ben le-Abraham" of Ḥayyim Abraham Estrumsa (1826); Responsa, included in Solomon ibn Ḥason's "Bet Shelomoh" (1719); "Shemot Giṭṭin," on the spelling of proper nouns in divorce bills, included in Ḥayyim Abraham Estrumsa's "Yerek Abraham"; a collection of marginal notes on Ṭur Ḥoshen Mishpaṭ, included in the "Doresh Mishpaṭ" of Solomon b. Samuel Florentin (1655).

From Estrumsa's yeshibah a number of well-known Eastern rabbis graduated, among them being David Conforte, author of "Ḳore ha-Dorot."

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 513b; Azulai, *Shem ha-Gedolim*, p. 47; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 195, 243; Benjacob, *Oẓar ha-Sefarim*, p. 296; Michael, *Or ha-Ḥayyim*, No. 789.

L. G. N. T. L.

Ḥayyim Abraham Estrumsa (called also **Rab ha-Zaḳen**): Chief rabbi of Serres; died about 1824.

He wrote "Yerek Abraham," responsa; and "Ben le-Abraham," a treatise of a casuistic nature. Both works were printed at Salonica (the former in 1820, the latter in 1826).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Ḥazzan, *Ha-Ma'alot li-Shelomoh*, p. 49; Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, etc., p. 267.

G. M. FR.

'ET SHA'ARE RAẒON

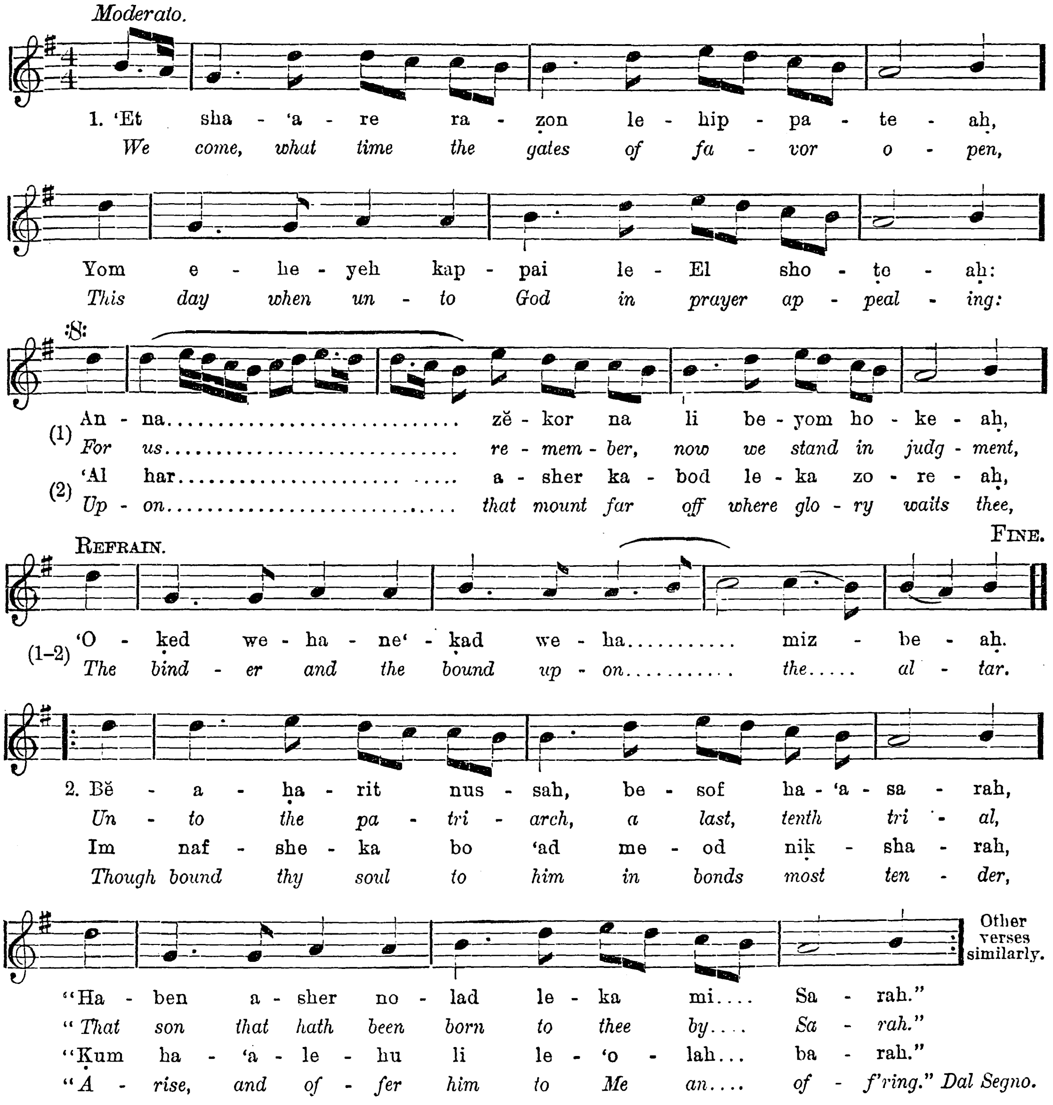
Moderato.
1. 'Et sha - 'a - re ra - ẓon le - hip - pa - te - aḥ,
We come, what time the gates of fa - vor o - pen,
Yom e - he - yeh kap - pai le - El sho - te - aḥ:
This day when un - to God in prayer ap - peal - ing:
𝄋
(1) An - na.............................. zĕ - kor na li be - yom ho - ke - aḥ,
For us.............................. re - mem - ber, now we stand in judg - ment,
(2) 'Al har.............................. a - sher ka - bod le - ka zo - re - aḥ,
Up - on.............................. that mount far off where glo - ry waits thee,
REFRAIN.
FINE.
(1-2) 'O - ḳed we - ha - ne' - ḳad we - ha........... miz - be - aḥ.
The bind - er and the bound up - on........... the..... al - tar.
2. Bĕ - a - ḥa - rit nus - sah, be - sof ha - 'a - sa - rah,
Un - to the pa - tri - arch, a last, tenth tri - al,
Im naf - she - ka bo 'ad me - od nik - sha - rah,
Though bound thy soul to him in bonds most ten - der,
Other verses similarly.
"Ha - ben a - sher no - lad le - ka mi.... Sa - rah."
"That son that hath been born to thee by.... Sa - rah."
"Ḳum ha - 'a - le - hu li le - 'o - lah... ba - rah."
"A - rise, and of - fer him to Me an.... of - f'ring." Dal Segno.

'ET SHA'ARE RAẒON (עת שערי רצון): A long poem on the binding of Isaac upon the altar ('AKEDAH), written by Judah ben Samuel ibn Abbas, a twelfth-century rabbi of Fez, for chanting before the sounding of the shofar, and so utilized in the Sephardic liturgy of the New-Year. It is associated there with a very old Morisco chant, which is characteristic of its origin in the southern cities of Spain, and which well exhibits the general mechanism of the older chants, and the tonal construction of the intonations traditional in the Sephardic congregations. Particularly is this the case in the prominence of the third and fifth degrees of the scale, and in the combination and repetition of brief phrases in sentences of different lengths.

BIBLIOGRAPHY: Zunz, *Literaturgesch*. p. 216; De Sola and Aguilar, *Ancient Melodies*, No. 30; Bacher, in *J. Q. R.* xiv. 596.

A. F. L. C.

ETAM (עיטם): **1.** Village of the tribe of Simeon (I Chron. iv. 32), not found in the parallel list of localities in Joshua.

2. Place in Judah, near Bethlehem, fortified and garrisoned by Rehoboam (II Chron. xi. 6).

3. A rock, also in Judah, to which Samson retired after the slaughter of the Philistines (Judges xv. 8, 11), and near which place was the fountain En-hakkore. It is mentioned in the Talmud (Zeb. 54b) as "the fountain of Etam" (עין עיטם), the most elevated place in Palestine. Josephus ("Ant." viii. 7, § 3) places this fountain sixty stadia south of Jerusalem, and mentions that the water was brought to that city by means of aqueducts, the remains of which were still visible in his time. A village called "Etam" occurs in the Mishnah (Yeb. xii. 7), and is, perhaps, identical in site with the fountain of that name (see Robinson, "Biblical Researches," i. 515, ii. 168).

4. In I Chron. iv. 3 "Etam" may be either a person or a place; if the latter, it must be identical with the Etam of Judah.

E. G. H. M. Sel.

ETAMPES (Hebr. איטנפש or אטונפש): Capital of the arrondissement of the department of Seine-et-Oise, France. The origin of the Jewish community of Etampes seems to go back to the twelfth century. King Louis VII. appointed a provost in this city, who alone had the right to enforce the payment of debts to the Jews, and who was forbidden to arrest debtors during the fair. Philip Augustus expelled the Jews in 1181, and transformed their synagogue into the Church of the Holy Cross, for which the pope claimed the privileges which the synagogue had enjoyed. On their readmission the Count of Etampes was appointed guardian of the privileges of the Jews.

The rabbis of Etampes took part in the Synod of Troyes (1160). Toward the end of the twelfth century R. Nathan, son of R. Meshullam ben Nathan of Melun, lived at Etampes.

Bibliography: *Recueil des Ordonnances des Rois de France*, xi.; *Lettre d'Innocent III. aux Doyen et Chapitre d'Etampes* (compare Depping, pp. 91 and 96); Depping, *Les Juifs dans le Moyen Age*, Paris, 1844; Zadoc Kahn, *Etude sur le Livre de Joseph le Zélateur*, in *R. E. J.* i. 222.

G. S. K.

ETERNAL LIFE. See Eschatology.

ETERNAL PUNISHMENT. See Eschatology.

ETHAN: 1. A man famous for his wisdom (I Kings iv. 31); it is said that Solomon was wiser than he, although it is not clear from this passage whether he was Solomon's contemporary or whether he lived before that king. The matter is settled, however, in I Chron. ii. 6, 8, where he is mentioned as the representative of the third generation after Judah. There are no grounds for identifying this Ethan with the "Etana" of the Babylonian mythology (comp. M. Jastrow, "Religion of Babylonia and Assyria," p. 519), since Etana was not famous for his wisdom. On Ethan as the author of Ps. lxxxix. (verse 1) see Ezrahite.

2. Descendant of Levi's eldest son, Gershom; he was the ancestor of the celebrated Asaph, and the grandfather of a man named Zerah (I Chron. vi. 42).

3. One of the descendants of Levi's third son, Merari (I Chron. vi. 29), and a son of Rishi or Kushaiah (I Chron. *ib.*; xv. 17). This third Ethan was one of the famous triad of musicians, Heman, Asaph, and Ethan (elsewhere called "Jeduthun"), appointed by David (*ib.* xv. 16-19). This Ethan-Jeduthun probably composed the music to Psalm xxxix., in the superscription to which he bears the title "menaẓẓeaḥ" (prefect, or conductor). Descendants of Jeduthun are mentioned (II Chron. xxix. 14) as living at the time of Hezekiah, and also after the Exile (Neh. xi. 17). Ethan-Jeduthun has a still higher office, however, in I Chron. xxv. 1, where he is one of the prophets of the second class, found in the so-called schools of the prophets (I Sam. x. 5). In his songs he reproduced the utterances of the real prophets, and, having been commissioned by the king, he was called the "king's seer" (II Chron. xxxv. 15). The same title is given to Heman (I Chron. xxv. 5) and also to Asaph (II Chron. xxix. 30).

E. G. H. E. K.

ETHAUSEN, ALEXANDER BEN MOSES: German scholar; lived at Fulda in the seventeenth century. He was the author of a Judæo-German work in two parts: the first, "Bet Yisrael," a history of the Jews up to the destruction of the Second Temple; and the second, "Bet ha-Beḥirah," in twenty-four chapters, a description of Jerusalem and of both temples (Offenbach, 1719).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 225, No. 480; Fürst, *Bibl. Jud.* i. 259; Steinschneider, *Cat. Bodl.* col. 730.

D. M. Sel.

ETHER (עתר): One of the cities in the lowland of Judah allotted to Simeon (Josh. xv. 42, xix. 7).

E. G. H. M. Sel.

ETHICAL CULTURE, SOCIETY FOR: A non-sectarian, ethicoreligious society founded at New York by Prof. Felix Adler in 1876. The society assumed the motto "Deed, not Creed," and adopted as the one condition of membership a positive desire to uphold by example and precept the highest ideals of living, and to aid the weaker to attain those ideals. The aims of the society are stated as follows: "To teach the supremacy of the moral ends above all human ends and interests; to teach that the moral law has an immediate authority not contingent on the truth of religious beliefs or of philosophical theories; to advance the science and art of right living." The members of the society are free to follow and profess whatever system of religion they choose, the society confining its attention to the moral problems of life. It has given practical expression to its aims by establishing the Workingman's School, a model school for general and technical education, in which the use of the kindergarten method in the higher branches of study is a distinctive feature. Each of its teachers is a specialist as well as an enthusiast in his subject; the Socratic method is followed. The majority of the pupils are of non-Jewish parentage. Pupils over seven are instructed in the use of tools. The society has also established a system of district-nursing among the poor, and a family home for neglected children.

Branch societies have been formed in Chicago, Philadelphia, St. Louis, Cambridge (England), and London, and a similar movement was started in Berlin. While originally agnostic in feeling, the society has gradually developed into a simple, human brotherhood, united by ethical purpose, and has, as such, acquired a strong influence in distinctively Christian circles in some parts of Europe. The only approach to a religious service is a Sunday address on topics of the day, preceded and followed by music. Its chief supporters in New York and Philadelphia are Jews, as is its founder and leader, though the society does not in any degree bear the stamp of Judaism. It has recently erected an elaborate building in New York. A society on similar lines exists at Frankfort-on-the-Main. E. W. B.

ETHICS (ἦϑος = "habit," "character"): The science of morals, or of human duty; the systematic presentation of the fundamental principles of human conduct and of the obligations and duties deducible therefrom. It includes, therefore, also the exposition of the virtues and their opposites which characterize human conduct in proportion to the extent to which man is under the consecration of the sense of obligation to realize the fundamental concepts of right conduct. Ethics may be divided into general, or theoretical, and particular, or applied. Theoretical ethics deals with the principles, aims, and ideas regulating, and the virtues characterizing, conduct—the nature, origin, and development of conscience, as attending and judging human action. Applied ethics presents a scheme of action applicable to the various relations of human life and labor, and sets forth what the rights and duties are which are involved in these relations. Ethics may also be treated descriptively; this method includes a historical examination, based upon data collected by observation, of the actual conduct, individual or collective, of man, and is thus distinct from ethics as dynamic and normative, as demanding compliance with a certain standard resulting from certain fundamental principles and ultimate aims. Philosophical ethics embraces the systematic development of ethical theory and practise out of a preceding construction (materialistic or idealistic) of life and its meaning (optimistic or pessimistic). Religious ethics finds the principles and aims of life in the teachings of religion, and proceeds to develop therefrom the demands and duties which the devotee of religion must fulfil.

Jewish ethics is based on the fundamental concepts and teachings of Judaism. These are contained, though not in systematized formulas, in Jewish literature. As it is the concern of Jewish theology to collect the data scattered throughout this vast literature, and construe therefrom the underlying system of belief and thought, so it is that of Jewish ethics to extract from the life of the Jews and the literature of Judaism the principles recognized as obligatory and actually regulating the conduct of the adherents of Judaism, as well as the ultimate aims apprehended by the consciousness of the Jew as the ideal and destiny set before man and humanity (see Lazarus, "Die Ethik des Judenthums," pp. 9 *et seq.*). This entails resort to both methods, the descriptive and the dynamic. Jewish ethics shows how the Jew has acted, as well as how he ought to act, under the consecration of the principles and precepts of his religion. Jewish ethics may be divided into (1) Biblical, (2) Apocryphal, (3) rabbinical, (4) philosophical, (5) modern; under the last will be discussed the concordant, or discordant, relation of Jewish ethics to ethical doctrine as derived from the theories advanced by the various modern philosophical schools.

——**Biblical Data:** The books forming the canon are the sources whence information concerning the ethics of Bible times may be drawn. These writings, covering a period of many centuries, reflect a rich variety of conditions and beliefs, ranging from the culture and cult of rude nomadic shepherd tribes to the refinement of life and law of a sedentary urban population, from primitive clan henotheism to the ethical monotheism of the Prophets. The writings further represent two distinct types, the sacerdotal theocracy of the Priestly Code and the universalism of the Wisdom series—perhaps also the apocalyptic Messianism of eschatological visions. It would thus seem an unwarranted assumption to treat the ethics of the Bible as a unit, as flowing from one dominant principle and flowering in the recognition of certain definite lines of conduct and obligation. Instead of one system of ethics, many would have to be recognized and expounded in the light of the documents; for instance, one under the obsession of distinctively tribal conceptions, according to which insult and injury entail the obligation to take revenge (Gen. iv. 23, 24; Judges xix.-xx.), and which does not acknowledge the right of hospitality (Gen. xix.; Judges xix.); another under the domination of national ambitions (Num. xxxi. 2 *et seq.*), with a decidedly non-humane tinge (Deut. xx. 13, 14, 16, 17). But it must be remembered that the ultimate outcome of this evolution was ethical monotheism, and that under the ideas involved in it Biblical literature was finally canonized, many books being worked over in accordance with the later religious conviction, so that only a few fragmentary indications remain of former ethical concepts, which were at variance with those sprung from a nobler and purer apprehension of Israel's relation to its God and His nature.

The critical school, in thus conceding that the canon was collected when ethical monotheism had obliterated all previous religious conceptions, is virtually at one, so far as the evidential character of the books concerning the final ethical positions of the Bible comes into play, with the traditional school, according to which the monotheism of the Bible is due to divine revelation, from which the various phases of popular polytheism are wilful backslidings. It is therefore permissible in the presentation of Biblical ethics to neglect the indications of anterior divergences, while treating it as a unit, regardless of the questions when and whether its ideal was fully realized in actuality. The treatment is more difficult on account of the character of the Biblical writings. They are not systematic treatises. The material which they contain must often be recast, and principles must be deduced from the context that are not explicitly stated in the text.

With these cautions and qualifications kept in view, it is safe to hold that the principle underlying the ethical concepts of the Bible and from which the positive duties and virtues are derived is the unity and holiness of God, in whose image man was created, and as whose priest-people among the nations Israel was appointed. A life exponential of the divine in the human is the "summum bonum," the purpose of purposes, according to the ethical doctrine of the Biblical books. This life is a possi-

Autonomous in Sanction.

bility and an obligation involved in the humanity of every man. For every man is created in the image of God (Gen. i. 26). By virtue of this, man is appointed ruler over all that is on earth (Gen. i. 28). But man is free to choose whether he will or will not live so as to fulfil these obligations. From the stories in Genesis it is apparent that the Bible does in no way regard morality as contingent upon an antecedent and authoritative proclamation of the divine will and law. The "moral law" rests on the nature of man as God's likeness, and is expressive thereof. It is therefore autonomous, not heteronomous. From this concept of human life flows and follows necessarily its ethical quality as being under obligation to fulfil the divine intention which is in reality its own intention. Enoch, Noah, Abraham, and other heroes of tradition, representing generations that lived before the Sinaitic revelation of the Law, are conceived of as leading a virtuous life; while, on the other hand, Cain's murder and Sodom's vices illustrate the thought that righteousness and its reverse are not wilful creations and distinctions of a divinely proclaimed will, but are inherent in human nature. But Israel, being the people with whom God had made His covenant because of the Patriarchs who loved Him and were accordingly loved by Him—having no other claim to exceptional distinction than this—is under the obligation to be *the* people of God (עם סגלה, Ex. xix. 5 *et seq.*) that is to illustrate and carry out in all the relations of human life, individual and social, the implications of man's godlikeness. Hence, for Israel the aim and end, the "summum bonum," both in its individuals and as a whole, is "to be holy." Israel is a holy people (Ex. xix. 6; Deut. xiv. 2, 21; xxvi. 19; xxviii. 9), for "God is holy" (Lev. xix. 2, *et al.*). Thus the moral law corresponds to Israel's own historic intention, expressing what Israel knows to be its own innermost destiny and duty.

Israel and God are two factors of one equation. The divine law results from Israel's own divinity. It is only in the seeming, and not in the real, that this law is of extraneous origin. It is the necessary complement of Israel's own historical identity.

God is the Lawgiver because He is the only ruler of Israel and its Judge and Helper (Isa. xxxiii. 22). Israel true to itself can not be untrue to God's law. Therefore God's law is Israel's own highest life. The statutory character of Old Testament ethics is only the formal element, not its essential distinction. For this God, who requires that Israel "shall fear him and walk in all his ways and shall love and serve him with all its heart and all its soul" (Deut. x. 12, Hebr.), is Himself the highest manifestation of ethical qualities (Ex. xxxiv. 6, 7). To walk in His ways, therefore, entails the obligation to be, like Him, merciful, etc. This holy God is Himself He that "regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger" (Deut. x. 17–18), qualities which Israel, as exponential of His unity and power and love, must exhibit as the very innermost ambitions of its own historical distinctness (Deut. x. 19 *et seq.*).

Family Ethics.

Hence great stress is laid on reverence for parents (Ex. xx. 12; Lev. xix. 3). Central to the social organism is the family. Its head is the father; yet the mother as his equal is with him entitled to honor and respect at the hands of sons and daughters. Monogamy is the ideal (Gen. ii. 24). Marriage within certain degrees of consanguinity or in relations arising from previous conjugal unions is forbidden (Lev. xviii. 6 *et seq.*); chastity is regarded as of highest moment (Ex. xx. 14; Lev. xviii. 18–20); and abominations to which the Canaanites were addicted are especially loathed. The unruly and disrespectful son (Ex. xxi. 17) is regarded as the incarnation of wickedness. As virtue and righteousness flow from the recognition of the holy God, idolatry is the progenitor of vice and oppression (Ex. xxiii. 24 *et seq.*). For this judgment history has furnished ample proof. Hence the ethics of the Pentateuch shows no tolerance to either idols or their worshipers. Both being sources of contamination and corruption, they had to be torn out by the roots (Lev. xix. 4; Ex. xx. 3 *et seq.*; Deut. iv. 15–25 *et seq.*). Marriages with the aboriginal tribes were therefore prohibited (Deut. vii. 3), for Israel was to be a "holy" people. To the family belonged also the slaves (Deut. xvi. 14). While slavery in a certain sense was recognized, the moral spirit of the Pentateuchal legislation had modified this universal institution of antiquity (see Cruelty; Slavery). The Hebrew slave's term of service was limited; the female slave enjoyed certain immunities. Injuries led to manumission (Ex. xxi. 2–7, 20, 26). Man-stealing (slave-hunting) entailed death (Ex. xxi. 16). The stranger, too, was within the covenant of ethical considerations (Ex. xxii. 20 [A.V, 21]; Lev. xix. 33). "Thou shalt love him as thyself," a law the phraseology of which proves that in the preceding "thou shalt love thy neighbor as thyself" (Lev. xix. 18) "neighbor" does not connote an Israelite exclusively. There was to be one law for the native and the stranger (Lev. xix. 34; comp. Ex. xii. 49). As was the stranger (Ex. xxiii. 9), so were the poor, the widow, the orphan, commended to the special solicitude of the righteous (see Interest; Poor Laws; Usury; Lev. xix. 9 *et seq.*; Ex. xxii. 24 *et seq.*, xxiii. 6).

Altruistic Virtues.

In dealings with men honesty and truthfulness are absolutely prerequisite. Stealing, flattery, falsehood, perjury and false swearing, oppression, even if only in holding back overnight the hired man's earnings, are under the ban; the coarser cruelties and dishonesties are forbidden, but so are the refined ones; and deafness and blindness entitled to gentle consideration him who was afflicted by either of these infirmities (Lev. xix. 11–14). The reputation of a fellow man was regarded as sacred (Ex. xxiii. 1). Tale-bearing and unkind insinuations were proscribed, as was hatred of one's brother in one's heart (Lev. xix. 17). A revengeful, relentless disposition is unethical; reverence for old age is inculcated; justice shall be done; right weight and just measure are demanded; poverty and riches shall not be regarded by the judge (Lev. xix. 15, 18, 32, 36; Ex. xxiii. 3). The dumb animal has claims upon the kindly help of man (Ex. xxiii. 4), even though it belongs to one's enemy. This epitome of the positive commandments and prohibitions, easily enlarged, will suffice to show the scope of the ethical relations considered by the Law. As a holy nation, Israel's public and private life was under consecration; justice, truthfulness, solicitude for the weak, obedience and reverence to those in authority, regard for the rights of others, strong and weak, a forgiving and candid spirit, love for fellow man and mercy for the beast, and chastity appear as the virtues flowering forth from Pentateuchal righteousness.

Motive of Morality.

It has often been urged that the motive of ethical action in the Pentateuch is the desire for material prosperity and the anxiety to escape disaster. This view confounds description of fact with suggestion of motive. The Pentateuchal lawgiver addresses himself always to the nation, not to the individual. In his system Israel is under divine discipline, intended to make it in ever greater measure worthy and fit to be a holy nation exponential of the holy God. The physical and political disasters which, from the point of view of modern critics, were actual experiences in the time of the Deuteronomist, were consequences of Israel's disloyalty. Only repentance of its evil ways and adoption of ways concordant with its inner historic duty would put an end to the divinely appointed and necessary punitive discipline. The motive of Israel's ethical self-realization as the "holy people," nevertheless, is not desire for prosperity or fear of disaster. It is to be true to its appointment as the priest-people. From this historical relation of Israel to God flows, without ulterior rewards or penalties, the limpid stream of Pentateuchal morality.

Prophetic Ethics.

For the Prophets, too, the distinct character of Israel is basic, as is the obligation of all men to lead a righteous life. The ritual elements and sacerdotal institutions incidental to Israel's appointment are regarded as secondary by the preexilic prophets, while the intensely human side is emphasized (Isa. i. 11 *et seq.*, lviii. 2 *et seq.*). Israel is chosen, not on account of any merit of its own, but as having been "alone singled out" by God; its conduct is under more rigid scrutiny than any other people's (Amos iii. 1-2). Israel is the "wife" (Hosea), the "bride" (Jer. ii. 2-3). This covenant is one of love (Hosea vi. 7); it is sealed by righteousness and loyalty (Hosea ii. 21-22). Idolatry is adulterous abandoning of God. From this infidelity proceed all manner of vice, oppression, untruthfulness. Fidelity, on the other hand, leads to "doing justly and loving mercy" (Micah vi. 8). Dissolution of the bonds of confidence and disregard of the obligation to keep faith each man with his fellow characterize the worst times (Micah vii. 5). Falsehood, deceitfulness, the shedding of blood, are the horrors attending upon periods of iniquity (Isa. lix. 3-6; Jer. ix. 2-5). Truth and peace shall men love (Zech. viii. 16-17). Adultery and lying are castigated; pride is deprecated; ill-gotten wealth is condemned (Jer. xxiii. 14, ix. 22-23, xvii. 11; Hab. ii. 9-11). Gluttony and intemperance, greed and frivolity, are abhorred (Isa. v. 22; Jer. xxi. 13-14; Amos vi. 1, 4-7). The presumptuous and the scoffers are menaced with destruction (Isa. xxix. 20-21; Ezek. xiii. 18-19, 22). But kindness to the needy, benevolence, justice, pity to the suffering, a peace-loving disposition, a truly humble and contrite spirit, are the virtues which the Prophets hold up for emulation. Civic loyalty, even to a foreign ruler, is urged as a duty (Jer. xxix. 7). "Learn to do good" is the key-note of the prophetic appeal (Isa. i. 17); thus the end-time will be one of peace and righteousness; war will be no more (Isa. ii. 2 *et seq.*; see Messiah).

In Psalms and Wisdom Literature.

In the Psalms and the Wisdom books the national emphasis is reduced to a minimum. The good man is not so much a Jew as a man (Ps. i.). The universal character of the Biblical ethics is thus verified. Job indicates the conduct and principles of the true man. All men are made by God (Job xxix. 12-17, xxxi. 15). The picture of a despicable man is that given in Prov. vi. 12-15, and the catalogue of those whom God hates enumerates the proud, the deceitful, the shedder of innocent blood, a heart filled with intrigues, and feet running to do evil; a liar, a false witness, and he who brings men to quarrel (Prov. vi. 16-19). The ideal of woman is pictured in the song of the true housewife (Prov. xxxi. 8 *et seq.*), while Psalms xv. and xxiv. sketch the type of man Israel's ethics will produce. He walketh uprightly, worketh righteousness, speaketh truth in his heart. He backbiteth not. The motive of such a life is to be permitted "to dwell in God's tabernacle," in modern phraseology to be in accord with the divine within oneself. The priesthood of Israel's One God is open to all that walk in His ways. The ethics of the Bible is not national nor legalistic. Its principle is the holiness of the truly human; this holiness, attainable by and obligatory upon all men, is, however, to be illustrated and realized by and in Israel as the holy people of the one holy God.

The temper of the ethics of the Bible is not ascetic. The shadow of sin is not over earth and man. Joy, the joy of doing what "God asks," and what the law of man's very being demands, willingly and out of the full liberty of his own adaptation to this inner law of his, is the clear note of the Old Testament's ethical valuation of life. The world is good and life is precious, for both have their center and origin in God. He leads men according to His purposes, which come to pass with and without the cooperation of men. It is man's privilege to range himself on the side of the divine. If found there, strength is his; he can not fall nor stumble; for righteousness is central in all. But if he fails to be true to the law of his life, if he endeavors to ignore it or to supersede it by the law of selfishness, which is the law of sin, he will fail. "The way of the wicked He turneth upside down" (Ps. i.). Ethics reaches thus beyond the human and earthly, and is related to the eternal. Ethics and religion are in the Bible one and inseparable.

E. G. H.

K.

——**In Apocryphal Literature:** Ethics in systematic form and apart from religious belief is as little found in apocryphal or Judæo-Hellenistic literature as in the Bible, though Greek philosophy has greatly influenced Alexandrian writers such as the authors of IV Maccabees and the Book of Wisdom (see CARDINAL VIRTUES), and, above all, PHILO. Nevertheless decided progress is noticeable both in the conception and in the accentuation of theoretical ethics from the time the Jews came into closer contact with the Hellenic world. Before that period the Wisdom literature shows a tendency to dwell solely on the moral obligations and problems of life as appealing to man as an individual, leaving out of consideration the ceremonial and other laws which concern only the Jewish nation. From this point of view Ben Sira's collection of sayings and monitions was written, translated into Greek, and circulated as a practical guide (παιδαγωγός: Clemens Alexandrinus, "Pædagogus," ii. 10, 99 *et seq.*), giving instructions from a matter-of-fact or utilitarian standpoint on the various relations of man to man in the domestic and social sphere of activity. The book contains popular ethics in proverbial form as the result of everyday life experience, without higher philosophical or religious principles and ideals; also in regard to charity (*ib.* iv. 1 *et seq.*, vii. 32 *et seq.*) the author takes a popular view (see SIRA, BEN). It is possible that other books of a similar nature existed in the pre-Maccabean era and were lost (see AḤIḲAR).

Of a higher character are the ethical teachings which emanated from Ḥasidean circles in the Maccabean time, such as are contained in TOBIT, especially in ch. iv.; here the first ethical will or testament ("ẓawwa'ah") is found, giving a summary of moral teachings, with the Golden Rule, "Do that to no man which thou hatest!" as the leading maxim. There are even more elaborate ethical teachings in the Testaments of the Twelve Patriarchs, in which each of the twelve sons of Jacob, in his last words to his children and children's children, reviews his life and gives them moral lessons, either warning them against a certain vice he had been guilty of, so that they may avoid divine punishment, or recommending them to cultivate a certain virtue he had practised during life, so that they may win God's favor. The chief virtues recommended are: love for one's fellow man; industry, especially in agricultural pursuits; simplicity; sobriety; benevolence toward the poor; compassion even for the brute (Issachar, 5; Reuben, 1; Zebulun, 5-8; Dan, 5; Gad, 6; Benjamin, 3), and avoidance of all passion, pride, and hatred. Similar ethical farewell monitions are attributed to Enoch in the Ethiopic Enoch (xciv. *et seq.*) and the Slavonic Enoch (lviii. *et seq.*), and to the three patriarchs (see Barnes, "The Testaments of Abraham, Isaac, and Jacob," in "Texts and Studies," ii. 144, Cambridge, 1892).

The Hellenistic propaganda literature, of which the didactic poem under the pseudonym of PHOCYLIDES is the most characteristic, made the propagation of Jewish ethics taken from the Bible its main object for the sake of winning the pagan world to pure monotheism. It was owing to this endeavor that certain ethical principles were laid down as guiding maxims for the Gentiles; first of all the three capital sins, idolatry, murder, and incest, were prohibited (see Sibyllines, iii. 38, 761; iv. 30 *et seq.*; comp. Targ. Yer. Gen. xiii 13, *et al.*); then these so-called NOACHIAN LAWS were gradually developed into six, seven, and ten, or thirty laws of ethics binding upon every human being (Sanh. 56a, b; see also COMMANDMENTS). Regarding the ethical literature for converts see DIDACHE.

——**Rabbinical:** The whole rabbinical system of ethics is based upon humanitarian laws of righteousness. "Rather than commit any one of the three capital sins—idolatry, adultery, murder—man (even the Gentile) should give up his life" (Sanh. 74a, b); by disregard of this prohibition the heathen forfeits his claim upon human compassion and love ('Ab. Zarah 2b; Sanh. 108a), while the solemn acceptance of it secures him the claim to love and support (Sifra, Behar, vi. 5; Pes. 21b). It was with reference to the Gentile world that the Golden Rule was pronounced by Hillel as the cardinal principle of the Jewish law (Shab. 31a; Ab. R. N., text B, xxvi.; ed. Schechter, p. 53). Akiba is more explicit: "Whatever thou hatest to have done unto thee do not unto thy neighbor; wherefore do not hurt him; do not speak ill of him; do not reveal his secrets to others; let his honor and his property be as dear to thee as thine own" (Ab. R. N., text B, xxvi., xxix., xxx., xxxiii.).

The scope of Jewish ethics embraces not only the Jew, but man, the fellow creature (see CREATURE). This is strongly emphasized by Ben Azzai when he says: "The Torah, by beginning with the book of the generations of man [Gen. v. 1], laid down the great rule for the application of the Law: Love thy neighbor as thyself" (Lev. xix. 18; Gen. R. xxiv., end). "Love the creature!" is therefore Hillel's maxim (Abot i. 12), and "hatred of the creature" is denounced by R. Joshua (*ib.* ii. 11).

Ideal and Motive.

The source and ideal of all morality is God, in whose ways man is to walk (Deut. xi. 22). As He is merciful and gracious so man should be (Sifra, Deut. 49; Mek., Beshallah, to Ex. xv. 2; Soṭah 14a, with reference to Deut. xiii. 5). This is in accordance with Abraham's being singled out "to command his children and his house after him, to observe the way of the Lord, to do righteousness and justice" (Gen. xviii. 19, Hebr.). The motive of moral action should be pure love of God (Sifra, Deut. 48, after xi. 22), or fear of God, and not desire for recompense. "Be not like the servants that serve their master for the sake of getting a share, but let the fear of God be upon you" (Abot i. 3).

The cardinal principle of rabbinical ethics is that the very essence of God and His law is moral perfection; hence the saying of R. Simlai (see COMMANDMENTS): "Six hundred and thirteen commandments were given to Moses; then David came and reduced them to eleven in Psalm xv.; Isaiah (xxxiii. 15), to six; Micah (vi. 8), to three; Isaiah again (lvi. 1), to two; and Habakkuk (ii. 4), to one: 'The just lives by his faithfulness'" (A.V. "faith"; Mak. 23b). "The heathen nations, lacking the belief in a divine ideal of morality, refused to accept the law of Sinai enjoining the sacredness of life, of marriage, and of property" (Mek., Yitro, 5).

Religion and ethics are, therefore, intimately interwoven, for it is the motive which decides the moral value, the good or evil character of the action. "The words 'I am the Lord thy God,' following a Biblical command, express the idea that God judges men by the motive which springs from the heart and which escapes the notice of man" (Sifra, Ḳedoshim, iii. 2; B. M. 58b; comp. "God desires the heart": Sanh. 106b; Men. xiii. 11). "An evil deed done from a good motive is better than a good deed inspired by an evil [selfish] motive" (Naz. 23b; Yer. Peah i. 15c); hence "the resolve to sin is of greater consequence than the sin itself" (Yoma 29a). Every good act must therefore be done for the sake of God—"le-shem shamayim"—or of His law—"lishmah" (Abot ii. 12; Ber. 16a). Man has a free will (Abot iii. 15): "Do His will as if it were thy will, that He may do thy will as if it were His; annul thy will before His will, that He may annul other men's will before thine" (Abot ii. 4). "The righteous have their desires in their power; the wicked are in the power of their desires" (Ber. 61b).

Rabbinical ethics, the ethics of the Pharisees, while adopting the rigorous views of the Ḥasidim in principle, modified them by paying due regard to the whole of life and opposing the ascetic tendencies of the Essenes, and greatly deepened and enlarged the sense and the scope of morality and duty by infusing new ethical ideas and motives into both the laws and the stories of the Bible, lifting the letter of the Law to a high standard of spirituality. The fine ethical types created by the Ḥasidim out of the lives of the Patriarchs and of the ancient leaders of Israel became traditional prototypes and models, and each Mosaic law, having been greatly amplified in Ḥasidean practise, received a deeper meaning in the sphere of duty and responsibility. On the other hand, the Essene contempt for woman and home and the comforts of life was strongly opposed by the Pharisees, and consequently rabbinical ethics developed a healthy, practical, and vigorous spirit of morality which has nothing of the sentimentalism and otherworldliness of other systems, and is not absorbed by mere socialistic or altruistic concepts of life. Its character is best described by Hillel's maxim: "If I am not for myself, who is for me? and, being only for myself, what am I? and if not now, when?" (Abot i. 15).

Duty of Self-Assertion.

Man as child of God has first of all duties in regard to his own self. "He who subjects himself to needless self-castigations and fasting, or even denies himself the enjoyment of wine, is a sinner" (Ta'an. 11a, 22b). Man has to give account for every lawful enjoyment he refuses (Yer. Ḳid. iv. 66d). Man is in duty bound to preserve his life (Ber. 32b, after Deut. iv. 9; Sifra, Aḥare Mot, xiii.) and his health (B. Ḳ. 91b; Shab. 82a). Foods dangerous to health are more to be guarded against than those ritually forbidden (Ḥul. 10a). He should show self-respect in regard to both his body, "honoring it as the [sanctuary of the] image of God" (Hillel: Lev. R. xxxiv.), and his garments (Shab. 113b; Ned. 81a). He must perfect himself by the study of the Law, which must be of primary importance (Sifre, Deut. 34). "The third question God asks man at the Last Judgment is whether he studied the Law" (Shab. 31a). But study must be combined with work (Abot ii. 2; Ber. 35b). "Greater is the merit of labor than of idle piety" (Midr. Teh. cxxviii. 2). "Love labor" (Abot i. 10); "it honors man" (Ned. 49b; see Labor). One must remove every cause for suspicion in order to appear blameless before men as well as before God (Yoma 38a). Man is enjoined to take a wife and obtain posterity (Yeb. 63b; Mek., Yitro, 8). "He who lives without a wife lives without joy and blessing, without protection and peace"; he is "not a complete man" (Yeb. 62a, 63a), and for it he has to give reckoning at the great Judgment Day (Shab. 31a). For this accentuation of the dignity and sanctity of domestic life see Woman.

Social ethics is best defined by R. Simeon b. Gamaliel's words: "The world rests on three things: justice, truth, and peace" (Abot i. 18).

Justice and Righteousness.

Justice ("din," corresponding to the Biblical "mishpaṭ") being "God's" (Deut. i. 17), it must, according to the Rabbis as well as Mosaism (Ex. xxiii. 3), be vindicated at all costs, whether the object be of great or small value (Sanh. 8a). "Let justice pierce the mountain" is the characteristic maxim attributed to Moses (Sanh. 6b). They that blame and ridicule Talmudism for its hair-splitting minutiæ overlook the important ethical principles underlying its entire judicial code. It denounces as fraud every mode of taking advantage of a man's ignorance, whether he be Jew or Gentile; every fraudulent dealing, every gain obtained by betting or gambling or by raising the price of breadstuffs through speculation, is theft (Tosef., B. Ḳ. vii. 8-13; Tosef., B. M. iii. 25-27; B. B. 90b; Sanh. 25b; Ḥul. 94a); every advantage derived from loans of money or of victuals is usury (B. M. v.; Tosef., B. M. iv.); every breach of promise in commerce is a sin provoking God's punishment (B. M. iv. 2); every act of carelessness which exposes men or things to danger and damage is a culpable transgression (B. Ḳ. i.-vi.). It extends far beyond the Biblical statutes responsibility for every object given into custody of a person or found by him (B. M. ii. and iii.). It is not merely New Testament (Matt. v. 22), but Pharisaic, ethics which places insulting, nicknaming, or putting one's fellow man to shame, in the same category as murder (B. M. 58b), and which brands as calumny the spreading of evil reports even when true, or the listening to slanderous gossip, or the causing of suspicion, or the provoking of unfavorable remarks about a neighbor (Pes. 118a; B. M. 58b; 'Ar. 16a).

"The first question man is asked at the Last Judgment is whether he has dealt justly with his neighbor" (Shab. 31a). Nor is the mammon of unrighteousness to be placated for charitable or religious purposes (B. Ḳ. 94b; comp. Didascalia in Jew. Encyc. iv. 592; Suk. iii. 1), the Jewish principle being, "A good deed ["miẓwah"] brought about by an evil deed ["'aberah"] is an evil deed" (Suk. 30a). The Jewish idea of righteousness ("ẓedaḳah") includes benevolence (see Charity), inasmuch as the owner of property has no right to withhold from the poor their share. If he does, he acts like Sodom (Abot v. 10; comp. Ezek. xvi. 49); like an idolater (Tosef., Peah, iv. 20); or like a thief (Num. R. v., after Prov. xxii. 20). On the other hand, the Rabbis decreed, against Essene practise, that no one had a right to give more than the fifth of his possessions to charity (Ket. 50a; 'Ar. 28a; Yer. Peah i. 15b). The twin sister of righteousness is truth, and here too the Ḥasidim were the first to insist that swearing should not be resorted to, but that a man's yea should be yea, and his nay, nay (Ruth R. iii. 18; see ESSENES). "God shall punish him who does not abide by his word" (B. M. iv. 2). "He who prevaricates is as one who worships an idol instead of the God of truth" (Sanh. 92a). One should be careful not to deviate from the truth even in conventionalities or in fun, was the teaching of Shammai (Ket. 17a; Suk. 46b). "Teach thy tongue to say, 'I do not know,' lest thou be entangled in some untruth" (Ber. 4a). "God hates him who speaks with his tongue what he does not mean in his heart." "It was the father of the Canaanites who taught them to speak untruth" (Pes. 113b). "Truth is the signet of God" (Yer. Sanh. i. 18a; see TRUTH).

Truth and Peace.

While peace is everywhere recommended and urged as the highest boon of man (Num. R. xi.; Pes. i. 1; 'Uḳ. iii. 12), hatred, quarrelsomeness, and anger are condemned as leading to murder (Derek Ereẓ Rabbah, xi.; Yoma 9b; Yer. Peah i. 16a). The highest principle of ethics, rabbinical as well as Biblical, is holiness, that is, separation from, and elevation above, everything sensual and profane (*i.e.*, everything in animal life that is contaminating or degrading). The words which stand at the head of the principal chapter on ethics in the Mosaic law, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix.2), are explained (Sifra, Ḳedoshim, i.) as: "Be separated ["perushim"] from a world that is addicted to the appetites and passions of the flesh, in order to sanctify Me by emulating My ways." "Keep away from everything leading to impurity" (Lev. R. xxiv.). "God's holiness is manifested in His punitive righteousness, which consumes wrong and sin" (Tan., Ḳedoshim, ed. Buber, 1, 4). From this principle emanated the necessity of a people consecrated to the service of a holy God (Tan. *l.c.*; Ex. xxii. 3; Lev. xx. 26; Deut. xiv. 2; comp. Mekilta, Sifra, Sifre, and Rabbot on the passages), and the whole Mosaic legislation, with its hygienic and marriage laws, gave a high ethical meaning and purpose to the entire life of the Jew. Similarly the Sabbath holiness (Ex. xx. 8; Mek.; see Pesiḳ. R. 23) lifted domestic and social life to a higher ethical level. The very minute precepts of rabbinical law spiritualized every part of life. So when washing of the hands before and after each meal was made obligatory, it was "to sanctify" the body and the table of the Jew (see ABLUTION). The Sabbath joy was also to be "hallowed" by wine (see ḲIDDUSH).

From the thought of a holy God emanated these four virtues: (a) The virtue of CHASTITY ("ẓeni'ut" = "bashfulness"; Deut. xxiii. 14; Ned. 20a, after Ex. xx. 20), which shuts the eye against unseemly sights and the heart against impure thoughts (Sifre, Shelaḥ Leka, to Num. xv. 14). Hence R. Meïr's maxim (Ber. 17a): "Keep thy mouth from sin, thy body from wrong, and I [God] will be with thee." (b) The virtue of humility. As God's greatness consists in His condescension (Meg. 31a), so does the Shekinah rest only upon the humble (Mek., Yitro, 9; Ned. 38), whereas the proud is like one who worships another god and drives God away (Soṭah 4b). (c) Truthfulness. "Liars, mockers, hypocrites, and slanderers can not appear before God's face" (Soṭah 42a). (d) Reverence for God. "Fear of God leads to fear of sin" (Ber. 28b), and includes reverence for parents and teachers (Ḳid. 31d; Pes. 22b).

Ḳiddush and Ḥillul ha-Shem.

Thus the idea of God's holiness became in rabbinical ethics one of the most powerful incentives to pure and noble conduct. "Thou shalt love the Lord thy God" (Deut. vi. 5) is explained (Sifre, Deut. 32; Yoma 86a) to mean "Act in such a manner that God will be beloved by all His creatures." Consequently Israel, being, as the priest-people, enjoined like the Aaronite priest to sanctify the name of God and avoid whatever tends to desecrate it (Lev. xxii. 32), is not only obliged to give his life as witness or martyr for the maintenance of the true faith (see Isa. xliii. 12, μάρτυρες; and Pesiḳ. 102b; Sifra, Emor, ix.), but so to conduct himself in every way as to prevent the name of God from being dishonored by non-Israelites. The greatest sin of fraud, therefore, is that committed against a non-Israelite, because it leads to the reviling of God's name (Tosef., B. Ḳ. x. 15). Desecration of the Holy Name is a graver sin than any other (Yer. Ned. iii. 38b; Sanh. 107a); it is an iniquity which, according to Isa. xxii. 14 (Mek. *l.c.*; Yoma. 86a)—shall never be expiated until death—a tradition strangely altered into the New Testament ("Blasphemy against the Holy Ghost shall not be forgiven unto men") Matt. xii. 31, and parallels). The desire to sanctify the name of God, on the other hand, leads men to treat adherents of other creeds with the utmost fairness and equity (see Yer. B. M. ii. 8c, and SIMEON B. SHETAḤ; and compare GOD, NAMES OF; ḲIDDUSH HA-SHEM). The fundamental idea of Jewish ethics is accordingly that of true humanity, without distinction of race or creed (comp. Sifra, Aḥare Mot, to Lev. xviii. 5). "The righteous" (not "priests, Levites, and Israelites") shall enter "the gate of the Lord" (Ps. cxviii. 20). "It is forbidden to take advantage of the ignorance of any fellow creature, even of the heathen" (Ḥul. 94a; comp. Shebu. 39a; comp. Mak. 24a: "He only dwells in God's tent who takes usury neither from Gentile nor from Jew"). "No one can be called righteous before God who is not good toward his fellow creatures" (Ḳid. 40a). Respect for one's fellow creatures is of such importance that Biblical prohibitions may be transgressed on its account (Ber. 19b). Especially do unclaimed dead require respectful burial (see BURIAL in JEW. ENCYC. iii. 432b: "met miẓwah"). Gentiles are to have a share in all the benevolent work of a township which appeals to human sympathy and on which the maintenance of peace among men depends, such as supporting the poor, burying the dead, comforting the mourners, and even visiting the sick (Tosef., Giṭ. v. 4–5; Giṭ. 64a).

Ethical Relations.

The relation between man and woman is in rabbinical ethics based upon the principle of chastity and purity which borders on holiness. It is the inheritance of the Ẓenu'im, or Ḥasidim, who strove after the highest standard of holiness (see Yer. Yeb. i. 3d; Lev. R. xxiv.; Essenes). No other vice appears to the Rabbis as detestable as obscene speech ("nibbul peh"; Shab. 33a); and of him who is not bashful they say that "his fathers were not among those who received the Law from God on Sinai" (see Woman). This idea of the holiness of the marriage relation is seen in the very name for marriage—"ḳiddushim" = "consecration" (see Frankel, "Grundlinien des Eherechts," p. xxix.; Niddah 71a; Marriage). The relations of children and parents are based upon the principle that God placed the fear and honor due to parents in the same category as those due to Himself, parents being for the child the representatives of God (Ḳid. 30b *et seq.*). The relations of the pupil to the (religious) teacher rank still higher, inasmuch as preparation of his pupil for the life eternal is involved (B. M. ii. 11). "The fear of thy teacher should be like the fear of God" (Abot iv. 12). Reverence is due likewise to all superiors in wisdom, and it should extend to the heart as well as the outward form (Sifra, Ḳedoshim, vii.; see Parents; Reverence; and Teachers).

Tender compassion is enjoined on the master in the treatment of his servant; he should not deprive him of any enjoyment, lest he may not feel that he is of like nature with his master (Sifra, Behar, vii.; Ḳid. 22a, based upon Lev. xxv. 40 and Deut. xv. 16; see Master and Servant; comp. R. Johanan's regard for his servant; Yer. B. Ḳ. viii. 6a, with reference to Job xxxi. 15). Brotherly love extends even to the culprit, who should be treated humanely (Sifre, Deut. 286; Sanh. 52a).

Friendship is highly prized in the Talmud; the very word for "associate" is "friend" ("ḥaber"). "Buy thyself a companion" (Abot i. 6). "Companionship or death" (Ta'an. 23a).

The Biblical commands regarding the treatment of the brute (Ex. xx. 10; Lev. xxii. 28; Deut. xxv. 4; Prov. xii. 10) are amplified in rabbinical ethics, and a special term is coined for Cruelty to Animals ("ẓa'ar ba'ale ḥayyim"). Not to sit down to the table before the domestic animals have been fed is a lesson derived from Deut. xi. 15 (Giṭ. 62a). Compassion for the brute is declared to have been the merit of Moses which made him the shepherd of his people (Ex. R. ii.), while Judah ha-Nasi saw in his own ailment the punishment for having once failed to show compassion for a frightened calf. Trees and other things of value also come within the scope of rabbinical ethics, as their destruction is prohibited, according to Deut. xx. 19 (Shab. 105b, 129a, 140b, *et al.*). A leading maxim of the Rabbis is not to insist on one's right, but to act kindly and fairly "beyond the line of mere justice" ("lifnim mi-shurat ha-din"), in order that "thou mayest walk in the way of good men and keep the paths of the righteous" (Prov. ii. 20; B. M. 83a; Mek., Yitro, to Ex. xviii. 20). R. Simlai summarized the Law in the words: "Its beginning is the teaching of kindness, and so is its ending" (Soṭah 14a).

Ethical Literature of the Rabbis.

In this spirit the ethical sayings of the ancient rabbis have been collected into special works, the oldest of which is the mishnaic treatise Pirke Abot, and into the Gemara-like commentary Abot de-Rabbi Natan, into Derek Ereẓ Rabbah and Derek Ereẓ Zuṭa, and into Masseket Kallah. The original part of Tanna debe Eliyahu, which appears to have contained the text and the Gemara commentary of a Mishnat Ḥasidim, belongs to the same class of ethical works of the tannaitic period as does Pirḳe di Rabbenu ha-Ḳadosh, which begins with a farewell address of Judah ha-Nasi to his children. All these are probably survivals of an ancient Ḥasidean literature, and therefore lay especial stress on the virtues of Essenism, chastity, humility, and saintliness.

It is therefore not merely accidental that the ethical works ("sifre musar") in medieval Jewish literature present the same features of extreme piety, or Ḥasidism, since they were written by German mystics who claimed to be adepts in the Essenic traditions or Cabala coming from older Oriental authorities. The oldest one among these works, belonging to the middle of the eleventh century, bears the title "Ethical Will of R. Eliezer the Great," because it starts with a farewell address of R. Eliezer b. Hyrcanus; but it is really a work of Eliezer B. Isaac of Worms entitled "Orḥot Ḥayyim." The most elaborate and popular ethical work of this kind is the "Sefer Ḥasidim" of Judah b. Samuel, the Ḥasid of Regensburg. His pupil, Eleazar b. Judah of Worms, wrote a halakic-ethical work under the title of "Roḳeaḥ." Asher ben Jehiel wrote an ethical will addressed to his children; so did his son Judah b. Asher (see Wills, Ethical). An anonymous ethical work, under the title of "Orḥot Ẓaddiḳim," which Güdemann believes to have been composed by Lippman Mülhausen, appeared in the fifteenth century in Germany. Abraham ha-Levi Horwitz's "Yesh Noḥalin," at the close of the sixteenth century, and the popular ethical work "Ḳab ha-Yashar," by Hirsh Kaidenower, at the beginning of the eighteenth century, belong to the same class of German ethical works with a tinge of Ḥasidean mysticism. More systematic, though not philosophical, are the ethical works "Menorat ha-Ma'or," by Israel Alnaqua, a large part of which has been embodied in Elijah b. Moses di Vidas' "Reshit Ḥokmah," and the popular "Menorat ha-Ma'or," by Isaac Aboab. Regarding these and other ethical works see Zunz, "Z. G." pp. 122–157, which contains examples of each; also Bäck, "Die Sittenlehrer vom 13ten bis 18ten Jahrhundert," in Winter and Wünsche, "Die Jüdische Literatur," iii. 627–651, where examples are also given; and Abrahams, "Chapters on Jewish Literature," 1899, pp. 189–199. All these medieval ethical books have one characteristic trait: they teach compassion and love for Jew and Gentile alike, and insist on pure, unselfish motives, and on love toward God and man, instead of on hope for paradise.

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K.

——**Philosophical:** The term "Philosophical ethics" is here understood to mean the philosophical principles on which Jewish thinkers endeavored to base the ethics of Judaism. The first of these thinkers was Philo. The discussion of moral questions enters very largely into his writings; and although his treatment is unsystematic, his doctrines can be traced easily. Like almost all other Greek philosophers, Philo considers the end of moral conduct to be the desire for happiness. The so-called external and corporeal "goods," such as wealth, honors, and the like, are only "advantages," not in reality good ("Quod Deterius Potiori Insidiari Soleat," ed. Mangey, pp. 192–193). Happiness, then, must consist in the exercise of, and the actual living in accord with, excellence, and, naturally, in accord with the very highest excellence—namely, with that which is the best in man. This best is the soul, which, being an emanation of the Deity, finds its blessedness in the knowledge of God and in the endeavor to imitate Him as far as possible ("De Migratione Abrahami," i. 456). The opposite of this "summum bonum" is the mental self-conceit which corresponds in the moral sphere to self-love ("Fragmenta," ii. 661). It consists in ascribing the achievements in the domain of morality to man's creative intellect (*νοῦς ποιήτικος*), instead of to the universal mind (Logos). In this Philo is in direct opposition to the Stoics, whose ethical principle he otherwise follows; for according to them man is self-sufficing for the acquisition of the virtues which lead to the "summum bonum." Cain (= "possession") typifies, according to Philo, the self-conceited, who ascribes all to his own mind, while Abel (= "breath") typifies him who attributes all to the universal mind ("De Sacrificiis Abelis et Caini," i. 163). "Complete self-knowledge involves self-despair, and he who has despair of self knows the Eternal" ("De Somnis," i. 629).

Responsibility and Free Will.

In order that man may be responsible it is necessary that he should possess the knowledge of right and wrong. In fact nothing is praiseworthy even in the best actions unless they are done with understanding and reason ("De Posteritate Caini," i. 241). Man therefore was endowed with conscience, which is at the same time his accuser, judge, and adviser. Another condition which is essential to man's responsibility is freedom of choice between opposing motives ("De Posteritate Caini," i. 236). Man has a twofold mind: (1) the rational, directed toward the universal, and (2) irrational, which seeks the particular and transient ("De Opificio Mundi," i. 17). The latter, which is the real moral agent, is, in its original condition, morally neutral, and has the choice between good and evil. Therefore praise is reserved for conduct which requires some exertion of the will, and involuntary offenses are blameless and pure.

The source of evil is the body, which plots against the soul ("De Allegoriis Legum," i. 100). Closely connected with the body are the senses and their offspring, the passions, which, although, as a divine gift, they are not evil in themselves, are in antagonism to reason. The highest principle of morality is therefore that taught by Plato and the Stoics; namely, the utmost possible renunciation of sensuality and the extirpation of desire and the passions (*ib.*). This does not mean, however, the adoption of asceticism ("De Abrahamo," ii. 4, 14). Before addicting oneself to a contemplative life he must have discharged the duties toward mankind — toward relatives, friends, members of the tribe, country, and race—and even toward animals.

> "If you see any one," says Philo, "refusing to eat or drink at the customary times, or declining to wash and anoint his body, or neglecting his clothes, or sleeping on the ground in the open air, and in these ways simulating self-control, you should pity his delusions, and show him the path by which self-control may really be attained" ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

Cardinal Virtues.

Like Plato, Philo recognizes four Cardinal Virtues and considers goodness to be the highest of them. This idea is represented by the river which watered paradise. As this river is said to have divided into four great streams, so goodness comprises four virtues; namely, prudence, fortitude, temperance, and justice ("De Allegoriis Legum," i. 56). Elsewhere Philo describes the chief virtues as piety and humanity ("Human." ii. 39) or as piety and justice ("Prœmiis et Pœnis," ii. 406). Of these piety takes the leading place. It consists in loving God as the Benefactor, or at least fearing Him as the Ruler and Lord ("De Vict. Offer." ii. 257). "A life according to God is defined by Moses as a life that loves God" ("De Post. Caini," i. 228). The virtue of temperance is of great importance. It is typified by the brazen serpent; for if the mind, having been bitten by pleasure, the serpent of Eve, is able to behold the beauty of temperance, the serpent of Moses, and through it to see God, it shall live ("De Allegoriis Legum," i. 80). Closely connected with temperance is self-control, which is also the enemy of pleasure and desire ("De Opificio Mundi," i. 39). As waging war against pleasure, Philo, in opposition to Greek philosophers, considers labor as a means of human progress ("De Sacrificiis Abelis et Caini," i. 168). Fortitude, according to Philo, does not consist in martial but in moral courage (comp. Abot iv. 1). He values prayer greatly, which is the fairest flower of piety; but it must be sincere and inward; for piety does not consist in making clean the body with baths and purifications ("Cherubim," i. 156). Those who mistake bodily mortifications for temperance, and ritual for holiness, are to be pitied ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

Characteristics of Saintliness.

The four characteristics of a pious soul are hope (which is connected with prayer), joy, peace, and forgiveness. "Behave to your servants," says Philo, "as you pray that God may behave to you. For as we hear them so shall we be heard, and as we regard them so shall we be regarded. Let us show pity for pity so that we may receive back like for like" ("Fragmenta," ii. 672). Philo recognizes the efficacy of repentance. "Never to sin," says he, "is the peculiar quality of God, perhaps also of a divine man; to repent is the quality of a wise man" ("De Profugis," i. 569).

For the doctors of the Talmud, the Saboraim, and the Geonim of the time of Saadia the ruling princi-

No Moral Philosophy in Talmud.

ples of life were derived from the current conception of God and of the relation in which the Jewish people stood toward Him. Morality was to these Jewish philosophers the embodied will of God. Their maxim was: "It is not speculation that is essential, but practise"; and for the practise of morality the Jews had to follow the injunctions of the Bible and Talmud. Under the influence of Greek and Arabic philosophy, Jewish thinkers turned their attention to the ethical side of Judaism also, the underlying principles of which they endeavored to systematize and to bring as far as possible into accordance with the ethical teachings of the philosophers. Saadia in several passages of his religio-philosophical work "Ha-Emunot weha-De‘ot" deals with ethical questions, as those of free will, providence, and others, and devotes his last chapter to human conduct. That happiness is the result of morality is assumed by him as a fact; the only question for him is, which is the highest virtue leading thereto. Accordingly he points out thirteen different views on the highest virtue, and warns against adopting any one of them. For him the ideal order of life lies in the cooperation of all the legitimate inclinations suggested by the two ruling faculties of the soul, love and aversion, with each inclination in its due place and proportion; the third faculty of the soul, the faculty of discernment (כח הכרה) being the judge that is to control the other two. Saadia condemns complete asceticism, and disapproves of the total neglect of the world's pursuits even when such neglect is due to the desire for learning.

Ibn Gabirol's Ethics.

However, Saadia's excursion in the field of ethics was of small importance. He touches very slightly upon the qualities which result from the forces of the soul, and thus leaves his readers in the dark as to one-half of the system which he proposes to construct. A system of the principles of ethics, independent of religious dogma or belief, was given by Solomon ibn Gabirol in a special work entitled "Tikkun Meddot ha-Nefesh" (The Improvement of the Moral Qualities), in which he deals with the principles and conditions of virtue, the goal of life, and the particular circumstances, phenomena, and results of moral conduct. Man is, according to Gabirol, the final object of the visible world. He has two divine gifts in common with angels—speech and reason. Like Plato, Gabirol holds that evil is not innate in man; the immortal and rational soul comes pure from the hands of God; only the vegetative soul is the home of sensual desires, which are the source of all evil. The aim of man therefore must be to restrain his sensual desires to the indefensible minimum. This can be done by the acquisition of knowledge of his own being and of the ultimate cause, and by moral conduct. The qualities of the soul, or the virtues and vices, are ascribed by Gabirol to the five senses, which are constituted by the five humors. As the humors may be modified one by another, so can the senses be controlled, and the qualities of the soul be trained unto good or evil. The goal of human endeavor is to bring about the union of man's soul with the higher world. The more he divests himself of bodily sensuality the nearer his soul approaches to an immediate vision of the highest stages of the spiritual world. Ibn Gabirol's system has the defect of being one-sided, in that it treats only of the five physical senses and not of the intellectual senses, such as perception and understanding, which partake of the nature of the soul.

Baḥya's Ethics.

A system of ethics was propounded by Ibn Gabirol's contemporary, Baḥya ben Joseph ibn Paḳuda, in his work "Ḥobot ha-Lebabot." It has many points in common with the system of Gabirol; but it is more definitely religious in character, and deals more with the practical side of Jewish ethics. Like Ibn Gabirol, Baḥya teaches that man is the final object of this visible world, distinguished alike by his form, activity, and intellect. The aim and goal of all ethical self-discipline he declares to be the love of God. Amid all the earthly attractions and enjoyments, the soul yearns toward the fountain of its life, God, in whom alone it finds happiness and joy. Study and self-discipline are the means by which the soul is diverted from the evil passions. The standard of morality is the Law; but one must penetrate into the sentiments embodied in the 613 precepts which show the "via media," equally removed from sensuality and from contempt of the world, both of which are abnormal and injurious. Like Philo, Baḥya values hope highly, and shares the opinion of Ibn Gabirol that humility is the highest quality of the soul: it causes its possessor to be gentle toward his fellow men, to overlook their shortcomings, and to forgive injuries. The characteristic feature of Baḥya's ethical system is his tendency toward asceticism, which, although not directly advocated, may be seen in every line. He recommends fasting, withdrawal from the world, and renunciation of all that is not absolutely necessary.

Abraham bar Ḥiyya.

Abraham bar Ḥiyya followed Baḥya. In his homily in four chapters on repentance, entitled "Hegyon ha-Nefesh," he divides the laws of Moses, to correspond with the three classes of pious men, into three groups, namely: (1) the Decalogue, the first commandment of which is merely an introduction accentuating the divine origin and the eternal goal of the Law; (2) the group of laws contained in the second, third, and fourth books of Moses, intended for the people during their wandering in the desert or during the Exile, to render them a holy congregation; (3) the Deuteronomic legislation, intended for the people living in an agricultural state and forming a "kingdom of justice." All these laws are only necessary while sensuality prevails; but in the time of the Messianic redemption, when the evil spirit shall have vanished, no other laws than those given in the Decalogue will be necessary. The note of asceticism is still more accentuated in the "Hegyon ha-Nefesh" than in "Ḥobot ha-Lebabot," and Abraham bar Ḥiyya went so far as to praise celibacy, which is in direct opposition to the law of Moses. According to Ḥiyya, the non-Jew may attain as high a degree of godliness as the Jew ("Hegyon ha-Nefesh," 8a).

As the firm adversary of any kind of speculation, Judah ha-Levi is not much concerned with ethical philosophy; and when, under the influence of his time, he treats philosophically some ethical questions, such as free will, rewards, and punishment, he follows the beaten tracks of his predecessors, especially Saadia. The versatile Abraham ibn Ezra in his "Yesod Moreh" laid down the important doctrine that the fundamental moral principles which relate to all times and peoples were "known by the power of the mind before the Law was declared by Moses," or, in other words, ethical laws are universal (comp. Kant's "Categorical Imperative"). He furthermore declared that the motive leading to right acting was internal.

The Ethics of Maimonides.

A new departure in the field of ethics was taken by Maimonides. As in metaphysics, he closely follows Aristotle. Maimonides' ethical views are to be found in his introduction and commentary to Abot, in various passages of the "Sefer ha-Miẓwot," and in his "Yad ha-Ḥazaḳah," especially in the "Hilkot De'ot" and "Hilkot Teshubah." In Maimonides' opinion ethics and religion are indissolubly linked together, and all the precepts of the Law aim either directly or indirectly at morality ("Peraḳim," iv.; "Moreh Nebukim," iii. 33). The final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the "summum bonum" is the knowledge of God, not through religion, but through philosophy. This is in accordance with the teachings of the philosopher and, according to Maimonides, of the prophet Jeremiah, who praises (ix. 23) neither bodily perfection, nor riches, nor ethical perfection, but intellectual perfection. The first necessity in the pursuit of the "summum bonum" is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Neither the wise lacking virtue nor the virtuous lacking knowledge can be perfect. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to the intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty. Human excellence is either of the appetitive faculty (moral virtues); or of the deliberative faculty (intellectual virtues).

Moral and Intellectual Virtues.

The appetitive virtues are numerous, and include courage, temperance, magnanimity, truthfulness, etc. The vices of the appetitive faculty consist in the opposites of the appetitive virtues; for instance, cowardice and rashness are the opposite extremes of courage), and both are vices. However, to make virtue deserving of praise and vice deserving of blame there must be deliberate preference. Man possesses a natural capacity for judging good and evil, and he is perfectly free in his choice (see Free-Will). Therefore the rewards or punishments promised for the observance or infraction of the precepts fall also upon him who has not been forewarned by revelation or religion. Intellectual perfection is to be reached by the study of philosophy, beginning with the preparatory study of mechanics and mathematics. Maimonides distinguishes seven degrees in the religious and intellectual development of man; the lowest being that of barbarism, the highest that of the true knowledge of God, attained only when one's intellectual energy is so predominant that all the coarser functions of the body are held in abeyance.

These are the main principles upon which Maimonides based the general ethical system of Judaism. They are essentially those of Aristotle, but clad in a Jewish garb and supported by quotations from the Bible and Talmud. In the field of personal ethics Maimonides established rules deduced from the teachings of the Bible and of the Rabbis. These rules deal with man's obligations to himself and to his fellow men. To the obligations of man to himself belong the keeping of oneself in health through leading a regular life, by seeking medical advice in sickness, by observing cleanliness of the body and of clothing, by earning a livelihood, etc. The requisites for the soundness of the soul are peace (contentment), moderation in joy and in grief. Maimonides considers as a noble characteristic of the soul the disinclination to receive presents. Pity is a generous quality of the soul. To develop this sentiment the Law forbade cruelty to animals. Mutual love and sociability are necessary for men. The sentiment of justice prescribed by the Law consists in respecting the property and honor of others even though they be one's slaves.

Shem-Ṭob Falaquera wrote four works on various ethical questions, namely: "Iggeret Hanhagat ha-Guf weha-Nefesh," on the control of the body and the soul; "Ẓeri ha-Yagon," on resignation and fortitude under misfortune; "Reshit Ḥokmah," treating of moral duties; "Sefer ha-Ma'alot," on the different degrees of human perfection. In all these works Shem-Ṭob followed closely the teachings of Maimonides.

In the Cabala.

Ethics occupies a prominent place in the Cabala. According to the cabalists, moral perfection of man influences the ideal world of the Sefirot; for although the Sefirot expect everything from the En Sof, the En Sof itself is dependent upon man: he alone can bring about the divine effusion. The dew that vivifies the universe flows from the just. By the practise of virtue, by moral perfection, man may increase the outflow of heavenly grace. Even physical life is subservient to virtue. This, says the Zohar, is indicated in the words "for the Lord God had not caused it to rain" (Gen. ii. 5), which mean that there had not yet been beneficent action in heaven because man had not yet given the impulsion.

The necessary requirements for deserving the title of "just" are love of God, love of man, truth, prayer, study, and fulfilment of the precepts of the Law. Love of God is the final object of the being of the soul. "In love is found the secret of the divine unity; it is love that unites the higher

The Virtues of the Just.

and lower stages, and that lifts everything to that stage where all must be one" (Zohar ii. 216a). The life beyond is a life of complete contemplation and complete love. Love, which by the action of the Sefirah "Grace" spreads order and harmony in the ideal world, must also bring order and harmony into the earthly world, especially into the society of man. Truth is the basis of the world. To use the very words of the cabalists, it is the great seal by which the human spirit was engraved on matter; and as an earthly king likes to see his effigy on the coins of his realm, the King of the universe likes to see the stamp of truth on man. In the act of prayer the body cooperates with the soul, and by this the union of this world with the ideal is effected. The divine wisdom which governed the creation of the world finds its expression in human knowledge. Accordingly, knowledge of the Law, in its ethical as well as religious aspects, is a means toward influencing the ideal world. Moreover, through study man escapes the seductions of evil. Evil lies in matter, and is conscious of itself; therefore it can be conquered. Evil is necessary, for without it there can be no good. The Zohar says that every man should so live that at the close of every day he can say, "I have not wasted my day" (i. 221b).

The later philosophic writers, *e. g.*, Gersonides and Albo, mainly repeat the ethical views of Maimonides till the epoch-making appearance of SPINOZA, who neither in source nor in influence is strictly Jewish.

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E. C. I. BR.

——**Modern**: Under this heading it is proposed to treat of the agreements and differences between the concepts and theories and the resulting practises of Jewish ethics and those of the main ethical schools of modern times. The fundamental teachings of Judaism base ethics on the concept that the universe is under purpose and law—that is, that it constitutes a moral order, created and guided by divine will, a personal God, in whom thought, will, and being are identical and coincident, and who therefore is the All-Good, his very nature excluding evil. Man, "created in the image of God," is a free moral agent, endowed (1) with the perception which distinguishes right from wrong, right being that which harmonizes with the moral order of things and serves its purposes, wrong being that which is out of consonance with this order and would conflict with and oppose it; and (2) with the will and the power to choose and do the right and eschew and abandon the wrong.

The moral law, therefore, is autonomous; man finds it involved in his own nature. Man being composed of body and soul, or mind, moral action is not automatic or instinctive. It has to overcome the opposition arising from the animal elements (appetites, selfishness), which are intended to be under the control, and serve the purposes, of the mind and soul. Recognition of right, the resolve to do it, and the execution of this resolve, are the three moments in the moral act. The impelling motive is not what outwardly results from the act (reward or punishment), but the desire and intention to be and become what man should and may be. Man thus is a moral personality, as such able to harmonize his conduct with the purposes of the All, and through such concordance lift his individual self to the importance and value of an abiding force in the moral order of things. Every man is and may act as a moral personality; the "summum bonum" is the realization on earth of conditions in which every man may live the life consonant with his dignity as a moral personality. This state is the "Messianic kingdom" (מלכות שמים). The assurance that this kingdom will come and that right is might has roots in the apprehension of the universe and the world of man as a moral cosmos. Israel, by virtue of being the historic people whose genius flowered (1) in the recognition of the moral purposes underlying life and time and world (see GOD), and the ultimate (באחרית הימים) triumph of right over wrong, as well as (2) in the apprehension of man's dignity and destiny as a moral personality, derives from its history the right, and is therefore under obligation, to anticipate in its own life the conditions of the Messianic fulfilment, thus illustrating the possibility and potency of a life consonant with the implications of the moral order of things, and by example influencing all men to seek and find the aim of human life in the ambition to establish among men the moral harmonies resulting from the recognition that man is a moral personality, and that the forces of the universe are under moral law.

Intuitional.

I. Jewish ethics, then, differs from the Christian in insisting that man, now as in the beginning, still has the power to discern between right and wrong and to choose between them. The consciousness of sin, and the helplessness of the sinner, are not taught or recognized. Therefore Jewish ethics is not tinged with quietism or Asceticism. Resignation and submission are not among the tendencies it fosters or justifies. Resistance to evil, and its discomfiture by remedial and positive good, is the keynote of Jewish morality, individual as well as social. Pessimism and optimism alike are eliminated by a higher synthesis; the former as negative of the inherent godliness (or morally purposed creation) of the universe and the essential worthiness of human life, the latter as ignoring the place assigned to man in the economy of things, and, with its one-sided insistence that "whatever is, is right," paralyzing man's energies. Meliorism, the conscious effort at improvement, perhaps expresses the character of Jewish ethics.

II. Neither is Jewish ethics on the same plane as the common-sense moralism of Shaftesbury and Hutcheson, or that of Wolff and the school of the "Aufklärungsphilosophie." Theirs is a system of moral hedonism, which reduces the moral life to an equation in happiness, gross or refined, sensual or spiritual. The desire for happiness is not the true basis of ethics. Nor is it true, as insisted on by this school, that happiness, except in the sense of the feeling of inner harmony with the implications and obligations of human personality, attends moral action as does effect follow upon cause. Like all hedonism, that of the moralists, too, verges on utilitarianism, the theory that what is useful (to oneself, or to the greater number) is moral. In the modification of the original equation between utility and morality, which makes the "happiness of the greater number" the test of goodness and the motive of moral action, utilitarianism has virtually abandoned its main contention without explaining why, in cases of conflict between individual interest and the welfare of the greater number, the individual should forego his immediate or ultimate advantage; for the contention that egotism always is shortsighted, reaching out for immediate and cheaper pleasure at the loss of remoter but more precious advantages, virtually denies the efficiency of utilitarianism as normative of human conduct and relations. Jewish ethics does not deny that spiritual pleasure is a concomitant of moral action, nor that moral conduct leads to consequences redounding to the welfare of society. But, contrary to the doctrine of hedonism and utilitarianism, Jewish ethics does not regard these attending feelings or resulting consequences as other than morally inconsequential. They are not proposed as motives or aims. In other words, worthiness (holiness) is the aim and the test of moral conduct, according to Jewish ethical teaching.

Autonomous.

This reveals how far Jewish ethics agrees with that of Kant, who more than any other has left his impress upon modern ethical thought. Kant, in insisting that no ulterior purpose should determine human action—going even to the extreme of holding that the degree of repugnance which must be overcome, and the absence of pleasure and delight, alone attest the moral value of a deed—was moved, on the one hand, by his dissent from the shallow "hedonism" of the "moralists" (intuitionalists), and on the other by a psychology still under the influence of the Christian dogma of original sin. Nothing is good but the "good will." But man's will is not naturally good. The "good" man, therefore, must struggle against his natural inclination. The absence of gratification, the amount of the unwillingness overcome, are indicative of the goodness of the will. Christian and hedonistic predications of rewards and punishments (temporal or eternal), for good and evil conduct respectively, led Kant to the demand that purpose be eliminated altogether from the equation of moral conduct. Jewish ethics shares with Kant the insistence that consequences, temporal or eternal, shall not determine action. But the psychology upon which Jewish ethics is grounded recognizes that while pleasure and delight, or social utility, are not to be lifted into the potencies of motives, they are possible results and concomitants of moral action. As with Kant, Jewish ethics is based on the solemnity and awfulness of the moral "ought," which it regards as the categorical imperative, implied and involved in the very nature of man.

But Jewish ethics sees in this immediate fact of human consciousness and reason a relation, beyond the human, to the essential force of the universe (God). Because man is created in the image of God he has, with this consciousness of obligation, "conscience," the sense of harmony, or the reverse, of his self with this essential destiny of man. The fundamental maxim of Jewish as of Kantian ethics insists upon such action as may and should be imitated by all. But in Jewish ethics this applicability is grounded on the assurance that every man, as God's image, is a moral personality, therefore an agent, not a tool or a thing. Equally with Kant, Jewish ethics insists on the autonomy of the moral law, but it does this because this moral law is in God and through God; because it is more inclusive than man or humanity, having in itself the assurance of being the essential meaning and purpose of all that is realizable. It is not a mere "ought" which demands, but a certainty that man "can" do what he "ought to do," because all the forces of the universe are attuned to the same "ought" and are making for righteousness. This view alone gives a firm basis to the moral life. It gives it both reality and content. The categorical imperative as put by Kant is only formal. Jewish ethics fills the categorical imperative with positive content by holding that it is man's duty as determined by the ultimate destiny of the human family, and as purposed in the moral order of things, to establish on earth the Messianic kingdom, or, in Christian ethics, "the community of saints," the "kingdom of God."

III. Jewish ethics deduces and proclaims its demands from the freedom of man's will. Determinism in all its varieties denies human freedom for the following reasons:

(1) Because the "soul" is dependent upon, and therefore controlled and limited by, the body. The contention of the determinists has not been proved. The material elements are substrata of the human person; as such they are factors of his being. But the "soul" or "will" nevertheless has the power to resist and neutralize the effects of the material factors. The latter, within certain extent, hamper or help; but whether increasing the difficulties or not, which the "will" encounters in asserting itself, the material elements may be and are under the will's control, even to their destruction (*e. g.*, in suicide). The materialistic constructions have not weakened the foundations of Jewish ethics.

Free Will.

(2) Because empirically invariable regularity of human action has been established by moral statistics. At most the tables of moral statistics prove the influence of social conditions as brakes or stimuli to human will-power; but, confronted by the crucial question, Why does one individual and not another commit the (irregular) act? the theory fails ignominiously. It does not prove that social conditions are permanent. Man has changed them at his own will under deeper insight into the law of his moral rela-

tions to other men. Hence the arguments derived from moral statistics do not touch the kernel of the Jewish doctrine of the moral freedom of man.

(3) Because will is determined by motives, and these arise out of conditions fixed by heredity and environment. The utmost this contention establishes is that men are responsible for the conditions they bequeath to posterity. These conditions may render difficult or easy the assertion of the will in the choice of motives, but they can not deprive the will of the power to choose. Environment may at will be changed, and the motives arising from it thereby modified. Jewish ethics is not grounded on the doctrine of absolute free will, but on that of the freedom of choice between motives. Man acts upon motives; but education, discipline, the training of one's mind to recognize the bearing which the motives have upon action and to test them by their concordance with or dissonance from the ideal of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all baser motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues on safe ground when predicating the freedom of the human will.

(4) Because human freedom has been denied on theological grounds as incompatible with the omnipotence and prescience of God (see LUTHER; MANICHEANS; PREDESTINATION; comp. Koran, sura xvii.; D. F. Strauss, "Die Christliche Glaubenslehre," i. 363: Spinoza's "immanent" God). The difficulties of the problem have been felt also by Jewish philosophers (see Stein, "Das Problem der Willensfreiheit"). Still, the difficulties are largely of a scholastic nature. Jewish ethics gives man the liberty to range himself on the side of the divine purposes or to attempt to place himself in opposition to them. Without this freedom moral life is robbed of its morality. Man can do naught against God except work his own defeat; he can do all with God by working in harmony with the moral purpose and destiny underlying life.

Relation to Evolutionist Ethics.

IV. Jewish ethics is not weakened by the theories that evolution may be established in the history of moral ideas and practise; that the standards of right and wrong have changed; and that conscience has spoken a multitude of dialects. Even the theory of Spencer and others that conscience is only a slow accretion of impressions and experiences based upon the utility of certain acts is not fatal to the main principles of the Jewish ethical theory. Evolution at its best merely traces the development of the moral life; it offers no solution of its origin, why man has come to develop this peculiar range of judgments upon his past conduct, and evolve ideals regulative of future conduct. Human nature, then, in its constitution, must have carried potentially from the beginning all that really evolved from and through it in the slow process of time. Man thus tends toward the moralities, and these are refined and spiritualized in increasing measure. Jewish ethics is thus untouched in its core by the evolutional method of treatment of the phenomena of the moral life of man.

Based on Religion.

V. Jewish ethics and Jewish religion are inseparable. The moral life, it is true, is not dependent upon dogma; there are men who, though without positive dogmatic creeds, are intensely moral; as, on the other hand, there are men who combine religious and liturgical correctness, or religious emotionalism, with moral indifference and moral turpitude. Furthermore, the moral altitude of a people indicates that of its gods, while the reverse is not true (Melkarth, Astarte, Baal, Jupiter, reflect the morality of their worshipers). Nevertheless, religion alone lifts ethics into a certainty; the moral life under religious construction is expressive of what is central and supreme in all time and space, to which all things are subject and which all conditions serve. God is, in the Jewish conception, the source of all morality; the universe is under moral destiny. The key to all being and becoming is the moral purpose posited by the recognition that the supreme will of the highest moral personality is Creator and Author and Ruler of All. In God the moral sublimities are one. Hence the Jewish God-concept can best be interpreted in moral values (see God's thirteen MIDDOT). Righteousness, love, purity, are the only service man may offer Him. Immorality and Jewish religiosity are mutually exclusive. The moral life is a religious consecration. Ceremonies and symbols are for moral discipline and expressive of moral sanctities (see M. Lazarus, "Jüdische Ethik"). They appeal to the imagination of man in a way to deepen in him the sense of his moral dignity, and prompt him to greater sensitiveness to duty.

Religious Basis Necessary.

VI. The ethical teachings of religion alone, and especially the Jewish religion, establish the relation of man to himself, to his property, to others, on an ethical basis. Religion sets forth God as the Giver. Non-religious ethics is incompetent to develop consistently the obligations of man to live so that the measure of his life, and the value and worth of all other men, shall be increased. Why should man not be selfish? Why is Nietzsche's "overman," who is "beyond good and evil," not justified in using his strength as he lists? Religion, and it alone, or a religious interpretation of ethics makes the social bond something more comprehensive than an accidental and natural (material) compact between men, a policy, a prudential arrangement to make life less burdensome; religion alone makes benevolence and altruism something loftier than mere anticipatory speculations on possible claims for benefits when necessity shall arise, or the reflex impulse of a subjective transference of another's objective misery to oneself, so that pity always is shown only to self (Schopenhauer). Religion shows that as man is the recipient of all he is and has, he is the steward of what was given him (by God) for his use and that of all his fellow men.

On this basis Jewish ethics rests its doctrines of duty and virtue. Whatever increases the capacity of man's stewardship is ethical. Whatever use of time, talent, or treasure augments one's possibilities of human service is ethically consecrated. Judaism, therefore, inculcates as ethical the ambition to develop physical and mental powers, as enlargement of service is dependent upon the measure of the increase of man's powers. Wealth is not immoral; poverty is not moral. The desire to increase one's stores of power is moral provided it is under the consecration of the recognized responsibility for larger service. The weak are entitled to the protection of the strong. Property entails duties, which establish its rights. Charity is not a voluntary concession on the part of the well-situated. It is a right to which the less fortunate are entitled in justice (צדקה). The main concern of Jewish ethics is personality. Every human being is a person, not a thing. Economic doctrine is unethical and un-Jewish if it ignores and renders illusory this distinction. Slavery is for this reason immoral. Jewish ethics on this basis is not individualistic; it is not under the spell of other-worldliness. It is social. By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political, industrial, and economic life. Israel as the "pattern people" shall be exponential, among its brothers of the whole human family, of the principles and practises which are involved in, pillared upon, and demanded by, the ethical monotheism which lifts man to the dignity of God's image and consecrates him the steward of all of his life, his talent, and his treasure. In the "Messianic kingdom," ideally to be anticipated by Israel, justice will be enthroned and incarnated in institution, and this justice, the social correlative of holiness and love, is the ethical passion of modern, as it was of olden, Judaism.

K. E. G. H.

ETHICS OF THE FATHERS. See Abot.

ETHIOPIA: The translation in the Authorized Version, following the ancient versions, of a name covering three different countries and peoples, viz.: (1) Ethiopia proper; (2) parts of northern Arabia; and (3) the regions east of Babylonia. See Cush for this name and the problems involved.

The versions, beginning with the Septuagint, did not know any other country than Kûsh (Egyptian, "Ko[']sh"), that is, Nubia south of Egypt. In the Bible "Cush," the son of Ham and brother of Mizraim (Egypt; Gen. x. 6; I Chron. i. 8), evidently means the ancestor of the Nubians. Originally the Egyptians used the name Ko[']sh only of tribes living south of the second cataract, extending it after 1500 B.C. to the whole valley of the Nile south of Egypt; never, however, to the highlands of Abyssinia, which, by a late literary usurpation, and much to the confusion of modern scholars, acquired the name "Ethiopia."

The Greeks often included under the term "Ethiopians" (dusky-faced ones) all nations of eastern or central Africa, but designated as Ethiopia proper the Nile valley from Syene (compare Ezek. xxix. 10) to the modern Khartum. The inhabitants of this country were more or less pure negroes. Isa. xviii. 2 (R. V.) calls them "tall and smooth"; but it is very doubtful if that obscure description of a land "rustling with wings, which is beyond the rivers of Ethiopia" (*ib.* xviii. 1), could mean Nubia.

Those barbarous tribes were at an early period tributary to the Pharaohs who made the northern part of the country a real Egyptian province after 2000 B.C., and the southern half after 1600. The viceroys of this province became independent about 1000 B.C. Napata and Meroe were the capitals. The Ethiopian kings occupied Thebes about 800, and P'ankhy attempted to conquer the whole of Egypt some fifty years later; but actual possession could only be effected by Shabako about 700. After Shabatako, the third Ethiopian Pharaoh, Taharkô came to the throne (the Tirhaka of II Kings xix. 9 and Isa. xxxvii. 9). His meddling with Syrian affairs caused the Assyrian conquest of Egypt, which country he and his successor, Tanut-amon (Tandamani), were unable to regain permanently (compare Nahum iii.; Isa. xx. 3). Cambyses fulfilled the threat of Ezek. xxx. 4, and made Ethiopia tributary (compare Esth. i. 1, viii. 9; I Esd. iii. 2). About 210 King Ergamenes broke the power of the high priests of Amon, who, by means of their oracles had virtually been rulers until this time.

Under Augustus a violation of the Roman frontier at Syene caused the punitive expedition of Petronius and the destruction of Napata. A few miserable remnants of the kingdom and of ancient Egyptian culture existed in Meroe for a while; the wild tribes of the Nobades and Blemmyans took the place of the Ethiopians, whose language and race are usually assumed to be represented by the modern Nubas.

The Bible, furthermore, mentions Ethiopia as the type of a remote land (Ps. lxviii. 31, lxxxvii. 4; Amos ix. 7; Zeph. ii. 12, iii. 10; Dan. xi. 43). Isa. xliii. 3 seems to imply Ethiopia's wealth, probably in gold, precious stones, etc. (compare Job xxviii. 19, "the topaz of Ethiopia"; Isa. xlv. 14, "the merchandise of Ethiopia"). Ethiopian mercenaries in Egypt are mentioned in Jer. xlvi. 9. See also Cush.

E. G. H. W. M. M.

ETHNARCH (*ἐθνάρχης* = "chieftain"): In the Greco-Roman world, one that stood at the head of any community, though not an independent ruler. The Hebrew word "rosh" (ראש), especially in the Biblical works of the post-exilic time, had perhaps a meaning related to "ethnarch" (Nestle, in Stade's "Zeitschrift," xv. 288; Schrader, "K. A. T." 3d ed., p. 310). The obscure *Σαραμέλ* (I Macc. xiv. 28) is probably merely the Hebrew title of Simeon (שר עם אל = "prince of the people of God"), who bore this title in addition to that of high priest. He was called both "strategos" and "ethnarch" (*ib.* xiv. 47). The title *Σαρβὴθ Σαβαναιέλ*, given by Origen to the Book of the Maccabees, would then mean שרביט שר עם אל (= "scepter of the prince of the people of God"), referring to Judas Maccabeus, the chief hero of the book. It would follow from this that there were two ethnarchs even in this period: Judas Maccabeus and Simeon. Josephus calls the latter "ethnarch," probably following the Book of Maccabees ("Ant." xiii. 6, § 7). Yet Willrich, not without reason, considers this statement to be erroneous ("Judaica," p. 83).

The title "ethnarch" was officially given to Hyrcanus II., though Pompey refused him the crown ("Ant." xx. 10, § 4). Hyrcanus' title, as given in a document of Cæsar, was "high priest and ethnarch," and his children were to be designated in the same way (xiv. 10, § 2; xiv. 8, § 5). Herod the Great also is called *ἐθνάρχης* on a coin (Eckhel, "Doctrina

Nummorum," i., iii. 484), although Saulcy, Levy, and others, ascribe this coin to Archelaus. Herod's son Archelaus was deemed unworthy of the title of "king," and received simply that of "ethnarch" ("Ant." xvii. 11, § 4; "B. J." ii. 6, § 3).

The head of the Jewish community of Alexandria had the title of "ethnarch" (Strabo, in "Ant." xiv. 7, § 2), and was probably identical with the ALABARCH. This may be gathered from a decree of Claudius permitting the succession of ethnarchs (*ib.* xix. 5, § 2). But Philo says expressly that at the time of Augustus the gerusia took over the functions of the "genarch" ("In Flaccum," § 10), and *γενάρχης* here is doubtless equivalent to *ἐθνάρχης*. Philo must refer to some interval during which, the permission of Augustus not having been obtained, no ethnarch could be appointed. At Damascus the Nabatæan king Aretas IV. had an ethnarch at the time of the apostle Paul (II Cor. xi. 32); yet there is no reason for regarding this dignitary as at the head of the Jews of that city, as does Grätz ("Gesch." 4th ed., iii. 371), following earlier scholars, for the chieftain or sheik of some tribe of nomads is meant (Schürer, "Gesch." 3d ed., ii. 83).

In an epitaph at Smyrna the Jewish community is called "people" (ἔϑνος) of the Jews (Reinach, in "R. E. J." vii. 161–166); hence the head of this community must have had the title of "ethnarch" (comp. Suidas, *s.v.* ἔϑνος). Origen ("Epist. ad Africanum," § 14) calls the patriarch of the Jews of Palestine "ethnarch," ascribing to him great power; but this seems merely an alternative for "patriarch."

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G. S. KR.

ETHNOLOGY. See BIBLICAL ETHNOLOGY.

ETIQUETTE: Rules governing intercourse in polite society. Such rules are supposed by the Rabbis to have been laid down by the Bible itself. Moses modestly uses the plural in saying to Joshua, "Choose for *us* men and go fight with Amalek" (Ex. xvii. 9, Hebr.), though he referred only to himself. The obeisance of Abraham as he "bowed himself toward the ground" and said to each of his visitors, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," is a form of Oriental politeness, and is recorded as a model of address even when coming from a greater man to one who occupies a lesser station (Gen. xviii. 2–3). The gallantry displayed by Eliezer toward Rebekah, by Jacob toward Rachel, and by Moses to the daughters of Jethro are instances of respectful behavior toward women. The appeal of Abigail to David is an example of courtly address (I Sam. xxv.), as is also that of the "wise woman" of Tekoah (II Sam. xiv.). The suavity of Queen Esther toward Ahasuerus in her desire to counteract the influence of Haman (Esth. v.) is also distinguished by good breeding. The command is given to rise before the aged and to honor the elder (Lev. xix. 32). When a rabbi enters the bet ha-midrash or synagogue it is customary for the congregation to rise until he occupies his seat. For reverence to parents see HONOR and PARENTS.

In rabbinical literature the term "derek ereẓ" (the way of the world) comprises among other things etiquette, that is, good breeding, dignified behavior, urbanity, and politeness. A general rule is laid down by R. Eliezer: "One from whose mouth the words of the Torah do not pass can not conduct himself according to the rules of etiquette" (Kallah, ed. Coronel, 1b, Vienna, 1864).

An introduction is necessary before dining with a stranger, or sitting in judgment, or affixing a signature with another witness to a document (Sanh. 23a; comp. Derek Ereẓ Zuṭa v.).

A person to be spoken to must first be called by his name; even the Lord first "called" unto Moses and then "spake" unto him (Yoma 4b). But a parent or a teacher must not be called by name. Gehazi was visited with leprosy for naming Elisha (Sanh. 100a; comp. II Kings viii. 5). The principle "ladies first" has Biblical authority according to the Rabbis. The most important message of Moses to prepare the Israelites for the reception of the Torah on Mount Sinai was addressed first to the women and then to the men ("Thus shalt thou say to the house of Jacob [women], and tell the children of Israel [men]": Ex. xix. 3, according to Mekilta, *ib.* 2 [ed. Friedmann, p. 62b]).

Modes of Address.

Written communications usually begin "With the help of God," giving the week-day, day of the month, and year from Creation. Letters are addressed in the choicest terms of endearment, honor, or respect. Religious questions were sent to Hai Gaon addressed "our lord"; a letter to a representative rabbi styled him "the king among the rabbis," "the prince in Israel," "the commander in Law," "the famous governor," or "the great light." To women were applied such forms as "to the virtuous woman"; "the crown of her husband"; "blessed shall she be above the women of the tent" (Judges v. 24; see TITLES). The personal name generally follows the titles, even in case of a parent or a teacher. After the name is added "may his light ever shine" or "long may he live."

Letters written in the third person became the proper form in the eighteenth century among the German Jews. The addressee is referred to as "his highness," "his honor," or "the honor of his learning." The communication concludes with an expression of affection and respect, and a wish for the addressee's good health, peace, and prosperity. A rabbinic signature is sometimes preceded with the words "the little" or "who rests here among the holy congregation." A letter of introduction begins with "The deliverer of this writing" (המוכ"ז). One must be careful not to blot his writing, and should answer his correspondents promptly ("Reshit Ḥokmah," ed. Constantinople, 1736, p. 300a).

Regular visiting was not generally indulged in except in the case of some worthy object; but it was a duty to visit the sick and to console the bereaved. The Rabbis visited one another very often for the purpose of learning. The custom of visiting the prophet on every new moon, or even on every Sabbath, is adduced from the question asked the Shunammite (II Kings iv. 23). Hence a scholar should visit his teacher every holiday (R. H. 16b). Johanan, when he visited his master R. Ḥanina, used to make a stir (by ringing a bell) before he entered, in compliance with the Scriptural injunction, "his sound shall be heard when he goeth in unto the holy place" (Ex. xxviii. 35; Lev. R. xxi.; see Rashi to Ps. 112a). The answer "yes" to a knock on the door does not mean "enter," but "wait" (B. Ḳ. 33a). Ben Sira is quoted in the Talmud as saying, "One must not suddenly enter his neighbor's house"; to which R. Johanan added, "not even his own house" (Niddah 16b; comp. Ecclus. [Sirach] xxi. 22).

Meals.

There are numerous regulations for etiquette at meals. Moses fixed the hours for dinner and breakfast: "This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full" (Ex. xvi. 8; Yoma 75b). One who eats in the street is like a dog, and some say is incapacitated as a witness (Ḳid. 40b). One shall not bite off a piece of bread and offer the rest to his neighbor, nor offer his neighbor a drink from the cup from which he has drunk first. Not even shall a teacher let his pupil drink water out of the vessel which has just been touched by his own lips, until he has spilled some of the water from the top (Tamid 27b).

Anything that causes expectoration or an odor should not be eaten in company (Ket. 40a). Once Rabbi ha-Nasi, lecturing before his disciples, smelled garlic and requested the offender to leave. R. Ḥiyya, however, rather than put the transgressor to shame, caused the session to be suspended (Sanh. 11a). Etiquette prohibits eating the last morsel on the table or platter, but the pot may be emptied (*ib.* 92a; 'Er. 53b). Ben Sira teaches to "Eat as becometh a man. . . . And eat not greedily. . . . Be first to leave off for manners' sake; . . . and if thou sittest among many, reach not out thy hand before them" (Ecclus. [Sirach] xxxi. 16–18).

Banquets; Toasts.

Invitations, as to a feast, were extended to even slight acquaintances by special messengers. In some instances the messenger mistook the name and called on the wrong person. Thus Bar Kamẓa was mistaken for Kamẓa, which error, it is claimed in the Talmud, was the original cause of the destruction of Jerusalem (Giṭ. 55b). In later times the beadle acted as the messenger, and usually invited every member of the congregation. The evil effect of such wholesale receptions was to make entertainment very expensive. The congregation of the expelled Spanish Jews (1492) who settled in Fez adopted in 1613 stringent measures to check excessive feasting ("Kerem Ḥamar, ii. § 94, Leghorn, 1169), "One guest must not invite another" (B. B. 98b; Derek Ereẓ Zuṭa viii.; comp. Ben Sira xxxi.).

The custom of appointing one as the head of a feast (probably as toast-master) is mentioned by Ben Sira: "Have they made thee ruler of a feast? Be not lifted up; be thou among them as one of them" (Ecclus. in [Sirach] xxxii. 1). The guests drank wine to one another's health. "Wine and health to the lips of the rabbis and their disciples" was the formula of the toast for rabbis; in ordinary gatherings, "Le-ḥayyim" (To your health). After saying grace, toasts were given in honor of the host, his parents, wife, and children, or on other occasions in honor of the bride and groom or the "ba'al berit," always beginning with "The Merciful shall bless the host," etc. A person who drains his cup in one draft is a glutton; in three drafts, a cad; the proper way is to take it in two (Beẓah 25b).

Personal Appearance.

Personal appearance is of vital importance: "Cleanliness promotes holiness" ('Ab. Zarah 20b). The washing of the hands before and after meals, bathing for the Sabbath and the holidays, the paring of the nails on Friday, and hair-cutting once a month are part of Jewish etiquette. When bathing, one must not dive or plunge into the bath (Kallah, ed. Coronel, 18b). For other rules of etiquette in the bathing-place see Derek Ereẓ, ix.

Women must not ride astride like men, except in cases of emergency or from the fear of falling off (Pes. 3a).

Artificial beautifying of the person by means of hair-dye is restricted to women. Garments distinctive of one sex must not be worn by the other (Deut. xxii. 5).

R. Johanan called his garments "my honor." The priest was ordered to change his garments when removing the ashes from the altar (Lev. vi. 4). Thus, says R. Ishmael, the Torah taught as a lesson in etiquette, that the servant waiting at the table should not wear the garments in which he did the cooking (Sanh. 94a). The Sabbath garment must be distinguished from every-day apparel (Shab. 113a). A scholar whose garment is soiled by grease almost deserves death, as he disgraces the honor of the Law (*ib.* 114a). "This cleanliness in person and speech . . . was a direct consequence of the religion. . . . Cleanly habits were in fact codified . . . the medieval code-books of the Jewish religion contain a systematized scheme of etiquette, of cleanly custom, and of good taste" (Abraham, "Jewish Life in the Middle Ages," p. 16).

Proposals.

In matrimony the man, not the woman, shall propose, as it is written "if any man take a wife" (Deut. xxii. 13). The Talmud declares that since usually the one who loses an article looks for it, the man must look for his lost rib (Ḳid. 2b). The bride is accompanied by a chaperon, who brings her and introduces her to the groom under the canopy, as "the Lord God . . . brought her [Eve] unto the man" (Gen. ii. 22; Ber. 61a).

Another rule in etiquette demands the use of euphemisms: "Keep aloof from what is ugly and whatever resembles it" (Ḥul. 44b; comp. Derek Ereẓ Zuṭa viii.). R. Joshua b. Levi said: "Never use an indecent expression, even if you have to employ many more words to complete the sentence." Noah was ordered to provide the ark with clean beasts and with "beasts that are not clean" (Gen. vii. 2), a long negative being used in preference to a short positive expression of "contamination" (Pes. 3a). Otherwise conversations should be precise and concise, especially when speaking to a woman (Ab. i. 5; 'Er 53b). See EUPHEMISMS; GREETINGS; PRECEDENCE.

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66, 167, 210, 258; Kurrein, *Der Umgang mit Menschen*, Frankfort-on-the-Main, 1896; Schiefer, *Mehallekim 'im Anashim*, an adaptation of Knigge, Warsaw, 1866; Andree, *Volkskunde der Juden*, ch. viii., Leipsic, 1881; Abrahams, *Jewish Life in the Middle Ages*, pp. 16, 123–126, 330; Eisenstein, *Code of Life*, part i., ch. viii.; Briskin, *Taw Yehoshua'*, part i., Warsaw, 1895.

S. S. J. D. E.

ETOILE (Old French, **Estoile** or **Estelle**; Hebrew, כוכב): Town in the ancient province of Dauphiné, France. It must not be confounded with Estella (Latin, *Stella*), Spain. In the fourteenth century there were living in Dijon Jews who had originally come from "Estoile" (Simmonet, "Juifs et Lombards," in the "Mémoires de l'Académie des Sciences et Belles-Lettres de Dijon," 1865, p. 186); and in the sixteenth century Jews from "Estelle" went to Carpentras ("R. E. J." xii. 160, 200, 204).

Among the scholars of Etoile may be mentioned: Abba Mari ben Joseph and his son Judah, who, at Moras in 1333, copied a portion of the "Halakot" of Alfasi (Gross, "Gallia Judaica," p. 52); Meïr Kokabi ("star"), author of a commentary on the Pentateuch (1313); Samuel Kokabi, commentator on a work on the calendar, written about 1402 (*ib.* p. 53); David ben Samuel of Estelle, member of the rabbinical college of Avignon in 1305 (doubtless identical with the celebrated scholar David ben Samuel Kokabi, the author of "Migdal Dawid" and "Ḳiryat Sefer"; comp. "R. E. J." ix. 214, 230); Jacob ben Moses of Bagnols, author of an important work on ethics and casuistics, written about 1357–61 (*ib.* ix. 51).

BIBLIOGRAPHY: Gross and Simmonet, as above.

G. S. K.

Citron-Tree with Etrogim.

(From a photograph.)

ETROG (אתרוג, אתרוגא, and אתרונגא in Ḳid. 70a; תרוג in Targ. Yer. to Lev. xxiii. 40; compare the Arabic "turujjah"): The citron (*κίτρον, κίτριον*); fruit of a tree of the orange and lemon family. It is oblong in shape, and sometimes as much as six inches in length. The skin is thick, somewhat hard, fragrant, and covered with protuberances; the pulp is white and subacid. Modern naturalists assume the north of India to be its native home; but it passed to the countries of the Mediterranean from Media or Persia; hence the name of the tree, "Citrus medica," and of the fruit, "Malum medica," or "Malum Persica" (compare Pliny, "Historia Naturalis," ii. 3; *μῆλον Μηδικόν*, Josephus, *l.c.* iii. 10, § 4: *μ. τῆς Περσέας*). It is therefore possible that the Jews brought the tree with them from Babylonia to Palestine on their return from the Captivity.

The etrog is used with the "lulab" at the Feast of Booths, or Sukkot. Of the four species of plants enumerated in Lev. xxiii. 40 (R. V.), on which the carrying of the lulab is based, tradition takes "the fruit of the goodly tree" (פרי עץ הדר, properly "the fruit of a fair or noble tree") to designate the citron. For the haggadic justification of this interpretation see Suk. 35a, and for a further discussion of the subject see Lulab. It is evident from Josephus and the Talmud that the custom of carrying the lulab and the etrog was well established in the time of the Maccabees. Josephus ("Ant." xiii. 13, § 5) relates that once, while Alexander Jannæus was ministering at the altar on the Feast of Booths, the people pelted him with their citrons, reproaching him with being the son of a captive woman and therefore debarred from the priesthood. In Suk. 48b the episode of being pelted with etrogs is related of an unnamed Sadducee who wrongly poured out the water-libation at the foot of the altar.

The etrog is also called "Adam's apple," or "paradise apple," and in Gen. R. xv. 7 among other fruits the etrog is suggested as having been the forbidden fruit of which Adam and Eve ate in the Garden of Eden; "for it is said, 'the tree was good for food' (Gen. iii. 6). Which is the tree whose wood can be eaten as well as its fruit? It is the etrog."

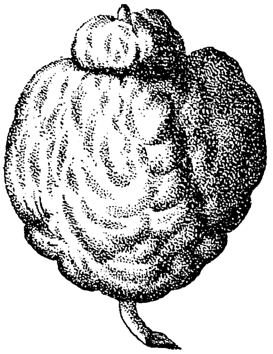
Etrog.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

To see an etrog in a dream is regarded as an assurance that one is "precious [הדר] before his Maker" (Ber. 57a). It is a wide-spread, popular belief that a pregnant woman who bites into an etrog will bear a male child.

In modern times, especially since the anti-Jewish demonstrations of 1891 at Corfu, a movement was inaugurated to boycott the etrog-growers of that island and to buy etrogim raised in the agricultural colonies of Palestine. Isaac Elhanan Spector favored the Palestinian fruit ("Almanach Achiasaf," iv. 293), while others contended that the etrogim of Palestine, being raised on grafted trees, were prohibited ("Peri 'Eẓ Hadar," ed. Solomon Marcus, Cracow, 1900).

The etrog was occasionally the object of special taxation. Empress Maria Theresa demanded from the Jews of the kingdom of Bohemia July 17, 1744, an annual tax of 40,000 florins ($16,000) for the right of importing their etrogim, which tax was later on reduced to 12,000 florins ("Oest. Wochenschrift," 1901, p. 727). Some Galician Jews in 1797 offered to pay 150,000 florins for the privilege of levying a tax on etrogim, but Emperor Francis II., in 1800, refused to interfere with a religious practise ("Israel. Familienblatt," Hamburg, Oct. 10, 1901).

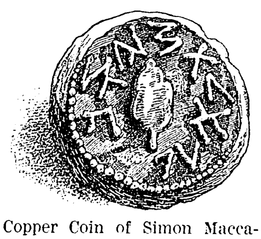
Copper Coin of Simon Maccabeus, Bearing an Etrog.
(After Madden, "History of Jewish Coinage.")

Bibliography: Tristram, *Natural History of the Bible*, pp. 347 *et seq.*

A. I. M. C.

ETTHAUSEN, ISAAC SECKEL BEN MENAHEM: German rabbi; flourished in the first half of the eighteenth century, officiating as rabbi in various German towns during a period of fifty-five years. He was the author of "Or Ne'elam," a collection of fifty-eight responsa relating to subjects he had discussed with Baruch Rapoport, Jonathan Eybeschütz, and others; and "Ur Lo be-Ẓiyyon," novellæ on Berakot and Halakot Ḳeṭannot. Both works were published after his death by his son, Judah Löb Etthausen (Carlsruhe, 1765).

Bibliography: Fürst, *Bibl. Jud.* i. 259; Fuenn, *Keneset Yisrael*, p. 647.

K. M. Sel.

ETTING: Name of an American family, prominent in national and civic affairs, whose history is associated with the states of Maryland and Pennsylvania, chiefly with the cities of Baltimore and Philadelphia, though some of its members are connected with the history of New York and Connecticut. Of the following members of the family little is known: **Benjamin Etting:** Resident of New York; made a freeman in 1769; fled with other patriots at the time of the capture of the city by the British, and went to Norwalk, Conn., where he died in 1778 ("Pub. Am. Jew. Hist. Soc." ii. 66, vi. 102). **Moses Etting:** Resident at Easton, Pa.; died during the early part of 1778 (*ib.* ii. 66). **Reuben Etting:** Joined the Revolutionary army when nineteen years of age; was taken prisoner at Charlestown; died shortly after his release (*ib.* ii. 66). **Solomon Etting:** Mentioned in a subscription list as being in Baltimore in 1773 (*ib.* vi. 155).

Silver Box for Etrog.
(In the possession of J. D. Eisenstein.)

The history of the following members of the family is known more fully:

Charles Edward Etting: American general officer; born in Philadelphia Feb. 5, 1844; served with distinction as a volunteer in the army during the Civil war. He entered the Federal service as a member of the One Hundred and Twenty-first Regiment, with the grade of second lieutenant of Company D, and was promoted in turn to first lieutenant, captain, and adjutant. Assigned to the third division of the Army of the Potomac (1861), he took part in the operations at Sharpsburg (Sept. 29, 1862) and in the battles of Fredericksburg (Dec. 13, 1862), Chancellorsville (May 1-4, 1863), and Gettysburg (July 1-3, 1863), acting as staff-officer and aide-de-camp throughout the campaign. Subsequently he took an active part in organizing new regiments in his state (1864), and retired from military service June 2, 1865. At the close of the war Etting returned to Philadelphia and engaged in commerce.

Elijah Gratz Etting: Son of Reuben Etting; born in Baltimore July 14, 1795; died in Philadelphia May 25, 1849. He was educated at the University of Pennsylvania, graduating in 1812. He studied law in Pennsylvania, and was admitted to the bar in 1816. On his return to Maryland he was elected district attorney for Cecil county in that state.

Frank Marx Etting: American army officer; son of Henry Etting; born Dec. 17, 1833; died in Philadelphia June 4, 1890. After studying for the legal profession he commenced practising at the bar of Philadelphia Oct. 10, 1857. Abandoning law some years later, he entered the army, and was appointed paymaster, with the rank of major, in 1861. Continuing in office throughout the Civil war, he became chief paymaster to the forces (1864-67). On the expiration of his term of office he was brevetted lieutenant-colonel (of Volunteers, March 13, 1865; of Regulars, 1868). In 1868 he was appointed to the staff of Gen. Irwin McDowell as chief paymaster for disbursing the Reconstruction Fund. At the opening of the Centennial Exposition in 1876 Etting was elected chief historian of the Department of the Exposition. He was the author of a "History of Independence Hall," and at one time during his public career served as director of public schools. Other representative members of this family in Philadelphia were **Benjamin Etting** and **Edward J. Etting,** the latter of whom had two sons, Theodore Minis and Charles Edward.

Henry Etting: American naval officer; born in Baltimore May 20, 1799; died at Portsmouth, N. H., July 10, 1876. He commenced his career Jan. 1, 1818, as midshipman, and by Nov. 7, 1826, attained the rank of purser. Four years later he was appointed paymaster, with the rank of commander (Nov. 7, 1830), and retired from the navy with the rank of captain Dec. 21, 1861. Throughout the Civil war Etting held at New York the office of purser and fiscal agent of the Navy Department. After fifty-three years of active service he was finally placed on the retired list as pay-director, with the rank of commodore (March 3, 1871).

Reuben Etting: Citizen of Baltimore; born at York, Pa., 1762; died in Philadelphia 1848. He chose a military career, and was commissioned (1798) first captain of the Independent Blues. In 1801 he was appointed United States marshal for Maryland by Thomas Jefferson.

Solomon Etting: Born in York, Pa., 1764; died in Baltimore, Md., 1847. He was one of those American citizens who opposed a treaty with Great Britain in 1795. He afterward removed to Baltimore, where he was elected to the city council (1825), ultimately becoming president of that body.

Theodore Minis Etting: American naval officer; born in Philadelphia May 25, 1846. During the Civil war he volunteered, and received the appointment of acting midshipman Nov. 28, 1862, being promoted to full grade June 2, 1868. In turn he advanced through the grades of ensign (April 19, 1869) and master (July 12, 1870), attaining that of lieutenant (March 3, 1874). Etting resigned July 1, 1877, and immediately took up the study of law under Henry B. Edmunds of Philadelphia. He commenced to practise as a marine and corporation lawyer in 1879, and was the author of a treatise on "Admiralty Jurisdiction." Elected to represent the eighth ward as member of the Select Council in 1885, Etting from that time on has taken an active part in the municipal affairs of his native city, and has been reelected repeatedly. He held also the chairmanship of the municipal committee on law.

BIBLIOGRAPHY: Morais, *Jews of Philadelphia*, passim.

A. F. H. V.

ETTINGER (OETTINGER): Family name derived from the city of Oettingen in Bavaria, and found all over Europe among Ashkenazim families. The Galician and Russian family of Ettingers contains many rabbis and writers of some distinction. The best-known members are:

Ḥayyim Judah Löb Ettinger: Austrian rabbi; died in 1739; son of Eliezer ha-Levi Lichtenstein Ettinger. He succeeded his father in the rabbinate of Holleschau and in the directorate of its Talmudical school, which was at that time one of the most important in Moravia, and at which his brother, the author of "'Edut be-Yosef" (Sulzbach, 1761), was a pupil. In 1717 Ḥayyim was appointed head of the Talmudical school of Lemberg, and in 1730 succeeded the author of the "Pene Yehoshua'" in the rabbinate of that place. Although Ettinger wrote several works and numerous responsa, nothing was published under his own name. Only in the works of others, as, for instance, in those of his brother-in-law, Ḥayyim Cohen Rapaport, rabbi of Lemberg, may there be found a few scattered responsa and notes of Ettinger's, which give but slight indication of his Talmudical knowledge.

Isaac Aaron Ettinger (also called **Reb Itzsche**): Galician rabbi and scholar; son of Mordecai Ze'eb Ettinger; born at Lemberg 1827; died there Jan. 16, 1891. Distinguished for his intellectual activity and industry, he was invited by several communities of Galicia to assume a rabbinate, but, being wealthy, he declined until, in 1868, he was persuaded to accept the rabbinate of Przemysl. He had occupied this position less than two years, when the pressure of his private affairs compelled him to relinquish it and retire to Lemberg. His responsa exerted considerable influence; Mitnaggedim and Ḥasidim submitted to him questions of ritual; the thaumaturgic rabbis of Sadagora referred questions of inheritance to his decision; and he was regarded even by the government as the leader of the Galician Jews. He was officially recognized by the Austrian minister of the interior as Nasi of Palestine, and as such he sent annually to Palestine about 50,000 gulden. When Ẓebi Hirsch Ornstein died in 1888, Ettinger was chosen rabbi of Lemberg, an office which he filled until his death. A highly cultured man, his influence was felt also by the Reform party. He often appeared in the Polish city council to uphold his opinions. Some of his responsa were posthumously published by his children under the title ש"ות מהרי"א הלוי (Lemberg, 1892).

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 123, Cracow, 1895.

Mordecai Ze'eb Ettinger: Father of Isaac Aaron; born 1804; died June 30, 1863, at Lemberg. He published in collaboration with his brother-in-law, Joseph Saul Nathanson, the following: "Mefareshe ha-Yam" (Lemberg, 1827), a commentary to the work of his uncle, Moses Joshua Heschel, rabbi at Tarnogrod, who had published a work on Baba Ḳamma under the title "Yam ha-Talmud"; "Me'irat 'Enayim" (Wilna, 1839; Zolkiev, 1842); "Magen Gibborim," on the Shulḥan 'Aruk, Oraḥ Ḥayyim (part 1, Lemberg, 1834; part 2, Zolkiev, 1839); "Haggahot 'al ha-Shas" (printed in the Wilna Talmud ed.); "Ner Ma'arabi," annotations to the Jerusalem Talmud (printed in the Jitomir ed.); "Ma'aseh Alfas," on the רי"ף.

After a collaboration of twenty-five years a difference arose between the two brothers-in-law, which was brought to a crisis by Rabbi Solomon Klüger's "Moda'ah le-Bet Yisrael" in reference to the baking of maẓẓot by machinery, Rabbi Joseph Saul's answer, "Biṭṭul Moda'ah" (1859), not meeting with Ettinger's approval. Ettinger even before this had commenced to work alone, publishing "Ma'amar Mordekai" to the Shulḥan 'Aruk (Lemberg, 1852), and writing much that is still in manuscript.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 153, Cracow, 1895.

K. M. W. R.

Solomon Ettinger: Physician and Yiddish poet; died about 1855. He studied medicine in Lemberg, Galicia; and, after graduating, settled in Zamoscz, Russian Poland, which probably was his native place. A. B. Gottlober, who met him there in 1837, relates that Ettinger was prohibited from practising under his foreign diploma, and that he afterward joined an agricultural colony. Failing to succeed as a colonist, he settled in Odessa. He is the author of a Yiddish drama entitled "Serkele" (Johannisberg, 1861; 2d ed., Warsaw, 1874), which is still considered one of the best literary productions in that dialect. Some of his songs and fables were published by his friend and fellow townsman A. Zederbaum, in the periodicals "Kol Mebasser" and "Jüdisches Volksblatt." A collection of his fables and songs was published by his family (St. Petersburg, 1889 [?]). An excellent parody of Heine's "Zwei Grenadiere," which appeared in J. L. Gordon's "Siḥat Ḥullin," is also attributed to Ettinger. His song "Das Licht" ("Jüdisches Volksblatt," vol. vi.) is an imitation of Schiller's "Glocke."

BIBLIOGRAPHY: Gottlober, in *Jüdische Volksbibliothek*, i. 353-354; *Jüdisches Volksblatt*, vol. v., No. 25, and vol. vi., No. 6; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 101-102, New York, 1899.

S. P. WI.

ETTLINGER, JACOB: German rabbi and author, and one of the leaders of modern Orthodoxy; born at Carlsruhe March 17, 1798; died at Altona Dec. 7, 1871. He received his early education from his father Aaron, who was "Klausrabbiner" at Carlsruhe, continuing his studies under Abraham Bing at Würzburg, where he also attended the university. He was thus among the earliest German rabbis who possessed academic training. In 1826 he was appointed "Kreisrabbiner" of Ladenburg, with his seat in Mannheim, where he was at the same time chief prebendary ("Klausprimator"). This position he held until he was called as chief rabbi to Altona, where he officiated from 1836 until his death. In this position he became one of the most prominent representatives of German Orthodoxy, which stood for the union of secular learning with strict adherence to the tenets and practises of traditional Judaism. A typical story is reported by Abraham Geiger, who formed Ettlinger's acquaintance as a student in 1829. At a school examination a teacher said that Joseph's brothers had acted in an unbrotherly fashion, whereupon Ettlinger rebuked him indignantly for speaking ill of "the twelve tribes of Israel" (Abraham Geiger, "Leben in Briefen," p. 17, Berlin, 1878). His views can be judged from his first work, "Bikkure Ya'aḳob," in the preface of which he says that he chose this title because it had the numerical value of Jacob and Rachel, who are mystically represented in the law of the Sukkah, with which the book deals. A similar belief in the doctrines of the Cabala is expressed in a sermon in which he urged early burial, because as long as the body remains unburied the evil spirits ("ḥiẓonim") have power over it ("Allg. Zeit. des Jud." 1845, p. 193). In his will he left the request that the four capital punishments should be performed symbolically on his body.

Ettlinger became one of the strongest opponents of the Reform movement, and headed the protest of the one hundred and seventy-three rabbis against the Brunswick Conference of 1844 (see CONFERENCES, RABBINICAL). In the following year he established the first organ of Orthodox Judaism, "Der Zionswächter, Organ zur Wahrung der Interessen des Gesetzestreuen Judenthums," with a Hebrew supplement, "Shomer Ẓiyyon ha-Ne'eman," edited by S. J. Enoch. His school was attended by a great many students preparing for the ministry, and many of them became leaders of Orthodoxy. Samson Raphael Hirsch was his disciple in Mannheim, and Israel Hildesheimer in Altona. Four of his sons-in-law became prominent Orthodox rabbis—Isaacsohn of Rotterdam, Solomon Cohn of Schwerin, Freymann of Ostrowo, and M. L. Bamberger of Kissingen. He was the last German rabbi who acted as civil judge. Much against his will the Danish government, to which Altona then belonged, abolished this right of the Altona rabbi in 1863. The purity of his character and the sincerity of his religious views were acknowledged even by his opponents. He provided in his will that nobody should call him "ẓaddiḳ" (righteous), and that the inscription on his tombstone should contain merely the titles of his works and a statement of the number of years during which he was rabbi of Altona. The congregation obtained permission from the government to bury him in the old cemetery of Altona, which had been closed a year before.

His published works are: "Bikkure Ya'aḳob," on the laws of Sukkot, Altona, 1836 (2d ed. with the addition of "Tosefot Bikkurim," *ib.* 1858); "'Aruk la-Ner," glosses on various Talmudic treatises (on

Yebamot, Altona, 1850; on Makkot and Keritot, *ib.* 1855; on Sukkah, *ib.* 1858; on Niddah, *ib.* 1864; on Rosh ha-Shanah and Sanhedrin, Warsaw, 1873); "Binyan Ẓiyyon," responsa, Altona, 1868; "She'elot u-Teshubot Binyan Ẓiyyon ha-Ḥadashot," Wilna, 1874 (a continuation of the preceding); "Minḥat 'Ani," homilies, Altona, 1874. He published various sermons in German, among them "Antrittsrede, Gehalten in der Grossen Synagoge zu Altona," Altona, 1836; "Rede beim Trauergottesdienst beim Ableben Friedrich III," *ib.*, 1840; and numerous articles in the "Zionswächter," a collection of which was published by L. M. Bamberger under the title "Abhandlungen und Reden," Schildberg, 1899.

Bibliography: *Ha-Maggid*, 1870, p. 118, and 1871, pp. 379, 386; *Der Israelit*, pp. 940-943 *et seq.*, Mayence, 1871.

S. D.

EUCHEL, ISAAC ABRAHAM: Hebrew author; born at Copenhagen 1758; died at Berlin (June?) 14, 1804. He studied at the University of Königsberg under Immanuel Kant, and acquired a fine Hebrew style from Moses Mendelssohn and Naphtali Wessely. A proposal to appoint him professor of Oriental languages at the University of Königsberg was resisted by Kant, as dean of the faculty of philosophy, on the ground that "it is hardly possible for a Jewish teacher of the Hebrew language to abstain from the rabbinic expositions to which he has been accustomed from his youth." Euchel was one of the founders of the periodical "Ha-Meassef" (1783), the organ of the Biurists. For some time subsequently he was bookkeeper in the establishment of Meyer Warburg in Berlin. In the winter of 1791 he founded, with other young scholars, like Joseph Mendelssohn, E. Wolfssohn, and N. Oppenheimer, the Gesellschaft der Freunde in Berlin.

Euchel's' chief works are: "Gebete der Deutsch-Polnischen Juden" (translated from the Hebrew, with notes, Ratisbon, 1786-88; Vienna, 1790-98); "Die Sprüche Salomos" (translated from Hebrew, with Hebrew commentary, Berlin, 1789-98; Offenbach, 1805-08); "Ist nach Jüdischen Gesetzen das Uebernachten der Todten Wirklich Verboten?" (Breslau, 1797-98); "Mose Maimuni's 'More Nebuchim,' mit einem Kommentar von Mose Narboni und einem Kommentar von S. Maimon" (Berlin, 1791; Sulzbach, 1829). The most brilliant example of Euchel's Hebrew style is found in his biography of Moses Mendelssohn, entitled "Toledot Rambeman: Lebensgeschichte Mos. Mendelssohns, mit Excerpten aus Seinem 'Jerusalem'" (Berlin, 1789; Vienna, 1804).

Bibliography: Max Letteris, in the new edition of the המאסף, 1784, pp. 41-47, Vienna, 1805; *Allg. Zeit. des Jud.* 1837, p. 488; *Das Jüdische Literaturblatt*, 1882, No. 33.

S. A. Ko.

EUCLID (Heb. אקלידם, אקלידים, also אקלידום and אוקלידים): Greek geometer; flourished in the fourth century B.C. He is mentioned, perhaps for the first time in Hebrew literature, by Rabbi Abraham bar Ḥiyya (d. 1136). Jacob ben Nissim also speaks of אקלידם פילוסופום.

Most of the oldest Hebrew manuscript now extant are translations of Euclid strikingly similar in style and method, and are apparently the work of the same man, Moses ibn Tibbon. As he usually dated his works, it is learned that the first translation of Euclid's Στοιχεῖα ("Elements") was made in Elul, 5030 (= 1270). Another translation, called "Yesodot" or "Shorashim" (*c.* 1273), and including Hypsicles' books, is commonly supposed to have been made by Jacob ben Makir (died about 1306), though some attribute it to Moses ibn Tibbon.

The "Elements."

Not only was the text itself translated into Hebrew, but also the commentaries on it by Arabic scientists. Those made by Al-Farabi and by Ibn Ḥaitham (known as "Alhazen") were rendered anonymously, probably by Moses ibn Tibbon. Kalonymus ben Kalonymus, the assumed translator of part of book xiv., according to Simplicius' commentary (Feb. 2, 1309), also rendered Ibn Ḥaitham's commentary on the introduction to book x. (Sept. 9, 1314; Berlin MS. No. 204). Other commentaries, original and adapted, are by a pupil of Jacob b. Makir, by Abba Mari (*c.* 1324; Munich MS. No. 91) on the introduction to book i., by R. Levi ben Gershon (d. 1344) on the propositions of books i., iii., iv., v. (MSS. Jews' Coll., No. 138, 4; D. Guenzburg, St. Petersburg, No. 340), and by Abraham ben Solomon Yarḥi Ẓarfati. According to Joseph Delmedigo, there was also an original commentary to the entire Euclid by Elijah Mizraḥi (d. 1526).

Commentaries.

The "Elements" are usually divided into books ("ma'amarim"). An annotated translation of book i. and part of book ii., belonging to the sixteenth century, is still extant (Paris MS. No. 1015).

Euclid's "Data" was rendered into Hebrew (*c.* 1272) by Jacob ben Makir, and called by him "Sefer ha-Mattanot" (Book of the Gifts), from the Arabic of Ḥunain ibn Isḥaḳ ("Kitab al-Mu'ṭayat") as revised by Thabit ibn Ḳurrah. Tibbon, however, speaks of Ḥunain ibn Isḥaḳ without reference to the reviser. Ḥunain's version of Euclid's "Optic," as revised by Thabit ibn Ḳurrah, was translated into Hebrew by Jacob ben Makir and called "Ḥilluf ha-Mabbaṭim" (The Variety of Aspects).

At the end of the eighteenth century the study of Euclid, which had been neglected for several centuries, was resumed among Jews in Germany, and especially in Poland. Three new translations were made between 1775 and 1875. A new edition with four plates was published by Abraham Joseph (ben Simon) Minz, and annotated by Meïr of Fürth, the title being ראשית למודים הוא ספר אקלידם (Berlin, 1775). The learned Baruch Schick, usually known as "Baruch of Sklow," published five years later a new translation of the first six books of the "Elements," illustrated with 140 geometrical figures on three plates (The Hague, 1780). A hundred years later Naḥman Hirsch Linder translated books xi. and xii., with notes and explanations, and with illustrations on two plates (Jitomir, 1875).

Later Translations.

Bibliography: Steinschneider, *Hebr. Uebers.* ii. 503-513; idem, *Die Mathematik bei den Juden*, in *Bibliotheca Mathematica*, new series, xi. 14, 35, 77, 79, 103, 108; xii. 86; xiii. 36; *idem*, in *Monatsschrift*, xxxvii. 519; Fürst, *Bibl. Jud.* iii. 338; Roest, *Cat. Rosenthal. Bibl.* i. 366; Zeitlin, *Bibl. Post-Mendels.* pp. 213, 343-344.

G. J. S. R.

EULENBURG, ALBERT: German neuropathist and electrotherapist; born Aug. 10, 1840, in Berlin; son of the physician Moritz Michael Eulenburg (1811–87). He received his education at the gymnasium of Berlin and the universities at Bonn, Zurich, and Berlin, and received his doctorate in 1861.

From 1863 to 1866 Eulenburg was assistant and later chief physician of the hospital of the university at Greifswald, where he was also admitted as privat-docent in 1864. As army surgeon he took part in the campaigns of 1866 and 1870–71, receiving the Iron Cross for non-combatants. From 1867 to 1873 he practised in Berlin, being attached to the clinical staff of the university hospital from 1869–71. In 1874 he was appointed professor at the university of Greifswald and director of the pharmacological institution, which positions he resigned in 1882, when he moved to Berlin, where he opened a private hospital for nervous diseases. In 1890 he became assistant professor at the university of Berlin, and in 1896 he received the title of "Geheimer Medizinalrath."

Eulenburg is an authority on nervous diseases. He is the editor of the well-known "Realencyklopädie der Gesammten Heilkunde," a standard work which was published in 15 vols. by Urban und Schwarzenberg, Vienna, 1880–83 (2d ed. 1885–90, 22 vols.; 3d ed. 1893–1901, in 27 vols.); a supplementary volume, entitled "Encyklopädische Jahrbücher," appears annually. Besides this great work, Eulenburg has written: "Die Hypodermatische Injection der Arzneimittel," Berlin, 1864; 3d ed. 1875; "Lehrbuch der Nervenkrankheiten auf Physiologischer Basis," *ib.* 1871; 2d ed. 1878; together with Paul Guttmann, "Die Physiologie und Pathologie des Sympathicus," *ib.* 1873, a work which, republished in London in 1879, received the Astley-Cooper prize; "Die Hydroelectrischen Bäder," Vienna, 1883; "Sexuale Neuropathie," Leipsic, 1895.

He is also the editor of the "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodie," Berlin and Vienna, 1898–99, and, since the death of Samuel Guttmann in 1895, joint editor, with J. Schwalbe, of the "Deutsche Medizinische Wochenschrift."

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S. F. T. H.

EULOGY. See Invocations.

EUNUCH (Hebrew, סריס; Greek, εὐνοῦχος). **—Biblical Data:** As throughout the Orient in very ancient times, and more especially in Egypt and Assyria, where they seem to have held the most important offices, there were eunuchs in the kingdom of Israel. The reference to them in I Sam. viii. 15 (Hebr.) is general; but in other passages they are mentioned as attendants of the kings; for instance, Ahab (I Kings xxii. 9, Hebr.) and Jehoram (II Kings viii. 6; comp. ix. 32). No allusion to eunuchs in the kingdom of Judah occurs before the time of Josiah (comp. II Kings xxiv. 12, 15, Hebr.; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16). In II Kings xxv. 19, Hebr; Jer. lii. 25, a military officer taken captive at the conquest of Jerusalem is called a eunuch. Among the Jews, as among others, the existence of eunuchs was connected with polygamy, for in passages like II Kings xxiv. 15; Jer. xli. 16 (comp. II Kings ix. 32), they are expressly mentioned when reference is made to the women of the king's harem. Consequently there is no reason to interpret "saris" as applying to all royal offices in general.

It is questionable whether the eunuchs were Jews. A passage in Jeremiah (xxxviii. 7), in which the eunuch is an Ethiopian, indicates that they were not always natives of Judea, and it is probable that they were usually non-Jews, since in Deut. xxiii. 1 castration was forbidden the Israelites; that is, castrates might "not enter into the congregation of the Lord." Later regulations were milder, and the author of Isaiah (lvi. 3 *et seq.*) did not consider the fact of being a eunuch a reason for exclusion from the congregation. Eunuchs were more expensive than ordinary slaves, but there was no difficulty in obtaining them.

Josephus shows that eunuchs were important members of a regal household, especially under Herod the Great, the care of whose drink was entrusted to one, the bringing of his supper to another, and the putting of him to bed to a third, "who also managed the principal affairs of the government" ("Ant." xvi. 8, § 1). Herod's favorite wife, Mariamne, was attended by a eunuch ("Ant." xv. 7, § 4).

E. G. H. W. N.

——In Rabbinical Literature: The Rabbis distinguished two kinds of eunuchs: (1) "seris adam," a eunuch made by man; (2) "seris ḥamma," a eunuch made by the sun; that is to say, one born incapable of reproduction, so that the sun never shone on him as on a man. According to the Shulḥan 'Aruk, "seris ḥamma" means "castrated in consequence of fever." The Talmud gives various criteria by which the eunuch of the second kind may be recognized, and refers to various disabilities due to the state, especially as regards Ḥaliẓah.

A seris adam is not allowed to enter into the assembly of the Lord (Yeb. 70a), as it is written (Deut. xxiii. 2 [A.V. 1]): "He who is wounded in the stones . . . shall not enter into the congregation of the Lord"; that is to say, shall not marry an Israelitish wife. Removal of or defect in either or both of the testicles disqualifies for admission to the assembly of the Lord.

A eunuch of either kind is not to be judged as a rebellious son (see Deut. xxi. 18) because he is not considered as a man (Yeb. 80b). As every Israelite is commanded to perpetuate his race, it is a sin liable to severe punishment to cause one to become a eunuch (Shab. 111a). Still there is a difference whether one castrates another with his own hands or causes him to be castrated. In the first case the punishment is "malḳot," that is, thirty-nine stripes; in the second an indefinite number of stripes may be inflicted.

Finally, one whose only son is a eunuch has not accomplished the commandment to perpetuate the race.

Bibliography: *Yeb.* 75a, 79a, 80b, 94b; *Niddah*, 47b; *B. B.* 155b; Maimonides, *Yad Ishut*, ii., xiii., xiv., xvii.; *Shulḥan 'Aruk, Eben ha-'Ezer*, 5, 1–13; 172, 1, 3, 5, 7.

S. S. M. Sel.

EUPATORIA: Town in the government of Taurida; on the western coast of the Crimea. It was formerly called by the Tatars "Gezelew" (in Hebrew גוזלאוו), pronounced "Kozlow" by the Russians; but on its annexation to Russia in 1784 it received its present name. Eupatoria is the spiritual center of the Karaites of the Crimea, and an important Karaite community has existed there for many centuries. The community, which counts now about 1,500 persons, is administered by a bet din consisting of three persons: the ḥakam, the ḥazzan, and the shammash (beadle). The authority of the bet din in religious matters is recognized by the Russian government, and its decisions have legal force for all the Karaite communities of the Crimea. Eupatoria possesses the finest Karaite synagogue of the Crimea; to it is annexed a library containing many valuable books and manuscripts on Karaite history and theology. A printing-office for Karaite religious books was established there in 1833, and many interesting works, like the "Eshkol" of Hadassi and the "Aderet Eliyahu" of Bashyazi, were issued from its presses.

Besides the Karaite community, there exist a small Rabbinite one, consisting of several families of the old Jewish settlers called "Krimchaki," and about 150 persons newly established. The Jews of Eupatoria are mostly artisans and wine-dressers. A Rabbinite synagogue was built there in 1841.

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H. R. I. Br.

EUPHEMISM (*εὐφημισμός*): A figure of speech by which a softened, indirect expression is substituted for a word or phrase offensive to delicate ears though more accurately expressive of what is meant. Instances of euphemisms are found in the Bible; and in the Talmud they are frequent, having been used whenever it was necessary to avoid unsuitable expressions. "Man should always express himself in fitting terms" (Sanh. viii. 1; Pes. 3a) was a favorite saying of the Rabbis. The technical expressions for "euphemism" in Talmudic literature are: לשון נקיה, לשון כבוד, לשנא מעליא (lit. "pure expression," "expression of honor," "beautiful expression"). In post-Talmudic writings it is called also לישון סגיא נהור ("expression of much light").

Euphemisms were used in deference to considerations of taste and delicacy. The ancients also had a strong belief in the power of ill-omened words to inflict misfortune, and generally avoided them by substituting euphemisms (לעולם אל יפתח פיו לשטן: "man should never open his mouth for Satan"; Ber. 19a). The following are some examples from the Old Testament:

For dying: איננו כי לקח אתו אלהים ("he was not, for God took him"; Gen. v. 24); שכב עם אבתיו or את אבתיו ("he rested with his fathers"; Gen. xlvii. 30; II Sam. vii. 12; comp. *κοιμᾶσθαι*, "requiescere"); נאסף ("to be joined" or "united"; more often with various additions, as "to his people," "tribe," or "forefathers," or to his "grave"; comp. the Latin "abire ad plures" and "illuc, quo priores abiere"); הלך בדרך כל הארץ ("he went the way of all the earth;" Kings ii. 2; comp. Job xvi. 22 and אורחא דעלמא; Targ. Yer. to Gen. xxxv.); ישן שנת עולם ("sleep the eternal sleep"; Jer. li. 39, 57); ירד שאלה ("go down to She'ol" Gen. xxxvii. 35). The dead are called שוכני עפר ("that dwell in the dust"; Isa. xxvi. 19,17) and ישני אדמת עפר ("that sleep in the dust of the earth"; Dan. xii. 2). For urinating: הסך את רגליו (lit. "to cover one's feet"; Judges iii. 24; I Sam. xxiv. 4; also in the Talmud, as in Yeb. 103a, according to Rashi). For coition: ידע ("know"; Gen. iv. 1); שכב ("lie," generally with עם); בא ("enter," with אל); נגש אל אשה ("come near to a woman"; Ex. xix. 15); likewise קרב, with the preposition אל ("approach"; Gen. xx. 4). For menstruation: ארח כנשים (*ib.* xviii. 11) and דרך נשים ("the way of women"; *ib.* xxxi. 35; comp. Niddah 16a, 64b, and the play on words there). For cursing: ברך (with an import directly opposite to the original one of "blessing"; I Kings xxi. 10, 13; Job i. 5, 11; ii. 5; perhaps, also, Ps. x. 3; further, in the later literature, as Sanh. 56a, where ברכת השם occurs).

In the O. T.

A peculiar kind of euphemism is that occurring in the "ḳeri," as against that in "ketib." Thus, the verb שגל (Deut. xxviii. 30) is always replaced by the synonym שכב; the disease termed עפלים (Deut. xxviii. 27), by טהורים. These and similar cases are treated in the closing part of Tosef., Meg., as also in Meg. 25b.

From the later literature, especially the Talmudic, many examples may be cited. For "to die" the following phrases occur: נפטר ("depart"), common in Neo-Hebrew; also with the addition מן העולם ("from the world") or לגן עדן ("to the Garden of Eden"; B. B. 16b; Tem. 16a); נעקר מן העולם ("be rooted out from the world"; Suk. 45b); יצאה נשמתו ("his spirit departed"; Ber. 61b; Shab. 88b; Aramaic, נפקת נשמתה; Meg. 16b); similarly, פרח רוחו (Ket. 62b); פרחה נשמתו (Gen. R. xciii. 8; compare with these phrases "animam exspirare," *ἀποψύχειν*, *ἐκπνεῖν*); נח נפשה ("his soul rested"; M. Ḳ. 25a, b; Ket. 104a). In modern times the expressions הלך לעולמו (lit. "he went to his eternity"); שבק חיים לכל חי; נתבקש למרום; נתבקש לישיבה של מעלה ("he was called to the dwelling on high") are used.

For death: פטירה ("departure"; 'Ab. Zarah 20b); יציאת נשמה ("going out of the soul"; M. Ḳ. 25a; with מן הגוף, "from the body," *ib.* 28b); הליכה ("departure"; Soṭah 12b); גויה and אסיפה ("departure" and "being gathered"; B. B. 16b); קץ ("end"; Ned. 41a; comp. Gen. vi. 13); נשיקה (said of an easy death, lit. "kiss"; Ber. 8a; M. Ḳ. 28a).

For a cemetery (in the old popular parlance, "the good place"): בית החיים ("house of life"); בית עולם, בית עולמים, and בית עלמין ("eternal house"; see Eccl. xii. 5); בית מנוח and בית מנוחה ("house of rest"); בית כבוד ("house of honor"). The Talmudic treatise on funeral ceremonies is called euphemistically מסכת שמחות ("Treatise on Joy"), instead of אבל רבתי (probably with reference to Ps. xvi. 11).

For sicknesses: Besides epilepsy, whose victims are referred to as נכפה ("overcome" by a demon; *e.g.*, Bek. vii. 6; Giṭ. 70a), and concerning which in the classic languages a series of peculiar euphemisms occur, there are many other infirmities, especially those frequently encountered in the Orient, *e.g.*, blindness and leprosy, which are indicated by softened paraphrases. Euphemistic expressions for blindness and the blind, occurring also in the Arabic, are cited by Landau ("Die Gegensinnigen Wörter," etc., pp. 199 *et seq.*). The most familiar of them (for blindness) is סגי נהור or סגיא נהורא ("having much light," "seeing much"), which later was considered a typical euphemism, as was also מאור עינים ("light of the eyes"). Abdominal complaints are named concisely תחתוניות (from תחתון = "below"; Ber. 55a; Shab. 81a; Ket. 10b).

In the Talmud.

For certain organs and their functions: Instead of the more literal expressions יצא לנקביו, or צרך לנ״ (*e.g.*, Giṭ. 70a), one frequently meets with עשה צרכיו, which is also used to express the sexual relations (Ber. 62a; Ḥag. 5b; Sanh. 82b; comp. the Latin "necessaria"), and occasionally simply נצרך (Ex. R. ix. 7), פנה and נפנה ("go aside"; Ṭoh. x. 2; Shab. 140b). Urine is called מי רגלים or סילון (Ber. 25a); excrement, צואה or עמוד; a privy, בית מים (Meg. iii. 2, 27b) or בית הכסא. The expressions for sexual intercourse (בעל) are: שמש את המטה (comp. the picture of the כלי, B. M. 84b), עשה כדרך שיעשו בני אדם (Ab. R. N. xvi. 2), פקד (Yeb. 62b), נזקק (B. M. 107b; Soṭah 11b), תבע (with the object suppressed; 'Er. 100b; Ket. 65a). Compare also the expressions הפך את השלחן, and, especially of the female, אכלה (Ket. 65b; Yoma 75a; see Prov. xxx. 20, and comp. תבשיל, Ber. 62a), נסתרה and מדברת (both = נבעלה; Yeb. 11b; Ket. 13a). The respective nouns are תשמיש המטה, or תשמיש alone, or מטה alone (Kallah); ביאה, עונה (ענתא [Ex. xxi. 10], Ket. 47b); according to circumstances, דבר מצוה (B. B. 10b; Pes. 72b), and דבר עבירה (Soṭah 11b); דרך ארץ (Giṭ. 70a; Yoma 74b); ביתא (Targ. to Eccl. x. 18). For the sexual organs—masculine: אבר, איברא (B. M. 84a); עצם (Kallah; Niddah 13b); בשר; גיד; אמה; גויה (Ḳid. 25a); עבד (Tem. 30a); גיברא (Targ.) or Hebr. גבר (Bek. vii. 5, 44b); מילה (Shab. 118b; comp. זקן התחתון, Sanh. viii. 1, and מילא בישא for קרי, Yer. Yeb. ii. 4). Feminine: אותו מקום (Kallah; Ned. 20a); פתח (Ket. 9a; Pes. 87a); קבר (Sanh. 82b); עקבה (Ned. 20a; see 'Aruk, *s.v.*). For זונה, Targ. Onḳ. to Gen. xxxiv. 31 and xxxviii. 15 has נפקת ברא, for which the Hebrew equivalent (החוץ) יוצאת לחוץ is used (Kelim xxiv. 16, xxviii. 9).

Finally, in the category of euphemisms belong such general expressions as מילתא and דבר. The first is used for "bleeding" in Shab. 129a, for "mourning" in M. Ḳ. 18a (comp. Vulg. "factus" in the sense of "death"; literally, "happening"), for "magic formulas" in Ḥul. 105b; דבר in the phrase הרגל דבר, 'Ab. Zarah 17a, means the same as תשמיש. Very peculiar is the euphemistic term דבר אחר ("something else"), used in designating certain repulsive objects which one does not wish to name directly; thus it is used for "leprosy" (Pes. 76b, 112b; Shab. 129b; Giṭ. 57b, 70a); "swine" (Ber. 43b; Pes. 76b; Shab. 129b); "coition" (Ber. 8b; Beẓah 22a); "immorality" (Ket. vii. 5, 71b, 72a); "idolatry" (Men. xiii. 10, 109a; Shab. 17b).

Cacophemy.

The antonym of "euphemism" is "cacophemism," the application of expressions of contempt to desirable objects. The basis of the use of cacophemisms seems to be the wide-spread fear that too great happiness may attract envy (see Evil Eye). It was thought to avert this by giving a bad name to the thing which was in reality highly esteemed. The best-known though almost isolated example of this kind in Hebrew is כושית = "the Ethiopian woman" (Num. xii. 1), which, according to Rashi, stands for "beautiful woman," and is so translated by the Targum of Onḳelos. Abraham ibn Ezra (*ad loc.* and on Ps. vii. 1) opposes this view very energetically; and in general denies that cacophemisms ever occur in Hebrew. Instances do occur, however. Buxtorf, for instance (*s.v.* כער), quotes מכוער, "ugly," as meaning "beautiful" also.

Another motive for the use of cacophemisms is the belief that it is a practise approved by one's own religion to treat with contempt everything which is in any way connected with the worship of strangers. The general term דבר אחר, when used to denote "idolatry" (Men. 109a; Shab. 17b), may perhaps be regarded as an example of cacophemism; generally, however, some disparaging, belittling expression (comp. 'Ab. Zarah 46a; Tosef., 'Ab. Zarah, 7) was chosen. Such cases are more numerous than those previously mentioned, and to them belong the various expressions used to denote idols: גלולים (Lev. xxvi. 30, etc., and often in Ezekiel); שקוצים (Deut. xxix. 16; II Kings xxiii. 24); שקץ (I Kings xi. 7); תועבה (II Kings xxiii. 13); טעוא, טעו (properly "aberration"; often in the Targumim, as Onḳ. on Num. xxv. 2; Targ. II Chron. xxxii. 15). Other examples are: בית טעותא ("idolatrous temple"; Targ. Judges xvii. 5); זבחי מיתים (properly, "sacrifices of the dead," Ps. cvi. 28, and corresponding to the Aramaic מרזיחים, *i.e.*, "mourning-feast," Targ. Yer. Num. xxv. 2); יום נבול ("day of abuse," for "heathen festival day"; Gen. R. lxxxvii. 9; Cant. R., beginning); ניעולי עובדי כוכבים ("impurities of the Gentiles" = "their food and garbage"; 'Ab. Zarah 75b, 76a); שם טומאה, for sorcery and demoniac work (Rashi on Sanh. 91a); comp. טומאה (used in later times also for places of worship belonging to believers in other gods, just as they are popularly designated as שקצים). See Abomination.

Bibliography: E. Landau, *Die Gegensinnigen Wörter im Alt und Neuhebräischen Sprachvergleichend Dargestellt*, Introduction (especially the concluding part), and pp. 34, 196, 201, 227, Berlin, 1896; *Z. D. M. G.* xxxi. 264, 336, 354, 355; xl. 234.

G. S. E.

EUPHRATES (Heb. **Perat**; Babylonian, **Purattu**): The main river of nearer Asia, often mentioned in the Bible (the fourth river of paradise, Gen. ii. 14), and frequently designated as "ha-nahar" (the river). It is formed by the union of two branches, the Kur (the western Euphrates), which rises north of Erzerum, and the Murad (the eastern Euphrates), which issues from Lake Wan. It flows, with many turns and over various falls, through the Taurus range; unites—though this was not the case in antiquity—with the Tigris; and finally empties below Bassora into the Persian Gulf. Its main tributaries are the Balikh and the Khabur (see Habor).

For the surrounding country the Euphrates is of the highest importance, inasmuch as its inundations make the soil very rich. Moreover, in ancient times it served as the highroad of commerce and was navigable by large vessels as far as Babylonia (Herodotus, i. 194); while farther north it was navigable by boats and rafts.

The Euphrates is referred to as a boundary of the land of the Israelites (Gen. xv. 18; Deut. i. 7, xi. 24; Josh. i. 4; Ps. lxxii. 8; comp. I Chron. v. 9). In the Prophets the river is the symbol of the great Assyrian world-empire (Isa. vii. 20, viii. 7; Jer. ii. 18). The decisive battle between the Egyptian king Necho and Nebuchadnezzar took place on the Euphrates (II Kings xxiii. 29).

On the other hand, it is doubtful whether in Jer. xiii. 4-7 the River Euphrates is meant, especially in view of the fact that there is reference to a rocky shore. According to Marti (in "Zeitschrift des Deutschen Palästinavereins," iii. 11) and others, the correct reading in Jeremiah is "Farata," and the river in question is the Wadi Fara, northeast of Anathoth.

E. G. H. F. Bu.

EUPOLEMUS: Son of John, son of Accos; envoy of Judas Maccabeus to the Romans. To secure himself against the Syrians Judas sent Eupolemus with Jason, son of Eleazar, to win the Romans as friends and allies. The Romans granted his request, and the "senatus consultum," inscribed on brass tablets and given his envoys by Rome, was set up in Jerusalem (I Macc. viii. 17-28). As the mission of Eupolemus is referred to in general terms, without any specific statement of the underlying motives (II Macc. iv. 11), and as his genealogy seems historically correct—Accos (הקוץ) is a noble family of Jerusalem (Ezra ii. 61; Neh. iii. 21)—historians like Mommsen, Mendelssohn, Grätz, Niese, and Schürer regard his mission as authentic. Niese, however, questions the genuineness of the treaty with Rome, and Willrich thinks that the whole story, as well as the similar one in connection with Simeon, is a fiction on the ground that relations between Rome and Judea began only under Hyrcanus I., to whom the above-mentioned "senatus consultum" was granted. Josephus ("Ant." xii. 10, § 6) says that the document was issued for the "high priest Judas," whom Willrich identifies with Aristobulus I., also called "Judas." These questions are connected with that of the genuineness of the documents quoted in the Books of the Maccabees and by Josephus, and do not refer to the embassy of Eupolemus, which must be regarded as historical. The assumption that this Eupolemus is identical with the Hellenistic writer of that name is not supported.

Bibliography: Grimm, in *Zeitschr. für Wissenschaftliche Theologie*, 1874, pp. 231-238; Mendelssohn, in Ritschl's *Acta Soc. Philolog. Lips.* v. 91-100; Grätz, *Gesch.* 4th ed., iii. 657; Schürer, *Gesch.* 3d ed., i. 220; Willrich, *Judaica*, pp. 62-85, Göttingen, 1900; Niese, in *Hermes*, xxxv. 501 *et seq.*

G. S. Kr.

EUROPE: I. Early Period (163 B.C. to 500 C.E.): The first settlements of Jews in Europe are obscure. There is documentary evidence only for the fact that in 163 B.C. Eupolemus, son of John, and Jason, son of Eleazar, went to Rome as ambassadors from Judas Maccabeus and sealed a compact of friendship with the republic (I Macc. viii.). Twenty-five years later other visitors to Rome are said to have made an attempt to win over wider circles to the Jewish faith (Valerius Maximus, i. 2, 3); and in the time of Cicero there was already a fairly large Jewish community in Rome (Cicero, "Pro Flacco," 28). Its numbers grew steadily; and in the year of Herod's death (4 B.C.) not fewer than 8,000 Jews of Rome supported the commission from Jerusalem to Augustus (Josephus, "B. J." ii. 6, § 1). The settlements in the provinces also increased. There were Jews at Vienne (Vienna), Gallia Celtica, in the year 6 C.E.; at Lugdunum in 39; and the apostle Paul preached in the synagogues of Athens, Corinth, and Thessalonica. The number of Jews was also augmented by converts. The communities were well organized. They had houses for prayer, and cemeteries, and, under the protection of the law, went peaceably about their business. They were farmers, artisans, and, later, merchants. They attained to Roman citizenship when Caracalla granted civil rights to all the inhabitants of the empire (212).

Christianization of Europe.

But toleration came to a sudden end when Constantine the Great bowed to the sign of the cross, and the Church established the doctrine, unheard of in pagan antiquity, that the possession of municipal and state rights is dependent on submission to certain articles of faith. At the Council of Nicæa (325) she broke the last threads which bound her to the mother religion. She declared officially that the Jews were cast off by the God of their fathers because they had refused to accept the Christian dogmas. Constantine's successors promulgated many exceptional regulations aiming to lower the Jews both socially and economically. The stream of the migration of nations set in, which shook the Roman world to its foundations. In Italy, in southern Gaul, on the Pyrenean peninsula, and in Germany these hordes found large numbers of Jews who experienced no change at the hands of their new masters.

Attitude of Church.

While thus the gradual decay of the world-empire was terrifying the unprotected Jews and scattering them still more, the ecclesiastics, and especially the holy Ambrose of Milan, endeavored to hasten the destruction of Judaism. Theodosius II., by a law dated Jan. 31, 439, took away civil rights from the Jews, set limits to the free exercise of their religion, forbade them to build synagogues, made it difficult for them to own slaves, and excluded them from holding office in the state. This law remained the basis for the contemptuous treatment of the Jews in all Christian countries during the succeeding 1,500 years.

II. Period of Many-Sided Development (500-1500): The East-Roman empire was at first affected but little by the barbarian invasion. The legislation of Justinian culminated in the principle of taking away civil rights from heretics and unbelievers and of making their existence as difficult as possible. The restrictive laws of Constantine and Theodosius were renewed with increased rigor. The public observance of their religion was forbidden the Jews. The loss of their civil rights was followed by disregard for their personal freedom. In the wars waged by the Iconoclasts (eighth and ninth centuries) the Jews especially had to suffer, and mostly at the hands of iconoclastic emperors who were suspected of being heretics with Jewish tendencies. Many Jews fled to the neighboring states of the Slavs and Tatars, which were just coming into existence, and found refuge and protection on the lower Volga and on the northern shores of the Black Sea in the realm of the Chazars.

While the East-Roman empire was prolonging its inglorious existence by perpetual warfare with neighbors who were ever growing stronger, the Western empire fell a prey to the barbarians. With the exception of the restrictive laws of the first Christian emperors, which still remained in force, the Jews were not troubled on account of their faith. Not until the beginning of the ninth century did the Church succeed in drawing all humanity within her jurisdiction, and in bringing together and definitely settling the regulations in canonical law which the authority of the Church ordained for believers and their treatment of non-believers. Intercourse with Jews was almost entirely forbidden to believers, and thereby a chasm was created between the adherents of the two religions, which could not be bridged.

Church Laws on Usury.

On the other hand, the Church found herself compelled to make the Jew a fellow citizen of the believer; for she enforced upon her own communities the Biblical prohibition against usury; and thus the only way left open to her of conducting financial operations was to seek loans at a legally determined rate of interest from the adherents of another faith. Through these peculiar conditions the Jews rapidly acquired influence. At the same time they were compelled to find their pleasures at home and in their own circles only. Their sole intellectual food came from their own literature, to which they devoted themselves with all the strength of their nature.

This was the general condition of the Jews in Western lands. Their fate in each particular country depended on the changing political conditions. In Italy they experienced dark days during the endless wars waged by the Heruli, Rugii, Ostrogoths, and Longobardi. The severe laws of the Roman emperors were in general more mildly administered than elsewhere; the Arian confession, of which the Germanic conquerors of Italy were adherents, being in contrast with the Catholic characterized by its tolerance. Among the Burgundians and Franks, who professed the Catholic faith, the ecclesiastical sentiment, fortunately for the Jews, made but slow progress, and the Merovingian rulers rendered only a listless and indifferent support to the demands of the Church, the influence of which they had no inclination to increase.

Arabs in Spain.

In the Pyrenean peninsula, from the most ancient times, Jews had lived peaceably in greater numbers than in the land of the Franks. The same modest good fortune remained to them when the Suevi, Alani, Vandals, and Visigoths occupied the land. It came to a sudden end when the Visigothic kings embraced Catholicism and wished to convert all their subjects to the same faith. Many Jews yielded to compulsion in the secret hope that the severe measures would be of short duration. But they soon bitterly repented this hasty step; for the Visigothic legislation insisted with inexorable severity that those who had been baptized by force should remain true to the Christian faith. Consequently the Jews eagerly welcomed the Arabs when the latter conquered the peninsula in 711. See Spain.

Those Jews who still wished to remain true to the faith of their fathers were protected by the Church herself from compulsory conversion. There was no change in this policy even later, when the pope called for the support of the Carolingians in protecting his ideal kingdom with their temporal power. Charlemagne, moreover, was glad to use the Church for the purpose of welding together the loosely connected elements of his kingdom when he transformed the old Roman empire into a Christian one, and united under the imperial crown all the German races at that time firmly settled. When, a few decades after his death, his world-empire fell apart (843), the rulers of Italy, France, and Germany left the Church free scope in her dealings with the Jews, and under the influence of religious zeal hatred toward the unbelievers ripened into deeds of horror.

The Crusades.

The trials which the Jews endured from time to time in the different kingdoms of the Christian West were only indications of the catastrophe which broke over them at the time of the Crusades. A wild, unrestrained throng, for which the crusade was only an excuse to indulge its rapacity, fell upon the peaceful Jews and sacrificed them to its fanaticism. In the first Crusade (1096) flourishing communities on the Rhine and the Danube were utterly destroyed. In the second Crusade (1147) the Jews in France suffered especially. Philip Augustus treated them with exceptional severity. In his days the third Crusade took place (1188); and the preparations for it proved to be momentous for the English Jews. After unspeakable trials Jews were banished from England in 1290; and 365 years passed before they were allowed to settle again in the British Isles.

False Accusations.

The justification for these deeds was found in crimes laid to the charge of the Jews. They were held responsible for the crime imputed to them a thousand years before this; and the false charge was circulated that they wished to dishonor the host which was supposed to represent Jesus' body. They were further charged with being the cause of every calamity. In 1240 the plundering raids of the Mongols were laid at their door. When, a hundred years later, the Black Death raged through Europe, the tale was invented that the Jews had poisoned the wells. The only court of appeal that regarded itself as their appointed protector, according to historical conceptions, was the "Roman emperor of the German nation." The emperor, as legal successor to Titus, who had acquired the Jews for his special property through the destruction of the

"Servi Cameræ."

Temple, claimed the rights of possession and protection over all the Jews in the former Roman empire. They thus became imperial "servi cameræ." He might present them and their possessions to princes or to cities. That the Jews were not utterly destroyed was due to two circumstances: (1) the envy, distrust, and greed of princes and peoples toward one another, and (2) the moral strength which was infused into the Jews by a suffering which was undeserved but which enabled them to resist persecution. The abilities which could find no expression in the service of country or of humanity at large, were directed with all the more zeal toward the study of the Bible and Talmud, toward ordering communal affairs, toward building up a happy family life, and toward bettering the condition of the Jewish race in general.

Expulsions.

Everywhere in the Christian Occident an equally gloomy picture was presented. The Jews, who were driven out of England in 1290, out of France in 1394, and out of numerous districts of Germany, Italy, and the Balkan peninsula between 1350 and 1450, were scattered in all directions, and fled preferably to the new Slavic kingdoms, where for the time being other confessions were still tolerated. Here they found a sure refuge under benevolent rulers and acquired a certain prosperity, in the enjoyment of which the study of the Talmud was followed with renewed vigor. Together with their faith, they took with them the German language and customs, which they have cultivated in a Slavic environment with unexampled faithfulness up to the present time.

As in Slavic countries, so also under Mohammedan rule the persecuted Jews often found a humane reception, especially from the eighth century onward in the Pyrenean peninsula. But even as early as the thirteenth century the Arabs could no longer offer a real resistance to the advancing force of Christian kings; and with the fall of political power Arabic culture declined, after having been transmitted to the Occident at about the same period, chiefly through the Jews in the north of Spain and in the south of France. At that time there was no field of learning which the Spanish Jews did not cultivate. They studied the secular sciences with the same zeal as the Bible and Talmud.

But the growing influence of the Church gradually crowded them out of this advantageous position. At first the attempt was made to win them to Christianity through writings and religious disputations; and when these attempts failed they were ever more and more restricted in the exercise of their civil rights. Soon they were obliged to live in separate quarters of the cities and to wear humiliating badges on their clothing. Thereby they were made a prey to the scorn and hatred of their fellow citizens. In 1391, when a fanatical mob killed thirty thousand Jews in Seville alone, many in their fright sought refuge in baptism. And although they often continued to observe in secret the laws of their fathers the Inquisition soon rooted out these pretended Christians or Maranos. Thousands were thrown into prison, tortured, and burned, until a project was formed to sweep all Spain clean of unbelievers. The plan matured when in 1492 the last Moorish fortress fell into the hands of the Christians. Several hundred thousand Jews were forced from the country which had been their home for 1,500 years. Many of them fled to the Balkan peninsula, where a few decades before the Crescent had won a victory over the Cross through the Osmanli Turks. These exiles have faithfully preserved the language of the country they were forced to leave; and to-day, after a lapse of more than 400 years, Spanish is still the mother tongue of their descendants.

III. Period of Decay (1500–1750): The renaissance of art and science was coeval with the death of the Byzantine empire; and the newly discovered art of printing scoffed at canonical laws which tried to enslave thought. In the same year in which Spain expelled the unbelievers the shores of America appeared above the horizon. The age of inventions and discoveries brought about an immense change in ideas. Only the Jews remained in the night of the Middle Ages. These homeless people were crowded from the west of Europe ever farther toward the east. They had to seek refuge in the realms of the Slavs and the Turks, in which a native culture was as yet unknown. Their external circumstances were not at first unfavorable. They even attained to high positions in the state, at least in Turkey. Don Joseph Nasi was made Duke of Naxos; and Solomon Ashkenazi was ambassador of the Porte to the republic of Venice.

In Poland the Jews were an indispensable link between the pomp-loving nobility and the peasant serfs; and trade and industry were entirely in their hands. Not finding a higher civilization in their new homes, their only mental nourishment came from their national literature, and they either pursued the one-sided study of the Talmud, which exercised the understanding only, or dived deep into the mysterious depths of the Cabala. The persecution of the Jews in Turkey and Poland in the middle of the seventeenth century came to the aid of the visionaries and dreamers. Especially disastrous were the trials which were brought upon the Polish and Lithuanian Jews through the Cossack hetman CHMIELNICKI (1648) and by the Swedish wars (1655). According to trustworthy reports, hundreds of thousands of them were killed in these few years. Once more fugitives and unsettled, the anxious Jews waited trustfully for the message which should announce to them that at last the deliverer had appeared in the far East.

Shabbethai Ẓebi.

Thus it came about that a talented youth from Smyrna, Shabbethai Ẓebi, succeeded in passing himself off as the promised Messiah. Numberless followers crowded about him; and these still clung to Shabbethai in their delusion even after he had adopted Islam through fear of the death penalty with which the sultan had threatened him. The incomprehensible extent of his following was due to the fact that even those Jews who enjoyed greater intellectual freedom than their brethren in Poland were yet severely oppressed and gave themselves up to cabalistic reveries.

Hebrew Books Burned.

Fugitives from Spain and Germany had come also to Italy, and founded new communities beside the existing ones. Here they greeted the dawn of the new period, and together with the Greeks—who had fled hither from Constantinople bringing the treasures of classical antiquity with them—became the leaders and guides of the humanists to the source of Jewish antiquity. The Italian Jews taught Hebrew, and learned Latin and Greek. The clergy in Italy and Germany armed itself to fight against the victoriously advancing enlightenment and civilization, and directed its attacks chiefly against Jewish literature. Jewish apostates in the pay of the Dominicans spread false calumnies concerning the Talmud. In its defense the German humanists arose in a body, not so much out of friendliness toward the Jews as out of zeal for free investigation. In these straits the Jesuits, who were the most faithful defenders of the Church, came into existence. They took up the fight against the Talmud in Italy, and as early as 1553 pyres were lighted upon which copies of it and other Hebrew books without number were burned. Guided by apostates, the Council of Trent expurgated the Talmud of all pretended objectionable passages, and the numerous spies of the Inquisition forced the educated Jews to secrecy and hypocrisy. The only study they were allowed to pursue unhindered was the Cabala, which the Jesuits erroneously believed supported Christian ideas. Thus here also the soil was prepared for belief in the dreamer Shabbethai Ẓebi.

The inclination to study esoteric doctrines spread at that time even among the Jews who had founded new communities in the Protestant states on the shores of the North Sea under Dutch and English protection. This new mysticism strongly influenced the German Jews, who in consequence of superstitious error were plunged into the deepest ignorance, and were watching for a speedy redemption after the sufferings of the Thirty Years' war. Judaism was saved only when a beam of enlightenment shone in the night of its existence. Shabbethai Ẓebi was still alive when the Jews were driven out of Vienna (1671). The elector Friedrich Wilhelm of Brandenburg allowed them to settle in Berlin, and protected them with a strong hand from injury and slander. Even here they were hampered by oppressive taxation and narrow-minded regulations; but their versatile minds could not long remain shut out from the growing enlightenment. For the third time a Moses appeared in the midst of them, to lead his people from darkness to light, from slavery to freedom.

IV. The New Period (1750 to the Present Time): Moses Mendelssohn translated the Bible into High German for his coreligionists, and thus tore down the wall that separated the German Jews from their fellow citizens. With the newly acquired possession of a mother tongue the homeless Jew acquired also the right to a fatherland. By the end of the eighteenth century the Jews were taking an active part in German education and civilization. They had their youth instructed in secular studies, and aimed at ennobling the internal affairs of the religious community. This was not accomplished without severe inner struggles. To the adherents of a radical reform like Holdheim and Geiger stood opposed the champions of tradition like Samson Raphael Hirsch, who in religious matters would not deviate a hair's breadth from the traditional observances, while Zacharias Frankel tried to pave the way for an intermediary position on a historically positive basis. The rabbinic councils (1844-46) and synods (1869-71) acquired no authoritative influence (see Conferences, Rabbinical). But the change in western Europe gradually came about of itself. To-day in every large community sermons are preached in the vernacular; the synagogue service is accompanied by a trained choir and presided over by a scientifically educated rabbi.

Political Equality.

Thus Judaism was enabled to take part in the work of civilization. North America and France showed how salutary it might be to make use of all the forces in the state. Prussia adopted the same opinion when in its years of trial it collected the weakened remnants of the fatherland and in 1812 made Jews full citizens in the land of their birth. The new ideas, then, which were prevalent in the constitutional states of Europe in the middle of the nineteenth century recognized the political equality of all citizens without regard to difference in belief.

The mental development of the Jews kept pace with their civil recognition, and the science of Judaism was developed. Its founder was Leopold Zunz (1794-1886). Berlin was again the starting-point of the new science, which succeeded in giving a firm foundation to modern Judaism.

Anti-Semitism.

Notwithstanding the fact that political equality was secured to the Jews in the revolutions of 1848, the majority of them still live outside the sphere where liberal ideas predominate. A certain relaxation of vigilance was shown in Russia during the reign of Alexander II.; but upon his death (March 13, 1881) a series of outbreaks against the Jews occurred which were followed by more systematic persecution on the part of the Russian bureaucracy, so that the state of the Russian Jews at the end of the nineteenth century was almost worse than it had been at the beginning. Similarly, in Rumania for the last quarter of a century restriction has been added to restriction till the very existence of a Jew in that country has been rendered almost impossible, notwithstanding the fact that the Berlin Congress, which gave autonomy to Rumania, did so on condition that full political rights should be granted to all Rumanian citizens without distinction of creed. Even in the European countries where political equality exists there have been certain signs of social antagonism, which gave rise to the movement known as Anti-Semitism. Beginning in 1875 in Germany, this spread to Austria, and ultimately to France, where it culminated in the Dreyfus Case. Nevertheless, its virulence has perceptibly declined, and Russia and Rumania remain the chief sources of ill will against the Jews on the continent of Europe. See also articles on the various countries of Europe.

G. M. Br.

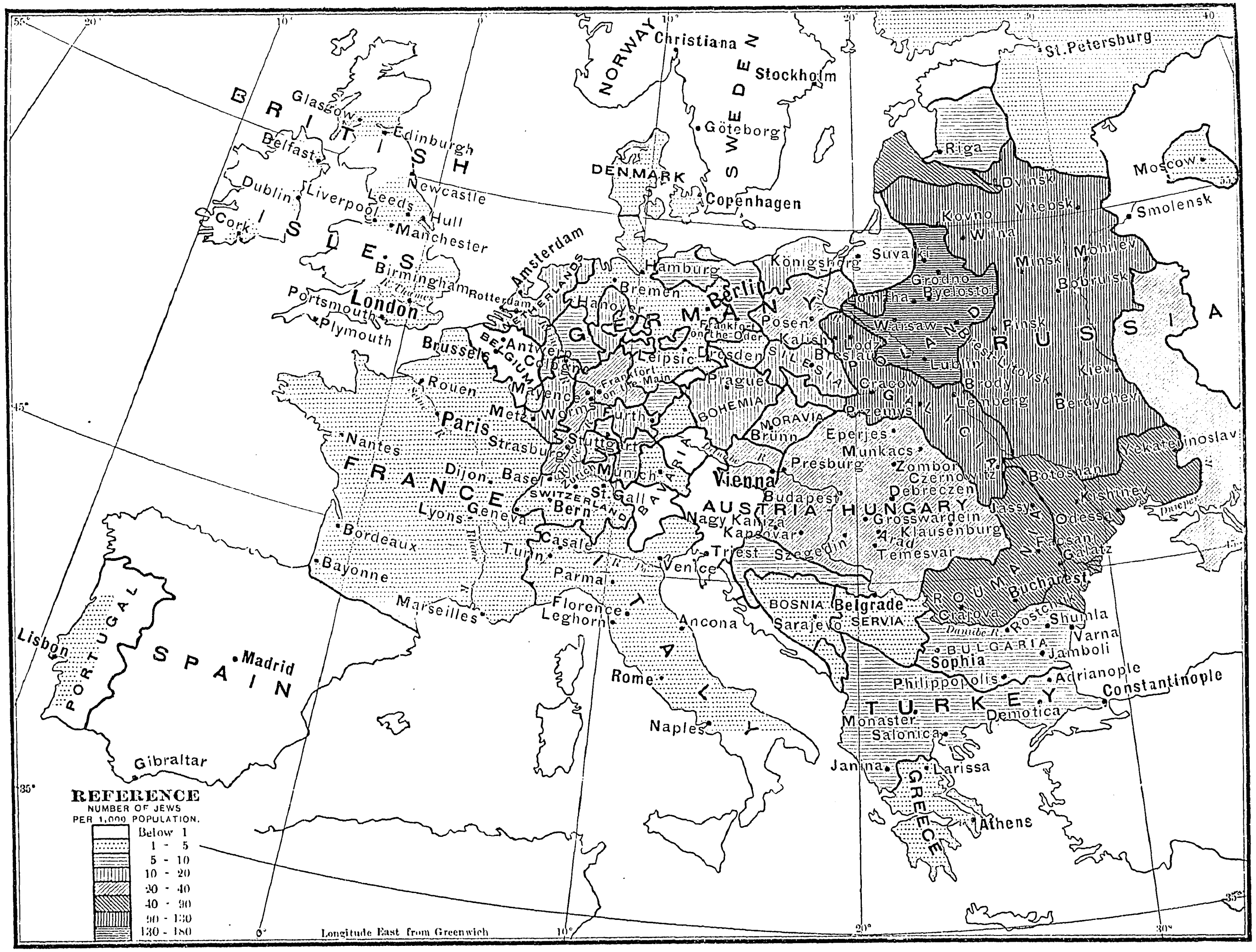
REFERENCE
NUMBER OF JEWS PER 1,000 POPULATION.
Below 1
1 - 5
5 - 10
10 - 20
20 - 40
40 - 90
90 - 130
130 - 180
Longitude East from Greenwich
BRITISH ISLES
Glasgow
Edinburgh
Belfast
Dublin
Cork
Liverpool
Leeds
Newcastle
Hull
Manchester
Birmingham
London
Portsmouth
Plymouth
NORWAY
Christiana
SWEDEN
Stockholm
Göteborg
DENMARK
Copenhagen
Amsterdam
Rotterdam
Antwerp
Brussels
BELGIUM
FRANCE
Rouen
Paris
Nantes
Dijon
Lyons
Bordeaux
Bayonne
Marseilles
Rhone
PORTUGAL
Lisbon
SPAIN
Madrid
Gibraltar
GERMANY
Hamburg
Bremen
Hanover
Berlin
Königsberg
Posen
Frankfort on the Oder
Leipsic
Dresden
Breslau
Frankfort on the Main
Cologne
Mayence
Metz
Worms
Strasburg
Stuttgart
Furth
Munich
BAVARIA
SILESIA
SWITZERLAND
Basel
Geneva
Bern
St. Gall
ITALY
Turin
Casale
Parma
Florence
Leghorn
Venice
Ancona
Rome
Naples
AUSTRIA-HUNGARY
BOHEMIA
Prague
MORAVIA
Brünn
Vienna
Presburg
Budapest
Nagy Kanizsa
Kaposvar
Triest
Szegedin
Eperjes
Munkacs
Zombor
Czernowitz
Debreczen
Grosswardein
Klausenburg
Arad
Temesvar
GALICIA
Cracow
Przemysl
Lemberg
Brody
BOSNIA
Sarajevo
SERVIA
Belgrade
ROUMANIA
Cracova
Bucharest
Botoshani
Jassy
Fokshani
Galatz
BULGARIA
Sophia
Rostchuk
Shumla
Varna
Jamboli
Danube R.
TURKEY
Philippopolis
Adrianople
Constantinople
Demotica
Monaster
Salonica
Janina
Larissa
GREECE
Athens
RUSSIA
St. Petersburg
Riga
Dvinsk
Vitebsk
Kovno
Wilna
Suvalki
Grodno
Byelostok
Lomzha
Minsk
Mohilev
Bobruisk
Moscow
Smolensk
POLAND
Warsaw
Lodz
Lublin
Pinsk
Brest-Litovsk
Kiev
Berdychev
Kishinev
Odessa
Yekaterinoslav
Dnieper
55°
45°
35°
20°
10°
0°
10°
20°
30°
40°

V.—18

MAP SHOWING THE COMPARATIVE DENSITY OF JEWISH POPULATION PER 1,000 IN EUROPE, 1900.

The following table gives the official or estimated number of Jews in the different European countries at the four most recent census periods, about 1870, 1880, 1890, and 1900; the first set of figures being taken from Andree, "Volkskunde der Juden"; the second, from I. Loeb's article "Juifs," in Vivien de St. Martin, "Dictionnaire de Géographie"; the third, from J. Jacobs, "Jewish Year Book," 1900; and the last partly from I. Harris, in "Jewish Year Book," 1903. Estimates are marked with an asterisk.*

JEWS IN EUROPE.

Country.	1870.	1880.	1890.	1900.
Austria	820,200	1,005,394	1,143,305	1,224,899
Belgium	3,000*	4,000*	3,000*	12,000*
Bosnia	....	3,426	....	5,845
Bulgaria	8,959	10,000	....	28,000*
Denmark	4,290	3,946	4,080	5,000*
Eastern Rumelia	....	4,177	....	6,982
England, etc.	68,300*	60,000*	101,189	179,000*
France	49,439	76,897	72,000	86,885
Germany	520,575	561,610	567,884	586,948
Greece	2,582	2,652	5,792	8,350
Holland	68,003	81,693	97,324	103,988
Hungary	552,233	638,314	716,801	851,378
Italy	35,356	40,430*	50,000*	44,037
Luxemburg	661	777	1,000*	1,200*
Norway and Sweden.	1,870	3,027	3,402	5,000*
Portugal	1,000*	200*	300*	1,200*
Rumania	400,000*	265,000*	300,000*	269,013
Russia (European) and Poland	2,552,549	2,552,145	4,500,000*	5,142,195
Servia	2,000*	3,492	4,652	5,100
Spain (with Gibraltar)	6,000*	1,902	2,500	4,500*
Switzerland	6,996	7,373	8,069	12,551
Turkey, etc.	62,413	115,000*	120,000*	75,295
Cyprus and Malta	....	....	....	130
Totals	5,166,426	5,441,455	7,701,298	8,659,496

J.

EURYDEMUS BEN JOSE: One of the sons of Tanna Jose b. Ḥalafta. His name has been transmitted in the most varying forms: "Awradimus" (אורדימוס), "Abirodimus" (אבירדימוס), "Abdimus" (אבדימוס), and "Wradimus" (ורדימוס). As a basic form Bacher assumes "Eurydemus" (compare the Biblical רחבעם), a name which occurs in Herodotus. Levy ("Neuhebr. Wörterb." i. 505a) and Kohut ("Aruch Completum," iii. 257b), on the other hand, favor the name "Eudaimon." Others, following the Palestinian sources, read all these names, "Abdimus," whom they identify with Menahem b. Jose (compare ABDIMUS BEN R. JOSE). The few remarks ascribed to Eurydemus contain admonitions to benevolence.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 416-417; idem, *Ag. Bab. Amor.* p. 64, note 21.

S. S. M. SC.

EUSEBIUS: Bishop of Cæsarea and the "father of Church history"; born about 270. Though animated by zeal for the conversion of the Jews, he often gives evidence of his bitter dislike of them. In his "Demonstratio Evangelica," which is a direct attack on Judaism, he charges the Jews with serious errors in the exposition of Scripture, and advises that efforts should be made to induce them to abandon their heresies (iv. 16). His advice doubtless influenced the enactment of anti-Jewish laws by Constantine, at whose right hand Eusebius sat in the Council of Nicæa. The "Demonstratio Evangelica" is divided into twenty books, of which only ten have been preserved. Eusebius first endeavors to demonstrate that the Mosaic law had only a local character and was not intended for a universal religion. For instance, the injunction to appear "thrice in the year" before God (Ex. xxxiv. 23) can only be applicable to the inhabitants of Palestine (*ib.* i. 2). He then comments upon the Messianic prophecies of the Bible, which, according to him, were fulfilled in the appearance of Jesus.

Of great interest for Jews is Eusebius' "Præparatio Evangelica." It is divided into fifteen books, of which the last eight treat of Judaism, its religion, history, and institutions, and show its superiority over paganism. Especially valuable are books viii. and ix., in which he reproduces fragments of Jewish-Hellenic writers, such as Eupolemus, Demetrius, Artapanus, Philo, Ezekielus, and Josephus. The fragments, taken from the writings of Alexander Polyhistor, are faithfully rendered. Eusebius seems to have had a Jewish teacher, who instructed him in Hebrew, and through whom he became familiar with many haggadot and Jewish traditions; of these he made use in his works on Biblical exegesis. See CHURCH FATHERS.

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 312; S. Krauss, *The Jews in the Works of the Church Fathers*, in *Jewish Quarterly Review*, vi. 82; Freudenthal, *Hellenistische Studien*, pp. 1 *et seq.*; Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; L. Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900.

J. I. BR.

EUTOLEMUS: Name borne by a number of Palestinian Jews. R. Jose quotes in reference to several halakic questions the testimony of a certain "Eutolemus," who gave a decision in the name of five elders (R. H. 15a; Suk. 40a; 'Er. 35a), and whose full name was "Eutolemus ben Reuben" (Soṭah 49b). He is quoted in the Talmud as having been permitted by the Rabbis to cut his hair in conformity with pagan custom because of his intercourse with court officials (B. Ḳ. 83a). In Hebrew the name "Eutolemus" is variously spelled אבטולם, אבטלמוס, אבטולמוס.

BIBLIOGRAPHY: Krauss, in *Byzantinische Zeitschrift*, ii. 510; idem, *Griechische und Lateinische Lehnwörter*, p. 4; Weiss, *Seder ha-Dorot*, p. 22, Warsaw, 1882.

S. S. I. BR.

EVANS, SAMUEL (Young Dutch Sam): English pugilist; born in London Jan. 30, 1801; died of consumption Nov. 4, 1843. Evans' first encounter in the prize-ring took place at Knowle Hill, Maidenhead, Berkshire, July 5, 1825, when he beat Ned Stockman in seventeen rounds. His next match was with Harry Jones, whom he defeated at Sheremere, Bedfordshire, Oct. 18, 1825. These two victories were succeeded by others in 1826 and 1827. Then followed two more victories: the first, over Jack Martin, which took place at Knowle Hill, Berkshire, Nov. 4, 1828, and ended in the sixteenth round; the second, over Ned Neale, "a youth," at Ludlow, April 7, 1829, which terminated in the seventy-first round. On Jan. 18, 1831, Evans and Neale met again, Evans defeating his opponent in fourteen rounds, which occupied fifty-two minutes. His next victory was over Tom Gaynor of Bath, which took place June 24, 1834, near Andover, in the seventeenth round.

Evans' career as a pugilist is remarkable for the number of victories he achieved.

Bibliography: *American Jews' Annual*, 5647 (1886-87); Evans, *Boxiana*, London, n.d.

J. F. H. V.

EVANSVILLE. See Indiana.

EVARISTUS: The fifth pope; consecrated about 100; died about 109. The breviary of Pope Pius V. reserves Oct. 26 to the memory of "Evaristus Græcus ex Judæo patre Trajano Imperatore Pontificatum gessit." From this it would follow that this pope was a Jew, whose father was a native of Bethlehem, and therefore, no doubt, a Roman provincial. Evaristus, then, must have been a Greek-speaking Jew, and, under the laws of the empire, a Roman subject. Of his life little is known. He died under either Trajan or Hadrian, and is said to be buried near St. Peter's body in the Vatican.

Bibliography: *Acta Sanctorum* (Bollandus), lviii. (ad Octob. xxvi., tom. xi.), Paris, 1870; *Analecta Romana*, vol. i., ed. H. Grisar, Rome, 1899; A Harnack, *Die Chronologie der Altchristlichen Litteratur*, i. 1897; W. H. Simcox, *The Beginnings of the Christian Church*, 2d ed., 1892; Milman, *History of Later Christianity*, i.

G. G. Dr.

EVE (חוה).—Biblical Data: The wife of Adam. According to Gen. iii. 20, Eve was so called because she was "the mother of all living" (R. V., margin, "Life" or "Living"). On the ground that it was not "good for man to be alone" God resolved to "make him an help meet for him" (*ib.* ii. 18), first creating, with this end in view, the beasts of the field and the fowl of the air and then bringing them unto Adam. When Adam did not find among these a helpmeet for himself, Yhwh caused a deep sleep to fall upon him, and took one of his ribs, from which He made a woman, and brought her unto the man (*ib.* ii. 22). Upon seeing her, Adam welcomed her as "bone of my bones, and flesh of my flesh" (*ib.* ii. 23), declaring that she should be called "ishshah" because she was taken out of "ish" (man.)

Dwelling in the Garden of Eden with Adam, Eve is approached and tempted by the serpent. She yields to the reptile's seductive arguments, and partakes of the forbidden fruit, giving thereof to her husband, who, like her, eats of it. Both discover their nakedness and make themselves aprons of fig-leaves. When God asks for an accounting Adam puts the blame on Eve. As a punishment, the sorrows of conception and childbirth are announced to her, as well as subjection to her husband (*ib.* iii. 16). Driven out of Eden, Eve gives birth to two sons, Cain and Abel; herself naming the elder in the obscure declaration "I have gotten a man with the help of Yhwh" (*ib.* iv. 1, R. V.). Later, after the murder of Abel, she bears another son, to whom she gives the name "Seth," saying that he is given to her by Yhwh as a compensation for Abel (*ib.* iv. 25).

E. G. H.

——In Rabbinical Literature: Eve was not created simultaneously with Adam because God foreknew that later she would be a source of complaint. He therefore delayed forming her until Adam should express a desire for her (Gen. R. xvii.). Eve was created from the thirteenth rib on Adam's right side and from the flesh of his heart (Targ. Pseudo-Jonathan to Gen. ii. 21; Pirḳe R. El. xii.). Together with Eve Satan was created (Gen. R. xvii.). God adorned Eve like a bride with all the jewelry mentioned in Isa. iii. He built the nuptial chamber for her (Gen. R. xviii.). According to Pirḳe R. El. xii., as soon as Adam beheld Eve he embraced and kissed her; her name אשה, from איש, indicates that God (יה) joined them together (see also Ab. R. N. xxxviii.). Ten gorgeous "ḥuppot" (originally, "bridal chambers"; now, "bridal canopies"), studded with gems and pearls and ornamented with gold, did God erect for Eve, whom He Himself gave away in marriage, and over whom He pronounced the blessing; while the angels danced and beat timbrels and stood guard over the bridal chamber (Pirḳe R. El. xii.).

Samael, prompted by jealousy, picked out the serpent to mislead Eve (Yalḳ., Gen. xxv.; comp. Josephus, "Ant." i. 1, § 4; Ab. R. N. i.), whom it approached, knowing that women could be more easily moved than men (Pirḳe R. El. xiii.). Or, according to another legend, the serpent was induced to lead Eve to sin by desire on its part to possess her (Soṭah 9; Gen. R. xviii.), and it cast into her the taint of lust (זוהמא; Yeb. 103b; 'Ab. Zarah 22b; Shab. 146a; Yalḳ., Gen. 28, 130). Profiting by the absence of the two guardian angels (Ḥag. 16a; Ber. 60b), Satan, or the serpent, which then had almost the shape of a man (Gen. R. xix. 1), displayed great argumentative skill in explaining the selfish reasons which had prompted God's prohibition (Pirḳe R. El. *l.c.*; Gen. R. xix.; Tan., Bereshit, viii.), and convinced Eve by ocular proof that the tree could be touched (comp. Ab. R. N. i. 4) without entailing death. Eve thereupon laid hold of the tree, and at once beheld the angel of death coming toward her (Targ. Pseudo-Jon. to Gen. iii. 6). Then, reasoning that if she died and Adam continued to live he would take another wife, she made him share her own fate (Pirḳe R. El. xiii.; Gen. R. xix.); at the invitation of the serpent she had partaken of wine; and she now mixed it with Adam's drink (Num. R. x.). Nine curses together with death befell Eve in consequence of her disobedience (Pirḳe R. El. xiv.; Ab. R. N. ii. 42).

Eve became pregnant, and bore Cain and Abel on the very day of (her creation and) expulsion from Eden (Gen. R. xii.). These were born full-grown, and each had a twin sister (*ib.*). Cain's real father was not Adam, but one of the demons (Pirḳe R. El. xxi., xxii.). Seth was Eve's first child by Adam. Eve died shortly after Adam, on the completion of the six days of mourning, and was buried in the Cave of Machpelah (Pirḳe R. El. xx.). Comp. Adam, Book of.

S. S. E. G. H.

——In Arabic Literature: Eve is a fantastic figure taken from the Jewish Haggadah. In the Koran her name is not mentioned, although her person is alluded to in the command given by Allah to Adam and his "wife," to live in the garden, to eat whatever they desired, but not to approach "that tree" (suras ii. 33, vii. 18). According to Mohammedan tradition, Eve was created out of a rib of Adam's left side while he was asleep. Ridwan, the guardian of paradise, conducted them to the garden, where they were welcomed by all creatures as the father and mother of Mohammed.

Iblis, who had been forbidden to enter paradise and was jealous of Adam's prerogative, wished to entice him to sin. He asked the peacock to carry him under his wings, but, as the bird refused, he hid himself between the teeth of the serpent, and thus managed to come near Adam and Eve. He first persuaded Eve to eat of the fruit, which was a kind of wheat that grew on the most beautiful tree in the garden, and she gave some to Adam. Thereupon all their ornaments fell from their bodies, so that they stood naked. Then they were expelled from the garden. Adam was thrown to Serendib (Ceylon), and Eve to Jidda (near Mecca).

Although Adam and Eve could not see each other, they heard each other's lamentations; and their repentance restored to them God's compassion. God commanded Adam to follow a cloud which would lead him to a place opposite to the heavenly throne, where he should build a temple. The cloud guided him to Mount Arafa, near Mecca, where he found Eve. From this the mount derived its name.

Eve died a year after Adam, and was buried outside Mecca, or, according to others, in India, or at Jerusalem.

Bibliography: Weil, *Biblische Legenden der Muselmänner.*

E. G. H. H. Hir.

——**Critical View**: The account of the creation of woman—she is called "Eve" only after the curse—belongs to the J narrative. It reflects the naive speculations of the ancient Hebrews on the beginnings of the human race as introductory to the history of Israel. Its tone throughout is anthropomorphic. The story was current among the people long before it took on literary form (Gunkel, "Genesis," p. 2), and it may possibly have been an adaptation of a Babylonian myth (*ib.* p. 35). Similar accounts of the creation of woman from a part of man's body are found among many races (Tuch, "Genesis," notes on ch. ii.); for instance, in the myth of Pandora. That woman is the cause of evil is another wide-spread conceit. The etymology of "ishshah" from "ish" (Gen. ii. 23) is incorrect (אשה belongs to the root אנש), but exhibits all the characteristics of folk-etymology. The name חוה, which Adam gives the woman in Gen. iii. 20, seems not to be of Hebrew origin. The similarity of sound with חי explains the popular etymology adduced in the explanatory gloss, though it is W. R. Smith's opinion ("Kinship and Marriage in Early Arabia," p. 177) that Eve represents the bond of matriarchal kinship ("ḥayy"). Nöldeke ("Z. D. M. G." xlii. 487), following Philo ("De Agricultura Noe," § 21) and the Midrash Rabbah (*ad loc.*), explains the name as meaning "serpent," preserving thus the belief that all life sprang from a primeval serpent. The narrative forms part of a culture-myth attempting to account among other things for the pangs of childbirth, which are comparatively light among primitive peoples (compare Adam; Eden, Garden of; Fall of Man). As to whether this story inculcates the divine institution of Monogamy or not, see Gunkel, "Genesis," p. 11, and Dillmann's and Holzinger's commentaries on Gen. ii. 23-24.

E. G. H.

EVE OF HOLIDAYS: Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset. Some critics, Dillmann among them, attempted to find traces of the Babylonian reckoning in the early portions of the Bible, but there is no doubt that with the spread of the Law the reckoning from evening to evening became established among the Jews (see Ibn Ezra's poem on the Sabbath, in which he decries the custom of a certain sect which began the Sabbath and festivals with sunrise; Rosin's edition, ii. 78, Breslau, 1885). The eve of Jewish holidays is therefore not the evening of the festival, but the day preceding it; in conversation, the expression "'ereb yom-ṭob" is even extended to denote an indefinite period preceding the holiday. It is observed as a day on which is prepared (*παρασκευή*) such work as it is not permitted to do on the holiday or on the Sabbath.

Announcement of Beginning.

The Rabbis enjoined that the celebration of holidays should begin some time before sunset, in order "to add from the profane to the holy" (R. H. 9a; Yoma 81b). In Temple times the blowing of the trumpet thrice by the Levites on the eve of a Sabbath or holiday notified the people to cease from work (Suk. 53b; Maimonides, "Yad," Kele ha-Miḳdash, vii. 5, 6; see Trumpet). This custom was retained for a long time in Jewry, although for the trumpet a wooden mallet was substituted, with which the Shammash knocked at the doors of the shops or private dwelling-places to remind the Jews that the Sabbath or holiday had begun (Abrahams, "Jewish Life in the Middle Ages," p. 56). He who engages in regular work late in the afternoon of the eve of the Sabbath or holiday will receive no blessing upon his work (Pes. 50b). Eating late in the afternoon before Sabbath is also forbidden, because the appetite must be reserved for the evening meal (Pes. 99b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 529, 1: Isserles' gloss). It was considered a commendable act to bathe on the eve of the Sabbath or holiday (Shab. 25b; Oraḥ Ḥayyim, 260, 1; 471, 3: Isserles' gloss). In the afternoon services the penitential psalm ("Taḥanun") was omitted, as it was on all holidays or festive occasions (*ib.* 131). But besides these general rules which applied to the eves of all holidays, there are certain laws and ceremonies prescribed for the eve of each holiday in particular.

As there is no restriction of work on the day of the New Moon (Rosh Ḥodesh), the eve of that day would have remained unnoticed were it not for the haggadic parallel between the Jewish nation and the moon (Ḥul. 60b). The various phases of the moon are compared to the various vicissitudes of Israel, and the last day of the month reminds the Jew of his shortcomings in the service of God, and thus becomes a day of repentance, a miniature of the Day of Atonement ("Yom Kippur Ḳaṭan"). The afternoon prayer therefore includes many penitential hymns and formulas of confession of sin ("widdui"). These, however, are recited only by the very pious, who are also accustomed to fast on that day, at least until after the afternoon service (Oraḥ Ḥayyim, 417; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*).

While the special additional prayers ("seliḥot") are recited before dawn during the week preceding New-Year's Day, the prayers for the day before New-Year's are much more numerous and are recited with greater contrition. The hymn commencing with the words "Zekor Berit" (Remember the Covenant) is included in these prayers, and the day is frequently designated by the initial words of that hymn. It is also customary to fast on that day, or at least until noon, although pious Jews fast the greater part of the ten penitential days (Tanḥuma, Emor, 22; Oraḥ Ḥayyim, 581, 2). It is different, however, with the eve of the Day of Atonement. Not only is it forbidden to fast on that day, but feasting is encouraged; it is said that he who eats and drinks on the eve of the Day of Atonement will be rewarded as if he has fasted both days (Yoma 81b; Oraḥ Ḥayyim, 604, 1). The early prayers for that day are also considerably reduced, and after the morning service a repast prepared by the congregation is served in the synagogue for the purpose of establishing a feeling of general fellowship. Each one begs the forgiveness of those he has wronged during the year. See also Kapparot and Malkut Schlagen.

The meal taken before sunset should consist of light dishes, easily digestible, so that the evening prayer can be recited with devotion. A certain solemnity usually prevails in every household during this meal, after which the parents bless the children and immediately repair to the synagogue. This meal should be concluded before twilight sets in (*ib.* 604-608).

In Temple times the paschal lamb was offered during the afternoon of the eve of Passover; therefore more laws and ceremonies are grouped around this day than around the eve of any other holiday. On the evening of the day preceding Passover the ceremony of searching for leaven is performed by the master of the house (Pes. 2a; see Jew. Encyc. ii. 628 *s.v.*; Bediḳat Ḥameẓ). If Passover falls on a Sunday, the searching is begun on Thursday evening. The leaven found during this examination is burned the next morning before noon (Pes. 21a). No leaven should be eaten after the fourth hour of the day, and after the sixth hour it is not permissible to derive any benefit from the leaven left over (*ib.* 28b). Work on the eve of Passover is absolutely forbidden, and the transgressor exposes himself to the danger of being excommunicated. Even in the forenoon some are accustomed to cease work, and he who lives in a community where this custom prevails must conform to it (*ib.* 50a *et seq.*; see Custom).

The male first-born fast the whole day in commemoration of the miracle performed in Egypt, when the first-born in Israel were saved while those of the Egyptians were slain (Soferim xxi. 3; comp. Yer. Pes. x. 1; see First-Born). As is the case on the eve of the Sabbath, it is forbidden to begin a meal after the tenth hour (four P.M.) of the day, so that the appetite for the evening meal be not spoiled. Some are accustomed to fast the entire day in order to be better prepared for the festival meal in the evening (Pes. 99b, 108a). It is forbidden to eat any mazzah during the day preceding Passover, so that after the fourth hour no bread, leavened or unleavened, may be eaten (Yer. Pes. x. 1; see Rosh to Pes. iii. 7; Oraḥ Ḥayyim, 468, 470, 471).

s. s. J. H. G.

EVICTION. See Ejectment.

EVIDENCE: Whenever in proceedings at law an issue arises—that is, in civil cases when a fact is asserted on one side and denied on the other—the issue is generally determined by evidence, which the party having the burden of proof must proffer; and evidence to the contrary may be brought forward by the other party. The evidence may consist either of the testimony of witnesses or of documentary writings. What here follows applies in the main to civil cases.

I. Witnesses: In order to prove a disputed fact, witnesses must fulfil the following requirements:

Number and Qualifications.

1. Two must testify to the same fact. This rule is laid down in Deut. xxv. 15 and in other passages apparently for criminal cases only, but it has been extended to civil cases as well. In civil cases, however, it is not necessary that the two witnesses should agree very closely as to time and place. Thus, if of two witnesses to a loan one should say, "A lent B a jar of oil"; the other, "He lent him a jar of wine"; or if one should say, "I was present when the money was paid at Jerusalem"; the other, "I saw it paid at Hebron"; or if one should say, "I saw it paid in the month of Nisan"; the other, "I saw it paid in Iyyar," their testimony would be void. But if one says he saw it paid in the upper, and the other in the lower, story; or if one says on the first of the month, and the other on the second of the month, such evi- is within the limit of fair mistake, and the testimony stands. Even less does a disagreement as to circumstances other than time and place affect the testimony; for instance, if one says the money was black from usage, the other that it was new, this would be regarded as an immaterial circumstance, and the testimony would stand. Where the two witnesses vary only in the matter of quantity, the lesser quantity is sufficiently proved. In criminal cases, as has been shown under Acquittal in Talmudic Law, a much closer agreement is required.

2. The witness must be an Israelite. The Talmud seems to take this for granted; though it allows some facts to stand proved upon a statement "made innocently" by a Gentile; that is, not as a witness in court. In damage cases the Mishnah (B. Ḳ. i. 3) says expressly that the witnesses must be freemen and sons of the Covenant.

3. The witness must be a man, not a woman (R. H. i. 8); of full age, that is, more than thirteen years old; not a deaf-mute or a lunatic, and, according to the better opinion, not a blind man, and not either deaf or dumb. A boy not much over thirteen, and having no understanding of business, must not testify in a cause involving title to land (B. B. 155a). Nor should a person of full age testify as to what he said or heard as a minor, except in matters of frequent observation; *e.g.*: "This is my

father's," or "my teacher's," or "my brother's handwriting"; "This woman I used to see go out walking in maidenly hair and attire"; "Such a man used to go to the bath of evenings," indicating that he was a kohen (Ket. ii. 10).

Moral Qualifications.

4. He must not be a "wicked" man; for the Law says (Ex. xxiii. 1): "put not thy hand with the wicked, to be an unrighteous witness." The Mishnah (Sanh. iii. 3) names as those incompetent the vicious rather than the wicked; dicers (משחקי קוביא), usurers, pigeon-fliers, and those who trade in the fruits of the Sabbatical year. A baraita in the Gemara on this section (*ib.* 25a, b) disqualifies also tax-collectors and shepherds as presumably dishonest, unless their good character is proved, as well as butchers who sell "ṭerefah" meat for "kasher"; and it provides that they can reinstate themselves only by quitting their unlawful trade and by giving up for charitable purposes all the unlawful gains made therein. Maimonides ("Yad," 'Edut, x. 3) draws from the Talmudic passages Sanh. 25a, b and B. Ḳ. 72b the inference that one who purposely commits a sin to which the Law attaches the punishment of death or of forty stripes, or who robs or steals, although these latter offenses are not punishable by stripes or death, is "wicked" in the sense of being an incompetent witness. The same is true of one proved to be a "plotting witness" (Sanh. 27a). But the ground of incompetency must be proved by two other witnesses; the sinning witness can not become incompetent by his own confession.

Informers, "Epicureans," and apostates are incompetent (Maimonides, *l.c.* x, end, followed by later codes). Also men who show lack of all self-respect—by eating on the street, walking about naked at their work, or living openly on the charity of Gentiles—are incompetent (Maimonides, *l.c.* xi. 6, based on Sanh. 26b). Where the incompetency arises under rabbinical provisions, the objectionable man must be publicly proclaimed incompetent (פסול) before his testimony can be excluded (*ib.*).

Where A and B are called as witnesses, and B knows that A is "wicked" (for instance, a robber), so as not to give force to the testimony of A, B should not testify (Shebu. 30b).

5. The witness must not have any interest in the litigation. The Talmud carries this doctrine so far as to state (B. B. 43a) that where some one raises a claim of title to the public bath-house or the square of the city, none of the citizens can testify or act as judge until he divests himself of all share in the title. Similarly, where the suit is on grounds common to two joint owners of land, one may not testify for his companion until he has sold his own share without warranty. In a suit for a field a tenant on shares may not testify for his landlord, for he is interested in the crop.

6. The witness must not be related to the party that calls him: in criminal cases the witnesses for either side must not be related to the accused. The degrees of consanguinity and affinity are the same as for judges, and are laid down under Agnates. The rule is derived from a rather bold interpretation of Deut. xxiv. 16, which is rendered, "Fathers shall not be put to death on [the testimony of] sons, nor sons on [the testimony of] fathers" (see Sanh. 27b); but the principle is extended from capital cases to civil suits, and far beyond the mere relationship between father and son. Relationship by marriage is at an end when the wife dies. The objection of friendship or hate that applies to judges does not hold as against witnesses.

The Geonim disqualify a man who has publicly threatened a litigant that he will ruin him by a denunciation, from testifying against him (see Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 34, 20, and Be'er Golah thereon). The later codes follow the Palestinian Talmud on Sanh. iii. in holding that witnesses akin to each other or to the judges are incompetent (Ḥoshen Mishpaṭ, 33, 17).

II. Mode of Examination: 1. Witnesses do not testify under oath, but under the sanction of the ninth commandment. The presiding judge admonishes the witnesses before they testify. All persons other than the litigants and the witness to be examined are then dismissed from the room; the same procedure applies to all following witnesses.

2. He who knows testimony of benefit to his neighbor should, under the Mosaic law (Lev. v. 1), make it known to him; and an oath may be imposed on him to say whether he knows anything and what he knows. The Talmud (B. Ḳ. 56a) points to the words "he shall bear his iniquity"; hence, he is liable only to heavenly, not to earthly, punishment. With a view to the former, the litigant may ask that a ban (the "sound of the curse" of Lev. v. 1, Hebr.) be pronounced in the synagogue against all those who know aught in his favor and will not come forward to testify. Otherwise he has no remedy, no compulsory process against witnesses, and no means to force them to answer questions. But when the court finds that the witnesses for one party are intimidated by his opponent from appearing, it may compel the latter himself to bring those witnesses into court.

3. From "the mouth of witnesses," says the text, a man shall be condemned, not upon their written statement; hence, testimony should be given by word of mouth in open court, not by way of deposition. In all criminal cases, and in all suits for penalties or damages to the person, this rule is invariably followed; but in actions on contract, especially on behalf of the defendant, depositions are admitted for good reasons, such as that the witnesses are sick or absent from the place of trial, or that one of the parties is sick, so that the trial can not be had, while the witnesses are about to depart. In all such cases notice must be given to the opposite party, and the deposition, in the nature of minutes of judicial proceedings, must be taken before a court of three judges.

In Presence of the Litigant.

4. As a rule, witnesses may be heard only in the presence of the opposing litigant, so that he may suggest to the court points on which to cross-examine them. For this reason witnesses may not be received against a minor, because he would not know how to direct the cross-examination. Later authorities maintain that the rule, "No witness without the chance of cross-examination," ap-

plies to the plaintiff's witnesses only; but the debtor may be the plaintiff, when he sues a minor heir of his creditor for the cancelation of his bond, by presenting his receipt attested by witnesses: it is held (Ḥoshen Mishpaṭ, 108, 17) that he must wait till the infant heir comes of age, as in the "parol demurrer" of the common law.

5. In civil cases, other than those for personal injury, the court is not bound to go, on its own motion, through the formal cross-questions as to time and place (see Acquittal), with a view of finding a contradiction between the two witnesses, for such a course would "close the door before borrowers"; but where the judges have reason to suspect that the claim or defense is fraudulent (מרומה; *ib.* 15) they should take all proper means to break down the testimony on that side.

6. Where the witnesses testify to an admission made by a litigant they should give, as far as they can, the very words, not their general import. Let the court decide whether the words amount to an admission, or whether they can be explained away as having been made in jest or for an ulterior purpose. The position is drawn from a section of the Mishnah and a baraita (Sanh. 29a).

7. Speaking generally, after a witness has been allowed to depart he may not retract his testimony by saying, "I was mistaken"; "I did not recollect"; etc. Even if he gives a plausible reason he is not listened to. But when other witnesses are called to attack the character of one who has testified, the latter may explain or retract (Sanh. 74b; Ket. 19b).

III. Documentary Proof: This is often spoken of as ראיה, which is the general term for "evidence" or "proof."

1. It is in general either an instrument written by an adverse party, which has to be proved by witnesses acquainted with his handwriting, or the more formal instrument, known as a "sheṭar," or Deed, attested by two witnesses, but not necessarily signed by the grantor or obligor. When a deed (a conveyance of land, or a bond, or an acquittance) is the basis of an action or defense, it ought to be regularly proved by the testimony of the attesting witnesses; but if they are absent, or refuse to testify, other men may establish the deed by proving the handwriting of the attesting witnesses (there being, of course, two witnesses to the handwriting of each attester). When this is so proved, the attesting witnesses are not allowed to attack the validity of the deed. But if the party interested in the deed must rely on the word of the attesting witnesses, these may say: "True it is, we signed the deed, but we did so from fear for our lives"; or "The obligor delivered a protest to us, showing that he acted under duress"; or "We were under age, or incompetent on other grounds"; or "The deed had a condition attached which has not been fulfilled"; and they may thus defeat the testimony given by themselves in support of the deed. But if they say the sheṭar (say, a bond) was entrusted to the obligee without consideration, or that they acted under duress of pecuniary loss, or that they were incompetent by reason of sinfulness, or that the grantor was under age, their testimony in favor of the deed stands, and their attempt to defeat it is "not listened to" (Ket. ii. 3). But the attesting witnesses are always competent to state that the grantor or obligor made a protest to them by reason of duress; for this is not incompatible with the deed (Ḥoshen Mishpaṭ, 46, 37, 38).

Establishing a Deed.

2. A method to establish a deed, more especially a bond, at the instance of the holder, is given in the Talmud (B. Ḳ. 112a; see also B. B. 40a and Ket. 21a) and is recognized by the codes ("Yad," 'Edut, vi.; Ḥoshen Mishpaṭ, 46, 3–4). The two witnesses, at the instance of the holder, come before an improvised court, made up of any three respectable Israelites; and the latter write at the bottom of the deed "A B and C D appeared before us this day and testified to their own signatures, whereupon we have approved and established this deed"; and the three "judges" sign. Being in the nature of a judgment, this must be done in the daytime; but the proceeding is wholly ex parte. A deed thus established may, without further proof, be presented upon the trial of a case. The gloss of RaMA states that one expert is as good as three laymen, and that "in these countries" (meaning those of the German "minhag") it is customary for any rabbi at the head of a school (ישיבה) to establish a deed.

Circumstantial Evidence.

IV. Effect of Evidence: 1. The sages had very little more confidence in circumstantial evidence given for the purpose of "taking money out of" the defendant's pocket than in that given for the purpose of inflicting the penalty of death or stripes. Ket. ii. 10 has been cited, according to which a witness may testify that, when a boy, he saw a woman walk about in maidenly attire; the object being to prove that she married as a maiden, not as a widow, and is therefore entitled to a greater sum for her jointure. In discussing this clause the Talmud remarks that this is only arguing from the majority of cases: for though in most cases those wearing maidens' attire are not widows, occasionally they are; and money ought not be taken out of a man's pocket on mere reasoning from the greater number of cases. In fact, circumstantial evidence was generally rejected.

2. Hearsay evidence was barred equally in civil as in criminal cases, no matter how strongly the witness might believe in what he heard, and however worthy and numerous were his informants ("Yad," 'Edut, xvii. 1).

3. The length of time between the observation of the fact and the testimony is no reason for rejecting the latter, even though the witness has to refresh his memory by looking at a written memorandum (Ket. 20a).

4. It has been shown under Alibi how a "set" of witnesses may be convicted as "plotters" by another set or sets proving an alibi on them. But the opposite party may prove an alibi on the convicting set, or in some other way show that the facts testified to by the first set were impossible or untrue. Under such circumstances a modern judge or jury would weigh the credibility of the witnesses and the probability of their stories, and decide between them accordingly. The sages did not trust themselves or their

successors with this discretion. If there were no indicia of fraud, they held that, as some one evidently was lying, they could not decide which of them it was; and that there was no evidence on the point. This would generally defeat the plaintiff's demand; for, as has been said under BURDEN OF PROOF, the burden lies on him who desires to get something from his neighbor. If there were any indicia of fraud, the judges would seek for some ground to disqualify as incompetent the witnesses who seemed at fault. Speaking broadly, the judges considered it their duty to decide the effect of the testimony as a question of law, not as one of the greatest probability; though in some matters the "lucky throw of the judge" (שורא דדיינא; *i.e.*, his decision) was held indispensable.

For the effect which the testimony of a single witness has in certain cases, short of proving the affirmation of the issue, see PROCEDURE.

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S. S. L. N. D.

EVIL EYE (Hebrew, עין הרע; Aramaic, עינא בישא): A supposed power of bewitching or harming by spiteful looks, attributed to certain persons as a natural endowment. The belief that a glance can damage life and property is wide-spread among both savage and civilized peoples (for the Chaldeans and Egyptians see Lehmann, "Aberglaube und Zauberei," p. 32, Stuttgart, 1898; Budge, "Egyptian Magic," pp. 97 *et seq.*, London, 1899; Lane, "Customs and Usages of the Egyptians of To-day" [German transl. by Zenker], ii. 66; and L. Krehl, "Der Talisman James Richardson's," p. 7, *s.v.* "Araber," Leipsic, 1865). This belief was also held by the Jews in Biblical times (see JEW. ENCYC. i. 546, *s.v.* AMULET).

Simeon ben Yoḥai and the popular amora R. Joḥanan could, with a look, transform people into a heap of bones (Pesiḳ. 90b, 137a; B. M. 84a; B. Ḳ. 11a; see Blau, "Das Altjüdische Zauberwesen," p. 50). According to R. Eliezer (Sanh. 93a), Hananiah, Mishael, and Azariah, after they had been rescued from the fiery furnace, were killed by the many eyes which were directed at them in astonishment. "When R. Eliezer ben Hyrcanus was shut out of the place of teaching, every spot upon which he turned his eye was burned up; even a grain of wheat upon which his glance fell was half burned while the other half remained untouched, and the pillars of the gathering-place of the scholars trembled" (B. M. 59b; Shab. 33b). Even over the first two tables of the Covenant, because they were given publicly, the eye had power (Grünhut, "Liḳḳuṭim," v. 128a = 'Aruk, *s.v.* פמבי). According to Rab (Yer. Shab. xiv. 14c; B. M. 107b), out of 100 people 99 die through the evil eye. Large masses of people provoke the evil eye, wherefore Joshua (Josh. xvii. 15) advised the sons of Joseph to get themselves up to the forest that the evil eye might not injure them (B. B. 118a). Jacob also said to his sons when they went down into Egypt: "Do not all enter at the same gate on account of the eye" (Gen. R. xci.). Prominent men are peculiarly susceptible to the evil eye. When the people demanded that Judah I. should come up to the pulpit from the school-bench, his father, the patriarch Simeon ben Gamaliel, said: "I have one dove among you, and do you wish to take him from me by destroying him?" meaning thereby, "If Judah I. is raised to the leader's place, the evil eye from the audience may harm him" (B. M. 84b).

To the descendants of Joseph the evil eye can do no manner of harm (Ber. 20a). Whoever is on the point of entering a city and is afraid of the evil eye, should stick his right thumb in his left hand, and his left thumb in his right, and say: "I, N. N., son of N. N., am of the seed of Joseph, whom the evil eye may not touch" (Ber. 55b). The saying is Jewish; the gesture rests on the heathenish notion that obscene gestures protect against the evil eye. The Talmud teachers, however, probably no longer knew the meaning of the gesture prescribed. A glance at the left side of the nose also protects against the evil eye (Ber. *l.c.*). In the case of a horse protection is effected by hanging between his eyes a fox's tail (Tosef., Shab. iv. 5).

Effect on Inanimate Objects.

The evil eye could also affect lifeless objects. Rab forbids standing in a neighbor's field when the corn is in the ear (B. M. 107a). A garment found should not be spread over the bed when guests are in the house, for "it will be burned by the eye" of the guests (B. M. 30a). Blessing comes only upon those things which are hidden from the eye (Ta'an. 8b).

Many a superstition owes its origin to etymology. Shab. 67a says: "If a tree lets its fruit fall, it should be painted red and loaded with stones" (comp. Pliny, "Hist. Naturalis," xviii. 86). Painting the tree red protects it from the evil eye, סקר having the meaning of both "dyeing red" and "glancing." The harm that comes from the eye is neutralized by hanging something between the eyes. The superstitions of the Middle Ages were the same as those of the Talmud period, with the exception that at the later epoch the Jews had more remedies against the influence of the evil glance (comp. Zohar, Num. xxiv.; Manasseh ben Israel, "Nishmat Ḥayyim," p. 141, Amsterdam, 1651).

The belief in the "'en ha-ra'" still prevails in Asia and eastern Europe and to a certain extent in western Europe also.

Children are especially susceptible to the influence of the evil eye. On account of their beauty they arouse the envy of the mothers of other children, who cast upon them their evil glances; but "wise women" understand how to counteract the influence which such glances may exert. R. Ḥisda says: "If the first child be a girl this is a good omen for the succeeding boys, because the evil eye is in that case not irritated."

In Slavic lands old women throw live coals into water, with which they sprinkle the four corners of the room, reciting the while certain formulas as a safeguard against the evil eye (Rubin, "Geschichte des Aberglaubens," etc., p. 164; Grunwald, "Mitteilungen," etc., v. 41, No. 88). People light the Habdalah candle and hold it before the child's open mouth, extinguishing it so as to make the smoke

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go into the mouth (Grunwald, *l.c.* p. 40, note). This is probably an imitation of Catholic exorcism by means of incense. "A piece of bread and salt or of the maẓẓah from Passover is put into the pockets of particularly beautiful children. A piece from the garment of the person who is suspected of having exercised the charm . . . is placed on glowing coals and the smoke blown into the child's face" (Grunwald, *ib.*). Adults wear rings or beads of amber on a string around the neck as a protection against the evil eye (Rubin, *l.c.* p. 179; Grunwald, *l.c.* v. 60, No. 198, note). The bridegroom, whose conjugal happiness is envied by some one, is especially susceptible to the influence of the evil eye. He may protect himself by walking backward (Grunwald, *l.c.* i. 87, v. 33, note 42). In olden times children were not taken to the wedding-feast for fear of the evil eye in the crowd (Lev. R. xxvi. 7; Tan., Emor, 4; comp. also Grunwald, *l.c.* i. 36, 99).

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K. L. B.

EVIL-MERODACH: Son of Nebuchadnezzar, and third ruler of the New Babylonian empire; reigned from 561 to 560 B.C. His name in Babylonian is "Amil-Marduk" or "Avel-Marduk" = "man," or "servant, of Marduk." No personal or historical inscriptions of his reign have been discovered, and there are only two sources of information concerning him—the Hebrew Scriptures and Berosus. According to the Bible (Jer. lii. 31; II Kings xxv. 27 *et seq.*), he released, in the year of his accession, the imprisoned king Jehoiachin, invited him to his table, clothed him with royal raiment, and elevated him above all other captive kings that were in Babylon. Tiele, Cheyne, and Hommel are of the opinion that perhaps Neriglissar, Evil-merodach's brother-in-law, who is praised for his benevolence, was instrumental in the freeing of the Judean king. Grätz, on the other hand, conjectures the influence of the Jewish eunuchs (referring to Jer. xxxix. 7 and Daniel).

Berosus, however, says that Evil-merodach ruled "unjustly and lewdly." Possibly his treatment of the exiled king was held by the priestly, or national, party to have been unlawful; or it may be that the memory of some injury rankled in the mind of the priestly writer, or writers, of his history (Winckler, "Gesch. Babyloniens und Assyriens," p. 314). Evil-merodach was unable to counteract the danger arising from Median immigration. The party opposed to him soon succeeded in dethroning him, and he was assassinated by order of Neriglissar, who succeeded him.

BIBLIOGRAPHY: Tiele, *Babylonisch-Assyrische Gesch.* ii. 457; Hommel, *Gesch. Babyloniens und Assyriens*, p. 772; Murdter-Delitzsch, *Gesch. Babyloniens und Assyriens*, p. 251; Grätz, *Gesch.* ii. 5; Rogers, *Hist. of Bab.* ii. 354, 355.

E. G. H. R. W. R.—M. Sc.

EVIL SPIRITS. See DEMONOLOGY.

EVOLUTION: The series of steps by which all existing beings have been developed by gradual modification; term generally applied to the theory concerning the origin of species and the descent of man connected with the names of Charles Darwin and Herbert Spencer, and defended and amplified by Ernst Haeckel and Thomas Huxley, though to a certain degree anticipated by Goethe, Lamarck, Kant, and even Heraclitus. According to this hypothesis all animal and vegetable life may be traced to one very low form of life, a minute cell, itself possibly produced by inorganic matter. This development, according to Darwin, is due to the struggle for existence, and to the transmission through natural (and sexual) selection of those qualities which enable the possessors to carry on the struggle, in which only the fittest survive. Herbert Spencer and others have applied the theory of evolution to every domain of human endeavor—civilization, religion, language, society, ethics, art, etc., tracing the line of development from the homogeneous to the heterogeneous, though recrudescences of and lapses into older forms and types (degeneration, atavism) are by no means excluded. The relation of the teachings of Judaism to this theory is not necessarily one of hostility and dissent.

Judaism and Evolution.

Evolution not only does not preclude creation, but necessarily implies it. Nor are purpose and design (teleology) eliminated from the process. Natural selection in strict construction is teleological. Mechanical design alone is precluded. In its stead the hypothesis of evolution operates with a teleology that is, both in intensity and in extent, much more adequate to the higher conceptions of God. Mechanical teleology is anthropomorphic. Jewish theism, not being anthropomorphic, does not defend mechanical teleology.

The development of life from inorganic matter, the rise of consciousness from preceding unconscious life, the origin of mind, of conscience, are not accounted for by the theory of evolution; and as at the beginning of the chain, so at these links it fails. Jewish theism, while admitting that on the whole the theory throws light on the methods pursued in the gradual rise and unfolding of life, is justified in contending that it does not eliminate the divine element and plan and purpose from the process. Evolution gives answer to the *how*, never to the *what*, and only inadequately to the *why*. Belief in miracles, in catastrophical interruptions of the continuity of nature's processes, indeed, is not compatible with the acceptance of the doctrine of evolution. The Jewish (Talmudical) view of MIRACLES, as a condition involved in the original design of nature, however, is not inherently irreconcilable with the hypothesis of evolution, while modern (Reform) Jewish theology is not concerned to defend the belief in miracles based on literal constructions of Biblical passages.

Judaism, having never taught the doctrine of the Fall of Man, is not obliged to reject the evolutional theory on the ground that it conflicts with the dogma which demands the assumption of man's original perfection, and which thus inverts the process and sequence posited by the evolutionists.

Evolution of Religion.

The theory of evolution has also been applied to the history of religion. Following the positivists, the writers on this subject from the point of view of the evolutionary school have argued that some species of animism (ancestor-worship) was the lowest form of religion, which, developing and differentiating successively into gross and then refined fetishism (totemism), nature-worship, polytheism, tribal henotheism, and national monolatry, finally flowered into universal ethical monotheism. The history of Israel's religion has also been traced from this point of view, according to which it exhibits vestiges of antecedent animism and totemism, but appears in its earlier historic forms as tribal henotheism of a largely stellar and lunar (agricultural) cast; it then grew, under the influences of environment and historical experiences (national consolidation and Canaanitish contamination), into national monolatry (Yhwhism), which gradually, under Assyro-Babylonian influences, deepened and clarified into prophetic or universal ethical monotheism, again to be contracted into sacerdotal and legalistic Judaism. This theory of the rise and development of religion in general and of that of Israel in particular conflicts with (1) the assumption of an original monotheism and the subsequent lapse of man into idolatry, which, however, is a phase of the doctrine of the Fall of Man; and with (2) the conception of revelation as an arbitrary, local, temporal, and mechanical process of communicating divine truth to man, or to Israel.

The view, however, which looks upon revelation as a continuous, growing, and deepening process, through which divine truth unfolds itself and thus leads man to an ever fuller realization of the divine purposes of human life and the higher moral law of human existence, and Israel to an ever more vital appreciation of its relations to the divine and its destiny and duty in the economy of things and purposes human, is not inherently antagonistic to the evolutional interpretation of the rhythm of religious life.

Evolution and Monotheism.

(1) Evolution confirms religion as a necessary outcome and a concomitant of the development of human life. Thus evolution negatives the theories of the rationalists that regard religion as a benevolent or as a malevolent invention. (2) Evolution does not deny the part played by the great men (prophets) in this process of developing religious consciousness and views. (3) The rise and activity of these great men evolution can not account for. (4) In the history of Israel's religion, evolution has not explained and can not explain how, from original (Kenite) Yhwhism, void of all moral content and all original, "holiness" (= "taboo" ["ḳodesh"]) ascribed to the Deity, could have sprung the ethical monotheism of the Prophets and the idea of moral holiness ("ḳadosh"). The power of origination vested in genius (prophecy) is thus not eliminated as the main factor from the factors involved in the religious evolution of Israel. Babylonian influences (Delitzsch, "Babel und Bibel") did not, among the Babylonians themselves, develop the higher monotheism. It is thus beyond the range of possibility that what failed of development among its own originators should have evolved into monotheism among the Israelites, unless Israel had a peculiar and distinctive genius for monotheism. This power of originating monotheistic ideals and transmuting other ideals into monotheistic concepts, a power which the Prophets had in a high degree, and which the nation also, as a whole, gradually displayed in the development of its national genius, is the one factor for which evolution can not account. This factor may be rightly denominated "revelation." (5) The evolution theory overthrows Renan's dictum that monotheism is "the minimum of religion." None of the essential contentions of Judaism is vitally affected by the propositions of the evolution school. The philosophy of the Reform wing within Judaism, regarding Judaism as a growth, not a fixed quantity or a rigid law, and as still in the process of developing (tradition being its vital element), has even found corroboration in the theory of evolution.

K. E. G. H.

EVORA: City in Portugal, and the seat of the rabbi of the province of Alemtejo. When the bride-elect of Don Alfonso, the only son of King John II., entered Evora (Nov. 27, 1490), the Jews of the city met her in solemn procession and presented her with gifts of cows, sheep, hens, etc. It was at Evora, in 1497, that King Manuel issued the decree commanding that all Jewish children under fourteen years of age should be forcibly taken from their parents on Easter Sunday and distributed in various parts of the country, to be educated in the Christian faith. In April, 1506, the synagogue was demolished by the populace. Many wealthy Maranos were living there when the institution of the Inquisition was solemnly proclaimed (Oct. 22, 1536). In 1542 it began its work in Evora, and one of the first to be brought to the stake was David Reubeni (see Auto da Fé; Inquisition).

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 99, 131, 146, 227.

D. M. K.

EVREUX (Hebrew, איברא or איורא): Capital of the department of Eure, France. In the Middle Ages it was one of the centers of Jewish learning, and its scholars are quoted in the Tosafot on Beẓah 14b, 20b, 24b; on Ḳiddushin 27b, 39a *et passim*; on Soṭah 22a *et passim*; and in the Kol Bo, Nos. 24, 114. The following rabbis are known to have lived at Evreux: **Samuel ben Shneor** (Zunz, "Z. G." p. 38, designates him erroneously "Samuel, son of R. Yom-Ṭob"), called the "Prince of Evreux" ("R. E. J." vi. 168); one of the most celebrated tosafists; **Moses of Evreux,** brother of Samuel; author of the "Tosafot of Evreux"; his name is often abbreviated to ר'ם; **Isaac of Evreux,** often abbreviated to ר'י; **Judah ben Shneor,** or **Judah the Elder,** author of liturgic poems; **Meïr ben Shneor**; **Samuel ben Judah**; **Nathan ben Jacob,** father of Jacob ben Nathan, who in 1357 copied the five Megillot with the Targum for Moses ben Samuel.

Bibliography: Gross, *Gallia Judaica*, pp. 39-43; Renan-Neubauer, *Les Rabbins Français*, pp. 438-441 *et seq.*; Zunz, *Z. G.* pp. 38, 46; idem, *Literaturgesch.* p. 479.

G. S. K.

EWALD, FERDINAND CHRISTOPHER: English clergyman; born near Bamberg, Bavaria, 1802; died in Norwood, London, Aug. 9, 1874; baptized at Basel when about 23 years of age; entered (1829) the service of the London Society for Propagating the Gospel Among the Jews, by which he was sent (1831) to Tunis. He labored assiduously among the Jews in North Africa till 1842, when he accompanied as chaplain Bishop Alexander to Jerusalem. Here he remained till 1849, when ill health compelled him to return to London. He was largely instrumental in founding the Wanderers' Home in London (1853), an asylum for doubting Jews and needy proselytes. In addition to reports on his missionary labors in North Africa and Jerusalem, he published a German translation of 'Abodah Zarah (1856).

Bibliography: Le Roi, *Gesch. der Evangelischen Judenmission*, i. 279-280; ii. 59-63, 216-217; *Dict. Nat. Biog.* Supplement, ii., *s.v.*

J. N. D.

EWALD, GEORG HEINRICH AUGUST: Christian Biblical scholar; born at Göttingen Nov. 16, 1803; died there May 4, 1875; educated at the University of Göttingen, where he studied philology and especially Oriental languages. He became private tutor in 1824 and professor at Göttingen in 1827. Being one of the "Göttingen Seven," who in Nov., 1837, protested against the violation of the constitution by the king, Ernst August, he was removed from office. He was called to Tübingen in 1838, and returned to Göttingen in 1848, and remained there till 1867.

Ewald was an influence both through his works and through his personality; and by his vast learning and genuine piety was eminently fitted to be an expounder of the Old Testament.

Graetz writes of him ("Hist." v. 695) that whereas both the rationalists and the orthodox Christian theologians failed to arrive at a correct understanding of the sacred Scriptures of the Jews, Ewald, "a man of childlike mind, was the first to raise the veil, to comprehend the language of the Prophets and Psalmists, and to reveal the ancient history of the Jewish people in its true light." By his works "a new path was opened up for the comprehension of the Hebrew genius and people." For him and his school the people of Israel was truly "the people of God," and its history the history of true religion, though from the point of view he takes the last page of that history was written eighteen hundred years ago. Singularly enough, Ewald had only contempt for the people whom as the creators of the Old and the New Testment he glorified.

His great appreciation of the work done by medieval Jewish scholars for Biblical exegesis and Hebrew grammar and lexicography was shown by his publishing, in conjunction with Leopold Dukes, specimens of the writings of Saadia, Adonim b. Teonim, Judah ibn Ḳuraish, Menahem ben Saruḳ, Dunash b. Labrat, Judah Ḥayyuj, Jonah ibn Janaḥ, Moses Gikatilla, Judah ibn Balaam, and others, under the title "Literar-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Gramatiker, und Lexicographen," Stuttgart, 1844.

In the domain of Old Testament science, he rendered the most effective service. He published his first work, "Die Komposition der Genesis Kritisch Untersucht," in 1823. His "Kritische Grammatik der Hebräischen Sprache," which first appeared in 1827, placed the science of Hebrew philology on a new basis. His other principal works are: "Die Dichter des Alten Bundes," 1835-39; "Die Propheten des Alten Bundes," 1840-41; the monumental "Geschichte des Volkes Israel," with the supplement "Alterthümer des Volkes Israel," 1843-48, which marks an epoch in the treatment of Israelitish history; "Jahrbücher der Biblischen Wissenschaft," 1849-1865; and "Die Lehre der Bibel von Gott, oder Theologie des Alten und Neuen Bundes," 1871-76.

Bibliography: *Allg. Deutsche Biographie*, vi. 438-442; T. Wilton Davies, *Heinrich Ewald*, London, 1903.

T. K. H. C.

EWALD, JOHANN LUDWIG: German pedagogue and theologian, and advocate of the Jews; born at Hain-zur-Dreieich, grand duchy of Hesse, Sept. 16, 1747; died at Carlsruhe March 19, 1822. He held various positions as preacher and professor, and toward the end of his life was counselor to the government of Baden. As such he took great interest in the affairs of the Jews, which, after the Congress of Vienna, occupied the attention of German statesmen. He also wrote two pamphlets in defense of the Jews and in refutation of the hostile works written by Fries and Rühs: "Ideen über die Nöthige Organisation der Israeliten in Christlichen Staaten" (Carlsruhe and Baden, 1816) and "Einige Fragen und Noch Mehr Unläugbare Wahrheiten, Juden- und Menschennatur, Juden- und Menschenbildung Betreffend" (Carlsruhe, 1820). He argued that the Jews were not worse than others, that their shortcomings were the result of persecution, and that no one had a right to expect them to improve until they had been given equal rights with other citizens. He further pointed out that since the restricted emancipation which the grand duchy of Baden had conceded in 1809 the condition of the Jews had shown marked improvement.

Bibliography: *Allg. Deutsche Biographie*; Jost, *Neuere Gesch. der Israeliten*, i. 61 *et seq.*, 193; Grätz, *Gesch.* xi. 345 *et seq.*

D.

EWE. See Sheep.

EWER, LEOPOLD: German physician; born Jan. 4, 1849, at Anklam, Pomerania. He studied from 1868 to 1873 at the University of Berlin (M.D. 1873). During the Franco-Prussian war he was assistant surgeon at the military hospitals at Berlin and Carlsruhe. In 1874 he began to practise in Berlin, where he soon became a specialist for massage and orthopedia.

Ewer has taken an active part in the political life of the German capital and in the religious development of the Jewish congregation of Berlin (1883, 1886). He is the author of: "Heinrich von Rantzau's Buch über die Erhaltung der Gesundheit," 1891; "Kursus der Massage mit Einschluss der Heilgymnastik," 1891; 2d ed., 1901; "Leibesübungen und

Wettkämpfe im Alten Griechenland und Rom," 1896; "Indikationen und Technik der Bauchmassage," 1901; "Der Bau des Menschlichen Körpers, für Masseurs Bearbeitet," 1901; "Gymnastik für Aerzte und Studirende," 1901. He has also contributed many articles to medical and pedagogical journals.

Bibliography: M. Unterweger, in *Zeitschrift für Gesundheitspflege*, Gratz, Austria, Feb. 1, 1902.

S. F. T. H.

EXCHANGE, BILLS OF: Instruments, generally in duplicate, ordering persons to pay money in distant parts. According to Hallam ("Europe in the Middle Ages," iii. 339), Jews were the first to issue orders of this kind addressed to particular persons. An instance as early as 1183 is given in Capmany's "Memorias Historicas Sobre la Marina y Comercio de Barcelona" (i. 297). In 1181 Isaac of Rochester, Isaac of Russia, and Isaac of Beverley were accused of having "exchanged" ("cambivisse") in Southampton (see Jacobs, "Jews of Angevin England," p. 73). It is not clear how this could have formed a subject of offense to the royal treasury, but it makes it probable that the Jews of one country issued demand notes on those of another, the countries in this case being Russia and England. The practise appears to have begun among the Arab traders of the Levant in the eighth century, and from them passed to the Italian traders who followed the Crusades (Grasshoff, "Die Suftaga der Araber," 1901). It was also taken up by the Christians of Aragon from the Arabs of Andalusia, possibly by the intermediacy of the Jews during the course of the twelfth century, but there is little evidence that its further development was due to the Jews. No Jewish names occur in the Marseilles list of drawers of bills given by Schaube in "Jahrbücher für Nationalökonomie und Statistik" (1895), among those attached to the bills sent to the fair of Ypres in the thirteenth century, in the list given by Marez in "Mémoires Couronnés de l'Académie Royale de Belgique" (1901), or in the long list of drafts drawn by St. Louis on Italian merchants which is given by Schaube in the "Jahrbücher" for 1898. For a Jewish form of bill of exchange see "Berliner Festschrift," 1903, pp. 103–109.

A. J.

EXCHEQUER OF THE JEWS ("Scaccarium Judæorum" or "Thesauraria Judæorum"): A division of the Court of Exchequer in England (1200–90) in which the taxes and the law-cases of the Jews were recorded and regulated. It appears to have arisen out of the estate left by Aaron of Lincoln, which needed a treasurer and clerk to look after it, so that a separate "Aaron's Exchequer" was constituted. The riots following Richard I.'s accession showed the danger such property was liable to if no record was kept of the debts owing to the Jews. Accordingly Richard in 1194 ordered that duplicates should be taken of all Jewish debts and kept in this or in other central repositories. It was soon afterward found necessary to have a center for the whole of the Jewish business, and this was attached to the Exchequer of Westminster and called the "Exchequer of the Jews." The first recorded mention of this is in 1200, when four "justices of the Jews" are named, two of them being Jews, Benjamin de Talemunt and Joseph Aaron. These justices had the status of barons of the Exchequer, and were under the treasurer and chief justice. They were assisted by a clerk and escheator; Jews might hold these offices, but, excepting the two mentioned above, none ever became justice of the Jews. The justices were aided in their deliberations by the presbyter or chief rabbi, who doubtless assisted them in deciding questions of Jewish law which may have come before them (see Presbyter).

Functions.

The Exchequer of the Jews dealt with the law-cases arising between Jews and Christians, mainly with reference to the debts due the former. It claimed exclusive jurisdiction in these matters, but many exceptions occurred. In 1250, pleas of disseizin of tenements in the city of London were handed over to the mayor's court, and at times cases of this kind were brought before the ordinary justices in eyre or the hundred-court. It was before this court of the Jewish Exchequer that in 1257 the trial of Chief Rabbi Elyas of London took place. Moreover, the court assessed the contributions of the Jews to the royal treasury in reliefs (comprising one-third of the estate of a deceased Jew), escheats (forfeited to the king for capital offenses), fines (for licenses and concessions), and tallages, or general taxes applied for arbitrarily by the king (see Tallage).

In connection with the tallage, the justices periodically ordered a "scrutiny" of the lists of the debts contained in the archa or chest in which Jewish chirographs and starrs were preserved. The chests themselves, or more frequently lists of the debts contained in them, were sent up for "scrutiny" to Westminster, where the justices would report to the king as to the capability of the Jewry to bear further tallage. In the middle of the thirteenth century the number of such archæ was reduced to twenty-five (see Archa). Arrears of tallage were continually applied for, and if not paid the Jew's wife and children were often imprisoned as hostages, or he himself was sent to the Tower and his lands and chattels were distrained.

The Exchequer of the Jews was one of the means which enabled the kings to bring pressure upon the lesser baronage, who therefore claimed in 1251 the right to elect one of the justices of the Jews. These were at first men of some distinction, like Hugh Bigod, Philip Basset, and Henry de Bath. During the early reign of Henry III. the justices were mainly appointed by Hubert de Burgh, but later on they were creatures of the king's favorites, as in the case of Robert Passelewe. During Edward I.'s rule justices held their posts for a very short time, and in 1272 and 1287 they were dismissed for corruption, handsome presents having been made to them, nominally for the use of the king, in order to expedite the legal proceedings. The court did not survive the expulsion, though cases with references to the debts of the Jews occurred in the year-books up to the reign of Edward II.

The deeds entered in the Jewish Exchequer were mainly the chirographs recording and the starrs annulling indebtedness to the Jews. It has been suggested that the notorious Star Chamber received its name from being the depository for the latter class of deeds. The tax-lists for the tallages were made out by the Jewish assistants of the Exchequer, who were acquainted with the financial condition of each Jew on the list; many of these lists still exist. Various pleas entered by Jew or Christian dealt with the rate of interest, its lapse during the minority of an heir, the alleged forgeries of chirographs, and the like, and were recorded on the plea-rolls of the Exchequer. The more important of these have recently been jointly published by the Selden Society and the Jewish Historical Society of England.

Deeds and Cases.

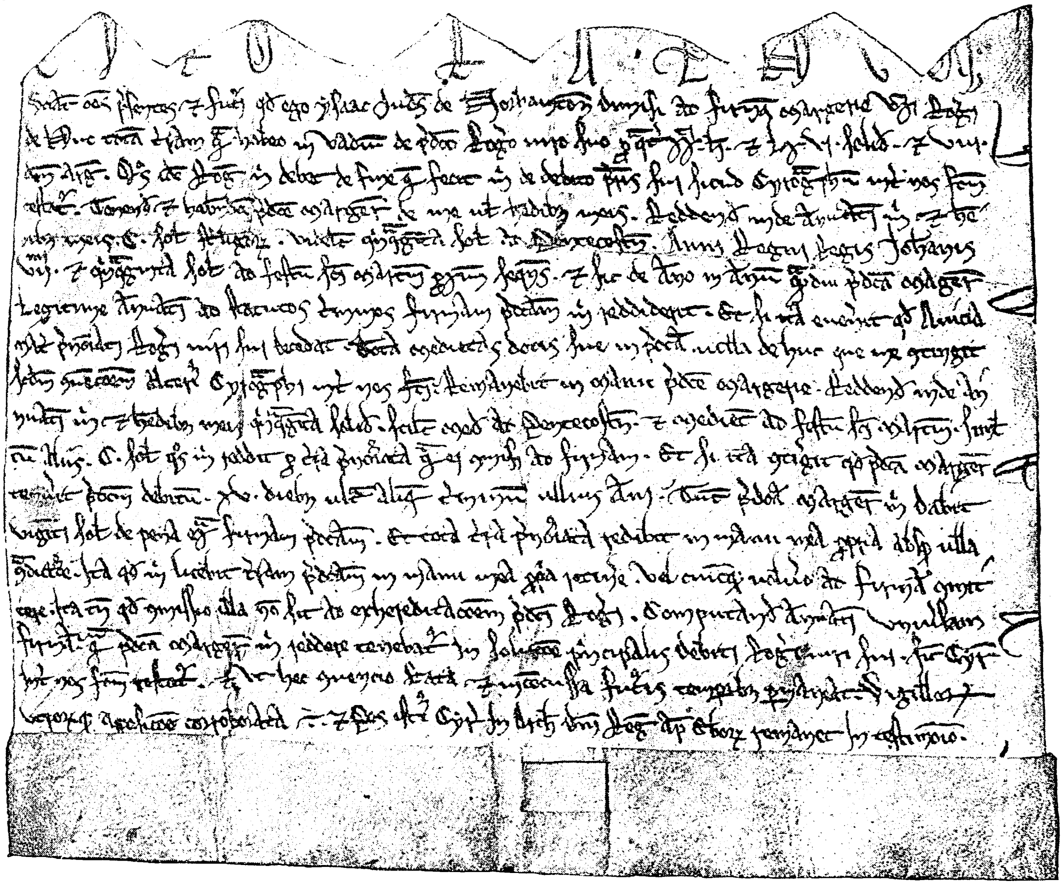

Chirograph Containing an Agreement Between Isaac of Northampton and Dame Margaret de Huc, 1216.

(In the Record Office, London.)

Bibliography: Madox, *History of the Exchequer*, i. 221-259, London, 1769; Gross, *Exchequer of the Jews of England in the Middle Ages*, in *Papers of the Anglo-Jewish Historical Exposition*, 1888, pp. 170-230; *Select Pleas, Starrs, and Records of the Jewish Exchequer*, ed. J. M. Rigg, 1902.

J.

EXCOMMUNICATION (Hebrew, "niddui," "ḥerem"): The highest ecclesiastical censure, the exclusion of a person from the religious community, which among the Jews meant a practical prohibition of all intercourse with society. For the etymology of the Hebrew terms used in this connection and for a clear exposition of the historical development and of the ethical significance of this institution see Anathema and Ban.

Although developed from the Biblical ban, excommunication, as employed by the Rabbis during Talmudic times and during the Middle Ages, is really a rabbinic institution, its object being to preserve the solidarity of the nation and strengthen the authority of the Synagogue by enforcing obedience to its mandates. Still, the legal instinct of the Rabbis here, as elsewhere, made it impossible for such an arbitrary institution to become dangerous, and a whole system of laws was gradually developed, by means of which this power was hedged in and controlled, so that it practically became one of the modes of legal punishment by the court. While it did not entirely lose its arbitrary character, since individuals were allowed to pronounce the ban of excommunication on particular occasions, it became chiefly a legal measure resorted to by a judicial court for certain prescribed offenses.

The Talmud speaks of twenty-four offenses punishable by excommunication (Ber. 19a; Yer. M. Ḳ. iii. 1), a round number which is not to be taken lit-

Causes of Excommunication.

erally. Later authorities enumerate the twenty-four as follows: (1) insulting a learned man, even after his death; (2) insulting a messenger of the court; (3) calling an Israelite "slave"; (4) refusing to appear before the court at the appointed time; (5) dealing lightly with any of the rabbinic or Mosaic precepts; (6) refusing to abide by the decision of the court; (7) keeping in one's possession an animal or an object that may prove injurious to others, such as a savage dog or a broken ladder; (8) selling one's real estate to a non-Jew without assuming the responsibility for any injury that the non-Jew may cause his neighbors; (9) testifying against one's Jewish neighbor in a non-Jewish court, through which the Jew is involved in a loss of money to which he would not have been condemned by a Jewish court; (10) appropriation by a priest whose business is the selling of meat, of the priestly portions of all the animals for himself; (11) violating the second day of a holiday, even though its observance is only a custom ("minhag"); (12) performing work on the afternoon of the day preceding Passover; (13) taking the name of God in vain; (14) causing others to profane the name of God ("ḥillul ha-shem"); (15) causing others to eat holy meat outside of Jerusalem; (16) making calculations for the calendar, and establishing festivals accordingly, outside of Palestine; (17) putting a stumbling-block in the way of the blind, that is to say, tempting one to sin; (18) preventing the community from performing some religious act; (19) selling forbidden ("ṭerefah") meat as permitted meat ("kasher"); (20) omission by a "shoḥeṭ" (ritual slaughterer) to show his knife to the rabbi for examination; (21) self-abuse; (22) engaging in business intercourse with one's divorced wife; (23) being made the subject of scandal (in the case of a rabbi); (24) excommunicating one unjustly (Maimonides, "Yad," Talmud Torah, vi. 14; Shulḥan 'Aruk, Yoreh De'ah, 334, 43).

Procedure.

While excommunication was pronounced by the court and was considered a legal act, the procedure was not so formal or so rigorous as in other judicial cases. Circumstantial and hearsay evidence and even incompetent witnesses were admitted, thus preserving the arbitrariness of the character of the procedure (Yoreh De'ah, *l.c.*, Isserles' gloss). This characteristic was still further emphasized in the occasional excommunications which were inflicted by individuals. These might be indefinite—as when a man laid the ban upon any one who possessed articles stolen from him (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 71, 7), or upon any one who knew of the circumstances of a case in which he was involved and did not come to court to testify (*ib.* 28, 2)—or definite, upon a particular person, as when a learned man excommunicated one who insulted him (M. Ḳ. 17a), or when a master excommunicated a pupil who decided a law in his presence (Shab. 19a) or asked him ridiculous questions (Men. 37a). Some authorities are of the opinion that a creditor, even though not a scholar, might excommunicate his debtor who refused to pay his debt (notes to Asheri, M. Ḳ. iii. 10; Yoreh De'ah, *l.c.* 46).

The Niddui.

The "niddui" was usually imposed for a period of seven days (in Palestine thirty days). If it was inflicted on account of money matters, the offender was first publicly warned ("hatra'ah") three times, on Monday, Thursday, and Monday successively, at the regular service in the synagogue. During the period of niddui, no one except the members of his immediate household was permitted to associate with the offender, or to sit within four cubits of him, or to eat in his company. He was expected to go into mourning and to refrain from bathing, cutting his hair, and wearing shoes, and he had to observe all the laws that pertained to a mourner. He could not be counted in the number necessary for the performance of a public religious function. If he died, a stone was placed on his hearse, and the relatives were not obliged to observe the ceremonies customary at the death of a kinsman, such as the tearing of garments, etc. It was in the power of the court to lessen or increase the severity of the niddui. The court might even reduce or increase the number of days, forbid all intercourse with the offender, and exclude his children from the schools and his wife from the synagogue, until he became humbled and willing to repent and obey the court's mandates. The apprehension that the offender might leave the Jewish fold on account of the severity of the excommunication did not prevent the court from adding rigor to its punishments so as to maintain its dignity and authority (Yoreh De'ah, 334, 1, Isserles' gloss; compare Ṭure Zahab and Pitḥe Teshubah, *ad loc.*).

The Ḥerem.

If the offense was in reference to monetary matters, or if the punishment was inflicted by an individual, the laws were more lenient, the chief punishment being that men might not associate with the offender. At the expiration of the period the ban was raised by the court. If, however, the excommunicate showed no sign of penitence or remorse, the niddui might be renewed once and again, and finally the "ḥerem," the most rigorous form of excommunication, might be pronounced. This extended for an indefinite period, and no one was permitted to teach the offender or work for him, or benefit him in any way, except when he was in need of the bare necessities of life.

The Nezifah.

A milder form than either niddui or ḥerem was the "nezifah." When a prominent person, such as the nasi or another learned man, rebuked one with the words, "How insolent this man is!" the latter was required to consider himself excommunicated for one day (in Palestine for seven days). During this time he dared not appear before him whom he had displeased. He had to retire to his house, speak little, refrain from business and pleasure, and manifest his regret and remorse. He was not required, however, to separate himself from society, nor was he obliged to apologize to the man whom he had insulted; for his conduct on the day of nezifah was sufficient apology (M. Ḳ. 16a; Yoreh De'ah, 334, 14). But when a scholar or prominent man actually pronounced the formal niddui on one who had slighted him, all the laws of niddui applied. This procedure was, however, much discouraged by the sages, so that it was a matter of proper pride for a rabbi to be able to say that he had never pronounced the ban of excommunication (M. Ḳ. 17a). Maimonides concludes with these words the chapter on the laws of excommunication:

> "Although the power is given to the scholar to excommunicate a man who has slighted him, it is not praiseworthy for him to employ this means too frequently. He should rather shut his ears to the words of the ignorant and pay no attention to them, as Solomon, in his wisdom, said, 'Also take no heed unto all words that are spoken' (Eccl. vii. 21). This was the custom of the early pious men, who would not answer when they heard themselves insulted, but would forgive the insolent. . . . But this humility should be practised only when the insult occurs in private; when the scholar is publicly insulted, he dares not forgive; and if he forgive he should be punished, for then it is an insult to the Torah that he must revenge until the offender humbly apologizes" ("Yad," Talmud Torah, vii. 13).

See Acosta, Uriel; Spinoza, Baruch.

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s. s. J. H. G.

EXECUTION: Carrying into effect the decision of a court. The word also denotes the writ entrusting some officer of the law with the duty of carrying the judgment into effect. For the manner of carrying out a criminal sentence see Capital Punishment and Stripes. The present article treats of the enforcement of judgments in civil cases; another part of the subject (dealing with cases in which the judgment is satisfied by a seizure of land) is treated under Appraisement. See also Bankruptcy; Foreign Attachment; Garnishment.

Delay of Execution.

In the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the course of procedure is as follows: After judgment has been rendered for a debt, if the defendant is in the same town or within a short distance, no steps are taken to seize his property until he has been notified, so that he may have an opportunity to apply for a new trial. When the time for "opening the judgment" has expired, the court waits until another Monday, Thursday, and Monday have elapsed. On further default the court makes out a writ, known as "petiḥah" (lit. "opening"), by which the lesser ban is pronounced against the debtor for ninety days. On further default the court makes out a writ for seizure of the debtor's property—"adrakta"—and releases him from the ban; but if the debtor is within one (or two) day's journey, this is not done before a messenger has warned him. A man's property is but a surety for him (B. B. 174a), and the surety should not be the first attached. The ninety days are given (B. Ḳ. 112b) on the assumption that for thirty days the defendant will seek a loan, that in the next thirty days he will endeavor to sell the property, and that, if it be sold, the purchaser will need the last thirty days to secure the purchase-money. When the judgment is not for money, but for the restitution of goods, or for the recovery of land, the delay of ninety days is inadmissible.

Forms of Writ.

The adrakta as to "free property" (lands of the defendant not sold or encumbered) is written thus: "A B was adjudged to owe [a named sum] to C D, and not having paid voluntarily, we have written out this execution on his field described as follows" (then follow the appraisement and advertisement, as shown under Appraisement); whereupon the bond, if such has been the basis of the proceedings, is torn up.

If the debtor has several parcels of the same class of property, the choice as to which of them shall be "extended" to the creditor at an appraisement lies with him, not with the creditor (Ḥoshen Mishpaṭ, 102, 2).

When no free property can be found the adrakta is written thus: "A B was found to be in debt to C D by reason of a bond in the latter's hands. As A B did not pay voluntarily, and as we have not found any free property of his, and have already torn up the bond held by C D, and have given to said C D the power to search and seek out and lay hands on all property of A B that he can find, including all lands which A B has sold from [a named time] on, said C D has power to levy his claim on such property." A solemn oath is exacted from the creditor, following Ketubot 87a and Shebu'ot 45b, that he has not otherwise collected, nor released, nor sold his demand, in whole or in part; and, under a later institution, the debtor is called upon to take a rabbinical oath that he has no means of payment. So far the Ḥoshen Mishpaṭ, following a variant reading in the Talmud (B. B. 169a), has been followed. But in the reading used by Maimonides ("Yad," Malweh, xxii.), and followed in printed editions of the Talmud, the "ṭirpa" (tearing away) document comes first, and the adrakta afterward, the latter reciting the tearing up of the former.

The "iggeret shuma" (letter of appraisement), by which the land is turned over to the creditor or to a purchaser at execution, recites the tearing up of the last preceding document.

Case of Insolvent Debtor.

The debtor can avoid the pronouncement of the ban and other proceedings by coming forward and surrendering all his property, taking out only his exemptions. But under an institution of the Geonim he can be compelled to take a solemn oath to the effect that he has nothing beyond the property exempted, that he has nothing concealed in the hands of others, and that he has not given anything away with the understanding that it will be returned to him; and he takes an oath that he will apply his future earnings, beyond his simple wants, to the discharge of the debt (Ḥoshen Mishpaṭ, 91). The creditor has also the right to demand the proclamation of the ban against all who know, and do not inform him, of any assets belonging to the debtor (for instance, money in the hands of Gentiles; *ib.* 100, 1, on geonic authority). When the debtor is known to be poor and honest, and the judge has good reason to believe that the creditor wishes to humiliate him, or to bring pressure to bear upon him to make him surrender his wife's property or borrow the money at heavy interest from Gentiles, the court should not exact the oath (*ib.* 99, 4).

In passing from the stay of judgment to levies on land the writer has followed the Talmud and the codes. But in practise a judgment was ordinarily satisfied with very little formality out of the debtor's goods and chattels, moneys and bonds, and this before levying either on "free" or on "subject" lands. Money found by the messenger of the court would be turned over at once to the creditor toward payment of the judgment; goods would be sold without appraisement and the proceeds applied in like manner. Under the older law a man condemned for tort might insist that the creditor after judgment should pay himself out of the debtor's lands; for the Torah says, "With the best of his vineyard . . . he shall make restitution." But in the later practise, and for ordinary debts, the lender may refuse to levy on lands at all, preferring to wait till the debtor should find the money (*ib.* 101, 4). Bonds for the payment of money may be taken in execution, but they are not sold; they are appraised according to the solvency of the obligors and according to the character of their lands, and turned over to the creditor at such appraisement (*ib.* 5, based only on authorities later than the Talmud).

The presumption prevails that all goods found on the debtor's premises are his. But when third parties claim them against the execution creditor, this presumption can be overcome by witnesses, but only when the goods are of the kind it is customary to lend or hire. When the debtor is a factor engaged in selling goods such as are found on his premises, there is no longer a presumption that the goods are his (*ib.* 99, 2; no mode of trial of the right of property in the goods is indicated).

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S. S. L. N. D.

EXECUTORS. See WILL.

EXETER: County-seat of Devon, England. The first Jew mentioned as living in Exeter, about 1181, paid a fine of 10 marks for the king to take charge of his bonds. A number of Jews are mentioned as paying 10 per cent of the debts recovered through the law courts at the beginning of the reign of King John; one of these, named "Deulecresse le Eveske," appears to have lent money to the Priory of St. Nicholas in Exeter. During the latter part of the thirteenth century Exeter was one of the cities in which an archa was kept, with two Christian chirographers and two Jews. In 1275 the Jewish chirographers were accused of having forged a charter, but were acquitted. At the expulsion the king seized all the debts still owing to the Jews of Exeter, who numbered about thirty-nine families, and who were creditors to the amount of £1,058 4*s.* 2*d.*, and 542 quarters of corn worth £180 13*s.* 4*d.* A small community arose toward the end of the eighteenth century. It still exists, and worships in the synagogue in St. Mary Arches, which was founded in 1763.

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J.

EXILARCH (Aramaic, ריש גלותא; Hebrew, ראש גולה or ראש גלות: see Ḥul. 92a, *et al.*): Title given to the head of the Babylonian Jews, who, from the time of the Babylonian exile, were designated by the term "golah" (see Jer. xxviii. 6, xxix. 1; Ezek. *passim*) or "galut" (Jer. xxix. 22). The chief of the golah or prince of the exiles held a position of honor which, recognized by the state, carried with it certain definite prerogatives, and was hereditary in a family that traced its descent from the royal Davidic house. The origin of this dignity is not known. The first historical documents referring to it date from the time when Babylon was part of the Parthian empire, and it was preserved uninterruptedly during the rule of the Sassanids, as well as for several centuries under the Arabs.

Traced to Jehoiachin.

A chronicle of about the year 800—the Seder 'Olam Zuṭa—fills up the gaps in the early history of the exilarch by constructing an account according to which the first exilarch was no less a person than Jehoiachin, the last king but one of the house of David, whom the exilarchs regarded as their ancestor. The captive king's advancement at Evilmerodach's court—that curious incident of the Babylonian exile with which the narrative of the Second Book of Kings closes (II Kings xxv. 27)—was apparently regarded by the author of the Seder 'Olam Zuṭa as the origin of the exilarchate. Even without any authentic genealogical tree of the family of the exilarchs, it could not have been difficult to find a genealogical connection between them and King Jehoiachin, since a list including generations of the descendants of the king is given in I Chron. iii. 17 *et seq.* A commentary to Chronicles (ed. Kirchheim, p. 16) dating from the school of Saadia quotes Judah ibn Ḳuraish to the effect that the genealogical list of the descendants of David was added to the book at the end of the period of the Second Temple, a view which was shared by the author of the list of exilarchs in Seder 'Olam Zuṭa. This list has been synchronistically connected with the history of the Second Temple, Shechaniah being mentioned as having lived at the time of the Temple's destruction. The following are enumerated as his predecessors in office: Salathiel, Zerubbabel, Meshullam, Hananiah, Berechiah, Hasadiah, Jesaiah, Obadiah, and Shemaiah, all of which names are also found in I Chron. iii. (compare the list with the variants given by Lazarus in Brüll's "Jahrb." 1890, p. 171). The names of the next two prehistoric exilarchs—if that term may be used—Hezekiah and Akkub, are also found at the end of the Davidic list in Chronicles. Then follows Nahum, with whom the authentic portion of the list probably begins, and who may, perhaps, be assigned to the time of the Hadrianic persecution (135), the period in which are found the first allusions in traditional literature to the existence of the exilarchic dignity.

First Historic Mention.

In the account referring to the attempt of a Palestinian teacher of the Law, Hananiah, nephew of Joshua b. Hananiah, to render the Babylonian Jews independent of the Palestinian authorities, a certain Ahijah is mentioned as the temporal head of the former, probably, therefore, as exilarch (Ber. 63a, b), while another source substitutes the name "Nehunyon" for "Ahijah" (Yer. Sanh. 19a). It is not improbable that this person is identical with the Nahum mentioned in the list (Lazarus, *l.c.* p. 65). The danger threatening the

Palestinian authority was fortunately averted; and about the same time R. Nathan, a member of the house of exilarchs, came to Palestine, and by virtue of his scholarship was soon classed among the foremost tannaim of the post-Hadrianic time. His Davidic origin suggested to R. Meïr the plan of making the Babylonian scholar "nasi" (prince) in place of the Hillelite Simon b. Gamaliel. But the conspiracy against the latter failed (Hor. 13b). R. Nathan was subsequently among the confidants of the patriarchal house, and in intimate relations with Simon b. Gamaliel's son Judah I. R. Meïr's attempt, however, seems to have led Judah I. to fear that the Babylonian exilarch might come to Palestine to claim the office from Hillel's descendant. He discussed the subject with the Babylonian scholar Ḥiyya, a prominent member of his school (Hor. 11b), saying that he would pay due honor to the exilarch should the latter come, but that he would not renounce the office of nasi in his favor (Yer. Kil. 32b). When the body of the exilarch Huna, who was the first incumbent of that office explicitly mentioned as such in Talmudic literature, was brought to Palestine during the time of Judah I., Ḥiyya drew upon himself Judah's deep resentment by announcing the fact to him with the words "Huna is here" (Yer. Kil. 32b). A tannaitic exposition of Gen. xlix. 10 (Sanh. 5a) which contrasts the Babylonian exilarchs, ruling by force, with Hillel's descendants, teaching in public, evidently intends to cast a reflection on the former. But Judah I. had to listen at his own table to the statement of the youthful sons of the above-mentioned Ḥiyya, in reference to the same tannaitic exposition, that "the Messiah can not appear until the exilarchate at Babylon and the patriarchate at Jerusalem shall have ceased" (Sanh. 38a).

Succession of Exilarchs.

Huna, the contemporary of Judah I., is not mentioned in the list of exilarchs in the Seder 'Olam Zuṭa, according to which Nahum was followed by his brother Johanan; then came Johanan's son Shaphat (these names also are found among the Davidians in I Chron. iii. 22, 24), who was succeeded by Anan (comp. "Anani," I Chron. iii. 24). From the standpoint of chronology the identification of Anan with the Huna of the Talmud account is not to be doubted; for at the time of his successor, Nathan 'Uḳban, occurred the fall of the Arsacids and the founding of the Sassanid dynasty (226 C.E.), which is noted as follows in Seder 'Olam Zuṭa: "In the year 166 [*c.* 234 C.E.] after the destruction of the Temple the Persians advanced upon the Romans" (on the historical value of this statement see Lazarus, *l.c.* p. 33). Nathan 'Uḳban, however, who is none other than Mar 'Uḳban, the contemporary of Rab and Samuel, also occupied a prominent position among the scholars of Babylon (see Bacher, "Ag. Bab. Amor." pp. 34-36) and, according to Sherira Gaon (who quotes Shab. 55a), was also exilarch. As 'Uḳban's successor is mentioned in the list his son Huna (Huna II.), whose chief advisers were Rab (d. 247) and Samuel (d. 254), and in whose time Papa b. Nazor destroyed Nehardea. Huna's son and successor, Nathan, whose chief advisers were Judah b. Ezekiel (d. 299) and Shesheth, was called, like his grandfather, "Mar 'Uḳban," and it is he, the second exilarch of this name, whose curious correspondence with Eleazar b. Pedat is referred to in the Talmud (Giṭ. 7a; see Bacher, *l.c.* p. 72; *idem*, "Ag. Pal. Amor." i. 9). He was succeeded by his brother (not his son, as stated in Seder 'Olam Zuṭa); his leading adviser was Shezbi. The "exilarch Nehemiah" is also mentioned in the Talmud (B. M. 91b); he is identical with "Rabbanu Nehemiah," and he and his brother "Rabbanu 'Uḳban" (Mar 'Uḳban II.) are several times mentioned in the Talmud as sons of Rab's daughter (hence Huna II. was Rab's son-in-law) and members of the house of the exilarchs (Ḥul. 92a; B. B. 51b).

The Mar 'Uḳbans.

According to Seder 'Olam Zuṭa, in Nehemiah's time, the 245th year (313 C.E.) after the destruction of the Temple, there took place a great religious persecution by the Persians, of which, however, no details are known. Nehemiah was succeeded by his son Mar 'Uḳban (III.), whose chief advisers were Rabbah b. Naḥmani (d. 323) and Adda. He is mentioned as "'Uḳban b. Nehemiah, resh galuta," in the Talmud (Shab. 56b; B. B. 55a). This Mar 'Uḳban, the third exilarch of that name, was also called "Nathan," as were the first two, and has been made the hero of a legend under the name of "Nathan di Ẓiẓuta" (see Shab. 56b). The conquest of Armenia (337) by Sapor II. is mentioned in the chronicle as a historical event occurring during the time of Mar 'Uḳban III. He was succeeded by his brother Huna Mar Huna III., whose chief advisers were Abaye (d. 338) and Raba; then followed Mar 'Uḳban's son Abba, whose chief advisers were Raba (d. 352) and Rabina. During Abba's time King Sapor conquered Nisibis. The designation of a certain Isaac as resh galuta in the time of Abaye and Raba (Yeb. 115b) is due to a clerical error (see Brüll's "Jahrb." vii. 115). Abba was succeeded first by his son Nathan and then by another son, Mar Kahana. The latter's son Huna is then mentioned as successor, being the fourth exilarch of that name; he died in 441, according to a trustworthy source, the "Seder Tannaim wa-Amoraim." Hence he was a contemporary of Ashi, the great master of Sura, who died in 427. In the Talmud, however, Huna b. Nathan is mentioned as Ashi's contemporary, and according to Sherira it was he who was Mar Kahana's successor, a statement which is also confirmed by the Talmud (Zeb. 19a). The statement of Seder 'Olam Zuṭa ought perhaps to be emended, since Huna was probably not the son of Mar Kahana, but the son of the latter's elder brother Nathan.

Huna was succeeded by his brother Mar Zuṭra, whose chief adviser was Aḥai of Diphti, the same who was defeated in 455 by Ashi's son Ṭabyomi (Mar) at the election for director of the school of Sura. Mar Zuṭra was succeeded by his son Kahana (Kahana II.), whose chief adviser was Rabina, the editor of the Babylonian Talmud (d. 499). Then followed two exilarchs by the same name: another son of Mar Zuṭra, Huna V., and a grandson of Mar Zuṭra, Huna VI., the son of Kahana. Huna V. fell a victim to the persecutions under King Peroz (Firuz), being executed, according to Sherira, in 470; Huna VI. was not installed in office until some time later, the exilarchate being vacant during the

Persecutions Under Peroz and Kobad.

persecutions under Peroz; he died in 508 (Sherira). The Seder 'Olam Zuṭa connects with the birth of his son Mar Zuṭra the legend that is elsewhere told in connection with Bostanai's birth. Mar Zuṭra, who came into office at the age of fifteen, took advantage of the confusion into which Mazdak's communistic attempts had plunged Persia, to obtain by force of arms for a short time a sort of political independence for the Jews of Babylon. King Kobad, however, punished him by crucifying him on the bridge of Maḥuza (*c.* 520). A son was born to him on the day of his death, who was also named "Mar Zuṭra." The latter did not attain to the office of exilarch, but went to Palestine, where he became head of the Academy of Tiberias, under the title of "Resh Pirḳa" (*'Αρχιφερεκίτης*), several generations of his descendants succeeding him in this office. After Mar Zuṭra's death the exilarchate of Babylon remained unocupied for some time. Mar Ahunai lived in the period succeeding Mar Zuṭra II, but for more than thirty years after the catastrophe he did not dare to appear in public, and it is not known whether even then (*c.* 550) he really acted as exilarch. At any rate the chain of succession of those who inherited the office was not broken. The names of Kafnai and his son Ḥaninai, who were exilarchs in the second half of the sixth century, have been preserved. Ḥaninai's posthumous son Bostanai was the first of the exilarchs under Arabic rule.

Bostanai was the ancestor of the exilarchs who were in office from the time when the Persian empire was conquered by the Arabs, in 642, down to the eleventh century. Through him the splendor of the office was renewed and its political position made secure. His tomb in Pumbedita was a place of worship as late as the twelfth century, according to Benjamin of Tudela. Not much is known regarding Bostanai's successors down to the time of Saadia except their names; even the name of Bostanai's son is not known. The list of the exilarchs down to the end of the ninth century is given as follows in an old document (Neubauer, "Mediæval Jewish Chronicles," i. 196): "Bostanai, Ḥanina b. Adoi, Ḥasdai I., Solomon, Isaac Iskawi I., Judah Zakkai (Babawai), Moses, Isaac Iskawi II., David b. Judah, Ḥasdai II." Ḥasdai I. was probably Bostanai's grandson. The latter's son Solomon had a deciding voice in the appointments to the gaonate of Sura in the years 733 and 759 (Sherira Gaon). Isaac Iskawi I. died very soon after Solomon. In the dispute between David's sons Anan and Hananiah regarding the succession the latter was victor; Anan then proclaimed himself anti-exilarch, was imprisoned, and founded the sect of the Karaites. His descendants were regarded by the Karaites as the true exilarchs. The following list of Karaite exilarchs, father being succeeded always by son, is given in the genealogy of one of these "Karaite princes": Anan, Saul, Josiah, Boaz, Jehoshaphat, David, Solomon, Hezekiah, Ḥasdai, Solomon (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," ii. 53). Anan's brother Hananiah is not mentioned in this list. Judah Zakkai, who is called "Zakkai b. Ahunai" by Sherira, had as rival candidate Naṭronai b. Ḥabibai, who, however, was defeated and sent West in banishment; this Naṭronai was a great scholar, and, according to tradition, while in Spain wrote the Talmud from memory. David b. Judah also had to contend with an anti-exilarch, Daniel by name. The fact that the decision in this dispute rested with the calif Al-Ma'mun (825) indicates a decline in the power of the exilarchate. David b. Judah, who carried off the victory, appointed Isaac b. Ḥiyya as gaon at Pumbedita in 833. Preceding Ḥasdai II.'s name in the list that of his father Naṭronai must be inserted. Both are designated as exilarchs in a geonic responsum (Harkavy, "Responsen der Geonim," p. 389).

Deposition of 'Uḳba.

'Uḳba is mentioned as exilarch immediately following Ḥasdai II.; he was deposed at the instigation of Kohen Ẓedeḳ, gaon of Pumbedita, but was reinstated in 918 on account of some Arabic verses with which he greeted the calif Al-Muḳtadir. He was deposed again soon afterward, and fled to Kairwan, where he was treated with great honor. After a short interregnum 'Uḳba's nephew, David b. Zakkai, became exilarch; but he had to contend for nearly two years with Kohen Ẓedeḳ before he was finally confirmed in his power (921). In consequence of Saadia's call to the gaonate of Sura and his controversy with David, the latter has become one of the best-known personages of Jewish history. Saadia had David's brother Josiah (Al-Ḥasan) elected anti-exilarch in 930, but the latter was defeated and banished to Chorasan. David b. Zakkai was the last exilarch to play an important part in history. He died a few years before Saadia; his son Judah died seven months afterward. Judah left a son (whose name is not mentioned) twelve years of age, whom Saadia took into his house and educated. His generous treatment of the grandson of his former adversary was continued until Saadia's death in 942. Only a single entry has been preserved regarding the later fortunes of the exilarchate. When Gaon Hai died in 1038, nearly a century after Saadia's death, the members of his academy could not find a more worthy successor than the exilarch Hezekiah, a descendant, perhaps a great-grandson, of David b. Zakkai; he thereafter filled both offices. But two years later, in 1040, Hezekiah, who was the last exilarch and also the last gaon, fell a victim to calumny. He was cast into prison and tortured; two of his sons fled to Spain, where they found refuge with Joseph, the son and successor of Samuel ha-Nagid. Hezekiah himself, on being liberated from prison, became head of the academy, and is mentioned as such by a contemporary in 1046 ("J. Q. R." xv. 80).

Later Traces.

The title of exilarch is found occasionally even after the Babylonian exilarchate had ceased. Abraham ibn Ezra (commentary to Zech. xii. 7) speaks of the "Davidic house" at Bagdad (before 1140), calling its members the "heads of the Exile." Benjamin of Tudela in 1170 mentions the exilarch Ḥasdai, among whose pupils was the subsequent pseudo-Messiah David Alroy, and Ḥasdai's son, the exilarch Daniel. Pethahiah of Regensburg also refers to the latter, but under the name of "Daniel b. Solomon"; hence it must be assumed that Ḥasdai was also called "Solomon." Al-Ḥarizi (after 1216) met at Mosul a descendant of the house of David, whom he calls "David, the head of the Exile." A long time previously a descendant of the ancient house of exilarchs had attempted to revive in Egypt the dignity of exilarch which had become extinct in Babylon. This was David b. Daniel; he came to Egypt at the age of twenty, in 1081, and was proclaimed exilarch by the learned Jewish authorities of that country, who wished to divert to Egypt the leadership formerly enjoyed by Babylon. A contemporary document, the Megillah of the Palestinian "gaon" Abiathar, gives an authentic account of this episode of the Egyptian exilarchate, which ended with the downfall of David b. Daniel in 1094 ("J. Q. R." xv. 80 *et seq.*). Descendants of the house of exilarchs were living in various places long after the office became extinct. A descendant of Hezekiah, "Ḥiyya" by name, with the surname Al-Da'udi, indicative of his origin, died in 1154 in Castile (Abraham ibn Da'ud). Several families, as late as the fourteenth century, traced their descent back to Josiah, the brother of David b. Zakkai who had been banished to Chorasan (see the genealogies in Lazarus, *l.c.* pp. 180 *et seq.*). The descendants of the Karaite exilarchs have been referred to above.

Development and Organization.

The history of the exilarchate falls naturally into two periods, which are separated from each other by the beginning of the Arabic rule in Babylonia. As shown above, the first period is not accessible to the light of historical research before the middle of the second Christian century. There are no data whatever for a working hypothesis regarding the beginnings of the office. It can merely be said in general that the golah, the Jews living in compact masses in various parts of Babylon, tended gradually to unite and effect an organization, and that this tendency, together with the high regard in which the descendants of the house of David living in Babylon were held, brought it about that a member of this house was recognized as "head of the golah." The dignity became hereditary in this house, and was finally recognized by the state, and hence became an established political institution, first of the Arsacid and then of the Sassanid empire. Such was the exilarchate as it appears in Talmudic literature, the chief source for its history during the first period, and from which come the only data regarding the rights and functions of the exilarchate. For the second, the Arabic, period, there is a very important and trustworthy description of the institution of the exilarchate, which will be translated further on; this description is also important for the first period, because many of the details may be regarded as survivals from it. The characteristics of the first period of the exilarchate, as gathered from significant passages of Talmudic literature, will first be noted.

In accordance with the character of Talmudic tradition it is the relation of the exilarchs to the heads and members of the schools that is especially referred to in Talmudic literature. The Seder 'Olam Zuṭa, the chronicle of the exilarchs that is the most important and in many cases the only source of information concerning their succession, has also preserved chiefly the names of those scholars who had certain official relations with the respective exilarchs. The phrase used in this connection ("ḥakamim debaruhu," the scholars directed him) is the stereotyped phrase used also in connection with the fictitious exilarchs of the century of the Second Temple; in the latter case, however, it occurs without the specific mention of names—a fact in favor of the historicalness of those names that are given for the succeeding centuries. The authenticity of the names of the amoraim designated as the scholars "guiding" the several exilarchs, is, in the case of those passages in which the text is beyond dispute, supported by internal chronological evidence also. Some of the Babylonian amoraim were closely related to the house of the exilarchs, as, for example, Rabba b. Abuha, whom Gaon Sherira, claiming Davidian descent, named as his ancestor. Naḥman b. Jacob (d. 320) also became closely connected with the house of the exilarchs through his marriage with Rabba b. Abuha's daughter, the proud Yaltha; and he owed to this connection perhaps his office of chief judge of the Babylonian Jews. Huna, the head of the school of Sura, recognized Naḥman b. Jacob's superior knowledge of the Law by saying that Naḥman was very close to the "gate of the exilarch" ("baba di resh galuta"), where many cases were decided (B. B. 65b). The term "dayyane di baba" (judges of the gate), which was applied in the post-Talmudic time to the members of the court of the exilarch, is derived from the phrase just quoted (comp. Harkavy, *l.c.*). Two details of Naḥman b. Jacob's life cast light on his position at the court of the exilarch: he received the two scholars Ḥisda and Rabba b. Huna, who had come to pay their respects to the exilarch (Suk. 10b); and when the exilarch was building a new house he asked Naḥman to take charge of the placing of the mezuzah according to the Law (Men. 33a).

Relations with the Academies.

Retinue of the Exilarch.

The scholars who formed part of the retinue of the exilarch were called "scholars of the house of the exilarch" ("rabbanan di-be resh galuta"). A remark of Samuel, the head of the school of Nehardea, shows that they wore certain badges on their garments to indicate their position (Shab. 58a). Once a woman came to Naḥman b. Jacob, complaining that the exilarch and the scholars of his court sat at the festival in a stolen booth (Suk. 31a), the material for it having been taken from her. There are many anecdotes of the annoyances and indignities the scholars had to suffer at the hands of the exilarchs' servants (Giṭ. 67b, the case of Amram the Pious; 'Ab. Zarah 38b, of Ḥiyya of Parwa; Shab. 121b, of Abba b. Marta). The modification of ritual requirements granted to the exilarchs and their households in certain concrete cases is characteristic of their relation to the religious law (see Pes. 76b, Levi b. Sisi; Ḥul. 59a, Rab; 'Ab. Zarah 72b, Rabba b. Huna; 'Er. 11b, Naḥman versus Sheshet; 'Er. 39b, similarly; M. Ḳ. 12a, Ḥanan; Pes. 40b, Pappai). Once when certain preparations which the exilarch was making in his park for alleviating the strictness of the Sabbath law were interrupted by Raba and his pupils, he exclaimed, in the words of Jer. iv. 22, "They are wise to do evil, but to do good they have no knowledge" (‘Er. 26a). There are frequent references to questions, partly halakic and exegetical in nature, which the exilarch laid before his scholars (to Huna, Giṭ. 7a; Yeb. 61a; Sanh. 44a; to Rabba b. Huna, Shab. 115b; to Hamnuna, Shab. 119a). Details are sometimes given of lectures that were delivered "at the entrance to the house of the exilarch" ("pitḥa di-be resh galuta"; see Ḥul. 84b; Beẓah 23a; Shab. 126a; M. Ḳ. 24a). These lectures were probably delivered at the time of the assemblies, which brought many representatives of Babylonian Judaism to the court of the exilarch after the autumnal festivals (on Sabbath Lek Leka, as Sherira says; comp. ‘Er. 59a).

Etiquette of the Resh Galuta's Court.

The luxurious banquets at the court of the exilarch were well known. An old anecdote was repeated in Palestine concerning a splendid feast which the exilarch once gave to the tanna Judah b. Bathyra at Nisibis on the eve of the Day of Atonement (Lam. R. iii. 16). Another story told in Palestine (Yer. Meg. 74b) relates that an exilarch had music in his house morning and evening, and that Mar ‘Uḳba, who subsequently became exilarch, sent him as a warning this sentence from Hosea: "Rejoice not, O Israel, for joy, as other people." The exilarch Nehemiah is said to have dressed entirely in silk (Shab. 20b, according to the correct reading; see Rabbinowicz, "Diḳduḳe Soferim").

The Talmud says almost nothing in regard to the personal relations of the exilarchs to the royal court. One passage relates merely that Huna b. Nathan appeared before Yezdegerd I., who with his own hands girded him with the belt which was the sign of the exilarch's office. There are also two allusions dating from an earlier time, one by Ḥiyya, a Babylonian living in Palestine (Yer. Ber. 5a), and the other by Adda b. Ahaba, one of Rab's earlier pupils (Sheb. 6b; Yer. Sheb. 32d), from which it seems that the exilarch occupied a foremost position among the high dignitaries of the state when he appeared at the court first of the Arsacids, then of the Sassanids. An Arabic writer of the ninth century records the fact that the exilarch presented a gift of 4,000 dirhems on the Persian feast of Nauruz (see "R. E. J." viii. 122). Regarding the functions of the exilarch as the chief tax-collector for the Jewish population, there is the curious statement, preserved only in the Palestinian Talmud (Yer. Soṭah 20b, bottom), that once, in the time of Huna, the head of the school of Sura, the exilarch was commanded to furnish as much grain as would fill a room of 40 square ells.

Juridical Functions.

The most important function of the exilarch was the appointment of the judge. Both Rab and Samuel said (Sanh. 5a) that the judge who did not wish to be held personally responsible in case of an error of judgment, would have to accept his appointment from the house of the exilarch. When Rab went from Palestine to Nehardea he was appointed overseer of the market by the exilarch (Yer. B. B. 15b, top). The exilarch had jurisdiction in criminal cases also. Aḥa b. Jacob, a contemporary of Rab (comp. Giṭ. 31b), was commissioned by the exilarch to take charge of a murder case (Sanh. 27a, b). The story found in B. Ḳ. 59a is an interesting example of the police jurisdiction exercised by the followers of the exilarch in the time of Samuel. From the same time dates a curious dispute regarding the etiquette of precedence among the scholars greeting the exilarch (Yer. Ta‘an. 68a). The exilarch had certain privileges regarding real property (B. Ḳ. 102b; B. B. 36a). It is a specially noteworthy fact that in certain cases the exilarch judged according to the Persian law (B. Ḳ. 58b); and it was the exilarch ‘Uḳba b. Nehemiah who communicated to the head of the school of Pumbedita, Rabbah b. Naḥmai, three Persian statutes which Samuel recognized as binding (B. B. 55a).

A synagogal prerogative of the exilarch was mentioned in Palestine as a curiosity (Yer. Soṭah 22a): The Torah roll was carried to the exilarch, while every one else had to go to the Torah to read from it. This prerogative is referred to also in the account of the installation of the exilarch in the Arabic period, and this gives color to the assumption that the ceremonies, as recounted in this document, were based in part on usages taken over from the Persian time. The account of the installation of the exilarch is supplemented by further details in regard to the exilarchate which are of great historical value. Following is a translation of a portion of this account, written by Nathan ha-Babli in the tenth century, and included in Abraham Zacuto's "Yuḥasin" and in Neubauer's "Mediæval Jewish Chronicles," ii. 83 *et seq.*:

Installation Ceremonies.

"The members of the two academies [Sura and Pumbedita], led by the two heads [the geonim] as well as by the leaders of the community, assemble in the house of an especially prominent man before the Sabbath on which the installation of the exilarch is to take place. The first homage is paid on Thursday in the synagogue, the event being announced by trumpets, and every one sends presents to the exilarch according to his means. The leaders of the community and the wealthy send handsome garments, jewelry, and gold and silver vessels. On Thursday and Friday the exilarch gives great banquets. On the morning of the Sabbath the nobles of the community call for him and accompany him to the synagogue. Here a wooden platform covered entirely with costly cloth has been erected, under which a picked choir of sweet-voiced youths well versed in the liturgy has been placed. This choir responds to the leader in prayer, who begins the service with 'Baruk she-amar.' After the morning prayer the exilarch, who until now has been standing in a covered place, appears; the whole congregation rises and remains standing until he has taken his place on the platform, and the two geonim, the one from Sura preceding, have taken seats to his right and left, each making an obeisance.

"A costly canopy has been erected over the seat of the exilarch. Then the leader in prayer steps in front of the platform and, in a low voice audible only to those close by, and accompanied by the 'Amen' of the choir, addresses the exilarch with a benediction, prepared long beforehand. Then the exilarch delivers a sermon on the text of the week or commissions the gaon of Sura to do so. After the discourse the leader in prayer recites the Ḳaddish, and when he reaches the words 'during your life and in your days,' he adds the words 'and during the life of our prince, the exilarch.' After the Ḳaddish he blesses the exilarch, the two heads of the schools, and the several provinces that contribute to the support of the academies, as well as the individuals who have been of especial service in this direction. Then the Torah is read. When the 'Kohen' and 'Levi' have finished reading, the leader in prayer carries the Torah roll to the exilarch, the whole congregation rising; the exilarch takes the roll in his hands and reads from it while standing. The two heads of the schools also rise, and the gaon of Sura recites the targum to the passage read by the exilarch. When the reading of the Torah is completed, a blessing is pronounced upon the exilarch. After the 'Musaf' prayer the exilarch leaves the synagogue, and all, singing, accompany him to his house. After that the exilarch rarely goes beyond the gate of his house, where services for the community are held on the Sabbaths and feast-days. When it becomes necessary for him to leave his house, he does so only in a carriage of state, accompanied by a large retinue. If the exilarch desires to pay his respects to the king, he first asks permission to do so. As he enters the palace the king's servants hasten to meet him, among whom he liberally distributes gold coin, for which provision has been made beforehand. When led before the king his seat is assigned to him. The king then asks what he desires. He begins with carefully prepared words of praise and blessing, reminds the king of the customs of his fathers, gains the favor of the king with appropriate words, and receives written consent to his demands; thereupon, rejoiced, he takes leave of the king."

Income and Privileges.

In regard to Nathan ha-Babli's additional account as to the income and the functions of the exilarch (which refers, however, only to the time of the narrator), it may be noted that he received taxes, amounting altogether to 700 gold denarii a year, chiefly from the provinces Nahrawan, Farsistan, and Holwan.

The Mohammedan author of the ninth century, Al-Jaḥiz, who has been referred to above, makes special mention of the shofar, the wind-instrument which was used when the exilarch ("ras al-jalut") excommunicated any one. The punishment of excommunication, continues the author, is the only one which in Mohammedan countries the exilarch of the Jews and the catholicos of the Christians may pronounce, for they are deprived of the right of inflicting punishment by imprisonment or flogging ("R. E. J." viii. 122 *et seq.*). Another Mohammedan author reports a conversation that took place in the eighth century between a follower of Islam and the exilarch, in which the latter boasted: "Seventy generations have passed between me and King David, yet the Jews still recognize the prerogatives of my royal descent, and regard it as their duty to protect me; but you have slain the grandson [Ḥusain] of your prophet after one single generation" (*ib.* p. 125). The son of a previous exilarch said to another Mohammedan author: "I formerly never rode by Kerbela, the place where Ḥusain was martyred, without spurring on my horse, for an old tradition said that on this spot the descendant of a prophet would be killed; only since Ḥusain has been slain there and the prophecy has thus been fulfilled do I pass leisurely by the place" (*ib.* p. 123). This last story indicates that the resh galuta had by that time become the subject of Mohammedan legend, other examples also being cited by Goldziher. That the personage of the exilarch was familiar to Mohammedan circles is also shown by the fact that the Rabbinite Jews were called "Jaluti," that is, those belonging to the exilarch, in contradistinction to the Karaites (*ib.*). In the first quarter of the eleventh century, not long before the extinction of the exilarchate, Ibn Ḥazam, a fanatic polemicist, made the following remark in regard to the dignity: "The ras al-jalut has no power whatever over the Jews or over other persons; he has merely a title, to which is attached neither authority nor prerogatives of any kind" (*ib.* p. 125).

Curiously enough the exilarchs are still mentioned in the Sabbath services of the Ashkenazim ritual. The Aramaic prayer "Yeḳum Purḳan," which was used once in Babylon in pronouncing the blessing upon the leaders there, including the "reshe galwata" (the exilarchs), is still recited in most synagogues. The Jews of the Sephardic ritual have not preserved this anachronism, nor was it retained in most of the Reform synagogues of the nineteenth century.

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G. W. B.

EXILE: The translation of "goleh" (II Sam. xv. 19) and "ẓo'eh" (Isa. li. 14) in the English versions; it also occurs as a translation of "galut" (Isa. xx. 4) and "golah" (Ezek. xii. 4, 11; Ezra viii. 35) in the Revised Version (where the Authorized Version uses "captives" and "captivity"). See BANISHMENT; CAPTIVITY; DIASPORA.

J. K.

EXODUS (Ἔξοδος, lit. "way out"): The departure, under the leadership of Moses, of the Israelites from the land of Egypt.—**Biblical Data:** Having multiplied in the land of Goshen, the Israelites were enslaved and oppressed in various ways by a "new king" who "knew not Joseph." Alarmed at their increase, he determined to prevent their becoming strong enough to act decisively against Egypt in case of war. Moses, who after various vicissitudes had been summoned from Midian to demand his people's freedom "to depart and serve YHWH," and had brought ten PLAGUES upon the king and his people, was finally bidden by Pharaoh to lead the Hebrews out of the death-ridden land. More than six hundred thousand able-bodied men, not counting women and children and the "mixed multitude," with their cattle and other property, marched out in one night from RAMESES in the direction of Succoth (Ex. xii. 37, 38; xxxviii. 26; Num. i. 46, ii. 32, xi. 21, xii. 37, xxvi. 51); then, leaving this latter station, they encamped at Etham, at the edge of the desert. For God had resolved not to conduct them along the nearer route, "the road of the Philistine" (Ex. xiii. 17, Hebr.), fearing they might regret and retreat to Egypt when war (against the Philistines) became necessary. So YHWH commanded Moses to lead them back and encamp before PI-HAHIROTH, "between MIGDOL and the [Red] sea" (Ex. xiv. 2). This retrogressive movement would encourage Pharaoh to pursue the fugitives. The Egyptian king, in fact, starts out with horse and 600 chariots and a vast army to recapture the Israelites. He comes upon them "at Pi-hahiroth before Baal-zephon" (Ex. xiv. 9). Terrified, the Israelites cry out to YHWH, and reproach Moses for having brought them there to die, though graves in plenty might have been found in Egypt. Then the help of YHWH is miraculously manifested. They pass dry-shod over the sea, which divided at the lifting of Moses' staff and the blowing of a strong east wind. The Egyptians, thrown into confusion by a change in the position of the "angel of God," pursue after them, but the returning waters sweep their king and all his hosts to a watery grave (Ex. xiv., xv.).

——**Critical View:** That the events narrated in Exodus can not be historical in all their details has been generally conceded. The numbers are certainly fanciful: 600,000 men would represent a total of at least two million souls. Where these could have found room and subsistence in the land of Goshen, granted even that many of them lived in Pharaoh's capital, or in the district of Rameses (Gen. xlv. 10, 18; xlvii. 11), and how so vast an unorganized host could have crossed the Red Sea in one night are questions that have not been explained (Colenso, "The Pentateuch," i. 1867; Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," i. 1, 44 *et seq.*). The Exodus must have been a movement of a much smaller body of men. To doubt, as has been done by Winckler, for instance ("Gesch. Israels in Einzeldarstellungen," i. 55), the historical possibility of such a movement on the assumption that a confusion has arisen in Hebrew traditions between "Miẓraim" (Egypt) and the "Muẓri," a North-Arabian tribe, is not reasonable. In view of the central character of the Exodus in all later Hebrew theology, such a denial is inadmissible. Egyptian monuments show that Semitic shepherd tribes settled in Egypt at various periods. Though the theory that the Hebrews are identical with the equestrian clan of the Aper is not tenable (Brugsch, "Gesch. Aegyptens Unter den Pharaonen," pp. 582–583), and though the Israelites are nowhere named on the Egyptian monuments as sojourning in Egypt, the historical character of their own traditions on their stay in the country can not well be questioned. But it is probable that only a part of the twelve tribes, the Joseph group (see the Joseph story in Genesis), had pushed so far south, while related clans (the Judah group) never left the Sinaitic peninsula (Stade, "Gesch. des Volkes Israels," pp. 128 *et seq.*; idem, "Die Entstehung des Volkes Israel," 1897, p. 12). Oppressed and compelled to help build the frontier garrison cities devised to keep them in check and their kinsmen across the frontier at bay, the Israelites invoked and received aid from their free brethren, who banded themselves into a confederation and, under the leadership of a great man (Moses), succeeded in their patriotic enterprise.

Relations of Joseph and Judah.

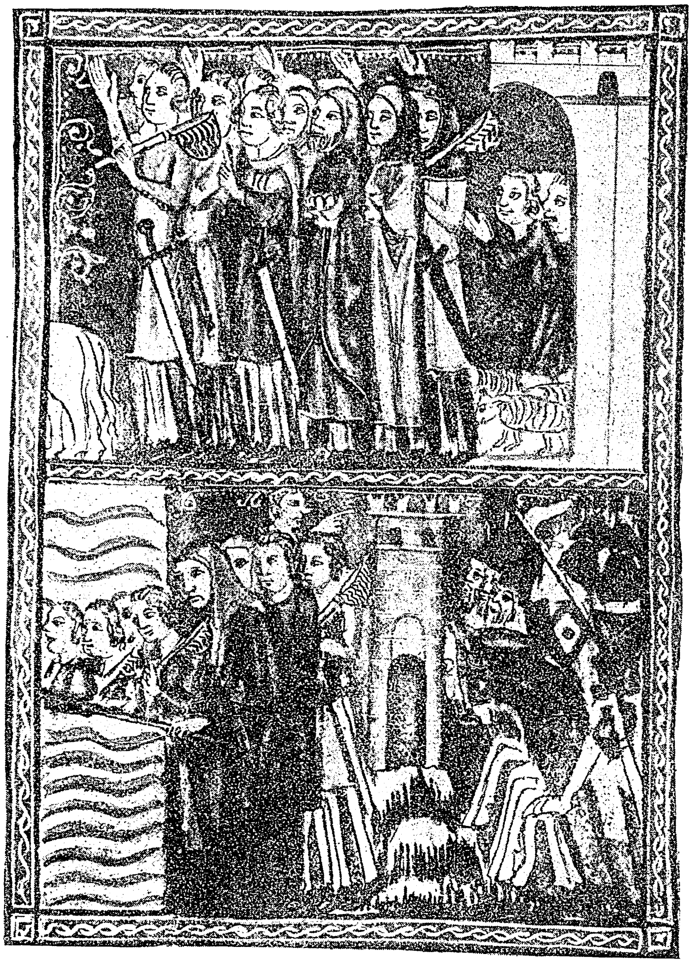

The Israelites Leaving Egypt and Crossing the Red Sea.

(From the Sarajevo Haggadah, fourteenth century.)

Like all old races, the Israelites regarded their national struggle as a combat between their God and the god or gods of their enemies. In their victory they beheld the triumph of their all-powerful God, "a warrior" (Ex. xv. 3, Hebr.), over Pharaoh. This stupendous struggle, which must have lasted for a long time, gave the first permanent impulse toward the welding of all the sons of Israel into a nation, which YHWH had brought out of Egypt to be His people (Ex. xv. 16). The total destruction of the Egyptian army with its king is also an exaggerated statement of the fact that the Egyptian frontier garrisons were defeated in the attempt to recapture the Israelites or impede their onward march. The "crossing of the Red Sea" has invited much rationalizing about ebbing tides and the effect of the east wind upon the waters. Some natural phenomenon probably underlies the account, as also that of the ten plagues. But this phenomenon is the remote material of an old mythology, and it is rather the mythological construction of the phenomenon than the phenomenon itself that has been elaborated in the Biblical narratives (compare RAHAB and Tehom [Tiamat; see ABYSS], and the like). The song (Ex. xv.) is certainly older than the various prose accounts of the crossing. The story of the Exodus is not by one hand: both JE and P are distinguishable (see EXODUS, BOOK OF).

Crossing the Red Sea.

Ancient Non-Jewish Statements Concerning the Exodus: Manetho (Josephus, "Contra Ap." i. 26-29) relates that a certain King Amenophis had banished a leprous and impure people to do hard labor in the quarries in eastern Egypt. Later, settled in the city of Avaris, they chose for their chief a Heliopolitan priest by the name of "Osarsiph," subsequently called "Moses." Rising in rebellion against Egypt, they were defeated by an Egyptian-Ethiopic army, the fugitives finding safety in the Arabian desert. Charemon (cited *ibid.* i. 32), with some variations, reiterates the foregoing account. According to Lysimachus (cited *ibid.* i. 34), King Bocchoris drowned those of the Jews that were afflicted with leprosy and scabies, and drove the rest into the desert. These non-Jewish accounts are plainly inspired by hatred of the Jews, and display a strange mixture of blurred Biblical facts and free fiction. They are without value for fixing the date of the Exodus.

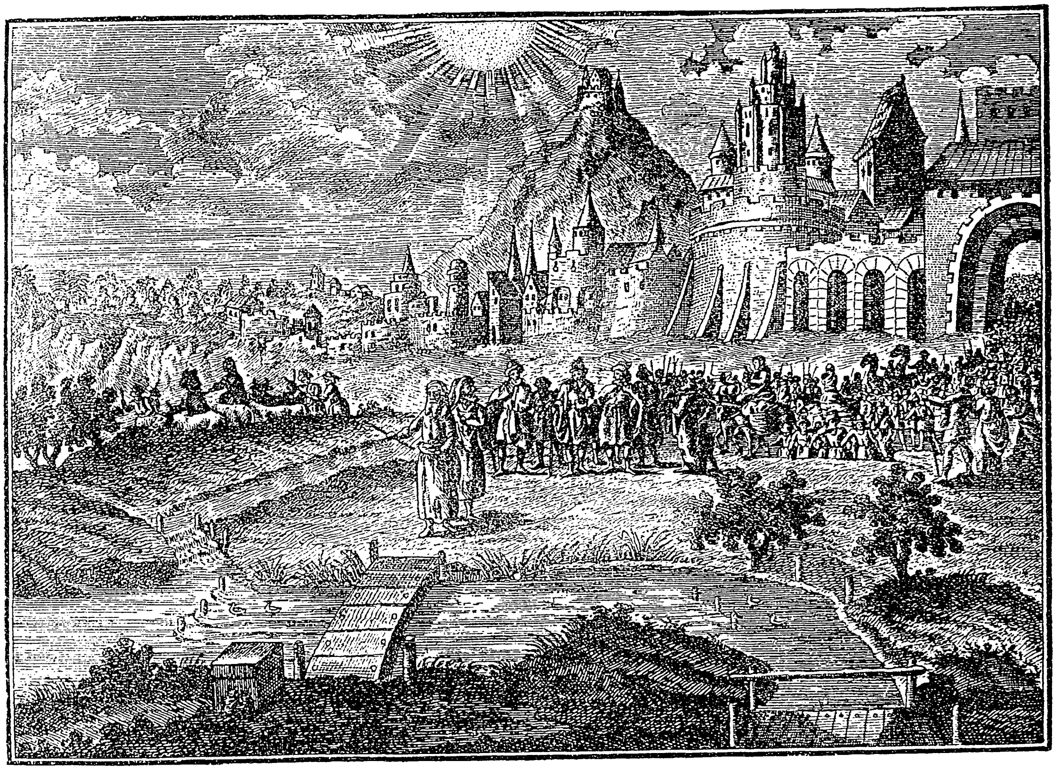

THE EXODUS.

(From a Passover Haggadah, Vienna, 1823, in the possession of J. D. Eisenstein.)

Rameses II.

Up to within a very recent period the view which identified the Hebrews with the HYKSOS (*l.c.* i. 14; Eusebius, "Hist. Eccl." i. 226 *et seq.*), the shepherd kings of Aramean stock who held Egypt in subjection for some time (1800-1600 B.C.), a view which Josephus was the first to urge, had been almost entirely abandoned. Most scholars identify with the Pharaoh of the oppression Rameses II., son of Seti, who ruled over Egypt for sixty-seven years. He is known to have built in Lower Egypt many structures of a character similar to those indicated by Ex. i. 11. One of the two Biblical "store [frontier] cities" (R. V.) recalls his name ("Ra'amses" in Hebr.), and the inference is that it and Pithom, if not founded by him, were enlarged and beautified in his reign, especially if the Hebrew designation "'are miskenot" means "Temple cities" (Brugsch, *l.c.* p. 549). Merneptah II., his son, would then be the Pharaoh of the Exodus, who, indeed, is reported to have had trouble with the hostile shepherd tribes across the border (the Shasu = Hyksos, the princes of the Shasu), and might thus well have attempted to prevent the contingency feared in Ex. i. 10, that the Israelites would "join also unto our [Egypt's] enemies." Still it has been argued that under the reign of Merneptah II. Egypt was too well organized for the rebellion of the Israelites to have been successful. His successor, Seti II., therefore, under whom a general administrative disintegration set in, is suggested as the ruler who was forced to acquiesce in the demands of the Hebrews (so Maspero in Ger. ed. of his history, p. 258, Leipsic, 1877). The dates given in the Bible, though involved in much confusion (see CHRONOLOGY), lend strong probability to the assumption that the Exodus took place under a king of the nineteenth dynasty (about 1500–1300 B.C.). I Kings vi. 1 fixes the interval between the Exodus and the building of the Temple at over 480 years. Rehoboam—forty-one years after the building of the Temple (I Kings xiv. 25; see Herzog-Hauck, "Real-Encyc." i. 207)—is contemporaneous with Shishak, the first king of the twenty-second dynasty (*c.* 950 B.C.). This would give about 1470 B.C. for the Exodus (Brugsch, *l.c.* pp. 768 *et seq.*).

The finding by Flinders Petrie (1896) of an inscription by Merneptaḥ I., in which for the first time "Isir'l" occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the virtual correctness of the date given above. The Thebes inscription with "Isir'l" proves that under Merneptaḥ I. Israel was settled in Palestine. Israel may have been identical with the Ḥabiri that, according to the El-Amarna tablets, invaded Palestine during the eighteenth dynasty and were restricted in their freedom by Seti I. (nineteenth dynasty). This would likewise suggest, especially if the Ḥabiri are identical with the Shasu (W. M. Müller, "Asien und Europa nach Altägyptischen Denkmälern," p. 131), for the Exodus the decade 1480–1470 B.C. (see Steindorff in Herzog-Hauck, *l.c.* i. 211; Beer in Guthe, "Kurzes Bibelwörterb." 1903, p. 58).

The stations named in JE do not all coincide with those in P, as the following table shows:

JE.	P.
Goshen (Gen. xlv. 10; Ex. xiii. 18), not the route to the land of the Philistines, but the route to the desert and to the sea (Ex. xiii. 17).	Rameses (Gen. xlvii. 11) or Egypt (Ex. i. 7, xii. 13). Rameses and Succoth (Ex. xii. 37). Etham (Ex. xiii. 20). Return to Pi-hahiroth (Ex. xiv. 2). Before Baal-zephon (Ex. xiv. 9).
Crossing the Sea (Ex. xiv.).	
Desert of Shur (Ex. xv. 22).	
Marah (Ex. xv. 23).	
Elim (Ex. xv. 27).	Elim (Ex. xvi. 1).

The Route.

The two roads named in JE are easily determined. The "road to the land of the Philistines" runs in a northeasterly direction to the Red Sea, and then along the shore to Gaza. The route is still used by the caravans which cross the Suez Canal at Ḳanṭarat al-Khasnah. The "road to the desert" from Egypt is reached by the western gulf of the Red Sea, that is, not our modern Suez, but the eastern terminus of the modern Wadi Ṭumilat, the district of Tell al-Maskhutah. Here Naville's excavations (1883–85) have established the position of Pithom and the (Greek) Heronpolis. This road (Ex. xiii. 17) from Goshen ran in an easterly direction through the Wadi Ṭumilat to the (then) northern point of the Red Sea, and thence between the modern Balaḥ and Timsaḥ lakes into the desert of Shur. This shows that JE thought the route taken by Israel to have been in an easterly direction toward Horeb.

P assumes Rameses as the starting-point; thence the Israelites march through Succoth to Etham, whence they retrace their steps and reach Egyptian territory again. Of the three stations only Migdol is definitely known as a north-frontier town of Egypt. But this would be on the "road to the land of the Philistines," which, according to Ex. xiii. 17, the fugitives were not to take. P speaks only of the "sea," never of the "Yam Suf" ("red" weedy sea). Brugsch (*l.c.*) and Schleiden ("Landenge von Suez," 1858) have argued that the road taken lay across the narrow strip of sand between the Serbonian Lake and the sea. But this route does not lead to Horeb (see Brugsch, "L'Exode et les Monuments Egyptiens," 1875; Guthe, in "Zeitschrift des Deutschen Palästina-Vereins," viii. 216–232). The Rameses of the Exodus has also been variously identified. Ebers ("Durch Goschen zum Sinai," p. 501) does not identify it with the above-named Tell al-Mashkutah, which is believed to be Pithom, but with Zoan (Tanis), the modern San. Here black bricks (Ex. v. 7) have been found in abundance among the ruins. That the point of the Gulf of Suez lay in the time of the Exodus somewhat more to the north than now has been pointed out in defense of the theory that the crossing took place at Suez. It is impossible to trace the route definitely from the conflicting data of Exodus. E. G. H.

EXODUS, BOOK OF.—Biblical Data: The second book of the Torah or Pentateuch is called by the Jews ואלה שמות, from the opening words, or briefly שמות. The Greek name is Ἔξοδος (in Philo also Ἐξαγωγή), that is, "departure"; the Latin, "[Liber] Exodus." It contains, according to the Masorah, 1,209 (?) verses in 164 sections ("parashiyyot"), 69 ending in the middle of the line ("petuḥot" = "open"), and 95 with a space in the middle of the line ("setumot" = "closed"), in 29 chapters ("sedarim"), and 14 sections ("pisḳot"), for reading on the Sabbath, in 11 lessons. The common division into 40 chapters is taken from the Vulgate.

Name and Contents.

The second book of the Torah is the organic continuation of the first book. It narrates the departure of the descendants of the Patriarchs, increased to a people, from servitude in Egypt, their journey to Sinai, and the revelations and laws which they received there. It is a well-planned and well-arranged work, displaying much literary skill in the command over great masses of material as well as in the marshaling of the facts. It is homogeneous in its views, and is not encumbered by unnecessary repetitions, though the sequel to it is found only in the following books. It is divided into two principal sections: (1) ch. i.–xviii., recounting Israel's deliverance from Egypt; (2) ch. xix.–xl., the promulgation of the Law. These may again be divided into subsections.

Ch. i.–iv.: The Call of Moses. The Israelites living in Egypt are oppressed by forced labor, imposed upon them by a new Pharaoh who desires to destroy them (i.). The exposed male infant of a Levitic family (whose name, in order not to divert interest from the main story, is not given here), is found by Pharaoh's daughter, who calls him "Moses" and adopts him. Moses, grown to man's estate, sympathizes with his suffering brethren, and flees the country because he has slain an Egyptian overseer. He goes to Midian, becomes shepherd to the priest Jethro, and marries the latter's daughter Zipporah (ii.). As he is feeding the sheep on Mount Horeb, he has a marvelous experience. God appears to him from a thorn-bush which, though burning, is not consumed. He reveals Himself as the God of the Fathers of Israel, and orders Moses to go before Pharaoh and demand the release of his brethren. God overcomes Moses' reluctance by His promises of supreme aid, and appoints his brother Aaron to be his assistant. Moses then returns to Egypt.

Ch. v., vi.: The Preparation. As Pharaoh not only refuses Moses' request, but oppresses the people still further, Moses complains to God, who thereupon announces to him that He will now display His power and will surely liberate Israel. At this point the genealogy of Moses and his family is inserted, in order that it may not later interrupt or weaken in any way the story which follows.

Ch. vii.-x.: The Plagues: the proofs of God's power. After God has assigned their tasks to Moses and Aaron, and predicted Pharaoh's obduracy, and after they have attested their commission by working a miracle before Pharaoh (vii. 1-13), God sends nine plagues over Pharaoh and his land: (1) the changing of the waters of the Nile into blood (דם, vii. 14–25); (2) frogs (צפרדע, vii. 28–viii. 11); (3) vermin (כנים, viii. 12–15); (4) noxious animals (ערב, viii. 16–28); (5) death of the cattle (דבר, ix. 1–7); (6) boils upon men and beasts (שחין, ix. 9–12); (7) storms, killing men and beasts (ברד, ix. 13–35); (8) locusts that devour all vegetation (ארבה, x. 1–20); (9) deep darkness for three days (חשך, x. 21–29). These plagues, which give evidence of God's power over nature, are increasingly obnoxious and dangerous, and are so arranged that every third plague (hence narrated more briefly) confirms the two preceding ones (narrated more in detail), and each group follows naturally upon the preceding one. The story displays a skilful climax, rhythm, and variety. Pharaoh, however, is untouched by the first plague, which his magicians can imitate; after the second plague, which they can reproduce, but not check, he begins to supplicate; after the third plague he allows his magicians to comfort him; from the third on he makes fresh promises after each plague, but recalls them when the danger is past, and remains obdurate.

Ch. xi.-xiii. 16: The Departure. The last, decisive blow, namely, the death of all the first-born of the Egyptians (מכת בכורות), and the departure are announced. For the protection of their homes the Israelites are commanded to kill a lamb (פסח) and to eat it quickly with unleavened bread (מצה) and bitter herbs (מרורים), on the 14th of the first month, and to be ready for immediate departure. The first-born of all the Egyptians die. Pharaoh dismisses the Israelites. To the number of 600,000 men, not including women and children, they leave the country, after a sojourn of 430 years, carrying with them rich gifts from benevolent Egyptians. They go first from Rameses to Succoth. Chap. xii. 43—xiii. 16 contain supplementary regulations regarding the future observance of the Passover.

Ch. xiii. 17-xv. 21: Pharaoh's Death. Repenting his clemency, Pharaoh, with chariots and horsemen, pursues the Israelites, who have reached the shores of the Red Sea (ים סוף), divinely guided by day by a pillar of cloud, and by night by a pillar of fire. The Israelites pass dry-shod through the waters, which marvelously recede before them while engulfing Pharaoh and his entire army. Moses and his people sing a song of praise to God.

Ch. xv. 22-xviii.: The March to Sinai. The Israelites journey into the desert of Shur, to Mara. The people, complaining of lack of water, are satisfied. They reach Elim. In the desert of Sin they complain of lack of food. God sends them quails, and from this time on, except on the Sabbath, sends them a daily shower of manna. Upon arrival at Rephidim the people again complain of lack of water. God gives them water from a rock ("Massah and Meribah" = "place of temptation and quarrels"; xvii. 7). Amalek attacks Israel and is vanquished by Joshua. God commands eternal war against Amalek. Moses' father-in-law, Jethro, having heard of Israel's deliverance, visits Moses, bringing him his wife Zipporah and their two children, whom Moses had left behind at home. On Jethro's advice Moses appoints subordinate judges.

Ch. xix.-xx.: Israel's Call: the promulgation of the Ten Commandments on Mount Sinai. In the third month the Israelites arrive in the desert of Sinai and encamp at the mountain. God announces to them through Moses that, having by His power liberated them, He will now constitute them His people, making them a nation of priests and a holy people. The Israelites accept this call with one accord, and after they have prepared themselves worthily, God, through Moses' mediation, and with thunder and lightning, clouds of smoke and noise of trumpets, reveals Himself to them on Mount Sinai and pronounces the ten fundamental commands of religion and morals, which are followed by a command regarding the altar.

Ch. xxi.-xxiv.: The Law and the Covenant. The Ten Commandments, formally declaring the divine will regarding man's attitude to God and to all His creatures, are followed by enactments relating to civil law: (1) indemnifications for injuries done to a fellow man; (2) duties toward persons who have no actual claims, though they are dependent on the good will of others. In conclusion there are the promise of the land of Canaan as the reward of obedience, and the warning against the pagan inhabitants. God then enters into a solemn covenant with the people, through Moses. He calls Moses up into the mountain to receive the stone tablets of the Law and further instructions.

Ch. xxv.-xxxi.: The Sanctuary and the Priests. In order that God may dwell permanently among the Israelites, they are given instructions for erecting a sanctuary. The directions provide for: (1) a wooden ark, gilded inside and outside, for the Tables of the Covenant, with a cover similarly gilded as "mercy seat" for the Divine Presence; (2) a gilt table for the so-called "shewbread" (לחם פנים); (3) a golden candlestick for a light never to be extinguished; (4) the dwelling, including the curtains for the roof, the walls made of boards resting on silver feet and held together by wooden bolts, the purple curtain veiling the Holy of Holies, the table and candlestick, and the outer curtain; (5) a sacrificial altar made of bronzed boards; (6) the outer court formed by pillars resting on bronze pedestals and connected by hooks and crossbars of silver, with embroidered curtains; (7) preparation of the oil for the candlestick. Then follow directions for the garments of the priests: (1) a shoulder-band (ephod) with two onyx stones, on each of which are engraved the names of six of the tribes of Israel, also golden chains for holding the breastplate ("ḥoshen") set with twelve precious stones, in four rows; (2) a robe for the ephod, with bells and pomegranates around the seam; (3) a golden miter plate with the inscription "Holiness to the Lord"; (4) a coat; (5) a miter; (6) a girdle. All these things are for Aaron. For his sons coats, bonnets, girdles, and linen breeches shall be made. Then follow directions for ordaining the priests, including robing, anointing (of Aaron), and a seven days' sacrifice; the institution of daily morning and evening offerings; directions for making a golden altar of incense, to be set up in front of the inner curtain, opposite the Ark of the Covenant, and on which an atonement shall be made once a year with the blood of the sin-offering; directions for a yearly tax of half a shekel to be paid by every Israelite enumerated in the census toward the expenses of this service; directions for making a laver and stand of brass, to be set up between the Tabernacle and the altar of sacrifice; the preparation of the holy oil for anointing and of the holy incense; appointment of the master workmen Bezaleel and Aholiab to direct the work; the observance of the Sabbath.

The most striking point in this enumeration is the place given to the directions regarding the altar of incense, which, to agree with the arrangement as described in chaps. xxxv.-xl., should follow the directions for making the golden candlestick (xxv. 31-40). This has been a puzzle to the critics, who have made it the basis of the most far-reaching hypotheses. The passage was not only supposed to be a later interpolation, but it was assumed that originally there was no altar of incense, not even in Herod's temple! The riddle may be solved as follows: In xxxv.-xl. the articles are enumerated in the order in which they were set up, while here they are enumerated according to their uses. The golden altar of incense later stood in the Tabernacle, between the table and the candlestick, a fact leading to the assumption that, like them, it belonged to the Tabernacle. But as throughout ancient literature the offerings of sacrifice and incense are two independent coordinated acts of worship, so the altar of incense was, to all intents and purposes, an independent requisite of worship as important as the rest of the apparatus. For this reason everything that is necessary for the dwelling of God and the sacrifices that guarantee His presence is described first, and the altar of incense after (comp. especially Lev. xvi. 16-17: first, atonement for the Holy of Holies and the "tabernacle . . . *that remaineth among them in the midst of their uncleannesses*"; then, the cleansing and sanctifying of the altar of incense "from the uncleannesses of the children of Israel").

The sacrifice presumes God's presence, while it is the object of the incense to insure the continuation of His presence. The things, again, that must be repeatedly renewed are placed last, namely, the oil for lighting; the yearly tax; the laver with stand, consisting of mirrors, which were taken apart again after the laver had been used, and are, therefore, not enumerated in Num. iv. 14; the oil for anointing; and the incense. In conclusion, there are the directions for the workshop, the appointing of the master workman, and the arrangement of the work. These directions are admirably thought out, down to the smallest detail.

Ch. xxxii.-xxxiv.: The Sin of the People with the Golden Calf. While Moses is on the mountain the people become impatient and urge Aaron to make them a golden calf, which they worship with idolatrous joy. God informs Moses and threatens to abandon Israel. Moses at first intercedes for the people, but when he comes down and beholds their madness, he angrily breaks the two tablets containing the divine writing. After pronouncing judgment upon Aaron and the people he again ascends to God to implore forgiveness for them, as God is about to withdraw from them His blessed presence and to leave them unguided in the wilderness. Moses' intercession prevails. When he petitions God to tell him who will accompany them, what He intends to do, and how He will manifest His splendor, God commands him to make new tablets, and reveals Himself to Moses as a God of inexhaustible love and mercy. He assures Moses that in spite of their waywardness He will lead Israel into the Promised Land, giving Moses in token thereof new commandments applicable only to that land. He commands the Israelites not to have intercourse with the pagan natives, to refrain from all idolatry, and to appear before Him on the three pilgrimage festivals. Moses then returns to the people, who listen to him in respectful silence.

Ch. xxxv.-xl.: The Sanctuary and the Garments of the Priests (almost in the same words as in ch. xxv.-xxxi.). Moses collects the congregation, enjoins upon them the keeping of the Sabbath, and requests gifts for the sanctuary. The entire people, men and women, high and low, respond willingly and quickly, and under the direction of the superintendent they make: (1) the dwelling, including the curtains, the walls, and the veil; (2) the Ark and cover; (3) the table; (4) the golden candlestick; (5) the golden altar of incense; (6) the altar of burnt offerings; (7) the laver; (8) the outer court. An estimate of the cost of the material follows. Next comes the preparation of the garments of the priests, including: (1) the ephod with the onyx stones, together with the breastplate and its twelve precious stones and its golden chains; (2) the robe of the ephod; (3) the coats for Aaron and his sons; (4) the miter and bonnets; (5) the breeches;

(6) the girdle; (7) the golden plate of the crown. Moses inspects the work when completed and praises it, and the sanctuary is set up on the first of the second month.

In connection with this section (xxxv.-xl.) the questions arise: Why the lengthy repetition of ch. xxv.-xxxi. in ch. xxxv.-xl.? and Why the difference in the order in which the various objects are described? To the first question the answer is: When the people fell away and God renounced them, the tablets of the covenant seemed to have become useless, wherefore Moses broke them. But after the people had been forgiven new tablets were made and the promises relating to the country had to be repeated. Furthermore, the promise given by God that He will dwell among Israel, in a sanctuary erected by them and in which they will worship, must not be allowed to remain unfulfilled; and therefore the building of the sanctuary that had been planned is undertaken anew, but according to the original idea. Hence ch. xxxii.-xxxiv. belong necessarily between ch. xxv.-xxxi. and xxxv.-xl. To the second question the reply is, that in xxv.-xxxi., which contain the plan, the pieces are enumerated according to the uses to which they are put, while in xxxv.-xl. (as also in the working-plans given to the overseers in xxxi. 7 *et seq.*), which narrate the progress of the work, they are enumerated according to their arrangement.

Religion.

Exodus contains the most fundamental and sublime revelations of God regarding His nature and will, and describes the beginnings of the theocratic constitution of the Israelitic people and the foundations of its ethics, law, customs, and worship. God, as revealed in Exodus, is not a new, hitherto unknown God: He is the God of Abraham, of Isaac, and of Jacob—the Fathers of the people—who has protected them and has been worshiped by them (Ex. ii. 24; iii. 6, 13-18; iv. 5; vi. 3, 8; xv. 2; xxxii. 13). He Himself designates the name by which He is to be addressed: "יהוה [YHWH], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (iii. 15). The book, however, expressly purposes to reveal, or fully develop, for the first time certain aspects of the divine nature that have not hitherto been noted. When God appears to Moses in the flaming bush, and commissions him to announce to the Israelites their impending liberation, Moses asks doubtingly (iii. 13): "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Moses seeks to know, not the name of God, but what God's name, which he knows is full of significance, expresses in this particular case. Moses is well aware that the name "YHWH" means "the Almighty," and that salvation rests with God; but in his anxiety, amounting indeed to a lack of faith, he wishes to know at once *how* God will save. God, however, will not announce that now; merely comforting him by saying (iii. 14) אהיה אשר אהיה ("I will be there [helping when necessary] in such a way as I may deem fit"; A. V. "I AM THAT I AM"). "I will prove myself as the Almighty, the unfailing savior." On this passage, if interpreted rightly, is based the passage vi. 2, where God encourages Moses—who is disappointed because reference to this name has availed him nothing—by saying "I am YHWH! I have revealed myself as a faithful God ["El Shaddai"] to Abraham, Isaac, and Jacob, without their having known me according to my name YHWH." And now God works His miracles, all with the express intention that the people may "know that I am YHWH" (vi. 7; vii. 5, 17; viii. 6, 18; ix. 14, 25, 29; x. 2; xiv. 18; xvi. 12). Thus, God is, as His name YHWH implies, the almighty Savior, subject only to His own will, independent, above nature and commanding it; the God of miracles; the helpful God, who uses His power for moral purposes in order to establish law and liberty in the world, by destroying the wicked and saving the oppressed (iii. 8; vi. 6; vii. 5; xv. 2, 3, 11), in whose hands are given judgment and salvation (iii., iv., vi. 1-8).

Revelations of God.

In ch. xxxii. *et seq.* is revealed another side of God's nature. Israel has merited His destructive anger because of its sin with the golden calf. But God not only refrains from destruction and from recalling His word regarding the promised land; He even listens to Moses' prayers to grant His presence anew to the people. When Moses again asks, "Show me thy glory," God answers, "I will make all my goodness pass before thee, and I will proclaim the name of YHWH before thee, and will be gracious unto whom I will be gracious, and will show mercy unto whom I will show mercy" (xxxiii. 18-19). And again, "Thou canst not see my face: for man shall not see me and live; . . . thou shalt see my back; but my face shall not be seen" (*ib.* 20, 23, R. V.). When God appears to Moses He reveals Himself as "YHWH, YHWH God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (xxxiv. 6-7). In these words God has revealed Himself as a being full of holy zeal against wickedness—a zeal, however, which is counteracted by the immeasurably greater power of His love, mercy, and forgiveness, for these are inexhaustible. But even this does not constitute His entire nature, which in its full depth and clarity is beyond the comprehension of man.

These two revelations contain the highest and most blessed insight into the nature of God ever attained; and around them may be grouped the other statements regarding God which the book of Exodus contains.

God the Absolutely Exalted One.

God is the absolutely Exalted One, who can not be compared with any other gods; even the Midianite Jethro admits that YHWH is greater than all gods (xv. 1, 11; xviii. 11). The whole world belongs to God: He has created heaven and earth and all that is therein; He rules forever; He performs marvels; nothing like Him has ever been; hence He is an object of veneration (xv. 11, 18; xix. 5; xx. 11; xxxiv. 10). He gives speech to man, or leaves him deaf and dumb; gives him sight, or makes him blind (iv. 11). He has power over men's hearts, either encouraging them to do good (iii. 21, xi. 3, xii. 36), or, having larger ends in view, not preventing them from doing evil ("hardening the heart," iv. 21; vii. 3; x. 1, 20; xiv. 4, 17). God is omniscient: He knows the distant, the future, what man may be expected to do according to his nature (vi. 4–13, 29; viii. 11, 15; ix. 12, 35; xxiv. 20; xxxiv. 10–12). From God proceed artistic inspiration, wisdom, insight, knowledge, and skill (xxxi. 3; xxxv. 31, 34; xxxvi. 1, 2).

God is Providence (ii. 25); He rewards good deeds, be they done from fear of or love for Him (i. 21, xx. 6). He is not indifferent to human misery; He sees and hears and intervenes at the right moment (iii. 7; iv. 31; vi. 5; xxii. 22, 26); He makes promises which He fulfils (ii. 24, iii. 16, iv. 31, vi. 5, xxxii. 13). God is jealous and leaves nothing unpunished (xx. 7, xxxiv. 7); but He always punishes the sinner Himself, admitting no vicarious death, even if it is offered (xxxii. 33). His great moral indignation ("anger") against sin would be destructive (xxxii. 10, 33) were not His forgiving love still greater (xx. 5, xxxii. 14, xxxiii. 19). He is gracious and full of mercy (xv. 13, xxxiv. 6). His presence means grace; it sanctifies; for He Himself "is glorious in holiness" (xv. 11, xxix. 43).

Man can not perceive God in His entire nature; he may only look after God when He has passed by and imagine Him (Dillmann to Ex. xxxiii. 22).

Yet God reveals Himself to man; *i.e.*, He informs man visibly and audibly of His presence and will. God, who has already appeared to the Fathers, appears in the flaming bush, in the pillar of cloud and of fire on the march, in the clouds in which He came down on Sinai, in the fire on the mountain, in the cloud in the desert, in the pillar of cloud on Moses' tent, in the cloud from which He calls out to Moses His attributes of grace, in the cloud and the fire that serve as signals to the Israelites to start or to encamp (vi. 3; xiii. 21; xiv. 19; xix. 11; xx.; xxiv. 15, 17; xxxiii. 9; xxxiv. 5; xl. 34–36). This divine appearance is called God's message (xiv. 19; xxiii. 20, 23; xxxii. 34; xxxiii. 2) or His glory (xvi. 7, 10; xxiv. 16–17; xxxiii. 22; xl. 34).

God appears in order to make Himself known, to give commands, and to impart reverence leading to obedience (xvi. 10, xix. 9, xx. 20). God speaks chiefly with Moses; He puts the words in Moses' mouth, and tells him what to say; He talks with him face to face, as a man with his neighbor, and gives him a staff as a token of his office (iii. 15; iv. 17; vii. 2, 17, 20; ix. 23; x. 13; xxxiii. 11). But God also speaks from heaven to the entire people (xx. 22), and orders for Himself a permanent dwelling-place among them in the tabernacle set up according to His directions (xx. 22, xxv. 8, xxix. 45); He descends thither in order to talk with Moses, His especial place being the cover of the Ark of the Covenant, between the two cherubim (xxv. 22, xxix. 43, xxx. 6).

God has made a covenant with the Fathers of the people, Abraham, Isaac, and Jacob, that He will multiply them as the stars of heaven; that He will remember them, save them, and give to them and their descendants the land of Canaan—a land "flowing with milk and honey," and that shall reach "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (ii. 24; iii. 8, 17; vi. 4–8; xiii. 5; xxiii. 31; xxxii. 13; xxxiii. 3). God remembers this covenant and keeps it despite everything, as is exemplified in the deliverance of Israel and the destruction of Pharaoh (i. 7, 12; iii. 7; vi. 1; xxiii. 20); He does not forget it, in spite of the dejection and the murmurings of the people (vi. 9; xiv. 10; xv. 24; xvi. 2, 27; xvii. 3), their worship of the golden calf and their obstinacy (xxxii. 9; xxxiii. 3, 5; xxxiv. 9). He leads, fights for, heals, and educates Israel and destroys Israel's enemies (xiii. 17; xiv. 14, 25; xv. 3, 26; xvi. 4; xx. 20; xxiii. 22, 23, 27; xxxiii. 2, xxxiv. 11, 24). The Israelites are God's people, His host, His first-born son (vi. 7, vii. 4, xii. 41, xv. 16, xxxii. 11 *et seq.*; xxxiii. 13, 16). Yhwh will be Israel's God (vi. 7, xxix. 5). Israel is His property ("segullah"). Above all people Israel shall be His people, "a kingdom of priests, and a holy nation," if Israel will listen to God's voice and keep His covenant (xix. 5, 6). Therefore He gives to the Israelites commandments, descends to them in His glory, holds them worthy of renewed revelations, and orders divine service (xxiv. 8, xxxiv. 27).

Israel.

The Moral Law.

In Exodus are found for the first time the preeminent characteristics of the Israelitic law: its origin in and pragmatic connection with history. An account is given of the laws in connection with the events that called them forth. Thus, on the one hand, history explains and justifies the Law, while on the other the Law keeps alive and commemorates the events and teachings of history. As furthermore God is the subject of history as well as the lawgiver, Israel's religion assumes here the fundamental characteristic that determines its entire future development: it is a law founded on God as revealed in history. The basis is the Decalogue, the Ten Commandments (Ex. xx. 1–17), in which all duties are designated as duties toward the God who liberated Israel from the slavery of Egypt. Israel must not recognize any other God; idolatry and the making and worshiping of images are forbidden (xx. 2–5, 23; xxiii. 13, 24, 33; xxxii.; xxxiv. 12–14, 17); Israel shall beware of seductive intercourse with the idolatrous Canaanites; sacrificing to idols, and magic, are punishable by death. Nor may the name of the true God be applied to vain idols (this is the only correct explanation of xx. 7). God is recognized as Creator of the world by the sanctification of the Sabbath, on which man and beast shall rest from all labors (xvi. 23 *et seq.*, xx. 7 *et seq.*, xxiii. 12, xxxi. 12–17, xxxv. 1–3), and also by the observance of the Sabbatical year (xxiii. 10). He is recognized as Israel's savior from Egyptian oppression by the celebration of the Passover (see below).

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (xx. 12, fifth commandment). He who strikes or insults his father or mother is punished by death (xxi. 15, 17). Honor must also be accorded to those in authority (xxii. 27 [A. V. 28]

"Thou shalt not kill" (xx. 13). Murder is punishable by death (xxi. 12); there is no place of refuge for the murderer, as there is for the accidental homicide, even at the altar (xxi. 13–14). For bodily injuries there is a fine (xxi. 18–19, 22–25, 28–31).

"Thou shalt not commit adultery" (xx. 14). Lechery and intercourse with animals are punishable by death (xxii. 17); the seducer of a virgin must either marry her or compensate her father (xxii. 15 *et seq.*). "Thou shalt not steal" (xx. 15). Kidnapping is punishable by death (xxi. 16). Killing of a burglar is justifiable. Whoever steals cattle, slaughtering and selling it, has to pay four or five times its value; if it is found alive, double; if the thief is unable to pay he is sold into slavery (xxi. 37, xxii. 3). Property injured or destroyed must be made good (xxi. 33–36, xxii. 4–14).

"Thou shalt not bear false witness against thy neighbor" (xx. 16). Justice, veracity, impartiality, honesty in court, are enjoined (xxiii. 1, 2, 6–8). An oath is demanded where there is suspicion of a default (xxii. 7 *et seq.*).

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's (xx. 17).

The duties to one's neighbor include both kindly deeds and kindly thoughts. The poor man must be cared for: justice shall be done to him; loans shall be made to him; and he shall not be pressed for payment, nor shall the necessaries of life be taken in pawn (xxii. 24 *et seq.*). Widows and orphans shall not be oppressed; for God is their advocate (xxii. 21). Strangers shall not be injured or oppressed; "for ye were strangers in the land of Egypt" (xxii. 20, xxiii. 9); they also shall rest on the Sabbath (xx. 10). A Hebrew bond-servant shall not serve longer than six years, unless he himself chooses to remain. He may not earn any wages for himself while serving. The master of a girl that has been sold into servitude shall marry her or give her a dower. Servants are to be set free on receiving bodily injuries; and death caused by an animal is requited (xxi. 1–11, 20, 21, 26, 27, 32). Servants also shall rest on the Sabbath (xx. 10, xxiii. 12). Animals shall be treated gently (xxiii. 4, 5, 19), and be allowed to rest on the Sabbath (xx. 10; xxiii. 12). Consideration for an enemy is enjoined (xxiii. 4, 5). To do these commandments is to obey God (xv. 26, xvi. 28, xx. 6, xxiii. 13). Israel shall trust in Him (iii.-vi., xiv. 31, xvi., xvii. 7, xix. 9); and in a significant passage (xx. 6) the love for God is accentuated.

Cult.

In Exodus the beginnings of the national cult are seen. It is strictly forbidden to make or worship idols (xx. 3, 23; xxiii. 24; xxxii.; xxxiv. 13, 17). The symbol of the Divine Presence is the Tabernacle built according to God's directions, more especially the cover of the Ark of the Covenant and the space between the cherubim thereon (see TABERNACLE). Worship by specially sanctified priests shall be observed in this sanctuary (see LEVITICUS). The festivals include the Sabbath, for which no ritual is mentioned, and three "pilgrimage festivals," at which all males are to appear before God (xxiii. 14–17, xxxiv. 18–23).

The Passover is discussed in detail, a large part of the book being devoted to its institution (xii. 1–28, 43–50; xiii. 1–16; xxiii. 15; xxxiv. 18–20); and its historical origin is to be brought home to all future generations (xii. 2, 14, 17, 24–27, 42; xiii. 5–10, 16; see MAẒẒAH; PESAḤ; SEDER). Toward evening of the 14th day of the first month a yearling male lamb or kid without blemish shall be slaughtered, roasted by the fire, and eaten at the family dinner, together with unleavened bread and bitter herbs. It must be roasted whole, with the legs and entrails, and no bones must be broken; none of the meat must be carried from the house, but whatever remains until morning must be burned. In connection with this there is a seven days' festival (חג), the Feast of Maẓẓot (unleavened bread). This bread shall be eaten for seven days, from the 14th to the 21st of the first month (the month of Abib, in which Israel went out from Egypt; xxiii. 15, xxxiv. 18). It is strictly forbidden to partake of anything leavened; it must be removed from the house on the first day. The first and the seventh day are strictly days of rest, on which only necessary food may be prepared. The sanctification of the firstlings that belong to God is also connected with the Passover. The first-born child, and that of the ass, which can not be sacrificed, must be redeemed by a lamb (xiii. 1 *et seq.*, xxii. 28, xxxiv. 19 *et seq.*). Other festivals are (1) the cutting of the first-fruits of the harvest ("Ḥag ha-Ḳaẓir") or the Feast of Weeks ("Ḥag Shabu'ot"), and (2) the harvest-home ("Ḥag ha-Asif") at the end of the year, after the harvest has been gathered in (xxiii. 16, xxxiv. 22). At these festivals the people must not appear empty-handed before God; they must not mix the blood of the Passover sacrifice with leavened bread, nor leave the sacrifice until the morning; they must take the firstlings of the field into the house of God, and must not seethe the kid in its mother's milk (xxiii. 18, 19; xxxiv. 25, 26). The tithes from the barn and the vineyard must not be delayed. Animals torn in the field ("ṭerefah") must not be eaten, but must be thrown to the dogs, for "ye shall be holy men" (xxii. 28–30; A. V. 29–31).

E. G. H. B. J.

——**Critical View I.:** The Book of Exodus, like the other books of the Hexateuch, is of composite origin, being compiled of documents originally distinct, which have been excerpted and combined by a redactor (see PENTATEUCH). The two main sources used in Exodus are the one now generally known as "JE," the chief component parts of which date probably from the seventh or eighth century B.C., and the one denoted by "P," which is generally considered to have been written during or shortly after the Babylonian captivity. The former of these sources is in tone and character akin to the writings of the great prophets; the latter is evidently the work of a priest, whose chief interest it was to trace to their origin, and describe with all needful particularity, the ceremonial institutions of his people. It is impossible, within the limits of the present article, to state the details of the analysis, at least in what relates to the line of demarcation between J and E, or to discuss the difficult problems which arise in connection with the account of the legislation contained in JE (xix.–xxiv. and xxxii.–xxxiv.); but the broad and important line of demarcation between P and JE may be indicated, and the leading characteristics of the principal sources may be briefly outlined.

The parts of Exodus which belong to P are: i. 1–5, 7, 13–14, ii. 23b–25 (the oppression); vi. 2–vii. 13 (commission of Moses, with genealogy, vi. 14–27); vii. 19–20a, 21b–22, viii. 1–3, 11b–15 (A.V. 5–7, 15b–19), ix. 8–12, xi. 9–10 (the plagues); xii. 1–20, 28, 37a, 40, 41, 43–51, xiii. 1–2, 20 (Passover, maẓẓot, dedication of first-born); xiv. 1–4, 8–9, 15–18, 21a, c, 22–23, 26–27a, 28a–29 (passage of Red Sea); xvi. 1–3, 6–24, 31–36 (the manna); xvii. 1a, xix. 1–2a (journey to Sinai); xxiv. 15–18a, xxv. 1–xxxi. 18a (instructions respecting the Tabernacle); xxxiv. 29–35, xxxv.–xl. (the construction and erection of the Tabernacle). The rest of the book consists of J and E, which (before they were combined with P) were united into a whole by a redactor, and at the same time, it seems, expanded in parts (especially in the legal portions) by hortatory or didactic additions, approximating in style to Deuteronomy.

Characteristics of JE.

In JE's narrative, particularly in the parts belonging to J, the style is graphic and picturesque, the descriptions are vivid and abound in detail and colloquy, and both emotion and religious feeling are warmly and sympathetically expressed. As between J and E, there are sometimes differences in the representation. In the account of the plagues, for instance, the Israelites are represented by J as living apart in Goshen (viii. 18 [A. V. 22], ix. 26; compare Gen. xlv. 10, xlvi. 28, etc.; also J); and the plagues are sent by Yhwh at a specified time announced beforehand to Pharaoh by Moses. In E the Israelites are represented, not as occupying a district apart, but as living side by side with the Egyptians (iii. 22, xi. 2, xii. 35 *et seq.*); and the plague is brought to pass on the spot by Moses with his rod (vii. 20b; ix. 23; x. 12, 13a; compare iv. 2, 17, 20b; xvii. 5; also E) or his hand (x. 22). An interesting chapter belonging to E is xviii., which presents a picture of Moses legislating. Disputes arise among the people; they are brought before Moses for settlement; and his decisions are termed "the statutes and directions ["torot"] of God." It was the office of the priests afterward to give direction (תורה, הורה) upon cases submitted to them, in matters both of civil right (Deut. xvii. 17) and of ceremonial observance (*ib.* xxiv. 8; Hag. ii. 11–13); and it is difficult not to think that in Exodus xviii. there is a genuine historical tradition of the manner in which the nucleus of Hebrew law was created by Moses himself.

JE's account of the Sinaitic legislation is contained in xix. 3–xxiv. 14, 18b; xxxi. 18b–xxxiv. 28. This narrative, when examined attentively, discloses manifest marks of composite structure. The greater part of it belongs tolerably clearly to E, viz.: xix. 3–19; xx.–xxiii. 33 (expanded in parts by the compiler); xxiv. 3–8, 12–14, 18b; xxxi. 18b; xxxii. 1–8 (9–14, probably compiler), 15–35; xxxiii. 5–11. To J belong xix. 20–25, xxiv. 1–2, 9–11 (fragments of an account of the theophany on Sinai); and xxxiii. 1–4, xxxiii. 12–xxxiv. 28 appear also to be based upon J, but amplified by the compiler. A particularly noticeable passage in E's narrative is xxxiii. 7–11, which preserves the oldest representation of the "Tent of Meeting"; it was outside the camp (compare Num. xi. 16, 17, 24–30; xii. 4; also E; and contrast the representation of P in Num. ii. *et seq.*); the youthful Joshua was its keeper; and Moses from time to time repaired to it for the purpose of communing with Yhwh. Evidently the Tent of Meeting, as pictured by E, was a much simpler structure than it is in the representation of P (xxvi.–xxxi., etc.), just as the altar (xx. 24–26), feasts, etc. (xxiii. 10–19), presented by E, reflect the usage of a simpler, more primitive age than do the corresponding regulations in P.

The laws of JE are contained in xii. 21 27 (Passover); xiii. 3–16 (maẓẓot and consecration of first-born); xx. 1–17 (the Decalogue); xx. 22–xxiii. 33 (the "Book of the Covenant"; see xxiv. 7); and the repetition (with slight verbal differences, and the addition in xxxiv. 12–17 of more specific warnings against idolatry) of xiii. 12–13, and of the theocratic section of the Book of the Covenant (xxiii. 10–19) in xxxiv. 10–26 (sometimes called the "Little Book of the Covenant"). The Decalogue and the Book of the Covenant both belong in particular to E.

These laws have in many places had parenetic additions made to them by the compiler (*e.g.*, much of xiii. 3–16; the explanatory comments in xx. 4–6, 9–11, 12b, 17; xxii. 21b, 22; xxiii. 23–25a). The laws in xxxiv. 10–26 are introduced ostensibly as embodying the conditions for the renewal of the Covenant after it had been broken by the sin of the golden calf; but it is generally supposed that originally they formed a separate collection, which was introduced independently, in slightly different recensions, into E in xxiii. 10–19, and into J here, and which probably, when J was complete, stood as part of J's direct sequel to xxiv. 1–2, 9–11. Further, although by the author of xxxiv. 1–28 in its present form (see verse 1b), the "ten commandments" (Hebr. "ten words") of verse 28b are evidently intended to be the Decalogue of xx. 1–17, yet the natural subject of "And he wrote" in verse 28 is "Moses" (compare verse 27); hence it is also inferred by many critics that, in the original context of verse 28, the "ten words" were the preceding group of laws (verses 10–26), which, though now expanded by the compiler, would in that case have comprised originally ten particular injunctions (the "ritual Decalogue" of J, as opposed to the "moral Decalogue" of E in xx. 1–17). Whatever the true explanation of the double appearance of this little group of laws may be, it is in any case the earliest existing formulation of what were regarded at the time as the essential ritual observances of the religion of Yhwh.

Characteristics of P.

The literary and other characteristics of P are, *mutatis mutandis*, the same in Exodus as in other parts of the Hexateuch. The same or similar stereotyped formulas appear; and (as a reference to the synopsis above will show) there is the same disposition to reduce the account of ordinary events to a bare summary, but to enlarge upon everything connected with ceremonial institutions. In i.–xi. the narrative of P runs parallel to that of JE; and the compiler has sometimes preserved divergent versions of the same events. Thus, if vi. 2–vii. 13 be compared carefully with iii. 1–vi. 1, it will be seen not to describe the sequel of it, but to contain a parallel and partly divergent account of the commission of Moses and of the preliminary steps taken by him to secure the release of the people. In the narrative of the plagues there are systematic differences between P and JE: thus in P Aaron cooperates with Moses; no demand for Israel's release is ever made upon Pharaoh, the plagues being viewed rather merely as signs or proofs of power; the description is brief; the success or failure of the Egyptian magicians (who are mentioned only in this narrative) is noted, and the hardening of Pharaoh's heart is expressed by the verb "ḥazaḳ," "ḥizzaḳ" (this verb is used also by E; but J has regularly "kabed," "hikbid"). In xii.–xiii. the double strand is particularly evident: Passover, maẓẓot, narrative, and the dedication of the first-born are all in duplicate (in P, xii. 1–13 [43–50 supplementary], 14–20, 28, 37a, 40–41, 51; xiii. 1–2: in JE, xii. 21–27 (which careful comparison will show to be not really the sequel of xii. 1–13), 29–36, 37b–39, 42a; xiii. 3–10, 11–16).

The most characteristic part of P is, however, the account of the instructions given to Moses on the Mount (xxiv. 15–18a) for the construction of the Tabernacle and the appointment of a priesthood (xxv.–xxxi.). These instructions fall into two parts: (1) xxv.–xxix.; (2) xxx.–xxxi. In xxv.–xxix. the following subjects are dealt with: the Ark, table of show-bread, and candlestick (xxv.); the Tabernacle ("mishkan"), its curtains, boards, and veil (xxvi.); the altar of burnt offering, and the court (xxvii.); the dress of the priests (xxviii.); the ritual for their consecration, and for the daily burnt offering, which it is a primary duty of the priesthood to maintain (xxix. 1–42); and finally what is apparently the formal close of the entire body of instructions, Yhwh's promise to take up His abode in the sanctuary thus established (xxix. 43–46). Chapters xxx.–xxxi. contain directions respecting the altar of incense, the maintenance of public worship, the brazen laver, the anointing-oil, the incense (xxx.); the nomination of Bezaleel and Aholiab, and the observance of the Sabbath (xxxi.). While now it is not doubted that xxv.–xxix., with unimportant exceptions, form part of the original legislation of P, it is generally held by critics that xxx.–xxxi. belong to a secondary and posterior stratum of it, reflecting a later stage of ceremonial usage. The chief reason for this conclusion is the manner in which the altar of incense is introduced (xxxi. 1–10). If such an altar had been contemplated by the author of xxv.–xxix., he must, it is argued, have introduced it in xxv., together with the other furniture of the Holy Place, and also mentioned it in xxvi. 33–35; moreover, he would naturally, in such a case, have distinguished the altar described in xxvii. 1–8 from the altar of incense, and not have spoken of it simply as *the* altar.

This conclusion respecting the secondary character of the altar of incense appears to be confirmed by the fact that in the other laws of P there is a stratum in which such an altar is not recognized (for instance, Lev. xvi.). There are also other indications tending to show that xxx.–xxxi. belong to a posterior stratum of P, as compared with xxv.–xxix. Chapters xxxv.–xl. describe, largely in the same words as xxv.–xxxi. (the tenses alone being altered), but with several differences of order, how the instructions given there to Moses were carried out. In these chapters the altar of incense and the brazen laver (xxx. 17–21) are introduced in the places which they would naturally be expected to occupy, namely, in the descriptions of the Holy Place and the court respectively (xxxvii. 25–28, xxxviii. 8). It follows that if xxx.–xxxi. belong to a secondary stratum of P, the same must be true of xxxv.–xl. The later origin of xxxv.–xl. seems to be further supported by the fact that the Septuagint version of these chapters is not by the same hand as the rest of the book: so that presumably they were not in the manuscript used by the original translators. The chapters, if this view is correct, have taken the place of a much briefer account of the manner in which the construction of the Tabernacle was carried out.

P's Representation of the Tabernacle Unhistorical.

P's representation of the Tabernacle and its appointments can not be historical. The Israelites in the wilderness had undoubtedly an "ohel mo'ed"; but it was the simple "ohel mo'ed" of E (Ex. xxxiii. 7–11; Num. xi., xii.), not the costly and elaborate structure described by P. P's representation is the embodiment of an ideal; it is a "product of religious idealism," constructing for the Mosaic age, upon the basis of traditions or reminiscences of the Temple of Solomon, a shrine such as might be adequate to Yhwh's majesty, and worthily symbolize His presence in the midst of His people (compare Ottley, "Aspects of the O. T." p. 226).

Bibliography: The introductions to the O. T. by Kuenen, Driver, Holzinger, König, Cornill, Baudissin; the commentaries of Dillmann, Baentsch (1900), Holzinger (1900), and A. R. S. Kennedy (forthcoming); C. A. Briggs, *The Higher Criticism of the Hexateuch*, 1897; Carpenter and Harford-Battersby, *The Hexateuch*, Oxford, 1900, especially ii. 79–143 (text of *Exodus*, with the sources distinguished typographically, and full critical notes); G. F. Moore, *Exodus*, in Cheyne and Black, *Encyc. Bibl.* ii. (where further literature is referred to).

E. G. H. S. R. D.

——**Critical View II.:** The critical problems and hypotheses that Exodus shares with the other books, such as the historical value of the accounts; authorship; relation to the later books; age, origin, and character of the alleged sources, can not be discussed here now; the analysis of sources of Exodus can alone be treated. According to the critics of the Pentateuch, Exodus, like all the other books of the Torah, possesses no unity, having been compiled from different sources at different times, the various parts being then revised finally by one redactor (R); the same sources as those for Genesis furnish the material, namely, J (Jahvist), E (Elohist), and P (Priestly Code), in which again several strata must be distinguished, as P^2, P^3, P^4, J^1, J^2, E^1, E^2, etc. It is not necessary to refer to all the suggestions that have been made; the analyses of sources by Kuenen and Cornill are chiefly treated here (Kuenen: Introduction; § 5; § 6, 2–15; § 8, 10–13; § 13, 12 *et seq.*; § 16, 12; Cornill: Introduction; § 7; § 11, 4: § 12; § 13, 2, 8; § 14, 1, 2, 3.

To P^2 is assigned, according to Kuenen: i. 1–7, 13, 14; ii. 23–25; vi. 2–12 (13–28 interrupt the course of the story and are by a later reviser; they are, according to Wellhausen, unskilfully inserted and amplified); vii. 1–13, 19, 20a (21c ?), 22; viii. 1–3, 11b, 12–15; ix. 8–12 (35 ?); xi. 9–10; xii. 1–20, 28, 40 *, 41 *, 43-51 (xiii. 20 ?); xiv. 1–4, 8, 9, 10 (in part), 15–18, 21 (in part), 22, 23, 26, 27 (in part), 28, 29; xvi. ("this chapter has been subsequently revised and completed") (xvii. 1; xix. 2a ?); xxiv. 15–18a; xxv.-xxix. "follow in natural and regular order, and may have been arranged in this way by the author himself," but (§ 16, 12) contain many interpolations by R.

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* = revision; + = essentially.

Ch. xxx., xxxi. 1–17, in which "the connection is looser, or is wanting altogether; and in which there are contained regulations that do not harmonize with what has preceded, and that are not presupposed later where they would naturally be mentioned . . . probably contain later additions, harmonizing in style with xxiv.-xxix., but not composed by the same author." To P^4 are assigned ch. xxxv.-xl. (and also Lev. viii.), which "depend entirely on xxv.-xxxi., which the author must have had before him." They formed "originally a very brief account of the observance of the regulations laid down in xxv. *et seq.*; they seem to have been gradually worked out, and then made as similar to those regulations as possible. The striking variations found in the Greek translation of xxxv.-xl. lead to the assumption that the final redaction of these chapters was hardly completed—if indeed it was completed—when that translation was made, *i.e.*, about 250 B.C." This entire theory regarding xxv.-xxxi., xxxv.-xl. is based on Popper's work, which the other critics also follow.

Cornill, who includes the later parts of P^2 under the general designation P^x, assigns to the Priestly Code the following portions: i. 1–5, 7*, 13, 14*; ii. 23*, 24–25; vi.+ (13–30 = P^x); vii. 1–13, 19, 20a*, 21b–22; viii. 1–3, 11a,b–15; ix. 8–12; xi. 9–10; xii. 1–20, 28, 37*, 40–41, 43–51 (15–20 and 43–50 = P^x); xiii. 1–2; xiv. 1–4, 8, 9b, 10a,b, 15*, 16–18, 21–23+, 26–28aa, 28*, 29; xvi. 1–3, 6–7, 9–18*, 20, 22a,b–24, 32–35a; xvii. 1a; xix. 1*, 2a; xxiv. 15–18aa; xxv. 1–xxxi. 18a (xxviii. 41 belongs surely to P^x, as do perhaps also other shorter additions to xxv.-xxix.; and xxx.-xxxi. entire); xxxiv. 29-35 (?); xxxv.-xl. (entirely P^x).

It is much more difficult in what remains to distinguish between the closely related J and E. Passages relatively complete in themselves are: (1) ch. xxi.-xxiii., the so-called "Book of the Covenant"; it belongs to E, though dating from an earlier time, and was found by him and incorporated in his work; (2) the story of the golden calf (xxxii.-xxxiv.), J and E sharing about equally in the account; (3) the Decalogue and the preparations for it (xix., xx.), chiefly E, but J also has a Decalogue tradition, its Ten Commandments being found in xxxiv. 14–26 (Wellhausen). E^1, originally composed in the Northern Kingdom, must be distinguished from E^2; the latter was compiled about 100 years later for Judah, and was worked over with J to form JE, many passages of which can no longer be analyzed.

E: Kuenen: Traces of E are found in i. (15–21, and apparently also 8–12, "is generally included in E"); in ii. "there is great difference of opinion" on the origin of verses 1–25 (according to Jülicher verses 1–22 are taken from E; according to Dillmann 1–14 from E and 15–23a from J. Wellhausen takes the story on the whole to be a combination from J and E.) This document appears especially clear, though not without admixture, in iii. 1–15, a section that, as complement to vi. 2 *et seq.* (P), also explains the use of "Elohim" in the account of the pre-Mosaic time taken from E. In the following "the traces are only with difficulty distinguished: in iii. 16–xii. only here and there with any certainty." (*Dillmann includes in E: the greater part of iii. 16–22;* iv. 17, 20b, 18, 21; the greater part of v.; vii. 15, 16, 17b, 20b, 21a, 23 in part, 24; viii. 16a, 21-24a, 25b; ix. 22, 23a, 24a, 25b (?), 31, 32, 35; x. 8-13a, 14 in part, 15 in part, 20, 21–27; xi. 1–3; xii. 31–33, 37b, 38. Jülicher includes: iv. 17, 18, 20b; v. 1, 2, 5; vii. 17 in part, 18, 20 in part, and 21, 24, 25a; viii. 21b, 22, 23; ix. 22, 23a, 24 and 28 in part, 35; x. 7, 8–11, 12, 13a, 14a, 15a, 20, 21–27, 28, 29; xi. 1–7; xii. 32, 35-38.) E is found again in: xiii. 17–19, 21, 22; xiv. 19a (19b ?); xv. 22–26; xvii. 1b–7, 8–16; xviii. Also xix. 9a, 10–17; xx. 18–21, 1–17 (in this order); this—the so-called "first"—the Decalogue, with the historical matter connected with it in xix.-xxiv., belongs to E^2. From the Book of the Covenant xxiv. 1, 2, 9–14, 18a, and various other passages, belong to E, as does also the story of Israel's apostasy at Sinai, which appears enlarged and connected with other stories in xxxii.-xxxiv., belonging originally to E^2.

Cornill: i. 11–12, 15–22+; ii. 1–10+; iii. 1–15+, 21–22; iv. 17, 18, 20b; vii. 15b, 17b–18, 20b–21a, 24; ix. 22–23a, 24b*, 25b, 31–32, 35; x. 12–13aa, 14aa,b, 15b, 20–23, 25 (?); xi. 1–3; xii. 35–36, 37*; xiii. 17–19; xiv. 7–9a,β, 10a,β, 19a, 20 (?); xv. 20–26+; xvii.-xxiv.+; xxxi. 18b; xxxii.+; xxxiii. 1–11+; xxxiv. 1a,4*, 28b* (?). In xix.-xxxiv. only xix. 13b (perhaps); xxiv. 1–2, 9–11; and xxxiii. 7–10 belong to E^1.

J, according to Kuenen, is represented in i.–xv. by accounts parallel with those of E, but which can not now be distinguished; "but it is doubtful whether J contributed anything to the account of the laws promulgated at Mount Sinai and of the defection of Israel, xix.-xxiv. and xxxii.-xxxiv." (Wellhausen finds J in: xix. 20–25; xx. 23–26; xxi.-xxiii.; xxiv. 3-8; Dillmann, in: xix. 9a, 20–25 [xx. 1–17, perhaps under a different form]; xxiv. 1, 2; xxxiv. 10–27; fragments in xxiv. 3-8, 9-11, 12 in part, 18b; xxxii. 1–14, 19b–24, 30–34; also in xxxiii. 1-6, 12, 13, 18–23; xxxiii. 14–17; xxxiv. 1–9.)

Cornill: i. 6, 7a,b, 8–10, 14a,β, 20b, 22 (?); ii. 11–23aa; iii. 16–20; iv. 1–12, 19, 20a, 24–26, 29*, 30*, 31; v.+; vi. 1; vii. 14–15a, 16–17a, 23, 25, 29; viii. 4*, 5-7, 8*, 9–11aa, 16–20, 21*, 22-28; ix. 1–7, 13–21, 23b, 24*, 25a, 26, 27*, 28-30, 33; x.+; xi. 4–8; xii. 21–27+, 29–39+, 42a; xiii. 3–16+, 21–22; xiv. 5–6, 9aa, 10ba, 11–14, 19b, 21a,β, 24–25, 27*, 28b, 30–31; xvi. 4–5, 16a,β, 18b, 21–22aa; 25–31+, 35b; xvii. 1a,b, 2, 7; xix. 2b, 7, 9–11, 18, 20–21, 22b, 25a; xxxiii. 12-23+ (?); xxxiv. 1a*, 2-3, 4*, 5, 6a, 8, 10–28+.

Redaction.

Editions (according to Cornill): In the first place J and E were combined into one book (JE) by one redactor (RJE). He greatly revised iii., and may have added the marching song xv. 1–19 ("it is entirely improbable that it was composed at the time the event itself took place"). He also did much editing of the pericope dealing with the legislation (xix.-xxxiv.). He used E^2 throughout as foundation, supplementing it with J; he omitted entirely the second Decalogue in J, incorporating what he thought valuable in the Book of the Covenant, xxiii. 15–19, and reduced xxxii.-xxxiii., on the whole, to its present form. A second redactor then combined (the later) Deuteronomy with JE (= JE + D). He added iv. 21–23; in the story of the Egyptian plagues (x. 2) "there is at least a Deuteronomistic touch"; he also added viii. 18b and ix. 29b, and probably revised ix. 14–16. He greatly revised xii. 21–27, xiii. 3–16, xv. 26, xvi., and xviii. 20b. He transferred, according to Kuenen, the Book of the Covenant to Mount Sinai in order to get room for Deuteronomy, being responsible, therefore, for all the confusion caused thereby—for example, the transferring of xx. 18–21 from its original position before, to its present position after, xx. 1–17; the transition to the Book of the Covenant as found in xx. 22, 23; and the peculiar form of xxiv. 1–15a. Ch. xix. 3b–8 is also specifically Deuteronomic, as well as the revisions of the Book of the Covenant with the final admonitions in xxiii. 22b–25a, 27, 31b–33, and the revision of the second Decalogue, which RJE transferred to the Book of the Covenant.

A third redactor, who combined JED with P, thus practically producing the Pentateuch (R^p), added iv. 13–16 and 27–28, revised 29–30, and in v.-x. added everywhere the name of Aaron (which was not included at all originally!). He or P^x (see *ante*) added vi. 13–30. It is more difficult to ascertain the method of his revision of xii. 40–42. To xvi. he transferred (in consideration of JE) a passage by P on the manna, which originally was placed after the revelation on Sinai (the reason assigned for this assumption on the part of the critics is that verse 34 presupposes the Tabernacle; but this verse is as much merely an anticipatory comment as is 35). He added to xvii. the fragment of the Jahvistic miraculous story of the spring in order to make room for P in Num. xx. He added finally the repeated phrase "the tables of testimony," xxxi. 18, xxxiv. 29, and in xxxiii. he omitted the Elohistic account of the making of the Ark of the Covenant. It is often doubtful whether a revision was made by R^p or by $P^{3, 4, 5}$—R^p is himself a priestly redactor.

Errors of Critical School.

All these and similar analyses of the sources of Exodus and the conclusions based thereon are entirely wrong. However rich and many-sided may have been the traditions from which the author drew his material, the book from beginning to end is composed and arranged according to a predetermined plan. The fundamental errors of the critical views are these: (1) The distinction made between J and E is erroneous, resting as it does on the varying use of the divine names "Yhwh" and "Elohim"; this use does not indicate a difference in authorship, but is due to the different meanings of the two names, the choice of which is carefully considered in each case. The statement that E uses in iii. 15 the name "Yhwh" for the first time, is due to a wrong interpretation; it is based on the Alexandrian-Essenic-Christian-Gnostic common superstition of the power of names and mere words, which, going back to Egyptian antiquity, is strongly marked in the New Testament—and hence naturally influences modern scholars—but is entirely foreign to the Old Testament. The verses vi. 2 *et seq.* are likewise interpreted wrongly. (2) An entirely insufficient argument is the alleged further variations of the language; for this presupposes the point to be proved. This argument turns in a circle: the critics seek to prove different sources by the variations of language, and vice versa. Moreover, the vocabulary is too limited for such assertions. (3) The differences of style and treatment do not indicate different authors, but are called forth by the different subjects. The account of the Tabernacle demanded technical details; while the stories of the deliverance from Egypt and of the revelation on Sinai prompted a strong, energetic, and thoughtful style. A separation into JE and P is not admissible. (4) All suggestions of reduplications, differences, and contradictions show an insufficient insight into the spirit and intentions of the author. Ch. i.–vi., for example, appear, on close investigation, to be an indissolubly united passage, from which *not one word* may be omitted. The same holds good of the story of the Egyptian miracles (vii.–xi.), the arrangement of which the critics have entirely misunderstood. The critics have refuted their own argument by making as a criterion of the division of this narrative into J and E the very want of definite scheme which is, according to them, characteristic of J and E.

The Book of the Covenant (xix.–xxiv.) is a unified piece of work, with logical connections that are admirably established. The alleged double tradition of the revelation, and especially Wellhausen's so-called second Decalogue in ch. xxxiv., are mere figments of the brain. The inadequacy of these criticisms is most striking in the review of the account of the Tabernacle, in the sequence of the passages xxv.–xxxi. and xxxv.–xl. and their connection with xxxii.–xxxiv. (5) The theory that the book was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole. Compare Deuteronomy.

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B. J.

EXOGAMY. See Marriage.

EXORCISM: The expulsion of evil spirits by spells; in Greek ἐκβάλλειν (Matt. viii. 16, 31; ix. 34, 38; Mark i. 34, 38; ix. 38; Luke xiii. 32; and elsewhere). See Demonology; and compare the sorcery-papyrus in Paris, line 1257, *εκβαλειν τον διαβολον* and *διαβολον εκβαλλουσα*. In Hebrew only **צא** = "go out" occurs (Me'i. 17b; 'Ab. Zarah 55b; Greek ἐξῆλθε). The demon was cast out by exorcism, for which the Greek term ἐξορκίζω (from ἐξορκόω, ἐξορκιστής, only Acts xix. 13) and the Hebrew השביע are used. In the Bible the melancholia of King Saul is ascribed to an evil spirit, which David, by his harp-playing, drives away. The word "bi'et" (terrify) was still used in the fourth century of our era as a term to express the troubled state which precedes that of being possessed (I Sam. xvi. 14–23; compare Meg. 3a, bottom). The angel Raphael teaches Tobit how to ban the evil spirit (Tobit vi. 7, 16, 17; viii. 3; see TOBIT and TESTAMENT OF SOLOMON).

Josephus ("Ant." viii. 2, § 5) relates:

> "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he abjured him to return into him no more, still making mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon were shown very manifestly." See BA'ARAS.

Exorcism in Rabbinical Literature.

Rabbi Johanan ben Zakkai, a contemporary of Josephus, alludes to the practise of exorcism by saying: "Has an evil spirit never entered into you? Have you never seen a person into whom an evil spirit had entered? What should be done with one so affected? Take roots of herbs, burn them under him, and surround him with water, whereupon the spirit will flee" (Pesiḳ., ed. Buber, 40a). R. Akiba (d. 132), in speaking of diseases, uses the technical terms of exorcism ('Ab. Zarah 55b). Simon ben Yoḥai drove out the demon BEN TEMALION from the daughter of a Roman emperor (Me'i. 17b).

Jewish Christianity.

According to the statements in the Talmud, cures by exorcism were especially common in Judæo-Christian circles. Mention is several times made of a certain Jacob of Sekanya (see JACOB THE GNOSTIC), who desired to cure in the name of Jesus one who had been bitten by a snake; R. Ishmael, however, would not permit it, preferring rather to let his sister's son die (Tosef., Ḥul. ii. 22). Origen says ("Contra Celsum," iii. 24) that he saw people cured of dangerous diseases—of possession, madness, and other ills—simply by calling on the names of God and Jesus, and that otherwise neither men nor demons could cure them. Christianity has preserved this belief up to the present day, for exorcism still forms a part of the rite of baptism (Herzog-Hauck, "Real-Encyc." v. 695–700; Hastings, "Dict. Bible," i. 811 *et seq.*; Winer, "B. R." i. 161–165; Acts xix. 13–16).

Sorcery Papyri.

An interesting recipe is given in a Greek papyrus (see Dietrich, "Abraxas," pp. 138 *et seq.*). In order to drive out a demon one must take an unripe olive, together with certain plants, and murmur some magic words over them, among the words used being *ιαω*, the Greek equivalent of the Hebraic Tetragrammaton. The exorcist says: "Go out ['demon'] from ——." Thereupon a phylactery is made from a piece of tin and is hung from the neck of the one possessed. The exorcist places himself in front of the possessed one and begins as follows: "I conjure thee in the name of the God of the Hebrews, Jesus, Jahaia," etc. The spirit is then conjured by a god, whose epithets are taken chiefly from the Bible. A shorter but similar exorcism is found in the same papyrus (lines 1225 *et seq.*). Compare also the Babylonian exorcisms cited in Wohlstein's "Dämonenbeschwörungen auf Babylonischen Thongefässen des Königlichen Museums in Berlin" (Berlin, 1894), and in Stübe's "Jüdisch-Babylonische Zaubertexte" (Halle, 1895).

Mysticism existed in all ages as an undercurrent, but in the thirteenth and following centuries it came to the surface. While in Spain, southern France, and Italy wide circles were opposing superstition and exorcism (see Jacob Anatoli, "Malmad," pp. 68a, 184a, Lyck, 1866), German Judaism, saturated with ignorance and mysticism, adopted with other superstitious customs the exorcistic method of working cures. The "Book of the Pious" (§ 462) states: "Whoever wishes to cure one possessed must repeat the magic formula nine times, as is done in Germany, where they count nine knots; or else he must cure him with rods of nine kinds of wood, or with turnips, which should be hung around the invalid" (Güdemann, "Geschichte des Erziehungswesens und der Cultur," i. 202, 205, 216).

At the close of the Middle Ages, and even in the first centuries of the modern era, the Cabala obtained more and more influence over people's minds, and as a consequence the belief in exorcism increased. In the "Zera' Ḳodesh" (Fürth, 1696) a regular method for driving out demons is cited; this superstition still exists in Ḥasidic circles, just as it prevails among civilized Arians and Semites. It is a noteworthy fact that a Hebrew proselyte in olden times was not exorcised at baptism (Herzog-Hauck, *l.c.* v. 696). Curtiss relates ("Primitive Semitic Religion of To-day," p. 152) that a few years ago a woman was exorcised in Palestine, and that the evil spirit when questioned replied that he was the spirit of a Jew murdered in Nablus twelve years before. The belief that the possessing spirit is often the soul of a wicked or a murdered person unable to find rest is frequently held.

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K. L. B.

EXPECTATION OF LIFE: The expected duration of life after any given age, estimated according to fixed tables of mortality based on the mean number of years which individuals, under various conditions, have been found to live. The earliest important contribution to the subject is the work (1855) of De Neufville on the mortality of Frankfort-on-the-Main during the three years 1846–1848, derived from a total mortality of 3,213 among

Christians and 263 among Jews. A more recent investigation was published as part of the census of 1890, entitled "Vital Statistics of the Jews in the United States," being the partial results of a special inquiry, made under the direction of Dr. John S. Billings, formerly assistant surgeon-general of the United States and an authority on hygiene, of about 10,000 Jewish families in the United States. Both investigations fall short of the necessary degree of scientific accuracy with which such tables of mortality and life-expectancy are prepared for life-insurance purposes. Their value is impaired by the fact that the method adopted for the calculation of the tables was not stated.

De Neufville's tables have found their way into almost every treatise on the comparative mortality of Jews and Christians. His tables, excepting No. 15, where the numbers of those surviving to different ages are shown in a comparison between the Christian and Jewish populations, are mostly limited to a percentage statement of deaths at different periods of life. Table No. 15, which is as follows, must not be confused with a table showing the expected afterlifetime:

CALCULATION, AT EQUAL AGES, OF THE NUMBER OF CHRISTIANS AND JEWS, OUT OF 1,000 OF EACH BORN, SURVIVING TO SPECIFIED AGES (1846–48).

Ages Attained.	Christians.	Jews.	Ages Attained.	Christians.	Jews.
10........	736	867	50........	351	540
20........	691	827	60........	248	441
30........	567	734	70........	134	274
40	461	639	80........	37	69
			90........	2	4

This table leads to the conclusion that the expectation of life was much more favorable for the Jewish population of Frankfort at that period than for the Christian. While in the main the conclusions of De Neufville fairly coincide with general observations derived from mortality tables, they do not warrant the extravagant opinions usually based upon his tables. His general conclusions, derived from a percentage distribution of deaths at different ages, are inaccurate and misleading. The method adopted by him was crude and defective in theory, and therefore the value of this contribution to the literature of Jewish longevity is materially impaired. Census Bulletin No. 19, references to which are found in nearly all recent works on Jewish pathology and longevity, is open to criticisms similar to those directed against De Neufville's work. The same fundamental error was committed in not stating in detail the method adopted for the calculation of the life-tables, (1) for the year 1889, (2) for the five years 1885–89. The essential facts as derived from the bulletin are set forth in the above table for the year 1889, which gives evidence of greater accuracy than the table based upon five years of observation.

TABLE SHOWING THE NUMBERS OF JEWS, OUT OF 100,000 BORN, SURVIVING TO GIVEN AGES, COMPARED WITH THE CORRESPONDING NUMBERS OF NON-JEWISH INHABITANTS OF MASSACHUSETTS.

Ages.	Jews—1889.		Non-Jews in Massachusetts (1878–82).	
	Male.	Female.	Male.	Female.
0..........	50,684	49,316	51,253	48,747
5..........	41,731	42,326	36,727	36,361
15..........	39,849	40,829	34,543	34,121
25..........	38,592	39,698	32,023	31,290
35..........	37,314	36,451	29,208	28,171
45..........	35,474	33,563	26,239	25,244
55..........	33,788	30,613	22,668	22,114
65..........	29,188	26,405	17,585	17,740
75..........	21,836	14,742	10,168	11,243
85..........	13,391	7,492	2,951	3,950
95..........	108	468	185	358

The expectation of life for these Jews as compared with the expectation for other populations is set forth in Table No. 9 of the bulletin, which, in a reconstructed form, is given below. Comparison is made of the expectation of life among Jews with that of the general population of Massachusetts and New South Wales, two exceptionally healthful regions representing conditions rather above the average.

EXPECTATION OF YEARS OF LIFE.

Ages.	Males.			Females.		
	Jews U. S. 1889.	Mass. 1893–97.	New South Wales, 1890–91.	Jews U. S. 1889.	Mass. 1893–97.	New South Wales, 1890–91.
0..........	57.14	44.09	49.60	55.39	46.61	52.90
5..........	64.09	52.88	54.90	59.34	54.17	57.42
10..........	61.11	49.33	50.89	56.02	50.70	53.39
15..........	56.93	45.07	46.40	51.39	46.53	48.78
20..........	52.59	41.20	42.16	46.78	42.79	44.46
25..........	48.60	37.68	38.16	42.68	39.29	40.34
30..........	44.73	34.28	34.30	39.82	35.85	36.42
35..........	40.13	30.87	30.51	36.09	32.43	32.64
40..........	36.17	27.41	26.84	31.98	29.00	29.00
45..........	31.97	23.93	23.27	28.69	25.54	25.34
50..........	27.40	20.53	19.82	24.88	22.10	21.61
55..........	23.26	17.33	16.58	20.97	18.81	17.92
60..........	19.09	14.38	13.60	17.58	15.74	14.51
65.........	15.97	11.70	10.97	13.58	12.90	11.41
70..........	12.08	9.34	8.64	11.88	10.36	8.64
75..........	9.33	7.37	6.51	10.45	8.29	6.47
80..........	7.12	5.70	5.00	7.93	8.56	5.04
85..........	2.85	4.31	3.44	5.64	5.07	3.72
90..........	....	3.16	2.54	3.05	3.73	2.64
95..........	....	2.22	....	2.50	2.60	....

The table for 1889 may be accepted as approximately accurate. The cumulative effect of superior longevity must necessarily be quite considerable, and the relative increase in the Jewish population must therefore be much larger than the increase in the general population. In marked contrast to the general experience, this table shows that male Jews are likely to live longer than female Jews. On the whole these tables are approximate indications of superior vitality and resulting longevity among the Jewish population. More definite evidence is furnished by comparative mortality rates, in particular by the data published for Budapest under the direction of Dr. Joseph Körösi. The insurance associations of the Jews in the United States have never made known the results of their experience, but the published data as to average ages at death, average duration of membership, mortuary cost, death rate, etc., support the conclusion that the Jews in this country, as well as abroad, enjoy a longevity superior to that of the Christian population.

J. F. G. H.

EXPRESSION. See Types.

EYBESCHÜTZ (or **EYBESCHITZ**), **JONATHAN**: German rabbi and Talmudist; born in Cracow about the year 1690; died in Altona Sept. 18, 1764. His father, Nathan (Nata), who was a grandson of the cabalistic author Nathan Spira, was called as rabbi to Eibenschitz, Moravia, about 1700, where he died about 1702 in early manhood (on the conflicting reports in regard to the date of his death see Dembitzer, "Kelilat Yofi," pp. 118 *et seq.*, Cracow, 1888). Jonathan was then sent to the yeshibah of Meïr Eisenstadt, who was then rabbi of Prossnitz, and later to the yeshibah of Holleschau, where a relative, Eliezer ha-Levi Oettingen, was rabbi. After the latter's death (1710) Eybeschütz went to Vienna, where Samson Wertheimer intended to marry him to his daughter. He thence went to Prague, where he married Elkele, daughter of Rabbi Isaac Spira; and later on he resided two years at Hamburg in the house of Mordecai ha-Kohen, his wife's maternal grandfather. About 1714 he returned to Prague, where he became preacher, probably in succession to Asher Spira, who died in that year (Hock, "Die Familien Prags," p. 381, Presburg, 1892). Here he soon became popular (see Nehemiah Reischer's letter to Jacob Emden, in the latter's "Sefat Emet," p. 11b, Lemberg, 1877); but he also incurred the enmity of some of the family and admirers of the former rabbi, Abraham Broda ("Bene Ahubah," 15b; see Dembitzer, *ib.* p. 120a), among them being Jacob Reischer, and David Oppenheimer, chief rabbi of Prague. These personal animosities were most likely responsible for the fact that about 1725 Jonathan was accused of sympathy with the followers of Shabbethai Ẓebi, who were still very active. Jonathan took an oath that the accusation was false, and with the other members of the Prague rabbinate signed the excommunication of the followers of Shabbethai Ẓebi.

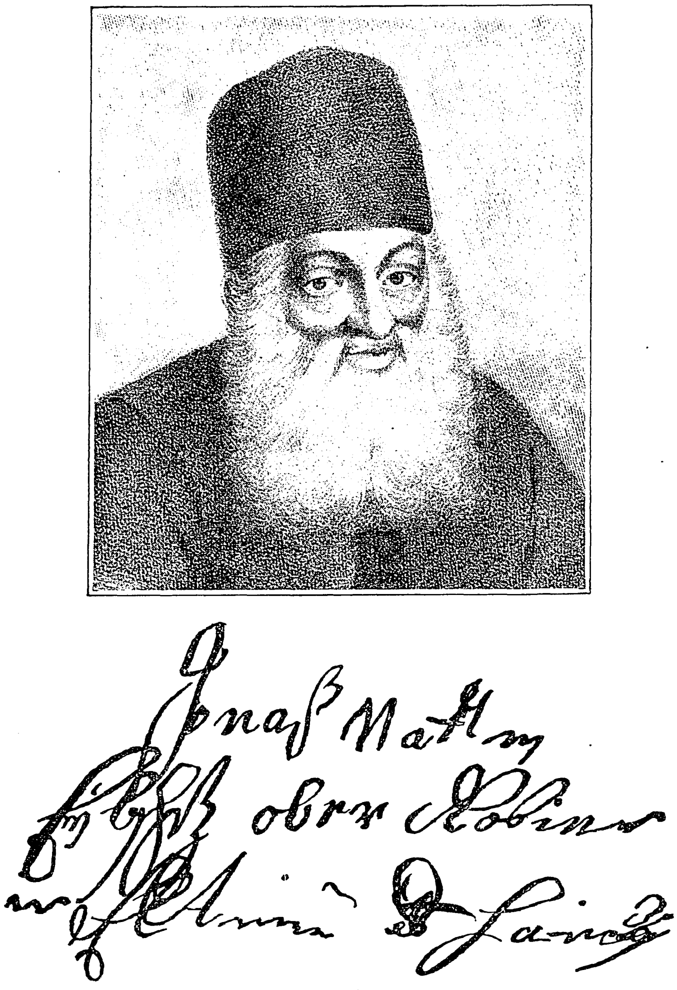

Jonathan Eybeschütz (with Autograph).

(After a portrait by Gutekunst.)

Believing that his prospects in Prague were poor, he made an effort, upon the death of Jacob Reischer (1733), to secure the rabbinate of Metz. On this occasion he failed, but after Jacob Joshua, who had succeeded Reischer, had gone to Frankfort-on-the-Main, Eybeschütz again became a candidate, and was elected (1741). But in Metz, as in Prague, his congregation divided into enthusiastic admirers and bitter enemies. When in 1746 he was elected rabbi by the congregation of Fürth, the Metz congregation would not release him from his contract. In 1750 he became chief rabbi of Altona, Hamburg, and Wandsbeck.

From that time he became a central figure in Jewish history. Shortly after his arrival in Altona a rumor began to spread that he still believed in the Messianic mission of Shabbethai Ẓebi. In substantiation of this charge a number of "ḳeme'ot" (see Amulet) were produced which, it was alleged, he had given to sick people in Metz and Altona, and the text of which, though partly in cipher, admitted of no other explanation than that given by his enemies. The inscription read substantially as follows: "In the name of Jahve, the God of Israel, who dwelleth in the beauty of His strength, the God of His anointed one Shabbethai Ẓebi, who with the breath of His lips shall slay the wicked, I decree and command that no evil spirit plague, or accident harm, the bearer of this amulet" (Emden, "Sefat Emet," beginning). These amulets were brought to Jacob Emden, who claimed to have been ignorant of the accusations, although they had been for several months the gossip of the congregation. In his private synagogue, which was in his house, he declared that while he did not accuse the chief rabbi of this heresy, the writer of these amulets was evidently a believer in Shabbethai Ẓebi (Feb. 4, 1751). The trustees of the congregation, who sided with their rabbi, at once gave orders to close Jacob Emden's synagogue. Emden wrote to his brother-in-law, Aryeh Löb, chief rabbi of Amsterdam, and to various rabbis who were outspoken enemies of Eybeschütz, among them Jacob Joshua of Frankfort, Samuel Helman (Eybeschütz's successor in Metz), and Nehemiah Reischer, rabbi of Kriechingen in Lorraine, formerly Eybeschütz's admirer, but now his bitterest enemy. All of these pronounced Eybeschütz a dangerous heretic, unfit to hold any rabbinical office.

The Dispute About Amulets.

However, the trustees of the Altona congregation declared Emden a disturber of the peace, against whom drastic measures should be taken; and the followers of Eybeschütz assumed such a threatening attitude that Emden was compelled to flee to Amsterdam (May 22, 1751). There he brought charges against his enemies before the Danish courts, with the result that the congregation of Altona was ordered to stop all proceedings against him. In Hamburg the conflict assumed such proportions that the Senate issued strong orders to make an end of the troubles, which were disturbing the public peace (May 1, 1752, and Aug. 10, 1753; see "Allg. Zeit. des Jud." 1858, pp. 520 *et seq.*). Emden returned to Altona Aug. 3, 1752; and in December of the same year the courts ordered that nothing should be published concerning the amulets. Meanwhile Eybeschütz's popularity had waned; the Senate of Hamburg suspended him, and many members of that congregation demanded that he should submit his case to rabbinical authorities. "Kurze Nachricht von dem Falschen Messias Sabbathai Zebhi," etc. (Wolfenbüttel, 1752), by Moses Gershon ha-Kohen (Carl Anton), a convert to Christianity, but a former disciple of Eybeschütz, was evidently an inspired apology. Emden and his followers, in spite of the royal edict, published a number of polemical pamphlets, and Eybeschütz answered in his "Luḥot 'Edut" (1755), which consists of a long introduction by himself, and a number of letters by his admirers denouncing as slanders the accusations brought against him.

His friends, however, were most numerous in Poland, and the Council of Four Lands excommunicated all those who said anything derogatory to the rabbi. A year after the publication of the "Luḥot 'Edut" he was recognized by the King of Denmark and the Senate of Hamburg as chief rabbi of the united congregations of Hamburg-Altona-Wandsbeck. From that time on, respected and beloved, he lived in peace. His enemy Emden testifies to the sincere grief of the congregation at the death of Eybeschütz ("Megillat Sefer," p. 208). Even the notorious extravagances and the subsequent failure in business of his youngest son, Wolf, seem not to have affected the high esteem in which the father was held.

Eybeschütz's memory was revered not only by his disciples, some of whom, like Meshullam Zalman ha-Kohen, rabbi of Fürth, became prominent rabbis and authors, but also by those who were not under personal obligations to him, such as Mordecai Benet, who speaks in the most enthusiastic terms of him in his approbation to the "Bene Ahubah," and Moses Sofer, who tries to defend him in a case where he committed a very bad blunder (Ḥatam Sofer, Yoreh De'ah, No. 69). With regard to Eybeschütz's actual attitude toward the Shabbethai Ẓebi heresy, it is difficult to say how far the suspicions of his enemies were justified. On the one hand it can not be denied that the amulets which he wrote contain expressions suggestive of belief in the Messiahship of Shabbethai Ẓebi; but on the other hand it is strange that the accusations came only from jealous enemies. Jacob Emden himself speaks of a rumor to the effect that even before Eybeschütz went to Altona he (Emden) had expressed himself in terms which showed a determination to persecute the successor of his father in the office of chief rabbi ("Megillat Sefer," p. 176); and although he indignantly denies this rumor, he speaks in another place of the chief rabbinate of Altona as "the heritage of my fathers" (*ib.* p. 209).

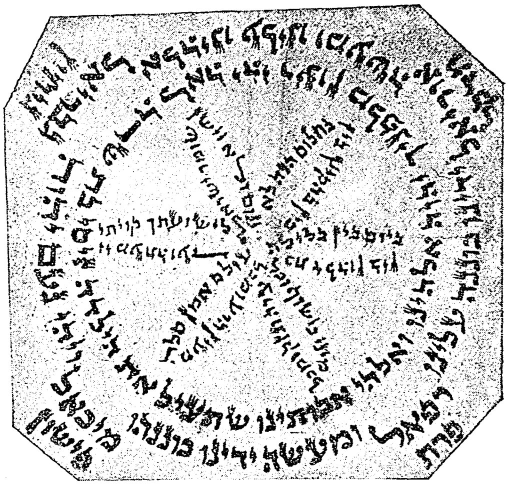

Amulet Prepared by Jonathan Eybeschütz.
(In the collection of Albert Wolf, Dresden.)

Eybeschütz's works, given in the order of their publication, are as follows:

1755. Luḥot 'Edut. Altona.
1765. Kereti u-Peleti, novellæ on Shulḥan 'Aruk, Yoreh De'ah. Altona.
Taryag Miẓwot, the 613 commandments in rimed acrostics. Prague.
1773. Tif'eret Yisrael, notes on the rabbinical laws regarding menstruation, with additions by the editor, Israel, grandson of the author and rabbi of Lichtenstadt.
1775. Urim we-Tummim, novellæ to Shulḥan 'Aruk, Ḥoshen Mishpaṭ. Carlsruhe.
1779–82. Ya'arot Debash, sermons, edited by his nephew Jacob ben Judah Löb of Wojslaw. Carlsruhe.
1796. Binah la-'Ittim, notes on the section of the "Yad" dealing

with the holy days, edited by the author's disciple Hillel of Stampfen. Vienna.

1799. Ḥiddushim 'al Hilkot Yom-Ṭob, edited by Joseph of Troppau. It is in substance the same as the last-named work, but differs from it in wording, and contains in addition Maimonides' text. Both therefore present not a work of the author, but notes taken from his lectures. Berlin.

1817. Sar ha-Alef, novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim. Warsaw.

1819. Bene Ahubah, on the matrimonial laws in the "Yad," edited by his grandson Gabriel Eybeschütz. Prague.

1825. Tif'eret Yehonatan, homilies on the Pentateuch (n.d., though 1825 is probably correct). Zolkiev.

1862. Perush 'al Piska Ḥad Gadya, a homiletical interpretation of the "Ḥad Gadya." Lemberg.

1869. Notes on the Haggadah, edited by Moses Zaloshin. Presburg.

1891. Shem 'Olam, letters on the Cabala, edited by A. S. Weissmann. Vienna.

A commentary on Lamentations under the title "Allon Bakut," and homilies on the Pentateuch under the title "Ḳeshet Yehonatan," are extant in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." pp. 50 *et seq.*).

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S. S. D.

EYE (עַיִן).—Biblical Data: This important organ is mentioned more than 800 times in the Bible, but is described only in its external appearance and significance, according to the experience of daily life. The following parts are mentioned: the eyeball ("bat 'ayin" = "girl of the eye," "little doll"; Lam. ii. 18; "babat 'ayin," Zech. ii. 12; comp. Levy, "Chal. Wörterb." i. 419b); the pupil ("ishon" = "little man," whose image appears in the eye as in a mirror; Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; comp. Prov. vii. 9, xx. 20); the eye-socket ("ḥor"; Zech. xiv. 2); the eyelashes ("'ap'appayim"; Ps. xi. 4; Prov. vi. 25; by synecdoche = "the eye"; comp. Job xli. 10); the eyelids ("shemurot"; Ps. lxxvii. 5), and the eyebrows ("gabbot 'enaw"; Lev. xiv. 9).

The eye of the Oriental is not only large, but it is also very strong. It appears from Gen. xxix. 17 that weak eyes were an exception. Near-sightedness, far-sightedness, and weak-sightedness are not mentioned. The eye became weak, heavy, or fixed in old age (Gen. xxvii. i.; Deut. xxxiv. 10, I Sam. iv. 15; compare also Eccl. xii. 3). The sight was also impaired by sorrow and misfortune (Ps. vi. 8, xxxi. 10, lxxxviii. 10; Job xvii. 7). The eye is the source of tears (Jer. viii. 23); and tears flowed often and copiously (Lam. i. 16; iii. 48, 49; Ps. cxix. 136), injuring and even ruining the eyes (Lam. ii. 11, iii. 51; I Sam. ii. 33; Jer. xiv. 6). Sorrow dims and obscures the eyes (Lev. xxvi. 16; Deut. xxviii. 32, 65; Job xxxi. 16; Lam. v. 17); while under favorable circumstances they light up (I Sam. xiv. 27, 29). The eye is said to be affected by emotions in general (Ps. lxix. 4; cxix. 82, 132). The fat eye of persons addicted to high living protrudes (Ps. lxxiii. 7); much drinking of wine makes the eye deep red (Gen. xlix. 12; Prov. xxiii. 29). The son closed the eyes of his dead parent (Gen. xlvi. 4).

Diseases and Care of the Eye.

How far blindness—very frequent in antiquity—prevailed in ancient Israel can not be determined from the references found in the Bible. Blind persons are spoken of comparatively seldom (see JEW. ENCYC. iii. 248, *s.v.* BLIND, THE). If a priest became blind or had a spot on his eye ("teballul be-'eno"; Lev. xxi. 20), he was not allowed to officiate at the sacrifice. Diseases of the eye were not recognized as such, since the oculist's art was not at all developed among any ancient people except the Egyptians; hence nothing has been transmitted on this point, and the nature of the diseases mentioned can not be definitely determined. The reference to the "shut" eyes (Isa. xliv. 18) indicates that an inflammation of the eyes is generally meant; and the same may be assumed from the expressions used to denote "opening the eyes" (Isa. xlii. 7, xxix. 19, xxxv. 5; comp. *ib.* xliii. 8; Num. xxii. 31; Ps. cxix. 18). The original inhabitants of Palestine are called figuratively "pricks" and "thorns" in the eyes (Num. xxxiii. 55; Josh. xxiii. 13). In regard to the care of the eyes, it is said that smoke injures them (Prov. x. 26). Women used a cosmetic for the eye consisting of a mixture of plumbagin and zinc, which they applied to the inner surface of the eyelids in such a way as to produce a narrow black rim, making the eyes appear larger (II Kings ix. 30; Jer. iv. 30; Isa. liv. 11; Ezek. xxiii. 40).

Blinding as a Punishment.

The barbaric custom of putting out the eyes was practised quite frequently. Samson was blinded by the Philistines, and King Zedekiah by the Babylonians (Judges xvi. 21; II Kings xxv. 7; Jer. xxxix. 7, lii. 11). The Ammonites consented to make peace with the inhabitants of Jabesh only on condition that all of them would submit to having their right eyes "thrust out" (I Sam. xi. 2). The "lex talionis" is expressed by the phrase "eye for eye" (Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; comp. Ex. xxi. 26). The custom of putting out the eyes was so widely spread that it became a figurative term for deceiving (Num. xvi. 14).

Emotional Significance of the Eye.

The ancient Israelites had very expressive eyes. Desire, love, hatred, pride, etc., were all expressed in the eye; and in the Hebrew language are found separate terms for all modes of seeing and not seeing (Gen. iii. 6; Num. xv. 39; I Kings ix. 3; II Chron. xvi. 9; Job x. 4, xv. 2, xvi. 9, xxxi. 7, xxxix. 29; Ps. x. 8, xxxv. 19; Prov. vi. 13, x. 10, xxiii. 5, xxviii. 27, xxx. 13; Eccl. ii. 10; Cant. iv. 9; Ecclus. [Sirach] xxvi. 29, xxvii. 22; Isa. iii. 16, vi. 10; Ezek. vi. 9, xxii. 26; God's eye, Ps. xciv. 9). According to Ecclus. (Sirach) xxiii. 19, God's eye is 10,000 times brighter than the sun. Good will and malevolence are mirrored in the eye (Prov. xxii. 9, xxiii. 6; I Sam. xviii. 9; Deut. xv. 9; xxviii. 54, 56). The raising of the eyes expressed a wish, as it still does among children (Ps. cxxiii. 1; Isa. xxxviii. 14). "Eye" is often used metaphorically (Ex. x. 5, 15 and Num. xxii. 5 ["the eye (= "face") of the earth"]; Prov. i. 17 ["the eye (= "sight") of any bird"]; Cant. i. 15, iv. 1, v. 12 ["eyes of doves"]; Ezek. i. 4, 7; x. 9 ["like the eye

(= "color") of amber," etc.]; Zech. ix. 1 ["the eyes (= "sight") of all men"]).

E. G. H.

——**In Rabbinical Literature:** Much more was known regarding the anatomy and physiology of the eye during the period of tradition in the centuries immediately preceding and succeeding the beginning of the common era than in Biblical times. The eyeball of man is round, while that of a beast is oblong. It consists of a dark and a white mass separated from each other by a narrow rim. The white part preponderates in the human eye, while the black preponderates in the eyes of beasts. The white is derived from the father; the black, from the mother. The black part is the means of sight. Eyes and eyesight differ in size and strength in various persons. "Persons with large eyes often have a peculiar expression. Heavy eyelids droop. The eyebrows are sometimes close to the eye; sometimes they are so long that they hang far down the face; and again there are no eyebrows at all. The eyelashes also may be heavy or sparse, or there may be none at all. Sometimes the eyes are very deeply set, a formation that may be regarded as a bodily defect" (Rosenzweig, "Das Auge in Bibel und Talmud," pp. 12, 19).

Care and Diseases of the Eye.

Pain in the eyes is dangerous, as the sight is connected with the heart ('Ab. Zarah 28b). Some kinds of food are beneficial and others harmful to the sight. Fine bread and old wine are good for the eyes, as well as for the entire body. Rapid walking consumes one five-hundredth part of the sight. Much talking hurts one whose eyes are affected. Dirt is harmful, and many diseases are caused by touching the eyes with unwashed hands. The salt taken from the Dead Sea is especially dangerous. The eyes of the inhabitants of Palmyra twitch because they live in a sandy region (Rosenzweig, *l.c.* pp. 20 *et seq.*). Water is excellent for the eyes. A drop of cold water in the eyes in the morning and washing the hands and feet at night are better than all the eyesalves in the world (Shab. 78a, 108b). Tears contain salt in order that they may not flow unrestrictedly in sorrow and distress, which would be very injurious. Tears produced by smoke or weeping injure the eye, while those that are produced by laughter or incense are beneficial. A collyrium made of stibium or antimony is often mentioned (comp. Levy, "Neuhebr. Wörterb." *s.v.* קלורית, סקר, כחל). This salve was forbidden when made by the heathen (Niddah 55b; Yer. 'Ab. Zarah 40d). The veil of the Arabian Jewish women left the eyes exposed (Shab. 65a; Yer. Shab. 7b). Several diseases of the eye are mentioned, but they can not be definitely identified. Professional and popular therapeutics are found side by side. Either Galen influenced the rabbinical physicians, or both he and they drew from the same source (see MEDICINE). Artificial eyes made of gold are mentioned (Yer. Ned. 41c; comp. Yer. Sanh. 13c).

With the rise of Arabian culture the art of medicine was more highly developed, and physicians acquired a scientific knowledge of the eye, although this was not advanced beyond the point reached by Galen, either by the Arabian or the Jewish physicians, or by Christian practitioners, down to the eighteenth century. The general history of medicine, therefore, presents also the theories of the Jewish physicians regarding the eye. For the history of the sense of sight as recorded by the Jewish philosophers, exegetes, and other non-medical writers of the Middle Ages, see D. Kaufmann's exhaustive monograph, "Die Sinne," in "Jahresbericht der Landes-Rabbinerschule," Budapest, 1884.

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S. S. L. B.

——**Color:** The color of the eyes is an important racial trait. The various colors are due to the amount of pigmentation, and can be reduced to three; viz., fair (blue, gray), dark (black, brown), and intermediate (green, yellow, etc.).

The Jews have usually black or brown eyes. The appended table (No. 1) shows the colors of the eyes of 147,375 school-children in various countries:

TABLE NO. 1.

Country.	Number.	Percentage.			Observer.
		Blue.	Brown.	Gray.	
Germany.....	74,146	19.63	52.88	27.49	Virchow.
Austria.......	59,808	23.5	45.9	30.6	Schimmer.
Hungary.....	3,141	18.3	57.5	24.2	Körösi.
Bavaria......	7,054	20.0	49.0	31.0	Mayr.
Württemberg	1,995	20.0	52.0	28.0	Frass.

Observations on children must, however, be taken with reserve, because their eyes grow darker when they reach maturity. The appended table (No. 2), showing the colors of the eyes in more than 7,000 Jews, brings out this point clearly:

TABLE NO. 2.

Country.	No.	Percentage.			Observer.
		Brown.	Gray.	Blue.	
ASHKENAZIM.					
Galicia.......	943	55.04	37.01	7.95	Majer and Kopernicki.
Russia.......	100	57.0	33.0	10.0	Blechman.
Russia.......	100	67.0	11.0	22.0	Weissenberg.
Russia.......	938	53.19	36.47	10.34	Talko-Hryncewicz.
Russia.......	245	69.8	25.3	4.9	Yakowenko.
Various......	375	59.0	14.0	27.0	Beddoe.
Caucasia......	204	84.31	14.22	1.47	Pantukhof.
Baden........	86	48.8	25.6	25.6	Ammon.
England. ...	423	58.8	30.1	11.1	Jacobs.
Various......	1,188	58.41	17.51	24.08	Fishberg.
Poland.......	200	60.5	17.5	22.0	Elkind.
SEPHARDIM.					
Various......	290	68.0	12.0	20.0	Beddoe.
England.....	50	66.8	11.9	21.3	Jacobs.
Bosnia.......	55	69.1	30.9	....	Glück.
Italy.........	103	70.0	30.0	....	Lombroso.
WOMEN.					
Various......	1,084	63.46	16.89	19.65	Fishberg.
Russia.......	41	75.6	12.2	12.2	Weissenberg.
Russia.......	799	62.2	15.6	22.2	Talko-Hryncewicz.
Russia.......	100	76.0	16.0	8.0	Yakowenko.
Galicia.......	25	60.0	20.0	20.0	Majer and Kopernicki.
Poland.......	125	62.4	13.6	24.0	Elkind.

It will be observed that the frequency of light, particularly blue, eyes among Jews reaches 25 per cent in some series (Ammon, Beddoe, Fishberg, Weissenberg). Some anthropologists claim that this trait points to intermixture of foreign, non-Semitic blood, especially Aryan. In support of this view it is shown that in those countries where light-colored eyes are frequent among the indigenous population the Jews also show a larger percentage of blue and of gray eyes. This can be seen in Table No. 2. In Baden over 50 per cent of Jewish recruits have blue or gray eyes; in Russia the percentage is less; while in Caucasia, where the native races have dark eyes, the Jews show 84.31 per cent of dark eyes. The English Sephardim show even a higher percentage of blue eyes than the Ashkenazim.

An important phenomenon in connection with the eyes of Jews is the variation of color according to sex. It appears from the figures in Table No. 2 that the eyes of Jewesses are darker than those of Jews. Joseph Jacobs sees in this a comparatively small variability of type among Jewesses as compared with Jews ("Racial Characteristics of Modern Jews," in "Jour. Anthropological Institute," 1885, v.).

The Jew's Eye.

The appearance and form of the Jewish eye have attracted much attention. It is stated that a Jew may be recognized by the appearance of his eyes even when his features as a whole are not peculiarly Jewish. Ripley ("Races of Europe," p. 396) gives this description: "The eyebrows, seemingly thick because of their darkness, appear nearer together than usual, arching smoothly into the lines of the nose. The lids are rather full, the eyes large, dark, and brilliant. A general impression of heaviness is apt to be given. In favorable cases this imparts a dreamy, melancholy, or thoughtful expression to the countenance; in others it degenerates into a blinking, drowsy type; or again, with eyes half-closed, it may suggest suppressed cunning." Similar descriptions of the Jewish eye are given by Leroy-Beaulieu ("Israel Among the Nations," p. 113) and also Jacobs (JEW. ENCYC. i. 620a, *s.v.* ANTHROPOLOGY).

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——**Color-Blindness:** Inability to distinguish colors may be the result of disease or of injury, or it may be congenital.

Among Jews the defect is known to be extremely frequent, as is shown very clearly by the first table following, taken from Jacobs.

In a later communication Jacobs gives his own investigations on the subject ("On the Comparative Anthropometry of English Jews," in "Jour. Anthropological Institute," xix. 76-88), which show a yet larger proportion of color-blindness among English Jews:

No.	Place.	Jews.	Others.	Authority.
814....	Breslau	4.1	2.1	Cohn, in "Centralbl. für Augenheilkunde," 1873, p.97.
949....	London (boys)	4.9	3.5	"Tr. Ophthalmological Soc." i. 198.
730....	" (girls)	3.1	0.4	
500....	Frankfort	1.8	2.9	Carl, "Untersuchungen," 1881.
500....	Italy (boys)	2.9	2.7	Ottolenghi, "Gaz. Cliniche," 1883.
420....	" (girls)	0.0	...	*Idem*, in "Vessillo Israelitico," Sept., 1884.

	East End.	West End.	All.	Sephardim.
Jews.............	14.8	3.4	12.7	13.4
Jewesses..........	....	2.1	2.0	0.0

The average percentage of color-blindness among Jews examined by Cohn, Carl, Ottolenghi, and others, is about 4 per cent. Among the English Jews Jacobs has found that it is more than three times as large as this. These investigations confirm the general observations that color-blindness is more frequent in men than in women (Havelock Ellis, "Man and Woman," pp. 138-145). They also show that the East End (London) Jews, who are poorer, have a larger percentage of color-blindness than their wealthier brethren of the West End.

Jacobs attributes color-blindness to the fact that the Jews are town-dwellers, where comparatively so little color, and especially so little green, is to be met with.

To this high proportion of color-blindness he also attributes "the absence of any painters of great ability among Jews, and the want of taste shown by Jewesses of the lower grades of society," which manifests itself in the preference for bright primary colors for wearing-apparel.

It must also be remembered that in the main the Jews in almost every country are poor. They are consequently the class of people which is most predisposed to color-blindness. In the "Report" of the Committee on Color-Blindness appointed by the Ophthalmological Society of London it is stated that the reason for the high percentage of color-blindness found among the Jews lies in the fact that those of them who were examined were principally of the poorer class.

——**Defective Vision:** Jacobs and Spielman in their investigations on the comparative anthropometry of English Jews ("Jour. Anthropological Institute," 1889, p. 79) showed that London Jews could read a test-type at a distance of only 19 inches as against 25 inches by other Londoners; Jewesses were not so markedly inferior, 23 inches as against 24 inches. On the other hand, the better-nurtured Jews had a range of 29 inches.

Botwinnick reports his observations on 829 Jews and 2,763 Christians in Russia. Of the Christians

2.21 per cent were affected with near-sightedness, while about 4½ times as many Jews—9.88 per cent—were thus affected. The same observer shows that cases of myopia of a high degree (technically known as "10D") are more frequent among Jews than among non-Jews. His investigations in the Jewish schools in St. Petersburg revealed the fact that among Jewish school-children 16.7 per cent (16.5 per cent in boys and 16.8 per cent in girls) suffered from near-sightedness, as against 2 to 7.5 per cent in Christian children. Beginning with the twelfth year of life, when 18.2 per cent were affected with myopia, the percentage rose, nearly one-half of all the Jewish children from 16 to 18 years of age being near-sighted.

Astigmatism is also very frequent among Jews. Javal and Wecker have shown that it is of a peculiar kind. The horizontal meridian of the cornea presents the maximum of curvature. This is contrary to the rule, the maximum of curvature being usually perpendicular (Wecker, "Sur l'Astigmatisme dans Ses Rapports avec la Conformation des Os du Crâne," in "Bulletin de la Société d'Anthropologie," June 15, 1869, pp. 545–547).

Botwinnick attributes the near-sightedness of the Jews to hereditary predisposition to weakness of the organ of sight. But this does not by any means explain the problem. The fact that the Jews are town-dwellers must not be overlooked. Besides this, the Jews are a nation of students.

Bibliography: Joseph Jacobs and I. Spielman, *On the Comparative Anthropometry of English Jews*, in *Jour. Anthropological Institute*, xix. 76–88; N. R. Botwinnick, *Materiali k Voprosu o Blisorukosti u. Evreev*, in *Vratch*, 1899, No. 42.

——**Pathology:** Jews are known to be great sufferers from diseases of the eyes. The most frequent of these appears to be **trachoma** or **granular conjunctivitis.** Pilz ("Augenheilkunde," 1859) was the first to direct attention to this fact. In the city of New York the board of health recently (1903) investigated the frequency of trachoma among school-children. The results show that the disease was very prevalent in schools where the majority of the pupils were Jewish.

Glaucoma is another disease of the eyes prevalent among Jews. The characteristics of this disease are steadily increasing hardness of the globe of the eye, with pressure and cupping of the optic nerve; and forward pressure of the iris and dilation of pupil. It is very injurious to the eyesight.

As a result of these diseases blindness is very frequent among Jews (see Jew. Encyc. iii. 249, *s.v.* Blindness).

The most important sequela of trachoma is **entropion,** which consists in a distressing distortion of the lid-borders, due to the formation of contracting scar-tissue, which causes misdirection of the eyelashes, so that they turn against the globe. This condition is frequent among the Jews of eastern Europe, Egypt, and Palestine, who are huddled together in unhealthful dwellings and live under the worst conditions of poverty and misery.

Hervé states that lacrimal tumors are very frequent among Jews. He attributes this to an anatomical peculiarity, the narrowness of the nasal canal among Jews ("Bulletin de la Société d'Anthropologie," Dec. 20, 1883, p. 915).

Of the other diseases of the eyes frequent among Jews may be mentioned **simple conjunctivitis,** and particularly **blepharitis,** which consists in an inflammation of the lid-borders, with a resulting falling out of the eyelashes. In extreme cases, because of the destruction of the eyelashes and consequent distortion of the eyelids, it proves to be a most unsightly facial blemish. This disease is frequent among the Jews of eastern Europe, Egypt, and Palestine. It can be stated that the conditions predisposing to this disease are identical with those causing trachoma.

J. M. Fi.

EZBAI (אזבי): Father of Naarai, one of David's thirty mighty warriors (I Chron. xi. 37). The parallel list of II Samuel has "Paarai the Arbite" (xxiii. 35) instead of "Naarai the son of Ezbai." Kennicott concluded ("Dissertation," p. 209) that the latter is the correct reading.

E. G. H. M. Sel.

EZBON (אצבון): **1.** Son of Gad, and father of one of the Gadite families (Gen. xlvi. 16). In Num. xxvi. 16 "Ezbon" is replaced by "Ozni" (אזני). **2.** A son of Bela, son of Benjamin (I Chron. vii. 7).

E. G. H. M. Sel.

EZEKIAS: High priest mentioned by Josephus, who relates that among those who accompanied Ptolemy to Egypt after the battle of Gaza (320 B.C.) was Ezekias, then sixty-six years of age, a man skilled in oratory and in affairs of government. He is said to have become acquainted with Hekatæus, and to have explained to him and to some other friends the differences between the peoples whose homes and constitutions he had noted. The existence of Ezekias is questionable, for Josephus states elsewhere that Jaddua was succeeded by Onias I., who was in turn succeeded by Simeon I., which leaves no room for Ezekias.

Bibliography: Josephus, *Contra Ap.* i. § 22; Reinach, *Fontes Rerum Judaicarum*, i. 229; Willrich, *Judaica*, pp. 91, 106; Schürer, *Gesch.* 3d ed., i. 348.

G. S. Kr.

EZEKIEL.—Biblical Data: Concerning the life of Ezekiel there are but a few scattered references contained in the book bearing his name. He was the son of Buzi, a priest of Jerusalem (Ezek. i. 3), and consequently a member of the Zadok family. As such he was among the aristocracy whom Nebuchadnezzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia (II Kings xxiv. 14). Ezekiel therefore reckons the years from the abduction of Jehoiachin (Ezek. i. 2, xxxiii. 21, xl. 1). He lived among a colony of fellow sufferers in or near Tel-abib on the River Chebar (not the River Chaboras), which probably formed an arm of the extensive Babylonian network of canals (iii. 15). Ezekiel was married (xxiv. 16–18), and lived in his own house (iii. 24, viii. 1). On the fifth day of the fourth month in the fifth year of his exile (Tammuz, 592 B.C.), he beheld on the banks of the Chebar the glory of the Lord, who consecrated him as His prophet (i. 1–iii. 13). The latest date in his book is the first day of the first month in the twenty-seventh year of his exile (Nisan, 570); consequently, his prophecies extended over twenty-two years. The elders of the exiles repeatedly visited him to obtain a divine oracle (viii., xiv., xx.). He exerted no permanent influence upon his contemporaries, however, whom he repeatedly calls the "rebellious house" (ii. 5, 6, 8; iii. 9, 26, 27; and elsewhere), complaining that although they flock in great numbers to hear him they regard his discourse as a sort of esthetic amusement, and fail to act in accordance with his words (xxxiii. 30-33). If the enigmatical date, "the thirtieth year" (i. 1), be understood to apply to the age of the prophet—and this view still has the appearance of probability—Ezekiel must have been born exactly at the time of the reform in the ritual introduced by Josiah. Concerning his death nothing is known.

His Influence.

Ezekiel occupies a distinct and unique position among the Hebrew Prophets. He stands midway between two epochs, drawing his conclusions from the one and pointing out the path toward the other. Through the destruction of the city and the Temple, the downfall of the state, and the banishment of the people the natural development of Israel was forcibly interrupted. Prior to these events Israel was a united and homogeneous nation. True, it was characterized by a spirit totally unlike that of any other people; and the consciousness of this difference had ever been present in the best and noblest spirits of Israel. The demands of state and people, however, had to be fulfilled, and to this end the monarchical principle was established. There is undoubtedly an element of truth in the opinion that the human monarchy was antagonistic to the dominion of God, and that the political life of Israel would tend to estrange the nation from its eternal spiritual mission. The prophecy of the pre-exilic period was compelled to take these factors into account, and ever addressed itself either to the people as a nation or to its leaders—king, princes, priests—and sometimes to a distinguished individual, such as Shebna, the minister of the royal house mentioned in Isa xxii. 15-25; so that the opinion arose that the Prophets themselves were merely a sort of statesmen.

With the Exile, monarchy and state were annihilated, and a political and national life was no longer possible. In the absence of a worldly foundation it became necessary to build upon a spiritual one. This mission Ezekiel performed by observing the signs of the time and by deducing his doctrines from them. In conformity with the two parts of his book his personality and his preaching are alike twofold. The events of the past must be explained. If God has permitted His city and His Temple to be destroyed and His people to be led into exile, He has thereby betrayed no sign of impotency or weakness. He Himself has done it, and was compelled to do it, because of the sins of the people of Israel, who misunderstood His nature and His will. Nevertheless, there is no reason to despair; for God does not desire the death of the sinner, but his reformation. The Lord will remain the God of Israel, and Israel will remain His people. As soon as Israel recognizes the sovereignty of the Lord and acts accordingly, He will restore the people, in order that they may fulfil their eternal mission and that He may truly dwell in the midst of them. This, however, can not be accomplished until every individual reforms and makes the will of the Lord his law.

The Prophet's Spiritual Mission.

Herein lies that peculiar individualistic tendency of Ezekiel which distinguishes him from all his predecessors. He conceives it as his prophetic mission to strive to reach his brethren and compatriots individually, to follow them, and to win them back to God; and he considers himself personally responsible for every individual soul. Those redeemed were to form the congregation of the new Temple, and to exemplify by their lives the truth of the word that Israel was destined to become a "kingdom of priests" (Ex. xix. 6). Law and worship—these are the two focal points of Ezekiel's hope for the future. The people become a congregation; the nation, a religious fraternity. Political aims and tasks no longer exist; and monarchy and state have become absorbed in the pure dominion of God. Thus Ezekiel has stamped upon post-exilic Judaism its peculiar character; and herein lies his unique religio-historical importance.

His Individualistic Tendency.

Another feature of Ezekiel's personality is the pathological. With no other prophet are vision and ecstasy so prominent; and he repeatedly refers to symptoms of severe maladies, such as paralysis of the limbs and of the tongue (iii. 25 *et seq.*), from which infirmities he is relieved only upon the announcement of the downfall of Jerusalem (xxiv. 27, xxxiii. 22). These statements are to be taken not figuratively, but literally; for God had here purposely ordained that a man subject to physical infirmities should become the pliant instrument of His will.

E. G. H. K. H. C.

——**In Rabbinical Literature:** Ezekiel, like Jeremiah, is said to have been a descendant of Joshua by his marriage with the proselyte Rahab (Meg. 14b; Sifre, Num. 78). Some even say that he was the son of Jeremiah, who was also called "Buzi" because he was despised—"buz"—by the Jews (Targ. Yer., quoted by Ḳimḥi on Ezek. i. 3). He was already active as a prophet while in Palestine, and he retained this gift when he was exiled with Jehoiachin and the nobles of the country to Babylon (Josephus, "Ant." x. 6, § 3: "while he was still a boy"; comp. Rashi on Sanh. 92b, above). Had he not begun his career as a prophet in the Holy Land, the spirit of prophecy would not have come upon him in a foreign land (Mek., Bo, i.; Targ. Ezek. i. 3; comp. M. Ḳ. 25a). Therefore the prophet's first prophecy does not form the initial chapter in the Book of Ezekiel, but the second: according to some, it is the third (Mek., Shirah, 7). Although in the beginning of the book he very clearly describes the throne of God, this is not due to the fact that he had seen more than Isaiah, but because the latter was more accustomed to such visions; for the relation of the two prophets is that of a courtier to a peasant, the latter of whom would always describe a royal court more floridly than the former, to whom such things

His Description of God's Throne.

would be familiar (Ḥag. 13b). Ezekiel, like all the other prophets, has beheld only a blurred reflection of the divine majesty, just as a poor mirror reflects objects only imperfectly (Lev. R. i. 14, toward the end). God allowed Ezekiel to behold the throne in order to demonstrate to him that Israel had no reason to be proud of the Temple; for God, who is praised day and night by the hosts of the angels, does not need human offerings and worship (Lev. R. ii. 8; Tanna debe Eliyahu R. vi.).

Three occurrences in the course of Ezekiel's prophetic activity deserve especial mention. It was he whom the three pious men, Hananiah, Mishael, and Azariah, asked for advice as to whether they should resist Nebuchadnezzar's command and choose death by fire rather than worship his idol. At first God revealed to the prophet that they could not hope for a miraculous rescue; whereupon the prophet was greatly grieved, since these three men constituted the remnant of Judah. But after they had left the house of the prophet, fully determined to sacrifice their lives to God, Ezekiel received this revelation: "Thou dost believe indeed that I will abandon them. That shall not happen; but do thou let them carry out their intention according to their pious dictates, and tell them nothing" (Cant. R. vii. 8; comp. Azariah in Rabbinical Literature).

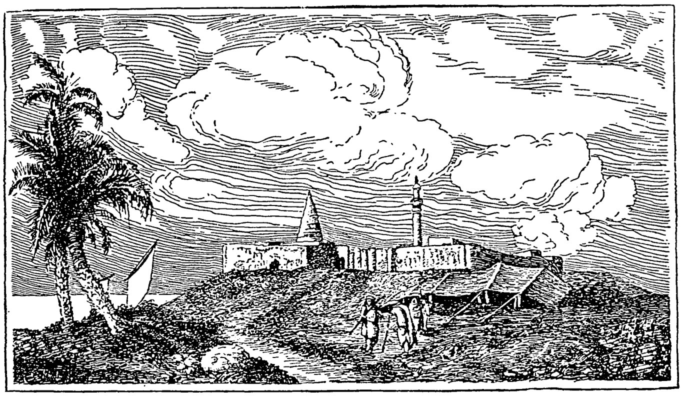

Traditional Tomb of Ezekiel, South of Birs Nimrud.

(After Loftus, "Travels in Chaldea.")

Ezekiel's greatest miracle consisted in his resuscitation of the dead, which is recounted in Ezek. xxxvii. There are different traditions as to the fate of these men, both before and after their resurrection, and as to the time at which it happened. Some say that they were godless people, who in their lifetime had denied the resurrection, and committed other sins; others think they were those Ephraimites who tried to escape from Egypt before Moses and perished in the attempt (comp. Ephraim in Rabbinical Literature). There are still others who maintain that after Nebuchadnezzar had carried the beautiful youths of Judah to Babylon, he had them executed and their bodies mutilated, because their beauty had entranced the Babylonian women, and that it was these youths whom Ezekiel called back to life. The miracle was performed on the same day on which the three men were cast into the fiery furnace; namely, on the Sabbath and the Day of Atonement (Cant. R. vii. 9). Nebuchadnezzar, who had made a drinking-cup from the skull of a murdered Jew, was greatly astonished when, at the moment that the three men were cast into the furnace, the bodies of the dead boys moved, and, striking him in the face, cried out: "The companion of these three men revives the dead!" (see a Karaite distortion of this episode in Judah Hadasi's "Eshkol ha-Kofer," 45b, at foot; 134a, end of the section). When the boys awakened from death, they rose up and joined in a song of praise to God for the miracle vouchsafed to them; later, they went to Palestine, where they married and reared children. As early as the second century, however, some authorities declared this resurrection of the dead was a prophetic vision: an opinion regarded by Maimonides ("Moreh Nebukim," ii. 46; Arabic text, 98a) and his followers as the only rational explanation of the Biblical passage (comp. Abravanel's commentary on the passage). An account of the מתי יחזקאל varying from these stories of the Talmud (Sanh. 92b), found in Pirḳe R. El. xxxiii., runs as follows: "When the three men had been rescued by God from the fiery furnace, Nebuchadnezzar, turning to the other Jews who had obeyed his commands and worshiped the idol, said: 'You knew that you had a helping and saving God, yet you deserted Him in order to worship an idol that is nothing. This shows that, just as you destroyed your own country through your evil deeds, you now attempt to destroy my country'; and at his command they were all killed, to the number of 600,000." Twenty years later God took the prophet to the place where the dead boys were buried, and asked him whether he believed that He could awaken them. Instead of answering with a decisive "Yes," the prophet replied evasively, and as a punishment he was doomed to die "on foreign soil." Again, when God asked him to prophesy the awakening of these dead, he replied: "Will my prophecy be able to awaken them and those dead ones also which have been torn and devoured by wild beasts?" His doubts were unfounded, for the earth shook and brought the scattered bones together; a heavenly voice revived them; four winds flew to the four corners of the heavens, opened the treasure-house of the souls, and brought each soul to its body. One only among all the thousands remained dead, and he, as it was revealed to the prophet, had been a usurer, who by his actions had shown himself unworthy of resurrection. The resurrected ones at first wept because they thought that they would now have no part in the final resurrection, but God said to Ezekiel: "Go and tell them that I will awaken

The Dead Revived by Ezekiel.

them at the time of the resurrection and will lead them with the rest of Israel to Palestine" (comp. Tanna debe Eliyahu R. v.).

The Book of Ezekiel.

Among the doctrines that Ezekiel set down in his book, the Rabbis noted the following as especially important: He taught "the soul that sinneth, it [alone] shall die" (Ezek. xviii. 4), although Moses had said (Ex. xxxiv. 7) that God would visit "the iniquity of the fathers upon the children." Another important teaching of Ezekiel is his warning not to lay hands on the property of one's neighbor, which he considers the greatest sin among the twenty-four that he enumerates (Ezek. xxii. 2 *et seq.*), and therefore repeats (Eccl. R. i. 13) at the end of his index of sins (Ezek. xxii. 12). In ritual questions the Book of Ezekiel contains much that contradicts the teachings of the Pentateuch, and therefore it narrowly escaped being declared as "apocryphal" by the scholars shortly before the destruction of the Temple (Shab. 13b; Men. 45a). No one was allowed to read and explain publicly the first chapter of the book (Ḥag. ii. 1; *ib.* Gem. 13a), because it dealt with the secrets of God's throne (comp. MA'ASEH MERKABAH).

S. S. L. G.

EZEKIEL'S TOMB: The traditional burial-place of the prophet Ezekiel, around which many sagas and legends have gathered, is shown at Kefil near Birs Nimrud; for centuries it has been a favorite place of pilgrimage for Mohammedans as well as for Jews. The mausoleum, dating probably from the time of the califs, was regarded already in the twelfth century as the work of King Jehoiachin, who is said to have erected it when he was liberated from prison by Evil-merodach. The Sefer Torah found there is alleged to have been written by the prophet himself; and he is said to have lighted the lamp which was burning on his grave and had never gone out, as the oil was constantly replenished. In the twelfth century the mausoleum contained a large Hebrew library, and it was said that many of these books dated from the time of the First Temple (Benjamin of Tudela, "Itinerary," ed. Asher, i. 67; comp. also in Schechter, "Saadyana," the letter of Sherira, p. 123, line 45). The bringing of presents to the sacred spot was considered efficacious in the rearing of a large progeny, and in causing animals to be prolific. The objects placed there could not be stolen, as such an attempt was immediately followed by sickness. Therefore people contemplating lengthy journeys brought their treasures to the mausoleum, sure of having a safe deposit there. Moreover, in case of death only the legal heirs were able to take the goods away. The pilgrimages to the spot took place in the autumn, and thousands of Jews celebrated the Feast of Tabernacles there. On these occasions the small gate in the wall surrounding the tomb of the prophet was miraculously enlarged, so that the camels with their burdens could go through (Pethahiah of Regensburg, ed. Jerusalem, 1872, pp. 4b, 5b, 6b; comp. also Benjamin of Tudela, *l.c.* ii. 141–143). The tomb of the prophet was the subject of two fine poems by Al-Ḥarizi ("Taḥkemoni," ed. Kaminka, xxxv. 293–296, l. 392–393).

S. S. L. G.

EZEKIEL, BOOK OF: Ezekiel's book is one of the most original in the sacred literature of Israel. Its principal features are its systematic arrangement and homogeneity. The book falls into two principal parts, i.-xxiv. and xxv.-xlviii., corresponding to the two principal themes of Ezekiel's prophetic preaching—repentance and salvation, judgment and restoration. It is introduced by a vision, i. 1-iii. 15. At the River Chebar the glory of the Lord appears to Ezekiel on the chariot of the cherubim and consecrates him a prophet, sent to a "rebellious house" to preach only wailing, sighing, and misery. Chaps. iii. 16–xxiv. 27 show the prophet fulfilling this mission. Here Ezekiel is merely a "reprover" (iii. 26); he confronts the people as if he were not one of them; he shows no emotion, not a suggestion of pity, throughout the delivery of his dreadful tidings. He symbolizes the siege and conquest of Jerusalem, the leading of the people into exile (iv.-v.); on all the hills of Israel idolatry is practised (vi.), and therefore "the end" will come (vii.). The Temple is defiled with abominations of every description; therefore the glory of the Lord departs from it and from the city, and dedicates them to flames (viii.-xi.). Ezekiel represents the final catastrophe symbolically; judgment will not tarry, but approaches to immediate fulfilment (xii.). No one will mount into the breach. On the contrary, prophets and prophetesses will lead the people completely astray (xiii.); even a true prophet could not avail now, as God will not be questioned by idolaters.

That the judgment is fully merited will be demonstrated by the godliness of the few who survive the catastrophe (xiv.). Jerusalem is a useless vine, good only to be burned (xv.). And thus it has ever been: Jerusalem has ever requited the mercies and benefits of the Lord with blackest ingratitude and shameless infidelity (xvi.). The ruling king, Zedekiah, particularly, has incurred the judgment through his perjury (xvii.). God rewards each one according to his deeds, and He will visit upon the heads of the present generation, not the sins of the fathers, but their own sins (xviii.). Therefore the prophet is to sound a dirge over the downfall of royalty and the people (xix.). In an oration he once more brings before the people all the sins committed by them from the Exodus to the present time (xx.). Nebuchadnezzar approaches to execute the divine judgment (xxi.). Jerusalem is a city full of blood-guiltiness and impurity, all classes being equally debased (xxii.), and far lower than Samaria's (xxiii.). The city is a rusty kettle the impurities of which can be removed only by fire. The exiles, who still boast of the sanctity and inviolability of Jerusalem, will be amazed by the news of its fall (xxiv.).

Then follows (xxv.-xxxii.) a group of threatening prophecies against seven foreign nations: the Ammonites (xxv. 1–7), Moabites (xxv. 8–11), Edomites (xxv. 12–14), Philistines (xxv. 15–17), Tyrenes (xxvi.-xxviii. 19), Zidonians (xxviii. 20–23), and

Egyptians (xxix.–xxxii.). This division belongs to the promise of salvation as detailed in xxviii. 24–26; for it refers to the punishment visited on the neighboring nations because of their aggressions against Judah. It also indicates that Israel may yet be restored to fulfil its sacred mission, a mission which can be accomplished only when the nation lives in security. Ch. xxxiii. announces the downfall of Jerusalem, and the prophet now freely speaks words of consolation and promise to the people. The shepherds hitherto placed over Israel have thriven, but have neglected their flock, which God will now take under His protection, appointing a new David as a shepherd over it (xxxiv.). The Edomites, who have seized certain portions of the Holy Land, will be annihilated (xxxv.); Israel will be restored (xxxvi.); that is, Judah and Joseph will be merged into one (xxxvii.). The last onslaught of the pagan world against the newly established kingdom of God will be victoriously repelled by the Almighty Himself, who will manifest His sanctity among the nations (xxxviii.–xxxix.). The final division, xl.–xlviii., embodying the celebrated vision of the new Temple and the new Jerusalem, contains a description of the future era of salvation with its ordinances and conditions, which are epitomized in the final sentence: "And the name of the city from that day shall be, The Lord is there" (xlviii. 35).

"Dooms" of the Nations.

The evident unity of the whole work leaves only one question open in regard to its authorship: Did Ezekiel, as some maintain, write the whole book at one time, or is it a homogeneous compilation of separate parts written at different times? A number of pieces were dated by the prophet himself, in accordance with the number of years after the abduction of Jehoiachin: i. 1, in the fifth; viii. 1, in the sixth; xx. 1, in the seventh; xxiv. 1, in the ninth; xxix. 1, in the tenth; xxvi. 1, xxx. 20, xxxi. 1, xxxiii. 21 (LXX.), in the eleventh; xxxii. 1, 19 and xxxiii. 21 (Hebr.), in the twelfth; xl. 1, in the twenty-fifth; and xxix. 17, in the twenty-seventh year. The last-mentioned passage (xxix. 17–21) is evidently an appendix to the already completed book; and the twenty-fifth year (572), the date of the important division xl.–xlviii., is probably the date when the work was completed. If it were true, however, that the whole book was written at that time all previous dates would be merely literary embellishments, and this view is difficult because of the importance of the dating in several instances where the prophet claims to transcend ordinary human knowledge. Examples of such instances are: xi. 13, where Ezekiel at the Chebar is cognizant of the death of Pelatiah, the idolater, in Jerusalem; xxiv. 2, where he knows the exact day on which the siege of Jerusalem will begin; and xxxiii. 21, where he predicts to a day the arrival of the messenger bearing tidings of the capture of Jerusalem.

The Composition.

Moreover, it can be shown from the contradictions which the various divisions of the Book of Ezekiel contain that they were written at different periods. This is particularly true of the Messianic prophecy, which, although kept somewhat in the background in Ezekiel, is nevertheless directly expressed in xvii. 22–24, xxi. 32, xxxiv. 23–24, xxxvii. 22–24, and xxv. 14 (where Edom is referred to: "And I will lay my vengeance upon Edom by the hand of my people Israel"). In xl.–xlviii.—that grand panorama of the future—this feature has entirely disappeared. There is still some reference to a prince, but his sole function is to defray from the people's taxes the expenses of worship; there is no longer room for a Messianic king. Nevertheless, Ezekiel permitted the earlier passages to remain. Even more significant is xxix. 17–21, which can be understood only as an appendix to the already complete book. In xxvi.–xxviii. Ezekiel had positively prophesied the capture and destruction of Tyre by Nebuchadnezzar, but after thirteen years of fruitless labor the latter had to raise the siege and to arrange terms of peace with the city. Thereupon, in the above-mentioned passage, Ezekiel promises Egypt to Nebuchadnezzar as an indemnity. Here, then, is an oracle the non-fulfilment of which the prophet himself is destined to see. Yet he does not venture to change or to expunge it. Incidentally it may be stated that the transmission of oracles of which the prophets themselves were doomed to see the non-fulfilment is the strongest proof that they regarded these as messages for which they were not personally responsible, and which, consequently, they did not venture to change; they regarded them as God's word, the responsibility for the non-fulfilment of which rested with God, not with themselves. In view of these facts it must be assumed that although Ezekiel completed his book in 572, he availed himself of earlier writings, which he allowed to remain practically unchanged.

Style.

Not only is the whole artistically arranged, but the separate parts are also distinguished by careful finish. The well-defined and deliberate separation of prose and poetry is particularly conspicuous. The poetic passages are strictly rhythmical in form, while the didactic parts are written in pure, elegant prose. The author prefers parables, and his use of them is always lucid. In xx. 49 he even makes his audience say: "Doth he not speak parables?"

Very striking are the numerous symbolical actions by which the prophet illustrates his discourse. Nine unique examples may be distinguished; indeed at the very beginning of his prophetic activity there are not fewer than four by which he describes the siege, capture, and destruction of Jerusalem and the banishment of the people (iv. and v.). The two in xii. and the two in xxiv. refer to the same subject, while that in xxxvii. refers to the future redemption. Here, also, there is no question of mere literary embellishment, for Ezekiel undoubtedly actually performed the symbolic actions; indeed, he was the first to introduce symbolism into Hebrew literature, and therefore has been called the "father of apocalypse." The picture of the chariot ("merkabah") in i., and the concluding division of xl.–xlviii., are full of deep symbolism; and, according to the Rabbis, neither should be read by any one younger than thirty. The celebrated vision of Gog, the Prince of Rosh Meshech (A. V. "the chief prince of Meshech") and Tubal (xxxviii. and xxxix.), is also symbolical. The Book of Ezekiel shows throughout the touch of the scholar.

The Talmud (Ḥag. 13a) relates that in consequence of the contradictions to the Torah contained in xl.–xlviii. Ezekiel's book would have remained unknown had not Hananiah b. Hezekiah come to expound it. Nevertheless it has never been appreciated as it deserves; and it is probably due to this fact that the text of the work has been transmitted in a particularly poor and neglected form. The Septuagint, however, affords an opportunity to correct many of the errors in the Hebrew text.

The statement of Josephus ("Ant." x. 5, § 1) that Ezekiel wrote two books is entirely enigmatical. The doubt cast upon the authenticity of the book by Zunz, Seinecke, and Vernes has rightly never been taken seriously; but the authorship of several parts, such as iii. 16b–21, x. 8–17, xxiv. 22–23, and xxvii. 9b–25a, has, with more or less justification, sometimes been questioned. That the book consists of two divergent versions compiled by an editor, a hypothesis recently advanced by Kraetzschmar, has yet to be demonstrated.

Bibliography: H. Ewald, *Die Propheten des Alten Bundes*, 1841; F. Hitzig, *Der Prophet Ezechiel*, 1847; S. D. Luzzatto, *Perush 'al Yirmeyah we-Yehezekel*, 1876; R. Smend, *Der Prophet Ezechiel*, 1880; Cornill, *Das Buch des Propheten Ezechiel*, 1886; D. H. Müller, *Ezechielstudien*, 1895; A. B. Davidson, *The Book of the Prophet Ezekiel*, Cambridge, 1896; A. Bertholet, *Das Buch Hezekiel*, 1897; C. H. Toy, *The Book of Ezekiel in Hebrew*, 1899; idem, *The Book of the Prophet Ezekiel*, new Eng. transl. with notes, 1899; R. Kraetzschmar, *Das Buch Ezechiel*, 1900.

E. G. H. K. H. C.

EZEKIEL, EZEKIEL ABRAHAM: English engraver; born in Exeter 1757; died there 1806. He engraved paintings by Opie, Sir Joshua Reynolds, and others, and was also known as a miniature-painter and scientific optician. His son **Solomon Ezekiel** (b. 1781; d. 1867) dissuaded Sir Rose Price from establishing in Penzance a branch of the Society for Promoting Christianity Among the Jews. Ezekiel published a series of lectures on the lives of Abraham and Isaac and on the Hebrew festivals (Penzance, 1844–47).

Bibliography: *Dict. National Biography*; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 970–971; *Jew. Chron.* March, 1867.

J.

EZEKIEL FEIWEL BEN ZE'EB WOLF: Russian Talmudist and preacher; born at Polangen 1755; died at Wilna 1833. Early in life he filled the position of preacher in his native town, and later at Deretschin. He then traveled as a preacher through Germany and Hungary, and, after residing for some time at Breslau, returned to Polangen and devoted himself to literary work. In 1811 he was appointed preacher to the community of Wilna, which position he filled until his death.

Ezekiel was the author of "Musar Haskel," a commentary on Maimonides' "Yad," De'ot and Teshubah (Dyhernfurth, 1790); and "Toledot Adam," a biography of Rabbi Solomon Zelman ben Isaac, whom Ezekiel had met in the house of Elijah Wilna (*ib.* 1809–10). The latter work, in two volumes, contains biographical data, various novellæ, and a chapter devoted to remonstrances against the neglect of the study of the Bible. A special edition, containing only the biographical data, was published by Elijah Ẓebi Solowejczyk (Danzig, 1845; Warsaw, 1854). In addition to these works, Ezekiel left in manuscript a third volume of the "Toledot Adam," and novellæ on the first three books of the Midrash Rabbah, entitled "Bi'ure MaRIF," published with the Wilna edition of the Midrashim in 1885 and 1887.

Bibliography: Steinschneider, *'Ir Wilna*, pp. 87–90; Fuenn, *Kiryah Ne'emanah*, pp. 240–242; Benjacob, *Oẓar ha-Sefarim*, pp. 307, 308, 618.

H. R. N. T. L.

EZEKIEL, JACOB: Born in Philadelphia, Pa., June 28, 1812; died May 16, 1899. His parents, Ezekiel Jacob Ezekiel and Rebecca Israel, had come from Amsterdam, Holland, two years before his birth. He learned the bookbinding trade and worked at it for seven years. After having removed to Richmond, Va., he married Catherine Myers Castro on June 10, 1835. During his residence there he brought about the repeal of an ordinance which exacted an inordinate fine for the violation of the Sunday laws (1845), and four years later he succeeded in effecting the introduction of an amendment to the code of the state of Virginia, by which the observers of the Jewish Sabbath were placed on the same plane with those who rest on the "first day."

In 1849 Ezekiel secured the enactment of a law by which religious organizations were invested with the rights of incorporated institutions. In 1851 he protested against the ratification of a treaty between the United States and the Swiss Confederacy on the ground that the latter government discriminated against Jews, and that in consequence American-Jewish citizens would be without guaranty of their rights of settlement or sojourn in the cantons of Switzerland. Three years later he, with others, repeated his protest on the occasion of the proffer by the Swiss government of a block of marble for the Washington Monument. In 1841 he addressed a letter to President John Tyler with reference to the impropriety of calling the American nation a "Christian people," as had been done in a proclamation on the occasion of the death of William Henry Harrison. In a private reply to Ezekiel the president conceded that intimations of sectarianism are irrelevant in public documents.

Ezekiel removed to Cincinnati in 1869, and became secretary of the board of governors of the Hebrew Union College in 1876. He served in that capacity until advanced age compelled him to withdraw from active work (1896).

Besides numerous contributions to current Jewish journals, Ezekiel wrote "The Jews of Richmond," and "Persecutions of the Jews in 1840," in "Publications of the American Jewish Historical Society" (No. 4, pp. 21–27, and No. 8, pp. 141–145). President Tyler's letter to Ezekiel is reprinted in the "Publications" of the same society (No. 9, p. 162).

Bibliography: *Pub. Am. Jew. Hist. Soc.* No. 9, pp. 160–163.

A. L. Gr.

EZEKIEL, JACOB: The third of the Beni-Israel (the first two being Isaac Solomon and Joel Samuel) who visited the Holy Land (1894); he was accompanied on the pilgrimage by his wife. His "Travels to Jerusalem" (Bombay, 1895) is the record of his observations. It contains descriptions and photographs of the places visited, and gives some account of the Jewish ceremonies as performed in Jerusalem.

J. J. E.

EZEKIEL, JOSEPH: Indian Hebraist; one of the heads of the Beni-Israel of Bombay; born in that city 1834. Ezekiel was educated in the school of the Free General Assembly by the Rev. John Wilson, and under his tuition he learned the rudiments of Hebrew, his later knowledge being self-acquired.

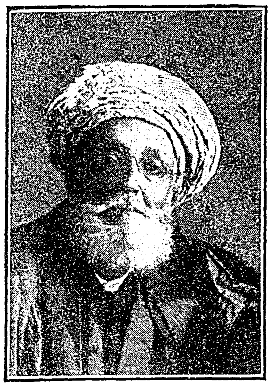

Joseph Ezekiel.

Ezekiel's first post was as assistant teacher in the David Sassoon Benevolent Institution (1856), from which he rose in five years to be head master. Here he remained for forty years. In 1871 Ezekiel was appointed examiner in Hebrew at the University of Bombay, and in 1879 was made a fellow of the university. In 1890 he became justice of the peace.

Aside from his labors as teacher, translator, and commentator, Ezekiel has worked unceasingly for the good of the Jews in Bombay. His promptness of action probably saved the entire community from serious trouble in 1882, when the blood accusation was brought forward by a native paper.

When the famine and plague devastated Bombay and the central provinces, Ezekiel was asked by the government to carry out preventive measures among his people. He was named president of the Beni-Israel Plague and Famine Relief Fund.

Ezekiel's principal works are translations of the prayers, treatises on the Jewish religion, and textbooks of Hebrew, mainly written in Mahrati for the use of the Beni-Israel. Among them may be mentioned: "The Jewish Marriage Ceremony," transl. 1862; "History of Antiochus Epiphanes," etc., transl. 1866; "Hebrew Primer," 3d ed., 1881; "The Ethics of the Fathers," transl. 1870; "Scripture Proofs of Jewish Doctrines," 1876; "The True Aspect of Judaism," 1879; "A Chronological Outline of Ancient History," 1880; "A Handbook of Hebrew Abbreviations," 1887. Besides these, he has edited and translated into Mahrati the whole cycle of Jewish liturgy.

BIBLIOGRAPHY: *The Jewish Year Book*, 1900, p. 264; J. Murray Mitchell, *In Western India*; *Jewish Chronicle* (London), Aug. 10, 1900, p. 12.

J. E. Ms.

EZEKIEL, MOSES JACOB: American sculptor; born in Richmond, Va., Oct. 28, 1844; educated at the Virginia Military Institute, from which, after serving as a Confederate soldier in the Civil war, he was graduated. He then determined to devote himself to an artistic career. Among his early works is the painting entitled "The Prisoner's Wife."

Ezekiel soon turned from the study of painting to that of sculpture. One of his first successful efforts as a sculptor was his "Cain, or The Offering Rejected." In 1868 he removed to Cincinnati, and there modeled a statue of "Industry," which evoked favorable criticism. There being no art school in Cincinnati, he went to Germany, and in Berlin studied under the sculptor Rudolph Siemering. Some of his works produced at this time were the bas-reliefs of Schiller and Goethe, now in the Villa Collin, Berlin; "The Sailor Boy"; and the statue of "Virginia Mourning Her Dead."

On the outbreak of the Franco-Prussian war Ezekiel became special correspondent of the "New York Herald." At Pillau he was suspected of being a French spy, and was confined for eight days in the Kronprinz-Caserne. After his release he worked in the studio of Prof. Albert Wolff of Berlin, where he executed the colossal bust of Washington now in the Cincinnati Art Museum. Upon the completion of this work he was elected a member of the Berlin Society of Artists. Establishing a studio for himself, he modeled, among other works, a bust of Mercury, a caryatid for Daniel Collin, and a bust of Grace Darling. His model in relief entitled "Israel," and a sketch-model for a group, "Adam and Eve Finding the Slain Abel," were awarded the Michael Beer Prize of Rome.

During a visit to America in 1874 he executed in marble a statue of "Religious Liberty" (see illustration on page 320)—the tribute of the Independent Order of B'nai B'rith to the centennial celebration of American independence. The statue was unveiled in 1876 in Fairmount Park, Philadelphia. Upon his return to Rome Ezekiel leased a portion of the ruins of the Baths of Diocletian, and transformed them into one of the most beautiful studios in Europe. Here he created for the niches of the Corcoran Art Gallery at Washington the heroic statues of Phidias, Raphael, Dürer, Michelangelo, Titian, Murillo, Da Vinci, Van Dyck, Canova, Rembrandt, Rubens, and Crawford. In 1896 a memorial to Jesse Seligman was executed by him for the Hebrew Orphan Asylum, New York. He has been elected a member of various academies, and was knighted by the German emperor.

Of his works the following may also be mentioned: mural monument to Lord Sherbrook, St. Margaret's, Westminster, London; monument to Massarani, in the Jewish cemetery, Rome; fountain of Neptune, Nettuno, Italy; Jefferson monument, Lexington, Va.; recumbent statue of Mrs. Andrew D. White, Cornell University, Ithaca, N. Y.; Hausserek monument, Spring Grove Cemetery, Cincinnati, O.; "Christ in the Tomb," in the Chapel of La Charité, Rue Jean Goujon, Paris; David; Homer; Beethoven; Portia; Eve (now in the palace of Sans Souci, near Berlin); Queen Esther; portrait-busts of Cardinal Hohenlohe, Liszt, Queen

Margarita of Italy, and the Grand Duke of Saxe-Meiningen.

Bibliography: Clement and Hutton, *Artists of the Nineteenth Century*, part i., p. 243, Boston, 1879-84; *El Diritto*, Rome, Sept. 2, 1876.

A. K. M. C.

EZEKIEL B. SAMUEL HA-LEVI. See Schlesinger, Ezekiel.

EZEKIELUS: Alexandrine poet; flourished in the second century B.C. He dramatized Biblical episodes in Greek hexameters. Four fragments of one of his dramas, representing the Exodus (Ἐξαγωγή), have been preserved by Clemens Alexandrinus ("Stromata," i. 23, 155) and by Eusebius ("Præparatio Evangelica," ed. Gaisford, ix. 29, § 14). After referring briefly to the suffering of the Israelites in Egypt, the first fragment gives a monologue of Moses, who relates the history of his life from his birth to his flight to Midian. Then appear the seven daughters of Jethro. Moses questions them as to their origin, and Zipporah gives him the required information.

In the second fragment Moses relates to his father-in-law a dream which he has had, and the latter interprets it as predicting the future greatness of Moses. The following scene represents the burning bush, from which is heard the voice of God (*ib.* ix. 29, §§ 4–6). The third fragment gives the orders of God concerning the Exodus and the Feast of Passover. Then appears an Egyptian who has escaped the catastrophe at the Red Sea, and who relates how the Israelites had crossed the sea, while the Egyptians perished therein (*ib.* ix. 29, §§ 12–13). The last fragment presents a messenger who informs Moses of the discovery of an excellent resting-place near Elim.

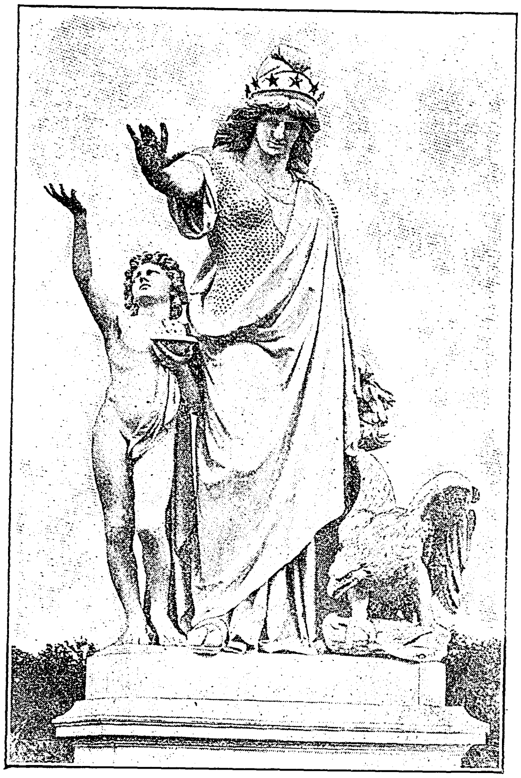

"Religious Liberty," by Moses Ezekiel.

(From a photograph.)

Apart from some embellishments, the poet follows closely the Biblical text, and displays some ability in the treatment of the subject. To the question whether dramas of this kind were intended for the stage, Schürer answers in the affirmative. According to him the author of this drama had a double end in view: to instruct the people in Biblical history, and to divert them from the pagan plays.

Bibliography: Philippson, *Ezekiel des Jüdischen Trauerspieldichters Auszug aus Egypten und Philo des Aelteren Jerusalem*, Leipsic, 1830; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 211-219; Dähne, *Gesch. Darstellung der Jüdisch-Alexandrinischen Religionsphilosophie*, ii. 199; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 113-119; Herzfeld, *Gesch. des Volkes Israel*, iii. 517-519; Schürer, *Gesch.* iii. 373; K. Kuyper, *Le Poète Juif Ezéchiel*, in *R.E.J.* xlvi. 48-73.

J. I. Br.

EZER (אצר): Son of Seir, and one of the princes of Edom (Gen. xxxvi. 21, 27, 30; I Chron. i. 38, 42).

EZER (עזר, "help"): Theophorous name, shortened either from "Eleazar" or from "Azriel," both occurring in the Bible. **1.** Son of Ephraim, slain by the inhabitants of Gath (I Chron. vii. 21). **2.** A Levite who assisted Nehemiah in reconstructing the walls of Jerusalem (Neh. iii. 19). **3.** A priest who assisted in the dedication of the walls of Jerusalem (Neh. xii. 42). **4.** One of the sons of Hur, father of Hushah (I Chron. iv. 4). **5.** A Gadite warrior, one of David's generals (I Chron. xii. 9).

E. G. H. M. Sel.

EZION-GEBER (עציון גבר): A maritime place of Idumæa, situated on the Ælanitic Gulf of the Red Sea, not far from Elath or Eloth (Deut. ii. 8; I Kings ix. 26; II Chron. viii. 17). It was the last encampment of the Israelites before they came to the wilderness of Zin, or Kadesh (Num. xxxiii. 35, 36), and the station for Solomon's navy, whence it sailed to Ophir (I Kings ix. 26). There also the ships of Jehoshaphat were wrecked (*ib.* xxii. 48), probably on the rocks near the roadstead. This place was called by the Greeks "Berenice" (Josephus, "Ant." viii. 6, § 4); it was near the present Akabah.

E. G. H. M. Sel.

EZOBI, ELIEZER BEN ḤANAN: Provençal poet; lived at Béziers in the thirteenth century. He was the brother of Joseph Ezobi, and a contemporary of Abraham Bedersi, with whom he exchanged poems. His productions include a didactic poem of thirty strophes on man, in which he adopted the form of Ibn Ezra's poem, "Ben Adamah."

Bibliography: Carmoly, *La France Israélite*, p. 86; Renan-Neubauer, *Les Rabbins Français*, p. 705; Gross, *Gallia Judaica*, p. 104.

G. I. Br.

EZOBI, JOSEPH BEN ḤANAN BEN NATHAN: Liturgical poet; lived at Perpignan in the thirteenth century. He was the author of the following: (1) three liturgical poems, the first on the Feast of Pentecost, the second (found in the Avignon ritual), on the ten martyrs under Hadrian (English paraphrase by Israel Gollancz in "Jewish Chronicle," July 19, 1901), and the third a seliḥah beginning with איה חסדיך ה׳; (2) "Ḳa'arat Kesef," a poem of 130 distichs, composed for the wedding of his son Samuel (Constantinople, 1523); in it Ezobi advises his son how to comport himself in society, and what studies he ought to pursue. He recommends the study of the Talmud together with the commentaries of Alfasi and Maimonides, and warns him against Greek science, which resembles the fruits of Sodom and Gomorrah. The "Ḳa'arat Kesef" was translated into Latin by Reuchlin (Tübingen, 1512–14) and by Jean Mercier (Paris, 1561); into English by I. Freedman in "J. Q. R." viii. 535.

Ezobi was also the author of a ritual work entitled "Sefer Millu'im," known only by a quotation of Solomon ben Adret (Responsa, ed. Constantinople, p. 25).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 480; Carmoly, *La France Israélite*, p. 81; Geiger, in *He-Ḥaluẓ*, ii. 13; Landshuth, *'Ammude ha-'Abodah*, p. 90; Renan-Neubauer, *Les Ecrivains Juifs*, pp. 701 *et seq.*; Gross, *Gallia Judaica*, pp. 458–459.

G. I. Br.

EZOBI, SOLOMON BEN JUDAH: Rabbi at Carpentras, Leghorn, and Florence; born at Sofia, Bulgaria, in the sixteenth century; died in Italy about 1650. While officiating as rabbi of Carpentras (1620–35) he instructed Jean Plantavit de la Pause, Bishop of Lodève, in Hebrew. About 1633 Ezobi made the acquaintance of Peiresc, the eminent magistrate and scholar, and soon became his intimate friend. A lively correspondence ensued between them; and at one time Ezobi passed many months in Peiresc's house at Aix-les-Bains.

In 1638 Ezobi was appointed rabbi at Leghorn, and a little later at Florence.

Ezobi was the author of "Aguddat Ezob" (an allusion to his own name) a collection of homilies and sermons, still extant in manuscript in the library of the Alliance Israélite Universelle of Paris.

BIBLIOGRAPHY: *Rev. Etudes Juives*, xi. 101, 252; xii. 95, 129; xvi. 150.

L. G. I. Br.

EZRA THE SCRIBE (עזרא הסופר).—Biblical Data: A descendant of Seraiah the high priest (Neh. viii. 13; Ezra vii. 1 *et seq.*; II Kings xxv. 18–21); a member of the priestly order, and therefore known also as **Ezra the Priest** (עזרא הכהן: Ezra vii. 11; x. 10, 16). The name, probably an abbreviation of "Azaryahu" (God helps), appears in Greek (LXX., Apocrypha, Josephus) and in Latin (Vulgate) as "Esdras." Though Ezra was one of the most important personages of his day, and of far-reaching influence upon the development of Judaism, his biography has to be reconstructed from scanty material, furnished in part by fragments from his own memoirs (see Ezra, Book of). The first definite mention of him is in connection with a royal firman granting him permission to lead a band of exiles back to Jerusalem (Ezra vii. 12–26). This edict was issued in the seventh year of King Artaxerxes, corresponding to 458 B.C. There is no reason to doubt the authenticity of the document as incorporated in Aramaic in the Book of Ezra, though Jewish coloring may be admitted. The arguments advanced for the opposite view (Cornill, "Einleitung in das Alte Testament," p. 264; Driver, "Introduction to the Literature of the Old Testament," 10th ed., p. 550) at their utmost reflect on the verbal, not the virtual, accuracy of the decree. Nor is there any ground for holding that the king in question was any other than Artaxerxes Longimanus. A. van Hoonacker's contention ("Néhémie et Esdras," etc., Paris, 1890) that Ezra came to Jerusalem in the seventh year of Artaxerxes II. (397 B.C.; comp. Winckler, "Altorientalische Forschungen," ii. 2; Cheyne, in "Biblical World," Oct., 1899), is untenable (see Guthe, "Gesch. des Volkes Israel," p. 252; Piepenbring, "Histoire du Peuple d'Israel," p. 537; Kuenen, "Gesammelte Abhandlungen zur Bibl. Wissenschaft," ed. Budde, pp. 239 *et seq.*).

Returns to Jerusalem.

Though received with greater favor, the assumption of Kosters (in "Het Herstel van Israel," German ed. by Basedow, pp. 103 *et seq.*) that Ezra arrived in Jerusalem only during the second visit of Nehemiah (433 B.C.), can not be maintained (see Ed. Meyer, "Die Entstehung des Judenthums," 1896, pp. 60, 89, 199 *et seq.*; Wellhausen, "Die Rückkehr der Juden," pp. 3 *et seq.*). Probably the reputation he enjoyed for learning (hence "the ready scribe": Ezra vii. 6) stood him in good stead with the king, who in the firman appears to have conferred upon him extensive authority to carry his intention into effect. To the number of about 1,500, mostly from the tribes of Judah and Benjamin (Ezra viii. 1–14), not counting the women and children, the companions of Ezra assembled at the river flowing toward Ahava. But no Levite being among them, Ezra induced 38 Levites and 220 Nethinim to join his expedition. After observing a day of public fasting and prayer, on the twelfth day of the first month (Nisan = April), without military escort but with due precaution for the safeguarding of the rich gifts and treasures in their keeping, they set out on their journey, and arrived without mishap at Jerusalem in the fifth month (Ab = August).

Soon after his arrival Ezra was compelled to take strenuous measures against marriage with non-Hebrew women (which had become common even among men of high standing), and he insisted in a very dramatic manner upon the dismissal of such wives (Ezra ix. and x.); but it was only after the arrival of Nehemiah (444 B.C.; comp. Neh. viii. 1 *et seq.*) that he published the "book of the law of Moses" which he had brought with him from Babylon, and made the colony solemnly recognize it as the basis of their religious and civil code. Ezra is further mentioned as the leader of one of the two choirs singing hymns of thanksgiving at the dedication of the wall (Neh. xii. 36 *et seq.*), but this note is suspected of being a gloss of questionable historical value.

E. G. H.

——**In Rabbinical Literature:** Ezra marks the springtime in the national history of Judaism. "The flowers appear on the earth" (Cant. ii. 12) refers to Ezra and Nehemiah (Midr. Cant. *ad loc.*). Ezra was worthy of being the vehicle of the Law, had it not been already given through Moses (Sanh.

21b). It was forgotten, but Ezra restored it (Suk. 20a). But for its sins, Israel in the time of Ezra would have witnessed miracles as in the time of Joshua (Ber. 4a). Ezra was the disciple of Baruch ben Neriah (Cant. R.); his studies prevented him from joining the first party returning to Jerusalem in the reign of Cyrus, the study of the Law being of greater importance than the reconstruction of the Temple. According to another opinion, Ezra remained behind so as not to compete, even involuntarily, with Jeshua ben Jozadak for the office of chief priest. Ezra reestablished the text of the Pentateuch, introducing therein the Assyrian or square characters, apparently as a polemical measure against the Samaritans (Sanh. 21b). He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the doubtful words will be removed from the text (Ab. R. N. xxxiv.). Ezra wrote the Book of Chronicles and the book bearing his name (B. B. 16a).

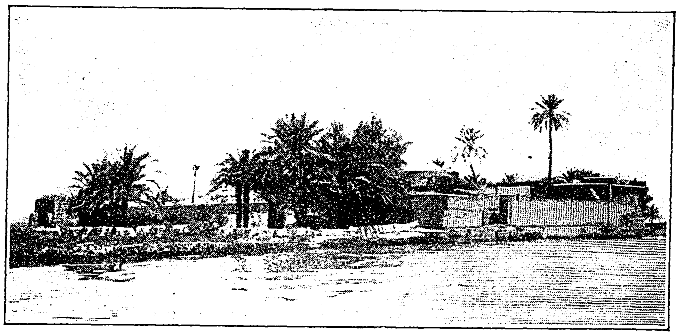
Site of the Traditional Tomb of Ezra.
(From a photograph by Dr. W. Popper.)

He is regarded and quoted as the type of person most competent and learned in the Law (Ber. R. xxxvi.). The Rabbis associate his name with several important institutions. It was he who ordained that three men should read ten verses from the Torah on the second and fifth days of the week and during the afternoon ("Minḥah") service on Sabbath (B. Ḳ. 82a); that the "curses" in Leviticus should be read before Shabu'ot, and those in Deuteronomy before Rosh ha-Shanah (Meg. 31b; see Bloch, "Die Institutionen des Judenthums," i. 1, pp. 112 *et seq.*, Vienna, 1879). He ordained also that courts be in session on Mondays and Thursdays; that garments be washed on these days; that garlic be eaten on the eve of Sabbath; that the wife should rise early and bake bread in the morning; that women should wear a girdle (B. Ḳ. 82a; Yer. Meg. iv. 75a); that women should bathe (B. Ḳ. 82a); that pedlers be permitted to visit cities where merchants were established (B. Ḳ. 82a; see Bloch, *l.c.* p. 127); that under certain contingencies men should take a ritual bath; that the reading at the conclusion of the benedictions should be "min ha-'olam we-'ad ha-'olam" (from eternity to eternity: against the Sadducees; see Bloch, *l.c.* p. 137). His name is also associated with the work of the Great Synagogue (Meg. 17b). He is said to have pronounced the Divine Name (Yhwh) according to its proper sounds (Yoma 69b), and the beginnings of the Jewish calendar are traced back to him (Beẓah 6a; Rashi, *ad loc.*).

According to tradition, Ezra died at the age of 120 in Babylonia. Benjamin of Tudela was shown his grave on the Shaṭṭ al-'Arab, near the point where the Tigris flows into the Euphrates ("Itinerary," i. 73). According to another legend, he was at the time of his death in Babylon, as a courtier in the retinue of Artaxerxes (see Vigouroux, "Dictionnaire de la Bible," ii. 1931). Josephus, however, relates that Ezra died at Jerusalem, where he was buried ("Ant." xi. 5, § 5). In the seliḥah אלה אזכרה for the 10th of Ṭebet the date of Ezra's death is given as the 9th of Ṭebet (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 580).

E. C. E. G. H.—I. Br.

——**Critical View:** The historical character of the Biblical data regarding Ezra the Scribe (after Ed. Meyer, "Die Entstehung des Judenthums," p. 321) is generally conceded. But the zeal of Ezra to carry out his theory that Israel should be a holy seed (זרע קדש), and therefore of absolutely pure Hebrew stock, was not altogether effective; that his views met with opposition is indicated in the books of Ruth and Jonah. The "book of the law" which he proclaimed at the public assembly (Neh. viii.-x.) is substantially identified with the Priestly Code (P), which, though containing older priestly ordinances ("torot"), came to be recognized as the constitutional law of the congregation (Judaism) only after Ezra's time and largely through his and Nehemiah's influence and authority. E. G. H.

EZRA, BOOK OF.—Biblical Data: The contents of the book are as follows:

Synopsis of Contents.

Ch. i.: Cyrus, inspired by Jehovah, permits the Israelites to rebuild the Temple of Jerusalem, and returns to them the golden vessels which had been carried off by Nebuchadnezzar.

Ch. ii.: The number of the captives that returned from Babylon to Palestine with Zerubbabel is stated as 42,360, besides 7,337 men servants and women servants and 200 singing men and women.

Ch. iii.: Jeshua ben Jozadak and Zerubbabel build the altar, and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid, and the dedication takes place with great rejoicing.

Ch. iv.: The adversaries of the Jews, especially the Samaritans, make efforts to hinder the Jews from building the Temple. A letter is written by the Samaritans to Artaxerxes to procure a prohibition of the construction of the Temple, and the work is interrupted till the second year of Darius.

Ch. v.: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Jeshua ben Jozadak recommence the building of the Temple. Tatnai, the governor "on this side the river," sends to the king a report of their action.

Ch. vi.: Darius finds the decree of Cyrus in the archives of Achmetha (Hamadan), and directs Tatnai not to disturb the Jews in their work. He also exempts them from tribute, and supplies everything necessary for the offerings. The Temple is finished in the month of Adar, in the sixth year of Darius, and is dedicated with great solemnity.

Ch. vii.: Artaxerxes gives Ezra a commission to bring with him to Jerusalem all the captives that remain in Babylon.

Ch. viii.: Contains a list of the heads of families who returned with Ezra to Palestine. Ezra institutes a fast while on his way to Jerusalem.

Ch. ix.: The princes of Israel inform Ezra that many have not repudiated their foreign wives.

Ch. x.: Those who have taken strange wives are compelled to send them away and to bring each a sin offering.

J. M. Sel.

——**Critical View:** The canonical Book of Ezra commences where the Chronicles leave off, and indeed with slight variation repeats the last two verses of II Chron. What follows consists of three portions: (1) an account of the return of the exiles, and a brief survey of the fortunes of the Jewish community down to the reign of Xerxes; (2) ch. iv. 7–vi. 22, extracts from a collection of historical documents in Aramaic, illustrating the fortunes of the community in the reigns of Artaxerxes I. and Darius, with a short appendix in Hebrew; (3) ch. vii. to end, a record of the enterprise of the author of the book, including a copy of the decree granted to him by Artaxerxes II., with an account of the author's work at Jerusalem.

The first section includes a document also transcribed in Neh. vii. 6–73a, called by Nehemiah a genealogical table of the first return. A third copy is to be found in the apocryphal I Esdras.

Varying Character of Composition.

The documents embodied in the second section are described as "written in Aramaic and 'targumed' in Nehemiah Aramaic" (iv. 7). Since a work can not be translated into the same language as that in which it is composed, the expression "targumed" must mean "described," a sense which corresponds closely to the sense of the Arabic word "tarjamah," which, used of a tradition, signifies the heading in which its contents are described. This phrase, then, implies that the contents of this section were transcribed from a collection of documents and accompanied with a commentary, probably made for the benefit of the Eastern community. In these extracts there is evidently a chronological transposition; for the correspondence with Artaxerxes I. (ch. iv.) is placed before the correspondence with Darius (ch. v., vi.), who is certainly Darius I. This may be due to momentary confusion on the author's part between Darius I. and Darius II.; but it is surprising, since in iv. 5–7 he shows himself well acquainted with the order of the Persian kings. Thus the period covered by the commentary on the documents in ch. v. and vi. is earlier than that covered by the documents in ch. iv.

Alleged Fabrications.

The authenticity of the documents is a matter on which there is difference of opinion, the most recent critics (E. Meyer excepted) being disposed to regard all of them as forgeries, whereas before the time of Graetz they were generally thought to be genuine. The custom in use among ancient historians of illustrating their histories by speeches and letters of their own composition makes the treatment of such questions exceedingly difficult. The edict of Cyrus, said to have been found at Achmetha (vi. 3–5), is the boldest of these fabrications, if they be such; but the mention of that ancient capital implies some very remarkable knowledge on the part of the author here excerpted. Some other reasons for believing these documents genuine are alleged by Herzfeld ("Geschichte des Volkes Israel," i. 125). The character of the Aramaic in which they are couched agrees fairly well, both in vocabulary and in grammar, with that of early inscriptions and papyri; and there would be nothing surprising in successive compilers having assimilated the language somewhat to the dialect with which they were most familiar. It is also possible that these Aramaic texts are translations of documents in Old Persian, and were accommodated to the taste of those whom they were intended to reach.

The third part of the book appears to be a personal memoir; and the decree there given (vii. 11–26), coming from an Artaxerxes whom the author distinguishes by spelling from Artaxerxes I., can not be regarded as spurious without seriously shaking the writer's credit. The narrative which he proceeds to give of his journey, however, contains little which might have been invented for the purpose of edification, though it might be open to any one to regard viii. 22 as written by one who had Neh. ii. 7 before him. The narrative of Ezra's doings at Jerusalem is also not marked by exaggeration. Ch. ix. records a lengthy prayer offered by him on receipt of the intelligence of the mixed marriages, and ch. x. the measures taken by him to separate the erring couples, with a list of the persons affected. The objection urged by some critics that so severe a measure would not have been obeyed, seems insufficient to justify the condemnation of this part of the narrative as unhistorical; since the author may well have supposed it would be more effective than it turned out to be. Nor indeed does the recurrence to the subject in Neh. x. 31 and xiii. 23 render it improbable that severe measures were taken years before in the same direction.

Supposing the king to have been Artaxerxes II., Ezra's arrival in Palestine may be considered to have taken place in 397 B.C. From the mention in Neh. xiii. 13 of Zadok as scribe, whereas in Neh. viii. 9 Ezra has that title, it is perhaps to be inferred that Ezra predeceased Nehemiah: in that case his death probably occurred between 370 and 360 B.C.

The question of the historical character of the Book of Ezra is concerned chiefly with the last section; since in the first two sections the scribe is not speaking as an eye-witness, whereas in the third there is either an authentic narration or a fiction. The latter view is taken by C. C. Torrey in Stade's "Zeitschrift," 1896, Supplement.

Bibliography: *Ezra*, in the introductions to the Old Testament of Driver, Cornill, Kuenen, König, Wellhausen-Bleek, Ryle, Wildeboer, Baudissin; the commentaries of Bertheau-Ryssel, Oettli, Ryle; Sayce, *Introduction to Ezra and Nehemiah*; Kosters, *Het Herstel van Israel*, 1894; (also German translation, *Die Wiederherstellung Israels in der Persischen Periode*, 1895); Meyer, *Die Entstehung des Judenthums*, Halle, 1896; Van Hoonacker, *Nouvelles Etudes sur la Restauration Juive*, 1896; *Etude Chronologique des Livres d'Esdras et Néhémie*, Paris, 1868; Sigmund Jampel, *Die Wiederherstellung Israel's unter den Achäemeniden*, in *Monatsschrift*, xlvi. (1902).

J. Jr. D. S. M.

EZRA, APOCRYPHAL BOOKS OF. See Esdras, Books of.

EZRA: Palestinian halakist of the fifth century; disciple of R. Mana the Younger (Yer. Ter. i. 40b, vii. 44d). By a clerical error his name is sometimes substituted for that of Azariah a haggadist of an earlier generation (Yer. Shab. vii. 9b; Yer. Pes. i. 28a [some lines below "Ezra" is quoted]); and this has led some writers into the error of considering the two scholars as identical (see Azariah).

Bibliography: Frankel, *Mebo*, p. 120b; Bacher, *Ag. Pal. Amor.* iii. 449 *et seq.*

S. S. S. M.

EZRA THE CABALIST. See Azriel ben Menahem.

EZRA THE PROPHET OF MONCONTOUR: French tosafist; flourished in the thirteenth century. The title "prophet" is, according to Zunz, an honorific one. It is possible that his French name was "Profiat," which was translated into Hebrew as "Nabi" (= "Prophet"). Ezra is quoted in the Tosafot under various names; *e.g.*, "Azriel" (B. Ḳ. 24a), "Ezra" (B. B. 28a), and "Ezra ha-Nabi" (Giṭ. 88a). Sometimes he is quoted simply as "the rabbi and prophet of Moncontour" (דמונקטור). Gross identifies Ezra with R. Ezra of Moncontour, cited as a religious authority in the Halberstamm Manuscript No. 345; also with Ezra ha-Nasi (a misspelling of "ha-Nabi" = "the Prophet"), who is counted among the disciples of Isaac ben Solomon the Elder.

Bibliography: Zunz, *Z. G.* p. 565; Gross, *Gallia Judaica*, p. 337.

K. I. Br.

EZRA B. SOLOMON ASTRUC IBN GATIGNO. See Gatigno, Ezra b. Solomon.

EZRAHITE (אזרחי): Name occurring in Psalms lxxxviii. and lxxxix. (in the titles); I Kings iv. 31; and I Chronicles ii. 6. In the last-mentioned passage the Authorized Version gives "son of Zerah." It is not probable that the Ezrahite of Kings, who was famed for his wisdom, was the author of a psalm of the tenor of Psalm lxxxix., which, moreover, must have been written during the Exile, when the crown of the Davidic family was, as it were, broken (Ps. lxxxix. 40). In the superscription to the preceding psalm, the Korahite Heman, also, is called "the Ezrahite"; that is, a descendant of Levi is spoken of as if he were a son of Zerah, who belonged to the tribe of Judah. The addition of "the Ezrahite" to the names of Heman and Ethan in the superscriptions to Psalms lxxxviii. and lxxxix. is due to an error.

E. G. H. E. K.

F

FABLE: A moral allegory in which beasts, and occasionally plants, act and speak like human beings. It is distinct from the beast-tale, in which beasts act like men, but in which there is no moral. In the ancient world two nations only, the Indians and the Greeks, are known to have had any considerable number of fables. In the Bible, however, there is the fable of the trees choosing their king (Judges xi. 8-15), told by Jotham to persuade the Israelites not to elect Abimelech as their king. This is a genuine fable which finds no parallel in either Greece or India. Besides this, Jehoash of Israel answers Amaziah of Judah, when requesting an alliance, in an allegorical response which resembles a fable (II Kings xiv. 9). It would appear from these examples that the Israelites had also adapted the beast-tale for moral or political purposes, as was done in Greece; but it would be idle to derive the origin of the ancient fable from the Israelites on account of these two examples, as Landsberger does in his "Fabeln des Sophos" (Leipsic, 1859). There is, on the contrary, evidence that the Jews after Biblical times adopted fables either from Greece or from India. In Ecclus. (Sirach) xiii. 20 there is a distinct reference to the fable of the two pots, which is known in classical antiquity only from Avian (ix.), though it occurs earlier in Indian sources ("Panchatantra," iii. 13, 14). There is a later reference to the same fable in the rabbinic proverb, "If a jug fall on a stone, wo to the jug! if a stone fall on the jug, wo to the jug!" (Esth. R. ii.). For the later spread of Æsopic and Indian fables among the rabbis of the Talmud, see Æsop, though with reference to the suggestion there made that "Kobesim" refers to the collection made by Kybises, it should be added that some are inclined to hold that the name "Kobesim" really refers to washermen, who were the gossips of the Babylonian communities (see Kobak's "Jeschurun," vi. 185).

In the Middle Ages a number of fables appear in Berechiah ha-Naḳdan's "Mishle Shu'alim" which are probably derived from Arabic sources (see Berechiah ben Natronai Krespia ha-Naḳdan). Two other collections, by Isaac ibn Solomon ibn Abu Sahula and Joseph ibn Zabara, also contain fables, possibly derived from India by way of Arabia. The many beast-tales contained in "Kalilah wa-Dimnah" were distributed through Europe by means of the Latin translation of John of Capua, and helped much in the circulation throughout Europe of the Bidpai literature. In more recent times the fables of Lessing, Krilof, and others, have been translated into Hebrew and Yiddish.

The ancient Israelites thus appear to have had the beginnings of a fable literature of their own, which probably disappeared through the competition of the Indian and Greek fables found in the Talmud (see Æsop's Fables among the Jews). It has been conjectured that the chief additions to the fable literature in the Middle Ages were made through the intermediation of the Jews Berechiah ha-Naḳdan and John of Capua.

Bibliography: Jacobs, *Fables of Æsop*, vol. i., London, 1888; idem, *Jewish Diffusion of Folk-Tales*, in *Jewish Ideals*, pp. 135-161; S. Back, in *Monatsschrift*, 1876-86; Landsberger, *Die Fabeln des Sophos*, 1859, Introduction.

J.

FADL, DA'UD ABU AL-: Karaite physician; born at Cairo 1161; died there about 1242. Having studied medicine under the Jewish physician Hibat Allah ibn Jami', and under Abu al-Faḍa'il ibn

Naḳid, he became the court physician of the sultan Al-Malik al-'Adil Abu Bakr ibn Ayyub, the brother and successor of Saladin. He was also chief professor at the Al-Naṣiri hospital at Cairo, where he had a great many pupils, among them being the historian Ibn Abi Uṣaibi'ah. The latter declared that Abu al-Faḍl was the most skilful physician of the time and that his success in curing the sick was miraculous. Abu al-Faḍl was the author of an Arabic pharmacopœia in twelve chapters, entitled "Aḳrabadhin," and treating chiefly of antidotes.

Bibliography: Ibn Abi Uṣaibi'ah, *'Uyun al-Anha' fi Ṭabaḳat al-Aṭibba'*, ed. Aug. Müller, ii. 118–119, Königsberg, 1884; Carmoly, in *Revue Orientale*, i. 418; Steinschneider, *Jewish Literature*, pp. 195, 366, note 16a; idem, *Bibl. Arab.-Jud.* § 154.

K. M. Sel.

FADUS CUSPIUS: Procurator of Judea after the death of Agrippa I. Appointed by Emperor Claudius in 44 C.E., he went to Palestine in the same year, and found the inhabitants of Peræa engaged in open hostilities against those of Philadelphia on account of boundary disputes. Fadus soon restored order, but he then incensed the Jews by the unreasonable demand that the sacred vestments of the high priest, which had been in the hands of the Romans from the year 6 to 36 C.E., but had been restored to the Jews by Vitellius, should again be given into the keeping of the Romans. With the consent of Fadus and the Syrian governor Cassius Longinus, the Jews sent an embassy to Rome, which obtained from Emperor Claudius the revocation of the procurator's demand. Fadus was also instrumental in checking the advance of the pseudo-prophet Theudas.

Bibliography: Josephus, *Ant.* xix. 9, § 2; xx. 1, §§1 *et seq.*; Schürer, *Gesch.* 3d ed., i. 564; Grätz, *Gesch.* 4th ed., iii. 724; Kellner, *Die Kaiserlichen Procuratoren von Judäa*, in *Zeitschrift für Katholische Theologie*, 1888, pp. 630 *et seq.*

G. H. Bl.

FAENZA (פיינצא): City in the province of Ravenna, and the family seat of the Finzi according to a tradition of the family; Mazliaḥ (Felice) Finzi lived there as early as 1450. The physician Lazarus Hebræus, prominent in the fifteenth century on account of his wealth, his scholarship, and his benevolence in treating the poor gratuitously, and the liturgical poet Raphael (יגז) ben Isaac da Faenza were among its Jewish citizens. Several of the latter's piyyuṭim are in the Roman Maḥzor. Raphael ben Isaac sold a maḥzor to Uzziel da Camerino in Florence in 1458. Joseph Colon (Responsa, No. 171, ed. Cremona, p. 146c) mentions a decision by the rabbinate of Faenza dating from this same period.

Bibliography: Cassel, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Zunz, *Literaturgesch.* p. 385, Addenda 28; *J. Q. R.* xiv. 409; Bernardinus da Feltre, in *Acta Sanctorum*, viii. 926.

G. I. E.

FAGIUS, PAUL (Paul Büchlein): Christian Hebraist; born at Rheinzabern, in the Kurpfalz, 1504; died at Cambridge, England, Nov. 13, 1549. He studied at the universities of Heidelberg and Strasburg, and became successively pastor at Isny, professor and preacher at the University of Strasburg, and professor of Hebrew at Cambridge. He learned Hebrew from Elijah Levita and established a Hebrew press at Isny. He translated into Latin the following works: Pirḳe Abot (1541); Levita's "Tishbi" (1541); Tobit (1542); "Alfabeta de Ben Sira" (1542); "Sefer Amanah" (1542); David Ḳimḥi's commentary on Psalms, ch. i.–x. (1544); a part of the festival prayers under the title "Præcationes" (1542). He also edited Targum Onḳelos (1546), and wrote an exegetical work on the first four chapters of Genesis (1542); an elementary Hebrew grammar (1543); and two books, "Liber Fidei seu Veritatis" (1542) and "Parvus Tractulus" (1542), endeavoring to prove from the works of two Jews the truth of Christianity.

Bibliography: Wangemann, in Herzog-Hauck, *Real-Encyc.* v. 733; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

J. C. L.

FAIRS: Periodical assemblies for the purchase and the sale of goods. Talmudic authorities were opposed to the attendance of Jews at fairs on the ground that they are an outgrowth of pagan festivals. The Talmudic word for fair, "yarid," which is still in use among the Jews, is, according to Hoffmann ("Zeitschrift für Assyriologie," 1896, pp. 241–246), akin to the Arabic "warad" (to go down to the water), and originated in the religious processions made to the ponds near the temples.

Ancient Fairs.

There were three cities in Palestine in which fairs were held—Gaza, Tyre, and Boḥna; the last-named is specially denounced as an idolatrous place (Yer. 'Ab. Zarah i. 4; Gen. R. xlvii.). In contrast with the custom of the time of Ezekiel, when the Jews transacted all sorts of business at the fairs of Tyre (xxvii. 17), only slave-buying was permitted by the Talmudic authorities, and that only in order that the slaves might be taken away from idolatry (Yer. 'Ab. Zarah i. 1, 4). R. Ḥiyya bar Abba, having bought a pair of sandals at the fair held at Tyre, was severely censured by R. Jacob b. R. Abba (*ib.*).

During the Middle Ages these restrictions were removed, and Jews were the chief frequenters of the fairs, even in places where their permanent residence was forbidden by law. But they had to pay special admission-fees. For instance, at the three annual fairs held at Leipsic in the last years of the seventeenth century the Jewish merchants, on their arrival at the gate of the town, were required to purchase tickets at the price of ten thalers and four groschen each, while women and servants were amerced in half that sum. The authorities of Leipsic kept a careful register of the names of all the Jewish merchants who attended the fairs, and deducted a percentage from their earnings. During the years 1675–1700 the number of Jewish merchants arriving at the Leipsic fairs was 18,182, among them being 2,362 women, servants, brokers, and musicians, who were admitted at half price; their admission-fees alone amounted to 173,000 thalers. It was customary to buy goods at the Easter fair and pay for them at the Michaelmas one. But during the Middle Ages fairs were not merely centers of trade for the Jews; they were also rendezvous for Talmudic scholars, especially in Poland, where scholars who had just completed their terms at the yeshibot would gather in hundreds, with their masters—in summer, at the fairs of Zaslavl and Jaroslav; in winter, at Lemberg and

Lublin. Public disputations on rabbinical matters were held at the fairs.

On these occasions marriages were also arranged—according to Hanover, "Yewen Meẓulah," hundreds, and even thousands, annually. Jair Ḥayyim Bacharach reports that he made several speeches, the first when he was twenty-four years old, at the fair of Frankfort-on-the-Main ("Ḥawwot Ya'ir," p. 230a).

Students at the Fairs.

At a still earlier period Jews in great numbers attended the fairs at Troyes (France), especially at the time of Rashi. At these meetings important points concerning Judaism were decided. The Council of Four Lands, instituted about the middle of the sixteenth century, originated at the fairs of Lublin and Jaroslav.

In Little Russia Jews were permitted to visit the fairs in 1727, though they were not allowed to remain. The great fair of Nijni-Novgorod is a modern counterpart, frequented by Jews from Persia, India, Khiva, and Bokhara, whose merchandise consists mainly of Asiatic fancy goods. At the fairs of Kharkov and Poltava contracts for very large amounts are closed with the Jews, who trade chiefly in wool, grain, and leather. The business of the fair of Kiev is also mainly in the hands of the Jews, who originally dealt in sugar. As Jews are not allowed to live in Great Russia, only merchants of the first and second gilds and their agents may attend the fairs of Nijni-Novgorod, Irbit, Kiev, and Kharkov.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., ix. 444; Nathan Hanover, *Yewen-Meẓulah*, Dyhernfurth, 1727; Jair Ḥayyim Bacharach, *Ḥawwot Ya'ir*, p. 230a, Frankfort-on-the-Main, 1729; Abrahams, *Jewish Life in the Middle Ages*, pp. 172, 216, London, 1896; Isidore Lévi, in *R. E. J.* xliii. 192 *et seq.*; M. Freudenthal, *Jüdische Besucher der Leipziger Messen in 1675-99*, Frankfort-on-the-Main, 1902; Gradovski, *Torgvgya Prava Yevreyev v Rossii*, p. 35, St. Petersburg, 1886; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, p. 268, St. Petersburg, 1898.

D. M. SEL.

FAIRY-TALES. See FOLK-TALES.

FAITH (אמונה: comp. אמן, Deut. xxxii. 21): In Biblical and rabbinical literature, and hence in the Jewish conception, "faith" denotes not belief in a dogmatic sense (see SAUL OF TARSUS), but either (*a*) faithfulness (from the passive form "ne'eman" = "trusted" or "trustworthy," Deut. *l.c.*; comp. Deut. xxxii. 4: "a god of faithfulness" ["emunah"; A. V. "truth"]; Ps. xxxvi. 6 [A. V. 5]; Prov. xx. 6, xxviii. 20: "a man of faithfulness" [A. V. "a faithful man"]; Hosea ii. 22 [A. V. 20]: "I will even betroth thee unto me in faithfulness"; Jer. vii. 28: "faithfulness [A. V. "truth"] is perished"; Ecclus. [Sirach] xlvi. 15) or (*b*) confidence and trust in God, in His word, or in His messenger (Hab. ii. 4: "The just shall live by his faith"; comp. Gen. xv. 5 [A. V. 6]: "He [Abraham] believed in the Lord; and he counted it to him for righteousness"; II Chron. xx. 20: "Believe in the Lord your God, so shall ye be established"; Isa. vii. 9: "If ye will not believe [that is, have faith], surely ye shall not be established").

In this sense of perfect trust in God the Rabbis laud and insist on faith as highly meritorious (see the classical passage on "amanah" in Mek., Beshallaḥ, 6 with reference to Ex. xiv. 31); whereas those lacking faith ("meḥusare amanah," Mek., Beshallaḥ, Shirah, 2; comp. ὀλιγοπιστοὶ [= "men of little faith" = קטני אמונה], Matt. vi. 30), are greatly blamed; the world's decline is brought about by the disappearance of "the men of faith" (Soṭah ix. 12).

Only in medieval times did the word "emunah" (faith) receive the meaning of dogmatic belief, on which see ARTICLES OF FAITH.

K.

FAITUSI, BARUCH B. SOLOMON: Preacher in Tunis toward the end of the eighteenth century. He was inclined toward mystical and cabalistic studies. His "Meḳor Baruk," containing sermons on the weekly portions, commentaries on various Talmudic treatises, and cabalistic discourses, was published at the expense of Joshua ben Abraham Lombroso in Leghorn (1790).

S. S. M. K.

FAITUSI, JACOB B. ABRAHAM: Talmudist; lived in Tunis, and later in Jerusalem; died at Algiers July, 1812. He traveled in the interest of the Jerusalem community. He wrote: "Berit Ya'aḳob," containing sermons, a commentary on Bezalel's "Shiṭṭah Meḳubbeẓet" on Soṭah, and notes of the Geonim on Nedarim and Nazir, with elucidations by Abraham b. Musa (Leghorn, 1800); "Mizbaḥ Kapparah," containing commentaries (his own and others) on various Talmudic treatises, and several sermons on charity (*ib.* 1810; 2d ed., Lemberg, 1861); "Yerek Ya'aḳob," containing cabalistic notes on the Pentateuch and several treatises of the Talmud, as well as responsa, edited by David Ḥayyim Faitusi, son of the author.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, pp. 174 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 274.

S. S. M. K.

FALAISE (Hebrew, פלייזא or פליישא): Capital of the arrondissement of the department of Calvados, in Normandy, France, and till 1206 under English rule. It seems to have had a considerable Jewish community in the Middle Ages. Jacob and Morellus of "Falesia" were among the Jews authorized (1204) to live at the Châtelet at Paris. A decree of the Court of Exchequer of Falaise, issued in 1220 to avenge the murder of a Jew of Bernai, made all the citizens responsible, excepting those who had responded to his cries for help. In 1299 the taxes paid by the Jew Abraham and his coreligionists of Falaise amounted to seventy-five livres.

The following Jewish scholars of Falaise are known: Simson ben Joseph, the tosafist; Samuel ben Solomon, called also "Sire Morel"; Ḥayyim Paltiel; Moses of Falaise; Yom-Ṭob of Falaise.

BIBLIOGRAPHY: Delisle, *Catalogue des Actes de Philippe-Auguste*, p. 890; Brussel, *Usage des Fiefs*, vol. i., book ii., ch. 39; comp. Bedarride, *Les Juifs en France*, etc., p. 217; Depping, *Les Juifs dans le Moyen Age*, p. 120, Paris, 1834; Zunz, *Z. G.* pp. 35, 56 *et passim*; Renan-Neubauer, *Les Rabbins Français*, pp. 444 *et passim*; *R. E. J.* xv. 255.

G. S. K.

FALAQUERA (PALQUERA), SHEM-ṬOB BEN JOSEPH: Spanish philosopher and poet; born 1225; died after 1290. He was well versed in Arabic and Greek philosophy, and had a fine critical sense. Falaquera unfortunately gives no information concerning his own personality. He was the author of:

Iggeret Hanhagat ha-Guf we ha-Nefesh, a treatise in verse on the control of the body and the soul.

Ẓeri ha-Yagon, on resignation and fortitude under misfortune. Cremona, 1550.

Iggeret ha-Wikkuaḥ, a dialogue between an orthodox Jew and a philosopher on the harmony of philosophy and religion, being an attempt to prove that not only the Bible, but even the Talmud, is in perfect accord with philosophy. Prague, 1810.

Reshit Ḥokmah, treating of moral duties (and giving the so-called "ethical epistles" of Aristotle), of the sciences, and of the necessity of studying philosophy. In this Shem-Ṭob treats of the philosophy of Aristotle and Plato. This and the preceding work have been translated into Latin (Bibliothèque Nationale, Paris, MS. Latin, No. 6691A).

Sefer ha-Ma'alot, on the different degrees of human perfection; ed. L. Venetianer, 1891.

Ha-Mebaḳḳesh, a survey of human knowledge in the form of a dialogue in rimed prose interspersed with verse. This work is a remodeling of the "Reshit Ḥokmah." Amsterdam, 1779.

Sefer ha-Nefesh, a psychological treatise according to the Arabian Peripatetics, especially Avicenna. Brody, 1835.

Moreh ha-Moreh, commentary on the philosophical part of the "Moreh Nebukim" of Maimonides, with an appendix containing corrections of the Hebrew translation of Samuel ibn Tibbon. Presburg, 1837.

Letter in defense of the "Moreh Nebukim," which had been attacked by several French rabbis; published in the "Minḥat Ḳena'ot." Presburg, 1838.

Extracts from Ibn Gabirol's "Meḳor Ḥayyim," published by Solomon Munk in his "Mélanges de Philosophie Juive et Arabe." Paris, 1859.

De'ot ha-Filusufim, containing Aristotle's "Physics and Metaphysics" according to Ibn Roshd's interpretations (Steinschneider, "Cat. Hebr. MSS." Leyden, No. 20).

Iggeret ha-Musar, a compilation of ethical sentences (comp. "Orient, Lit." 1879, p. 79).

Megillat ha-Zikkaron, a historical work, no longer in existence, quoted in the "Mebaḳḳesh."

Iggeret ha-Ḥalom, a treatise on dreams, mentioned in "Moreh ha-Moreh," iii., ch. 19, p. 131.

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G. I. Br.

FALASHAS: Jews of Abyssinia. A colony of Jews exists in Abyssinia known under the denomination of "Falashas" or "Emigrants." They are also called "Kaila"; in the Walkait and Tchelga regions they are known as "Foggara," and the Ilmormas or Gallas give them the name of "Fenjas." In their families they make use of the expression "house of Israel," or simply "Israel"; the word "Aihud" (= "Jew") is almost unknown. The origin of the Falashas is unknown. According to a tradition preserved by them and recorded by Bruce, who traversed Abyssinia in the eighteenth century, they left Jerusalem in the retinue of Menilek, the son of Solomon and the Queen of Sheba. After a lengthy residence on the coast, about the time when the commerce of the Red Sea passed into foreign hands they appear to have withdrawn into the interior of the country, where they applied themselves to the fabrication of pottery. Others believe the Falashas to be descendants of prisoners of Shalmaneser, or of Jews driven from Judea when Jerusalem was destroyed in the time of Titus and Vespasian. But Joseph Halévy, who visited them in 1868, thinks that the Jewish element of the Falashas proceeds especially from the Himyarites captured in Ethiopia by the king Kaleb, conqueror of Dhu-Nuwas. Taking refuge in the mountains beyond the Takazze, they converted a part of the Agaus, and through intermixture with them produced the Falasha type. This opinion appears to be the more probable.

Manners, Customs, Dress.

The Falashas are in general darker and more corpulent than the Amharas, among whom they live. Their hair is shorter and often curly; their eyes are smaller, and their faces not so long. Their houses are built in the same fashion as those of other Abyssinians; they use the same implements and speak the same language. Their usual food is teff or "dagussa," and they do not eat raw meat. Their drink is hydromel or beer made from the dagussa-grains. Their dress is the same as that of the Christians; their priests wear turbans like Christian priests. The Roman toga is their gala-dress; during work they wear short trousers or a waist-cloth descending to the knees. For out-of-door wear the women put on a long shift edged with different colors; they also wear bracelets and earrings, but do not pierce the nose as do the tribes of the Tigre district. Laymen have no head-dress, but usually shave the head; and they walk barefoot. The woman is the equal of the man, and is neither veiled nor confined in a separate abode. Married couples apply themselves to their occupations in unison.

The Falashas ply all trades, though agriculture is their chief occupation. They make the articles necessary for the home or the field; they become masons, architects, blacksmiths, and weavers, but reject commerce. They marry at a mature age, and are monogamous. Divorces, which are very infrequent, take place in public assembly and not by writing. The children are taught by the "debteras" or scribes; education is very rudimentary, and consists in teaching them to read the Bible (especially the Psalter) and sacred history, and to recite prayers. Writing is seldom taught. As has been stated, the Falashas generally speak Amharic, the official language of Abyssinia, but in their homes they employ an Agau dialect, which is known under the name of "Falashina" or "Kailina." In the Kuara region, to the northwest of Lake Tana, it has a peculiar pronunciation. It is this dialect into which they translate the Bible and in which they recite their prayers.

The leaders of the Falashas are divided into three classes, "nezirim," "kohanim," and "debteras." The nezirim are said to have been founded by Abba Ze'ira in the fourth century. They live together in large numbers, and eat only food prepared by one of their own number. They are visited by other Falashas, and when the first-born is not redeemed he is given over the nezirim. The kohanim live with the other Falashas, often taking the place of the nezirim, by whom they are ordained. They are compelled to marry; but when the wife dies they do not marry again. They are the ritual slaughterers, and receive part of the animal offered. The debteras assist the kohanim in their work.

The religion of the Falashas is pure Mosaism, based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of the Hebrew language. Indeed, they appear never

Leaders and Religion of the Falashas.

to have known the Hebrew text of the Bible. They have no Hebrew books at all, despite the exaggerated reports of some scholars (Ludolf, "Hist. Æthiopica," i. 14; "Orient, Lit." 1848, p. 262). They read the Bible in Geez, and know nothing of Mishnah or Talmud, although there are a few points of contact between Falasha and Rabbinic, Karaite, and Samaritan observances. They follow generally the Pentateuch, but do not observe the customs connected with the ẓiẓit, tefillin, and mezuzot; nor do they celebrate either Purim or Ḥanukkah. They keep the Sabbath very rigorously, calling it "Sanbaṭ Ḳadma'i," following the tradition that the Sabbath was created before heaven and earth. In fact, they believe Sanbaṭ to be an angel placed over the sun and the rain, who will precede them on the way to Jerusalem in the days of the Messiah. The kohanim spend Friday night in the "masjid" (synagogue), and commence their prayers with the crowing of the cock. After prayers the people bring their food to the masjid, and all eat there together. On Sabbath they do not light a fire, nor do they cross a river. They sanctify the new moon, fasting on the eve. They preserve in "Nisan," "Ab," "Lul," and "Teshran," some remembrance of the Hebrew names of the months, though in ordinary life they use the solar cycle.

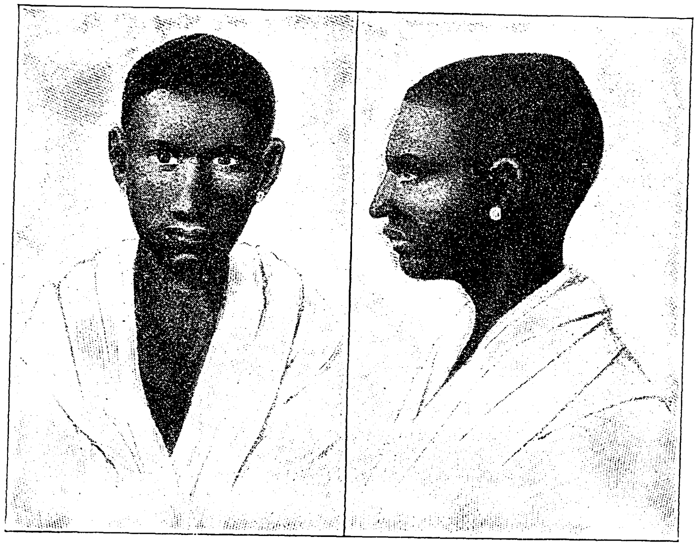

Falasha Woman, Showing Full Face and Profile.

(After Lefebure, "Voyage en Abyssinie.")

Every four years the Falashas add a month in order to equalize the lunar with the solar year. They fast on the tenth day of every month in remembrance of the Day of Atonement, on the twelfth day in honor of the angel Michael, and on the fifteenth in remembrance of the Passover and Pentecost. The yearly celebration of the Passover is observed in the following manner: On the eleventh, twelfth, and thirteenth, and until the evening of the fourteenth day, they eat only a peculiar sort of bread called "shimbera." They slaughter the paschal lamb at sunset on the fourteenth day. Their maẓẓah is made of shimbera and wheat. Pentecost is celebrated on the 12th of Siwan, as they commence to count from the last day of the Passover festival. It is for them also the day of the giving of the Law. New-Year's Day is called the "Festival of Shoferot"; the Day of Atonement, the "Day of Forgiveness," on which day God appeared to Jacob. During the Feast of Tabernacles they do not build booths, but, according to Flad, eat maẓẓot for seven days. The last day of the ninth month is the Festival of Ingathering, when they go up into the mountains, taking gifts to the nezirim, and pray and offer sacrifices. The tenth day is the Harvest Festival, when they give tithes to the kohanim. They have many fast-days —*e.g.*, the second and fifth days of the week, and, in commemoration of the destruction of the First Temple, from the 1st to the 9th of Tammuz. They do not commemorate the destruction of the Second Temple.

Festivals.

The synagogue or masjid of the Falashas consists of a Holy of Holies and a sanctuary. To the right of the door of the Holy of Holies is a table on which is placed the Book of the Law; to the left are the vestments of the priests. Two vessels are placed there, one containing the ashes of the red heifer, the other "the water of sin." On the right hand of the eastern gate is a stone altar 5 x 5 ells, and one ell high. The women's court is to the south of the masjid, while the congregation assembles in the northern end. Offerings are made more frequently than is commanded by the Pentateuch. The ceremonials are accompanied with the noise of sistra, together with the burning of incense; after each passage, recited in Geez, the translation is read in Kailina, and the hymns are also chanted in that dialect. Circumcision is performed on the eighth day, on both girls and boys; the operator is a woman. If the eighth day falls on a Sabbath, the ceremony is performed on the ninth. When the first-born is not redeemed by money he is trained as a nazir. A first-born must marry a woman who also is a first-born. The first-born of animals is given to the priest when it is one year old.

The Falashas are monogamists; they know nothing of the levirate. Before death they make confession to a nazir. The mourners put dust on their heads and cut themselves, while the nazirs recite psalms and prayers. They bury their dead at once, not in coffins, but in graves lined with stones. Lamentations are continued for seven days; on the third and seventh days an offering is brought, and it is believed that until this has been done the soul remains in the "valley of death." During the seven days the mourners' food is brought to them by friends. Among the Falashas, as among the Christians, are found hermits who enjoy a great reputation for knowledge and sanctity. They are the fathers of families who have made vows of chastity after the death of their wives.

The Falashas observe very carefully the distinctions between "clean" and "unclean." Next to each dwelling is a tent to which the unclean person retires. At the end of the day he must bathe. In the case of a death the mourners retire for seven days. The Falashas are also very careful to slaughter animals in strict accordance with the ritual. Before being cooked the flesh is cut into small pieces, and any traces of blood which remain are removed. They know nothing, however, of the distinction between that which is "meaty" and that which is "milky." They wash their hands and recite certain prayers before eating.

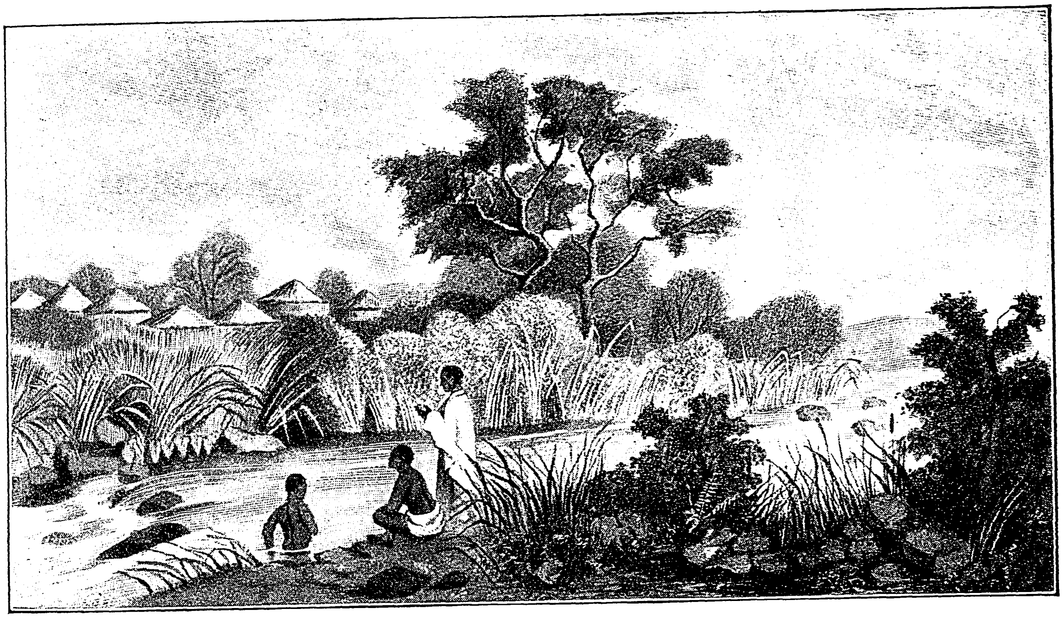
Falasha Village at Balankab.
(After Stern, "Travels Among the Falashas.")

The prayers of the Falashas have been published, with a Hebrew translation, by J. Halévy (Paris, 1877) from a manuscript which he brought back with him from Abyssinia. The following may serve as a specimen:

> "Praised be Thou, God of Israel, God of Abraham, God of Isaac, God of Jacob, God of the whole earth. God, give us Thy blessing. Bless us with the blessing with which Thou didst bless Abraham. Bless us as Thou didst bless the storehouse of Abitara [a charitable woman]. Keep our going-out and our coming-in, Thou who art the keeper of Israel. Keep us in peace. Praise the Lord, O ye heavens. Let the whole earth praise Him. Amen!"

Falashas exist in Tigre, in Shire, among the Azobo-Gallas, and as far as Shoa. In Amhara they have established themselves in the Walkait and along the Takazze, from the Semien to the Lasta. Less numerous to the east of Lake Tana, they are not found at all in Miethya and Gojam; but they form a considerable part of the inhabitants of Dembea and of Tchelga, and are much scattered to the west of Lake Tana, in Kuara, and elsewhere.

Distribution and History. In the tenth century a Jewish queen named "Judith" (or "Esther" or "Terdaë-Gobaz"), at the head of the Falashas of the province of Semien, appears to have dethroned a king of Abyssinia at Axum, and to have established a dynasty which occupied the throne for about three centuries. Joseph Halévy has doubted this story, and not without cause, as further researches have shown. Under the rule of Amda-Seyon I. (1314-44) Jews dwelt in Semien, Wogara, Ṣalamt, and Ṣagade. One of this king's generals suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. A Falasha revolt took place under Isḥaḳ (1412-29). The reign of Zara' Ya'eḳob (1434-68) was also troubled by a rebellion of Amba-Nahad, the governor of Salamaut; of Sagay, governor of Semien; and of Kantiba, all of whom had abjured Christianity and become Jews. The latter were then rigorously persecuted, as also under one Marḳos, general of Baeda-Maryam (1468-78), son of Zara' Ya'eḳob.

The wars which took place between the Abyssinians and the Mussulmans during the reigns of Lebna-Dengel (1508-40) and Galawdewos (1540-59) probably produced an alliance for common defense between the Christians and Jews of Abyssinia; but the latter were again attacked by Minas (1559-63), who during the first year of his reign proceeded to Semien and made war upon Rade'et the Falasha. This war was continued by his successor, Sartsa-Dengel (1563-1597). About 1578 the latter engaged in battle with the Abatis, a Falasha tribe, at Waina-Daga, and exterminated them. Two years later he made an expedition into Semien, seized upon Rade'et, and carried him off to Waj. In 1582 he conquered Kalef, another Jewish chief of Semien, and in 1587 made a fresh incursion into the country, attacked Gushn, brother of Gedewon, and slew him. At last in 1588 he carried his arms into Kuara. Under the reign of Susenyos (1607–32) Gedewon revolted and was subdued; he was killed by this ruler in 1626, and the Falashas of Dembea, terrified by the emperor's cruelty, embraced Christianity. In 1627 a battle occurred between Susenyos and the Falashas. Toward the end of the eighteenth century they seem still to have had a separate political existence in Semien, but they were at that time finally reduced to vassalage. In Gondar they are the masons and smiths ("Israelitische Annalen," 1839, p. 71); in other places, also carpenters, merchants, and agriculturists. In 1894 Falashas commenced to arrive at Massuah on the coast, desirous of advancing trade with Italy ("Allg. Zeit. des Jud." Oct. 5, 1894, p. 4). King Theodore, approached by Protestant missionaries who wished to convert the Abyssinians, authorized them to attempt the conversion only of the Falashas.

In Hebrew writings there are only a few and, in general, indistinct references to the Falashas. The earliest account is in the diary of Eldad the Danite (9th cent.). His account, especially of the halakot of the Abyssinian Jews, has been carefully studied by A. Epstein ("Eldad ha-Dani," Presburg, 1891). Most of the references date from the fifteenth to the seventeenth century, and are connected with the reports of "Prester John" and of the existence of the Ten Tribes. There is an evident confusion between the Jews of Abyssinia and those of India (both countries called "Cush" or "Ethiopia"). David ibn Abi Zimra (1479–1589) mentions in his Responsa (iv. 219) a question in regard to the Falashas. There is a possible reference in Obadiah of Bertinoro (1488). The cabalist Abraham Levi (1528), writing from Jerusalem, speaks of Falasha as being three days' journey from Suakin; he speaks of a Jewish king, and a Christian king, Theodorus, who killed 10,000 Jews in Salima in 1504. Levi's contemporary, Israel, mentions in a letter Jews who came from Cush, and a Jewish king who had Mohammedan and Christian subjects. Elijah of Pesaro (1532) speaks of the Jews in Ḥabesh, while Isaac ibn 'Aḳrish (1550), in the preface to his "Ḳol Mebasser," reports that he heard from an Abyssinian envoy in Constantinople that the Mohammedan governor there would have been annihilated had it not been for the help of the Jewish prince and his 12,000 horsemen. The Falashas are further mentioned by Moses de Rossi (1534; "J. Q. R." ix. 493); Abraham Yagel (16th cent.), who speaks of them as inhabiting the Mountains of the Moon; and Moses Edrei (1630), who knew of a Jewish king, Eleazar, in Abyssinia. Most of these references are to be found in Neubauer's article in "Sammelband" iv. of the Meḳiẓe Nirdamin, and in "J. Q. R." vol. i. ("Where Are the Ten Tribes?"). Compare also Lewin, "Wo Wären die Zehn Stämme Israels zu Suchen?" Frankfort-on-the-Main, 1901.

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J. D. Pe.—G.

FALCES or **FALCET** (**פלסיט**): A town near Lerin, Navarre. Its Jewish community suffered greatly during the persecution of 1328. In 1366 it contained only eighteen families. Isaac Bonafos b. Shealtiel, son-in-law of Isaac b. Sheshet, lived there, probably as a physician.

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G. M. K.

FALCON. See Prey, Birds of.

FALERO, ABRAHAM ABOAB: Portuguese philanthropist; died at Verona 1642. At the beginning of the seventeenth century or perhaps even at the end of the sixteenth he settled at Hamburg. There he built a synagogue, named "Keter Torah," for the Portuguese community. He founded yeshibot wherever he could, his activity in this respect extending even to Palestine, and he was known as one who spent large sums in the ransom of captives. Toward the close of his life he went to Verona to see his son R. Samuel Aboab, and died there.

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D. M. Sel.

FALK, EDUARD: German publicist; died in Paris July 7, 1863. Originally destined for a mercantile career, he later turned to study, and after having passed his examination at the gymnasium, entered the University of Berlin, whence he was graduated in 1858. He then entered the service of the state as assessor, and began at the same time his career as journalist, writing for the "Magdeburger Zeitung." He wrote a number of pamphlets on questions of the day, as "Brennuszug und Moskowitenthum, Mahnruf an das Deutsche Volk" (1859), in which he advocated the cause of Austria against Napoleon III., and on the suggestion of the Duke of Coburg, who took a great interest in his writings, he published this pamphlet in an enlarged edition under the title "Die Despoten als Revolutionäre." He also wrote: "Preussen's Aufgabe in Deutschland:

Rechtsstaat Wider Revolution," 1859; "Deutsche Federn in Oesterreich's Doppeladler"; "Gallischer Judaskuss, Antwort auf Edmond About's Schrift: Preussen im Jahre 1860," 1860; "Männer und Maassregeln," a defense of self-government; "Der Entlarvte Palmerston," 1861; and "Die Verfassung England's," 1862, which a year later passed into a second edition and an English translation. He then went to Paris to prepare himself for a new work on the development of political law in the European states since the French Revolution, with which he had hoped to enter upon an academic career in the University of Heidelberg, but he was killed in the French capital, being run over by an omnibus.

Bibliography: *Allg. Zeit. des Jud.* 1863, pp. 488 *et seq.*

S. D.

FALK, ḤAYYIM SAMUEL JACOB (also known as **De Falk, Dr. Falk,** or **Falkon**): English cabalist and mystic; born about 1708; died in London April 17, 1782. Some writers give Fürth, others Podolia (Podhayce), as his birthplace. He was known as the "Ba'al Shem" of London. Falk left a diary, now in the library of the bet ha-midrash of the United Synagogue, which is a quaint medley of dreams, records of charitable gifts, book-lists, cabalistic names of angels, lists of pledges, and cooking-recipes.

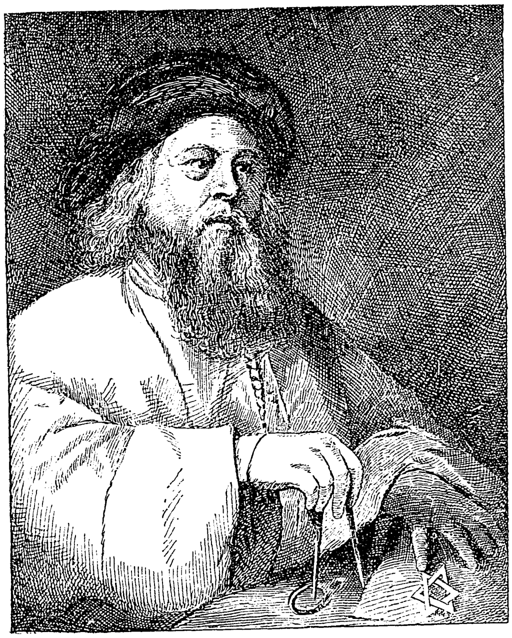

Falk, the "Ba'al Shem."
(After a painting by Copley.)

Falk's contemporary R. Jacob Emden denounces him vehemently as an adherent of the false Messiah, Shabbethai Ẓebi, and accuses him of having sheltered the excommunicated Jew Moses David of Podhayce. Falk probably belonged to one of the fantastic sects that arose at this time in consequence of the Shabbethaian craze, but nothing definite is known of his early life except that his mother was buried at Fürth, to which congregation he bequeathed a sum of money. Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz ("England und Italien," i. 249) recounts certain marvels which he had seen performed by Falk in Brunswick, and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England.

Received in London with hospitality, Falk rapidly gained fame as a cabalist and worker of miracles, and many stories of his powers were current. He could cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue he averted the disaster by writing four Hebrew letters on the pillars of the door. In a letter to Emden one Sussman Shesnowzi says of Falk:

> "His chamber is lighted up by a silver candlestick on the wall, with a central eight-branched lamp made of pure silver of beaten work. And albeit it contained oil to burn a day and a night it remained enkindled for three weeks. On one occasion he remained secluded in his room for six weeks without meat or drink. When at the conclusion of this period ten persons were summoned to enter, they found him seated on a sort of throne, his head covered with a golden turban, a golden chain round his neck with a pendent silver star on which sacred names were inscribed. Verily this man stands alone in his generation by reason of his knowledge of holy mysteries. I can not recount to you all the wonders he accomplishes. I am grateful in that I have been found worthy to be received among those who dwell within the shadow of his wisdom."

Tidings of these strange proceedings soon reached the outer world, and Falk began to have visitors of distinction. Archenholz mentions a royal prince who applied to Falk in his quest for the philosopher's stone, and was denied admittance. Ḥayyim Azulai mentions ("Ma'gal Ṭob," p. 13b) that when in Paris he was told by the Marchesa de Crona that the Ba'al Shem of London had taught her Cabala. Falk seems also to have been on intimate terms with that strange adventurer Baron Theodor de Neuhoff, who, expelled from his self-made kingdom of Corsica, settled in London and endeavored to restore his fallen fortunes by the discovery of ocean treasures. Falk records a mysterious meeting with Prince Czartoryski, probably the governor-general of Podolia, and with one Emanuel, whom he describes as "a servant of the King of France." He is also believed to have given the Duke of Orleans, to insure his succession to the throne, a talisman, consisting of a ring, which Philippe Egalité, before mounting the scaffold, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.

Falk's principal friends were the London bankers Aaron Goldsmid and his son. Pawnbroking and successful speculation enabled him to acquire a comfortable fortune. He left large sums of money to charity, and the overseers of the United Synagogue in London still distribute annually certain payments left by him for the poor.

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J. H. A.

FALK, JACOB JOSHUA BEN ẒEBI HIRSCH. See Jacob Joshua ben Ẓebi Hirsch Falk.

FALK (וולק), JOSHUA BEN ALEXANDER HA-KOHEN: Polish Talmudist; born at Lublin; died at Lemberg March 29, 1614. His name occurs as "RaFaK" (="R. Falk Kohen") and "MaHaRWaK" (="Morenu ha-Rab Walk Kohen"). He was a pupil of his relative Moses Isserles and of Solomon Luria, and became the head of the yeshibah of Lemberg. Many celebrated rabbis were his pupils, among them being Jacob Joshua b. Ẓebi of Cracow, the author of "Maginne Shelomoh." Falk was a great authority on rabbinical matters. At the meeting of the Council of Four Lands in 1607, during the Kremenetz fair, many of his proposals were approved. In 1611 Falk and Enoch Hendel b. Shemariah issued a bill of divorce at Vienna which occasioned lenghty discussions among the celebrated rabbis of the time, including Meïr of Lublin and Mordecai Yafeh (see "She'elot u-Teshubot MaHaRaM," Nos. 123 *et seq.*).

Falk was the author of various works, which are still popular and highly regarded among rabbinical scholars. They are: "Sefer Me'irat 'Enayim," a commentary to the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, containing all the decisions of earlier authorities, with an index of their sources, Prague, 1606; "Bet Yisrael," a double commentary to the four Ṭurim (the first commentary, entitled "Derishah," contains explanations of responsa and decisions; the other, entitled "Perishah," explains the text of the Ṭurim and Bet Yosef: Yoreh De'ah and Eben ha-'Ezer, Lublin, 1635–1638; Ḥoshen Mishpaṭ, Frankfort-on-the-Main, 1712–16; and Oraḥ Ḥayyim, Berlin 1767); "Ḳontres 'al Dine Ribbit," a discourse on the laws relating to the prohibition of usury, followed by some "taḳḳanot" (ordinances by the Rabbis), Sulzbach, 1692; "Pene Yehoshu'a," homilies in the order of the parashiyyot, Zolkiev, 1742; "Sefer ha-Hosafah," a supplement to the "Darke Mosheh" of Moses Isserles, printed with the Ḥoshen Mishpaṭ, Dyhernfurth, 1796; novellæ on Talmudic treatises.

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S. S. M. Sel.

FALK, MAX: Hungarian statesman and journalist; born at Budapest Oct. 7, 1828. The straitened circumstances of his parents threw him at an early age upon his own resources. He gave private lessons, and was the first to translate into German the works of the great Hungarian lyric poet Petöfi (1843). He also translated into Hungarian the plays of Karl Hugo. Having embraced Christianity and obtained his degree from the University of Budapest, he went to Vienna to study, and when the Revolution of March, 1848, broke out he joined the students' legion, doing yeoman's service in the cause of liberty. He also contributed to the "Studenten-Kurier" and "Der Freimüthige."

The outcome of the rising of October left Falk penniless and on the verge of despair. At this time he wrote an article for the "Oesterreichische Zeitung," advocating the restoration of the Hungarian constitution and emphasizing its importance for Austria itself. The article decided Falk's future career; he became a contributor to the paper and remained on its staff until it was suspended by the government. Falk then joined the staff of the "Wanderer." His articles were enthusiastically received in Hungary, and, with those contributed to the "Pesti Naplo," then the leading Hungarian paper, won him the recognition of Hungarian patriots. He was soon brought into personal relations with the great political leaders of the country, among them being Count Stephan Széchényi. His "Count Széchényi and His Time" is a memorable work.

Falk became a member of the Hungarian Academy of Sciences in 1863. He incurred the displeasure of Minister Schmerling by his bold advocacy of the rights of Hungary, and was imprisoned for three months on account of an objectionable article in the "Wanderer." In 1866 he was appointed instructor of Hungarian to the Empress Elizabeth, whose warm interest in Hungary was due to a large extent to him. In 1867 he returned to his native city and became editor-in-chief of the "Pester Lloyd," raising that paper to a high level of excellence.

Falk has always been an active politician. Since 1869 he has been a member of the Hungarian House of Representatives. He is especially known in connection with the committee on foreign relations of the Hungarian delegation, and has been decorated by the Emperor Francis Joseph with the Komthur Cross of the Order of Saint Stephen.

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S. H. Bl.

FALKENSOHN, ISSACHAR BEHR. See Behr, Issachar Falkensohn.

FALKSON, FERDINAND: German physician and political writer; born at Königsberg Aug. 20, 1820; died there Aug. 31, 1900. He was educated at the universities of Königsberg, Berlin, and Halle, graduating from the first-named as M.D. in 1843. In the same year he engaged in practise in his native city, and in 1844 was appointed physician to the poor of the Jewish community, a position which he held until his death.

In 1845 Falkson was betrothed to a Christian, but being unable to obtain in his own country the necessary permission to marry, he went to England, and was married there in 1846. On his return to Königsberg in the same year, he was accused of violating the state laws. The case occupied the courts for three years, and was finally won by Falkson (1849). He was active in politics, and at the time of his death was senior of the chamber of aldermen in Königsberg.

Falkson published: "Aktenstücke Meines Eheprocesses," 1845, 1847; "Gemischte Ehen Zwischen Juden und Christen," Altona, 1845; "Die Emancipation der Juden und die Emancipation der Denkenden, *ib.* 1845; "Giordano Bruno," 1846; "Memoiren (1840–48)," 1888; "Reisebilder," 1890.

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S. F. T. H.

FALL OF ANGELS: The conception of fallen angels—angels who, for wilful, rebellious conduct against God, or through weakness under temptation,

In Apocalyptic Writings.

thereby forfeiting their angelic dignity, were degraded and condemned to a life of mischief or shame on earth or in a place of punishment—is wide-spread. Indications of this belief, behind which probably lies the symbolizing of an astronomical phenomenon, the shooting stars, are met with in Isa. xiv. 12 (comp. Job xxxviii. 31, 32; see Constellations). But it is in apocalyptic writings that this notion assumes crystallized definiteness and is brought into relations with the theological problem of the origin and nature of evil and sin. That Satan fell from heaven with the velocity of lightning is a New Testament conception (Luke x. 18; Rev. xii. 7–10). Originally Satan was one of God's angels, Lucifer, who, lusting for worldly power, was degraded. Samael (Yalḳ., Gen. 25), originally the chief of the angels around God's throne, becomes the angel of death and the "chieftain of all the Satans" (Deut. R. xi.; comp. Matt. xxv. 41).

But it is especially Samḥazai and Azael of whom the fall is narrated. In Targ. Pseudo-Jonathan to Gen. vi. 4 they appear as the "nefilim" (A. V. "giants"), undoubtedly in consequence of an incorrect interpretation of this word as "those that fell from heaven." The story of these two angels is found in brief form in Yalḳ., Gen. 44; it has been published by Jellinek ("B. H." iv. 127; originally in Midrash Abkir; comp. Rashi, Yoma 67b; Geiger, "Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 107).

Woman the Cause of Fall.

As in the case of man, so in that of the angels woman was the cause of the lapse. Naamah, the wife of Noah (Gen. R. xxiii. 3), was one of the women whose great beauty tempted the angels to sin (Naḥmanides to Gen. iv. 22). As regards Azazel and Samḥazai, mentioned above, it was a young woman named איסטהר ("Isṭar," "Esther") that proved fatal to their virtue. These angels, seeing God's grief over the corruption of the sons of men (Gen. vi. 2–7), volunteered to descend to earth for the purpose of proving their contention that, as they had foretold at the creation of Adam, the weakness of man (Ps. viii. 5) was alone responsible for his immorality. In their new surroundings they themselves yielded to the blandishments of women. Samḥazai especially became passionately enamored of Istar. She, however, would yield to his importunities only on the condition that he tell her the name of Yhwh (see God, Names of), by virtue of which he was enabled to return to heaven. As soon as she was possessed of the secret, she rose to heaven herself, and God rewarded her constancy by assigning her a place in the constellation of Kimah. Samḥazai and his companion thereupon took to themselves wives and begat children (comp. the bene Elohim, Gen. vi. 4). Meṭaṭron soon after sends word to Samḥazai concerning the approaching flood. This announcement of the world's and his own children's impending doom brings Samḥazai to repentance, and he suspends himself midway between heaven and earth, in which penitent position he has remained ever since. Azazel, who deals in rich adornments and fine garments for women, continues in his evil ways, seducing men by his fanciful wares (hence the goat sent to Azazel on the Day of Atonement).

Variants of this story are not rare. According to Pirḳe R. El. xxii., "the angels that fell from heaven," seeing the shameless attire of the men and women in Cain's family, had intercourse with the women, and in consequence were deprived of their garment of flaming fire and were clothed in ordinary material of dust. They also lost their angelic strength and stature. Samael was the leader of a whole band of rebellious angels (*ib.* xiii.).

In the Book of Enoch eighteen angels are named (Enoch, vi. 7) as chief participators in the conspiracy to mate with women. Samiaza is the leader, and Azael is one of the number (but see Charles, "Book of Enoch," p. 61, note to vi.-xi.). Azael, however, imparts to men all sorts of useful as well as secret knowledge and the art of beautifying eyes (Enoch, viii. 1; comp. Targ. Pseudo-Jon. to Gen. vi. 4). For other versions of the story or reminiscences thereof, see Book of Jubilees, v. 1, 6–11; vii. 21, 25; Test. Patr., Reuben, 5, and Naphtali, 31; Josephus, "Ant." i. 3, § 1; Philo, "De Gigantibus."

Later Jewish Tradition.

The later Jewish tradition, shocked at the notion of the angels' fall, insisted upon interpreting the bene Elohim of Gen. vi. 1–4 as referring to men (Gen. R. xxvi.: "sons of judges"; comp. Tryphon in Justin, "Dial. cum Tryph." p. 79). The Samaritan version reads בני שלטניה; Onḳelos, רברביא. The "Sefer ha-Yashar" ("Bereshit," end) ascribes the shameful conduct to magistrates and judges (see Charles, "Book of Jubilees," p. 33, note).

The cabalists give the older view. In the Zohar (iii. 208, ed. Mantua) Aza and Azael fall and are punished by being chained to the mountains of darkness. According to another passage (i. 37), these two rebelled against God and were hurled from heaven, and they now teach men all kinds of sorcery (for other quotations from cabalistic commentaries on the Pentateuch see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 71).

Allusions to these fallen angels occur also in the Koran (sura ii. 96); but their names are there given as "Harut" and "Marut." Their fate in Arabic tradition is identical with that of Samḥazai and Azael (Geiger, *l.c.* p. 109). The refusal to worship Adam (suras ii. 32, vii. 11, xv. 29, xxxviii. 73) brings on the Fall, just as it does in the Midrash Bereshit Rabbati of R. Moses ha-Darshan (see Grünbaum, *l.c.* p. 70).

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E. G. H.

FALL OF MAN: A change from the beatific condition, due to the alleged original depravity of the human race. The events narrated in Gen. iii. leading up to the expulsion of Adam and Eve from Eden are held to support the doctrine of the fall of man and to be the historical warrant for its assumption. According to this doctrine, man (and woman) was first created perfect and without sin. Placed by God in the Garden of Eden, he found his wants provided for. In a state of innocence, he was not aware of his nudity, since, not having sinned, he was without the consciousness of sin and the sense of shame had not yet been aroused in him. Man could have continued in this blissful condition and would never have tasted either the bitterness of guilt or that of death had he not disobeyed the divine command, according to which he was not to partake of the fruit of the tree of life, under penalty of immediate death. (See ADAM; EDEN; EVE.) Expelled from the garden under the curse which their disobedience brought upon them, Adam and Eve were doomed to a life of labor and pain which was the prelude to death. Happiness, innocence, and deathlessness were forever forfeited. And in their fall were involved all of their descendants, none of whom in consequence was exempt from the corruption of death and from sin.

This theological construction of the narrative in Genesis assumes the historical authenticity of the account; and finds corroborative evidence in the many stories current among various races positing at the beginning of human history a similar state of blissful perfection which, through the misdeeds of man, came irretrievably to an end, giving way to conditions the reverse of those hitherto prevailing. Among these stories, that of Zoroastrian origin, concerning Yima, the first man, presents a striking parallel to Genesis. Having committed sin, he is cast out of his primeval paradise into the power of the serpent, which brings about his death. In a later version concerning the first pair, Masha and Mashyana, is introduced the incident of eating forbidden fruit at the instigation of the lying spirit. For other parallels see J. Baring-Gould, "Legends of Old Testament Characters"; Tuch, "Genesis," on Gen. iii.

Views of the Critical School.

The critical school views these parallels in the light of non-Hebrew attempts to solve the problem with which Gen. iii. is also concerned, viz., the origin of evil. This problem at a comparatively early period of human thought impressed itself upon the minds of men, and, owing to the fundamental psychic unity of the human race, found similar solution. Sin and suffering, the displeasure of the gods and human misery, are correlatives in all early religious conceits. As actual man suffered, struggled, and died, this fate must have been brought upon him by disobedience to the divine will and by disregard of divine commands. Under tribal organization and law, combined responsibility on the part of the clan for the deeds of its component members was an axiomatic proposition. The guilt of the father necessarily involved all his descendants in its consequences. These two factors—the one psychological and religious, the other sociological—are the dominant notes in the various stories concerning the forfeiture of pristine happiness and deathlessness by man's sin.

Biology and anthropology are in accord in demonstrating that the assumed state of perfection and moral innocency is never found in the beginning of human civilization. There is no proof of a fall either physical or moral. The reverse is, on the whole, true: all evidence points to a rise from primitive imperfection.

The story in Gen. iii. belongs, in all probability, like the other incidents related in the Book of Genesis up to the twelfth chapter, to a cycle of adaptations from Assyro-Babylonian creation- and origin-myths (see COSMOGONY; EDEN), though the exact counterpart of the Biblical narrative of the temptation and expulsion has not as yet been found in the tablets. Two human figures, with a serpent behind them, stretching out their hands toward the fruit of a tree, are depicted on a Babylonian cylinder; but the rendering of the third creation-tablet is so much in doubt that no conclusion may safely be based on this representation (see Sayce, "Ancient Monuments"; Schrader, "K. A. T." 2d ed., p. 37; Davis, "Genesis and Semitic Traditions").

The Biblical myth elaborates also culture-elements. It reflects the consciousness that in remote days man was vegetarian and existed in a state of absolute nudity, fig-leaves and other foliage furnishing the first coverings when advancing culture aroused a certain sense of shame, while subsequently hides and skins of animals came to be utilized for more complete dress.

Relation to Old Testament Theology.

The story of the fall of man is never appealed to in the Old Testament either as a historical event or as supporting a theological construction of the nature and origin of sin. The translation in the Revised Version of Job xxxi. 33 and Hosea vi. 7 ("Adam" for the Hebrew אדם), even if correct, would not substantiate the point in issue, that the Old Testament theology based its doctrine of sin on the fall of Adam. The Garden of Eden is not even alluded to in any writings before the post-exilic prophets (Ezek. xxviii. 13, xxxi. 9; Isa. li. 3; but comp. Gen. xiii. 10, and even in these no reference is found to the Fall. The contention that, notwithstanding this surprising absence of reference to the story and the theme, the Hebrews of Biblical times nevertheless entertained the notion that through the fall of the first man their own nature was corrupted, is untenable. Ps. li. 5, the classic passage of the defenders of the theory, is, under a fair interpretation, merely the avowal of the author that when he or the Israel of whom he speaks was born, Israel was unfaithful to YHWH; and Ps. xiv. 3 does not give a general statement applicable to the human race, but depicts a condition existing at a certain period in Israel.

The fall of man, as a theological concept, begins to appear only in the late Apocrypha and pseudepigrapha, probably under Essenic (if not Judæo-Christian) influences. In II Esd. iii. 7 it is stated that when Adam was punished with death, his posterity also was included in the decree (the variants in the versions, Ethiopic, Armenian, Syriac, and Latin, all point to a Hebrew דורות). II Esd. iii. 21 has: "For on account of his evil will the first Adam fell into sin and guilt, and, like him, all that were born of him." This view is again stated in ch. vii. 48: "O Adam, what hast thou done! When thou sinnest, thy fall did not come over thee alone, but upon us, as well, thy descendants" (comp. Ecclus. [Sirach] xxv. 24, "from woman was the beginning of sin; on her account must we all die"). Similarly, in the Apocalypse of Baruch (xvii. 3)

Adam is blamed for the shortening of the years of his progeny. Yet it would be hasty to hold that in these books the doctrine is advanced with the rigidity of an established dogma. Even in II Esd. iii. 9 the thesis is suggested that the consequence of the Fall came to an end with the Flood, when a generation of pious men sprang from Noah, and that it was only their descendants who wantonly brought corruption again into the world.

Philo's Views.

Philo's allegorical interpretation ("De Mundi Opificio," § 56), making of the Biblical incidents typical occurrences (δείγματα τύπων), represents a phase of Jewish thought on the whole more in accord with the teachings of Judaism on the Fall and on sin than is the quasi-dogmatic position of II Esdras. According to Philo, Adam typifies the rational, Eve the sensuous, element of human nature; while the serpent is the symbol of carnal lust and pleasure. After Philo, Samuel Hirsch, among modern expounders, treats the fall of man as a typical exposition of the psychological processes which precede sin (temptation) and gradually (through self-deception) culminate in actual sin (see his Catechism, ch. ii.).

Views of the Rabbis.

The sin of Adam, according to the Rabbis, had certain grievous results for him and for the earth. The Shekinah left earth after his fall (Gen. R. xix.; Tan., Peḳude, 6). He himself lost his personal splendor, deathlessness, and gigantic stature (see Adam). All men were doomed thenceforth to die; none, not even the most just, might escape the common fate: the old temptation of the serpent suffices to bring on death (B. B. 17a; Shab 55b). Adam wished, therefore, to refrain from procreating children; but, learning that the Torah would be given to Israel, was induced to change his mind (Gen. R. xxi.). Through the illicit intercourse of Eve with the serpent, however, the nature of her descendants was corrupted, Israel alone overcoming this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations (Shab. 146a; 'Ab. Zarah 22b; Yeb. 103b). If Israel had not made the golden calf, death would have been removed from the midst of Israel (Shab. 88a; comp. 'Ab. Zarah 5a).

Pious men and women overcame, at least partially, the consequences of Adam's fall. Abraham, Isaac, Jacob, Moses, Aaron, and Miriam did not suffer death at the hand of the angel of death; they died through God's kiss (בנשיקה), and even their bodies were not consumed by worms (B. B. 17a; M. Ḳ. 28a; Derek Ereẓ Zuṭa i.). Jacob and others entered into paradise while living (Ta'an. 5b; Derek Ereẓ Zuṭa i.). While thus it is not altogether true that the fall of man had no place in the theology of the Talmudists (against Nager, "Die Religionsphilosophie des Talmud," § 9) it is a fact that for the most part the foregoing notions were mere homiletical speculations that never crystallized into definite dogmas. R. Ammi's thesis (Shab. 55a) founded on Ezek. xviii. 20, that every death is caused by an actual sin, is entitled to recognition as clearly as the opinion held by his disputant, Simeon b. Eleazer, who contends that death is the result of the Fall.

In modern Jewish thought the fall of man is without dogmatic importance (see Original Sin; consult, however, Benamozegh, "Morale Juive et Morale Chrétienne," p. 117; David Castelli, "Il Messia Secondo gli Ebrei," p. 179, Florence, 1874).

K. E. G. H.

FALLOW DEER. See Roebuck.

FALSE IMPRISONMENT. See Imprisonment.

FALSE WITNESS. See Evidence.

FALSEHOOD. See Lying.

FAMIGLIA ISRAELITICA. See Corfu.

FAMILIANTEN GESETZ: A law which required every Jew in "the countries of the Bohemian crown" (Bohemia, Moravia, and Silesia) to obtain a special permit from the state before he might marry. In these provinces it was the avowed policy of the government to prevent any increase in the number of Jewish residents, and it was for this reason that the "Familianten Gesetz" was passed. When Maria Theresa revoked her edict expelling the Jews from these provinces (1745), it was on the condition that their number should not be increased; even her son Joseph II. reasserted (1780-90) the condition. In 1787 a census was taken which showed the number of Jewish families in Bohemia (8,541) and Moravia (5,106). The number permitted in Bohemia was increased to 8,600, in Moravia to 5,400, while in Austrian Silesia 119 were permitted (patent for Moravia, Nov. 17, 1787; for Bohemia, various royal orders in 1788-89; for Silesia, Dec. 15, 1781). In Moravia the number of Familianten was distributed according to congregations, the largest being Nikolsburg with 620; in Bohemia and Austrian Silesia the Familiant was allowed to settle under the same conditions as were other Jews.

The number of marriage permits issued was limited to the number of deaths among the Familianten. An applicant for a permit was required to give surety for the payment of three years' taxes, to prove that he possessed at least 300 florins, to show that he had received a school education, to pass an examination in Jewish religion according to Herz Homberg's text-book, "Bene Zion," and to give evidence that he was at least twenty-four years of age. A first-born son, a school-teacher, or a veteran of the army had precedence over other candidates. The license was issued either by the county or by the provincial authorities ("Kreisamt" or "Gubernium").

Besides the ordinary Familianten there were those who, in recognition of special merit, were permitted to marry as "supernumeraries." It was a rule, however, that they should be given the first license vacated by death. The law of Francis I. (Aug. 3, 1797) permitted Jews who had served as volunteers in the army or who lived exclusively by agriculture or by technical skill to marry without regard to the number of established families. Those who married according to the Jewish law and without license were called "Magranten" (emigrants), because in order to be legally married they had to emigrate. Their weddings were called "garret-weddings."

This law was abolished by the constitution of March 4, 1849, which made all civil and political rights independent of religious belief. It was, however, revived in a different form by a law of March 19, 1853, which declared that section 124 of the civil code, demanding a court license ("kreisamtliche Bewilligung") for a Jewish marriage, had not been abrogated by the constitution. The difference between this and the former condition was only the abolition of the fixed number. This law was repealed Nov. 29, 1859.

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D.

FAMILLE DE JACOB. See Periodicals.

FAMILY AND FAMILY LIFE: The family includes either those who are descended from a common progenitor, as "bet Dawid," the house (dynasty) of David (I Sam. xx. 16); "bet Lewi," the house (tribe) of Levi (Num. xvii. 8); "bet Yisrael," the house (nation) of Israel (Ex. xvi. 31); or a body of persons who form one household under one head and one domestic government, including parents, children, sons- and daughters-in-law, and dependents. While the principle of kinship was the basis of the family, clan, and nation, by a legal fiction persons not of the Hebrew blood were admitted into its union as members. Much stress is laid upon purity of race. Abraham sends Eliezer to his kindred in search of a wife for his son Isaac (Gen. xxiv. 3 *et seq.*). In Judges xiv. Samson's family is surprised that he does not wed one of his tribe; yet union by intermarriage with alien people was quite prevalent. The laws of the Mosaic code sought to restrict intermarriage, and the fulminations of the Prophets, as well as the great reformation under Ezra and Nehemiah, are all evidence of the prevalence of this custom.

Law and Prophets, Psalmists and Proverbs, Talmud and Midrash again and again dwell upon the importance of the family. Malachi (iii. 23 [A. V. iv. 5] *et seq.*) tells of Yhwh sending the prophet Elijah before the coming of "the great day," that he may bring about perfect union between parents and children.

Importance of the Family.

The clan, "mishpaḥah" (Gen. x. 18-20; Num. i. 2); the tribe, "maṭṭeh" (I Kings viii. 1) and "shebeṭ" (Ex. xxviii. 21); and the nation, "'am" (Ex. i. 9), were considered as extensions of the family. In all these forms of development the underlying bond was the belief in a descent from a common ancestor, and the resulting kinship of all the persons constituting such a political division. The ties of blood were of absolute and undisputed strength (see Go'el). In the family is seen the patriarchal as distinct from the matriarchal system. The father is the head of the family, and through him the genealogy is traced. "The relationship on the father's side is a hereditary one, but that on the mother's side is not regarded as such" (B. B. 109b). This principle is based upon the section of the Mosaic law which provides that in case of a man dying without descendants and brothers, his father's brothers or kinsmen are the legal heirs. Hence the mother's father or brothers, or other kinsmen on the mother's side, are excluded from inheritance (Num. xxvii. 8–11).

The primitive family was a close corporation. This characteristic was retained to some extent down to the time of the Diaspora. The family determined right and wrong, made laws, administered justice, and maintained divine worship (Gen. viii. 20; xiii. 4; xxii. 13, 14; Job i. 5). This explains why among the ancient Hebrews the political state did not attain to the high development of Hellas and Rome. But the main reason for the solidarity of the family may be found in its religion. Not only is one born into a group of fellow citizens, but, as a matter of course, he embraces the gods of the family and of the state. These to the ancient mind were as much a part of the particular community as were the human members. Thus Yhwh appears to Jacob and tells him, "I am Yhwh, the Lord God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13); Rachel took with her the "teraphim" (images) of Laban, her father, and put them in "the camel's furniture" (*ib.* xxxi. 33–35); Joshua and the Prophets speak of Yhwh as the God of Israel, as their inheritance (Josh. xiii. 33). In the days of Saul and David the tribes had long been united in the worship of Yhwh, and yet the clans maintained their annual *sacra gentilicia*, at which every member of the group was bound to be present (I Sam. xx. 6, 29). Aaron, the high priest, on the Day of Atonement brings sacrifices to atone for the sins of his house, of his tribe, and of the people (Lev. xvi.). That the change of nationality involves a change of cult may be clearly seen from the Book of Ruth. "Thy sister-in-law," says Naomi to Ruth, "is gone back unto her people and unto her gods." Ruth replies, "Thy people shall be my people, and thy God my God" (i. 14 *et seq.*).

Paternal Authority.

The father's authority over the child was almost supreme. Abraham is ready to sacrifice Isaac (Gen. xxii.); Jephthah sacrifices his daughter (Judges xi. 39); the practise of sacrificing children to Molech rests on the same paternal authority (Lev. xviii. 21, xx. 2–5; II Kings xxiii. 10). Judah orders Tamar, his daughter-in-law, to be burned for having broken the marriage-vow (Gen. xxxviii. 24). Children were regarded as the property of the father and could be seized for debt (II Kings iv. 1). The father could sell his daughter into marriage, though not into slavery (Ex. xxi. 7–11). Only at a tender age, while still a minor, could a maiden be sold by her father against her will; when she had arrived at the age of puberty his paternal authority over her ceased, and could be exercised only in a sort of surveillance until she was married. But under no circumstance was he allowed to cause her to become a prostitute (Lev. xix. 29). As the legal system developed, the courts enforced punishment for all manner of disobedience against father and mother. He that smote or cursed his father or his mother was put to death (Ex. xxi. 15, 17; comp. Prov. xx. 20). Similarly the stubborn, rebellious, gluttonous, and disobedient son was stoned to death (Deut. xxi. 18–21). Children are bidden to honor and respect their

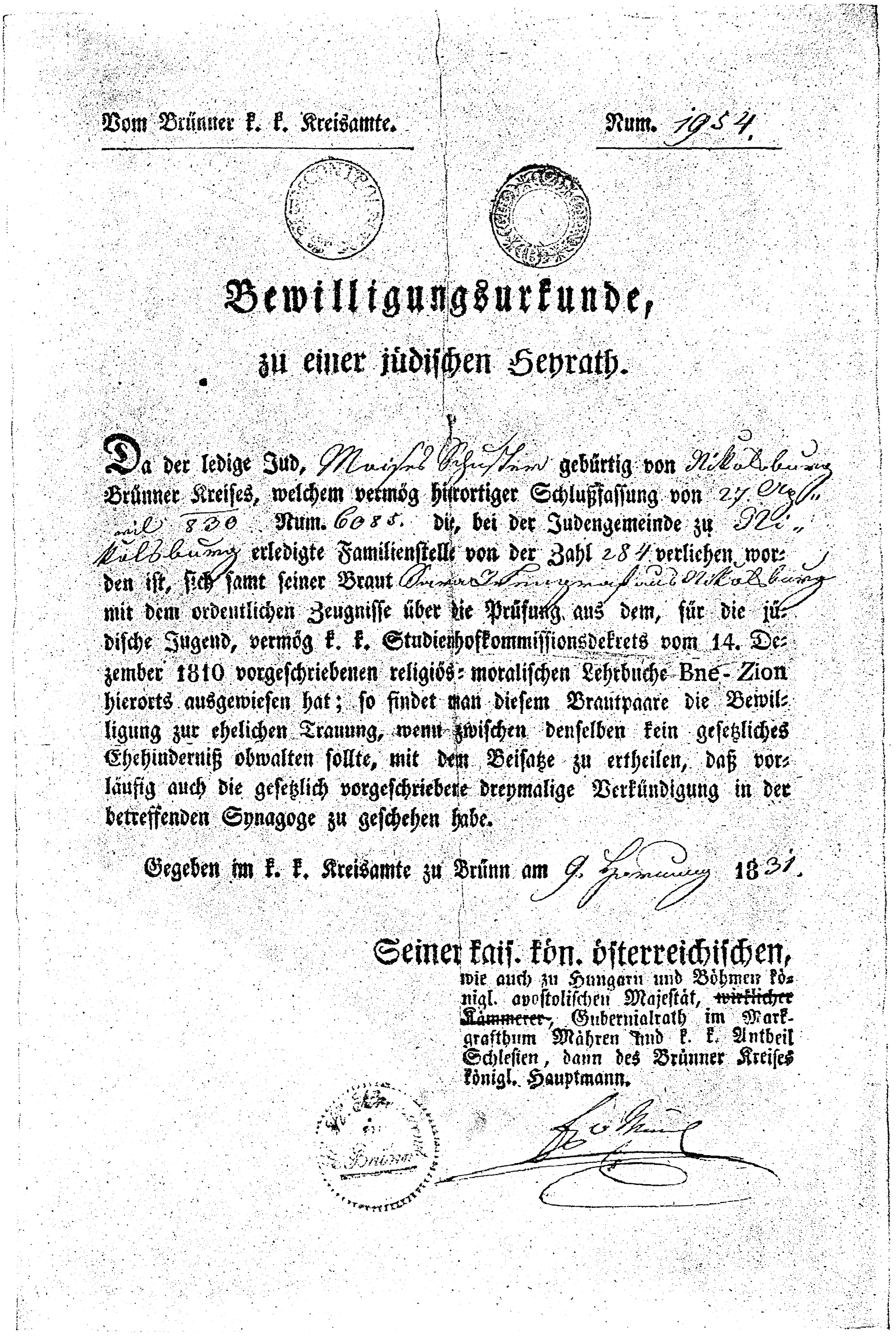

Vom Brünner k. k. Kreisamte. Num. 1954.

Bewilligungsurkunde,

zu einer jüdiſchen Heyrath.

Da der ledige Jud, Moises Schustern gebürtig von Nikolsburg Brünner Kreiſes, welchem vermög hierortiger Schlußfaſſung von 27. April 830 Num. 6085. die, bei der Judengemeinde zu Nikolsburg erledigte Familienſtelle von der Zahl 284 verliehen worden iſt, ſich ſamt ſeiner Braut Anna Tannenhaus Jüd Nikolsburg mit dem ordentlichen Zeugniſſe über die Prüfung aus dem, für die jüdiſche Jugend, vermög k. k. Studienhofkommiſſionsdekrets vom 14. Dezember 1810 vorgeſchriebenen religiös-moraliſchen Lehrbuche Bne-Zion hierorts ausgewieſen hat; ſo findet man dieſem Brautpaare die Bewilligung zur ehelichen Trauung, wenn zwiſchen denſelben kein geſetzliches Ehehinderniß obwalten ſollte, mit dem Beiſatze zu ertheilen, daß vorläufig auch die geſetzlich vorgeſchriebene dreymalige Verkündigung in der betreffenden Synagoge zu geſchehen habe.

Gegeben im k. k. Kreisamte zu Brünn am 9. Jänner 1831.

Seiner kaiſ. kön. öſterreichiſchen,
wie auch zu Hungarn und Böhmen königl. apoſtoliſchen Majeſtät, ~~wirklicher Kämmerer~~, Gubernialrath im Markgrafthum Mähren und k. k. Antheil Schleſien, dann des Brünner Kreiſes königl. Hauptmann.

V.—22 Marriage-License Granted to a Jew of Nikolsburg, 1831.

(In the possession of Prof. G. Deutsch.)

parents, to look upon them as God's representatives on earth, as their greatest benefactors (Ex. xx. 12; Lev. xix. 3; Prov. i. 8, xxx. 17). It is the duty of parents to instruct their children and to lead them in the ways of virtue and righteousness (Deut. vi. 6–7; comp. Ex. xii. 26 *et seq.*, xiii. 14–15).

Position of Women.

The family takes its character from the position of woman (see Woman). The position of the wife in the family depended largely upon her having a son. Children, especially sons, were looked upon as a blessing from God (Ps. cxxvii. 3–5). Sons were regarded as the future supporters of God's kingdom (Ps. viii. 3); they were to be the warriors who would defend the hearth (Deut. xxv. 4–13), and be the mainstay and support of the home. As among the Greeks in Homeric times childlessness was looked upon as a dire misfortune, so also among the Hebrews it was considered in the light of a punishment from God: "And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach" (Gen. xxx. 23; comp. I Sam. i. 12 *et seq.*). Even the sons of concubines ranked as ancestors of tribes. The levirate shows how essential was the building up of the house. Thus, if a brother died without issue, it was the duty of one of the surviving brothers to marry the widow (Gen. xxxviii. 8; Deut. xxv. 4–13).

Descent and Inheritance.

Primogeniture is recognized in the Mosaic code (Deut. xxi. 16–17) and regulated in the Talmud. The first-born son receives two portions of the father's estate, but not two portions of the mother's estate (Bek. viii.–ix.). Where there are no sons the daughters inherit, as in the case of the daughters of Zelophehad. In the absence of both sons and daughters the property goes to the male relations in order of kinship as determined by the Mosaic code (Num. xxvii. 1–11). Besides the larger share of the inheritance, certain privileges belong to the first-born son (the first-born of the father, not of the mother, for in a polygamous state of society each wife may have had a son). A blessing from the father before he was about to pass away was a special privilege of the first-born son. Isaac wishes to bless Esau, his first-born son (Gen. xxvii.). Joseph calls the attention of his father Jacob to Manasseh as his first-born son, for Jacob had placed his right hand in blessing upon the head of Ephraim (Gen. xlviii. 13 *et seq.*; comp. xlix. 3; Ex. xxii. 29). The privilege that belonged to the first-born son could be sold, as in the case of Esau, who sold his birthright to Jacob (Gen. xxv. 32 *et seq.*); or it could be bestowed by the father as a mark of favor upon a younger son. Thus Jacob withdraws from Reuben, his first-born son, the double portion that by right he should have received after his father's demise, and bestows it upon Joseph and his two sons (Gen. xlviii. 21 *et seq.*, xlix. 3 *et seq.*).

The instinct of solidarity in ancient Israel and the high regard for the chastity of woman explain the sanctity and purity of the Jewish family life. Patriarchal history abounds in pictures of beautiful home life. The filial obedience of Isaac; the love of Jacob for Rachel; the forgiveness by Joseph of his brethren; the death-bed scene of Jacob, where he blesses his sons and grandsons; the strong bond between Ruth and Naomi; and the passionate grief of David for his erring son Absalom—these and many other instances give evidence of the beauty and of the strength of the family affection (Gen. xxii., xlv.; Ruth; II Sam. xviii. 33). That the Bible laid great stress upon the power of the home is shown by the closing verses of Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Mosaic code guards the chastity of the mother, the sanctity of the home, the blessedness of the household, the preservation of society, and the upbuilding of mankind. The crime of adultery is punished with death (Deut. xxii. 21 *et seq.*; comp. Mal. ii. 14–15). Though the purity of family life was at times sullied, as for instance at Gibeah (Judges xix. 20 *et seq.*), and by David (II Sam. xi.), yet it remains true that through good and evil times the high ideals of home life were maintained. Cases of sensual excess or of unfilial conduct are rare among the Jews down to modern times.

In Talmudical times the purity and sanctity of the home were regarded with equal respect. "God dwells in a pure and loving home" (Kid. 71). "Marriages are made in heaven" (Shab. 22a, b). But the power for good is specially apparent in the Jewish home during the Middle Ages. Throughout those centuries of persecution and migration the moral atmosphere of the home was rarely contaminated, and it became a bulwark of moral and social strength, impregnable by reason of the religious spirit that permeated it. The observances of the faith are so entwined with the every-day customs of the home as to make the Jewish religion and the family life one, a bond in sanctity. Most of the religious ceremonies are to be celebrated in the bosom of the family; the observances of the dietary laws are an especially prominent feature in the daily routine. The Seder, the Sukkah, the lighting of the candles on Ḥanukkah, grace before and after meals, these help to unite the members of the family. But most valuable is the celebration of the Sabbath. The Sabbath lamp, kindled on Friday evening, is a symbol of the home influence of woman as the inspirer of a pure family life.

Bibliography: Nahida Remy, *Das Jüdische Weib*; Abrahams, *Jewish Life in the Middle Ages*; Schechter, *Studies in Judaism*.

K. A. G.

FAMILY VAULT: An exclusive burial-place for the members of a family. The desire of the ancient Hebrews to "lie with their fathers," and particularly the charge of Jacob to his sons to remove his body from Egypt and to bury it in the Cave of Machpelah, furnish early evidence of this form of sepulture.

The Cave of Machpelah acquired by Abraham from Ephron is the first family vault of which there is record. It is still to be seen in Hebron, surmounted with an imposing stone structure of a later date. The upper part of the interior is now used as

Cave of Machpelah.

a mosque. Those who are not Mohammedans are not allowed to enter the cave, though an exception was made in favor of the Prince of Wales in 1861. Beneath the surface of the ground is the cave where the Patriarchs are supposed to be buried. Rab and Samuel of Babylonia differed as to the architectural style of the Cave of Machpelah (lit. "double"): one said it was a cave within a cave; the other that it resembled a house with an attic. According to another opinion, the signification "double" refers to the couples buried in the cave; namely, Abraham with Sarah, Isaac with Rebekah, Jacob with Leah ('Er. 53a).

There are numerous references in the Bible to the desire of the kings in Israel to be buried with their fathers. The king of the house of David had a separate burial-place "in the city of David." Hezekiah was buried in the "chiefest of the sepulchers of the sons of David" (II Chron. xxxii. 33).

Palestine, owing to its rocky conformation, was an ideal place for elaborate and ornate rock-cut vaults. Nebuchadnezzar is said to have been persuaded to conquer Jerusalem because the mausoleums in the Holy Land were superior to the king's palaces in Babylonia (Sanh. 96b). An example of a magnificent sepulcher is that of Queen Helen of Adiabene in Jerusalem, erroneously known as the "Tombs of the Kings," and by the Jews as "The Tomb of Kalba Sabua." The best example of a family vault is perhaps the structure near the monument of Absalom, popularly known as the "Bet ha-Ḥofshit" (II Kings xv. 5), or as the burial-cave of Haggai, Zechariah, and Malachi, and, according to the Christians, as the "Cave of St. James." It is really, however, as is proved by the inscription recently deciphered (Luncz, "Moreh Derek," p. 130), the family vault of the priest Hezir, mentioned in I Chron. xxiv. 15.

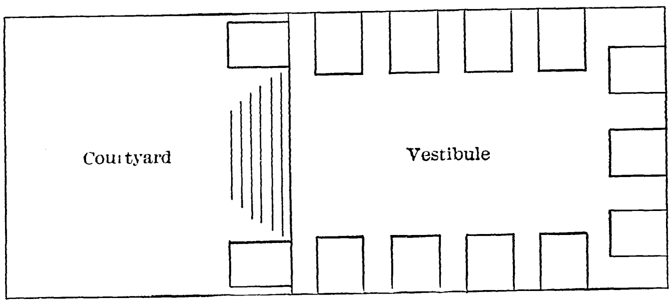

Ground-Plan of a Family Vault in Talmudic Times.
(After a drawing by J. D. Eisenstein.)

A cave at Meron, near Safed in Galilee, has a collection of chambers forming a small catacomb; and tradition assigns it to Hillel the Elder and his disciples.

Types of Rock-Tombs.

There are two distinct types of Jewish antique rock-tombs in Palestine. The ancient form is a sort of vestibule from which chambers or niches, just large enough to insert a body lengthwise, are cut in the walls. These chambers are known as "kukin" (כוכין). The later form is the sepulcher or sarcophagus cut in the rock, with a vacant space around it for the funeral party. The former type is mentioned in the Mishnah (B. B. vi. 8), with reference to the liability of the vender or contractor of a vault. The description follows:

> The plot is usually four by six ells or arm-lengths (1 arm-length = 24 inches), containing eight chambers, three on each side-wall and two on the wall opposite the entrance to the vault. Each chamber is four ells long, seven handbreadths high, and six handbreadths wide. R. Simeon said the usual size of a vault was six by eight ells, containing thirteen chambers, four on each side-wall, three opposite and one on each side of the entrance (see illustration below).

A courtyard six ells square was provided above the surface of the vault, for the accommodation of the bier and funeral party. This yard had steps leading down to the vault.

The latter style of sepulcher is mentioned in the Tosefta: "A sarcophagus cut in the rock . . . if built in the wall of the vault [= נפש]" (Oh. x., ed. Zuckermandel, p. 607).

Apparently the ancient type of family vault with the kukin was no more in use and was quite unknown at the time of the rabbis of the Babylonian Gemara, who asked for an explanation of it (B. B. 8b).

A criminal, condemned and executed by the bet-din, was not allowed burial in his family vault, but was interred in one of the separate burial-grounds provided for the four grades of capital offenders (Sanh. ii. 5).

The members of the Sanhedrin were all buried in one plot in Jerusalem. There are many caves wherein rabbis of distinction lie in groups. R. Simeon b. Laḳish took pains to mark these vaults for identification (B. M. 85b). Similar caves or vaults are found especially at Safed, where distinguished cabalists rest in peace together.

Bibliography: Zuckermandel, in *Monatsschrift*, xxiii.; Stanley, *Sinai and Palestine*, p. 149, London, 1872; *Pal. Explor. Fund, Quarterly Statement*, passim.

A. J. D. E.

FAMINE: A general scarcity of food, resulting as from drought, war, hail, flood, or insects. The land of Canaan is said in the Bible to have been several times afflicted with distressing famine, which is frequently mentioned together with pestilence and the sword of the enemy. David's decision when offered his choice from among these three scourges indicates that pestilence was considered the least terrible of them (II Sam. xxiv. 14–15). The following is a chronological enumeration of the famines recorded in the Bible:

The famine of the time of Abraham (Gen. xii. 10).

The famine in the days of Isaac (Gen. xxvi. 1), confined to the land of Canaan.

The general famine in the time of Jacob. It was first felt in Egypt, and it extended subsequently to the surrounding countries, and lasted seven years (Gen. xli. 54–57).

The famine "in the days when the judges ruled," which lasted ten years (Ruth i. 1, 6). It was limited to the land of

Canaan, for Elimelech and his family found a refuge in the land of Moab.

The famine in the days of David, which lasted three years (II Sam. xxi. 1).

In the time of Elijah, Samaria suffered three years from a famine as a result of drought (I Kings xviii. 1, 2).

A more terrible famine occurred when Ben-hadad besieged Samaria. An ass's head was sold for eighty shekels and a ḳab of dove's dung for twenty shekels. Mothers ate their own children (II Kings vi. 24-29).

After a brief respite another famine came upon the land and lasted seven years (II Kings viii. 1).

In the time of Zedekiah, King of Judah, the siege of Jerusalem by Nebuchadnezzar caused a famine in which mothers again ate their own children (II Kings xxv. 3; Jer. xxxviii. 9, lii. 6; Lam. ii. 20, iv. 10).

Another famine occurred in the time of the prophet Joel. It was due to locusts, and was followed by drought (Joel i. 4-20).

E. G. H. M. Sel.

FANCIULLI, DE. See Adolescentoli.

FANO (Hebr. פאנו): Small town in the Papal States near Pesaro. Jewish bankers of Fano are known to have had a large financial transaction with the Malatestas (the rulers of the city) as early as 1332. There was a great demand for loans in that agricultural region, which possessed little capital. The Jewish bankers were well received and, winning the confidence of the authorities, were granted extensive privileges and were efficiently protected. At this period the Jewish community was so large that it paid taxes amounting to half the sum collected from the entire town. In 1367, when the heretics were expelled from the city, the Jews were expressly excepted. In 1447 the Malatestas defended them against the demands of the papal chamber for a Jews' tax. The bankers were treated as full citizens, and were exempt from all taxes. When the privileges were renewed in 1430, and the Jews demanded assurance against persecution and spoliation, the demand was granted.

The Jews' badge was introduced into Fano in 1464, but the bankers were not required to wear it. At the same time they were secured against repudiation of debts. When in 1492, after the affair of Simon of Trent, a preacher attacked the Jews in his sermons and brought against them the blood accusation, some of the city councilors rose to defend the Jews and to protest against inciting the populace. The city was, in fact, excommunicated three times within forty years because of its too lenient treatment of the Jews. The founding of the Monte di Pietà in 1471 did not detract from the wealth or the popularity of the Jewish banks.

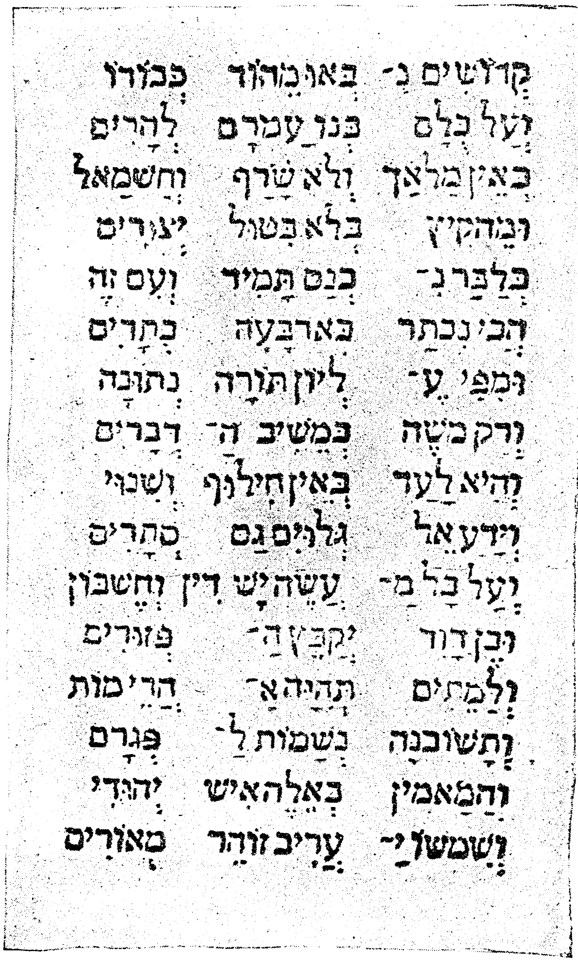

קדושים ב־ באו מהוד כבודו
ועל כלם בנר עמרם להרים
באין מלאך ולא שרף וחשמאל
ומהקץ בלא בטול יצורים
בלבר ב־ כנס תמיד ועם זה
הכי נכתר בארבעה כתרים
ומפי ע־ ליון תורה נתונה
ורק משה במשיב ה־ דברים
והיא לעד באין חילוף ושנוי
וידע אל גלוים גם סתרים
ועל כל מ־ עשה יש דין וחשבון
ובן דוד יקבץ ה־ פזורים
ולמתים תחיה א־ הרימות
ותשובנה נשמות ל־ פגרים
והמאמין באלה איש יהודי
ושמש ל־ עריב זוהר מאורים

Page from Hai Gaon's "Musar Haskel," Printed at Fano, 1503. The first Hebrew 32mo.

(In the collection of Hon. Mayer Sulzberger.)

The security enjoyed by the Jews of Fano naturally induced others to settle there. In 1435 they formed a fairly large community. The later comers, however, were not full citizens; they were subject to the restrictions obtaining at that time, and were obliged, after 1464, to wear the Jews' badge. The hostility of the Christian populace, which was also felt by the bankers, forced some families to emigrate in 1452. In the second half of the fifteenth century, in consequence of the attacks of the monks, the relations between the Jews and Christians became even more unfriendly.

It is recorded that in 1460 a Jewess, Perna by name, applied for permission to practise medicine.

In 1542 Fano received many of the Jews who had fled from Sicily. It seems to have had an unprejudiced cardinal, who in 1553 disapproved of the burning of the Talmud and other Hebrew books. The community was dissolved on the expulsion of the Jews from the Pontifical States. In 1901 only three Jews were living in Fano. Among the scholars of Fano the following may be mentioned: the physician Elijah b. Judah of Rome (1400), R. Jacob Israel and R. Moses Nissim (fifteenth century), and Jehiel b. Azriel Trèves (sixteenth century). The Fano family of scholars has been widely known since the sixteenth century.

Bibliography: Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Stern, *Urkundliche Beiträge über die Stellung der*

Päpste zu den Juden, ii. 91, 113; Mortara, *Indice*; Gino Luzzatto, *I Banchieri Ebrei in Urbino nell' Età Ducale*, ch. ii., documents 14-17 *et passim*, Padua, 1902.

G. I. E.

——**Typography:** Gershon Soncino moved to Fano in 1500 and established there a famous printing-press, from which the following Hebrew works were issued between 1503 and 1516:

1503. Hosha'not.
1504. Haggadah for Pesaḥ evening.
  Hai Gaon.—Musar Haskel (only one copy known).
1505. Eleazar b. Judah.—Ha-Roḳeaḥ.
  Siddur Tefillot (Rumanian rite).
  (?) Ghirondi.—Sha'are ha-Teshubah.
1506. Judah ha-Levi.—Sefer ha-Kuzari.
  Taḥanunim.
  (?) Sahula.—Meshal ha-Ḳadmonim.
  Joseph Albo.—'Iḳḳarim.
1516. Jacob b. Asher.—Arba' Ṭurim.

Bibliography: Steinschneider, *Jüdische Typographie*, p. 42; *idem*, in *Hebr. Bibl.* xi. 105; Schwab, *Les Incunables Orientaux*, passim; Sacchi, *I Tipografi Ebrei di Soncino*, p. 21; Soave, *Dei Soncino*, pp. 29 *et seq.*

G.

FANO: Name of an Italian family, members of which have been prominent as scholars since the sixteenth century. Among them the following may be mentioned:

Abraham ben Moses da Fano: Italian scholar of the fifteenth (?) century; author of a mystical commentary to the Song of Songs (Vatican MS. No. 230).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 122; Bartolocci, *Bibl. Rabb.* i. 47; Salfeld, in *Magazin*, vi. 46; Mortara, *Indice*, p. 21; De Rossi-Hamberger, *Historisches Wörterbuch*, p. 103.

G.

Enrico Fano: Italian senator; born at Milan 1833; died there Dec. 11, 1899. In youth he was an ardent patriot and a conspirator. In 1859 he was sent by Victor Emmanuel II. as commissioner to Garibaldi's camp. He was a pronounced skeptic. Elected deputy of Milan in 1867, he remained in office for several legislative periods. In 1890 he was made a senator. Fano is author of "Della Carità Preventiva e dell' Ordinamento delle Società di Mutuo Soccorso in Italia," Milan, 1868.

Bibliography: *Almanacco Italiano*, 1901.

S. U. C.

Ezra ben Isaac Fano: Rabbi of Mantua and cabalist; lived in the sixteenth and seventeenth centuries. Fano was a pupil of the cabalist Israel Saruḳ, and among his own pupils were Menahem Azariah da Fano, Jacob the Levite, and Issachar Baer Eulenburg. On July 14, 1591, Fano received the title of "Chief Rabbi Laureate of Mantua." He was the possessor of valuable manuscripts, some of which he edited and annotated. He published, under the title of "Sefer Mishpeṭe Shebu'ot" (Venice, 1602), a collection of small treatises by Hai Gaon. In conjunction with Meïr of Padua, he edited a manuscript of the Midrash Tanḥuma, adding a preface, an index, and three tables of practical decisions (Mantua, 1613). His decisions were published in Moses Porto's "Palge Mayim" (p. 28b) and in the collection entitled "Mashbit Milḥamot" (p. 32b). MS. No. 130 in the "Codices Hebraic. Biblioth. I. B. de Rossi" (Parma, 1803) contains a collection of letters written to Fano by Mordecai Dato and Joseph Ḥazaḳ (Cod. 130), and Joseph Gikatilla's "Sefer ha-Orah," with a description by Fano (Cod. 1228). Fano also wrote notes to many cabalistic works.

Bibliography: Zunz, in *Kerem Ḥemed*, vii. 122; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 282, 289; Mortara, *Indice*, p. 21.

Giulio Fano: Italian physiologist; born at Mantua in 1860. He studied physiology at Florence under Luciani, the most famous physiologist in Italy. In 1894 he succeeded his master as professor of physiology at the Istituto di Studi Superiori in Florence, and soon won a scientific reputation second only to that of his teacher. In 1898 he was awarded the prize of the Accademia dei Lincei at Rome. His works include: "La Fisiologia in Rapporto colla Chimica e colla Morfologia"; "La Fisiologia nel Passato e le Cause dei Suoi Recenti Progressi"; "L'Elettricità Animale"; "Physiologie Générale du Cœur."

S. I. E.

Isaac Berachiah ben Judah Aryeh Fano: Italian cabalist, liturgical poet, and rabbi; flourished in the seventeenth century in Lugo. He was a pupil and son-in-law of Menahem Azariah da Fano and teacher of Shabbethai Baer, author of "Be'er 'Eshek." Lampronti, in his "Paḥad Yiẓḥaḳ" (*s.v.* "Abel Asur" and "Ṭum'at Ohel"), quotes two responsa of Isaac Berachiah Fano. Some piyyuṭim written by the latter are to be found in the Italian "Siddur shel Berakah" (Ferrara, 1693). He also wrote "Ḥanok la-Na'ar," containing homilies and novellæ; but it was not published.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 141; Steinschneider, *Cat. Bodl.* col. 1096; Mortara, *Indice*, p. 21.

Jacob ben Joab Elijah da Fano: Italian rabbi and Hebrew poet; lived at Ferrara and Ancona about the middle of the sixteenth century; teacher of Abraham Portaleone. He wrote: "Shilṭe ha-Gibborim," a rhythmical poem warning men against women, and "Ḳinah," an elegy in verse on the persecution of the Jews at Ancona, published together at Ferrara, 1556; "Zoker ha-Berit," a treatise on the commandments, which formed the first part of his "Petaḥ Tiḳwah," no longer extant. He is generally supposed to have been the author of the "Ḳiẓẓur Ḥobot ha-Lebabot," Venice, 1655, a compendium of Baḥya's "Ḥobot ha-Lebabot."

Bibliography: Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iii. 56; Franz Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 173; Steinschneider, *Cat. Bodl.* col. 1210; Fuenn, *Keneset Yisrael*, p. 561.

S. S. M. Sel.

Menahem Azariah da Fano (also called **Immanuel da Fano**): Italian rabbi, Talmudist, and cabalist; born 1548; died at Mantua 1620. He was a disciple of Moses Cordovero, to whose widow he offered 1,000 sequins for her husband's manuscripts. Even as a youth Fano had some reputation for learning, as is shown by the fact that Moses Cordovero (d. 1570) sent him a copy of his "Pardes Rimmonim." One of Fano's teachers was Ishmael Ḥanina b. Mordecai of Valmontone. Fano was a patron of learning. When Joseph Caro, shortly before his death (1575), sent "Kesef Mishneh," his commentary on Maimonides' Yad ha-Ḥazaḳah, to Mantua for publication, Fano, at the suggestion of Dei Rossi, assumed part of the expense and took charge of the edition. According to a report of Immanuel Aboab, Fano lived for some time in Reggio. Numerous pupils flocked to him from Italy and Germany, and he was held in general respect for his learning and character.

Fano's authority as a Talmudist is evident in a collection of responsa ("She'elot Teshubot me-Rabbi Menahem 'Azaryah," Dyhernfurth, 1788) containing 130 chapters on various subjects connected with religious law and ritual questions. They are distinguished by precision of style as well as by the author's independence of the later authorities. He even decides sometimes in opposition to Joseph Caro (*e.g.*, No. 32), and holds changes in the ritual to be justifiable in certain cases (see, *e.g.*, No. 25). In his love for precision and brevity Fano compiled a book of extracts from Alfasi's code, which itself is only a compendium of the Talmud. This book is preserved in manuscript. Azulai enumerates twenty-four cabalistic treatises by Fano, part being in manuscript. Ten of these are comprised in the work "'Asarah Ma'amarot"; five of them, under the title "Amarot Ṭehorot," were printed together with "Ḳol Yehudah," a philosophical commentary by Judah b. Simon (Frankfort-on-the-Main, 1698; Mohilev, 1810).

These treatises originated partly in addresses delivered by the author on feast-days, especially on Rosh ha-Shanah. In spite of Fano's decided tendency toward scholastic and allegoric interpretation, his works are not quite devoid of original remarks. For example, in connection with the cabalistic interpretation of Num. xxxiii. 2, "And Moses wrote their goings out according to their journeys," he says: "The Torah speaks always of ideas when it seems to be describing concrete things: the higher meaning is the principal thing; the lower, material meaning holds the second place. Moses b. Naḥman, indeed, follows another opinion in his commentary on Genesis in holding to the principle that 'the Torah speaks according to the manner of men'; but we can justly say that men speak according to the manner of the Torah" ("Ḥiḳḳur Din," iii. 22). "The prohibitions of the Torah never appear in the imperative, but in the form of the future: 'Thou shalt have no other gods'; 'Thou shalt not bow down thyself to other gods'; 'Thou shalt not swear falsely'; etc. This means, 'I know thou wilt not be guilty of these things, since human nature does not tolerate such crimes, and if sin occurs in this life it can be only a passing episode.' On the other hand, the commandments are in the imperative: 'Kabbed,' 'zakor'; that is, 'I command thee nothing new; the good instincts in thee have always been there; they need only to be awakened and developed'" (*ib.* iv. 9). This last sentence is characteristic of the author's optimism as well as of his mild nature, which attracted the sympathy of all.

In 1581 Jedidiah (Amadeo) Recanati dedicated to Fano his Italian translation ("Erudizione dei Confusi") of Maimonides' "Moreh Nebukim." Isaiah Hurwitz especially mentions Fano's treatise "Yonat Elem" as a theological work the teaching of which comes very near to the truth (Joseph Solomon Delmedigo, introduction to "Nobelot Ḥokmah"). Fano's pupil Samuel Portaleone composed an elegy on the occasion of his death (Oxford MS. No. 988c). One of Fano's sons was Isaac Berechiah; and the same name was borne also by Fano's son-in-law and pupil (mentioned in a letter of Israel Sforno to his son Obadiah).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 42b; Azulai, *Shem ha-Gedolim*; Aboab, *Nomologia*, ii. 28, p. 300; D. Kaufmann, in *R. E. J.* xxxv. 84, xxxvi. 108; *J. Q. R.* viii. 520.

S. S. A. KA.

FAQUIN, JUCEFE (JOSEPH): Spanish traveler of the fourteenth century; lived first at Barcelona, but settled in Majorca after having made a tour of the known world. A year and a half later the representatives of the Aljama demanded that he should contribute his share to the tax of 18,000 livres which had been laid upon that body eight years previously. Faquin protested against the unjust and unreasonable demand in a petition which he presented to King James II. of Majorca (March 20, 1334), whereupon the king commissioned the royal procurators to examine the case carefully.

BIBLIOGRAPHY: *R. E. J.* iv. 53 *et seq.*; Kayserling, *Christopher Columbus*, p. 3.

G. M. K.

FARABI, AL-. See ALFARABI.

FARAJ BEN SALIM or **MOSES FARACHI OF GIRGENT** (known also as **Faragut, Fararius, Ferrarius,** and **Franchinus**): Italian physician and translator; flourished in the second half of the thirteenth century. He was engaged by King Charles of Anjou as translator of medical works from Arabic into Latin. In this capacity he rendered a great service to medicine by making a Latin translation of Razi's medical encyclopedia, "Al-Ḥawi" (published 1486, under the title "Continens," with a glossary by the translator). The translation is followed, between the same covers, by "De Expositionibus Vocabulorum seu Synonimorum Simplicis Medicinæ," which Steinschneider supposes to form a part of the "Continens." As a token of his esteem for the translator, Charles of Anjou ordered that on the original copy of the manuscript of the "Continens" (MS. Bibliothèque Nationale, Paris, No. 6912) the portrait of Faraj should be drawn

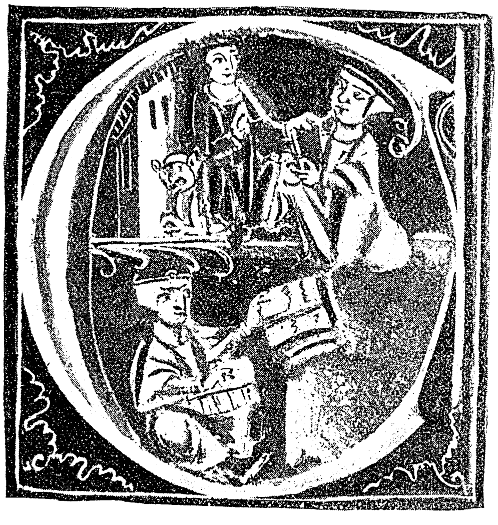

Charles of Anjou Presenting Arabic Manuscript
to Faraj for Translation.
(From an illumination by Friar Giovanni in the Bibliothèque Nationale, Paris.)

beside his own by Friar Giovanni of Monte Cassino, the greatest illuminator of his time.

Faraj also translated "De Medicinis Expertis," attributed to Galen and included in his works published by Juntas and Chartres (x. 561–570), and "Tacuini Ægritudinum" (Arabic, "Taḳwim al-Abdan"), by Ali ibn Jazla, published at Strasburg, 1532. Steinschneider believes that to Faraj should also be ascribed the Latin translation of Masawaih's treatise on surgery (MS. Bibliothèque Nationale, Paris, No. 7131), said to have been made by a certain "Ferrarius."

BIBLIOGRAPHY: Wüstenfeld, *Die Uebersetzungen Arabischer Werke in das Lateinische*, p. 107; Steinschneider, in Virchow's *Archiv*, xxxix. 296; idem, *Cat. Bodl.* col. 979; idem, *Hebr. Bibl.* xx. 136; idem, *Hebr. Uebers.* p. 974.

G. I. BR.

FARAJI, JACOB AL-: Rabbi at Alexandria, Egypt, in the middle of the seventeenth century; brother-in-law of Shabbethai Nawawi, rabbi of Rashid, and teacher of Samuel Laniado. Al-Faraji was the author of responsa, extracts from which were incorporated in the collection "Birke Yosef," published by Azulai at Leghorn in 1774–76. As shown by one of his responsa inserted in "Ginnat Weradim" by Abraham ben Mordecai ha-Levi (Constantinople, 1716–18), Al-Faraji was an able grammarian and a good Hebrew stylist.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 96; Fürst, *Bibl. Jud.* i. 276.

G. I. BR.

FARḤI (PARḤI), ESTORI: Explorer of Palestine; born about 1282 at Florenza, Spain; died in Palestine, probably in 1357. His father, Moses, sent him to study under his grandfather, Rabbi Nathan, at Tronquetelle, near Arles, France. At the age of nineteen he went to Montpellier to study astronomy with Jacob ben Makir; he also studied Latin, Arabic, and the works of Aristotle, Hippocrates, Ptolemy, and Galen. When the Jews were expelled from France, July 22, 1306, he went to Perpignan, where he remained for seven years, and translated several works. In 1312 he decided to go to Palestine. On his way thither he stopped for a few days at Cairo. Thence he went to Jerusalem, where flattering efforts were made to induce him to stay. He refused, however, because of the anti-Maimonidean feeling there, and settled at Bethshan, near Jerusalem. During the next seven years he explored Palestine, and laid down in his "Kaftor u-Feraḥ" his researches into the history, geography, fauna, flora, and antiquities of the Holy Land. He carried with him the manuscript, corrected by R. Baruch of Jerusalem, but it disappeared at his death. Fortunately, some copies had previously been distributed, and one was found in 1515 by Isaac Kohen Sholal, Nagid of Egypt. Between 1545 and 1548 it was printed at Venice by Meïr b. Jacob Frantz, who attributed it to the nagid. David Conforte was the first to ascribe the work to Farḥi. A second edition appeared at Berlin (1849, ed. Hirsch Edelman), and a third edition at Jerusalem (two vols., 1897–98, ed. Moses Luncz).

Farḥi was the author of six other works: "Targum Sefer Refu'ot," translation of Armengaud Blaise's "De Remediis," a medical work (the Latin text is no longer extant, all the translations of this work since then being based on Farḥi's Hebrew text); "Sefer ha-Kabusim," on purgatives, translated from the Latin of Elijah b. Judah (an incomplete copy is in the Casanata collection in Rome, I. iv. 5); "Ma'amar be-Bi'ur Da'at"; "Shoshanat ha-Melek"; "Batte ha-Nefesh"; and "Sha'ar ha-Shamayim." The last four are no longer extant, but are quoted in his "Kaftor u-Feraḥ," a treatise in which Farḥi combats Avicenna's opinion regarding the inhabitants of the equator.

BIBLIOGRAPHY: Luncz, *Luaḥ Ereẓ Yisrael*, pp. 108–130, Jerusalem, 1897; Zunz, in Asher's ed. of the *Itinerary of R. Benjamin of Tudela*, ii. 260 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 778, 835; and especially Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 403 *et seq.*

G. M. FR.

FARḤI, ḤAYYIM MU'ALLIM: Minister of the Pasha of Damascus and Acre; born at Damascus about the middle of the eighteenth century; assassinated in 1820. This remarkable statesman for more than forty years governed a part of the Turkish empire. His father, Saul Farḥi, was minister of the treasury to the Pasha of Damascus, and he himself, while still a young man, showed skill in state affairs. When Aḥmad Jazzar, Pasha of Acre, obtained also the pashalic of Damascus, he recognized the ability of the young Farḥi and promoted him to the position of minister. Farḥi utilized his influence to help his coreligionists. His love for his master and his desire to continue his services to the Syrian Jews were so strong that he bore even the most outrageous treatment on the part of the pasha.

During the siege of Acre by Napoleon in 1799, Farḥi was the soul of the defense, frustrating all of the enemy's strategic plans. Napoleon, knowing that it was owing to the efforts of the Jewish minister that he could not conquer the place, tried, but in vain, to win him over.

After Jazzar's death in 1808, Farḥi was confirmed in his dignity by Jazzar's successor, Sulaiman Pasha. The Jewish poets sang of Farḥi as a new Solomon, finding his name (from the Hebrew "faraḥ," meaning "to bloom") to be synonymous with the happiness of the country.

Farḥi was assassinated during the reign of Sulaiman's successor, Abdallah, who, although one of Farḥi's pupils, was his bitter enemy; and the body, in spite of the prayer of the Jews that it might be granted decent burial, was thrown into the sea.

BIBLIOGRAPHY: Lebrecht, in *Magazin für die Literatur des Auslandes*, 1850, pp. 461, 503; Carmoly, *Revue Orientale*, i. 2–9; *Orient, Lit.* 1850, cols. 728–732, 742–748, 777–780; *Travels of Lady Hester Stanhope*, iii. 124; Joseph Schwarz, *Tebu'ot ha-Areẓ*, ii. 46a; Grätz, *Gesch.* 3d ed., xi. 215.

S. M. SEL.

FARḤI, ISAAC: Dayyan and almoner of Jerusalem; born at Safed; died at Jerusalem May 11, 1853. About 1840 Farḥi was sent to Europe by the rabbinate of Jerusalem to collect contributions for the poor. He was the author of "Marpe la-'Eẓem," moral essays, Ortakeui, 1830; "Matoḳ mi-Debash," on morals, with a pamphlet entitled "Ṭub Yerushalayim," a eulogy on the Holy City, Jerusalem, 1842; "Mine Metiḳah," a pamphlet containing three sermons for Shabbat Zakor, Leghorn, 1848; "Ẓuf Debash," morals, *ib.* 1849; "Matoḳ la-Nefesh," sermons, Constantinople; "Shebeṭ Mishor," ethical essays and novellæ, *ib.*; "Ma'aseh Abot," a commentary on Pirḳe Abot, Leghorn, 1864. He also left some unpublished novellæ on the Talmud and on Maimonides.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 208; Luncz, *Jerusalem*, i. 142; Fuenn, *Keneset Yisrael*, p. 654.

S. S. M. Sel.

FARḤI, JOSEPH SHABBETHAI: Talmudic scholar and cabalist; born at Jerusalem about 1802; died at Leghorn, Italy, in 1882. Farḥi was an earnest cabalist; he believed that after death the human body undergoes the trial of purgatory which the cabalists call "ḥibbuṭ ha-ḳeber" (the torments of the grave).

Farḥi went to Leghorn about 1842, and while there wrote: (1) "'Oseh Fele," a collection of wonderful stories (Leghorn, 1845); (2) "Toḳpo shel Yosef," a narration of the story of Joseph (*ib.* 1846); (3) "Rokeb 'Arabot," an Arabic commentary on Pirḳe Abot, with the text, the Decalogue, and the "Piyyuṭ bar Yoḥai" (*ib.* 1849); (4) "Sheber Bat 'Ami," an Arabic commentary on the Haftarah of the Ninth of Ab, with an Arabic version of the story of Anna and her seven sons (*ib.* 1853). He edited the "Ma'aseh Abot" of Isaac Farḥi, adding a number of notes (*ib.* 1864), and the "Ma'agal Ṭob" of Joseph Concio (*ib.* 1879).

Bibliography: Mortara, *Indice*, p. 21; M. G. Montefiore, in *Il Vessillo Israelitico*, xxx. 92; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 248; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 77.

K. M. Sel.

FARIA, JUAN DE: Marano poet. While residing at Brussels in 1672 he wrote a poem in honor of his friend Miguel de Barrios' "Coro de las Musas." Barrios calls him and Aaron Dormido "ruiseñores del Musayco nido" (nightingales of the Mosaic nest).

Bibliography: Barrios, *Relacion de los Poetas*, p. 58.

D. M. K.

FARISSOL (PERIZOL), ABRAHAM BEN MORDECAI: Italian scholar and geographer; born at Avignon, France, 1451; died, according to Grätz ("Geschichte," ix. 44), in 1525; Zunz, however ("G. S." i. 178), says that he was living in 1526. In 1468 he was at Avignon, but soon afterward went to Mantua, and in 1473 to Ferrara. He acted at Ferrara as cantor in the synagogue (according to Steinschneider, "Hebr. Uebers." p. 81, the cantor at that time was a certain "Mordecai"), and occupied himself besides in the copying of manuscripts. He wrote a short commentary to the Pentateuch under the title of "Pirḥe Shoshannim" (De Rossi, "MSS. Codices," No. 201). Soon afterward he wrote a polemical work under the title of "Magen Abraham," or "Wikkuaḥ ha-Dat," in three parts, the second against Christianity, the third against Islam. He was induced to write this work by the fact that at the court of Ercole d'Este I., Duke of Ferrara, he had had a dispute with two monks. By order of the duke he also made a résumé in Italian of the Hebrew text, so that his antagonists might understand his position ("Monatsschrift," xlii. 421). Kirchheim proved (in "Orient, Lit." vi., col. 7) that the greater part of that work was copied from Duran's "Ḳeshet u-Magen." About the same time Abraham Farissol wrote a commentary to Job (in "Biblia Rabbinica," Venice, 1518). But the most important of his writings is the "Iggeret Orḥot 'Olam," a cosmographic and geographic work in thirty chapters (Ferrara, 1524; Venice, 1587). The chief sources Farissol used were Bergomas' "Supplementum" and Amerigo's "Cosmographia." The author speaks of the newly discovered parts of the world, of the wonderful stories told by travelers, and of the Ten Tribes.

Farissol was the first Jewish scholar who turned his attention to geography. The "Iggeret" was translated into Latin by Hyde under the title of "Tractatus Itinerum Mundi" (Oxford, 1691). In 1525 Farissol wrote a commentary to Ecclesiastes (De Rossi, *ib.* No. 48). He also translated into Hebrew Aristotle's "Logic" and the compendium of Porphyry (De Rossi, *ib.* No. 145). Some sermons of Farissol's, and a number of letters which he wrote in 1468 and 1474 to several of his contemporaries (Messer Leon of Ferrara being among them), are also extant.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 117; De Rossi, *MSS. Codices*, i. 95-97; idem, *Dizionario*, pp. 117, 118; Steinschneider, *Cat. Bodl.* col. 689; idem, *Hebr. Uebers.* p. 81; idem, *Hebr. Bibl.* vii. 27, 28; ix. 115; Michael, *Or ha-Ḥayyim*, pp. 91, 92; Kirchheim, in *Orient, Lit.* vi. 7; Michael, *ib.* vi. 253; Grätz, *Gesch.* 3d ed., viii. 457, ix. 44-46; Fürst, *Bibl. Jud.* i. 276; Gross, *Gallia Judaica*, p. 11; Fuenn, *Keneset Yisrael*, pp. 52, 53; Abraham Pesaro, in *Il Vessillo Israelitico*, 1879, p. 170.

G. M. Sel.

FARISSOL, JACOB BEN ḤAYYIM COMPRAT VIDAL: Liturgical poet; born at Avignon; grandson of Vitalis Farissol, one of the three chief bailiffs of Avignon in 1400. He was a pupil of Solomon ben Menahem, or "Frat Maimon," under whose supervision he composed in 1422, at the age of seventeen, a commentary to Judah ha-Levi's "Cuzari" entitled "Bet Ya'aḳob." Jacob ben Ḥayyim is doubtless identical with the liturgical poet mentioned by Zunz ("Literaturgesch." p. 525) under the name of "Comprad Farissol," who flourished at Avignon in 1453. The name "Farissol" was a very common one among the Jews of Provence. It is found at Montpellier in 1306 (Saige, "Les Juifs du Languedoc," p. 128), at Perpignan in 1413 ("R. E. J." xiv. 67), and at Avignon in 1451, 1465-80, and 1558 (Bayle, "Les Médecins d'Avignon au Moyen Age," p. 54; Gross, "Gallia Judaica," p. 11; "R. E. J." xiv. 67, 89).

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 755; Zunz, *Literaturgesch.* p. 525; Gross, *Gallia Judaica*, pp. 6, 7; *R. E. J.* xii. 198; xiv. 67, 89.

G. S. K.

FARISSOL, JUDAH: Italian mathematician and astronomer; flourished at Mantua at the end of the fifteenth century. In 1499 he wrote "Iggeret Sefirah," a description of the astronomical sphere, with diagrams.

Bibliography: Steinschneider, *Jewish Literature*, p. 187; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 711.

G. M. Sel.

FARJEON, BENJAMIN L.: English-Jewish novelist; born in London 1833; died there July 23, 1903; educated at private schools. He emigrated to New Zealand, where he entered upon a literary career and became manager and partial owner of the first daily newspaper in that colony. Turning to fiction, he published his first book, "Grif," in 1870, which attracted the notice of Dickens. Among his writings are "Joshua Marvel" (1871), "London's Heart," "Great Porter Square" (1884), "Set in a Silver Sea," "The Sacred Nugget," "The King of Noland," "Something Occurred," "A Secret Inheritance," "The House of White Shadows," "The Betrayal of John Fordham," "Samuel Boyd of Catchpole Square," and "The Mesmerists." "Solomon Isaacs" (1877), "Aaron the Jew," "Miriam Rozella," and "Pride of Race" deal sympathetically with Jewish scenes and characters.

BIBLIOGRAPHY: Allibone, *Dict. Eng. Lit.* Supplement, *s.v.*; *Who's Who.*

J. V. E.

FARKAS, ALBERT: Hungarian journalist; born at Szilágy Somlyó Aug. 1, 1842; attended the gymnasium at Kolozsvár (Klausenburg), and studied law at Budapest. Farkas contributed to the "Magyar Sajtó," the "Hon," and the "Vasárnapi Ujság"; wrote various patriotic poems, including one, under the title "Sámson és Delila," on the defeat of the Hungarian national aspirations; and translated into Hungarian Gervinus' study on "Hamlet," as well as the work of Count Ladislaus Teleki on the Russian intervention in Hungary, Edmond About's "Tolla Féraldi," Racine's "Phèdre," and Wieland's "Die Abderiten." He took a leading part in the emancipation movement as editor of the "Magyar Zsidó," advocating a peaceable adjustment of the religious differences among the Hungarian Jews. In the course of the combat Farkas exerted his endeavors in behalf of the Orthodox party, and it was he who was the chief factor in securing official recognition of that party as a separate communal organization.

S. L. V.

FARKAS, GYULA (JULIUS): Hungarian mathematician and physicist; born at Puszta Sárosd March 28, 1847; attended the gymnasium at Györ (Raab), and studied law and philosophy at Budapest. After teaching in a secondary school at Székesfehérvár (Stuhlweissenburg), Farkas became in succession principal of the normal school at Pápa, privat-docent (1881) of mathematics at the University of Budapest, and professor of physics (1888) at Klausenburg. The Hungarian Academy of Science elected him corresponding member May 6, 1898. His principal writings are embodied in the reports of the Academy of Science of Paris (1878–84); the "Archiv der Mathematik und Physik"; and the "Journal des Mathematiques." His separately published works are "Die Diatomische Dur-Scale," Budapest, 1870; and "Termeszettan Elemei" (Elements of Physics), *ib.* 1872.

BIBLIOGRAPHY: *Pallas Nagy Lexicon*, vi.; *Horváth Könyvészete*, 1881.

S. L. V.

FARMER OF TAXES. See TAX-FARMING.

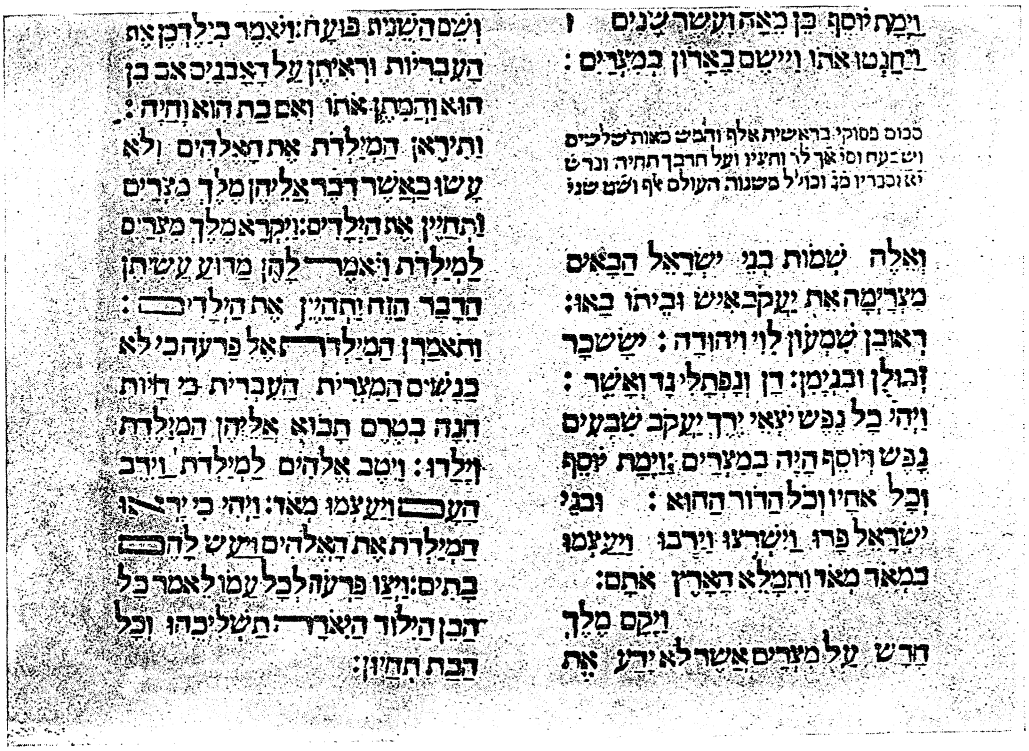

PART OF PAGE FROM HEBREW PENTATEUCH PRINTED BY SAMUEL GIACON, FARO, 1487.

The first book in any language printed in Portugal.

(In the British Museum.)

FARMING ON SHARES. See LANDLORD AND TENANT.

FARO: Capital of the Portuguese province of Algarve. It was the seat of the district rabbi, or chief justice, appointed by the chief rabbi. Faro had Jewish inhabitants at an early date. They are mentioned in the municipal laws of Alfonso III. after the capture of Algarve. Alfonso IV. made the Jews of the locality sign a document in which they agreed to pay punctually the protection-money levied on them.

That the Jews of Faro did not altogether escape the cruelties of the Inquisition is evidenced by the burning of Estevainha Gomes of Faro at Lisbon June 17, 1590.

There was formerly a family of the name of Faro at Bayonne, where the tomb of Abraham Rodrigues Faro, who died in 1693, may be seen. In London David and Isaac of Faro are included in the list of subscribers to the synagogue of Bevis Marks (*c.* 1700). The tomb of Jacob of Faro's widow, who died in 1686, has also been preserved in London.

In 1902 Faro had 9,330 inhabitants, including about fifteen Jewish families. There are two synagogues, one founded about 1830, the other in 1860: a ḥebra ḳaddisha; and a cemetery dating from 1820, when the community was organized. The cemetery contains the ancient tombstone of Joseph ben Thone (?), a rabbi who died in 1315. The community supports a ḥazzan and a slaughter-house established in 1830.

BIBLIOGRAPHY: *Archivo Torre do Tombo*, Lisbon MS. No. 732; *Auto da Fé de Lisboa*, fol. 90; *Tombes des Cimetières de Bayonne et de Londres*, p. 253; Gaster, *Hist. of Bevis Marks*, pp. 74-78, 91-96; Kayserling, *Gesch. der Juden in Portugal*, pp. 7. 23.

G. M. K.—C. DE B.

A printing-press existed in the house of Don Samuel Giacon, at whose expense was printed in 1487 a Pentateuch with 110 leaves without pagination or register, in double columns, and with from 30 to 35 lines to a full page. The letters, square characters, are unequal; the vowels often incorrect, and in many cases wanting; dagesh and accents are not expressed. There seem to have been marginal notes printed on the top and bottom of the first five leaves, but the margins have been cut off. According to Häbler ("Typographie Ibèrique," p. 38), this was the first Hebrew book printed with vowel-points. Moreover, it appears from the long list of printing-presses in the Iberian peninsula, published by Häbler ("The Early Printers of Spain and Portugal," London, 1897), that this was absolutely the first book printed in Portugal. Only one copy is known to exist, that now in the British Museum, and which formerly belonged to Almanzi. See illustration on page 345.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 1092; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 799.

J.

FARRAR (FERRAR), ABRAHAM: Portuguese physician and poet; born at Porto; died at Amsterdam 1663. After practising medicine at Lisbon, Farrar emigrated to Amsterdam, where he became (1639) president of the Portuguese community. He was a nephew of Jacob Tirado, the founder of the Portuguese congregation Bet Ya‘aḳob at Amsterdam. There Farrar formed a friendship with Manasseh b. Israel, who dedicated to him his "Thesauro dos Dinim" Farrar's "Declaração das Seiscentas e Treze Encommendanças da Nossa Santa Ley" (Amsterdam, 1627) is a poetical rendering of the "Taryag Miẓwot" in Portuguese verse. He calls himself in this work "the Portuguese exile" (Judeo do destierro Portugal). De Barrios ("Relacion de los Poetas," p. 53) says, wrongly, that Farrar wrote in Spanish.

BIBLIOGRAPHY: De Barrios, *Relacion de los Poetas*, p. 53; Kayserling, *Gesch. der Juden in Portugal*, p. 290; idem, *Bibl. Esp.-Port.-Jud.* p. 44; *idem*, in *Rev. Etudes Juives*, xviii. 281, 282.

G. M. SEL.

FASSEL, HIRSCH BÄR: Austrian rabbi and author; born at Boskowitz, Moravia, Aug. 21, 1802; died at Nagy-Kanizsa, Hungary, Dec. 27, 1883. After receiving his early training in his native city he continued his studies at the yeshibah of Moses Sofer at Presburg. After his marriage he engaged in business, but finding mercantile life uncongenial, he accepted the rabbinate of Prossnitz (1836) in succession to Löb Schwab. The "Landesrabbiner," Nehemiah Trebitsch, objected to his election, but he was confirmed by the government in spite of the protest (Löw, "Gesammelte Schriften," ii. 207). Like his predecessor, Fassel was one of the pioneers of modern culture in Moravia, preaching in German and introducing some reforms. After the death of Solomon Tiktin the congregation of Breslau elected him (1845) as associate rabbi to Abraham Geiger in order to reconcile the conservative element of the congregation. Fassel, however, declined the call ("Abraham Geiger's Leben in Briefen," p. 113, Berlin, 1878). His competition for the vacant position of Landesrabbiner of Cassel and afterward of Moravia was unsuccessful, Samson Raphael Hirsch being elected. In 1851 he was called to Nagy-Kanizsa to succeed Leopold Löw, and held this position until his death.

Fassel's "Mozene Ẓedeḳ," a manual of the more important practical laws, intended for the use of rabbis, is written entirely in the spirit of Talmudic casuistry, although the author is uniformly inclined to more lenient decisions. In the introduction to his "Ḳol Adonai" (1854) he says: "A reform in Judaism, if it is not to degenerate into mere negation, is only possible on the basis of rabbinism." The rabbinical law, even the portion of it which deals with criminal cases, was regarded by him as authoritative.

Fassel was a voluminous writer. He published a number of sermons and contributed frequently to the Jewish press, as to the "Orient," "Ben Chananja," "Neuzeit," and other periodicals. His presentations of the Jewish law and of rabbinical ethics are of lasting value. His combination of traditional legal dialecticism with homiletic methods, exemplified in his "Neun Derusch-Vorträge" (1868), is quite original. He wrote:

Zwei Gottesdienstliche Vorträge, Gehalten in der Synagoge zu Prossnitz. Vienna, 1838.

Ḥoreb Beẓayon: Briefe eines Jüdischen Gelehrten und Rabbinen über das Werk "Ḥoreb" von S. R. Hirsch. Leipsic, 1839.

Reis- und Hülsenfrüchte am Pesach Erlaubte Speisen. Prague, 1846.

Ein Wort zur Zeit beim Dankfeste für die Errungenschaft der Freiheit. Vienna, 1848.

Ẓedeḳ u-Mishpaṭ, Tugend- und Rechtslehre, Bearbeitet nach den Principien des Talmuds und nach der Form der Philosophie. Vienna, 1848.
Die Epidemie: Trauer- und Gedenkrede. Nagy-Kanizsa, 1848.
Mishpeṭe El: das Mosaisch-Rabbinische Civilrecht, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1852-54.
Ḳol Adonai: die Zehn Worte des Bundes (sermons). Nagy-Kanizsa, 1854.
'Asot Mishpaṭ: das Mosaisch-Rabbinische Gerichtsverfahren in Civilrechtlichen Sachen, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1859.
Dat Mosheh we-Yisrael: die Mosaisch-Rabbinische Religionslehre, Katechetisch für den Unterricht Bearbeitet. Nagy-Kanizsa, 1859; 3d ed., Vienna, 1863.
Dibre Elohim Ḥay, Neun Derusch-Vorträge. Nagy-Kanizsa, 1868.
We-Shafeṭu we-Hiẓẓilu: das Mosaisch-Rabbinische Strafrecht und Strafrechtliche Gerichtsverfahren, Bearbeitet nach Anordnung und Eintheilung der Gesetzbücher der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1870.

His "Mozene Ẓedeḳ" was never published; only three of its four parts were completed. The manuscript is preserved in the library of the Hebrew Union College at Cincinnati.

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, xlviii. 45; Jost, *Neuere Gesch. der Juden*, iii. 137, 182.

D.

FASTING AND FAST-DAYS (צום = "fasting"; ענות נפש = "affliction of soul"; later Hebrew [Ezra ix. 5] and Talmudic, תענית): Fasting is usually defined as a withholding of all natural food from the body for a determined period voluntarily appointed for moral or religious ends. This institution has found wide acceptance in all religious systems, although its forms and motives vary with different creeds and nationalities.

The origin of fasting is disputed by various critics. Some (*e.g.*, Herbert Spencer) are of the opinion that it arose from the custom of providing refreshments for the dead; others (*e.g.*, W. R. Smith) that it was merely a preparation for the eating of the sacrificial meal; others, again (*e.g.*, Smend), attribute the custom to a desire on the part of the worshipers to humble themselves before their God, so as to arouse His sympathy; while still others think that "it originated in the desire of primitive man to bring on at will certain abnormal nervous conditions favorable to those dreams which are supposed to give to the soul direct access to the objective realities of the spiritual world" (Tylor, cited in "Encyc. Brit." *s.v.*). The Rabbis compared fasting to sacrifice, and considered the affliction of one's body as the offering up of one's blood and fat upon the altar (Ber. 17a). Examples may be quoted from the Bible to corroborate these varying opinions.

In Biblical Times.

In olden times fasting was instituted as a sign of mourning (I Sam. xxxi. 13; II Sam. i. 12), or when danger threatened (II Sam. xii. 16; comp. I Kings xxi. 27), or when the seer was preparing himself for a divine revelation (Ex. xxxiv. 28; Deut. ix. 9, 18; Dan. ix. 3; comp. B. M. 85a). That individual fasting was common among the early Jews is evident from the provision made (Num. xxx. 14) that a vow made by a woman "to afflict the soul" may under certain conditions be canceled by the husband. More frequent, however, were the occasional fasts instituted for the whole community, especially when the nation believed itself to be under divine displeasure (Judges xx. 26; I Sam. vii. 6, where it is conjoined with the pouring out of water before the Lord; Jer. xxxvi. 9; Neh. ix. 1), or when a great calamity befell the land (Joel i. 14, ii. 12), as when pestilence raged or when drought set in; and sometimes also when an important act was about to be carried out by the officials of the land (I Kings xxi. 12; comp. I Sam. xiv. 24). In Jonah iii. 6–7 it may be seen with what rigor an official fast was observed, while in Isa. lviii. 5 is given a description of a fast-day among the Jews. For the attitude of the Prophets and of the Rabbis toward fasting see ABSTINENCE; ASCETICISM.

List of Fast-Days.

Of regular fixed fast-days the Jewish calendar has comparatively few. Besides the Day of Atonement, which is the only fast-day prescribed by the Mosaic law (Lev. xvi. 29; see ATONEMENT, DAY OF), there were established after the Captivity four regular fast-days in commemoration of the various sad events that had befallen the nation during that period (Zech. viii. 19; comp. vii. 3–5). These were the fast of the fourth month (Tammuz), of the fifth month (Ab), of the seventh month (Tishri), and of the tenth month (Ṭebet). According to some rabbis of the Talmud, these fasts were obligatory only when the nation was under oppression, but not when there was peace for Israel (R. H. 18b). In the Book of Esther an additional fast is recorded (ix. 31; comp. iv. 3, 16), which is commonly observed, in commemoration of the fast of Esther, on the thirteenth of Adar, although some used to fast three days—the first and second Mondays and the Thursday following Purim (Soferim xvii. 4, xxi. 2).

Many other fasts, in memory of certain troubles that befell Israel, were added in the course of time, a full list of which is given at the end of Megillat Ta'anit. These were not regarded as obligatory, and they found little acceptance among the people. The list, with a few changes as given in Shulḥan 'Aruk, Oraḥ Ḥayyim, 580, 2, marked in parentheses, is as follows:

1. First of Nisan: the sons of Aaron were destroyed in the Tabernacle.
2. Tenth of Nisan: Miriam the prophetess died; the well that followed the Israelites in the wilderness disappeared.
3. Twenty-sixth of Nisan: Joshua the son of Nun died.
4. Tenth of Iyyar: Eli the high priest and his two sons died, and the Ark was captured by the Philistines.
5. Twenty-ninth (twenty-eighth) of Iyyar: Samuel the prophet died.
6. Twenty-third of Siwan: the Israelites ceased bringing the firstlings to Jerusalem in the days of Jeroboam.
7. Twenty-fifth of Siwan: R. Simeon son of Gamaliel, R. Ishmael son of Elisha, and R. Ḥanina the superior ("segan") of the priests were executed.
8. Twenty-seventh of Siwan: R. Ḥanina son of Teradion was burned while holding a scroll of the Torah.
9. Seventeenth of Tammuz: the tablets were broken; the regular daily sacrifice ceased; Apostemus burned the Law, and introduced an idol into the holy place; the breaking into the city by the Romans (Ta'an. 28b).
10. First of Ab: Aaron the high priest died.
11. Ninth of Ab: it was decreed that Jews who went out of Egypt should not enter Palestine; the Temple was destroyed for the first and the second time; Bether was conquered, and Jerusalem plowed over with a plowshare (*ib.* 29a).
12. Eighteenth of Ab: the western light was extinguished in the time of Ahaz.

13. Seventh (seventeenth) of Elul: the spies died in a pestilence.
14. Third of Tishri: Gedaliah and his associates were assassinated in Mizpah (II Kings xxv. 25).
15. Fifth of Tishri: twenty Israelites died, and Akiba was imprisoned and afterward executed.
16. Seventh of Tishri: it was decreed that the Israelites should die by sword and by famine on account of the affair of the golden calf (see Meg. Ta'an. *ad loc.*, ed. princeps, Mantua, 1514).
17. Sixth (seventh) of Marḥeshwan: Nebuchadnezzar blinded King Zedekiah after he had slaughtered the latter's children in his presence.
18. Seventh (twenty-eighth) of Kislew: Jehoiakim burned the scroll that Baruch wrote at the dictation of Jeremiah.
19. Eighth of Ṭebet: the Torah was translated into Greek in the time of Ptolemy; there was darkness in the world for three days.
20. Ninth of Ṭebet: incident not explained (death of Ezra, as mentioned in "Kol Bo").
21. Tenth of Ṭebet: the siege of Jerusalem by Nebuchadnezzar began (II Kings xxv. 1; Jer. lii. 4).
22. Eighth (fifth) of Shebaṭ: the righteous (elders) that were in the time of Joshua died.
23. Twenty-third of Shebaṭ: the Israelites gathered to war with the tribe of Benjamin (Judges xx.).
24. Seventh of Adar: Moses died.
25. Ninth of Adar: the controversy between the house of Shammai and that of Hillel.

The Polish Jews are accustomed to fast on the twentieth of Siwan on account of the atrocities committed on that day in 1648 by the Cossacks. Some pious Jews also fast every Monday and Thursday in commemoration of the destruction of the Temple, of the burning of the Torah, and of the desecration of God's name (comp. Luke xviii. 12). The first and second Mondays and the first Thursday of Iyyar and of Marḥeshwan, following the festivals of Passover and of Sukkot respectively, are recognized fasts in most Jewish communities, and were originally instituted to atone for the sins that might have been committed in the pursuit of pleasure during the holidays (Ḳid. 81a; Tos., *s.v.* "Soḳobo"; Oraḥ Ḥayyim, 492). The burial societies observe a fast-day preceding their annual feast held in the evening. In some places it is observed on the fifteenth of Kislew; in some on the seventh of Adar; while others have other days for its observance (see Burial Society). It is also customary to fast on the eve of New-Year's Day (Tan., Emor, *s.v.* "U-Leḳaḥtem"), while many fast during all the ten penitential days (Oraḥ Ḥayyim, 581, 2, Isserles' gloss). Some pious Jews fast every Friday, so as to partake of the Sabbath meal with a hearty appetite (*ib.* 249, 3). The anniversary of the death of one's father or mother ("Jahrzeit") and the day of one's marriage are also observed as fasts (Yoreh De'ah, 402, 11, Isserles' gloss; Eben ha-'Ezer, 61, 1, Isserles' gloss). The first-born fast on the eve of Passover in commemoration of the miracle which was performed in Egypt when all the Egyptian first-born were slain and those of the Israelites were saved.

Besides these fixed fast-days, the Synagogue frequently imposed a fast-day upon the community when great calamities threatened the people. This right of the Synagogue had its origin in the fasts described in the treatise Ta'anit as having been instituted in early times when rain was late in coming. If no rain fell on or before the seventeenth of Marḥeshwan, the learned and pious men of the community fasted three days—Monday, Thursday, and Monday. In the case of continued drought, three more fasts were proclaimed, and, lastly, seven fast-days on successive Mondays and Thursdays were instituted. These fasts were accompanied with many solemn ceremonies, such as the taking out of the Ark to the market-place, while the people covered themselves with sackcloth and placed ashes on their foreheads, and impressive sermons were delivered (Ta'an. 18a). Fast-days were subsequently instituted in case any misfortune befell the people, as pestilence, famine, evil decrees by rulers, etc. (*ib.* 19a). Examples of the latter were the fasts instituted by the Russian rabbis during the anti-Jewish riots early in the eighth decade of the nineteenth century.

Private Fasts.

Private fasts were frequent among the Jews from earliest times (Judith viii. 6; I Macc. iii. 47; II Macc. xiii. 12). One may take it upon himself to fast on certain days, either in memory of certain events in his own life, or in expiation of his sins, or in time of trouble to arouse God's mercy (see Vows). The Rabbis, however, did not encourage such abstinence Indeed, they positively forbade it in the case of a scholar, who through his fasting would be disturbed in his study; or of a teacher, who would thereby be prevented from doing his work faithfully; or of one pursued by robbers, who might become weak (Ta'an. 11a). In no case should one boast of his fasts to others, and even though he is asked he should try to evade the question, except when he has fasted in expiation of his sins; in this case acknowledgment may lead others to expiation likewise (Oraḥ Ḥayyim, 565, 6).

The fast undertaken in consequence of an evil dream has peculiar significance in Jewish law. While in general no fast is permitted on Sabbaths or holidays, the Talmud permitted one to be undertaken even on these days, provided it be complemented later by another fast (Ber. 31b). There are, however, various opinions among the later authorities regarding such a fast. Some think that it may be observed on a Sabbath only after an evil dream has occurred three times, while others are of the opinion that it is not possible to distinguish at present between good and evil dreams, and that therefore one should not fast at all on the Sabbath. The custom is to fast if one dreams of the burning of a scroll of the Law, or the Day of Atonement during Ne'ilah service, or the beams of his house falling, or his teeth dropping out. The custom of fasting on such occasions has, however, lapsed into desuetude, and, as in the cases cited above, is discouraged by the Rabbis (Oraḥ Ḥayyim, 288).

All Jewish fasts begin at sunrise and end with the appearance of the first stars of the evening, except those of the Day of Atonement and the Ninth of Ab, which last "from even till even." There is no special ritual for the ordinary fast-days. The Law is taken out and the lesson from Exodus is read which treats of the thirteen qualities of mercy and of God's forgiveness at the supplication of the pious (Ex. xxxii. 11–14, xxxiv. 1–10). The same passages are read both at the morning and at the afternoon services, while at the latter the Hafṭarah is also read from Isa. lv. 6–lvi. 8. The Sephardim do not read the Hafṭarah on the afternoon of any fast-day except the Ninth of Ab (see Ab, Ninth Day of). In the 'Amidah the prayer beginning with "'Anenu" is inserted, and in the morning service special selihot are provided for the various fasts.

The giving of charity on a fast-day, especially the distribution of food necessary for the evening meal (Sanh. 35a, and Rashi *ad loc.*), was much encouraged, in accordance with the rabbinic saying that "the reward of the fast-day is in the amount of charity distributed" (Ber. 6b).

Relation to Sabbath.

The only fixed fast-day that may be celebrated on a Sabbath is the Day of Atonement; all the others, if they fall on a Sabbath, are postponed until the following day. Private or public occasional fasts can not be held on any of the holidays, or on a new moon, or on any of the minor festivals (see Festivals), or during the month of Nisan, or on the week-days of the festivals. The Megillat Ta'anit enumerates many days of the year upon which no fast may be held, but the later Rabbis declare that one is not bound by these laws, and that therefore fasts may be instituted on any day except those mentioned (R. H. 19b). On a Sabbath it is forbidden to go without food until midday (Yer. Ta'an. iii. 11), except when one is accustomed to eat late in the day and would injure himself by changing his custom (Oraḥ Ḥayyim, 288, 1, 2).

Except in regard to the Day of Atonement and the Ninth of Ab, the command to fast applies only to food and drink; all other acts, such as washing the body or anointing, are permitted. It is forbidden, however, to indulge in any unnecessary pleasures on these days: one should meditate on the significance of the fast and examine his own sins (*ib.* 568, 12). Even those who are permitted to eat, as pregnant or nursing women, should not have regular meals, but should take only as much food as is necessary, so that all may participate in the common sorrow (*ib.* 554, 5).

The first nine days of Ab, and, with some, the period from the seventeenth of Tammuz to the tenth of Ab, are regarded as partial fasts, the eating of meat and the drinking of wine alone being forbidden.

See Ab, Fifteenth Day of; Atonement, Day of; Purim; Ta'anit; Tammuz, Fast of; Ṭebet, Fast of.

Bibliography: Maimonides, *Yad, Ta'aniyyot*, i.-v.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 562-580; Lampronti, *Paḥad Yiẓḥak*, Berlin, 1887; Hastings, *Dict. Bible*; Hamburger, *R. B. T.*; Nowack, *Hebräische Archäologie*, Leipsic, 1894; Smend, *Alttestamentliche Religionsgeschichte*, ib. 1893; W. R. Smith, *Rel. of Sem.* London, 1894; Montefiore, *Hibbert Lectures*. London, 1897; Oehler, *Theologie des Alten Testaments*, Stuttgart, 1891; Dembitz, *Jewish Services in Synagogue and Home*, Philadelphia, 1898.

E. C. J. H. G.

In Islam.

Fasting, which had no place in the oldest ritual practises of Islam, dates from the Medinian period of Mohammed's career. The idea of fasting was not a spontaneous growth, but was adopted from the Jewish custom. Consequently the terms "ṣam" and "ṣiyam" had their original meanings altered to agree with the Hebrew "ẓaum."

According to tradition, Mohammed at first introduced only one fast-day, similar to the Jewish Day of Atonement, and called it "'Ashura," which is identical with the Judæo-Aramaic word "'asor" (10th of Tishri). Soon, however, he abandoned it (together with other customs borrowed from the Jewish ritual), and replaced it by an institution which he distinctly stated was adopted from an older custom ("O true believers, a fast is ordained unto you as it was ordained unto those before you, that ye may fear"; Koran, sura ii. 179). Instead of distributing a number of fast-days through the year, he appointed the month of Ramaḍan to form a continuous period of fasting, the fast to be kept from sunrise to sunset. To this he attached the following regulations, partly following, partly altering Jewish customs: Eating, drinking, and sexual intercourse were permitted during the night "until you can distinguish a white thread from a black thread in the dawn; then keep the fast until night; do not mix with the women, but retire to the places of worship" (*ib.* v. 183). It is easily seen that most of these regulations are borrowed from the Day of Atonement in its rabbinic interpretation. Tradition has preserved the following saying, attributed to Mohammed: "The breath of a fasting man is pleasanter to Allah than the odor of musk."

Bibliography: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* Hirschfeld, *New Researches into the Composition and Exegesis of the Koran.*

E. G. H. H. Hir.

FAT.—Biblical Data: The rendering in the English versions of the Hebrew word "ḥeleb," an animal substance of an oily character deposited in adipose tissues. In Judges iii. 22 it is mentioned as covering the human intestines. It is held to indicate grossness and wickedness of disposition (Job xv. 27). A heart covered with fat is a sign of irresponsiveness and indifference (Ps. xvii. 10, cxix. 70). The fat of beasts is mentioned as rich food (Deut. xxxii. 14). Figuratively, fat connotes the choicest part of anything (of oil, Num. xviii. 12; of wine, *ib.*; of wheat, Deut. xxxii. 14; Ps. lxxxi. 17 [A. V. 16], cxlvii. 14).

The fat in the thank-offerings belonged to Yhwh (Lev. iii. 16; Ezek. xliv. 15; comp. Lev. iii.; Ex. xxix.). Like blood, it was regarded as the seat of life (Lev. iii. 17; Smith, "Rel. of Sem." 2d ed., pp. 376 *et seq.*). In the description of the sacrifice at the consecration of Aaron and his sons (Ex. xxix. 13) the fat covering the inwards, the caul, and the two kidneys with the fat upon them are specified; in Lev. iii. 3 "the fat that is upon the inwards" is added to these. The parts mentioned represent: the omentum (Josephus, "Ant." iii. 9, § 2, *ἐπίπλους*); the fat clinging to the intestines, *i.e.*, net-like adhesions to the colon (but see Paul Haupt, "Johns Hopkins Circular," 1894, No. 114, p. 115); the kidneys, which, especially near the loins, are as a rule surrounded by fat; and the "yoteret" (see Caul), a deposit of fat extending from the portal ("ḥaẓra") vein of the liver along the hepatic-duodenal ligament to the duodenum. In Lev. iii. 9 the fatty tail of the sacrificial animal, if a sheep, is mentioned as being among the portions which are to be burned upon the altar. This part, as being the choicest, was offered to the guest of honor (Budde, in "Z. D. P. V." 1895, p. 98; Geiger, "Urschrift," p. 380; I Sam. ix. 24). Again, in Lev. vii. 23-25 the fat of three sacrificial animals, the cow, the sheep, and the goat, is specifically prohibited as food, the punishment for infraction being "karet" (excision); but in the case of animals which have died a natural death or have been killed by wild beasts ("nebelah," "ṭerefah"), the fat, while not allowed for food, might be used for any other domestic purpose. It is thus an open question whether, when slaughtered for private (non-sacrificial) use, the fat of the three animals enumerated was prohibited, and it is not plain whether the interdict applied to other animals.

——**In Rabbinical Literature:** For the parts of the sacrificial animal which belonged to Yhwh, and which had to be burned, the Talmud has in addition to חלבים the term אימורים, a word of disputed etymology (Rapoport, "'Erek Millin," *s.v.*; 'Aruk, *s.v.* אמר, 6, and מר, 2; Solomon Geiger, in "Zion," 1842, p. 6, from אמר; comp. Suk. 55b), probably from the Greek *μοῖραι, μηρία* (*i.e.*, the choicest parts), of frequent occurrence (Suk. v. 7; Yoma vii. 5; Pes. v. 10; Zeb. 27b).

The precise delimitations of the Levitical prohibition, violation of which entailed karet, were a matter of controversy even among earlier Mishnaic authorities (see Sifra, Lev. 3, the opinions of R. Ishmael and R. Akiba; comp. Ḥul. 49b, 50a, those of R. Jose ha-Galili and R. Akiba; Tosef., Ḥul. viii.) and also among the Amoraim (Ḥul. 93a, Samuel [see Rashi and RaN], and Ḥul. 55a, Abayah). The distinction is made between "shumen" and "ḥeleb" (see Ramban to Lev. iii.), the latter being separate from the meat and consisting of a thin, close-fitting, skin-like layer that may be peeled off (Ḥul. 49a, 50a; see Wiener, "Die Jüdischen Speise Gesetze," p. 149). The use of "ḥeleb" in connection with the fatty tail of the sheep caused confusion (Lev. iii. 9), the Karaites—probably following an old Sadducean interpretation (see Wiener, *l.c.* p. 147, note)—extending to the tail the prohibition against eating fat, but others (Rashi, Targ. Yer., for example) explaining the word in this connection as "the best that is in the tail," as does Rab Ashi (Ḥul. 117a; for the controversial points see Hadasi, "Eshkol ha-Kofer," Alphabet 232; Ibn Ezra to Lev. iii. 9, vii. 23, and Naḥmanides to the same passages; also Bashyaẓi, "Aderet Eliyahu," pp. 118 *et seq.*; Ibn Ezra in "Apirion," ed. Neubauer, p. 24; "Lebush Malkut," p. 42; Aaron ben Elijah, "Dine Sheḥiṭah"; "Orient, Lit." 1840, No. 30). Maimonides ("Yad," Ma'akalot Asurot, vii.) makes the point that "ḥeleb" is used in conjunction with the tail not to include it among forbidden food, but to assign it to the sacrificial class, and that the parts so designated are to be lifted up and burned (comp. Ḥul. 117; Ker. 4; Tosef., Ḥul. 92a, *s.v.* "Amar Abayi"; Mak. 18a; Men. 78a).

In the Talmud the prohibition is not extended to the ḥeleb of a fetus (Ḥul. vii. 1, 92b); on the principle that only such fat is forbidden as might lawfully have been offered up as a sacrifice, that clinging to the animal's ribs may be eaten (Sifra, Ẓaw). From the language employed it may be inferred that the fat around the heart was regarded as not subject to the prohibition. The general principle is that fat which does not close up a hole or puncture beneath is unclean, but in the case of the lobe of fat around the heart the inability to close up a possible puncture beneath is attributed not to its being unclean fat, but to its helmet-like shape (Ḥul. 49b; Wiener, *l.c.* p. 150; "Yad," Sheḥiṭah, vi. 10; Semag, "Asin," p. 63). Five strings of fat, three on the right and two on the left, in the flanks or haunches, are not to be used (Ḥul. 93a). Three thin membranes or layers of fat, one each on the spleen, the bowels, and the kidneys, are also prohibited (*ib.*). The rule that fat covered with flesh is permitted is qualified by an exception in the case of fat that is uncovered when the animal is in motion (Ḥul. 93a; Rashi, *s.v.* פרוקי מפרקא; "Yad," Ma'akalot Asurot, vii. 7, 8).

As in the case of other Dietary Laws, the hygienic benefits of the enactment regarding fat have been adduced to explain the prohibition and to defend its enforcement for all time. Ibn Ezra (see commentary to Lev. vii. 24; Deut. xii. 15) rightly surmises that it was originally connected with the sacrificial ritual, and applied only to animals and parts destined and fit for the altar. Nevertheless, declaring that the "tradition of the fathers" is his support, he accepts the rabbinical decision according to which all domestic animals are now included, even though by reason of defects they were unfit for the altar (Bek. 15a), and even though at present sacrifices are not offered. Judah ha-Levi ("Cuzari," iii. 11) also is of the opinion that the sacrificial use of the fat underlies the prohibition. Naḥmanides' criticism of this theory in his commentary on Leviticus (vii. 25) is not convincing, and neither is Ibn Ezra's. Maimonides ("Moreh," iii. 48), on the one hand, looks upon this prohibition as a health-protective measure, but on the other ("Moreh," iii. 41) agrees that it was effective in guarding the distinct character of the altar's portions. Naḥmanides is another that ascribes to the observance certain sanitary advantages, as also do Aaron ha-Levi ("Ḥinuk," § 47) and RaLBaG (commentary to Lev. vii.). Albo ("Iḳḳarim," iii. 16), however, does not hesitate to suggest doubts as to the obligatory character, since the sacrifices have ceased, of the injunction not to eat the fat.

The final decisions on the eating of fat are these: The fat of ox, sheep, and goat is prohibited; that of other animals is allowed; but that of the "koi," an unidentified hybrid (see Yoma 74), is forbidden. By "fat" is understood a thin, close-fitting layer or membrane that may be peeled off, but meat (lean) must not cover it. The fatty tail is allowed, but the arteries (and muscles) on the inner side must be carefully removed. The fat on the loins and on the membrane above them is forbidden, as is that which is underneath the loins; and skill, attainable only through practise, is required to remove these forbidden portions. The fat upon the omasum, the caul, and the intestines is prohibited. Disregard of the prohibition entails excision, and so does violation of the provision not to eat the fat which is on the thick side of the spleen. What is on the other parts of the spleen should not be eaten, but the person that partakes of it is not liable to excision. Fat and meat must be neither salted nor rinsed together; the vessels for rinsing must be distinct, as must be also the knives for cutting meat and fat. Butchers must exercise care in removing the forbidden parts, and if careless they must be admonished. If, after admonition, as much as a grain of fat is found in the meat which the butcher professes to have prepared, he shall be deposed; and if the quantity overlooked is of the size of an olive, he shall be punished with stripes and be deposed (Shulḥan 'Aruk, Yoreh De'ah, 64). See Dietary Laws.

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E. G. H.

FATALISM: The doctrine that every event is predestined and must inevitably take place. According to Josephus, the question of fate—or rather, as he really means, of divine predestination—was one of the points in which the Pharisees differed both from the Sadducees and from the Essenes. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9). Thus the Pharisees left to man freedom of will in his spiritual life, but denied any independent initiative in his material life, which they considered entirely subject to predestination. This view is expressed in the Mishnah in the following terms by Hananiah ben Dosa: "Everything is foreseen, but freedom is given" (Abot iii. 15). The same idea is expressed in other words by R. Hanina: "All is in the hands of God, except the fear of God" (Ber. 33a). Another saying of his is: "A man does not hurt his finger in this world unless it has been decreed above" (Ḥul. 7b). Similarly it is said: "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b). "Forty days before the birth of a child," says the Talmud, "a Bat Ḳol [heavenly voice] proclaims: 'The daughter of A shall belong to B; the field of C to D; the house of E to F'" (Soṭah 1a). In another passage it is said that the angel who presides over pregnancy addresses God in the following terms: "Lord of the world! what shall come forth—a strong man or a weak one, a wise one or an ignoramus, a rich man or a pauper?" (Niddah 16b). The most striking example of fatalism found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in very straitened circumstances, asked God in a dream how long he would suffer from his poverty, whereupon God answered him: "My son, wouldst thou have me overthrow the world?" (Ta'anit 25a), meaning thereby that Eleazar's poverty could not be helped because it was his fate to be poor.

The Astrological "Fatum."

Besides these fatalistic ideas, proceeding from an exaggerated conception of divine providence and predestination, another kind of fatalism was developed by some later doctors of the Talmud. This was the belief that every person had a particular star with which his fate was indissolubly bound. Rabba said: "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. Ḳ. 28a). Strange as it may seem, the leading idea of this form of fatalism was nothing else than the deep-rooted belief in free will in matters of religion and morality. Being embarrassed by the ever-recurring question, Why does a just God so often permit the wicked (who are responsible for their acts by reason of their freedom of choice) to lead a happy life, while many righteous are miserable? some rabbis had recourse to the astrological "fatum" which attempts to solve this problem. However, in order not to leave anything beyond the control of God they asserted that through prayer and devotion man was able sometimes to bring about a change in his fate. For further information see Astrology; Free Will; Providence.

K. I. Br.

FATE-BOOKS. See Lots, Books of.

FATHER: The word אב denotes primarily the begetter or genitor of an individual. In a looser sense it is used to designate the grandfather or remoter progenitor in general; also the head of the household, family, or clan; or the originator or patron of a class, profession, or art; or the benefactor or protector. Hence arises the employment of this term as a title of respect and honor. When used of God it generally refers to the covenant relation between Him and Israel (compare Murray's "Eng. Dict." *s.v.*). Moses is called "the father of wisdom" and "the father of the Prophets" (Lev. R. i.). Rabbi Hoshaya is called "the father of the Mishnah" (Yer. Yeb. 4d). The one next in authority to the Nasi in the court of justice was called "father of the bet din" (Ḥag. xvi. 6; compare Rapoport, "'Erek Millin," p. 2); and in the Middle Ages the head of the academy was called "father of the *yeshibah*" (see Schechter, "Saadyana," p. 82; Büchler, "Das Synedrion in Jerusalem," p. 173, and Index, *s.v.* "Ab-Bet-Din"). In the plural the word is used in the sense of famous men, celebrities in Israel's history, especially of the three patriarchs, Abraham, Isaac, and Jacob (Ecclus. [Sirach] xliv., heading). In Mishnah 'Eduyot, Shammai and Hillel are called "the fathers of the world," a title which was also accorded to Akiba and Ishmael (Yer. R. H. 56d).

The father was supreme over his children. His power of life and death is attested by the proposed sacrifice of Isaac (Gen. xxii.), the case of Jephthah's daughter (Judges xi.), and the practise of sacrificing children to Molech (Lev. xviii. 21, xx. 2-5; II Kings xxiii. 10; Jer. xxxii. 35). A later limitation of that right is the requirement in the case of a stubborn and rebellious son, a glutton, or a drunkard, to bring the matter before the elders. It was only by their decision that the son was stoned to death by his fellow citizens (Deut. xxi. 18-21). The father could dispose of his daughter in marriage (Gen. xxix.) and arrange his son's marriage (Gen. xxiv.), or sell his children as slaves (Ex. xxi. 7; Neh. v. 5), a law which was modified by the Rabbis so as to make it almost ineffective (see Slaves and Slavery). He had the right to chastise his children (Deut. viii. 5, xxi. 18; Prov. xiii. 24), and could insist on the utmost respect and obedience from them (Ex. xx. 12; Lev. xix. 3; Deut. v. 16; Prov. i. 8; vi. 26; xxiii. 22; xxviii. 24; xxx. 11, 17; compare Ezek. xxii. 7; Micah vii. 6). Smiting or cursing him was punished by death (Ex. xxi. 15, 17; Lev. xx. 9).

Deut. xxvii. 16 invokes a curse on any one who is disrespectful to his father.

The vow made by an unmarried daughter (Num. xxx. 6) could be disallowed by her father. He was not allowed to sell her in slavery to a foreigner (Ex. xxi. 8). To this the Halakah adds the further restriction that the buyer must not be related to her in any of the degrees in which intermarriage is forbidden (Maimonides, "Yad," 'Abadim, iv. 4).

The father's right to punish his children was restricted by rabbinical authorities to minor children. For the beating of a grown-up son he is liable to be put under the ban (M. Ḳ. 17a). Even minor children must not be chastised in a manner or degree so as to deaden their self-respect ("Yad," Mamrim, vi. 8). The father may not exact obedience from his children if he thereby requires them to do anything which is against the law (B. M. ii. 10).

Duties.

It is the duty of the father to support his children after they have been weaned by the mother—according to the decision of the Synod of Usha (2d century) at least up to the third year; but according to a later ruling, up to the sixth year, even if they have property. From that age on the father can be held to support them only in the same manner as he could be held to contribute to charity (Ket. 49b, 65b; Shulḥan 'Aruk, Eben ha-'Ezer, 71; *ib.* Yoreh De'ah, 250). The father is also obliged to circumcise and redeem his son, to give him an education, to teach him a trade (according to some, even the art of swimming), to secure him a wife, etc. (Tosef., Ḳid. i. 11; Mek. to Ex. xiii. 11; Ḳid. 29a, b; Yoreh De'ah, 245, 260, 305). See Abba In Theology; Adoption; Child; Daughter in Jewish Law; Education; Family and Family Life; Marriage; Mother; Parents; Vows.

s. s. C. L.

FATTORI (Sindachi, Gonfalonieri, Fattori del Ghetto, ממונים): The executive body of the Roman community, consisting of three persons elected for one, later for one-half, year, by the representatives of the community. They called the meetings of the community; their consent was necessary in cases of excommunication; they controlled the treasurer, who could make no payments except on their order. They were aided by a committee chosen by the community; they reported to the community every three months, and rendered an account at the end of their term of office. The community was represented by them at the Vatican, which held them personally responsible. Thus they were imprisoned when a Jew escaped punishment by flight. At least one fattore, in addition to the rabbi, was required to take part in the carnival homage to a senator, and to be present during the Sabbath sermons for converts. Any attempt to shun this burdensome and costly office was punished by a fine and subsequently refusal to fill it was strictly forbidden. The office probably existed as early as the twelfth century, although its functions can not be traced definitely beyond the fifteenth century.

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G. H. V.

FAUDEL-PHILLIPS, SIR GEORGE, BART.: Lord mayor of London (1896–97); second son of Sir Benjamin Samuel Phillips; born in 1840. George Phillips, who derived the name of Faudel from his uncle, was educated at University College School, completing his studies in Berlin and Paris. He then entered his father's business. In 1867 he married Helen, daughter of Joseph Moses Levy, the proprietor of the "Daily Telegraph," and sister of Sir Edward Lawson, its present chief proprietor. His sister Sarah is the Lady Pirbright. He was appointed sheriff of London and Middlesex (1884–85); succeeded his father as alderman of the ward of Farringdon Within (1888); and became a governor of the Honorable Irish Society (1894). The following year he was created high sheriff of the county of London, and in 1896 he became lord mayor of the city of London.

Sir George Faudel-Phillips,
G. C. S. I.

As chief magistrate of the city, Faudel-Phillips received Queen Victoria at Temple Bar on the occasion of the Jubilee thanksgiving service which was held at St. Paul's Cathedral and subsequently at the Mansion House. His year of office was one of remarkable philanthropy. He raised funds which amounted, in the aggregate, to £1,000,000 for the relief of the famine in India and for other charitable objects. He was the recipient of numerous honors at the close of his term of office, when he was created a baronet, and, in recognition of his services to India, received the Grand Cross of the Indian Empire. He also received numerous foreign decorations. He holds many municipal and charitable offices in connection with the city of London.

Sir George Faudel-Phillips has served the Jewish community as president of the Jews' Orphan Asylum and of the Society for the Relief of the Jewish Blind. The former institution celebrated its centenary during his mayoralty.

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J. I. H.

FAULT (פשיעות): Harmful neglect of duty. The "culpa" of Roman law is treated to some extent under the heads of Accident and Bailments, the former dealing with torts arising from lack of care, the latter with the loss of goods or animals through the lack of care or the dishonesty ("dolus") of the keeper.

Another important branch of fault or culpa arises where men entrusted with material to work up, or with implements to repair, do their task badly, or disregard the instructions of the owner, or injure the

Fault in Workmanship.

things entrusted to them. The principles governing this branch are briefly laid down in the Mishnah (B. Ḳ. ix. 3, 4): "If one has given [anything] to mechanics to repair, and they have ruined [it], they must make compensation. If a wagon, a chest, a platform, has been given to a carpenter to repair, and he has ruined it, he is held responsible. And the mason who has undertaken to take down a wall, and in doing so breaks the stones, or does damage, is likewise responsible. [If] he was tearing down on one side, and it fell on another side, he is free from liability; but if [it fell] from his stroke, he is liable. When one gives wool to a dyer and the kettle burns it, the dyer must pay the price of the wool. If he dyes it [so that it looks] ugly, then if the improvement is greater than the outlay, [the owner] pays the amount expended; if the outlay is greater than the improvement, he gives the workman the value of the improvement. [If he gives him wool] to dye black, and he dyes it red, or red and he dyes it black, R. Meïr says he [the dyer] gives him the price of the wool, [keeping the dyed wool]. R. Judah [whose opinion prevails] says: If the improvement is greater than the outlay, he [the owner] pays him [the dyer] the outlay; if the outlay is greater than the improvement, he gives the worth of the latter."

The Gemara *ad locum* (B. Ḳ. 98b–102a), commenting on these two sections, discusses mainly the question whether the workman, by making a change in the object on which he is working, acquires title thereto, and how this would affect the measure of his liability; but the Halakah is against the view of a change of title.

Maimonides, in "Yad," Sekirut, x. 4, and Ḥobel u-Mazziḳ, vi. 11, states the law almost in the words of the Mishnah; adding to it for greater clearness a few words from the Talmud: "Whether the owner has given to the mechanic the wagon, etc., to put a nail in [that is, to make a slight repair], or has given him the timber to make the wagon, etc., the mechanic, if he breaks the wagon, etc., must pay the value of the wagon [of course deducting his wages and outlays]." To the case of the dyer, Maimonides adds: "Or if he gives timber to a mechanic to make a chair, and he makes a bad one, or makes a bench, he must pay for a good chair. And as the workman does not acquire the ownership by change in the material, the employer can not say, 'Let him pay me for my timber or my wool'; nor can the mechanic clear himself by offering to pay the price of the material."

Fault by Lack of Skill.

A baraita in the discussions on B. Ḳ. ix. 3 (99b) takes up the workman's liability for lack of skill: "If one gives wheat out to grind, and [the miller] does not bolt it, but turns it into coarse meal and bran; flour to a baker, and he makes it into flat loaves; a beast to the slaughterer, and he makes a carcass of it [kills it in an unlawful way], the workman is liable, because he is a taker of hire." Maimonides quotes this (*ib.* x. 5), and, following the reasoning of the Talmud, adds: "Hence, if the slaughterer was an expert and slaughtered without reward, he is free from liability; but if not an expert, though he did it for nothing, he is liable. Thus, if I show a coin to a banker who is well posted, and he tells me it is good, whereas it is bad, but charges me nothing, he is not liable for the loss. But if he is not posted he is liable, though he acted for nothing; for I ought to be able to rely on a banker's opinion. And so in like matters." There is in modern law a similar rule, that a quack is liable for mistakes in medical treatment, where a regular physician would not be liable.

In referring to the mason who does harm while taking down a wall ("Yad," Ḥobel, vi. 11), Maimonides couples with him the smith who starts a fire by sparks from his hammer; for a human being, he says, is always "forewarned," whether he acts wilfully or unwittingly, asleep or awake (see Accident).

Another rule connected with fault on the part of workmen entrusted with material or goods is thus stated in the Mishnah (B. M. vi. 6): "All mechanics are keepers for hire [and liable for loss or damage as such]; but all of them, when they say, 'Take thy goods and give me my money,' become gratuitous keepers. When [the owner] says, 'Keep this for me [to-day] and I will keep for you to-morrow,' he is a hired keeper. [If the owner says], 'Keep for me,' and he answers, 'It lies with me,' [he becomes] a gratuitous keeper." R. Huna, in the Talmud on this section, adds: "If he says, 'It lies before thee,' the mechanic is no longer even a gratuitous keeper" (B. M. 81b). And Maimonides ("Yad," Sekirut, ch. x.) gives these propositions as the Halakah.

The following case, however, of acting outside the line of strict law may be mentioned in this connection, though it is not noted by the codifiers: It happened to Rabba bar bar Ḥanah (others read "bar Rab Hunah") that the porters broke a cask of wine belonging to him. Then he took away their clothes in compensation. They went to Rab and complained. Whereupon he said, "Rabba, return them their clothes." The latter asked, "Is this the law?" Rab said, "Yes; as it is said, 'That thou mayest walk in the way of the good ones' (Prov. ii. 20)." He returned their clothes. Then the porters said to Rab, "We are poor and labor the whole day, and now we are hungry and have nothing." Rab then said to Rabba, "Go and pay them their wages." Rabba asked again, "Is this the law?" Rab replied, "Yes; as it is said, 'And keep the paths of the righteous'" (B. M. 83a).

As to a pawning of the finished commodity, and the pawnee's liability for a loss, see Pledges.

s. s. L. N. D.

FAYER, LADISLAUS: Hungarian jurist; born at Kecskemé in 1842. In 1870 he received the degree of doctor of law, three years later becoming privat-docent at the University of Budapest. In 1886 he became professor of criminal law, which position he still occupies. He founded the university seminary for penal law. He wrote: "Bünvádi Eljárásunk Reformjához" (1884); "Bünvádi Eljárás a Törvény Székek Elött" (1885), "A Magyar Bünvádi Eljárás mai Ervényében" (1887); "Bünügyi Esetek Seminariumi Használatra" (1891); "Tanulmányok a Büntetöjog es a Bünvádi Eljárás Köréböl" (1894). He edited the "Magyar Themis"

(1870–80) and the "Jogtudományi Kozlöny" (since 1880). Fayer is secretary of the Society of Hungarian Jurists, and a corresponding member (elected 1894) of the Hungarian Academy of Sciences. He has published several scientific works.

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S. L. V.

FAYYUM. See EGYPT.

FAYYUMI, AL-. See SAADIA BEN JOSEPH GAON.

FAYYUMI, NATHANAEL AL-: Talmudic scholar and philosopher; flourished in Yemen about the middle of the twelfth century. He wrote a philosophical work in Judæo-Arabic, called "Bustan al-'Uḳul," which he divided into seven parts: (1) the unity of God, (2) man as a microcosm, (3) the necessity of obedience to God, (4) repentance, (5) trust in God, (6) excellencies of the Messiah, (7) the future life. The author quotes Saadia, Baḥya ben Joseph, Solomon ha-Ḳaṭon, and Judah ha-Levi, speaking of the last two as men of his time. R. Gottheil supposes that this Nathanael was the father of R. Jacob b. Nathanael al-Fayyumi, who corresponded with Maimonides about a certain pseudo-Messiah, and to whom Maimonides addressed the "Iggeret Teman"; but Steinschneider declares this identification doubtful.

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S. S. M. SEL.

FEAR OF GOD (יראת אלהים, יראת י״י): The Hebrew equivalent of "religion." It is the mainspring of religion, morality, and wisdom, and is productive of material prosperity and well-being. Who fears God will refrain from doing the things that would be displeasing to Him, the things that would make himself unworthy of God's regard. Fear of God does not make men shrink from Him as one would from a tyrant or a wild beast; it draws them nearer to Him and fills them with reverential awe. That fear which is merely self-regarding is unworthy of a child of God. The difference between fear of God and fear of man is contrasted in Isa. viii. 12–13: "Call ye not conspiracy all that this people calls conspiracy, and that which they fear, fear not ye, neither count it worthy of dread. YHWH Sabaoth, Him count ye holy; let Him be your fear; let Him be your dread" (Hebr.).

Fear of God is identical with love and service. "And now, Israel, what doth YHWH thy God require of thee but to fear YHWH thy God, to walk in all His ways, and to love Him, and to serve YHWH thy God with all thy heart and with all thy soul?" (Deut. x. 12). "Thou shalt fear YHWH thy God and Him shalt thou serve" (Deut. vi. 13, Hebr.) in acts of public devotion, the spontaneous outcome of sincere reverence (Ex. xxiii. 25; Deut. x. 12, xi. 13, xiii. 4; comp. Job xv. 4).

Fear of God implies hatred of evil and wrong, and makes for righteousness and peace. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God" (Lev. xix. 14).

When Abimelech upbraids Abraham for having told him that Sarah was his (Abraham's) sister, Abraham excuses himself by saying: "I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake" (Gen. xx. 11; comp. xlii. 18). Of Job it is said that he was "perfect and upright, and one that feared God, and eschewed evil" (Job i. 1; comp. Ex. i. 17; Prov. iii. 7, viii. 13). "The fear of the Lord driveth away sins" (Ecclus. [Sirach] i. 21).

There exists an intimate relation between fear of God and wisdom. The wise man knows how to value, while the fool despises, the fear of God. Ecclesiastes asserts that the fear of God is the whole duty of man (xii. 13). "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10; Ecclus. [Sirach] i. 18). Trust in God overcomes all fear and is a protection in time of danger. "Fear not, Abram: I am thy shield" (Gen. xv. 2). "Except the God of my father Abram, He whom Isaac feared, had been with me, surely now hadst thou sent me away empty" (Gen. xxxi. 42). "I will fear no evil: for thou art with me" (Ps. xxiii. 4; comp. cxii. 7).

The fear of God is practical wisdom, productive of blessings in life and death. Thus long life is promised to him who fears YHWH and keeps His laws and statutes (Deut. vi. 2; Yoma ix.; Ps. cxxviii. 1–2; Ecclus. [Sirach] i. 11 *et seq.*; Prov. xiv. 27). Blessings come not only to him who fears God, but also to his posterity (Jer. xxxii. 39). Gratitude for help and deliverance from danger leads naturally to fear of God (Ex. xiv. 31; I Sam. xii. 24).

Fear of God may also be dread of God's punishment in consequence of sin and shame. Thus Adam was afraid to meet God because he was naked (Gen. iii. 10). Job feels "the terrors of God"; and of the wicked it is said: "Terrors take hold on him as waters" (Job vi. 4, xxvii. 20). At times fear is inflicted by God as punishment for man's disobedience (Deut. xxviii. 66; comp. Lev. xxvi. 17).

In the Talmud the conception of the fear of God ("mora shamayim") is similar to that in Scripture. ANTIGONUS OF SOKO used to say: "Be not like slaves that serve their master to receive a reward; be like those that serve their master without regard to reward, and let the fear of Heaven be upon you" (Abot i. 3). "Everything is in the hand of Heaven, except the fear of Heaven" (Meg. 25a; Ber. 33b). "He who has the Torah without the fear of God is like a treasurer who has the keys to the inner treasure, but not to the outer; how then can he reach the inner?" (Shab. 31b). "He who fears God may be likened to the wise artisan who keeps his tools always ready for work" (Ab. R. N. xii.).

E. C. A. G.

FEAR OF MAN (מורא, יראה, אימה, פחד): Respect of parents is especially enjoined by both Scripture and Talmud (Ex. xx. 12; Deut. v. 16). The Talmud makes reverence for parents equal in importance to reverence for God (Ḳid. 30b), for parents are God's representatives on earth (Ḳid. 31a). There were special reasons for the cultivation of reverence for parents in ancient Israel. The machinery for the maintenance of public order and for the administration of civil and criminal justice was extremely simple. The family was the basis of the national polity, and parents were virtually magistrates. Resolute assertion of the authority of the parent was necessary to the security of the state. "Ye shall fear every man his mother and his father" (Lev. xix. 3). He who smote or cursed his parent was put to death by judicial authority (Ex. xxi. 15–17; comp. Prov. xx. 20). Death was also meted out to the stubborn, rebellious, or gluttonous son who would not obey the voice of his father or mother, even though they had chastened him (Deut. xxi. 18–21).

Respect is also enjoined for the aged, for the learned, and for constituted authorities. "Honor the face of the old man" (Lev. xix. 32). "The fear of thy teacher is as the fear of Heaven" (Abot iv. 17b). "Thou shalt not revile the judges nor curse a ruler of thy people" (Ex. xxii. 28, Hebr.). "Pray for the peace of the kingdom, since but for the fear thereof we had swallowed up each his neighbor alive" (Abot iii. 2; comp. Jer. xxix. 7). "As the big fish swallow the little ones, so it would be among men were it not for the fear of government" ('Ab. Zarah iv.; comp. Zeb. xix.).

Fear is looked upon as unmanly, and is rebuked in Scripture. Thus the faint-hearted of an army were allowed to return home lest their presence should have a demoralizing effect upon the other soldiers (Deut. xx. 8; comp. Josh. ii. 11). "I will mock when your fear cometh" (Prov. i. 26). "And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit" (Isa. xxiv. 18). Fear is unmanly because it shows lack of confidence in God (see COURAGE). Thus the judges are admonished: "Ye shall not respect persons in judgment; . . . ye shall not be afraid of the face of man, for the judgment is God's" (Deut. i. 17; comp. xvi. 19).

Fear is a natural consequence of an accusing conscience. Thus Cain fears man because he is an outlaw and God's curse rests upon him (Gen. iv. 12). "The wicked flee when no man pursueth" (Prov. xxviii. 1). "The fear of the wicked, it shall come upon him" (*ib.* x. 24; comp. Job xxxix. 22).

E. C. A. G.

FEASTS. See FESTIVALS.

FEDER, TOBIAS GUTMANN: Polish poet and grammarian; born at Przedborz about 1760; died at Tarnopol, Galicia, 1817. He followed in turn the professions of preacher, proof-reader, cantor, and teacher (1780).

Feder was an ardent admirer of Elijah Wilna, and, like him, a bitter opponent of Ḥasidism and mysticism. As a grammarian he was looked upon by J. S. Bick as the successor of Ben Ze'eb ("Kerem Ḥemed," i. 96). As a writer of polemics his satire was keen and biting; his humor was original; and his imitation of the language of the Zohar was excellent.

His Works.

Feder wrote the following works: "Bayit Ne'eman," an ethical treatise on truth, Berlin, 1794 (Fürst, "Bibl. Jud." i. 349, mentions also a Hebrew grammar by Feder bearing this title, but he seems to be incorrect in this); "Ḳol Nehi," elegy on the death of Elijah Wilna, Warsaw, 1798; "Lahaṭ ha-Ḥereb," attack on modern Biblical criticism directed against A. Wolfsohn and J. Satanov, Byelostok, 1804; "Mebasser Ṭob," introduction to Hebrew grammar, with a criticism of the Masorah commentary "Menorat Shelomoh," by Rabbi Phoebus of Dubrovno, Mohilev, 1804; "Ḳol Simḥah we-Sason," a song of triumph written for the Jewish community of Berdychev on the defeat of the French in Russia, Berdychev, 1814; "Haẓlaḥat Alexander," an ode to Alexander I. of Russia, after the departure of the French from Russian territory, *ib.* 1814; "Ḳol Meḥaẓeẓim," a satire against M. Levin (Satanov), who translated the Book of Proverbs into Judæo-German, *ib.* 1816; 2d ed., with introduction and biography by A. M. Mohr, Lemberg, 1853; "Zemir 'Ariẓim," a satirical polemic against the Ḥasidim and their miracle-working rabbis; "Shem u-She'erit," literary epistles and poems, edited by Abraham Gottlober, Lemberg, 1877; "Zohar Ḥadash le-Purim," humorous parody for Purim in the language of the Zohar, in "Oẓar ha-Sifrut," iii. 1–15.

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H. R. A. R.

FEDERATION OF AMERICAN ZIONISTS: Zionist association organized in 1897 under the name of "Federation of Zionist Societies of Greater New York and Vicinity." It gradually expanded by absorbing societies outside New York, and on July 4, 1898, a convention was held in New York, the result of which was the founding of a national organization under the name of "Federation of American Zionists," incorporated by the New York state legislature (1902, ch. 102). The number of societies originally enrolled in the federation was twenty-four, comprising, approximately, a membership of 1,000. At the convention held in Boston, May, 1901, the secretary's report showed 152 enrolled societies, with a membership of 8,000.

The federation, from its New York headquarters, publishes a monthly magazine under the name of "The Maccabean," founded Oct., 1902. It has published also the following pamphlets: Richard Gottheil, "The Aims of Zionism"; Herbert Bentwich, "The Progress of Zionism"; Rebecca Altman, "George Eliot as a Zionist"; Emma Lazarus, "An Epistle to the Hebrews"; A. Tannenbaum, "Judaism and Zionism." Prof. Richard Gottheil has held the office of president since the organization of the federation, and the successive secretaries have been Stephen S. Wise, Isidore D. Morrison, and Jacob de Haas. It has a subfederation for the Western States under the name of **Knights of Zion,** with headquarters at Chicago.

A. I. D. M.

FEE: A payment for service done or to be done, usually for professional or special services, the amount being usually fixed by law or custom. The duties discharged by the Levites in connection with the service of the Tabernacle and, afterward, of the Temple were compensated by the tithes of Israel. The priests in their turn received a tithe of the income of the Levites, as well as a number of gratuities known under the name of "the twenty-four gifts of the priesthood" (Tosef., Ḥallah, ii.; "Aruch Completum," *s.v.* עשר). Samuel took naught of any man's hand (I Sam. xii. 4). Elisha refused to accept anything from Naaman, the Syrian captain, for curing his leprosy, and cursed Gehazi for taking a gift (II Kings v. 16-27). Yet Elisha did not object to the furnished chamber prepared by the Shunammite; from which the Talmud deduces that one may accept a gratuity, although the prophet Samuel taught otherwise by carrying his household with him whenever he traveled (Ber. 10b) so as not to be dependent on others.

Teachers.

The learned professions were not strictly defined in Talmudic times, and the Rabbis treated the laws pertaining to them under the laws of master and servant. While a learned man need not reject a favor or benefit, he must not demand payment for teaching the Law. Moses said: "Behold I have taught you statutes and judgments even as the Lord my God commanded me" (Deut. iv. 5). All must follow the example of God and of Moses and teach without reward. However, a primary-school teacher may charge for taking care of children, or for instruction in the accents and the division of verses (B. B. 37a). Maimonides allows the customary price for teaching the Scriptures, but not for the common law ("Yad," Talmud Torah, i. 7; compare Shulḥan 'Aruk, Yoreh De'ah, 246). Nevertheless, the student must hire a teacher, even if he can not obtain free tuition, as the Proverbs say: "Buy the truth and sell it not" (xxiii. 23). R. Zadok said: "Make not the Law thy hoe . . . for whoever derives a benefit of the Law loses his life in the world to come" (Abot iv.). R. Tarphon, accused of theft and in danger of being thrown into the river, saved himself by revealing his identity; an act which he regretted all his life as an unworthy use of the respect paid to him only as a scholar. Jonathan b. Amram, a disciple of Rabbi Judah, would not make himself known in order to share in Judah's distribution of food to scholars at a time of famine, but begged to be fed like a dog or a crow (B. B. 8a). In Temple times teachers were appointed to instruct the priests in the details of the service, and they received a stipulated sum from the Temple treasury (Ket. 106a).

Physicians.

The physician, although frequently looked upon as a communal official (see Health Laws), seems not to have received any fixed salary, but to have maintained himself by casual fees. The fee incidental to an illness caused by an assault was collected from the assailant, who was also obliged to make a further payment in compensation (see Damage; Tort). The fee in this case, as in the case of hired service, if not determined previously, was regulated by legal custom (see Hiring and Letting).

Attorneys at law were unknown to Jewish jurisprudence, and those who assumed their functions were regarded with suspicion by the Rabbis (see Abot i. 8; comp. Shab. 139a). The attorney who was authorized to represent his principal for the purpose of receiving property from a bailee or trustee was regarded as an agent, and the principal was obliged to pay all his expenses (B. Ḳ. 70a). There was no provision for his fee, which was probably regulated by the general customs of hiring and letting (see Attorney; Master and Servant).

Notaries.

The scribes of the court of justice or of the Temple received an annual salary (Ket. 106a; comp. Shab. 56a). There were, however, private notaries who drew up deeds of sale, bills of marriage or divorce, promissory notes, and other legal documents. They received a special fee for each service rendered. The general principle was that the party to whose advantage the transaction was presumably made should pay the scribe's fee. Thus the borrower paid the fee for the preparation of a promissory note, the buyer for the deed of sale, the hirer or tenant for the lease, and the bridegroom for the engagement or marriage contract. The fee for documents prepared in connection with the litigation of a case that came up in court was divided equally between the litigants (B. B. 167b; Maimonides, "Yad," Malweh, xxiv. 2).

Judges.

The judge was forbidden to take any fee for rendering judgment; the decisions of a judge who accepted a payment should be considered void (Bek. 29a). The rendering of judgment was regarded by the Rabbis as teaching the Law, for which no payment might be accepted. But a judge was permitted to demand payment for loss of time, which payment was shared equally by plaintiff and defendant. Thus Karna, a justice of Babylonia, accepted a zuz from both the complainant and the defendant, explaining that he merely took his usual fee as a connoisseur of wine. Another justice, R. Huna, when the litigants appeared before him, said: "Pay me for the hire of a man to irrigate the field in my place, and I will sit in judgment" (Ket. 105a). Those judges who were appointed by the community and had no other occupation might take a salary from the communal treasury (see "Yad," Sanhedrin, xxiii. 5; Ḥoshen Mishpaṭ, 9, 3). In Temple times the magistrates of Jerusalem (דייני גזירות), whose duty it was to guard the public safety, received an annual salary from the Temple treasury ("terumat-ha-lishkah": Ket. 105a). There is no mention made of the salaries which the members of the Sanhedrin, or the city or government officials, received.

Later, when communities chose permanent ministers, whose duty it was not only to decide questions of ritual, but to render judgment in civil cases, it became customary for both parties to pay a fee to the minister for the decision rendered. In spite of the opposition of many authorities to this custom, it remained in force and is still practised. In the Orient, however, and particularly in Jerusalem, the custom still prevails not to charge the litigants anything. Some pious and learned men would not derive benefit from the Law by accepting a paying rabbinical position. Isaiah Hurwitz of Safed, in his "ẓawwa'ah" (ethical will), admonished his sons not to accept remuneration for any rabbinical position beyond the amount necessary to maintain the yeshibah ("Shelah," p. 183b, ed. Amsterdam, 1698). On the other hand, the acceptance of fees is defended by Simeon b. Ẓemaḥ Duran ("Tashbaẓ," i. 142-148), by the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 9, 5), and by the glossarists, especially in a responsum of Alfandari. The continuance of the custom, in spite of much objection, is probably due to the fact that the rabbis of those days received meager salaries, the fees being necessary to their maintenance. The fee was not regulated by law or custom, but was left entirely to the good will of the parties interested (Ḥoshen Mishpaṭ, 9, 5; Pitḥe Teshubah, *ad loc.*; Ḥatam Sofer, Ḥoshen Mishpaṭ, 164; Shebut Ya'aḳob, i. 142). Fees were also given, notwithstanding the opposition of many authorities, for the performance of a marriage ceremony, the arrangement of a divorce or a ḥaliẓah, or for the performance of other religious functions. The fees charged for a divorce by the rabbis of Germany were sometimes very exorbitant (Obadiah de Bertinoro on Bek. iv. 6).

Ministers.

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S. S. J. H. G.—J. D. E.

FEET, WASHING OF.—Biblical Data: Since the Israelites, like all other Oriental peoples, wore sandals instead of shoes, and as they usually went barefoot in the house, frequent washing of the feet was a necessity. Hence among the Israelites it was the first duty of the host to give his guest water for the washing of his feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judges xix. 21); to omit this was a sign of marked unfriendliness. It was also customary to wash the feet before meals and before going to bed (comp. Cant. v. 3); to abstain for a long time from washing them was a sign of deep mourning (II Sam. xix. 24). Though there are no extant laws for laymen in regard to washing the feet, such laws for priests are given in Ex. xxx. 19–21. There mention is made of brazen vessels, placed between the Tabernacle and the altar of burnt offering, in which the priests had to wash their hands and feet on entering the Tabernacle or before approaching the altar of burnt offerings: hence at all their priestly functions. Just as no one is allowed to appreach a king or prince without due preparation, which includes the washing of the hands and feet, so the Israelite, and especially the priest, is forbidden in his unclean condition to approach Yhwh, for he who comes defiled will surely die.

E. G. H. W. N.

——In Rabbinical Literature: This was a service which the wife was expected to render her husband (Yer. Ket. v. 30a); according to Rab Huna, it was one of the personal attentions to which her husband was entitled, no matter how many maids she may have had; likewise, according to the Babylonian Talmud (Ket. 61a), besides preparing his drink and bed, the wife had to wash her husband's face and feet (comp. Maimonides, "Yad," Ishut, xxi. 3; Shulḥan 'Aruk, Eben ha-'Ezer, 80, 4). The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned (Zeb. 17b). According to Tosef., Men. i., the priests were accustomed to rub and wash their hands and feet in the basin twice, to insure the proper degree of cleanliness.

On Sabbath and on Yom ha-Kippurim, as well as on Tish'ah be-Ab, certain restrictions were placed on washing of hands, face, and feet. Yet one who on Tish'ah be-Ab came from a journey was permitted to wash his feet (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* רחיצה).

S. S. E. G. H.

FEILBOGEN, JOSEPH: Austrian rabbi; born 1784; died at Strassnitz, Moravia, March 3, 1869. He officiated as rabbi successively at Piessling, Pirnitz, Kanitz, Great Meseritz and Holleschau. He was considered one of the keenest Talmudists of Moravia, was a great pilpulist, and wrote many novellæ on various Talmudic treatises. While at Great Meseritz he was the teacher of Isaac Hirsch Weiss, the author of "Dor Dor we-Dorshaw."

BIBLIOGRAPHY: *Univ. Isr.* 1869–70, p. 464; *Der Israelit*, 1869; I. H. Weiss, *Zikronothai*, p. 17.

S. A. R.

FEILCHENFELD, GABRIEL FABIAN: German rabbi and author; born at Schlichtingsheim, Silesia, June 18, 1827. He received his first training in rabbinical literature in Rawitsch, the home of his father, and continued his studies in Dresden under his brother-in-law, W. Landau, and under Zacharias Fränkel. He subsequently studied at the universities of Berlin and Halle, from which latter institution he received the degree of doctor of philosophy in 1857. A year previously he had been appointed to the teaching staff of the "Religionsschule" (Sabbath-school) in Berlin. He filled the same office in Dresden from 1857 to 1858. In 1859 he was called as rabbi to Kulm, West Prussia; this position he held until 1876, when he was called to Schwerin, where he still occupies the position of "Landesrabbiner" of the grand duchy of Mecklenburg-Schwerin. He is principal of a seminary for Sabbath-school teachers. Feilchenfeld is the author of the following works: "Anleitung zum Religionsunterricht," 1881; "Ein Systematisches Lehrbuch der Israelitischen Religion," 3d ed., 1900 (translated into English by Koppolowitz, Richmond, Va., 1894).

S. D.

FEINBERG, SOLOMON: Russian financier and philanthropist; born at Yurburg, near Kovno, in 1821; died at Königsberg, Prussia, May 21, 1893. He settled at Königsberg in 1866. At the outbreak of the persecutions of the Jews in Russia in the year 1881, Feinberg organized a committee of relief for the Jewish emigrants passing through Königsberg, and took a leading part in the conference of the Alliance Israélite Universelle held in Berlin in that year. A year later Feinberg was elected by the Lithuanian Jews to represent them at the conference of Jewish notables summoned by Alexander III. at St. Petersburg.

BIBLIOGRAPHY: *Aḥiasaf*, 1893, p. 301.

H. R. I. Br.

FEINSTEIN, ARYEH LÖB: Russian scholar; born at Damachev, near Brest-Litovsk, Dec. 6, 1821; died there Jan. 20, 1903. Feinstein studied the Talmud for many years, and afterward accepted the position of foreman with a firm at Brest. In his commercial transactions with Christian merchants Feinstein acquired a knowledge of languages, and he also studied the secular sciences. Later he established a business of his own and succeeded in amassing a large fortune.

Feinstein has always taken a great interest in the affairs of the Jewish community; and has been for many years its parnas.

He is the author of the following works: "Elef ha-Magen," a commentary on the Haggadah of Passover, Warsaw, 1870; "'Ir Tehillah," a history of the Jewish community of Brest-Litovsk (in collaboration with Abraham Marcus Finkelstein), *ib.* 1886. The latter work, although not always reliable because of its neglect of critical investigation into the material at hand, contains some valuable contributions to the history of the Lithuanian Jews in general and of those of Brest-Litovsk in particular.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, p. 54, Warsaw, 1895; Zeitlin, *Bibl. Post-Mendels.* p. 83.

H. R. I. BR.

FEIS, JACOB: German merchant and author; died on July 7, 1900, in London, where he had resided for many years. He devoted his literary attainments chiefly to rendering some of the English classics into German, including Tennyson's "In Memoriam" and "Œnone," and various excerpts from the works of Ruskin. In 1884 he published in English "Shakespeare and Montaigne: An Endeavor to Explain the Tendency of 'Hamlet' from Allusions to Contemporary Works." It was designed to prove that the innovations in the later editions of "Hamlet" were directed against the principles of the then novel philosophical work, "The Essays of Michel Montaigne."

BIBLIOGRAPHY: *Jew. Chron.* Dec. 9, 1898; July 13, 1900.

J. G. L.

FEISTEL, LEVY: French army officer; born 1789; died 1855. After receiving a Talmudic training, he went to Mayence in 1806, and was admitted into the polytechnic school. He entered the army, and became a captain of artillery in 1813, and a major in 1835. He was in the retreat of 1848, and took part in the Crimean campaign, after which he retired with his family to Metz.

BIBLIOGRAPHY: *Arch. Isr.* 1855, p. 445.

S. A. R.

FEIWEL (PHOEBUS), URI SHRAGA B. SOLOMON: Rabbi of Dubrovno, government of Mohilev, Russia, at the end of the eighteenth century and at the beginning of the nineteenth; married a daughter of Elijah Wilna. He is known only as the author of "Minḥat Shelomoh," notes on the Pentateuch (to supplement the omissions of R. Jedidiah Solomon Raphael Norzi in his "Minḥat Shai"), and of "Menorat Shelomoh," on the Masorah. Both works appeared together with "Adderet Eliyahu," Elijah Wilna's commentary on the Pentateuch (Dubrovno, 1804).

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S. S. P. WI.

FEKETE, JOSEPH: Hungarian journalist; born in Kecskemét Nov. 19, 1854; studied law at Berlin and Leipsic. At the latter city he founded the critical review "Deutsche Reichslaterne." In 1884 he went to Budapest, where, together with Josef Hevesi, he edited the "Magyar Szalon," a monthly, of which he later (1891) became sole editor. He published the following works: "Az Esküdtszéki Intèzmenyröl" (1884); "A Magyar Nemzet Gazdasàgi Törtènete" (1887); "Magyar Festök Mütermeiben" (1894); etc. Fekete is a convert to Christianity.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Tára*; *Pallas Lex.*

S. M. W.

FELBERMAN, LOUIS: Author and journalist; born in Hungary in 1861. In 1881 he went to England, and subsequently joined the staff of the society journal "Life" (then owned by his brother), of which he himself is now (1903) proprietor and editor. Felberman is a knight of the Austrian Imperial Order of Franz Josef, and a fellow of the Hungarian Geographical Society, etc. He is also chairman of the Franz Josef Shelter Fund of London, and the founder of the Society for the Encouragement of Home Industries. He was a member of the Royal Hungarian Commission for the Paris Exposition, 1900. His publications include: "Hungary and Its People"; "The Puszta"; "Ancestors of Our Future Queen" (a family history of the Duke of Teck); and "Gipsy Czinka's Prophecy." Felberman has translated several of Jokai's romances.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899-1900.

J. T. SE.

FELD, JULIUS: Rumanian artist; born at Botuschany, Rumania, June 21, 1871. At an early age he went to France and studied at the Ecole des Beaux Arts under Delaunay, Bonnat, and Gérôme. He quickly made his mark as a portrait-painter, and has painted portraits, among many others, of Zadoc Kahn and Prince Kalimaki. Feld has also established a reputation as a decorator. For the Paris Exposition of 1900 he painted four panels for the Palais de la Femme: "Le Champagne," "La Bière," "Le Chocolat," and "La Liqueur."

Among Feld's pictures are "La Morte de Cléopâtre," "La Renonciation de Saint Pierre," and "Rebecca Donnant à Boire à Eliezer."

BIBLIOGRAPHY: Curinier, *Dictionnaire National.*

S. V. E.

FELD (ROSENFELD), SIGMUND: Hungarian actor and theatrical manager; born at Spácza, Hungary, 1849. In 1867 he appeared at the Josefstädter Theater in Vienna. He studied in various German theaters on an allowance given him by Heinrich Laube, who in 1872 engaged him for the Vienna Stadttheater. In 1874 Feld went to the Deutsches Theater at Budapest, where he soon became a favorite in character rôles. In 1876 he was made director of the summer theater in the Stadtwäldchen, producing plays in German and in Hungarian. His principal creation is the part of the pastor in Anzengruber's "Der Pfarrer von Kirchfeld." The Hungarian poet E. Madách, and E. Tóth, the foremost Hungarian writer of national comedies, were introduced by Feld to the German stage.

BIBLIOGRAPHY: *Pallas Lex.*, vii.

S. M. W.

FELDKIRCH. See TYROL.

FELDMAN, WILHELM: Polish author; born at Warsaw 1868. Since 1886 he has published the following works, in which he advocates the assimilation of the Jews with the people among whom they dwell: "Assimilatarzy, Sjonisci i Polaci"; "O Zargonie Zydowskim"; "Stasunek Mickiewicza do Zydow"; "Kosciuszko"; and "Berek Joselowicz." He acted as secretary of the Baron de Hirsch Fund at Cracow (1891–94), devoted himself to public affairs, and took part in forming the Galician Radical Progressive party. He was one of the founders of "Ognisko," a journal for the progressive Polish youth. In 1895 he attended the lectures on social science and philosophy at the University of Berlin, but at the end of that year, being accused of propagating the scheme of "Great Poland," he was compelled to leave Berlin. He then went to Cracow, where he founded the "Dziennik Krakowski," a democratic newspaper for freethinkers, which existed only a year and a half. He then settled in Lemberg as a journalist.

Feldman has written a drama, "Sady Boze," which was first played and printed at Warsaw in 1890, and the following novels: "Pienkna Zidowka"; "Zidziak," 1888; "Nowele i Obrazki," 1889; "W Okowach," 1890; "Jak w Zyciu," 1894; "Nowi Ludzie," 1894; "Ananke," 1897.

BIBLIOGRAPHY: *Encyc. Powszechna*, Warsaw, v., *s.v.*

H. R. V. R.

FELDMANN, LEOPOLD: German dramatist; born at Munich May 22, 1802; died in Vienna March 26, 1882. He was one of the most prolific farce- and comedy-writers in Germany, and his plays have proved their worth by their long-continued popularity.

Feldmann, whose early inclinations were toward poetry, was apprenticed when a boy to a saddler, but his strength proving insufficient for the work, he was indentured to a shoemaker, and soon made progress in his trade. His shoemaking career was ended abruptly by an ill-appreciated effort at poetry, addressed by him to a maiden of the vicinity, and glued to the sole of one of her shoes, which had been repaired by the future dramatist. Despairing of making a respectable cobbler of the boy, his parents sent him to school again, where, at the age of sixteen, he composed a tragedy, "Der Falsche Eid," which was produced at the Volkstheater, Munich.

He next engaged in business at Pappenheim, where he remained until 1821, when he returned to Munich and abandoned commerce for literature. Soon afterward he made the acquaintance of Safir, on whose advice he gave free vent to his humorous inclinations. In 1835 he published his "Höllenlieder," a satire on a luckless love. After traveling through Greece and Turkey for five years, Feldmann returned to Munich and resumed his literary labors. In 1850 he went to Vienna, and was appointed dramatist of the Theater an der Wien, a post which he held for four years and then resigned.

Feldmann's best-known plays are: "Der Sohn auf Reisen" (comedy); "Reisebilder"; "Das Porträt der Geliebten"; "Die Freie Wahl"; "Die Seelige Gräfin"; "Der Rechnungsrath und Seine Töchter"; "Ein Filz als Prasser"; "Ein Höflicher Mann"; "Der Deutsche Michel"; "Die Heimkehr von der Hochzeit"; and "Die Schwiegertochter."

BIBLIOGRAPHY: Bornmüller, *Schriftsteller-Lexikon*, 1882, p. 224; *Der Jüdische Plutarch*, ii. 43-52.

S. E. Ms.

FELEKI, HUGO: Hungarian physician; born at Lovasberény March 23, 1861; studied medicine at the University of Budapest, where he became privat-docent of urogenital diseases in 1889. The instruments invented by him and bearing his name are generally recognized by specialists. His work on urogenital diseases appeared in 1890, in two volumes (German transl. in 1894), under the title "Die Klinik der Blasenkrankheiten." Feleki is on the editorial board of the "Centralblatt für die Krankheiten der Harn- und Sexualorgane" of Berlin, and is vice-president of the dermatological section of the Royal Society of Physicians of Budapest, and one of the superintending physicians of the Polyclinic of that city. He was instrumental in founding the Teleia society of Budapest, the purpose of which is, by literary and social institutions, as well as by gratuitous medical services, to check prostitution, and the spread of the diseases incidental to it.

S. L. V.

FELIX (ANTONIUS FELIX): Procurator of Judea. Felix, who was a freedman of the empress Antonia, was administrator of Samaria, and probably of Judea proper also, as early as the time of the procurator Cumanus (Tacitus, "Annales," xii. 54; Josephus, "Ant." xx. 7, § 1). The two procurators almost went to war with each other during the conflict that broke out between the Samaritans and the Galileans; but Cumanus was recalled. Felix was thereupon appointed sole procurator of Judea by Claudius (52 C.E.) on the suggestion of the high priest Jonathan, who had gone to Rome with other nobles on account of the Samaritan disturbances (Josephus, "B. J." ii. 11, § 6; "Ant." xx. 8, § 5). Felix was also entrusted with the entire military command, as Suetonius ("Claudius," § 28) and Victor ("Epit." § 4) distinctly point out. Felix exercised, as Tacitus says, "the royal prerogative in a slavish sense, with all manner of cruelties and excesses"; it was he who excited the bitter feelings of the Jewish patriots to the highest pitch, and for this even his patron Jonathan reproached him in the end.

Related to Claudius by a former marriage, Felix, immediately on entering office, alienated the affections of the Jewish princess Drusilla, sister of Agrippa II., from her husband, King Azizus of Emesa (Josephus, "Ant." xx. 7, § 2; comp. Acts xxiv. 24). He sent the chief of the Zealots, Eleazar b. Dinai, in chains to Rome, while taking relentless measures against his followers, whom he denounced as robbers, crucifying them in countless numbers ("B. J." ii. 3, § 2; "Ant." xx. 8, § 5). On the other hand, he tolerated the much more formidable Sicarii, and used them for his own purposes, as, for instance, in the murder of Jonathan (*ib.*). He also proceeded rigorously against the would-be prophets that were disturbing the peace with their fanaticism, especially against an Egyptian Jew who, with several thousand followers, attempted to drive the Roman garrison from Jerusalem, but who was defeated ("B. J." ii. 13, §§ 4-5; "Ant." xx. 8, § 6; comp. Acts xxi. 38; Eusebius, "Hist. Eccl."

ii. 21). His term of office was practically a reign of anarchy; for even the high-priestly families were at war with the lower priests ("Ant." xx. 8, § 8; "Vita," § 3).

During his term, the apostle Paul was taken prisoner at Cæsarea (Acts xxiii.-xxiv.). A fierce contest arose at that time between the Jewish and Syrian citizens of Cæsarea, and as Felix acted unjustly toward the Jews, he was recalled by Nero about 60 C.E. ("Ant." xx. 8, §§ 7-9; "B. J." ii. 12, § 7). At the intercession of Pallas he escaped punishment ("Ant." *l.c.*). He is mentioned in rabbinical sources (Krauss, "Lehnwörter," ii. 459).

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G. S. Kr.

FÉLIX, ELISA-RACHEL (better known as **RACHEL**): French actress; born in the Soleil d'Or, the principal inn of the village of Munf, in the canton Aargau, Switzerland, March 24, 1821; died at Cannet, near Toulon, France, Jan. 3, 1858. Her father was of German extraction, and lived by peddling at Lyons, and afterward at Paris. In the latter city his daughters sang on the streets for a living, and it was there that Rachel was overheard by Etienne Choron, who gave her free instruction, and afterward took her to Pagnon Saint Aulaire, a dramatic teacher, who taught her declamation. Rachel obtained an engagement at the Comédie Française at a salary of 800 francs, but for some unexplained reason the contract was cancelled, and the actress went back to her studies, this time at the Conservatoire. Her début took place at the Gymnase (1837), where she appeared in Paul Dupont's "La Vendéenne"; but, achieving only moderate success, she continued her studies for another year, at the end of which she joined the company playing at the Comédie Française, taking the part of *Camille* in "Les Horaces" (June, 1838). Here Rachel created an extraordinary sensation. She acted in "Cinna," "Andromaque," and "Mithridate," taking the part of *Monime* in the last-named play.

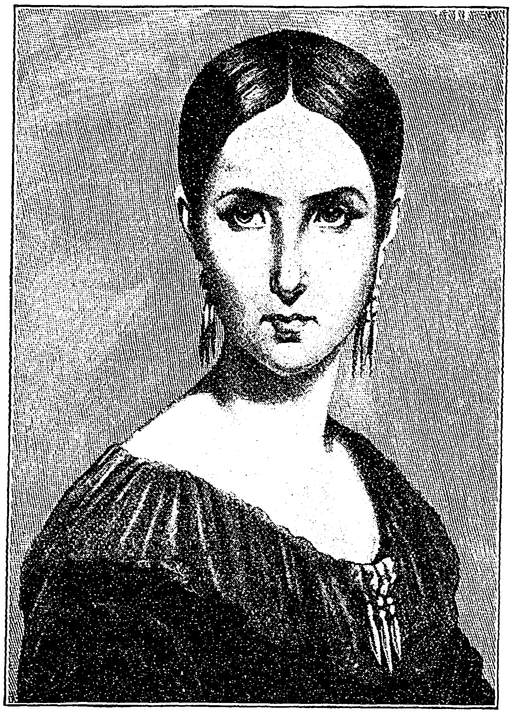

Elisa-Rachel Felix.
(After the painting by Charpentier.)

Rachel made Racine and Corneille's works pay better than modern plays, and saved the Comédie Française from financial ruin. But her father now put forward enormous claims upon the managers, demanding what was then the unparalleled sum of 20,000 francs a year. This aroused the ill will of several critics and of others connected with the Comédie Française. When on Nov. 23, 1838, she appeared as *Roxane* in Racine's "Bajazet," a clique was formed against her, and she was coldly received; but on the following night Rachel received an overwhelming ovation. Thenceforth she was indisputably the greatest actress of her day.

In 1841 Rachel went to London, and was received with great enthusiasm. In the following year she appeared in Belgium. Returning to Paris (Jan. 24, 1843), she appeared in the character of *Phèdre*, her greatest success, and continued in the part for two entire years. She also appeared as *Jeanne d'Arc, Frédégonde, Lucrèce, Mlle. de Belle Isle, Angelo,* and *Louise de Lignerolles*. But her greatest popular triumph was in 1848, during the Revolution, when she sang the "Marseillaise" nightly at the Comédie Française, then rechristened "Théâtre de la République." Night after night the theater was crowded, and each night the workmen in the audience subscribed for her bouquets. Rachel always considered this a far greater triumph than her success in *Phèdre*; but by common consent *Phèdre* was considered her masterpiece, and has been described as "an apocalypse of human agony not to be forgotten by any one who ever witnessed it."

In the following year (April 14) Rachel appeared in the title rôle of "Adrienne Lecouvreur," a play written especially for her by Legouvé and Scribe, and one in which she had immense success. Later in the year she left the Comédie Française to make a tour of the French provinces. In 1853 she went to Berlin and St. Petersburg, where she was enthusiastically received. In 1855 she went to London again, and thence to America. On Sept. 3, 1855, she appeared at the Metropolitan Theater, New York. But though she was warmly welcomed, the trip proved financially unsuccessful. While acting in Philadelphia her health, which had for some time been precarious, gave way. She was ordered South, acted for the last time at Charleston, went thence to Cuba, and finally returned to France. A trip to Egypt failed to cure her. She returned home, and after lingering for three years, during which time she was never able to appear, she died, in her thirty-seventh year.

Rachel's reputation was made in five or six rôles of the old classic drama. Thirteen were specially created for her, but of these *Adrienne Lecouvreur* has alone kept the stage.

BIBLIOGRAPHY: Janin, *Rachel et la Tragédie*, Paris, 1858; Mrs. Arthur Kennard, *Rachel*, Boston, 1885; *Harper's Magazine*, Nov., 1855.

S. E. Ms.

FELIX, LUDWIG: Austrian economist; born at Horitz, Bohemia, Feb. 22, 1830. He attended lectures on commerce in Vienna, and devoted himself to historical and economical studies. He wrote: "Die Arbeiter und die Gesellschaft" (1874); "Entwicklungsgeschichte des Eigenthums" (6 vols., 1883–1903); "Währungsstudien mit Besonderer Rücksicht auf Oesterreich-Ungarn" (1890); "Kritik des Sozialismus" (1893).

S. A. Ki.

FELIX PRATENSIS: Jewish apostate; born at Prato, Italy, in the second half of the fifteenth century; died at Rome in 1539. He received a good education and acquired a perfect knowledge of three languages. In 1518 he embraced Christianity, becoming a member of the Augustine order, and thereafter devoted himself to the conversion of the Jews. Like all his congeners, he displayed in his sermons great intolerance of his former coreligionists, earning for himself the sobriquet "the Jews' scourge."

While still a Jew, Felix published a Latin translation of the Psalms, entitled "Psalterium ex Hebræo ad Verbum Translatum," Venice. 1515. He also arranged the Masorah for the "Biblia Veneta" (1518), published by his disciple Bomberg.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 918, iii. 935; Steinschneider, *Cat. Bodl.* col. 2111; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 37.

K. I. Br.

FÉLIX, REBECCA: French actress; born at Lyons 1829; died at Eaux-Bonnes June 19, 1854. She gave early evidence of talent, was trained by her sister Rachel, and made her first appearance at the age of fourteen, at the Odéon, in the rôle of *Chimène* in "The Cid." Some time later she joined the Comédie Française, where she attracted attention as *Iphise* in Voltaire's "Oreste," and as *Junie* in "Britannicus." In 1850 she played *Catarina* to Rachel's *Tisbé* in "Angelo." Then she played successively *Cécile de Civry* in "Louise de Lignerolles," *Christine* in "Bertrand et Raton," *Dona Florinde* in "Don Juan," the title rôle in "Gabrielle," and the *Dauphin* in "Louis XI." Her health, however, did not permit her to continue these successes.

BIBLIOGRAPHY: Jules Janin, in *Journal des Débats*, June, 1854.

S. M. Bl.

FÉLIX, SOPHIE (known as **SARA**): French actress; eldest of the sisters of Elisa-Rachel Félix (Rachel); born in a small village near Frankfort-on-the-Main Feb. 2, 1819; died Jan. 12, 1877. She began as a singer in the cafés of Lyons and Paris, later entering the Conservatoire to study for the opera. Failing at the final examination, she gave up this project, and resolved to attempt tragedy and comedy. After several attempts at the Gaîté and the Ambigu, she entered the Odéon, but, following her sister's wishes, she soon after entered the Comédie Française, where she made her appearance as *Célimène* in the "Misanthrope" (1849). Her admission there had been premature, however, and she returned to the Odéon. Here she played in different pieces, finally achieving, in the rôle of *Caroline de Lussan* in Prémaray's "Les Droits de l'Homme," a success that enabled her to return to the Comédie Française. She appeared there (Oct. 29, 1852) as *Elmire* in "Tartuffe," and as the *Marquise* in "La Gageure Imprévue"; she took up again the rôle of *Caroline de Lussan*, and created that of the *Duchesse de Lenoncourt* in "Lys dans la Vallée."

Sophie, however, was much less gifted than her sisters, and much less suited to the dramatic career. After another season at the Odéon, and a journey to America in the company of Rachel, she abandoned the stage. She was present at the last moments of her famous sister, and wrote a last appeal to the chief rabbi of France, Isidor, telling him of Rachel's desire to die in the faith of her fathers, and to receive a minister of the Jewish religion.

S. M. Bl.

FELSENTHAL, BERNHARD: German-American rabbi and author; born Jan. 2, 1822, at Münchweiler, near Kaiserslautern, Germany. He was educated at the Kreisgewerbschule in Kaiserslautern, the Polytechnic High School, Munich, and the Teachers' Seminary at Kaiserslautern. After teaching for a decade in a small Jewish congregational school, he emigrated to America (1854), and settled at Madison, Ind., where he remained for three years as rabbi and teacher. In 1858 he moved to Chicago, Ill., and accepted employment in the banking-house of Greenebaum Brothers. In the same year the Jüdische Reformverein was founded (June 20), with Felsenthal as its secretary and guiding spirit, in which capacity he published, in March, 1859, a pamphlet entitled "Kol Kore Bamidbar: Ueber Jüdische Reform," which attracted attention both in America and abroad. Felsenthal maintained that the Bible was the product and not the source of Judaism, and he emphasized the right of the individual and of the congregation to autonomy in religious affairs.

Bernhard Felsenthal.

The Reformverein developed into Sinai Congregation, and in June, 1861, Felsenthal became its first rabbi. After officiating for three years. he declined reelection, and in Sept., 1864, took charge of Zion Congregation, West Chicago, which had then been recently founded upon the same platform as Sinai Congregation. Felsenthal served this congregation until 1887, when he was relieved from active duty and pensioned as rabbi emeritus. In 1886 Chicago University conferred upon Felsenthal the degree of Ph.D., "honoris causa," and on his eightieth birthday the Hebrew Union College bestowed on him the degree of D.D. In recent years he has identified himself prominently with the Zionist movement.

Felsenthal's published writings include: "Jüdisches Schulwesen in Amerika," 1866; "A Practical Hebrew Grammar," 1868; "Kritik des Christlichen Missionswesens," 1869; "Zur Proselytenfrage," 1878; "Jüdische Fragen," 1896; "The Beginnings of the Chicago Sinai Congregation" (containing also a reprint of "Kol Kore Bamidbar"), 1899.

BIBLIOGRAPHY: *Reform Advocate*, May 4, 1901; *The Beginnings of the Chicago Sinai Congregation*, Chicago, 1898.

A. J. STO.

FENCE TO THE LAW. See GEZERAH.

FENCES. See BOUNDARIES.

FÉNYES (FISCHMANN), ADOLF: Hungarian painter; born at Kecskemét April 28, 1867; son of J. H. Fischmann, rabbi of that town. Though he first attracted attention as a caricaturist, he studied law at the University of Budapest; at the end of two years, however, he abandoned law and devoted himself to art, studying at Budapest, Weimar, and Paris. His principal works, awarded prizes in Paris and in Budapest, are: "Prattling," "The Quarrel," "The Life of the Poor Man," and "The Old Man."

S. L. V.

FENYVESSY, ADOLF: Chief of the bureau of stenography of the Hungarian Parliament; born at Zala-Egerszeg 1837; completed his studies at Székesfehérvár and Budapest; adapted the Stolze system of stenography to the Hungarian language, and became the founder of Hungarian stenography. His first book on this subject was entitled "A Gyorsirás Kimeritö Tankönyve" (Berlin, Budapest, 1863). When the Hungarian Parliament reopened he organized its bureau of stenography. He established the stenographers' association, and organized the first stenographic classes in Hungary. As an economist he has contributed to the most prominent Hungarian periodicals—"Budapesti Szemle," "Nemzetgazdaságtani Szemle," etc. He was commissioned by the Hazai Takarékpénztar (Home Savings Bank) of Budapest to write its history, covering a period of fifty years; it appeared under the title "A Pesti Hazai Takarékpénztar 50 Eves Története" (Budapest, 1890). He is a member of the municipal government and an authority on finance.

BIBLIOGRAPHY: L. Gopcsa, *A Magyar Gyorsirás Negyed Százada*, pp. 15-17; *Pallas Lex.*, vii.

S. M. W.

FEODOSI PECHERSKI. See KIEV.

FERBER, BORIS: Russian author; born in Jitomir 1859; died in St. Petersburg 1895. He entered the University of St. Petersburg, where he took a course in law, but his inclinations not being toward the legal profession, he willingly accepted a position as instructor in the Jewish school of St. Petersburg, where he taught successfully until poor health compelled him to resign. His first literary labors date back from shortly after 1880, when he published several letters in the "Russki Yevrei." Ferber soon gained recognition by his sketches of Russian-Jewish life—"Iz Khroniki Myestechka Cherashni" (in "Voskhod," 1890, xi., xii.), and "Okolo Lyubvi" (*ib.* 1892, viii.)—and also by numerous critical essays and feuilletons in various numbers of the same periodical for 1892 and 1893.

During a residence in Odessa in 1892-94 he took part in the work of the historico-ethnographical commission of the Society for the Promotion of Culture Among the Jews of Russia; and there he wrote his "Sketches of the History of the Jews in England," and "Materials for a History of the Jewish Community of London" (in "Voskhod," 1894).

BIBLIOGRAPHY: *Khronika Voskhoda*, 1895, No. 18.

H. R. J. G. L.

FERDINAND II.: Emperor of Germany; born July 9, 1578; elected Aug. 28, 1619; died Feb. 15, 1637. On the whole his reign was favorable for the condition of the Jews in the empire, even though they were subjected to the vicissitudes of the Thirty Years' war, which began during his reign. He permitted the erection of the synagogue at Hamburg in 1627, perhaps, however, merely with the view of obtaining similar privileges for the Roman Catholics of that city, of whom he was a protector (Schudt, "Jüdische Merckwürdigkeiten," i. 373). Nevertheless he gave the same permission to the Jews of Vienna, who were allowed by an edict issued December, 1624, to build a synagogue on the payment of 17,000 florins. He also issued a decree to his military officials, ordering them to take particular care of the Jews (Wolf, "Ferdinand II. und die Juden," Beitrag xiii.). For this immunity the Bohemian Jews paid 40,000 gulden per annum, an amount which Wallenstein raised in 1628 to 48,000. When the municipal council of Vienna petitioned for the expulsion of the Jews from that city, the emperor settled them in fourteen houses on the other side of the river, in the present Leopoldstadt; for this he demanded of them 10,000 florins, of which only 4,000 was paid. Similarly, he demanded between 40,000 and 50,000 florins for the privilege he granted them of dispensing with the badge; but after bargaining they obtained the immunity for 20,000 florins. When the Jews were driven out of Mantua, he ordered them, at the request of three influential Austrian Jews, to be reinstated.

It was Ferdinand II. who introduced the formal appointment of court Jews, and in 1622 he raised Jacob Bassevi of Prague to the nobility. The only anti-Jewish action of a marked character taken by Ferdinand was the order given in 1630 to the Jews of Prague and Vienna to attend conversionist sermons on every Sunday. The Jews, however, managed to make the order nugatory. After he died the Viennese Jews had to pay his widow 2,500 florins yearly.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 18, 36, 41-44; Wolf, *Gesch. der Juden in Wien*, pp. 42-46, Vienna, 1876; D. Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 1-32; G. Wolf, *Ferdinand II. und die Juden*, Vienna, 1859.

J.

FERDINAND III. (the Holy): King of Castile and Leon; son of Alfonso IX., King of Leon, and the pious Berenguela; born 1200; ascended the throne 1217; died 1252. His reign may be regarded as marking a turning-point in the destinies of the Jews. Despite the opposition of the clergy, he retained the Jewish chief tax-farmer, Don Meïr, as well as all the other Jewish tax-farmers, and sanctioned the "Concordia" which Archbishop Rodrigo of Toledo made with the Jews of his diocese. Ferdinand was the conqueror of Cordova, the old seat of the califs. In recognition of the services rendered by Jews during his expeditions he confirmed their privileges in several cities. Although he was not very favorably inclined toward Jews, they shared in the distribution of land after the capture of Seville. Aznalfarache, Aznalcazar, and Paterna, for a long time called "Aldeas de los Judios," were almost entirely turned over to them. Don Meïr received Valencia del Rio, several thousand feet of olive gardens, and 1,414 acres of land. The tax-farmer Maestre Zag; his sons Moses, Zag, and Abraham; his brother Salomon; the king's physician Joseph Abraham ha-Kohen, and his son Joseph; the interpreter, or physician, Samuel of Fez; an interpreter of Talavera; and an unknown rabbi received in Paterna 40,000 feet of olive- and fig-gardens and many farms in Aznalcazar. The kings also granted Jews lands in Leirena, or Valfermoso, Galichena, Valencina-Toston, Treya, and La Algaba. He allowed the Jews of Seville to retain their synagogue, and presented them in addition four small mosques to be transformed into synagogues, while Don Meïr, Maestre Zag, Don Zag, and Don Joseph received various houses.

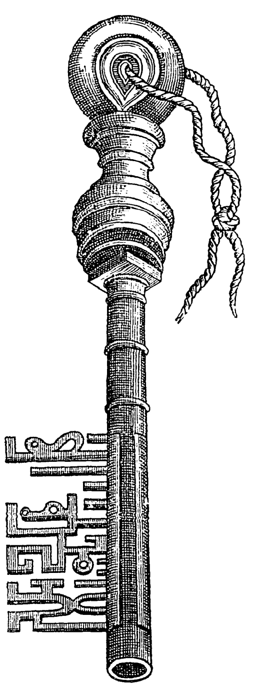

Key Presented to Ferdinand III. by the Jewish Community of Seville.
(From Papenbroeck, "Acta Vitæ S. Ferdinandi," 1684.)

The Jews of Seville presented Ferdinand (according to some authorities, Alfonso X., whom Grätz credits with the benefactions referred to) with a large, artistically worked silver key, bearing on one side the inscription מלך המלכים יפתח מלך כל הארץ יבוא, and on the other side the same sentiment in Spanish:

> "Dios abrirá, rey entrá."
> (God will open, the king will enter.)

Bibliography: Amador de los Rios, *Hist.* i. 356 *et seq.*; Ad. de Castro, *Hist. de los Judios en España*, pp. 52 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 27, p. 210; Grätz, *Gesch.* vii. 136. The key, now in the possession of the cathedral in Seville, is represented in Zuñiga's *Anales de Sevilla*, i. 47, and in Papenbroeck, *Acta Vitæ S. Ferdinandi*, Antwerp, 1684.

G. M. K.

FERDINAND IV.: King of Castile and Leon (1295–1312); son of Sancho IV.; came to the throne in his youth. He had for his confidential friend a Jew of Andalusia, Don Samuel, who acted as his "almojarife mor," or farmer-general of taxes, and director of the royal finances, and exercised a powerful influence over him ("Chron. de D. Fernando IV." xix. 34). In contrast to his pious mother, Doña Maria de Molina, who was regent during his minority, Ferdinand was very partial to the Jews. Soon after his accession he ordered the city of Ocaña to cease its attacks on and oppression of the Jews, and to allow them to enjoy all their rights undisturbed. He granted extraordinary privileges to the Jews of Valladolid, to the great mortification of his mother, with whom he had difficulties for several years. He curtly denied the petition of the Cortes to revoke the Jews' right of appeal in legal disputes between Jews and Christians. Ferdinand was considered an adversary of the clergy, but for no other reason than that he would not permit the Archbishop and Chapter of Toledo to take the Jews under their jurisdiction and impose heavy penalties contrary to law and justice. The Jews rendered him considerable service during the different wars that he waged with the King of Portugal, the King of Aragon, and the Moorish king, especially at the conquest of Gibraltar. In recognition of their services he granted the Jews of Gibraltar complete exemption from taxes. He was finally compelled to recede before the repeated and bitter complaints brought against the Jewish and ecclesiastical tax-gatherers, and to promise that neither Jew nor cleric should thenceforth fill that post.

Bibliography: Rios, *Hist.* ii. 64-88 *et seq.*

G. M. K.

FERDINAND AND ISABELLA.—Ferdinand V. the Catholic: King of Spain; born 1452; died 1516; son of Juan II. of Aragon by his second wife, Juana Enriquez, daughter of Fredrique Enriquez, admiral of Castile, and granddaughter of the beautiful Jewess Paloma of Toledo. While still heir to the throne Ferdinand had friendly dealings with many Maranos. His marriage with the much-admired Isabella of Castile was materially furthered by Jews and Maranos on the supposition that he, himself of Jewish descent on his mother's side, would prove, like his father, benevolent toward the Jews. Abraham Senior of Segovia, the chief farmer of the taxes, was specially concerned. He had the young Ferdinand come secretly to Toledo, although this afterward directed against him the opposition of a part of the Castilian nobility. In Monzon Ferdinand had to borrow twenty thousand sueldos from his "beloved" Yayme Ram, who was the son of a rabbi and one of the most important jurists of his time.

Pedro de la Caballeria, a very rich and respected Marano of Saragossa, was called upon to win over the Archbishop of Toledo, Pedro Gonzalez de Mendoza, the Bishop of Siguenza (later Primate of Spain), and others, to this marriage of Ferdinand, and the bridal gift, a costly necklace worth 40,000 ducats, was paid for largely by him. Yayme de la Caballeria, son of Don Bonafos, was the trusted friend of Ferdinand, and accompanied him on his first journey to Naples. Miguel de Almazan and Gaspar de Barrachina, son of Abiatar Xamos, were his private secretaries; the Maranos Gabriel and Alfonso Sanchez, his treasurers. He made Francisco Sanchez his majordomo, and raised Francisco Gurrea, son-in-law of Gabriel Sanchez, to the position of governor of Aragon. As King of Aragon he had recourse to the Santangels when in need of money. Ferdinand wrapped himself in a mantle of piety. The introduction of the Spanish Inquisition, and the subsequent banishment of the Jews from Spain, although decreed by the royal pair, were chiefly the result of Ferdinand's work.

Isabella the Catholic, Ferdinand's wife (b. 1451; d. 1504), was also surrounded by baptized Jews or their sons. Her confidential advisers and secretaries were Fernando Alvarez de Toledo, whose descendants bore the title of Count of Cedillo, and Fernando del Pulgar, author of a history of the reign of Ferdinand and Isabella. Pulgar openly defended his coreligionists and approved neither of the expulsion of the Jews nor of the institution of the Inquisition. The queen's confessor, Fernando de Talavera, was of Jewish descent on his mother's side, and was persecuted as a Marano by the Inquisition despite his high office. Even avowed Jews (for instance, Don Isaac Abravanel) enjoyed Isabella's confidence; but she soon came entirely under the power of the Dominicans.

Nor was she free from covetousness. Pope Sixtus IV. says in a breve dated Jan. 23, 1483: "It seems to us that the queen is urged to institute and confirm the Inquisition by ambition and a desire for worldly goods rather than by zeal for the faith and true fear of God" (Llorente, "Hist. Critique de l'Inquisition d'Espagne," etc., i. 165). Isabella not only endeavored to exterminate the Jewish race from her own kingdom, but also compelled the petty Italian princes to do the same; she made Henry VIII. promise not to allow the Spanish Jews to stay in England; and she promised the hand of her daughter to Dom Manuel of Portugal only on condition that he would expel both the Spanish immigrants and the native Portuguese Jews.

BIBLIOGRAPHY: Prescott, *History of the Reign of Ferdinand and Isabella of Spain*; Adolfo de Castro, *Historia de los Judios en España*, pp. 106 *et seq.*; *De Vita et Scriptis Eliæ Kapsalii Cura et Studio M. Lattesii*, pp. 56 *et seq.*, Padua, 1869; Kayserling, *Sephardim*, p. 145; idem, *Christopher Columbus*, pp. 23 *et seq.*; Clemencin, *Elogio de la Reyna Isabel*, in *Mem. de la Real Academia*, v. i.; Amador de los Rios, *Hist.* iii.; Da Costa, *Israel und die Völker*, p. 245, Frankfort-on-the-Main, 1855.

G. M. K.

FERDINAND, PHILIP: Hebrew teacher; born in Poland about 1555; died at Leyden, Holland, 1598. After an adventurous career on the Continent, during which he became first a Roman Catholic and afterward a Protestant, he went to Oxford University, and later removed to the University of Cambridge, where he was matriculated Dec. 16, 1596. He claimed a pension from the "Domus Conversorum," which was paid Feb. 3, 1598, and receipted for by him in Latin, Hebrew, and Greek. The same year he was attracted to Leyden by Joseph Scaliger, who obtained a professorship for him. Scaliger himself acknowledges having learned much from Ferdinand, in the short time he was at Leyden. Ferdinand's only publication was a translation of the six hundred and thirteen commandments as collected by Abraham ben "Kattani" in the Bomberg Bible (Cambridge, 1597).

BIBLIOGRAPHY: *Dict. National Biog.*; Wood, *Athenæ Oxonienses*, ed. Bliss, i. 677; Cooper, *Athenæ Cantabrigienses*, ii. 239; Scaliger, *Epistolæ*, pp. 208, 594, Leyden, 1627; *Transactions Jew. Hist. Soc. Eng.* i. 27.

J.

FERMOSA: A Jewess of Toledo named "Rahel," afterward called "Fermosa" (The Beautiful) because of her rare beauty. She held Alfonso VIII. of Castile, husband of the beautiful and clever Donna Leonora, under her spell for almost seven years. With the consent of the clergy she was seized in the presence of the king by members of the Spanish nobility, and murdered, together with those of her coreligionists who gathered about her. This love-story, which had been relegated to the realm of fable by the Marquis de Mondejar ("Memorias Historicas," xxiii. 67 *et seq.*) and other Spanish literary historians, is related as a fact by Alfonso X., grandson of Alfonso VIII., and by the latter's son Don Sancho. It has been dramatized by Martin de Ulloa, Vicente Garcia de la Huete, and other Spanish writers, as well as by Grillparzer in his play, "Die Jüdin von Toledo."

BIBLIOGRAPHY: St. Hillaire, *Histoire d'Espagne*, v. 181, 527 *et seq.*; Amador de los Rios, *Hist.* i. 335 *et seq.*; Kayserling, *Die Jüdischen Frauen*, p. 74.

G. M. K.

FERNANDEZ, MANUEL, DA VILLA-REAL: Political economist and dramatist; born in Lisbon of Marano parents. He attended the University of Madrid, and served for a number of years in the army, in which he became captain. Later he removed to Paris as Portuguese consul-general, returning to Lisbon about 1650. He was seized by the Inquisition and garroted in Lisbon (Dec. 1, 1652).

He wrote: "El Color Verde à la Divina Celia," a eulogy on the physician Fernando Alvarez Brandam, also a Portuguese Marano, Madrid, 1637; "El Politico Christianissimo: Discursos Politicos sobre Algunas Acciones de la Vida del . . . Duque de Richelieu" (the first edition of which appeared under the title "Epitome Genealogico del . . . Duque de Richelieu"), Pamplona, 1642; "El Principe Vendido e Venta del Inocente, y Libre Principe D. Duarte, Celebrada en Viana à 25 de Junio de 1642," Paris, 1643; "Anti-Caramuel ò Defensa del Manifesto del Reyna de Portugal à la Respuesta que Escrevio D. Juan Caramuel Lobkovitz," Paris, 1643; "Cinco Livros de Decada 12 da Historia da India," Paris. Fernandez's son José da Villa-Real was professor of the Greek language in Marseilles (1682).

BIBLIOGRAPHY: Barbosa, *Bibl. Port.* i. 668, iii. 910; Kayserling, *Sephardim*, p. 229; idem, *Bibl. Esp.-Port.-Jud.* p. 109.

G. M. K.

FERNANDEZ, PHILIP. See FERDINAND, PHILIP.

FERNANDEZ Y GONZALEZ, FRANCISCO: Spanish Orientalist; professor in the University of Madrid; member of the Academia de la Historia. He is a son-in-law of the historian D. José Amador de los Rios. His great interest in the history and literature of the Jews has been manifested in the following works: "De la Escultura y la Pintura en los Pueblos de Raza Semitica y Señaladamente entre los Judios y los Arabes," in "Revista de España," 1871; "Instituciones Juridicas del Pueblo de Ysrael en los Diferentes Estados de la Peninsula Iberica desde su Dispersion en Tiempo del Emperador Adriano hasta los Principes del Siglo XVI." (vol. x. of the "Biblioteca Juridica de Autores Españoles"), Madrid, 1881; "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas Pertenecientes al Territorio de los Estados de Castilla en la Asamblea Celebrada en Valladolid el Año 1432; Texto Hebreo Rabbinico . . . Traducido, Anotado é Illustrado con una Introduccion Historica," Madrid, 1886 (from "Boletin de la Real Academia de la Historia," vii.); "El Mesianismo Israelita en la Peninsula Iberica Durante la Primera Mitad del Siglo XVI.," in "Revista de España," xviii., Nos. 406 *et seq.*, treating of David Reubeni and Salomon Molcho.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 45.

G. M. K.

FERNANDO, AARON: Teacher and reformer at Leghorn, Italy; died 1830. He held a position under the first Napoleon, for whom he had the greatest admiration; and in the enthusiasm of that period, he imagined that the eve of universal brotherhood had arrived, and that the Jews must put themselves in line by simplifying their ceremonial. The commandments of the Law were to be reduced to sixty, and most of the ceremonial laws abolished. He set forth these theories in his "Progetto Filosofico di una Completa Riforma del Culto e dell' Educazine Politico-Morale del Popolo Ebreo. Tiberiade 1810," of which only the first of the two volumes was printed. The Jews denounced the book to the authorities as dangerous to religion. The publication was interdicted, and all the copies of the first volume were confiscated (July 14, 1814), bought up by the congregation, and burned. The only existing copy is that of the author, which is now in the Stadtbibliothek at Frankfort-on-the-Main.

BIBLIOGRAPHY: Reggio, *Ha-Torah weha-Filosofia*, p. 148; Jost's *Annalen*, 1841, p. 72; Zunz, *G. V.* 2d ed., p. 489; Berliner, *Aus Meiner Bibliothek*, p. 16.

S. G.

FERRARA (פירארה, פיררא): City in central Italy; capital of the province and former duchy of the same name. The Jewish community of Ferrara was one of the most flourishing and important in Italy, and it gave to Judaism a number of prominent men. It would seem that Jews existed at Ferrara in 1088, but not until the thirteenth century was their number large enough to give them a status in history. In 1275 an edict was issued in their favor, with a clause providing that neither the pope nor the duke nor any other power might relieve the authorities of their duties toward the Jews. The community must have been of importance at that time, because many well-known men became residents of the city with the view of winning members of the community to support one side or the other of the controversies then raging among the Jews. Thus Hillel of Verona regarded Ferrara as a desirable field for his efforts in defending Maimonides' philosophy, and at the same time Solomon Petit considered the city a suitable place wherein to conduct his fight against it. The tosafist Moses ben Meïr was probably an older contemporary of these two rabbis (Zunz, "Z. G." p. 57). Moses' father, or son, Meïr ben Moses, was rabbi at Rome and a friend of R. Isaiah di Trani, and is known for his liturgical compositions (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 376). Of the existence of Jews in Ferrara during the fourteenth century the only evidence is furnished by the name of a rabbi, Solomon Ḥasdai, who was active at Bologna also.

In the Thirteenth Century.

Under the Dukes of Este.

Under the dukes of Este in the fifteenth century the community developed rapidly. It was the aim of these rulers to strengthen the economic condition of their country by attracting settlers. The growing need of credit facilitated the settlement of Jews, who probably were at first admitted here, as to other states of Italy, as money-lenders, though they afterward became active as retailers, manufacturers, and tradesmen. The Jews were allowed autonomy; and the government appointed a special judge to adjudicate matters between Jews and Christians. Though the Jews were permitted to dwell anywhere in the city, most of them lived together in certain streets, which were collectively called "La Zuecca." The community of Ferrara was at that time large enough to be represented at the rabbinical congresses of Bologna (1416) and Forli (1418). It was the duty of Elhanan ben Menahem Portaleone and Joseph Hezekiah ben Moses, delegates at Forli, to see that the enactments of the congress were carried out, and that the money necessary to secure papal intervention was paid at the proper time. The Jews of the Romagna shared in the privileges granted by Martin V. in 1419 to secure to the Jews generally the protection of their rights. Fanatical priests, it is true, constantly sought, by threats of excommunication, to incite the populace against the Jews, to prohibit the sale to them of provisions, and to break off all relations with them; but upon the combined requests of the archduke Lionel and the Jewry, Nicholas V. assured the latter the fullest protection and forbade all further incitation to trouble on the part of the priests. The same pope was also petitioned in 1451 by Duke Borso for immunity for having extended to the Jews, who had lived there "from time immemorial," the privilege of further residence, and for having granted them permission to build synagogues. In return for the legal protection which Borso accorded the Jews, the state imposed high taxes upon them, while the princes no doubt borrowed money from them without paying interest. The Jews were further called upon on various occasions to undertake special tasks. In 1456 Borso forced them, as a penalty "for insults to religion," to lay out at their own expense a long avenue of poplars. The dukes of Este not only protected the Jews, but even offered an asylum to those who were persecuted. Thus in 1473 Duke Ercole I. declared, probably in answer to the pope's request for their expulsion, that in the interest of the duchy he could not spare them, and that he would therefore relieve them not only from all special burdens, but also from the payment of the sums formerly extorted as taxes by papal legates. On account, however, of the magnificent buildings which were being erected, the burden of the ordinary taxes had become so heavy that Alfonso I., in confirming (1505) the privileges of the Jews of Ferrara, decreed that the communities of the province should bear a part of that burden.

The expulsion of the Jews from Spain and Portugal proved to be a matter of great importance to the community of Ferrara. Ercole I., at the instance of his wife, Eleanora of Naples, granted to twenty-one families which had landed at Genoa the privilege of settling in his territory and of leaving it at any time. They were allowed to follow any trade, to farm the taxes, and to be apothecaries; and the duke even promised to secure for them papal permission to practise medicine among Christians. Their baggage was to be admitted free of duty; but, since the revenues were farmed, and the matter was out of the jurisdiction of the state, the customary rates had to be paid on merchandise. The refugees were to share all the privileges of the other Jews, with the exception of establishing loan-offices, though afterward permits were granted even to do this. On Nov. 20, 1492, the fugitives received their passports, and on Feb. 1, 1493, the final agreement was made. Among those who signed this compact were members of well-known families, like the Naḥmias, the Abulafias, and the Francos. The immigrants were physicians, merchants, and artisans.

Settlement of Maranos.

The kind treatment of the duke soon attracted to Ferrara other fugitives, among whom were many Maranos from Portugal, who now openly professed Judaism. The Christian population gladly received the newcomers (all of whom they called "Portuguese"), since they were wealthy and intelligent citizens through whom the flourishing city entered into new commercial relations and was taught new industries. By their share in the commerce of the Spanish colonies, from which they brought Spanish wools, silks, and crimson, as well as of India, whence pearls were imported, they greatly developed the commerce of the city. They likewise stimulated the export trade by their transactions with Maranos in Flanders, Lyons, Rome, Naples, and Venice. The population of Ferrara grew rapidly at this time. Under Ercole the city doubled in population, and there was a rapid development of industries, especially in silk and cloth. The Jewish community of Ferrara is said to have consisted of 3,000 souls. The fact that the sum paid by it—5 per cent of the total property of the Jews—as "Turks' tax" amounted to one-third more than that paid by the community of Rome, is an indication of its development and increasing resources.

It is true, however, that the Estes could not free themselves from all the prejudices of the time. They, also, regarded it as a "mark of respect" for the Jews to be distinguished from the Christian population; thus Alfonso I. "in grazia loro" decreed that the Jews and Maranos should wear the Jews' badge, an "O" with an orange-yellow stripe a handbreadth wide. A "monte di pietà" (pawnshop)—one of the institutions established by Christian socialism in opposition to the Jews—was opened at Ferrara in 1507, without, however, ruining the Jews there as in other places. Religious disputations, also, were forced upon the Jews. Ercole I., his wife, and his brother compelled Abraham Farissol to dispute with several monks (after 1505), and to write his arguments in Italian, so that his opponents might examine and refute them. Under Julius III. the Inquisition was allowed to proceed against the Jews, and as a result the Talmud and other rabbinical writings were burned (1553).

The compact between Ercole II. and the arch-enemy of the Jews, Pope Paul IV., made the condition of the Jews worse. Taxes for the maintenance of the House of Catechumens at Rome were then rigorously exacted. Isaac Abravanel II., whom the Estes highly esteemed as a physician and philanthropist, was imprisoned on a charge of treason, but was found innocent and released.

But the princes were not so blind as not to perceive the beneficial effect of Jewish immigration upon the general welfare. In 1534 Ercole II., especially emphasizing the loyalty of the Jews, confirmed them in all their former privileges, allowed the Maranos free admission to his territories, and granted them permission to openly profess their ancestral faith. At a time when hatred of the Jews was strongest and the fiercest persecution was general, Ferrara remained a bulwark of religious liberty, an asylum for "heretics"; the expelled Jews of Naples and Bologna found a refuge there, as did also the Maranos from Ancona, the duke assuring them perfect religious freedom. When Pius II. wished to abolish the pawn-shops, Alfonso II. decidedly opposed the step, because he felt that the interest of his country demanded their retention.

The Earthquake of 1570.

In 1570 (Feb. 16-17) a terrible earthquake visited Ferrara, "on which occasion many houses and about twelve churches, monasteries, and nunneries were destroyed. Under the ruins of the houses about 200 persons met their death, but not a single Jew perished. The wealthy and liberal Jews who owned houses, courts, or enclosed gardens, opened them and received every one who came, so that some of them harbored no less than 100 strangers; they cared for the needs of the poor, provided fuel for them, and clothed and fed them" (Joseph ha-Kohen, "'Emeḳ ha-Bakah"). The Jews felt themselves so closely connected with the house of Este that when in 1581 Princess Leonora, the friend of Tasso, fell sick, they offered public prayers in the synagogue for her recovery. She herself was a friend of the Jews and repeatedly protected them. Her husband, Alfonso II., also showed his good will toward them; during the famine of 1590 he distributed bread among 2,000 Jews and 200 Spanish and Portuguese Maranos.

The prosperous condition of the Jews, which rested on the favor of the ruling prince, came to an end when, in 1597, the last Este died without leaving any direct male heir. The pope claimed the duchy, and received it after a short resistance, Cardinal Pietro Aldobrandini taking charge of it in behalf of the Curia. Amidst the shouts of rejoicing which greeted the papal legate upon entering the city, the cry was heard: "Down with the Jews!" Great anxiety took possession of the community, especially the Maranos, who dreaded the rule of the pope; and about one-half of the Ferrara Jews migrated to Modena, Venice, and Mantua, so that the census of 1601 showed only 1,530 Jews in a total population of 32,860.

The new ruler, however, proved himself more just than the Jews had anticipated. The cardinal soon became convinced of the importance of the Jews for the commerce and industry of the city; and he granted to the Maranos a respite of five years, which he had obtained with great difficulty from the pope.

On Feb. 17, 1598, was issued a constitution which provided that the Jews in the city and duchy of Ferrara were to be tolerated only on condition that, commencing with May 24, both men and women wore the Jews' badge. Permission to engage in trade was renewed; but the farming of taxes, the keeping of animals, and the acquisition of real estate were prohibited. Within five years all property in the hands of Jews was to be sold—a provision which was carried out in 1602. The number of synagogues was limited to one for each rite; and for the permission to sustain them the Jews had to pay a tax to the House of Catechumens. They were allowed to have only one cemetery (public obsequies being entirely prohibited), and to use Hebrew books only when provided with the imprimatur of the censor. Every new arrival had to report himself to the authorities within three days. Lending money on interest and banking were forbidden to the Jews, being permitted to the monte di pietà exclusively. This provision, however, failed as early as 1599; and the excited population was quieted only when the Jews were again allowed to open banks, a privilege which remained in force till 1683. Other enactments tending to mortify the Jews and to lower them in the eyes of the populace were issued, and finally the severest measure which the papacy ever adopted against the Jews—the institution of the ghetto—was extended to Ferrara (1624). A commission of twelve noblemen appointed to protest against the proposed measure gained nothing except a short respite. During 1626–27 the Via Sabbioni, Via Gattamarcia, and Via Vignatagliata, where the greater part of the Jews had lived for many years, were enclosed by five gates erected at their expense. All Jews were obliged to take houses there that they might be better protected and guarded. The regulations for taking possession of lodgings by the Jews and the newly established "jus ḥazaka" were published in sixteen paragraphs. Among the decrees enacted by the papacy, likewise "in the interest of the Jews," was one ordering one-third of the male members of the community of the age of twelve years and upward to be present at the delivery of sermons directed toward their conversion. The church in which these sermons were preached was at a considerable distance from the ghetto, and on the way thither the victims of intolerance were often grossly insulted. On this account a more convenient place was chosen in 1695. Forced baptisms, likewise, were not unknown. Jurisdiction in the case of difficulties between Jews and Christians was still exercised by the "giudice dé savi"; and the efforts of the bishop in 1630 to have the powers of that officer annulled proved vain. Furthermore, until 1708 the Jewish authorities were allowed jurisdiction within the community, appeal from their decisions being permitted only in cases where more than five scudi was involved. In that year, however, the united efforts of the lawyers were successful in securing the abolition of this partial autonomy.

The Ghetto.

It was natural that such treatment should reduce the wealth of the Jewish population more and more; the ghetto was too poor; and high rents oppressed the impoverished community. Petitions to limit the number inhabiting the ghetto and to reduce the taxes were flatly refused. The result was that the debts of the community and the interest charges grew from year to year; and the richer Jews, obliged to make ever greater sacrifices, emigrated. According to a greatly overestimated report of the papal legate made in 1703, among the 328 families was one whose wealth amounted to 80,000 scudi; ten others possessed between 5,000 and 8,000 scudi; while 148 tradesmen were unable to pay taxes, and 72 lived on alms ("R. E. J." xvi. 249). Naturally, the repressive laws produced among the general population a malicious disposition toward the Jews. In 1648 a Jew sentenced for murder was frightfully tortured. The populace seized the opportunity to commit greater outrages in the ghetto; and similar excesses are reported in the years 1651, 1705, 1744, 1747, and 1754.

On such occasions, it is true, edicts to protect the Jews were issued by the papal legates; but, on the other hand, the populace was reminded of the existing strict laws, and all intercourse with Jews and all services to them were forbidden. Thus at Ferrara the rigid Roman decree of 1732 referring to the Jews was introduced; and in 1733 an edict was issued prohibiting the employment of Christian servants and enjoining a strict censorship of Hebrew books. Jews might neither travel nor visit fairs without the permission of the Inquisition; and in their journeys they were to wear the Jews' badge. This last provision, however, was abolished in 1735. That in spite of such cruel laws and mental torment the community nevertheless continued to exist was due to the discrepancy between the law and its execution. The population was often more friendly than the papal government to the Jews; and the officials quite frequently failed to enforce the laws.

These conditions changed in 1796 with the entry into Italy of the French troops, who proclaimed in Ferrara "the rights of man," so that all civil disabilities were removed from the Jews. On Oct. 3, 1796—during the New-Year festival—the French civil and military authorities visited the four synagogues, where they were received with joy, being escorted back in triumph. The attacks made by the Catholics against the emancipation of the Jews were successfully refuted in pamphlets. The Jews were admitted into the municipal guard; and in 1797, at the instance of the French general Latner, the gates of the ghetto were torn down. The Jews proved themselves worthy of their new rights and duties, and in a short time the municipal guard included nine Jewish officers and the municipality four Jewish officials.

Under French Rule.

The reign of liberty was, however, of short duration. On May 23, 1799, Austrian troops entered the city; the fury of the populace was directed against the Jews, who had to be protected by the soldiers, and for a whole week dared not leave the ghetto. The community was sentenced to pay a fine of 5,000 scudi, and all the ancient laws were enforced. In 1802 the French returned as bearers of liberty; and equality of rights showed itself in the election of three Jewish representatives to the council of the Italian republic. Full liberty was given for religious worship; and in 1803 the clergy was advised not to receive Jews too hastily for baptism. The Vienna Congress of 1814-15 restored the papal government; but times had changed, and a new, liberal spirit permeated the nations. In 1815 Pius VII. demanded the removal of the Jews from public offices, but did not otherwise interfere with their liberties. On the whole, he showed a friendly disposition.

Under his successor, Leo XII., the tendency again prevailed to torture and to kill the Jews, on the plea that "they had tortured and killed Jesus." The ghetto gates were restored at the expense of the Jews, and closed on Jan. 13, 1826; many of the old enactments were enforced, especially the prohibition against keeping Christian servants. The military guarded the ghetto to see that no one lighted fires for the Jews on the Sabbath and on festivals; but, more humane than the pope, the soldiers themselves took pity on them and lighted the fires. Under such circumstances many Hebrews left for the more tolerant Tuscany. In 1827 several more of the provisions of the old laws were renewed. The Jews were prohibited from leaving the city without permission, from having intercourse with Christians, and from owning real estate after the short time allowed for its sale had elapsed. When Leo died the entire population felt relieved; and the vehement hatred against the medieval papal régime showed itself clearly in the revolutionary days of 1831, when the gates of the ghetto were again torn down, and the Jews received all rights as citizens. What remained of the ghetto was enclosed by chains.

Gregory XVI. was on the whole friendly disposed toward the Jews, but even his government allowed them no liberties. When in 1837 a public funeral procession took place on the occasion of the burial of Rabbi Reggio, the community was severely punished. Nevertheless the liberal national movement made rapid progress. The Jews enjoyed the friendship and esteem of the better classes of Christians; they participated more and more in public affairs; and the most respectable "casinos" received them as members.

Hopes Under Pius IX.

With the election of Pope Pius IX. all the dreams and hopes of the noblest and best were expected to be realized. Italy was to be freed and united. His accession was hailed with general jubilation, the Jews being no less enthusiastic than their fellow citizens. Dr. Moses Leone Finzi of Ferrara caused an allegorical painting to be executed for the occasion with the inscription: "Mild in punishment, a god in forgiveness—such is the true picture of Pius." Supported by the citizens, the Jews asked to be granted emancipation. The cardinal legate, Ciacchi, thereupon ordered the removal of the ghetto gates, and only the pillars were allowed to remain. These, also, were destroyed on March 21, 1848, by the professors and students of the Athenæum amidst great jubilation on the part of the noblest and best of the citizens. General fraternization and removal of all religious differences was the watchword of the time. Borsari wrote in defense of the Jews; the Circolo Nazionale, which advocated the union of Italy, sent Salvatore Anau as delegate to Turin, and afterward elected him a member of the constitutional national assembly at Rome; while four Jewish representatives were elected to the new provincial diet. Equality was obtained; and the sacrifices of the Jews for the national cause were justified. To be sure, the hour of final deliverance had not yet come. In 1849 the pope was reinstated by the Catholic powers, and Austrian troops were charged with the protection of his dominions. The Jews suffered most from the change; for they lost their briefly enjoyed liberty. They had to resign all offices and to withdraw from all societies, and even the old prohibition against leaving the city without permission was enforced. In 1857 Pius IX. visited the city. A deputation which asked for the abolition of this decree was kindly received, and the old law was soon abolished. This was the last time that the community was compelled to ask a favor of the pope; for in 1859 the Assemblea Nazionale delle Romagne at Bologna ratified the incorporation of Italy with the kingdom of Sardinia under the scepter of Victor Emmanuel II.

All civic differences between Jews and Christians were immediately removed. The extension of the Piedmontese constitution to the kingdom of Italy admitted the Jews of Ferrara to full citizenship. That emancipation was complete was shown by the fact that some Jews were at once elected to the Consiglio Comunale. The first Jewish member of the Parliament was Leone Carpi of Bologna, who had had to pay with a long exile for his patriotic participation in the national movement. Another sign of the changed conditions was the attendance of the highest authorities at the services held in the synagogue to commemorate the reception of the duchy into the kingdom of Italy. Since 1861 the community has evidenced its warm patriotism in all matters pertaining to the new kingdom, and has given to the state a number of deserving citizens. In 1891 the Jews of Ferrara numbered 1,465 in a total population of 68,000.

——**Internal History:** The Jewish community of Ferrara had to develop under the legal conditions described above. It is not known at what time it was first organized nor what its first constitution was. The first record of its activity dates from the congress held at Forli in 1418. At that time the community possessed all the usual institutions of an organized commonwealth. In 1452 it exchanged its old cemetery for a new one. In 1469 Jacob ben Elijah of Cagli donated to the community a book of prayer, accompanying it with a deed of gift. In 1481, through the generosity of Sev (Ze'eb) Samuel Melli of Rome, it secured in the Via Sabbioni a house to be used as a synagogue, which still serves the

The Constitution of the Community.

same purpose. The same benefactor left a legacy in 1485, the income of which was to be used for giving gratuitous instruction in Hebrew and in the Jewish religion, as well as for the support of the poor; and after Melli's death in 1486 the community organized its first benevolent institutions. The immigration from Spain and Portugal brought the community a large increase in eminent, wealthy, and highly educated members; but at the same time it brought discord and difficulties. The Spanish Jews not only retained their own ritual and erected special houses of prayer, but in every respect formed a separate community of their own. They had their own rabbi, their own Talmud Torah, and in 1550 laid out their own cemetery. In 1531 a house of prayer according to the German rite was built.

The "Università degli Ebrei."

The prevalent distress and continued persecution warned the factions in the community to unite, and union was easily brought about where the interests of the whole coincided. Isaac ben Judah Abravanel, grandson of Don Isaac, rendered great service in this connection after 1550. Though true to Spanish traditions, he was everywhere recognized as leader on account of his noble character and his unselfish devotion to the interests of the community; and he represented the community at the Ferrara Congress of 1554, which adopted resolutions that became binding upon the Jews throughout Italy. After the earthquake the need of a new organization for the community asserted itself. On April 5, 1573, there was held under the leadership of Don Isaac Abravanel a meeting which suggested that the entire community, under the title of "Università degli Ebrei di Farrara," be placed under the control of eighteen delegates to be elected by lot, such delegates to choose annually from among themselves a president and a treasurer; that each member who possessed more than fifty scudi should be obliged to contribute toward the communal funds; and that a commission of eight members, among them three rabbis, be appointed to fix the sum to be raised and to make the assessment. These propositions having been agreed to, the community was at once organized, and Abravanel was elected president.

The payment of the first assessment was effected by each member placing his share in a sealed box, and declaring under oath that it was the correct amount due from him. Although at first intended for three years only, this method proved so practical that it continued to be followed for centuries. The next beneficial result of the new organization was the union of the German synagogue with the Italian, and of the Bolognese with the Neapolitan, Naples having a short time before expelled the Jews, who had then been received by the dukes of Ferrara.

Under the popes the community had to limit the number of its synagogues. The laying out of cemeteries was also made difficult. The administration of the community was in the hands of a large board of sixty-two members and of a smaller one of ten, assisted by the rabbinate. Their main care was that of the finances. Besides the ordinary taxes, the community was obliged to pay high rents for the houses in the ghetto, whether inhabited or not, and whether the tenants themselves were able or unable to pay the rentals. It thus came about that at the end of the papal régime the community had a debt of 32,450 scudi. Added to this, the ever-increasing pauperism made necessary the expenditure of larger sums in charity. In spite of great expenses, however, instruction of the young was not neglected. In 1626 the school was reorganized; besides the income from the Melli legacy, it received congregational support. In 1630 it was united with the Italian synagogue. To defray all charges the taxes were naturally very high, and many wealthy people on this account left the city. The board, therefore, obtained in 1632 the right to prevent any one removing his wealth from the city without permission, and it was later on decided that those who should leave be required to pay 2 per cent on their property toward liquidating the communal debts. These resolutions brought about continual friction; but they were nevertheless carried out, no doubt on account of the impoverished condition of the community. Outside Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massari," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews was often ordered by the authorities.

New Constitution.

The changes under the rule of the French necessitated a new organization. The members formed themselves into a Società dei Pagatori, within which four committees were formed: (1) for the payment of debts; (2) for administering the ghetto property; (3) for benevolence; and (4) for worship and instruction, the recommendation being made that special attention be paid to instruction. In the budget of 4,000 scudi there was needed 2,000 scudi for charity alone; for the interest on debts, 1,500. The new society entered upon its existence in 1798 under the leadership of Angelo Pacè Pesaro; in 1807 some changes were made in its organization; for example, the expenditure of a certain sum in monthly pensions for soldiers was added to its budget. In 1808 the community became a part of the French consistorial organization, which continued to be in force till 1815.

With the return of the popes was restored the ancient form of administration, including the former obligations of the "gazaka" and the former taxes. Two massari represented the community in extra-communal affairs. Communal activity showed itself especially during the famine of 1854 and the cholera epidemic of 1855.

Upon the union of Ferrara with the kingdom of Italy the Ferrara community came under the Ratazzi law of Piedmont, by which it is still governed. The last relic of ancient times was the debt owing to the House of Catechumens, payment of which was demanded and made in 1865.

Synagogues: In ancient times many places of prayer according to the Italian rite existed in private houses. By the donation of Sev Samuel Melli the community received in 1481 a special synagogue building, in addition to which the old places of devotion continued in existence. After the year 1492 houses of prayer for the Sephardic rite were built, and with the permission of the Inquisition the German Jews also opened a

Communal Institutions.

synagogue in one of the existing houses of prayer (1532). Each congregation had its rabbi and its own charity-budget. About 1570 the community had ten houses of prayer; and the Jews regarded as a visible sign of divine protection that during the earthquake of 1570 churches and monasteries tumbled down, but "in none of the ten houses of prayer and small sanctuaries of the Lord in Ferrara was divine service interrupted. True, fissures appeared in the walls, but the people were not prevented from offering prayer in the morning and evening" (Azariah dei Rossi, "Ḳol Elohim," toward the end). In 1573 the founding of the Università degli Ebrei di Ferrara, a fusion of the German and Italian congregations, took place. Under the papal régime there was only one synagogue for each of the various rites; in 1603 the German synagogue was transferred to the building formerly occupied by the Italian. In 1798 the latter was separated from the Melli foundation and incorporated in the property of the community. In 1842 and 1867 the building in the Via Sabbioni, which had stood for centuries, was thoroughly renovated. The beautiful Spanish synagogue still has its own administration. Of the peculiar religious usages in the Ferrara synagogues Isaac Lampronti makes occasional mention in his "Paḥad Yiẓḥaḳ." The synagogue according to the German rite possesses a manuscript list of the various minhagim, which is ascribed to Rabbi Olmo; another manuscript collection of Ferrara minhagim is in the city library of Frankfort-on-the-Main.

Schools: Under the Melli foundation the community received an annual income wherewith to provide a teacher for the poor. From this was developed the Talmud Torah, in which elementary instruction was supplemented by advanced courses in the rabbinic academy. The Spanish had their own Talmud Torah, which, through the efforts of Isaac Lampronti, was united in 1739 with that of the general community. The great attachment of the pupils for these institutions is shown by legacies to the library and to the funds for poor pupils of the Talmud Torah. Not only was instruction given in Hebrew and in the Jewish religion, but the teaching of Italian was likewise gradually introduced; the latter, however, was abolished after 1859, when the general schools were opened to the Jews. Since 1849 the community has also had a kindergarten ("asili infantili"). At all times great care has been bestowed upon the development of the schools of Ferrara, the community as well as individuals making great sacrifices to this end. A large, costly library bears testimony to this day to the zeal with which studies were once prosecuted.

Cemeteries: The oldest cemetery, situated beside the monastery of S. Girolamo, was in 1452 exchanged by the community for another in S. Maria Nuova. The purchase of a cemetery in 1626 was rendered very difficult by the Curia. The Spanish rented a special cemetery in 1550, and bought it outright in 1574; in 1600 they were obliged to lay out a new one, which was enlarged in 1647; sanction for a further enlargement in 1739 was obtained only with great difficulty. The tombstones were demolished by the populace, used as building material by the government, or stolen and placed in Christian cemeteries with new inscriptions. On this account no old inscriptions are preserved at Ferrara. In 1869 the community laid out a new cemetery, toward the expense of which the city contributed. The Spanish then united with the rest of the community and sold their old cemetery site. The Saralov family alone still possesses a burial-place in the old Spanish cemetery.

Foundations and Societies at Ferrara: Samuel Melli of Rome left to the community for charitable purposes the income from his house in the Via Sabbioni, and also his goods and chattels. In 1626 the important society Arcicon Fraternità Ghemillud Assadim, afterward called "Misericordia," was organized to take care of the sick poor and to provide for burials. In 1661 the society of bearers ("kattafim"), and in 1665 that of the grave-diggers ("ḳabbarim"), separated from the parent organization. In addition smaller societies were formed for the help of the sick and the dying, as the Marpe ha-Nefesh (1700), Beruḥe El (1750), Yedide El (1810). The many applications for charity made to the societies often caused pecuniary embarrassment, which was relieved through contributions from the community and from individuals. Since 1877 all these societies have been united under the name "Anshe Ḥesed," which organization, under the direction of the rabbi, is managed by a commission.

In 1718 Rabbi Jacob Daniel Olno established the society Ḥadashim li-Beḳarim, whose object was to provide for the daily minyan and study and to keep certain of the fasts. With this was afterward combined the duty of providing fuel for the poor and of aiding them in paying their rent. This society is subventioned by the community. The Raḥame 'Aniyim was founded in 1820 by pupils of the Talmud Torah to provide candles in cases of death; with this were afterward combined other organizations of pupils which looked after the welfare of the school and of their poorer fellow students, such as the Biḳḳur Ḥolim (1742) and the Malbish 'Arumim (1782); likewise the Shalom Rav, founded in 1698 by Rabbis Jacob and Angelo Zahalun for the purpose of delivering lectures on the Sabbaths, and enlarged by I. Lampronti to a charitable organization. Besides the regular members, the society, which was reorganized in 1856, admits ladies as honorary members.

The Raḥamim, a society for reading the Torah on holidays, was established in 1800 by persons who met every Sabbath for a repast, and who wished to give their society a religious character also. Siinah (*i.e.*, Siyyua ' 'Aniyim), or Il Soccorso, was established in 1850 for the purpose of making small loans to merchants; afterward it distributed books and money as prizes to diligent pupils. A society known as "Maḥziḳe Umanut" or "Arti e Mestieri," founded in 1840, was dissolved, since under the existing laws Jews found no masters and no employment. In the same manner many religious and humane societies which originated in former centuries have been dissolved.

Besides these benevolent societies several legacies for the benefit of the poor are administered by the community. Joseppe Benedetto Alatino and Abraham Raphael Feglio (1755) left a legacy for poor brides. The Pesaro family made great sacrifices in 1737 in order to further the advancement of education. Angelo Pace Pesaro maintained the theological school in 1800 at his own expense. Leone Vita Pesaro left an income for the support of candidates for the rabbinate; in 1827 his descendants made this a permanent endowment, under the administration of the rabbi, for the support of theological studies and for the increase of the library.

Share in General Jewish Interests.

As in 1416 and 1418, so also later the Ferrara community took an interest in general Jewish matters. Twice it had the honor of being the meeting-place of an assembly of Italian Jewish notables. Shortly after the burning of rabbinical writings, June 21, 1554, fourteen representatives from Rome, Mantua, Ferrara, Bologna, Reggio, Modena, Padua, and Venice met under the presidency of Rabbi Meïr Katzenellenbogen to deliberate on some important social questions and to strengthen the moral condition of the Italian communities. The resolutions of this conference have remained in force till the present time. In view of restrictions placed by the censorship laws upon the printing of Hebrew books, it was decided to publish no new book without the approbation ("haskamah") of three ordained rabbis. Every Israelite who bought books without an approbation was to be fined 25 scudi. It was also resolved that lawsuits were not to be brought by Jews in Christian courts without the permission of the community or rabbi. Decisions in civil suits were not to be recorded without the permission of the parties concerned. No rabbi might give a legal decision in the community of another rabbi unless the latter had previously given his permission and had refused to adjudicate the case himself. The enactment of R. Gershon concerning the perpetual right of lease was renewed and developed in Italy into the "jus gazaka," which was valid everywhere in the ghettos, even in the most ancient times. Gershom's prohibition of polygamy was also enforced. Whoever betrothed himself to a girl under ten years of age without the permission of the parents or guardians was to be excommunicated together with his witnesses. Finally, another clause was added, by which money-trading was condemned, and usury was threatened with severe punishment. The representatives of Ferrara who signed the protocol were Elhanan ben Isaac da Fano, Samuel b. Mazliaḥ Finzi, and Isaac ben Joseph Abravanel.

Censorship of Jewish Books.

The destruction of Hebrew literature through the Inquisition likewise necessitated the interposition of the Ferrara community. After the Council of Trent the fate of Hebrew books was uncertain. On this account Abtalion ben Mordecai da Modena, rabbi of Ferrara, in 1581 visited Pope Gregory XIV. at Rome. After many interviews in Latin, one of which concerning the Talmud lasted more than two hours, he obtained a respite of the confiscation; but this did not remove the danger permanently. Under Sixtus V., who showed the Jews a toleration which seems incredible for that time, Jewish literature was again untrammeled. The Ferrara community bore its share in the sacrifices and the difficult negotiations which the passage of this measure had made necessary. It concurred in the resolution of the most prominent Italian communities to carry out through a commission a previous censorship of their own for Hebrew books; afterward at the Congress of Padua it was resolved to raise, by a special tax to be deposited in a central treasury at Ferrara in the care of Solomon da Fano, the amount necessary to cover the expenses of this censorship and of the reprinting of the Talmud. A commission sent to Rome under the leadership of Bezaleel Massari, which obtained permission to own and to print Hebrew books after a previous censorship and expurgation, included deputies from Ferrara. When new opposition to the printing of the Talmud arose, further sums were raised by the communities of Mantua and Ferrara, which pledged themselves to take 700 copies of the proposed Talmud edition. The commission for the expurgation of Hebrew books was formed in 1590, and, Ferrara having again raised the necessary funds, the ban against the Talmud was removed. That the Talmud was saved from the destruction to which it had been condemned was probably owing to the self-sacrifice of the Ferrara and Mantua communities (Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," i., Nos. 141 *et seq.*). All the later and less important attacks upon Jewish literature were easily repelled after this first victory.

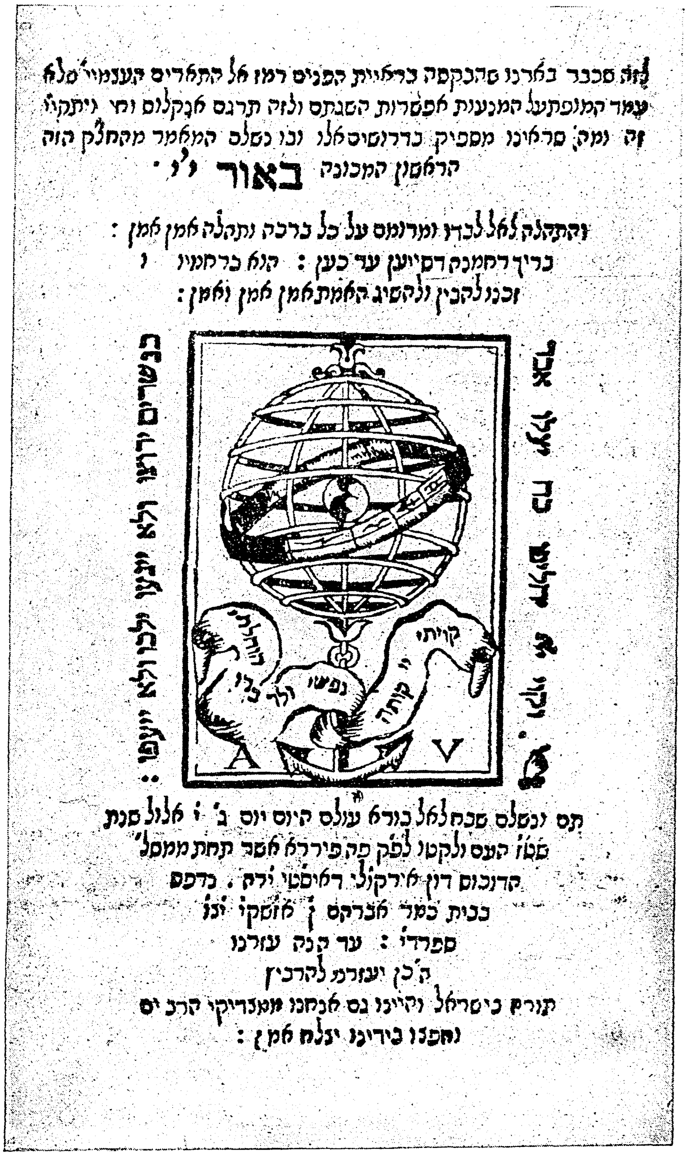
וזה שכבר באׄרנו שהבקשה בראיית הפנים רמז אל התארים העצמיים אלא
עמד המופת על המנעות אפשרות השגתם ולזה תרגם אנקלוס ומי יתחזו׳
וזה ומה שבארנו מספיק בדרושים אלו ובו נשלם המאמר מהחלק הזה
הראשון המכונה באור יי׳ :

והתהלה לאל לבדו ומרומם על כל ברכה ותהלה אמן אמן :
בריך רחמנא דסייען עד כען : הוא ברחמיו י
זכנו להבין ולהשיג האמת אמן אמן ואמן :

וקוי יי׳ יחליפו כח יעלו אבר
כנשרים ירוצו ולא יגעו ילכו ולא יעפו :

תם ונשלם שבח לאל בורא עולם היום יום ב׳ ו׳ אלול שנת
שט״ו העם נלקטו לפ״ק פה פירארה אשר תחת ממשל׳
הדוכוס דון אירקולי דאיסטי יר״ה . נדפס
בבית כמ״ר אברהם ן׳ אושקי יצ״ו
ספרדי : עד הנה עזרנו
ה׳ כן יעזרנו להרבין
תורה בישראל והיינו גם אנחנו ממצדיקי הרבים
וחפצו בידינו יצלח אמן :

Last Page from Ḥasdai Crescas' "Or Adonai," Ferrara, 1555, Bearing Imprint of Abraham Usque.
(In the Columbia University Library, New York.)

It is not until the nineteenth century that the community again appears as representative of general Jewish interests. The Ferrara physician Bondi-Zamorain attended the Sanhedrin in Paris, and composed an ode in Hebrew and Latin for the opening of the council's first session. The Alliance Israélite Universelle as soon as it was organized found adherents at Ferrara, and, under the guidance of Rabbi Ascoli and Advocate Leone Ravenna, almost the whole community joined the new union.

In order to adjust the affairs of the Italian community to the changed conditions, thirty-one delegates met at Ferrara on May 12, 1863; they protested energetically against the frequent forcible baptism of Jewish children, and resolved to ask the government for a reform of the laws of the community and for the right of the rabbis to grant divorces. They further proposed to make religious instruction obligatory, in order to promote a sense of religious duty; to disseminate good books on Jews and Judaism; and to found an Italian rabbinical seminary. Their resolutions remained without effect, however, and the congress which met at Florence in 1867, at which Ferrara was again represented, was equally unsuccessful.

Rabbis and Scholars.

The Jewish community of Ferrara takes pride in its possession of names held in high repute in Jewish history and in the world of letters. Moses b. Meïr of the thirteenth century, Solomon Ḥasdai of the fourteenth, and Elia di Ferrara and Menahem b. Perez Trabotti of the fifteenth deserve especial mention. In 1467 flourished the famous surgeon Jacob, court physician to the Estes, who brought Ercole I. through a serious sickness. In the sixteenth century the number of learned men must have been very great. In 1573 a rabbinical society was organized for the education of rabbis and teachers.

The Orientalist Emanuel Tremellius taught at the university; he was baptized, fled from Italy in 1542, and is said to have returned to Judaism at Heidelberg. A few years later Abraham Gallo (Francese Ẓarfati ?) held the professorship in Hebrew at the Ferrara University. The Marano Amatus Lusitanus was a professor of botany and anatomy, and also one of the prominent physicians of his time. Raffaello Mirami was a physician and mathematician. Many Jews attended the medical lectures of the famous Brasavola. Elia Pirro (about 1535) is often mentioned as a Latin poet. The sons and grandsons of Don Isaac Abravanel lived at Ferrara, and most of them are buried there. Don Isaac II. rendered especially important services to the community (see above); and of equal prominence for a long time was Donna Gracia Mendesia, who, with her daughters Gracia and Reyna, and her son-in law Joseph of Naxos, took refuge under the mild rule of the Estes. Under her protection lived the brothers Usque (see FERRARA, TYPOGRAPHY) and their relative, the poet Samuel Usque, author of the "Consolaçamas Tribulações de Ysrael" (*c.* 1565). Azariah dei Rossi, author of "Me'or 'Enayim," likewise lived at Ferrara; as did Abraham Colorni, architect and mechanician, whose services were sought by many courts of Italy and Germany, and Bonajuto Alatino, who in April, 1617, was compelled to take part in a public religious disputation.

During ghetto times there were among the rabbis of Ferrara several who were also famous as philosophical writers and physicians. Among these Isaac Lampronti occupies an honorable position; his fame is commemorated by a tablet placed by the city of Ferrara in 1872 in the wall of the house in which he had lived. Of merchants Moses Vita COEN was prominent and highly honored by the papal court. During the famine of 1764 he supplied the papal government with grain; a namesake of his, Moses Coen, was mayor of the city during the French occupation in 1799.

Leone Carpi and Enea Cavalieri are distinguished modern representatives of the community, and are also members of the Italian Parliament. Rossi and Angelo Castelbolognesi, travelers and explorers, should also be mentioned, as well as the Reggio family, all of whom belong to Ferrara.

The following is a list of the rabbis of Ferrara:

Jacob b. Jekuthiel Corinaldo (beginning of sixteenth century).
Judah Liwa (1511).
David Levi.
Zion Asher ben Eliakim Levi.
Eliezer ben Samuel Ventura (1534).
Menahem ben Perez Trabotti.
Perez ben Menahem Trabotti.
Solomon ben Moses Castelletto (1534).
Johanan Treves.
Joseph ben Ḥayyim (1546).
David Darshan Isaac al-Ḥakim (1553).
Ishmael Ḥanina.
Abraham ben Daud da Modena.
Solomon Modena.
Jehiel II. ben Azriel II. Trabotti.
Benjamin Saul ben Eliezer dei Rossi.
Raphael Joseph ben Johanan Treves.
Baruch Uzziel ben Baruch Forti (1557).
Abraham ben Dia.
Isaac ben Joseph da Monselice (first rabbi after the founding of the Academy).
Moses ben Israel Finzi da Arezzo.
Aaron ben Israel Finzi da Arezzo.
Jehiel Nissim ben Samuel da Pisa.
Ishmael Ḥanina ben Mordecai Rofe da Valmontano.
Joseph Fikas of Fez.
Benjamin ben Ephraim Finzi (close of the sixteenth century).
Hezekiah ben Benjamin Finzi.
Abraham ben Yaḳar (1590).
Abraham Jaghel ben Hananiah da Monselice.
Jacob Moses Ayash.
Abtalion ben Mordecai of Modena (seventeenth century).
Moses ben Menahem da Terracina.
Eliezer David ben Ezekiel del Bene.
Mordecai ben David Carpaneti.
Hananiah Jaghel Monselice (1630).
Judah Azael ben Eliezer del Bene (1650-65).
Menahem Recanati.
Pelatiah ben Hananiah Monselice.
Isaac Jedidiah ben Samuel Borghi.
Menahem ben Elisha Cases.
Phineas ben Pelatiah Monselice.
Hananiah Cases.
Jacob ben Isaac Zahalun.
Mordecai Recanati.
Isaac Lampronti.
Mordecai Zahalun (eighteenth century).
Sabbato Sanguinetti.
Raphael Emanuel Hai Rechi.
Felice Umano.
Joseph ben Isaac Jedidiah.
Samuel Baruch ben Joseph Hezekiah Borghi.
Elisha Michael Finzi.
Jacob Daniel ben Abraham Olmo (1757).
Jacob Moses Ayash.
Joseph Mordecai Carpaneti.
Samuel Bar Shalom Finzi.
Nehemiah ben Baruch Coen.
Isaac ben Close Israel Norsa.
Moses Isaac Hai Pesaro.
Jacob Hai Recanati.
Judah Hezekiah della Vida (d. 1806).
Joseph ben David Bassani (1827).
Elhanan Sabbato Pesaro (1828).
Issachar Ezekiel Reggio (1837).
Leone Reggio ben Issachar (1870).
Isaac Elijah Menahem Ascoli (1875).
Benedetto Levi (1880).
Giuseppe Jaré (....).

E. C. I. E.

——**Typography:** Ferrara contained a Hebrew printing-press as early as the fifteenth century. In 1476, almost contemporaneously with Reggio and Pieve di Sacco, Abraham b. Ḥayyim (מן הצנועים) of Pesaro established a printing-press which competed with Conat's at Mantua. Abraham, however, produced (1477) only two works there, Levi b. Gershon's commentary on Job, and the greater part of the Ṭur Yoreh De'ah, begun by Conat in 1475 (see Zunz, "Z. G." pp. 218 *et seq.*). Abraham then removed to Bologna. In 1551 Samuel Gallus established a printing-house at Ferrara, and produced six works, Isaac Abravanel's "Ma'yene ha-Yeshu'ah" (1551) and five others (1552), the last being R. Meïr's "Hilkot ha-Re'ah." In the latter year Abraham Usque established a press, which existed until 1558. In the first year he printed only Judæo-Spanish and Portuguese works; but in 1553–58 he printed, according to De Rossi, twenty-seven Hebrew works, the first being Simon b. Ẓemaḥ Duran's commentary to the Sukkot "Hosha'not" and the last R. Pereẓ's "Ma'areket ha-Elohut." Steinschneider and Cassel (in Ersch and Gruber, "Encyc." section ii., part 28, p. 45) state that the "Amarot Ṭehorot" must be omitted, and the "Me'ah Berakot" and "Seder Ma'amadot" added to the list. Since 1558 only one Hebrew work is known to have been printed at Ferrara —at Filoni's printing house—viz., "Siddur mi-Berakah," the Italian liturgy (1693). The printers of this book were Joseph Nissim and Abraham Ḥayyim of Fano.

Bibliography: G. B. de Rossi, *De Typographia Hebræo-Ferrariensi*, Parma, 1780.

J. M. Sel.

FERRARA BIBLE. See Bible Editions.

FERRARA, MOSES BEN MEÏR: Italian tosafist of the thirteenth century. He was a contemporary of Eleazar ben Samuel and of Isaiah ben Mali. No details of his life are known. He is quoted three times as a tosafist in "Haggahot Maimuni" ("Tefillah," ch. xi.; "Yom-Ṭob," ch. iii., iv.); according to this same work ("Ḥameẓ u-Mazzah," ch. 8), he copied R. Judah's tosafot to Berakot.

Bibliography: Mortara, *Indice*, p. 21; Zunz, *Z. G.* p. 57; Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1889, i. 209; Benjacob, *Oẓar ha-Sefarim*, p. 625; Güdemann, *Gesch. des Erziehungswesens*. ii. 185.

S. S. A. Pe.

FERREOLUS: Bishop of Uzès, France (553–581). As soon as he had obtained the bishopric he showed great zeal in trying to convert the many Jews of Uzès. At first he treated them kindly, even inviting them to his table. Complaint was brought against him for this action; and Childebert I. banished him to Paris for three years. In 558 Ferreolus, having proved his innocence, returned to his diocese, but changed his attitude toward the Jews. He convoked a synod for the purpose of converting them by persuasion or by force. Many embraced Christianity, and those who resisted conversion were driven from the diocese. After his death (581) several of his converts returned to Judaism.

Bibliography: Aronius, *Regesten z. Gesch. d. Juden*, pp. 11, 12, Berlin, 1900; Marcus Antonius Dominici, *Vita Ferreoli*, p. 27, Paris, 1648; E. Nübling, *Die Judengemeinden des Mittelalters*, p. 113, Ulm, 1896; Gross, *Gallia Judaica*, p. 24.

G. M. Sel.

FERRER, VICENTE: Spanish Dominican preacher; born at Valencia Jan. 23, 1350; died at Vannes, France, April 5, 1419. Basnage supposes that he was of Jewish descent ("Histoire des Juifs," xiv. 701). He entered the Dominican order in Valencia Feb. 5, 1374, and studied at the University of Lerida (1382–84). From 1385 he preached in the Cathedral of Valencia, and soon became famous for his pulpit eloquence. In 1395 he became confessor and private chaplain to the antipope Benedict XIII. at Avignon. In 1398, however, he became a wandering preacher, and traveled through Spain, France, Italy, and Germany. He had a regular retinue of about 300 Flagellants. At times the people followed him in crowds of thousands, forsaking temporarily their occupations to hear him preach or to be cured by him. The appearance of Ferrer in Spain was one of the principal factors leading to the expulsion of the Jews.

Ferrer saw in the Jews the greatest impediment to his holy mission, and in their conversion a daily proof of it. Therefore he zealously endeavored to bring them into the fold of the Church, imposing upon them, as Jews, many limitations and burdens, and promising them, in the event of conversion, freedom and the pleasures of life. With uplifted cross he forced his way into synagogues and dedicated them as churches, as in Valencia (1391), Santiago (1408), and Alcañiz (1413). His first significant conversion was that of the rabbi Solomon Levi of Burgos, known as "Paulus Burgensis" (1390 or 1391), who, with Ferrer, caused the promulgation of the Castilian edict (Jan. 12, 1412), containing twenty-four articles against the Jews, and creating the "Juderias," or ghettos. According to Rodriguez de Castro, in 1412 Ferrer converted in Alcañiz Joshua Lorki, known as "Geronimo de Santa Fé," who led the discussion against the Jews at the disputation of Tortosa (1413).

Bibliography: The biography by Razzano (1455) forms the basis of the numerous later ones. Fages, *Hist. de Saint Vincent Ferrier*, i. 86, Paris, n.d. (1894?); Heller, *Vincenz Ferrer, Sein Leben und Wirken*, Berlin, 1855; Pradel, *Saint Vincent Ferrier*, 1864; Bayle, *Vie de Saint Vincent Ferrer*, 1855; P. Meyer, in *Romania*, 1881, p. 226; Antoine Thomas, in *Annales du Midi*, 1892, pp. 236, 380; Pastor, *Gesch. der Päbste*, i.; Wetzer and Welte, *Kirchenlexicon*, xii. 978; *Hist. Jahrb. der Görresgesellschaft*, 1896, p. 24; Kayserling, *Gesch. der Juden in Portugal*, p. 40.

G. M. Sc.

FERRET: The rendering in the Authorized Version of the Hebrew "anaḳah" (Lev. xi. 30). The Septuagint has *μυγάλη* ("shrew-mouse"); but from the context it appears that some kind of lizard is meant. The Revised Version gives "gecko" (see Lizard). Some identify the ferret with the "tela-ilan," which the striped "taḥash" is said to resemble (Shab. 28a). The tela-ilan is described by the 'Aruk as a "small animal resembling a cat; unclean, striped, and trained to catch rabbits; called in Arabic 'zabzib,' and in Greek תלא אילן [?]."

Bibliography: L. Levysohn, *Zoologie des Talmuds*, p. 95.

E. G. H. I. M. C.

FERRUS, PETER: Jewish convert to Christianity; lived in Spain in the fifteenth century. A poet of ability, he exercised his talents in deriding his former coreligionists. Juan Alfonso de Baena, in his "Canzionero," cites four poems by Ferrus, one of which is directed against the rabbis of Alcala. His attacks did not remain unanswered, for Juan Alfonso cites a poem written by the rabbis in reply to him.

Bibliography: Rodriguez de Castro, *Bibliotheca*, i. 310; Amador de los Rios, *Estudios*, pp. 421 *et seq.*; Kayserling, *Sephardim*, p. 73; Grätz, *Gesch.* viii. 79.

G. I. Br.

FERUSSOL, COMPRAT VIDAL. See Farissol, Jacob ben Ḥayyim.

FESSLER, SIGISMUND: Austrian lawyer and author; born at Vienna Aug. 26, 1845; educated at the gymnasium and university of that city. He was appointed (1868) judge at the Landesgericht, which office he resigned in 1870. Since 1875 he has practised law in Vienna. He was elected secretary of the Museum für Oesterreichische Volkskunde in 1894.

Fessler has voyaged to the polar seas, Africa, Palestine, Greece, and Italy, and has published accounts of his experiences in various Austrian and German dailies and magazines. He is the author of "Abarbanel" and "Die Letzten Tage von Carthag" (dramas); "Juvenes dum Sumus" (humorous novel); "Humoresken aus dem Ghetto von Nikolsburg"; and "Ghetto Leute."

s. F. T. H.

FESTIVALS.—Biblical Data: The Hebrews designated a festival by the word "ḥag" (the Arabic "ḥajj"), originally implying a choragic rhythmic procession around the shrine of an idol or an altar (see Wellhausen, "Skizzen und Vorarbeiten," iii. 106); but later, without specific reference to this usage, connoting a day or season of joy ("ḥag" and "simḥah" are correlatives; comp. Amos viii. 10; Deut. xvi. 14). As fixed festivals occurred at appointed times, they came to be known as "mo'adim" or "mo'ade Yhwh"; and these became the technical terms for the prescribed holidays, with one exception (Lev. xxiii. 2) always connoting festivals to the exclusion of the Sabbath and New Moon (Ex. xiii. 10, xxiii. 15, xxxiv. 18; Num. ix. 2, 3, 7; xxviii. 2; Deut. xvi. 6; Isa. i. 14, xxxiii. 20), while "ḥag" denotes more specifically the three agricultural festivals (Ex. xxiii. 14), or the Festival of Unleavened Bread and Tabernacles (Lev. xxiii. 6, 34), or the latter only (Judges xxi. 19; Ezek. xlv. 25; II Chron. v. 3; see Bertheau on II Chron. vii. 8, 9).

Traces of old popular festivals indicative of the manner of their observance show that sacrifices were an important feature, usually leading up to feasting (eating and drinking; see Ex. xxxii. 6). Marriage games (see Dancing), probably imitative of former marriage by capture (Judges xxi. 21), persisted even down to the time of the Second Temple; and debauch and revelry were by no means rare (Amos ii. 7–8; comp. I Sam. i. 13–14).

The following are the religious festivals ordained in the Law or referred to in the Old Testament:

The Sabbath (Ex. xx. 10; Deut. v. 14), marked by the cessation of all labor (Amos viii. 15), regarded as a day of joy (Hosea ii. 13), and observed with offerings to Yhwh (Isa. i. 13; Ezek. xlvi. 4). See Sabbath.

Rosh Ḥodesh, or simply **Ḥodesh** (Day of the New Moon), mentioned in the prophetic writings in connection with the Sabbath (Hosea ii. 13; Isa. i. 3; II Kings iv. 23; Isa. lxvi. 23; Hag. i. 1), and marked in the Law by special sacrifices (Num. xxviii. 14, xxix. 6; comp. Ezra iii. 5). See New Moon.

Pesaḥ (Passover; Ex. xii. 1–28), the "Ḥag ha-Maẓẓot" (Ex. xxiii. 14; Lev. xxiii. 4–8), in commemoration of Israel's liberation from Egypt. It lasted seven days, from the fifteenth to the twenty-second of Nisan, the first and the last day being "holy convocations," with abstention from hard labor and the offering of sacrifices (comp. Num. xxviii. 16–25; Deut. xvi. 1–8). On the second day the first-fruit (barley) 'omer was offered (Lev. xxiii. 10). Those that were in a state of impurity or distant from home were bidden to celebrate the festival in the next succeeding month (Num. ix. 1–14). See Passover.

Shabu'ot (Festival of Weeks; Ex. xxxiv. 22), "the feast of the harvest, the first-fruits of thy labors" (Ex. xxiii. 16), the day on which to offer, at the conclusion of seven weeks counted from the day after Pesaḥ (Sabbath), the new meal-offering, "two wave-loaves . . . the first-fruits unto Yhwh," with animal burnt-offerings and drink-offerings and sin-offerings and peace-offerings (Lev. xxiii. 15–22, R. V.; Deut. xvi. 10–12; Num. xxviii. 26–30). The festival was marked by abstention from hard labor, and by a holy convocation. See Pentecost.

Yom Teru'ah (Blowing of the Trumpets; Num. xxix. 1; comp. *ib.* x. 10), or **"Zikron Teru'ah"** (a memorial of blowing of trumpets; Lev. xxiii. 24), the first day of the seventh month, a holy convocation with cessation of hard labor and prescribed fire-offerings. See New-Year.

Yom ha-Kippurim (Day of Atonement), the tenth day of the seventh month, "a Sabbath of rest" ("Shabbat Shabbaton"), with fire-offerings, and holy convocation, with absolute cessation of all labor, under penalty of excision ("karet"), and with fasting (Lev. xxiii. 26; Num. xxix. 7–11). See Atonement, Day of.

Sukkot (Festival of Booths ["tabernacles"; Lev. xxiii. 34; Deut. xvi. 13]), lasting seven days, from the fifteenth to the twenty-second of the tenth month (Tishri), the first day being a holy convocation. For seven days offerings had to be brought (Num. xxix. 13), the eighth day being also a holy convocation ("'Aẓeret"; Num. xxix. 35). Labor ceased on the first and eighth days. This feast was also known as "Ḥag ha-Asif" ("the festival of ingathering"; Ex. xxiii. 16). The celebration was marked by the erection of booths, in which to dwell during seven days, and by the waving of palm-leaves with the fruit of the "'eẓ hadar" ("goodly tree"; Lev. xxiii. 40). See Tabernacles, Feast of.

——Post-Biblical Data: In post-Biblical times (in which "Yom Ṭob" as a technical term for "festival" comes into use) the character and appellations of many of the Biblical festivals were modified, and their number was increased by the addition of new semi-holidays and by the investing with sanctity of the days immediately following the holy days prescribed in the Law, except in the case of the Day of Atonement and the Sabbath. These "second days," known as "the second holidays of the Diaspora" (Yer. Ta'an. i. 62d; Beẓah 4b), owed their institution to the desire to have all Israel observe the festivals upon the same day (Sifra ix. 1). But before the fixation of the calendar by calculation, the beginning of the doubtful months (those having 29 or 30 days) and the intercalation of the year depended upon the decision of the Jerusalem authorities, which decision was based upon the appearance of the new moon and upon the state of the crops. In the case of the months in which festivals occurred (R. H. i. 3), the authorities announced their decision to the outlying districts by means of fire-signals and messengers. In order, therefore, to make sure of not ignoring the proper day, the communities in the Diaspora added a second holiday to the day presumptively correct according to their calculation.

Later, when such doubt was precluded by the method of determining the calendar by calculation, the custom was nevertheless sanctioned on the ground that the "minhag of the fathers" should be scrupulously regarded (Beẓah 4b). Even the first of Tishri was extended to two days (considered, however, as one long day), because during the existence of the Temple the second day of Tishri was observed as holy, the witnesses to the appearance of the new moon having arrived only in the afternoon of the first of Tishri. These "second days" are not observed in Reform congregations. See SECOND DAY OF FESTIVALS. The "semi-holidays" of later origin than the Torah are:

Additional Festivals.

Purim, generally on the fourteenth of Adar; but for the cities with walls dating from Joshua's days (Meg. i. 1-3; Sheḳ. i. 1), on the fifteenth. It is a day of rejoicing and merrymaking, in commemoration of the events related in the Book of Esther. See ESTHER; PURIM.

Ḥanukkah (Festival of Dedication), from the twenty-fifth of Kislew to the third of Ṭebet, in commemoration of the events recorded in I Macc. iv. 59. According to II Macc. i. 9, 18; ii. 16; x. 8, it is a belated Tabernacles; called the "Festival of Lights" by Josephus ("Ant." xii. 7, § 7; comp. Shab. 21b; B. Ḳ. vi. 6; Yer. Suk. 53d). See ḤANUKKAH.

Josephus mentions ("B. J." ii. 17, § 6) a festival in connection with the carrying of wood (comp. Neh. x. 35, xiii. 31), on the fifteenth of Ab (see Schürer, "Geschichte," 3d ed., ii. 260; Ta'an. iv. 5, 8; Meg. Ta'an. xi.; Derenbourg, "Essai," pp. 443, 445).

The Alexandrian Jews observed as joyful memorial days: (1) one to commemorate their escape from the elephants of Ptolemy VII. Physcon (III Macc. vi. 36); (2) one in honor of the translation of the Bible into Greek (Philo, "Vita Mosis," ii. § 7).

The following modifications of the significance and designation of the Biblical holidays in post-Biblical times may be noted:

(*a*) The first of Tishri becomes the "Rosh ha-Shanah," in Aramaic "Resh Shatta" (R. H. i. 1). It is the day of judgment (R. H. *l.c.*), and thus assumes a more solemn character, though fasting is interdicted (Ta'an. ii. 10; Yer. Ta'an. 66a). The blowing of the shofar is invested with theological and mystic significance ("Malkiyyot, Zikronot, we-Shoferot"; R. H. iv. 5, 6, 9; Yer. R. H. 58d). See SHOFAR.

(*b*) On Pesaḥ the SEDER, or meal introducing the festal week, takes the place of the paschal lamb (Pes. x.; Yer. Pes. 37d). The season itself has come to be designated in the prayers as זמן חרותנו ("the time of our liberation").

(*c*) Shabu'ot (also 'Aẓeret). The proper counting of the seven weeks was, between the Sadducees and Pharisees, a point of controversy hinging on the Biblical phrase "mi-moḥorat ha-Shabbat" (Lev. xxiii. 15), which, against the literal construction by the former, was authoritatively and demonstratively explained to mean the day after the first day of Pesaḥ (Sifra, ed. Weiss, p. 100d; Men. x. 3). The designation "'Aẓeret" marks it as the concluding festival of Pesaḥ. In the later liturgy it is celebrated as the "zeman mattan toratenu" (comp. Shab. 86b), the memorial-tide of the revelation on Sinai.

(*d*) The second or "minor" Pesaḥ ("Pisaḥ Ze'era"; see Num. ix. 1 *et seq.*) fell into desuetude after the passing of the Temple service with its requirements of purity and sacrifices.

(*e*) Sukkot becomes the "ḥag" par excellence. In the liturgy it is denoted as "zeman simḥatenu" (the time of our joy). The eve of the second day, in the Second Temple, was proverbial for the rejoicing attendant upon the ceremonial drawing of water ("simḥat bet ha-sho'ebah"; Suk. v. 1), on which occasion priests and Levites in stately torchlight procession, with singing, the blowing of trumpets, and the playing of other instruments, made the circuit of the Temple court to the eastern gate, reciting and repeating there the declaration that while the Fathers bowed eastward to the rising sun, they belonged to YHWH and their eyes were lifted toward Him (Suk. v. 1-4). During that night Jerusalem was brilliantly illuminated.

Extension of Sukkot.

The seventh day of the festival is distinguished as the "great Hosha'na" (the Gospel accounts of Jesus' entry on Palm Sunday seem to have confused this with Pesaḥ), or "the day of the palm- and willow-branches" (Suk. 42-45). Carrying in their hands branches at least eleven feet long, the celebrants make seven circuits around the desk, chanting "Hosha'na" (Ps. cxviii. 25), and then beat the floor with the branches. This custom, said to be of Mosaic origin, is undoubtedly an adaptation of a Babylonian rite (Yer. 'Ab. Zarah iv.).

The eighth day, Shemini 'Aẓeret, is treated as an independent holiday in regard to certain rabbinical prescriptions (mourning, for example). It is a "yom-ṭob bi-f'ne 'aẓmo." See SHEMINI 'AẒERET.

The ninth day is styled "Simḥat Torah" (joy of the Torah), because it marks the conclusion of the (annual) cycle of Pentateuchal lessons and the beginning of a new cycle. See LAW, READING OF THE; SIMḤAT TORAH.

(*f*) The New Moon, in Biblical times a holiday (I Sam. xx. 18, 24-27; II Kings iv. 23), came to be regarded as a day of penitence, owing to the circumstance that among the sacrifices prescribed is also a sin-offering (Num. xxviii. 11-16). This sin-offering was said to have been instituted on account of the moon's jealousy of the sun (Sheb. 9; Gen. R. vi.; Ḥul. 60b; Zohar, Wayiḳra); or, according to others, it is an atonement for the sins committed during the preceding month (Sheb. i.); thus the day is called in the liturgy "zeman kapparah" (the time of atonement). Yet, withal, it remained a day of joy, on which fasting was not permitted; women abstained from petty manual occupations (Soferim xix.). But by the cabalists in recent centuries it was changed into the "Minor Day of Atonement" ("Yom Kippur Ḳaton").

The days intervening between the "holy [convocation] days" (the first or second and seventh or eighth respectively) of Pesaḥ and Sukkot are known as "ḥol ha-mo'ed" ("the week-days of the festival"), entailing certain restrictions regarding work, mourning, the solemnization of marriages, and the like. See Ḥol ha-Mo'ed.

The Biblical festivals readily fall into two groups:

Classification of Festivals.

(1) Those dependent upon the seasons or the harvest (Pesaḥ and Shabu'ot in spring and summer, and Sukkot in autumn). As the Law prescribes that at those festivals "every male shall appear before [correctly, "shall see"] Yhwh" (Deut. xvi. 16), thus demanding pilgrimages to the Temple, these comprise the "pilgrim festivals," the three "regalim" (Ex. xxiii. 14), on which the "re'iyyah," *i.e.*, the visit to the Temple court, took place. The Mishnaic term for this visit is "re'iyyat panim" (Yer. Peah i. 15a), or "re'ayon" (Peah i. 1), or, as none was to come empty-handed, but must bring a gift, "re'iyyat ḳorban." This obligation rested on all male Israelites, with the exception of such as were under age or afflicted with deafness or a mental defect. The gift had to be worth at least two silver denarim according to Shammai's school; while the Hillelites contended that a silver "ma'ah" was sufficient (Ḥag. i. 1, 2a; comp. *ib.* 6a). The number of visits was not fixed (Peah i. 1; but see Beẓah 7a, and R. Johanan in Tosafot *ad loc.*; Levy, "Chald. Wörterb." iii. 406a). The character of these three festivals is agricultural; hence the fundamental note is joy and gratitude (Deut. xvi. 11, 14, 15).

(2) Those connected with the moon: (*a*) Sabbath; (*b*) New Moon; (*c*) the New Moon of the seventh month, and (*d*), in connection with the seventh month, the tenth day thereof. The Sabbath and the New Moon festivals were certainly days of joy; but the first and the tenth of Tishri developed into days for solemn reflection, and in course of time in the synagogue were designated as "yamim nora'im" (fearful [awful] days), though the endeavor to ascribe to them also the nature of days of joy was not wanting (see Maḥzor Vitry, ed. Hurwitz, p. 360). The ten days intervening are styled "'aseret yeme teshubah" (ten days of repentance), distinguished by additions in certain parts of the liturgy.

The Influence of Seven.

It has been noticed that the Biblical festivals, all of which occur within the first seven months of the year, are seven in number, and that they are otherwise intended to bring out the symbolic bearing of this the sacred number. The Sabbath is the seventh day; the Sabbatical ("Shemiṭṭah") year is the seventh year; the jubilee the first after 7×7 years; 7×7 (= 49) days elapse between Pesaḥ and Shabu'ot; Pesaḥ and Sukkot each have seven days; the seventh month has four holidays; the first of the seventh month alone of all the New Moon festivals being important. Of the seven festivals six are in a class requiring abstention from only hard labor; on the seventh (the Day of Atonement), as on the Sabbath, all labor is forbidden. Hence both the Sabbath and the Day of Atonement are "Shabbat Shabbaton" (Lev. xxiii. 24, 32, 39; xvi. 31).

——**Critical View:** When the Hebrews were still nomadic shepherds they could not have observed festivals having an agricultural background. Nor before the establishment and recognition of one central sanctuary, and the development of the sacerdotal and sacrificial ritual, could fixed and well-defined sacrifices have been the prominent feature of the festal celebration. The laws in the Pentateuch that bear on the festivals are, therefore, posterior to the invasion and conquest of Palestine; and the analysis of their contents and the comparison of their provisions, with allusions to and descriptions of the festivals in other Biblical books, demonstrate that the festal cycle as finally regulated is the outcome of a long process of growth in which the successive domination of various social and religious influences may be clearly differentiated. Of the pastoral period, the Sabbath, the New Moon, and Pesaḥ as the festival of the slaughtering of the young firstling of the flock, are survivals, displaying even in their adaptation to later social and theological circumstances the traces of an anterior pastoral connection.

Pastoral Feasts.

The moon was the beneficent deity of the shepherds in the region and climate where ancient Israel had its ancestral home. Hence the many traces of lunar institutions in even the latest Israelitish cult and its phraseology; *e.g.*, the "horn" (crescent), the "face" (of Yhwh) in the benedictions, etc. The Sabbath, as marking the end of the week, reveals its lunar origin; the phases of the moon having taught the shepherds, whose weal or wo depended so largely upon the benevolence or malevolence of the night season, to divide the period elapsing between two new moons into four equal groups (weeks), the last day of each—in imitation of the moon's coming to rest, as it were—becoming the day of rest. Indications are not wanting that at first the New Moon festival was not counted among the seven days of the week (see Week); but after 7×4 (=28) days had elapsed, one or two days were intercalated as New Moon days, whereupon a new cycle of four weeks began, so that the Sabbath was a movable festival. Later the week and the Sabbath became fixed; and this gradually resulted in taking away from the New Moon festival its popular importance.

The Pesaḥ lamb marks the spring festival of the shepherd clans offering a gift to the deity, and trysting their god at the common "family" feast, before setting out for their several pasture-grounds. In the appointments of the occasion, as described in the chapter purporting to account for the institution (Ex. xii.), the pastoral character is still dominant. The "sprinkling of the blood" on the door-post recalls the "blood covenant" which insures safety to both man and beast, and protects the flock from harm. The Meccan hadj is, indeed, the old Semitic

Pesaḥ—the limping dance in imitation of "skipping rams." With the later agricultural spring festival these pastoral customs were combined, but the Pesaḥ must originally have been distinct from the festival of the Maẓẓot, which is clearly of an agricultural nature.

Agricultural Festivals.

The harvest is the natural provocation for the farmer to rejoice and to manifest his gratitude to the Godhead. The oldest traditions (Judges xxi. 19; I Sam. i. 3) mention a yearly festival of thanksgiving ("hillulim": Judges ix. 27) after the vintage; and it is this festival which even later is called *the* festival (I Kings viii. 2, 65; xii. 32, 33; comp. Ezek. xlv. 25; Neh. viii. 14). It was celebrated first by dancing in the vineyards (Judges xxi. 21); later, by processions to festal halls ("leshakot"; I Sam. ix. 22), with music (Isa. xxx. 29)—at Shiloh, for example (I Sam. i. 3), at Beth-el (I Kings xii. 32), and at Jerusalem (I Kings vi. 38, viii. 2; Isa. xxix. 1). As these festivals increased, the necessity arose of regulating them and of fixing them for certain seasons of the year; hence, in Isa. xxix. 1 allusion is made to a regular cycle of the "ḥaggim" circuiting the year.

Traces of Development.

The oldest code (Book of the Covenant), in Ex. xxiii. 14 *et seq.*, provides that three pilgrimages in one year shall be made to the sanctuaries, not necessarily to Jerusalem, as has been supposed, but to the central shrine of the clan or tribe (comp. I Sam. xx. 6). The three festivals are purely agrarian; viz.: the Ḥag ha-Maẓẓot (seven days), in the month of Abib (Ex. xxxiv. 18, where there is no mention of the slaughter of the lamb); the Ḥag ha-Ḳaẓir, the wheat-harvest (Ex. xxxiv. 22a), for offering the first-fruit ("bikkurim"); the Ḥag ha-Asif, the old festival of the vintage (see above). Deuteronomy retains this cycle, but makes pilgrimage to Jerusalem imperative (Deut. xvi. 16). It combines the old pastoral Pesaḥ with the Maẓẓot feast, but the offering of the firstlings (Deut. xvi. 2) is merely intended as a sacrificial meal, the flesh being boiled and not roasted (Deut. xvi. 7, against Ex. xii. 8). Maẓẓot is historically connected with the exodus from Egypt ("leḥem 'oni"; Deut. xvi. 3). The second festival appears as "Ḥag ha-Shabu'ot" (Deut. xvi. 10). The third is named "Ḥag ha-Sukkot" (*ib.* xvi. 13), and lasts seven days (*ib.* 15).

In Deuteronomy the tendency is manifest to give these natural agrarian tides a religio-historical setting. A further development is shown in the festival scheme of Ezekiel, who divides the year into two parts, each beginning with an expiatory celebration, on the first day of the first and seventh months respectively (Ezek. xlv. 18, 20; Cornill, "Das Buch des Propheten Ezechiel," p. 494), and each celebration followed after the lapse of fourteen days by a festival of seven days (the spring or Pesaḥ festival, and the autumn festival respectively); while stress is mainly laid on the sacrificial cult. It may be observed that Ezekiel neglects Shabu'ot.

Lev. xxiii. (P^1) marks another modification. The *three* festivals are designated as the "Mo'ade Yhwh" (verse 2); and holy convocations are therefore the distinguishing feature. Pesaḥ is "la-Adonai," on the fourteenth day, with exact regulation of the time for slaughtering, followed by seven days of the Maẓẓot, together with the offering of the first of the barley (verses 9–11) and other sacrifices (verse 12b). The next festival is fixed for the fiftieth day (verse 16) following, its distinguishing feature being the offering of the two loaves of bread baked of wheat (verse 17), in addition to other offerings (verses 18–20); but no name is given to this holiday. The third festival is Ḥag ha-Sukkot (verse 34), lasting seven days, with the addition of an eighth day ("'aẓeret"; verse 36). Here the connection of this festival with the history of Israel's desert-wanderings is first mentioned (verses 42–43; comp. Hosea xii. 10).

P^2 loses sight entirely of the natural bases of the holidays. The historical and ritual aspect is exclusively emphasized. In Num. xxviii. no mention is made of the barley-offering characteristic elsewhere of Pesaḥ. Pesaḥ is the memorial of the Exodus (Ex. xii. 14), a ritual occasion ("'abodah," verse 26; "lel shimmurim," verse 42). All details concerning the lamb are scrupulously regulated, and offerings are prescribed (Num. xxviii. 16–25). Shabu'ot becomes the "Yom ha-Bikkurim" (Num. xxviii. 26–31), without historical connection, but of ritual significance. For Sukkot a very elaborate sacrificial order is given (Num. xxix. 12–38).

Summary.

From the foregoing it appears that the festivals, in part originally pastoral and agricultural, gradually assumed a historical and ritual character: Pesaḥ and Maẓẓot, at first distinct, becoming merged; Shabu'ot, originally the close of the spring harvest, assuming historical significance only in Talmudic times (Pes. 68b); but, in the light of the Priestly Code, all three festivals of the agricultural season being invested with mainly sacrificial importance.

The pastoral moon festivals (Sabbath and New Moon) underwent similar changes. Of the New Moon festivals not mentioned in Deuteronomy, or in JE, that of the seventh month alone survived as an important holiday (see Lev. xxiii. 24 [P^1] and Num. x. 10 [P^2]).

Various reasons for this exceptional fate of this New Moon festival are given. The fortuitous fact that it was the new moon of the seventh month may have lent to it a higher degree of sanctity from the very beginning. Again, reckoning the beginning of the ecclesiastical year from autumn, and not, as the civil year, from spring (see Calendar; New-Year), may account for the survival. The building of the wall under Nehemiah (Neh. iv.), and its dedication, have also been brought (by Geiger) into connection with the first day of the seventh month as a day of memorial of the blowing of the shofar (Neh. xii.; comp. *ib.* viii. and ix.). Whatever may have been the reason, the solemn celebration of this day is post-exilic, probably even later than Ezra iii. 6 and Neh. viii. 2.

The tenth day of the seventh month (see Atonement, Day of) is not known to Ezekiel. It is instituted in Lev. xxiii. 27. It was originally a priestly day for the cleansing of the sanctuary (Samuel Adler, in Stade's "Zeitschrift," iii. 178–185). With it in course of time was combined an old popular festival (see Dancing): the late ritual is not free from pagan (Edomite) survivals (see Azazel). The order of procedure, as given in Lev. xvi., is a very late addition to the Pentateuch. It is characteristic of the very late introduction of this day as the Day of Atonement that in Ezra's time (Neh. ix. 1) the twenty-fourth and not the tenth of the seventh month was kept as a day of atonement.

In P the Sabbath is emphasized as a day of solemn import (Ex. xvi. 27, xxxi. 12 *et seq.*); the New Moon is held to be one of the cycle of feasts (Num. xxviii. 11 *et seq.*); and in further extension of the ideas underlying the Sabbath, the Sabbatical year and the year of jubilee are instituted.

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E. G. H.

FESTUS, PORCIUS: Procurator of Judea about 60–62 c.e., after Felix (Josephus, "Ant." xx. 8, § 9; "B. J." ii. 14, § 1). Although he was more just than his predecessor, he could not allay the intense bitterness of feeling among the Jews, caused chiefly by their being slighted in the affair of Cæsarea. Felix left him also the suit with Paul (Acts xxiv.–xxvi.), whom he sent to Rome (*ib.* xxvii.), Paul having appealed to the emperor as a Roman citizen. Festus proceeded with rigor against the Sicarii, pursuing them with infantry and cavalry. He also took severe measures against a certain "magician," as Josephus calls him, but who was probably one of the numerous prophets who enticed the people into the desert, promising them salvation (compare "Ant." *l.c.*; "B. J." *l.c.*). When King Agrippa II., in order to be able to oversee the court of the Temple, erected a high wall in the former Hasmonean castle, the Jews in turn erected a higher wall to cut off his view. Festus, however, for military reasons would not allow this latter wall to stand; but he was just enough to permit the Jews to send an embassy to appeal against his decision to Nero, who decided in their favor ("Ant." xx. 8, § 11). Festus died after a short term of office, and was succeeded by Albinus.

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G. S. Kr.

FETTERS: Chains or shackles by which the feet may be fastened either together or to some heavy object. The most usual term for fetters in the Bible is "neḥushtayim" (Judges xvi. 21; II Sam. iii. 34; II Kings xxv. 7; Jer. xxxix. 7, lii. 11; II Chron. xxxiii. 11, xxxvi. 6), indicating that they were made of brass; the dual form shows that they were made in pairs. There were also iron fetters, called in Hebrew "kebel"; in Ps. cv. 18 this noun is used in the singular, and in Ps. cxlix in the plural construct state, which proves that the feet were fastened by means of the fetters to some other object. An additional Hebrew term for fetters is "ziḳḳim" (Job xxxvi. 8; Ps. cxlix. 8; Isa. xlv. 14; Nahum iii. 10), derived from a root meaning "to bind," and which may be applied even to ropes. See Chains.

E. C. M. Sel.

FETTMILCH, VINCENT: Leader of the gilds of Frankfort-on-the-Main against the Jews in 1612, and instigator of the riots which led to the expulsion of the latter from that city in 1614; he was hanged in 1616. Fettmilch came of a family of Calvinists, and sought to revenge himself on the authorities, who were Lutherans, by attacking the Jews. In 1595, being refused the office of hospital clerk which he had solicited, he became first a soldier and then a "Lebkuchen"-baker. His boldness and energy won for him the confidence of the rabble, and for four years he was thus able to terrorize the magistrates of Frankfort and the imperial commissioners. He called himself "the new Haman" of the Jews, as though he foresaw his end. His petitions for the expulsion of the Jews from Frankfort being unsuccessful, he with a large mob invaded the Jews' quarter on Aug. 22, 1614. Having removed the children and the aged to the cemetery, situated at the farther end of the street, the Jews, who numbered about 2,000, took up arms and fought bravely. Several persons were wounded, and two Jews and one Christian were killed. The Jews were overpowered, and they left the scene to protect their families. Fettmilch and his men plundered the dwellings of the Jews and burnt what they could not carry away. The amount of damage caused by this riot was reckoned at 176,919 florins.

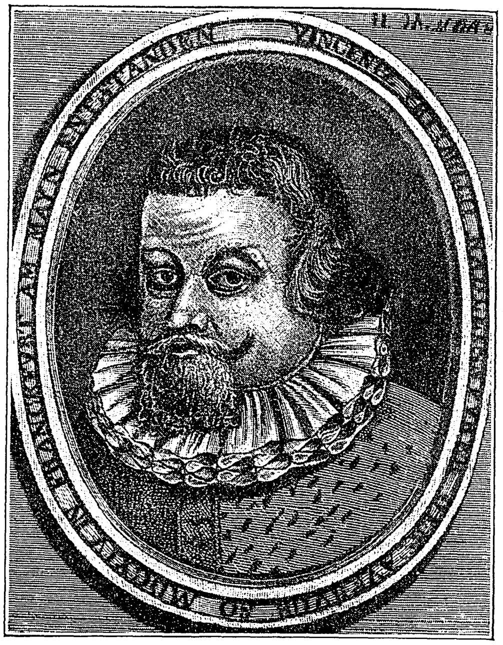

Vincent Fettmilch.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714-17.)

The Riot.

The Jews who had sought shelter in the cemetery were warned by Fettmilch to leave the town. The Fishers' Gate was opened for them, and they embarked in small boats, some of them going up and some down the River Main. Many who had been sheltered by compassionate Christians were obliged to leave three days afterward, their protectors having been threatened by Fettmilch. The total number of Jews who left Frankfort was 1,380.

Finally, the patience of the emperor was exhausted, and he issued an order for the arrest of Fettmilch and his fellow agitators. Fettmilch, owing to his popularity with the rabble, eluded the imperial commissioners for a long time, but he was ultimately arrested and convicted. On March 10, 1616, he was hanged and quartered, his house was razed to the ground, and his family banished.

The Jewish community of Frankfort appointed the twentieth of Adar to be a festival named "Purim Winẓ," in memory of their deliverance, the previous day being kept as a fast. The services of this Purim consist of the singing of "Adon 'Olam" to a special tune. R. Elhanan b. Abraham Helen composed a long poem, in Judæo-German and in Hebrew, entitled "Megillat Winẓ," and in German with the title "Das Vinz-Hans Lied," which contains the history of the persecution and the deliverance. It used to be sung on Purim Winẓ to the tune of "Die Schlacht von Pavia."

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D. M. Sel.

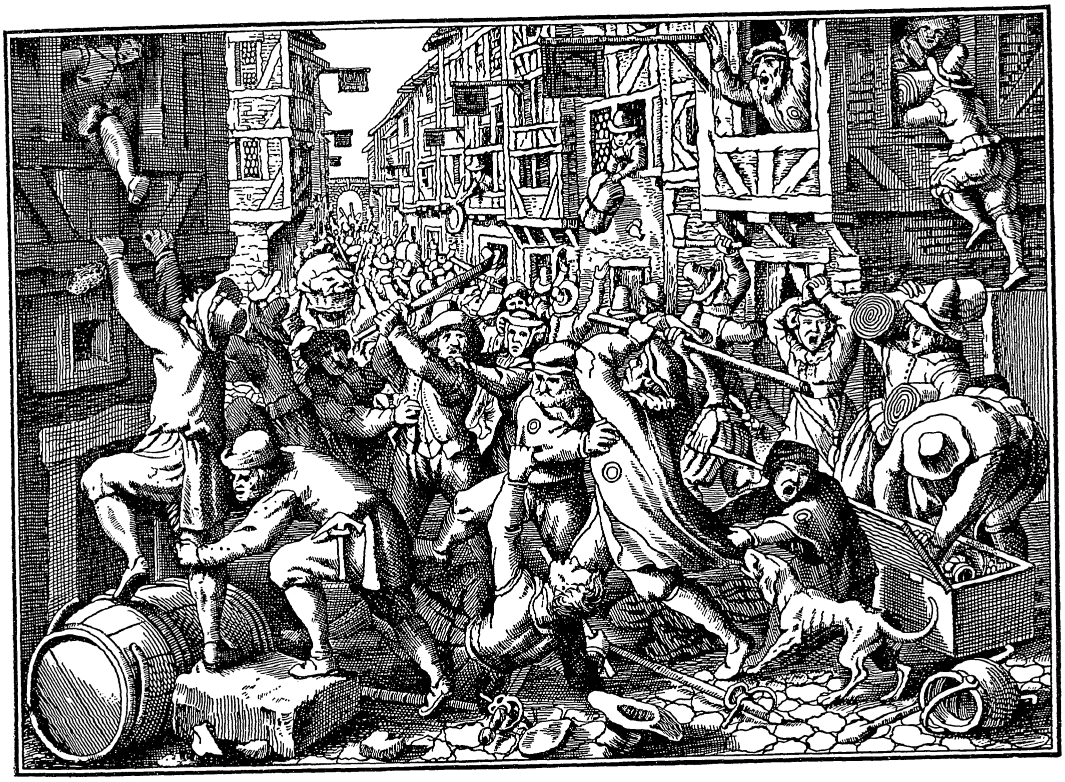

Riot Instigated by Vincent Fettmilch at Frankfort-on-the-Main, Aug. 22, 1614.

(From H. M. Gottfried, "Chronica," 1642.)

FEUER, NATHANIEL: Hungarian oculist; born in Szobotiszt, Hungary, Aug. 18, 1844. He studied at the University of Vienna (M.D., 1872). Assistant at the eye clinic of the Klausenburg University in 1873, he became privat-docent at the same institution in 1874. In 1875 he went as privat-docent to Vienna, where he stayed till 1882; in that year he was sent by the government as specialist to Theresienstadt, where a severe epidemic of trachoma was raging. In 1886 he was appointed sanitary inspector at Budapest; in 1891 privat-docent at the university there; and in 1895 assistant professor.

Feuer has written several important essays in the ophthalmic journals, among which may be mentioned "Das Trachom in der Oesterreichisch-Ungarischen Armee," in "Klinische Zeit- und Streitfragen," 1890, and "Meine Gegenwärtige Trachom Behandlung," in "Centralblatt für Praktische Augenheilkunde," 1899. He is also the author of "Die Trachom-Endemie im Torontaler Comitat," in "Szemészet," 1884, and "Die Verbreitung des Trachom in Ungarn," Stuttgart, 1897.

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S. F. T. H.

FEUST, KARL: German jurist; son of the chief rabbi of Bamberg; born at Bamberg Oct. 9, 1798; died at Fürth Aug. 19, 1872. Having been destined for a rabbinical career, he received a Talmudic education. At the age of fifteen he entered the Bamberg gymnasium. In 1818 he went to the University of Würzburg, where he studied first philology, and later law, and whence he graduated as doctor of law in 1822. Unwilling to change his religion in order to gain admittance to the bar, he became editor of the "Aachener Zeitung." A few years later he was appointed to a minor office at the judicial court in Bamberg. In 1831 he removed to Fürth, and became the secretary of the Jewish community. In 1848 he was finally admitted to the bar, and became a counselor at Fürth. Feust devoted himself to writing on jurisprudence, the most important of his works being a translation of the eighteenth, thirty-ninth, and forty-ninth books of the "Pandects," (ed. Karl Sintenis, 1834). In 1868, on his seventieth birthday, the King of Bavaria created him a knight of the Order of Michael.

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S. M. K.

FEZ (פּיין, פּיס, פּאס; Arabic, **Fas**): Capital of the province of Fez in the sultanate of Morocco; built in the year 808 by Imam Idris II., who founded in Morocco the first Shiite state. A small wadi, known under various names, divides the city into two parts, Old Fez, containing the palace and the "Mellah" or Jewish quarter, and New Fez, which contains the bulk of the modern city. Idris, finding that his nomadic subjects were thoroughly averse to a town life, colonized his new capital with 8,000 Andalusians and a number of Jews; the latter must have been numerous even at this early date, since he sought their aid in his rebellion against the ruling king, Muhadi. The Jews received from Idris a special quarter, the Mellah, and thenceforth paid a special tax of 30,000 denarii annually in lieu of military service. A similar tax exists in Morocco to the present day. The Mellah has high walls and a single gate; it is very dirty and unsanitary. First mention of the Jews of Fez is found in Judah ibn Koreish's letter on Targum study, which was addressed to them about 900. As several teshubot show, they communicated with the Geonim. The civil and political liberties of the Jews were restricted by the Pact of Omar, and after the capture of Fez by Yusuf ibn Tashfin in 1070 these restrictions were rigidly enforced over all North Africa. In 1145 Fez fell into the hands of 'Abd al-Mu'min, the follower of the fanatical Mohammed ibn Tumart, and an era of persecution began. On the capture of Morocco in the following year the Jews were given the alternative of conversion or banishment. Many fled to Italy, Spain, and Palestine, R. Jehuda b. Abun b. Abbas among them; the majority adopted the semblance of Islamism.

Group of Jews at Fez.

(From a photograph by Count S. Adelman.)

It was during this time that the martyrdom is recorded of Judah ha-Kohen ibn Susan. From 1152 to 1165 Maimonides' father, with his family, sought refuge in Fez from the persecutions at Cordova, attracted thither by the scholarship of Judah ha-Kohen. In 1275 the mob attacked the Mellah, and forty Jews were slain, after which Moors were forbidden to enter the Jewish quarter. The emir laid out New Fez, where the Jews were permitted to dwell, and where they still reside. With the inauguration of the Spanish persecutions of 1391 the influx of Jews increased until, according to Bakuwi, a geographer of the fifteenth century, they formed a majority of the population. Under the merciful government of Maula Shaikh fugitives from Spain found a resting-place here. Some years later a great persecution took place, accompanied by pillage and massacre, the king and his favorite Aaron falling victims to the fury of the mob. But the next king allowed the pseudo-Mohammedans to return to their faith under certain conditions, which are still in force: they were forbidden to wear leather shoes, to ride on horseback through the city, or to carry arms. In addition to these restrictions the earlier decree of Manṣur ordering that Jews should wear black mantles and Jewesses yellow mantles and veils, was enforced.

At the time of the expulsion from Spain (1492) many Jews fled to Fez, but were expelled by the natives, who feared an increase in the price of provisions. Some of the refugees died of starvation; the rest were enslaved by the population, but were later freed by a decree of the governor. Abu Sa'id III. set apart for them a large district in the new city. The Arabic language, which had hitherto been spoken by the Jews, was now replaced by Spanish. At the beginning of the sixteenth century the Jewish population, according to Bernaldes, amounted to 10,000, according to Leo Africanus to 5,000, according to Mendoça to 1,000. In the first quarter of the century the Jews had an influential statesman, Shumel al-Barensi, minister of the emir Sa'id al-Watas, by whom several Jews were admitted to the royal court. In the struggle between the Merinids and the Sherifs a Spanish Jew, Samuel Alvalensi, was a political partizan of the former. The Jews of Fez also took part in the movement connected with the person of David Reubeni, who appears to have been cheated in a transaction entered into by correspondence from Cairo with R. Cohen, a writer of Fez, in 1523. In 1532 the Franciscan Andre of Spoleto had a public disputation with the Jews, but being unable to make any conversions, he committed suicide.

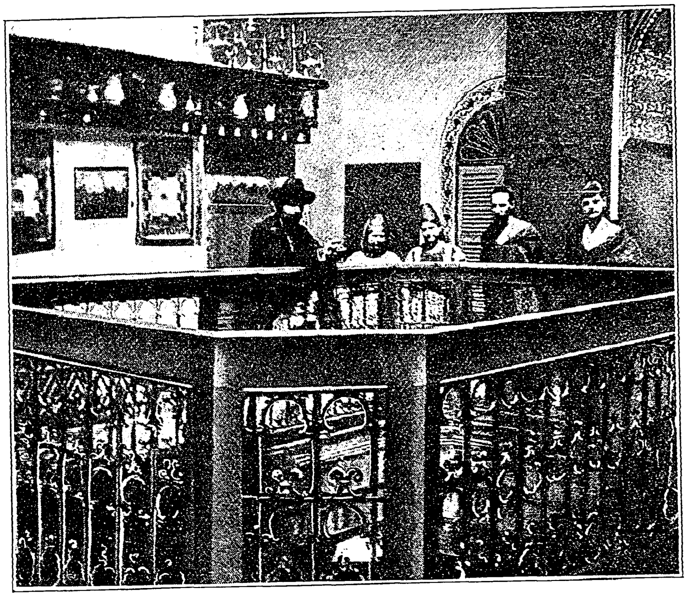

Interior of a Jewish Residence at Fez.

(From a photograph by Count S. Adelman.)

Because of the severe persecutions under Mulai Mohammed many Jewish captives were brought to Fez and there ransomed by the community. After the defeat of the Portuguese at Al-Ḳaṣr in 1578, many Portuguese noblemen were sold as slaves to the Jews in Fez, who ransomed and treated with kindness their former oppressors. In 1670 Fez was the asylum of the Jews of Sus, expelled by Mulai Arshid. In the reign of his successor, Ismail, the Jews suffered greatly because of high taxes. When in 1790 Mulai Sidi Mohammed was slain through the sedition of his son Mulai Yazid, the latter persecuted the Jews because they had not helped him against his father. Houses and synagogues were pillaged and the bones of the dead disinterred. The condition of the Jewish community did not improve in the nineteenth century. In 1834 a Jewish girl, a daughter of Sol Hachuel, was a martyr to her faith, preferring death to becoming the bride of the sultan. Her tomb became a place of pilgrimage.

Out of a total estimated at from 100,000 to 150,000 the Jewish population of Fez a few years ago was 9,000 according to Balbi, 2,500 according to Mordtmann, 8,000 according to Richardson, 10,000 according to Horowitz, and 30,000 according to Meakin, while the Alliance Israélite Universelle placed the number at 12,000. Over 2,000 died recently in a typhus epidemic, and their number is now estimated at 8,000, most of whom live in New Fez. There are nineteen synagogues, many of which possess very old scrolls of the Law. They are mostly named after their founders, as Keneset Jonathan Severo, or Keneset Rabbi Judah Aṭṭar. Fez possesses a Talmud Torah attended by about 500 pupils, and two schools founded by the Alliance in 1883 and 1899, attended respectively by 103 boys and 80 girls. A synod of six rabbis whose salaries are paid from the meat-tax takes charge of the spiritual interests of the Jews. There are no Jewish government officials. The Jews of Fez are by preference shoemakers and grocers. The richer are money-lenders. The men wear cork-screw curls behind their ears, shave the head, and leave a pig-tail pendent from the top. The women, who are partly secluded, wear after marriage a black wig covered with a kerchief. Women in mourning wear a red head-kerchief, leave the feet bare, and wear around the mouth part of the winding-sheet of the dead. Early marriages are the rule.

Fez has produced several writers. Prominent among them are the grammarians Dunash ibn Labrat, and Judah b. David Ḥayyuj; Alfasi, and the Karaite Moses Alfasi and members of the Azulai family, authors of various bibliographies of Jewish literature. Ḥayyim Azulai emigrated from Castile to Fez in 1492. Toward 1630 Vidal Ẓarfati, author of "Ẓuf Debash," was chief rabbi of Fez, as was (c. 1755) Jacob ben Ẓur, author of "Mishpaṭ Ẓedakah." Fifteen years later the chief rabbi was Elijah Ẓarfati. A former rabbi of Fez, Jacob ben Na'im, became chief rabbi of Leghorn, where he died in 1800.

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J. M. Sc.

FEZ, DAVID OF. See Fez.

FIAMETTA, JOSEPH BEN SOLOMON: Rabbi of Ancona, Italy; died in 1721. His name is written variously: Wolf, in the Latin transcription of his name, gives "Flammeta"; Carmoly ("Hist. des Médecins Juifs," p. 237) has "Piamita"; and Delitzsch ("Zur Geschichte der Jüdischen Poesie," p. 74) gives "Piatita." He was the father-in-law (Steinschneider says son-in-law) of Samson Morpurgo, rabbi of Ancona. He wrote: "Widdui," atonement prayers of the Italian rite, included in the "Tikkun Shobabim" of Moses Zacuto, Venice, 1712; "Or Boḳer," containing prayers and seliḥot, Venice, 1709. He wrote also an approbation to Nehemiah Ḥayyun's "'Oz le-Elohim," Berlin, 1713, and a panegyric poem on Abraham Cohen's "Kehunnat Abraham," Venice, 1719. Among the Italian responsa there is one regarding communal taxation signed by Shabbethai Panzieri and Joseph Fiametta.

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S. S. M. SEL.

FICHEL, BENJAMIN-EUGÈNE: French painter; born in Paris Aug. 30, 1826; died there Feb. 7, 1895. After essaying historical painting he turned his attention to producing small genre pictures in the style of Meissonier, though he was a pupil of Paul Delaroche. These he executed with great skill in technique, historic correctness of costume being a characteristic feature of his compositions. He received the Cross of the Legion of Honor in 1870. Some of his genre paintings were exhibited in Munich in 1879. "L'Arrivée à l'Auberge," one of his best works, has been since 1863 in the possession of the Luxembourg museum at Paris; "La Joueuse de Luth" is in the Stettin museum. Other works: "Le Numismate"; "Le Joueur du Violon"; "Une Fête Foraine en 1776"; "La Capture d'un Espion"; "Le Savetier et le Banquier"; "La Belle Marchande"; "Une Partie d'Echecs"; "Chanteurs Ambulants"; "Le Rapport au Général"; "La Dernière Acquisition du Maître." Among his historical genre paintings may be named: "Le Duc de Choiseul chez l'Abbé Barthélemy"; "La Nuit du 24 Août 1572"; "Fondation de l'Académie Française"; "Bonaparte et Eugène Beauharnais"; "Daubenton dans Son Laboratoire"; "Lacépède Ecrivant l'Histoire des Poissons."

Fichel's wife, *née* Jeanne Samson, a pupil of her husband, has exhibited at the Salon since 1878.

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S. N. D.

FIDANQUE, JACOB BEN ABRAHAM: English scholar; died at London in 1701. He was one of the first Jews after the Return to busy himself with the study of rabbinic literature. He is the author of notes on the commentary to the Earlier Prophets by Isaac Abravanel, published with the text, Hamburg, 1686. Fidanque revised and published a second edition of the "Miklal Yofi" by Solomon ben Melek, Amsterdam, 1685.

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J. I. BR.

FIELDS. See AGRARIAN LAWS; LANDLORD AND TENANT.

FIG AND FIG-TREE: The fig-tree (*Ficus Carica*) and its fruit are designated in Hebrew by the same word, "te'enah" (Deut. viii. 8; Judges ix. 10; Num. xiii. 23; II Kings xx. 7); the plural, "te'enim," indicating the fruit as distinct from the tree. According to Lagarde ("Mittheilungen," i. 58 *et seq.*), the fact that the name is not found originally in any other Semitic language indicates that the fig is indigenous to the territory occupied by the Hebrew-Aramaic Semites (see also Guidi, "Della Sede Primitiva dei Popoli Semitici," p. 35). "Te'enah" is the common term for "fig"; in a special sense, however, it denotes the figs which ripen in August and form the largest crop. The early figs, appearing in March or April and ripening in June, are called "bikkurah." In the Revised Version this word, in accordance with its etymology, is uniformly rendered by "first ripe fig" (Isa. xxviii. 4; Micah vii. 1; Hosea ix. 10). The early fig was considered a great delicacy by the Hebrews. The late or green figs, which sometimes ripen after the fall of the leaf, and occasionally remain on the tree during the winter months, are called "pag," whence the Greek *βηθφαγή* ("the house of green figs"). They are alluded to in Cant. ii. 13, where the Vulgate rightly translates "paggeha" by "grossos suos," *i.e.*, "its green figs." The term "ḳayiẓ," primarily meaning "the harvest of fruits" and "summer fruits" (Jer. xlviii. 32; Isa. xvi. 9), is sometimes used for the fig itself, probably for the late fig (II Sam. xvi. 1; Amos viii. 12).

The fig was one of the principal fruits of Palestine, even before the entrance of the Hebrews into the Promised Land (Num. xiii. 23). Figs were sometimes dried and pressed into cakes, called "debelah" on account of their round shape. These were used as food (I Sam. xxx. 12) and as a remedy for boils (II Kings xx. 7; Isa. xxxviii. 21). "Fig leaves" are mentioned as the material of the "aprons" of Adam and Eve (Gen. iii. 7), these leaves being larger than those of any other Palestinian tree.

The fig-tree was associated with the vine as an emblem of peace and prosperity (Micah iv. 4; Isa. xxxvi. 16). On the other hand, the failure of the fig-crop and the destruction of the fig-tree were regarded as a misfortune and as a punishment from God (Ps. cv. 33). In Jotham's parable (Judges ix.) the fig is distinguished for its sweetness and good fruit.

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E. G. H. H. H.

FIGAH (פיגה): River in the Damascene, affluent of the Barada (the Biblical "Abana"). "Figah" comes from the Greek *πηγὴ*, and is still to be found in the name "'Ain Fijah," the chief source of the Barada. Reland has identified it with Pliny's "Pagida" ("Palæstina," i. 290), and Schwarz, wrongly, with the Biblical Pharpar ("Das Heilige Land," p. 31). The Figah is spoken of in the Mishnah (Parah viii. 10) as a troubled stream, the water of which was unfit for sacrificial uses. Nevertheless, it is supposed to be one of the four rivers which surround Palestine (B. B. 74b).

BIBLIOGRAPHY: Neubauer, *Géographie du Talmud*, p. 32.

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FIGO (PIGO), AZARIAH BEN EPHRAIM: Preacher at Venice; died at Rovigo 1647. Figo was an excellent scribe, and the scrolls which he wrote are highly prized. He was the author of "Iggerot u-Teshubot," letters and responsa, published in a similar work entitled "Be'er Sheba'," Venice, 1614; "Giddule Terumah," a casuistic commentary on Samuel ha-Sardi's "Sefer ha-Terumot," *ib.* 1643; "Binah la-'Ittim," seventy-five sermons for Saturdays and holidays (*ib.* 1647-48), a work which went through many editions and is still very popular with Eastern Jews.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 77; Berliner, *Luhot Abanim*, p. 131, Frankfort-on-the-Main, 1881; Fürst, *Bibl. Jud.* i. 280.

S. S. M. Sel.

FILEHNE. See Posen.

FILIPOWSKI (PHILLIP), HIRSCH: Mathematician, linguist, and editor; born at Wirballen, Russia, 1816; died in London, England, July 22, 1872. At an early age he showed great aptitude for the study of mathematics and languages, and was fortunate in finding a Polish schoolmaster who secretly aided him in acquiring the rudiments of a modern education. In 1839 he emigrated to London. Here he was at first employed as teacher in a Jewish school, at the same time preparing himself for his future career as a mathematician and author. His first work was "Mo'ed Mo'adim," on the Jewish, Karaite, Christian, and Mohammedan calendars, with tables from the Creation to the year six thousand (London, 1846; republished 1863). In 1847 he edited a Hebrew annual, "Ha-Asif," containing various essays on Hebrew literature and mathematics (London and Leipsic, 1849). He edited for the Jewish Antiquarian Society the "Mibhar ha-Peninim" of Ibn Gabirol; appended to it is "Megillat Anteyukas," Aramaic text, with Hebrew and English translations by the editor (London, 1851). He edited also: "Sefer ha 'Ibbur," by Abraham ben Ḥiyya (London, 1851); "Sefer Maẓref la-Kesef," by Azariah dei Rossi (Edinburgh, 1854); "Maḥberet," by Menahem ben Saruḳ (London, 1854); "Teshubot Dunash ben Labraṭ," with critical notes by Dukes and Kirchheim (London, 1855); "Sefer Yuḥasin ha-Shalem," by Abraham Zacuto, with notes by Jacob Emden (London, 1857). Appended to the last-mentioned work are: (1) Josephus, "Contra Apionem"; (2) "Binyan Herodes," a description of Herod's Temple; (3) "Iggeret Rab Sherira Gaon"; (4) "Iggeret Abraham Farissol," on the Ten Tribes; (5) "Iggeret Yehoshua' ben Nun."

Filipowski was also employed as an actuary at Edinburgh. In this capacity he published a work on "Anti-Logarithms" (1849), which established his name among mathematicians. In 1857 he translated Napier's "Canon of Logarithms" from the Latin into English, and in 1864-66 he edited Baily's "Doctrine of Life Annuities and Assurance."

In 1862 he designed a font of Hebrew type with the vowel-points attached to the letters, from which a pocket edition of a Hebrew prayer-book was printed, containing also an English translation by him. In 1867 he founded the "Hebrew National," a journal which lived but six months. His last work was a pamphlet entitled "Biblical Prophecies" (London, 1870), on the Jewish position in regard to the Biblical prophecies and the Messiah. In appreciation of his services to antiquarian research he was elected a fellow of the Antiquarian Society, and for his actuarial work a fellow of the Society of Actuaries.

Bibliography: Goldberg, in *Ha-Maggid*, 1872, pp. 530 *et seq.*; idem, *Bet Ozar ha-Sifrut*, i. 72-74; Fürst, *Bibl. Jud.* iii. 85; Zeitlin, *Bibl. Post-Mendels.* pp. 83-85.

H. R. M. B.

FINANCE: The supplying of capital for large undertakings, a characteristic of modern forms of commerce. As distinguished from the more passive side of banking, the reception of deposits, it may be described as the active aspect of a banker's operations. The earliest beginnings of finance are probably to be found in the money-lending of the Middle Ages (see Usury). In the modern form, however, the origin of financial operations came with the need of large sums to supply the armies of the Hapsburgs and the Valois in the sixteenth century (see Ehrenburg, "Zeitalter der Fugger"). Jews had nothing to do with this except in so far as the Antwerp firm of Mendes may have assisted Charles V. It was only with the gradual accumulation of capital in Jewish hands during the seventeenth and eighteenth centuries, when such capital was to a certain extent free from government interference, that any Jewish activity in finance began. The court Jews of Germany, who had acquired a certain amount of capital by the purchase of loot during the Thirty Years' war, and the Jewish frequenters of the Amsterdam bourse (of which the London exchange is only a "filial") in the eighteenth century, were the earliest examples of Jewish financiers.

When Napoleon captured Holland, the financial center of the Anti-Napoleonic league was transferred to Frankfort-on-the-Main, where the house of Rothschild obtained its prominent position in the financial world.

With the peace of 1815 came the beginnings of international finance, in which industrial operations in one country were assisted by loans from financiers of other countries. The Jews, through their international position, were the first to combine into syndicates for such purposes, and the earlier stages of national loans and the larger industrial operations —especially those relating to railways—were largely financed by means of Jewish capital. Even in cases where, as in England and the United States, there were large bodies of capitalists ready to advance money, the actual operation was often conducted by means of Jewish firms. The practise initiated by the Rothschilds of having several brothers of a firm establish branches in the different financial centers was followed by other Jewish financiers, like the Bischoffsheims, Pereires, Seligmans, Lazards, and others, and these financiers by their integrity and financial skill obtained credit not alone with their Jewish confrères, but with the banking fraternity in general. By this means Jewish financiers obtained an increasing share of international finance during the middle and last quarter of the nineteenth century. The head of the whole group was the Rothschild family, for whose operations see Rothschild. Of more recent years non-Jewish financiers have learned the same cosmopolitan method, and, on the whole, the control is now rather less than more in Jewish hands than formerly. For further details see the respective countries and BANKING.

There is no evidence that Jewish financiers of one country, or of all countries, are in any sense combined to form one fund for financial operations. On the contrary, Jewish firms compete very keenly with one another, and the more ambitious among the smaller firms are always combining to divert business from the larger and older institutions. Still, the existence of branches of various firms in different countries often enables them to obtain the assistance of foreign Jewish capital in any large operations to this extent.

Special Activity.

As regards the special directions in which Jewish finance has been directed, during the first half of the nineteenth century state and municipal loans in Europe were largely in Jewish hands. The Sterns and Goldsmids, for example, financed Portugal almost exclusively. In railways, however, Jewish activity was not so prominent, though Baron de Hirsch in Turkey, the Rothschilds in France, Strousberg in Rumania, Poliakoff and Speyer & Co. in Russia, and more recently Kuhn, Loeb & Co. in the United States, have been important factors in railway financing. Jewish financial interests have rarely been connected with industrials, except as regards some of the precious stones and metals, the Rothschilds controlling mercury, Barnato Bros. and Werner, Beit & Co. diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver. Perhaps the most important operation financed by Jewish capital in recent years has been the great dam of the Nile, the capital for which was furnished by Sir Ernest Cassel. It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms.

It is clear from the above account that Jewish financiers could not have had much influence on the various crises of the last thirty years, as has often been charged against them by anti-Semitic writers. Such crises have almost invariably been caused by overspeculation in industrials, in which Jewish capital has rarely been invested. It is for this reason that they appear to be rarely affected by such occurrences as the "Krach" of 1873 in Germany, or the Baring panic of 1893 in England, which was tided over mainly by the influence of the Rothschilds. Indeed, the history of Jewish finance has been remarkably free from any tendency to rash speculation. The names of Mires in France, Strousberg in Germany, and Baron Grant in England are almost the only examples of reckless speculation on a large scale among Jews, though the operations of Baron de Hirsch are stated to have been sometimes characterized by remarkable financial audacity, only justified by success. As contrasted with the general run of dealers in capital, Jews have shown themselves especially cautious, and no case is known of any large "corner" having been attempted by Jewish financiers.

The Stock Exchange.

Here it is only necessary to refer to one particular organization with which Jewish financiers have been especially connected. The stock exchange finds its function in modern capitalism in "making a market" for all kinds of securities. Here, undoubtedly, Jews have taken a prominent part, though at first sight their numbers do not seem to be exceptionally large. In the London Stock Exchange they were only 5 per cent in 1885 (Jacobs, "Studies in Jewish Statistics," p. 38), and in that of New York the Jews appear to have only 128 out of the 1,150 members—a little more than 10 per cent: whereas Jews form at least 20 per cent. of the whole population of New York, and much more than that percentage of the business section. But on closer examination it is found that the majority of these are concentrated in the foreign market; and here undoubtedly the Jews fill a particular function, that is, in accommodating prices in international finance. It has been stated that nearly 60 per cent of the members of the foreign market at Frankfort, and nearly as many at Berlin, are of Jewish origin. The Prussian law against options was declared to be influenced by anti-Semitic desire to undermine the preponderating influence of Jews on these markets; but as their activity was mainly connected with the Foreign Exchange or Arbitrage Market, the law was ineffective, and is about to be repealed. The activity of Jews in this latter direction is intimately connected with their work as foreign exchange-brokers, the movement of the precious metals throughout the world being largely directed by Jewish hands, and the rate of exchange between one country and another being largely determined by them. It is only in this direction that there can be any mention made of Jewish finance as such.

The chief Jewish firms of financial importance, besides the Rothschilds, are those of Camondo, Fould, Pereire, and Bischoffsheim in Paris; Montague, Sassoon, and Stern in London; Bleichröder, Warschauer, and Mendelssohn in Berlin; Günzburg in Russia; and Kuhn, Loeb & Co., Seligman, and Lazard in the United States. The members of some of these firms have terminated their connection with the Jewish faith, but still maintain connections with their Jewish relations. It is characteristic of these and of most Jewish financial firms that they do not lose their identity in joint-stock companies, but retain personal control of the business. Besides these, there are many other banking firms which have no specific family heads but are mainly controlled by Jews and run by Jewish capital, as, for instance, the Dresdner Bank, the Handels Gesellschaft, and National Union Bank of Berlin, and the Crédit Mobilier of Paris.

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J.

FINCKENSTEIN, RAPHAEL: German physician and poet; born at Breslau Nov. 10, 1828; died there July 31, 1874. He was educated at the gymnasium and the university of his native town, receiving the degree of doctor of medicine in 1850. The same year he established himself as a physician in Breslau, and in 1854 became at the university privat-docent in the history and geography of medicine and in epidemiology.

He contributed to the medical journals many essays on his specialty, and is the author of several works, among which may be mentioned "De Furoribus Epidemicis," Breslau, 1858; and "Zur Geschichte der Syphilis die Aeltesten Spanischen Nachrichten über Diese Krankheit und das Gedicht des Francesco Lopez de Villalobos vom Jahre 1498," *ib.* 1870. Finckenstein also wrote: "Dichter und Aerzte," Breslau, 1863; and "Bei Saarbrücken," 1870, a one-act play, which was very successful on the German stage.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

FINDER OF PROPERTY: In law he who finds and takes up lost goods acquires thereby a special ownership as first occupant against all the world excepting the true owner. The duty, however, to seek out the true owner and to restore the lost things to him is imposed on the Israelite, first as to lost cattle or beasts of burden, and then in more general terms as follows: "and thus shalt thou do to his garment: and thus shalt thou do to all the lost property of thy brother which is lost from him and thou mayest find, thou canst not withdraw thyself" (Deut. xxii. 1–3, Hebr.).

Thus the law of things lost and found falls into two parts: (1) respecting the person who is the true finder and gains the qualified ownership; (2) defining his duties to the owner. The latter part is more a question of morals and of conscience than of right to be determined by the courts. This is aside from the question arising in regard to lost and found documents.

1. The first part of the law has been developed by the rabbinical authorities without the aid of Scriptural texts. The qualified ownership depends in the main upon such acts of occupation as in the case of a purchase would vest title in the buyer—*i.e.*, upon the "ḳinyan" (acquisition), fully explained under Alienation and Acquisition. Inanimate things are "found" by seizing them, not by seeing them (B. M. i.), while domestic animals are "acquired" by leading or pulling them (*ib.* Mishnah, ii. 3, 4). Things may also be found by dependents: everything found by a man's minor children, his wife, or his bondmen belongs to him (*ib.* v. 5).

Lost Deeds.

2. There are special laws relating to the finding of lost writings, it being enjoined, on grounds of public policy, that certain classes shall not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meïr, say such bonds should not be returned, though they contain no lien clause; for the court might declare the absence of such a clause a mere mistake of the scrivener, and might thus enforce the bond against innocent purchasers of the debtor's land, after the amount of it had been paid off and the document lost or thrown away by the debtor. In the case of a bill of divorce, a deed of manumission, a last will, a deed of gift, or an acquittance, the finder should not return the document; for it is probable that after it had been written the grantor, donor, etc., decided not to put it in force. A letter of Appraisement, however, a grant of alimony, a deed attesting a ḥaliẓah or refusal (a woman's refusal to ratify a marriage concluded for her in infancy; see Mi'un), a deed for selection of arbiters, or any other judicial writing—all these the finder should return. Writings found in a pocketbook, in a writing-case, or in a bundle of deeds should be returned; that is, when three or more are tied together (*ib.* 8; compare Gemara *ad loc.*). Deeds or bonds found among a man's own papers but which he can not account for must be left there; that is, must not be returned to the parties mentioned in the deeds or the bonds, unless they bear some indorsements or riders for his guidance (*ib.*).

The finder must, as a rule, advertise ("hakriz") for the true owner.

Finds to Be Advertised.

But some things which can hardly be identified, and which the owner has presumably "given up in despair" ("yi'esh"), the finder may keep without advertising, *e.g.*, grain, fruits, or copper coins scattered about, small sheaves on the common thrashing-ground, round cakes of figs, etc. But when articles even of this class contain anything that distinguishes them they must be advertised; for instance, if there is a piece of pottery among the figs.

Fowls tied together by their wings, found behind a hedge or behind a stone fence or on the footpaths of a field, must not be touched; for should they be removed and advertised, the owner would have no means of identifying them. Articles found covered up in a dung-heap must not be taken; for they are evidently not lost, but hidden away. Things found in a very old wall or stone-heap may be kept, for they probably belonged, if found in the Holy Land, to the ancient Canaanites, or to one of some other forgotten nation. If found in a new wall, and in the outer half of the wall's thickness, they belong to the finder; if in the inner half, to the master of the house. In the former case it is supposed that some one passing on the highway has placed them in the wall.

Things found before the counter in a store are the property of the finder, having presumably been dropped by a customer; what is found behind the counter belongs to the storekeeper; and so with a money-changer.

Garments Typical.

The Scripture text, it is explained, names specifically a garment, because it is the best type of an article that can be identified and for which an owner is apt to look; hence every found article which has these two characteristics must be advertised by the finder. Nothing can be legally found that has not first been lost. A cow or an ass which is grazing along the highway is not lost; an ass with his gear hanging upside down or a cow grazing in the vineyards is lost; and the finder lies under the duty, enjoined by Scripture (Deut. xxii. 1–2), of returning the beast; and though it runs off even four or five times, he must still bring it back, and he must not charge more for his time than a workman out of employment would be willing to take for the time occupied in such a task. If the lost article is in a large basket or sack, and the finder is an old gentleman whose dignity would suffer by carrying it along the street or road, he is excused from carrying it himself to the owner; but he should notify him of his find.

As regards the use of anything found, a beast that "works and eats" should be set to working and eating while it waits for the true owner; one that eats and does not work should be sold, and the proceeds laid away. The rules in detail as to the time and mode of keeping sundry kinds of animals can not be here discussed. Where money is raised by the sale of lost and found things, the finder may use the money, but in any event he is responsible for its loss; but when money itself is lost and found he should keep it unused; and he is not responsible as a hired keeper would be, except for negligence. Such is also the liability for goods still unclaimed. He who finds books should read from them once in thirty days; if he can not read, he should turn them over at such intervals; but he should not use them for study, nor let another man read with him. He who finds coverings (*e.g.*, bedspreads) should shake and spread them out once in thirty days—not by way of display on his own behalf, but for better preservation. Silver and copper vessels the finder may put to use, but not so as to wear or injure them. Vessels of gold and glass he should not touch at all.

Mode of Advertisement.

According to the Mishnah (*ib.* ii. 6), under the prevailing opinion of R. Judah, the advertisement —of course, by word of mouth—is to be continued for the three festivals (Passover, Weeks, Booths) next following, and for seven days thereafter. During the days of the Temple this was done with a view to the possibility of the owner being absent on a pilgrimage to Jerusalem; but by an "institution" made by the sages after the Temple's fall, announcement was to be made for a shorter time in the synagogues and houses of study. At times when men of violence (אנסים) claimed all things lost and found as perquisites of the crown, the finder would be justified in doing no more than telling the fact to all his neighbors and acquaintances (see Bertinoro on the Mishnah, *l.c.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 267, 3).

The announcement is made in very general terms, such as: "Who has lost coins [or garments, or a domestic animal], let him come and describe the marks of identification." These marks should be very clear, or the property should not be given up; and if the applicant is known as a cheat, it should not be delivered to him unless he brings witnesses. In latter days, when cheats became numerous, the courts adopted the rule of calling on the applicant for witnesses as to his good character; otherwise, besides describing identifying marks, he would have to prove his ownership by witnesses. Between an applicant who describes the identifying marks on a found article and one who proves his ownership by witnesses, the latter prevails.

The active duty of the finder to take care of lost goods and to return them to the owner ("of thy brother," Deut. xxii. 3), imposed by the words of Scripture, applies only when the owner is an Israelite; in fact, no aid is to be given to an idolater by such service. However, if the finder treats a Gentile fairly ("to sanctify the Name") by impressing the outside world with the honesty of Israel, he deserves praise. An Israelite who denies his faith or defies the Law is not entitled to the finder's active care and work in returning lost property.

For the sake of peace, where a Gentile leaves his implements at night in the open air, Israelites ought to take them under cover to save them from thieves (Yer. Giṭ. v.). If the Gentile or infidel learns of the whereabouts of his goods, his title is not affected by his status.

Bibliography: *Mishnah B. M.* i., ii.; *Gemara* on same; *Yad, Gezelah*, xi.-xviii.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 259-271.

s. s. L. N. D.

FINES AND FORFEITURE (קנס): A fine or forfeiture, in the sense either that a sum of money is to be paid, or that the whole or a part of a man's property is to be turned over to the king or commonwealth by way of punishment for an offense, is unknown to Jewish law as understood by the sages. The general forfeiture of estate, in the case of political offenders put to death by the king's government, was a controverted point among the Rabbis. According to some rabbis the estate went to the king; but it seems that there was no real tradition concerning the matter, as the only precedent cited in connection with this controversy is the case of Naboth in I Kings xxi. 18 (Sanh. 48b; compare Tosef., *ib.* 4). The payment of a fixed sum is in some cases imposed by the Mosaic law upon a wrong-doer; but the money is paid to the injured party or his representative, not to the sovereign or the community. Four cases are given in the Torah in which a fixed sum (the "mulcta" of Roman law) is to be paid by the wrong-doer to the injured party: (1) where an ox whose owner has been forewarned kills the bondman or bondwoman of another, in which case the mulct is thirty shekels (see Shekel), to be paid to the master (Ex. xxi. 32); (2) where a man ravishes a damsel (נערה) who is not betrothed, the mulct being fifty shekels, payable to the damsel's father (Deut. xxii. 29); (3) where a newly married husband untruly accuses his wife of having lost her virginity before marriage, the mulct being a hundred shekels (Deut. xxii. 19); (4) where a girl is seduced, the amount of the mulct, given by inference only (Ex. xxii. 16), being fifty shekels.

Cases 2 and 4 are fully treated in the Mishnah (Ket. iii. 1-4). The ravisher and seducer are on the same footing as to the mulct, though not as to the time and circumstances of payment. Case 3, that of him who "brings out an evil name," is the only one in which an offender gets a twofold punishment, paying a fine and receiving forty stripes.

As mentioned elsewhere, fines or mulcts may only be imposed by a court made up wholly of ordained judges. Maimonides, dealing with law already obsolete in his day, treats the subject in his "Yad" as follows: Case 1 in Hilkot Nizḳe Mamon; 2 and 4 in Na'arah Betulah, 1, 10 *et seq.*; 3 in Na'arah, 3.

While neither Bible nor Mishnah knows aught of a fine payable to the community, a jurisdiction grew up in the Diaspora by which the rabbinical courts in an emergency would inflict fines, payable into some communal funds, for some crying public offense (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 2); for instance, on men keeping false scales, weights, or measures, and like (*ib.* 231, 2).

S. S. L. N. D.

FINGER (Hebr. אצבע, pl. אצבעות; Aramaic, צבעא or דבעא): One of the digits. In the Bible the term אצבע is sometimes used in a figurative sense, denoting power, direction, or immediate agency. "Thy heavens, the works of thy fingers [of thy power]," says the Psalmist (Ps. viii. 3). "Tables of stone written with the finger [by the direction] of God" (Ex. xxxi. 18). On beholding the fourth plague, which they were unable to imitate, the magicians said: "This is the finger [power] of God" (*ib.* viii. 19). The finger is mentioned in the Bible as a measure of length (Jer. lii. 21). Putting forth the finger was an insulting gesture (Isa. lviii. 9)—probably the thumb between the first and middle fingers.

Names.

Although each finger must have had a special designation, the names of only three are found in the Bible: (1) אצבע, which, besides being a common name, means especially the index-finger; (2) בהן, the thumb (in the Mishnah, אגודל, גודל, אליונא); and (3) קטן, the ear-finger. In the Talmud the names of the five fingers are: גודל, the thumb; אצבע, the index-finger; אמה, the middle finger; קמיצה, the ring-finger; and זרת, the ear-finger. Normal fingers and toes consist, according to the Mishnah, of six joints (Oh. i. 8). The fingers form the subject of certain Talmudical laws relating to the priestly benediction (נשיאת כפים). Only those priests whose fingers were without blemish were allowed to deliver the blessing (Meg. iv. 8). During its recital the priests stretched out the fingers (Soṭah 39b); in post-Talmudical times, however, the custom was to separate the fingers into pairs. A figurative image representing this division is generally carved on the tombstones of priests ("kohanim"). In rabbinical literature expressions in which the finger occurs are frequent.

To inquire into the mysteries of God is to put the finger in one's eye; so long as the finger remains therein the eye waters ("Batte Midrashim," i. 13). To put the finger in one's teeth is to give opportunity (Tosef., Nazir, iii. 287, §§ 2-6). "The finger of the heathen is therein," or "he has a share in it." Similar to the English expression "He has more wit in his little finger than you have in your whole body," is the following, found in Ab. R. Natan (ed. Schechter, p. 59): "The finger of Eleazar ben 'Arak outweighs all the scholars together."

Haggadic Teachings.

The Haggadah sets forth the great value of the fingers by inferring from the words of Lamech pronounced on the birth of Noah, "This son shall comfort us . . . for the toil of our hands" (Gen. vi. 29), that Noah was the first who was provided with fingers (cited from the Midrash Abkir by Isaac Judah ha-Levi in "Pa'aneaḥ Raza," *ad loc.*). Each finger of the right hand of God, says a haggadah, had a special mission to fulfil: the ear-finger instructed Noah in the building of the ark; the ring-finger smote the Egyptians; the middle finger wrote the tablets of the Law; the index-finger showed the form of the shekel to be employed; the thumb and the whole hand shall inflict punishment on Esau (Pirḳe R. El. xlviii.; Yalḳ., Gen. 153, 56d).

According to a legend, Abraham was fed by the angel Gabriel, in the cavern where he was born, by being made to suck milk from his finger (Beer, "Leben Abrahams," pp. 3, 102). The same legend with some variations is current among the modern Arabs in the following form: In order to feed Abraham, God made water flow from one of his fingers; from another, milk; from a third, honey; from a fourth, juice of dates; and from the fifth, butter (Beer, *l.c.*).

Cabalistic Views.

A parallel is drawn by the cabalists between the ten fingers and the ten Sefirot. Because of this connection, says the "Bahir," the priests deliver the benediction with outstretched fingers (§ 48). Man should not stretch out his fingers, except in prayer or in the priestly benediction, because of the mysterious connection existing between the ten fingers and the ten Sefirot (Zohar iii. 145a). The victory gained by Moses over Amalek through stretching out his hands is explained by the cabalists in this sense (Baḥya, "Wayeḥi," 71d). In the midrashic literature the ten fingers correspond to the Ten Commandments. Gershon ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each finger, according to them, stands in a natural connection with one of the senses.

Superstitions.

Among the Jews of Germany and Austria it is customary to bend the thumb of the dead toward the palm of the hand in the form of a ד, and to draw over it the three middle fingers in the form of a שׁ, and to bend the little finger in half as a י, in order that the whole may represent the name of God (שׁדי). In Russia and Palestine, among the Ashkenazim as well as among the Sephardim, it is customary to stretch out the fingers of the dead. But if the deceased was a prominent man, and there is a drought, the fingers are bent in order that he may be able to carry a paper containing a prayer for rain.

The squeezing of the thumb was believed to be a remedy against the evil eye. "He who fears an evil eye," says the Talmud, "let him put the thumb of the right hand into the left hand, and that of the left into the right" (Ber. 55b). The belief that the fingers have the power to cure maladies caused by the evil eye is still prevalent among the Sephardim in Palestine. Hands with outstretched fingers are painted on the outer walls of the houses to protect their inhabitants.

Bibliography: Löw, *Die Finger*, in the *Kaufmann Gedenkbuch*; Krauss, in *Zeitschrift für Ethnologie*, xv. 89; Grunwald, in *Mittheilungen des Vereins für die Jüdische Volkskunde*, v. 66; *Sefer Ḥasidim*, p. 327.

S. S. I. Br.

FINLAND: Russian grand duchy; formerly part of Sweden. It has a small Jewish population, which finds itself in a somewhat peculiar position with regard to the law of the land. In 1772 Finland was still a part of Sweden. The constitution granted to the Swedish kingdom in that year provided that "the citizens must belong to the Lutheran Evangelical Church." At that time the possibility

Laws of 1779 and 1782.

of the transfer of Finland from Sweden to Russia had not been considered. The clause was inserted for the protection of the country from the Catholic Church. On Jan. 26, 1779, the Diet decided that the Jewish inhabitants (whose number did not exceed 2,000) "will not be permitted to possess a synagogue except in the city of Stockholm, and in two or three other large cities, where they can be under a more complete surveillance of the police." On Jan. 25, 1782, the government passed a special regulation allowing the Jews to possess synagogues in Stockholm, Göteborg, and Malmöhus. They were also permitted to visit other towns, but for commercial purposes only. According to this regulation the Jews had no right of permanent residence in Finland. Notwithstanding this expressed prohibition of residence, a number of Jews have been living there for years, and no attempt has been made to rigidly enforce the old law. The following table shows the number and distribution of Jews in Finland at the census of 1885:

	Adults.	Children.	Total.
Helsingfors	168	293	461
Tavastehus	14	17	31
Tammerfors	14	4	18
Abo	51	64	115
Uleaaborg	68	92	160
Other places	87	101	188
Total	402	571	973

Passport Law.

Most of these were comparatively recent arrivals. In 1807 a law was passed by the government of Finland ordering all the Jews in Finland to settle in the cities, where they were allowed to reside on securing passports as foreigners. There were at that time living in the country a number of Jewish families bearing Swedish names and recognized as Swedes. In 1862 a law concerning passports was enacted in Finland, by virtue of which Jews were permitted to travel in the country and to remain at places for a short time for commercial purposes; but they were absolutely forbidden to settle permanently in the country districts.

In spite of this prohibition, Finland does possess a permanent Jewish population. An imperial decree dated March 29, 1858, granted to retired Russian sailors and soldiers, as well as to the widows and children of such, the privilege of residing in Finland. No discrimination was made as to religion, and it was assumed that the decree included retired soldiers and sailors of the Jewish faith. Furthermore, the officers of administration in Finland deemed it improper to call the imperial decree in question. Thus Finland came to have a Jewish population.

Those in Finland who are opposed to the privilege of residence being granted to Jews claim that the decree of 1858 was not properly interpreted. This decree grants to retired soldiers and sailors the right to become citizens. But since by an older law Jews were forbidden to become citizens of Finland, it is claimed that the decree of 1858 evidently applies to Christians only, and that therefore it is illegal for Jews to live in Finland. In 1885 the leader of the political party in power gave this interpretation to the decree in question, and he introduced in the Diet a resolution calling for an investigation of the subject by the Russian government, or, should that be impracticable, praying the government to enforce the regulation of 1782 until the following session of the Diet. The resolution was referred to a commission, which decided that it was desirable to strictly enforce the old regulation until final action by the Diet.

Regulations of 1894.

In 1894 the Diet petitioned the emperor to confirm a law granting to native and domiciled Jews the right of citizenship, and to other Jews the privilege of trading in the country, subject to the regulations concerning foreigners in general. The number of Jews classed as "native" or "domiciled" is very small, and applies to the Jewish soldiers of the time of Nicholas I. No other Jews have a right to remain permanently in Finland. Exception is made, however, in favor of the necessary religious functionaries, as rabbis, shoḥeṭim, beadles of synagogues, and instructors in the Jewish religion.

The regulation of 1894 has conferred on the Finnish Jews the following rights: (1) they have the same trading privileges as all other foreigners, except that of visiting the fairs; (2) they are granted annual instead of semi-annual passports; (3) they are allowed to live and trade only in the towns of Helsingfors, Abo, and Wyborg; (4) their male children, even on marrying "foreign" Jewesses, do not lose the right of residence in Finland.

In all there were in Finland in 1895 about 120 Jewish families (according to the "Allg. Zeit. des Jud." 1902, No. 16, 800 persons). Most of them are artisans and small traders. As artisans they compete successfully with both Finns and Russians.

The recent persecution of the Finns by Russia has not in any way affected the status of the Jews of Finland.

Bibliography: *Razsvyet*, 1881, No. 5; *Sovremennyya Izvyestiya*, 1882, No. 30; *Voskhod*, 1885, No. 5; *Russki Yevrei*, 1884, No. 26.

H. R. J. G. L.

FINN, JULIUS: Russian-American chess-player; born April 28, 1871, at Vladislavovo, government of Suwalki, Russian Poland; emigrated to the United States in 1887. At a tournament played in the city of New York November, 1895, he won twenty-three games, losing two and drawing one. In 1901 he won the championship of New York state.

Finn is perhaps the most successful Jewish blindfold player; he engages in twelve simultaneous games with facility.

H. R. A. P.

FINTA: A Spanish term signifying a tax which is paid to the government. It is still used—for example, in London by the Spanish and Portuguese congregations to designate a part of their revenue, levied by assessors ("fintadores") appointed for the purpose. Every two years the elders fix the entire amount to be raised as finta; and this the fintadores apportion among the individuals of the congregation. The highest finta may not exceed £40, and the lowest may not be less than £1. There are minute regulations with regard to the finta and the election of the fintadores.

BIBLIOGRAPHY: *Ascamot . . . of the Congregation of Spanish and Portuguese Jews . . .*, pp. 3-5, 12-14, 18-20, London, 1872; Israel Abrahams, *Jewish Life in the Middle Ages*, p. 42, note 1.

A. M. SEL.

FINZI (פינצי, פנצי): An ancient Italian family, which probably derived its name from "Pineḥas," through the Latin "Finea." The remotest known bearers of the name of "Finzi" were **Musetino del fu Museto de Finzi di Ancona**, who was concerned in establishing the first Jewish money-lending office in Padua in 1369, and his sons **Emanuel, Solomon**, and **Cajo**, who bought real estate in 1380. Cajo is probably identical with the Isaac ben Moses Finzi who represented his congregation at the congress in Bologna in 1416. He seems to have been a scholar, for in a document of 1389 he is styled "magister gayus." A Bible manuscript (Cod. Asher, No. 2) belonging to Solomon contains the genealogy of the Finzi family. After his death in 1421 the manuscript came into the hands of his son **Abraham** (d. 1446), and after him into the possession of his son **Mordecai**, a physician, who flourished at Mantua (1440-75), and who was distinguished also as mathematician and astronomer. The library of Turin contains many of his manuscripts. His astronomical tables were published at Mantua under the title "Luḥot, Tabulæ Longitudinis Dierum," probably before 1480. He also wrote glosses to Efodi's Hebrew grammar, "Ḥesheb ha-Efod." Joseph Sarka, Efodi's pupil, was hospitably received by the Finzis at Mantua.

To this oldest branch of the Finzis probably belonged the following:

Judah Finzi, of Bologna: In 1399 he arranged the sale of a Bible. **Benjamin Finzi**, of Piacenza: Founder of a banking-house at Fano in 1439. **Judah ben Moses Finzi**: Author of a commentary on Mordecai Finzi's "Seder Mo'ed," written at Ferrara in 1457 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1065). **Isaac Finzi da Ascoli**: Corresponded with Joseph Colon (Responsa, No. 171). **Abraham Raphael Finzi da Bologna**: Promoter of Hebrew literature, who had a copy made of a manuscript, now at Oxford (No. 1229) and of MS. De Rossi, No. 1418; in 1449 he procured Codex Benzion 18. **Hananiah Finzi ben Solomon**, of Gazuolo near Mantua: Rabbi and poet. He was part owner in 1587 of a printing-office at Venice, which issued the second part of the Maḥzor Romi; his poems are contained in the collection "Kenaf Renanim." **David ben Uzziel Finzi**: Rabbi at Mantua in 1721. His sermons, entitled "Shetaḥ ha-Ohel," of a cabalistic character, are still in manuscript. In 1682 he procured the manuscript now known as Oxford No. 1403. He was the father-in-law of Moses Ḥayyim Luzzatto. **Solomon ben Eliakim Finzi**: Rabbi at Forli in 1536; he was the author of "Mafteaḥ ha-Gemara," reprinted in the collection "Tummat Yesharim" (Venice, 1622). It was republished in Bashuysen's "Clavis Talmudica Maxima," with a Latin translation and notes by B. Rittmeier (Hanau, 1714). He also wrote a dissertation on the proper names in Gen. xxv. 13-15. **Moses Finzi**: Translator from Hebrew and Arabic. He translated into Latin Moses ibn Tibbon's Hebrew version of Themistius' commentary on the twelfth book of Aristotle's "Metaphysics" ("Themistii Paraphrasis in Duodecimum Librum Metaphysicæ Aristotelis ex Interpretatione Hebraica Latine Versa," Venice, 1558-76), and translated into Hebrew Abu Kamit's "Algebra." He is probably identical with Moses ben Israel Finzi da Arezzo. **Ḥayyim ben Jacob ben Judah Finzi da Forla**: Physician and rabbi at Pesaro and Ancona. At Pesaro, in 1581, he wrote a commentary on the Psalms, called "'Eẓ Ḥayyim" (Neubauer, *l.c.* No. 2318). He was a pupil of Isaac ben Gershom Treves. **David Finzi**, of Mantua: Possessed a collection of ancient coins, of which Azariah dei Rossi made use in his studies.

To the **Da Recanati** branch of the Finzi family belonged:

Abraham ben Foa, of Ancona: In 1455 he had a copy of the "Libnat ha-Safir" made by Messer Leon, rabbi at Mantua. **Jacob ben Menahem**: Was teacher of Gedaliah ibn Yaḥya, author of "Shalshelet ha-Ḳabbalah." **Jacob Israel ben Raphael**: Rabbi at Pesaro (1540-60); corresponded with Moses Provençal and Nathaniel Trabotti, and criticized Azariah dei Rossi's chronology; the latter defended himself in "Ma'amar Ẓedeḳ 'Olamin."

The Recanati and Arezzo Families.

The **Da Arezzo** branch of this family is identified chiefly with Ferrara, and among its members were **Joab Emanuel** and his cousin **David**. The latter in 1477 had a copy made of MS. Bodl. No. 2183. To the same family belonged **Israel Finzi da Arezzo**, owner of MS. Bodl. No. 656 ("Shibbole ha-Leḳeṭ"). His sons were: (1) **Aaron ben Israel**, rabbi at Ferrara about 1575. His responsa (MSS.) are in the Collegio Rabbinico Italiano. (2) **Moses ben Israel**, rabbi at Imola and Ferrara.

To a parallel line belong: **Benjamin da Arezzo** (1500). **Eliezer ben Benjamin**: Rabbi at Forli in 1536. **Ephraim** and **Benjamin ben Ephraim**, both of Ferrara: Their decisions are contained in a manuscript owned by the late David Kaufmann of Budapest. At Cremona about 1586 **David Finzi** and his son **Ishmael ben David da Arezzo** were heads of the Talmudic academy. To this branch belong the Finzis of Ferrara and Tuscany. One of the greatest Talmudists of his time was **Hezekiah ben Benjamin Finzi** of Ferrara, teacher of Leon da Modena.

The branch of the Finzi family now living at Florence is directly descended from **Yehiel ben Abraham Finzi**, rabbi at Florence about 1660. His responsa are mostly in manuscript. **Samuel Isaac ben Moses Hayyim Finzi**, rabbi at Reggio in 1686, was the author of "Sefer Tiḳḳun ha-Shulḥan" (Codex Montefiore, No. 353). **Gur Aryeh ha-Levi ben Benjamin Finzi**, rabbi at Mantua about 1680, composed and collected additions to the Shulḥan 'Aruk, printed in the Mantua edition of 1722. **Gur Aryeh Finzi**, grandson of the preceding, edited and wrote an introduction to "Gur Aryeh," a commentary on the Shulḥan 'Aruk (Mantua, 1722). He was rabbi at Casale in 1711. **Samuel Sar Shalom Finzi** (d. 1791) was rabbi at Ferrara; he was a pupil of Isaac Lampronti, and was a famous preacher. His sermons are preserved in manuscript under the title "Imre Emet." **Alessandro (Elisha) Michael Finzi,** also a pupil of Isaac Lampronti, was in 1721 secretary of the rabbinical academy of Ferrara. **Isaac Raphael ben Elisha Michael Finzi** was born at Ferrara in 1728, and died at Padua in 1813. He was one of the most famous preachers of his time. Christians were often seen among his hearers. He was a member of the Paris Sanhedrin in 1806, and was made vice-president. His manuscripts are in the library of the Jews' College in London. **Solomon Finzi** was rabbi at Elba about 1800. He was the author of "Messia Verrà," a poem which resulted in his imprisonment on the charge of attacking Christian ministers. He was soon released, however, and afterward lived at Florence.

Jacob Levi ben Isaac Finzi probably took the name of "Finzi" in Italy, but, being from Germany, he added "Tedesco," and thus became the ancestor of the Tedesco-Finzi family in Venice. He was the author of "Dibre Agur" (Venice, 1605). **Massimo (Meshullam) Tedesco di Solomon Finzi** was appointed by the Senate of the Venetian republic as translator of Hebrew works, and officiated from 1771 to 1795. In 1780 he published "Sefer Me'ah Berakot" for the German ritual; his son, **Joseph Jacob Tedesco-Finzi,** prepared an edition for the Sephardic ritual.

Besides those already mentioned there have been a number of Finzis who may be regarded as the modern representatives of the family:

Marco Finzi, mayor in Bozzolo in the time of Napoleon I. ("Corriere Israelitico, "ix. 63). **Isaac Finzi,** of Rivarolo, about 1800 (De Rossi, "MSS. Cod. Ebr." i. 187). **Moses Finzi,** of Modena, about 1771 (Barbieri, "Dell' Origine della Poesia Rimata," p. 418; "Il Vessillo Israelitico," 1879, p. 367). **Dott. Moses Leone Finzi,** physician and politician, was born at Ferrara Jan. 16, 1808, and died April 18, 1865 (Pesaro, "Memorie Storiche della Communita Israel. di Ferrara," pp. 77, 82; "Corriere Israelitico," v. 294). **Giuseppe Finzi** (see below). **Moses Finzi** (see below). **Daniel Finzi** was rabbi at Jerusalem, and wrote in 1830 a work on the ẓiẓit (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 74). **Abraham Finzi** translated the "Leḳeṭ ha-Zohar" into Judæo-Spanish (Belgrade, 1859; Kayserling, "Bibl. Esp.-Port.-Jud."). **Judah Finzi** is "rabbino maggiore" in Sarajevo.

Bibliography: Steinschneider, *Letteratura Italiana*, p. 52; idem, *Cat. Bodl.* cols. 632, 744, 982, 1211, 2312, 2864; idem, *Hebr. Uebers.*; Mortara, *Indice*, pp. 22–23; *Mosé (Antologia Israelitica)*, v. 125, 191, 231, 306; vi. 52, 263 *et seq.*; *Shalshelet ha-Kabbalah*, ed. Zolkiev, p. 52b (ed. Venice, p. 64b); Eisenstadt, *Da'at Kedoshim*, pp. 1-36, 38, 48, 53, 59; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 25-348; Zunz, *Z. G.* p. 256; *idem*, in *Kerem Ḥemed*, v. 154, 156; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 5a, b, 807, 1406, 2304; Michael, *Or ha-Ḥayyim*, No. 765; Geiger, *Wiss. Zeit. Jüd. Theol.* iii. 286; Azariah dei Rossi, *Me'or 'Enayim*, ch. 57; Benjacob, *Oẓar ha-Sefarim*, Nos. 61, 977; Vogelstein and Rieger, *Juden in Rom*, ii. 98; *Ha-Asif*, iii. 218; Zacuto, *Responsa*, No. 37; *Jew. Quart. Rev.* xiv. 770; *Il Vessillo Israelitico*, 1878, p. 380; 1879, pp. 305, 367; 1880, pp. 211, 245; Pesaro, *Memorie Storiche della Communita Israel. di Ferrara*, p. 75; *Corriere Israelitico*, x. 165; *Monatsschrift*, 1900; Luzzatto, *Prolegomena ad Una Grammatica Ragionata*, § 59.

D. I. E.

FINZI, FELICE: Italian Assyriologist; born at Correggio, 1847; died at Florence, 1872. While studying law at the University of Bologna he devoted himself to languages, and especially to the Assyrian language and literature, on which he lectured before the Istituto di Studi Superiori of Florence. He founded with Paolo Mantegazza the Archivio di Etnologia e di Antropologia; was one of the founders of the Italian Oriental Society, subsequently transformed into the Accademia Orientale, and finally into the Società Asiatica Italiana. He is the author of "Alcuni Recenti Studi Intorno All' Archeologia Etrusca," and of "Il Brahuî: Saggio di Etnologia Linguistica" (Florence, 1870).

Bibliography: De Gubernatis, *Matériaux pour Servir à l'Histoire des Etudes Orientales en Italie*, pp. 426-428; Boccardo, *Enciclopedia*.

S. U. C.

FINZI, GIUSEPPE: Italian patriot and parliamentarian; born at Rivarolo Fuori, province of Mantua, 1815; died Dec. 17, 1886. He studied at Padua from 1831 to 1835; in 1834 he joined the secret organization Giovane Italia. In 1844 he met Mazzini in London, who entrusted him with the nationalist propaganda in Switzerland and Lombardy. In 1848 Finzi fought behind the barricades at Milan during the "cinque giornate." After serving for a time in the army of Charles Albert, he organized a Bersaglieri regiment, consisting of Mantuans; he first fought at Novara against Austria, and afterward at Rome against the papal troops. As an intimate friend of Mazzini, he was brought before an Austrian court martial at Mantua. While many of his friends were condemned to the gallows, he was sentenced to eighteen years' imprisonment; but after a short term of imprisonment at Theresienstadt and Josephstadt, the amnesty of 1856 set him at liberty.

When Lombardy was freed from Austrian domination, Finzi was appointed royal commissary for the province of Mantua. He became the confidant of Garibaldi, and was entrusted with the funds for the expedition to Sicily. The voluntary contributions not being sufficient, Finzi appealed to Cavour, who, on condition of strictest secrecy, supplied him with state funds. Cavour urged Finzi to revolutionize Naples while Garibaldi was in Sicily. Accordingly, with Zanardelli, Besana, and others, Finzi went there, but had little success; nevertheless he paved the way for Garibaldi's entry later. Ill health compelled Finzi to resign the office of general director of public safety for the southern provinces, to which he had been appointed. He sometimes mediated between Garibaldi and Cavour when their relations became strained. For about twenty-five years—from 1860 onward—Finzi was a member of the Lower House, and highly esteemed by all parties. He was a man of unflagging energy, but he was not an orator. June 7, 1886, he was made a senator; he was destined, however, never to enter the Senate chamber.

Bibliography: Leone Carpi, *Il Risorgimento Italiano, Biografie Storico-Politiche d'Illustri Italiani Contemporanei*, iv. Milan, 1888; Telesforo Sarti, *Il Parlamento Subalpino e Nazionale, Profili e Cenni Biografici*, Turin, 1890.

S. S. Mun.

FINZI, GIUSEPPE: Italian scholar and poet; born at Busseto Nov. 12, 1852. He has filled the chair of Italian literature in various gymnasia and academies, at Modena, Turin, and other cities of Italy, and has written a number of works dealing chiefly with Italian literature. They include: "L'Asino nella Legenda e nella Letteratura," Turin, 1883; "Saggi Danteschi," *ib.* 1886; "Lezioni di Storia della Letteratura," *ib.* 1888; "Principi di Stilistica Italiana," *ib.* 1888; "Manuale Completo di Letteratura Italiana," Verona, 1893; "Nel Golfo di Spezia," poems, Spezia, 1899; "Nuova Grammatica Razionale della Lingua Italiana," Verona, 1893.

BIBLIOGRAPHY: De Gubernatis, *Dictionnaire des Ecrivains du Jour.*

S. U. C.

FINZI, MOSES: Italian lawyer; born at Florence in 1830. He studied law at Pisa, and was admitted to the bar in 1856. For some years he was an associate of Mari. In 1900 the rabbinical title of "maskil" was conferred upon him. He is professor of political economy and statistics at the Istituto Tecnico of Florence. His works include: a biography of Adriano Mari, Florence, 1888; "Le Università Israelitiche e la Libertà di Coscienza," *ib.* 1898; and a short article on the "Jus Ḥazaḳa," in the "Festschrift zum Siebzigsten Geburtstage A. Berliners," Berlin, 1903.

S. U. C.

FIORENTINO, SOLOMON: Italian poet; born at Monte San Savino, Tuscany, March 4, 1743; died at Florence Feb. 4, 1815. He studied at Sienna, where he commenced to write. The reaction of 1799 brought him to prison, and when released he lived in penury at Sienna and Florence. He afterward accepted the chair of Italian literature offered him by the Jewish inhabitants of Leghorn, where he taught until 1808.

His chief production is the "Elegie," written after the death of his wife, Laura Gallico. He wrote also "La Notte d'Etruria," upon the coronation of the grand duke Leopold I.; "L'Anima," a didactic poem; and a translation of Hebrew prayers. His exchange of sonnets with Corilla Olimpica is famous.

His son **Angiolo**, born at Monte San Savino in 1770, accompanied his father on all his travels, and was a Hebrew instructor, first at Leghorn, afterward at Florence, where he died (Oct. 22, 1845).

S. U. C.

FIORINO, JEREMIAH DAVID ALEXANDER: German miniature-painter; born at Cassel Feb. 20, 1796 (according to the catalogue of the Dresden Gallery, 1793); died at Dresden June 22, 1847 (not Aug. 24, 1845, as Hoffmeister says); son of the merchant David Alexander Fiorino of Göttingen; studied under a porcelain-painter and at the academy of Cassel, winning a medal in 1816. Fiorino went to Dresden in 1824, where he was appointed court painter and received the title of "professor." The following are among his works: the medallion of Prince Maximilian of Saxony, in the Dresden Gallery; two miniatures in the Kunstgewerbe Museum of that city; the medallion of King Albert of Saxony, which he later reproduced as a lithograph; the medallion of Prince Ernest of Saxony and the portrait of the elector Wilhelm II. in the Bose Museum at Cassel. The portrait of Fiorino's father, and pastels of Fiorino's brother, the mechanician and optician Abraham David Alexander Fiorino, and his wife, in bridal costume, are also at Cassel.

BIBLIOGRAPHY: Hoffmeister, *Gesch. der Haupt- und Residenz-Stadt Cassel*, Cassel, 1882; *Buch der Dresdner Beerdigungsbrüderschaft*, and notes by Fiorino's nephew, Alexander Fiorino.

S. A. W.

FIR or **FIR-TREE:** The usual Authorized Version rendering of ברוש (once of ברות, the North-Palestinian pronunciation). In the Revised Version "cypress" has been adopted in almost every case in the margin. Of the ancient versions the Vulgate almost invariably gives "Abies, ligna abiegna" (fir-tree), while the Septuagint and the Peshiṭta render it variously "cypress," "pine," "juniper," "cedar," and "almond-tree." The translation "fir-tree" is strongly supported by the texts when studied in the light of Syrian flora. In the great majority of passages in which "berosh" occurs that tree is depicted as having its home in the higher regions of Mount Lebanon, where the cedar grows. This can not be said of the pine or of the cypress, these being trees peculiar to lower altitudes, and though they grow in Palestine and on Mount Lebanon, they are never seen in company with the cedar. On the other hand, there is in the subalpine and alpine zones of Mount Lebanon a species of fir-tree, the *Abies Cilicica*, which compares favorably both in height (130 feet) and in beauty with the cedar, its neighbor. Therefore the presumption is strong that whenever in the Old Testament "berosh" represents a tree or wood of Mount Lebanon the fir-tree is meant.

In Hosea xiv. 9 (A.V. 8), however, "berosh" represents a tree with edible fruit; it must therefore be sought for among the *Coniferæ*, and the only possible rendering is "pine"—the stone-pine, or pignon-pine (*Pinus Pinea*), the kernel of which is used for food in Palestine and in other countries in the Mediterranean zone. "Pine-wood" might be suggested as an alternative for "fir-wood" in II Sam. vi. 5, as both pine- and fir-wood make excellent sounding-boards for musical instruments. It is probable, however, that this passage should be corrected from the parallel passage, I Chron. xiii. 8, so as to read בבל־עז ובשירים ("with all their might and with songs"), instead of ובכל עצי ברושים ("with all manner of instruments made of fir-wood"). As for Nahum ii. 4 (A. V. 3), if "beroshim" in that passage means "spears," "fir-trees" would be the only acceptable literal interpretation. It is well known that next to ash fir-wood makes the best spear-shaft.

BIBLIOGRAPHY: Tristram, *The Natural History of the Bible*; G. A. Post, *Flora of Syria, Palestine, and Sinai*; Löw, *Aramäische Pflanzennamen*; Payne Smith, *Thesaurus Syriacus*; Delitzsch, *Assyrisches Handwörterb.*; Muss-Arnolt, *A Concise Dictionary of the Assyrian Language*; Theophrastus, *Historia Plantarum I* (with the notes of Bodœus and Scaliger), Amsterdam, 1644.

E. G. H. H. H.

FIRE.—Biblical Data: The ordinary process of combustion, for which the Hebrew generally has אש, in Daniel (Aramaic) נור, and, with reference to the accompanying heat and glow, בערה and אור; while אִשֶּׁה (אשה is a corrupt *ἅπαξ λεγόμενον*), the derivation of which from אש is not certain, is a technical sacerdotal term for burnt offering. The materials for making fires (see FUEL) were wood, charcoal, thorns, and dung. Rubbing pieces of wood against each other, a primitive method of getting fire, was apparently in use among the Hebrews. This at least seems to be the more probable meaning of the word "meḳoshesh" (gathering), used in describing the act of the Sabbath-breaker (Num. xv. 32-33; see I Kings xvii. 12, "shenayim 'eẓim" = "two sticks"). Jewish legend (see Adam, Book of) maintains that Adam and Eve were shown this method of making fire. In II Macc. x. 3 reference is made to the method of procuring fire by striking steel against flint. The fire-stone ("ḥallamish") was certainly known to the Hebrews, though the Biblical references to it simply emphasize its hardness, and give no intimations concerning its use for the purpose of ignition. In domestic life fire was kindled to prepare food, to bake bread or cakes, to give warmth (Ex. xii. 8; II Chron. xxxv. 13; I Kings xvii. 12; Isa. xliv. 16; Jer. vii. 18, xxxvi. 22). The ancient Hebrews rarely needed fire to heat their dwellings. They occasionally used braziers ("aḥ"), though the larger houses were provided with "winter rooms" (Amos iii. 15), which had excavations for the aḥ, the heat being preserved as long as possible by means of a carpet or rug placed over the charcoal (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 141; Benzinger, "Arch." p. 124).

Uses of Fire.

On the Sabbath no fire for domestic uses could be kindled (Ex. xxxv. 3). In refining, smelting, and forging metals fire was extensively employed; *e.g.*, in the making of the golden calf (Ex. xxxii. 24) and of idols (Isa. xliv. 12, liv. 16; Ecclus. [Sirach] ii. 5). Fire was a means of vengeance (II Sam. xii. 31 [but see commentaries on this passage]; Jer. xxix. 22; Dan. iii. 11, 15; II Macc. vii. 5). Idols especially were destroyed by fire (Deut. vii. 5; II Kings xix. 18). Cities were burned as a war measure (Josh. vi. 24). Crops were set on fire to incite hostilities (Judges xv. 4-5; II Sam. xiv. 30). If damage was done to vineyard or field or crop by carelessness in building a fire, the blameworthy party was held liable (Ex. xxii. 6). Books of an obnoxious character were thrown into the fire (Jer. xxxvi. 23). For certain offenses the penalty was death by fire (Lev. xx. 24, xxi. 9; comp. Jer. xxix. 22; Capital Punishment). Garments infected with leprosy were consigned to the flames (Lev. xiii. 52, 57). Animal refuse and stubble were burned (Lev. iv. 12, vi. 30; Isa. v. 24). Only in exceptional cases were human bodies incinerated (see Cremation).

Sacerdotal Use of Fire.

The fire on the altar, needed for the burnt offering, was always kept burning (Lev. vi. 12). "Strange fire," that is, fire newly kindled or taken from profane hearths, was not permitted (Lev. x. 1; Num. iii. 4, xxvi. 61; comp. Ariel). The holy fire was believed to have had a divine origin (Lev. ix. 24; II Chron. vii. 1-3; comp. II Macc. i. 19-22). Fire as the means of offering human sacrifices is abhorred (Deut. xii. 31; II Kings xvii. 31); its use for such infamous purpose is prohibited (Lev. xviii. 21; Deut. xviii. 10), though it was in vogue even among the Israelites (II Kings xvii. 17; Jer. vii. 31), especially under Ahaz and Manasseh (II Kings xvi. 3, xxi. 6; see Tophet, and Gen. xxii. 6). Portions not consumed during the actual ceremony of sacrifice were burned (Ex. xii. 10).

Fire from Heaven.

The phenomenon of lightning may perhaps underlie such expressions as "fire from heaven" and "fire from before Yhwh" (Lev. x. 2; II Kings i. 10, 12); indeed, fire and hail are associated (Ex. ix. 23; Ps. cv. 32). Fire was regarded as one of the agents of divine will; it is a concomitant of various theophanies (Gen. xv. 17; Ex. iii. 2; Deut. iv. 36; Ps. lxxviii. 14; see Elijah); and divine fire consumes the acceptable offering (Judges vi. 21; I Kings xviii. 38). As a development of this conception, God Himself is called a consuming fire (Deut. iv. 24, ix. 3). The appearance of fire on the Tabernacle is significant of the divine presence (comp. Num. iii. 4). Fire is the instrument of God's wrath (Num. xi. 1; Deut. xxxii. 22; Amos i. 4; Isa. lxv. 5), but God Himself is not in the fire (see Elijah; I Kings xix. 12).

Metaphorical and Illustrative Use.

Fire implies complete destruction (Isa. i. 7, v. 24, ix. 18; Joel ii. 3). Fire is a burning, wasting disease; it consumes courage and pride (Isa. x. 16, xxxiii. 11). Fire is insatiable (Prov. xxx. 16). It betokens danger (Ps. lxvi. 12; Isa. xliii. 2; Zech. iii. 2). It causes pain, and therefore it is the synonym of terrible punishment (Isa. lxvi. 24; Jer. xx. 9). Venomous reptiles share the power of fire (Num. xxi. 6). Love and lust (Cant. viii. 6; Ecclus. [Sirach] ix. 8, xxiii. 16), the slanderous tongue and cruelty (Prov. xvi. 27; Ps. cxx. 4; Isa. ix. 18), burn like fire; and even so does God's word (Jer. xxiii. 29).

——**In Rabbinical Literature:** Fire was created on Monday (Pirḳe R. El. iv.), as was the fire of Gehenna: God blew the fire and heated the seven chambers of Gehenna. According to others, it was created on Sabbath eve, when Adam, overwhelmed by the darkness, began to fear that this also was a consequence of his sin. Whereupon the Holy One (blessed be He!) put in his way two bricks, which he rubbed upon each other, and from which fire came forth (Yer. Ber. 12a). Again, fire is one of the three elements (water, spirit, and fire), which preceded the creation of the world. The water became pregnant and gave birth to darkness; the fire became pregnant and gave birth to light; the spirit became pregnant and gave birth to wisdom (Ex. R. xv.; comp. Freudenthal, "Hellenistische Studien," i. 71). There are six kinds of fire: (1) fire that "eats" but does not "drink," that is, does not consume water—the common fire; (2) fire that "drinks" but does not "eat" (the fever of the sick); (3) fire that both eats and drinks (as that of Elijah, which both consumed the sacrifices and licked up the water; I Kings xviii. 38); (4) fire that eats wet as well as dry things (that arranged by the priests on the altar); (5) fire that quenches fire (that of Gabriel, who, according to tradition, was the angel sent down to the fiery furnace in order to save Hananiah, Mishael, and Azariah; Dan. ii. 25); (6) fire that consumes fire (that of the Shekinah). In the First Temple alone was the fire of divine origin (Yoma 21b). The Torah given by God was made of an integument of white fire, the engraved letters were in black fire, and it was itself of fire and mixed with fire, hewn out of fire, and given from the midst of fire (Yer. Soṭah viii. 22d).

The Torah has two fires, the oral and the written law (Cant. R. ii. 5); "in fact, all their words [the sages'] are as coals of fire" (Ab. ii. 10). Study of the Torah brings about certain effects like fire (Sifre, Deut. xxxiii. 2). The holy fire on the altar had the appearance of a lion—according to another, of a dog (Yoma 21b).

Fire descended from heaven when God desired to intervene in human affairs. It is thus that the keys of the Temple which Jeconiah wished to keep from Nebuchadnezzar are removed from earth (Lev. R. xix.). What the Bible calls "strange fire" the Talmudists denominate אש ההדיוטות, fire of the "commoners" (ἰδιῶται; Num. R. ii.). Though God promised not to visit earth again with a flood, He did not specify what kind; hence Abraham fears lest a flood of fire may still be sent (Gen. R. xxxix.). Mythical streams of fire are mentioned by the Rabbis (see Angelology), by which angels and men are consumed (Pesiḳ. R. 20). Fire-worshipers ("ḥabbarin") are known to the Talmudists (see Zoroastrianism). Regarding the benediction over fire or light, the Hillelites declare that fire emits many colors, and hence the plural should be used (מאורי האש, "the lights of fire"), while the school of Shammai pleads for the singular (מאיר האש), as fire holds only one light or color (Ber. 52b). Two fire-animals are mentioned, the salamander (Rashi to Sanh. 63b), and the "alitha," which extinguishes fire (Sanh. 108b). The salamander's blood protects against fire (Ḥag. 26a), as is proved by the escape of Hezekiah, whose father had devoted him to Moloch (Sanh. 63b). The later rabbis held the salamander to be the product of a fire burning seven years.

Fire for domestic and industrial uses receives much attention from the Rabbis in consequence of the Sabbath law. Quite a variety of fuel is mentioned—different kinds of wood, reeds, willows, fruit-stones, plaited weeds, pitch, sulfur, wax or cheese and fat, straw, stubble, flax; and various methods of building a fire, with shavings, reeds bound together, etc., are indicated. Stoves were known. The "warming-hall" in the Temple enjoyed certain immunities from the rigorous Sabbath law. An open coal-fire in a pan was used to bake cakes (Shab. i. 10, 22a, b). Torches of twigs were carried by wayfarers at night (Ber. 43b) and on festive occasions. Great fires built on mountain-tops served as signals, and were used to announce the beginning of the new moon (Sanh. 11b). "Fire" in time came to denote "fever" (Yoma 29a; Shab. 66b, 67a, *et al.*; see Gehenna; Light).

S. S. E. G. H.

FIRE, PILLAR OF. See Pillar of Fire.

FIRKOVICH, ABRAHAM B. SAMUEL (Aben ReSheF): Russian Karaite archeologist; born in Lutsk, Volhynia, Sept. 27, 1786; died in Chufut-Kale, Crimea, June 7, 1874. He was educated as a Karaite scholar, but later paid much attention to rabbinical literature, by which his Hebrew style was influenced. In 1818 he was ḥazzan of his native city, an office which among both Karaites and Rabbinites includes that of cantor, reader, teacher, and minister. In 1828 he lived in Berdychev, and had controversies with some Rabbinite Jews, the result being his anti-rabbinical work "Masah u-Meribah" (Eupatoria, 1838). In later years when he became closely connected with the Rabbinites, he repudiated the sentiments contained in that pamphlet. In 1830 he visited Jerusalem, where he collected many Karaite and Rabbinite manuscripts. On his return he remained two years in Constantinople, as teacher in the Karaite community. He then went to the Crimea and organized a society to publish old Karaite works, of which several appeared in Eupatoria (Koslov) with comments by him. In 1838 he was the teacher of the children of Simḥah Babovich, the head of the Russian Karaites, who one year later recommended him to Count Vorontzov and to the Historical Society of Odessa as a suitable man to send to collect material for the history of the Karaites. In 1839 Firkovich began excavations in the ancient cemetery of Chufut-Kale, and unearthed many old tombstones, some of which, he claimed, belonged to the first centuries of the common era. The following two years were spent in travels through Caucasus, where he ransacked the genizot of the old Jewish communities and collected many valuable manuscripts. He went as far as Derbent, and returned in 1842. In later years he made other journeys of the same nature, visiting Egypt and other countries. In Odessa he became the friend of Bezalel Stern and of Simḥah Pinsker, and while residing in Wilna he made the acquaintance of Fuenn and other Hebrew scholars. In 1871 he visited the small Karaite community in Halicz, Galicia, where he introduced several reforms. From there he went to Vienna, where he was introduced to Count Beust and also made the acquaintance of Adolph Jellinek. He returned to pass his last days in Chufut-Kale, of which there now remained only a few ruins.

His Forgeries.

The discoveries made by Firkovich, which were first announced to the world in Pinner's "Prospectus" (Odessa, 1845), gave rise to a whole literature. The collection of stones, facsimiles, manuscripts, and molds taken from tombstones, which was acquired from Firkovich by the Imperial Library of St. Petersburg, on the recommendation of Professor Chwolson in 1859, was declared by some authorities to consist partly or wholly of forgeries committed for the purpose of glorifying the Karaites and of enhancing the value of Firkovich's discoveries. As the full extent of his forgeries will probably never be known, a list of the genuine and the spurious in the collection is therefore impossible. Briefly stated, the discoveries include the major part of the manuscripts described in Pinner's "Prospectus der der Odessaer Gesellschaft für Geschichte und Alterthum Gehörenden Aeltesten Hebräischen und Rabbinischen Manuscripte" (Odessa, 1845), a rather rare work which is briefly described in "Literaturblatt des Orients" for 1847, No. 2. These manuscripts consist of: (1) Fifteen scrolls of the Law, with postscripts which give, in Karaite fashion, the date and place of writing, the name of the writer or corrector or other interesting data. (2) Twenty copies of books of the Bible other than the Pentateuch, some complete, others fragmentary, of one of which, the Book of Habakkuk, dated 916, a facsimile is given. (3) Nine numbers of Talmudical and rabbinical manuscripts. The account of the contents of his second and more important collection, which he sold for a very large sum to the Imperial Library of St. Petersburg in 1862–63 (see Fürst, "Geschichte des Karäerthums," iii. pp. 174 *et seq.*, Leipsic, 1869), gives more than 700 numbers of various Karaite and Rabbinite manuscripts. Another collection of 317 Samaritan manuscripts, acquired in Nablus, arrived in the St. Petersburg Imperial Academy in 1867 (*ib.* p. 176).

Probably the greatest service that Firkovich rendered to Jewish science was the awakening of interest in Karaite history and literature, that led to the discussion of his alleged discoveries. His personal contributions to it are mostly of a bibliographical nature, and great caution is necessary in utilizing his materials. His most sympathetic critic, Chwolson, gives as a résumé of his belief, after considering all controversies, that Firkovich succeeded in demonstrating that some of the Jewish tombstones from Chufut-Kale date back to the seventh century, and that seemingly modern forms of eulogy and the method of counting after the era of creation were in vogue among Jews much earlier than had been hitherto suspected. But even on these points the opinions of authorities are far from being unanimous.

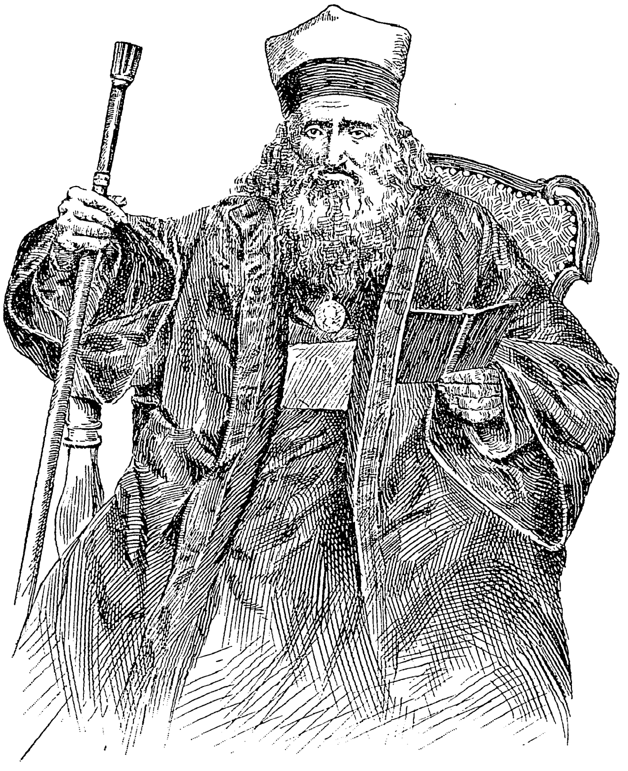
Abraham ben Samuel Firkovich.

S. L. Rapoport has pointed out some impossibilities in the inscriptions ("Ha-Meliẓ," 1861, Nos. 13–15, 37); Geiger in his "Jüdische Zeitschrift" (1865, p. 166), Schorr in "He-Ḥaluẓ," and Neubauer in the "Journal Asiatique" (1862–63) and in his "Aus der Petersburger Bibliothek" (Leipsic, 1866) have challenged the correctness of the facts and the theories based upon them which Jost, Fürst, and Grätz, in their writings on the Karaites, took from Pinsker's "Liḳḳuṭe Ḳadmoniyyot," in which the data furnished by Firkovich were unhesitatingly accepted. Further exposures were made by Strack and Harkavy (St. Petersburg, 1875) in the "Catalog der Hebr. Bibelhandschriften der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg"; in Harkavy's "Altjüdische Denkmäler aus der Krim" (*ib.* 1876); in Strack's "A. Firkowitsch und Seine Entdeckungen" (Leipsic, 1876); in Fränkel's "Aḥare Reshet le-Baḳḳer" ("Ha-Shaḥar," vii. 646 *et seq.*); in Deinard's "Massa' Ḳrim" (Warsaw, 1878); and in other places. Chwolson alone defended him, but he also was forced to admit that in some cases Firkovich had resorted to forgery. In his "Corpus Inscriptiorum Hebraicarum" (St. Petersburg, 1882; Russian ed., *ib.* 1884) Chwolson attempts to prove that the Firkovich collection, especially the epitaphs from tombstones, contains much which is genuine. It must be admitted that Firkovich did much to further the study of Karaite and Crimean Jewish history, and that after all deductions are made his discoveries still remain of great value.

Firkovich's chief work is his "Abne Zikkaron," containing the texts of inscriptions discovered by him (Wilna, 1872). It is preceded by a lengthy account of his travels to Daghestan, characterized by Strack as a mixture of truth and fiction. His other works are "Ḥotam Toknit," antirabbinical polemics, appended to his edition of the "Mibḥar Yesharim" by Aaron the elder (Koslov, 1835); "Ebel Kabod," on the death of his wife and of his son Jacob (Odessa, 1866); and "Bene Reshet," essays and poems, published by Smolenskin (Vienna, 1871). Gabriel Firkovich of Troki was his son-in-law.

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J. P. Wi.

FIRMAMENT. See COSMOGONY.

FIRMAN, JOSEPH (the Elder): Grecian rabbi and author; lived in the sixteenth century. According to Solomon Cohen, he was a native of Seres, European Turkey, whence he went to Salonica, becoming rabbi there. Later he went to the Morea in Greece, and assumed rabbinical supervision of all communities in that peninsula. He left many unpublished decisions. Joseph Firman is mentioned in the responsa of Moses di Trani and of Jacob ha-Levi, as well as in those of his pupil Solomon

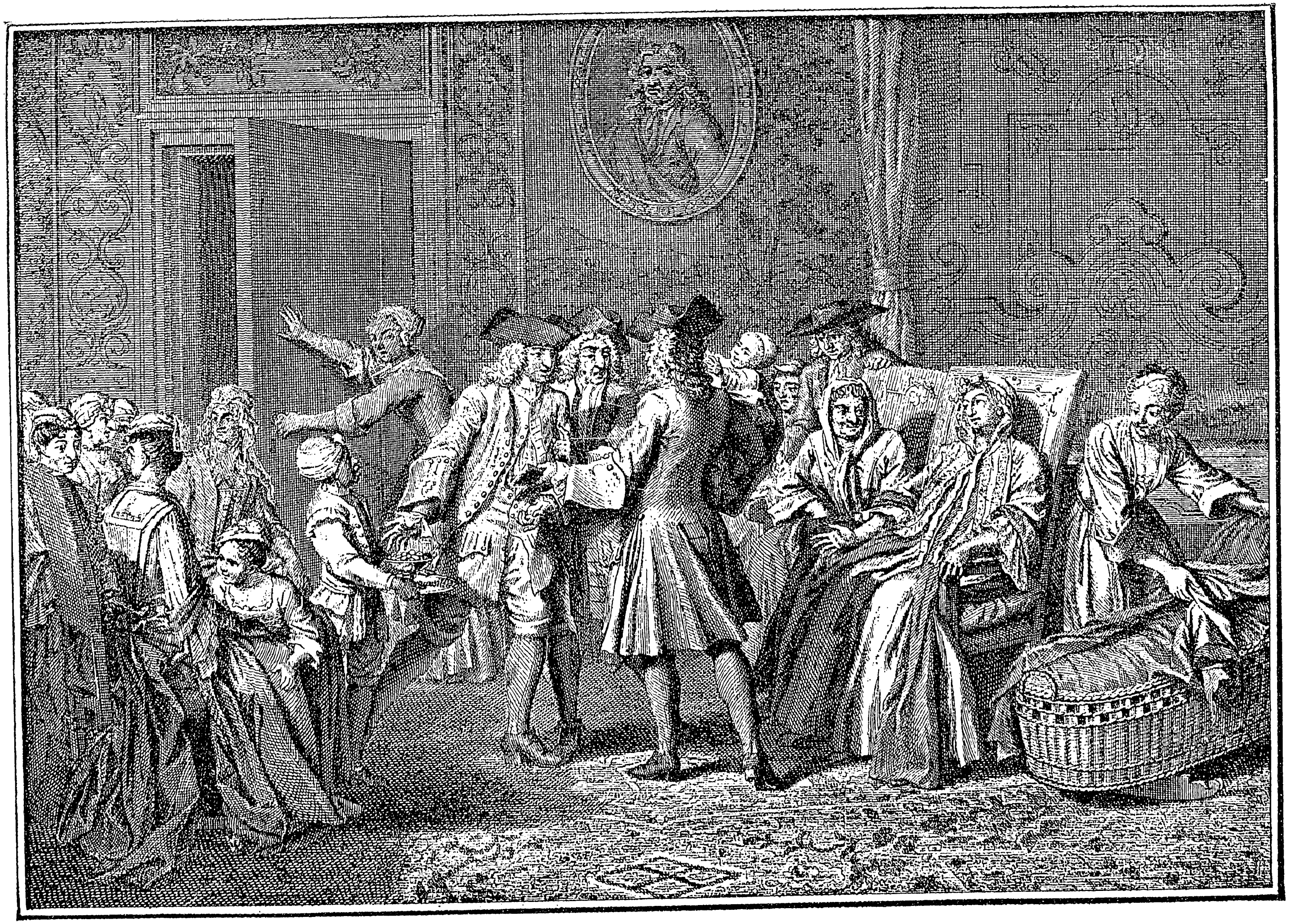

REDEMPTION OF FIRST-BORN IN HOLLAND.

(After a drawing by Picart in 1722.)

Cohen. Besides Joseph Firman the Elder there is known a **Joseph Firman the Younger,** the grandson of the former, by whom, as by Solomon Cohen and Moses Alshech, he is mentioned.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 37-41.

s. s. N. T. L.

FIRST-BORN. See Primogeniture.

FIRST-BORN, REDEMPTION OF: According to Talmudic tradition, the first-born acted as officiating priests in the wilderness, until the erection of the Tabernacle, when the office was given to the tribe of Levi (Num. iii. 12, 13, 45-51; Zeb. 112b; compare Onḳelos to Ex. xxiv. 5). In consequence of the deliverance from the tenth plague, when "the Lord slew all the first-born in the land of Egypt" but spared the first-born of the Israelites, the following commandment was given: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. xiii. 2), which is explained in greater detail in verses 12-15. The first-born of clean beasts were thus made holy and were unredeemable, while the first-born of unclean beasts and of man had to be redeemed from the priests (Num. xviii. 15-18; Deut. xv. 19-22; compare Neh. x. 37).

I. The first-born male of a clean beast had to be brought to the Temple as a sacrifice; its blood sprinkled on the altar; its fat burned; and its flesh given to the priest, who had to eat it with the same sanctity as other sacrificial meats. If it had some physical defect, through which it became unfit for sacrifice, it lost its holy character, and the priest to whom it was given might eat it outside of Jerusalem, and even an ordinary Israelite might partake of it. It was not necessary for the owner to dedicate the first-born, as was the case with other sacrificial animals, although it was considered proper to do so. The first-born became holy at its birth, and had to be offered on the altar (Bek. 13a; Maimonides, "Yad," Bekorot, i. 7). The Rabbis recommended that the owner should keep the first-born in his possession for some time (small cattle 30 and large cattle 50 days) before giving it to the priest, so that the priest be spared the trouble of attending to it during the early days of its life. It had, however, to be given away and sacrificed during the first year of its birth (Deut. xv. 20; Bek. 26b; Maimonides, *l.c.* i. 7-15.)

Animals.

This law is valid for all lands and all times, even since the destruction of the Temple, when all sacrifice ceased; according to the Rabbis the first-born is still holy and must be given to the priest, who, however, may not make any use of it until it has suffered some physical defect. To cause a defect in the body of the animal, or even to expose it to the danger of receiving such a blemish, is strictly forbidden. No work should be done with it, nor should its wool be shorn or any other benefit derived from it (Deut. xv. 19). If, however, it receive a blemish which a scholar or three prominent Israelites declare to be of the kind which would make it unfit for sacrifice, the animal becomes profane, and even an Israelite may eat of its meat. However, it should not be sold in the shop like other meat, and the scholar who examines it and permits its use may not, for obvious reasons, eat any of it (Beẓah 27a; Ḥul. 44b; Bek. 25a; Maimonides, *l.c.* i. 5, iii.; Shulḥan 'Aruk, Yoreh De'ah, 306-320).

II. The first-born of an ass had to be redeemed with a sheep or a lamb, and if it was not redeemed its neck had to be broken (Ex. xiii. 13). The sheep or lamb with which it was redeemed had to be given to the priest, who might use it in any way he desired. At the redemption the owner pronounced the blessing, "Blessed art thou who . . . commandeth us concerning the redemption of the first-born of an ass." If he had no sheep or cattle with which to redeem it, he might redeem it with money, the smallest amount being three zuzim, and the largest one sela' (Bek. 11a). If he did not wish to redeem it, he had to break its neck, and even after its death he might have no benefit from its body, but had to bury it. Although the Scriptural passages in this connection use the general expression "unclean beasts," the Rabbis made the law apply only to the first-born of an ass. The law is valid for all times and places. The priests and Levites, however, are excluded from the obligation (Bek. 5b; "Yad," Bikkurim, xii.; Yoreh De'ah, 321; compare Lev. xxvii. 27 and Rashi *ad loc.*).

Men.

III. Every Israelite is obliged to redeem his first-born son thirty days after the latter's birth. The mother is exempt from this obligation. The son, if the father fails to redeem him, has to redeem himself when he grows up (Ḳid. 29b). The sum of redemption as given in the Bible (Num. xviii. 16) is five shekels, which should be given to the priest. This sum may be given either in money or in valuables, but not in real estate, slaves, or promissory notes. The priest may afterward return the money to the father, although such practise is not recommended by the Rabbis. At the redemption the father of the child pronounces the blessing, "Blessed art thou . . . and commandeth us concerning the redemption of a son," and then also the blessing of "she-heḥeyanu." It is customary to prepare a feast in honor of the occasion, at which the ceremony is made impressive by a dialogue between the priest and the father of the child.

This law applies to the first-born of the mother and not of the father. Hence the husband of several wives would have to redeem the first-born of each one of them, while the husband of a woman who had had children by a previous marriage need not redeem her child, although it was his first-born. Not only priests and Levites, but also Israelites whose wives are the daughters of priests or Levites, need not redeem their first-born. Any doubt regarding the primogeniture of a child is decided in favor of the father (Mishnah Bek. viii.; Maimonides, *l.c.* xi.; Yoreh De'ah, 305).

For the same reason as that which underlies the sanctification of the first-born—*i.e.*, the deliverance from the tenth plague—the first-born are required to fast on the day preceding Passover (Soferim xxi. 3; compare Yer. Pes. x. 1; Shulḥan 'Aruk, Oraḥ Ḥayyim, 470). As long as the first-born son is too young to fast, his father must fast for him; and if the father is also a first-born, some authorities are

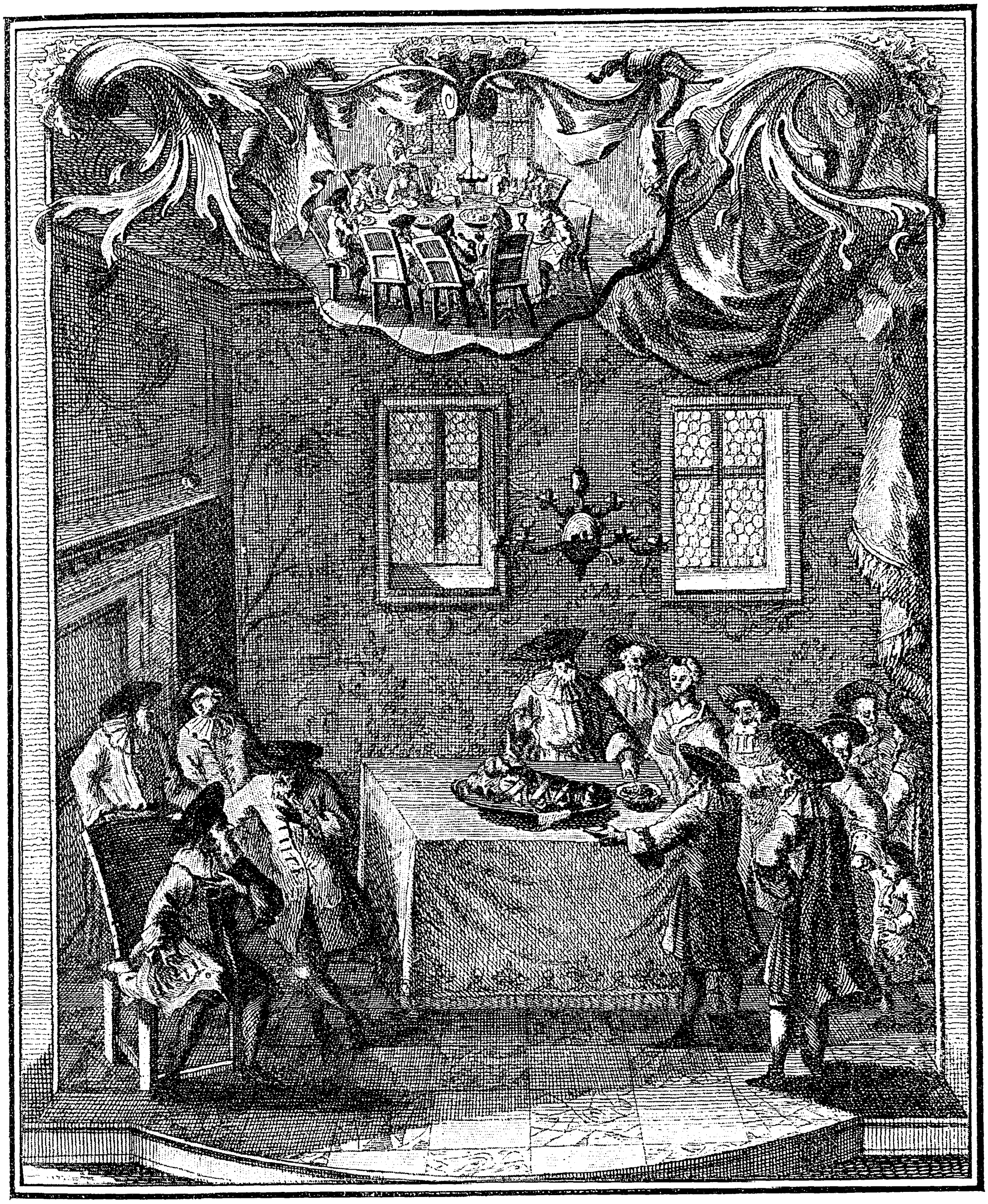

SCENES AT REDEMPTION OF FIRST-BORN.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

of the opinion that both mother and father must fast—he for himself, and she for her son. See Inheritance; Patriarchal Family.

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S. S. J. H. G.

FIRST-FRUITS.—Biblical Data: As the firstling among the cattle, so the first-fruits of the field ("reshit," "ḥeleb" [LXX. *ἀπαρχή*], "bikkurim" [LXX. *πρωτογεννήματα*]), of corn, of wine, and of oil belonged to Yhwh. According to Ex. xxii. 28 (A. V. 29), the Israelite was not to delay to offer "of his abundance," a phrase that is explained in Ex. xxiii. 19 and xxxiv. 26 as meaning the choicest products, the first-fruits of the land. These first-fruits, as in the case of the first-born, were used for a feast-offering, even at the time of the compilation of the Deuteronomic code, according to which the offering had to take place at Jerusalem. If the distance was too great, the gifts might be sold at home, and a feast might be procured at Jerusalem with the proceeds (Deut. xiv. 22 *et seq.*). This ordinance agrees only in part with another given in Deut. xxvi. 2 *et seq.*, according to which the feast-offering was prescribed for only two years. The first-fruits of the third year were to be brought to Jerusalem and given to the Levites, widows, orphans, and the poor. This is probably an innovation due to the emphasis laid on charity toward the poor and the Levites, a feature characteristic of the Deuteronomic code.

In view of these ordinances it is remarkable that, according to Deut. xviii. 4 (probably written at a later date), the priest might claim the reshit of corn, wine, oil, and wool. This is hardly intended to supersede previous ordinances, the reshit being evidently taken from the first-fruits set apart for the feast-offering (comp. xxvi. 12 *et seq.*). The same is probably to be inferred from Ezek. xliv. 30, where a reshit of all the first-fruits of all things ("terumat kol") and of the first of the dough is demanded for the priest. These ordinances, at all events, form the transition to P, where both the first-fruits and the first-born lose their original signification, and assume the character of a tax paid to the priest. According to Num. xviii. 12, the priest's reshit (called also "terumah," *ib.* xviii. 27) was to consist of the best of the corn, wine, and oil. In verse 13, "whatsoever is first ripe in the land" ("bikkurim") is added. It is not clear what "bikkurim" means here, although it may refer to the fruit which ripens first.

The distinction made between "reshit" and "bikkurim" in post-exilic times is clearly evident from Neh. x. 36 (A. V. 35), 38, where the congregation agrees to deliver the reshit to the chambers of the Temple, but to take the bikkurim to the house of Yhwh in a solemn procession, and with the ceremonies laid down in Deut. xxvi. 2 *et seq.* (comp. Neh. xii. 44, xiii. 5; II Chron. xxxi. 5, 12). Besides this double offering, the reshit of the dough is demanded as terumah for Yhwh (Num. xv. 1 *et seq.*). Just as the Israelites offered up grains from the thrashing-floor, so they were to make an offering—a cake ("ḥallah")—from the dough.

Finally, Lev. xix. 23 decrees that the fruit of young trees shall not be eaten during the first three years, and that in the fourth year all the fruit thereof shall be given to Yhwh as a praise-offering ("ḳodesh ḥillulim"). The reshit and bikkurim developed into the later institution of the tithe ("ma'aser"), which was originally identical with these, as may be learned from Deuteronomy. While, according to Deut. xiv. 22, the annual offering of the tithe in the sanctuary is made the occasion for a feast, in xxvi. 2 *et seq.* the word "reshit" appears to designate the offering which is made obligatory for two successive years at the central sanctuary; the tithe ("ma'aser") in the third year being given at home to the indigent. The expression "ma'aser" evidently arose in the endeavor to determine the amount of the reshit, which depended on personal option, and was not fixed by law. "Ma'aser," however, in earlier times may have signified merely an approximate estimate. The expression perhaps reflects the customs prevailing at the sanctuaries of northern Israel (comp. Amos iv. 4 *et seq.*; Gen. xxviii. 22). Thus the absence of any mention of the tithe in the old laws is probably due to its identity with the reshit. Ma'aser is first mentioned as a separate tax in connection with reshit and bikkurim in P (comp. Num. xxviii. 21 *et seq.*). See Tithe.

E. G. H. W. N.

——**In Rabbinical Literature:** The first-fruits ("bikkurim") are known under three designations: (1) "reshit ḳeẓirkem" (Lev. xxiii. 10), "the first-fruits of your harvest"; (2) "leḥem ha-bikkurim" (Lev. xxiii. 17–20), "the bread of the first-fruits"; (3) "reshit bikkure admateka" (Ex. xxiii. 19), "the first of the first-fruits of thy land," or "reshit kol peri ha-adamah" (Deut. xxvi. 2), "the first of all the fruit of the earth."

(1) The "first-fruits of the harvest" were offered on the 16th day of Nisan, from that fruit which ripened first in Palestine—barley (but see Men. 84a)—and with considerable ceremony, in order to emphasize dissent from the Sadducean interpretation of the Scripture text, "the morrow after the Sabbath" (Lev. xxiii. 11), which is, according to the Sadducees, always Sunday (Men. 65b). The ceremony occurred toward the evening of the first day of Pesaḥ, in a field in the neighborhood of Jerusalem, sheaves of choice barley having been bound there beforehand by men deputed to this work by the authorities. In the presence of a vast throng, from the neighboring towns as well as from Jerusalem, the sheaves to the amount of three seah were cut by three men with three sickles and placed in three baskets. As soon as it grew dark the "harvester" addressed to the assembly the following questions, repeating each one three times, and receiving to each an affirmative reply: "Has the sun set?" "Is this the sickle?" "Is this the basket?" and on Sabbath, "Is this the Sabbath day?" He next inquired thrice: "Shall I harvest?" to which they answered: "Do harvest." All this was to confound the Sadducean heresy. The barley was then gathered into the baskets and carried to the hall of the Temple, where it was beaten out, not, as usually, with sticks, but with soft reeds; or, according to a divergent opinion, it was first roasted in a perforated vessel over a fire, so that the heat might touch all parts evenly. Then it was

Sale of New Flour.

spread out on the floor of the hall and winnowed in the draft. Ground in a coarse hand-mill, an ʻomer of the finely sieved flour mixed with oil and incense was "swung and offered up," and a handful was burned as incense by the priest. The rest was distributed among the priests (Men. x. 1–4; Maimonides, "Yad," Temidin, vii.). The completion of this ceremony was the signal for opening the bazaars for the sale of new flour and "ḳali" (see Bread), somewhat to the displeasure of the Rabbis (Men. x. 5). Israelites in distant districts, in fact, were permitted to eat from the new crop from midday on, a privilege withdrawn by Johanan ben Zakkai after the destruction of the Temple (Men. x. 5). The ceremony of the "reshit ḳeẓirkem" was considered as an act of gratitude to God for His providential care of the fields (Lev. R. xxviii.).

(2) The "bread of the first-fruits" consisted of two loaves baked of new wheat, though, according to Akiba and Nathan, they were not unusable even if baked of old wheat (Men. 83b). No meal-offering ("minḥah") could be brought before these two loaves had been offered up on Shabuʻot (Sifra to Lev. xxiii. 16; Sifre, Pineḥas). They had to be exactly alike (Sifra, *l.c.*), the leaven rising from the dough itself, though, according to another opinion, the yeast was added to the dough (Men. v.; Sifra, *l.c.*); these loaves were offered by the whole community (at public expense).

(3) The third class of bikkurim embraced the first-fruits of all the land. Laying stress on the words "thy land" (Ex. xxiii. 19), the Rabbis provide that the law is not applicable to fruit not literally grown on land (Bik. i. 1), or to that grown on land not one's own property. Renters, in whole or in part, robbers, and despoilers ("sicarii"), therefore, are exempt (so also Mek. to Ex. xxiii. 19). For the reason that they could not consistently recite the benediction (Deut. xxvi. 5), slaves and women and persons of uncertain sex, as well as proselytes unless their mothers were Israelites, were permitted to offer up the first-fruits without pronouncing the eulogy (Bik. i. 4; Mek., *l.c.*). The proselyte praying by himself or with the congregation pronounced a modified benediction ("the fathers of Israel"; "the God of your fathers"). The bikkurim were offered only from the "seven" plants (comp. Deut. viii. 8); not from dates grown in the mountains nor from fruits grown in the valleys; not from olives unless they were of the best quality (Bik. i. 3); and never before the Feast of Weeks. But if one offered, between that festival and the Feast of Tabernacles, fruit of the "seven" plants, or fruit from the mountains, or dates grown in the valleys, or olives from beyond the Jordan, the offering was accepted and the benediction was allowed (*ib.* i. 10). Olives and grapes were accepted as fruits, but not in their liquid state ("mashḳim") as oil and wine ("Yad," Bikkurim, ii. 4; Ter. 59a; ʻAr. 11a; Yer. Ter. xi. 3; Ḥul. 120a; Mek., *l.c.*). Fruit from beyond the border of Palestine, "the land flowing with milk and honey," was exempt; but Syria and the cities of Sihon and Og were included; not so Moab and Ammon. Jose the Galilean therefore took exception to including in the Holy Land the district beyond the Jordan (Gilead; Bik. i. 10). The law of the first-fruit is held in abeyance, now that the Temple is not extant and Israel is not in possession of Palestine ("Yad," Bikkurim, ii. 1).

Procedure.

The following was the method of selecting fruits for the offering: Upon visiting his field and seeing a fig, or a grape, or a pomegranate that was ripe, the owner would tie a fiber around the fruit, saying, "This shall be among the bikkurim." According to Simeon, he had to repeat the express designation after the fruit had been plucked from the tree in the orchard (Bik. iii. 1). The fruits were carried in great state to Jerusalem. Deputations ("maʻamadot"), representing the people of all the cities in the district, assembled in the chief town of the district, and stayed there overnight in the open squares, without going into the houses. At dawn the officer in charge (the "memunneh") called out: "Arise, let us ascend to Zion, the house of Yhwh our God." Those from the neighborhood brought fresh figs and grapes, those from a distance dried figs and raisins. The bull destined for the sacrifice, his horns gilded and his head wreathed with olive-leaves, led the procession, which was accompanied with flute-playing. Arrived near the Holy City, the pilgrims sent messengers ahead while they decorated the first-fruits. The Temple officers came out to meet them, and all artisans along the streets rose before them, giving them the salutation of peace, and hailing them as brothers from this or that town. The flute kept sounding until they reached the Temple mount. Here even King Agrippa, following the custom, took his basket on his shoulder, and marched in the ranks, until they came to the outer court and hall. There they were welcomed by the Levites, singing Ps. xxx. 2. The doves which had been carried along in the baskets were offered for burnt offerings, and what the men had in their hands they gave to the priests. But before this, while still carrying his basket, each man recited Deut. xxvi. 3 *et seq.*: at the words "a wayfaring Aramæan was my father" the basket was deposed from the shoulder, but while the owner was still holding its handles or rims, a priest put his hand under it and "swung it" (lifted it up), and repeated the words "a wayfaring Aramæan," etc., to the close of the Deuteronomic section. Then placing the basket by the side of the altar, the pilgrim bowed down and left the hall.

The custom of having the section of the Torah read by the priest and not by the pilgrim arose out of the desire to spare the feelings of those that did not know how to read. The rich brought their fruits in gold and silver baskets, the poor in such as were made of peeled reeds; these baskets were left with the priests. The fruit was decorated with other fruits and plants, so that the offering really consisted of the first-fruit, an addition to the first-fruit, and the decorations. These additions had to be eaten in purity like the first-fruit. Like other property of the priest, the bikkurim could be utilized by him to purchase slaves, fields, or cattle; and he could settle his debts or pay his wife's dower ("ketubbah") with them. Judah holds that the first-fruits were considered as the provincial offerings, which the donor could give to anybody he liked. It was advisable he should give them to a "ḥaber" in exchange for thanks; while the majority of the rabbis considered them as sacrifices of the altar, which could be divided only among the men of the watch—that is, the division of priests who happened to be on duty—and who should divide them like other sacrifices (Bik. iii.).

The quantity of the first-fruits to be brought into the Temple was in the Scriptures (Deut. xvi. 10) left to the pleasure of the owner, but the Rabbis afterward decided that it should amount to one-sixtieth of the whole crop ("Yad," Bikkurim, ii. 17). After the destruction of the Temple bikkurim could not be offered, but the Rabbis regarded acts of philanthropy as a proper substitute (Yer. Peah 19a; Lev. R. xxiv.), especially in the form of assistance extended to men of learning (Ket. 104).

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FIRST-FRUITS OF THE WEST, THE. See PERIODICALS.

FIRUZ. See BABYLONIA, POST-BIBLICAL DATA.

FIRUZ-SHABUR: City of Babylonia; the "Sipphara" of Ptolemy and the *Βηρσαβῶρα* of Zosimus; situated a few miles south of Nehardea; built by Shabur I. about 250 C.E. In Berakot 59b it is called בי שבור. "Formerly one who saw the Euphrates at the bridge of Babylon recited the blessing; but now, since the Persians have changed the course of the river, he does not recite the blessing until he sees it from Be-Shabur." It was the largest city of Babylonia after Ctesiphon. During the war between Julian the Apostate and Shabur II., Firuz-Shabur, which contained many Jewish inhabitants, was besieged and burned. Later, about 581, under Hormizd IV., the academies of Sura and Pumbedita were closed, and a new one was opened at Firuz-Shabur, under Arab rule. According to Sherira Gaon, the best-known school was that of his ancestor, Rab Mari, son of Rab Dimi הורנו. But under Yezdegerd III. the Academy of Pumbedita was reopened, and Rab Hanan of Iskia, the chief of the school of Firuz-Shabur, left the latter for Pumbedita. R. Hanan was succeeded by Rab Mari. The schools continued till Ali, the fourth calif, took Firuz-Shabur, in 656. The Jews of Firuz-Shabur sided with Ali, and R. Sherira mentions the fact that Mar Isaac, the chief of the school there, came with 90,000 Jews to meet the conqueror, and was received in a friendly manner.

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G. M. SEL.

FISCHEL, ABRAHAM JEHIEL BEN ZE'EB WOLF: German rabbi of the eighteenth century. He was the author of a work entitled "Imrah Ẓerufah," novellæ on several treatises of the Talmud and on Maimonides (Berlin, 1755).

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S. S. M. SEL.

FISCHEL, ELIEZER BEN ISAAC: Russian Talmudist and cabalist; lived at Strizhov (Strizhovka) in the eighteenth and nineteenth centuries. He was the author of many cabalistic and homiletic works, among them being: "'Olam Eḥad," homilies on the unity of God, Zolkiev; "'Olam Hafuk," explanation of contrasts, Zolkiev; "'Olam Barur," cabalistic homilies, Lemberg; "'Olam ha-Gadol," also called "Midrash li-Ferushim," seventy cabalistic homilies on Gen. xxxiii. 18 (thirty on the spheres and lights, and forty on the Jewish holidays), Zolkiev, 1800. Fürst ("Bibl. Jud." i. 281) and Benjacob ("Oẓar ha-Sefarim," p. 539) ascribe to Eliezer ben Isaac Fischel a work called "Parashat Eliezer," a commentary to "Ḳarnayim," the cabalistic work of Aaron b. Abraham, and to its commentary, the "Dan Yadin" of Samson of Ostropoli, Jitomir, 1805.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 956; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 58; Fuenn, *Keneset Yisrael*, p. 131.

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FISCHELL, A.: Rabbi and historian; lived in the city of New York in the middle of the nineteenth century. He was for some time an assistant to Dr. Raphall, minister of the Shearith Israel congregation. Concerning Fischell, whose name is also spelled "Fischel" and "Fishell," but little is known: it is believed that he died in Holland in the last quarter of the nineteenth century. In 1859 Fischell read a paper, "Chronological Notes on the History of the Jews in America," before the New York Historical Society. With this he prepared a chronological conspectus, which has been reprinted by the American Jewish Historical Society ("Publications," ii. 99 *et seq.*). In the discussion which grew out of this paper Fischell claimed that the early Jews enjoyed the fullest measure of liberty under Dutch rule in New Amsterdam, while George Bancroft maintained that Roger Williams, in Rhode Island, was the first to grant religious liberty in America. Fischell's paper was first published in the "Historical Magazine," 1860 (vol. iv.).

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A. A. M. F.

FISCHELS, MEÏR: Austrian Talmudist, died at Prague, Dec. 16, 1769. He was called "Fischels" as the son of Ephraim Fischel of Bunzlau, while some of his ancestors are mentioned in documents under the names of "Bimes" and "Margolies." The family was a very prominent one, tracing back its genealogy to R. Löw ben Bezalel, the "hohe Rabbi Löw" of Prague. Meïr Fischels was one of the greatest Talmudists of his time. Refusing numerous invitations from the largest communities in Europe, he remained in Prague as president of the great bet din, and conducted there for more than forty years a yeshibah that attracted students from the most remote countries. His authority stood so high that even the world-famous chief rabbi of the community deferred to his halakic decisions (see "Noda' bi-Yehudah," "Yoreh De'ah," responsum No. 82, end).

In the great conflagration in the ghetto of Prague in 1754 Fischels had the misfortune to lose the manuscripts of all his works, the fruit of years of devotion to the study of the Torah; and he never overcame the grief occasioned by this loss. His death was mourned far and wide. He was buried in the famous old Jewish cemetery of Prague, where, as is customary in the case of especially prominent persons, his grave is marked by a mausoleum, with several stone slabs covered with inscriptions in verse.

BIBLIOGRAPHY: K. Lieben, *Gal. 'Ed*, No. 114.

S. S. N. E.

FISCHER, BERNARD: Austrian rabbi and author; born at Budikau, a village in the district of Chrudim, Bohemia, Jan. 12, 1821; graduated from the University of Prague (Ph.D., 1850); rabbi of various small congregations in the district of Eger (1854-63). Besides preparing new editions of Buxtorf's rabbinic lexicon (1873) and Wiener's Chaldaic grammar (1882), Fischer wrote: "Kochbuch der Kalliope, eine Aesthetik für Kunst und Theater-Freunde," Leipsic, 1896; "Grundzüge der Philosophie und Theosophie," *ib.* 1899; he also edited "Bikkure ha-'Ittim," an illustrated Hebrew monthly, Leipsic, 1863. S.

FISCHER, KARL: Christian censor of Hebrew books in Prague; born in Lichtenstadt, Bohemia, July 5, 1755; died at Prague Jan. 22, 1844. He became assistant (1781), and finally successor, to the imperial censor Leopold Tirsch. He possessed an extensive knowledge of Semitic languages and literatures, as appears from his introductory notes to M. J. Landau's "Rabbinisch-Aramäisch-Deutsches Wörterbuch," dated 1818, and to L. Dukes' translation of Rashi, dated 1833. He maintained a correspondence in Hebrew with Rabbi Eleazar Flekeles of Prague.

His learning and impartiality are especially demonstrated in his "Gutmeinung über den Talmud der Hebräer," ed. Em. Baumgarten, Vienna, 1883. Fischer acted for a time as librarian of the University of Prague.

BIBLIOGRAPHY: Baumgarten's *Einleitung* to Fischer's *Gutmeinung über den Talmud der Hebräer*.

S. M. K.

FISCHER, MARCUS (MAIER): Austrian Hebraist; born in Vienna 1783; died at Prague May 22, 1853; son of Moses Fischer, rabbi of the Jewish community of Vienna. He wrote in Hebrew an able and comprehensive work on the history of the Jews under Mahdi and Imam Idris, kings of Mauretania, entitled "Toledot Yeshurun Taḥat Malke Moritaniyya," Prague, 1818. He translated from Czech into German the so-called "Wallerstein Chronicle," a manuscript which was known in Prague up to fifty years ago, but which has since disappeared, and which contained a history of the Jews in Prague at the time of the Hussites ("Zikkaron le-Yom Aḥaron," by Moses Wolf Jeiteles, Prague, 1828). This translation, unfortunately, has also disappeared. It is said to have been last in possession of the historian G. Wolf of Vienna.

S. A. KI.

FISCHER, MORITZ VON: Hungarian porcelain-manufacturer; born at Totis, Hungary, 1800; died there Feb. 25, 1900. He rendered distinguished service to Hungarian industry and art through his porcelain manufactory in Herend near Veszprim. He was compelled to struggle against innumerable difficulties before he succeeded in developing the small factory which he founded in 1839. It, however, became a veritable art institute, comparing favorably with the famous porcelain establishments of Sèvres, Meissen, and Berlin. It has been represented at a large number of international expositions by interesting and artistic exhibits, which were invariably awarded first prizes. The establishment is at present (1903) under the direction of Eugène von Fischer, a grandson of the founder. In recognition of the latter's services Francis Joseph I. raised him in 1869 to the ranks of the Hungarian nobility.

S. S. S. W.

FISCHER, MOSES: Austrian rabbi; born at Prague about 1756; died at Eisenstadt, Hungary, about 1833; son of the wealthy Talmudic scholar Meïr Fischer, and father of Marcus Fischer. In addition to Talmud, Fischer studied philosophy and mathematics, and was praised for his attainments in logic and Hebrew grammar by Moses Mendelssohn, with whom he corresponded, and to whom he communicated various observations on his Pentateuch commentary. For nearly two decades he officiated as rabbi (but without assuming the title) of the community of Vienna, which at that time was small. In 1827 he retired to Eisenstadt, a neighboring town.

BIBLIOGRAPHY: J. Gastfreund, *Die Wiener Rabbinen*, p. 111; Kayserling, *Moses Mendelssohn, Ungedrucktes und Unbekanntes*, pp. 53 *et seq.*; M. Kunitz, *Ha-Meẓaref*, No. 22.

S. M. K.

FISCHER, NICOLAUS WOLFGANG: Physician and chemist; born Jan. 15, 1782, in Great Meseritz, Moravia; died Aug. 19, 1850, in Breslau. He studied at the universities of Vienna, Prague, Breslau, and Berlin. Having obtained his doctor's degree at Erfurt Oct. 10, 1806, he settled there in the following year to practise medicine.

In 1813 he was appointed assistant professor of chemistry at the University of Breslau, and a year later was made professor, and at the same time was put in charge of the Institute of Chemistry. He filled this office until his death.

Besides a large number of chemical disquisitions which appeared in the "Journal für Chemie und Physik," Schweigger's "Annalen für Chemie," "Abhandlungen der Akademie der Wissenschaften in Berlin" (Physische Classe), "Annalen der Physik und Chemie," and other publications, Fischer wrote: "Medicaminum Mercurialium Præcipua Classificatio; Adjectis Nonnullis de Eorum Præparatione Chem.-Pharmac. Annotationibus," 1806; "De Modis Arsenia Detegendi," 1812; "Ueber die Wirkung des Lichts auf das Hornsilber," 1814; "Ueber die Chemischen Reagentien," 1816; "Chemische Untersuchungen der Heilquellen zu Salzbrunn," 1821; "Ueber die Natur der Metallreduction auf Nassem Wege," 1828; "Das Verhältniss der Chemischen Verwandtschaft zur Galvanischen Elektricität, in Versuchen Dargestellt," 1830; and "Systematischer Lehrbegriff der Chemie, in Tabellen Dargestellt," 1838. In 1815 Fischer and his entire family embraced Christianity, and from that time he became an ardent supporter of the Christian mission which then flourished in the Jewish section of Breslau.

BIBLIOGRAPHY: J. C. Poggendorff, *Biog.-Literarisches Handwörterbuch zur Gesch. der Exacten Wissenschaften*, vol. i., Leipsic, 1863; J. F. A. de le Roi, *Gesch. der Evangelischen Judenmission*, p. 240, *ib.* 1899; Constant von Wurzbach, *Biog. Lex. des Kaiserthums Oesterreich*, iv., Vienna, 1858.

S. B. B.

FISCHHOF, ADOLF: Austrian writer and politician; born at Alt-Ofen, Hungary, Dec. 8, 1816; died at Emmersdorf, near Klagenfurth, Carinthia, March 23, 1893. After studying medicine (1836–1844) he was appointed physician at the Vienna hospital. Fischhof was one of the leaders in the revolutionary movement of 1848, commanding the students' legion of Vienna and presiding over the Committee of Public Security. He was especially prominent in the Constitutional Assembly (Reichstag), in which he represented one of the Vienna districts. In the Liberal cabinet of Doblhof he was attached as counselor to the Ministry of the Interior. After the dissolution of the Kremsier Diet, March 7, 1849, Fischhof was arrested, accused of rebellion and high treason, but was acquitted after an imprisonment of nine months. He devoted himself to the practise of medicine until about 1875, when failing health compelled him to retire.

With Joseph Unger, later a member of the Austrian cabinet, he published in 1861 a pamphlet entitled "Lösung der Ungarischen Frage," in which he pleaded for the division of the empire into Austria and Hungary. After the Austro-Prussian war of 1866 Fischhof wrote "Ein Blick auf Oesterreich's Lage," and strongly advised an alliance with Germany. In his "Oesterreich und die Bürgschaften Seines Bestandes," 1869, he recommended an autonomous constitution for Austria. In conjunction with Walterskirchen he planned in 1882 the foundation of a German-Austrian people's party, which by concessions should act as a mediator in the question of nationalities and unite all liberal elements of the empire; but his efforts were frustrated by the resistance of the constitutional party. He also wrote: "Zur Reduktion der Kontinentalen Heere" (1875); "Die Sprachenrechte in den Staaten Gemischter Nationalität" (1885); and "Der Oesterreichische Sprachenzwist" (1888).

Bibliography: Brockhaus, *Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *La Grande Encyclopédie*; *Die Neuzeit*, 1893, No. 13; Wurzbach, *Biographisches Lexikon der Oest.-Ungarischen Monarchie*.

s. S. Man.

FISCHHOF, JOSEPH: Austrian pianist and composer; uncle of Robert Fischhof; born April 4, 1804, at Butschowitz in Moravia; died at Vienna June 28, 1857. In 1813 he began to study at the lyceum of Brünn, at the same time receiving instruction in music from the pianist Jahelka and the bandmaster Rieger. After having finished his studies at the lyceum, he went to the University of Vienna to study philosophy and medicine. At the Austrian capital, through the intercession of his patron, Constantin von Gyika, he was instructed in piano by Anton Halm and the famous bandmaster, Ignatz, Ritter von Seyfried.

The sudden death of his father in 1827 changed the career of Fischhof. He decided to devote himself from that time entirely to his art, and in 1833 became professor at the conservatory of music in Vienna. He was one of the most popular pianists of the Austrian capital, distinguishing himself particularly by his rendition of the compositions of Bach, Beethoven, Mendelssohn, and Chopin. Fischhof was also active as a musical writer and composer. He contributed to Schumann's "Cäcilia" the excellent essay "Ueber die Auffassung von Instrumental Compositionen in Hinsicht des Zeitmasses, Namentlich Beethoven'schen Werken." He was the author of "Versuch einer Geschichte des Klavierbaus" (1853). He also published a string-quartet, many pianoforte pieces (rondos, variations, fantasias, dances, marches, etc.), variations for the flute, and songs.

Bibliography: *Jüdischer Plutarch*, 1848, ii. 52–55; Baker, *Biog. Dict. of Musicians*, 1900.

S.

FISCHHOF, ROBERT: Austrian musician; born in Vienna Oct. 31, 1857. When only seven years old Robert Fischhof played in public. He studied at the Vienna Conservatorium under Anton Door (pianoforte), and under Fuchs, Krenn, and Bruckner (composition), and later took piano lessons from Franz Liszt. He has played throughout Europe under the leadership of Abt, Dessoff, Lassen, Grieg, Reinecke, Hiller, Gade, etc., and at the courts of Austria, Prussia, Sweden, and Denmark. In 1884 he became a professor at the Vienna Conservatorium. He has composed various pieces for the pianoforte, and has played his own compositions in Paris, Berlin, etc.

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*

s. N. D.

FISCHMANN, NAḤMAN ISAAC: Austrian author; died in 1873. His home was in Lemberg. He wrote: "Eshkol 'Anabim," a collection of Hebrew poems (Lemberg, 1827); "Ha-Ro'eh u-Mebaḳḳer Sifre Zemannenu," a criticism of the philological and archeological works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (Lemberg and Ofen, 1837–39); "Mappalat Sisera: Der Sturz Sisera's, oder die Befreiung Israels Durch Barak und Deborah," a two-act Biblical drama (Lemberg, 1841); "Safah le-Ne'emanim," a comprehensive commentary on Job (*ib.* 1854); "Ha-'Eṭ weha-Meshorer," poem (*ib.* 1870); "Ḳesher Shebnah," a five-act Biblical drama (*ib.* 1870).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 86–87.

s. N. D.

FISCUS JUDAICUS: The yearly Temple tax of half a shekel prescribed by the Law (Ex. xxx. 13; compare Sheḳ. i. 1), and which the Jews of the Diaspora contributed during the time of the Second Temple. It was diverted by Vespasian, after the destruction of the sanctuary in 70 C.E., to the temple of Jupiter Capitolinus at Rome, the amount being two drachmas (Josephus, "B. J." vii. 6, § 6; Dion Cassius, lxvi. 7). This was an affront to Jewish religious feeling. Rabbinical law ordained, although merely theoretically, that the half-shekel need not be paid when the Temple no longer existed (Sheḳ. viii. 8). Rome furnishes the best information of the manner in which this tax was collected. Domitian proceeded with great rigor, causing the names of those that lived a Jewish life without paying the tax, or that sought to keep their origin secret, to be reported to him (Suetonius, "Domitian," § 12). The satirist Martial alludes to the efforts of the Jews to hide the visible sign which showed their nationality (vii. 82, vii. 35). An inscription of the time of the Flavian emperors mentions by name a "procurator ad capitularia Judæorum" (officer of the Jewish tax-lists; "C. I. L." vi., No. 8604). Rabbinical sources express the idea that this tax was a punishment put upon the Jews for not having paid the half-shekel during the time of the Temple (Mek., Yitro, xii.; Ket. 66b).

There was some relief during Nerva's short reign. One of his coins, still extant, bears the inscription "Fisci Iudaici calumnia sublata" (Proceedings on account of the fiscus imposed upon the Jews are abolished). But this put a stop merely to the vexations connected with the collection of the tax, which was still levied (Appian, "Syr." § 50; Origen, "Ep. ad Africanum," § 14; Tertullian, "Apologet." § 18). It is not known when it was formally abolished. It was revived in the Middle Ages under the name of Opferpfennig by the German-Roman emperors.

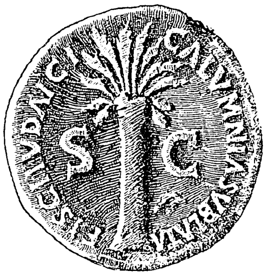

Reverse of Brass Coin of Nerva, Bearing Inscription "Fisci Iudaici Calumnia Sublata."

(After Madden, "History of Jewish Coinage.")

Bibliography: Zorn, *Historia Fisci Judaici*, Altona, 1734; Münter, *Der Jüdische Krieg*, p. 5; Grätz, *Gesch.* 3d ed., iv. 24, 111; Schürer, *Gesch.* 3d ed., i. 640, ii. 259, iii. 75; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 37 *et seq.*; Madden, *History of Jewish Coinage*, p. 199; Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 196, 333.

G. S. Kr.

FISH AND FISHING: The Bible does not mention any particular fish by name. "Dag" and "nun" are the generic terms covering all species, thus designated as exceedingly prolific and always to be found in shoals or in large numbers (comp. blessing of Joseph, Gen. xlviii. 16). The large sea-fish are collectively denoted as "tannin," though in this category quasi-mythological creatures (see Dragon) are also included. By the Dietary Laws fish are divided into clean and unclean (Lev. xi. 8 *et seq.*). The majority of fishes have scales and fins, and therefore belong to the clean class; but, contrary to their natural order, eels are counted in the unclean class ('Ab. Zarah 39a). Speculations on the nature of the fish mentioned in the story of Jonah (ii. 1-11), or of that by which Tobit (vi. 3 *et seq.*, viii. 2, xi. 13) was relieved of blindness, belong to the category of Biblical curiosities.

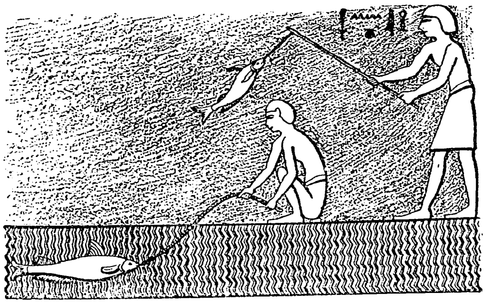

Fishing in Egypt.

(From Wilkinson, "Ancient Egyptians.")

Fish, both fresh and salted, constituted a favorite dish among the Hebrews (see Cookery; Food). On this account the Talmudists value fish highly. Both large and small fish, salted or fresh, raw or cooked, were considered delicacies (Ned. vi. 4). Chopped fish-meat (*e.g.*, tunny-fish) was offered for sale and largely consumed, and the brine from the salted fish ("ẓir") was used, as well as the fat or oil (*ib.*). A dish composed of pieces of fish was known and much affected under the name "ẓaḥanah." As the meaning of this name, "evil-odored," indicates, fish was believed to be best when near decomposition (M. Ḳ. 11a). Small fish were especially recommended as wholesome food (Ber. 40a; 'Ab. Zarah 29a). During pregnancy women were advised to partake of fish (Ket. 61a). Water was regarded as the best drink after eating fish (M. Ḳ. 11a). Young fish were deemed injurious to health (Ber. 44b).

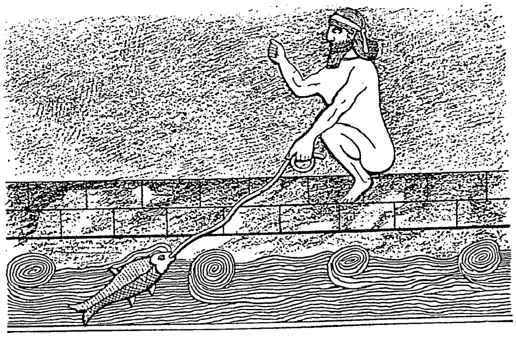

Fishing in Assyria.

(After Layard's "Nineveh.")

Fish-oil was used for fuel (Shab. 24b), sometimes mixed with olive-oil (Bek. 29b). The skin was utilized for various implements (Kelim x. 1) and as writing-material (Shab. 108a). Similar use was made of fish-bones (Kelim x. 1). Certain medico-prophylactic observations concerning the eating of fish at certain periods—before being bled, while nursing a child, while suffering from affections of the eye, etc.—are recorded by the Rabbis (see 'Ab. Zarah 29a; Ket. 60b; Rashi to Ned. 54b). In the month of Nisan a fish diet predisposes to leprosy (Pes. 112b; comp. Ber. 44b; Shab. 67a).

Zoological Views.

The biological knowledge of the Talmud concerning fish was of a very primitive order, not only in regard to embryology and propagation—whether by spawn or like mammals (Bek. 7b, Rashi)—but also as to the method of hatching (Rashi, *l.c.*, and to 'Ab. Zarah 40a; Ned. 30b); nor was its anatomical knowledge of the piscatorial realm very accurate (see Lewysohn, p. 245). According to the Rabbis, there were in the East not less than 700 kinds of unclean fish (Ḥul. 63b), but in the West one need not scruple to eat the roe of any fish, because no unclean fish is found there ('Ab. Zarah 39a). Fish are said to be so prolific because they are not exposed to the evil eye (Ber. 20a). Among other cities Acre seems to have been regarded as a great fish-market: hence the proverb "Carrying fish to Acre," an equivalent of the English "Carrying coals to Newcastle" (Ex. R. 126c). Stories concerning fish are not rare in the Talmud (Rabba Bar Bar Ḥana; 'Ab. Zarah 39a; B. B. 73b, 74a). Among the fish specifically mentioned in the Talmud the following are the best known: the Spanish mackerel ("colias"), the common tunny, the triton, the swordfish, the herring, the sprat, the eel, the muræna, the sturgeon, and the tonguefish.

In view of the fact that the Lake of Gennesaret and the Jordan, if not the Dead Sea, were well stocked with fish, it is reasonable to presume that fishing was among the occupations of the ancient Israelites, though comparatively few references to it are found in the Old Testament. In Amos iv. 2 דוגה designates "fishing," while the fisherman is known as דוג (ḳeri דיג) in Jer. xvi. 16 (comp. Ezek. xlvii. 10). Among the fishing-implements mentioned are the "mikmeret," a drag-net thrown out from a boat, and which, loaded, sank to the bottom (Isa. xix. 8; Hab. i. 15); and the "ḥerem," a smaller net which was thrown either from the boat or the shore (Ezek. xxvi. 5, 14; Hab. i. 16, 17). Hook and line were also in use ("ḥakkah," "sir," "ẓinnah"; Amos iv. 2; Isa. xix. 8; Hab. i. 15). The "ẓilẓal daggim" mentioned in Job xl. 31 seems to have been a harpoon. Fishing was an occupation; at least a fish-market (see Gate; Jerusalem) is named in Neh. iii. 3, xiii. 16. New Testament allusions show that the Lake of Gennesaret was a good fishing-ground (Mark i. 16; Luke v. 2 *et seq.*). Josephus ("B. J." iii. 10, § 7) and the Talmud confirm this statement, the Rabbis maintaining that Joshua obliged the tribe of Naphtali to permit open fishing (B. Ḳ. 80b). The name "Bethsaida" ("Ẓeyadta"), the Biblical [Ha-]Nekeb (Josh. xix. 33), seems to be derived from the fact that fishing was frequent in its neighborhood.

Fishing-implements, as hook and line, sometimes secured on shore so as to need no further attention (Shab. 18a), and nets of various constructions (Men. 64a; Kelim xxiii. 5, "meẓudat ha-sakkarin"; Shab. 18a, "ḳuḳare"; with close meshes, "uzle," Ḥul. 51b), are named in the Talmud, as is also a basket-like receptacle ("aḳon," Kelim xii. 2, xxiii. 5) of wickerwork in which to keep the fish. Lewysohn's statement (*l.c.* p. 250) that ponds were drained for their fish is not borne out by the passage quoted (M. Ḳ. 11a).

Bibliography: Nowack, *Lehrbuch des Hebräischen Archäologie*; Benzinger, *Hebräische Archäologie*; Lewysohn, *Die Zoologie des Talmuds*; Tristram, *Natural Hist. of the Bible*.

E. G. H.

FISHBERG, MAURICE: American physician; anthropologist; born Aug. 16, 1872, at Kamenetz, Podolsk, Russia; educated at the public school of his native town. He emigrated to the United States in 1889, and, arriving in New York, studied medicine at the university there. He received his degree from New York University in 1897. Fishberg has been associated with Beth Israel Hospital, New York, and is medical examiner of the United Hebrew Charities of that city. He has made a special study of the anthropology and pathology of the Jews, and is the author of "Comparative Pathology of the Jews," 1890; "Health and Sanitation of the Immigrant Jewish Population of New York City"; "Physical Anthropology of the Jews," 1902–03, and has contributed various papers on general subjects to the periodical press.

F. H. V.

FIUME: Hungarian free city and Adriatic seaport, with a Jewish population in 1901 of about 2,000. That there were Jews at Fiume in the eighteenth century is indicated by the existence there of a Jewish tombstone dated 1746 and a scroll of the Law dated 1789. They were mostly Sephardim who had emigrated from Dalmatia and the Levant, especially from Ragusa and Spalato. Down to 1835 their minhag was that used at Spalato, and their prayer-book was that of David Pardo, rabbi at Spalato. In 1835 Italian, Greek, German, and Bohemian Jews settled in the city and introduced the minhag "Italiani." The records of the community were regularly kept as early as 1824, but down to 1840 only Judæo-Spanish and Italian names are found therein. Beginning with 1841 German names appear, and later Hungarian names are met with.

The community grew considerably after 1879, when the harbor improvements were begun and trade commenced to increase rapidly. The community numbers now about 2,000 souls. Its institutions include a ḥebra ḳaddisha (1885), a society of Jewish women, and a society for clothing poor school-children. The community owns an old and a new cemetery, and the ḥebra ḳaddisha also owns a cemetery. The corner-stone of a new temple was laid in 1902. There are more than 300 Jewish pupils in the public schools of the city, instruction being carried on in Hungarian, Italian, German, and Croatian. Sermons are delivered in Hungarian, German, and Italian. Of its rabbis are known: Mayer Randegger; Solomon Raphael Mondolfo (d. 1872); and Adolf Gerlóczi (Goldstein), who has held the position since 1882.

D. A. Bü.

FIVE SCROLLS. See Megillot, The Five.

FIXTURES: Things fastened to the ground, directly or indirectly. Doubt may arise with regard to them, whether or not they become in law part of the land. This may be a question between the landlord and the tenant, or between the seller and the purchaser of the land. It can not, in Jewish law, arise, on the death of the owner, between the heirs of his land and those succeeding to his movables, as the same law of descent applies to both.

For a discussion of the question concerning writings that convey a house or other landed property and concerning what passes as part of such house or property and what does not, see Sale. In Anglo-American law the important question as to fixtures arising between landlord and tenant is what buildings, fences, machinery, etc., placed by the latter on the land during his tenancy, become part of the freehold, and thus the landlord's property; and what, as personalty, may be removed by the tenant. This question could not often arise in Jewish law, as, under the customs recognized by it, the tenant was not expected to make, and seldom did make, any substantial improvements or even repairs, either in house or in farming property. Of the tenant of a dwelling-house nothing was expected save the placing of a railing about the roof; the putting of the inscribed strips ("mezuzot") on the door-posts; and the setting up of a ladder to the roof if he wished one. These things he could take with him when he left (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 314, based on a baraita to B. M. 101b). On a farm rented either for a fixed rent or on shares, the landlord furnished all the fencing (Ḥoshen Mishpaṭ, 320). Hence there was very little room for dispute over tenants' fixtures; and the codes are silent about them.

S. S. L. N. D.

FLACCUS: Governor of Egypt; enemy and persecutor of the Jews of ALEXANDRIA, for which reason Philo, in 42 C.E., directed a special work ("In Flaccum") against him. Philo only once (§ 1) gives the full name, *Φλάκκος 'Αουίλλιος*. This is copied by Eusebius ("Chron." ed. Schoene, ii. 150) and Syncellus (ed. Dindorf, i. 626; in i. 615 the name is corrupted to *Φλάκκος 'Ασύλλαιος*). The full name, "Aulus Avilius Flaccus," is found on an inscription from Tentyra in Egypt ("C. I. G." No. 4716); it is found also on a papyrus fragment containing a decree of Flaccus, though some scholars read "Lucius" instead of "Aulus." Flaccus grew up with the sons of Augustus' daughter, and was in later years a friend of Tiberius, under whom he was for five years prefect of Egypt. Philo himself says (§ 3) that he filled his office peacefully and uprightly, surpassing all his predecessors. He remained in office under Caligula not for one year, as Philo says, but for one and a half years. Tiberius died in 37; but Macro, whom Caligula forced to commit suicide, died in 38 (Philo, "Legatio ad Caium," §§ 6-8; Dion Cassius, lix. 10; Suetonius, "Caligula," § 26); while the massacre of the Jews took place in the fall of 38. It was only after this event that Flaccus was suddenly recalled.

Regarding the persecutions see ALEXANDRIA. It may be noted here that Flaccus had previously shown his ill will toward the Jews by keeping back the deed of homage which they had addressed to Caligula ("In Flaccum," § 12). His animus against them was manifest also during the persecutions that took place at the time of mourning for DRUSILLA. Flaccus was recalled and banished to the island of Andros, where he was soon after executed, in 39 C.E. (*ib.* §§ 12-21).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 331; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 17; Schürer, *Gesch.* 3d ed., i. 496; Nicole, *Avilius Flaccus, Préfet d'Egypte, et Philon d'Alexandrie*, in *Revue de Philologie*, xxii. 18-27; *Prosopographia Imperii Romani*, i. 190.

G. S. KR.

FLACCUS, L. POMPONIUS: Roman governor of Syria (32-35?); no particulars concerning his life are known. When Agrippa (afterward King Agrippa I.), while poor and suffering, was insulted by his brother-in-law Herod Antipas, he applied to Flaccus, with whom he had formed a friendship at Rome.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 319; Schürer, *Gesch.* 3d ed., i. 551; *Prosopographia Imperii Romani*, iii. 76.

G. S. KR.

FLACCUS, L. VALERIUS: Proconsul of Asia Minor in 62-61 B.C. He is notorious in the history of the Jews for having seized for the public treasury the Temple money intended for Jerusalem; thus, at APAMEA, nearly 100 pounds of gold through the Roman knight Sextus Cæsius; at LAODICEA, more than 20 pounds through L. Peducæus; at Adramyttium, an unknown sum through the legate Cnæus Domitius; at PERGAMON, a small sum, as probably not many Jews were living there at that time. Accused of extortion during his term of office, Flaccus was defended by CICERO (59), himself opposed to the Jews. Cicero justified Flaccus in reference to the Temple money by using a clever oratorical device to show that his edict, to the effect that no money should be sent out of Asia, was a law general in its application, and that the subordinates of Flaccus, who were all men of good repute, had proceeded openly and not in secret (Cicero, "Pro Flacco," § 28). The outcome of the suit is not known. It is not likely, however, that Flaccus was punished.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 166; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 8; Schürer, *Gesch.* 3d ed., iii. 10, 70.

G. S. KR.

FLAG: A standard or banner having a certain color, emblem, and sometimes an inscription, and carried before a marching army to distinguish its nationality. Flags are of ancient origin. According to the Bible, each of the twelve tribes of the Israelites had its special banner.

The Midrash (Num. R. ii.) on the passage "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Num. ii. 2), explains that the emblems and colors corresponded to the twelve precious stones set in the breastplate worn by the high priest, as follows:

Tribe.	Representative Stone.*	Color of Banner.	Emblem.
Reuben........	Sardius....	Red	Mandrake.
Simeon.........	Topaz.. ...	Green...........	City of Shechem.
Levi............	Carbuncle..	Tricolor of white, black, and red.	Urim and Thummim.
Judah..........	Emerald...	Sky-blue.........	Lion.
Issachar........	Sapphire...	Black............	Sun and moon.
Zebulun........	Diamond...	White............	Ship.
Dan............	Ligure.....	Blue............	Snake.
Gad............	Agate......	Gray.............	Camp.
Naphtali........	Amethyst...	Wine-color.......	Hind.
Asher..........	Beryl......	Pearl-color.......	Female figure and olive-tree.
Joseph { Ephraim....	Onyx.......	Jet-black.........	Egypt { Bullock.
Manasseh..	"	"	Unicorn.
Benjamin......	Jasper......	The above colors combined.......	Wolf.

The Targum Yerushalmi says that the flag of Judah bore, over a roaring lion, the inscription "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. x. 35). A legend ascribes the origin of the name "Maccabee" to the phrase מי כמוך באלים יי (abbreviated "מכבי, Who is like thee among the mighties, O Lord"), written on the banner of the Hasmoneans.

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* Regarding the order of the stones in the ephod, see EPHOD.

In the synagogue at the Festival of the Rejoicing of the Law it is customary for children to carry in the procession together with the holy Scrolls flags of various designs.

The Zionists have adopted a flag made up of a white ground with a blue horizontal stripe on each side, and the shield of David in the center in blue.

A. J. D. E.

FLAGELLANTS. See Ferrer, Vicente.

FLAGELLATION. See Stripes.

FLAMBEAU, LE. See Periodicals.

FLATAU, THEODOR SIMON: German physician; born at Lyck, province of East Prussia, June 4, 1860. He received his education at the gymnasium of his native town, at the Grauen Kloster in Berlin, and at the universities of Berlin and Heidelberg, taking his degree as doctor of medicine at Berlin in 1883. In the same year he established himself as physician in that city, where he now (1903) practises, making a specialty of the treatment of ear- and nose-diseases. He is teacher of the physiology of the voice and the theory of singing at the royal academical high school for music, and holds similar offices in connection with the courses for teachers offered by the Ministry of Education, and with the advanced courses for army physicians given at the Kaiser Wilhelms Akademie.

Flatau is the author of several works, chiefly on laryngology, among which are: "Die Laryngoskopie und Rhinoskopie mit Einschluss der Allgemeinen Diagnostik und Therapie," Berlin, 1890; "Die Nasen-, Rachen- und Kehlkopfkrankheiten," Leipsic, 1894; "Die Bauchrednerkunst" (with H. Gutzmann), *ib.* 1894; "Die Sprachgebrechen des Jugendlichen Alters," Halle, 1896; "Die Anwendung des Röntgenschen Verfahrens in der Rhinolaryngologie," Vienna, 1899; "Prophylaxe der Hals- und Nasenkrankheiten," Munich, 1900; and "Intonationsstörungen und Stimmverlust," Berlin, 1902.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.

s. F. T. H.

FLATTERY (Hebr. "ḥeleḳ," "ḥelḳah"; lit. "smoothness"; Neo-Hebr. "ḥanufah"): Insincere, obsequious, or venal praise. Flattery is condemned by Jewish moralists as an offense against sincerity (Ps. xii. 3). It spreads a net for man, and may work his ruin (Prov. xxvi. 28, xxix. 5; compare ii. 16, vi. 24, vii. 21). "He is more blessed that rebuketh a man than he that flattereth with his tongue" (Prov. xxviii. 23, Hebr.). Evil-doers command their seers to speak flatteries and prophesy deceits (Isa. xxx. 10; Ezek. xiii. 10, 16; Jer. xxiii. 17); true prophets do not smoothen their words in reproving the people for their sins (Jer. xxiii. 22).

In the same spirit, the Rabbis praise truthfulness of speech and frank reproof, and condemn the insincerity of flattery (Shab. 104a, 119b; Tamid 28a; B. M. 49a). "Flattery causes degeneracy," said R. Simeon b. Ḥalafta. "The flatterer brings wrath into the world; his prayer is not heard; he is accursed and is doomed to Gehinnom," said R. Eleazar. "Despicable is the congregation which flatters." "When Israel flattered Agrippa, it deserved annihilation," said R. Nathan. "Upon flatterers the Shekinah doth not rest" (Soṭah 41b, 42a). It is reprehensible to flatter the great (Ket. 63b, 84b). "Hate him who lauds thee so that thy wisdom be not lessened" (Derek Ereẓ Zuṭa ix.). "A man should not accustom himself to the use of flattery" (Maimonides, "Yad," De'ot, ii. 6).

In the Middle Ages the Rabbis frequently condemn flattery in their moral treatises and ethical wills. R. Eleazar b. Judah of Worms (d. 1238) said: "Mislead no one by flattery or untruth" (Zunz, "Z. G." p. 134). "Flatter not even relatives or children when they are not doing right. Especially should the head of a congregation, the judge, the administrator of charity, be a candid man who would never flatter from personal interest. Most blameworthy is that flattery which aims at tempting another to wrong-doing" (*ib.* p. 155). Asher b. Jehiel (d. 1327) said in his testament: "Flatter not your companion, and speak no untruthful word to him; be sincere with every one, also with those who are non-Jews" (*ib.* p. 148). Frequently testators request that no eulogy ("hesped") be delivered over their remains, lest the preachers incur the guilt of falsehood and flattery ("J. Q. R." iii. 469; Liebmann Adler's "Last Will," in "History of Ḳehillath Anshe Ma'arabh," Appendix iv., Chicago, 1897).

K. J. Sto.

FLAVIA DOMITILLA: Convert to Judaism and martyr at Rome. An early branch of the imperial Flavian house was at one time inclined toward Judaism and Christianity. Even Titus Flavius Sabinus, Vespasian's elder brother, led during his last years a life that may be called Jewish or Christian. One of his four children, **Titus Flavius Clemens**, later consul and martyr, married Flavia Domitilla, who was a granddaughter of his uncle, the emperor Vespasian, and therefore a cousin of Titus and Domitian. Clemens' two children, called Vespasian and Domitian, were educated by the famous Quintilian ("Institutio Oratoria," iv. 1, § 2), and were secretly destined as successors to Domitian (Suetonius, "Domitian," § 15). This arrangement, however, was disturbed when it became known that both Clemens and Domitilla leaned toward the despised "Oriental superstition." Dion Cassius relates that Domitian had many persons executed, including the consul Flavius Clemens and his wife, Flavia Domitilla, although both were his own relations. He adds: "Both had been accused of atheism [*ἀθεότης*], a charge under which many who had followed Jewish customs and laws were executed, while many others were deprived of their property; Domitilla, however, was only banished to the island of Pandataria" ("Hist." lxvii. 13). Clemens and Domitilla may be regarded as converts to Judaism.

The incident is alluded to in rabbinical writings. An eminent senator, a son of Titus' sister, and hence Domitian's nephew, is said to have adopted Judaism; even traces of the name "Clemens" are visible in the account (Giṭ. 56b). The tradition is again mentioned in 'Ab. Zarah 10b, but with the allegorical name "Ḳeti'a b. Shalom" (קטיע = "circumcised," בר שלום = "son of the world to come"); reference is probably made to the same pious senator who averted a misfortune which threatened the Jews at Rome (Deut. R. xi.). It is curious that the Domitilla chapel in the catacombs of Rome is arranged on a Jewish pattern (N. Müller, in Herzog-Hauck, "Real-Encyc." 3d ed., x. 863). Clemens and Domitilla, however, on the authority of Eusebius ("Hist. Eccl." iii. 18), are generally considered to have been Christians. But he mentions only the conversion of Domitilla, saying that she was the daughter of Clemens' sister, and that she was deported to the island of Pontia (compare also his "Chronicle," year 98). Eusebius must refer to some other Flavia Domitilla.

Bibliography: Grätz, *Die Jüdischen Proselyten im Römerreiche*, pp. 28 *et seq.*; idem, *Gesch.* 3d ed., iv. 403; Lebrecht, in Geiger's *Jüd. Zeit.* xi. 273; Berliner, *Gesch. der Juden in Rom*, p. 39; Kraus, *Roma Sotterranea*, p. 41, Freiburg-in-Breisgau, 1873; Reinach, *Fontes Rerum Judaicarum*, i. 195; *Prosopographia Imperii Romani*, ii. 81.

G. S. Kr.

FLAVIA NEAPOLIS. See Shechem.

FLAVIUS CLEMENS. See Flavia Domitilla.

FLAVIUS EBORENSIS or DIDACCO PYRRHO: Poet; born at Evora, Portugal, April 4, 1517; died at Ragusa, Sicily, 1607. He belonged to the Adumim, an old Spanish family, the greater part of which settled in Italy and assumed the name "De Rossi." His parents, in order to avoid persecution, pretended to adopt Christianity; but they inculcated in their son a love of Judaism, and recommended him, when he was scarcely seventeen years old, to leave his native country for a land where he could openly profess his faith. In 1536 Flavius went to Flanders, then to Switzerland, and in 1552 settled at Ancona.

He was considered one of the greatest Latin poets of his time, and was the author of many valuable poetical works, several of which were published. These include: "Excerpta ex Flavii Jacobi Eborensis Carminibus ad Historiam Sacram Rachusinam Aliquo Modo Facientibus"; "Jacobi Flavii Eborensis seu Didaci Pirrhi Lusitani Elegiarum Libri Tres ad Dominicum Slatorichium," Venice, 1596; "Elegia in Obitum P. Marci Vetranii," in the collection "Vitæ et Carmina Nonnullorum Illustrium Civium Racusinorum," *ib.* 1593; "Cato Minor," *ib.* 1592; "De Exilio Suo," Castelnuovo, 1583; "Carmina Selecta," Cracow, 1582.

Bibliography: Cherso, *Della Vita e degli Scritti di Didacco Pyrrho*; Mortara and Grünwald, in *Jüdisches Centralblatt*, ii. 74; M. Lattes, *Notizie e Documenti di Letteratura e Storia Giudaice*, pp. 32 *et seq.*; Leone Luzzatto, in *Corriere Israelitico*, xv. 12, 131; Grünwald and Casnacick, *Didacco Pyrrho, auch Flavius Eborensis Genannt*, Frankfort-on-the Main, 1883.

G. I. Br.

FLAVIUS JOSEPHUS. See Josephus Flavius.

FLAVIUS (RAIMUNDUS) MITHRIDATES: Italian scholar; flourished at Rome in the second half of the fifteenth century. His Jewish name is unknown. About 1486 he lived at Fratta, near Ferrara, in the house of Count Johannes Pico de Mirandola, whom he instructed in Aramaic.

Flavius was charged by Pope Sixtus IV. with the translation into Latin of some cabalistic works (thirty-eight fragments in Vatican MSS. Nos. 189-191). He furthermore translated into Latin Maimonides' epistle on resurrection, Levi ben Gershon's commentary on the Song of Solomon, and Judah's "Ma'amar ha-Hawayah ha-Hekkeshiyyah," or "Sermo de Generatione Syllogismorum Simplicium et Compositorum in Omni Figura." He seems not to have known that the last-named work was really written in Latin by Ægidius, and that Judah was only the translator of it. Flavius was the author of "De Tropis Hebraicis," an original work in Latin on Hebrew accents, which was highly praised by Sebastian Munster and Imbonatus.

Some scholars think, but without sufficient reason, that Flavius is identical with the cabalist Johanan Aleman ben Isaac, a contemporary and associate of Johannes Pico de Mirandola.

Bibliography: Dukas, *Recherches*, pp. 46, 69, 72; Joseph Perles, in *R. E. J.* xii. 249; idem, *Beiträge*, pp. 178-196; Brüll's *Jahrb.* iii. 196; Salfeld, *Das Hohelied*, p. 117; Steinschneider, in *Monatsschrift*, 1898, p. 262; idem, *Hebr. Uebers.* p. 492; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 75.

G. I. Br.

FLAX (Hebr. "pishtah"): The principal species of the natural order *Linaceæ*, which includes more than fifty other species. The culture of flax in Palestine preceded the conquest of that country by the Hebrews (Joshua ii. 6).

Some of the processes in its preparation for manufacture into cloth are alluded to in the Bible. After being pulled, the stalks of flax were spread out on the flat roofs of the houses, and left to dry by exposure to the heat of the sun (*ib.*); they were then peeled and their fibers separated and sorted, an operation implied in the etymology of the word "pishtah"; finally, the fibers were hackled or combed and made ready to be woven into cloth (*ib.* xix. 9).

The flax or linen thread called "bad"—probably the best variety, white, fine, and strong, was used in making the vestments of the priests and other rich clothing (Ex. xxviii. 42; I Sam. ii. 18). The plural "baddim" (Ezek. ix. 2, 3) designates "linen garments," especially the garments of the priests (comp. Lev. xvi. 4). The angels themselves are described as being clothed in linen garments (Ezek. ix. 2; Dan. x. 5).

The commoner kinds of linen were used in the manufacture of various articles, such as cords (Ezek. xl. 3), lamp-wicks (Isa. xlii. 3; comp. Matt. xii. 20), etc. Linen used for clothing could not lawfully be mixed with wool. "Thou shalt not wear a mingled stuff, wool and linen together" (Deut. xxii. 11). The flax industry seems to have been held in high esteem by the Hebrews; for one of the characteristics of the virtuous woman is that "she seeketh wool and flax and worketh wiilingly with her hands" (Prov. xxxi. 13).

Bibliography: P. Bourdais, *La Flore de la Bible*, Paris, 1879; H. Tristram, *The Natural History of the Bible*, London, 1889; I. Löw, *Aramäische Pflanzennamen*; Post, *Flora of Syria, Palestine, and Sinai.*

E. G. H. H. H.

FLEA. See Insects.

FLECK, JOHANN FRIEDRICH FERDINAND: German actor; born at Breslau 1757; died in Berlin Dec. 20, 1801. He made his début in 1777, at Leipsic, where he remained until 1779, when he went to Hamburg. After a stay of four years in that city he went to Berlin.

Fleck was one of the leading actors of his time; and so highly esteemed was he that on his death Abramson was commissioned to strike a commemorative medallion bearing the inscription, "Gross als Künstler; bieder als Mensch." His best rôles were *Wallenstein*, *Götz*, *Karl Moor*, *Otto von Wittelsbach*, *Essex*, and *Tancred*.

Bibliography: *Moniteur des Dates*, p. 81; Flüggen, *Bühnen Lexikon*, pp. 85-86; G. Karpeles, *Gesch. der Jüd. Lit.* Index.

s. E. Ms.

FLECKELES: One of the oldest Jewish families in Prague; probably "Falkeles" originally, from "Falk," a common name among Jews of the sixteenth and seventeenth centuries. The name occurs with various spellings (as "Felkeles" and "Falkenes") on old tombstones in the Jewish cemetery of Prague (see Hock, "Die Familien Prags," 1892, *s.v.* "Presburg"). The only known attempt to construct a family tree was made by R. Eleazar Fleckeles, who traced his ancestors to the ninth generation as follows: **Eleazar** (1723–98) **b. David b. Wolf b. Shalom b. Selig b. David b. Wolf** (d. 1672) **b. David b. Wolf.** The last-named was a son-in-law of David Gans, and is mentioned by Heller in Tosafot Yom-Ṭob on Kilayim 3, Mishnah 1. From the above-mentioned work of Hock it seems that Wolf was the son of David b. Judah, who died in 1602, and who had another son, Hirsch (d. 1605), and a daughter, Pessel (d. 1636). The Fleckeles family was connected by marriage with that of R. Löw of Prague and that of R. Heschel of Cracow, as well as with other prominent families. Eleazar Fleckeles' daughter was married to R. Isaac Spitz of Bunzlau. Leopold Fleckeles, physician and writer (in German) on medical subjects, was born in Vienna 1802, and died in Carlsbad 1879.

Bibliography: *Ha-Maggid*, x. 197 *et seq.* (biography of Eleazar Fleckeles by his grandson Yom-Ṭob Spitz); Kaufmann, *Der Stammbaum des R. Elasar Fleckeles*, in *Monatsschrift*, xxxvii. 378 *et seq.*

H. R. P. Wi.

FLECKELES, ELEAZAR BEN DAVID: Austrian rabbi and author; born in Prague Aug. 26, 1754; died there April 27, 1826. He was the pupil of Moses Cohen Rofe, Meïr Fischels, and Ezekiel Landau. At the age of twenty-four he became rabbi of Kojetein, a small town in Moravia. In 1780 he was appointed dayyan in his native city. Later he accepted the office of rabbi of the bet ha-midrash founded by Joachim Popper and Israel Fränkel. Fleckeles was renowned for his scholarship and oratorical gifts, and for his skill in worldly affairs. He twice had audience with Emperor Francis I.

Fleckeles wrote: "'Olat Ḥodesh," in four parts, containing sermons, a criticism of Mendelssohn's translation of the Pentateuch, and an address directed against the followers of the pseudo-Messiah Shabbethai Ẓebi, Prague, 1785–1800; "Teshubah me-Ahabah," responsa, in three parts (the responsum concerning Eleazar ha-Kalir is often quoted by writers on Jewish hymnology), Prague, 1800–21; a funeral sermon on the occasion of the death of Joachim Edler von Popper, *ib.* 1795; "Meleket ha-Ḳodesh," two funeral sermons and two essays on the holy names of the Lord which occur in the Scriptures; "Nefesh Dawid we Nefesh Ḥayyah," delivered by the author on the death of his parents, *ib.* 1812; "Ma'ase de-Rabbi Eliezer," a commentary on the Haggadah of Passover, *ib.* 1812; "Mebasser Tob," two sermons delivered by the author on the occasion of the victory of the Austrian army at Naples in 1821, *ib.* 1821; "Ḥazon la-Mo'ed," a part of his "Sefer ha-Doresh," *ib.* 1824; "Mille de-Abot," a commentary on Pirḳe Abot; "Mille de-Oraita," sermons. Many of his sermons were translated into German by J. Jeitteles, Marcus Fisher, and Isaac Spitz.

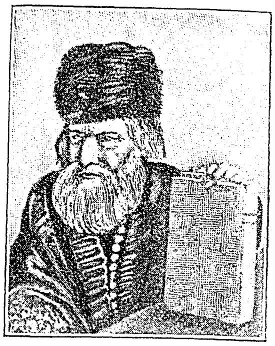

Eleazar Fleckeles.

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S. S. N. T. L.

FLEISCHER, MAX: Austrian architect; born in Prossnitz, Moravia, March 29, 1841. After graduating from the polytechnic high school of Vienna, he entered the Vienna academy of fine arts, where he studied under the architects Van der Nüll, Storck, Roesner, and Friedrich von Schmidt. For the part he had taken in the building of the new Vienna town hall, he received from the emperor the golden cross of merit with the crown, and from the common council the freedom of the city; and his bust was placed upon the keystone of the entrance to the town hall. After acquiring a competence he devoted himself chiefly to designing synagogues and tombs. He planned the synagogues in the eighth and nineteenth districts in Vienna, also those in Budweis, Krems, Pilgram, etc.; while others (*e.g.*, those in Nikolsburg and Lundenburg) were rebuilt under his direction. The tombs of Wilhelm, Ritter von Gutmann, Salomon Sulzer, Adolf Jellinek, Adolf Fischhof, and others, at the Central-Friedhof, Vienna, are from his designs. Fleischer is active in the affairs of the Jewish community of Vienna, of whose council he has been a member since 1879. He is one of the founders and trustees of the Gesellschaft für Sammlung und Conservierung von Kunst- und Historischen Denkmälern des Judenthums.

Bibliography: *Oesterreichische Wochenschrift*, March 29, 1901, p. 221; April 28, 1893, pp. 320-321, 483.

s. N. D.

FLEISCHL VON MARXOW, ERNST: Austrian physician; born at Vienna Aug. 5, 1846; died there Oct. 22, 1891. He received his education at the universities of Leipsic and Vienna, graduating from the latter as doctor of medicine in 1870. In the following year he became prosector at the anatomical institute of Vienna University under Rokitansky, and in 1873 privat-docent and assistant to the chair of physiology. In 1880 he was appointed assistant professor, and in 1887 was elected a corresponding member of the Imperial Academy of Sciences in Vienna.

Fleischl invented several physiological instruments, among which are the "Kapillarelektrometer" and the "Hämometer." He contributed many essays to the medical journals, and was also the author of the following works:

"Ueber den Bau der Sogenannten Schilddrüse des Frosches," in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," 1868; "Eine Lücke in Kant's Philosophie," Vienna, 1872; "Untersuchung über die Gesetze der Nervenerregung," seven essays, in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," *ib.* 1875–80; "Die Doppelte Brechung des Lichtes in Flüssigkeiten," *ib.* 1884; "Die Deformation der Lichtwellenfläche im Magnetischen Felde," *ib.* 1885. He also translated C. Maxwell's "Matter and Motion," Vienna, 1887. His "Gesammte Abhandlungen" were edited by Exner, Vienna, 1893.

A mural portrait of Fleischl was placed in the arcade of the University of Vienna in 1898.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

FLEISCHMANN, JULIUS: American merchant; mayor of Cincinnati, Ohio; born at Riverside, Ohio, June 8, 1872. Fleischmann was a member of the staff of Governor McKinley (later President of the United States), and also of the staffs of Governors Bushnell and Nash. In the spring of 1900 Fleischmann was nominated as the candidate of the Republican party for mayor of Cincinnati, and was elected April 2. A unique feature of this election was that the candidates of both of the principal parties were Jews. Fleischmann was reelected by a largely increased majority on April 6, 1903.

A. D. P.

FLESCH, ABRAHAM: Rabbi in Vienna at the beginning of the seventeenth century. According to G. Wolf, he is identical with Abraham Austerlitz. Flesch is the author of a eulogy beginning with the words "Arid be-Siḥi," which appeared at the conclusion of the "Minḥat Yiẓḥaḳ" of Isaac b. Judah Löb Mentz of Nikolsburg (Amsterdam, 1688).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1128; Landshuth, *'Ammude ha-'Abodah*, p. 10; Zunz, *Literaturgesch.* p. 442; Wolf, *Juden in der Leopoldstadt*, 1st Addenda.

s. M. K.

FLESCH, JOSEPH: German merchant; born in Rausnitz, Moravia; died there Dec. 17, 1839. Flesch wrote excellent Hebrew, was a collaborator of the "Bikkure ha-'Ittim," and translated into Hebrew several of the writings of Philo, notably "Quis Rerum Divinarum Heres Sit" (under the title "Ha-Yoresh Dibre Elohim," Prague, 1830) and "De Vita Moysis" (under the title "Ḥayye Mosheh," *ib.* 1838). To the former work is added the oration which Joseph delivered at his father's funeral. The list of Jewish scientists which he compiled under the title "Reshimat Anshe Mofet," and which has appeared as an addition to M. J. Landau's work on Isaiah, and also separately (Prague, 1838), is faulty and unreliable.

His father, **Abraham Flesch** (born Jan. 22, 1755; died Jan. 24, 1828), was rabbi in Rausnitz, Moravia.

Bibliography: Roest, *Cat. Rosenthal. Bibl.* pp. 374, 932; Appendix, Nos. 604, 1118, 1852; Fürst, *Bibl. Jud.* i. 284.

J. M. K.

FLESH (בשר): The soft portions of the animal body, internally connected with the skeleton of bones and externally enclosed by the skin (Gen. ii. 21; Job x. 11). Flesh is an article of food (Dan. vii. 5), generally roasted over the fire or boiled (I Sam. ii. 13, 15). The word is also applied to the flesh of birds (Num. xi. 33). Otherwise, the Hebrew has usually the word שאר (Ex. xxi. 10; Ps. lxxviii. 20, 27). In a graphic description of the oppressive tactics of the powerful, Micah charges them with eating the flesh (שאר) of the people, preparing it "as flesh [בשר] for the caldron" (Micah iii. 2–3, Hebr.). Eating of flesh with the blood in it was associated with a riotous, gluttonous disposition (Prov. xxiii. 20). A familiar but terrible menace is that one's flesh shall be given over to the birds to eat (Gen. xl. 19; I Sam. xvii. 44; Ezek. xxxii. 5).

In an enlarged sense, "flesh" assumes the meaning of "body" (Ex. iv. 7; Lev. xiv. 9, xix. 28; II Kings vi. 30; Zech. xiv. 12) or of parts of it (Lev. vi. 10; Ezek. xliv. 7). Employed figuratively, "flesh," soft and impressionable, is contrasted with "stone," hard and unyielding ("stony heart" as against "heart of flesh": Ezek. xxxvi. 26).

As the corruptible and weak part of the body, "flesh" expresses weakness, as against "spirit," which indicates strength (Isa. xxxi. 3); in Job vi. 12 it is similarly contrasted with "brass." Thence also its use as designating "man" (Jer. xvii. 5; Ps. lxxviii. 39), especially in the phrase "all flesh" for "all mankind" (Gen. vi. 12–13 [A.V. "every living thing"], vi. 19, vii. 21; Num. xvi. 22; Job xxxiv. 15; Ps. lxv. 2, cxxxvi. 25; "All flesh is grass," Isa. xl. 6; "the God of all flesh," Jer. xxxii. 27). "Flesh," therefore, denotes also a person; "my flesh" = "I" (Ps. xvi. 9, lxiii. 2); one's whole being is expressed by "my heart and my flesh" (Ps. lxxxiv. 3).

The original meaning of "flesh"—clan—underlies its use in Adam's welcome to Eve and in the designation of husband and wife as "one flesh" (Gen. ii. 23–25). It is probable, if the correct reading were given in the other parts of the passage, that in Job xix. 26 "in my flesh" would be found to have this meaning: His "go'el" (blood-avenger) even now liveth; from his own clan will he arise. Not to "withhold thyself from thine own flesh" (Isa. lviii. 7) expresses, therefore, the obligation to help one's fellow man. In Ecclesiastes "flesh" carries the implication of carnal appetite, as the sensual part of man's being (Eccl. xii. 12), a use very general in the New Testament. "Take my flesh in my teeth" (Job xiii. 14) is an idiomatic equivalent for running dangerous risks.

The word בשר is explained by the Talmudists as composed of the initials ב = בושה, "shame"; ש = ס = סרוחה or שאול, "corruption" or "Sheol"; ר = רמה, "worm" (Soṭah 5a), an opinion which reflects a certain theological leaning toward the Pauline view of the sinfulness of the flesh (Rom. viii. 1; Col. ii. 11). Judaism knows nothing of the "mortification of the flesh" (see Abstinence; Asceticism; Body); the vows of castigation are called "nidre 'innui ha-nefesh," not "ha-basar" (Yer. Ned. xi. 42c). The "mortifications" on Yom ha-Kippurim consist in abstaining from eating and drinking, washing, ointments, shoes, and cohabitation (Yoma 76a). "Flesh and fish" represents substantial food as against a vegetable diet (Shab. 140b; compare the English expression "neither flesh, fowl, nor fish," or the German "weder Fisch noch Fleisch").

E. G. H.

FLEXNER, SIMON: American physician and pathologist; born at Louisville, Kentucky, March 25, 1863. He received the degree of doctor of medicine at the University of Louisville, and continued his studies at Johns Hopkins University and the universities of Strasburg and Prague. Flexner was formerly assistant professor of pathology at Johns Hopkins University, and is now (1903) professor of pathology at the University of Pennsylvania. He has recently been appointed head of the Rockefeller Institute of Preventive Medicine, New York. In 1900 he served as a member of the Johns Hopkins University Medical Commission to the Philippine Islands, and in 1901 as a member of the National Plague Commission. Flexner is a member of numerous learned societies, among them being the Association of American Physicians, the American Philosophical Society of Philadelphia, the Washington Academy of Sciences, and the Medico-Chirurgical Society of Bologna. He has published numerous papers on medical subjects, principally original researches in pathology and bacteriology.

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A.

FLISFEDER, D. I.: Russian physician and scholar; born about 1850; died in 1885 at Kishinev, where he had settled a few years previously. Flisfeder was best known for his writings in Russian on the Jewish question. When only twenty years old he wrote for the "Novorosiski Telegraf" (1870, p. 1) an article on the Jews of Kiev under the title "Yevreï v Kievye." Under the same title he wrote also for the "Kievski Telegraf" (1872, pp. 120-130) and for the "Kievlyanin" (1880, p. 206). His two important works on the Jewish question are "Yevreï i ikh Uchenie ob Inovyertzakh," St. Petersburg, 1874, an essay on the Jewish teaching concerning people of other religions; and "Yevreiski Vopros pred Sudom Istorii," *ib.* 1882, which bears on the Jewish question.

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H. R. M. Sel.

FLOGGING. See Fines and Forfeiture.

FLOOD, THE (Hebr. מבול; LXX. κατακλυσμός).—**Biblical Data** (Gen. vi. 9-ix. 17): When God on account of man's wickedness resolved to destroy by a flood all mankind and all the animal world, only Noah and his family and two (or seven) pairs of every living species were excepted. To save them Noah was bidden by God to build a huge chest or ark, in which they were hidden during the Flood. When the waters abated and the ark rested on one of the mountains of Ararat, Noah sent forth a raven and doves, and when the second dove returned with an olive-leaf in her mouth, while the third dove did not return, it was proof that the ground was dry. On leaving the ark, Noah built an altar and offered sacrifice, which God accepted, promising to curse the earth no more. He blessed Noah and made a covenant with him and his descendants, signified by the rainbow. In later literature this event is alluded to in Ezek. xiv. 14, 20; Isa. xxiv. 5, 18; liv. 9; Ps. xxix. 10; Job xxii. 15 *et seq.*

E. G. H. W. M.-A.

——**In Rabbinical Literature:** When Noah was four hundred and eighty years old all the righteous sons of men were dead, except Methuselah and Noah himself. At God's command they both announced that one hundred and twenty years would be given to men for repentance; if in that time they had not mended their evil ways, the earth would be destroyed. But their plea was in vain; even while Noah was engaged in building the ark the wicked made sport of him and his work, saying: "If the Flood should come, it could not harm us. We are too tall; and, moreover, we could close up with our feet [which were of monstrous size] the springs from below." (Being descendants of the "sons of God," they were of immense stature; see Fall of Angels; Giants). In fact, they resorted to these tactics; but God heated the water, and their feet and the flesh of their bodies were scalded (Pirḳe R. El. xxii, end).

Causes of Flood.

According to another version (Midrash ha-Gadol, ed. Schechter, p. 145), Noah was asked what kind of flood was to come upon the wicked: if a flood of fire, they had a fire-animal, 'alitha, the name of which would act as a spell against fire; if of water, they had sheets of iron wherewith to cover the earth so that no water could come through from below; but in case the waters descended from above, they had another contrivance by which to escape—the "'aḳob" or "'aḳosh" (sponge; Sanh. 108a, b). The sins of the "men of the generation of the Flood" (Sanh. 38b *et passim*) are variously given. They were proud and therefore shameless, parading the earth in a state of absolute nudity (Tanna debe Eliyahu, xxxi.). They were licentious and lascivious (Sanh. 108; Midrash ha-Gadol, pp. 142-146), so that even the animals followed their example (*ib.* p. 153; Tan., Noaḥ, ed. Buber, p. 5). They were robbers; in daytime they marked the houses of the rich with balsam, to find them by means of the odor in the dark (Midrash ha-Gadol, p. 142; Gen. R. xxi., xxvii.). They denied God (Midrash ha-Gadol, pp. 144, 145). A respite of 120 years was granted that Methuselah might complete his allotted life (*ib.* p. 144; "Sefer ha-Yashar," ii.); after his death seven more days were allowed as days of mourning ("shib'ah"). During these seven days God changed the natural order of things, converting day into night and vice versa, to remind the wicked of their perversion (Midrash ha-Gadol, p. 155; Sanh. 108b).

Noah himself had not much faith; he did not enter the ark until the water had reached his knees (Gen. R. xxxii.). God covenanted with him that the fruit he took with him would not spoil or mildew, or lose color; also that none of the giants would stop up the abyss. The lion came to him tamed and with teeth dulled (Gen. R. xxxi.). As the waters rose the true character of Noah's contemporaries became evident; with extreme cruelty they hurled their own children into the abyss in an endeavor to stay the rising flood (Tan., Noaḥ, 10). To convince these robbers and murderers that they could not destroy the ark, Noah had to enter it in full daylight (Midrash ha-Gadol, p. 158; Gen. R. xxxii. 8; Sifre, p. 141a). Water was chosen as the instrument of destruction because man was made of dust, and water is the exact opposite of dust; because it was the first element to sing God's praises; because it enters into the composition of all that has life; because it recalled the haughty eye of the sinners (Midrash ha-Gadol, p. 152; Mek., Beshallaḥ, 37b; Gen. R. xxxii.; Sanh. 108). The waters from above met those from beneath as though the former were male and the latter female, their union producing new floods (Pirḳe R. El. xxiii.).

The Ark.

By displacing two stars in the constellation of Kimah (see Constellations) God brought on the Deluge (Midrash ha-Gadol, p. 156; comp. Ber. 58b, 59a). The land of Israel was exempt from the Flood (Pirḳe R. El. xxiii.). Noah was in the ark one whole year, during which time he did not sleep; hence his anxiety to be released (Tan., Noaḥ, 14). He sent out a raven, which, alighting upon a dead body on a high mountain, forgot its errand in the feast. The dove brought back a twig of the olive-tree, which, though bitter, she preferred, as coming from God, to any sweet thing at the hand of man; hence the proverb, "A fool employs an unclean messenger" (Pirḳe R. El. xxiii.). Noah was exceedingly annoyed by the odor of the beasts of prey (*ib.*). For the reasons for the forty days and forty nights of the flood see Forty.

The year of the Flood is not included in Noah's years (Gen. R. xxxii.). The number of those coming out of the ark was exactly that of those who entered it, none having been born in the meantime (Gen. R. xxxi.). Twelve months was the duration of the punishment of the generation of the Flood. The rain lasted during the months of Ḥeshwan and Kislew; the waters increased in Ṭebet, Shebaṭ, Adar, Nisan, and Iyyar; the ark rested in Siwan on Mount Kartunja (see Midrash ha-Gadol, p. 161; 'Eduy. ii. 10; Seder 'Olam R. iv.). The confusing notation, according to both solar and lunar years, in the Biblical account is noticed by the Rabbis (Gen. R. xxxiii.). The generation of the Flood has no share in the world to come (Sanh. 108a). According to the "Sefer ha-Yashar," severe storms frequently occurred during Noah's voyage, frightening the beasts as well as Noah and his family.

E. G. H.

——**Critical View:** This story has been shown, by a careful study of the Hebrew text by scholars throughout the last century (see Cheyne, "Founders of Old Testament Criticism: Biographical, Descriptive, and Critical Studies," New York, 1893), to be a compilation by a late redactor from two (or even three) different sources, which, while agreeing in general outlines, differ considerably in details, style, and character of language. The collection or codification, in writing, of the oral traditions concerning these legends was not done by one hand nor at one period, but in the course of a very long process and by several or many hands. Many collections must have been made from time to time. Among these several have survived. Two stages are still noticeable (J^1 and J^2), to the earlier of which are referred the collections of the Jahvist (J) document and the Elohist (E) narrative; while the later is a thorough revision known as the "priestly writing" or "priests' code" (P), whose common theme was "the choice of Israel to be the people of Yhwh" (Wildeboer). The oldest strata of J did not know the story of the Flood: it is preserved in the later strata (J^2, about 650 B.C.).

The Sources of the Old Testament Account.

The sections of the narrative of the Flood (see Budde, "Die Biblische Urgeschichte," pp. 248 *et seq.*; Jülicher; Holzinger; Driver, "Introduction to the Literature of the Old Testament," 7th ed., pp. 14 *et seq.*; W. E. Addis, "Documents of the Hexateuch," London; Carpenter and Harford-Battersby, "The Hexateuch. According to Revised Version," etc., New York) ascribed to J^2 are: vi. 5–8 (after which a considerable portion of the story is missing, as, for example, God's first appearance and command to build an ark, thereby testing Noah's trust and obedience); vii. 1–2b (God's second appearance to Noah), [3a], 3b, 4, 5, 10, 7 [8, 9], 16b, 12, 17b, 23ad, 22, 23b; viii. 6a, 2b, 3a (after which a sentence is missing), 6b, 8–12, 13b, 20–22. To P are assigned: vi. 9–22 (14–16 and 17–22 correspond to J^2's account in vi. 8 and vii. 1; comp. Budde, "Die Biblische Urgeschichte"; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge"); vii. 6, 11, 13–16a, 17a, 18–21, 24; viii. 1–2a, 3b–5, 13a, 14–19; ix. 1–17, 28, 29.

General Characteristics.

The story of the Flood and similar stories show that in J^2 are contained separate legends and legend cycles; delicate and coarse elements exist side by side; they do not bear the stamp of a single definite period or time, and still less of a single personality. There is a decided anthropomorphic flavor in the account of J which is not found in P; and yet it is much purer and more spiritual than the cuneiform account of the Deluge. P preserves the more detailed account, aiming at legal clearness and minuteness, having always the same expressions and formulas, and observing a tone of prosaic pedantry, dry and monotonous; giving the early stories, and few of them at best, only as a sort of preamble to the genealogies, the chief aim of this collection. In his account P manifests a wide contrast with the vivid colors of the older narratives, lacking all the concrete elements of a story. He attaches to the legends a detailed chronology which is absolutely out of keeping with the simplicity of the old legends. Noticeable, also, are the precise form of God's promises and the sign of the covenant made with Noah. Only the objective element is considered as the important feature of his religion, which to him consists in the prescription of ceremonies, etc. He does not, in the account of the Deluge, distinguish between clean and unclean. The theophanies are not of a character usually found in the Old Testament; God appears, speaks, and then ascends; and everything characteristic of other stories is omitted (see Priestly Code). P was written from its own definite point of view after the catastrophe of the people and the kingdom of Judah, when, overwhelmed by the tremendous impression of their measureless misfortune, they recognized that their fathers had sinned and that a great religious reformation was necessary.

It is clear, then, that J^2 contains the early popular legends, while P represents the later learned redaction, preserving at the same time some very old traditions. To an entirely different collection may have originally belonged viii. 7, which was inserted when the two collections J (J^2) and E were later on combined by an editor, the Jahvist (Wellhausen), prior to the addition of the still later priests' code. To the final redactor (R) who united J, E, and P may be ascribed some of the brief additions and glosses.

The accounts as found now may be grouped under four headings:

I. The Cause of the Flood (vi. 5–8: J^2).

II. The Preparation of Noah (vi. 9–vii. 5): Here there is a first and a second account.

The Accounts of J^2 and P Combined.

(1) The first account (vi. 9–22: P) is incorporated in the text entire, including the minute instructions concerning the building of an ark, or chest (see also Ex. ii. 3), that would float on the water. The Hebrew word תבה is of disputed origin; it is translated by *κιβωτός* in the Septuagint and "arca" in the Vulgate (see Gesenius, "Th." 13th ed.; Jensen, in "Zeit. für Assyr." iv. 272 *et seq.*, explains the word as of Babylonian origin). The Babylonian Noah, Pêr-napishtim, builds a ship. "It is most probable that the narrator of P wishes to indicate that in the time of the Patriarchs ships were unknown" (Mitchell). Lenormant ("Beginnings of History," ch. viii.) and others maintain that the Biblical narrative bears the stamp of an inland nation ignorant of things appertaining to navigation. The ark is to be made of wood, perhaps cypress (Lagarde, "Symmicta," ii. 93; *idem*, "Mittheilungen," i. 227; *idem*, "Nominalübersicht," pp. 213, 218 *et seq.*; Cheyne, in Stade's "Zeitschrift," 1898, pp. 163 *et seq.*); it is to be built in three stories and divided wholly into cells (Lagarde, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian account of the building of the ship). The seams are to be stopped by smearing outside and in with bitumen or asphalt. Its length is to be 300 (comp. Ezek. xl. 5) cubits = 487.2 feet; its breadth 50 cubits = 81.2 feet; its height 30 cubits = 48.72 feet; contents, 1,927,394.38 cubic feet. A roof is to be constructed, capable of being turned from above on a hinge, in order to admit of opening and closing (see viii. 13b); a door is to be at the side of the Ark. The making of the ark was God's test of Noah's confidence and obedience. Noah did as he was commanded, and brought his family into the ark, and two of every kind of living creature, male and female, as well as food for himself and for them. Notice the making of the first covenant (v. 18).

(2) The second account (vii. 1–5: J) is a mere fragment. The story of the ark and its construction, no doubt originally also in J, connecting it with vi. 8, is omitted by the redactor as a mere repetition. Preserved is the command to enter into the ark with the whole family and with representatives of the whole animal kingdom, of clean animals by sevens (or seven pairs ?) suitable for sacrifices and for food (viii. 20), and of unclean by twos. The Hebrew text says "two," perhaps indicating only one pair, which would favor the interpretation of "by sevens" as "three pairs and one [male ?]." All this is to be done in seven days.

III. The Waters of the Flood (vii. 6–viii. 14): (1) Here is to be noticed the duration of the Flood (vii. 6–24; P and J^2 combined). The two narratives separated stand as follows: With P the Flood begins (vii. 11) in the six hundredth year of Noah, the second month and the twenty-seventh day (so with LXX.; Haupt, in Ball, "Genesis," p. 118). "This gives exactly a lunar year for the duration of the Flood (see viii. 14) instead of a year and eleven days, for which there seems no reason. Such errors in numerals are common enough" (Haupt). The waters rose for 150 days, and at the end of these 150 days they began to subside. When the Flood began Noah had lived for 600 years, *i.e.*, a Babylonian "neru." To go further into details, Noah had reached in his life the six hundredth year, the second month, and the twenty-seventh day, when the Flood began; the six hundredth year, the seventh month, and the twenty-seventh day (LXX.), when the Flood was at its height; the six hundredth year, the tenth month, and the first day, when the highest mountain-peaks began to reappear; the six hundred and first year, the first month, and the first day, when the waters had disappeared [This number is important inasmuch as P therewith indicates that the old world has ceased to be; the new will now begin. This, and not the beginning of the Flood, is the new *terminus a quo*. This beginning of the year is not the old Israelitish New-Year's Day in the autumn, when the rainy season sets in, but the beginning of the Babylonian year, the first of Nisan, when the wet season ends. P usually reckons after the Babylonian system.]; the six hundred and first year, the second month, and the twenty-seventh day, when the earth was dry, and he was able to leave the ark (see B. W. Bacon, "The Chronology of the Account of the Flood in P," in "Hebraica," 1892, viii. 79–88).

Date of the Flood.

The Hebrew year originally began in the fall (see Dillmann's "Ueber das Kalenderwesen der Israeliten vor dem Babylonischen Exil," in "Monatsberichte der Berliner Akademie," Oct. 27, 1881; Muss-Arnolt, "The Names of the Assyro-Babylonian Months and Their Regents," in "Journal of Biblical Literature," xi. 72 *et seq.*); and since P elsewhere (Ex. xii. 2) distinctly attributes to Moses the change in the method of reckoning time, he would naturally reckon from Tishri in the period preceding the advent of the Lawgiver. The second month would be "Bûl" (I Kings vi. 38), later Marḥeshwan, beginning about the middle of October; so that the twenty-seventh of the month would correspond to the first half of November, the period when the rainy season in Palestine and the neighboring countries usually sets in. With J^2 the Flood begins seven days after the announcement by God. It lasts forty days and forty nights (vi. 4, 12). The rain then ceases, and after seven days, during which the waters begin to decrease (viii. 3a), Noah sends out the first dove (vii. 6b); after another seven days, another dove (vii. 10); after a third seven days, a third dove (vii. 12), which returns no more. He then uncovers the ark, and lo! the face of the earth is dry. Then he disembarks and offers a sacrifice, which in its description recalls very vividly the Babylonian account. This account mentions seven days of preparation, six (seven?) days of storm, and seven days of waiting after the flood-storm.

(2) The gradual subsidence is described in viii. 1-14, and belongs mostly to J^2. The waters had risen fifteen cubits above the highest mountain-peaks. As soon as they began to subside the ark grounded on one of the mountains of the land of Ararat (the "Urartu" of the Assyrians; see Belck, in "Zeit. für Assyr." ix. 351; Jensen, in *ib.* pp. 306 *et seq.*; Belck and Lehmann, *ib.* xii. 1-3 *et seq.*; Streck, *ib.* xiv. 103 *et seq.*; Billerbeck, "Das Sandschack Suleimania und dessen Persische Nachbarlandschaften zur Babylonischen und Assyrischen Zeit," Leipsic, 1898; Lehmann, "Armenien und Nordmesopotamien in Altertum und Gegenwart," Berlin, 1900; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments"; Hastings, "Dict. Bible," i.; Cheyne and Black, "Encyc. Bibl." i. 288-290; Jew. Encyc. ii. 173, 174), precisely as in the Babylonian account the ship rests on a mountain in the land of Niṣir (see Muss-Arnolt, "Concise Dict. of the Assyrian Language," pp. 716, 717; "Zeit. für Assyr." xv. 272). Mount Mas(s)is (see Friedrich Murad, "Ararat und Masis, Studien zur Armenischen Altertumskunde und Litteratur," Heidelberg, 1900; F. C. Conybeare, in "American Journal of Theology," 1901, pp. 335-337) is commonly identified with the one on which the ark rested; it is 17,000 feet high (so Targum, Syriac version; Berosus; see Cory, "Ancient Fragments," p. 63). Others identify it with Mount Judi in Kurdistan, southwest of Lake Van. The fact that the ark grounded on the very day the waters began to subside proves that the narrator assumes that of the 30 cubits of the ark's height, 15 were under water. In this he differs from the Babylonian account.

(3) Birds are sent out as messengers (viii. 6-12: J). After viii. 3a there must originally have followed an account of the settling of the ark on a mountain, perhaps in the East (Babylonia? comp. xi. 2: Wellhausen). The sending out of the three doves is a proof of the sagacity of Noah, who thereby shows himself as the Old Testament equivalent of the Babylonian Hasis-adra. The first dove returns at once; the second, with a fresh olive-leaf, at eventide, when birds return to their nests; the third does not return.

Ch. viii. 7 does not belong to the account of J (Wellhausen, "Composition des Hexateuch," p. 15; Gunkel, p. 59; Mitchell, pp. 213, 214). It is imported from another source, perhaps by the redactor of J and E (from the Babylonian story?). Ball ("Genesis," in "S. B. O. T.") would retain the verse, but change the order of sentences, placing verse 7 after 8 and 9. "This arrangement has the additional advantage of agreement with the cuneiform account, in which version the dove comes first." But it is evident that Ball's suggestion does not solve the difficulties as well as does Wellhausen's rejection of viii. 7. The two accounts, J and the cuneiform story, agree in the main—for instance, in the sending out of the bird—but they differ in details. Winckler ("Altorientalische Forschungen," 3d series, vol. i., part 1) holds that in the present J there is the combination of an older and shorter E account, according to which there were seven days of preparation, forty days of the Flood (the number of the Pleiades, the rain-constellation), and seven days preceding the sending out of the dove which returned no more. This would make fifty-four days altogether, about two lunar months. The other and longer account speaks of the threefold sending out of birds, which will have to be identified, in accordance with the cuneiform account, as swallow, dove, and raven.

After the Subsidence.

IV. The Future of the Survivors (viii. 15-ix. 17): This includes: Noah's offering, composed of the account by P of the exit from the ark (15-19), serving as an introduction to the extract from J^2; the sacrifice in which Noah expressed his gratitude for deliverance (20-22); instructions given to Noah on the sacredness of life, of men as well as of beasts, stating emphatically that "whoso sheddeth man's blood, by man shall his blood be shed" (ix. 1-7: P); the making and proclaiming of a covenant, the sign of which was to be God's bow, the rainbow (ix. 8-17: P). The Babylonian account does not have this last feature. It suggests the Hindu myth in which the bow used by Indra in shooting bolts of lightning at his enemies, when the storm is over becomes the rainbow, a promise of peace to mankind. It is also found among the Arabians. P preserved this old mythological account simply because he desired for the construction of his world-scheme three covenant signs for the three covenants made with Noah, Abraham, and Moses—the rainbow, circumcision, and the Sabbath. Wellhausen ("Prolegomena zur Geschichte Israels," 4th ed., p. 317), Keil, and others stoutly defend the statement of the author, which implies that hitherto there had been no such thing as a rainbow; others, again, maintain that P is here explaining the origin, not of the rainbow, but of its adoption as a sign (see J. G. Murphy, "Genesis").

In proof of the separate origin of the two documents J^2 and P, attention may be called to: (1) the many repetitions; (2) the contradictions, such as vi. 19 *et seq.* and vii. 14-16 as against vii. 2 *et seq.*; vii. 11 (a poetic and mythological description) as against vii. 12 (a prosaic narrative); vii. 12 as against vii. 24 (the duration of the Flood); (3) the many linguistic differences. On the other hand, there are also points of agreement, such as (1) the cause of the Deluge, (2) the persons saved, (3) the new relationship between God and man, (4) the words for "flood" and "ark." "Mabbul" is perhaps from the same root as Assyrian "nabâlu" = "destroy," and corresponds to the Assyro-Babylonian "abûbu," whence perhaps its vocalization (see Gesenius, "Th." p. 550, and the literature cited in Muss-Arnolt, *l.c.* p. 636, col. 2, note). On "tebah" see above. But Budde ("Die Biblische Urgeschichte," pp. 417 *et seq.*, 467 *et seq.*) is incorrect in maintaining that J^2 has been the only source for P, nor is Cheyne right in making P dependent on J^2. P, as it now stands, is fuller than J^2 in (1) the announcement to Noah of the impending Deluge, and the command to build an ark, whose measurements are given in detail; (2) the notice of the place where the ark grounded; and (3) the appointment of the rainbow as the sign of the covenant between God and man.

Of the account in J^2 it may in general be said that the tradition of the Flood was known very early in Israel, but that, on the other hand, the present form of the tradition is of a more recent date. The traces of great antiquity are: (1) the closing of the ark by Yhwh Himself (vii. 16); (2) the sacrifice offered by Noah after the Flood, and especially the expression "And Yhwh smelled the pleasant odor"; (3) the sending out of the birds; (4) the terms for "flood" and "ark." In the mixture of Noah the pious and Noah the wise and prudent there is the combination of a later and an earlier tradition, the latter, perhaps, originally of a more secular, worldly character, the remnant of an old hero-song.

Of the account in P it may in general be said that there are now and then traces of very old traditions. Thus, vii. 11 (and viii. 2a), the origin of the Flood, which in the minute and on the whole prosaic account of P is all the more remarkable because of its highly poetical coloring: (for example, the conception of the primeval man, just as in the Babylonian tradition [see Creation account, Rawlinson, iv., lines 139, 140], of the waters above the heavenly expanse held back by bars and sluices [comp. Gen. xlix. 25; Ps. xxiv. 2]); the proverb or saying in ix. 6; the very old story of the rainbow; the tradition concerning the termination of the period of peace and the new order of things; the account of the covenant, including also the animal creation, alluded to in Deutero-Isaiah liv. 9 (Kraetzschmar). Further, the sources used by P also mentioned Mount Ararat, and perhaps also the "150 days." These and some minor points indicate for P a source very similar to that of J; but the considerations just given weigh against the assumption that P was directly dependent on J^2 (Wellhausen, *l.c.*, 4th ed., p. 399; Budde, *l.c.* pp. 467 *et seq.*; Holzinger, "Genesis," pp. 85 *et seq.*; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge," § 10). Nor can it be maintained with Kosters ("Theol. Tijdschrift," xix. 335 *et seq.*) that P is remarkably similar to the account in Berosus, a view which would assume the later Babylonian tradition as a source (see Dillmann, "Genesis," p. 136). The tradition as found in P must have been known in Israel in early times.

Other Flood-Legends.

Many other nations have traditions of an early flood. These have been carefully collected and sifted by Richard Andree ("Die Flutsagen, Ethnographisch Betrachtet," Brunswick, 1891), Hermann Usener ("Die Sintfluthsagen Untersucht," Bonn, 1899), Franz von Schwarz ("Sintflut und Völkerwanderungen," Stuttgart, 1894), and Winternitz ("Die Flutsagen des Altertums und der Naturvölker," in "Mitteilungen der Anthropologischen Gesellschaft in Wien," xxxi., No. 6). Winternitz believes that the widely spread legends are the outgrowth of local traditions based on actual local occurrences. The fact that many peoples have flood-legends can not justify the assumption that they all go back to one great prehistoric event, for there are many other nations and groups of nations without such legends.

Of greatest interest and importance for the study of the Old Testament account, among all these legends, is the cuneiform account of the Deluge. This was mentioned and epitomized by Berosus and Abydenus, preserved by Eusebius, "Chronicon," i. 19, edited by Schoene in "Fragmenta Historicorum Græcorum," ii. 50 *et seq.*, iv. 281 (translated by Usener, "Flutsagen," pp. 13-15), and is fully known since George Smith's discovery, in 1872, of the cuneiform text, on editions and translations of which see Muss-Arnolt, "Assyrian and Babylonian Literature," pp. 350, 351, New York, 1902.

Pêr-napishtim, the ancestor of Gilgamesh and the favorite of the gods, relates to Gilgamesh the story of the Flood, in which he and his family and his belongings were alone saved. Owing to the corruption of the citizens of Shurippak, the gods decided to bring about a deluge, destroying all mankind. In a dream the god Ea revealed their intention to a man of the city named "Pêr-napishtim" (Scheil in Maspero's "Recueil des Travaux," 1898, xx. 55 *et seq.*), who, in accordance with Ea's instructions, saved himself, and his family, and every kind of beast, by building a ship in which they escaped from the Flood. The ship was built in seven days. Its sides were 120 cubits high; its beam was 120 cubits also (see Haupt in "Am. Jour. Philology," ix. 419 *et seq.*). After Pêr-napishtim had stowed away his family and belongings, and living creatures of every kind, the storm, called "abûbu," broke loose so fearfully that even the gods became affrighted. Everything was destroyed. The storm ceased after the sixth day, and after twelve (double) hours there rose out of the water a strip of land. To Mount Niṣir the ship drifted and stuck fast. And when the seventh day drew nigh Pêr-napishtim sent forth a dove. The dove flew hither and thither, but as there was no resting-place for her, she returned. Then he sent forth a swallow. The swallow flew hither and thither, but as there was no resting-place for her, she also returned. Then he sent forth a raven. The raven flew away, saw the land emerging, alighted upon it, waded about, croaking, and returned no more (comp. with this the account of J^2). Pêr-napishtim then disembarked, and offered to the gods a sacrifice, whose savor the gods smelled, gathering like flies around the sacrificer. The anger of Bêl, the god who was the prime mover of the Flood, and who was displeased at the salvation of Pêr-napishtim, is assuaged; he goes up into the ship, takes Pêr-napishtim and his wife, blesses them, and makes them dwell far away at the mouth of the rivers. The character and actions of Bêl and of Ea, as described here, appear united in Yhwh by J^2, whose account, of course, is strictly monotheistic, purer, and loftier.

The Deluge fragment discovered by Scheil is dated in the reign of Ammizadugga, one of the last kings of the first dynasty of Babylon, and may be ascribed to about 2100 B.C. It was found at Sippar—where the Deluge is placed by Berosus—and represents the local form of the legend current in that city during this early period. Tablet seven of this fragment mentions Pêr-napishtim, and tablet eight speaks of Atrakhasis; both occur in the account which was found by Smith. Atrakhasis (Ḥasisatra) is the "Xisuthrus" of Berosus (the "Sisithros" of

Abydenus). The conjectures on the relationship between the two names are given in Muss-Arnolt, "Assyrian and Babylonian Literature," p. 358. On the etymology of the two names see *idem*, "A Concise Dictionary of the Assyrian Language," pp. 134, 712. See also Zimmern in "Zeitschrift für Assyriologie," xiv. 277 *et seq.* The story of the Deluge had originally no connection with the story of Gilgamesh.

Here in general there is a similarity between J^2 and the Babylonian account, but as a vehicle of moral and religious instruction the superiority of the Old Testament account is at once apparent. The Babylonian account is polytheistic, its gods capricious, jealous, quarrelsome; the hero a favorite of only one of these gods. The Old Testament tradition, even in its earliest known form, is thoroughly monotheistic; its God commands instant and unreserved reverence; its hero is saved on account of his righteousness.

Source of the Hebrew Tradition.

It is maintained by many that the Hebrew tradition, especially as preserved in J^2, was directly borrowed from the Babylonian at the time of the ascendency of Assyria, that is, about 700 B.C., when Judah was a vassal kingdom of Assyria (see Haupt, "Sintflut Bericht," 1881, p. 20; Usener, *l.c.* p. 256; Stade's "Zeitschrift," 1895, p. 160; Budde, *l.c.* p. 457; "Am. Jour. of Theology," Oct., 1902, pp. 706, 707). It is, however, more correct to assume with Zimmern ("Biblische und Babylonische Urgesch." p. 40) that these Babylonian legends were first made known about the Tell el-Amarna period among the original Canaanite inhabitants of Palestine, from whom they passed to the Israelites when the latter settled in the land. Others assume later Aramean or Phenician mediation (see Gunkel, "Genesis," pp. 67, 68; Winckler, "Altorientalische Forschungen," ii. 140 *et seq.*, 160 *et seq.*).

In the Babylonian, and especially in the Hebrew, tradition there is the blending of two still earlier legends, the one of the destruction of mankind, wholly or in part, by the punitive judgment of the divine powers, owing to man's wickedness—a legend of a character similar to that of the destruction of Sodom and Gomorrah, or the story of Philemon and Baucis in classic lore; the other, that of a flood as such, either local or universal. The Flood was not in the tradition's view universal, as "universal" would be understood at present, simply because the world of the early writers was a totally different world from that of to-day. This latter legend again undoubtedly goes back ultimately to a nature-myth representing the phenomena of winter, which in Babylonia especially is a time of rain. The hero rescued in the ship must originally have been the sun-god. Thus the Deluge and the deliverance of Pêr-napishtim are ultimately but a variant of the Babylonian Creation-myth (Zimmern; see also Cheyne, *s.v.* "Deluge," § 18).

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E. G. H. W. M.-A.

——**In Mohammedan Literature:** In the Koran Noah is mentioned not less than eleven times. The Koranic term for "flood" ("ṭufan") betrays an Aramaic origin, and leads one to infer that Mohammed had heard the story from Jews or Christians in Syria, probably from both. The most concise and accurate account is given in sura xxix. 13-14: "We sent heretofore Noah to his people; he remained with them one thousand years save fifty years. Then the Flood seized them while they were acting wickedly. But we rescued him and those who were in the ark, and we made it a sign unto all creatures." This quotation shows that Mohammed had not read the account of the Flood in the Bible, but had heard it in the form of the Jewish Haggadah. According to the latter, Noah was bidden to spend one hundred and twenty years in building the ark, so that people might take warning.

Moslem tradition renders the story in a more elaborate form. Noah planted an ebony-tree brought to him by Gabriel. After it had grown for many years he cut it down and prepared the planks. When he commenced to build the ark, the people taunted him in the following words: "At first thou wert a prophet; now thou hast turned carpenter." As soon as the ark was finished, Noah dug up Adam's body and placed it therein. Then the rain poured down for forty days and forty nights. All mankind and all animals perished save those in the ark. Two luminous disks in the walls of the ark marked day and night, as well as the hours of prayer. For forty days (according to other reports, seven times) the ark floated round the Kaaba in Mecca; and after six months it settled on the top of a mountain in Mesopotamia. Noah sent out a dove, which returned with an olive-leaf in its beak. When the water had disappeared he saw the rainbow, and then he knew that it was time to leave the ark. The accounts in the Koran (suras xi. 42, xxiii. 27) end with the words: "Then our decree came [true] and the oven boiled." This is evidently a reproduction of the Talmudical saying, "The generation of the Flood was judged with boiling water" (Sanh. 108). See ARK OF NOAH IN MOHAMMEDAN LITERATURE.

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E. G. H. H. HIR.

FLORA. See BOTANY.

FLORENCE (פירינצי; פלורינצייא; פיורינצה[א] =**Fiorenza**; **Florentia**; **Firenze**): Capital of Tuscany, Italy. Jews settled here probably before 1400. They were not needed in this flourishing commercial city, the scene of factional strife between the Guelfs and Ghibellines; there was an abundance of capital, the Florentines being the greatest speculators and the most rapacious usurers of the Middle Ages. But having admitted the Jews, the Florentines granted them at once many rights and privileges. In 1414 the republic sent a Jewish banker, "Valori" by name, to represent it at Milan before the Duke of Visconti. As the latter refused to receive a Jewish ambassador, Florence declared war against him. This friendly attitude of the Florentines, however, was as subject to change as their government; the Jews were expelled and readmitted at the pleasure of the Senate. That Jews were in the city in 1441 is indicated by the fact that a "maḥzor" according to the Italian ritual was written there and sold in that year (Zunz, "Ritus," p. 84).

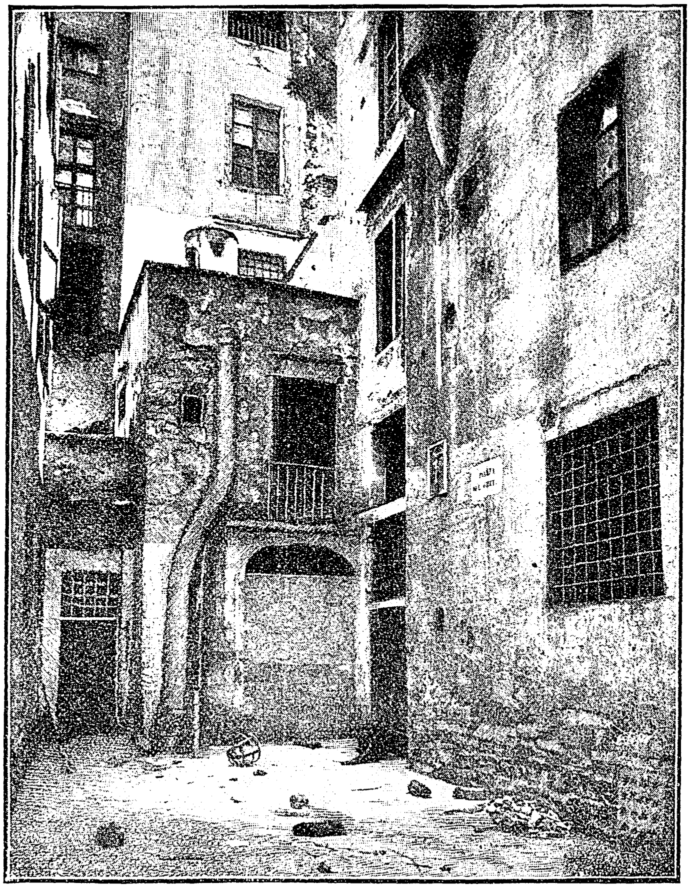

A Nook in the Florence Ghetto.
(From a photograph.)

Expelled During the Plague.

One of the first Jews of Florence known by name was Emanuel b. Uzziel da Camerino, for whom Codex Montefiore No. 219 was written (1458). A Jewish physician by the name of "Abramo" was called in to amputate a leg of Giovanni delle Bande Nere, the ancestor of the house of Medici. The favorable attitude toward the Jews seems to have changed in 1472, for during the plague raging in that year all the Jews were expelled. Shemariah b. Abraham Jehiel wrote an elegy in commemoration of the event (Codex Merzbacher, Munich, No. 90). When the plague subsided in 1473 the populace demanded that the Jews be recalled as money-lenders, and for some years thereafter they lived in peace in the city, protected by the Senate. When Bernardin of Feltre was preaching in Florence in 1487, the young men attempted to sack the houses of the Jews and slay the inmates; the authorities, however, expelled the preacher, who thereupon pretended that they had accepted large bribes from the Jews.

In the meantime the house of Medici had risen to power, and under Lorenzo the Magnificent Florence became the center of art and science. The Jews also took part in this splendid life of the Renaissance. Lorenzo called Jewish physicians and scholars to his court, among them Abraham Farissol. Elijah Delmedigo took part in a religious disputation in his presence. The philosophers Marsilio Ficino and Giovanni Pico della Mirandola studied the Hebrew language and the Cabala, and called a number of learned Jews to Florence; among these Elijah Delmedigo was especially noted as an expounder of the Aristotelian philosophy. Johanan Allemanno, a close observer of Florentine life, gives a good description of it in "Ḥeshek Shelomoh," his commentary to Canticles.

As foreign traffic had widened the horizon of the Florentines, they hospitably received the Spanish refugees who, noted for their business experience,

Settlement of Spanish Refugees.

scholarship, and wealth, sought shelter in Italy. The first comers were followed by many other Jews and Maranos who had been driven by the Inquisition from Portugal. The community of Florence now became an important one, and the city also derived great benefit from the immigrants, who were in close intercourse with their coreligionists in Brabant, Lyons, Marseilles, Naples, Venice, in Portugal and especially in the East, and carried on commerce in colonial products, silk and wool. All opposition to them was silenced in face of the services they rendered to the city. Expelled in 1490 (according to Ibn Verga, "Shebeṭ Yehudah"), they were recalled in 1492; expelled again, they were once more recalled in 1498, being found indispensable to the commerce of the city. Among the Portuguese immigrants was the aged Don Joseph ibn Yaḥyah, who arrived at Florence with his sons in 1494.

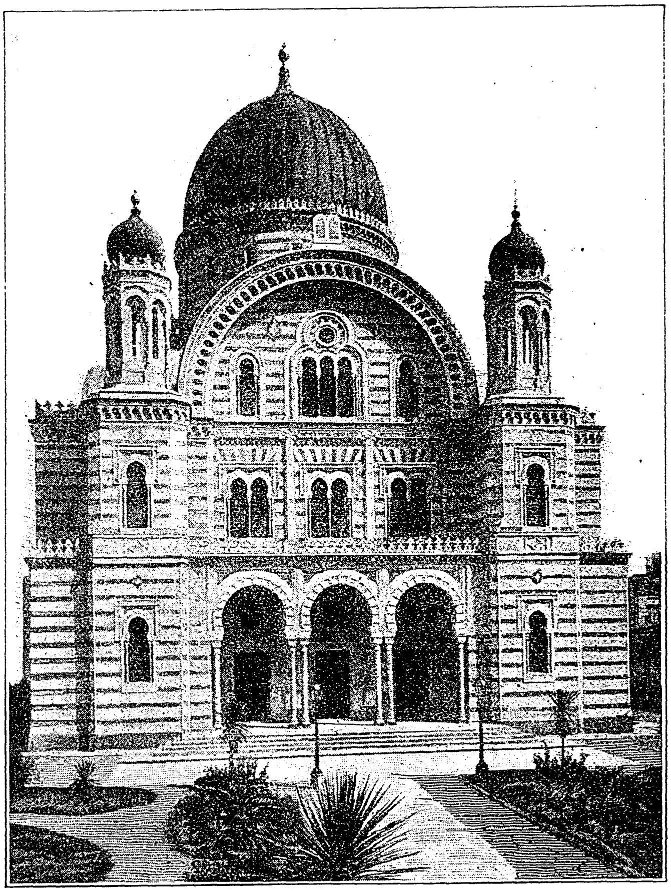

The Large Synagogue at Florence.

(From a photograph.)

Under the Medici.

The condition of the Jews was a favorable one under the first princes of the house of Medici; the Maranos were allowed even the free exercise of their religion, and were not attacked during the plague of 1539. Cosimo II. favored the Jews; his wife, Leonora of Naples, had as teacher Donna Benveniste Abravanel, to whom she was a lifelong friend. It was due to her influence that Cosimo granted extensive privileges to the Jews in 1551. They numbered at that time about 500, the majority living in the Via dei Giudei, beyond the Arno: the street still bears that name. The political differences between the Medici and the pope were a direct advantage to the Jews, as the Medici paid no attention to the cruel papal decrees issued against them. The continual attacks, however, bore fruit in the end; in 1570 the Jews were enclosed in a ghetto. Some streets not far from the Duomo, in the lowest and dampest part of the city, the Via della Nave, were assigned to them, and enclosed by gates; in 1571 an insulting inscription was affixed to the gate of the ghetto. The communities of the outlying towns of Montalcino, Torricella, San Miniato, Monte Pulciano, and Prato were obliged to move into the ghetto of Florence. However, the anti-Jewish laws were never as strictly enforced in Florence as elsewhere. The wealthy Jews were permitted to live outside the ghetto, the inhabitants of which were not treated harshly.

In the Seventeenth and Eighteenth Centuries.

Toward the end of the seventeenth century the city threatened to force all the Jews to live in the ghetto, probably because many houses there were vacant at the expense of their Christian owners. The community therefore was obliged in 1690 to pay the entire rent of the ghetto. It was the underlying principle of Florentine legislation to treat the Jews as mildly as was consistent with the prejudices of the seventeenth and eighteenth centuries. The clergy combated Judaism by making converts rather than by physical coercion; the baptism of children under thirteen years of age was regulated by law. Riots against the Jews occurred but seldom, and were repressed by the government and the clergy; the attacks which were made at the time of the French Revolution in 1790 were quelled by the bishop. During the Napoleonic régime the community shared the varying fortunes of the city, freedom alternating with oppression, until its autonomy was recognized in 1814. The gates of the ghetto were opened, never to be closed again, and the Jews were permitted to live outside its limits. Although no civic rights were granted to them, the Jews of Tuscany were treated so justly that they did not demand emancipation, which came to them, however, in 1859, when the grand duke was expelled and the provisional government instituted; on this occasion Sansone d'Ancona was appointed minister of finance. When Tuscany was annexed to the kingdom of Italy in 1861, the Jews received full citizenship in conformity with the constitution of 1848. None of the rights then conceded has since been abrogated, and since then the Jews have always had a share in the government of the city.

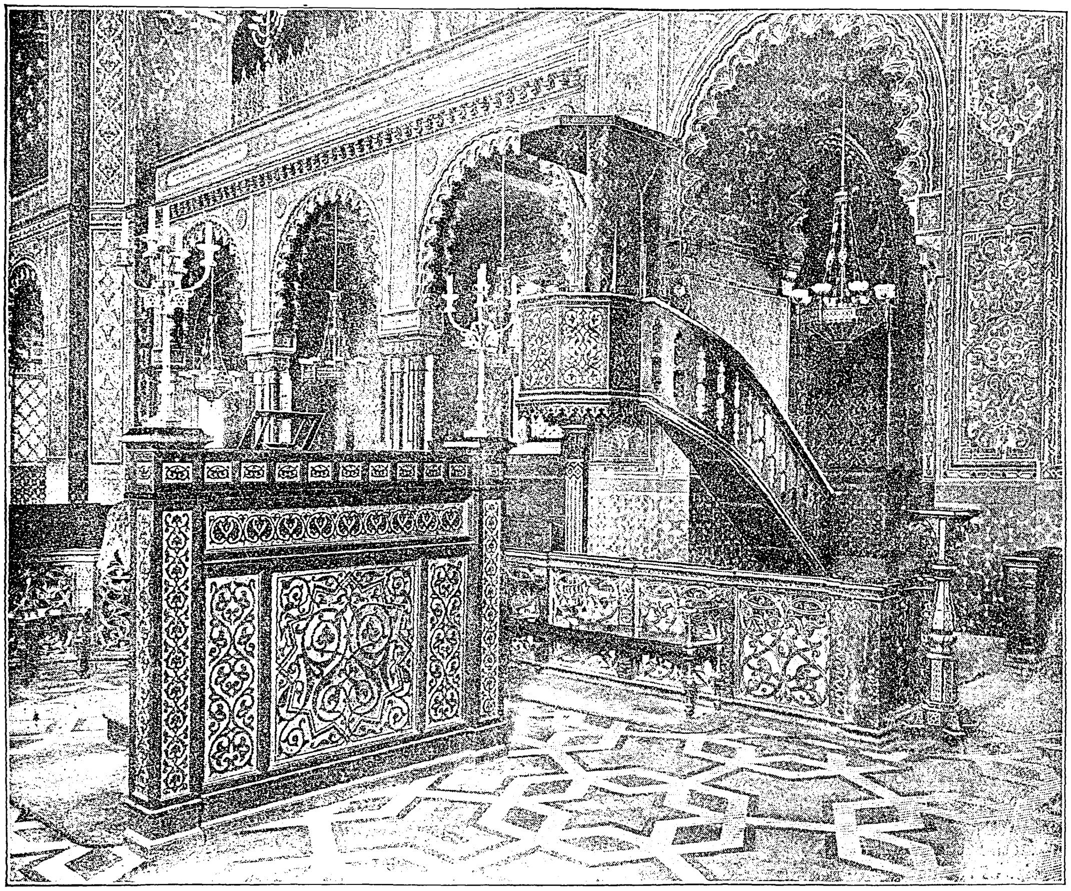

Pulpit and Reading-Desk of the Florence Synagogue.

(From a photograph in the possession of Maurice Herrmann, New York.)

In the fifteenth century the community had only one synagogue, with the Italian ritual; but with the advent of the Portuguese Jews the Sephardic ritual also was introduced. The bitter struggle ensuing between the two nationalities was finally adjusted when both were recognized as of equal standing.

Synagogues and Rabbis.

Two synagogues were organized, with two rabbis, one for each ritual. The growth of the community of Leghorn strengthened the Sephardic party in Florence, which finally became dominant, with the result that at present (1903) the majority of the community follows that ritual. The Sephardim have used the Portuguese language in their documents and their service down to very recent times. Other internal dissensions arose at the time of the movement started by Shabbethai Ẓebi; in spite of their rabbi, Johanan Ghiron, the community did not believe in the pretender, siding with Ẓebi's two chief opponents, Jacob and Immanuel Frances, who were staying at that time in Florence. Emanuel wrote in 1660 a duet for the Society of the Anelanti ("Ḥebrat ha-Sho'afim"), which was sung in both synagogues.

The earliest known scholars of Florence, given in chronological order, are: R. Moses, preacher and commentator (*c.* 1472), whose works are included in Codex Montefiore, No. 17, and his brother Abigdor; Shemariah b. Abraham b. Jehiel and Raphael of Florence (*c.* 1480), whose works are included in Codex Merzbacher, No. 90; Jacob b. Jekuthiel da Corinaldo (1510); Eliezer b. Solomon b. Zur (1512); Isaac b. Joseph Monselice (1540); Moses b. Abraham Coen; Azriel b. Jehiel Trabotti (1567); Jehiel b. Abraham Finzi; Solomon b. Samuel Montedelolmo; Judah b. Joseph Uzziel; Moses b. Bassa da Blanes (seventeenth century); Isaac and Raphael Calò; Samuel and David Piazza; Zechariah b. Ephraim Porto; Joḥanan Ghiron; Isaac b. Samuel Baruch; Jacob de Alba; Hananiah b. Menahem Cases; Raphael b. Samuel Corcos (eighteenth century); Abraham Jedidiah Shalit; Judah Raphael b. Menahem Baruch Jaghel di Monselice (1737); Raphael Lonsano (—1773); Menahem Azariah b. Judah Maẓliaḥ Padova; Abraham Fonseca; Aaron Ashkenazi; Moses Ḥayyim b. Samuel Rimini; Daniel Terni; Moses Ḥayyim Soschino; Mattithiah Nissim b. Jacob Israel Terni; Hananiah Hai Coen (nineteenth century); Castelnuovo; Samuel Olper; Jacob David Maroni; S. H. Margulies, occupying the position of rabbi since 1890.

For a time there was a Hebrew printing-press in Florence. In 1700 the first part of Aaron ha-Kohen's (?) "Orḥot Ḥayyim" was published there, and various works appeared about 1800.

Present Status.

In 1903 the community of Florence numbered about 3,000 souls. It is governed by a council ("consiglio") composed of sixteen members, who elect a committee of five from among themselves. There are two synagogues—the large new Sephardic synagogue, the "most beautiful synagogue of Europe," built through the munificence of the director David Levi (d. 1869), and completed in 1882 (see Jew. Encyc. i. 430, illustration), and a small synagogue (Italian ritual) in the Via dell' Oche. The ritual in both is Orthodox; in the larger synagogue there are a choir and an organ, and the sermon is preached in Italian. There are two cemeteries, an old one dating from the eighteenth century, and a new one dating from about 1875. There is a common school for boys and girls, in which much attention is given to Hebrew, in addition to the elementary studies prescribed by law. A Hebrew school prepares for entrance to the rabbinical seminary. The following philanthropic institutions are under the direction of the community: the Jewish hospital on the Arno; the Jewish orphan asylum, Achille Leone Athias; the Asili Infantili; Ospizio di Marina; Malbish Arumim; the society Arti e Mestieri. The societies Oavè Torà (with a large library), Ez Hajjim, and the more recent Meḳiẓe Nirdamim are devoted to the study of the Torah. The Mattir Asurim Society, founded for the purpose of securing the release of Jews imprisoned for debt, supports a second synagogue with Sephardic ritual in a house in the Via dell' Oche. There are a ḥebra ḳaddisha, societies for nursing the sick, "misericordia," etc. Since 1899 the Collegio Rabbinico Italiano is at Florence; it was completely reorganized under the direction of Rabbi Margulies. See Seminaries.

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G. I. E.

FLORENTIN, ḤAYYIM SAMUEL: Rabbi of Salonica; lived in the seventeenth century. He was the author of a work entitled "Me'il Shemuel" (Salonica, 1725), containing forty-five responsa and ninety-one analecta on the Talmud. At the end are some notes by his brother, **Isaac Florentin,** on Maimonides. Ḥayyim wrote also some notes on the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, which are found in the collection "Moreh Ẓedeḳ" by Michael b. Moses ha-Kohen (*ib.* 1655).

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S. S. M. Sel.

FLORENTIN, ISAAC. See Florentin, Ḥayyim Samuel.

FLORENTIN, SAMUEL B. DAVID: Rabbi of Salonica in the eighteenth century. He was a nephew of Ḥayyim Samuel Florentin. He wrote: "Bet ha-Ro'eh," a collection of the ritual laws practised in daily life, with an index and notes on the Yad ha-Ḥazaḳah, Salonica, 1758; "Minḥat Shemuel," responsa, homilies, and Biblical comments, *ib.* 1776.

Bibliography: Fürst, *Bibl. Jud.* i. 285; Benjacob, *Oẓar ha-Sefarim*, pp. 76, 343.

S. S. M. Sel.

FLORENTIN, SOLOMON B. SAMUEL: Turkish Talmudist; lived at Salonica in the seventeenth century. He wrote "Doresh Mishpaṭ," a collection from the marginal notes of Solomon ibn Ḥassun, Solomon b. Isaac Levi, Daniel Estrumsa, Baruch Angel, and Samuel Florentin the Younger (Salonica, 1655). This book is an addition to the "Moreh Ẓedeḳ" of Michael b. Moses ha-Kohen, which consists of marginal notes from the responsa of the later rabbis.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 259, 538, 727; Benjacob, *Oẓar ha-Sefarim*, p. 109.

S. S. N. T. L.

FLORIDA: The most southern of the United States of America, forming a peninsula washed on the east by the Atlantic Ocean and on the west by the Gulf of Mexico. Little is known of the early history of the Jews in Florida. In 1825 a plan was projected in London for the purpose of sending a number of Jews to Florida as colonists, but it proved abortive. However, that Jews settled in the state somewhat later is known, for two of them took part in the Civil war: Gus Cohen enlisted in the Milton Artillery, and M. Daniel was a member of Company A, 1st Regiment Florida Infantry; the latter was captured. Daniel died at Elmira, N. Y., and was buried in Woodlawn Cemetery in that city.

In 1874 a congregation, named "Beth El," was founded at Pensacola, and one named "Ahavath Chesed" was founded in 1882 at Jacksonville, where a Hebrew Benevolent Society had been formed in 1874. At Ocala in 1885 a similar society was established. Religious organizations were founded at Tampa and Key West. Morris Dzialinsky was twice elected mayor of Jacksonville, and Jacob A. Huff held the office of city treasurer many years. Among the names of the directors of the National Bank of the State of Florida is found that of Bernhard M. Baer. Philip Walter, who for many years held the office of clerk of the United States court, was elected a member of the state constitutional convention in 1885. Florida has a Jewish population of about 3,000, the total population in 1890 being 391,422.

Bibliography: *Statistics of the Jews of the United States*, p. 23, Philadelphia, 1880; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; Markens, *The Hebrews in America*, New York, 1888.

A.

FLORUS, GESIUS (or, incorrectly, **Cestius**): Last procurator of Judea (64-66). Florus was notorious for his cruelty and rapacity, and was so much detested by the Jews that in comparison with him Albinus was considered a just man. Florus, indeed, hastened the outbreak of the revolution by rendering the condition of the Jews unbearable. He protected the Sicarii in return for a share of their plunder, and during his administration many towns were sacked. When the Jews of Cæsarea opposed the obstruction of the entrance to their synagogue by the Greeks, they bribed Florus not to interfere. Florus accordingly went to Samaria. Finding themselves overpowered, the Jews sent to him an embassy of twelve, imploring his protection against the Greeks; but Florus, instead, threw the ambassadors into prison. Later he sent to Jerusalem, demanding from the warden of the Temple treasury seventeen talents of gold. His demand being refused and even ridiculed, he went to Jerusalem and ordered his soldiers to attack the upper market-place.

The Jews were killed, regardless of sex or age, and the houses plundered. On that day (16th of Iyyar, 66) more than 3,600 were slaughtered; many were scourged and crucified. Queen Berenice in vain implored him on her knees to stop the carnage. Florus even demanded a friendly reception for the troops appointed to seize the Temple. But the people opposed him with so much vigor and determination that he left Jerusalem with the larger number of his troops. When the insurrection had broken out, Florus gave full liberty to the Greeks of Cæsarea to attack the Jews. The majority of the latter were killed; the remainder, by the command of Florus, were sent to the galleys.

Bibliography: Josephus, *Ant.* xx. 11, § 1; *B. J.* ii. 14, § 4; Grätz, *Gesch.* 4th ed., iii. 445–450 *et seq.*; Schürer, *Gesch.* 3d ed., i. 585, 601 *et seq.*

G. M. Sel.

FLOUR: The finely ground substance of any cereal. The earliest and most simple way of crushing grain consisted in pounding it in a mortar, producing a coarse flour, or rather different grades of grits (comp. the preparation of the manna, Num. xi. 8). In order to obtain fine flour the grain, it seems, was pulverized between two stones (see illustration in Erman, "Aegypten und Aegyptisches Leben im Altertum," p. 268; Bliss, "A Mound of Many Cities," p. 85). But as far back as can be traced the Israelites used a mill for preparing fine flour. A small hand-mill was used down to a late date, but in the Gospels mills worked by asses are mentioned (*μύλος ὀνικός*, Matt. xviii. 6, R. V., margin). Each household prepared its own flour—hence the prohibition to take a hand-mill in pledge from the poor (Deut. xxiv. 6); the heavy work of grinding was the task of the women and the female slaves (Ex. xi. 5; Isa. xlvii. 2; Matt. xxiv. 41), or of captives (Judges xvi. 21; Lam. v. 13).

The ancient mill could hardly have differed from that now used in Palestine, which consists of two circular stones ("pelaḥ"); hence the designation "reḥayim" (lit. "the two millstones"; comp. Deut. xxiv. 6; Isa. xlvii. 2). The mill is also known as "ṭaḥanah" (Eccl. xii. 4; "ṭeḥon," Lam. v. 15). At present these stones, generally made of basalt, are about 40–48 cm. in diameter and about 10 cm. thick. The nether stone ("pelaḥ taḥtit") is fixed and is especially hard (Job xli. 16). It is somewhat convex, with a small plug of hard wood in the center. The upper stone is correspondingly concaved on the nether side, with a funnel-shaped hole in the center, into which the plug of the nether stone is fitted. On the edge is a peg ("yad") used as a handle. The upper stone is turned by the grinder around the plug of the nether stone; hence its name "pelaḥ rekeb," or merely "rekeb" ("the wagon"; Judges ix. 53; II Sam. xi. 21; Deut. xxiv. 6). The grain is poured by hand through the funnel-shaped hole of the upper stone, and the flour, dropping from the edge of the nether stone, is collected on a cloth spread beneath.

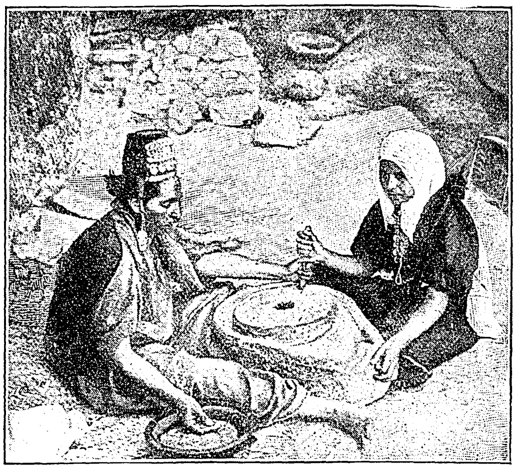

Modern Palestinian Hand-Mill.
(From a photograph by the American Colony, Jerusalem.)

Grain Used.

The grain commonly made into bread was barley and wheat, especially the latter, spelt ("kussemet") being evidently used in special cases only (Ezek. iv. 9). Wheat bread was the superior article, barley bread being the food of the poor. In the ritual, barley flour was used for the offering of jealousy (Num. v. 15). Wheat flour was prepared in two different grades. The flour that was generally used for baking was called "ḳemaḥ," being fine or coarse as it fell from the mill; and from this a finer flour (which is probably the meaning of the term "solet" = *σεμίδαλις*) was separated by means of a hair-sieve. This fine flour, the "fat of the wheat" (Deut. xxxii. 14; Ps. lxxxi. 17, cxlvii. 14), was worth twice as much as barley (II Kings vii. 1, 16, 18; comp. Erman, *l.c.* p. 266, as to the two kinds of flour imported from Syria into Egypt). With the one exception mentioned above, the use of fine flour ("solet") is prescribed throughout in the ritual; the conclusion is not warranted, however, that the ordinary flour used for daily consumption was not employed for sacrifices in ancient times.

E. G. H. I. Be.

FLOWERS OF THE BIBLE. See Botany and Plants.

FLOWERS IN THE HOME AND THE SYNAGOGUE: As an agricultural people the Jews in their own land appreciated flowers as a means of natural decoration. The first crop of fruits offered at the altar in Jerusalem on the Feast of Harvest (Ex. xxiii. 16) was crowned with the choicest flowers (Bik. ii. 3). Among all the flowers native to Palestine the rose was preeminent. Solomon compared his Shulamite heroine to the "rose of Sharon." The Mishnah calls this the "king's rose" (Kil. v. 8).

The festival day of the harvest (Shabu'ot) is designated as the judgment day of trees (R. H. i. 2). This is supposed to be the origin of the custom of decorating the house and the synagogue with flowers on Shabu'ot. Jacob b. Moses Molin (d. 1427), in his "Meharil," first mentions the custom of scattering on the floor of the synagogue roses and other odorous blossoms as an expression of joy in the festival (see Shulḥan 'Aruk, Oraḥ Ḥayyim, § 494). The "Magen Abraham" says it is customary to place trees in the synagogue. Elijah Wilna, however, prohibited this innovation, since it would be aping the Christian custom on Pentecost (Danziger, "Ḥayye Adam," § 131, 13). In Palestinian synagogues flowers are distributed to the worshipers as they leave the services on Passover eve.

Isaiah Hurwitz, in his "Shelah" (p. 180a, Amsterdam, 1698), relates a custom prevailing in Safed, where the sexton distributed fragrant weeds to every person during the morning service on Shabu'ot, while the cantor recited "Ha-El be-Ta'aẓumot."

That flowers were highly valued by the Jews is further shown by the fact that nearly all their works of art are distinguished by floral representations, as the candelabra of the Tabernacle (Ex. xxv. 33), the pillars of the Temple, and the molten sea with its brim wrought with "flowers of lilies" (I Kings vii. 19-26). The Talmud states that Solomon's Temple contained representations in gold of various aromatic trees in full fruit, from which fragrant perfumes exhaled with the movement of the air (Yoma 39b).

A. J. D. E.

FLUTE. See Music and Musical Instruments.

FLY (Hebr. זבוב): A two-winged insect, especially the common house-fly (*Musca domestica*). It is referred to in Eccl. x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savor." Since a fly in food is offensive, its presence there is a ground for divorce; according to some, however, its presence is accidental, and is not the fault of the housewife (Giṭ. 6b). In general, if a fly falls into a cup of wine and is removed, the wine is still fit to drink; fastidious people, however, do not drink it, though the vulgar even eat of a dish into which a fly has fallen (Tosef., Soṭah, v. 9, Yer. 17a; Bab. Giṭ. 90a; Num. R. ix. 12; Midrash in Kohut Memorial Volume, p. 176). The Jews were censured because, while they were willing to drink wine into which a fly had fallen, they would not drink such as the king had merely touched (Meg. 13b).

The fly is extremely annoying when one is eating, and since it persistently returns even after being driven away it is the emblem of evil desires (Ber. 10b, 61a; Targ. Eccl. x. 1). The Egyptian fly (Isa. vii. 18) is so dangerous that it may be killed even on the Sabbath (Shab. 121b). It is used as a symbol for the Egyptian king Shishak (Seder 'Olam R. xx.), and for Sennacherib (Ex. R. xxx. 5). It is supposed to be the species *Culex molestus* (Forskal, "Descriptiones Animalium," p. 85, Copenhagen, 1775). The Mishnah (Parah ii. 3) mentions a kind of gadfly (probably the *Chrysops cæcutiens*) against which cattle are protected by a covering; another kind, the "baḳa," the animals drive away with their tails (Shab. 77b). There were other kinds, especially the gray fly, which the Talmudic writers regarded, apparently, not as flies, but as worms (larvæ). Curtains as a protection against flies were hung over the beds (Yer. Suk. 53b; Bab. 26a; Rashi on M. Ḳ. 27a). There is a species of fly that lives only one day, while the common house-fly lives longer, although not for an entire year. This fact is the subject of a pretty legend in the Talmud (Ḥul. 58b).

The fly occasionally became such a scourge in Palestine that public prayers were ordered (Ta'an. 14a). Hence it is easy to understand that the Philistines at Ekron worshiped a special god of flies, Baal-zebub (II Kings i. 2); but there is no reason to assume that the Aramaic word for "enmity" was derived from it (Geiger, "Urschrift," p. 53). The fly alights on gonorrheal persons and then infects healthy people (Ket. 77b); it also alights on wounds (Pesiḳ. 26b). Strange as it may seem, there were no flies in the abattoir of the sanctuary at Jerusalem (Abot v. 5; Ab. R. N. i., xxxv.); Maimonides believes they were driven away by the smoke of the incense; Rashi, however, attributes their absence to the fact that the tables were of marble (see also Maḥzor Vitry, p. 538). According to another tradition, the "sons of Moses" are in a miraculous manner kept from being troubled by gnats or flies (Gaster, "The Chronicles of Jerahmeel," p. 196). The sons of Eli were blamed for leaving the juicy part of the offering to the flies (Yalḳ., Sam. 86).

The Haggadah often emphasizes the fact that the fly serves a purpose in the world (Gen. R. x. 7; Ex. R. x. 1, etc.); it is also said that a crushed fly is good for a hornet's sting (Shab. 77b). The third plague of the Egyptians, "kinnim" (Ex. viii. 12), is commonly translated "lice." Modern investigation, however, favors the view of the Septuagint that the word means σκνῖφες, which Philo ("De Vita Moysis," ed. Mangey, p. 97) and Origen ("Homilia in Exodum," iv. 6) interpret as a species of gnat, an insect, under the name "yittosh" or "yattush" (יתוש), often mentioned in connection with "zebub" in rabbinic sources. It is much more certain that the Biblical "'arob" (Ex. viii. 17-20; Ps. lxxviii. 45) is a species of fly, though even the Tannaim disputed as to its exact meaning (Bacher, "Ag. Tan." ii. 252); according to the Septuagint and Symmachus, who translate it κυνόμυια, it is the dog-fly or stinging-fly, described by travelers as a great scourge in Egypt. According to the critical view, the plague of dog-flies is merely a variant of that of the gnats.

Gnats are referred to in the simile in Matt. xxiii. 24. A fly dipping into the sea is the symbol for the inexhaustibility of the divine doctrine (Soferim, xvi. 8). Titus was plagued by a gnat (Giṭ. 156b; comp. Neubauer, "Med. Jew. Chron." i. 170), and so also was the usurper Paḥda (Seder 'Olam Zuṭa), after whose removal the Jewish princes of the Exile bore a fly in their escutcheon. Abraham ibn Ezra wrote a poem on the fly (ed. Rosin, i. 99).

An earlier expression, "ḳarẓit," found in the Talmud (Giṭ. 86b), is explained as a species of fly living among stones; the word recalls "ḳereẓ" (Jer xlvi. 20), translated "gadfly" by modern scholars. The Rabbis take the expression "creeping things among birds" to mean flies (Rashi on Gen. i. 20; Targ. Yer. Lev. xi. 20; Deut. xiv. 19), but this interpretation is contradicted by the addition of "going upon all four," since insects have at least six feet.

Bibliography: Bochart, *Hierozoicon, Sive de Animalibus Scripturæ Sacræ*, iii. 346; Rosenmüller, *Handbuch der Biblischen Alterthümer*, iv. 418, 431, 434; Lewysohn, *Zoologie des Talmuds*, §§ 426-435; A. Kinzler, *Biblische Naturgeschichte*, i. 154-155, 9th ed., 1884.

S. S. S. Kr.

FOA (FOI or FOY): French family; migrated from Italy in the eighteenth century. One branch of the family has been authorized to assume the name of "Margfoy." **Solomon Foa,** the first member of the family to settle at Bordeaux, was the father of **David Ḥayyim Foy,** a privileged mercer, who received a permit from the parliament of Navarre, Aug. 27, 1787, to establish himself at Pau. His son, **Israel Foy,** bought for the community of that city the Jewish cemetery, which was laid out April 24, 1822. At Bayonne and Bordeaux the name is spelled "Foy," while at Marseilles the form "Foa" has been preserved. To the latter branch belong the explorer **Edmond Foa,** Captain **Crémieu-Foa,** Commander **Léon Franchetti,** and the engineer **J. Sciama.**

Bibliography: *Archiv. Municip. de Bordeaux*, g. g. 800 bis, Aug. 21, 1751, July 23, 1753, Jan. 22, 1766; *Arrêt du Parlement de Navarre qui Fait Défense de Troubler les Juifs Portugais dans l'Exercise de Leur Commerce*, Pau, 1787; H. Léon, *Hist. des Juifs Bayonne*, p. 218; *Le Siècle*, March 24, 1898.

G. C. de B.

FOA, ELIEZER NAḤMAN: Italian rabbi and author; died in Reggio after 1641. He was a pupil of R. Moses Isserles, and possessed an extensive knowledge in Talmud and Cabala. He founded at Reggio a society under the title "Ḥebrat ha-'Alubim" (Association of the Modest Ones). Foa wrote "Midrash Haggadah," a commentary on the Haggadah of Passover, to which were added a preface by the members of the above-mentioned society, and some verses by a certain R. Moses Shalit. The book was published by them during the lifetime of the author (Venice, 1641). A corrected edition, with the addition of many novellæ and a commentary on Hallel, appeared in Leghorn in 1809. Foa also left in manuscript a work named "Goren Arnon," containing five collections of sermons on the Pentateuch, which were seen by Azulai and are mentioned by him in his "Shem ha-Gedolim."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, s.v.; Mortara, *Indice*, p. 54.

S. S. N. T. L.

FOA, ESTHER-EUGÉNIE (*née* Rodrigues): French authoress; born at Bordeaux 1795; died in Paris 1853. She was famous for her beauty. Under the nom de plume "Maria Fitz Clarence" she contributed to many Parisian periodicals. The following among her numerous novels may be mentioned: "Kiddushim, ou L'Anneau Nuptial des Hébreux," 4 vols., Paris, 1830; "La Juive," 2 vols., 1835; "Contes Historiques," 1840, with notes by G. A. Neven, London, 1868.

Bibliography: Féret, *Statistique de la Gironde*, iii. 250; *La Grande Encyclopédie*, s.v.

S. C. de B.

FOÀ, PIO: Italian pathologist; born at Sabbionetta Jan. 26; 1848. He attended the lyceum at Milan; studied medicine at Pavia, and took postgraduate courses at the universities of Turin and Heidelberg. As Rizzozero's pupil in pathologic anatomy, he was appointed in succession privat-docent (1876), assistant professor (1878), and professor (1881) at Modena, and professor (1884) of pathological anatomy and bacteriology at Turin. In 1868 he took part as a volunteer in Garibaldi's campaign against the Southern Tyrol. He is a member of the Accademia di Medicina (1886), of the Lincei of Rome (1892), and of the Reale Accademia delle Scienze, Lettere e Arsi, of Turin (1895). Among his numerous works the following may be mentioned: "Sull' Anatomia Patologica del Midollo e delle Ossa," 1873; "Sull' Anatomia Patologica dell Gran Simpatico," 1874; "L'Anatomia Patologica e le Altre Scienze Mediche," 1876; "Sulla Dottrina della Tubercolosi," 1876; "Sull' Origine dei Globuli Rossi del Sangue," 1879; "Sulla Fisipatologia del Sangue," 1881; "Sulla Fisipatologia della Milza," 1883; "Sulle Conquiste della Scienza Moderna," Modena, 1883. He has also contributed papers on pathology and biology to the medical journals of many countries and to the reports of the Accademia delle Scienze, Turin. In 1900 he was elected president of the Università Popolare Ditorino.

Bibliography: De Gubernatis, *Les Écrivains du Jour*.

S. I. E.

FOCHS, ANTON: Hungarian philanthropist; died in Budapest May 31, 1874. A few years before his death he sent an anonymous letter to the administration of the Jewish community in Budapest, donating 43,000 florins for the founding of an orphan asylum. Suspected of being the donor, he denied the fact in the press; it was established only when his will was found to contain a request that the asylum be named after his parents. His large fortune (over 1,000,000 florins) he left to be distributed for the most part among humanitarian institutions without distinction of religious belief. A fund of about 60,000 florins was set aside to pay for the education of any among the orphans of his institute showing aptitude for letters or science. The considerable sum of 300,000 florins went to establish a deaf-and-dumb institute for Hungary and Transylvania, open to both sexes. His was an eccentric character: he was unmarried, incommunicative, penurious, and a recluse.

Bibliography: *Arch. Isr.* July 15, 1874; *Univ. Isr.* Aug. 1, 1874; *Allg. Zeit. des Jud.* June 16, 1874.

S. N. D.

FODOR, ARMIN: Hungarian jurist; born at Nagy Mihály Jan. 27, 1862; studied law at Budapest, was admitted to the bar in 1886, and was appointed district judge at Budapest in 1890. In 1895 he was called into the Ministry of Justice as legal expert. His chief works are: "Die Motivirung des Ungarischen Civil-Gerichts-Verfahrens" and "Handbuch des Civil-Gerichts-Verfahrens," Budapest, 1894-97.

Bibliography: *Pallas Lex.*, vii.

S. L. V.

FOGES, BARUCH BENEDICT: Austrian author; born at Prague June 28, 1805; died Aug. 23, 1890, in Karolinenthal, a suburb of Prague, where he was principal of a school. He is known as the author of "Alterthümer der Prager Josefstadt," Prague, 1855; 3d ed., 1870.

S. H. B.

FOIA ISRAELITA. See PERIODICALS.

FOIX (Hebr. פוייש or פויים): Capital of the department of Ariège, France. In the Middle Ages there were Jews here as well as in other towns in the county of Foix, especially at Saverdun and Pamiers. The largest Jewish community in the district was at Pamiers, which, toward the end of the thirteenth century, through Gaston de Foix and the Abbot of St. Antonin, enjoyed special exemptions in the matter of taxation. The community at Foix seems to have been less important, for only two of its members are known, Cresques and David Solomon, both of whom lived at Perpignan about 1413.

BIBLIOGRAPHY: Saige, *Les Juifs de Languedoc*, pp. 14, 40, 212, 239, 279; Depping, *Les Juifs dans le Moyen Age*, p. 131; *R. E. J.* xiv. 75.

G. S. K.

FOLIGNO, HANANEL DI: Jewish convert to Christianity; lived at Rome in the sixteenth century. He made himself notorious by his slanderous attacks upon his former coreligionists. With Vittorio Eliano and Joseph Moro, two other converts, he appeared, in 1553, before Pope Julius III. as an accuser of the Talmud, the result of which was that many copies were publicly burned (Aug. 12, 1553). A far graver accusation, and one which imperiled the very lives of all the Roman Jews, was made by him before Pope Marcellus II. in 1555. A Mohammedan apostate had crucified his own ward for the sake of getting possession of some property, and had deposited the body near the Jewish cemetery. Thereupon Foligno formally charged the Jews with having committed a murder for ritual purposes. Fortunately for the Jews, Cardinal Alexander Farnese, being convinced of the falsity of the accusation, instituted an inquiry, and succeeded in bringing the real murderer to justice.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Bakah*, German transl. by Wiener, p. 91; Grätz, *Gesch.* ix. 338; Kaufmann, in *R. E. J.* iv. 88 *et seq.*

D. I. BR.

FOLK-LORE: The science dealing with those institutions, customs, literature, and beliefs of the folk or uncultured people that can not be traced to government origination or individual authorship. In its larger sense it could claim as its province the whole of institutional archeology, but in actual practise it deals only with the "survivals" of primitive institutions. Its special field deals with those survivals known as superstitions (from "superstes" = "surviving"), that is, those customs carried out for no other reason than because persons respected by the doer also perform them. The modern method is to attempt an explanation of such seemingly irrational actions by tracing them back to ideas, which in themselves often absurd, are current among savages, and to which the customs are natural corollaries. Thus, for instance, the objection to horseflesh as a diet in some parts of Europe has been traced back to the pre-Christian worship of Odin, to whom the horse was sacred or taboo.

Folk-lore thus deals with the irrational element in life, though often including some of its most imaginative aspects. The chief influences that have prevented the further spread of folk-lore elements among the people have been the Greek sense of reason and the Jewish sense of right. It is consequently difficult to deal with the subject from a Jewish point of view, since in essence there is no Jewish folk-lore; yet practically, for reasons which will be indicated, there have been survivals of folk-lore among the Jewish people in all stages of its development. The human nature in Jews has often led them to those manifestations of human fear, hope, and joy with which folk-lore deals.

In Bible Times.

The Jewish people in Bible times undoubtedly had beliefs and superstitions analogous to those found among their contemporaries, and even among modern uncivilized peoples. Professor Robertson-Smith in his "Religion of the Semites" (see analysis by C. G. Montefiore in "J. Q. R." ii. 179), attempted indeed to derive many of the fundamental institutions of early Israel from two folk-lore conceptions, taboo and totem. Similarly, Gunkel in his "Schöpfung und Chaos" attempts to prove that the Hebraic views about the beginning of things and of mankind are derived from those current in Babylonia, and his views have been repeated in exaggerated form by Professor Delitzsch in his "Bibel und Babel." In both cases, however, the evidence adduced is so hypothetical that the conclusions derived from it can not be regarded as proved. Parallels found between Biblical and uncivilized views can throw light on the former only when the connection of the latter with some wider view is established. Thus, when the Biblical principle that blood is life is found among the Yorubas of the west coast of Africa (A. B. Ellis, "Ewe Speaking Tribes," p. 68) the parallel is interesting, but has no further instruction in it. When, however, the custom that the younger sister must not marry before the elder, found in the case of Leah and Rachel, is found also among the Nias (Rosenberg, "Malayische Archipel." p. 155), among the Hahmaheras (Riedel, in "Zeitschrift für Ethnologie," xvii. 76), in Java (Winter, in "Tijdschrift Voor Nederl. Indie," i. 566), and China (Gray, "China," i. 190), it becomes probable that such a practise has natural roots in polygamous societies. Again, the fact that the Iroquois Indians had an annual ceremony for the expulsion of all evil which was combined with a general confession of sins (Frazer, "Golden Bough," iii. 72), throws no light upon the Day of Atonement except in so far as it serves to show that such an institution is natural to humanity. Maimonides went so far as to grant that many of the practises commanded in the Bible were really pagan in character, though permitted to the Jews as a sort of concession to their human weakness ("Moreh," iii. 32, transl. by Munk, p. 252).

It is somewhat different with practises mentioned in the Old Testament for purposes of condemnation. The very condemnation is presumptive evidence that the practises complained of partook of the character which is ascribed to folk-lore. The custom of tattooing is probably repudiated in Lev. xix. 28, and the fact of this repudiation renders it highly probable that in several cases the tattoo was a sign of allegiance to some local deity. Similarly, the "soul-hunting" referred to and reprobated in Ezek. xiii. 17 *et seq.* was probably analogous to the practise observed among the Canadian Indians by the Jesuits ("Relations des Jésuites," 1637, p. 60, quoted by Frazer, *l.c.* i. 139). The Canadian wizards sent out familiar spirits to seek the souls of their enemies, which they brought back in the shape of stones, and the wizards then broke these with swords or axes, and by this means destroyed their enemies. Thus folk-lore by comparative research may throw light upon certain Biblical practises, but they are just those practises that are opposed by the Hebrew prophets.

Similarly, the legendary stories of the Old Testament may at times be illustrated or paralleled by the folk-lore of savages and uncivilized peoples. The strong men of David live again in the paladins of Charlemagne. It has been suggested by so prominent an authority as De Goeje that the story of Esther is found once again in the framework story of the Arabian Nights. At times it would seem as if some of the legends of the Bible were explanations of folk-lore customs, the object of which had fallen into oblivion. Thus the story of the wrestling of Jacob with the angel is obviously intended to explain the practise of avoiding the sciatic nerve as food; the original object was possibly based on some fantastic folk-lore analogy. See Folk-Tales.

In the Talmud.

The natural tendency to folk-lore, expelled as it had been by the Prophets, returned with all the greater force during the Talmudic period, probably under the influence of Babylonian and Persian environment. The "shedim" or demons became as ubiquitous to the folk-mind of the ordinary Jew in Talmudic times (see Demonology) as microbes, to which they present remarkable analogies. Even the Rabbis themselves were at times not free from sharing in the popular beliefs. Yet there are found instances of exceptional freedom from folk-lore influences. Thus, while there is a whole catalogue of prognostications by means of Dreams in Ber. 55 *et seq.*, and Rabbi Johanan claimed that those dreams are true which come in the morning or are dreamed about us by others, or are repeated (Ber. 56b), Rabbi Meïr declares that dreams help not and injure not (Giṭ. 52a, and parallels). The authorities of the Talmud seem to be particularly influenced by popular conception in the direction of Folk-Medicine. A belief in the Evil Eye was also prevalent in Talmudic times, and occasionally omens are taken seriously, though in some cases recognized as being merely popular beliefs. Thus, while it is declared to be unlucky to do things twice, as eating, drinking, or washing (Pes. 109b), Rabbi Dunai recognized that this was an old tradition (*ib.* 110b). Perhaps the most remarkable custom mentioned in the Talmud is that of planting trees when children are born and intertwining them to form the ḥuppah when they marry (Giṭ. 57a). Yet this is probably Persian, and is found also in India (W. Crookes, in "Folk-Lore," vii.)

A custom like that of walking on the sidewalks when the plague was in the town, and in the middle of the street when the town was healthful, might have been founded upon some particular experience, but the reason given, that the Angel of Death walks about openly in time of plague, and sneaks near the houses at other times, is little more than a metaphorical repetition of the experience (B. Ḳ. 60b). On the whole, the list of folk-lore beliefs and customs given in such a book as Brecher's "Das Transcendentale, die Magie und Heilarten im Talmud," is comparatively meager.

In the direction of popular custom the Talmud offers a field for wider investigation. It is possible that several of the customs mentioned there could be traced back to Bible times, as is indeed often claimed for them. The importance attributed to the burning of the "ḥallah" in the home of every Jewess is possibly traceable to some early form of hearth-worship, as parallels exist elsewhere (Coulange, "La Cité Antique"). The extension of the principle of not seething a kid in its mother's milk to all kinds of meat is probably another instance of Palestinian custom, only slightly represented in the Bible. When the history of the Halakah has been more systematically and critically carried out, it may be possible to recover some of the folk-customs of Bible times from this source.

Similarly it may be possible to distinguish in the haggadic legends of Biblical character those portions that probably formed part of the original accounts from those that have been developed by the exegetic principles of the haggadists. In the later Haggadah there are some elements probably derived from Indian and Greek fables (see Fable), while others resemble the quaint plays of fancy found in modern drolls in the so-called "Lügenmärchen" of German folk-lore. In one particular direction the Talmud is of extreme interest for folk-lore investigation, namely, the transition from maxim to proverb, which can be clearly observed. While there is a considerable number of anonymous Proverbs, there is a still larger number of wise sayings, which, owing to the Talmudic principle, "say a thing in the name of the man who says it," can be traced to their authors, and are therefore maxims; for example, the saying "Descend a step to choose a wife; ascend a step to choose a friend" would be considered a proverb if it did not happen that one is able to trace it to its original author, Rabbi Meïr.

In Post-Talmudic Times.

After the dispersion of the Jews it becomes increasingly difficult to speak of specifically Jewish folk-lore. Spread among all the peoples of the earth, the Jews appear to have borrowed customs from each of them, and when found among them to-day it is most difficult to determine: first, whether the custom is at all Jewish; and, secondly, if non-Jewish, whether it belongs to the country where the particular folk-lore item is found, or has been brought thither from some other country. Thus among the Jews of Lithuania and Austria is found the German remedy against toothache, to look at the hole of a mouse and pronounce the

German formula commencing "Mausele, Mausele!" As the Lithuanian Jews still use this formula, the custom has clearly been brought by them from Germany. Or, again, as early as the twelfth century, the Teutonic test of murder was to bring the suspected murderer into the presence of his victim, when, if guilty, the wounds of the murdered man bled anew. This is found in the Sefer Ḥasidim, No. 1149, and, five hundred years later in Manasseh ben Israel's "Nishmat Ḥayyim," iii. 3. A variation in custom is sometimes found between one set of Jews and another which enables the inquirer to determine the origin of them. Thus, English Jews sometimes show a disinclination to sit down with thirteen at a table, probably copied from their Christian neighbors who connect the superstition with the Last Supper of Jesus; whereas Russian Jews consider thirteen as a particularly lucky number, as it is the gematria of אחד, the last and most important word of the Shema‘.

It is never safe to assume that a modern Jewish custom is necessarily Jewish. Such a widespread one as that of the "shaitel," or habit of shaving the hair of women after they are married and replacing it by a wig, is found among the ancients (see Pausanias, ed. Frazer, iii. 279–281) and among the Fiji-Islanders and the Kafirs (Crawley, "Mystic Rose," p. 366), and might seem to be a survival from Bible times, yet it is not followed at all in Palestine (M. Reischer, "Shaare Yerushalayim"). When, therefore, the custom of covering mirrors after death, usual among the Jews, is found also in Oldenburg (Wuttke, "Der Deutsche Aberglaube," § 728), it may be safely assumed that the Jewish custom was derived from the German, and not vice versa. Again, the custom of "sin-buying" observed among the Jews of Brody ("Urquell," iii. 19) has its analogue in the "sin-eater" of Wales ("Folk-Lore," iv.). In the Jewish practise a ne'er-do-well would take upon himself the sins of a rich man for a definite sum. Cases have been known where a person who has taken another's sins upon himself has felt compunction upon the death of the original sinner, and has visited his tomb and in the presence of witnesses deposited upon the tomb the sum originally paid for the sin, begging the dead man to take back his sins. Though found among Jews, there is little probability of this practise being originally Jewish.

On the other hand, there are customs among Jews which can be explained only from specifically Jewish notions, and are rightly included in Jewish folk-lore. Thus, in Minsk there is a belief that if for thirty days you are not "called up" to the Law you are ritually dead, and a Cohen must not approach you, just as he must not approach a corpse. To ascertain whether you are really dead or not, when you are called up after the thirty days, look at the letters of the scroll of the Law, and if you can discern one letter from another there is some mistake and you are not dead, for the dead when called up at night in the synagogue can not read. Here the whole conception is a development of Jewish ideas, and so far it may be regarded as a genuine item of Jewish folk-lore. Or, again, the curious belief that the resurrection of the dead will take place in the valley of Jehoshaphat, and that, therefore, the corpse must have a three-pronged fork to tunnel his way to Jerusalem if buried out of the Holy Land, is a specifically Jewish corollary to the veneration of Jerusalem. Or, again, the belief that any piece of iron will turn rusty if exposed on the four "tekufot," or seasonal changes of the year, appears to be specifically Jewish, yet later than Talmudic times.

When Jewish customs find their analogues in savage practises, the problem of determining the source of the custom becomes more complicated. Thus, the Banks-Islanders, like the modern Jews, bury their nail-parings ("Jour. Anthrop. Ins." x. 283). It is obvious that the Jews could not have borrowed the custom from the Banks-Islanders, yet they may have borrowed it from races that had passed through stages as savage as the Banks-Islanders. The practise is found referred to in the Talmud (M. Ḳ. 18a), and even there may be a borrowing from the Babylonians.

For this reason it might seem likely that the Jews would be favorable media for transplanting folk-tales and customs from one nation to another, owing to their continuous migrations; their social isolation, however, has prevented much of this kind of intermediation, and no decisive evidence has been adduced in regard to it. On the other hand, in the literary transmission of Indian folk-tales from East to West, Jews have played an important part. The Bidpai literature was transferred from the Orient to western Europe entirely by Jewish means (see Kalilah wa-Dimnah), and the same applies to the Sindbad, Barlaam, and other sets of Oriental tales. For the medieval legends which relate to Jews see Folk-Tales.

The mutual relations between Jews and Christians, mostly antithetic, have given rise to a certain amount of folk-lore, in which may be included the myths of the blood accusation, and of host-piercing, besides such tales as that of the "Three Rings" and of "Shylock." The Jews themselves have very little folk-lore connected with Christians or Christianity, the Jewish legends about Jesus in the "Toledot Yeshu" being, as proved by Krauss ("Das Leben Jesu nach Jüdischen Quellen," 1903), mainly derived from Christian sources. Among the Russian Jews it is considered unlucky to meet a priest, but a very natural interpretation could be given to this belief. To prevent the ill luck the remedy is to throw some straw over the back.

Altogether there is considerable material for Jewish folk-lore, but it must be used with extreme caution, owing to the amount of "lateral tradition," *i.e.*, customs derived not by descent but by borrowing. Under the influence of Dr. M. Grunwald a society has been founded at Hamburg for the pursuit of the study, under the name of "Gesellschaft der Jüdischen Volkskunde."

The following list of some of the folk-lore topics in the Jewish Encyclopedia will indicate the extent of the subject:

Æsop's Fables
Afikomen
Amram
Amulet
Ancestor Worship
Andreas
Angelology
Arthur Legend
Asmodeus
Asusa
Baba Buch
Ba'al Shem

Barlaam and Josaphat
Bat Ḳol
Beard
Berechiah ha-Naḳdan
Betrothal
Bibliomancy
Blood Accusation
Burial
Cabala
Cat
Caucasus
Childbirth
Cochin
Cookery (cakes)
Cradle Songs
Death, Angel of
Demonology
Dibbuḳim
Dog
Door and Door-Post
Dragon
Dreams and Dream-Books
Elijah's Chair
Evil Eye
Exorcism
Eye
Folk-Medicine
Folk-Songs
Folk-Tales
Forty
Games
Geomancy
Giants
Golem
Habdalah
Hair
Hand
Ḥanukkah
Hosha'na Rabba
Host, Desecration of
Holle Kreish
Kalilah wa-Dimnah
Kapparah-Schlagen
Kissing
Knots
Korah
Lag ba-'Omer
Lilith
Lots, Books of
Lulab
Magic
Marriage
Memory
Messiah
Mirror
Mourning
Mouse
Nail
Name, Change of
Names
Number
Omen
Ordeal
Plague
Proverbs
Riddle
Sambation
Shema'
Shofar
Shylock
Sindbad
Solomon, in Legend and Folk-Lore
Superstition
Talisman
Tashlik
Teḳufah Drops
Three Rings
Tooth
Tree-Wedding
Vampire
Vergil
Wandering Jew
Wachnacht
Water
Weather-Lore
Witches

Bibliography: Brecher, *Das Transcendentale in Talmud*; Güdemann, *Gesch.* i. 326 *et seq.*; Leo Wiener, *Yiddish Literature*; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, 1897-1903.

J.

FOLK-MEDICINE: The ideas and remedies common among uncultured people with regard to the prevention and cure of diseases. They are found among the Jews of all ages. Even in the Old Testament the use of the mandrake to produce fertility is referred to as being efficacious (Gen. xxx. 14). In Tobit vi. 78 the smoked liver, heart, and gall of a fish are recommended for casting out a demon or evil spirit.

In the Talmud there is ample evidence of the spread of folk-medicine in Babylonia. Probably as a protest against this, it is stated that Hezekiah had hidden away a book of medical remedies (Ber. 10b). The tertian fever was to be cured by an amulet consisting of seven sets of seven things hung around the neck (Shab. 67a). Amulets were used also against epilepsy (Shab. 61a). The idea of transferring a disease to animals, found so frequently in folk-medicine (see Frazer, "Golden Bough," iii. 13-15), is found also in the Talmud. In fever the patient was recommended to go to a cross-road and seize the first ant with a burden that he saw crawling along. He was to seize it and place it in a copper tube, which was to be covered with lead and then sealed. Then he was to shake the tube and say: "What thou carriest on me, that I carry on thee" (Shab. 66b; see Medicine in Rabbinical Literature).

In the Middle Ages there is evidence of a much wider spread of folk-medicine among Jews. Güdemann ("Geschichte," i. 316 *et seq.*) gives a number of folk-recipes that occur in the "Book of the Pious" of the thirteenth century. Grunwald also gives a long collection from manuscripts of the sixteenth to the eighteenth century in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 44-65. A number of these recipes were derived by the Jews from their Christian neighbors. Thus, against premature birth the wife was recommended to carry a portion of her husband's stockings or girdle, a method which is recommended by German folk-medicine also. (Wuttke, "Deutsche Aberglaube," p. 195).

Epilepsy and Fever.

When it is declared that a remedy against toothache is to carry an amulet with the word *ὤφελε* on it ("Mitteilungen," v. 47), it is clear that this is not of Jewish origin, though found among Jews. Against epilepsy, which, owing to its mysterious character, seems to have attracted the attention of the folk-doctors, the following is one of many remedies. Put several crabs in a pot, pour some good wine over them, and bury them for three days and three nights; then give some of the sauce thus made to the patient morning and night for nine days. ("Mitteilungen," v. 52). In modern times the following recommendations have been given against this disease: Let the patient carry a golden peacock's feather under his shirt ("Urquell," v. 290); or let him drink the blood of a black cat (Kovno); or let his shirt, after having been pulled over his head and taken out through the chimney, be buried at two cross-roads (Minsk).

Fever is also a favorite subject of modern Jewish folk-medicine. The remedies are sometimes simple; as, to spill a can of water suddenly on the patient ("Urquell," v. 223), or to let him eat something he does not like, or to lay a kreuzer on the bank of a stream at sunset; whoever finds it will take the fever away with him. Curiously enough, the Christian peasants of Galicia seem to trust for the removal of fever to water in which a mezuzah which has been stolen from a Jewish house has been placed ("Urquell," v. 226). Similarly, the Polish peasants believe that the hand of a dead Jew is effective against typhus, and a case occurred in which some peasants exhumed a Jewish corpse for this purpose near Cracow in 1892 ("Urquell," iii. 126-128). Dust from the grave of a saint is also recommended, and may have some Talmudic authority (Perles, in "Monatsschrift," x. 389).

Jaundice is another disease with regard to which many remedies, probably derived from their neighbors, are current among the Jewish folk. Drinking water in which something yellow has been cooked is an obvious method, on the principle of sympathetic magic; another remedy is to swing a dove around the patient's head twice, saying at the same time: "Dove, take this illness from N. ben N.," and then letting the dove fly ("Urquell," v. 290).

Strangely enough, blood, which is so frequently used in general folk-medicine, is rarely, if ever, used among Jews (compare Strack, "Das Blut," p. 127), except in cases of nose-bleeding, when the actual blood thus lost is sometimes used, baked into a cake, and, on the well-known sympathetic principle, given to a pig ("Sefer Refu'ot,"14b).

Of Jewish popular views as to the cause of disease it is difficult to speak. There are three current views among the folk in general (W. G. Black "Folk Medicine," p. 4, London, 1883): the anger of an evil spirit, the supernatural powers of an enemy, and the ill will of the dead, of which only the first can be definitely traced in Jewish folk-thought, and then only through the power attributed to spells and exorcisms. See AMULET; BA'AL SHEM; BIBLIOMANCY; EXORCISM; MEDICINE; SPELLS.

BIBLIOGRAPHY: Grunwald, *Aus Hausapotheke und Hexenküche*, in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, v. 1-70.

J.

FOLK-SONGS: Songs or ballads originating and current among the common people, and illustrating the common life. Jewish folk-songs exist in languages and dialects other than Hebrew and Judæo-German; in Ladino, for instance. Traces of Hebrew folk-songs may be found in the Talmud. In Ta'an. 26b it is related that on the 15th of Ab and on the Day of Atonement the daughters of Jerusalem assembled in the vineyards to dance before young men, and sang:

"O young man, lift up thine eyes
And look before you choose;
Look not for beauty,
But seek for good breeding.
False is grace, and beauty is vain;
A God-fearing woman is alone worthy of praise."

A fragment of a bridal song is recorded in Ket. 17a, where Rab Dimi says: "Thus they sing before a bride in the West":

"Her eye without kohl,
Her face without paint,
Her hair without curl,
Yet a form full of grace."

A ballad of the narrative kind is the tale of the "Pious Man" (איש חסיד) included in the hymns for the termination of the Sabbath, universally sung by Ashkenazic Jews. The balladic narrative is the composition of an author whose name is acrostically indicated in the last verses as ישי בר מרדכי ("Jesse, the son of Mordecai"). It relates, in verse, the story of a destitute pious man who became rich by the favor of the prophet Elijah. Judæo-German folk-songs are those formerly current among the Jews in Germany and those living in the mouths of Yiddish-speaking Jews in Russia, Poland, and other countries. The former have been preserved in collections of Jewish folk-songs published in Germany, particularly in that issued at Worms about 1595–1605. One of the ballads contained in that collection is given as an example by Dr. A. Berliner in his "Aus dem Inneren Leben der Deutschen Juden im Mittelalter" (Berlin, 1900). It was sung as an accompaniment to a particular dance, and it reads in part:

"O young lady, will you not dance with me?
I pray you will not take it amiss;
Joyful I must be
As long as I can.
Your body, tender and young,
Has wounded me in love,
So have your eye serene
And your crimson mouth;
Close, then, your arms,
Dear love, in mine
And my heart will recover."

But this is more an adaptation than a ballad of Jewish origin.

The Judæo-German ballads current in the Slavonic countries lack no originality, though they may be adaptations from German folk-songs or translations and imitations of Slavonic compositions. Their spirit, however, is Jewish. For instance, the idea of remaining an old maid is a very sad one for a Russo-Jewish girl, and she sings:

"I sit upon a stone
And I am seized with weeping;
All girls do marry,
But I remain alone."

Another begins:

"When the pleasant summer comes
We are playing with sand;
Where our dwelling is
There is our land.
Black cherries we are plucking,
Red ones we let stand;
Handsome lads we are taking,
The ugly we let go!"

A ballad sung by children in some parts of Lithuania runs:

"Little boys and little girls
Took one another;
Ninth of Ab was wedding-day
And no one came,
Except Uncle Elijah
With his long cloak,
On his gray little horse,
With his long beard."

BIBLIOGRAPHY: No less than 375 Yiddish folk-songs are contained in a collection by S. M. Ginzburg and P. S. Marek, *Jüdische Volkslieder in Russland*, St. Petersburg, 1901; others are given in Wiener's *Popular Poetry of the Russian Jews*, in *Americana Germanica*, vol. ii., No. 2, and in his *History of Yiddish Literature*, pp. 53 *et seq.*, New York, 1899. A number of folk-songs in Ladino are given by Danon in *R. E. J.* xxxii. and xxxiii.; others are contained in *Urquell*, i. 206; vi. 28, 97, 158; *Neue Folge*, i. 45, 195; ii. 27. See CRADLE SONGS. See also Grunwald in *Mitteilungen der Gesellschaft für Jüdischen Volkskunde*, i. 50-67, ii. 37-49, iii. 9-22, iv. 124-130, viii. 154-157.

J. A. HA.

FOLK-TALES: Stories usually containing incidents of a superhuman character, and spread among the folk either by traditions from their elders or by communication from strangers. They are characterized by the presence of unusual personages (dwarfs, giants, fairies, ghosts, etc.), by the sudden transformation of men into beasts and vice versa, or by other unnatural incidents (flying horses, a hundred years' sleep, and the like). Of a similar kind are the drolls of the nursery, generally consisting of a number of simple "sells."

There is evidence of the existence of folk-tales among the Jews at all stages of their history. Even in the Bible there are Jotham's fable (see FABLE), the story of Lot's wife, and the combat between David and Goliath, certain elements of which have all the characteristics of folk-tales.

A number of haggadic stories bear folk-tale characteristics, especially those relating to OG, King of Bashan, which have the same exaggerations as have the "Lügenmärchen" of modern German folk-tales.

There are signs that a certain number of fables were adopted by the Rabbis either from Greek or, indirectly, from Indian sources (see FABLE).

In the Middle Ages.

Though there is little evidence of Jews having had folk-tales of their own, there is considerable evidence of their helping the spread of Eastern folk-tales in Europe. Petrus Alfonsi's "Disciplina Clericalis" (about 1110) contained the earliest specimens of Eastern folk-tales in literature; and they were very widely used to give piquancy to sermons. But for Jews the very large collection of stories connected with the names KALILAH WA-DIMNAH and SINDBAD would probably not have reached Europe at all. As late as the sixteenth century the "Schimpf und Ernst" of a Jewish convert named Pauli became the source for comic stories throughout northern Europe. It has been calculated that nearly one-tenth of the folk-tales of modern Europe have been derived from these sources. For the part taken by Jews in compiling the "One Thousand and One Nights" see ARABIAN NIGHTS.

Besides these tales from foreign sources, Jews either collected or composed others which were told throughout the European ghettos, and were collected in Yiddish in the "Maasebücher." Numbers of the folk-tales contained in these collections were also published separately (see the earlier ones given by Steinschneider in "Cat. Bodl." Nos. 3869-3942). It is, however, difficult to call many of them folk-tales in the sense given above, since nothing fairylike or supernormal occurs in them.

Legends.

There are, however, a few definitely Jewish legends of the Middle Ages which partake of the character of folk-tales, such as those of the Jewish pope (see ANDREAS) and of the golem (homunculus) of the "Hohe Rabbi Löw," or that relating to the wall of the Rashi chapel, which moved backward in order to save the life of a poor woman who was in danger of being crushed by a passing car in the narrow way. Several of these legends were collected by Tendlau ("Sagen und Legenden der Jüdischen Vorzeit").

Of recent years a certain number of folk-tales have been gathered among Jews or published from Hebrew manuscripts by Israel Lévi in "Revue des Etudes Juives," in "Revue des Traditions Populaires," and in "Melusine"; by M. Gaster in "Folk-Lore" and in the reports of Montefiore College; and by M. Grunwald in "Mitteilungen der Gesellschaft für Jüdische Volkskunde" (see Index to part vi., *s.v.* "Erzählungen"); by L. Wiener in the same periodical; and by F. S. Krauss in "Urquell," both series. Altogether some sixty or seventy folk-tales have been found among Jews of the present day; but in scarcely a single case is there anything specifically Jewish about the stories, while in most cases they can be traced back to folk-tales current among the surrounding peoples. Thus the story of "Kunz and His Shepherd" (Grunwald, "Mitteilungen," ii. 1) occurs in English as "King John and the Abbot of Canterbury"; and "The Magician's Pupil" (No. 4 of Wiener, in "Mitteilungen," x. 103) is also found widely spread. The well-known story of the "Language of Birds," which has been studied by Frazer ("Archeological Review," iii., iv.; comp. "Urquell," v. 266), is given in "Mitteilungen," i. 77. No. 4 in the collection of Wiener is the wide-spread folk-tale of "The Giant's Daughter," which some have traced back to the legend of Medea. Two of the stories collected by Grunwald, No. 13, "The Birds of Ibycus," and No. 14, "The Ring of Polycrates," appear to be traceable to classical sources; while his No. 4 gives the well-known episode of the "Thankful Beasts," which Benfey traced across Europe through India ("Kleine Schriften," i.). Even in the tales having a comic termination and known to the folklorists as drolls, there are no signs of Jewish originality. The first of the stories collected by Wiener is the well-known "Man in the Sack," who gets out of his difficulties by telling passers-by that he has been unwillingly condemned to marry a princess (see Jacobs, "Indian Fairy Tales").

As in other branches of folk-lore, modern Jews give strong evidence of having borrowed from their neighbors, and show little originality of invention. A few folk-tales of the European peasantry deal with the Jews, such as the wide-spread one explaining why Jews do not eat pork ("Revue des Traditions Populaires," iv.-vii.).

BIBLIOGRAPHY: J. Jacobs, *Jewish Ideals*, pp. 135-161.

J.

FOLLY AND FOOL (in Biblical Hebrew, "kesil," "kislut," or "ewil," "iwwelet"; Neo-Hebraic "shoṭeh," "sheṭut" ["nabal," "nebalah," however, do not signify "fool," "folly," as in A. V. (Ps. xiv. 1, liii. 1, lxxiv. 18; Isa. xxxii. 6; Gen. xxxiv. 7; Deut. xxii. 21, xxxii. 6; Judges xx. 6; Jer. xxix. 23), but "a vile man," "villainy"]): According to the Jewish conception, folly is the antithesis of morality and piety (Prov. xiii. 19; Job xxviii. 28), as well as of wisdom and prudence (Prov. xiii. 16, 20); and the fool is an offender against religion and ethics, and a hater of knowledge (Prov. i. 7, 22). In fact, the fool is the subject of such frequent rebuke in the Wisdom literature chiefly because his folly leads to an untimely end (Prov. x. 14; Eccl. vii. 17), brings unhappiness to others (Prov. x. 1, xvii. 25), creates evil habits (Prov. x. 23) and bad traits (Prov. xv. 5, xvii. 10), and causes sin (Ps. lxix. 6; Prov. xxiv. 9; Jer. v. 21) and a misconception of divine providence (Ps. xcii. 7, 8). Folly promotes insolence (Prov. xiv. 16), conceit (Prov. xii. 15), irreverence (Prov. xv. 20), contentiousness (Prov. xviii. 6), anger (Prov. xxvii. 3), extravagance (Prov. xxi. 20), and sensuality (Prov. x. 23).

To prevent folly and to correct it, the use of the rod was recommended (Prov. xxii. 15, xxvi. 3). The Rabbis also emphasized the ethical side of folly. R. Joshua sees danger for society when piety is linked to folly (Soṭah iii. 4), and Resh Laḳish maintains that "a man sins only when the spirit of folly enters into him" (Soṭah 3a; compare Maimonides, "Moreh," iii. 11). In rabbinical parables reference is frequently made to the fool. R. Johanan b. Zakkai likens those who are unprepared for death to fools who are not ready for the banquet when suddenly summoned by the king (Shab. 153a; compare Matt. xxv. 1-14).

K. J. STO.

FOLZ, HANS: German playwright and physician of the fifteenth century; said to have been born in Worms. He is mentioned as "Hans Falz zu Nurmberk balbirer." Folz wrote numerous farces and "Fastnachtspiele" (Shrove Tuesday dramas), and introduced here and there Jewish characters, generally for comic purposes. The parts they play are usually ridiculous and contemptible. In his "Die Alt und die Neu Ee," where the religion of the Talmudim and Midrashim is contrasted with Christianity, to the latter's advantage, Folz has certain of his characters sing a corrupted version of the "Adon 'Olam," which the rabbi of the play then interprets. This fifteenth-century version is the oldest German translation of the prayer in rime.

Folz's farce, "Der Juden Messias," introduces a student who seduces a Jewish maiden and then mocks at the parents and at the Jewish religion. The cynic is made to appear as a student because Rabbi Isserlein of Wiener-Neustadt, of whom Folz had probably heard, always opposed the scholarly and priestly classes to honest and God-fearing men (Güdemann, "Geschichte des Erziehungswesens und der Cultur der Juden in Deutschland," p. 206, note 3).

Folz wrote also on Biblical subjects, *e.g.*, "Busse Adams und Evas" (1480). A disputation in rime (1479) between a Jew and a Christian glorifies Christianity at the expense of Judaism. Folz was a predecessor and master of Hans Sachs.

Bibliography: Karl Bartsch, in *Allg. Deutsche Biographie*, vii. 151; Goedeke, *Grundriss zur Gesch. der Deutschen Dichtung*, p. 99; *Zeitschrift für Deutsches Altertum*, viii. 507, 537. Folz's plays are given in Keller, *Fastnachtspiele*, v. 3, Stuttgart, 1853; idem, *Nachlese*, ib. 1858.

G. A. M. F.

FONSECA (FONSEQUA), DE or DA: Jewish-Portuguese family of Amsterdam, Hamburg, London, southern France, and America.

Abraham de Fonseca: Died at Hamburg July 27, 1671 (according to other authorities May, 1651); ḥakam of the Portuguese community at Glückstadt, and later at Hamburg. He was buried at Altona. Abraham was the author of "'Ene Abraham," Amsterdam, 1627, an index of all the Biblical passages explained in the Midrash Rabbah.

Abraham de Fonseca: Author of "Orthographia Castellana," Amsterdam, 1663, dedicated to J. Nuñes da Costa.

Abraham de Fonseca: Lived at Amsterdam in the seventeenth century. He was one of the founders of the philanthropic institution, Maskil el Dal, in that city. In 1682 he organized a school in connection with the institution (D. L. de Barrios, "Maskil el Dal").

Abraham de Fonseca: Son of Joseph b. Joshua de Fonseca; born at Hamburg; died Jan. 21, 1727. He was graduated in medicine from Leyden University, his thesis being "De Peste," Leyden, 1712.

Abraham de Fonseca de Mattos: Graduated in medicine from Leyden University July 4, 1753, his thesis being "De Fractura," Leyden, 1753. He practised in Hamburg, where he died 1809.

Abraham Ḥayyim Lopez de Fonseca: Buried at Curaçao in 1671 (Corcos, "Jews of Curaçao," p. 10; "Publications Am. Jew. Hist. Soc." No. 7, p. 57).

Antonio (Rodrigo) de Fonseca: Physician; born at Lisbon. He taught for many years at the universities of Pisa and Padua, and practised medicine in Flanders and the Palatinate after 1620. He was the author of "Tractatus de Epidemia Febris Grassante in Exercitu in Inferiori Palatinatu Ao. 1620, 1621," etc., Mechlin, 1623.

Daniel de Fonseca: The first person to have a Hebrew printing-press at Amsterdam. He printed in 1627 at his own expense the "'Ene Abraham" of his relative Abraham de Fonseca (Ersch and Gruber, "Encyc." section ii., part 28, p. 64).

D. M. K.

Daniel de Fonseca: Marano physician and diplomat; born in Portugal in the second half of the seventeenth century; died in Paris. His grandfather had been burned as a Marano, and his father escaped only by flight. Daniel, then eight years old, was baptized with his brothers: he entered the priesthood, but returned secretly to Judaism as soon as he had reached the age of manhood, continuing, nevertheless, to perform his sacerdotal functions. The Inquisition, suspecting him, endeavored to seize him, but he escaped to France, where he probably studied medicine. He then went to Constantinople, where he returned publicly to Judaism. A learned and talented man, the only philosopher, perhaps, among the Jews of his time (Voltaire, "Histoire de Charles XII." book v.), Fonseca succeeded in creating for himself a prominent position in the Turkish capital among the statesmen of the Ottoman empire. Thanks to his profession, he obtained the confidence of viziers and pashas, and rendered important services to the French ambassadors in Constantinople.

After the battle of Poltava, Fonseca adroitly aided Charles XII. of Sweden in his intrigues at the Porte against Russia and Poland. He was appointed physician to the French embassy at Constantinople under De Fériol, and kept this office until 1719. In March of that year he left for Bucharest as physician and adviser to the reigning prince, Nicholas Mavrocordato, with whom he seems to have associated in Constantinople when the prince was first dragoman at the Porte. The office of physician to the prince was only a pretext. Fonseca had accepted the post with the express permission of the French embassy, in whose service he still continued, and probably also with the consent of the Turkish government, to aid Turkey against Austria. Thus the representative of Austria at Constantinople, Count de Virmont, expressed apprehension when Fonseca took possession of his post: "He is a shrewd intriguer, whom I distrust very much" (Hurmuzaki, "Documente Privitoare la Istoria Românilor," vi. 279).

After spending some years at Bucharest, Fonseca returned to Constantinople, where he was appointed physician to Sultan Aḥmad III. He continued at the same time in the service of France, receiving a salary of 2,000 francs per annum. After the deposition of Aḥmad III. (1730), Fonseca went to live in Paris, where he associated with Voltaire, with the Countess of Caylus, and with other distinguished people of the period. He died at an advanced age.

Bibliography: Marquis d'Argens, *Mémoires*, pp. 114-115, London, 1735; Carmoly, *Histoire des Médecins Juifs*, pp. 198-199 (follows the Marquis d'Argens almost verbatim); E. de Hur-

muzaki, *Documente Privitoare la Istoria Românilor*, v., part ii., 293; Supplement i., part i., 444, 459; Hammer-Purgstall, *Histoire de l'Empire Ottoman*, xiv. 24, 159.

D. E. Sd.

Diego Lopez de Fonseca: Burned at Lima Jan. 23, 1639, as an adherent of Judaism ("Publications Am. Jew. Hist. Soc." No. 4, p. 115).

Francisco de Fonseca Henriques: Physician; author of "Medicina Lusitana, Socorro Delphico," Amsterdam, 1731.

Isaac (Miguel) Henriquez de Fonseca: Lawyer; lived at Avios, Portugal, in the seventeenth century; was burned at Lisbon May 10, 1682, as an adherent of Judaism.

Isaac Hezekiah Lopez de Fonseca: Ḥakam or ḥazzan at Curaçao about 1770; related to Jacob Lopez de Fonseca.

Jacob Ḥayyim de Fonseca: German physician; born at Hamburg; died there Jan. 13, 1754. He received the degree of M.D. from Leyden University, his thesis being "De Chilificatione," Leyden, 1719. He was a son of Joseph de Fonseca, and practised medicine in Hamburg.

Jacob Lopez de Fonseca: Ḥakam at Amsterdam; died after 1780. Several of his sermons were published at Amsterdam in 1763 and 1780.

Joseph Ḥayyim de Fonseca: Son of Joshua de Fonseca; born at Hamburg; died Feb. 14, 1737; received his doctor's degree from Leyden University for his thesis, "De Dysenteria," Leyden, 1683.

Joshua de Fonseca: Practised as a physician in Hamburg; died Dec. 7, 1701; son of Ḥakam Abraham de Fonseca.

Manoel de Fonseca: Spanish interpreter in Jamaica; lived in London in 1661, in the house of the Spanish ambassador, in order to learn English.

Moses Lopez de Fonseca: Ḥazzan of Congregation Shearith Israel, New York, in 1728 and later ("Publications Am. Jew. Hist. Soc." iv. 194, vi. 126).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 45 *et seq.*; idem, *Sephardim*, p. 305; Carmoly, *Histoire des Médecins Juifs*, p. 226; *Publications Am. Jew. Hist. Soc.* No. 5, p. 66; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 103 *et seq.*

D. M. K.

FONTAINEBLEAU: French town in the department of Seine-et-Marne. The nucleus of the community was formed about 1787. The oldest document relating to it in the archives is dated "Germinal 11, year 7" (March 31, 1799). At first the devout families met in a house owned by one of their number. In 1819 the community purchased for 1,200 francs a part of a house. This was found inadequate, and on May 12, 1853, the community acquired a site for the erection of a synagogue at the point of entrance to the palace gardens, the park, and the forest. Adjoining was a house used as a parsonage. Nathan Salomon, the inspecting architect of the castle and a member of the government, made the plans of the synagogue and directed the work without accepting any remuneration. The land cost 5,700 francs, the building 15,000. The emperor sent 1,000 francs personally, the state and the town together contributed 3,200; the community paid the rest, and in 1861 the congregation was free from debt. The foundation-stone having been laid by the subprefect in May, 1856, the inauguration ceremony occurred on Aug. 23, 1857. The ceremonies were presided over by the chief rabbi of France, Isidor, taking place in the presence of the subprefect and the authorities. Beyond the synagogue is the cemetery, in the forest at the foot of Mont Ussy.

The community, composed of merchants, day-laborers, and small fund-holders, totals twenty-nine families; to these must be added seven families from Melun, which belongs to the same district. In addition there are a certain number of Jews who take no part in the affairs of the community. It is only at the time of the grand festivals that the presence of visitors, who spend the summer there, lends any animation to the religious life. The community is frequently called upon to aid unfortunate coreligionists to reach Paris or Havre on their way to America. At the time of the expulsion of the Russian Jews, and later of the Rumanian Jews, it had to meet many such appeals.

D. M. Lev.

FONTANELLA, DAVID. See Finzi.

FONTANELLA, ISRAEL BERECHIAH BEN JOSEPH JEKUTHIEL: Italian rabbi and cabalist; lived at Reggio Emilia, later at Rovigo, at the end of the seventeenth century and in the first half of the eighteenth. He was also an eminent Talmudist (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* טומאת אהל). An adept in the Cabala, he edited the "Mafteḥot ha-Zohar," Venice, 1744, a twofold index to the Zohar, attributed to a certain Samuel. The first volume contains an index of subjects; the second an index of the Biblical passages quoted.

Bibliography: *Educatore Israelitico*, xxviii. 248; Mortara, *Indice*, p. 24: Fuenn, *Keneset Yisrael*, p. 700.

G. I. Br.

FOOD.—Biblical Data: There are two main divisions of food, vegetable and animal.

I. Vegetable Food: As among all the Oriental peoples, and as is the case even to-day among the fellaheen of Syria, vegetable food, and chiefly grain ("dagan"), occupied the first place in the diet of the Israelites.

Cereals: The most important of the cereals was wheat ("ḥiṭṭah" or "ḥittim"). (For the earliest mode of preparing this, see Baking; Bread; Cookery; and comp. "Z. D. P. V." ix. 3.) The grains were at times reduced to grits ("geres"); hence the prescription that "'abib ḳalui" and "geres karmel"—probably "geres" of garden grains, which are palatable and mature especially early—should be offered as "minḥat bikkurim." The grain was generally ground into flour ("ḳemaḥ"), the fine flour ("solet") being distinguished from the ordinary kind. The flour was made into bread, either without leaven ("maẓẓah") or with it ("leḥem"; Lev. vii. 13). Barley ("se'orim") was used like wheat (comp. II Sam. xvii. 28), being generally made into bread (comp. Judges vii. 13; II Kings iv. 42; Ezek. iv. 9, 12). Spelt ("kussemet") was apparently used much less than wheat or barley. It appears, however, from Ezek. iv. 9 that, besides millet, spelt also was made into bread.

Vegetables ("yaraḳ," because raised in the "gan ha-yaraḳ" or garden; also "'eseb"; "oraḥ," I Kings iv. 39; or "zer'onim," Dan. i. 16): Lentils ("'adashim") were the principal vegetable, which many considered especially toothsome (comp. Gen. xxv. 29 *et seq.*). There were several kinds of beans ("pol"); two kinds are known at present in Syria, the Egyptian and the South-European (comp. "Z. D. P. V." ix. 4). Beans were occasionally made into bread.

Cucumbers were manifestly also much used; even to-day the poorer inhabitants in the large cities of the East, as Damascus and Cairo, live largely on bread and cucumbers or melons. Cucumbers ("ḳishshu'im"; Num. xi. 25) are generally eaten raw, and made into a salad with vinegar. The popular watermelon ("abaṭṭiaḥ"; Num. xi. 5; to-day called "baṭṭikh") also belongs to the cucumber species.

Num. xi. 5 mentions leeks ("ḥaẓir," which were especially esteemed in Egypt), onions ("beẓalim"), and garlic ("shumim"), all belonging to the *Allium* genus. They were generally eaten raw with bread. To-day in Syria ripe onion-bulbs are pickled like cucumbers and eaten as a relish with meat (comp. "Z. D. P. V." ix. 14). From Job xxx. 4 it is clear that the poor also used orach ("malluaḥ"), the young leaves being either boiled or eaten raw.

Fruit: There was an early fig ("bikkurah") and a late fig ("te'enim"), the latter being generally dried and pressed into round or square cakes ("debelah"). Grapes ("'anabim," "eshkol anabim") were eaten either fresh, or dried as raisins ("ẓimmuḳim"); they were also pressed into cakes (I Sam. xxv. 18). It is doubtful whether the Israelites knew grape-sirup, though the fact that the Arabic "dibs," corresponding to the Hebrew "debash," is used to designate both the natural and this artificial honey or sirup, shows that they probably knew the latter (Gen. xliii. 11; Ezek. xxvii. 17). Olives ("zayit") were probably eaten, as to-day, both raw and prepared. Mention may also be made of the pomegranate ("rimmon"; Deut. viii. 8; Song of Songs iv. 3); the fruit of the mulberry fig-tree ("shiḳmah"), eaten by the poor, and of the date-palm ("tamar"), which is treated like-figs and grapes; and, finally, pistachio-nuts ("boṭnim"), almonds ("sheḳedim"), and walnuts ("egoz"). The fruit of the carob (*κεράτιον*) was used, while not quite ripe, for flavoring water, though it was not a food proper. The Israelites may have known apples, although the word "tappuaḥ" is of doubtful signification (see APPLE).

Spices: The spices used by the Israelites include cumin ("kammon"), dill ("ḳeẓaḥ"), mint (*ἡδυοσμόν*), and mustard (*σίναπι*). Salt ("melaḥ"), of course, was very important even in early times. To "eat the salt" of a person was equivalent to eating his bread (comp. Ezra iv. 14); a covenant of salt was inviolable (comp. Num. xviii. 19; II Chron. xiii. 5).

II. Animal Food: In ancient times, as to-day, much less meat was eaten in the East than among Western peoples. It was served daily only at the king's table (I Kings v. 3), and there because sacrifices were offered every day. Otherwise, animals were probably slaughtered only for the great festivals ("ḥaggim"), at the yearly sacrificial feasts of families and tribes, at family festivals (such as circumcisions and weddings), for guests, etc. (comp. Gen. xviii. 7; II Sam. xii. 4). Furthermore, only certain kinds of animals were permissible as food, the restrictions dating back to very early times. For details see DIETARY LAWS.

Animals: The most important animals for food were cattle, sheep, and goats, sheep ranking first (comp. I Sam. xxv. 11, 18; II Sam. xii. 4; Amos vi. 4; Isa. liii. 7). In addition to lambs ("karim"; Amos vi. 4), fatted calves ("meri'im") are often mentioned (Isa. i. 11; Amos v. 22; I Kings i. 19, 25), especially those that were fatted in the stall, as distinguished from cattle in the pasture ("'egel marbeḳ"; Amos vi. 4; Jer. xlvi. 1; Mal. iv. 2). From early times the eating of meat was allowed on condition that the blood of the slaughtered animal be taken to the altar, the meat not being eaten with the blood (comp. I Sam. xiv. 33 *et seq.*); thus every slaughtering became in a certain sense a sacrifice, this being changed only when the worship was centralized by the Deuteronomic legislation. Meat was generally boiled (Ex. xxiii. 19; Judges vi. 19; I Sam. ii. 13; Ezek. xxiv. 3, xlvi. 20), though sometimes it was roasted, usually, perhaps, on the spit (I Sam. ii. 15; Ex. xii. 8). Game was considered as a delicacy (Gen. xxvii. 7).

Milk, Cheese, and Honey: Milk, of large as well as of small animals, especially goat's milk, was a staple food (Deut. xxxii. 14; Prov. xxvii. 27). It was kept in skins (Judges iv. 19). "Ḥem'ah," designating cream as well as bonnyclabber and cheese, is often mentioned (Prov. xxx. 33). Cream is generally called "shefot" (II Sam. xvii. 29), though this reading is uncertain. It was frequently offered as a present, carried in cylindrical wooden vessels; and, sprinkled with sugar, it was eaten out of little dishes with wooden spoons (comp. Riehm, "Handwörterb." pp. 1715 *et seq.*). Cheese made of sweet milk was probably also used ("ḥariẓe he-ḥalab"; I Sam. xvii. 18, this passage in any case showing that "ḥalab" designated curdled as well as ordinary milk). The proper designation for cheese is "gebinah" (Job x. 10).

Honey ("debash") is frequently mentioned in connection with milk, and is probably the ordinary bee's honey; that flowing of itself out of the honeycomb ("nofet ha-ẓufim") was especially relished (Ps. xix. 11; Prov. xvi. 24). According to Isa. vii. 15, honey seems to have been a favorite food of children.

Fish: Little is known of fish as food (Num. xi. 15), it being mentioned but rarely (Jer. xvi. 16; Ezek. xlvii. 10; Eccl. ix. 12). Yet there can be no doubt that it was a favorite diet. Fish were fried, and prepared with honeycomb. They were probably more generally eaten in post-exilic times. The fish-market, where fish, salted or dried in the sun, were sold, was probably near the fish-gate (compare Zeph. i. 10; Neh. iii. 3, xii. 39; II Chron. xxxiii. 14). According to Neh. xiii. 16, fish were imported by Syrian merchants, some fish coming from Egypt, where pickled roe was an export article. In later times fish were salted even in Palestine (comp. the name "Tarichea," lit. "pickling").

Hardly anything is known of the price of food in ancient times. At the period of the composition of II Kings vii. 1, 16, the worth of one seah of fine flour or two seahs of barley was one shekel. In Men. xiii. 8 the price of an ox, a calf, a ram, and a lamb is given as 100, 20, 8, and 4 denarii respectively (comp. Matt. x. 29).

E. G. H. W. N.

——**In Talmudical Times:** Merely a few of the many data in the Talmud that throw a clear light on the private life of the Jews can be mentioned here. Bread was the principal food; and as in the Bible the meal is designated by the simple term "to eat bread," so the rabbinical law ordains that the blessing pronounced upon bread covers everything else except wine and dessert. Bread was made not only from wheat, but also from rice, millet, and lentils ('Er. 81a). Bread with milk was greatly relished. The inhabitants of Maḥuza in Babylon ate warm bread every day (compare Shab. 109a). Morning bread that was eaten with salt is mentioned (B. M. 107b; compare Ab. vi. 4). Wheat bread makes a clear head, ready for study (Hor. 13b). The same result is obtained, according to another reading, from bread baked over coals (*ib.*). Bread-bakers are often mentioned, rabbis also following that trade.

Meat.

Meat was eaten only on special occasions, on Sabbaths and at feasts. The pious kept fine cattle for the Sabbath (Beẓah 16a); but various other kinds of dishes, relishes, and spices were also on the table (Shab. 119a). A three-year-old calf with its kidneys was considered excellent (*ib.* 119b). Nor were the tongues of animals despised (Yalḳ. Makiri to Prov. xviii. 21). Deer, also, furnished meat (Bek. iv. 29b; Ḥul. 59a), as did pheasants (Tosef., Kil. i. 8), chickens (Shab. 145b), and pigeons (Pes. 119b). Fish was eaten on Friday evening in honor of the Sabbath (compare Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 232); sometimes it was prepared in milk (Ḥul. 111b). Pickled fish was an important article of commerce, being called "garum" among the Jews, as among the Greeks and Romans. Pliny ("Hist. Naturalis," xxxi. 95) says expressly of a "garum castimoniale" (*i.e.*, kasher garum) that it was prepared according to Jewish law. Locusts were eaten, though without blessing, as they signified a curse. Eggs were so commonly eaten that the quantity of an egg was used halakicly as a measure. The egg was broken (Ṭ. Y. iii. 2) and occasionally dipped in wine (Ḥul. 6a). The unsalted yolk of an egg eaten on ten successive days causes death ("Alphabeta di-Ben Sira," ed. Steinschneider, p. 22b). A regular meal consisted of chicken stuffed with meal, fine bread, fat meat, and old wine (*ib.* 17b). The Talmudic axiom, "Without meat there is no pleasure; hence meat is indispensable on feast-days," is well known.

Dinners.

As regards other dishes, the Jews were acquainted with most of those known in antiquity. The first dish was an entrée—something pickled, to stimulate the appetite (Ber. vi. 7); this was followed by the meal proper, which was ended with a dessert, called in Greek *θάργημα*. AFIḲOMEN is used in the same sense. Titbits ("parperet") were eaten before as well as after the meal (Ber. vi. 6). Wine was an important item. It was flavored with myrrh (compare Mark xv. 23) or with honey and pepper, the mixture being called "conditum." There were vinegar wine ('Ab. Zarah 30a), wine from Amanus, and Cilicia (Tosef., Sheb. v. 223), red wine from Saron, Ethiopian wine (B. Ḳ. 97b), and black wine (Abba Gorion i. 9). Wine in ice came from Lebanon. Certain wines are good for the stomach; others are not (Yer. Sheḳ. 48d; see WINE). There was Median beer as well as a beer from Egypt called "zythos" (Pes. iii. 1), and beer made from a thorn (*Spina regia*; Löw, "Aramäische Pflanzennamen," p. 231; Ket. 77b). To eat without drinking means suicide (Shab. 41a).

Fruits and Vegetables.

Fruit was always relished, and many kinds, Biblical as well as non-Biblical, are often mentioned. A certain kind of hard nut even the wealthy could not procure (Pesiḳ. 59b). The custom of eating apples on the Feast of Weeks (Targ. Sheni to Esth. iii. 8) belongs to those minute observances that are so numerous in Jewish life. In the same way fruit and herbs were eaten on New-Year's eve as a good omen (Hor. 12a). Children received especially on the evening of Passover nuts and roasted ears of corn (B. M. iv. 12; Pes. 119b). Olives were so common that they were used as a measure ("zayit"). "While olives produce forgetfulness of what one has learned, olive-oil makes a clear head" (Hor. 13b). "Bread for young men, oil for old people, and honey for children" (Yoma 75b).

Herbs occupied a chief place on the evening of Passover, and they were also a favorite dish on the Sabbath (Ta'an. 20b), being eaten either dry or soaked (Tosef., Sheb. iv. 6). Many vegetables were included in the comprehensive name "ḳiṭniyyot" (Beẓah 12b; compare 'Uḳ. i. 5), especially beans. Other vegetables were cucumbers, melons, cabbages, turnips, lettuces, radishes, onions, and garlic. The smell of garlic, frequently mentioned in later times in association with the Jews, is referred to in the Talmud (Sanh. 11a).

Talmudic as well as Biblical times give evidence of a healthy, happy view of life. Sweets eaten during meals are frequently mentioned (B. M. vii. 1; Esth. R. i. 9). There is a saying of Rab (Abba Arika) that a time will come when one will have to render an account for all that one has seen and not eaten (Yer. Ḳid. 66d). It is said, however, of Abba Arika that, after having had all the precious things of life, he finally ate earth. Eliezer b. Hyrcanus is also reported to have eaten earth (compare the "geophagi" [earth-eaters] of the ancient authors). There is hardly any difference in food between Palestine and Babylon; only some details referring to the ritual are mentioned (Müller, "Ḥilluf Minhagim," Nos. 19, 67).

——**In the Middle Ages:** The Jews were so widely scattered in the Middle Ages that it is difficult to give a connected account of their mode of living as regards food. In Arabic countries the author of the Halakot Gedolot knew some dishes that appear to have been peculiar to the Jews, *e.g.*, "paspag" (p. 60, ed. Hildesheimer), which was, perhaps, biscuit; according to the Siddur Amram (i. 38), the well-known "ḥaroset" is made in those countries from a mixture of herbs, flour, and honey (Arabic, "ḥalikah"). Maimonides, in his "Sefer Refu'ot" (ed. Goldberg, London, 1900), mentions dishes that are good for health. He recommends bread baked from wheat that is not too new, nor too old, nor too fine (p. 8); further, the meat of the kid, sheep, and chicken, and the yolks of eggs. Goats' and cows' milk is good, nor are cheese and butter harmful. Honey is good for old people; fish with white, hard meat is wholesome; so also are wine and dried fruits. Fresh fruits, however, are unwholesome; and he does not recommend garlic or onions (p. 9).

There is detailed information about Italian cookery in the amusing little book "Masseket Purim." It discusses (according to Abrahams, "Jewish Life in the Middle Ages," p. 151) pies, chestnuts, turtle-doves, pancakes, small tarts, gingerbread, ragouts, venison, roast goose, chicken, stuffed pigeons, ducks, pheasants, partridges, quails, macaroons, and salad. These are dishes of luxurious living. The oppressed medieval Jews fared poorly rather than sumptuously, indulging in joyous feasts only on Sabbaths, festivals, circumcisions, and weddings. For example, the Jews of Rhodes, according to a letter of Obadiah Bertinoro, 1488, lived on herbs and vegetables only, never tasting meat or wine ("Jahrb. für die Gesch. der Juden," iii. 201). In Egypt, however, meat, fish, and cheese were procurable (*ib.* 208); in Gaza, grapes, fruit, and wine (*ib.* 211). Cold dishes are still relished in the East. Generally, only one dish was eaten, with fresh bread daily (Jacob Safir, in "Eben Sappir," p. 58a, Lyck, 1866).

Some characteristically Jewish dishes are frequently mentioned in the Judæo-German dialect: from the twelfth century onward, "brätzel" (Glassberg, "Zikron Berit," p. 122, Berlin, 1892); "lokshen" (Abrahams, *l.c.* p. 152); "pasteten" (*ib.* p. 151; compare Yoreh De'ah, Bet Yosef, § 97); "fladen" (Yoreh De'ah, *ib.*); "beleg" (*i.e.*, goose sandwich), still used (Yoreh De'ah, Ṭure Zahab, § 101, 11). The favorite "barscht" or "borshtsh" soup is a Polish dish (*ib.* § 96); best known are the "berkes" or "barches" eaten on the Sabbath (Grünbaum, *l.c.* p. 229), and "shalet" (Abrahams, *l.c.* p. 151), which Heine commemorates ("Werke," i. 436), and which the Spanish Jews called ANI. The Sabbath pudding ("kigl" or "kugel" in Yiddish) is also well known. For more detailed information on several of these dishes see COOKERY.

BIBLIOGRAPHY: Krauss, *Lehnwörter*, ii. 640, s.v. *Mahlzeiten, Speisen*, and *Getränke*; Wiener, *Die Jüdischen Speisegesetze*, Breslau, 1895. For the Middle Ages: Güdemann, *Gesch. des Erziehungswesens . . . bei den Juden*, iii. 112, and *passim*; Berliner, *Aus dem Inneren Leben der Juden in Deutschland*, v., vi.; Abrahams, *Jewish Life in the Middle Ages*, ch. viii., London, 1896; several documents of Prague regulating the high living of the Jews in the eighteenth century are given in *Neuzeit*, 1891, No. 47, p. 481.

S. S. S. KR.

FORBIDDEN DEGREES. See MARRIAGE LAWS.

FORBIDDEN FOOD. See DIETARY LAWS.

FOREIGN ATTACHMENT: In modern law, the seizure of a debtor's property in a jurisdiction within which the debtor himself can not be found, he having absconded, or residing elsewhere. Such a proceeding has grown up in most countries under the necessities of trade, in spite of the principle that no one should be condemned unheard. The Talmud (Ket. 88a) records different opinions as to whether exceptions should be made against this principle; but the later authorities—Alfasi, Rambam, the Ṭurim, and the Shulḥan 'Aruk—deemed such exceptions necessary for the security of trade. The mode of procedure in such cases is as follows: The holder of an authenticated bond ("sheṭar meḳuyyam") may seek payment in the absence of the debtor if the messenger of the court can reach the latter with a notification and return within thirty days, his wages, which are to be taxed as costs, being paid by the plaintiff. But if it is impossible to go and return within thirty days, the debt may be levied at once from either lands or movables, the creditor taking the proper oath, unless this is waived by a clause in the bond. In such cases the following facts must be proved: (1) that the bond is authentic; (2) that the debtor abides at a place too far for service and return within thirty days; (3) that the property to be levied upon belongs to the debtor (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 106; Maimonides, "Yad," Malweh, xiii.).

S. S. L. N. D.

FOREST: In the English versions the word "forest" is employed for the rendering of four different Hebrew words: (1) "ya'ar," which occurs more than forty times; (2) "ḥoresh," five times; (3) "ḥoreshah," once; and (4) "pardes," once. The sense of "ya'ar" (LXX. δρυμός; Vulg. "silva," "saltus") is now generally explained, from the Arabic "wa'ar," to be "rough" (as of a road or of a tract of land).

From the conditions now prevailing in Palestine no conclusion can be drawn as to forest-growth in the Biblical period. The following are the forests mentioned or alluded to in the Bible:

1. The "forest of Ephraim" ("ya'ar Efrayim"), where Absalom perished (II Sam. xviii. 6, R. V.). It was east of the Jordan, in the neighborhood of the city of Mahanaim in Gilead. The name "Ephraim" is certainly surprising for the location.

2. The "forest of Hareth" ("ya'ar Ḥaret"), in the land of Judah, where David sought refuge on his return from Moab (I Sam. xxii. 5).

3. The forest ("ya'ar") on the road from Jericho to Beth-el, whence the bears came out that avenged Elisha (II Kings ii. 24). It was probably situated along the present Wadi al-Ḳelt.

Principal Forests of the Bible.

4. The forest ("ya'ar") where, in their pursuit of the Philistines, the Israelites found the honey (I Sam. xiv. 25). See, however, Wellhausen, and also Klostermann, Driver, and Budde, in their commentaries *ad loc.*

5. The forest ("ḥoresh") in which Jotham built forts and towers (II Chron. xxvii. 4) must have been in the mountains of Judah, in high places suitable for observation, very likely, as well as for defense, and consequently can not have been more than a copse of low growth.

6. The forest ("ḥoreshah") in "the wilderness of Ziph," where David took refuge (I Sam. xxiii. 15, 18, 19). This was probably a crest of the mountain (Gesenius, "Handwörterbuch," 11th ed.) or a copse (Klostermann, Commentary *ad loc.*); and "Ḥoreshah" seems to have been its proper name.

7. The "forest of the south" ("ya'ar ha-negeb"; Ezek. xx. 46), which is probably nothing more than a figure of rhetoric.

8. The "king's forest" (Neh. ii. 8); this was a reservation or park rather than a forest proper; such, at least, is the interpretation suggested by the word "pardes" (see Gesenius, "Thesaurus"). It might have originated from the plantation of cedars which Solomon made "to be as the sycamore trees that are in the lowland" (II Chron. ix. 27, R. V.).

The passage just quoted shows that the forests or groves of sycamores from which the city of Sycaminum (the modern Haifa) was named were in existence when the Book of Chronicles was written.

The name "Kirjath-jearim" (Josh. ix. 17 and often elsewhere) means "the city of forests"; but this is hardly sufficient to justify the supposition that it was so named from the presence of forests around or about it, or, at any rate, that such forests were still in existence during the occupation of the land by the Hebrews. In Isa. lxv. 10 the Septuagint translates "Sharon" by Δρυμός; but this is also too weak a basis for assuming the presence of forests in that plain, except, however, in post-Biblical times (comp. Strabo, xvii. 758).

Two Main Centers of Forest.

Existing Forests in Palestine: There are now two important centers of forests in Palestine, one in Galilee and one in Gilead. By "Galilee" is understood the region between the Mediterranean Sea and the Jordan from a line running through Janin in the south to another line running through Tibnin in the north. Over 13 per cent of that area is wooded, this percentage being almost equally divided between open and dense forests (7 per cent and 6 per cent respectively). Of the latter one-fourth consists of high wood, and three-fourths of low. For details as to the precise location of the forests (Mount Carmel and the hills east and north of Nazareth), or the species therein occurring (*Quercus coccifera*, *Q. Ægilops*, *Arbutus unedo*, *A. Andrachne*, *Pistacia Lentiscus*, *Ceratonia Siliqua*, *Pistacia Terebinthus*, *Phillyrea Media*, etc.), see Anderlind in "Z. D. P. V." 1885. In Gilead, from the Shari'at al-Manaḍirah (ancient Yarmuk) to the Wadi Sarka (ancient Jabbok), especially in the northern portion of that region, there is an abundant growth of oak forests. The trees belong to the same species as those of Galilee, but they are of a much finer growth. South of the Wadi Sarka the upper range of Gilead is oak and arbutus; the central, arbutus and fir; the lower, valonia-oak (*Q. Ægilops*). The ilex occurs throughout (see Stanley, "Sinai and Palestine," p. 390). Outside of these two great centers there are no forests proper of any extent. Trees are fast disappearing from the Jaulan (anc. Gaulanitis), once densely wooded (see Schumacher, "The Jaulan," p. 15). In the vast territory of Bashan the oaks, for which it was famous in Biblical times, though still plentiful, are too much scattered to constitute forests. Ammon, in the south, is outside of the range of forests.

North of Jerusalem as far as Mount Carmel, and east and southeast to the valley of the Jordan and to the Dead Sea, the country is entirely destitute of trees of natural growth. West of Jerusalem there are two small forests (3½ and 12 acres respectively) of pines (*Pinus Halepensis*; see Anderlind, *l.c.*).

Smaller Areas.

Southwest of Jerusalem there is still a fair proportion of thickets or copses consisting mainly of the species *Quercus coccifera*, *Arbutus*, and *Pistacia Lentiscus*. All along the valley of the Jordan, on a terrace above the bed of the river, runs a thick jungle, once the haunt of lions (Jer. xlix. 19, l. 44-46). It consists chiefly of tamarisks and willows. Finally, in the plain of Sharon straggling coppices of Turkey oaks (*Quercus Cerris*) mark the site of the forest mentioned by Strabo (see above), and which, under the name of "forest of Arsuf," or "Arsur," became famous, during the Crusades, for the victory of Kings Richard I. of England and Guy of Jerusalem over Saladin (1191).

BIBLIOGRAPHY: Tristram, *The Natural History of the Bible*; Stanley, *Sinai and Palestine*; Post, *Flora of Syria, Palestine, and Sinai*; Anderlind, *Einfluss der Gebirgswaldungen im Nördlichen Palästina*, etc., in *Z. D. P. V.* 1885; Buhl, *Geographie des Alten Palästina*; Benzinger, *Arch.*

E. G. H. H. H.

FORFEITURE. See CONFISCATION AND FORFEITURE.

FORGERY: The act of falsely making or materially altering, with intent to defraud, any writing which, if genuine, might be of legal efficacy or the foundation of legal liability. The Mosaic law, intended mainly for an agricultural people, in general makes little mention of the legal status of documents. While it provides punishments for deceit in selling (Lev. xxv. 14), for false weights and measures (Lev. xix. 35, 36; Deut. xxv. 13-16), it makes no provision against forgery. The Rabbis, however, found it necessary to institute laws and regulations for the preparation and execution of legal documents, so as to make forgery impossible. But even they did not attempt to set any definite punishment for it.

A legal document, whether a promissory note, a deed of sale or of gift, a will, or a marriage contract, had to be written on material upon which any erasure could be instantly recognized; and if it was not written upon such material, the document was invalid, even if it was to go into effect immediately (Giṭ. 22b; compare Jer. xxxii. 14). A space of two lines, left between the body of the document and the signatures of the witnesses, invalidated the document; for it was apprehended that some addition might be made in such space which might change the character of the document. Since, however, the witnesses could not always sign so close to the body of the document that not even the space of one line would be left, the Rabbis laid down the law that anything written in the last line had no binding force, and that it should be reserved for a summary or enumeration of the contents of the document (B. B. 161b; "Yad," Malweh, xxvii. 3, 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 44, 1; 45, 6).

If, at the writing of the document, some mistake occurred which necessitated erasure or crossing out, the mistake had to be noted and explained at the end of the document, above the signatures of the witnesses. A word expressing a number from three to nine should not be placed at the end of a line, where, by an addition of a letter or two, the sum might be increased, as the number שלש ("shalosh" = 3), which could easily be made into שלשים ("sheloshim" = 30) by the addition of ים. The sum should never be expressed by letters of the alphabet, (each of which has its numerical value), but should be written out in words (B. B. 167a; Maimonides, *l.c.* p. 13; Ḥoshen Mishpaṭ, 42, 4; 44, 5).

In spite of all these precautions, the apprehension of forgery still existed; and the debtor could easily free himself from payment through the plea that the document was forged. In such a case the court entirely disregarded the existence of the document, considering it merely as an oral claim ("milwah 'al peh"), when only the rabbinic oath ("hesset") was imposed. The Rabbis, therefore, established a new institution with regard to promissory notes, namely, the confirmation of the signatures of the witnesses by a competent court ("ḳiyyum sheṭarot"), through which the document assumed the character of a judicial decision, and after which no plea of forgery was admitted (see Evidence).

The Rabbis provided no special punishment for the forger. Some authorities would disqualify him from being a witness or from being believed on his oath; but this opinion is not generally accepted (see Ḥatam Sofer, Ḥoshen Mishpaṭ, 39, quoted in Pitḥe Teshubah to Ḥoshen Mishpaṭ, 34, 17). Still he fell under suspicion, and the court was warned to examine with greater care any document he might produce. If two witnesses testified that a person asked them to forge a document, any document produced by such person was considered forged, and he could henceforth establish his claim only through the testimony of witnesses (Ḥoshen Mishpaṭ, 67, 2, Isserles' gloss). The court was permitted to employ violent means, even public chastisement, to compel the forger to confess his guilt (B. B. 167a; comp. Ḥoshen Mishpaṭ, 42, 3; see also Clerical Errors).

Bibliography: Bloch, *Das Polizeirecht*, Budapest, 1879.

S. S. J. H. G.

FORGIVENESS (כפר: Deut. xxi. 8; Jer. xviii. 23; Ps. lxxviii. 38; סלח: I Kings viii. 30 *et seq.*; Lev. iv. 20 *et seq.*; Dan. ix. 9; נשא: Gen. l. 17; Ex. x. 17; I Sam. xv. 25, xxv. 28): Forgiveness is one of the attributes ascribed to Yhwh: "to the Lord our God belong mercies and forgiveness" (Dan. ix. 9; comp. Ex. xxxiv. 6–7; Num. xiv. 18 *et seq.*; Ps. lxxxvi. 5; Jonah iv. 2). The condition essential to God's forgiveness of iniquity is, as the contexts of the passages indicated show, repentance on the part of the sinner for the offense committed. A further essential condition is the intention to avoid repetition of the offense. The fulfilment of these conditions restores the sinner to his right relation toward Yhwh. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7; comp. Amos v. 14; Jer. iii. 14 *et seq.*; Ezek. xviii. 21 *et seq.*, xxxiii. 11–21; Hosea xiv. 1–4): "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. lxxxvi. 5; comp. lxxviii. 38).

Under the sacrificial system as found in Leviticus repentance and atonement are represented by the animal sacrifice which a priest offers for the sinner But the forgiveness to be attained through the sacrifice is only for sins committed unintentionally, and for ignorance that has caused ritual defilement. No sacrifice could atone for wilful offenses. "But he that sins knowingly . . . blasphemes Yhwh; he shall be cut off from among his people" (Num. xv. 30, Hebr.). The main passage referring to sin-offerings is found in Lev. iv.–v. 13 (comp. Num. xv. 22 *et seq.*). In the Prophets and Psalms repentance is wholly based upon change of heart. Forgiveness is a free act of God's mercy and grace (Micah vii. 18, 19; Ps. ciii. 3; comp. Jer. xxxi. 34; Ezek. xxxvi. 25 *et seq.*; Ecclus. [Sirach] xvii. 20 *et seq.*, xviii. 11).

The Bible, which regards all men as created in the image of God (Gen. i. 27) and makes holiness the corner-stone of its ethical teachings, warns against all manner of hatred and vengeance (Lev. xix. 2, 17, 18). This idea is also the basis of the Talmudic dictum, "For certain sins repentance gives a respite, and the Day of Atonement atones; but he who sins against his neighbor must first be reconciled to him" (Yoma 85b).

Not only should one not harbor hatred and vengeance in his heart, but it is his duty to help his enemy, which certainly presupposes forgiveness of him (Ex. xxiii. 4, 5).

In the Wisdom literature and the Talmud especially are found many beautiful teachings concerning the treatment of one's enemies (see Prov. xxv. 21; xxiv. 17, 29; Deut. xxxii. 35; Prov. xx. 22; Ecclus. [Sirach] xxviii. 1).

"Be of the persecuted and not of the persecutors" (B. Ḳ. 93b). "Who is strong? He who turns an enemy into a friend" (Ab. R. N. xxiii.). "If a friend be in need of your aid to unload a burden, and an enemy to help him load, assist first the enemy, that the desire for hatred may be stifled in you" (B. M. 32).

There are many passages in Biblical and post-Biblical literature that promise special favor from God to him who is merciful and forgiving to his fellow men (see II Sam. xxii. 26; Ps. xviii. 25; see also Compassion). "He who has pity for men to him God will be merciful" ('Er. xvii. 72; comp. Yoma 23). "He who has mercy for his fellow men belongs to the descendants of Abraham" (Beẓah 32; comp. Ecclus. [Sirach] xxviii. 2).

E. C. A. G.

FORLI (פורלי, פורלין): City in the Romagna, Italy. It is mentioned for the first time in connection with Jewish history by Hillel of Verona, who lived at Forli for some time about 1290, and there wrote his circular letter to Maestro Gaio and his work "Tagmule ha-Nefesh." The community then seems to have been a small one; for Hillel felt like an exile, rarely receiving news of the outside world. The community continued to exist, however, and in 1373 a Mishneh Torah was sold there to R. Jekuthiel b. Abigdor of Forli (Cod. Oxford, No. 601). Forli became noted through the congress of representatives from the communities of Rome, Padua, Ferrara, Bologna, Romagna, and Tuscany, held there May 18, 1418. In conformity with the resolutions formulated at Bologna in Dec., 1415, it was decided to send a deputation to Pope Martin V. at Rome to obtain from him new privileges and confirmation of the old ones. A tax of 1½ ducats on every 1,000 ducats in money and real estate was levied upon the communities in order to pay the heavy expenses of this embassy and other expenses necessary for the common good; the individual members, with the exception of those receiving alms, were also taxed ½ to 1½ ducats, according to their means. Provisions were likewise made for regulating the collection of the taxes and the organization of the communities.

The same congress issued several decrees pertaining to the internal affairs of the communities, which were evidently intended, on the one hand, to elevate their moral tone, and, on the other hand, to avoid everything that might attract the attention or the envy of the Christian population. The people were forbidden to play cards or dice or to permit the same to be played in their houses; men and women alike were forbidden to wear luxurious garments or ornaments, or to go through the streets together in large numbers; display at banquets and family festivals and the pompous escort of brides were greatly restricted; sexual immorality in particular was severely condemned. These decrees were to remain in force till the end of 5186 (= 1426); all violations were to be punished by fines or by excommunication; and the men were held responsible for the women. The decrees were signed by the Jews of Forli as well as by the foreign delegates.

Nothing is known of the subsequent history of the community of Forli. It doubtless shared the varied fortunes of the other Jews in the Pontifical States in the sixteenth century (compare Bologna), and was dissolved when the Jews were expelled. Nor did any Jews return to the city.

The following rabbis and scholars of Forli are known: Elijah b. Menahem Alatrini; Moses b. Jekuthiel Ḥefeẓ, a member of the Zifroni family, who in 1383 copied for David b. Solomon Rofe the Codex Almanzi No. 79; Elijah b. Moses Alatrini, who copied (1389) MS. de Rossi No. 286 for Moses b. Daniel of Forli; Aaron Strassburg, 1486; Elias b. Isaac da Mestre, who wrote a mathematical work in 1497 (Codex Michael, No. 185); Solomon b. Eliakim Finzi, rabbi at Forli in 1536; Eliezer b. Benjamin Finzi of Arezzo, rabbi in 1537; and about the same time Abraham b. Daniel da Modena and Asher b. Isaiah da Montagna occupied the rabbinate.

Bibliography: On Hillel of Verona, comp. *Tagmule ha-Nefesh*, ed. Lyck, Introduction; on the congress at Forli, *Gratz Jubelschrift*, Hebr. text, pp. 53 *et seq.*; on the rabbis, Mortara, *Indice*.

G. I. E.

FORMON, ẒADDIḲ BEN JOSEPH: Turkish Talmudist and translator of the middle of the sixteenth century. He translated Baḥya's "Ḥobot ha-Lebabot" into Judæo-Spanish (Ladino) under the title "Obligacion de los Coraçones." It was published the first time in Roman characters by David Pardo (Amsterdam, 1610), who represented that he was himself the translator. Fürst ("Bibl. Jud." i. 78, iii. 67) attributes the translation to Joseph Pardo, rabbi of Amsterdam. There also exists an edition in Hebrew characters (Venice, 1713). Formon is quoted in the responsa of his contemporary Solomon Cohen (ii., No. 118).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 39b; Steinschneider, *Cat. Bodl.* col. 2742; idem, *Jewish Literature*, p. 224.

J. M. Sel.

FORMSTECHER, SOLOMON: German rabbi; born at Offenbach July 28, 1808; died there April 24, 1889. After graduating (Ph.D. 1831) from the Giessen University, he settled in his native city as preacher, succeeding Rabbi Metz in 1842; he filled this office until his death. During his long ministry he strove to harmonize the religious and social life of the Jews with the requirements of modern civilization. His aims were expressed at Brunswick, Frankfort-on-the-Main, Breslau, and Cassel in the conferences of the German rabbis. The most important of his works is "Religion des Geistes" (Frankfort-on-the-Main, 1841). It contains a systematic analysis of the principles of Judaism. The author endeavors to demonstrate that Judaism was a necessary manifestation, and that its evolution tends in the direction of a universal religion for civilized mankind. Judaism, in contrast with paganism, considers the Divinity to be a Being separate from nature, and allows no doubt of God's existence. Consequently any theogony, any emanation, any dualism must be rejected. Formstecher concludes his work with a history of Judaism which is a valuable contribution to Jewish religious philosophy.

Formstecher's other works are: "Zwölf Predigten," Würzburg, 1833; "Israelitisches Andachtsbüchlein zur Erweiterung und Ausbildung der Ersten Religiösen Gefühle und Begriffe," Offenbach, 1836; "Mosaische Religionslehre," Giessen, 1860; "Buchenstein und Cohnberg," a novel, Frankfort-on-the-Main, 1863; "Israel's Klage und Israel's Trost," Offenbach, 1835; "Ueber das Wesen und über den Fortgang der Israelitischen Gottesverehrung." Formstecher contributed to many periodicals, and edited in 1859, in collaboration with L. Stein, the periodical "Der Freitagabend," and in 1861, with K. Klein, the "Israelitische Wochenschrift."

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 137.

S. I. Br.

FORNARAKI AFFAIR: Accusation of ritual murder which was made in Egypt in 1881, and which agitated the European press for nine months. On May 18, 1881, Evangeli Fornaraki, a Greek child, disappeared in Alexandria, and after some time the body was found on the seashore. An international commission consisting of thirty-four doctors and the delegates of all the consuls examined the case, and, with the exception of two Greeks, agreed that the child had met with an accidental death. This was substantiated by the fact that the grains of sand were found in the lungs, showing conclusively that the child was living at the moment it fell into the sea. Nevertheless, a Jewish family named Baruch, of Greek nationality, was accused by the Greeks of a ritual crime, and despite the declarations of the commission, the publication of a letter of protest by Joachim III., Patriarch of Constantinople, on May 13, and a medical refutation by the Paris University, the members of the Baruch family were transported to Corfu, imprisoned, and ill-treated. On Jan. 4, 1882, however, they were freed by the Corfu tribunal.

Bibliography: *Bulletin All. Isr.* 1881, pp. 64-69; 1892, pp. 28-29.

D. M. Fr.

FORNICATION: Cohabitation between a man, married or unmarried, and an unmarried woman. While the common law speaks of intercourse between a married man and an unmarried woman as adultery, followed herein by many American statutes which grant a divorce for the "adultery of the husband," the Authorized Version of the Old Testament uses the word "fornication" four times, always in a figurative sense. In the New Testament it stands for the Greek πόρνεια; and as a husband is bidden not to divorce his wife except for this offense, the word is there evidently an equivalent for "adultery."

Fornication is the same in Jewish as in the common law. It is a much lighter offense than Adultery or Incest, in which both participants are punished with death.

As to the gravity of this offense there is difference of opinion. Deuteronomy xxiii. 18 (A. V. 17) says: "There shall be no harlot ["ḳedeshah"] of the daughters of Israel." A ḳedeshah is, according to rabbinic commentators, a woman who sells herself to every comer, and stands far apart from the virgin who is "enticed" or seduced (Ex. xxii. 16). The former is liable to flagellation, as breaking a negative law; the latter is treated as the injured party, to whom the seducer must make amends; and the seducer is not liable to stripes, for his penalty is named: he must marry the girl if her father will consent.

The standard edition of the Sifre on Deuteronomy xxiii. 18 throws no light on the text; but an old manuscript of this work, referred to in Maggid Mishneh in a gloss on Maimonides' "Yad," Ishut, i. 4, says that the text intends to forbid any sexual intercourse between a man and a woman not his wife. Maimonides himself (*ib.*) holds that as a matter of Mosaic law both parties are liable to stripes. Abraham ben David dissents, taking the ground that a woman who gives herself over to only one man is not a ḳedeshah, but a concubine ("pillegesh"), according to the Bible (see II Sam. v. 13)—a wife without the ceremony of betrothal and without jointure (see Ketubah)—and that neither she nor her lover is guilty of any Scriptural offense. The Shulḥan 'Aruk (Eben ha-'Ezer, 26, 1) takes a middle ground, admitting that the case in question does not fall under the heading of "ḳedeshah," but asserting that, in the interest of modesty, both are forbidden by custom and rabbinical law, and should be repressed, if need be, by the infliction of stripes ("makkat mardut"). It is even forbidden to be alone with a woman in a room (*ib.* 22, 2).

Intercourse of a son or daughter of Israel with a Gentile, or with a foreign slave, with whom there can be no valid betrothal, is discussed by the authorities in a twofold aspect: (1) If the relation is permanent, making them in fact husband and wife, it comes under the head of fornication only in so far as Jewish law does not recognize such a relation as a true marriage; the main objection, however, arises in the religious interest of the children (see Ex. xxxiv. 16). (2) Casual cohabitation, which stands on different ground. The Mishnah (Sanh. ix. 6) names him "who cohabits with a Syrian woman" (with a Gentile, an idol-worshiper) among those whom the zealots may strike down; and while this rule, based on the example of Zimri and Phinehas (Num. xxv. 7), was rendered harmless by impossible conditions, the rabbinical courts under an institution of the Hasmoneans, attested in the Babylonian Talmud by two of the later sages (Sanh. 82a), would consider such an offender as deserving punishment upon four distinct grounds, one of them being that of implied idol-worship. This is based on the words of the prophet Malachi (ii. 11, Hebr.): "For Judah has profaned the sanctuary of the Lord which he loved, and has cohabited with ["ba'al"] the daughter of a strange god."

S. S. L. N. D.

FORSTENHEIM, ANNA: Austrian writer and poetess; born at Agram Sept. 21, 1846; died at Vienna Oct. 19, 1889. She went to Vienna in 1867, and founded there the Society of Women Writers and Artists, of which she was the treasurer. She wrote the following works: "Catarina Cornaro," a drama, 1875; "Der Zauberring des Herzens," novel in 3 vols., 1880; "Ein Neues Fürstenthum in Alter Zeit," 1882; "Der Wau-Wau," a comedy, 1882; "Die Schöne Melusine," 1883; "Manoli," epic poem, 1883.

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, i. 123.

S. M. Sel.

FORT SMITH. See Arkansas.

FORT WAYNE. See Indiana.

FORT WORTH. See Texas.

FORTI (CHASCHETTO, חזקיטו), BARUCH UZZIEL BEN BARUCH: Italian rabbi and editor; lived at Ferrara and Mantua in the sixteenth century. "Forti" is the Italian translation of "Ḥazaḳ," the name of a Hebrew family to which Baruch Uzziel belonged; the Italian diminutive "Chaschetto" was formed afterward. On May 22, 1564, Forti was named chief rabbi of Mantua. He is quoted as an authority by several prominent rabbis, as Moses Isserles (Responsa, No. 36) and Meïr of Padua (Responsa, No. 9). Forti edited Isaac Abravanel's "Ma'yene ha-Yeshu'ah," to which he added a preface consisting of Abravanel's biography (Ferrara, 1551) and Moses Alashkar's strictures on Shem-Ṭob's "Sefer ha-Emunot" (*ib.* 1556). He also supplied an alphabetical index to the Mishneh Torah (Venice, 1586).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 634; Zunz, in *Kerem Ḥemed*, v. 155; Carmoly, in *Oẓar Neḥmad*, ii. 62; Mortara, *Indice*, p. 24.

D. M. Sel.

FORTI, HORTENSIUS (JOHANAN) ḤAZAḲ: Jewish convert to Christianity; lived in the sixteenth century; born at Gorima, and settled at Prague under Maximilian II. He wrote "Diḳduḳ Leshon Ḳodesh," a Hebrew grammar, Prague, 1564–1566, and "De Mystica Literarum Significatione," in which he expatiates on the different ways of writing the Holy Name; the latter work was published by Kircher in his "Œdipus Ægyptiacus," ii.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 821; Steinschneider, *Cat. Bodl*, col. 983.

J. M. Sel.

FORTIS, LEONE: Italian critic, journalist, and dramatist; born at Triest Oct. 5, 1828; died at Milan 1895. He was baptized while a child, and educated at Padua. In his early youth he wrote poems and a story entitled "Luigia." In 1848 he was exiled to Triest for having written the drama "La Duchessa di Praslin." He subsequently went to Venice, and then to Milan, where he founded the papers "Il Vero Operaio" and "Il Pungolo"; the latter, however, was suppressed. In 1859, again exiled to Triest, he went to Switzerland, and later to Turin. In 1866 he founded "Il Corriere della Venezia"; in 1870, "La Nuova Roma." His dramas include: "Camoens," "Cuore ed Arte," "Industria e Speculazione."

Bibliography: De Gubernatis, *Dizionario Biografico*.

S. U. C.

Principal Fortresses.

FORTRESS: A permanent fort or fortified place. The Israelites, when advancing into the country west of the Jordan, found a considerable number of walled cities and fortresses which they could not conquer (Num. xiii. 28; Deut. i. 28; Josh. xiv. 12). They were compelled, therefore, to settle in open places; and when attacked they retired into forests and caves (I Sam. xiii. 6). Becoming more proficient in the art of war, they succeeded—especially in the time of the Kings—in conquering the fortresses of the Canaanites, among them Jerusalem. David fortified the captured city anew, *i.e.*, the so-called "city of David," on the steep eastern hill (II Sam. v. 9; I Kings iii. 1, ix. 15, xi. 27). According to II Chron. xxxii. 5, xxxiii. 14, Hezekiah and Manasseh were the first to surround with a wall the rest of the city also. Later the Maccabeans and Herodians built a third wall around it on the north and northwest. The Israelites built new fortresses ("mibẓar," "ḳiryah beẓurah," "ḳiryat 'oz") after the pattern of the Canaanite fortresses, especially for the protection of the frontiers and the approaches to the country. Thus Solomon erected Hazor and Megiddo as a protection against enemies from the northeast; Gezer, Beth-horon, and Baalath against those from the coast on the west; and Tadmor (Tamar) against those from Idumea (I Kings ix. 15, 17 *et seq.*). Asa fortified Geba and Mizpah against the northern kingdom (I Kings xv. 21 *et seq.*). According to II Chron. xi. 5 *et seq.*, Rehoboam fortified fifteen cities to the south and west of Jerusalem as a protection against Egypt. In the northern kingdom Jeroboam fortified Shechem and Penuel (I Kings xii. 25). Baasha tried to fortify Ramah as a point of attack on the southern kingdom; but Asa pulled down the half-finished fortification-walls and used the material for fortifying Geba and Mizpah (I Kings xv. 16 *et seq.*). The strongest fortress of the northern kingdom was undoubtedly Samaria, which had been built by Omri on top of a mountain, and which the Assyrians were able to capture only after a three years' siege (II Kings xvii. 5). In later times the Maccabeans especially built a number of fortresses, some of which, as Beth-zur, played an important part in the wars of the Maccabees; and others, as Jotapata, Masada, and Machærus, in the great Jewish war (66–73).

The Towers.

All these fortresses were surrounded by walls ("ḥomah") composed of large blocks of rock, often without any cement. These walls were generally so wide that not only the guards could stand upon them, but also large numbers of people (Isa. xxxvi. 11; Neh. xii. 31 *et seq.*; I Macc. xiii. 45). Frequently they had battlements ("pinnot," II Chron. xxvi. 15; "shemashot," Isa. liv. 12), behind which the archers could secure cover; and at certain intervals there were towers built of large square stones ("migdal"). At the corners and above the gates were placed the strongest towers (II Chron. xxvi. 9), from which the guards could overlook the surrounding country (II Sam. xviii. 24 *et seq.*). The gates were closed by heavy wooden folding-doors (Judges xvi. 3), perhaps covered with brass (Isa. xlv. 2), and provided with bolts of brass or iron (Deut. iii. 5, xxxiii. 25; I Kings iv. 13). There was often a second wall outside of the principal wall, with exposed glacis ("ḥel"; I Kings xxi. 23; Lam. ii. 8; Isa. xxvi. 1). The most favorable situation for a fortress was on the edge of a precipice, as in the case of Jerusalem, or in that of Samaria, where it loomed up free on all sides on top of a mountain. No ditches with water surrounded the fortresses of the Israelites (compare Isa. xxxiii. 21; Nahum iii. 8), who, however, seem to have followed the custom of the Syrians of building strong castles or citadels in fortified cities, as in the case of Jerusalem, Shechem, and Thebez (compare Judges ix. 46 *et seq.*, 51; viii. 9, 17). These castles were generally located in the center of the city.

E. G. H. W. N.

FORTSCHRITT IM JUDENTHUM, DER. See Periodicals.

FORTY, THE NUMBER: In the Bible, next to the number seven, the number forty occurs most frequently. In Talmudical literature it is often met with, in many instances having been apparently used as a round number or as a concrete and definite expression in place of the abstract and indefinite "many" or "some," and hence becoming a symbolical number. As regards the period of forty years, the Jews seem to have shared with other peoples, especially the Greeks, the notion that the fortieth year was the height or acme of man's life; and from this fact forty years came to represent a generation (compare Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," p. 188).

Forty Days.

The rain which brought about the Deluge lasted forty days (Gen. vii. 4, 12, 17); the same period passed between the appearance of the mountain-tops and the opening of the windows in the ark (Gen. viii. 6). For the embalming of Jacob forty days were required (Gen. l. 3). Moses was without food on Mount Horeb for forty days (Ex. xxiv. 18). Elijah wandered without food for the same period (I Kings xix. 8; compare also the fasting of Jesus previous to his temptation, Matt. iv. 2). Ezekiel was ordered to lie on his right side forty days, to represent the forty years of the sin of Judah (Ezek. iv. 6). Forty days were spent by the spies in Canaan (Num. xiii. 25); Goliath challenged the army of Israel for forty days (I Sam. xvii. 16; compare Soṭah 41b). The same number of days was granted Nineveh for repentance (Jonah iii. 4). They also form the period required for purification after the birth of a male (Lev. xii. 2, 4), while after that of a female it is twice that number of days (*ib.* 5).

Forty Years.

Isaac married when forty years old (Gen. xxv. 20); so also Esau (Gen. xxvi. 34). Caleb was of the same age when sent as a spy (Josh. xiv. 7); and so was Ish-bosheth when commencing his short reign (II Sam. ii. 10; compare Acts vii. 23, where the age of Moses, when he was called to become the deliverer of his people, is given at forty years). Israel sojourned forty years in the desert (Ex. xvi. 35, and frequently elsewhere). The same period is given for the rule of each of several of the judges (Judges iii. 11), and for that of Deborah (v. 31, viii. 28; I Sam. iv. 18), as also for the reigns of David, Solomon, and Joash (II Sam. v. 4; I Kings ii. 11, xi. 42; I Chron. xxvi. 31, xxix. 27; II Chron. ix. 30, xxiv. 1). So also Israel was oppressed by the Philistines forty years (Judges xiii. 1). In Ezek. xxix. 11–13 a desolation of forty years is predicted for Egypt. A multiplication of 40 by 3, or three generations, is seen in the 120 years of the life of Moses (Deut. xxxiv. 7; compare Gen. vi. 6). Some (compare Wellhausen, "Prolegomena zur Geschichte Israels," 2d ed., 1883, i. 285) are inclined to see in the 480 years which are stated (I Kings vi. 1) to have passed between the Exodus and the building of the Temple of Solomon a multiplication of forty by twelve, or the round number of twelve generations.

Forty in Counts and Measures.

Among the presents sent by Jacob to Esau were forty cows (Gen. xxxii. 16). Ben-hadad sends "forty camels' burden" as a gift for Elisha (II Kings viii. 9). The governors before Nehemiah extorted from the people forty shekels of silver (Neh. v. 15). Abdon had forty sons (Judges xii. 14); Solomon, forty stalls of horses (I Kings v. 6). Barak's army consisted of forty thousand men (Judges v. 8); as many Syrian footmen were killed by David in battle (I Chron. xix. 18); and forty stripes were inflicted on certain evil-doers (Deut. xxv. 5). In the Tabernacle forty sockets of silver supported the twenty boards (Ex. xxvi. 19 *et seq.*; xxxvi. 24, 26); in the Temple of Solomon each of the ten lavers of brass contained forty baths; and in the Temple described by Ezekiel the "hekal" and the side-courts measured forty cubits in length (Ezek. xli. 2, xlvi. 22).

Forty in the Talmud.

The fortieth year is the age of reason ("ben arba'im la-binah," Ab. v. 26). Hillel (Sifre, Deut. xxxiv. 7; ed. Friedmann, 150a), Johanan ben Zakkai (R. H. 31b), and Akiba (Ab. R. N. vi.) set out upon their rabbinical careers when they were forty years old. To them, as also to Moses, is ascribed a life of 120 years, being divided in each case into three divisions of forty years each (Sifre, *l. c.*). Hillel's disciples were eighty in number (Suk. 28a). A woman marrying after forty can not bear children (B. B. 119b). Marriages are made in heaven by the announcement of the Bat Ḳol forty days before birth (Sanh. 22a; compare Soṭah 2b). Forty times' repetition renders a thing unforgettable (Pes. 72a; compare Yer. Giṭ. vi. 47d). The extravagance of Pekah is characterized by his consuming forty measures of pigeons for dessert (קנוח סעודה: Sanh. 94b; Pes. 57a). Forty measures was the weight of each stone carried into the Jordan (Josh. vi.; Soṭah 34a). In connection with Ps. xcv. 10 it is said that the Messianic age would last forty years (Sanh. 99a).

Forty in Temple History.

The number forty had a fatal significance in connection with the destruction of the Second Temple. Forty years before this catastrophe the Sanhedrin "went into exile," that is, left the premises of the Temple (Shab. 15a; 'Ab. Zarah 8b). Rabbi Zadok spent forty years in fasting to avert the calamity (Giṭ. 56a). In the war of Bar Kokba forty measures of phylactery-blocks (קצוצי תפלין) were found on the heads of the slain at Bethar (Giṭ. 58a).

The ritual purification-tank ("miḳweh") must hold forty measures of water (Miḳ. ii. 1 *et seq.*; compare 'Er. 14a). The measure of the heave-offering ("terumah") for a generous person (עין יפה) is a fortieth part of the produce (Ter. iv. 3). A dry season of forty days is the condition for ordering a public fast (Ta'an. 19a). On the other hand, the forty stripes of Deut. xxv. 5 are reduced to thirty-nine (Mak. 22a; compare II Cor. xi. 24). Forty is also given as the number is of the "principal labors" (אבות מלאכות) which are forbidden on the Sabbath (Shab. 69a, 73a).

Bibliography: Hirzel, *Ueber Rundzahlen*, in *Berichte der Philologisch-Historischen Classe der Königlich-Sächsischen Gesellschaft der Wissenschaften*, pp. 6–70, Leipsic, 1885. On the symbolism of numbers in general: Bähr, *Symbolik des Mosaischen Kultus*, i. 128 *et seq.*; Johann Heinrich Kurtz, in *Theologische Studien und Kritiken*, 1844, pp. 315 *et seq.*; Kliefoth, *Die Zahlensymbolik der Heiligen Schrift*, in *Theologische Zeitschrift*, 1862, pp. 1 *et seq.*, 341 *et seq.*, 509 *et seq.*; Lämmert, *Zur Revision der Biblischen Zahlensymbolik*, in *Jahrbücher für Deutsche Theologie*, 1864, pp. 3 *et seq.* On the number forty in particular: Rosenmüller, on *Ezech. iv.* 6; Gesenius, *Lehrgebäude der Hebräischen Sprache*, p. 700; Bruns, in Paulus' *Memorabilia*, vii. 53 *et seq.*; Bohlen, *Genesis*, Introduction, pp. 63 *et seq.*; Grimm, *Deutsche Rechtsaltertümer*, i. 219 *et seq.* (i. 301 *et seq.*, 4th ed., Leipsic, 1899); comp. also *Baraita*, pp. 32 *et seq.*, Warsaw, 1848.

J. Jr. I. M. C.

FOSTAT. See Egypt.

FOULD, ACHILLE: French statesman and financier; born at Paris Nov. 17, 1800; died at Tarbes Oct. 5, 1867. The son of a wealthy banker, he studied banking, and afterward traveled extensively. In 1847 he was chosen deputy for the town of Tarbes; he sat on the ministerial benches, and occupied himself with matters of finance. After the Revolution of 1848 he retired and wrote three pamphlets which excited considerable comment—"Observations sur la Question Financière, Adressées à l'Assemblée Nationale," "Pas d'Assignats," and "Opinion de M. A. Fould sur les Assignats." His violent attacks upon the Garnier-Pagès administration brought him into prominence, and on July 8, 1849, he was elected to represent the people of Paris in the legislative assembly. On Oct. 31 of the same year he was appointed minister of finance by the prince-president Louis Napoleon, whom he is said to have aided financially. As minister he promoted several important measures, including the abolition of the income tax and of the taxes on rents and on advances on mortgages; he also established the Algerian Bank, and provided for the pensioning of the aged. During the ministerial crises of 1851 he was twice dismissed and recalled, but after the coup d'état (Dec. 2, 1851) he retained his portfolio until 1852, after which he became a senator and then minister of state. His resignation was due to the decree of the emperor regarding the property of the Orleans family.

Fould organized the Exposition Universelle of 1855. In November, 1860, he became a member of the privy council, and next year resumed the portfolio of finance in order to deal with the increasing deficit. Not succeeding any better than his predecessors, he again retired (Jan., 1867). In 1857 Fould was elected a member of the Academy of Fine Arts. He married into a Protestant family, and his children were educated in that faith; but he never formally abjured Judaism, though he was buried with the rites of the Protestant Church.

His son **Ernest Adolphe** (1824–75) was deputy for the Hautes-Pyrénées (1863–69). His grandson **Achille Charles** (b. Aug. 10, 1861) was elected deputy for Tarbes, Sept. 22, 1889.

His brother **Louis** (died at Paris in 1858) founded (1857) at the French Institute a prize of 20,000 francs for the best work on the origin and history of art prior to Pericles ("L'Univers Israélite," 1857–58, p. 419).

Bibliography: *La Grande Encyclopédie*; *Arch. Isr.* xxviii. 930, 970.

S. V. E.

FOULD, BENOIT: French politician; born at Paris Nov. 21, 1792; died there July 28, 1858. In 1827 he was nominated judge of the tribunal of commerce. At the legislative elections of May, 1834, he was chosen to represent St. Quentin, and devoted himself to financial questions. He was reelected Nov. 4, 1837, and again on March 2, 1839, but failed in 1842 and in 1846. He took an active part in Jewish communal affairs.

S. V. E.

FOULD, ÉDOUARD MATHURIN: French politician; born at Paris Dec. 18, 1834; died at Moulins April 8, 1881. On June 1, 1863, he was elected deputy for Allier, and supported the empire. He resigned in 1868. In 1876 he was defeated by the Republican candidate at Montluçon.

Bibliography: *La Grande Encyclopédie.*

S. V. E.

FOULD, GUSTAVE EUGÈNE: French politician and author; born at Paris Feb. 19, 1836; died at Asnières Aug. 27, 1884. On June 6, 1869, he was elected deputy of the Basses-Pyrénées, and during the Franco-Prussian war served with the Scouts of the Seine. Fould failed at the Paris municipal elections of 1872 and at the legislative elections of October, 1877, at Pau. He wrote "La Conversation" and "Brûlons le Grand Livre" (Paris, 1878). Under the pseudonym "Olivier de Jalin" he collaborated with Alexandre Dumas in "La Comtesse Romani," a comedy which had a successful run at the Gymnase in 1876. He married Wilhelmine Josephine Simon of the Théâtre Français, who wrote under the name "Gustave Heller."

Bibliography: *La Grande Encyclopédie.*

S. V. E.

FOUNDATION-STONE. See Corner-Stone.

FOUNDLING (Hebrew, "asufi"): A deserted child whose parents are unknown. The question as to the status of such a child in the Jewish community was chiefly decided by the condition in which it was found. If there was evidence that its parents had abandoned it wilfully, its legitimacy was under suspicion, and it was therefore treated as doubtfully legitimate. If, however, there were indications that its abandonment was caused by the inability of the parents to support it, the child was regarded as legitimate; the necessary indications might either be furnished by the body of the child—as when it was found circumcised, or with its limbs carefully straightened, or its body anointed with oil, or its eyes painted, or a talisman hung on its neck—or might be obtained from the place where it was found—as near a synagogue, or on the sidewalk where many people passed, or on a tree where no wild beast could reach it. Nobody might claim the child as his or her offspring after it had been declared a foundling, except in a year of famine, when it was obvious that its parents only waited for some one to take it up, so that it might have a home. If they claimed it while it was still on the street they were believed in any case, and the child was considered as the offspring of a legitimate marriage (Ḳid. 73b; Maimonides, "Yad," Issure Biah, xv. 30, 31; Shulḥan 'Aruk, Eben ha-'Ezer, 4, 31, 32).

Those foundlings which were suspected of having been born through illegitimate connections were placed outside of the fold, and they might not intermarry with Israelites, nor with other foundlings or illegitimates. The only persons whom they were permitted to marry were proselytes and liberated slaves; and the offspring of such marriages were in the same status as the foundlings themselves (Ḳid. 74a; Maimonides, *l.c.* 33; Eben ha-'Ezer, 4, 36).

If a child was found in a place where Jews and non-Jews lived, even if there were only a few of the latter, he was considered, as regards intermarriage, as being a non-Jewish child, until he had been proselytized by the court or had become a Jew after reaching his majority, when he became subject to all the laws governing foundlings. In other respects, however—as to the permission to give him forbidden food, or as to the obligation of returning to him any object that he lost, etc.—the majority decided. If the majority of the inhabitants of the place were non-Jews, the foundling was considered a non-Jew; if the majority were Jews, he was considered a Jew; and if they were half and half, he was in a doubtful state (Mishnah Makshirin, ii. 7; Ket. 15b; Yoma 84b; Maimonides, *l.c.* 25, 26; Eben ha-'Ezer, 4, 33, 34).

The "shetuḳi" (the silent one)—*i.e.*, a child whose father is unknown—was placed in the same category with the "asufi" (foundling), and might marry only among proselytes or liberated slaves. Abba Saul called such a child "beduḳi" (examined), one whose status was established through the examination of the mother. If she said nothing, or if she admitted that the father of the child was an illegitimate, or if she said that she did not know who the father was, the child became subject to all the laws governing foundlings. If, however, she said that its father was a legitimate Israelite ("kasher"), she was believed, and the child might intermarry even with priests (Ket. 13a; Ḳid. 74a; Yer. Ket. i. 9; Maimonides, *l.c.* 11, 12; compare *ib.* xviii. 13–16; Eben ha-'Ezer, 6, 17).

Although it was necessary to mention the name of the father of the husband as well as of the wife in a bill of divorce, the shetuḳi or the asufi whose father was unknown could write a bill of divorce, mentioning only the name by which he himself was known (Eben ha-'Ezer, 129, 9). If he died childless, since he had no other heirs, his property was "hefḳer" (vacant, ownerless), and any one could appropriate it (see Ger). This law also applied to the shetuḳi whose mother was known, for the relatives on the mother's side were not considered heirs in Jewish law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 276, 4, Isserles' gloss). See Inheritance.

There is no trace of institutions for foundlings in Talmudic literature. The custom probably prevailed that the foundling was taken into the house of a childless couple who brought it up as their own.

S. S. J. H. G.

FOUNTAIN (Hebr. עין): A natural spring of water. Although Palestine as a whole is scantily supplied with water, it has a number of fountains. These often spring up in the hollows of cliffs; but sometimes wells have been dug. The Old Testament makes no sharp distinction between artificial wells and springs. Among the best-known fountains are the sources of the Jordan near Banias and Tell al-Ḳadi (Dan), the sources of the Gihon (St. Mary's Well) near Jerusalem, the Harod (Goliath) fountains in the valley leading from the plain of Jezreel to Scythopolis, and those near Nazareth. Numerous villages and towns have been named after the fountains which gave rise to the settlements, *e.g.*, En-dor, En-gannim, En-gedi, Enshemesh, En-rimmon, and En-hazor.

E. G. H. F. Bu.

FOUR COUNTRIES. See Council of Four Lands.

FOWLS. See Poultry.

FOX (שועל).—**Biblical Data:** There are at present two species of fox inhabiting Palestine: the *Canis flavescens*, found in the north, and the *C. niloticus*, common in the central and southern regions. But most of the passages of the Old Testament in which "shu'al" occurs seem to apply rather to the jackal (*Canis aureus*), the commonest beast of prey in Palestine. On the other hand, there are two special names for the jackal in the Old Testament, both of which are found only in the plural, "iyyim" and "tannim" (Isa. xiii. 22, xxxiv. 13 *et seq.*, xxxv. 7; Jer. ix. 10, x. 22, xlix. 33, etc.). It may be that "shu'al" in the Old Testament is intended as a general term for the whole family or for several species of the *Canidæ*, while "iyyim" and "tannim" denote the jackal specifically as the "howler" (comp. the Arabic "wawi," or "ibn awa") and as the animal with the outstretched body. According to Tristram, even at the present day the two animals are commonly confounded in Syria, though the inhabitants are aware of their distinction.

Thus the catching of 300 shu'alim in the story of Samson (Judges xv. 4) seems to refer to jackals rather than to foxes, since the former are gregarious and remain in droves, while the latter prowl singly and are taken alive with difficulty. So also in Ps. lxiii. 11, the word probably applies to the jackal, as it is characteristic of the latter, but not of the fox, to feed on dead bodies. Lam. v. 18 and Neh. iii. 35 are applicable alike to the fox and the jackal, as both are in the habit of burrowing among rocks and ruins; while Ezek. xiii. 4 and Cant. ii. 15 no doubt refer to the proverbial cunning of the fox and its fondness for grapes, though the jackal is equally destructive to vineyards.

That foxes and jackals were formerly, as now, common in Palestine, may be inferred from the names derived from these animals, as "Hazar-shual" (Josh. xv. 28) and "Shalim" (I Sam. ix. 4).

——**In Rabbinical Literature:** There is no ascertained reference to the jackal in the rabbinical writings, while the fox is often spoken of. The latter's term of gestation is six months; it prowls among ruins, burrows in the earth, is even found to inhabit a hollow gourd; kills poultry and young lambs and kids, and is noxious to vineyards (Bek. 8a; Mak. 24b; Ned. 81b; Ket. 111b; Ḥul. 53a; B. Ḳ. 92a; Eccl. R. 98a, etc). In proverbial expressions the cunning and treacherous fox is often contrasted with the kingly lion: "Be rather the tail [*i.e.*, the last] among lions than the head of foxes" (Sanh. 37a; Ab. iv. 15). Of one who belied his great reputation it was said: "The lion has become a fox" (B. Ḳ. 117a; comp. also B. M. 84b; Meg. 16b; Ned. 81b; Ab. ii. 15). The "fox fables" ("mishle shu'alim"), of which 300 were known to R. Meïr (Sanh. 38b; Suk. 28a), had no doubt escapades of the fox for their themes (comp. Ber. 61b; Esth. R. iii. 1; Eccl. R. v. 14; L. Levysohn, in "Jüdisches Volksblatt," vol. iii.). See Æsop's Fables Among the Jews.

The fox was also employed in the magic of the time. The tail of a fox was suspended between the eyes of the horse to protect it against the evil eye (Shab. 53a); its tooth was carried to promote or prevent sleep, according as it was taken from a live or a dead animal (Shab. 67a, Rashi); while the passing of a fox on one's left side was considered an evil omen (Sanh. 65b).

Bibliography: Tristram, *The Natural History of the Bible*, p. 85; L. Levysohn, *Zoologie des Talmuds*, p. 77.

E. G. H. I. M. C.

FOY: Branch of the family Foa, settled in the southwest of France since the middle of the eighteenth century. Special mention may be made of Solomon Foy, born at Bordeaux, Jan. 17, 1858, a violinist and author of "Rimes Voilées" (Bordeaux, 1877) and of various comedies and operettas. Edmund Foy was president of the chamber of commerce in Bayonne.

Bibliography: H. Léon, *Histoire des Juifs de Bayonne*, p. 428; *Arch. Isr.* 1841, p. 253; H. Minier and J. Delpit, *Le Théâtre à Bordeaux*; Féret, *Statistique de la Gironde*, iii. 257.

G. C. de B.

FRAGA: City in Aragon. In 1328 Alfonso IV. confirmed all the privileges which the Moncadas had granted to the Jews of Fraga. Four years later he permitted his second wife, Leonora, to whom he had presented Huesca and Fraga, to admit six

Jewish families to Fraga. The Jews are said to have been persecuted there in 1389 and 1391. In 1438 the Jewish community was still as large as that in Jaca, and, like it, paid 200 sueldos annually in taxes. Fraga was the birthplace of the baptized physician Astruc Remoch. Isaac Arama served for several years as a preacher in Fraga.

Bibliography: *Shalshelet ha-Kabbalah*, p. 93b; Amador de los Rios, *Hist.* ii. 82, 157; Jacobs, *Sources*, Nos. 925, 1028; Grätz, *Gesch.* viii. 83.

G. M. K.

FRANCE (formerly called **Gaul**): Country forming the most westerly part of Central Europe.

——**Roman-Gallic Epoch:** The banishment of Archelaus to Vienne in Gaul in the year 6 (Josephus, "Ant." xvii. 13, §§ 2-3; *idem*, "B. J." ii. 7, § 3; Dion Cassius Cocceianus, "Hist. Romæ," lv. 27; Strabo, xvi. 2, 46), and that of Herod Antipas to Lugdunum (Lyons) in the year 39 (Josephus, "Ant." xviii. 7, § 2, but differently in "B. J." ii. 9, § 6), were assuredly not the determining factors in the Jewish immigration into the Gallic provinces. The immigration was due rather to economic causes and to chance trading-journeys. There is no documentary proof of the presence of Jews in this country dating earlier than the fourth century, but they were certainly there before that period. Hilary of Poitiers (died 366) is praised for having fled from their society (Venantius Fortunatus, "Vita S. Hilarii," iii.). A decree of the emperors Theodosius II. and Valentinian III., addressed to Amatius, prefect of Gaul (July 9, 425), prohibited Jews and pagans from practising law and from holding public offices ("militandi"), in order that Christians should not be in subjection to them, and thus be incited to change their faith ("Constit. Sirmond." vi., ed. Hoenel, "Corpus Juris Antejustin." i. 458). At the funeral of Hilary, Bishop of Arles, in 449, Jews and Christians mingled in crowds and wept, while the former sang psalms in Hebrew (Honoratus "Vita Hilarii," 22; "Prosperi et Honorati Opera," ed. Salinas, p. 304, Rome, 1732). From the year 465 the Church took official cognizance of the Jews. The Council of Vannes (465) forbade the clergy to partake of the meals of the Jews or to invite them to their own, because, Christian food being placed under the ban by the Jews, the clergy would appear inferior to them if they accepted Jewish food while the Jews refused to eat the food which Christians offered them ("Concil. Vanet." can. 12; Mansi, "Sacrorum Conciliorum Nova et Amplissima Collectio," vii. 954). In 472 Sidonius Apollinarius recommended a Jew to Eleutherius of Tournai, saying that "these people are accustomed to having good causes to plead." On two occasions in 473 he made use of the services of a Jew named Gozolas to send a letter to one of his correspondents. At the same date he recommended another Jew, who had been baptized, to Nonnechius, Bishop of Nantes ("Sidon. Apollin." ed. Baret, iii. 8, p. 252; iv. 8, p. 277; vi. 8, p. 350; viii. 4, p. 410).

Church Laws Against Jews.

Jews were found in Marseilles in the sixth century (Gregory of Tours, "Historia Francorum," v. 11, vi. 17; Gregory the Great, "Epistol. Greg." 1, 47; Migne, lxxvii. 503), at Arles (*ib.* vii. 24), at Uzès ("Vita Ferreoli"), at Narbonne (Gregory of Tours, viii. 1), at Clermont-Ferrand (*ib.* iv. 12; v. 11), at Orleans (Gregory, "Vit. Patr." vi. 7), at Paris, and at Bordeaux (Gregory, "De Virt. S. Martini," 3, 50). These places were generally centers of Roman administration, located on the great commercial routes, and there the Jews possessed synagogues (for Clermont, see Gregory of Tours, "Hist. Franc." v. 11; for Orleans, *ib.* viii. 1). In harmony with the Theodosian code, and according to an edict addressed in 331 to the decurions of Cologne by the emperor Constantine, the internal organization of the Jews seems to have been the same as in the Roman empire. They appear to have had priests (rabbis or ḥazzanim?), archisynagogues, patersynagogues, and other synagogue officials ("Cod. Theod." 4, xvi. 8: "Hieros et archisynagogos et patres synagogarum et ceteros qui synagogis deserviunt").

The Jews were principally merchants (Gregory of Tours, "Hist. Franc." iv. 12, 35; vi. 5, "Concil. Matisc." can. 2; Mansi, ix. 932) and slave-dealers ("Epist. Greg." 7, 24; Migne, lxxvii. 877); they were also tax-collectors (Gregory of Tours, "Hist. Franc." vii. 23), sailors (*idem*, "De Gloria Conf." 97), and physicians (*idem*, "Hist. Franc." v. 6).

They probably remained under the Roman law until the triumph of Christianity, with the status established by Caracalla—on a footing of equality with their fellow citizens. The emperor Constantius (321) compelled them to share in the curia, a heavy burden imposed on citizens of townships ("Cod. Theod." 3, xvi. 8). There is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Council of Agda," 506); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from traveling on Sunday and from adorning their persons or dwellings on that day.

Merovingian Period: During this period the Church endeavored to modify existing conditions in the interests of Christianity. In the provincial councils the bishops adopted a series of measures for the purpose of creating a chasm between Jews and Christians, and of marking the inferiority of the Jews. As stated above, the Council of Vannes prohibited the clergy from taking their meals with them ("Concil. Vanet." can. 12; Mansi, vii. 954; compare the action of the Council of Elvira in 305). This prohibition was repeated at the Council of Agda in 506 ("Concil. Agath." can. 40; Mansi, viii. 331), again at the Council of Epaon in 517 ("Concil. Epaon." can. 15; Mansi, viii. 561), and once more at the third Council of Orleans ("Concil. Aurel." iii. can. 13; Mansi, ix. 15). The second Council of Orleans (533), that of Clermont (535), and that of Orleans (538) prohibited all intermarriage of Jews and Christians. Christians who would not agree to dissolve such unions were to be excommunicated ("Concil. Aurel." ii. can. 19; Mansi, viii. 838; "Concil. Arvern." can. 6; Mansi, viii. 861; "Concil. Aurel." iii. can. 13; Mansi, ix

15). The Council of Clermont (535) forbade the appointing of Jews as judges ("Concil. Arvern." can. 9; Mansi, viii. 861). The third Council of Orleans (538) and again that of Mâcon (581) decreed that "since, by the grace of God, we live under the rule of Catholic kings," the Jews should not appear among Christians for four consecutive days after Good Friday ("Concil. Aurel." iii. can. 30; Mansi, ix. 19; "Concil. Matisc." can. 14; Mansi, ix. 934).

Decrees of Church Councils.

The fourth Council of Orleans (541) decreed among other things that whenever a Jew made a proselyte ("advena"), or reconverted to his religion a Jew who had been baptized, or possessed himself of a Christian slave, or converted to Judaism any one born of Christian parents, he should be punished by the loss of all his slaves. If any one born of Christian parents became a Jew, and obtained his freedom on condition of remaining such, the condition must be considered void, for it was unjust that one living as a Jew should enjoy the freedom attaching to Christian birth ("Concil. Aurel." iv. can. 31; Mansi, ix. 118). The Council of Mâcon (581) reiterated the prohibition against appointing Jews as judges, and closed to them also the office of tax-collector, "in order that Christians may not be subjected to those whom God rejects" ("Concil. Matisc." can. 13; Mansi, ix. 934). To the prohibition against appearing in public during Holy Week were added the obligation to show reverence to ecclesiastics and the interdiction against walking before them. Those who broke this law were to be punished by the local magistrates (*ib.* can. 14; Mansi, *ib.*). Despite the decrees of previous councils, Jews living in some of the towns continued to hold Christian slaves. The Council of Mâcon, therefore, decreed that such slaves were to be ransomed for twelve sous, and either be set at liberty or continue in servitude under their new masters. If the Jews refused to free them, the slave, until his master accepted the price of his redemption, should be free to dwell among Christians wherever he chose. If a Jew succeeded in converting a Christian slave to Judaism he lost his property rights over that slave and the right of making him an object of testamentary bequest (*ib.* can. 16; Mansi, ix. 935). The Council of Narbonne forbade Jews to sing psalms at burials of their own people; those who transgressed this decree were compelled to pay a fine to the lord of the city ("Concil. Narbon." can. 9; Mansi, ix. 1016). The fifth Council of Paris (614) prohibited the Jews from asking or from exercising civic or administrative rights over Christians, unless they and their families should accept baptism from the bishop of the place ("Concil. Paris," v. can. 17; Mansi, x. 542). The same prohibition was renewed at the Council of Rheims in 624–625 ("Concil. Rem." can. 11; Mansi, x. 596). This council returned to the question of Christian slaves and decreed that if a Jew converted or tormented his Christian slaves they should revert to the state treasury (*ib.*).

It may be seen that these different measures were not in any way founded upon the supposition that the Jews were morally debased, but harmonized rather with the views of theologians and politicians. The Church, it will be observed, no longer content with issuing prohibitions concerning the conduct of Christians with relation to the Jews, now placed Jews themselves, in certain cases, under its own jurisdiction, and at the same time made it to the interest of the civil authorities to assist in carrying out its measures. The council found it necessary also to obtain the sanction of the temporal power for its canons, an aim which it pursued unflaggingly and with much success, for the Merovingian kings in general showed themselves willing to accept its authority. Yet they were not all submissive to the requests of the clergy. Pope Gregory the Great (599) rebuked Queen Brunhilda, Thierry, king of the Burgundians, and Theodebert, king of Austrasia, for allowing the Jews to hold Christian slaves. But such resistance was infrequent: the power of the Church at that time, in an almost barbarous state, is well known.

Under Childebert and Chilperic.

Childebert was the first fanatic king, and he ratified the decisions of the third Council of Orleans concerning the presence of Jews in public during Holy Week ("Concil. Matisc." can. 14; Mansi, xiv. 836; according to Boretius, however, it is not certain that the article became a part of the constitution; (see "Beiträge zur Capitularienkritik," p. 21). He banished Ferreol (555), the Bishop of Uzès, for having had too friendly relations with the Jews ("Vita Ferreoli, apud Marcus Antonius Dominicy, Ausberti Familia Rediviva," App., p. 27, Paris, 1648). Chilperic was similarly influenced. In 582 he drove many Jews to the baptismal font, but they were not all sincere, and many returned to their former "perfidy." He employed as treasurer or as purchasing agent a Jew named Priscus, whom he had vainly urged to be baptized, and whom, happening once to be at Nogent-sur-Marne, he even asked Gregory of Tours to convert. Finally, he cast him into prison "in order to compel him to believe despite himself." Priscus promised to come to a conclusion in due time. In the interval a dispute arose between Priscus and a certain Phatir, a converted Jew for whom the king had stood sponsor. While Priscus was on his way to the synagogue with his companions Phatir slew him, and took refuge in the basilica of St. Julien. The murderer was afterward killed in the kingdom of Gontran by the relatives of Priscus (Gregory of Tours, "Hist. Franc." vi. 17). Gontran was in no way inferior to Chilperic in point of fanaticism. On the occasion of his entry into the city of Orleans (585), as the Jews had joined with the population in "singing his praises in their own tongue," the king said at table: "Wo unto this wicked and perfidious Jewish race, that thrives only by knavery. To-day they were lavish with their blatant flattery; all people, said they, should reverence me as their lord, and this only to induce me to rebuild at the state's expense their synagogue which the Christians destroyed long ago. That I shall never do, for God forbids it" (Gregory of Tours, "Hist. Franc." viii. 1). Clotaire II., who had been raised to the throne at a prelates' congress, hastened to legalize (Oct. 18, 614) the canon of the fifth Council of Paris (Oct. 10, 614) relating to the Jews ("Chlotar. Edit." cap. x., ed. Boretius, i. 22). Gondebaud, fourth king of the Burgundians, in his struggle against Clovis (500) had been exposed to the enmity of the clergy. Forced to submit, he agreed to embrace Christianity. It was then that what is known as the "Loi Gombette" was drawn up, which among other things forbade all marriage between Jews and Christians, such unions, in accordance with the law of Theodosius IX., being declared adulterous by the "Loi Gombette" ("Lex Rom. Burg." tit. xix. 4; "Monum. Germ. LL." iii. 609). About the year 517 the same Gondebaud prescribed, in the law which is attributed to him, that any Jew who struck or kicked a Christian should be punished by having his hand cut off, though he might compromise by paying a compensation of 75 sous and a fine of 12 sous. For striking a priest the penalty was death and confiscation of property ("Libr Leg. Gundob." 102, 1-3; "Monum. Germ. LL." iii. 573).

Conversion of Jews.

In order to insure the public triumph of the Church, the clergy endeavored to bring the Jews to the acceptance of baptism. A certain Simon who was converted about the year 350 even became Bishop of Metz ("Pauli et Petri Carmina," 25, 25: Migne, "Patrol. Lat., Poet. Lat. Carol." i. 60). The Council of Agda (506) determined the conditions on which Jews were admitted to baptism. Ferreol, Bishop of Uzès, converted them by living in familiar intercourse with them. Having been severely rebuked for this by Childebert, Ferreol ordered the Jews of his diocese to meet in the Church of St. Theodoric, and preached to them a baptismal sermon. Some Jews abjured their faith; he forbade the others to remain in the city, and expelled them from his diocese (558) ("Vita Ferreoli," *l.c.*). Saint Germain (568) converted a Jew at Bourges named Sigerich (Venantius Fortunatus, "Vita S. Germ." cap. 62). Avitus, Bishop of Clermont, strove long but vainly to make converts. At length in 576 a Jew sought to be baptized. One of his former coreligionists poured fetid oil over his head. The following Sunday the mob that accompanied the bishop razed the synagogue to the ground. Afterward the bishop told the Jews that unless they were willing to embrace Christianity they must withdraw, since he as bishop could have but one flock. It is said that five hundred Jews then accepted baptism, and the rest withdrew to Marseilles (Gregory of Tours, "Hist. Franc." v. 11; Venantius Fortunatus, "Carm." v. 5, a poem written at the command of Gregory). The example of Avitus was imitated by Virgilius, Bishop of Arles, and by Theodore, Bishop of Marseilles, and it became necessary for Pope Gregory the Great, on an appeal from the Jews who were engaged in commerce at Marseilles, to enjoin more moderation and the employment of only suasion for the conversion of the incredulous ("Epist. Greg." i. 47; ed. Migne, lxxvii. 509). Sulpicius, Bishop of Bourges (before 644), engaged with equal ardor in the work of conversion ("Vita S. Sulpicii," i. 14).

The Jews were not unconcerned in the troubles which devastated the country during the struggles with the "barbarians." With their fellow citizens they defended the city of Arles, which was besieged in 508 by the Franks and the Burgundians. When Cæsarius, the bishop, gave evidence of Burgundian leanings and one of his kinsmen passed over to the hostile forces, the Jews and the Goths taxed the bishop with treason. According to the historian, he found a Jew to open negotiations with the enemy and to propose the surrender of the city ("Vita S. Cæsarii Episc. Arelat." i., by S. Cyprius, Bishop of Toulouse; ed. Migne, "Patrol. Lat." lxvii.). This story has been rightly mistrusted (see Israel Levi in "R. E. J." xxx. 295 *et seq.*).

Under Dagobert.

In 629 King Dagobert proposed to drive from his domains all Jews who would not accept Christianity. He was instigated to this step by Heraclius, Emperor of the East, to whom astrology had predicted the destruction of his empire by a circumcised people (Fredeg. "Chron." 65, ed. Monod, p. 147; comp. "Gesta Dagoberti," c. 24; Bouquet, ii. 586). The story, fabulous in itself, was not invented until after the Arab conquest in 632. It is known from other sources that the clergy were never so powerful under any Merovingian king as under Dagobert. From his reign to that of Pepin the Short no further mention of the Jews is found. But in the south of France, which was then known as "Septimania" and was a dependency of the Visigothic kings of Spain, the Jews continued to dwell and to prosper. From this epoch (689) dates the earliest known Jewish inscription relating to France, that of Narbonne ("R. E. J." xix. 75). The Jews of Narbonne, chiefly merchants, were popular among the people, who often rebelled against the Visigothic kings. It is noteworthy that Julian of Toledo ("Hist. Rebel. Adversus Wambam Insultatio in Tyrann. Galliæ," i. 25; ed. Migne, xcvi. 797) accuses Gaul of being Judaized. Wamba (672-680) decreed that all the Jews of his realm should either embrace Christianity or quit his dominions. This edict, which "threatened the interests of the country," provoked a general uprising. The Count of Nîmes, Hilderic; the abbot Ramire; and Guimaldus, Bishop of Maguelon, took the Jews under their protection, and even compelled their neighbors to follow their example. But the insurrection was crushed, and the edict of expulsion was put into force in 673 (*ib.* 28). The exile of the Jews was not of long duration, since in 681 the twelfth Council of Toledo took cognizance of them, and at the seventeenth, in 694, Egica demanded the punishment of relapsed Jews, but excepted from this measure those who inhabited the provinces of Gaul, in order that they might assist these regions in recovering from the losses they had sustained, and, in general, that the Jews who dwelt in the country might help the duke who was its governor and might contribute to the reestablishment of the province by their talent and by their care and industry. But this was always with the understanding that they be converted to the Catholic faith (Dom Vaissette, "Hist. Générale de Languedoc," ed. Privas, i. 750-751).

Carlovingian Period: From a letter of Pope Stephen III. (768-772) to Bishop Aribert of Narbonne it is seen that in his time the Jews still dwelt in Provence, and even in the territory of Narbonne, enjoying hereditary allodial tenure, and being exempt from high taxation in the towns and outskirts by concession of "the kings of France." They owned fields and vineyards and employed Christians ("Stephani

Papæ Epist." 2; ed. Migne, cxxix. 857). This concession is probably connected with a curious episode in the struggle with the Arabs. The "Roman de Philomène" (Dom Vaissette, ed. Du Mège, addit. to iii. 30) recounts how Charlemagne, after a fabulous siege of Narbonne, rewarded the Jews for the part they had taken in the surrender of the city; he yielded to them, for their own use, a part of the city, and granted them the right to live under a "Jewish king," as the Saracens lived under a Saracen king.

"King of the Jews" at Narbonne.

Meïr, son of Simon of Narbonne (1240), in his "Milḥemet Miẓwah" refers to the same story. It is a well-known fact, he adds, that at the siege of Narbonne King Charles, having had his horse killed under him, would himself have been killed but for a Jew who dismounted and gave the king his horse at the cost of his own life, for he was killed by the Saracens. A tradition that Charles granted to them a third part of the town and of its suburbs (Neubauer, in "R. E. J." x. 98–99) is partly confirmed by a document which once existed in the abbey of Grasse, and which showed that under the emperor Charlemagne a "king of the Jews" owned a section of the city of Narbonne, a possession which Charlemagne confirmed in 791 (Note of Du Mège, "Mémoires de la Société des Antiquaires," 1829, viii. 340). In the Royal Letters of 1364 (Doat Collection, 53 *et seq.* 339–353) it is also stated that there were two kings at Narbonne, a Jew and a Saracen, and that one-third of the city was given to the Jews. A tradition preserved by Abraham ibn Daud, and agreeing in part with the statement of Benjamin of Tudela, his contemporary, attributes these favors to R. Makir, whom Charlemagne summoned from Babylon, and who called himself a descendant of David (Neubauer, "Med. Jew. Chronicles," i. 82). The Jewish quarter of Narbonne was called "New City" ("Hist. Littér. de la France," xxvii. 561), and the "Great Jewry" (Tournai, "Catal. du Musée de Narbonne"). The Makir family bore, in fact, the name "Nasi" (prince), and lived in a building known as the "Cortada Regis Judæorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). The granting of such privileges would certainly seem to be connected with some particular event, but more probably under Charles Martel or Pepin the Short than under Charlemagne. A similar story of the surrender of Toulouse to the Saracens by the Jews is rejected as a fable by Catel ("Mémoires de l'Histoire du Languedoc," p. 517), and also by Dom Vaissette (iii. 252).

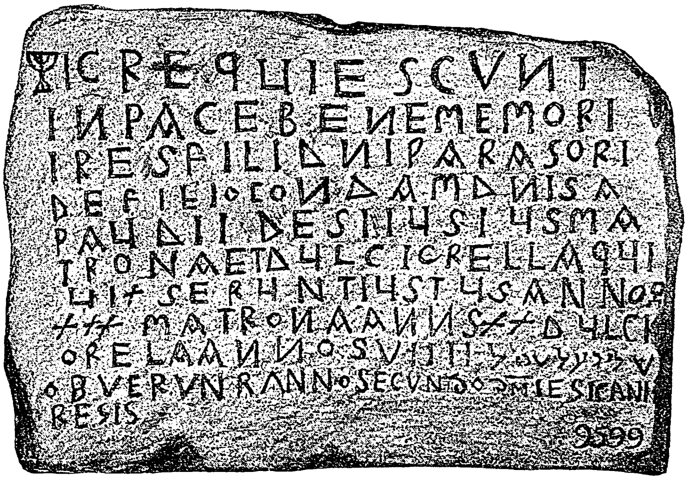

Earliest Known Inscription Relating to the Jews of France, Dated Narbonne, 689.

Under Charlemagne.

Whatever be the amount of truth in these stories, it is certain that the Jews were again numerous in France under Charlemagne, their position being regulated by law. A formula for the Jewish oath was fixed ("Capit. de Judæis," cap. 4; Boretius, i. 258). They were allowed to enter into lawsuits with Christians ("Capit. Miss. Aquisgran. Alt." cap. 13; Boretius, i. 152), and in their relations with the latter were restrained only from making them work on Sunday (*ib.*). They must not, however, take in pawn goods belonging to the Church ("Capit. de Judæis," cap. 1–3; Boretius, i. 258: though it is doubtful whether this paragraph dates from Charlemagne). They must not trade in currency, wine, or corn (*ib.*; also a doubtful paragraph according to Boretius). Of more importance is the fact that they were tried by the emperor himself, to whom they belonged (*ib.*). They engaged in export trade, an instance of this being found in the Jew whom Charlemagne employed to go to Palestine and bring back precious merchandise ("Mon. Sangal." i. 16; "Monum. Germ., Scriptores," ii. 737). Furthermore, when the Normons disembarked on the coast of Narbonnese Gaul they were taken for Jewish merchants (*ib.* ii. 14; ii. 757). They boast, says one authority, of buying whatever they please from bishops and abbots ("Capit. Miss. Nuimag. dat." cap. 4; Boretius, i. 131). Isaac the Jew, who was sent by Charlemagne in 797 with two ambassadors to Harun al-Rashid, was probably one of these merchants ("Einh. Annal." ad ann. 801; "Monum. Germ., Scriptores," 1, 190). It is a curious fact that among the numerous provincial councils which met during Charlemagne's reign not one concerned itself with the Jews, although these had increased in number. In the same spirit as in the above-mentioned legends he is represented as asking the Bagdad calif for a rabbi to instruct the Jews whom he had allowed to settle at Narbonne ("Sefer ha-Ḳabbalah," ed. Neubauer, in "Med. Jew. Chron." i. 82). It is also stated that he wished to transplant the family of Kalonymus from Lucca to Mayence ("'Emeḳ ha-Bakah," p. 13). From this time forward mention is made of rabbis. A certificate of the son of Charlemagne is delivered to a rabbi, Domatus, Donnatus, or Dematus (see below). Hrabanus Maurus, Bishop of Fulda, states that in compiling his works he consulted with Jews who knew the Bible (Migne, cix. 10). Bishop Agobard relates that in his diocese the Jews have preachers who go to hear the Christians, and he tells of the opinions which they held and which they doubtless placed on record in their writings (see below).

Under Louis le Débonnaire.

Louis le Débonnaire (814–833), faithful to the principles of his father, granted strict protection to the Jews, to whom he gave special attention in their position as merchants. The language which he uses in regard to them is characteristic; it is carefully weighed and free from all fanaticism. Louis takes under his protection (before 825) Rabbi Domatus and Samuel, his little son by Septimania; he gives orders against their being molested in the possession of their property, permits them to change or to sell it, to live according to their law, to hire Christians for their work, and to buy and sell foreign slaves within the empire. He prohibits Christians from diverting such slaves from their duties by offering baptism to them. These Jews being under the protection of the king, any who should plan or perpetrate their death were to be punished. It was equally forbidden to submit them to the ordeal by water or fire. The diploma granting these privileges was to be shown not only to civil officials, but also to the bishops, abbots, etc. ("Formul. Imp." 30; Rozière, "Recueil," No. 27; Bouquet, vi. 649). Louis accorded his protection to others also, and ("Formul. Imp." 31; Rozière, *l.c.* No. 28) not alone to individuals, but likewise to the Jews of the whole country. This is seen in an incident which occurred to the Jews of Lyons. Between 822 and 825 Agobard, bishop of the diocese of that city, had come to the court of Louis to protest against the law concerning the baptism of the pagan slaves of Jews. The substance of his complaint was that the privileges of the Jews were rigidly upheld. The Jews had a master ("magister Judæorum"), that is to say, a preserver of their privileges, appointed by the emperor, and charged with seeing that they were carried out. This master of the Jews threatened Agobard with the arrival of "missi dominici" who would punish him for his audacity. In fact, these missi had come to Lyons, and they showed themselves terrible toward the Christians, but gentle toward the Jews, who had charters declaring that they were in the right. It was said that the Jews, far from being objects of hatred to the emperor, were better loved and considered than the Christians (see Agobard).

Agobard's Account.

Agobard, with two other bishops, also wrote to the emperor a memoir relating all that the Church of Gaul and its heads, as well as the bishops, had done to keep the two religions distinct. In the letter to which he here makes allusion he refers to the "superstitious ideas and absurd beliefs of the Jews," citing traits which recall the "Shi‘ur Ḳomah," "Sefer Yeẓirah," the Talmud, and divers Midrashim of late date (it may be remembered that Hai Gaon, in "Ṭa‘am Zeḳenim," reports that the French Jews boast of possessing mystical works from Naṭronai). In their books these Jews, after their fashion, recount the history of Jesus and Peter (he seems to refer to a "Toledot Yeshu"); they pretend that the Christians adore idols, and that the powers obtained by the intercession of the saints are in reality secured through the devil. In a letter to Nibridius, Bishop of Narbonne, Agobard begs him to work for the separation of Jews and Christians as he himself is doing, enjoining upon the Christians to flee from the society of the Jews at Lyons and in some of the neighboring towns. Promiscuity is dangerous, for as a matter of fact the Christians celebrate the Sabbath with the Jews, desecrate Sunday, and transgress the regular fasts. Because the Jews boast of being of the race of the Patriarchs, the nation of the righteous, the children of the Prophets, the ignorant think that they are the only people of God and that the Jewish religion is better than their own ("Agobardi Opera," ed. Migne, civ.; comp. Bernhard Simon, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393 *et seq.*, Leipsic, 1874). The highly colored picture presented by the letter of Agobard shows not only the policy followed by the Church—the separation of Jews and Christians, and the reproaches then hurled at the Jews—but also the prosperity which the Jews enjoyed as merchants (not usurers), and the commencement of their literary activity.

Amulo's "Against the Jews."

Agobard had a worthy successor in the person of his disciple Amulo (Amolon), who in 846 published a letter ("Contra Judæos," ed. Migne, cxvi.) which took up and carried to completion Agobard's arguments; his memoir affords new information on the situation of the Jews of his diocese. The people had not yet perceived the danger of intermingling with the Jews, and the leaders were afflicted with the same blindness. Wine, even for religious purposes, was always purchased from the Jews; Christian freemen continued to take service with them, both in the city and elsewhere; the ignorant still claimed that the Jews preached to them better than did the priests. He states that certain converted Jews have informed him that in some places Jewish farmers of revenue abuse their power by compelling those of little spirit, the weak-minded, to deny Jesus. It is in this way that the deacon Bodon has been deceived into becoming a Jew. On several occasions Amulo has ordered his flock to keep aloof from the Jews, and has ordered the bishops to come into closer relationship with their charges in order that danger may be averted. Amulo likewise denounces the aberrations and superstitions of the Jews, who devote themselves entirely to their traditions, which they make the subject of discourses and sermons every Saturday in the synagogues. He mentions also the invidious expressions of which they make use to designate the Apostles and the Gospel, and their arguments in defense of their Messianic ideas (which accord with those of the "Sefer Zerubbabel" and the "Ma‘aseh of R. Joshua b. Levi"). This memoir is contemporary with two synods which met at Meaux (June 17, 845) and at Paris (Feb. 14, 846). At these councils, in which Amulo took part, the king was urged in the terms of the "Contra Judæos" to observe toward the Jews the ancient laws and edicts ("Concil. Meld." can. 73; Labbe, xiv. 836). The king, however, paid little attention to the exhortations of the bishops (Prudentius of Troyes, "Annales," ed. Migne, cxv. 1399), and did not ratify the canon on the Jews ("Capitularium Sparnaci"). The attempt had failed once again. According to the legend related in the Annals of Hincmar (ad ann. 877; "Monum. Germ., Scriptores" i. 504, 589), Charles the Bald paid for this imprudence, being poisoned in Mantua by his Jewish doctor Sedecias (Annalista Saxo, *ib.* 584). The king also employed Jews on foreign missions (Diego, "Historia de los Condes de Barcelona," p. 26). The Jews, who continued to devote themselves to commerce, differed in their privileges from the Christians only in the amount of duty levied on them, paying one-tenth of the value of the goods, while Christians paid one-eleventh (Bouquet, vii. 104: if this capitulary is authentic). Ibn Kordadhbeh, who speaks of the southern French Jews about 850, depicts them going as far as the Indies and China ("Journal Asiatique," sixth series, v. 512). See COMMERCE.

From the middle of the ninth to the twelfth century is certainly an important epoch; it was then that French society became transformed by the development of the feudal system and the organization of the gilds; the arbitrary rapacity of the one oppressing the weak—agricultural serf and Jewish merchant alike—and the jealous exclusiveness of the other prohibiting the exercise of trades by non-Catholics, while both invested all things with the religious fanaticism which later expressed itself in the Crusades. At the same time it is the epoch in which the rabbinical schools, already mentioned in Amulo's account, appeared in full light, when Hebrew literature in France produced its first works, and when famous rabbis made French Judaism illustrious and impressed upon it the character which it was to retain for several centuries. Unfortunately, however, but few details concerning this transition period are known; they are as follows:

At Sens, about 876, the archbishop Ansegise, prelate of Gaul, expelled the Jews and the friars from his city—for a certain reason, according to an eleventh-century historian (Odorani, "Chron." ad ann. 883; Bouquet, viii. 237). As far as concerned the Jews this is, perhaps, the first sign of the triumph of feudalism. In 899 Charles the Simple confiscated, for the profit of the church at Narbonne, all the property held by the Jews and subject to the payment of tithes (Vaissette, iii. 63). According to Saige ("Hist. des Juifs du Languedoc," p. 9), this signifies that the Jews might not possess land upon which Church tithes were levied, but it did not abrogate their right to hold free land. At any rate, in the eleventh century they were in peaceful possession of their landed property around Narbonne.

The First Capets—987-1137: According to Richer, a historian who, as stated by Monod, inspires mistrust, Hugh Capet, "whose whole body was covered with sores," was killed by the Jews in 996 ("Richeri Historia," lib. iv., toward the end, p. 308, ed. Guadet). According to Guadet, Richer merely means by this statement that the Jewish physicians were the cause of his death. A Hebrew document (Berliner's "Magazin," iv.; "Oẓar Ṭob," p. 49) states that a Jew of Blois, who had been converted to Christianity, wished to destroy the Limoges community in 996, and accused the Jews of employing on three holidays of the year a wax image of the lord of the land, which they pierced in order to bring about his death, just as they did in the case of the host. But since the fable of the pierced host came into existence several centuries later, the story is open to doubt. Following the accusation of this convert, a priest appears to have counseled his lord no longer to tolerate the Jews in the city. In 1010 Alduin, Bishop of Limoges, offered the Jews of his diocese the choice between baptism and exile. For a month theologians held disputations with them, but without much success, for only three or four of the Jews abjured their faith; of the rest some fled into other cities, while others killed themselves ("Chronicles of Adhémar of Chabannes," ed. Bouquet, x. 152; "Chron. of William Godellus," *ib.* 262, according to whom the event occurred in 1007 or 1008). A Hebrew text also states that Duke Robert of Normandy having concerted with his vassals to destroy all the Jews on their lands who would not accept baptism, many were put to death or killed themselves. Among the martyrs was the learned Rabbi Senior. A rich and esteemed man in Rouen, Jacob b. Jekuthiel, went to Rome to implore the protection of the pope in favor of his coreligionists, and the pontiff sent a high dignitary to put a stop to the persecution (Berliner's "Magazin," iii.; "Oẓar Ṭob," pp. 46-48). Robert the Pious is well known for his religious prejudice and for the hatred which he bore toward heretics; it was he who first burned sectarians. There is probably some connection between this persecution and a rumor which appears to have been current in the year 1010. If Adhémar of Chabannes, who wrote in 1030, is to be believed, in 1010 the Western Jews addressed a letter to their Eastern coreligionists warning them of a military movement against the Saracens. In the preceding year the Church of the Holy Sepulcher had been converted into a mosque by the Mohammedans, a sacrilege which had aroused great feeling in Europe, and Pope Sergius IV. had sounded the alarm ("Monum. Germ., Scriptores," iv. 137). The exasperation of the Christians, it seems, brought into existence and spread the belief in a secret understanding between the Mohammedans and the Jews. Twenty years later Raoul Glaber (Bouquet, x. 34) knew more concerning this story. According to him, Jews of Orleans had sent to the East through a beggar a letter which provoked the order for the destruction of the Church of the Holy Sepulcher. Glaber adds that on the discovery of the crime the expulsion of the Jews was everywhere decreed. Some were driven out of the cities, others were put to death, while some killed themselves; only a few remained in all the "Roman world." Five years later a small number of those who had fled returned. Count Riant says that this whole story of the relations between the Jews and the Mohammedans is only one of those popular legends with which the chronicles of the time abound ("Inventaire Critique des Lettres Historiques des Croisades," p. 38, Paris, 1880). Another violent commotion arose about the year 1065. At this date Pope Alexander II. wrote to the Viscount of Nar-

Persecution of Jews in Limoges and Rouen.

bonne, Béranger, and to Guifred, bishop of the city, praising them for having prevented the massacre of the Jews in their district, and reminding them that God does not approve of the shedding of blood ("Concil." ix. 1138 and 1154; Vaissette, 355). A crusade had been formed against the Moors of Spain, and the Crusaders had killed without mercy all the Jews whom they met on their route.

Franko-Jewish Literature.

During this period, which continues till the first Crusade, Jewish culture was awakening, and still showed a certain unity in the south of France and the north. Its domain did not embrace all human knowledge; it included in the first place poetry, which was at times purely liturgical—the echo of Israel's sufferings and the expression of its invincible hope—but which more often was a simple scholastic exercise without aspiration, destined rather to amuse and instruct than to move—a sort of dried sermon. Following this comes Biblical exegesis, the simple interpretation of the text, with neither daring nor depth, reflecting a complete faith in traditional interpretation, and based by preference upon the Midrashim, despite their fantastic character. Finally, and above all, their attention was occupied with the Talmud and its commentaries. The text of this work, together with that of the writings of the Geonim, particularly their responsa, was first revised and copied; then these writings were treated as a "corpus juris," and were commented upon and studied both as a pious exercise in dialectics and from the practical point of view. There was no philosophy, no natural science, no belles-lettres, among the French Jews of this period.

Several names of scholars and poets emerge from the shadows of the tenth century: Makir, the gaon Todros, and Moses b. Abbun, chiefs of the school of Narbonne; Simon of Mans; his son Joseph and his grandson Abbun the Great; Judah b. Meïr ha-Kohen (in French "Leontin"), teacher of Gershon; Moses of Arles. In the eleventh century there were many famous authors who played a rôle of the first importance in the development of Jewish civilization and who left their imprint upon Judaism. The most illustrious of them was Gershon, called the "Light of the Exile," who was originally from Metz, but exercised his activity at Mayence and established the study of the Talmud upon the banks of the Rhine. He was a poet, and his productions breathe an intense emotion, due to the sorrows of the times. As grammarian, he turned his attention to the Masorah; as Talmudist, he was the author of the first Talmudic commentary produced in Europe, as well as of practical treatises of rabbinical casuistry and of responsa. As chief of the school, inspired by circumstances he passed measures ("taḳḳanot") of wide-reaching importance, which have retained the force of law throughout Occidental Judaism. He forbade polygamy and one-sided divorce. He had pupils from France, among others Judah b. Moses of Toulouse, Elias the Elder of Mans, and Simon the Elder of Mans, uncle of Rashi. He corresponded with the French rabbis Simson Cohen, Elias b. Elias, Daniel b. Jacob, Leon, Juston (originally in all probability from Burgundy), Samuel b. Judah, and Joseph b. Perigoros. Close to Gershon must be placed Joseph b. Samuel Ṭob-'Elem (Bonfils), rabbi of Limousin and Anjou, and a remarkable Talmudist. He left to posterity many fine editions of the rabbinical writings of his predecessors. He was also an excellent poet, and the author of interesting decisions and responsa. Liturgical poets, such as Joseph b. Solomon of Carcassonne, Benjamin b. Samuel of Coutances, and Elias the Elder b. Menahem of Mans, were numerous.

Jewish France was so rich in men of learning that she gave some of them to Germany, among them Isaac ha-Levi of Vitry, who became head of the school at Worms, and Isaac b. Judah, who became head of the school of Mayence. Both of these became teachers of Rashi.

Rashi.

The great figure which dominates the second half of the eleventh century, as well as the whole rabbinical history of France, is Rashi (Solomon b. Isaac) of Troyes (1040–1106). In him is personified the genius of northern French Judaism: its devoted attachment to tradition; its naive, untroubled faith; its piety, ardent but free from mysticism. His works are distinguished by their clearness, directness, and hatred of subtlety, and are written in a simple, concise, unaffected style, suited to his subject. His commentary on the Talmud, which was the product of colossal labor, and which eclipsed the similar works of all his predecessors, by its clearness and soundness made easy the study of that vast compilation, and soon become its indispensable complement. His commentary on the Bible (particularly on the Pentateuch), a sort of repertory of the Midrash, served for edification, but also advanced the taste for simple and natural exegesis. The school which he founded at Troyes, his birthplace, after having followed the teachings of those of Worms and Mayence, immediately became famous. Around his chair were gathered Simḥah b. Samuel, R. Samuel b. Meïr (Rashbam), and Shemaia, his grandsons; likewise Shemaria, Judah b. Nathan, and Isaac Levi b. Asher, all of whom continued his work. In his Biblical commentaries he availed himself of the works of his contemporaries. Among them must be cited Moses ha-Darshan, chief of the school of Narbonne, who was perhaps the founder of exegetical studies in France; Menahem b. Ḥelbo; and, above all, Joseph Caro. Thus the eleventh century was a period of fruitful activity in literature. Thenceforth French Judaism became one of the poles of universal Judaism.

The Crusades: The Jews of France do not seem to have suffered much during the Crusades, except, perhaps, during the first (1096), when the Crusaders are stated to have shut up the Jews of Rouen in a church and to have exterminated them without distinction of age or sex, sparing only those who accepted baptism (Guibert de Nogent, ed. Bouquet, xii. 240; "Chron. Rothomag."; Labbe, "Novæ Bibliothecæ, manuscript Lib." i. 367). According to a Hebrew document, the Jews throughout France were at that time in great fear, and wrote to their brothers in the Rhine countries making known to them their terror and asking them to fast and pray (anonymous text of Mayence, in A. Neubauer and Stern, "Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge," p. 47). Happily their fears proved groundless.

R. Tam in the Second Crusade.

At the time of the second Crusade, Jacob Tam, the grandson of Rashi, had cause to lament the actions of the Crusaders, who burst into his house, seized his possessions, destroyed a book of the Law, and carried him off into the open field with the intention of putting him to death. But perceiving one of the nobles, he called him to his aid and was rescued. Ephraim of Bonn is the only writer who tells of this incident; R. Tam himself makes no reference to it ("Judenverfolgungen," p. 64), and even Ephraim adds that in the other communities of France no one was put to death or compelled to abjure his faith. Nevertheless, the consequences of the Crusades were terrible for the Jews, for this great religious movement produced an excitement of the popular imagination which had dire results for them. It was about this time that accusations of ritual murder were bruited; mere manifestations of a mental malady on the part of majorities intolerant of the existence of a minority who kept aloof from them. From the economic and social point of view this epoch was destined to be for the Jews a turning-point. Until that time the Jews had been chiefly merchants; henceforth they become known above all as usurers. St. Bernard, abbot of Clairvaux, who preached the second Crusade, and who intervened with great courage to prevent the massacre of the German Jews, asked King Louis VII. to prohibit the Jews from accepting usurious rates of interest from those who set out for the Holy Land. Moreover, in speaking of their rapacity, and observing that in places where there were no Jews the Christian usurers were worse in their exactions, he says that on this account the latter might justly be accused of Judaizing ("Epistola," 363; ed. Migne, clxxxii. 564). Peter the Venerable, abbot of Cluny, wrote in 1146 to the king that even if he did not counsel the massacre of the Jews, they should at least be punished by being despoiled of their ill-gotten gains and thefts, and that the army of the Crusaders should not spare Jewish treasures ("Epistola," 36; ed. Migne, clxxxix. 366). For having resisted these appeals Louis VII. was accused by a contemporary historian of having been moved by cupidity ("Fragmentum Historicum Vitam Lud. VII. Summatim Complectens," in Bouquet, xii. 286). Pope Alexander III. in a letter to the Archbishop of Bourges (1179) addressed to him the same reproach (Bouquet, xv. 968). According to Ephraim of Bonn, the provisions of the bull of Pope Eugenius IV. exonerating the Crusaders from their debts to the Jews were carried out in France ("Judenverfolgungen," p. 64).

Blood Accusation.

The accusation of ritual murder in France was closely connected with the Crusades. According to a Jewish account of the second Crusade ("Judenverfolgungen," p. 62), the Crusaders, in order to justify their sanguinary exploits, pretended at times that they were punishing the Jews for the murder of Christians. It was said that the Jews committed this crime not because they had need of Christian blood for ritual purposes, but in order to repeat the crucifixion of Jesus. At Pontoise it was said some time before 1171 that they had crucified an adult Christian of the name of Richard. The dates given vary: it was in 1163 according to Lambert Waterlos, who died in 1170 (Bouquet, xiii. 520); in 1179 according to Rigord; in 1156 according to Geoffroy of the abbey of St. Martial of Limoges, who died in 1184 (Bouquet, xii. 438; see also "Judenverfolgungen," p. 34). The body was carried to Paris and worked numerous miracles in the Church of the Holy Innocents, where it was interred. Similar accusations were made against the Jews at Epernay and at Janville (department of Eure et Loire) about the same time—that is to say, about the year 1170—but no details are known ("Judenverfolgungen," pp. 34–35). The outburst at Blois is the most famous, and cost the lives of 31 persons. The affair was of a most lamentable nature. A man was watering a horse in the Loire. Frightened at the sight of a Jew who was near, the animal reared. This was sufficient to cause the man to return at once and accuse the Jew of having thrown into the stream the body of a Christian child which had been crucified by the Jew's coreligionists. He himself had been afraid of meeting the same death, and the horse had instinctively recoiled. Thibaut de Champagne, Count of Blois, immediately incarcerated all the Jews in the city. A priest suggested that the man should be put to the test by water, and as the test resulted in his favor, the proof of the crime of the Jews was regarded as conclusive. Having rejected baptism, 31 Jews were burned on Wednesday, May 26, 1171. Jacob Tam, who was informed of this sad occurrence, decided that this day should be one of fasting, and the communities of France, Anjou, and the provinces on the Rhine duly observed it as such (statement of Baruch ben Meïr of Orleans; letters of the notables of Orleans; letter of a Jew of Tours to R. Yom-Ṭob; "Martyrology of Ephraim of Bonn"; letter of the notables of Paris in "Judenverfolgungen," pp. 31 *et seq.*; Robert du Mont, in Bouquet, xiii. 315). Robert du Mont also says that Jews were burned in Paris likewise in 1177 for the murder of St. William. The belief in this legend was destined to be most baneful to the Jews of the entire kingdom of France. Philip Augustus, who, in 1180, at the age of fifteen succeeded Louis VII., his brother, had, according to his historian Rigord, often heard the young nobles who were his fellow students in the palace tell how the Jews of Paris went year by year into subterranean retreats on Passover or during the Holy Week, and sacrificed a Christian in order to outrage the Christian religion. Often during his brother's reign (they said) the guilty had been seized and thrown into the flames. Immediately after his coronation, Saturday, March 14, 1181, he ordered the Jews to be arrested in all their synagogues, and despoiled of their money and their vestments (an English chronicler, Raoul of Dicet [ii. 14], says that he released them for a ransom of 15,000 silver marks). The Jews, adds Rigord, were then very numerous, and many rabbis (didascali) had come to sojourn in Paris; they had become enriched to the extent of owning nearly half of the city; they were engaged in usury; their patrons were often despoiled of their possessions, while others were kept on parole in the houses of

Expulsion from France, 1182.

certain of the Jews. After having consulted a hermit who lived in the Vincennes forest, the king released the Christians of his domain from all their debts toward the Jews, with the exception of one-fifth which he transferred to himself. In the following April, 1182, he published an edict of expulsion, but according the Jews a delay of three months for the sale of their personal property. Immovable property, however, such as houses, fields, vines, barns, and wine-presses, he confiscated. The Jews attempted to win over the nobles to their side, but in vain. In July they were compelled to leave the royal domains of France; their synagogues were converted into churches (Rigord, "Gesta Philippi Augusti," i., vi. 12-17; ed. Delaborde, pp. 14 *et seq.*; see also Guillaume le Breton, "Philippidos," i. 389 *et seq.*; ed. Delaborde, p. 23).

As may be seen, these successive measures were simply expedients to fill the royal coffers. The goods confiscated by the king were at once converted into cash (Leopold Delisle, "Catalogue des Actes du Regne de Philippe Auguste," 20, 21, 22, 27, 51, 58). It is well to add that at that time the royal domains were reduced to a very narrow strip of territory, extending around Paris and Orleans.

During the century which terminated so disastrously for the Jews their condition was not altogether bad, especially if compared with that of their brethren in Germany. Thus may be explained the remarkable intellectual activity which existed among them, the attraction which it exercised over the Jews of other countries, and the numerous works produced in those days. The impulse given by Rashi to study did not cease with his death; his successors—the members of his family first among them—brilliantly continued his work. Research moved within the same limits as in the preceding century, and dealt mainly with the Talmud, rabbinical jurisprudence, and Biblical exegesis. Rabbenu Tam, to whom reference will again be made, investigated at least one section of Hebrew grammar; he undertook the defense of Menahem b. Saruḳ against Dunash b. Labraṭ; as innovator in another direction he composed a poem on the accents and imitated the versification of the Spanish Jews, which impelled Abraham ibn Ezra to ask: "Who is this that has led the French into the temple of poetry?" But in this he had no successors, and did not create a school.

The "Tosafot."

Centers of Rabbinic Learning.

Biblical exegesis, which continued to be distinguished by its simplicity and naturalness, now commenced to place too much importance on interpretations based on the numerical values of letters and on analogous methods (gemaṭria, noṭariḳon). Liturgical poetry was constantly cultivated by a large number of rabbis. Talmudic studies underwent a marked transformation. Exposition of the Talmud having almost reached a limit (for who could hope to compete with Rashi's work?), scholars no longer confined themselves merely to understanding the Talmud, but, just as had been done formerly with the Mishnah, they selected from the Talmud their themes for academic and juristic discussions. By the help of parallel passages they shed new light on the text of the Talmud; by comparing analogous passages they sought to establish rules of jurisprudence; and, where the text contained contractions, whether real or merely apparent, external or internal, they pointed them out and sought to explain them away. On the other hand, from the Talmud they deduced laws applying to the conditions of contemporaneous life. Their glosses or postils, known under the name of "tosafot" (additions), were originally simple appendixes to the commentary of Rashi, discussing, correcting, or completing them. They represent the result of the discussions of the schools and of the teaching of the masters, and are notes made by the professor or, as was more often the case, collected by the pupils to carry with them when they visited other schools. Study, considered always as a means of salvation, became more and more simple dialectics, aptly compared with that of the scholastics of the time. But even in this extravagant display of ingenuity, of subtlety, and of erudition, the French rabbis, as their contemporaries of Germany, preserved a moderation ignored by their disciples, the Poles of the sixteenth and following centuries. Subtlety did not exclude clearness; logic never lost its rights; order ruled in the editing of their notes. The production of tosafot became the dominant and absorbing occupation of this period, and impressed its distinctive character upon the studies of the time. The work was participated in by a whole legion of scholars, spread over the north of France, Normandy as well as the Isle of France, Champagne as well as Burgundy and Lorraine. Champagne, however, was the most active center. In these different provinces schools were founded—at Ramerupt after Troyes, at Dampierre, at Auxerre, at Sens, at Falaise, at Paris, etc. To these centers of instruction, just as to the French universities, hastened pupils from distant countries, from Slavic lands, from Bohemia, and from Germany. Like the traveling students of that period, the pupils of the rabbis traversed the land, mocking at distance, insensible to privation, going from one master to another in their thirst for instruction. The earliest masters who gave prestige to this form of instruction were members of the family of Rashi: Judah b. Nathan, his son-in-law and the continuer of his commentary on the Talmud; Meïr, another son-in-law, who became director of the Troyes Academy after Rashi's death; Jacob Tam (called commonly "Rabbenu Tam," the son of Meïr)—the true founder of the school of tosafists, a man of strong will and energetic character, and known to his contemporaries as the supreme authority of French Judaism; his brother Samuel (Rashbam), an excellent exegete, somewhat daring in parts of his Biblical commentary; Samuel de Vitry, a nephew of R. Tam. To the same group belong Samuel de Vitry, a disciple of Rashi, and author of the Maḥzor Vitry; his great-grandson, Isaac b. Samuel the Elder, the famous "RI," whose name occurs frequently in the tosafot, and who was chief of the school at Dampierre (to be distinguished from Isaac b. Abraham, known as "RI ha-Baḥur" (the Younger), who succeeded him); Elhanan, son of Isaac b. Samuel, martyred in 1184. To these names of famous tosafists must also be added the following: Jacob of Orleans (died in London in 1189), who was also an exegete; Samuel b. Ḥayyim of Verdun, disciple of R. Tam; Hoshaiah ha-Levi of Troyes; Menahem b. Perez of Joigny, also an exegete; Yom-Ṭob of Joigny (died at York in 1190), a liturgical poet and Biblical commentator; Samuel b. Aaron and Simon b. Samuel of Joinville; Eliezer b. Samuel of Metz, author of the "Sefer Yere'im"; Moses b. Abraham of Pontoise; Simon b. Joseph of Falaise; Yom-Ṭob; Judah b. Yom-Ṭob; Ḥayyim b. Hananel Cohen; the celebrated Judah b. Isaac, alias Sir Léon of Paris; Simson de Couçy, one of the most learned of the tosafists; Judah of Corbeil; Joseph and Isaac b. Baruch of Clisson; Eliezer b. Solomon; and the well-known Simson (b. Abraham) of Sens, commentator of the Mishnah and the Sifra. Side by side with these tosafists may be cited a number of scholars renowned for their vast knowledge, such as Joseph Caro, mentioned above in connection with the history of the previous century; Shemaiah, commentator on the Talmud; Joseph b. Isaac of Orleans, better known under the name of "Joseph Bechor Schor," an ingenious exegete; Solomon b. Isaac and Eleazar of Orleans; Samuel b. Jacob of Auxerre; Aaron and Bender d'Epernay; Eliezer of Beaugency, an exegete of authority; Jehiel b. David and Jekuthiel b. Judah of Troyes; Jacob and Isaac de Bray, who died in 1191; David of Brienne; Samuel de Joinville; Joseph b. Solomon de Dampierre; Joseph b. Joseph de Port Audemer; Samuel b. Joseph of Verdun; Abraham of Toul; Moses of Saumur; Joseph b. Moses and Simson of Troyes; David of Château-Thierry; Meshullam b. Nathan of Melun; Nathan, his son; Jedidia of the same town; Solomon b. Abraham b. Jehiel; Mattithiah b. Moses; Judah b. Abraham; Samuel, Moses, and Jacob b. Samson; Elijah b. Judah of Paris; Joseph Porat of Caen; Joseph the Saint and Samson of Corbeil; Joseph b. Isaac of Chinon; Joseph of Chartres, poet and exegete; Moses of Saumur; Isaac b. Solomon and Eliezer of Sens. This list could be considerably prolonged if all the learned men of the time were mentioned whose birthplace is not exactly known, although they are certainly French. It is sufficient to know that at a synod held at Troyes under the presidency of Samuel b. Meïr and R. Tam, rabbis came from Troyes, Auxerre, the banks of the Rhine, Paris and its environs, from Melun, Normandy and the coast, Anjou, Pontou, and Lorraine. These synods are distinctive of the history of northern France in the twelfth century; in imitation of the local or national councils, and principally at the instigation of R. Tam, the heads of the Israelite community met several times, without doubt at the time of the Champagne fairs, to deliberate upon dubious cases of jurisprudence, or to pass new laws necessitated by changed conditions. Thus, they forbade Jews to buy or to take in pledge crucifixes, church ornaments, or other objects connected with the Catholic form of worship; to summon their coreligionists to appear before non-Jewish judges; to allow themselves to be nominated by the civil authorities as provost or leader of the community without having been previously proposed for this office by the majority of the community. They also decided that the prohibition of R. Gershom against polygamy should be enforced, and that it should not be revoked at any time in the future except under urgent necessity and by a council of at least a hundred rabbis from three different regions—from France, Normandy, and Anjou. The command was renewed to excommunicate traitors who brought false charges against their brethren. Finally a question connected with the matrimonial laws was settled (Neubauer, "R. E. J." xvii. 66–73; Gross, "Gallia Judaica," pp. 231 *et seq.*).

Synods.

In the South.

In the south of France the intellectual life of the Jews was equally intense, and for similar reasons. Never had their situation been more happy; rulers and people agreed in treating them with kindness. At Toulouse and at Béziers they had to suffer, it is true, odious restrictions At Béziers, on Palm Sunday, the bishop regularly exhorted the people to take vengeance on the Jews, "who had crucified Jesus." He even went further and gave them permission to attack the deicides and to raze their houses. This the inhabitants always did with such ardor that it resulted in bloodshed. The attack commenced on the first hour of the Saturday before Palm Sunday, and lasted until the last hour of the Saturday after Passover. At Toulouse, as a penalty for the alleged crime of having, in the time of Charlemagne, delivered up the town to the Saracens—a mere legend, since the Moors never entered the town—thrice a year a Jew was compelled to present himself before the church to have his ears boxed. But these two customs were justly abolished in the twelfth century; the latter, at the commencement of the century, was replaced by a fixed payment to the canons of St. Saturnin (Vaissète, ii. 151); that of Béziers in 1160 by a tax to be used in purchasing ornaments for the cathedral (*ib.* iii. 813). The favor which the Jews in general enjoyed at that time may be judged from the fact that they were employed by the counts and inferior lords in the position of "bailes." As such they had the administration of lands dependent directly on their lords; they also had a large share in the administration of justice. "Above all, they filled the office of farmers of revenue, and were allowed to farm out the tolls, the receipts of the towns and fiefs, and even certain of the revenues of the chapters and bishops" (Saige, "Les Juifs du Languedoc," pp. 15 *et seq.*). But if, as is natural, Christian documents impart this information, it does not follow that the Jews drew their revenues exclusively from such offices, for the Hebrew responsa show that they continued to practise the same trades as before. Their prosperity was due altogether to the ever-kindly attitude of the people toward them, and to the liberalism of the counts of Toulouse and the viscounts of Béziers, who had taken them under their protection. Raymond Trencavel and Roger II., viscounts of Béziers, and Raymond V. and VI., were in turn well disposed toward them, and entrusted them with the duties of bailes. The Jews of Béziers took no part in the popular conspiracy of that city, which in 1167 occasioned the assassination of Raymond Trencavel, and they accordingly did not suffer in the massacre with which that crime was avenged in 1169. At a later date, when Raymond VI. was attacked by the Crusaders, one of the direct charges brought against him was that of having, "to the shame of the faith," admitted Jews to public offices. The lords of Montpellier alone were consistently opposed to appointing Jews to the office of baile.

Provençal Learning.

Among the Jews of this district science reached heights even loftier than those to which it attained in northern France. The proximity of Spain, the peaceful condition of the district, and other circumstances which will be mentioned later, made Provence (a name then given to all the south of France) a chosen land for Jewish science, and assured it a brilliant part in the transmission of the civilization of classic times. There, too, rabbinical science was cultivated with ardor and produced remarkable men. Its centers were Arles, Béziers, Lunel, Marseilles, Montpellier, Narbonne, Nîmes, Posquières, and St. Gilles. When in 1160 Benjamin of Tudela on his way through Provence stopped at Narbonne, "one of the towns which are most famous for their knowledge, and whence the knowledge of the Law has spread through all the land," he found there Kalonymus, son of the nasi Todros, chief of the rabbinical school; Abraham Ab Bet Din, author of "Sefer ha-Eshkol"; R. Judah; and other learned men, all of whom had numerous pupils. He also found at Béziers another school, under the direction of Solomon Ḥalafta and Joseph b. Nathaniel; at Montpellier he met Reuben b. Todros, Nathan b. Simon, Samuel and Mordecai b. Samuel; at Posquières, the seat of a famous school, he saw Abraham b. David (RABaD), who was renowned for his knowledge, and who supported poor students at his own expense, and also Joseph b. Menahem, Benvenuti, Benjamin, Abraham, and Isaac b. Moses; while at St. Gilles was a community comprising about a hundred learned men, with Isaac b. Jacob, Abraham b. Judah, Eliezer, Isaac, Moses, and Jacob b. Levi, and Abba Mari b. Isaac at the head. At Arles was a community of two hundred Israelites, including Moses, Tobias, Isaiah, Solomon, Nathan, and Abba Mari. At Lunel, says Benjamin, "is a holy brotherhood which studies the Law day and night. The celebrated Meshullam b. Jacob teaches there; his five sons, Joseph, Isaac, Jacob (Nazir), Aaron, Asher, famous for their wisdom as well as for their wealth, have withdrawn themselves from all worldly interests, pursue their studies unceasingly, and abstain from eating meat. Moses b. Judah, Samuel he-Ḥazzan, Solomon ha-Kohen, and Judah b. Saul ibn Tibbon, the Spaniard, also live there, and pupils are taught and supported gratuitously." Finally Benjamin stopped at Marseilles, where he saw the wise Simon b. Anatoli, the latter's brother Jacob, and several other rabbis. The number of famous rabbis mentioned in this chronicle as living in the same year is worthy of note. To complete the list, however, there still remain to be mentioned Meïr b. Isaac of Trinquetailles, author of the "Sefer ha-'Ezer"; the famous Zerachiah ha-Levi, originally from Spain and author of the "Sefer ha-Ma'or," who lived at Lunel; Abraham b. Nathan ha-Yarḥi of Lunel, author of the "Sefer ha-Manhig"; the whole Kalonymus family at Narbonne; Isaac b. Merwan ha-Levi; Moses b. Joseph b. Merwan ha-Levi; etc.

Halakic Studies.

A new method lent variety to the studies of these Talmudists. Isaac Alfasi of Spain had composed a sort of compilation of the Talmud, omitting from it all matters not related to jurisprudence. This plan soon found favor with scholars of a methodical frame of mind, and the "Little Talmud," as the work of Alfasi was called, became the object of devoted study in Provence. Abraham Ab Bet Din was the first scholar there to follow its method and to effect a codification of the contents of the Talmud ("Sefer ha-Eshkol"). On the other hand, Zerachiah ha-Levi in his "Ma'or" criticised the "Sefer ha-Eshkol" severely. Abraham b. David thereupon energetically undertook the defense of his master, and was supported by his disciple, Meïr of Trinquetailles, in his "Sefer ha-'Ezer." Much as these ardent polemics agitated the south of France, they were to be surpassed by others of which Abraham b. David was destined to be the cause. To Alfasi's summary was due the creation of a veritable "summa" of the Talmud, the profoundest work and the most methodical that the Talmud ever inspired—the Mishneh Torah of Maimonides, in which for the first time the Talmudic rules were classified and elucidated according to a scientific plan. The author, absorbed in philosophy, intended that this "summa" should enable students to dispense with a too absorbing study of the Talmud. RABaD, a follower of tradition, was startled by such boldness, for he saw in the book, and perhaps correctly, a mortal danger to the intellectual activity of Judaism, and the cessation of those studies which, though narrow, furnished intellectual food for legions of scholars. Furthermore, Maimonides, a reverential pupil of Aristotle, and an ardent rationalist, did not hesitate to submit to the judgment of reason the theological opinions of the rabbis of the Talmud. Everything which implied the materiality of the Deity or a belief in the resurrection of the body, and all ordinances having, in his eyes, a superstitious character, were disregarded in the Mishneh Torah, and philosophic principles were placed at the foundation even of the legal code. It was a revolution; Rabad understood this, and he undertook to arrest it. He submitted the work of Maimonides to a criticism, minute, bitter, and sometimes brutal, upholding with all his might the doctrine that absolute faith must be accorded to the teachings of the Talmud. It was the battle of free inquiry against the principle of authority, the resistance of the conservative spirit to the audacity of dangerous innovation. Learned as this criticism was, and great as was the authority with which Rabad's incomparable Talmudic knowledge and highly esteemed works had invested him, his opposition was powerless against the prestige which Maimonides had already gained in Provence. There portions of the Mishneh Torah were received as the work progressed, and its completion was eagerly awaited (letter to Joseph b. Aknin). Maimonides, indeed, was consulted as an oracle in Provence; from Marseilles came requests for his opinion even in matters of astrology. Furthermore, he had written a theological treatise, the "Guide to the Perplexed," of an audac-

RABaD and RaMBaM.

ity remarkable for that time, and in which he applied to the Bible the methods of Aristotle and sought for a rational explanation of the religious ordinances. Far from being scandalized at this, the communities, such as that of Lunel, asked him to translate the work from the Arabic into Hebrew, in order that they might study it thoroughly; and at the end of the twelfth century the translation was undertaken by an inhabitant of Lunel. Such a phenomenon, new to France, is explained by the relationship which existed between the Jews there and those across the Pyrenees, where free inquiry was eagerly pursued. An event which rendered this Spanish influence still more potent was the persecution of the Almohades, who drove many Spanish scholars from Spain into Provence, and thereby brought about in miniature a renaissance similar in its way to that which the conquest of Constantinople afterward produced. Two families, the Ibn Tibbons and the Ḳimḥis, transplanted into Provence the Arabic-Jewish civilization of Spain, and the medium for utilizing the forces thus presented was found in the person of Meshullam b. Jacob, who desired to play the part of an intellectual Mæcenas, and who may justly claim to have been the author of the scientific movement among the southern Jews. He it was who called forth the talent of Judah b. Saul ibn Tibbon, originally from Granada, then a fugitive at Lunel. Meshullam and his son Asher insisted that Judah should translate the principal works of the Jews, which, being written in Arabic, could not be read by all. With their assistance Judah translated into Hebrew Baḥya's "Ḥobot ha-Lebabot," Solomon ibn Gabirol's "Tiḳḳun Middot ha-Nefesh," Judah ha-Levi's "Cuzari," Saadia's "Sefer ha-Emunot weha-De'ot," and even Ibn Janaḥ's Hebrew grammar. Judah ibn Tibbon became the head of a dynasty of translators who spread through the Occident all the sciences cultivated in Spain by the Arabs and the Jews. Concurrently with Judah ibn Tibbon, Joseph Ḳimḥi, also a refugee from Spain, translated the "Ḥobot ha-Lebabot." But while the talent of the Ibn Tibbons was directed to translating, that of the Ḳimḥis was on the whole devoted to Biblical exegesis and grammar. Through Joseph Ḳimḥi and his sons Moses and David were made accessible to Provence all those treasures of exegetical and grammatical science of which Jewish Spain had enjoyed the benefit. The simple haggadic exegesis current in the north of France was replaced by a freer, bolder interpretation of the Bible based upon a knowledge of grammar, and made profounder and more rigorous by a comparative study of Arabic grammar. The Ibn Tibbons finished the conquest of Provence commenced by Abraham ibn Ezra. When this Bohemian genius entered the country, bringing with him a whiff of the free air of Spain, and dazzling all with his display of Biblical knowledge and with the originality of his interpretation, he was received with enthusiasm; and his visit was long remembered.

The Translators.

Beside these two forces—conservatism on the one side, knowledge freeing itself from tradition on the other—appeared at this time a third, mysticism, which was destined soon to show itself all-powerful. Isaac the Blind, son of Abraham b. David (RABaD), was the founder of Cabala, and Isaac's son Asher was also a renowned cabalist, while even Abraham himself manifested a tendency toward mysticism. The same is true of the family of Meshullam b. Jacob, whose sons Aaron and Jacob are likewise reputed to have inclined toward such speculations (Gross, in "Monatsschrift," 1874, p. 173).

Thus from north to south French Judaism of the twelfth century affords the spectacle of an intense intellectual excitement.

Thirteenth Century. Northern France: This century, which opened with the return of the Jews to France proper (then reduced almost to the Isle of France), closed with their complete exile from France in a larger sense. In the month of July, 1198, Philip Augustus, "contrary to the general expectation and despite his own edict, recalled the Jews to Paris and made the churches of God suffer great persecutions" (Rigord). The king adopted this measure from no good will toward the Jews, for he had shown his true sentiments a short time before in the Bray affair. But since then he had learned that the Jews could be an excellent source of income from a fiscal point of view, especially as money-lenders. Not only did he recall them to his estates, but, as has been pointed out by Vuitry ("Etudes sur le Régime Financier de la France," i. 315 *et seq.*), he gave state sanction by his ordinances to their operations in banking and pawnbroking. He placed their business under control, determined the legal rate of interest, and obliged them to have seals affixed to all their deeds. Naturally this trade was taxed, and the affixing of the royal seal was paid for by the Jews. Henceforward there was in the treasury a special account called "Produit des Juifs," and the receipts from this source increased continually. At the same time it was to the interest of the treasury to secure possession of the Jews, considered as a fiscal resource. The Jews were therefore made serfs of the king in the royal demain, just at a time when the charters, becoming wider and wider, tended to bring about the disappearance of serfdom. In certain respects their position became even harder than that of serfs, for the latter could in certain cases appeal to custom and were often protected by the Church; but there was no custom to which the Jews might appeal, and the Church laid them under its ban. The kings and the lords said "my Jews," just as they said "my lands," and they disposed in like manner of the one and of the other (Vuitry, *l.c.* after Brussel, "Nouvel Examen de l'Usage Général des Fiefs en France," i., book ii., ch. xxxix., pp. 569 *et seq.*, Paris, 1750; "Ordonnances des Rois de France," i. 35, 44). The lords imitated the king: "they endeavored to have the Jews considered an inalienable dependence of their fiefs, and to establish the usage that if a Jew domiciled in one barony passed into another, the lord of his former domicil should have the right to seize his possessions." This agreement was made in 1198 between the king and the Count of Champagne in a treaty, the terms of which provided that neither should retain in his domains the Jews of the other

Recalled by Philip Augustus, 1198.

without the latter's consent, and furthermore that the Jews should not make loans or receive pledges without the express permission of the king and the count (Vuitry, *l.c.*). Other lords made similar conventions with the king (see Brussel, *l.c.*). Thenceforth they too had a revenue known as the "Produit des Juifs," comprising the taille, or annual quit-rent, the legal fees for the writs necessitated by the Jews' law trials, and the seal duty. A thoroughly characteristic feature of this fiscal policy is that the bishops (according to the agreement of 1204 regulating the spheres of ecclesiastical and seigniorial jurisdiction) continued to prohibit the clergy from excommunicating those who sold goods to the Jews or who bought from them.

Innocent III.

Indeed, king and lords even took a firm stand against Pope Innocent III. when he protested in 1205 against this new condition of affairs. The pontiff wrote to the king to censure him for his indulgence. If he was to believe what he had heard, the Jews by their usurious practises had gotten into their power the goods of the Church, they occupied castles, they acted as stewards and managers for the nobles, they had Christian servants, and Christian nurses on whom they committed abominable crimes. The civil authorities attached more faith to a deed signed by a debtor at the moment of the loan than to the witnesses whom he produced denying this deed. At Sens the Jews had been permitted to construct a synagogue higher than a church near which it stood, and there they sang so loudly as to disturb the service in the church. On Easter Day they walked in the streets and offered insults to the faith, maintaining that he whom their ancestors had crucified had been only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred, as in the case of a poor scholar who had recently been found dead in the house of a Jew ("Diplôme de Brequigny," ii. 2, 610; Bouquet, xix. 471). The pope wrote in the same spirit to the Duke of Burgundy and to the Countess of Troyes and the Count de Nevers (1208; Bouquet, xix. 497). But his efforts were of no avail. Eudes, Duke of Burgundy, having been informed by Philip Augustus that the pope had taken the Crusaders under his protection and had exempted those who set out for Jerusalem from the payment of the interest due their creditors, replied that "the pope can not, without the consent of the king, make any arrangement which may prejudice the rights of the king and the barons," and he counseled the latter to resist the innovations which would thus be introduced into the kingdom.

Under Louis VIII. and St. Louis.

It is probably at this epoch that the rule was established, "Li meuble au Juif le roi sunt au roi," or "Li meuble au Juif sunt au baron" ("Etablissements de St. Louis," ed. Viollet, ii. 249-250, ch. 132-133, drawn from the "Customs of Anjou"). Louis VIII. (1223-1226), in his "Etablissement sur les Juifs" of 1223 ("Ordonnances," i. 47), while more inspired with the doctrines of the Church than his father, Philip Augustus, knew also how to look after the interests of his treasury. Although he declared that from Nov. 8, 1223, the interest on Jews' debts should no longer hold good, he at the same time ordered that the capital should be repaid to the Jews in three years and that the debts due the Jews should be inscribed and placed under the control of their lords. The lords then collected the debts for the Jews, doubtless receiving a commission. Louis furthermore ordered that the special seal for Jewish deeds should be abolished and replaced by the ordinary one (Petit-Dutailles, "Etude sur la Vie et le Regne de Louis VIII." Paris, 1894, in 101st fascicle of the Bibliothèque de l'Ecole des Hautes Etudes). In spite of all these restrictions designed to restrain, if not to suppress, the operations of loans, Louis IX. (1226-70), with his ardent piety and his submission to the Church, unreservedly condemned loans at interest. He was less amenable than Philip Augustus to fiscal considerations. Despite former conventions, in an assembly held at Melun in December, 1230 ("Ordonnances," i. 53), he compelled several lords to sign an agreement not to authorize the Jews to make any loan. No one in the whole kingdom was allowed to detain a Jew belonging to another, and each lord might recover a Jew who belonged to him, just as he might his own slave ("tanquam proprium servum"), wherever he might find him and however long a period had elapsed since the Jew had settled elsewhere. At the same time the ordinance of 1223 was enacted afresh, which only proves that it had not been carried into effect. Both king and lords were forbidden to borrow from the Jews. In 1234 the king went a step further; he liberated his subjects from the third part of their registered debts to the Jews. It was ordained that the third should be restored to those who had already paid their debts, but that the debtors should acquit themselves of the remaining two-thirds within a specified time. It was forbidden to imprison Christians or to sell their real estate in order to recover debts owed to the Jews ("Ordonnances," i. 54). The king wished in this way to strike a deadly blow at usury. Before his departure for the Crusade in 1249 his increasingly stringent piety suggested to him the expulsion of the Jews from the royal domains and the confiscation of a part of their possessions, but the order for the expulsion was only partly enforced if at all (see on this obscure question Bouquet, xxiii. 214; Matthew Paris, iii. 104; I. Loeb, in "R. E. J." xx. 26). Later he became conscience-stricken, and, overcome by scruples, he feared lest the treasury, by retaining some part of the interest paid by the borrowers, might be enriched with the product of usury.

Increased Restrictions Under St. Louis.

Also in 1257 or 1258 ("Ordonnances," i. 85), wishing, as he says, to provide for his safety of soul and peace of conscience, he issued a mandate for the restitution in his name of the amount of usurious interest which had been collected on the confiscated property, the restitution to be made either to those who had paid it or to their heirs. Later, after having discussed the subject with his son-in-law, Thibaut, King of Navarre and Count of Champagne, he decided to seize the persons and the property of the Jews (Sept. 13, 1268). But an order which followed close upon this last (1269) shows that on this occasion also St. Louis reconsidered the matter. Nevertheless, at the request of Paul Christian (Pablo

Christiani), he compelled the Jews, under penalty of a fine, to wear at all times the "rouelle" or badge decreed by the Lateran Council in 1215. This consisted of a piece of red felt or cloth cut in the form of a wheel, four fingers in circumference, which had to be attached to the outer garment at the chest and back.

Disputations Between Jews and Christians.

The pious zeal of St. Louis manifested itself in other ways also. One day, according to Joinville ("Vie de Saint Louis," ed. De Wailly, pp. 18–19), a great disputation between the clergy and the Jews was held at the monastery of Cluny. A knight, having demanded from the abbot permission to speak first, said to the leader of the Jews: "Do you believe that the Virgin Mary, who bore God in her body and arms, gave birth while a virgin and was mother of God?" On the reply of the Jew in the negative the knight, calling himself a fool for having entered the Jew's house, struck him. The Jews fled, carrying their wounded rabbi with them. When the abbot reproached the knight for his conduct, the latter replied that it was a greater fault to hold such disputations, since good Christians, through a misunderstanding of the arguments of the Jews, would become infidels. With regard to this, St. Louis said to the chronicler: "No one, unless he be very well instructed, shall be allowed to dispute with them, but if a layman hear the Christian law reviled, he shall defend it with his sword, of which he shall force as much into his body as he can make enter." These controversies were never sought for by the Jews, who were well acquainted with the danger of discussions. But the clergy and the friars were possessed by the desire, not so much to convert the Jews, as to let Christians see the defeat of the Synagogue. The very existence of the Jews was a subject which troubled simple souls, and it was well to explain to them that the obduracy "of those rebels" was due to the stupidity of their beliefs. With this end in view, various treatises had as early as the twelfth century been composed against the Jews, such as "Annulus seu Dialogus Christiani et Judei de Fidei Sacramentis," by Rupert; "Tractatus Adversus Judæorum Inveteratum Duritiem," by Pierre le Venerable, but attributed wrongly to William of Champeaux; "Tractatus Contra Judæum," anonymous; "Liber Contra Perfidiem Judæorum," by Pierre de Blois (on these works see Israel Lévi in "R. E. J." v. 239 *et seq.*, and Isidore Loeb, "La Controverse Religieuse Entre les Chrétiens et les Juifs au Moyen Age en France et en Espagne," in "Revue de la Histoire des Religions," 1888, p. 17).

In the thirteenth century such treatises were composed not only in Latin but also in French; *e.g.*, "De la Disputaison de la Sinagogue et de la Sainte Eglise" (Jubinal, "Mystères du XVe Siècle," ii. 404–408), and "La Disputaison du Juyf et du Crestien" ("Hist. Littèr. de le France," 23, 217). From Hebrew works it is evident that the rabbis were sometimes tormented by the Christians, generally by the members of the clergy or of the orders (Geiger, "Proben Jüdischer Vertheidigung Gegen Christ. Angriffe im Mittelalter," in Breslauer's "Jahrbuch," i. and ii., 1850–51). Of interest for the Jewish side of the disputations is a curious collection of the thirteenth century containing replies made "to infidels and Christians" by Joseph l'Official and several members of his family (Zadoc Kahn, "Le Livre de Joseph le Zelateur," in "R. E. J." i. 222 *et seq.*, iii. 1 *et seq.*). Among the Christian disputants were some of the most distinguished members of the French clergy: the Archbishop of Sens, the Chancellor of Paris, the confessor of the queen, the bishops of Mans, of Meaux, of Poitiers, of Angoulême, of Angers, of Vannes, of St. Malo, the Abbot of Cluny, and the Dominican friars. "The astonishing and extraordinary point in their replies is the free spirit of the Christian clergy and the free speech of the Jews." The "infidels" to whom the responses of the Jews were addressed were converts who with all the ardor of neophytes showed themselves as the bitter enemies of their former coreligionists. St. Louis favored conversions; several of the proselytes were held at the baptismal font by the king himself, and were named after him. As the property of converts was confiscated because of the loss which resulted to the treasury from the cessation of the payment of the taxes imposed on Jews, the king granted them pensions (Tillemont, "Vie de St. Louis," ed. J. de Gaulle, v. 296 *et seq.*). In 1239 Nicholas Donin, a convert from La Rochelle, brought before Pope Gregory a formal accusation against the Talmud, charging that it contained blasphemies against Jesus, against God, against morality, and against the Christians, not to speak of many errors, follies, and absurdities. The pope thereupon addressed bulls to the bishops of France, England, and Castile, to the bishop and to the priors of the Dominicans and the Franciscans of Paris, directing that all copies of the Talmud should be seized and that an investigation of the contents of this work should be made. In France alone, it seems, was this order obeyed. On March 3, 1240, while the Jews were in the synagogues, all copies of the Talmud were seized.

Burning of the Talmud.

On June 12, 1240, a public debate was opened between Donin and four representatives of the Jews: Jehiel of Paris, Judah b. David of Melun, Samuel b. Solomon (perhaps Sir Morel de Falaise), and Moses de Couçy. The most weighty arguments were advanced by Jehiel, who has left a procès verbal of the controversy. After the disputation a tribunal was appointed to pass judgment upon the Talmud, among its members being Eudes de Chateauroux, Chancellor of the University of Paris; Guillaume d'Auvergne, Bishop of Paris; and the Inquisitor Henri de Cologne. After the same rabbis had been heard a second time, the Talmud was condemned to be burned. Two years after (in the middle of 1242) twenty-four cartloads of Hebrew books were solemnly burned at Paris. Doubtless all the copies had not been found, for in 1244 Innocent IV. wrote to St. Louis to institute a new confiscation. A little later, while at Lyons, the pope listened to the complaints of the Jews, and in 1247 he asked Eudes de Chateauroux to examine the Talmud from the Jewish standpoint, and to ascertain whether it might not be tolerated as harmless to the Christian faith, and whether the copies which had been confiscated might not be returned to their owners. The rabbis had represented to him that without the aid of the Talmud they could not understand the Bible or the rest of their statutes. Eudes informed the pope that the change of attitude involved in such a decision would be wrongly interpreted; and on May 15, 1248, the Talmud was condemned for the second time (Isidore Loeb in "R. E. J." i. 116, 247 *et seq.*, ii. 248 *et seq.*, iii. 39 *et seq.*; A. Darmesteter, *ib.* i. 140; Noël Valois, "Guillaume d'Auvergne," Paris, 1880). This was a fatal blow to Talmudic study in northern France, and from that moment it began to decline.

Under a king so pious and so hostile to the Jews as St. Louis, the Church could give free vent to its desire for regulating their condition. Never were so many councils occupied with their fate as in his reign: those of Narbonne (1227), Château Gautier (1231), Béziers (1246), Valence (1248), Alby (1254), Montpellier (1258), and Vienne (1267) all passed decrees affecting the Jews (Labbe, xi. 305, 444, 685, 698, 737, 781, 863). A comparison of these decrees with the ordinances of St. Louis shows that usually the pious king merely sanctioned the measures dictated by the bishops. But at length, in order to bring about the conversion of the Jews, St. Louis compelled them in 1269 to listen to the famous Paul Christian (Pablo Christiani, a converted Jew who had become a Dominican), to reply to the questions which he might put to them pertaining to religion, and to show him whatever books they had (Le Nain de Tillemont, v. 294; Ulysse Robert in "R. E. J." iii. 216). According to a Hebrew text (Neubauer in "J. Q. R." v. 713), a controversy appears to have taken place at Paris in 1273 between this Paul (wrongly called "Cordelier") and some French rabbis having at their head Abraham b. Solomon of Dreux; some of the sessions were held at the court of St. Louis' successor, Philip the Bold (1270–85), and some at the monastery of the Franciscans, the Archbishop of Paris and high dignitaries of the Church being present. The disputation appears to have provoked the massacre of more than a thousand persons, but even this failed to effect the conversion of any of the Jews. No Christian text has recorded this occurrence.

Under Philip the Bold and Philip the Fair.

Blood Accusation and Host Desecration.

Increasing Taxation.

Philip the Bold continued to treat the provisions of the canonical law as though they were a part of the common law. He reminded the royal officers that by the terms of the ordonnance of 1269 the Jews were compelled to abstain from all usury and to wear on their coats a colored badge ("Ordonnances," i. 312). At the Parliament of Pentecost in 1280, in accordance with a resolution adopted by the councils of 1279 and 1280, a new statute was passed prohibiting Jews from keeping Christian servants in their houses. And finally, in his ordinance of April 19, 1283, the king ordered the bailes to carry out the law preventing the Jews from repairing their synagogues and from possessing copies of the Talmud (Langlois, "Philippe le Hardi," p. 298). With Philip the Fair the Jews reached the nadir of their misfortunes. Not only had the ordinance requiring the wearing of the badge been enforced, but accusations of sorcery had been made (Ordonnance on the improvement of morals of 1254); and now the belief in ritual murder was to reappear. Since the previous century it had been scarcely mentioned in France. At Valreas, however, in 1247 it had caused several Jews to be sentenced to torture ("R. E. J." vii. 304); at Pons in Saintonge Jews seem to have been accused of the same crime, but at what date is not known ("Joseph le Zelateur" in "R. E. J." iii. 15); and at Troyes on April 25, 1288, for the pretended murder of a Christian child thirteen Jews chosen from among the richer members of the community were condemned by the Inquisition to perish in the flames. Several elegies, and a very fine French ballad written in Hebrew characters, commemorate this last event (A. Darmesteter in "R. E. J." ii. 199 *et seq.*). Two years later at Paris a Jew and his wife living in the Rue des Billettes were burned together, but this time on a new charge, that of piercing the host. The heinous crime was discovered by the clots of blood which sprang from the host and which nothing could stop. Ballads perpetuated the story of this miracle; the stained-glass windows of many churches commemorated it; and later, in the controversies between Catholic and Protestant theologians concerning the Real Presence, it furnished an argument for the former in favor of their thesis. Even to-day the "miracle of the Rue des Billettes" is recalled each year in the Church St. Jean-St. François, Rue Charlot, Paris (Bouquet, xx. 658; xxi. 127, 132; xxii. 32). But it was not superstition which guided Philip the Fair, who was a very practical politician. Even before ascending the throne, as Vuitry justly remarks (new series, i. 91), he had perceived the value of the Jews from a financial standpoint. In taking possession of Champagne in 1284 in the name of his wife, he received 25,000 livres as a gift from the Jews of that province, in return for which he confirmed their terms of settlement. In 1288 he even claimed that in his royal capacity all the Jews belonged to him; but he was compelled to recognize the right of the lords to the possession of some of them (Boutaric, "La France sous Philippe le Bel," p. 300). Submitted to his caprices, the Jews were by turns protected and persecuted, according to the interests of the moment. In 1288, considering that they were a fruitful possession for his demain, he refused to allow them to be imprisoned upon the requisition of the Church without the seneschal or the baile being informed ("Ordonnances," i. 317). Advised in 1302 that the Inquisitors wished to inquire into certain cases concerning the Jews, on the plea that charges of usury and sorcery were involved, he forbade the officers and royal judges to arrest or even disturb any Jew at the request of the Inquisitors (*ib.* 346). Nevertheless in 1290 he had expelled all the Jews coming from Gascony and England (*ib.* 317), doubtless to avoid all dispute with his powerful neighbor, the English king. In 1292 he levied, through the agency of the Jew Manasseh of Crécy, an extra tax on the Jews (Boutaric, p. 300); in 1295 he arrested them all, ordering that an inventory of their goods should be drawn up, and that they should not be released without a special order from him. Their money was to be

Exile of 1306.

turned over to receivers; objects of value which had been left in pawn with them might be repurchased by their owners during a period of eight days, after which they would be sold for the benefit of the treasury (Boutaric, p. 301). But this was only a threat to compel the Jews to satisfy the royal demands. In 1299 the king imposed on them another tax, and at the same time renewed the edict of 1230 ("Ordonnances," i. 333; Brussel, p. 609). Again in 1303 he imposed a tax upon them; but the Jews alleged this time that since they had not been able to obtain the payment of moneys due to them, they were not in a position to pay the new tax punctually. The king thereupon ordered his officers to compel the debtors of the Jews to pay their debts ("Ordonnances," i. 545). Thenceforth, although the Jews found themselves unable to meet any further exactions, the demands of Philip the Fair became more imperious. Toward the middle of 1306 the treasury was nearly empty, and the king, as he was about to do the following year in the case of the Templars, decided to kill the goose that laid the golden egg. He condemned the Jews to banishment, and took forcible possession of their property, real and personal (Bouquet, xxi. 27; "Continuation de Nangis," p. 355). Their houses, lands, and movable goods were sold at auction; and for the king were reserved any treasures found buried in the dwellings that had belonged to the Jews. That Philip the Fair intended merely to fill the gap in his treasury, and was not at all concerned about the well-being of his subjects, is shown by the fact that he put himself in the place of the Jewish money-lenders and exacted from their Christian debtors the payment of their debts, which they themselves had to declare. Furthermore, three months before the sale of the property of the Jews the king took measures to insure that this event should be coincident with the prohibition of clipped money, in order that those who purchased the goods should have to pay in undebased coin. Finally, fearing that the Jews might have hidden some of their treasures, he declared that one-fifth of any amount found should be paid to the discoverer (Vuitry, "Etudes," new series, i. 91 *et seq.*; Simeon Luce, "Catalogue des Documents du Trésor des Chartres Relatifs aux Juifs sous le Regne de Philippe le Bel"). It was on July 22, the day after the Ninth of Ab, that the Jews were arrested. In prison they received notice that they had been sentenced to exile; that, abandoning their goods and debts, and taking only the clothes which they had on their backs and the sum of 12 sous tournois each, they would have to quit the kingdom within one month ("R. E. J." ii. 15 *et seq.*; Saige, pp. 27, 28, 87 *et seq.*). Speaking of this exile, a French historian has said: "The expulsion of 1306 was, taking all things into account, practically the revocation of the Edict of Nantes issued by the Louis XIV. of the Middle Ages [*i.e.*, Philip the Fair]. In striking at the Jews Philip the Fair at the same time dried up one of the most fruitful sources of the financial, commercial, and industrial prosperity of his kingdom" (Simeon Luce in "R. E. J." ii. 16).

Although the history of the Jews of France in a way began its course again a short time afterward, it may be said that in reality it ceased at this date. It was specially sad for them that during the preceding century the kingdom of France had increased considerably in extent. Outside the Isle of France, it now comprised Champagne, the Vermandois, Normandy, Perche, Maine, Anjou, Touraine, Poitou, the Marche, Lyonnais, Auvergne, and Languedoc, reaching from the Rhône to the Pyrenees—Provence, as the Jews called it. The exiles could not take refuge anywhere except in Lorraine, the county of Burgundy, Savoy, Dauphiné, Roussillon, and a part of Provence. It is not possible to estimate the number of fugitives; that given by Grätz, 100,000 ("Gesch." 3d ed., vii. 245), has no foundation in fact.

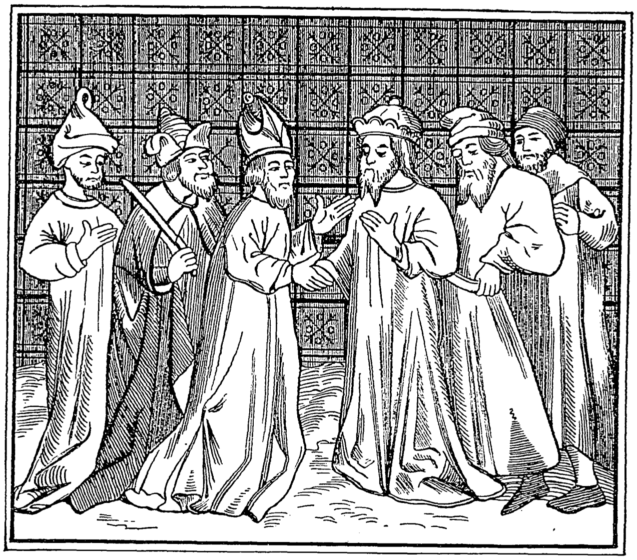

Conference of Franco-Jewish Rabbis, Thirteenth Century.

(After a miniature in the Bibliothèque Nationale, Paris.)

Thirteenth Century. Southern France: The fate of the Jews of the south in the course of the thirteenth century by no means resembled their previous experience. It was a period of reaction. The coalition of the pope, the Church, and the enemies of the counts of Toulouse now forced the counts, who with their vassals had a century before protected the Jews so efficaciously, to yield to the intolerance of the times. The crusade against the Albigenses had partly for its cause the fact that Raymond VI. and his vassals had confided certain public offices to the Jews; and this wrong was one of those for which the Count of Toulouse and a dozen of his principal vassals made the amende honorable at the Council of St. Gilles (1209), by swearing not to entrust public or private offices to Jews in the future

(Vaissette, iii. 162–163). In his territory they were not allowed even to lease the tolls, imposts, or other revenues. At Narbonne, however, they continued to act as brokers down to 1306. Their condition became worse when in 1229 Raymond VII. had to give up to Blanche of Castile, mother of St. Louis, the portion of Lower Languedoc extending from Carcassonne to Beaucaire; and still more precarious when, after Raymond's death in 1249, his daughter Jeanne, wife of Alphonse of Poitiers, the brother of St. Louis, inherited the remainder of his dominions.

Policy of Alphonse of Poitiers.

Alphonse of Poitiers' policy toward the Jews was similar to that of his brother, with this difference, however, says Boutaric, his biographer (p. 318), that, while St. Louis undertook to drive usury out of his kingdom, Alphonse desired to enrich himself. As Count of Poitou, in 1249 he granted to the inhabitants of La Rochelle the privilege of no longer harboring Jews in their city. He even agreed to expel the Jews from Poitiers, St. Jean d'Angely, Niort, Saintes, and St. Maxant, on condition that those cities indemnify him for his loss. But the Jews apparently offered larger sums in order to be allowed to remain; in a record dated 1250 it is in fact noted that the Jews of Poitou had made a partial payment of 1,000 livres. Alphonse, like his brother, ordered the Jews to wear the circular badge (1269), but he subsequently sold them exemption from this law (Archives Nationales, J. J. 24d, fol. 720). Being in need of money, in 1268 he again followed his brother's example and arrested all the Jews in his domains, sequestrating their property. He desired to do the same in the territory of the barons, but the latter protested, since they had received large sums from the Jews in return for permission to dwell there; and Alphonse was obliged to yield (Boutaric, pp. 320, 321). The arrest of the Jews proved so obnoxious that the count consented to liberate the poor, the sick, the children under fourteen years, and all those that agreed to declare the amount of their possessions. The seneschals received orders to promise the prisoners liberty in return for a ransom, and to bid them send two of the wealthiest among them to the count, who would confer with them directly. A number of the Jews who had made false statements in regard to their property were kept close prisoners. Others, weary of confinement, turned informers. One of these reported to the seneschal of Poitou that certain treasures had been hidden in cellars. This report proved true, and the success of the search soon reached the ears of the other seneschals. One of the informers incurred the enmity of Jews and Christians to such an extent that he did not dare remain in the territory of the count. The Jews were finally liberated on payment of large sums, which those under each seneschal's jurisdiction undertook to pay jointly, as follows: those of Poitou 8,000 livres, of Saintonge 6,000 livres, of Rouergue 1,000 livres, and of Auvergne 2,000 livres. Those of Toulouse promised to pay 3,500 livres, Alphonse having estimated their possessions at only 1,300 livres, but he now ordered them to pay 5,000 livres (*ib.*). This spoliation was not as profitable as the count had expected, for his agents filled their own pockets with the sums extorted from the Jews. In 1270 Alphonse again harassed the Jews, commanding them to return to their debtors all sums which they had received as usury. He himself derived the benefit of this procedure, for the pope had authorized him to devote such sums to defraying in part the expenses of the Crusade. On the death of Alphonse of Poitiers his estates came into possession of Philip the Bold, and the Jews of these provinces now shared the fate of their coreligionists of the north, whose history has been recounted above. (On the relation of the Jews to the local seigniors, see Saige, *passim.*)

Relations with the Inquisition.

The Inquisition, which had been instituted in order to suppress the heresy of the Albigenses, finally occupied itself with the Jews of southern France also. The popes complained that not only were baptized Jews returning to their former faith, but that Christians also were being converted to Judaism. In March, 1273, Gregory X. formulated the following rules: Relapsed Jews, as well as Christians who abjured their faith in favor of "the Jewish superstition," were to be treated by the Inquisitors as heretics. The instigators of such apostasies, as well as those who received or defended the guilty ones, were to be punished in the same way as the delinquents. It was in accordance with these rules that on Jan. 4, 1278, the Jews of Toulouse, who had buried a Christian convert in their cemetery, were brought before the Inquisition for trial, and their rabbi, Isaac Males, was condemned to the stake (Vaissette, original ed., iv., documents, col. 5). Philip the Fair, as mentioned above, at first ordered his seneschals not to imprison any Jews at the instance of the Inquisitors, but in 1299 he rescinded this order (see Israel Lévi, "Les Juifs et l'Inquisition dans la France Méridionale," 1891; Lea, "History of the Inquisition," ii. 96).

The Schools of Paris and Elsewhere.

When the edict of exile was suddenly pronounced in 1306, the intellectual decadence of the Jews of northern France was already far advanced. But down to the time of the burning of the Talmud, that is, down to the first half of the thirteenth century, the rabbinical schools flourished and preserved their prestige. Talmudic scholars continued the work of the tosafists; the school of Sir Leon (d. 1224) at Paris attracted many disciples, and flourished still more under his successor, Jehiel b. Joseph, alias Sir Vives of Meaux. Among the 300 pupils that the latter gathered around him were Isaac of Corbeil, his son-in-law; Perez b. Elijah, of the same city; Judah ha-Kohen, probably of Mayence; and the celebrated Meïr of Rothenberg. On account of Jehiel's eminence he was chosen to direct the disputation relating to the Talmud, referred to above. After the condemnation of that work, however, the school of Paris declined. Jehiel even sent an emissary to Palestine to collect subsidies for his academy; he finally left France (*c.* 1260) to end his days in the Holy Land. A part of his tosafot, consultations, and decisions have been preserved. Jehiel's school ceased to exist after his departure. Samuel of Evreux, a distinguished tosafist, and a contemporary of Jehiel, taught at Château-Thierry. His elder brother, Moses of Evreux, was the author of the "Tosafot of Evreux." Samuel b. Solomon of Falaise, alias Sir Morel, who took part in the disputation of Paris, also conducted a famous school; he was considered one of the most learned tosafists. Judah b. David, Sir Morel's companion in the disputation, taught at Melun. Moses of Coucy, the fourth of the disputants, was distinguished for his oratorical ability. In 1235-36 he traveled through France and Spain, preaching the observance of the religious ordinances, and the practise of justice and charity toward all, Jews and non-Jews alike; and in 1250 he edited a collection of Jewish laws ("Sefer Miẓwot Gadol," or "SeMaG") which had great authority. His tosafot and his commentaries to the Pentateuch added to his fame. Isaac of Corbeil, Jehiel's son-in-law, who presided over the school of Corbeil, published in 1277 an abridged edition of the "Semag" under the title "'Ammude ha-Golah" or "Sefer Miẓwot Ḳaṭan" ("SeMaḲ"), a sort of Talmudic breviary, containing a miscellany of religious and moral reflections and some fables. Perez b. Elijah of Corbeil, who also taught in that city, was the last tosafist; a voluminous writer, he composed, in addition to some well-known tosafot, Talmudic commentaries and glosses, and several ritual collections. His contemporary, Isaac b. Isaac of Chinon, was called "head of the Talmudic schools of France." Previous to Perez b. Elijah, Nathaniel the Holy had directed the rabbinic school of Chinon (after 1224). Eliezer of Touques, likewise one of the last tosafists, collected extracts from the tosafot of Sens, of Evreux, and of other schools, and added to them some of his own. The unsettled character of the times induced the rabbis to be content with merely collecting the work of their predecessors, so that the Talmudists of the second half of the thirteenth century, in contrast to those of the preceding century, were chiefly compilers. Nor can the Bible commentaries of this century compare with those of the preceding century; the tosafot to the Torah, Aaron b. Joseph's "Gan" (1250), Isaac ha-Levi b. Judah's "Pa'aneaḥ Raza," and Hezekiah b. Manoah's "Ḥazḳuni" (1240) are interesting compilations, in which are contained many ingenious interpretations, but in which the Haggadah, and to a greater degree gematria, occupy a too prominent place. Berechiah ha-Naḳdan stands out from among these men of somewhat limited views; he was interested in theologic questions, translated a lapidary and Adelard of Bath's "Quæstiones Naturales," and composed a charming collection of fables in rimed prose intermixed with verse (I. Lévi, in "R. E. J." xlvi. 285).

Jewish Learning in Southern France.

The Jews of the south of France were meanwhile studying not only the Talmud, the Bible, and questions pertaining to the ritual, but also the humanities; and they even cultivated poetry. Science was introduced in the form of translations from the Arabic. Samuel ibn Tibbon (flourished 1199-1213) translated into Hebrew Maimonides' "Guide" and several of his smaller writings, Aristotle's "Meteorology," a philosophical treatise of Averroes, and various medical works; and also wrote original theses on these subjects. His son-in-law, Jacob b. Abba Mari b. Anatoli, who stood in friendly relation with Michael Scot, may be said, with the latter, to have introduced Averroism into the West. He was also the first to apply the rationalism of Maimonides to the interpretation of the Bible. His "Malmad ha-Talmidim" is a collection of philosophic-allegorical homilies on the Bible and the Haggadah. An advanced thinker, he attacked Christianity and Mohammedanism, as well as in general the belief in miracles, the monastic life, and the ignorance and hypocrisy of his time. In his explanations of the text of the Scriptures he does not hesitate to have recourse to the erudition of "Michael, the great scholar."

Moses b. Samuel ibn Tibbon surpassed his predecessors in the extent of his labors. He made accessible to the Jews almost all the commentaries of Averroes; the "Principles" of Alfarabi; Euclid; the "Almagest"; Avicenna's "Canons"; the "Aphorisms" of Hippocrates, of Ḥunain b. Isaac, and of Razes; the medical works of Maimonides, as well as all the latter's other works that had not yet been translated. Samuel's grandson, Jacob b. Machir ibn Tibbon, called "Profatius," equaled Moses in productivity as a translator, and in addition wrote scientific works. Solomon b. Moses of Melgueil, the translator of Avicenna, belongs to the same group of scholars.

Secular poetry, escaping from the fetters of religion, flourished in this liberal atmosphere. Isaac Gorni spread his compositions all over southern France, and gave a vivid picture of Jewish life. The more prolific Abraham b. Isaac Bedersi composed liturgical poems, elegies, satires, and didactic verse, in which he often displays originality of expression and delicacy of feeling. His master, Joseph b. Hanan Ezobi, devoted himself to religious poetry, while Isaiah, son of Samuel, and Phinehas ha-Levi b. Yehosifya cultivated secular poetry as well. Jedaiah Penini, son of Abraham Bedersi (alias En Bonet b. Abraham or Bonet Profiat), who belongs to the thirteenth and fourteenth centuries, was a man of science and a philosopher, as well as the most remarkable poet produced in French Judaism. His "Beḥinat 'Olam," which has been translated a number of times, is a world-poem of sadness and melancholy.

Polemics and Apologetics.

Controversy was introduced into Provence by the Ḳimḥis. Although northern France had the work of Joseph the Zealot, this is merely a collection of brief discussions entered into in connection with certain verses of the Bible. Southern France, on the other hand, produced regular treatises in defense of Judaism against the attacks of Christianity. Joseph Ḳimḥi, who wrote the "Sefer ha-Berit" (Book of the Covenant), was followed by Meïr b. Simon of Narbonne with his "Milḥemet Miẓwah" (Holy War), which contains much information concerning the unfortunate condition of the Jews of that time. Mordecai b. Yehosifya, in his "Maḥaziḳ Emunah," defends Judaism against the attacks of Paul Christian. But the Ḳimḥis, curiously enough, could not introduce into Provence the severe and grammatical exegesis which they had brought from Spain; for the advanced exegetes, like Jacob Anatoli, Nissim of Marseilles, and Levi of Villefranche, mentioned above, went further than the Ḳimḥis in their free treatment of the text, and, dominated by a boundless admiration for Maimonides, could permit no other than the allegorical interpretation of the Scriptures. The Talmud continued to be assiduously studied by numbers of scholars; but they were not leaders in the intellectual world, and even their principal works contain nothing particularly striking. Nevertheless, the following may be mentioned: Meshullam b. Moses of Béziers, with his "Sefer ha-Shelomoh"; Abraham ha-Levi b. Joseph b. Benvenisti, with his novellæ and his "Bedeḳ ha-Bayit," a criticism of Solomon b. Adret's "Torat ha-Bayit"; and Menahem b. Solomon Meïri (Don Vidal Solomon), with his commentaries on the Talmud and his "Bet ha-Neḥirah," an introduction to the commentary of Abot, and interesting for the information it gives concerning the rabbis of the time. The novellæ ("ḥiddushim"), which were characteristic of Provence, no longer showed any originality. There was a fundamental difference between the new learning originating with Maimonides and the traditional learning centering in the Talmud; and this difference, as was to be expected, soon led to controversies, which form one of the most interesting chapters in the history of the Jews, not only of southern France, but of entire Judaism.

Maimonists and Anti-Maimonists.

The publication of Maimonides' Mishneh Torah had aroused the indignation of Abraham ibn Daud, as well as of the Spanish Talmudist Meïr b. Todros Abulafia ha-Levi, nasi of Toledo. The latter wrote his impressions to one of Maimonides' correspondents, Jonathan Cohen of Lunel: he was especially scandalized by the way in which Maimonides had juggled with the doctrine of the Resurrection; it had disturbed the Jews, and was leading them to an absolute denial of the future life. Aaron b. Meshullam of Lunel came to the defense of Maimonides, answering the Spanish scholar with much warmth. As Meïr felt that his views were not finding favor at home, he turned to the rabbis of northern France, and made Solomon of Dreux, Simson of Sens, Simson of Corbeil, David of Château-Thierry, Abraham of Touques, Eliezer b. Aaron of Bourgogne, and others, judges in the dispute. They sided with Meïr, but their discussions were confined to an exchange of letters, the dates of which are not known, though they must have been written at least before 1210, since Aaron b. Meshullam died in that year. But after Samuel ibn Tibbon translated Maimonides' "Guide of the Perplexed," the popularity of the works of the Jewish philosopher thoroughly aroused the orthodox rabbis of southern France, who regarded the dissemination of Maimonides' rationalism as dangerous to Judaism. The Talmudist Solomon b. Abraham of Montpellier, assisted by two of his pupils, David b. Saul and Jonah of Girona, threatened to excommunicate any one who should read Maimonides' works. This was the first time within Judaism that such a step had been taken; the Rabbis were doubtless influenced by the example of the Inquisition, which then held sway in that region. The Jews of southern France, who had been taught from infancy to admire Maimonides, considered it presumptuous to treat him as a heretic, and no rabbi of Provence was found willing to join Solomon of Montpellier in uttering the ban. The latter, at the instance of Meïr Abulafia, appealed for cooperation to the French rabbis, who were known for their unswervable attachment to tradition; he sent Judah of Girona to them, and he obtained their promise to support the sentence of excommunication. Thereupon all the Jews of Provence rose in protest; the rabbis of Lunel, Béziers, and Narbonne, and following them those of all the communities of that region, answered in kind, excommunicating Solomon and his two disciples. The quarrel spread across the Pyrenees, and the communities of Aragon and Castile sided with Maimonides (1232). The community of Toledo alone did not respond; this alarmed Solomon's opponents, and one of them, the famous David Ḳimḥi, who had at first been suspected of rationalism by the rabbis of northern France, but had succeeded in convincing them of his true position, set out for Spain in order to bring the community of Toledo into line. But before reaching that city he learned that its foremost scholar, Judah b. Alfakar, with whom he had previously corresponded, had published a letter in which he sided against Maimonides, declaring that the doctrine of Judaism had nothing in common with the philosophy of Aristotle. This letter had already provoked many replies. But David Ḳimḥi received at the same time the astounding news that Solomon b. Abraham, abandoned by almost all his followers, had, seemingly in a fit of madness, denounced to the Inquisition in Montpellier the "Sefer Madda'" (the introduction to the Mishneh Torah) and the "Guide" of Maimonides. The whole city of Montpellier, where the partizans and adversaries of Solomon had carried their quarrels even into the streets, was filled with consternation when the books of the famous Jewish theologian were solemnly burned (1234 or 1235). The adversaries of Maimonides were confounded by their triumph. Some, including Jonah, repented of their action in public; the vanquished heaped scorn upon the victors. It even seems that Jaime, seignior of Montpellier, who was greatly attached to two partizans of Maimonides, caused to be arrested and condemned for calumny those who had attacked Maimonides and his followers. The excitement in southern France was not allayed for a long time, and later, when the contest took place between the liberal and orthodox parties, although it too was based on Maimonides' teachings, no one dared mention his name or attack his opinions. The quarrel was in fact renewed in 1303 by Abba Mari b. Moses b. Joseph (also known as "En Astruc") of Lunel, assisted by Simon b. Joseph ("En Duran") of Lunel. In several letters addressed to Solomon b. Adret of Barcelona, the foremost rabbinical authority of the time, Abba Mari pointed out the errors of the philosophical school, which interpreted as allegories not only passages of the Talmud, but also Bible stories. Thus Abraham and Sarah were taken to signify the union of matter and form; the twelve tribes to mean the twelve planets; etc. Furthermore, the writer complained that instead of praying and reciting the Psalms, the people read Aristotle and Plato; and that on Sabbaths and festivals the young people studied works devoted to dangerous interpretations. He declared that steps must be taken to check this peril, and that the books dangerous to the faith must be excommunicated.

Dispute About Philosophical Studies.

Although Solomon b. Adret shared the views of his correspondent, he did not dare to take the initiative in so grave a matter, but desired to wait until the communities interested in the question should force the action upon him. Abba Mari then took the matter into his own hands, and wrote successively to most of the rabbis of Provence. Levi of Villefranche, a scholar who was visiting Samuel Sulami, was charged with having interpreted the Scriptures allegorically, and his host no longer dared to keep him in his house. Soon the communities were again divided. A letter from Barcelona, signed by Solomon b. Adret and fourteen other rabbis, and threatening with excommunication any one who should engage in philosophic studies before the age of thirty, was brought to Montpellier. This letter was not published immediately, as the community desired to examine it first. After long discussions Abba Mari, in spite of the opposition of the famous Jacob b. Machir, one of the Ibn Tibbons, finally decided to read it in the synagogue of Montpellier. But because many of the faithful rallied to the support of Jacob b. Machir, Abba Mari was forced to abandon the matter. The quarrel between the orthodox and the liberal factions became ever more bitter, and both sides wrote to the rabbis of Barcelona explaining the state of affairs. Solomon b. Adret, frightened by the attitude of his adversaries, did not dare to take part openly against them, but asked Abba Mari to reconsider the matter, being himself disposed to rest satisfied with the open repentance of Levi of Villefranche, the only guilty one. Solomon took this stand in consequence of the increasing number of protests that reached him. That sent by Jacob b. Machir, imperious in tone, defended philosophic studies and taxed Solomon b. Adret with duplicity. Adret was hard pressed by Abba Mari and the other rabbis, and finally, in the month of Ab, 1305, the interdiction against studying "Greek" books before the age of twenty-five, and against interpreting the Scriptures allegorically, was pronounced in the synagogue of Barcelona. The liberal party of Montpellier, headed by Solomon of Lunel, instead of confessing itself defeated, applied to the governor of Montpellier, without whose authorization the sentence of excommunication could not be uttered against the Jews of the city; and Solomon then pronounced an anathema upon all who should forbid their children the study of science. The quarrel continued, and rabbis from all parts of Provence took sides for or against the sentence of excommunication pronounced by Solomon b. Adret. The poet Jedaiah Penini wrote a strong letter to the rabbi of Barcelona, entreating him for the honor of Judaism and in the interest of science to revoke his sentence of excommunication. At this point the edict of Philip the Fair put a sad end to the quarrel.

Return of the Jews to France, 1315: Nine years had hardly passed since the expulsion of 1306 when Louis X. (1314–16) recalled the Jews. In an edict dated July 28, 1315, he permitted them to return for a period of twelve years, authorizing them to establish themselves in the cities in which they had lived before their banishment. He issued this edict in answer to the demands of the people. Geoffroy of Paris, the popular poet of the time, says in fact that the Jews were gentle in comparison with the Christians who had taken their place, and who had flayed their debtors alive; if the Jews had remained, the country would have been happier; for there were no longer any money-lenders at all (Bouquet, xxii. 118). The king probably had the interests of his treasury also in view. The profits of the former confiscations had gone into the treasury, and by recalling the Jews for only twelve years he would have an opportunity for ransoming them at the end of this period. It appears that they gave the sum of 122,500 livres for the privilege of returning. It is also probable, as Vuitry states, that a large number of the debts owing to the Jews had not been recovered, and that the holders of the notes had preserved them; the decree of return specified that two-thirds of the old debts recovered by the Jews should go into the treasury. The conditions under which they were allowed to settle in the land are set forth in a number of articles; some of the guaranties which were accorded the Jews had probably been demanded by them and been paid for. They were to live by the work of their hands or to sell merchandise of a good quality; they were to wear the circular badge, and not discuss religion with laymen. They were not to be molested, either with regard to the chattels they had carried away at the time of their banishment, or with regard to the loans which they had made since then, or in general with regard to anything which had happened in the past. Their synagogues and their cemeteries were to be restored to them on condition that they would refund their value; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law that had not yet been returned to them were also to be restored, with the exception of the Talmud. After the period of twelve years granted to them the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. They were not to lend on usury, and no one was to be forced by the king or his officers to repay to them usurious loans. If they engaged in pawnbroking, they were not to take more than two deniers in the pound a week; they were to lend only on pledges. Two men with the title "auditors of the Jews" were entrusted with the execution of this ordinance, and were to take cognizance of all claims that might arise in connection with goods belonging to the Jews which had been sold before the expulsion for less than half of what was regarded as a fair price. The king finally declared that he took the Jews under his special protection, and that he desired to have their persons and property protected from all violence, injury, and oppression ("Ordonnances," i. 604; Brussel, p. 617; Vuitry, *l.c.* p. 98).

Philip V. the Tall (1316–22) at first continued the policy of Louis X. with regard to the Jews. By his decrees of April, 1317, and Feb., 1319, he granted them certain privileges, and somewhat ameliorated their social status; but the financial consideration that induced these measures is apparent.

Under Philip V.

The king modified the sentences that might be pronounced upon them; exacted the wearing of the circular badge only in the cities; placed the Jews under the jurisdiction of their own bailiffs; determined and regulated the financial operations in which they might engage; and even authorized them to own houses ("Ordonnances," i. 646, 682; Vuitry, *l.c.* 101). But while he decreed that they should no longer be subject to mortmain, and that their estates were to descend to their families, still the same general rule obtained as in the time of St. Louis, that the property of the Jews belonged to the seignior within whose domains they dwelt; and the king expressly declared that they were to remain subject to tallage and to pay taxes in proportion to the amount of their fortunes. While they were enjoined to sell only merchandise of a good quality, they were to indemnify the treasury, and not the deceived buyer, in cases of fraud.

Unfortunately for the Jews, this was a period of physical and intellectual misery. In 1320 appeared the Pastoureaux, a band of peasants and herdsmen, mostly less than twenty years of age, eager for battle, adventure, and pillage. They were led by unscrupulous men—a priest driven from his church on account of his misdeeds, and an unfrocked monk—and they were reenforced by hordes of miscreants and bandits. To the number of 40,000 they overran Languedoc, attacking principally the Jews, whom no one dared to protect. Five hundred of the latter sought refuge in the fortress of Verdun-sur-Garonne, and defended themselves valiantly; but, seeing their efforts useless, they decided that the eldest among them should put the others to death; he was aided in this work of martyrdom by a vigorous youth, and soon all had perished except the children, who had not been given to the sword; these were baptized. The governor of Toulouse, attempting to check this band of brigands, imprisoned some in that city, but they were liberated by the mob, who then turned to massacre the Jews. The Pastoureaux were everywhere supported by the mob, and sometimes by the citizens, who either encouraged the massacre or were afraid to protect the Jews. At Alby the consuls tried to stop the horde at the city gates, but the Pastoureaux forced their way in, shouting that they had come to kill the Jews; the populace received them as friends and brothers, "for the love of Christ, against the enemies of the faith."

At Lezat the consuls made common cause with them. Even the officials sometimes shared the popular fanaticism. The progress of the Pastoureaux was arrested only in the district of the seneschal of Carcassonne (P. Lehugeur, "Hist. de Philippe le Long," 1897; Grätz, "Geschichte," 3d ed., pp. 255 *et seq.*).

Under Charles IV.

Charles IV. subsequently appointed commissioners to inquire into the affair in the districts of the seneschals of Toulouse, Périgord, and Carcassonne; but his action was taken only because the royal treasury had suffered as a result of the riots; the cities in which the troubles had occurred were sentenced to pay a fine. Various instances show both the weakness of the authorities and the prevalent hostility toward the Jews. At Château-Thierry in 1318 the synagogue was entered, the tabernacle broken open, and the scrolls of the Law carried off ("Actes du Parlement de Paris," v. 230). In 1319 certain impostors traversed the country, and, pretending to be the king's agents, searched the houses of the Jews, and despoiled them in the name of the law. At Troyes the Jews were accused of having entered the churches, and also of having shouted so loudly in their synagogues as to disturb divine services in the churches; Philip the Tall thereupon (Feb. 26, 1320) directed the bailiff of Troyes to punish the Jews so severely that in future they would cease committing such outrages ("Bibliothèque de l'Ecole de Chartres," 1849, p. 414). On July 12, 1317, the king had ordered the arrest of several persons on suspicion of having killed a child, and two Jews of Chinon had been hanged on this charge. In Puy the Jews were similarly accused (Mandet, "Hist. du Velay," iv. 117). According to one historian, "the people of that time were seized with a delirium that begat epidemics of frenzy. The public mind was disturbed by imaginary terrors; common gossip treated of nothing but compacts, witchcraft, and magic" (Fleury, "Hist. Eccl." p. 92). In their excitement the people of Guienne imagined that the lepers had formed a conspiracy to destroy their countrymen, either by leaving the infirmaries in order to infect the healthy, or by poisoning the wells and fountains. Thereupon they seized some of these unfortunates, and without any form of trial burned them at the stake. The king, too weak to quell this uprising, sought to profit by it. He instituted an investigation; the lepers were arrested, and those that yielded to torture and confessed were condemned to the stake, and their property was confiscated. All this happened before June 21. The Bishop of Alby then took it on himself to follow the king's example, but was forced to desist and mulcted in a fine. The Jews, who, like the lepers, lived apart from the rest of the community, and who, like them, were objects of public dread, soon suffered from the same charges as had been brought against the lepers. Some of the latter, on examination, alleged that the Jews, who themselves did not dare to poison the rivers, had induced them to commit this crime. According to a later version of the story, it was a Jew who had thrown poison into the river at Tours.

Conditions at Tours.

When the king was informed of this alleged crime, he condemned the Jews to pay a fine of 150,000 livres; their goods were confiscated, and the wealthiest among them were imprisoned as security for the fine. Then letters were produced, alleged to have been written by the kings of Tunis and Granada to the Jews, and offering them commissions to poison the Christians. These forgeries, however, were dated July 2, *i.e.*, after sentence had been pronounced. According to one chronicle, some of the Jews were condemned to the stake, but the official documents disagree with this statement. While the people had attacked the lepers before the latter's condemnation, they attacked the Jews in some places only after sentence had been pronounced. On Aug. 27 one hundred and sixty Jews were thrown into a burning furnace at Chinon, among them being the famous rabbi Eliezer b. Joseph of Chinon (Estorhi Farḥi, "Kaftor u-Ṭeraḥ," written in 1322; on the date see D. Kaufmann in "R. E. J." xxix. 298). Doubtless other massacres took place in Languedoc, and records of them have been preserved in Kalonymus b. Kalonymus' "Eben Boḥan" (written in 1322). At Vitry le Brûlé forty Jews, imprisoned and facing death, commissioned two of their number to kill the remainder. In many places, as at Tours, Chaumont, and Vitry, the Jews, like the lepers, were put on the stand (a fact of which Kalonymus bitterly complains), and were asked to denounce their accomplices (Duplès-Agier, "Rev. de l'Ecole de Chartres," 1857, p. 267; Lehugeur, *l.c.*; L. Lazard, in "R. E. J." xvii. 210; Vaissette, x. 616; "Continuation de Guillaume de Nangis," Bouquet, xx. 628–629; "Continuatio Chronici Gerardi de Fracheto," xxi. 56; Jean de Saint Victor, xxi. 674; "Chron. de Saint Louis," xx. 704; "Chron. Anonyme," xxi. 140, 152; Mandet, "Hist. du Velay," iv. 117; Labbe, "Collectio Concil." xxv. 568; Brussel, p. 607; "Actes du Parlement, Mandement du 8 Février, 1322"). The entire chronology of these occurrences is obscure.

Charles IV., who succeeded Philip the Tall in 1322, undertook to collect the fine which the Jews had been sentenced to pay. While discussing this affair with the seneschals of Languedoc on Feb. 20, 1322, he foresaw that certain of the Jews would desire to leave the country (Vaissette, x. 616). In fact, such an exodus took place; but, according to Brussel, it was not a voluntary one. They were expelled on June 24, 1322. In 1324 the property of Jews was confiscated, either as a consequence of their expulsion, or as indemnity for the non-payment of the fine (Brussel, p. 623). However this may be, there were no Jews in France between 1322 and 1359 (see Isidor Loeb in "Grätz Jubelschrift," pp. 51 *et seq.*).

Under John the Good.

After the disaster at Poitiers (1356) and the captivity of John the Good, France was in dire straits. The ransom of the king had been fixed at 3,000,000 écus in gold. Soldiers plundered everywhere; there were fields that had not been tilled for three years; the silver mark was worth 102 livres. It was then that the regent, Duke Charles of Normandy, negotiated with Manassier of Vesoul for the recall of the Jews to France; they were to remain for a period of twenty years, were to pay an entrance fee of 14 florins gold for each family, and of one florin and two tournois for each child or servant, and a yearly tax of seven florins for each family, and of one florin for each child or servant ("Ordonnances," iii. 468, 469). The charter granted to them by the dauphin Charles, and ratified March 1, 1350, by King John ("Arch. Nat." J J 89, folios 316–320), was very liberal, the Jews taking precaution to guard against the ills and injustices from which they had suffered on previous occasions. Even two guardians of these privileges were appointed for them, Robert of Outreloue for Languedoc, and the Count of Etampes for the kingdom of France proper ("Ordonnances," iii. 351, 352, 471, 472). As the Jews who returned to France at that time were chiefly engaged in money-lending, the privileges accorded to them bear chiefly on that calling; they were permitted to lend on interest at the rate of four deniers in the pound per week. That the Jews were few in number is clearly shown from the fact that between 1359 and 1394 there is scarcely any trace of Jewish intellectual activity. While John was in the south of France (Dec. 27, 1362) he permitted the Jews to practise medicine and surgery, provided that they had passed an examination before Christian instructors ("Arch. Nat." J J 93, 163; comp. "Ordonnances," iii. 603). But with his well-known duplicity he declared, in Oct., 1363, that the privileges had been abused which had been granted, and were therefore annulled. Further, he compelled them to wear the circular badge again, and in defiance of the charter of 1360 made them subject to the common courts in whatever district they were living ("Ordonnances," iii. 603, 641).

Under Charles V.

Charles V. (1364–80), however, kept the contract that he had made as regent. The Count of Etampes interposed frequently in the Parliament of Paris and in other civil and ecclesiastical tribunals, on behalf of the Jews, to secure their freedom from the general jurisdiction.

Meanwhile the Jews of Paris lived quietly in the district of St. Antoine, near the dwelling of Hugues Aubriot, the grand provost of Paris, who protected them. Aubriot's enemies subsequently explained this good will by saying that he was fond of the beautiful Jewesses. He was also reproached with having restored to the Jews children that had been baptized ("Chronique des Quatre Premiers Valois," p. 295). Thefts committed against the Jews were promptly and severely punished, even when the offenders belonged to the nobility (Simeon Luce, "Rev. Hist." vii. 362 *et seq.*). But this state of affairs excited jealousy, and the creditors of the Jews, among whom were some of the noblemen of the highest rank, again endeavored to have them expelled from the kingdom. Thus toward the end of 1367 or the beginning of 1368 King Charles issued a decree of banishment, but revoked it before it had been put into effect ("Mandements de Charles V." ed. Delisle, No. 430, pp. 216, 217). In Languedoc, where the distress was very great and the rate of interest necessarily higher than in other parts of the country, the Jews were more bitterly hated. Attempts were made to compel them to attend service in the churches. On the complaint of Deys (or Denis) Quinon, attorney-general for the Jews, Charles V. put an end to this grievance on March 22, 1369, because, unless this was done, "the Jews might suffer great bodily harm" ("Ordonnances," v. 167, 168).

In 1370, when the king increased the general taxes, he solemnly confirmed the privileges that he had granted to the Jews, demanding of them only 1,500 francs. In 1372 he restored to them certain manuscripts which had been confiscated. But at the same time he did not lose sight of his own interests, and when he was in need of money, in 1378, he made an agreement with the Jews in accordance with which, in return for being exempted from all other imposts, they were to pay him 20,000 francs in gold, in four instalments, and 200 francs a week ("Ordonnances," vi. 339). In 1379 he granted them an important concession in connection with the fairs of Champagne and Brie. On visiting the fairs the Jews were accustomed to take mortgages on the property of their creditors. But they could foreclose these mortgages only when solvent Christians acted as sureties, and they complained that, since they could not in general find any one to act as surety, they always lost their claims. The king therefore decreed that Jews might in future be accepted as sureties ("Ordonnances," vi. 439).

Under Charles VI.

With the death of Charles V. in 1380, evil days set in for this band of money-lenders, whose sojourn in France was dependent on the interests of the treasury and the enforcement of authority. On the accession of the new king, Charles VI., the people of Paris, impatient to have the special taxes levied by Charles V. revoked, marched to the palace to make their request. This being granted, they retired; whereupon certain of the nobles, who had joined the crowd, proposed that the expulsion of the Jews be demanded. Only a short time before, the right of remaining had been granted to the Jews on the payment of certain sums. As the chancellor did not send an immediate reply, the people gathered in the streets and seized the records and the money in the public treasury. Then they rushed into a district where the Jews occupied forty houses, pillaging and plundering on all sides. In this work they were encouraged by the nobles and the bourgeoisie, who had joined the mob in order that they might seize such of their notes as were held by the Jews. Pillaging was followed by slaughter; all the Jews met were killed; such as escaped fled to the Châtelet, where they asked to be confined with the prisoners and thus be saved from the fury of the mob. The king did not yield to the people; the next day he ordered the Jews to return to their homes, and commanded, under severe penalties, the restoration of their property. But very few obeyed the royal order ("Chron. des Réligieux de St. Denis"; "Chron. de Charles VI." i. 53-57, in "Documents Inedits de l'Hist. de France"). In consequence of this riot several Jews left Paris, while others accepted baptism (Félibien-Lobineau, "Hist. de Paris," iii.).

In 1382 there was another disturbance, known as the "Riot of the Maillotins." This was caused also by the exigencies of the treasury, a new tax having been levied at the rate of a twelfth of the value of all commodities. The rioters, armed with mallets, fell upon the appraisers, and then attacked the houses of the Jews, which they pillaged for four days ("Arch. Nat." J J 122, fol. 55; 136, fol. 114). The mob looked upon the Jews as accomplices of the treasury; indeed, as a matter of fact, a large part of the usury which they exacted went into the public coffers. This riot was followed by others outside Paris. When the news came to Mantes the inhabitants of that town, incited by the soldiers, who assured them of the king's consent, pillaged the Jewish quarter ("Arch. Nat." J J 122, fol. 96; Douet d'Arcq, "Procès Inédites Relative au Règne de Charles VI." i. 45, 56). This time again the king supported the Jews. In a letter of Charles VI. dated 1387 ("Ordonnances," vii. 169) the Jews of Paris and of several other parts of the kingdom are said to have represented themselves as having been despoiled of their property and of the pledges which they had been unable to restore to their owners ("Ordonnances," vi. 563); adding that they had become so poor and reduced in numbers that unless their coreligionists of Languedoc were compelled to bear part of the burden of the tax, they would be unable to pay the contribution levied upon them ("Ordonnances," vii. 169, 233). In proportion to the needs of the treasury, the Jews, in addition to paying the usual taxes, were compelled to advance still greater sums to the king. In return they received various dangerous concessions. They had the privilege of exacting interest at the rate of a denier in the pound per week, but were forbidden to take compound interest. Yet some thought they were authorized to exact this, and the public prosecutor and the officers of justice proceeded against the guilty ones, but when they complained to the king the latter imposed "perpetual silence" on the prosecutor and granted the Jews immunity from all persecution for the period of ten years ("Ordonnances," vii. 170). They also obtained the suppression of the "letters of regret" which persons indebted to them had caused to be issued by royal authority. In 1388 the king declared that letters of this class which had been signed by him would in the future be regarded as void, but he demanded of the Jews 10,000 livres for affixing his seal to this concession ("Ordonnances," vii. 170). The judiciary, however, jealous of its privileges, and dissatisfied with having them set aside by the king to further his own interest, imprisoned in the Conciergerie such Jews as had been guilty of exacting compound interest. In return for another subsidy the king delivered the Jews once again from persecution in 1394 ("Ordonnances," vii. 643). Then, according to the chronicler of St. Denis, an incident occurred that brought matters to a crisis. The Jews of Paris were accused of having induced Denis Machault of Ville-Parisis, who had accepted baptism, to return to Judaism. The case was tried before the provost of Paris, assisted by various lawyers and theologians, and seven Jews who had been arrested were condemned to be burned at the stake. But the Parliament changed this sentence, ordering that the Jews should be publicly flogged on three successive Saturdays, and should then be banished, and that their property should be confiscated (Félibien-Lobineau, "Hist. de Paris; Procès Justificative," iv. 546; Joannes Galli, in "Sauval," ii. 524).

Expulsion.

On Sept. 17, 1394, Charles VI. suddenly published an ordinance in which he declared, in substance, that for a long time he had been taking note of the many complaints provoked by the excesses and misdemeanors which the Jews committed against Christians; and that the prosecutors, having made several investigations, had discovered many violations by the Jews of the agreement they had made with him. Therefore he decreed as an irrevocable law and statute that thenceforth no Jew should dwell in his domains ("Ordonnances," vii. 675). According to the "Réligieux de St. Denis," the king signed this decree at the instance of the queen ("Chron. de Charles VI." ii. 119). The decree was not immediately enforced, a respite being granted to the Jews in order that they might sell their property and pay their debts. Those indebted to them were enjoined to redeem their obligations within a set time; otherwise their pledges held in pawn were to be sold by the Jews. The provost was to escort the Jews to the frontier of the kingdom. Subsequently the king released the Christians from their debts.

The banishment of the Jews from Languedoc and Languedoil put an end to a condition that had long been precarious, and the number of them that went into exile was probably not large. No references to this exodus have been preserved in Jewish literature, yet many traces exist to show the decline of Judaism during the thirty-six years that elapsed between their return and their expulsion. At the time of the return there were not more than five or six Talmudists within the limits of old France. Mattithiah b. Joseph Trèves, who was acknowledged as rabbi by Charles V. and as such exempted from wearing the circular badge ("Responsa of Isaac b. Sheshet," pp. 270–272; "Ordonnances," v. 498), endeavored to found a school in Paris, but trained only eight rabbis. On his death his son Johanan was called upon to resist the claims of a competitor, Isaiah b. Abba Mari (Astruc of Savoy), who, with the approbation of Meïr b. Baruch ha-Levi of Vienna, claimed the sole right of ordaining rabbis in France. Johanan was obliged to apply to the Spanish rabbis, Ḥasdai Crescas, Isaac b. Sheshet, and Moses Halawa, for aid in maintaining his rights, for at that time Languedoc had neither scholars nor rabbis of authority, and writers were found only in the Comtat Venaissin, in Provence proper, and in Roumillon. Nevertheless, Jewish science and literature

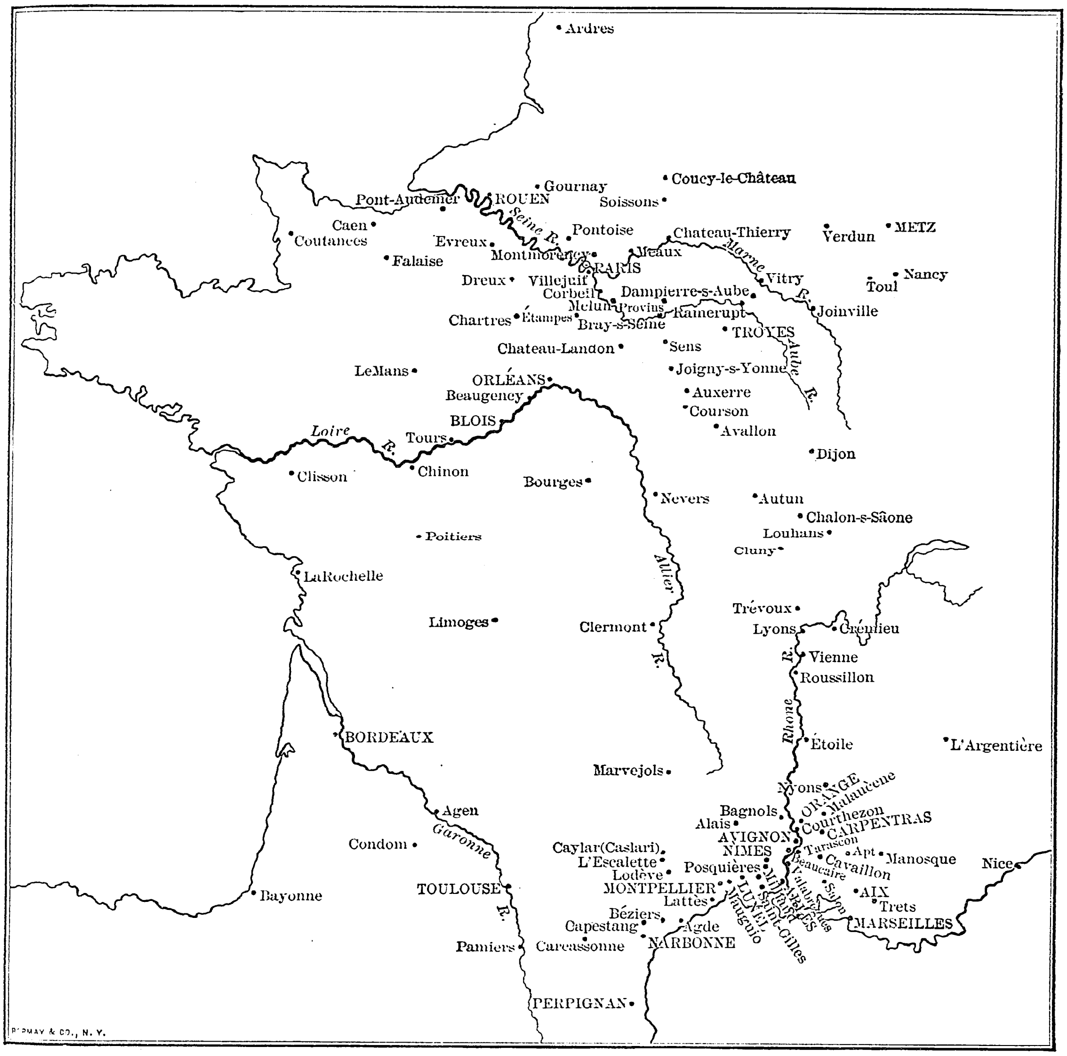
Ardres
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Pontoise
Montmorency
PARIS
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METZ
Nancy
Toul
Dreux
Villejuif
Corbeil
Dampierre-s-Aube
Vitry
Joinville
Melun
Provins
Ramerupt
Chartres
Étampes
Bray-s-Seine
TROYES
Chateau-Landon
Sens
Aube R.
LeMans
ORLÉANS
Joigny-s-Yonne
Beaugency
Auxerre
Courson
BLOIS
Avallon
Loire R.
Tours
Dijon
Clisson
Chinon
Bourges
Nevers
Autun
Chalon-s-Saône
Poitiers
Louhans
Cluny
Allier R.
LaRochelle
Limoges
Clermont
Trévoux
Lyons
Crémieu
Vienne
Roussillon
Rhone R.
BORDEAUX
Étoile
L'Argentière
Marvejols
Nyons
ORANGE
Malaucène
Bagnols
Courthezon
Alais
CARPENTRAS
AVIGNON
Agen
Garonne R.
Condom
Caylar(Caslari)
NIMES
Tarascon
Apt
Manosque
L'Escalette
Beaucaire
Cavaillon
Nice
Lodève
Posquières
MONTPELLIER
Milhaud
AIX
Bayonne
TOULOUSE
Lattès
Lunel
Arles
Valabregues
Salon
Trets
Béziers
Saint-Gilles
MARSEILLES
Capestang
Agde
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Map of France Showing Chief Towns Where Jews Dwelt Before the Expulsion of 1394.

Levi b. Gershon.

continued to prosper in Provence during the first half of the fourteenth century. The ban that had been laid upon scientific studies had stimulated, instead of arrested, their progress. Rationalism was never more potent, and philosophy was never more eagerly listened to. Levi b. Gershon (RaLBaG) was a Peripatetic who had attended the school of Averroes, and, as Munk has pointed out ("Mélanges," p. 497), was the most daring of Jewish philosophers—he even admitted the eternity of the world. Few scholars of the Middle Ages had such encyclopedic learning; he wrote commentaries to most of the works of Averroes, and at the same time to the Bible; he wrote on theology, into which he introduced astronomy; he invented an instrument for observation—the "staff of Levi." At the request of Philip of Vitry he composed a treatise on harmony; he was the author of works on arithmetic, trigonometry, algebra, and geometry; he was known for his medical skill; and at the same time he gained the respect of rabbinical authorities by his knowledge of the Talmud. His Biblical exegesis is remarkable, being largely philosophical and ethical. The stories of the Bible he regards as lessons which he loves to cite and develop. Ecclesiastes is a statement of various propositions from among which the reader has the right to make his choice.

Narboni, Kalonymus, and Others.

Moses Narboni of Perpignan was hardly less daring in his conclusions; he also explained philosophically the ethical treatises of the Bible, commented on Averroes, wrote on philosophy, theology, medicine, and the exact sciences; but he veiled his thoughts more skilfully, and selected the commentary as his vehicle for expressing them. Kalonymus b. Kalonymus, who lived somewhat earlier than these two scholars, was also one of the representatives of Jewish civilization in southern France. His relations with King Robert of Naples are well known. He continued the work of translation, and turned into Hebrew many scientific works written in Arabic, including works on medicine, geometry, mathematics, cosmography, astronomy, and various commentaries to Averroes. He wrote also many original works on philosophy and arithmetic. But among Jews he is most famous for his satirical treatise on morals, in which he derided the vices not only of the world in general, but also of the mystics, astrologers, grammarians, poets, and Talmudists; and for his parody on the treatise Megillah, in which he reviewed all the eccentricities of mankind. Averroes was then in vogue, and his commentaries were often translated, as by Moses of Beaucaire, Kalonymus b. David b. Todros of Arles, Samuel b. Judah, or Miles of Marseilles (who was imprisoned at Beaucaire in 1322 in connection with the affair of the lepers), and the prolific translator Todros Todrosi. A number of others translated Ghazzali and Arnault of Villeneuve. Joseph b. Abba Mari, Don Bonafoux of Argentière (1279–1340), was one of the most prolific writers of the time, a thinker of moderate views, opposed to the exaggerations of the school of allegory, but a firm supporter of science. His commentaries to the Bible, his treatises on grammar and lexicography, his philosophic notes to the Scriptures, his interpretation of the "Moreh" are clear and often apt, without pretending at originality.

To the same school belong David of Roquemartine, Abba Mari b. Eligdor, Sen Astruc of Noves, David of Estella—all disciples of Maimonides. Remembering the controversies of 1303–06, they did not touch upon the burning questions of Biblical history or legislation, but dealt rather with the Wisdom series—Proverbs, Job, and Ecclesiastes—which lend themselves more easily to philosophic speculations.

Nor was there a lack of scientists; such were the physicians Abraham Caslari; Isaac Lattes, who was also a theologian and Talmudist; Immanuel b. Jacob of Tarascon, called "Bonfils," a mathematician and astronomer, author of the treatise "Shesh Kenafayim" on conjunctions and eclipses, and the translator of a story of Alexander; Isaac b. Todros, the hygienist; and Jacob Bonet, son of David Bonform, the astronomer.

There were, however, fewer Talmudists. The most famous, such as Aaron b. Jacob ha-Kohen of Narbonne, the author of the ritual collection "Orḥot Ḥayyim," and Jeruham, the author of a similar work, "Toledot Adam we-Ḥawah," left France in 1306. Among those who remained—not in the territory of the king, but in the neighboring provinces—were Simson b. Isaac of Chinon, the author of the "Sefer Keritut," an introduction to the Talmud, and Isaac b. Mordecai Ḳimḥi, or Petit of Nyons. It should be noted that all these authors either wrote before the expulsion of 1322 or did not live in France proper. The country beyond the Rhône and the Pyrenean provinces that had not yet been incorporated with France were the refuge of Jewish science and of its last French representatives. And soon the Comtat Venaissin, which formed part of the Pontifical States, was to be their last shelter; for the Jews were expelled in succession from every new province acquired by the French crown. See the articles Brittany; Champagne; Dauphiné; Provence; Savoy.

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The edict of banishment of Charles VI. was enforced with the utmost severity. Nobles whose interests were injured by the expulsion were nevertheless compelled to obey the order. The Duke of Foix, who was favorably inclined toward the Jewish community of Pamiers, endeavored, though unsuccessfully, to maintain them in the duchy. An exception was made in the case of Dauphiné, because in ceding this province to Charles VI. Count Louis II. of Poitiers expressly stipulated that the Jews should be allowed to continue there and to retain their accustomed privileges. The Jews of Dauphiné remained undisturbed until the end of the sixteenth century, when the edict of expulsion was extended to that province also. However, most of them had emigrated before Louis XI. (1461–83) had been long on the throne; for, charging them with excessive usury and with dealings with his enemies while he was in Flanders, he had imposed upon them a fine too heavy for them to pay.

The Rest of France.

Seventeen years after the annexation of Provence (1481) an edict of banishment was issued against the Jews of that province. This edict, which probably had not been carried out with extreme severity, was renewed by Louis XII. in 1501. After this date, with the exception of Marseilles, where they succeeded in maintaining themselves until 1758, there were no Jews in Provence. Portuguese and Spanish Maranos indeed settled in the sixteenth century at BORDEAUX, BAYONNE, and in some other localities; but they were tolerated only as "new-Christians"; they began to profess Judaism openly only after 1730.

In the beginning of the seventeenth century Jews began again to penetrate into France. This necessitated a new edict (April 23, 1615), in which Louis XIII. forbade Christians, under the penalty of death and confiscation, to shelter Jews or to converse with them. The Regency was no less severe. In 1683 Louis XIV. expelled the Jews from the newly acquired colony of Martinique. In annexing ALSACE and Lorraine, Louis was at first inclined toward the banishment of the Jews living in those provinces, but thought better of it in view of the benefit he could derive from them; and on Sept. 25, 1675, he granted them letters patent, taking them under his special protection. This, however, did not prevent them from being subjected to every kind of extortion, and their position remained the same as it had been under the Austrian government.

While the Alsatian Jews were thus laboring under barbarous legislation, the condition of those of Comtat Venaissin (see AVIGNON; CARPENTRAS; CAVAILLON), which belonged to the Holy See, became unbearable. All the additional measures devised against them by the councils during the fifteenth and sixteenth centuries were applied to the letter in the second half of the seventeenth century and afterward.

In the course of the eighteenth century the attitude of the authorities toward the Jews was modified. A spirit of tolerance began to prevail, which corrected the iniquities of the legislation. The authorities often overlooked infractions of the edict of banishment; a colony of Portuguese and German Jews was tolerated at Paris. The voices of enlightened Christians, like Dohm, who demanded justice for the proscribed people, began to be heard. An Alsatian Jew named Cerf Berr, who had rendered great service to the French government as purveyor to the army, was the interpreter of the Jews before Louis XVI. The humane minister Malesherbes summoned a commission of Jewish notables to make suggestions for the amelioration of the condition of their coreligionists. This commission included Cerf Berr and eminent representatives of the Portuguese Jews from Bordeaux and Bayonne, like Furtado, Gradis, Isaac Rodrigues, Lopez Dubec, etc. The direct result of the efforts of these men was the abolition, in 1784, of the degrading poll-tax and the permission to settle in all parts of France. Shortly afterward the Jewish question was raised by two men of genius, who subsequently became prominent in the French Revolution—Count Mirabeau and the abbé Grégoire, the former of whom, while on a diplomatic mission in Prussia, had made the acquaintance of Mendelssohn and his school, who were then working toward the intellectual emancipation of the Jews. In a pamphlet, "Sur Moses Mendelssohn et la Reforme Politique" (London, 1787), Mirabeau refuted the arguments of the German anti-Semites like Michaelis, and claimed for the Jews the full rights of citizenship. This pamphlet naturally provoked many writings for and against the Jews, and the French public became interested in the question. On the proposition of Roederer the Royal Society of Science and Arts of Metz offered a prize for the best essay in answer to the question: "What are the best means to make the Jews happier and more useful in France?" Nine essays, of which only two were unfavorable to the Jews, were submitted to the judgment of the learned assembly. The prize was awarded jointly to three essays, written respectively by Salkind Hurwitz, a Polish Jew, interpreter at the Royal Library of Paris; Thierry, a member of Parliament for Nancy; and the abbé Grégoire. Of these three the most important for the Jews was the essay of the abbé Grégoire, because of the character of the author.

Beginnings of Emancipation.

Meanwhile the Revolution broke out. The fall of the Bastile was the signal for disorders everywhere in Alsace. In certain districts the peasants attacked the dwellings of the Jews, who took refuge in Basel. A gloomy picture of the outrages upon them was sketched before the National Assembly (Aug. 3) by the abbé Grégoire, who demanded their complete emancipation. The National Assembly shared the indignation of the prelate, but left undecided the question of emancipation; it was intimidated by the anti-Semitic deputies of Alsace, especially by a certain Rewbell, who declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace. On Dec. 22, 1799, the Jewish question came again before the Assembly in debating the question of admitting to public service all citizens without distinction of creed. Mirabeau, Count Clermont Tannerre, and the abbé Grégoire exerted all the power of their eloquence to bring about the desired emancipation; but the repeated disturbances in Alsace and the strong opposition of the deputies of that province and of the clericals, like La Fare, Bishop of Nancy, the abbé Maury, and others, caused the decision to be again postponed. Only the Portuguese and the Avi-

Debates in the National Assembly.

gnonese Jews, who had hitherto enjoyed all civil rights as naturalized Frenchmen, were declared full citizens by a majority of 150 (Jan. 28, 1790). This partial victory infused new hope into the Jews of the German districts, who made still greater efforts in the struggle for freedom. They won over the eloquent advocate Godard, whose influence in revolutionary circles was considerable. Through his exertions the National Guards and the diverse sections pronounced themselves in favor of the Jews, and the abbé Malot was sent by the General Assembly of the Commune to plead their cause before the National Assembly. Unfortunately the grave affairs which absorbed the Assembly, the prolonged agitations in Alsace, and the passions of the clerical party kept in check the active propaganda of the Jews and their friends. A few days before the dissolution of the National Assembly (Sept. 27, 1791) a member of the Jacobin Club, formerly a parliamentary councilor, named Duport, unexpectedly ascended the tribune and said: "I believe that freedom of worship does not permit any distinction in the political rights of citizens on account of their creed. The question of the political existence of the Jews has been postponed. Still the Moslems and the men of all sects are admitted to enjoy political rights in France. I demand that the motion for postponement be withdrawn, and a decree passed that the Jews in France enjoy the privileges of full citizens." This proposition was accepted amid loud applause. Rewbell endeavored, indeed, to oppose the motion, but he was interrupted by Regnault de Saint-Jean, president of the Assembly, who suggested "that every one who spoke against this motion should be called to order, because he would be opposing the constitution itself."

During the Reign of Terror.

Judaism in France thus became, as the Alsatian deputy Schwendt wrote to his constituents, "nothing more than the name of a distinct religion." However, the reactionaries did not cease their agitations, and the Jews were subjected to much suffering during the Reign of Terror. At Bordeaux Jewish bankers, compromised in the cause of the Girondins, had to pay considerable sums to save their lives; in Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines. Forty-nine Jews were imprisoned at Paris as suspects; nine of them were executed. The decree of the convention by which the Catholic faith was annulled and replaced by the worship of Reason was applied by the provincial clubs, especially by those of the German districts, to the Jewish religion. Synagogues were pillaged, the celebration of Sabbath and festivals interdicted, and rabbis imprisoned. Meanwhile the French Jews gave proofs of their patriotism and of their gratitude to the land which had emancipated them. Many of them fell on the field of honor in combating in the ranks of the Army of the Republic the forces of Europe in coalition. To contribute to the war fund candelabra of synagogues were sold, and many Jews deprived themselves of their jewels to make similar contributions.

Attitude of Napoleon.

An attempt to destroy the good work of the Revolution with regard to the Jews was made under Napoleon, who was himself not very favorably inclined toward them. The reactionaries Bonald, Fontanes, Molé, and others led a campaign against them, and a pretext for curtailing their rights was easily found. Charges of excessive usury were brought before Napoleon while, on his return from Austerlitz (1806), he was at Strasburg, where the deep-rooted prejudices against the Jews were still active. He then charged the state council with the revision of the existing legislation concerning the Jews. The majority of the members of this body was not, however, inclined to enact restrictive laws against all the Jews because of the misdeeds of some usurers. Influential persons, among whom was the minister of the interior, Champagny, endeavored to bring Napoleon to a better opinion of the Jews. They called to his attention how quickly they had become proficient in the arts and sciences, in agriculture and handicrafts. Persons were mentioned who had been decorated with the Order of the Legion of Honor for courage in war. But Napoleon, on May 30, 1806, issued a decree by which he suspended for a year the execution of the judgments rendered in favor of Jewish money-lenders in Alsace and in the Rhenish provinces. By the same decree he summoned an assembly of Jewish notables, ostensibly to devise means whereby useful occupations might be made more general among the Jews, but in reality to question the representatives of the Jews concerning the moral character of the Mosaic law. Among the 111 notables chosen, somewhat arbitrarily, by the prefects, were well-known men like Berr Isaac Berr, his son Michel Berr, Abraham Furtado, Sinzheim, Abraham Vita di Cologna, and many others, who were fully aware that they were called to defend Judaism before the world. From the first sitting (Saturday, July 26, 1806), presided over by Abraham Furtado, they disarmed the ill will of Napoleon by their tact and manifestation of patriotism. Although advocating various religious opinions, harmony did not cease to reign between the members, and they were unanimous in their answers to the twelve questions put before them by the commissioner of the government, the reactionary Molé (see SANHEDRIN, FRENCH). The chief point of the question was whether the Jewish civil and matrimonial laws, the prescriptions concerning the relations between Jews and non-Jews, and the regulations in regard to usury were in accordance with the spirit of modern times. On Sept. 18, 1806, the commissioner Molé announced to the Assembly that the emperor was satisfied with the answers and that he intended, in order to give a religious sanction to the principles expressed therein, to call together a Sanhedrin. Like the Sanhedrin of old, this Sanhedrin was to be composed of seventy-one members, two-thirds rabbis and one-third laymen, having at their head one president and two vice-presidents.

The Sanhedrin.

On Feb. 9, 1807, four days after the dissolution of the Assembly of Notables, the Sanhedrin, under the presidency of David Sinzheim, held its first meeting in a hall of the Hôtel de Ville, especially decorated for the occasion. The answers of the Assembly of Notables were the main subject of its discussions. After several sittings they were all approved and drawn up in French and in Hebrew. Thenceforth the principles laid down by the Assembly of Notables were to have legal force for all the Jews of the French empire. But who was to see to the enforcement of these decisions? Hitherto the Jewish inhabitants of every town formed a separate community which had its own administration, without any connection with the government. Napoleon therefore, in consonance with his general centralizing tendencies, conceived the idea of organizing the Jewish community on a legal basis, and of placing corporate bodies and hierarchical functionaries at its head. By a decree issued from Madrid on March 17, 1808, he instituted the system of consistories which is still in force in France. The spirit by which the emperor was guided in this is seen in the formula of oaths which the members of the first consistories had to take: "I vow and promise before God, on the Holy Bible, to show obedience to the constitutions of the empire and loyalty to the emperor. I promise also to make known anything that I may hear contrary to the interests of the sovereign or of the state." By another decree the Jews were invited to adopt family names. They were not allowed, however, to take names of towns or Biblical names. These decrees, gratifying as they were to the Jews, were unfortunately followed by another, of the same date, which restricted for ten years their commercial freedom. According to the terms of this last decree no foreign Jew was allowed to settle in the German departments, nor one from those departments in any other district. No French Jew was to engage in any trade without the permission of the prefect, which permission was to be granted only on the testimony of the civil magistrates and the consistory as to the good character of the applicant. Contracts of Jews who could not show a patent were to be null and void. No Jew drafted into the army was to be allowed to procure a substitute. Owing to the numerous complaints made by the Jews and to the favorable reports of the authorities, however, exemption from these restrictions was shortly afterward granted to the Jews of Paris, of Leghorn, of the department of the Lower Pyrenees, and of fifteen other districts in France and Italy. At the end of the ten years the restrictions were not renewed, despite the efforts of certain enemies of the Jews.

The Consistories.

After the Restoration.

State Recognition.

The restoration of Louis XVIII. did not bring any change in the political condition of the Jews. Such of their enemies as cherished the hope that the Bourbons would hasten to undo the good work of the Revolution with regard to the Jews were soon disappointed. Since the emancipation the French Jews had made such progress that the most clerical monarch could not find any pretext for curtailing their rights as citizens. They were no longer poor, downtrodden pedlers or money-lenders, with whom every petty official could do as he liked. Many of them already occupied high positions in the army and the magistracy, and in the arts and sciences. And a new victory was won by French Judaism in 1831. Of the faiths recognized by the state, only the Jewish had to support its ministers, while those of the Catholic and Protestant churches were supported by the government. This legal inferiority was removed in that year, thanks to the intervention of the Duke of Orleans, lieutenant-general of the kingdom, and to the campaign led in Parliament by the deputies Rambuteau and Viennet. Encouraged by these prominent men, the minister of education, on Nov. 13, 1830, offered a motion to place Judaism upon an equal footing with Catholicism and Protestantism as regards support for the synagogues and for the rabbis from the public treasury. The motion was accompanied by flattering compliments to the French Jews, "who," said the minister, "since the removal of their disabilities by the Revolution, have shown themselves worthy of the privileges granted them." After a short discussion the motion was adopted by a large majority. In January, 1831, it passed in the Chamber of Peers by 89 votes to 57, and on Feb. 8 it was ratified by King Louis Philip, who from the beginning had shown himself favorable to placing Judaism on an equal footing with the other faiths. Shortly afterward the rabbinical college, which had been founded at Metz in 1829, was recognized as a state institution, and was granted a subsidy. The government likewise liquidated the debts contracted by various Jewish communities before the Revolution.

Assimilation.

Strangely enough, while the Jews had been thus placed in every point the equals of their Christian fellow citizens, the oath "More Judaico" still continued to be administered to them, in spite of the repeated protestations of the rabbis and the consistory. It was only in 1846, owing to a brilliant speech of the Jewish advocate Adolphe Crémieux, pronounced before the Court of Nimes in defense of a rabbi who had refused to take this oath, and to a valuable essay on the subject by a prominent Christian advocate of Strasburg, named Martin, that the supreme court (Cour de Cassation) removed this last remnant of the legislation of the Middle Ages. With this act of justice the history of the Jews of France merges into the general history of the French people. The rapidity with which many of them won affluence and distinction in the nineteenth century is without parallel. In spite of the deep-rooted prejudices which prevail in certain classes of French society, many of them occupy high positions in literature, art, science, jurisprudence, the army—indeed, in every walk of life. Among them there were men whose fame extended beyond the boundaries of their own country, as, for instance, Adolphe Crémieux, Fould, Goudchaux, and Raynal, in politics; Fromenthal Halévy, Samuel David, Jonas Waldteufel, Léonce Cohen, and Ernest Cahen, in music; Solomon Munk, Joseph and Hartwig Derenbourg, Michel Bréal, Jules Oppert, H. Weill, Solomon and Théodore Reinach, Arsène and James Darmesteter, and Joseph Halévy, in classical philology and Oriental languages and literatures; M. Loewy, Albert Levy, and Gabriel Lippmann, in astronomy and science; Bédarrides, A. Bloch, and Lyon-Caen, in jurisprudence: Georges Hayem and Germain Sée, in medicine; Adolphe Franck and H. L. Bergson, in philosophy; Emile Soldi, Emmanuel Hannaux, and Z. Astruc, in sculpture; Emile Lévy, Jules Worms, E. Brandon, Edouard Lièvre, Alphonse Hirsch, and Fribourg, in painting; Joseph Hirsch, Maurice Levy, and L. Bachman, in engineering; Albert Wolff, Blowitz, Joseph Reinach, Arthur Meyer, Catulle Mendès, Henri Avenel, and Henri Michel, in literature and journalism; Ad. d'Ennery, Abraham Dreyfus, Ernest Blum, Hector Crémieux, Albin Valabrègue, and Eugène Manuel, in drama; Rachel, Amélie Hirsch, Rosine Bloch, Worms, and Berr as actors and actresses.

In the last decade of the nineteenth century the reactionaries, having failed in every attempt to overthrow the republic, had recourse to anti-Semitism, by means of which they maintained a persistent agitation for over ten years. The Jews were charged with the ruin of the country and with all the crimes which the fertile imagination of a Drumont or a Viau could invent; and as the accused often disdained to answer such slanderous attacks, the charges were believed by a great number of people to be true. A campaign was started against Jewish army officers, which culminated in the celebrated DREYFUS CASE. This unhappy affair, which brought France to the brink of ruin, opened the eyes of the Republicans to the plans of the reactionists; and the heyday of anti-Semitism in France is now fast disappearing.

In compliance with the decree of March 17, 1808, the Jewish population of France was divided into seven consistories, which contained a total of 46,160 inhabitants. Of this number 16,155 belonged to the department of the Lower Rhine, 10,000 to that of the Upper Rhine, and 20,005 to the rest of France. The seats of the consistories were: Paris, Strasburg, Wintzenheim (later Colmar), Metz, Nancy, Bordeaux, and Marseilles. With the increase of the Jewish population new consistories were established at Lyons (1857) and at Bayonne (1859). In 1845 three consistories were established in Algeria. Through the Franco-Prussian war of 1870, French Judaism lost the three most populous consistories of Alsace and Lorraine; but, owing to the great number of Jews who retained French nationality and emigrated from those provinces to France, they were replaced by three new ones established at Vesoul, Lille, and Besançon. At present (1903) the twelve consistories comprise 89 Jewish congregations, divided among 33 rabbis, with a total population of about 100,000 persons, of whom about 60,000 live in Paris.

Mode of Consistorial Election.

Since the establishment of the consistories the method of recruiting their members has undergone many changes. At first they were chosen by the civil authorities of the various departments; in 1844 the right of election was extended to the various municipal and state functionaries; finally, a law was passed in 1846 by virtue of which every Jew who had attained the age of twenty-five was placed on the list of electors. In every congregation there exists an administrative committee or synagogue administration, consisting of five or six members elected either by the consistory, as is the case in the district of Paris, or by the suffrages of the congregation.

According to the terms of the decree of 1808, rabbis may be appointed only to congregations numbering at least 200 members. Where several congregations in separate towns do not possess the number of Jewish inhabitants required by law, they may join together for the purpose, and the seat of the rabbi is fixed in the most important communities. Since 1872 the election of rabbis is confided to the departmental consistories, which are assisted by a certain number of delegates from the various congregations. When the choice is made the name of the candidate is sent to the Central Consistory of Paris. The latter body, after confirming the selection, submits it to the government for final ratification. At the head of each departmental consistory stands the departmental chief rabbi. The supreme chief of the rabbinical hierarchy of France is the rabbi of the Central Consistory of Paris (Le Grand Rabbin du Consistoire Central des Israélites de France), who is elected by a college composed of the twelve members of the Central Consistory and two delegates chosen by universal suffrage from each of the twelve departmental consistories. This office has been held in succession by the following: Segré D. Sinzheim, Abraham Vita di Cologna, Emmanuel Deutz, Marchand Ennery, Ulmann, Isidor, and the present (1903) Rabbi Zadoc Kahn.

Reform in France.

The Reform movement, which between 1830 and 1840 divided German Judaism into two hostile camps, found but a feeble echo in France. The attempts at Reform made by O. Terquem, who in a series of pamphlets, called "Lettres Zarfatiques," attacked all religious institutions and traditions, failed to produce any effect. This is due partly to the indifference of the French public to logical discussion and partly to the spirit of toleration which is innate in the most devout in France. However, Jewish ritual ceremonies and prayers have been given a more modern form. As early as 1831 the Central Consistory had prohibited the preaching of sermons in any other language than French. In 1856 Ulmann summoned to Paris all the rabbis of the consistories to discuss the reorganization of the ritual for French Judaism. Among the innovations introduced by this assembly the most noteworthy are: the permission to employ the organ in the synagogue; the bringing of new-born children to the synagogue to receive the benediction of the rabbi; the religious initiation; the covering of coffins with flowers, the placing of hangings at the entry of the mortuary, and the employment of more luxurious hearses; the adoption of an official dress for rabbis resembling that of the Catholic priest, with the slight difference that the band is of white. Besides these innovations the assembly revised the prayer-book and suppressed some of the prayers.

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FRANCES, IMMANUEL BEN DAVID: Italian poet and rabbinical scholar; born in Mantua July 22, 1618 (?); died at Leghorn after 1703. He received his instruction from his elder brother Jacob and from Joseph Firmo of Ancona. In 1674 he was chosen by some Italian communities to represent them in a case against the heirs of R. Zachariah Porto. A responsum by him in this matter is found in "She'elot u-Teshubot Mayim Rabbim," iv., No. 41. Another responsum is cited in Lampronti's "Paḥad Yiẓḥaḳ," *s.v.* מצוה מחמת מיתה. Both he and his brother Jacob were determined opponents of the followers of Shabbethai Ẓebi, against whom they wrote a volume of poems entitled "Ẓebi Muddaḥ" (ed. Mortara, in "Ḳobeẓ 'al Yad" of the Meḳiẓe Nirdamim, Berlin, 1885). Immanuel also opposed the cabalists, creating so strong a feeling among the rabbis of Mantua that they destroyed his brother's published poems and forced him (Immanuel) to leave the city. He wandered from place to place, even to Algiers, settling finally in Leghorn. He wrote to his friend Abraham Kokab to protest against his busying himself with classical literature.

In addition to many occasional poems Frances wrote, in conjunction with his brother Jacob, "Wikkuaḥ Itiel we-Ukal," a dialogue on woman, and "Wikkuaḥ Libni we-Shim'i," on his brother's poem against the cabalists. Two of Immanuel's poems were published by Nepi-Ghirondi in "Toledot Gedole Yisrael" (pp. 291–293), others by Abraham Baruch Piperno in "Ḳol 'Ugab," Leghorn, 1846. Immanuel's best-known work is "Meteḳ Sefatayim" (written in Algiers), a treatise on Hebrew prosody, in which he makes use of a number of his own verses. It has been edited by H. Brody ("Hebr. Prosodie von Immanuel Frances," Cracow, 1892), and translated and thoroughly discussed by Martin Hartmann ("Die Hebräische Verskunst," Berlin, 1894). An approbation of Frances is found in Jacob Haggis' "Halakot Ḳeṭannot," Venice, 1704. His epitaph, composed by himself, is to be found in Ugolino, "Thesaurus," xxxiii., cols. 1463-1464; in Wolf, "Bibliotheca Hebræa," iii. 1794b; and in David Kahana's biography, p. 13.

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G.

FRANCES, JACOB BEN DAVID: Italian scholar and poet; born at Mantua in 1615; died at Florence in 1667. After having been thoroughly grounded in the Talmud by his father, he continued his studies with Shemaiah de Medina (רשד"ם) at Venice. His reputation as a poet is founded mainly on his satires, which vehemently attacked Shabbethai Ẓebi and his following and warned against his agents. Together with his brother and pupil, the poet Immanuel Frances, he vainly called upon the rabbis, especially those of Smyrna, to take measures against the impostor. The followers of Shabbethai in turn scattered pamphlets broadcast denouncing him as a heretic. His house was attacked, and attempts were even made upon his life. As Frances traced the errors of Shabbethaian teaching to cabalistic speculations on the kingdom of the Messiah, he published a poem in which he condemned the study of Cabala by the uninitiated and ridiculed the aberrations of mysticism. The cabalists, and especially the rabbis of Mantua, demanded that the poem be burned. The impending controversy was cut short by the author's death. His faithful brother Immanuel ben David Frances carried on his defense.

Bibliography: Piperno, *Ḳol 'Ugab*, 78b; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184; Frances, *Meteḳ Sefatayim*, ed. Brody, pp. 66 *et seq.*

G. I. E.

FRANCES, JOSEPH: Spanish scholar; lived at Ferrara, Italy, about the middle of the sixteenth century. He was the author of a commentary to Jedaiah Bedersi's "Beḥinat ha-'Olam" and "Baḳḳashat ha-Memin," published with the texts (Ferrara, 1552).

Bibliography: Fürst, *Bibl. Jud.* i. 287; Kayserling, *Sephardim*, p. 314.

G. M. Sel.

FRANCHE-COMTÉ: Ancient province of France, also called "Haute-Bourgogne" or "Comté de Bourgogne"; now divided into the departments of Haute-Saône, Doubs, and Jura. There is little mention of Jews in Franche-Comté before the thirteenth century. Not until Philip Augustus drove them out of France at the end of the twelfth century, and at the time of the wars of Méranie, did they begin to settle there. They very soon attracted the suspicion of the clergy. Scarcely half a century after their arrival a new sect came into existence, called "Judaizing Christians" because they observed Saturday instead of Sunday and refused baptism. The general Council of Lyons (1245) took action against these heretics, and the Bishop of Besançon was asked to watch over the Jewish propaganda and to compel every Jew in his diocese to wear a badge. Twenty years later Pope Clement IV. addressed a bull to Jean de Chalon, the "Sire de Salins," who was almost incontestably master of the county of Burgundy, to excite his zeal against the Vaudois and against Judaizing Christians. The diocesan statutes contained clauses forbidding Christians to engage Jewish servants (especially nurses, because they taught children to hate the Christian religion). The clergy kept the Jews at a distance from ecclesiastical domains; for instance, the curé of Luxeuil changed the day of the hay market to Saturday to prevent the Jews from taking part in it.

Favored by Nobility.

The nobles, however, made advances to them, partly, perhaps, because the Jews were an important source of revenue. Jean I. de Vergy, Sire of Champlitte and Autrey, took them under his special protection, gave them safe-conducts, and even released them from statute labor, from paying tolls, from the riding-tax, and from other imposts. Jean I. de Chalon-Arlay established a Jewish colony near his château in the village of Lombard, and there is still an ancient cemetery in this vicinity in which the skeletons are found face downward, and which tradition recognizes as the old Jewish cemetery. The members of each organized community paid an annual tax, varying from twenty to one hundred sols. Continually at strife with one another or with the King of France, or even with the Emperor of Germany, most of the nobles of Franche-Comté were in debt, and had need of Jewish money. About 1296, Jews furnished money to Chalon-Arlay and the Count of Montbéliard to support them in their struggle with Philip the Fair. At this time the material condition of the Jews appears to have been fairly prosperous. They had their open accounts at Vesoul, Besançon, Gray, Salins, etc. Many of the nobles had to place their domains in pawn with the Jews. Thus the market-town of Marnay, which belonged to the important family of Chalon, was given over to the Jews of Dole and Villars for five years. One rich Jew of Vesoul, Elias or Helyon, was the creditor of the greatest nobles of Franche-Comté. Vesoul was a center for money-changers, and must have contained a large contingent of Jews. A beautiful synagogue stood in the center of the town; it was still in existence in the sixteenth century, as was also the house of Helyon.

Accusation of Well-Poisoning.

The general expulsion of Jews in 1306 does not appear to have affected those in Bourgogne, though their commerce received a blow from which it never recovered. But soon the Jews of Franche-Comté also were forced into exile; they and the lepers were accused of poisoning the wells. Their goods were confiscated. The house of Helyon was given by Queen Jeanne, wife of Philip the Tall, to a lady of her suite, who sold it at the death of the queen and built a chapel with the proceeds. Most of the exiles went to Besançon, at that time an imperial city, thus escaping the authority of the King of France. It is possible that a certain number were allowed to remain on relinquishing their claims to the debts due them. But the exiles soon returned to Franche-Comté. In 1331, at the death of Queen Jeanne, the county of Burgundy passed into the hands of Duke Eudes, but the queen's will caused dissatisfaction, and all the barons arose against him. He had need of the Jews, and recalled them. The account of expenditures in 1332–33 shows that their number was increased by thirty-two families. In 1348, however, the Black Death broke out. Gollut, the historian of the sixteenth century, states that the Jews of Franche-Comté shared the fate of the Jews in other countries and died under extreme torture. This is erroneous. Their oppressors were content with expelling them after having taken away their property. From October 28 to 30 they proceeded to arrest the Jews of the bailiwick of Amont (Haute-Saône) and to take an inventory of their possessions; but the revenue department, which wished to refill its empty treasury, was disappointed. Certain Jews of Vesoul, Symon, Rubininer, and Hebrelin escaped, but were recaptured and imprisoned. Some of them were hidden away. Finally, after about one hundred days of imprisonment, everything that could be found was taken from them, and the ducal treasury received a net increase of 494 florins.

On Jan. 27, 1349, the Jews, furnished with a safe-conduct, were driven out of the county of Burgundy and escorted as far as Montbozon. A short time afterward the Jews of Doubs, Jura, and Montbéliard were ordered to leave within five months. It is doubtful whether this decree was ever executed, because in 1355 the Archbishop of Besançon renewed the ordinance against the employment of Christian servants. From this time on there is little mention of Jews. In 1360 Manasseh of Vesoul, who negotiated the return of the Jews to France at this time, settled in Paris, where he became steward to the king. In 1374 the Jews were driven out of Salins. On Nov. 21, 1384, Philip the Bold regulated the status of the Jews. He permitted fifty-two families to settle in the towns of his domain on payment of an entrance fee and an annual tax. He fixed the rate of interest; henceforth a Jew was to be believed on his oath, and the evidence of a single apostate was declared invalid. The chiefs of the Jews were called "masters of law"; the Jewish cemetery was separated from the others, and a noble of the court was instituted guardian of the Jews.

The general expulsion of the Jews from France in 1394 put an end to their presence in Franche-Comté. Israel Lévi has proved that a certain number of well-known rabbis lived in this province in the first half of the fourteenth century—for instance, Joseph b. Jacob Tournoy and Joseph de Musidan.

BIBLIOGRAPHY: J. Morey, *Les Juifs en Franche-Comté au XIVe Siècle*, in *R. E. J.* vii. 1 *et seq.*; Israel Lévi, *Un Recueil de Consultations Inédites*, in *ib.* xliii. 237 *et seq.*

G. I. S.

FRANCHETTI, AUGUSTO: Italian lawyer and historian; born at Florence July 10, 1840; attended the lycée at Marseilles; studied law at Pisa, where he was admitted to the bar in 1863; and then settled at Florence. As dramatic critic of "La Nazione" and the "Nuova Antologia," he devoted much time to the drama, and especially to Aristophanes, whose works he translated into Italian verse. In 1874 he was appointed professor of modern history at the Istituto di Scienze Sociali. In view of his services rendered to Italian literature and especially to the study of Dante, he was elected corresponding member of the Accademia della Crusca of Florence.

Since 1872 Franchetti has been a member of the Consiglio Comunale; and since 1886 he has been almost continuously in the municipal council. For forty years he has been one of the directors of the Jewish community of Florence (president 1870–99), rendering valuable services while the new synagogue was being built. In 1899 he was elected president of the Florentine commission of the Collegio Rabbinico Italiano, taking a prominent part in the reorganization of the institution.

Franchetti's works include: "Le Nuvole di Aristofane Tradotte in Versi Italiani con Introduzione e Note di Domenico Comparetti," 1881; "Storia d'Italia dal 1789 al 1799," 2d ed., Milan, 1903, a large and valuable work; and many historical essays relating to the French Revolution, published in "Rassegna Settimanale," "Nuova Antologia," and "Archivio Storico Italiano."

BIBLIOGRAPHY: De Gubernatis, *Les Ecrivains du Jour.*

S. I. E.

FRANCHETTI, LEOPOLDO, BARON: Italian deputy; born at Florence in 1847; studied law at Pisa. In company with Deputy Sidney Sonnino he undertook a journey to Sicily for the purpose of studying the social, political, and economic conditions of that island; their observations were subsequently published in two volumes. In 1878 he together with Sonnino founded the weekly "Rassegna Settimanale," which was later converted into the daily "La Rassegna" and published at Rome; it was subsequently discontinued for lack of circulation. In the last decade of the nineteenth century Franchetti became governor of the East-African colony Eritrea. On his election to Parliament Franchetti interested himself especially in the affairs of the navy, and has published many parliamentary reports.

BIBLIOGRAPHY: De Gubernatis, *Les Ecrivains du Jour*.

S. I. E.

FRANCHI, GUGLIELMO DEI: Jewish convert to Christianity; born at Rome; died there about 1600. Embracing Christianity, he joined the monastic order of Vallombrosa, and devoted himself to the dissemination of knowledge of Hebrew among Christians. In 1596 he published at Rome a Hebrew alphabet ("Alphabeticum Hebraicum"), giving the rules for the reading of Hebrew; and three years later a short Hebrew grammar, "Sole della Lingua Sancta, nel Quale Brevemente si Contiene la Grammatica Hebræa" (Bergamo, 1599).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 564; Hetzel, *Gesch. der Hebräischen Sprache*, p. 186; Steinschneider, *Bibliographisches Handbuch*, p. 48.

D. I. BR.

FRANCIA: A family of Spanish descent, whose arms, according to D'Hozier, were: Argent, a crown bearing the letters "G. F. R." sable, surrounded by two palms sinople, with branches saltire.

Members of the Francia family emigrated in the seventeenth century to London, where they became influential and wealthy. The founders of this branch were **Simon Francia** (*c.* 1677) and **Domingo Roderigues (Roiz) Francia**, died 1688. The latter left two sons, **Francis** and **Simon, Jr.** His grandson was **George Roderigues Francia**, known in the synagogue of which he was parnas as "Abraham Francia," who says in his will, "I doe order my interment in the buriall place of my nation at Mile End with the usual decencies." He died 1695, leaving five sons and five daughters, one of whom married a son of David Pinto in Amsterdam. It was one of his sons, **Francis Francia**, who was tried for high treason Jan. 22, 1716, as an adherent of the Old Pretender, the so-called James III. (Jacobs and Wolf, "Bibl. Anglo.-Jud." p. 95). He was acquitted because he was an alien, having been born in France. His elder brother was **Simon Francia.** A number of other members of this family appear in the court records of the time. Their coat of arms—a lion rampant, carrying a standard per pale, five fleurs-de-lis, the shield surmounted by a helmet—is to be seen on several of their gravestones. The arms, however, seem never to have been recorded.

The widow of George Francia caused his armorial bearings to be registered at Bordeaux Nov. 29, 1697. His son **Abraham** signed as elder the communal regulations of Bordeaux in 1760. **Benjamin Francia** figures in the list of notables of Bordeaux in 1809.

The family had a special synagogue at Bordeaux, which was closed in 1812.

BIBLIOGRAPHY: Guienne, *Armorial Général*, p. 911, No. 174 (MS. in the Bibliothèque Nationale, Paris); Lucien Wolf, *Crypto-Jews*, pp. 9, 12; *The Jewry of the Restoration*, p. 11; Gaster, *Hist. of Bevis Marks*, pp. 17, 51, 81; *Archives Municipals de Bordeaux*, GG 80 *bis*, fol. 3; H. Léon, *Histoire des Juifs de Bayonne*, p. 392; Malvezin, *Histoire des Juifs de Bordeaux*, p. 306; *Jew. Chron.* Dec. 3, 1897, p. 9.

G. C. DE B.

FRANCIA DE BEAUFLEURY: A Jew of Spanish descent, who went to Bordeaux, probably from London, about 1760. He is the author of various works, among them being "Choix de Poésies Fugitives," Paris, 1783, and "Histoire de l'Etablissement des Juifs à Bordeaux Depuis 1500," Paris, 1797.

BIBLIOGRAPHY: Bomadan, *Histoire de Bordeaux Depuis 1675*, xi. 361: Féret, *Statistique de la Gironde*, iii. 50.

G. C. DE B.

FRANCISCANS. See FRIARS.

FRANCK, ADOLPHE: French philosopher; born at Liocourt, department of the Meurthe, Oct. 9, 1809; died at Paris April 11, 1893. Destined for the rabbinate, at the age of fourteen he was committed to the care of Marchand ENNERY: at the same time he obtained a secular education. Failing to win a rabbinical scholarship, he dallied awhile with medicine, and at length turned to philosophy, in which he found his proper field. In 1832 Franck became "agrégé" of philosophy, taking the first position on the list. He then taught successively at the colleges of Douai, Nancy, and Versailles, and in 1840 at the Collège Charlemagne at Paris, where among his pupils were Edmond About and Francisque Sarcey. The same year he began a complementary course of public lectures at the Sorbonne. In 1842 he was appointed assistant curator of the Bibliothèque Royale. After a visit to Italy (1843), necessitated by his health, he began his "Dictionnaire des Sciences Philosophiques," his principal work. In 1844 he was elected member of the Institut de France (Académie des Sciences Morales et Politiques) in recognition of his "Esquisse d'une Histoire de la Logique" and his work on the Cabala, which latter became very popular and was translated into German by Adolf Jellinek (Leipsic, 1844).

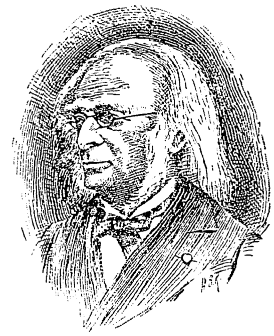

Adolphe Franck.

In 1847 Franck again took up his work at the Sorbonne and started a course in social philosophy. After a few months he was asked by Barthélemy St. Hilaire, whom the revolution of 1848 had drawn into the political arena, to take his place at the Collège de France. Franck was himself affected by the political turmoil of the time, and in 1848 became candidate for the deputyship of the department of the Meurthe, but failed of election. In 1856 he became incumbent of the chair of natural and civil law, a position which he held for thirty years. He became president of the Anti-Atheist League, and took deep interest in the work of the Society for the Translation of the Scriptures, which he joined at its inauguration in 1866. He founded and controlled the "Paix Sociale," the organ of the Anti-Atheist League, wrote for the "Journal des Débats," and was one of the editors of the "Journal des Savants." An active defender of Judaism, his lecture at the Collège de France entitled "Le Rôle des Juifs dans le Développement de la Civilisation" was reprinted in the "Archives Israélites" of 1855, to which journal he contributed for fifty years, and in which he published the two essays "De la Création" (1845) and "Le Péché Original et la Femme" (1885). He was a patron of the Société des Etudes Juives, and became its president in 1888. Chosen member of the Consistoire Central des Israélites de France for Nancy in 1844, he soon became its vice-president. Under the empire he was the representative of Judaism at the Conseil Supérieur de l'Instruction Publique, resigning in 1874 on a question of organization. He was also one of the founders and presidents of the Ligue de la Paix.

Franck's work met with speedy recognition. He became chevalier of the Legion of Honor in 1844, officer in 1862, and commander in 1869. The revolution of 1870, however, prevented his reaching the Senate, a position to which the emperor had wished to elevate him.

The following are Franck's best-known works:

La Kabbale ou Philosophie Religieuse des Hébreux. Paris, 1843; 2d ed., 1889.
Dictionnaire des Sciences Philosophiques. 1843-52, 6 vols.; new ed., 1875.
Esquisse d'une Histoire de la Logique. 1838.
De la Certitude. 1847.
Le Communisme Jugé par l'Histoire. 1849.
Paracelse et l'Alchimie au XVI. Siècle. 1855.
Etudes Orientales. 1861.
Reformateurs et Publicistes de l'Europe. 3 series, 1863-93.
Philosophie du Droit Pènal. 1864.
Philosophie du Droit Ecclésiastique. 1864.
Philosophie du Droit Civil. 1866.
La Philosophie Mystique en France au XVIII. Siècle. 1866.
Philosophie et Religion. 1867.
Morale pour Tous. 1868.
La Vraie et la Fausse Egalité. 1868.
Moralistes et Philosophes. 1871.
Le Capital. 1872.
Projet de Constitution. 1872.
La Religion et la Science dans le Judaïsme. 1883.
Essais de Critique Philosophique. 1885.
Nouveaux Essais. 1890.

BIBLIOGRAPHY: *Arch. Isr.* April, 1848, April, 1893; *La Grande Encyclopédie*; *Le National*, Feb. 5, 1891; *Le Temps*, April 12, 1893; *Univ. Isr.* May 1, 1893; Vapereau, *Dictionnaire des Contemporains*, 1880; Hartwig Derenbourg, *Eloge d'Adolphe Franck*, in *R. E. J.* lv., pp. iii.-xi.

S. I. B.

FRANCO: A Jewish family which derived its name from a place near Navarre, Spain. There were Francos at Amsterdam, Venice, Tunis, Constantinople, Adrianople, Silistria, Magnesia, Smyrna, Brusa, and in the islands of Crete and Rhodes. According to the family traditions, the Francos of Constantinople, who are Austrian subjects, are the descendants of two Jews of Prague, the brothers Abraham and Moses, who settled in Constantinople in 1780.

Daniel Franco: Rabbinical judge of Tunis about 1797 (Cazès, "Notes Bibliographiques").

D. M. Fr.

David Franco (חפשי) Mendes: Hebrew poet; born at Amsterdam Aug. 13, 1713; died there Oct. 10, 1792. A business man, he devoted his leisure hours to the study of the Talmud, in which he became very proficient. He knew several languages, and was especially well versed in Hebrew. For six months preceding his death he was honorary secretary of the Spanish-Portuguese community at Amsterdam.

David Franco Mendes was, next to Moses Ḥayyim Luzzatto and Naphtali H. Wessely, the most important Neo-Hebraic poet of his time. Delitzsch describes his poems as traditional in subject, national in spirit, and artistic in form. He followed Racine in his historical drama "Gemul 'Atalyah," Amsterdam, 1770; Vienna, 1800; Warsaw, 1860. Under the title "Teshu'at Yisrael bi-Yede Yehudit" (Rödelheim, 1840) he translated into Hebrew Pietro Metastasio's "Betulia Liberata." He was a frequent contributor to "Ha-Meassef," in which he published some poems and short biographies of eminent Spanish-Portuguese coreligionists. He left several manuscripts, written partly in Hebrew, partly in Portuguese and Spanish, most of which are in possession of the seminary of the Spanish-Portuguese community at Amsterdam. They include: "Bi'at ha-Mashiaḥ," on the advent of the Messiah; "Nir le-Dawid," responsa, several of which are printed in the collection "Peri 'Eẓ Ḥayyim"; a collection of Hebrew epitaphs; and "Kinnor Dawid," a large collection of poems by him and others. His "Memorias do Estabelecimento e Progresso dos Judeos Portuguezes e Espanhoes nesta Famosa Cidade de Amsterdam: Recapilados de Papeis Antigos Impressos e Escritos, no Ao. 5529 = 1769" (MS. No. 220, pp. 4), "Memorias Succintas da Consternaçaõ de Nosso K. K. de Amsterdam nos Tribulaçoẽs desde Cidade e Provincia, no Ao. 1787" (MS. No. 34, pp. 4), and "Colleсaõ de Antiguidades" (manuscript) are of historical value.

BIBLIOGRAPHY: *Ha-Maggid*, xii. 77, 85, 109, 157, 269; Delitzsch, *Zur Gesch. der Jüd. Poesie*, pp. 111 *et seq.*; Grätz, *Gesch.* xi. 134 *et seq.*; De Castro, *De Synagoge*, p. xvii.; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 47.

G. M. K.

Mendez Mordecai Franco: President of the Portuguese Jewish community of Amsterdam about 1684.

Moses Franco: Historian and schoolmaster in the employ of the Alliance Israélite Universelle; born at Constantinople 1864. He studied at the Ecole Normale Orientale Israélite, Paris, was principal of several Jewish schools in the East, and founded the Jewish schools at Safed, Palestine. In collaboration with Col. Rushdi Bey he has compiled three French readers that have been officially introduced into the Turkish schools of the Ottoman empire, namely: "Alphabet Français," 1889; "Premier Livre de Lecture," 1888; and "Cours Moyen de Lecture," 1889. He is the author of "Histoire des Israélites de l'Empire Ottoman," Paris, 1897; and "Les Sciences Mystiques chez les Juifs d'Orient," *ib.* 1900. In 1901-02 he published "La Communauté Israélite de Safed" (in "Revue des Ecoles de l'Alliance Israélite Universelle"). For sixteen years Franco has contributed to two Anglo-French periodicals of Constantinople, "Stamboul" (1886–97) and "Le Moniteur Oriental" (1897–1903). He is now director of the Alliance Israélite Universelle School at Shumla, Bulgaria. S.

Pinhero Aaron Franco: Dutch mathematician; lived at Amsterdam in the seventeenth century; author of the astronomical work "Lunario Perpetuo Calculado," Amsterdam, 1657 (Kayserling, "Bibl. Esp.-Port.-Jud." p. 47).

Raḥamim Franco: Talmudist and chief rabbi of Hebron; born 1833; died 1896. In 1851, when Rhodes was devastated by a terrible earthquake, Franco went to Europe to collect subscriptions for the victims of the disaster. On his return he settled at Jerusalem, and toward the end of his life at Hebron, where he officiated for seven months as chief rabbi. He was the author of three works, two of which are still in manuscript. The third is a book of responsa entitled "Sha'are Raḥamim," Jerusalem, 1881.

Samuel Franco: Turkish cabalist, and chief rabbi of Salonica in 1492.

Solomon Franco: Printer at Constantinople, and founder of a press which existed there for nearly fifty years. Rashi's commentary on the Bible without the text was the only work printed during Solomon's lifetime (1639). Joseph of Trani's responsa, which appeared next year, were published by his son **Abraham.** In collaboration with his brother Jacob Gabbai, he printed the "Bet Aharon" of Aaron Souroujon, 1678, and other works. The last book printed by him was the "Zehab Sebah" of Solomon Algazi (1683). Abraham Franco was enabled, through the generosity of Nissim ben David, to cast a new set of fonts for the "Leb Sameaḥ" of 1652. Before that time, he states, none in Constantinople but his father Solomon had known how to cast type.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 8100, 8101; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 63.

D. M. FR.

FRANCOLM, ISAAC ASHER: German preacher and religious teacher; born at Breslau Dec. 15, 1788; died there July 1, 1849; Ph.D., Leipsic, 1817. After conducting a Jewish elementary school at Breslau for three years, he was called in 1820 to the community of Königsberg, Prussia, as preacher and religious teacher (one of his rivals for the position being Zunz), and was confirmed in his office by the government.

Francolm did much to modernize the synagogue service and religious instruction, and he introduced into Germany the confirmation of girls. Some Orthodox members of the community brought this matter before the government, and Francolm was forbidden not only to confirm girls, but also to introduce any other innovations into the service, especially preaching in the vernacular. On the expiration of his contract in 1826 he declined a reengagement, and accepted the position of chief inspector and principal of the Königliche Wilhelmsschule, a Jewish institution at Breslau, in which office he remained until 1847.

Among Francolm's numerous works are: "Der Alte Bund: Aufsätze für Israeliten zur Beförderung des Richtigen Verständnisses der Bibel," a religious weekly of which only ten numbers were published, 1820; "Die Grundzüge der Religionslehre aus den Zehn Geboten Entwickelt," Neustadt-on-the-Oder, 1826; "Die Mosaische Sittenlehre: Zum Gebrauch beim Religionsunterricht," Breslau, 1831; "Worte eines Juden nach Beendeter Landestrauer um den König Friedrich Wilhelm III.: An Seine Christlichen Brüder Gerichtet," *ib.* 1840; "Die Juden und die Kreuzfahrer in England Unter Richard Löwenherz." Besides these he published works of fiction and some books on mathematics and pedagogics.

BIBLIOGRAPHY: H. Jolowicz, *Gesch. der Juden in Königsberg*, pp. 129 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 162, 190; Vogelstein, *Beitrüge zur Gesch. des Unterrichtswesens in der Jüd. Gemeinde zu Königsberg*, pp. 21 *et seq.*, Königsberg, 1903.

S. F. P.

FRANGI, ḤAYYIM (surnamed **Ḥayyim Menahem**): Turkish rabbinical author; born in 1833 at Constantinople; died there in 1903. He has published two Hebrew works: "Yismaḥ Leb" (2 vols., Salonica, 1867–83), containing responsa and sermons; and "Maṭṭeh Leḥem" (Constantinople, 1902), a collection of all the juridical decisions rendered by the author in the twenty-five years during which he has exercised the functions of president of the rabbinical tribunal. He has also edited the work of one of his teachers, Eliezer of Toledo, under the title "Mishnat Rabbi Eliezer" (2 vols., Salonica and Smyrna, 1853).

S. M. FR.

FRÄNK, BÄR B. GERSHON: Hungarian scholar; born in Presburg about 1777; died there on the second day of the Feast of Weeks, 1845. He was shoḥeṭ and teacher in his native city for more than forty years. He wrote ten works, of which the following, some in German with Hebrew characters, and some partly in Hebrew, were published: "Megillat Matityahu," Vienna, 1806, 1822; "Maṭṭeh Mosheh," an allegory after the Talmud and the Midrash, Presburg, 1834; "Maḥaneh Yisrael," observances for Jewish women, together with moral precepts from the Talmud, Vienna, 1816; "Maḥaneh Yissakar," *ib.* 1822; "Ḥuṭ ha-Meshullash," regulations for Shema', ẓiẓit, and tefillin, *ib.* 1829; "Maḥaneh Levi," Prague, 1827. The last three are compilations of "dinim." His last work was "Or ha-Emunah," tales from the Pentateuch, with notes in Hebrew, Presburg, 1841.

BIBLIOGRAPHY: Preface to *Or ha-Emunah*; Benjacob, *Oẓar ha-Sefarim*, s.v.; Weisz, *Abne Bet ha-Yoẓer*, pp. 19, 77.

S. P. WI.

FRANK, EVE. See FRANK, JACOB, AND THE FRANKISTS.

FRANK, JACOB, AND THE FRANKISTS: The Frankists were a semi-Christian religious organization which came into being among the Jews of Poland about the middle of the eighteenth century. This organization was the ultimate result of two causes: (1) the Messianic movement which agitated the Jewish world after the appearance of Shabbethai Ẓebi, the pseudo-Messiah from Smyrna, and which degenerated later into religious mysticism; and (2) the social and economic upheaval in the life of the Polish Jewry. The spread of the Messianic movement (1660–70) occurred in the period following the harrying and killing of the Jews in the days of Bogdan CHMIELNICKI. Hundreds of ruined communities, in which almost every family mourned its martyred dead, awaited aid from Heaven. They were inclined to see in the Ukraine massacres the pre-Messianic sufferings (see ESCHATOLOGY), and in Shabbethai Ẓebi the coming Messiah-Deliverer. The fall of the false Messiah and his conversion to Mohammedanism estranged him from many of his followers, but among the more uncultured portion of the Jewish people the belief in the mystic mission of Shabbethai persisted for a long time.

Having lost its political significance, Messianism at the end of the seventeenth century assumed a mystical coloring, and the open popular movement was transformed into a secret sectarian cult. A half-Jewish, half-Mohammedan sect of Shabbethaians was established in Turkey. In Poland, and particularly in Podolia and Galicia, there were formed numerous secret societies of Shabbethaians known among the people as "Shabbethai Ẓebiists," or "Shebs" (according to the Western pronunciation of "Shabbethai"). In expectation of the great Messianic revolution the members of these societies threw off the burden of strict Jewish dogma and discarded many religious laws and customs. The mystical cult of the Shebs included the elements of both asceticism and sensuality: some did penance for their sins, subjected themselves to self-inflicted torture, and "mourned for Zion"; others disregarded the strict rules of chastity characteristic of Judaism, and at times gave themselves over to licentiousness. The Polish rabbis attempted the extermination of the "Shabbethaian heresy" in the assembly of Lemberg (1722) and elsewhere, but could not fully succeed, as it was kept alive mostly in secret circles which had something akin to a Masonic organization.

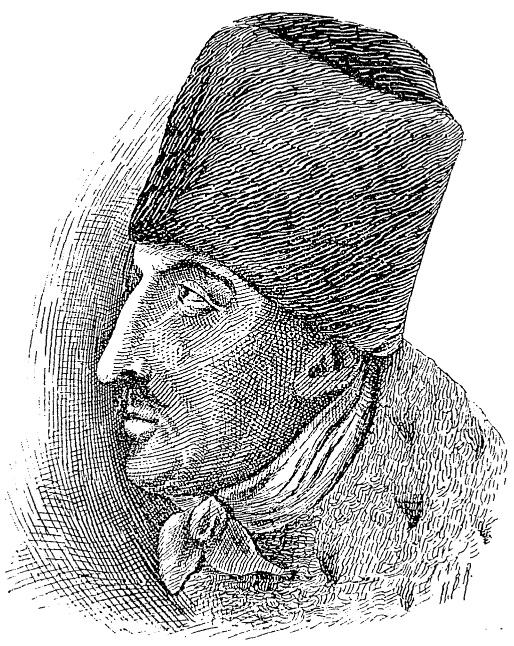

Jacob Frank.

The Shabbethaian Heresy.

The spread of mysticism was favored by the distressing social-economic condition of the Jews in Podolia and Galicia during the first half of the eighteenth century, when Poland was falling into decay, and the Haidamak movements destroyed in many Jewish centers security of person and property. The resulting decline of the rabbinical schools and of mental activity was on the whole favorable to the growth of mystical doctrines, which among the masses assumed at times the most monstrous forms.

From among these secret circles of the Shabbethaians came the founder of the Frankist sect, **Jacob Frank,** born in Podolia about 1726. His father was expelled from the community for belonging to the secret society of Ẓebiists, and moved to Wallachia, where the influence of the Turkish Shabbethaians was strongly felt. While still a boy at school Frank displayed an aversion to Jewish learning founded on the Talmud, and afterward often styled himself "a plain man" or "an untutored man." In the capacity of a traveling merchant he often entered Turkey; there he was named "Frank," a name generally given in the East to a European; and there he lived in the centers of contemporary Shabbethaianism—Salonica and Smyrna.

In the beginning of the fifth decade of the eighteenth century he became intimate with the leaders of the sect and adopted its semi-Mohammedan cult. In 1755 he appeared in Podolia, and, gathering about him a group of local sectarians, began to preach to them the revelations which were communicated to him by the successors of the false Messiah in Salonica. In their secret gatherings was performed, under the leadership of Frank, much that was directly opposed to the religious-ethical conceptions of the orthodox Jews. One of these gatherings ending in a scandal, the attention of the rabbis was drawn to the new propaganda. As a foreigner, Frank was obliged to leave Podolia, while his followers were given over to the rabbis and the "ḳahal" authorities (1756). At the rabbinical court held in the village of Satanov many of the sectarians confessed to having broken the fundamental laws of morality; and women confessed to having violated their marriage vows, and told of the sexual looseness which reigned in the sect under the guise of mystical symbolism.

As a result of these disclosures the congress of rabbis in Brody proclaimed a strong "ḥerem" (excommunication) against all impenitent heretics, and made it obligatory upon every pious Jew to search them out and expose them. The persecuted sectarians informed the Catholic Bishop of Kamenetz-Podolsk that the Jewish sect to which they belonged rejected the Talmud and recognized only the sacred book of the Cabala, the Zohar, which they alleged admitted the truth of the doctrine of the Trinity. They claimed that they regarded the Messiah-Deliverer as one of the three divinities, but failed to state that by the Messiah they meant Shabbethai Ẓebi. The bishop took seriously the "Anti-Talmudists," or "Zoharists," as the sectarians began to style themselves, and in 1757 arranged a religious discussion between them and the rabbis. The Anti-Talmudists presented their equivocal theses, to which the rabbis gave a very lukewarm and unwilling reply for fear of offending the Church dignitaries who were present. The bishop decided that the Talmudists had been vanquished, and ordered them to pay a fine to their opponents, and to burn all copies of the Talmud in the bishopric of Podolia.

The Anti-Talmudists.

After the death of their patron, the bishop, the sectarians were subjected to severe persecution by the rabbis and the heads of the kahals. The Anti-Talmudists succeeded in obtaining from Augustus III. (1733-63) an edict guaranteeing them safety; but even this did not avail to free them from the unfortunate position of men who, having parted from their coreligionists, had not yet succeeded in identifying themselves with another faith.

At this critical moment Jacob Frank came to Podolia with a new project; he posed as a direct successor of Shabbethai Ẓebi, and assured his adherents that he had received revelations from Heaven. These revelations called for the conversion of Frank and his followers to the Christian religion, which was to be a visible transition stage to the future "Messianic religion." In 1759 negotiations looking toward the conversion of the Frankists to Christianity were being actively carried on with the higher representatives of the Polish Church; at the same time the Frankists tried to secure another discussion with the rabbis. The Polish primate Lubenski and the papal nuncio Nicholas Serra were suspicious of the aspirations of the Frankists, but at the instance of the administrator of the bishopric of Lemberg, the canon Mikulski, the discussion was arranged. It was held in Lemberg, and was presided over by Mikulski.

This time the rabbis energetically repulsed their opponents. After the discussion the Frankists were requested to demonstrate in practise their adherence to Christianity (1759); Jacob Frank, who had then arrived in Lemberg, encouraged his followers to take the decisive step. The baptism of the Frankists was celebrated with great solemnity in the churches of Lemberg, members of the Polish nobility acting as god-parents. The neophytes adopted the names of their godfathers and godmothers, and ultimately joined the ranks of the Polish nobility. In the course of one year more than 500 persons were converted to Christianity in Lemberg, among them the intimates and the disciples of Frank. Frank himself was baptized in Warsaw, Augustus III. acting as godfather (1759). The baptismal name of Frank was "Joseph." The insincerity of the Frankists soon became apparent, however, for they continued to intermarry only among themselves, and held Frank in reverence, calling him "the holy master"; and it was also discovered that Frank endeavored to pass as a Mohammedan in Turkey. He was therefore arrested in Warsaw (1760) and delivered to the Church's tribunal on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. The Church tribunal convicted Frank as a teacher of heresy, and imprisoned him in the monastery in the fortress of Chenstochov, so that he might not communicate with his adherents.

Baptism of the Frankists.

Frank's imprisonment lasted thirteen years, yet it only tended to increase his influence with the sect by surrounding him with the aureola of martyrdom. Many of the Frankists established themselves in the vicinity of Chenstochov, and kept up constant communication with the "holy master," often gaining access to the fortress. Frank inspired his followers by mystical speeches and epistles, in which he stated that salvation could be gained only through the "religion of Edom," or "dat" (="law"), by which was meant a strange mixture of Christian and Shabbethaian beliefs. After the first partition of Poland Frank was released from captivity by the Russian general Bibikov, who had occupied Chenstochov (1772). Until 1786 Frank lived in the Moravian town of Brünn, and was surrounded by a numerous suite of sectarians and "pilgrims" who came from Poland. For many of the pilgrims there was great attraction in the person of Eve, the beautiful daughter of Frank, who at this time began to play an important rôle in the organization of the sect.

Frank in Prison.

Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. The pious Maria Theresa regarded him as a disseminator of Christianity among the Jews, and it is even said that Joseph II. was favorably inclined to the young Eve Frank. Ultimately the sectarian plans of Frank were found out here also; he was obliged to leave Austria, and moved with his daughter and his suite to Offenbach, a small German town. Here he assumed the title of "Baron of Offenbach," and lived as a wealthy nobleman, receiving money from his Polish and Moravian adherents, who made frequent pilgrimages to Offenbach. On the death of Frank (1791) Eve became the "holy mistress" and the leader of the sect. As time went on the number of pilgrims and the supply of money constantly diminished, while Eve continued to live in her accustomed luxury. She finally became involved in debt, and died neglected in 1816.

The Frankists scattered in Poland and Bohemia were gradually transformed from feigned to real Catholics, and their descendants merged into the surrounding Christian population. The sect disappeared without leaving any traces in Judaism because it had no positive religious-ethical foundation. Attempts to formulate the teachings of Frank upon the basis of a collection of his utterances preserved in manuscript ("Biblia Balamutna") have so far failed. There is no doubt, however, that Frankism consisted in a negation of the religious as well as of the ethical discipline of Judaism. "I came to free the world from the laws and the regulations which have hitherto existed," says Frank in one of his characteristic utterances. In this movement visionary mysticism degenerated into mystification, and Messianism into an endeavor to get rid of the "Jewish sorrow" by renouncing Judaism. See Baruch Yavan.

Bibliography: A. Theiner, *Vetera Monumenta Poloniæ . . . ex Tabulariis Vaticanis Collecta*, iv. 158-165, Rome, 1860; Skimborowicz, *Ziwot, Skon u Nauka Franka*, Warsaw, 1866; Grätz, *Frank und die Frankisten*, Breslau, 1866; J. Emden,

Sefer Shimmush, Altona, 1758-62 (Hebr.); S. Dubnov, *Yakov Frank i Yevo Sekta Khristianstvuyuschikh*, Nos. 1-10, in *Voskhod*, 1883: idem, *Istoriya Frankizma po Novo-Otkrytym Istochnikam*, Nos. 3-5, in *ib.* 1896; Z. L. Sulima, *Historya Franka i Frankistów*, Cracow, 1893; A. Kraushar, *Frank i Frankisci Polscy, 1726-1816*, i.-ii., *ib.* 1895 (based on many newly discovered documents, and with the portraits of Frank and his daughter).

H. R. S. M. D.

FRANK, KATHI (KATHARINA FRANKL): Austrian actress; born at Bösing, near Presburg, Oct. 11, 1852. She appeared for the first time at the Viktoria Theater at Berlin in 1871. After acting at Potsdam and Bremen, she joined (1872) the Vienna Stadttheater and in 1875 the Burgtheater (imperial court theater), returning in 1876 to the Stadttheater. From 1882 to 1899 she appeared successively at Hamburg, Riga, Vienna (Carltheater), Stuttgart (court theater), and Frankfort-on-the-Main. During 1900 and 1901 she traveled, playing at the German theaters at Moscow, at St. Petersburg, and at the Irving Place Theater in New York. She is at present (1903) playing in New York. Her principal rôles are: *Maria Stuart, Judith* in "Uriel Acosta," *Jane Eyre* in "Die Waise aus Lowood," *Yungfrau von Orleans, Martha* in "Demetrius," *Lady Macbeth, Iphigenie, Sappho, Deborah,* etc.

BIBLIOGRAPHY: Eisenberg, *Biographisches Lexikon*.

S. F. T. H.

FRANK, MENDEL: Polish rabbi of the first half of the sixteenth century. He was at first rabbi of Posen, and a decision rendered by him there on a question of divorce is mentioned by R. Shaknah of Lublin (see "Ḥelkat Meḥokek" on Eben ha-'Ezer, 45). Later he became rabbi of Brisk or Brest-Litovsk, and an order issued by King Sigismund I. (Sept. 4, 1531) commanding the Jews of Brest-Litovsk to submit to R. Mendel's jurisdiction proves either that he was not popular in that place, or, as Bershadski contends ("Litovskie Evrei," p. 377, St. Petersburg, 1883), that the Jews of Lithuania did not like the newly instituted rabbinical jurisdiction over their affairs, preferring to submit their differences to the general authorities. There is also extant a letter from Queen Bona, dated May 28, 1532, ordering the starost of Brest not to recognize appeals of Jews from the decisions of R. Mendel Frank and not to interfere with him in any way. The interest which the king and the queen took in R. Mendel, and the antagonism of the Jews, make probable the conjecture that he was not chosen rabbi by the community, but was forced upon it by Michael Esofovich, who was made chief of the Jews of Lithuania in 1514, and had, among other privileges conferred upon him by the king, the right to appoint rabbis.

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S. S. P. Wi.

FRANK, NATHAN: American lawyer; member of the national House of Representatives; born in Peoria, Illinois, Feb. 23, 1852; educated in the public schools there, at Washington University, St. Louis, and at the Harvard Law School, from which he graduated in 1871. He has since practised law in St. Louis, and is the author of a work on bankruptcy law. He was the Republican nominee for the 50th Congress, but was defeated; was renominated for the 51st Congress and elected.

BIBLIOGRAPHY: *Official Congressional Directory 51st Congress*, 1st session, 3d edition.

A.

FRANKAU, JULIA (*née* JULIA DAVIS): British author and novelist; born in Dublin, Ireland, July 30, 1864. Julia Frankau was educated by Madame Paul Lafargue, daughter of Karl Marx. Writing under the pseudonym "Frank Danby," she has achieved conspicuous success as a novelist. Her first work, "Doctor Phillips: A Maida Vale Idyll," a story of Jewish life in the West End of London, was published in 1887, and created quite a sensation by its realistic treatment. It was followed by "Babes in Bohemia" (London, 1889) and "Pigs in Clover" (*ib.* 1903), also with Jewish characters. Under her own name Julia Frankau issued, in 1900, an elaborate treatise on color-printing entitled "Eighteenth Century Color-Plates," and, in 1902, "The Life and Works of John Raphael Smith." She is a prolific contributor to the periodical press, and has written a number of critical essays for "The Saturday Review."

J. F. H. V.

FRÄNKEL (FRANKEL): A family of scholars and Talmudists, the earliest known member of which was **Koppel Fränkel** (1650), the richest Viennese Jew of his time. In 1670, when the Jews were banished from Vienna, Koppel Fränkel's children settled at Fürth; only one of his four daughters was married—**Esther,** to Benjamin Wolf b. Asher Anschel Spiro, preacher and head of the yeshibah of Prague, and a descendant of Jehiel Michael Spiro, who flourished about 1560. The children from this alliance, the first of whom was **Simon,** chief (פרימוס) of the community of Prague, bore the compound name of **Fränkel-Spiro.** A short time later another alliance was made between these two families: **Jacob Benjamin Wolf Fränkel,** of Fürth, a descendant of Koppel Fränkel on the male side, married Rebekah, daughter of Elijah Spiro, a cousin of Benjamin Wolf, the founder of the Fränkel-Spiro branch. This latter branch also subsequently married into the main Fränkel branch, and from this triple alliance descended the well-known scholar Zechariah Frankel, whose father adopted

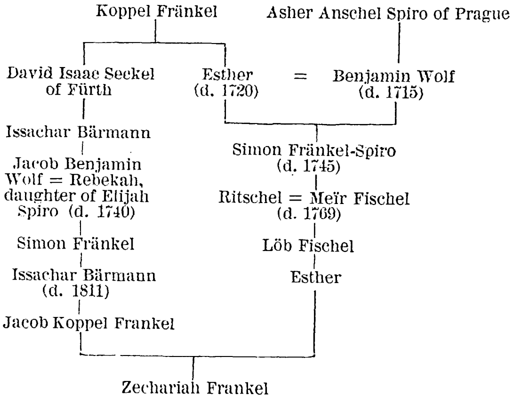
Koppel Fränkel
Asher Anschel Spiro of Prague
David Isaac Seckel of Fürth
Esther (d. 1720)
=
Benjamin Wolf (d. 1715)
Issachar Bärmann
Jacob Benjamin Wolf = Rebekah, daughter of Elijah Spiro (d. 1740)
Simon Fränkel-Spiro (d. 1745)
Ritschel = Meïr Fischel (d. 1769)
Simon Fränkel
Löb Fischel
Issachar Bärmann (d. 1811)
Esther
Jacob Koppel Frankel
Zechariah Frankel

the name of "Frankel." The pedigree of Zechariah Frankel may therefore be constructed as on the preceding page.

BIBLIOGRAPHY: M. Brann, in *Monatsschrift*, xlv. 193-213; xlvi. 450-473, 556-560; *idem*, in *Kaufmann Gedenkbuch*, p. 399.

J. M. SEL.

FRÄNKEL, ALBERT: German physician; born March 10, 1848, at Frankfort-on-the-Oder. He received his education at the gymnasium of his native town and at the University of Berlin, whence he graduated as doctor of medicine in 1870. After having been assistant to Kussmaul, Traube, and Von Leyden in Berlin, he settled in the German capital, becoming lecturer at the university in 1877. He was a nephew of Traube (d. 1876), the third volume of whose "Gesammelte Beiträge zur Pathologie und Physiologie" he published in 1878. Fränkel received the title of "Professor" in 1884, and became director of the medical department of the Am Urbanplatz Hospital, Berlin.

Following in the footsteps of Traube, Fränkel's first works were on experimental pathology, among them being the following: "Ueber den Einfluss der Verminderten Sauerstoffzufuhr zu den Geweben auf den Eiweiszerfall," in Virchow's "Archiv," vol. lxvii.; with Von Leyden, "Ueber die Grösse der Kohlensäureausscheidung im Fieber," *ib.* vol. lxxvi.; with J. Geppert, "Ueber die Wirkungen der Verdünnten Luft auf den Organismus," Berlin, 1873.

After becoming lecturer at the university his field of special research was the diseases of the lungs and the heart. Of his essays and works in this department may be mentioned: "Bakteriologische Mittheilungen über die Aetiologie der Pneumonie," in "Zeitsch. für Klinische Medizin," vols. x. and xi., in which essay he was the first to expound the theory of the micrococci of pneumonia; "Pathologie und Therapie der Krankheiten des Respirationsapparates," 1890-1902; "Ueber Septikopyämische Erkrankungen, Speciell Akute Dermatomyositis," 1894; "Ueber Akute Leukämie," 1895; "Zur Pathologischen Anatomie des Bronchialasthma," 1898. His writings have appeared in the "Charité Annalen," "Zeitschrift für Klinische Medizin," "Berliner Klinische Wochenschrift," and "Deutsche Medizinische Wochenschrift."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

FRÄNKEL, ALEXANDER: Austrian physician; born at Vienna Nov. 9, 1857. After attending the gymnasium and university of that city, he received the degree of doctor of medicine in 1880 and joined the sanitary corps of the Austrian army. As surgeon of the Teutonic Knights he took part in the Servian-Bulgarian war of 1885-86. He resigned from the army in 1890, becoming lecturer on surgery at the University of Vienna. Since 1893 he has been chief surgeon at the Vienna Karolinen Kinderspital, and since 1895 assistant chief surgeon of the general dispensary there.

In 1896 Fränkel became editor-in-chief of the "Wiener Klinische Wochenschrift." He has written many essays for this journal, and also for the "Wiener Medizinische Wochenschrift," "Wiener Klinik," "Zeitschrift für Heilkunde," "Centralblatt für Chirurgie," and other publications. Fränkel has embraced Christianity.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FRÄNKEL, BENJAMIN: Russian scholar; lived at Warsaw in the first half of the nineteenth century. He traveled in Germany and England. He published the following works: (1) "Teru'at Melek," on patriotism and the obligation of loyalty, published together with a German translation, Breslau, 1833; (2) "Neẓaḥ we-Hod," treating of the immortality and perpetual peace of the soul according to the prophets and philosophers, published together with an English translation, London, 1836; (3) "Ebel Kabed," an elegy in Hebrew and English on the death of Baron Nathan Rothschild, *ib.* 1836.

Samuel Ghirondi, who made the acquaintance of Fränkel in Italy, highly praises his learning and piety.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 62; Fuenn, *Keneset Yisrael*, p. 172.

H. R. I. BR.

FRÄNKEL, DAVID BEN NAPHTALI (known also as **David Mirles**): German rabbi; born at Berlin about 1704; died there April 4, 1762. For a time he was rabbi of Dessau, and became chief rabbi of Berlin in 1742. Fränkel exercised a great influence as teacher over Moses Mendelssohn, who followed him to the Prussian capital. It was Fränkel who introduced Mendelssohn to Maimonides' "Moreh Nebukim," and it was he, too, who befriended his poor disciple, procuring for him free lodging and a few days' board every week in the house of Ḥayyim Bamberger.

As a Talmudist Fränkel was almost the first to devote himself to a study of the Jerusalem Talmud, which had been largely neglected. He gave a great impetus to the study of this work by his "Ḳorban ha-'Edah," a commentary in three parts (part 1, on the order Mo'ed, Dessau, 1743; part 2, on Nashim, Berlin, 1757; part 3, on Neziḳin, *ib.* 1760). His additional notes on the Jerusalem Talmud and on Maimonides were published, together with the preceding work, under the title "Shiyyure Ḳorban," Dessau, 1743.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 94; E. Carmoly, *Notices Biographiques*, in *Revue Orientale*, iii. 315; Steinschneider, *Cat. Bodl.* col. 882; G. Karpeles, *Gesch. der Jüdischen Litteratur*, pp. 1060, 1071, 1100; J. H. Dessauer, *Gesch. der Israeliten*, p. 498; Graetz, *Hist.* v. 293-294; Landshuth, *Toledot Anshe ha-Shem*, pp. 35 *et seq.*, Berlin, 1884; Kayserling, *Moses Mendelssohn*, pp. 9 *et seq.*, Leipsic, 1862.

S. S. A. R.

FRÄNKEL, ELKAN: Court Jew (1703-12) to the margrave William Frederic of Brandenburg-Ansbach; died in the state prison of Wülzburg, near Weissenburg on the Sand, in 1720. His family was among the exiles of Vienna in 1670, his father being R. Enoch Levy, his mother a daughter of the wealthy Koppel Ritschel in Vienna. Elkan is first mentioned in 1686 as a member of the Jewish community of Fürth. There he took charge of the financial interests of the Margrave of Ansbach, who had a part of the Fürth Jews under his protection; he was appointed by the margrave parnas of Fürth in 1704, and chief parnas of Ansbach in 1710. Fränkel acquired great influence at court; his advice was asked in important political affairs, and he helped many to secure official positions.

The Jews of the margravate had every reason to be grateful to him; they owed to him, for example, the remission of a heavy fine which had been imposed upon them after an official investigation into their practise of usury (1708). He also boasted of having prevented a contemplated confiscation of Hebrew books (1702). His enemies later on made use of this assertion to complete his ruin; for he was much hated by Jews and Christians for his haughty demeanor. In 1712 Fränkel was denounced by a converted Jew for being in possession of blasphemous books, for making use of his influence at court for encroaching upon all branches of political life, and for having defrauded the public revenues. The investigation conducted on behalf of the government by a personal enemy of Fränkel was most partial; all these accusations were declared to be true, although no proofs were adduced, and even the pretended deficit could not be detected.

The margrave did nothing to protect his favorite, but sentenced him to be scourged in the marketplace and to be imprisoned for life. He died in prison, as stated above; his fortune was confiscated, and his family expelled.

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867; Ziemlich, *Eine Bücherconfiscation zu Fürth im Jahre 1702*, in *Kaufmann Gedenkbuch*, p. 457.

D. A. Fe.

FRÄNKEL, ERNST: German physician; born at Breslau May 5, 1844; studied medicine at the universities of Berlin, Vienna, and Breslau (M.D. 1866). He took part in the Austro-Prussian war in 1866 and in the Franco-Prussian war in 1870–71 as assistant surgeon. In 1872 he established himself as physician, especially as accoucheur and gynecologist, in his native town. In 1873 he became privat-docent at the Breslau University, and in 1893 honorary professor. He has taken an active part in the politics and government of the city, and in 1903 was elected alderman of Breslau.

Fränkel has written several essays for the medical journals, among which are "Diagnose und Operative Behandlung der Extrauterinschwangerschaft," in Volkmann's "Sammlung Klinischer Vorträge," 1882; and "Die Appendicitis in Ihren Beziehungen zur Schwangerschaft, Geburt und Wochenbett, *ib.* 1898. He is also the author of "Tagesfragen der Operativen Gynäkologie," Vienna and Leipsic, 1896; "Die Allgemeine Therapie der Krankheiten der Weiblichen Geschlechtsorgane," in Eulenburg's "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodik," Berlin and Vienna, 1898–99.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FRÄNKEL, GABRIEL: Court Jew of the margraves of Ansbach about 1700. He was very influential at court, and highly esteemed by the Jews of the margravate. He maintained his prominent position until his death. In reward of his faithful services all the privileges granted to him were continued to his heirs by a special charter (1730).

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.

D. A. Fe.

FRÄNKEL, HIRSCH: Chief rabbi in the margravate of Ansbach, with residence at Schwabach, 1709–13; died in prison 1723. He was a brother of Elkan Fränkel, and was accused with him of possessing blasphemous and superstitious books. After a searching investigation, and in accordance with the judgment of the University of Altorf, he was sentenced to imprisonment for life.

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.

D. A. Fe.

FRÄNKEL, JONAS: German banker and philanthropist; son of Joel Wolf, grandson of David Fränkel, the author of "Ḳorban 'Edah"; born at Breslau at the end of the eighteenth century; died there Jan. 27, 1846. Owing to his great commercial ability he rose from extreme poverty to affluence, and became one of the leading bankers of Breslau. As an acknowledgment of the services rendered by him in the development of commerce and industry in Germany, the Prussian government awarded him the title of "Kommerzienrath." Notwithstanding his numerous occupations, Fränkel was an indefatigable communal worker. He was the director of many charitable institutions, to the support of which he contributed liberally; he erected at his own expense a hospital, to which were annexed an orphanage, a bet ha-midrash, and a synagogue. Being childless, he bequeathed part of his fortune to a family foundation, which provides dowries for portionless girls of the Fränkel family; but the greater part of his wealth he left to charitable institutions, especially to the erection of a Jewish seminary. This seminary, which bears his name, was inaugurated at Breslau in 1854 and became the greatest Jewish institution of its kind; in it most of the leading Jewish scholars of the second half of the nineteenth century were educated. See Seminaries, Rabbinical.

Bibliography: *Der Orient*, 1846, Nos. 4, 9; Fuenn, *Keneset Yisrael*.

J. I. Br.

FRÄNKEL, LUDWIG: German writer; born at Leipsic Jan. 24, 1868. He studied at the universities of Leipsic and Berlin, and in England, receiving the degree of doctor of philosophy in 1889. He is the author of most of the articles pertaining to literature in the fourteenth edition of Brockhaus' "Konversations Lexikon." He became secretary of the German National Museum at Nuremberg in 1892. In 1893 he resigned this position to become docent at the Technical High School of Stuttgart (1893–1895). At present (1903) he is instructor in Munich.

Fränkel is a prolific writer on literature, modern languages, German history, bibliography, and folklore. His book, "Warum Heisst Rom die Ewige Stadt?" may be specially mentioned. It received the Witte prize in 1886, and was published in 1891 under the title "Rom, die Ewige Stadt der Weltgeschichte, und die Deutschen." His editions of Uhland appeared, together with various treatises, in 1888, 1889, 1893, 1894, 1903; those of Shakespeare, 1889–1894, 1893, 1895–1896; that of Schiller's "Wallenstein," 1902; a German edition of Manzoni, "I Promessi Sposi," 1893; and of Bojardo, "Orlando Inamorato," 1895. He also wrote articles on many Jewish subjects for several German journals.

s. F. T. H.

FRÄNKEL, LUDWIG F.: German physician; born May 23, 1806, at Berlin; died there July 6, 1872. He received his education at the University of Berlin, from which he graduated in 1830, in the same year becoming physician in that city, with water-cure as his specialty. In 1840 he was called to Ebersdorf, in the principality of Reuss, as chief physician of the water-cure hospital; but he remained there only four years, when he removed to Magdeburg, Prussia, where he practised until 1848. He then became chief physician of the water-cure hospital in Berlin (Heilanstalt der Wasserfreunde), resigning this position in 1867 on account of his extensive private practise.

From 1856 to 1857 Fränkel edited in Berlin the "Journal für Naturgemässe Gesundheitspflege und Heilkunde, mit Besonderer Beziehung zur Wasserheilkunde." He has published essays in "Jahresbericht des Vereins der Wasserfreunde" and "Medizinische Centralzeitung," and has written the following separate works: "Die Specielle Physiologie," Berlin, 1839; "Aerztliche Bemerkungen über die Anwendung des Kalten Wassers in Chronischen Krankheiten," *ib.* 1840; "Das Wesen und die Heilung der Hypochondrie," *ib.* 1842; "Arznei oder Wasser?" Magdeburg, 1848; "Behandlung der Fieberhaften Hautausschläge und der Primären Syphilis mit Wasser," Berlin, 1850.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v.

s. F. T. H.

FRÄNKEL, MOSES BEN ABRAHAM: German rabbi; father of David Fränkel; born at Berlin June 30, 1739; died at Dessau Feb. 20, 1812. In 1787 he settled at Dessau, where he filled the office of rabbi; he was at the same time "Messrabbiner" at Leipsic during the periodical fairs. Possessed of some means, he not only refused a salary, but also supported young Talmudical students. In cases of inheritance submitted to him for decision, he often, when the amount was not large, satisfied both parties by paying out of his own pocket the disputed sum. Fränkel was the author of "Be'er Mosheh," responsa, dealing chiefly with cases of inheritance (Berlin, 1803); and "Ha-Bi'urim de-Dibre Ḳohelet," a twofold commentary—cabalistic and Talmudic—on Ecclesiastes (1809).

Bibliography: *Sulamith*, vol. ix., part 1, p. 95; Steinschneider, *Cat. Bodl.* col. 1815; Freudenthal, *Aus der Heimat Mendelssohn's*, p. 131, Berlin, 1900.

s. I. Br.

FRÄNKEL, SECKEL ISAAC: German banker; born at Parchim, Mecklenburg-Schwerin, Jan. 14, 1765; died at Hamburg June 4, 1835.

He acquired by private study not only a high degree of general culture, but also a thorough knowledge of nine languages, ancient and modern, supporting himself at the same time by teaching. He subsequently went to Hamburg, where he became bookkeeper in one of the larger banking-houses. He soon founded a bank himself and accumulated a considerable fortune. Although not unfavorably disposed toward Reform, Fränkel opposed the introduction of Eduard Kley's German hymn-book, considering it too radical a departure from the past of Judaism. With M. J. Bresslau, heading the Reform Tempel Verein, he issued a prayer-book, the "Ordnung der Oeffentlichen Andacht" (Hamburg, 1819), in which Hebrew prayers were interspersed with the newly introduced German hymns. Fränkel translated the apocryphal books from Greek into Hebrew (Leipsic, 1830), and wrote a poem in Hebrew on the sojourn of the French in Hamburg, entitled "Ḥeble ha-Moniyyah we-Ḳin'at El" (Altona, 1815).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 253; Fürst, *Bibl. Jud.* i. 292; Fuenn, *Keneṣet Yisrael*, p. 335.

s. s. A. Pe.

FRÄNKEL, SIGMUND: Austrian physician and chemist; born at Cracow May 22, 1868. After completing his course at the gymnasium of Gratz (Styria), he studied medicine at the universities of Prague, Freiburg in Baden, and Vienna, graduating from the last-named in 1892. After working at the zoological station at Triest and in Strasburg and Cambridge, he went to Vienna, where he lectured on physiological chemistry and pharmacology at the university.

Fränkel has written essays in Pflüger's "Archiv für Physiologie," Hoppe-Seyler's "Zeitschrift für Physiologische Chemie," "Wiener Klinische Wochenschrift," "Wiener Medicinische Blätter"; "Monatshefte für Chemie"; and the "New York Medical Record." He has also published the following works: "Ueber Spaltungproducte des Eiweisses bei der Peptischen und Tryptischen Verdauung," Wiesbaden, 1896; and "Arzneimittelsynthese," Berlin, 1901.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.

s. F. T. H.

FRÄNKEL (FRANKEL-SPIRA), SIMON WOLF: Head of the Jewish community in Prague for two decades beginning May 20, 1724, and a stanch defender of his oppressed coreligionists; died June 9, 1745. He was wealthy by inheritance, and his extensive business interests brought him often into contact with the great of the land; he thus gained a knowledge of the laws of the country which raised him high above the mass of his brethren. He founded an orphan asylum, and won lasting popularity by elevating the standard of the Jewish school system. He was, however, very fond of display, and not free from ambition. At the birth of Archduke—afterward Emperor—Joseph in April, 1741, he furnished at his own expense a costly public festival and parade in the Jewry of Prague, on which occasion he appeared in a carriage drawn by six horses and surrounded by footmen and horse-guards. This fondness for show aroused the envy of the mob, which some years later found vent in unrestrained pillage of the Jewry, several Jews being murdered and many more severely wounded. Following upon this came Maria Theresia's order expelling all Jews from Bohemia. Simon Wolf Fränkel, who was insulted and slandered, collapsed completely under the burden of mental and spiritual troubles. Only a few days before his death he signed a petition for aid addressed to the London Jews.

His successor as the head of the community was a son of his brother Koppel, **Israel Fränkel.** His valuable services to the community in advancing the home manufacture of silk, and in improving the "Invalidenbräuhaus," of which he for a long time was the lessee, were recognized by the Bohemian "Landesgubernium." Israel Fränkel, who was a devoted student of the Mishnah, died in his birthplace, Prague, on April 15, 1767.

Bibliography: Podiebrad-Foges, *Alterthümer der Prager Judenstadt*, pp. 89 *et seq.*, 150; Hock-Kaufmann, *Die Familien Prags, nach den Epitaphien des Alten Jüdischen Friedhofs*, Nos. 4858, 4866; *Monatsschrift*, xlv. 202 *et seq.*, 212; *Jahrb. Gesch. der Jud.* iv. 226.

D. M. K.

FRÄNKEL, WOLFGANG BERNHARD: German physician; born at Bonn Nov. 11, 1795; died at Elberfeld March 5, 1851. He took an active part in the campaigns of 1812, 1813, 1814, and 1815 as an officer in the middle-Rhenish army, fighting at first with, and later against, Napoleon. Returning to his native town in 1815, Fränkel studied at the gymnasium and the university, receiving his degree as doctor of medicine in 1824. He then settled in Elberfeld, where he practised until his death. He embraced the Christian religion in 1840. Fränkel was the author of "Die Flechten und Ihre Behandlung," Elberfeld, 1830, 3d ed. Wiesbaden, 1855; "Das Bekenntniss des Proselyten, das Unglück der Juden und Ihre Emancipation in Deutschland," Elberfeld, 1841; "Die Unmöglichkeit der Emancipation der Juden im Christlichen Staat," *ib.* 1841; "Die Rabbiner Versammlung und der Reformverein," *ib.* 1844.

Bibliography: De le Roi, *Judenmission*, i. 240, Leipsic, 1899; Hirsch, *Biog. Lex.* vi. 793, Vienna, 1884.

S. F. T. H.

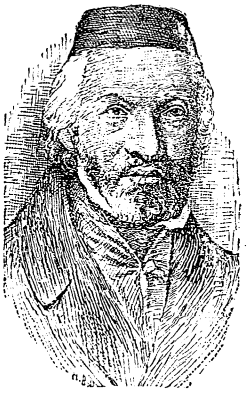

Zecharias Frankel.

FRANKEL, ZECHARIAS: German theologian; born at Prague Sept. 30, 1801; died at Breslau Feb. 13, 1875. Frankel was the founder and the most eminent member of the school of historical Judaism, which advocates freedom of research, while in practical life it upholds the authority of tradition. Frankel was, through his father, a descendant of Vienna exiles of 1670 and of the famous rabbinical Spira family, while on his mother's side he descended from the Fischel family, which has given to the community of Prague a number of distinguished Talmudists. He received his early Talmudic education at the yeshibah of Bezalel Ronsperg (Daniel Rosenbaum); in 1825 he went to Budapest, where he prepared himself for the university, from which he graduated in 1831. In the following year he was appointed district rabbi ("Kreisrabbiner") of Leitmeritz by the government, being the first rabbi in Bohemia with a modern education. He made Teplitz his seat, where the congregation, the largest in the district, had elected him rabbi. He was called to Dresden in 1836 as chief rabbi, and was confirmed in this position by the Saxon government. In 1843 he was invited to the chief rabbinate at Berlin, which position had been vacant since 1800, but after a long correspondence he declined, chiefly because the Prussian government, in accordance with its fixed policy, refused to officially recognize the office. He remained in Dresden until 1854, when he was called to the presidency of the Breslau seminary, where he remained until his death.

Religious Attitude.

The atmosphere of Prague was wholly favorable to the development of the romantic love for the past that is at the bottom of the principle of historic Judaism which Frankel advocated. He furthermore held firmly the belief that reason based on scholarship and not mere desire on the part of the laity must be the justification for Reform. In this sense Frankel declared himself when the president of the Teplitz congregation expressed the hope that the new rabbi would introduce reforms and do away with the "Missbräuche" (abuses). He stated that he knew of no abuses; and that if there were any it was not at all the business of the laity to interfere in such matters (Brann, in his "Jahrbuch," 1899, pp. 109 *et seq.*). Still he introduced some slight modifications in the worship, as the abrogation of the piyyuṭim, the introduction of a choir of boys, and the like. He was, however, strenuously opposed to any innovation which was objectionable to Jewish sentiment. In this respect his denunciation of the action of the "Landesrabbiner" Joseph Hoffmann of Saxe-Meiningen, who permitted Jewish high-school boys to write on the Sabbath, is very significant ("Orient," iii. 398 *et seq.*). His position in the controversy on the new Hamburg prayer-book (1842) displeased both parties; the Liberals were dissatisfied because, instead of declaring that their prayer-book was in accord with Jewish tradition, he pointed out inconsistencies from the historical and dogmatic points of view; and the Orthodox were dissatisfied because he declared changes in the traditional ritual permissible (*l.c.* iii. 352–363, 377–384). A great impression was produced by his letter of July 18, 1845, published in a Frankfort-on-the-Main journal, in which he announced his secession from the rabbinical conference then in session in that city (see Conferences, Rabbinical), and stated that he could not cooperate with a body of rabbis who had passed a resolution declaring the Hebrew language unnecessary for public worship. This letter made Frankel one of the leaders of the conservative element. In opposition to the rabbinical conferences, he planned conventions of scholars. His principles were enunciated in his monthly "Zeitschrift für die Religiösen Interessen des Judenthums," which he published from 1844 onward. But Frankel's conciliatory attitude was bound to create for him enemies in the camps of the extremists on both sides, and such was the case with both Abraham Geiger and Samson Raphael Hirsch.

As the man of the golden mean Frankel was chosen president of the new rabbinical seminary at Breslau (Aug. 10, 1854). Geiger, who had inspired Jonas Fränkel, the president of his congregation, to found this institution, opposed the appointment vigorously, and when the examination questions given by Frankel to the first graduating class appeared, Geiger published them in a German translation with the evident intention of ridiculing the casuistic method of Talmudic instruction (Geiger, "Jüd. Zeit." i. 169 *et seq.*). Samson Raphael Hirsch, immediately on the opening of the seminary, addressed an open letter to Frankel, demanding a statement as to the religious principles which would guide the instruction at the new institution. Frankel ignored the challenge.

Attacks on His Orthodoxy.

When the fourth volume of Grätz's history appeared Hirsch impeached the orthodoxy of the new institution (1856), and his attacks became more systematic when Frankel in 1859 published his Hebrew introduction to the Mishnah. The first attack began with the letter of Gottlieb Fischer, rabbi of Stuhlweissenburg, published in Hirsch's "Jeschurun," 1860. Hirsch himself began in the following year a series of articles in which he took exception to some of Frankel's statements, especially to his definition of rabbinical tradition, which he found vague; he further objected to Frankel's conception of the rabbinical controversies, which were, according to Frankel, improperly decided by certain devices common in parliamentary bodies. It can hardly be denied that Frankel evaded the clear definition of what "tradition" meant to him. He contented himself with proving from Rabbenu Asher that not everything called a "law," and reputed as given by Moses on Mount Sinai, was actually of Mosaic origin. Hirsch was seconded by various Orthodox rabbis, as Solomon Klein of Colmar and B. H. Auerbach, while some of Frankel's supporters, like Rapoport, were half-hearted. Frankel but once published a brief statement in his magazine, in which, however, he failed to give an outspoken exposition of his views ("Monatsschrift," 1861, pp. 159 *et seq.*). The general Jewish public remained indifferent to the whole controversy, and Frankel's position was gradually strengthened by the number of graduates from the seminary who earned reputations as scholars and as representatives of conservative Judaism.

Literary Activity.

Frankel began his literary career rather late. His first independent publication was his work on the Jewish oath, "Die Eidesleistung bei den Juden in Theologischer und Historischer Beziehung" (Dresden, 1840, 2d ed. 1847). This work owed its origin to a political question. The law of Aug. 16, 1838, had improved the position of the Jews in Saxony, but still discriminated with regard to the Jewish oath, which was to be taken under conditions which seemed to involve the supposition that a Jew could not fully be trusted in his testimony before a civil court. Frankel proved that no Jewish doctrine justified such an assumption, and owing to his work a new regulation (Feb. 13, 1840) put the Jews on the same basis as Christians as regards testimony in court. His second great work was his "Historisch-Kritische Studien zu der Septuaginta Nebst Beiträgen zu den Targumim: Vorstudien zu der Septuaginta" (Leipsic, 1841). To the same category belong three later works: "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik" (Leipsic, 1851); "Ueber Palästinensische und Alexandrinische Schriftforschung," published in the program for the opening of the Breslau seminary (Breslau, 1854); "Zu dem Targum der Propheten" (Breslau, 1872).

Septuagint Studies.

In all these works it was his object to show that the exegesis of the Alexandrian Jews, and with it that of the early Church Fathers, was dependent on Talmudic exegesis. In this investigation he became a pioneer, and many of his disciples followed him with similar investigations, not only of the Septuagint, but also of the Vulgate and of the Peshiṭta. A political motive was involved in his study on legal procedure, "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte: Ein Beitrag zur Kenntnis des Mosaisch-Talmudischen Criminal- und Civilrechts: Nebst einer Untersuchung über die Preussische Gesetzgebung Hinsichtlich des Zeugnisses der Juden" (Berlin, 1846). The law of Prussia discriminated against the Jews in so far as the testimony of a Jew against a Christian was valid only in civil cases, and in these only when they involved a sum less than fifty thalers. It was due to Frankel's work, which was cited as an authority in the Prussian Diet, that the new law of July 23, 1847 referring to the Jews, abolished this discrimination.

Introduction to Mishnah.

Frankel's duties as professor of Talmudic literature showed him the necessity of modern scientific text-books upon rabbinical literature and archeology. To this necessity are due his introduction to the Mishnah, "Darke ha-Mishnah" (Leipsic, 1859), with a supplement and index under the title "Tosafot u-Mafteaḥ le-Sefer Darke ha-Mishnah" (1867). Of the storm which this book created mention has been made already. It is one of the most valuable attempts at a systematized exposition of the history of early rabbinical literature and theology, and has largely inspired subsequent works of that kind, as those of Jacob Brüll and Isaac H. Weiss. His outline of rabbinical marriage law, "Grundlinien des Mosaisch-Talmudischen Eherechts" (Breslau, 1860), was likewise meant to serve as a text-book on that subject, as was also his attempt at a history of the post-Talmudic literature of casuistry, "Entwurf einer Geschichte der Literatur der Nachtalmudischen Responsen" (Breslau, 1865), which, however, is the weakest of his works.

Frankel's studies in the history of Talmudic literature had convinced him that the neglect of the Palestinian Talmud was a serious drawback in the critical investigation of the development of Talmudic law. To this field he determined to devote the remainder of his life. In 1870 he published his introduction to the Jerusalem Talmud under the title "Mebo ha-Yerushalmi" (Breslau). He afterward began a critical edition of the Palestinian Talmud, with a commentary, but only three treatises had appeared, Berakot and Peah (Vienna, 1874) and Demai (Breslau, 1875), when his death intervened. He wrote frequently for the two magazines which he edited, the "Zeitschrift für die Religiösen Interessen des Judenthums" (Leipsic, 1844–46), and the "Monatsschrift," begun in 1851, and which he edited until 1868, when Grätz succeeded him as editor.

Though a son of the rationalistic era which had two of its intensest partizans, Peter Beer and Herz Homberg, in his native city, Frankel developed, partly through opposition to shallow rationalism and partly through the romantic environments of the ancient city of Prague, that love and sympathy for the past that made him the typical expounder of the historical school which was known as the "Breslau school." His marriage with Rachel Meyer was childless.

Bibliography: *Monatsschrift*, 1875, pp. 97–98, 145–148; 1876, pp. 12–26; Rabbinowitz, *Rabbi Zechariah Frankel*, Warsaw, 1898–1902 (in Hebrew); *Menorah*, 1901, pp. 329–366. Much material is contained in *Monatsschrift*, 1901, to which several of his disciples contributed, and which contains a complete bibliography of Frankel's writings by Brann (pp. 336–352).

S. D.

FRANKENBERG, ABRAHAM VON: German mystic of the seventeenth century; friend and correspondent of Manasseh ben Israel. He was a nobleman and the most influential personage in the district of Oels in Silesia. A disciple of Jacob Böhme, he said: "The true light will come from the Jews; their time is not far distant," etc. He also wrote: "Hebræi habent fontes, Græci rivos, Latini paludes" (cited by Grätz, "Geschichte"). He wrote to Manasseh ben Israel on the coming glory and salvation of the Jews; and his mystic writings undoubtedly influenced his countrymen. As a token of his friendship, Manasseh presented Frankenberg with a portrait of himself bearing the emblem of a wanderer and a torch (the printer's device of Manasseh), and the circumscription (in Hebrew), "Thy word is a lamp unto my feet" (Ps. cxix. 105).

Bibliography: Grätz, *Gesch.* x. 83, and note 2; M. Kayserling, *Menasse ben Israel*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, ii. 120, and note 109, Leipsic, 1861; *Cat. Anglo-Jew. Hist. Exh.* frontispiece.

D. A. M. F.

FRANKENBURGER, WOLF: German deputy; born at Obbach, Bavaria, June 8, 1827; died at Nuremberg July 18, 1889. While a student at Würzburg he took part in the political agitation of 1848, and soon obtained a reputation as a public speaker and a friend of the people. He began to practise law in Nuremberg in 1861; in 1869 he was elected to the Bavarian Diet, of which he remained a member until his death. For one term (1874–78) he was a member of the German Reichstag, taking as such an especially active part in the discussions preceding the legal reforms of that period.

Frankenburger, after the beginning of the Franco-Prussian war (1870–71), strongly advocated the union of the southern and the northern states of Germany; and when, after the conclusion of peace, his ability and rectitude secured for him the position of Liberal leader, he threw all the weight of his influence against the sectionalism of the Bavarian Center and in favor of a strong central government. He was especially well qualified to deal with financial questions, and rendered important services as regular reporter on the army budget for the Bavarian House of Representatives, for which services the king rewarded him with the Michaelsorden I. Class.

Frankenburger omitted no opportunity to champion the rights of his coreligionists. In 1880 he was instrumental in abrogating the taxes which, in many parts of Bavaria, the Jews had been compelled to pay to pastors and mayors. These taxes had many curious names, as "Beichtgroschen," "Schmattgeld," and "Wölfelsteuer," and were principally of the nature of surplice-fees ("Stoyagebühr") and New-Year's gifts. It was also on his motion, which received the unanimous vote of the Chamber of Deputies, that the sum of 5,500 florins for the betterment of the poorly endowed rabbinical offices of Bavaria was included in the budget of April 19, 1872. By this measure at least the semblance of state consideration for Jewish worship was obtained.

Bibliography: Eckstein, *Die Bayrischen Parlamentarier Jüdischen Glaubens* (*Im Deutschen Reich*, 1902); *Fränkischer Kurier*, July 18, 1889.

S. A. E.

FRANKENHEIM, MORITZ LUDWIG: German physicist; born in Brunswick June 29, 1801; died in Dresden Jan. 14, 1869; educated at the gymnasia of Wolfenbüttel and Braunschweig, and the Berlin University (Ph. D. 1823). He was privatdocent at the Berlin University (1826–27); assistant professor of physics, geography, and mathematics at Breslau University (1827–50); professor there (1850). He wrote: "Dissertatio de Theoria Gasorum et Vaporum," Berlin, 1823; "Populäre Astronomie," Brunswick, 1827–29; "De Crystallorum Cohæsione," Breslau, 1829; "Die Lehre von der Cohäsion," *ib.* 1835; "Krystallisation und Amorphie," *ib.* 1852; and "Zur Krystallkunde. I. Characteristiken der Krystalle," Leipsic, 1869; also numerous papers in various professional journals.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterb.* i. and iii., *s.v.*; Le Roi, *Gesch. der Evangelischen Judenmission*, part i., p. 215.

S. N. D.

FRANKENTHAL, ADOLPH L.: United States consul at Bern, Switzerland; born July 1, 1851, at Lübeck, Germany. Frankenthal was educated at the public and high schools of his native town, and received instruction in Hebrew from the local rabbi. When fifteen years of age he entered commercial life in Hamburg. Five years later (1871) he emigrated to the United States and settled in Boston, where he engaged in business as a merchant. He soon took an active part in public life, especially in Jewish circles, being particularly prominent in various Jewish orders. In 1898 he was appointed United States consul at Bern, Switzerland, which position he still (1903) holds.

A. F. T. H.

FRANKFORT-ON-THE-MAIN: City in the Prussian province of Hesse-Nassau, Germany. The date of the organization of its Jewish community is uncertain. Probably no Jews were living in Frankfort at the time of the first and second Crusades, as the city is not mentioned among the places where Jews were persecuted, although references occur to persecutions in the neighboring cities of Mayence and Worms. A Jew of Frankfort is mentioned in connection with the sale of a house at Cologne between 1175 and 1191. Eliezer b. Nathan, rabbi at Mayence toward the end of the twelfth century, says that there were not then ten adult Jews in Frankfort. The first reliable information concerning

In the Thirteenth Century.

Frankfort Jews dates from 1241, on May 24 of which year 180 Hebrews were killed during a riot and many fled, this being the first "Judenschlacht." As the affair was detrimental to the income of the emperor, he was incensed with the city for seven years, and King Conrad IV. did not forgive the citizens until May 6, 1246. The emperor distributed so liberally among the princes and his retainers the income he derived from the Jews that he had nothing left for himself; yet the Jews remained under his protection. In 1286 King Rudolf pledged to Count Adolf of Nassau 20 marks yearly from the income derived from the Frankfort Jews. When Adolf was made king under the title of "Adolf of Nassau," he pledged these 20 marks to the knight Gottfried of Merenberg (1292); and the latter again pledged 4 marks of this sum to the knight Heinrich of Sachsenhausen. King Adolf also gave 25 marks to Gottfried of Eppstein as a hereditary fief; and from 1297 he gave 300 marks yearly of the Jews' tax to the Archbishop of Mayence, adding to this sum 500 pounds of hellers in 1299. As early as 1303 the archbishop pledged 100 marks of this amount, and thus the Jews of the city of Frankfort became subject to the archbishop. The emperor, however, attempted to exact still more money from the Jews, and it was due only to the resistance of the city that King Adolf did not succeed in 1292 in obtaining from them the sum required for his coronation.

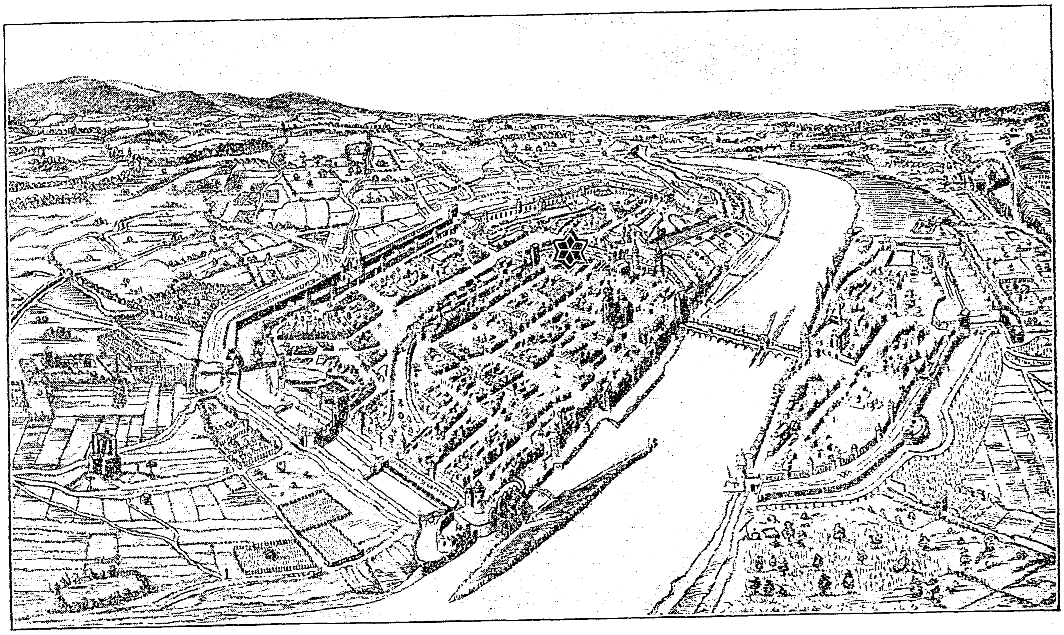

Plan of Frankfort-on-the-Main in 1552. Star Shows Position of Jewish Quarter.

(From the "Archiven für Frankfurter Geschichte und Kunst.")

The Jews were subject not only to the emperor and to the archbishop, but also to the city; in 1331 King Ludwig recommended his "beloved Kammerknechte" to the protection of the municipality. Under Ludwig the Frankfort Jews were accused of a crime and cruelly persecuted, and many fled. The king then confiscated the houses and other property of the fugitives, and sold them to the municipal council for 3,000 pounds of hellers. Those that returned had their property restored to them; and, as the Jews had been treated unjustly, the king promised not to punish them again, but to be content with the verdict of the municipal council. The Jews were required, however, to pay to the king a new impost, the "goldene Opferpfennig."

In the Fourteenth Century.

During the Black Death (1349) the Jews of Frankfort were again persecuted. At the beginning of these outbreaks the circumspect Carl IV., who feared for his income, pledged the Jews to the city for more than 15,000 pounds of hellers, stipulating that he would redeem them, which he never did. The Flagellants, on coming to Frankfort, destroyed nearly the entire community, the Jews in their distress setting fire to their own houses. Their property was confiscated by the council by way of indemnity. Jews returned to Frankfort very gradually. In 1354 Carl IV. renewed his pledge to the city; three years later the Archbishop of Mayence again advanced his claims, but the Jews and the council came to an agreement with him in 1358. In 1367 the city was again in full possession of the income derived from the Jews, but this did not prevent the emperor from occasionally levying extraordinary taxes; for example, Sigismund (1414) exacted a contribution from the Jews toward the expenses of the Council of Constance.

The Jews were under the jurisdiction of the municipal council. Beginning with 1488, privileges ("Judenstättigkeiten") were issued that had to be renewed every three years. The Jews lived originally in the vicinity of the cathedral, this part of the city being necessary for their commerce; but Christians also lived there. Hence it was a hard blow to the former when they were forced (1462) to settle outside the old city ramparts and the moat. At first the city built their dwellings, but later they were required to erect their own houses. The "Judengasse" originally consisted merely of one row of houses; and when this became overcrowded, a part of the moat was filled in, and houses were built upon the new ground thus obtained. There were three gates in the street: one at each end and one in the center. The cemetery of the community, which was situated on the Fischerfeld, and which is still in existence, is mentioned for the first time in 1300, but a tombstone dated July, 1272, has been preserved. Among the communal buildings were the synagogue (called also the "Judenschule"), the "Judenbadstube," the "Juden-Tanzhaus" or "Spielhaus," and the hospital. The Jewish inhabitants were more numerous in the early years of the community than later on: in 1241 they numbered about 200; in 1357 there were 12 tax-paying families; from 1357 to 1379, not more than 14 on the average; from 1401 to 1450, an average of 12; while in 1473 there were 17 families.

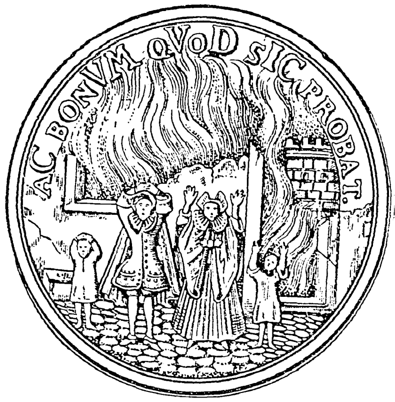
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Medal Commemorating the Great Fire in the "Judengasse" of Frankfort-on-the-Main in 1711.

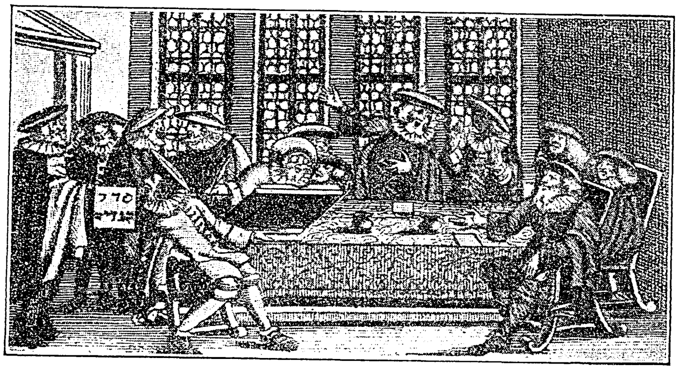

Enactment of the "Judenordnung" by Frankfort Jews.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714-17.)

From the Fifteenth to the Seventeenth Century.

Toward the end of the Middle Ages the number of the Frankfort Jews was considerably increased by emigrants from Nuremberg (1498); and Frankfort took the place of Nuremberg as the leading Jewish community in the empire. This is seen in the numerous requests made by other cities to the magistrates of Frankfort for information concerning their method of procedure in cases affecting Jews (see Neustadt in "Zeitschrift für Geschichte der Juden in Deutschland," i. 190). Civil cases were decided by a commission of twelve, with the chief rabbi at its head. The reports of this commission from 1645 to 1808 are in the archives of the community. In 1509 the Jews were threatened with confiscation of their Hebrew books by PFEFFERKORN, who arrived in the city with an imperial edict; on April 10, 1510, they were obliged to surrender all their books, which were not restored to them until June 6, after they had sent a special embassy to the emperor. In 1525 the impending danger of expulsion was averted by the municipal council; but the Jews were restricted in their commerce, and were forbidden to build their houses higher than three stories. Although this measure crowded them more closely, there were 43 Jewish families in Frankfort in 1543, and 454 in 1612. (A list of these families was published in 1614; 2d ed., Mayence, 1678; republished in the "Israelit," Aug. 17, 1899).

Hard times were now approaching. In 1612 the Jews of Frankfort suffered much on account of some persons who were heavily indebted to them, chief among these being FETTMILCH. On Aug. 22, 1614, these men headed an attack on the Jews' street, sweeping away everything in the space of thirteen hours; and the unfortunate Jews, who had sought refuge in the cemetery, begged for permission to depart. On the following day 1,380 Jews, glad to have saved even their lives, left the city and went to Offenbach, Hanau, and Höchst. The synagogue as well as the Torah-scrolls was destroyed, and the cemetery was desecrated. When the emperor heard of the affair he proscribed Fettmilch; but the Jews were not brought back until Feb., 1616, when their street was placed under the protection of the emperor and the empire, as announced in a notice affixed to each of the three gates. By 1618 there were 370 families, living in 195 houses, of which 111 lay to the right of the Bornheimerpforte, and 84 to the left. The houses were of wood, with stone foundations, and were named according to signs suspended in front. The names were those of animals (*e.g.*, ox, duck, wild duck), of fruits (apple, red apple), of trees (fir, elder, nut), or of miscellaneous objects (tongs, scales, winecup); but sometimes a house was named simply from the color of the shield, *e.g.*, red

= "Rothschild"; black = "Schwarzschild," etc. The main synagogue was built in 1462; a smaller one was erected in 1603. Among the other communal buildings were the bath, to the east of the synagogue, the dance-house, the inn, the slaughter-house, the bakehouse, and the hospital.

With their return to Frankfort a new epoch in the history of the Jews of that city begins. They were still debarred from acquiring real estate, but they loaned money, even accepting manuscripts as pledges. The rate of interest, formerly as high as 24 per cent, was now reduced to 8 per cent. As the unredeemed pledges were sold, traffic in second-hand goods arose, which was further stimulated by the fact that the Jews were not permitted to sell new goods. They were also forbidden to deal in spices, provisions, weapons, cloth, and (from 1634) corn. But in spite of these interdictions their commerce gradually increased. During the Thirty Years' war the Jews fared no worse than their neighbors. In 1694 there were 415 Jewish families; of these, 109 persons were engaged as money-lenders and dealers in second-hand goods; 106 dealt in dry-goods, clothes, and trimmings; 24 in spices and provisions; 9 retailed wine and beer; 3 were innkeepers; and 2 had restaurants. Besides these there were the communal officials.

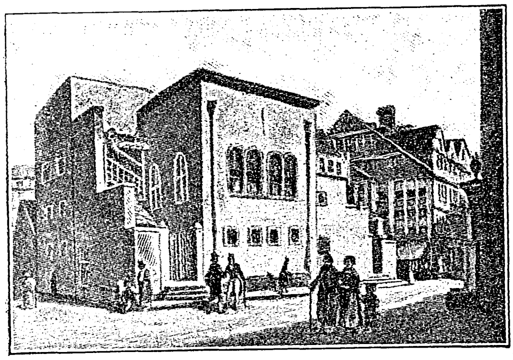

The "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

In the Eighteenth Century.

The importance and status of the community at the beginning of the eighteenth century are indicated by the gracious reception accorded to the deputation that offered presents to Joseph I. on his visit to Heidelberg in 1702. On Jan. 14, 1711, a fire which broke out in the house of Rabbi Naphtali Cohen destroyed the synagogue together with nearly the whole Judengasse. The rabbi was accused of having caused the fire by cabalistic means, and was forced to leave the city. The 8,000 homeless Jews found shelter either in the pest-house or with compassionate Christians. The synagogue and the dwelling-houses were speedily rebuilt, and the street was widened six feet. In 1715 the community issued an edict against luxury. From 1718 onward the "Residenten," or representatives of the community of Frankfort at Vienna, were accorded official recognition. In 1721 part of the Judengasse was again destroyed by fire. About the

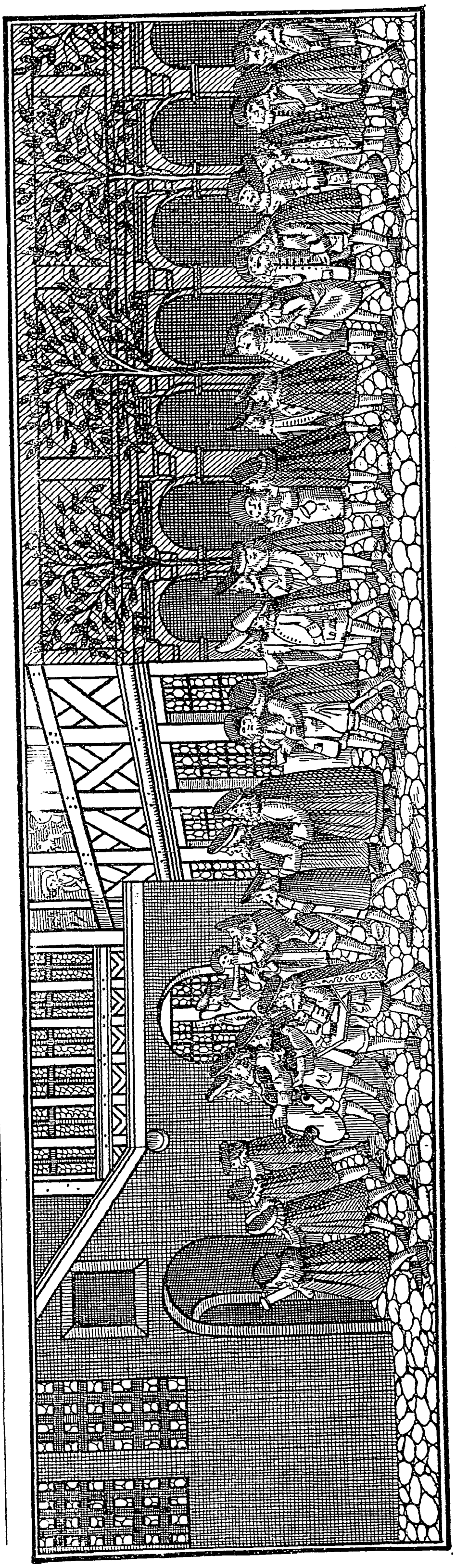

PROCESSION OF FRANKFORT JEWS IN HONOR OF ARCHDUKE LEOPOLD, MAY 17, 1716.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714-17.)

same period conflicts with the Shabbethaians caused excitement in the community. In consequence of the denunciation of a baptized Jew the edition of the Talmud published at Frankfort and Amsterdam between the years 1714 and 1721 was confiscated; and certain prayer-books were likewise seized on account of the "'Alenu" prayer. The books were restored, however, on Aug. 1, 1753, chiefly through the efforts of Moses Kann.

The middle of the century was marked by the dissensions between the Kann and Kulp parties. The Kulp party, to which many influential men belonged, endeavored to harmonize the ancient constitution of the community with new measures for the benefit of the people; but their efforts were thwarted by the wealthy Kann family, whose influence was predominant both in the government of the community and among the people. In 1750 the two parties effected a compromise, which was, however, of but short duration. The community was further excited by Jonathan Eybeschütz's amulet controversy. In 1756 the Jews received permission to leave their street in urgent cases on Sundays and feast-days for the purpose of fetching a physician or a barber or of mailing a letter, but they were required to return by the shortest way. In 1766 the Cleve divorce controversy began to excite the rabbinate of Frankfort also. At the coronation of Joseph II. the Frankfort Jews were permitted for the first time to appear in public, when they swore allegiance to the emperor (May 28, 1764). The community of Frankfort rendered great service in suppressing Eisenmenger's "Entdecktes Judenthum," confiscating all the copies in 1700. Eisenmenger sued the community for 30,000 gulden. Although he lost his case, proceedings were several times renewed with the aid of King Frederick I. of Prussia, and only in 1773 was the community finally released from all claims brought by Eisenmenger's heirs.

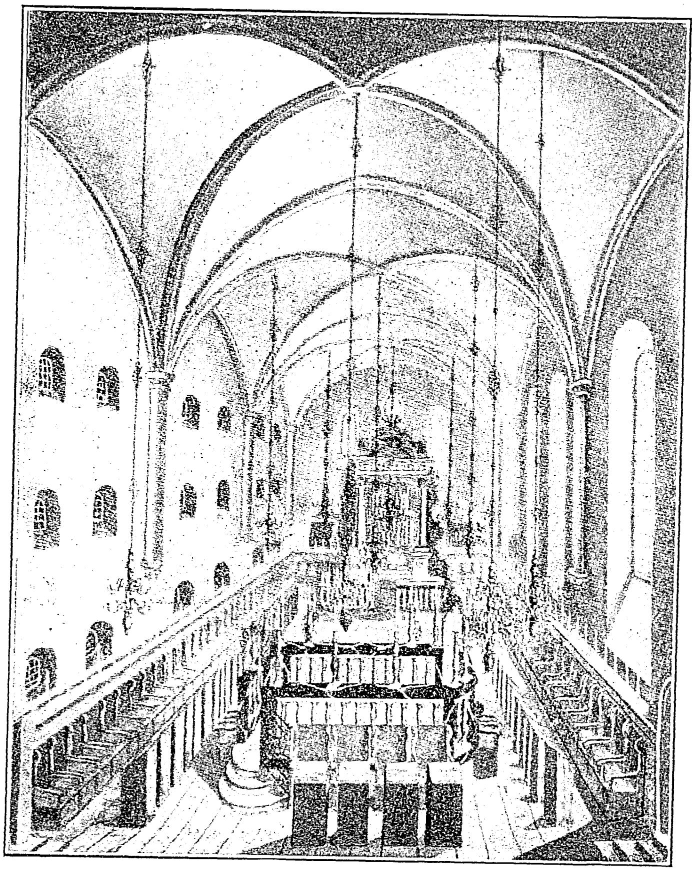

Interior of the "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

In 1753 there were 204 houses, built on both sides of the Jews' street. On May 29, 1774, a fire destroyed 21 dwellings, and the homeless again found shelter in the houses of Christians. When their houses were rebuilt the Jews endeavored to remain outside of the ghetto, but were forced to return by a decree of Feb. 13, 1776. One hundred and forty houses on the Jews' street were destroyed by fire when the French bombarded the city in 1796.

The Cemetery.

The cemetery, as stated above, is situated on the old Fischerfeld. In 1349 the cemetery was enclosed within the city moat and walls, which were fortified with jetties. Beginning with 1424 the neighboring communities also buried their dead there; but this privilege was withdrawn by the magistrate in 1505. When Frankfort was besieged during the interregnum in 1552, a garrison with cannon was stationed in the cemetery, and an attempt was even made to force the Jews to sink the tombstones and to level the ground; but against this they protested successfully (July 15, 1552). During the Fettmilch riots the whole community spent the night of Sept. 1, 1614, in the cemetery, prepared for death, and thought themselves fortunate when they were permitted to leave the city through the Fischerfeld gate on the following afternoon. In 1640 a dispute in regard to passage through the cemetery was decided in favor of the Jews. The community occasionally paid damages to Christians who were injured by the oxen ("bekorim": the first-born that may not be used; comp. Ex. xiii. 3) which grazed within the cemetery walls. In 1694 a neighboring garden was bought for the purpose of enlarging the cemetery. During the great fire of 1711 the Jews sought refuge with all their possessions among the tombs of the fathers. The communal baking-ovens, which before the fire were behind the synagogue, were transferred to a new site acquired in 1694. The only building preserved from the flames was the hospital for the poor, near the cemetery; behind it another hospital was built in 1715 to replace the one in the Judengasse that had been destroyed. A slaughter-house for poultry and a fire-station were erected between the ovens and the cemetery. The fire-station existed down to 1882; the site of the ovens is now covered by the handsome building of the Sick Fund, and that of the Holzplatz and the garden by the Philanthropin schoolhouse. On the site of the two hospitals the Neue Gemeinde-Synagoge was built in 1882. The cemetery, covering more than five acres, was closed in 1828; its epitaphs have been published by Dr. M. Horovitz.

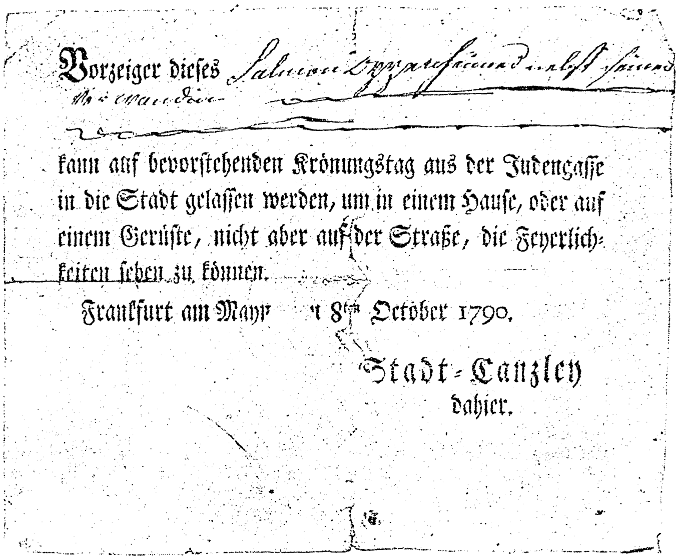

Vorzeiger dieſes Salomon [illegible]

kann auf bevorſtehenden Krönungstag aus der Judengaſſe in die Stadt gelaſſen werden, um in einem Hauſe, oder auf einem Gerüſte, nicht aber auf der Straße, die Feyerlichkeiten ſehen zu können.

Frankfurt am Mayn [illegible]n 8ten October 1790.

Stadt-Canzley
dahier.

Permit Granted to a Frankfort Jew to View the Coronation Procession of Leopold II., 1790.

(In the possession of C. H. Bjerregaard, New York.)

The end of the eighteenth century marks a new epoch for the Jews of Frankfort. In 1796 they received permission to live among Christians. In 1811 the prince-primate granted them full civic equality. In 1809 they were already scattered throughout the city and had taken surnames. A reaction, however, came in 1816, when the city, on regaining its autonomy, completely excluded the Jews from the municipal government. In 1819 there were riots to the cry of "Hep-hep!", and the magistrate discussed the advisability of restricting the number of Jews to not more than 500 families and of assigning to them a special part of the city. These schemes, however, were not carried into effect. In 1853 the civic rights of the Jews were enlarged, and in 1864 all restrictions were removed. The synagogue that had been rebuilt after the fire of 1711 in the Judengasse was torn down in 1854, and a new synagogue was erected on the site (1855-60). The synagogue on the Börneplatz was consecrated in 1882.

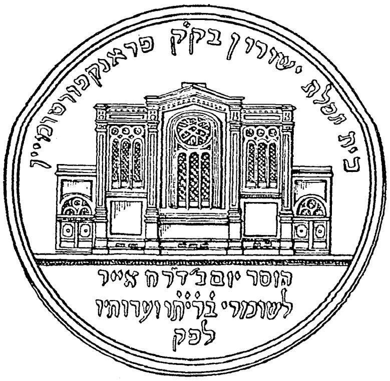
בית תפלת ישורון בקק פראנקפורט ענמיין
הוסד יום ב׳ ד׳ר״ח אייר
לשומרי בריתו ועדותיו
לפק

Medal Struck in Commemoration of the Erection of the Frankfort Synagogue in 1852.

The Israelitische Religionsgesellschaft, an independent congregation founded in 1851 (incorporated 1900), built a synagogue in 1853, and enlarged it in 1874. In 1817 there were in Frankfort 4,309 Jews; in 1858, 5,730; in 1871, 10,009; in 1880, 13,856; in 1890, 17,479; and in 1900, 22,000 in a total population of 288,489.

The following rabbis and scholars of Frankfort may be mentioned:

Simeon Darshan, author of "Yalḳuṭ Shim'oni."

Alexander Süsslin, author of the collection "Aguddah."

R. Isaac b. Nathan, a victim of the first "Judenschlacht" (1241).

Anselm, 1388.

Abraham of Hanau, 1332.

Gumprecht, martyr in 1349.

Joseph Lampe, 1363.

Asher, 1374.

Meïr b. Samuel of Nordhausen, 1385; took part in the convention of rabbis at Mayence in 1381.

Süsslin of Speyer, 1394.

Nathan Levi, 1430-60.

Simon Cohen, a relative of Moses Minz.

Israel Rheinbach; held office till 1505.

Isaac b. Eliakim; took part in the convention of rabbis at Worms in 1542.

Naphtali Treves, author.

Herz Treves, son of the preceding; also an author.

Akiba Frankfurt; widely known as a preacher; died in 1597. Lewa b. Bezalel, chief rabbi of Prague, delivered the funeral oration.

Simon of Aschaffenburg, author of a supercommentary to Rashi's Pentateuch commentary; lived at Frankfort until his death.

Elia Loanz, pupil of Akiba Frankfurt; wrote a song, "Streit Zwischen Wasser und Wein," to the melody of "Dietrich von Bern," and many other works; was a native of Frankfort.

Eliezer Treves.

Abraham Naphtali Herz Levi.

Samuel b. Eliezer of Friedberg, during whose incumbency the most important event was the convention of rabbis held at Frankfort in 1603.

Isaiah Hurwitz; called to Frankfort in 1606; went to Prague in 1622. He was the author of the cabalistic work "Shene Luḥot ha-Berit."

Joseph Juspa Hahn, author of a work dealing with the liturgy and with the chief phases of religious life; officiated up to the time of his death in 1637.

Samuel Hildesheim; elected in 1618.

Rabbis and Scholars.

Pethahiah; elected 1622; author of the cabalistic work "Sefer ha-Kawwanot," which relates the events in connection with the Fettmilch riot, and which was approved by Elhanan Helen, author of the "Megillat Winz."

Ḥayyim Cohen of Prague, grandson of Lewa b. Bezalel; officiated in 1628.

Shabbethai Hurwitz, son of Isaiah Hurwitz; elected in 1632. He was the author of "Wawe ha-'Ammudim," the introduction to his father's work. In 1643 he went, like his predecessor, to Posen.

Meïr Schiff, author of novellæ to the Talmud; born at Frankfort in 1605; died while rabbi of Fulda in 1641, just after he had been called to the rabbinate of Prague; was buried at Frankfort.

Mendel Barr of Cracow; elected in 1644; died in 1666. He was a pupil of Joel Sirkes, and inclined toward the Cabala. Among his prominent pupils were Ḥayyim Jair Bacharach and Meïr Stern.

Aaron Samuel Kaidanower of Wilna; called to Frankfort in 1667; went to Cracow in 1677. He was the author of "Birkat ha-Zebaḥ," commentary to some treatises of the Talmud.

Isaiah Hurwitz, son of Shabbethai Hurwitz, and grandson of Isaiah Hurwitz. David Grünhut, cabalist, cited by Eisenmenger and Schudt, was his contemporary. Hurwitz went to Posen.

Samuel b. Ẓebi of Cracow; elected 1690. He added valuable references to the Frankfort edition of the Talmud (1721). His son, Judah Aryeh Löb, known as a writer, was associate rabbi; Löb's father-in-law, Samuel Schotten, though rabbi at Darmstadt, was living at Frankfort as "Klaus" rabbi, and after Samuel b. Ẓebi's death (1703) he became president of the rabbinate.

Naphtali Cohen; called in 1704. As stated above, he was accused of having caused the fire of 1711, and, being compelled to leave the city, he wandered about for many years.

Moses Frankfurter, author of a commentary to the Mekilta.

Joseph b. Moses Kossmann, author of "Noheg ke-Ẓon Yosef," a work on the ritual of the community of Frankfort.

Pethahiah b. David Lida, who issued in 1727 at Frankfort his father's "Yad Kol Bo." The book was confiscated, but was restored with the approval of several professors and preachers.

Naphtali Cohen's successors in the rabbinate of Frankfort were as follows:

Abraham Broda of Prague; died in 1717; famous both as a writer and as a scholar.

Jacob Cohen Popers of Prague; called from Coblenz to Frankfort. He was noted for his many pupils, and for his learned correspondence, which is included in the responsa collection "Sheb Ya'aḳob." He became involved in the current controversies in regard to Shabbethaism.

Jacob Joshua Falk (1741-56); known to Talmudists through his valuable Talmud commentary "Pene Yehoshua'," and to historians through his conflict with Jonathan Eybeschütz. During his rabbinate occurred the Kann-Kulp controversy mentioned above. Kulp's party was opposed to the rabbi and sided with Eybeschütz. Falk had to leave the city in consequence of this disturbance. He died at Offenbach in 1775, at the age of 75, and was buried at Frankfort.

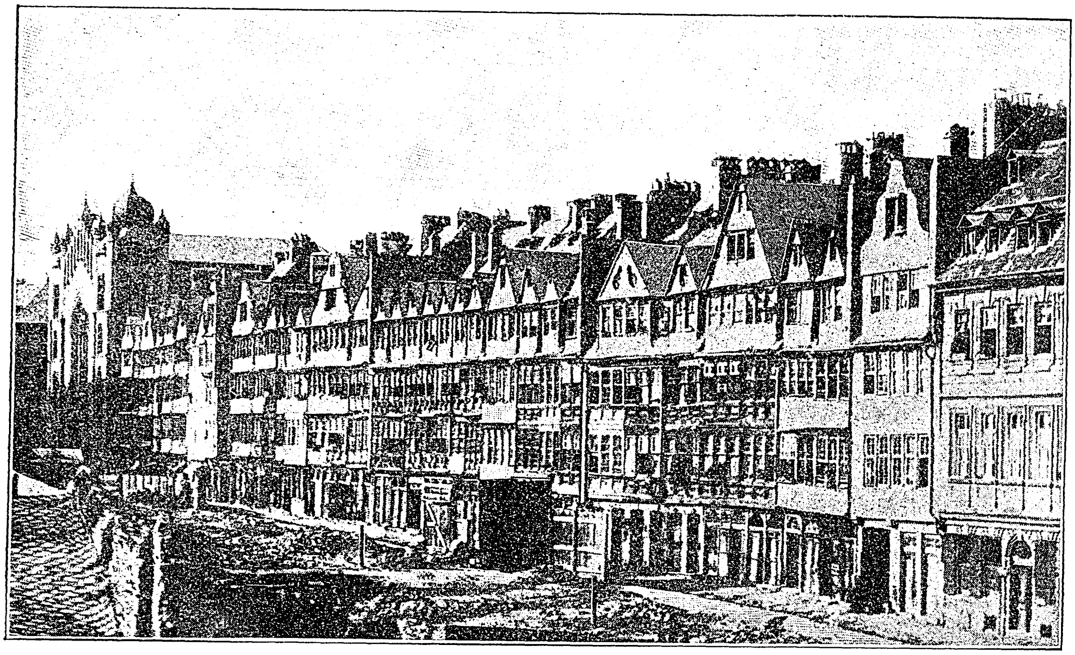

THE "JUDENGASSE" OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

Moses Kann, Moses Rapp, and Nathan Maas took charge of the rabbinate until 1759. Maas was the real leader in the controversy in which the rabbinate of Frankfort engaged with reference to the divorce granted at Cleve (referred to above), as his opinion was authoritative.

Abraham Lissa; elected in 1759; died in 1768. He was a notable Talmudist, and the author of "Birkat Abraham"; he also studied medicine. Maas again acted as deputy rabbi from 1769 to 1771; he is also known through his commentary to two treatises of the Talmud.

Phineas Hurwitz; elected 1771; died 1805. He was the author of "Hafla'ah" and other Talmudic works. Prominent scholars were at that time living at Frankfort; among them David Scheuer, who became rabbi at Mayence, and Nathan Adler, a strict ritualist, who gathered about him a group of men that attempted to introduce Ḥasidism into Frankfort. The community, with the consent of the rabbi, soon found it necessary to proceed against Adler. Hurwitz also opposed the school of Mendelssohn.

Hirsch Hurwitz, son of Phineas Hurwitz; died Sept. 8, 1817. He was the author of several haggadic and halakic works.

Leopold Stein; elected 1844; officiated down to 1862; also known as poet and writer.

Abraham Geiger, Samson Raphael Hirsch, Breuer, Nehemiah Brüll, M. Horovitz, and Rudolph Plaut succeeded Stein in the order named; Seligsohn was elected to the office in 1903.

Among the philanthropic institutions of Frankfort the following are important:

Achawa (Verein zur Brüderlichkeit; 1864).

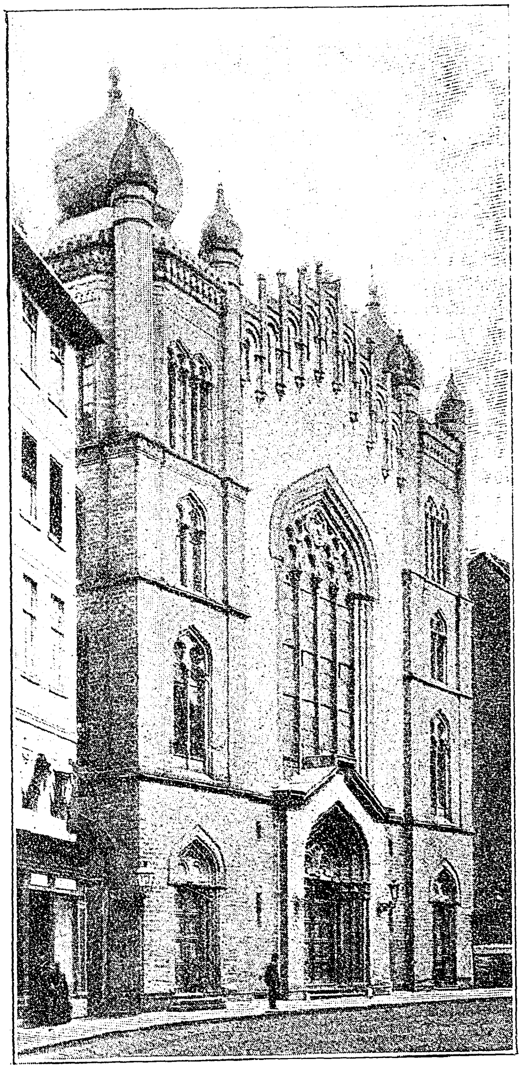

The Synagogue in the "Judengasse," Frankfort-on-the-Main.
(From a photograph.)

Almosenkasten der Israelitischen Gemeinde (1845).
Biḳḳur Ḥolim (1889).
Hersheim'sche Stiftung (for education of poor boys; 1865).

Philanthropic Institutions.

Georgine Sara von Rothschild'sche Stiftung (1870; hospital, 1878).
Gumpertz'sches Siechenhaus (1888).
Israelitische Religionsschule (1890).
Israelitische Volksschule (1882).
Israelitische Waisenanstalt (founded 1873).
Israelitischer Hülfsverein (1883).
Israelitischer Kranken-Unterstützungs Verein (1843).
Israelitisches Frauen-Krankenhaus (society, 1761; hospital, 1831).
Israelitisches Gemeinde-Hospital (1875).
Israelitisches Kinderhospital.
Jüdische Haushaltungsschule.
Kindergarten für Israeliten (1890).
Lemaan Zion, Palästinensischer Hülfsverein.
Mädchenstift (1877).
Realschule der Israelitischen Gemeinde (Philanthropin; founded by Sigmund Geisenheimer 1804).
Realschule der Israelitischen Religionsgesellschaft (1883).
Sigmund Stern'sche Waisenstiftung (1874).
Suppenanstalt für Israelitische Arme.
Verein zur Beförderung der Handwerke.
Verein für Jüdische Krankenpflegerinnen.
Versorgungs-Anstalt für Israeliten (1845).
Waisenhaus des Israelitischen Frauenvereins (1847); and a number of private "Stiftungen" established for various purposes.

For Jewish physicians see Horovitz, "Jüdische Aerzte."

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G. A. F.

——**Typography**: The law of this free city that no Jew should establish a printing-house there, greatly impeded the development of Hebrew typography in Frankfort. Many books published there, especially prayer-books, appeared without place of publication or publisher's name. Owing to this restriction the printing requirements of Frankfort were in large measure met by Jewish presses established in neighboring towns and villages, as Hanau, Homburg, Offenbach, and Rödelheim, the last-named place being specially notable. Besides the local wants of Frankfort there was the yearly fair which was practically the center of the German-Jewish book-trade. In a measure the presses of the above four towns were really intended to supply the fair trade of Frankfort.

According to Wolf ("Bibl. Hebr." ii. 1385), the history of Hebrew typography at Frankfort-on-the-Main begins with 1625, in which year seliḥot were printed there. But Steinschneider and Cassel declare this statement doubtful. The chronogram of a certain prayer-book seems to show that it was printed there in 1656, but this chronogram is known only from references to it in a second edition printed at Amsterdam in 1658 ("Cat. Bodl." Nos. 2149, 2152). It may be said with certainty, however, that Hebrew printing began in Frankfort not later than 1662, when the Pentateuch with a German glossary was printed. The books printed at Frankfort up to 1676 do not bear any printer's name.

From the year 1677 till the beginning of the eighteenth century there existed at Frankfort two Christian printing establishments at which Hebrew books were printed: (1) The press owned till 1694 by Balthasar Christian Wust, who began with David Clodius' Hebrew Bible; his last work was the unvocalized Bible prepared by Eisenmenger, 1694; up to 1707 the press was continued by John Wust. Among his typesetters who worked on the "Amarot Ṭehorot" (1698) and the responsa "Ḥawwot Yaïr" were two Christians: Christian Nicolas and John Kaspar Pugil. (2) That of Blasius Ilsnerus, who printed in 1682 the "Ḥiddushe Haggadot" of Samuel Edels.

Many works which appeared in the last quarter of the seventeenth century without bearing the names of either printers or publishers belong probably to the publications of Isaac and Seligmann, sons of Hirz Reis, who published in 1687 a beautiful edition of the Yalḳuṭ. But though the proprietors of the presses were Christians, the publishers were often Jews; among them may be mentioned Joseph Trier Cohen (1690–1715), Leser Schuch, Solomon Hanau, and Solomon and Abraham, sons of Kalman, who in 1699 published through John Wust the Alfasi in three volumes.

But the most flourishing period in the history of Hebrew typography in Frankfort was the first quarter of the eighteenth century. Hebrew books were printed in several establishments, including those of Mat. Andrea (1707–10), Jo. Ph. Andrea (1716), Nicolas Weinmann (1709), Antony Heinscheit (1711–19), and, above all, John Kölner, who during the twenty years of his activity (1708–27) furnished half of the Hebrew works printed at Frankfort up to the middle of the nineteenth century. Among the more important works printed by Kölner may be mentioned the "Bayit Ḥadash," in 5 vols., corrected by Samuel Dresles (1712–16), and the continuation of the Babylonian Talmud (1720–23) begun at Amsterdam, between which city and Frankfort there was a sort of partnership in printing. Kölner printed with the same Amsterdam type the "Yeshu'ah be-Yisrael" (1719–20). He then conceived the idea of printing the Alfasi after the model of the Sabbionetta edition of 1554, a copy of which was bought for 40 thalers. He resolved upon printing 1,700 copies at the price of 10 thalers each; the expenses, 11,000 thalers, were to have been obtained by means of a lottery; that is to say, each subscriber was entitled to a copy of the book and to a lottery ticket; but the whole plan miscarried.

Between the years 1726 and 1736 no Hebrew printing appears to have been done in Frankfort, and during the last three-quarters of the eighteenth century very few Hebrew works were printed there. Among these were: "Toledot Adam," a Hebrew letter-writer printed in 1736; and in 1742 the responsa "Sheb Ya'aḳob," the three Babot of the Jerusalem Talmud, and the second part of the "Pene Yehoshua'," the third part appearing in 1756. Abraham Broda's "Eshel Abraham" was issued in 1776. Hebrew printing has continued at Frankfort up to the present day.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iv.; Appendix, ii. 148 *et seq.*; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 78 *et seq.*

J. M. Sel.

FRANKFORT-ON-THE-ODER: Chief town of a district of the same name in the Prussian province of Brandenburg, and situated on the left bank of the River Oder. It is very likely that the fairs held in the city drew a number of Jews there at an early date. Obscure though their early history may be, it is at least known that there was an organized community in Frankfort in the fifteenth century; for in 1506 the Frankfort synagogue was affiliated with a university founded there in that year under Elector Joachim I. Later, in the sixteenth century, the Jews of Frankfort obtained certain privileges from Elector Joachim II., in spite of the opposition of the town council, the members of which were antagonistic to the Jews. Thus in 1546 the elector ordered the council to permit the Jew Simon to slay animals according to the Jewish rite for himself and his family. In 1551 by an edict of the elector the Jews were granted free access to a fair called "Reminiscere-messe," and the council was directed not to impose a too burdensome taxation upon the Jews. The council, however, resented with much indignation an edict which allowed Jews from abroad to come to Frankfort, while it wished to get rid even of those already there. Not desiring to set the council against him, the elector explained his edict to mean that while the foreign Jews might deal at the fairs of Frankfort they might not settle there. Still in the following year by another edict the council was again ordered not to tax the Jews too heavily. This edict was due to a complaint made by the Jews that the council required them to pay, in addition to the annual protection-fee of 30 gulden, 60 gulden per annum as revenue; the Jews were willing to pay only half of that sum. From time to time the elector granted permission to other members of the Jewish race to settle at Frankfort. In 1568 the inhabitants of that town petitioned the elector to expel the Jews from Frankfort, charging them with exorbitant usury and with blasphemy in their synagogues against the Christian religion, but the petition had no effect.

It was about this time that there lived at Frankfort the rich Michael Juda, who, owing to his immense wealth, afterward became the subject of legends. He is supposed by some to have been a knight or a count, and by others to have been an officiating rabbi at Frankfort.

The Jews did not long enjoy their privileges. By command of the elector John George all the Jews of Brandenburg were compelled to leave the country in 1573. As the inhabitants of Frankfort were more prejudiced against the Jews than were those of any other town, not one Jew was allowed to remain, even under secret protection, nor were the Jews soon readmitted, as was the case in other towns of Brandenburg. The elector Frederick William permitted some rich Jews of Hamburg, Glogau, and other towns to settle in Brandenburg in 1671, and these founded the new communities of Frankfort-on-the-Oder and Landsberg. Frederick William carried his liberality further by ordering the authorities of the University of Frankfort to admit to the lectures two Jewish students, Tobias Cohen and Gabriel Felix Moschides, allowing them an annual subsidy. The community of Frankfort soon came into conflict with that of Landsberg on account of a certain Ḥayyim, rabbi of Neumark, whose friends worked for his election as chief rabbi of Brandenburg. Notwithstanding the liberality of the elector, the inhabitants of Frankfort were not less averse to the Jews than they had been in former times, for in 1688 they again petitioned the elector to expel them from Frankfort, alleging sixteen reasons for such a course. The result of this petition was that the dishonoring "Leibzoll," from which the Jews had formerly been exempt, was imposed. This Leibzoll, or poll-tax, was repealed in 1787, and strangers (who, as may be seen clearly from the "Memoiren" of Glückel von Hameln [pp. 222, 233], were allowed to frequent the fairs soon after the readmission of the Jews to Frankfort) were also exempted from it. The number of the Jews of Frankfort in 1688 was twenty authorized and twenty-three unauthorized. The Jewish population of Frankfort-on-the-Oder in 1890 was 775 in a total population of 55,738.

Bibliography: Grätz, *Gesch.* 2d ed., xi. 146; 3d ed., x. 243; Ad. Kohut, *Geschichte der Deutschen Juden*, pp. 298, 476, 540-544, 612.
D. M. Sel.

——**Typography:** Hebrew printing at Frankfort-on-the-Oder began toward the end of the sixteenth century. In 1595–96 the Bible was printed by Joachim and Friedrich Hartmann, and in 1597 Hai Gaon's "Musar Haskel," by Eichhorn. But Hebrew printing proper dates only from 1677, in which year the Bible and two works of Shabbethai Cohen, "Tokpo Kohen" and "Nekudat ha-Kesef," were printed; in 1679 appeared Joseph Darshan's "Yesod Yosef," without printer's name. From 1681 onward the owners of the printing establishments were Christians, mostly professors at the university, who left the actual work in care of Jewish typesetters and correctors. The first owner was Joseph Christian Beckmann, who opened his printing-house in 1681 with the "Arba' Ḥorashim" of Issachar Bär b. Elhanan. In 1695 Michael Gottschalk became possessor of the printing-house, and continued with the same type till 1732. The most important works produced by Gottschalk were the Talmud (1698) and Midrash Rabbah (1704). The print was not particularly good, being in many places faint; the type was small and plain, the paper gray. Professor Grilo owned a printing-house from 1740 (in which year he printed the Zohar) till 1767, when it was continued by his widow (1767–88) and afterward by his daughter (1792–97). Then it passed to Professor Elsner, who conducted it till 1818, when Frankfort-on-the-Oder lost both its university and its Hebrew printing establishments. Among the Jewish typesetters special notice must be given to a young girl Ella, daughter of Moses, who worked with Gottschalk on the Talmud edition and other books printed in 1700. She is mentioned in the colophon to the treatise Niddah.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 88; Steinschneider, *Cat. Bodl.* col. 2885; Ad. Kohut, *Gesch. der Deutschen Juden*, p. 476.
J. M. Sel.

FRANKFURT (known also as **Guenzburg**), **AKIBA B. JACOB:** German preacher and author; died at Frankfort-on-the-Main 1597. He was the son-in-law of R. Simeon Guenzburg of Frankfort, with whose congregation he was associated as preacher, and by whose name he came to be known. Frankfurt wrote: "Teḥinnot be-Kol Yom," prayers for the days of the week, published by Elijah Loanza, Basel, 1599; "Zemirot we-Shirim le-Shabbot," songs for the Sabbath, some of which have been translated into Judæo-German, with notes in Hebrew; "Wikkuaḥ ha-Yayin we ha-Mayim," a dispute between wine and water, in verse, with a translation in Judæo-German, published together with the two preceding, and separately, Amsterdam, 1759; "Zemirot le-Lel Shabbot," songs for Sabbath evening, Berlin, 1713.

Bibliography: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 199; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 38, 301, 404; Fürst, *Bibl. Jud.* i. 27.
S. S. N. T. L.

FRANKFURTER, BERNHARD: German teacher and writer; son of Rabbi Moses Frankfurter; born at Herdorf March 15, 1801; died Aug. 13, 1867. In 1822 he became a teacher in the Israelitischer Volksschule at Nordstetten, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the most intimate friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbacher," one of his "Schwarzwälder Dorfgeschichten," for which Frankfurter furnished him considerable material.

Bibliography: *Allg. Zeit. des Jud.* xxxii. 467, 487 *et seq.*
S. M. K.

FRANKFURTER, JUDAH LÖW B. SIMON. See Judah Löb b. Simon.

FRANKFURTER, MOSES BEN SIMON: Dayyan and printer of Amsterdam; born 1672; died 1762. It appears from his epitaph (Mülder, "Jets over de Bergraafplaatsen," p. 15) that Frankfurter assumed in his old age the name of "Aaron." In 1720 he established a printing-press at Amsterdam, from which he issued some of his own works. He was the author of: "Nefesh Yehudah," a commentary on Isaac Aboab's "Menorat ha-Ma'or," with a Judæo-German translation (Amsterdam, 1701); "Zeh Yenaḥamenu," a short commentary on the Mekilta (*ib.* 1712); "Sha'ar Shim'on," prayers for the sick, a compendium of his father's "Sefer ha-Ḥayyim," in two parts, the second in Judæo-German (*ib.* 1714); "Sheba' Petilot," the moral teachings of the "Menorat ha-Ma'or," in seven chapters (*ib.* 1721); "Ṭob Leḳet," glosses to the Hilkot Semaḥot of the Shulḥan 'Aruk, Yoreh De'ah (*ib.* 1746); "Be'er Heṭeb," glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, similar to those of Judah Ashkenazi on the three other parts of the Shulḥan 'Aruk (*ib.* 1749). Frankfurter also edited several works, the most important being the rabbinic Bible entitled "Ḳehillat Mosheh," which contains many commentaries not found in other editions. It includes his own glosses to the Pentateuch (*ib.* 1724).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 142; Steinschneider, *Cat. Bodl.* cols. 1815, 1816; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 73a.
S. S. M. Sel.

FRANKFURTER, NAPHTALI: German preacher; brother of Bernhard Frankfurter; born at Oberdorf Feb. 13, 1810; died April 13, 1866; studied at the universities of Heidelberg and Tübingen, graduating (Ph.D.) in 1833. For a time acting rabbi at Lehrensteinfels, he was called as rabbi to Braunsbach in Württemberg, and in 1840 to Hamburg as preacher of the temple. He was also very active in educational matters. In 1848 his fellow citizens elected him to the Hamburg Parliament ("Constituante"). Frankfurter belonged to the extreme (religious) Reform party. Besides the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre

Portraits und Biographien," issued conjointly with his friend Berthold Auerbach (1838), and the pamphlet "Stillstand und Fortschritt: Zur Würdigung der Parteien im Heutigen Judenthume" (Hamburg-1841), he published a volume of his sermons.

Bibliography: Kayserling, *Bibliothek Jüd. Kanzelredner*, i. 278 *et seq.*; Schröder, *Lexikon Hamburger Schriftsteller*; *Allg. Zeit. des Jud.* xxx. 266.

S. M. K.

FRANKFURTER, SIMON BEN ISRAEL: Dutch rabbinical scholar; father of Moses Frankfurter; born at Schwerin, Germany; died at Amsterdam Dec. 9, 1712. He was the author of a work in two parts, containing the rites and prayers for the use of the sick and the mourning, the first part in Hebrew under the title "Dine Semaḥot," the second in Judæo-German with the title "Alle Dinim von Freuden" (Amsterdam, 1703). It was republished by Moses Frankfurter under the title of "Sefer ha-Ḥayyim" (*ib.* 1716). C. Rehfuss of Heidelberg published it with a German translation (Frankfort-on-the-Main, 1834), and Benjamin H. Ascher of London translated it into English under the title of "The Book of Life" (London, 1847).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2610; Wolf, *Bibl. Hebr.* i., No. 2180; iii., No. 2180.

S. S. M. Sel.

FRANKFURTER, SOLOMON: Austrian librarian and archeologist; born at Presburg, Hungary, Nov. 9, 1856. He studied at Vienna (Ph.D. 1883) and Berlin, devoting himself especially to philological, historical, and archeological studies. In Berlin he attended lectures at the Hildesheimer Rabbinical Seminary. In 1884 he was made an officer of the Vienna University Library, where he now occupies the position of scriptor. In addition to various contributions on philological, archeological, educational, and bibliographical subjects in reviews and magazines, he published: (with W. Kubitschek) "Führer Durch Carnuntum," Vienna, 1891 (4th ed., 1894); "Die Berliner Schulreform-Conferenz" (Dec. 4-17, 1890), Vienna, 1891; "Die Preussische Mittelschulreform und das Oesterreichische Mittelschulwesen," Vienna, 1892; "Graf Leo Thun-Hohenstein, Franz Exner und Herm. Bonitz: Beiträge zur Gesch. der Oesterreichischen Unterrichtsreform," Vienna, 1893; "Graf Leo Thun-Hohenstein," 1895; "Die Organisation des Höheren Unterrichts in Oesterreich," Munich, 1897; "Die Qualifikation für den Staatlichen Bibliotheksberuf in Oesterreich," Vienna, 1898; "Register zu den Archaeologisch-Epigraphischen Mitteilungen aus Oesterreich-Ungarn," Vienna, 1902.

S.

FRANKINCENSE (לבונה, incorrectly rendered "incense" in Isa. xliii. 23, lx. 6; Jer. vi. 20, A. V.). Frankincense was not indigenous to Palestine—the assumption that the tree from which it is derived was at home in the Lebanon Mountains rests merely on the similarity of the name ("lebanon" = λίβανος)—though gardens for the cultivation of the exotic plant may have existed there (comp. Cant. iv. 6, 14; the gardens of Jericho, En-gedi, Zoar: Josephus, "Ant." viii. 6, § 6; ix. 1, § 2; Pliny, "Historia Naturalis," xii. 31). Frankincense was imported mainly from Arabia (especially from Saba; Isa. lx. 6; Jer. vi. 20), and as it was needed for sacrificial purposes (according to the critical school, only after the priestly codification: see Incense), stores of it were kept in the Temple (I Chron. x. [A.V. ix.] 29; Neh. xiii. 5, 9). Voluntary offerings of it are mentioned (Jer. xvii. 26, xli. 5, R. V.). It is also referred to as among the luxuries of the wealthy (Cant. iii. 6), and may have been used as an ingredient in the perfumes burned in honor of dead kings (see Cremation; Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19).

In southern Arabia (Sprenger, "Die Alte Geographie Arabiens," 1875, pp. 296-297; Glaser, "Skizze der Gesch. und Geographie Arabiens," 1880, ii. 167-168), in a mountainous district, is found a tree of shrub-like appearance, with compound leaves, five-toothed calyx, five petals, ten stamens, and a triangular, three-celled fruit, with winged seeds (the *Boswellia sacra*). This tree, which was known even to the classical writers, furnishes frankincense. It is, however, also very likely that in remote antiquity (according to Egyptologists, in the seventeenth pre-Christian century) Somaliland was one of the countries whence this coveted luxury and sacerdotal necessity was imported. India, too, produced it. In the latter country it is the *Boswellia thurifera* or *Boswellia serrata* which furnishes the resin (olibanum). The bark is slit and the gum oozes out: hence the Greek name σταγονίας. Sometimes palm mats are spread on the ground to catch the exuding gum; otherwise no further care is required (see Pliny, *l.c.* xii. 32; Theophrastus, "Plants," ix. 4). The Indian product is perhaps the finer and purer—*i.e.*, the "white"—frankincense (hence the name לבונה, from לבן, "white"), called "lebonah zakkah" (Ex. xxx. 34; LXX. διαφανής; Vulg. "lucidissimum"); it was one of the ingredients of the holiest incense (comp. Matt. ii. 11), and was identical, it seems, with that which was used by the Arabs in their sacrificial ritual (Doughty, "Arabia Deserta," i. 452, ii. 144, Cambridge, 1888). It is white, brittle, and bitter to the taste, while the ordinary species is a gum of yellowish color.

In the Talmud this frankincense is enumerated as one of the eleven components of the incense (Ker. 6a, b). It was not to be sold to an idolater ('Ab Zarah i. 5). It is also mentioned as an ingredient in the preparation intended to stupefy an individual about to undergo capital punishment (see Crucifixion; Sanh. 43a).

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Tristram, *Natural Hist. of the Bible*, p. 356, London, 1889; F. A. Flückiger, *Pharmakognosie des Pflanzenreiches*, 2d ed., 1883; Levy, *Die Semitischen Fremdwörter*, 1895, pp. 44-45; Guthe, *Kruzes Bibelwörterb.*, 1903, s.v. *Weihrauch*; Löw, *Aramäische Pflanzennamen*, 1881, p. 235.

E. G. H.

FRANKISTS. See Frank, Jacob.

FRANKL, LOTHAR AMADEUS, RITTER VON HOCHWART: Austrian neuropathist; born at Vienna June 12, 1862; son of Ludwig August Frankl; educated at the Schottengymnasium and at the university of his native town, graduating as doctor of medicine in 1886. Until 1888 Frankl was assistant at the First Medical Clinic; and until 1889, at the psychiatrical hospital of the university, in which year he became chief of the neuropathical dispensary of the First Medical Hospital. In 1891 he was admitted, as privat-docent of neuropathy, to the medical faculty of Vienna University, receiving in 1898 the appointment of assistant professor.

Frankl has published many works and essays on neurology, especially upon tetanus, Menière's vertigo, and nervous diseases of the bladder, all of which appeared in Nothnagel's "Handbuch der Speciellen Pathologie und Therapie." To the medical journals he has contributed articles upon trigeminus neurology, the anatomy of the brain, intentional convulsion, and traumatical neurosis, and (with Dr. Fröhlich) experimental studies on the innervation of the rectum, paralysis of the facial nerves, psychosis after ocular operations, etc.

s. F. T. H.

FRANKL, LUDWIG AUGUST, RITTER VON HOCHWART: Austrian poet and writer; born at Chrast, Bohemia, Feb. 3, 1810; died at Vienna March 12, 1894. He received his early education at the Piarists' gymnasium of Prague and at the Piarists' college of Leitomischl, his teacher in Hebrew being Zecharias Frankel. During 1828-37 he studied medicine at Vienna and in Italy, and received the degree of M.D. from the University of Padua. During his stay in Italy he became acquainted with Thorwaldsen, Mezzofanti, Leopardi, Niccolini, and other men of renown. He practised but a short time as physician. In 1838, upon the advice of his friend Josef Wertheimer, he accepted the position of secretary and archivist of the Vienna Jewish congregation. This position he held over forty years. His first poetical production, "Das Habsburglied, Historische Balladen" (Vienna, 1832), gained him an acknowledged position among Viennese writers. These patriotic songs were followed by "Episch-Lyrische Dichtungen" (Vienna, 1834); "Sagen aus dem Morgenlande" (Leipsic, 1834), an imitation of Oriental poetry; and the romantic epos "Christoforo Colombo" (Stuttgart, 1836). He translated Byron's "Parisina" (Leipsic, 1835), and "Paradise and the Peri," part of Thomas Moore's poem "Lalla Rookh" (Vienna, 1835). He was editor of the "Oesterreichisches Morgenblatt" in 1841, and published Josef Emanuel Hilscher's poems after the latter's death. A collection of his "Dichtungen" appeared in 1840 (Leipsic), the Biblical-romantic poem "Rachel" in 1842 (7th ed., Vienna, 1880), and "Elegien," in which he gave expression to his feelings on the unhappy condition of his Jewish brethren, likewise in 1842. At the same time he founded the "Sonntagsblätter," one of the best literary organs in Austria. He edited it until March, 1848, when it was suppressed by the government. In 1846 appeared an epos by him entitled "Don Juan de Austria" (Leipsic; 3d ed., Prague, 1884).

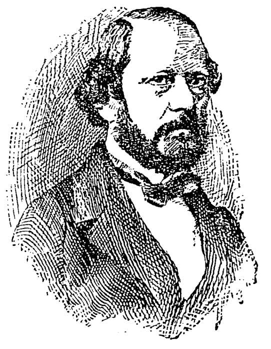
Ludwig August Frankl, Ritter von Hochwart.

The Revolution of 1848.

The Vienna Revolution of March, 1848, was greeted by Frankl with the enthusiasm of an idealist. His poem "Die Universität," reechoing the liberal ideas of that great movement, was set to music by nineteen composers and circulated to the extent of 500,000 copies in Austria and Germany. As a member of the Students' Legion he was wounded (Oct. 6, 1848) in the uprising against the government. Under the title "Gusle" he published, in German, a collection of Servian national songs (Vienna, 1852). In the following poems: "Hippocrates und die Moderne Medicin" (5th ed., Vienna, 1860), "Die Charlatane" (3d ed., *ib.* 1862), "Hippocrates und die Cholera" (3d ed., *ib.* 1864), "Medicin und Mediciner in Knittelversen" (7th ed., Vienna, *ib.* 1861), "Nach 500 Jahren: Satire zur Säkularfeier der Wiener Universität" (Leipsic, 1865), he satirized medical charlatanism. His "Zur Geschichte der Juden in Wien" appeared in Vienna in 1853. In the poem "Der Primator" (Prague, 1861), published in many editions, he gives a touching description of the persecutions and sufferings of Jews. Other productions of his prolific pen are:

Helden- und Liederbuch. Prague, 1861 (2d ed., 1863).

Ahnenbilder. Leipsic, 1864.

Libanon, ein Poetisches Familienbuch. Vienna, 1867 (4th ed.).

Tragische Könige, Epische Gesänge. Vienna, 1876 (2d ed., 1880).

Lyrische Gedichte. Stuttgart, 1880 (5th ed.).

Episches und Lyrisches. Stuttgart, 1890.

Beiträge zu den Biographien Nikolaus Lenau's, Ferdinand Raimund's, Friedrich Hebbel's, Franz Grillparzer's. Vienna, 1882-85.

Andreas Hofer im Liede. Innsbruck, 1884.

Biographie des Malers Friedrich von Amerling. Vienna, 1889.

Lenau und Sophie Löwenthal, Tagebuch und Briefe des Dichters. Stuttgart, 1891.

Gesammelte Poetische Werke (except the satirical poems). 3 vols., Vienna, 1880.

His correspondence with Anastasius Grün (1845–76) was published by his son Bruno von Frankl ("Aus dem 19ten Jahrhundert," vol. i., Berlin, 1897).

Philanthropic Work.

At the request of Elise v. Herz-Lämel he went to Jerusalem (1856), and with her help founded there a Jewish school and philanthropic institution. His journeys in Asia and in Greece are vividly depicted, in verse and prose, in a work of two volumes, "Nach Jerusalem" (Leipsic, 1858), which has been translated into several languages, among them Hebrew. Later he added a third volume, "Aus Aegypten" (Vienna, 1860). Frankl advocated the erection of an asylum for the blind near Vienna, on an eminence called "Hohe Warte." The institution was established mainly through the generosity of Baron Jonas von Königswarter. Through Frankl's efforts a European congress of superintendents and teachers of asylums for the blind, over which he presided, was convened at Vienna in 1873. The Schiller monument in Vienna was also the result of his initiative. On the day of its dedication, Nov. 10, 1876, the emperor Francis Joseph, in recognition of Frankl's great services, conferred on him the hereditary title "Ritter von Hochwart"; in 1880 Vienna honored him with the freedom of the city. In 1851 he was appointed professor of ethics at the

Conservatorium der Gesellschaft der Musikfreunde of the Austrian Empire; later he became a member of the Vienna school board.

True to the impressions of his youth, he kept in remembrance the Jewish life of his parental home, which he visited only a few weeks before his death; his feelings on that occasion found expression in a poem entitled "Chrast," his swan-song. Another of his later poems is the touching elegy which he dedicated to the memory of Adolf Fischhof (March 28, 1893), a fellow patriot in the stormy days of 1848.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*; Brockhaus, *Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *La Grande Encyclopédie*; *Die Neuzeit*, 1894, No. 11; *Oesterreichische Wochenschrift*, 1894, No. 11.

S. S. MAN.

FRANKL, OTTO: Austrian jurist; born in Prague Oct. 4, 1855; studied at the universities of Prague, Göttingen, and Leipsic; made privat-docent (1883), and professor of law at Prague (1891). His principal sphere lies in mining and bankruptcy law. Among his most important works are: "Die Formerfordernisse der Schenkung nach Oesterreichischem Rechte," Gratz, 1883; "Der Freischurf," Prague, 1885; "Der Concurs der Offenen Handelsgesellschaft," Prague, 1890; "Die Haftpflicht für Bergschäden nach Oesterreichischem Rechte," Bonn, 1892; "Zur Revision des Oesterreichischen Concursrechtes," Vienna, 1896. He is also one of the editors of the "Juristische Vierteljahrsschrift" and of the "Grundriss des Oesterreichischen Rechts in Systematischer Darstellung" (Leipsic). S.

FRANKL, PINKUS FRIEDRICH: German rabbi; born at Ungarisch-Brod, Moravia, Jan., 1848; died at Johannisbad Aug. 22, 1887. After attending the yeshibah at Presburg, Frankl prepared himself for the rabbinate at the seminary in Breslau, and at the same time studied Orientalia at the university of that city, graduating (Ph.D.) in 1870. In 1875 he became the secretary of the Wiener Israelitische Allianz, and in 1877 succeeded Abraham Geiger in the rabbinate of Berlin. Four years later Frankl added to his rabbinical duties those of teacher in the Lehranstalt für die Wissenschaft des Judenthums. At that time he became the associate of Grätz in the publication of the "Monatsschrift." He wrote: "Ein Mutazilitischer Kalam aus dem X. Jahrhundert," first printed in the "Sitzungsberichte" of the Vienna Academy of Science, 1872; "Studien über die Septuaginta und Peschitta zu Jeremiah," 1872; "Karäische Studien," 1876; a series of articles in "Ha-Shaḥar," 1876–77, under the title "Aḥar Reshef le-Baḳḳer," being a criticism on Pinsker's "Liḳḳuṭe Ḳadmoniyot"; "Beiträge zur Literaturgeschichte der Karäer, 1887; "Predigten," 1888. Frankl also published some piyyuṭim of Eleazar ha-Ḳalir, under the title "Piyyuṭe ben Ḳalir," in the "Zunz Jubelschrift" (Hebrew part, pp. 201–207), Berlin, 1884.

BIBLIOGRAPHY: Abraham Yafeh, in Sokolov's *Ha-Asif*, iv. 74; F. de Sola Mendes, in *American Hebrew*, Sept. 9, 1887.

S. M. SEL.

FRANKL-GRÜN, ADOLF: Austrian rabbi; born at Ungarisch-Brod, Moravia, Jan. 21, 1847. He received his education at the schools of his native town, at Leipnik, and at Eisenstadt (Hungary), where he became teacher of Hebrew at Dr. Hildesheimer's rabbinical school. He then attended the universities of Breslau and Jena and the theological seminary at Breslau, receiving in 1877 the degree of doctor of philosophy from Jena and the rabbinical degree from Breslau. In the same year he became rabbi at Kremsier, Austria, and religious teacher at both colleges of that city. He still (1903) occupies both positions.

He is the author of several volumes of sermons and has written numerous essays. His principal works are: "Die Ethik des Juda Hallewi," 1885; "Geschichte der Juden in Kremsier," 3 vols., 1896; "Varianten in Parallelen der Bibel"; and "Jüdische Zeitgeschichte und Zeitgenossen," Vienna, 1903.

S. F. T. H.

FRANKLIN, BENJAMIN A.: Jamaica merchant; born at Manchester, England, 1811; died at Kingston, Jamaica, April 26, 1888. He went to the island about the year 1837, and engaged in business, becoming a magistrate and consul for Denmark. The tonnage dues on shipping were abolished mainly at his representation. Franklin founded the Hebrew Benevolent Society in 1851, and promoted the union of the Sephardic and Ashkenazic communities. He was for many years chairman of the Hebrew National Schools, and aided in establishing the Kingston Sailors' Home (in 1864). After returning for ten years to England, he went back to Jamaica and died there.

BIBLIOGRAPHY: *Jewish Chronicle*, June 1, 1888.

J. G. L.

FRANKLIN, FABIAN: American mathematician, editor, and author; born in Eger, Hungary, Jan. 18, 1853; son of Morris Joshua and Sarah Heilprin, of a family which has had several distinguished representatives in the United States. He was graduated B.A. from Columbian University, Washington, D. C., in 1869, and engaged in civil engineering and surveying up to 1877. In that year he became, by invitation, a fellow of Johns Hopkins University (Ph.D. 1880), where he exhibited unusual ability in mathematics, being successively appointed assistant, associate, associate professor, and professor of mathematics in that university (1879–95). Franklin has always been greatly interested in economic and public questions, and in 1895 he retired from his professorship and assumed editorial charge of the "Baltimore News." He has contributed to the "American Journal of Mathematics" and other mathematical publications, to the "Nation," and to the "North American Review." Franklin is an associate fellow of the American Academy of Arts and Sciences, Boston.

BIBLIOGRAPHY: Lamb, *Biographical Dictionary of the United States*; *Who's Who in America*.

A.

FRANKLIN, JACOB ABRAHAM: English journalist and philanthropist; born at Portsmouth 1809; died Aug. 3, 1877. On his retirement from business he went to London and took an active part in communal affairs there. He established a weekly periodical, "The Voice of Jacob"—the first organ in the Anglo-Jewish community—in which to express his views against the Reform movement of 1842. Franklin represented the Manchester community at the board of deputies; was chairman of a committee of the Jewish board of guardians; was a founder of the Anglo-Jewish Association, and a member of its executive. Animated by a zeal for Jewish education, he was anxious to establish a Jewish board-school in London, and succeeded in obtaining participation by the Jewish schools in parliamentary grants. He was a fellow of the Society of Arts, and read a number of papers on decimal coinage, education, etc., being examined on the latter subject before a parliamentary committee. At his death he bequeathed the bulk of his property for the carrying out of certain educational projects, among them the publication of Jewish text-books. Under the auspices of the Franklin Fund appeared such works as N. S. Joseph's "Natural Religion," Lady Magnus' "Outlines of Jewish History," and Friedländer's "The Jewish Religion."

BIBLIOGRAPHY: *Jew. Chron.* Aug. 10, 17, 1877; Nov. 13, 1891; *Jew. World*, Aug. 10, 1877.

J. G. L.

FRANKS: American Jewish family which included a number of officers of some distinction engaged on both sides in the American Revolutionary war. The earliest known member appears to have been Jacob Franks, a merchant who settled in New York at the beginning of the eighteenth century.

David Franks: Loyalist in the war of the American Revolution; born in New York Sept. 23, 1720; died in Philadelphia Oct., 1793; the son of Jacob Franks. He went to Philadelphia early in life, and soon became well known in both business and social circles. He was elected a member of the provincial assembly in 1748; during the French and Indian war he was engaged by the government to supply the army with provisions; in 1755, upon the defeat of General Braddock, he helped to raise a fund of £5,000 for the further defense of the colony; on Nov. 7, 1765, he signed the Non-Importation Resolution; his name is also appended to an agreement to take the king's paper money in lieu of gold and silver. During the war with England he was an intermediary in the exchange of prisoners as well as an "agent to the contractors for victualing the troops of the King of Great Britain." In 1778 Franks was imprisoned by order of Congress, his intentions being considered "inimical to the safety and liberty of the United States"; he was shortly released, only to be arrested two years later as an enemy to the American cause. Later, ruined in fortune, he left for England, but returned in 1783 and engaged in the brokerage business in Philadelphia, in which he continued until his death from yellow fever during the epidemic of 1793.

BIBLIOGRAPHY: Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; Morris Jastrow, Jr., in *Publications Am. Jew. Hist. Soc.* vol. i.; Herbert Friedenwald, *ib.* vols. i. and vi.; N. Taylor Phillips, *ib.* vol. iv.; Max J. Kohler, *Rebecca Franks*, 1894; Henry S. Morais, *The Jews of Philadelphia*; *Journals of the Continental Congress*; Westcott, *History of Philadelphia*; *Pennsylvania Archives*, *Colden Papers*, in *New York Hist. Soc. Col.*; *Pennsylvania Magazine*; *Records of Christ Church, Philadelphia* (MS.).

David Salisbury Franks: American diplomatic agent, and officer in the American Revolutionary army. He probably left England at an early age, for he is described as a "young English merchant" in a document of 1775; he settled in Montreal, Canada, in 1774, and engaged in business. He was active in congregational affairs, and in 1775 was president of the Shearith Israel congregation (see CANADA). He early evinced an attachment for the American cause, and on May 3, 1775, was arrested for speaking disrespectfully of the king, but was discharged six days later. When General Montgomery took possession of Montreal, Franks advanced money for the support of the army. In 1776 General Wooster appointed him paymaster to the garrison at Montreal, and when the army retreated from Canada he enlisted as a volunteer, and later joined a Massachusetts regiment. Upon the recommendation of the Board of War he was ordered in 1778 to serve under Count d'Estaing, then commanding the sea forces of the United States; upon the failure of the expedition he went to Philadelphia, becoming a member of General Benedict Arnold's military family. In 1779 he went as a volunteer to Charlestown, serving as aide-de-camp to General Lincoln, but was recalled to attend the trial of General Arnold for improper conduct while in command of Philadelphia, in which trial Franks was himself implicated. He was aide-de-camp to Arnold at the time of the latter's treason in Sept., 1780; suspicion was directed against him, and on Oct. 2 he was arrested, but when the case was tried the next day, he was honorably acquitted. Not satisfied with this, he wrote to Washington asking for a court of inquiry to examine into his conduct; on Nov. 2, 1780, the court met at West Point and completely exonerated him. In 1781 he was sent by the superintendent of finance, Robert Morris, to Europe as bearer of despatches to Jay in Madrid and Franklin in Paris; on his return Congress reinstated him in the army with the rank of major. On Jan. 15, 1784, Congress resolved "that a triplicate of the definitive treaty [of peace] be sent out to the ministers plenipotentiary by Lieut.-Col. David S. Franks," and he left again for Europe. The next year he was appointed vice-consul at Marseilles; in 1786 he served in a confidential capacity in the negotiations connected with the treaty of peace and commerce made with Morocco, and on his return to New York in 1787 brought the treaty with him. He applied to Washington in 1789 and to Jefferson in 1790 for a position in the consular service, but nothing came of these requests. On Jan. 28, 1789, he was granted four hundred acres of land in recognition of his services during the Revolutionary war. Major Franks was one of the original members of the Society of the Cincinnati, Pennsylvania division.

Trial for Treason.

BIBLIOGRAPHY: Oscar S. Straus, *New Light on the Career of Colonel David S. Franks*, in *Publications Am. Jew. Hist. Soc.* vol. x.; Abraham S. Wolf Rosenbach, *Documents Relative to Major David S. Franks While Aide-de-Camp to General Arnold*, *ib.* vol. v.; Herbert Friedenwald, *ib.* vol. i.; Max J. Kohler, *ib.* vol. iv.; Leon Hühner, *ib.* vol. x.; *Journals of the Continental Congress*; *Pennsylvania Archives* and *Colonial Records*; *Proceedings of Court Martial of General Arnold*, Philadelphia, 1780; *Magazine of American History*, viii. 717–733; Wharton, *Diplomatic Correspondence of the American Revolution*, iv. 752–754, 784; v. 121; *Archives of the Department of State*; *The Remembrancer*, 1775; *Massachusetts Soldiers and Sailors in the War of the Revolution*, vi. 19, Boston, 1899; *Journals of Congress*, 1775, 1776, 1782, 1784.

Isaac Franks: Officer in the American Revolutionary army; born in New York May 27, 1759; died in Philadelphia March 4, 1822. At the outbreak of the war in June, 1776, when only seventeen years old he enlisted in Colonel Lesher's regiment, New York Volunteers, and served with it in the battle of Long Island; on Sept. 15 of the same year he was taken prisoner at the capture of New York, but effected his escape after three months' detention. In 1777 he was appointed to the quartermaster's department, and in Jan., 1778, he was made forage-master, being stationed at West Point until Feb. 22, 1781, when he was appointed by Congress ensign in the Seventh Massachusetts Regiment; he continued in that capacity until July, 1782, when he resigned on account of ill health. In 1789 Franks was appointed a notary and tabellion public of the Commonwealth of Pennsylvania; in 1794 Governor Mifflin commissioned him lieutenant-colonel of the Second Regiment, Philadelphia county. It was in his house at Germantown, a suburb of Philadelphia, that President Washington resided during the prevalence of yellow fever in the city in 1793. He was appointed in 1795 a justice of the peace for the townships of Germantown and Roxborough. On Feb. 18, 1819, he was made prothonotary of the Supreme Court of Pennsylvania, and help that position until his death three years later. Colonel Franks' portrait was painted by Gilbert Stewart, and is now in the Gibson Collection of the Pennsylvania Academy of the Fine Arts, Philadelphia, with whose permission it is reproduced here.

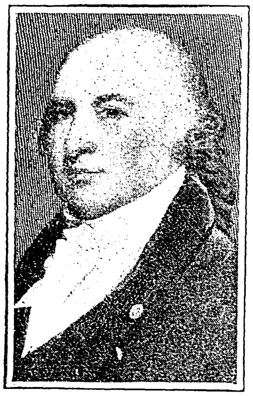
Col. Isaac Franks.

Bibliography: Morris Jastrow, Jr., *Documents Relating to the Career of Col. Isaac Franks*, in *Publications Am. Jew. Hist. Soc.* vol. v.; Leon Hühner, in *ib.* vol. x. 168-170; *Massachusetts Soldiers and Sailors in the War of the Revolution*, vi. 20, Boston, 1899; *Papers of the Supreme Court of Pennsylvania* (MSS. in the possession of the Pennsylvania Historical Society, Philadelphia).

Michael Franks: Private in the French and Indian war; his name is included in a list of Captain van Braam's company, dated July 9, 1754, and in a list of those "who have received His Excellency's bounty money."

Bibliography: Cyrus Adler, in *Publications Am. Jew. Hist. Soc.* ii. 180-181; *Journal of Colonel George Washington*, ed. by J. M. Toner, pp. 177, 194, 203, Albany, 1893.

Rebecca Franks: Prominent member of Philadelphia loyalist society during the Revolution; born in Philadelphia about 1760; died in Bath, England, March, 1823; daughter of David Franks. During the Revolutionary war her sympathies, like her father's, were with the mother country, and during the British occupation of Philadelphia in 1778 she assisted in the "Meschianza," the celebrated fête given in honor of General Howe, and at which Major André presided. "The Times, a Poem by Camilio Querno, Poet Laureate of the Congress," a loyalist composition, has been attributed to her. Her literary ability, as well as her vivacity and wit, were well known; she carried on a correspondence with prominent men, and General Charles Lee, of the Continental army, addressed to her a letter which attracted much attention, being published in the magazines of the day. In 1782 she married, in New York, Lieutenant-Colonel, afterward General, Henry Johnson, G.C.B., and removed to England, residing in Bath until her death.

Bibliography: Max J. Kohler, *Rebecca Franks, an American Jewish Belle of the Last Century*, New York, 1894; Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; Henry S. Morais, *The Jews of Philadelphia*; Edward Langworthy, *Memoirs of the Life of the Late Charles Lee, Esq.*, London, 1792; Lossing's *American Historical Record*, vol. ii.; Mary E. Robins, in *Jewish Exponent*, Feb. 6, 1903.

A. A. S. W. R.

FRANZOS, KARL EMIL: Austrian author; born Oct. 25, 1848, in the Russian government of Podolia. His childhood was spent at Czortkow, Galicia, the "Barnow" of his stories. Franzos attended the German gymnasium at Czernowitz and studied law at the universities of Gratz and Vienna. After passing the state examination he devoted himself to journalism, and traveled (1872-76) through Europe, Russia, the countries of the Danube, Turkey, Asia Minor, and Egypt. In 1877 he settled in Vienna, and published as the fruit of his travels "Aus Halb-Asien" (Leipsic, 1876; 4th ed., Berlin, 1900), "Vom Don zur Donau" (Leipsic, 1878; 2d ed., 1890), and "Aus der Grossen Ebene" (Stuttgart, 1888). In these three books, which have been translated into many European languages, he gives brilliant sketches of the social conditions of the countries he visited. From 1882 to 1885 he edited the "Neue Illustrirte Zeitung," and in 1886 founded the "Deutsche Dichtung," which he edited himself. In 1887 he moved to Berlin.

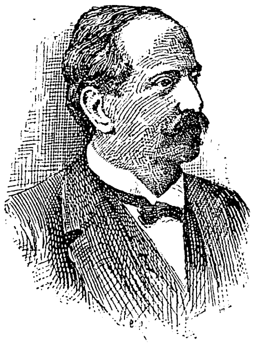
Karl Emil Franzos.

Franzos' childhood was spent in a Jewish-Polish village, surrounded by the narrowness of Orthodox Galician Judaism. His father had seen German life and received a German education. Returning to Galicia as a district physician, he became a benefactor to his poor countrymen, who, although they loved and admired him as their physician, stood aloof from him, unable to understand how he, one of themselves, could dispense with regulations which for them were religion. Of these Galician Jews Karl Franzos gives a vivid description in "Die Juden von Barnow" (Stuttgart, 1877; 6th ed., Leipsic, 1900) and in "Moschko von Parma" (Breslau, 1880; 3d ed., 1898). In 1888 he published in Breslau "Judith Trachtenberg" (4th ed., 1900), also dealing with a Jewish subject. Franzos claims the authorship of the well-known epigram, "Every country has the Jews that it deserves" (Jedes Land hat die Juden die es verdient). Differing from Auerbach, Bernstein, and Kompert, Franzos lays stress on the tragic sides of Jewish life, the fateful conflict of old and new, of internal and external forces.

Although his fame is based on his remarkable sketches of life and character in Galician ghettos, he is not merely a ghetto novelist. His pen secured him a place among the chief authors of contemporary Germany. In 1887 appeared his most important work, "Ein Kampf ums Recht," Breslau, 4th ed., 1900, in which he describes the fight of a Bukowina farmer for what he imagines his right, and the conflict between his traditional race-right and the law of the many-tongued modern Austrian empire.

Besides the works mentioned Franzos wrote:

Junge Liebe, Breslau, 1878; Von den Türken in Europa (a translation of James Baker's "Turkey in Europe"), Breslau, 1878; Stille Geschichten, Dresden, 1880; Mein Franz, a short story in verse, Leipsic, 1881; Der Präsident, Berlin, 1884; Die Reise nach dem Schicksal, Stuttgart, 1885; Trug, Stuttgart, 1885; Die Schatten, Stuttgart, 1888; Der Gott des Alten Doktors, Jena, 1892; Die Suggestion und die Dichtung. a collection of literary studies, Berlin, 1892; Der Wahrheitssucher, Berlin, 1893; Ungeschickte Leute, Berlin, 1894; Ein Opfer, Berlin, 1894; Der Kleine Martin, Berlin, 1894; Leib-Weihnachtskuchen und Sein Kind, Berlin, 1894; Allerlei Geister, Berlin, 1895; Mann und Weib, Berlin, 1899; Heine's Geburtstag; Aus Anhalt und Thüringen, both Berlin, 1900; Ernst Schulze und Caecilie, Berlin, 1901.

In 1879 Franzos published "Georg Büchner's Sämmtliche Werke und Handschriftlicher Nachlass"; in 1883 he edited "Deutsches Dichterbuch aus Oesterreich" (Leipsic); in 1895, "Die Geschichte der Erstlingswerke" (Berlin), autobiographical sketches of the first efforts of contemporaneous German authors; in 1899, "Konrad Meyer" (Berlin), a study of that well-known German novelist. Nearly all of his books have been translated into English, French, and other European languages.

Franzos has always taken an interest in Jewish affairs, and has held several communal offices in Vienna and Berlin. His wife is **Ottilie Benedikt**, born at Vienna Sept. 24, 1856, who published (under the nom-de-plume "F. Ottner") two novels: "Das Adoptivkind und Andere Novellen" (1896) and "Schweigen" (1902).

Bibliography: Leixner, *Gesch. der Deutschen Litteratur*, pp. 1040 *et seq.*, Leipsic, 1894; *Meyers Konversations-Lexikon*.

S. F. T. H.

FRAT MAIMON or **SOLOMON BEN MENAHEM**: Provençal scholar; flourished in the second half of the fourteenth century. The name "Frat" is, according to Neubauer, abbreviated from "Frater." Frat Maimon was the author of four works, which are known only by quotations made from them by three of his disciples: (1) "'Edut le-Yisrael," probably a controversial treatise on religion; (2) "Neẓer Maṭṭa'i," on the philosophical explanations of the haggadot found in the Talmud; (3) a commentary on the poem "Batte ha-Nefesh" of Levi ben Abraham; (4) comments on Genesis.

Bibliography: Zunz, *G. S.* ii. 34; Steinschneider, *Hebr. Bibl.* xvi. 126; Geiger, *Jüd. Zeit.* iii. 285; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 753.

G. I. Br.

FRATERNITATEA. See Periodicals.

FRATERNITIES: Societies for mutual benefit. If it be true that "the origin of the friendly society is probably in all countries the burial club" ("Encyc. Brit." ix. 780), Jewish organizations of that nature may be traced back nearly two thousand years. Fraternities for the burial of the dead are mentioned in the Talmud (M. Ḳ. 27b). The ḥebra ḳaddisha, or burial society, was known in its present form early in the fifteenth century, and numerous associations resembling it more or less closely have existed ever since. But the modern fraternal organization with its insurance or endowment features belongs with few exceptions to the second half of the nineteenth century. The history of such Jewish fraternities, whether ancient or modern, still remains to be written (Steinschneider, "Allg. Einleitung in die Jüd. Lit. der Mittelalters," in "J. Q. R." xv. 314, 315). There are many thousands of Jewish societies scattered among communities in all parts of the world; but the present article is restricted to the larger "orders," which flourish mostly in the United States. These orders not only offer pecuniary benefits and cheap insurance, but also serve as social centers, and have afforded the machinery for national Jewish organization throughout the United States. Besides the B'nai B'rith (see Jew. Encyc. iii. 275) the most important are:

Ahavas Israel, Independent Order: Founded 1890; 124 lodges; 121,499 members (1902).

American Israelites, Independent Order: Founded 1894; 3,000 male and 2,500 female members (1899). Headquarters in New York.

American Star, Order: Founded 1884; 5,500 members in 1899. (Defunct?)

B'nai B'rith, Improved Order: Founded 1887; 40 lodges and 1,500 members (1901).

B'rith Abraham, Order: Founded 1859; 288 lodges; 42.000 members of both sexes. Headquarters in New York.

B'rith Abraham, Independent Order: Founded 1887 (an offshoot of the preceding); 302 lodges; 56,949 members. Headquarters in New York.

Free Sons of Benjamin, Independent Order: Founded 1879; 192 lodges; 14,088 male, 1,361 female, members (1901). Headquarters in New York.

Free Sons of Israel, Independent Order: Founded 1849; 103 lodges; about 11,000 members. Headquarters in New York. There are also an "Improved Order" and a "Junior Order" of the same name.

Free Sons of Judah, Independent Order: 119 lodges; 6,447 members (1901).

Kesher Shel Barzel, Order: Founded 1860 (offshoot of Order B'rith Abraham); dissolved 1903.

Progressive Order of the West: 1,082 members (1901).

Sons of Abraham, Independent Order: Founded 1892; 2,400 members (1899). Headquarters in New York.

United Israelites, Independent Order: Founded in Philadelphia 1886; reported to have had 200 lodges in 1894.

Western Star, Independent Order: An offshoot of Order American Star; about 5,000 members, chiefly in Chicago and other parts of the West.

England is probably the only other country which has Jewish fraternal organizations of this kind. "The Jewish Year Book" for 1901–02 records, besides four Jewish "courts" of the **Ancient Order of Foresters** and seven Jewish "beacons" of the **Order of Ancient Maccabeans**, the following fraternities:

Ancient Order of Mount Sinai: Six lodges.
Grand Order of Israel: Fourteen lodges.
Hebrew Order of Druids: Seven lodges.
Order Achei Berith: Sixteen lodges.

There are, besides, numerous lodges of Freemasons and other nominally non-Jewish fraternal societies which are composed wholly or mostly of Jews. Many Jews have attained high rank in such bodies, as, for instance, Max Selanick, who is at present (1903) the highest official of the Knights of Pythias in the state of New York. See Freemasonry.

Bibliography: Stevens, *Cyclopedia of Fraternities*, pp. 206, 210, New York, 1899; Morais, *The Jews of Philadelphia*, pp. 184–187, Philadelphia, 1894; *American Jewish Year Book*, 1900-01, 1901–02, 1902–03; Levi, *Proper Function of Jewish Fraternal Organizations*, in *Jewish Comment*, April 12, 1901.

A. P. Wi.

FRAUD AND MISTAKE: Where in a transaction one of the parties loses by the fraud, *i.e.*, the misrepresentation, of the other, or by his suppression of the truth, the law gives relief either by rescinding the contract or by awarding damages. In some cases such relief is afforded when the loss occurs through mistake, without any evil intent on the part of him who gains by it. The Mosaic and rabbinical law forbids many fraudulent practises under religious and punitive sanctions. The law also sets aside some sales or purchases simply for excess or deficiency of price. The implied warranty that an article sold will come up to its description in quality and quantity may also be treated in connection with the subject of fraud and mistake.

I. Forbidden Practises: 1. The written law is very severe against the use of false measures of length, false weights, false hollow measures, and untrue scales (Lev. xix. 35, 36); and it speaks of the possession of twofold weights or measures, one great and one small, as an abomination to the Lord (Deut. xxv. 13–16). This law applies in dealings with Gentiles as well as Jews (B. Ḳ. 113b). It is the duty of the courts to appoint inspectors of scales, weights, and measures (baraita to B. B. 89a), and to punish offenders by floggings, and, in later times, by fines also (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 2). A deficient bushel should not be kept in the house for any purpose, lest somebody measure with it. In many places the custom required all measures to be sealed by authority.

Adulteration.

2. It is as unlawful to cheat a Gentile as an Israelite. If there is a blemish in an article about to be sold, the buyer must be informed. Flesh or hide of a "fallen" beast must not be sold, even to a Gentile, as that of a slaughtered beast. "They must not furbish up man or beast," says the Mishnah (B. M. iv. 12). Thus, one must not dye a bondman's beard black; nor drug an animal so as to raise and stiffen its hair; nor paint old implements to make them look like new. Many similar tricks are named. Bad grain should not be mixed with good grain and the whole sold as good. Water must not be put into wine at all. A merchant may put corn from five thrashing-floors into one bin, and pour wine from many presses into one barrel; for all know that he does not grow his grain or his grapes (B. M. 60a).

3. A man must not assume false appearances to gain his neighbor's good opinion (גונב דעת); thus, for instance, though good manners force you to invite to dinner even one who, as you well know, can not accept, you must not press such a one to accept (Ḥul. 94a)

4. For special rules as to weights and measures see Weights and Measures; but the moral aspect may be stated here, namely, that the heavenly punishment of the falsifier is very hard; for his is a sin for which there can hardly be real atonement; since he is a robber of the public, and he can not restore the money to those he has wronged, which is the first condition for receiving pardon (B. B. 88b).

Blemish.

II. Grounds for Rescission: Whenever a sale is made, a mistake in measure, weight, or number, no matter how small it may be, gives to the injured party the right to have the transaction set aside, to have the goods returned to the seller, and the price to the buyer, whether the mistake was made in the goods or in the money; and this at any time when the mistake is discovered. For it is a "purchase by mistake"; and such a purchase is void (Ḳid. 42b; Giṭ. 14a). He who receives money from his neighbor, whether as the price in a sale, or as a loan, or as a payment, and finds an excess, must return it, even unasked (B. M. 63b). On the other hand, in the sale of land or of slaves or of chattels, if the thing bought has a blemish in it which was unknown to the purchaser, the latter may return it at any time. Maimonides deduces this from the authorities given above as to mistake in weight or number. But whenever the purchaser uses the thing with knowledge of the blemish, he is barred (by analogy to the case put in Ket. 76a). Neither party can, without consent of the other, ask a reduction or proportional return of the price: the seller must take back his goods; the buyer must return them or pay in full. However, if houses at a distance have been sold, and it turns out they have been injured by trespassers before the sale, the injury being such as can be remedied by repairs, the seller may, by deducting the cost of repairs from the price, make the sale stand good; for here the blemish is temporary (Ṭur. v. 96, 6, on the authority of Asheri; see Ḥoshen Mishpaṭ, 232, 5).

What is a blemish within these rules depends in the main on the custom of the place. Every buyer has the right to expect that the thing bought is free from all blemish. Even if the seller proclaims that he will not be responsible for any fault, the buyer may still rescind on finding a blemish that has not been specially declared: for the waiver of the buyer is void unless he knows what he waives.

When the seller names several blemishes in the thing on sale, and it has only one of them, the court may conclude that the other faults were named only to put the buyer off his guard, and may rescind the contract (see the illustrations of a cow and a bondwoman in B. M. 80a). In a bondman or bondwoman only such blemishes are to be considered as interfere with his or her capacity for work; for slaves are not kept for pleasure. It is a blemish in a bondman that he is an "armed bandit," or that he is "inscribed to the king" (for punishment), but not that he is a thief or a gambler or a drunkard; for slaves are not presumed to be very moral (B. B. 92b).

III. Fitness for a Purpose: The Mishnah (B. B. vi. 1) says: "If one sells grain to his neighbor, and he sows it, but it will not sprout, the seller is not liable on a warranty. Simeon b. Gamaliel says (not contradicting what precedes): 'For garden seeds that are not eaten, he is liable.'" In other words, the seller must have either actual notice of

Adaptability to an End.

the purpose for which the article is bought, or implied notice in the nature of the article. It seems that there is no implied warranty that flaxseed will sprout; for though it is most frequently bought to be sown, it is also bought for linseed-oil; and "in money matters we do not go by the majority of cases." So also, when an ox is bought, and it turns out vicious, the seller may not be liable, for he can say, "I have sold it for butchering." But herein the great masters Rab and Samuel differed, the former insisting that farmers buy oxen so generally for the plow that the seller should presume this as the purpose.

Where the goods sold do not meet the description, there is no sale (Mishnah B. B. v. 6). Either party may object. So, when red wheat is delivered for white, or white for red; olive-wood for sycamore, or sycamore for olive, etc., either party may insist that there was a mistake; for every man has his own preference. But when the mistake is made of delivering a low grade for a high grade, the seller may not rescind; or if a high grade instead of a low one, the buyer may not rescind—even though, by reason of a great rise or fall in the market-price, it may be of advantage to do so.

IV. Damages: Cases have been enumerated in which a return of the faulty article is impracticable, because it has been consumed before the fault is discovered; it might also be at such a distance that the cost of bringing it back would exceed the value. In these cases the seller must return the price, deducting only so much thereof as the buyer has been benefited. On the other hand, where the seller has sold an article unfit for the purpose for which the purchaser procured it, with knowledge of the purpose and of the unfitness therefor, he is liable not only for the return of the price, but also for the useless outlays to which the buyer has been put, such as in the sowing of seeds or in the transportation of goods to a foreign market. This liability for extra damages is asserted, though without authority in the Talmud, by the Ṭurim and the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 232, 21).

Full details are also found in the codes for cases in which the goods sold by fraud or mistake are lost or are further injured in the hands of the buyer, before or after the discovery of the blemish (*ib.* 232, *passim*).

V. The Talmud takes notice not only of direct fraud between two parties dealing with each other, but also of wrongs done through their collusion (קינוניא=*κοινωνία*) to third parties. Hence the rule not to return a lost bond; because it may have been redeemed already, yet the debtor and creditor may collusively put it in force against the purchasers of the former's lands (see FINDER). Under EXECUTION it has been shown (1) that the debtor, to clear himself from the ban, must satisfy the court that no property is held by another, as ostensible owner, for his benefit, and (2) that any property held is bound for his debts; in short, that feigned conveyances of the debtor's property are void as against his creditors. While fraudulent conveyances and the remedies against them occupy such a wide field in English and American law, the Talmud says nothing, and the codes hardly anything, as to how the creditor may proceed to overcome a fraud thus attempted against his rights.

BIBLIOGRAPHY: *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, sections quoted above, and sections 328-339, passim; *Yad ha-Ḥazaḳah*, especially *Mekirah*.

S. S. L. N. D.

FRAUENSCHUL or **WEIBERSCHUL:** That part of the synagogue which is reserved for women, whether an annex, as in the Altneuschul of Prague and in the synagogue of Worms, or a gallery; the latter is generally in the rear of the building, on the west side, but sometimes on the north or south side. Modern synagogues have often two galleries, one above the other.

The separation of the sexes in synagogues is most likely coeval with synagogal services, although it is not mentioned in the old sources, and the ruins of ancient synagogues found in Palestine are not in such a state of preservation that conclusions can be reached in regard to their interior arrangements. According to Talmudic reports, which most likely present a genuine tradition, there was in the Temple at Jerusalem a women's gallery, so built that its occupants could witness the ceremonies, while a grating hid them from the view of the men (Sukkah v. 2, 51b; Tamid ii. 5; Maimonides, "Yad," Bet ha-Beḥirah, v. 9).

The rabbinical codes are silent in regard to the Frauenschul. Joseph Saul Nathansohn (d. 1875), in discussing the question whether the sexton of a synagogue who lived in the building was permitted to make use of the women's synagogue as a dining-room on the occasion of the circumcision of a child, quotes no precedent on the subject, but decides that the women's synagogue has not the same degree of sacredness as the part reserved for men ("Sho'el u-Meshib," vi. 1, No. 3, Lemberg, 1890).

Modern synagogues of the Reform rite frequently have pews for men and women on one floor, as in some synagogues in Vienna and in the Reform synagogue of Berlin. In America, family pews have been introduced in the Reform synagogues; and even some of the conservative congregations, otherwise following the old ritual, have adopted the practise of seating men and women in the same pews. See also GALLERY.

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A. D.

FRAUENSTÄDT, CHRISTIAN MARTIN JULIUS: German student of philosophy; born at Bojanowo, Posen, April 17, 1813; died at Berlin Jan. 13, 1879. He was educated at the house of his uncle at Neisse, and embraced Christianity in 1833. Studying theology and, later, philosophy at Berlin, he formed the acquaintance of Schopenhauer, and took up his residence in Berlin in 1848.

Frauenstädt was a disciple of Schopenhauer, as is shown by his works. He wrote: "Studien und Kritiken zur Theologie und Philosophie," Berlin, 1840; "Ueber das Wahre Verhältniss der Vernunft zur Offenbarung," Darmstadt, 1848; "Aesthetische Fragen," Dessau, 1853; "Die Naturwissenschaft in Ihrem Einfluss auf Poesie, Religion, Moral, und Philosophie," *ib.* 1855; "Der Materialismus, Seine Wahrheit und Sein Irrthum," *ib.* 1856 (written against Büchner); "Briefe über die Natürliche Religion," *ib.* 1858; "Lichtstrahlen aus Immanuel

"Kant's Werken," *ib.* 1872. Schopenhauer made Frauenstädt his literary executor, to undertake the editing of his works. Among Frauenstädt's works relating especially to Schopenhauer are:

"Briefe über die Schopenhauer'sche Philosophie," Leipsic, 1854; "Lichtstrahlen aus Schopenhauer's Werken," *ib.* 1862, 7th ed. 1891 (with Otto Lindner); "Schopenhauer, von Ihm und über Ihn," Berlin, 1863; "Aus Schopenhauer's Handschriftlichem Nachlass," Leipsic, 1864; "Das Sittliche Leben," *ib.* 1866; "Blicke in die Intellektuelle, Physische, und Moralische Welt," *ib.* 1869; "Schopenhauer-Lexikon," *ib.* 1871; "Neue Briefe über die Schopenhauer'sche Philosophie," *ib.* 1876. He edited "Gesammtausgabe der Werke Schopenhauer's," 6 vols., *ib.* 1873–74, 2d ed. 1877.

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S. F. T. H.

FRAUENTHAL, MAX: American soldier; born at Marienthal, Rheinpfalz, Bavaria, in 1836; emigrated to America in 1851; lived for a time in Texas and Louisiana, finally settling in Brookhaven, Miss. On the outbreak of the Civil war he, with several coreligionists, enlisted at Summit, Miss., in a company subsequently known as "Company A, Sixteenth Regiment, Mississippi Volunteers." Frauenthal accompanied Gen. Stonewall Jackson through the valley of Virginia, and served till the end of the war, escaping with slight wounds. In the presence of several officers, General Ewell among the number, Frauenthal was highly complimented by his colonel. "If I had ten thousand men like Frauenthal," said the colonel, "I would drive the Yankees into the Potomac before night." Frauenthal particularly distinguished himself at the "Bloody Acute Angle" in the battle of Spottsylvania Court House (May 12, 1864). In a letter to the "Galveston Daily News," Colonel A. T. Watts, now judge at Dallas, Texas (who was a private in the same company as Frauenthal), contributes an account of the "grand, terrific, sustained fighting in the Angle of Livid Hell and Darksome Death." After describing in detail the formation of the "Acute Angle," Judge Watts concludes: "Frauenthal, a little Jew, had the heart of a lion. For several hours he stood at the immediate point of contact (the apex of the angle), amid the most terrific hail of lead, and coolly and deliberately loaded and fired without cringing."

Frauenthal is now (1903) living in Conway, Ark., and is commander of the Conway Camp of United Confederate Veterans.

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A. H. C.

FREDERICK II. (surnamed **the Great**): King of Prussia; born 1712; reigned from 1740 till his death in 1786. He was not friendly to the Jews, although he issued a "Schutzjude" patent to Moses Mendelssohn in October, 1763.

During the early years of Frederick's reign the Jews were left in comparative peace under the law of 1730. Soon after Frederick had made a treaty of peace with Maria Theresa of Austria, he proceeded to issue a series of anti-Jewish edicts. His policy was to maintain the proportion between Jews and Christians in Prussia at a definite, fixed ratio. On April 17, 1750, a "neue revidierte General-privilegium und Schutzbrief vor die Judenschaft in Preussen und der Mark Brandenburg" was enacted, but was not promulgated till 1756. It was particularly oppressive. The Berlin community, consisting of 333 families (estimated at 1,945 souls), at this time had the number of its Schutzjuden fixed arbitrarily at 150; and only the eldest sons could succeed to their fathers' rights. All other Jews were declared to be "extraordinary," which meant that they were not allowed to transmit their privilege of residence to their children. Throughout the kingdom this law was enforced with much rigor. In Silesia and West Prussia no Jews could live in the open country ("plattes Land"). Jewish servants were not allowed to marry; and Jewish beggars and pedlers were inhibited.

The "General-privilegium," 1750.

During Frederick's entire reign the Prussian Jews continually protested against harsh edicts, but without much success. In 1763, however, succession to the rights of the Schutzjuden was extended to second sons on condition that these take up manufacturing. For this privilege the Jews had to pay 70,000 thalers. For further privileges the Jews had to purchase a definite number of pieces of porcelain from the royal porcelain manufactory. These pieces were often specially made in grotesque shapes, as in the form of apes, and for this reason were afterward much valued by collectors. In addition to such exactions the Jews paid regular taxes.

While the Jews were prohibited from following certain trades and occupations (flax-spinning, 1761; agriculture, 1763; flour and wood industries) because of the jealousy of Christian competitors, they were compelled in 1768 to take charge of the stocking and cap manufactories at Templin and to become absolutely responsible for their financial success.

By the rescript of 1750, severe penalties were imposed on those Jews who practised usury. In 1752–53 interest rates were fixed at 12 per cent per annum, and in 1755 at 6 per cent and 7 per cent. Bankrupts were harshly dealt with; and the entire Jewish community of a locality was made responsible for the crimes committed by Jewish thieves (1773). In 1770 the oppressive usury laws were somewhat modified by repeal acts.

Restrictive Measures.

Payments of protection-money often caused trouble for the Jews in Frederick's reign. During the Seven Years' war Frederick would have no Jewish soldiers in his army; a yearly tax was paid instead. The Jews had also to bear a share of the ransom imposed on Berlin by the Russian invaders of 1763. During the war, moreover, the Jews had to lend large sums of money to the king. In 1765 the 438 Jewish families in Berlin had to pay a tax of 25,000 thalers; hitherto an annual tax of but 15,000 thalers had been paid for 250 families. In 1770 the Jews were not allowed to pass buckets at fires; a yearly tax was imposed instead. In 1773 the Jews had to deliver a certain quantity of silver to the royal treasury. Additional edicts were promulgated in 1773, 1777, 1782; and as late as 1785 a law was passed against surreptitious begging by Jews.

Although Frederick declared that absolute justice must be meted out to Jews in the law courts, the "more Judaico" was required again (1747). Jews had to take this oath in the synagogue in the presence of ten adults and be clothed with the "arba' kanfot" and tefillin. On especially solemn occasions they had to sit on coffins and hold slaughtering-knives. This requirement was modified, however, in 1782.

There were nineteen factories and mills owned by Jews during Frederick's reign, among them Daniel Itzig's lead-factory at Sorge and his oil-mill at Berlin (Geiger, "Geschichte der Juden in Berlin," ii. 93). Among the king's Jewish mint-masters ("Münzjuden") were Ephraim, 1754; Moses Isaac and Daniel Itzig, 1756; Daniel Itzig and Ephraim, 1758; and Veitel Heine Ephraim, 1773.

With the inner life of the Jews Frederick had nothing to do. Although in 1771 he struck Mendelssohn's name from the list of members of the proposed Berliner Akademie der Wissenschaften, yet in 1783 he spoke of him as "the famous Jewish scholar." Dohm's "Ueber die Bürgerliche Verbesserung der Juden" (1781) failed to influence Frederick toward a greater liberality in the treatment of his Jewish subjects. It was Voltaire's somewhat ambiguous transactions with Abraham Hirsch or Hirschel which caused Frederick to break off relations with him (Carlyle, "Frederick the Great," book v.).

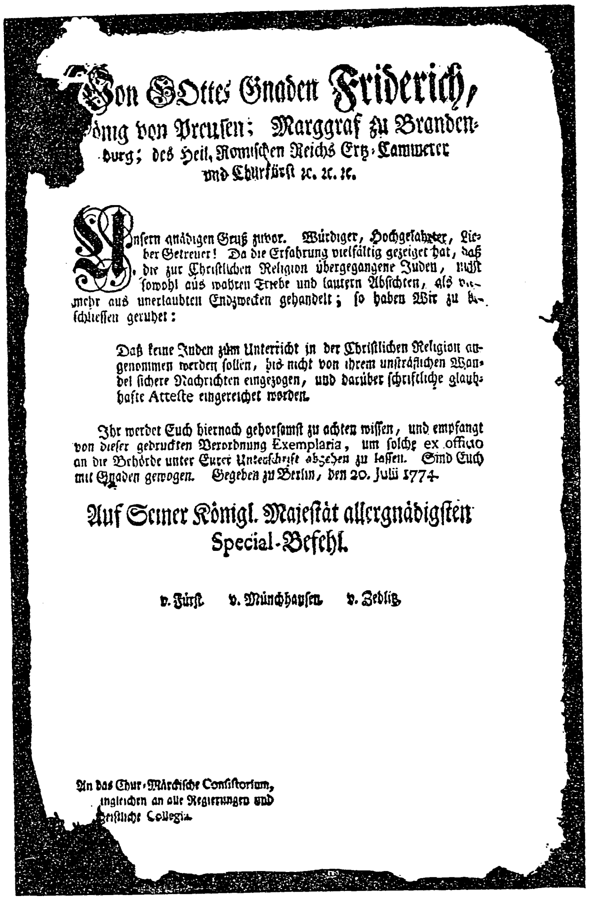

Von Gottes Gnaden Friderich,
önig von Preuſen; Marggraf zu Brandenburg; des Heil. Römiſchen Reichs Ertz-Cammerer
und Churfürſt ꝛc. ꝛc. ꝛc.

Unſern gnädigen Gruß zuvor. Würdiger, Hochgelahrter, Lieber Getreuer! Da die Erfahrung vielfältig gezeiget hat, daß die zur Chriſtlichen Religion übergegangene Juden, nicht ſowohl aus wahren Triebe und lautern Abſichten, als vielmehr aus unerlaubten Endzwecken gehandelt; ſo haben Wir zu beſchlieſſen geruhet:

Daß keine Juden zum Unterricht in der Chriſtlichen Religion angenommen werden ſollen, bis nicht von ihrem unſträflichen Wandel ſichere Nachrichten eingezogen, und darüber ſchriftliche glaubhafte Atteſte eingereichet worden.

Ihr werdet Euch hiernach gehorſamſt zu achten wiſſen, und empfangt von dieſer gedruckten Verordnung Exemplaria, um ſolche ex officio an die Behörde unter Eurer Unterſchrift abgehen zu laſſen. Sind Euch mit Gnaden gewogen. Gegeben zu Berlin, den 20. Julii 1774.

Auf Seiner Königl. Majeſtät allergnädigſten
Special-Befehl.

v. Fürſt v. Münchhauſen v. Zedlitz

An das Chur-Märckiſche Conſiſtorium,
ingleichen an alle Regierungen und
Geiſtliche Collegia.

Edict of Frederick the Great with Regard to the Conversion of Jews.

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D. A. M. F.

FREEMASONRY: The institutions, rites, and principles of a secret society devoted to the promotion of fraternal feeling and morality among the members of the order. In its modern form it appears to have arisen in London in 1717, and thence spread through the British Isles to the Continent, reaching North America about 1729. In the preliminary stages which led up to freemasonry, there are traces of the influence of Judah Templo, the constructor of a model of Solomon's Temple, who visited England in the reign of Charles II. A coat of arms said to have been used or painted by him resembles greatly that adopted later by the freemasons of England ("Transactions Jew. Hist. Soc. Eng." ii.). The society claims affiliation with the ancient craft of working masonry, and by this means traces back much of its symbolism and ritual to the building of the First Temple by Solomon. So far does this tendency go that G. Oliver, in his "Antiquities of Freemasonry" (London, 1823), attempts to show that Moses was a grand master. One of the higher grades of the order is connected with the legend of the death of Hiram "Abif" (a misunderstanding of II Chron. ii. 13). According to Masonic legend, he was killed by three workmen just at the completion of the Temple; and there is a mystery about his death as represented in the Masonic rites. This may possibly trace back to the rabbinic legend that while all the workmen were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to heaven like Enoch (Pesiḳ. R. vi. 25a, ed. Friedmann). In the early stages of freemasonry, however, nothing was said of Solomon (Fort, "Early History and Antiquities of Freemasonry," p. 181, Philadelphia, 1875), and nothing is said of the Hiram legend in the earliest printed constitution of 1723 (R. F. Gould, "History of Freemasonry," iv. 365).

The technical language, symbolism, and rites of freemasonry are full of Jewish ideas and of terms like "Urim and Thummim," "Acharon Schilton," "Rehum," "Sephirot," "Jachin," "Ish Chotzeb" (comp. I Kings v. 18, list of terms on following page), but these may have been derived, without any Jewish intermediation, from commentaries on the Old Testament. Many of these terms are derived from the Biblical account of the building of Solomon's Temple (I Kings v. *et seq.*), and the two pillars Jachin and Boaz take a predominant position in Masonic symbolism. In the Scottish Rite the dates of all official documents are given according to the Hebrew months and Jewish era, and use is made of the older form (Samaritan or Phenician) of the Hebrew alphabet. The impostor Cagliostro appears to have introduced some of the terms of the Cabala into his "rite of Misraim," but this again might have been derived from the Christian Cabala.

Modern anti-Semites, especially among the Roman Catholics, attempt to identify freemasonry with Jewish propagandism, going so far as to state that the whole movement is ruled by five or six Jews acting secretly as its head. But the only specific instance of Jewish influence mentioned by them is the introduction of the degree of "kohen" by one Martinez Paschalis. There is, however, no evidence that he was a Jew. Mackey ("Encyclopedia of Freemasonry") states that he was a German who made himself acquainted with the Jewish Cabala during his travels in the East. It is also claimed that Stephen Morin, founder of the Scottish Rite in America, was a Jew. There is no evidence of this, but it is probable that M. M. Hays and Isaac da Costa who derived the degrees from Morin, and introduced them into South Carolina about 1801, were Jews; yet so far the only evidence of specifically Jewish influence consists in the fact that this particular branch of a certain section of freemasonry appears to have been introduced into South Carolina by Jews.

There is even some doubt about this affiliation. Freemasonry itself was introduced into South Carolina as early as 1736 (De Saussure, "History of Freemasonry in South Carolina," p. 5, Charleston, 1878). The Ancient Accepted Scottish Rite, with its additional thirty-third degree, appears to have been instituted in 1786 at Charleston, though the actual organization of the higher council was not effected till 1801. But the Jews who received their degrees directly or indirectly from Morin never appear to have reached any higher degree than the twenty-fifth, of the Rite of Perfection, as can be seen from the following genealogy derived from Steven's "Cyclopedia of Fraternities" (p. 50, New York, 1899):

All the later stages had gone out of Jewish hands before 1801. It is also claimed that the Jews introduced freemasonry into Rhode Island.

Jews have been most conspicuous in their connection with freemasonry in France since the Revolution. One of the branches of the craft, the Supreme Council of the Orient, had Adolphe Crémieux as its S.G.C. (Sovereign Grand Councilor) from 1868 to 1880. He introduced the practise of having the S.G.C. confirmed by the lodges instead of being arbitrarily selected by his predecessor. In Germany for a long time Jews were not permitted entrance into the lodges. In 1836 the Amsterdam Grand Lodge protested to the Grand Lodge of Germany against the refusal to admit some of its members because they were of the Jewish faith. From 1868 to 1876 the question of the affiliation of Jewish members was discussed with some heat. Although in the latter year the majority of the lodges favored the affiliation, the requisite two-thirds majority was not obtained (Gould, *l.c.* v. 248-250). In England a number of lodges exist formed exclusively of Jews, but as a rule the latter have joined the ordinary lodges, in which some of them have reached a very high rank.

The following list contains the chief technical terms of freemasonry which are connected with Jewish ideas and expressions:

Abaddon.
Abda (I Kings iv. 6).
Abif.
Adonai (see GOD, NAMES OF).
Adon Hiram (see ADONIRAM).
Ahiah (I Kings iv. 3).
"Ahiman Rezon" (title given to the book of constitutions of the Grand Lodge of Ancient York, supposed to be Hebrew for "the Law of the Selected Brethren").
Aholiab.
Bagulkal (significant word in the higher degrees, supposed to be Hebrew).
Bel (used erroneously to represent the Tetragrammaton).
Bendekar (I Kings iv. 9).
Bereith.
Breastplate.
Cedars of Lebanon.
Cherubim.
Chesed.
Cohen.
Dedication of the Temple.
Emeth.
Enoch.
Ephod.
Ephraimites.
Ezel (I Sam. xx. 19).
Gabaon (see GIBEON AND GIBEONITES).
Gedaliah.
Giblim (I Kings v. 18).
Haggai.
High Priest.
Hiram Abif (architect of Solomon's Temple).
Hiram, King of Tyre.
Holy of Holies.
Horns for the Altar.
I Am What I Am.
Immanuel.
Jachin.
Jacob's Ladder.
Jah.
Jehoshaphat (place where the lodge is built).
Jehovah.
Kabbala.
Kadosh.

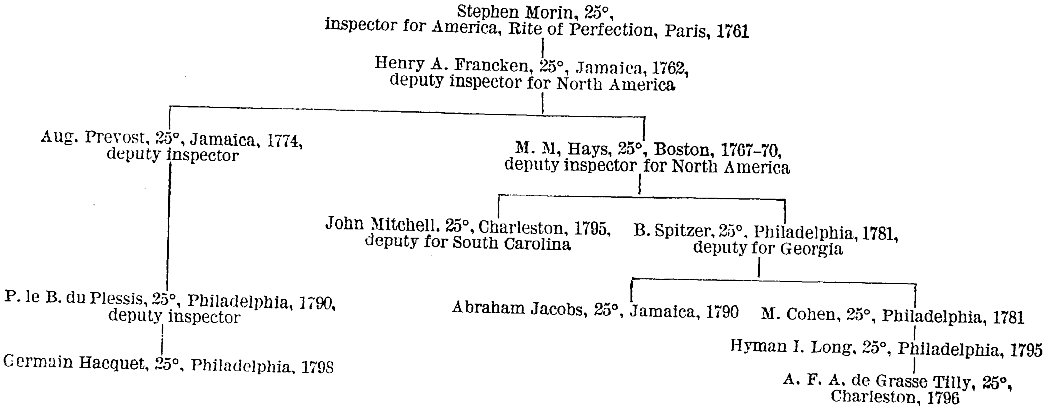
Stephen Morin, 25°, inspector for America, Rite of Perfection, Paris, 1761
Henry A. Francken, 25°, Jamaica, 1762, deputy inspector for North America
Aug. Prevost, 25°, Jamaica, 1774, deputy inspector
M. M. Hays, 25°, Boston, 1767-70, deputy inspector for North America
John Mitchell, 25°, Charleston, 1795, deputy for South Carolina
B. Spitzer, 25°, Philadelphia, 1781, deputy for Georgia
P. le B. du Plessis, 25°, Philadelphia, 1790, deputy inspector
Abraham Jacobs, 25°, Jamaica, 1790
M. Cohen, 25°, Philadelphia, 1781
Germain Hacquet, 25°, Philadelphia, 1798
Hyman I. Long, 25°, Philadelphia, 1795
A. F. A. de Grasse Tilly, 25°, Charleston, 1796

Kamea ("amulet").
Lebanon.
Levites.
Maacha (I Kings ii. 39).
Manna, Pot of.
Melchizedek.
Melech.
Miter.
Mizraim, Rite of.
Naamah.
Peleg (supposed to be the architect of the Tower of Babel; twentieth degree of the Scottish Rite).
Pentalpha (see Solomon's Seal).
Rabbanaim.
Rabboni.
Sabbaoth.
Sanhedrin.
Seal of Solomon.
Sephiroth.
Shaddai.
Shamir.
Shekel.
Shekinah.
Shem Hamphoresch.
Shiboleth.
Shield of David.
Signet of Zerubbabel.
Tabernacle.
Temple.
Tetragrammaton.
Tomb of Adoniram.
Tubal Cain.
Twelve-Lettered Name.
Two-Lettered Name.
Zabud (I Kings iv. 5).
Zadok.
Zedekiah.
Zeredatha.
Zerubbabel.

The majority of the above names and terms, derived from Mackey's "Lexicon of Freemasonry," are mostly used in the higher degrees of the Scottish Rite, sometimes erroneously, as can be seen by referring to the separate items in this ENCYCLOPEDIA.

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A. J.

FREETHINKERS AND FREETHOUGHT. See RATIONALISTS; SKEPTICS.

FREE WILL: The doctrine that volition is self-originating and unpredictable. That man is free to choose between certain courses of conduct was regarded by rabbinical Judaism as a fundamental principle of the Jewish religion. Although generally following the ethical system of the Stoics, Philo, influenced by Judaism, professed the doctrine of free will ("Quod Deus Sit Immutabilis," ed. Mangey, p. 279), and Josephus states that the Pharisees maintained it against both the Sadducees, who attributed everything to chance, and the Essenes, who ascribed all to predestination and divine providence ("Ant." xiii. 5, § 9; xviii. 1, § 5). "All is in the hands of God except the fear of God" is an undisputed maxim of the Talmud (Ber. 33b; Niddah 16b).

Influence of Islam.

The discussions that arose between the Kadarites, the Islamic partizans of free will, and their opponents, the Jabbarites, attracted the attention of Jewish thinkers, who thereupon endeavored to reconcile the principle of free will with a belief in divine providence and omniscience; the latter was considered by the Jewish philosophers of the Middle Ages the most important objection to the doctrine of free will. Saadia propounds the difficulty thus: "If God, in His omniscience, knows beforehand all events, He must necessarily know who will disobey Him; in that case the very fact of God's knowledge compels man to act accordingly" ("Kitab al-Imanat wal-I'tiḳadat," iii. 154). To this Saadia answers that God's knowledge is not causative; for, were it so, everything that comes into existence must have existed from eternity, since God's knowledge of it was from eternity. But may it be inferred that man can act contrary to the knowledge of God? "No," says Saadia, "because God knows things as they really are." As soon as man makes a choice between alternatives God knows it. In other words, the decision of man precedes God's knowledge.

Baḥya contented himself with asserting the principle of free will without discussing the details of the subject. He passes over without comment the objection raised by the fact of God's omniscience, and evades that of divine providence by declaring the problem too complicated for solution ("Ḥobot ha-Lebabot," iii. 8). Judah ha-Levi followed Saadia with regard to God's omniscience. For him, too, the decisions of man precede God's knowledge, which he divides into two categories, creative or causative, and accidental ("Cuzari," ed. Cassel, p. 418). However, he went further than Saadia in that he endeavored to reconcile the principle of free will with the belief in divine providence, which was entirely neglected by the author of "Emunot we-De'ot." Following the doctrine of the Stoics on this subject, Judah ha-Levi distinguishes between principal and secondary causes. To the first belong the immutable laws of nature, which proceed directly from the first cause; to the second belong natural causes, which are traceable to the first cause through a series of linked causes. Man's freedom is the last link in the chain of secondary causes, and is also traceable indirectly to the first cause. The act decided upon being thus an effect of the secondary cause, free will, which presupposes alternatives, comes into play; but as it is indirectly traceable to the first cause, man's freedom of choice does not limit the freedom of divine providence.

Abraham ibn Daud.

Abraham ibn Daud resolves the problem of divine providence in the same way as Judah ha-Levi, but offers a simpler solution of the problem of God's omniscience. He distinguishes two kinds of possibilities: a subjective one, which has ignorance for cause, and a relative one. For instance, for one who is sojourning in Spain there may be doubt whether at the moment the King of Babylon is alive or dead: either is a possibility. But for one who is in the presence of the king there is no possibility: one or the other is a certainty. Such subjective possibility must be eliminated from God as quite irreconcilable with His omniscience; but the notion of possibility in the strictest sense is by no means a limitation of His omniscience. It is perfectly conceivable that from the beginning God so regulated creation that in certain cases both alternatives should be possible events. It is not detracting from God's omniscience to believe that in order to give room to man's will to assert itself freely He left certain actions undecided in His own mind ("Emunah Ramah," p. 96).

So far the solution of the problem of God's omniscience is in a certain degree the same: a greater or smaller limitation of God's knowledge with regard to human actions. Such a solution could not be accepted by Maimonides, for, according to his theories of the divine attributes, God could not at any given time acquire knowledge which He had not previously possessed. God's knowledge of human actions, therefore, must date from the beginning. The objection made to the principle of free will on the ground of God's omniscience rests, according to Maimonides, on an error. Misled by the use of the term

Maimonides.

"knowledge," people believed that all that is requisite for their knowledge is requisite also for the knowledge of God. The truth is "that the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of 'possible' in any way; that nature remains unchanged; and the knowledge of the realization of one of several possibilities does not yet affect that realization" ("Moreh," iii. 20). As to the question of divine providence, Maimonides did not even attempt to bring it into harmony with the principle of free-will.

Abraham ben David of Posquières reproaches Maimonides with having in his "Yad" heaped questions around the principle of free will without offering any reasonable solutions. Indeed, this reproach is not unfounded, for on this point Maimonides formulates a dogma rather than gives reasons. His theory may be summed up thus: The principle of free will must be admitted, for otherwise there would be neither punishment nor reward. The question of God's omniscience can not be conceived any more than can His essence, for His knowledge is quite different from ours. Abraham ben David proposes therefore the following solution: Being a microcosm, man is subjected to sidereal influences which determine his fate. This fate, however, is not immutable, for through his freedom of choice he has the power to change it by his religious and moral conduct. God, indeed, knows the decrees of the constellations and the resolutions of man; still, in annulling the stellar decrees man is acting in opposition not to God, but to the constellations.

Gersonides.

The weakness of this solution is evident. Whether God's knowledge of man's fate be direct or indirect, the fact remains that it may turn out otherwise than God foresaw it. A more rational solution in this direction is furnished by Levi ben Gershon. According to him, all sublunary events are determined by the celestial bodies. Man, however, may successfully oppose their determinations in so far as his own person is concerned. God knows all that is determined by the celestial bodies; but as man's freedom may annul their determinations He knows them only as possibilities. "To affirm that God knows the possible only as possible is not detracting from His supreme intelligence, for to know things as they are means to know them well" ("Milḥamot," iii. 106). The same solution may be applied to the question of divine providence, since through freedom of choice man can annul the stellar determinations.

Hasdai Crescas.

Moses Narboni devoted to free will a special treatise entitled "Ma'amar bi-Beḥirah." It was directed against Abner of Burgos' "'Iggeret ha-Gezerah," in which the convert propounds the Asharitic doctrine of predestination. Narboni's solution is in essence, if not in form, the same as that given by Abraham ibn Daud with regard to the question of God's omniscience, and as that given by Judah ha-Levi with regard to the question of divine providence. A new stand was taken by Ḥasdai Crescas, who, in opposition to all his predecessors, inclined toward the rejection, or at least toward the limitation, of free will. According to him, the law of causality is so universal that human conduct can not escape its operations. Man, unconscious of the cause, may believe his choice is a free one, but in reality it is not, because there exists always that which determines his resolution. Still the Torah teaches freedom of choice and presupposes self-determination. Crescas, therefore, concludes that human will is free in certain respects, but limited in others. Will acts as a free agent when considered alone, but operates by necessity when regarded in relation to the remote cause; or will operates in freedom, both per se and with regard to the provoking cause, but it is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible, and must be rewarded or punished. The praise or blame attachable to good or evil actions is proportionate to the willingness of those by whom they are performed ("Or Adonai," ii. 4 *et seq.*). Crescas' views had considerable influence on Spinoza.

Albo follows Maimonides both in the question of God's omniscience and in that of divine providence ("'Iḳḳarim," iv., ch. 3, 7–10). The Zohar repeatedly asserts the principle of free will, and solves the problems of omniscience and providence by adopting the Aristotelian view that God has a knowledge of universals only, and not of particulars (see Jew. Encyc. iii. 473).

Karaites.

Like the Motazilites, the first Karaite teachers called themselves "Aṣḥab al-'Adl wal-Tauḥid," because professing the principles of free will. Joseph al-Baṣri and Aaron of Nicomedia treated of the relation between free will and God's omniscience and providence, but they contributed nothing original to the solution of the problem, merely copying the views of the Rabbinite thinkers, chiefly Saadia.

Bibliography: Munk, *Mélanges*, p. 462; idem, *Introduction to the Guide*, p. iv; J. Guttmann, *Die Religionsphilosophie des Abraham ibn Daud aus Toledo*, pp. 197 *et seq.*; Joel, *Levi ben Gerson*, p. 59; Isidore Weil, *Philosophie Religieuse de Levi ben Gerson*, pp. 132 *et seq.*; Rosin, *Die Ethik des Maimonides*, pp. 62 *et seq.*; Stein, *Die Willensfreiheit und Ihr Verhältniss zur Göttlichen Präscienz und Providenz bei den Jüdischen Philosophen des Mittelalters*. Berlin, 1882; Kaufmann, *Die Attributenlehre*, pp. 248 *et seq.*; Joel, *Don Chasdai Creskas' Religionsphilosophische Lehren in Ihrem Geschichtlichen Einflusse*, pp. 46 *et seq.*; Philip Bloch, *Die Willensfreiheit von Chasdai Kreskas*, 1879.

J. I. Br.

FREE-WILL OFFERING ("nedabah"): A term applied to gifts presented out of the benevolence or religious impulse of heart of the giver, and not in fulfilment of any obligation, promise, or vow. It is used as the term for the contributions of Israel to the construction and furnishings of the Tabernacle in the wilderness (Ex. xxxv. 29, xxxvi. 3); for the materials presented for the building of the First Temple (I Chron. xxix. 5b–9, 14); for the gifts for the support of the Temple service under King Hezekiah (II Chron. xxxi. 14); for the contributions toward the building of the Second Temple in Jerusalem, mentioned in the decree of Cyrus (Ezra i. 4); for the gifts of Israel in its own land toward religious services (Ezra iii. 5); and for the material wealth carried back by Ezra (viii. 28).

A free-will offering may be a burnt offering or a peace-offering (Ezek. xlvi. 12; Lev. xxii. 18, 21); the term is also used of promises or vows made by the worshiper (compare Deut. xxiii. 21–23; Ps. cxix. 108).

A further classification is made (Lev. vii. 11 *et seq.*) wherein the Peace-Offering includes the praise-offering ("zebaḥ ha-todah"), the votive offering ("zebaḥ neder"), and the free-will offering ("zebaḥ nedabah"). The ceremonial of these offerings (Lev. vii. 29, 30, 34) provided that the fat parts should be burned as in the regulations of the Burnt Offering, but that the breast should be Aaron's and his sons' (verse 31), and the other flesh should be eaten only on the day of sacrifice in the case of the praise-offering, but also on the second day in the case of the votive and free-will offerings (Lev. vii. 16; xix. 5, 6). According to the general statement (Lev. xxii. 21, 22) the animal presented must be perfect, with no blemish. But in the next verse (23) an exception is made in favor of the free-will offering, which may have "anything superfluous or lacking" in its parts. In Lev. xxii. 18–21 there seem to be but two divisions of the peace-offering, namely, (1) the votive and (2) the free-will offering; while in Num. xv. 8 "peace-offerings" is apparently used as synonymous with "free-will offering" (compare verse 3).

Free-will offerings were made especially on great feast-days: (1) the Feast of Unleavened Bread (II Chron. xxxv. 7–9; compare xxx. 24), (2) the Feast of Weeks (Deut. xvi. 10; compare xxvi. 1–11), (3) the Feast of Tabernacles (Ezra iii. 4, 5; compare Num. xxix. 39; Lev. xxiii. 37, 38).

Bibliography: Nowack, *Handbuch der Hebräischen Archäologie*, 1894, ii. 238 *et seq.*; Benzinger, *Hebräische Archäologie*, 1892, pp. 445 *et seq.*

J. JR. I. M. P.

FREIDUS, ABRAHAM SOLOMON: Bibliographer; born in Riga, Russia, May 1, 1867. He went to Paris in 1886, and thence to the United States in the autumn of 1889. In March, 1897, he entered the service of the New York Public Library as assistant cataloguer, and was soon assigned to the department of Hebraica and Judaica, of which he is still (1903) in charge. This department now includes 15,000 volumes and pamphlets, and has become one of the most frequently consulted Jewish collections in the world. Freidus' scheme of classification of the Jewish department contains nearly 500 subdivisions, and may be considered the first elaborate scheme of classifying Jewish literature for library purposes (see Bibliography; Library Classification).

Bibliography: Wiernik, in *Jewish Comment*, Dec. 22, 1899; Mandelkern, in *Allg. Zeit. des Jud.* Oct. 19, 1900 (Eng. transl. in *The American Hebrew*, Feb. 8, 1901); M. Raisin, in *Ha-Shiloaḥ*, 1901, viii. 551–553; Publius, in *The Jewish Exponent*, July 25–Aug. 1, 1902; B. Eisenstadt, *Ḥakme America*, 81–82.

A. P. Wi.

FREIHEIM, J. B.: American lawyer and soldier; born in Bavaria 1848; died at Camden, Ark., Aug. 22, 1899. Freiheim was an early Jewish resident of Louisiana, where he was reared. He studied at the Louisiana State Military Academy, and at the outbreak of the Civil war enlisted in the Confederate army. He served in Company F, Twelfth Louisiana Infantry, throughout the struggle. At Franklin, Tenn., he led his company—he had been promoted to sergeant—after every commissioned officer had been killed.

At the close of the war Freiheim returned to Louisiana, and later settled in Arkansas. Although not twenty-one years of age, he was admitted to the bar and began to practise law at Camden, Ark., where he resided for the rest of his life. In later years he was register of the local land-office of the United States.

Bibliography: *The Jewish Messenger* (New York), Sept. 8, 1899, p. 3; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 191, Philadelphia, 1895.

A. A. M. F.

FREIMANN, AARON: German librarian and historian; born Aug. 5, 1871, at Filehne, Posen. He is the son of Israel Meïr Freimann, and grandson, on his mother's side, of the chief rabbi of Altona, Jacob Ettlinger. He attended the high school of Ostrowo, and in 1893 entered the University of Berlin (Ph.D., 1896), where he studied history and Oriental languages, devoting himself at the same time to the study of archival and library systems. Since 1897 he has been chief of the Hebrew department at the Stadtbibliotek in Frankfort-on-the-Main, and since 1900 one of the editors of "Zeitschrift für Hebräische Bibliographie." He is the author of "Die Isagoge des Porphyrius in den Syrischen Uebersetzungen" (1896), and "Geschichte der Israelitischen Gemeinde Ostrowo" (1896). To the "Ḳobeẓ al-Yad," a collective work published by the Meḳiẓe Nirdamim Society, he contributed articles on the history of the Jews in Prague S.

FREIMANN, ISRAEL MEÏR: German rabbi; born Sept. 27, 1830, at Cracow; died Aug. 21, 1884, at Ostrowo. He received his education from his father and in various Talmudical schools of Hungary. After a short stay in Leipsic (1850) he went to Breslau; from 1856 to 1860 he studied philosophy and Oriental languages. He graduated (Ph.D., Jena) in 1860, and was called in the same year to the rabbinate of Filehne, Posen. On Sept. 7, 1871, he was made rabbi of Ostrowo, which office he occupied until his death. He declined the position of rector of the rabbinical seminary of Breslau after Zachariah Frankel's death. The great esteem in which he was held by his fellow citizens is shown by the naming, in 1900, of a street "Freimannstrasse" His edition of the midrashic work "We-Hizhir" (1st part, Leipsic, 1873; 2d part, Warsaw, 1890), to which he added some valuable notes, is indisputable evidence of his learning. The responsa ("Binyan Ẓiyyon") of his father-in-law Jacob Ettlinger contain many of his essays.

Bibliography: Solomon Cohn, in *Jüdische Presse*, 1884; A. Freimann, *Gesch. der Israelitischen Gemeinde Ostrowo*, 1896, p. 16.

S.

FREITAGABEND, DER. See Periodicals.

FRENKEL, ISRAEL: Russian Hebraist and teacher; born at Radom, Russian Poland, Sept. 18, 1853. He was a pupil in Talmudic literature of Samuel Mohilever, chief rabbi of Radom; and at the same time studied Hebrew, German, and French. Frenkel has been a teacher in the Talmud Torah at Radom since its foundation in 1882. His translations into Hebrew include: Lessing's drama "Miss Sarah Sampson," under the title "Sarah Bat Shimshon," Warsaw, 1887; the songs in metric verse in

Radner's translation of "Wilhelm Tell," Wilna, 1878; (from the Polish) Kozlovski's "Esterka," under the title "Massa' Ester," drama in six acts, the heroine of which is Esther, the Jewish mistress of Casimir III. the Great, Warsaw, 1889. Frenkel is a correspondent of "Ha-Ẓefirah."

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 96; Zeitlin, *Bibl. Post-Mendels.* pp. 93, 286, 437.

H. R. M. SEL.

FRENKEL, ISRAEL: Russian physician; born at Rypin, government of Plotzk, June 29, 1857. At the age of twelve he had received only a religious education. One of his teachers, however, Ḳalman Pivover, who from a simple "melammed" became later a distinguished physician, had inspired him with a desire for secular knowledge. Frenkel graduated from the gymnasium of Plotzk, and then studied medicine at the University of Warsaw. Graduating in 1885 as an M.D., he settled in Warsaw. He was greatly attracted by Hebrew studies, and began contributing to Jewish papers while still attending the gymnasium. Afterward, at the university, he contributed to Hebrew scientific papers articles on recent discoveries in medicine and biology. Later Frenkel became a regular contributor to "Ha-Ẓefirah," and published a Hebrew work on nervous and venereal diseases entitled "Shomer ha-Beri'ut," Warsaw, 1889.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 93.

H. R. I. BR.

FRENSDORFF, SOLOMON: German Hebraist; born at Hamburg Feb. 24, 1803; died at Hanover March 23, 1880. While pursuing his studies at the Johanneum gymnasium in his native city, he was introduced into Hebrew literature by Isaac Bernays, who exerted considerable influence upon his later attitude toward Judaism and religion in general. He studied philosophy and Semitic languages at the University of Bonn. In that city he became acquainted with Abraham Geiger, who, in various letters to his friends, repeatedly expressed the highest esteem for Frensdorff's character and learning.

In 1837 Frensdorff became head master of the Jewish religious school at Hanover, and in 1848 was appointed principal of the new Jewish seminary for teachers in that city, which position he held until his death.

Frensdorff throughout his career devoted himself chiefly to the critical examination and publication of Masoretic works. His writings on these are valued highly for their accuracy. They are: "Fragmente aus der Punktations- und Accentlehre der Hebräischen Sprache," with the Hebrew text ("Darke ha-Niḳḳud weha-Neginot"), ascribed to R. Moses Punctator, Hanover, 1847 (dedicated to Bernays); "Oklah we-Oklah," *ib.* 1864; "Die Massora Magna," part i.: "Massoretisches Wörterbuch," Leipsic and Hanover, 1876; "Aus dem Sefer ha-Zikronot des Elias Levita," in "Monatsschrift," xii. 96 *et seq.*

BIBLIOGRAPHY: Ludwig Geiger, *Abr. Geiger's Leben in Briefen*, Index, s.v. *Frensdorff*, Breslau, 1885; *Allg. Zeit. des Jud.* 1873, pp. 245 *et seq.*; *ib.*, March 20, 1903; S. Gronemann, *Predigt zur Feier des* 100. *Geburtstages von Prof. Dr. S. Frensdorff*, 1903; L. Knoller, *Worte der Erinnerung an Prof. Dr. S. Frensdorff*, 1903.

S. H. M.

FRESCO, DAVID: Turkish writer; descendant of Spanish exiles; born at Constantinople about 1850. He edited successively five Judæo-Spanish periodicals: "El Nacional" (1871: changed in 1872 to "El Telegraphe," later [1872] to "El Telegrafo"); "El Sol" (1879); "El Amigo de la Familla" (1886); "El Instructor" (1888); "El Tiempo" (1889); the last is the best edited and most widely circulated paper in the East. Fresco, who is very popular, has translated many works into Ladino. Among them are: "Los Judios y la Sciencia," from Schleiden's "Die Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter" (Constantinople, 1878); "La Ley Natural," from Volney's "Natural Law" (*ib.* 1879); "Jerusalem," from Mendelssohn's "Jerusalem" (*ib.* 1879); "Amor de Sion," from Abr. Mapu's work of the same name (*ib.* 1880); "Los Maraños de España," from Philippson's "Die Marranen" (*ib.* 1880); "La Calomnia de la Sangre," from the Hebrew (*ib.* 1880); "Una Victima de la Iñoranza" (*ib.* 1881); "Los Mysterios de Paris," from the original of Eugene Sue. He also translated several novels by Emile Richebourg, and other French writers.

BIBLIOGRAPHY: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 273-281.

S. M. K.

FRESCO, MOSES: Turkish Talmudist; born at Constantinople 1780; died there 1850. He succeeded Samuel Ḥayyim as ḥakam bashi (chief rabbi) of the Ottoman empire (1839). He is the author of a collection of responsa, "Yadaw shel Mosheh," Salonica, 1818, much quoted by the rabbis of the East.

BIBLIOGRAPHY: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 151, 266.

S. M. FR.

FREUD, SIGMUND: Austrian physician; born May 6, 1856, at Freiberg in Moravia. He received his education at the University of Vienna, where he was graduated as M.D. in 1881. He was admitted to the University of Vienna as privat-docent in 1885. From 1885 to 1886 he attended the lectures of Charcot at Paris, and, returning to Vienna, became a specialist of neuropathy. In 1903 he received the honorary title of professor from the university. Freud has published various medical works, especially on histology, anatomy of the brain, and nervous diseases, the most noteworthy being: "Ueber Coca," 1884; "Zur Auffassung der Aphasien," 1891; and, together with J. Breuer, "Studien über Hysterie," 1895.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FREUDENTHAL, BERTHOLD: Professor of law at the Academy of Frankfort-on-the-Main; born at Breslau, Aug. 23, 1872; son of Jacob FREUDENTHAL. Freudenthal received his education at the gymnasium of Breslau and the universities of Breslau, Berlin, Halle, and Tübingen, becoming a member of the judicial court of his native city in 1898, and lecturer at the university there in the following year. In 1901 he was called to the same position, and in 1903 was appointed professor, in the Akademie für Sozial- und Handelswissenschaften at Frankfort-on-the-Main. He has published: "Die Wahlbestechung, eine Strafrechtliche Untersuchung," Breslau, 1896; "Die Begegnungsdelikte, ein Beitrag zur Lehre von der Nothwendigen Theilnahme," *ib.* 1899; "Die Nothwendige Theilnahme am Verbrechen," *ib.* 1901.

s. F. T. H.

FREUDENTHAL, JACOB: German philosopher; born June 20, 1839, at Bodenfelde, province of Hanover, Prussia. Freudenthal received his education at the universities of Breslau and Göttingen, and at the rabbinical seminary of Breslau. After graduating from the University of Göttingen (1863) he became teacher of the Samson school in Wolfenbüttel (1863-64), whence he removed to Breslau as teacher in the rabbinical seminary there, a position which he resigned in 1888. In 1875 he became lecturer in philosophy at the University of Breslau; in 1878 he was elected assistant professor, in 1888 professor, of philosophy. He was a member of the senate of the university in 1894-96, and dean of the philosophical faculty in 1898-99. The Prussian Academy of Science sent him to England in 1888 to study English philosophy, and in 1898 to the Netherlands to prosecute researches on the life of Spinoza.

The results of these voyages were his "Beiträge zur Englischen Philosophie," in the "Archiv für Geschichte der Philosophie" (iv. 450 *et seq.*, v. 1 *et seq.*), and "Die Lebensgeschichte Spinoza's," Leipsic, 1899. He has contributed various essays to the publications of the Prussian Academy of Science, to the "Rheinische Museum," to the "Archiv für Geschichte der Philosophie," to "Hermes," to the "J. Q. R.," to "Monatsschrift Allg. Zeit. des Judenthums," etc. He published, besides the above-named works: "Ueber den Begriff der *Φαντασία* bei Aristoteles" (1863); "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869; "Hellenistische Studien" (1875-79); and "Ueber die Theologie des Xenophanes" (1886).

s. F. T. H.

FREUDLINE. See NAMES.

FREUND, ERNST: American jurist; born in New York Jan. 30, 1864; attended gymnasia at Dresden and Frankfort-on-the-Main, and the universities of Berlin and Heidelberg, receiving from the latter the degree of J.U.D., and later, from Columbia University, New York, the degree of Ph.D.

Freund was lecturer on administrative law at Columbia University (1892-93); instructor, assistant professor, and associate professor of jurisprudence and public law at the University of Chicago (1894-1902), and is now (1903) professor of law at the University of Chicago Law School. He has published "The Legal Nature of Corporations" (1897), and contributed to the "Political Science Quarterly," the "Harvard Law Review," and the "American Law Review." A.

FREUND, ERNST: Austrian physician; born at Vienna Dec. 15, 1863; educated at the University of Vienna, whence he was graduated as M.D. in 1888. Soon afterward he became physician at the Allgemeine Krankenhaus, continuing at the same time his studies in the chemical laboratory of Professor Ludwig. In 1891 Freund was appointed chief of the chemical laboratory of the Rudolfinum. His scientific activity has centered in medical chemistry; and he is the author of the following works: "Zur Diagnose des Carcinoms," Vienna, 1885; "Ein Beitrag zur Kentniss der Blutgerinnung," in "Medicinische Jahrbücher," 1886; "Ueber das Vorkommen von Cellulose in Tuberkeln und im Blute bei Tuberculose," *ib.*; "Ueber die Ursache der Blutgerinnung," *ib.*; "Ueber Zusammensetzung der Blutasche," in "Wiener Medicinische Wochenschrift," 1887, No. 40; "Ueber die Ausscheidung von Phosphorsauerem Kalk als Ursache der Blutgerinnung," *ib.* 1889; and, with F. Obermayer, "Ueber die Chemische Zusammensetzung Leukämischen Blutes," in "Zeitschrift für Physiologische Chemie," 1891.

BIBLIOGRAPHY: Ludwig Eisenberg, *Das Geistige Wien*, p. 134.

s. I. BR.

FREUND, SAMUEL BEN ISSACHAR BÄR: Bohemian Talmudist; born at Tuschkau Dec., 1794; died at Prague June 18, 1881. After studying under Eleazar of Triesch and Baruch Fränkel of Leipnik he went to the yeshibah at Prague, where he studied under Bezalel Ronsperg (Rosenbaum). A few years later Freund became rabbi of Lobositz. In 1832 he was called to Prague, where he was appointed assistant dayyan to Samuel Landau, son of Ezekiel Landau. When Landau died (1834) Freund acted alone as chief dayyan until two colleagues were appointed to share his labors. He officiated up to 1879, when he resigned. Freund wrote: "Zera' Ḳodesh," a commentary on the treatises Berakot, Peah, and Demai (Prague, 1827); "Musar Ab," a commentary to Proverbs (Vienna, 1839); "Ḳeren Shemu'el," a responsum regarding the eating of leguminous plants on Passover (Prague, 1841); "'Et le-Ḥenenah," a treatise on the Mishnah division Mo'ed and its commentaries (*ib.* 1850); "Hesped," a funeral oration on the death of Joseph Lieben (*ib.* 1857); "'Ir ha-Ẓedeḳ," a compendium of the "Sefer Miẓwot ha-Gadol" (SeMaG), with notes and glosses of his own (*ib.* 1863); "Amarot Ṭohorot," glosses and corrections to the commentaries on the Mishnah division Ṭohorot (*ib.* 1867); "Ketem Paz," a commentary to Abot (*ib.* 1870).

BIBLIOGRAPHY: *Der Israelit*, 1881, pp. 609, 636-638; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 258; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 81.

S. S. M. SEL.

FREUND, WILHELM: German philologist and lexicographer; born Jan. 27, 1806, at Kempen, province of Posen; died June 4, 1894, at Breslau. He studied in Berlin and Breslau from 1824 to 1828, when he opened a Jewish religious school in the latter city, but was forced to close it on account of the opposition of the Orthodox. From 1848 to 1851 he was provisional director of the gymnasium of Hirschberg, Silesia, and from 1855 to 1870 of the school of the Jewish community of Gleiwitz, which he organized according to plans of his own. He then devoted himself exclusively to literary labors in the field of philology.

Freund's principal work, "Wörterbuch der Lateinischen Sprache" (4 vols., Leipsic, 1834-45), supplemented by his "Gesammtwörterbuch der Lateinischen Sprache" (2 vols., Breslau, 1844-45) and the "Lateinisch-Deutsche und Deutsch-Lateinisch-

Griechische Schulwörterbuch" (2 parts, Berlin, 1848–55), was the foundation of all the Latin-English dictionaries now in existence, and the standard book of reference of its kind for a generation of scholars. It was translated and edited by E. A. Andrews in 1850, and has been from that time in extensive use throughout England and America. Its competitors in the schools and colleges of both countries are substantially reprints or abridgments of Freund's work.

Besides his magnum opus, Freund has published Cicero's "Pro Milone," with a facsimile of the "Codex Erfurtensis," Breslau, 1838; the "Präparationen zu den Griechischen und Römischen Schulklassikern," in small-sized and cheap instalments, which proved a very popular auxiliary handbook for many generations of German and Austrian students. Together with Marx he attempted, but with less success, a similar work on the Old Testament, 7 parts, Leipsic, 1862–93.

His "Prima," a collection of essays in letter form; "Wie Studiert Man Philologie?" 5th ed., Leipsic, 1885; and "Triennium Philologicum, oder Grundzüge der Philologischen Wissenschaften," 6 vols., 2d ed., 1878–85, place Freund among the most eminent educators in the department of classical philology. Mention should also be made of his "Tafeln der Griechischen, Römischen, Deutschen, Englischen, Französischen, und Italienischen Litteraturgeschichte," *ib.* 1873–75; "Cicero Historicus," *ib.* 1881; and "Wanderungen auf Klassischem Boden," 5 parts, *ib.* 1889–92.

Freund took an active share in the inner struggle of the Jewish community of Breslau, as well as in the movement for the emancipation of the Jews of Prussia. He was the most influential factor in bringing Abraham Geiger to Breslau. He also edited (1843–44) a monthly under the title "Zur Judenfrage in Deutschland," which contains many important contributions by prominent writers, and is of permanent value for the history of both the movements with which Freund identified himself. The "Preussisches Judengesetz" of July 23, 1847, which still to-day forms the basis of the legal status of the Jewish communities in Prussia, was one of the consequences of Freund's activity.

Bibliography: *Meyers Konversations-Lexikon*; *Allg. Zeit. des Jud.* 1886, pp. 93, 108; *Aḥiasaf*, 1894–95, pp. 466–467.

S. A. R.

FREUND, WILHELM ALEXANDER: German gynecologist; born at Krappitz, Silesia, Aug. 26, 1833. He studied medicine at the University of Breslau, where he received his degree in 1855, engaging in practise as gynecologist in that city in the same year. In 1857 Freund became privat-docent and in 1874 assistant professor in the medical faculty of his alma mater. Since 1879 he has been professor at and director of the obstetrical-gynecological hospital at Strasburg University.

Freund is one of the leading gynecologists of Germany, and has published many essays in the medical journals. Among his works may be mentioned: "Beiträge zur Histologie der Rippenknorpel," Breslau, 1858; "Der Zusammenhang Gewisser Lungenkrankheiten mit Primären Rippenknorpelanomalien," Erlangen, 1858; "Eine Neue Methode der Exstirpation des Uterus," in Volkmann's "Sammlung Klinischer Vorträge," 1885, No. 133; "Die Gynäkologische Klinik," with a map, Strasburg, 1891.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

FRIARS: Before the institution of the mendicant friars the monastic orders did not play a prominent part in Jewish persecutions. The Cistercian Bernard of Clairvaux actively supported the Jews at the time of the Crusaders' massacres in 1147. On the other hand, it was the Cistercian Arnold who led his Crusaders to the massacre of the Toledo Jews in 1212. The establishment of the Dominicans and Franciscans early in the thirteenth century changed the whole aspect of affairs; the former order constituted themselves the sword of the Church, and from that time Dominicans were in the forefront of nearly every persecution for four hundred years. Even the Franciscans, who were not so aggressive, showed in many ways their antipathy to Jews. Thus on first going to Cambridge they obtained possession of the synagogue (Brewer, "Monumenta Franciscana," pp. 17, 18). But it was the Dominicans who came more often in conflict with the Jews, to procure whose conversion Gregory IX. arranged for a distinctive propaganda on the part of the Dominicans.

Dominican Raymund de Peñaforte.

The chief agent of Gregory IX. in Aragon and Castile was the Dominican general Raymund de Peñaforte, the confessor to James I. of Aragon; he began by erecting seminaries for the teaching of Hebrew, in the hope of subduing his adversaries with their own weapons. Among his disciples was a baptized Jew named Pablo Christiani, who held a public disputation with Moses Naḥmanides at Barcelona in 1263. Naḥmanides was afterward banished for publishing an account of the disputation, and the consequence was that Christiani was appointed a traveling missionary to the Jews at their own expense. His efforts meeting with small success, in the following year a commission of Dominicans and Franciscans was appointed by the papacy to examine the Talmud. On this commission were Peñaforte, Pablo Christiani, and three other Dominicans, one of whom, Raymund Martin, was the author of several anti-Jewish works, the "Pugio Fidei" being the most important. The result of this commission was the censorship and extirpation of offending parts of the Talmud, and holocausts of copies.

Action of Franciscans.

In every country subject to Rome the Dominicans were entrusted with the execution of her policy. In England the Dominicans had equal malice but less power. Ever since the time of the first Norman kings the English monarchs had resisted papal aggression, and, furthermore, the Franciscans, elsewhere ready to assist the Dominicans in their zealous works, appear to have been in a state of rivalry toward the latter. When a number of Jews were imprisoned in the Tower of London in 1255, awaiting execution for the supposed murder of Hugh of Lincoln, the Franciscans ("for a consideration," says Matthew Paris) interceded for them; nevertheless eighteen were hanged (the "Annals" of Burton, however, attribute this intervention to the Dominicans). A few years later the Franciscans figure again in the history of the English Jews, this time in opposition to them. In the year 1270 the Jews petitioned the king and council that they might retain the right of advowson with their estates. This request was being favorably considered when one of the Franciscans cried out that it was contrary to the honor of God that Christians should be subject to Jews, at the same time accusing the Jews of plotting secretly against the Church. The result of this was that fresh anti-Jewish legislation was adopted (see England).

The English Dominican Robert de Reddinge, studying Hebrew for the purpose of better opposing Judaism, became converted, took the name of "Haggai," and a few years afterward married a Jewess. Edward I. handed him over to the Archbishop of Canterbury for punishment, but in some manner he escaped. Enraged at this, the Dominicans persuaded the queen-mother to inaugurate a series of persecutions and expulsions of Jews from various cities under her influence, notably Cambridge.

In France and England the persecutions came mainly from the crown, in Germany from the populace, but in Spain it was the papacy that directed the attack. The rise of the Flagellants had been attended by Jewish massacres. Among these fanatics was the Dominican Vicente Ferrer (since canonized), who had given up a life of ease to wander through Europe with his bands of ascetics. The Spanish Jews, then at the height of their power, he completely humbled by compelling the issue of humiliating restrictions. In the years 1412 and 1413 he caused the conversion of about 20,000 Jews in Aragon and Castile. Don John I. of Portugal, however, stood out resolutely against him and threatened him with death should he cross the frontier.

In Bohemia the crusade against the Hussites was made the excuse for a fresh attack upon the Jews by the Dominicans. The alleged crucifixion of a Moor in Majorca was the excuse for the persecution of the large Jewish community in that island. A mixed court of Franciscans and Dominicans investigated the affair, and the Jews saved themselves from death only by going over in a body to Catholicism (1391).

But the Dominicans were not the only fanatics. In the later years of the fifteenth century Bernardinus of Feltre, a Franciscan, went up and down Italy denouncing the Jews. In Holy Week of 1475 the body of a child was found caught in a grating in the River Adige, close to a Jew's house. The usual story of ritual murder was set afloat, and all the Jews were burned, except four who accepted Christianity; this was brought about by Bernardinus, aided by the Franciscans and Dominicans. In other parts of Italy he was not so fortunate. The Duke of Milan forbade him to preach. In Florence and Pisa, and then in Venice and Padua, he was also prohibited, and ordered out of the country.

Another Franciscan who devoted his life to Jewish persecution was John of Capistrano, a man of the same type and life as Ferrer. He visited all the provinces of Germany, and incited the fanatical dukes Louis and Albert of Bavaria to the issue of fresh laws against the Jews. Even in Ratisbon, where the Jews had long been almost on a footing with their fellow citizens, his influence was felt. Bishop Godfrey of Würzburg, who had granted the Jews most favorable treatment, was constrained to expel them from his diocese. Capistrano thence went to Silesia. A host-tragedy was immediately bruited abroad; all the Jews of Breslau were imprisoned, of whom forty-one were burned and the rest banished (1454). Even in Poland, where the Jews had long enjoyed exceptional privileges, they were degraded to the level of their coreligionists in the rest of Europe, through the influence of Capistrano. For the part taken by the Dominicans in Spain after the capture of Granada see Inquisition. The chief Dominican actors were Alfonso de Ojeda, one of the chief agents in its establishment; Miguel Morillo, the inquisitor of Roussillon; and Thomas de Torquemada. For the share of the Dominicans in the Reuchlin-Pfefferkorn controversy see Pfefferkorn, John; Reuchlin, John.

Bibliography: Graetz, *Hist.* iii. 519 *et al.*; *Liber de Antiquis Legibus.*

J. V. E.

FRIDAY. See Sabbath.

FRIEDBERG, ABRAHAM SHALOM ("HAR SHALOM"): Russian Hebraist; born at Grodno Nov. 6, 1838; died in Warsaw March 21, 1902. At the age of thirteen he was apprenticed to a watchmaker; three years later he went to Brest-Litovsk, and afterward to southern Russia, spending two years in Kishinef. On returning to Grodno in 1858 he acquired a knowledge of German and Russian, and became a teacher in wealthy families. Later he engaged in business, but was financially ruined in 1881–82. He then devoted himself exclusively to literary work. In 1883 he became associate editor of "Ha-Meliẓ" in St. Petersburg; in 1886 he accepted a similar position on "Ha-Ẓefirah," and settled in Warsaw; in 1888 he became editor of "Ha-Eshkol," a Hebrew encyclopedia, of which only a few instalments appeared. In the same year he became government censor of Hebrew books in Warsaw, which position he retained until 1891.

Friedberg's first Hebrew work was "'Emeḳ ha-Arazim" (Warsaw, 1875; 2d ed., *ib.* 1893), an adaptation of Grace Aguilar's "Vale of Cedars." His "Rab le-Hoshia'" (Warsaw, 1886), which was first published in "Ha-Ẓefirah," is a translation of Sammter's "Rabbi von Liegnitz." In the year-book "Keneset Yisrael" for 1886 appeared his "'Ir u-Behalot," a translation of L. Lewanda's humorous story "Gnev i Milost Magnata"; and in the "Ha-Asif" of the same year his translations of three short stories by Daudet, Turgenef, and D. Levy respectively. His "Ḳorot ha-Yehudim bi-Sefarad" (Warsaw, 1893) is a history of the Jews in Spain, compiled after Grätz, Kayserling, and other authorities. His "Zikronot le-bet Dawid" (3 vols., *ib.* 1893–95) is an adaptation of Rekkendorf's "Geheimnisse der Juden." His last work was "Ha-Torah weha-Ḥayyim," a translation of Güdemann's "Geschichte des Erziehungswesen," with notes, additions, and a preface (3 vols., *ib.* 1896–99). He also wrote a pamphlet of memoirs, and an interesting article on his experiences with J. L. Gordon and Zederbaum in St. Petersburg, besides numerous articles, feuilletons, and translations.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 94-95, Warsaw, 1890; Lippe, *Bibliographisches Lexicon*, new series, p. 111, Vienna, 1899; Sokolov, in *Sefer ha-Shanah* for 5660 (= 1900), pp. 238-253.

H. R. P. Wi.

FRIEDBERG, BERNARD: Austrian Hebraist; born at Cracow Dec. 19, 1876. Besides numerous contributions to Hebrew and other periodicals, he has published the following works, most of them being written in Hebrew: "Rabbi Joseph Karo" (1895); "Epitaphien von Grabsteinen des Israelitischen Friedhofes zu Krakau, Nebst Biographischen Skizzen" (1897; 2d ed., 1903); "Abraham Braude und Seine Nachkommenschaft" (1897); "Shabbethai Kohen: ש״ך" (1898); "Nathan Spira of Grodno" (1899); "History of Hebrew Typography in Cracow" (1900); "Contributions to the History of Hebrew Typography in Lublin" (1900); "History of the Family Schorr" (1901); "Die Raszower Rabbinen" (1903). S.

FRIEDBERG, HEINRICH VON: German statesman; born at Märkisch-Friedland, West Prussia, Jan. 27, 1813; died at Berlin June 2, 1895. Friedberg studied law at the University of Berlin, taking his degree in 1836. He was attached to the Kammergericht at Berlin, where he became district attorney in 1848. Transferred to Greifswald, he was appointed (1850) attorney, and became privatdocent at the university. In 1854 he was called to the Prussian Department of Justice in Berlin. He became member of the Prussian Upper House (1872); assistant secretary of the Prussian Department of Justice (1873); and "Kronsyndikus" (treasurer of the crown of Prussia 1875;) was appointed (1876) German secretary of justice ("Reichsjustizminister); and received (1879) the same portfolio for Prussia. In 1888 he was knighted and decorated with the Prussian Order of the Black Eagle. He resigned from his official positions in 1889.

Early in his career Friedberg became a Protestant. Among his works may be mentioned "Entwurf einer Deutschen Strafprozessordnung," Berlin, 1873

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.

S. F T. H.

FRIEDBERG, HERMANN: German physician, born at Rosenberg, Silesia, July 5, 1817, died at Breslau March 2, 1884 He studied at the universities of Berlin, Vienna, Prague, Paris, and Breslau, receiving from the last-named the degree of doctor of medicine in 1840 From 1849 to 1852 he was assistant at the surgical hospital of the University of Berlin, and in 1852 was admitted as privatdocent in surgery and pharmacology to the medical faculty of the Berlin University, at the same time conducting a private hospital for the treatment of surgical and ophthalmological diseases. In 1866 he was appointed professor of pharmacology at the University of Breslau

Friedberg wrote many essays on surgical and pharmacological topics, but latterly devoted himself especially to medical jurisprudence He was a collaborator on Eulenberg's "Handbuch des Oeffentlichen Sanitätswesens" and a contributor to the "Vierteljahresschrift für Gerichtliche Medizin und Oeffentliches Sanitätswesen" and to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin." He is also the author of: "Pathologie und Therapie der Muskellähmung," Vienna, 1858 (2d ed., Leipsic, 1862); "Die Vergiftung Durch Kohlendunst," Berlin, 1866; "Gerichtsärztliche Gutachten, Erste Reihe," Brunswick, 1875; "Gerichtsärztliche Praxis. Vierzig Gutachten," Vienna and Leipsic, 1881.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.

S. F. T. H.

FRIEDENTHAL, KARL RUDOLPH: Prussian statesman; born in Breslau Sept. 15, 1827; died on his estate, Giesmannsdorf, near Neisse, March 7, 1890. He was a nephew of Markus Bär Friedenthal, the author, and later became a convert to Christianity. He attended the gymnasium at Neisse (1839–44), studied law at Breslau, Heidelberg, and Berlin, and became (1854) "Kammergerichtsassessor." He also made himself practically acquainted with agriculture in the management of his property.

In 1856 Friedenthal was elected district deputy from Neisse, and in 1857 deputy to the Prussian Landtag. In 1860 he published the pamphlet "Salus Publica Suprema Lex," urging the reorganization of the army. Elected to the Reichstag of North Germany in 1867, he joined the "Altliberalen," but after the following election he became a "Freiconservative" ("Reichspartei"). Successively member of the Zollparlament and of the imperial Reichstag, Friedenthal was prominent in the proposal and passage of many bills. During the Franco-Prussian war he took part, on Bismarck's invitation, with Blankenburg and Bennigsen in the deliberations at Versailles on the constitution of the empire. He was elected to the Prussian Chamber of Deputies in 1870, and became in 1873–74 its second vice-president. In 1874 he was appointed minister of agriculture; and in 1879 the Department of Domains and Forests, till then under the minister of finance, was put in his charge. From Oct., 1877, to March, 1878, during the absence of Eulenberg, he was head of the Ministry of the Interior. In 1879, being unable to accept Bismarck's new economical policy, he resigned, declining a patent of nobility The same year he was elected member of the Upper House, but in 1881 resigned, and retired to the management of his estate. Besides his doctor dissertation, "De Rerum Litigiosarum Alienatione ex Jure Romano," 1845, Friedenthal published "Reichstag und Zollparlament"

BIBLIOGRAPHY: Brockhaus. *Konversations-Lexikon*, 1902; *Meyers Konversations-Lexikon.*

S. N. D.

FRIEDENTHAL, MARKUS BÄR: German banker and scholar; born in 1779; died at Breslau Dec. 3, 1859. Although one of the leading bankers at Breslau, he devoted much time to study and to communal affairs. His special interest lay in the field of religious philosophy and dogma, which he treated rather in an apologetic than in a purely scientific manner. His works nevertheless betrayed great sagacity, and had the merit, coming as they did from a conservative, of opening to the Talmudists the field of modern critical studies. Friedenthal wrote: "'Iḳḳare Emunah," on the dogmas of Jewish religion, proving that Mosaism is in accordance with the aims of humanity (Breslau, 3 vols., 1816–1818); "Yesod ha-Dat," a characterization of Jewish law (*ib.* 7 vols., 1821–23); "Mishpaṭ ha-Aḥizah we-Mishpaṭ ha-Zekiyyah," on the law of property, a summary of the preceding work (*ib.* 1838); "Miktab le-Ḥakme Yisrael," an open letter to Jewish scholars concerning Jewish dogmas (*ib.* 1825); "Ma'amar Mordekai," a defense of the institutions of the great synagogue at Breslau, with notes on the use and form of the prayers (*ib.* 1834); "Ha-Ḥokmah, ha-Tebunah, weha-Dat," on intelligence, comprehension, and religion, in 4 parts (*ib.* 1843–46). Several of these works were translated into German by R. J. Fürstenthal and by Wilhelm Freund. Friedenthal was also the author of many pamphlets written in German, dealing with the communal affairs of Breslau.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1860, No. 1.

S. I. BR.

FRIEDENWALD: An American Jewish family, established in Baltimore, Md., by Jonas Friedenwald. His children were Bernard Stern, stepson (1820–73); Betzy Wiesenfeld (1820–94); Joseph (1826–); Isaac (1830–), who established a well-known printing-press in Baltimore; Moses (1838–89); and Aaron Friedenwald (1836–1902).

Aaron Friedenwald: Physician; youngest son of Jonas Friedenwald; born in Baltimore Dec. 20, 1836; died there Aug. 26, 1902. He early entered upon a business career, but devoted his spare time to the study of mathematics, general literature, and German, French, and Hebrew. At the age of twenty-one he began the study of medicine at the University of Maryland. He graduated in the spring of 1860, and soon afterward sailed for Europe to continue his studies at Berlin, Prague, Vienna, and Paris. He devoted himself especially to ophthalmology throughout his professional life. In July, 1862, he returned to Baltimore, and entered upon the practise of medicine. In 1873 he was elected to the professorship of diseases of the eye and ear in the College of Physicians and Surgeons in Baltimore, which chair he held until his death. He soon became a prominent member of the local medical societies and president of the Medical and Chirurgical Faculty of Maryland (1889–90); and was a member of the medical staffs of a number of hospitals

One of his most important medical achievements was the calling into being of the influential Association of American Medical Colleges in 1890 He was among the most active workers in all the local and national Jewish charities and other associations, was a founder, and for thirty-three years a director, of the Baltimore Hebrew Orphan Asylum, chairman of the Baron de Hirsch committee in Baltimore, president of the Baltimore branch of the Alliance Israélite Universelle, one of the founders and vice-president of the Jewish Theological Seminary Association, of the Jewish Publication Society, of the Federation of American Zionists, of the Union of Orthodox Congregations of America, etc. In 1898 he visited the Holy Land to study the conditions of the Jewish colonies. He was a successful lecturer, and made important contributions to medical literature. His publications of general interest are a number of addresses on the study of medicine, the history of hospitals, Jewish immigration, and the Jewish colonies in Palestine; the most important of them is "Jewish Physicians and the Contributions of the Jews to the Science of Medicine" ("Publications, Gratz College," vol. i., 1897).

Harry Friedenwald: Physician; son of the preceding; born in Baltimore 1864. He was educated at Johns Hopkins University, and graduated (M.D., 1886) from the College of Physicians and Surgeons, Baltimore, at which he became professor of ophthalmology and otology. He has contributed numerous articles to medical literature, and is prominent in Jewish communal work.

Herbert Friedenwald: Son of Moses Friedenwald; born in Baltimore 1870. He was educated at Johns Hopkins University and at the University of Pennsylvania (Ph.D., 1893). He was the first superintendent of the manuscript department of the Library of Congress after its reorganization, and has edited a separate calendar of the Washington papers in the National Library. He has devoted himself specially to the study of the early history of the United States, his writings being chiefly upon the history of the Continental Congress He has been one of the secretaries of the American Jewish Historical Society since its organization, and has made numerous contributions to its publications.

Jonas Friedenwald: Born 1801, died Sept 2, 1893. He emigrated to America during the winter of 1831–32, from Altenbusick, near Giessen, Germany, accompanied by his aged father, Ḥayyim, his wife, a stepson, and his three children In Baltimore he soon entered actively upon the communal work of the small Jewish community, devoting the latter half of his life entirely to philanthropic and congregational work. He was among the most active in founding the Hebrew Benevolent Society (for many years he was its treasurer), the Hebrew Hospital and Asylum, and the Hebrew Orphan Asylum. Seceding from the Baltimore Hebrew Congregation because of innovations introduced into the service, he founded the Orthodox congregation Chizuk Emunah (1871), and was for many years its president.

Julius Friedenwald: Physician; son of Aaron Friedenwald; born in Baltimore 1866. He was educated at Johns Hopkins University, and graduated from the College of Physicians and Surgeons, Baltimore (M.D., 1890). He is clinical professor of diseases of the stomach, and director of the clinical laboratory, at the College of Physicians and Surgeons. His writings are limited to subjects concerning internal and experimental medicine.

A. H FR.

FRIEDJUNG, HEINRICH: Austrian journalist and author, born at Rostschin, Moravia, Jan. 18, 1851; studied at Prague, Berlin, and Vienna (Ph.D.). In 1874 he was appointed professor at the Vienna Handelsakademie, but was obliged to resign in 1881 for political reasons. In 1883 he became editor of "Die Deutsche Wochenschrift," founded by himself; and in 1886 was editor-in-chief of "Die Deutsche Zeitung," organ of the German club of the Austrian Chamber of Deputies. From 1891 to 1895 he was a member of the Vienna municipal council. He has been a regular contributor to the Munich "Allgemeine Zeitung," and a correspondent of other influential journals. His chief publications have been: "Kaiser Karl IV. und Sein Antheil am Geistigen Leben Seiner Zeit" (Vienna, 1876); "Der Ausgleich mit Ungarn" (Leipsic, 1877); "Ein Stück Zeitungsgeschichte" (2d ed., Vienna, 1887); "Der Kampf um die Vorherrschaft in Deutschland" (2 vols., 1896; 5th ed., Stuttgart, 1902). He has besides edited "Benedek's Nachgelassene Papiere" (Leipsic, 1901).

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*; Brockhaus, *Konversations-Lexikon*, 1902, vii.; *Meyers Konversations-Lexikon*.

S. N. D.

FRIEDLAND: A family which came presumably from Friedland in the German duchy of Mecklenburg-Strelitz (or perhaps from the Bohemian town of that name), and settled in Prague. Nathan Friedland, "head of the ḳahal and of the country of Bohemia," was the earliest known member of the Prague branch of the family, of which the following is the genealogy:

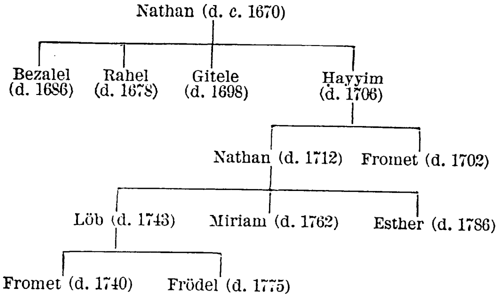

All these belong to Prague. Meïr of Zülz had a son, Mordecai (d. 1742), and a daughter, Rebecca, who married the dayyan Lipman Ḳadish (d. 1736); both lived in Prague. Israel Issar, son of Phinehas of Zülz, was a prominent man in Frankfort-on-the-Oder in 1708, as is narrated in the last note of Eliezer b. Joseph's "Mishnat de-Rabbi Eliezer," which was printed there in that year.

There is also a Friedland family of Russia, whose geneaology is as follows:

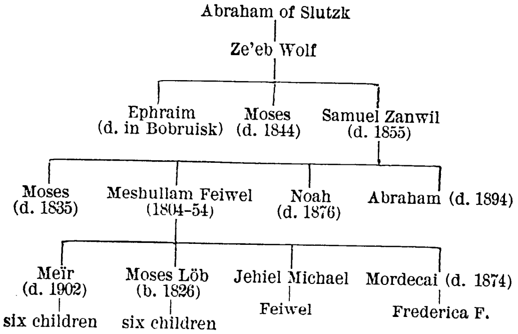

It is supposed that the founders of this family, and Meïr and Phinehas Friedland of Zülz, Silesia (end of seventeenth and first half of eighteenth century), were related to the Bohemian branch of the Friedlands. The most prominent members of the Russian branch were the philanthropist Meïr and his brother Moses Aryeh Löb Friedland; the earliest known member was Abraham of Slutzk (government of Minsk). Meshullam Feiwel Friedland settled at Dwinsk in 1846, but his sons removed to St. Petersburg.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 233–245, St. Petersburg, 1897–98.

J. P. Wi.

FRIEDLAND, MOSES ARYEH LÖB: Russian philanthropist; born at Dünaburg, government of Vitebsk, Jan. 8, 1826; died at St. Petersburg Nov. 21, 1899. He was for more than thirty years general army-contractor for the Russian government; he was an honorary citizen of St. Petersburg, and received several medals from the government. An orphan asylum, to which a school of handicrafts is attached, was founded at St. Petersburg by Friedland, as well as a home for aged Jews (Moshab Zeḳenim) at Jerusalem. But his name is chiefly connected with the Bibliotheca Friedlandiana, a large library of Hebrew books, which Friedland presented (1890) to the Asiatic Museum of the Imperial Academy of Sciences. It contains three hundred volumes in manuscript, most of them on parchment, and more than ten thousand printed volumes, representing altogether 14,000 works, a great many of which are incunabula. The catalogue was compiled by Samuel Wiener; at present (1903) only the first four fascicles (through the letter ף, Nos. 1–3711), printed at the expense of Friedland, and under the title of "Ḳehillat Mosheh," have appeared.

Bibliography: *Ḳehillat Mosheh*, Preface to part ii., St. Petersburg, 1896; *Jew. Chron.* Dec. 8, 1899.

H. R. M. Sel.

FRIEDLÄNDER, CAMILLA: Austrian painter; born in Vienna Dec. 10, 1856; daughter and pupil of Friedrich Friedländer. She has devoted herself to still-life subjects, producing many pictures of church and house interiors, etc. Her oil-painting "Orientalische Gegenstände," exhibited at the twentieth annual exposition of the Künstlerhaus in Vienna, was bought by the Emperor of Austria.

Bibliography: Singer, *Künstler-Lexikon*, i., *s.v.*; Eisenberg, *Das Geistige Wien*, i., *s.v.*

S. N. D.

FRIEDLÄNDER, DAGOBERT: Member of the Prussian Upper House; born in Kolmar, Posen, Feb. 19, 1826. From 1846 to 1857 he conducted a book business in Wollstein; in the latter year he removed to Bromberg, exchanging his former occupation for that of a banker. He was a member of the Prussian Upper House from 1874 to 1881. During his term of membership the law concerning the withdrawal of members from the Jewish communities in Prussia, to which he offered an amendment, was passed. Since 1882 Friedländer has resided at Villa Breitenstein, near Ermatingen, in Switzerland.

S.

FRIEDLÄNDER, DAVID: German writer and communal leader; born at Königsberg Dec. 6, 1750; died Dec. 25, 1834, at Berlin, where he had settled in 1771. As the son-in-law of the rich banker Daniel Itzig, and the friend and pupil, and subsequently the successor, intellectually, of Moses Mendelssohn, he occupied a prominent position in both Jewish and non-Jewish circles of Berlin. His endeavors in behalf of the Jews and Judaism included the emancipation of the Jews of Berlin and the various reforms connected therewith. Frederick William II., on his accession, called a committee whose duty was to acquaint him with the grievances of the Jews, Friedländer and Itzig being chosen as general delegates. But the results of the conference were such that the Jews declared themselves unable to accept the reforms proposed, and not until after the French Revolution did the Jews then living on Prussian territory succeed in obtaining equal rights from Frederick William III. (edict of March 11, 1812).

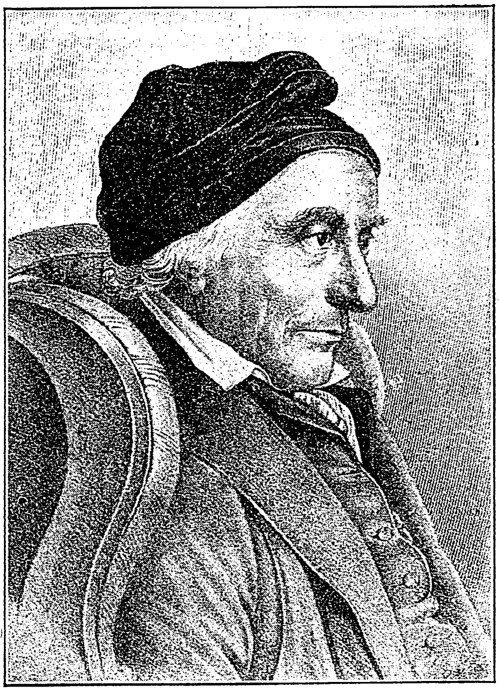

David Friedländer.
(From Breza, "Gallerie der Ausgezeichnetsten Israeliten.")

Friedländer and his friends in the community of Berlin now turned their attention to the reform of worship in harmony with modern ideas and the changed social position of the Jews. The proposition in itself was perfectly justified, but the propositions of Friedländer, who had meanwhile been called (1813) to the conferences on the reorganization of the Jewish cult held in the Jewish consistory at Cassel, were unacceptable to even the most radical members, as they tended to reduce Judaism to a mere colorless code of ethics.

Friedländer was more successful in his educational endeavors. He was one of the founders of a Jewish free school (1778), which he directed in association with his brother-in-law, Isaac Daniel Itzig. In this school, however, exclusively Jewish subjects were soon crowded out. Friedländer also wrote text-books, and was one of the first to translate the Hebrew prayer-book into German. But in spite of all these labors he was not filled with the true Jewish spirit, being more concerned with endeavors to facilitate for himself and other Jews entry into Christian circles. This disposition was evidenced by his anonymous petition to the "Oberconsistorialrat " Teller "in the name of many Jewish heads of families," who agreed to accept Christianity and even baptism, if they were not required to believe in Jesus and might evade certain ceremonies. Teller, who did not even suspect Friedländer of this lack of character, answered with due severity. This "Sendschreiben an Seine Hochwürden Herrn Oberconsistorialrath und Probst Teller zu Berlin, von einigen Hausvätern Jüdischer Religion" (Berlin, 1799), called forth many replies. In 1816, when the Prussian government decided to improve the situation of the Polish Jews, Malziewsky, Bishop of Kujawia, consulted Friedländer. Friedländer gave the bishop a circumstantial account of the material and intellectual condition of the Jews, and indicated the means by which it might be ameliorated.

Friedländer displayed great activity in literary work. Induced by Moses Mendelssohn, he began the translation into German of some parts of the Bible according to Mendelssohn's commentary. He translated Mendelssohn's "Sefer ha-Nefesh," Berlin, 1787, and "Ḳohelet," 1788. He wrote a Hebrew commentary to Abot and also translated it, Vienna, 1791; "Reden der Erbauung Gebildeten Israeliten Gewidmet," Berlin, 1815–17; "Moses Mendelssohn, von Ihm und über Ihn," *ib.* 1819; "Ueber die Verbesserung der Israeliten im Königreich Polen," *ib.* 1819, this being the answer which he wrote to the Bishop of Kujawia; "Beiträge zur Geschichte der Judenverfolgung im XIX. Jahrhundert Durch Schriftsteller," *ib.* 1820.

Friedländer was assessor of the Royal College of Manufacture and Commerce of Berlin, and the first Jew to sit in the municipal council of that city. His wealth enabled him to be a patron of science and art, among those he encouraged being the brothers Alexander and Wilhelm von Humboldt.

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S. A. Ku.

FRIEDLÄNDER, FRIEDRICH: Genre painter; born Jan. 10, 1825, at Kohljanowitz, Bohemia. He studied at the Vienna Academy, and later under Professor Waldmüller, and visited Italy in 1850, Düsseldorf in 1852, and finally Paris. He devoted himself at first to historical pictures, creating a genuine sensation with his painting entitled "The Death of Tasso." Since 1854 he has painted genre pictures exclusively, taking his subjects chiefly from military life and the local life of Vienna. His scenes from Swabian folk-life are also justly celebrated.

The following are a few of Friedländer's best productions: "People Pouring out of a Public Building into the Street," 1859 (Imperial Gallery, Vienna); "The Politician in the Workshop," 1863; "The Incendiary Caught in the Act," 1864; "The Evening Hour," 1865; "The Pawnbroker's Shop," 1866 (now in the possession of the Duke of Coburg); "The Wine-Test," 1866; "The New Comrade," 1868; "The Invalids," 1871; "The Declaration of Love," 1872; and "The Strawberry-Venders," 1872 (Imperial Gallery, Vienna). Since 1866 he has been a member of the Vienna Academy; in 1865 he received the Order of Francis Joseph and the Bavarian Order of Michael, and in 1867 the gold medal with crown for merit. He has recently been elevated to the nobility with the suggestive title of "Von Mahlheim." Many of his paintings are in the Imperial Gallery at Vienna.

BIBLIOGRAPHY: Seybert, *Künstler-Lexikon*; *Meyers Konversations-Lexikon.*

S. J. So.

FRIEDLÄNDER, JOSEPH ABRAHAM: German rabbi; born at Kolin, Bohemia, 1753; died at Brilon, Westphalia, Nov. 26, 1852. He was the nephew of David Friedländer, from whom he imbibed a great enthusiasm for progressive Judaism. After attending the Talmud school of Ezekiel Landau at Prague, he went to Presburg. In 1784 he became chief rabbi of Westphalia and the principality of Wittgenstein, retaining this office until his death.

Friedländer was one of the first German rabbis to advocate through speech and pen the reform of Judaism. He abolished in his district the second day of the festivals; openly and decisively opposed many obsolete Jewish mourning customs; and declared, in his responsum on "Die Verträglichkeit der Freien Forschung mit dem Rabbineramte," that the dicta of the Mishnah and the Talmud are not binding for all time. He published "Shoresh Yosef," on abolishing the second day of the festivals (in Hebrew and German; Hanover and Brilon, 1834), and "Mahadura Bathra," a supplement to the foregoing, and containing a correspondence with Aaron Chorin on questions of Reform (Hanover, 1835).

BIBLIOGRAPHY: Jost, *Neuere Gesch. der Israeliten*, i. 316, iii. 175; L. Stein, *Israelitischer Volkslehrer*, ii. 295 *et seq.*

S. M. K.

FRIEDLÄNDER, JULIUS: German numismatist; born in Berlin June 25, 1813; died there April 4, 1884. After studying at the universities of Bonn and Berlin, and traveling in Italy (1838–39), he obtained a position at the Königliche Sammlung der Antiken-Münzen in Berlin (1840). In 1868 he became director of the numismatic section of the Berlin Museum. In 1872 he was elected a member of the Berlin Academy of Sciences. Besides numerous papers in numismatic journals, he wrote: "Die Münzen des Johanniterordens auf Rhodos," Berlin, 1843; "Die Münzen Justinians" (with Pinder), 1843; "Die Münzen der Ostgothen," *ib.* 1844; "Die Münzen der Vandalen," *ib.* 1849; "Die Oskischen Münzen," Leipsic, 1850; "Das Königliche Münzkabinet" (with Von Sallet), 2d ed., Berlin, 1877; Supplement, 1882; "Die Italienischen Schaumünzen des 15. Jahrhunderts," *ib.* 1880–82; "Verzeichnis von Griechischen Münzen, Welche aus Modernen Stempeln Geprägt Sind," *ib.* 1883. He edited G. Schadow's "Aufsätze und Briefe," Düsseldorf, 1864; 2d ed., Stuttgart, 1890. From his literary remains Weil published "Repertorium zur Antiken Numismatik," a supplement to Mionnet's "Description des Médailles Antiques," Berlin, 1885.

Friedländer's entire family embraced Christianity in 1820.

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*, vii., 1902, *s.v.*; *Meyers Konversations-Lexikon*, vi., *s.v.*; *Zeitschrift für Numismatik*, pp. 116–119, Berlin, 1885; *Proceedings of the (London) Numismatic Society*, pp. 30-32; *Jahrbuch der Königl. Preussischen Kunstsammlungen*, 1884, v. 149-151.

S. N. D.

FRIEDLÄNDER, LUDWIG: German philologist; born at Königsberg July 16, 1824. He studied at the universites of Königsberg and Leipsic from 1841 to 1845. In 1847 he became privat-docent of classical philology at Königsberg, in 1856 assistant professor, and in 1858 professor. He retired in 1892 to Strasburg, where he is honorary professor at the university. His chief work is "Darstellungen aus der Sittengesch. Rom's in der Zeit von August bis zum Ausgang der Antonine" (3 vols., 1862–71; 6th ed., 1889–90). This work is considered one of the most noteworthy philological productions of the nineteenth century (translated into French by Ch. Vogel, Paris, 1865–74, and into Italian and Hungarian). Friedländer's other publications include: "Nicanoris *περὶ 'Ιλιακῆς Στιγμῆς* Reliquiæ Emendatiores" (1850); "Ueber den Kunstsinn der Römer in der Kaiserzeit" (1852); "Aristonici Alexandrini *περὶ Σημείων 'Ιλιάδος* Reliquiæ Emendatiores" (1853); "Die Homerische Kritik von Wolf bis Grote" (1853). He edited and annotated Martial (2 vols., 1886); Petronius' "Cena Trimalchionis" (with translation, 1891); and Juvenal (1895). Friedländer has embraced Christianity.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; De le Roi, *Gesch. der Evangelischen Juden-Mission*, p. 215.

S.

FRIEDLÄNDER, LUDWIG HERMANN: German physician; born April 20, 1790, at Königsberg, Prussia; died 1851 at Halle, Saxony. He entered the Königsberg University at the age of fifteen, and studied medicine (M.D. 1812), evincing at the same time a predilection for philological, literary, and esthetical studies which led to a lifelong friendship with Max von Schenkendorf. He took part in the campaign of 1813 and went with the army to Paris, where he was promoted to the office of chief physician of a camp-hospital. In 1814 he resigned from military service and went to Carlsruhe; there, through the intervention of his friend Schenkendorf, he became acquainted with Jung-Stilling, John Ludwig Ewald, and Mme. Krüdener, whose mystical tendencies exercised a deep influence upon his mind. After a short stay in Carlsruhe he went to Vienna, and in 1815 to Italy, through his companion, the painter Philipp Veit, where he associated chiefly with artists. He described the impressions of his journey in a book published 1818–20 in Leipsic ("Ansichten von Italien Während einer Reise in den Jahren 1815–1816").

Upon his return to Germany (1817) Friedländer was admitted as privat-docent in medicine at Halle. In 1819 he was appointed assistant professor, and in 1823 professor, of theoretical medicine; he held this chair till his death.

Friedländer wrote: "De Institutione ad Medicinam Libri Duo," a methodology of medicine, Halle, 1823; "Fundamenta Doctrinæ Pathologicæ sive de Corporis Animique Morbi Ratione Atque Natura," a text-book of general pathology, 3 vols., Leipsic, 1828; "Guilielmi Heberdeni Opera Medica Recognovit; Vitam Auctoris Adjecit Atque Edidit," Leipsic, 1831; "Vorlesungen über die Geschichte der Heilkunde," 2 vols., Leipsic, 1838–39; "Historiæ Ord. Medic. Halensis ante Hos Centum Annos Brevis Expositio," Halle, 1840. Friedländer embraced Christianity at an early age.

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, i. 241, Leipsic, 1899; *Allgemeine Deutsche Biographie*, vii. *ib.* 1878.

S. B. B.

FRIEDLÄNDER, MAX: Journalist; born June 18, 1829, at Pless, Prussian Silesia; died April 20, 1872, at Nice. After studying law at the universities of Berlin, Breslau, and Heidelberg, he became assessor at the city court of Breslau, and while holding this position he published his book on copyright, "Der Ausländische und Einheimische Rechtsschutz Gegen Nachdruck und Nachbildung," Leipsic, 1857. He began his journalistic career in 1856 by contributing to the Vienna "Presse," and soon afterward moved to Vienna to become a member of the editorial staff of that paper, his articles on political economy and finance attracting the attention of influential statesmen and financiers.

After the Italian war Friedländer conducted a successful journalistic campaign against the policy of Schmerling, and advocated strongly the granting of a liberal constitution. In Sept., 1864, he founded the "Neue Freie Presse," of which publication he remained editor-in-chief until his death.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; De le Roi, *Juden-Mission*, p. 243.

H. R. S.

FRIEDLÄNDER, MAX: German writer on music and bass concert-singer; born in Brieg, Silesia, Oct. 12, 1852. A pupil of Manuel Garcia (London) and Stockhausen (Frankfort-on-the-Main), he made his début at the London Monday Popular Concerts in 1880. From 1881 to 1883 he lived at Frankfort-on-the-Main; since then his home has been in Berlin, where he is (since 1894) lecturer on music at the university. In 1887 he received the Ph.D. degree from the University of Rostock, his dissertation being "Beiträge zu einer Biographie Franz Schubert's." He edited the Peters collection of Schumann's and Schubert's songs (1884–87). He also published the following: "Gluck's Klopstocksche Oden" (1886); "Ein Hundert Deutsche Volkslieder" (1886); "Beethoven's Schottische Lieder" (1889); "Chorschule" (1891); "Wiegenlieder" (1894); "Gesänge von Beethoven" (1896); "Goethe's Gedichte in der Musik" (1896); "Haydn's Canons" (1899); "Beethoven's Klavier-Rondo" (1900).

BIBLIOGRAPHY: Baker, *Biog. Dict. of Musicians*; H. Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*, Supplement, 1899-1900.

S. N. D.

FRIEDLÄNDER, MICHAEL: Principal of Jews' College, London; born at Jutroschin, Prussia, April 29, 1833. He studied at the universities of Berlin and Halle (Ph.D. 1862), and concurrently with his university studies he read Talmud. Settling in Berlin, he was appointed principal of the Talmud school, which position he resigned in 1865 to accept that of principal of Jews' College, London, in succession to Barnett Abrahams. In 1867 he published a German commentary upon the Song of Songs. He has since taken an active part in the educational progress of the community at large.

Friedländer has displayed considerable literary activity. As a member of the Society of Hebrew Literature he has published under its auspices: (1) "The Commentary of Ibn Ezra on Isaiah"; (2) "An Essay on the Writings of Ibn Ezra"; and (3) a translation from the original Arabic, with notes, of Maimonides' "Guide of the Perplexed." He has also edited a "Jewish Family Bible" in English and Hebrew; compiled a "Handbook of the Jewish Religion," and a larger work, "The Jewish Religion"; made calculations on the Jewish calendar; and contributed articles to the "Jewish Quarterly Review," the "Dictionary of National Biography," and other publications. Numerous papers read by him at Jews' College and elsewhere have been published.

BIBLIOGRAPHY: *Jewish Year Book*, 1899; *Jewish Chronicle*, May 8, 1903.

J. G. L.

FRIEDLÄNDER, MORITZ: Austrian theologian; born in Bur Szt. Georgen, Hungary, 1842; now (1903) residing in Vienna. He was educated at the University of Prague, where he also attended the Talmudic lectures of Chief Rabbi Rapoport. His liberal views kept him from the rabbinical career. For a short period he filled the position of religious instructor in a gymnasium in Vienna; in 1875 he became secretary of the Israelitische Allianz zu Wien. In 1881–82, sometimes in company with Charles Netter, he made frequent journeys to Brody to cooperate with the delegates of the Alliance Israélite Universelle of Paris in assisting exiled Russian Jews to the United States. The wretchedness and misery he witnessed on these occasions he described in "Fünf Wochen in Brody." As secretary of the Allianz he succeeded, in spite of vehement opposition of the ultra-Orthodox party (Ḥasidim), in establishing in Galicia the first Jewish public school. Friedländer's memoir on his second journey to Galicia fell into the hands of Baron de Hirsch; the latter's munificent foundation (Baron de Hirsch Fund), enabling the Jewish youth in Galicia to secure an education and to acquire a trade, was a direct expression of his sympathy for his unfortunate coreligionists. Friedländer became the secretary of this fund, and established personally fifty schools in those localities of Galicia where there were large numbers of Jews. It was at his instance also that the baroness Clara de Hirsch established a fund of five million francs to found technical schools for girls and to clothe poor school-children in Galicia.

Friedländer wrote: "Patristische und Talmudische Studien" (1878); "Lessing's Nathan der Weise" (1880); "Apion: ein Culturbild aus dem Ersten Christlichen Jahrhundert" (1882); "Zur Entstehung des Christenthums" (1894); "Die Drei Belfer: ein Culturbild aus Galizien" (under the pseudonym "Marek Firkowitz": 1894); "Das Judenthum in der Vorchristlichen Griechischen Welt" (1897); "Der Vorchristliche Jüdische Gnosticismus" (1898); "Reiseerinnerungen aus Galizien" (1900); "Der Antichrist" (1902); "Geschichte der Jüdischen Apologetik" (1903); and "Der Freiwillige des Ghetto: Kulturbilder aus Vergangenheit und Gegenwart." He has also contributed to the "Nation," "Die Zeit," the "Revue des Etudes Juives," the "Jewish Quarterly Review," and to various Jewish weeklies.

S.

FRIEDLÄNDER, SOLOMON: Preacher and physician; born at Brilon, Westphalia, Oct. 23, 1825; died in Chicago Aug. 22, 1860. He studied in Bonn and Heidelberg, and graduated (Ph.D.) in 1844. In 1847 he was elected associate preacher to Dr. Holdheim of the Reform Congregation of Berlin, and later accepted a professorship in the Jewish Teachers' Seminary at Münster, in which city he also officiated as preacher. He remained there for three years. He wrote: "Geschichte des Israelitischen Volkes," of which only the first three volumes appeared (Leipsic, 1847); "Sermons," delivered in the Temple of the Jewish Reform Congregation at Berlin (1847); "Samuel," twenty-five sermons, the first volume of a projected series entitled "Das Leben der Propheten" (1850); "Gesch. der Münsterschen Seminars" (1850). Friedländer next studied medicine, won the degree of M.D., and emigrated to America in 1855. Finding the medical profession uncongenial, he accepted (1860) the position of teacher and (shortly after) preacher to the Congregation (Kehillath) Anshe Maarab, Chicago.

s. E. Schr.

FRIEDMAN, AARON ẒEBI: Shoḥeṭ; born in Stavisk, Poland, March 22, 1822; died in New York city May 17, 1876. At the age of seventeen Friedman became shoḥeṭ for the city of Stavisk and the neighboring country. He removed to Bernkastel-on-the-Moselle, Germany, where he became rabbi and shoḥeṭ in 1844. Four years later he went to New York, where he was chosen as shoḥeṭ of one of the largest abattoirs in the city. Friedman held this position until his death. Owing to charges of cruelty made by Henry Bergh, president of the American Society for the Prevention of Cruelty to Animals, Friedman wrote (1874) a defense of sheḥiṭah entitled "Ṭub Ṭa'am," translations of which were two years later made from the Hebrew into English, French, and German. His strict Orthodoxy and learning caused him to be widely known as the "Ba'al Shem" of America.

Bibliography: Drachman, *Neo-Hebraic Literature in America*, in the *Seventh Biennial Report of the Jewish Theological Seminary Association*, pp. 65, 96; *Harper's Monthly*, Oct., 1878, pp. 768, 769.

A.

FRIEDMAN, LÖB BEHR (Aryeh Dob): Author and pedagogue; born in 1865 at Suwalki, Russian Poland. He was educated at Boskowitz, Moravia, afterward removing to Warsaw, where he became one of the promoters of Zionism, founding there, in conjunction with R. Samuel Mohilever, a Zionist society. In 1892 he went to America and became the editor of "Ha-'Ibri." Friedman has written a considerable number of school-books and other works, among which may be mentioned: "Ha-Padegug ha-'Ibri"; "Allufe Yisrael," biographies of the Talmudists; "Shulḥan 'Aruk li-Bene ha-Ne'urim," a book on rabbinic law for the young, in Judæo-German; "Liḳḳuṭim Nifla'im," stories from the Talmud; "Talmudische Perlen"; "Rabbis of Ancient Times" (in collaboration with Fromenson); "Maxims and Proverbs of Bible and Talmud." He has written also various novels and articles for Hebrew journals.

A. H. Ma.

FRIEDMANN, ALFRED: German poet and author; born at Frankfort-on-the-Main Oct. 26, 1845. Brought up as a goldsmith, he renounced that occupation and studied at the universities of Heidelberg and Zurich (Ph.D. 1870). Friedmann resided in Vienna until 1886, when he moved to Berlin. His works include: "Savilia" (1873); "Aus Hellas" (songs, 1874); "Merlin-Orpheus" (songs, 1874); "Biblische Sterne" (three idyls, 1875); "Die Feuerprobe der Liebe Angioletta" (3d ed., 1879); "Leichtsinnige Lieder" (1878); "Gedichte" (1882); "Lieder des Herzens" (1888). Besides these lyrical productions Friedmann wrote the drama "Don Juan's Letztes Liebesabenteuer" (1891), and numerous novels, among which are: "Zwei Ehen" (3d ed., 1880; this has been translated into Italian); "Schnell Reich" (1891); "Die Heckenrose" (1893); "Die Danaiden" (1893); "Der Todesring," "Falsche Freundschaft," "Der Letzte Schuss," and "Russische Rache" (all four published in Reclam's "Universalbibliothek").

Bibliography: *Meyers Konversations-Lexikon.*

S.

FRIEDMANN, BERNÁT: Hungarian jurist and criminal lawyer; born in Grosswardein Oct. 10, 1843; studied law at the "Rechtsakademie" there and at the University of Budapest. He won general sympathy through his manly conduct in connection with the notorious Tisza-Eszlár trial. He wrote: "Hazai Bányászatunk Nemzetgazdasági és Statisztikai Szempontból," Budapest, 1866; "A Népbirák és Esküdtszèkek Intezménye," *ib.* 1876 (which won the grand academical prize); "A Felebbvitel Bünügyekben Tekintettel a Közvetlen Szóbelisègre," *ib.* 1878; "Eszrevètelek a Mágyar Bünvádi Eljarási Javaslat Iranyeszméi Felett," 1889.

Bibliography: Szinnyei, *Magyar Irók Tára*; *Pallas Nagy Lexicon.*

s. M. W.

FRIEDMANN ("ISH SHALOM"), MEÏR BEN JEREMIAH: Austrian scholar; born at Kraszna, in the district of Kashau, Hungary, July 10, 1831. At the age of thirteen he entered the yeshibah at Ungvar, where he was attracted to Ḥasidism and the Cabala. Fortunately, however, at the age of sixteen he was led by the "Bi'ur" of Mendelssohn to the study of the Bible, and became deeply interested in Hebrew poetry, especially in Wassely's "Shire Tife'ret." At twenty, while living at Miskolez, where he earned his livelihood by giving instruction in Talmudical literature, he took up secular studies. In 1858 he entered the University of Vienna. When, in 1864, the Vienna bet ha-midrash was founded he was chosen as teacher of the Bible and Midrash; that office he still (1903) holds. Later he was elected a professor in the Israelitisch-Theologische Lehranstalt.

Friedmann has devoted himself chiefly to the editing of old Midrashim, to which he has added critical notes and valuable introductions. These notes, written in classical rabbinical style, are models of precision and are of great value. Friedmann has published the following works in Hebrew: The Sifre, Vienna, 1864; the Mekilta, *ib.* 1870; "Eshet Ḥayil," a commentary on Prov. xxxi. *ib.* 1878; the Pesiḳta Rabbati, *ib.* 1880; "Ha-Ẓiyyon," a rational interpretation of Ezek. xx. *ib.* 1882; "Dabar 'al Odot ha-Talmud," on the question whether the Talmud can be accurately translated, *ib.* 1885; "Masseket Makkot," a critical edition of the Talmudical treatise Makkot, with a commentary, *ib.* 1888; "Sefer Shofeṭim," notes to Judges, *ib.* 1891; "Me'ir 'Ayin," a commentary on the Passover Haggadah, *ib.* 1895; "Tanna debe Eliyahu," *ib.* 1900. Friedmann's German publications are: "Worte der Erinnerung an Isaac Noa Mannheimer," *ib.* 1873; "Die Juden ein Ackerbautreibender Stamm," *ib.* 1878; "T. G. Stern, Gedenkrede," *ib.* 1883; "Zerubabel," German explanation of Isa. lii. 19 and liii. *ib.* 1890; "Worte zur Feier des 100 Jahrigen Geburtstages des Seligen Predigers Isaac Noa Mannheimer," 1893; "Onkelos und 'Aḳylos," *ib.* 1896. From 1881 to 1886 Friedmann published, together with Isaac Hirsh Weiss, the monthly "Bet Talmud," devoted to rabbinical studies. To this periodical Friedmann contributed, under the signature "Ish Shalom," many valuable essays, of which the most noteworthy are on the arrangement of the Pentateuch and on Samuel.

Bibliography: Brainin, in *Luaḥ Ahiasaf*, pp. 343 *et seq.*, 1901; *Ha-Shiloaḥ*, p. 573, 1901; S. Schechter, in *Jew. Chron.* p. 17, June 28, 1901.

S. I. Br.

FRIEDMANN, MORITZ: Hungarian cantor; born in Hrabócz, Hungary, March 7, 1823; died in Budapest Aug. 29, 1891. Up to 1848 he filled several positions in minor provincial congregations. At the outbreak of the revolution in that year he enlisted in the Hungarian army, and participated in the campaign against Austria.

Upon his return to civil life Friedmann became a member of the choir of Solomon Sulzer in Vienna, and in 1850 was elected cantor, teacher, and secretary of the congregation at Fünfhaus, a suburb of the Austrian capital. Seven years later he became chief cantor of the Jewish congregation of Budapest, a position which he retained until his death. In 1875 Emperor Francis Joseph conferred upon him the decoration of the Golden Cross. In 1882 he founded a union of Jewish congregation officials, of which he remained president till his death. In 1877 he was appointed professor of vocal instruction at the rabbinical seminary at Budapest. Friedmann published a song-book, "Izraelita Vallásos Ênekek," which is in use in most congregations of Hungary.

S. A. Kai.

FRIEDMANN, PAUL: German philanthropist; born at Berlin in the middle of the nineteenth century. Friedmann is of Jewish descent, and is connected with the family of Moses Mendelssohn. Much exercised over the fate of the Russian Jews after the persecutions of 1882–90, in 1890 he visited the land of Midian and resolved to found a colony there. He had a steam-yacht ("Israel") built in Scotland, and went to Cracow personally to select the first immigrants. Twenty-four of these, under the leadership of Friedmann, Baron von Seebach, and Lieutenant Thiele, with a doctor, a chemist, and a builder, left Cairo in the middle of November, 1891.

A landing was made at Sharm al-Moza on the east side of the Gulf of Akabah; but the new colony did not last for more than two months. Internal dissensions broke out between the leaders, who were all Christians, and the Jews. The Egyptian government also feared complications with the Turkish soldiers encamped not far off, and ordered the undertaking to be abandoned. Friedmann, who had sunk 170,000 marks in the project, brought suit against the Egyptian government for £25,000. The Russian consul in Cairo also opened an investigation, and violent denunciatory articles appeared in the Egyptian press, especially in connection with the death of one of the settlers who had been forced to leave the encampment because of insubordination. In connection with the venture, Friedmann privately published "Das Land Madian," Berlin, 1891.

Bibliography: *Israelit*, pp. 177, 262, 365, 407, 906, 1146, Mayence, 1892; *Israelitische Wochenschrift*, Nov. 24, 1893, p. 369; *Allg. Zeit. des Jud.* Nov. 4, 1892; *New York Times*, June 30, 1891; *New York Herald*, May 1, 1892.

D. G.

FRIEDMANN, SIEGWART: German actor; born at Budapest April 25, 1842. He was a pupil of Dawison, who not only educated him for the stage, but took him into his own home and family. He made his début at Breslau Oct. 18, 1863, as *Ferdinand* in "Egmont," which was not successful.

In 1864 he made his reentry, with Dawison, at the Königliche Schauspielhaus, Berlin, where he remained until 1871. The next year was spent in Schwerin; from 1872 to 1876 he worked with Laube, at the Stadttheater, Vienna, and soon ranked as one of the best actors on the German stage. In 1876 he went to Hamburg, returning three years later to Vienna. His most important work in behalf of the stage was the founding of the Deutsche Theater, at Berlin, with Ludwig Barnay, Adolf l'Arronge, and Friedrich Haase (1883). In 1888 he went on a starring tour through Germany and Austria, retiring from the stage in 1892.

Friedmann's best rôles were those of modern writers, though he was excellent as *Charles IX.* (Lindner's "Die Bluthochzeit"), and in several of Shakespeare's male characters.

Bibliography: *Meyers Konversations-Lexikon*, s.v.

S. E. Ms.

FRIEDRICHSFELD, DAVID B. ZEBI HIRSCH: German and Hebrew author; born about 1755 in Berlin; died Feb. 19, 1810, in Amsterdam. In the Prussian capital he absorbed the scholarship and ideas of the contemporaneous Meassefim. In 1781 he went to Amsterdam, where he was one of the leaders in the fight for the emancipation of the Jews, writing in the promotion of this cause his "Beleuchtung . . . das Bürgerrecht der Juden Betreffend," Amsterdam, 1795, and "Appell an die Stände Hollands," etc., *ib.*, 1797. Besides contributing to the "Ha-Meassef," he wrote "Ma'aneh Rak," on the pronunciation of Hebrew among the Sephardim (being also a defense of Moses Leman's "Imrah Ẓerufah)," Amsterdam, 1808; and "Zeker Ẓaddiḳ," a biography of Hartwig Wessely, *ib.* 1809. Some of his works are still in manuscript (comp. Steinschneider, "Verzeichnis der Hebr. Handschriften der Königl. Bibliothek zu Berlin," ii., No. 255, pp. 110 *et seq.*).

Bibliography: Grätz, *Gesch.* 1st ed., xi. 134, 229; Steinschneider, *Cat. Bodl.* col. 987; Zeitlin, *Bibl. Post-Mendels.* p. 99.

S. H. B.

FRIEDRICHSTADT: Town in the government of Courland, Russia, with a population (1897) of 5,223, of whom 3,800 were Jews. With the admission of Jews into Courland toward the close of the seventeenth century a Jewish community was established there, chiefly by settlers from neighboring Lithuanian towns and from White Russia. The latter found Friedrichstadt, owing to the rapids in the River Düna some miles above the town, a convenient halting-place in their voyages down the river, which was the main channel for a considerable trade in lumber, grain, and other merchandise between White Russia and Riga, a city below Friedrichstadt.

The archives of the city of Riga for the eighteenth century show that in the opinion of its burghers the commercial prosperity of their city depended largely on the trade brought there by way of Friedrichstadt through the Jews of White Russia (Buchholz, "Geschichte der Juden in Riga," pp. 29, 44–48). The Jewish community of Friedrichstadt is mentioned in Russian documents of the year 1742, when a ukase dated Dec. 14 ordered the expulsion of the Jews from Russia. When this ukase was enforced the burghers of Riga petitioned the government to grant the Jews permission to reside at least temporarily in their city, saying that unless this permission was granted they would be commercially ruined. As this petition proved ineffective, new conditions arose that gave impetus to the commerce of the Jewish community of Friedrichstadt. Barges and rafts sailing down the Düna laden with cargoes for Riga were detained at Friedrichstadt, and thus the trade of the Riga merchants was so seriously hampered that they feared it might eventually be diverted into other channels; and to obviate this danger they sent a special commissioner to Friedrichstadt for the purpose of obtaining relief (*ib.* p. 47).

In 1771 the Jewish community of Friedrichstadt suffered severely from floods due to a sudden breaking of the ice in the Düna. On this occasion the greater part of the town was swept away. Another flood equally disastrous to them occurred there in 1837 (see "Mittheilungen aus der Geschichte Liv-Est's und Courland's," i. 360). By the beginning of the nineteenth century the town had become an important commercial center. A number of prominent Jewish firms were engaged there in foreign trade as middlemen between German importers and Russian merchants of the interior. The chief articles of commerce were hides, furs, and bristles, which were collected from over all Russia and exported to England, Germany, and the United States. Local industry also received an impetus, and factories for the manufacture of cigars, soap, needles, chocolate, etc., were started; but with the opening of the Riga-Dünaburg Railroad in 1862 the commercial importance of the town began to wane. Nevertheless, its population, which in 1850 aggregated 1,483 inhabitants, steadily increased. A government school was established there in 1858. Among the most prominent Jewish families of this town are the following: Kahn, Birkhahn, Rosenthal, and Heyman.

H. R.

FRIEND, FLORENCE. See Mannering, Mary.

FRIENDSHIP (אהבה, רעות, אחוה, ידידות): Personal attachment to an individual. The historical books of the Bible furnish several instances of genuine friendship; and the pithy sayings of the Wisdom literature, of Talmud, and of Midrash contain a philosophy of friendship. The Bible endows friendship with a peculiar dignity by making it symbolical of the intimacy that exists between God and man. "And Yhwh spoke unto Moses face to face, as a man speaketh unto his friend" (Ex. xxxiii. 11; comp. Num. xii. 8). Also the prophet Isaiah makes God speak of Abraham as his friend (Isa. xli. 8; comp. II Chron. xx. 7).

The essential characteristic of genuine friendship is disinterestedness. The service one renders his friend must be prompted by the sole desire to be of use to him, and not for the sake of furthering one's own interests. Selfishness destroys friendship. This is tersely expressed in Ab. v. 16: "Friendship dictated by a selfish motive comes to an end together with its speculations; but friendship which is not based on any selfish motive comes never to an end."

Friendship of the selfish type is often referred to in Bible and Talmud; *e.g.*, "Every man is a friend to him that giveth gifts" (Prov. xix. 6b; comp. *ib.* xix. 4); "Ye would . . . make merchandise of your friend" (Job vi. 27b); "At the door of the rich all are friends; at the door of the poor there are none" (Shab. 32a); "A friend loveth at all times" (Prov. xvii. 17); "A friend that sticketh closer than a brother" (*ib.* xviii. 24b).

Historical Examples.

As historical examples of friendship have high value in determining the characteristics of the national soul, the following may be cited from Jewish history: The relations between Jonathan and David have become typical of true friendship. Jonathan's friendship for David is put to a severe test. Against his friendship there are arrayed filial duty and the personal interests of a prince; but friendship conquers (I Sam. xviii. 3, xix. 2–7, xxiii. 17–18). David is kind to the unfortunate Mephibosheth, a scion of the house of Saul, whom he befriends on account of Jonathan, his friend (II Sam. ix.). Barzillai's disinterested kindness for David is another instance (II Sam. xix. 31–39).

Because friends, owing to their intimate relation, influence each other, the utmost care should be exercised in the choice of a friend. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xvii. 17; comp. *ib.* xxviii. 7); "Make no friendship with a man that is given to anger" (*ib.* xxii. 24a).

The Talmud furnishes many beautiful examples of friendship. An illustration of friendship as an ideal of spiritual fellowship is found in the relation between rabbis Johanan bar Nappaḥa and Simeon ben Laḳish (Yer. Beẓah v. 63d; Yer. Ta'an. 5a; see, also, Horodezky, "Ha-Goren," p. 22, on רמ״א and מהרש״ל).

The value set on friendship is shown by the following observations:

"It is easy to make an enemy; it is difficult to make a friend" (Yalḳ., Deut. 845); "If thou wouldest get a friend prove him first, and be not hasty to credit him" (Ecclus. [Sirach] vi. 7). "For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself. . . . If thou be brought low he will be against thee and will hide himself from thy face" (*ib.* verses 8-12). "A faithful friend is a strong defense: And he that hath found such a one hath found a treasure" (*ib.* verse 14; comp. verses 15-18).

That misplaced confidence gives cause for sorrow may be learned from many Biblical quotations. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. xli. 9). "All her friends have dealt treacherously with her, they are become her enemies" (Lam. i. 2a). "And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. xiii. 6, R. V.).

Not to forsake one's friend, but to aid and to assist him in every possible way, is the tenor of many sayings. "Thine own friend, and thy father's friend, forsake not" (Prov. xxvii. 10). "Change not a friend for any good, by no means" (Ecclus. [Sirach] vii. 18). "Do good unto thy friend before thou diest, and according to thy ability stretch out thy hand, and give to him" (*ib.* xiv. 13).

The highest office of friendship, the most thorough test of its genuineness, is justly reckoned to be the desire of friends to improve the moral and intellectual conditions of each other by frankness of reproof and counsel. "Thou shalt warn thy neighbor" (Lev. xix. 17a). "Better is open rebuke than love that is hidden. Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 5-6). "Love him who corrects thee, and hate him who flatters thee" (Ab. R. N. ch. xxix.).

Bibliography: Braunschweiger, *Die Lehrer der Mischnah*; Lazarus, *Die Ethik des Judenthums*, note 49.

E. C. A. G.

FRIES, JAKOB FRIEDRICH: Christian writer against the Jews; born at Barby, Saxony, Aug. 23, 1773; died at Jena Aug. 10, 1843. In 1801 Fries lectured on philosophy at the University of Jena, and in 1805 was appointed professor of philosophy, and in 1812 of physics, at Heidelberg. Here his anti-Semitic opinions began to color his utterances; and when, in 1816, he returned as professor to Jena, he published, first in the "Heidelberger "Jahrbücher" (1816, pp. 241-264) and afterward in book form, his "Ueber die Gefährdung des Wohlstandes und Charakters der Deutschen Durch die Juden," a review of two pamphlets by Rühs against the Jews. This review, of which Goethe speaks with a certain delight, is very rude in its tone, recommending (p. 23) the princes to deal with the Jews as Pharaoh had done.

Bibliography: Jost, *Neuere Gesch.* i. 51; *Allg. Zeit. des Jud.* 1839, p. 352; 1900, p. 622; Grätz, *Gesch.* xi. 313.

D. A. M. F.

FRIESENHAUSEN, DAVID BEN MEÏR: Bavarian mathematician; born at Friesenhausen about the middle of the eighteenth century; lived at Berlin, and later at Hunfalu and Ujhely, Hungary; died at Gyula-Fehérvár March 23, 1828. Till the age of thirty he occupied himself with the study of the Talmud. Then he spent ten years in studying algebra, astronomy, mechanics, and optics, and wrote essays on these sciences. He wrote: "Kelil ha-Ḥeshbon," a Hebrew manual of algebra and geometry, Berlin, 1796; "Mosedot Tebel," a treatise on astronomy, in which he explains the Copernican system. This work, published in Vienna, 1820, contains also a proof for the eleventh axiom of Euclid and a testament to his children. Friesenhausen was the first to advocate the establishment of a rabbinical seminary in Hungary, and for this purpose prepared a plan which he submitted to the prince palatine Josef as early as 1806.

Bibliography: Fuenn, *Keneset Yisrael*, p. 252; Steinschneider, *Cat. Bodl.* No. 4804; Zeitlin, *Bibl. Post-Mendels.* p. 100; Fürst, *Bibl. Jud.* i. 304.

G. M. Sel.

FRIM, JAKOB: Hungarian educator; born in Körmend May 1, 1852. On his return from a prolonged journey abroad, where he had studied the organization of various asylums for the insane, he opened in Rákospalota, near Budapest, a model institution, named "Munka," for the education of feeble-minded children. This institution was later transferred to Ofen, and was taken over by the state in 1898. His brother, **Anton Frim,** is known as the founder of an asylum for the deaf and dumb, which receives pecuniary support from the city of Budapest.

S. M. W.

FRINGES (Hebr. "ẓiẓit"): Threads with a cord of blue entwined, fastened to the four corners of the Arba' Kanfot and the Ṭallit and pendent, like a tassel, in conformity with Num. xv. 38-40 and Deut. xxii. 12.

The ẓiẓit consisted, according to Bet Shammai, of four threads of white wool and four threads of blue, but according to Bet Hillel of two threads of each (Men. 41b). The "arba' kanfot," or "ṭallit ḳaṭon," was worn by day as an undergarment. The regular ṭallit, as an overgarment, was used only during the morning prayer.

A relaxation of the ẓiẓit observance has been noticeable since the Jews adopted the costumes of their Gentile neighbors, exceptions being readily made in the case of modern outer garments (Shulḥan 'Aruk, Oraḥ Ḥayyim, 10, 12). Indeed, it appears from the Tosafot that the wearing of ẓiẓit was not general even in the thirteenth century (see Shab. 32b; B. B. 74a; Ḳid. 61b).

To the wearer the ẓiẓit were a reminder of the duty of the Jew toward the Law. Like the phylacteries on the head and arm, and the mezuzah on the door-post, the ẓiẓit on the garment was a token of God's love for His people Israel (Men. 43b). In fact, they served as the Jew's uniform, whereby he was recognized and distinguished from the Gentile. Hence a Jew must not sell a fringed garment to a non-Jew unless the fringes are removed.

Resh Laḳish, picturing the future reward of the pious, declares that no less than 2,800 servants will attend every Jew who has observed the ẓiẓit regulation, quoting Zech. viii. 23: "In those days . . . ten men . . . out of all languages of the nations, even shall take hold of the skirt [Hebr. "a corner"] of him that is a Jew, saying, We will go with you." By calculating seventy standard languages, and multiplying the four corners by ten, the number 2,800 is obtained (Shab. 32b). It is narrated that the ẓiẓit once saved a ḥasid from sensuality, having appeared as living witnesses and "slapped him in the face" as a reproach (Men. 44a).

Blue and White.

The blue cord entwined in the fringe was its principal attraction and distinction. R. Meïr asked, "Why blue?" The answer was, "Because this color resembles the sea, the sea resembles the sky, and the sky resembles the "Chair of Glory," of which it is said, "Under His feet . . . a sapphire stone" (Men. 43b).

The blue cord of the ẓiẓit was dyed with the blood of the "ḥalzun" (snail), which appeared but once in seventy years (Men. 44a). The ḥalzun was scarce even in Mishnaic times; hence the authorities agreed that the blue cord might be dispensed with, and that white-wool threads alone need be inserted (Men. iv. 1). R. Meïr remarks that the punishment for dispensing with the white threads is greater than for dispensing with the blue, inasmuch as the latter is difficult to obtain, whereas the former is within everybody's reach. He uses the illustration of a king commanding one of his servants to procure a seal of clay, and another to procure a seal of gold; both having failed to comply, the king punishes the former more severely for neglecting such a simple and easy task (*ib.* 43b).

The Ḥalzun.

Some suppose that "ḥalzun" was another name for Haifa or the Bay of Acre. Haifa was known, in the Greek-Roman periods, as "Purpureon," from the purple-dye industry, which, with the extensive fishing of the ḥalzun, made the city famous. The area for ḥalzun-fishing, according to the Talmud, extended to the Phenician border, (Shab. 26a; see Rashi). It was also found on the mountains, as appears from Sanh. 91a. Doubtless there were various species of ḥalzun; some identify the *Helix jointhina* as one. It appears certain, however, that the genuine ḥalzun was found only in the land apportioned to the tribe of Zebulun, whose descendants were mostly engaged in this traffic (Meg. 6a; comp. Sifre, § 354 [ed. Friedmann, p. 147a]).

The Zohar is authority for the statement that the ḥalzun was found also in the Sea of Galilee (Zohar, Ex. Beshallaḥ, p. 48b; Lev. Beha'aloteka, p. 150a, ed. Wilna, 1882). The city of Luz is mentioned as the place where the tekelet was dyed (Soṭah 46b). Maimonides explains that the blood of the ḥalzun is red, and was chemically prepared to produce the tekelet-color ("Yad," Ẓiẓit, ii. 2). As the traditional color of tekelet is sky-blue, the ordinary purple ḥalzun of Haifa was probably not the genuine tekelet ḥalzun, although its dye may have been chemically changed to sky-blue. Perhaps there was also a rare blue species, such as is mentioned in the Talmud.

R. Gershon Enoch, in his "Sefune Ṭemune Ḥol" and "Petil Tekelet," recently published, attracted considerable notice by advocating the restoration of the blue cord in the ẓiẓit; he declared that the ḥalzun dye is obtainable in Italy, which place, he says, is referred to in Ezek. xxvii. 7 as the "isles of Elishah" (see Targ. Jonathan). He even secured there a specimen of the blue-blooded "fish-snail," and had some wool dyed, which he sold to the Ḥasidim at an exorbitant price, for use in their fringes. Mordecai Rabinovitz, in "Oẓar ha-Sifrut" (vol. iii.), criticized Gershon Enoch's innovation, and disputed his claim that he had found the ḥalzun, principally because the dyed material did not retain its color, and because the ḥalzun proper is found only in Palestine.

Bibliography: Lewysohn, *Zoologie des Talmuds*, §§ 365-370; Schwartz, *Palestine*, p. 197, Philadelphia, 1850; *Pal. Explor. Fund*, 1877, pp. 187-190; Emden, *Matpaḥat Sefarim*, pp. 22, 23, Cracow, 1871; *Oẓar ha-Sifrut*, iii. 126, *ib.* 1889-90; Eisenstein, *Code of Life*, part i., ch. iii.

J. J. D. E.

FRISCHMAN, DAVID BEN SAUL: Russian Hebraist; born in Lodz 1863; now (1903) residing in Warsaw. Frischman began very early to write both poetry and prose in Hebrew periodicals, and his style and the originality of his views soon attracted attention. He was assistant editor of "Ha-Yom," in St. Petersburg (1886-87), and afterward editor of the weekly "Ha-Dor."

Frischman has contributed a large number of poems, short stories, and articles to the Hebrew periodicals during the last twenty years. His earlier writings are to be found in "Ha-Boḳer Or," "Ha-Shaḥar," "Ha-Asif," etc. His works include: the short story "Be-Yom ha-Kippurim," Warsaw, 1881; his successful translation of Aaron Bernstein's "Aus dem Reiche der Natur," under the title "Yedi'ot ha-Ṭeba'" (The Perceptions of Nature) (1882-85); "Tohu wo-Bohu," a scathing criticism of Hebrew journalistic methods, especially directed against "Ha-Meliẓ," with an appendix, "'Al ha-Nes," in which I. L. Lewin's translation of Disraeli's "Tancred" is severely criticized (*ib.* 1883); "Miktabim 'al Debar ha-Sifrut" (Notes on the History of Literature), a criticism against contemporary Hebrew literature (Warsaw, 1895). He also translated Julius Lippert's "Kulturgeschichte," under the title "Toledot Hashlamat ha-Adam," in three parts (*ib.* 1894-1901). A collection of his scattered articles and feuilletons is at present (1903) being published in Warsaw under the title "Ketabim Nibḥarim."

Frischman has also written considerably for Yiddish periodicals. The poem "Ophir" in the "Yiddische Volksbibliothek" deserves to be mentioned. He has done much to introduce Western methods into Neo-Hebrew literature.

Bibliography: *Ha-Eshkol*, ii. 159-160; Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 37, Wilna, 1901; *Aḥiasaf*, 5662, pp. 273-282; Zeitlin, *Bibl. Post-Mendels.* s.v.

H. R. P. Wi.

FRIZZI, BENEDETTO (BENZION RAPHAEL KOHEN): Italian physician and writer; born at Ostiano, Mantua, in 1756; died there May 30, 1844. In his youth he was instructed by Jesuits at Mantua, where he was the first Jew to attend a public school; there he showed a special predilection for mathematics. Later he took the degree of M.D. at Pavia. He was especially noticed by Emperor Joseph II. on the latter's visit to the University of Pavia. In 1789 he settled as a physician in Triest, and in 1831 returned to his native city.

Frizzi's works include: "Dissertazione di Polizia Medica sui Riti e Cerimonie del Pentateuco," a large work in six volumes on the Mosaic law: the first and second volumes dealing with forbidden food; the third with marital laws; the fourth with laws on pregnancy, birth, and education; the fifth with diseases, mourning, and burial; and the sixth with streets and houses (Pavia, 1787-90); "Sulla Lebbra degli Ebrei," Triest, 1795; "Difesa contro gli Attacchi Fatti alla Nazione Ebrea nel Libro Intit. 'Della Influenza del Ghetto nello Stato,'" appearing anonymously in answer to an anonymous book attacking the Jews, Pavia, 1784. This polemic led Frizzi to further studies of Jewish life and law, resulting in the following works: "Dissertazione in cui si Esaminano gli Usi ed Abusi degli Ebrei nei Luoghi ed Effetti Sacri," Milan, 1809; "Dissertazione sulle Leggi Mosaiche Relative al Publico Diritto," Venice, 1811. He finally devoted himself to the Talmud, writing Hebrew notes thereto to show the extent and importance of its information, covering all branches of knowledge, and the correctness of its views. This work appeared under the title "Petaḥ 'Enayim" (1st ed., Leghorn, 1815; complete in 8 parts, *ib.* 1878-1880). Frizzi was also the author of a number of important works on medicine, mathematics, and music.

BIBLIOGRAPHY: *Vessillo Israelitico*, 1881, p. 40; Steinschneider, in *Monatsschrift*, xliv. 82.

s. I. E.

FROG (צפרדע): The Hebrew term generally occurs in the plural; twice only in the singular as collective, once with (Ex. viii. 2) and once without (Ps. lxxviii. 45) the article. Frogs are mentioned in the Bible only in connection with the plagues of Egypt (Ex. vii. 27-viii. 9; Ps. lxxviii. 45, cv. 30). The common frog of Egypt is the edible frog (*Rana esculenta*), essentially a water-frog. It abounds in all the streams of that land, and is quite common in Palestine also. It is probably the species which the author of the narrative of the plagues had in view. There is also in Palestine and in Egypt a small species of tree-frog (*Hyla arborea*), only one and a half inches long. Like the common frog of Egypt, it is edible, and its color is green, a feature common to all edible batrachians. As coming under the category of "shereẓ" (Lev. xi. 10), the frog must have been held by the Hebrews as unclean for food (see ANIMALS; DIETARY LAWS). According to the Talmud, contact with frogs does not defile (Ṭoh. v. 1). On the singular with article ("ha-ẓefardea‘," Ex. viii. 2) see Sanh. 67b.

BIBLIOGRAPHY: Tristram, *Fauna and Flora of Palestine*, pp. 159-161, London, 1884; Lewysohn, *Zoologie des Talmuds*, pp. 231-232, 369.

E. G. H. H. H.

FROHBERG, REGINA: German writer; born at Berlin Oct. 4, 1783; date of death not known. She was the daughter of a very wealthy merchant by the name of "Salomo" (Kayserling gives it as "Saaling"). When only eighteen years of age (1801) she married a certain Friedländer, but the marriage proved unhappy, and she soon procured a divorce. She then became a Christian, and took the name "Frohberg." She lived for a short time after this in Berlin, and moved in 1813 to Vienna, where she resided until her death.

She has published: "Louise, oder Kindlicher Gehorsam und Liebe im Streit," Berlin, 1808; "Schmerz der Liebe," Berlin, 1811, 2d ed. Vienna, 1815; "Erzählungen," Dresden, 1811, new ed. Vienna, 1817; "Das Opfer," Amsterdam and Leipsic, 1812, 2d ed. Vienna, 1815; "Das Gelübde," Vienna, 1816; "Stolz und Liebe," Brünn, 1820; "Der Liebe Kämpfe," Leipsic, 1826; "Eigene und Fremde Schuld," *ib.* 1837; "Vergangenheit und Zukunft," Gera, 1840; "Gedankenfrüchte auf dem Pfade des Lebens," Vienna, 1842, 2d ed. 1845.

Frohberg's adaptation of French dramas appeared under the collective title of "Theater," Wiesbaden, 1817 and 1818.

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848; *Jüdisches Athenäum*, 1851; Wurzbach, *Biog. Lex.* iv. 379-380 (giving an exact list of her works and a complete bibliography); Kürschner, in *Allg. Deutsche Biographie*, s.v., Leipsic, 1878; Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 232-234, Leipsic, 1879.

s. F. T. H.

FROHMAN, CHARLES: American theatrical manager; born at Sandusky, Ohio, about 1858. He began his theatrical career as advance agent for Haverley's Mastodon Minstrels. Afterward he held a similar position with Collender's Georgia Minstrels, with whom he went to the Pacific coast. Here disaster overtook them, and Frohman had to travel East as best he could. Arriving in New York city, he obtained the road rights to plays produced at Wallack's (afterward the Star) Theater, but was not particularly successful until 1895, when he conceived the idea of a theatrical trust to control playhouses throughout the country. Interested with him were Nixon and Zimmerman, who owned two theaters in Philadelphia and several in other towns in Pennsylvania and Ohio; Klaw and Erlanger, who controlled a chain of theaters from Washington, D. C., to New Orleans; and Alfred Hayman, a capitalist who controlled playhouses throughout the West.

The syndicate began with thirty-seven theaters, and at once forced its weaker rivals to the wall. Frohman obtained a monopoly of the English, German, and French dramatic output to such an extent that producers formerly independent were forced to play into his hands. His partners, controlling all the first-class houses, refused to book any attraction which was not directly or indirectly managed by the syndicate.

In 1898, however, Nat Goodwin revolted, and organized an opposition to Frohman, in which he was joined by Francis Wilson, Richard Mansfield, James A. Herne, James O'Neill, and Mrs. Fiske. Augustin Daly and Joseph Jefferson were hearty supporters of this movement; and Frohman's supremacy was temporarily endangered. Frohman, however, maneuvered until Goodwin seceded from the opposition. He was followed at intervals by all save Mrs. Fiske and Daly. The death of the latter left Mrs. Fiske to battle alone with Frohman, who was so absolutely in control of the situation that she was not able to play in New York city during 1900-01.

Frohman owns or leases five theaters in New York city, and three in London.

Bibliography: Norman Hapgood, *The Stage in America*, New York, 1901.

A. E. Ms.

FROHMAN, DANIEL: American theatrical manager; brother of Charles Frohman; born at Sandusky, Ohio, 1853. He went to New York city in 1866, and became office-boy of the "New York Tribune." He worked his way upward for five years, when he abandoned journalism for theatrical work. After considerable experience as a road-manager, Frohman became manager of the Madison Square Theater, New York, then owned by the Mallorys. Here he remained (1879-85) until he leased the Lyceum. His stock company at this house, headed by Georgia Cayvan and Herbert Kelcey, became renowned for its clever work, notably in "The Wife," "The Charity Ball," and "Squire Kate."

Shortly after the death of Augustin Daly, Frohman became manager of Daly's Theater. He is also manager for several American and English stars.

A. E. Ms.

FRONTLETS. See Phylacteries.

FROSOLONI, ISAAC ḤAYYIM: Italian poet of the eighteenth century; born at Sienna; died at Leghorn 1794. On the completion of his Hebrew and secular studies at Sienna he went to Leghorn, where he became a member of the yeshibah. He formed an intimate friendship with the family of the wealthy merchant Eliezer Shealtiel Recanati, and continued his Talmudic studies in the school founded by the latter. His poems are included in Piperno's "Ḳol 'Ugab."

Bibliography: Piperno, *Ḳol 'Ugab*, 80b; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184.

G. I. E.

FRUG, SEMION GRIGORYEVICH: Russian writer and poet; born 1860 in the Jewish agricultural colony of Bobrovy-Kut, government of Kherson. In 1880 there appeared in the "Razsvyet" his first poem, which attracted the attention of the reading public. In 1881 he removed to St. Petersburg, and published poems in the "Voskhod," "Russki Yevrei," "Yevreiskoe Obozryenie," and other periodicals. He used the pseudonyms "Ben-Zvi," "Bobrovokutski," "S. F.," "G. S.," "Sluchainy Felyetonist," "F.," "S.," and very rarely wrote under his full name. His first volume of poetry, "Stikhotvoleniya," appeared in 1885; the second, entitled "Dumy i Poesii," in 1887; second and third editions of the first volume in 1890 and 1897 respectively. Most of Frug's critics attribute to his work a high lyric quality. Leon Gordon dedicated to Frug a poem in which he calls himself a "dead leaf" and Frug a "living leaf" ("Ha-Asif," 1884).

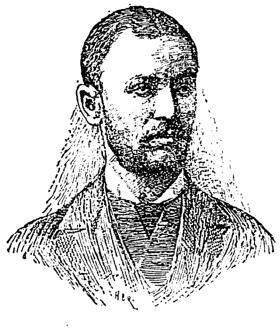

Semion Frug.

In 1886 Frug's Yiddish poems, which had been published singly in Spektor's "Hausfreund," Rabbinovitch's "Volks-Bibliothek," the "Volks-Blatt," and other periodicals, were collected and published under the title "Lieder und Gedanken." In 1898 there were printed in St. Petersburg sketches of people he had met, entitled "Vstrechi i Vpechatleniya" and "Eskizy i Skazki." Somewhat later his fable "Palma" appeared. In 1897 a three-volume collection of his poems was published in St. Petersburg (Hebrew translation by Jacob Kaplan, Warsaw, 1898). In 1902 his "Zionidy," Zionistic songs, were printed in St. Petersburg. Frug is one of the most sympathetic of the Russo-Jewish poets. He is essentially a lyricist. His epic poems are not marked by distinct originality.

Frug lives (1903) in St. Petersburg, where he is associated with the weekly paper "Budushchnost," in which most of his poems now appear.

Bibliography: *Sochineniya Fruga*; Skabichevski, *Istoriya Noveishei Russkoi Literatury*; *Sistematicheski Ukazatel*; *Hausfreund*, iv.; Skabichevski, in *Russkiya Vyedomosti*, 1885, No. 18; Arsenyev, in *Vyestnik Yevropy*, 1885, No. 10; Volynski, in *Voskhod*, 1886, No. 11; Mordovtzev, in *Voskhod*, 1886; Burenin, in *Novoe Vremya*, 1884, No. 3168.

H. R. E. Lev.

FRÜHLING, DER. See Periodicals.

FRUIT. See Almond; Apple; Botany; Cookery; Etrog; Fig; Food; Grape; Mulberry; Nuts; Oil; Olive; Palm; Peach; Pear; Pomegranate; St.-John's Bread; Sycamore-Fig.

FRUMKIN, ISRAEL DOB (BÄR): Hebrew author; born in Dubrovna, Russia, Oct. 29, 1850. His father, Alexander Frumkin, when sixty years old emigrated to Jerusalem (1860). In 1869 Frumkin edited the Hebrew semi-monthly newspaper "Ḥabaẓẓelet," which had been founded in Jerusalem by his father-in-law, Israel Back, a printer, a few years before, and a few years later he edited a Judæo-German weekly called "Die Rose." The latter, owing to lack of support, was soon discontinued. "Ḥabaẓẓelet" was changed to a weekly with a literary supplement; it is still being issued. Its publication was spasmodically interrupted through the intrigues and machinations of the zealots of Jerusalem, whom Frumkin constantly denounced for the lack of reform in the "ḥaluḳḳah" system. Recently, however, he became reconciled to the management.

In 1883, for reflecting upon Gen. Lew Wallace, the American minister to Turkey, in an editorial in "Ḥabaẓẓelet" (xiii. No. 6), headed "An American and yet a Despot," "Ḥabaẓẓelet" was suspended, and Frumkin was imprisoned for forty-five days, by order from Constantinople directed to the pasha of Jerusalem. The incident which caused the editorial was the dismissal of Joseph Kriger, the Jewish secretary and interpreter to the pasha of Jerusalem, at the request of Wallace, who complained that Kriger had failed to receive him with the honor due to his rank, and who refused to accept any apology for the alleged shortcoming. Frumkin claimed that the proceeding was instigated by the missionaries, whom Wallace strongly supported. After his release Frumkin organized the society 'Ezrat Niddaḥim in honor of Sir Moses and Lady Judith Montefiore and to counteract the influence of the missionaries.

Frumkin is the author of several books, mostly translations of no special value. His grandfather was Aaron ha-Levi ben Moses of Staroselye. His brother **Michael Levi,** who assumed the name **Rodkinson,** has published translations of portions of the Talmud in New York. His son **Abraham Frumkin** is a contributor to the daily "Yiddische Welt," of New York.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 175–180, Warsaw, 1890.

H. R. J. D. E.

FUBINI, SIMONE: Italian physiologist; born May 26, 1841, in Casale Monferrato, Piedmont; died Sept. 6, 1898, at Turin. After finishing his course at the college he entered the University of Turin as student of medicine, receiving his doctorate in 1862, and going in the same year to Paris to take a post-graduate course, where he became assistant to Hiffelsheim in his electrotherapeutic clinic. Returning to Turin, he assisted Moleschott in the physiological department of the university. In 1881 he was appointed professor of physiology at the University of Palermo, and in 1888 professor of materia medica and pharmacology at Pisa, which position he held until his death.

Fubini was one of the leading physiologists of Italy. After the death of Moleschott in 1893 he became editor of the "Untersuchungen zur Naturlehre des Menschen und der Thiere," and in 1897 of the "Trattato di Farmacoterapia." He was a diligent contributor to Moleschott's above-mentioned "Untersuchungen" and other medical journals. Among his many essays and works may be mentioned: (with Moleschott) "Sulla Condrina," in "Giornale della R. Accademia di Medicina di Torino," 1872, ii. 274 *et seq.*; "Sulla Presenza di Sostanza Condrogena nella Cornea di Varie Specie di Animali," Turin, 1874; "Influenza degli Occhi Sopra Alcuni Fenomeni della Vita," *ib.* 1875; (with Mosso) "Gemelli Xifoide Juncti," in "Giornale della R. Accademia di Medicina di Torino," Turin, iii. 1878, xxiii. 13; "Peso del Sistema Nervoso Centrale Paragonato al Peso del Corpo dell' Animale," *ib.* 1879; "Influenza di Alcuni Alcaloidi dell' Oppio sul Chimismo della Respirazione," *ib.* 1880; "Uno Sguardo Alle Principali Questioni di Metalloterapia," *ib.* 1881; "Ueber die Inhalationen von Defibrinirtem Blute," in "Centralblatt für die Medizinischen Wissenschaften," 1885; "Sur la Fonction des Corpuscules de Vater-Pacini du Chat," in "Archives Italiens de Biologie," 1888, ix. 44; (with P. Pierini) "Absorption Cutanée," xix. 357, *ib.* 1893; "Influenza dell' Eccitamento Elettrico sul Trofismo Nervoso," 1894; (with P. Pierini) "Della Cataforesi Elettrica," in "Archives d'Electricité Médicale," 1897.

Bibliography: Pagel, *Biog. Lex.* s.v.; V. Aducco, *Simone Fubini*, Pisa, 1899; *Vessillo Israelitico*, 1898, p. 398.

S. F. T. H.

FUCHS, ISIDOR: Austrian journalist; born in Leipnik, near Biala, Galicia, Sept. 25, 1849. He has been active most of his life in journalism as a feuilletonist and dramatic editor, beginning on "Die Bombe" (in which his translations from the Italian were especially noticed), and joining in turn the staffs of "Das Illustrirte Wiener Extrablatt" (during his engagement on which he was also coeditor of "Der Junge Kikeriki"), "Die Vorstadt Zeitung," and "Das Wiener Tagblatt." For some time he was a regular contributor to the "Montags Revue." He has published for the stage (with Bauer and Zell): "Die Wienerstadt in Wort und Bild"; "Der Bleiche Zauberer" (music by Ziehrer); "Auf der Zweiten Galerie des Fürst-Theaters"; "Die Kopirschule" (2d ed., Vienna, 1890); "Lieder und Romanzen" (Vienna and Leipsic, from Mascagni); and many humorous and sarcastic topical verses.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 139–140.

S. N. D.

FUEL: Mineral coal was unknown to the ancient Hebrews, who used instead wood, manure, and grass for fuel. Wood was never abundant in Palestine, though there was not such a dearth in ancient times as exists at the present day. Various tree-like kinds of shrubs were also much used for fuel; for in ancient times, as to-day, the trees (holm-oak, oak, larch; comp. Isa. xliv. 14) were not allowed to attain to full growth, but were cut down when quite young, the foliage being given to the goats, and the wood being cut into sticks or made into charcoal. In Ps. cxx. 4 are mentioned coals of "rotem," a desert plant, probably the broom; they give great heat, and are still much in demand (comp. Robinson, "Researches," i. 226, iii. 683). This shrubbery ("ḥoresh"), which grew especially in waste places, as well as the low growth of the forests, was generally on unclaimed land, every one being free to take what he needed. Notwithstanding the comparative scarcity of wood, therefore, fuel, like water, could generally be obtained free (comp. the complaint in Lam. v. 4 that the foreign masters demanded payment for wood and water). The poor could easily procure their modest supply of fuel; the widow of Zarephath gathered her few sticks outside of the gates of the city (I Kings xvii. 11). This daily gathering of fuel was evidently a general custom; it was forbidden by law on the Sabbath (Num. xv. 32 *et seq.*; see Fire).

Charcoal was always much in demand for baking, for cooking, for heating houses by means of braziers, and for artisans' fires (see Coal).

As undergrowth or other fuel was not easily obtainable in some localities, and charcoal was an expensive fuel, especially if brought from a distance, substitutes were employed, as smaller plants, grasses, and weeds growing in the fields, and the brown dry grass of the desert, which wither quickly, producing a hot if not a lasting fire; and these were evidently frequently used (comp. Matt. vi. 30). Another substitute—used even to-day—was dung, especially that of the camel, which, when dried, burns like charcoal. Cow-dung, which quickly dries and is odorless, is still carefully gathered from the village streets. At the present day the fresh dung is generally mixed with chopped straw ("tibn") raked up from the thrashing-floor, formed into flat cakes, and dried. One can often see such cakes on the walls of houses. Passages such as Ezek. iv. 12 *et seq.* and Matt. iii. 12 indicate that the Hebrews also used this kind of fuel.

E. G. H. I. Be.

FUENN, BENJAMIN: Russian physician; son of Samuel Fuenn; born at Wilna in 1848; died there Aug. 12, 1901. Educated at the rabbinical seminary of his native city, Fuenn taught for two years, and then studied medicine, being graduated as M.D. from the University of St. Petersburg. He settled at Wilna, and devoted his professional skill to the healing of the poor.

Fuenn was very active in interesting the Jews in agriculture, and for three years was a trustee of a society for the assistance of the Jewish colonists in Palestine and Syria. In 1898 he was one of the three elders elected to administer the affairs of the Jewish community of Wilna. He left the greater part of his fortune to charitable institutions and for the furtherance of Jewish colonization in Palestine.

Among Fuenn's numerous papers in scientific journals the most noteworthy is that on the Jewish laws concerning the slaughtering of animals considered from a medical standpoint, contributed to the periodical "Keneset Yisrael" (i. 910 *et seq.*).

Bibliography: *Ha-Asif*, 1900-01, p. 387.

H. R. I. Br.

FUENN, SAMUEL JOSEPH: Russian scholar; born at Wilna Sept., 1819; died there Jan. 11, 1891. He received the usual Talmudic education, and also acquired an extensive general knowledge of the profane sciences. In 1848 the government appointed him professor of Hebrew and Jewish history in the newly founded rabbinical school of Wilna. Fuenn filled this position with great distinction till 1856, when he resigned. The government then appointed him superintendent of the Jewish public schools in the district of Wilna, in which he introduced instruction in the secular sciences and modern languages. Fuenn also took an active part in the administration of the city and in its charitable institutions, and was for many years an alderman. In acknowledgment of his services the government awarded him two medals.

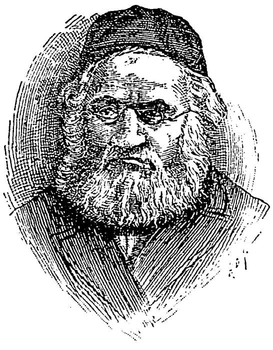

Samuel Joseph Fuenn.

His Works.

Fuenn was a prolific writer, devoting his activity mainly to the fields of history and literature. He published the following works: "Imre Shefer," two lectures (one delivered by the author; the other translated from the German), Wilna, 1841; (with L. Hurwitz) "Pirḥe Ẓafon," a review of history, literature, and exegesis, 2 vols., *ib.* 1841–44; "Shenot Dor we-Dor," a chronology of Biblical history, Königsberg, 1847; "Nidḥe Yisrael," a history of the Jews and Jewish literature from the destruction of the Temple to 1170, Wilna, 1850; "Ḳiryah Ne'emanah," a history of the Jews of Wilna, *ib.* 1860; "Dibre ha-Yamim li-Bene Yisrael," a history of the Jews and their literature, in two volumes (the first dealing with the period extending from the banishment of Jehoiachin to the death of Alexander the Great; the second from Alexander's death to the installation of Simon Maccabeus as high priest and prince), *ib.* 1871–77; "Sofre Yisrael," selected letters of Hebrew stylists from Ḥasdai ibn Shaprut (915–970) to modern times, *ib.* 1871; "Bustanai," a narrative of the time of the Geonim, translated from the German, *ib.* 1872; "Ma'amar 'al ha-Hashgaḥah," a Hebrew translation of Moses Mendelssohn's "Die Sache Gottes," *ib.* 1872; "Ha-Ḥilluf," a Hebrew adaptation of Lehmann's "Graf und Jude," *ib.* 1873; "Ḥuḳḳe 'Abodat ha-Ẓaba," Russian laws relating to the conscription, *ib.* 1874; "Ya'aḳob Tirado," a Hebrew translation of a German novel by Philippson, *ib.* 1874; "Ha-Tefillin," a Hungarian village tale translated from the German into Hebrew, *ib.* 1874; "Le-Toledot R. Sa'adyah Gaon," materials for the biography of Saadia, published in "Ha-Karmel" (vol. ii., 1871); "Ḥakme Yisrael bi-Krim we-Gedole Yisrael be-Ṭurḳiya," biographies of Jewish scholars in the Crimea and in Turkey in the fourteenth and fifteenth centuries, published in "Ha-Karmel" (1861); "Safah le-Ne'emanim," an essay on the value and significance of the Hebrew language and literature in the development of culture among the Russian Jews, Wilna, 1881; "Ha-Yerushshah," Hebrew adaptation of Honigmann's "Die Erbschaft," *ib.* 1884; "Ha-Oẓar," a Hebrew and Chaldaic dictionary giving Russian and German equivalents for the words of the Bible, Mishnah, and Midrashim, vol. i. (from א to ז), Warsaw, 1884; "Keneset Yisrael," biographical lexicon of Jewish scholars and other prominent men arranged in alphabetical order, vol. i. (from א to י), *ib.* 1886–90.

For twenty-one years (1860–81) Fuenn directed the paper "Ha-Karmel" (at first a weekly, but since 1871 a monthly), devoted to Hebrew literature and Jewish life, with supplements in Russian and German. The paper contained many scientific articles by the leading Jewish scholars of Europe, besides numerous contributions from Fuenn's own pen.

Bibliography: *Ha-Yom*, 1887, No. 214; *Ha-Asif*, 1893, p. 141; Winter and Wünsche, *Die Jüdische Literatur*, iii. 753, 853, 855, 877, 878, 898; Zeitlin, *Bibl. Post-Mendels.* p. 101.

H. R. I. Br.

FUGITIVE. See Asylum; Outlaw; Slaves and Slavery.

FULD, AARON B. MOSES: German Talmudist; born at Frankfort-on-the-Main Dec. 2, 1790; died there Dec. 2, 1847. Being both a man of means and very retiring, he refused to accept the office of rabbi, and referred to the local rabbi any halakic questions submitted to him. He took, however, a very active part in the religious movements of his time. All that appeared in German in behalf of Orthodoxy under the name of Rabbi Solomon Trier was written by Fuld, the former, owing to his great age and want of secular education, being unable to cope with the Reform movement. Fuld was no doubt the proposer as well as the author of the letter of thanks to Zacharias Frankel for leaving the rabbinical convention of Frankfort with a protest. As a result, when Frankel planned a convention of conservative rabbis at Dresden, he asked for Fuld's participation. In spite of the many points which Frankel had in common with the old Orthodoxy of Germany, it did not escape Fuld that he had as many differences; therefore, as the representative of the old school, he declined the invitation. Nevertheless, Fuld understood his time, as may be seen from his highly interesting letter to Akiba Eger in regard to the compulsory education of Jewish children ("Bet Aharon," pp. v.–vi.). In this letter he proposed that Eger should prepare for the Jewish schools a curriculum which would include both Hebrew and secular subjects.

Fuld was a thorough Talmudist, not wanting in the gift of criticism; he was a sincere adherent of conservative Judaism, but free from fanaticism. He also had a keen appreciation of historical and linguistic questions. The municipal library of Frankfort possesses many of his manuscripts. He wrote notes on Azulai's "Shem ha-Gedolim," Frankfort, 1844–47, and published "Bet Aharon," *ib.* 1820, containing annotations to the Talmud, the 'Aruk, and Elijah Levita's "Tishbi" and "Meturgeman."

BIBLIOGRAPHY: M. Horwitz, *Toledot Aharon.* The introduction to Fuld's *Bet Aharon* contains biographical data.

S. S. L. G.

FULD, LUDWIG: German lawyer and juridical author; born at Mayence Dec. 23, 1859. He received his education at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Giessen (LL.D., 1881). He was admitted to the bar in 1884, and engaged in the practise of his profession at Mayence in the same year.

Of his numerous juridical works may be mentioned: "Einfluss der Lebensmittelpreise auf die Bewegung der Strafbaren Handlungen," 1881; "Entwicklung der Moralstatistik," 1884; "Das Jüdische Verbrechertum," 1885; "Die Sozial-Reform im Deutschen Reich," 1887; "Die Aufhebung des Socialistengesetzes," 1889; "Die Regelung des Militärischen Strafverfahrens," 1892; "Das Recht der Handlungsgehilfen," 1897; "Das Miethrecht," 1898; "Pachtvertrag," 1900.

S. F. T. H.

FULDA: District town, on the right shore of the River Fulda in the Prussian province Hessen-Cassel. The Jews settled at Fulda at an early period; a community existed there in the twelfth century. The district is chiefly known on account of the series of massacres which it underwent during the thirteenth and fourteenth centuries. The first took place on Dec. 28, 1238, when the Crusaders, assembled at that time in Fulda, joined by the inhabitants of the town, attacked the Jews and killed 34 men, women, and children. The immediate cause of the massacre was a blood accusation; five boys of a miller having been killed on Christmas-Day, the Jews were charged with the crime. Had not some broad-minded citizens and the magistrate of the town interfered on behalf of the Jews, not one Jew would have remained in Fulda. The Jews complained of the massacre to Emperor Frederick IV., and the latter, compelled to defend the Jews who were considered his "Kammerknechte," held Abbot Conrad de Mulcoz responsible for it. But the abbot, wishing to exculpate the murderers, sent the bodies of the miller's boys to Hagenau for the purpose of convincing the emperor of the culpability of the Jews of Fulda. Among the martyrs there were several prominent men, some being refugees from France. The names of the victims are given by Isaac b. Nathan in his seliḥah beginning "Attah beḥartanu," and by Pesaḥ ha-Kohen in the first of the three seliḥot which he composed in commemoration of his friends and relatives. In 1309, the plague having ravaged Fulda, the inhabitants of the town, impelled by fanaticism, ascribed its origin to the Jews and killed 600 of them (Trithemius, "Chronicon Hirsaugensis," fol. 566). A third massacre occurred in 1349, at the time of the Black Death. Once again, in the seventeenth century, a Jewish community flourished in Fulda. In 1671 the Jews were expelled from the district, but they were readmitted soon afterward. Fulda was the home of several Talmudists, Meïr b. Baruch ha-Levi, who introduced rabbinical ordination into Germany (1379), being a native of the district. Among its rabbis were: Meïr Schiff, a Talmudic commentator (1622–41); Jacob b. Mordecai Fulda, one of the exiles of 1671; Elijah b. Judah Löb Fuld, author of a commentary on the Mishnah (close of the seventeenth century), and Elijah Loans. Since 1878 Michael Cohn has occupied the office.

The number of the Jews in Fulda in 1890 was 525 in a total population of 13,125; in 1903, 650. A Jewish school was established in 1900.

BIBLIOGRAPHY: Schudt, *Jüdische Merckwürdigkeiten*, i. 390; Grätz, *Gesch.* 3d ed., vii. 90 *et seq.*, 399 *et seq.*; Zunz, *S. P.* p. 29; M. Stern, in *Zeitschrift für die Geschichte der Juden in Deutschland*, ii. 194 *et seq.*; Kohut, *Geschichte der Deutschen Juden*, p. 533; B. Heidingsfelder, *Lexicon Sämmtlicher Jüdischer Gemeinden in Deutschland*, p. 49.

D. M. SEL.

FULDA, LUDWIG: German author; born at Frankfort-on-the-Main July 15, 1862. He studied German philology and philosophy at the universities of Berlin, Leipsic, and Heidelberg (Ph.D. 1883). After a short stay in Frankfort, he went in 1884 to Munich, where he became acquainted with Paul Heyse, who exercised a strong influence over his writings. Since 1888 Fulda has lived in Berlin.

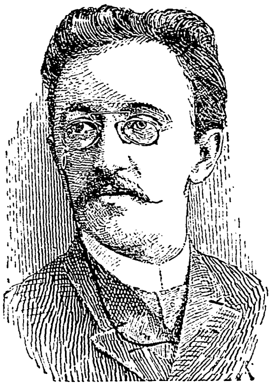
Ludwig Fulda.

Among Fulda's writings may be mentioned: "Christian Weise," 1883 (doctoral thesis); "Satura: Grillen und Schwänke," 1884; "Neue Jugend," 1887;

"Lebensfragmente," 1892, 2d ed. 1896; "Lästige Schönheit," 1897; "Neue Gedichte," 1900; the comedies: "Die Aufrichtigen," 1883; "Das Recht der Frau," 1884; "Unter Vier Augen," 1886; "Frühling im Winter," 1887; "Die Wilde Jagd," 1888; "Wunderkind," 1892; "Die Kameraden," 1892 (2d ed.); "Robinson's Eiland," 1895 (2d ed.); "Jugendfreunde," 1897 (2d ed.); "Ein Ehrenhandel," 1898; "Die Zwillingsschwester," 1901; the social dramas: "Das Verlorene Paradies," 1890, 2d ed. 1898; "Die Sklavin," 1892, 2d ed. 1893; "Die Zeche," 1898; the tragedy, "Herostrat," 1898, 4th ed. 1899; and the dramatic fables: "Der Talisman" (which has gained well-deserved fame), 1893, 16th ed. 1900; "Der Sohn des Kalifen," 3d ed. 1896; and "Schlaraffenland," 3d ed. 1899.

Fulda's translations are well known; they include Molière's "Meisterwerke," 1892; Beaumarchais's "Figaro," 1894; Cavallotti's "Das Hohe Lied," 1895; and Rostand's "Cyrano von Bergerac," 1898, 12th ed. 1900.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.

S. F. T. H.

FULLANA, NICOLAS DE OLIVER Y: Chartographer; born on the island of Majorca; lived there as "Capitan" or "Cavallero Mallorquin" as late as 1650. On Oct. 1 of that year he wrote a Latin epigram of eight lines to Vicente Mut's "Historia del Reyno de Mallorca." Fullana went to Brussels, where he entered the Dutch army as colonel, subsequently fighting against France. At Amsterdam he openly espoused Judaism, taking the name of "Daniel Judah." After the death of his wife, Johanna, he married Isabella Correa. According to the testimony of Thomas de Pinedo, "litteris et astrologia eruditus," Fullana was cosmographer to His Catholic Majesty in 1680 and had written excellent cosmographical works. He edited Blaew's "Atlas del Mundo," to which he also contributed. Fullana eulogized the "Coro de las Musas" of his friend D. L. de Barrios in a poem, and a drama of Joseph Penso in a Portuguese and Latin poem.

BIBLIOGRAPHY: Thomas de Pinedo, *Stephanus de Urbibus*, p. 216, No. 76; D. L. de Barrios, *Coro de las Musas*, p. 224; idem, *Sol de la Vida*, p. 94; idem, *Relacion de los Poetas Españoles*, p. 58; Koenen, *Geschiedenis der Joden in Nederland*, p. 450; Kayserling, *Sephardim*, p. 245; idem, *Bibl. Esp.-Port.-Jud.* p. 79.

G. M. K.

FULLER: A cloth-finisher or -cleaner. The Hebrew term is מכבס (Mal. iii. 2) or כבס (II Kings xviii. 17; Isa. vii. 3, xxxvi. 3), denoting one engaged in either of two occupations: (1) the cleaning of soiled garments or cloth, and (2) the finishing of newly woven cloth.

1. The cleansing of cloth or garments may have developed into a distinct trade at an early time, as the operation involved too much work and consumed too much time (for colored materials one day; for white garments three days) to be done at home. The soiled garments were soaked in water to which various soapy, corrosive substances (such as alkaline salts) were added. Then they were stamped with the feet or beaten with wooden billets. This work is referred to in Mal. iii. 2 and Mark ix. 3, where the term might be rendered "washer."

2. In order to remove the fatty particles adhering to newly woven cloth, and especially the matted wool entangled therein, and to give the fabric firmness and proper texture, it was steeped in hot water and then stamped and worked over with the fulling-billet. The cloth had to be scraped repeatedly during the process, and the wool evenly trimmed off.

Fuller's Field: On account of the offensive smells attending the business, the fullers' shops were located outside of the city in the vicinity of large ponds or springs, where the water-supply was abundant, the cisterns within the city being reserved for domestic use. The "fuller's field" of Jerusalem (Isa. vii. 3, xxxvi. 2 = II Kings xviii. 17: שדה כובס) is described as near the "upper pool." The site is a moot point. In any case it was, like the pool itself, near the wall (Isa. xxxvi. 2; comp. *ib.* v. 11). Here Sennacherib's ambassadors stopped on their way from Lachish (*ib.*). Hence a spot west of the city, in the Birkat Mamilla, corresponding perhaps to Josephus' "snake pool," has been assumed for the location of the pool and the field. But this is too far from the wall. Stade ("Geschichte des Volkes Israel," i. 592) places the pool to the southeast of the city; but this conflicts with Isa. vii. 3, which points to a site to the north or northwest of Jerusalem. Josephus ("B. J." v. 4, § 2) mentions a "fuller's monument" near the northeast corner of the third wall. Compare JERUSALEM.

E. G. H. I. BE.

FÜLLHORN, DAS. See PERIODICALS.

FULVIA: A Roman lady of high station, converted to Judaism through the teachings of a Jew who had sought refuge in Rome to escape punishment. This impostor, together with three others, persuaded her to contribute purple and gold for the Temple at Jerusalem, which contributions they kept for themselves. The discovery of this fraud by the emperor Tiberius through his friend Saturninus, Fulvia's husband, caused the banishment of the Jews from Rome (19 C.E.; Josephus, "Ant." xviii. 3, § 5; comp. Philo, "In Flaccum," § 1; *idem*, "Legatio ad Caium," § 24; Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," § 36).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 267; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 14, 73; *Prosopographia Imperii Romani*, ii. 98.

G. S. KR.

FUNDAM, ISAAC: Spanish author and publisher; lived in Amsterdam about 1723. He wrote "Varios y Honestos Entretenimientos en Varios Entremeses, y Pasos Apasibles, que di á Luz D. Alonso de Castillo, Solozarno en Mexico" (Amsterdam, 1723), and "Tratados desde el Principio del Mundo hasta Moseh el Profeta," which is still extant in manuscript. He was joint editor with Aaron Hezekiah Querido of "Orden de los Mahamadot," *ib.* 1723. In 1724 he published at Amsterdam a catalogue of Spanish and Portuguese books and manuscripts.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 47, 62.

G. M. K.

FUNDÃO: Chief town in the district of the same name, province of Beira, Portugal. Of the

27,000 inhabitants of the entire "conselho" more than one-third are of Jewish origin. For more than two centuries the Inquisition decimated this population, the first victim being Gracia Henriques, wife of Manuel de Almeida, who was burned at the stake at Lisbon April 1, 1582. Many Maranos emigrated from Fundão at the beginning of the seventeenth century, several of whom, among them Antonio Fernandez Carvajal, were in London about 1656.

Judaism has not entirely disappeared from Fundão, the fast of Yom Kippur being even now observed by some families officially classed as Catholics.

Bibliography: *Archivo Torre do Tombo a Lisbon*, MS. 732, fol. 79: *Auto da Fé de Lisboa*, 1582; *Conselho Geral Santo Officio*, Maço 7, Nos. 2583–2587, 2590, 2591, 2593, 2594, 2610, 2612, 2614, 2626; Lucien Wolf, *Crypto Jews*, p. 9 and *passim*.

G. C. de B.

FUNERAL ORATION (הספד): The expression of grief over the dead body of a relative or friend in words of lamentation or of praise is of very early origin among the Jews (Gen. xxiii. 2; l. 10, 11). In the Bible specimens are found of such lamentations, the most famous of which are the dirges delivered by David over Saul and Jonathan (II Sam. i. 17–27) and over Abner (*ib.* ii. 33–34). In the case of the death of an important personage, it seems that there were special refrains which signified the station of the dead, *e.g.*: "Wo my brother!" (I Kings xiii. 30); "Wo the master!" (Jer. xxxiv. 5); "Wo the master and wo his glory!" (Jer. xxii. 18). See Funeral Rites and Ḳinot.

The funeral oration proper, however, was not known until a later period. In Talmudic times it appears to have been a well-established custom, and the Rabbis laid special stress upon its delivery, particularly at the death of a scholar (Shab. 105b). The oration was considered to be an honor to the dead rather than a consolation for the living, and therefore the heirs were obliged to defray the expense of its delivery. If the deceased signified in his will that he wished no funeral oration, his request must be heeded (Sanh. 46b; Shulḥan 'Aruk, Yoreh De'ah, 344, 9, 10; comp. Pitḥe Teshubah *ad loc.*). The sages believed that before the grave was closed the deceased had a knowledge of the words spoken in his honor (Shab. 152b, 153a; Yer. 'Ab. Zarah iii. 1; comp. Ber. 19a). It was considered a commendable act for the preacher to raise his voice while delivering the oration so as to arouse the listeners to weeping (Ber. 6b; Ket. 72a; comp. Yer. Ber. iii. 1). Ze'era fainted while delivering a funeral oration (see "Mar'eh ha-Panim" *ad loc.*).

Examples.

A number of specimens of funeral orations are found scattered throughout the Talmud and the Midrashim, most of which are based on Scriptural texts and embellished with parables and similes. It is noteworthy that some of these fragments are couched in pure Hebrew, quite distinct from the general phraseology of the Talmud (M. Ḳ. 25b; Meg. 6a; Ket. 104a). In Palestine it was customary to begin the oration with the following words, "Weep with him, ye who are of distressed heart" (M. Ḳ. 8a). Some beautiful funeral orations are presented in Sem. viii.; Yer. Ber. ii. 8; Meg. 28a; Yer. Kil. ix. 3; Gen. R. xci. 11; Lev. R. xxx. 1; Tosef., Soṭah, xiii. 5, 6; *et al.*

Along with the funeral oration delivered over the body of the deceased at a funeral, there developed, in later times, the custom of reciting an oration in the synagogue for some honored person, even though considerable time had elapsed since the day of his death. In such a case the life of the deceased was taken as an object-lesson for the instruction of the congregation. When a great and important personage died the Jewish communities of distant lands were frequently aroused, through the eloquent addresses delivered by the rabbis, to an appreciation of the great loss the race had sustained. Very often on such an occasion the congregation showed its participation in the general mourning by sitting down upon the ground for a few moments. In almost every collection of sermons there may be found some such addresses. Adolph Jellinek prepared a bibliography of Hebrew funeral orations delivered during the last few centuries, which was published in the Hebrew section of the "Zunz Jubelschrift," Berlin, 1884.

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E. C. J. H. G.

FUNERAL RITES: Ceremonies attending the burial of the dead. After the body had been cleansed ("ṭohorah") and placed on the bier (see Burial), the funeral procession began, with the accompaniment of trumpets (Ket. 17a; M. Ḳ. 27b), and of dirges and lamentations chanted by wailing women (Jer. xx. 16; comp. II Chron. xxxv. 25). Wherever this custom prevailed it was the duty of the relatives to provide the professional mourners (Maimonides, "Yad," Ebel, xii. 1). A husband was obliged to defray the expenses of the burial of his wife in accordance with his position, and even the poorest had to provide two flute-players ("ḥalilin") and one professional mourner ("meḳonenet"); if he refused to do so, the wife's relatives or friends could supply them themselves, and then collect the cost from the husband through the court (Ket. 46b, 48a; Shulḥan 'Aruk, Eben ha-'Ezer, 89, 1, 2; Yoreh De'ah, 344, 3). This custom was modified in later times, so that, instead of songs and music, addresses were delivered at the bier of a deceased person, and it was considered a commendable act to shed tears while the virtues of the pious dead were declaimed (Shab. 105b, *et al.*; see Funeral Oration).

The body of a learned and pious man was occasionally brought into the synagogue, where the address was delivered (Meg. 28b). The opinion of later authorities is against bringing the body of any person into the synagogue ("Ḥokmat Adam," 155, 18), so that at present the address is usually delivered either in the synagogue court ("Schulhof") or in the cemetery. The speaker must be careful not to exaggerate the praises of the deceased (Sem. iii. 6; Ber. 62a). Funeral addresses should be delivered over children who have attained their sixth year (the fifth year, if they are the children of poor or old parents), and if a child has developed no particular qualities of his own, the merits of the parents may be mentioned (Sem. iii. 4, 5). Although it is not permitted to study the Law in the presence of a corpse (Ber. 3b; comp. Rashi, *ad loc.*), the speaker may quote Biblical or Talmudic passages illustrative of his remarks (Yoreh De'ah, 344, 17). No address should be delivered over the body of a suicide or an excommunicate, nor should the other funeral rites be observed in these cases, except such as are for the honor of the living (Sem. ii. 1; Yoreh De'ah, 345; see Suicide).

Order of Procession.

The order of the procession varies with local custom. In some places the mourners precede the bier, and the rest of the people follow it (Yoreh De'ah, 345, 3, Isserles' gloss); but more commonly the mourners follow the bier with the rest of the people ("Ḥokmat Adam," 155, 25). The place of women in the procession also depends on custom (see Burial). Among the Sephardim, as well as among the Ashkenazim in England, women do not join in any funeral procession, while among most of the Ashkenazim in other countries they follow the bier, but must keep apart from the men (Yoreh De'ah, 359, 1, 2). To accompany the dead to their last resting-place ("halwayat ha-met") is one of the important duties of the Jew. If there is no burial society in a town, all the people must leave their work on the occasion of a funeral and take part in the ceremonies. While the procession is in progress everybody must join it, even if he follow a short distance only ("four cubits," Yoreh De'ah, 361, 3). Even the scholar, if there is not a sufficient number of followers (Ket. 17b), must cease from study and follow the procession; but at no time should the teacher of young children be disturbed in his sacred profession (Yoreh De'ah, 361, 1).

The Bearers.

While carrying the bier, the "kattafim" (bearers), who walk barefoot so that they be not tripped up by the strings of their shoes ("Yad," *l.c.* iv. 3), recite the Ninety-first Psalm several times. Charity-boxes are passed among the followers with the cry, "Righteousness shall go before him, and shall set us in the way of his steps" (Ps. lxxxv. 13). On arriving at the graveyard, the bier is placed on the ground once every four cubits until the grave is reached, when the "Ẓidduḳ ha-Din" is recited. After the body is lowered into the grave, all bystanders say, "May he [or she] come to his [or her] place in peace." Then the grave is closed, and the same psalm is again recited, after which the mourners repeat the long "Ḳaddish." On returning from the cemetery the relatives are made to sit down, and some passages from Lamentations are recited before them. These are repeated seven times—as many times as the word "hebel" (vanity) and its plural occur in Eccl. i. 2 (B. B. 100b; "Yad," *l.c.* xii. 4). It is the custom for the people to stand in two parallel rows while the mourners pass between them, and to say, "May God console you together with all those who mourn for Zion and Jerusalem." Among the Sephardim seven circuits are made around the grave before the recital of the "Ẓidduḳ ha-Din." The ceremony is much simplified on semi-holidays, when no "Taḥnun" is said; so also in the case of a child less than thirty days old. See also Burial; Coffin; Consolation; Ḳaddish; Mourning.

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s. s. J. H. G.

FUNES: Town in Navarre, in the district of Olite; received a fuero (charter) in 1120, containing several clauses in restraint of the Jews there. In case of a bill amounting to more than five solidos, the Jew had to take an oath on a coffin "sobre hum feretro." A Christian might recover a pledge only on taking an oath. A note or deed of a Jew in favor of a Christian had to be drawn up by a Jewish notary, and that of a Christian in favor of a Jew, by a Christian notary. The murder of a Jew or a Moor was punished by a fine of 500 solidos; the wounding of the same by 60 solidos. In 1171 the Jews of Funes were granted the same rights as those of Tudela, and were permitted to settle within the fortifications. During the persecution of 1328 many were killed and plundered. See Navarre.

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G. M. K.

FÜNFKIRCHEN. See Pacs.

FURNACE: Three kinds of structures or apparatus for baking, smelting, etc., were known to the ancient Hebrews: (1) the oven for baking bread; (2) the potters' kiln for firing earthen vessels; and (3) the furnace for smelting metals and ore. The modern heating-stove was unknown to the Hebrews, who used braziers and fire-pots instead.

1. The oven for baking ("tannur") was a necessity in every household, the trade of baking not being developed till later, and probably then only in the large cities. Several families may have used a common oven, a practise that still obtains. Pictures found on Egyptian monuments indicate that the ovens which were formerly used in the Orient resembled, on the whole, those now in use (see Erman, "Aegypten," p. 269; Wilkinson, ii. 34). The tannur is a large clay cylinder or jug, standing upright, with a small mouth at the bottom, the fire being lighted on the ground beneath. The dough, as nowadays, was always kneaded into flat, round cakes, and was put on the cylinder as soon as the latter was hot. Among the ancient Egyptians the cakes were placed on the outside of the cylinder. In Palestine at the present day the fire is allowed to burn low, and the dough is then placed on the inside of the cylinder while the coal and ashes are still glowing. This may also have been the custom among the ancient Hebrews. Such ovens have been found at Tell al-Ḥasi (comp. Bliss, "A Mound of Many Cities," pp. 114 *et seq.*). For illustrations of modern ovens see Benzinger, "Arch." p. 86.

2. The potters' kiln is mentioned only in later times (Ecclus. [Sirach] xxvii. 8, xxxviii. 34). This

tardy mention, however, is merely accidental. The firing, probably also the glazing, of earthenware was practised very early by the Phenicians, who perhaps taught the handicraft to the Hebrews at an early time. Nothing is known of the arrangement of this kiln, or of that of the large kiln ("malben") used for firing bricks (II Sam. xii. 31; Jer. xliii. 9; Neh. iii. 14).

3. The Hebrews never practised smelting, as their country produced no ore; but they were acquainted with the process through their neighbors in Lebanon, where ore was mined. The large furnace for smelting was well known to them, and is frequently used as a metaphor. The Hebrew metalworkers, however, had smaller furnaces and crucibles; but, although various names have been handed down, it is not possible to distinguish between the different kinds referred to. "Kibshan" (Gen. xix. 28; Ex. ix. 8, 10; xix. 18) seems to designate the large furnace belching forth volumes of smoke. "Maẓref" is the goldsmiths' crucible (Prov. xvii. 3, xxvii. 21). "Kur" is likewise used for melting and refining gold (Prov. xvii. 3, xxvii. 21; comp. Wisdom iii. 6) and silver (Ezek. xxii. 18–22; Isa. xlviii. 10), but the same term is also used to designate the "iron furnace" ("kur ha-barzel"); *i.e.*, the furnace used for smelting iron ore (comp. Metals), always metaphorically employed to describe great trouble and misery (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The term "attun" occurs only in a single passage, in the story of Daniel (Dan. iii. 6 *et seq.*), and is used to denote the large furnace into which Daniel's friends were cast. It was a furnace for smelting, open at the top to admit of the ore being thrown in (comp. verse 23), with a mouth at the bottom for the escape of the molten material (comp. verse 26). "Attun" is probably adopted from the Assyrian. Finally, following the Targum, the expression "'alil" (Ps. xii. 7) is generally interpreted as meaning an oven or a crucible for smelting.

E. G. H. I. Be.

FURNITURE, HOUSEHOLD.—Biblical Data: In the East the house is not as important as in northern countries, since the climate permits an outdoor life in the widest sense of the term. The house is used chiefly as a shelter for the night and for sleeping, and during meals generally; but business of any kind is transacted on the street. The furniture, therefore, has always been very simple, a few pieces only being necessary to furnish the Hebrew home. According to II Kings iv. 10, four pieces were required in a room for a guest of honor: a bed, a chair, a table, and a lamp.

The Bed ("mishkab," "'eres," "miṭṭah"): The Palestinian of to-day, whether townsman or peasant, knows in general nothing of movable beds such as are used in the West. The poor man, wrapped in his mantle, lies on the floor like the Bedouin in his tent. The more wealthy spreads thin woolen quilts on the floor at night, rolling them up by day. The divan or bench spread with silken bolsters, which runs along one or more walls of the room, is also used as a couch at night. The same custom may have obtained in antiquity. It is known, however, that the ancient Hebrews were acquainted with the movable bed. Saul, for example, ordered David to be brought to him in his bed (I Sam. xix. 15; comp. II Kings iv. 10). Og's bedstead was made of iron (Deut. iii. 11); bedsteads of wood, ivory, and gold (*i.e.*, wooden bedsteads inlaid with ivory and gold), sent to the King of Egypt from Palestine either as gifts or as tribute, are mentioned as early as the El-Amarna tablets (thirteenth century B.C.). Hence also the Canaanites had such articles of luxury; and although the ancient Hebrews probably at first knew nothing of them, they were introduced among them later on. The prophet Amos censures the nobles and the wealthy for using beds inlaid with ivory (Amos vi. 4). Many kinds of coverings were spread upon these bedsteads; the poor contenting themselves with a coarse cloak or a goatskin, and the rich indulging in pillows and bolsters of Egyptian linen, damask, purple embroidered coverings, or costly rugs (*ib.* iii. 12; Prov. vii. 16; Cant. iii. 10), upon which, as is still customary in the East, the sleepers lay without removing their clothing.

This resting-place, therefore, was not a bed in the accepted sense of the word, but a couch, on which the old and the sick reclined in the daytime (Gen. xlvii. 31; I Sam. xix. 13 *et seq.*), and which served also at times as a seat during meals (Ezek. xxiii. 41). Such a couch-like seat may be referred to in I Sam. xx. 25. As it is not known whether it was customary to sit with the legs crossed under the body according to the Oriental fashion of to-day, or whether the legs were allowed to hang down as when one sits in a chair, no accurate idea can be formed as to the height or breadth of these couches. Later on, the custom of reclining during meals (Amos iii. 12, vi. 4) was introduced.

The simplest form of bed is represented by that used by the modern Egyptians, consisting of a latticed frame made of the ribs of palm-leaves and about 1½ feet high, or by the Sudanese angareb, with wooden frames 1½ feet in height, with ropes stretched lengthwise and crosswise, on which a mattress is laid. The pictures of Egyptian beds that have been preserved may give an idea of the beds used. Mosquito-netting (*κωνωπεῖον*) was probably introduced into Palestine during the Hellenistic period (Judith x. 4, xiii. 9, xvi. 19). As the bed took the place of the modern sofa, there was no other comfortable piece of furniture for sitting in or reclining upon except chairs.

The Chair: Nothing is known of the form of the chair ("kisse"). It may be assumed that, like the bed, it was similar to the Egyptian, although it may have resembled the small, low stools on which modern Orientals squat in the cafés. In any case chairs were necessary pieces of furniture among the ancient Hebrews, who sat during meals, and did not recline like the Greeks and Romans.

The Table: As its Hebrew name, "shulḥan," indicates, the table in its primitive form consisted of a round piece of leather spread on the ground. Along the edge were rings through which a rope was drawn, and by means of which, on the march, the table was hung like a bag from the saddle of the camel. When the Hebrews were settled in fixed abodes the piece of leather was superseded by a round mat woven of more substantial material, or was made of metal, and it was laid upon a low stool. Such tables are still in general use. With this kind of table, chairs were not used, but the people squatted on the ground, with the legs crossed. It is interesting to note that the table of showbread represented on the triumphal arch of Titus is only a little over a foot high (comp. I Macc. iv. 49). Higher tables necessitating chairs were, however, also used (I Sam. xx. 25; I Kings xiii. 20; comp. II Kings iv. 10).

The Lamp: Regarding lamps or candlesticks ("ner," "menorah") the discoveries at Tell al-Ḥasi, probably the ancient Lachish, furnish ample information (comp. the reports on the same, and the numerous illustrations in Flinders-Petrie, "Tell el-Hesy," London, 1891). As was the case in Greece and Rome, open bowls with beaks or earthen vessels with beaks were used, a lighted wick being placed in the beak ("pishtah"; Isa. xlii. 3, xliii. 17). Many current expressions—as, for example, "his lamp shall be put out" (Prov. xx. 20), meaning that he and his whole house shall perish (comp. Jer. xxv. 10; Prov. xiii. 9; Job xviii. 5, xxi. 17; I Kings xi. 36)—indicate that it was customary in ancient times to keep the lamp burning perpetually ("ner tamid"). The same custom still obtains among the fellaheen of Palestine. The phrase "he sleeps in the dark" is equivalent to saying that a person is ruined, not having even the smallest coin wherewith to buy oil.

The brazier, for warming apartments in the winter ("aḥ"; Jer. xxxvi. 22 *et seq.*), was perhaps not used in remote antiquity, but it was considered in later times a necessity in the houses of the nobles. The brazier is still used in the East.

See also BAKING; COOKERY.

E. G. H. I. BE.

Tables.

——**In Talmudic Times:** The dining-room in Talmudic times was usually provided with two tables: the dining-table ("shulḥan"), and a side-table ("delfiḳe," δελφική) on which the servants placed the dishes. The dining-table had three legs and a square base and probably a square top (Kil. xxii. 2). It was usually of wood; but sometimes it was made of pottery, marble, or metal (Tosef., Oh. xvi. 2; Kil. ii. 3, xii. 2, xiv. 1; Yer. Ber. 12a). Wooden tables were often provided with marble tops; occasionally the top was partly of wood, partly of marble (Kil. xxiii. 1). In later times it was customary to provide a small table for each person (Ber. 46b, end). Sometimes the tables were suspended by rings (B. B. 57b). Some tables could be taken apart ("shulḥan shel peraḳim"); in that case the parts were joined by hinges. The side-table had three carved legs, and was usually placed on a stand.

There were other pieces of furniture which occasionally served as tables. To these belong the "ṭabla" (Shab. 143a), a slab of wood, pottery, marble, metal, or glass; the "ṭarkas" (Tosef., Kelim, B. M. iii. 3), on which, it seems, the drinks were prepared ("ṭarkas" was used also to designate a sideboard, attached to the wall by hinges in order that it might be put up and down); and the "dahwinah" (Tosef., Kelim, B. M. v.), a board used to improvise a table at a wedding. Round pieces of leather or leather covers occasionally served as tables; they are still in use for this purpose among the Bedouins, who call them "sufrah."

Chairs.

In rabbinical literature chairs are designated by the three terms "kisse," "safsal," "ḳatedrah." "Kisse" designates usually a chair on a square framework, without arms or back, the seat consisting of several bars, usually three (Kelim xxii. 6). The "kisse ṭeraskal" (Num. R. xii. 49) was a three-legged chair having a seat of wood, or sometimes of leather (Kelim xxii. 7), which could be folded. "Safsal" designates a bench capable of seating several persons. It was especially adapted to public places, and was used in schools, baths, and hostelries. Usually it was made of wood, but sometimes also of stone, pottery, or glass. The ḳatedrah in certain cases had a reclining form, so that the occupant when seen from a distance seemed to be standing (comp. Ex. R. xliii. 11). To the ḳatedrah was attached a footstool ("sherafraf," "ipofodin," "kisse she-lifne ḳatedrah"; Kelim xxii. 3; Targ. Yer. Ex. xxiv. 10; Yer. Ḥag. ii. 77). The ḳatedrah was used mostly by women (comp. Ket. 59b). Mention may also be made of the night-chair ("asla"; Kelim xx. 10) and of litters and sedans, which constituted a part of the furniture. To these latter belonged the "appiryon" (φορεῖον), especially designed to carry the bride to the house of her husband. It was covered and closed by curtains. Its sides were made of large boards which were provided with four legs, sometimes with more (Tosef., Kelim, B. M. viii. 3).

Beds.

The term "miṭṭah" is used in rabbinical literature to denote both a bed and a couch for reclining at meals (Beẓah 22b; Tosef., Ber. v. 5; and many other passages). The beds were usually so wide that they could be occupied by three persons (comp. Nid. 61a). They were of wood, pottery, or glass. The bedstead consisted of four boards supported by four legs. At its head there were sometimes two poles from which curtains were suspended ("kilah"; Suk. 10b). Similar poles were also fixed at the foot. The bedding of the poor consisted usually of a mat ("maḥẓelet") of reeds or bulrushes (Suk. 19b). The rich used costly hides ("ḳaṭbulya"; Tosef., Shab. iii. 17; Kelim xxvi. 5). The beds were often so high that they could be reached only by footstools. There were also state beds, with footstools which are designated as "dargash" (Ned. 56a; see Maimonides' commentary on the Mishnah *ad loc.*). The couch for reclining at meals, called sometimes "aḳḳubiṭun" (= "accubitum"; Lev. R. vii. 11; Yalḳ., Num. 777), was provided with a back. Children's beds ("'arisah") were not essentially different from those of adults.

Chests.

Household articles were usually kept in a chest ("tebah") of wood, glass, or horn. The chests were either provided with eight legs or had projecting bases. The lid sometimes was fitted with a smaller lid through which small articles could be withdrawn (Kelim xvi. 7). The chest itself was often divided into compartments ("megirot"; Kelim xix. 7). Of the same material and dimensions was the "shiddah," which seems to have opened at the side. Its compartments were either fixed or in the form of drawers (Tosef., Kelim, B. M. viii. 1). The shiddah was fitted with wheels ("mukeni"; Kelim xviii. 2). The "migdal" was similar to the modern closet. The "kamṭara" was a receptacle for books and clothes, as was also the "kupsa," though it differed from the former in that it could be locked (Kelim xvi. 7).

Besides these boxes and chests there was a great variety of baskets, barrels, and casks in which the different articles of the household were kept.

Mirrors and Lamps.

Mirrors ("ma'rah," or "re'i") were usually made of metal (Tosef., Kelim, B. M. iv. 2); in later times there were also glass mirrors ("ispaḳlarya," "spaḳlarya"). There were hand-mirrors and wall-mirrors (Shab. 149a; Tosef., Shab. xviii. 6).

The primitive lamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more complicated one was the "ner," which consisted of an earthen pot provided with an opening at the top into which the oil was poured. On the edge of the pot was a wick-holder. The wick was made of flax, or of the fibers of other plants (Shab. ii. 3; Tosef., Shab. ix. 5). Occasionally utensils such as mugs, plates, etc., were used as lamps; but a special glass utensil called "'ashashit" was in more general use. Lamp-holders ("pamoṭ") were occasionally used. A holder which could support several lamps was called "menorah." Mention is made in the Mishnah of lamp-holders whose parts could be separated ("menorah shel ḥulyot"; Beẓah 22a). The term "menorah" designated also a candelabrum. The "puḳṭi" is sometimes mentioned as a lampholder (Tosef., Kelim, B. M. ii. 6) and sometimes as a lamp (Tosef., Shab. x. 7).

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S. S. I. Br.

FÜRST, ALEXANDER: German physician; born at Braunsberg April 15, 1844; died in Berlin May 25, 1898. He studied medicine at Königsberg, and took his degree at Berlin (1867). An assistant first in a private hospital at Schöneberg, near Berlin, and afterward in Dr. Schneller's ophthalmic institute at Danzig, he became a practising physician in Memel (1869). He served through the Franco-Prussian war as military physician, returning at its conclusion (1871) to Memel, where he was one of the founders of a small hospital, and where he also engaged in scientific work. Patients even from the interior of Russia came to him for ophthalmic treatment. He was the first to discover leprosy in East Prussia, and among the first there to treat granular inflammation of the eyes. The measures taken by the government to oppose the spread of these diseases were due to him. In 1884 he removed to Berlin, where he became a "people's doctor" in the best sense of the term.

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S. N. D.

FÜRST, JULIUS: German rabbi; born at Mannheim Nov. 14, 1826; died there Sept. 5, 1899. He received his secular education at the University of Heidelberg, and became rabbi at Endingen (1854), at Merchingen (1857), and district rabbi at Bayreuth (1858). In 1873 Fürst received a call as rabbi to Mayence, but in June of the same year returned to his native city, where for twenty years he was active as rabbi of the Klaussynagoge. His principal literary activity was in the province of Hebrew lexicography, and he has published on this subject many valuable essays in Rahmer's "Jüd. Lit.-Blatt," in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," in the "R. E. J.," in the "Monatsschrift," etc. He contributed to Winter and Wünsche's "Die Jüdische Literatur" the account of the Midrashim, Mekilta, Sifra, Sifre, Tanḥuma, and Yelammedenu. Beside many sermons Fürst published "Das Peinliche Rechtsverfahren im Jüdischen Alterthum: Ein Beitrag zur Entscheidung der Frage über Aufhebung der Todesstrafe" (Heidelberg, 1870), and "Glossarium Græco-Hebræum" (Strasburg, 1890). In the "Glossarium" Fürst treated of the Greek words in midrashic literature, showing a marked tendency toward ascribing to them a Greek origin.

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S.

FÜRST, JULIUS (pseudonym, **Alsari**: אלשרי, אלזארי): German Hebraist and Orientalist; born May 12, 1805, at Zerkowo, Prussia, where his father, Jacob, was darshan; died at Leipsic Feb. 9, 1873. Fürst studied at Berlin (where Hegel and Neander were among his teachers), Breslau, and Halle (at the latter place under Gesenius), taking his degree in 1832. He settled in Leipsic as privat-docent, lecturing on Chaldaic, Syriac, Hebrew grammar and literature, Biblical exegesis, etc. In 1864, on the completion of his twenty-fifth year as privat-docent, he received the title of "professor" from the Saxon state, and was honored by election to several scientific societies. Fürst wrote:

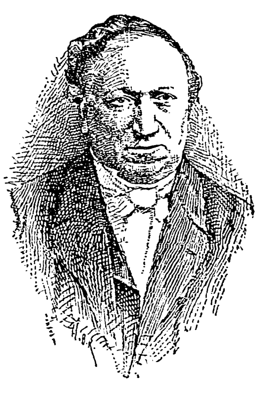
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Illustrierte Prachtbibel, comprising twenty-four books of Holy Scripture, with German translation and explanatory notes, Leipsic, 1874.

Fürst was the founder (1840) and editor of the weekly "Der Orient," the supplement of which, the "Literaturblatt," possesses great scientific value. In this and other periodicals he published many essays, criticisms, and scientific treatises. He also edited for some years the "Sabbathblatt," founded 1842. In addition he contributed to various works by other authors. Thus, for Zunz's Bible he translated the books of Daniel and Ezra (1838), and for Goldenthal's ראשון לציון (1845) wrote a treatise on the Talmudic explanation and interpretation of proper names. Franz Delitzsch's "Zur Gesch. der Jüdischen Poesie" (Leipsic, 1836) was largely inspired by Fürst.

The scientific value of Fürst's works has been disputed; some of them have become obsolete. The "Geschichte des Karäerthums" and the "Bibliotheca Judaica," however, are still indispensable reference-books.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 124, where a didactic poem of Fürst's, "Ḥok we-Emunah," composed "from his 14th–22d year," is mentioned, and which is not otherwise known; Fürst, *Bibl. Jud.* i. 306 *et seq.*; Hilberg, *Illustrierte Monatshefte*, i. 133 *et seq.*; Steinschneider, *Hebr. Bibl.* xiii. 140.

S. H. B.

FÜRST, LIVIUS: German physician; born at Leipsic May 27, 1840; son of the Orientalist Julius Fürst. Livius Fürst studied at the universities of Jena and Leipsic, graduating as doctor of medicine in 1864. After a postgraduate course at the universities of Prague and Vienna he returned to Leipsic, where he established himself as a physician, making a specialty of pediatrics. From 1865 to 1886 he was director of the children's dispensary of the university of that city. He took part in the wars of 1866 and 1870–71, during the first as department surgeon in a hospital in his native town, and during the latter as field-surgeon. In 1871 he became privat-docent in the University of Leipsic, lecturing on gynecology, pediatrics, and vaccination. He received the title of "Sanitätsrat" in 1877. After a prolonged tour of study through Germany, Belgium, Holland, and Italy he founded (1878) in Leipsic a laboratory for animal lymph. Resigning his position at the university in 1889, he moved some years later to Berlin, where he is still (1903) practising.

Fürst is a prolific writer on pediatrics, gynecology, vaccination, and hygiene, and has published numerous essays in the medical journals. Among them may be mentioned: "Die Maass- und Neigungsverhältnisse des Männlichen und Weiblichen Beckens," Leipsic, 1875; "Die Häusliche Krankenpflege mit Besonderer Berücksichtigung des Kindes," *ib.* 1892; "Die Künstliche Ernährung des Kindes im Ersten Lebensjahre," 2d ed., Berlin, 1895; "Das Kind und Seine Pflege im Gesunden und Kranken Zustande," 5th ed., Leipsic, 1897; "Die Pathologie der Schutzpockenimpfung," Berlin, 1896; "Taschenbuch der Harnanalyse," Basel and Leipsic, 1897; "Vademecum der Weiblichen Gesundheitspflege," Würzburg, 1898; "Lexikon der Kinderkrankheiten und der Kindererziehung" (the latter part by Hans Suck), Berlin, 1900. In 1879 he published in Leipsic a book of fairy-tales, entitled "Märchendichtungen."

His two daughters, **Else Fürst** (born at Leipsic June 25, 1873) and **Helene Fürst** (born at Leipsic Nov. 25, 1877), have become prominent in artistic circles, the former as a sculptress and the latter as a violinist.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FÜRSTENFELD: Town in Styria, Austria. Jews began to settle there in 1278, Rudolph of Habsburg having granted (1277) to its inhabitants the usual franchises and rights of trade, and confirmed to the Jews the letter of privileges granted them on July 1, 1244, by Duke Frederick. The Jews enjoyed these privileges but a short time, for in 1312 a persecution occurred at Fürstenfeld, the report having been spread that the Jews had butchered Christian children and had desecrated the host. When the additional report was published that the Jews of Judenburg had decided to murder all the Christians on Christmas night, the mob fell upon the Jews and massacred them, many being burned at the stake and but few escaping. In 1496 all Jews were expelled from Styria. Only a few are now living at Fürstenfeld.

G. S. Mu.

FÜRSTENTHAL, JACOB RAPHAEL (or RAPHAEL JACOB): German poet, translator, and Hebrew writer; born in Glogau 1781; died at Breslau Feb. 16, 1855. Fürstenthal's attention was directed chiefly toward the modernization of Jewish religious services, both in and out of the synagogue, and to this end he translated into German the most important liturgical books. These versions became very popular among the German Jews; and, in spite of many subsequent translations, they have retained their popularity to the present time. To some of them, as, for instance, the Penitential Prayers, he added excellent Hebrew commentaries. Furthermore, he did much creditable work in philosophical and exegetical literature. His German translations of and Hebrew commentaries to the "Moreh Nebukim" of Moses Maimonides and the "Ḥobot ha-Lebabot" of Baḥya ibn Paḳuda, and especially his large Hebrew commentary to the whole Bible, evidence his great versatility in Talmudic and Midrashic literature.

As Translator.

National Hebrew Poet.

Fürstenthal's main importance, however, lies in his activity as a national Hebrew poet. His poetic productions have a genuine classic ring, and are distinguished by elegance of diction, richness of thought, and true, unaffected national feeling. His power shows itself at its height in his "Song on Zion" ("Ha-Meassef," 1810, iv. 37), which is considered the best of his numerous poems. In German, too, Fürstenthal has shown remarkable poetic talent in his rhythmical translations of various piyyuṭim, as, for example, his translation of the "pizmon" 'לך ד' הצדקה וכו in the minḥah prayer for the Day of Atonement.

Works.

The following is a complete list of Fürstenthal's writings in their chronological order: various contributions to "Ha-Meassef," 1810–11; contributions to "Resise ha-Meliẓah," a collection of poems and epigrams, Breslau, 1820–22; "Paradigmen der Hebräischen Conjugationen und Declinationen," *ib.* 1826; Seliḥot, translated into German together with a Hebrew commentary ("Meṭib Safah"), to which is added a description (in German) of the service of the high priest in the Sanctuary on the Day of Atonement, *ib.* 1826; "Ha-Meassef," containing Hebrew and German poems, mostly his own, *ib.* 1829, 1832; "Dabar be-'Itto," an ode in German and Hebrew written on the cessation of an epidemic of cholera, *ib.* 1832; "Das Judenthum in Staatsbürgerlicher Beziehung," *ib.* 1832; "Rabbinische Anthologie," *ib.* 1834; "Die Männer Gottes, oder Biblische Charakteristik," a translation of M. B. Friedenthal's "Yesod ha-Dat," Berlin, 1835; German translation of the "Ḥobot ha-Lebabot," with a Hebrew commentary ("Or la-Yesharim"), Breslau, 1835; "Ebel Yaḥid," an elegy on the death of Akiba Eger, *ib.* 1838; German translation of the "Moreh Nebukim," with a Hebrew commentary (first part only), Krotoschin, 1839 (an appendix to this work was published by Fürstenthal, Leipsic, 1839); Bible, under the general title "Or le-Yisrael," with Hebrew commentary ("Bi'ur we-Som Sekel"), Krotoschin, 1839-43; German translation of "Ḳol Sason," liturgies for Purim and the fast of Esther, containing also a supercommentary ("Pittuḥe Ḥotam") to the commentary of Abraham ibn Ezra on the Book of Esther, *ib.* 1840 (2d ed., *ib.* 1845); "Mazkeret Ahabah," poem by B. Schweitzer, metrically translated into German, Breslau, 1841; "Tenubot Sadeh," poems and epigrams by S. N. Rosenfeld, translated into German, *ib.* 1842; "Das Jüdische Traditionswesen," a translation of Maimonides' introduction to the Mishnah, with explanatory annotations, *ib.* 1842; German translation of "Ma'aneh Lashon," Krotoschin, 1844; "Menorat ha-Ma'or" by Isaac Aboab, German translation (completed by Benzion Behrend), 3 vols., *ib.* 1844–48; German translation of "Ḳol Beki," liturgy for the Ninth of Ab, with a history of the destruction of the Temple, 2d ed., *ib.* 1845; German translation of Maḥzor for all festivals, under the general title "Minḥah Ḥadashah," 3 vols., *ib.* 1845.

BIBLIOGRAPHY; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 103, 106, Leipsic, 1836; *Allg. Zeit. des Jud.* 1855, p. 121; Geiger's *Jüd. Zeit.* v. 2.

H. M.

S.

FÜRSTENTHAL, JOHANN AUGUST L.:

German jurisconsult of the first half of the nineteenth century; a brother of Jacob Raphael Fürstenthal. He embraced Christianity. He was the author of numerous works and monographs on Roman and commercial law, and jurisprudence in general, of which the following may be mentioned: "Realencyclopädie des Gesammten in Deutschland Geltenden Allgemeinen Rechtes" (Berlin, 1826–27); "Lehrbuch des Preussischen Civil- und Criminalprocesses" (Königsberg, 1827–28); "Corpus Juris Civilis, Canonici et Germanici Reconcinnatum," etc. (Berlin, 1828); "Corpus Juris Academicum" (Berlin, 1829); "Handbuch über die Departements-, Kreis- und Communal-Verwaltung der Neumark und der Dazu Incorporirten Lande" (Berlin, 1831).

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 308 *et seq.*

S. A. M. F.

FURTADO, ABRAHAM:

French politician; born at London 1756; died at Bordeaux Jan. 29, 1816. His parents were members of a Portuguese Marano family, and resided first in Lisbon. During the earthquake which destroyed that city in 1755 his father was killed, but his mother escaped and went to London, where she openly embraced Judaism. A year after the birth of Abraham she removed to Bayonne, and later to Bordeaux, where Furtado was educated. For a short time he followed a mercantile career, but soon turned his attention to the sale of land. His leisure hours he applied to scientific researches. When in 1789 Malesherbes convened a commission of Jews to consider proposals for the improvement of their condition, Furtado and Gradis were called as members from the south of France, Cerf-Berr and Isaac Berr from the north. Furtado's friendship with the Girondists caused his exile (1793) and the confiscation of his property. The fall of the terrorists made it possible for him to return to Bordeaux.

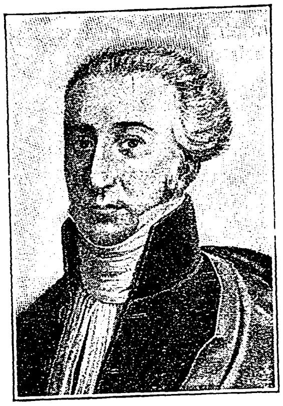

Abraham Furtado.

When in 1806 Napoleon summoned to Paris one hundred of the leading Jews for consultation, Furtado was among them, and was elected president of this body, which became known as the "Assembly of Notables." Its deliberations led to the convening of the Sanhedrin, which opened Feb. 9, 1807; on this occasion Furtado acted as speaker for the committee appointed to draw up resolutions.

When the Sanhedrin was suddenly dissolved, and the Assembly of Notables reconvened, Furtado acted as its secretary, but eventually returned to Bordeaux. When Napoleon's power was overthrown in 1814, Furtado joined the royalists, but refused a political position during the Hundred Days. In 1815 he was appointed treasurer of the city of Bordeaux by Louis XVIII., and held the position until his sudden death in the following year.

The works he left were incomplete. Furtado was the founder of a well-known French family.

BIBLIOGRAPHY: Michel Berr, *Eloge d'Abraham Furtado*, Paris, 1817; Spazier, in *Gallerie der Ausgezeichnetsten Israeliten Aller Jahrhunderte*, pp. 40 *et seq.*, Stuttgart, 1834; Grätz, *Gesch. der Juden*, Leipsic, 1900, xi., *s.v.*; idem, *History of the Jews*, Philadelphia, 1898, v., *s.v.*

E. C. F. T. H.

FURTADO, AUGUSTE: French banker; born at St. Esprit April 11, 1797; died at Bayonne May 20, 1883. He was a descendant of a Portuguese family, and a nephew of Abraham Furtado, president of Napoleon's Assembly of Jewish Notables. From 1831 to 1871, with but little interruption, he was a member of the municipal council of Bayonne (1831-51 and 1855-71), serving twice as mayor (1851 and 1869). He was a member of the chamber of commerce (1859-78), and its vice-president in 1878; and was administrator of the Bayonne branch of the Bank of France from 1861 up to the time of his death. In 1851 he became chevalier of the Legion of Honor; in 1879 officier de l'Académie, and officier de l'Instruction Publique. He took an active share in Jewish matters, and was president of the Jewish consistory of Bayonne from 1846 to the end of his life. With him the family of Furtado, which had taken so prominent a part in the history of France, and especially in French Judaism, became extinct.

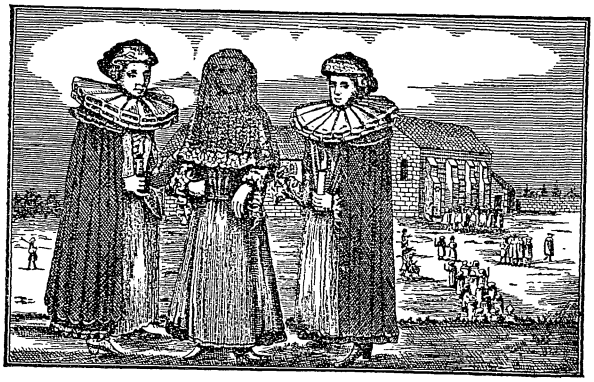

Jewesses of Fürth in 1705.

(After an old engraving.)

Bibliography: *Archives Israélites*, 1883, pp. 174-177.

S. A. R.

FURTADO-HEINE, CÉCILE CHARLOTTE: French philanthropist; born at Paris 1821; died at Rocquencourt (Seine-et-Oise) 1896. Her ancestors on both sides were prominent in French politics. She married Charles Heine, the cousin of the poet, and at her husband's death inherited his large fortune.

Among the more important of her numerous charitable works were the equipment and maintenance of an ambulance service in Paris during the Franco-Prussian war and the establishment of a dispensary for children in one of the Jewish quarters. She was a most liberal supporter of the Pasteur Institute. In 1896 she established a hospital with accommodations for one hundred children. She also endowed at Nice a sanitarium for convalescent officers of the French army.

In 1896 the president of the French republic conferred upon her the order of the Legion of Honor.

Bibliography: *Nouveau Larousse*, Paris, 1903, *s.v.*

E. C. F. T. H.

FÜRTH: City of Bavaria, Germany. On April 17, 1528, George the Pious, Margrave of Ansbach, permitted two Jews, Perman and Uriel Wolff, to settle under his protection at Fürth, which was in his territory; and in 1553 the Prince Bishop of Bamberg permitted three Jewish families—probably emigrants from Old Bavaria—to settle at Fürth on a piece of property belonging to the provost of the Bamberg cathedral. The free imperial city of Nuremberg, which had expelled its Jews in 1499, vainly protested against the settlement of a Jewish community in its vicinity; Jews continued to come to Fürth; and after their expulsion from Vienna in 1670, the Bavarian city became more and more a place of refuge for the banished. The two communities which gradually developed in Bamberg and Ansbach were bound together by common internal interests, and tended more and more to fuse into one, especially after 1690.

Early Settlements.

Owing to the rivalry between Bamberg and Ansbach, which manifested itself in part in the granting of privileges to the Jews, the condition of the latter at Fürth was better than elsewhere in the country. Moreover, on March 2, 1719, the cathedral provost of Bamberg confirmed the Jews in all their privileges, and in addition allowed them to send two Jewish representatives to the city council. For these privileges the Jews paid protection-money amounting in the aggregate to 2,500 florins yearly, which sum by 1754 was increased to 4,500 florins. The few Jews who belonged to the Margrave of Ansbach, and who in 1719 passed under the rule of the cathedral provost of Bamberg, paid their lord a yearly protection-tax of 10 florins per family.

Internal Affairs.

The Jewish community of Fürth formed an independent body with a republican constitution. It was governed by a senate consisting of twenty-one men, from among whom were chosen the "barnossen" (= "parnasim")—that is, the heads of the congregation—who alternated every month in occupying the honorary position of president of the congregation. For policing and in all matters of discipline the senate had to draw upon the support of the civil government. A foreign Jew was admitted to the body only with the consent of the members, but the community was not limited to a certain number, as was elsewhere the case (see Familianten-gesetz). The judicial organization, at the head of which was the chief rabbi, was distinguished from that in other communities by the fact that an appeal from a decision of a Jewish court was not carried to the superior Christian government, but to other rabbinical courts of the second or even third instance. In 1728 the senate passed a set of laws which regulated not only the religious but even the social life of the community.

The happy condition of the Jews caused the rapid growth and prosperity of the community and city. At the beginning of the eighteenth century there were from 350 to 400 taxable Jewish families, of whom 100 were house-owners; while at the end of the century the community probably numbered 3,000 members. These Jews had commercial relations with many German courts, were engaged to a great extent in manufactures, and monopolized banking. Dohm, in his "Ueber die Bürgerliche Verbesserung der Juden," cites the Jewish community of Fürth as an instance of the fact that those localities are prosperous where Jews are not oppressed.

Some Jews became the financial agents of the princes, and Court Jews acquired political influence with the margraves of Ansbach. The most famous of the court Jews was Elkan **Fränkel,** son of Enoch Levi of Vienna; he was the victim of a court intrigue and of his own ambition, dragging with him in his fall his brother, the cabalist Hirsch Fränkel (1712). In the eighteenth century the family of Gabriel Fränkel—court purveyor and banker—at Fürth carried on very extensive commercial transactions with the Margrave of Ansbach. A favorite of this same prince and a resident of his court was Isaac Nathan, who met with a fate similar to Elkan Fränkel's. Among the later court agents who were preferred by the margraves as financiers and business agents, mention may be made of Meïr Berlin, great-grandfather of Samuel Berlin, the privy councilor at Fürth.

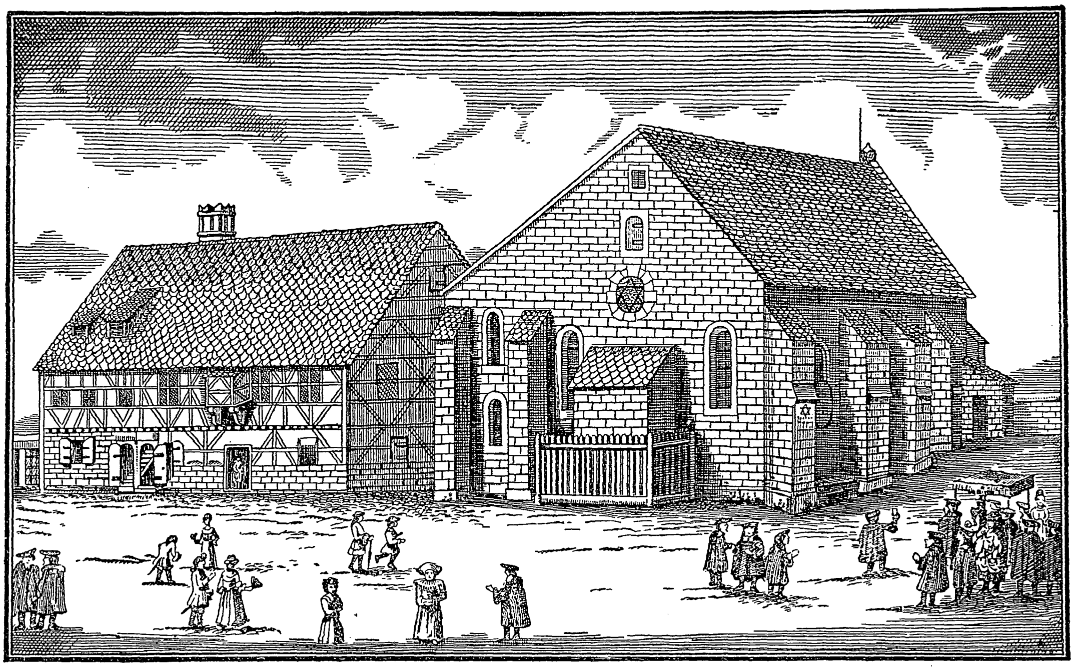

The Old and New Synagogues at Fürth in 1705.
(After an engraving by J. A. Boener.)

Rabbis and Institutions. The community at Fürth was a center of Jewish learning. Young men came from all quarters to study at its Talmudic school; and numerous works issued from the printing-press established there in 1690. The fame of Fürth rests chiefly upon its learned rabbis, of whom a list follows, as nearly as possible in chronological order:

Simson ben Joseph; Menahem Man Ashkenazi (d. 1655); Aaron Samuel Kaidanower (c. 1660); Meïr ben Asher ha-Levi (d. 1683); Wolf ben Meïr of Buczacz; Samuel of Wodzislaw (1691-94); Eliezer ben Mordecai Heilprin (d. 1700); Bärmann Fränkel (1700-08); Baruch Rapoport (1710-46); David Strauss (d. 1762); Joseph Steinhart (d. 1776); Hirsch Janow (d. 1785); Meshullam Zalman Cohn (d. 1819); Isaac Löwi (1830-73); Dr. Neubürger, who entered office in 1875, and who is still (1903) officiating.

The chief synagogue ("Altschul"), which stands in a venerable courtyard, was built in 1616–17 and entirely renovated in 1865. It contains many valuable memorials of the Viennese exiles who settled at Fürth. The other principal synagogue ("Kaalschule") was founded in 1697; besides there are a number of smaller synagogues. The cemetery is mentioned as early as 1604, and contains many interesting tombstones; further burials therein will, it is thought, soon be prohibited. The old hospital, dating from the middle of the seventeenth century, was replaced by a new one in 1846. The orphan asylum, founded by Israel Lichtenstadt of Prague in 1763, is the oldest institution of its kind in Germany, and has received a number of rich endowments. The Jewish high school ("Bürgerschule") was opened in 1863. There are funds for the support of small congregations and poor students.

In the course of the first half of the nineteenth century, when the community of Fürth made great advances in trade and manufacturing—especially in the production and export of toys, mirrors, and bronzes—Fürth was called "Little Jerusalem." Among its many prominent Jewish citizens are the following:

Simon Königswarter, banker, and his son Dr. Wilhelm Königswarter, honorary freemen of the city, both of whom liberally endowed institutions of all sects; Dr. Grünsfeld, who became a lawyer in 1834, and was the first Jew to follow this profession

Prominent Citizens.

in Bavaria; Dr. David Morgenstern, first Jewish deputy (1849) to the Bavarian Diet; Solomon Berolzheimer, the first Jew to hold a position in the municipal administration of Fürth, and, later on, member of the county board ("Landrath"); David Ottensoser, a well-known Hebraist; Dr. Ortenau, notary and auditor for the militia; Dr. Brentano, principal of the royal commercial and industrial school. In 1878 there were no less than four Jewish members of the magistracy and eleven Jewish representatives of the city. Dr. Landmann was for several sessions president of the entire body of representatives.

Recently Nuremberg has developed into a powerful commercial rival of Fürth; and, in consequence, the community which about 1870, when it had reached its highest development, numbered 3,300 souls, has been reduced to about 3,000. Nevertheless the Jewish community of Fürth still occupies a prominent place among the German congregations.

Bibliography: Würfel, *Historische Nachricht von der Judengemeinde Fürth*, 1754; Saueracker, *Gesch. von Fürth*, 1786; Fronmüller, *Chronik der Stadt Fürth*, 1872; Sax, *Die Synagoge in Fürth*: S. Haenle, *Gesch. der Juden im Ehemaligen Fürstentum Ansbach*, 1867; H. Barbeck, *Gesch. der Juden in Nürnberg und Fürth*, 1878; Löwenstein, *Memorbücher*, in *Zeitschrift für Gesch. der Juden in Deutschland*, i.-ii.; D. Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, 1889; A. Eckstein, *Zur Gesch. der Juden in Fürth*, in *Allg. Zeitung des Judenthums*, 1894; B. Ziemlich, *Eine Bücherconfiscation zu Fürth Anno 1712*, in *Kaufmann Gedenkbuch*, 1900; *Hebr. Bibl.* 1868, 1878; *Monatsschrift*, 1873, 1898, 1900; M. Brann, *Eine Sammlung Fürther Grabschriften*, in *Kaufmann Gedenkbuch*, pp. 385 *et seq.*

D. A. E.

FÜRTH, MEYER B. ELHANAN: German writer and teacher, who belonged only in a restricted sense to the school of the Meassefim, for he was a conservative and wrote against Reform and reformers. He annotated a mathematical work by Abraham Joseph Mentz (Mayence) that had appeared in Berlin in 1775, and wrote the following Hebrew and German works: "Anfangsgründe der Algebra," Leipsic, 1806–08; "Entwurf zur Selbstverständniss Eines Immerwährenden Kalenders," *ibid.*, 1810; "Parpera'ot la-Ḥokmah," a commentary on the "Sefer 'Ibronot" (first published by Seb. Münster), with German transl., Dessau, 1811; "Shelemut we-Ẓurat ha-Nefesh," Moses Mendelssohn's "Ueber die Seele," with a commentary in refutation of Mendelssohn's views, *ib.* 1810; "Kebod Elohim," a polemic against the Reform movement, German ed., *ib.* 1812; "Dibre Yosher," a polemic against I. Wolf and G. Salomon's book "Der Charakter des Judenthums," and against the latter's "Selimas Stunden der Weihe," in Judæo-German, *ib.* 1818; "Freimüthige Gedanken," a portion of the preceding work in German, *ib.* 1818; "Yir'at Shamayim," a commentary to Maimonides' "Yad," Ḳiddush ha-Ḥodesh, together with Scriptural comments and novellæ, *ib.* 1820–21.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1697; Fürst, *Bibl. Jud.* i. 310; Zeitlin, *Bibl. Post-Mendels.* p. 107.

S. H. B.

G

GABBAI (lit. "receiver"): Tax-collector; in modern usage, treasurer of a synagogue. In Talmudic times the alms of the congregation appear to have been collected by two persons (B. B. 8b), but the term "gabbai" seems to have been restricted to publicans or tax-gatherers. A pious man who became gabbai or tax-gatherer was expelled from the company of other students of the Law (Yer. Dem. ii. 23a). According to E. Hatch ("Organization of the Christian Church," Oxford, 1888), the office of bishop in the Christian Church was derived from the treasurer of the synagogue, whose duties are now performed by the person known as "gabbai." Certain persons in the Middle Ages adopted the term as a surname, as Azan del Gabay at Tudela (1367; Jacobs, "Sources," p. 90), and Abraham Gabbai at Bristol (1194; *idem*, "Jews of Angevin England," pp. 347, 371).

In more recent times the chief function of the gabbai among the Sephardim was to apportion the Finta among the seat-holders of a congregation.

E. C. J.

GABBAI: A family the members of which were found in Spain in the fifteenth century, and in Italy and the Levant from the seventeenth onward.

Abraham Gabbai (Ysidro): Ḥakam in Amsterdam, later in Surinam; died before 1757. He wrote a cabalistic poem on the azharot entitled "Yad Abraham," which his wife, Sarah Ysidro, had printed, and which Abraham J. Basan published (Amsterdam, 1757). Gabbai-Ysidro also wrote "Sermon Predicado Neste K. K. de Talmud Torah . . . em Sab. Wajikra é Ros Hodes" (Amsterdam, 1724).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48; Fürst, *Bibl. Jud.* iii. 539.

K. M. K.

Abraham ben Jedidiah Gabbai: Printer of Smyrna in the seventeenth century; probably born at Leghorn, where his father opened a printing establishment about 1650. From there the latter removed to Florence, and then to Smyrna, where Abraham directed the business from 1659 to 1680. During these twenty-one years he published thirteen works, the last of which was "Gufe Halakot," by Solomon Algazi (1680).

Bibliography: Steinschneider and Cassel. *Jüdische Typographie*; Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889; Fürst, *Bibl. Jud.* i. 311.

J. M. Sel.

Ezekiel Gabbai: Turkish official and author; grandson of Ezekiel Gabbai; born at Constantinople 1825; died there 1848. He was at first an official at the Ministry of Public Instruction, and subsequently president of the Criminal Court. As founder and editor of "El Jornal Israelith" (1860), one of the first Judæo-Spanish papers of Constantinople, he introduced many reforms into the community of that city. He is the author of "The Organic Statute of the Jewish Nation in Turkey" (in Turkish), a work that has been incorporated in the Ottoman Civil Code. He also translated the Ottoman Penal Code into Judæo-Spanish. One of his sons, **Isaac Gabbai,** continues the publication of "El Jornal Israélith" under the title "El Telegrafo."

Bibliography: M. Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman.*

s. M. Fr.

Isaac ben Solomon ibn Gabbai: Talmudic scholar; flourished at Leghorn in the seventeenth century. He was the author of a commentary on the Mishnah, entitled "Kaf Naḥat," published, together with the text, at Venice in 1614. Gabbai drew most of his explanations from Rashi and Maimonides. He also wrote a commentary of the same name on Pirḳe Abot (Altona, 1779).

Bibliography: Wolf, *Bibl. Hebr.* i. 652, iii. 559; Steinschneider, *Cat. Bodl.* col. 1110; Fürst, *Bibl. Jud.* i. 311; Bartolocci, *Bibl. Rab.* iii. 893.

D. M. Sel.

Jedidiah ben Isaac Gabbai: Italian printer of the seventeenth century. In 1650 Gabbai established a printing-press at Leghorn under the name "La Stampa del Caf Nahat," in honor of his father's work entitled "Kaf Naḥat." The first work to issue from his press was the "azharot" of Ibn Gabirol and Isaac b. Reuben of Barcelona (1650). The title-page bears the device of three crowns with the inscription "Sheloshah Ketarim." In 1658 he printed the "Keneset ha-Gedolah" on the Shulḥan 'Aruk, Oraḥ Ḥayyim. In 1659 Gabbai removed to Smyrna, where, in partnership with his son **Abraham Gabbai,** he published Manasseh b. Israel's "Miḳweh Yisrael" and "Apologia por la Noble Nacion de los Judios," a Spanish translation of Edward Nicholas' work. Thereafter he left the business entirely in the hands of his son.

Bibliography: Fürst, *Bibl. Jud.* i. 311; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889.

J. M. Sel.

Meïr b. Ezekiel ibn Gabbai: Cabalist; born in Spain toward the end of 1480; lived probably in the East. He complained in his twenty-seventh year that he had to work hard to support himself and his family (see end of "Tola'at Ya'aḳob"). He was an enthusiastic cabalist, noted for thorough mastery of the whole cabalistic lore, the most important points of which he, as far as can be judged now, was the first of his generation to treat systematically. He must be regarded, therefore, as the precursor of Moses Cordovero and Isaac Luria. His first work, completed in 1507 and held in high regard, was "Tola'at Ya'aḳob," a cabalistic exposition of the prayer ritual. His chief work, which he finished Dec. 22, 1530, after having spent eight years on it, was "Mar'ot Elohim," in which he expounds in detail his cabalistic system, making a close study of Maimonides in order the better to refute him. In 1539 he wrote an exposition and defense of the Sefirot under the title "Derek Emunah," in answer to his pupil Joseph ha-Levi, who had questioned him in regard to his doctrine of the Sefirot, Gabbai basing his work on Azriel's "Perush 'Eser Sefirot."

Gabbai regarded the Zohar as the canonical book of the Cabala. His system is tinged with pantheism. God Himself, as the first cause of all causes, can neither be conceived nor cognized, and can not even be mentioned; the name "En Sof" (Infinite) is a mere makeshift. Even the Keter Elyon, the first Sefirah, can not be conceived or imagined; it is coeternal with the En Sof, although only its effect; it is what is called in Scripture "His Name." By means of it the other sefirot emanated from God, being the various manifestations through which the Godhead makes Himself cognizable. To them the prayers are addressed, and they are intended in the different designations of God, whose relation to them is the same as that of the soul to the body.

The other emanations are the seven "hekalot," which proceed from the sefirot, and represent in a way the feminine world as contrasted with the masculine world of the sefirot; they are the real vessels of the further development of the world. This emanation of the world from God constitutes the "glory of God." The consciousness of dependence on God, with the striving toward Him in order to be united and become one with Him, and thereby to acknowledge His unity and effect its realization, is the "yiḥud," "the conscious union with God," which is the final aim of the world. Man, a reflection of the highest "hekal," unites in his soul the rays of all the sefirot, and in himself in general as microcosm all the basic elements of being. His soul therefore is in connection with the upper world, which it is able to influence and stimulate by its actions and aspirations; for everything that happens in this world reaches in wave-like circles to the uppermost regions. By recognizing and fulfilling the religious and moral precepts man advances the harmony and union of the various grades of creatures, and succeeds in performing his task in life—the bringing about of the "yiḥud."

Gabbai's son **Ḥayyim** was also a cabalist: and his son-in-law Senior ben Judah Falcon published Gabbai's first two books after his death, the "Tola'at Ya'aḳob" with the aid of Abraham Reyna at Constantinople in 1560, and "Mar'ot Elohim" at Venice in 1567.

K. P. B.

Mordecai Gabbai: Italian physician; born at Rome 1651. Mordecai and his whole family were baptized on Feb. 14, 1683.

Nathan Gabbai of Tudela: Farmer-general of the taxes and tolls of the kingdom of Navarre from 1391 to 1407, for a time together with Juze Orabuena and Judah Levi of Estella. In 1391 they paid 72,000 livres for their privilege, the king remitting 2,000 livres of this sum on account of the poor returns. In 1392 the king empowered Gabbai and Orabuena to apportion the taxes of the Jewish communities of the country. Like other tax-farmers, Gabbai supplied the king with grain, etc.

Bibliography: Jacobs, *Sources*, Nos. 1532, 1545, 1560, 1586; Kayserling, *Gesch. der Juden in Spanien*, i. 59.

To the same family belong **David Gabbai,** who in 1422 leased the estate of Camarati from Nuno Alvares Pereira, one of the greatest Portuguese generals ("Elucidario," i. 307); and **Moses Gabbai,** who was related by marriage to Simeon Duran, and who left Navarre in 1391, and went to Honein (Simeon Duran, Responsa, i. 26b).

Samuel Gabbai: Italian physician of the seventeenth century; father of Mordecai Gabbai and a descendant of the Spaniard Isaac Gabbai. During the plague which raged at Rome in 1656–57 Gabbai and his father showed extraordinary self-sacrifice in tending the afflicted.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 268, 288.

M. K.

Shem-Ṭob Gabbai: A rabbinical author; lived at Jerusalem in the middle of the eighteenth century. He was a pupil of Ḥayyim ibn Aṭṭar, and author of a collection of sermons entitled "Ṭob wa-Ḥesed." **Nissim Gabbai,** also a rabbinical author, lived at Jerusalem toward the end of the eighteenth century. To him is attributed a volume of responsa in Hebrew entitled "Peah Negeb" (Salonica, 1873).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, pp. 39, 93; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

G. M. FR.

Solomon ben David Gabbai: Turkish scholar; lived at Constantinople in the seventeenth century. He was the author of an unpublished philosophical work entitled "Ta'alumot Ḥokmah," consisting of six treatises: (1) on the knowledge of God; (2) on abstract ideas; (3) on the spheres; (4) on the elements; (5) on the immortality of the soul; and (6) on the unity of God. Joshua Benveniste in his "Ozne Yehoshua'" quotes Gabbai frequently.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 312; Benjacob, *Oẓar ha-Sefarim*, p. 658.

M. SEL.

GABBATHA or GABATHA: 1. Town corresponding to the Biblical "Gibeah," mentioned in the Septuagint (I Chron. xii. 3), in Josephus ("Ant." v. 1, § 29; vi. 4, §§ 2, 6), and in the "Onomastica Sacra" of Eusebius and of Jerome. In the last-named it answers to "Geba" and "Gibbethon" also. Both "Onomastica" (ed. Lagarde, 128, 17; 246, 53) mention a town named "Gabbatha" existing in their time in the district of Sepphoris near Legeon in the great plain. They also refer to another east of the Daroma, and to a third about twelve miles from Eleutheropolis, southwest of Judea (*ib.* 128, 32; 246, 67). Near the last-named Gabbatha the tomb of the prophet Habakkuk used to be pointed out. This, according to the same "Onomastica" (109, 19; 120, 15; 256, 3; 270, 35), was situated near Keilah—a statement which corresponds with the foregoing one, considering the relative positions of Eleutheropolis and Keilah. The frontier town Gebath, mentioned several times in the Talmud in connection with Antipatris (Sanh. 94b; Yeb. 62b; Yer. Meg. i. 70a; Ḳid. 57b), is probably identical with Gabbatha near Eleutheropolis.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 199; Boettger, *Top.-Hist. Lex. zu Josephus*, p. 120.

2. According to John xix. 13, the Hebrew (properly the Aramaic) name of the place called *Λιθόστρωτον* ("the Pavement"), situated in front of the pretorium in Jerusalem, where Pilate delivered the final judgment upon Jesus. According to Philo ("Legatio ad Caium," § 38, ed. Mangey, ii. 589 *et seq.*) and Josephus ("B. J." ii. 14, § 8; 15, § 5), Herod's palace served as the pretorium for the procurator during his stay in Jerusalem. "The Pavement" was perhaps the only paved place in the city (it was constructed under Agrippa II.; see Josephus, "Ant." xx. 9, § 7), and may have received its name for this reason. "Gabbatha," however—derived either from גבעה ("hill") or from גבתא ("back")—does not correspond to the Greek name, and may have designated another part of the upper city, near the royal palace.

BIBLIOGRAPHY: Commentaries on *John xix. 13*; Barnabé, *Le Pretoire de Pilate*.

G. A. BÜCH.

GABES TUNISIA. See TUNIS.

GABIROL, SOLOMON IBN. See IBN GABIROL, SOLOMON.

GABISHON, ABRAHAM BEN JACOB: Algerian physician and scholar; descended from a Granada family; died at Tlemçen in 1605. He established himself as a physician in 1574 at Algiers, where he acquired a large practise. Gabishon was the author of a commentary on Proverbs, entitled "'Omer ha-Shikḥah," in which Meiri and Levi ben Gershon are chiefly quoted. Well versed in Arabic literature, Gabishon often cites Arabic proverbs which materially elucidate the Biblical text. Appended to this work are some of his didactic poems, annotated by his son Jacob, and some poems by his grandson Abraham. Gabishon is very highly praised by Solomon ben Ẓemaḥ Duran in the approbation to the work. It was published at Leghorn in 1748 by a descendant of his (also named "Abraham"), in fulfilment of a vow made in 1740 on the death of his two sons by the plague.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4226; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 134; Fuenn, *Keneset Yisrael*, p. 17; Bloch, *Inscriptions Tumulaires*, p. 17.

G. I. BR.

GABRIEL (גבריאל, *Γαβριήλ*, "man of God"): With Michael, Gabriel is mentioned by name in the Book of Daniel, where he explains to Daniel his visions (Dan. viii. 16–26, ix. 21–27). He appears to Zacharias, and announces to Mary that she is about to have a son whose name shall be "Jesus" (Luke i. 19–31). Gabriel is one of the four angels that stand at the four sides of God's throne and serve as guardian angels of the four parts of the globe (Enoch, ix. 1; comp. Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," ii. 240, note). The four angels, Michael, Gabriel, Uriel, and Raphael, who are still invoked in the evening prayer, are often mentioned together (Enoch, xl. 6, liv. 6; Sibyllines, ii. 214 *et seq.*; "Legend of Zechariah," vi. 2–6, in Lüken, "Michael: Eine Darstellung und Vergleichung der Jüdischen und Morgenländisch-Christlichen Tradition vom Erzengel Michael," p. 122, Göttingen, 1898). The four names also occur on a golden tablet found in the tomb of the wife of Emperor Honorius (Kopp, "Palæographia Critica," iii., § 158; "Apocryphische Fragen des Bartholomeus," in Lüken, *l.c.* p. 114; "Zauberpapyri," in Lüken, *l.c.* p. 71). In other passages seven archangels are mentioned, among them Gabriel (Tobit xii. 15, and elsewhere). But he is most often mentioned together with Michael, whom he follows in rank. A Gnostic gem bears the inscription in Greek: "Michael the highest, Gabriel the mightiest" (Kopp, *l.c.* iv., § 766). The three angels that appeared to Abraham (Gen. xviii.) were Michael, Gabriel, and Raphael; Michael, as the greatest, walked in the middle, with Gabriel to his right and Raphael to his left (Yoma 37a). Michael stands at the right hand of God, Gabriel at His left (Jellinek, "B. H." v. 166). Throughout Jewish literature Michael appears as an angel of a higher degree, as may be seen in the passages quoted below. Gabriel has the form of a man (Dan. viii. 15, ix. 21), and is, according to the Talmud, the "man clothed with linen" mentioned in Ezek. ix. 3 and x. 2 (Yoma 77a).

Represents Fire.

Michael is snow, Gabriel is fire (Lüken, *l.c.* p. 55; comp. Yoma 21b, bottom). Nevertheless, it is the prince of fire and not the prince of ice that is commissioned to rescue Abraham as well as Hananiah, Mishael, and Azariah from the fiery furnace (Pes. 118a; Ex. R. xviii. and parallel passage). In a single passage only (Targ. Job xxv. 2), Michael is called the prince of fire, and Gabriel the prince of water. As prince of fire Gabriel is also prince of the ripening of fruits (Sanh. 95b). As an angel representing an element of nature he is also connected with the metals: Gabriel is gold (the color of fire), Michael is silver (snow), Uriel is copper (Yalḳ., Ḥadash, *s.v.* "Gabriel," No. 75). Gabriel, girded like a metal-worker, shows Moses how to make the candlestick (Men. 29a). He has wings, like all the angels, but while Michael reaches the earth in one flight, Gabriel requires two (Ber. 4b, bottom).

Activities and Qualities.

Michael and Gabriel often work together (see Pes. 55a; Lüken, *l.c.* p. 86, note 1; *ib.* p. 109, bottom; Origen, "Contra Celsum," viii. 13; and elsewhere), but while Michael, as the guardian angel of Israel and high priest of heaven, is more occupied in heaven, Gabriel is the messenger of God, who executes God's will on earth. In heaven Gabriel is set over the serpents, and over paradise and the cherubim (Enoch, xx.). Each of the four divisions of the twelve tribes of Israel had its guardian angel, namely, Michael, Gabriel, Uriel, and Raphael respectively (Num. R. ii. 10). Michael and Gabriel defend Israel against its accusers (Yalḳ., Ḥadash, 67b), and pray in general for the human race and for Israel's deliverance from captivity ("Apoc. Pauli," in Lüken, *l.c.* p. 86, note 4; Jellinek, *l.c.* v. 127). They defend Israel when God orders the Temple to be burned (Yalḳ. ii., No. 1009). Gabriel destroys the bastards (Enoch, x. 9); with the other three archangels he seizes Semyaza and his companions and casts them into the fire (Enoch, liv. 6). He will make war upon the leviathan (B. B. 74b). He leads the soul into the body of the pious (Yalḳ., Ḥadash, 68b, No. 65).

Gabriel in Legend.

In addition to the cases mentioned above, Gabriel frequently acts as God's instrument. After appearing to Abraham with the other two angels, he went to destroy Sodom and save Lot (B. M. 86b). Satan (Samael), desiring that Tamar might be burned and that David might not be her descendant, removed the signs by means of which she afterward proved her innocence (Gen. xxxviii.); Gabriel having restored them (Soṭah 10b). Gabriel taught Joseph the seventy languages of the world (*ib.* 36b); he led Jochebed to Amram (Yalḳ., Ḥadash, *s.v.* משה, No. 60); when the handmaidens of Pharaoh's daughter wished to dissuade her from saving Moses, Gabriel struck them down (*ib.* 12b). When Solomon married a daughter of one of the Pharaohs Gabriel thrust a reed into the sea; mud gathered around it, and Rome was built on that site (Shab. 55b). He closed the gate behind the Shebna mentioned in Isa. xxii. 15 (Sanh. 26a), and slew Sennacherib (*ib.* 95b). Fortunately for Israel, he hindered Nebuchadnezzar from worshiping God (*ib.* 96a). Taking fire from the hand of the cherub, he threw it upon the Temple and city (Yoma 77a). He put an ink-mark upon the forehead of the pious, and one of blood upon that of the impious (Shab. 55a; comp. Ezek. ix. 4). He prevented Queen Vashti from appearing before Ahasuerus, and rewrote the story of the services rendered by Mordecai to the king, the record of which Shimshai had destroyed (Meg. 12b, 16a). He struck down the judges who refused to side with Simon b. Sheṭaḥ against King Alexander Jannai (Sanh. 19b).

The foregoing description of Gabriel shows no details that need be regarded as having been borrowed from Parseeism or other sources. Gabriel disputes like a scribe with Michael as to the stone indicated by "kadkod" (Isa. liv. 12; B. B. 75a; comp. Yalḳ., Ḥadash, 67a, No. 27: Michael and Gabriel are like the Shammaites and Hillelites). "Pray not to Michael nor to Gabriel, but to Me, and I will immediately answer" (Yer. Ber. 13a): in contrast to later Christianity, Judaism entirely forbade the worship of angels, though this view was modified in the Middle Ages. Gabriel also plays an important rôle on Basilidian gems, in the magic papyri, among the Christians, and among the Mohammedans. "In Christianity, as in Judaism, Gabriel stands nearest to Michael, but does not equal him in rank" (Lüken, "Michael," pp. 32, 111 *et seq.*). Gabriel still lives in the imagination of the Jewish, the Christian, and the Mohammedan people.

Bibliography: Gideon Brecher, *Das Transcendentale, Magie*, etc., Vienna, 1850; Alex. Kohut, *Ueber die Jüdische Angelologie und Dämonologie in Ihrer Abhängigkeit vom Parsismus*, Leipsic, 1866; Max Grünbaum, *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, ed. F. Perles, Berlin, 1901; Moïse Schwab, *Vocabulaire de l'Angélologie*, Paris, 1897 (in the Greek-Latin list the article "Gabriel" is missing); A. Hilgenfeld, *Die Jüdische Apokalyptik in Ihrer Geschichtlichen Entwickelung*, Jena, 1857; *Gabriel bei Aphraates*, in *Monatsschrift*, xlvi. 532; Erwin Preuschen, *Die Apocryphen, Gnostischen Adamsschriften*, etc., pp. 22–73, Giessen, 1900; S. Sycz, *Ursprung und Wiedergabe der Biblischen Eigennamen im Koran*, Frankfort-on-the-Main, 1903; W. Brandt, *Die Mandäische Religion, Ihre Entwickelung und Geschichtliche Bedeutung*, etc., p. 55, Leipsic, 1889; C. Meyer, *Der Aberglaube des Mittelalters*, p. 172, Basel, 1884; S. Curtiss, *Primitive Semitic Religion*, London, 1902.

S. S. L. B.

——**In Arabic Literature:** Gabriel, under the name of "Jibril" (for variants in spelling and vocalizations see Baiḍawi), is mentioned by name in only two passages of the Koran: suras ii. 91, 92; lxvi. 4. But according to the commentators, he is alluded to elsewhere in the words "Ruḥ al-Ḳuds" = "Holy Spirit" (ii. 81, 254; v. 109; vi. 104); in "al-Ruḥ al-Amin" = "Faithful Spirit" (xxvi. 193); in "Shadid al-Ḳuwwah" = "the Terrible in Power" (liii. 5); and in "Rasul Karîm" = "Noble Messenger" (lxxxi. 19).

According to Baiḍawi, the name signifies "servant of God." Gabriel revealed the Koran to Mohammed, and, according to Arabic writers (Bukhari, Baiḍawi, Zamakhshari), was therefore considered by the Jews to be their enemy, a conception resented by the Prophet in the declaration (ii. 91) that Gabriel's enemies are God's enemies. The three letters "alef," "lam," "mim," which precede many of the suras, are explained by Ibn 'Abbas (see Baiḍawi on sura ii. 1) as indicating that Gabriel is the medium of revelation between God and Mohammed, the "alef" standing for "Allah," the "lam" for "Gabriel," and the "mim" for "Mohammed." It was Gabriel who brought to Mohammed the command "Iḳra" (recite) as recorded in sura xcvi. For this reason the angel is regarded by the Arabs as the "keeper of the heavenly treasures [of revelation]". He is one of the "al-Muḳarrabin," the angels that approach God. With three other angels, he will survive on the last day, death overtaking all other creatures.

Messenger of God.

As "messenger of God" Gabriel assisted in the creation of Adam by gathering under divine orders all the kinds of clay from which the first man's body was fashioned. After their expulsion from paradise, it was he who took pity on Adam and Eve; bringing to them a small sack of wheat, he taught them how to sow and cultivate the grain. He also gave Adam an ox wherewith to plow (see 21st treatise of Ikhwan al-Ṣafa [ed. Dieterici], Ṭabari, and Ibn al-Athir). Ṭabari further ascribes to him the transmission to Adam of the knowledge of making fire by striking stone and iron together. When Abraham was to be thrown into the fierce fire prepared for him by Nimrod (in the Midrash it is a hot furnace: Gen. R. xxxviii.) Gabriel intervened. Abraham, who was shot into the air by a catapult or ballista, would have fallen into the flames had the angel not held him in mid air (Zamakhshari and Baiḍawi).

Visits Abraham.

As in Jewish accounts (Midr. Leḳaḥ Ṭob, ed. Buber, i. 82; B. M. 86b), Gabriel is in Arabic stories one of the three angels, Gabriel, Michael, and Israfil (the Jewish Uriel), that visited Abraham (comp. the commentaries to sura xi. 72). Ṭabari amplifies the account. Asked by the patriarch why they would not eat of the food placed before them, they declared that they must first be told the price of the meal. Abraham replied, "For this meal the price consists in your praising God," whereupon Gabriel nodded approvingly, saying, "In very truth this man deserves to be styled the friend of God." Commenting on sura xi. 83, the account of Lot and the angels that came to him at Sodom to announce its punishment, Baiḍawi and Zamakhshari state that Gabriel struck the Sodomites with his wing (described at some length by Zamakhshari) so that they lost their sight. With the same wing, they report, referring to the next verse (xi. 84), Gabriel lifted the whole city to such a height toward the sky that the barking of the dogs and the crowing of the cocks were distinctly heard by the dwellers in heaven, and then, turning it upside down, dashed it to the earth.

Abraham, according to Ibn al-Athir, had begged Gabriel to save the city if but ten believers (Mohammedans) were discovered among the inhabitants. Gabriel had promised Abraham at least to accomplish the escape of Lot and his family with the exception of his wife. But finding in Lot's admissions the confirmation of God's indictment of the city as corrupt to the core Gabriel achieved Sodom's ruin in the manner before stated (see also Abulfeda, "Historia Ante-Islamitica," p. 24). In the story of Moses' mission to Pharaoh (sura xxviii.) Gabriel is assigned an important part by Arabic commentators. Zamakhshari, reverting to the tower which the Egyptian king had built to ascend to the God of Moses (xxviii. 38), reports that Gabriel struck it with his wing and split it into three parts, one falling on Pharaoh's army, killing one thousand times one thousand men, another sinking in the sea, and the third crashing to earth in a westerly direction, so that none of the builders escaped alive. When Pharaoh was about to drown he would have professed his belief in the God of Moses, but Gabriel took a handful of mud from the sea and stopped his mouth (Ṭabari and Ibn al-Athir). Gabriel boasted later of this act of his while talking to Mohammed, alleging as his motive his fear lest God might have been moved to have pity on Pharaoh.

In suras ii. 60, 87; iv. 153; and vii. 170 God is said to have threatened to overturn the mountain upon the Israelites if they did not accept the Law (comp. 'Ab. Zarah 2b; Shab. 88a). The Arabic commentators expand the incident. Israel proved refractory, whereupon Gabriel was bidden to lift up the mountain and hold it suspended over the heads of the people. Gabriel appeared to Moses to inform him that Og the giant (see Giants) had been rendered helpless by being caught in his own trap (a huge stone), and encouraged him to slay the king (Ṭabari, "Chroniques," transl. Zotenberg, i. 391). Gabriel was also the messenger that announced to David, who would not be consoled on account of his sin, that God had forgiven him. It was Gabriel who gathered all the demons from their various haunts, bringing them to Solomon, their new master (Ḳazwini, i. 351 *et seq.*).

Intercedes for Isaac.

In another account (Al-Kisa'i's "Histories of the Prophets") the birds are assembled by Gabriel to do homage to Solomon. It was he who brought Solomon's magic signet-ring from paradise, with the inscription "La Allah illa Allah wa-Muḥammad Rasul Allah"; the ring had once belonged to Adam. This event took place on a Friday, the 27th day of Muḥarram. Gabriel's feats are also preserved in the popular literature of the Moriscos (see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde"). Gabriel acted as notary at the wedding of Adam and Eve (comp. Gen. R.). He induced Abraham to take Hagar to wife. He substituted the ram for Isaac on Moriah, and bade Abraham desist from his purpose of sacrificing his son. He announced to Sarah the birth of Isaac. Joseph, while in prison, was instructed by Gabriel that in the absence of water he might use sand to perform his ritual ablutions. In the "Legendas de José, Hijo de Jacob" (1888) Gabriel is mentioned as protecting Joseph when tempted by Potiphar's wife, the angel assuming the guise of Joseph's father. This occurs also in the works of Arabic authors (Ṭabari, Zamakhshari). Joseph's coat, according to Zamakhshari and Baiḍawi, was a present from Gabriel, who had woven it of celestial silk for Abraham when he was about to be thrown into the furnace; Abraham had given it to Isaac; Isaac to Jacob, who bound it like an amulet round Joseph's neck. Gabriel appeared before Joseph, unrolled it, and clothed him with it. Gabriel, by telling a little child in a cradle to arise and testify in Joseph's favor, established the latter's innocence when accused by Potiphar's wife. Joseph was in prison so long because, as Gabriel informed him, he had put more faith in men than in God. According to the commentators, Gabriel prevented Joseph from writing to his father because Jacob was to be punished for a former trifling sin (comp. B. Ḳ. 50a).

Bibliography: Zamakhshari, *Al-Kashshaf*, i. *passim*; Ṭabari, *Chroniques*, French transl. of Zotenberg, i. 11 *et seq.*; ii. 29, 52, 324, 390; Mas'udi, *Les Prairies d'Or*, ed. Barbier de Meynard, i. 51, 74, 84; iv. 23, 133, 449; vi. 40; vii. 52–55; Abulfeda, *Annales*, ed. J. Reiske, i. 26, Copenhagen, 1789; D'Herbelot, *Bibliothèque Orientale*; W. Muir, *Life of Mohammed*, pp. 52, 78, London, 1877; Rädiger, in Ersch and Gruber, *Encyc.* section i., part 52, p. 70; Hughes, *Dictionary of Islam.*

E. G. H.

GABRIEL B. JUDAH LÖW. See Eskeles Gabriel ben Judah Löw.

GABRIEL BEN JUDAH OF VITRY: Italian physician; flourished in the sixteenth century. His name seems to indicate that he was a native of Vitry, France, but Gross ("Gallia Judaica," p. 197) thinks that "Vitry" here stands for "Vittoria" in Italy. In 1530 he lived at Sienna, in 1552–63 in Castro. Gabriel ben Judah translated into Hebrew several medical works. The "Liḳḳuṭe Refu'ot," translated by Gabriel ben Judah of Vitry (see Benjacob, "Oẓar ha-Sefarim," p. 266), is supposed by Steinschneider ("Hebr. Uebers." p. 782) to be identical with the מבוא ארנבט, a Hebrew translation of Arnauld of Villanova's "Tabula Super Vita Brevis," credited (erroneously?) to Gabriel of Milhaud. A manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2316, 3) contains the following extracts from Gabriel's translations and notes: (1) on the polishing of precious stones; (2) 299 from the "Sefer ha-Eḥad" of Ibn Ezra; (3) from the work of the Roman physician Nicolao; (4) from the book "Ya'ar Ḥadash" and from Hieronymus Cardan; (5) on the diseases of the inner parts of the body, quoting Dioscorides, Galen, Al-Razi, and Ibn Zuhr.

Bibliography: Gross, *Gallia Judaica*, pp. 197, 345; Steinschneider, *Hebr. Uebers.* pp. 782, 843, 965.

G. M. Sel.

GABRIEL OF MILHAUD: French physician and translator; flourished in the second half of the sixteenth century. He translated, in 1583, under the title "Mebo Arnabat," Arnauld of Villanova's dissertation on Hippocrates' maxim "Ars longa, vita brevis" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2133, 7.) It was annotated by the translator, extracts from the notes being given by Steinschneider in the Munich Catalogue (p. 95). Steinschneider (Cat. Munich, p. 206) identifies Gabriel with Gabriel Cohen of Lunel, who is mentioned in a medical work (Neubauer, *ib.* No. 2285), an identification doubted by Neubauer and Gross.

Bibliography: Neubauer, in *R. E. J.* ix. 216; Steinschneider, in Virchow's *Archiv*, xl. 93, 97; idem, *Hebr. Uebers.* p. 782; Gross, *Gallia Judaica*, p. 344.

G. I. Br.

GABRIEL B. REUBEN ISRAEL HA-KOHEN. See Kohn, Gabriel.

GABRILOVITCH, OSSIP: Russian pianist; born in St. Petersburg Feb. 7, 1878. When only four years old he evinced a remarkable talent for music, and before he had reached the age of ten he entered the St. Petersburg Conservatorium, his first master being Anton Rubinstein. When about eleven he played a Mozart concerto with orchestral accompaniment, and at sixteen had taken all the Conservatorium prizes for which he was eligible. He then (1894), at Rubinstein's suggestion, went to Vienna to study under Leschetizky, with whom he remained for two years, performing at concerts in Gratz, Vienna, and Berlin. Later he studied composition under Navratil.

In the winter of 1900–01 Gabrilovitch visited the United States, and on his return to Europe performed in London (Richter concerts), Germany, Austria (Vienna Philharmonic concerts), Switzerland, and Holland. He then made several tours in Russia, and subsequently spent six months in Paris, where he appeared with all the principal orchestras. In the autumn of 1902 he again went to the United States, inaugurating his tour by a performance at the Worcester (Mass.) musical festival.

Gabrilovitch possesses a fine technique, and produces a tone remarkable for its breadth and volume. But he has his powers well under control; and while traces of the influence of his mentor, Rubinstein, are naturally to be found in his playing, he renders with equal ability and feeling such widely differing compositions as Tschaikowski's concerto in B-flat minor and that of Liszt in E-flat. Among Gabrilovitch's compositions are: "Caprice-Burlesque"; a gavot; "Petite Serenade"; and "Melodie Orientale."

H. R. A. P.

GAD: 1. The seventh of Jacob's sons, the first-born of Zilpah, himself the father of seven sons (Gen. xxx. 10, 11; xlvi. 16; Num. xxvi. 15 *et seq.*). The name means "[good] fortune."

2. Biblical Data: Tribe descended from Gad, the seventh son of Jacob. In the desert it was credited with 40,000 men able to bear arms (Num. i. 24 *et seq.*, ii. 15, xxvi. 18). Rich in flocks, it occupied, with Reuben and half of Manasseh, the district east of the Jordan once belonging to the kings of Heshbon and Bashan and partly settled by Ammonites (Num. xxxii. 1, 29, 33; Deut. iii. 12, 18; Josh. xiii. 25). Hence the "land of Gad" (I Sam. xiii. 7), on the Jabbok (= "brook of Gad"; II Sam. xxiv. 5; see Gilead). Among its cities were Ramoth, Jaezer, Aroer, Dibon (Num. xxxii. 34 *et seq.*; Deut. iv. 43; Josh. xx. 8). Gad was a warlike tribe, and took part in the conquest of the trans-Jordanic regions (Gen. xlix. 19; Deut. xxxiii. 20, 21; Num. xxxii. 6 *et seq.*). Among David's men at Adullam, Gad was well represented (I Chron. xii. 8; I Sam. xxii. 1, 2). Though Gad at first remained loyal to Ish-bosheth, it later transferred its allegiance to David (II Sam. ii. 8 *et seq.*, xvii. 24 *et seq.*). Jeroboam built the fortress Penuel to keep the men of Gad in check (I Kings xii. 25). Later, under Uzziah and Jotham, Gad was joined to the kingdom of Judah (I Chron. v. 16; comp. Schrader, "K. B." ii. 27). The Ammonites seem to have ultimately reconquered the territory of Gad (Jer. xlix. 1). E. G. H.

——**In Rabbinical Literature:** Gad was born on the tenth of Ḥeshwan, and lived 125 years (Ex. R. i. 5; Yalḳ., Ex. 1). He was called "Gad" after the manna, which was like coriander (גד; Ex. R. *l.c.*). Because of his great strength he was not presented by Joseph to Pharaoh, lest the latter should appoint him one of his guards (Gen. R. xcv. 4). Foreseeing that the children of Gad would devote themselves to the breeding of cattle, Jacob ordered that in carrying his bier Gad should walk on the southern side, whence came the beneficent rains and fructifying dew (Num. R. iii. 12). The tribe of Gad occupied the southern side of the camp also (Num. R. *l.c.*). They were neighbors of Korah because, like him, they were quarrelsome. Their standard was of red and black, with a camp painted on it (Num. R. ii. 6). According to some, the name of Gad was inscribed on the agate in the breastplate of the high priest ("Shalshelet ha-Ḳabbalah," p. 13), according to others on the ligure (Samuel Ẓarẓa, "Meḳor Ḥayyim" to Ex. xxviii.), while others declare it to have been cut on the amethyst, which has the virtue of infusing martial courage (Ex. R. xxxviii.; Baḥya ben Asher's commentary, *ad loc.*). The tribe of Gad is blamed for having chosen the "other side" of the Jordan, the verse "Riches kept for the owners thereof to their hurt" (Eccl. v. 12) being applied to them (Gen. R. l. 11). When they arrived at the Jordan and saw the fertility of the land, they said: "One handful of enjoyment on this side is better than two on the other" (Lev. R. iii. 1). However, because they crossed the river to help their brethren in the conquest of Palestine, just as Simeon did when he took his sword and warred against the men of Shechem, they were found worthy to follow the tribe of Simeon at the sacrifices on the occasion of the dedication of the Tabernacle (Num. R. xiii. 19). Moses was buried in the territory of Gad (Soṭah 13b; Yalḳuṭ, Wezot ha-Berakah, p. 961). According to some, Elijah was a descendant of Gad (Gen. R. lxxi.). The tribes of Gad and Reuben were the first that went into exile (Lam. R. i. 5).

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——**Critical View:** The inscription on the Moabite Stone, l. 10, reports that "the man of Gad had dwelt since days of old in the land of Ataroth; then the King of Israel built for himself Ataroth." According to this, the Moabites distinguished between Gad and Israel, regarding the former as old inhabitants of the parts east of the Jordan. The same notion that Gad is not of pure Israelitish stock underlies the Biblical genealogy of the tribe's eponym. He is the son of Zilpah, Leah's handmaid, not a full brother to Reuben and the other northern tribes. The geographical notes on Gad are for the same reason diverse and divergent. The city of Dibon is designated in Num. xxxiii. 45 as belonging to Gad (with Ataroth and Aroer in Num. xxxii. 34 *et seq.*), but in Josh. xiii. 15 *et seq.* this same territory, north of the Arnon, belongs to Reuben. The boundaries of Gad in Josh. xiii. 24–27 (P) are also different. These and other discrepancies show a wide latitude and indefiniteness in the use of "Gad" as a territorial designation. Gilead sometimes includes Gad (among other passages see Judges v. 17), though at times it denotes a country north of Gad, and again a country south of Jaazer (II Sam. xxiv. 5; Josh. xiii. 24 *et seq.*). These facts seem to indicate that "Gad" was originally the name of a nomadic tribe, and was then applied to the territory which this tribe passed over and settled in. The gradual extension of the use of the name shows on the whole that the tribe coming from the south pushed on steadily northward (II Sam. xxiv. 5; comp. I Chron. v. 11, 16). The territory was never secure from invasion and attacks. To the south it was exposed to the Moabites, to the north to the Arameans from Damascus, and later to the Assyrians. Tiglath-pileser III. annexed this region about 733–732 B.C., and enslaved a part of the inhabitants (II Kings xv. 29; I Chron. v. 26). Ezekiel assigns to Gad the southern boundary in his territorial scheme (Ezek. xlviii. 27, 28). The suggestion has been made that the name of the tribe is derived from Gad, the god of luck.

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3. A prophet, "the seer of David." The first appearance of Gad occurred when David took refuge from Saul in a stronghold in Mizpeh of Moab (I Sam. xxii. 5). Gad advised him to leave it for the forest of Hareth. He reappeared late in the life of David, after the latter's numbering of the people, giving him the choice of one of three punishments, one of which God was about to inflict upon the Jews (II Sam. xxiv. 11–14; I Chron. xxi. 9–13). Attached to the royal house, Gad was called "David's seer" (II Sam. xxiv. 11; I Chron. xxi. 9). He also wrote a book of the acts of David (*ib.* xxix. 29), and assisted in arranging the musical service of the house of God (II Chron. xxix. 25). M. Sel.

4. Name of the god of fortune, found in Isa. lxv. 11, along with Meni, the name of the god of destiny. The passage refers to meals or feasts held by Hebrews in Babylonia in honor of these deities. Nothing is known of any Babylonian divinity of the name of Gad, but Aramean and Arabic equivalents show that the same god was honored among the other leading Semitic peoples. The root-verb means "to cut" or "to divide." Thence comes the idea of portioning out, which is also present in the word "Meni," the name of the kindred deity.

"Gad" is perhaps found also in Gen. xxx. 11, where the ketib reading means "by the help of Gad!" the exclamation of Leah at the birth of Zilpah's son. Indeed, it is quite possible that this narrative arises from a tradition connecting the tribal eponym with the Deity Himself. How wide-spread the cult of Gad, or Fortune, was in the old Canaanitish times may be inferred from the names "Baal-gad," a city at the foot of Mount Hermon, and "Migdal-gad," in the territory of Judah. Compare also the proper names "Gaddi" and "Gaddiel" in the tribes of Manasseh and Zebulun (Num. xiii. 10, 11). At the same time it must not be supposed that Gad was always regarded as an independent deity. The name was doubtless originally an appellative, meaning "the power that allots." Hence any of the greater gods supposed to favor men might be thought of as the giver of good fortune and be worshiped under that appellative. It is possible that Jupiter may have been the "Gad" thus honored.

Among the Arabs the planet Jupiter was called "the greater Fortune," while Venus was styled "the lesser Fortune." If the same usage prevailed in earlier Semitic days Meni should perhaps also be identified with Venus.

Gad, the god of fortune, is frequently invoked in Talmudic (magic) formulas of good will and wishes; for instance, in Shab. 67b ("Gad eno ella leshon 'abodat kokabim"; comp. Targ. Pseudo-Jonathan to Gen. xx. 10, 11). The name is often synonymous with "luck" (Yer. Ned. iv. 38d; Yer. Shab. xvi. 15d). Gad is the patron saint of a locality, a mountain (Ḥul. 40a), of an idol (Gen. R. lxiv.), a house, or the world (Gen. R. lxxi.). Hence "luck" may also be bad (Eccl. R. vii. 26). A couch or bed for this god of fortune is referred to in Ned. 56a.

BIBLIOGRAPHY: The commentaries of Delitzsch and Dillmann on *Isa. lxv. 11*; Baethgen, *Beiträge zur Semitischen Religionsgesch.* pp. 76 *et seq.*; Lagarde, *Gesammelte Abhandlungen*, p. 16; idem, *Symmicta*, i. 87; Pinches, in Hastings, *Dict. Bible*; Cheyne, in *Encyc. Bibl.* s.v. *Gad.*

E. G. H. J. F. McC.

GADARA.—Biblical Data: A Hellenistic city, situated southeast of the Sea of Gennesaret. It was rebuilt by Pompey, and afterward given to Herod the Great. After his death it became a free city under Roman sovereignty (Josephus, "Ant." xiv. 4, § 4; xv. 7, § 3; xvii. 11, § 4). At the beginning of the war of liberation the Jews attacked the heathen population, which act was soon afterward fiercely revenged (Josephus, "B. J." ii. 18, §§ 1, 5). The site of this city is marked by the ruins of Muḳes, among which are found remains of theaters and a temple. This Gadara is often identified with the Gadara referred to by Josephus ("B. J." iv. 7, § 3) as the capital of Peræa. Schlatter, however, is right in declaring the identification unfounded, and referring the description in Josephus ("B. J." iv. 7, §§ 3 *et seq.*) to the southern valley of the Jordan.

BIBLIOGRAPHY: Schlatter, *Zur Topographie und Gesch. Palästinas*, 1893, pp. 44 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 122 *et seq.*

E. G. H. F. Bu.

——**In Rabbinical Literature:** The Talmudic equivalent of "Gadara" is "Gadar" (גדר); situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. At its base below were thermal springs. It was supposed to have been fortified by Joshua ('Ar. ix. 6), and it was the seat of an important school (Ta'an. 20a). According to Midr. Esth. i. 2, it was also the seat of a tribunal. The place is mentioned in certain decisions on the Sabbath, its inhabitants having been permitted to walk on that day to Ḥamtan ("the springs") and to return, while those of Ḥamtan were not allowed to visit Gadar ('Er. v. 7).

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 243 *et seq.*

S. S. E. G. H.

GADARENES: Inhabitants of Gadara, known from an alleged miracle of Jesus (Matt. viii.; Mark v.; Luke viii.) in which he transferred the demons afflicting a man to a number of swine, that thereupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "Gerasenes" and the place located at Karsa, on the left bank of the Wadi Samak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the morality of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schürer among the Hellenistic cities ("Geschichte," ii. 141–144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. B. vii. 7). The Gemara on the passage gives a historical foundation for the practise in the times of Aristobulus.

BIBLIOGRAPHY: *The Nineteenth Century*, 1892, *passim*; Cheyne, *Encyc. Bibl.* s.v.; Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, p. 119.

E. C. J.

GADEN, STEPHAN (DANIEL) VON (known also as **Danila Yevlevich, Danila Ilyin,** and **Danilo Zhidovinov**): Russian physician at the court of Moscow under the czars Alexis Mikhailovich and Feodor Alekseyevich; born in Poland, of Jewish parents, in the first quarter of the seventeenth century; killed at Moscow during the first uprising of the Stryeltzy ("sharpshooters") in 1682. Von Gaden was sent to Moscow from Kiev by the boyar Vassili Vassilyevich Buturlin in 1657. Here he began (1659) his career as a barber-surgeon ("feldscher"). He was soon advanced to the position of surgeon, with a salary of forty rubles per annum and a monthly allowance of five rubles for board. Owing to his popularity he was appointed by the czar as assistant physician (April 1, 1667), and as physician in ordinary (April 4, 1672). Though he had not studied medicine at any foreign university, he received a doctor's diploma from the czar, with an increase of salary to one hundred and thirty rubles per annum and a monthly allowance of fifty rubles. The different names under which he is mentioned are explained by the fact that he repeatedly changed his religion—from the Jewish to the Roman Catholic, from the Roman Catholic to the Lutheran, finally entering the Greek Orthodox Church.

According to Kilburn, Von Gaden was the most popular physician at the court of Moscow: "In Moscow befinden sich itziger Zeit 5 Aerzte und Doctor Daniel Jeflowitz, dieser wird bei Hofe am meisten gebraucht, ist ein Jude von Geburt, wurde hernach Papistisch, alsdann Evangelisch und itzo ist er Griechischer Religion." Besides the diploma, Czar Alexis granted Von Gaden many favors. In 1669 he was permitted to travel to Smolensk (then belonging to Poland) to see his mother, a privilege which was seldom granted to foreigners. On this occasion the czar presented him with sable for his wife. In 1670 his brother-in-law, Judah (Egor Isayev), arrived in Moscow, and in 1674 his mother. Owing to Von Gaden's influence the number of Jews in Moscow increased considerably. They settled in the German suburb. Samuel Collins, another physician at the court of the czar, relates that "the Jews have for some time spread very rapidly in Moscow and at the court, enjoying the protection of the court physician of Jewish birth."

Among Von Gaden's friends was the boyar Matveyev (the only enlightened boyar of that time, with whom Von Gaden used to read books). It was probably owing to this friendship that he shared the terrible fate of his protector. After the death of Czar Feodor Alekseyevich (May 7, 1682) the Stryeltzy rose against the boyars, killing among others Naryshkin, Yazykov, and Matveyev, who were accused of a conspiracy against the life of the czar, and the physicians Von Gaden and Gutmensch, who were accused of having poisoned the czar. Both physicians and Gutmensch's son were killed in a terrible manner. According to Sumarokov, they were taken by the Stryeltzy to the "Red Place," spitted on lances, and hewed to pieces with axes. He thinks that the physicians fell victims to the hatred against foreigners, especially Germans.

Bibliography: Richter, *Gesch. der Medicin in Russland*, ii. 322-327, and Supplement, xlvii. 143; Kilburger, *Kurzer Unterricht von dem Russischen Handel*, etc., in Büsching's *Magazin für die Neue Historie und Geographie*, iii. 337, Hamburg, 1769; Mayerberg, *Voyage en Moscovie*, p. 156, Leyden, 1688; *Reise nach Norden*, p. 234, Leipsic, 1718; *Istoriya o Nevinnom Zatochenii Boyarina Artamona Matveyeva*, pp. 6-7, St. Petersburg, 1775; Sumarokov, *Pervy i Glavny Stryeletzki Bunt*, p. 46, St. Petersburg, 1768; Yadro, *Rossiskoi Istorii*, 1799, p. 444; Voltaire, *Histoire de l'Empire de Russie sous Pierre-le-Grand*, p. 89, Amsterdam, 1761 (Voltaire writes by mistake "Vongad," taking Von Gaden to be a Dutch physician); Ziegler, *Täglicher Schauplatz der Zeit*, 1700, p. 544; Collins, *The Present State of Russia*.

H. R. M. R.

GADFLY: Marginal rendering in the Revised Version of the Hebrew "ḳereẓ" (Jer. xlvi. 20), where "destruction" is given in the texts of both English versions. For arguments in favor of the former rendering, now generally adopted, see the various Hebrew lexicons and Bible commentaries, and Field, "Origenis Hexaplorum quæ Supersunt sive Veterum Interpretum Græcorum in Totum Vetus Testamentum Fragmenta." The Septuagint has ἀπόσπασμα; the Vulgate "stimulator." Some, comparing Micah ii. 13, have suggested "poreẓ" (invader) instead of "ḳereẓ" (Cheyne and Black, "Encyc. Bibl." ii. 1588), but there seems to be no sufficient reason for a textual emendation.

E. G. H. H. H.

GAFFAREL (GAFFARELLUS), JACOB: French Christian rabbinical scholar; born at Mannes, Provence, 1601; died at Sigonce 1681. He devoted himself to the study of mysticism, especially of Hebrew cabalistic works, though his own in that field are unreliable. He wrote "Yom Yhwh: Dies Domini, sive de Fine Mundi ex Hebr. Eliha ben David in Lat. Conversa" (1629); and "Index Codicum Cabbalisticorum MSS., Quibus Joann. Pic. Mirandulanus Comes Usus Est" (1651). During one of his numerous journeys he met at Venice (1633) Leon Modena, whose "Historia Dei Riti Ebraici," etc., he published at Paris (1637), without the consent of the author, and for which he wrote a preface.

Bibliography: Michaud, *Biographie Universelle*, xv. *s.v.*; Stern, *Der Kampf des Rabbinismus*, etc., p. 184, Breslau, 1902.

D. P. B.

GAGIN: Rabbinical family of Castilian origin which emigrated to Morocco in 1492, and in the eighteenth century to Palestine. The oldest known member of this family is **Ḥayyim Gagin**, who about 1492 left Castile and settled in Morocco. He was the author of "'Eẓ Ḥayyim," in which work he recounts his dissensions from his rabbinical contemporaries. The following are the more important members living in the nineteenth and present centuries:

Abraham Gagin: Son of Solomon Moses Hai Gagin; now living in Jerusalem. With his brother Isaac he is joint author of "El Cuento Maravilloso" (Jerusalem, 1886), a collection of moral stories in Judæo-Spanish, with rabbinic characters.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 32, 37; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48.

M. Fr.

Ḥayyim Abraham Gagin: Chief rabbi of Jerusalem; died in that city May 10, 1848. He wrote: "Minḥah Ṭehorah," novellæ on the treatise Menaḥot (Salonica, 1825); "Ḥuḳḳe Ḥayyim," responsa (Jerusalem, 1842). He edited and wrote the prefaces to "Sefer ha-Taḳḳanot" (*ib.* 1842); the "Dibre Shalom" of R. A. Mizraḥi (*ib.* 1843); the "Ḳedushat Yom-Ṭob" of Yom-Ṭob Algazi (*ib.* 1843); "Ḳontres Emet me-Ereẓ Tiẓmaḥ," a defense, by Z. H. Lehren of Amsterdam, of the Amsterdam committee at Jerusalem against charges of mismanagement in the distribution of the "halukkah" (Amsterdam).

Ḥayyim Palagi wrote a dirge on Gagin's death.

Bibliography: Luncz, *Jerusalem*, i. 10; Fuenn, *Keneset Yisrael*, p. 347; A. Ḥayyim Palagi, *Arzot ha-Ḥayyim*, homily No. 5; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 263.

M. Sel.

Isaac Gagin: Son of Solomon Moses Hai Gagin; now residing in Jerusalem. Joint author with his brother Abraham Gagin of "El Cuento Maravilloso."

Solomon Moses Hai Gagin (known also under his initials ש"ק"ח): Son of Ḥayyim Abraham Gagin; he lived at Jerusalem in the middle of the nineteenth century. He published two Hebrew works: (1) "Yismaḥ Leb," responsa, and (2) "Samaḥ Libbi," sermons (Ḥazan, "Ha-Ma'alot li-Shelomoh, p. 32).

D. M. Fr.

GAGNIER, JOHN: French Christian Orientalist; born at Paris about 1670; died at Oxford March 2, 1740. Gagnier devoted himself early to the study of Oriental languages, particularly of Hebrew and Arabic. For a short time a priest of the Roman communion, he later embraced Protestantism, and wrote a violent denunciation of the Roman Church under the title "L'Eglise Romaine Convaincue de Dépravation, d'Idolatrie et d'Antichristianisme" (The Hague, 1706). In 1717 Gagnier became professor of Hebrew and Arabic in the University of Oxford. Among his writings were: a paper on Samaritan medals, in "Journal de Trévaux," 1705; a Latin translation of "Yosippon," Oxford, 1706; and tables for the conjugation of Hebrew verbs, *ib.* 1710. He contributed much information about Bodleian Hebrew manuscripts to Wolf for his "Bibliotheca Hebræa."

Bibliography: Larousse, *Dictionnaire Universel*; Steinschneider, *Cat. Bodl.*, col. 996.

J. M. Sel.

GAI, SOLOMON: Italian scholar and Hebraist; born at Mantua 1600; died there Aug., 1638. Gai is chiefly known as the correspondent and friend of Johannes Buxtorf the Younger. In a letter which he wrote to Buxtorf from Mantua (Nov. 6, 1637), Gai declared that, owing to the war, he had emigrated to Botzen, a town in Tyrol, where he had become the tutor of the two sons of a rich man named Jacob Moravia. At Botzen he studied German, and after a stay of five years and a half returned to Mantua. It was Buxtorf's Latin translation of the "Moreh" which won Gai's admiration. Attributing the translation to Buxtorf the Elder, Gai wrote to the son a Latin letter (Aug. 6, 1637) full of expressions of admiration for the father. Buxtorf undeceived Gai, telling him that he himself was the translator, and sent him his dissertation "Diatribe" as a present. Gai wrote to him another letter in Latin, with a Hebrew introduction (Nov. 6, 1637), drawing his attention to certain works which had not come to Buxtorf's knowledge. Buxtorf subsequently commissioned Gai to purchase Hebrew books for him. Gai insisted particularly on obtaining from Buxtorf his lexicons, as he himself contemplated writing a lexicon in collaboration with a cleric to whom he was giving Hebrew lessons.

BIBLIOGRAPHY: Kayserling, in *R. E. J.* xiii. 261 *et seq.*

E. C. M. SEL.

GAILLAC (Latin, **Galliacum**): Small town in the department of Tarn, France; mentioned as גאלק in the Responsa (No. 47) of Nissim ben Reuben Gerundi. Jews were living there as early as the thirteenth century, being under the jurisdiction both of Count Alphonse of Poitiers and of the Abbot of Gaillac. In 1266 a dispute arose between the count and the abbot regarding the taxes paid by the Jews, the abbot as seignior claiming a part of them. On July 19, 1269, Alphonse of Poitiers renewed the regulations of the Lateran Council, under which the Jews within his territory were obliged to wear the badge (a wheel) on the outside of their garments. Some, however, could purchase exemption therefrom. In 1291 King Philip the Fair fixed the sum to be paid by each of the prominent Jews in the seneschal's dominions of Carcassonne and Béziers. The Jews of Gaillac, "Abbraye [Abraham] and his brother," were taxed 20 livres, as "the king's Jews." The community of Gaillac was wiped out at the time of the persecutions of the Pastoureaux (1320).

BIBLIOGRAPHY: Saige, *Les Juifs du Languedoc*, pp. 22, 33, 225; Dom Vaisette, *Histoire du Languedoc*, iv. 186; *R. E. J.* iii. 216, vi. 83.

G. S. K.

GAJO, MAESTRO (ISAAC BEN MORDECAI): Physician to Pope Nicholas IV. or Boniface VIII. at the end of the thirteenth century. For him Nathan of Cento translated into Hebrew an Arabic work by 'Ammar ibn Ali al-Mauṣili on the cure of diseases of the eye. Gajo was held in great esteem by the physicians Zerahiah ben Shealtiel Ḥen and Hillel b. Samuel of Verona. The latter wrote to Gajo two long letters (see "Ḥemdah Genuzah," pp. 18–22) on the dispute concerning Maimonides' doctrines, which Gajo followed with interest.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vii. 160, 165; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 252–254.

G. M. SEL.

GALANTE: Jewish family which flourished at the beginning of the sixteenth century in Rome, and the head of which, Mordecai, was a Spanish exile of the Angel family. His courteous manners won for him from the Roman nobles the surname "Galantuomo" (gentleman), a name which the family retained. About this time the family settled in Palestine, where it produced authors and other celebrities. M. FR.

The Galante pedigree is as follows:

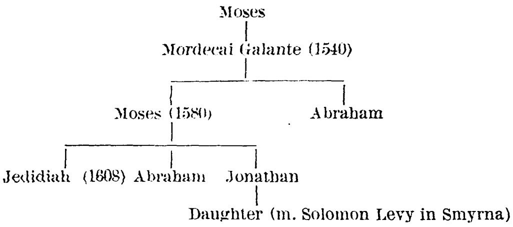

Abraham ben Mordecai Galante (Angelo): Italian cabalist; born at Rome at the beginning of the sixteenth century; died 1560. Abraham, like his father and his brother Moses, rabbi of Safed, is represented by his contemporaries as a man of high character who led a holy life (comp. "Ḳab ha-Yashar," ch. xv.). He was the author of the following works: "Ḳin'at Setarim," a commentary on Lamentations, based upon the Zohar; it was edited by his son Samuel in the collection "Ḳol Bokim" (Venice, 1589); "Yeraḥ Yakar," a commentary on the Zohar, the first part of which (Genesis) was abbreviated by Abraham Azulai and included in his "Zohore Ḥammah"; "Zekut Abot," a commentary on the sayings of the Fathers, mentioned by Hananiah of Monselice in his commentary on the "Pirḳe Shirah." Galante was also the author of halakic decisions, which are still extant in manuscript. Being wealthy, he erected a splendid mausoleum over the tomb of Simon ben Yoḥai at Meron, which is still admired.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, p. 89; *Orient, Lit.* vi. 211; Vogelstein and Rieger, *Gesch. der Juden in Rom*, p. 86.

K. I. BR.

Mordecai Galante: Chief rabbi of Damascus; died in 1781; author of "Gedullat Mordekai," a collection of sermons preserved in manuscript at Damascus (Ḥazan, "Ha-Ma'alot li-Shelomoh," p. 50).

M. FR.

Moses Galante (the Elder): Son of Mordecai; born about the middle of the sixteenth century; died at Safed 1608. He was a disciple of Joseph Caro, and was ordained by him when but twenty-two years of age. He wrote: sermons for a wedding, for Passover, and for a thanksgiving service, printed with the younger Obadiah Bertinoro's commentary on Esther (Venice, 1585); "Miftaḥ ha-Zohar," index of Biblical passages found in the Zohar and additions from old manuscripts (*ib.* 1566); "Ḳehillat Ya'aḳob," cabalistic commentary on Ecclesiastes (*ib.* 1577–78); Responsa, with additions by his son **Jedidiah** (*ib.* 1608).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.*; Azulai, *Shem ha-Gedolim.*

Moses Galante (the Younger): Son of Jonathan and grandson of Moses Galante the Elder; born 1621; died at Jerusalem Feb. 4, 1689. He wrote: "Zebaḥ ha-Shelamim," a harmonization of contradictory Biblical passages and of Biblical with Talmudical statements (edited by his grandson Moses Ḥagis, Amsterdam, 1707–08), and "Ḳorban Ḥagigah," halakic and cabalistic novellæ (Venice, 1714). He was called מגן with reference to the initials of his name. Some of his responsa are found in the works of contemporaries, and a volume of his responsa exists under the title "Elef ha-Magen," but has never been published. Hezekiah da Silva was among his disciples.

Bibliography: Steinschneider, *Cat. Bodl.* s.v.; Azulai, *Shem ha-Gedolim.*

D.

Moses Galante: Chief rabbi of Damascus; died 1806: son of Mordecai Galante. He was the author of "Berak Mosheh," responsa, Leghorn, 1789 (Ḥazan, "Ha-Ma alot li-Shelomoh").

D. M. Fr.

GALATIA: An inland district of Asia Minor, and, after 25 B.C., a province of the Roman empire. There was a Jewish settlement there, which may have been founded by Antiochus the Great, who sent many Jewish families to Asia Minor as colonists. A proof of the existence of Jews in Galatia, according to many, is given by an edict of Augustus, which, according to Josephus ("Ant." xvi. 6, § 2), was published in Ancyra, the metropolis of Galatia. But the reading of the word "Ancyra" is doubtful. A better proof may be had from some inscriptions found in Galatia relating to Jews ("C. I. G." No. 4129; "Bulletin de Correspondance Hellénique," vii. 1883; comp. "R. E. J." x. 77). R. Akiba, who is said to have been a great traveler, speaks of "Galia" (גליא), which is generally identified with "Galatia" (R. H. 26a). A teacher named Menahem is said to have come from "Galia" (Tosef., 'Er. viii.; Tosef., Ber. iv. 4; Ket. 60a). The chief proof, however, of the existence of Jews in Galatia is the fact that St. Paul sent thither a general epistle known as the "Epistle to the Galatians." There is a strong disagreement among scholars as regards the parts of Galatia where these correspondents of St. Paul lived. The older opinion was that they were to be found in the northern cities of Galatia, but recent scholars, especially Professor Ramsay, hold that they lived in cities of South or New Galatia, which are actually mentioned in the Acts of the Apostles. The progress of Christianity in Galatia, however, may explain the fact that the Jews of this province are never heard of in later history. It remains to be stated that the "Galatians" of I Macc. viii. 2 and II Macc. viii. 20 were Gauls.

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Neubauer, *G. T.* p. 317; Schürer, *Gesch.* iii. 17; Lightfoot, *Epistle to Galatians*, Introduction; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i. 667 *et seq.*

J. M. Sc.

GALATZ. See Rumania.

GALBANUM. See Incense; Spices.

GAL'ED. See Gilead.

GALEN (GALENUS CLAUDIUS): Greek physician and philosopher; born at Pergamus, Mysia, about 131; died about 200. Eclipsed by those of Aristotle, Galen's philosophical works were not held in high esteem by the Jews. Maimonides cites them only when they are in accordance with his own views, as, for instance, with regard to the impossibility of proving the eternity of matter ("Moreh Nebukim," ii. 15). Once he severely criticizes Galen, declaring that outside the field of medicine he is no authority ("Pirḳe Mosheh," xxv.), this stricture being called forth by the following utterance by Galen concerning the Mosaic conception of the omnipotence of God: "The difference between the Greek philosophers and Moses is this: In order that matter may be put in order it suffices for Moses that God should wish matter to be arranged. He believes that everything is possible with God, even the conversion of ashes into a horse or an ox; while we believe that there exist things with which, being naturally impossible, God does not interfere; He chooses only the best between possibilities" ("De Substantia Facultatis Naturæ," ed. Kuhn, iv. 760). Falaquera also shows slight respect for Galen's philosophy, affirming that in his later years the great physician wrote a work betraying ignorance of physics ("Mebaḳḳesh," p. 33).

His Philosophy Criticized by Maimonides.

But if in the domain of philosophy Galen's authority was contested, he reigned supreme in the field of medicine. Maimonides himself helped largely to propagate Galen's medical works by publishing a summary of sixteen of them, which were, so to speak, canonized by the Alexandrian school and by the Arabs. Maimonides was followed by many other Jewish physicians who paraphrased or translated Galen's works from Arabic versions (chiefly made by Ḥunain ibn Isḥaḳ) and from the Latin. These paraphrases and translations, the greater part of which are still extant in manuscript in various European libraries, are as follows:

חכמה קטנה ("Ars Parva"), with a commentary by Ali ibn Ridwan, translated, according to Paris MS. No. 1114, by Samuel ibn Tibbon in 1199. The same work was translated anonymously, under the title המאסף לכל המחנות, between 1197 and 1199.

הדולאים והמקרים, a paraphrase by Zerahiah ben Isaac ben Shealtiel of Rome (1277–94), in four books: (1) on the diversity of maladies; (2) on their causes; (3) on the variety of symptoms; and (4) on the causes of the symptoms.

קטאגנים, three treatises on the compounded medicaments according to their species, by the same.

ס׳בחראן, on the crisis, by Solomon Bonirac of Barcelona (1300–1350).

On bleeding, by Kalonymus ben Kalonymus, in 1308.

בחקנא ובקולנג ("De Clysteriis et Colica"), by the same.

בהנהגת הנער הנכפה, on the regimen of the epileptic boy.

ס׳רוע מזג מתהלף ("De Malitia Complexionis Diversæ"), by David ben Abraham Caslari (1280–1337).

Translations of His Medical Works.

הקבוצים לאכסנדריים, summaries of the Alexandrian school, by Simson ben Solomon. These summaries contain the following treatises: כתות הרפואה, on the medical sects; מלאכת הרפואה or מלאכה קטנה ("Ars Parva"); בדפק, on the pulse; פרקים מס׳ השתן, chapters from the treatise on the urine; הצמוק, on marasmus; אל אגלוקן בטבע, on nature; ביסודות, on the elements according to Hippocrates; במזג, on the temperament; בכחות הטבעיות, on the faculties of nature; הנתוח, on anatomy; העלוו והמקרים, on maladies and their symptoms; האברים הכואבים, on a knowledge of diseases of the internal organs; במיני הקדחות, on the various kinds of fevers; בבחראן, on crisis; בימי הבחראן, on critical days; בתחבולות הרפואה, on the art of healing; הנהגת הבריאות, on hygiene; and במרה השחורה, on melancholy.

The following supposititious works of Galen were also translated into Hebrew:

ס׳ האם, on the uterus ("gynæcæas").
ס׳ אסור הקבורה, against speedy interment, by Judah al-Ḥarizi.
ס׳ הנפש, on the soul, by the same.
A medico-astrological treatise ("Prognosticum de Decubitu ex Mathematica Scientia"), paraphrased by Leon Joseph.
פישיאונארי ("Passionarios").
A summary of various maladies, their natures and symptoms, and the remedies for them, by Abraham ben Shem-Ṭob.
ליקוטי סגולות ורפואות, a collection of remedies.

Of Galen's commentaries to the works of Hippocrates the following were translated into Hebrew: on the aphorisms, by Nathan ha-Meati; on three treatises of the Pronostics, probably by the same; on air, water, and countries, by Solomon ha-Meati.

In the twenty-sixth chapter of the "Healing of the Soul," by Joseph ibn Aknin of Barcelona (12th cent.), Galen's works are mentioned as forming a part of the regular school curriculum (Güdemann, "Das Jüdische Unterrichtswesen," etc., p. 100). He is also cited as an authority on ritual responsa; *e.g.*, by Isaac b. Abraham Laṭif (13th cent.; see "Sammelband," i. 51, 53; Meḳiẓe Nirdamim, 1885).

Bibliography: Steinschneider, *Alfarabi*, pp. 31, 34, 134, 142; idem, *Cat. Bodl.* col. 1918; idem, *Hebr. Uebers.* p. 650; idem, *Cat. Hamburg*, pp. 143, 197, 308; idem, *Cat. Leyden*, pp. 335, 337; *idem*, in *Monatsschrift*, xxxviii. 177, 366.
G. I. Br.

GALICIA, Austria: Province of Austria; acquired at the partition of Poland, 1772, and which, except for some small territorial changes, has remained such since the Vienna Congress of 1815.

Statistics.

The census of 1900 showed the number of the Jews in Galicia to be 811,371 in a total of 7,315,939 inhabitants, or about 11 per cent. Notwithstanding heavy emigration, their number has increased steadily in proportion to the total population. The census of 1850 showed 317,227 Jews among 4,734,427 inhabitants, in 1827 there were 246,147 among 4,382,383, and the first census made by the Austrian government in 1789 showed 178,072 among 3,039,391 inhabitants. Most of the Jews live in cities, and in seven of these they form the majority of the population—in Brody, about three-quarters.

While the great masses receive no other education than that which the ḥeder affords, the number of Jews in the high schools, in the universities, and in the professions is far above their proportion to the population. Thus in 1890, Jewish scholars in the gymnasiums aggregated 18 per cent; in the realschools, 21 per cent. Among the physicians there were 25 per cent Jews, and among the lawyers 48 per cent. Even among the veterinary surgeons and the druggists the number of Jews is somewhat above their proportion to the population, notwithstanding the fact that the opportunity to practise these professions depends largely on governmental appointments, to which comparatively few Jews are assigned.

History.

The oldest history of Galicia is identical with that of the Jews in the kingdom of Poland, of which this province formed part up to its occupation by Austria in 1772. Upon the annexation of Poland, the empress Maria Theresa pursued the policy of not interfering with the customs and habits of the population in order to reconcile them to the new government. This policy was followed also in the treatment of the Jews. As under Polish dominion, the Jews formed a separate body and enjoyed a liberal measure of autonomy; the congregations formed a political community, and were combined into a district, over which an elder ("Kreisaeltester") presided; the elders of the six districts together with six representatives at large ("Landesaeltester") formed a board of trustees ("Generaldirektion"), over which the chief rabbi ("Oberlandesrabbiner") presided. The last was selected by the empress from three candidates presented by the trustees. Maria Theresa selected Ezekiel Landau for this office, but he declined (see "Noda‘ bi-Yehudah," part ii.; "Oraḥ Ḥayyim," No. 36; Buber, "Anshe Shem," Cracow, 1895, p. xxi.), whereupon Löbush Bernstein of Brody was selected in his place, but he failed to make his office effective. The office was abolished by Joseph II., and Bernstein died in retirement in 1789. The power of excommunication was vested in the chief rabbi, who exercised it under the supervision of the government, which made use of it in punishing evaders of taxes, smugglers, or deserters from military service. The school system was organized in three grades along traditional lines: in the lowest grade elementary branches and Bible were taught; in the second the Talmud was studied; while in the third or highest grade rabbinical instruction was given. Maria Theresa applied paternal government in its most minute details to the internal life of the Jews. She devised the rules for bestowing the titles of ḥaber and morenu and for granting the licenses for the reader and the shoḥeṭ. Different from the practise pursued in the older provinces, the empress decreed no limitation to the number of marriages, except in so far as affected the taxes which had to be paid before a marriage license could be issued. Severe penalties were devised for persons who baptized Jewish children without the consent of their parents, but these were not enforced, as the canonical law which declared such a baptism valid was respected, and children baptized against the will of their parents were taken from them and handed to some Christian institution for custody and education. A serious restriction placed on Jewish artisans was the provision of Maria Theresa's "Judenordnung," which did not permit them to work for Christian customers, except in places where no Christian was working at the same trade. This provision was incorporated in the constitution of the Galician gilds of May 9, 1778, which contains the requirement that no Christian master mechanic should "aid or abet any charlatan ["Pfuscher"], disturber, quack, or Jew, nor should any such charlatan or Jew be permitted to work at any trade, except that Jews might work for Jews." The taxes were originally levied according to the traditional Polish system, which demanded a per capita tax of two florins, Polish (about 23 cents); but soon after the annexation this tax was increased to one florin ("Conventionsmuenze"), which was almost double the original amount. This system was changed by the law of 1776, which provided that every family should pay a tax of four florins ($1.60) for right of residence, and another tax of the same amount for license to trade, and an income tax, for the payment of which the community was held responsible. Thus the community assessed the individual congregations, which in turn assessed the individual members. Aside from these taxes, special licenses were required for every marriage, for the building of a new synagogue or the repairing of an old one, for holding services in a private house and for similar ceremonies.

Joseph II.

During the eighteenth century ideas of humanitarianism found their way into the Austrian empire: and Joseph II., imbued with a commendable desire, wished to establish in his domains the principle of the equality of all mankind. As he improved the condition of the rest of his Jewish subjects, so he proclaimed for the Jews of Galicia a policy which was a departure from that of his mother. The "Patent" of May 27, 1785, and the "Judenordnung" of May 7, 1789, regulated their legal condition ("Pillerische Sammlung der Patente und Verordnungen fuer die Koenigreiche Galizien und Lodomerien," 1785, p. 89; and Koefil's "Systematischer Auszug der Galizischen Gesetze und Verordnungen," ii. 391). The purpose of the law-giver is clearly defined in the preamble to the "Judenordnung" of 1789, which says: "It is both in accordance with the accepted principles of toleration as well as conducive to the general good to abolish the discrimination which legislation has hitherto made between Jewish and Christian subjects, and to grant to the Jewish inhabitants of Galicia all the rights and privileges which the Christian subjects enjoy." Previous to the publication of these general laws individual laws had established the principle of toleration. A law of Feb. 4, 1782, stated that Jewish physicians should have the right of practising medicine among Christians, and on June 28 of the same year the schools were declared to be open to Jewish children and students. The restriction which prohibited Jewish mechanics from working for Christians was abolished Sept. 16, 1784; and in order to encourage manual labor Jews who lived exclusively by farming were exempted from paying taxes, while artisans and factory employees enjoyed certain privileges in the matter of taxation. The "Patent" of 1785 had abolished the "Generaldirektion," so that the Jews should not form a separate body politic; the special Jewish checks ("Mameras"; see MAMRAN) were declared void; rabbinical civil law was abolished 1785; early burial was prohibited April 10, 1787. In the same year an order was issued that the Jews must serve in the army, and that before Jan. 1, 1788, all Jews must adopt fixed and hereditary family names. Further, in bookkeeping they were ordered to use the language of the country; books kept in Yiddish were not accepted as evidence in court. Joseph II. ruled in that spirit of paternalism which regulated all the internal affairs of the citizens. Though his policy would sometimes clash with religious practises, the general spirit of his legislation was benevolent. Once he prohibited the stringing of the wires which marked the Sabbath boundary ("Sabbathschnüre"), but permitted it later on the condition that it would not interfere with public traffic (see ERUB). He ordered that itinerant preachers and ḥazzanim should be treated as vagabonds. The pamphlet "Ruaḥ Ḥayyim" (Brünn, 1785), in which the driving out of a devil is minutely described, afforded the emperor an opportunity of admonishing the censor and of directing him to withhold permission to publish such literature as "tended only to retard the enlightenment of the Jews, as there were enough old books of this type extant" (Nov. 2, 1785), but he was sufficiently broad-minded to declare himself opposed to any alterations in the text of the Talmud, because such a work belonged to literature, and should be kept intact for the sake of historical study (Sept. 19, 1789).

Benevolent Despotism, 1790-1848.

The reign of Leopold II. (1790–92) was of too short duration to have had any influence on the development of Jewish affairs. However, it should be mentioned that shortly after the death of Joseph II. personal service in the army was abolished, and the old Polish exemption-tax ("Rekrutengelder") was introduced (Nov. 24, 1790); but with the provision that it should never be reintroduced, it was finally repealed in 1796. The general principle of Francis II. (1792–1835) and of Ferdinand I. (1835–48), who ruled through Metternich, was that of restricting all liberal thought; hence it was opposed to the emancipation of the Jews. In those days the government hoped that by closely regulating the internal affairs of the Jews it would succeed in assimilating them with the rest of the population. The temper of the new emperor was made manifest by an order (Sept. 7, 1792) which declared that the right of the Jews to participate in municipal elections should be so regulated that they would not inconvenience the Christian citizens ("die Christlichen Buerger nicht beeintraechtigen"). This law decreed that only such Jews as enjoyed municipal franchise might be electors. The granting of the franchise was in the hands of the municipal council, and might be granted only to property-holders and master mechanics. From the inner city of Lemberg the Jews were excluded, with the exception of such proprietors of large business houses as could prove that the volume of their business amounted at least to 30,000 florins ($12,000) per annum; as a rule strangers were not admitted, and even the residents were not permitted to marry women from other cities. If a Jew from another city wished to move to Lemberg, he had to prove that he had induced two other Jews to leave the latter city. Foreign Jews could come to Galicia for only a limited time, and from July 18, 1811, a poll-tax ("Geleitzoll") was introduced in the case of Jews coming from the kingdom of Poland, which amounted to 4.45 florins for men, 3.15 florins for women and servants, and 1.45 florins for children. Jewish importers of cattle and provisions fared better, having to pay but 1.06 florins. It must be admitted, however, that this reactionary step was introduced only as a reprisal against Saxony, which levied a similar poll-tax on Austrian Jews, while those of the then existing dukedom of Warsaw were exempted from paying it. This strange relic of medievalism survived until March 7, 1851, when it was abolished by an imperial edict. The business of druggist, like the medical profession, which in Polish times was generally followed by the Jews, was prohibited to them under Austrian rule, at first only in

West Galicia (1802), then in the entire province (1829). The strong attachment that Francis II. formed for the Catholic Church is responsible for repeated orders (1806, 1820) that Jews must not deal in ecclesiastical furniture, crucifixes, or vestments.

The system of taxation was very burdensome. Joseph II., while filled with the noblest of intentions and desirous of carrying the principle of equal rights into practise, was hindered by financial needs. The always depleted treasury of the empire made it impossible to forego the income derived from special Jewish taxes. So, while in civil law and in their municipal affairs Joseph II. placed the Jews on a level with the Christians, he retained in Galicia, as well as in the older provinces, a system of special Jewish taxes. Besides the taxes introduced by his mother, which he retained with slight changes, he introduced a special tax on kasher meat, which, when additional revenue was required, was often increased. The original tax of 1¾ kreuzer (a little more than a cent) on every pound of meat was later increased to 3 kreuzer, while that of 5 kreuzer on a goose was advanced to 17 kreuzer. The "Schutzsteuer" of four florins for every family, to which one florin was added for the benefit of the landlord ("Domesticalsteuer"), was abolished in 1797, because it did not yield the expected revenue and also because it gave the authorities a great amount of trouble in dealing with the numerous delinquents. In its place a light tax was introduced which was levied on every light burned for religious purposes (as on Sabbath and holy days), on every oil-lamp burned at the anniversaries of the deaths of relatives (see Jahrzeit), on every candle used in the synagogues on the Day of Atonement, on every Ḥanukkah light, and on every candle lighted at a wedding. This tax ranged from one-half a kreuzer for every Ḥanukkah light to one florin for a torch at a wedding, and was a great source of annoyance. As a rule, it was farmed out and levied with absolute indifference to the hardship which it caused. But when it failed to yield the expected revenue, a direct tax was imposed upon all the Jews of the province in order to make up for the deficiency, and this had to be paid by the congregations as a body. With regard to this, it must, however, be admitted that in general Francis II. was averse to taxing religious rites and ceremonies. When some Jews offered to pay 150,000 florins for the privilege of collecting a tax on every Etrog used on the festival of Sukkot, he declared himself strongly opposed to it, although Maria Theresa had established a precedent by levying 4,000 florins on the Jews of Moravia for the privilege of importing that fruit ("Oest. Wochenschrift," 1901, p. 727; "Israel. Familienblatt," Hamburg, Oct. 10, 1901). While on the one hand discrimination against the Jews in civil and political affairs was frequent, on the other hand, owing to the system of taxation, the traditional policy of constant interference with their religious practises and other internal affairs could not be avoided. In order to maintain the revenue of the treasury it became necessary to compel every Jew to kindle lights on Sabbath and holy days and to eat none but kasher meat. Paternalism, however, did not stop here. An imperial order of Dec. 14, 1810, decreed that no one should marry unless he had passed an examination in religion based on Herz Homberg's catechism "Bene Zion." While this law was in force over the whole monarchy, it was particularly exasperating for Galicia, where only a very small fraction of the population could read German, and where Homberg, whom the government had sent there as inspector of the schools, had made himself universally hated by his irreligious conduct and by his proneness to inform against the Jews. The consequences were that the educational movement inaugurated by Joseph II. was abandoned, and the special Jewish school fund, formed from Jewish taxes, was merged into the general tax-fund of the country. The various attempts to raise the status of the rabbis fared no better, and the government decree (1836) that after ten years no rabbi should be appointed who had not taken an academic course at a university became a dead letter. The meddlesomeness of the government was noticeable in an order of 1812 which prohibited the collecting of gifts for the poor in Palestine. It threatened to treat as a vagabond a solicitor of such alms. Inspired, as was the demand for a higher education of the rabbis, by higher motives was an attempt to encourage secular education and the assimilation of Jews and Christians by privileges offered to such as would acquire school education and would discard their peculiar dress. Since the time of Joseph II. repeated laws prohibited the Jews from dealing in alcoholic liquors, but these remained ineffective, chiefly on account of the power of the landowners, who possessed the exclusive privilege of distilling, and who, from the time of the earliest settlement of the Jews in Poland, farmed out this privilege to Jews (see Solomon Luria's Responsa, No. 34). Finally, on March 24, 1841, the government promulgated a law which permitted such Jews as would abandon their distinctive dress, and who would acquire an elementary-school education, to live in villages and to engage in the liquor traffic. This law also remained a dead letter. A new order, dated Sept. 9, 1847, required all Jewish liquor-dealers to qualify by Jan. 1, 1847. Even this law did not have the desired effect, for in 1847 the trustees of the congregation of Lemberg were asked to assist the government in its attempt to enforce the law. A decided step in advance was the abolition of the limitation of marriages in Lemberg (1846); but the general status of the Jews remained unchanged until 1848, and even the constitutions of 1848 and 1849 did not have any immediate effect, as the national movement among the Poles, who considered the Jews as strangers, and the hostility of the cities, which were unwilling to give up the privileges which they possessed of limiting the business activity of the Jews, were strong factors in making it impossible for the Jews to avail themselves of the privileges which the new order of things conferred upon them.

The principle of full equality, introduced by the constitution of 1848, was not long enforced. Two Jews from Galicia, Berish Meisel, rabbi of Cracow, and Abraham Halpern, a merchant of Stanislau, were members of the Reichstag of Kremsier, and Isaac N. Mannheimer, a Vienna preacher, was elected for Brody; but with the interruption of parliamentary government certain restrictions were reintroduced, while others were enforced by the local authorities contrary to law, but with the connivance of the government.

Constitution and Reaction Since 1848.

The only permanent improvement was the abolition, March 7, 1851, of the poll-tax levied on Jews from Russian Poland who came to Galicia on business, but a number of other disabilities were reenforced. With the rest of the Austrian Jews those of Galicia lost the right of acquiring land by the law of Oct. 2, 1853; but while for the other provinces inhabited by Jews this right was restored by the imperial order of Feb. 18, 1860, the restrictions were enforced in Galicia and in the Alpine provinces until the constitution of Dec. 21, 1867, was proclaimed. Jewish merchants of Lemberg who had opened stores in the inner part of the city were forced to close them within two months, and the landlords who had rented stores to Jews were punished. The same regulation was enforced in Sambor; and when the Jews appealed to the provincial government against these illegal proceedings, the latter referred the case to the district authorities ("Kreisamt"), who decided against the Jews. As late as 1859 the city of Tarnow demanded the enforcement of a decree made by the King of Poland in 1765 which restricted the Jews to a ghetto. The law which prohibited the employment of Christian domestics by Jews, while never strictly enforced, was used from time to time as a vexatious measure, even where a Jewish tenant of farm-land employed Christian laborers. Under this law a Jew of Wadowice was fined on Sept. 11, 1859. Afterward the Bishop of Przemysl in a pastoral letter of Jan. 20, 1860, declared that such a law, conflicting with that of the Church, and could never be valid. In some instances the police arrested Christian domestics who served in Jewish houses, and brought them to the priest, who ordered them to leave their places under penalty of whipping. The law was formally abrogated on Nov. 20, 1860.

Lemberg, the capital of the province, continued to disregard the constitution. In drawing up the municipall statutes (1863 and 1866), the city council demanded that Jewish members should be limited to fifteen per cent of the total number, and that the property of the city should belong exclusively to the Christians. By the constitution of 1867 Jews were admitted to the municipal boards, to the provincial diet, and to the Parliament; but while the letter of the constitution was maintained, the local laws were often framed so as to discriminate against the Jews in fact. A notable instance of this kind is the school law of 1883, which declared that every school principal must be of the same religion which the majority of the school-children professed, but as in that case a great number of Jewish school principals would have to be appointed for Galicia, the Galician members of the Reichsrath insisted on the introduction of a clause which made an exception in the case of Galicia. Another instance which proves that the laws granting the Jews full civil liberty are merely theoretical is the case of Michaline Araten, who was taken to a convent Dec. 30, 1899, all efforts of her father to rescue her proving futile. Neither the courts nor the administrative authorities would render a verdict against the convent; a mayor who at the request of the father searched the convent was punished with arrest for breach of peace, and even an audience which the father obtained with the emperor proved abortive. Similar instances of the abduction of Jewish girls into convents against the will of their parents, and their retention against their own will, have happened quite frequently, although none made such an impression as that of Michaline Araten because the relatives in the other cases did not have the means to exhaust all legal resources. Another instance showing how the law is often a dead letter in Galicia is found in the fact that a Jewish government official who in 1895 rented a room in Saybusch was forced to quit the town because the municipal authorities claimed on the basis of a governmental decision of 1809 that they could not be compelled to tolerate any Jews among them. That under such conditions nothing is done by the government to alleviate the great misery which exists among the Jewish population, especially in the country districts, is self-understood, notwithstanding the fact that a recently appointed governor, Count Potocki, admitted to a Jewish committee who waited on him that it was necessary that something be done ("Oest. Wochenschrift," 1903, p. 434). The Baron de Hirsch fund, formed from a legacy of $4,000,000, and the Hilfsverein for the Galician Jews in Vienna, formed 1902, are making noble efforts to alleviate misery and to encourage education.

The great majority of the Galician Jews, especially those in the eastern part of the province, are still in a condition similar to that which prevailed among the western Jews in the first half of the eighteenth century: their education is limited to Hebrew and the Talmud.

Intellectual Culture.

From the time when the Jews of Poland entered into the field of Hebrew literature Galicia has been a seat of learning. About the middle of the sixteenth century Moses Isserles spread over western Europe the fame of Polish Talmudists. Since the sixteenth century Lemberg has been the seat of an important yeshibah, and many of its rabbis have been called to occupy prominent rabbinical positions in Germany. When that part of Poland was annexed by Austria the intellectual life of the Jews remained unchanged. Maria Theresa made no attempts to improve it, and the efforts of Joseph II. were without permanent results. Herz Homberg, who was appointed inspector of the Jewish schools in Galicia, 1787, was recalled in 1794, because he could effect no improvement. The Galician Jews constantly petitioned the emperor to repeal the law of compulsory education, and they were finally successful, so that even now, after the new school law for Austria has been in existence for more than thirty years, it is still a dead letter for the Galician Jews. (On the Galician school question see Wolf in "Allgemeine Zeitung des Judenthums," 1887, p. 231.) Galicia produced a great number of prominent Talmudists in the latter part of the eighteenth and in the nineteenth century. Of this number may be mentioned the various representatives of the Ettinger and Orenstein families, who furnished Lemberg with the rabbis Jacob (died 1837) and Hirsch Orenstein (died 1888), Marcus Wolf Ettinger (died

1863), Isaac Aaron Ettinger (died 1891), Solomon Klueger of Brody (died 1869), A. M. Taubes (at the end of his life rabbi of Jassy), and Joseph Saul Nathansohn, rabbi of Lemberg (died 1875).

A more modern course was pursued by Hirsch Ḥagis, rabbi of Zolkiev (died 1855), who contributed to scientific periodicals and wrote on historical and dogmatic topics. By the end of the eighteenth century the Mendelssohnian movement had also taken root in Galicia. Its pioneer was Nachman Krochmal (1785–1840), who gathered about himself a circle of sympathizers, among whom S. L. Rapoport (1790–1867), Joseph Perl (1777–1839), Isaac Erter, and Isaac Mieses were prominent. The younger Haskalah had also quite a number of prominent representatives, among whom may be mentioned Osias H. Schorr (died 1895), Hillel Kahane, Alexander Langbank, Naphtali Keller, Ḥayyim Nathan Dembitzer, Joseph Kohen Ẓedeḳ, Solomon Rubin, and the two assiduous workers in the field of the history of literature, Solomon H. Halberstamm and Solomon Buber. The ghetto novel has two representatives from Galicia, Leo Herzberg-Fränkel and Karl Emil Franzos. In connection with this ought to be mentioned the fact that Leopold von Sacher-Masoch, a Christian, drew the inspiration for his beautiful idyls of Jewish life from scenes in Galicia. Numerous also are those who have made a name in general literature and in science, among whom may be mentioned David Heinrich Müller, the Orientalist, and Marcus Landau, the essayist.

Attempts made to introduce modern ideas into the life of the Jews by means of modern schools and a reformed synagogue service have been successful in only a small measure. The greatest merit in this direction belongs to Joseph Perl, who established the first German school in Tarnopol, Galicia (1815), and introduced into it a modern synagogue service. In the same year a Jewish high school was established in Brody. Very slight reforms were introduced in Lemberg, where Abraham Kohn was elected rabbi in 1843. He fell a victim to fanatics, who poisoned him Sept. 6, 1848. Reforms, restricted to a certain decorum in ritual practises, were introduced in Cracow. They are still a rare phenomenon, for the Ḥasidim have gained a strong foothold in Galicia, especially since the immigration of Israel of Raisin, who fled from Russia in 1842 and established himself in Sadagora, where his grandson continues to gather a large number of devoted followers around him. Hillel Lichtenstein, a native of Hungary, fostered Ḥasidism through his numerous works in Hebrew and Yiddish, while Moses Teitelbaum, a native of Galicia, introduced Ḥasidism into northern Hungary.

Bibliography: Von Kortum, *Ueber Judenthum und Juden*, Nuremberg, 1795; Stoeger, *Gesetzliche Verfassung der Galizischen Judenschaft*, Lemberg, 1833; Bernfeld, *The Jews in Galicia*, in *Luaḥ Aḥiasaf*, viii. 291-299; and the Jewish periodical press.

D.

GALICIA, Spain: An ancient province in the northwestern part of Spain; a barren, mountainous region where Jews settled sparsely in the eleventh century. There were Jewish communities at Allariz, Coruña, Orense, Monforte, Pontevedra, Rivadavia, and Rivadeo, besides individual Jews scattered here and there. D. Menendez Gonzalez, a rich and powerful nobleman, received Jewish merchants, probably from Allariz, in his domain, not far from Orense, and when they were attacked by Arias Oduariz in 1044, he led an armed force against the latter, and recovered the silks and other goods that had been taken from the Jews. When John of Gaunt, Duke of Lancaster, invaded Spain (1385), and Rivadavia was taken by Sir Thomas Percy, the English soldiers attacked the Jews, who were supposed to be rich, and plundered them, killing several. The ghetto, however, was not destroyed.

Eighteen years before the expulsion, the Jews of Coruña, Betanzos, and Rivadeo paid an annual tax of 1,800 maravedis, and those of Orense, Monforte, and Rivadavia one of 2,000 maravedis. A rich Jew of Rompusa, a tawer, was baptized in 1414, taking the name "Juan Esteban." His sons obtained seats in the Parliament.

Bibliography: *Boletin Acad. Hist.* xii. 347 *et seq.*, xxii. 171; Rios *Hist.* ii. 330, iii. 62, 598.

G. M. K.

GALILEE.—Biblical and Post-Biblical Data: In the Greek period the customary name for the northern division of western Palestine. The name is formed from "ha-Galil," in the Old Testament (Josh. xx. 7, xxi. 32, LXX.; I Kings ix. 11; II Kings xv. 29; I Chron. vi. 61), or from "Gelil ha-Goyim" (circle of the heathens; Isa. viii. 23; comp. I Macc. v. 15), and designates the mountainous country which rises east of the plain of Jezreel, and extends as far as Lebanon and Anti-lebanon. Galilee was divided into two sections, Lower or South Galilee, and Upper or North Galilee, which were separated by the plain of Ramah (comp. Josh. xix. 36).

Politically a Jewish country, Galilee, according to Josephus ("B. J." iii. 3, § 1), was bounded north and west by the Tyrian territory, south by Samaria and Scythopolis, and east by the trans-Jordanic country and the Lake of Gennesaret. Josephus also divides the Galilean mountain-range into two sections, Upper and Lower Galilee, which division corresponds to the natural division of the country as just stated. According to the same author, Upper Galilee was bounded on the south by Bersaba (perhaps the ruined Abu Sheba south from the plain of Ramah; on the west by Meroth (the position of which can not be positively determined); on the north by Baca (also unknown); and on the east by Thella on the Jordan. Lower Galilee extended in the west to Chabulon near Ptolemais; in the south to Exaloth, that is, Chisloth (Josh. xix. 12, 18); and in the east to Tiberias. From other passages in Josephus it appears that the Jewish section of Galilee did not extend far north; for Kadesh was already in Tyrian possession ("B. J." ii. 18, § 1, and often elsewhere). On the other hand, in the specification of the boundary-lines according to the Talmud (see Hildesheimer, "Beiträge zur Geographie Palästinas," 1886), the northeastern boundary of Galilee extends farther west and north, namely, from Ptolemais through Ga'ton (now Ja'ṭun), Bet Zenita (Zuwenita), Ḳastra de-Gelil (Gelil), Kur (Al-Kura), Yatir (Ya'tir), and Tafnit (Tibnin) to Marj 'Ayun.

Galilee, a beautiful and very fertile country, is justly praised by Josephus ("B. J." iii. 3, § 2). According to his statement, it included a number of cities and many villages, the smallest of which had not fewer than 15,000 inhabitants. This is doubtless an exaggeration, though the density of the population is beyond question. As early as Old-Testament times the population of this region was greatly mixed; and it became more so after the downfall of the Ephraimitic kingdom. During the Maccabean struggle the Jews of Galilee constituted such a small number that they could all be brought to Jerusalem (I Macc. v. 23).

It is not expressly stated when Galilee was taken by the Maccabees, but Schürer's suggestion ("Geschichte," 3d ed., i. 275 *et seq.*), that the section of the Iturean territory which Aristobulus I. conquered (Josephus, "Ant." xiii. 11, § 3) was Galilee, is probably correct. Undoubtedly many Jews subsequently emigrated to that blessed land, so that the population became predominantly Jewish, as is described in the New Testament and by Josephus. Upon the death of Herod the Great, Galilee was apportioned to Herod Antipas; and after his deposition it was incorporated into the province of Syria, a part of which it continued to form, except under the short rule of Agrippa (40–44).

After the fall of the Jewish state a new period of prosperity set in for Galilee; and it gradually became the center of Jewish life in Palestine.

E. G. H. F. Bu.

——**In Rabbinical Literature:** Galilee is enumerated mainly for religio-legal purposes in the Talmud (B. B. iii. 2; Ket. xiii. 9; Tosef., Ket., end; Sanh. 11b; *et al.*). It comprised the northern territory east of the Jordan, which river constituted the frontier. Kefar 'Awtanai (Giṭ. vii. 8) was at its southern boundary (see Josephus, "B. J." iii. 3, § 1). According to Sheb. ix. 2, Galilee was divided into three parts: Upper Galilee (above Kefar Ḥananyah, where no sycamores are found), Lower Galilee (land of sycamores), and the plain (the Teḥum, or territory of Tiberias). In the letter addressed to his "brethren" of Galilee by R. Gamaliel (Tosef., 'Eduy. ii.; Sanh. ii.; *ib.* 77a) the plain is not specified.

This province is praised for the fertility of its fields and vineyards (Meg. 6a); its fruits are very sweet (Ber. 44a). Olive-oil was one of its chief products (Sifre, Deut. 33, in blessing of Asher). "It is easier to raise a legion of olive-trees in Galilee than one child in Palestine" (Ber. R. xx.). Special Galilean jars were manufactured for the storing of oil (Kelim ii. 2). Wine, on the other hand, was scarce (Nazir 31b). Linen was abundant, and the women were famous for the fineness of their homespun (B. Ḳ. 119).

Characteristics of Galileans.

The inhabitants, partly pagan, partly Jewish, are said to have been quarrelsome and of a disobliging disposition (Ned. 48a; Tosef., Giṭ. vi.). Still one exception showing delicate appreciation of the true implications of charity is mentioned (Tosef., Peah, viii.): an impoverished old man was served the delicacies he had indulged in in his prosperous days. The Galileans were more solicitous of their honor than of their property (Yer. Ket. iv. 14). Widows were treated with consideration (Ket. iv. 14). Young married people were not permitted to be alone immediately after the nuptial ceremony (Ket. 12a). At funerals the preacher of the funeral oration preceded the bier; in Judea he followed (Shab. 153a). It is said in the Talmud that Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem declared the country of the nations ("Ereẓ ha-'Ammim") unclean (Shab. 14b, 15a). Rashi understands by "Ereẓ ha-'Ammim" the country of the Gentiles—that is, the country outside of Palestine; but Kaminka concludes that Galilee is meant, the name being similar to the Biblical "Gelil ha-Goyim." Thus there is an essential difference with regard to ritual observance of cleanliness between Judea and Galilee.

On the whole, the Galileans are said to have been strict in their religious observances (M. Ḳ. 23a; Pes. 55a; Yer. R. H. iv. 6; Yer. Soṭah ix. 10). Measures and weights were peculiar in Galilee: 1 Judean se'ah = 5 Galilean se'ah; 5 Judean sela = 10 Galilean sela (B. B. 122b; Ḥul. 137b). The Galilean Sicarii were dreaded (Tosef., Giṭ. ii.). Study of the traditions was not one of the Galilean virtues, neither was their dialectic method very flexible ('Er. 53a). But it is for their faulty pronunciation that the Galileans are especially remembered: 'ayin and alef, and the gutturals generally, were confounded, no distinction being made between words like "'amar" (= "ḥamor," ass), "ḥamar" (wine), "'amar" (a garment), "emar" (a lamb: 'Er. 53b); therefore Galileans were not permitted to act as readers of public prayers (Meg. 24b). Still, according to Geiger ("Orient," iv. 432), to the Galileans must be ascribed the origin of the Haggadah. Galilee was very rich in towns and hamlets (Yer. Meg. i. 1), among which were Sepphoris (צפורי or צפירין), Asha, Shephar'am, Bet-She'arim, Tiberias, Magdala, Kefar Ḥananyah, 'Akbara, Acco, Paneas, Cæsarea. On Galil, a place of the same name as the province, see Hildesheimer, "Beiträge zur Geographie Palästinas," p. 80.

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S. S. E. G. H.

GALINA, MOSES BEN ELIJAH: Greek scholar and translator; lived at Candia in the fifteenth century. His best known work is "Toledot Adam" (Constantinople, 1515), a treatise on chiromancy and physiognomy, drawn chiefly from 'Ali ibn 'Abbas' "Kamil al-Ṣina'ah" and the pseudo-Aristotelian "Secretum." Galina's work was abridged and published later with a Judæo-German translation as "Ḥokmat ha-Yad." The author's name is erroneously given as Elijah ben Moses Galina. Still, Joseph ibn Kaspi, in his "Ṭirat Kesef," quotes a work entitled "Dibre Ḥakamim," a treatise on the properties of stones, as by "Elijah ben Moses Galina." Moses Galina translated from Arabic into Hebrew: (1) An astronomical treatise by Omar ibn Mohammed Meṣuman, "Sefer Mezuḳḳaḳ"; (2) an astrological treatise, "Mishpaṭ ha-Mabbaṭim"; (3) "Sefer ha-Goralot," a treatise on geomancy, bearing the author's name as Moses Galiano, identified by Steinschneider with Moses Galina.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 253, 578, 595, 965; idem, *Hebr. Bibl.* xix. 59-61.

D. M. SEL.

GALIPAPA, ELIJAH: Rabbi of Rhodes in the seventeenth and eighteenth centuries; probably born in Bulgaria. He emigrated to Palestine, but later removed to Rhodes. He was the author of "Yede Eliyahu," a work on the rabbinical institutions ("taḳḳanot"), in which the order adopted by Maimonides is followed (Constantinople, 1728).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*.

D.

GALIPAPA (not **Gallipapa** nor **Galeppa**), **ḤAYYIM:** Spanish rabbi; son of Abraham Galipapa; born at Monzon about 1310; died about 1380. He was rabbi at Huesca, and later at Pamplona, where he directed a Talmud school. Galipapa belonged to the liberal school, setting aside the strictly orthodox rabbinical authorities, and following even in advanced years those that inclined to a more lax discipline. He permitted the combing of hair on the Sabbath, and allowed children to accept cheese from Christians; he also introduced some ritual and liturgical changes at Pamplona. In some of his views he differed from the opinions then current; he saw, for instance, in the Book of Daniel a revelation of the crimes of Antiochus Epiphanes. Because of his reforms, R. Ḥasdai ben Solomon of Tudela made a complaint against him to Isaac ben Sheshet, whereupon the latter seriously but gently reproved him, urging him to avoid henceforth all cause for offense and to preserve peace (Isaac b. Sheshet, Responsa, Nos. 394 *et seq.*). Galipapa wrote a polemical treatise "'Emeḳ Refa'im," in which the massacre of the Catalonian Jews of 1348 is described: the work is contained in his commentary on Semaḥot, an extract of which is given in Joseph ha-Kohen's "'Emeḳ ha-Bakah." He wrote also a commentary on 'Abodah Zarah and an epistle on salvation quoted by Joseph Albo ("'Iḳḳarim," iv. 42).

BIBLIOGRAPHY: De Rossi-Hamberger, *Hist. Wörterb.* p. 110; Steinschneider, *Jewish Literature*, pp. 127, 376; Grätz, *Gesch.* viii. 31; Kayserling, *Gesch. der Juden in Spanien*, i. 87.

G. M. K.

GALIPAPA, ḤAYYIM MEBORAK: Bulgarian rabbi; lived and taught at Sofia about 1650 (Conforte, "Ḳore ha-Dorot," p. 52a).

G. M. K.

GALLAḤ (גלח = "the shaved one"; in German often printed as **Gallach**): Epithet originally applied to Catholic priests on account of their tonsure. Later the same epithet was extended to Greek Orthodox priests. "Gallaḥ," with its plural "gallaḥim," occurs very often in Hebrew medieval literature. Thus R. Tam says: "Do not be hasty in thy answer like priests ["gallaḥim"], who discuss in a sophistical way" ("Sefer ha-Yashar," 81a, col. b). Latin writing was sometimes called "the writing of gallaḥim" ("Or Zarua'," ii. 42). In Russo-Jewish folk-lore it is unlucky to meet a gallaḥ; to prevent the ill luck various expedients are recommended, such as throwing straw behind the back, or turning the back and walking away four paces (see FOLK-LORE). A popular saying is that "A fat rabbi and a lean gallaḥ are not as they should be: the one does not apply himself sufficiently to the study of the Law, the other as a rule is a fanatic" (Tendlau, "Sprüchwörter und Redensarten," 1860, p. 311).

K. M. SEL.

GALLEGO (GALIGO; sometimes erroneously **Galliago, Galiago,** or **Galliano), JOSEPH SHALOM DE SHALOM:** Neo-Hebraic poet; died in Palestine Nov. 25, 1624. He was the first ḥazzan of the first synagogue erected in Amsterdam, and occupied the position fourteen years, then removed to Palestine. He edited the work "Imre No'am," containing religious poems, hymns, and elegies (Amsterdam, 1628). Several of his Hebrew poems are to be found in the manuscript collection "Ḳol Tefillah we-Ḳol Zimrah" of David Franco Mendes. Gallego translated from Hebrew into Spanish the ethical writings of Jonah de Gerona, entitled "Sendroe [Sendero] de Vidas" (*ib.* n.d.; 2d ed., *ib.* 1640).

BIBLIOGRAPHY: D. H. de Castro, *De Synagoge der Portugeesch-Israel. Gemeente te Amsterdam*, p. iv.; Fürst, *Bibl. Jud.* i. 315; Steinschneider, *Cat. Bodl.* No. 6001; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48.

G. M. K.

GALLERY: An elevated floor, or a balcony, in the interior of a church, synagogue, or other large building, resting on columns, and surrounded by a balustrade. In the Orthodox synagogues it is reserved for women; for the modern usage see FRAUENSCHUL.

The Temple had galleries in the shape of winged or bay chambers, variously described as "ẓela'," "gizrah" or "attiḳ" (attic), and "'aliyyah" (I Kings vi. 5; Ezek. xli. 13-15; I Chron. xxviii. 11). But these, it appears, were either private chambers or passages, or merely architectural ornamentation. A gallery used for public gatherings was constructed in the women's apartment ("'ezrat nashim") in the Temple for the libation celebration at Sukkot.

The Mishnah relates that "On the eve following the first day of the festival they went down fifteen steps to the women's 'azarah, and prepared a great improvement" (Suk. v. 2), which R. Eleazar explains was the gallery erected above for the accommodation of the women, enabling them to witness the men below celebrating the "water libation" to the accompaniment of music, song, dances, and illuminations. The Tosefta says there were galleries on the three sides of the 'azarah, so that women could observe the celebration separately (Tosef., Suk. iv. 1). "The house of David apart, and their wives apart," is quoted against the mingling of sexes in public gatherings (Zech. xiii. 12; see Maimonides, "Yad," Lulab, viii.).

In the Reform synagogues the galleries are used for the accommodation of non-members of both sexes. See ARCHITECTURE, JEWISH; FRAUENSCHUL; JERUSALEM; REFORM; TEMPLE.

A. J. D. E.

GALLICO, ELISHA BEN GABRIEL: Palestinian Talmudist; died at Safed about 1583. He was a pupil of Joseph CARO. After the death of his master, Gallico was nominated chief of the yeshibah of Safed. He is frequently mentioned in the responsa collection "Abḳat Rokel," in which responsum No. 84 belongs to him. Ḥayyim Benvenisti quotes Gallico's responsa in his "Keneset ha-Gedolah." Gallico wrote homiletic-allegorical commentaries on Ecclesiastes (published during the author's lifetime, Venice, 1577), on Esther (Venice, 1583), and on Song of Songs (Venice, 1587).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 223, No. 474; Azulai, *Shem ha-Gedolim*, i. 28, No. 208; Steinschneider, *Cat. Bodl.* col. 968; Fuenn, *Keneset Yisrael*, p. 136.

K. M. Sel.

GALLICO, SAMUEL: Italian Talmudist and cabalist; lived in the sixteenth and seventeenth centuries. He was a pupil of Moses Cordovero and the teacher of Menahem Azariah di Fano. Gallico was the compiler of "'Asis Rimmonim," consisting of extracts from Cordovero's "Pardes Rimmonim," with notes by Mordecai Dato (Venice, 1601). This work was afterward revised by Fano, who added a commentary entitled "Pelaḥ ha-Rimmon," and by Mordecai b. Jacob, whose commentary is entitled "Pa'amon we-Rimmon."

Bibliography: Fürst, *Bibl. Jud.* i. 314; Steinschneider, *Cat. Bodl.* col. 2225.

K. M. Sel.

GALLIPOLI (the ancient **Callipolis**): Seaport town in European Turkey, at the northeast end of the Dardanelles and about 135 miles from Constantinople. It has a population of about 20,000, of whom 1,200 are Jews. The latter probably lived in Gallipoli from the first centuries of Byzantine rule. About 1162 Benjamin of Tudela found in the town 200 Jews, who had a yeshibah under the care of R. Elia Kapid and R. Shabbethai Zutra. The Ottoman Turks, who acquired Gallipoli in 1365, protected the community, according to their custom. In 1469 there lived at Gallipoli a rabbi named Daniel bar Hananiah, whose manuscript of the Bible commentary of Levi ben Gershom has been preserved. In 1492 a great number of Spanish exiles found refuge in Gallipoli, and several families bearing the name of "Saragoss" still celebrate a "Purim of Saragossa" in the month of Ḥeshwan. The Ben Ḥabib family of Portugal is said to have furnished Gallipoli with eighteen chief rabbis, the most prominent of them being Jacob ibn Ḥabib, the author of the "'En Ya'aḳob." In 1853 Hadji Ḥasdai Varon represented France, Italy, Austria, Portugal, Denmark, and the United States as consular agent. Gallipoli has two synagogues, one built in 1721 and rebuilt in 1852; the other is quite recent. It has also a Jewish school containing 250 boys, as well as six benevolent societies. The community is administered by a council of ten; its revenue comes mostly from taxes on kasher meat, wines, and heads of families. Ḥayyim Franco, a native of Melas, has been chief rabbi since January, 1903.

Several of the Jews of Gallipoli are government employees. The Spanish vice-consul and nearly all the dragomans are Jews, who are also represented in nearly every commercial and mechanical pursuit. The native costume is now giving way to the European. Among the antiquities of the city are the old cemetery, a marble basin set up in 1670 by a certain Johanan Halio, the above-mentioned copy of the commentary on the Bible by Levi ben Gershom, the Megillah of Saragossa, and many old manuscripts. There are many Jewish families in the neighborhood of Gallipoli, especially at Lampsacus, on the opposite Asiatic shore, at Charkeui, and elsewhere.

Bibliography: Benjamin of Tudela, *Massa'ot*; Dezobry, *Dictionnaire d'Histoire et de Géographie*.

D. M. Fr.

GALLOWS: A framework consisting of one or more upright posts supporting a cross-beam, and used for executing those sentenced to death by hanging. In the Hebrew Bible עץ (= "tree") is the word used for "gallows" (Gen. xl. 19; Deut. xxi. 22; Josh. viii. 29, x. 26; Esth. ii. 23, v. 14, vi. 4). The "tree" or gallows erected by Haman, and upon which he himself died, is described as fifty cubits high (Esth. vii. 9, 10); probably it was a stake on which the culprit was impaled (see Haley, "Esther," pp. 122 *et seq.*), corresponding to the "zeḳifa" of the later Hebrew (comp. Meg. 16b; B. M. 83b), which was certainly a simple stake. In the Mishnah (Sanh. vi. 3) the gallows is described as in two parts: קורה, the upright, which was firmly fixed in the ground; and עין, the transverse beam (כמין יתד in the commentaries), from which the condemned was suspended by the hands. This contrivance was not employed to kill by strangulation. According to R. Jose, the post must not be fixed in the ground, but must be rested obliquely against a wall, and be buried immediately with the body of the executed. The consensus of authorities does not favor Jose's interpretation of the law, but holds that the gallows may rest in the ground, though it must not be permanently fixed, a new post being erected on each occasion (see Crucifixion).

E. G. H.

GALLUS, CAIUS CESTIUS: Consul "suffectus" in 42 C.E. Pliny ("Historia Naturalis," xxxiv. 48) calls him "consularis," *i.e.*, "retired consul." According to a dubious passage in Tacitus ("Annales," xv. 25), he was appointed successor to Corbulo as legate of Syria (63); but his coins date only from the years 65 and 66 (Mionnet, v. 169, No. 189; Supplement, Nos. 190, 191). When the Jewish war broke out in the twelfth year of Emperor Nero (Oct., 65–66; see Josephus, "Ant." xx. 11, § 1), Gallus was already governor ("B. J." Preface, § 7; *ib.* ii. 14, §§ 3, 4). Gallus appears to have been favorably inclined toward the Jews ("B. J." ii. 14, § 3).

Actions During the War.

When Florus left Jerusalem and his troops were defeated, Gallus (Josephus, "Vita," § 5), the officer holding the highest military command in that region, had to take action. Opposing ambassadors from Florus and from the Jews had already appeared before him. Gallus, however, did not at once intervene with arms, but sent his tribune Neapolitanus to Jerusalem, who, together with Agrippa II., vainly tried to quiet the people ("B. J." ii. 16, § 1). When hostilities actually commenced Gallus advanced from Antioch upon Palestine. Along the seacoast he executed a bloody vengeance on the Jews, burning the city Chabulon to the ground, killing 8,000 Jews in Jaffa, and arriving during the Feast of Tabernacles at Lydda, which was almost forsaken by its inhabitants. He pitched his camp in Gabao (Gibeon); but even here he was violently attacked by the Jews from Jerusalem, and came very near being completely defeated (*ib.* ii. 19, § 2; "Vita," § 7). Gallus then advanced nearer to Jerusalem upon the so-called Scopus; occupied and burned the suburb Bezetha, which was wholly undefended by the Jews ("B. J." ii. 19, § 4); stormed the inner wall for five days; and had already undermined the northern wall protecting the Temple (*ib.* § 6) when he withdrew pursued by the Jews. The latter fell upon him suddenly at Gabao, and forced him to beat a hasty retreat, leaving his valuable war materials behind. His best men, whom he had left as a cover, were cut down in the narrow pass at Beth-horon. Nero, who was at Achaia, heard of the defeat (*ib.* ii. 20, § 1; iii. 1, § 1), and Gallus' career as a general was at an end. He seems to have died soon after (Tacitus, "Hist." v. 10).

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G. S. KR.

GALUT. See DIASPORA; EXILE.

GALVESTON: Chief commercial city of the state of Texas; on Galveston Bay and the Gulf of Mexico. It was founded in 1836, and has a population (1903) of 32,745. Jews settled in Galveston in 1840. In 1852 the Jewish Cemetery Association was organized, a plot of ground for burial-purposes being donated by the late Isadore DYER. In 1856 the first Jewish services were held at the home of Isadore Dyer in a room dedicated to that purpose. In 1866 the Hebrew Benevolent Society of Galveston, Texas, was organized and chartered. A burial-plot was purchased in 1867, and another in 1897. The charter members of the Benevolent Society were J. W. Frank, J. Rosenfield, I. C. Levy, I. Fedder, Isadore Dyer, Leon Blum, J. Lieberman, and L. Block, the last three of whom are still (1903) living.

Congregation B'nai Israel (Reform) was organized in 1868 and chartered in 1870. The temple was dedicated in the latter year, and has been enlarged twice, now having a seating capacity of 764 persons. The congregation has had four rabbis: Alexander Rosenspitz, 1868–71; Abraham Blum, 1871–85; Joseph Silverman, 1885–88; Henry Cohen, 1888.

The Ladies' Hebrew Benevolent Society was organized in 1870, Mrs. Caroline Block (d. 1902) serving as president for thirty years; the Harmony Club was organized in 1870, Zacharias Frankel Lodge I. O. B. B. in 1874, and the Ladies' Auxiliary Society in 1887.

In 1894, under the title of "Young Men's Hebrew Association," the Orthodox Jews, the large majority of whom settled there after the Russian persecution of 1891, established a congregation. Orthodox services have been held since 1887, first in private houses and later in a building acquired for the purpose. The Y. M. H. A. has a charitable society—Bikur Cholim—and a Ladies' Auxiliary (established 1903). B'nai Zion Lodge (founded 1898) represents the local Zionists.

Galveston was visited by a terrific storm on Sept. 8, 1900, which left destitution, wide-spread misery, and death in its wake. The dead numbered about 8,000, and property to the value of many million dollars was swept away. Forty-one members of the Jewish community perished. Of the twenty-eight places of worship in the city, but five remained standing, and two of these were very badly damaged. Of the other three, Temple B'nai Israel was one. The sum of $26,427.33 was contributed by Jewish organizations and individuals for distribution among the Jewish sufferers, and was disbursed by a local committee made up of representatives of each of the communal institutions.

Prominent Citizens.

The Jews of Galveston have always been prominent in civic as in business life. A number of them have served as aldermen, and in 1853 Michael Seeligson was elected mayor, resigning a few months thereafter. Upon the commission controlling the affairs of the city at the present time the governor of the state appointed former City Treasurer I. H. Kempner. I. Lovenberg has been a member of the Galveston school board for seventeen years, and one of its most active workers. He is also president of the Galveston Orphans' Home, a non-sectarian institution, and for fourteen years was president of the Hebrew Benevolent Society.

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A. H. C.

GAMA, GASPARD DA: German-Jewish mariner of the fifteenth century. According to his own story, Gaspard da Gama was born in Posen, and while still young had to leave the country (1456) on account of oppression. He followed his family to Jerusalem, and from there to Alexandria. He traveled thence to India by way of the Red Sea, was taken captive, and sold into slavery.

When Vasco da Gama had left the coast of Malabar and was returning to Europe (1498) he stopped at the little island of Anchediva, sixty miles from Goa. During his stay there his fleet was approached by a small boat containing among the native crew a tall European with a flowing white beard. This European was Gaspard da Gama, who had persuaded his master Sabayo, the viceroy of Goa, to treat the strangers kindly, and who was now bent on inducing them to land. Gaspard was evidently highly esteemed by Sabayo, for the latter had made him admiral ("capitao mór"). Approaching the Portuguese ships, he hailed the crew in Castilian, who were rejoiced to hear a familiar speech so far from home. Being promised by the Portuguese complete safety, he allowed himself to be taken aboard Vasco da Gama's ship, was received with respect, and entertained the crew with narrations of his experiences. Vasco da Gama suspected treachery, however, and had Gaspard bound, flogged, and tortured, prolonging the torture until the victim consented to become baptized, and to pilot the Portuguese ships in the Indian waters. Gaspard told Vasco da Gama that the viceroy of Goa was a generous man, who had treated him with great kindness and whom he was loath to desert, but since he found himself compelled to do so in order to save his life, he was willing to serve the Portuguese faithfully. The name Gaspard da Gama was given to him in baptism after Vasco da Gama, who had acted as his godfather. After a prolonged voyage in the Indian waters Gaspard accompanied Vasco da Gama to Portugal. In Lisbon Gaspard soon became a favorite with King Emanuel, who made him many valuable gifts and granted him a charter of privileges, and had him called "Gaspard of the Indies."

Gaspard also accompanied Cabral (1502) on his voyage to the East, and proved of great value to him by his knowledge of this region. At the king's desire Cabral was to consult with Gaspard on all important matters.

Having visited Melinde, Calicut, and Cochin, Cabral started on his return voyage, and at Cape Verde met the fleet of Amerigo Vespucci, which was then starting for the exploration of the eastern coast of South America. Vespucci hastened to avail himself of Gaspard's wide knowledge, and speaks of him in terms of praise as "a trustworthy man who speaks many languages and knows the names of many cities and provinces . . ."

Later, Gaspard accompanied Vasco da Gama to India (1502) and found his wife in Cochin, who could not be persuaded to abandon Judaism. On his return to Lisbon in 1503 the title "cavalleiro de sua casa" was conferred by the king on Gaspard for his valuable service to the country.

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E. C. J. G. L.

GAMA, VASCO DA: Portuguese discoverer of the highway to India by sea. Like Columbus, he was materially aided in his voyage by Abraham Zacuto, astrologer to King D. Manuel. As commander-in-chief of the fleet destined for India, he set sail from Lisbon July 8, 1497, after conferring with and taking leave of Zacuto, whom he esteemed highly, in presence of the whole crew. See also Gama, Gaspard da.

Bibliography: Correa, *Lendas da India*, in *Colleção de Monumentos Ineditos para a Historia das Conquistas dos Portuguezes*, i., 10, 261 *et seq.*; Kayserling, *Christopher Columbus*, pp. 112 *et seq.*: *Allg. Zeit. des Jud.* lxi. 348 *et seq.*

G. M. K.

GAMALA: City in Palestine, opposite Taricheæ, beyond Lake Tiberias. It had an unusually strong position on the side of a mountain with a protruding spur, which gave it its name (גמלא = "camel"). It was accessible only from the south, on which side, however, a transverse moat had been made. There was likewise on the south a high hill which served the city for a defense. Within the wall there was a well (Josephus, "B. J." iv. 1, § 1). Alexander Jannæus captured the fort from a certain Demetrius who ruled in that vicinity (Josephus, *ib.* i. 4, § 8; "Ant." xiii. 15, § 3), and from that time Gamala became a possession of the Jews (*ib.*, ed. Niese, § 4; earlier editions have "Gabala"; the same name occurs in "B. J." i. 8, § 4). The region surrounding Gamala, called Gamalitis in "Ant." xviii. 5, § 1, was a territory in dispute between Herod Antipas and the Nabatæan king Aretas. Elsewhere Josephus calls the district in which Gamala was situated "Gaulanitis"; and the rebel Judah, who was born in Gamala, is called "the Gaulanite" ("Ant." xviii. 1, § 1).

When the great war broke out against Rome, Gamala at first remained true to the Romans (Josephus, "Vita," § 11), the oppressed inhabitants of Bathyra finding refuge there (*ib.*); but later it also revolted, and was fortified by Josephus ("B. J." ii. 20, § 16). King Agrippa sent Equiculus Modius thither to conquer the fortress, but he was too weak to do so ("Vita," § 24), and it was not till later that it fell into the hands of the king. Joseph, the midwife's son, persuaded the inhabitants, against the will of the aristocracy, to revolt against the king (*ib.* § 37), and Gamala thus became a support of the Zealots. Vespasian marched against it, but the Romans, though they made a way through the walls, were finally driven back. At last, on the 23d of Tishri, 68 C.E., the Romans again entered the city, conquered it, and killed all the inhabitants ("B. J." iv. 1, §§ 2-10; Suetonius ["Titus," § 4] says Titus conquered it).

The Mishnah counts Gamala among the cities which had been surrounded by a wall since the time of Joshua ('Ar. ix. 6), and the Talmud (*ib.* 32a) places it incorrectly in Galilee. Josephus states its position correctly in placing it in Lower Gaulanitis, from which district it obtained its name Γαμαλιτική ("B. J." iii. 3, § 5; 4, § 1).

Ritter ("Erdkunde," xv. 349, 353) identifies the city with the present Khan al-Araba. Furrer ("Tarichеæ und Gamala," in "Z. D. P. V." xii. 145-151) opposes those who incorrectly find it in Al-Ḥuṣn, since that is ancient Hippos. It should rather be identified with the modern village of Jamli on the River Ruḳḳad. Schumacher, who suggests Al-Aḥsun ("Northern Ajlûn," p. 116, London, 1890), objects to its identification with Jamli on the ground that the form of the mountain was caused by inundations of the Ruḳḳad ("Z. D. P. V." xv. 175); but this objection does not seem well taken.

Bibliography: Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 124; Neubauer, *G. T.* p. 240; Buhl, *Geographie des Alten Palästina*, p. 245; Schürer, *Gesch.* 3d ed., i. 615.

G. S. Kr.

GAMALIEL: Name which occurs in the Bible only as a designation of the prince of the tribe of Manasseh (Num. i. 10; ii. 20; vii. 54, 59; x. 23). In post-Biblical times the name occurs with special frequency in the family of Hillel. In a story in connection with a proselyte made to Judaism by Hillel, and which is supported by reliable tradition, it is said that the proselyte had two sons born to him after his conversion, whom he named in gratitude "Hillel" and "Gamaliel" (Ab. R. N. xv. [ed. Schechter, p. 62]; Midr. ha-Gadol, ed. Schechter, to Ex. xxviii.; see note *ad loc.*). Perhaps Hillel's father was called "Gamaliel," in which case the usual custom would have required the giving of this name to Hillel's first-born son. Besides the six patriarchs of the name of Gamaliel, tradition knows of others of the same name who lived in Palestine in the third and fourth centuries, and who are reckoned among the Palestinian amoraim.

Bibliography: Frankel, *Mebo Yerushalmi*, pp. 71a-72b.

S. S. W. B.

GAMALIEL I.: Son of Simon and grandson of Hillel; according to a tannaitic tradition (Shab.

15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaḳen." Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tiḳḳun ha-'olam" (= "improvement of the world": Giṭ. iv. 1-3; comp. also Yeb. xvi. 7; R. H. ii. 5). Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. 'Illai: Tosef., Sanh. ii. 6; Sanh. 11b; Yer. Sanh. 18d; Yer. Ma'as. Sh. 56c). Two of these letters went to the inhabitants of Galilee and of the Darom (southern Palestine), and had reference to the tithes; the third letter was written for the Jews of the Diaspora, and gave notice of an intercalary month which Gamaliel and his colleagues had decided upon. That part of the Temple territory—a "stairway of the Temple mount"—where Gamaliel dictated these letters is also the place where he once ordered the removal of a Targum to Job—the oldest written Targum of which anything is known (report of an eye-witness to Gamaliel II., grandson of Gamaliel I.: Tosef., Shab. xiii. 2; Shab. 115a; Yer. Shab. 15a).

His Correspondence.

Gamaliel appears also as a prominent member of the Sanhedrin in the account given in Acts (v. 34 *et seq.*), where he is called a "Pharisee" and a "doctor of the law" much honored by the people. He is there made to speak in favor of the disciples of Jesus, who were threatened with death (v. 38-39): "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it." He is also shown to be a legal-religious authority by the two anecdotes (Pes. 88b) in which "the king and the queen" (Agrippa I. and his wife Kypris; according to Büchler, "Das Synhedrion in Jerusalem," p. 129, Agrippa II. and his sister Berenice) go to him with questions about the ritual. Tradition does not represent Gamaliel as learned in the Scriptures, nor as a teacher, because the school of Hillel, whose head he undoubtedly was, always appears collectively in its controversies with the school of Shammai, and the individual scholars and their opinions are not mentioned. Hence Gamaliel is omitted in the chain of tradition as given in the Mishnah (Abot i., ii.), while Johanan b. Zakkai is mentioned as the next one who continued the tradition after Hillel and Shammai. Gamaliel's name is seldom mentioned in halakic tradition. The tradition that illustrates the importance of Johanan b. Zakkai with the words, "When he died the glory of wisdom [scholarship] ceased," characterizes also the importance of Gamaliel I. by saying: "When he died the honor [outward respect] of the Torah ceased, and purity and piety became extinct" (Soṭah xv. 18).

His Relative Position.

Gamaliel, as it appears, did most toward establishing the honor in which the house of Hillel was held, and which secured to it a preeminent position within Palestinian Judaism soon after the destruction of the Temple. The title "Rabban," which, in the learned hierarchy until post-Hadrianic times, was borne only by presidents of the highest religious council, was first prefixed to the name of Gamaliel. That Gamaliel ever taught in public is known, curiously enough, only from the Acts of the Apostles, where (xxii. 3) the apostle Paul prides himself on having sat at the feet of Gamaliel. That the latter paid especial attention to study is shown by the remarkable classification of pupils ascribed to him, for which a classification of the fish of Palestine formed a basis (Ab. R. N. xl.). In this arrangement Gamaliel enumerates the following kinds of pupils: (1) a son of poor parents who has learned everything by study, but who has no understanding; (2) a son of rich parents who has learned everything and who possesses understanding; (3) a pupil who has learned everything, but does not know how to reply; (4) a pupil who has learned everything and knows also how to reply. These correspond to the following varieties of fishes: (1) an unclean, *i.e.* ritually uneatable fish; (2) a clean fish; (3) a fish from the Jordan; (4) a fish from the great ocean (Mediterranean).

His Classification of His Pupils.

Besides this dictum of Gamaliel's, which is no longer wholly intelligible, only that saying has been preserved which is related in the Mishnah Abot (i. 16) under the name of Gamaliel; for, in spite of Hoffmann's objections ("Die Erste Mischna," p. 26), it is probably right to hold with Geiger ("Nachgelassene Schriften," iv. 308) that Gamaliel I. is intended. The saying is in three parts, and the first clause repeats what Joshua b. Peraḥyah had said long before (Abot i. 5): "Secure a teacher for thyself." The other two parts agree very well with the impression which the above-mentioned testimonial gives of Gamaliel as a thoroughly conscientious "Pharisee": "Hold thyself [in religious questions] far from doubt, and do not often give a tithe according to general valuation." Tradition probably contains many sayings of Gamaliel I. which are erroneously ascribed to his grandson of the same name. Besides his son, who inherited his father's distinction and position, and who was one of the leaders in the uprising against Rome, a daughter of Gamaliel is also mentioned, whose daughter he married to the priest Simon b. Nathanael (Tosef., 'Ab. Zarah, iii. 10).

As a consequence of being mentioned in the New Testament, Gamaliel has become a subject of Christian legends (Schürer, "Geschichte," ii. 365, note 47). A German monk of the twelfth century calls the Talmud a "commentary of Gamaliel's on the Old Testament." Gamaliel is here plainly the representative of the old Jewish scribes (Bacher, "Die Jüdische Bibelexegese," in Winter and Wünsche, "Jüdische Literatur," ii. 294). Even Galen was identified with the Gamaliel living at the time of the Second Temple (Steinschneider, "Hebr. Uebers." p. 401). This may be due to the fact that the last patriarch by the name of Gamaliel was also known as a physician (see GAMALIEL VI.).

Christian Legends.

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S. S. W. B.

GAMALIEL II. (called also **Gamaliel of Jabneh**, to distinguish him from his grandfather, Gamaliel I.): The recognized head of the Jews in Palestine during the last two decades of the first and at the beginning of the second century. He continued with great energy and success the work of restoration begun by Johanan b. Zakkai. The tradition of the meeting between Johanan and Vespasian (Giṭ. 56b) relates that the former obtained the pardon of Gamaliel's family from the Roman emperor; and this part of the story may rest on a historical basis. Johanan probably retired from his position as president of the learned assembly at Jabneh, which took the place of the Sanhedrin at Jerusalem; and the office was given to Gamaliel, under whose leadership even those pupils of Johanan who excelled Gamaliel in scholarship willingly placed themselves. One of the greatest of these pupils, Eliezer b. Hyrcanus, married Gamaliel's sister, Imma Shalom (Shab. 116a; B. M. 59b). Perhaps it was Gamaliel II. to whom the title of "nasi" (prince; later replaced by "patriarch") was first given to raise him in public estimation and to revive the Biblical designation for the head of the nation. This title later became hereditary with his descendants. Gamaliel was officially recognized by the Roman authorities; and he journeyed to Syria for the purpose of being confirmed in office by the governor (ἡγεμών; 'Eduy. vii. 7; Sanh. 11b).

Appointed "Nasi."

The guiding principle in all of Gamaliel's actions is set forth in the words which he spoke on the occasion of his quarrel with Eliezer b. Hyrcanus (B. M. 59b): "Lord of the world, it is manifest and known to Thee that I have not done it for my own honor nor for that of my house, but for Thy honor, that factions may not increase in Israel." The ends which Gamaliel had in view were the abolition of old dissensions, the prevention of new quarrels, and the restoration of unity within Judaism. To attain these objects he consistently labored to strengthen the authority of the assembly at Jabneh as well as his own, and thus brought upon himself the suspicion of seeking his own glory. His greatest achievement was the termination of the opposition between the schools of Hillel and Shammai, which had survived even the destruction of the Temple. In Jabneh, says tradition (Yer. Ber. 3b; 'Er. 13b), a voice from heaven ("bat ḳol") was heard, which declared that, although the views of both schools were justifiable in principle (as "words of the living God"), in practise only the views of Hillel's school should be authoritative.

Controversies.

Gamaliel took care that the decisions reached by the assembly under his presidency should be recognized by all; and he used the instrument of the ban relentlessly against obstinate opposers of these decisions. He even placed his own brother-in-law, Eliezer b. Hyrcanus, under the ban (B. M. 59b). Gamaliel forced Joshua b. Hananiah, another famous pupil of Johanan b. Zakkai, to recognize the authority of the president in a most humiliating way, namely, by compelling Joshua to appear before him in traveler's garb on the day which, according to Joshua's reckoning, should have been the Day of Atonement, because Gamaliel would suffer no contradiction of his own declaration concerning the new moon (R. H. ii. 25a, b). Gamaliel, however, showed that with him it was only a question of principle, and that he had no intention of humiliating Joshua; for, rising and kissing him on the head, he greeted him with the words: "Welcome, my master and my pupil: my master in learning; my pupil in that thou submittest to my will." A story which is characteristic of Gamaliel's modesty is told of a feast at which, standing, he served his guests himself (Sifre to Deut. 38; Ḳid. 32b). But he manifested the excellence of his character most plainly upon the day on which he harshly attacked Joshua b. Hananiah, in consequence of a new dispute between them, and thereby so aroused the displeasure of the assembly that he was deprived of his position. Instead of retiring in anger, he continued to take part, as a member of the assembly, in the deliberations conducted by the new president, Eleazar b. Azariah. He was soon reinstated in office, however, after asking pardon of Joshua, who himself brought about Gamaliel's restoration in the form of a joint presidency, in which Gamaliel and Eleazar shared the honors (Ber. 27b-28a; Yer. Ber. 7c, d).

Shares the Presidency.

The most important outward event in Gamaliel's life that now followed was the journey to Rome, which he undertook in company with his colleague Eleazar and the two leading members of the assembly in Jabneh, Joshua b. Hananiah and Akiba. This journey was probably made toward the end of Domitian's reign (95), and had for its object the prevention of a danger which threatened on the part of the cruel emperor (Grätz, "Geschichte," 3d ed., iv. 109). This journey, together with the stay of the scholars in Rome, left many traces in both halakic and haggadic tradition (see Bacher, "Ag. Tan." i. 84). Especially interesting are the accounts of the debates which the scholars held with unbelievers in Rome, and in which Gamaliel was the chief speaker in behalf of Judaism (*ib.* p. 85). Elsewhere also Gamaliel had frequent opportunities to answer in controversial conversations the questions of unbelievers and to explain and defend the teachings of the Jewish religion (*ib.* p. 76). At times Gamaliel had to meet the attacks of confessors of Christianity; one of these was the "min," or philosopher, who maliciously concluded from Hosea v. 6 that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x., end; most completely reproduced from the old source in Midr. ha-Gadol to Lev. xxvi. 9, in Bacher, "Ag. Tan." 2d ed., i. 83). There is a satirical point in a story in which Gamaliel with his sister brings a fictitious suit concerning an inheritance before a Christian judge and convicts him of having accepted bribes; whereupon Gamaliel quotes Jesus' words in Matt. v. 17 (Shab. 116a, b). The sect of believers in Jesus, which was ever separating itself more distinctly from all con-

Controverts Christianity.

nection with Judaism, and which with other heretics was classed under the name of "minim," led Gamaliel, because of its tendencies dangerous to the unity of Judaism, to introduce a new form of prayer, which he requested Samuel ha-Ḳaṭon to compose, and which was inserted in the chief daily prayer, the eighteen benedictions (Ber. 28b; Meg. 17b). This prayer itself, which together with the Shema' forms the most important part of the Jewish prayer-book, likewise owes its final revision to Gamaliel (*ib.*). It was Gamaliel, also, who made the recitation of the "eighteen prayers" a duty to be performed three times a day by every Israelite (see "Monatsschrift," xlvi. 430).

Still another liturgical institution goes back to Gamaliel—that of the memorial celebration which takes the place of the sacrifice of the Passover lamb on the first evening of Passover. Gamaliel instituted this celebration (Pes. x. 5), which may be regarded as the central feature of the Pesaḥ Haggadah, on an occasion when he spent the first Passover night with other scholars at Lydda in conversing about the feast and its customs (Tosef., Pes. x. 112). The memory of the lost sanctuary, which the celebration of the Passover evening also served to perpetuate, was especially vivid in Gamaliel's heart. Gamaliel and his companions wept over the destruction of Jerusalem and of the Temple when they heard the noise of the great city of Rome, and at another time when they stood on the Temple ruins (Sifre, Deut. 43; Mak., end; Lam. R. v. 18).

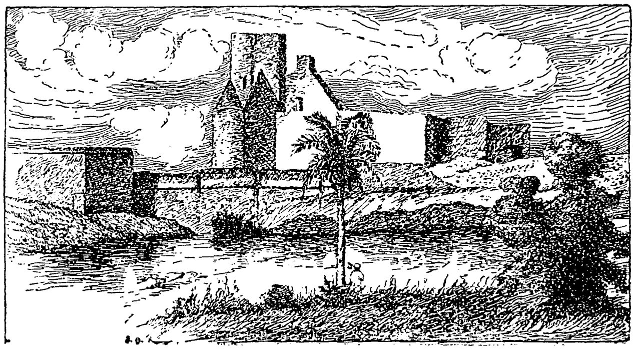

Traditional Tomb of Gamaliel II. at Jamnia.

(After Sepp, "Jerusalem und das Heilige Land.")

Gamaliel's appreciation of the virtue of mercy is well illustrated by a saying of his in allusion to Deut. xiii. 18: "Let this be a token unto thee! So long as thou thyself art compassionate God will show thee mercy; but if thou hast no compassion, God will show thee no mercy" (Tosef., B. Ḳ. ix. 30; Yer. B. Ḳ. *l.c.*; comp. Shab. 151a). Gamaliel was touchingly attached to his slave Ṭabi (Suk. ii. 1), at whose death he accepted condolences as for a departed member of the family (Ber. ii. 7).

In his intercourse with non-Jews Gamaliel was unconstrained, for which he was sometimes blamed. A friendly conversation is recorded ('Er. 64b) which he had with a heathen on the way from Acre to Ecdippa (Achzib). On the Sabbath he sat upon the benches of heathen merchants (Tosef., M. Ḳ. ii. 8). Various details have been handed down by tradition concerning the religious practises of Gamaliel and his house (see the following Tosefta passages: Dem. iii. 15; Shab. i. 22, xii. [xiii.], end; Yom-Ṭob i. 22; ii. 10, 13, 14, 16). In Gamaliel's house it was not customary to say "Marpe'!" (Recovery) when any one sneezed, because that was a heathenish superstition (Tosef., Shab. vii. [viii.] 5; comp. Ber. 53a). Two concessions were made to Gamaliel's household in the way of relaxing the severity of the rules set up as a barrier against heathendom: permission to use a mirror in cutting the hair of the head (Tosef., 'Ab. Zarah, iii. 5; comp. Yer. 'Ab. Zarah 41a), and to learn Greek (Tosef., Soṭah, xv. 8; Soṭah, end). In regard to the latter, Gamaliel's son Simon relates (Soṭah 49b) that many children were instructed in his father's house in "Greek wisdom."

Aside from his official position, Gamaliel stood in learning on an equal footing with the legal teachers of his time. Many of his halakic doctrinal opinions have been handed down. Sometimes the united opinion of Gamaliel and Eliezer b. Hyrcanus is opposed to that of Joshua b. Hananiah (Ket. i. 6–9), and sometimes Gamaliel holds a middle position between the stricter opinion of the one and the more lenient view of the other (Sheb. ix. 8; Ter. viii. 8). Gamaliel assented to certain principles of civil law which have been transmitted in the name of Admon, a former judge in Jerusalem, and which became especially well known and were authoritative for ensuing periods (Ket. xiv. 3–5). Many of Gamaliel's decisions in religious law are connected with his stay in some place in the Holy Land. In Ecdippa the archisynagogue Scipio (שגביון) asked him a question which he answered by letter after his return home (Tosef., Ter. ii. 13). There are also records of Gamaliel's stay in Kafr 'Uthnai (Giṭ. i. 5; Tosef., Giṭ. i.4), in Emmaus (Ḥul. 91b), in Lydda (Tosef., Pes. ii. 10, x., end), in Jericho (Tosef., Ber. iv. 15), in Samaria (Tosef., Dem. v. 24), and in Tiberias (Tosef., Shab. xiii. 2).

Textual Criticism.

In the field of the Haggadah should be especially mentioned the questions relating to biblical exegesis which Gamaliel liked to discuss in a circle of scholars, as had also his predecessor, Johanan b. Zakkai. There are records of four such discussions (on Prov. xiv. 34, see B. B. 10b; on Gen. xl. 10, see Ḥul. 92a; on Gen. xlix. 4, see Shab. 55b; on Esth. v. 4, see Meg. 12b), which all end with Gamaliel's expressed desire to hear the opinion of the eminent haggadist Eleazar of Modi'im. A part of Gamaliel's textual exegesis is found in the controversial conversations mentioned above. He portrays the distress and corruption of the times in a remarkable speech which concludes with an evident reference to the emperor Domitian. He says:

"Since lying judges have the upper hand, lying witnesses also gain ground; since evil-doers have increased, the seekers of revenge are also increasing; since shamelessness has augmented, men have lost their dignity; since the small says to the great, 'I am greater than thou,' the years of men are shortened; since the beloved children have angered their Father in heaven, He has placed a ruthless king over them [with reference to Job xxxiv. 20]. Such a king was Ahasuerus, who first killed his wife for the sake of his friend, and then his friend for the sake of his wife" (Introduction to Midr. Abba Gorion, beginning; Esther R., beginning).

Gamaliel uses striking comparisons in extolling the value of handiwork and labor (Tosef., Ḳid. i. 11), and in expressing his opinion on the proper training of the mind (Ab. R. N. xxviii.). The lament over his favorite pupil, Samuel ha-Ḳaṭon, which he made in common with Eleazar b. Azariah, is very touching: "It is fitting to weep for him; it is fitting to lament for him. Kings die and leave their crowns to their sons; the rich die and leave their wealth to their sons; but Samuel ha-Ḳaṭon has taken with him the most precious thing in the world—his wisdom—and is departed" (Sem. 8).

His Death.

The Roman yoke borne by the Jewish people of Palestine weighed heavily upon Gamaliel. In one speech (Ab. R. N. *l.c.*) he portrays the tyranny of Rome that devours the property of its subjects. He reflects on the coming of the Messiah, and describes the period which shall precede His appearance as one of the deepest moral degradation and direst distress (Derek Ereẓ Zuṭa x.). But he preaches also of the fruitfulness and blessing which shall at some time distinguish the land of Israel (Shab. 30b). Gamaliel probably lived to see the beginning of the great movement among the Jews in Palestine and in other lands, under the emperors Trajan and Hadrian, which led to a final attempt under Bar Kokba to throw off the Roman yoke. Gamaliel's death, however, occurred in a time of peace. The pious proselyte Aquila honored his obsequies by burning valuables to the extent of seventy minæ, according to an old custom observed at the burial of kings (Tosef., Shab. vii. [viii.] 18; 'Ab. Zarah 11a); and Eliezer b. Hyrcanus and Joshua b. Hananiah, the aged teachers of the Law, arranged the ceremonies for his funeral (M. Ḳ. 27a; Yer. M. Ḳ. 82a). Gamaliel insured the perpetuation of his memory by his order to be buried in simple linen garments, for the example which he thus set put an end to the heavy burial expenses which had come to be almost unbearable; and it subsequently became the custom to devote to the memory of Gamaliel one of the goblets of wine drunk in the house of mourning (Ket. 8b).

Of Gamaliel's children, one daughter is known, who answered in a very intelligent fashion two questions addressed to her father by an unbeliever (Sanh. 34a, 90b). Two of Gamaliel's sons are mentioned as returning from a certain feast (Ber. i. 2). Of these, Simon was called long after the death of Gamaliel to occupy his father's position, which became hereditary in his house. It can not be regarded as proved that the tanna Ḥaninah ben Gamaliel was a son of Gamaliel II. (Büchler, "Die Priester und der Cultus," p. 14); this is more likely to be true of Judah ben Gamaliel, who reports a decision in the name of Ḥaninah ben Gamaliel (Tosef., 'Ab. Zarah, iv. [v.] 12; 'Ab. Zarah 39b).

Bibliography: Frankel, *Darke ha-Mishnah*, pp. 69 *et seq.*; Weiss, *Dor*, ii. 71; Grätz, *Gesch.* 3d ed., iii., *passim*; Derenbourg, *Hist.* pp. 306-313, 314-346; Bacher, *Ag. Tan.* i. 78-100; Schürer, *Gesch.* 3d ed., ii. 369; Landau, in *Monatsschrift*, i 283 *et seq.*, 323; Scheinin, *Die Hochschule zu Jamnia*, 1878.

S. S. W. B.

GAMALIEL III.: Son of Judah I., who before his death appointed him his successor as nasi (Ket. 103a). Scarcely anything has been handed down concerning his deeds or concerning the whole period of his activity (within the first third of the third century). The revision of the Mishnah, begun by his father, was without doubt concluded under him. Three sayings of Gamaliel III. are incorporated in the Mishnah (Abot ii. 2-4). The first deals with the study of the Torah and with devoting oneself to the general welfare of the public. The second warns against the selfishness of the Roman rulers: "Beware of the government, because rulers attach a man to themselves for their own interests; they seem to be friends when it is to their advantage, but they abandon him when he is in need." The third saying recommends submission to the will of God: "Make His will thy will, so that He may make thy will like His own; make thy will of no account beside His, so that He may make the will of others of no account before thine." The Tosefta contains but one saying of Gamaliel (Soṭah vi. 8), a paraphrase of Num. xi. 22, in which Moses complains of the unreasonableness of the people's wishes; a baraita (Men. 84b) contains a halakic exegesis of Gamaliel. Hoshaiah asks Gamaliel's son, Judah II., concerning a halakic opinion of his father's (Yer. Ber. 60d). Johanan tells of a question which Gamaliel III. answered for him (Ḥul. 106a). Samuel, the Babylonian amora, tells of differences of opinion between Gamaliel and other scholars (Niddah 63b; B. B. 139b; Yer. B. B. 10d).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 211; Weiss, *Dor*, iii. 42; Halevy, *Dorot ha-Rishonim*, ii. 20 *et seq.*; Bacher, *Ag. Tan.* ii. 554.

S. S. W. B.

GAMALIEL IV.: Son and successor of the patriarch Judah II., and father of the patriarch Judah III. The period of activity of these patriarchs can not be determined. Grätz puts Gamaliel IV. in the last third of the third century. According to Halevy, he was a contemporary of Hoshaiah, of whom it is related that he prevented Gamaliel from introducing into Syria an ordinance referring to tithing the fruits of the field (Yer. Ḥal. 60a). In the Jerusalem Talmud ('Ab. Zarah 39b) is mentioned a question of religious law addressed to Gamaliel by Abbahu. In answering it the teacher describes himself as an unimportant person and of little learning ("adam ḳaṭon") in comparison with Abbahu.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 449; Halevy, *Dorot ha-Rishonim*, ii. 257.

S. S. W. B.

GAMALIEL V.: Son and successor of the patriarch Hillel II.; celebrated in connection with the perfecting of the Jewish calendar in 359. From geonic sources ("Seder Tanna'im we-Amora'im") only his name and those of his two successors are known. But in a letter written in 393, Jerome mentions that the emperor Theodosius I. (379-395) had condemned to death the former consul Esychius, for obtaining by fraud important papers belonging to the patriarch Gamaliel, who was much incensed against the culprit.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 356, 450.

S. S. W. B.

GAMALIEL VI.: The last patriarch. The decree of the emperors Honorius and Theodosius II. (Oct. 17, 415) contains interesting data concerning him. By this decree the patriarch was deprived of all the higher honors which had been given him, as well as of the patriarchate, because he had permitted himself to disregard the exceptional laws against the Jews, had built new synagogues, and had adjudged disputes between Jews and Christians. With his death the patriarchal office ceased, and an imperial decree (426) diverted the patriarchs' tax ("post excessum patriarchorum") into the imperial treasury. Gamaliel VI. appears to have been a physician. Marcellus, a medical writer of the fifth century, mentions a remedy for disease of the spleen which had been discovered not long before by "Gamalielus Patriarcha."

Bibliography: Grätz, *Gesch.* 3d ed., iv. 360, 450.

S. S. W. B.

GAMALIEL BEN PEDAHZUR: The pseudonym of the unknown author of a work on the Jewish ritual, the title-page of which reads. "The Book of Religion, Ceremonies, and Prayers of the Jews as Practised in Their Synagogues and Families on All Occasions; on Their Sabbath and Other Holy Days Throughout the Year. . . . Translated Immediately from the Hebrew, London, J. Wilcox, 1738." This work contains, in addition to the first English translation of the Jewish prayer-book and a guide to the same, an elaborate account of Jewish ceremonies as they were observed by strictly orthodox Jews in former times. It is an exceedingly quaint compilation, evidently written by a Jew, but the identity of the author has never been discovered.

J. I. H.

GAMBLING: Playing at games, especially games of chance, for money. Among the ancient Israelites no mention is made of games of chance, and no provision was made against them until the period of the Mishnah. With the introduction of foreign customs and amusements in the latter period of the Second Temple, playing with dice ("ḳubya," *κυβεία*), the popular game of antiquity, was adopted by the Jews. The Rabbis were bitterly opposed to these imported fashions, and looked upon them with intense aversion (see Midr. Teh. to Ps. xxvi. 10, which speaks of "those that play at dice, who calculate with their left hand, and press with their right, and rob and wrong one another"). The Mishnah disqualified the gambler from testifying before a court of justice (Sanh. 24b). Since robbery was defined in Jewish law as the act of violently appropriating something belonging to another against his will (B. Ḳ. 79b), the Rabbis could not make gambling a capital crime. They did, however, forbid gambling of any kind, and considered it a form of robbery; but since it was not actual robbery, money lost in games of chance could not be collected through the courts of justice (Giṭ. 61b; Maimonides, "Yad," Gezelah, vi. 7–11, 16; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 370).

The games mentioned in the Mishnah in connection with the laws of witnesses are playing at dice and betting on pigeons. The reason for denouncing men who engaged in either of these games was, according to some, that they were guilty of robbery; according to others, that they wasted their time in idleness and were not interested in the welfare of humanity (see Betting). The Gemara included all games of chance under these two headings, such as draughts (פספסים, *ψῆφος*), races, etc. (Sanh. 24b, 25b). The term "ḳubya," used in this connection to signify dice (Shab. 149b), was later applied by the Rabbis indiscriminately to any kind of gambling game. Dice, lotteries, betting, cards, and other games were commonly indulged in by the Jews of medieval Europe, and many decrees ("taḳḳanot") were passed in the various communities against them. So wide-spread were these games that even scholars and prominent leaders of the synagogue were seized with an uncontrollable passion for them. Leo da Modena (an eminent scholar who lived in Venice at the close of the sixteenth century) was known as an inveterate card-player, so that the rabbis of Venice, fearing the pernicious results of such an example, issued a decree (1628) excommunicating any member of the congregation who should play cards within a period of six years therefrom. Such communal enactments had been very frequent in Italy, a typical instance being preserved in a decree of the community of Forli dated 1416 (S. Halberstamm in "Grätz Jubelschrift" [Hebr. section], p. 57).

These enactments were stringent, and equally so was the punishment for their violation; yet they were not always heeded by the people. The eve of Christmas ("Nittal Nacht"), when the students of the Law refrained from study, was considered most favorable for card-playing. The restrictions were also disregarded on new moons and the week-days of Passover and of the Feast of Tabernacles, at weddings, on Purim, and especially on Ḥanukkah, when even pious and scholarly men indulged in card-playing. In spite of the strenuous objections of the Rabbis, the custom still prevails in many cities of eastern Europe of playing cards on Ḥanukkah soon after the candles are lighted ("Ḥawwot Ya'ir," p. 126).

While the general tendency of the Rabbis was to forbid all manner of gambling games, they were careful to distinguish between those who played for pastime and those who made gambling their profession (Sanh. 24b). Games for pastime were allowed, especially for women and children, even on the Sabbath day (Shulḥan 'Aruk, Oraḥ Ḥayyim, 338, 5, Isserles' gloss). The complaint that games, including chess, entailed a waste of time ("Shebeṭ Musar," xlii.; see Chess), failed to influence the people. The Jews of all lands have usually followed the amusements in which their neighbors indulge. See Games and Sports, and, for the legal aspect of gambling, Asmakta.

Bibliography: Hamburger, *R. B. T.* s.v. *Spiele*; Abrahams, *Jewish Life in the Middle Ages*, xxii.; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden Während des Mittelalters*, i. 60, 259, 260; ii. 210; iii. 139, Index; Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 323–337, Szegedin, 1875.

S. S. J. H. G.

GAMES AND SPORTS: Playful methods of enjoying leisure moments. The ancient Hebrews practised target-shooting with arrows (I Sam. xx. 20; Job xvi. 12; Lam. iii. 12; comp. also Bacher in "R. E. J." xxvi. 63), or with slings and stones (Judges xx. 16; I Sam. xvii. 40; Zech. ix. 15). Mention is also made of lifting heavy stones (Zech. xii. 3; Jerome, *ad loc.*), foot-racing (Ps. xix. 6 [A. V. 5]), and jumping (Ps. xviii. 30 [A. V. 29]). As these games were intended to strengthen the body and make the participants fit for war, so guessing-games (Judges xiv. 14; I Kings x. 1-3; Josephus, "Ant." viii. 5, § 3; 6, § 5; comp. Wünsche, "Die Räthselweisheit bei den Hebräern," Leipsic, 1883) were intended to sharpen the intellect. See RIDDLES. In the Hellenic period Greek games were introduced into Judea (II Macc. iv. 9 *et seq.*; I Macc. i. 14), and were cultivated especially by the Herodians (Josephus, *l.c.* xv. 8, § 1; 9, § 6; xvi. 5, § 1; xix. 7, § 5; 8, § 2; *idem*, "B. J." i. 21); but they were offensive to the pious (Levy, "Neuhebr. Wörterb." *s.v.* טיאטרון and קרקס). See also ATHLETES, ATHLETICS, AND FIELD SPORTS; CIRCUS; GLADIATOR.

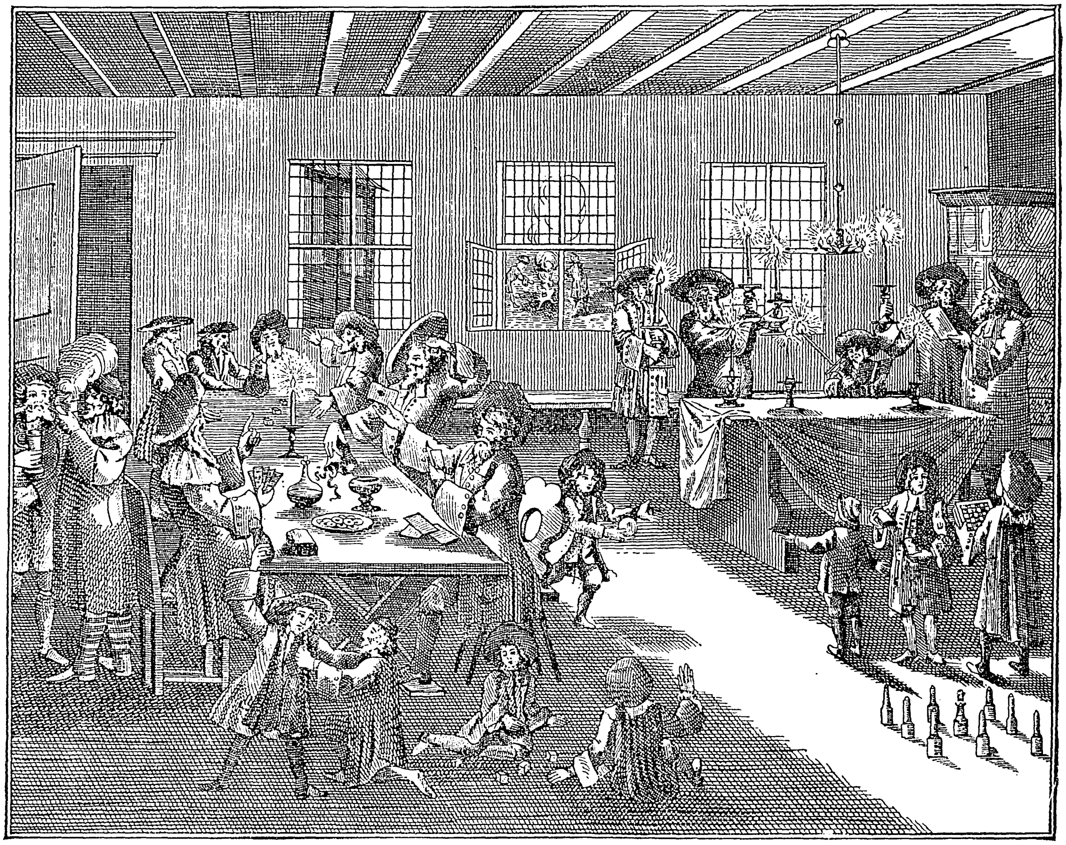

GAMES PLAYED ON EVE OF PURIM.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

The Mishnah, the Talmud, and the Midrash mention dice (קוביא, κύβος; Shab. xxiii. 2), checkers (פסיפס. ψῆφος, ψηφίς, the stones or the polished pieces of wood used being so called; see Levy, *l.c.*, *s.v.*), and pigeon-racing (the participants being called מפריחי יונים). These amusements, however, were considered disreputable, and indulgence in them disqualified a person as a witness (Sanh. iii. 3; Tosef., Sanh. v. 2; comp. Tosef., Yom-Ṭob to Shab. xxiii. 2).

In the Middle Ages.

The increasing seriousness of the conception of life banished games and diversions, only those being permitted that stimulated thought, as riddles and questioning of Bible passages (פסוק לי פסוקיך; Ḥag. 15a, etc.). In the Middle Ages, when the Jews came into more frequent contact with other peoples, they adopted the games of the latter, especially CHESS, which has produced an extensive literature (Steinschneider, in Van der Linde's "Geschichte und Litteratur des Schachspiels," i. 155 *et seq.*, Berlin, 1874). Other games, such as "straight or crooked" and "back or blade," were acquired in the same way. The Jewish synods, rabbinates, and magistrates, like the Christian municipal authorities, issued ordinances against the increase of games of hazard (Güdemann, "Geschichte des Erziehungswesens der Abendländischen Juden," i. 259 *et seq.*; Halberstamm, in "Grätz Jubelschrift," pp. 57-63; Rosenthal, "Einiges über die תקנות ש"ום," in "Monatsschrift," 1902, p. 254). See Gambling. They were permitted as an exception on the intermediate holidays and on Ḥanukkah, on condition that they were not played for money. It was considered wanton to walk on stilts; ball- and nut-games (a nut being thrown against a pile of nuts) were permitted to boys and women (Güdemann, *l.c.* i. 60, ii. 210 *et seq.*, iii. 139 *et seq.*). Games that called for ingenuity and incited thought were preferred ("Sefer ha-Ḥasidim," No. 644), especially the so-called "Ḥanukkah ketowaus" (Güdemann, *l.c.* iii. 87, 88). In Germany, Austria, and Poland "trendel" (from the German "drehen") is still in vogue, being played with a revolving die, on the four sides of which the letters ג (= "ganz" = "all"), ה (= "halb" = "half"), נ (= "nichts" = "nothing"), and ש (= "stell" = "put" or "add") are marked, indicating the result of each play. See also Ḥanukkah; Purim. M. G.

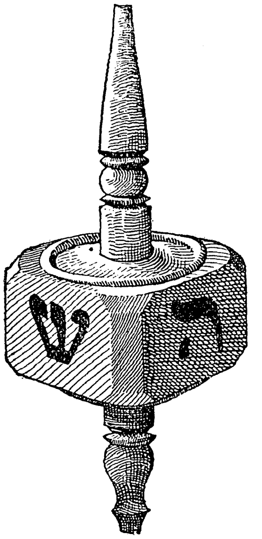
Ḥanukkah "Trendel," or Tee-Totum.

Other games found among the Jews at an early date are such as were played with apples, eggs, and marbles, as well as "riemenstechen," "knight and robbers," "shilach shik," "pani roizi," "quittlach," "robber caravan," "head and eagle," "Abraham's horse," "David ha-Malech," "rime-counting," etc. (see Ulrich, "Juden in der Schweiz," pp. 140, 142). In dancing, the sexes were strictly separated (this was a rule even for the children in the street); exceptions were made only in the case of father and daughter, married couples, and brothers and sisters. Every large community, as those of Eger, Augsburg, Rothenburg, and Frankfort-on-the-Main, had its dance-house ("bet ḥatanot"), used also for weddings, the dwelling-houses being too small for such occasions. The "Totentanz" and "Dr. Faustus" are of non-Jewish origin, as probably also the "fish-dance" of the Sephardim in Sarajevo. Letter-games, in which corresponding words or phrases are found, the numerical values of the letters in each when added being equal (see Gematria), are as old as Old Testament times. Thus "baruk Mordekai" = "arur Haman" = 502. In another game one child cites a verse, and the next child recites a second one that begins with the letter with which the first verse closed. In the "samek and pe" game, one child chooses samek and the other pe; a copy of the Pentateuch is then opened, and according as there are more sameks or pes on the page the child who has so chosen wins. In the "Moshe" game, one chooses a right-hand page and the other a left-hand page of a Ḥumash; whoever is the first to find the letters "mem, shin, he" in this sequence among the four end letters of a page wins. As children were not allowed to be punished in the period between the 17th of Tammuz and the 9th of Ab, they took full advantage of this opportunity to mock the teacher; hence the "rabbi game."

The Jews became acquainted with cards in the fifteenth century. Leon da Modena was ruined by them. It was a Jewess who wrote the most pointed pamphlet against cards, and the gematria "cards = 259 = Satan" was intended to warn against them. Many vowed never to touch cards again, or at least to play only for harmless stakes. One Jew was even willing to have his hand cut off as punishment. Finally, the communities, as at Hamburg, Forli, and Bologna, took up the matter in their "taḳkanot" (statutes). Nevertheless cards were allowed at Christmas, Purim, Ḥol ha-Moed, Sukkot, on the eve of Ḥanukkah, and in the lying-in room.

Bibliography: I. L. Saalschütz, *Archäologie der Hebräer*; W. M. L. de Wette, *Lehrbuch der Hebräisch-Jüdischen Archäologie*; Zunz, *Z. G.*; Berliner, *Aus dem Inneren Leben der Juden im Mittelalter*; Löw, *Lebensalter in der Jüdischen Literatur*; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Abendländischen Juden*; Abrahams, *Jewish Life in the Middle Ages*, Index.

G. M. Gr.

GAN 'EDEN. See Eden, Garden of.

GAN SHA'ASHU'IM. See Periodicals.

GANGANELLI, LORENZO. See Clement XIV.

GANS, DAVID BEN SOLOMON BEN SELIGMAN: German historian; astronomer; born at Lippstadt, Westphalia, 1541; died at Prague Aug. 25, 1613. After having acquired a fair knowledge of rabbinical literature at Bonn and Frankfort-on-the-Main, he went to Cracow, where he studied under Moses Isserles. Later he attended the lectures of the brothers Löwe ben Bezalel of Prague and of R. Sinai. They introduced philosophy, mathematics, and astronomy into the circle of their studies, and from them Gans received the impulse to devote himself to these branches of science. He lived for a time at Nordheim (where he studied Euclid), passed several years in his native city, and about 1564 settled at Prague. There he came into contact with Kepler and Tycho Brahe, and took part for three consecutive days in astronomical observations at the Prague observatory. He also carried on a scientific correspondence with Johann Müller (Regiomontanus), and was charged by Tycho Brahe with the translation of the Alphonsine Tables from Hebrew into German.

His History.

Among Gans's works the most widely known is his history entitled "Ẓemaḥ Dawid," published first at Prague, in 1592. It is divided into two parts, the first containing the annals of Jewish history, the second those of general history. The author consulted for the second part of his work the writings of Spangenberg, Laurentius Faustus, Hubertus Holtzius, Georg Cassino, and Martin Borisk. Though Gans's annals are very dry and have no great intrinsic value, they are memorable as the first work of this kind among the German Jews, who at that time appreciated historical knowledge but slightly. Indeed, in his preface to the second volume the author deemed it necessary to justify himself for having dealt with so profane a subject as the annals of general history, and endeavored to demonstrate that it was permitted to read history on Saturdays. The "Ẓemaḥ Dawid" passed through many editions. To the edition of Frankfort-on-the-Main, 1692, David ben Moses Rheindorf added a third part containing the annals of that century, which addition has been retained in later editions of the "Ẓemaḥ." The first part of Gans's work, and extracts from the second, were translated into Latin by Wilhelm Heinrich Vorst (Leyden, 1644). It was translated also into Judæo-German by Solomon Hanau (Frankfort-on-the-Main, 1692).

Gans was also the author of: "Gebulat ha-Ereẓ," a work on cosmography, which is in all probability identical with the "Ẓurat ha-Ereẓ," published at Constantinople under the name of "David Abzi" ("Auza" = אווזא = "Gans"); "Magen Dawid," an astronomical treatise, a part of which is included in the "Neḥmad we-Na‘im," mentioned below; the mathematical works "Ma‘or ha-Ḳaṭan," "Migdal Dawid," and "Prozdor," which are no longer in existence; "Neḥmad we-Na‘im," dealing with astronomy and mathematical geography, published with additions by Joel ben Jekuthiel of Glogau at Jessnitz, 1743. This work is divided into 12 chapters and 305 paragraphs. In the introduction the author gives a historical survey of the development of astronomy and mathematical geography among the nations. Although acquainted with the work of Copernicus, Gans followed the Ptolemaic system, attributing the Copernican system to the Pythagoreans. He also ventures to assert that the prophet Daniel made a mistake in computation. A Latin translation of the introduction, and a résumé made by Hebenstreit, are appended to the "Neḥmad we-Na‘im."

Gravestone of David Gans at Prague.

(From a photograph.)

Bibliography: Zunz, *Gesammelte Schriften*, i. 185; D. Cassel, in Ersch and Gruber's *Encyklopädie*, xliii. 367; Steinschneider, *Jew. Lit.* p. 262; idem, *Cat. Bodl.* col. 860; Grätz, *Gesch. der Juden*, 3d ed., ix. 442; Hock-Lieben, *Prager Grabstein Inschriften*; *Allgemeine Deutsche Biographie*, s.v.; Stössel, in Löw's *Ben Chananja*, viii. 601; Brüll, *ib.* p. 710.

J. I. Br.

GANS, EDUARD: German jurist; born at Berlin March 22, 1798; died there May 5, 1839. He was the son of the banker Abraham Gans, and received his early education at the Gymnasium zum Grauen Kloster; in 1816 he entered the Berlin University to study jurisprudence, continued his studies at Göttingen, and finally, in 1818, went to Heidelberg, where he devoted himself to philosophy and jurisprudence under Hegel and Thibaut, the former of whom was to have so important an influence upon his life. To Thibaut's "Archiv" he contributed a number of legal essays, and published in 1819 a pamphlet, "Ueber Römisches Obligationenrecht." In the following year he became docent at Berlin University, soon attracting an extraordinarily large number of hearers. The most forceful manifestation of his attitude toward the historical school of jurisprudence is embodied in the introduction to his "Scholien zum Gajus," Berlin, 1821.

Gans was also a leader in another movement. Even the scholars in Germany at that time were accustomed to revile the Jews, and accordingly Jews with aspirations toward preferment in social and professional life sought the panacea of baptism. To combat these evils, three young men founded, Nov. 27, 1819, the Verein für Kultur und Wissenschaft der Juden, the three being Gans, Zunz, and Moses Moser, the bosom friend of Heinrich Heine, who himself later on became a zealous member of the society. The society's chief purpose was to prevent the wholesale conversion of Jews to Christianity and to promote among them the cultivation of agriculture, trade, science, and the fine arts. To aid in carrying out the purposes of the society Gans founded a scientific institute, in which lectures were delivered by the members. He discussed, in a cycle of lectures, "the laws concerning the Jews in Rome as derived from ancient Roman law"; he delivered a lecture on the history of the Jews in the north of Europe and in the Slavonic countries, and wrote an essay on the principles of the Mosaic-Talmudic hereditary law, which constituted a chapter of his volume on "Erbrecht." All these treatises appeared in a periodical entitled "Zeitschrift für die Wissenschaft des Judenthums" (vol. i., 1822), published by the society and edited by Zunz.

But this movement met with little appreciation, and Gans among others was sorely disappointed. With a treatise on the suspension of the "ḳahals" (the communal boards) in Poland through an imperial ukase of Jan. 1, 1822, the society's periodical was discontinued; and the society itself soon went out of existence in consequence of lack of interest on the part of its members.

In 1825, despite the crusade which he himself had inaugurated against religious disloyalty, Gans adopted Christianity. He was shortly thereafter (1826) appointed associate professor in the juridical faculty of the Berlin University; in 1828 he became professor. He was a singularly attractive teacher. The largest lecture-hall in the university was not capacious enough to accommodate the number of his hearers, particularly at his lectures on modern history, which were delivered in such a spirit of freedom that the government authorities frequently suppressed them. They were, however, as often resumed on the representations of Kultusminister von Altenstein.

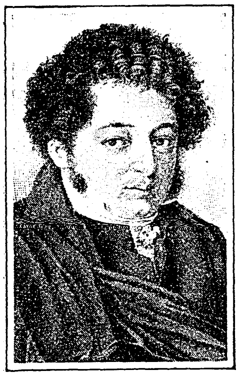

Eduard Gans.

Gans's principal works are: "Das Erbrecht in Weltgeschichtlicher Entwickelung" (vols. i.–iv., 1824–35); "System des Römischen Zivilrechts," 1827; "Beiträge zur Revision der Preussischen Gezetzgebung," 1830–32; "Vermischte Schriften Juristischen, Historischen, Staatswissenschaftlichen, und Aesthetischen Inhalts," 1834, 2 vols.; "Vorlesungen über die Geschichte der Letzten 50. Jahre," in "Historisches Taschenbuch" (1833–34); "Rückblicke auf Personen und Zustände," 1836; "Ueber die Grundlage des Besitzes," 1839. He was one of the founders of the "Jahrbücher für Wissenschaftliche Kritik," and editor of Hegel's "Vorlesungen über die Philosophie der Geschichte," 1837.

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S. M. Co.

GANS, SOLOMON PHILIP: German jurist; born 1788; lived at Celle, Hanover. He was the author of: "Das Erbrecht des Napoleonischen Gesetzbuches für Westphalen," Hanover, 1810; "Ueber die Verarmung der Städte und des Landmannes," Brunswick, 1831; "Entwurf einer Criminal-Process-ordnung," Göttingen, 1836. He also edited the "Zeitschrift für die Civil- und Criminalrechtspflege im Königreich Hanover," of which only four numbers appeared.

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S. L. La.

GANZFRIED, SOLOMON: Hungarian rabbi and author; born at Ungvar about 1800; died there July 30, 1886. He frequented the yeshibah of Hirsch Heller at Bonyhad (see JEW. ENCYC. i. 472), and entered upon a business career first at Homona, then at Ungvar; but being unsuccessful in business, he accepted a call to the rabbinate of Brezovica (1830), which he held until 1849, when he became dayyan in his native city; he remained in that office until his death. In 1869 he was a delegate to the Jewish congress at Budapest.

Ganzfried was a very voluminous writer, chiefly in the domain of ritual law; his abridged Shulḥan 'Aruk became very popular, being frequently reprinted in Hebrew and in Yiddish. His works are: "Pene Shelomoh," novellæ on Baba Batra, Zolkiev, 1846; "Torat Zebaḥ," on the laws of sheḥitah, Lemberg, 1848; Ungvar, 1869; "Appiryon," homilies on the Pentateuch, Ungvar, 1864 and 1877; "Ḳeset ha-Sofer," on the laws of writing scrolls, tefillin, and mezuzot, Ungvar, 1871; "Ḳiẓẓur Shulḥan 'Aruk," Warsaw, 1870 (republished fourteen times); "Ohole Shem," on the orthography of Jewish names in bills of divorce, Ungvar, 1878; "Leḥem we-Simlah," on menstruation and the ritual bath; a prayer-book, also many times reprinted. He left in manuscript novellæ on various Talmudic treatises, notes on Abraham ben Jehiel Danzig's "Ḥayye Adam," and responsa. Heinrich Brody is a grandson of Ganzfried.

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D.

GAON: An influential Jewish family in Vitoria, Spain.

Don Gaon: Chief farmer of taxes under Henry IV. of Castile, whose suite he accompanied through the Basque territory on the way to S. Juan de Luz on the Spanish-French frontier. During his stay in Fuenterrabia, the king sent Gaon to Guipuzcoa to collect the tribute. The hidalgos of Guipuzcoa regarded this demand as an encroachment on the old statutory rights, and murdered Gaon on his arrival in Tolosa (May 6, 1463). The king at once proceeded with his troop of cavalry to take revenge. In the first outburst of his anger he desired to destroy the city. The house in which the Jew had been murdered was already torn down, when the leading inhabitants of the town appeared before the king, and resigned the old privileges which they had dearly bought with life and blood. This appeased the king, and he desisted from further punishment for Gaon's murder.

Eliezer Gaon: Merchant in Vitoria; son of the preceding. In 1482, together with Eliezer Tello and Moses Balid, he held the office of tax-collector in Vitoria.

Samuel Benjamin Gaon: Member of the deputation which, toward the end of June, 1492, in the name of the Jewish community, made an irrevocable present of the Jewish cemetery, with all its appurtenances, to the city of Vitoria.

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G. M. K.

GAON (plural, **Geonim**).—**In Babylon:** The title of "gaon," probably an abbreviation of גאון יעקב (Ps. xlvii. 5), was given to the heads of the two Babylonian academies of Sura and Pumbedita, though it did not displace the title of "rosh yeshibah"

(Aramaic, "resh metibta"), which properly designated the office of head of the academy, and remained to the end the official designation for that position. There are no data whatever to show when the title "gaon" originated (see Jew. Encyc. i. 146). Sherira, who is the source for the exact sequence of the Geonim, apparently considers "gaon" an ancient title of the head of the academy, for he says (ed. Neubauer, i. 34) that the amora Ashi was gaon at Mata Meḥasya (Sura). But Sherira himself begins to use the title consistently only toward the close of the sixth century, "at the end of the Persian rule," when the schools of Sura and Pumbedita resumed their parallel activity after a period of interruption. One is justified, therefore, in assigning to that date the beginning of the period of the Geonim—all the more so as the period of the Saboraim can not be extended down to the year 689, as Abraham ibn Daud assumes in his historical work, "Sefer ha-Ḳabbalah." According to an old, well-authenticated statement, 'Ena and Simuna, who flourished in the first third of the sixth century, were the last saboraim. The interval between this date and that of the reopening of the schools referred to above, may be included in the period of the Saboraim, and the period of the Geonim may be said to begin with the year 589, when Mar Rab Ḥanan of Isḳiya became gaon of Pumbedita. The first gaon of Sura, according to Sherira, was Mar Rab Mar, who assumed office in 609. The last gaon of Sura was Samuel b. Ḥofni, who died in 1034; the last gaon of Pumbedita was Hai, who died in 1038; hence the activity of the Geonim covers a period of nearly 450 years.

Their Functions.

The Geonim officiated, in the first place, as directors of the academies, continuing as such the educational activity of the Amoraim and Saboraim. For while the Amoraim, through their interpretation of the Mishnah, gave rise to the Talmud, and while the Saboraim definitively edited it, the Geonim's task was to interpret it; for them it became the subject of study and instruction, and they gave religio-legal decisions in agreement with its teachings.

As the academies of Sura and Pumbedita were also invested with judicial authority, the gaon officiated at the same time as supreme judge. The organization of the Babylonian academies recalled the ancient sanhedrin. In many responsa of the Geonim, members of the schools are mentioned who belonged to the "great sanhedrin," and others who belonged to the "small sanhedrin." As may be gathered from the statements of Nathan ha-Babli (tenth century), and from various references in the geonic responsa, the following customs connected with the organization of the academies were observed in the two "kallah" months, Adar and Elul, during which (as in the time of the Amoraim) foreign students assembled in the academy for common study. In front of the presiding gaon and facing him were seated seventy members of the academy in seven rows of ten persons each, each person in the seat assigned to him, and the whole forming, with the gaon, the so-called "great sanhedrin." Gaon Amram calls them in a responsum ("Responsa der Geonim," ed. Lyck, No. 65) the "ordained scholars who take the place of the great sanhedrin." A regular ordination ("semikah") is of course not implied here; that did not exist in Babylonia, only a solemn nomination taking place. Gaon Ẓemaḥ refers in a responsum (see "Jeschurun," v. 137) to "the ancient scholars of the first row, who take the place of the great sanhedrin." The masters, or "allufim" (*i.e.*, the seven heads of the college of teachers ["resh kallah"]), and the "ḥaberim," the three most prominent among the other members of the college, sat in the first of the seven rows. Nine sanhedrists were subordinated to each of the seven allufim, who probably supervised the instruction given during the entire year by their subordinates. Notwithstanding the assumption of Grätz ("Geschichte der Juden," v. 148, 480) and Halevy ("Dorot ha-Rishonim," iv. 217), it appears from the text of Nathan ha-Babli (ed. Neubauer, ii. 87), if read rightly, and from other sources, that only the seven kallah heads were called "allufim," and not all the 70 members of the college. The two geonim Amram and Ẓemaḥ designate in their responsa, mentioned above, the resh kallah and the allufim as heads of the college. A scholar by the name of Eleazar, who went from Lucena in Spain to Babylon in the ninth century, is designated both as "alluf" and as "resh kallah" (see Harkavy, "Resp. der Geonim," pp. 201, 376). A correspondent of Hai Gaon, Judah b. Joseph of Kairwan, is called on one occasion "alluf," on another "resh kallah," and on a third "resh sidra" (Harkavy, *l.c.* pp. 359, 383).

The Kallah.

The members of the academy who were not ordained sat behind the seven rows of sanhedrists. During the first three weeks of the kallah month the scholars seated in the first row reported on the Talmud treatise assigned for study during the preceding months; in the fourth week the other scholars and also some of the pupils were called upon. Discussions followed, and difficult passages were laid before the gaon, who also took a prominent part in the debates, and freely reproved any member of the college who was not up to the standard of scholarship. At the end of the kallah month the gaon designated the Talmudic treatise which the members of the assembly were obliged to study in the months intervening till the next kallah should begin. The students who were not given seats were exempt from this task, being free to choose a subject for study according to their needs.

During the kallah which took place in the month of Adar the gaon laid before the assembly every day a certain number of the questions that had been sent in during the year from all parts of the Diaspora. The requisite answers were discussed, and were finally recorded by the secretary of the academy according to the directions of the gaon. At the end of the kallah month the questions, together with the answers, were read to the assembly, and the answers were signed by the gaon. A large number of the geonic responsa originated in this way; but many of them were written by the respective geonim without consulting the kallah assemblies convened in the spring.

Nathan ha-Babli's account, from which the foregoing statements have been taken, refers only to the kallah months. The remaining months of the year passed more quietly at the academies. Many of the members, including those of the college designated as "sanhedrin," lived scattered in the different provinces, and appeared before the gaon only at the time of the kallah.

Its Members.

Nathan designates the permanent students of the academy by the Talmudic term "bene be-rab" (sons of the schoolhouse), in contradistinction to the "other students" that gathered at the kallah. These two classes of students numbered together about 400 at the time when Nathan wrote his account (tenth century). When a resh kallah or any other member of the college died and left a son who was worthy to occupy his father's seat, the son inherited it. The students coming to the academy during the kallah months received support from a fund which was maintained by gifts sent to the academy during the year, and which was in charge of a trustworthy man. The members sitting in the front rows seem to have drawn a salary.

A description of the organization of the geonic academies differing in important details from Nathan's account is found in an interesting genizah fragment edited by Schechter ("J. Q. R." xiii. 365). This fragment, however, most probably refers to the Palestinian academy of the eleventh century (see "J. Q. R." xv. 83, and also GAON IN PALESTINE).

Two courts were connected with each of the two Babylonian academies. The higher court ("bet din gadol") was presided over by the gaon (see Harkavy, *l.c.* p. 88). It appointed the judges for the districts within the jurisdiction of the respective academies (comp. the letter of appointment in Aramaic in Harkavy, *l.c.* p. 80), and was empowered to set aside the verdicts of the several judges and to render new ones. The other court belonging to the academy was under the direction of the ab bet din, and judged minor cases.

Judicial Functions.

The geonim occasionally transcended the Talmudic laws and issued new decrees. At the time of the gaons Mar R. Huna at Sura and Mar R. Rabba at Pumbedita (*c.* 670), for instance, the measures taken in relation to a refractory wife were different from those prescribed in the Talmud (Ket. 62b). Toward 785 the geonim decreed that debts and the ketubah might be levied on the movable property of orphans. Decrees of this kind were issued jointly by both academies; and they also made common cause in the controversy with Ben Meïr regarding a uniform Jewish calendar (see "R. E. J." xlii. 192, 201).

The gaon was generally elected by the academy, although he was occasionally appointed by the exilarch; the geonim Mar R. Samuel and R. Yehudai of Sura and R. Naṭroi Kahana of Pumbedita, for instance, were appointed by the exilarch Solomon b. Ḥisdai (eighth century). The exilarch David b. Judah appointed R. Isaac b. Hananiah gaon of Pumbedita in 833. But when the exilarch David b. Zakkai appointed R. Kohen Ẓedeḳ gaon of Pumbedita, the academy itself elected Rab Mebasser. The schism arising thereby was finally adjusted peaceably, the geonim officiating together down to Mebasser's death (926), after which Kohen Ẓedeḳ remained as the sole gaon of Pumbedita. David b. Zakkai also appointed a counter-gaon to Saadia at Sura, whom he himself had called to that office, this being a well-known incident in the history of the controversy between Saadia and David b. Zakkai. Sherira cites still other examples to show that two geonim officiated at the same time at Pumbedita. For instance, during the controversy between Daniel and the exilarch David b. Judah the ab bet din Joseph b. Ḥiyya was appointed gaon of Pumbedita side by side with the gaon Abraham b. Sherira; Joseph, however, recognized the superiority of Abraham. Once when both were present at Bagdad in the synagogue of Bar Nasla on the occasion of the kallah at which homage was paid to the gaon, the leader in prayer called out: "Listen to the opinion of the heads of the Academy of Pumbedita." The congregation thereupon began to weep because of the schism indicated by the plurality of heads, and Mar Joseph, deeply moved, rose and said: "I herewith voluntarily renounce the office of gaon, and resume that of ab bet din." Gaon Abraham then blessed him and said: "May God grant you to partake of His blessedness in the world to come" (Sherira, ed. Neubauer, i. 38). When Abraham died Joseph became his successor (828). Joseph b. Ḥiyya's son Menahem, who became gaon in 859, also had a counter-gaon in the person of R. Mattithiah, who succeeded to the office on Menahem's death a year and a half later.

Relations with Exilarch.

The gaon was entirely independent of the exilarch, although the geonim of both academies, together with their prominent members, went every year to render homage to the exilarch (see Nathan ha-Babli, ed. Neubauer, ii. 78). The assembly at which this homage took place was called the "great kallah." In the controversy between the academies and Ben Meïr the exilarch sided with the two geonim (see "R. E. J." xlii. 211). The signature and seal of the exilarch, together with the signatures of both the geonim, were affixed to certain especially important decrees (see "'Iṭṭur," ed. Lemberg, i. 44a). The Geonim were empowered to examine documents and decisions originating in the court of the exilarch (see Harkavy, *l.c.* p. 276).

The gaon of Sura ranked above the gaon of Pumbedita, and a sort of court etiquette was developed in which this fact found expression (see the account taken from the first edition of "Yuḥasin," in Neubauer, ii. 77 *et seq.*). The gaon of Sura sat at the right hand of the exilarch, while the gaon of Pumbedita sat at the left. When both were present at a banquet, the former pronounced the blessing before and after the meal. The gaon of Sura always had precedence, even if he was much younger than his colleague, and, in writing a letter to him, did not refer to him as gaon, but addressed merely "the Scholars of Pumbedita"; the gaon of Pumbedita, on the other hand, addressed his letters to "the Gaon and the Scholars of Sura." During the solemn installation of the exilarch the gaon of Sura read the Targum to the Pentateuch sections which had been read by the exilarch. On the death of the exilarch the gaon of Sura had the exclusive claim to his official income until the election of a new exilarch.

Geonim of Sura.

The gaon of Sura evidently owed his superior rank to the ancient reputation of the academy over which he presided; for Sura had been the leading academy of the Babylonian Jews during the period of the Amoraim, first under its founder Rab and his pupil Huna (third century), and then under Ashi (d. 427). In the geonic period also the more prominent scholars taught at Sura; this is indicated by the fact that most of the geonic responsa that have been preserved originated at Sura. The liturgic order of prayers and rules was formulated by geonim of Sura, such as Kohen Ẓedeḳ, Sar Shalom, Naṭronai, and Amram. R. Yehudai Gaon's "Halakot Pesuḳot" and the "Halakot Gedolot" of Simeon Ḳayyara (who was, however, no gaon) were written at Sura (see Epstein, "Ha-Goren," iii. 53, 57). The Midrash Esfa, which was edited by the gaon Ḥaninai (769–777), may also be regarded as an evidence of the early literary work of the academy there (see Yalḳ. i. 736).

But it was Saadia's activity that lent to this academy unusual luster and an epoch-making importance for Jewish science and its literature. Then, after a long period of decadence, another worthy occupant of the office arose in the person of Samuel b. Ḥofni, the last gaon of Sura. Among the earlier geonim of Pumbedita only Ẓemaḥ (872–890) achieved a literary reputation, as author of a Talmudic dictionary entitled "'Aruk"; but Aḥa (Aḥai) the author of "She'iltot" (middle of the eighth century), also seems to have belonged to the Academy of Pumbedita. This academy, however, as if eager to make up for the delay of ages, furnished in the persons of its last two heads, the geonim Sherira and Hai (father and son), scholars of the first rank, who displayed great literary activity and inaugurated a final significant epoch for the gaonate, which came to an end on Hai's death.

Significance.

The importance of the Geonim in Jewish history is due, in the first place, to the fact that for a number of centuries they occupied a unique position as the heads of their respective schools and as the recognized authorities of Judaism. Their influence probably extended chiefly to the Mohammedan countries, especially northern Africa and Spain; but in the course of time the Jews of Christian Europe also came under the influence of the Babylonian schools. It was for this reason that the Babylonian Talmud came to be recognized as the basis for religio-legal decisions throughout Jewry and as the principal object of study. Even the facilities offered for such study to the Diaspora were due to the Geonim, since the geonic exposition of the Talmud, with regard to both text and contents, was directly or indirectly the chief aid in comprehending the Talmud. The importance of the period of the Geonim for the history of Judaism is further enhanced by the fact that the new Jewish science, which steadily developed side by side with Talmudic studies, was created by a gaon, and that the same gaon, Saadia, effectively opposed the disintegrating influences of Karaism. The activity of the Geonim may be seen most clearly in their responsa, in which they appear as the teachers of the entire Diaspora, covering in their religio-legal decisions a wide field of instruction.

In the course of the tenth century, however, even before the Babylonian schools ceased with the death of the last gaon, other centers arose in the West from which went forth the teachings and decisions which superseded those of the Geonim. The fixed gifts which the Jews of Spain, the Mograb, North Africa, Egypt, and Palestine had contributed to the support of the Babylonian schools were discontinued long before, as Abraham ibn Daud reports (Neubauer, ii. 67); and the decadence of these schools was hastened thereby as much as by the internal conflicts to which they were subjected. The historic importance of the Geonim and their schools may be said to have ceased even before the institutions themselves were dissolved on the death of Gaon Hai. It is symbolic of the sad end of the gaonate that after Hai's death (1038) the exilarch Hezekiah was the only person found worthy to assume the direction of the sole remaining Academy of Pumbedita; and with his forcible deposition and imprisonment as a result of calumnious charges brought against him two years later the office of exilarch also ceased.

Sources.

An authentic account of the names, sequence, and terms of office of the geonim of both academies, taken from their records, has been left by Sherira, the last gaon but one of Pumbedita, in a long letter which he addressed to the scholars of Kaitwan, and in which he recites the history of the Babylonian academies. Abraham ibn Daud's "Sefer ha-Ḳabbalah" is in comparison merely of secondary importance. For the period down to about 800 the latter uses another source, probably Samuel ha-Nagid's "Mebo ha-Talmud" (see Rapoport's biography of Nathan, note 24, and biography of Hai, note 2); his list of the Geonim, moreover, is very confused, geonim of Sura being assigned to Pumbedita, and vice versa. Beginning with the geonim and Isaiah ha-Levi, he draws upon Sherira's letter, from which he frequently copies verbatim.

The list of the geonim of Sura and Pumbedita, which is given on the following page, is based entirely on Sherira's account. The dates, which Sherira noted according to the Seleucidan era, have been reduced to their equivalents in the common era. The date given is that of the gaon's entering upon office; some of the dates are missing in the account of Sherira, who says in reference to the geonim of Sura that down to 1000 Seleucidan (689 C.E.) even those that he does give are not indisputable. His dates referring to the terms of office of the geonim of Sura from the end of the eighth century down to the time of Saadia need revision, for, as given by Sherira, the sum of years during which the geonim of Sura officiated, from the time of Mar R. Hilai (792) down to Saadia (928), is 153 years instead of 136. The difference of 17 years has been adjusted in the following list by reducing the terms of office of some of the geonim. The dates of the last geonim, Sherira, Hai, and Samuel b. Ḥofni, are taken from Abraham ibn Daud's historical work "Sefer ha-Ḳabbalah."

Synchronistic List of the Geonim of Sura and Pumbedita.

Sura.	Year.	Pumbedita.	Year.
		Mar b. R. Ḥanan of Isḳiya	589
Mar R. Mar b. Mar R. Huna	609	Mar R. Mari b. Mar R. Dimi	609
		Mar R. Ḥanina (time of Mohammed)	...
R. Ḥanina	...	Mar R. Ḥana	...
		Mar R. Isaac (Firuz Shabur)	660
Mar R. Huna	...	Mar R. Rabbah	...
		Mar R. Bosai	...
Mar R. Sheshna (called also Mesharsheya b. Taḥlifa)	...		
Mar R. Ḥanina of Nehar Peḳod	689	Mar R. Huna Mari b. Mar R. Joseph (1000 Seleucidan)	689
Mar R. Nehilai of Naresh	697	R. Ḥiyya of Meshan	...
R. Jacob of Nehar Peḳod	715	Mar R. Rabya	...
		Mar R. Naṭronai b. Mar Nehemiah (called Mar R. Yanḳa)	719
Mar R. Samuel (descendant of Amemar)	733	R. Judah	...
		Mar R. Joseph (called Mar Kitnai)	739
		R. Samuel b. Mar R. Mar	748
Mar R. Mari ha-Kohen of Nehar Peḳod	751		
Mar R. Aḥa	759	R. Naṭroi Kahana b. Mar Aḥnai (of Bagdad; contemporary of Aḥa di Shabḥa)	...
		Mar R. Abraham Kahana	...
R. Yehudai b. Mar R. Naḥman (the celebrated Yehudai Gaon)	760		
		R. Dodai b. Mar R. Naḥman (brother of R. Yehudai)	761
R. Aḥunai Kahana b. Mar Papa (var. Huna)	764		
		R. Ḥananya b. R. Mesharsheya	767
Mar R. Ḥaninai Kahana b. Mar R. Huna	769		
		R. Malka b. Mar R. Aḥa	771
		Mar Rabba b. R. Dodai (ancestor of Sherira Gaon)	773
		R. Shinwai	...
R. Mari ha-Levi b. R. Mesharsheya	777		
R. Bebai ha-Levi b. Mar R. Abba of Nehar Peḳod	781		
		R. Ḥaninai Kahana (son of Abraham Kahana, the gaon)	782
		Mar R. Huna b. Mar ha-Levi b. Mar Isaac	785
		R. Manasseh b. Mar R. Joseph	788
Mar R. Hilai b. Mar R. Mari	792		
		Mar R. Isaiah ha-Levi b. Mar R. Abba	796
		Mar R. Joseph b. Mar R. Shila	798
R. Jacob ha-Kohen b. Mar Mordecai	801		
		Mar R. Kahana, son of Ḥaninai Gaon	804
		Mar R. Abumai, brother of Ḥaninai Gaon	810
		Mar R. Joseph b. Mar R. Abba	814
R. Abimai, brother of Mar R. Mordecai	815		
		Mar R. Abraham b. Mar R. Sherira	816
Mar R. Zadok b. Mar R. Ashi	823		
Mar R. Hilai b. Mar R. Hananiah	825		
		R. Joseph b. Mar R. Ḥiyya	828
R. Ḳimoi b. Mar R. Ashi	829		
R. Moses (var. Mesharsheya) Kahana b. Mar Jacob	832		
		Mar R. Isaac b. Mar R. Hananiah (var. Ḥiyya)	833
		R. Joseph b. Mar R. Abba	839
		R. Paltoi b. Mar R. Abaye	842
[No gaon	843–844]		
R. Kohen Zedeḳ b. Mar Abimai Gaon	845		
Mar R. (Sar) Shalom b. Mar R. Boaz	849		
R. Naṭronai b. Mar R. Hilai Gaon b. Mar R. Mari	853		
Mar R. Amram b. Mar R. Sheshna (author of the Siddur)	856		
		Mar R. Aḥai Kahana b. Mar R. Mar	858
		R. Menahem b. Mar R. Joseph Gaon b. Ḥiyya	859
		R. Mattithiah b. Mar R. Rabbi	861
		R. Abba b. Mar R. Ammi	869
		Mar R. Ẓemaḥ b. Mar Palṭoi Gaon (author of the first 'Aruk)	872
R. Naḥshon b. Mar R. Zadok	874		
R. Ẓemaḥ b. Mar R. Ḥayyim	882		
Mar R. R. Malka	887		
R. Hai b. Mar R. Naḥshon	889		
		R. Hai b. R. Mar David	890
R. Hilai b. Naṭronai Gaon	896		
		Mar R. Ḳimoi b. R. Aḥai Gaon	898
R. Shalom b. Mar R. Mishael	904		
		Yehudai b. Mar R. Samuel Resh Kallah	906
R. Jacob b. Mar R. Naṭronai	911		
		R. Mebasser Kahana b. Mar R. Ḳimoi Gaon	918
R. Yom-Ṭob Kahana b. Mar R. Jacob	924		
		R. Kohen Ẓedeḳ Kahana b. Mar R. Joseph	926
R. Saadia b. Mar Joseph (of Faym)	928		
		R. Ẓemaḥ b. Mar R. Kafnai (var. Pappai)	935
		Mar R. Hananiah b. Mar R. Yehudai Gaon	938
R. Joseph b. R. Jacob	942		
		R. Aharon b. Mar R. Joseph ha-Kohen (Aharon b. Sargado)	943
		R. Nehemiah b. Mar R. Kohen Zedeḳ	961
		R. Sherira	968
		R. Hai	998
R. Samuel ha-Kohen b. Ḥofni, died	1034	died	1038
		[Hezekiah, descendant of David b. Zakkai, exilarch and gaon up to 1040.]	

Bibliography: Sherira Gaon, *Epistle*, d. Neubauer, in *Med. Jew. Chron.* i. 1–46; Abraham ibn Daud, *Sefer ha-Ḳabbalah*, ib. 47–84; Grätz, *Gesch.* vol. v.; Harkavy, *Responsen der Geonim*, Berlin, 1887; Müller, *Einleitung in die Responsen der Babylonischen Geonen*, Berlin, 1891.

E. C. A. E.—W. B.

——**In Palestine:** In the century following the death of Hai, the last Babylonian gaon, there was an academy in Palestine, the head of which assumed the same titles as had the Babylonian geonim: "gaon" and "rosh yeshibat geon Ya'aḳob." The yeshibah in

Palestine existed already during Hai's life, for in 1031 Josiah the "ḥaber" was ordained at the "holy yeshibah of Palestine" (see "J. Q. R." xiv. 223). A postscript to a small chronicle dating from the year 1046 says that Solomon b. Judah was then the "head of the Academy of Jerusalem" (Neubauer, i. 178). Three generations of the descendants of this Solomon b. Judah were heads of the Palestinian academy, and bore the title of "gaon." A work of one of these geonim of Palestine, the "Megillat Abiathar" ("J. Q. R." xiv. 449 *et seq.*), has been recently discovered by Schechter in the genizah of Cairo, and gives a very clear account of this interesting episode in the history of the Jews of Palestine. It is learned with regard to the organization of the Academy of Palestine that, as in Babylonia, the ab bet din, the president of the court, ranked next to the gaon, and that another member of the college, called "the third" ("ha-shelishi"), held the third highest office. In another document from the genizah, which Schechter has published under the title "The Oldest Collection of Bible Difficulties" ("J. Q. R." xiii. 345 *et seq.*), the ab bet din is described as seated at the right hand of the gaon, and "the third" at the left (see "J. Q. R." xv. 83). A letter in the "Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer" is addressed to Solomon b. Judah, "the first gaon of Palestine" ("R. E. J." xxv. 272). This letter clearly shows the same close connection between the Jews of Egypt and those of Palestine as is indicated in the "Megillat Abiathar." Solomon b. Judah was succeeded at his death by his son Joseph Gaon, his other son, Elijah, becoming ab bet din. When Joseph died in 1054, David b. Azariah, a scion of the house of exilarchs who had gone from Babylon to Palestine, and had formerly done much injury to the brothers, was elected gaon, to the exclusion of Elijah, who remained ab bet din. David b. Azariah died in 1062 after a long and serious illness, which he himself is said to have acknowledged to be a punishment for his ill treatment of his predecessors. Elijah now became gaon, filling the office down to 1084. In 1071, when Jerusalem was taken by the army of the Seljuk prince Malik Shah, the gaonate was removed from Jerusalem, apparently to Tyre. In 1082 Gaon Elijah called a large convocation at Tyre, and on this occasion he designated his son Abiathar as his successor in the gaonate, and his other son, Solomon, as ab bet din. Elijah died two years later, and was buried in Galilee, near the old tannaite tombs, a large concourse of people attending the burial. Shortly after Abiathar entered upon his office David b. Daniel, a descendant of the Babylonian exilarchs, was proclaimed exilarch in Egypt; and he succeeded in having his authority recognized also by the communities along the Palestinian and Phenician coasts, Tyre alone retaining its independence for a time. But when this city again came under Egyptian rule in 1089, the Egyptian exilarch subjected its community also, forcing Abiathar to leave the academy. The academy itself, however, resisted the exilarch, declaring his claims to be invalid, and pointing out his godlessness and tyranny while in office. Fast-day services were held (1093), and the sway of the Egyptian exilarch was soon ended. The nagid Meborak, to whom David b. Daniel owed his elevation, called a large assembly, which deposed David b. Daniel and reinstated Abiathar as gaon (Iyyar, 1094). Abiathar wrote his "Megillah" in commemoration of this event. A few years later, at the time of the First Crusade, he sent a letter to the community of Constantinople, which communication has recently been discovered ("J. Q. R." ix. 28). It is dated from Tripolis in Phenicia, to which the academy may have been removed. Abiathar was succeeded by his brother Solomon. An anonymous letter, unfortunately without date, dwells on the controversies and difficulties with which the academy had to contend ("J. Q. R." xiv. 481 *et seq.*). The next generation of Solomon b. Judah's descendants dwelt in Egypt. In 1031 Maẓliaḥ, a son of Solomon b. Elijah, addressed from the "gate of the Academy of Fostat" a letter to a certain Abraham, in which he gives his whole genealogy, adding the full title of "gaon, rosh yeshibat geon Ya'aḳob," to the names of his father, grandfather, and great-grandfather. The Academy of Palestine had probably ceased to exist before Palestine was conquered by the Christians, and its head, the gaon Maẓliaḥ, went to Fostat, where there was an academy that had seceded from the authority of the Palestinian academy at the time of the Egyptian exilarch David b. Daniel ("J. Q. R." xv. 92 *et seq.*). It is not known what office Maẓliaḥ occupied at Fostat, although he retained his title of gaon. A daughter of Maẓliaḥ presented to the academy a book by Samuel ben Ḥofni which she had inherited from her grandfather, the gaon Solomon b. Elijah. In 1112 the "Mushtamil," the philological work of the Karaite scholar Abu al-Faraj Harun, was copied for Elijah, a son of the gaon Abiathar, "grandson of a gaon and great-grandson of a gaon" ("R. E. J." xxx. 235). In 1111 the same Elijah purchased at Fostat R. Hananel's commentary to Joshua, which subsequently fell into the hands of his cousin, the gaon Maẓliaḥ ("J. Q. R." xiv. 486). It may be noted here that the geonic family of Palestine was of Aaronite origin and that Abiathar claimed Ezra as his ancestor. The tradition of the Palestinian gaonate seems to have survived at Damascus, for Benjamin of Tudela (*c.* 1170) says that the teachers of Damascus were considered as the scholastic heads of Israel ("rashe yeshibot shel ereẓ Yisrael").

BIBLIOGRAPHY: W. Bacher, *Ein Neuerschlossenes Capitel der Jüdischen Gesch.: Das Gaonat in Palästina und das Exilarchat in Aegypten*, in *Jew. Quart. Rev.* xv. 79-96; Schechter, *Saadyana*, Cambridge, 1903.

E. C. W. B.

GAP. See DAUPHINÉ.

GARCIA, BERNARDO (BENJAMIN?) NUÑEZ: Spanish poet; lived in Amsterdam about the middle of the eighteenth century. His little burlesques and occasional poems are extant in manuscript. Among them are an epithalamium, written in the year 1735 for the wedding celebration of Don Isaac de Abraham Curiel and Donna Ester Alvares; "Entremes del Pintor Cornelio"; and "Entremes del Hurto de los Muertos."

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* iii. 90; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 48 *et seq.*

G. M. K.

GARDEN. See HORTICULTURE.

GARLIC. See BOTANY.

GARMENTS. See COSTUME.

GARMISON, SAMUEL: Palestinian rabbi of the seventeenth century. He was a native of Salonica, and settled in Jerusalem, where he became rabbi. Of his numerous works only two, and these in manuscript, are extant: "Imre Binah," novellæ on Talmudic treatises, and "Imre No'am," homilies; the second part of the latter is in the possession of Ḥakam Bashi Al-Yashar in Jerusalem. In the latter work the author quotes three others: "Imre Yosher," "Imre Emet," and a commentary on Ṭur Ḥoshen Mishpaṭ.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 49b, Berlin, 1846; Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 46.

D. L. GRÜ.

GARMON, NEHORAI: Rabbi of Tunis; poet; born at Tripoli about 1682; died at Tunis 1760. Garmon went to Tunis at twenty, and studied Talmud under Isaac Lombroso, whom he succeeded in the rabbinate. He was the author of "Yeter ha-Baz," novellæ on the Talmud and on Maimonides' "Yad," printed with which are eleven poems of the author (only one in meter), and the novellæ of his son, Ḥayyim Garmon (d. 1781), entitled "Ẓedakah le-Ḥayyim" (Leghorn, 1787). The father mentions in his preface that he lost a large part of his writings in an attack on the Jewish quarter.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Fürst, *Bibl. Jud.* i. 318; D. Cazès, *Notes Bibliographiques*, pp. 221-229, Tunis, 1893.

D. M. SEL.

GARMU, BET: A family of skilled bakers employed in the Temple at Jerusalem as bakers of the showbread (Ex. xxv. 30). They kept secret their method of baking. Fearing the family might die out and the secret perish with them, the chiefs of the Temple replaced them with experts from Alexandria, but these could not compete with the Garmuites. The sages therefore summoned the latter back to their office; they, however, would not return until their original salary had been doubled, and for this they were ever after censured. When asked why they would not reveal the secrets of their art, they replied, "Our forebears communicated to us their premonition that the Temple would eventually be destroyed; should we instruct others in our art, it might come to pass that our pupils would exercise the art in the service of some idolatrous temple." The Garmuites are often mentioned with reverence as models of scrupulous honesty (Yoma iii. 11, 38a; Tosef., Yoma, ii. 5, and parallels; see BAKING).

E. C. S. M.

GARNISHMENT: In law, the process by which A collects his demand from his debtor, B, by attaching money owing to B from a third person; hence called "Dritt-Arrest" in German law. The power of a court to enforce a judgment against B by collecting the debt of C to B and paying it to A, the judgment creditor, is asserted in a baraita (Ket. 19a) by R. Nathan, who rather quaintly derives the rule from Num. v. 7. This rule is found in the codes ("Yad," Malweh, ii. 6; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 86, 1-4). The process, however, is not to be resorted to until the court has found that B has no money, goods, or lands from which to satisfy the debt, just as in the law of most American states the garnishment process is used only after a return of "no property."

According to later opinions, first found in the Arba' Ṭurim and in Ḥoshen Mishpaṭ, 101, 5, a shorter process is allowed when the debtor holds a bond of a third person. The court may have it appraised, taking into consideration not only the third person's degree of solvency, but also his character (as a stubborn litigant or otherwise), and may turn the bond over to the creditor after the appraisement. The commentary "Be'er ha-Golah" on Ḥoshen Mishpaṭ expresses disapprobation of this course of procedure, but admits that it is well established in practise.

BIBLIOGRAPHY: Moses Bloch, *Die Civil-Processordnung nach Mosaisch-Rabbinischen Rechte*, p. 96.

S. S. L. N. D.

GART, JOSEPH: Provençal liturgical poet and commentator; probably lived at Aix in the fifteenth century. The surname is, according to Neubauer, the equivalent of the Hebrew "Shimroni," borne by the Gard family of Avignon (to which Joseph belonged) in addition to their Provençal surname, "Gart." Two literary productions of Gart are still extant in manuscript, a liturgical poem for New-Year's Day (Bibliothèque Nationale, Paris, No. 893), and a commentary on the liturgies for the Four Sabbaths.

BIBLIOGRAPHY: *R. E. J.* ix. 215, x. 81; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 319.

J. I. BR.

GÄRTNER, GUSTAV: Austrian physician; born at Pardubitz, Bohemia, Sept. 28, 1855. He received his education at the gymnasium at Königgrätz and the University of Vienna, obtaining the degree of doctor of medicine in 1879. In the same year he became junior assistant at the general hospital at Vienna, and in 1882 assistant to Professor Stricker in experimental pathology, occupying the latter position until 1891. He was admitted to the medical faculty of his alma mater in 1886 as privatdocent, and in 1890 was appointed assistant professor, which position he now holds.

Gärtner has paid particular attention to the use of electricity in medicine, and has invented several instruments: the "elektrisches Zweizellenbad" (electrical bath with two cells); the kaolin rheostat; the tonometer, an instrument for measuring the pressure of the blood; the ergostat, etc. He has contributed many essays to the medical journals, among which may be mentioned: "Ueber die Beziehung Zwischen Nierenerkrankungen und Oedœmen," in "Wiener Medizinische Zeitung," 1883; "Das Electrisches Zweizellenbad," in "Wiener Klinische Wochenschrift," 1889, No. 44; "Der Kaolin Rheostat," *ib.* 1890, No. 6; with F. Römer, "Ueber die Einwirkung von Tuberkulin und Andern Bakterien-Extracten auf den Lymphstrom," *ib.* 1892, No. 2; with A. Beck, "Ueber den Einfluss der Intravenösen Kochsalzeinspritzung auf die Resorption von Flüssigkeiten," *ib.* 1893, No. 31; "Ueber ein Neues Instrument zur Intensitätsmessung des Auskultationsphänomen," *ib.* 1894, No. 44; "Ueber Electrische Medizinalbäder," *ib.* 1895, Nos. 33 and 34; with J.

Wagner, "Die Lehre vom Hirnkreislauf," *ib.* 1899, No. 26; "Ueber Intravenöse Sauerstoffingestionen," *ib.* 1902, Nos. 27, 28.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon.*
S. F. T. H.

GASCON, ABRAHAM: Scholar of the sixteenth century. Gascon had in his possession Samuel of Sarsah's "Miklal Yofi," to which he added marginal notes, and the index of which he completed.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1296.
G. M. SEL.

GASTER, MOSES: Haham of the Spanish and Portuguese congregation, London; born in Bucharest Sept. 16, 1856. Having taken a degree in his native city (1874), he proceeded to the Jewish seminary at Breslau, where he received the degree of Ph.D. in 1878 and the "Hattarat Hora'ah" in 1881. His history of Rumanian popular literature was published at Bucharest in 1883. Gaster's magnum opus, on which he was engaged for ten years, is a Rumanian chrestomathy and glossary covering the period from the dawn of Rumanian literature down to 1830. He was lecturer on the Rumanian language and literature at the University of Bucharest (1881-85), inspector-general of schools, and a member of the council for examining teachers in Rumania. He also lectured on the Rumanian apocrypha, the whole of which he had discovered in manuscript.

Gaster wrote various text-books for the Jewish community of Rumania, made a Rumanian translation of the prayer-book, and compiled a short Scripture history.

Having been expelled from Rumania by the government in 1885, he went to England, where he was appointed Ilchester lecturer in Slavonic literature at the University of Oxford, his lectures being published afterward as "Greco-Slavonic Literature," London, 1886. He had not been in England many years before the Rumanian government canceled the decree of expulsion, presented him with the Rumanian Ordre pour le Mérite of the first class (1891), and invited him to return; but he declined the invitation. In 1895, at the request of the Rumanian government, he wrote a report on the British system of education, which was printed as a "green book" and accepted as a basis of education in Rumania.

In 1887 Gaster was appointed haham of the Spanish and Portuguese congregation in London, in which capacity he presided over the bicentenary of Bevis Marks Synagogue. He was also principal of Judith Montefiore College, Ramsgate, from 1891 to 1896, and wrote valuable essays accompanying the yearly reports of that institution. He is a member of the councils of the Folk-Lore, Biblical, Archeological, and Royal Asiatic societies, and has written many papers in the transactions of these bodies. Among Gaster's works are the following: "Jewish Folk-Lore in the Middle Ages" (London, 1887); "The Sword of Moses," from an ancient manuscript book of magic, with introduction, translation, and index (*ib.* 1896); "The Chronicles of Jerahmeel" (*ib.* 1899); "History of the Ancient Synagogue of the Spanish and Portuguese Jews," a memorial volume in celebration of the two-hundredth anniversary of its inauguration (*ib.* 1901). The following are among his numerous contributions to periodical literature: "Beiträge zur Vergleichenden Sagen und Märchenkunde," in "Monatsschrift," xxix. 35 *et seq.*; "Ein Targum der Amidah," in *ib.* xxxix. 79 *et seq.*; "The Apocalypse of Abraham, from the Roman Text," in the "Transactions of the Royal Asiatic Society," ix. 195; "The Unknown Hebrew Versions of the Tobit Legend," in *ib.* 1897, p. 27; "The Oldest Version of Midrash Meghillah," in "Kohut Memorial Volume"; "Hebrew Text of One of the Testaments of the Twelve Patriarchs," in the "Proceedings of the Society of Biblical Archæology," xvi. 33 *et seq.*; "Contributions to the History of Aḥiḳar and Nadam," in the "Transactions of the Royal Asiatic Society," 1900, p. 301.

Gaster is among the most active leaders of the Zionist movement in England; and even while in Rumania he assisted in establishing the first Jewish colony in Palestine. He was vice-president of the first Basel Congress, and has been a prominent figure in each succeeding congress.

BIBLIOGRAPHY: *Young Israel*, 1898; *Jew. Chron.* and *Jew. World*, 1887; *Jewish Year Book*, 1900-01, pp. 270-271.
J. G. L.

GASTFREUND, ISAAC: Galician rabbinical scholar; born about 1845; died in Vienna after 1880. He was the author of "Toledot Rabbi 'Aḳibah," a biography of the tanna Akiba b. Joseph (Lemberg, 1871; see "Ha-Shaḥar," ii. 399-400), and of the German work "Mohamed nach Talmud und Midrash" (issued in parts, Berlin, 1875; Vienna, 1877-80; see Sprenger in "Z. D. M. G." xxix. 654-659). He also wrote in Hebrew a biography of the Königswarter family entitled "Toledot Bet Königswarter" (Vienna, 1877); "Anshe Shem," biographies of Jonathan Eybeschütz and Solomon Munk (Lyck, 1879); and "Toledot Yellineḳ," a biography of Adolph Jellinek (Brody, 1880).

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E. C. P. WI.

GATE (Hebrew, שער; Aramaic, תרע; more properly "gateway"): This denotes not so much a contrivance like a door (דלת) for barring ingress and egress, as the passageway and the group of buildings designed for ornament or defense (I Macc. xiii. 33), together with the open space adjoining to or enclosed by them, at the entrance to a palace, a temple, or a city. The most elaborate description in the Bible of such a gate is that of the eastern structure in the outer Temple court (Ezek. xl. 6-16). Steps led up to it; it had two thresholds, a number of lodges or guard-chambers five cubits apart, and porches and posts, with an open space ten cubits wide, while from the roof of one lodge to that opposite was a breadth of twenty-five cubits; the whole enclosed a court, the walls being broken by windows and the openings spanned by arches.

Probably not quite so elaborate, the common gates were provided with doors consisting of stout wings or leaves of wood fastened with brass or iron bolts ("beriaḥ") or barred with heavy wooden beams covered with brass or iron ("min'al"). These were closed at nightfall and on the Sabbath (Josh. ii. 5, 7; Neh. xiii. 19). The entrance led underneath an upper chamber, and sometimes through a small court

(II Sam. xviii. 24, 33) to an inner building. The roof over these buildings was flat; and on this, or on a tower connected with it, the gatekeeper ("sho'er") was stationed, giving notice either by loud calls or by blasts upon a horn when any one approached (II Sam. xxiv. 14; II Kings ix. 7; Jer. vi. 17; Ezek. xxxiii. 1 *et seq.*; comp. II Chron. xxvi. 9). Guards under the command of the chief gatekeeper are also mentioned (II Kings vii. 10–11; Neh. xiii. 19; Jer. xxxvii. 13), for whose accommodation the lodges or guard-chambers were intended. Close by the city and Temple gates were larger or smaller open squares ("rehobot"), which were public resorts (Gen. xix. 2; Judges xix. 15 *et seq.*; II Sam. xix. 8; I Kings xxii. 10).

The Popular Center.

As the gate protected the whole city, the word came to be used for the city itself (Isa. xiv. 31; Ex. xx. 10; Deut. xvi. 5; Ruth iii. 11). The king's court is also designated as the "gate" (Esth. iii. 2; Dan. ii. 49; comp. Esth. ii. 19 *et seq.*). The gate and the adjoining open area constituted the marketplace (Neh. viii. 16, xiii. 19; Job xxix. 7; II Kings vii. 1); hence such names as "fish-gate," "sheep-gate" (Neh. iii. 1, 3, 32; xii. 39; Zeph. i. 10). The gates offered the main opportunity for social intercourse. The wells were sometimes situated here (II Sam. xxiii. 15–16). Here news from the outside was sure to be announced first (I Sam. iv. 18); private grief or public calamity found "at the gate" ready sympathizers among the assembled throng of idlers (comp. II Macc. iii. 19; Gen. xix. 1; Ps. lxix. 12 [A.V. 13]; Prov. xxxi. 31); matters of public concern were discussed (I Kings xxii. 10; Jer. xxxviii. 7; at the gates of the Temple, Ezek. xi. 1; Jer. xxvi. 10 *et seq.*), public announcements were made (Jer. xvii. 19 *et seq.*; Prov. i. 21, viii. 3), and court and council sessions were held here (Job xxix. 7, xxxi. 21; Prov. xxxi. 23; Lam. v. 14; Deut. xvi. 18, xxi. 19 *et seq.*, xxii. 15–16; Josh. xx. 4).

The Levite, the stranger, the widow that is "within thy gates" (Deut. xvi. 14, *et al.*) have a legal status and claim to kindly consideration (comp. Amos v. 12, 15). The heads of slain enemies were probably exhibited in the gates (I Sam. xvii. 51, 54; comp. II Kings x. 8). Criminals were punished outside the gates (I Kings xxi. 13), but near by, while lepers were sent out from the gates (Lev. xiii. 46; II Kings vii. 3), being assigned a settlement beyond the city limits but not too far from the city wall.

Gates and doors were marked with inscriptions (Deut. vi. 9, xi. 20; see DOOR; MEZUZAH). Camps, too, had gates (Ex. xxxii. 26–27). The "gate of heaven"—an old mythological expression—is mentioned (Gen. xxviii. 17), while the Temple's gates are paraphrased as "gates of righteousness" or "gate of the Lord," through which the righteous shall enter (Ps. cxviii. 19–20). "Gates of death" and "gates of thick darkness" occur in poetic phraseology, in many cases with a tinge of mythological coloring (Ps. ix. 14 [A.V. 13]; Job xxxviii. 17, Hebr.). For the gates of Jerusalem see JERUSALEM; for the gates of the Temple see TEMPLE.

"Gate" is used allegorically in rabbinical idioms, as the "gates of repentance" (שערי תשובה; Pesiḳ., ed. Buber, xxv. 157a), the "gates of tears," and the "gates of prayer" (Ber. 32b; B. M. 59a), which are said to be "open"; *i.e.*, repentance or prayer is accepted. Hence the petition in the Ne'ilah service of the Day of Atonement: "Open unto us the gate at the time the gate [of the day] is closing." God is called the "Opener of the gates" (of day, for the sun to rise) in the prayer on Sabbath eve. "Sha'ar" = "gate," or its Aramaic synonym, "baba," is used in later Hebrew literature to designate "chapter" or "section" in a book (*e.g.*, "Baba Batra," etc.; "Sha'ar ha-Yiḥud," in Baḥya's "Ḥobot ha-Lebabot").

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E. G. H.

GATH: One of the five principal cities of the Philistines (Josh. xiii. 3; I Sam. vi. 17). The name occurs in the El-Amarna tablets as "Gimta," "Gimti," "Ginti"; in the Egyptian inscriptions as "Kutu." Goliath came from this city (I Sam. xvii.). David took refuge with King Achish of Gath (I Sam. xxi. 10, xxvii. 2). According to II Chron. xi. 8, Rehoboam fortified the city, which, however, must have fallen into the hands of the Philistines again, for Uzziah conquered it (II Chron. xxvi. 6). Previous to that Gath was taken by the Syrian king Hazael (II Kings xii. 18). According to an Assyrian inscription, Sargon took Gath among other Philistine cities (comp. Amos vi. 2; Micah i. 14).

E. G. H. F. BU.

GATIGNO (Portuguese, **Gatinho**; Levantine, **Gattegno**): Name (Spanish) of a family known in the fourteenth century, and still flourishing in Turkey; it is probably derived from the former French district of Gatines.

Abraham Gatigno: Rabbi; born in Salonica; grandson of Abraham ben Benveniste Gatigno; chosen ḥakam bashi of Salonica (Jan. 10, 1875) in succession to Raphael Asher Covo (d. Dec. 26, 1874). Abraham Gatigno founded the first modern Jewish school in Salonica. He is the author of "Ẓel ha-Kesef" (Salonica, 1872).

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 206.

M. K.

Abraham ben Benveniste Gatigno: Turkish rabbi; died at Salonica May, 1730. He wrote: "Ṭirat Kesef," homiletic commentary on the Pentateuch, Salonica, 1736; "Ẓeror ha-Kesef," responsa and homilies, with many additions by his son, Benveniste Gatigno, *ib.* 1756.

BIBLIOGRAPHY: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 4b; Fürst, *Bibl. Jud.* i. 318; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 84.

M. SEL.

Eliakim ben Isaac Gatigno: Turkish rabbi; lived at Smyrna in the eighteenth century. He wrote: "To'afot Re'em," commentary on Elijah Mizraḥi's "Perush Rashi," Smyrna, 1766; "Agurah be-Oholeka," responsa, Salonica, 1781; "Yiẓḥaḳ Yerannen," novellæ on Maimonides, *ib.* 1785. Benjacob ("Oẓar ha-Sefarim," p. 228) attributes the last-named work to Isaac b. Eliakim Gatigno.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. SEL.

Ezra ben Solomon ibn Gatigno (Astruc Solomon): Commentator; pupil of Joseph b. Joshua ibn Vives; lived in Saragossa and Agremonte (1356–72). He is the author of a supercommentary to Abraham ibn Ezra's commentary on the Pentateuch. Following the example of Joseph ibn Caspi, he separated the exegetical from the mystical portion of the commentary. The former, which was finished in Agremonte on the 18th of Elul, 5132 (=Aug. 18, 1372), is entitled "Sefer ha-Zikronot"; to the latter he gave the title "Sod Adonai Lire'aw." Manuscript copies of both are extant in Oxford; copies of the mystical portion in the Munich and other libraries.

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M. K.

Isaac ben Eliakim Gatigno: Turkish rabbi; lived at Salonica in the eighteenth century. He wrote: "Bet Yiẓḥaḳ," a critical commentary on Maimonides' "Yad," Salonica, 1792; "Bet Mo'ed," novellæ and homilies, *ib.* 1839. See Eliakim ben Isaac Gatigno.

Bibliography: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. Sel.

Solomon Astruc Gatigno ("the Martyr"): A Bible commentator, probably of the fifteenth century. He wrote expository notes to Messianic passages in the Bible, such as Isa. lii. 13 and Ps. cxxxix.; also a commentary on the Pentateuch entitled "Midrash ha-Torah," a manuscript copy of which work was seen by Azulai. His commentaries are preserved in manuscript at Oxford.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 357; Azulai, *Shem ha-Gedolim*, i. 164.

D. M. K.

GAU, JACOB IBN. See Ibn Jau, Jacob.

GAULONITIS: Section of country east of the Jordan and of the Sea of Galilee; so called particularly in the first century C.E. It is frequently mentioned by Josephus as a part of the tetrarchy of Philip, in the same general region as Trachonitis, Auranitis, and Batanea. The origin of the name is probably to be found in "Golan," one of the cities of refuge (Deut. iv. 43; Josh. xx. 8) located in Bashan, in the territory of the half-tribe of Manasseh, and also one of the Levitical cities assigned to the children of Gershon (Josh. xxi. 27; I Chron. vi. 56). The modern equivalent of "Golan" is "Jaulan," described by Schumacher in his "Across the Jordan" (p. 3):

> "This district of Jaulân is bounded on the south by the Sharî'at el Menâdireh, and on the north extends to the Jisrs (or Bridges) of 'Allân and Rukkâd, or even as far as Ghadîr el Bustân. On the east it is bounded by the gorge of the Nahr el 'Allân (Haurân), and on the west by the still more precipitous Nahr er Rukkâd. Its highest elevation, at Ghadîr el Bustân, reaches 1,912 feet; while its lowest inhabited village, not counting the Bedawin huts at Kuweyyeh, is El Ekseir, at 1,145 feet; but its average height may be put at 1,500 feet above the Mediterranean Sea."

This plateau is but little cultivated except near the villages. It is dotted with volcanic mounds of basaltic formation, and makes fine pasturage during the earlier spring. Schumacher (pp. 91–93), on the authority of the present inhabitants, mentions Saḥem al-Jaulan, the best-built village in all Jaulan, as probably the ancient capital of this district.

E. G. H. I. M. P.

GAUNSE (Gaunz, Ganse, Gans), JOACHIM (Jeochim, Jochim): German mining expert who figures in the English state papers of the reign of Elizabeth. He was born at Prague, and was therefore in all probability a connection of David Gans, who settled there in 1564; he certainly shared his scientific interests. He is first mentioned in his professional capacity at Keswick, Cumberland, in 1581, and he remained in England till the end of 1589. He introduced a new process for the "makeing of Copper, vitriall, and Coppris, and smeltinge of Copper and leade ures." A full description of his operations is preserved in the English state papers (Domestic Series, Elizabeth, vol. 152, No. 88). Foreign miners were very active in England about this period. There is no doubt that England owed much to such immigrants in the mining industries (see Cunningham, "Alien Immigrants," p. 122).

In Sept., 1589, in the presence of a minister, Richard Curteys, at Bristol, Gaunse, speaking "in the Hebrue tonge," proclaimed himself a Jew, and as a result was arrested and sent in custody to the privy council in London (Domestic Series, Elizabeth, vol. 226, No. 46). The council seems to have taken no hostile action, however. Walsingham, who was then secretary of state, was an old employer of Gaunse, and other members of the council also knew him.

Bibliography: I. Abrahams, *Joachim Gaunse, a Mining Incident in the Reign of Queen Elizabeth*, in *Transactions of Jewish Historical Society of England*, iv., where all the documents are published.

J. I. A.

GAVISON, MEÏR: Egyptian scholar; flourished in the sixteenth and seventeenth centuries. He was one of the rabbis at Cairo at the time of R. Jacob Castro, and was generally recognized as a great Talmudist. One volume of his responsa was seen in Egypt by Azulai. His responsa are also mentioned by Abraham ha-Levi in his "Ginnat Weradim," part iii., No. 1.

Bibliography: Azulai, *Shem ha-Gedolim*.

D. L. Grü.

GAYA: Town in the Austrian province of Moravia. In official records Jews at Gaya are first mentioned toward the end of the seventeenth century; but there can be no doubt that a Jewish community existed there at the beginning of the sixteenth century, as an inscription on the ceiling of the old synagogue, torn down in 1851, showed the date 1507. In 1688 the Jews had only twelve houses. In 1696 the inhabitants petitioned Emperor Leopold I. "to free them from the troublesome Jews who are encroaching upon all branches of industry," but their request was refused. In 1727, under Charles VI., the Jews of Gaya were organized as an independent municipality, which still exists. In 1848 the number of members contributing to the expenses of the Jewish community was 94; in 1852 it was 121; and at present (1903) there are 160 taxpayers. The Jews number about 900 in a total population of about 3,800. Gaya has a synagogue, dedicated in 1852; an old and a new cemetery; and a school building with four classrooms.

The "Memorbuch" contains the names of twenty rabbis, among whom are Isaac of Janow, author of "Pene Yiẓḥaḳ Zuṭa," Amsterdam, 1731; Josef Weisse; and Moritz Duschak. When the last-named was called to Cracow in 1872 the rabbinate remained vacant till 1902, when the present incumbent, Moritz Bauer, was called. The Gaya community includes the former communities of Kosteletz and Koritschan.

D. M. Ba.

GAZA (עזה): Palestinian city on the Mediterranean, about 85 kilometers southeast of Jerusalem. In early times it was one of the terminals of the trade-route from South Arabia, as well as from Petra and Palmyra. Gaza was condemned by Amos (i. 6) for trafficking in slaves with Edom. On account of its position its possession was bitterly contested by the Pharaohs from the sixteenth to the fourteenth century, and by the Ptolemies in the third and the second. The history of Gaza goes back to remotest antiquity. It is mentioned in Gen. x. 19 as the boundary of Canaan. Conquered by the tribe of Judah (Judges i. 18, where LXX. introduces "not," probably having later conditions in mind), and retaken by the Philistines, it was the scene of Samson's prowess; he is said to have carried the two gates of the city up the neighboring mountain, and to have perished subsequently in overturning the temple of Dagon (Judges xvi.). It was accounted one of the five chief Philistine cities (Josh. xiii. 3), and at the time of Solomon was the southern limit of the kingdom (I Kings v. 4, Hebr.). When Alexander the Great went from Tyre to Egypt, he took Gaza and left a garrison there. The city later capitulated to Jonathan Maccabeus, who destroyed the suburbs by fire. The Jewish king Alexander Jannæus destroyed Gaza after a siege of a year (96 B.C.); it was wrested from the Jews by Pompey, and was rebuilt and fortified by the Roman general Gabinius in 57. In 30 it was given by Augustus to Herod; but at the beginning of the last Jewish war it was completely destroyed. Jerome, however, speaks of it as a large city in his time. In the Talmudic period residence there was permitted to Jews, though its inhabitants were pagans. The Arabs under Amr took it in 634, but it was restored by the Christians under Baldwin III. In 1152 it came into the possession of the Templars. In 1187 Saladin recaptured it.

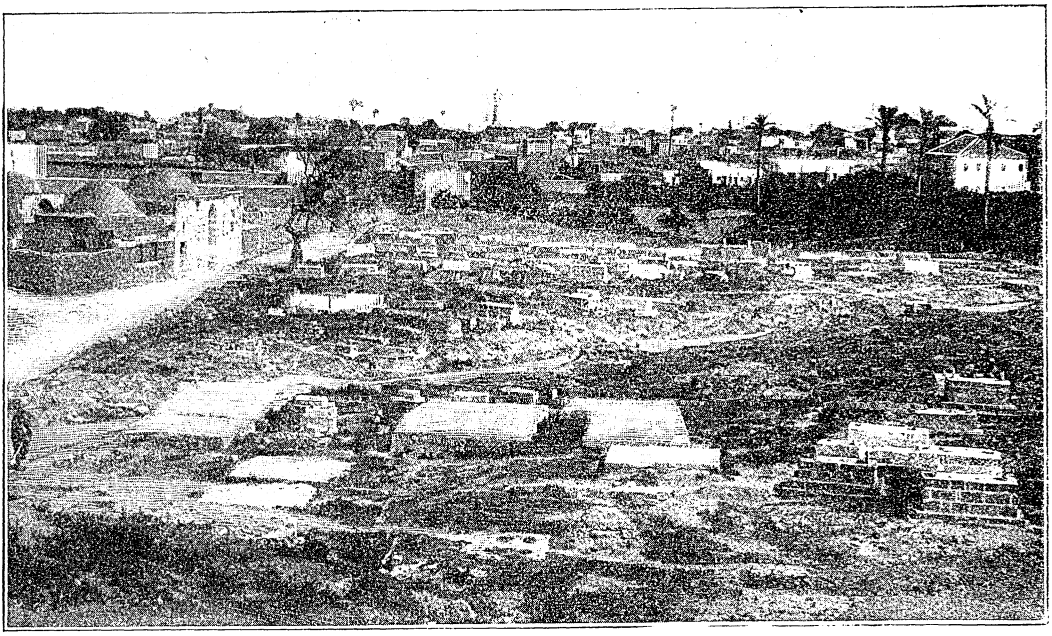

View of Modern Gaza.
(From a photograph.)

Notwithstanding all these changes of rulership, scarcely anything is known of the Jews of Gaza. Meshullam of Volterra (1481) found sixty Jewish householders there and four Samaritans. The wine of the place was all grown by the Jews (Luncz, "Jerusalem," i. 193). Obadiah of Bertinoro (1488) mentions as rabbi of Gaza when he was there a certain Moses of Prague, who had come from Jerusalem ("Zwei Briefe," ed. Neubauer, p. 19). The Karaite Samuel b. David found a Rabbinite synagogue there in 1641 (ed. Gurland, p. 11). It may, however, be assumed that a Jewish community existed at Gaza at the end of the sixteenth century, and that the Najjara family supplied some of the rabbis of the place. Israel Najjara, son of the Damascene rabbi Moses Najjara, the author of the songs "Zemirot Yisrael," was chief rabbi of Gaza and president of the tribunal in the middle of the seventeenth century. In 1666 the pseudo-Messiah Shabbethai Ẓebi found there his most devoted follower, Nathan of Gaza, son-in-law of a rich and pious Jew of that community. A certain R. Ẓedakah of Gaza is mentioned in a Bodleian manuscript (Steinschneider, "Cat. Bodl." col. 579, No. 1658). There were Jews at Gaza as late as 1799, but they fled in numbers before Napoleon's army; and Volney, who accompanied the latter, and who describes Gaza in detail, does not allude in any way to the Jews. About 1880 a group of them settled in the town, in which at present there are about ninety.

Bibliography: S. Munk, *Palestine*, p. 63, Paris, 1845; M. Franco, *Histoire des Israélites de l'Empire Ottoman*; Najjara, *Zemirot Yisrael*, Preface; Böttger, *Lexicon zu den Schriften des Flavius Josephus*, p. 127; Neubauer, *Géographie du Talmud*, p. 67; G. A. Smith, *Hist. Geography of the Holy Land*, pp. 181 *et seq.*

M. Fr.—G.

GAZARA or **GAZERA** (*Γάζαρα*; comp. I Macc. iv. 15, vii. 45): Fortified city in Palestine; situated on the borders of Azotus, not far from Emmaus-Nicopolis on the west. Gazara has been proved by Schürer ("Geschichte," i. 245) to be identical with the "Gezer" of the Bible (Josh. xvi. 10).

E. G. H. M. Sel.

GAZELLE. See Roebuck.

GEBA (גבע; pausal form, **Gaba**): A city of Benjamin, among the group of towns lying along the northern boundary (Josh. xviii. 24). Geba and its suburbs were allotted to the priests (*ib.* xxi. 17; I Chron. vi. 60). It is mentioned in II Kings xxiii. 8 as the northern landmark of the kingdom of Judah, in opposition to Beer-sheba, the southern; it is spoken of in II Sam. v. 25 as the eastern limit, in opposition to Gazer, the western. In the parallel passage, I Chron. xiv. 16, the name is changed to "Gibeon." "Geba" is sometimes used where "Gibeah" is meant, and vice versa, as in I Sam. xiv. 2, 16. See Gibeah. In the time of Saul, Geba was occupied by the Philistines (*ib.* xiii. 3). The latter, ejected by Jonathan, made a furious onslaught, the armies being arrayed on opposite sides of the ravine which was between Geba on the south and Michmash on the north (*ib.* xiv. 4, 5). This description of the topography of Geba tallies with that given in Isa. x. 28, 29. Geba is identified with a village called "Jeba'," situated on a hill, opposite which there is a village called "Mukhmas," the Biblical "Michmash" (see Robinson, "Researches," ii. 113 *et seq.*; Buhl, "Geographie des Alten Palästinas," pp. 172–176).

E. G. H. M. Sel.

GEBAL: A later designation for the northern part of the Edomite mountain, called "Gebalene" by the Greeks; it occurs in Ps. lxxxiii. 8 (A. V. 7), and, according to Winckler, also in Obad. v. 6. The Arabic word "Jibal," from which the name has been derived, is still applied to this district.

E. G. H. F. Bu.

GEBALENA. See Palestine.

GEBER: **1.** Son of Geber; mentioned (I Kings iv. 13) as one of Solomon's district commissariat officers who resided in the fortress of Ramoth-gilead and had charge of Havoth-jair and the district of Argob.

2. Son of Uri; district commissariat officer of "the land of Gilead," a territory south of Argob and originally possessed by Sihon, king of the Amorites, and by Og, King of Bashan (I Kings iv. 19). The text is rather obscure. The English versions read: "and he was the only officer which was in the land." Solomon had twelve officers in Israel (I Kings iv. 7). The text admits "and one officer who [was] in the land," as an alternative to "and he was the only officer which was in the land."

E. G. H. B. P.

GEBIHA OF ARGIZAH: Babylonian scholar of the fifth century; contemporary of Ashi, the projector of the Babylonian Gemara compilation. Huna b. Nathan once reported to Ashi a homiletic interpretation by Gebiha (Giṭ. 7a; Yalḳ. to Josh. xv. 22, § 17). In "Seder Tanna'im we-Amora'im" (ed. Taussig, in "Neweh Shalom," p. 5; Maḥzor Vitry, p. 483, Berlin, 1893) he is erroneously reckoned among the Saboraim, though he flourished about a century before them (see Brüll's "Jahrb." ii. 25). As to "Argizah," see Jastrow, "Dict." p. 115a; Kohut, "Aruch Completum," i. 271a; Neubauer, "G. T." p. 388; Rapoport, "'Erek Millin," p. 192.

S. S. S. M.

GEBIHA OF BE-KATIL: Babylonian halakist of the fifth century; junior of Aḥa b. Jacob, Abaye, and Raba; from all of these he learned halakot, which he eventually reported to Ashi, whom he assisted in the compilation of the Babylonian Talmud (Yeb. 60a; B. B. 83a; 'Ab. Zarah 22a; Ḥul. 26b, 64b). Once he lectured at the residence of the exilarch, and Amemar reported the substance of the lecture to Ashi (Beẓah 23a). During the last fourteen years of his life (419–433) he held the presidency of the Academy of Pumbedita, vacated by the death of Aḥa b. Raba.

Bibliography: Sherira, *Iggeret*; Grätz, *Gesch.* 2d ed., iv. 379; Halevy, *Dorot ha-Rishonim*, iii. 41b.

S. S. S. M.

GEBIHA B. PESISA. See Alexander the Great.

GEBINI (from Lat. "Gabinius"): Officer of the Second Temple, whose duty was at certain times of each day to announce the rite to be performed, and to remind the appointees of their respective parts in the performance of that rite. Thus he would cry out: "Priests, attend to the sacrifice; Levites, attune the hymn; Israelites, take your places" (Sheḳ. v. 1; Yer. Sheḳ. v. 48c). Gebini's voice is said to have been once heard by Agrippa at a distance of eight miles, whereupon the king richly rewarded him (Sheḳ. *l.c.*). Elsewhere it is said that his proclamations in the Temple were often heard at Jericho, a distance of ten miles (Tamid iii. 8; Yoma 20b; Yer. Suk. v. 55b, incorrectly גבי). It is believed that "Gebini" became an eponym for all successors in the office of Temple crier (see commentaries to Sheḳ. *l.c.*).

S. S. S. M.

GEBINI B. ḤARSON: A Jewish Crœsus, cited as a realistic illustration of Eccl. iv. 8. The Midrash thus dissects the verse: "There is one alone": that means Gebini b. Ḥarson, to whom "there was no second," he being without an equal. "He hath neither child nor brother": he was his mother's only son; and "there is no end to his labor," that is, the laboriously accumulated wealth which his father bequeathed to him. "Neither is his eye satisfied with riches," because he was blind in one eye. "For whom do I labor, and bereave my soul of good?" It is related that, after his father's death, he requested his mother, "Show me all the silver and the gold which my father has left me." She showed him a heap of denars the bulk of which was such as to prevent their seeing each other when they stood on opposite sides thereof. "And," adds R. Levi in the name of Resh Laḳish, "the very day when Gebini b. Ḥarson died, Belshazzar, afterward governor of Babylonia, was born, and he subsequently carried off all that wealth" (Eccl. R. *ad loc.*; see "Mattenot Kehunnah" *ad loc.*).

S. S. S. M.

GEBWEILER: Town of Alsace, in the consistorial district of Colmar and rabbinate of Sulz. The first document referring to its Jewish community dates from 1270, and is now in the archives of Colmar (L. 16, 6). The synagogue is first mentioned in 1333. The Jews of Gebweiler suffered in the persecutions of 1349 ("R. E. J." iv. 27), and no Jews seem to have lived there during the next few centuries; but at the time of the Thirty Years' war three Jewish families received permission to settle temporarily in the town on payment of 20 reichsthaler per week, the open country being unsafe. In 1674 Gabriel Bloch was admitted on payment of 14 pfennigs protection-money and board for one horse for the town. When Wolf Wechsler, who signs himself in certain documents בנימן חלפן, sought permission from the government to settle at Gebweiler, the abbot, who did "not wish to force the Jew upon the town," left the matter to the magistrate for decision. In the discussion it was pointed out that Wechsler had rendered important services to the bishopric and to the town, and ought therefore to be admitted. Wechsler was director of the Jews of the upper free district (J. Weiss, "Geschichte und Rechtliche Stellung der Juden im Bistum Strasburg," p. 13).

In 1706 four Jewish families were living at Gebweiler, and in 1741 ten families; but in 1784 there were only seven families, aggregating 40 persons. In 1903 there were 83 families at Gebweiler, including the suburb of Lauterbach. The congregation has three charitable societies. Its present synagogue was built in 1870-71; its dead are buried in the cemetery of Jungholz.

D. M. Gr.

GECKO. See Ferret; Lizard.

GEDALIAH: Son of Ahikam, through whose influence Jeremiah was saved from the fury of the mob, and grandson of Shaphan the scribe (Jer. xxvi. 24; II Kings xxii.; II Chron. xxxiv.); probably cousin of Michaiah, son of Gemariah (Jer. xxxvi. 11). Gedaliah was thus a scion of a noble and pious family. Nebuchadnezzar appointed him governor of Palestine after the conquest of the land, and entrusted Jeremiah to his care (Jer. xxxiv. 14, xl. 5). Gedaliah made Mizpah his capital, where the scattered remnants of the nation soon gathered round him. Not only the poor peasants and laborers, but also the generals and military men came back from their hiding-places among the surrounding tribes, and settled in the deserted towns of Palestine. Gedaliah exhorted them to remain loyal to the Babylonian rulers, and to lay down their arms and betake themselves to agriculture and to the rebuilding of their razed cities. He permitted them to gather the crops on lands which had no owner.

His Death.

Baalis, king of the Ammonites, envious of the Jewish colony's prosperity, or jealous of the might of the Babylonian king, instigated Ishmael, son of Nathaniel, "of the royal seed," to make an end of the Judean rule in Palestine. Ishmael, being an unscrupulous character, permitted himself to become the tool of the Ammonite king in order to realize his own ambition to become the ruler of the deserted land. Information of this conspiracy reached Gedaliah through Johanan, son of Kareah, and Johanan undertook to slay Ishmael before he had had time to carry out his evil design; but the governor disbelieved the report, and forbade Johanan to lay hands upon the conspirator. Ishmael and his ten companions were royally entertained at Gedaliah's table. In the midst of the festivities Ishmael slew the unsuspecting Gedaliah, the Chaldean garrison stationed in Mizpah, and all the Jews that were with him, casting their bodies into the pit of Asa (Josephus, "Ant." x. 9, § 4). The Rabbis condemn the overconfidence of Gedaliah, holding him responsible for the death of his followers (Niddah 61a; comp. Jer. xli. 9). Ishmael captured many of the inhabitants of Mizpah, as well as "the daughters of the king" entrusted to Gedaliah's care by the Babylonian general, and fled to Ammon. Johanan and his followers, however, on receiving the sad tidings, immediately pursued the murderers, overtaking them at the lake of Gibeon. The captives were rescued, but Ishmael and eight of his men escaped to the land of Ammon. The plan of Baalis thus succeeded, for the Jewish refugees, fearing lest the Babylonian king should hold them responsible for the murder, never returned to their native land. In spite of the exhortations of Jeremiah they fled to Egypt, joined by the remnant of the Jews that had survived, together with Jeremiah and Baruch (Jer. xliii. 6). The rule of Gedaliah lasted, according to tradition, only two months, although Grätz argues that it continued more than four years.

Fast of Gedaliah.

The Biblical records place the death of Gedaliah in the seventh month (Tishri) without specifying the day. The traditional view is that it occurred on the third day of Tishri, which was therefore subsequently established as a fast-day in commemoration of the sad event (Zech. vii. 5, viii. 19; R. H. 18b). Later authorities accepted the view that the assassination occurred on New-Year's Day, and the fast was postponed to the week-day following it—the third of the month (Shulḥan 'Aruk, Oraḥ Ḥayyim, 549, 1; Ṭure Zahab *ad loc.*). It is not, however, regarded as a postponed fast-day. If it falls on the Sabbath, the fast must be observed on the following day. The ritual of the day is the same as that of any other fast-day, with the addition of those prayers which are peculiar to the penitential days. See Fasting and Fast-Days.

Bibliography: Hamburger, *R. B. T.*; Hastings, *Dict. Bible*; Graetz, *Hist.* i. 317-328, Philadelphia, 1891; Ya'bez, *Toledot Yisrael*, ii., Wilna, 1898.

E. G. H. J. H. G.

GEDALIAH CORDOVERO. See Cordovero, Gedaliah.

GEDALIAH, JUDAH, DON: Portuguese printer; born in Lisbon, where he was engaged as foreman in the printing-house of Eliezer Toledano. Driven out of Portugal at an advanced age, he settled in Salonica, and about 1515 set up the first Hebrew printing-press established in that city, using in part the type which he had taken with him from Lisbon. One of the first works printed was the "'En Ya'aḳob" of Jacob ibn Ḥabib, whom Gedaliah esteemed highly. In 1522 he printed Isaac Arama's "'Aḳedat Yiẓḥaḳ." Gedaliah died about 1526 in Salonica. His press was continued by his sons, and altogether produced about thirty works.

Bibliography: Jacob ibn Ḥabib, *'En Ya'akob*, Introduction; Judah Neḥama, *Miktebe Dodim*, p. 162; Ersch and Gruber, *Encyc.* section ii., part 28, p. 40.

J. M. K.

GEDALIAH (GADILIA), JUDAH BEN MOSES: Turkish rabbi; lived at Salonica in the sixteenth century. He was the author of (1) "Masoret Talmud Yerushalmi," an index to the Jerusalem Talmud (Constantinople, 1573); (2) a commentary to Midrash Rabbah (published in the edition of Salonica, 1595); and (3) notes to the Zohar (Salonica, 1596-97).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1326; Fürst, *Bibl. Jud.* i. 324.

D. M. Sel.

GEDALIAH IBN YAHYA. See Ibn Yaḥya.

GEDILIAH (גדיליא), ABRAHAM BEN SAMUEL: Rabbi and Talmudist of the seventeenth century; came originally from Jerusalem, traveled in Italy, and lived in Leghorn; he was also rabbi in Verona. He corresponded with Samuel Aboab and Moses Zacuto, and was highly esteemed by them as a Talmudist. He wrote a commentary on the Yalḳuṭ entitled "Berit Abraham," which was printed at Leghorn together with the Yalḳuṭ (part i. in 1650, part ii. in 1660; the part on the Pentateuch was reprinted in 1713). In addition to careful explanations, his work contains much matter from manuscripts of old midrashim which is not found in the Yalḳuṭ. Gediliah has also done an important service in preserving the correct text of the Yalḳuṭ.

Bibliography: Samuel Aboab, *Responsa*, No. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 24, 25; Mortara, *Indice*, p. 27.

D. I. E.

GEDOR: **1.** Son of Jehiel, father of Gibeon and ancestor of Saul (I Chron. viii. 31, ix. 37).

2. Son of Penuel (I Chron. iv. 4).

3. Son of Jered (*ib.* iv. 18).

4. City of Judah (Josh. xv. 58), not far from Hebron. It is now called "Jadur."

5. A place in the possession of the tribe of Simeon (I Chron. iv. 39). The reading of the Septuagint is Γέραρα = "Gerar."

6. Town from which came Jeroham, whose sons were among the mighty men of Benjamin who joined David at Ziklag (I Chron. xii. 7).

E. G. H. B. P.

GEGENWART, DIE. See Periodicals.

GE-ḤARASHIM (גיא חרשים [A.V. and R.V. "Valley of Charashim"]), or **GE HA-ḤARASHIM** (גי החרשים): **1.** Town—the name of which means "the valley of craftsmen"—founded by Joab, one of the tribe of Judah (I Chron. iv. 14).

2. Town inhabited by Benjamites (Neh. xi. 35). In this passage Ge-Ḥarashim is mentioned with Lod and Ono, which form, according to Yer. Meg. i. 1, a part of Ge-Ḥarashim or "the valley of craftsmen."

E. G. H. M. Sel.

GEHAZI (lit. "valley of vision": LXX. Γιεζί; Vulgate, "Giezi"): Elisha's servant (II Kings iv. 12 *et seq.*; v. 20, 21, 25; viii. 4-5).—**Biblical Data:** Gehazi is mentioned first in connection with the history of the woman from Shunem. He explains to the prophet her desire to have a son (*ib.* iv. 14). Later, when she visits Elisha at Carmel, beseeching his aid in behalf of the child that has died, Gehazi would rudely thrust her aside. Elisha, however, charges him to hurry to Shunem, saluting none on the way, and lay the prophet's staff on the child's face (*ib.* iv. 27-29). Though he does as he is bidden, he fails to recall the child to life.

Gehazi is also connected with the story of Naaman. Moved by covetousness, he runs after the Syrian general to secure for himself a share of the presents refused by his master (II Kings v. 20). Inventing a story about an unexpected visit of two sons of prophets in need of garments, he asks for "a talent of silver and two changes of garments," putting the request as though it were from Elisha. He receives enough to burden two servants, who carry the gifts to the "'ophel" (hill), where he hides them. Upon his return to his master he denies having run after the foreign general. But the prophet unmasks the hypocrite, and smites him with the leprosy of Naaman. Gehazi, having become "a leper as white as snow," leaves the presence of Elisha (II Kings v. 21-27).

Gehazi appears again, carrying on a conversation with King Jehoram (II Kings viii. 1-6) concerning Elisha's restoration of the Shunammite woman's son to life; but his recital of Elisha's miracles is interrupted by the appearance of the woman herself to petition the king for the recovery of her house and land, abandoned by her in the recent famine. This last narrative seems to be out of place, and should apparently precede II Kings v. (see Elisha: Critical View).

——**In Rabbinical Literature:** Gehazi is one of those who, denying the resurrection of the dead, have no portion in the world to come, but share the doom of Balaam, Doeg, and Ahithophel (Sanh. 90a). It was while on the way to Shunem with Elisha's staff that Gehazi proved himself to be a skeptic concerning the resurrection. He considered the whole procedure a joke (Pirḳe R. El. xxxiii.), and instead of obeying the order not to address even one word to any passer-by, nor return any salutation, he asked derisively of those he met whether they believed the

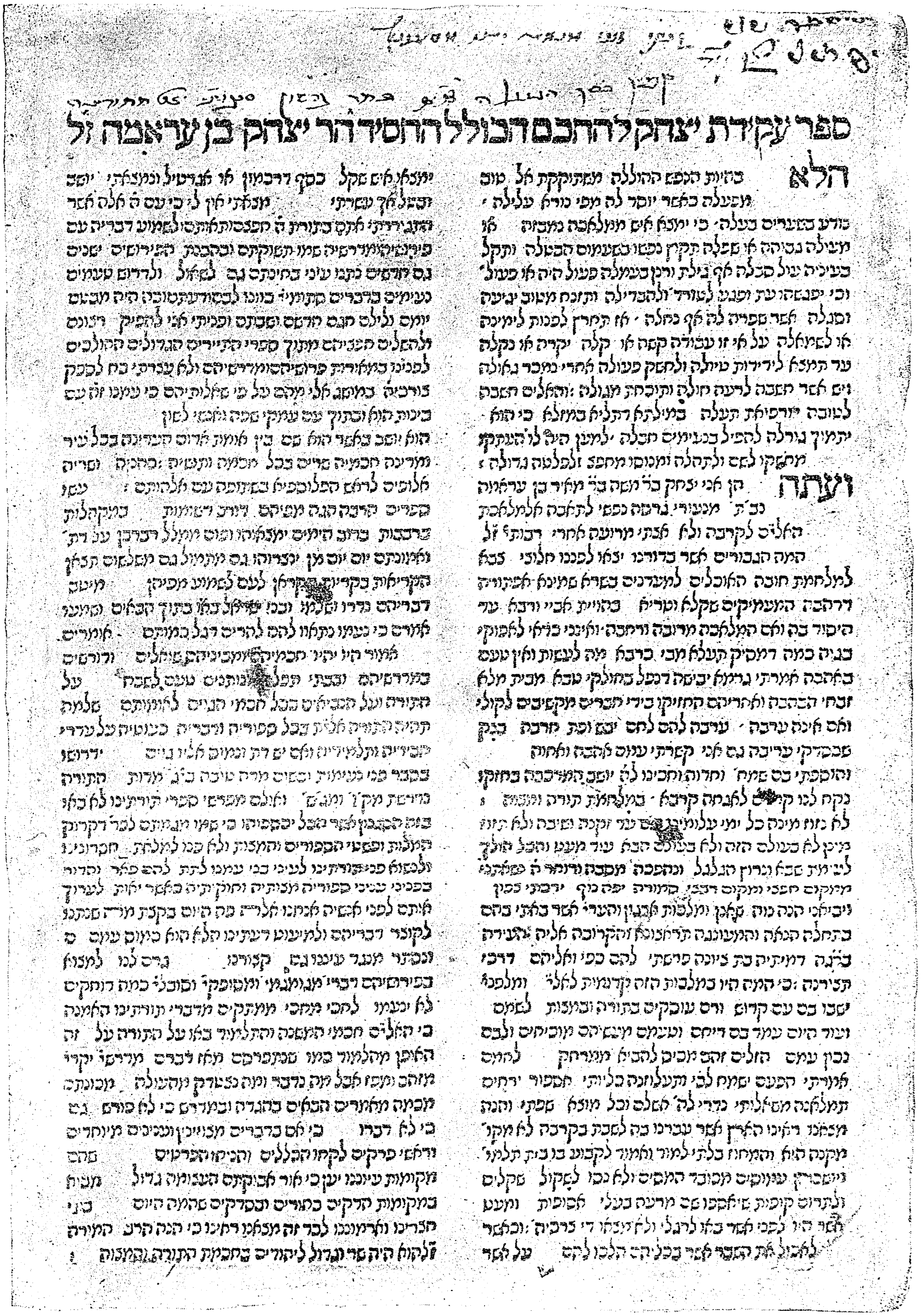

ספר עקידת יצחק להחכם הכולל החסיד הר׳ יצחק בן עראמה ז״ל

PAGE FROM ISAAC ARAMA'S "ĀKEDAT YIẒḤAK," PRINTED BY GEDALIAH, SALONICA, 1522.

(In the possession of Hon. Mayer Sulzberger.)

staff had the power to restore the dead to life. For this reason he failed.

In other ways, too, Gehazi displayed a mean character, as, for instance, in his behavior to the Shunammite woman (Pirḳe R. El. xxxiii.; Ber. 10b; Lev. R. xxiv.; Yer. Yeb. ii.; Sanh. xi.); he drove away Elisha's disciples (Sanh. 107b); he possessed a magnet by which he lifted up the idol made by Jeroboam, so that it was seen between heaven and earth; he had "YHWH" engraved on it, and in consequence the idol (a calf) pronounced the first two words of the Decalogue (*ib.*). When Naaman went to Elisha, the latter was studying the passage concerning the eight unclean "sheraẓim" (creeping things; comp. Shab. xiv. 1). Therefore when Gehazi returned after inducing Naaman to give him presents, Elisha, in his rebuke, enumerated eight precious things which Gehazi had taken, and told him that it was time for him to take the punishment prescribed for one who catches any of the eight sheraẓim, the punishment being in his case leprosy. The four lepers at the gate announcing Sennacherib's defeat were Gehazi and his three sons (Soṭah 47a). Nevertheless, Elisha is censured for having been too severe. He "thrust him away with both hands" instead of using one for that purpose and the other for drawing him toward himself (Yer. Sanh. 29b). Elisha went to Damascus to induce Gehazi to repent, but Gehazi refused, quoting his master's own teachings to the effect that a sinner who had led others into sin had no hope (Sanh. 107b; Soṭah 47a).

Gehazi was interrupted in his conversation with the king because the praises of a holy man should not be sung by a sinner (Lev. R. xvi. 4). He had been disrespectful to his teacher, calling him by name (Sanh. 100a). His character is said to have been that of a man who, though learned, was jealous and avaricious, unchaste and a cynic (Yer. Sanh. xi.).

E. G. H.

Nature and Situation.

GEHENNA (Hebr. גיהנם; Greek, *Γέεννα*): The place where children were sacrificed to the god Moloch was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xv. 8, *passim*; II Kings xxiii. 10; Jer. ii. 23; vii. 31–32; xix. 6, 13–14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for "hell." Hell, like paradise, was created by God (Soṭah 22a); according to Gen. R. ix. 9, the words "very good" in Gen. i. 31 refer to hell; hence the latter must have been created on the sixth day. Yet opinions on this point vary. According to some sources, it was created on the second day; according to others, even before the world, only its fire being created on the second day (Gen. R. iv., end; Pes. 54a). The "fiery furnace" that Abraham saw (Gen. xv. 17, Hebr.) was Gehenna (Mek. xx. 18b, 71b; comp. Enoch, xcviii. 3, ciii. 8; Matt. xiii. 42, 50; 'Er. 19a, where the "fiery furnace" is also identified with the gate of Gehenna). Opinions also vary as to the situation, extent, and nature of hell. The statement that Gehenna is situated in the valley of Hinnom near Jerusalem, in the "accursed valley" (Enoch, xxvii. 1 *et seq.*), means simply that it has a gate there. It was in Zion, and had a gate in Jerusalem (Isa. xxxi. 9). It had three gates, one in the wilderness, one in the sea, and one in Jerusalem ('Er. 19a). The gate lies between two palm-trees in the valley of Hinnom, from which smoke is continually rising (*ib.*). The mouth is narrow, impeding the smoke, but below Gehenna extends indefinitely (Men. 99b). According to one opinion, it is above the firmament, and according to another, behind the dark mountains (Ta'an. 32b). An Arabian pointed out to a scholar the spot in the wilderness where the earth swallowed the sons of Korah (Num. xvi. 31–32), who descended into Gehenna (Sanh. 110b). It is situated deep down in the earth, and is immeasurably large. "The earth is one-sixtieth of the garden, the garden one-sixtieth of Eden [paradise], Eden one-sixtieth of Gehenna; hence the whole world is like a lid for Gehenna. Some say that Gehenna can not be measured" (Pes. 94a). It is divided into seven compartments (Soṭah 10b); a similar view was held by the Babylonians (Jeremias, "Hölle und Paradies bei den Babyloniern," pp. 16 *et seq.*, Leipsic, 1901; Guthe, "Kurzes Bibelwörterb." p. 272, Tübingen and Leipsic, 1903).

Because of the extent of Gehenna the sun, on setting in the evening, passes by it, and receives from it its own fire (evening glow; B. B. 84a). A fiery stream ("dinur") falls upon the head of the sinner in Gehenna (Ḥag. 13b). This is "the fire of the West, which every setting sun receives. I came to a fiery river, whose fire flows like water, and which empties into a large sea in the West" (Enoch, xvii. 4–6). Hell here is described exactly as in the Talmud. The Persians believed that glowing molten metal flowed under the feet of sinners (Schwally, "Das Leben nach dem Tode," p. 145, Giessen, 1892). The waters of the warm springs of Tiberias are heated while flowing past Gehenna (Shab. 39a). The fire of Gehenna never goes out (Tosef., Ber. 6, 7; Mark ix. 43 *et seq.*; Matt. xviii. 8, xxv. 41; comp. Schwally, *l.c.* p. 176); there is always plenty of wood there (Men. 100a). This fire is sixty times as hot as any earthly fire (Ber. 57b). There is a smell of sulfur in Gehenna (Enoch, lxvii. 6). This agrees with the Greek idea of hell (Lucian, *’Αληθεῖς ‘Ιστορίαι*, i. 29, in Dietrich, "Abraxas," p. 36). The sulfurous smell of the Tiberian medicinal springs was ascribed to their connection with Gehenna. In Isa. lxvi. 16, 24 it is said that God judges by means of fire. Gehenna is dark in spite of the immense masses of fire; it is like night (Yeb. 109b; comp. Job x. 22). The same idea also occurs in Enoch, x. 4, lxxxii. 2; Matt. viii. 12, xxii. 13, xxv. 30 (comp. Schwally, *l.c.* p. 176).

It is assumed that there is an angel-prince in charge of Gehenna. He says to God: "Put everything into my sea; nourish me with the seed of Seth; I am hungry." But God refuses his request, telling him to take the heathen peoples (Shab. 104). God says to the angel-prince: "I punish the slanderers from above, and I also punish them from below with glowing coals" ('Ar. 15b). The souls of the sons of Korah were burned, and the angel-prince gnashed his teeth at them on account of their flattery of Korah (Sanh. 52a). Gehenna cries: "Give me the heretics and the sinful [Roman] power" ('Ab. Zarah 17a).

Judgment.

It is assumed in general that sinners go to hell immediately after their death. The famous teacher Johanan b. Zakkai wept before his death because he did not know whether he would go to paradise or to hell (Ber. 28b). The pious go to paradise, and sinners to hell (B. M. 83b). To every individual is apportioned two shares, one in hell and one in paradise. At death, however, the righteous man's portion in hell is exchanged, so that he has two in heaven, while the reverse is true in the case of sinners (Ḥag. 15a). Hence it would have been better for the latter not to have lived at all (Yeb. 63b). They are cast into Gehenna to a depth commensurate with their sinfulness. They say: "Lord of the world, Thou hast done well; Paradise for the pious, Gehenna for the wicked" ('Er. 19a).

There are three categories of men; the wholly pious and the arch-sinners are not purified, but only those between these two classes (Ab. R. N. 41). A similar view is expressed in the Babylonian Talmud, which adds that those who have sinned themselves but have not led others into sin remain for twelve months in Gehenna; "after twelve months their bodies are destroyed, their souls are burned, and the wind strews the ashes under the feet of the pious. But as regards the heretics, etc., and Jeroboam, Nebat's son, hell shall pass away, but they shall not pass away" (R. H. 17a; comp. Shab. 33b). All that descend into Gehenna shall come up again, with the exception of three classes of men: those who have committed adultery, or shamed their neighbors, or vilified them (B. M. 58b). The felicity of the pious in paradise excites the wrath of the sinners who behold it when they come from hell (Lev. R. xxxii.). The Book of Enoch (xxvii. 3, xlviii. 9, lxii. 12) paraphrases this thought by saying that the pious rejoice in the pains of hell suffered by the sinners. Abraham takes the damned to his bosom ('Er. 19a; comp. Luke xvi. 19-31). The fire of Gehenna does not touch the Jewish sinners because they confess their sins before the gates of hell and return to God ('Er. 19a). As mentioned above, heretics and the Roman oppressors go to Gehenna, and the same fate awaits the Persians, the oppressors of the Babylonian Jews (Ber. 8b). When Nebuchadnezzar descended into hell, all its inhabitants were afraid that he was coming to rule over them (Shab. 149a; comp. Isa. xiv. 9-10). The Book of Enoch also says that it is chiefly the heathen who are to be cast into the fiery pool on the Day of Judgment (x. 6, xci. 9, *et al.*). "The Lord, the Almighty, will punish them on the Day of Judgment by putting fire and worms into their flesh, so that they cry out with pain unto all eternity" (Judith xvi. 17).

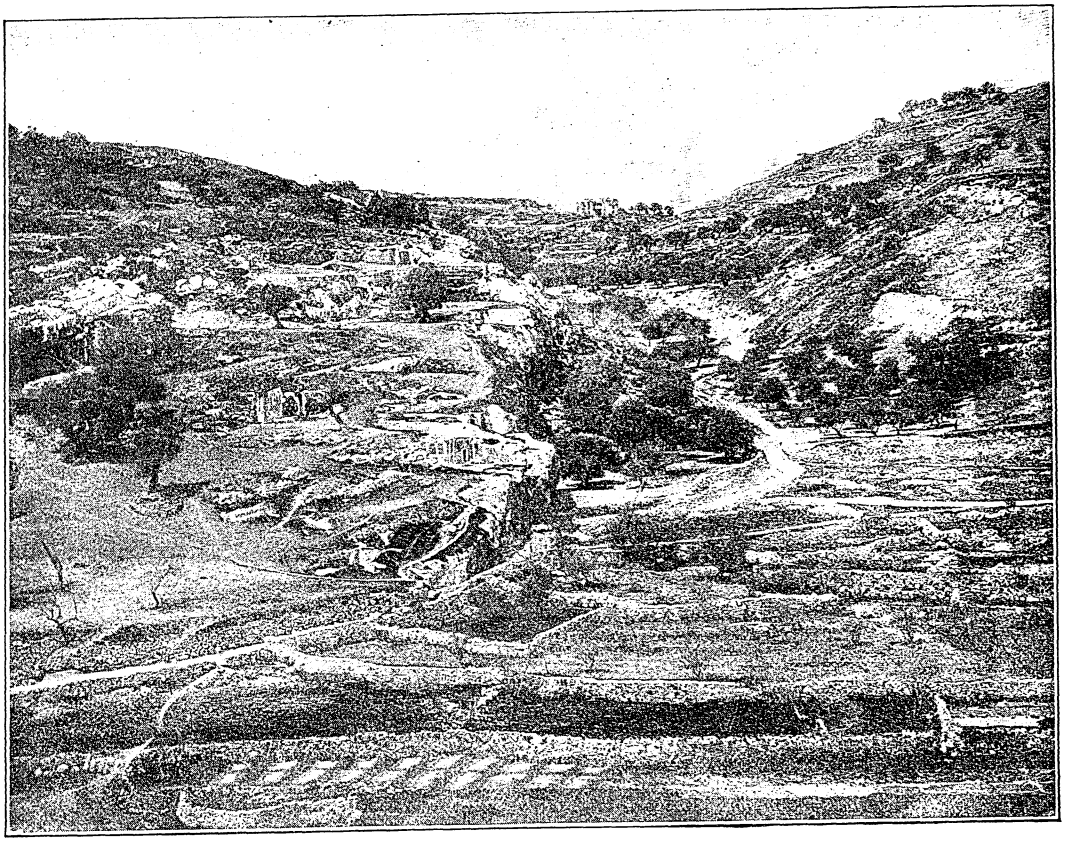

Valley of Ge-Hinnom.
(From a photograph by Bonfils.)

The sinners in Gehenna will be filled with pain when God puts back the souls into the dead bodies on the Day of Judgment, according to Isa. xxxiii. 11 (Sanh. 108b). Enoch also holds (xlviii. 9) that the sinners will disappear like chaff before the faces of the elect. There will be no Gehenna in the future world, however, for God will take the sun out of its case, and it will heal the pious with its rays and will punish the sinners (Ned. 8b).

Sin and Merit.

It is frequently said that certain sins will lead man into Gehenna. The name "Gehenna" itself is explained to mean that unchastity will lead to Gehenna (הנם=הנם; 'Er. 19a); so also will adultery, idolatry, pride, mockery, hypocrisy, anger, etc. (Soṭah 4b, 41b; Ta'an. 5a; B. B. 10b, 78b; 'Ab. Zarah 18b; Ned. 22a). Hell awaits one who indulges in unseemly speech (Shab. 33a; Enoch, xxvii.); who always follows the advice of his wife (B. M. 59a); who instructs an unworthy pupil (Ḥul. 133b); who turns away from the Torah (B. B. 79a; comp. Yoma 72b). For further details see 'Er. 18b, 101a; Sanh. 109b; Ḳid. 81a; Ned. 39b; B. M. 19a.

On the other hand, there are merits that preserve man from going to hell; *e.g.*, philanthropy, fasting, visiting the sick, reading the Shema' and Hallel, and eating the three meals on the Sabbath (Giṭ. 7a; B. B. 10a; B. M. 85a; Ned. 40a; Ber. 15b; Pes. 118a; Shab. 118a). Israelites in general are less endangered (Ber. 10a) than heretics, or, according to B. B. 10a, than the heathen. Scholars (Ḥag. 27a; comp. Men. 99b and Yoma 87a), the poor, and the pious (Yeb. 102b) are especially protected. Three classes of men do not see the face of hell: those that live in penury, those suffering with intestinal catarrh, and those that are pressed by their creditors ('Er. 41b). It would seem that the expressions "doomed to hell" and "to be saved from hell" must be interpreted hyperbolically. A bad woman is compared to Gehenna in Yeb. 63b. On the names of Gehenna see 'Er. 19a; B. B. 79a; Sanh. 111b; *et al.*

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K. L. B.

GE-HINNOM, or **GE BEN-(BENE-)HINNOM**: Name of the valley to the south and southwest of Jerusalem (Josh. xv. 8, xviii. 16; Neh. xi. 30; II Kings xxiii. 10; II Chron. xxxiii. 6; Jer. vii. 31 *et seq.*, xix. 2, xxxii. 35). Its modern name is "Wadi al-Rababah." The southwestern gate of the city, overlooking the valley, came to be known as "the gate of the valley." The valley was notorious for the worship of Moloch carried on there (comp. Jer. ii. 23). According to Jer. vii. 31 *et seq.*, xix. 6 *et seq.*, it was to be turned into a place of burial; hence "the accursed valley Ge-hinnom" ("Gehenna" in the N. T.) came to be synonymous with a place of punishment, and thus with hell (comp. Isa. lxvi. 24; Enoch, xxvi. *et seq.*; and the rabbinical Hebrew equivalent). See Gehenna; Paradise.

E. G. H. F. Bu.

GEIGER, ABRAHAM: German rabbi and scholar; born at Frankfort-on-the-Main May 24, 1810; died at Berlin Oct. 23, 1874; son of Rabbi Michael Lazarus Geiger (born 1755; died April, 1823) and Roeschen Wallau (born 1768; died Aug., 1856.) Geiger was one of the most important exponents of Reform Judaism; as author, historian, and critic, one of the pathfinders of the science of Judaism ("Wissenschaft des Judentums"). He was editor of Jewish scientific reviews, and teacher at the Berlin Hochschule (now Lehranstalt) für die Wissenschaft des Judentums.

Early Studies.

Geiger's early life and education, because typical of the experience of the great rabbis of the German Reform movement, deserve to be told in some detail. When a mere infant of three years, he mastered the Hebrew and German alphabets. Making rapid progress in the Hebrew Bible, he took up at four the study of the Mishnah. At six his father inducted him into the Talmud. The next two years he spent at a Talmud school "doing nothing" (his own statement in "Nachgelassene Schriften," iii. 4, Berlin, 1875). This induced his parents to take him home, where until his thirteenth year he studied Talmud under his father, in the meantime also acquiring in a desultory way a knowledge of history, Latin, and Greek. His father died soon after his "bar mizwah," on which occasion he delivered, in addition to a Hebrew "derashah," a German address, much to the discomfort of some of his pious relatives. Under his brothers and others he continued both his Talmudical and secular studies; his religious views, however, underwent a great change, partly as a consequence of his reading, partly as a result of his intercourse with other young men; so that when the choice of his profession was considered he was inclined to disregard the wishes of his family, who had predestined him to theology, and to decide in favor of Oriental philology. In this frame of mind he entered in the summer of 1829 the University of Heidelberg, where he remained one semester, devoting his time to courses in the classics, while privately mastering Syriac. He also continued working on a grammar and glossary of the Mishnah which he had begun two years earlier. The next winter he repaired to Bonn to study Arabic under Freytag. Here he met and became intimate with such men as S. Scheyer, editor and translator of the "Moreh Nebukim"; S. R. Hirsch, his subsequent colleague and opponent, who influenced him in many directions (Geiger, "Nachgel. Schriften," iii. 18, 19); Ullmann, translator of the Koran; and Hess, a rabbi in Eisenach. With them he founded a society for the practise of preaching, of which later Frensdorff (the editor of Masoretic works) and Rosenfeld also became members. It was to this society that Geiger preached his first sermon (Jan. 2, 1830). Later the exercises consisted of regular divine services. Geiger confesses that the lectures of his professors had a far less stimulating influence on him than the association with fellow students. His studies, however, were of a very ambitious scope, embracing the classics and history as well as logic and philosophy. While a student at Bonn, mainly encouraged by Professor Freytag, he prepared his essay on the Jewish elements in the Koran, in competition for a prize offered by the faculty. Written originally in Latin, this essay, after receiving the prize, was also published in German under the title "Was Hat Mohammed aus dem Judentume Aufgenommen?" (Bonn, 1834). Toward the close of his student days at Bonn Geiger became intimate with Elias Grünbaum (later rabbi at Landau) and Joseph Derenbourg.

On June 16, 1832, Geiger preached at Hanau as a candidate for its vacant pulpit. He did not succeed in being elected, though two months later the faculty at Bonn awarded him the prize for his dissertation on Mohammed. On Nov. 21, 1832, he was called as rabbi to Wiesbaden. Soon afterward he became engaged to Emilie Oppenheim (May 6, 1833), but the wedding did not take place until seven years later (July 1, 1840).

Abraham Geiger.

The "Wissenschaftliche Zeitschrift für Jüdische Theologie."

Geiger remained in Wiesbaden until 1838, devoting much time to the preparation of his sermons as well as to the other duties of his office, such as teaching. He introduced certain changes in the synagogal services with a view to heightening their impressiveness, and did his utmost to induce the government to amend the laws affecting the Jews' standing, especially those bearing on the form of the Jews' oath. A plan to publish a Jewish theological review soon took root in Geiger's mind. It was carried into effect in 1835, and three volumes and two parts of the fourth (1835-38) appeared as "Wissenschaftliche Zeitschrift für Jüdische Theologie"; the remaining parts of iv., as well as v. and vi. 1, appeared later while Geiger was in Breslau. Through this periodical he was brought into closer relations with Zunz and Rapoport. It contained in the main articles from his own pen. Their contents are remarkable both for thoroughness of treatment and for variety of subjects, comprising learned investigations, penetrating criticisms, polemics in defense of Judaism and against high-stationed Jew-baiters, and proposals for reforming Jewish life and liturgy. In 1834 the University of Marburg conferred on Geiger the degree of doctor of philosophy. Among the articles published in the "Zeitschrift" (ii. 1 *et seq.*) that entitled "Ueber die Errichtung einer Jüdisch-Theologischen Fakultät" merits special mention. It pleads for a recognition of the science of Judaism and the placing of the study of theology on an equality with other sciences in method and freedom. This dream of his younger days Geiger was privileged to see realized only in part and in the declining years of his life (Berlin, 1872). While in Wiesbaden he succeeded in bringing together a number of rabbis (in 1837) for the purpose of discussing measures of vital concern to Judaism. Nevertheless, he found Wiesbaden too limited a sphere. As early as 1835 friends had tried to secure for him a call to Gothenburg, in which they were not successful because Geiger's orthodoxy was suspected. Three years later (July 2, 1838) he resigned his office, his parting word as it were, a sort of "apologia pro vita sua," and a program of his further intentions, being his essay "Der Schriftsteller und der Rabbiner" ("Nachgelassene Schriften," i. 492-504). Shortly before, one of the positions in the rabbinate of Breslau had become vacant, and Geiger was induced to visit this important center of Jewish activity. He was asked to preach on Sabbath, July 21, 1838. Rabbi S. A. Tiktin, in order to forestall this, invoked the intervention of the police on the plea that the king had inhibited German sermons in the synagogue. The chief of police, Heineke, was a man of liberal ideas. To gain time he referred the matter to a higher authority. The decision, which favored Tiktin, arrived on the very day set for Geiger's sermon; but Heineke went to the synagogue himself, leaving the decree of his superior officers unopened on his desk until his return from the services. Geiger's sermon (published in "Nachgel. Schriften," i. 355-369) led to his election (July 25), despite the peculiar manner of appointing the fifty-seven delegates who had the power to nominate the rabbi. Geiger was chosen "Rabbinatsassessor" and second rabbi. But it being necessary for him to become naturalized in Prussia, a chance arose to circumvent the confirmation by the Prussian government. A heated controversy ensued, lasting eighteen months.

Rabbi at Breslau.

During most of this time Geiger stayed in Berlin (Sept., 1838–Dec., 1839), interviewing the authorities and enlisting in his behalf the good offices of Alexander von Humboldt. On Dec. 6, 1839, Geiger was naturalized, and on Jan. 2, 1840, he was installed at Breslau. The first years in his new field of activity were disturbed by agitations against him on the part of S. A. Tiktin and his partizans (see "Nachgel. Schriften," i. 52–112), who resorted to all sorts of schemes to induce the government to depose Geiger. This led to the publication of a number of "Gutachten" (expert opinions) by other (Reform) rabbis in defense of Geiger ("Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," Breslau, 1842 and 1843). Tiktin died March 20, 1843, and Geiger paid him a glowing but just tribute ("Der Israelit," 1843, p. 64). Geiger now became the first rabbi; H. B. Fassel, elected as the second, would not accept the election. Nevertheless, the conditions in the congregation continued on a war-footing until 1849, when two congregations ("Kultusverbände") were constituted, one with Geiger as rabbi, the other with G. Tiktin (first with the title "Landrabbiner in Schlesien," and finally, in 1856, when this second congregation became again a part of the Breslau congregation, with the same title as Geiger's)—an arrangement that at last overcame all friction. Geiger's congregation willingly sustained their leader in his efforts to reconstruct the ritual on a modern basis. In 1854 his prayer-book ("Israelitisches Gebetbuch," Breslau, 1854), carrying out his "Grundzüge und Plan zu einem Neuen Gebetbuche," formulated in 1849 ("Nachgel. Schriften," i. 203–229), was adopted.

The program of the Frankfurt Reform Verein had in the meantime stirred up all German Jewry (see "Israelit des 19ten Jahrh." 1843, pp. 170–182). While endeavoring to keep in touch with the leaders and to interest others in the cause, Geiger did not sympathize with the means proposed nor altogether with the demands contained in that pronunciamento. He pleaded, as a historian naturally would, for a gradual evolution; this brought upon him the distrust of the extremists (for instance, Hess, in the "Israelit"). This "historical temper" marks Geiger's attitude also in the three rabbinical CONFERENCES, in the discussions at which he took a prominent part (Brunswick, 1844; Frankfort, 1845; Breslau, 1846). It also decided his relations to the Berlin Reformgenossenschaft, whose rabbi he otherwise would have become ("Nachgel. Schriften," iii. 117). He would not be the preacher of merely one part of the congregation, but the rabbi of the whole congregation. Yet in his theories he was consistently the exponent of the principles underlying the most radical Reform. Judaism for him was not a given quantity, not a national law. It was a process still in flux; tradition itself was the result of this continuous process of growth. He was less inclined than Einhorn and others to emphasize the "election of Israel." He met Frankel's arraignment of the conference in a way that left no doubt as to where he stood on all the vital questions. He vehemently opposed the policy of the "via media" so characteristic of the school of Frankel. He brooked no limitations to criticism. The Torah as well as the Talmud, he demanded, should be studied critically and from the point of view of the historian, that of evolution, development. These views he took occasion often to emphasize in his later "Jüdische Zeitschrift für Wissenschaft und Leben," the editorials in which are for the most part dedicated to the exposition of Reform principles. As from 1844 to 1846 he was one of the leading spirits in the "Rabbinerversammlungen," so later he took a prominent part in the Leipsic (1869) and Augsburg (1872) synods, and in the preliminary gathering at Cassel (1868).

His Views of Judaism.

His Publications.

During his stay at Breslau his "Zeitschrift" was continued. His "Lehr- und Lesebuch zur Sprache der Mischnah" appeared there in 1845. The history of Jewish medieval literature likewise engaged his attention ("Niṭ'e Na'amanim," 1847). In 1850 he published a monograph on Maimonides. Among other fruits of his investigations were contributions on the Ḳimḥis, etc., in Hebrew periodicals; a life of Judah ha-Levi, with metrical German translations of some of his poems; similar treatment of the Spanish and Italian Jewish poets; studies in the history of exegesis ("Parschandatha," etc., Leipsic, 1855), the history of Jewish apologetics (*e.g.*, Isaac Troki), and that of Jewish philosophy ("Leo da Modena; Rabbiner zu Venedig," Breslau, 1856). He was also a faithful contributor to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft." Besides, he gathered around him a number of young students of theology, before whom he delivered lectures on Hebrew philology, Jewish history, and comparative studies of Judaism and Christianity. He was greatly disappointed at not being called to the directorship of the Jewish Theological Seminary, to which he had induced Jonas Fränkel to leave his fortune.

His greatest work is his epoch-making "Urschrift und Uebersetzungen der Bibel" (Breslau, 1857), which owed its origin to the author's intention to write a history of the Karaites. Thus he came to take up the controversies between the Sadducees and Pharisees; and this led him still further back to those between the Samaritans and the Judeans. In this work he shows that the growing Jewish religious consciousness is reflected in the readings of the Biblical text, the Masoretic being as little exempt from intentional changes as any other of the ancient versions. He also proves the absolute falsity of the notions concerning Pharisees and Sadducees. The former were the nationalists, the latter sacerdotalists (Ẓadokites); the former the "people" and an aristocracy of learning and piety, the progressists, the latter the aristocrats by birth, the literalists. In the older Halakah as distinct from the younger, is reflected a divergence of opinions within Phariseeism itself, and it is this distinction which throws light on the old literature of the post-Biblical schools (Mekilta, Sifra, Sifre). The "Urschrift" led Geiger to begin the publication of another magazine, "Jüdische Zeitschrift für Wissenschaft und Leben"; in its eleven volumes (from 1862 to 1874) are contained many studies supplemental to his chief work. The death of his wife (Dec. 6, 1860) was the remote cause of Geiger's removal from Breslau to Frankfort-on-the-Main (1863). His hope of finding in Frankfort men and means to realize his project of founding a genuinely scientific Jewish theological faculty was doomed to disappointment. His lectures on Judaism and its history ("Das Judenthum und Seine Geschichte," 2d ed. of vol. i., 1864; 3d vol., 1869-71) were in the nature of "university extension" courses. Brilliantly presented, his views lost none of their scholarly thoroughness. His introductory lecture, giving his views on revelation, is especially worthy of note: "the genius of the people of Israel is the vehicle of revelation"—a view at once liberal and loyal, though hopelessly in opposition to the mechanical theory of revelation held to be orthodox. In these lectures, too, Geiger gave without reserve the results of his studies on the origin of Christianity, while in connection with the second series he prepared a biography of Ibn Gabirol (Leipsic, 1867). Called to Berlin, he preached his inaugural sermon Jan. 22, 1870. The opening of the Hochschule (1872) finally gave him, during the last two years of his life, the opportunity for which he had prayed and pleaded so long. He lectured on "Biblical Introduction," and "Introduction to the Science of Judaism," inspiring his students with his own fervor for truth and research. Death came without premonition, almost literally taking the pen out of his hand.

In stature Geiger was small. His head, framed by long, flowing hair parted in the middle, was leonine. His eyes, shielded by very strong glasses on account of myopia, shone with a rare luster even behind the double windows. As a preacher Geiger was impressive. He moved his auditors by both the beauty of his diction and the profundity of his thought. Among others the following may claim the honor of having been his pupils: Immanuel Löw (chief rabbi at Szegedin), Klein (at Stockholm), Loewy (Temesvar), Richter (Filehne), Felix Adler (New York), Sale (St. Louis), Schreiber and E. G. Hirsch (Chicago). Geiger left two daughters and two sons, Prof. Ludwig Geiger of Berlin, and Dr. Berthold Geiger, attorney-at-law, Frankfort-on-the-Main.

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S. E. G. H.

GEIGER, LAZARUS (ELIEZER SOLOMON; generally known as **Lazar Geiger)**: German philologist; born at Frankfort-on-the-Main May 21, 1829; died there Aug. 29, 1870. His father was Solomon Michael Geiger, the eldest brother of Abraham Geiger. Eliezer Geiger began the study of Hebrew at a very early age, under the guidance of his father. Not originally devoted to a literary career, he spent several years as a bookseller's apprentice at Mayence, but soon showed a great dislike for business life. His thirst for knowledge overcame all obstacles. He returned to Frankfort, graduated from the gymnasium, and then went to the universities of Marburg, Heidelberg, and Bonn to study classical philology. In 1851 he took up his permanent abode in his native town, and devoted himself principally to linguistic and philosophic studies. His first publication bears the title "Ueber Umfang und Quelle der Erfahrungsfreien Erkenntniss" (Frankfort-on-the-Main, 1865). But as early as 1852 he had begun his chief work, to which his whole life was devoted: "Ursprung und Entwickelung der Menschlichen Sprache und Vernunft" (vol. i. Stuttgart, 1868).

Geiger commenced to publish the principal results of his studies in the more popularly written "Der Ursprung der Sprache" (Stuttgart, 1869, 2d ed. 1878). Before he was able to finish his great work, however, a suddenly developed affection of the heart ended his life. The second volume was published in a fragmentary condition by his brother Alfred Geiger (*ib.* 1872; 2d ed., 1899). The papers he had read on different occasions were also published by Alfred Geiger under the title "Zur Entwickelungsgeschichte der Menschheit" (*ib.* 1871; 2d ed., 1878), and were translated into English by D. Asher ("History of the Development of the Human Race," London, 1880). Even before Darwin's publications, Geiger had come to the conviction that evolution reigned in all nature. He, at all events, was the first to apply this doctrine to reason and language.

His Views.

According to Geiger, language is not degeneration, but evolution; it begins with the most insignificant and trifling expression (a mere cry, which Geiger calls "Sprachschrei"). It is the source of reason. In it and from it, according to the universal law of causality, reason has developed itself, being the offspring, not of sound and the ear, but of light and the eye. The sound of the word and its meaning have, without purpose or consciousness, for a long time varied and differentiated until they have become quite independent of each other. Man's growing familiarity with the world, and his heightened sensibility to pain, have by degrees sharpened his faculty of distinction and comprehension. The history of that evolution leads with certainty back to a state of things in which man, as yet, did not think. At one time the race must have been in a condition similar to that of animals—speechless, helpless, without religion, art, and morals.

Geiger was a stanch opponent of religious reforms, and fought valiantly on many occasions against the leaders of rationalism. When the venerable and ancient synagogue of Frankfort was sacrificed in favor of a more modern building with an organ, Geiger published a pamphlet, "Terzinen beim Fall der Synagoge zu Frankfurt-am-Main" (Frankfort, 1854), in which he gave expression to his grief. From 1861 he occupied a position as teacher in the Jewish high school (Philanthropin) of Frankfort; his pamphlet, "Ueber Deutsche Schriftsprache und Grammatik, mit Besonderer Rückricht auf Deutsche Schulen" (*ib.* 1870), contains his views of certain pedagogical questions. His bust has been placed in the entrance-hall of the public library of his native town.

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s. A. Ge.

GEIGER, LUDWIG: German literary historian; son of Abraham Geiger; born at Breslau June 5, 1848. After having been educated for the rabbinate under paternal supervision, Geiger entered Heidelberg University, where he applied himself to the study of history; later he went to the University of Göttingen (1865), and devoted some time to Oriental studies. In 1868 he graduated as doctor of philosophy from Göttingen University, where he resumed the study of history and took up that of literature, both of which he continued some years later in Paris. From 1870 to 1873 he held various positions as instructor in different Jewish schools; in 1873 he became privat-docent of German literature at the University of Berlin, and in 1880 assistant professor at the same institution. The subject of his lectures was mainly German literature from the sixteenth to the nineteenth century, and French literature from the sixteenth to the eighteenth century. Geiger has published the following works: "Das Studium der Hebräischen Sprache in Deutschland vom Ende des 15. bis zur Mitte des 16. Jahrhunderts" (Breslau, 1870); "Nikolaus Ellenbog, ein Humanist und Theolog des 16. Jahrhunderts" (Vienna, 1870); "Johann Reuchlin, Sein Leben und Seine Werke" (Leipsic, 1871); "Geschichte der Juden in Berlin" (2 parts, Berlin, 1871); "Petrarca" (Leipsic, 1874); "Deutsche Satiriker des 16. Jahrhunderts" (Berlin, 1878); "Abraham Geiger" (1878); "Renaissance und Humanismus in Italien und Deutschland" (in Oncken's "Allgemeine Geschichte in Einzeldarstellungen," *ib.* 1882, 2d ed. 1901); "Firlifimini und Andre Kuriosa" (*ib.* 1885); "Vorträge und Versuche" (Dresden, 1890); "Geschichte des Geistigen Lebens der Preussischen Hauptstadt" (Berlin, 1892–94); "Augustin, Petrarca, Rousseau" (*ib.* 1893); "Berlin's Geistiges Leben" (2 vols., Berlin, 1894–96). He also published the correspondence of Johann Reuchlin (Stuttgart, 1876). From 1880 to 1903 Geiger was editor of the "Goethe-Jahrbuch"; from 1885 to 1886 he edited the "Vierteljahrschrift für Kultur und Litteratur der Renaissance"; from 1887 to 1891 he edited together with M. Koch the "Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance-Litteratur"; from 1886 to 1891, the "Zeitschrift für die Geschichte der Juden in Deutschland" (5 vols., Brunswick). Lately Geiger has published biographies and the correspondence of numerous eminent German scholars and statesmen of the eighteenth and nineteenth centuries.

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S.

GEIST DER PHARISÄISCHEN LEHRE, DER. See Periodicals.

GELDERN, SIMON VON: Traveler and author; born 1720; died 1774. He was the great-uncle of Heine, who describes him in his "Memoirs" as an adventurer and Utopian dreamer. The appellation "Oriental" was given him because of his long journeys in Oriental countries. He spent many years in the maritime cities in the north of Africa and in the Moroccan states, there learning the trade of armorer, which he carried on with success.

Von Geldern made a pilgrimage to Jerusalem, and during an ecstasy of prayer, while upon Mount Moriah, he had a vision. Subsequently he was chosen by an independent tribe of Bedouins on one of the oases of the North-African desert as their leader or sheik, and thus became the captain of a band of marauders. He next visited the European courts, and subsequently took refuge in England to escape the consequences of the discovery of his too gallant relations with a lady of high birth. He pretended to have a secret knowledge of the Cabala, and issued a pamphlet in French verse entitled "Moïse sur Mont Horeb," probably having reference to the above-mentioned vision.

Bibliography: *Memoirs of Heinrich Heine*, ed. Evans, pp. 167–172; Kaufmann, *Aus Heinrich Heine's Ahnensaal*, 1896.

J. G. L.

GELIL HA-GOYIM. See Galilee.

GELILAH ("the act of rolling up"): The wrapping of the scroll of the Law in its vestments after the lesson has been read from it. In the German ritual it follows the "hagbahah" (lifting up), and its performance is deemed a lesser honor than that of the latter; in the Sephardic ritual the gelilah is not connected with the hagbahah, which takes place before the reading. According to Shulḥan 'Aruk, Oraḥ Ḥayyim, 147, the most honored man among those called to the desk should perform the gelilah, though among the Sephardim it is usually done by small boys. There are minute rules with regard to rolling up the scroll with proper respect; among the Sephardim it is deemed improper to touch the bare parchment; hence they put a linen or silken cloth ("mappa") next to the scroll.

Neither the Talmud nor the treatise Soferim mentions the gelilah as a ceremony; Soferim (xiii. 8) rules that each man called to the desk, after reading his own subsection and before the closing benediction, shall roll up the scroll; he does this by simply bringing the part on his right and that on his left close together, so that no portion of the writing can be seen.

A. L. N. D.

GELLER, PETER ISAACOVICH: Russian painter; born at Shklov Dec. 10, 1862. He studied at the Odessa School of Design, and entered (1878) the St. Petersburg Art Academy, where he won (1881–83) two silver medals, and (1885) a gold medal for his painting "St. Irene Cures St. Sebastian." In 1887 Geller won the title of "artist of the first degree" for his painting "Ivan the Terrible Taking Orders Before His Death from the Metropolitan." On his graduation in 1887 Geller enlisted as a volunteer, and served in the army for several months. In 1889 he exhibited at the St. Petersburg Academy his painting "The Jewish Conscripts Taking Their Oath," which was purchased by the academy.

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H. R. J. G. L.

GEMARA. See Talmud.

GEMARA NIGGUN: The chant used by students in reading the Talmud. See Cantillation.

GEMARIAH (גמריה): **1.** Son of Shaphan the scribe. It was in Gemariah's chamber that Baruch read to the people the prophecy of Jeremiah (Jer. xxxvi. 10–12). Gemariah was one of the princes who entreated King Jehoiakim not to destroy the roll taken from Baruch (Jer. xxxvi. 10–12, 25).

2. Son of Hilkiah; sent by Zedekiah to Nebuchadnezzar, bearing at the same time a letter from Jeremiah to the captive Jews (Jer. xxix. 1, 3).

E. G. H. M. SEL.

GEMAṬRIA: A cryptograph which gives, instead of the intended word, its numerical value, or a cipher produced by the permutation of letters. The term first occurs in literature in the twenty-ninth of the thirty-two hermeneutic rules of R. Eliezer b. R. Jose, the Galilean (*c.* 200). In some texts the rule for permutative gemaṭria is counted as a separate regulation—the thirtieth (comp. Königsberger's edition of the rules in his "Monatsblätter für Vergangenheit und Gegenwart des Judenthums"). Waldberg ("Darke ha-Shinnuyim"), who gives a list of 147 cases of gemaṭria occurring in traditional literature, includes in this number cases of symbolical numbers, which properly belong to the twenty-seventh rule ("ke-neged"). The reader is referred for the subject of permutative gemaṭria and symbolical numbers to the articles ANAGRAM and NUMBERS AND NUMERALS; the present article is limited to a discussion of gemaṭria in the later meaning of the term, namely, numerical gemaṭria, and treats therefore only of the numerical values of words.

Terms.

In its form gemaṭria is a simple arithmetical equation; *e.g.*, צמח (= 138) = מנחם (= 138). The computation of the numerical value of a word, with the inference drawn therefrom, is called גימטריא לשון גימטריקון, לשן גימטריון, גמטריא (comp. Krauss, "Lehnwörter," ii. *s.v.*). The plural is גימטריאות, גימטראות (Krauss, *l.c.*, *s.v.*), גימטרות (Ibn Ezra; see "Kerem Ḥemed," iii. 174), and גמטריות (see Kohut, "Studies in Yemen-Hebrew Literature," ii. 68). The numerical value itself is called חושבנא (Ned. 32a), חשבון or מנין (Num. R. xiii. 15, 16), חשבון התבה (*ib.*), מנין האותיות (Tan., ed Buber, p. ל״ד).

The etymology of the word is doubtful. Some identify it with the Greek *γεωμετρία* in the sense of *ἀριθμητική* (Krauss, *l.c.*, *s.v.*); others consider it to be a transposition of a supposed גרמטיא = * *γραμματεία*, and a derivative of either *γράμμα* ("letter") or *γραμματεύς* ("scribe"; Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," p. 127; Königsberger, "Monatsblätter," p. 94). The derivation from *γράμμα* may perhaps be supported by the use of the term אותיות, the Hebrew equivalent of גימטריא (Sanh. 38a = Yoma 65a).

I. In Biblical Literature: In the Bible itself there is no reference to numerical gemaṭria, or the symbolical use of numbers, and their existence can not be positively demonstrated. Nevertheless, considering that examples of permutative gemaṭria are found in Biblical literature (ששך = בבל, Jer. xxv. 26; קב קמי = כשדים, *ib.* li. 1), there is great probability that at least some of the claims made by later writers to having found also numerical gemaṭriot are justified. The following three may be considered as very probable: (1) Gen. xiv. 14, where the number 318 is the equivalent of "Eliezer" (Ned. 32a), the only name known to tradition from among those of Abraham's servants; (2) Deut. xxxii. 1–6, the initial letters of the verses giving the number 345, the value of the name of Moses (Tan. *ad loc.*), and the abnormal form of the first letter of verse 6 calling the reader's attention to the cryptographic acrostic; (3) Ezek. v. 2, where ימי המצור, omitting י and ה, = 390, the number given in *ib.* iv. 9 (comp. Berthelot's commentary *ad loc.*).

II. In Traditional Literature: The following forms of gemaṭria occur: (1) A number in the text points to a person or object, as the number 318 to Eliezer (see above). (2) A word in the text points to a number, a person, or an object. Under this head fall the following kinds:

(a) The word may be taken in its normal numerical value (comp. § III. E 1, below); *e.g.*, הכסף, the money (Esth. iii. 11) promised Haman, foreshadows העץ, the gallows on which he was to be hanged (Esth. R. vi.), since each = 165.

(b) The word may be taken in its minor value (see § III., E 2, below); *e.g.*, קונה (5 + 5 + 6 + 1) = תורה (5 + 2 + 6 + 4, see Esth. R. i.).

(c) Instead of taking the word as it is, all or some of its letters may be first changed by permutation; *e.g.*, קטרת refers to the 613 commandments contained in the Torah, when the first letter ק is changed by the permutation אתבש into a ד, giving (400 + 200 + 9 + 4) = 613 (Num. R. xiii. 15, 16).

(d) Homorganic letters may be interchanged in the computation; *e.g.*, אלה = 39 when ח is substituted for ה (Yer. Shab. vii. 2).

(e) The vowel letters אהוי may be disregarded when written, or supplied when not in the text; *e.g.*, מסכה = 120 (Ex. R. xlii. 8), the ה being disregarded; שרק (Isa. v. 2) = 606 (Tan., section וילך), the spelling שורק being assumed.

(f) A portion of the word may be entirely disregarded, or may be explained by noṭariḳon; *e.g.*, שני רשעים (Ps. iii. 8) = 60 (Meg. 15b), counting only the last letter of the first word and the last two letters of the second word (40 + 10 + 10). This is done because if the text had nothing to include which is not distinctly said by the Scriptures, it would have had the singular שן רשע. The expression אנכי shows that God, the One (Deut. vi. 4), has chosen out of 70 (נכ) nations Israel (י; comp. Waldberg, *l.c.* p. 81b, note 160).

(g) The word is first changed by the rule of "al tiḳre"; *e.g.*, for מה read מאה (Men. 43b).

(h) One of the members of the equation may be a compound; *e.g.*, מעצות (Prov. xxii. 20) = 606, and together with the 7 Noachian commandments gives the number 613 (Tan. *l.c.*).

(i) To one of the members of the equation may be added the external number (comp. § III. E 10, below) of the words whose numerical value is taken. For an example see the next paragraph (j).

(j) Of two identical numbers one may be disregarded. תורה and יראת each amount to 611; add to this sum 2, the external number of both words, and the total becomes 613 (Num. R. xviii. 21).

(k) One of the members of the equation may be a multiple of the other (comp. § III. E 12, below); *e.g.*, זו (Ex. xv. 16) refers to the twenty-six generations that passed from the creation of the world to the revelation on Sinai (Tan., section נשא).

(l) Integration (comp. III. D e, below) may be used (comp. Waldberg, *l.c.* 77b, note 87, and 88a, note 90).

(m) The grammatical form of the word may be interpreted in terms of numbers; *e.g.*, אלה הדברים (Ex. xxxv. 1) amount to 39 in the following way: אלה = 36; the additional 3 are gained from הדברים in one of two ways. R. Jose b. Ḥanina says: דבר is 1, דברי is 2, דברים is 3; R. Ḥanina of Sepphoris, in the name of R. Abahu, explains: דבר is 1, דברים is 2 (Yer. Shab. v. 2), הדברים is 3 (anonymously in Num. R. xviii. 21).

The gemaṭria method, developed largely in the Middle Ages, became a very popular mode of interpretation, entire treatises being devoted to this branch (see Benjacob, "Oẓar ha-Sefarim," p. 96, Nos. 119, 120; 123; p. 479, No. 737).

III. In the Cabala: In cabalistic literature the use of gemaṭria has been greatly extended, and its forms have been developed in many directions. The principle on which gemaṭria rests is not stated in traditional literature; but it may be assumed that it is essentially the same as that which is found in the Cabala, though in the latter it has been developed along the lines of cosmogonic theories.

A. Theoretic Basis: All creation has developed through emanation from the En Sof. The first degrees of that evolution are the ten Sefirot, from the last of which, Kingdom, developed the twenty-two letters of the Hebrew alphabet. Through the latter the whole finite world has come into existence. These letters are dynamic powers. Since these powers are numbers, everything that has sprung from them is number. Number is the essence of things, whose local and temporal relations ultimately depend on numerical proportions. Everything has its prototype in the world of spirit, that spiritual prototype being the germ from which the thing has been developed. As the essence of things is number, the identity of things in number demonstrates their identity in essence.

B. Degrees of Identity: While all of the twenty-two letters of the alphabet are coordinate powers, still it is evident that the ramifications of a letter like ד, for example, whose numerical value is 4, can not be the same as those of the letter ת, whose numerical value is 400. It is, moreover, equally apparent that two equal sums will not be absolutely identical in their contents, if the factors in each are different. The identity, therefore, implied in a gemaṭrical equation admits of a practically unlimited number of degrees. It is only for the highest three degrees that the cabalists have coined the following terms:

(a) חלק המשקל ("degree of equibalance"), the highest degree, which denotes an equation with an equal number of letters in both members; *e.g.*, אברהם (40 + 5 + 200 + 2 + 1) = רזיאל (30 + 1 + 10 + 7 + 200) = 248; each member having 5 letters.

(b) חלק החבור or חלק היחוד ("degree of addition," or "degree of consolidation"); *e.g.*, when חכם = חיים, it is necessary to add the יי and obtain a כ — both having the value of 20 — to make the equation identical.

(c) חלק הפרוד or חלק החלוק ("degree of separation," or "degree of division"), when one letter is resolved into smaller values, the reverse of the preceding.

C. Objects: The objects dealt with by gemaṭria may be:

(a) Letters, persons, things, and conceptions considered under the aspect of number; *e.g.*, ב is 2; the tribes are 12; the genus of anything is 1.

(b) Things may be fancied to resemble letters. The nose and the eyes, for instance, are fancied to resemble the group of letters יוי. A dot and a line are fancied to resemble י and ו respectively. Accordingly, the vowel-signs consisting of one dot amount to 10; pataḥ, being a line (ַ), is 6; the ḳameẓ, composed of a line and a dot (ָ), is 16, etc.

(c) Letters may be dissolved to form groups of things or of other letters; *e.g.*, the letter י is considered as consisting of three dots or strokes ("'uḳẓin"), and therefore amounting to 3. The letter ו amounts to 10 in the following way: its head is י = 3; its body is a line = 6; its tail is a point = 1; sum 10. The א is dissolved into יוי or יוד, the middle stroke being ו. In the first case it may amount to (10 + 6 + 10) = 26, or, since ו may amount to 10, to 30. In the latter case it may equal 20 or 24. By a similar process might be obtained the equation א = ט = ל = 26; namely, א = יוי, ט = כו, ל = וי (comp. עסים רמונים, 56a, 60b).

D. Principles and Methods: The world is conceived as a pyramid whose apex is the En Sof and whose base consists of the lowest creations. The latter are but gradual ramifications of the former. The lower is entirely contained in the immediately higher, and the higher is partly found in the lower. From this idea has developed the principle of involution, which branches out in various forms. The following modes of procedure are to be noticed as occurring in many of the cabalistic gemaṭrical operations:

Gemaṭria of the Sefirot.

(a) *Decadal Involution:* The ten sefirot differ from one another only in degree, not in essence. Every sefirah, therefore, not being subject to limitations in space, contains all the other sefirot. Hence, each sefirah is made up of 10 sefirot, each of which again includes 10. One sefirah, therefore, includes 100. All the sefirot thus contain 1,000. Similarly, any number may be decadally involved. This involution is called כללותת or כלילות. The number 1, for instance, involved to the first decade (בכללות, בכללות עשר) will amount to 10; when involved to the second decade (בכללות הכללות), to 100. Thus, the four supramundane worlds, אצילות, בריאה, יצירה, עשיה, are the 310 worlds promised to the righteous in the world to come (comp. Sanh. 100a). As each of these four worlds contains 10 sefirot, the three worlds, בי"ע, raised to the first decade give the amount 300; the world of אצילות counts only as 10, because, being on its upper side endless, the more it contained the nearer it would approach unity. Decadal involution usually affects the word as a whole.

(b) *Geometric Involution:* According to the same principle, a number may be raised to the second or the third power. Here the sum of the whole word may be so dealt with, or each of its letters may be raised separately and the sums then added (comp. § III. E 5 and 6, below).

(c) *Comprehension:* Creation is but an unbroken chain of cause and effect. The latter is potentially contained in the former, and the former partly in the latter (comp. § III. D, above). Every effect, *i.e.*, everything that can be subsumed under a higher term, is the species (פרט); every cause is the genus (כלל), comprehending the species. The Universal Comprehender (כולל) is God; the General Comprehender, the ῾Υλη. The alphabet is the comprehender of the whole Torah; the א, that of the whole alphabet, *i.e.*, of all numbers. The numerical value of a word is the comprehender of its conceptional contents. In short, any generic concept may be counted and added to the equation.

Genus and Species.

To elucidate the principle involved the following example may be taken: $[(a+b+c)+(d+e)+(f+g+h)]=(i+j+k)=S$. Let α, the first member of the equation, consist of 3 words, or of 8 letters, and β, the second member, of 1 word, or 3 letters. Let S be the numerical value of each member. Suppose that α actually amounts only to $(S-1)$, $(S-2)$, etc. To make up the deficiency, if it is $(S-1)$, there is added the comprehender of α, *i.e.*, the comprehender of $(S-1)$, which is 1. This would be expressed by עם הכולל. If $\alpha=(S-2)$, there must be added the comprehender of $\alpha+$ that of β, עם שני כוללים. If $\alpha=(S-3)$, the comprehenders of $\alpha+\beta+(\alpha+\beta)$, עם שני כוללים וכולל דכולל, may be taken. Or there may be added to α its 3 words, עם המלות. If $\alpha=(S-8)$, one may add the 8 letters עם האותיות. If $\alpha=(S-14)$, the 3 comprehenders + the 3 words + the 8 letters, etc., may be added.

Instead of addition, subtraction may be used; *e.g.*, כח = אדני. The Divine Name, by double integration (comp. § III. D e, below), yields 34 letters; deduct from this number the 4 letters of the integral + the comprehenders of both terms, and the result will be 28. The כולל has a different value in the following example: מקל = the letters עק in the name יעקב, which are the essential parts of that name, corresponding to the comprehenders of יוסף and דוד; namely, עק = 170, יוסף דוד = 170. The abstract noun of כולל is כוללות; of כלל it is כללות.

(d) *Multiplication and Division:* One of the terms may be a multiple of the other; for an example comp. § II. 2 k, above. Multiplication may be used also in many other forms; *e.g.*, a term may be multiplied by its letters, as יהוה = $(5\times 6\times 5\times 10)=$ 1,500. Similarly, one of the terms may be a quotient of the other; *e.g.*, the world was created by means of אמת ("truth"), these being the final letters of ברא אלהים את (Gen. i. 1). The end of all creation is אדם ("man"); for the latter is a tithe of the former: ם = $\frac{1}{10}$ ת, ד — $\frac{1}{10}$ מ, א is indivisible.

(e) *Integration:* Just as in the sefirot all things are contained in a latent state, potentially, so in a number there are latent ramifications. The letter ל, for instance, amounts on the face of it to 30; but it contains also its alphabetic name למד, and therefore really amounts to 74. The word לב, on the face of it amounting to 32, may be integrated (נתמלא) to למד בית, and would then amount to 486. This integral (מלא) may again be integral to למד מם דלת בית יוד תו, and this double integration (מלוי המלוי or מלוי שני) would raise the value of לב to 1,436. In the above example לב is the integral (שרש, עקר, או' שרשיות, אותיות נספרות, סוד, נגלה, פשוט, או' מונות), מד ית the integrant (נעלם, העלם), the doubly integrated number מלא דמלא, the process of integration מלוי. The numerical value of the integral is the כלל, that of the integrant the פרט.

Some of the names of the letters may be spelled in various ways, so as to affect the numerical value of the word. Hence, one and the same word may, when integrated, yield several values. The Tetragrammaton יהוה, for example, may be integrated in many forms, but the following four are the usual ones: (1) יוד הא ואו הא = 45; (2) יוד הה וו הה = 52; (3) יוד הי ואו הי = 63; (4) יוד הי ויו הי = 72.

(f) *Quaternion:* The quaternary term (רבוע, τετρακτύς) $10=(1+2+3+4)$ shows that ד = 10, as 4 includes all the preceding lower numbers. If the above equation, $4=10$, be put in the form $(1+1+1+1)=[1+(1+1)+(1+1+1)+(1+1+1+1)]$ it becomes evident why a word like יהוה, for instance, is equivalent to (י + יה + יהו + יהוה) = 72. This process is called רבוע, סוד אחורים; the term itself, מרבע, רבוע. The simple form יהוה is the פנים ("face"); the quaternated form אחורים, אחור ("back"). Quaternation may be combined with integration, and the process is extended to words having more or less than four letters.

(g) *Spatiality:* A word may also be considered under the aspect of dimension, and expressed in terms of spatiality. Thus, יהוה in terms of space would have a רחב ("width") of 4, and a גבה or קומה ("height") of 10; the height being the extent of the integral (comp. § III. D e, above).

E. Numerical Values: From the above explanation it is clear that one word may yield a variety of values. The early cabalists have, for some mystical reason, decided arbitrarily the number of these values to be nine, either because nine is the highest number of units and contains all the lesser numbers, or because of the nine psychic powers of man which are the cause of the whole organism—viz., intellect, understanding, consciousness, the five senses, and the practical will—since man, the microcosm, reflects the world, the macrocosm. However that may be, below is given an enumeration of the cabalists' nine values (Nos. 1–9) and of all the other values actually used.

1. *Normal Value*, מ' מכרח, מספר הכרחי, counting א — ט as units, י — ע as tens, ק — ת as hundreds. The 5 final letters have here the same values as their respective initial forms.

2. *Cyclical or Minor Value*, מספר מעגל כללי, מ קטן, where the tens, hundreds, and thousands are reduced to units; *e.g.*, אדם = אמת, *i.e.*, $(40+4+1)=(400+40+1)$. This procedure is also called חזרת הגלגל ("return of the cycle"), since with 1,000 the alphabet must be begun anew, symbolizing that the beginning is connected with the end (נעוץ סופו בתחלתו). This value is assigned to Enoch, who is

identified with Mattatron (a differentiation of METATRON), who, like the gnostic demiurge, has neither knowledge of nor understanding for involution, the pneumatic nature of things.

3. *Inclusive Value,* מספר קדמי, a development of the quaternion, where each number includes all the other numbers that precede it in the order of the alphabet; *e.g.*, ה $= (5+4+3+2+1) = 15$; כ $= (20+10+9+8+7+6+5+4+3+2+1) = 75$.

4. *Additory Value,* מספר מוספי, when the external number of words or of letters is added (comp. § III. D c, above).

5. *Square Value of the Word,* מספר מרבע כללי. The numerical value of the word is successively multiplied by the value of each letter, and the products are added; *e.g.*, דוד $= [(14 \times 4) + (14 \times 6) + (14 \times 4)] = 196$, or, in short, 14^2. The reason for such a procedure is that inasmuch as 14 branches are contained in 3 powers, each power must be contained in the other two.

6. *Square Value of the Letter,* מספר מרבע פרטי; *e.g.*, דוד $= (4^2 + 6^2 + 4^2) = 68$.

7. *Nominal Value,* מספר שמי, taking the alphabetical name of the letter for the letter itself (comp. § III. D e, above).

8. *Numeral Value,* מספר מספרי, substituting the numeral noun for the number; *e.g.*, מקל = ארבעים מאה שלשים $= (40+10+300+30+300+5+1+40+40+10+70+2+200+1) = 1{,}049$. The principle is the same as in the preceding.

9. *Major Numeral Value,* מספרי הגדול, the preceding combined with integration; *e.g.*, י = יוד = עשרים $= 620$.

10. *External Value,* מספר חיצוני, when the contents are disregarded, every letter counting for 1. The Tetragrammaton can not be taken in this value ("Asis Rimmonim," 36b).

11. *Major Value,* מספר גדול. In this value the final letters count as hundreds (מספר גדול דמנצפ"ך). In contradistinction to the minor or cyclical value (see § III. E 2, above), the values 10–400 (see § III. E 1, above) also belong under this head.

12. *Multiple Value,* מספר כפול (comp. § III. D d).

13. *Quotient Value,* מספר חלקי (comp. § III. D d).

14. *Cube Value of the Word,* מספר מעקב כללי, מ' משלש כללי.

15. *Cube Value of the Letter,* מספר מעקב פרטי (comp. "Ḥayyaṭ," in "Minḥat Yehudi," iii.).

16. *First Decadic Involution Value,* מספר כללות עשר (comp. § III. D a, above).

17. *Second Decadic Involution Value,* מספר כללות הכללות.

18. *Double Integration Value,* מספר שמי שני.

19. *Permutation Value,* מספר תמורי, when the values of the permutated letters are taken (comp. § II. 2 c, above).

20–22. *Quaternion Values,* מספר רבוע, either of the simple word or of the singly and doubly integrated forms (comp. § III. D f, above).

Considering that the procedures and values explained above may be used in various combinations, it will easily be seen that a word may be made to yield an almost unlimited number of values.

F. Scientific Value: What scientific value the Talmudists placed on gemaṭria is difficult to tell with certainty. Although one legal enactment, that the duration of the Nazaritic vow be 30 days, is ostensibly founded on gemaṭria, it will perhaps be nearer the truth to assume that they considered it merely as an "asmakta," a mnemonic aid, and that, as in other similar cases, that law had another basis.

In later literature, outside of cabalistic circles, and beginning with Ibn Ezra (comp. "Monatsschrift," xliii. 84), the value of gemaṭria is spoken of more or less derogatorily, especially by Joel Särkes (ב"ח to Ṭur Oraḥ Ḥayyim, 24, 63), Leo di Modena ("Ari Nohem," ch. xiv.), Milsahagi (ראבי"ה 15c *et seq.*), and Zweifel ("Kerem Ḥemed," ix. 80 *et seq.*).

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S. S. C. L.

GEMEINDEBUND, DEUTSCH-ISRAELITISCHER ("Union of Judæo-German Congregations"): An association of Jewish corporations in Germany, founded July 3, 1869, on the occasion of the Jewish synod at Leipsic, and incorporated Feb. 13, 1899. The federation has for its object the exchange of experiences in matters of administration, and especially the promotion of the common interests of German Jews, excluding, however, from its sphere of activity all matters relating to ritual. It directs its attention chiefly to education and charity. It grants subsidies for religious instruction to the smaller communities, and helps the needy by assisting them to take up agricultural and technical pursuits. At the same time it provides for the training of religious teachers and cantors, and for pensions to aged officials of the congregations or to their families, contends against the evil of strolling beggars, and furnishes aid for released convicts. These objects are enumerated in section two of its constitution of Nov. 15, 1898.

Constitution.

At the head of the federation, which at present includes two legally established boards (in Baden and Württemberg), ten provincial and district congregational associations ("Verbände"), and 750 congregations, are a president and a board of thirty-six members. This board appoints delegates in the various communities (numbering 118 in 1903) to watch the interests of the federation. The first two presidents were Jacob NACHOD and Moritz Kohner, in Leipsic. When the society moved from Leipsic to Berlin in 1882 Dr. S. Kristeller became president; in 1896 ill health compelled him to resign the office to the present incumbent, Dr. Martin Philippson, formerly professor at the University of Brussels. A regular meeting of delegates is held every four years. The business of this meeting comprises the hearing of the report of the board, as well as that of the treasurer, etc. The last meeting, the ninth since the existence of the federation, was held in Berlin Feb. 23–24, 1902.

The charitable funds and institutions under the administration of the federation are as follows:

German-Jewish Loan-Fund for Women and Girls: established 1875; administration in Leipsic.

Mendelssohn House in Dessau. Bought 1879, on the 150th anniversary of Moses Mendelssohn's birthday. The rear part of the house in which Moses Mendelssohn was born has been left in its original condition, while the front part has been remodeled. It was planned as a home for retired Jewish scholars, and was opened in 1886.

Samuel Kristeller Fund; founded May 26, 1890. Its object is to assist young Jews who wish to learn a trade, and to help deserving Jewish mechanics in settling themselves.

Montefiore Fund; founded 1900. It offers prizes to be competed for by teachers of mechanical trades and of gardening.

Jewish Workingmen's Colony at Weissensee, near Berlin. Its object is to provide work, food, and shelter for unemployed Jewish men. It was started in 1902, and numbers about 60 inmates.

Jewish Reformatory (Israelitische Fürsorge-Erziehungsanstalt) for Boys (the Eugene and Amalie Rosenstiel foundation) at Repzin and Schivelbein; opened 1901 with twenty-five inmates.

Jewish Reformatory for Girls at Plötzensee, near Berlin; opened 1902.

Commission for the maintenance of indigent congregations by means of contributions to the salaries of religious teachers and to the expenses of school buildings. It at present (1903) subsidizes about 150 needy congregations.

Friedrich-Wilhelm-Victoria Fund; founded (1883) under the protectorate of the crown prince and princess (Emperor Frederick III. and Empress Victoria). It maintains the life-insurance policies of 1,000 community officials.

Philippson Fund; founded 1875. It affords temporary relief to needy congregational officials.

Herxheimer Fund; founded September 26, 1877. Enables poor Jewish students to attend normal schools in Germany.

The following institutions are for the promotion of Jewish science:

Zunz Fund; subsidizes eminent scientific works.

Historical Commission for Investigating the History of the Jews in Germany; founded 1885. It has published "Zeitschrift für die Gesch. der Juden in Deutschland" (Brunswick, 5 vols.); Aronius, "Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche bis zum Jahr 1273"; Höniger-Stern, "Das Judenschreinsbuch der Laurenzpfarre in Köln"; Neubauer-Stern-Baer, "Berichte über die Judenverfolgungen Während der Kreuzzüge"; Salfeld, "Das Martyrologium des Nürnberger Memorbuches."

Educational Department (for discussing pedagogical questions).

The Gemeindebund has published a number of popular tracts, the best known being "Grundsätze der Jüdischen Sittenlehre," by Dr. S. Kristeller, approved by the most influential rabbis and Jewish notables. It publishes a statistical year-book of the Jewish communities of Germany (fifteen have so far appeared), and from time to time the "Mittheilungen vom Deutsch-Israelitischen Gemeindebund" (sixty numbers). The decisions of courts and authorities ("Behördliche Entscheidungen und Verordnungen") appended to the year-book give it additional value.

The assets of the union are valued at about 650,000 marks. It has a library of about 5,000 books, mostly Judaica.

BIBLIOGRAPHY: *Mittheilungen vom Deutsch-Israelitischen Gemeindebund*, Nos. 1-60; *Statistisches Jahrbuch* of the association, Berlin, 1901.

D. S. SA.

GEMMINGEN, URIEL VON. See REUCHLIN, JOHN.

GEMS: Precious stones, usually cut or polished for ornamental or other uses. Gems were not indigenous to Palestine; they were imported, under Solomon, in ships from Ophir (I Kings x. 11; II Chron. ix. 10), or brought by wandering merchants from Arabia and Phenicia (Ezek. xxvii. 22). Precious stones were among the Queen of Sheba's gifts (I Kings x. 2, 10), as well as among the riches for which Hezekiah provided treasuries (II Chron. xxxii. 27). Together with gold, they were esteemed the most costly and rare possessions (Job xxviii. 15 *et seq.*; Prov. xvii. 8, xxvi. 8; Wisdom vii. 9). Therefore the restored city of Zion (Isa. liv. 11, 12) will be founded and beautified with precious stones (comp. Rev. xxi. 18 *et seq.*); even the vision of God's glory recalls the glow of gems (Ezek. i. 26, 27). They were in use as ornaments at a comparatively early period (in the crown of the Ammonite monarch: II Sam. xii. 30; on robes and canopies: Ezek. xxviii. 13; Apocr. Esther iv. 6; on golden vessels: Ecclus. [Sirach] l. 9–10). They were especially employed for signet-rings and seals, cylinders and cones (see ENGRAVING; SEALS; also Benzinger, "Arch." *s.v.* "Siegel"; Cant. v. 14; Ecclus. [Sirach] xxxii. 7 *et seq.*; Greek, xxxv. 5 *et seq.*; Greek, xxxviii. 27). David is said to have gathered gems while preparing for the erection of the Temple, and Solomon is credited with having studded its interior walls with them (I Chron. xxix. 2, 8; II Chron. iii. 6).

In High Priest's Breastplate and Ephod.

Gems are designated as אבן יקרה (Ezek. xxviii. 13; I Kings x. 2, 11; Assyrian, "abnu aḳartu" = אבן חן: Prov. xvii. 8; אבני חפץ: Isa. liv. 12; Ecclus. [Sirach] xlv. 11; אבני מלאים: Ex. xxv. 7; אבני פוך: I Chron. xxix. 2; Talmudic, אבן טובה: B. B. 10b; also in the plural אבנים טובות, in the frequent expression אבנים טובות ומרגליות = "gems and pearls"). In addition to a few other specific references, the twelve stones in the breastplate of the high priest and the two in his ephod are specifically enumerated (Ex. xxviii. 9, 17–20; xxxix. 10 *et seq.*), from which lists that given by Ezekiel in the description of Tyre's glory ("cherub") (Ezek. xxviii. 13; comp. Rev. xxi. 9–11) is in all probability an adaptation; some extreme critics have even assumed the reverse relation between Ezekiel and Exodus (see Guthe, "Kurzes Bibelwörterb." *s.v.* "Edelsteine"). The exact determination of the value of the names given is extremely difficult, in some cases impossible. It has rightly been held (Flinders-Petrie, in Hastings, "Dict. Bible"; and J. L. Myres, in Cheyne and Black, "Encyc. Bibl." both *s.v.* "Stones, Precious") that the Septuagint represents the Greek knowledge on the subject in the Alexandrian period as summed up in Theophrastus' treatise (*Περί Λίθων*), while Rev. xxi. 9–11 reflects Pliny's views ("Historia Naturalis," xxxvii.). The Targumim throw light on the views traditionally held in their time by the Jews, but there is no reason to believe that they preserve accurate knowledge of the stones in use before their day. Josephus' description ("Ant." iii. 7, § 5; "B. J." v. 5, § 7) is valuable only as giving his personal interpretation. Modern versions, as far as they do not follow the Septuagint, resort to equivalents based on the practise of their day. It is noteworthy in this connection that Sirach contents himself with a general description without details (Ecclus. [Sirach] xlv. 11).

On the well-grounded supposition that the Hebrews could not have been familiar with stones unknown to the peoples with whom they came in contact and from whom they drew their stock of gems, Myres has compiled a table of stones in actual use among Egyptians, Babylonians, etc., at various periods. In the following, Myres' compilation has been consulted. Dividing the twelve stones into four rows of three each, Exodus (xxviii. 17–20) enumerates them thus:

Sard.

(1) אדם: σάρδιον = "sardius"; A. V. and R. V. "sardius" or "ruby" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20); Targ. Onk. סמקן; Targ. Yer. i. סמוקתא, ii. סמקתא; Ex. R. xxxviii. שדירגנין; Josephus, "Ant." iii. 7, § 5, "sardonyx." This, as the name implies and according to the Targumim and Num. R. vi. 7, was of red color, though possibly its name meant merely to suggest its Edomite origin. It is thus safe to identify it with the modern sard, which, according to Pliny (*l.c.* xxxvii. 106), was very common among the engraved stones in antiquity. Petrie holds it to be the opaque blood-red jasper, which was valued as a charm against bleeding, and was indeed common in Egypt, Babylonia, and Assyria. While the sardonyx is a variety of agate in which white or semiopal chalcedony alternates with sard, the latter is a very compact variety of chalcedony, transparent, and much esteemed by ancient lapidaries. The reading in Ex. R. xxxviii. should be emended to שׂרדנגין, the sardonyx or carnelian, possibly the same stone as that which occurs elsewhere in rabbinical writings under the name סרדלפין or סנדלפונין (Sanh. 59b; Ab. R. N., Text A, i. and xxxviii.; Targ. to Job xxviii. 18), which Levy derives from σανδαράκη, and Kohut identifies with a Persian word meaning "ruby" (see Bacher in "R. E. J." xxix. 83). On this stone in the breastplate was engraved "Reuben" (Ex. R. *l.c.*).

Chrysolite or Topaz.

(2) פטדה: τοπάζιον = "topazius"; A. V. and R. V. "topaz" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Job xxviii. 19); Rev. xxi. 20, σαρδόνυξ; Targ. Onk. ירקן; Targ. Yer. i. and ii. ירקתא, Ex. R. *l.c.* שׂמפוזין; Josephus, *l.c.* "topaz." These renderings agree in identifying the "piṭdah" with the "topaz" (for the reading in Exodus Rabbah is doubtless a corruption of שומפוזין; comp. the Syriac in Job xxviii. 19; see Monatsschrift." 1882, p. 334; Bacher, in "R. E. J." xxix. 84), and in making it a stone of yellow-green color. By modern scholars it is identified as the Assyrian "ḥipindu," a "flashing" stone. Thus the piṭdah could scarcely represent our modern topaz. But it may have been the "false topaz," that is, a yellow rock-crystal, or with still greater probability the modern chrysolite, which is a green-colored, vitreous, transparent or translucent mineral, of which there are two kinds, the common and the precious. The precious, of a pale yellowish-green color, is found in the Levant. In Pliny the description of the topaz fits the modern chrysolite, and that this corresponds to the Hebrew "piṭdah" is the opinion of Myres, Petrie, Cheyne, and Fraas (see Riehm, "Handwörterb." 2d ed., p. 338b, note). According to Job xxviii. 19 this stone came from Cush (Ethiopia). This seems to agree with the report (Pliny, *l.c.* vi. 34 and xxxvii. 32, where it is described as green; Targum to Job, *l.c.*; Diodorus Siculus, iii. 39) about the topaz island in the Red Sea. This stone was engraved "Simeon."

Rock-Crystal.

(3) ברקת: Septuagint and Josephus, σμάραγδος; A. V. "carbuncle"; R. V. "carbuncle" or "emerald"; Targ. Onk. ברקן; Yer. i., ii. ברקתא; Ex. R. דייקניתין. In Ezek. xxviii. 13 the Septuagint retains σμάραγδος, but the Masoretic text has "yahalom." As the Hebrew name etymologically indicates, this was a "flashing, brilliant" stone. Its identification, however, is doubtful. According to the Greek writers, the Greek σμάραγδος (Lewy, "Die Semitischen Fremdwörter," p. 57) was a crystal found in immense columns and was of intense brilliancy. This would apply to the rock-crystal and the beryl. In favor of the former see Rev. iv. 3, and Petrie in Hastings, "Dict. Bible" (*l.c.*). In Egypt colorless, brilliant rock-crystal was extensively used for engraving, as it was from the later Babylonia time onward in Mesopotamia (Myres); hence the presumption is that the Biblical ברקת represents this crystal. The reading in Exodus Rabbah expresses the Greek ὑάκινθος (Syriac of Rev. xxi. 20). This would make it a stone of the color of the hyacinth, or the jacinth, one of the many varieties of zircon. It is mentioned in Revelations, but not in the Old Testament. Pliny (*l.c.* xxxvii. 41 *et seq.*) names Ethiopia as the source of its supply. In rabbinical literature it is frequently named (Gen. R. lxxix; Yalḳ. to Deut. 854; Yalḳ. to Gen. 134; Maḥzor Vitry, pp. 312, 336; comp. "R. E. J." xxix. 84). This stone was engraved with Levi's name.

Emerald or Garnet.

(4) נפך: A. V. and R. V. "emerald"; R. V., *margin*, "carbuncle"; Septuagint and Josephus, ἄνθραξ; Targ. Onk. אזמרגדין; Yer. i. איזמורד; Yer. ii. כרכדנא; Ex. R. ברדינין (ῥόδινος = "ruby," "rose-stone"). The Hebrew name has the appearance of being a loan-word. W. M. Müller ("Orient, Lit." ii. 39) identifies it with Egyptian "M-f-k-t," and thus in turn with the "lupaaku" stone of the El-Amarna tablets (see Muss-Arnolt, "Concise Dict." p. 801b). This, however, is doubted by Knudson ("Assyr. Beiträge," iv. 324). It must have belonged to the green stones, and the Sinaitic peninsula and Philistia have furnished it in quantities. Fifty of these stones were part of the tribute sent from Ashkalon, just as the "nofek" was among the goods sent from Syria (Masoretic text ארם; or, if reading is אדם, from Edom) enumerated in Ezek. xxvii. 16. Onḳelos and Targ. Yer. i. support this value of nofek as a green stone (emerald) often mentioned in Jewish writings (Lev. R. ii. 5; Pesiḳ. R. x. [p. 39b] as quoted in the 'Aruk, which connects the later name איזמורד with the Arabic "zumurrud"). The modern identification of the nofek with the red garnet, or that by the Septuagint with the carbuncle and ruby, has the support of Targ. Yer. ii. and of Exodus Rabbah. It was assigned to Judah.

Lapis Lazuli or Sapphire.

(5) ספיר: A. V. and R. V. "sapphire" (Ex. xxiv. 10, xxviii. 18, xxxix. 11; Isa. liv. 11; Lam. iv. 7; Cant. v. 14; Job xxviii. 6, 16; Ecclus. [Sirach] xliii. 19; Ezek. i. 26). The same word is employed in the Septuagint, in the Vulgate, and by Josephus (comp. Lewy, *l.c.* p. 56); Targ. Onk. שבזיז, Yer. i. ספירינון, Yer. ii. סמפילינא, Exodus Rabbah סמפרינון ("sapphire"). This stone probably represented in Biblical usage the opaque blue lapis lazuli, according to W. M. Müller the "uḳnu" of the El-Amarna tablets (see Rev. xxi. 19, R. V., margin). It has the appearance of being sprinkled with gold-dust (Theophrastus, *l.c.* p. 692). This is due to the presence of iron pyrites, and harmonizes with both Ex. xxiv. 10 and Ezek. i. 26 (comp. Toy, "Ezekiel," in "S. B. O. T."). Others, however, have contended that the Biblical sapphire is identical with the modern sapphire, the blue corundum (hence Onḳelos, "shabziz"), though this was almost unknown before the Roman empire, and was regarded by the classical mineralogists as a jacinth or hyacinth. The sapphire (probably the true one) occurs in rabbinical books (Tan., Ki Tissa, 29; Eccl. R. x. 20; Yelamdenu to Ex. xxxiii. 1 [quoted in the 'Aruk]; Ex. R. viii. 3; Cant. R. v. 14; and frequently; see Krauss, "Lehnwörter," pp. 398–399). On this stone was engraved "Issachar."

Diamond.

(6) יהלם: A. V. "diamond"; R. V. "diamond" or "sardonyx" (see No. 12). The rendering of the old versions is in doubt, as, owing to transpositions, the Septuagint ἴασπις and Latin "iaspis" (Ex. xxviii. 18, xxxix. 11) may correspond to another Hebrew term ("yashefeh" according to Petrie and Myres). The readings in Targum, סבהלום, Yer. i. כדכודי, Yer. ii. עין עיגלא, Ex. R. "smaragd" (emerald), אסמרגדון, confirm the suspicion of a confusion. סבהלום in Onḳelos might suggest "yahalom," but see under No. 9; "kadkodi" is the ruby; and "'en 'egla," elsewhere the rendering for אחלמה, is the hyacinth ("vaccinium"). Moreover, the Greek ἴασπις is linguistically the equivalent of the Hebrew "yashefeh," which, according to Benfey, is of Egyptian origin (Lewy, *l.c.* p. 56). As Josephus also mentions the jasper, though as the second, not as the third stone of the second row, it is advised to put "yashefeh" in place of the "yahalom" here. This stone was known to the Assyrians ("yashpu"), and was used for the royal seal. The Greek ἴασπις was a dull, opaque stone, generally green, but occurred also in red and opalescent varieties. The modern jasper is an impure variety of silica, opaque, and of many colors and shades. Pliny (*l.c.* xxxvii. 9) reports that in the East the variety of jasper which resembled the emerald was especially affected (hence Ex. R. has "emerald"). In the Greek of Isa. liv. 12 ἴασπις corresponds to the Hebrew "kadkod," which identification underlies the rendering of Targ. Yer. i. Symmachus, "charchedonion" is another rendering agreeing with the Targum (see Krauss, "Lehnwörter," p. 299). Fraas contends that the jasper of the Bible was the opal found often in Egyptian tombs, and which even furnished the material for a delicately chiseled statuette of Isis (Riehm, "Handwörterb." 2d ed., p. 325, note). All things point to the conclusion that in the breastplate the last place in the second row was occupied by an opaque stone of rich green color. On it was engraved the name "Zebulun."

Amber or Jacinth.

(7) לשם: Septuagint, λιγύριον (so also Josephus) = "ligurius"; A. V. "ligure"; R. V. "jacinth," margin "amber"; Targ. Onk. קנכרי; Yer. i. קנכירינין; Yer. ii. זוזין; Ex. R. כהלין. As these various renderings show, tradition emphasizes the ignorance concerning the true value of the Hebrew word. The only fact made prominent is that the stone was brilliant and of an intense luster. Hence the Midrash makes it of the white tin-like color of antimony; Yer. ii. merely calls it "shiny." Onḳelos and Yer. i. name it by the Greek κέγχρινον ("with little grains"), which also is the Syriac equivalent. Based on Pliny's

description of the ligure (*l.c.* viii. 57, xxxvii. 11-13), it has been identified with the amber, while the fact that in the apocalyptic enumeration (Rev. xxi.) the hyacinth appears in its stead has suggested the rendering "jacinth." The only conclusion warranted is that the "leshem" was a lustrous gold-colored stone. It is the stone of Dan (comp. Hommel, "Altisraelitische Ueberlieferung," p. 283).

Agate.

(8) שבו : Septuagint and Josephus, ἀχάτης ; Targ. Onk. טרקיא ; Yer. i. עָרזין ; Yer. ii. בירזלין ; Ex. R. אבאטים ; A .V. and R. V. "agate." Tradition confirms the modern identification with the agate, one of the cryptocrystalline varieties of quartz, according to Dana of one class, therefore, with chalcedony, carnelian, onyx, and jasper. It is found in many varieties, some banded, or in clouds, others with hues due to impurities. Its use is well attested for Egypt and Assyria, the Hebrew name even appearing to be borrowed from the latter, if it is not a place-name (Ψεφω). Exodus Rabbah's reading is either a corruption or a variant of אכאטים ("R. E. J." xxix. 87); the peculiar בירזלין of Yer. ii. consists of a series of successive corruptions of ברדנין = בירדלין = כרכדון, which is כרכדון; and thus Yer. ii. agrees with the Peshiṭta of Ex. xxviii. 19, xxxix. 12, meaning under this name a variety of the agate. The עָרקין of Yer. i. must be corrected into טרקין = טרקיא of Onkelos. This is the Thracian stone, the "turkis" or turquoise (Gen. R. xii. 13; Maḥzor Vitry, "turkiza" [p. 163]; Yer. Ber. 2c. [according to Serillo]; not as Bacher [in "R. E. J." xxix. 87] has it, the "anthrakion" = "carbuncle"; see Krauss, "Lehnwörter," pp. 278 *et seq.*). According to this rendering a sky-blue stone would be meant. The agate—Naphtali's stone—was regarded as potent in procuring divine aid (Schwab, "Vocabulaire de l'Angélologie," p. 53).

Amethyst.

(9) אחלמה : R. V. and A. V. "amethyst"; Septuagint and Josephus, ἀμέθυστος; Targ. Onk., Yer. i., and Yer. ii. עין עיגלא ; Ex. R. הימוסין, which is a misreading for "amethyst," and not "the bloodstone" (see "Monatsschrift," 1882, p. 335; "R. E. J." xxix. 87). For the meaning of the "calf's eye" of the Targumim see above. The amethyst, which name is connected with the stone's supposed power to quench inordinate thirst for strong drink, is a variety of quartz, of a clear purple or bluish-violet color, and was extensively known and used by the Egyptians; many specimens with engravings are among the finds from the coast of Syria. It has been suggested that the Hebrew name points to some folk-lore connection between the "aḥlamah" and dreams ("ḥalom"). The etymology seems to imply the idea of being strong (Halévy, in "Journal Asiatique," 7th series, x. 426), or it may be indicative of the place (Aḥlamu) where the stone was found (see Gesenius, "Thesaurus," *s.v.*). Targum Yer. ii. gives to "yahalom" (No. 6) the same rendering as it, together with the two other Aramaic paraphrases, gives to "aḥlamah," *i.e.*, "the calf's eye," that is, "vaccinium" or hyacinth. But Onkelos' translation for the sixth stone (סבהלום) must be "amethyst." Its first syllable certainly refers to "strong drinking" (from סבא, "to drink to excess," whatever the second be—perhaps חלום = חלם = "strong"), recalling thus the superstition implied also in the Greek term. This was Gad's stone.

Beryl.

(10) תרשיש : A. V. "beryl"; R. V. "beryl" or "chalcedony"; χρυσόλιθος (also Josephus), "chrysolithus" (Ezek. x. 9; Septuagint has ἄνθραξ = "carbuncle," but Vulgate "chrysolithus"); Targ. Onk. and Yer. ii. יכרום ימא ; Yer. i. the same with the addition of רבא ; Ex. R. קרומטיבין. This must have been a stone believed to be imported from Tarshish. It has been variously identified with the beryl (R. V.), with amber, with the modern pale-green topaz (see No. 2). To a green stone, not to amber, the rendering of the Targumim "of the color of the sea" refers (Krauss, "Lehnwörter," p. 297; comp. Ber. 6b; Cant. R. i. 14; Targ. to Esth. viii. 15; Sachs, "Beiträge," ii. 41). The word of Exodus Rabbah is a corruption of the Greek χρυσόλιθος. What may be meant by the Greek term is very doubtful, and the best rendering is that of the Septuagint (to Ezek. i. 6; Cant. v. 14): "Tarshish" stone, without attempt at greater definiteness. This stone was reserved for Asher's name.

Malachite.

(11) שהם : A. V., "onyx"; R. V. "onyx" or "beryl"; βηρύλλιον (Josephus gives "beryl" for No. 12), "onychinus"; Targ. Onk בורלא ; Yer. i. בירלוות הלא ; Yer. ii. ברולחא ; Ex. R. פראלוקין. The Jewish tradition identifies this stone with the beryl, Yer. ii. being the exception, naming the "bedolaḥ" (Gen. ii. 12), usually an aromatic plant, but here and in Syriac an Indian crystal (Lagarde, "Gesammelte Abhandlungen," xx. 39; "Orientalia," ii. 44; Gen. R. xvi.). The beryl, of which the readings in Yer. i. and Exodus Rabbah give the name in corrupt form, is also by later Jewish commentators said to be the Biblical "shoham" (see Ḳimḥi, *s.v.* שהם). The Septuagint translates the word in other passages by "onyx" (see Josephus, "B. J." v. 5, § 7), by "emerald" (Ex. xxviii. 9, xxxv. 27, xxxix. 6). in Gen. ii. 12 by "the leek-green stone," by "sard" (Ex. xxxix. 9), while in Chron. v. 1 the Hebrew is simply transliterated. This shoham-stone is frequently mentioned in Biblical writings. Havilah is its home (Gen. ii. 11). Two such stones with six tribal names engraved on each were fastened to the ephod (Ex. xxviii. 9). This stone is described in Job xxviii. 16 as very precious. If it was the beryl, it must have been that variety distinguished by the modern mineralogists from the beryl proper (which is of a bright emerald-green), namely, the chrysophras (leek-green golden). It is very likely that the word "shoham" was a generic term covering a large number of varieties of different colors, which fact may account for the wide range in the Greek equivalents for it. Myres' identification of it with the malachite seems to meet every implication of the various traditional equivalents ("green emerald," "cloudy beryl," and "opaque" and "striped" enough to be described as an onyx). This was Joseph's stone.

Ring-Stone.

(12) ישפה (but see No. 6; "yahalom" should replace "yashefeh"): in Septuagint "beryl," but more frequently "onyx"; Vulgate "beryl," probably, as in Josephus, due to a transposition of 11 and 12; Targ. Onk. פנתרי; Yer. i. the same, preceded by מרגניית; just as in Yer. ii.; Ex. R. מרגילטום; Onkelos' "panther-stone," a "yellow, light-flecked stone," may render the "yashefeh" (ἴασπις, jasper), but the other Targumim use the word which frequently denotes pearls and precious stones in general. "Yahalom" might very properly be translated by a general term, as its identification was involved in doubt. The diamond, because "the hard stone" (yahalom, from הלם, "to be hard," "to hammer"), has been suggested, but the art of cutting diamonds is of a much later date, and the list of stones in use among the ancients fails to name it. Nor does onyx occur early enough to look for its being known among the Hebrews of Ex. xxviii. All that may be safely said is that this was a hard stone, probably used in the making of whole rings ("onyx" = Assyrian "unḳu" = "ring"), according to Myres; therefore the Assyrian "elmeshu," the "ring-stone." This is Benjamin's stone.

Of other stones mentioned the "kadkod" (A. V. "agate," R. V. "ruby," in Isa. liv. 12 and Ezek. xxvii. 16; the Septuagint gives ἴασπις in Isa. liv. 12) undoubtedly was the "karkedon" stone quoted by the Rabbis (Pesiḳ. 136a; Yalḳ. Shimeoni to Isa. § 339 *et passim*), the (Carthaginian) carbuncle. The "shamir" in Ezek. iii. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Graph. Requisiten," i. 181). The legendary character given the shamir by the Rabbis (Soṭah ix. 10, 48b; Yer. Soṭah ix. 24b; Giṭ. 68a) indicates that the exact determination of its value had been lost. Etymologically it is related to the Egyptian "asmer," which passed, probably through Semitic channels, into the Greek σμίρις (Lewy, "Fremdwörter," p. 59), and signifies "emery" or "corundum"; possibly "diamond-dust." It is the Targumic שבזין, identified (see above) with the ספיר in Onk. to Ex. xxviii. 18, xxxix. 11 (Targ. Yer. to Num. ii. 10, Ezek. xxviii. 13, Job xxviii. 6, 16, Lam. iv. 7, and Cant. v. 14); the Arabic "sunbadaj" = "emery" (Krauss, *l.c.* p. 579). It has been noticed that of all the stones used for engraving among the ancients, the turquoise alone is not mentioned in the Biblical enumerations. As shown above, Targ. Onk. to Ex. xxviii. 19 (comp. Targ. Yer. to Num. ii. 18) evidences that in post-Biblical times this stone was known to the Jews.

To recapitulate, according to the above the following were the order and character of the stones on the high priest's breastplate:

I. Sardonyx or sard, red.
Topaz, pale-yellowish green.
Rock-crystal, brilliant white (colorless).

II. Emerald, green.
Lapis lazuli, blue with gold (yellow-reddish) dots.
Yashefeh, rich green.
III. Leshem, lustrous gold.
Agate, sky-blue.
Amethyst, bluish violet.
IV. Tarshish stone.
Malachite, bright green.
Yahalom, yellowish to dark blue.

This seems, on the whole, to correspond to the color scheme of the Egyptian reports (see Müller, in "Orient, Lit." ii. 39). In post-Biblical writings the following gems appear: amethyst; amiantus (a green stone, a fibrous kind of chrysolite); ruby; agate; beryl; chalcedony; sapphire; sardonyx; emerald; topaz; jacinth; chrysolite; turquoise; "panther-stone" (for "yashefeh" in Targ. Ezek. xxviii. 13); diamond, probably designated by מרגלא and מרגליטים; crystal, קרוסטלינין (Abba Gorion i. 1; see also Perles, "Thron und Circus," p. 13; comp. Acts iv. 6, xx. 1). The קרח (Ezek. i. 22) may possibly denote a crystal; גביש (Job xxviii. 18) certainly does (Lagarde, "Reliquiæ Juris Ecclesiastici Syriaci," xxii., Leipsic, 1856). The art of fabricating false gems seems to have been known (Tan., Bemidbar, 23; Num. R. iv. 2; see Krauss, "Lehnwörter," p. 132).

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GENAPPE. See Holland.

GENAZZANO, ELIJAH ḤAYYIM BEN BENJAMIN OF: Italian physician, theologian, and cabalist; flourished in the first half of the sixteenth century. He had a religious controversy with Fra Francisco da Acquapendente, in which he bitterly attacked Christianity for its dogma of original sin, for its claim of salvation exclusively for its own adherents, and for its hatred of Judaism, the religion which furnished it with the kernel of its teaching, and which, in contrast with the Church, attributes a share in the future world to the righteous of all nations. This disputation he described in a Hebrew pamphlet entitled "Wikkuaḥ," existing in manuscript (Cod. Munich, No. 312, and Cod. Vienna, No. 16). He wrote also under the title "Iggeret Ḥamudot" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927; Cod. Munich, No. 112; *et al.*) a strong apology of cabalistic doctrines, which, although not printed, became well known in the sixteenth century. In this pamphlet he attacked the religious philosophers in an undignified and offensive manner, especially Isaac Abravanel, the author of "'Ateret Zeḳenim"; and he was one of the first to spread the fable that Maimonides had retracted his anti-Talmudic and anti-cabalistic sentences (Leon de Modena, "Ari Nohem," pp. 4, 33, 35, 70; Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 60). The name of Elijah Ḥayyim of Genazzano often occurs as "Elijah Magistratus," or as "Markianz," etc. (Steinschneider). There exists in manuscript a poem by "Elia Genazzano" (published by Neubauer in "Letterbode," x. 104) which contains an attack on woman, and in which Biblical personages are treated in a very irreverent manner. It is perhaps a work of this author.

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K. I. Ber.

GENEALOGY.—Biblical Data: A list, in the order of succession, of ancestors and their descendants. The Pentateuchal equivalent for "genealogies" is "toledot" (generations), the verb being ילד in the "ḳal" and "hif'il" forms. The later form is יחש (Neh. vii. 5), and the verb "hityaḥes" (to enroll oneself or be enrolled by genealogy). In later Hebrew, as in Aramaic, the term יחס and its derivatives "yiḥus" and "yuḥasin" recur with the implication of legitimacy or nobility of birth.

The following genealogical lists are given as far as possible in the order in which they occur in the Hebrew canon:

1. Adamites (with historical glosses): Adam; Cain; Enoch; Irad; Mehujael; Methusael; Lamech—seven generations, becoming, with the eighth, two parallel streams, (1) Jabal and his brother Jubal, (2) their half-brother Tubal-cain and his sister Naamah (Gen. iv. 1-24: Cainites).

2. Adamites (with chronological details): Adam; Seth; Enos; Cainan; Mahalaleel; Jared; Enoch; Methuselah; Lamech; Noah—ten generations, the eleventh comprising (1) Shem, (2) Ham, (3) Japheth (Sethites).

3. The Noahites, divided into (1) Shemites, (2) Hamites, (3) Japhethites—the "ethnic table," or "list of nations" (Gen. x. 1-31).

4. Abraham's pedigree, from Shem downward, enumerating ten generations (Gen. xi. 10-26).

5. Rebekah's pedigree, from Nahor through Milcah, with mention of collateral line through his father's concubine Reumah (Gen. xxii. 20-24).

6. Abrahamites through Keturah (Gen. xxv. 1-4).

7. Abrahamites through the line of Ishmael (Gen. xxv. 12-18: Ishmaelites).

8. Abrahamites through Isaac and Esau = Edom (Gen. xxxvi. 1-43).

9. Jacob's (= Israel's) descendants (Gen. xxxv. 23-27, xlvi. 8-28: seventy souls).

10. The pedigree of Moses, enumerating the "heads of their fathers' houses" of the sons of Reuben, the sons of Simeon, the sons of Levi: (1) Gershon, (2) Kohath, (3) Merari. Out of Kohath came Amram, from whom came (a) Moses and (b) Aaron; the pedigree continues the chain of descent, after mentioning side lines, through Aaron's son Eleazar to Phinehas (Ex. vi. 14-25).

11. A register of the Israelites as a nation—in which Levi, however, is omitted—grouped under the heads: "generations" (תולדות), "family" or "clan" (משפחה), and "fathers' house" (בית אבות: Num. i. 1-47). This is, strictly speaking, a census-roll.

12. The tribal list (Num. ii. 1-33), also a census-roll.

13. The genealogy of the Aaronites (Num. iii. 1-5).

14. The genealogy of the Levites (Num. iii. 17-39), with data concerning their respective assignments to service in the sanctuary.

15. A list of the Israelites, with reference to division and occupation of territory (Num. xxvi. 1-51).

16. The families of the Levites (Num. xxvi. 57-61), with details concerning the births of Aaron, Moses, and Miriam, and the names and fate of Aaron's sons.

17. The "genealogy of those that went up with me [Ezra] from Babylon" (Ezra viii. 1-14; the list of "the children of the province that went up out of the Captivity" [Ezra ii. 1 *et seq.*] is in reality not a genealogy, but is of importance as bearing upon the standing of their descendants in the congregation of Israel.)

18. Ezra's own pedigree (Ezra vii. 1-6).

19. A list with genealogical notes concerning priests that had taken strange wives, and of Levites, and, moreover, of Israelites (Ezra x. 18 *et seq.*).

20. Genealogies of certain of the descendants of Judah and Benjamin (Neh. xi. 4 *et seq.*).

21. List of priests and Levites (Neh. xii. 1–26).

22. The pedigree of Adamites from Adam to Noah (I Chron. i. 1–3), continued through the Noahites, with details of the genealogical descent of the Hamites and Japhethites (2–23), and non-Israelitish Shemites down to the kings of Edom (23–54).

23. Genealogy of the sons of Israel (I Chron. ii. 1–33) down to Jerahmeel, continued (1) in the part Egyptian line of Sheshan through his daughter's marriage to Jarha the Egyptian (34–41); and (2) in the family of Caleb (42–55), coming down to David.

24. David's pedigree (Ruth iv. 18–22).

25. The descendants of David (II Sam. iii. 3–5, v. 14–16; I Chron. iii. 1–9; compare xiv. 4–7), of Solomon, of Jehoiakim (verse 16), of the sons of Jeconiah, of Pedaiah, of Zerubbabel, and of Hananiah (I Chron. iii. 10–21).

26. Genealogy of Judah and Simeon (I Chron. iv.).

27. Genealogy of Reuben, Gad, and the half-tribe Manasseh (I Chron. v.).

28. The genealogy of the Levites, according to families (I Chron. vi.), of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, Asher (vii.), and of the Benjamites (viii.) and the inhabitants of Jerusalem (ix.).

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——**In Rabbinical Literature:** Rabbinical sources show that with the dominance of Ezra's influence and ideas importance came to be attached to genealogies. Ezra would not leave Babylon until he had succeeded in establishing the genealogical relations of the new Israel to a degree of fineness resembling that of the finest flower (Ḳid. 69b). His own pedigree, too, he had been careful to verify (B. B. 15a). Chronicles and Ezra-Nehemiah were in fact regarded as ספר היוחסים ("scrolls of genealogies"), as מגילות כתבי היחס (B. B. 15a; Pes. 62). That the Exile and the subsequent vicissitudes had heavily impaired tribal and racial purity was nevertheless recognized (see the discussion between R. Joshua and R. Gamaliel: Yer. Ḳid. iv. 1). But for the priests purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, minutely investigated. A special officer seems to have been entrusted with these records, and a court of inquiry is mentioned as having been instituted in Jerusalem (Ḳid. 76b). The testimony of Josephus corroborates the fact that a record of the pedigrees of the priests was kept (Josephus, "Contra Ap." i., § 7; "Vita," § 1). A priest was bound to demonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great-grandfather and great-great-grandmother. In the case of marriage with a daughter of Levi or of Israel his scrutiny had to extend a degree further (Ḳid. iv. 4). Exemptions depending upon the presumption created in favor of credibility and honorableness by general reputation or public service, were admitted (Ḳid. iv. 5). The very division of Israel into "houses" presupposes among them the existence of well-authenticated genealogies. Such divisions are mentioned in connection with the furnishing of wood (Ta'an. iv. 5: "house of Araḳ, tribe of Judah"; comp. Ezra ii. 5; Neh. vii. 10; "house of David, tribe of Judah"; comp. Ezra viii. 2; "men of unknown pedigree" are also named). Hillel's pedigree is quoted (Yer. Ta'an. iv. 68a, bottom). Ben 'Azzai also speaks of a מגלת יוחסין ("genealogical record"; Yeb. 49b).

Genealogies of Priests.

Loss of Genealogies.

It is assumed that under Herod I. all genealogical rolls kept in the Temple were destroyed (Sachs, "Beiträge," ii. 157). The loss of official genealogies was deeply deplored as a calamity, more especially because of their importance for the understanding of the books of Chronicles (Pes. 62b; B. B. 109). How prolific these Biblical books were in provoking genealogical conceits is shown by the statement that 900 camel-loads of commentary existed on I Chron. viii. 37 to ix. 44 (Pes. 62b). Much mischief must have been done by this speculation on family origins and pedigrees; at least the provision requiring caution in instruction in genealogy and limiting the hours for it (Pes. 76) would seem to indicate as much. Family pride is rebuked also in the familiar saying that a "mamzer" (bastard), if learned in the Law, outranked an ignorant high priest (Hor. 11); in fact, the priestly insistence upon purity of pedigree was fully counterbalanced by the demand for knowledge, which, through Phariseeism (nobility of learning) as opposed to Sadduceeism (priestly nobility), gradually succeeded in developing a new aristocracy, that of the mind, in the place of the old one (Ẓadoḳite) of blood. Many stories preserve the memory of the struggle for recognition of the one or the other claim to distinction which agitated learned and unlearned Israel in the early Christian centuries (Ḳid. 70a, 71a, b).

Of spurious genealogies, specimens of which Sprenger ("Das Leben und die Lehre Mohammad") adduces, Jewish literature has a goodly number to show (Seder 'Olam Zuṭa; Zunz, "G. V." 2d ed., 1892, pp. 142 *et seq.*; Itinerary of Benjamin of Tudela, Asher's ed., ii. 6 *et seq.*). Yet this is not proof that all the pedigrees current among Jews were of this class (Zunz, "Analekten," No. 15, p. 46). The tribes of Reuben, Simeon, and Levi, according to Midr. R. to Num. xiii., preserved while in Egypt their "yiḥus" (genealogy) to prove the purity and legitimacy of their descent. Upon this yiḥus the Jews have always laid great stress, as have also the Gentiles (Yeb. 62a; Yer. Yeb. ii. 4a). Marriage was invalidated if any deception regarding one's yiḥus was discovered, even if the actual rank was higher than the assumed (Yer. Ḳid. ii. 62c). Silence when taunted with low origin creates the presumption that the person taunted is of high stock (Ḳid. 71b). שַׁלְשֶׁלֶת יוחסין, the "chain of genealogies," is spoken of (Gen. R. lxxxii.), and the word יוחסין has passed into literature to designate historical annals.

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——**Critical View:** The genealogical lists of Genesis, as well as those that are meant to account for the origin and subdivisions of the Israelitish tribes, are similar to the tables which were current, first orally and then in written form, among the Arabs. These lists illustrate the theory obtaining in early Semitic civilization, according to which the tribe—the central unit of every institution—was looked upon as the progeny of one common ancestor, assumed, in many cases, as the eponym. Historical, geographical, and ethnological data and reminiscences are spontaneously (not artificially or intentionally) expressed in the terms of this theory. Geographical or racial propinquity is indicated by the degree of relationship ascribed to the component elements. Political supremacy and dependence are reflected in the assumption of descent on the one hand in direct line from the first-born, on the other in a collateral line, sometimes traced through a concubine or a second wife, perhaps the bondmaid of the ancestor's legitimate spouse.

Septs and subdivisions are ranked in the tribal tree according to their numbers or importance, either as branches or as continuing the main trunk.

Tribal Relations Indicated.

Conversely, the descendants of groups originally not connected with the tribe, but in course of time incorporated into it, are characterized as offshoots, the issue of illegitimate conjugal unions (comp. W. R. Smith, "Marriage and Kinship in Early Arabia," *passim*; Wellhausen, "Die Ehe bei den Arabern"; see also GOVERNMENT). Concrete illustrations of the foregoing view may be seen in the genealogies of the Hebrew tribes and clans *e.g.*, BENJAMIN, DAN, and ESAU.

The many discrepancies among the various genealogies are not due exclusively to imperfections of memory and the vicissitudes to which tradition is always exposed. Changes in geographical and political relations, as well as in religious views, are often reflected in these variations, the subject of the genealogy or a component part of it appearing at one time as the son or descendant of one person, while at another he is named as a member of some other family. It must be remembered that these genealogies are not all of one age. The institution of the blood covenant, by which are established relationships as close as natural ones (see BROTHER), may also underlie these variants and discrepancies.

Genealogies in Genesis.

In some of the genealogies of Genesis, however, intentional readjustments of the traditional material come clearly to the surface, as in the twofold genealogy of Noah. He is a Cainite in one; a Sethite in the other. To the Cainites later historiography and theology ascribe the corruption of the pre-Noachian race (see ENOCH; FALL OF ANGELS; FLOOD, IN RABBINICAL LITERATURE). This midrashic and pseudepigraphic view represents an ancient popular tradition probably antedating by centuries the written form in the Apocrypha or the Haggadah. To the desire to disconnect Noah from Cain's seed, the second genealogy with its but thinly disguised duplications of the first owes its origin. The so-called "List of Nations" (Gen. x.), while showing in what degree the peoples of which the ancient Hebrews had knowledge were regarded as related to the Israelites, reflects geographical and not ethnological data, the nations being ranged in the main under three great geographical zones. As now preserved, the chapter is not free from indications of being a composite of several ethnic-geographic lists.

That place-names and districts figure in many of the genealogies as individuals is beyond dispute; even arts and musical accomplishments come near being represented as "sons" (Gen. iv. 21). The necessity for keeping accurate genealogical lists in pre-exilic Israel is not apparent. Neither for the regulation of the royal succession nor for the division of inherited property was proof of legitimate descent imperatively needed. By far the greatest number of genealogies of individuals occur in the post-exilic books: elsewhere individual genealogies rarely go back further than one or two generations. No mention is made of any officer appointed to keep the records. Nor was pre-exilic Israel jealous of racial purity (comp. Gen. xxxviii.); sacerdotal preoccupation in this regard is post-exilic (Ezraic). The genealogies of Genesis exhibit a strong realization of the unity of the human race, while framed to assign to Israel a distinct place in the economy of the human family. From Adam, Noah, Abraham, and Jacob a continuous process of selection is posited in the scheme. This is the ethical aspect and value of these genealogies.

The Influence of the Exile.

The Exile stimulated genealogical zeal (Ezek. xiii. 9). The old tribal organization had passed away. A spiritual factor took its place as the uniting and differentiating energy, the congregation gradually but steadily adjusting itself to the tripartite scheme: priest (Zadokite), Levite, and Israel, with Israel as a "holy seed." To this new attitude must be ascribed in the exilic and early post-exilic congregation the rise of many Levitical and other genealogies, constructed on data such as memory could supply and skill could marshal to good effect, some of which are undoubtedly at the basis of the genealogical lists in Ezra-Nehemiah and Chronicles. These first attempts were not very complex in plan (see, for instance, Ezra ii. 40, iii. 9; Neh. ix. 4; Num. xxvi. 58; see also LEVI). But as the Ezraic construction of Israel's past and part came to triumph, the "Levitizing" purpose asserted itself in ever greater measure; and the lists of Chronicles and Ezra-Nehemiah display the overruling passion. That of the high priests (I Chron. vi. 3-15, v. 29-41) is altogether typical of the sacerdotal view-point, in which the Zadokites are exalted. Moreover, it is virtually a duplicate of Ezra's genealogy (Ezra vii. 1; comp. I Esd. viii. 2 and II Esd. i. 7).

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E. G. H.

GENERATION: This many-sided word, like its equivalents in the modern versions of the Bible, is used to translate the Hebrew "dor" and "toledah" (the latter found only in the plural). The primary meaning of "dor" is "period"; the secondary, the period bounded by the life of a man or of a single family. Thus "dor" signifies generations, or ages, of men in the past or future; it also designates the men who live in any special period or age (see especially Ps. cxlv. 4; Eccl. i. 4). From this idea of men regarded as a group bound together by relationship a transition is made to men of any particular time taken as a class connected only by contemporaneousness. Thus in "a generation that curseth its father" (Prov. xxx. 11) the class character is so strong that the persons described are spoken of throughout as a single unit.

In "toledot," on the other hand, the idea of descent by birth and family relationship gives its special force to the translating term. Thus "generations" in Gen. x. 32 means a genealogical succession of families; in Num. i. 20, genealogical divisions by parentage. A secondary and very important usage may be seen where "generations" means the history in the form of a genealogical account of any set of people along with their descendants (Gen. v. 1). All early history began with genealogical lists, and even the process of creation of heaven and earth is viewed in Gen. ii. 4. as a genealogical history. The word "toledot" is found mostly in the Hexateuch, and there only in the Priestly Code.

E. G. H. J. F. McC.

GENERATION, LENGTH OF: The number of years that elapse before the children of one set of human beings arrive at a marriageable age. This number has been defined to be equal to the average male age at marriage, plus one year before child-bearing begins, plus half the average number of years during which fecundity lasts. As a rule, Jews marry much earlier than the rest of the male population among which they dwell, probably owing to the rabbinic requirement that a man should marry before attaining the age of twenty (Ḳid. 29b). On the other hand, their fecundity is greater; therefore the time of fertility of the female is longer; but exact figures concerning this detail are not available. From such data as are obtainable it appears that Jews marry at the age of twenty-two, as compared with twenty-nine for the rest of the population (Mayo-Smith, "Science of Statistics," i. 103); while fertility lasts, on an average, for fourteen years after marriage, as compared with twelve among non-Jews (*ib.* 113). This would give the length of a generation among Jews as thirty years, as compared with thirty-six in the remaining population. The difference does not appear to be large, but its effect on the increase of population is cumulative and increases in geometrical progression, the modulus being 1.2, causing the Jewish population in four generations to become double that of the unit rate. Another consequence of the less length of generations among Jews is the proportionately larger number living simultaneously, and, as a result, the greater opportunity for, and superior strength of, tradition among them.

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E. C. J.

GENESIS, THE BOOK OF.—Biblical Data: **§ 1.** The first book of the Torah, and therefore of the whole Bible, is called by the Jews "Bereshit," after the initial word; by the Septuagint and by Philo it is called Γένεσις (κόσμου) = "origin" (of the world), after the contents, and hence "Genesis" has become the usual non-Hebrew designation for it. According to the Masorah, it is divided into ninety-one sections ("parashiyyot"), forty-three of which have open or broken lines ("petuḥot"), and forty-eight closed lines ("setumot"); or into forty-three chapters ("sedarim") and twenty-nine sections ("pisḳot"); for reading on the Sabbath, into twelve lessons; according to the division adopted from the Vulgate, into fifty chapters with 1,543 verses.

Nature and Plan.

§ 2. Genesis is a historical work. Beginning with the creation of the world, it recounts the primal history of humanity and the early history of the people of Israel as exemplified in the lives of its patriarchs, Abraham, Isaac, and Jacob, and their families. It contains the historical presupposition and basis of the national religious ideas and institutions of Israel, and serves as an introduction to its history and legislation. It is a well-planned and well-executed composition of a single writer, who has recounted the traditions of his people with masterly skill, combining them into a uniform work, without contradictions or useless repetitions, but preserving the textual and formal peculiarities incident to their difference in origin and mode of transmission.

§ 3. The author has treated the story as a series of ten "generations" ("toledot"); namely, (1) of heaven and earth, ch. ii. 4–iv.; (2) of Adam, v.–vi. 8; (3) of Noah, vi. 9–ix.; (4) of Noah's sons, x.–xi. 9; (5) of Shem, xi. 10–26; (6) of Terah, xi. 27–xxv. 11; (7) of Ishmael, xxv. 12–18; (8) of Isaac, xxv. 19–xxxv.; (9) of Esau, xxxvi.; (10) of Jacob, xxxvii.–l.

Contents.

§ 4. In the beginning God created heaven and earth (i. 1), and set them in order in six days. He spoke, and on the first day there appeared the light; on the second, the firmament of heaven; on the third, the separation between water and land, with vegetation upon the latter; on the fourth, sun, moon, and stars; on the fifth, the marine animals and birds; on the sixth, the land animals; and, finally, God created man in His image, man and woman together, blessing them and giving them dominion over all beings. On the seventh day God rested, and blessed and sanctified the day (i. 2–ii. 3). As regards the creation and subsequent story of man (Adam), God forms him out of earth ("adama"), and breathes into him the breath of life. Then He sets him in a pleasure-garden (Eden), to cultivate and watch over it. Adam is allowed to eat of all the fruit therein except that of the "tree of the knowledge of good and evil." God then brings all the animals to Adam, to serve as company for and to receive names from him. When Adam can find no being like himself among all these creatures, God puts him into a deep sleep, takes a rib from his side, and forms a woman (called later "Eve"), to be a companion to him. The woman is seduced by the artful serpent to eat of the forbidden fruit, and the man also partakes of the same. As punishment they are driven out of Eden (ii. 4–iii.). Adam and Eve have two sons, Cain and Abel. Cain grows envious of the favor found by his brother before God, and slays him; he then wanders over the earth as a fugitive, and finally settles in the land of Nod. Enoch, one of his sons, builds the first city, and Lamech takes two wives, whose sons are the first dwellers in tents and owners of herds and the earliest inventors of musical instruments and workers in brass and iron. Cain's descendants know nothing about God (iv.). Another son, Seth, has in the meantime been born to Adam and Eve in place of the slain Abel. Seth's descendants never lose thought of God. The tenth in regular descent is the pious Noah (v.).

§ 5. As mankind has become wicked, indulging in cruelties and excesses, God determines to destroy it entirely. Noah only, on account of his piety, will escape the general ruin; and God commands him to build a large ark, since the work of destruction is to be accomplished by means of a great flood. Noah obeys the command, entering the ark together with his wife, his three sons, Shem, Ham, and Japheth, their wives, and, by God's instructions, with one couple of each kind of animal on the earth. Then the flood comes, destroying all living beings save those in the ark. When it has subsided, the latter leave the ark, and God enters into a covenant with Noah and his descendants. Noah begins to cultivate the field that has been cursed during Adam's lifetime (iii. 17–19; v. 29), and plants a vineyard (ix. 20). When, in a fit of intoxication, Noah is shamelessly treated by his son Ham, he curses the latter in the person of Ham's son Canaan, while the reverential Shem and Japheth are blessed (ix. 21–27). Ch. x. contains a review of the peoples that are descended from

Japheth, Ham, and Shem (down to the chief branch of the last-named), and are living dispersed over the whole earth. The dispersion was due to the "confusion of tongues," which God brought about when men attempted to build a tower that should reach up to heaven (xi. 1-9). A genealogy is given of Shem's descendants in regular line, the tenth generation of whom is represented by Terah (xi. 10-25).

§ 6. Terah, who lives at Ur of the Chaldees, has three sons. Abram, Nahor, and Haran. Haran's son is Lot. Nahor is married to Milcah, and Abram to Sarai, who has no children (xi. 26-32). God directs Abram to leave his home and kindred because He intends to bless him. Abram obeys, emigrating with his entire household and Lot, his brother's son, to the land of Canaan. Here God appears to him and promises that the land shall become the property of his descendants. Abram is forced by a famine to leave the country and go to Egypt. The King of Egypt takes possession of the beautiful Sarai (whom Abram has represented as his sister), but, smitten by God, is compelled to restore her (xii.). Abram returns to Canaan, and separates from Lot in order to put an end to disputes about pasturage, leaving to Lot the beautiful country in the valley of the Jordan near Sodom. God thereupon again appears to Abram, and again promises him the whole country (xiii.). Lot is taken prisoner during a war between Amraphel, King of Shinar, and Bera, King of Sodom, with their respective allies, whereupon Abram pursues the victors with his armed servants, liberates Lot, and seizes the booty, refusing his share of the same (xiv.). After this exploit God again appears to Abram and promises him protection, a rich reward, and, in spite of the fact that Abram still has no children, a numerous progeny. These descendants must pass four hundred years in servitude in a strange land; but after God has judged their oppressors they, in the possession of great wealth, shall leave the land of their affliction, and the fourth generation shall return to the same land (xv.).

Sarai being still childless, Abram gets a son, Ishmael, by her Egyptian handmaid, Hagar (xvi.). God again appears to Abram, and enters into a personal covenant with him securing Abram's future: God promises him a numerous progeny, changes his name to "Abraham" and that of Sarai to "Sarah," and institutes the circumcision of all males as an eternal sign of the covenant. Abraham, together with his whole house, immediately fulfils the rite (xvii.). God once more appears to Abraham in the person of three messengers, whom Abraham receives hospitably, and who announce to him that he will have a son within a year, although he and his wife are already very old. Abraham also hears that God's messengers intend to execute judgment upon the wicked inhabitants of Sodom and Gomorrah, whereupon he intercedes for the sinners, and endeavors to have their fate set aside (xviii.). Two of the messengers go to Sodom, where they are hospitably received by Lot. The men of the city wish to lay shameless hands upon them, and, having thus shown that they have deserved their fate, Sodom and Gomorrah are destroyed by fire and brimstone, only Lot and his two daughters being saved. The circumstances of the birth of Ammon and Moab are set forth (xix.). Abraham journeys to Gerar, the country of Abimelech. Here also he represents Sarah as his sister, and Abimelech plans to gain possession of her, but desists on being warned by God (xx.).

At last the long-expected son is born, and receives the name of "Isaac." At the instance of Sarah, the boy Ishmael, together with his mother, Hagar, is driven out of the house, but they also have a great future promised to them. Abraham, during the banquet that he gives in honor of Isaac's birth, enters into a covenant with Abimelech, who confirms his right to the well Beer-sheba (xxi.).

Now that Abraham seems to have all his desires fulfilled, having even provided for the future of his son, God subjects him to the greatest trial of his faith by demanding Isaac as a sacrifice. Abraham obeys; but, as he is about to lay the knife upon his son, God restrains him, promising him numberless descendants. On the death of Sarah Abraham acquires Machpelah for a family tomb (xxiii.). Then he sends his servant to Mesopotamia, Nahor's home, to find among his relations a wife for Isaac; and Rebekah, Nahor's granddaughter, is chosen (xxiv.). Other children are born to Abraham by another wife, Keturah, among whose descendants are the Midianites; and he dies in a prosperous old age (xxv. 1-18).

§ 7. After being married for twenty years Rebekah has twins by Isaac: Esau, who becomes a hunter, and Jacob, who becomes a herdsman. Jacob persuades Esau to sell him his birthright, for which the latter does not care (xxv. 19-34); notwithstanding this bargain, God appears to Isaac and repeats the promises given to Abraham. His wife, whom he represents as his sister, is endangered in the country of the Philistines, but King Abimelech himself averts disaster. In spite of the hostility of Abimelech's people, Isaac is fortunate in all his undertakings in that country, especially in digging wells. God appears to him at Beer-sheba, encourages him, and promises him blessings and numerous descendants; and Abimelech enters into a covenant with him at the same place. Esau marries Canaanite women, to the regret of his parents (xxvi.). Rebekah persuades Jacob to dress himself as Esau, and thus obtain from his senile father the blessing intended for Esau (xxvii.). To escape his brother's vengeance, Jacob is sent to relations in Haran, being charged by Isaac to find a wife there. On the way God appears to him at night, promising protection and aid for himself and the land for his numerous descendants (xxviii.). Arrived at Haran, Jacob hires himself to Laban, his mother's brother, on condition that, after having served for seven years as herdsman, he shall have for wife the younger daughter, Rachel, with whom he is in love. At the end of this period Laban gives him the elder daughter, Leah; Jacob therefore serves another seven years for Rachel, and after that six years more for cattle. In the meantime Leah bears him Reuben, Simeon, Levi, and Judah; by Rachel's maid Bilhah he has Dan and Naphtali; by Zilpah, Leah's maid, Gad and Asher; then, by Leah again, Issachar, Zebulun, and Dinah; and finally, by Rachel, Joseph. He also acquires much wealth in flocks (xxix.-xxx.).

In fear of Laban, Jacob flees with his family and all his possessions, but becomes reconciled with Laban, who overtakes him (xxxi.). On approaching his home he is in fear of Esau, to whom he sends presents; and with the worst apprehensions he turns at night to God in prayer. An angel of God appears to Jacob, is vanquished in wrestling, and announces to him that he shall bear the name "Israel," *i.e.*, "the combatant of God" (xxxii.). The meeting with Esau proves a friendly one, and the brothers separate reconciled. Jacob settles at Shalem (xxxiii.). His sons Simeon and Levi take bloody vengeance on the city of Shechem, whose prince has dishonored their sister Dinah (xxxiv.). Jacob moves to Beth-el, where God bestows upon him the promised name of "Israel," and repeats His other promises. On the road from Beth-el Rachel gives birth to a son, Benjamin, and dies (xxxv.). A genealogy of Esau and the inhabitants and rulers of his country, Edom, is given in ch. xxxvi.

§ 8. Joseph, Jacob's favorite, is hated by his brothers on account of his dreams prognosticating his future dominion, and on the advice of Judah is secretly sold to a caravan of Ishmaelitic merchants going to Egypt. His brothers tell their father that a wild animal has devoured Joseph (xxxvii.). Joseph, carried to Egypt, is there sold as a slave to Potiphar, one of Pharaoh's officials. He gains his master's confidence; but when the latter's wife, unable to seduce him, accuses him falsely, he is cast into prison (xxxix.). Here he correctly interprets the dreams of two of his fellow prisoners, the king's butler and baker (xl.). When Pharaoh is troubled by dreams that no one is able to interpret, the butler draws attention to Joseph. The latter is thereupon brought before Pharaoh, whose dreams he interprets to mean that seven years of abundance will be followed by seven years of famine. He advises the king to make provision accordingly, and is empowered to take the necessary steps, being appointed second in the kingdom. Joseph marries Asenath, the daughter of the priest Poti-pherah, by whom he has two sons, Manasseh and Ephraim (xli.).

When the famine comes it is felt even in Canaan; and Jacob sends his sons to Egypt to buy corn. The brothers appear before Joseph, who recognizes them, but does not discover himself. After having proved them on this and on a second journey, and they having shown themselves so fearful and penitent that Judah even offers himself as slave, Joseph reveals his identity, forgives his brothers the wrong they did him, and promises to settle in Egypt both them and his father (xlii.-xlv.). Jacob brings his whole family, numbering 66 persons, to Egypt, this making, inclusive of Joseph and his sons and himself, 70 persons. Pharaoh receives them amicably and assigns to them the land of Goshen (xlvi.-xlvii.). When Jacob feels the approach of death he sends for Joseph and his sons, and receives Ephraim and Manasseh among his own sons (xlviii.). Then he calls his sons to his bedside and reveals their future to them (xlix.). Jacob dies, and is solemnly interred in the family tomb at Machpelah. Joseph lives to see his great-grandchildren, and on his death-bed he exhorts his brethren, if God should remember them and lead them out of the country, to take his bones with them (l.).

§ 9. In the choice, connection, and presentation of his material the narrator has followed certain principles incident to the purpose and scope of his work. Although he adopts the universal view-

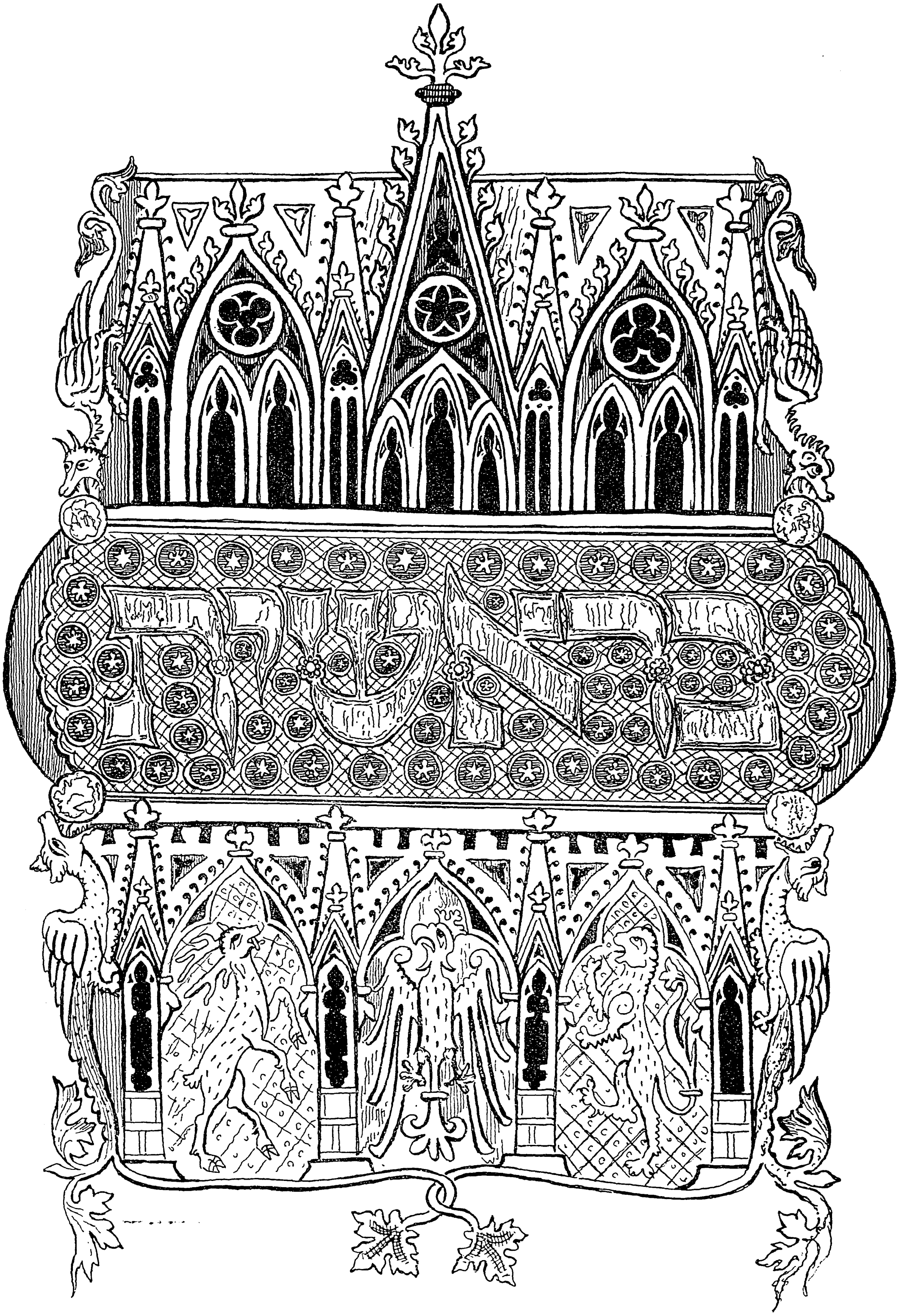

Illuminated Page of Genesis.

(From a manuscript formerly in the possession of the Duke of Sussex.)

point of history, beginning with the Creation and giving a review of the entire human race, he yet intends to deal particularly with Israel, the people subsequently chosen by God, and to give an account of its origin and of its election, which is based on its religious and moral character. His chief point of view, therefore, is that of narrator of tribal and religious history; and only the details that bear on this history are reported.

Aim of Work.

§ **10.** It is his primary intention to show that the people of Israel are descended in a direct line from Adam, the first man created by God, through legitimate marriages in conformity with Israelitish moral ideals, *i.e.*, monandric marriages. Offshoots branch from this main line at central points represented by Adam, Noah, Shem, Eber, Abraham, and Isaac, though their subsequent legitimacy can not be guaranteed. Linguistically the descent from the main line is always indicated by the word הוליד, vouching for the paternity; while descent in a branch line is indicated by ילד. This is the explanation of the interchange of these two words, a phenomenon which has never yet been correctly interpreted. The line branching off at any one central point is always fully treated before the next member of the main line is mentioned. Only such matters are related in regard to the branch lines as are important for the history of humanity or that of Israel. No fact is ever introduced merely on account of its historical or antiquarian value. In the main line the interest is concentrated upon the promised, long-expected generations of Isaac—Jacob, his sons and grandsons—who safely pass through all dangers and tribulations, emphasis being laid on their religious and moral character.

§ **11.** The events are related in definite chronological order, the chief dates being as follows:

Event.	Year of Creation.
Adam dies	930
Noah is born, the first birth after Adam's death	1056
The Flood	1656
Birth of Abraham	1948
Noah's death at the age of 950	2006
Abraham goes to Canaan	2023
Birth of Ishmael	2034
Birth of Isaac	2048
Death of Terah at the age of 205	2083
Death of Sarah at the age of 127	2085
Isaac marries Rebekah	2088
Birth of Esau and Jacob	2108
Death of Abraham, aged 175	2123
Death of Shem at the age of 600	2158
Ishmael dies at the age of 137	2171
Death of Eber at the age of 464	2181
Jacob marries Leah and Rachel	2192
Birth of Joseph	2199
Joseph is sold	2216
Death of Isaac at the age of 180	2228
Jacob and his family go to Egypt	2238
Death of Jacob at the age of 147	2255
Death of Joseph at the age of 110	2309

The year of the Creation is the year 3949 before the common era.

The ten generations before the Flood attain to ages varying between 777 years (Lamech) and 969 years (Methuselah), with the exception of Enoch (365 years). Those of the ten generations after the Flood vary between 600 years (Shem) and 148 (Nahor). All the reasons for the details of this chronology have not yet been discovered. Oppert has declared (in "R. E. J." 1895, and in Chronology) that the figures are connected with ancient Babylonian chronological systems. The variations found in the Septuagint and in the Samaritan Pentateuch were introduced for certain purposes (see Jacob in "J. Q. R." xii. 434 *et seq.*). The correctness of the Masoretic figures, however, is evident from the context.

§ **12.** Anachronisms such as various critics allege are found in Genesis do not in reality exist; and their assumption is based on a misunderstanding of the historiographic principles of the book. Thus the history of a generation no longer of importance is closed and the death of its last member noted, although it may not be contemporaneous with the next succeeding generation, to which the attention is then exclusively directed. This view explains the apparent contradictions between xi. 32 and xi. 26, xii. 4; also between xxv. 7 and xxv. 26; xxi. 5 and xxv. 20; xxxv. 28 (Jacob was at that time 120 years old) and xlvii. 9; xxxvii. 2, xli. 46; etc. In ch. xxxiv. Dinah is not six to seven years old, nor Simeon and Levi eleven and ten respectively, but (xxxv. 27, xxxvii. 1 *et seq.*, xxxiii. 17) each is ten years older. The events in ch. xxxviii. do not cover twenty-three years—from the sale of Joseph in his seventeenth year to the arrival of Judah's grandsons in Egypt (xlvi. 12) in Joseph's fortieth year—but thirty-three years, as the words ויהי בעת ההיא (elsewhere only in xxi. 22 and I Kings xi. 29) refer back in this case to xxxiii. 17. The story is introduced at this point to provide a pause after ch. xxxvii.

§ **13.** Nor are there any repetitions or unnecessary doublets. If ch. ii. were an account of the Creation differing from that found in ch. i., nearly all the events would have been omitted; it is, however, the story in detail of the creation of man, introduced by a summary of what preceded. Neither are there two accounts of the Flood in ch. vi.-ix., in which no detail is superfluous. The three accounts of the danger of Sarah and Rebekah, ch. xii., xx., and xxvi., are not repetitions, as the circumstances are different in each case; and ch. xxvi. refers expressly to ch. xx. The account in xix. 29 of the destruction of Sodom and Gomorrah and the rescue of Lot, is but a summary introducing the story that follows, which would not be comprehensible without xix. 14, 23, 28. Repeated references to the same place (Beth-el, xxviii. 19, xxxv. 15), or renewed attempts to explain the same name (Beer-sheba, xxi. 31, xxvi. 33; comp. xxx. 20 *et seq.*), or several names for the same person (xxvi. 34, xxvii. 46-xxxvi. 2 for Esau's wives) are not contradictions. The change of Jacob's name into that of "Israel" is not narrated twice; for xxxii. 29 contains only the announcement by the messenger of God. Apparently no exegete has noted that יאמר is a parenthesis often found in prophetic speeches ("Not Jacob—thus it will be said [*i.e.*, in xxxv. 10]—shall be thy name"); אמר שם is an impossible construction in Hebrew; xxxii. 4 *et seq.* and xxxiii. 1 *et seq.* do not prove, contrary to xxxvi. 6–7, that Esau was living at Seir before Jacob's return. The account of the sale of Joseph as found in xxxvii. 1–25, 28, 29–36; xl. 1 *et seq.* does not contradict xxxvii. 25–27, 28; xxxix.; for the Midianites were the middlemen between the brothers and the Ishmaelites, on the one hand, and between the latter and Potiphar, on the other. Potiphar is a different person from the overseer of the prison; and Joseph could very well say that he had been stolen, *i.e.*, that he had been put out of the way (xl. 15).

§ 14. It is the purpose of the book, on its religious as well as its historic side, to portray the relation of God to humanity and the behavior of the latter toward Him; His gracious guidance of the history of the Patriarchs, and the promises given to them; their faith in Him in spite of all dangers, tribulations, and temptations; and, finally, the religious and moral contrasts with Hamitic (Egyptian and Canaanite) behavior.

Religion of Genesis.

§ 15. Being a historical narrative, no formal explanations of its religious views are found in Genesis; but the stories it contains are founded on such views, and the author furthermore looks upon history as a means of teaching religion. He is a historian only in virtue of being a theologian. He inculcates religious doctrines in the form of stories. Instead of propounding a system he describes the religious life. The book therefore contains an inexhaustible fund of ideas. The most important among these, regarding God, the Creation, humanity, and Israel's Patriarchs, may be mentioned here.

§ 16. There is only one God, who has created heaven and earth (that is, the world), and has called all objects and living beings into existence by His word. The most important point of the theology of Genesis, after this fundamental fact, is the intentional variation in the name of God. It is the most striking point of the book that the same God is now called "Elohim" and now "Yhwh." In this variation is found the key to the whole book and even to the whole Pentateuch. It is not accidental; nor are the names used indifferently by the author, though the principle he follows can not be reduced to a simple formula, nor the special intention in each case be made evident.

§ 17. "Yhwh" is the proper name of God (= "the Almighty"; see Ex. iii. 12 *et seq.*, vi. 2), used wherever the personality of God is to be emphasized. Hence only such expressions are used in connection with "Yhwh" as convey the impression of personality, *i.e.*, anthropomorphisms. Eyes, ears, nose, mouth, face, hand, heart are ascribed only to "Yhwh," never to "Elohim." These anthropomorphisms are used merely to suggest the personal life and activity of God, and are not literal personifications, as is conclusively proved by the fact that phrases which would be actual anthropomorphisms—*e.g.*, "God sees with His eyes"; "He hears with His ears"; "one sees God's face" ("head," "body," etc.)—never occur. The expression "Yhwh's eyes" indicates divine knowledge of what may be seen through personal apperception; "Yhwh's ears," what may be heard; אף יהוה = "God's anger" indicates the reaction of God's moral nature against evil; "Yhwh's mouth" indicates the utterances of the God who speaks personally; "Yhwh's face" indicates immediate personal intercourse with the God who is felt to be present; "Yhwh's hand" indicates His sensible manifestations of power; "Yhwh's heart" indicates His thoughts and designs. The phrase "Yhwh, a personal God," characterizes fully the use of this name. A person or a nation can have personal relations with the personal Yhwh only; and only He can plan and guide the fate of either with a personal interest. Yhwh is the God of history and of the education of the human race. Only Yhwh can exact a positive attitude toward Himself, and make demands upon man that are adequate, *i.e.*, moral: Yhwh is the God of positive morality. A personal, inner life longing for expression can be organized into definite form and find response only if Yhwh be a personal, living God. Yhwh is the God of ritual, worship, aspiration, and love.

§ 18. "Elohim" is an appellative, and the general name for the divinity, the superhuman, extramundane being, whose existence is felt by all men—a being that possesses intelligence and will, exists in the world and beyond human power, and is the final cause of all that exists and happens. "Yhwh" is concrete; "Elohim" is abstract. "Yhwh" is the special, "Elohim" the general, God. "Yhwh" is personal; "Elohim" impersonal. Yet there is no other Elohim but Yhwh, who is "ha-Elohim" (*the* Elohim).

The following points may be observed in particular: (*a*) "Elohim," as genitive of a person, indicates that the latter has superhuman relations (xxiii. 6; similarly of an object, xxviii. 17, 22). (*b*) It also indicates ideal humanity (xxxiii. 10; comp. xxxii. 29).

(*c*) "Elohim" expresses the fate imposed by a higher power. The statement "A person is prosperous" is paraphrased by "Elohim is with him," which is distinctly different from "Yhwh is with him." While the former indicates objectively a person's prosperity with regard to a single event, the latter expresses the higher intentions and consecutive plans of the personal God in regard to the person in question. Abimelech says to Abraham, "Elohim is with thee in all that thou doest" (xxi. 22), while he says to Isaac, "Yhwh is with thee," and "thou art now the blessed of Yhwh" (xxvi. 28, 29). For Abimelech had at first tried in vain to injure Isaac; but later he convinced himself (ראו ראינו) that evidently (עתה) it was the Yhwh worshiped by Isaac that designedly protected and blessed the latter. Again, in xxi. 20: "And Elohim was with the lad"; for Ishmael did not belong to the chosen line, concerning which God had special plans. Yhwh, however, is always with Israel and its heroes (xxvi. 3, 28; xxviii. 15 [xxxii. 10, 13]; xlvi. 4; Ex. iii. 12; Num. xxiii. 21; Deut. ii. 7; xx. 1; xxxi. 8, 23; Josh. i. 5, 9, 17; iii. 7; Judges ii. 18; vi. 12, 16; I Sam. iii. 19; xvi. 18; xviii. 12, 14; xx. 13; II Sam. vii. 3, v. 10; I Kings i. 37; II Kings xviii. 7). Particularly instructive is Jacob's vow, xxviii. 20 *et seq.*, "If Elohim will be with me . . . then shall Yhwh be my Elohim." Adverse fate especially is, out of fear, euphemistically ascribed to the general Elohim, the impersonal God, rather than to Yhwh xlii. 28).

(*d*) As "Elohim" designates the universal ruler of the world, that term is used in ch. i. in the story of the Creation; but in order to designate this Elohim as the true God the word "Yhwh" is always added in the following chapters (ii., iii.). (*e*) In so far as man feels himself dependent upon Elohim, whom he needs, the latter becomes *his* Elohim. As the term "Elohim" includes the idea of beneficent power, this relation becomes, on the part of God, that of the omnipotent patron, and, on the part of man, that of the protégé, the one who needs protection and offers respect and obedience (xvii. 7, xxviii. 22). The same interpretation applies to "Elohim" followed by the genitive of a person. (*f*) Elohim is the religious meeting-ground between the believer in Yhwh and persons of a different faith (xiv. 22; xx. 13; xxi. 23; xxxix. 9; xli. 16, 25, 28, 32, 38). (*g*) "Elohim" is the appellation of God used in connection with the person who is inclined toward Yhwh, but whose faith is not yet fully developed; for the one who is on the way to religion, as Melchizedek (ch. xiv.) and Abraham's servant (ch. xxiv.; comp. Jethro in Exodus and Balaam in Numbers; see §§ 28, 31). (*h*) "Elohim" represents God for those whose moral perception has been blunted by sin (iii. 3, 5); from the mouths of the serpent and the woman instead of "Jahweh" is heard "Elohim"; they desire to change the idea of a living God, who says, "Thou shalt," into a blurred concept of an impersonal and indefinite God. But the God who pronounces judgment is Yhwh (ch. ii., iii.; on Cain, ch. iv.; in connection with the Flood, vi. 3-8; the tower of Babel, xi. 5 *et seq.*; Sodom and Gomorrah, xviii. 19; Er and Onan, xxxviii. 7, 10). (*i*) Although the personality of Elohim is indistinct, he yet is felt to be a moral power making moral demands. The moral obligation toward him is the negative virtue of the "fear of God," the fear of murder (xx. 11), unchastity (xxxix. 9), injustice (xlii. 18), and renunciation (xxii. 12). (*k*) "Elohim" also means the appearance of the Deity, and hence may be synonymous with "mal'ak." It may also designate an object of the ritual representing or symbolizing the Deity (xxxv. 2).

§ 19. "Elohim" is more explicitly defined by the article; "ha-Elohim," *i.e.*, "the Elohim" or "of the Elohim," is sometimes used to identify an "Elohim" previously mentioned (xvii. 18; comp. verse 17; xx. 6, 17; comp. verse 3). The single, definite, previously mentioned appearance of an Elohim is called "ha-Elohim," being as such synonymous with "Mal'ak Yhwh" (xxii. 1, 3, 9, 11, 15), both speaking for Yhwh (verse 16; comp. xlviii. 15). "Ha-Elohim," when derived from "Elohim," is a preparation for "Yhwh"; when derived from "Yhwh" it is a weakening of the idea of God (see §§ 31 *et seq.*). Although these examples do not exhaust the different uses of these two names, they are sufficient to show the author's intentions.

§ 20. A rare term for "God" is "El Shaddai" (xvii. 1, xxviii. 3, xxxv. 11, xliii. 13, xlviii. 13; "Shaddai" in xlix. 25). The usual translation and interpretation, "Almighty," is entirely unsupported. The term, when closely examined, means "the God of faith," *i.e.*, the God who faithfully fulfils His promises. Perhaps it also means a God of love who is inclined to show abundant love.

§ 21. God as a personal being is not only referred to in anthropomorphistic and anthropopathic terms, but He also appears to man and speaks with him. Thus He speaks with Adam and Eve, Cain, Noah, Abraham, Hagar, Abimelech, Isaac, Jacob, and Laban. But He appears only from the time of Abraham, and in different ways. An Elohim "appears" to Abimelech and Laban in a dream at night (xx. 3, xxxi. 24); a mal'ak Yhwh appears to Hagar (xvi. 7 *et seq.*), being called in verse 13 simply "Yhwh." Yhwh appears to Abram (xii. 7, xv. 1); in a vision (xii. 1, 7) apparently accompanied by darkness, a pillar of smoke, and fire; in xvii. Yhwh, who is subsequently called "Elohim" (verses 9, 15, 19), appears, and then ascends (verse 22); in xviii. Yhwh appears in the form of three men who visit Abraham, but these speak as one Yhwh in verses 13, 17, 20, 26, and 33, who then leaves, while the two messengers go to Sodom. Yhwh appears to Isaac on a certain day (xxvi. 2), and again that night (verse 24). Jacob is addressed in a dream by Yhwh (xxviii. 12 *et seq.*). In xxxi. 3 Yhwh speaks to Jacob; Jacob says (verse 11) that a mal'ak of Elohim appeared to him in a dream. In xxxv. 9 Elohim again appears to him, in reference to the nocturnal encounter with a "man" (xxxii. 14 *et seq.*), and ascends (xxxv. 13). In xlvi. 2 Elohim speaks to him in a vision of the night.

Hence, the appearance of God means either a dream-vision, or the appearance of a messenger sent by God, who speaks in His name, and may therefore himself be called "Elohim of Yhwh."

§ 22. "Mal'ak of God" signifies, in the first place, the fortunate disposition of circumstances (xxiv. 7, 40; comp. xlviii. 16), in which case it is parallel to "ha-Elohim," the divine guidance of human life; more often, however, it denotes the "angels" ("mal'akim"), messengers of God in human shape who carry His behests to men and who seem to enter and leave heaven through a gate (xxviii. 11); *e.g.*, "Yhwh's messenger" (xvi. 7, 11; xxii. 11, 15); "Elohim's messenger" (xxi. 17; in the plural, xix. 1, 15; xxviii. 12; xxxii. 2); or "ha-Elohim's messenger" (xxxi. 11). The "man" who wrestled with Jacob likewise seems to have been a mal'ak (xxxii. 25, 29, 31), and the men whom Abraham entertained and who saved Lot were also mal'akim (xviii., xix.). According to the popular belief, it is disastrous to meet them (xvi. 13, xxxii. 31). On this point, more than on any other, the author seems to have followed popular ideas.

§ 23. It appears from the foregoing that the conception of God found in Genesis is throughout a practical, religious one. God is treated exclusively with reference to His dealings with the world and with man, and to the interest that He takes in man's fate and behavior. He guides, educates, and punishes. He assigns to the first of mankind a habitation in Eden, sets them a task, and commands them not to do a certain thing. When they break this command He punishes them; but even after that He cares for them. Although punishing the murderer Cain, He affords him protection; the cruelties and unnatural sins of the generation of the Flood arouse His sorrow and anger; He humiliates the pride of the men who are planning to build a tower that shall reach to heaven; He utterly destroys with fire and brimstone the sinful generation of Sodom and Gomorrah. The punishments are either the natural consequences of sin—the first of mankind have robbed the earth, which had willingly offered the fruit of its trees, hence it is cursed and paralyzed, and can no longer give its fruit freely, so long as Adam is living; Eve has succumbed to desire, hence she has become the slave of desire; Cain has defiled the earth by murder, hence he has deprived it of its strength—or they correspond exactly to the sins; *e.g.*, men build a tower in order to remain united, hence they are dispersed; Jacob wishes to rule his brother, therefore he must humiliate himself before that brother; he deceives, and is deceived in return; he dresses up in a goatskin in order to obtain a blessing fraudulently, therefore he is terribly deceived and plunged in sorrow through a goatskin; Judah advises the sale of Joseph as a slave, therefore he himself is forced to offer himself as a slave.

God, on the other hand, is pleased with the pious, with Enoch and Noah, and especially with Abraham's unshakable faith (xv. 6); his righteousness and justice, which he recommends to his children and household (xviii. 19); his implicit obedience, which is ready to make the supreme sacrifice (xxii. 12, 16). For Abraham's sake God saves Lot (xix. 19); blesses Abraham's son Isaac (xxvi. 5), his children, and his children's children; protects them through all dangers; prevents others from doing evil to them (xii. 17, xiv., xv., xx. 3, xxvi., xxxi. 24); and leads them in a marvelous manner. He gives commands to men, and binds them to Himself by covenants and promises. They are the objects of His designs, as they are His work.

The Creation.

§ 24. The entire universe is the work of God; this proposition is the necessary consequence of the idea of God as found in Genesis and the Pentateuch and in the whole Bible generally. From this arises doubtless the author's belief that God created the world out of nothing. He does not say how this primal act of creation was accomplished. In the beginning the earth was a desolate watery chaos ("tohu wa-bohu"), over which the spirit of God brooded, and which God divided into heaven and earth and arranged and peopled in six days. The living beings are created in an orderly sequence, proceeding from the inorganic to the organic, from the incomplete to the complete, man being the crown. In the beginning God creates light together with time and the day. The outer firmament separates the waters above and below it; then when the lower waters recede the land appears; the earth produces grass and trees; and plants and animals are created, each "after its kind," and endowed with the faculty of propagating within their kind in their respective elements. Every organic being, therefore, is endowed with a nature of its own, which the Creator intends it to keep by pairing only with its own kind. The lights that God has fixed in the firmament serve to separate the day from the night; they shall be for "signs, periods, seasons, and years," and shall give light to the earth. The sun is the greater light, that rules the day; the moon is the lesser light, that rules the night.

§ 25. The Creation is, in the judgment of God, good in particular, and very good in general, *i.e.*, fit for life, commensurate to its purpose, salutary, harmonic, and pleasing. The book expresses an optimistic satisfaction and pleasure in the world, a lively veneration for God's arrangements and the peculiar dignity of each being as determined by God. The simplicity, sublimity, depth, and moral grandeur of this story of the Creation and its superiority to every other story dealing with the subject are universally recognized.

Humanity.

§ 26. Man, the crown of Creation, as a pair including man and woman, has been made in God's image. God forms the first man, Adam, out of earth ("adamah"). This indicates his relation to it in a manner that is fundamental for many later laws. Man is a child of the earth, from which he has been taken, and to which he shall return. It possesses for him a certain moral grandeur: he serves it; it does not serve him. He must include God's creatures in the respect that it demands in general, by not exploiting them for his own selfish uses. Unlawful robbery of its gifts (as in paradise), murder, and unchastity anger it, paralyze its power and delight in producing, and defile it. God breathed the breath of life into the nostrils of man, whom He formed out of earth. Therefore that part of him that is contrasted with his corporeal nature or supplements it—his life, soul, spirit, and reason—is not, as with the animals, of earthly origin, existing in consequence of the body, but is of divine, heavenly origin. Man is "toledot" (ii. 4) of heaven and earth.

The creation of man also is good, in the judgment of God; the book, therefore, is cognizant of nothing that is naturally evil, within man or outside of him. After God has created man, He says: "It is not good that the man should be alone; I will make him an help meet for him" (ii. 18). In order that man may convince himself that there is no being similar to him among all the creatures that have been made, God brings all the animals unto Adam, that he may name them, *i.e.*, make clear to himself their different characteristics. Hence man, looking for a being like unto himself among the animals, finds language. God thereupon creates woman out of the rib of man, who gladly recognizes her as bone of his bone and flesh of his flesh. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"; meaning that the mature man may and shall leave the paternal house, where he has been merely a dependent member of the family, and, urged by the longing for a sympathetic being that will supplement him, shall live with the woman of his choice, and found with her a family of his own, where the two shall be combined in an actual and a spiritual unity. In this passage the relation between man and woman is expressed, and also the nature of marriage, which is a life partnership in which one helps and supplements the other. Procreation is not its purpose, but its consequence. God has given to man, as to all living beings, the faculty of multiplying.

§ 27. God gives to man dominion over the earth and over all living beings. The food of the first man consists solely of the fruits of the field, that of the animals being grass (i. 29). His occupation is to cultivate and watch over the Garden of Eden (ii. 15), the only restriction placed upon its enjoyment being that he shall not eat of the fruit of the tree of the knowledge of good and evil. In the Garden of Eden men go naked and know no shame; this feeling is aroused only after they have broken God's command, and then He makes them garments of skins to cover their nakedness.

§ 28. All men on earth are descended from the first pair, Adam and Eve, and are therefore also of the image of God. This statement expresses the unity of the whole human race. Man is a created being, made in the image of God, and all men are related: these doctrines are among the most fundamental and weighty of the whole Bible.

The branch descended from Cain, the fratricide, the eldest son of the first pair, is the founder of civic and nomadic culture. The branch descended from Seth develops along religious lines: from Elohim (Seth, in iv. 25) through ha-Elohim (Enoch, in v. 22) to YHWH (Noah, in vi. 8). But punishment has been made necessary on account of Adam's sin; the human race must be destroyed on account of its cruelties and excesses. A new race begins with Noah and his sons, and God promises that He will neither curse the earth again, nor destroy all living beings, but that, on the contrary, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 22). He blesses Noah and his family, that they may multiply and fill the earth and be spiritually above the animals. He permits men to eat meat, but forbids them to eat blood, or meat with the blood thereof. God will demand the blood (life) of every man or animal that spills it. "Whoso sheddeth man's blood, by man shall his blood be shed" (ix. 6). God enters into a covenant with Noah and his descendants, promising them that He will not again send a general flood upon the earth, and instituting the rainbow as a token thereof (ch. ix.). The God whom all the Noachidæ worship is Elohim (ix. 1, 7, 8, 12, 16, 17), YHWH being worshiped by Shem and his descendants. All the peoples dispersed over the earth are grouped as descendants of Shem, Ham, and Japheth. The genealogy of these peoples which the author draws up in ch. x. according to the ethnographic knowledge of his time, finds no parallel in its universality, which includes all men in one bond of brotherhood. In this way have originated the peoples that shall be blessed in Abraham.

Israel's Patriarchs.

§ 29. Terah, the descendant of Shem and Eber, has three sons, one of whom, Abraham, is destined by God for momentous events. He shall leave his home; and God says to him: "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (xii. 2-3). God often repeats the promise that Abraham's descendants shall be as numerous as the stars in heaven and as the sand on the seashore (xv. 5, xxii. 17); that He will make him a father of many nations, and cause him to be exceedingly fruitful; that kings and nations shall be descendants of him and Sarah (xvii. 5, 6, 16); that he shall become a great people; that all nations of the earth shall be blessed in him (xviii. 18, xxii. 18); and that his descendants shall receive the entire land of Canaan as a hereditary possession (xiii. 14 *et seq.*, xv. 7, xvii. 18). But before all this comes to pass Israel shall be sorely oppressed for four hundred years as servants in a strange land, after which they shall go out with rich possessions, and God shall judge their oppressors (xv. 13 *et seq.*). In confirmation of these promises God enters twice into a covenant with Abraham: the first time (xv. 18 *et seq.*) as an assurance that his descendants shall possess Canaan; and the second time, before Isaac's birth, as a sign that He will be their God. In token thereof God changes Abram's and Sarai's names into "Abraham" and "Sarah" (אברם־אבר[ה]ם ; שרי־שר[ה]), combining His own name with theirs, and institutes the circumcision of all the men of Abraham's household and their male descendants as an eternal sign of the covenant between Himself and Abraham. Abraham acknowledges YHWH (xiv. 22), builds altars to Him (xii. 7, 8; xiii. 18); calls upon His name (xii. 8, xiii. 4, xxi. 33); shows an invincible faith in His promises, whatever present circumstances may be; is ready for the greatest sacrifice; and proves himself, by his human virtues—his helpfulness, unselfishness, hospitality, humanity, uprightness, dignity, and love of peace—worthy of divine guidance.

§ 30. Of Abraham's two sons Ishmael shall be blessed, and become the father of twelve princes and the progenitor of a great people (xvi. 10, xvii. 20, xxi. 18). Ishmael himself becomes an archer, lives in the wilderness, and marries an Egyptian woman (xxi. 20 *et seq.*). But the one to inherit the promises and the land is Isaac (xvii. 21, xxi. 12), Sarah's son. Therefore his father chooses for him a wife from among his own relations (ch. xxiv.). God renews to him the promises given to Abraham (xxvi. 3, 24). Isaac is truly the son of his great father, though he has a somewhat passive nature. He also builds an altar to YHWH, and calls upon His name (xxvi. 2).

§ 31. Isaac's sons are twins; Esau, the elder, scorns the rights of the first-born, leaving them to Jacob (xxv. 34). Esau is a hunter, whose fate it is to live by the sword and be subject to his brother, though in time he will throw off his yoke (xxvii. 40). He is also called "Edom," and subsequently lives in the land of that name in the mountainous region of Seir. He is loved by his father, but Rebekah loves Jacob; and when Esau marries a Canaanite woman, Isaac, deceived by a trick, blesses Jacob, who, before he sets out for Haran, receives from his father Abraham's blessing also (xxviii. 4). Jacob attains to right relations with God only after mistakes, trials, and struggles. He knows YHWH, whose hand he has seen in his father's life (xxvii. 20); he recognizes Him in the divine appearance (xxviii. 16); but he has not experienced God in his own life. God has not yet become *his* God; hence he avoids the name of YHWH so long as he is in a strange country (xxx. 2; xxxi. 7, 9, 42, 53; xxxii. 3); but the narrator does not hesitate to say "YHWH" (xxix. 31; xxxi. 3; xxxviii. 7, 10), that name being also known to Laban (xxx. 27, 30) and his daughters (xxix. 32 *et seq.*, xxx. 24). Not until a time of dire distress does Jacob find YHWH, who becomes for him Elohim when the vow turns to a prayer. He has overcome Elohim, and himself receives another name after he has amended his ways (*i.e.*, has gained another God), namely, "Israel," *i.e.*, "warrior of God." God now gives him the same promises that were given to Abraham and Isaac (xxxv. 11 *et seq.*), and Jacob builds an altar to God ("El"), on which he pours a drink-offering. Similarly he brings offerings to the God of his father when he leaves Canaan to go with his family to Egypt, God promising to accompany him and to lead his descendants back in due time. Jacob finds the name of Yhwh again only on his death-bed (xlix. 18).

§ 32. With Jacob and his twelve sons the history of the Patriarchs is closed; for the seventy persons with whom Jacob enters Egypt are the origin of the future people of Israel. God does not appear to Jacob's sons, nor does he address them. Joseph designedly avoids the appellation "Yhwh"; he uses "Elohim" (xxxix. 9; xl. 8; xli. 16, 51, 53; xlv. 5, 9; xlviii. 9; l. 25; "ha-Elohim," xli. 25, 28, 32; xlii. 18 [xliv. 16]; xlv. 9; and the "Elohim of his father," xliii. 23). The narrator, on the other hand, has no reason for avoiding the word "Yhwh," which he uses intentionally (xxxix. 2, 3, 5). Yhwh takes a secondary place in the consciousness of Israel while in Egypt, but becomes all-important again in the theophany of the burning bush.

The book prescribes no regulations for the religious life. The Patriarchs are represented in their family relations. Their history is a family history. The relations between husband and wife, parents and children, brother and sister, are displayed in pictures of typical truthfulness, psychologic delicacy, inimitable grace and loveliness, with an inexhaustible wealth of edifying and instructive scenes.

Scientific Criticism.

§ 33. Since the time of Astruc (1753) modern criticism has held that Genesis is not a uniform work by one author, but was combined by successive editors from several sources that are themselves partly composite, and has received its present form only in the course of centuries; its composition from various sources being proved by its repetitions, contradictions, and differences in conception, representation, and language. According to this view, three chief sources must be distinguished, namely, J, E, and P. (1) J, the Jahvist, is so called because he speaks of God as "Yhwh." In his work (chiefly in the primal history, ch. i.-xi., as has been asserted since Budde) several strata must be distinguished, J^1, J^2, J^3, etc. (2) E, the Elohist, is so named because down to Ex. iii. he calls God "Elohim." A redactor (R^{JE}) at an early date combined and fused J and E, so that these two sources can not always be definitely separated; and the critics therefore differ greatly in regard to the details of this question. (3) P, or the Priestly Codex, is so called on account of the priestly manner and tendencies of the author, who also calls God "Elohim." Here again several strata must be distinguished, P^1, P^2, P^3, etc., though only P^2 is found in Genesis. After another redactor, D, had combined Deuteronomy with JE, the work so composed was united with P by a final redactor, who then enlarged the whole (the sequence J, E, D, P is, however, not generally accepted). Hence the present Book of Genesis is the work of this last redactor, and was compiled more than one hundred years after Ezra. The works of J, E, and P furnished material for the entire Pentateuch (and later books), on whose origin, scope, time, and place of composition see Pentateuch.

As it would take too much space to give an account of all the attempts made to separate the sources, the analysis of only the last commentator, namely, of Holzinger, who has made a special study of this question, will be noted. In his "Einleitung zum Hexateuch" he has given a full account of the labors of his predecessors, presenting in the "Tabellen" to his work the separation into sources laid down by Dillmann, Wellhausen, Kuenen, Budde, and Cornill. The commentary by Gunkel (1901) is not original as regards the sources.

§ 34. Analysis of the Sources.

"a" and "b" denote respectively the first and second half of the verse; α, β, γ, etc., the smaller parts; * = "worked over"; "s" added to a letter means that the matter contains elements belonging to R or J or E or to the latter two; "f" = "and the following verse" or "verses."

P^2.	J.		E.	Redaction, Secondary Sources, and Glosses.
	J^1.	J^2.		
i.-ii. 3.	ii. 4b-9bα, 15bβ?, 16, 17*, 18-25.			ii. 4a gloss or R. In ii. and iii. אלהים Rs, ii. 6 transposed, 17aα*. Amplifications: ii. 9bβ, 10-14, 15abα, נפש חיה in 19, then iii. 15bβ, 18b, 20?, 22, 23b, 24.
	iii. 1-15bα, 17, 18a, 19, 21, 23a.			
	iv. 1*?, 2-16a, 17a, 17b?, 18-24.	iv. 1*?, 17b?, 25, 26.		iv. 1*, 16aRJ.
v. 1-3*, 4-19, 20-24*, 25-27, 28 without בן, 30-32.		In v. 28 בן.		v. 1-3*, 20-24*.
vi. 9-22.	vi. 1-3a, 4a*.	vi. 5-8. . . .		vi. 3b. וגם אחרי כן in 4a, 4b gloss, 7* (17*?), 19f.*
vii. 6, 11, 13-16a, 17a*, 18-21 (24?).		vii. 1f., 3b-5 . . (8f.*), 10, 7,* 16b, 12, 17b, 22ff.*		vii. 3aR, 7-10*, 16b transposed, 17a*, 22. f.* (24R?).
viii. 1a, 2a, 1b (3b?), 4f., 13a, 14-19.		viii. . . . 6a, 2b, 3a, . . . 6b-12, 13b, . . . 20, 21aαb, 22.		viii. 1-3, order of R (3bR?), 21aβRJ.
ix. 1-3, 8-17, 28f.	ix. 20-27.	ix. 18a, 19.		ix. 4-7Ps, 10b*, 18bRJ.
x. 1a, 2-7, 20, 22f., 31f.	x. 9 (8, 10-12?).	x. 10b (8, 10-12?), 13-15, 18b, 19, 21, 25-30.		x. 16-18a JEs, 24R.
xi. 10-26, 27, 31, 32.	xi. 1-9.	xi. . . . 28-30.		

Analysis of the Sources.—*Concluded.*

P^2.	J.	E.	Redaction, Secondary Sources, and Glosses.
xii. . . . 4b, 5.	xii. 1-4a, . . . 6-8, 10-20.		xii. 9RJE.
xiii. 6abα, 11b, 12abα.	xiii. 1f., 5, 6bβ, 7-11a, 12bβ,13, 18.		xiii. 3f.RJE, 14-17RJE, with the use of certain elements from J ?.
			xiv. very late (narrative worked over by E ??).
	xv. 1*, 2a, 3b, 4, 6, 7, 9a, 10a, 11, 12aα (b?).	xv. 1*, 3a, 2b, 5, 12aβ.	xv. 9b, 10bR ?, in 12b חשכה, 13-16JEs, 18bβγ (from מנהר on) RD, 19-21JEs.
xvi. 1a, 3, 15, 16.	xvi. 1b, 2, 4-8, 11-14.		xvi. 9f.RJE.
xvii. 1-27.			xvii. 10*.
	xviii. 1-15, 16, 20, 21, . . . 22a, 33b.		xviii. 17-19JEs, 22b-33aJs.
xix. 29.	xix. 1-28, 30, 38.		xix. 4*, 9*, 23-26*, 24*.
		xx. 1-17.	xx. 1f.*, 18 gloss.
xxi. 1b, 2b-5.	xxi. 1a, 2a*, 7, 6b, 33*.	xxi. 6a, 8-21, 22-32.	xxi. 2a*, 33* (also transposed), 34RJE.
	xxii. 20bβ-24.	xxii. 1-13. 14aα? (βb*?), 19.	xxii. 14, 15-18, JEs, 20aα, REJ.
xxiii.			
	xxiv.		xxiv. 1f.*, 61f.*
xxv. 7-11a, 12-17, 19, 20, . . . 26b.	xxv. 1-4, 5, 11b, 18.		xxv. 5, 11b transposed, 6 redactional. In xxv. JE is transposed by R.
xxvi. 34, 35.	xxvi. 1aαb, 2aα, 3aα, 6, 7-14, 16f., 19-33; xxv. 21-26a, 27-34.		xxv. 21*, 25a* (27*?), xxvi. 1aβγ, 2aβb, 15, 18RJE, 3aβ-5RD.
	xxvii. 1-4*, 5-10, 14f., 17, 18a, 19?, 20, 24-27, 28b, 29aγδb, 30aα, 30b-32, 35-38*, 39a, 40, 41-45*.	xxvii. 1bβγ, 4b, 11-13, 16, 18b, 19 ?, 21 23, 28a, 29aαβ, 30aβ, 33f.*, 39b.	xxvii. 33 abbreviated by RJE, 36aRJ.
xxviii. 1-9.	xxviii. 10, 13-16 (* ?), 19a.	xxviii. 11f., 17f., 20-22.	xxviii. 19b gloss.
xxix. 24, 28b, 29. . . .	xxix. 2-14a, 14b, 15a ?, 26 in part, 31-35.	xxix. 1, 14b, 15a?, 15b-23, 25, 26*, 27, 28a, 30.	
xxx. 1aα (?), 4a, (?), 9b ?, 22a ? . . .	xxx. (1aα ?, 4a ??), 3bβ ?. 4b ? (7b* ?), 9-13, 14-16, 20aβ, 20b, ? 27, 22bβ, 24b, 25 ?, 27. 29-43*.	xxx. 1aβ-8*, 17, 18*, 19, 20aα, 20b ?, 22bα, 23, 24a, 26 ?, 28, traces in 29-43.	In xxx. 14b יעקב, in 7 שפחת רחל, in 10, 12 שפחת לאה glosses by R. V. 18* (שפחתי); traces of E in 29-43; comp. 32f., 35, 39f.
xxxi. 18aβγδb (from ואת-כל on).	xxxi. 1b, 3, 21b, 25, 27 (44b ?), 46, 48, 51, 52, 53a.	xxxi. 1a, 2, 4-16*, 17, 18aα, 19-21a, 22-24, 26.	xxxi. 10-12, fragments from the Elohistic parallel to xxx. 32-42, 47 gloss.
	xxxii. 4-14a, 23, 25-29, 32b.	xxxii. 1-3, 14b-22, 24, 30-32a.	xxxii. 10-13Js?, 23f.*, 25-32*, 35 gloss.
xxxiii. 18a.	xxxiii. 1-10*, 11b, 15, 16 ?, 17aβb, 18b ?.	xxxiii.: traces in 1-10, 11a, 12-14, 16 ?, 17aα ?, 18b ?, 19, 20.	xxxiii. 1-10; traces of E in 4, 5b, 10; in 19 אבי שכם is a gloss.
	xxxiv. 1*, 2a to החוי*, 2b without וישכב אותה, 3abα, 5aαγb, 7a (b ?), 11, 12, 13a**, 19, 25a**, 26*, 29b-31.	xxxiv. 1*, 2a to החוי*, in 2b וישכב אותה, 3bβ, 4, 6*, 8*, 9, 10abαβ, 13a**, 14*, 15abα (+ equivalent for bβ), 16-18a, 20-24, 25a**b, 27a (α)β, 28, 29a.	xxxiv.: diaskeuasis in part, especially 10bγ, 13b, 15bβ.—RJE: 18b, 20-29b.
xxxv. 6a, 9-13a*, 15, 22b-29.	xxxv. 17, 21, 22a.	xxxv. 1-5, 6b, 7, 8, 14*, 16, 18f. ?, 20.	xxxv. 10-12 abbreviated by R and transposed, 13b dittography from 14.
xxxvi. 6-8 (basis 9-14, 29 ?), 40-43.	xxxvi. 15-19, 31-39.		xxxvi. 1-5, R 9-14, R based upon P, 20-36 R (20-28 from J ?, 29 from P ?, 21b gloss), 31*.
xxxvii, 1.	xxxvii. 3f., 12-18, in part 21, 23bβ, 25-27, 28aγ, 32*, 33*, 35.	xxxvii. 5a, 6-8a, 9-11, 12-18, in part 19f., 22, 23abα, 24, 28aαβb, 29f., 31, 34, 36.	In xxxvii. 2 והוא נער source ? 5bγbRJE: 12-18 adapted by RJE from J and E.
	xxxviii. 1-30 (J^1).		
	xxxix. 1*, 2-6a*, 7aβ-23*.	xxxix.: traces in 2-5, 6b.	xxxix. in פוטיפר סריס פרעה שר הטבחים, also 7aRJE, glosses: 8b, 10bβ, 20aβ, 23(a ?)b.
	xl. 1aβb, 3 from אל on, 5b (traces), 14bβ, 15b.	xl. 1aα, 2, 3 beginning, 4, 5a, 6-23*.	
xli. 36 ?, 46ab ?, 47 ?.	xli.: numerous traces.	xli. 1-35*, 37-45*, 47-57*.	xli.: traces of later diaskeuasis (ארץ מצרים in part).
	xlii. 2a, 4b, 5. 6 in part, 7, 11a, 27, 28 to אחיו, 38.	xlii. 1, 2b, 3, 4a, 6, in part 8-10, 11b-26, rest of 28, 29-37.	xlii.: in 27 ישקו RJE. Traces of later diaskeuasis (ארץ כנען, 5, 7, 13, 19, 32).
	xliii. 1-13, 15-23a, 24-34.	xliii. 14, 23b.	xliii.: diaskeuasis in 14 ?.
	xliv. 1-34.		
	xlv. 1a, 2a, 2bα, or 2bβ, 4b, 5aαγ, 7*, 10aα, 13f., 28.	xlv. 1b, 2bβ, or 2bα, 4a, 5aβb, 6, 7*, 8f., 10aβγb-12, 15-18, 21 in part, 22-27.	xlv. 19f., 21 in part, secondary recast.
xlvi. 6f. (8-27 ?).	xlvi. 1aα, 28-34.	xlvi. 1b-5a*.	xlvi. 1aβRJE, 1b-5a*, secondary 3bβ, 5b, 8-27Ps(?).
xlvii. 5b, 6a, 7-11, 27b, 28.	xlvii. 1-4, 5a, 6b, 13-26, in part 27aα*β, 29-31*.	xlvii. 12, 13-26 in part.	xlvii. 13-26, adapted from J and E, with traces of secondary recast 30aγR.
xlviii. 3-6.	xlviii. 2b (8a ?), 9b, 10a, 13f., trace in 15b, 17-19, 20 in part.	xlviii. 1, 2a, 8 (a)b, 9a, 10b, 11f., 15ab*, 16, 20 in part, 21f.	xlviii. 7 gloss.
xlix. 1a, 28bβ-32, 33aαb.	xlix. 2-27, 33aβ.		xlix. 6RJ or RJE, באחרית הימים interpolation, single interpolations to 2-27 (10, 18?, 25f.), 28abαR.
l. 12f.	l. 1-11*, 14*, traces in 18, 21.	l.: traces in 2, 10f., and in 14, 15-26*.	l. 22b secondary, 24b*, *traces of the diaskeuasis.*

§ 35. Serious objection may be brought to this analysis of sources on the following grounds: (1) It is unsupported by any external proof whatever; there is no authentic information showing that the Pentateuch, or Genesis in particular, was compiled from various sources, much less have any such sources been preserved in their original form. (2) Hence the critics must rely solely upon so-called internal evidence. But the subjective state of mind with which the final decision rests is unstable and deceptive. It is hazardous to apply modern criteria and rules of composition and style to such an

Objections.

ancient and peculiar work, whose origin is entirely unknown. (3) Even if it be demonstrated that Genesis has been compiled from various sources, yet the attempt to trace the origin of each verse and of each part of a verse will never meet with success; the critics themselves confess that the process of combination was a most complicated one. (4) If the contradictions and repetitions said to be found in the book really existed, this would not necessarily prove that there had been more than one author; for the literatures of the world furnish numerous similar examples. The existence of such repetitions and contradictions, however, has never been demonstrated.

(5) The theory of sources is at best a hypothesis that is not even necessary; for it is based on a total misconception of the dominant ideas, tendencies, and plan of the book. Its upholders have totally misconceived the theology of Genesis; transforming the interchange of the name of God, which is the soul of the book, into an external criterion for distinguishing the different authors. They have not understood the reason for the variation in the use of ילד and הוליד, which in itself is a proof of uniform composition; and they have, therefore, missed a second fundamental idea, namely, that implied in the genealogies and their intimate relation to the Israelitic concept of the family. In criticizing the unequal treatment of the various portions of the material, the theory misconceives the different degrees of their importance for the author. Difference in treatment is proof, not of different authors, but of different subjects and of the different points of view in one author. (6) This would also explain the variations in the language of different passages. But criticism on this point runs in a circle, diversity of sources being proved by differences of language, and vice versa. (7) The separation into sources in particular is based on numberless exegetic errors, often of the most obvious kind, showing not only a misconception of the scope and spirit of the book, and of its mode of narration, but even of the laws of language; and this separation is in itself the greatest barrier to a correct insight into the book, in that it encourages the student to analyze difficult passages into their sources instead of endeavoring to discover their meaning.

§ 36. Notwithstanding all these objections, however, it can not be denied that various portions of Genesis palpably convey the impression of difference in origin and a corresponding difference in conception; but as the impression that the work gives of having been uniformly planned in every detail is still stronger, the explanation given in § 2 is here repeated; namely, Genesis has not been compiled from several sources by one redactor or by several redactors, but is the work of *one* author, who has recorded the traditions of his people with due reverence but independently and according to a uniform plan. Genesis was not compiled from various books.

Historical Criticism.

§ 37. The historicity of the Book of Genesis is more or less denied, except by the representatives of a strict inspiration theory. Genesis recounts myths and legends. It is generally admitted that the primal story is not historical (ch. i.-xi.); but critics vary in ascribing to the stories of the Patriarchs more or less of a historical foundation. For details see the articles under their respective names; here only a summary can be given:

(a) The story of the Creation can not be historically true, for the reasons (1) that there can be no human traditions of these events; (2) its assumption of a creation in six days, with the sequence of events as recounted, contradicts the theories of modern science regarding the formation of the heavenly bodies during vast periods of time, especially that of the earth, its organisms, and its position in the universe. The popular view of Genesis can not be reconciled with modern science. The story is a religio-scientific speculation on the origin of the world, analogous to the creation-myths found among many peoples. The similarities to the Babylonian creation-myth are most numerous and most striking. The extent of its dependence on other myths, the mode of transmission, and the age and history of the tradition and its adaptation are still matters of dispute.

(b) The story of the Garden of Eden (ch. ii., iii.) is a myth, invented in order to answer certain questions of religion, philosophy, and cultural history. Its origin can not be ascertained, as no parallel to it has so far been found.

(c) The stories of Cain and Abel and the genealogies of the Cainites and Sethites are reminiscences of legends, the historical basis for which can no longer be ascertained. Their historical truth is excluded by the great age assigned to the Sethites, which contradicts all human experience. A parallel is found in the ten antediluvian primal kings of Babylonian chronology, where the figures are considerably greater.

(d) The story of the Flood is a legend that is found among many peoples. It is traced back to a Babylonian prototype, still extant. It is perhaps founded on reminiscences of a great seismic-cyclonic event that actually occurred, but could have been only partial, as a general flood of the whole earth, covering even the highest mountains, is not conceivable.

(e) The genealogy of peoples is a learned attempt to determine genealogically the relation of peoples known to the author, but by no means including the entire human race; this point of view was current in antiquity, although it does not correspond to the actual facts.

(f) The stories of the Patriarchs are national legends. Abraham, Isaac, and Jacob and his sons are idealized personifications of the people, its tribes, and families; and it can not now be ascertained whether or not these are based on more or less obscure reminiscences of real personages. In any case, these legends furnish no historically definite or even valuable information regarding the primal history of the people of Israel. The whole conception of the descent of one people from one family and one ancestor is unhistorical; for a people originates through the combination of different families. It has also been maintained that the stories of the Patriarchs are pale reflections of mythology or nature-myths.

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B. J.

——**Critical View:** Genesis forms part of the Hexateuch. As such it is regarded by the critical schools as a composite work, containing data from P and JE, the latter a history which, itself a combination of two distinct compilations—one, northern or Israelitish, E; the other, southern or Judean, J—tells in detail and in popular style the story of Israel from the beginning of things to the completed conquest of Canaan. In addition to these elements, some independent material is distinguished from that ascribed to the sources named; and editorial comments (R) and changes have been separated in the critical analysis. There is practical unanimity among critics with regard to the character of P and what must be assigned to him.

Elements.

The P elements in Genesis consist of a series of interconnected genealogies, uniform in plan, and always prefaced by the introductory phrase "These are the generations of." Connected with them is a scheme of Chronology around which a few historical glosses are grouped. In fuller detail the stories of Abraham's covenant and his purchase of a burial-place at Hebron are elaborated. The accounts of Creation (see Cosmogony) and of the Flood are also given fuller treatment. It would thus seem that P presupposes acquaintance with and the existence of a history or histories of the Patriarchs and of the times preceding theirs. P is thus a work of a student aiming to present certain ideas and emphasizing certain conclusions. He traces the origin of Israel and his descendants as the one family chosen from among all the children of Adam. He lays particular stress on the religious institutions; *e.g.*, the Sabbath ordained by God Himself at the completion of the week of Creation; the command to abstain from partaking of blood; the covenant of circumcision; and the purity of the Israelitish stock (contrast Esau's marriages with Jacob's).

The theory has been advanced that P is based on J, his story of Creation presupposing the use of historical and traditional material collected in J. On the whole, this may be admitted; but it is also plain that for the P account of the Creation and the Flood Babylonian sources and information were drawn upon. The theology of P is of a high order. God is One; He is supramundane. Creation is a transcendental, free act of the Absolute Creator (hence ברא). In history are revealed a divine plan and purpose. God communicates His decrees directly without the intervention of angels or dreams, and without recourse to theophanies. He is Elohim for Noah, El Shaddai for Abraham, and Yhwh for Israel. Anthropomorphisms are few and inoffensive. This theology reveals the convictions and reflections of a late epoch in Israel's religious and historical development.

JE, after the elimination of P, presents an almost unbroken narrative. In the earlier chapters J alone has been incorporated; E begins abruptly in Gen. xx. It is a moot point whether E contained originally a primeval history parallel to that now preserved in Genesis from J. That of the latter, as incorporated in the pre-Abrahamic chapters, is not consistent throughout; especially do the account of the Flood, the fragments of a genealogy of Seth, and other portions suggest the use of traditions, probably Babylonian, which did not originally form part of J.

Legends.

JE, as far as Genesis is concerned, must be regarded as compilations of stories which long before their reduction to written form had been current orally among the people. These stories in part were not of Canaanitish-Hebrew origin. They represent Semitic and perhaps other cycles of popular and religious tales ("Sagen") which antedate the differentiation of the Semitic family into Hebrews, Arabs, etc., or, migrating from one to the other of the Semitic groups after their separation, came to the Hebrews from non-Semitic peoples; hence the traces of Babylonian, Egyptian, Phenician, Aramaic, and Ishmaelitish influence. Some of the narratives preserve ancient local traditions, centered in an ancient religious sanctuary; others reflect the temper and exhibit the coloring of folk-tales, stories in which the rise and development of civilization and the transition from pastoral to agricultural life are represented as the growth and development of individuals. Others, again, personify and typify the great migratory movements of clans and tribes, while still others are the precipitate of great religious changes (*e.g.*, human sacrifices are supplanted by animal ones). The relations and interrelations of the tribes, septs, and families, based upon racial kinship or geographical position, and sometimes expressive of racial and tribal animosities and antipathies, are also concreted in individual events. In all this there is not the slightest trace of artificiality. This process is the spontaneous assertion of the folk-soul ("Volksseele"). These traditions are the spontaneous creation of popular interpretation of natural and historical sentiments and recollections of remote happenings. The historical and theological interpretations of life, law, custom, and religion in its institutions have among all men at one time taken this form. The mythopeic tendency and faculty are universal. The explanations of names which exhibit signs of being the result of intentional reflection, are, perhaps, alone artificial.

Compilation.

Naturally, in the course of oral transmission these traditions were modified in keeping with the altered conditions and religious convictions of the narrators. Compiled at a time when literary skill had only begun to assert itself, many cycles of patriarchal histories must have been current in written form prior to the collections now distinguished by critics as E and J. Criticism has to a great extent overlooked the character of both of these sources as compilations. It has been too free in looking upon them as works of a discriminating litterateur and historian. P may be of this nature, but not J and E. Hence any theory on the literary method and character of either is forced to admit so many exceptions as to vitiate the fundamental assumption. In E are found traits (elaborations, personal sentiment) ascribed exclusively to J; while J, in turn, is not free from the idiosyncrasies of E.

Nor did R (the editor, editors, or diaskeuasts) proceed mechanically, though the purely literary dissection on anatomical lines affected by the higher criticism would lead one to believe he did. He, too, had a soul. He recast his material in the molds of his own religious convictions. The Midrashic method antedates the rabbinical age. This injection of life into old traditional material unified the compilation. P's method, rightly regarded as under theological intention ("Tendenz"), was also that of R. Hence Genesis, notwithstanding the compilatory character of its sources, the many repetitions and divergent versions of one and the same event, the duplications and digressions, makes on the whole the impression of a coherent work, aiming at the presentation of a well-defined view of history, viz., the selection of the sons of Israel as the representative exponents of YHWH's relations to the sons of Adam, a selection gradually brought about by the elimination of side lines descended, like Israel, from the common progenitor Adam, the line running from Adam to Noah—to Abraham—to Jacob = Israel.

Later Additions.

Chapter xiv. has been held to be a later addition, unhistorical and belonging to none of the sources. Yet the story contains old historical material. The information must be based on Babylonian accounts (Hommel, "Alt-Israelitische Ueberlieferung," p. 153, speaks of an old Jerusalem tradition, and Dillmann, in his commentary, of a Canaanitish tradition; see ELIEZER); the literary style is exact, giving accurate chronological data, as would a professional historian. The purpose of the account is to glorify Abraham. Hence it has been argued that this chapter betrays the spirit of the later Judaism.

Chapter xlix., the blessing by Jacob, is also an addition; but it dates from the latter half of the period of the Judges (K. Kohler, "Der Segen Jacob's").

The theory that the Patriarchs especially, and the other personages of Genesis, represent old, astral deities, though again advanced in a very learned exposition by Stucken ("Astral Mythen"), has now been generally abandoned.

E. G. H.

GENEVA: Capital of the Swiss canton of the same name; situated at the southwest end of Lake Geneva; population (1900) about 80,000, of whom 1,076 are Jews. Jews lived there, as well as in other towns along the lake, as early as the fourteenth century. In 1348 those living along Lake Geneva, which then belonged to Savoy, were accused of poisoning the wells; many of them were racked and burned. In Geneva, where they lived in a separate street, the Christian merchants frequently attacked them, and in 1490 drove them out of the city. Thereafter every Jew who passed through Geneva had to pay a toll of four denarii; a pregnant Jewess, eight denarii. A legendary report says that in 1582, German Jews proposed to the authorities of Geneva to allow them to come in numbers of from 8,000 to 10,000 and build an entire city in the vicinity of St. Victor, for which privilege they offered to pay a considerable tribute as well as to perform military service. In 1632 Nicolas

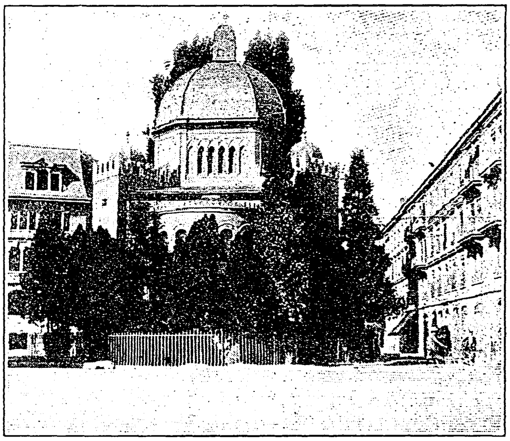

Synagogue at Geneva, Switzerland.
(From a photograph.)

Antoine, a young Protestant pastor who had been converted to Judaism, was publicly burned.

The modern history of the Geneva community begins with the year 1783, when a number of Lorraine Jews settled in the suburb Carouge, which belonged to the Duke of Savoy until he ceded it to Geneva in 1816. Under French domination several Jews settled in Geneva, enjoying complete freedom until 1815, when French rule ceased. The law of Nov. 14, 1816, forbade their owning land in the canton. Not until 1841 did they again receive civic equality. In 1843 the first Jews were naturalized, and were granted full religious liberty. For several decades the few Jews who lived in Geneva worshiped in Carouge, where the old synagogue still exists. In 1857 the law of Nov. 14, 1816, was repealed, and all the Jews who lived in Carouge were, without charge, enfranchised. The Jews in Geneva, numbering about 200, thereupon proceeded to build a temple on a piece of land given them by the city. This temple was dedicated in 1859, and in the same year Joseph Wertheimer, a pupil of the rabbinical school of Metz, was chosen rabbi. The old cemetery at Carouge has been extended by the community.

Several Jews have been, and are, professors at the Geneva University, among them being the rabbi Joseph Wertheimer and M. Schiff. The Jews of Geneva are engaged chiefly in the clock-making industry and in commerce.

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D. M. K.

GENIZAH (lit. "hiding" or "hiding-place"): The storeroom or depository in a synagogue; a cemetery in which worn-out and heretical or disgraced Hebrew books or papers are placed. A genizah serves therefore the twofold purpose of preserving good things from harm and bad things from harming. Shab. 115a directs that holy writings in other than the Hebrew and Greek languages require "genizah," that is, preservation. In Pes. 118b "bet genizah" = "treasury." In Pes. 56a Hezekiah hides ("ganaz") a medical work; in Shab. 115a R. Gamaliel orders that the Targum to Job should be hidden ("yigganez") under the "nidbak" (layer of stones). In Shab. 30b the sages sought to hide ("lignoz") as heretical the books of Ecclesiastes and Proverbs. The same thing occurs in Shab. 13b in regard to the Book of Ezekiel, and in Pes. 62 in regard to the Book of Genealogies.

In medieval times such Hebrew scraps and papers as were relegated to the genizah were known as "shemot" (names), because their sanctity and consequent claim to preservation were held to depend on their containing the "names" of God. In addition to papers, articles connected with the ritual, such as ẓiẓit, lulabim, and sprigs of myrtle, are similarly stored (comp. Shab. 63; Yoma 16, as to the stones of the altar).

The Cairo Genizah.

The discovery by Solomon Schechter, on May 13, 1896, of a fragment of the original Hebrew of Ecclesiasticus drew so much attention to the genizah whence it came that the term "genizah" is now applied almost exclusively to the hoard at the old synagogue of Fostat near Cairo. This was a church dedicated to St. Michael until the conquest of Egypt by Chosroes in 616, when it became a synagogue. To Benjamin of Tudela, in the twelfth century, it appeared "very ancient." Simon van Geldern (*c.* 1750), Heine's ancestor, tells in his diary how much impressed he was by the wealth of possibility that lay hidden amid the rubbish of the genizot there. In 1864 Jacob Safir visited it, and his "Eben Sappir" describes how he spent two days ferreting among the ancient books and leaves till the dust and ashes sickened him of the task; but "who knows what may yet be beneath?" In 1888 E. N. Adler visited the synagogue, but did not succeed in seeing more than a recess in the upper part of the right wall containing the scroll of Ezra and a few other ancient manuscripts. He was informed that all shemot were buried in the Jewish cemetery at Basatin. Shortly afterward the synagogue was repaired by the Cairene community, and during its renovation the old receptacle seems to have been rediscovered. It is a secret chamber at the back of the east end, and is approached from the farthest extremity of the gallery by climbing a ladder and entering through a hole in the wall.

Taylor-Schechter Collection.

When Sayce visited the synagogue many of the contents of the genizah had been thrown out and buried in the ground, through a part of which a road was subsequently cut. This would account for the evident exposure to dampness which some of the oldest fragments have undergone and for their earthy odor. Sayce acquired many fragments from the caretakers of the synagogue, which are now in the Bodleian Library. Other libraries and collectors, especially Archduke Rainer, made similar acquisitions. E. N. Adler revisited the synagogue on Jan. 3, 1896, under the escort of the chief rabbi, Rafaïl ben Shimon ha-Kohen, and was allowed to take away with him a sack containing all the parchment and paper fragments they had been able to gather in about four hours. Some of these turned out to be of exceptional interest, and were published shortly afterward. It was the identification of a Ben Sira text among the Bodleian fragments in May of that year which induced Schechter to proceed to Cairo in the autumn and bring back with him practically the entire written contents of the genizah. These now constitute the bulk of the Taylor-Schechter collection at the Cambridge University Library. About the same time Mrs. Lewis and Mrs. Gibson, two learned sisters, known by their discoveries in the Mount Sinai Monastery, visited Cairo, and returned to Cambridge, England, with a large number of fragments, which they placed at Professor Schechter's disposal for the purpose of examination. Visits to the genizah in October, 1898, April, 1901, and February, 1903, merely brought to light printed matter; but if this be found to include title-pages and colophons, some of it may prove to have bibliographical value. Cyrus Adler of Washington during a visit to Cairo in the year 1891 secured about forty pieces from a dealer; doubtless large quantities of fragments from the same genizah remain in the hands of dealers in Cairo, Jerusalem, and else-

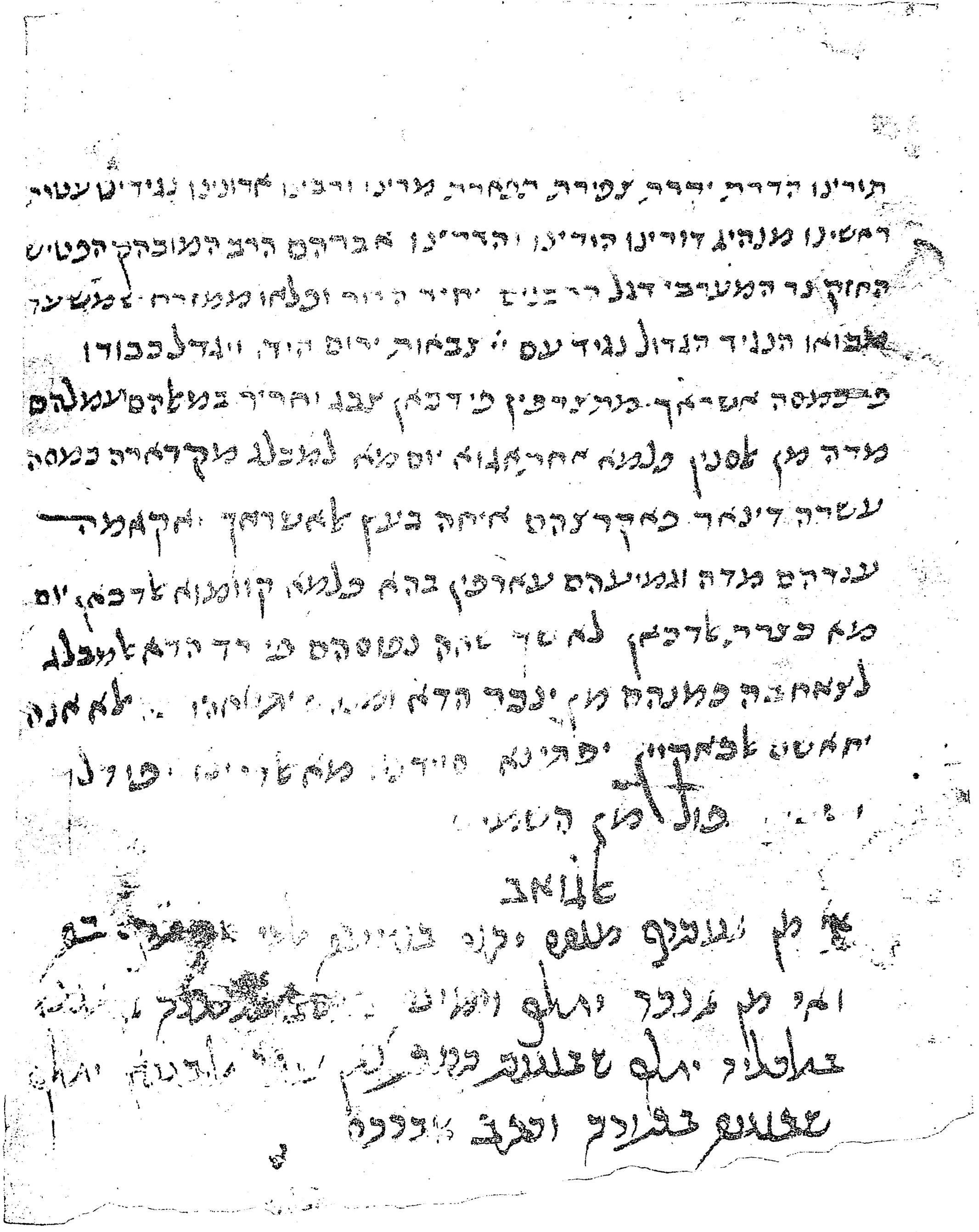

The Jewish Encyclopedia, Vol. V.

In the possession of Prof. S. Schechter.

CAIRO GENIZAH FRAGMENT, EARLY XIII. CENTURY.

Autograph Letter of Abraham, Son of Maimonides.

where; and are occasionally brought to Europe and to America and offered for sale. Among the various buyers from the dealers may be mentioned: Mrs. Lewis and Mrs. Gibson of Cambridge, Dr. Neubauer, the late Professor Kaufmann of Budapest, the trustees of the British Museum, Dr. Gaster, Professor Gottheil of Columbia University, Judge Sulzberger of Philadelphia, Mr. Amram, also of Philadelphia, and E. N. Adler.

Other Genizot.

Most ancient synagogues had genizot. That of Feodosia in the Crimea is an alcove on the ground floor at the back of the ark, approachable from the outside of the building by a hole so small as only to admit of the entrance of a very small boy. Search there proved fruitless, as it had been cleared a generation previously by Firkovitch. At Bokhara the genizah is in the roof, but disused copies of scrolls of the Law are walled up by stucco in arched alcoves surrounding the interior of the building. At Teheran it is in an underground cellar, so damp that papers turn to pulp in a few weeks; a ketubah or two were all that resulted from a search in 1896. In a secret chamber in the eaves of the roof of one of the chapels of the ancient synagogue at Aleppo (4th cent.?) is the genizah of that famous city. In 1898 this was as full of dust as the one at Cairo, but it is much less interesting and ancient. Its contents are periodically removed, and are taken solemnly to the Jewish cemetery. Their burial is locally supposed to induce a downfall of rain. At Rustchuk burials of "shemot" take place every ten years, when a sermon is delivered, followed by a banquet, and the right of burying each sack is sold as a "miẓwah"; one month later a stone is laid over the place of burial, and inscribed as the genizah of the year in question.

In Prague the genizah is also in the roof, over the historic banner which records the bravery of the Bohemian Jews. The genizah is protected from the designs of the desecrator or collector by a legend, devoutly believed, that it is under the special protection of a "golem."

Practise in the Orient.

In the Orient generally, shemot are from time to time deposited temporarily in some corner or cupboard of the synagogue, often below the ark or "almemar." When the collection grows too big, or when some special occasion arises, such as a drought, the papers are solemnly gathered up and carried off to the "bet ḥayyim" and buried there with some ceremony. With this custom is associated the far older practise of burying a great or good man with a "sefer" which has become "pasul" (unfit for use through illegibility or old age). In Morocco, in Algiers, in Turkey, and even in Egypt, such paper-interments continually occur, and not the least important part of the Taylor-Schechter collection has come from the graveyard.

It was reported (1898) that the genizah at Rosetta had been transported from the cemetery there and reburied at Alexandria by a pious Jew, the last of the community to leave the Delta city. The spadework of a night succeeded in bringing to light some interesting material—an early "RIF," a Cretan ketubah, and part of a Naḥmanides printed in Portugal. The contents of all these genizot are of the most varied description, and some, indeed, of entrancing interest. Autographs of Saadia and Maimonides, of resh gola and nagid, of gaon and heretic, the last-mentioned sometimes recalcitrant and sometimes apologetic, are constantly to be met with. A vivid description of such contents is given by Schechter in his "Hoard of Hebrew Manuscripts"—an article contributed by him to the "Times" (London) of Aug. 3, 1897.

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S. S. E. N. A.

GENNESARET, LAKE OF.—Biblical Data: A lake which takes its name ("Gennesaret" or "Gennesar"; I Macc. xi. 67; Luke v. 1; and in Josephus) from the small fruitful plain which lies on its western side (Matt. xiv. 34; Mark vi. 53), the present Al-Ghuwair. It was also called the "Sea of Galilee" (Matt. iv. 18; Mark i. 16; comp. John vi. 1). In the Old Testament its name is "Yam Kinnereth" (or "Kinneroth"; Num. xxxiv. 11; Josh. xii. 3, xiii. 27). The lake is traversed by the Jordan, and is situated in a deep depression, its surface being 682 feet below sea-level. It is 20 kilometers long and about 9 kilometers wide, with which the statements of Josephus (140 stades long, 40 wide) nearly agree. Its greatest known depth is 141 feet. It is especially rich in edible fish. At the time of the Gospels and of Josephus it was covered with countless fishing-boats and ships, which at times were in serious danger on account of the violent winds to which the lake was subject. The surrounding mountains closely invested it, though opening in some places, in one to admit the fruitful and well-watered plain of Gennesaret, in another the plain of Baṭiḥah, on the northern side. On its western shore was the beautifully situated Tiberias, afterward a principal seat of Jewish learning. At that time there was a chain of villages and towns around the lake, though now only a few ruins are to be seen.

E. G. H. F. Bu.

——**In Rabbinical Literature:** The Biblical "Kinneret" or "Kinnerot" is rendered in the Targumim of Pseudo-Jonathan (Num. xxiv. 11) and Jonathan (Josh. xi. 2) by "the Sea of Genusar" ("Yamma di-Genusar"). The same appellation is frequently met with in the Talmud and Midrashim, where the lake is also called "the Sea of Tiberias" (Gen. R. xcviii. 22), and is referred to as abounding with fish. The Lake of Gennesaret having fallen to the lot of Naphtali, Joshua imposed on that tribe the obligation of letting every one fish there with a fishing-rod who so desired (B. Ḳ. 81a). The fish of Gennesaret differed in taste from those of the other lakes in Palestine (Gen. R. iii.). The valley washed by the lake is called "the valley of Gennesaret" ("biḳ'at Genusar"), and is renowned for its fertility. Hence the words "God's blessing" (Deut. xxxiii. 23) are interpreted as meaning the valley of Gennesaret (Sifre, Num. 355; Yalḳ., Num. 962). "Why are there no fruits of Genusar at Jerusalem?" asks R. Abin. "It is in order that people may not say that we go to Jerusalem only for the sake of those fruits" (Pes. 8b). The fertility of the valley is, according to the Talmudists, the origin of both the Biblical and the Talmudic names: it is called "Kinneret" because its fruit is as sweet as the sound of a harp ("kinnor"; Meg. 6a); and "Genusar" because it is "the gardens of princes" ("ganne sar"; Gen. R. xcviii. 22).

Kinneret was one of the five fortified cities which fell to the lot of Naphtali (Josh. xix. 35). It is mentioned after Rakkath, which is identified in the Talmud with Tiberias (Yer. Meg. i. 1). Genusar as an inhabited place is also mentioned in Yer. Ma'as. i. 2 and in Tosef., Kelim, B. B. v. 6; but, as it appears from another Talmudic passage, the ancient town was no longer in existence in Talmudic times, and the name "Genusar" was applied to the forts Bet-Yeraḥ and Sinnabri, which had protected it: on account of this the plural "Kinnerot" is met with (Yer. Meg. i. 1; Gen. R. *l.c.*).

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E. C. M. Sel.

GENOA (גינובה): An important Italian seaport on the Gulf of Genoa; also a former republic of the same name. It is very probable that even before the destruction of the Second Temple Jews from Rome settled in Genoa and took part in its commerce. The first authentic record of Jews in Genoa, however, is contained in two letters of the emperor Theodoric (fifth century) given by Cassiodorus, and referring to a synagogue and to previous grants. The Jews in Genoa suffered, although not as much as their coreligionists in northern lands, at the hands of the Crusaders, who found the large seaport a convenient gathering-place. In 1134 a special tax was levied upon the Genoese Jews to provide oil for the altars of Christian churches. Shortly afterward they were either driven out or else emigrated voluntarily in consequence of organized persecutions. Benjamin of Tudela, who passed through Genoa about 1165, found only two Jews residing there. It is certain that, later, Jews were forbidden to remain longer than three days in Genoa. This prohibition still existed in 1492. At that time many exiles from Spain landed at the port and begged permission to stay long enough to repair their ships, which had suffered heavy damage, and to recuperate from the voyage. The unfortunate fugitives presented a pitiful appearance. "And while they were making their preparations to journey farther, winter came on, and many died on the wharves." Such was the account given by Bartolomeo Senarega, secretary to the republic, and his report confirms a description given by Joseph ha-Kohen in his "'Emeḳ ha-Baka" (ed. Letteris, p. 85). The Genoese doubtless felt pity for the persecuted exiles, but commercial jealousy and religious fanaticism, increased by the sermons of Bernardino da Feltre, caused the repeal of the permission for a temporary stay in the harbor, which had been obtained with such difficulty in 1492. In the hope of converting them the Jews were later granted shelter and support again, but only one single case of conversion resulted. Twenty-one of the families which landed in Genoa were allowed to settle in Ferrara.

Middle Ages.

The number of Jews that came to Genoa increased with the spread of persecutions in Portugal, so that at the beginning of the sixteenth century a special office was established in Genoa, "Ufficio per gli Ebrei." The wearing of a badge was ordered, and the prohibition to reside in Genoa was renewed under penalty of a large fine, of imprisonment, and even of being sold into slavery. Only wholesale merchants and physicians holding papal permits were exempt from these acts of oppression, and an attempt was made to prevent even them from settling in the city. Nevertheless, petitions for permission to settle became more and more numerous, and in 1550 a number of Jews obtained the right of free residence and of free commerce for several years; even the wearing of the badge and the seclusion in a ghetto were abolished. Such privileges were renewed in 1578, 1582, and 1586, but only for a few years. In 1587 the wearing of the yellow badge was restored, but at the petition of the Jews again abolished.

Banished in 1598.

The combined hostility of the clergy and of the Inquisition brought about a new decree of banishment Jan. 8, 1598; but individual Jews still remained in the city. They were compelled to wear the Jewish badge, but by paying a certain sum could buy the privilege of discarding it. Commercial considerations in general demanded a milder treatment of the Jews, and in the free harbor law of 1648 and 1658 the Jews were again recognized, and special regulations were made for importing their goods. The Inquisition considered this treatment too lenient, and called forth a similar expression of opinion from the Holy Office at Rome. Although the republic at first refused to listen to these complaints, it was nevertheless compelled in 1659 to make new and oppressive regulations concerning the Jews, and their right of residence was limited to ten years. The Jews from Spain and Portugal were glad to be received anywhere under any conditions, and hence new arrivals submitted to the new regulations. Land for a ghetto was granted in 1660, and there a synagogue was built. The ghetto had two iron gates, which remained closed from sunset until morning. The number of the Jews at that time amounted to about 700; among them were many prosperous merchants, who, owing to the importance of their business, received better treatment and were allowed to live outside the ghetto. All Jews, however, were obliged to attend Christian sermons during Lent, a compulsion which was felt to be the deepest humiliation; on these occasions, besides being reviled by the preacher, they met with insults and even acts of violence on the part of the mob.

The Ghetto.

At the end of the ten years (1669) an attempt was made to drive the Jews out again, under all sorts of pretexts. The Senate opposed this, and in 1674 obtained an extension of the right of residence for ten years more, under a new charter and in a different part of the city. But the rules were too severe, and especially the attendance at the sermons was felt to be so degrading that the Jews rebelled, and in 1679 were all driven from the city. As before, Jews were later allowed to settle there again singly and only for a limited time. Even that privilege was abolished by a decree of banishment in 1752. However, only the poor were affected by the decree; the rich remained and were even favorably regarded on account of their acknowledged importance for the commerce of the republic. Through their influence a new charter was drawn up in 1752 upon fairly liberal terms, and the opposition of Pope Benedict XIV. remained without effect. The Senate at that time was very friendly to the Jews; it recognized the advantages they might bring to the city, the more so as it saw with regret how the neighboring port of Leghorn, where Jews enjoyed the most extensive liberties, was flourishing and injuring the commerce of Genoa. The Jews, however, had recognized the indecisive nature of this favor and kept at a distance from Genoa. Not until toward the end of the eighteenth century did they establish large commercial houses there. Their legal status remained precarious and rested upon the personal tolerance of the mercantile class, not upon the firm basis of the law; and it was not until 1848, when the constitution of the kingdom of Sardinia was promulgated, that the Jews received the full rights of citizenship, and there still exists among the population a feeling of animosity against them, which is due to clerical leaning.

Emancipation.

Since 1848 the community has steadily increased; in 1901 it numbered about 1,000 souls. The Jews have taken a large share in the flourishing commerce of Genoa, while the commerce of Leghorn has almost ceased, and a large proportion of its Jewish community has emigrated to the former city. In consequence of this influx from Leghorn the ritual of the Sephardim has been introduced into the only synagogue of Genoa. The community possesses a school for religious instruction, a good library, and a very good charitable organization. There is little to be said concerning the scholars and rabbis who lived and labored in Genoa, for their number was small and their existence precarious. Judah Abravanel (Leo Hebræus) practised medicine there. The historian Joseph ha-Kohen lived there with his parents and family from 1501 until 1547, when he was exiled in spite of the intercession of his patients. Two rabbis are mentioned as residing in the city in 1680, Abitur Abba Mari and Abraham Ẓarfati. In the latter part of the nineteenth century Felice Finzi was the rabbi of the community; since his death the post has been vacant.

In 1516 the "Psalterium Octaplum" was printed in Genoa at the press of Nicolaus Giustiniani; this is celebrated because it contains the history of Columbus' discovery of America in the scholia to Psalm xix.

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D. I. E.

GENTILE: A word of Latin origin (from "gens"; "gentilis"), designating a people not Jewish, commonly applied to non-Jews. The term is said (but falsely so) to imply inferiority and to express contempt. If used at all by Jews of modern times—many of them avoiding it altogether, preferring to speak of "non-Jews"—this construction of its implications must certainly be abandoned as contrary to truth. The word "Gentile" corresponds to the late Hebrew "goi," a synonym for "nokri," signifying "stranger," "non-Jew." In the Hebrew of the Bible "goi" and its plural "goyyim" originally meant "nation," and were applied both to Israelites and to non-Israelites (Gen. xii. 2, xvii. 20; Ex. xiii. 3, xxxii. 10; Deut. iv. 7; viii. 9, 14; Num. xiv. 12; Isa. i. 4, lx. 22; Jer. vii. 28). "Goi" and "goyyim," however, are employed in many passages to designate nations that are politically distinct from Israel (Deut. xv. 6; xxviii. 12, 36; Josh. xxiii. 4). From this use is derived the meaning "stranger" (Deut. xxix. 24; comp. II Chron. vi. 32 = "'amme ha-'areẓ"). As the non-Israelite and the nokri were "heathens," "goi" came to denote a "heathen," like the later "'akkum," which, in strict construction, is not applicable to Christians or Mohammedans (see below). In its most comprehensive sense "goi" corresponds to the other late term, "ummot ha-'olam" (the peoples of the world).

Meaning of the Term.

Toward idolatry and the immoralities therewith connected, the Biblical writings display passionate intolerance. As the aboriginal population of Canaan was the stumbling-block for Israel, constantly exposed to the danger of being contaminated by Canaanitish idolatrous practises, the seven "goyyim," *i.e.*, nations (Deut. vii. 1, xii. 2), were to be treated with but little mercy; and, more especially, marriages with them were not to be tolerated (Deut. vii. 3; comp. Ex. xxxiv. 16). Notwithstanding this prohibition, mention is made of marriages with non-Hebrews of other stock than the seven nations enumerated (Ruth i. 4; II Sam. iii. 3; I Kings vii. 14, xiv. 21; I Chron. ii. 34), and even of marriages in direct contravention of the prohibitive law (Judges iii. 6; II Sam. xi. 3; I Kings xi. 1 *et seq.*, xvi. 31). This proves that the animosity against non-Hebrews, or "goyyim," assumed to have been dominant in Biblical times among the Hebrews, was by no means intense. The caution against adopting the "ḥuḳḳot ha-goyyim" (Lev. xviii. 2), and the aversion to the customs of "the nations," rest on the recognition of the morally pernicious character of the rites indulged in by the Canaanitish heathens.

The "stranger," whether merely a visitor ("ger") or a resident ("ger toshab"), was placed under the protection of the Law, though possibly a distinction was made between the transient and the permanent stranger; from the former, for instance, interest could be taken and a debt was collectable even in the Year of Release. But God was said to love the stranger (Deut. x. 18; Ps. cxlvi. 9). The native-born was required to love him (Lev. xix. 33-34). Recourse to the courts was open to him (Ex. xxii. 21, xxiii. 9; Deut. xxiv. 17, xxvii. 19). "One law and one statute" was to apply to native and stranger alike (Lev. xxiv. 22; Num. ix. 14; xv. 16, 29; Ex. xii. 49). But of the stranger it was expected that he would forego the worship of idols (Lev. xx. 2; Ezek. xiv. 7) and the practise of sorcery, incest, or other abominations (Lev. xviii. 26), and that he would refrain from eating blood (Lev. xvii. 10), from working on Sabbath (Ex. xx. 10, xxiii. 12), from eating leavened bread on Pesaḥ (Ex. xii. 19), and from violating Yom ha-Kippurim (Lev. xvi. 29). For other provisions concerning the stranger, or non-Jew ("goi"), see Lev. xvii. 8; xxiv. 16, 22; Num. xv. 14, xxxv. 15; Deut. xiv. 21; xvi. 11, 14).

The "Stranger."

Restrictions in the matter of the reception of strangers (see Proselyte and Proselytism) were made in the case of (1) Edomites and Egyptians, who were entitled to acceptance only in the fourth generation, *i.e.*, the third from the original immigrant; and (2) Ammonites and Moabites. These latter two were put on a level with persons of illegitimate birth, and were therefore excluded from "the congregation of the Lord forever" (Deut. xxiii. *et seq.*; compare the American anti-Chinese legislation).

The strangers, *i.e.*, the goyyim, enjoyed all the benefits of the poor-laws (see Deut. xiv. 28, xxvi. 11; comp. Job i. 7); and the Prophets frequently enjoin kindness toward the non-Israelite (Jer. vii. 6, xxii. 3; Ezek. xxii. 7; Zech. vii. 10; Mal. iii. 5; comp. Ps. xciv. 6).

Non-Israelites figure in the Bible as exemplars of fidelity (see Eliezer), devotion (Ruth), and piety (Job); and Deutero-Isaiah's welcome and promise to the "sons of the stranger" (Isa. lvi. 3-6; comp. Ezek. xlvii. 22) likewise betoken the very opposite of the spirit of haughty exclusiveness and contempt for the non-Israelite said to be characteristic of the Jew and of Judaism.

Under Ezra and Nehemiah, it is true, rigorous measures were proposed to insure the purity of the holy seed of Abraham (Neh. ix. 2; xiii. 3, 23; Ezra ix. 2 *et seq.*, x. 3); but the necessities of the situation justified the narrower policy in this case.

Judaism Not Hostile to Gentiles.

In pre-exilic times the intercourse between Israelites and non-Israelites (non-Canaanites) was not very active or extensive, and non-Israelites (Egyptians, Assyrians, Babylonians) always appeared as enemies. But the Exile brought Israel into closer contact with non-Israel. If the conclusions of the critical schools are accepted, according to which the opening chapters of Genesis date from this period, the fact that Israel posits at the beginning of history the unity of all humanity should give pause to the ascription to Judaism of hostility toward the Gentile majority of humanity. The books of Ruth and Jonah are also documentary proof that the Hebrew racialism of Ezra met with strenuous opposition. Greeks, Syrians, and Romans, the peoples with whom post-exilic Israel had incisive relations, were not animated by a spirit apt to engender in the Jew a responsive sentiment of regard. Nor were their morals ("ḥuḳḳot ha-goyyim") such as to allay the apprehension of faithful Jews as to the probable results of contact. The Maccabean revolution, the struggle against Hellenism, the rise against Rome under both Titus and Hadrian, are the historical background to the opinions expressed concerning non-Jews and the enactments adopted against them. Yet withal, both relatively—by comparison with the attitude of the Greek world toward the non-Greek (barbarian), or with the Roman treatment of the non-Romans (the "pagani")—and absolutely, the sentiments of the Jew toward the non-Jew were superior to the general moral and mental atmosphere. The Essenes certainly represent the cosmopolitan and broadly humanitarian tendencies of Judaism; and as for the Pharisees, their contempt for the Gentile was not deeper than their contempt for the Jewish 'Am ha-Areẓ (the unlearned, suspected always of laxity in religious duty). The golden rule is Pharisaic doctrine (comp. Ab. R. N., Recension B, xxvi., xxix., xxx., xxxiii.).

In judging the halakic enactments one must keep in mind not merely the situation of the Jews—engaged in a bitter struggle for self-preservation and exposed to all sorts of treachery and suffering from persecution—but also the distinction between law and equity. The law can not and does not recognize the right of demented persons, minors, or aliens to hold property. Even modern statutes are based on this principle; *e.g.*, in the state of Illinois, U. S. A., an alien can not inherit real estate. But what the law denies, equity confers. The Talmudic phrase "mi-pene darke shalom" ("on account of the ways of peace"; see below) is the equivalent of the modern "in equity."

Tannaitic Views of Gentiles.

How the views of the Tannaim concerning Gentiles were influenced largely by their own personal temper and the conditions of their age, is apparent from an analysis of the discussion on the meaning of Prov. xiv. 34, of which two versions are found: one in Pesiḳ. 12b; the other in a baraita in B. B. 10b. According to the former, Eliezer, Joshua, and Eleazar b. 'Arak, under their master Johanan ben Zakkai; and Gamaliel, a certain Abin b. Judah, and Neḥunya ben ha-Ḳana are the participants. In the latter version, Eliezer, Joshua, Gamaliel, Eleazar of Modi'im, and Neḥunya ben ha-Ḳana are mentioned. It is probable that two distinct discussions, one under Johanan ben Zakkai and the other under Gamaliel, were combined, and the names and opinions confounded (see Bacher, "Ag. Tan." i. 38, note). This, however, is immaterial, in view of the fact that each of the men quoted gives a different interpretation; the truly humane one by Neḥunya (in the Pesiḳta, by Eleazar ben 'Arak) alone meeting with the approval of the master. According to R. Eliezer, the maxim "Love, benevolence ["ḥesed"] exalteth a nation" refers to Israel; while whatever charity the Gentiles practise is really sinful, the motive being self-glorification. Joshua is of the same opinion, alleging that whatever charitable action the Gentiles do is done to extend their kingdom. Gamaliel also expresses himself to the same effect, adding that the Gentiles, by their impure motive, incur the penalty of Gehenna. Eleazar of Modi'im sides with him, saying that "the Gentiles *practise benevolence merely to taunt Israel.*" But Neḥunya ben ha-Ḳana (in the Pesiḳta, Eleazar ben 'Arak) interprets the maxim as follows: "Righteousness exalteth a nation; *for benevolence both for Israel and for the Gentiles is a sin-offering.*" The master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthology of haggadic observations on non-Israelites or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one tanna be not taken as those of the Talmud.

Gamaliel II.

Of Gamaliel II. is recorded a conversation with two pseudo-proselyte generals, who, being sent to investigate Jewish practises, take exception only to the provision permitting to a Jew the use of property stolen from a non-Jew (Sifre, Deut. 344; B. Ḳ. 38a—the law which, in regard to the damage done by a goring ox, does not put Jew and Gentile on an equal footing). In Yer. B. Ḳ. 4b they censure also the prohibition of Jewish women from attending non-Jewish women as midwives and nurses. Gamaliel is reported to have repealed the obnoxious law on the use of stolen property (see Grätz in "Monatsschrift," 1881, p. 493).

Eliezer b. Hyrcanus is less tolerant. According to him, the mind of every non-Jew is always intent upon idolatry (Giṭ. 45b). The cattle of a heathen is unfit for sacrifices ('Ab. Zarah 23b). Explaining Prov. xiv. 34, he maintains that the non-Jews only practise charity in order to make for themselves a name (B. B. 10b; Pesiḳ. 12b; Gamaliel is credited with the same opinion in B. B. 10b). The persecutions which, at the instigation of Judæo-Christians, Eliezer had suffered at the hands of the Romans may explain his attitude, as well as his opinion that the Gentiles have no share in the life to come (Tosef., Sanh. xiii. 2; Sanh. 105a). He nevertheless cites the example of a non-Jew, Dama b. Netina, as illustrative of the command to honor father and mother (Ḳid. 31a; 'Ab. Zarah 23b; comp. Yer. Peah 15c; Ḳid. 61b; Pesiḳ. R. xxiii.).

Joshua b. Hananiah, contrary to Eliezer b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Tosef., Sanh. xiii. 2), though as a rule Gentiles cling to vain things and are rejected (Prov. xxviii. 19; Gen. R. lxxxii.). He excludes the descendants of Amalek from the Messianic kingdom (Sifre, Deut. 310; Mek., Yitro, 57a); while all other Gentiles will adopt monotheism ('Ab. Zarah 24a; comp. Pesiḳ. 28b). He is of the decided opinion that Gentiles (heathen) may lead a righteous life and thus escape Gehenna (see Zunz, "G. V." p. 269, note d; Bacher, "Ag. Tan." i. 159). It is also reported of Joshua b. Hananiah that in a dialogue with the emperor Hadrian—who insisted that, as God's name was not mentioned in those parts of the Decalogue addressed to all men, the Gentiles were preferred, Israel being threatened with greater punishments—he controverted that monarch's conclusions by means of an illustration not very complimentary to the Gentiles (Pesiḳ. R. xxi.).

Eleazar of Modi'im, in reference to Micah iv. 5, explains that Israel, though guilty of the same sins as the Gentiles, will not enter hell, while the Gentiles will (Cant. R. ii. 1). In another of his homilies, however, he speaks of the joy with which the Gentiles blessed Israel for having accepted the Decalogue (Zeb. 116a). On the whole, he is very bitter in his condemnations of the heathen. "They profit by their deeds of love and benevolence to slander Israel" (referring to Jer. xl. 3; B. B. 10a).

Eleazar ben Azariah maintains, on the basis of Ex. xxi. 1, that a judgment rendered by a non-Jewish (Roman) court is not valid for a Jew (Mek., Mishpaṭim). There is also recorded a high tribute which he paid to a heathen servant, Ṭabi, who was so worthy that Eleazar declares he felt that he himself ought to be the servant (Midr. Mishle to Prov. ix. 2).

Ishmael ben Elisha used to reply to the heathen's benedictions and imprecations: "The word befitting you has long since been uttered." Asked for an explanation, he referred to Gen. xxvii. 29 (Hebr.): "Those that curse thee shall be cursed; those that bless thee shall be blessed" (Gen. R. lxvi.). In order to protect Jews he would decide in their favor, using the non-Jewish or the Jewish code as suited the occasion (Sifre, Deut. 16: in B. Ḳ. 113a this is given as a prescription of his for others to follow, against which Akiba, recognizing that this would be a profanation of God's name, protests "mi-pene ḳiddush ha-Shem").

Akiba.

Akiba, like Hillel, declared the command to love one's neighbor as oneself (Lev. xix. 18) to be the fundamental proposition of religion (Sifra, Ḳedoshim, ed. Weiss, p. 89a; Yer. Ned. 41c; Gen. R. xxiv.; comp. Ab. iii. 14; Ab. R. N. xxxix.). Robbery of which a Gentile is the victim is robbery (B. B. 113a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and the Gentiles" is characteristic (Mek., Beshallaḥ, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. i. 3, v. 9, vi. 1). In another dialogue, Israel's monotheism is shown to be far superior to the ever-changing belief of the Gentiles (Mek., Yitro, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Rufus, in which he compares the gods to dogs (Tan. Terumah, ed. Stettin, p. 139; comp. Grätz, "Gesch." iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judæo-Christians, whose books he would burn without regard for the name of God occurring therein, preferring the temple of idolaters to them (Shab. 116a).

Jose the Galilean rebukes Israel for its inconstancy, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is rewarded (see Gen. xxiii. 5; Sifra, Aḥare Mot, 85b).

Judah ben Baba holds that by the customs of the heathen forbidden in Lev. xviii. 3 were meant the cosmetic arts (Sifra, 86a; see commentary of Abraham ben David *ad loc.*; comp. Tosef., Soṭah, xv. 9; Shab. 62b).

R. Meïr.

The warning against the practises of the heathen in Lev. xviii. 3 is interpreted by R. Meïr (Sifra, 85b) to refer to the superstitions "of the Amorites" (enumerated in Shab. 67a; comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshiped there (Tosef., 'Ab. Zarah, ii. 5; 'Ab. Zarah 18b; Yer. Sanh. 40a; Ab. R. N. xxi.). Intolerant of idolatry ('Ab. Zarah i. 5, 8; ii. 2, 4; iii. 1; Blumenthal, "Rabbi Meïr," pp. 82 *et seq.*), it was Meïr who insisted that in Lev. xviii. 5 the word "man," not "priest," "Levite," or "Israelite," occurs, and thus claimed that a non-Jew versed in the Torah equals in rank the high priest (B. Ḳ. 38a; Sanh. 59a; Sifra, 86b, where II Sam. vii. 19 ["ha-adam"]; Isa. xxvi. 2, "goi ẓaddiḳ"; Ps. xxxiii. 1, "ẓaddiḳim," and cxxv. 4, "le-ṭobim," are similarly applied to Gentile and Jew alike). He was on a footing of intimacy with the Gentile philosopher Euonymos of Gadara (Grätz, *l.c.* iv. 469). In an anecdote, significant as indicating the freedom of intercourse between Jew and Gentile, Meïr illustrates the cynic materialism of a rich heathen who, angry at the lack of a trifle at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading that, as the world to come was for Israel, he had to look to this world for his pleasures (Pesiḳ. 59b; Num. R. xxi.). Meïr has a conversation with a "hegemon," who expresses his contempt of Israel, calling the Israelites slaves; whereupon Meïr shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H." i. 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yoḥai is preeminently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the key-word טוב (Yer. Ḳid. 66c; Massek. Soferim xv. 10; Mek., Beshallaḥ, 27a; Tan., Wayera, ed. Buber, 20), is found the expression, often quoted by anti-Semites, "Ṭob shebe-goyyim harog" (="The best among the Gentiles deserves to be killed"). This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity; hence in the various versions the reading has been altered, "The best among the Egyptians" being generally substituted. In the connection in which it stands, the import of this observation is similar to that of the two others: "The most pious woman is addicted to sorcery"; "The best of snakes ought to have its head crushed" (comp. the saying, "Scratch a Russian and you will find a Tartar").

On the basis of Hab. iii. 6, Simon b. Yoḥai argued that, of all the nations, Israel alone was worthy to receive the Law (Lev. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the Noachidæ (Tosef., Soṭah, viii. 7; Soṭah 35b), though the Law was written on the altar (Deut. xxvi. 8) in the seventy languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xiii.; Sifre, Deut., Wezot ha-Berakah, 343). Yet Simon speaks of the friendly reception given to Gentiles (Sifre, Deut. 1). The idols were called "elilim" to indicate that "wo [אללי] is them that worship them" (Jellinek, *l.c.* v. 78). Simon b. Yoḥai insists upon the destruction of idols, but in a different manner from that proposed by others ('Ab. Zarah iii. 3; 'Ab. Zarah 43b). He extends to Gentiles the prohibition against sorcery in Deut. xviii. 10 *et seq.* (Tosef., 'Ab. Zarah, viii. 6; Sanh. 55b).

Judah ben 'Illai recommends the daily recital of the benediction, "Blessed be Thou . . . who hast not made me a goi" (Tosef., Ber. vii. 18; Men. 43b, sometimes ascribed to Meïr; see Weiss, "Dor," ii. 137). Judah is confident that the heathen (Gentiles) will ultimately come to shame (Isa. lxvi. 5; B. M. 33b).

The Gentiles took copies of the Torah, and yet did not accept it (Soṭah 35b).

Eliezer, the son of Jose the Galilean, calls the Gentiles poor "goyyim dawim," because they would not accept the Torah (Mek., Yitro, 62a), referring to Hab. iii. 6 and Ps. cxlvii. 20.

Joshua ben Ḳarḥa is reported to have answered the accusation—still repeated in modern anti-Semitic literature—that Israel refuses to celebrate the festivals of the Gentiles—by showing that nature's bounties bring joy to all men alike (Gen. R. xiii.).

Simon ben Gamaliel II. is the author of the saying that strict justice shall be done the Gentile, who shall elect whether he shall be tried according to the Jewish or the Gentile code (Sifre, Deut. 16).

Josiah holds that every idolatrous heathen is an enemy of Israel (Mek., Mishpaṭim, 99a).

Jonathan insists that eclipses are of bad augury for Gentiles only, according to Jer. x. 2 (Mek., Bo, 19b).

According to Hananiah b. Akabia the word רעהו (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpaṭim, 80b).

Why Gentile circuses and theaters continued while the Temple was in ruins, was a perplexing problem for many a pious Jew. Nehorai learns from Elijah that this is the cause of earthquakes (Yer. Ber. 13c; Midr. Teh. to Ps. xviii. 8).

Jacob, the grandson of Elisha ben Abuya, reports having seen a heathen bind his father and throw him to his dog as food (Sifre, Deut. 81).

Simon ben Eleazar does not favor the social amenities (*e.g.*, invitations to wedding-feasts) between Gentiles and Jews (Tosef., 'Ab. Zarah, iv. 6; Ab. R. N. xxvi.; 'Ab. Zarah 8a), referring to Ex. xxxiv. 16.

According to Judah ha-Nasi, the word "goyyim" designates the nations that subjected Israel, while "ummim" denotes those that did not. Both must praise the God of Israel (Midr. Teh. to Ps. cxvii. 1).

Phinehas ben Jair prohibits the appropriation of an object lost by a non-Jew, as this is tantamount to desecrating God's name (B. Ḳ. 113b).

Simon ben Jose likens Israel to a stone, and the Gentiles to a potsherd (Isa. xxx. 14), applying the proverb: "If the stone falls on the pot, wo to the pot; if the pot falls on the stone, wo to the pot." This he offered as a consolation to persecuted Israel (Esther R. iii. 6).

Antigonus complains of the cruelty of the non-Jews toward Israel (Mek., Beshallaḥ, 27a; but see Bacher, "Ag. Tan." ii. 331, note 2).

With regard to the attitude of the Palestinian amoraim toward Gentiles the following facts may be stated:

Views of the Amoraim.

That antipathy was due to idolatry itself and not to the fact that idolaters were of non-Jewish stock, appears from Ḥanina bar Ḥama's discussion with Jonathan b. Eleazar of the question whether one should take a road passing by a temple of idols or one passing through a disreputable district, in which the decision was given in favor of the latter ('Ab. Zarah 17a, b). It was also this amora who ascribed moral sanctity to the marriages of non-Jews (Noachidæ; Yer. Sanh. 58c), though he himself witnessed gross immoralities perpetrated by non-Jews ('Ab. Zarah 22b). Yet he is credited with the opinion that during the Messianic time only the heathen will be subject to death (Gen. R. xxvi.).

Hezekiah b. Ḥiyya deduces from II Kings xx. 18 that he who shows hospitality to a heathen brings the penalty of exile upon his own children (Sanh. 104a).

Some of the parables of Joshua b. Levi illustrate strikingly the reciprocal feelings entertained in his day between Jews and Gentiles. The latter accused the former of being descended from illegitimate compulsory connection between their female ancestors and the Egyptians (Pesiḳ. 82b); the Jews, in turn, likened the Romans to dogs (referring to Isa. lvi. 11; Midr. Teh. to Ps. iv. 8; comp. Matt. xv. 26; Mark vii. 27; Bacher, "Ag. Pal. Amor." i. 146-147). That Joshua had objections only to the Jews following the evil practises of the Gentiles, is evidenced by his comments on Ezek. v. 7, xi. 12 (Sanh. 39b), in which he points out that Israel deserved censure for rejecting the good customs as well as for adopting the evil ones of the nations ("Ye have not done according to the approved among them ["ke-metuḳḳanim she-bahem"], but we have done according to the corrupt ones ["ke-meḳulḳalim she-bahem"]"). His liberality is also attested in his legendary visits to paradise and hell for the purpose of ascertaining whether non-Jews were to be found in the former (Jellinek, *l.c.* ii. 48-51).

Johanan.

Johanan bar Nappaḥa complains of the insults and injuries offered by Gentiles to his people (referring to Lam. iii. 21; Pes. 139b; Cant. R. ii. 14; Ex. R. xxi.). He lays stress on the fact that God offered the Law to all nations, who refused to accept it ('Ab. Zarah 2b); therefore while the virus of lust that the serpent injected into Eve was neutralized in Israel, the "nations of the world" still have it in their blood (Shab. 145b; Yeb. 103b; 'Ab. Zarah 22b). "The wise among the heathen is called and must be honored as a wise man" (Meg. 16a), is one of Johanan's sayings, though he is also the author of another which holds that, as the Torah was given as a heritage to Israel, a non-Israelite deserves death if he studies it (Sanh. 59a). Notwithstanding all this, he maintains that Gentiles outside of Palestine are not to be regarded as idolaters, but as observers of their ancestral customs (Ḥul. 13b). Significant of the attitude of the Gentiles toward the Jews in his day is his observation that when a Gentile touches the pot placed on the common hearth by a Jew, the latter does not deem it rendered unclean; but that as soon as a Jew touches the pot of the Gentile, the latter shouts "Unclean!" (Esther R. ii. 3). Under certain circumstances, Johanan permitted the eating of food prepared by Gentiles (Yeb. 46a). His also is the maxim, "Whosoever abandons idolatry is called 'Jew'" (Meg. 13a).

Resh Laḳish prohibited the use of water which had been revered by heathens; but he had to recall his decision ('Ab. Zarah 58b; comp. Yer. Sheb. 38b, c, concerning a public bath in which was a statue of Aphrodite).

Eleazar ben Pedat observes that the suggestion of intermarriage always comes from the Gentile side: "Never does an Israelite put his finger into the mouth of a non-Israelite, unless the latter has first put his into the mouth of the Israelite" (Gen. R. lxxx.). According to Eleazar, the Jew and not the heathen is bound to sanctify God's name (Yer. Sheb. 35a). Murders committed by Gentiles are recorded by God on His own cloak in order that He may have authentic proof of their atrocities (Midr. Teh. to Ps. ix. 13).

Abbahu.

Abbahu calls attention to the fact that the Gentiles as well as Israel were offered the Torah (Pesiḳ. 200a; Tan., Berakah, 3). He complains also of the insults to which Jews are exposed in the theaters of the Gentiles (Proem 17 to Lam. R.) by Gentile actors and attendants. He indorsed the law (B. Ḳ. iv. 3) according to which a Gentile whose ox had been gored by the ox of a Jew was not entitled to damages (B. Ḳ. 32a).

Assi is the author of the injunction not to instruct the Gentile in the Torah (Ḥag. 13a).

Isaac Nappaḥa is the author of some parables in which Israel is exalted to offset the slanders of the Gentiles; and the latter, in turn, are spoken of in terms of contumely (Bacher, "Ag. Pal. Amor." ii. 291).

Levi enumerates six commandments (prohibitions of polytheism and of blasphemy; the institution of courts of justice; prohibitions of shedding of blood, of incest, and of robbery) which are binding upon all men (Gen. R. xvi.; Midr. Teh. to Ps. i. 10; the "Torat Adonai" is said to consist of these universal laws; so that to be the "happy" man of whom the psalm speaks one need not necessarily be a Jew). Levi is, however, very severe in his reflections on the morality of the Gentiles (Cant. R. to vi. 8; see Bacher, *l.c.* p. 329, note 7). Levi claims that the injunction not to take revenge (Lev. xix. 18) does not apply to Gentiles (Eccl. R. viii. 4).

'Abba b. Kahana protests, in an explanation of Ruth iv. 16, against racial arrogance on the part of Israel (Ruth R. viii.).

Jonah and Jose permitted the baking of bread for the Roman soldiers on Sabbath-day (Yer. Sheb. 35a; Yer. Sanh. 21b; comp. Yer. Beẓah 60c). Yet they would not permit the use of a scroll partially burned in a conflagration caused by these same soldiers.

Judan applies the proverb, "A fat animal becomes lean; but a lean one has to give up the ghost," to Israel's maltreatment on the part of the Gentiles (Lam. R. iii. 20).

Phinehas b. Ḥama calls attention to the fact that Israel on Sukkot offered seventy heifers for all the nations, and prayed for them, applying the verse (Ps. cix. 4), "On account of my love they attack me" (Pes. 193b). Other stories of his bring out the fact that in his day the Jews were not liked by their Gentile neighbors (Yer. Peah 16d; Lam. R. i. 11; comp. Josephus, "B. J." iii. 2, § 2).

Abin testifies that Israel was called by others "stubborn" and "stiff-necked" (Ex. R. xlii.; אומה של קשה ערף).

Tanḥuma enjoins that if one is greeted by a Gentile with the salutation of peace or a blessing, one should answer "Amen!"

(אם בירכך גוי ענה אחריו אמן; Yer. Ber. 12c; Yer. Suk. 54a; Yer. Meg. 72a), though he likens the nations to wolves and Israel to a lamb (Pesiḳ. R. ix. [ed. Friedmann, p. 32a]).

Views of Babylonian Amoraim.

The Babylonian Amoraim advert but rarely to the relations of the Israelites to the Gentiles; and, while on the whole their haggadic interpretations are less numerous than those of the Palestinian schools, the paucity of their comments on Gentiles is noteworthy as illustrative of the fact that the typical Gentile against whom rabbinical animosity was directed was the depraved Roman. According to Rab, the Saturnalia and the Calends originated with Adam, and were based on purely human sentiments ('Ab. Zarah 8a; Yer. 'Ab. Zarah 39c), a view certainly betokening tolerance for pagan customs. Similarly does Rab recognize the chastity of non-Jewish women, as is shown by his story of the Gentile woman who when sick was willing to serve any idol in order to be cured, but who upon coming to the temple of Baal-peor preferred to remain sick rather than to take part in the worship of that god (Sanh. 64a). It is the immorality of idolatry that more especially strikes him (Sanh. 63b). The moral purpose of the Torah for all men (לצרף בהן את הבריות; Lev. R. xiii.) is one of his themes. His ethical maxims are addressed as a rule to man and not to the Jew (Sanh. 107a).

Cruelty to one's fellow men marks one a non-Abrahamite (Beẓah 32b). Hospitality like Abraham's—*i.e.*, to all men—Rab commends highly (Shab. 127a; Shebu. 35b; B. M. 86b). For him the Persian empire represented the typical antipode of piety and justice. Hence his saying (in opposition to Samuel), "Guilty of death is he that learns anything from a Magian [Persian]" (Shab. 116b); and the following: "Rather under the Romans than under the Persians" (*ib.* 11a).

Mar 'Uḳba, on the other hand, regards Rome as one of the two daughters of Hell (Prov. xxx. 15), the other being Apostasy or Heresy ('Ab. Zarah 17a).

Samuel, for whom the only distinction of the Messianic age is the absence of the subjugation of Israel by Gentile powers, makes no difference between Israel and the nations as far as God's judgment is concerned (Yer. R. H. 57a).

Judah's benediction of the trees in springtide is characteristic of his broad spirit, since he praises God for thus delighting the "sons of man," not the Israelite alone (Ber. 43b; R. H. 11a).

Naḥman bar Jacob, finally, forbids every kind of irony and taunt except such as are directed against the idolatry of the non-Jews prevailing in his day (Meg. 28b; Sanh. 63b).

Bibliography: Bacher, *Ag. Pal. Amor.*; idem, *Ag. Bab. Amor.*; idem, *Ag. Tan.*

E. C. E. G. H.

——**In Relation to Jews:** In rabbinic literature, owing to the censor's overvigilance and ignorance, the term "Gentile" is often erroneously identified with "Kuti" (= "Samaritan"), "Egyptian," "Amalek," etc., and in rare instances is misplaced for "Noẓri" = "Christian." Thus the censor's zeal to protect "the faith" had the effect of characterizing the Christian as a heathen, which was far from the authors' intention (see "Paḥad Yiẓḥaḳ," גוי, p. 7a). As a rule the Talmud, especially the Mishnah, speaks of the Gentiles who dwelt in Palestine under the Jewish government, either as idolaters or as domiciled aliens ("ger toshab"), bound to observe the seven moral commandments given to Noah's descendants: namely, against (1) idolatry, (2) incest, (3) homicide, (4) robbery, (5) eating limbs of live animals, (6) castration, and (7) the mixing of breeds (Sanh. 56b); and having their own judges in every district and town like the Israelites (*ib.*), the Gentiles outside of Palestine were not considered strict idolaters, but blind followers in the path of their ancestors (Ḥul. 13b).

The seven nations in the Holy Land were to be exterminated for fear they might teach the Israelite conquerors idolatry and immoral practises (Deut. vii. 1-6, xviii. 9-14, xx. 16-18); but in spite of the strenuous efforts of Joshua and other leaders the Israelites could not drive them out of the Promised Land (Josh. xiii. 1-6). Having in view the curbing of assimilation and the protection of the Jewish state and society, the legislators, men of the Great Assembly, adopted stringent measures against these Gentiles. These laws were collected and incorporated in the Mishnah, and were interpreted in the Gemara of the Jerusalem and Babylonian Talmuds. The restrictive regulations may be classified as having been enacted for the following reasons: (1) to exalt monotheism, and Israel as a nation; (2) to combat and outlaw barbarism; (3) to overcome the unreliability of the Gentile; and (4) to counteract Gentile laws not in harmony with the humanitarian laws of the Jews.

Rabbinical Modification of Laws.

1. The Pharisees, interpreting the spirit of the Law, and acting under the elastic rule that "there is a time to serve the Lord by relaxing his law" (Ps. cxix. 126, Hebr.; Yoma 69a), permitted the desecration of the Sabbath in besieging a Gentile city "until it be subdued" (Deut. xx. 20), in accordance with Shammai's interpretation (Shab. 19a). This definition was not new, as already the Maccabeans had taken advantage of it in fighting the enemy unceasingly, putting aside the observance of the Sabbath for the sake of God and of their national existence (I Macc. ii. 43, 44). Probably for the same reason (to facilitate war with the Gentile enemy), the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bones, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are *men*, quoting the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). The Talmudic maxim is, "Whoever has no purification laws can not contaminate" (Naz. 61b). Another reason assigned is that it would have been utterly impossible otherwise to communicate with Gentiles, especially in the post-exilic times (Rabinovitz, "Mebo ha-Talmud," p. 5, Wilna, 1894). Patriotism and a desire to regain a settlement in the Holy Land induced the Rabbis, in order not to delay the consummation of a transfer of property in Palestine from a Gentile to a Jew, to permit the deed to be written on the Sabbath, an act otherwise prohibited (B. Ḳ. 80b).

2. The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran" (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His "shining" legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: "God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [ויתר = "let loose," "outlawed"] the nations" (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence had decided to outlaw them (B. Ḳ. 38a).

Laws of Hammurabi.

It follows that the Gentiles were excepted from the general civil laws of Moses. For example, the Law provides that if a man's ox gores and kills a neighbor's ox, the carcass and the surviving ox shall be sold, and the proceeds divided between the respective owners (half-damages). If, however, the goring ox has been known to be dangerous and its owner has not kept watch over it, he shall pay full damages for the dead ox and take the carcass (Ex. xxi. 35-36, Hebr.). Here the Gentile is excepted, as he is not a "neighbor" in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he keep watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity. The laws of Hammurabi provide: "If the ox has pushed a man, and by pushing has made known his vice, and the owner has not blunted his horn, has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, the owner shall pay half a mina of silver" (Johns, "Oldest Code of Laws," § 251, Edinburgh, 1903). This price of a half-mina of silver was also the fixed fine for cutting down a tree (*ib.* § 59). It appears that only a nominal sum was paid when a man not of gentle birth was killed, and even less when a neighbor's ox was gored. The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B. Ḳ. iv. 3). It should be noted that in these tort cases public or sacred property (הקדש) was also an exception, for the reason that both are wanting in individual responsibility and in proper care. The principle was that the public could not be fined since it could not collect in turn. The Gemara's reliance on the technical term "neighbor" (רעהו) in the text as its justification for excluding both the Gentile and the public, is merely tentative.

The Talmud relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding the Jewish laws. After a careful study, they said: "We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term 'neighbor,' the Gentile should be quit when defendant as well as when plaintiff." The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians, and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction (B. Ḳ. 38a).

The Mosaic law provides for the restoration of a lost article to its owner if a "brother" and "neighbor" (Deut. xxii. 1-3), but not if a Gentile (B. Ḳ. 113b), not only because the latter would not reciprocate, but also because such restoration would be a hazardous undertaking. The laws of Hammurabi made certain acts connected with "articles lost and found" a ground of capital punishment. "If the owner of the lost property has not brought witnesses identifying his lost property; if he has lied, or has stirred up strife, he shall be put to death" (Johns, *l.c.* § 11). The loser, the finder, or an intermediate person was put to death in certain stages of the search for the missing article (*ib.* §§ 9-13). The Persian law commanded the surrender of all finds to the king (B. Ḳ. 28b). As an illustration of the Gentile law and of Jewish magnanimity, the following is related in the Talmud: "Queen Helen lost her jewelry, and R. Samuel, who had just arrived in Rome, found it. A proclamation was posted throughout the city offering a certain sum of money as a reward for the restoration of the jewels within thirty days. If restored after thirty days, the finder was to lose his head. Samuel waited and restored the jewels after thirty days. Said the queen: 'Hast thou not heard of the proclamation?' 'Yes,' answered Samuel, 'but I would show that I fear not thee. I fear only the Merciful.' Then she blessed the God of the Jews" (Yer. B. M. ii. 5).

Similarly, the mandate concerning the oppression of or withholding wages from a hireling brother or neighbor, or a domiciled alien (Deut. xxiv. 14-15) who observes the Noachian laws, is not applicable in the case of a Gentile. That is to say, a Gentile may be employed at reduced wages, which need not be paid promptly on the same day, but may be paid in accordance with the usual custom of the place. The question arose whether a Jew might share in the spoils gained by a Gentile through robbery. One Talmudic authority reasoned that the Gentile exerted himself to obtain the ill-gotten property much less than in earning his wages, to which the Mosaic law is not applicable; hence property seized by a Gentile, if otherwise unclaimed, is public property and may be used by any person. Another authority decided that a Jew might not profit by it (B. M. 111b).

Ashi's Decisions.

R. Ashi decided that a Jew who sells a Gentile landed property bordering on the land of another Jew shall be excommunicated, not only on the ground that the Gentile laws do not provide for "neighbors' boundary privileges" (בר מצרא), but also because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The ban shall not be raised unless the seller stipulates to keep the

Jew free from all possible damage arising from any act of the Gentile (B. Ḳ. 114a). The same Ashi noticed in a vineyard a broken vine-branch bearing a bunch of grapes, and instructed his attendant, if he found that it belonged to a Gentile, to fetch it; if to a Jew, to leave it. The Gentile owner overheard the order, and asked: "Is it right to take from a Gentile?" Ashi replied: "Yes, because a Gentile would demand money, but a Jew would not" (*ib.* 113b). This was an adroit and sarcastic answer. In truth, Ashi coincided with the opinion of the authority stated above; namely, that, as the presumption is that the Gentile obtained possession by seizure, the property is considered public property, like unclaimed land in the desert (B. B. 54b). The consensus of opinion, however, was against this authority. R. Simeon the Pious quotes to show that legal possession was required even in dealing with the Seven Nations: "And thou shalt consume [ואכלת = "eat the spoils"] all the people which the Lord thy God shall deliver thee" (Deut. vii. 6, Hebr.), meaning that Israel could claim the land only as conquerors, not otherwise (B. Ḳ. 113b).

In one instance a Gentile had the benefit of the technical term "neighbor," and it was declared that his property was private. The Law provides that an Israelite employed in his neighbor's vineyard or grain-field is allowed to pick there as much as he can eat while working (Deut. xxiii. 25-26). But since the employer in this case was a Gentile (*i.e.*, not a "neighbor"), the Israelite was forbidden to eat anything without permission (B. M. 87b). As regards the property of this Gentile perhaps his title to it was not disputed, and it was therefore considered just as sacred as that of a Jew.

Discriminations against Gentiles, while strictly in accordance with the just law of reciprocity and retaliation, having for their object to civilize the heathen and compel them to adopt the civil laws of Noah, were nevertheless seldom practised. The principal drawback was the fear of "profaning the Holy Name" (חילול השם). Consequently it was necessary to overlook legal quibbles which might appear unjust in the eyes of the world, and which would reflect on the good name and integrity of the Jewish nation and its religion. Another point to be considered was the preservation, "for the sake of peace" ("mi-pene darke shalom"), of the friendly relations between Jew and Gentile, and the avoidance of enmity (מפני איבה; 'Ab. Zarah 26a; B. Ḳ. 113b).

Not only was the principle of retaliation directed against the heathen Gentile, but it also operated against the lawless Jewish herdsmen of sheep and other small cattle, who trespassed on private property in Palestine contrary to the ordinance forbidding them to raise their herds inland (Tosef., B. Ḳ. viii. [ed. Zuckermandel, p. 362]; comp. Sanh. 57a). All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, "The judicial authority can annul the right to the possession of property and declare such property ownerless" (הפקר ב"ד הפקר, B. B. 9a).

Discrimination Against Gentiles.

3. Another reason for discrimination was the vile and vicious character of the Gentiles: "I will provoke them to anger with a foolish nation" (נבל = "vile," "contemptible"; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, "whose flesh is as the flesh of asses and whose issue is like the issue of horses" (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Miḳ. viii. 4, referring to Ezek. *l.c.*).

Excepting the Greeks, no Gentiles, not even the Persians, were particular in shedding blood (B. Ḳ. 117a). "Meeting a Gentile on the road armed with a sword [on his left], the Jew shall let him walk on his right [being thus ready to wrench away the weapon if threatened with it]. If the Gentile carries a cane [in his right hand], the Jew shall let him walk at his left [so that he may seize the cane if raised against him]. In ascending or descending the Jew shall always be above, and shall not stoop down for fear of assassination. If the Gentile ask to be shown the way, the Jew shall extend his own journey a point farther and shall not tarry on reaching the stranger's destination" ('Ab. Zarah 25b).

Taking these conditions into consideration, the precautions against the employment of Gentile midwives can be easily understood. A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child (*ib.* 25a). As a retaliative measure, or for fear of accusation, the Rabbis forbade Jewish midwives and nurses to engage themselves in Gentile families, unless offered a fee for the service or to avoid enmity (*ib.*). The same rule applied to physicians (Maimonides, "Yad," 'Akkum, ix. 16). The Roman laws ordained that physicians should be punished for neglect or unskilfulness, and for these causes many were put to death (Montesquieu, "L'Esprit des Lois," xxix. § 14). In a place where no Jewish physician could be found to perform the rite of circumcision the question arose whether a Gentile or a Samaritan mohel might be chosen to operate. If the Gentile is "an expert physician patronized by the public, he may be employed, as it is presumed he would not jeopardize his reputation by purposely injuring a Jewish patient" ('Ab. Zarah 27a).

Unreliability of Gentiles.

With such a character as that depicted above, it would naturally be quite unsafe to trust a Gentile as a witness, either in a criminal case or in a civil suit. He could not be depended upon to keep his promise or word of honor like a Jew (Bek. 13b). The Talmud comments on the untruthfulness of Gentiles ("a band of strange children whose mouth speaketh vanity, and their right hand [in raising it to take an oath] is a right hand of falsehood" [Ps. cxliv. 11]), and contrasts it with the reputation of a Jew: "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 13). Also excluded as a "neighbor" was the Gentile in whose trust property was left with all prescribed provisions (Ex. xxii. 6-14). The Torah does not discriminate against the testimony of a Gentile, save when he is held to be a robber; when it is thought that he has no intention of perjuring himself he is believed (Mordecai, Annotations to Rosh Giṭ. 10). Hence documents and deeds prepared by Gentile notaries in their courts are admitted as valid evidence (Giṭ. i. 4). R. Simeon even validates a Jewish writ of divorce signed by a Gentile notary (*ib.*). In dietary cases, where a Gentile is disinterested his evidence is accepted (Shulḥan 'Aruk, Yoreh De'ah, 86, 1). A Gentile's testimony to a man's death, incidentally related as a matter of fact, he being unaware that his evidence is wanted, is held sufficient to release a woman from her marriage bond and to permit her to marry again (Giṭ. 28b; Shulḥan 'Aruk, Eben ha-'Ezer, 17,14; see 'Agunah).

4. After the destruction of Jerusalem the condition of the Gentiles in general was somewhat improved by the establishment of Roman courts of justice; but the laws of the latter, borrowed from the Persians and modified by feudalism, never attained the high standard of Jewish jurisprudence. Even under the Roman supremacy the Jews were permitted to decide their civil and criminal cases in accordance with their own code of laws, just as in countries like Turkey, China, and Morocco extra-territorial rights are granted by treaty to the consular courts of foreign nations. In a mixed trial where the suitors were respectively Jew and Gentile, the Jew had to abide by the harsh and illogical laws of the Gentiles; and for this the Jew retaliated whenever occasion arose.

As Suitors in Civil Cases.

It sometimes happened that the Gentile, wishing to take advantage of the liberal Jewish laws, summoned his Jewish opponent to a Jewish court. In such cases the Gentile would gain little benefit, as he would be dealt with in accordance with the Jewish or the Gentile law, as might be least advantageous to him. The judge would say: "This is in accordance with our law" or "with your law," as the case might be. If this was not satisfactory to the Gentile, legal quibbles and circumventions might be employed against him. R. Akiba, however, would not permit such proceedings, which tended to profane the Holy Name (B. Ḳ. 113a).

The differences between their laws were the main barriers between Jew and Gentile. The Talmud would excommunicate a Jew who without a summons testified in a petty Gentile court as a single witness against a Jew, for the Jewish law required at least two witnesses. But in the supreme court a single Jewish witness might testify, as the Gentile judge would administer the oath to the defendant, which proceeding was similar to that prescribed by Jewish law (*ib.*).

The Jewish mode of acquisition of real property by deed or by three years' undisputed possession did not apply to Gentiles (Ḳid. 14b), who as a rule acquired their property by seizure. The Persian laws leased property for a term of forty years, so that three years' occupation would not amount to a presumption of purchase (B. B. 55a). In case of transfer of chattels, a money payment was sufficient without delivery or removal, which the Jewish law required (B. Ḳ. 13a). Part payment or a consideration was not valid (B. B. 54b).

Acquisition by a consideration was an old established Jewish law: "This was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor" (Ruth iv. 7). The article of consideration in "former times" was changed in later times to a kerchief (קנין סודר). The Gentiles did not admit acquisition by a consideration. Transfers of their property were effected only for ready money to the full amount (Ḳid. 8a). The Persians bound themselves by an exchange of presents, which was considered equivalent to a word of honor, but not, however, in the sense of a consideration ('Ab. Zarah 71a).

The Persian law ordered the guarantor to pay immediately on the default of the debtor; while the Jewish law required the creditor first to proceed against the debtor, and that then, if the debt were not paid, he should sue the guarantor (B. B. 173b, 174a).

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise—a violation of which affected the validity of the sale—applied only to a Jew or domiciled alien, not to a Gentile. "If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress [overcharge] one another" (Hebr. = "his brother"; Lev. xxv. 14), was contrary to the Gentile legal maxim, "A bargain is a bargain." For this the Gentile was paid in his own coin, so to speak. Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among the Gentiles, were not tolerated among the Jews themselves.

On the other hand, there were many examples of cases in which Jews refused to take advantage of errors. A rabbi once purchased wheat from a Gentile agent, and, finding therein a purseful of money, restored it to the agent, who blessed "the God of the Jews." Simeon b. Shaṭaḥ restored a valuable pearl he had found on a donkey to the Gentile of whom he had purchased the beast (Yer. B. M. ii. 5). In cases of wilful murder, an alien Gentile who observed the Noachian laws which forbid murder was treated like a Jew. "One law and one manner [judgment] shall be for you and for the stranger that sojourneth with you" (Num. xv. 16)—that is, provided he abides by the same law. According to the Talmud, there is a difference between a domiciled alien (גר תושב), one who abandoned idolatry in order to be allowed to settle in Palestine, and a true alien (גר צדק), who voluntarily and conscientiously observed the Noachian laws (see Proselyte and Proselytism). In regard to manslaughter (unpremeditated homicide), for which the culprit was exiled to a city of refuge (Num. xxxv. 11), the Mishnah says: "All were exiled for the manslaughter of an Israelite; and an Israelite was exiled for the manslaughter of others, save a domiciled alien. The latter was exiled for the manslaughter of another domiciled alien" (Mak. ii. 3). This was in accord with the general rule that a man could not be sentenced to death without a previous warning (התראה; Sanh. 57a); and since such forewarning was necessarily lacking in cases of manslaughter, the Israelite guilty thereof was simply exiled, this step being taken to forestall the avenger of blood. The Gemara to the Mishnah cited above (Mak. 8b) holds that an alien was not entitled to the forewarning, and hence should be executed.

Gentile Property Exempt from Fines.

For robbery or defaulting in a trust the guilty person was required to repay the principal and to pay one-fifth in addition (Lev. v. 21-24 [A. V. vi. 2-4]); in other cases fines, ranging from double to four and five times the original amount for theft, were imposed (Ex. xxii. 1-4). Where the stolen property belonged to a Gentile or to the public, however, the guilty was required to pay only the principal, without the additional fines (Maimonides, "Yad," Gezelah, i. 7). As the fine was a personal compensation, the public, lacking individuality, could not receive it; nor could a Gentile, since his own laws were at variance with reason and justice. For example, the Twelve Tables ordained that a thief be whipped with rods and condemned to slavery; and the Greeks inflicted capital punishment for stealing even a trifle.

Gentile Poor to Be Supported.

The prohibition of usury, or rather of taking any amount over and above that of the original loan, specifies of "a poor brother" and a stranger (alien) "that he may live with thee" (Ex. xxii. 25; Lev. xxv. 35-37). "Unto a stranger [נכרי = "foreigner"], however, thou mayest lend upon usury" (Deut. xxiii. 20). This was a purely economic measure, encouraging a tax on loans to foreigners, and cautioning against impoverishing the domestic producer. The Gentile was considered a foreigner whom an Israelite need not support, and his own laws did not prohibit usury. The Jewish prohibition extended to the alien ("ger"), as the text plainly indicates; but there is a question whether it included a domiciled alien ("ger toshab"; B. M. 71a). Nevertheless the Mishnah says the Gentile poor shall be supported together with the Jewish poor, for the sake of peace (Giṭ. 61a). The Talmud also says that a pious Jew shall not take interest from a Gentile, and quotes Ps. xv. 5: "He that putteth not out his money to usury" (Mak. 24b). In fact, the Talmud did not tolerate the charging of interest to Gentiles (B. M. 71a). See Usury.

The relation of the Jews to the ruling government was fixed by Samuel's maxim, "The law of the land is binding," thus validating all enactments of the land not in conflict with the Jewish religion, and rendering unto Cæsar his due as regards taxes and imposts, which no one might evade—provided, however, that the taxes were authorized (B. Ḳ. 113a). Rabbenu Tam, defining this maxim, adds: "provided the king's edicts are uniform, and apply to all his subjects in all his dominions." R. Eliezer of Metz says: "provided the king taxes his own subjects and settlers; but he can not extort money from journeymen passing through his dominion without having any intention to remain there. Otherwise, it is not law, but robbery" (Mordecai in B. Ḳ. x. § 215; Annotations to Rosh Ned. iii. 11).

Gentiles May Not Be Taught the Torah.

Inasmuch as the Jews had their own distinct jurisdiction, it would have been unwise to reveal their laws to the Gentiles, for such knowledge might have operated against the Jews in their opponents' courts. Hence the Talmud prohibited the teaching to a Gentile of the Torah, "the inheritance of the congregation of Jacob" (Deut. xxxiii. 4). R. Johanan says of one so teaching: "Such a person deserves death" (an idiom used to express indignation). "It is like placing an obstacle before the blind" (Sanh. 59a; Ḥag. 13a). And yet if a Gentile study the Law for the purpose of observing the moral laws of Noah, R. Meïr says he is as good as a high priest, and quotes: "Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply "a man"—even a Gentile ('Ab. Zarah 26a).

Resh Laḳish (d. 278) said, "A Gentile observing the Sabbath deserves death" (Sanh. 58b). This refers to a Gentile who accepted the seven laws of the Noachidæ, inasmuch as "the Sabbath is a sign between God and Israel alone," and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath. Rabbina, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh Laḳish's law, and, commenting upon it, added: "not even on Mondays [is the Gentile allowed to rest]"; intimating that the mandate given to the Noachidæ that "day and night shall not cease" (לא ישבתו = "have no rest") should be taken in a literal sense (Gen. viii. 22)—probably to discourage general idleness (*ib.* Rashi), or for the more plausible reason advanced by Maimonides, who says: "The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law" ("Yad," Melakim, x. 9). R. Emden (יעב"ץ), in a remarkable apology for Christianity contained in his appendix to "Seder 'Olam" (pp. 32b-34b, Hamburg, 1752), gives it as his opinion that the original intention of Jesus, and especially of Paul, was to convert only the Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.

With the conversion of the Gentile to Christianity or to Islam, the heathen and pagan of the civilized or semi-civilized world has become almost extinct, and the restrictions placed on the ancient Gentile are not applicable to the Gentile of the present day, except in so far as to consider him a Noachian observ-

Present Status of the Gentile.

ing all moral laws, in contradistinction to the Jew, who as one of the chosen people observes in addition the Mosaic laws. That the laws against the Gentile as a barbarian were not entirely expunged from the rabbinic literature after the advent of Christianity, was due to the persecutions and the barbaric treatment of the Jews in the Middle Ages. The gradual decrease of animosity may, however, be noted by comparing the various codes and collections of responsa. For example, that a Jewish physician should be forbidden to offer his services to a Gentile was contrary to the general practise of the Jews in the Middle Ages. Maimonides himself became the physician of Sultan Saladin in Egypt. The prohibition against the employment of a Gentile nurse or midwife "except a Jewess stands by her" was modified by an eminent authority with "so long as there is a Jew living in that town who is liable to come into the house" (Moses of Coucy, "Semag," § 45). That no such distinction exists anywhere nowadays is an acknowledged fact, proving conclusively that the Rabbis regulate their decisions in accordance with the spirit of the Jewish law.

The special Jewish jurisdiction in civil cases is still maintained in the Orient, in some parts of Europe, and even in America, where the bet din administers the law, mostly by arbitration, effecting a compromise between the litigants for the sake of avoiding the "law's delay" and of saving the expenses of trial in the secular courts. See also ALIENS; IDOLATRY AND IDOLS; NOACHIAN LAWS; PROSELYTES AND PROSELYTISM; USURY.

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E. G. H. J. D. E.

——From the Post-Talmudic Period to the Present Time: The opinions of a few of the noted and authoritative scholars are here cited to show the favorable change which the attitude of the Jews toward the Gentiles underwent in post-Talmudic times.

R. Sherira Gaon, president of the college in Pumbedita in the tenth century, permitted Jews to bring suit in a Gentile court on the defendant's refusal to have the case adjudicated by a Jewish tribunal. "Even if the Jew be the robber and the Gentile the one robbed, it is the duty of those who know it to so testify before the justice" (quoted in "Be'er ha-Golah" to Shulḥan 'Aruk, Ḥoshen Mishpaṭ; see also *ib.* 426, 5).

Maimonides (twelfth century), in his code written in Egypt, says: "It is forbidden to defraud or deceive any person in business. Jew and non-Jew are to be treated alike. If the vendor knows that his merchandise is defective, he must so inform the purchaser. It is wrong to deceive any person in words, even without causing him a pecuniary loss ("Yad," Mekirah, xviii. 1). In his Mishnaic commentary Maimonides remarks: "What some people imagine, that it is permissible to cheat a Gentile, is an error, and based on ignorance. The Almighty—praised be His Name!—instructed us that in redeeming a Hebrew servant from the services of a Gentile owner 'he shall reckon with him that bought him'" (Lev. xxvi. 50), meaning to be careful in his calculation not to cheat the Gentile. This was in Palestine, where the Jews had the upper hand over the Gentiles. How much more should the law be observed at the present time, when they have no sovereignty over the Gentiles. Moreover, neglect of the precept would cause the desecration of His Name, which is a great sin. Deception, duplicity, cheating, and circumvention toward a Gentile are despicable to the Almighty, as "all that do unrighteously are an abomination unto the Lord thy God" (Deut. xxv. 16; commentary to Kelim xii. 7).

Moses de Coucy (thirteenth century) writes: "I have been preaching before those exiled to Spain and to other Gentile countries, that, just because our exile is so prolonged, it behooves Israel to separate from worldly vanities and to cleave to the seal of the Holy One, which is Truth, and not to lie, either to Jew or Gentile, nor to deceive them in the least thing; to consecrate themselves above others, as 'the remnant of Israel shall not do iniquity nor speak lies.' . . . Behold, the visitation of the Flood for the violence done to the wicked Gentiles!" ("Semag," § 74).

Opinions of Jewish Scholars.

About the same period R. Judah of Ratisbon, compiler of the "Sefer Ḥasidim," quotes: "It is forbidden to deceive any person, even a Gentile. Those who purposely misconstrue the greeting to a Gentile are sinners. There can be no greater deception than this" ("Sefer Ḥasidim," § 51, Frankfort-on-the-Main, 1817). "If either a Jew or Gentile should request a loan, he should get a frank answer. Do not say, 'I have no money,' when the reason is the fear to trust" (*ib.* § 426). "One shall not act in bad faith even to Gentiles. Such acts often bring down a person from his rank; and there is no luck in his undertaking. If perchance he succeeds, punishment is visited on his children" (*ib.* § 1074).

In the fifteenth century R. Isaac b. Sheshet, who lived in North Africa, in response to an inquiry regarding the status of a non-Jew, quotes authorities to prove that the Gentiles nowadays are not ultra-idolaters, and consequently are not subject to the Talmudic restrictions mentioned above. He further says: "We must not presume that such restrictions were fixed rabbinical ordinances, not to be changed. On the contrary, they were made originally to meet only the conditions of the generations, places, and times" (Responsa, No. 119).

Caro (sixteenth century), the author of the Shulḥan 'Aruk, decides that "the modern Gentiles are not reckoned as heathen with reference to the restoration of lost articles and other matters" (Bet Joseph to Ṭur Ḥoshen Mishpaṭ, § 266; see also Ṭur Yoreh De'ah, § 148, ed. Venice, 1551).

R. Benjamin (seventeenth century), replying to an inquiry regarding an error of a Gentile in overpaying eighteen ducats, says: "For the sake of consecrating the Holy Name, a Jew shall correct and make good the error of a Gentile. . . . Jacob charged his sons to return to the governor of Egypt the silver put, perhaps by oversight, in the sacks of corn purchased by them from him. One must not take advantage of an error made either by a Mohammedan or by a Christian. Otherwise, the nations would rightly reproach the chosen people as thieves and cheats. I myself had occasion to restore to a Gentile money received through error" (Benjamin Beer, Responsa, No. 409, Venice, 1539).

Eliezer of Mayence writes: "The commandment prohibiting theft, like those against murder and adultery, applies to both Jews and Gentiles" ("Sefer Ra'aban," § 91, Prague, 1610).

Ezekiel Landau (eighteenth century), in the introduction to his responsa "Noda' bi-Yehudah" (*ib.* 1776), says: "I emphatically declare that in all laws contained in the Jewish writings concerning theft, fraud, etc., no distinction is made between Jew and Gentile; that the titles 'goi,' ''akkum,' etc., in nowise apply to the people among whom we live."

Senior Zalmon (d. 1813), the representative authority of the modern Ḥasidim, in his version of the Shulḥan 'Aruk (vi. 27b, Stettin, 1864), says: "It is forbidden to rob or steal, even a trifle, from either a Jew or Gentile, adult or minor; even if the Gentile grieved the Jew, or even if the matter devolved is not worth a peruta [mite], except a thing that nobody would care about, such as abstracting for use as a toothpick a splinter from a bundle of wood or from a fence. Piety forbids even this."

Israel Lipschütz (nineteenth century), in his commentary to the Mishnah, says: "A duty devolves upon us toward our brethren of other nations who recognize the unity of God and honor His Scriptures, being observers of the seven precepts of Noah. . . . Not only do these Gentiles protect us, but they are charitably inclined to our poor. To act otherwise toward these Gentiles would be a misappreciation of their kindness. One should say with Joseph: 'How can I do this great wickedness and sin against God?'" ("Tif'eret Yisrael" to B. Ḳ. iv. 4).

Bibliography: Hamburger, in *Hebrew Review*, i. 145-164, Cincinnati, 1880.

E. G. H. J. D. E.

——Attitude of Modern Judaism: Modern Judaism, as inculcated in the catechisms and explained in the declarations of the various rabbinical conferences, and as interpreted in the sermons of modern rabbis, is founded on the recognition of the unity of the human race; the law of righteousness and truth being supreme over all men, without distinction of race or creed, and its fulfilment being possible for all. Righteousness is not conditioned by birth. The Gentiles may attain unto as perfect a righteousness as the Jews. Hence the old Jewish doctrine, "The righteous among the Gentiles are sharers [in the felicity] of the world to come" (Tosef., Sanh. xiii.), is reaffirmed by the modern Synagogue. "Neighbor," in the command, "Thou shalt love thy neighbor like thyself" (Lev. xix.), signifies every human being.

Modern Judaism does not accept the rabbinical maxim, "Ḳiddushin en lahem, abal be'ilat ba'al yesh lahem," to the effect that coition but not marriage obtains among the Gentiles. This reflection on the morals of the non-Jewish world arose out of the conditions of Roman civilization; but, in view of the observance in civilized countries of the Biblical laws of marriage, the modern Synagogue acknowledges without quibble the sanctity of matrimony contracted under the sanction of the civil law or of the Church. Where the civil law is in conflict with the Jewish law, the civil law in general takes precedence; where degrees of consanguinity are permitted in the Mosaic law, but forbidden in the civil law, the latter is recognized by the Synagogue. But where the civil law permits marriages within certain degrees of consanguinity forbidden in the Mosaic code, the Jewish law is respected.

On Marriage.

The jurisdiction of the Gentile tribunals is also recognized in civil suits, whether the parties be Jews or Gentiles. In these cases the maxim of Samuel, "The law of the land is law" ("Dina de-malkuta dina"; Giṭ. 6b), is applied in its broadest sense. The term "ḥuḳḳot ha-goyyim," after rabbinical precedent (see above, under R. Meïr), is applied, if at all, only to such customs as conflict with the implications of ethical monotheism (sorcery, superstition: see Pes. 111a), and to the introduction into the synagogal service of rites repugnant to the genius of monotheistic Judaism. The rabbinical injunction against placing animals in the stable of a Gentile (Giṭ. 46b), as well as the provisions freeing the slave sold to a non-Jew, had its root in the horrid indulgences of the Roman-Greek world. Slavery, whether of Jew or Gentile, is abhorrent in the eyes of modern Judaism. The caution against being found alone with a Gentile, and against leaving a woman alone with one ('Ab. Zarah ii. 1), has lost what reasonableness it had in the days of Roman depravity (see Sifra, Aḥare Mot, 9). The Jewish religion teaches the very contrary of the assumption basic to these injunctions. The Christian, whose morality is fundamentally Jewish, never fell under the designation used in these rabbinical warnings.

Impartiality of Jewish Philanthropy.

Jewish philanthropy draws no distinction between Gentile and Jew. The provision for the relief and care of Gentile dependents and the burial of their dead (Giṭ. 61a) is in full authority, not merely "mi-pene darke shalom" (see above), but as grounded in the very essence of Jewish benevolence. The examples of the old rabbis, quoted in part above, in extending the law of reverence for old age (Maimonides, "Yad," Talmud Torah, vi. 9) to the aged among the Gentiles (Ḳid. 33a); in giving the salutation of peace to the non-Jew (Ber. 17a; Giṭ. 61, 62); in gladdening the hearts of Gentiles on their holidays ('Ab. Zarah 12a, 65a), are recalled in modern catechisms and treatises of Jewish ethics, to teach that the same regard for the dignity of man shall be extended to every one created in God's image. The Mishnaic interdiction of celebrating the holidays of the heathen by intercourse with them on those days (*ib.* i. 1), reasonable enough when idolatry was supreme, has been superseded by the injunction to have due and reverent regard for the religious usages of non-Jews, and to enter heartily into the spirit of such common celebrations as have no bearing on the positive monotheistic tenets of Judaism.

The oath before a Gentile magistrate is inviolable, though Judaism discourages the practise of taking an oath, believing that "one's yes should be yes, and one's no should be no" (B. M. 49a; Sheb. 36a). Honesty and truthfulness are insisted on in all dealings, whether with a Jew or a Gentile. The Rabbis insisted that the sin known as "genebat da'at" (the stealing of another's good opinion by false representations or by the pretense of friendship and the like) be avoided in one's intercourse even with a heathen (Ḥul. 94a). In view of the virulent aspersions on Jewish morality, it should be noted that modern Judaism, like rabbinical Judaism, makes false dealings, usury, theft, and the like of which a Gentile is the victim, a "ḥillul ha-shem" on the part of the Jew, the one sin for which only death may bring atonement (Lev. R. xxii.; Yer. Ned. 38b; Ab. iv. 4).

The modern prayer-books (*e.g.*, the English edition of Einhorn's "'Olat Tamid," Chicago, 1896) have substituted in the prayer for peace in the "Shemoneh 'Esreh" the words "all nations" and "all the sons of man, thy children," for the old reading "thy people Israel."

Intermarriage is not countenanced by modern Judaism; but this is not due to contempt for the Gentiles, but to the conviction that unity of religion is essential to the happiness of the home.

E. C. E. G. H.

GENTILI (חפץ): Italian family of Gorizia, several members of which were eminent rabbis and Talmudic authorities. Of these the most important were:

Azriel Gentili: Cabalist; lived at Gorizia in the seventeenth century. He is quoted by Issachar Bär in "Be'er Sheba'" on the Pentateuch, in connection with the explanation of Ex. xxxiv. 23.

Gershon ben Kalonymus Gentili: Talmudist; lived, probably at Venice, in the seventeenth century. He was a pupil of Menahem Porto, to whose work on mathematics entitled "'Ober la-Soḥer" he wrote a preface.

Gershon ben Moses Gentili: Italian scholar; born at Gorizia 1683; died there 1700. Although but seventeen years old at his death, he had become a recognized scholar; and his riming dictionary entitled "Yad Ḥaruzim" obtained the approbation of his elder contemporaries. The book was published after his death by his father (Venice, 1700), who wrote a preface containing a biography of the author. Appended to the work are a funeral sermon by Gershon, and a poem by Isaiah Nizza containing the 613 commandments. A second edition with some additions was published by Simon Calimani, Venice, 1740 (?). I. Br.

Jacob Hai Gentili: Talmudist; lived at Gorizia in the seventeenth century. He is cited by Samuel Aboab in his responsa "Debar Shemuel" (p. 299).

Jacob Hai b. Manasseh Gentili: Grandson of Jacob Hai Gentili. Rabbi at Gorizia; died in 1749. He was prominent as preacher, poet, and Talmudist. He wrote several responsa, some of which, on the levying of taxes in the communities, were reprinted in the now very rare "Hilkot Missim," published at Venice in 1709. His funeral oration was delivered by Isaac Lampronti, who spoke of Gentili's great scholarship. Menahem Novara, author of the "Pene Yiẓḥaḳ," was his pupil.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 167; Steinschneider, *Cat. Bodl.* col. 535; Mortara, *Indice*, p. 27.

I. E.

Manasseh ben Jacob Gentili: Head of the rabbinical school of Verona in the eighteenth century. An approbation of his on a halakic decision by the rabbis of Ancona is given by Samson Morpurgo in his "Shemesh Ẓedaḳah" (iii. 25). Manasseh was one of the four rabbis who were active in the abolition of the tax imposed by the inhabitants of Reggio on those of Mantua who visited the fair at the former town. I. Br.

Moses b. Gershon Gentili: Italian writer; born at Triest in 1663; died in 1711 at Venice, where he had lived for many years as teacher of the Talmud and Midrash. He was noted for his scholarship, and devoted much time to the study of philosophic, mathematical, and scientific subjects. He wrote: "Meleket Maḥshabot," a commentary on the Pentateuch, printed at Venice in 1710 with a portrait of the author at the age of forty-six, and reprinted with notes under the title "Maḥashebet Ḥosheb," by Judah Löb b. Eliezer Lipman Jafe, Königsberg, 1860; "Ḥanukkat ha-Bayit," a treatise on the Second Temple, with a map, Venice, 1696. His works were praised by the foremost of his contemporaries, as Solomon Nizza, Jacob Aboab, and David Altaras.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 239; Mortara, *Indice*, p. 27.

Seligman (Isaac) b. Gershon Gentili: Italian Talmudist; director of the Talmudic academy at Cremona after the death of Joseph Oetling in 1583. Some of his halakic decisions are included in the responsa collection "Naḥalat Ya'aḳob," Padua, 1623.

Bibliography: *Ha-Asif*, iii. 220; Mortara, *Indice*, p. 27.

G. I. E.

GENUBATH (גנבת): Son of Hadad the Edomite by an Egyptian princess, the sister-in-law of the Pharaoh who governed Egypt at the time of David and Solomon (I Kings xi. 20).

E. G. H. M. Sel.

GENUFLEXION. See Adoration.

GEOGRAPHERS: Persons proficient in describing the surface of the earth. Jews have contributed in different ways to the advancement of geographical science. In Biblical times geographical information was mainly given in the form of genealogies, as in the table of the nations in Gen. x. Jewish influence on the progress of geography in the Middle Ages was mainly indirect, the chief point being the tendency to place Jerusalem in the middle of medieval maps, due to the literal adoption of the passage in Ezek. v. 5.

Besides this, several individuals added to the knowledge of the world's surface by actual discovery or learned investigation. The chief Jewish traveler of the Middle Ages was Benjamin of Tudela, to whom is owed considerable knowledge of the Levant in the twelfth century. Another of the same period

Pethahiah of Regensburg, traveled through Poland, the Crimea, and Mesopotamia. For others see TRAVELERS.

The modern history of geography begins with the establishment of an observatory at Sagres, in southwestern Portugal, by Prince Henry the Navigator. He appointed as the chief director of this establishment Jafuda Cresques, son of Abraham Cresques of Palma, capital of Mallorca in the Balearic Islands (see CRESQUES LO JUHEU). As the author of the Catalan map, Cresques was in a measure the founder of modern chartography, having made use for the first time of the results of the recent discoveries of Marco Polo in Farther Asia.

Jews were especially prominent in connection with the discovery of AMERICA, and almost equally so in the attempt to reach India by the eastern route, when Pedro de Covilhão was sent to discover the country of Prester John. He was followed later by Abraham de Beja and Joseph Zapateiro of Lamego, both Jews, who brought back information in regard to Covilhão's settlement in India.

Apart, however, from descriptions of pilgrimages to the Holy Land, there is little evidence of independent interest in geography, except Meïr Aldabi's "Shebile Emunah," the writings of Abraham Farissol, and David Gans's "Gebulot ha-Areẓ." In more recent times, however, there have been a larger number of works on travels and geography by Jews, among them Julius Lowenberg's "Geschichte der Geographie," Berlin, 1840; G. S. Pollack's "Description of New Zealand"; N. Isaacs' "Zululand," 1834. W. G. Palgrave was almost the first European to visit the Nejd, while Joseph Wolf ventured into Bokhara, and Joseph F. Stern and J. Halevy into Abyssinia. Bessels wrote on a north-pole expedition, and was followed by Angelo Heilprin. Captain Binger discovered and described the bend of the Niger; while Captain Foa traversed the whole of South Africa from south to north, losing his life as a result.

BIBLIOGRAPHY: M. Kayserling, *Christopher Columbus and the Jews*; J. Jacobs, *Story of Geographical Discovery*; Zunz, *On the Geographical Literature of the Jews*, in Asher's *Travels of Benjamin of Tudela*, App. ii, London, 1841.

J.

GEOMANCY (גורל החול): Divination by means of points made in sand, or by means of pebbles or grains of sand placed on a piece of paper. Some Moslem writers attribute the science of geomancy to Enoch, others to Daniel. It originated in northern Africa about the ninth century, and from there it penetrated into Jewish literature. It is referred to by Maimonides in his commentary to the Mishnah ('Ab. Zarah iv.), by Naḥmanides in the introduction to his commentary on the Pentateuch, and by Nissim b. Moses ("He-Ḥaluẓ," vii. 124). Aaron b. Joseph, the Karaite Biblical commentator, gives "yidde'oni" (Deut. xviii. 11, *et al.*) the meaning of "he who casts lots by means of points." Joseph Albo, too, speaks of geomancy ("'Iḳḳarim," iv. 4), calling it "goral ha-ḥol" (the lot by sand) or "ḥokmat ha-neḳuddot" (the science of points). According to Jacob Koppelmann in "Ohel Ya'aḳob," his commentary on the "'Iḳḳarim," "ḥokmat ha-neḳuddot" is used because the geomancer takes a handful of sand and makes points in it. Albo (*l.c.*) calls the upper point נשוא ראש and the lower one שפל ראש. There are several works entitled "Sefer ha-Goralot" which are treatises on the casting of lots as based on geomancy. One is attributed to Ahithophel ha-Giloni, one to Saadia Gaon, another to Abraham ibn Ezra, and there are several anonymous treatises. Although in all these works answers to questions are obtained by means of calculation, the calculation itself is based on the principle of geomancy. There is also an anonymous treatise entitled "Goralot ha-Ḥol," which is attributed to one of the Geonim. It is arranged according to the twelve constellations of the zodiac and the seven planets, and is based on Shab. 129b.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 855–857; idem, *Hebr. Bibl.* xvii. 128, xix. 100; *idem*, in *Z. D. M. G.* xxxi. 762; *Monatsschrift*, 1883, p. 466.

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GEOMETRY IN THE TALMUD. See MATHEMATICS.

GEORGIA: One of the thirteen original states of the United States, situated on the Atlantic coast; settled by a chartered company of English colonists under James Oglethorpe in June, 1733. Its Jewish settlement dates almost from the foundation of the colony.

Savannah: The second vessel which reached the colony arrived in Savannah from England on July 11, 1733, and had among its passengers the following Jews: Dr. Samuel Nuñez Ribiero (also known as Dr. Nuñez) and Sipra Nuñez Ribiero, his mother; Moses Nuñez Ribiero, Daniel Nuñez Ribiero, Shem Noah; Isaac Nuñez Henriques, his wife and son; Raphael Bornal and wife; David de Olivera and wife; Jacob Lopez de Olivera, wife, and children; David, Isaac, and Leah de Olivera; Aaron Sepivea, Benjamin Gideon, Jacob Lopez de Crasto; David Lopez de Pas and wife; Vene Real (probably Villareal), Molena, David Moranda, Jacob Moranda; David Cohen del Monte and wife, together with their son Isaac Cohen, and daughters Abigail, Hannah, and Grace; Abraham Minis and wife, with their daughters Leah and Esther; Simeon Minis, Jacob Yowel, Benjamin Sheftall and wife; and Abraham de Lyon. These first settlers brought over with them a Sefer Torah with two cloaks, a circumcision-box, and an ark of the law.

Prior to the settlement of Georgia commissions were issued (Sept. 21, 1732) to Anthony da Costa, Francis Salvador, and Alvaro Lopez Suaso of London, "to take subscriptions and collect money for the purposes of the charter." As early as January, 1733, and therefore before the actual settlement of Georgia, the trustees, having apparently learned that it was the intention of these gentlemen, who were among the most distinguished Jews of London, to settle some Jews in the colony, directed their secretary to wait upon Da Costa and his colleagues and require them to surrender their commissions. This action was repeated in 1733, the complaint being made that "certain Jews have been sent to Georgia contrary to the intentions of the trustees and which may be of ill consequence to the colony." Various other resolutions and correspondence upon this point appear in the minutes of the trustees, from which extracts are given by the Rev. George

White in his "Historical Collections of Georgia" (New York, 1854).

It has been assumed by Stephen ("History of Georgia"), by Charles C. Jones ("Publications Am. Jew. Hist. Soc." No. 1, pp. 5, 6), by Daly ("Settlement of the Jews in North America," p. 66), and by practically all writers on the history of Georgia, that the protests of the trustees related to this first settlement of Jews. Recently, however ("Publications Am. Jew. Hist. Soc. " No. 10), Leon Hühner asserted that there were two sets of Jewish settlers who went to Georgia—Portuguese and German. The Portuguese were those whose names are given above, many of whom were refugees from the Inquisition and had independent means; while the Germans were dependent upon charity, and consisted of about twelve families sent over by a committee of the London congregation. The evidence for this statement is derived from the journal of the Rev. Mr. Bolzius, a Protestant clergyman who arrived in the colony in 1734 with a number of Protestant refugees from Salzburg. He speaks of the Jews as understanding the German language, and later on says explicitly that some of the Jews "call themselves Spanish and Portuguese; others call themselves German Jews. The latter speak High German." It would therefore seem that it was against these latter, for whom the London committee used the funds collected, that the protest of the trustees was directed. However this may have been, Oglethorpe disregarded the attitude of the trustees and permitted all the Jews to stay in the colony. During the very month of their arrival a congregation was organized under the name of "Mickve Israel," which occupied a small house near the present Market Building on Market street, the services being conducted in turn by the members of the congregation. In 1737 Benjamin Mendes of London sent the congregation a Sefer Torah, a Ḥanukkah lamp, and some books.

First Congregation Organized.

A few months after the original settlement of the Portuguese Jews three others arrived, Isaac de Val, Moses le Desma, and Abraham Nuñez Monte Santo. The deed confirming the original allotments of land includes the record of ground secured by the Jews and probably paid for, as several received larger allotments than did Christian colonists. This deed contains these names and a number of others. Nuñez had six farms; Henriques, seven; and Le Desma, ten. One of the colonists, Abraham de Lyon, had been for years prior to his settlement in Georgia a "vineron" in Portugal, and a detailed account of his American vineyard, the first planted within the limits of Georgia, is contained in a memorandum of Col. William Stephens, the agent of the trustees, under date of Dec. 6, 1737 (*ib.* No. 1, p. 11). The growth and manufacture of silk were also an industry followed by the Jewish settlers, to which they added general agriculture and commercial pursuits. According to the diary of Benjamin Sheftall, one of the original settlers, the Jews during the first year of the colony's existence constituted one-third of the entire population. The first white male child born in the settlement of Georgia (July 7, 1734) was Philip Minis, the son of Abraham Minis. In 1740-41, owing to the refusal of the trustees to permit the introduction of slaves, a considerable number of colonists, Christians as well as Jews, left Savannah and went to South Carolina. The number of Jews left in Savannah being insufficient to support the congregation, the latter was dissolved. About 1750 a number of the Jews returned to Georgia, and in 1751 the trustees sent over Joseph Ottolenghi, a Jew by birth, to superintend the silk industry in the colony. Ottolenghi was probably one of the most prominent men in the colony; in 1761 he was elected a member of the Assembly, and retained his seat until 1765.

In 1750 there was founded in Savannah the Union Society, having for its object the education of orphan children; the five founders were of different religious denominations. The names of but three of these have been preserved: the Jew, Benjamin Sheftall; Peter Tondee, a Catholic; and Richard Milledge, an Episcopalian. The society is still in existence, and it is regarded as the representative charitable organization of Savannah.

That the Jews participated in the events leading up to the Revolution is indicated by the fact that in a list of persons disqualified from holding any office of trust, etc., in the province, because of a "most audacious, wicked, and unprovoked rebellion," there occur the names of Mordecai Sheftall, "chairman rebel committee," Levy Sheftall, Philip Jacob Cohen, Sheftall Sheftall, "rebel officer," and Philip Minis. Mordecai Sheftall was deputy commissary-general of issue, and on Sept. 29, 1778, he was captured with his son by a body of Highlanders and placed on board a prison-ship (see Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 40). At the close of the war he and his family returned to Savannah; and at about the same time the Jewish community was increased by the following additional arrivals: Lyon Henry and wife, with their son Jacob Henry; David Cardozo, David Levi, Cushman Pollock, Levy Abrahams, Abraham Isaack, Moses Simons, Emanuel de la Motta, Abraham da Costa, Samuel Mordecai and family, and Isaac Pollock.

On July 7, 1787, the Jews of Savannah reestablished the congregation Mickve Israel, hiring suitable houses in the rear of St. James square. Mordecai Sheftall having deeded a piece of land to be used by the Savannah Jews as a cemetery, the benevolent society Meshebet Nefesh on July 31, 1787, laid the foundation-stones of the enclosing wall. The burial-ground is at present (1903) under the care of a board of trustees appointed from the congregation by the Superior Court of Savannah. On Nov. 30, 1790, Gov. Edward Telfair granted to Levy Sheftall, Cushman Pollock, Joseph Abrahams, Mordecai Sheftall, Abraham de Pas, Emanuel de la Motta, and their successors a charter of incorporation wherein they were declared to be "a body incorporate by the name and style of the 'Parnass and Adjuntas of the Mickve Israel at Savannah.'" This charter is still in the hands of the congregation, as are also the minutes and records of all congregational transactions from the year 1790 to the present time.

Incorporation of Congregation Mickva Israel.

Under date of May 6, 1789, Levy Sheftall, in behalf of the Hebrew congregation of Savannah, presented an address to General Washington on the occasion of his election to the presidency, to which Washington made a gracious reply (see "Publications Am. Jew. Hist. Soc." No. 3, pp 88, 89).

From 1797 until 1820 there was quite an exodus from Savannah. In the last-mentioned year, however, the Jewish community began to increase. A building committee for the erection of a synagogue was appointed; and the city of Savannah granted to the congregation a plot of ground situated at the corner of Liberty and Whitaker streets. On July 21, 1820, the new building was consecrated by the honorary ḥazzan, Dr. Jacob de la Motta, who delivered an address. This address was published, and it is one of the earliest prints bearing upon the history of the Jews of America: a copy of it is preserved in the Leeser Library, Philadelphia. Copies were sent by De la Motta to Thomas Jefferson and James Madison, from both of whom sympathetic replies were received. On Dec. 4, 1829, the synagogue was destroyed by fire, but the scrolls of the Law and the Ark were saved uninjured. In 1838 the erection of a brick structure upon the old site was commenced, and it was consecrated Feb. 24, 1841, by Isaac Leeser. In 1876, the Jewish population having increased considerably, the congregation purchased two large building-lots fronting on Bull street; on March 12, 1876, the corner-stone of a new synagogue was laid; and on April 12, 1878, the old synagogue was closed with religious exercises, the new building being consecrated the same day.

Many offices of trust in the city have been held by Jews (see Sheftall; Minis; Levy, Samuel Yates). Solomon Cohen, a lawyer of prominence, was postmaster at Savannah; he established the first Jewish Sunday-school in Georgia (1838). Octavus Cohen (1814–77), merchant, was quartermaster of state troops during the Civil war. The Jews of Georgia contributed about 140 men in that war (see Wolf, *l.c.* pp. 129 *et seq.*), and a considerable number were enrolled in Georgian companies during the Spanish-American contest (see Cyrus Adler, in "American Jewish Year-Book," 5661, pp. 552–553; Atlanta; Augusta).

Albany has a congregation, B'nai Yisrael, organized in 1876. The Hon. Charles Wessolowsky of that town was for some years the editor of the "Jewish South," published in New Orleans. He also served as a member of the state legislature.

Athens has a congregation, Children of Israel, founded in 1872. The University of the State of Georgia is located in Athens; and many young Jews from adjacent cities are students of that institution. Jews have taken some of the highest honors of the university, and have gained prominence in law, medicine, science, and commerce. The first Jew to receive the degree of doctor of divinity was Isaac P. Mendes of Savannah (1899).

Brunswick has a congregation, Beth Tefilah, organized in 1885. The temple was built about two years later, and was consecrated by Isaac M. Wise. A Sunday-school was established about 1887 by Mrs. Arnold Kaiser, a former resident of Savannah, and for many years one of the teachers of the Mickve Israel Sunday-school.

Columbus has a congregation, Benai Israel, founded about 1854. The town has the honor of having given to Georgia one of its most prominent and worthy Jews, Raphael J. Moses. At the time of the Civil war he was a member of General Longstreet's staff. Simon Wolf (*l.c.* p. 115) pays eloquent tribute to his honesty and worth. His rebuke to his opponent, the Hon. W. O. Tuggle, who during his congressional campaign of 1887 taunted Moses with being a Jew, has become a part of the history of the Jews of Georgia. Moses was a member of the state legislature.

Macon has a congregation, Beth Israel, founded in 1859. The exact date of the first settlement of Jews in Macon is not known. About 1850 a few Hebrew families were living there, most of whom had emigrated from Germany.

Rome has a congregation, Rodef Sholem, founded in 1871. The Jewish community has always been very small, and the congregation has had no regular minister. Max Meyerhardt, a learned jurist and a stanch Jew, has for many years conducted the services and superintended and instructed the Sunday-school. He is grand master for the state of Georgia of the order of Free and Accepted Masons.

All these congregations possess cemeteries, Sunday-schools, benevolent, educational, and orphan-aid societies, besides associations for repairing and beautifying the places of worship. The Council of Jewish Women has sections in Savannah, Augusta, and Atlanta. Junior circles have also been formed in Savannah and Atlanta. The Independent Order B'nai B'rith and the Kesher Shel Barzel have subordinate lodges in all the principal cities of the state. For the Hebrew Orphans' Home see Atlanta.

There are about 7,000 Jews in the entire state, in a total population of 2,216,331.

Bibliography: In addition to the references given in the article, Willard Preston, in *Records of Union Society*; R. Mackenzie, *America: A History*; extracts from the Sheftall diary in *Occident*, i.; Hühner, in *Am. Jew. Hist. Soc. Publ.* x.; *The Morning News*, Savannah, Ga., April 12, 1878; *The Recorder*, Savannah, Ga., April 12, 1878; *Charleston Newspaper*, July 11, 1797; *Minute-Book of Congregation Mickve Israel*, Savannah, Ga., 1790–1891; *The Times*, Columbus, Ga., 1887; Adelaide Wilson, *Historical and Picturesque Savannah*.

A. I. P. M.

GER. See Proselyte and Proselytism.

GERA (גרא): **1.** Fourth son of Benjamin (Gen. xlvi. 21). He is not mentioned in the list of Benjamin's sons given in Num. xxvi. 38–40. In I Chron. viii. 3 Gera is given as the son of Bela, the first son of Benjamin.

2. Father of Ehud the Benjamite, who judged the Israelites in the time of Eglon, King of Moab (Judges iii. 15). In I Chron. viii. 7 Gera is said to have been the son of Ehud.

3. Father of Shimei, also a Benjamite, who cursed David when he fled from before his son Absalom (II Sam. xvi. 5).

E. G. H. M. Sel.

GERAH. See Weights and Measures.

GERAR: Seat of a Philistine prince (Gen. x. 19, xx. 1 *et seq.*, xxvi. 20; I Chron. iv. 39 [LXX.]; II Chron. xiv. 12 *et seq.*). Following the statement in Gen. xx. 1 ("between Kadesh and Shur"), Trumbull ("Kadesh Barnea," pp. 255, 631) tries to find it in the Wadi Jarur, southwest of Kadesh. But the statements in Gen. xxi. 21, xxvi. 22 *et seq.* do not agree with this; neither do they suggest that Gerar may have been a city. Since Eusebius mentions a city "Gerara" south of Eleutheropolis, and since there is an Umm Jarar south of Gaza, Gerar is doubtless to be sought there, and it may be concluded with Gunkel that there is a gap in the account in Gen. xx. 1.

E. G. H. F. Bu.

GERASI, DANIEL BEN ELIJAH: Turkish Talmudist and preacher of the seventeenth century; lived at Salonica, where he died about 1705. He was the author of "Odeh Adonai," sermons (Venice, 1681–82). Some Talmudic sentences of his are referred to by Ḥayyim Benveniste ("Ba'i Ḥayye, Yoreh De'ah," 120; "Ḥoshen Mishpaṭ," 154, 155; "Keneset ha-Gedolah," second part, 1d).

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D. I. Ber.

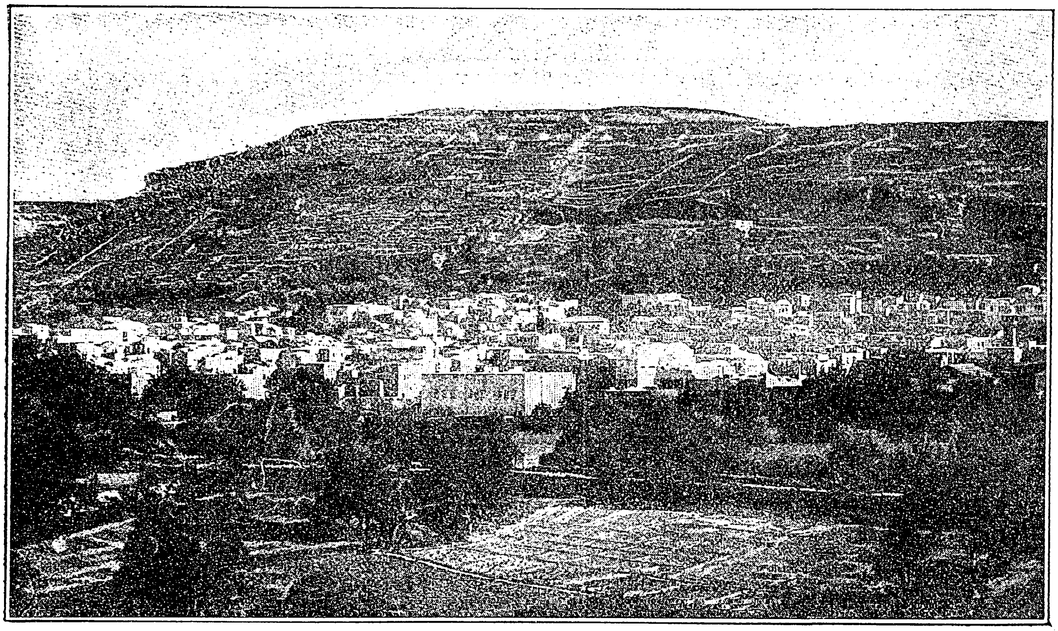

MOUNT GERIZIM, FROM NABLUS.
(From a photograph by Bonfils.)

GERESH. See ACCENTS IN HEBREW.

GERGESITES. See GIRGASHITES.

GERHARD, FRIEDRICH: German Christian writer against the Jews; born in Frankfort-on-the-Main Jan. 2, 1779; died there Oct. 30, 1862. He was a Lutheran clergyman at Frankfort and a writer on theological subjects. For a time he edited "Der Protestant," a religious periodical. He was the author of the following works, directed against Jews and Jewish influences: "Das Judenthum in der Freimaurerei," Frankfort-on-the-Main, 1816; "Ein Wort zur Beherzigung für Wahrheitsfreunde Gegen Fanatiker," *ib.* 1816. The latter work passed through two editions.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 303; *Allg. Deutsche Biographie*, vii. 389 *et seq.*

D. A. M. F.

GERIZIM, MOUNT (הר גרזים).—**Biblical Data:** Mountain south of the valley in which Shechem was situated; the present Jabal al-Ṭur (Deut. xi. 29, xxvii. 12; Josh. viii. 33; Judges ix. 7). It is 2,849 feet high, declines sharply to the north, and is sparsely covered at the top with shrubbery. After their separation from the Jews the Samaritans built a temple on it, which was destroyed by John Hyrcanus. But the mountain continued to be (John iv. 20), as it is to-day, the holy place of the Samaritans, reverenced by them as the scene of the sacrifice of Isaac and as the site of their temple, and upon which they still celebrate the Passover. The temple was surrounded by fortifications (comp. II Macc. v. 23), which survived the destruction of the temple (Josephus, "Ant." xiv. 6, § 2; xviii. 4, § 1; "B. J." iii. 7, § 32). After Christianity had secured a foothold in Shechem, there were frequent disturbances among the Samaritans, on account of which Justinian in 529 built a wall round the church which had been erected on Gerizim, to protect it; the line of this wall is probably to be seen in the extensive ruins still existing on the top of the mountain. Among others there are some ruins called "Lozah," the "Luza" mentioned by Eusebius ("Onomasticon," 214, 135), nine (Hieronymus says three) Roman miles from Shechem.

BIBLIOGRAPHY: Robinson, *Researches*, iii. 318-321; *Pal. Explor. Fund*, No. 2, pp. 187 *et seq.*; Gael, *Altisraelitische Kultstätten*, pp. 102 *et seq.*

E. G. H. F. Bu.

——**In Rabbinical Literature:** Mount Gerizim, though more than sixty miles from the Jordan, was miraculously reached by the Israelites on the same day that they crossed that river. They proceeded at once to perform the solemn ceremony enacted there. Six tribes ascended to the summit of Gerizim, and the remainder placed themselves on the top of Mount Ebal; while the priests and the Levites, clustering round the Ark, took their stand in the valley between the two mountains. On turning their faces to Gerizim the Levites pronounced a benediction; on turning to Ebal, a curse (Soṭah 35a, 36a).

Mount Gerizim was one of the foremost causes of division between the Israelites and the Samaritans, the latter of whom, regarding it as the holy place chosen by God, built their temple there. This temple was destroyed on the twenty-fifth of Ṭebet in the days of Alexander by Simeon the Just, to whom that monarch had given permission to destroy it (Yoma 69a; comp., however, Josephus, "Ant." xiii. 3, § 4; "Yuḥasin," p. 138; Karme Shomron," p. 12).

The Samaritans are charged with having changed the words "in mount Ebal" (Deut. xxvii. 4) to "in mount Gerizim" ("Karme Shomron," p. 37). In the Samaritan Bible the words הר גריזים are always written as one, and במקום אשר יבחר is always changed into אשר בחר (*ib*). According to Simeon ben Eliezer, the wines of the Samaritans were forbidden because the latter used them in the worship of an image of a dove erected on the summit of Mount Gerizim (Ḥul. 6a). According to a midrash, this image was the idol that was buried by Jacob under the oak at Shechem (Gen. xxxv. 4; Tosafot Ḥul. *l.c.*). The first condition a Samaritan has to fulfil to be admitted into the fold of Judaism is to renounce the belief in the sanctity of Mount Gerizim (Masseket Kutim, end).

J. I. Br.

GERMANUS, MOSES. See Speeth, Moses.

GERMANY: Country of central Europe. The date of the first settlement of Jews in the regions called by the Romans "Germania Superior," "Germania Inferior," and "Germania Magna," and which, on the whole, are included in the present German empire, is not known. The first authentic document relating to a large and well-organized Jewish community in these regions, dates from 321, and refers to Cologne on the Rhine; it indicates that the legal status of the Jews there was the same as elsewhere in the Roman empire. They enjoyed full civic liberty, being restricted only in regard to the dissemination of their faith, the keeping of Christian slaves, and the holding of office under the government. But they were otherwise free to follow any occupation open to their fellow citizens. They were engaged in agriculture, trade, and industry, and only gradually took up money-lending. These conditions at first continued in the subsequently established Germanic kingdoms under the Burgundians and Franks, for ecclesiasticism took root here but slowly, and the Jews lived as peaceably with their new German lords as they had done formerly with the Roman provincials. The Merovingian rulers, also, who succeeded to the Burgundian empire, were devoid of fanaticism, and gave scant support to the efforts of the Church to restrict the civic and social status of the Jews.

Under Charlemagne.

Neither was Charlemagne, who readily made use of the Church for the purpose of infusing coherence into the loosely joined parts of his extensive empire, by any means a blind tool of the canonical law. He made use of the Jews so far as suited his diplomacy, sending, for instance, a Jew as interpreter and guide with his embassy to Harun al-Rashid. Yet even then a gradual change came into the life of the Jews. Unlike the Germans, who were liable to be called to arms at any moment in those troublous times, the Jews were exempt from military service; hence trade and commerce were left almost entirely in their hands, and they secured the remunerative monopoly of money-lending when the Church forbade Christians to take usury. This decree caused the Jews to be everywhere sought as well as avoided, for their capital was indispensable while their business was viewed as disreputable. This curious combination of circumstances increased their influence. They went about the country freely, settling also in the eastern portions. Aside from Cologne, the earliest communities seem to have been established at Worms and Mayence.

Up to the Crusades.

The status of the Jews remained unchanged under Charlemagne's weak successor, Ludwig the Pious. They were unrestricted in their commerce, merely paying into the state treasury a somewhat higher tax than did the Christians. A special officer, the "Judenmeister," was appointed by the government to protect their privileges. The later Carolingians, however, fell more and more in with the demands of the Church. The bishops, who were continually harping at the synods on the anti-Semitic decrees of the canonical law, finally brought it about that the ignorant and superstitious populace was filled with hatred against the unbelievers. This feeling, among both princes and people, was further stimulated by the attacks on the civic equality of the Jews. Beginning with the tenth century, Holy Week became more and more a period of persecution for them. Yet the Saxon emperors did not treat the Jews badly, exacting from them merely the taxes levied upon all other merchants. Although they were as ignorant as their contemporaries as regards secular studies, yet they could read and understand the Hebrew prayers, and the Bible in the original text. Halakic studies began to flourish about 1000. At that time R. Gershom b. Judah was teaching at Metz and Mayence, gathering about him pupils from far and near. He is described as a model of wisdom, humility, and piety, and is praised by all as a "lamp of the Exile" (מאור הגולה). He first stimulated the German Jews to study the treasures of their national literature. This continuous study of the Torah and the Talmud produced such a devotion to their faith that the Jews considered life without their religion not worth living; but they did not realize this clearly until the time of the Crusades, when they were often compelled to choose between life and faith.

The wild excitement to which the Germans had been driven by exhortations to take the cross first

After the Crusades.

broke upon the Jews, the nearest representatives of an execrated opposition faith. Entire communities, like those of Treves, Speyer, Worms, Mayence, and Cologne, were slain, except where the slayers were anticipated by the deliberate self-destruction of their intended victims. About 12,000 Jews are said to have perished in the Rhenish cities alone between May and July, 1096 (see Crusades). These outbreaks of popular passion during the Crusades influenced the future status of the Jews. To salve their consciences the Christians brought accusations against the Jews to prove that they had deserved their fate; imputed crimes, like desecration of the host, ritual murder, poisoning of the wells, and treason, brought hundreds to the stake and drove thousands into exile. They were accused of having caused the inroads of the Mongols, although they suffered equally with the Christians from those savage hordes. When the Black Death swept over Europe in 1348–49, the Jews were accused of well-poisoning, and a general slaughter began throughout the Germanic and contiguous provinces (see Black Death).

Their Legal Status.

Nevertheless, the legal and civic status of the Jews was undergoing a transformation. They found a certain degree of protection with the emperor of the Holy Roman Empire, who claimed the right of possession and protection of all the Jews of the empire in virtue of being the successor of the emperor Titus, who was said to have acquired the Jews as his private property. The German emperors claimed this right of possession more for the sake of taxing the Jews than of protecting them. Ludwig the Bavarian especially exerted his ingenuity in devising new taxes. In 1342 he instituted the "golden sacrificial penny," and decreed that every year all the Jews should pay to the emperor one kreutzer in every gulden of their property in addition to the taxes they were paying to the state and municipal authorities.

The emperors of the house of Luxemburg devised still other means of taxation. They turned their prerogatives in regard to the Jews to further account by selling at a high price to the princes and free towns of the empire the valuable privilege of taxing and mulcting the Jews. On the reorganization of the empire in 1356, Charles IV., by the "Golden Bull," granted this privilege to the seven electors of the empire. From this time onward the Jews of Germany gradually passed in increasing numbers from the authority of the emperor to that of the lesser sovereigns and of the cities. For the sake of sorely needed revenue the Jews were now invited, with the promise of full protection, to return to those districts and cities from which they had shortly before been cruelly expelled; but as soon as they had acquired some property they were again plundered and driven away. These episodes thenceforth constituted the history of the German Jews. Emperor Wenceslaus was most expert in transferring to his own coffers gold from the pockets of rich Jews. He made compacts with many cities, estates, and princes whereby he annulled all outstanding debts to the Jews in return for a certain sum paid to him, adding that any one who should nevertheless help the Jews to collect their debts should be dealt with as a robber and peacebreaker, and be forced to make restitution. This decree, which for years injured the public credit, impoverished thousands of Jewish families during the close of the fourteenth century.

Nor did the fifteenth century bring any amelioration. What happened in the time of the Crusades happened again. The war upon the Hussite heretics became the signal for the slaughter of the unbelievers. The Jews of Austria, Bohemia, Moravia, and Silesia passed through all the terrors of death, forced baptism, or voluntary immolation for the sake of their faith. When the Hussites made peace with the Church the pope sent the Franciscan monk Capistrano to win the renegades back into the fold and inspire them with loathing for heresy and unbelief; forty-one martyrs were burned in Breslau alone, and all Jews were forever banished from Silesia. The Franciscan monk Bernhardinus brought a similar fate upon the communities in southern and western Germany. As a consequence of the fictitious confessions extracted under torture from the Jews of Trent, the populace of many cities, especially of Ratisbon, fell upon the Jews and massacred them.

The end of the fifteenth century, which brought a new epoch for the Christian world, brought no relief to the Jews. They remained the victims of a religious hatred that ascribed to them all possible evils. When the established Church, threatened in its spiritual power in Germany and elsewhere, prepared for its conflict with the culture of the Renaissance, one of its most convenient points of attack was rabbinic literature. At this time, as once before in France, Jewish converts spread false reports in regard to the Talmud. But an advocate of the book arose in the person of John Reuchlin, the German humanist, who was the first one in Germany to include the Hebrew language among the humanities. His opinion, though bitterly attacked by the Dominicans and their followers, finally prevailed when the humanistic Pope Leo X. permitted the Talmud to be printed in Italy.

Sixteenth and Seventeenth Centuries.

The feeling against the Jews themselves, however, remained the same. During the sixteenth and seventeenth centuries they were still subject to the will of the princes and the free cities, both in Catholic and in Protestant countries. The German emperors were not always able to protect them, even when they desired to do so, as did the chivalrous Emperor Maximilian I.; they could not prevent the accusations of ritual murder and of desecration of the host. The unending religious controversies that rent the empire and finally led to the Thirty Years' war further aggravated the position of the Jews, who were made the prey of each party in turn. The emperors even occasionally expelled their "Kammerknechte" from their crown lands, although they still assumed the office of protector. Ferdinand I. expelled the Jews from Lower Austria and Görz, and would have carried out his vow to banish them also from Bohemia had not the noble Mordecai Ẓemaḥ Cohen of Prague induced the pope to absolve the emperor from this

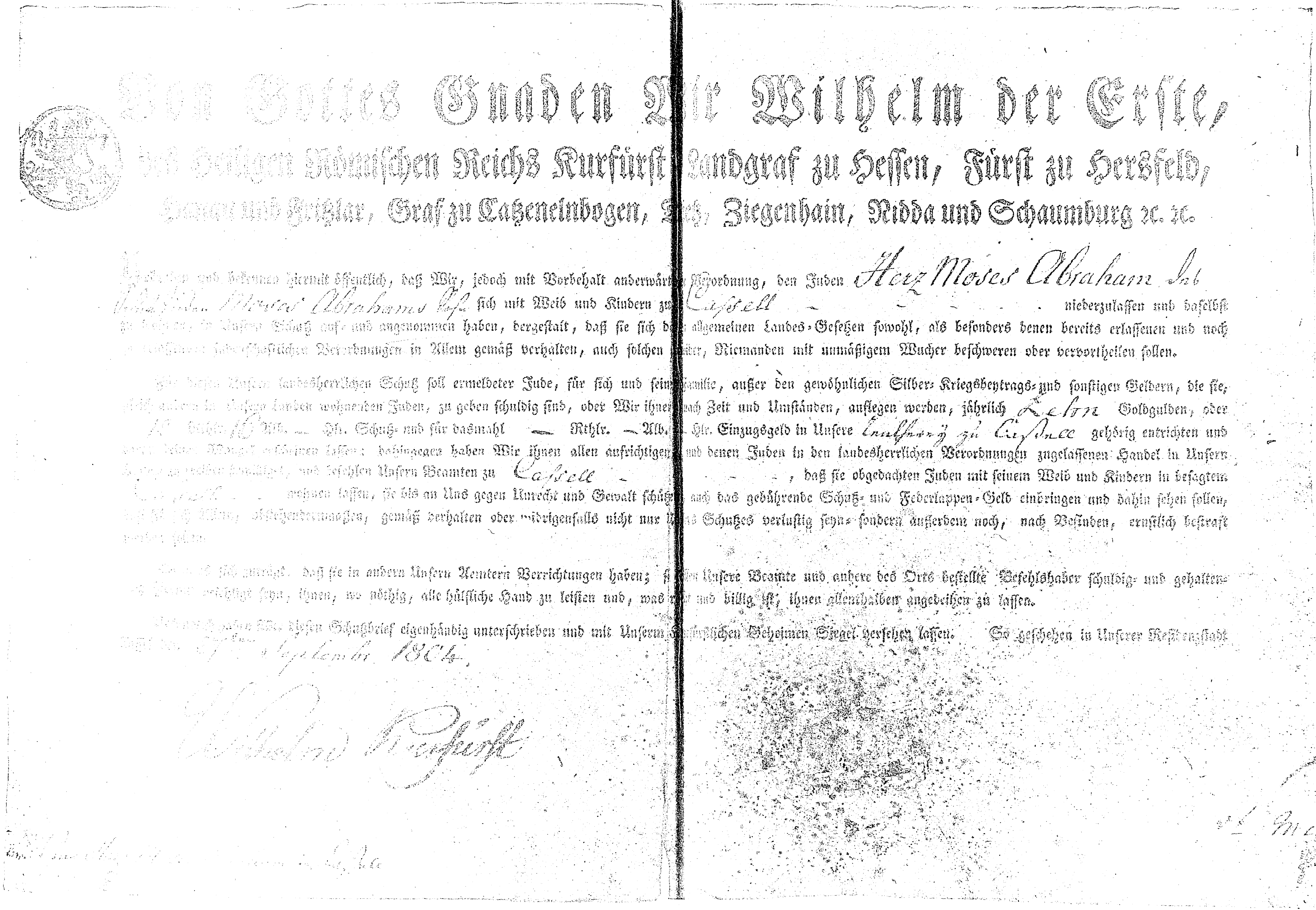

Von Gottes Gnaden Wir Wilhelm der Erſte,

des Heiligen Römiſchen Reichs Kurfürſt, Landgraf zu Heſſen, Fürſt zu Hersfeld, Hanau und Fritzlar, Graf zu Catzenelnbogen, [illegible], Ziegenhain, Nidda und Schaumburg ꝛc. ꝛc.

Urkunden und bekennen hiermit öffentlich, daß Wir, jedoch mit Vorbehalt anderwärt[illegible]erordnung, den Juden Herz Moses Abraham [illegible] Moses Abrahams Sohn sich mit Weib und Kindern zu Caſſell — — — — . niederzulaſſen und daſelbſt zu wohnen, in Unſern Schutz auf- und angenommen haben, dergeſtalt, daß ſie ſich d[illegible] allgemeinen Landes-Geſetzen ſowohl, als beſonders denen bereits erlaſſenen und noch zu erlaſſenden landesherrſchaftlichen Verordnungen in Allem gemäß verhalten, auch ſolchen [illegible]ber, Niemanden mit unmäßigem Wucher beſchweren oder vervortheilen ſollen.

Für dieſen Unſern landesherrlichen Schutz ſoll ermeldeter Jude, für ſich und ſein[illegible]amilie, außer den gewöhnlichen Silber- Kriegsbeytrags- und ſonſtigen Geldern, die ſie, gleich andern in Unſern Landen wohnenden Juden, zu geben ſchuldig ſind, oder Wir ihne[illegible]ach Zeit und Umſtänden, auflegen werden, jährlich Zehn Goldgulden, oder 10 Rthlr. 10 Alb. — Hlr. Schutz- und für dasmahl — Rthlr. — Alb. — Hlr. Einzugsgeld in Unſere [illegible] zu Caſſell gehörig entrichten und darin keinen Mangel erſcheinen laſſen; dahingegen haben Wir ihnen allen aufrichtigen und denen Juden in den landesherrlichen Verordnungen zugelaſſenen Handel in Unſern Landen zu treiben bewilliget, und befehlen Unſern Beamten zu Caſſell — — — — , daß ſie obgedachten Juden mit ſeinem Weib und Kindern in beſagtem Caſſell — — wohnen laſſen, ſie bis an Uns gegen Unrecht und Gewalt ſchütz[illegible], auch das gebührende Schutz- und Federlappen-Geld einbringen und dahin ſehen ſollen, daß ſie ſich Allem, obſtehendermaßen, gemäß verhalten oder widrigenfalls nicht nur [illegible] Schutzes verluſtig ſeyn, ſondern außerdem noch, nach Befinden, ernſtlich beſtraft werden ſollen.

[illegible] ſich zuträgt, daß ſie in andern Unſern Aemtern Verrichtungen haben; ſ[illegible]en Unſere Beamte und andere des Orts beſtellte Befehlshaber ſchuldig- und gehalten- [illegible] verpflichtet ſeyn, ihnen, wo nöthig, alle hülfliche Hand zu leiſten und, was r[illegible] und billig iſt, ihnen allenthalben angedeihen zu laſſen.

Urkundlich haben Wir dieſen Schutzbrief eigenhändig unterſchrieben und mit Unſerm [illegible]fürſtlichen Geheimen Siegel verſehen laſſen. So geſchehen in Unſerer Reſidenzſtadt Caſſel den [illegible] September 1804.

Wilhelm Kurfürſt

A SCHUTZBRIEF OF THE ELECTOR OF HESSE, 1804.

(In the possession of Dr. F. J. Leviseur, New York.)

vow. Emperor Leopold I. expelled them in 1670 from Vienna and the archduchy of Austria, in spite of their vested rights and the intercession of princes and ecclesiastics; the exiles were received in Brandenburg. The "Great Elector," Frederick William (1620–88), deciding to tolerate all religious beliefs impartially, protected his new subjects against oppression and slander. In spite of the civic and religious restrictions to which they were subjected even here, the Jews of this flourishing community gradually attained to a wider outlook, although their one-sided education, the result of centuries of oppression, still severed them entirely from European culture and kept them in intellectual bondage.

Literature.

Fortunately, the Jews had kept their piety, their morality, and their intellectual activity. They were devoted to the study of the Halakah. In the eleventh century R. Gershom's pupils had been the teachers of Rashi, and his excellent commentaries on the Bible and Talmud marked out new paths for learning. The German Jews contributed much to the spread and completion of these commentaries. Beginning with the twelfth century they worked independently, especially in the fields of Haggadah and ethics. R. Simon ha-Darshan's "Yalkuṭ" (*c.* 1150), the "Book of the Pious" by R. Judah ha-Ḥasid of Ratisbon (*c.* 1200), the "Salve-Mixer" (Rokeaḥ) of R. Eleasar of Worms (*c.* 1200), the halakic collection "Or Zarua'" of R. Isaac of Vienna (*c.* 1250), the responsa of R. Meïr of Rothenburg (d. 1293), are enduring monuments of German Jewish industry. Even the horrors of the Black Death could not completely destroy this literary activity. Profound and wide scholarship was less common after the middle of the fourteenth century, which led to the institution of allowing only those scholars to become rabbis who could produce a written authorization to teach ("hattarat hora'ah") issued by a recognized master. To this period of decline belong also a number of large collections of responsa and of useful commentaries on earlier halakic works. The customs and ordinances relating to the form and order of worship were especially studied in this period, and were definitely fixed for the ritual of the synagogues of western and eastern Germany by Jacob Mölln (Maharil) and Isaac Tyrnau. As it was difficult to produce any new works in the field of the Halakah, and as the dry study of well-worn subjects no longer satisfied, scholars sought relief in the fantastic interpretations and subtle traditions embodied in the Cabala. There arose a new, ascetic view of life, that found literary expression in the "Shene Luḥot ha-Berit" by R. Isaiah Horovitz of Frankfort-on-the-Main (d. 1626), and that appealed especially to the pietistic German Jews. The end and aim of existence were now sought in the aspiration of the soul toward its fountainhead, combined with the endeavor to saturate the earthly life with the spirit of God. By a continuous attitude of reverence to God, by lofty thoughts and actions, the Jew was to rise above the ordinary affairs of the day and become a worthy member of the kingdom of God. Every act of his life was to remind him of his religious duties and stimulate him to mystic contemplation.

Separation from the World.

The oppressions under which the Jews suffered encouraged this austere view of life. They lived in fear in their Jews' streets, subsisting on what they could earn as pedlers and as dealers in old clothes. Cut off from all participation in public and municipal life, they had to seek in their homes compensation for the things denied them outside. Their family life was pure and intimate, beautified by faith, industry, and temperance. They were loyal to their community. In consequence of their complete segregation from their Christian fellow citizens, the German speech of the ghetto was increasingly interlarded with Hebraisms, and also with Slavonic elements since the seventeenth century, when the atrocities of Chmielnicki and his Tatars drove the Polish Jews back into western Germany. As the common people understood only the books written in this peculiar dialect and printed in Hebrew characters, a voluminous literature of edifying, devotional, and belletristic works sprang up in Judæo-German to satisfy the needs of these readers. Although this output was one-sided, presupposing almost no secular knowledge, its importance in the history of Jewish culture must not be underestimated. The study of Bible, Talmud, and halakic legal works, with their voluminous commentaries, preserved the plasticity of the Jewish mind, until a new Moses came to lead his coreligionists out of intellectual bondage toward modern culture.

Moses Mendelssohn.

From Moses Mendelssohn to the Present Time (1750–1900): Moses Mendelssohn located with true insight the point of departure for the regeneration of Jewish life. The Middle Ages, which could take from the Jews neither their faith nor their various intellectual gifts, had yet deprived them of the chief means (namely, the vernacular) of comprehending the intellectual labors of others. The chasm that in consequence separated them from their educated fellow citizens was bridged by Mendelssohn's translation of the Torah into German. This book became the manual of the German Jews, teaching them to write and speak the German language, and preparing them for participation in German culture and secular science. Mendelssohn lived to see the first-fruits of his endeavors. In 1778 his friend David FRIEDLÄNDER founded the Jewish free school in Berlin, this being the first Jewish educational institution in Germany in which the entire instruction, in Scripture as well as in general science, was carried on in German only. Similar schools were founded later in Breslau (1792), Seesen (1801), Frankfort-on-the-Main (1804), Wolfenbüttel (1807), Brody and Tarnopol (1815). In 1783 the periodical "Der Sammler" was issued with the view of providing general information for adults and of enabling them to express themselves in pure, harmonious German.

A youthful enthusiasm for new ideals at that time pervaded the entire civilized world; all religions were recognized as equally entitled to respect, and the champions of political freedom undertook to restore the Jews to their full rights as men and citizens. The humane German emperor Joseph II. was foremost in espousing these new ideals. As early as

1782 he issued the "Patent of Toleration for the Jews of Lower Austria," establishing thereby the civic equality of his Jewish subjects. Prussia conferred citizenship upon the Prussian Jews in 1812, though this by no means included full equality with other citizens. The German federal edicts of 1815 merely held out the prospect of full equality; but it was not realized at that time, and even the promises that had been given were modified. In Austria many laws restricting the trade and traffic of Jewish subjects remained in force down to the middle of the last century, in spite of the patent of toleration. Some of the crown lands, as Styria and Upper Austria, forbade any Jews to settle within their territory; in Bohemia, Moravia, and Silesia many cities were closed to them. They were, in addition, burdened with heavy taxes and imposts.

In Prussia, also, the government modified materially the promises made in the disastrous year 1813. The promised uniform regulation of Jewish affairs was time and again postponed. In the period between 1815 and 1847 there were no less than twenty-one territorial Jews' laws in the eight provinces of the Prussian state, of which each one had to be observed by a part of the Jews. There was at that time no official authorized to speak in the name of all German Jews. Nevertheless a few courageous men came forward to maintain their cause, foremost among them being Gabriel Riesser, a Jewish lawyer of Hamburg (d. 1863), who demanded full civic equality for his race from the German princes and peoples. He aroused public opinion to such an extent that this equality was granted in Prussia April 6, 1848; in Hanover and Nassau respectively Sept. 5 and Dec. 12 of the same year. In Württemberg equality was conceded Dec. 3, 1861; in Baden Oct. 4, 1862; in Holstein July 14, 1863; in Saxony Dec. 3, 1868. After the establishment of the North-German Confederation by the law of July 3, 1869, all existing restrictions imposed upon the followers of different religions were abolished; this decree was extended to all the provinces of the German empire after the events of 1870.

Jewish Science.

The intellectual development of the Jews kept pace with their civic enfranchisement. Recognizing that pursuit of modern culture would not at once assure them the civic status they desired, their leaders set themselves to reawaken Jewish self-consciousness by applying the methods of modern scholarship to the study of Jewish sources, and to stimulate the rising generation by familiarizing them with the intellectual treasures of their forefathers which had been accumulating for thousands of years; and at the same time they sought to rehabilitate Judaism in the eyes of the world. The leader of this new movement and the founder of modern Jewish science was Leopold Zunz (1794–1886), who united broad general scholarship with a thorough knowledge of the entire Jewish literature, and who, with his contemporary Solomon Judah Löb Rapoport of Galicia (1790–1867), especially aroused their coreligionists in Germany, Austria, and Italy. The German scholars who cooperated in the work of these two men may be noted here. H. Arnheim wrote a scholarly manual of the Hebrew language; Julius Fürst and David Cassel compiled Hebrew dictionaries; Fürst and Bernhard Bär compiled concordances to the entire Bible; Adolf Heidenheimer and S. Bär edited correct Masoretic texts of the Bible, and S. Frensdorff subjected the history of the Masorah to a thoroughly scientific investigation; the Bible was translated into German under the direction of Zunz and Salomon; Ludwig Philippson, Solomon Hirscheimer, and Julius Fürst wrote complete Biblical commentaries; H. Grätz and S. R. Hirsch dealt with some of the Biblical books; Zacharias Frankel and Abraham Geiger investigated the Aramaic and Greek translations. Nor was the traditional law neglected. Jacob Levy compiled lexicographical works to the Talmud and Midrashim. Michael Sachs and Joseph Perles investigated the foreign elements found in the language of the Talmud. Numerous and, on the whole, excellent editions of the halakic and haggadic midrashim were issued—for instance, Zuckermandel's edition of the Tosefta and Theodor's edition of Midrash Rabbah to Genesis. Zacharias Frankel wrote an introduction to the Mishnah and to the Jerusalem Talmud, and David Hoffmann and Israel Lewy investigated the origin and development of the Halakah.

Religio-philosophical literature was also assiduously cultivated, and the original Arabic texts of Jewish religious philosophers were made accessible. H. Landauer issued Saadia's works, and H. Hirschfeld the works of Judah ha-Levi. M. Joel and I. Guttmann investigated the works of the Jewish thinkers and their influence on the general development of philosophy, while S. Hirsch attempted to develop the philosophy of religion along the lines laid down by Hegel, and Solomon Steinheim propounded a new theory of revelation in accordance with the system of the Synagogue.

The extensive field of Jewish history was cultivated still more enthusiastically—by I. M. Jost, David Cassel, L. Landshuth, L. Herzfeld, A. Berliner, and, foremost among them all, H. Grätz. His large work in twelve volumes, covering the 3,000 years of Jewish history down to recent times, is considered the most brilliant product of modern Jewish scholarship. Moritz Steinschneider has written a history of Jewish literature, and has issued catalogues of the most famous collections of Hebrew manuscripts and books, while single epochs of Jewish history and literature have been treated by numerous scholars.

Reorganization.

The enfranchisement of the Jews and the reflorescence of Jewish science led to a reorganization of their institutions with a view to transmitting the ancient traditions intact to the new generations. Opinions differed widely as to the best methods of accomplishing this object. While Geiger and Holdheim were ready to meet the modern spirit of liberalism, Samson Raphael Hirsch defended the customs handed down by the fathers. And as neither of these two tendencies was followed by the mass of the faithful, Zacharias Frankel initiated a moderate Reform movement on a historical basis, in agreement with which the larger German communities reorganized their public worship by reducing the medieval payyeṭanic additions to the prayers, introducing congregational singing and regular sermons, and requiring scientifically trained rabbis.

It was easier to agree upon the means of training children for the Reformed worship and of awakening the interest of adults in Jewish affairs in general.

Religious Education.

The religious schools were an outcome of the desire to add religious instruction to the secular education of the Jewish children prescribed by the state. As the Talmudic schools, still existing in Germany in the first third of the nineteenth century, were gradually deserted, rabbinical seminaries were founded, in which Talmudic instruction followed the methods introduced by Zacharias Frankel in the Jewish Theological Seminary opened at Breslau in 1854. Since then special attention has been devoted to religious literature. Text-books on religion and on Biblical and Jewish history, as well as aids to the translation and explanation of the Bible and the prayer-books, were compiled to meet the demands of modern pedagogics. Pulpit oratory began to flourish as never before, foremost among the great German preachers being M. Sachs and M. Joël. Nor was synagogal music neglected, Levandowsky especially contributing to its development.

The public institutions of the Jewish communities serve to supplement the work of teachers and leaders, and to promote Jewish solidarity. This is the primary object of the Jewish press, created by Ludwig Philippson. In 1837 he founded the "Allgemeine Zeitung des Judenthums," which has been followed by a number of similar periodicals. They have succeeded in preserving a certain unity of religious opinion and conviction among the Jews, with the gratifying result of unity of action for the common good. Societies for the cultivation of Jewish literature were founded, as well as associations of teachers, rabbis, and leaders of congregations.

See also separate articles on the various kingdoms and cities of Germany.

E. C. M. Br.

GERNSHEIM, FRIEDRICH: German pianist and composer; born at Worms July 17, 1839. He was a pupil of L. Liebe, Pauer, Rosenhain (piano), I. C. Hauff (theory), and H. Wolff (violin).

At the age of eleven Gernsheim made his first public appearance at a concert in the Frankfort Theater, on which occasion one of his compositions, an overture, was performed. He later (1852) made a tour through the Palatinate and Alsace as far as Strasburg. Proceeding to Cologne, and thence to Leipsic, he continued his studies for three years with Moscheles, Hauptmann, Rietz, and Richter. After a supplementary course at Paris (1855–61), he gave there a series of concerts, and was recognized as one of the best interpreters of Chopin and Schumann.

Gernsheim became musical director at Saarbrück as successor to Herman Levi in 1861, and in 1865 was called to the Conservatorium of Cologne, where he was shortly afterward appointed musical director of the Musikalische Gesellschaft, the Städtischer Gesangverein, and the Sängerbund. The leadership of the opera orchestra at the Stadttheater was also entrusted to him (1873). He went to Rotterdam in 1874 as director of the Conservatorium and conductor of the "winter concerts"; and since 1890 has been teacher at the Stern Conservatorium at Berlin and conductor of the Choral Society connected with that institution. In 1897 he became a member of the senate of the royal academy of fine arts at Berlin, and in 1901 was appointed president of the Akademische Meisterschule für Musikalische Komposition.

It is as a composer that Gernsheim is most favorably known. His works are chiefly instrumental, and include the following: four symphonies, many compositions for male or mixed chorus and orchestra, a pianoforte concerto, a violin concerto, a pianoforte quintet, three pianoforte quartets, two pianoforte trios, one string quintet, two string quartets, two violin sonatas with pianoforte, a sonata for pianoforte and violoncello, songs, etc.

Bibliography: *Musikalisches Wochenblatt*, i. 338, 339; Mendel, *Musikalisches Konversations-Lexikon*; Baker, *Biographical Dict. of Musicians.*

S. J. So.

GERÖ, KARL: Hungarian dramatist; born at Hévizgyörk Oct. 18, 1856; studied law at Kaschau and Budapest. While still a student he devoted much time to literature and esthetics, attending lectures on those subjects, and frequently visiting the theater. His first play, written at this time, "Turi Borcsa," was produced at the People's Theater of Budapest (1883), when he accepted the position of playwright at that theater. In 1886 he was appointed secretary of the Hungarian People's Theater, but retained this position for a short time only. His most important plays, dealing chiefly with Hungarian popular life, are as follows: "Vadgalamb," "Az Eladó Leány" (crowned by the Hungarian Academy of Sciences), "Az Uzsai Gyöngy," "Angyal és Ordög," "Probaházasság," "A Vadonban" (crowned).

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S. L. V.

GERON. See Ghiron.

GERONA (ירונדא, גירונא, גירונה, ירונה; formerly **Gerunda**): Fortified city in northern Spain. As early as 1002 Pope Sylvester acknowledged to Bishop Odo of Gerona the receipt of the tax ("census") of the Jewish community there ("Marca Hispanica," Appendix, No. 150, p. 959). The Jews were in possession of houses and lands, which they could hold without restriction; but the councils of Gerona (1068, 1078) decided that a tenth of any landed property which a Jew acquired from a Christian should accrue to the state. The Jews lived in a separate quarter situated at the outermost end of the fortifications on the right bank of the River Onyar, which intersected the city. The quarter included a rather long lane called Carre de S. Lorenzo, or Calle de la Forsa, north of which was the real Calle Judaica; then came the Carre de la Ruca, a continuation of which was the Carre de la Claveria. From this opened a narrow street which led to the synagogue and extended to the Carre de S. Lorenzo.

Situation of Jewry.

The Calle Judaica with the market-place formed the center of the Juderia. At the end of the Calle de la Forsa stood the Jewish assembly-hall or communal house, now the Church of the MM. Escolapias, near which was the house of the wealthy Bonastruc family; and not far off was the house of the rich Jew Abraham Isaac. The Jewish cemetery, as in Barcelona, was on the Monjuich, a hill near the city, called "Monte Judaico" in the old records. A hundred years ago Hebrew inscriptions were still found in this cemetery, the "Fossar dels Juheus."

The Jews of Gerona lived undisturbed under the Saracens and during the long reign of King Jaime the Conqueror. The latter showed himself just and even benevolent toward them. In 1229 he fixed their rate of interest at 20 per cent; at the instance of the Bishop of Gerona, he forbade Christian women to live in the same house with Jews; and he directed the officials to act justly toward the Jews as debtors. In 1257 he appointed Bonastruc de Porta as "bayle" of Gerona, and Astruc Ravaya (whom he released from all taxes for life) and his son Yucef as tax-farmers. To Bonastruc de Porta, "maestro de los Judios de Gerona," who is identified by Graetz and others with Rabbi Moses ben Naḥman, he gave a mill located in the market-place. This learned Jew was invited by the king himself to take part in a public debate on Judaism and Christianity with the Dominican Pablo Christiani at Barcelona in 1263. The evil effects of this discussion were soon felt in Gerona, a city which was the seat of a fanatical bishop, and in which a strong clerical spirit was predominant. On a certain Good Friday the antagonism against the Jews manifested itself in an outbreak of such vehemence that the king was obliged to interfere with an armed force.

Persecutions.

The subsequent history of the Jews in Gerona is a long series of molestations and persecutions. After the accession of Pedro III., at a time of general insurrection against the king, the clergy, with a mob incited by them, attacked the Jews and their houses, laid waste their vineyards and olive-orchards, and devastated their cemetery. When the town-crier gave warning in the name of the king against a repetition of such excesses, the clergy made such a tumult that his voice could not be heard. Pedro, who in 1276 had given the taxes from the Gerona Jewry to his wife, Constança, regarded these disturbances as a personal insult as well as an injury to the treasury, and in a document dated April, 1278, remonstrated earnestly with Bishop Pedro de Castellnou, who had showed himself ill disposed toward the Jews, and also with the "bayle" of the city. When in 1285 Gerona was preparing to defend itself against the advancing French army, the Spanish mercenaries forced their way, murdering and plundering, into the Jewry. Pedro had some of the guilty persons hanged.

The persecution of the Pastoureaux also affected the Jews of Gerona. During the Black Death (1348) the loss of life in Gerona was appalling, two-thirds of the population being swept away. At the end of May, 1348, the people, incited by certain of the knights and clergy, removed Jewish corpses from their graves and burned them together with the bodies of the Jews whom they had killed.

Contributions to the Treasury.

The Jewish community of Gerona, at the head of which was a directorial board consisting of twenty persons, was distinguished for its size, prosperity, and piety. Toward the end of the fourteenth century it was so wealthy that it was required by the authorities to defray half the expenses incurred in erecting the city fortifications. Its burden of taxation was both excessive and oppressive. In addition to the usual taxes, which amounted annually to 13,000 sueldos, the Jews had to pay 500 sueldos at each coronation and were further required to make extra contributions on many occasions. In 1314, in order to enable Jaime II. to purchase the county of Urgel, the Jewries of Gerona, Valencia, Lerida, Barcelona, and Tortosa placed 11,500 libras at his disposal. As a sign of his appreciation he released them from paying taxes for four years. When Pedro IV. in 1343 was in need of money for the purpose of conquering the county of Roussillon, he summoned the Jewish communities of Gerona, Barcelona, and other towns to come to his aid immediately ("Coll. de Documentos Ineditos," xxxi. 291). The kings regarded the Jews as a reliable source of income, and were not averse to seeing the communities increase in size; thus in 1306 the Jewry of Gerona was permitted to receive ten of the Jewish families driven out of France.

After 1391, however, the splendor of the Jewry in Gerona disappeared, and the community fell into an impoverished condition. All sorts of crimes were laid at the door of the Jews as pretexts for tormenting and oppressing them. The persecutions of the year 1391 began on Aug. 10, St. Lorenzo's Day. Armed peasants in large numbers ran furiously into the Jewry, attacked the unarmed Jews without mercy, butchered them in the most cruel manner, and burned their houses and goods. According to a report presented by the councilors to the King and Queen of Aragon on Aug. 13, 1391 (which report agrees with that of Ḥasdai Crescas), many Jews were killed, while only a few embraced Christianity in order to save themselves. The remainder sought protection in the fortified tower of Geronella, but even there they were attacked by the peasants (Aug. 18), and, as the councilors reported to John I. on Sept. 11, were daily insulted and derided. On Sept. 18 the councilors again complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews, and that they themselves were not in a position to protect them. Not until a year had passed did Queen Violante, wife of John I., commend the Jews to the protection of the city and advise clemency with regard to the taxes, which they were unable to pay (Sept. 25, 1392). After still another attack had been made on the Jews and many of them had been forced to accept baptism, John I., who cared more for the dance and the chase than for affairs of state, commanded the "jurados" of Gerona to punish the ringleaders with great severity (Feb. 1, 1393). The sentence was repealed the same day, however, and the punishment changed into a money fine which would fall to the king. Martin I., brother and successor of John, was more energetic in his measures against those who attacked the Jews in the tower of Geronella in 1391.

On Dec. 8, 1412, Pope Benedict XIII. sent through Bishop Ramon de Castellar a command to the com-

Share in the Tortosa Disputation.

munity in Gerona to send delegates to the disputation at Tortosa. The representatives of Gerona at that time were BONASTRUC DESMAËSTRE, Azay Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquin ("the physician"), and Bonastruc Joseph. Of these Azay Todros (ben Yaḥya) and the learned Bonastruc Desmaëstre were chosen to go to Tortosa. Scarcely had the disputation commenced when a popular uprising against the Jews broke out in Gerona itself, probably on account of the speeches made by the delegates from that city. The king punished by a fine of 20 sueldos, or twenty days' imprisonment, any insult to a Jew or damage to his property.

The Jews were held responsible for every accident and misfortune that befell the city. When the old tower of Geronella fell in 1404, the clergy announced that this was God's punishment upon the city for tolerating the Jews within its walls; and even the terrible earthquake which visited Gerona and its vicinity in 1427 was laid at their door. The lives of the Jews were in danger on every Christian feast-day and during every procession. On the occasion of one procession (April 16, 1418), which purposely went through the Jewry, the young clergy together with a large crowd forced their way into the synagogue, shattered doors and windows, and tore up all the books they could find. To put an end to such frequently recurring excesses, the Jewry was shut off on the side of Calle de S. Lorenzo, and Jews were forbidden to live in that street. They were forced to attend church in order to hear sermons for their conversion; and in 1486 they were compelled to wear special clothing in order to distinguish them from Christians.

Expulsion in 1492.

The Jews left Gerona on Aug. 2, 1492, only a few accepting baptism; and the houses in the Jewry were sold at auction. The old synagogue, which had been destroyed in 1285 with the rest of the Jewry—the Jews apparently having been driven out (Solomon ibn Adret, Responsa, No. 634)—and rebuilt some years later, passed in 1494 into the possession of the presbytery of the cathedral, and, unaltered in its main features, now belongs to D. José Bover de Besalu. An inscription pertaining to it, found about fifteen years ago, is now in the Archeological Museum at Gerona.

Gerona, a strictly religious community, in which much attention was paid to the study of the Talmud, was the birthplace of several men bearing the cognomen "Gerondi," who have made the city famous. Among the scholars who lived in Gerona were: Isaac ha-Levi and his son, Zerahiah ha-Levi; Jonah ben Abraham Gerondi, Nissim ben Reuben Gerondi (RaN), Abraham Ḥazzan Gerondi, Isaac b. Judah Gerondi, Solomon ben Isaac Gerondi (a pupil of Moses b. Naḥman), Moses de Scola Gerondi, Samuel b. Abraham Saporta (a tombstone of Enoch ben Shealtiel Saporta, who died in 1312, was found in Gerona in 1873), the eminent Moses ben Naḥman (RaMBaN), called "Rab d'España"; and his son, Naḥman ben Moses. Gerona was also the birthplace of the cabalists Azriel and Ezra and of Jacob ben Sheshet Gerondi. The tombstone of a Joshua ben Sheshet and his wife was found on the Monjuich near Gerona in 1883.

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G. M. K.

GERONDI, ISAAC B. ZERAHIAH HA-LEVI (called also **Ha-Yiẓhari, היצהרי**): Talmudist; lived in Gerona in the twelfth century. He was the father of Zerahiah ha-Levi, author of "Sefer ha-Ma'or," and of Berachiah ha-Levi, author of some piyyuṭim; among the latter are to be found compositions for Sabbath Parah which perhaps formed a supplement to Gerondi's poems for the four special Sabbaths (ארבע פרשיות). Gerondi is the author of "Megillat ha-Neḥamah," a work on civil law, which is no longer extant. Of his religious poems about fifty have been preserved; they include piyyuṭim for Sabbaths Sheḳalim, Zakor, and Rosh ha-Ḥodesh, for the Feast of Weeks, and for the Day of Atonement (among them a so-called "Short 'Abodah" for Shaḥarit, beginning ייקר הגות חין, and quoted by Isaac Ḳimḥi); a piyyuṭ on the death of Moses, one for Simḥat Torah, and some seliḥot. In his poetry he makes use of meter, for which he expresses a preference.

Gerondi's poems are highly praised by Menahem di Lonsano, and have been introduced into the rituals of Avignon, Carpentras, Montpellier, Oran, and Tlemçen; some are also found in "Ayyelet ha-Shaḥar," as well as in the French, Polish, and Roman rituals. He wrote an Aramaic poem to Zerahiah's "Sefer ha-Ma'or," in which he clearly demonstrates his familiarity with the Aramaic idiom.

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S. S. H. B.

GERONDI, JONAH B. ABRAHAM (HE-ḤASID), THE ELDER: Spanish rabbi and moralist of the thirteenth century; died in Toledo, Spain, Nov., 1263; a cousin of Naḥmanides. He came from Gerona, in Catalonia. Gerondi was the most prominent pupil of Solomon of Montpellier, the leader of the opponents of Maimonides' philosophical works, and was one of the signers of the ban proclaimed in 1233 against the "Moreh Nebukim" and the "Sefer ha-Madda'." According to his pupil, Hillel of Verona, Gerondi was the instigator of the public burning of Maimonides' writings by order of the authorities at Paris in 1233, and the indignation which this aroused among all classes of Jews was mainly directed against him. Subsequently (not forty days afterward, as a tradition has it, but in 1242; see note 5 to Grätz, "Geschichte," vol. vii.), when twenty-four wagon-loads of Talmuds were burned at the same place where the philosophical writings of Maimonides had been destroyed, Gerondi saw the folly and danger of appealing to Christian ecclesiastical authorities on questions of Jewish doctrine, and publicly admitted in the synagogue of Montpellier that he had been wrong in all his acts against the works and fame of Maimonides. In his repentance he vowed to travel to Palestine and prostrate himself on the grave of the great teacher and implore his pardon in the presence of ten men for seven consecutive days. He left France with that intention, but was detained, first in Barcelona and later in Toledo. He remained in Toledo, and became one of the great Talmudical teachers of his time. In all his lectures he made a point of quoting from Maimonides, always mentioning his name with great reverence. Gerondi's sudden death from a rare disease was considered by many as a penalty for not having carried out the plan of his journey to the grave of Maimonides.

Gerondi left many works, of which only a few have been preserved. The "Ḥiddushim" to Alfasi on Berakot which are ascribed to "Rabbenu Jonah" were in reality written in Gerondi's name by one, if not several, of his pupils. The "Ḥiddushim" originally covered the entire work of Alfasi, but only the portion mentioned has been preserved. Gerondi wrote novellæ on the Talmud, which are often mentioned in the responsa and decisions of his pupil Solomon Adret and of other great rabbis, and some of which are incorporated in the "Shiṭṭah Mekubbeẓet" of R. Bezalel Ashkenazi. Azulai had in his possession Gerondi's novellæ on the tractates Baba Batra and Sanhedrin, in manuscript ("Shem ha-Gedolim," p. 75, Wilna, 1852). His novellæ on the last-named tractate form part of the collection of commentaries on the Talmud by ancient authors published by Abraham b. Eliezer ha-Levi under the title "Sam Ḥayyim" (Leghorn, 1806; see Benjacob, "Oẓar ha-Sefarim," p. 422). His commentary on Pirḳe Abot was first published by Simḥah Dolitzki of Byelostok (Berlin and Altona, 1848). The work "Issur we-Heter" is wrongly attributed to Gerondi. A commentary by him on Proverbs, which is very highly praised (see Baḥya b. Asher's preface to his commentary on the Pentateuch), exists in manuscript. Among other minor unpublished works known to be his are "Megillat Sefarim," "Hilkot Ḥanukkah," and "Hilkot Yom Kippur."

But the fame of Gerondi chiefly rests on his moral and ascetic works, which, it is surmised, he wrote to atone for his earlier attacks on Maimonides and to emphasize his repentance. His "Iggeret ha-Teshubah," "Sha'are Teshubah," and "Sefer ha-Yir'ah" belong to the standard Jewish ethical works of the Middle Ages, and are still popular among Orthodox preachers. The "Sefer ha-Yir'ah" was published as early as 1490, as an appendix to Joshua b. Joseph's "Halikot 'Olam" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 783). The "Sha'are Teshubah" first appeared in Fano (1505) with the "Sefer ha-Yir'ah," while the "Iggeret ha-Teshubah" was first published in Cracow (1586). All have been reprinted many times, separately and together, as well as numerous extracts from them; and they have been translated into Judæo-German. A part of the "Iggeret ha-Teshubah" (sermon 3) first appeared, under the name "Dat ha-Nashim," in Solomon Alami's "Iggeret Musar" (see Benjacob, *l.c.* p. 123). For an estimate of Gerondi's ethical works and his partial indebtedness to the "Sefer Ḥasidim" see "Zur Geschichte der Jüdisch-Ethischen Literatur des Mittelalters" (in Brüll's "Jahrb." v.–vi. 83 *et seq.*). He is also supposed to be mentioned, under the name of "R. Jonah," five times in the Tosafot (Shab. 39b; M. Ḳ. 19a, 23b; Ned. 82b, 84a; see Zunz, "Z. G." p. 52, Berlin, 1845).

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s. s. P. Wi.

GERONDI, MOSES B. SOLOMON D'ESCOLA (דושקולא, דאשקולא, דישקולא; also ששקולה = "Escola"): Hebrew poet; relative of Moses Naḥmanides; lived at Gerona, Catalonia, in the second half of the thirteenth century. In the letter Naḥmanides wrote to his son from Jerusalem he sends his greetings to Gerondi, whom he calls "beni we-talmidi," and asks his son to tell the poet that he has read his (Gerondi's) verses with bitter tears on the Mount of Olives, opposite the Temple. This refers probably to a dirge on the destruction of Jerusalem which Landshuth takes to be identical with the elegy ירושלים עיר הקדש צאי included in Naḥmanides' commentary to the Pentateuch (toward the end). Of Gerondi's religious poems only a Ḳaddish for Sabbath Zakor, מחדשי שיר כעת חדש שירו חדש, and a pizmon for Purim, שיר אהבה חדש שירו לאל, are known; perhaps he also wrote the piyyuṭ המן נלכד ומרדכי נושע. Rapoport-Hartstein in his "Toledot ha-Ramban," p. 13, Cracow, 1898, identifies him curiously enough with the German Moses b. Solomon ha-Kohen.

Bibliography: Zunz, *Literaturgesch.* p. 482; Landshuth, *'Ammude ha-'Abodah*, pp. 235, 259; Gross, *Gallia Judaica*, p. 147.

K. H. B.

GERONDI, NISSIM. See Nissim b. Reuben.

GERONDI, ZERAHIAH HA-LEVI. See Zerahiah ha-Levi.

GERONIMO DE SANTE FÉ. See Ibn Vives Allorqui, Joshua ben Joseph.

GERSHOM (גרשם): First-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The circumcision of a child of Moses described in Ex. iv. 25 is evidently that of Gershom, but the Midrash refers it to Eliezer. As to the Gershom mentioned in Judges xviii. 30 see Jonathan (son of Gershom). Gershom is mentioned in I Chron. xxiii. 15–16, xxvi. 24 as the founder of a Levitic family.

E. G. H. M. Sel.

GERSHOM BEN JUDAH (called also **Gershom ha-Zaḳen** = "Gershom the Elder," and **Me'or ha-Golah** = "Light of the Exile"): French rabbi; born at Metz in 960; died at Mayence in 1040. He was the founder of Talmudic studies in France and Germany. As he himself says in a responsum reported by R. Meïr of Rothenburg, he owed most of his knowledge to his teacher, Judah ben Meïr ha-Kohen (Sir Léontin), who was one of the greatest authorities of his time. Having lost his first wife, Gershom married a widow named "Bonna" and settled at Mayence, where he devoted himself to teaching the Talmud. He had many pupils from different countries, among whom should be mentioned Eleazar ben Isaac (ha-Gadol = "the Great"), nephew of Simeon ha-Gadol; and Jacob ben Yaḳar, teacher of Rashi. The fame of his learning eclipsed even that of the heads of the academics of Sura and Pumbedita. Questions of religious casuistry were addressed to him from all countries, and measures which he authorized had legal force among all the Jews of Europe. About 1000 he called a synod which decided the following particulars: (1) prohibition of polygamy; (2) necessity of obtaining the consent of both parties to a divorce; (3) modification of the rules concerning those who became apostates under compulsion; (4) prohibition against opening correspondence addressed to another. See Synods, Rabbinical.

Gershom's literary activity was not less fruitful. He is celebrated for his works in the field of Biblical exegesis, the Masorah, and lexicography. He revised the text of the Mishnah and Talmud, and wrote commentaries on several treatises of the latter which were very popular and gave an impulse to the production of other works of the kind. His seliḥot were inspired by the bloody persecutions of his time. Gershom also left a large number of rabbinical responsa, which are scattered throughout various collections. His life conformed to his teachings. He had a son, who forsook his religion at the time of the expulsion of the Jews from Mayence in 1012. When he died a Christian, Gershom none the less grieved for him, observing all the forms of Jewish mourning, and his example became a rule for others in similar cases. His tolerance also extended to those who had submitted to baptism to escape persecution, and who afterward returned to the Jewish fold. He strictly prohibited reproaching them with infidelity, and even gave those among them who had been slandered an opportunity to publicly pronounce the benediction in the synagogues.

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s. s. I. B.

GERSHON ASHKENAZI. See Ashkenazi, Gershon.

GERSHON BEN ELIEZER HA-LEVI (YIDDELS) OF PRAGUE: Traveler of the first half of the seventeenth century. He was the author of the curious and extremely rare book "Gelilot Ereẓ Yisrael," in Judæo-German, in which he describes several routes to Jerusalem and gives an account of his travels (about 1630), by way of Salonica, Alexandria, Mecca, and Jiddah, to the countries on the shores of the fabulous river Sambation and to the states of Prester John. He relates having seen three-eyed beasts, headless living men, and other strange beings. This led Asher to think that R. Joel Sarkes of Cracow, whose approbation is found at the beginning of the work, had probably never read the curious part of it. The first edition, which (published presumably in Lublin, 1635) was burned publicly in Warsaw by order of the Jesuits, is probably the only Judæo-German book thus condemned. It was reprinted in Fürth, 1691; Amsterdam, 1705; Prague, 1824. It was also printed together with the "Ma'aseh Buch" (Amsterdam, 1723; see Zedner, "Cat. Hebr. Books Brit. Mus." p. 506). A Hebrew translation, entitled "Iggeret ha-Ḳodesh," passed through several editions. A long extract from the original edition is found in Eisenmenger's "Entdecktes Judenthum," ii. 546–564.

Bibliography: Asher, *The Itinerary of R. Benjamin of Tudela*, ii. 281–282, London and Berlin, 1841; Ersch and Gruber, *Allg. Encyc.* section i., part 62, *s.v.*; Fürst, *Bibl. Jud.* i. 320 (referring to Manasseh b. Israel's *Miḳweh Yisrael*, ch. 10); Luncz, *Jerusalem*, iii. 61–62 (German part), Jerusalem, 1889; Benjacob, *Oẓar ha-Sefarim*, pp. 14, 97.

G. P. Wi.

GERSHON ḤEFEẒ. See Gentili, Gershon ben Moses.

GERSHON BEN HEZEKIAH: Provençal physician, astronomer, and grammarian; lived at Beaumes toward the end of the fourteenth century and at the beginning of the fifteenth. He was the author of: "Shib'ah 'Enayim," a treatise on grammar and on the Masorah; "Shib'ah Mizbeḥot," a treatise in verse on astronomy; "Zeh Ḥelḳi mi-Kol 'Amali," a treatise on the immortality of the soul; and "Af Ḥokmati," his last work, and the only one that has been preserved (Bibl. Nat., Paris, MS. No. 1196), being a medical treatise divided into seven parts entitled "Shib'ah Shibbolim," each of which is accompanied by a commentary entitled "Erek Appayim." In the preface Gershon says he wrote the "Af Ḥokmati" in the prison of קרטאון, during an incarceration of 119 days. He relates, further, that he undertook this work in obedience to the wishes of his ancient masters, Maimon of Lunel, Moses ha-Kohen, and Prince Todros, the renowned rabbis of Provence, who had appeared to him in a dream.

Bibliography: Carmoly, *La France Israélite*, p. 177; Isidore Loeb, in *R. E. J.* i. 80 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 435 *et seq.*

G. I. Br.

GERSHON, ISAAC: Rabbi and corrector of the press at Venice at the end of the sixteenth and the beginning of the seventeenth century. He was born in Safed, to which place he returned some time after 1625. According to Conforte, he corrected all the Hebrew books printed in Venice while he was there. His name is found on a large number of works printed between the years 1587 and 1615. He edited "Ḳol Bokim," comments on Lamentations, Venice, 1589; David B. Hin's "Liḳḳuṭe Shoshannin," comments on Joshua, Venice, 1602; and "Mashbit Milḥamot," a collection of decisions on the ritual bath, Venice, 1606, to which he added a preface. He seems to have been the author of some comments on the Pentateuch. Further writings of his are to be found in "Hadrat Ḳodesh," edited by Isaac b. Jacob, Venice, 1600, and in the responsa of Yom-Ṭob Ẓahalon (Azulai, "Shem ha-Gedolim," i. 15b). He is not to be confounded with Isaac b. Mordecai Gershon (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 145) nor with Isaac b. Gershon Treves (Conforte, "Ḳore ha-Dorot," p. 48).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 43b; Steinschneider, *Cat. Bodl.* Nos. 5352, 8190.

G.

GERSHON B. JACOB HA-GOZER (= "the Mohel"): German Talmudist; flourished in the twelfth and thirteenth centuries. He was a grand-nephew, and probably pupil, of Ephraim b. Jacob of Bonn. Like his father, Jacob b. Gershon ha-Gozer, he was a mohel, continuing the work, begun by the latter, of collecting the regulations and customs relating to circumcision. He wrote "Kelale ha-Milah," rules for circumcision, describing in detail the process of the rite according to the Talmud and the works of the Geonim and the later halakists; it contains also notes on the liturgy of the day. Extracts from Gershon's work are included in the Asufot, still in manuscript, from which they have been taken by Glassberg for his collection "Zikron Berit ha-Rishonim" (Berlin, 1892). Gershon's book also contains many notes on remedies, and is therefore of interest to students of Jewish folk-lore. Kohn ("Mardochai b. Hillel," p. 119) shows that Gershon is quoted in "Mordecai" under the abbreviation ג"ה = "Gershon ha-Mohel," which the editors have changed to ה"ג = "Halakot Gedolot."

Bibliography: Joel Müller, in the introduction to Glassberg's *Kelale ha-Milah*; Brüll's *Jahrb.* ix. 12.

K. L. G.

GERSHON (CHRISTIAN) BEN MEÏR OF BIBERBACH: Jewish convert; born at Recklinghausen, Prussia, Aug. 1, 1569; drowned at Dröhelm Sept. 25, 1627. After teaching Hebrew and Talmud for many years in different German towns, Gershon was baptized at Halberstadt Oct. 9, 1600. He was first appointed deacon, then Protestant pastor, of Dröhelm. He devoted himself to vilifying the Talmud, and published for this purpose certain extracts from that work, choosing the seemingly most ridiculous passages contained in it. Richard Simon, the well-known Catholic theologian, justly characterized Gershon's writings in his "Lettres Choisies" (i., No. 7), saying that he took Talmudic puns and legends for serious narratives, and that he imputed to the whole Jewish nation errors with which only the credulous among them should be charged. Still Gershon was one of those who refuted the blood accusation. His anti-Talmudic works are: "Jüdischer Talmud," the first part being a synopsis, and the second a refutation, of the Talmud (Goslar, 1607); "Ḥeleḳ," a German translation of the eleventh chapter of Sanhedrin, with notes, intended as a specimen of Jewish superstition (Helmstädt, 1610).

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iv. continuation, ii. 274–303; Wolf, *Bibl. Hebr.* i. No. 1896; Grätz, *Gesch.* 3d ed., x. 266.

K. M. Sel.

GERSHON BEN SOLOMON OF ARLES: Provençal philosopher; flourished in the second half of the thirteenth century; said to be the father of Gersonides. He was the author of "Sha'ar ha-Shamayim" (Venice, 1547; Rödelsheim, 1801), a sort of encyclopedia divided into three parts, treating: (1) of natural phenomena, metals, plants, animals, and man; (2) of astronomy, principally extracted from Alfergani and the Almagest; and (3) of metaphysics, taken from Maimonides' "Moreh Nebukim."

Bibliography: Zunz, *Benjamin of Tudela*, ii. 259; Steinschneider, *Cat. Bodl.* col. 1014; *idem*, in *R. E. J.* v. 278; Sachs, *Kerem Ḥemed*, viii. 157; *Monatsschrift*, 1879, pp. 20 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 589 *et seq.*; Gross, *Gallia Judaica*, p. 82.

G. I. Br.

GERSHON BEN SOLOMON BEN ASHER: French Talmudist; flourished at Béziers in the twelfth century. He was the author of a casuistic work entitled "Sefer ha-Shalmon," finished by his son Samuel. Isaac b. Sheshet quotes this work in his Responsa (No. 170), but he quotes also (No. 40) a "Sefer ha-Shulḥan," the same title being given also by Azulai ("Shem ha-Gedolim," *s.v.* "Gershon"). Gershon also wrote a collection of responsa (see Abudarham, "Ḥibbur," ed. Venice, p. 26a).

Bibliography: Neubauer, in *R. E. J.* ix. 222; Gross, *Gallia Judaica*, p. 99.

K. M. Sel.

GERSON, FELIX NAPOLEON: American lyrist, writer, and journalist; manager of "The Jewish Exponent" (Philadelphia); born in Philadelphia Oct. 18, 1862. He was educated in the public schools of that city, and from 1880 to 1890 was in the employ of the Philadelphia and Reading Railroad. Gerson was largely instrumental in terminating the railroad strikes of 1887 in Philadelphia and New York. In 1890 he was appointed managing editor of "The Chicago Israelite," but returned to Philadelphia in 1891 to assume the duties of business manager of "The Jewish Exponent," published in that city. Gerson has held various press positions, having been on the staff of "The American Musician" (1885–90), Freund's "Music and Drama," of New York (1896–1903), and "The Public Ledger," Philadelphia.

Gerson is the author of a volume of poems entitled "Some Verses" (Philadelphia, 1893), and of a number of essays, sketches, poems, etc., which have appeared in the Jewish and in the general periodical press.

A. F. H. V.

GERSON, GEORGE HARTOG: German physician; born in Hamburg 1788; died there 1843. After taking his degree he traveled in Norway and Sweden, and finally settled in London, where he was ultimately appointed assistant surgeon at a military hospital. In 1811 he became assistant surgeon (with the rank of lieutenant) to the 5th battalion of the 1st division of the German Legion, and accompanied his battalion to Spain, where he took part in the Peninsular war. In 1813 and 1814 he followed Wellington into France, and returned to England on the accession of Louis XVIII. Gerson was present at the battle of Waterloo and superintended the Hospital des Visitandines. On the breaking up of the German Legion in 1815, he returned to Hamburg, where he earned the gratitude of the local authorities by improving the anatomical institute of that town. His surgical practise afterward increased rapidly, and he retired in 1835, occupying himself with the editorship of the "Hamburger Magazin." Gerson was one of the first writers on astigmatism.

Bibliography: *Jewish Chronicle*, Jan. 5, 1900.

S. G. L.

GERSON, KARL: German physician; born at Hamm, Westphalia, July 19, 1866; educated at the universities of Munich, Rostock, Leipsic, and Bonn; graduated as doctor of medicine at Bonn in 1890. The following three years he was surgeon in the German merchant navy. Returning to Europe, he took a postgraduate course in Berlin and Paris. Since 1894 he has practised in Berlin as a specialist in throat diseases. He wrote: "Ueber Stottern" (1893); "Mädchen-Turnen" (1896); "Weibliche Gymnastik" (1897); "Einfache Verbäude" (1902).

s. F. T. H.

GERSONI, HENRY: American rabbi and journalist; born in Wilna, Russia, 1844; died in New York June 17, 1897. He attended the rabbinical seminary of his native city and the University of St. Petersburg, where he remained till about the middle of 1866, when he went to England. In 1868, while in Paris, he published his so-called "confession," "U-Modeh we-'Ozeb Yeruḥam," an account of his conversion to the Greek Orthodox Church in Russia, in which he relates how, after repenting and leaving Russia in order to become a loyal Jew again, he met several English missionaries to the Jews on his arrival in London, and spent ten months in the Christian Bible House. He was, however, thoroughly repentant; and Senior Sachs, in an appendix to the "confession," testifies to Gersoni's sincerity (see "Ha-Maggid," 1868, xii., Nos. 38–40).

In 1869 Gersoni went to the United States and became a teacher in the Temple Emanu-El Sabbath-school, New York, which position he held till 1874. In that year he was elected rabbi of Atlanta, Ga., and about two years later was called to the pulpit of Congregation Bene Sholom of Chicago. He remained with that synagogue about four years, and, after severing his connection with it "under a cloud of apostasy," he continued to live in Chicago until 1882, when he returned to New York and supported himself by literary work.

In 1871 Gersoni published a Hebrew translation of Longfellow's "Excelsior," for which he received a complimentary letter from the poet himself. In 1872 he published "Sketches of Jewish Life and History" (New York), of which the first, "The Singer's Revenge," is an adaptation from the Hebrew of M. A. Ginzburg's "Tikkun Laban ha-Arami," and the second, "The Metamorphosis of a Lithuanian Boy," is to some extent autobiographical. In 1878 Gersoni established in Chicago "The Advance," a German and English weekly, which ran for three years. In 1879 he edited five numbers of an English monthly, "The Maccabean." He translated into English several stories by the Russian novelist Turgenef, and was a contributor to several New York periodicals. He was also connected with a Yiddish newspaper in the same city.

Bibliography: *American Jewish Year Book*, 1900; *Reform Advocate*, May 4, 1901, pp. 300-301; *Ner ha-Ma'arabi*, Feb., 1895; *Ha-Shiloaḥ*, ii. 345–356.

H. R. P. Wi.

GERSONIDES. See Levi b. Gershon.

GERSTEIN, JONAH: Lithuanian educationalist and Hebraist; born at Wilna Dec. 4, 1827; died there Dec. 6, 1891. Gerstein was one of the first pupils who attended the rabbinical school of Wilna. After graduating he was appointed special agent of Jewish affairs to the governor-general Potapov, an office which afforded him the opportunity of bringing about an amelioration of the condition of the Jews. After the death of the government rabbi of Wilna, Ephraim Kahan, Gerstein was elected his successor, and in that capacity signed, with others (Nov. 4, 1860), the prohibition against translating the Mishnah into Judæo-German. Gerstein resigned in 1861, and was made superintendent of the Talmud Torah of Wilna, the administration of which he reorganized. He succeeded in collecting considerable sums, and by this means so increased the number of pupils of the school that it became necessary in 1882 to erect a new building. In 1890 he founded a technical school in which the pupils of the Talmud Torah, after finishing their studies, might acquire a handicraft. He was decorated by the Russian government in recognition of his philanthropic activity. In collaboration with Levanda, and at the request of the Russian Society for the Promotion of Culture Among the Jews, Gerstein translated the Pentateuch into Russian. He also contributed many articles to Fuenn's "Ha-Karmel."

H. R. B. R.

GERSTLE, LEWIS: Californian pioneer; born in Ichenhausen, Bavaria, Dec. 17, 1824; died at San Francisco, Cal., Nov. 19, 1902. In 1845 he emigrated to America and proceeded to Louisville, where he began his career as a pedler. There he met Louis Sloss, who afterward became his partner and brother-in-law. In 1849 Gerstle moved to New Orleans, where he resided for some time, and then, attracted by the discovery of gold, proceeded to San Francisco. Here for a time he sold apples, then worked as a miner at Placerville, and finally opened a small business in Prairie City, near Sacramento. In 1853 he met Stern, who also had gone West, and in the following year joined him and a man named Grunwald in a produce and grocery business at Sacramento. In 1862 the business was destroyed by the historic flood; and the partners then engaged in stockbroking at San Francisco, where they gradually became prosperous.

When the United States acquired possession of Alaska in 1867, Gerstle and Stern became acquainted with Hayward M. Hutchinson and General Rousseau, the latter of whom had been appointed by the government to take possession of the territory in its name. An agreement was entered into between the four, whereby Hutchinson was to proceed immediately to Sitka to acquire by purchase all the belongings of the old Russian-American company. But other firms were also intent upon the opportunities which Alaska afforded, and finally the Alaska Commercial Company was formed, consisting of Gerstle, Sloss, Grunwald, Wasserman, and Barcowitz, all Jews, as well as of four other partners. The company proved a great success; and it is estimated that its payments to the government for the twenty years' sealing contract, which it obtained in 1870, covered the entire cost of the purchase of Alaska. The company, of which Gerstle was president from 1885 until his death, may be said to have supplied the whole world with dyed sealskins.

Bibliography: *Records of the Alaska Commercial Company*; *Congressional Record*, 1874, 1885; Elliott, *The Seal Islands of Alaska*, in the *Report of the U. S. Commission of Fish and Fisheries*, vol. x.; *Report of the Population, Industries, and Resources of Alaska*, Petrow, 1884; *Louis Gerstle*, in *Emanuel*, i. No. 3.

A. J. V.

GERSTMANN, ADOLF JOSEPH: German author; born July 31, 1855, at Ostrowo, Prussia. In infancy he was taken by his parents to Berlin; there he attended the Friedrich-Werder gymnasium, and later the university, studying philosophy and literature. In 1879 he joined the staff of the "Kleine Journal" as literary editor, and in 1883 that of the "National Zeitung"; at the same time he was correspondent for the "Pester Lloyd." He was engaged by Ludwig Barnay as teacher of dramatic art when the latter opened the Berliner Theater in the fall of 1888; and in the same capacity he went to the Hoftheater at Stuttgart in 1894. He is an authority on the history of the drama; editor of the "Theatergeschichtliche Rückblicke"; and one of the directors of the Deutsche Gesellschaft für Theatergeschichte, founded in 1901. His works include: the dramas "Preussen in Paris," "Ein Bild des Lebens," "Auf Verbotenen Wegen," and "Die Leute von Hohenselchow" (1884); the comedies "Vergesslich," "Zwei Lebensretter," "Der Ehestifter," "Der Kernpunkt," "Die Komödie Seiner Durchlaucht" (in collaboration with Michel Klapp); a critical work, "Alphonse Daudet, Sein Leben und Seine Werke bis zum Jahre 1883"; an edition of the medieval play "Kurze Komödie von der Geburt des Herrn Christi," with introduction and notes (1886); many stories, essays, and reviews; and translations from Turgenef, Daudet, and others.
S.

GERUSIA (γερουσία): A council of elders. Moses was assisted by a council of seventy elders (Num. xi. 16), and the elders as representatives of the people of Israel are often referred to (I Kings viii. 1, xx. 7; II Kings x. 1; Ezek. xiv. 1, xx. 1), not as an organized magistracy, but as men that appeared as leaders of the people in time of need. Traditional literature regards them as an actual magistracy, which exercised authority as such even in the time of the Judges (Mishnah Abot i. 1). Josephus also designates as a γερουσία the body of men appointed to assist Moses ("Ant." iv. 8, § 14). Actual magistrates were appointed only under Jehoshaphat (II Chron. xix. 8), forming a court and not an advisory body. The elders are mentioned under Ezra as taking part in the government (Ezra x. 8), while by Nehemiah they are called "nobles" and "rulers" (Neh. ii. 16, iv. 13, v. 7, vii. 5). Once (Neh. v. 17) the number of these nobles (סגנים) is given as 150, which would seem to indicate an organized body. It is probable that this body developed into the one which is known in rabbinical sources as the "Great Synagogue." According to the so-called "Breviarium Philonis" (Herzfeld, "Geschichte des Volkes Yisrael," i. 581, iii. 396), the elders ruled in Israel down to Hasmonean times. The first definite traces of a gerusia at Jerusalem are found in the reign of Antiochus the Great (223-187 B.C.); its members were exempt from the poll-tax (Josephus, "Ant." xii. 3, § 3). It was doubtless composed of men eminent for their learning and piety, but not necessarily old men, like the gerontes of Sparta, nor chosen exclusively from aristocratic families, although the direction of the affairs of a community naturally falls to such.

In Jerusalem.

The existence of the gerusia in the period of the Maccabees is indicated in various sources. It existed under Judah (II Macc. i. 10, iv. 44, xi. 27), the "elders of the people" (I Macc. vii. 33) being probably its members. It occurs again under Jonathan, in the correspondence of the Jews with the Spartans (I Macc. xii. 6; "Ant." xiii. 5, § 8)—where the Jews write in the name of the high priest, the gerusia, the priests, and the people—and in the answer of the Spartans, where "elders" is used for "gerusia" (I Macc. xiv. 20; comp. *ib.* xi. 23, xii. 35). The elders are again mentioned under Simon (*ib.* xiii. 36; xiv. 20, 28). According to the last passage, the priests, the people, the archons, and the elders constituted a great legislative assembly, and it may be inferred from this that the "Great Synagogue" of the rabbinical sources really existed, inasmuch as it seems probable that the gerusia on important occasions actually took on the form of such a "Great Synagogue," and furthermore that it was not composed solely of the aristocracy. The gerusia is also presupposed in the Book of Judith, which must be ascribed to the time of the Maccabees (Judith iv. 8, xi. 14, xv. 8).

The Greek word πρεσβύτεροι has exactly the same meaning as the Hebrew זקנים, and it is perhaps the elders that are referred to in a prophecy which some scholars date at the Greek period (Duhm to Isa. xxiv. 23). Ḥanukkah, a Maccabean institution, is also aptly designated as a "law of the elders" (Pesiḳ. R. 3 [ed. Friedmann, p. 7b]; see "R. E. J." xxx. 214). The "court of the Hasmoneans," mentioned several times in Talmudic sources ('Ab. Zarah 36b; comp. Mishnah Mid. i. 6), may be identical with the Hasmonean gerusia. The elders are again mentioned under Queen Alexandra ("Ant." xiii. 16, § 5). Under Roman influence, in 63 B.C., this peculiarly Jewish institution seems to have given place to the Sanhedrin; at least Josephus ("Ant." xiv. 5, § 4) states that Gabinius instituted five Sanhedrins.

The Diaspora.

In addition to the gerusia at Jerusalem, according to Philo ("Adversus Flaccum," § 10) there was one at Alexandria under Augustus; other authorities, however, mention only an ethnarch in this city. Flaccus had thirty-eight members of this gerusia killed in the theater. According to several inscriptions in the catacombs, there was a gerusia at Rome. A man by the name of Ursacius, from Aquileia, became its president (Vogelstein and Rieger, "Geschichte der Juden in Rom," i. 61), and a certain Asterius is also mentioned as president (Garrucci, "Cimitero . . . in Vigna Randanini," p. 51). The catacomb inscriptions also record the existence of a gerusia at Venosa ("R. E. J." vi. 204). At Berenice there were nine gerusiarchs ("C. I. G." No. 5261). There was a gerusiarch at Constantinople with the title "president of the elders," according to Reinach; but Willrich takes the phrase to mean the "president of the chorus of the old men" ("Zeitschrift für Neutestamentliche Wissenschaft," i. 95, note 3).

BIBLIOGRAPHY: J. Jelski, *Die Innere Einrichtung des Grossen Synedrions zu Jerusalem*, pp. 19-20, Breslau, 1894; S. Krauss, in *J. Q. R.* x. 348; Wellhausen, *Israelitische und Jüdische Gesch.* 1894, pp. 235-238; Willrich, *Judaica*, p. 155, note 1, Göttingen, 1900; Schürer, *Gesch.* 3d ed., ii. 193 *et seq.*; Büchler, *Das Synhedrion in Jerusalem*, pp. 82, 218, Vienna, 1902; Weiss, *Dor*, i. 109; Grätz, *Gesch.* 4th ed., iii. 100.

G. S. Kr.

GESELLSCHAFT DER HEBRÄISCHEN LITTERATUR-FREUNDE: Society for promoting study of the Hebrew language, called in Hebrew "Ḥebrat Doreshe Leshon 'Eber." It was founded at Königsberg in 1783 by Isaac Euchel and Mendel Bresslau, two young Hebrew scholars, for the study of the peculiarities of Hebrew and for the spread of the knowledge of that language. They intended to issue a Hebrew weekly devoted to poetry and essays. Many philanthropic Jews helped them to carry out their enterprise. They applied to Naphtali Wessely, who advised them to publish a monthly review, the first number of which appeared under the title "Ha-Meassef," in 1784 (see Meassefim).

In 1787 the society assumed the name "Verein für Gutes und Edles"; in Hebrew, "Ḥebrat Doreshe ha-Ṭob weha-Tushiyyah" (Society for the Good and the Noble).

Bibliography: Jost, *Gesch. der Israeliten*, ix. 92; Grätz, *Gesch.* 3d ed., xi. 119; Delitzsch, *Gesch. der Jüd. Poesie*, p. 100; *Ha-Meassef*, 1884, pp. 1-8; Israel Davidson, *The Genesis of Hebrew Periodical Literature*, Baltimore, 1900.

G. M. Sel.

GESEM. See Goshen.

GESENIUS, HEINRICH FRIEDRICH WILHELM: Christian Hebraist and Orientalist; born at Nordhausen Feb. 3, 1786; died Oct. 23, 1842. At first devoting his attention to classical studies, he became a teacher at Heiligenstadt in 1809, but in the following year was appointed assistant professor of theology at Halle, where he remained active till his death. There he exercised remarkable influence on the study of the Hebrew language and on the exegesis of the Old Testament, which he helped to place on a purely philological foundation. Besides publishing various works on Semitic languages (*e.g.*, "Versuch über die Maltesische Sprache," 1810, on Maltese; "Paläographische Studien über Phönizische und Punische Schrift," 1835; and "Scripturæ Linguæque Phœniciæ Monumenta," 1837, on Punic and Phenician), he devoted himself to Hebrew grammar and lexicography. His first lexicographical work was a "Handwörterbuch" in two volumes, 1810-12; a shorter edition appeared in 1814, which became the standard Hebrew dictionary, not alone for Germany, but also for the English-speaking world—the English editions by Robinson, Tregelles, and the Oxford improved edition by Briggs, Brown, and Driver being the main sources of Hebrew lexicography. (See Jew. Encyc. iv. 583b.) His greatest work in this direction, however, was the "Thesaurus Philologico-Criticus Linguæ Hebraicæ et Chaldaicæ Veteris Testamenti," which was completed by E. Rödiger in 1858. This is, in a measure, both concordance and dictionary, giving references to all the passages in which occurs each form discussed. His "Hebräische Grammatik" appeared first in 1813, and ever since has been a standard work on the subject, no less than twenty-seven editions having appeared in Germany, as well as translations in most European languages. Gesenius kept for the most part to the lines laid down by the Hebrew grammarians of the Middle Ages, the Ḳimḥis and their followers, but in the successive editions made ever greater use of comparative Semitic philology. As a supplement to these works, Gesenius issued in 1815 his "Geschichte der Hebräischen Sprache und Schrift," and this still remains the only available sketch of the history of the study of the Hebrew language. His chief contribution to Biblical exegesis was his translation of and commentary on Isaiah (1820), treated entirely from a philological standpoint; in this he occasionally used the Hebrew commentaries of Ibn Ezra and Rashi.

Bibliography: *Allgemeine Deutsche Biographie*, s.v.; Cheyne, *Founders of Old Testament Criticism*, pp. 53-65.

E. C. J.

GESHAN (גישן)**:** One of the sons of Jahdai, of the family of Caleb (I Chron. ii. 47).

E. G. H. M. Sel.

GESHEM: One of the Hebrew words for "rain," applied mostly to the heavy rains which occur in Palestine in the fall and winter. This half of the year is called in the Mishnah "yemot ha-geshamin" (days of rains). In the liturgy of the German-Polish ritual "Geshem" stands for the piyyuṭim which in the Musaf or additional service for the Eighth Festival Day (Shemini 'Aẓeret) are read and sung as an introduction to the first mention of the "powers of rain," *i.e.*, the words "He causeth the wind to blow and the rain to descend." "Geshem" corresponds to the "Ṭal" (Dew) occurring in the liturgy for the first day of the Passover, when the above-quoted passage is omitted as being inapplicable to spring and summer. These piyyuṭim end with an invocation in six stanzas, each of which closes either with "for his sake do not withhold water!" or with "through his merit favor the outflow of water!" the merits of the Patriarchs, of Moses, of Aaron, and of the twelve tribes crossing the Red Sea being successively referred to.

The Reform congregations, which are sparing in the use of the later piyyuṭim, as well as the Ḥasidim and those South-Russians who have adopted the ritual of that sect, confine themselves to this sixfold invocation; but the ordinary German-Polish festival prayer-book contains also a number of other compositions. Foremost among these is one which sketches the agricultural work in each of the twelve months, and parallels therewith the influence of each of the twelve signs of the zodiac, setting Aries against Nisan, and so on through the year. Old maḥzorim often have the text illustrated with twelve rude woodcuts.

It has become customary for the reader of the Musaf on the days on which "Geshem" or "Ṭal" is inserted, to put on the white shroud and cap, as on the Day of Atonement, and before the additional prayer to intone the Ḳaddish in the accents of that solemn day. After the invocation above he proceeds: "For thou, O Lord our God, causest the wind to blow . . . For a blessing and not for a curse, For plenty and not for famine, For life and not for death!" And the congregation thrice answers, "Amen!"

When Abudarham wrote his book on the liturgy, the Sephardim were still faithful to the Talmudic rule that "a man must not ask for his worldly necessities" in the first three benedictions; hence Abudarham distinguishes the additional service for the Eighth of the Feast only by having the reader proclaim "He causeth the wind," etc., before the silent prayer. But the modern Sephardic service-books give a poetic prayer after "Shield of Abraham," and another which leads up to the distinctive words of the season; these words being added: “For a blessing, for grace, for joy,” etc.

S. S. L. N. D.

From an early date (comp. Ta'an. 2b; Ber. 33a) it has been customary to introduce the benediction in the Musaf on the eighth day of Tabernacles, in the fall of the year, and it is recited for the last time on the first day of Passover, in the spring. On the latter occasion the word טל (“dew”) is substituted for the word גשם (“rain”), used on Shemini 'Aẓeret, and hence the titles “Geshem” and “Ṭal” given to the Musaf of these festivals. The Talmudists had decided that the actual prayer for rain, “Give dew and rain for a blessing upon the face of the earth,” in the ninth benediction of the Shemoneh 'Esreh, should be introduced only at the actual inception of the rainy season. The announcements in “Geshem” and “Ṭal” were regarded rather as an affirmation of the divine control of the seasons. Indeed, this view led to the rabbinical instruction that no private individual should utter the formula either within or without the synagogue until it had been proclaimed by the officiant, or, according to a later view, by the beadle, before the commencement of the “'Amidah” (Mordecai on Ta'an. i.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 114, 2, 3). For a similar reason the custom arose of displaying in the synagogue on the eighth day of Tabernacles a board inscribed with the formula, and of publicly and formally removing it before the Musaf commenced on the first day of Passover.

So much being held to depend on the proper proclamation of the “Geshem” and “Ṭal,” a special melody was naturally adopted for each, for the sections of the “'Amidah,” and for the piyyuṭim therein introduced and associated with them. Hence in each European ritual melodies arose of much quaint charm, which are already of some antiquity and are well worthy of perpetuation. The melody thus used by the Ashkenazim is the most Oriental in style, but this is due only to the utilization, for the “Geshem” service originally, of two characteristic phrases reminiscent of services performed on the two important occasions of the Jewish year immediately preceding the Eighth Day of Solemn Assembly, when it is sung.

These phrases are taken, the one from the introduction to the “Ne'ilah” at the close of the Day of Atonement, the other from the chant sung during the waving of the palm-branch (“lulab”) during the Hallel of Tabernacles; and they are developed with new phrases into the effective combination here transcribed. As, according to the system in which so many of the traditional intonations are utilized (see Cantillation; Music, Synagogal), it is the particular occasion and service rather than the par-

GESHEM (A)

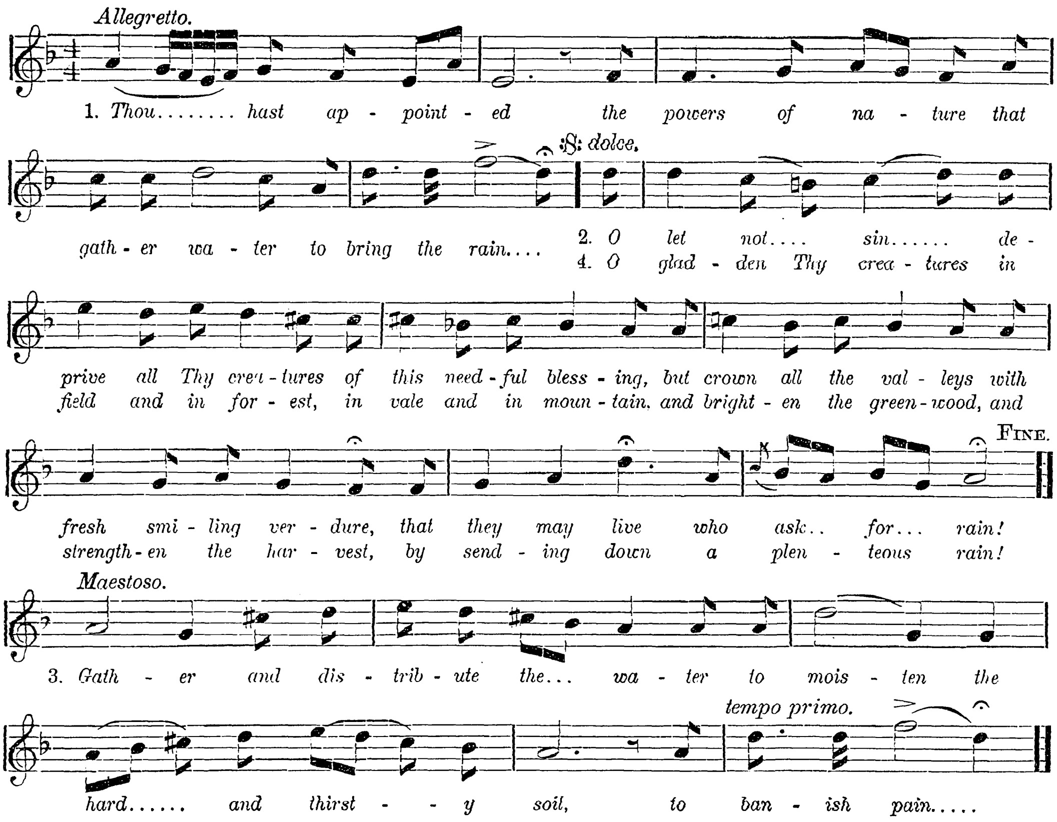
Allegretto.
1. Thou........ hast ap - point - ed the powers of na - ture that
gath - er wa - ter to bring the rain....
dolce.
2. O let not.... sin...... de -
prive all Thy crea - tures of this need - ful bless - ing, but crown all the val - leys with
fresh smi - ling ver - dure, that they may live who ask.. for... rain!
4. O glad - den Thy crea - tures in
field and in for - est, in vale and in moun - tain, and bright - en the green - wood, and
strength - en the har - vest, by send - ing down a plen - teous rain!
Fine.
Maestoso.
3. Gath - er and dis - trib - ute the... wa - ter to mois - ten the
hard...... and thirst - - y soil, to ban - ish pain.....
tempo primo.

ticular text which determines the tonality and outline of the officiant's chant, there is no need to present independently the Ḳaddish, the opening benedictions of the Musaf, or the following medieval verses, with all of which the motive is employed; but it will suffice to summarize the underlying thought for which the chant is generally appropriated. The preceding melody (A) is used by the Ashkenazim as the traditional intonation for both "Geshem" and "Ṭal."

GESHEM (B)

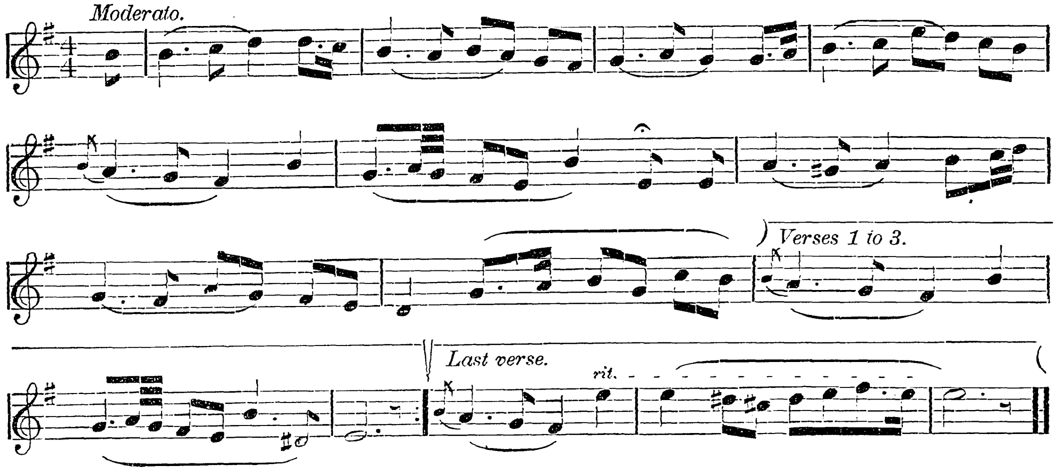
Moderato.
Verses 1 to 3.
Last verse.
rit.

With the Sephardim the most representative melody of the "Geshem" and "Ṭal" is that reserved for the beautiful poem by Solomon ibn Gabirol commencing "Leshoni bonanta," which occurs in both services. This melody (B) is of Spanish origin, and bears evidence of having been originally set to words of a different rhythm. It is probably one of those numerous folk-songs which, according to the repeated testimony of contemporaries, were constantly being adapted for synagogal use from the tenth to the fifteenth century. The close in the major at the end is of course the inspiration of some ḥazzan after the adaptation of the tune.

GESHEM (C)

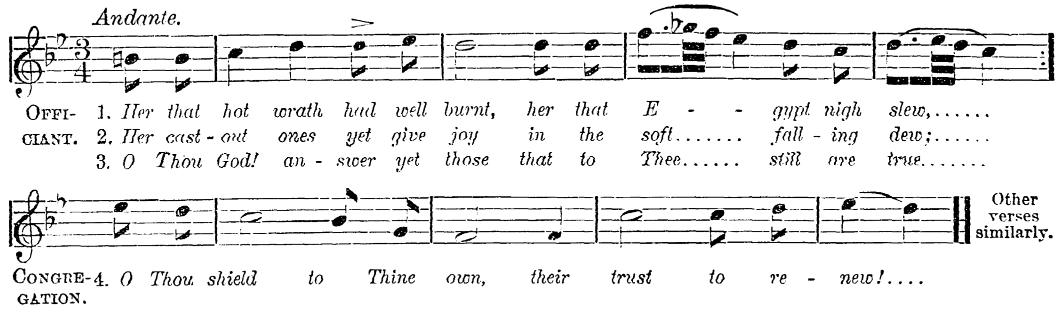
Andante.
Officiant.
1. Her that hot wrath had well burnt, her that E - - gypt nigh slew,......
2. Her cast - out ones yet give joy in the soft....... fall - ing dew;......
3. O Thou God! an - swer yet those that to Thee...... still are true.......
Other verses similarly.
Congregation.
4. O Thou shield to Thine own, their trust to re - new!....

The version preserved in the Levant (C) appears to be a mutilated fragment of the Sephardic melody. But in place of the other hymns of Gabirol in these services the Turkish Jews preserve a chant of far more Eastern character, the tonality and construction of which brand it as a more recent offshoot of the Perso-Arab musical system. The Levantine tradition attributes to Israel Najara (d. 1581) the selection of the non-Jewish melodies which are utilized in their rendering of the service. Among the 650 which he adapted to Hebrew words this melody may well have found a place, especially as the modes of the Perso-Arab musical system were most favored by him in his selection of tunes.

Bibliography: Baer, *Ba'al Tefillah*, Nos. 834-838 (Ashkenazic airs); De Sola and Aguilar, *Ancient Melodies*, No. 45 (Sephardic); Löwit and Bauer, in *Shir ha-Kabod*, part i., No. 20 (Turkish); F. L. Cohen, in *Israel*, 1899, iii. 178; *Journal of the Folksong Society*, vol. i., No. 2, p. 34.

J. F. L. C.

GESHEM THE ARABIAN: Ally of Sanballat and Tobiah and adversary of Nehemiah (Neh. ii. 19, vi. 1). In Neh. vi. 6 he is called "Gashmu," which is probably more correct, as an Arab tribe named "Gushamu" is known (Cook, "Aramaic Glossary," s.v. גשמו). When Nehemiah proceeded to rebuild the walls of Jerusalem, the Samaritans and the Arabs made efforts to hinder him. Geshem or Gashmu, who probably was the chief of the Arabs, joined the

Samaritans and accused Nehemiah of conspiracy against the Persian king.

E. G. H. M. Sel.

GESHUR, GESHURITES (גשורי, גשור): Geshur was a territory in the northern part of Bashan, adjoining the province of Argob (Deut. iii. 14) and the kingdom of Aram or Syria (II Sam. xv. 8; I Chron. ii. 23). It was allotted to the half-tribe of Manasseh, which settled east of the Jordan; but its inhabitants, the Geshurites, could never be expelled (Josh. xiii. 13). In the time of David, Geshur was an independent kingdom: David married a daughter of Talmai, King of Geshur (II Sam. iii. 3). Her son Absalom fled, after the murder of his half-brother, to his mother's native country, where he stayed three years (*ib.* xiii. 37, xv. 8). Geshur is identified with the plateau called to-day "Lejah," in the center of the Hauran. There was also another people called "Geshurites" who dwelt in the desert between Arabia and Philistia (Josh. xiii. 2 [A. V. "Geshuri"]; I Sam. xxvii. 8; in the latter citation the Geshurites are mentioned together with the Gezrites and Amalekites).

E. G. H. M. Sel.

GESIUS, FLORUS. See Florus Cestius.

GESUNDHEIT, JACOB BEN ISAAC: Polish rabbi; born in Warsaw 1815; died there Sept. 11, 1878. He conducted a yeshibah for forty-two years, some of his many pupils becoming well-known rabbis. In 1870 he was chosen rabbi of Warsaw in succession to R. Bär ben Isaac Meisels, and held the office for about four years, when he was compelled to relinquish it on account of not being acceptable to the Ḥasidim. Jacob finished his "Sifte Kohen" at the age of eighteen. At twenty-three he wrote his "Tif'eret Ya'aḳob," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Warsaw, 1842), but the larger part of the edition was destroyed by order of the censor (see Fürst, "Bibl. Jud." v. 3). His other published works also bear the same name, "Tif'eret Ya'aḳob," and comprise novellæ on Giṭṭin (*ib.* 1858) and Ḥullin (*ib.* 1867), which are very highly esteemed by Talmudical scholars of eastern Europe. He also left several works in manuscript.

Bibliography: *Ha-Meliẓ*, v. 14, No. 15; Fuenn, *Keneset Yisrael*, pp. 542–543, Warsaw, 1886; Yevnin, *Naḥalat 'Alumim*, pp. 70–71, *ib.* 1882.

K. P. Wi.

GEṬ ("bill of divorce"): The earliest use of the geṭ, an institution peculiar to the Jews, can not be established with certainty. Although the suggestion of the Rabbis that it has existed among the Jews since the time of Abraham (Yalḳ. Shime'oni, i. 95) may be regarded as fanciful, yet in Deut. xxiv. 1–4 the geṭ is spoken of as being well known to the people. The complexity of the system of procedure in the writing and the delivery of the geṭ is, however, of much later origin. Even in the times of the Mishnah, the form seems to have been very simple, requiring, besides the date, place, and the names of the parties, the phrase "Thou art free to any man" (Giṭ. 85b). It was later, in the Babylonian schools, that the minute details in the preparation of the geṭ were established, and its form and phraseology fixed. These minute regulations were intended to diminish mistakes and misunderstandings; for only such men were able to prepare the geṭ as were well versed in the Law and were familiar with Jewish institutions (Ḳid. 13a).

Method of Writing.

The order to the scribe to prepare the geṭ must come directly from the husband. If he directs more than one person to write the geṭ, only one of them must write it, while the others must sign their names as witnesses (Giṭ. 66b). The bill of divorce may be written on any material except such as pertains to the soil, and with any kind of indelible ink (*ib.* 19a, 26b). The geṭ must be especially written for the parties to be divorced; and blank forms which are later filled out, although admissible in other cases, are considered void when used for a bill of divorce (*ib.* 24a, 26a). The form of the geṭ, as described by Maimonides, and used with a few slight changes to the present day, is as follows:

> "On the . . . day of the week, the . . . day of the month of . . . in the year . . . since the creation of the world, according to the numbering we are accustomed to regard here in the town of . . . (which is also called . . .), which is situated on the river . . . , and contains wells of water, I, . . . (who am also called . . .), the son of . . . (who is also called . . .), who am this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, do hereby consent with my own will, being under no restraint, and I do release, send away, and put aside thee, my wife, . . . (who is also called . . .), daughter of . . . (who is also called . . .), who art this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, who hast been my wife from time past; and thus I do release thee, and send thee away and put thee aside, that thou mayest have permission and control over thyself to go to be married to any man that thou mayest desire; *and no man shall hinder thee from this day forever*, and thou art permitted to any man, and this shall be unto thee from me a bill of dismissal, a document of release, and a letter of freedom, according to the law of Moses and Israel.
>
> ". . . the son of . . . , witness.
> . . . the son of . . . , witness."

The language commonly employed is the Talmudic idiom, a mixture of Hebrew and Aramaic, although the use of another language does not invalidate the document (*ib.* 87b).

Essential Details.

The important features of the geṭ are the date, the place, the names of the parties, the signatures of the witnesses, and the phrases which express separation. The writing of the geṭ and the attestation of the witnesses must take place on the same day; and if a delay is caused so that the witnesses can not sign during the day, and they sign in the evening, this fact must be mentioned over their signatures in the geṭ (*ib.* 17a; Shulḥan 'Aruk, Eben ha-'Ezer, 127, 3). Not only must the place of residence of the parties to the divorce be stated, but the name of the place where the geṭ is signed by the witnesses must also be mentioned at the beginning of the document (Giṭ. 79b). As a further precaution, it is necessary to mention the name of the river near which the town is situated (Eben ha-'Ezer, 128, 4–7).

In writing the names of the parties, the scribe should first mention those by which they are best known, and then add all other names by which they may be known. The insertion of titles in a geṭ is not permitted, but the word "Cohen" or "Levi" may be added after the name, if the husband or the wife's father is a Cohen or a Levi. The scribe must be very careful to spell correctly the names of the parties. Lists of names of men and of women with their correct spellings were prepared by various rabbis from time to time and served as guides to the scribe (*ib.* 129). The signatures of the witnesses have three elements—the prænomen, the patronymic, and the word "'ed" (witness)—any two of which are sufficient to make the geṭ valid (Giṭ. 87b; see ATTESTATION OF DOCUMENTS). The most essential part of the geṭ is the expression "Thou art permitted to any man" (*ib.* 85a). If the husband restricts his wife from marrying after she has been divorced from him, the geṭ is not valid (*ib.* 82a).

Must be Unconditional.

The geṭ itself must contain no condition, although the husband may impose certain conditions upon the wife at its delivery (*ib.* 84b). Conditions then imposed have to be strictly fulfilled by the wife in order that the geṭ may become valid. The death of the husband may be made a condition, in which case the language of the condition must be retrospective; that is, he must say "This will be thy bill of divorce from now on ["me'akshaw"] if I die"; and if he dies she is considered divorced from the time the geṭ is delivered to her (*ib.* 72a; see CONDITIONS).

After the geṭ has been written and signed by the witnesses, it is given to the rabbi, who together with the witnesses must read and examine it carefully to see that there is no error in spelling. (It is recommended that a correct copy of a geṭ be in the possession of the rabbi, for the purpose of comparison with any later geṭ.) The rabbi then questions the scribe whether he wrote the geṭ at the request of the husband; and the witnesses are then questioned in the same manner. Then the geṭ is given to the husband, who is asked whether he ordered it of his own free will. The husband then repeats the declaration which he had made before the geṭ was written; namely, that he has not raised and will not raise any protest against the validity of the geṭ, and that he has not been constrained by any one to give the geṭ to his wife, but that he does so all of his own free will. If the husband wishes to leave the room before the delivery of the geṭ, he is sworn not to raise any protest which may invalidate the proceedings.

Delivery of Get.

Then comes the last stage in the proceedings, the delivery of the geṭ to the woman. It is customary to assemble ten men, including the rabbi, the witnesses, and the scribe, to act as witnesses to the delivery. The rabbi then addresses them as follows: "If there is any man here who knows aught to invalidate the geṭ, let him come forth and state his protest now; for after the delivery the ban of excommunication will be pronounced upon any one who will attempt to invalidate the geṭ." The woman is then told to remove any rings she may have upon her fingers, and to spread out her hands to receive the geṭ, which the husband places in her hands, saying: "This is thy bill of divorce, and thou art divorced from me by it, and thou art permitted to any man." She then closes her hands and lifts them up with the geṭ in them, and then the rabbi takes it away from her and reads it a second time with the witnesses, and pronounces the ban of excommunication upon any one who may attempt to invalidate it. Then he tears it crosswise and keeps it with him for future reference.

While this is the regular procedure in the delivery of the geṭ, it is not essential that the geṭ should be placed in the hands of the woman. It is sufficient to place it in her possession or within her reach to constitute a divorce (*ib.* 77a). The woman, however, must have a knowledge of its nature and contents; and if the husband tells her that it is a document or a bond, or if he puts it in her lap while she is asleep, she is not divorced (*ib.* 78a). If the woman is so young that she does not understand the nature of the geṭ, she may not be divorced (*ib.* 64b).

Delivery by Proxy.

The geṭ may also be delivered to the woman through a messenger; and all the laws of delivery apply with equal force to the messenger and to the woman herself. The messenger may be appointed either by the wife or by the husband, and, in accordance with the Talmudic principle that "a man's agent has the same powers as the principal" (see AGENCY, LAW OF), in either case the messenger is possessed of all the prerogatives of the principal. Three kinds of messengers are recognized by the Rabbis with regard to divorce: (1) a messenger appointed by the husband to take the geṭ to his wife ("holakah"), when the geṭ goes into force only after it reaches her; (2) a messenger appointed by the wife to receive the geṭ from her husband ("ḳabbalah"), when she becomes divorced as soon as the geṭ is delivered to the messenger; and (3) a messenger appointed by the woman to bring the geṭ to her ("haba'ah"), in which case she becomes divorced only after the geṭ has been given to her (*ib.* 62b). All persons except deaf-mutes, idiots, minors, the blind, the heathen, and slaves are eligible to act as messengers in cases of divorce (*ib.* 23b).

The messenger who conveys a geṭ from the husband to the wife, from Palestine to a foreign country, or vice versa, or from one place to another outside of Palestine, must pronounce the following testimony: "In my presence it was written and in my presence it was signed"; and if he can not testify to that effect, the signature of the witnesses must be authenticated (*ib.* 2a; see AUTHENTICATION OF DOCUMENTS; EVIDENCE). Such a messenger, therefore, may not appoint a submessenger when he himself is unable to execute his mission. If he falls sick on the way, and can not proceed to his destination, he must deposit the geṭ with the court of the town and must deliver his testimony before it; and the court then appoints a messenger to deliver it to the woman. This messenger is merely obliged to announce himself as the messenger of the court; for it is presumed that the court executed the matter properly (*ib.* 29b).

Concerning the presumption of life with regard to the husband, see ḤAZAḲAH. See also DEAF AND DUMB IN JEWISH LAW; DEEDS; DIVORCE (illustrated); INSANITY; KETUBAH; MAJORITY.

BIBLIOGRAPHY: Maimonides, *Yad*, *Gerushin*, i.-x.; *Shulḥan 'Aruk*, *Eben ha-'Ezer*, 119-154; Hamburger, *R. B. T.* ii., s.v. *Scheidung*; Saalschütz, *Das Mosaische Recht*, ch. cvi., Berlin, 1853; Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, Philadelphia, 1896.

S. S. J. H. G.

GE'ULLAH ("Redemption"). The name of the benediction which follows the reading of the Shema'. It refers to God's redemption of Israel from Egyptian bondage, and closes with the words "who hath redeemed ["ga'al"] Israel." The forms for the evening and for the morning service differ, that for the latter being much longer than that for the former. Both compositions, however, refer to the departure from Egypt and to the crossing of the Red Sea, when "Moses and the children of Israel struck up a song to thee in great gladness, and all of them said [quoting from the Song on the Sea]: 'Who is like thee among the gods, O Lord? Who is like thee, revered in holiness, fearful in praises, doing wonders?'" Both the evening and the morning service then introduce the last verse of the song: "The Lord will reign forever and ever," and after a verse from the Prophets concerning Israel's redemption, come the closing words: "Blessed . . . . He has redeemed Israel." The past tense—in other words, the exclusive reference to the redemption from Egypt—is noted in Pes. 117b.

The forms for the Sephardic and for the German liturgy differ but slightly; the latter, in the morning, introduces near the end a supplication, "Rock of Israel, arise in the help of Israel, and ransom according to Thy word Judah and Israel," which the Sephardim reject as being foreign to the substance of the benediction. Parts of the "Ge'ullah" for the morning service are full of such assonances, unknown in Mishnaic times. An insistence is also found on the unchangeable character of the Law, which sounds like a protest against Christianity. Zunz, in his "Gottesdienstliche Vorträge," and other scholars have attempted on such inner evidence to find the original and shortest form and to trace the accretions. The opening words "Emet we-emunah" (Truth and faith) for the evening, and "Emet we-yaẓẓib" (It is true and established) for the morning, are given in the Mishnah.

The Talmud (Ber. 14b) suggests the following short form of the "Ge'ullah" as sufficient: "We thank thee, O Lord, our God, for that thou hast brought us forth from the land of Egypt and ransomed us from the house of bondage, and hast done for us wonders and mighty deeds upon the sea; and there we sang to thee." This is supposed to be preceded by the words "Truth and faith is all this" (as it seems to be intended for the evening only), and is followed by "Who is like thee," etc., from the Song on the Sea to the end, as in the present form of the benediction—probably including the prophetic verses, Jer. xxxi. 10, in the evening, and Isa. xlvii. 4, in the morning, now recited before the closing "Blessed," etc.

The smiting of the first-born as well as the dividing of the Red Sea seems to have been mentioned in the "Ge'ullah" in early times (Ex. R. xxii.).

The Talmud often (*e.g.*, Ber. 4b) insists on "joining the 'Ge'ullah' to the prayer" without interruption: this is in practise carried out fully in the morning service only.

The word "Ge'ullah" has also in the later service-books of the German ritual been applied to such poetic pieces as may be inserted on festivals or especial Sabbaths in the morning service near the end of this benediction.

The use of poetic insertions on festival evenings is comparatively old, and is also confined to the German ritual. Some of those now in use are found in the Maḥzor Vitry (1208). Whenever such poetry is inserted at the end of the "Ge'ullah," the close of the benediction has the form "Blessed . . . King, Rock of Israel, and its Redeemer."

S. S. L. N. D.

GEZER: Ancient Canaanitish city mentioned in Egyptian inscriptions and the Amarna letters as being the seat of a local prince (comp. Josh. x. 33, xii. 12). The Israelites failed to conquer it (Josh. xvi. 10; Judges i. 29; comp. II Sam. v. 25; I Chron. xiv. 16). Solomon received it as a present from the Egyptian king (who had destroyed it), and rebuilt it (I Kings ix. 15–17). The city is mentioned in Josh. xvi. 3 and I Chron. vii. 28 as an Ephraimite border city; in Josh. xxi. 21 and I Chron. vi. 52 as a Levitical city (comp. I Chron. xx. 4: reading uncertain). At the time of the Maccabees it is again met with; it was fortified by Bacchides, but was conquered by Simon, who drove out the inhabitants and settled it with faithful Jews (I Macc. iv. 15; vii. 45; ix. 52; xiii. 43, 53; xiv. 7, 34; xv. 28; xvi. 1). Under Gabinius, Gazara (Greek, "Gadara") became the chief town of its district. The site was unknown until Clermont-Ganneau in 1873 discovered it in Tell al-Jazar, near 'Amwas. Here the famous boundary-stone was found with the inscription תחם · גזר in Maccabean characters. See illustration under BOUNDARIES.

BIBLIOGRAPHY: Max Müller, *Asien und Europa*, p. 160; *Comptes Rendus des Séances de l'Académie des Inscriptions*, 1874; *Pal. Explor. Fund, Memoirs*, ii. 428; Schürer, *Gesch.* i. 245 *et seq.*, 339.

E. G. H. F. BU.

GEZERAH (pl. **Gezerot**): A rabbinical enactment issued as a guard or preventive measure; also a prohibition or restriction generally; from the root "gazar" (to cut; to decide). The term is especially applied to a negative ordinance ("taḳḳanah" being applied to a positive one) which the Rabbis instituted as a guard or a fence ("geder") to a Biblical precept. A gezerah was instituted when occasion demanded, either on account of internal laxity with regard to the laws or because of some external danger that threatened neglect in the observance of Biblical injunctions. Thus, on one occasion at a meeting of rabbis eighteen gezerot or restrictions were ordained, some of which aimed at a better observance of the laws of cleanliness, while others had as their aim the restraining of too close a contact with the Gentiles. Among these gezerot were included prohibitions against tasting the bread, oil, or wine of the Gentiles, and against intermarriage or improper relations between Jews and non-Jews (Shab. 17a; 'Ab. Zarah 36a). An individual rabbi with his court sometimes saw fit to institute a gezerah; but such an ordinance was not always universally accepted by the people, and repeated enactments had to be made in order to enforce it (Ḥul. 6a, with regard to the prohibition against the use of the wine of the Kuthites). The Palestinian rabbis, because they wished to make the laws uniform for all Israel ('Ab. Zarah 35a), withheld for twelve months the reason

Examples.

for their restrictions, so that the gezerah might first go into force and be commonly observed even by those to whom the reason for its enactment did not apply.

Communal Gezerot.

The Rabbis based their institution of such enactments upon the Biblical passages, "Thou shalt not depart from the sentence," etc. (Deut. xvii. 11), although at the same time they transgressed another commandment: "Ye shall not add unto the word which I command thee, neither shall ye diminish from it" (Deut. iv. 2; Shab. 23a; Ab. R. N. 25b). I. H. Weiss in his "Dor" (part ii., ch. 7, Vienna, 1876) enumerates ten principles by which the Rabbis were guided in enacting the gezerot. It is especially worthy of note that they did not hesitate to enact a gezerah even when it contradicted a Biblical law (Ber. 54a; Sanh. 46a), and that when the reason for the gezerah no more existed, they abolished the gezerah itself. It was a principle, however, that the abolition of a gezerah should be confirmed by a competent court and not by individuals, though such a court need not necessarily be greater in numbers and in wisdom than the one by which the gezerah had been instituted ('Eduy. i. 5; comp. 'Ab. Zarah 36a; Giṭ. 36b; also Bloch, "Sha'are Torat ha-Taḳḳanot," introduction to vol. i., Vienna, 1879). Another principle was that no gezerah should be imposed upon a community, unless the majority thereof was able to endure its restrictions. While they forbade the breeding of small cattle in Palestine, the Rabbis refrained from extending the prohibition to large cattle, because they realized the difficulty connected with the importation of such animals (B. Ḳ. 79b). After the destruction of the Second Temple, the Talmud relates, there was a number of Pharisees who in the intensity of their grief wished to forbid the eating of meat and the drinking of wine. R. Joshua prevented them from doing so, for the reason that the majority of people could not exist without these necessary articles of food (B. B. 60b).

Since the gezerah was intended mainly to guard against the infringement of the Biblical law, it was instituted only when such infringement was general and usual, and not in unusual and exceptional cases ('Er. 63b). Nor did the Rabbis establish one gezerah for the purpose of guarding against the infringement of another gezerah which was merely a rabbinical institution ("gezerah li-gezerah"). For judges of gezerot, see FEE; JUDGE.

BIBLIOGRAPHY: Hamburger, *R. B. T.* s.v. *Rabbinismus*.

S. S. J. H. G.

GEZERAH SHAWAH. See HERMENEUTICS.

GHAYYAT, ISAAC IBN. See IBN GHAYYAT, ISAAC BEN JUDAH.

GHAYYAT, SOLOMON B. JUDAH: Hebrew poet of the twelfth century; possibly a grandson of Isaac Ghayyat, the famous teacher of Lucena. Solomon was on terms of friendship with Judah ha-Levi, who dedicated to him one of the most important compositions of his "Diwan" (ed. Brody, i., No. 94). This poem, which is a rejoinder to one of Ghayyat's, not only shows the high esteem which Ha-Levi had for his friend, but also refers to Ghayyat's poetic activity and talent.

Only two poems by Ghayyat have been preserved, and these are religious ones, namely, "Shaḥoti we-Nidketi we-Libbi Zoḥel," a seliḥah for the tenth of Ṭebet, in the ritual of Carpentras, and "'Enenu Ẓofiyyah 'Anenu mi-Sheme 'Aliyyah," a "tokaḥah" for the minḥah of the Day of Atonement, in the rituals of Castile and Fez, as well as in some earlier editions of the Spanish Maḥzor.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 216; Sachs, *Religiöse Poesie der Juden in Spanien*, p. 259.

G. H. B.

GHAZALI, ABU ḤAMID MOHAMMED IBN MOHAMMED AL-: Arabian theologian and moralist; born at Tuz, Khorasan, 1058; died there 1111. His works exerted a great influence upon Jewish thought in the Middle Ages. Both the students and the adversaries of philosophy found in them rich material. From his "Maḳaṣid al-Falasifah," in which he expounded logic, physics, and metaphysics according to Aristotle, many a Jewish student of philosophy derived much accurate information. Without going so far as David ben Judah Leon, who asserted in his "'En ha-Ḳore" that Maimonides drew his Peripatetic theories from the "Maḳaṣid" (comp. Steinschneider, "Hebr. Bibl." ii. 86), it is certain that the work was to some extent used by the author of the "Moreh" (comp. Scheyer, "Die Psychologie des Maimonides," p. 80).

His Views.

Far greater influence was exercised by Ghazali's "Tahafut al-Falasifah," a sequel to the "Maḳaṣid." After having expounded in the latter work the teachings of the philosophers, he shows in the "Tahafut" their weakness. He makes a critical analysis of twenty points—sixteen of which belong in the domain of metaphysics, and four in that of physics—and demonstrates their contradictions. The most interesting criticism is that on the theory of causality. According to Ghazali, there is not necessarily any connection between phenomena that usually occur in a certain order; he asserts that the divine mind has ordained that certain phenomena shall always occur in a certain order. Ghazali was followed in his attacks on philosophy by Judah ha-Levi, who in his "Cuzari" often used the phraseology of the "Tahafut." Ḥasdai Crescas also received inspiration from the same source, though he gave it far more original expression. How far Ghazali was sincere in his attacks on philosophy is a matter of controversy. Averroes, in his "Tahafut al-Tahafut," refutes Ghazali's criticisms and reproaches him with duplicity, while Moses Narboni, in his commentary on the "Maḳaṣid," affirms that Ghazali wrote a small work entitled "Maḳaṣid al-Maḳaṣid," in which he answered the objections which he himself had raised in the "Maḳaṣid." In fact, in some Hebrew manuscripts the "Tahafut" is followed by a small treatise in which Ghazali establishes some metaphysical points which he combated in the former as undemonstrable.

It was not, however, through his attacks on philosophy that Ghazali's authority was established among Jewish thinkers of the Middle Ages, but through the ethical teachings in his theological works. He approached the ethical ideal of Judaism to such an extent that some supposed him to be actu-

His Ethics.

ally drifting in that direction (comp. Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 92b, Amsterdam), and his works were eagerly studied and used by Jewish writers. Abraham ibn Ezra borrowed from Ghazali's "Mizan al-'Amal" (Hebr. "Mozene Ẓedeḳ," p. 40) the comparison between the limbs of the human body and the functionaries of a king, and used it for the subject of his beautiful admonition "Yeshene Leb"; Abraham ibn Daud borrowed from the same work (pp. 173–175) the parable used by Ghazali to prove the difference in value between various branches of science ("Emunah Ramah," p. 45); and Simon Duran cites in his "Ḳeshet" (p. 24) a passage from the "Mozene ha-'Iyyunim," which he calls "Mozene ha-Ḥokmah."

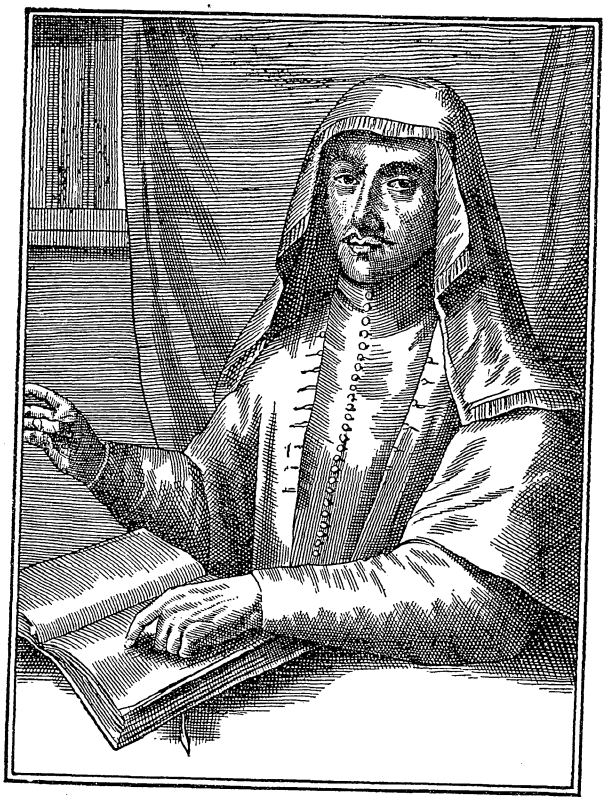

Nathan Ghazzati.
(From Coenen's "Sabethai Zevi," Amsterdam, 1669.)

Ghazali's principal works began to be translated into Hebrew as early as the thirteenth century. Isaac Albalag seems to have been the first to translate the "Maḳaṣid al-Falasifah" ("De'ot ha-Pilusufim," with explanatory notes). It was translated again in the following century, under the title "Kawwanot ha-Pilusufim," by Judah Nathan (Maestro Bongodas). The "Maḳaṣid al-Falasifah" was the subject of many commentaries, the most important of which is that by Moses Narboni. Partial commentaries were written by Isaac ben Shem-Ṭob (metaphysics) and (probably) by Elijah Habillo (metaphysics and physics). Moses Almosnino cites a commentary by Elijah Mizraḥi which is no longer extant. The last commentator of the "Maḳaṣid al-Falasifah" was the Karaite Abraham Bali (1510).

Commentaries.

Besides these there are to be found in the various European libraries about eleven anonymous commentaries on the "Maḳaṣid." Less favored was the "Tahafut al-Falasifah," which was translated only once ("Happalat ha-Pilusufim," by Zeraḥiah ha-Levi, 1411). A small treatise of Ghazali's containing answers to philosophical questions was translated, under the title "Ma'amar bi-Teshubot She'elot Nish'al Mehem," by Isaac ben Nathan of Cordova (fourteenth century). This treatise is supposed to be the same as mentioned by Moses Narboni under the title "Kawwanot ha-Kawwanot." It was published by H. Malter, Frankfort-on-the-Main, 1897. Jacob ben Makir (d. 1308) translated, under the title "Mozene ha-'Iyyunim," a work in which Ghazali refuted the philosophical ideas which are rejected by religion. The ideas expressed in this work are the same as those given by Baṭalyusi in his "Al-Ḥada'iḳ." Specimens of the "Mozene ha-'Iyyunim" were given by Dukes in "Oẓar Neḥmad" (ii. 197). Of Ghazali's ethical works the "Mizan al-'Amal" ("Mozene Ẓedeḳ") was translated by Abraham ibn Ḥasdai ben Samuel ha-Levi of Barcelona, who clothed it in Jewish garb by substituting Biblical and Talmudic for Koranic quotations. The "Mozene Ẓedeḳ" was published by J. Goldenthal (Leipsic, 1839). Ghazzali's work on the various conceptions of God, "Mishkat al-Anwar fi Riyad̠ al-Azhar bi-Taufiḳ al-Anhar," was translated by a certain Isaac ben Joseph Alfasi ("Maskit ha-Orot be-Pardes ha-Niẓẓanim"), and a specimen of the translation was given by Dukes in "Shire Shelomoh." Moses ibn Ḥabib cites the "Mishkat" in his commentary on the "Beḥinat 'Olam" (p. 105), where he compares the Law to the sun. Johanan Alemanno ("Ḥesheḳ Shelomoh") recommends Ghazali's hermeneutic methods, and compares the order and graduation of lights in Ghazali's theory with those in the theory of the cabalists.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 296 *et seq.*; Munk, *Mélanges*, pp. 366 *et seq.*; Schmoelders, *Essai sur les Ecoles Philosophiques chez les Arabes*, p. 220; Kaufmann, *Die Attributenlehre*, passim; idem, *Die Spuren Batalju-sis in der Jüdischen Religionsphilosophie*, p. 20.

K. I. Br.

GHAZZATI, NATHAN BENJAMIN BEN ELISHA HA-LEVI (called also **Nathan Benjamin Ashkenazi**): Shabbethaian prophet; born at Jerusalem 1644; died at Sofia 1680. After studying Talmud and Cabala in his native town under Jacob Ḥagis, he settled at Gaza, whence his name "Ghazzati." The fact of his father being a German Jew gave him the name of "Ashkenazi." When Shabbethai Ẓebi reached Gaza on his way back from Cairo, Ghazzati entered into close relationship with him and became an ardent supporter of his claim and mission, advocating his cause with a vigorous pen. Shabbethai Ẓebi's disciples declared that Ghazzati had dug up a part of the ancient writing which testified that their master was the Messiah. Ghazzati then professed to be the risen Elijah, who was to clear the way for the Messiah. Prophetic revelations followed. In the spring of 1665 he announced that about the middle of the next year the Messiah would appear in glory, would take the sultan captive, and would establish the sway of Israel over all the nations of the earth. The dominion of Turkey would be entrusted to himself, while Shabbethai Ẓebi would conquer the other nations.

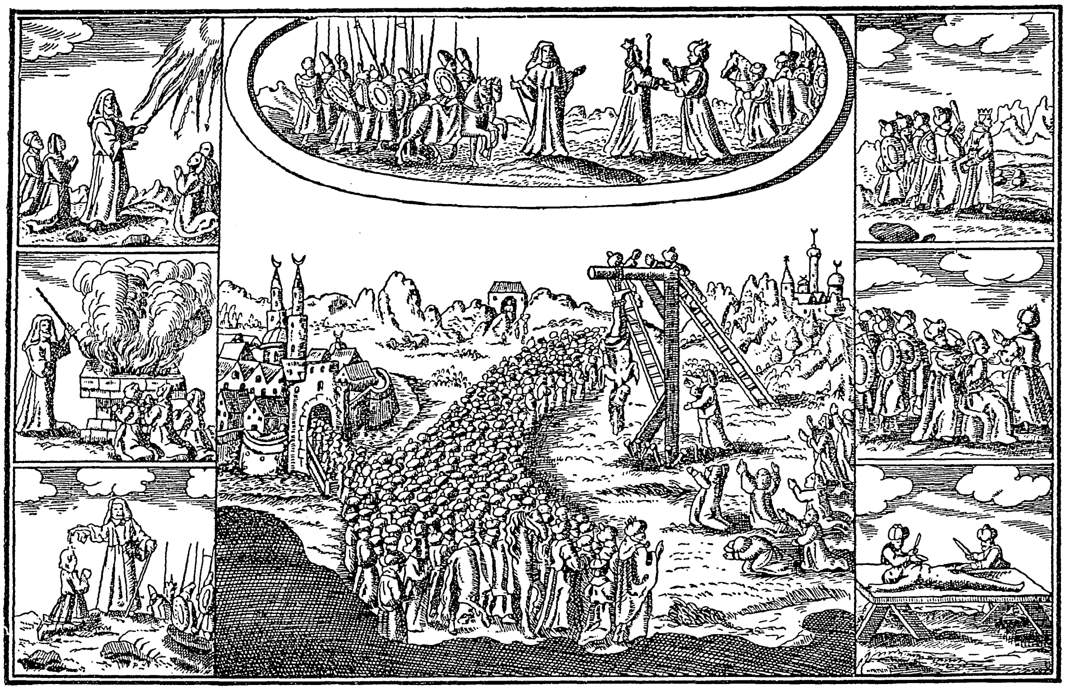

Career of Nathan Ghazzati.
(From a contemporary woodcut.)

Seeing that the rabbis of Jerusalem were very hostile to the Shabbethaian movement, Ghazzati proclaimed Gaza to be henceforth the holy city. He first spread about the Messiah's fame by sending circulars from Palestine to the most important communities in Europe. Then he visited several of the chief cities in Europe, Africa, and India, and finally returned to Palestine. Even after Shabbethai Ẓebi's apostasy Ghazzati did not desert his cause; but, thinking it unsafe to remain in Palestine any longer, he made preparations to go to Smyrna. The rabbis, seeing that the credulous were confirmed anew in their belief, excommunicated all the Shabbethaians, and particularly Ghazzati (Dec 9, 1666), warning everybody against harboring or even approaching him. After a stay of a few months at Smyrna he went (end of April, 1667) to Adrianople, where, in spite of his written promise that he would remain quiet, he continued his agitation. He urged the Shabbethaians of Adrianople to proclaim their adhesion to the cause by abolishing the fasts of the 17th of Tammuz and the 9th of Ab.

Travels Through Europe.

Again excommunicated at Adrianople, he went with a few followers to Salonica. There he met with scant welcome, but had more success in the communities of Chios and Corfu. From Corfu he went to Venice (March, 1668), where the rabbinate and the council of the city compelled him to give them a written confession that all his prophecies were the production of his imagination. The confession was published, whereupon Abraham ha-Yakini, the originator of the Shabbethaian movement, wrote Ghazzati a letter in which he condoled with him over his persecution and expressed his indignation at the acts of the Venetian rabbinate. The Venetian Jews then induced Ghazzati to set out for Leghorn, where the Jewish population was known to be inimical to him. They sent an escort with him, ostensibly as a mark of honor, but in reality to prevent him from going elsewhere. He divined their motives in sending him to Leghorn, however, and, succeeding in eluding his escort, proceeded to Rome. In spite of his disguise he was recognized there, and was banished from the city. He then went to Leghorn voluntarily, and even there made converts to his cause. From Leghorn he returned to Adrianople, and seems to have spent the remainder of his days in travel.

Ghazzati is supposed to have been the author of the anonymous "Ḥemdat Yamim," on morals, ritual customs, and prayers for week-days and holidays, a work in three parts, the second of which is followed by a pamphlet entitled "Hadrat Ḳodesh," cabalistic notes on Genesis (Constantinople, 1735). His "Oẓar Neḥmad" consists of extracts of and additions to the preceding work (Venice, 1738). He also wrote "Peri 'Eẓ Hadar," prayers for the 15th of Shebaṭ (*ib.* 1753), and "Tiḳḳun Ḳeri'ah," an ascetic work according to Shabbethaian doctrines (Amsterdam, 1666). His account of his travels was translated into German by M. Horschetzky and published in "Orient, Lit." ix. 170-172, 299-301.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 197-202, 205, 215, 222-225; A. Epstein, in *R. E. J.* xxvi. 209-219; Jacob Emden, *Torat ha-Ḳenaot*, passim.

K. M. SEL.

GHENT: Chief city of eastern Flanders, Belgium. That at the time of the Crusades there were Jews in Ghent is known, as they were the victims of pillage and massacre. In 1125 the Jews were expelled from Flanders by Charles I. "the Good," Count of Flanders, who attributed to them the great famine which afflicted his domains in that year. The exclusion of Jews was not of long duration, for in the thirteenth century a community in a flourishing condition is found at Ghent. After the establishment of the Inquisition in Portugal in 1531 many Maranos are said to have taken refuge in the Low Countries, but they were driven out by a decree dated July 17, 1549. In 1724 the judicial authorities of Ghent issued a decree regulating the form of the Jewish oath. In 1756 Charles, Duke of Lorraine, issued to the magistracy of Ghent, as well as to the chief cities of Belgium, a decree imposing upon the Jews an annual poll-tax of 300 florins for the benefit of the empress Maria Theresa. This tax was so exorbitant that its payment could not be enforced. During the reign of Joseph II. (1780-90) the Jewish community of Ghent was given for use as a cemetery a parcel of land, about eight yards by seven, which lay close to the Antwerp gate. Here was found a tombstone bearing the date 27th of Adar, 5546 (March 27, 1786). In 1837 the town of Ghent granted to the Jewish community a site for a cemetery situated near that of the Catholics at the Colline gate; this grant involved it in a lawsuit with several churches, resulting in a victory for the congregation in 1838. This decision is of interest because it bears witness to the civil standing of the community. Its actual position was regulated by the decrees of Feb. 23, 1871, and Feb. 7, 1876. The Ghent synagogue is recognized by the state, which pays the salary of a ḥazzan. From 200 to 300 souls comprise the community.

BIBLIOGRAPHY: Ouverleaux, *Notes et Documents sur les Juifs de Belgique*, 1885; Carmoly, in *La Revue Orientale*, 1841-44; *Coutûmes de la Ville de Grand*, vol. ii., document ccxxxvii.; Ch. Demeure, *Les Juifs en Belgique*, 1888; *Ordonnantien, Statuten, Edicten ende Placcaerten von Vlaenderen*, 1862, i. 201-204.

D. A. BL.

GHETTO: Originally the street or quarter of a city in which the Jews were compelled to live, and which was closed every evening by gates; the term is now applied to that part of any city or locality chiefly or entirely inhabited by Jews. "Ghetto" is probably of Italian origin, although no Italian dictionary gives any clue to its etymology. In documents dating back to 1090 the streets in Venice and Salerno assigned to the Jews are called "Judaca" or "Judacaria." At Capua there was a place called "San Nicolo ad Judaicam," according to documents of the year 1375; and as late as the eighteenth century another place was called "San Martino ad Judaicam." Hence it is assumed that "Judaicam" became the Italian "Giudeica," and was then corrupted into "ghetto." Other scholars derive the word from "gietto," the cannon-foundry at Venice near which the first Jews' quarter was situated. Both of these opinions are open to the objection that the word is pronounced "ghetto" and not "getto" (djetto); and it seems probable that, even if either of the two words suggested had become corrupted in the vernacular, at least its first letter, the sound of which is the dominating one in the word, would have retained its original pronunciation. A few scholars, therefore, derive the word "ghetto" from the Talmudic "get," which is similar in sound, and suppose the term to have been used first by the Jews and then generally. It seems improbable, however, that a word originating with a small, despised minority of the people should have been generally adopted and even introduced into literature.

Derivation of Word.

The ghettos in the various cities were not all organized at the same time, but at different periods. Venice and Salerno had ghettos in the eleventh century, and Prague is said to have had one as early as the tenth. There were ghettos in Italy, Bohemia, Moravia, Austria, Hungary, Germany, Poland, and Turkey. They were chiefly an outcome of intolerance, and oppressive conditions were often added to compulsory residence within the ghetto. When a ghetto was about to be established in Vienna in 1570, the citizens objected to having a place outside the city assigned to the Jews for the following three curious reasons: (1) they feared that if the Jews lived alone outside the city they could the more easily engage in their "nefarious practises"; (2) the Jews would be liable to be surprised by enemies; (3) the Jews might escape! The citizens therefore proposed that all the Jews should live in one house having only one exit; that windows and doors should be well fastened, so that no one might go out at night; and that the possibility of entrance or exit by secret passages should also be guarded against. As the Jews objected to this scheme the project was soon dropped.

Ghetto in Rome.

The Roman ghetto was established by Pope Paul IV., and was entered on July 26, 1556. Its site was between the Via del Pianto and the Ponte del Quattro Capi. It consisted of a few narrow, dirty, and unhealthful streets, which soon became painfully overcrowded. Its first name was "Vicus Iudacorum"; later it came to be called the "ghetto." It was annually flooded by the Tiber. Each year the Jews had to go through the humiliating ceremony of formally imploring permission to continue living there during the ensuing year, for which they paid a yearly tax. This ceremony was observed as late as 1850. The restrictions and regulations which were issued from time to time in regard to life in the ghetto, and which were alternately abolished and reimposed by succeeding popes, were repeated in the cruel legislation of Pius VI. in 1775. In 1814 Pius VII. permitted a few Jews to live outside the ghetto; in 1847 Pius IX. finally decided to do away with the ghetto gates and walls and to give the Jews the right of residence in any part of Rome; but the reactionary movement of 1848 reestablished the restrictions. In 1870 the Jews of Rome presented to Pope Pius IX. a petition for the abolition of the ghetto. But it was reserved for Victor Immanuel, who entered Rome in that year, to fulfil their desire by definitely and finally abolishing the ghetto. Its walls remained until 1885, a memorial of medieval tyranny (see Berliner, "Aus den Letzten Tagen des Römischen Ghetto," Berlin, 1886).

Frankfort and Nikolsburg Ghettos.

On Jan. 14, 1711, a fire, the largest conflagration ever known in Germany, destroyed within twenty-four hours the entire ghetto of Frankfort-on-the-Main, including thirty-six scrolls of the Torah that had been placed for safety in a cellar. Blind to the interests of the city, the magistrate put great difficulties in the way of the emperor, who was anxious to rebuild the ghetto, and also created obstacles for Samson Wertheimer, the court factor of Austria, who desired to rebuild the two houses he had owned in the ghetto, and also to erect a house on a plot of ground immediately adjoining the ghetto, which he had bought from a widow on June 10, 1710, for 5,000 reichsthaler. The magistrate not only attempted to confine the Jews still more strictly within the space they had occupied for centuries, but also made regulations regarding the height of the new houses, and would not allow Wertheimer to build on his plot outside the ghetto, although he had the special permission of the emperor to do so. Disregarding the rescript sent by Joseph I. March 4, 1711, and that sent by Charles VI. July 6, 1716, the magistrate yielded only to the emphatic second rescript of the latter of June 28, 1717. The following is a further example of the way the citizens in general endeavored to restrict the limits of the ghetto: On April 10, 1719, fire destroyed the entire ghetto of Nikolsburg, with the exception of a single house, the destructiveness of the fire being ascribable only to the narrow streets and the lack of any open spaces in which movable property might have been saved from the flames. Samson Wertheimer, the loyal protector of his oppressed coreligionists, hearing soon after that Councilor Walldorf of Brünn had a plot of ground for sale near the ghetto of Nikolsburg, entered into negotiations for the same, and asked permission of Charles VI. to purchase it "ex causa boni publici," pointing out that in case of epidemic or fire the crowded buildings of the ghetto would be a source of danger to the Christians also (June 30, 1721). The magistrate, however, anticipated Wertheimer by inducing Walldorf to sell the plot to the city for the sum of 1,700 gulden, "for the sake of Christian charity," as against the 2,500 gulden offered by Wertheimer.

Although the ghettos owed their origin primarily to the intolerance and tyranny of the citizens, yet the Jews themselves must have found it undesirable to live scattered among a hostile population, and must have regarded the ghetto as a place of refuge. Lippmann Heller, rabbi of the community of Vienna, claims credit for having been instrumental in organizing the ghetto of that city: it existed, however, only from 1625 to 1670. The Jews of that time found it in many cases impossible to live together with the Christians. Not only were they in constant fear of being derided and insulted, injured in property, health, and honor, and even of being murdered, but they were in continual danger of being falsely accused of crime and condemned. Another reason assigned for the origin of the ghettos is that the Jews in their pride would not mix with their non-Jewish fellow citizens, and in support of this is cited the following inscription, said to have existed on a ghetto gate in Padua in the sixteenth century: "The people, the inheritors of the kingdom of heaven, shall have no communion with the disinherited." It is more likely, however, that this sentence, if it really was affixed to the gate of the ghetto of Padua, was placed there by the Christians, who applied the term "disinherited" to the Jews, at that time the pariahs of society.

Reason for Segregation.

The gates of the ghettos were closed at night—from the outside in those localities where the object was to confine the Jews, and from the inside where the gates served chiefly as protection against attack. During the Middle Ages, and later in some localities, the Jews were strictly forbidden to leave the ghetto not only after sunset, but also on Sundays and on the Christian holy days. In some localities where the ghetto did not afford room enough a certain place outside the ghetto was assigned to the Jews for mercantile purposes, as, for instance, the Jewish "Tändelmarkt" at Prague. Seclusion from the outer world developed a life apart within the ghetto, and close communion among the members was in a certain way a power for good, fostering not only the religious life, but especially morality. Constantly within sight of his neighbor, each person was obliged to keep strict watch over himself. The Bohemian chronicles of the sixteenth century designate the ghetto of Prague as a "rose-garden," and add that when the gates of the ghetto were closed at night there was not one woman inside whose reputation was in the least tarnished. Social life, also, was developed along peculiarly Jewish lines. The women, who could not appear beyond the ghetto limits dressed in their finery without exciting the envy and ill-will of the populace, made Sabbaths and feast-days, and weddings, betrothals, and other family festivals, occasions for arraying themselves as proudly as their means would allow. At Purim the large ghetto of Prague was crowded with hundreds of girls in festive garb, who were entertained in whatever house they entered. At weddings and banquets professional jesters — called "Schalksnarren" in Germany, "Marshalka" in Poland—furnished entertainment for the company.

Entertainments in the Ghetto.

At the end of the seventeenth century theatrical representations were given in the ghetto of Frankfort-on-the-Main in the house "zur weissen Kanne" (or "zur silbernen Kanne"); the "Comedy of the

Sale of Joseph," in which, according to trustworthy witnesses, "fire, heaven, thunder, and all sorts of curious things could be seen," was especially popular. Even a "Pickel-Hering" (clown) occasionally appeared there, in a ridiculous motley garment. Extravagance in dress was carried so far in some ghettos that the rabbis preached against it from the pulpits, and the elders of the communities, in Moravia even the elders of the whole province, were obliged to restrict such luxury. Their decrees, called "taḳḳanot," contained specific regulations in regard to the mode of dressing, determining the ornaments the women might wear respectively on Sabbaths, festivals, week-days, weddings, and other occasions, and also the materials for garments to be worn on feast-days and week-days. Similarly, regulations were issued regarding the number of persons to be invited to a banquet, and even the number of courses to be served. Those failing to observe these rules were punished by fines and sometimes imprisonment.

Ghetto of Prague.

The administration of the communities also developed along peculiar lines, and a description of the governments obtaining in the different communities would fill a large-sized volume. It must suffice here to describe as a prototype the administration of the largest and most famous ghetto, that of Prague. This ghetto was, in a way, a state within a state, a peculiar microcosm, officially designated as the "fifth chief district" of the city of Prague. It was considered the leading ghetto in existence, in virtue of its size, its learned rabbis and scholars, its famous Talmudic schools (to which students from all parts of the world flocked), the prominent position occupied by some of its members, and its magnificent institutions. The ghetto had its own town hall, built by the famous philanthropist Mordecai Meisel; on its tower there was a clock, a rare distinction for the period; it was the only tower-clock in existence, and had a dial lettered in Hebrew, the hands of which moved from right to left. The directors of the community, who were chosen from those owning houses in the ghetto, held their sessions in this building; it is at present the administrative building of the Jewish congregation of Prague.

There were one large and many small synagogues in the ghetto. The community enjoyed great privileges and distinctions. Since the earliest time there were four gilds in the ghetto of Prague, namely, the butchers', goldsmiths', tailors', and shoemakers'. At the entry of the emperor, the butchers had the signal privilege of preceding with their flags all the gilds of the four quarters of Prague, a privilege conferred in recognition of the courage they had displayed when Prague was besieged by the Swedes in 1648.

The religious affairs of the community were directed by the rabbinate under the presidency of the chief rabbi, and the secular affairs by the college of directors under the presidency of the primator. The college had police authority in the ghetto, and was empowered to punish by imprisonment in the communal prison; a number of "gassenmeshorsim" (communal servants) were detailed as policemen to keep order in the Jews' city. Legal difficulties arising in the ghetto of Prague were hardly ever carried into the courts of the state. The plaintiff could appeal either to the college of directors in cases involving his honor or simple business affairs, or to the rabbinate in more difficult cases, as of settling estates or disputes relating to the possession of land. The latter frequently arose in consequence of peculiar conditions in regard to ownership of real estate, such as are found nowhere else except in Salzburg. Through bequests and the sale of separate parts, every house in the ghetto had two or more owners severally owning the separate parts, and numerous difficulties arose whenever it became necessary to repair the parts held in common, such as the house-door, the stairs, or the garret and roof, or to paint the outside.

The rabbinical courts consisted of an upper and a lower court. Verdicts were rendered in agreement with the Mosaic-rabbinic law. There were "meliẓim" (lawyers) in the ghetto of Prague to advise plaintiff and defendant. The party which thought the decision of the lower court unfair might appeal to the superior court; hence the members of this court were called by the state "higher judges," and popularly, though incorrectly, "appellants." Generally, the decisions of these judges were implicitly obeyed.

A long hierarchy of officials had developed in the larger ghettos. There were many persons eager to take charge of the numerous philanthropic and religious institutions, either for the sake of engaging in a good work or from ambition. The ḥebra ḳaddisha of Prague was founded toward the end of the sixteenth or the beginning of the seventeenth century. There were also a hospital and a school for poor children, both founded by the philanthropist Mordecai Meisel. Although the numerous synagogues were under the general direction of the communal authorities, they were largely autonomous, the relation of the authorities to them being, so to speak, that of a suzerain, not that of a sovereign. In consequence of a dispute as to precedence at the call to read the Torah on occasions of solemn processions, the following order was adopted after much debating: chief rabbi, primator, upper judges, directors of the community, lower judges, directors of the hospital (also in charge of the poor, and with the pompous title of "city gabba'im" = "city directors"), directors of the ḥebra ḳaddisha, rabbis of the synagogues, directors of the synagogues, etc. In the German ghettos the directors were called "barnossim" (*i.e.*, "parnasim," "p" being pronounced "b" in the southern German dialects).

Immigrants in the Ghetto.

Foreign Jews were treated most hospitably in the ghettos, especially in the centers of learning, where the yeshibot attracted pupils from a great distance; these were boarded by the members of the community. The wealthy students ("baḥurim": see BAḤUR) formed clubs for the support of their indigent fellow students. The men of the ghetto wore a special dress on the Sabbath, in conformity with the rabbinical rule that the Sabbath should be kept distinct in every way, even in the matter of dress. The piety of the ghetto was shown in the frequent services in the synagogue. The "Schulklopfer" called the people to morning and evening service. In the ghetto of Prague it was customary for this official, who bore the title of "Stadt-Shammes" (city servant), to summon once a day in German and once in Bohemian. In consequence of the seclusion within the ghetto, the Jewish dialect, a mixture of the vernacular with Hebrew, was kept alive. The ghettos were situated in the most unwholesome parts of the cities, generally near a river, where they were liable to be flooded.

Conflagrations.

It is a noteworthy fact that the ghettos were frequently devastated by conflagrations. This was due to the crowded conditions that prevailed and to the narrow streets where fire was subdued only with difficulty, the Jews being left to their own resources; in fact, they often closed the gates of the ghetto on the outbreak of a fire, lest the mob coming in from outside might take advantage of the general confusion to plunder. Aside from the great conflagrations at Frankfort and Nikolsburg, mentioned above, the fire that destroyed the ghetto of Bari in 1030 and the two fires that raged in Prague in 1689 and 1750 may be noted here: in the fire of 1689 many persons lost their lives and all the synagogues were destroyed; in the fire of 1750 the town hall was burned. The ghettos were often attacked by mobs bent on plunder. The most noteworthy affair of this kind was the pillaging of the ghetto of Frankfort-on-the-Main (Aug. 22 old style, Sept. 1 new style, 1614; see FETTMILCH, VINCENT).

Expulsions.

The Jews were frequently expelled from their ghettos, the two most important expulsions occurring in the years 1670 and 1744-45. In 1670 they were driven from the ghetto of Vienna, which had been organized in 1625, and which covered part of the site of the present Leopoldstadt; this expulsion was due partly to the ill will of the merchants of the city, who desired to be rid of Jewish competition, and partly to the religious fanaticism of the Bishop of Wiener-Neustadt, subsequently Cardinal Count Kolonitz. The Jews heroically bore their fate, not one of them renouncing his faith for the sake of remaining in the city. After a time, however, the city and even the court began to suffer in consequence of the departure of the Jews, which meant a serious loss of income in taxes. The exiles were therefore permitted to return. They did not go back to their former ghetto, which by that time was occupied by other tenants, the synagogue having been transformed into a church; but they settled in the inner part of the city. A few obtained special privileges, Samuel Oppenheimer, the chief court factor, and Samson Wertheimer, the chief rabbi of the German empire and of the Austrian crown lands, being among them. Both acquired magnificent palaces.

In 1744-45 the Jews of Prague were expelled from their ghetto for a short time. While the French were in possession of that city during the Austrian War of Succession, Jonathan Eybeschütz, then living in Prague, was called to the rabbinate of Metz, and had several conferences with the commander of the French army for the purpose of obtaining a passport. On Dec. 24, 1744, Maria Theresa ordered the expulsion of the Jews from Bohemia on the ground that "they were fallen into disgrace," and on Jan. 2 following she included the Jews of Moravia also. Eybeschütz's personal enemies later on denounced him, saying that he had left Prague under the protection of the French. It is not surprising, therefore, that he occasionally complains of the denunciatory spirit which prevailed at this time among the Jews of Prague. Maria Theresa's order, however, met with the disapproval of the whole of Europe, and the ambassadors of England and Holland especially protested so energetically that the empress felt obliged to revoke her decree (see Frankl-Grün, "Gesch. der Juden in Kremsier," i. 163; Freymann, "Beiträge zur Gesch. der Juden in Prag," ii. 32-37, Berlin, 1898). Meanwhile the Jews, who were not aware of this powerful advocacy, had sent a delegation to the empress offering to pay a special yearly tax for the privilege of returning; thus it came about that the Jews of Bohemia paid a separate Jews' tax, which was abolished only in 1846, under Ferdinand I.

The most important ghettos were those at Venice, Frankfort-on-the-Main, Prague, and Triest. The French Revolution (1789), which proclaimed the principle of freedom and equality, first shook the foundations of the ghetto, and the general uprising of 1848 throughout Europe finally swept away this remnant of medieval intolerance. In the whole civilized world there is now not a single ghetto, in the original meaning of the word. The gates of the ghetto of Rome were recently destroyed.

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G. S. K.

GHEZ (גז): A Tunisian family including several authors.

David Ghez: Talmudist; lived at Tunis in the second half of the eighteenth century. He was a pupil of Isaac Lombroso and Ẓemaḥ Ẓarfati. He wrote several works, only one of which, a commentary on several treatises of the Babylonian Talmud, has survived. It was published by his great-grandson Zion Ghez, under the title "Ner Dawid" (Leghorn, 1868).

Joseph Ghez: Son of the preceding; died at Tunis after 1850. His copious commentary on the Pesaḥ Haggadah, entitled "Pi ha-Medabber," was published posthumously by his grandson Zion Ghez (Leghorn, 1854). He wrote a commentary on Maimonides' "Yad," entitled "Reshit ha-Gez"; notes to the Pentateuch and the Bible; and a collection of funeral orations, etc., all of which are extant in manuscript.

Moses Ghez: Scholar; known for his wide learning. Under the title "Yismaḥ Yisrael" he wrote a commentary to the Pesaḥ Haggadah, and also to the Hallel and the grace after meals, with various rules regarding the ritual of the first two evenings of Passover (Leghorn, 1863). Two of his works, a commentary on the treatise Sheb'uot and a commentary on Elijah Mizraḥi's work, have not yet been printed.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques*, pp. 194 *et seq.*

D. M. K.

GHIRON: An old family originally from Gerona, Spain, and known in Hebrew as "the Geronim." It has produced many rabbis, among whom may be mentioned the following:

Abraham Ghiron: Son, and successor in Adrianople, of Jacob Yaḳḳir Ghiron.

Eliakim Ghiron: Son and successor of Raphael Jacob Abraham Ghiron. He died in Constantinople.

Jacob Yaḳḳir Ghiron: Ḥakam bashi in Constantinople; born at Adrianople 1813; died at Jerusalem Feb., 1874. In 1835 Jacob, who was an able Talmudist, became rabbi in Adrianople, and in 1863 was chosen ḥakam bashi or chief rabbi of Constantinople. Thanks to his efforts, the synagogue in his native city, which had been burned to the ground in 1846, was rebuilt. While ḥakam bashi he introduced various reforms, and drew up a constitution and by-laws for the communities in Constantinople which were approved by Sultan ‘Abd al-‘Aziz, with whom he stood in high favor, and from whom he received various decorations. Ghiron resigned his office in 1872 in order to spend the remainder of his days in Jerusalem, where he founded a bet ha-midrash. He was the author of a work entitled "Abir Ya‘aḳob," Salonica, 1838.

Raphael Jacob Abraham Ghiron (usually cited as **Abraham Geron**): Rabbi in Adrianople after 1722; died June 4, 1751. His "Tiḳḳun Soferim" was published posthumously, Constantinople, 1756. He left in manuscript homilies, novellæ, and responsa.

Yaḳḳir Ghiron: Rabbi in Adrianople; died in Jerusalem in 1817.

Bibliography: Danon, *Yosif Da'at o El Progreso*, i. 69, 85; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 166.

D. M. K.

GHIRONDI: Italian family of Padua, the founder of which settled there toward the end of the sixteenth century. The name indicates that he was a native of Gerona in Spain. He was also called "Ẓarfati" (the Frenchman), either because Gerona is near the border of France or because he had at some time lived in that country. The most prominent members of the Ghirondi family are:

Benzion Ghirondi (Ẓarfati): Founder of the family; lived in the sixteenth and seventeenth centuries. He was the author of a work entitled "Ḳiẓẓur Hilkot Sheḥiṭah u-Bediḳah," a compendium of the laws on the slaughtering of animals (unpublished).

Benzion Aryeh Ghirondi ben Mordecai: Grandson of Benzion Ghirondi (Ẓarfati); born at Cittadella, a village near Padua, Dec. 27, 1763; died at Padua Dec. 21, 1815. He was the author of a volume containing homilies, poems, and exegetical notes on the Bible (unpublished).

Mordecai Samuel b. Benzion Aryeh Ghirondi: Author and chief rabbi of Padua; born in Padua Oct., 1799; died there Jan. 4, 1852. Ghirondi studied at the rabbinical college of Padua, in which he was appointed professor of theology (1834). In 1829 he was appointed assistant rabbi of Padua; two years later he became chief rabbi. He was a recognized authority in rabbinics, and was consulted by rabbis of several communities. He wrote: "Toko Raẓuf Ahabah," a work on ethics produced when he was only sixteen years old (Pisa, 1818); "Ma'amar Keriyyat ha-Borot," a treatise on artesian wells, showing references to them in the Talmud (printed in I. S. Reggio's "Iggerot Yosher," Vienna, 1834). But his most important work is "Toledot Gedole Yisrael," a biographical and bibliographical dictionary of Italian rabbis and secular scholars. He had in his possession Nepi's biographical work entitled "Zeker Ẓaddiḳim"; to this he added 831 numbers of his own, two-thirds of which are not found in any earlier biographical dictionary. The combined work was published by Ephraim Raphael Ghirondi, the author's son—Nepi's and Ghirondi's on opposite pages (Triest, 1853). The latter also wrote "Ḳebuẓat Kesef," responsa, in two parts, and "Liḳḳuṭe Shoshannim," novellæ, in two volumes (both unpublished). Letters of Ghirondi's on different subjects were published in "Kerem Ḥemed" (ii. 52; iii. 88 *et seq.*; iv. 13).

Solomon Eliezer b. Benzion Ghirondi (Ẓarfati): Talmudic scholar and scribe of the seventeenth century. Besides his responsa, published in Samuel Aboab's "Debar Shemuel" (Nos. 236–237), he left a work entitled "Ma‘aseh Nissim," a history of the important events in Judaism that occurred in his time (unpublished).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 56, 354, 374 *et seq.*; *Orient, Lit.* xii. 608; Fürst, *Bibl. Jud.* Preface, pp. 97 *et seq.*; Mortara, *Indice*, pp. 27, 28.

D. M. Sel.

GHOSALKER, SOLOMON DANIEL: Beni-Israel soldier; born 1804; died at Dhulia, India, Oct. 14, 1869. He enlisted in the 25th regiment of the Bombay native light infantry, and served in the Scinde campaign in 1843–45, the Indian mutiny, and the Abyssinian expedition of 1867–68. He rose to the highest regimental rank, that of sirdar bahadur, and was honored with a first-class star of the Order of British India. After his death a monument was erected to his memory by the European officers of his regiment.

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J.

GIANTS.—Biblical Data: Word derived from the Greek *γίγας* (in LXX.), denoting a man of extraordinary stature; in the English versions the rendering for three Hebrew words: (1) "Nefilim" (see Fall of Angels), Gen. vi. 4a, an extinct (mythological, only semihuman) race, inhabitants of the earth before the Flood, the progeny of the Bene Elohim and the daughters of men. In Num. xiii. 33 this name is used of the pre-Israelitish population of Palestine. Gen. vi. 4b calls them the (2) "Gibborim" = mighty men. In the singular in Job xvi. 14 this word is translated "giant" (but R. V. margin, "mighty man"). (3) "Refa'im" (A.V. "Rephaim"), a collective appellation for the pre-Canaanite population settled both east and west of the Jordan and described as of immense height (Deut. iii. 11; II Sam. xxi. 16–21); the singular occurs as "rafah" (with the definite article, "the giant"; II Sam. xxi. 16, 18, 20, 22) or "rafa'" (I Chron. xx. 4, 6, 8). In the account of the war of the four kings (Gen. xiv.) the Rephaim are mentioned among the defeated (verse 5), along with the Zuzim (= Zamzummim), the Emim, and the Horim, peoples cited in Deut. ii. 10, 11, 12, 20, 21 as autochthons of Palestine; with the exception of the last-mentioned, they were said to be "powerful and numerous and tall," and considered to be Rephaim like the Anakim, the context showing that the Horim as well as the Avim (Deut. ii. 23), even if not explicitly described as such, were also deemed to have belonged to these prehistoric Palestinian tribes. In Gen. xiv. the Rephaim are enumerated along with the Kenites, the Hittites, etc., as being in the land in Abraham's time. Before the conquest, Og, the King of Bashan, is mentioned as the only survivor of the Rephaim (Deut. iii. 11) east of the Jordan, while the Anakim were located west of the river (Num. xiii. 22; Josh. xiv. 12–15, xv. 13; Judges i. 20), as well as among the Philistines (Josh. xi. 21, 22). Even near Carmel (Josh. xvii. 15) they were settled, and the name "valley of Rephaim" (Josh. xv. 8, xviii. 16) indicates their early presence near Jerusalem (comp. "Avim," a Benjamite city, Josh. xviii. 23). Under David these giants are connected with Gath (I Chron. xx. 6–8). Goliath (I Sam. xvii.), Ishbi-benob, Saph (="Sippai"; I Chron. xx. 4), Goliath the Gittite ("Lahmi, the brother of Goliath the Gittite"; I Chron. xx. 5), and a man of great stature with 24 fingers and toes (II Sam. xxi. 16, 22; I Chron. xx. 4–8), are mentioned as born to "the giant." This giant may have been the Goliath that was slain by David, or the phrase may mean that these men were of the breed of the giants living at Gath.

Aborigines.

——**Critical View:** The Hebrew term for "giants" is "refa'im," a grammatical plural. Non-Israelitish clans are designated as "the Gazzite," "the Ashdodite," "the Gittite," "the Hittite," "the Perizite," etc. (Josh. xiii. 3; Gen. xv. 20), *i.e.*, by the race-names in the singular with the definite article prefixed, the names "Caphtorim" and "Pelishtim" constituting the exceptions. From this it would appear that "rephaim" and the singular "ha-rafa'" are appellatives ("the giants," "the giant"), and that in the opinion of the writers the giants did not constitute a distinct, non-Israelitish race or nationality, but were a breed of men of great stature found among various peoples. Thus Og belonged to Bashan (Josh. ii. 10); the Anakim were politically Amorites at the time of the conquest, while they were presumably Hittites under Abraham. David's giants were Philistines and Gittites. If the Horites were Rephaim, they are the exception, inasmuch as they maintained their identity as a distinct people. This view, however, is not generally accepted. It is contended that the Rephaim constituted the earliest population of Palestine, later subjugated and absorbed by the Canaanites, Philistines, and Hebrews. In the case of the Emim and the Zamzummim it is expressly stated (Deut. ii. 10, 11, 20, 21) that they were replaced by the Moabites and Ammonites, while the Avim were annihilated by the Philistines (Deut. ii. 23). The Amorites (among the Canaanites; Gen. x. 16) seem to have absorbed a large portion of the aboriginal population. In Amos ii. 9 their description recalls that of these autochthons, whose racial affinity, however, is not clear. It has been suggested that they may have been the first invaders of Hamitic origin, to which the later immigrants, viz., the Amorites and Canaanites, also belonged (Riehm, "Wörterbuch," ii. 1302b; but see Patten, "Early History of Syria," pp. 36, 37). Whatever basis of fact may underlie the tradition of the existence of this prehistoric population, it is certainly overlaid with mythical elements. This gives weight to the theory that these Biblical references are of the same historical value as the many non-Hebrew accounts of giants (see Bohlen, "Genesis," p. 82; Winer, "B. R." ii. *s.v.* "Riesen") preceding the men of ordinary stature, or living among them. Granted that the names "Rephaim," "Emim," "Zamzummim" are Hebrew folk-etymological adaptations of non-Hebrew words (Patten, *l.c.*), this very fact would prove that in the consciousness of the Hebrew writers the historical authenticity of these aboriginal races had been entirely crowded out by mythological and legendary conceits, though there is no occasion for holding with Eduard Meyer ("Zeit. für Alttestamentliche Wissenschaft," i. 139) that the existence of the Anakim and the Rephaim as a people is a free development of the popular tradition that individual giants had their home in Palestine.

Not a Distinct Race.

Connected with the "Shades."

"Rephaim," "Emim," "Zamzummim," and "Nefilim" are in Hebrew etymologically connected with the various designations for the spirits of the departed, the "shades" (Schwally, "Das Leben nach dem Tode," p. 64; "Zeitschrift für Alttestamentliche Wissenschaft," xviii. 127 *et seq.*). The difficulty involved in this terminology, by which words denoting the limp weakness of the dead are applied to men of notorious strength, is removed if it be borne in mind that the Hebrew Bible probably contains only fragments of popular stories (Gunkel, "Genesis," p. 54) more fully given in later books. The tradition in Enoch and the Book of Jubilees supplies the explanation why the giants were designated as "Rephaim." According to the Book of Jubilees (ch. vii.), these Nafidim (Nefilim) slew one another, and thus the curse pronounced against the shedders of blood fell upon them. "Into Sheol will they go and into the place of condemnation will they descend" (Jubilees, vii. 29; comp. Enoch ciii. 7, 8). These giants were thus known as the typical dwellers in Sheol, *i.e.*, the Rephaim. Because they were without progeny or because they killed their own issue (Jubilees, vii. 22; comp. Enoch, lxxxvi. 4, lxxxviii. 2), they were called "Nefilim," from the root נפל ("childless") (comp. Midrash Leḳah Ṭob to Gen. vi. 4). The fact that the black basalt bed or sarcophagus of Og was shown at Rabbah, the chief city of the Ammonites (Deut. iii. 11), confirms rather than confutes the legendary nature of the giant stories. As the last of "the dead," *i.e.*, the Rephaim, Og naturally was supposed to have had a sarcophagus. Among the many sarcophagi found in that region and identified as the tombs of various historic personages (Driver, Commentary to Deut. iii. 11), this one—if it was not merely a large black basalt block in which popular imagination detected a likeness to a couch ("'eres") fit for a giant—was, on account of its size, naturally associated with the giant king of the story. Such associations of curious natural formations or historic relics are very common in popular tradition (*e.g.*, the pillar of salt and Lot's wife).

——**Post-Biblical Data:** The giants of the Bible are not monsters; they are rather the children of evil than perpetrators of evil. In the later literature they appear as bereft of reason (Bar. iii. 26–28); of an insolent spirit, rebelling against God (Wisdom of Solomon xiv. 6; III Macc. ii. 4; Ecclus. [Sirach] xvi. 7). The Hebrew text has נסיכי קדם ("the princes of olden days"), which may be a reference to the chief angels enumerated in Enoch (see Fall of Angels); and these are described as המורים עולם ("that guided the world"). But the final ם in the fragments as reproduced by Schechter looks like a possible 'ש followed by the line for abbreviations, which would give the reading המוריש[ים], meaning "who ruined the world" (by their violence, בגבורתם; comp. Enoch vii. 3, 4). These giants are descended from the fallen angels; three thousand ells is their height; and they comprise three classes: the original giants, who begot the Nefilim, to whom in turn were born the Eliud (Book of Enoch, vii. 2; and the Greek Syncellus [Charles, "Book of Enoch," p. 65]). In the Book of Jubilees the last-mentioned are called "Elyo" (vii. 22). These three classes correspond to the three names employed in Gen. vi. 4 = "Nephilim," "Gibborim," and "Anshe ha-Shem" (*i.e.*, "Anakim"; "Elyo" is certainly a misreading for the abbreviation א"ה). In the Book of Jubilees these three are described as being unlike (vii. 22), which Charles and Littmann (in Kautzsch, "Pseudepigraphen") read as signifying "they fought with one another." It is more likely that this contains a reminiscence of the midrashic conceit according to which Adam before the Fall was of gigantic stature (Ḥag. 12a), but in consequence of his sin was reduced to ordinary human proportions, and in addition lost the "demut" (likeness) to God (Midrash ha-Gadol to Gen. vi. 4, ed. Schechter). These giants, though molded like Adam before the Fall, "were not like" God; while they were exempt from the forfeiture of original stature, they, like man, had lost the demut (comp. Enoch, xv.).

Their Names.

The Rabbis hold that these giants had seven names: (1) "Emim," because whoever saw one of them was seized with terror. (2) "Rephaim," because their sight made people "soft" (fearful) like wax. (3) "Gibborim," because their brains alone measured 18 ells. (4) "Zamzummim," because they inspired fear and were fierce warriors. (5) "Anakim," because they wore huge necklaces in great numbers (see also Anakim). (6) "Avim," because they destroyed the world and were themselves destroyed. According to another authority, this name was due to their knowledge of the soil, which was as subtle as that of the serpent ("'iwya," the Galilean for "serpent"). (7) "Nefilim," because they caused the world to fall and fell themselves (Ber. R. xxvii.). The description "Anshe ha-Shem" (Men of the Name) is interpreted as "men of destruction" (*ib.*). The cabalistic commentators (Recanate, among others) allege that they were called "Men of the Name" because they imparted to men the mysteries of the Divine Name and the names of demons, to conjure therewith. For doing this some of their kind had their noses pierced and were suspended from the dark mountains so that never again could they see the sun (see Grünbaum, "Sprach- und Sagenkunde," p. 72, Berlin, 1901). The Anakim were the sons of the Nefilim (Pirḳe R. El. xxii.), and the giants Og and Sihon were the sons of Ahiah ("Ḥiya" in the Midrash Abkir), the son of Shemḥazai, the fallen angel (Niddah 61a). Some of these giants had feet 18 ells in length (Deut. R. i.), and the same length is given for the thigh-bone (Buber, "Tanḥuma," Debarim, addition 7). Numerous rows of teeth are also ascribed to them (Ḥul. 60a). They were very voracious, eating as many as a thousand oxen, horses, and camels each day (Midrash Abkir). Relying upon their great size, and upon the power of their enormous feet to stop the rising waters, they ridiculed Noah's warning (see Flood in Rabbinical Literature). According to other versions that were inspired by a desire to attenuate the expression "sons of Elohim" (see Fall of Angels), the giants were the progeny of the union of the Sethites and the Cainite women ("Das Christliche Adamsbuch," p. 140, note 70; Ephraem Syrus, "Opera," ii. 477; Lagarde, "Materialien," p. 65; Eutychius, i. 26; Ibn Ezra to Gen. vi. 2). The "Shalshelet ha-Ḳabbalah" (ed. Venice, p. 92b) reports that Seth had commanded his descendants to keep aloof from the daughters of Cain. Seven generations obeyed his injunction, but they then cohabited with the accursed breed, and the result was the birth of the Anakim, the perpetrators of all kinds of evil. These giants led a most shameful life, thus causing God to send the Flood. This is also the view taken by Arabic authors. Ṭabari (i. 127 *et seq.*) records that Adam had enjoined the Sethites to avoid the Cainite women, but that the latter seduced them by bewitching music and by their personal charms heightened by cosmetics (see also Baiḍawi to sura xxiii. 33); they were also accustomed to adorn themselves with pearl necklaces (from the rabbinical interpretation of the name "Anakim," "'anaḳ" meaning neck). The same story is told of the generation of Sethite-Cainite giants by Ibn al-Athir (i. 41) and Ya'ḳubi (p. 7; comp. "Die Schatzhoehle," ed. Bezold, ii. 18).

Og, King of Bashan.

Of all the giants only Og escaped destruction in the Flood. Noah made a place for him near the lattice door of the ark, through which (Pirḳe R. El. xxiii.), because Og had sworn to serve Noah and his descendants for all time, he handed him his food every day. The Talmud (Niddah 61a) sees a reference to this in the word "ha-paliṭ" (Gen. xiv. 13), "the escaped" fugitive being identified with Og (comp. Pseudo-Jonathan to Gen. xiv. 13; Deut. iii. 11; see Eliezer). Arabic writers (Ṭabari, i. 193; and Ibn al-Athir, i. 51) quote this escape of Og as a "Jewish" story ("according as the people of the Torah fancy"). According to Mohammedan tradition, Og was a son of Noah's sister, and survived his uncle 1,500 years, being killed by Moses (see Bemidbar Rabbah to Num. xxi. 34; Tan., Ḥuḳḳat, ed. Buber, 55; Pseudo-Jonathan to Num. xxi. 34). The story of his death runs as follows: When Og saw the camp of the Israelites, six parasangs in area, fearing lest his fate be a repetition of Sihon's he proposed to kill them all at once. He broke off a mountain and lifted it above his head to throw it upon the Israelites. But God sent a worm which bored a hole into the mountain so that it fell upon Og's neck, his teeth becoming imbedded in it. Moses, taking a mace ten ells long, beat the ankles of Og until he died (comp. "Sefer ha-Yashar," and Ber. 54b, where ants perforate the mountain). The Arabic historians relate similar stories (Ṭabari, i. 50 [Zotenberg transl. i. 391]; Ibn al-Athir, i. 137). Og's height is given by Ḳazwini (i. 449) as 23,330 ells; he lived 3,600 years. The waters of the Flood reached only to about the middle of his body. In Parḥon's "Maḥberet," *s.v.* דכף, as in Ḳazwini (*l.c.*), it is a bird, דוכיפת, that splits the mountain.

Ishbi-benob (II Sam. xxi. 16) is another giant-hero of a Talmudical legend. Into his hand God delivered David on account of the destruction of the priest-city Nob and other misdeeds, Satan masquerading as a deer leading David in pursuit to the land of the Philistines, that Ishbi-benob, the brother of GOLIATH, might discover him and do him harm. The giant bound David and laid him on the ground under an olive-tree and an oil-press. But by a miracle the earth softened under him and thus saved him from being crushed. All this happened on Sabbath eve. Abishai, the son of Zeruiah, when making his toilet detected blood in the vessel (according to others, it was a dove in distress that he beheld), which circumstance apprised him of David's danger. Looking for the king in his house and then in the bet ha-midrash, and not finding him, he inquired whether it was lawful to mount a royal horse (on Sabbath) when the king was in peril of his life. Receiving permission, he mounted the steed and was carried to the place with miraculous velocity (the earth jumping so that the intervening space vanished), killing the giant's mother on the way. Upon Abishai's approach, Ishbi-benob, taking hold of David, hurled him high into the air, and placed his sword in position so that the king in his fall would be cut to pieces. But Abishai pronounced "the Name," which kept David suspended in mid-air. Descending then in safety, David apprised Abishai of all that had happened. Both ran away, which induced the giant to pursue them; but on reaching the place where Orpah, the giant's mother, had been killed, they turned and despatched the giant (Sanh. 95a; Shoḥer Ṭob to Ps. xviii. 37; Gen. R. lix.; see GOLIATH). The Pelishtim (in Gen. x. 14) were identified with the giants, while the Caphtorim were said to be dwarfs (Gen. R. xxxvii.). Men of giantlike stature were warned not to marry women of like proportions, lest a "mast" (very tall being) be born unto them (Bek. 45b). Gigantic stature is considered a blemish rendering a priest unfit for service (Sifra to Lev. xxi. 21; Pseudo-Jonathan to Lev. xxi. 20).

E. G. H.

——**In Arabic Literature:** The Hebrew "nefilim bene 'Anaḳ" (Num. xiii. 33) are called "jabbarun" in the Koran (sura v. 25), and "jababirah" in other works, both words being the plural of "jabbar" (giant). In the Koran (*l.c.*) giants are mentioned in connection with the twelve spies sent by Moses to explore the land of Canaan. According to Mas'udi, the giants were of the Amalekite race. The Arabian writers speak particularly of 'Uj (Og) ibn 'Unḳ (Og with the Neck), for the reason that when he went out to fight Moses he tore out a mountain and put it on his head with the intention of throwing it upon the Israelites and crushing them; but God sent a bird that bored a hole in the mountain, which thereupon fell on Og's neck. According to Moslem legends, in the eyes of the giants the twelve spies appeared as small as ants (comp. "grasshoppers," Num. *l.c.*).

The Arabs call Jericho "the city of giants," but their traditions do not agree as to which leader of the Jews fought against the giants. According to Ibn 'Abbas, Moses died in the wilderness, and the land of the giants was conquered by Joshua; but Mohammed ibn Isḥaḳ writes that Moses himself fought the giants at Jericho. Those who survived were led by a certain Ifriḳish ibn Ḳais to Africa, and, having killed the king of that country, settled there. The Berbers are their descendants.

BIBLIOGRAPHY: Ṭabari, *Chronique*, French transl. by Zotenberg, i. 51; *Mas'udi*, ed. B. de Meynard, i. 19; Ibn al-Athir, *Al-Ta'rikh al-Kamil*, i. 72, 73, Cairo, 1894; Hughes, *Dictionary of Islam*, s.v.

E. G. H. M. SEL.

GIAT. See IBN GHAYYAT.

GIBBOR, JUDAH BEN ELIJAH BEN JOSEPH: Karaite scholar; flourished at Constantinople between 1500 and 1540. His main work, which was highly esteemed by the Karaite scholars, was a poem entitled "Minḥat Yehudah"; it consisted of 1,612 verses ending in רים, containing all the Biblical commandments and written in the style of the rabbinical azharot. It was inserted in the Karaite ritual (Venice, 1529; Chufut-Kale, 1734, 1805; Eupatoria, 1836), and was commented upon by Eliezer ben Judah ("Beẓir Eliezer"), Elijah Yerushalmi ("Ẓeror ha-Mor"), Judah Troki ("Ḳibbuẓ Yehudah"), and Isaac Simḥah Luzki ("Be'er Yiẓḥaḳ"). In this poem Gibbor pays a tribute of respect to Maimonides.

Gibbor also wrote the following works, which are no longer extant, but are mentioned by Simḥah Luzki, namely: "Hilkot Sheḥiṭah," Karaite laws concerning the slaughtering of animals; "Sefer Mo'adim," on the feasts of Rosh ha-Shanah, Sukkot, and Purim; "Mo'ed Ḳaṭan," a theological treatise in six volumes dealing with the mysteries of the Law, metaphysics, the elements of the speculative Cabala, etc.

BIBLIOGRAPHY: Rossi, *Dizionario*, s.v.; Steinschneider, *Cat. Bodl.* col. 1327; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 369; Fürst, *Gesch. des Karäertums*, iii. 6.

K. I. BR.

GIBEAH ("hill"): The name of several cities situated on hills. The difficulty of keeping these distinct is increased by the fact that sometimes "Geba" is used for "Gibeah," and vice versa (see GEBA). In one passage, however, Isa. x. 29, "Geba" is distinguished from the "Gibeah of Saul," which must have been near Ramah; according to Josephus ("Ant." v. 2, § 8; "B. J." v. 2, § 1), it was situated about thirty furlongs from Jerusalem, and is by most scholars rightly identified with Tulail al-Ful. This agrees with Josh. xviii. 24, 28, which enumerates both Geba ("Gaba") and Gibeah ("Gibeath") among the cities of Benjamin. In the following passages "Gibeah" may with certainty be identified with the present Jeba': Judges xx. 33;

I Sam. xiii. 16, xiv. 5. It is probable, moreover, that the references in I Kings xv. 22; II Kings xxiii. 8; II Chron. xvi. 6; Zech. xiv. 10 are to Geba. Doubtless the same city is also referred to under the name "Gibeah" in I Sam. xiii. 15; xiv. 2, 16; and perhaps in xiii. 2.

The Gibeah which is identical with Tulail al-Ful is met with as Saul's Gibeah in I Sam. x. 26, xi. 4, xv. 34, xxii. 6, and as Benjamin's Gibeah in Judges xix. 12-16, xx. 4 *et seq.*, and in Hosea v. 8, ix. 9, x. 9. Geba is mentioned in one passage (Judges xx. 10); here again Gibeah (Tulail al-Ful) may be intended; whereas its identification with the "hill ["gibeah"] of God," I Sam. x. 5 (with which the Geba in I Sam. xiii. 3 must coincide), is very doubtful (comp. Budde's commentary *ad loc.*). Several passages in which one or the other name occurs are also doubtful, viz., "Geba" in Josh. xxi. 17; I Chron. vi. 45, viii. 6; Ezra ii. 26; Neh. vii. 30, xi. 31, xii. 29, and "Gibeah" in II Sam. xxiii. 29; I Chron. xi. 31, xii. 3; II Chron. xiii. 2. In some passages "Gibeah" or "Geba" occurs incorrectly for "Gibeon," *e.g.*, Judges xx. 31; II Sam. v. 25, xxi. 6.

E. G. H. F. Bu.

GIBEON AND GIBEONITES: Gibeon was one of the four cities of the Hivites, reckoned in Josh. xviii. 25 among the cities of Benjamin. That it was not, however, wholly in the possession of the Israelites until a late period is shown by Josh. ix. and II Sam. xxi. 1 *et seq.* In Josh. x. 12 mention is made of a battle there. The fight between the soldiers of Joab and those of Abner took place beside "the pool of Gibeon" (II Sam. ii. 12 *et seq.*; comp. Jer. xli. 12). Near it David conquered the Philistines (II Sam. v. 25 [read "Gibeon" for "Geba"]; I Chron. xiv. 16; Isa. xxviii. 21); and here Amasa was killed (II Sam. xx. 8 *et seq.*). There was a "great high place" in Gibeon (I Kings iii. 4; according to I Chron. xvi. 39, "the tabernacle"). Hananiah came from this city (Jer. xxviii. 1). In post-exilic times Gibeon belonged to Judea (Neh. vi. 7). Its site, which, according to Josephus, was forty ("Ant." vii. 11, § 7) or fifty ("B. J." ii. 19, § 1) furlongs distant from Jerusalem, is now supposed to be occupied by Al-Jib, a village on a slight elevation in a fruitful region about six miles north of that city.

The men of Gibeon after the fall of Jericho were said to be alarmed at the advance of the Israelites, and accordingly sent to Joshua envoys covered with dust and with other signs of having made a long journey before reaching the Israelite camp. Joshua granted them an alliance, and a covenant was drawn up before it was found out that they resided in the immediate neighborhood. Although the covenant was kept, they were punished by being made "hewers of wood and drawers of water for the whole congregation" (Josh. ix. 3-27). According to the Rabbis, the Nethinim were descendants of these Gibeonites (Yeb. 79a; Num. R. § 8). This, however, does not agree with the statement in II Sam. xxii. 19, where David permits the Gibeonites to revenge themselves on Saul's children for injuries stated to have been done to them by Saul. The men of Gibeon, with Melatiah the Gibeonite at their head, repaired a piece of the wall of Jerusalem near the old gate on the west side of the city (Neh. iii. 7), while the Nethinim dwelt at Ophel on the east side (*ib.* 26).

E. G. H. F. Bu.—J.

GIBRALTAR: British possession, south of Spain. Jews appear to have settled there shortly after the British took possession of the fortress in 1704, and the synagogue Etz Ḥayyim in Market Lane was founded in 1760, while that in Engineer Lane, entitled "Shaar ha-Shamayim" after the similar institutions in Amsterdam and London, was dedicated in 1768. A third synagogue, Nefuzot Yehuda, was founded in 1790, and a fourth, the Bet Joseph synagogue, in 1890. Gibraltar formed a city of refuge for the Maranos of the Peninsula; even as early as 1473 a proposal was made to hand it over to them (Grätz, "Gesch." vii. 236). Thus Moses de Paz took ship there in 1777 on his way to England (Picciotto, "Sketches of Anglo-Jewish History," p. 179). A community grew up there which contributed considerably to the growth of trade between Gibraltar and Morocco and between Gibraltar and England. At times Jews of Gibraltar venturing on Spanish soil were seized by the Inquisition and forced to "recant" (see Jacobs' "Sources of Spanish-Jewish History," No. 97). After the famous siege of 1779-83 the community still further increased, and the third synagogue was built in Bombhouse Lane. In the early part of the nineteenth century the Jews of Gibraltar had often to ransom coreligionists who had fallen into the power of the Dey of Algiers. In 1878 there were 1,533 Jewish inhabitants in Gibraltar. More recently they have afforded shelter to many Russian and Rumanian Jews, and the total Jewish population of the neighborhood has been set down at as much as 9,400, of which 7,000 are native Sephardim and 2,400 Ashkenazic immigrants. The town proper shelters only about 3,000. The affairs of the community, which maintains 6 ḥebras, 2 day-schools, and 1 night-school with an attendance of 177 pupils, are administered by a managing board of five members with a chief rabbi at its head. The members enjoy a certain prosperity, the Sephardim forming a majority in the town council. The best-known families of Gibraltar are the Benoliels, Elmalehs, and Abudarhams. See also Don Aaron Cardoza. Joseph Elmaleh was the author of two works on ritual slaughter, one of which, "Dat Yehudit," was translated into Spanish. Other authors were Abraham Benatar and Emanuel del Mar, who in 1843 produced a Ladino newspaper, "Cronica Israelitica."

Bibliography: Harris, *Jewish Year Book*, 5663, p. 171; A. Perl, in *Ha-Ẓefirah*, 1888, No. 14; Maximilian (Emperor of Mexico), *Aus Meinem Leben*, ii. 110, v. 49-62; Grätz, *Gesch.* 3d ed., viii. 236; *Colonial Reports*, No. 276 (1898), p. 19; *Allg. Zeit. des Jud.* Sept. 10, 1878; *Report Anglo-Jew. Assoc.* 1877.

J.

GIDEON.—Biblical Data: Son of Joash the Abiezrite; also called "Jerubbaal" (Judges vi. 32; "Jerubbesheth" in II Sam. xi. 21); one of the prominent judges of Israel. His story is told in Judges vi.-viii. Midianites and other Bedouin peoples harry Israel for seven years, this bitter experience being a providentially appointed punishment of the descendants of those whom Yhwh had freed from Egyptian bondage, but who did not harken unto His voice (see the speech of the prophet in vi. 8-10). At every harvest-time the enemy descends upon the land in swarms, like voracious locusts, and strips it bare. While "beating out wheat in the wine-press" Gideon is summoned by Yhwh's messenger, sitting under the holy tree in Ophrah, his father's possession, to free Israel (vi. 11–24). He doubts Yhwh's solicitude for Israel and himself, in view of the fact that "his family is the poorest in Manasseh" and he himself is its most insignificant member. But his disinclination is overcome at seeing the fire consume the food he has prepared for his divine visitor, who after giving this sign vanishes from sight. Gideon, reassured by Yhwh that he will not die as a consequence of seeing His messenger (that is, Yhwh Himself) face to face, builds an altar (which was still standing at the time the narrative was written), and names it "Jehovah-shalom" (God is well disposed).

The very night after this theophany, Gideon is called by Yhwh to destroy Baal's altar, belonging to his father, and the Asherah standing beside it, and to build instead an altar to Yhwh and dedicate it by an offering of a bullock. He obeys the divine command. His fellow townsmen, discovering the destruction, demand his death; but his father, Joash, with fine irony persuades them to leave the outrage to be avenged by Baal. As Baal is expected to contend with him, Gideon is named "Jerubbaal" (vi. 25–32). The Midianites and their allies cross the Jordan and encamp in the Great Plain. The spirit of Yhwh now fills Gideon; he rouses his clan Abiezer, then the tribe Manasseh and finally the tribes of Asher, Zebulun, and Naphtali, to march out to meet the invaders. Gideon asks a sign that Yhwh will give him the victory. A fleece exposed at night on the thrashing-floor is drenched with dew, the ground around remaining dry. The test is repeated with reversed conditions (vi. 33–40). Gideon with 32,000 men pitches his camp at the well of Harod. Lest the victory be claimed by the people as due to their strength, Gideon sends back all those that are timorous. Ten thousand remain, from whom 300 are finally selected, only those that lap the water with their tongues, "as a dog lappeth," being chosen. These he provides with food and the horns of the others. Thereupon reconnoitering the camp of the enemy in the valley beneath, accompanied by Thurah, his "boy," he overhears a Midianite telling an ominous dream of a "cake of barley bread" rolling through the camp and striking and overturning a tent. The Midianite's comrade explains the dream to refer to the sword of Gideon, into whose hands God has delivered the host of Midian (vii. 1–15). Gideon, returning, calls upon his 300 men, and divides them into three parties, each man carrying a horn, and a jar with a torch inside. Each is to do as Gideon does: when he blows a blast, they also

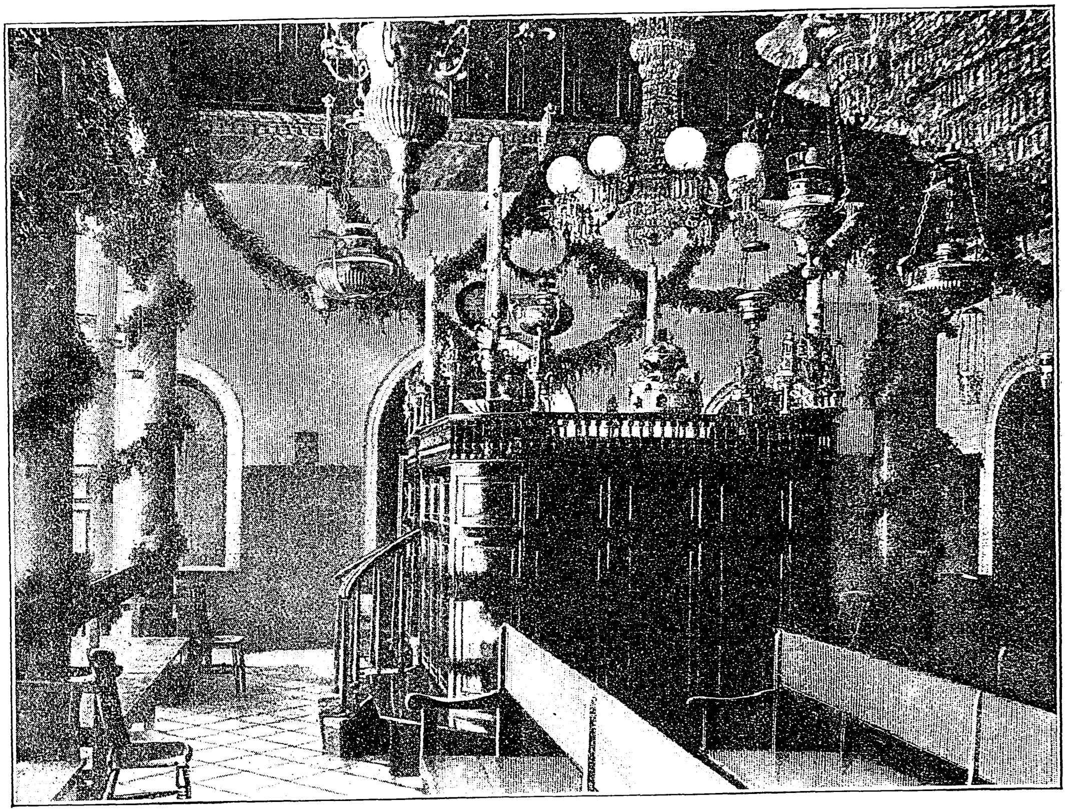

Interior of the Synagogue at Gibraltar.

(From a photograph in possession of Leon H. Elmaleh, Philadelphia.)

shall blow. At the beginning of the middle watch Gideon creeps upon the camp: following his example, his men blow their horns, smash their jars, brandish their torches, and cry: "The sword of the Lord and of Gideon" (vii. 15–20). The Midianites, panic-stricken, mistake friend for foe in the darkness, and flee for safety, Naphtali and Manasseh pursuing them. Ephraim is rapidly summoned to intercept Midian's flight at the Jordan. Two chiefs, Oreb and Zeeb, are captured and put to death, and their heads brought to Gideon (vii. 21–26).

The Ephraimites quarrel with Gideon (viii. 1–3). After allaying their anger by a well-turned compliment, he takes up the pursuit of Midian across the Jordan. Refused food by the men of Succoth and Penuel, he presses on, threatening vengeance (viii. 4–9). Surprising the camp of Midian, he makes two kings prisoners (viii. 10–12). Retracing his steps, he takes vengeance on the elders and men of Succoth, and destroys Penuel, slaying its inhabitants. Zebah and Zalmunna, the captured kings, he then puts to death to avenge his brothers, slain by them in a foray (viii. 18–21). He declines the kingdom which is offered him, and makes an **Ephod** out of the rings of the fallen Midianites, which ephod he sets up at Ophrah (viii. 21–27).

Gideon had seventy sons. He lived to a ripe old age, and was buried in Ophrah, in the burial-place of his father (viii. 28–32).

——**Critical View:** The critical school declares the story of Gideon to be a composite narrative, mainly drawn from three sources: the Jahvist (J), the Elohist (E), and the Deuteronomic (D) writers. In the portion credited to E there is recognized by the critics an additional stratum, which they denominate "E^2". Besides, later interpolations and editorial comments have been pointed out. Behind these various elements, and molded according to different view-points and intentions, lie popular traditions concerning historical facts and explanations of names once of an altogether different value, but now adapted to a later religious consciousness. The account of Gideon's war against Midian is a reflection of the struggle of his own clan or tribe with the hostile Bedouins across the Jordan for the possession of the territory, mixed with reminiscences of tribal jealousies on the part of Ephraim; while the interpretation of the name of the hero, and the endeavor to connect Yhwh with the shrine at Ophrah, indicate the religious atmosphere of a later (prophetic) age. "Jerubbaal" is a theophorous name in which "Baal" originally and without scruples was the synonym of "Yhwh," its meaning being "Ba'al contends" or "Ba'al founds" = ירובעל, from ירה. The story (Judges vi. 29–32) belongs to a numerous class of similar "historical" explanations of names expressive of a former religious view, either naively provoked by the no longer intelligible designation, or purposely framed to give the old name a bearing which would not be offensive to the later and more rigorous development of the religion of Yhwh, a purpose clearly apparent in the change of such names as "Ishbaal" and "Jerubbaal" into "Ishbosheth" and "Jerubbesheth" (II Sam. xi. 21). While it is exceedingly difficult to separate in all particulars the various components of the three main sources, the composite nature of the Gideon narrative is apparent not so much, as has been claimed by some, from the use of the two names "Gideon" (an appellative meaning "hewer") and "Jerubbaal" as from the remarkable repetitions in the narrative. The incidents repeated or varied are as follows:

The summons of Gideon and the sign of his appointment (Judges vi. 11–24 and vi. 33–38, 39–40; comp. also vii. 1–15).

Gideon's offering (vi. 20 and vi. 25).

The erection of the altar (vi. 23 against vi. 26; comp. viii. 27: in the first passage he fears lest he die, having seen Yhwh; in the second he shows fear of the people and their "contending" Baal).

Ephraim's jealousy (viii. 1–3) against that of the men of Succoth and Penuel (viii. 4–10).

The captive chiefs Oreb and Zeeb (vii. 25, viii. 3) and their fate as against that of the captured kings Zalmunna and Zebah (viii. 7–12, 18–20).

The offering of the crown to Gideon (viii. 22 *et seq.*) contrasted with his uneventful return "to his house" (viii. 29).

Clearly to the editor belongs the introduction vi. 1, 6b; it gives the usual pragmatic explanation of Israel's suffering as appointed for a punishment for their doing "evil in the sight of the Lord"; while in vi. 2–6a the Deuteronomic phraseology is apparent.

The Sources.

To the oldest narrative (J) are assigned: Judges viii. 4–10a, 11–21, 24–27a, 29–32. Gideon, prompted by the desire to avenge the death of his brothers (viii. 18), attacks and pursues with 300 men of his own clan Abiezer the Midianite chiefs Zebah and Zalmunna, and slays them, after having punished the Israelitish subclans Succoth and Penuel. He makes from the booty an idol ("ephod"), in consequence of which his city (Ophrah) becomes the seat of an oracle, and he is enabled to lead the life of a rich chief with a large harem, enjoying almost royal honors. The somewhat later narrative (E) comprises: vi. 11–24 (possibly 25–32, which, however, more probably belongs to E^2), 33, 34, 36–40; vii. 1 (2–8, E^2), 9–11, 13–22, 25a; viii. 1–3 (22 *et seq.*, E^2). It regards the struggle as concerning all the northern tribes. Gideon is commissioned by Yhwh. It utilizes old traditions somewhat different from those of J (compare the names of the chiefs in vii. 25). Its religious point of view is one of antipathy to idolatry (vi. 25 *et seq.*), and Gideon is a fighter for Yhwh (= "Jerubbaal"; compare the battle-cry, vii. 18; viii. 22, E^2). The Deuteronomic editor in vi. 3–33, vii. 12, viii. 10 adds to the Midianites the Amalekites and other eastern enemies, and in vi. 7–10, viii. 27b–28, 33, 34 emphasizes the religious element.

Gideon's victory is alluded to in Isa. ix. 3, x. 26 ("Oreb" here is a rock [or idol]), and in Ps. lxxxiii. 12 (A. V. 11), where the four chiefs are quoted, showing that at the time when the psalm was written the story must have been known in its present Biblical form.

Bibliography: Studer, *Das Buch der Richter*, 1835; the commentaries on *Judges* by Bertheau, Moore, Budde, and Nowack; the histories of Israel by Stade, Kittel, and others; the introductions by König, Wildeboer, Cornill, Driver, and Baudissin; Winckler, *Altorientalische Forschungen*, i. 42 *et seq.*; Wellhausen, *Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments*; Kuenen, *Historisch-Kritisch Onderzoek naar het Ontstaan en de Verzameling van de Boeken des Ouden Verbonds*, vol. ii.

E. G. H.

GIDEON, SAMSON: English financier; born in London 1699; died 1762. He was a son of **Row-**

land Gideon (died 1720), a West-Indian merchant, who changed his name from the Portuguese "Abudiente" on settling in England, and became a freeman of the city of London and a member of the Paper-Stainers' Company Feb. 17, 1697. Samson Gideon began business in 1720 with a capital of £1,500, which increased so rapidly that in 1729 he was admitted a sworn broker with a capital of £25,000, invested chiefly in landed estates. His fortune continued to increase so that in 1740 he had become "the great oracle and leader of Jonathan's Coffee House in Exchange Alley." So prudently were his speculations conducted that he seldom suffered losses.

In the disastrous period which followed the South Sea Bubble (1720), Gideon had gained the public admiration by the calmness with which he ignored the gambling mania that almost brought ruin upon the country, and by his services to the prime minister in restoring the public credit. Similarly, during the panic ensuing when the Pretender advanced to London in 1745, and investors sold stock at any price, Samson Gideon continued to buy good securities, and had the gratification of seeing his fortune doubled by the operation. From 1742 he was consulted by the English government, to whom he offered loans during the Spanish and French hostilities of 1742–44. In 1745 he raised a loan of £1,700,000, and in 1749 carried through the consolidation of the national debt and the reduction of its interest. He is said to have raised in the following year a million three per cent at par; and at the beginning of the Seven Years' war (1756) he paid a bounty from his estates for recruiting the army. In 1758 and 1759, the great years of the war, he was almost wholly relied upon to raise loans for the government.

The great object of Gideon's life was to found a landed family, which was almost impossible to accomplish as a Jew. Accordingly in 1754 he resigned his membership in the Sephardic congregation, and from that time reared his children in the Christian faith. Through his influence with Sir Robert Walpole he was able to obtain a special act of Parliament sanctioning the purchase of an estate he coveted; and in 1759 a baronetcy was conferred upon his son Samson, then a boy of fifteen, being educated at Eton.

Gideon was a man of remarkable amiability and geniality, "of strong natural understanding, and of some fun and humor." He collected pictures with great care, having acquired many of those belonging to Sir Robert Walpole; these are now at Bedwell Park, Hertfordshire, England. He held liberal views, making an annual donation to the Sons of the Clergy, and bequeathing £2,000 as a legacy to that body and £1,000 to the London Hospital. He died in the Jewish faith, leaving £580,000, £1,000 of which was left to the Bevis Marks synagogue on condition that he be interred in the Jewish cemetery. It was found that he had throughout his life paid his synagogue subscriptions under the title "Almoni Peloni."

In 1766 his son Samson married the daughter of Chief Justice Sir John Eardley Wilmot, assumed the name of Eardley in July, 1789, and in Oct., 1789, was created Lord Eardley in the Irish peerage. The peerage became extinct at his death in 1824, his two sons, Samson Eardley and Colonel Eardley of the Guards, having died before him. His daughters had married Lord Saye and Sele, Sir Culling Smith, and J. W. Childers, among whom his estates were divided.

Bibliography: Francis, *Chronicles of the Stock Exchange*, pp. 88–90; Nichols, *Literary Anecdotes*, ix. 642; idem, *Illustrations*, vi. 277–284; *Jew. World*, Feb., 1878; Picciotto, *Sketches of Anglo-Jewish History*, pp. 60–64, 84, 113, London, 1875; *Young Israel*, June, 1899; *Dict. National Biography*.

G. L.

J.

GIER-EAGLE. See Vulture.

GIFTS.—Biblical Data: The interchange of gifts was a custom common among the early Israelites in the ordinary transactions of life as well as at all family celebrations. The subordinate gave presents to his superior "to smooth his face" and to make him gracious (Ps. xlv. 13 [A. V. 12]). Gifts were also given to appease anger (Prov. xxi. 14), to procure admission to the palaces of nobles (*ib.* xviii. 16), and to strengthen the bonds of friendship (*ib.* xix. 6). One did not come before God (Ex. xxiii. 15), a prophet (I Sam. ix. 7; I Kings xiv. 3; II Kings viii. 9), or a king (I Kings x. 10) with empty hands. Still, the proverb "He that hateth gifts shall live" (Prov. xv. 27) was considered of great weight and was often quoted by later authorities.

Gifts were frequently offered as tribute by a conquered people to its conqueror (Judges iii. 15; II Sam. viii. 2, 6; I Kings v. 1; II Kings xvii. 3; II Chron. xvii. 11, xxvi. 8, xxxii. 23); hence the expression "to bring presents" often means to offer submission (Isa. xviii. 7; Ps. lxviii. 30). Jacob sent presents to Esau in the hope of appeasing his anger (Gen. xxxii. 14). Neglect to send gifts to kings by way of homage on the day of their ascension to the throne was considered an insult (I Sam. x. 27). Kings sent presents to each other at the conclusion of a treaty (I Kings xv. 18). They also frequently distributed gifts, either indiscriminately among their subjects (II Sam. vi. 19), or to favorites (Gen. xli. 42; II Sam. xi. 8), or to officers in recognition of their services (Esth. viii. 2).

Gifts played an important part in marriage ceremonies. Eliezer, the servant of Abraham, gave presents to Rebekah, the bride he chose for his master's son (Gen. xxiv. 22, 53). Solomon on marrying Pharaoh's daughter received some valuable gifts from her father (I Kings ix. 16; comp. Judges i. 14). In addition to the Dowry ("mohar"), the groom gave presents ("mattan") to his bride-elect (Gen. xxxiv. 12). The custom for guests invited to the wedding to present the newly married couple with some gift extends to the present day. Among the Polish Jews such gifts are called "drosho-geschenk" (presents for the sermon) because they are presented soon after the groom delivers the lecture which he has prepared for the occasion.

In Ex. xxiii. 8 and in Deut. xvi. 19 it is forbidden to offer gifts as bribes ("shoḥad") to administrators of justice. Such gifts "blind the eyes of the wise" and pervert the words of the righteous (Ecclus. [Sirach] xx. 29; comp. Bribery). It is also forbidden to bring as an offering upon the altar the hire given to a harlot ("etnan"; Deut. xxiii. 19 [A. V. 18]; Isa. xxiii. 17, 18; Ezek. xvi. 31, 34; Hosea ix. 1; Micah i. 7).

In the simple agricultural state it was natural that gifts should consist of grain, fruit, or cattle (Gen. iv. 3, 4; xii. 16; xxxii. 15, 16; xliii. 11; I Sam. xxv. 18); but money (I Sam. ix. 8; II Sam. xviii. 11; Job xlii. 11; comp. Matt. ii. 11), ornaments (Gen. xxiv. 22, 53), robes (Gen. xli. 42, xlv. 22; II Kings v. 22), furniture and utensils (II Sam. xvii. 28), armor (I Kings x. 25), and other costly articles were also given. These presents were usually conveyed either by servants (Gen. xxxii. 17) or on the backs of beasts of burden (II Kings viii. 9).

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E. G. H. J. H. G.

——**In Rabbinical Law:** Property voluntarily conveyed or transferred without compensating consideration. Any person has the right to give away part or all of his possessions, as he may desire. The law governing the acquisition of gifts considers (1) whether the donor is in good health (מתנת בריא), or (2) whether the donor is in ill health (מתנת שכיב מרע), and varies accordingly.

1. The gift of a healthy person is valid only when the following conditions have been complied with: (*a*) The donor must be an intelligent, responsible being. An idiot can make no gifts. A minor, even though possessed of intelligence, and a deaf-mute can give away only movable property (Giṭ. 59a; Maimonides, "Yad," Mekirah, xxix. 1 *et seq.*; Caro, Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225, 1 *et seq.*). A minor who shows no signs of intelligence, and an idiot can not acquire gifts. But a minor who has reached the age of discrimination, and a deaf-mute may be made recipients of gifts (Giṭ. 65a; Maimonides, "Yad," Zekiyyah, iv. 6, 7; Ḥoshen Mishpaṭ, 243, 14–17).

Validity of Gifts.

(*b*) While a sale transacted under duress is valid, since it is presumed that at the acceptance of the money the seller becomes reconciled, in the case of a gift made through compulsion where this argument does not exist, the donor may afterward retract, if he has previously protested before witnesses, or if it is generally known that the gift was made under duress (B. B. 40b, 43b, 47b; Zekiyyah, v. 4; Mekirah, x. 1; Ḥoshen Mishpaṭ, 205, 1–7; 242, 1, 2). A gift, therefore, must never be made in secret, and the deed of gift, drawn up by the witnesses, must contain the phrase "and the donor told us, 'Sit down in the market-places and in the open squares and write a bill of gift openly and publicly' " (B. B. 40b).

(*c*) If there is an evident cause for the donor's action, as when one, for instance, on hearing that his son has died, gives away all his possessions to another, he may retract when the cause is removed by the disproval of the report. If, however, he does not give away all his property, but retains some portion of it, showing thereby that he does not entirely believe the report, he can not retract (B. B. 146b; Zekiyyah, vi. 1; Ḥoshen Mishpaṭ, 246, 1).

(*d*) The object presented must be in existence at the time of the transaction. A gift of the future produce of a tree or field, or of what a slave or cattle may bear, has no validity (B. B. 79b *et al.*; Mekirah, xxii. 1; Ḥoshen Mishpaṭ, 209, 4). Some authorities are of the opinion that the thing bestowed must be described in detail in the bill of gift, as in the case of a field, where all its boundaries must be given (*ib.* 241, 4; see Zekiyyah, iii. 5, and Maggid Mishneh *ad loc.*). The object must be in the possession of the donor at the time of the transaction. An expected inheritance can not be given away during the life of the testator (B. M. 16a; Mekirah, xxii. 5; Ḥoshen Mishpaṭ, 211, 1; 60, 6). Just as the object must be in existence at the time of the transaction, so must the donee be in existence. A gift to another's unborn infant is invalid; one to his own child, provided his wife is pregnant with it at the time the gift is made, is valid (B. B. 141b; Mekirah, xxii. 10; Ḥoshen Mishpaṭ, 210, 1).

(*e*) The bill of gift must be so worded as to enable and empower the donee to take possession of the object during the life of the donor. A gift that can take effect only after the death of the donor is invalid. If, however, it contains the word מהיום ("from to-day"), or מעכשיו ("from now"), then the object itself belongs to the donee, but the fruit that the object may yield belongs to the donor during his lifetime (B. B. 136a; Zekiyyah, xii. 13–15; Ḥoshen Mishpaṭ, 257, 6; 258, 1, 2).

(*f*) The gift as well as the sale is valid only when accompanied by one of the forms of acquisition. The testimony of witnesses is not necessary to establish the gift when both donor and donee testify to it. A gift may also be made through a third party, without the knowledge of the donee, but in this case the latter may refuse to accept it (Giṭ. 14a; Zekiyyah, iv. 2; Ḥoshen Mishpaṭ, 243, 1). The language of the donor in making a gift must be either in the past or in the present tense. If the term אתן ("I shall give") be used, even though it be spoken before witnesses, and, according to some authorities, even though some form of acquisition has been complied with, the gift is not valid unless it contains also the word מעכשיו ("from now on"), which makes it immediately effective (Giṭ. 40b; Zekiyyah, iv. 11; Ḥoshen Mishpaṭ, 245, 1–4).

2. "The utterance of a person who is near his death is considered as if written down and delivered." "It is a commendable act to gratify the wishes of a dying person." Therefore, the Rabbis ordained that a gift by a person who deems himself in danger of death, either when suffering from a dangerous illness, or before going out on a sea-voyage or on a journey into the desert, or when convicted of a crime which makes him liable to capital punishment, should be valid even without any formality of acquisition, and should take effect soon after his death. The only condition necessary in such a case is that it shall be known to have been done in contemplation of death.

Since this is merely an institution of the Rabbis for the purpose of quieting the mind of the ill, the donor is allowed to retract not only when he recovers from his illness, but also during his illness. A later wish or document always annuls a former one (B. B. 151a, 152b; Zekiyyah, ix. 15; Ḥoshen Mishpaṭ, 250, 2, 13–16). If, however, the donor says מעכשיו, the gift has the same validity as that of a person who is well, if the necessary conditions have been fulfilled (B. B. 135b; Zekiyyah, viii. 18; Ḥoshen

Mishpaṭ, 250, 9). In all cases the court can collect, immediately after the donor's death, from the property thus given away money due to the widow by her marriage contract, or to the children of the widow for their sustenance, and all other debts that fall upon the property (B. B. 133a; Zekiyyah, viii. 8, 9; Ḥoshen Mishpaṭ, 252, 1; Shulḥan 'Aruk, Eben ha-'Ezer, 93, 20).

See Alienation and Acquisition; Assignment; Bequest; Derelict; Inheritance; Orphans; Widow.

Bibliography: Bloch, *Der Vertrag nach Mosaisch-Talmudischem Recht*, pp. 87-90, Budapest, 1893; idem, *Erbrecht*, pp. 43-68, *ib.* 1890; Frankel, *Der Gerichtliche Beweis*, pp. 368-370, Berlin, 1846; Saalschütz, *Das Mosaische Recht* (see Index), Berlin, 1853; Mielziner, *Legal Maxims*, Cincinnati, 1898.

s. s. J. H. G.

GIHON (גיחון): 1. The second river of Eden, surrounding the whole land of Cush or Ethiopia (Gen. ii. 13). Its identification has been a matter of dispute among Biblical exegetes and critics. Josephus ("Ant." i. 1, § 3) identifies Gihon with the Nile, and the Septuagint renders "Sihor" (the Nile; Jer. ii. 18) by Γηών. But the Midrash and later commentators, as Saadia and Rashi, think Pison, the first river of Eden, to be the Nile. The Arabs call the Oxus "Jaiḥun," and it has been assumed by certain critics to be the "Gihon" of the Bible. The fact is that the identification of Gihon depends on that of Cush. Huet identifies Cush with Chusistan, and Bochart identifies it with Susiana; apparently, therefore, Gihon must be sought among Asiatic rivers, and it may be the Oxus, the Orontes, or the Ganges. But the medieval commentators, following the Septuagint, considered Cush to be Ethiopia, thus making Gihon an African river. Abraham Farissol, speaking of the position of Eden ("Iggeret Orḥot 'Olam," ch. xxx.), identifies Pison with the Nile, and speaks of Gihon in a way which led his annotator, Thomas Hyde (Ugolinus, "Thesaurus Antiquitatum Sacrarum," vii.), to think that he meant the Niger. Placing Eden in the region of the Mountains of the Moon, Farissol removes the difficulty presented by the fact that the Euphrates and Tigris are in Asia by declaring that these rivers, though taking their rise in Africa, actually run underground till they reappear in Assyria (comp. Pausanias, ii. 5).

2. A fountain near Jerusalem where the anointing and proclamation of Solomon as king took place (I Kings i. 33, 38, 45). According to one passage it was on low ground (see II Chron. xxxiii. 14), but in another (*ib.* xxxii. 30) it is said that Hezekiah stopped the "upper watercourse" of Gihon. This fountain is mentioned by Josephus as being outside the city ("Ant." vii. 14, § 5). Robinson ("Researches," i. 513) came to the conclusion that "there existed anciently a fountain Gihon on the west of the city, which was 'stopped' or covered over by Hezekiah, and its waters brought down by subterranean channels into the city." The Jewish commentators consider this Gihon to be the river mentioned above. The Targum of Jonathan, as well as the Syriac and Arabic versions have "Shiloah" for "Gihon" in I Kings i., while in Chronicles they agree with the Hebrew text.

E. G. H. M. Sel.

GIKATILLA, JOSEPH B. ABRAHAM: Spanish cabalist; born at Medinaceli, Old Castile, 1248; died at Peñafiel after 1305. Gikatilla was for some time a pupil of the cabalist Abraham Abulafia, by whom he is highly praised; his cabalistic knowledge became so profound that he was supposed to be able to work miracles, and on this account was called "Joseph Ba'al ha-Nissim" (the Thaumaturge; Zacuto, "Yuḥasin," p. 224a). Like his master, Gikatilla occupied himself with mystic combinations and transpositions of letters and numbers; indeed, Abulafia considered him as the continuator of his school (Jellinek, "B. H." iii. p. xl.). But Gikatilla was not an adversary of philosophy; on the contrary, he tried to reconcile philosophy with the Cabala, declaring that the latter is the foundation of the former. He, however, strove after the higher science, that is, mysticism. His works in general represent a progressive development of philosophical insight into mysticism. His first work shows that he had considerable knowledge of secular sciences, and that he was familiar with the works of Ibn Gabirol, Ibn Ezra, Maimonides, and others.

Gikatilla was a prolific writer; he wrote his first work ("Ginnat Egoz") when only twenty-six. It is a cabalistic treatise in three parts (Hanau, 1615). The title (from Cant. vi. 11) means "garden of nuts," "Ginnat" consisting of the initials of "Gematria," "Notariḳon," "Temurah" (גנת), the three main elements of Cabala, while "Egoz" (the nut) is the emblem of mysticism. The first part, in five chapters, treats of the various names of God occurring in the Bible. According to Gikatilla, "Yhwh" is the only name which represents the substance of God; the other names are merely predicates of the divine attributes. "Yhwh" stands for God as He is, while "Elohim" denotes God as the creative power. The name "ẓeba'ot" (hosts), he says, applies to all the beings of the three natures, earthly, heavenly (or spheres), and spirits (or forms). The interpretation of צבאות as צבא אותיות ("host of letters") leads him over to the second part, which treats of the letters of the alphabet. He declares that the number ten emanated from Yhwh, the primitive cause, and is the source of all being; he attempts to prove his statement by different combinations based on religion, philosophy, physics, and mysticism. He shows that the Talmudic view that space is filled with spirits agrees with the belief of the philosophers that there is no vacuum. He also treats here of the revolutions of the sun and moon, giving the relative sizes of the planets. The third part is a treatise, in four chapters, on the vowels. The three primitive vowels, "ḥolem," "shuruḳ," and "ḥiriḳ," represent the upper, middle, and lower worlds; the three compound ones, "ẓere," "segol," and "shewa," represent the composition or the construction of the worlds; the "pataḥ" and "ḳameẓ" represent their movements.

System of Gematria.

Gikatilla at times criticizes the "Sefer Yeẓirah" and the "Pirḳe Hekalot." The seven heavens (Ḥag. 12a) are identified by him with the seven planets. He holds Maimonides in great esteem even when he opposes him, and quotes him very often. Other authorities quoted by him are Ibn Gabirol, Samuel ibn

Nagrella, and Abraham ibn Ezra. Isaac b. Samuel of Acre in his "Me'irat 'Enayyim" severely criticizes Gikatilla for too free usage of the Holy Name.

In another work, "Sha'are Orah," or "Sefer ha-Orah," dealing in ten chapters with the names of God (Mantua, 1561), Gikatilla takes an attitude somewhat hostile to philosophy. He quotes only the "Sefer Yezirah" and the "Pirke Hekalot," and there is even a contradiction of his previously stated views regarding the spheres. Landauer ("Orient, Lit." vi. 227) therefore denies Gikatilla's authorship of this work, though it is credited to him by all the ancient authors. These differences, however, are merely indicative of Gikatilla's transition from philosopher to mystic. The "Sha'are Orah" is quoted by Shem-Ṭob b. Shem-Ṭob, Moses al-Ashkar, and Judah Ḥayyaṭ, and long extracts from it are inserted by Reuben b. Hoshke in his "Yalkuṭ Reubeni." It was translated into Latin by Paul Ricius and used by Reuchlin as a defense against his adversaries. "Sha'are Ẓedeḳ," or "Sha'ar ha-Shamayim," a treatise by Gikatilla on the ten spheres (Riva, 1561), is merely a recasting of the "Sha'are Oraḥ." In different manuscripts of the work the author's name is variously written "Gribzul," "Karnitol," and "Necatil," all corruptions of "Gikatilla."

Other Works.

"Hassagot" (unpublished) consists of strictures on the "Moreh." Gikatilla used Al-Ḥarizi's translation, in which he corrects many mistakes and sometimes differs from Maimonides. It seems that he wrote the "Hassagot" in the beginning of his literary career, when he was more of a philosopher and less of a mystic His other works are as follows: "Sefer ha-Niḳḳud," mystical explanation of the vowel-points, included with the "Arze Lebanon" (Venice, 1601); "Sod ha-Ḥashmal," according to Zunz identical with the "Perush Merkabah," a cabalistic commentary on the vision of Ezekiel, also printed with the "Arze Lebanon"; "Ẓofnat Pa'aneaḥ," commentary on the "Pesaḥ Haggadah" (*ib.* 1600 [?]); "Sodot ha-Miẓwot," cabalistic explanation of the commandments; "Iggeret," cabalistic essays (Ferrara, 1556); "Teshubot," responsa; "Sha'ar Meshalim," cabalistic essay in 138 paragraphs; "Oẓar ha-Kabod," according to Jellinek, the same as the "Sodot ha-Miẓwot," a commentary on Canticles. Jellinek thinks that Gikatilla composed a cabalistic treatise entitled "Hekalot" of the same character as the "Pirḳe Hekalot."

Bibliography: Jellinek, *Beiträge zur Gesch. der Kabbala*, ii. 61 *et seq.*; Zunz, *Additamenta* (to the catalogue of the Hebrew manuscripts in Leipsic), pp. 320-321; Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, pp. 76-80; S. Sachs, in *Ha-Yonah*, p. 80; Landauer, in *Orient, Lit.* vi. 227-228; Carmoly, *Itinéraires*, p. 276; Grätz, *Gesch.* 3d ed., pp. 194, 198; Steinschneider, *Cat. Bodl.* cols. 1461-1470.

K. M. Sel.

GIKATILLA, MOSES IBN: Grammarian and Bible exegete of the latter part of the eleventh century. His full name was "Moses b. Samuel ha-Kohen," but Abraham ibn Ezra generally called him "Rabbi Moses ha-Kohen." His surname, which appears as early as the tenth century in the writings of a pupil of Menahem b. Saruḳ, was probably derived from the Spanish (diminutive of "chico," small); its Arabic-Hebrew transcription, "Ibn Gikatilla," is the form usually adopted.

About Gikatilla's life little is known. His native place was Cordova, but he resided later at Saragossa, where he may have enjoyed personal intercourse with the eminent Hebrew grammarian, Abu al-Walid Merwan ibn Janaḥ. He appears to have lived for some time also in southern France, and there, at the suggestion of Isaac b. Solomon, translated the writings of Ḥayyuj from Arabic into Hebrew. Judah ibn Balaam, his somewhat younger contemporary, says of him: "He was one of the foremost scholars and grammarians and one of the most noted writers, being distinguished for prose and poetry in both Hebrew and Arabic. Physical weakness alone detrimentally affected his position as one of the most eminent men of his time." Judah al-Ḥarizi ("Taḥkemoni," ch. iii.) likewise praised his poems, of which, however, not one has been preserved. Gikatilla's importance is in the province of Hebrew grammar and Bible exegesis. Abraham ibn Daud, the historian (twelfth century), places him alongside of Abu al-Walid as successor to Ḥayyuj in this province, and Abraham ibn Ezra terms him the "greatest grammarian."

Gikatilla wrote a monograph on Hebrew grammar, which, however, has been lost; it was entitled "Kitab al Tadhkir wal-Ta'nith" (in Hebrew "Sefer Zekarim u-Neḳebot," *i.e.*, Book of Masculines and Feminines). He translated into Hebrew the two principal works of Ḥayyuj, the treatises on "Verbs Containing Weak Letters" and "Verbs Containing Double Letters" (edited from Bodleian MSS., with an English translation by John W. Nutt, 1870).

Numerous citations are found, especially in Abraham ibn Ezra, from Gikatilla's commentaries on Isaiah, the Minor Prophets, and the Psalms. Gikatilla is the first Jewish exegete who gave a purely historical explanation of the prophetical chapters of Isaiah and of the utterances of the other prophets. He refers the prophecies in the first part of Isaiah to the time of King Hezekiah and to the Assyrian period, and those in the second part to the time of the Second Temple. According to him, Joel iii. 1 (A. V. ii. 28) does not refer to the Messianic time, but to the numerous prophets' disciples contemporary with Elijah and Elisha. He also assumes the existence of exilic psalms, recognizing as such Ps. xlii., cxxxvii., and others, and considering the last two verses of Ps. li. an addition made to a Psalm of David by a pious exile in Babylon. In the course of a disputation which he once held with Judah ibn Balaam concerning Josh. x. 12, Gikatilla rationalizes the so-called miracle of the sun and moon by maintaining that after sunset the reflection of the sun lingered so long that daylight remained while Joshua pursued the enemy; and Judah ibn Balaam remarks in his account of the disputation that this opinion was one of Gikatilla's many misleading and pernicious notions.

In addition to the commentaries above mentioned on the three books of the Bible (Isaiah, the Minor Prophets, and the Psalms), Gikatilla wrote a commentary on Job. In a manuscript at Oxford there exists a considerable portion of this commentary, its introduction and a large part of the Arabic translation of the text, to which the commentary is attached (Neubauer, "Cat. Bodl. Hebr. MSS." No. 125). He

Commentaries.

seems also to have written a commentary on the Pentateuch, from which Abraham ibn Ezra and Aaron b. Joseph, a Karaite author of the thirteenth century, quoted freely; a commentary to the earlier prophets, some points of which Judah ibn Balaam controverted; and perhaps also a commentary to the Song of Songs, which, as Joseph ibn 'Aḳnin says, Gikatilla explained according to the method of "peshaṭ," that is, in the simplest literal sense. The fragments of Gikatilla's writings, existing for the most part as quotations by Abraham ibn Ezra, were collected by Samuel Poznanski in his monograph, "Moses b. Samuel ha-Kohen ibn Chiquitilla, Nebst den Fragmenten Seiner Schriften," Leipsic, 1895.

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T. W. B.

GIL VICENTE: Portuguese dramatist; born at Lisbon about 1470; called by the Portuguese their Plautus, their Shakespeare, and the father of their comedy. He numbered secret Jews among his friends, to one of whom, Affonso Lopez Capaio, a poet at Thomar, he addressed several short poems. When in Jan., 1531, Portugal, and especially the city of Santarem, was terrified by an earthquake, the monks seized the occasion to anathematize from the pulpit all those that harbored Jews or Maranos, the latter of whom were driven from their homes and obliged to seek refuge in the mountains. When Gil Vicente, then sixty years of age, saw the fury to which the populace had been incited, and its danger to the innocent victims, he summoned the fanatic monks to the chief church, and, reminding them earnestly of their true mission of love, persuaded them to induce the people to desist from further persecutions. He actually succeeded in restoring peace and quiet where the ministers of the Church had sown dragons' teeth; and he considered this one of the most valuable services that he had rendered to his king. He sent a detailed report of the occurrence to his pious monarch ("MS. Carta que Gil Vicente mandon de Santarem á El Rei D. João III. sobre ó tremor de terra, que foi a 26. de Janeiro de 1531," in "Obras," iii. 385 *et seq.*).

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 181 *et seq.*; Ersch and Gruber, *Encyc.* section i., part 67, pp. 325 *et seq.*

G. M. K.

GILBOA: The ancient name given to the bow-shaped mountain chain situated north of the Ras Ibziḳ, separating the plain of Jezreel from the valley of the Jordan, and sloping off abruptly toward the Jalud ravine at the northwest. The region is known as the scene of Saul's last fight with the Philistines, and the place of his death (I Sam. xxviii. 4; xxxi. 1, 8; II Sam. i. 6, 21; xxi. 12; I Chron. x. 1, 8). In its center is situated the village of Jalbon, which appears to have preserved the old name (see Buhl, "Geographie des Alten Palästina," pp. 103, 107, 204).

E. G. H. F. Bu.

GILDS: Associations for the restriction of competition in the production and distribution of commodities. From the twelfth century onward most of the towns of western Europe were organized in such a manner as to restrict each craft and trade to the control of a close corporation, which determined the conditions under which men were allowed to work, to sell goods, etc. As a rule, gilds were intended for charitable, social, and religious purposes. According to Schanz ("Zur Geschichte der Deutschen Gesellenverbände," p. 69), they were modeled on the church fraternities, and invariably included arrangements for church festivities. The merchant and craft gilds of England were also organized for common worship (Ashley, "Introduction to English Economic History," i. 91), especially to provide for masses and vigils, to furnish candles, and to perform other duties on the occasion of the death and burial of any of their members (*ib.* 92). In no case might Jews be admitted to these confraternities. Thus at Florence, among the seventy-three organizations enumerated by Doren ("Entwicklung und Organization der Florentiner Zünfte," pp. 205-207) none would admit any person that had not received the freedom of the city, a privilege which was denied to Jews. Similarly, in London no "foreigner" (that is, a person not born in the liberty) might be received in the city or might trade there (Ashley, *l.c.* ii. 89). Only a member of a craft gild might manufacture goods; none but a member of the gild merchant might sell them. Only one instance is known of a Jew being a member of a gild merchant in England (Kitchin, "Winchester," p. 108), and throughout the Middle Ages distinct ordinances were passed preventing the Jews from trading in various towns and thus from competing with the merchants of the gild, as in the case of the Jews of Linz in 1396 (Kurtz, "Handel Oesterreichs," p. 89). Even as late as 1683 Jews were not allowed to engage in retail trade in New York. The gilds everywhere took steps to prevent the Jews from interfering with their monopoly. Thus, through their influence, the Jews of Neisse were expelled from that city in 1468, while those of Rome were forced by the action of the gilds to confine their trading to second-hand clothing (Vogelstein and Rieger, "Gesch. der Juden in Rom," p. 298). Owing to the exclusiveness of the gilds throughout the Middle Ages the Jews were restricted entirely to trading in money, and in many instances this restriction was imposed till the middle of the nineteenth century. One of the chief features of the emancipation struggle in Germany was the overcoming of the power of the gilds.

In Russia the gilds, which are of more recent creation, do not seem to be of so distinctly religious a character as in western Europe during the Middle Ages. Consequently, Jews are permitted to join them, and Jewish merchants of the First Gild have certain privileges not accorded to other Jews, especially that of liberty to travel and reside outside the Pale of Settlement.

BIBLIOGRAPHY: R. Eberstadt, *Magisterium und Fraternitas.*

J.

GILEAD: **1.** District, mountain, and city east of the Jordan. The name "Gilead" in Gen. xxxi. 48 is explained by popular etymology to mean "heap of witness," in connection with the story of the heap of stones which Laban and Jacob piled up as a sign of their covenant. In the Old Testament "Gilead" sometimes designates a district or mountain, sometimes a city. The mountain of Gilead is found, for instance, in Deut. iii. 12; Gen. xxxi. 21 *et seq.*; Cant. iv. 1; comp. vi. 5. The district of Gilead has an undetermined boundary. It often designates in general the land east of the Jordan in so far as it was inhabited by Israelites; *e.g.*, Num. xxxii. 29; Josh. xxii. 9; II Sam. ii. 9; Amos i. 3. Hence, in an ideal sense it includes the northernmost part of the land east of the Jordan as far as Hermon (Deut. xxxiv. 1; comp. the obscure passage in II Kings x. 33, which is probably the result of the combination of several original variant accounts). The same explanation may be given for I Macc. v. 20 *et seq.*, where the regions occupied by Jews north of the Yarmuk are designated as "Gilead." In other places Gilead includes only the territory between the Yarmuk and Moab (*i.e.*, 'Ajlun and the northern Balka): thus, for example, Deut. iii. 10; II Kings x. 33. Here the land is called "all the land of Gilead" because it was divided into two parts which were separated by the Jabbok (comp. Deut. iii. 16; Josh. xii. 2). Each of the two parts is called "the half of Gilead" (comp. Deut. iii. 12 *et seq.*), or simply "Gilead" (*e.g.*, Josh. xii. 6 and elsewhere; Num. xxxii. 1). Sometimes the land of Jazer in the south is explicitly distinguished from Gilead (Num. xxxii. 1; II Sam. xxiv. 5). The inhabitants of Gilead were Reuben, Gad, and a part of Manasseh. Nevertheless, Gilead is mentioned alongside of Reuben in Judges v. 17; of Gad in I Sam. xiv. 7; of Manasseh in Judges xi. 29; Ps. lx. 9 (A. V. 7), cviii. 9 (A. V. 8). It is difficult to decide with which part of the trans-Jordanic land the name "Gilead" was originally associated. At the present day there is a Mount Jal'ad, two hours south of the Jabbok; but this offers no proof of conditions in Biblical times, and the account in Gen. xxxi. argues against such a location.

2. City mentioned in Hosea vi. 8, and perhaps in Judges x. 17. It is now identified with the ruins Jal'ud upon the mountain mentioned above.

BIBLIOGRAPHY: Smend, in Stade's *Zeitschrift*, xxii. 145.

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GILGAL: The first camping-place of the Israelites in the land west of the Jordan (Josh. iv. 19); the place to which they could retreat during their struggles for conquest (Josh. x. 6 *et seq.*); it was also a sanctuary, the origin of which is explained in Josh. iv. 3 *et seq.*; and it is mentioned as a place of sacrifice in I Sam. x. 8, xi. 15, xv. 12; comp. also II Sam. xix. 16 (A. V. 15). This Gilgal does not seem to be identical with the city visited by Samuel (I Sam. vii. 16), which should rather be identified with Jiljilya, southwest of Shiloh. Nor—even if the reading "they went down" should be accepted as uncertain—does it seem to be the Gilgal mentioned in II Kings ii. 1 *et seq.*, from which Elijah journeyed to Beth-el and then to Jericho. The "Gilgal" of this passage, where according to II Kings iv. 38 a company of prophets lived, is usually identified with the Jiljilya mentioned above, or with a Julaijil southeast of Shechem. Deut. xi. 30, the passage supporting these identifications, is, however, rather doubtful from a critical standpoint, and hence the question can not be decided with absolute certainty. The Ephraitic sanctuary, so severely condemned by the Prophets (Amos iv. 4, v. 5; Hosea iv. 15), is probably to be identified with the "Gilgal" of the Joshua narrative. Its name could still be found not many years ago in that of a hill Jaljul, east of Jericho, but even that name seems now to be forgotten.

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GILGUL-NESHAMOTH. See TRANSMIGRATION OF SOULS.

GILYONIM (גליונים = "Gospels"; lit. "scrolls"): Term used by the scribes flourishing between 100 and 135 to denote the Gospels. The designation as used by them did not imply any mockery; R. Meïr, who flourished after 135, a descendant of Greek proselytes, was the first to play upon the word εὐαγγέλιον by translating it as און גלון (= "worthlessness of [*i.e.*, written upon] a scroll"). Although R. Meïr's words are generally interpreted in this sense, it is possible that, having had a Greek education, he simply intended to represent the sound of "evangelium" more exactly. R. Johanan (d. 279), on the other hand, calls the Gospel עון הגלון = "sin-scroll" (Shab. 116a, in the unexpurgated editions, and in Rabinovitz, "Variæ Lectiones," *ad loc.*). Only one Gospel is referred to. The Munich manuscript has in the decisive passages, Shab. 116a, the singular (הגליון) where the printed editions have the plural. The title may have been originally briefly ἀγγέλιον = הגליון. In the first passage quoted below הגליונים ("Gospels") does not mean several recensions—*i.e.*, three or four different Gospels—but only several copies of one and the same work.

The principal passages are as follows:

> "The 'Gilyon[im]' and the [Biblical] books of the Judæo-Christians ["Minim"] are not saved [on the Sabbath] from fire; but one lets them burn together with the names of God written upon them." R. Jose the Galilean says: "On week-days the names of God are cut out and hidden while the rest is burned." R. Tarphon says: "I swear by the life of my children that if they fall into my hands I shall burn them together with the names of God upon them." R. Ishmael says: "If God has said, 'My name that has been written in holiness [*i.e.*, in the "jealousy roll" mentioned in Num. v. 21 *et seq.*] shall be wiped out by water, in order to make peace between husband and wife,' then all the more should the books of the Judæo-Christians, that cause enmity, jealousy, and contention between Israel and its heavenly Father. . . . As they are not saved from fire, so they are not saved when they are in danger of decaying, or when they have fallen into water, or when any other mishap has befallen them" (Tosef., Shab. xiii. 5 [ed. Zuckermandel, p. 129]; comp. Shab. 116a; Yer. Shab. 15c, 52; Sifre, Num. 16).

M. Friedländer ("Der Vorchristliche Jüdische Gnosticismus," pp. 80 *et seq.*, Göttingen, 1898) has erroneously contended that this passage does not treat of the Gospel. The Jewish Christians of Palestine had a Gospel of their own, the so-called Hebrew Gospel, from which still later Church Fathers quote (see Harnack, "Altchristliche Litteratur," i. 6 *et seq.*). Matthew was, likewise, originally written in Hebrew (Aramaic); many copies must, therefore, have been in circulation, and doubts must naturally have arisen concerning the manner in which they were to be disposed of, since they contained mention of the divine name. Furthermore, the whole tenor of the passage shows that those who asked the question which elicited these remarks concerning the "Gilyon" were pious Jews, and they certainly used, and consequently inquired concerning, the Hebrew Gospel. Indeed, the correct reading in this passage has "Gilyon" in the singular; the gnostic writings (which were sometimes called "Gilyonim" also), however, were many; and had reference to these been intended here the plural would have been used.

Another passage shows that the Gospels have not the sanctity of the Biblical books. "The Gilyonim and the [Biblical] books of the Judæo-Christians do not render the hands unclean. The books of Ben Sira and all books written from now onward do not render the hands unclean" (Tosef., Yad. ii. 13, ed. Zuckermandel, p. 683).

Talmudic Quotations from Gospels.

The Gospel is twice quoted in an anecdote, apparently from Babylonia, preserved in Shab. 116b (beginning): "The patriarch Gamaliel II. [*c.* 100] and his sister, the wife of R. Eliezer, were living near a philosopher who had the reputation of rejecting bribes. Desiring to cast ridicule upon him, the woman took a golden candlestick to him and said: 'I desire to be a coheir.' He answered: 'Divide.' Then she said: 'It is written in the Torah, "The daughter shall not inherit where there is a son."' He answered: 'Since you have been exiled from your country the Torah of Moses has been abrogated, and in its place the Gospel [עון גליון] has been promulgated, in which it is written, "Son and daughter inherit together."' On the following day Gamaliel brought a Libyan ass to him, whereupon the philosopher said: 'Observe the principle of the Gospel, where it is written, "I am not come to take away aught from the teaching of Moses, but to add to it"; and it is written in the Torah, "Where there is a son the daughter does not inherit."' The woman said to him: 'Let your light shine like a candle.' Then Gamaliel said: 'The ass came and overthrew the candlestick.'" It can not be ascertained whether the new law regarding the right of daughters to inherit was included in the original Hebrew Gospel. The Gospels are not otherwise mentioned in the Talmud or Midrash.

In the Middle Ages.

From the Talmudic narratives about Jesus it appears that the contents of the Gospel were known to the Talmudic teachers. In post-Talmudic days the Jews were often led to study the Gospels through controversy with Christians (see Polemics). David Ḳimḥi (in "Milḥemet Ḥobah," and in his commentary on the Psalms) quotes them several times. They were early rendered into Hebrew. Sebastian Münster translated one. In modern times they have been translated into classical Hebrew by Salkinson, and into Mishnaic Hebrew by Franz Delitzsch.

The great mass of the Jewish people have in the past known the New Testament only from hearsay; and even to-day they do not read it, in spite of all inducements and of its translation into Jewish-German jargons. The following editions of the New Testament exist in the Hebrew language:

1. תורת המשיח. The Gospel according to Matthew, with a Latin translation and notes by Sebastian Münster, Basel, 1537.
2. ספר בשורה טובה. The Gospel according to Luke, translated into Hebrew by H. Christ. Imm. Fromman, edited by J. H. Callenberg, Halle, 1735.
3. ברית חדשה. The New Testament, printed by A. Macintosh, London, 1817.
4. ספר הקדש. The Old and New Testaments, published by S. Bagster, London, 1835.
5. ספר הברית החדשה. The New Testament, published by S. Bagster, London, 1836.
6. ספר הברית החדשה. The New Testament, published by S. Bagster, London, 1844.
7. ספר ברית החדשה. The New Testament, London, 1846.
8. אגרת אל הרומים. The Epistle to the Romans, published by G. Ph. Löw, Berlin, 1855.
9. אגרת אל העברים. The Epistle to the Hebrews, published by G. Ph. Löw, *ib.* 1858.
10. ספר פעלי השליחים. The Acts of the Apostles, published by G. Ph. Löw, *ib.* 1867.
11. ספר בשורה טובה. The Gospel According to Luke, published by G. Ph. Löw, *ib.* 1869.
12. ספרי הברית החדשה. The New Testament (Delitzsch's edition), printed by Trowitzsch & Son, Berlin, and published by the British and Foreign Bible Society, London, 1885.
13. הברית החדשה. The New Testament (Salkinson-Ginsburg edition), printed by Carl Fromme, Vienna, 1886, and published by the Trinitarian Bible Society at London.

Since the eleventh or twelfth century a legend is known of St. Matthew which was originally written in Hebrew—according to Nöldeke, by a baptized Jew (Lipsius, "Die Apokryphen Apostelgeschichten und Apostellegenden," II. ii. 264)—of which, however, only a Latin translation is now extant. See also New Testament.

Bibliography: Kohut, *Aruch Completum*, i. 45b, ii. 295a; Levy, *Neuhebr. Wörterb.* i. 41a, 334b; Krauss, *Lehnwörter*, ii. 21; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 38, Leipsic, 1858; Grätz, *Gesch.* iv. 112; Derenbourg, *Hist.* p. 379; Schürer, *Gesch.* 3d ed., ii. 378; Grünbaum, *Gesammelte Abhandlungen*, p. 450, Berlin, 1901; Blau, *Studien zum Althebräischen Buchwesen*, pp. 92, 119.

E. C. L. B.

GIMEL (ג): Third letter of the Hebrew alphabet, so called, perhaps, because the shape of the letter in the ancient West-Semitic script bears a resemblance to the neck of the camel. In pronunciation gimel corresponds to the Greek γ or to the English *g* in "go." It is classified by the grammarians among the four palatals (גיכק), and being, with the exception of the letter י, the softest of this group, it is often interchanged with the harder ones כ and ק; for instance, כנן and גנן, "to cover," "to protect"; רגל and רכל, "to run up and down." According to the Masorah, gimel belongs to the letters בגדכפת, which have a double pronunciation, softened or aspirated, and hard or unaspirated. In the grammatical division of the letters, gimel is included in the eleven which occur only as root sounds, and never as functional sounds. As a numeral, it has the value 3. In Arabic written in Hebrew script ג׳ represents the ghain (gh) and sometimes jim (j).

G. I. Br.

GIMZO: A city in the Judean plain; conquered by the Philistines according to II Chron. xxviii. 18; present village of Jimzu, southeast of Lydda.

Bibliography: Neubauer, *Géographie du Talmud*, p. 98.

E. G. H. F. Bu.

GINSBURG, CHRISTIAN DAVID: English Masoretic scholar and Christian missionary; born at Warsaw Dec. 25, 1831. He was converted in 1846, and was for a time connected with the Liverpool branch of the London Society's Mission to the Jews, but retired in 1863, devoting himself entirely to literary work. Besides editions of the Song of Songs, 1857, and Ecclesiastes, 1861, he published essays on the Karaites, 1862; and Essenes, 1864; and a full account in English of the Cabala, 1865.

He then devoted himself to Masoretic studies, publishing the text and translation of Elias Levita's "Massoret ha-Massoret" in 1867, and of Jacob b. Ḥayyim's "Introduction to the Rabbinic Bible" in the same year. He was elected a member of the Board of Revisers of the Old Testament in 1870, and devoted himself to the collation of all the extant remains of the Masorah, three volumes of which he published in 1880–86. Based upon these collations, he edited a new text of the Old Testament for the Trinitarian Bible Society, which was published in 1894 under the title "The Massoretico-Critical Text of the Hebrew Bible." To this he wrote an introduction, published together with a volume of facsimiles of the manuscripts of the Hebrew Bible, in 1897. His method of settling the Masoretic text has been somewhat severely criticized by Blau in the "Jewish Quarterly Review" (viii. 343 *et seq.*). Ginsburg wrote the most elaborate account printed in English of the Moabite Stone (1871), and was instrumental in exposing forgeries of Shapira.

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J.

GINSBURG, SAUL MOISEYEVICH: Russian lawyer and author; born at Minsk 1866; graduated from the law department of the University of St. Petersburg 1890. Since 1898 he has held the position of secretary to the Society for the Promotion of Education Among the Jews of Russia. From 1896 to 1900 he was in charge of the "Literary Review" of the "Voskhod." His own reviews appeared under the pseudonym "Ha-Ḳore." Among other essays, he published in the "Voskhod" sketches on "P. Smolenskin" (1897, ii.), correspondence of L. Gordon (1896, iv.), "A. Mapu" (1892, viii.), the "Te'udah be-Yisrael" of I. B. Levinsohn (1898, iv.–v.), and "Morris Rosenfeld" (1899, iv.); and in "Yevreiski Yezhegodnik" (1902, ii.), "Michael Lebensohn." Together with P. Marek, he published, under the title "Yevreiskiya Narodnyya Pyesni" (St. Petersburg, 1901), a volume of Judæo-German folk-songs which had been collected by his correspondents in various parts of the Pale of Settlement in Russia.

H. R. J. G. L.

GINZBERG, ASHER (AḤAD HA-'AM): Russian scholar; born at Skvira, government of Kiev, on Aug. 5, 1856. His father, Isaiah, belonged to a family of Ḥasidim and brought up his son as a Ḥasid. Ginzberg studied Talmud in a ḥeder, and when only eight years of age acquired, unknown to his parents, the Russian and German alphabets from boys of his own age. In 1868 his father became the tax-farmer of the village of Gopishitza, government of Kiev, where the entire family, with short interruptions, lived until 1886. During the time he lived there Ginzberg continued to study the Talmud and the allied literature; he became so well versed in rabbinical matters that the rabbis of the surrounding towns habitually consulted him. He also studied the works of the Spanish philosophers. In 1873, before he had attained his eighteenth year, he married, his wife being a relative of Menahem Mendel, rabbi of Linbavich, and of Jacob Israel, rabbi of Cherkasi. At that time he had become more or less imbued with the critical spirit. In 1878, during a visit to Odessa, he became acquainted with the works of such Russian critics as Pisarev and others. About this time he took up the study of Latin, mathematics, history, and geography. In 1882 he went to Vienna, and in 1883–84 to Berlin and Breslau; but, urged by his wife and parents, he soon returned to Gopishitza. In 1884 Ginzberg entered upon a new phase of activity, one dominated by public and literary interests. In April, 1884, he revisited Odessa, the center of the Chovevei Zion organization, and was elected a member of its central committee, under the presidency of Dr. Pinsker. Ginzberg soon became one of its guiding members. In 1885 he returned to Gopishitza for a short time, and in 1886 he settled permanently in Odessa.

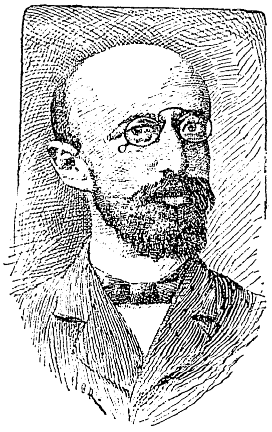

Asher Ginzberg ("Aḥad ha-'Am").

In 1889 his first article, "Lo Zeh ha-Derek," appeared in "Ha-Meliẓ." The ideas contained in this article are embodied in the Zionist League (Bene Mosheh) founded by him in the same year. The character and the aim of that league are elaborated in his "Derek ha-Ḥayyim," which appeared in the pamphlet "Sefer Kenisat ha-Ḥaberim" (Jerusalem, 1891). The league lasted eight years (1889–97), and almost all the notable Chovevei Zionists were members of it, Ginzberg being its chief. It occupied itself with the improvement of Hebrew education, with the dissemination of Hebrew literature, and with the interests of the Palestinian settlements. In 1890 Ginzberg was the editor of "Keweret," a publication devoted to Zionism, in which many of his articles appeared. In that year the Russian government permitted the formation at Odessa of a committee for the purpose of helping Jewish colonists and artisans in Syria and Palestine; Ginzberg was a member thereof until 1902, when he resigned. In 1891 and again in 1893 he visited Palestine, each visit resulting in an article entitled "Emet me-Ereẓ Yisrael" (in "Ha-Meliẓ," 1891, No. 13; 1893, No. 3).

Between 1891 and 1894 Ginzberg was a frequent contributor to "Pardes," published by Rawnitzki, in which his best articles appeared: "Ha-Adam ba-Ohel," "Torah sheba-Leb," "Perurim," and various philosophical essays. At that time, supported by the Bene Mosheh and the committee at Odessa, he was instrumental in founding a school at Jaffa. In 1894 he was inspired with the idea of publishing a popular Jewish encyclopedia in Hebrew under the title "Oẓar ha-Yahdut." In 1895 all his articles were collected into one volume under the title "'Al Parashat Derakim," and published in Odessa. A second and revised edition was published by the Aḥiasaf Society in 1902 (Berlin). Many of these articles have been translated into Russian by Vasilevski, Sheinkin, Jaffe, Landsman, and Klausner, and into German by Friedländer and Berkovich. In 1896 Ginzberg was invited to Warsaw by the Aḥiasaf Society, and became one of its directors; he also modified and enlarged its program. In 1896 he became editor of "Ha-Shiloaḥ," a monthly magazine still under his direction. In August, 1897, he took part in the Zionist Congress of Basel, but opposed most of the ideas expressed by Dr. Herzl.

Ginzberg's opposition to "political" Zionism in the name of "moral" Zionism, expressed in "Ha-Shiloaḥ," dates from that congress. In the summer of 1900 he was sent by the Palestine Committee to inspect the Palestinian colonies; his return was signalized by the appearance in "Ha-Shiloaḥ" of his articles "Bet ha-Sefer be-Yafo," on the state of education in Palestine, and "Ha-Yishshub we-Apotrofsaw," on the settlements. His formal report, written in Russian, was published at the cost of the Palestine Committee. In August, 1902, he spoke before the great Zionist meeting at Minsk on Jewish culture and the rejuvenescence of Israel through Zionism. His speech was published, under the title "Teḥiyyat ha-Ruaḥ," in "Ha-Shiloaḥ" (Nov. and Dec., 1902).

Ginzberg is the best-known Hebrew writer of the present time, and is reputed an able publicist and philosopher. He has created a new school of Zionism known under the name of "Aḥad ha-'Amism," or "Moral Zionism." The spread of the Jewish race throughout the world having inevitably loosened the bonds of the Law, a new "moral" center for Judaism must be established in Palestine, to which the Jews of to-day in all parts of the earth may look for inspiration and guidance as in the olden days the Judaism of the Diaspora looked toward Jerusalem. To this end the majority of the inhabitants of Palestine must be Jewish. The essential difference between Ginzberg's Zionism and Dr. Herzl's consists in the abandonment by the former of the economic and political point of view in order to concentrate the efforts of Judaism upon the establishment in Palestine of a permanent and authoritative center for the Jewish spirit and Jewish culture. In Ginzberg's view this center may contain the germ of an organized Jewish political state; but such a development belongs, in the nature of things, to the distant future.

Bibliography: *Ha-Shiloaḥ*, 1896-1902; J. Klausner, *Dukhovni Sionism*, St. Petersburg, 1901.

H. R. J. Kla.

GINZBERG, LOUIS: Hebrew scholar; born at Kovno, Russia, Nov. 28, 1873. He received his early training in the Talmudical school at Telsh, Russia, under Rabbis S. Abel and M. Atlas, and later studied at Kovno under E. Blaser. In 1889 he removed to Frankfort-on-the-Main, and there attended the gymnasium. He studied at the universities of Berlin, Strasburg, and Heidelberg, graduating from the last-named as doctor of philosophy in 1898. From 1898 to 1899 he lived at Amsterdam, and from there went to New York city, where, in 1900, he joined the staff of the Jewish Encyclopedia, becoming editor of the rabbinical department. Resigning in 1903, Ginzberg was appointed professor of Talmud at the Jewish Theological Seminary of America, New York city, a position he still holds. Ginzberg has written essays for the "Monatsschrift," and is the author of "Die Haggada bei den Kirchenvätern" (vol. i., Amsterdam, 1898; vol. ii., Berlin, 1900), "Het Zionisme" (Amsterdam, 1899), and several minor publications.

S. F. T. H.

GINZBURG. See Günzburg.

GINZE NISTOROT. See Periodicals.

GIRADI, DANIEL B. ELIJAH. See Gerasi, Daniel b. Elijah.

GIRBAL, ENRIQUE CLAUDIO: Spanish scholar; born at Gerona Nov. 16, 1839. He was chronicler of his native city and member of several learned bodies. He published the following works: "Los Judios de Gerona," Gerona, 1870; "Escriptores Gerundenses o Sea Apuntos Biograficos de los Principales que han Florecidos desde los Primeros Siglos Hasta Nuestros Dias," *ib.* 1867; supplement to the preceding, *ib.* 1875. Several articles from his pen on Hebrew epitaphs and other Jewish matters have appeared in the "Revista Historica," Barcelona, i. *et seq.*

Bibliography: Don Antonio Elias de Molins, *Diccionario de Escritores y Articles Catalanes*, i. 658 *et seq.*

S. M. K.

GIRGASHITES (**הגרגשי**): One of the nations which possessed the land of Canaan before the Israelitish conquest. In Hebrew the name occurs only in the singular and with the definite article. In Gen. x. 16 and I Chron. i. 14 "the Girgashite" is mentioned as the fifth son of Canaan, while in other passages (Gen. xv. 21; Deut. vii. 1; *et al.*) the name designates the whole tribe. The territory of the Girgashites has never been exactly located; the only certainty is that it lay west of the Jordan (Josh. xxiv. 11). Josephus says ("Ant." i. 6, § 2) that in his time nothing was known of the Girgashites save the name.

E. G. H. M. Sel.

GIRTH OF THE CHEST: While among most other races the average chest-girth measures over one-half the average stature, that of the Jews, it has been alleged, does not reach this standard. Goldstein has therefore concluded that the Jews are inferior in this regard, and he credits them with a lesser "index of vitality." On this account, also, it has been stated that the Russian and Austrian Jews are not fit for military duties. As a basis for these allegations the measurements of 6,592 Jews in Poland and Lithuania, given by Snigiref from the reports of the Russian recruiting officers in 1875, have been generally used. These reports give the girth of chest as less than 50 per cent of the stature. Majer and Kopernicki's measurements revealed the same condition among the Galician Jews. In the appended Table I. are given other chest measurements taken from 7,944 Jews in various countries. The measurements of recruits show that the Jews are deficient in this respect, while the measurements taken on the general population are rather more favorable, and give a girth exceeding 50 per cent of the stature.

The reason for this discrepancy is not far to seek. At the age of twenty, when military service begins, the Jew has not yet attained his full growth. The observations made on Jews reveal that while the body grows in length very rapidly during the years of adolescence (although it does not attain its full height at the age of twenty), the width of the body does not grow correspondingly. The body grows in width even after increase in height has ceased. The girth of the chest keeps on increasing up to the age of forty and even fifty. This is best proved by the figures presented in the appended Table II. After twenty the girth begins to increase, and reaches 54.5 per cent of the stature at from forty to fifty years of age. The practical deduction to be drawn from this condition is that the Jews are still undeveloped at the age of twenty.

The causes of this slenderness of chest in young Jews are to be sought for in the economic conditions under which the bulk of eastern European Jews exist. Indoor domestic occupations, sedentary habits, brain-work, and lack of physical culture are common. All these tend to retard the chest development of the Jews. In the United States, where the social and economic conditions of the Jews are greatly superior to those in eastern Europe, it is found that Jewish young men have an excellent chest development—exceeding 50 per cent of their stature, and reaching even 55 per cent.

TABLE I.

GIRTH OF CHEST OF 7,944 JEWS.

Country.	Number of Individuals.	Girth of Chest (in mm.).	Per cent of Stature.	Observer.
Poland.......	198	830	51.57	Elkind.
"	4,470	801	49.68	Snigiref.
Lithuania....	2,122	800	49.55	"
Galicia.......	569	793	49.2	Majer and Kopernicki.
Various......	19	846	52.90	Weisbach.
Russia.......	100	832	51.38	Blechman.
"	100	885	53.6	Weissenberg.
"	139	848	52.45	Yakowenko.
Caucasia......	74	828	51.9	Pantukhof.
"	52	841	53.3	"
"	60	835	51.2	"
"	41	822	50.7	"

TABLE II.

GIRTH OF CHEST OF JEWS AT VARIOUS AGES.

Age.	Per cent of Stature.				
	Russia (Weissenberg).	Russia (Yakowenko).	Russia (Blechman).	Austria (Kopernicki).	Poland (Elkind).
16........	49.2	49.69			
17........	50.3	48.76			
18........	50.8	49.46			
19........	51.0	51.61			50.58
20........	51.0	52.37	50.15	49.0	
21........	51.6	51.64	50.52	48.9	
22........		51.25	51.25	49.4	
23........		52.45			
24........					
25........			51.45	51.4	
26-30.....	53.0		....	....	51.00
31-40.....	53.4		....	....	52.11
41-50.....	54.5		....	....	51.89
51-75.....	51.75		....	....	53.48

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J. M. Fi.

GIRZITES or **GIZRITES** (הגרזי, ketib; הגזרי, ḳeri, adopted by the Targumim): A tribe rich in cattle and apparel; with the Geshurites and the Amalekites it occupied the land between the south of Palestine and Egypt (I Sam. xxvii. 8, 9).

E. G. H. M. Sel.

GISCALA: City of Galilee, not far from Tyre; known as the native city of the patriot JOHN OF GISCALA. John tried to keep his fellow citizens from engaging in battle with the Romans, but when Giscala was captured and burned by the surrounding pagan population—from Gadara, Gabara, and Tyre—John rose up in righteous anger and, falling upon the assailants with his army, defeated them. He then rebuilt Giscala, making it more beautiful than it had been before, and fortified it with walls (66 C.E.; Josephus, "Vita," § 10; comp. *ib.* § 38). He seems to have secured the means by seizing and converting into money the grain gathered from Upper Galilee for the emperor (*ib.* § 13). The statement of Josephus (*ib.* § 21) that the rest of the Galileans desired to destroy the city of Giscala, and were prevented only by himself, can not be credited. He felt himself to be master of the whole of Galilee, although he did not dare to set foot into Gabara or Giscala, which sided with his enemy John (*ib.* § 54). Nor were the walls of Giscala built by Josephus' order (Josephus, "B. J." ii. 20, § 6). Josephus must have been hostile to that city; but the statement made by Grätz ("Gesch." 4th ed., iii. 492) that he captured and plundered it is due to a corrupt text. In the Niese edition "Sepphoris" is substituted for "Giscala" ("B. J." ii. 21, § 10).

Giscala held out longest among all the cities of Galilee (*ib.* iv. 2, § 1). Finally Titus attacked it with 1,000 horsemen, and, it being the Sabbath, John requested a truce, and secretly escaped in the night with his warriors. The city opened its gates the second day afterward, and Titus had the walls razed and the fugitive inhabitants massacred (67 C.E.; *ib.* iv. 2, §§ 2-5). According to Jerome, the apostle Paul's parents lived at Giscala ("De Viris Illustribus," § 5).

"Giscala" is the Greek equivalent of the Hebrew "Gush-ḥalab," meaning "fat clod of earth." Large quantities of fine oil, which was a staple article of commerce, were produced there (Josephus, "Vita," § 13; *idem*, "B. J." ii. 21, § 2; Sifre, Deut. 355; Tosef., Men. ix. 5; Men. 85b); also fine raw silk ("metaxa"; Eccl. R. ii. 8, where, as David Luria remarks, the correct reading of גיש with yod has been preserved in the text). The city was considered to be a very ancient fortress ('Ar. ix. 6; Sifra, Behar, iv. 5; the remark in question certainly dates from the time before the Roman destruction).

Meron is mentioned as a community in the neighborhood of Giscala (Ex. R. v. 1; Cant. R. viii. 1). Ruins still remain of the ancient synagogue (Renan, "Mission de Phénicie," pp. 778 *et seq.*). Both in Meron and in Giscala are shown the tombs of several prominent men of Biblical and tannaitic times, which from the Middle Ages down to the present ("Jerusalem," i., Nos. 69, 89, 121, 127, 141) have been places of pilgrimage not only for the Jews, but also for the Mohammedans (Goldziher, in "Revue de l'Histoire des Religions," 1902, p. 7). Giscala is identical with the present Al-Jish in northern Galilee.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 477-502; Kohut, *Aruch Completum*, ii. 379; Carmoly, *Itinéraires de la Terre Sainte*, 1847, *passim*; Schwarz, *Das Heilige Land*, p. 157; Ewald, *Gesch. des Volkes Israel*, vi. 653; Schürer, *Gesch.* 3d ed., i. 616, note 50; Zunz, *G. S.* iii. 303; Bädeker, *Palästina und Syrien*, 5th ed., p. 287.

G. S. KR.

GIṬṬIN (גיטין, plural of גט = "document"): Name of a treatise of the Mishnah and of the Tosefta, elaborated in the Palestinian and in the Babylonian Gemaras. It belongs to the third order, "Nashim" (Women), but occupies different places in the different compilations. Thus, in the separate Mishnah editions and in the Tosefta it stands sixth; in the Tosefta attached to Alfasi and in the Babli, fourth; and in the Yerushalmi, fifth. The number of chapters in this treatise is nine, except in the Tosefta appended to Alfasi, where the number is reduced to seven, the third, fourth, and fifth chapters being united into one. While the name of the treatise signifies "documents," it is specifically applied to bills of divorce, and of these, and of the parties thereto, the treatise discourses, referring only incidentally to other documents. The chapters provide as follows:

Ch. i.: The bearer of a "geṭ" (bill of divorce) from the husband to his wife in another country must be positive of its genuineness; he must be able to declare that the document was written and signed in his presence, and for the special purpose of divorcing the parties named therein. If an accident disables the bearer from making such declaration, the geṭ will be valid only after the original witnesses to it have authenticated their signatures, or others have authenticated those signatures; and as the Rabbis consider divorce as well as marriage a religious act, they provide that all parties concerned in the proceedings must be Jews. If before the delivery of a bill of divorce or a bill of manumission the sender annuls it, the annulment will be effective in the case of a wife, but not in that of a slave. If the giver of either document dies before its delivery, it is not valid, there being no authority to consummate the act of divorcement or of manumission (comp. iii. 3).

Ch. ii.: At least two witnesses must authenticate the geṭ (comp. iv. 3); it must be written and signed within a single day, between sunset and sunset; and there are regulations as to the parties who are qualified to write it, as to the materials on and with which it may be written, and as to who may carry it between husband and wife (see GEṬ).

Ch. iii.: The geṭ must be written specially for the woman to be divorced. For example, if a man has two wives of the same name, and the geṭ is written for the purpose of divorcing one of them, and he changes his mind and determines to divorce the other by the same geṭ, he can not legally do so. Nor may one have the geṭ written with the reservation that it be valid to divorce either one of two wives; neither may blank forms be used in divorce proceedings: the whole of the geṭ must be specially written for the parties intended. If the bearer loses the geṭ, and then recovers it, there must be no doubt of its identity or it will not be valid. If the bearer of the geṭ leaves the giver sick or very old, he may deliver the geṭ on the presumption that his principal still lives (comp. i. 6). If an accident befalls the bearer and renders him unable to deliver the geṭ, he may appoint a substitute, provided the husband has not commissioned him to return with some object from the wife.

Annulment of Geṭ.

Ch. iv.: Legally, until the geṭ reaches the woman it is the property of the husband, even while it is in the possession of his messenger; therefore he has the right to annul it before any court without the cognizance of either his wife or his messenger. However, as such procedure might eventuate in unwitting polyandry, R. Gamaliel I. ordained that the annulment shall have no effect unless it take place either in the presence of the wife or in that of the messenger. Gamaliel also ordained that the geṭ must bear in full the names by which the respective parties to the divorce are anywhere known. Further, this chapter treats of a widow's dower and maintenance (see ALIMONY; DOWRY); of the status of a captive or hypothecated slave; of the half-slave (a person formerly the property of two persons, but emancipated by one of them, or one who has purchased from his master half liberty); of Jewish slaves sold to idolaters, and of the redemption of captives and of sacred things which have fallen into the hands of idolaters; and it concludes with the enumeration of causes for divorce which act as bars to a remarriage between the divorced.

Ch. v.: Regulations of an economic nature, concerning levying on lands to satisfy damage claims, debts, alimony, dowry; laws governing restitution for the consumption of the produce of land bought of a usurper; concerning transactions involving confiscated property, and those with minors or deaf and dumb persons; and other provisions calculated to promote social order.

Ch. vi.: Concerning the rights of the husband to annul the geṭ after delivery to his messenger or to his wife's proxy; the process adopted in divorcing a minor, and the effect of the designation of the place where the geṭ should be delivered or received; the difference, as regards the status of the woman, between appointing a messenger to "convey the geṭ to her" and appointing a messenger to "accept the geṭ for her": the legal presumptions to be drawn from the husband's expressions in ordering the geṭ; the husband's condition and circumstances at the moment of ordering the geṭ, or immediately following it, the scope of the agent's mission depending upon the husband's expressions.

Competence.

Ch. vii.: Where the husband, while in the throes of "kardiakos" (delirium tremens, melancholia), orders that a geṭ be written for his wife, his order is void; but where the order precedes the attack, even if during the attack he countermands it, the geṭ must be written and delivered. If the husband is stricken dumb, and at the suggestion that a geṭ be written for his wife he moves his head affirmatively, and the bystanders are satisfied that he is conscious, the geṭ is to be written and delivered. But where such a suggestion is made to a healthy man, even if, after the geṭ is written and signed, he himself delivers it to his wife, that geṭ is void, the law requiring that the orders concerning the writing and attesting of the geṭ should emanate from the husband himself. No geṭ can take effect after the death of the husband (see i. 6); and if in handing the geṭ to his wife he stipulates that it go into effect after his death, it is void. On the other hand, if he stipulates that in case of his death the geṭ should have effect from and after the time of delivery, it is valid. If he says, "In case of my death from my present illness this geṭ shall have effect from this date," the effect is doubtful; wherefore the woman is neither his widow nor divorced, and while he lives she must not stay with him in private. Where the husband imposes conditions, these conditions must be complied with; otherwise the geṭ will be void.

Ch. viii.: The geṭ does not take effect unless it comes into the divorcee's possession; hence if she is on the husband's premises and he thrusts the geṭ at her, the act of divorcement is not completed, even if the geṭ falls at her side. On the other hand, if this is done on her own premises (or even on his premises if the geṭ falls into her lap or on her personal property), it is effective. If the geṭ is in any way misdated, or the names of the parties concerned are in any way misstated, the geṭ is void (see iv. 2).

Ch. ix.: The pith of the geṭ is the phrase, "Thou art free to marry any man." Therefore, if on delivering the geṭ the husband interdicts the wife's marriage to any man, the geṭ will have no effect, unless he takes it back and redelivers it to her with an unqualified declaration of her freedom. Where the limitation is embodied in the geṭ, the geṭ is invalid, even if the husband himself takes it back and erases therefrom the objectionable clause. See DIVORCE; GEṬ.

Digressions in Gemara.

The Gemaras, both Palestinian and Babylonian, discuss and exemplify the rules laid down in the Mishnah. The Palestinian Gemara is comparatively concise, and contains few digressions; the Babylonian is, as a rule, more diffuse, and quite frequently breaks the argumentation with haggadot. One example from the former may be given. Discussing the requirement of the Mishnah (i. 2) that the bearer of a geṭ must be able to declare that the bill was written and signed in his presence, it cites the name of the city of Acco. That name recalls to the memory of the compiler a story regarding something that occurred at Acco which gave rise to the decree that no "talmid" (pupil, unordained scholar) should decide ritualistic questions. This, again, recalls a baraita declaring that the premature death of Nadab and Abihu (Lev. x. 1 *et seq.*) was the punishment for presuming to act on their own decisions in the presence of Moses, their master (see 'Er. 63a). This in turn recalls another story. It happened that a talmid decided a question in the presence of R. Eliezer, who thereupon predicted to Imma Shalom, his wife, the early death of that talmid, and the prediction was soon fulfilled. Eliezer's disciples then inquired: "Master, art thou a prophet?" To which the master replied: "I am neither a prophet nor the son of a prophet; but I am aware of a traditional doctrine declaring that the talmid who decides questions in his master's presence deserves death" (Yer. Giṭ. i. 43c).

The Babylonian Talmud, among other haggadot, describes the last struggle of the Jews with the Romans (55b–58a). It introduces R. Johanan as remarking that the verse, "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief" (Prov. xxviii. 14), teaches that man's actions must be governed by caution and prudence, since trifling causes may produce stupendous results. Thus the destruction of Jerusalem resulted from an invitation to a banquet extended by mistake to Bar Ḳamẓa instead of to Ḳamẓa; that of Ṭur Malka was brought about by a cock and a hen; and that of Bettar resulted from some trouble about the shaft of a litter! In the quasi-historical accounts which follow, many legends are embodied. The following is one of them: Nero was ordered to reduce Jerusalem. He came, and prognosticated his fortunes by shooting arrows. He shot eastward, and the arrow fell toward Jerusalem; he shot westward, and again the arrow fell toward Jerusalem; he shot toward the other points of the compass—with the same result. Though thus assured that his arms would triumph, he nevertheless sought another oracle: he ordered a Jewish lad to quote a verse of the Bible, in the purport of which he expected to read assurance or discouragement. The lad responded by repeating: "I will lay my vengeance upon Edom [Rome] by the hand of my people Israel," etc. (Ezek. xxv. 14). On hearing this, Nero exclaimed: "God wishes to destroy His house and make me His atonement." Thereupon he fled and embraced Judaism, and eventually became the ancestor of R. Meïr (Giṭ. 56a).

Other Haggadot.

Another legend is as follows: A mother and her seven sons were brought before Cæsar. The first son was ordered to worship an idol, but he replied: "It is written in our Law, 'I am the Lord thy God'" (Ex. xx. 2). He was led forth and executed. The second refused, saying: "In our Law it is written, 'Thou shalt have no other gods before me'" (xx. 3); he also was executed. The third said: "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (xxii. 18 [A.V. 20]); the fourth: "Thou shalt worship no other god" (xxxiv. 14); the fifth: "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4); the sixth: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (iv. 39): all of these likewise were killed. At last came the turn of the seventh son; he, too, refused to desert his God, saying: "It is written in our Law, 'Thou hast avouched the Lord this day to be thy God . . . and the Lord hath avouched thee this day to be his peculiar people' [xxvi. 17]; thus we have bound ourselves before the Holy One, blessed be He! not to exchange Him for another god, and He has promised us not to desert us for another people." Cæsar then suggested that he would drop a ring, and that the lad should stoop down and pick it up, that it might be thought that he had complied with the royal behest; but the lad vehemently refused, exclaiming: "Wo unto thee, Cæsar! wo unto thee! Thou art thus anxious to preserve thine own honor: how much more should I be anxious for the honor of the Holy One! Blessed be He!" As this son also was led forth to execution, his mother requested permission to kiss him, and then said: "My children, go and say to Abraham, your father, 'Thou hast prepared one altar, while I have offered on seven altars!'" Thereupon she ascended to a roof and threw herself off. As she died a "bat ḳol" was heard repeating the words of Psalm cxiii. 9: "A joyful mother of children!" (Giṭ. 57b; comp. II Macc. vii.).

In its discussions on the first mishnah of the seventh chapter the Babylonian Talmud devotes considerable space to pathology (67b–70b), for which see Bergel, "Medizin der Talmudisten," pp. 32–54, and Brecher, "Das Transcendentale . . . im Talmud," *passim*.

E. C. S. M.

GITTITH (**גתית**): A musical instrument mentioned in Ps. viii. 1, lxxxi. 1, lxxxiv. 1. The word is explained by Gesenius ("Thesaurus," *s.v.* נגן) as meaning "striking instrument," but it is now generally held to denote a zither. Rashi, following the Targum, derives the name from "Gath"; it would then mean "fabricated by the people of Gath." He also quotes a Talmudic saying that "Gittith" is an allusion to Edom, which will be trodden down like a wine press (גת; compare Isa. lxiii. 3), and combats this view by arguing that the context of the chapter has nothing to do with Edom. Ibn Ezra explains the name "Gittith" as referring to the fact that the above-mentioned psalms were composed for the sake of the descendants of Obed-edom the Gittite, who was a Levite. The interpretation (also found in the Septuagint) that "Gittith" means "to be sung to the tune of the wine-presses" is ridiculed by Ibn Ezra.

E. G. H. M. Sel.

GIZA (GIZAI): A sabora; head of the Babylonian school in the first half of the sixth century. In a very old source, the "Seder Tanna'im wa-Amora'im," he is mentioned, together with Simuna, as the last of the Saboraim (Neubauer, "Mediæval Jewish Chronicles," i. 180); and the same source names in another passage (p. 181) Giza and Simuna as the last pair of those that preserved the tradition immediately after R. Ashi and Rabina, the last two amoraim. It is remarkable that in Sherira's letter, the most important source for the history of the Babylonian academies of post-Talmudic times, Giza is not referred to, but 'Ena is mentioned instead in the same capacity. Sherira (Neubauer, *l.c.* p. 16) regards 'Ena and Simuna as the saboraim par excellence, whose glosses were included in the Talmud; they are the last among the saboraim enumerated by him (*ib.* p. 45). 'Ena taught (after the year 515) at Sura; Simuna, at Pumbedita.

There is no doubt that this 'Ena is identical with the Giza mentioned in "Seder Tanna'im wa-Amora'im," the one name being but a corrupt reading of the other. Abraham ibn Daud quotes in his "Sefer ha-Ḳabbalah" (Neubauer, *l.c.* i. 62) the last-mentioned statement by Sherira, but does not refer to the name of "Giza." A third source ("Seder 'Olam Zuṭa," in Neubauer, *l.c.* ii. 73; other versions, *ib.* p. 76) says that Giza was a brother of the progenitor of the gaon Nehilai (beginning of the eighth century), who settled on the River Zab at the time of the Persian religious persecutions under Kobad, when the school of Sura was closed for a long time after the defeat of the exilarch Mar Zuṭra. See SABORAIM.

BIBLIOGRAPHY: Epstein, *Les Saboraim*, in *R. E. J.* xxxvi. 222-231.

S. S. W. B.

GLADIATOR: A fighter in the gymnasium or arena. Gladiatorial contests were an aspect of Roman life which was intensely hated by the Jews. In Greek a gladiator is called *ἀθλητής* or *μονομάχος*, meaning a single fighter, and he is also so called in rabbinical literature. A gladiator, on being successful at his first appearance, received as a testimonial a little tablet with the inscription "Spectatus" (=" Observed"); hence the Midrash says: "Be among the observers and not among the observed" (Greek, *ϑεωροί*; Pesiḳ., ed. Buber, 191b). The blowing of a horn announced the entry of the gladiators into the arena (Tan., Wayiḳra, Emor, 18). Such a contest, which ended with a palm for the victor (*Palma gladiatoria*), is also mentioned in Tan., *ib.*; Pesiḳ., ed. Buber, 180a; and Lev. R. § 30.

Emperors used to be present at such spectacles; and a gladiator who was wounded might appeal to the monarch for pardon. Thus it is recorded: "Two athletes fight before the emperor. If the emperor wishes to separate them, he separates them; if not, he does not separate them. If one is defeated, he cries, 'I appeal to the emperor'" (Gen. R. § 22).

In the decadent period of the Roman empire the emperors themselves entered the arena as gladiators; at least in the Midrash this is mentioned of the son of an emperor (*ib.* § 77). Sometimes the contest was unequal: one athlete was strong, the other weak (Ex. R. § 21). Since gladiators were usually slaves, it is said with justice that a gladiator could make no will (Tan., Wayeḥi, 8), and a similar rule may be found in the Syriac laws published by Land in his "Anecdota Syriaca," i. 196 (see Fürst, "Glossarium Græco-Hebræum," p. 131).

In Jewish annals the most remarkable example of the life of a gladiator is that of the eminent amora Simeon ben Laḳish, who at one time sold himself to the "ludarii," those who arranged for gladiatorial contests (Giṭ. 47a). Other Jews did the same thing from necessity, being paid large sums (Yer. Ter. 45d). In the Talmud it was commanded to ransom such persons, since they were not criminals (Yer. Giṭ. 46b).

The gladiators had a special diet; thus the Talmud mentions the meal-time of the ludarii (Shab. 10a; Pes. 12b), and a kind of pea (*Sagina gladiatoria*) which was their food (Tosef., Beẓah, i. 23, according to the correct reading). In this respect, also, the rabbinical sources display an intimate acquaintance with ancient Roman life. Gladiatorial contests are mentioned much less often than the circus, although under Titus Jews were forced into fighting with wild beasts. In the Hellenistic cities gladiatorial contests were frequent (Schürer, "Geschichte," 3d ed., ii. 45).

BIBLIOGRAPHY: Sachs, *Beiträge zur Sprach- und Alterthumskunde*, i. 120; Grätz, *Gesch.* 3d ed., iv. 240; Jastrow, in *R. E. J.* xvii. 308; Bacher, *Ag. Pal. Amor.* i. 342.

G. S. KR.

GLAGAU, OTTO: Anti-Semitic writer; born in Königsberg, Prussia, Jan. 16, 1834; died in Berlin March 2, 1892. As a journalist and political writer Glagau had already made quite a reputation when he began, in the "Gartenlaube" of 1873, a series of articles on fraudulent stock-jobbing which were so full of invective that the editor discontinued them. Glagau had lost heavily in unfortunate speculations, and was very bitter against the stock exchange. In this spirit he wrote "Der Börsen- und Gründungsschwindel in Berlin" and "Der Börsen- und Gründungsschwindel in Deutschland" (Leipsic, 1877), in which he made some exposures of dishonest business methods, but in general caricatured rather than described the German business world. He naturally became involved in numerous libel suits. In this book he attacked the Jews vehemently as the perpetrators of all questionable financial transactions. It may be said that this book inaugurated the anti-Semitic movement (see ANTI-SEMITISM). D.

GLAPHYRA: Daughter of the Cappadocian king Archelaus. Her first husband was Alexander, son of Herod I. and Mariamne. After his execution (7 B.C.) she married King Juba of Mauretania, whom she is said to have met for the first time during Cæsar's Oriental expedition, which Juba accompanied. As this marriage was not a happy one, it was dissolved, and Glaphyra returned to her father. She then met Archelaus, son of Herod the Great and Malthace, who, although married, fell in love with her, and took her to wife after having cast off his first wife, Mariamne. As Glaphyra had children by her first husband, who was stepbrother to Archelaus, this last marriage was not legal, and it met with much censure. The union was, however, of but short duration, for Glaphyra died soon after her arrival in Judea.

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G. H. BL.

GLASER, ADOLF: German author; born at Wiesbaden Dec. 15, 1829. He traded in art wares while preparing himself for the university. From 1853 to 1856 he studied history and philosophy at the University of Berlin. In 1856 he became editor of Westermann's "Illustrirte Deutsche Monatshefte" (Brunswick), which he conducted until 1878, when he resigned, but took up the work again in 1883. Glaser began his literary career with the two dramas "Kriemhilden's Rache" (Hamburg, 1853) and "Penelope" (*ib.* 1854). He also published the following works: "Familie Schaller," 2 vols., Prague, 1857; "Bianca Candiano," Hanover, 1859; "Geschichte des Theaters zu Braunschweig," Brunswick, 1861; "Galileo Galilei," a tragedy, Berlin, 1861; "Erzählungen und Novellen," 3 vols., Brunswick, 1862; "Gedichte," *ib.* 1862; "Leseabende," 4 vols., *ib.* 1867; "Was Ist Wahrheit?" Brunswick, 1869; "Der Hausgeist der Frau von Estobal," Berlin, 1878; "Schlitzwang," *ib.* 1878; "Eine Magdalene ohne Glorienschein," *ib.* 1878; "Weibliche Dämonen," 2 vols., *ib.* 1879; "Aus dem 18. Jahrhundert," Leipsic, 1880; "Mulshilde," Leipsic, 1880; "Moderne Gegensätze," *ib.* 1881; "Aus Hohen Regionen," Wismar, 1882; "Savonarola," Leipsic, 1883; "Cordula," *ib.* 1885. A selection of his novels and stories was published in Leipsic (1889–92) in twelve volumes. Glaser also translated the Dutch authors Gerard Kelter, Cremer, Lennep, etc.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897; Oscar Linke, *Adolf Glaser*, Leipsic, 1899; Westermann's *Illustrirte Deutsche Monatshefte*, Dec., 1899.
S.

GLASER, EDUARD: Austrian traveler and Arabist; born March 15, 1855, at Deutsch-Rust, Bohemia. After completing his elementary and college education in Komotau and Prague, he studied mathematics and geodesy at the Prague polytechnical high school and devoted himself privately to the study of Arabic. In 1877 he went to Vienna; in 1880 to Tunis; thence in 1882 through Tripolis to Alexandria; and in 1883 to South Arabia, which he crossed in various directions. In 1885–86 he undertook a second, and in 1887–88 a third, trip to Arabia, succeeding on his last journey in penetrating to Marib, the ancient Saba. Glaser collected more than 1,000 Himyaritic and Sabean inscriptions, and made important geographical discoveries. In 1890 the University of Greifswald conferred upon him the honorary degree of Ph.D.

In 1892 Glaser undertook a fourth trip to Arabia, penetrating from Aden to the interior, mapping the country from Hadramaut to Mecca, and collecting about 800 inscriptions, numerous old Arabic manuscripts, and many specimens of various dialects, particularly those of the Mahra tribe. Glaser has published "Skizze der Geschichte und Geographie Arabiens von den Aeltesten Zeiten bis zum Propheten Muhammad," Berlin, 1890; "Die Abessinier in Arabien und Afrika," Munich, 1895; "Zwei Inschriften über den Dammbruch von Marib," Berlin, 1897; "Punt und die Südarabischen Reiche," *ib.*, 1899.

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S.

GLASER, JULIUS ANTON (JOSHUA GLASER): Austrian jurist and statesman; born at Pöstelberg, Bohemia, March 19, 1831; died at Vienna Dec. 26, 1886. After taking the degree of Ph.D. at Zurich (1849) and that of LL.D. at Vienna (1854), he became privat-docent of jurisprudence at the latter university in 1854, assistant professor in 1856, and professor in 1860. In 1871 he entered the Auersperg cabinet as secretary of justice. Resigning this office in 1879, he was appointed attorney-general at the Vienna Court of Cassation, which position he held until his death. From 1871 to 1879 he represented Vienna in the House of Representatives as a member of the Liberal party, and later became a member of the House of Lords. He was a convert to Christianity.

Glaser was an authority on Austrian law, and has written many well-known works, among which may be mentioned: "Das Englisch-Schottische Strafverfahren," Vienna, 1850; "Abhandlungen aus dem Oesterreichischen Strafrecht," *ib.* 1858; "Anklage, Wahrspruch, und Rechtsmittel im Englischen Schwurgerichtsverfahren," Erlangen, 1866; "Gesammelte Kleinere Schriften über Strafrecht, Zivil- und Strafprozess," Vienna, 1868, 2d ed. 1883; "Studien zum Entwurf des Oesterreichischen Strafgesetzes über Verbrechen und Vergehen," *ib.* 1871; "Schwurgeichtliche Erörterungen," *ib.* 1875; "Beiträge zur Lehre vom Beweis im Strafprozess," Leipsic, 1883; "Handbuch des Strafprozesses," *ib.* 1883–1885. With J. Unger and J. von Walther he published "Sammlung von Zivilrechtlichen Entscheidungen des K. K. Obersten Gerichtshofs," Vienna, 1857–1883; and with Stubenrauch and Nowak he edited the "Allgemeine Oesterreichische Gerichtszeitung."

BIBLIOGRAPHY: Unger, *Julius Glaser*, Vienna, 1886; *Meyers Konversations-Lexikon*.
S. F. T. H.

GLASGOW: Seaport and largest city in Scotland, with a population in 1901 of 760,329, of whom about 6,500 were Jews. The Jewish community of Glasgow dates from about 1830. After 1850 a site was acquired at the corner of George and John streets, and a synagogue was erected and consecrated in 1858. In 1878 the congregation removed to the present building in Garnethill, a handsome edifice erected at a cost of £14,000, and consecrated by Dr. Hermann Adler in September of that year.

Until 1881, when an additional place of worship was established in Commerce street, there was only one congregation in Glasgow. The Commerce street congregation soon sought more commodious quarters in Main street. In 1883 the two congregations coalesced in the Glasgow United Synagogue. In the course of a few years, the Main street synagogue having been outgrown, a new house of worship was erected at a cost of £9,000 in South Portland street, and consecrated September, 1901. Meanwhile an additional synagogue had been erected for the south side in Oxford street (1899). This congregation also became a constituent of the United Synagogue, which thus comprises three congregations.

The community has now one common cemetery. The principal charities of the community are the Jewish board of guardians, the Hebrew Benevolent Loan Society, and the Hebrew Ladies' Benevolent Loan Society. The board of guardians relieves about 400 cases a year, and the Hebrew Benevolent Loan Society grants 200 loans. Glasgow also has its Jewish schools and literary and social societies.

Two of the most prominent members of the community are Michael Simons and Isidor Morris, justices of the peace for Glasgow.

Bibliography: James Brown, *An Account of the Jews in the City of Glasgow*, London, 1858; *The Jewish Year Book*, London, 5663.

J. I. H.

GLASS: A fused mixture of metallic silicates, generally transparent or translucent. Its manufacture dates from the earliest times, glass-blowers being represented on tombs dating from the fifth dynasty in Egypt, of the fourth millennium B.C., as well as on the tombs of the Beni-Ha'san, *c.* 3500 (Wilkinson, "Manners and Customs of the Ancient Egyptians," p. 240). Pliny's well-known story of the invention of glass-making by the Phenicians ("Historia Naturalis," xxxvi. 25) is merely a fable; but, next to Egypt, Sidon was the chief center of glass-manufacture in the Mediterranean world during Bible times.

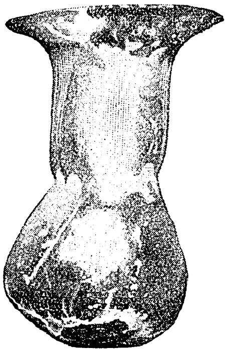

Tear-Bottle Found Near Jerusalem (Probably Phenician).

(In the possession of J. D. Eisenstein.)

——**Biblical Data:** The only direct reference to glass in the Old Testament is that in Job xxviii. 17, where it is declared that neither gold nor glass (זכוכית) can equal wisdom; from which it follows that glass, though known, was very expensive. Yer. Targ. to Deut. xxxiii. 19 interprets the "treasures hid in the sand" as referring to the sands of the Belus, the scene of Pliny's fable. Glass bottles have been found in excavations in Palestine (Warren, "Underground Jerusalem," p. 518; Petrie, "Tell el-Hesy," pp. 52, 53). Also, a perfect lacrimatory or tear-bottle has been unearthed at Jerusalem (see illustration); it is therefore possible that the expression "Put thou my tears into thy bottle" (Ps. lvi. 8) may refer to the curious use of such vessels.

——**In Rabbinical Literature:** By Talmudic times the Jews seem to have acquired the art of glass-blowing. It is referred to as being practised by them (Yer. Shab. vii. 2), possibly because many Jews were settled near Belus, known for its sands. White glass was very dear (Ḥul. 84b; Ber. 31a): it is even stated that its manufacture ceased after the destruction of the Second Temple (Soṭah 48b; Suk. iv. 6). The poorer classes used colored glass (Tosef., Peah, iv.). A remarkable number of articles were made wholly or partly of glass; *e.g.*, tables, bowls, spoons, drinking-vessels, bottles (Kelim xxx. 1-4), beads (*ib.* xi. 8), lamps, beds, stools, seats, cradles, and paper-knives and -weights (Tosef., Kelim, iii. 7). These were sold by weight by Jewish merchants (B. B. 89a; B. Ḳ. 31a). Mirrors were usually of metal; but glass ones are referred to (Kelim 30b; Shab. 149a).

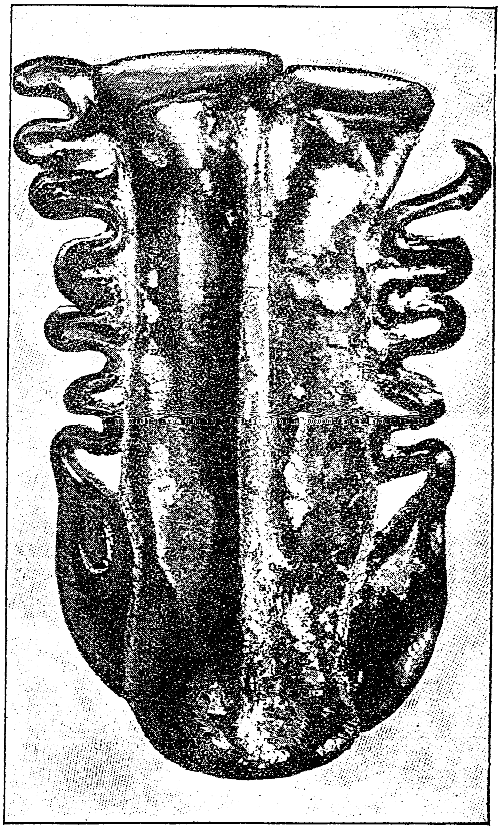

Greco-Phenician Tear-Bottle Found Near Jerusalem.

(In the possession of J. D. Eisenstein.)

Bibliography: Hastings, *Dict. Bible*, s.v.; Herzfeld, *Handelsgeschichte*, pp. 125, 193, 319.

J.

GLEANER, THE. See Periodicals.

GLEANING OF THE FIELDS ("leḳeṭ").—**Biblical Data:** The remains of a crop after harvesting, which must be left for the poor. The Mosaic law enjoins: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God" (Lev. xix. 9, 10). "When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 20, 21). These provisions belong to the agricultural poor-laws of the Bible, the transgression of which was punishable with stripes. In the Book of Ruth there is a description of the manner in which the fields were gleaned. The poor followed the reapers at their work, and gathered all the remains of the crop, both those that fell out of the hands of the reaper and those that escaped the sickle (Ruth ii. 2).

E. G. H. J. H. G.

——**In Rabbinical Literature:** The Rabbis interpreted and limited this law in different ways. They made it applicable only to the cases enumerated in the Bible, namely, to corn-fields, orchards, and vineyards, and excepted vegetable gardens (Sifra, *ad loc.*). The master of the crop could derive no benefit from the gleanings (Ḥul. 131a; Maimonides, "Yad," Mattenot 'Aniyim, i. 8). He dared not discriminate among the poor; he might not even help one in gathering; nor could he hire a laborer on the condition that his son should be permitted to glean after him (Peah v. 6; "Yad," *l.c.* iv. 11). He who prevented the poor from coming into his field by keeping dogs or lions to frighten them away, or he who favored one poor man to the injury of another, was considered a robber of the poor. However, if there were no poor in the place, the proprietor was not obliged to seek them elsewhere, but might appropriate the gleanings to himself (Ḥul. 134b; "Yad," *l.c.* iv. 10).

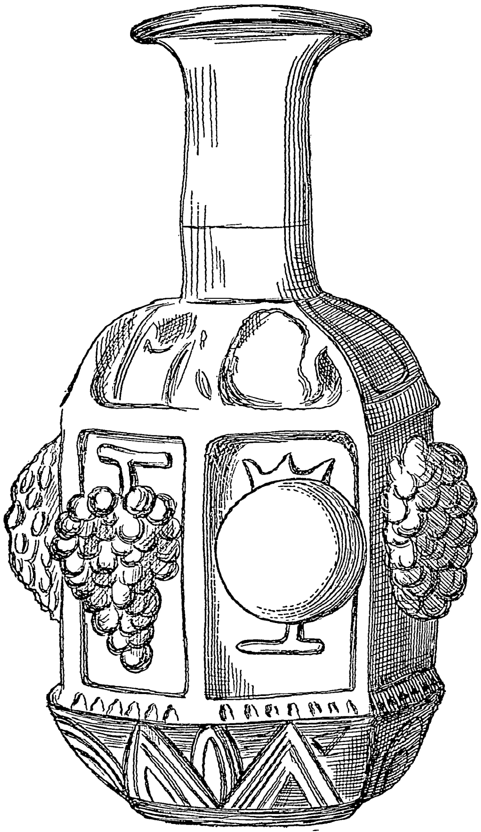

Glass Bottle Found in a Jewish Catacomb at Rome.
(From Garrucci, "Arta Christiana.")

Although the provision was made in the interest of the Jewish poor only, and such Gentiles as had adopted Judaism ("ger ẓedeḳ"), in order to establish peaceful relations among the various inhabitants of the land, the poor of other nations were permitted to glean together with the Jewish poor, no one being allowed to drive them away (Giṭ. 59b).

This provision, as well as all other agrarian laws, was obligatory only in Palestine, as the expression "your land" indicates (Yer. Peah ii. 5). Still, many of the rabbis observed these laws even in Babylon (Ḥul. 134b; "Yad," *l.c.* i. 14). At present, Jewish farmers are not obliged to observe them (Shulḥan 'Aruk, Yoreh De'ah, 332, 1, Isserles' gloss). See Poor-Laws.

Bibliography: Hastings, *Dict. Bible*, s.v. *Gleaning*; Hamburger, *R. B. T.* s.v. *Achrenlesen*.

S. S. J. H. G.

GLEDE. See Prey, Birds of.

GLÖCKENER (GLÖCKNER). See Schulklopfer.

GLOGAU: Town in Prussian Silesia, Germany, with a population of 20,529, including 863 Jews. Jews were living there as early as the eleventh century, their quarters being near the Breslauer Thor, in the vicinity of the present Evangelical cemetery. Although they were generally well treated by the Austrian government, they were still subjected to occasional attacks. In 1442 the Jews' street was plundered and the synagogue destroyed. In 1485 Duke Hans expelled them, and they were obliged to worship in secret, even outside the city limits. One hundred years later a new congregation was formed by virtue of the privileges granted to the Jewish family of Benedict. The Jews lived near the present castle. All legal cases were decided in their own court, consisting of the rabbis and the elders. In 1636 a new synagogue was built by the Benedict family, in which the community worshiped for 260 years. At that time it numbered 1,500 persons. When Silesia came into the possession of Prussia, the Jews were soon granted political equality, especially by the Stein-Hardenberg laws. Another synagogue was built in 1892, at a cost of 300,000 marks. Among the eminent Jews of Glogau may be mentioned: Solomon Munk, Eduard Munk, Joseph Zedner, and Michael Sachs. Among those who have occupied the rabbinate of Glogau may be cited: Mannes Lisser; Arnheim, one of the editors of Zunz's "Bibel"; Klein; Dr. Rippner (1872–99); and Dr. Lucas, the present incumbent.

Bibliography: *Allg. Zeit. des Jud.*, 1853, No. 37; 1854, No. 2.

E. C. N. L.

GLOGAU, JEHIEL MICHAEL BEN UZZIEL: German rabbi; lived at Halberstadt in the seventeenth and eighteenth centuries. He was the author of "Nezer ha-Ḳodesh," glosses on "Bereshit Rabbah" (Jessnitz, 1719). A long responsum, addressed to Ẓebi Hirsch Ashkenazi and quoted in "She'elat Ya'beẓ" (§ 2), Altona, 1739, was written by him.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1281; Fürst, *Bibl. Jud.* i. 336.

D. M. Sel.

GLOGAUER, ABIGDOR BEN SIMḤAH HA-LEVI: German Hebrew scholar of the eighteenth century. He published "Dabar Ṭob," an elementary Hebrew grammar with paradigms, printed with Moses ibn Ḥabib's "Marpe Lashon" (Prague, 1783); "Iggerot," Mendelssohn's letters (Vienna, 1794); "Ḥotam Toknit," Hebrew poems, the appendix to which contains another edited series of Mendelssohn's letters (*ib.* 1797).

Bibliography: Steinschneider, *Cat. Bodl.* col. 663; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 12.

D. M. Sel.

GLOGAUER, JUDAH BEN ḤANINA SELIG: German Talmudist of the beginning of the eighteenth century. He was the author of a work entitled "Ḳol Yehudah," a collection of notes on the Talmud by various rabbis of his time, with some remarks of his own. (Amsterdam, 1729, often reprinted).

Bibliography: Fürst, *Bibl. Jud.* i. 336; Steinschneider, *Cat. Bodl.* col. 1327.

D. M. Sel.

GLOGAUER, MEÏR BEN EZEKIEL (also called **Marcus Schlesinger**): Bohemian Talmudist; died at Prague in 1829. He wrote: "Dibre Meïr," novellæ on the Talmudic treatises Giṭṭin, Shabbat, Rosh ha-Shanah, and Baba Meẓi'a (Prague, 1810); "Shemen ha-Ma'or," commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, and more especially on its two commentaries, Magen Abraham and Ṭure Zahab (*ib.* 1816). He also published his father's "Mar'eh Yeḥezḳel" (*ib.* 1822). Glogauer died suddenly while delivering a eulogy on Mordecai Benet (see preface to responsum "Goren Dawid," Paks, 1885).

Bibliography: Fürst, *Bibl. Jud.* i. 336; Steinschneider, *Cat. Bodl.* col. 1700.

D. M. Sel.

GLOGAUER, MOSES BEN ẒEBI HIRSCH: German scholar; lived at Hamburg in the eighteenth century. He was the author of a work entitled "Ḥebel le-Haḥayot," a collection of ethical essays, puzzles, and charades (Altona, 1803).

Bibliography: Fürst, *Bibl. Jud.* i. 336.

D. M. Sel.

GLORY OF GOD. See Shekinah.

GLOSS (לעז, plural לעזים): A foreign word or sentence, in Hebrew characters, inserted in Hebrew writings. In order to convey to the reader the exact meaning of a Biblical or Talmudical word or sentence not easily explained in Hebrew, some commentators acccompanied the Hebrew word with an equivalent in the vernacular. These glosses, most of which occur in Old French, are of great value to philologists, but unfortunately many of them have been so corrupted that it has become impossible to trace their origin. Not only were numerous mistakes committed by ignorant copyists, who frequently, for instance, confounded ד with ר, ה with ח, or ו and נ with י and ג, but the system adopted by the authors of representing the numerous vowels by the Hebrew semi-vowels, א ו י, is misleading. Often the copyist, of a nationality other than that of the author, and happening to know the signification of the gloss, changed it to an equivalent in his own language. Thus it is not unusual to find in works proceeding from French authors Spanish, Italian, and even Slavonic glosses.

Gershom's Glosses.

The first author known to have used glosses was R. Gershom of Metz (1000; surnamed "Ma'or ha-Golah"), in his commentaries on the Talmud. His glosses, to the number of 130, are mostly in Old French, though some are in German. R. Gershom was followed by Rashi, whose Old French glosses are numerous and of great value. His commentaries, according to Arsène Darmesteter, contain 3,157 glosses, 967 on the Bible and 2,190 on the Talmud. Of these, some are in Italian, German, and Slavonic, as, for instance, the glosses on שניר (Deut. iii. 9), of which word the German (אשכנז) and Slavonic (כנען) equivalents are given. Simḥah ben Samuel, a pupil of Rashi, also used Old French glosses; there are no less than 209 in his Maḥzor Vitry. The Bible commentators of the twelfth century, Joseph ben Simeon Kara, Joseph Bekor Shor, Samuel ben Meïr, and Eliezer of Beaugency, likewise had recourse to Old French, while to the twelfth century belong also the glosses quoted in Isaac ha-Levi ben Judah's "Ẓofnat Pa'aneaḥ." Judah ben Eliezer, Jacob Tam, and Jacob's two brothers, Isaac and Samuel, contributed 150 glosses to the Tosafot. Moses of England, in his "Sefer ha-Shoham," and Berechiah Naṭronai ha-Naḳdan, in his "Mishle Shu'alim," sometimes inserted Old French glosses.

Glossaries from Glosses.

From the twelfth century on, the practise of gathering glosses, especially those of Rashi on the Bible, into works called "glossaries" began to develop. The glossaries were arranged in the order of the Biblical sections. There are nine glossaries known, all still extant in manuscript: two at Paris, one at Basel, one at Leipsic, one at Oxford, two at Parma, and two at Turin. During the time of the Renaissance glosses were neglected. They were, indeed, incorporated in the printed texts, but no attempt was made to elucidate them or to correct the mistakes committed by the copyists. Buxtorf, in his edition of the Bible, was the first to make use of them again. He was followed by the Biurists. Some of Rashi's glosses on the Talmud were interpreted by Simon and Mordecai Bondi in "Or Ester" (Dessau, 1812). In 1809 Dormitzer published at Prague a work entitled "Ha'aṭaḳot," in which he translated all the Romance words used by Rashi and certain other commentators. Landau, in his Prague edition of the Talmud (1829–31), explained the Talmudic glosses of Rashi. The explanations by Dormitzer of the Biblical glosses and those by Landau of the Talmudic glosses were published together by the latter, under the title "Marpe Lashon" (Odessa, 1865).

Other Languages.

The practise of adding glosses, common among the French authors, was adopted also by authors of other countries. Nathan ben Jehiel has about 350 Italian glosses in his "'Aruk." Zedekiah ben Abraham ha-Rofe Anaw, in his "Shibbole ha-Leḳeṭ," and Jehiel ben Jekuthiel ben Benjamin ha-Rofe, in his "Tanya," often fell back upon the vernacular (Italian) to explain difficult Hebrew expressions. Slavonic glosses are found in the "Or Zarua'" of Isaac ben Moses of Vienna and in the "Yam shel Shelomoh" of Solomon ben Jehiel Luria; Isserles, in his annotations to Caro's Shulḥan 'Aruk, translated the Romance glosses of the latter into Polish and German. Judæo-German glosses are very frequent in the writings of Russian and Polish Jews, especially in ritualistic works.

As to the various systems of transliteration into Hebrew characters, see TRANSLITERATION.

BIBLIOGRAPHY: Steinschneider, *Die Fremdsprachlichen Elemente im Neuhebräischen und Ihre Benutzung für die Linguistik*, Prague, 1845; Zunz, *G. V.* p. 456; *idem*, in *Zeit. für die Wissenschaft des Judenthums*, pp. 279 *et seq.*; Arsène Darmesteter, in *Romania*, i. 14; *idem*, in *Archives des Missions Scientifiques*, 2d series, vii. 87–100; 3d series, iv. 383–432; Neubauer, in Böhmer's *Romanische Studien*, i. 163; Renan-Neubauer, *Les Rabbins Français*, passim; idem, *Les Ecrivains Juifs Français*, passim; J. Löw, in *R. E. J.* xxvii. 239; Harkavy, *Ob Yazykye Yevreev*, etc., St. Petersburg, 1866; Königsberger, *Fremdsprachliche Glossen*, i., Pasewalk, 1896; Jos. Oesterreicher, *Beiträge zur Gesch. der Jüdisch-Französischen Sprache und Litteratur im Mittelalter*, Czernowitz, 1896; Gustav Schlessinger, *Die Altfranzösischen Wörter im Machzor Vitry*, Mayence, 1899; Louis Brandin, in *R. E. J.* xlii. 48 *et seq.*

J. I. BR.

GLOUCESTER: Large town in the west of England, dating back to Roman times. The earliest date mentioned in connection with the Jews of Gloucester is 1168, when an alleged ritual murder of a boy named Harold was charged against them ("Hist. S. Petri Glocestriæ," ed. Hart, i. 20). The leading Jews of that period were Moses le Riche, Elias de Glocestre, and "Hakelot." A contemporary was Josce, who was fined heavily by the king for financing Strongbow's expedition to Ireland (1171). The community appears to have prospered until the exactions of John began, when their situation became critical. In 1217 a special royal order was issued guaranteeing to them immunity from oppression.

The family of Elias then took the lead among the Gloucester Jews, and his son Bonenfant attended the so-called "Jewish parliament" of Worcester (1240) as principal delegate, while three of the five remaining representatives of Gloucester were his immediate relatives (Margoliouth, "Jews of Great Britain," p. 326). Bonenfant was an assessor, or "talliator," with the rank of "major," and was one of the richer folk. When he died his sons betook themselves to London, leaving their mother, Genta, behind to conduct their father's business. Bonenfant's successor was Jacob Copin, or Coperun, who directed the affairs of the community until his death in 1265. His widow, Belia, inherited his estate. In 1275 most of the Jews of Gloucester were deported to Bristol, but some appear to have sought refuge in Oxford, Hereford, and Worcester. The Jewry was in East Gate street, the synagogue being on the north side.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, p. 376; Jacobs and Wolf, *Bibl. Anglo-Jud.* Nos. 11 and 30; F. W. Maitland, *Pleas of the Crown for Gloucester*; additional charters (British Museum) Nos. 7178 and 7179; Byland, *History of Gloucester*, p. 135.

J. M. DA.

GLÜCK, ELIZABETH. See PAOLI BETTI.

GLÜCKSMANN, HEINRICH (pseudonym, **Hermann Heinrich Fortunatus**): Austrian author; born at Rackschitz, Mähren, July 7, 1864. He began his literary career at sixteen, one of his first productions being "Aufsätze über Frauensitten und Unsitten," which appeared in the "Wiener Hausfrauen-Zeitung" under the pseudonym "Henriette Namskilg." He then became a teacher in the Vienna School of Acting. From 1882 to 1885 he was editor of the "Fünfkirchner Zeitung," and from 1884 to 1886 held similar positions with the "Neue Pester Journal" and the "Polit'sche Volksblatt" of Budapest.

In 1886 Glücksmann published an illustrated biographical edition of the works of Michael von Zichy, the painter; and in the same year he published a biography of Munkácsy. Since that time he has been active as a feuilletonist and dramatist. His works are: "Weihnachts-Zauber," drama, 1888; "Die Ball-Königin," comedy, translated from the Hungarian, 1889; "Wien," literary almanac, 1891; "Neues Evangelium," drama, 1892; "Das Goldene Zeitalter des Gewerbes," 1893; "Ungarns Millennium," 1896; "Liebesbrief," transl., 1897; "Kreislauf der Liebe," transl., 1897; "Dr. Idyll," transl., 1897; "Die Bürde der Schönheit," romance, 1897; and "Franz Joseph I. und Seine Zeit," 1898–99.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, 1893, p. 158.

S. E. MS.

GLUGE, GOTTLIEB (THÉOPHILE): Physician; born at Brakel in Westphalia June 18, 1812; died Dec. 22, 1898, at Nizza. He studied medicine at the Berlin University (M.D. in 1835). Two years before his graduation he wrote "Die Influenza oder Grippe, nach den Quellen Historisch-Pathologisch Dargestellt" (Minden, 1837), receiving for this essay a prize from the faculty of his alma mater. He had the distinction of being the first physician to describe influenza.

After finishing his studies Gluge went to Paris in 1836 to take a postgraduate course. In 1838, upon the recommendation of Alexander von Humboldt and of Arago, he was appointed professor of physiology at the University of Brussels, and he held this position until 1873, being also for many years physician to the King of Belgium. In 1846 he became a naturalized Belgian citizen, and after resigning his professorship in 1873 he resided at Brussels, though he spent much time in traveling. He is a member of the Royal Belgian Academies of Science and Medicine.

Gluge was one of the first physicians who examined microscopically the diseased tissues of the body, in this way seeking to gain knowledge of the primary causes of maladies, and thus to ascertain the correct course of treatment. He discovered a curious parasite in the stickleback, to which the name *Glugea microspora* has been given. He has been a contributor to the leading medical journals of Germany, France, and Belgium. Among his works may be mentioned: "Anatomisch-Mikroskopische Untersuchungen zur Allgemeinen und Speziellen Pathologie," vol. i., Minden and Leipsic, 1839; vol. ii., Jena, 1841; "Abhandlungen zur Physiologie und Pathologie," Jena, 1841; "Atlas der Pathologischen Anatomie," Jena, 1843 to 1850; "La Nutrition, ou la Vie Considérée dans Ses Rapports avec les Aliments," Brussels, 1856; "Abcès de la Rate et Sa Guérison," *ib.* 1870.

BIBLIOGRAPHY: *Annuaire de l'Académie Royale de Belgique*, 1900; Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.

S. F. T. H.

GLUṢKER MAGGID: The evidence that ABBA GLUSK LECZEKA really existed and was not, as Kayserling holds ("Moses Mendelssohn," p. 431, Leipsic, 1888), "a poetical presentation of Solomon Maimon," seems to be conclusive. An anonymous writer in "Ha-Karmel" (1872, p. 462) relates that Abba lived in Glusk, near Lublin, and was well remembered by its old inhabitants. Max Letteris quotes a parody which Abba is said to have improvised on the occasion of his being thrown down a flight of stairs by the impetuous Jacob Emden in Altona. A study of Abba Glusk appeared in the "Vossische Zeitung" (Aug. 30, 1885), in which are reproduced several interesting anecdotes, especially of Abba's troubles with the unfriendly representatives of the Berlin community, and later with the police of that city. It seems that after wandering aimlessly in various Western countries, Abba returned in his old age to Poland, after which all trace of him was lost.

Bibliography: Letteris, in *Ha-Maggid*, v. 21, No. 7; Kohut, *Moses Mendelssohn und Seine Familie*, p. 51, Dresden and Leipsic, 1886.

H. R. P. Wi.

GNAT. See Fly; Insects.

GNESEN. See Posen.

GNOSIS. See Gnosticism.

GNOSTICISM: An esoteric system of theology and philosophy. It presents one of the most obscure and complicated problems in the general history of religion. It forced itself into prominence in the first centuries of the common era, and the Church Fathers were constrained to undertake its refutation. Writers on the history and dogmas of the Church have therefore always devoted much attention to the subject, endeavoring to fathom and define its nature and importance. It has proved even more attractive to the general historians of religion, and has resulted during the last quarter of a century in a voluminous literature, enumerated by Herzog-Hauck ("Real-Encyc." vi. 728). Its prominent characteristic being syncretism, the scholars, according to their various points of view, have sought its origin, some in Hellenism (Orphism), some in Babylonia, others elsewhere. This question, however, can not be discussed here, as this article deals with purely Jewish gnosticism.

Jewish Gnosticism.

Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century C.E. Judaism had been in close contact with Babylonian-Persian ideas for at least that length of time, and for nearly as long a period with Hellenistic ideas. Magic, also, which, as will be shown further on, was a not unimportant part of the doctrines and manifestations of gnosticism, largely occupied Jewish thinkers. There is, in general, no circle of ideas to which elements of gnosticism have been traced, and with which the Jews were not acquainted. It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church Fathers. Some derive all heresies, including those of gnosticism, from Judaism (Hegesippus in Eusebius, "Hist. Eccl." iv. 22; comp. Harnack, "Dogmengesch." 3d ed. i. 232, note 1). It must furthermore be noted that Hebrew words and names of God provide the skeleton for several gnostic systems. Christians or Jews converted from paganism would have used as the foundation of their systems terms borrowed from the Greek or Syrian translations of the Bible. This fact proves at least that the principal elements of gnosticism were derived from Jewish speculation, while it does not preclude the possibility of new wine having been poured into old bottles.

Pre-Christian.

Cosmogonic - theological speculations, philosophemes on God and the world, constitute the substance of gnosis. They are based on the first sections of Genesis and Ezekiel, for which there are in Jewish speculation two well-established and therefore old terms: "Ma'aseh Bereshit" and "Ma'aseh Merkabah." Doubtless Ben Sira was thinking of these speculations when he uttered the warning: "Seek not things that are too hard for thee, and search not out things that are above thy strength. The things that have been commanded thee, think thereupon; for thou hast no need of the things that are secret" (Ecclus. [Sirach] iii. 21-22, R. V.). The terms here emphasized recur in the Talmud in the accounts of gnosis. "There is no doubt that a Jewish gnosticism existed before a Christian or a Judæo-Christian gnosticism. As may be seen even in the apocalypses, since the second century B.C. gnostic thought was bound up with Judaism, which had accepted Babylonian and Syrian doctrines; but the relation of this Jewish gnosticism to Christian gnosticism may, perhaps, no longer be explained" (Harnack," "Geschichte der Altchristlichen Litteratur," p. 144). The great age of Jewish gnosticism is further indicated by the authentic statement that Johanan b. Zakkai, who was born probably in the century before the common era, and was, according to Sukkah 28a, versed in that science, refers to an interdiction against "discussing the Creation before two pupils and the throne-chariot before one."

Sources.

In consequence of this interdiction, notwithstanding the great age and the resulting high development of Jewish gnosticism, only fragments of it have been preserved in the earlier portions of traditional literature. The doctrines that were to be kept secret were of course not discussed, but they were occasionally touched upon in passing. Such casual references, however, are not sufficient to permit any conclusions with regard to a Jewish gnostic system. If such a system ever existed (which may be assumed, although the Jewish mind has in general no special predilection for systems), it surely existed in the form of comments on the story of Creation and on Ezekiel's vision of the throne-chariot. It is even probable that the carefully guarded doctrines lost much of their terrifying secrecy in the course of the centuries, and became the subject of discussion among the adepts. Magic, at first approached with fear, likewise loses its terrifying aspects as the circle of its disciples enlarges. The same thing happened in the case of gnosticism, which was itself largely colored by magic. Hence it may be assumed that the scattered references of the amoraim of the third to the fifth century C.E., which in view of the statements made by the heresiologists of the Christian Church are recognized as being gnostic in nature, contain much older gnostic thought. They are quoted in the names of later scribes only because the latter modified the ideas in question or connected them with passages of Scripture, and not because they were the authors of them or the originators of the system. It is also highly probable that a not inconsiderable part of the earliest Jewish gnosis is still extant, though in somewhat modified form, in the mystical small midrashim that have been collected in Jellinek's "Bet ha-Midrash," and in the medieval products of the Jewish Cabala. Although at present means are not at hand to distinguish the earlier from the later elements, it is undeniable that the devotees of secret science and magic in general can not be easily exterminated, though they may seem to disappear from time to time. Krochmal, and after him Joel, have already pointed out gnostic doctrines in the Zohar. Further investigation will show the relationship of gnosticism to the Cabala, as well as that of both to magic in general.

Definition and Terminology.

In the gnosticism of the second century "three elements must be observed, the speculative and philosophical, the ritualistic and mystical, and the practical and ascetic" (Harnack, *l.c.* p. 219). These three elements may all be traced to Jewish sources. The ritualistic and mystical element, however, was here much less developed than in Judæo-Christian and Christian gnosticism, as the liturgical worship and the religio-legal life had been definitely formulated for many ages. Although very clear traces of it exist, it is difficult to determine exactly the limits of gnosis and to distinguish between what belongs to its domain and what to the domains of theology and magic. This difficulty is due to the nature of gnosis itself, the chief characteristic of which is syncretism, and also to the nature of the Jewish sources, which do not deal with definite problems, but with various questions indiscriminately. If the gnostic systems were not known through other sources, the statements relating to them in the rabbinical works could not be recognized. These elements were, in fact, discovered only in the first half of the last century (Krochmal, Grätz), and new ones have been ascertained by more recent investigators (Joel, Friedländer, etc.); much, however, still remains to be done.

The speculations concerning the Creation and the heavenly throne-chariot (*i.e.*, concerning the dwelling-place and the nature of God), or, in other words, the philosophizings on heaven and earth, are expressly designated as gnostic. The principal passage with reference thereto is as follows: "Forbidden marriages must not be discussed before three, nor the Creation before two, nor the throne-chariot even before one, unless he be a sage who comprehends in virtue of his own knowledge ["hakam u-mebin mi-da'ato"]. Whoever regards four things would better not have been born: the things above, the things below, the things that were before, and the things that shall be. Whoever has no regard for the honor of his God would better not have been born" (Ḥag. ii. 1). As Johanan b. Zakkai refers to this interdiction, it must have been formulated in pre-Christian times (Tosef., Ḥag. ii. 1, and parallels). The characteristic words "hakam u-mebin mi-da'ato" occur here, corresponding to the Greek designations *γνῶσις* and *γνωστικοί* (I Tim. vi. 20; I Cor. viii. 1-3). The threefold variation of the verb ידע in the following passage is most remarkable: "In order that one may know and make known and that it become known, that the same is the God, the Maker, and the Creator" (Abot iv. end; Krochmal, "Moreh Nebuke ha-Zeman," p. 208); these words clearly indicate the gnostic distinction between "God" and the "demiurge." "Not their knowledge but my knowledge" (Ḥag. 15b), is an allusion to gnosis, as is also the statement that man has insight like angels (Gen. R. viii. 11 [ed. Theodor, p. 65, מבין]). These expressions also occur elsewhere, while *γνῶσις* and *γνωστικός* are not found once in the rabbinical vocabulary, though it has borrowed about 1,500 words from the Greek; it may be concluded, therefore, that these speculations are genuinely Jewish. In classical Greek *γνωστικός* does not mean "one who knows," but "that which is to be known"; hence the technical term may even have been coined under Jewish influence.

A Secret Science.

Gnosis was originally a secret science imparted only to the initiated (for instance, Basilides, in Epiphanius, "Hæreses," xxiv. 5) who had to bind themselves by oath, *ἄρρητα φυλάξαι τὰ τῆς διδασκαλίδα σιγώμενα* (Justin, "Gnost." in Hippolytus, "Philosophosemena," v. 24; comp. *ib.* v. 7: *ἀπόρρητος λόγος καὶ μυστικός*; also Wobbermin, "Religionsgeschichte Studien zur Frage der Beeinflussung des Urchristenthums Durch das Antike Mysterienwesen," p. 149; and Anrich, "Das Antike Mysterienwesen in Seinem Einfluss auf das Christenthum," p. 79). The gnostic schools and societies, however, could not have made very great demands on their adherents, or they could not have increased enough to endanger the Church as they did. The Pneumatics, who formed a closed community, endeavored to enlarge it (Herzog-Hauck, *l.c.* vi. 734). Indeed, most gnostic sects probably carried on an open propaganda, and the same may be observed in the case of Jewish gnosticism. The chief passages, quoted above, forbid in general the teaching of this system, and Eleazar (3d cent.) refused in fact to let Johanan (d. 279) teach him it. Origen, who lived at the same time in Palestine, also knew the "Merkabah" as a secret science ("Contra Celsum," vi. 18; comp. Friedländer, "Der Vorchristliche Jüdische Gnosticismus," pp. 51-57, on Philo and the conditions of being initiated). Joseph, the Babylonian amora (d. 322), studied the "Merkabah"; the ancients of Pumbedita studied "the story of the Creation" (Ḥag. 13a). As they studied it together, they were no longer strict in preserving secrecy. Still less concealment was there in post-Talmudic times, and hardly any in the Middle Ages. Philosophy never has been hedged with secrecy, and the mandate of secrecy reminds one of the *κφύβε, κρύβε* of the magic papyri. Gnosis was concealed because it might prove disastrous to the unworthy and uninitiated, like magic formulas. By "correct knowledge" the upper and the lower world may be put in motion. When Eleazar was discussing the throne-chariot, fire came down from heaven and flamed around those present; the attending angels danced before them, like wedding-guests before the groom, and the trees intoned songs of praise. When Eliezer and Joshua were studying the Bible, "fire came down from heaven and flamed around them," so that the father of Elisha b. Abuyah, the gnostic referred to below, asked affrightedly: "Do you mean to set my house on fire?" (Yer. Ḥag. 77a, b; comp. Lev. R. xvi. 4; Friedländer, "Der Vorchristliche Jüdische Gnosticismus," p. 59). These men were all pupils of Johanan b. Zakkai. When two other scholars interpreted the Merkabah the earth shook and a rainbow appeared in the clouds, although it was summer. These stories indicate that this secret doctrine revealed the eternally acting media of the creation of heaven and earth.

Knowledge of this kind was dangerous for the uninitiated and unworthy. When a boy read the Merkabah (Ezek. i.) before his teacher and "entered the ḥashmal with his knowledge" [והיה מבין בחשמל], fire came out of the ḥashmal [comp. Ezek. i. 4, "as ḥashmal out of the fire"] and consumed him [Ḥag. 13a], for the boy was one who knew [חכם = *γνωστικός*]. Gnosis is neither pure philosophy nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was the beginning of all religion and philosophy. The expression "to shake the world," used by the gnostic Bar Zoma (Gen. R. ii. 4, and parallels), reminds one of the origins of gnosis. The phrase "to trim the plants," occurring in the second leading passage on Jewish gnosticism, quoted below, must be noted here, for it refers, of course, to the influencing of the heavenly world by gnostic means.

Gnostic Signs.

The ophitic diagram that Krochmal shows in the pictures that "may not be looked upon" (Tosef., Shab., and parallels), is evidently derived from magic, for the cabalistic sign of the pentagram is found on one of the earliest shards (Bliss and Macalister, "Excavations in Palestine During the Years 1898–1900," plates 29, 42; Dr. Emaus, in "Vajda, Magyar Zsidó Szemle," xvii. 315 *et seq.*). A mere reference to this view must suffice here; its importance has been noted by Anrich, *l.c.* pp. 86–87; it points the way to an understanding of Jewish gnosis. A few interesting examples may be given here. The following passage occurs in the Berlin Papyrus, i. 20, Parthey: "Take milk and honey and taste them, and something divine will be in your heart." The Talmud, curiously enough (Ḥag. 13a), refers the phrase, "Honey and milk are under thy tongue" (Cant. iv. 11), to the Merkabah, one of the principal parts of Jewish gnosis, saying that the knowledge of the Merkabah, which is sweeter than milk and honey, shall remain under the tongue, meaning that it shall not be taught (comp. Dietrich, "Abraxas," p. 157: "honey and milk must be offered"). The Valentinians taught that in order to attain salvation the pneumatic required nothing further "than gnosis and the formulæ [*ἐπιῤῥήματα*] of the mysteries" (Epiphanius, "Hæreses," xxxi. 7).

"Four scholars, Ben Azzai, Ben Zoma, Aḥer [Elisha b. Abuyah], and Rabbi Akiba, entered paradise [פרדס = *παράδεισος*]; Ben Azzai beheld it and died; Ben Zoma beheld it and went mad; Aḥer beheld it and trimmed the plants; Akiba went in and came out in peace" (Tosef., Ḥag. ii. 3; Ḥag. 14b; Yer. Ḥag. 77b; Cant. R. i. 4). The entering into paradise must be taken literally, as Blau points out ("Altjüdisches Zauberwesen," pp. 115 *et seq.*).

The Four Who Entered Paradise.

The following proof may be added to those given there: "In the beginning of the Paris Papyrus is that great *ἀπαθανατισμός*, in which the mystic rises above stars and suns *ἐν ἐκστάσει οὐκ ἐν ἑαυτῳ ὢν*, near to the Godhead. By such art Iamblichus, freed from his body, endeavored to enter the felicity of the gods ['De Mysteriis,' i. 12], and thus his slaves said that they had seen him, ten ells above the earth, his body and garments gleaming in golden beauty" (Dietrich, *l.c.* p. 152). Paul (II Cor. xii. 1–4) speaks similarly of paradise, a passage that Joel ("Die Religionsgesch." i. 163, note 3) misinterprets as a "picture of gnosis." This instructive passage is as follows: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. And I know such a man. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

"Trimming the Plants."

Philo says, similarly: "Some one might ask, 'If true holiness consists in imitating the deeds of God, why should I be forbidden to plant a grove in the sanctuary of God, since God did the same thing when He planted a garden?' . . . While God plants and sows the beautiful in the soul, the spirit sins, saying, 'I plant'" ("De Allegoriis Legum," §§ 52 *et seq.*; ed. Mangey, §§ 117 *et seq.*). Philo here speaks also of trimming the trees. It is evident that this is the language of gnosis, but the words are used allegorically, as in Scripture. The literal interpretation here is perhaps also the correct one. The mystic imitates God, as Philo says, in planting a grove—that is, the mystic becomes himself a creator. He likewise has the power to destroy. There were books on the plants of the seven planets—for example, a work by Hermes, *Βοτάναι τῶν 'Αροσκόπων* (Dietrich, *l.c.* p. 157, note 1). Hence the planets were also regarded as "plantations," and Aḥer's "trimming of the plants" in paradise must be interpreted in this sense. Berechiah (4th cent.) interpreted the words of Canticles i. 4, "God brought me into his apartments," to refer to the mysteries of the Creation and the throne of God (Cant. R. *ad loc.*; Bacher, "Ag. Bab. Amor." iii. 356). Hence he regarded the knowledge of the Merkabah as an entering of the apartments of God, or as entering the "Pardes." Akiba says to his companions who have entered paradise: "When you come to the pure marble stones, do not say, 'Water, water!' for of this it is said (Ps. ci. 7): 'He that worketh deceit shall not dwell within my house'" (Ḥag. xiv. 6). "Ben Zoma stood and pondered; R. Joshua passed him and addressed him once and twice, but received no answer. The third time he answered quickly. Then Joshua said to him: 'Whence the feet [מאין הרגלים]?' He answered, 'Nothing "whence," my master.' Then R. Joshua said, 'I call heaven and earth to witness that I will not stir from this place until you answer me, Whence the feet?' Ben Zoma answered thus: 'I was contemplating the Creation, and between the lower and the upper waters the distance is not greater than two or three fingers' breadth, for it is not written that the Spirit of God "moved," but that the Spirit of God "hovered," just as a bird moves his wings, and his wings touch it and do not touch it.' Joshua then turned and said to his pupils, 'Ben Zoma is gone [הלך לו].'" Ben Zoma remained on earth but a few days longer (Gen. R. ii. 17). The expression "is gone" refers to ecstasy, the corresponding expression in the parallel passages being עדיין מבחוץ ("he is always beside himself").

The Creation of the World.

Thinkers have devoted much time to speculations on the creation of the world; even the Jews who were loyal to the Law connected these speculations with the first chapter of the Torah, which dominated the whole of Jewish life and thought. In order to check the philosophemes a scribe of the third century said, paraphrasing Prov. xxv. 2, "In the first chapter of the Torah it is the glory of God to conceal things; in the following ones, to search them out" (Gen. R. ix., beginning). In view of the unfriendly attitude of official Judaism the existence of the numerous gnostic allusions can be explained only on the ground that not all speculations on the Creation were held to touch upon the knowledge of the act of creation (comp. the principal passage in Ḥagigah). The wise Joshua himself gives an explanation of the Creation (Gen. R. x. 3). The leading questions of cosmology are: How, and by whom, and by what means, was the world created? "A philosopher said to the patriarch Gamaliel II. (*c.* 100), 'Your God is a great builder, but He had efficient means—clay, darkness, and water, wind, and watery depths [tehom]'" (Gen. R. i. 4). Johanan (d. 279) said: "One should not strive to know what was before the Creation, because in speaking of the palace of an earthly king one does not mention the dungheap that was formerly on that spot" (Ḥag. 16a). One may see the nature of these speculations from such passages: "If God had not said to heaven and earth: 'Enough!' they would still continue to extend" (Gen. R. iv. 6). God is therefore called שדי ("he spake, די" = "enough"), and among the Naasenes 'Ησαιδαῖος = אל שדי plays, in fact, an important part (Hilgenfeld, "Ketzesgeschichte des Urchristenthums," p. 257). The spheres of the sun and moon are in the second of the seven heavens (Gen. R. vi. 5). The creation of light was especially puzzling, several kinds being distinguished (*ib.* iii. 4).

Demiurge.

Jewish thought was particularly sensitive in regard to monotheism, refusing all speculations that threatened or tended to obscure God's eternity and omnipotence. R. Akiba explained that the mark of the accusative, את, before "heaven and earth" in the first verse of Genesis was used in order that the verse might not be interpreted to mean that heaven and earth created God ("Elohim": Gen. R. i. 1), evidently attacking the gnostic theory according to which the supreme God is enthroned in unapproachable distance, while the world is connected with a demiurge (comp. Gen. R. viii. 9, and many parallel passages). The archons of the gnostics perhaps owe their existence to the word בראשית = *ἀρχή*. The first change made by the seventy translators in their Greek version was, according to a baraita (2d cent. at latest), to place the word "God" at the beginning of the first verse of Genesis. Rashi, who did not even known gnosticism by name, said it was done in order to make it impossible for any one to say, "The beginning ['*Αρχή* as God] created God [Elohim]." Genesis i. 26 they rendered: "I [not "We"] will create a man" (comp. Gen. R. viii. 8). The plural in the latter passage is explained on the ground that God took counsel with the souls of the pious. Genesis v. 2 was amended to: "Man and woman created he him" (not "them"), in order that no one might think He had created two hermaphrodites (thus Rashi; comp. Gen. R. viii.; *ἀνδρόγυνος, διπρόσωπος*: "Philosoph." ed. Duncker, v. 7, p. 132; Adam *ἀρσενόθηλυς* and other passages in Hilgenfeld, *l.c.* pp. 242, 255; *μητροπάτωρ* in Wobbermin, *l.c.* pp. 81, 85; derived from Babylonian cosmogony; Berosus, in Eusebius, "Chronicon," ed. Schöne, i. 14–18). Gen. xi. 7 was changed so as to read "I will come down."

Syzygy Doctrine.

It may be mentioned here, in connection with these views about original hermaphroditism, that even the earlier authorities of the Talmud were acquainted with the doctrine of syzygy (Joel, *l.c.* i. 159 *et seq.*). The following passages indicate how deeply the ancients were imbued with this doctrine: "All that God created in His world, He created male and female" (B. B. 74b; comp. Ḥag. 15a, "mountains and hills," and R. H. 11a). God made man out of the dust of the earth (Gen. ii. 7): "dust" ("'afar") is masculine, "earth" ("adamah") is feminine. The potter also takes male and female earth in order that his wares may be sound (Gen. R. xiv.). The doctrine of the division of the waters into male and female is intimately connected with the gnosis of the Creation. R. Levi said: "The upper waters [rain] are male; the lower waters ["tehom," the great water in which the earth floats] are female, for it is written [Isa. xlv. 8]: 'Let the earth open [as the woman to the man] and bring forth salvation [generation]'" (Yer. Ber. 14a, 21; comp. Pirḳe R. El. v. and xxiii., "male and female waters"). The rain is called "rebi'ah" because it mingles with the earth (*ib.*; Simon b. Gamaliel, 2d cent.). The rain is the spouse of the earth (Ta'an. 6b, where the expressions used are "bride" and "groom"). In the introduction to the Zohar sins also are divided into male and female.

Prince of the World.

The Jews of course emphatically repudiated the doctrine of the demiurge, who was identified by some Christian gnostics with the God of the Old Testament and designated as the "accursed God of the Jews," from whom all the evil in the world was derived (Epiphanius, "Hæreses," xl. 7; comp. Harnack, "Geschichte der Altchristlichen Litteratur," p. 174; Herzog-Hauck, *l.c.* vi. 736; Friedländer, *l.c.* p. 69). The monotheism of the Jews was incompatible with a demiurge of any kind. The passage Abot iv. 22, already quoted, is evidently directed against the demiurge and similar views: "To be announced and to be made known that He is the God, the God, the Maker, the Creator, the Prudent, the Judge . . . that He shall judge . . . for all belongs to Him. If thy bad inclination assures thee that the nether world will be thy refuge, [know] that thou hast been created and born against thy will, that thou wilt live and die against thy will, and that thou wilt give account before the King of Kings against thy will." The belief in a "prince of the world" is a reflex of the demiurge. When God said, "I arrange everything after its kind," the prince of the world sang a song of praise (Ḥul. 60a). It was he that recited Ps. xxxvii. 25, for it is he, not God, who lives only since the Creation (Yeb. 16b). He desired God to make King Hezekiah the Messiah, but God said, "That is my secret"; God would not reveal to the demiurge His intentions in regard to Israel (Sanh. 94a; comp. Krochmal, *l.c.* p. 202).

Two Principles.

The two powers ("shete reshuyot"), a good and an evil, are often mentioned. In order to explain evil in the world the gnostics assumed two principles, which, however, are not identical with the Mazdean dualism (comp. Yer. Ber., end; Krochmal, *l.c.* p. 208, note; Ḥul. 87a; Friedländer, *l.c.* pp. 80 *et seq.*). On dualisms, trinities, eight powers ("dyas," "tetras," "ogdoas"), see Hilgenfeld, *l.c.* pp. 236 *et seq.* Hypostases often occur (Krochmal, *l.c.* p. 205). God has two thrones, one for judgment, and one for "ẓedakah" (benevolence, justice, and mercy; Ḥag. 14a).

The official view, and certainly also the common one, was that founded on Scripture, that God called the world into being by His word (see Ps. xxxiii. 6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake and it was done; he commanded, and it stood fast"). According to tradition, however, it required merely an act of His will, and not His word (Targ. Yer. to Gen. translates "He willed," instead of "He spake"). There were materialistic ideas side by side with this spiritual view. The Torah existed 2,000 years before the Creation; it, and not man, knows what preceded Creation (Gen. R. viii. 2). It says, "I was the instrument by means of which God created the world" (Gen. R. i.). This idea is rationalized in the Haggadah by comparing the Torah with the plans of a builder. Rab (200 C.E.), a faithful preserver of Palestinian traditions, refers to the combinations of letters by means of which the world was created (Ber. 58a; Epstein, "Recherches sur le Sèfer Yeẓirah," p. 6, note 2).

The Sefer Yeẓirah.

The gnosis of the Palestinian Marcus conceived the world to have come into being through the permutation of letters (Grätz, "Gnosticismus und Judenthum," pp. 105 *et seq.*). The *στοιχεῖα* of the alphabet corresponds to the *στοιχεῖα* of the universe (Wobbermin, *l.c.* p. 128). Epstein calls this view an astrological one, and he expounds it further (*l.c.* pp. 23 *et seq.*). The several elements of the alphabet play an important rôle in this cosmologic system, a reflection of which is found in one of the haggadah, in which the letters, beginning with the last, appear before God, requesting that the world be created through them. They are refused, until bet appears, with which begins the story of Creation. Alef complains for twenty-six generations, and is only pacified when it heads the Decalogue (Gen. R. i. 1). It was evidently held that the world came into being with the first sound that God uttered. Johanan thought that a breath sufficed, hence the world was created by ה (Gen. R. xii.). This view is connected with another view, according to which God first caused the spirit ("ruaḥ" = wind) to be. In the Sefer Yeẓirah, the three principal elements of the alphabet are אמש; that is, אויר (air), מים (water), and אש (fire: Epstein, *l.c.* pp. 24 *et seq.*). According to this conception there are three, not four, elements, as was commonly assumed after the Arabic period. Curiously enough, the second book of "Jeu," p. 195, and the "Pistis Sophia," p. 375 (quoted in Herzog-Hauck, *l.c.* vi. 734), refer to three kinds of baptism—with water, with fire, and with spirit. It is impossible to say to what extent the Yeẓirah speculations influenced the Cabala and its principal manual, the Zohar, as well as its prominent adepts, at the close of the Middle Ages and in modern times, as there are no special studies on the subject. Many gnostic elements, as, for example, the syzygy doctrine (in which are found father, mother, and son), have doubtless been preserved in the Cabala, together with magic and mysticism.

Anti-Jewish Gnosis.

Gnosis was regarded as legitimate by Judaism. Its chain of tradition is noted in the principal passage in Ḥagigah, Johanan b. Zakkai heading the list. Here is found the threefold division of men into hylics, psychics, and pneumatics, as among the Valentinians. Although these names do not occur, the "third group," as the highest, is specifically mentioned (Ḥag. 14b), as Krochmal pointed out before Joel. The ophitic diagram was also known, for the yellow circle which was upon it is mentioned (Joel, *l.c.* p. 142). Gnosis, like every other system of thought, developed along various lines; from some of these the Jewish faith, especially monotheism, was attacked, and from others Jewish morality, with regard to both of which Judaism was always very sensitive. There were gnostics who led an immoral life, Aḥer (Elisha ben Abuyah) being among these, according to legendary accounts (comp. Pes. 56a; Eccl. R. i. 8; Harnack, *l.c.* pp. 166 *et seq.*; Hilgenfeld, *l.c.* pp. 244–250). But there were also gnostic sects practising asceticism (Herzog-Hauck, *l.c.* vi. 734, 755). Jose b. Ḥalafta seems to have belonged to one of these, for he speaks of "five plants [sons] that he planted." This is the language of gnosis. Those parties which, though within Judaism, were nevertheless inimical to it—among them Judæo-Christianity—naturally used gnosis, then the fashion of the day, as a weapon against the ruling party, official Judaism. (On the relation between Jewish and Christian gnosis see Harnack, *l.c.* p. 144, and Friedländer, *l.c.* p. 63; on antinomian gnosis see Friedländer, *l.c.* pp. 76 *et seq.*) The term "minim" in the Talmud often refers to gnostics, as Friedländer, and before him Krochmal and Grätz, have pointed out. The knowledge of the origin and nature of man also belonged to gnosis (Irenæus, i. 14, 4: *γιγνώσκω ὅδεν εἰμί*; comp. Clem. Al. Exc. ex

Theod. 78; see HOMUNCULUS; ADAM). There are also other traces of Gnosticism in Judaism (comp. Gen. R. vii. 5). See also COSMOGONY; CREATION.

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J. L. B.

GOAT.—Biblical Data: "'Ez" is the generic name for both sexes. Special terms for the he-goat: "'attud," Gen. xxxi. 10; Ps. l. 9, etc.; "ẓafir," Ezra viii. 35; II Chron. xxix. 21; "sa'ir," Gen. xxxvii. 31; Lev. iv. 23, etc.; and "tayish," Gen. xxx. 35, etc. "Seh," usually meaning "sheep," is also used for "goat" in Ex. xii. 5 and Deut. xiv. 4, and both sheep and goats are comprised under "ẓon" (small cattle), in contrast to "baḳar" (large cattle). For the young goat, or kid, "gedi" is used in Gen. xxvii. 9, Judges vi. 19, etc., and the feminine form, "gediyyah," in Cant. i. 8.

Of the domesticated goat, *Capra hircus*, to which the names generally refer, the chief breed occurring in Palestine is the mamber (from "Mamre"), or Syrian goat, with long ears and stout horns. The mohair, or Angora goat, with silky hair, is seldom met with in Palestine proper. The wild or mountain goat, *Capra ægagrus*, occurring south of the Lebanon, is probably intended by "aḳḳo" (wild goat; Deut. xiv. 5 among the clean animals) and "ya'el" (A. V. "roe," R. V. "doe"), whose fondness for rocky heights is referred to in I Sam. xxiv. 3; Ps. civ. 18; Job xxxix. 1.

Usefulness.

The goat formed an important part of Palestinian husbandry (Gen. xxx. 32, xxxii. 15; I Sam. xxv. 2; Prov. xxvii. 26; Cant. iv. 1, vi. 5). Its milk and flesh were staple articles of food (Prov. xxvii. 27); the kid was considered a delicacy (Gen. xxvii. 9, 14; Judges vi. 19, xiii. 15, etc.; comp. also Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21, the prohibition against seething the kid in the milk of its mother; see DIETARY LAWS); the hair of the goat was woven into curtains and tent-covers (Ex. xxvi. 7, xxxv. 26, etc.), or used for stuffing cushions (I Sam. xix. 13); its skin was employed for garments (Heb. xi. 37; comp. Gen. xxvii. 16) and for bottles (Gen. xxi. 14; Josh. ix. 5; comp. Matt. xi. 17). The goat entered largely into the sacrificial ritual (Lev. iii. 12; iv. 23, 28; v. 6; comp. Gen. xv. 9); on the Day of Atonement a "scapegoat" carried away the sins of the people to AZAZEL (Lev. xvi. 10 *et seq.*). The local name "En Gedi" (I Sam. xxiv. 2; at present 'Ain Jidi) attests the frequency of the goat in Palestine.

Like the ram, the he-goat as the leader of the flock (comp. Prov. xxx. 31) symbolizes the rulers and rich in contrast to the poor and common people (Isa. xiv. 9; Jer. l. 8, li. 40; Ezek. xxxiv. 17; Zech. x. 3; comp. Dan. viii. 5); and, like the gazelle, the female wild goat, "ya'alah," recalls the grace of woman (Prov. v. 19).

——In Rabbinical Literature: The Talmud ascribes to the goat great strength, endurance (Beẓah 25b), and pluck (Shab. 77b). Job's goats killed the wolves which assailed them (B. B. 15b), and Ḥanina's would bring bears upon their horns (Ta'an. 25a, and parallels). Goat's milk fresh from the udder relieves pains of the heart (Tem. 15b), and that of a white goat possesses especial curative properties (Shab. 109b). Against diseases of the spleen the same organ of a goat which has not yet borne young is recommended (Giṭ. 69b). Among the manifold uses of the goat may be mentioned, in addition to those given above, the making of its horns and hoofs into vessels (Ḥul. 25b). The blood of the he-goat is more similar to human blood than is that of any other animal (Gen. R. lxxxiv. 19). "Goat of באלא" in Ḥul. 80a may refer to a forest goat, or to a mountain goat ("bale" in Persian = height).

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, pp. 88–97; L. Lewysohn, *Zoologie des Talmuds*, pp. 123–126.

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THE

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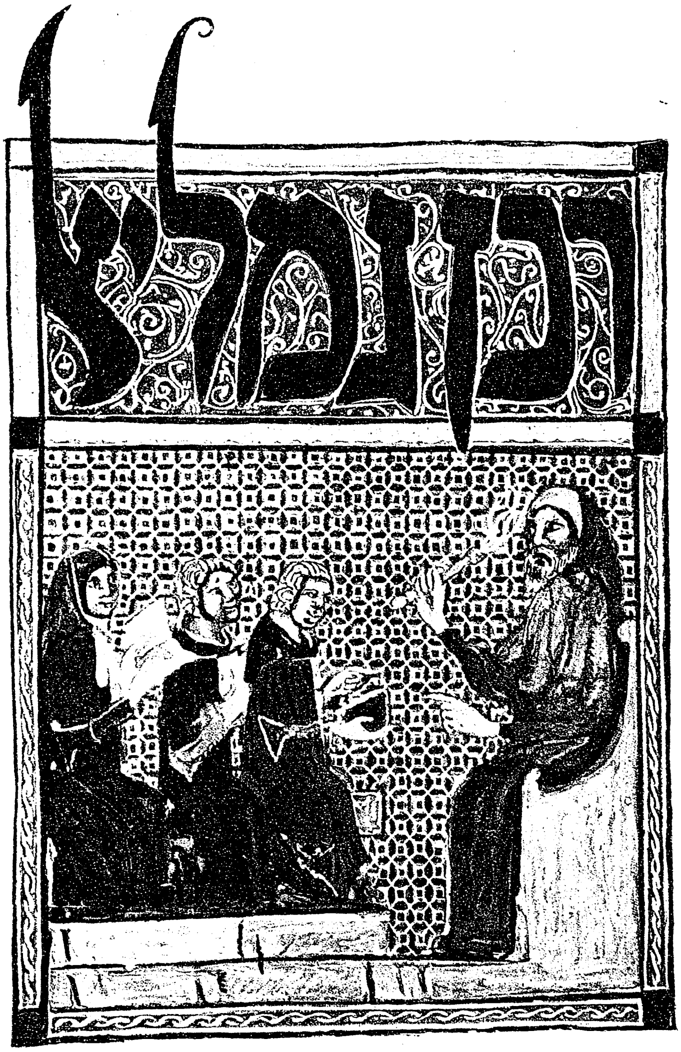

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VOLUME VI

GOD—ISTRIA

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב *b*	ז *z*	ל *l*	פּ (*with dagesh*), *p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ (*without dagesh*), *f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע *'*	ר *r*	

Note: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a* ◌ָ (ḳameẓ ḥatuf) *o*.	◌ֻ *u*	◌ַ *a*	◌ֶ *e*	וֹ *o*
◌ֵ *e*	◌ֱ *ĕ*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع *'*	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* ◌ِ *i* ◌ُ *u*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

---

* In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar: *Samuel* ha-Nagid: *Judah* ha-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the word *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn**, are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirke
Ab. R. N	Abot de-Rabbi Natan
'Ab. Zarah	'Abodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter or chapters
Cheyne and Black, Encyc. Bibl	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
'Er	'Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz. History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragender Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
J. Q. R	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)

Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Kil	Kilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T	Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Maʻas	Maʻaserot (Talmud)
Maʻas. Sh	Maʻaser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Meʻi	Meʻilah (Talmud)
Mek	Mekilṭa
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Moʻed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Negaʻim
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Neubauer, M. J. C	Neubauer, Mediæval Jewish Chronicles
n.p	no place of publication stated
N. T	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly Code
Pagel, Biog. Lex	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭṭa
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eliezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib	Revue Biblique
R. E. J	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Roest, Cat. Rosenthal. Bibl	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebiʻit (Talmud)
Shebu	Shebuʻot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v	under the word
Taʻan	Taʻanit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist	Natural History of the Bible
Ṭ. Y	Ṭebul Yom (Talmud)
ʻUḳ	ʻUḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S	Zunz, Gesammelte Schriften
Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G	Zunz, Zur Geschichte und Literatur

CONTRIBUTORS TO VOLUME VI

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B. A.	**B. Auerbach, Ph.D.,** Rabbi, Rogasen, Posen, Germany.
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B. D.	**Bernard Drachman, Ph.D.,** Rabbi of the Congregation Zichron Ephraim; Instructor in the Bible and in Hebrew Grammar at the Jewish Theological Seminary of America, New York City.
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Professor of Oriental Languages and Archeology, Catholic University of America, Washington, D. C.

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United States National Museum, Washington, D. C.

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M. Sc.	**Max Schloessinger, Ph.D.** (*Office Editor*), Rabbi, New York City.
M. Sel.	**Max Seligsohn** (*Office Editor*), Diplomé de l'Ecole des Hautes Etudes, Paris, France; New York City.
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R. I. C.	**Rudolph I. Coffee, A.B.,** Assistant Superintendent, Hebrew Orphan Asylum, New York City.
R. P.	**Rosalie Perles,** Königsberg, East Prussia, Germany.

S............**Isidore Singer, Ph.D.,**
MANAGING EDITOR, New York City.

S. Bac.......**S. Bachrach,**
Hameln, Hanover, Germany.

S. Fra.......**Salomon Frankfurter, Ph.D.,**
Scriptor, Vienna University Library, Vienna, Austria.

S. Fu........**Samuel Fuchs, Ph.D.,**
Chief Rabbi, Luxemburg, Luxemburg.

S. J..........**S. Janovsky,**
Attorney at Law, St. Petersburg, Russia.

S. K..........**S. Kahn,**
Rabbi, Nîmes, France.

S. Kr........**S. Krauss, Ph.D.,**
Professor, Normal College, Budapest, Hungary.

S. Le........**S. Levy, M.A.,**
Rabbi, London, England.

S. Lev.......**S. Levene,**
Brooklyn, N. Y.

S. M.........**S. Mendelsohn, Ph.D.,**
Rabbi, Wilmington, N. C.

S. Man......**S. Mannheimer, B.L.,**
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. D......**S. M. Dubnow,**
Odessa, Russia.

S. P..........**Samuel Poznanski, Ph.D.,**
Rabbi, Warsaw, Poland, Russia.

S. S..........**Solomon Schechter, M.A., Litt.D.,**
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa.........**Sigismund Salfeld, Ph.D.,**
Rabbi, Mayence, Hesse, Germany.

S. Sp.........**Salomon Spielmann,**
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S. St..........**Sara Straus,**
New York City.

S. S. W......**Stephen S. Wise, Ph.D.,**
Rabbi, Portland, Ore.

S. v. St......**S. van Straalen** (deceased),
Late Assistant Librarian, British Museum, London, England.

T.............**Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew in Harvard University, Cambridge, Mass.

T. K. C......**Thomas Kelly Cheyne, D.D., Litt.D.,**
Oriel Professor of the Interpretation of Scripture, Oxford University, and Canon of Rochester Cathedral, England; Coeditor of "Encyclopedia Biblica"; Oxford, England.

T. S..........**Tobias Schanfarber,**
Rabbi, Anshe Ma'arab Congregation, Chicago, Ill.

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V. C.........**Vittore Castiglione,**
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V. E.........**Victor Rosseau Emanuel,**
Laurel, Md.

V. R.........**Vasili Rosenthal,**
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V. Ry........**Victor Ryssel, Ph.D.,**
Professor of Old Testament Exegesis and Semitic Languages, University of Zurich, Switzerland.

W. A. M.....**William A. Miller,**
New York City.

W. B.........**W. Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. H. F.....**William H. Fineshriber,**
Rabbi, Davenport, Iowa.

W. M. M....**W. Max Müller, Ph.D.,**
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N........**William Nowack, Ph.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

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THE
JEWISH ENCYCLOPEDIA

GOD: The Supreme Being, regarded as the Creator, Author, and First Cause of the universe, the Ruler of the world and of the affairs of men, the Supreme Judge and Father, tempering justice with mercy, working out His purposes through chosen agents—individuals as well as nations—and communicating His will through prophets and other appointed channels.

——**Biblical Data:** "God" is the rendering in the English versions of the Hebrew "El," "Eloah," and "Elohim." The existence of God is presupposed throughout the Bible, no attempt being anywhere made to demonstrate His reality. Philosophical skepticism belongs to a period of thought generally posterior to that covered by the Biblical books, Ecclesiastes and some of the Psalms (xiv., liii., xciv.) alone indicating in any degree in Biblical Israel a tendency toward ATHEISM. The controversies of the Earlier Prophets never treat of the fundamental problems of God's existence or non-existence; but their polemics are directed to prove that Israel, ready at all times to accept and worship one or the other god, is under the obligation to serve YHWH and none other. Again, the manner of His worship is in dispute, but not His being. The following are the main Biblical teachings concerning God:

Relation to Nature.

God and the world are distinct. The processes of nature are caused by God. Nature declares the glory of God: it is His handiwork (Gen. i.; Ps. viii., xix.; Isa. xl. 25 *et seq.*). God is the Creator. As such, He is "in heaven above and upon the earth beneath" (Deut. iv. 39). His are the heavens, and His is the earth (Ps. lxxxix. 12 [A. V. 11]; compare Amos iv. 13). He created the world by the word of His mouth (Ps. xxxiii. 6, 9). Natural sequences are His work (Jer. v. 22, 24; Ps. lxxiv. 15–17). He maintains the order of nature (Ps. cxlvii. 8–9, 16–18; Neh. ix. 6). He does not need the offerings of men, because "the earth is the Lord's and the fulness thereof" (Ps. xxiv. 1, 4, 7–13; compare Isa. i. 11; Jer. vii. 21–23; Micah vi. 6–8).

Nothing is affirmed of His substantial nature. The phrase "spirit of God" ("ruaḥ Elohim") merely describes the divine energy, and is not to be taken as equivalent to the phrase "God is a spirit," viz., an assertion concerning His incorporeality (Zech. iv. 6; Num. xiv. 22; Isa. xl. 13). He can not, however, be likened to any thing (Ex. xx. 4–5; Isa. xl. 18) or to any person (Jer. x. 6–7). No form is seen when God speaks (Deut. iv. 15). He rules supreme as the King of the nations (Jer. x. 6–7). His will comes to pass (Isa. viii. 9, 10; lv. 10, 11; Ps. xxxiii. 10–12, lxviii. 2–4). He is one, and none shares with Him His power or rulership (Deut. vi. 4; Isa. xliv. 6, xlvi. 10 [A. V. 9]). He is unchangeable, though he was the first and will be the last (Isa. xli. 4; Mal. iii. 6). All that is, is perishable: God is everlasting (Isa. xl. 7–8, 23–25; li. 12–13). Hence His help is always triumphant (Ps. xx. 8–9, xliv. 4, xlvi. 1–8). He is in all things, places, and times (Ps. cxxxix. 7–12). He is not, like man, subject to whim (Num. xxiii. 19; Deut. vii. 9). He is the Judge, searching the innermost parts of man's being, and knowing all his secrets (Jer. xvi. 17, xvii. 10, xxiii. 24; Ps. cxxxix. 1–4). His knowledge is too high for man (Ps. cxxxix. 6, 15, 16). God's wisdom, however, is the source of human understanding (Ps. xxxvi. 10). He is "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. xxxiv. 6–7). But He can not hold the sinner guiltless (*ib.*). He manifests His supreme lordship in the events of history (Deut. xxxii. 8–12; Ps. xxii. 28, 29; lxxviii. 2–7). He is the ever-ruling King (Jer. x. 10). He punishes the wicked (Nahum i. 2); He turns their way upside down (Ps. i. 6). Appearances to the contrary are illusive (Hab. i. 13, ii. 2; Jer. xii. 1–2; Ps. x. 13–14, xxxvii. 35–39, lii. 3–9, lxii. 11–13, xcii. 7–8; Job xxi. 7–9, xxvii. 8–11, xxxv. 14).

Relation to Man.

The Biblical theodicy culminates in the thought that the end will show the futility and deceptive nature of the prosperity of the wicked (Ps. lxxvii. 17). The mightiest nations do not prevail against God (Jer. xviii. 7–10, xxv. 30–31; Ps. vii. 8–9; xxxiii. 13, 19). He judges the world in righteousness (Ps. ix. 9, 16; lxxvi. 9–10; xcv. 10–13). I Chron. xxix. 11–12 may be said to be a succinct epitome of the Biblical doctrine concerning God's manifestations in nature and in history (compare I Sam. ii.). Yet God does not delight in the death of the sinner: He desires his return from his evil ways (Ezek. xviii. 21–22, xxxviii. 10–11). Fasting is not an adequate expression of repentance (Isa. lviii. 3–8; compare Jonah ii. 10; Joel ii. 13; Zech. vii. 5). God hath demanded of man "to do justly, and to love mercy" (Micah vi. 8); hence redress for wrongs done is the first step toward attaining God's forgiveness (Ezek. xxxiii. 15), the "forsaking of one's evil ways" (Lam. iii. 37–40).

It is characteristic of the Biblical conception of God that He is with those of contrite heart (Isa. lvii. 15). He loves the weak (Deut. x. 17–18). He is the father (Isa. lxiii. 16, lxiv. 7); and like a father He taketh pity on His children (Ps. ciii. 13; see Compassion). Therefore, love is due to Him on the part of His children (Deut. vi. 4–5). The demand to fear Him, in the light of the implications of the Hebrew original, is anything but in conflict with the insistence that the relations between God and man are marked by parental and filial love. The God of the Bible is not a despot, to be approached in fear. For "yir'ah" connotes an attitude in which confidence and love are included, while the recognition of superiority, not separation, is expressed (Nietzsche's "pathos of distance"). Reverence in the modern sense, not fear, is its approximate equivalent. They that confide in Him renew their strength (Isa. xl. 30–31). God is holy (compare Isa. vi. 3); this phrase sums up the ultimate contents of the Bible conception of God (see Fear of God).

Relation to Israel.

He is Israel's God. Not on account of any merits of its own (Deut. vii. 7–8, ix. 4–7), but because of God's special designs, because the fathers loved Him (Deut. x. 11–16), Israel was chosen by God (Ex. xix. 4–6; Deut. iv. 20, xxxii. 9; Isa. xli. 8–9, xliii. 21; Jer. ii. 2, and often elsewhere). Hence, in Israel's experience are illustrated God's power, love, and compassion, as, in fact, it is Israel's sole destiny to be the witness to God (Isa. xliv. 8). For Israel, therefore, God is a jealous God. He can not tolerate that Israel, appointed to be His portion (Deut. xxxii. 9), His servant (Isa. xliv. 21), His people joined unto Him for His name and glory and ornament (Jer. xiii. 11, A. V., "for a name, and for a praise, and for a glory"), should worship other gods. Israel's task is to be holy as He is holy (Lev. xix. 2; Deut. xxvi. 19). Israel itself does not fully recognize this. God sends prophets again and again to instruct and admonish His people (Jer. vii. 25, xi. 7, xxxv. 15; Isa. xxix. 13–14).

In Israel God's judgments are purposed to impress upon His people the duty placed upon it. Greater suffering He metes out to Israel (Lev. xxvi. 40; Deut. iv. 30–31; viii. 5, 19; xi. 16–17; xxxii. 15; Isa. i. 19–20, iv. 3–4, xlii. 24–xliii. 1, xlviii. 9–11; Jer. ii. 19, v. 18–19; Amos iii. 2), but He will not permit Israel to perish (Isa. xli. 10–14; xlv. 17; li. 7–8; liv. 10, 17; Jer. xxxi. 36). And Israel, brought to faithfulness, will be instrumental in winning the whole earth to God (Isa. ii. 2–4, xi. 9, xlv. 23, lxv. 25; Micah iv. 1–4; Jer. iii. 17; see Messiah).

God is Israel's lawgiver. His law is intended to make Israel holy. That Israel serve God, so as to win all people to the truth, is God's demand (Lev. xx. 26; Deut. iv. 6). God's unity is indicated in the one sanctuary. But legalism and sacerdotalism are withal not the ultimate (Ps. l. 7–13; I Sam. xv. 22: "to obey is better than sacrifice"; Isa. i. 11; Jer. vii. 21–23; Hosea vi. 6: "I desired love [A. V. "mercy"] and not sacrifice").

Nor is the law a scheme of salvation. Nowhere in the Old Testament is the doctrine taught that God must be satisfied (see Fall of Man; Sin). Sin is impotent against God, and righteousness does not benefit Him (Job xxxv. 6–8). God is omnipotent (Ps. x. 3–4). At one with Him, man is filled with joy and with a sense of serene security (Ps. xvi. 5–6, 8–9; xxvii. 1–4). Without this all else is sham (Ps. xlix. 7–13). Happy, therefore, the man who heeds God's instruction (Ps. xciv. 12; Prov. iii. 11–12). Sin never attains its aims (Ps. xxxiv. 22; Prov. xi. 19; I Sam. xxiv. 14; Job viii. 13–14, xv. 20–31). It is thus that God documents His supremacy; but unto man (and Israel) He gives freedom to choose between life and death (Deut. xxx. 15–20). He is near to them that revere Him (Ps. lxxxv. 9–14). Though His ways are not man's ways, and His thoughts not man's thoughts (Isa. lv. 8), yet to this one certainty man may cleave; namely, that God's word will come to pass and His purposes will be carried out (*ib.* verses 9, 10, 11).

The God of the Bible is not a national God, though in the fate of one people are mirrored the universal facts of His kingship and fatherhood, and the truth is emphasized that not by might, nor by power, but by God's spirit are the destinies of the world and of man ordered (Zech. iv. 6; Mal. i. 11; Ps. cxiii., cxv.). The God of the Bible is a person; *i.e.*, a being self-conscious, with will and purpose, even though by searching man can not find Him out (Job xi. 7; Ps. xciv. 7, 8, 9, 10, 11; Isa. xl. 28; Ps. cxlv. 3).

E. G. H.

——**In Post-Biblical Literature:** In the Apocrypha of Palestinian origin the Biblical teachings concerning God are virtually reaffirmed without material modifications. In some books anthropomorphic expressions are avoided altogether; in the others they are toned down. The "hand of God," for instance (Ecclus. [Sirach] xxxiii. 3), is in the parallel distich explained as "His might." The "eyes of God" symbolize His knowledge and providence (Baruch ii. 17); the "voice of God" is synonymous with His will (*ib.* ii. 22, iii. 4).

In the Palestinian Apocrypha.

His unity, postulating Him as the absolute, omnipresent, and therefore as the omniscient, eternal, and living God, is accentuated; while in His relations to the world and its inhabitants He is manifest as the Creator, Ruler, the perfectly righteous Judge, requiting evil and rewarding good, yet, in His mercy, forgiving sin. To Him all nature is subject, while He executes His designs according to His inscrutable wisdom. The history of former generations is cited in proof of the contention that they who confide in Him have never been disappointed (Ecclus. [Sirach] ii. 10); for God is full of mercy, pardoning sins, and is the great Helper (*ib.* verse 11).

Good and evil proceed from God, as do life and death (*ib.* xi. 14). Yet sin is not caused by God, but by man's own choice (*ib.* xv. 11 *et seq.*). God is omnipresent. Though He is on high, He takes heed of men's ways (*ib.* xvi. 17, xvii. 15–16). Mountains and the ocean are in His power (*ib.* verses 18 *et seq.*).

Being the Creator, He planned the eternal order of nature (*ib.* verses 26 *et seq.*). He also fashioned man (*ib.* xvii. 1 *et seq.*). Whatever strength man has is from Him (*ib.* verse 3). The eyes of men are enabled by Him to see "the majesty of His glory," and their ears to hear "His glorious voice" (*ib.* verse 13). He liveth in all eternity and judgeth all things. None may search out His wondrous might (*ib.* xviii. 1–2), or describe His grace (*ib.* verse 3). To Him naught may be added, and from Him nothing may be taken away (*ib.* verse 6, xlii. 21). Even the "holy ones" are not competent to relate the marvels of His works (*ib.* xlii. 17). He announces that which was and that which is to be and all hidden things (*ib.* verses 19–20). He is one from all eternity (*ib.* verse 21). He is the Living God (*ib.* verse 23). Among all the varieties of things He has created nothing without purpose (לבטלה, *ib.* verse 24).

The "wisdom of God" is spoken of and exalted in the same strains as in the Biblical books (Prov. vii., viii.). All wisdom is from God and is with Him forever (Ecclus. [Sirach] i. 1). It came forth from the mouth of the Most High (*ib.* xxiv. 3); but it was created before all things (*ib.* i. 4). It is subject to the will of Him who alone is "wise, and greatly to be feared," seated on His throne (*ib.* i. 8). God "poured it out over all His works" (*ib.* i. 7; comp. xxiv. 31). However close this description of wisdom may come to a personification, it is plain that it is free from any element which might be construed as involving a departure from the Biblical position regarding God's absolute unity.

In Alexandrian Apocrypha.

It is in the Alexandrian Apocrypha that modifications of the Biblical doctrine appear; but even here are to be found books whose theology is a reiteration of the Biblical teachings. The so-called Third Book of the Maccabees, in the prayer of the high priest Simon, invokes "God as the King of the Heavens, the Ruler of all creatures, the most Holy, the sole Governor, the Omnipotent," declaring Him to be "a just ruler," and appeals to the events of past days in support of the faith in God's supremacy and in Israel's appointment to glorify Him (III Macc. ii. 1–20) who is all-merciful and the maker of peace.

The third book of the "Oracula Sibyllina," also, reiterates with great emphasis and without equivocation the unity of God, who is alone in His superlative greatness. God is imperishable, everlasting, self-existent, alone subsisting from eternity to eternity. He alone really is: men are nothing. He, the omnipotent, is wholly invisible to the fleshly eye. Yet He dwells in the firmament (Sibyllines, i. 1, 7–17, 20, 32; ii. 1–3, 17, 36, 46). From this heavenly abode He exercises His creative power, and rules over the universe. He sustains all that is. He is "all-nourishing," the "leader of the cosmos," the constant ruler of all things. He is the "supreme Knower" (*ib.* i. 3, 4, 5, 8, 15, 17, 35; ii. 42). He is "the One God sending out rains, winds, earthquakes, lightnings, famines, pestilences, dismal sorrows, and so forth" (*ib.* i. 32–34). By these agencies He expresses His indignation at the doings of the wicked (*ib.* ii. 19–20); while the good are rewarded beyond their deserts (*ib.* ii. 1–8). God's indwelling in man (*πᾶσι βροτοῖσιν ἐνών*) "as the faculty of judgment" is also taught (*ib.* i. 18). This indwelling of God, which has been claimed as an indication of the book's leaning toward a modification of the transcendentalism of the Biblical idea of God, may perhaps rest on a faulty reading (comp. Drummond, "Philo Judæus," i. 173).

In the Septuagint, also, the treatment of anthropomorphic statements alone exhibits a progress beyond the earlier Biblical conceptions. For example, in Gen. vi. 6–7 "it repented the Lord" is softened into "He took it to heart"; Ex. xxiv. 9–10, "They [Moses, Aaron, and the others mentioned] saw the place where the God of Israel stood" is rendered "They saw the God of Israel"; Ex. xv. 3, instead of "The Lord is a man of war," has "The Lord is one who crushes wars"; Josh. iv. 24, "the power" for "the hand." In Isa. vi. 1, the "train of his [God's] robe" is changed into "his glory" (see Zeller, "Die Philosophie der Griechen," iii., part ii., 254). As the Targumim, so the Septuagint, on account of a more spiritualized conception of God, takes care to modify the earlier and grosser terminology; but even the phrase *ὁ Θεὸς τῶν δυνάμεων* (Isa. xlii. 13) does not imply the recognition of powers self-existent though under the control of God. The doctrine of the unity of God is put forth as the central truth also in the Septuagint.

Hellenistic Influences.

Nor is this theology toned down in other Hellenistic writings. While in style and method under the influence of Greek thought, the fragments of Demetrius, Pseudo-Artapanus, Pseudo-Phocylides, Ezekielus' tragedy on Exodus, and the so-called Fourth Book of Maccabees can not be said to put forth notions concerning God at variance with the Palestinian theology. The Wisdom of Solomon, the Letter of Aristeas, and the fragments of Aristobulus, however, do this. In the first of these three, Israel's God is pronounced to be the only God. He lives in solitary supremacy, responsible to Himself alone (Wisdom xii. 12–14). He is (*τόν ὄντα*; *ib.* xiii. 1). He is the "eternal light" (*ib.* vii. 26). He is the Artificer (*Τεχνίτης*) who created or prepared (both verbs are used) the various things in nature (*ib.* xviii. 1–5). This uncertainty in the verb descriptive of God's part in creation suggests that the old Biblical conception of the Creator's functions is in this book attenuated to the bringing into order of formless primeval matter (comp. *ib.* xi. 17). Matter is compared to a lump of wax which, originally devoid of attributes, owes its qualities to divine agency (Drummond, *l.c.* p. 188).

But, while the cosmos is an expression and the result of the greatness, power, and beauty of God, He remains transcendent above it. Nevertheless, He continues to administer all things (Wisdom xii. 15, 18; xv. 1). It is His providence that acts as a pilot or rudder (*ib.* xiv. 3). In this is manifested His truth, justice, mercy, loving-kindness, and long-suffering (*ib.* xi. 23; xii. 15, 18; xv. 1). It is among His holy ones that His grace and mercy are conspicuous; but evil-doers are punished (iii. 9, 10). The pious are those who dwell with wisdom (vii. 28). God possesses immediate knowledge of men's secrets, of their speech, feelings, and thoughts (*ib.* i. 6). He foreknows but does not foreordain the future. Necessity and right (*ἀνάγκη* and *δίκη*) are both postulated. The former blinds the judgment of the impious. If they continue in their impenitence, they will be overtaken by their punishment (*ib.* i. 15; ii. 6–22; iii. 2–17; iv. 3–14; xii. 2, 10, 20; and more especially xix. 1–5). The avenging Right is, however, not hypostatized or personified to any great degree (*ib.* i. 8, xi. 20, xiv. 31, xviii. 11). God is not the creator of evil (*ib.* i. 12–14); therefore in evil He is confronted with a tendency that He can not tolerate. Hence He or His is the avenging justice.

God is neither unknown nor unknowable. The external universe reveals Him. It implies the existence of a primal source greater than it (*ib.* xiii. 1–9); and, again, through wisdom and "the spirit" sent from on high, God is found by them who do not disobey Him (*ib.* i. 2–4, ix. 13–17). Yet man can never attain unto perfect knowledge of the divine essence (see Gfrörer, cited by Drummond, *l.c.* p. 198). Notwithstanding God's transcendence, anthropopathic phraseology is introduced (Wisdom iv. 18, "God shall laugh"; "His right hand" and "arm," v. 16; "His hand," vii. 16, x. 20, xi. 17, xix. 8). This proves that the doctrine of intermediate agents is not fully developed in the book, though in its presentation of God's wisdom elements appear that root in this conception. Certainly the question had begun to force itself upon the writer's mind: How is it that God enthroned on high is yet omnipresent in the universe? Like the Stoics, the author assumes an all-penetrating divine principle which appears as the rational order of the cosmos and as the conscious reason in man. Hence God's spirit is all-pervasive (*ib.* i. 6–7). This spirit is, in a certain sense, distinct from God, an extension of the Divine Being, bringing God into relation with the phenomenal world. Still, this spirit is not a separate or subordinate person. "Wisdom" and this "spirit" are used interchangeably (*ib.* ix. 17); "wisdom is a spirit that is" a lover of mankind (*ib.* i. 4–6); wisdom is "a vapor of the power of God," a reflection of eternal light (*ib.* vii. 25–26).

"Wisdom" of God.

This wisdom has twenty-one attributes: it is "an understanding spirit, holy, alone in kind, manifold, subtile, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtile" (*ib.* vii. 22–24). Wisdom is a person, the "assessor" at God's throne (*ib.* ix. 4); the chooser of God's works (*ib.* viii. 3–4). She was with God when He made the cosmos (*ib.* ix. 9). She is the artificer of all things (*ib.* vii. 21). As all this is elsewhere predicated of God also, it is plain that this "wisdom" is regarded only as an instrument, not as a delegate of the Divine. The Wisdom of Solomon speaks also of the "Logos" (*ib.* ii. 2–3, ix. 1–2, xvi. 12, xviii. 14–16); and this, taken in connection with its peculiar conception of wisdom, makes the book an important link in the chain leading from the absolute God-conception of Palestinian Judaism to the theory of the mediating agency of the Word (Λόγος, "Memra") in Philo. The Aristeas Letter does not present as clear a modification of the God-conception (but see Eleazar's statement therein, "there is only one God and 'His power' is through all things"). Aristobulus, in the Orphic verses, teaches that God is invisible (verse 20), but that through the mind He may be beheld (verses 11, 12). Maker and Ruler of the world, He is Himself the beginning, middle, and end (verses 8, 34, 35, 39). But wisdom existed before heaven and earth; God is the "molder of the cosmos" (verse 8)—statements which, by no means clear enough to form the basis of a conclusion, yet suggest also in Aristobulus' theology a departure from the doctrine of God's transcendence and His immediate control of all as the Creator ex nihilo.

Philo is the philosopher who boldly, though not always consistently, attempts to harmonize the supramundane existence and majesty of the one God with His being the Creator and Governor of all. Reverting to the Old Testament idiom, according to which "by the word of YHWH were the heavens made" (Ps. xxxiii. [xxxii.] 6)—which passage is also at the root of the Targumic use of MEMRA (see ANTHROPOMORPHISM)—and on the whole but not consistently assuming that matter was uncreated (see CREATION), he introduces the Logos as the mediating agent between God on high and the phenomenal world.

Philo's Logos.

Philo is also the first Jewish writer who undertakes to prove the existence of God. His arguments are of two kinds: those drawn from nature, and those supplied by the intuitions of the soul. Man's mind, also invisible, occupies in him the same position as does that of God in the universe ("De Opificio Mundi," § 23). From this one arrives at a knowledge of God. The mind is the sovereign of the body. The cosmos must also have a king who holds it together and governs it justly, and who is the Supreme ("De Abrahamo," § 16; "De Migratione Abrahami," § 33). From a ship man forms the idea of a ship-builder. Similarly, from the cosmos he must conceive the notion of the Father and Creator, the great and excellent and all-knowing artist ("De Monarchia," i. 4; "De Præmiis et Pœnis," § 7). For a first and an efficient cause man must look outside of the material universe, which fails in the points of eternity and efficiency ("De Confusione Linguarum," §§ 21, 25; "De Somniis," i. 33). This cause is mind. But man has the gift of immortal thoughts ("De Eo Quod Deterius Potiori Insidiatur," § 24): these culminate in the apprehension of God; they press beyond the limits of the entire phenomenal world to the Unbegotten ("De Plantatione Noe," § 5). This intuition of God was the especial prerogative of the Prophets, of Abraham, and of Jacob.

The essence of God is unknown to man, whose conceptions are colored through the medium of his own nature. Anthropopathisms and anthropomorphisms are wicked. God is incorporeal. He is without any irrational affections of the soul. God is a free, self-determining mind. His benevolence is due not to any incapacity of His for evil, but to His free preference for the good (*ib.* § 20).

Man's personality lifts him above the rest of the creatures. In analogy therewith, Philo gives God the attributes of personality, which are not restrictive, but the very reverse (Drummond, "Philo Judæus," ii. 15). Efficiency is the property of God;

susceptibility, that of the begotten ("De Cherubim," § 24). God, therefore, is not only the First Cause, but He is the still efficient ground of all that is and comes to pass. He never pauses in His creative activity ("De Allegoriis Legum," i. 3). The feebleness of the human mind precludes the possibility of man's knowing God as He is in Himself (*ib.* iii. 73). God is without qualities (*ib.* i. 13). God is transcendent. He contains, but is not contained (*περιέχων οὐ περιεχόμενος*); yet He is also within the universe. He is omnipresent (comp. "De Confusione Linguarum," § 27; "De Posteritate Caini," § 5); still He is above the conditions of space and time ("De Posteritate Caini," § 5; "Quod Deus Sit Immutabilis," § 6). He is complete in Himself, and contains within His own being the sum of all conceivable good ("De Mutatione Nominum," § 4). He is perfect; He is omniscient ("De Eo Quod Deterius Potiori Insidiatur," § 42); He is omnipotent; He is free from evil and, therefore, can not be its source ("De Profugis," § 15); He is without passion as the most perfectly reasonable being, as the efficient and not the susceptible. God cares for the world and its parts (see Providence) ("De Opificio Mundi," § 61). He is the "Archon of the great city," "the pilot managing the universe with saving care" ("De Decem Oraculis," § 12).

It is in the development of his theory of the divine powers that Philo injects into his theology elements not altogether in concordance with antecedent Jewish thought. These intelligible and invisible powers, though subject to God, partake of His mystery and greatness. They are immaterial. They are uncircumscribed and infinite, independent of time, and unbegotten ("Quod Deus Sit Immutabilis," § 17). They are "most holy" ("Fragmenta," ii. 655), incapable of error ("De Confusione Linguarum," § 23). Among these powers, through which God works His ends, is the Logos. "God is the most generic Thing; and His Logos is second" ("De Allegoriis Legum," ii. 21). "This Logos is the divine seal of the entire cosmos" ("De Somniis," ii. 6). It is the archetypal idea with which all things were stamped ("De Mutatione Nominum," § 23). It is the law of and in all things, which is not corruptible ("De Ebrietate," § 35). It is the bond of the universe, filling a function analogous to that of the soul in man ("Quis Rerum Divinarum Heres Sit," § 48). It is God's son (see Logos; Philo).

Vacillating though it was, the theory of the divine powers and the Logos, as elaborated by Philo, certainly introduced views into the theology of Judaism of far-reaching consequences in the development of the God-idea if not of the Synagogue at least of the Church. The absolute unity and transcendence of God were modified materially, though the Biblical notion of the likeness of man to God was in the system developed in a manner adopted again by the modern Jewish theologians (see below). Talmudic and medieval Judaism were only indirectly affected by this bold attempt to save the transmundane and supramundane implications of the God-concept and still find an explanation for the immanence of the divine in man and in the world. The Pharisaic Psalms of Solomon, for instance, echo without the least equivocation the theological constructions of the Biblical books (see ii. 15-18, 32-37); and the other apocalyptic writings (Enoch; Book of Jubilees; Testaments of the Twelve Patriarchs) present no essentially new points of view or even any augmentations. E. G. H.

——**In Talmudic Literature:** The Hellenistic modifications of the Biblical God-concept were further developed in the propositions of the heretical sects, such as the Minim or Gnostics, and of the Judæo-Christians and Christians. To controvert their departures from the fundamental positions of Judaism, the Palestinian synagogue, as did all later Judaism with the exception of the cabalists (see Cabala), laid all the greater stress on the unity of God, and took all the greater precaution to purge the concept from any and all human and terrestrial similarities. The Shema' (Deut. vi. 4 *et seq.*) was invested with the importance of a confession of faith. Recited twice daily (Ber. i. 1), the concluding word "eḥad" was given especial prominence, emphatic and prolonged enunciation being recommended ("kol ha-ma'arik be-eḥad"; Ber. 19a). Audible enunciation was required for the whole sentence (Sifre, Deut. 31: "Mi-kan amru: ha-ḳore et shema' welo-hishmia' le-ozno lo yaẓa"). Upon Israel especially devolved the duty of proclaiming God's unity ("le-yaḥed shemo beyoter"). The repetition of "Yhwh" in the verse is held to indicate that God is one both in the affairs of this world and in those of the world to come (Yalḳ., Deut. 833). "The Eternal is Israel's portion" (Lam. iii. 24, Hebr.) demonstrates Israel's duty in the Shema' to proclaim God's unity and imperishability over against the sun-, moon-, and star-worship of the heathen (Lam. R. iii. 24; comp. Deut. R. ii., end). The "eḥad" is also taken in the sense of "meyuḥad," *i.e.*, unique, unlike any other being (Meg. 28). Two powers ("reshuyot"), therefore, can not be assumed, as Deut. xxxii. 39 proves (Tan., Yitro; Jellinek, "B. H." i. 110); and the opening sentence of the Decalogue confirms this (Mek., Yitro, v.; comp. Yalḳ., Ex. 286). In the historical events, though God's manifestations are varied and differ according to the occasion, one and the same God appears: at the Red Sea, a warrior; at Sinai, the author of the Decalogue; in the days of Daniel, an old, benignant man (Yalḳ. *l.c.*). God has neither father, nor son, nor brother (Deut. R. ii.).

The Shema'.

One "Reshut."

Pains are taken to refute the arguments based on the grammatical plurals employed in Biblical texts when referring to God. "Elohim" does not designate a plurality of deities. The very context shows this, as the verbs in the predicate are in the singular. The phrase "Let us make man in our image" (Gen. i. 26) is proved by the subsequent statement, "so God created man in his own image" (*ib.* verse 27), to refer to one God only (Yer. Ber. ix.; Gen. R. viii., xix.). Nor, according to R. Gamaliel, is the use of both "bara" and "yaẓar," to connote God's creative action, evidence of the existence of two distinct divine powers (Gen. R. i.). The reason why in the beginning one man only was fashioned was to disprove the contention of those that believe in more than one personality in God (Sanh. 38a). God had neither associate nor helper (Sanh. 38b; Yer.

Shab. vi. 8d; Eccl. R. iv. 8). The ever-recurrent principle throughout haggadic theological speculations is that there is only one "Reshut" ("Reshut aḥat hu" = "personality").

From this emphasis upon the unity and immutability of God, Weber, among others (see his "Jüdische Theologie," p. 153, Leipsic, 1897), has drawn the inference that the Jewish God was apprehended as the Absolute, persisting in and for Himself alone—supramundane and therefore extramundane also. Between Him and the world and man there is no affinity and no bond of union. This view, however, neglects to take into account the thousand and one observations and interpretations of the Rabbis in which the very reverse doctrine is put forth. The bond between this one God—supreme, and in no way similar to man—and His creatures is very close (comp. the discussion of the effect of the Shema' taken from Yer. Ber. in Yalḳ., Deut. 836). It is not that subsisting between a despot and his abject, helpless slaves, but that between a loving father and his children. The passages bearing on the point do not support Weber's arbitrary construction that the implications of the names "Elohim" as "middat ha-din" (justice) and "Yhwh" as "middat ha-raḥamim" (mercy) merely convey the notion of a supreme despot who capriciously may or may not permit mercy to temper revengeful justice (Weber, *l.c.*). In the rabbinical as in the Biblical conception of God, His paternal pity and love are never obscured (see Compassion).

Nor is it true, as Weber puts it and many after him have repeated, that the Jewish conception of God lacks that "self-communicating love which . . . presupposes its own immanence in the other" (Weber, *l.c.*). R. Johanan's parable of the king and his son certainly demonstrates the very reverse. "A king's son was made to carry a beam. The king, upon seeing this, commanded that the beam be laid on his own shoulders. So does God invite sinners to lay their sins upon Him" (Midr. Teh. to Ps. xxii. 6). The anti-Pauline point of the parable is patent. The convenient restriction of the term "abinu sheba-shamayim" (our father which art in heaven) to mean, when used in a Jewish prayer, "the father of the nation," while when found in a supposedly non-Jewish prayer (see Lord's Prayer) it is interpreted to express the filial relation of every human soul to the Father, rests on no proof. The Rabbis denationalized and individualized their conception of God as clearly as did the Jewish compilers of the Gospels. "God used the phrase 'I am Yhwh, thy God' advisedly because He was the God of every individual man, woman, or child" (*thy* God, not *your* God) (Yalḳ., Deut. 286).

In the quaint presentation of their views on God's providence, the haggadists strike this note as well. "God chooses His own. Him whose deeds He is pleased with, He brings near unto Himself" (Midr. Shemuel, viii.; Num. R. iii.). "God is busy making marriages" (see Deism; Lev. R. viii., lxviii.; Pesiḳ. 11b; Midr. Shemuel v.; Tan., Bemidbar, ed. Buber, 18). "God builds ladders for some to ascend [become rich], for others to descend [become poor]" (Tan., Maṭṭot and Ki Tissa, ed. Buber, and passages quoted in the foregoing sentence). "God does not provide for Israel alone, but for all lands: He does not guard Israel alone, but all men" (Sifre, Deut. 40). "None will wound as much as a finger here below unless this is the divine decree concerning him from above" (Ḥul. 7b). These passages, which might easily be indefinitely multiplied, are illustrative of the thought running through haggadic theology; and they amply demonstrate the fallacy of the view denying to the God-concept of rabbinical Judaism individualistic and denationalized elements.

In the Targumim.

The care with which anthropomorphisms are avoided in the Targumim is not due to dogmatic zeal in emphasizing the transcendental character of the Godhead, but to the endeavor not to use phraseology which might in the least degree create the presumption of God's corporeality. Hence the introduction of the particle "ke-'illu" (as it were) in the paraphrasing of passages that might suggest similarity between God and man's sensuous nature (Yer. Targ. to Gen. xviii. 8); the suppression altogether of verbs connoting physical action ("God descended," Gen. xi. 5, becomes "God revealed Himself"); the recourse to "ḳodam" (before), to guard against the humanizing of the Godhead. The Memra ("Word"; "Logos") and the Shekinah, the divine effulgent indwelling of God (see Names of God), are not expedients to bridge the chasm between the extramundane and supramundane God and the world of things and man, as Weber claims; they are not hypostases which by being introduced into the theology of the rabbinical Synagogue do violence to the strenuous emphasis on God's unity by which it is characterized; but they owe their introduction into the phraseology of the Targumim and Midrashim respectively to this anxiety to find and use terms distinctively indicative of God's superlative sublimity and exaltedness, above and differentiated from any terrestrial or human similitude. These two terms prove, if anything, the apprehension on the part of the haggadists of God's relations to the world as the one supreme, all-directing, omnipresent, and all-pervading Essence, the all-abiding, ever-active and activizing Principle, unfolding Himself in time and space.

Equally one-sided is the view according to which the rabbinical conception of God is rigidly and narrowly legal or nomistic. Weber (*l.c.*) and many after him have in connection with this even employed the term "Judaized conception of God." In proof of the contention, after Bartolocci, Eisenmenger, and Bodenschatz, rabbinical passages have been adduced in which God is represented as "studying the Law" ('Ab. Zarah 3b; Yalḳ., Isa. 316; or, more particularly, the section concerning the red heifer, Num. R. xix., parashah "Parah Adummah"); as "teaching children" (Yalḳ., Isa. *l.c.*); as "weeping over the destruction of the Temple" (Yer. Ḥag. i. 5b; Yalḳ., Lam. 1000); as "roaring like a lion" and "playing with the Leviathan" (Yalḳ., Isa. *l.c.*); as "no longer on His throne, but having only 'arba' ammot shel halakah,' the four ells of the halakah in the world for His own" (Ber. 11a); as "being under the ban, 'ḥerem'" (Pirḳe R. El. xxxviii.); as "being Levitically unclean, owing to His having buried Moses" (Sanh. 39a); as "praying" (Yalḳ., Ps. 873; Ber. 7a); as "laying tefillin and wearing a ṭallit" (Ber. 6a; R. H. 17b); as "blowing the shofar"; as "having a vow released according to the provisions of the Law" (Num. xxx. 2 *et seq.*; Ex. R. xliii.; Lev. R. xix.); and as "rising before a hoary head" (Lev. R. xxxv.). Upon examination, all these passages are seen to be homiletical extravagances, academic exercises, and mere displays of skill and versatility in the art of interpreting Biblical texts ("Schulweisheit"), and therefore of no greater importance as reflecting the religious consciousness of either their authors or the people at large than other extravagances marked as such by the prefacing of "kibbe-yakol" (if it is permitted to say so; "sit venia verbo"), or "ilmale miḳra katub e efshar le-omro" ('Er. 22a; Yer. Ber. 9d; Lev. R. xxxiv.).

The Law of God.

The exaltation of the Torah is said to have been both the purpose and the instrument of creation: it is preexistent (Gen. R. i.), the "daughter" of Yhwh (Tan., Ki Tissa, 28; *ib.* Peḳude, 4), and its study even engages God (B. M. 86a). Differentiated from the "kabod" of God, it was given to man on earth, while the "splendor" (כבוד, also שכינה) has its abode in the higher regions (Midr. Teh. to Ps. xc. 17, xci. 9). It is praised as the one panacea, healing the whole of man ('Er. 54a). This idea is not, as has been claimed by Weber and after him by others, evidence either of the nomistic character of the "Judaized" conception of God or of the absolute transcendence of God. In the first place, the term "Torah" in most of the passages adduced in proof does not connote the Law (Pentateuch). For it "religion" might be with greater exactness substituted (see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," *s.v.* תורה). In the second, if not a restatement of the doctrine of wisdom ("ḥokmah"; see above), these ecstasies concerning the Torah have a marked anti-Pauline character. The Torah is the "sam ḥayyim" (life- [salvation-] giving drug; Sifre, Deut. § 45; Ḳid. 30b; Yoma 72b; Lev. R. xvi.).

The following haggadic observations will illustrate the views formulated above:

God's omnipresence (with reference to Jer. xxiii. 24) is illustrated by two mirrors, the one convex, the other concave, magnifying and contracting respectively the image of the beholder (Gen. R. iv.). God's "mercy" will always assert itself if man repents (Pesiḳ. 164a). God's "justice" often intentionally refuses to take account of man's misdeeds (Gen. R. xxxvi.; Lev. R. v.). God requites men according to their own measure ("middah ke-neged middah"; Sanh. 90a, b; Tosef., Soṭah, iii.; Yer. Soṭah 17a, b); but the measure of good always exceeds that of evil and punishment ("middat ṭobah merubbah mi-middah pur'aniyyot"; Mek., Beshallaḥ, x. 49a). God forgives the sins of a whole community on account of the true repentance of even one man (Yoma 86b). "Ṭob" (the good) is God's main attribute (Yer. Ḥag. 77c; Eccl. R. vii. 8; Ruth R. iii. 16; comp. Matt. xix. 17). The anthropomorphic representation of God as suffering pain with men merely illustrates His goodness (Sanh. vi. 5). God fills the world; but the world does not fill or exhaust Him (Gen. R. lxviii.; Yalḳ., Hab. 563). God's "hand" is extended underneath the wings of the beings that carry the throne, to receive and take to Himself the sinners that return, and to save them from punishment (Pes. 119a). Man is in the clutches of anger; but God masters wrath (Gen. R. xlix.; Midr. Teh. to Ps. xciv. 1). God removes the "stumbling-block" (sin) (Pesiḳ. 165a; Yalḳ., Hosea, 532).

Talmudic Views.

God knows all. He is like an architect who, having built a palace, knows all the hiding-places therein, and from whom, therefore, the owner can not secrete anything (Gen. R. xxiv.). God is the architect of the world (Gen. R. i.); the "Torah" is the plan. God's signet-ring is truth, אמת (the Alpha and Omega of the New Testament; Gen. R. lxxxi; Shab. 55a; Yoma 69b; Sanh. 64a; Yer. Tan. 18a; Deut. R. i.). All that confess "two Godheads" will ultimately come to grief (Deut. R. ii.). In a vast number of haggadic disquisitions on God, attention is called to the difference between the action of man and that of God, generally prefaced by "Come and see that 'shelo ke-middat basar wedam middat ha-Ḳodesh baruk hu'" (not like the motive and conduct of flesh and blood is God's manner). For instance, man selling a precious article will part with it in sorrow; not so God. He gave His Torah to Israel and rejoiced thereat (Ber. 5a). In others, again, God is likened to a king; and from this comparison conclusions are drawn (Gen. R. xxviii. and innumerable similar parables).

Sometimes attention is called to the difference between God and an earthly monarch. "When a king is praised, his ministers are praised with him, because they help him carry the burden of his government. Not so when God is praised. He alone is exalted, as He alone created the world" (Yalḳ., Deut. 835; Midr. Teh. to Ps. lxxxvi. 10; Gen. R. i. 3). God exalteth Himself above those that exalt themselves ("mitga'ah hu 'al ha-mitga'im; Ḥag. 13b; Mek., Beshallaḥ, 35b). In His hand is everything except the fear of Him (Ber. 33b; Meg. 25a; Niddah 16b).

Among the descriptive attributes, "mighty," "great," and "fearful" are mentioned. After Moses had formulated these (Deut. x. 17), and the last had been omitted by Jeremiah (xxxii. 18) and the first by Daniel (ix. 4), in view of the apparent victory of the heathen the "men of the Great Synagogue" (Neh. ix. 32) reinstituted the mention of all three, knowing that God's might consisted in showing indulgent long-suffering to the evil-minded, and that His "fearfulness" was demonstrated in Israel's wonderful survival. Hence their name "Great Synagogue" for having restored the crown of the divine attributes (Yoma 69b; Yer. Ber. 11c; Meg. 74c). These attributes may not be arbitrarily augmented; however many attributes man might use, he could not adequately express God's greatness (Ber. 33b; see Agnosticism); but man is bound to praise the Creator with his every breath (Gen. R. xiv.).

Stress is laid in the Talmudic theology on the resurrection of the dead. God is "meḥayyeh hametim," the one who restores the dead to life. The key to the resurrection is one of the three (or four) keys not given, save in very rare cases, to any one else, but is in the hands of God alone (Ta'an. 2a, b; Gen. R. lxxiii.; see Eschatology).

God and Israel.

Israel is God's people. This relation to Him can not be dissolved by Israel (Num. R. ii.). This is expressed in the definition of God's name as "ehyeh asher ehyeh." The individual has the liberty to profess God or not; but the community, if refractory, is coerced to acknowledge Him (Ex. R. iii. 14). As a king might fasten the key of his jewel-casket by a chain lest it be lost, so God linked His name with Israel lest the people should disappear (Yer. Ta'an. 65d). Israel's love for God, evidenced when in the desert, became a great treasure of divine grace, stored up for the days of Israel's troubles (Midr. Teh. to Ps. xxxvi. 11). Upon Israel's fidelity to God even the earth's fertility is dependent (Lev. R. xlv.). God's punishments are therefore very severe for disloyal Israel, though in His grace He provides the cure always before the blow (Meg. 13b). As a father prefers himself to discipline his son rather than to have another beat him, so God Himself is Israel's judge (Midr. Teh. to Ps. lxxviii. 41). God is toward Israel, however, like that king who, incensed at his son's conduct, swore to hurl a stone at him. In order not to break his oath, but being anxious not to destroy his child, he broke the stone into pieces, which one after another he threw at him (*ib.* to Ps. vi. 4; comp. Lev. R. xxxii.). Israel's disloyalty to God involves in its consequences even the other peoples (after Haggai i. 10; Midr. Teh. to Ps. iv. 8; comp. Matt. xv. 26; Mark vii. 27; Bacher, "Ag. Pal. Amor." i. 146).

The prayer-book of the Synagogue is the precipitate of the teachings concerning God held by the Rabbis. An analysis of its contents reveals that God was adored as the Creator, the Preserver of the world ("Yoẓer Or," the first benediction before the Shema'). He is the Great, the Mighty, the Fearful, the Highest, the Loving, the All-Sustaining, Reviving the Dead (in the Shemoneh 'Esreh), the King, Helper, Deliverer, the Support of the Weak, the Healer of the Sick. He sets free the captives, faithful even to them that sleep in the dust. He is holy. Knowledge and understanding are from Him, a manifestation of His grace ("Attah Ḥonen la-Adam"; Meg. 17b; the "Birkat Ḥokmah," Ber. 33). He forgives sin ("Ha-Marbeh li-Saloaḥ"). In His mercy He sends relief to those that suffer ("Birkat ha-Ḥolim"; 'Ab Zarah, 8a; comp. Meg. 17b). To Israel He continually shows His love and abundant grace ("Ahabah Rabbah" and "Ahabat 'Olam," the second benediction before the Shema'; Ber. 11b). Man's physical perfection is God's work ("Asher Yaẓar"; Ber. 60b). In the prayer "Modim" (the "Hoda'ah" [Meg. 18; Ber. 29, 34; Shab. 24; Soṭah 68b; Sifre, Deut. 949]; see Articles of Faith), God's immutability is accentuated, as well as His providential care of the life and soul of every man. He is "ha-ṭob," the good one whose mercies are boundless; while in the version given in the Siddur of Rab Amram and the Maḥzor of Rome the statement is added that "God has not abandoned Israel." God is also hailed as the maker of peace. The thought of God's unity, it is needless to remark, dominates throughout. The "'Alenu," with which, according to the Kol Bo (§§ 11 and 77; Ṭur Oraḥ Ḥayyim, § 133), every service must conclude, is a résumé of the implications of Israel's conception of God. He is the Lord of the universe; the Creator. Israel by His grace was called to know Him as the King of Kings, the Holy One. He alone is God. It concludes with the fervent prayer for the coming of the day when idolatry shall be no more, but God shall be acknowledged as the one and only God.

E. G. H.

——**In Philosophical Literature:** The rise of Karaism marks an epoch in Jewish philosophical thought concerning God. The ensuing controversies induced Jewish Rabbinite thinkers to turn their attention to the speculative problems involved in the Jewish conception of God. Mohammedan theology, under the influence of Greek philosophy, which came to it by way of Syria through the Christian Nestorians, had developed various schools, among them the Motekallamin or schoolmen, occupying a middle position between the orthodox believers in the dogmas of the Koran and the Freethinkers or Philosophers. According to Shahrastani (ed. Cureton, German transl. by Haarbrücker), they were the defenders of the fundamental truths of the Koran. They did not appeal solely to the wording of the book, but formulated a rational system, that of the Kalam (hence their name, = Hebrew "Medabberim" = "loquentes"), in which through speculation the positions of the Koran were demonstrated as logically and intellectually necessary.

Motekallamin and Motazilites.

An offshoot from the Motekallamin were the Motazilites, who differed from the former in their doctrines concerning the divine attributes. Designating themselves as the proclaimers of the unity of God, they contended that the divine attributes were in no way to be regarded as essential; they thus emphasized God's absolute unity, which was regarded by them even as numerical. Over and against them the Ash'ariya urged deterministic views in opposition to the ascription of freedom to man, and pleaded for the reality of the divine attributes. These three schools were in so far orthodox as they all regarded the Koran as the source of truth and did not intend to abandon its fundamental authority. The Philosophers alone, though in externals observant of the religious ritual, ventured to take their stand on points other than those fixed by the text of the Koran; and they did not care whether their conclusions agreed with or differed from the positions of current theology.

Jewish philosophers in the Middle Ages (900–1300) display, on the whole, the methods and intentions of these orthodox Mohammedan schools. The same problems engage their interest. The attributes of God—His unity, His prescience, the freedom of human action—are the perplexities which they attempt to solve. That the teachings of the Bible and the theology of the Synagogue are true, they assume at the very outset. It is their ambition to show that these fundamental truths are rational, in conformity with the postulates of reason. Aristotelians for the most part, they virtually adopt the propositions of Al-Kindi, Alfarabi, and Al-Ghazali, as far as they are adherents of the Kalam; while those who are not resort to the Neoplatonic elements contained in Arabic Aristotelianism to sharpen their weapons. Ibn Sina (Avicenna) and Ibn Roshd (Averroes), also, must be remembered among the tutors of the Jewish Aristotelians.

The first of the Jewish writers to treat of the Jewish faith from the philosophical point of view was Saadia, the great anti-Karaite (see his controversies with Anan, Nahawandi, Ibn Sakawai, and

Saadia.

Ben Jeroham), in his famous work "Kitab al-Amanat wal-I'tiḳadat" (Hebrew, "Sefer Emunot we-De'ot"). He shows his familiarity with the positions of the Motazilites as well as with Greek philosophy and even with Christian theology. His purpose in composing the treatise was to set forth the harmony between the revealed truths of Judaism and the reason of man. In its controversial chapters he attacks the theology of Christianity with greater vehemence than that of Islam (see Geiger, "Wiss. Zeit. Jüd. Theol." i. 192). His philosophical point of view has rightly been characterized as eclectic, though strongly influenced by Aristotelianism. He prefaces his presentation of the God-concept with a discussion of the theory of human knowledge, which latter, according to him, proceeds from the perception of the grossly sensual elements common to men and animals. But when a man perceives an object, merely the accidents come to his vision. By comparison, however, he learns to know the quantity of bodies, thus forming the notion of space; while through the observation of motion he arrives at the perception of time ("Sefer Emunot we-De'ot," ed. Amsterdam, ii.). In this way man, through continued reflection, attains to ever finer and higher degrees of knowledge, discovering the relation of cause to effect. Many men, says Saadia, reject the existence of God on the ground that the knowledge of Him is too subtle and too abstract. But this is easily met by the assertion of the graduation of knowledge, which in its ascent always reaches finer degrees, and develops into the faculty of apprehending the less concrete and more abstract.

"Sefer Emunot we-De'ot."

The final cause some philosophers have held to be material, an atom. But in going one degree higher, and in assuming the existence of a creator, man must know him as the highest; that is to say, God is the noblest but also the most subtile goal of speculative reflection. Many represent God as corporeal, because they do not push their ascending knowledge far enough beyond the corporeal to the abstract and incorporeal. The Creator being the originator of all bodies, He of necessity must be apprehended as supramundane, supercorporeal. Those that ascribe to God motion and rest, wrath and goodness, also apperceive Him as corporeal. The correct conception culminates in the representation of God as free from all accidents (*ib.*). If this conception be too abstract, and is to be replaced by one more material and concrete, reflection is forced to recede. The final cause must be, by the very postulates of reason, an abstract being. God-perception is thus the rise from the sensual to the supersensual and highest limits of thought.

But the Creator has revealed Himself to His Prophets as the One, the Living, the Almighty, the All-Wise, the Incomparable. It is the philosopher's part to investigate the reality of these attributes, and to justify them before the tribunal of reason (*ib.* ii. 24b, 25a). The unity of God includes His being absolutely one, as well as His uniqueness, and is necessarily postulated by the reflection that He is the Creator of all. For if He were not one, He would be many; and multiplicity is characteristic of corporeality. Therefore, as the highest thinking rejects His corporeality, He must be one. Again, human reason postulates one creator, since for creation a creator is indispensable; but, as one creator satisfies all the implications of this concept, reason has no call to assume two or more. If there were more than one creator, proof would have to be adduced for the existence of every one; but such proof could not be taken from creation, to account for which one creator suffices. That Scripture uses two names for God is merely due to linguistic idiomatic peculiarities, as "Jerubbaal" is also named "Gideon."

The Living God.

God is living because He, the Creator of the world, can not be thought of as without life (*i.e.*, self-consciousness and knowledge of His deeds). His omnipotence is self-evident, since He is the Creator of the all: since creation is perfectly adjusted to its ends, God must be all-wise. These three attributes human reason discovers "at one stroke" ("pit'om," "beli maḥshabah," "mebi'ah aḥat"; *ib.* ii. 26a). Human speech, however, is so constituted as not to be able to express the three in one word. God's being is simple, not complex, every single attribute connoting Him in His entirety. Abstract and subtle though God is, He is not inactive. The illustration of this is the soul and its directive function over the body. Knowledge is still more subtile than the soul; and the same is again exemplified in the four elements. Water percolates through earth; light dominates water; the sphere of fire surrounds all other spheres and through its motion regulates the position of the planets in the universe. The motion of the spheres is caused by the command of the Creator, who, more subtile than any of the elements, is more powerful than aught else.

Still, Saadia concedes that no attribute may in strict construction be ascribed to God (*ib.* ii. 28b). God has also created the concept attribute; and created things can not belong to the essence of the Creator. Man may only predicate God's existence ("yeshut"). Biblical expressions are metaphorical. The errors concerning God are set forth in ten categories. Some have thought God to be a substance; some have ascribed to Him quantity; others quiddity (ποιόν in Aristotle); others have assigned to Him relations and dependency (πρός τι). The Eternal can not be in relation to or dependent upon anything created. He was before creation was. God is in no space (ποῦ in Aristotle). He is timeless (ποτέ). God can not be said to possess (ἔχειν): all is His. He lacks nothing. Possession, however, includes lack as its negative. God is incorporeal; therefore, He can not be apprehended as conditioned by status (κεῖσθαι). Nor does God work (ποιεῖν). In the common sense of the term, work implies motion; and motion, in the subject, can not be in God. His will suffices to achieve His purposes; and, moreover, in work matter is an element, and place and time are factors—all considerations inapplicable to God.

Nor does God suffer (πάσχειν). Even God's seeing is not analogous to human sight, which is an effect by some exterior object. Saadia controverts trinitarianism more especially, as well as Dualism. He is most emphatic in rejecting the corporeality of God, His incarnation, involved in the Christian doctrine. For his views concerning creation see Jew. Encyc. iv. 339, *s.v.* Creation.

But according to Saadia, man is the ultimate object of creation ("Emunot we-De'ot," iv. 45a). How is human freedom reconcilable with God's omnipotence and omniscience? That the will of man is free Saadia can not doubt. It is the doctrine of Scripture and of tradition, confirmed by human experience and postulated by reason. Without it how could God punish evil-doers? But if God does not will the evil, how may it exist and be found in this world of reality? All things terrestrial are adjusted with a view to man; they are by divine precept for the sake of man declared to be good or evil; and it is thus man that lends them their character. God's omniscience Saadia declares to be not necessarily causal. If man sins, God may know it beforehand; but He is not the cause of the sinful disposition or act.

Solomon ibn Gabirol.

Ibn Gabirol's theology is more profound than that of Saadia. In his "Meḳor Ḥayyim," he shows himself to be a follower of Plotinus, an adherent of the doctrine of emanation; yet, notwithstanding this pantheistic assumption, he recognizes the domination of a supreme omnipotent will, a free, personal God. He views the cognition of the final cause as the end and goal of all knowledge. "Being" includes: (1) form and matter; (2) primal substance, the cause (God); and (3) will, the mediator between the other two. Between God the Absolute and the world of phenomena, mediating agents are assumed. Like (God) can not communicate with unlike (the world); but mediating beings having something of both may bring them into relation. God is on the uppermost rung of the ladder of being; He is the beginning and cause of all. But the substance of the corporeal world is the lowest and last of all things created. The first is essentially different from the last; otherwise, the first might be the last, and vice versa. God is absolute unity; the corporeal world, absolute multiplicity and variety. Motion of the world is in time; and time is included in and is less than eternity. The Absolute is above eternity; it is infinitude. Hence there must be a mediating something between the supereternal and the subeternal. Man is the microcosm ("'olam ha-ḳaṭon"), a reflection of the macrocosm. The mind ("sekel") does not immediately connect itself with the body, but through the lower energies of the soul. In like manner in the macrocosm the highest simple substance may only join itself to the substance of the categories through the mediation of spiritual substances. Like only begets like. Hence, the first Creator could have produced simple substances only, not the sensual visible world which is totally unlike Him.

Between the First Cause and the world Gabirol places five mediators ("emẓa'ot"): (1) God's will ("ha-raẓon"); (2) general matter and form; (3) the universal mind ("sekel ha-kelali"); (4) the three world-souls ("nefashot"), vegetative, animal, and thinking souls; and (5) nature ("ha-ṭeba'"), the mover of the corporeal world.

The Divine Will.

The divine will has a considerable part in this system. It is the divine power which creates form, calls forth matter, and binds them together. It pervades all, from the highest to the lowest, just as the soul pervades the body ("Meḳor Ḥayyim," v. 60). God may be apprehended as will and as knowledge; the former operating in secret, invisibly; the latter realizing itself openly. From will emanates form, but from the oversubstance matter. Will, again, is nothing else than the totality comprehending all forms in indivisible unity. Matter without form is void of reality; it is non-existent; form is the element which confers existence on the non-existent. Matter without form is never actual ("be-fo'al"), but only potential ("be-koaḥ"). Form appears in the moment of creation, and the creative power is will; therefore, the will is the producer of form.

Upon this metaphysical corner-stone Ibn Gabirol bases his theological positions, which may be summed up as follows:

> God is absolute unity. Form and matter are ideas in Him. Attributes, in strict construction, may not be predicated of Him; will and wisdom are identical with His being. Only through the things which have emanated from God may man learn and comprehend aught of God. Between God and the world is a chasm bridged only by mediatorial beings. The first of these is will or the creative word. It is the divine power activated and energized at a definite point of time. Creation is an act of the divine will. Through processes of successive emanations, the absolute One evolves multiplicity. Love and yearning for the first fountain whence issued this stream of widening emanations are in all beings the beginning of motion. They are yearning for divine perfection and omnipotence.

Ibn Gabirol may rightly be styled the Jewish speculative exponent of a system bordering on theosophy, certainly approaching obscurity and the mystic elimination of individuality in favor of an all-encompassing all-Divinity (pantheism). His system is, however, only a side-track from the main line of Jewish theological thought.

Baḥya ibn Paḳuda.

Baḥya ben Joseph ibn Paḳuda, in the treatise introducing his exposition of the "Duties of the Heart" ("Ḥobot ha-Lebabot," chapter "Ha-Yiḥud"), reverts in the main to the method of Saadia. According to Baḥya, only the prophet and the wise can serve God in truth. All others revere in God something utterly out of consonance with the exalted, sublime conception of God (*ib.* § 2). It is therefore every one's duty to arrive at a proper conception of God's unity by means of speculative reflection, and to be thus enabled to differentiate true unity ("eḥad ha-emet") from pseudo-unity ("eḥad ha-'ober"). In consequence Baḥya develops the following seven demonstrative arguments in support of God's unity:

(1) The universe is like a pyramid sloping upward from a very broad base toward the apex: or it resembles an infinite series of numbers, of which the first is one, and the last comprises so many figures as to baffle all efforts to form a conception of it. The individual beings in the world are numerically infinite; when these individuals are classified in groups according to species, etc., the number of these groups becomes smaller. Thus by proceeding in his classifications to always more com-

prehensive groups, man reduces the number ever more and more until he arrives at the number five, *i.e.*, four elements plus motion. These, again, are really two only: matter and form. Their common principle, more comprehensive than either, must thus be smaller than two, *i.e.*, ONE.

(2) The harmony and concordance prevailing in creation necessitate the apprehension of the world as the work of one artist and creator.

(3) Without a creator there could be no creation. Thus reason and logic compel the assumption of a creator; but to assume more than one creator is irrational and illogical.

Proofs of Unity.

(4) If one believes in the existence of more than one God, one of two alternatives is suggested: (*a*) One God was potent enough to create the all; why, then, other gods? They are superfluous. (*b*) One God alone had not the power; then God was limited in power, and a being so limited is not God, but presupposes another being through which He Himself was called into existence.

(5) The unity of God is involved in the very conception of Him. If there were more gods than one, this dilemma would be presented: (*a*) These many gods are of one essence; then, according to the law of absolute identity, they are identical and therefore only one. Or (*b*) these gods are differentiated by differences of essential qualities: then they are not gods; for God, to be God, must be absolute and simple (non-composite) being.

(6) God connotes being without accidence, *i.e.*, qualities not involved in being. Plurality is quantity, and, therefore, accidence. Hence plurality may not be predicated of God.

(7) Inversely, the concept unity posits the unity of God. Unity, according to Euclid, is that through which a thing becomes numerically one. Unity, therefore, precedes the number one. Two gods would thus postulate before the number one the existence of unity. In all these demonstrations Baḥya follows the evidential argumentations of the Arabic schoolmen, the Motekallamin. In reference to God's attributes, Baḥya is of those who contend that attributes predicated of God connote in truth only negatives (excluding their opposites), never positives (*ib.* § 10).

Judah ha-Levi.

This view is shared also by Judah ha-Levi, the author of the "Cuzari," probably the most popular exposition of the contents of Israel's religion, though, as Grätz rightly remarks ("Geschichte," vi. 157), little calculated to influence thinkers. He regards Creation as an act of divine will ("Cuzari," ii. 50). God is eternal; but the world is not. He ranges the divine attributes into three classes: (1) practical, (2) relative, and (3) negative. The practical are those predicated of God on the ground of deeds which, though not immediately, yet perhaps through the intervention of natural secondary causes, were wrought by God. God is in this sense recognized as gracious, full of compassion, jealous, and avenging.

Relative attributes are those that arise from the relations of man, the worshiper, to God, the one worshiped. God is holy, sublime, and to be praised; but though man in this wise expresses his thoughts concerning God, God's essence is not thereby described and is not taken out of His unity ("me-aḥaduto").

The third class seemingly express positive qualities, but in reality negative their contraries. God is living. This does not mean that He moves and feels, but that He is not unmoved or without life. Life and death belong to the corporeal world. God is beyond this distinction. This applies also to His unity; it excludes merely the notion that He is more than one. His unity, however, transcends the unity of human conceptual construction. Man's "one" is one of many, a part of a whole. In this sense God can not be called "One." Even so, in strict accuracy, God may not be termed "the first." He is without beginning. And this is also true of the designation of God as "the last." Anthropopathic expressions are used; but they result from the humanward impression of His works. "God's will" is a term connoting the cause of all lying beyond the sphere of the visible things. Concerning Ha-Levi's interpretation of the names of God see Names of God.

Controverts Fatalism.

In discussing the question of God's providential government and man's freedom Ha-Levi first controverts Fatalism; and he does this by showing that even the fatalist believes in possibilities. Human will, says he, is the secondary cause between man and the purpose to be accomplished. God is the First Cause: how then can there be room for human freedom? But will is a secondary cause, and is not under compulsion on the part of the first cause. The freedom of choice is thus that of man. God's omnipotence is not impugned thereby. Finally, all points back to God as the first cause of this freedom. In this freedom is involved God's omnipotence. Otherwise it might fail to be available. The knowledge of God is not a cause. God's prescience is not causal in reference to man's doings. God knows what man will do; still it is not He that causes man's action. To sum up his positions, Judah ha-Levi posits: (*a*) The existence of a first cause, *i.e.*, a wise Creator always working under purpose, whose work is perfect. It is due to man's lack of understanding that this perfection is not seen by him in all things. (*b*) There are secondary causes, not independent, however, but instrumentalities. (*c*) God gave matter its adequate form. (*d*) There are degrees in creation. The sentient beings occupy higher positions than those without feelings. Man is the highest. Israel as the confessor of the one God outranks the polytheistic heathen. (*e*) Man is free to choose between good and evil, and is responsible for his choice.

Abraham ibn Daud.

Abraham ibn Daud, in his "Emunah Ramah," virtually traverses the same ground as his predecessors; but in reference to God's prescience he takes a very free attitude (*ib.* p. 96). He distinguishes two kinds of possibilities: (1) The subjective, where the uncertainty lies in the subject himself. This subjective possibility is not in God. (2) The objective, planned and willed by God Himself. While under the first is the ignorance of one living in one place concerning the doings of those in another, under the second falls the possibility of man's being good or bad. God knows beforehand of this possibility, but not of the actual choice. The later author RaLBaG advances the same theory in his "Milḥamot ha-Shem" (iii. 2). Ibn Daud also argues against the ascription of positive attributes to God ("Emunah Ramah," ii. 3).

Moses ben Maimon's "Moreh Nebukim" ("Dalalat al-Ḥa'irin") is the most important contribution to Jewish philosophical thought on God. According to him, philosophy recognizes the existence and perfection of God. God's existence is proved by the world, the effect whence he draws the inference of God's existence, the cause. The whole universe is only one individual, the parts of which are interdependent. The sublunar world is dependent upon the forces proceeding from the spheres, so that the universe is a macrocosm ("Moreh," ii. 1), and thus the effect of one cause.

Maimonides.

Two gods or causes can not be assumed, for they would have to be distinct in their community: but God is absolute; therefore He can not be composite. The corporeal alone is numerical. God as incorporeal can not be multiple ("Yad," Yesode ha-Torah, i. 7). But may God be said to be one? Unity is accidence, as is multiplicity. "God is one" connotes a negative, *i.e.*, God is not many ("Moreh," i. 57). Of God it is possible only to say that He is, but not what He is (*ib.*; "hayuto bi-lebad lo mahuto"; in Arabic "anniyyah" = *ὅτι ἔστι* [quodditas]). All attributes have a negative implication, even existence. God's knowledge is absolute (*ib.* iii. 19). God's knowledge is never new knowledge. There is nothing that He does not know. In His knowledge He comprehends all, even infinitude (*ib.* iii. 20). God's knowledge is not analogous to man's. Evil is merely negation or privation (*ib.* iii. 8). God is not its author; for God sends only the positive. All that is, save God, is only of possible existence; but God is the necessarily existent (*ib.* i. 57). In Him there is no distinction between essence ("'eẓem") and existence ("ha-meẓi'ut"), which distinction is in all other existing things. For this reason God is incorporeal, one, exalted above space and time, and most perfect (*ib.* ii., Preface, 18, 21, 23, 24).

By the successors of Maimonides, Albo, Ralbag (Levi ben Gershon), and Crescas, no important modifications were introduced. Albo contends that only God may be designated as one, even numerical oneness being not exclusive connotation of unity ("'Iḳḳarim," ii. 9, 10; comp. Ibn Ẓaddiḳ, "'Olam Ḳaṭon," p. 49: "eḥad ha-mispar eno ka-eḥad ha-elahut"). He, too, emphasizes God's incorporeality, unity, timelessness, perfection, etc. ("'Iḳḳarim," ii. 6).

Crescas pleads for the recognition of positive attributes in God. He concedes that the unity of God can not be demonstrated by speculation, but that it rests on the "Shema'" alone. It may be noticed that Aaron ben Elijah ("'Eẓ ha-Ḥayyim," ch. lxxi.) also argues in favor of positive attributes, though he regards them in the light of homonyms.

The precipitate of these philosophical speculations may be said to have been the creed of Maimonides (see Articles of Faith). It confesses that God is the Creator, Governor of all. He alone "does, has been and will be doing." God is One; but His unity has no analogy. He alone is God, who was, is, and will be. He is incorporeal. In corporeal things there is no similitude to Him. He is the first and the last. Stress is also laid on the thought that none shares divinity with Him. This creed is virtually contained in the Adon 'Olam and the Yigdal.

The cabalists (see Cabala) were not so careful as Maimonides and others to refrain from anthropomorphic and anthropopathic extravagances and ascriptions (see Shi'ur Ḳomah). Nevertheless their efforts to make of the incorporeality of God a dogma met with opposition in orthodox circles. Against Maimonides ("Yad," Teshubah, iii. 7), denying to the believers in God's corporeality a share in the world to come, Abraham ben David of Posquières raised a fervent protest. Moses Taku is another protestant ("Oẓar Neḥmad," iii. 25; comp. Abraham Maimuni, "Milḥamot," p. 25).

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E. G. H.

——**The Modern View:** On the whole, the modern Jewish view reproduces that of the Biblical books, save that the anthropomorphic and anthropopathic terminology is recognized as due to the insufficiency of human language to express the superhuman. The influence of modern philosophers (Kant and Hegel) upon some sections of Jewish thought has been considerable. The intellectual elements in the so-called demonstrations of God's existence and the weakness of the argument have been fully recognized. The Maimonidean position, that man can not know God in Himself (מהותו), has in consequence been strengthened (see Agnosticism). The human heart (the practical reason in the Kantian sense) is the first source of knowledge of God (see Samuel Hirsch, "Catechismus," *s.v.* "Die Lehre"). The experience of man and the history of Israel bear witness to God's existence, who is apprehended by man as the Living, Personal, Eternal, All-Sustaining, the Source of all life, the Creator and Governor of the universe, the Father of all, the Righteous Judge, in His mercy forgiving sins, embracing all in His love. He is both transcendental and immanent. Every human soul shares to a certain degree in the essence of the divine. In thus positing the divinity of the human soul, Judaism bridges the chasm between the transcendental and the immanent elements of its conception of God. Pantheism is rejected as one-sided; and so is the view, falsely imputed to Judaism, which has found its expression in the absolute God of Islam.

The implications of the Jewish God-idea may be described as "pan-monotheism," or "ethical monotheism." In this conception of God, Israel is called to the duty, which confers no prerogatives not also within the reach of others, of illustrating in life the godliness of the truly human, through its own "holiness"; and of leading men to the knowledge of the one eternal, holy God (see DEISM; EVOLUTION).

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E. G. H.

——**Critical View:** Biblical historiography presents the theory that God revealed Himself successively to Adam, Noah, Abraham and his descendants, and finally to Moses. Monotheism was thus made known to the human race in general and to Israel in particular from the very beginning. Not ignorance but perverseness led to the recognition of other gods, necessitating the sending of the Prophets to reemphasize the teachings of Moses and the facts of the earlier revelation. Contrary to this view, the modern critical school regards monotheism as the final outcome of a long process of religious evolution, basing its hypothesis upon certain data discovered in the Biblical books as well as upon the analogy presented by Israel's historical development to that of other Semitic groups, notably, in certain stages thereof, of the Arabs (Wellhausen, "Skizzen und Vorarbeiten," iii. 164; Nöldeke, in "Z. D. M. G." 1887, p. 719).

Polytheistic Leanings of the Semites.

The primitive religion of Israel and the God-concept therein attained reflected the common primitive Semitic religious ideas, which, though modified in Biblical times, and even largely eliminated, have left their traces in the theological doctrines of the Israel of later days. Renan's theory, formulated in his "Précis et Système Comparé des Langues Sémitiques" (1859), ascribing to the Semites a monotheistic instinct, has been abandoned because it was found to be in conflict with facts. As far as epigraphic material, traditions, and folk-lore throw light on the question, the Semites are shown to be of polytheistic leanings. Astral in character, primitive Semitic religion deified the sun, the moon, and the other heavenly bodies. The storm-clouds, the thunder-storms, and the forces of nature making for fertility or the reverse were viewed as deities. As long as the Semites were shepherds, the sun and the other celestial phenomena connected with the day were regarded as malevolent and destructive; while the moon and stars, which lit up the night—the time when the grass of the pasture was revived—were looked upon as benevolent. In the conception of YHWH found in the poetry of the Bible, speaking the language of former mythology and theology, the element is still dominant which, associating Him with the devastating cloud or the withering, consuming fire, virtually accentuates His destructive, fearful nature (Wellhausen, *l.c.* iii. 77, 170; Baethgen, "Beiträge zur Semitischen Religionsgeschichte," p. 9, Berlin, 1888; Smend, "Lehrbuch der Alttestamentlichen Religionsgeschichte," p. 19, Leipsic, 1893).

The intense tribal consciousness of the Semites, however, wielded from a very early period a decisive influence in the direction of associating with each tribe, sept, or clan a definite god, which the tribe or clan recognized as its own, to the exclusion of others. For the tribe thought itself descended from its god, which it met and entertained at the sacrificial meal. With this god it maintained the blood covenant. Spencer's theory, that ancestral animism is the first link in the chain of religious evolution, can not be supported by the data of Semitic religions. Ancestral animism as in vogue among the Semites, and the "cult of the dead" (see Witch of ENDOR) in Israel point rather to individual private conception than to a tribal institution. In the development of the Israelitish God-idea it was not a determining factor (Goldziher, "Le Culte des Ancêtres et des Morts chez les Arabes," in "Revue de l'Histoire des Religions," x. 332; Oort, in "Theologisch Tijdschrift," 1881, p. 350; Stade, "Geschichte des Volkes Israel," i. 387).

Characteristic, however, of the Semitic religions is the designation of the tribal or clan deity as "adon" (lord), "melek" (king), "ba'al" (owner, fructifier). The meaning of "el," which is the common Semitic term, is not certain. It has been held to connote strength (in which case God would = "the strong"), leadership ("the first"), and brilliancy (Sprenger, in his "Das Leben und die Lehre des Mohammad," in which God = "sun"). It has also been connected with "elah," the sacred tree (Ed. Meyer, in Roscher's "Ausführliches Lexikon der Griechischen und Römischen Mythologie," *s.v.* "El"; and Smend, *l.c.* p. 26, note 1). Equally puzzling is the use of the plural "Elohim" in Hebrew (אלם in Phenician; comp. Ethiopic "amlak"). The interpretation that it is a "pluralis majestatis" with the value of an abstract idea ("the Godhead"), assumes too high a degree of grammatical and philosophical reflection and intention to be applicable to primitive conditions. Traces of an original polytheism might be embodied in it, were it not for the fact that the religion of Israel is the outgrowth of tribal and national monolatry rather than of polytheism.

Tribal Gods.

Each tribe in Israel had its tribal god (see, for instance, DAN; GAD; ASHER). Nevertheless from a very remote period these tribes recognized their affinity to one another by the fact that above their own tribal god they acknowledged allegiance to YHWH. This YHWH was the Lord, the Master, the Ruler. His will was regarded as supreme. He revealed Himself in fire or lightning.

In Ex. vi. 2 YHWH is identified with El-Shaddai, the god of the Patriarchs. What the latter name means is still in doubt (see Nöldeke in "Z. D. M. G." 1886, p. 735; 1888, p. 480). Modern authorities have argued from the statement in Exodus that YHWH was not known among the Hebrews before Moses, and have therefore insisted that the name at least, if not the god, was of foreign origin. Delitzsch's alleged discovery of the name "YHWH" on Babylonian tablets has yet to be verified. Moses is held to have identified a Midianite-Kenite deity with the patriarchal El-Shaddai. However this may have been, the fact remains that from the time of the Exodus onward Israel regarded itself as the people of YHWH, whose seat was Sinai, where he manifested Himself amidst thunder and lightning in His unapproachable majesty, and whence He went forth to aid His people (Judges v. 4; Deut. xxxiii. 2). It was Yhwh who had brought judgment on the gods of Egypt, and by this act of His superior power had renewed the covenant relation which the fathers of old had maintained with Him.

From the very outset the character of Yhwh must have been of an order conducive to the subsequent development of monotheistic and ethical connotations associated with the name and the idea. In this connection it is noteworthy that the notion of sex, so pernicious in other Semitic cults, was from the outset inoperative in the worship of Yhwh. As Israel's God, He could not but be jealous and intolerant of other gods beside Him, to whom Israel would pay honor and render homage. Enthroned in the midst of fire, He was unapproachable ("ḳodesh"); the sacrificial elements in His cult were of a correspondingly simple, pastoral nature. The jealousy of Yhwh was germinal of His unity; and the simplicity and austerity of His original desert worship form the basis of the moralization of the later theology.

Change of Social Conditions.

With the invasion of the land, Israel changed from a pastoral into an agricultural people. The shepherd cult of the desert god came into contact and conflict with the agricultural deities and cults of the Canaanites. Yhwh was partly worshiped under Canaanitish forms, and partly replaced by the Canaanitish deities (Baalim, etc.). But Yhwh would not relinquish His claim on Israel. He remained the judge and lawgiver and ruler and king of the people He had brought out from Egypt. The Nazarites and the Prophets arose in Israel, emphasizing by their life and habits as well as by their enthusiastic and indignant protest the contrast of Israel with the peoples of the land, and of its religion with theirs (comp. the Yhwh of Elijah; He is "Ha-Elohim"). With Canaanitish cults were connected immoralities as well as social injustice. By contrast with these the moral nature of Yhwh came to be accentuated.

During the first centuries of Israel's occupation of Palestine the stress in religious life was laid on Israel's fidelity to Yhwh, who was Israel's only God, and whose service was to be different from that offered unto the Baalim. The question of God's unity was not in the center of dispute. Yhwh was Israel's only God. Other peoples might have other gods, but Israel's God had always shown His superiority over these. Nor was umbrage taken at this time at the representations of Yhwh by figures, though simplicity still remained the dominant note in His cult. A mere stone or rock served for an altar (Judges vi. 20, xiii. 10; I Sam. vi. 14); and natural pillars (holy trees, "mazebot") were more frequent than artificial ones (see Smend, *l.c.* pp. 40 *et seq.*). The Ephod was perhaps the only original oracular implement of the Yhwh cult. Teraphim belonged apparently to domestic worship, and were tolerated under the ascendency of the Yhwh national religion. "Massekah" was forbidden (Ex. xxxiv. 17), but not "pesel"; hence idols seem not to have been objected to so long as Yhwh's exclusive supremacy was not called into doubt. The Ark was regarded as the visible assurance of Yhwh's presence among His people. Human sacrifices, affected in the Canaanitish Moloch cult, were especially abhorred; and the lascivious rites, drunkenness, and unchastity demanded by the Baalim and their consorts were declared to be abominations in the sight of Yhwh.

The God of the Prophets.

These conceptions of God, which, by comparison with those entertained by other peoples, were of an exalted character, even in these early centuries, were enlarged, deepened, refined, and spiritualized by the Prophets in proportion as historical events, both internal and external, induced a widening of their mental horizon and a deepening of their moral perceptions. First among these is Amos. He speaks as the messenger of the God who rules all nations, but who, having known Israel alone among them, will punish His people all the more severely. Assyria will accomplish God's primitive purpose. In Amos' theology the first step is taken beyond national henotheism. Monotheism begins through him to find its vocabulary. This God, who will punish Israel as He does the other nations, can not condone social injustice or religious (sexual) degradation (Amos iv.). The ethical implications of Yhwh's religion are thus placed in the foreground. Hosea introduces the thought of love as the cardinal feature in the relations of Israel and God. He spiritualizes the function of Israel as the exponent of divine purposes. Yhwh punishes; but His love is bound ultimately to awaken a responsive love by which infidelity will be eliminated and overcome.

Isaiah lays stress on God's holiness: the "ḳodesh," unapproachable God, is now "ḳadosh," holy (see Baudissin, "Der Begriff der Heiligkeit im Alten Testament," in "Studien zur Semitischen Religionsgesch."). It is Israel's duty as God's people to be cleansed from sin by eschewing evil and by learning to do good. Only by striving after this, and not by playing at diplomacy, can the "wrath of God" be stayed and Jerusalem be saved. The remnant indeed will survive. Isaiah's conception of God thus again marks an advance beyond that of his predecessors. God will ultimately rule as the arbiter among the nations. Peace will be established, and beasts as well as men will cease to shed blood.

Jeremiah and his contemporaries, however, draw near the summit of monotheistic interpretations of the Divine. The cultus is centralized; Deuteronomic humanitarianism is recognized as the kernel of the God-idea. Israel and Palestine are kept apart from the rest of the world. Yhwh ceases to be localized. Much greater emphasis than was insisted on even by Isaiah is now laid on the moral as distinct from the sacrificial involutions of the God-idea.

The prophets of the Exile continue to clarify the God-concept of Israel. For them God is One; He is Universal. He is Creator of the All. He can not be represented by image. The broken heart is His abiding-place. Weak Israel is His servant ("'ebed"). He desires the return of the sinner. His intentions come to pass, though man's thoughts can not grasp them.

After the Exile a double tendency in the conceptions of God is easily established. First, He is Israel's Lawgiver; Israel shall be holy. Secondly,

Post-Exilic Conception.

He is all mankind's Father. In the Psalms the latter note predominates. Though the post-exilic congregation is under the domination of national sacerdotalism (represented by P), in the Wisdom literature the universal and ethical implications of Israel's God-belief came to the forefront. In the later books of the Biblical canon the effort is clearly traceable to remove from God all human attributes and passions (see Anthropomorphism and Anthropopathism). The critical school admits in the final result what the traditional view assumes as the starting-point. The God whom Israel, through the events of its history, under the teachings of its men of genius, the Prophets, finally learned to proclaim, is One, the Ruler and Creator of all, the Judge who loveth righteousness and hateth iniquity, whose witness Israel is, whose true service is love and justice, whose purposes come and have come to pass.

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E. G. H.

GOD, CHILDREN OF ("bene ha-Elohim," perhaps = "sons of the gods"): The "sons of God" are mentioned in Genesis, in a chapter (vi. 2) which reflects preprophetic, mythological, and polytheistic conceptions. They are represented as taking, at their fancy, wives from among the daughters of men. For the interpretations given to this statement see Fall of Angels, and Flood in Rabbinical Literature. As there stated, the later Jewish and Christian interpreters endeavored to remove the objectionable implications from the passage by taking the term "bene ha-Elohim" in the sense of "sons of judges" or "sons of magistrates." In the introduction to the Book of Job (i. 6, ii. 1) the "bene ha-Elohim" are mentioned as assembling at stated periods, Satan being one of them. Some Assyro-Babylonian mythological conception is held by the critical school to underlie this description of the gathering of the "sons of God" to present themselves before Yhwh. Another conception, taken from sidereal religion, seems to underlie the use of the phrase in Job xxxv. 7.

The Israelites are addressed as "the children of the Lord your God" (Deut. xiv. 1). When Israel was young, he was called from Egypt to be God's son (Hosea xi. 1). The Israelites are designated also "the children of the living God" (*ib.* ii. 1 [R.V. i. 10]; comp. Jer. iii. 4). They are addressed as "backsliding children" (Jer. iii. 14) that might and should call God their father (*ib.* iii. 19). Deut. xxxii. 5, though the text is corrupt, seems to indicate that through perverseness Israel has forfeited this privilege. Isaiah, also, apostrophizes the Israelites as "children [of God] that are corrupters," though God has reared them (Isa. i. 4). As a man chastises his son, so does God chastise Israel (Deut. viii. 5); and like a father pities his children, so does God show pity (see Compassion).

The critical school refers this conception to the notion commonly obtaining among primitive races, that tribes and families as well as peoples are descended from gods regarded by them as their physical progenitors; community of worship indicating community of origin, or adoption into the clan believed to be directly descended from the tutelary god through the blood covenant. Hence the reproach, "Saying to a stock, Thou art my father; and to a stone, Thou hast begotten me" (Jer. ii. 27). Even in Deutero-Isaiah (li. 2) this notion is said to prevail ("Look unto Abraham your father," in correspondence with verse 1: "the rock whence ye are hewn").

That this view was deepened and spiritualized to signify a much sublimer relation between the gods and their physical descendants than that which the old Semitic conception assumed, the following passages demonstrate: "Surely they are my people, children that will not lie" (Isa. lxiii. 8). "In all their affliction he was afflicted" (*ib.* verse 9). "Thou art our father, for Abraham knows us not" (*ib.* verse 16, Hebr.). "Thou art our father; we are the clay" (*ib.* lxiv. 8). "Have we not all one father?" (Mal. ii. 10).

The relation of God to the individual man is also regarded as that of a parent to his child. "For my father and my mother have forsaken me, but Yhwh taketh me up" (Ps. xxvii. 10, Hebr.; comp. II Sam. vii. 14). That other peoples besides Israel are God's children seems suggested by Jer. iii. 19, the rabbinical interpretation of the verse construing it as implying this (בנים=אומות העולם, Tan., Mishpaṭim, ed. Buber, 10; Yalḳ., Jer. 270; Bacher, "Ag. Pal. Amor." ii. 34, note 1).

Israel as the "first-fruits" (ראשית תבואתה) is the "bekor," or first-born, in the household of God's children (Jer. ii. 3; Ex. iv. 22). In the interpretation of the modern Synagogue this means that Israel shall be an exemplar unto all the other children of God (see Lazarus, "Der Prophet Jeremias," pp. 31, 32). According to the teachings of Judaism, as expounded in the Catechisms, every man is God's child, and, therefore, the brother of every other man. Mal. ii. 10 is applied in this sense, though the prophet's appeal was addressed solely to the warring brothers of the house of Israel. In this, modern Judaism merely adopts the teachings of the Apocrypha and of the Rabbis. See Ecclus. (Sirach) xxiii. 1, 4; li. 10; Wisdom ii. 13, 16, 18; xiv. 3 (comp. xviii. 13; III Macc. v. 7; Jubilees, i. 24); Job xiii. 4; Enoch lxii. 11; Psalms of Solomon, xvii. 30; Sifre, Deut. 48 (ed. Friedmann, 84b); Ab. iii. 14; R. H. iii. 8; Yer. Ma'as. 50c; Sifra (ed. Weiss), 93d; Midr. Teh. xii. 5 (comp. Bacher, "Ag. Tan." ii. 437). See Son of God.

Bibliography: Dalman, *Die Worte Jesu*, pp. 150 *et seq.*, Leipsic, 1898; Taylor, *The Sayings of the Fathers*, to *Ab.* iii. 14; Schreiner, in *Jahrbuch*, 1899, pp. 61-62; idem, *Die Jüngsten Urteile*, etc., in *Jahrbuch*, 1902, pp. 21, 22; Perles, *Bousset's Religion des Judentums*, pp. 127 *et seq.*, Berlin, 1903.

E. G. H.

GOD, NAMES OF. See Names of God.

GOD, SON OF. See Son of God.

GODEFROI, MICHAEL H.: Dutch jurist and minister of justice; born at Amsterdam Jan. 13, 1814; died at Würzburg June 27, 1882. He devoted himself to the study of jurisprudence, and at a very early age secured employment under the state. When but thirty-two, upon the death of Boas, he became by royal appointment judge of the provincial court for North Holland; and two years later (1848) he was elected in the city of Amsterdam a member of the second chamber of the States General of the Netherlands, which position he held until the year 1881. In 1860 he prepared a new code of judicial practise and procedure; this was adopted, and in recognition of his labors thereon the king decorated him with the cross of the Order of the Netherlands Lion. On several occasions at the formation of ministries he had been offered a portfolio, but had each time declined, until in Feb., 1860, the king himself joining the finance minister, Van Hall, in soliciting Godefroi to aid in the formation of a cabinet, he accepted the ministry of justice. He has the distinction of being the first Jew to fill a cabinet position in Holland, and this is the more noteworthy since he was a consistent and outspoken adherent of his faith, occupying the prominent position of president of the Jewish consistory and having been a member of the Institut zur Förderung Israelitischer Literatur during the eighteen years of its existence.

Godefroi in his public life was a very ardent friend of his people. At one time he exposed in the chamber the abuses of the missionary efforts in Amsterdam, and protested vigorously against the excesses of the proselytizing zealots. As minister of justice he contributed greatly toward securing the emancipation of the Jews in Switzerland; the commercial treaty between the Netherlands and Switzerland was not ratified until assurance had been given ot the establishment of the legal equality of Jews and Christians in the latter country. Again, on Sept. 23, 1872, and in Dec., 1876, he delivered exhaustive speeches in the chamber, insisting that the commercial treaty with Rumania should not be ratified until guaranties should have been given that Netherland Jews in that country should enjoy perfect equality before the law. The influence of this attitude upon his Christian colleagues in the chamber was evidenced after his death, when, early in July, 1882, the Rumanian commercial treaty was again the subject of discussion in the chamber. A member, Von Kerwijk, dwelt with fervor upon the intolerance manifested in Rumania against the Jews, referring with indignation to the awful persecutions they had endured in Russia, Germany, and other countries. With creditable pride he pointed out that Holland embodied the true spirit of religious freedom; and he illustrated the contention by showing the honor and respect manifested toward Godefroi, paying a loving tribute to the great Jewish statesman.

Bibliography: Kayserling, *M. H. Godefroi,* in *Allg. Zeit. des Jud.* 1882, pp. 524, 525.

S. M. Co.

GODFATHER: Primarily, one who assists in the performance of the rite of circumcision by holding the child upon his knees; secondarily, one who in a measure takes the place of the father, interesting himself in the lad's welfare. In the first sense the function of the godfather undoubtedly has its origin in Hebrew antiquity, and arose naturally from the necessity of having some one to assist the mohel, or circumciser, by holding the child firmly during the performance of the operation. In Talmudic literature the godfather is called "sandik" or "sandikus," a term which is usually identified with the Greek *σύνδικος* (Latin, "syndicus"), in the sense of "representative," "patron," "advocate." Kohut ("Aruch Completum," vi. 84) and Löw ("Lebensalter," p. 84) claim, on the authority of the medieval rabbinical works "Roḳeaḥ" and "Or Zarua'," that the correct reading is סנדקנים, and identify it with the Greek *σύντεκνος* ("companion to the father": comp. the German "Gevatter," French "compère," Spanish "padrino," which all contain this idea of association with the father). A number of references in Midrashim and other early rabbinical works testify to the existence of the godfather in the Talmudic age (see the Midrash to Ps. xxxv. 10, and passages in interpretation of Gen. xviii. 1 and of Neh. ix. 8; also a reference in Pirḳe R. El.). The version of the Targum of Jonathan ben Uzziel to Gen. l. 23 is also an apparent allusion to the office. In medieval rabbinical literature the references to the office are numerous, and it appears to have been well established and highly esteemed. Thus the "Haggahot Maimuniyyot" (on the "Yad," Milah, iii.) mentions that many "covet and eagerly desire to hold the child upon their knees as it is circumcised."

The godfather became known in medieval times by many names in addition to the ancient designation of "sandik." He is called "ba'al berit" (master of the covenant), "ba'al berit ha-milah" (master of the covenant of circumcision), "ṭofes ha-yeled" (holder of the child), "ab sheni" (second father), and also "shaliaḥ" (messenger). The office was surrounded with marks of honor. A special seat, usually richly decorated, was prepared in the synagogue for the sandik, and if the circumcision happened on a day on which the Law was read, he was entitled to be "called up." The privilege was reserved for persons of standing and of good moral and religious character. It was restricted also in other ways. Rabbinical authorities (for instance, Rabbenu Pereẓ of Corbeil and Judah the Pious) decreed that the privilege should not be given more than once to the same man in the same family, neither should it, unless unavoidable, be given to women. This latter prohibition was based on motives of delicacy. Women were, however, permitted to participate indirectly in the privilege as associates to the godfather. They carried the child to the entrance of the synagogue or to the room in which the circumcision was about to take place, where it was taken by the godfather.

The modern manner of observing the custom is practically identical with the medieval. The German Jews do not use the term "sandik," but only the German "Gevatter" and, for the godmother, "Gevatterin." According to Polish custom, the office is divided into two parts, one performed by the sandik, the other by the Gevatter, or, as he is termed in the corrupted Polish-Jewish form of the word, the "Kwater." Where there is difficulty in obtaining persons to act as godfathers it is customary to form societies of religious persons for this purpose. These societies are known as "ḥebrot sandiḳa'ut." That the custom has been to some extent affected by medieval Christian practise is, no doubt, true, but in all essential respects it rests on historic Jewish ground. Reggio is, therefore, as has been well shown by Levinson, not justified in attacking it.

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A. B. D.

GÖDING: Town of Moravia, Austria; it has a population of about 10,000 (1900), of whom over 1,000 are Jews. The Jewish community there is one of the oldest in the province. As appears from the records of the old ḥebra ḳaddisha of Göding, two Jewish cemeteries, an old and a new one, existed there as early as 1682, at the time when the statutes of the ḥebra ḳaddisha were drafted. In the month of Nisan, 1693, these statutes were revised as published by I. Willheimer in the Vienna "Neuzeit" of 1864. The community seems to have suffered greatly during the Thirty Years' war, and was so reduced that for years it could not keep a rabbi of its own. It called upon outside rabbis to decide religious disputes, appealing especially to the Moravian district rabbi, Menahem Mendel Krochmal, who several times decided questions for it ("Ẓemaḥ Ẓedeḳ," No. 33). At that time (between 1648 and 1661) large vineyards and cellars in the villages in the vicinity of Göding were owned by wealthy Jews. In 1670 the community was considerably increased by Jewish exiles from Vienna and Lower Austria. Refugees settled in large numbers in the neighboring crown lands. Among them was David b. Isserl, who had placed himself under the protection of Prince Dietrichstein of Nikolsburg as "rabbi of Göding" (Sept. 1, 1672), paying the yearly sum of three florins for protection; he officiated there until 1676. Moses b. Isaiah, author of "Berit Maṭṭeh Mosheh," a large commentary to the Pesaḥ Haggadah (Berlin, 1701), and for a time house rabbi of the "Hofjude" Jost Liebmann at Berlin, passed a part of his childhood at Göding, after his parents had been expelled from Vienna.

In 1689 and 1716 synods were held at Göding, at which important resolutions were adopted relating to the communal life of the Moravian Jews. In the middle of the eighteenth century the community seems still to have been an important one, for in 1753 it numbered 140 families. In June, 1774, all the Jews were expelled from Göding by command of the empress Maria Theresa; but after her death Emperor Joseph II. recalled thirteen families to complete the number of 5,400 families allotted to Moravia. The neighboring estate of Kosteletz had received twenty of the families expelled from the town. The above-mentioned thirteen families formed the nucleus of the new community of Göding, which had increased to fifty families by 1864. This new community at first had no rabbi of its own, but called at need upon the rabbi of the neighboring Hungarian community of Holics. In agreement with the law of 1890 relating to the organization of the congregations of Austria, an independent congregation was organized at Göding. For several years after this date the rabbi of Lundenburg officiated at Göding, but in 1899 the community again inducted its own rabbi, after an interval of 126 years.

Synods of 1689 and 1716.

Among the noteworthy rabbis of Göding was (Moses) Samson BACHARACH, who settled at Göding in 1629, where he officiated for a number of years. There he wrote, at the age of twenty-four, a treatise on "the 118th Psalm" under the title "Ḳol Shirim"; the work, however, was carried down only to the letter ס. About that time he also wrote several "ḳinot" (lamentations), describing the sufferings of the Moravian Jews during the Thirty Years' war; these poems were inscribed on the walls of the old synagogue of Göding. Abraham Parzova (d. 1758), twice proposed as chief rabbi of Moravia, was at one time rabbi of Göding. The present incumbent (1903) is Dr. Ludwig Lazarus.

E. C. L. LAZ.

GODLINESS: The quality of being godly, *i.e.*, godlike, manifested in character and conduct expressive of the conscious recognition and realization of man's divine origin and destiny, and in the discharge of the duties therein involved. Regarding man as fashioned in the likeness of God (Gen. i. 26, 27), Judaism predicates of every man the possibility, and ascribes to him the faculty, of realizing godliness. According to its anthropology, this faculty was never vitiated or weakened in man by original sin.

In the Authorized Version "godly" corresponds to the Hebrew "ḥasid" (Ps. iv. 3, xii. 2 [A. V. 1]); but the term "ẓaddiḳ" (righteous; Ps. i. 5, 6) equally connotes the idea. The characteristics of the godly may best be derived from the fuller account given of their antonyms. The ungodly ("resha'im"; Ps. i. 1, 5) are described as men compassed about with pride, clothed in violence, speaking loftily and corruptly, denying God's knowledge, prospering by corruption in this world, and wrongfully increasing their riches (Ps. lxxiii.). They are those that make not God their strength (*ib.* lii. 7). Godliness is thus also the antithesis to the conduct and character of the wicked ("mere'im"), the workers of iniquity ("po'ale owen"; *ib.* lxiv.), "who whet their tongue like a sword"; who encourage themselves to do evil, denying that God will see them.

The godly, by contrast, is he whose delight is in the Torah of YHWH (*ib.* i. 2), or who, to use Micah's phrase, does justly, loves mercy, and walks humbly with his God (Micah vi. 8). The godly may be said to be actuated by the desire to learn of YHWH's way, to walk in His truth, and to keep his heart in singleness of purpose to fear His name (Ps. lxxxvi. 11). "To walk in God's ways" (Deut. xiii. 5; "halok aḥare middotaw shel ha-ḳadosh baruk hu": Soṭah 14a) is the definition of "godliness," with the explanation that man shall imitate God's attributes as enumerated in Ex. xxxiv. 6, 7a (comp. Yalḳ., Deut. 873). As God is merciful, man also should be merciful; and so with respect to all other characteristics of godliness.

Charity the Essence.

According to the Rabbis, the beginning and the conclusion of the Torah relate deeds of divine benevolence. God clothed the naked; He comforted the mourners; He buried the dead (Soṭah 14a; B. Ḳ. 99a; B. M. 30b based on Mek., Yitro, 2 [ed. Weiss, 68a; ed. Friedmann, 59b]; comp. the second "berakah" in the Shemoneh 'Esreh). Godliness thus involves a like disposition and readiness on the part of man to come to the relief of all that are in distress and to be a doer of personal kindness to his fellow men ("gomel ḥasadim"; comp. Ned. 39b, 40a). Thus, whatever is involved in "gemilut ḥasadim" (see Charity) is characteristic of godliness. Matt. xxv. 31 *et seq.* is an enumeration of the implications of Jewish godliness, the context ("then shall he sit upon the throne of his glory"; *ib.* xxv. 31) indicating that this catalogue was derived from a genuinely Jewish source (comp. Midr. Teh. to Ps. cxviii. 20, ed. Buber, p. 486). Jewish godliness also inculcates modesty and delicate consideration of the feelings of one's fellow man. According to Eleazar ben Pedat, "to do justly" (Micah vi. 8) refers to judgments rendered by judges; "to love mercy [love]," to the doing of acts of love ("gemilut ḥasadim"); "to walk humbly," to quiet, unostentatious participation in burying the dead and the providing of dowries for poor girls about to be married. "If," he continues, "for the prescribed acts the Torah insists on secrecy and unostentatiousness, how much more in the case of acts which of themselves suggest the propriety of secrecy" (Suk. 49b; Mak. 24b). He who is charitable without ostentation is greater than Moses (B. B. 9b). Greater is he that induces others to do kindly deeds than one that thoughtlessly or improperly performs them himself (B. B. 9a). He who does justly and loves mercy fills as it were the whole world with divine love (Ps. xxxiii. 5; Suk. 49b). Jewish godliness is not an "opus operatum," as is so often held by non-Jewish theologians. Charity without love is unavailing ("en ẓedaḳah meshallemet ela lefi ḥesed she-bah"; Suk. 49b). It comprises more than accurate justice, insistence being laid on "exceeding" justice (Mek., Yitro, 2, cited above).

Consideration for Others' Feelings.

Godliness also comprehends the sense of dependence upon divine grace and of gratitude for the opportunity to do good. "Prayer is greater than good works" (Ber. 32b). The question why God, if He loves the poor, does not Himself provide for them, is answered by declaring it to be God's intention to permit man to acquire the higher life (B. B. 10a). Jewish godliness is careful not to put another to shame (Ḥag. 5a, on public boastful charity); God's consideration for the repentant sinner (Hosea xiv. 2) is commended to man for imitation (Pesiḳ. 163b). He who gloats over the shame of his fellow man is excluded from the world to come (Gen. R. i.). "Better be burned alive than put a fellow man to shame" (Soṭah 10b).

It is ungodly to remind the repentant sinner of his former evil ways; as is it to remind the descendant of non-Jews of his ancestors (B. M. 58b). There is therefore no forgiveness for him who puts another to shame or who calls him by an offensive name (B. M. 58b). Godliness includes the forgiving disposition (Prov. xvii. 9; Ab. i. 12, v. 14; R. H. 17a). To be beloved of God presupposes to be beloved of men (Ab. iii. 13). Slander and godliness are incompatible (Pes. 118a). Pride and godliness are absolute contraries (Prov. vi. 16–19; Ta'an. 7a; Soṭah 4b, 5a, b; 'Ab. Zarah 20b: humility is the greatest virtue). To be among the persecuted rather than among the persecutors is characteristic of the godly (Giṭ. 36b). "God says, 'Be like unto me. As I requite good for evil, so do thou render good for evil'" (Ex. R. xxvi.; comp. Gen. R. xxvi.).

E. C. E. G. H.

GODOWSKY, LEOPOLD: Russian pianist and composer; born at Wilna Feb. 13, 1870. At a very early age he showed remarkable talent for music, and when nine years old was taken upon the road as a child wonder, traveling in Russia and Germany. In 1882 he entered the Hochschule für Musik at Berlin, where he remained for two years, at the end of that time going to the United States to tour the country, and the following year to Paris, where he studied music until 1890. In 1887 he appeared in England with much success, being heard even at Marlborough House. He then traveled through Europe, and went again to the United States in 1891. Since then he has played on both sides of the Atlantic. He has been connected with the Thomas orchestra, the New York Philharmonic orchestra, the Kneisel quartet, and other well-known orchestras. He has composed over one hundred pieces.

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H. R. F. T. H.

GO'EL (גאל): Next of kin, and, hence, redeemer. Owing to the solidarity of the family and the clan in ancient Israel, any duty which a man could not perform by himself had to be taken up by his next of kin. Any rights possessed by a man which lapsed through his inability to perform the duties attached to such rights, could be and should be resumed by the next of kin. This applied especially to parcels of land which any Israelite found it necessary to sell. This his go'el, or kinsman, had to redeem (Lev. xxv. 25). From the leading case of Jeremiah's purchase of his cousin Hananeel's property in Anathoth (Jer. xxxii. 8–12) it would appear that in later Israel at any rate this injunction was taken to mean that a kinsman had the right of preemption. Similarly, in the Book of Ruth the next of kin was called upon to purchase a parcel of land formerly belonging to Elimelech (Ruth iv. 3). It would appear from the same example that another duty of the go'el was to raise offspring for his kinsman if he happened to die without any (*ib.* 5). This would seem to be an extension of the principle of the Levirate Marriage; hence the procedure of "ḥaliẓah" was gone through in the case of Naomi's go'el, just as if he had been her brother-in-law. The relative nearness of kin is not very definitely determined in the Old Testament. The brother appears to be the nearest of all, after whom comes the uncle or uncle's son (Lev. xxv. 49).

Another duty of the go'el was to redeem his kinsman from slavery if sold to a stranger or sojourner (Lev. xxv. 47–55). In both cases much depended upon the nearness or remoteness of the year of jubilee, which would automatically release either the land or the person of the kinsman from subjection to another.

As the go'el had his duties, so he had his privileges and compensation. If an injured man had claim to damages and died before they were paid to him, his go'el would have the right to them (Lev. v. 21–26 [A. V. vi. 1–7]). The whole conception of the go'el was based on the solidarity of the interests of the tribe and the nation with those of the national God, and accordingly the notion of the go'el became spiritualized as applied to the relations between God and Israel. God was regarded as the go'el of Israel, and as having redeemed him from the bondage of Egypt (Ex. vi. 6, xv. 13). Especially in Deutero-Isaiah is this conception emphasized (Isa. xli. 14; xliii. 14; xliv. 6, 24, *et passim*).

Avenger of Blood.

However, the chief of the go'el's duties toward his kinsman was that of avenging him if he should happen to be slain by some one outside the clan or tribe. This custom is found in all early or primitive civilizations (comp. Post, "Studien zur Entwickelungsgesch. des Familienrechts," pp. 113–137). Indeed, it is the only expedient by which any check could be put upon the tendency to do injury to strangers. Here again the principle of solidarity was applied to the family of the murderer, and the death of one member of a family would generally result in a vendetta. It would appear that this custom was usual in early Israel, for the crimes of a man were visited upon his family (Josh. vii. 24; II Kings ix. 26); but at a very early stage the Jewish code made an advance upon most Semitic codes, including that of Hammurabi, by distinguishing between homicide and murder (Ex. xxi. 13, 14). It was in order to determine whether a case of manslaughter was accidental or deliberate that the Cities of Refuge were instituted (Deut. xix.; Num. xxxv.). In a case where the elders of the city of refuge were satisfied that the homicide was intentional, the murderer was handed over to the blood-avenger ("go'el ha-dam") to take vengeance on him. Even if it was decided that it was a case of unintentional homicide, the man who committed the deed had to keep within the bounds of the city of refuge till the death of the high priest, as the go'el could kill the homicide with impunity if he found him trespassing beyond the bounds (Num. xxxv. 26, 27).

In other legislations grew the principle of commuting the penalty by a money fine, known among the Anglo-Saxons as "wergild," which varied in amount according to the rank of the person; but such a method was distinctly prohibited in the Israelite code (Num. xxxv. 31).

It would appear that the custom of the blood-avenger still existed in the time of David, as the woman of Tekoah refers to it in her appeal to the king (II Sam. xiv. 11), but no further trace of it is found. Later the concentration of the population in cities gave fuller power to the courts of justice to punish cases of murder. The term "go'el" thus became entirely confined to the spiritual sense of "redeemer." It is probably used in that way in the celebrated passage in Job xix. 25: "I know that my redeemer [go'el] liveth." In the Talmud it is used exclusively in this manner.

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E. C. J.

GOG AND MAGOG.—Biblical Data: Magog is mentioned (Gen. x. 2; I Chron. i. 5) as the second son of Japheth, between Gomer and Madai. Gomer representing the Cimmerians and Madai the Medes, Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations (Gen. x.) the term connotes rather the complex of barbarian peoples dwelling at the extreme north and northeast of the geographical survey covered by the chapter. Josephus ("Ant." ii. 6, § 1) identifies them with the "Scythians," a name which among classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus, near the Caspian Sea. It is very likely that the name is of Caucasian origin, but the etymologies adduced from the Persian and other Indo-European dialects are not convincing. In Ezek. xxxviii. 2 "Magog" occurs as the name of a country (with the definite article); in Ezek. xxxix. 6 as that of a northern people, the leader of whom is Gog. This "Gog" has been identified with "Gyges," but is evidently a free invention, from "Magog," of either popular tradition or the author of the chapter. The vivid description of the invasion indicates that the writer, either from personal knowledge or from hearsay, was acquainted with a disaster of the kind. Probably the ravages committed by the Scythians under Josiah (comp. Herodotus, i. 103, iv. 11) furnished him with his illustrative material. As contained in Ezekiel, the prophecy partakes altogether of the character of the apocalyptic prediction; *i.e.*, it is not descriptive of events but predictive in a mystic way of happenings yet to be, according to the speculative theology of the writer. Winkler's theory ("Alt-Oriental. Forschungen," ii. 137, iii. 36) is that Alexander the Great and his invasion are the background. But this anticipates the development of the Gog legend, which, indeed, saw in the Macedonian king the Gog of the Biblical prophecy (see Gog and Magog in Arabic Literature).

The Gog myth is probably part of a cycle which goes back to the Babylonian-Assyrian Creation accounts (the fight with and the defeat of the Dragon) and, on the other hand, enters largely into the eschatology of Judaism and Christianity (see Bousset, "The Anti-Christ Legend," London, 1896; Gunkel, "Schöpfung und Chaos," Göttingen, 1895).

For the rabbinical development of the legendary material in connection with the advent of the "end time" and the Messiah, see Eschatology.

E. G. H.

——In Arabic Literature: Gog and Magog, or Yajuj and Majuj among the Arabs, are mentioned in the Koran and by most Arabic geographers as more or less mythical peoples. The chief interest in them centers about two points: (1) the wall built by Dhu al-Ḳarnain (Alexander the Great) to shut them off from the rest of the world, and (2) their reappearance as a sign of the last day. Geographically they represent the extreme northeast, and are placed on the borders of the sea which encircles the earth. Descended from Japheth, son of Noah, they number twenty-four tribes. Six of these are known by name (one being that of the Turks); and the number of each tribe equals that of all the other people in the world. Some say that they belong to the Chazars, who are all Jews (Yaḳut, ii. 440).

They are of small stature, attaining to only one-half the size of a man (another report, in Yaḳut, i. 113, makes them larger). Very ferocious, they have claws instead of nails, teeth like a lion, jaws like a camel, and hair which completely hides the body. Their ears, hairy on one side, are so large that they use one for a bed and the other for a covering. They live principally on fish, which are miraculously provided for them. They resemble animals in their habits; and Mas'udi classes them among the beasts. They used to ravage the country, devouring every green thing; and it was to prevent this that the people living near them begged Alexander to build the wall shutting them in. It is even said that they were cannibals (Baiḍawi).

The wall is generally supposed to have been at Derbent, although in later times it seems to have become confused with the Great Wall of China (Abu al-Fida). The geographers frequently quote an account of it given by Sallam, the interpreter. The calif Wathiḳ Billah had seen the wall destroyed in a dream, and he sent Sallam to investigate. The latter recounts marvelous things of the countries through which he passed on his way thither, and gives a minute description of the wall itself. It was built in a gorge 150 cubits wide, and reached to the top of the mountains. Constructed of iron bricks embedded in molten brass, it had a peculiar red-and-black striped appearance. In it was an immense gate provided with a giant bolt, lock, and key, the last of which was suspended by a chain. Yaḳut remarks on this story that God, who knoweth all things, also knows whether it be true or not, but of the existence of the wall there can be no doubt, since it is mentioned in the sacred book.

As one of the signs of the approaching day of judgment this wall will be broken down and Yajuj and Majuj will appear at Lake Tiberias, the water of which the vanguard of their hosts will entirely consume, so that the rear will pass over on dry ground. They will then proceed, eating every one they meet, even corpses, and every green thing, until they come to Jerusalem. Here, until God shall destroy them, they will annoy Jesus and his faithful companions. It is said that Mohammed gave Yajuj and Majuj an opportunity to embrace Islam on the occasion of his night journey to Jerusalem; but they refused to do so, and consequently are doomed to destruction.

Bibliography: *Koran*, suras xviii. 94-99, xxi. 96; the Koran commentaries of Baiḍawi and others; *Bibliotheca Geographorum Arabicorum*, ed. De Goeje, vol. iii.; Mas'udi, v.; Ibn al-Faḳih, vi.; Ibn Khordadhbeh, vii.; Yaḳut, *Geographisches Wörterb.*; Tabari, *Annales*; Yule, *Marco Polo*, i. 52 *et seq.*, 250, London, 1875.

E. G. H. M. W. M.

GOITEIN, BARUCH (BENEDIT): Hungarian rabbi; died at Högyész, Hungary, Nov. 16, 1842. He occupied the rabbinate of Högyész for many years, and wrote a work on Talmudic methodology under the title of "Kesef Nibḥar" (Prague, 1827–28, and republished several times). It contains 160 principles of rabbinical law, giving the sources as found in the Talmud and their application to practical cases. The work is of great value because of its lucid presentation of an intricate subject. Goitein retired in 1841, and was succeeded in the rabbinate of Högyész by his son **Hermann (Hirsch) Goitein** (b. 1805; d. 1860), who was himself succeeded by his son **Elijahu Menahem** (b. 1837 in Högyész; d. Sept. 25, 1902). Of the latter's sons one, **Hirsch** (b. 1863; d. Aug. 28, 1903), was rabbi at Copenhagen; another, **Eduard**, is rabbi at Burgkunstadt, Bavaria. Hirsch is the author of "Optimismus und Pessimismus in der Jüdischen Religionsphilosophie." Eduard wrote "Das Vergeltungsprincip im Biblischen und Talmudischen Strafrecht" (1893).

Bibliography: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 759; Steinschneider, *Cat. Bodl.* p. 775; *Allg. Zeit. des Jud.* 1859, pp. 506–507.

D. A. R.

GOLD: One of the precious metals. There are six Hebrew words which denote "gold," four of which occur in Job (xxviii. 15–17): (1) זהב, the most common term, used on account of the yellow color; it is generally accompanied by epithets, as "pure" (Ex. xxv. 11), "beaten," or "mixed" (I Kings x. 16), "refined" (I Chron. xxviii. 18), "fine" (II Chron. iii. 5). (2) סגור, "treasured," fine gold (Job xxviii. 15; used elsewhere as an adjective with זהב). (3) פז, pure or native gold (Job xxviii. 17 and elsewhere); the word מופז (I Kings x. 18) either is an adjective formed from פז or it stands for מאופז (comp. Jer. x. 9 and Dan. x. 5). (4) בצר, gold ore (Job xxii. 24). (5) כתם, a poetical term the meaning of which is "hidden" (Cant. v. 11 and elsewhere). (6) חרוץ, also a poetical term, the meaning of which is "yellow" (Prov. viii. 10 and elsewhere). Gold was known from the earliest times (Gen. ii. 11) and was chiefly used at first for the fabrication of ornaments (Gen. xxiv. 22). It is only later, in the time of the Judges, that gold is mentioned as money (Judges viii. 26). It was abundant in ancient times (I Chron. xxii. 16; II Chron. i. 15; and elsewhere), and a great quantity of it was used to ornament the houses of the rich and more especially the temples. Both sides of the walls of the Tabernacle were covered with gold, while the Ark of the Covenant and all the other utensils were made of pure gold (Ex. xxv.–xxvii. *passim*). In the Temple of Solomon even the floor and the ceiling were covered with gold (I Kings vi. 22, 30). Gold was used also in making the garments of the high priest (Ex. xxviii. *passim*). The crowns of kings were of gold (II Sam. xii. 30). Solomon and certain other kings had their shields and bucklers made of gold (I Kings x. 16, 17; I Chron. xviii. 7).

The countries particularly mentioned as producing gold are: Havilah (Gen. ii. 11, 12), Sheba (I Kings x. 2, 10), Ophir (*ib.* ix. 28; Job xxviii. 16), Uphaz (probably the same as Ophir, אופז being a corruption of אופר) (Jer. x. 9; Dan. x. 5), and Parvaim (II Chron. iii. 6). Gold in the Bible is the symbol of purity (Job xxiii. 10), of nobility (Lam. iv. 1), of great value (Isa. xiii. 12; Lam. iv. 2). Babylon was called by Isaiah (xiv. 4) the "golden city," and the entire empire figures in Daniel (ii. 38) as a head of gold. The human head is compared to a golden bowl (Eccl. xii. 6).

E. G. H. M. Sel.

GOLDBAUM, WILHELM: German writer and journalist; born at Kempen, Posen, Jan. 6, 1843. After studying law for some time at the University of Breslau, he became editor of the "Posener Zeitung." He lives at present (1903) at Vienna, and since 1872 has been one of the editors of the "Neue Freie Presse." He is the author of "Entlegene Kulturen" (1877) and "Literarische Physiognomien" (1884), the first of which contains several sketches relating especially to Jewish history and literature.

S.

GOLDBERG, ALBERT: German opera-singer; born at Brunswick June 8, 1847. Educated at the Conservatorium of Leipsic (1865–69), he made his début at the court theater at Munich, and played, between 1869 and 1883, successively in Mayence, Bremen, Neu-Strelitz, Strasburg, Augsburg, and Königsberg, at the last-named place directing the city theater for three years. In 1883 he became manager of the opera at Leipsic, where he is at present (1903) engaged. The Duke of Saxe-Coburg-Gotha conferred upon him the title of "court singer." His repertoire includes: *Barbier*, *Don Juan*, *Hans Heiling*, *Telramund*, *Wotan*, *Papagino*, etc.

Bibliography: Eisenberg, *Biographisches Lexikon*.

S. F. T. H.

GOLDBERG, BAER BEN ALEXANDER (known as **BAG** [ב"ג]): Russian scholar; born at Soludna near Warsaw in 1799; died at Paris May 4, 1884. When he was scarcely fifteen years of age his parents contracted a marriage for him, and at eighteen he had to provide for the wants of a family. Having toiled without success for more than twenty-three years, he left his native country for Berlin, where he hoped to earn a livelihood by his knowledge of Hebrew and the Talmud.

The passion for science which prevailed at that time among the German Jews laid hold of Goldberg, and at the age of forty he resumed his neglected education, taking up the study of Oriental languages. During his sojourn at Berlin he published two works: "Ḳontres mi-Sod Ḥakamim," a commentary on the Jewish calendar, with chronological tables, Berlin, 1845; and "Ḥofes Maṭmonim," a selection of essays contained in old and rare manuscripts, these essays including: (1) 28 decisions of Solomon ben Isaac (Rashi); (2) letter of Sherira Gaon on the methodology of the Talmud, and the succession of the Amoraim and Geonim; (3) "Hai ben Meḳiẓ," Abraham ibn Ezra's psychology and eschatology, according to Ptolemy; (4) "Milleta de-Sofos," fables of the Geonim; (5) "Piyyuṭ Asher Ishshesh," a liturgic poem of ten strophes on the "Baruk she-Amar" of Isaac ibn Ghayyat.

In 1847 Goldberg went to London, where he remained until 1852, there publishing, in collaboration with his brother, A. L. Rosenkranz, the astronomical work "Yesod 'Olam," by Isaac Israeli of Toledo, with a German summary and mathematical figures (Berlin, 1848). He finally settled at Paris (1852), and there published: (1) "Sefer ha-Riḳmah," Judah ibn Tibbon's Hebrew translation of the Hebrew grammar written in Arabic by Ibn Janaḥ (Frankfort-on-the-Main, 1857); (2) "Birkat Abraham," Abraham Maimonides' answers to the criticisms and questions of Daniel the Babylonian (Lyck, 1859); (3) "Sefer Taggin," treating of the crowned letters in the Scroll of the Law, after an old manuscript in the Bibliothèque Nationale of Paris, and containing extracts from "Badde Aharon" and "Migdol Ḥananel" on the same subject, together with "Midrash Ḳaṭon," attributed to the tanna R. Akiba, on the coronation and embellishments of the letters (published at the expense of the abbé J. J. L. Bargès, Paris, 1856); (4) "Risalat R. Judah ben Koreisch Tiharetensis Africani ad Synagogam Judæorum Civitatis Fez" (published in collaboration with the abbé J. J. L. Bargès, Paris, 1867); (5) "Ma'aseh Nissim," a translation from the Arabic into Hebrew of Daniel the Babylonian's critical work on Maimonides' "Sefer ha-Miẓwot" (Paris, 1866); (6) "Iggeret R. Sherira Gaon," a corrected edition of Sherira's letter, with glosses and notes (Mayence, 1873); (7) "Sefer ha-Zikronot," Elijah Levita's Biblical concordance, after a manuscript in the Bibliothèque Nationale of Paris (Frankfort-on-the-Main, 1873).

Goldberg contributed to the Hebrew periodicals many valuable articles on Jewish history and literature.

Bibliography: Fuenn, *Keneset Yisrael*, p. 181; *Ozar ha-Sifrut*, 1878, ii. 71; *Univ. Isr.* May, 1884; Fürst, *Bibl. Jud.* i. 337.

H. R. I. Br.

GOLDBERGER, SIGISMUND: Austrian jurist; born in Jägerndorf, Austrian Silesia, June 15, 1854. He was educated at the gymnasium of Troppau and at the University of Vienna. He began the practise of law in Vienna in 1887. He has written: "Oesterreichische Gewerbeordnung," 1883; "Das Neue Volksschulgesetz," 1883; "Die Directen Steuern," 1884; "Die Neuen Directen Steuern," 1898; "Das Neue Oesterreichische Patentrecht," 1899.

S.

GOLDBLATT, JACOB SEMENOVICH: Russian painter; born at Suwalki 1860; studied at the St. Petersburg Academy of Fine Arts from 1878 to 1888, gaining many prizes, among them the small gold medal for "Priam Imploring Achilles," and the large gold medal for "The Last Moments of Socrates." He graduated with the title of "class artist of the first degree in historical painting," and with a scholarship from the academy with which he completed his studies abroad. At present (1902) Goldblatt is at the head of a private school of painting and sculpture at St. Petersburg.

H. R. J. G. L.

GOLDEN CALF. See Calf, Golden.

GOLDEN RULE, THE: By this name is designated the saying of Jesus (Matt. vii. 12): "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." In James ii. 8 it is called "the royal law." It has been held to be the fundamental canon of morality.

In making this announcement, Jesus is claimed to have transcended the limitations of Jewish law and life. The fact is, however, that this fundamental principle, like almost if not quite all the "logia" attributed to Jesus in the Sermon on the Mount, had been proclaimed authoritatively in Israel. In the instructions given by Tobit to his son Tobias (Book of Tobit, iv.), after admonishing him to love his brethren, the father proceeds to urge upon the son to have heed of all his doings and to show himself of good breeding ("derek ereẓ") in all his conduct. "And what is displeasing to thyself, that do not unto any other" (verse 15). Again, there is the well-known anecdote in which Hillel explains to a would-be proselyte that the maxim "not to do unto one's fellow what is hateful to oneself" is the foundation of Judaism, the rest being no more than commentary (Shab. 31a). See Brotherly Love and Didache.

Meaning of "Ḥaber."

It has been argued (by Hilgenfeld, Siegfried, and recently by Bousset) that the maxim of Hillel applied, like the Biblical command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18), only to fellow Jews. In proof of the contention, the word "ḥaber" used by Hillel is noted. As in a technical sense Ḥaber designates a member of the Pharisaic fraternity of learned pious men, so here, according to the scholars referred to above, it has a restricted significance. The circumstances under which Hillel was speaking preclude the possibility of his having thought of the technical meaning of the word. He addresses himself to a non-Jew who at best could not for years hope to be a ḥaber. "Ḥaber" is the usual rendering for the Hebrew "rea'" (neighbor). Much philological hair-splitting has been used to restrict the meaning of this word to "compatriot," but the context of Lev. xix. 18 makes it plain that "rea'," as interpreted by these "holiness laws" themselves (see Ethics), embraces also the stranger. Tobit's admonition proves the same. After speaking of "brothers," *i.e.*, men of his race and people, the father proceeds to give his son advice regarding his conduct to others, "the hired man," for instance; and in connection with this, not in connection with the subject of his marriage, he enjoins the observance of the Golden Rule.

Love of one's friends and hatred of one's enemies are nowhere inculcated in Jewish literature, despite the fact that Bousset ("Religion des Judenthums," p. 113), referring to Matthew v. 43, calls this verse the comprehensive statement of Jewish ethical belief and doctrine. Either the second half of the sentence is an addition by a later hand, or, what is more likely, it resulted from a misapprehension of a rabbinical argumentative question. According to Schechter the statement should read as follows: "You have heard that ["ettemar" = ἐρρέθη] it has been said [in the Law] 'Thou shalt love thy neighbor.' Does this now mean ["shomea' ani"] love thy neighbor [friend] but hate thine enemy?" No. Nevertheless while Jewish ethics has never commanded and paraded love for an enemy, it has practised it (Chwolson, "Das Letzte Passahmahl Christi," p. 80). Hillel in another of his sayings speaks of love for all creatures ("ha-beriyyot"), which term certainly embraces all humanity. Nor is it true that the seeming universalism of this sentence (Abot i. 12) is restricted by the addition "bring them toward the Torah," as Bousset, following Hilgenfeld, would have it appear. "Torah" is the equivalent of the modern "religion," and if Jesus in the Golden Rule declares it to be "the law and the prophets," he puts down merely the more specific for the wider implications of the word "torah." R. Akiba ascribed the wider application to the command "Thou shalt love thy neighbor as thyself" (Lev. xix. 18; Sifra Ḳedoshim to the verse [ed. Weiss, p. 89b]; comp. Gal. v. 14; Rom. xiii. 8; Yer. Ned. 41c; Gen. R. xxiv.; and Kohler in Ethics, Rabbinical). The needy or the dead of non-Jews were never outside the range of Jewish brotherly love (Tosef., Giṭ. v. 4-5; Giṭ. 61a). The phrase "mi-pene darke shalom" (on account of the ways of peace), which motivates Akiba's injunction, does not inject a non-ethical, calculating element into the proposition, but introduces the principle of equity into it.

Negative Jewish Form.

The negative form of the Golden Rule marks if anything a higher outlook than the positive statement in which it is cast in Matthew. "What you would have others do unto you," makes self and possible advantages to self the central motive; "what is hateful to you do not unto another," makes the effect upon others the regulating principle. But be this as it may, the Golden Rule is only an assertion of the essentially Jewish and rabbinical view that "measure for measure" should be the rule regulating any one man's expectation from others (rights), while more than measure should be the rule indicating one's services to others (duties). The former is phrased "middah ke-neged middah" (Nedarim 32b), and "ba-middah she-adam moded modadin lo" (Soṭah 8b); the latter is "li-fenim mishshurat ha-din" (B. Ḳ. 99b), or to be "ma'abir 'al middotaw," that is, of a forgiving, yielding disposition (see Cruelty).

Bibliography: Jacob Bernays, *Gesammelte Abhandlungen*, i. 274-276; L. Lazarus, *Zur Charakteristik der Talmudischen Ethik*; Herm. Cohen, *Die Nächstenliebe im Talmud*, Marburg, 1888; *idem*, in *Jahrbuch für Jüd. Geschichte und Litteratur*, 1900; L. Löw, *Ges. Schriften*, i. 45; Chwolson, *Das Letzte Passahmahl Christi*, p. 60, St. Petersburg, 1892; Güdemann, *Nächstenliebe*, in *Oesterreichische Wochenschrift*, 1900; idem, *Neutestamentliche Studien*, in *Monatsschrift*, 1893, pp. 1 *et seq.*; Bacher, *Ag. Tan.* i. 7 (2d ed., p. 4); Felix Perles, *Bousset's Religion des Judenthums*, Berlin, 1903; Hirsch, *The Times and Teachings of Jesus*, Chicago, 1894.

K. E. G. H.

GOLDENBERG, JOHN: Russian merchant; born on the confines of Russia and Rumania; died 1895. He followed the army in the Crimea (1856-57) as a sutler, and there acquired wealth, which he afterward greatly increased in Burma. He had settled in Turkey after the war, and reached Burma through Persia. In Burma he superintended for King Thebaw some of the large transactions in timber-cutting by which the king was enriched. Goldenberg afterward resided for a time in Vienna and Wiesbaden. By his will, made in England, he left the greater part of his fortune of £160,000 ($800,000) to six London charities and hospitals.

Bibliography: *Jew. Chron.* June 21, 1895.

J. G. L.

GOLDENBERG, SAMUEL LÖB: Austrian Hebraist; born at Bolechow, Galicia, 1807; died at Tarnopol Jan. 11, 1846. He was the founder and editor of the Hebrew periodical "Kerem Ḥemed" (vols. i. and ii., Vienna, 1833 and 1836; vols. iii.–vii., Prague, 1838–43), the appearance of which marked a new epoch in Hebrew literature, in that it supplied reading-matter of a thoroughly scientific character. Among its contributors were Rapoport, Krochmal, Zunz, Slonimsky, Pineles, S. D. Luzzatto, Reggio, Abraham Geiger, Isaac Erter, Samuel Byk, Tobias Feder, Joseph Perl, and Aaron Chorin. The pure, classic Hebrew employed by these scholars put an end to the conceits and circumlocutions of the older Hebraists; and the spirit of criticism and historical investigation manifested in all their articles dealt a blow in Galicia to Ḥasidism, which had formerly counted among its followers many of the contributors to the "Kerem Ḥemed."

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S. A. R.

GOLDENTHAL, JACOB: Austrian Orientalist; born at Brody, Galicia, April 16, 1815; died at Vienna Dec. 28, 1868; educated at the University of Leipsic. In June, 1843, he became principal of the Jewish school at Kishinef, Bessarabia, and held the office for some years. He was appointed professor of rabbinica and Oriental languages at the University of Vienna in Sept., 1849, and held the chair until his death. Upon the nomination of Hammer-Purgstall he was elected corresponding member of the Vienna Academy of Sciences. His chief literary activity consisted in editing the following manuscripts: (1) "Mozene Ẓedeḳ," a treatise on philosophical ethics by Al-Ghazali, translated into Hebrew by Abraham ibn Ḥasdai, with an introduction on the lives and works of Al-Ghazali and Ibn Ḥasdai, 1838. (2) "Bi'ur ibn Roshd," Todrosi's Hebrew translation of Averroes' commentary on Aristotle's "Rhetorica," with a historical and philosophical introduction, 1842. (3) "Mesharet Mosheh," commentary by Kalonymus on Maimonides' system of Divine Providence, with his explanation of Ps. xix. and xxxvii., 1845. (4) "Mafteaḥ," methodology of the Talmud by Nissim ben Jacob of Kairwan, with introduction, notes, and references, 1847. (5) "Miḳdash Me'aṭ," Moses Rieti's didactic poem on ancient philosophy and the history of Jewish literature, with an Italian and Hebrew preface, 1851 (see "Allg. Zeit. des Jud." 1859, p. 124).

Goldenthal further published a catalogue of Hebrew manuscripts in the Imperial Library of Vienna, 1854, and an Arabic grammar in Hebrew for the use of the Oriental Jews, with a French preface, 1857. Volume i. of the "Denkschriften" of the Vienna Academy of Sciences contains his "Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterbuche." He issued "Das Neue Zion," a monthly periodical, Leipsic, Nisan, 1845, of which only one number appeared. Another periodical which he edited, "Das Morgenland," was also short-lived.

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S. S. MAN.

GOLDFADEN, ABRAHAM B. ḤAYYIM LIPPE: Hebrew and Yiddish poet and founder of the Yiddish drama; born at Starokonstantinov, Russia, July 12, 1840. He graduated from the rabbinical school of Jitomir in 1866. For nine years he taught in government schools, first at Simferopol and afterward at Odessa, and in 1875 went to Lemberg, where he founded "Yisrolik," a humorous weekly in Yiddish which circulated mostly in Russia, but ceased to exist six months later, when its entrance to that country was prohibited. Goldfaden then went to Czernowitz, where he established the "Bukowiner Israelitisches Volksblatt," which also had only a brief existence.

Abraham Goldfaden.

While on a visit to Jassy, Rumania, in 1876, his initial dramatic creation, "The Recruits," was put upon the first regularly organized modern Yiddish stage. It was entirely his own creation, for he himself built the stage, painted the decorations, wrote the piece, composed the music, and instructed the actors. In 1878, when he already had a tolerably good troupe of actors, and a repertoire of fourteen pieces from his own pen, he carried his enterprise into Russia and at first established himself in the Maryinski Theater in Odessa. He conducted several very successful tours through Russia until it was forbidden by the government to continue Yiddish theaters (1883). After a few years in Rumania and Galicia he revived his theater in Warsaw for a short time, but in a German guise. In 1887 he went to New York, where he founded the "New Yorker Illustrirte Zeitung," the first Yiddish illustrated periodical, and was also for some time connected with the Rumanian Opera-House of that city. He returned to Europe in 1889, and lived mostly in Paris. Since 1903 he has resided in New York.

Goldfaden's Hebrew poetry, most of which is contained in his "Ẓiẓim u-Feraḥim" (Jitomir, 1865), possesses considerable merit, but it has been eclipsed by his Yiddish poetry, which, for strength of expression and for depth of true Jewish feeling, remains unrivaled. He is the most Jewish of all the Yiddish poets, and his songs, especially those contained in his popular plays, are sung by the Yiddish-speaking masses in all parts of the world. His earliest collection of Yiddish songs, "Das Yüdele," has been reprinted many times since its first appearance in 1866. But his fame rests on his dramatic productions, which number about twenty-five. The best of them, "Shulamit" and "Bar Kochba," are considered the most popular dramatic works in Yiddish. Of the others, "Shmendrik," "Die Kishufmacherin," "Die Zewei Kune Lemels," and "Dr. Almasada" deserve special mention. Most of them were reprinted many times, both in Russia and in the United States, and "Shulamit" was played with considerable success in Polish, German, and Hungarian translations.

Bibliography: *Sefer Zikkaron*, p. 18, Warsaw, 1890; *Ha-Meliz*, No. 153; Eisenstein, *The Father of the Jewish Stage*, in *Jewish Comment*, Nov. 1, 1901; Hapgood, *Spirit of the Ghetto*, pp. 149 *et seq.*, New York, 1902; Wiernik, *Abraham Goldfaden*, in Minikes' *Hebrew Holiday Papers*, vol. iv., No. 33; *Jew. Chron.* Oct. 13, 1899.

J. P. Wi.

GOLDFOGLE, HENRY MAYER: American lawyer and politician; born in New York city May 23, 1856; educated in the public schools and at Townsend College; admitted to the bar 1877. Goldfogle was elected judge of the municipal court, New York city, 1888, and reelected, unopposed, 1893. He resigned to resume the practise of law in 1900. He has taken part in every Democratic state convention, as delegate, during the past twenty-two years, and in 1896 was elected delegate to the Democratic national convention. He served several terms as grand president of District No. 1, Independent Order of B'nai B'rith, and also as governor of the Home for the Aged and Infirm, Yonkers. As representative of the ninth district, New York city, he was elected to the Fifty-seventh Congress (1901), and was reelected for the same district to the Fifty-eighth Congress (1903). During the year 1902 he took steps in Congress looking to the removal of the restrictions placed upon American Jews traveling in Russia.

A. F. H. V.

GOLDMAN, BERNARD: Austrian deputy; born at Warsaw Feb. 20, 1842; died at Lemberg March 23, 1901. His father, Isaac Goldman, was the owner of a Hebrew printing establishment. Bernard attended the rabbinical school in Warsaw under the direction of the censor Tugendhold. At the outbreak of the Polish revolution in 1863 he was arrested in a synagogue and sentenced to banishment in Siberia. He managed to escape, however, and, after a brief stay in Paris, settled in Lemberg (1870). In 1876 Goldman was elected to the Galician Landtag as deputy for Lemberg, and thereafter took an active interest in the welfare of the Galician Jews. In the council of the Jewish community, of which he was a member, he especially promoted the education of his coreligionists. In the year 1894 he was decorated by the emperor with the ribbon of the Order of Francis Joseph.

S. J. C.

GOLDMANN, EDWIN ELLEN: German physician; born at Burghersdorp, Cape Colony, Nov. 12, 1862; studied medicine at the universities of Breslau, Freiburg, and London, graduating (M.D.) in 1888. After having been for half a year assistant at Weigert's pathological-anatomical institute at Frankfort-on-the-Main, he became assistant at the university surgical hospital in Freiburg, which position he held until 1898. He was admitted to the medical faculty of the university as privat-docent in 1891, was appointed assistant professor in 1895, and became chief physician at the hospital of the evangelical sisters at Freiburg in 1898.

Goldmann has contributed several essays to professional journals: "Zeitschrift für Physiologische Chemie," "Centralblatt für Pathologie," "Beiträge zur Klinischen Chirurgie," etc. He published, with Middeldorp, "Croup und Diphterie."

S. F. T. H.

GOLDMARK, KARL: Hungarian violinist, pianist, and operatic composer; born at Keszthely, Hungary, May 18, 1830, where his father, Ruben Goldmark, was cantor in the synagogue. Karl received a rudimentary musical education from a schoolmaster in his native town, and at the age of twelve entered the school attached to the Oedenburger Musikverein. At a concert given by that society in 1843 Goldmark displayed such talent that his parents decided to send him to Vienna, where, after a preparatory course with Jansa (1843–44), he entered the Conservatorium, becoming a pupil of Böhm (violin) and Preyer (harmony). Here he continued his studies until the outbreak of the revolution in 1848, when he was compelled to enter the army.

Karl Goldmark.

Musical Studies.

Upon completing his term of service his eldest brother, Joseph Goldmark, enabled him to continue his musical studies. Shortly after Karl entered the Berlin Conservatorium, his brother, who had been an active participant in the insurrection and who was suspected of complicity in the assassination of Minister of War La Tour, was compelled to leave Hungary, and Karl was constrained to suspend his studies and to seek an engagement in a theater orchestra. In this he was successful; and after a brief career as an orchestral player in Raab, Hungary, he in 1850 secured a position as violinist in the Josefstädter Theater, Vienna.

It was not until 1852 that Goldmark began to compose, his first efforts showing clearly the influence of Felix Mendelssohn-Bartholdy. In 1857 he gave a concert of his own compositions, which proved a great success, and he determined, notwithstanding the offer of an engagement at the Vienna Carltheater, to discontinue his career as an orchestral player. In 1864 he wrote his overture to "Sakuntala," a composition which rapidly became popular and served to establish the fame of the composer.

His Compositions.

Goldmark's next composition, the "Queen of Sheba," was played on March 10, 1875, at the Vienna opera-house. Its reception was a most enthusiastic one, and the composer was compelled to appear forty times before the curtain. The "Queen of Sheba" has since been performed in nearly all the principal cities of Europe and America; in England, however, in consequence of the Biblical nature of the subject, its production was forbidden. The number of performances in Budapest alone amounted to over 175. It was produced at the Metropolitan Opera-House, New York, on Dec. 2, 1885, with Anton Seidl as conductor. On Nov. 19, 1886, Goldmark's second but somewhat less successful opera, "Merlin," was produced at the Vienna opera-house.

The influence of Oriental, or, more properly speaking, Hebraic melody is everywhere discernible in the best compositions of Goldmark. While he has undoubtedly accomplished his best work in the field of opera, several of his overtures are remarkable for their superb orchestration and power of graphic description. In addition to the foregoing compositions, Goldmark has written the operas: "Das Heimchen am Herd" (after Charles Dickens' "The Cricket on the Hearth"), which was performed at Vienna March 21, 1896, with great success; "Der Kriegsgefangene," in two acts (Vienna, Jan. 17, 1899); "Der Fremdling" (1899); and "Götz von Berlichingen," played in the principal theaters of Europe during the winter of 1902. Among the other works of Goldmark the following are the most noteworthy: the overtures "Penthesilea," "Im Frühling," "Der Gefesselte Prometheus," and "Sappho"; the "Symphony in E-flat," and that entitled "Ländliche Hochzeit"; two suites for violin and piano; the violin concerto, op. 28, and several songs and chamber-music compositions.

Bibliography: W. J. Henderson, *Famous Composers and Their Works*, pp. 515-518; Maitland, *Masters of German Music*, pp. 137-169; Riemann, *Musik-Lexikon*.

S. J. So.

GOLDSCHMIDT, ADOLPH: German art critic; born at Hamburg Jan. 15, 1863. After a short business career he devoted himself (1885) to the study of the history of art at the universities of Jena, Kiel, and Leipsic. He took his degree in 1889 with the dissertation "Lübecker Malerei und Plastik bis 1530," the first detailed analysis of the medieval art of northeast Germany. After traveling through Germany, Denmark, Sweden, the Netherlands, England, France, and Italy, on the presentation of his work "Der Albanipsalter in Hildesheim und Seine Beziehung zur Symbolischen Kirchenskulptur des 12. Jahrhunderts" (1893), he became privat-docent at the University of Berlin. His "Studien zur Geschichte der Sächsischen Skulptur in der Uebergangszeit vom Romanischen zum Gotischen Stil" (Berlin, 1902) traces the gradual development of German sculpture with reference to the period of its florescence in the thirteenth century. His "Die Kirchenthür des Heil. Ambrosius in Mailand" (1902) for the first time showed the door of the Church of St. Ambrogio in Milan to be a monument of early Christian art. He has also contributed a number of important articles on North-German painting, Saxon sculpture, and early medieval miniature manuscripts to the "Repertorium für Kunstwissenschaft," "Zeitschrift für Christliche Kunst," and "Jahrbuch der Kgl. Preussischen Kunstsammlungen."

S. D. J.

GOLDSCHMIDT, HENRIETTE (née Benas): Wife of Rabbi **A. M. Goldschmidt** (m. 1855); born at Krotoschin, Prussia, Nov. 23, 1825; and now (1903) resident at Leipsic. She was one of the pioneers of the movement for the emancipation of women in Germany. In 1866 she entered the Allgemeine Deutsche Frauenverein; in 1867 she was elected to the board of directors, becoming later its vice-president. She founded in Leipsic a Verein für Familien- und Volkserziehung, in connection with which were established two public kindergartens and an institution for the training of kindergarten teachers which has already rendered about 1,000 young women capable of earning their livelihood. As a result of one of her lectures the municipal industrial school for girls was founded at Leipsic. Besides numerous articles on the Fröbel system of education she wrote "Ideen über Weibliche Erziehung im Zusammenhange mit dem System Friedrich Fröbel's." Though in her seventy-eighth year, she still conducts the various institutions which she helped to found; and at the Leipsic Teachers' Association she was invited to speak on the fiftieth anniversary of the death of Fröbel. This is the only instance in which a German teachers' association has asked a woman not a teacher by profession to speak on a pedagogic subject.

Bibliography: Auguste Schmidt, in *Neue Bahnen*, Dec. 1, 1895.

S. R. P.

GOLDSCHMIDT, HERMANN: German painter and astronomer; born at Frankfort-on-the-Main June 17, 1802; died at Fontainebleau Sept. 10, 1866. Destined originally for a commercial career, he spent a dozen years in his father's warehouse, devoting, however, his leisure to painting. At length he repaired to Munich, where he studied under Cornelius and Schnorr. In 1836 he settled in Paris, and exhibited his first picture, "Woman in Algerian Costume." This was followed by many others until Goldschmidt became famous as a historical painter. One of his later works was the "Death of Romeo and Juliet" (1857).

In 1847 Goldschmidt became interested in astronomy. He procured a little two-inch telescope, and with this discovered (Nov. 15, 1852) a minor planet named "Lutetia" by Arago. With a two and two-third inch telescope he discovered four more planets, Pomona, Atalanta, Harmonia, and Daphne. Next Goldschmidt procured a four-inch telescope, with which he found nine more planets, Nysa, Eugenia, Doris, and Pales (discovered in the same night), Europa, Alexandra, Melete, Danæ, and Panopea. Thus within nine years Goldschmidt discovered fourteen minor planets with nothing larger than a small telescope, and from the windows of his garret, which necessarily afforded a very limited view of the heavens.

Goldschmidt's work was not confined to the discovery of planets. He was one of the observers who journeyed to Spain to watch the solar eclipse of 1860. The Lalande astronomical prize was awarded to him eight times by the Academy of Sciences; he received the cross of the Legion of Honor in 1857 and the gold medal of the Royal Astronomical Society of London in 1861. In 1862 the French government awarded him a pension of 1,500 francs.

Bibliography: *Monthly Notices of the Royal Astronomical Society*, xxvii. 115; *Meyers Konversations-Lexikon*.

S.

GOLDSCHMIDT, HERMANN (Herman Taber): German novelist and playwright; born at Frankfort-on-the-Main July 18, 1860. He attended the local gymnasium, and studied law at the universities of Heidelberg, Leipsic, and Marburg. He was first referendar and then (in 1888) became "Gerichtsassessor" in his native city. Soon thereafter he embraced a literary career. He published, among other works, a social novel, "Ein Weg zum Frieden" (1890), and in the following years he wrote the plays "Fortuna," "Der Freie Wille," "Goldene Lüge," "Hans der Träumer," "Ewige Liebe," "Ein Glückliches Paar," and "Frau Lili," all of which have been produced on German and foreign stages, including the court theaters of Berlin, Vienna, Munich, the Berliner Deutsches Theater, etc.

S.

GOLDSCHMIDT, JULIUS: German physician; born at Mayence Feb. 12, 1843. He studied at the universities of Würzburg and Giessen, receiving from the latter his degree as doctor of medicine in 1866. Accompanying in the same year a patient to Madeira, he established himself there as a physician, and soon became one of the leading practitioners. In Funchal, the capital of the island, he founded and endowed an international hospital for sailors. In 1896 he removed to Paris, where he is now (1903) practising.

Goldschmidt's special field is the treatment of pulmonary diseases and leprosy, on which latter disease he is a high authority. It was partly through his endeavors and influence that in 1897 a congress for the consideration of leprosy was convened at Berlin.

Among Goldschmidt's essays may be mentioned: "Sur la Curabilité de la Lèpre," in "Bulletin de Médecine," ix.; "Erste Behandlung der Lepra Durch Tuberculin," in "Deutsche Medizinische Wochenschrift," 1891; "Kochsche Reaction und Heilwirkung bei Lepra Tuberosa," *ib.* 1892, No. 4; "Wirkung der Tuberculosis auf Lepra," *ib.* No. 15; "Immunität Gegen Influenza Durch Vacciniruug mit Animaler Lymphe," *ib.* No. 45; "Behandlung und Heilung der Lepra Tuberosa mit Europhen," in "Therapeutische Monatsschrift," 1893; "Zur Aetiologie und Prophylaxis der Lepra," in "Berliner Klinische Wochenschrift," 1894.

He is also the author of the following works: "Madère, Etudiée Comme Station d'Hiver et d'Eté," 2d ed., Paris, 1884; "Madeira und Seine Bedeutung als Heilungsort" (with Mittermeyer), 2d ed., Leipsic, 1885; "Die Lepra auf Madeira," *ib.* 1891; "La Lèpre," Paris, 1894.

Bibliography: Pagel, *Biog. Lex.* s.v., Leipsic, 1901.

S. F. T. H.

GOLDSCHMIDT, LAZARUS: German writer; born at Plungiany, Lithuania, Russia, Dec. 17, 1871. He received his rabbinical education at the Talmudic school in Slobodki, near Kovno. In 1888 he went to Germany, and in 1890 entered the Berlin University, where, under the guidance of Professors Dillmann and Schrader, he devoted himself to the study of Oriental languages, especially Ethiopic. Goldschmidt, who at present (1903) lives at Berlin, has published the following works: "Das Buch Henoch," retranslated from the Ethiopic into Hebrew, and edited with introduction, notes, and explanations (Berlin, 1892); "Bibliotheca Aethiopica," a list and description of all the known Ethiopic prints (Leipsic, 1893); "Das Buch der Schöpfung (ספר יצירה)," critical text, translation notes, etc. (Frankfort-on-the-Main, 1894); "Baraita de-Ma'ase Bereshit," the story of the Creation, ascribed to Arzelai bar Bargelai (Strasburg, 1894; this supposed Midrash is an Aramaic translation of the Ethiopic "Hexaemeron" of Pseudo-Epiphanias, edited by Trumpp in Ethiopic with a German translation, Munich, 1882, and the name of the supposed author is an anagram of Goldschmidt's Hebrew name, Eliezer ben Gabriel); "Vita do Abba Daniel," Ethiopic text, published, translated, and annotated in collaboration with F. M. E. Pereira (Lisbon, 1897); "Die Aethiopischen Handschriften der Stadtbibliothek zu Frankfurt a. M." (Berlin, 1897). In the year 1896 Goldschmidt commenced the publication of the Babylonian Talmud (from the *editio princeps*), with German translation, variants, and explanations. Up to the present (1903) the sections Zera'im and Mo'ed have been published, together with a part of the section Neziḳin. Both the edition of the text and the translation have been severely criticized by David Hoffmann in Brody's "Zeitschrift für Hebräische Bibliographie," i. 67–71, 100–103, 152–155, 181–185. Goldschmidt replied in a pamphlet, "Die Recension des Herrn Dr. D. Hoffmann über Meine Talmudausgabe im Lichte der Wahrheit," Charlottenburg, 1896. See also "Theologische Literaturzeitung," 1896, pp. 477–479, and 1897, pp. 631–633.

D. L. Grü.

GOLDSCHMIDT, LEVIN: German jurist; born at Danzig May 30, 1829; died at Wilhelmshöhe July 16, 1897. From 1847 to 1851 he pursued his studies at the universities of Berlin, Bonn, and Heidelberg, receiving his doctor's degree in 1851 from the University of Halle. He practised for several years in the courts of Danzig, became privat-docent at the University of Heidelberg in 1855, and was appointed associate professor in 1860. In the years 1857–60 he published "Kritik des Entwurfs eines Handelsgesetzbuchs für die Preussischen Staaten" and "Gutachten über den Entwurf eines Deutschen Handelsgesetzbuchs nach den Beschlüssen Zweiter Lesung," which at once attracted attention to him as a critical jurist. During the same period he published "Der Lucca-Pistoja-Aktienstreit," Frankfort-on-the-Main, 1859 (Supplement, 1861). He is the founder (1858) of the "Zeitschrift für das Gesammte Handelsrecht."

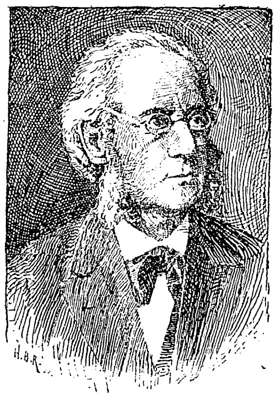

Levin Goldschmidt.

Goldschmidt's scholarship was next displayed in his "Encyclopädie der Rechtswissenschaft im Grundriss," Heidelberg, 1862. He then began the great work which occupied him during the remainder of his lifetime, but which he did not live to complete, namely, "Das Handbuch des Handelsrechts," Erlangen, 1864–68. This is the work with which his fame as a historical jurist is identified, it being recognized as a masterly presentation of the general history of commercial law.

In 1866 Goldschmidt was promoted to a professorship in the juridical faculty at Heidelberg. He next received the appointment of "Justizrat" in the Bundesgericht at Leipsic, afterward occupying a judicial position at the Reichsoberhandelsgericht. In 1875 he became professor of commercial law in Berlin University, and received the title "Geheimer Justizrat." From 1875 to 1877 he was also a member of the German Reichstag, representing the city of Leipsic.

Of his further publications the following deserve special mention: "Das Dreijährige Studium der Rechts- und Staatswissenschaften," Berlin, 1878; "Erwerbs- und Wirtschaftsgenossenschaften, Studien und Vorschläge," Stuttgart, 1882; "Rechtsstudium und Prüfungsordnung," *ib.* 1887; "Die Haftpflicht der Genossen und das Umlageverfahren," Berlin, 1888; "System des Handelsrechts," Stuttgart, 1887, 4th ed., 1891.

Bibliography: Riesser, *Gedächtnissrede*, Berlin, 1897 (with portrait); Pappenheim, *Nachruf*, in *Zeitschrift für Handelsrecht*, xlvii.; *Deutsche Juristenzeitung*, ii., No. 15; Adler, *Levin Goldschmidt*, in Bettelheim, *Biographisches Jahrbuch*, ii. 119–122.

s. M. Co.

GOLDSCHMIDT, LOTHAR. See Schmidt, Lothar.

GOLDSCHMIDT, MEÏR AARON: Danish political writer; born Oct. 26, 1819, at Vordingborg, Denmark; died at Copenhagen Aug. 15, 1887. The dream of his youth was to become a famous physician, but as Danish church orthodoxy prevented him, because he was a Jew, from taking his B.A. degree (1836), Goldschmidt gave up the academic course, and in 1837 started the "Nästved Ugeblad" (later called "Själlandsposten"), a political weekly. He at once came into conflict with the authorities, and was fined heavily, and condemned to submit his publication to censorship for a year. Goldschmidt sold the paper, and as the Danish king (Frederick VI.) died at this time and a liberal government was expected under his successor (Christian VIII.), he moved to Copenhagen, and again entered into politics, with a new paper, the "Corsaren" (October, 1840). This journal was a brilliant but reckless paper, representing extreme republicanism or socialism, and taking a strong stand against the crown, which had failed to grant the expected liberties. For this the government promptly condemned Goldschmidt to imprisonment on bread and water for twenty-four days, and to the permanent censorship of his paper. But he was undaunted and continued the publication of the "Corsaren." It likewise brought him into conflict with individual public men, but it matured his mind, won him fame, and caused some novels of his to sell so well (1846) that he went abroad on the proceeds (1847). In Coppet he met the reformed priest Piguet and was much influenced by him. Goldschmidt himself admits that an unconscious Christian influence is perceptible in "Nord og Syd," which he edited 1847–59. This magazine was also political, but of a much more moderate tone. In 1861 Goldschmidt started another magazine, "Ude og Hjemme," but soon discontinued it, and, thoroughly disgusted with Danish affairs, he moved to England in 1861. He returned, however, in 1862, but from that time on remained outside of politics. His career is not unlike that of Georg Brandes, with this difference, that Goldschmidt used politics where Brandes used literature to rouse the Danish apathy, hoping to change its philistine attitude toward the problems of life. Goldschmidt's social-political influence was immense, though negative as far as visible and systematic results were concerned, because he stood alone and had to fight the crown as well as the forces of mediocrity.

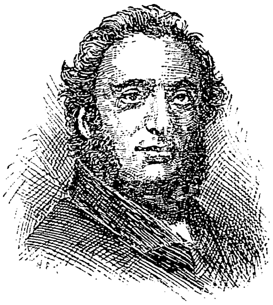

Meïr Aaron Goldschmidt.

In Literature.

After his return in 1862 Goldschmidt devoted himself entirely to literature, in which he became especially remarkable as a master of style. As a man he was romantic-mystic as much as he was Jewish, but his mysticism was Oriental in cast; and his romanticism was original and neither ecclesiastical nor medieval. These traits are evident in "En Jöde" (1845), which has been translated into several European languages; "Ravnen" (1868–69); "Hjemlös" (1859); "I den anden Verden" (1869). He wrote also "Fortällinger og Skildringer" (1863–1865), "Arvingen" (1867), and several plays, among which "Rabbineren og Ridderen" (1869) and "Svedenborg's Ungdom" (1863) were staged at the Royal Theater.

Goldschmidt endeavored to construct a philosophical world-system on the basis of Nemesis, but his work on this subject has not yet been published. It is a noteworthy attempt to translate Hebrew theism into abstract thought and enliven that thought with moral sentiment. Goldschmidt called the last volume of his autobiography "Nemesis" (2 vols., 1877), and everywhere in it points to Nemesis as shaping his life. The same thought is found in "Ravnen" (1868–1869) and "En Skavank" (1867). In the latter novel he connects his doctrine with ancient Egyptian worship. Goldschmidt is remarkable for his psychological insight and his masterly delineation of Jewish character, especially in its profounder aspects. Typical in this respect are his "Maser" and "Avrohmda Nattergal."

Bibliography: Goldschmidt, *Livserindringer og Resultater*, 1877; S. Kierkegaard, *Bladartikler*, 1857; O. Borchsenius, *Fra Fyrrerne*, 1880; G. Brandes, *Kritikker og Porträter*, (Works i., 1899); Jos. Michaelsen, *Fra min Samtid*, 1890; *Biografisk Lexicon*, vi.; *Salmonsen's Konversationsleksikon*, vii.; P. Hansen, *Illustreret Dansk Litteratur Historie*, 1902, i.

s. C. H. B.

GOLDSCHMIDT, OTTO: German pianist and composer; born at Hamburg Aug. 21, 1829. He studied under Jacob Schmidt and F. W. Grund; with Hans von Bülow under Mendelssohn at the Leipsic Conservatorium: and in 1848 under Chopin in Paris. In 1849 he played at a concert given in London by Jenny Lind; in 1851 he accompanied her on a tour through America; and on Feb. 5, 1852, was married to her at Boston. From 1852 to 1855 they lived in Dresden, and from the latter year until Madame Goldschmidt's death (1887), in London and at Malvern, Worcestershire.

In 1861 Goldschmidt was elected an honorary member of the London Philharmonic Society; in 1863 he was appointed vice-principal of the Royal Academy of Music (London); in 1863 and 1866 he conducted musical festivals at Düsseldorf and Hamburg respectively; and in 1875 he founded the Bach Choir in London.

His principal works are: "Ruth," an oratorio, performed at the Hereford musical festival of 1867; pianoforte concerto, op. 10; trio for pianoforte, op. 12; 12 studies for the same instrument, op. 13; 12 songs, op. 8, 9; and some part-songs. With Sir William Sterndale Bennett he edited "The Chorale Book for England."

Bibliography: Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*; Grove, *Dict. of Music and Musicians.*

s. A. P.

GOLDSCHMIDT, SIEGFRIED: German Orientalist; born at Cassel Oct. 29, 1844; died at Strasburg Jan. 31, 1884. He was educated at the universities of Leipsic, Berlin, and Tübingen, graduating (Ph.D.) in 1867. His doctor's dissertation, "Der VIIte Prapâṭhaka des Sâmaveda-Ârcika in der Naigeya-Çakhâ Nebst Andern Mitteilungen über Dieselbe," published in the "Monatsberichte der Königlichen Preussischen Akademie der Wissenschaften" (1868, pp. 228–248), was an edition of the single portion which has been preserved of the Kâuthuma recension of the Sama-Veda. Goldschmidt continued his studies, first at Göttingen and later in Paris, where he gained a thorough mastery of the French language. On the outbreak of the Franco-Prussian war he returned to Germany and enrolled as a volunteer. He took part in the siege of Paris. At the close of the war Goldschmidt was appointed assistant professor in the newly created University of Strasburg, with which he was connected during the remainder of his life. He became professor Sept. 12, 1881, but was fated never to sit in the faculty. Spinal consumption, the disease which ended his life, had already sapped his vitality, and after two and a half years of suffering death came as a welcome relief.

Siegfried Goldschmidt was not a prolific writer. He published but fourteen scientific studies, mostly short notes in Kuhn's "Zeitschrift für Vergleichende Sprachforschung" and the "Zeitschrift der Deutschen Morgenländischen Gesellschaft." His interest was centered upon Prakrit, and brief as his articles were they formed valuable contributions to the investigation of the medieval languages of India. His most important work was his edition of the great Prakrit poem ascribed to Kâlidâsa, the Râvaṇavaha or Sêtubandhu (Strasburg, 1880–84). This is in two volumes, the first of which comprises the text and an index of the Prakrit words, in preparing which Siegfried was assisted by his brother Paul, while the second part contains the German translation. The only other book published by this scholar was a volume of "Prâkṛtica" (*ib.* 1879), containing grammatical studies on Prakrit.

Bibliography: *Literaturblatt für Orientalische Bibliographie*, i. 379–380.

s. L. H. G.

GOLDSCHMIEDT, GUIDO: Austrian chemist; born in Triest Oct. 5, 1850; studied at Vienna and Heidelberg. First as assistant, later as associate professor at the chemical laboratory of Vienna University, he published a number of important articles on organic chemistry, for which he received the Lieben prize of the Imperial Academy of Sciences on different occasions. After a short activity as professor at the High School for Agriculture in Vienna, he was called as professor to the university at Prague in 1892. He won distinction by his demonstration of the constitution of papaverin, of which he had made a thorough study. In conjunction with several of his pupils, as well as independently, he published a large number of treatises on substances of the pyridin and quinolin order, besides essays in other departments of organic chemistry. The University of Prague elected him dean of the philosophical faculty in 1900. He is also a member of the council of the university and of the Imperial Academy of Sciences.

s. A. Ki.

GOLDSMID: A family of English financiers, who trace descent from a certain Uri ha-Levi of Emden, as shown in the pedigree on opposite page.

The following were some of the prominent members of the family:

Aaron F. Goldsmid: London merchant and founder of the Goldsmid family of England; born at Amsterdam; died June 3, 1782. He was the son of Benedict Goldsmid, a Hamburg merchant. In 1765 he left Holland with his family to settle in London, where he founded the firm of Aaron Goldsmid & Son, subsequently Goldsmid & Eliason. The firm of Aaron Goldsmid & Son experienced serious reverses through the failure of Clifford & Sayer, one of the principal houses in Holland. Hence only George, the eldest son, entered into partnership with his father. The other sons founded new businesses for themselves in which they amassed large fortunes. Goldsmid left four sons and four daughters. The second son, Asher, was one of the founders of the firm Mocatta & Goldsmid, bullion-brokers to the Bank of England. Benjamin and Abraham were famous as financiers and philanthropists.

Bibliography: Levy Alexander, *Memoirs of Benjamin Goldsmid of Roehampton*, 1808; James Picciotto, *Sketches of Anglo-Jewish History*.

J. I. H.

Abraham Goldsmid: English financier and philanthropist; born in Holland in 1756 (?); died at Morden, near London, Sept. 28, 1810; third son of Aaron Goldsmid. About 1765 he went to England with his father, and soon entered into partnership with his brother, Benjamin Goldsmid, the two starting in business as bill-brokers about 1777. They afterward took a house in Capel street, and soon became successful bidders for the national loan. It was regarded on the Stock Exchange as an unprecedented event that men, till then scarcely known, should succeed in wresting the negotiation of government loans from the hands of the banking clique. This was the first step in their rise to eminence; and after having been very successful in negotiating several public loans, they acquired considerable wealth.

After the death of his brother Benjamin in 1808, Abraham continued the operations of the firm. In 1810 the house of Baring & Goldsmid contracted for the government loan of £14,000,000 ($70,000,000). Sir T. Baring, with whom the Goldsmids had been connected in business, died at this juncture: and his death added greatly to Goldsmid's many burdens, he having now to struggle alone. In addition, a powerful organization had been formed against the loan, and the resources of the two houses of Baring & Goldsmid combined were scarcely sufficient to combat it. The price of scrip fell daily, and the fortunes of Goldsmid fell with it. At the same time, the East India Company, which had placed in his hands for sale bills of exchange to the value of half a million, became alarmed, and claimed the price of its property. The payment was fixed for Sept. 28, 1810. Goldsmid was unprepared, and on the following morning he was found dead, with a pistol by his side.

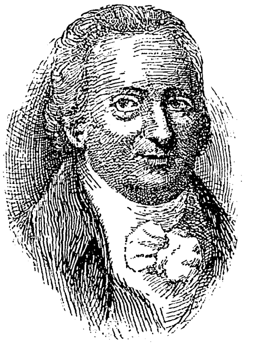
Abraham Goldsmid.

The Goldsmid firm subsequently made great efforts to discharge their liabilities. By 1816 they had paid fully fifteen shillings on the pound; and in 1820 Parliament, on the petition of the creditors, annulled the remaining portion of the debts.

Bibliography: *Dict. National Biography*; *Gentleman's Magazine*, lxxx.; *The Morning Chronicle*, London, Sept. and Oct., 1810; *The Times*, London, April 12 and 13, 1808; *European Magazine*, lviii.; *The Morning Post*, London, Oct. 9, 1810; *Young Israel*, vol. i., No. 6; Picciotto, *Sketches of Anglo-Jewish History*, pp. 252-254, 259, London, 1875; *Jew. World*, March, 1878.

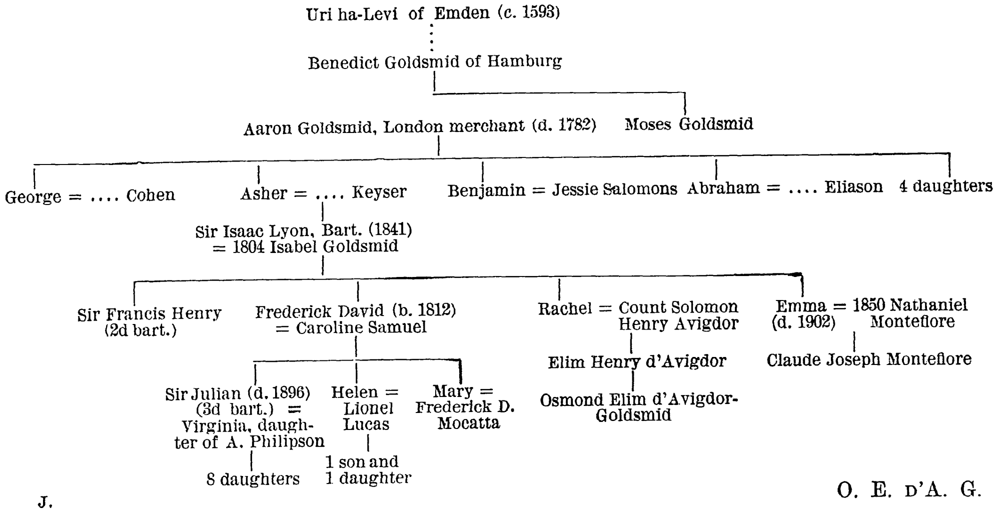
Uri ha-Levi of Emden (c. 1593)
Benedict Goldsmid of Hamburg
Aaron Goldsmid, London merchant (d. 1782)
Moses Goldsmid
George = ... Cohen
Asher = ... Keyser
Benjamin = Jessie Salomons
Abraham = ... Eliason
4 daughters
Sir Isaac Lyon, Bart. (1841) = 1804 Isabel Goldsmid
Sir Francis Henry (2d bart.)
Frederick David (b. 1812) = Caroline Samuel
Rachel = Count Solomon Henry Avigdor
Emma = 1850 Nathaniel (d. 1902) Montefiore
Elim Henry d'Avigdor
Claude Joseph Montefiore
Sir Julian (d. 1896) (3d bart.) = Virginia, daughter of A. Philipson
Helen = Lionel Lucas
Mary = Frederick D. Mocatta
Osmond Elim d'Avigdor-Goldsmid
8 daughters
1 son and 1 daughter

J.

O. E. d'A. G.

Albert Goldsmid: Major-general in the British army; born in 1794; died Jan. 6, 1861; son of Benjamin Goldsmid. He entered the army in 1811 as cornet in the 12th Light Dragoons, and the following year went on active duty in Spain, where he continued to serve until the close of the war in 1814. He was present at the cavalry affairs of Castrajon, Quintare de Puerta, and Monasterio, and at the battles of Salamanca, Vittoria, Nivelle, and Nive, and was awarded the silver medal and four clasps. He served also during the campaign of 1815, and was present at Waterloo. In June, 1826, he retired on half-pay with the rank of major, but was gazetted lieutenant-colonel Nov. 23, 1841; colonel June 20, 1854; and major-general Oct. 26, 1858.

Bibliography: *The Times*, London, Jan. 9, 1861.

Albert Edward W. Goldsmid: Colonel in the British army; born at Puna, Bombay, Oct. 6, 1846; son of Henry Edward Goldsmid. In June, 1866, he was gazetted from Sandhurst, England, to his first commission in the 104th Foot of the Bengal Fusiliers. He became adjutant of battalion in 1871, captain in May, 1878, major in 1883, lieutenant-colonel in 1888, and colonel on April 21, 1894. In 1892 Colonel Goldsmid was selected by Baron de Hirsch to supervise the colonies in Argentina, but retired from the task to take up his appointment as colonel-in-command of the Welsh regimental district at Cardiff in 1894. In 1897 he was promoted chief of staff, with the grade of assistant adjutant-general in the Thames district. At the departure of the Aldershot staff with Sir Redvers Buller in the conflict with the Boers in 1899, he acted as chief staff-officer at the camp at Aldershot, and was entrusted with the duties of mobilization. In Dec., 1899, when the sixth division of the South-African field force was mobilized, Goldsmid was selected as chief staff-officer to General Kelly-Kenny with the grade of assistant adjutant-general, and in that capacity was present at the battle of Paardeberg. During the earlier stages of the war he was commandant of the Orange River, Herbert, and Hay districts, 1900.

Colonel Goldsmid is an ardent Zionist, and is chief of the Chovevei Zion of Great Britain and Ireland. The success of the Jewish Lads' Brigade in London and the provinces is mainly due to Goldsmid's initiative. In 1903 he became president of the Maccabeans, of which he had been one of the founders.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 8, 1899; *Young Israel*, i. No. 10.

Anna Maria Goldsmid: Writer and communal worker; born in London Sept. 17, 1805; died there Feb. 8, 1889; daughter of Sir Isaac Lyon Goldsmid, Bart. She was a pupil of the poet Thomas Campbell, and translated (1839) into English twelve sermons delivered by Dr. Gotthold Salomon at Hamburg, Ludwig Phillipson's "Die Entwickelung der Religiösen Idee" (1853), and J. Cohen's "Les Déicides" (1872). Miss Goldsmid also published many original pamphlets on educational and other questions, and the formation of the Jews' Infant-Schools was largely due to her enthusiasm and support. She was also interested in University College School and Hospital and the Jews' Deaf and Dumb Home.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Feb. 15, 1889; Allibone, *Dictionary of Authors*.

Benjamin Goldsmid: English financier and philanthropist; born in Holland 1755; committed suicide April 15, 1808; eldest son of Aaron Goldsmid, a London merchant. In 1777 Benjamin and his brother Abraham established themselves in business as bill-brokers. Their means increased on the death of an uncle in Holland who bequeathed to them £15,000. The marriage of Benjamin Goldsmid to Jessie, daughter of Israel Levin Salomons of Clapton, with a dowry of £100,000, placed the credit of the firm on a solid footing. Large sums passed through the hands of the Goldsmids in the purchase and sale of bullion, stocks, navy and exchequer bills, and in negotiating English and foreign bills of exchange. They became the largest loan-contractors of their day in England. Benjamin's great wealth brought him much social recognition, and he was intimately connected with Pitt, whose financial schemes were largely carried out through him, and with several members of the royal family, who visited him at Roehampton.

Goldsmid was the founder of the Naval Asylum, which for a time was under his management. The two brothers collected a fund for a Jewish hospital. This was never erected, but some of the money raised was used in building and endowing the Neweh Ẓedeḳ at Mile End.

BIBLIOGRAPHY: *Gentleman's Magazine*, lxxviii.; L. Alexander, *Memoirs*; *Young Israel*, i., No. 6; *Jew. World*, March, 1878; Picciotto, *Sketches of Anglo-Jewish History*, pp. 249-252, London, 1875.

Sir Francis Goldsmid: English philanthropist and politician; born in Spital square, London, May 1, 1808; died May 2, 1878. The eldest son of Sir Isaac Lyon Goldsmid, Bart., he was educated privately, and was called to the bar in 1833, becoming queen's counsel in 1858. In 1859 he succeeded to his father's honors, which included a barony of Portugal. He entered Parliament in 1860 as member for Reading, through a by-election, and represented that constituency in the Liberal interest until his death. While still a young man he actively cooperated with his father to secure to the Jews full emancipation from civil and political disabilities. In 1839 he wrote "Remarks on the Civil Disabilities of the Jews," and in 1848 "A Reply to the Arguments Against the Removal of the Remaining Disabilities of the Jews." He was one of the chief supporters of University College, and gave material aid to University College Hospital.

He was associated with various Jewish religious and charitable organizations. He was connected with the Reform movement from its commencement, and was elected president of the Council of Founders of the West London Synagogue. He was vice-president of the Anglo-Jewish Association from its establishment in 1871, and was president of the Rumanian Committee which originated in the association. His greatest services to his race were, however, in the direction of improving the social condition of the Jews in those countries in which they were oppressed. The condition of the Poles in 1863 moved him to organize meetings for the purpose of securing some alleviation of their sufferings, and he also forcibly protested on several occasions in Parliament against the oppression of the Jews, notably that in Servia and Rumania.

Goldsmid was deputy lieutenant for Berks and a justice of the peace for Berks and Gloucester. Having no children, the baronetcy devolved upon his nephew, Julian Goldsmid. His writings include, besides those already mentioned: "Two Letters in Answer to the Objections Urged Against Mr. Grant's Bill for the Relief of the Jews" (1830); "A Few Words Respecting the Enfranchisement of British Jews Addressed to the New Parliament" (1833); "A Scheme of Peerage Reform, with Reasons for the Scheme" (1835).

BIBLIOGRAPHY: Marks and Löwy, *Life of Sir Francis Goldsmid*, 1882; *Jew. Chron.* and *Jew. World*, May 10, 1878; *The Times* (London), May 4, 1878.

Frederick David Goldsmid: English member of Parliament; born in London 1812; died there March 18, 1866. He was the second son of Sir Isaac Lyon Goldsmid, and was educated at University College, London. After his marriage (1834) he spent a year in Italy, and on returning to England, became a member of the firm of Mocatta & Goldsmid. Goldsmid was an active member of the Metropolitan Association for Improving the Dwellings of the Laboring Classes, as well as of a large number of Jewish charities. He was also a member of the council of University College, London, and of the committee of the college hospital, as well as president of the Jews' Hospital and of the West Metropolitan Jewish School.

Goldsmid was member of Parliament for Honiton from July, 1865, until his death.

BIBLIOGRAPHY: *Jew. Chron.* March 23, 1866; Boase, *Modern English Biography*, Truro, 1898.

Henry Edward Goldsmid: Indian civil servant; born in London May 9, 1812; died at Cairo, Egypt, Jan. 3, 1855. He entered the service of the East India Company in 1832, and three years later became assistant revenue commissioner for Bombay. While occupying this post he devised the revenue survey and assessment system, Puna being included in its organization. "Goldsmid's Survey," as it was called, was a great boon to the poor agriculturists of the presidency; and it was permanently established by the Bombay legislature in 1865. It was incorporated in the Bombay revenue code of 1879, and was also adopted by the Berars and the native state of Mysore.

Goldsmid's health broke down owing to his incessant labors; and after holding the positions of private secretary and chief secretary to the governor of Bombay, he went to Cairo, where he died. Ten years later a memorial rest-house was erected by public subscription at Decksal, near the place where Goldsmid's survey had commenced.

BIBLIOGRAPHY: *Young Israel*, i., No. 10.

Sir Isaac Lyon Goldsmid: English financier and the first Jewish baronet; born in London Jan. 13, 1778; died there April 27, 1859. He was the son of Asher Goldsmid, and nephew of Benjamin and Abraham Goldsmid, the financiers. Educated at an English school in Finsbury square, he received a sound financial training in the technicalities of his father's business of bullion-broking. At a later period his association with Ricardo made him familiar with the leading questions of political science. He became in due course a partner in the firm of Mocatta & Goldsmid, bullion-brokers to the Bank of England and to the East India Company. His early ventures on the Stock Exchange were unfortunate, and, after losing on one occasion £16,000, he abandoned speculation and contented himself with steady business as a jobber. Goldsmid gradually rose to eminence as a financier, and ultimately amassed a large fortune. His most extensive financial operations were connected with Portugal, Brazil, and Turkey; and for his services in settling an intricate monetary dispute between Portugal and Brazil he was, in 1846, created Baron de Palmeira by the Portuguese government.

Goldsmid was one of the founders of the London Docks. The main effort of his life was made in the cause of Jewish emancipation. He was the first English Jew who took up the question, and he enlisted in its advocacy the leading Whig statesmen of the time. Soon after the passing of the Act of 1829, which removed the civil disabilities of the Roman Catholics, he secured the powerful aid of Lord Holland, the Marquis of Lansdowne, the Duke of Sussex, and other eminent members of the Liberal party, and then induced Robert Grant to introduce in the House of Commons a similar measure for the Jews. During more than two years from the time when Jewish emancipation was first debated in Parliament, Goldsmid gave little heed to his ordinary business, devoting himself almost exclusively to the advancement of the cause. He was one of the chief agents in the establishment of University College, London, purchasing at his own risk the site of the university.

Goldsmid was a liberal supporter of the Reform synagogue and of all Jewish institutions.

BIBLIOGRAPHY: *The Banker's Magazine*, xix., xx.; *Jew. Chron.* May 6 and June 17, 1859; *Jew. World*, March 8, 1878; *Dict. National Biography*.

Sir Julian Goldsmid: English baronet, privy councilor, member of Parliament, and philanthropist; born Oct. 2, 1838; died at Brighton Jan. 7, 1896. He was the eldest son of Frederick D. Goldsmid, M.P. Educated privately up to the age of seventeen, he entered University College, of which he became a prizeman. He received his B.A. degree with honors at the University of London in 1859, and in 1861 obtained his M.A., with the first place in classics. In 1864 he was made a fellow of University College, and in the same year was called to the bar. For a short time he went on the Oxford circuit, but abandoned legal practise when elected M.P. for Honiton in March, 1866.

Julian Goldsmid.

When Honiton was disfranchised by the Reform Bill of 1867 Goldsmid stood unsuccessfully for Mid-Surrey, but was returned in 1870 for Rochester, and sat for that constituency till 1880. He was defeated at Sandwich, but in 1885 was returned for St. Pancras South. During 1894 Goldsmid, who belonged to the Liberal party, often had the honor of presiding over the deliberations of the House of Commons as deputy chairman of committees. In this capacity he showed great boldness and promptitude in the use of his extensive knowledge of the rules of Parliament, and acted with an authority born of his experience as the ruling spirit of important financial undertakings. As the Liberal Unionist candidate for St. Pancras South, Sir Julian Goldsmid was returned in 1895 by an overwhelming majority.

The Jewish communal institutions with which Goldsmid was most prominently identified were the Anglo-Jewish Association and the Russo-Jewish Committee. He was elected a vice-president of the former at its foundation in 1871, which office he held till 1886, when he was unanimously chosen to succeed Baron de Worms in the presidency. His thorough knowledge of foreign affairs enabled him to present in the clearest light the situation of the Jews in Eastern countries; and his intimacy with ministers was utilized by him to carry through many a difficult and delicate diplomatic negotiation. The period of his presidency was the most brilliant in the history of the Anglo-Jewish Association. In 1895 the state of Goldsmid's health obliged him to give up many of his responsible positions. He resigned his presidency in that year, and also relinquished many of his financial interests.

Goldsmid was chairman of the Russo-Jewish Committee from its foundation in 1882 until 1894; a member of the visitation committee of the Jewish board of guardians; president of the Jews' Infant-Schools from 1883; and a member of the committee of the Jews' Free School. He was warden, and occasional lay preacher, at the West London Synagogue of British Jews, and was subsequently elected chairman of the council.

In the general community the institutions in which he took most interest were: University College, of which he was treasurer in 1880–81; University College Hospital, of which he served as a member of council; and the University of London, of which he was vice-chancellor at the time of his death.

In 1878 Goldsmid succeeded his uncle, Sir Francis Goldsmid, Q.C., M.P., in the family honors and estates, in Sussex, Kent, Berks, and elsewhere. He filled many offices, among them that of deputy lieutenant for Kent, Sussex, and Berks; magistrate for Kent, Sussex, and London; colonel of the 1st Sussex Rifle Volunteers, and honorary colonel of the 1st Sussex Artillery Volunteers; chairman of the Submarine Telegraph Company, and of the Imperial and Continental Gas Association; and director of the London, Brighton, and South Coast Railway.

His chief country-seat was at Somerhill, near Tunbridge, once the home of Sir Philip Sidney. In 1868 he married Virginia, daughter of A. Philipson of Florence, by whom he had eight daughters. The entailed Goldsmid estates devolved upon Osmond Elim d'Avigdor.

Bibliography: *Jew. Chron.* Jan. 10, 1896; *Jew. World*, Jan. 10, 1896; *The Times*, London, Jan. 8, 1896.

J. G. L.

GOLDSMITH, LEWIS: English political writer and agitator; born 1763; died Jan. 6, 1846. Educated in London, he was trained for the legal profession, but soon abandoned this profession for the writing of political pamphlets and satires. He started his career as an enthusiastic defender of the French Revolution. His first literary venture was an edition of Barlow's "Advice to the Privileged Orders in the Several States of Europe" (1792). This was followed (1801) by "State of the French Republic at the End of the Year 1800," a translation from the French. In the same year he published "The Crimes of Cabinets, or a Review of the Plans and Aggressions for Annihilating the Liberties of France, and the Dismemberment of Her Territories." So unpopular in England were the views which he held that the London booksellers scarcely dared to offer his books for sale. Being threatened with prosecution for this last work, he sought safety in flight, and went to Paris (1803). There he offered the French government the help of his pen against England. The offer was accepted, and resulted in the publication of an English journal at Paris—"The Argus, or London Reviewed in Paris."

But there were limits to his denunciations, and because he refused to do as his employers wished they negotiated with the English government to surrender him in exchange for a French political prisoner in England named Peltier. He continued to reside in France, however, and was taken back into the confidence of Napoleon, who employed him upon various secret missions. In 1809 he was conveyed to England, formally tried for treason, and discharged. Embittered by the treacherous conduct of the French government, he started (1811) a Sunday newspaper called the "Anti-Gallican Monitor," in which he denounced the French Revolution as violently as he had formerly espoused it. He went so far as to propose the assassination of Napoleon. In his "Secret History of the Cabinet of Bonaparte" and his "Secret History of Bonaparte's Diplomacy," he brought the most serious charges against his former employer. In pursuance of his new policy he advocated the restoration of Louis XVIII., and when this event took place that monarch rewarded Goldsmith with a pension for life. The latter part of his life was spent principally in Paris. He had one daughter, Georgiana, who became the second Lady Lyndhurst.

Bibliography: Didot, *Biographie Générale*; J. H. Rose, *Biographical Dictionary*; Quérard, *La France Littéraire*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 230–231; *Dict. Nat. Biog.*

J. I. H.

GOLDSMITH, MILTON: American merchant and author; born at Philadelphia May 22, 1861. In 1877 he went to Europe and studied three years at Zurich. Goldsmith has written two novels: "Rabbi and Priest," 1891; "A Victim of Conscience," 1903, and in addition several librettos for comic operas and several dramatic pieces. He has also contributed short stories to newspapers and poems to the magazines.

A.

GOLDSMITHS AND SILVERSMITHS: The earliest descriptions of productions of the goldsmith's art refer to the work of Jewish goldsmiths. The Bible, which contains these descriptions, gives also the names of the workers—Bezaleel b. Uri and Aholiab b. Ahisamach (Ex. xxxi., xxxvi.). Important as were their achievements, the Jewish goldsmith's art did not reach its height until the time of King Solomon. Although he used foreign skill to a certain extent in the making of the utensils for his house and for the Temple, yet Hiram, the overseer of the whole work, was of Jewish extraction, at least on his mother's side. Even after the downfall of the Jewish state Jewish goldsmiths were heard of everywhere. Thus the Talmud relates that the synagogue of Alexandria had a section reserved for gold- and silversmiths, just as for the other trades. It is also related of the Jewish tribe Ḳainuḳa' in northern Arabia in the sixth century, that it engaged in the goldsmith's trade and in money-changing (Grätz, "Geschichte," v. 84). In the eleventh century the Jewish goldsmiths in Languedoc bought the church treasure of Narbonne, and the tombstone of the goldsmith Joseph b. Joziz (1100) evidences the existence of Jewish goldsmiths in Spain ("C. I. H." No. 175). In the thirteenth century Jews carried on the goldsmith's craft in England (Jacobs, "Jews of Angevin England," p. 207; Levy, in "Jew. Chron." April 4, 1902), and toward the end of the fourteenth century there were Jewish goldsmiths in Avignon, in the county of Venaissin (Bardinet, in "Rev. Hist." 1880, Sept.-Oct.), in Navarre, where in the larger towns like Tudela and Pamplona they had their own shops (Kayserling, "Die Juden in Navarra," pp. 59, 73), and in Lyons, whence, however, they were expelled. The refugees from Lyons settled in Trevoux, whither they carried the art of

In the Middle Ages.

refining gold and making it into wire (Depping, "Die Juden im Mittelalter," pp. 250 *et seq.*).

That there were Jewish goldsmiths at this time in Castile may be seen from the decree of John II. in 1443 (Lindo, "Hist. of the Jews in Spain," pp. 221 *et seq.*). In Italy also, in the same century, there were Jewish goldsmiths, one of whom (Solomon) Ercole dei Fedeli of Sessa, after he had gone over to Christianity, made a name for himself by his rich ornamentation of weapons, one of which was the famous sword of Cæsar Borgia. In the sixteenth century there were skilful goldsmiths among the Jews who migrated from Rhodes to Constantinople and Salonica (Baudin, "Les Israélites de Constantinople"), as there were among the original inhabitants of Kremsir (Frankl-Grün, "Geschichte der Juden in Kremsier," i. 10); there were many also in Poland ("Debatten des Galizischen Landtags," 1868, p. 72). Pedro Teixeira (Kayserling, in Benjamin, "Acht Jahre in Asien und Afrika," p. 44) states they were also in Aleppo, and Leo Africanus ("Africæ Descriptio"), that they were in Morocco. There were goldsmiths also in Venice, and Lecky declares that many of those who cultivated the art of carving were Jews ("Rationalism in Europe," ii. 237, note). In Rome, however, Jewish goldsmiths are first mentioned in 1726 (Vogelstein and Rieger, "Geschichte der Juden in Rom," ii. 321).

In More Recent Times.

There were numerous Jewish goldsmiths in Prague, where they formed a separate gild until the middle of the nineteenth century, just as did the Jewish shoemakers, tailors, and butchers (Jost, "Neuere Geschichte der Israeliten," i. 341). According to the gravestones in the old cemetery of Prague, twenty-one goldsmiths were buried there in the years 1601–1700, and twenty-six in 1701–80 ("Zeitschrift für die Geschichte der Juden in Deutschland," v. 351). In 1847 the Prague directory gave the number of Jewish gold- and silversmiths as twenty-one. In the seventeenth century the French ambassador St. Olon found in Morocco "a comparatively large number of Jews, most of whom were goldsmiths" (Schudt, "Jüdische Merckwürdigkeiten," i. 90). In the same century (1664), Jewish goldsmiths are spoken of in Poland, six of whom—among them a woman, Jozefowa—met with a loss of more than 26,000 gulden by plunder at the time of the Jewish persecution in Lemberg (Caro, "Geschichte der Juden in Lemberg," pp. 74, 168 *et seq.*). In the eighteenth century the Jews of Bucharest seem to have included many skilful goldsmiths (see Jew. Encyc. iii. 411–412).

In Germany for a longer period than in any other country Jews were strictly forbidden to practise any trade, and Jewish goldsmiths are mentioned only as living in Berlin, at the beginning of the eighteenth century (Geiger, "Geschichte der Juden in Berlin," i. 26, 43); beyond Berlin they were found only in the former Polish provinces, in Posen as early as the seventeenth century; but they do not seem to have been very numerous, since they did not have a corporation as did the Jewish tailors, butchers, furriers, and haberdashers of that town (Perles, in "Monatsschrift," 1864, p. 420, and 1865, p. 84). Nevertheless, one Jewish goldsmith, Baruch, does appear in East Franconia, who, on being received in Schwarzach in 1537, promised to live only by his craft ("Monatsschrift," 1880, p. 463).

At present there are many Jewish goldsmiths in Russia, who, according to Rülf ("Drei Tage in Jüdisch-Russland," pp. 55 *et seq.*), are highly skilled workers. The number is still greater in Rumania, where in 1879, in Bucharest, out of a total of 212 goldsmiths, 164 were Jews (Jacobs, "Jewish Statistics," p. 26). In Jerusalem, where in 1865 L. A. Frankl found only five Jewish goldsmiths and silversmiths, the number has recently increased to twenty-seven (*ib.*). According to Andree ("Volkskunde der Juden," p. 191), Jewish goldsmiths and silversmiths are found in Benghazi (Barca), Jebel Ghurian, Bagdad, Arabia, and Persia. In 1898 eleven gold-workers belonged to the Jewish community in Berlin, forty-four to that in Vienna.

For illustrations of the goldsmith's and silversmith's art, relating to Jewish ceremonial, see the following articles: Amulet; Betrothal; Binding; Circumcision; Crown of the Law; Cup; Esther; Etrog; Habdalah; Ḥanukkah; Laver; 'Omer; Passover; Rings, Engagement and Wedding; Sabbath; Scrolls of Law (for breastplates, mantels, and pointers); Seder; Synagogue.

Bibliography: A. Wolf, *Etwas über Jüdische Kunst und Aeltere Jüdische Künstler*, Hamburg, 1901.

A. A. W.

GOLDSTEIN, EDUARD: Russian musician; born at Odessa 1851; died at Leipsic Aug. 8, 1887. He was an accomplished pianist at the age of thirteen, and obtained a position in the Italian opera-house of Kishinef. In 1868 he was sent to the Leipsic Conservatorium, where he studied under Moscheles and Reinecke. Goldstein graduated with honors in 1872, and soon afterward made a successful tour through Germany. In 1874 he returned to Odessa and became leader of the orchestra in the Berner Theater. Later he occupied for some time the position of director of the opera in Kharkof, and in 1876 went to St. Petersburg, where he soon attracted attention as a pianist. Goldstein struggled for official recognition for ten years, until Anton Rubinstein returned to the St. Petersburg Conservatory of Music as its director (1886) and appointed him professor of music and leader of the Philharmonic Society. Goldstein wrote various songs and melodies, and began the composition of "Count Essex," an opera, which he left unfinished. He was the musical critic of the "Golos" and the "Pravitelstvennyj Vyestnik."

Bibliography: *Ha-Asif*, iv. 66-67.

H. R. P. Wi.

GOLDSTEIN, JOSEPH: Austrian cantor and composer; born at Kecskemét, Hungary, March 27, 1836; died in Vienna June 17, 1899. He occupied the position of chief cantor at the Leopoldstädter Tempel, the largest synagogue in Vienna, for forty years. He was one of the ten children of Ḥazzan Goldstein of Neutra, Hungary, who died when Joseph was but eleven. At the age of twelve he was so well acquainted with the liturgy and possessed such a phenomenal tenor voice that the congregation of Neutra elected him as his father's successor.

He remained there for two years, and then made a four years' tour through Austria and Germany, officiating in some of the largest congregations. Upon his return an admirer of his voice sent him to Vienna to be educated for the stage. On the completion of his course, and when about to enter upon his first engagement in Florence, he decided to return to the position of cantor, and received an appointment at the Leopoldstädter Tempel in Vienna in 1857, retaining the position until his death. Among Goldstein's published works are: "Shire Yeshurun," a collection of songs for the Sabbath and festival service, 1865; a requiem, 1892; a collection of "Festgesänge."

Bibliography: *Die Neuzeit*; *Ungarische Cantorenzeitung*, June, 1899.
S. A. Kai.

GOLDSTEIN, JOSEPH: Political economist and statistician; born in Odessa, Russia, Jan. 9, 1869. After completing his studies at the gymnasium of his native town, he entered the technological institute in Carlsruhe, Baden, and took a diploma as chemist. He next studied political economy at the University of Munich, graduating (Ph.D.) in 1895. He continued his studies in England and France until 1898, when he was appointed privat-docent in political science at the University of Zurich. In 1899 and 1900 he revisited France and England, and went to Russia in the winter of 1901–1902, when he submitted to the Russian minister of commerce, W. Kowalewski, and to the minister of finance, at the request of the former, an expert opinion with reference to the renewal of the commercial treaty between Germany and Russia. Before returning he took the degree of A.M. at the University of Moscow, which practically conferred upon him the right to lecture in any university in Russia.

Goldstein's "Deutschlands Sodaindustrie in Vergangenheit und Gegenwart," Stuttgart, 1895, occasioned the introduction of a bill by the German government effecting a 50 per cent reduction in the duty on soda. Among his other works may be mentioned: "Berufsgliederung und Reichthum in England," inaugural dissertation, 1897; "Die Zukunft Deutschlands im Lichte der Agrarischen Beweisführung," 1898; "Die Vermeintlichen und die Wirklichen Ursachen des Bevölkerungsstillstandes in Frankreich," 1898; "Die Statistik und Ihre Bedeutung für das Moderne Gesellschaftsleben," 1899; "Bevölkerungsprobleme und Berufsgliederung in Frankreich," 1900; "Gewerbefreiheit und Ihre Licht- und Schattenseiten," 1901.

S.

GOLDSTEIN, MICHAEL YULYEVICH: Russian chemist; born at Odessa 1853; educated in the Richelieu Gymnasium of Odessa, and graduated from the Medico-Surgical Academy of St. Petersburg. In 1877 he went abroad and obtained the degree of doctor of philosophy. On his return he became assistant in chemistry in the St. Petersburg medical academy. In 1880 Goldstein passed the examination for master of chemistry, and in 1890 obtained his degree, his dissertation being on the rise of salt-solutions in capillary tubes, "Materialy K Voprosu o Vysotakh," etc. In 1891 he became privat-docent in theoretical and physical chemistry at the University of St. Petersburg, but in 1901 was compelled, by circumstances of a political nature, to discontinue his lectures. The researches of Goldstein, mostly in theoretical and physical chemistry, have been published in the following magazines: "Zhurnal-Russkavo Fisiko-Khimicheskavo Obshchestva"; "Berichte der Deutschen Chemischen Gesellschaft"; "Annales de Chimie et Physique"; and "Zeitschrift für Physikalische Chemie." Goldstein also published in the "Nauchnoe Obozryenie" for 1898–99 a portion of his work, "Elementy Filosofii Chimii," on the elements of chemical philosophy; and, between 1894 and 1900, under the pseudonym "Cardanus," several articles in the "Novosti." He has published in book form "Zhivoye i Mertvoe" (Living and Dead) and "O Fisicheskom Dukhovnom Vospitanii" (On Physical and Intellectual Education). He has translated into Russian Daneman's sketches of the history of natural science, published with supplementary notes in "Mir Bozhi," 1897. At present he is the editor of the department of physics, chemistry, and technology of the "Bolshaya Entziklopedia."

Bibliography: *Bolshaya Entziklopedia*, vii., St. Petersburg, 1902.
H. R. J. G. L.

GOLDSTÜCKER, THEODOR: German Sanskritist; born at Königsberg, Prussia, Jan. 18, 1821; died in London March 6, 1872. In 1840 he gained his degree of Ph.D. at Königsberg University, where he first studied Sanskrit under Bohlen, continuing his studies in that language at Bonn and Paris. In 1842 he published a German translation of the Sanskrit drama "Prabodha-Chandrodaya" At Paris he collected materials for an extensive work on Indian philosophy and for a new edition of the great epic poem "Mahabharata." In 1850 he went to England, where he assisted Professor Wilson in preparing a new edition of his Sanskrit-English dictionary. This edition outgrew all practicable proportions, and, having reached page 480 without completing the first letter of the alphabet, it was abandoned.

Goldstücker was professor of Sanskrit at University College, London, from 1851 until his death, and was the chief founder of the Sanskrit Text Society, established in 1866. He was also president of the Philological Society, and was well known in many of the literary societies of London. He left an edition of the "Nyaya-mala-Vistara," an important work on mimansa philosophy, and an edition of the "Mahabhashya," the well-known commentary on Panini's grammar (London, 1874); he had previously written a monograph on Panini (1861). From 1862 to 1868 Goldstücker was a contributor to "Chambers' Encyclopædia" and the "Westminster Review." His essays were collected under the title "Literary Remains," 1879.

Bibliography: *Goldstücker's Literary Remains*, 1879; *The Times*, London, March 12 and 14, 1872; *Dict. Nat. Biog.*; *Meyers Konversations-Lexikon*.
J. G. L.

GOLDSZMIDT, JOSEPH: Polish lawyer; born at Hrubieszow, government of Lublin, 1846; died 1896; graduate of the University of Warsaw. He wrote: "Wizerunki Wslawionych Zydow

XIX Wieku," sketches of famous Jews of the nineteenth century (Warsaw, 1867-68); a biography of Lukasz Koncewicz, in "Tygodnik Illustrowany"; a commentary on Talmudic law, under the title "Wyklad Prawa Rozwodowego Podlug Ustaw Mojzeszowo-Talmudycznych" (*ib.* 1870); an essay on the last days of the Jews in Spain, under the title "Ostatnie dni Pobytu Zydow w Hiszpanji" (*ib.* 1869); an essay on marriage according to law and custom, under the title "O Malzenstwie pod Wzgledem Prawnym i Obyczajawym" (*ib.* 1874). He also contributed many Jewish articles to "Izraelita."

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H. R. J. G. L.

GOLDZIEHER, WILHELM: Hungarian oculist and ophthalmological writer, born at Köpcsény (= Kitsee), near Presburg, Jan. 1, 1849. He studied medicine at Vienna, Berlin, Prague, and Heidelberg, graduating (M.D.) at Vienna Dec. 25, 1871. In 1874 he settled in Budapest as an oculist; was appointed privat-docent at the University of Budapest in 1878; and became professor in 1895. While a student he published an essay written by him in Helmholtz's laboratory, "Zur Theorie des Elektrotonus," in "Archiv für Physiologie," 1870. He has since written many monographs and articles for medical periodicals. He is one of the chief contributors to Eulenburg's "Realencyclopädie der Medicinischen Wissenschaften," for which he prepares most of the material relating to practical ophthalmology. He also wrote "Die Therapie der Augenkrankheiten" (1881; 2d ed., 1900), and "Szemèszet Kèzikönyve" (1890), a manual of ophthalmology written in Hungarian, the first work of the kind in that language. In April, 1903, he was decorated by the Austrian emperor with the officer's cross of the Order of Franz Joseph.

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S. W. B.

GOLDZIHER, IGNAZ: Hungarian Orientalist; born in Stuhlweissenburg, Hungary, June 22, 1850; attended the gymnasium in his native town, and continued his studies at the universities of Budapest, Berlin, Leipsic (Ph.D., 1870), and Leyden. In 1872 he became privat-docent at the University of Budapest. In 1873, commissioned by the Hungarian government, he undertook a scientific journey through Syria, Palestine, and Egypt, spending several months at the Azhar mosque in Cairo, where he attended the lectures of learned sheiks on Mohammedan theology and the science of law. In 1894 he was promoted to a professorship—the first instance in the history of the Budapest University of a Jew being admitted to the faculty. Goldziher is a member of the Hungarian Academy of Sciences, corresponding member of the Imperial Academy of St. Petersburg, honorary member of the Royal Asiatic Society of England, and corresponding member of the Jewish Historical Society of England and of other scientific societies. He was appointed to represent the Hungarian government and the Academy at many congresses, *e.g.*, at the first meeting of the Association des Académies, held in Paris (1901). At the Oriental Congress in Stockholm (1889) he received the large gold medal. He holds the office of secretary of the Jewish community at Budapest, and since 1900 has been lecturer on religious philosophy at the Budapest rabbinical seminary.

Goldziher's chief importance for Semitic history and philology rests on the fact that he was the first to give a critical history of Arabic traditions ("Muhammedanische Studien," ii.), and that his estimates of Arabic civil and religious law have withstood the test of criticism. He has likewise placed the various theological movements which have arisen within Islam in their true light, and his knowledge of ancient Arabic poetry has enabled him to make valuable contributions to the knowledge of pre-Mohammedan paganism. Jewish science is likewise indebted to him; he has pointed out the traces of Hebrew mythology in the Bible, and has presented comparative studies of Jewish and Arabic folk-lore and culture in the Middle Ages.

Ignaz Goldziher.

Goldziher's principal writings are the following: "Studien über Tanchum Jeruschalmi," Leipsic, 1870; a second edition of Ballagi's Hebrew grammar, Budapest, 1872; "Beiträge zur Geschichte der Sprachgelehrsamkeit bei den Arabern," in three parts, Vienna, 1871-73; "Beiträge zur Literaturgesch. der Schi'a," *ib.* 1874; "Der Mythos bei den Hebräern und Seine Geschichtliche Entwickelung," Leipsic, 1876: English transl. by R. Martineau, "Mythology Among the Hebrews and Its Historical Development," London, 1877; "Az Iszlám," Budapest, 1881; "Die Zâhiriten, Ihr Lehrsystem und Ihre Geschichte," Leipsic, 1884; "Muhammedanische Studien," two vols., Halle, 1889-90; "Der Dîwân des Hoteia," Leipsic, 1892; "Abhandlungen zur Arabischen Philologie," two vols., Leyden, 1896-1899; "Die Legende vom Mönch Barṣîṣâ," Kirchhain, 1896; and many treatises on Oriental history and the science of religion, published in the collections of the Hungarian Academy. He has contributed numerous articles and reviews to German, French, English, and Hungarian periodicals, among which may be mentioned the following: "Materialien zur Kenntnis der Almohadenbewegung in Nordafrika," in "Z. D. M. G." xli. 30-140; "Das Prinzip des Istiṣḥâb in der Muhammedanischen Gesetzeswissenschaft," in "W. Z. K. M." i. 228-236; "Arabische Beiträge zur Volksetymologie," in "Zeitschrift für Völkerpsychologie," xviii. 69-82; "Influences Chrétiennes dans la Littérature Religieuse de l'Islam," in "Rev. de l'Histoire des Religions," xviii. 180-199; "Das Arabische Original von Maimuni's Sêfer Hammiṣwot," in "W. Z. K. M." iii. 77-85; "Muhammedanisches Recht in Theorie und Wirklichkeit," in "Zeitschrift für Vergleichende Rechtswissenschaft," viii. 406–423; "Der Chaṭib bei den Alten Arabern," in "W. Z. K. M." vi. 97–102; "Der Divân des Garwal b. Aus Al-Huṭeja," in "Z. D. M. G." xlvi. 1–53, 173–225, 471–527; xlvii. 43–85, 163–201; "Le Dénombrement des Sectes Mohamétanes," in "Rev. de l'Histoire des Religions," xxvi. 129–137; "La Notion de la Sakîna chez les Mohamétans," in *ib.* xxviii. 1–13; "Ṣâliḥ b. 'Abd al-Ḳuddûs und das Zindikthum Während der Regierung des Chalifen Al-Mahdi," in "Transactions of the Congress of Oriental Languages," 1892, ii. 104–129; "Mohammedan Propaganda in America" (Hungarian), in "Budapesti Szemle," lxxix. 45–60; "Sa'd b. Manṣûr ibn Kammûna's Abhandlung über die Seele," in "Steinschneider Festschrift," pp. 110–114; "Neue Materialien zur Litteratur des Ueberlieferungswesens bei den Muhammedanern," in "Z. D. M. G." l. 465–506; "Ueber eine Formel in der Jüdischen Responsenlitteratur und in den Muhammedanischen Fetwâs," in "Z. D. M. G." lxxx. 645–652; "Die Sabbathinstitution im Islam," in "Kaufmann Gedenkbuch," pp. 86–102; "Proben Muhammedanischer Polemik Gegen den Talmud," in Kobak's "Jeschurun," viii. 76, ix. 18; "Ibn Hud, the Muhammedan Mystic, and the Jews of Damascus," in "J. Q. R." vi. 218; "Bemerkungen zur Neuhebräischen Poesie," in *ib.* xiv. 719; "Sa'id b. Hasan d'Alexandrie," in "R. E. J." xxxi. 1; "Mélanges Judéo-Arabes," in *ib.* xliii. 1, xliv. 63, xlv. 1, xlvii. 41.

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s. M. Sc.

GOLEM (גלם): This word occurs only once in the Bible, in Ps. cxxxix. 16, where it means "embryo." In tradition everything that is in a state of incompletion, everything not fully formed, as a needle without the eye, is designated as "golem" ("Aruch Completum," ed. Kohut, ii. 297). A woman is golem so long as she has not conceived (Sanh. 22b; comp. Shab. 52b, 77b; Sanh. 95a; Ḥul. 25a; Abot v. 6; Sifre, Num. 158). God, father, and mother take part in the creation of the child: the skeleton and brain are derived from the father; the skin and muscles from the mother; the senses from God. God forms the child from the seed, putting the soul into it. If the male seed is emitted first, the child is of the male sex: otherwise it is of the female sex (Nid. 31a). Although God impresses all men with the seal of Adam, there is no resemblance between any two of them (Sanh. 37a).

Embryo.

In the womb the navel is first formed, and from this roots spread out, until the child is fully developed. According to another opinion the head is first developed. The two eyes and the two nostrils of the embryo resemble the eyes of a fly; the aperture of the mouth is like hair (or a barleycorn). R. Jonathan says: "The two arms are like two pieces of string; the other members are combined in a mass" (Yer. Nid. 50d; comp. Nid. 25a; Soṭah 45b). Women that eat much mustard give birth to gluttonous children; those that eat many dates, to bleareyed children; those that eat much small fish, children with unsteady eyes; those that eat clay, naughty children; those that drink beer, dark-skinned children; those that eat much meat and drink much wine, healthy children; those that eat many eggs, children with large eyes; those that eat much large fish, beautiful children; those that eat much celery or parsley, children with fine complexions; those that eat oleander, well-nourished children; those that eat paradise-apples, fragrant children (Ket. 61a). The same Babylonian amora, of the fourth century, also indicates why epileptic and otherwise defective children are born (Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," pp. 174 *et seq.*). Moral, not physical, reasons are given as the principal factors in the birth of healthy or sickly children. Decent behavior produces male children (Sheb. 18b; comp. Nid. 71a), who are also regularly produced under certain conditions ('Er. 100b; B. B. 10b; Nid. 31a, b). A dwarf should not marry a dwarf (Bek. 46a). Other references to the embryo are found in Nid. 15a, 17a, 31b, 37b, 38a, 45b, 66a; Beẓah 7a; Bek. 44b–45a; Ḥul. 127a; Ned. 20a; Pes. 112a, and *passim*. Unfounded hatred causes abortion and the death of the child (Shab. 32b).

Causes Influencing the Embryo.

Adam as Golem.

The imagination of the ancient Israelites frequently turned to the birth of the first man, who was formed of dust and not born of woman. A principal passage reads as follows: "How was Adam created? In the first hour his dust was collected; in the second his form was created; in the third he became a shapeless mass [golem]; in the fourth his members were joined; in the fifth his apertures opened; in the sixth he received his soul; in the seventh he stood up on his feet; in the eighth Eve was associated with him; in the ninth he was transferred to paradise; in the tenth he heard God's command; in the eleventh he sinned; in the twelfth he was driven from Eden, in order that Ps. xlix. 13 might be fulfilled" (Ab. R. N. ed. Schechter, Text A, i. 5; comp. Pesiḳ. R. ed. Friedmann, 187b, and note 7; Kohut, in "Z. D. M. G." xxv. 13). God created Adam as a golem; he lay supine, reaching from one end of the world to the other, from the earth to the firmament (Ḥag. 12a; comp. Gen. R. viii., xiv., and xxiv.; JEW. ENCYC. i. 175). The Gnostics, following Irenæus, also taught that Adam was immensely long and broad, and crawled over the earth (Hilgenfeld, "Die Jüdische Apokalyptik," p. 244; comp. Kohut, *l.c.* xxv. 87, note 1). All beings were created in their natural size and with their full measure of intelligence, as was Adam (R. H. 11a). According to another tradition Adam was only one hundred ells high (B. B. 75a); according to a Mohammedan legend, only sixty ells (Kohut, *l.c.* xxv. 75, note 5; the number "sixty" indicates Babylonian influence). When he hid from the face of God, six things were taken from him, one of these being his size, which, however, will be restored to him in the Messianic time (Gen. R. xii.; Num. R. xiii.; Kohut, *l.c.* xxv. 76, note 1; 91, note 3). Other conceptions, for instance, that Adam was created a hermaphrodite (see ANDROGYNOS), or with two faces (דיפרוסופום = *διπρόσωπος*; Gen. R. viii. 7), belong to the literature of GNOSTICISM. For similar views, after Plato and Philo, see Freudenthal, "Hellenistische Studien," p. 69 (see ADAM).

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E. C. L. B.

——**In Medieval Times:** In the Middle Ages arose the belief in the possibility of infusing life into a clay or wooden figure of a human being, which figure was termed "golem" by writers of the eighteenth century. The golem grew in size, and could carry any message or obey mechanically any order of its master. It was supposed to be created by the aid of the "Sefer Yeẓirah," that is, by a combination of letters forming a "Shem" (any one of the names of God). The Shem was written on a piece of paper and inserted either in the mouth or in the forehead of the golem, thus bringing it into life and action. Solomon ibn Gabirol is said to have created a maid servant by this means. The king, informed of this, desired to punish him, but Ibn Gabirol showed that his creature was not a real being by restoring every one of its parts to its original form.

Golem of Hohe Rabbi Löw.

Elijah of Chelm, in the middle of the sixteenth century, was the first person credited with having made a golem with a Shem, for which reason he was known as a "Ba'al Shem." It is said to have grown to be a monster (resembling that of Frankenstein), which the rabbi feared might destroy the world. Finally he extracted the Shem from the forehead of his golem, which returned to dust (Azulai, "Shem ha-Gedolim," i., No. 163). Elijah's grandson, known as the "ḥakam Ẓebi," was so convinced of the truth of this that he raised the question as to whether a golem could be counted as one in a "minyan" (quorum; Responsa, No. 93, Amsterdam, 1712; Baer Heṭeb to Shulḥan 'Aruk, Oraḥ Ḥayyim, 55, 1). The best-known golem was that of Judah Löw b. Bezaleel, or the "hohe Rabbi Löw," of Prague (end of 16th cent.), who used his golem as a servant on week-days, and extracted the Shem from the golem's mouth every Friday afternoon, so as to let it rest on Sabbath. Once the rabbi forgot to extract the Shem, and feared that the golem would desecrate the Sabbath. He pursued the golem and caught it in front of the synagogue, just before Sabbath began, and hurriedly extracted the Shem, whereupon the golem fell in pieces; its remains are said to be still among the débris in the attic of the synagogue. Rabbi Löw is credited with having performed similar wonders before Rudolph II. ("Sippurim," p. 52; comp. Gans, "Ẓemaḥ Dawid," p. 46a, Frankfort-on-the-Main, 1692). A legend connected with his golem is given in German verse by Gustav Philippson in "Allg. Zeit. des Jud." 1841, No. 44 (abridged in "Sulamith," viii. 254; translated into Hebrew in "Kokebe Yiẓḥak," No. 28, p. 75, Vienna, 1862).

It is sometimes alleged that Elijah of Wilna also made a golem, and the Ḥasidim claim the same for Israel Ba'al Shem-Ṭob, but apparently the claims are based on the similarity in the one case of the name "Elijah" and in the other of the appellation "Ba'al Shem" to the name and appellation of the rabbi of Chelm. The last golem is attributed to R. Davidl Jaffe, rabbi in Dorhiczyn, in the government of Grodno, Russia (about 1800). This golem, unlike that of R. Löw, was not supposed to rest on Sabbath. Indeed, it appears that it was created only for the purpose of replacing the Sabbath goy in heating the ovens of Jews on winter Sabbaths. All orders to make fires were given to the golem on Friday, which he executed promptly but mechanically the next day. In one case a slight error in an order to the golem caused a conflagration that destroyed the whole town.

From this story it becomes probable that the whole of the golem legend is in some way a reflex of the medieval legends about Vergil, who was credited with the power of making a statue move and speak and do his will. His disciple once gave orders which, strictly carried out, resulted in his destruction. The statue of Vergil saved an adulteress, just as did the golem of R. Löw in Philippson's above-mentioned poem (J. A. Tunison, "Master Virgil," p. 145, Cincinnati, 1888).

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J. J. D. E.

GOLGOTHA (literally, "the skull"): Locality mentioned in the New Testament as the scene of Jesus' execution (Matt. xxvii. 33 and parallels). The name is an Aramaic emphatic state, and corresponds to the Hebrew גלגלת. In the Greek transliteration of the Gospels the "l" is elided except in one manuscript (Codex Bezæ); "Golgotha" is the proper form. It was outside the city wall (John xix. 20), near a tomb, a gate, and a road, and in a prominent position (Mark xv. 29, 40; John xix. 20, 41). Two places answer to this description: (1) The Church of the Holy Sepulcher, which is identified by tradition with Golgotha; it lay beyond the second wall and was near tombs and a road. A temple of Venus was erected on the site; and from the analogy of the temple of Zeus, which was built on the site of the Second Temple, this seems to imply that it was once a sacred spot. (2) A skull-shaped rock above the grotto of Jeremiah, about which there is a Jewish tradition that it was the place of stoning. The name does not occur in Talmudic literature. See also ADAM.

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E. C. J.

GOLIATH: A Philistine giant of Gath (I Sam. xvii. 4). The name "Goliath" is probably connected with the Assyro-Babylonian "Guzali" = "running, ravaging spirits," "destroyers" (Jastrow, "Religion of Assyria and Babylon," p. 500; Muss-Arnolt, "Concise Dictionary," *s.v.* "The Throne-Carriers"; Delitzsch, "Assyrisches Handwörterb." *s.v.*).

——**Biblical Data:** Goliath was the champion of the Philistines, who had encamped between Shochoh and Azekah against Saul and the men of Israel arrayed for battle in the valley of Elah. He is described as being six cubits and a span in height, having upon his head a helmet of brass, and wearing a coat of mail weighing five thousand shekels of brass, with greaves of brass upon his legs and a target or gorget of brass between his shoulders. The staff of his spear is said to have been like a weaver's beam, the spear's head weighing six hundred shekels of iron.

Insolently challenging Israel to appoint one of their number to meet him in single combat, with the condition that the people whose champion should be killed should become the slaves of the other, Goliath strikes fear into the hearts of Saul and his men. David, sent by his father with some provisions to his brothers and to their captain in Israel's army, hears the giant's challenge, and inquires what reward there shall be for the man who dares meet the monster. Rebuked by his brother Eliah for his presumption in leaving the sheep, and taxed by him with idle curiosity, David persists in his inquiry. Saul hears of David, and sends for him. The latter relates his experiences with lions and bears, and declares that the uncircumcised Philistine shall at his hands meet a similar fate.

Is Slain by David.

On being armed with Saul's armor, David finds that it impedes his gait, whereupon he discards it, takes his staff, and chooses five smooth stones out of the brook for use in his sling. He meets the giant, who, upon catching sight of his diminutive adversary, resents his coming as an insult. David declares that he comes in the name of Yhwh of hosts, the God of Israel, and warns the monster of his imminent destruction. David, using great strategy in running forward and backward, watches until the giant exposes his face, when, rushing upon him, he slings one of the stones, which, well directed, strikes the giant between the eyes, and, sinking deep into his forehead, fells him to the ground. Drawing the giant's own sword, the shepherd boy severs the head from the trunk. The defeat and death of their champion are the signal for a hasty flight of the Philistines. In consequence of this feat, David is received into Saul's family, but Saul becomes jealous of the young conqueror's popularity (I Sam. xviii. 9). Goliath's sword is reported to have been kept, "wrapped in a cloth behind the ephod," in the sanctuary at Nob in which Ahimelek was priest. David, a fugitive from Saul, knowing its worth, takes it with him in his flight to the King of Gath (I Sam. xxi. 9 [A. V. 10]). According to another account (II Sam. xxi. 19), Goliath was killed by Elhanan from Bethlehem.

——**In Rabbinical Literature:** Goliath was of ignoble birth. His mother is said to have been Orpah (ערפה = הרפה: II Sam. xxi. 16; Yalḳ. ii. 125), who, after making a pretense of accompanying Ruth, her mother-in-law, and walking with her forty paces, had left her and had led a very profligate life, so that Goliath, her son, was of uncertain paternity (Midr. Ruth i. 14, where the ketib ממערות (I Sam. xvii. 23) is read ממאה ערות; comp. Yalḳ. ii. 126, 601). She bore besides Goliath three other giants (Tan., Wayiggash, 8).

In defying Israel Goliath boasted of having slain the two sons of Eli, captured the holy Ark, brought it to the house of Dagon, where it stayed seven months, and of having led the van of the Philistines in every war, scattering the enemy before him like dust. Notwithstanding all these valorous deeds, he had not been found worthy to be the captain over a thousand. But what had Saul done? Why had he been made king? If he was a man and warrior, he should now come forward and meet him; but if he was a weakling, let Israel choose another champion (Targum to I Sam. xvii. 8). The name the giant bore indicated his supernatural insolence, Goliath recalling that he עמד בגלוי פנים לפני הק"בה, stood with "uncovered [arrogant] countenance before even God" (Soṭah 42b). Goliath challenged the Israelites every morning and every evening, so as to disturb them at the hour set for reciting the Shema' (Yalḳ. ii. 126). He was permitted to repeat his defiances for forty days because of the forty paces which Orpah had accompanied Ruth (Tan., Wayiggash, 8). His accouterments weighed, according to R. Ḥanina, 60 tons; according to R. Abba bar Kahana, 120 tons (Soṭah 48b). The Biblical account is said to have described the immense proportions and strength of the giant only in order to convey the lesson that it is unlawful to sing the praises of an evil-doer (Yalḳ. *l.c.*).

The accouterments of Saul fitted David; but the latter, seeing Saul's displeasure, doffed them (Midrash Tan., Emor, ed. Buber, p. 43a; comp. a similar tradition among the Arabs in Ṭabari and Mas'udi). When David went forth to battle, however, God placed greaves upon his limbs (Yalḳ. *l.c.*). Why did Goliath fall on his face? In order that David should not be put to the trouble of going far when rushing upon him to behead him. According to R. Huna, Goliath had the picture of Dagon engraved upon his heart, which also came to shame through the giant's death (Cant. R. to iv. 4). Goliath is mentioned as the typical case where strength leads to downfall (Ex. R. xxxi.). He died like a dog (*ib.*). The sword of David (probably Goliath's) had miraculous powers (Midrash Golyat, Jellinek, "B. H." iv. 140–141). In order to guard the slayer of Goliath against becoming overbearing, God exposed him to the revenge of his slain adversary's brother and mother (see Giants; Sanh. 95a; Jellinek, "B. H." iv. 140 *et seq.*). The Targum to II Sam. xxi. 19 makes David, not Elhanan, the slayer of Goliath; Rashi identifies Elhanan with David.

——**Critical View:** The two accounts of Goliath's death prove that many old traditions concerning valorous deeds performed in the wars against the Philistines were current among the people, the names of the heroes being variously given. Popular imagination attributed gigantic stature to the champions of the enemy; speaking not of one giant only, but of four (II Sam. xxi. 15 *et seq.*), and associating with David other men, "his servants," who after one of these encounters (with Ishbibenob; see Giants), in which David had run great dangers, swear to prevent him from again taking part in such expeditions.

The endeavor to harmonize the variant accounts is apparent in the version of I Chron. xx. 5, where Elhanan is credited with the slaying of Lahmi, the brother of Goliath. This Lahmi clearly owes his existence to the epithet by which Elhanan is distinguished in II Sam. xxi. 19, namely, the "Beth-lehemite" (בית הלחמי). The confusion in the text is plain in the repetition of "oregim" after the name of Elhanan's father, Jaare (Jair), from the end of the verse "the staff of whose spear was like a weaver's beam."

Literary Treatment.

The brief sketch in II Sam. xxi. is the more trustworthy. The men of David—freebooters—manifest no fear in their movements against the enemies. The story of David's duel exhibits great literary skill, and the purpose is plainly to exalt David. The giant and the mere lad—the one in heavy, formidable equipment, the other with the simple outfit of a shepherd; the insolence of the Philistine; the faith and fortitude of David; the cowardice of Israel; the distrust of David's own brothers; the helplessness of Saul; the blind animal passion of the champion; the shrewd, calm strategy of the shepherd—all these are contrasted effects worked out with consummate art. But they point to the fact that in this version reflection and tendency had the dominating part. From the point of view of literary effectiveness, few portions of Old Testament literature equal this.

Underlying this tradition concerning Goliath and other giants is the undoubted fact that many huge weapons of bronze (brass) and iron were found by the invading shepherd tribes of Israel. Many of these were stored away at old shrines, perhaps because they were votive gifts of former generations (I Sam. xvii. 54). The sword incident in the version of I Sam. xvii. reflects, according to Cheyne, the religious temper of late Psalms (Ps. xx. 7 [A. V. 8], xliv. 5 [6]). The battle-cry in Gideon's army (Judges vii. 20) may be remembered as significant in this connection. The later religious construction of the David-Goliath incident (see Ecclus. [Sirach] xlvii. 2–11) is indeed woven into the account in I Sam. xvii., just as the valorous deed of David furnished the basis for the late superscriptions of psalms within and without the Hebrew canon (Ps. cxliv. [cxliii.]) and of one in the Greek psalter, *ἔξωθεν τοῦ ἀριθμοῦ*: "when David fought against *Γολιαδ*" (Goliad[th]).

The text of the Septuagint differs materially from the Hebrew: verses 12–31, 41, 48b, and 50 are missing. These omitted, a coherent and consistent narrative is presented, recounting how David, a mere recruit, becomes suddenly a renowned warrior. Some critics have assumed that these omissions were made intentionally (so Wellhausen, "Die Composition des Hexateuchs," etc., 3d ed., p. 249; Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," i., part 2, p. 61; Budde, "Richter und Samuel," p. 210). Others (W. R. Smith and Cornill) believe that the Hebrew verses not found in the Septuagint represent a second David-Goliath tradition.

E. C. E. G. H.

GOLITZYN, COUNT NICHOLAS: Russian writer; born in the second half of the nineteenth century. He became notorious through his history of Russian legislation dealing with the Jews, entitled "Istoria Russkavo Zakonodatelstva O Yevreyakh," of which only the first volume, covering the period from Alexis Mikhailovich (1649) to 1825, has appeared. His work is anti-Semitic in tendency. Although Golitzyn assumes that his compilation will be of historical value to students of the Jewish question, he does not conceal his prejudice against the Jews, and he even admits in the preface that the question, because of its vitality and urgency, can hardly be studied in a cold, impartial spirit. In speaking of the attitude of the Russian Jews toward the invasion of Napoleon, he belittles their patriotism and, in spite of direct testimony to the contrary (see ALEXANDER I.; RUSSIA), even accuses them of selfish motives. Referring to the attempts of the Senate under Elizabeth and Catherine II. to revise the laws concerning the Jews, Golitzyn neglects the facts which made such attempts necessary, and ascribes the action of the Senate to the intrigues of the Jews. The work is a compilation from the writings of Orshanski, Leontovich, Dobrynin, Bershadski, Nikitin, Derzhavin, Levanda, and others, supplemented by speculations of the author utterly at variance with the facts. Count Golitzyn, however, styles his work original, and claims, for instance, that Bershadski's "Litovskiye Yevreii" is strongly in favor of the Jews. Using Nikitin's history of the Jewish agricultural colonies in 1804–25, he not only imposes a different and unwarranted meaning upon the facts brought out by that author, but accuses him of partiality and lack of thoroughness, though admitting at the same time that Nikitin's work possesses great value as an extensive collection of interesting facts.

BIBLIOGRAPHY: *Voskhod*, 1887, iii. 29, iv. 15; *Entziklopedicheski Slovar*, s.v. *St. Petersburg*.

H. R. J. G. L.

GOLLANCZ, HERMANN: English rabbi; born at Bremen Nov. 30, 1852; educated at Jews' and University colleges, London. He officiated at several synagogues in England, and on the death of the late chief rabbi succeeded Dr. Hermann Adler as rabbi at Bayswater Synagogue, London. In Jan., 1900, he obtained the degree of Lit.D. from the University of London, being the first Jew to obtain that honor. Gollancz was secretary to the International Congress of Orientalists (Semitic Section) held in London in 1891, and was appointed to represent the University of London as delegate at the Oriental Congress held at Rome. He is professor of Hebrew at University College, London. He has published "Selections of Charms from Unedited Syriac MSS.," 1891; English translations of "The Syriac Version of Sindban," 1892; "The Ethical Treatises of Berachyah" (with Eng. transl.), London, 1902; and "Clavis Solomonis," 1903. In 1903 he edited an English version of the Bible for use in Jewish families.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 5, 1900; *Jew. Year-Book*, 1899.

J. G. L.

GOLLANCZ, ISRAEL: Secretary of the British Academy; born in London 1864. He was educated at the City of London School and Cambridge University (B.A., 1887). He was lecturer in English at University College 1892–95; lecturer at Cambridge under the Special Board 1888–96; and examiner for the medieval and modern tripos 1895–96. He was elected lecturer in English at the University of Cambridge in March, 1896. When, owing in large measure to Gollancz's initiative, the British Academy was founded in 1902, he was appointed secretary. In 1903 he became professor of English literature at King's College, London. Gollancz has always interested himself in communal affairs; he is connected with several of the chief institutions, has been for several years theological tutor to the Jewish students at Harrow School, and in 1903 was elected president of the Union of Jewish Literary Societies.

Gollancz has edited: "The Pearl," a Middle-English poem prefaced with a special verse by Tennyson, 1891; "Cynewulf's Christ," 1892; "Exeter Book of Anglo-Saxon Poetry" (Early English Text Society), 1895; "Temple Shakespeare," 1894–96, of which nearly three million copies have been sold, and which led to the publication of the "Temple Classics," a series of the best books; "The Parliament of the Three Ages" (Roxburgh Club), 1897; and "Hamlet in Iceland," 1898. Gollancz is now (1903) editing another series entitled "The King's Classics."

Bibliography: *Who's Who*, London, 1903; *Jew. Chron.* March 20, 1896; *Jewish Year-Book*, 1903.

J. V. E.

GOLOMB, HIRSCH NISSAN: Russian Hebraist and writer on music; born at Podzelve, government of Wilna, Dec. 15, 1853. He studied in the yeshibah of Wilkomir, and received a good musical training at Wilna. At the beginning of his literary career he was a corrector in Romm's printing-house at Wilna, and while there he translated into Judæo-German the "Hilkot De'ot" of the Yad ha-Ḥazaḳah, Wilna, 1876. He also published several pamphlets in Judæo-German, among them "Mishle Ḥakamim." He then published a series of works on music: "Ḳol Yehudah," a musical chrestomathy, Wilna, 1877; "Menaẓẓeaḥ bi-Neginot," a manual of singing and the violin, partly in Hebrew and partly in Judæo-German, *ib.* 1884; "Zimrat Yah," a manual of harmony, in Hebrew and Judæo-German, followed by a musical glossary, *ib.* 1885. He has also written the following school-books: "Ḥeder la-Tinoḳot," a Hebrew reader, *ib.* 1883; "Lahaḳat Nebi'im," a graded Hebrew chrestomathy, *ib.* 1888; "Ḳiryat Sefer," a description of Wilna, Grodno, Byelostok, and Warsaw, and of their Jewish communities.

Bibliography: Sokolov, *Sefer Zikkaron*, p. 15, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.* pp. 119, 120.

H. R. M. Sel.

GOLYATOVSKI or **GALIATOVSKI, JOANNIKI:** Little-Russian cleric and anti-Jewish writer; died 1688. After having studied in the Kiev-Mogilian College, Golyatovski took holy orders, and was later appointed rector of the Little-Russian schools. He declared himself the enemy of the Roman Catholics, Jews, and Moslems, but showed the greatest animosity toward the Jews, knowing that this would increase his popularity among the populace of Little Russia. Golyatovski soon found in the appearance of Shabbethai Ẓebi a good opportunity for venting his ill-will. Taking the latter's assumptions as a pretext, he wrote, in the form of a dialogue between a Jew and a Christian, a violent polemic against the Jews under the title "Messia Pravdivi." He says in the preface that the reason which induced him to write the work was that the dishonesty of the Jews in Little Russia, Lithuania, and Poland "raised its horns too high." He describes the Shabbethaian movement from a strongly anti-Jewish point of view. The work was written in Little-Russian, then translated into Latin, and afterward into Russian by I. Nitzkevich (Kiev, 1887).

Bibliography: *Entziklopedicheski Slovar*; *Bolshaya Entziklopedia*; Kostomarov, *Russkaya Istoria*, ii. 357 *et seq.*, St. Petersburg, 1895; *Voskhod*, 1887.

H. R. M. Sel.

GOMEL. See Homel.

GOMEL BENSHEN ("gomel" = Hebr., "who bestoweth"; "benshen" = Judæo-German, "to bless"): The pronouncing of the benediction for escape from danger after passing through the desert; after confinement in prison; after severe sickness; and after crossing the sea and arriving safely in port. From the verses "Men should praise the Lord for his goodness, and for his wonderful works to the children of men!" and "They should exalt him also in the assembly of the people, at the seat of the elders they should praise him" (Ps. cvii. 8, 15, 21, 32, Hebr.), the Talmud (Ber. 54b) derived the duty of giving thanks on the four occasions enumerated, and of doing this in public, that is, where ten or more men are gathered together for common worship. It is suggested that a literal compliance with the text ("at the seat of the elders") would require the presence of two rabbis, but this notion has been ignored. The words of the benediction suggested in the Talmud are: "Blessed be . . . who bestoweth ["gomel"] goodly mercies"; but in modern usage the one "bound to give thanks" is called to the desk to read a subsection from the Pentateuch, and, after the usual benediction at the close, he adds the following: "Blessed be Thou . . . who bestoweth favors on the guilty, and who hath bestowed on me all that is good"; whereupon all the bystanders answer: "He who has bestowed good on thee may further bestow good on thee: Selah."

Bibliography: Maimonides, *Yad*, *Berakot*, x. 8; Caro, *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 319, 1.

S. S. L. N. D.

GOMER (גמר): 1. Eldest son of Japheth, and father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3; I Chron. i. 5, 6). In Yoma 10a and Yer. Meg. i. 9 "Gomer" is explained to be the same as גרממיא, which stands either for גממריא ("Cimmerii") or for גרמניא ("Germany"). In Gen. R. xxxvii. "Gomer" is Africa, and "Magog" is Germany (comp. Lenormant, "Origines," ii. 332). Gomer, standing for the whole family, is mentioned in Ezek. xxxviii. 6 as the ally of Gog, the chief of the land of Magog.

2. Daughter of Diblaim, and wife of the prophet Hosea (Hosea i. 3).

E. G. H. M. Sel.

GOMEZ: The Gomez family, or rather that branch of it which has established itself in America, traces its descent from Isaac Gomez, a Marano who

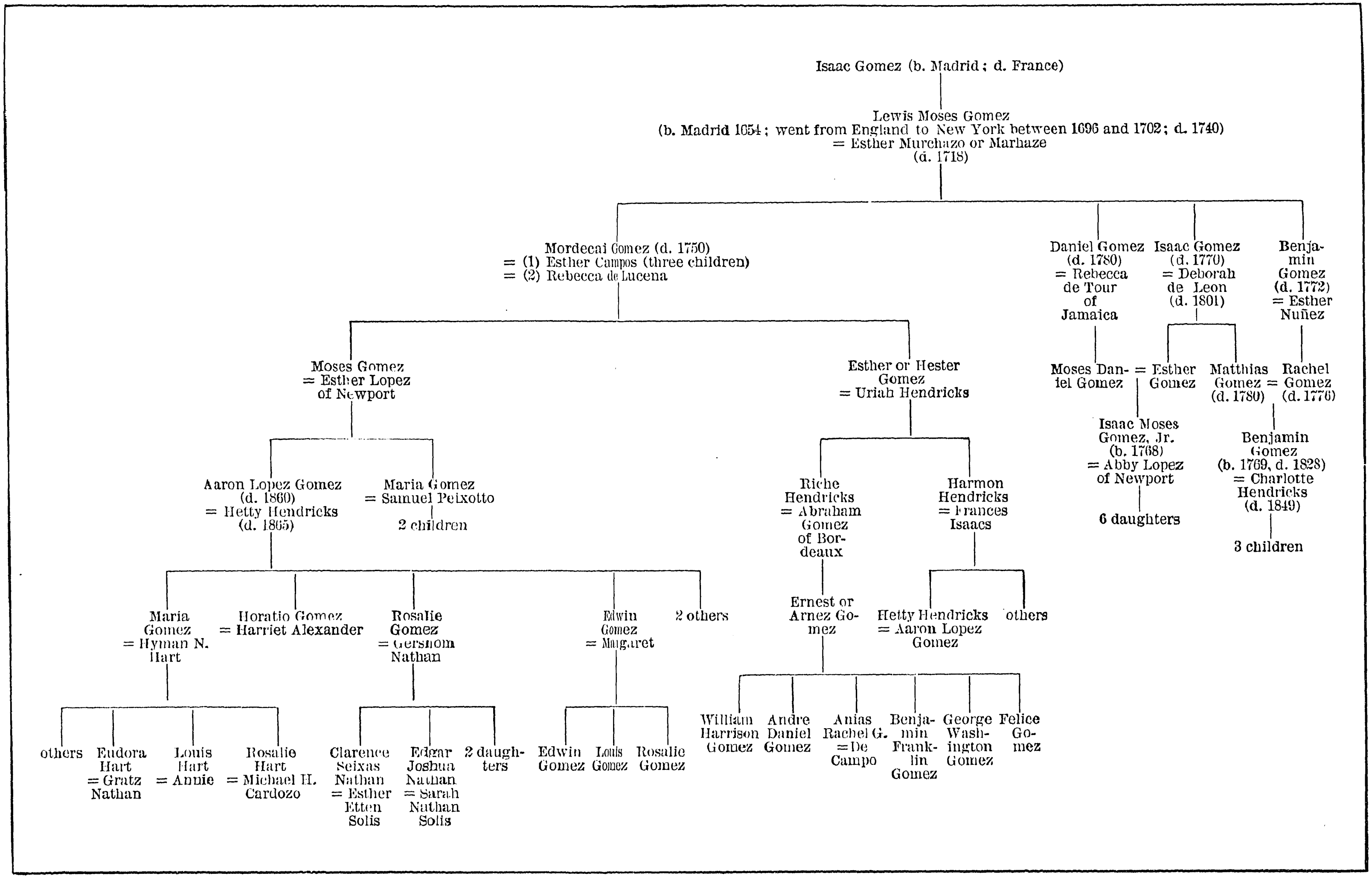
Isaac Gomez (b. Madrid; d. France)
Lewis Moses Gomez (b. Madrid 1654; went from England to New York between 1696 and 1702; d. 1740) = Esther Murchazo or Marhaze (d. 1718)
Mordecai Gomez (d. 1750) = (1) Esther Campos (three children) = (2) Rebecca de Lucena
Daniel Gomez (d. 1780) = Rebecca de Tour of Jamaica
Isaac Gomez (d. 1770) = Deborah de Leon (d. 1801)
Benjamin Gomez (d. 1772) = Esther Nuñez
Moses Gomez = Esther Lopez of Newport
Esther or Hester Gomez = Uriah Hendricks
Moses Daniel Gomez = Esther Gomez
Matthias Gomez = Rachel Gomez
(d. 1780) (d. 1776)
Isaac Moses Gomez, Jr. (b. 1768) = Abby Lopez of Newport
6 daughters
Benjamin Gomez (b. 1769, d. 1828) = Charlotte Hendricks (d. 1849)
3 children
Aaron Lopez Gomez (d. 1860) = Hetty Hendricks (d. 1865)
Maria Gomez = Samuel Peixotto
2 children
Riche Hendricks = Abraham Gomez of Bordeaux
Harmon Hendricks = Frances Isaacs
Maria Gomez = Hyman N. Hart
Horatio Gomez = Harriet Alexander
Rosalie Gomez = Gershom Nathan
Edwin Gomez = Margaret
2 others
Ernest or Arnez Gomez
Hetty Hendricks = Aaron Lopez Gomez
others
others
Eudora Hart = Gratz Nathan
Louis Hart = Annie
Rosalie Hart = Michael H. Cardozo
Clarence Seixas Nathan = Esther Etten Solis
Edgar Joshua Nathan = Sarah Nathan Solis
2 daughters
Edwin Gomez
Louis Gomez
Rosalie Gomez
William Harrison Gomez
Andre Daniel Gomez
Anias Rachel G. = De Campo
Benjamin Franklin Gomez
George Washington Gomez
Felice Gomez

Genealogical Tree of the Gomez Family.

left Madrid early in the seventeenth century and went to Bordeaux, whence his son Lewis removed to London and, later, to New York. His descendants have intermarried with most of the old-time American Jewish families. For the genealogical tree of the Gomez family see page 41.

J. E. N. S.

GOMEZ, ANTONIO ENRIQUEZ (called at the Spanish court **Enrique Enriquez de Paz**): Spanish poet; born in Segovia toward the end of the sixteenth century; died in 1662. He was a son of the Marano Diego Enriquez de Villanueva. Of exceptional abilities, Antonio devoted himself to study while very young. At the age of twenty he entered upon a military career, in which he distinguished himself so greatly that he was soon advanced to the rank of captain, was decorated with the Order of St. Michael, and received the title of "Royal Counselor." Later, however, he was suspected by the Inquisition, and fled to France. For several years he remained in Bordeaux, Rouen, or Paris, and then settled in Amsterdam, where he openly professed Judaism. In April, 1660, he was publicly burned in effigy in Seville.

Gomez cultivated almost every branch of literature. He distinguished himself as philosopher, poet, theologian, statistician, and author. In the prologue to his heroic poem, "El Samson Nazareno," he gives a list of his works which had appeared up to that time, as follows:

Academias Morales de las Musas. Bordeaux, 1642; Madrid, 1660; Barcelona, 1704.
La Culpa del Primer Peregrino. Rouen, 1644; Madrid, 1735.
La Politica Angelica, divided into five dialogues. Rouen, 1647.
Luis Dado de Dios á Luis y Ana, Samuel Dado de Dios á Elcana y Ana, dedicated to Louis XIV. Paris, 1645.
El Siglo Pitàgorico y Vida de D. Gregorio Guadaña. Rouen, 1647; 2d ed., 1682.
La Torre de Babilonia. Part i., *ib.* 1649; Madrid, 1670; Amsterdam, 1726.
El Samson Nazareno: Poema Heroico. Rouen, 1656.
Romance al Divin Martyr Juda Creyente, Martirizado em Valladolid por la Inquisicion, an account of the martyrdom of Juda Creyente or D. Lope de Vera y Alarcon, who was burned to death at Valladolid July 25, 1644. See Daniel Levi de Barrios, "Relacion de los Poetas," p. 57; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2481, 5.

Gomez was also a prolific dramatist, as he himself has stated in the prologue to his "Samson Nazareno"; up to the year 1642 he had written twenty-two dramas, some historical and some heroic. Many of them show a strong similarity to those of Calderon, who was twenty years his junior; indeed, his plays were often passed off as Calderon's productions.

Of his dramas there appeared: "A lo que Obliga el Honor," together with "Academias Morales," Bordeaux, 1642; Valladolid, n.d.; Barcelona, 1704; "La Prudente Abigaïl," Bordeaux, 1642; Barcelona, 1704; Valencia, 1762; Amsterdam, 1726. "A lo que Obligan los Celos" was falsely attributed to D. Fernando de Zarate. Gomez is also said to be the author of "Triunfo Lusitano, Acclamação do Sr. Rei D. João IV.," Paris, 1614, and of the "Lamentaciones de Jeremias" ("Revista de Gerona," xii. 76 *et seq.*).

Gomez's lyric poems are especially praiseworthy for their purity of form, beauty of expression, wealth of thought, and depth of feeling. He was less successful with his heroic poems, which, in the opinion of Ticknor, are full of Gongorisms.

BIBLIOGRAPHY: Ticknor, *Hist. of Spanish Literature*, ii. 442 *et seq.*, iii. 68 (Spanish translation, ii. 459 *et seq.*); Rios, *Estudios*, pp. 569 *et seq.*; Kayserling, *Sephardim*, p. 216, adopted in *Annuaire des Archives Israélites*, 5646 (1885); idem, *Bibl. Esp.-Port.-Jud.* pp. 49 *et seq.*

G. M. K.

GOMEZ, DUARTE. See USQUE, SOLOMON.

GOMEZ, MANUEL: Physician; born about 1580 of Portuguese parentage at Antwerp. After studying medicine at Evora he settled as a physician at Amsterdam. He wrote "De Pestilentiæ Curatione" (Antwerp, 1603; 3d ed., *ib.* 1643), and is said to have been one of the first to call attention to the uselessness of milk as a specific in the treatment of confirmed phthisis.

This "Doctor Antwerpiensis," who was highly esteemed by Amato Lusitano, was also a poet. Several of his poems—on the spider, the ant, and the bee—were added to his metrical commentary on the aphorism of Hippocrates, "Vita brevis, ars longa." The commentary, written in Spanish and published in 1643, was eulogized in a Latin ode by his countryman Manuel Rodriguez of Antwerp.

BIBLIOGRAPHY: Barbosa Machado, *Biblioteca Lusitana*, iii. 277; Wolf, *Bibl. Hebr.* iii. 875; Lindo, *The History of the Jews in Spain and Portugal*, p. 368; Kayserling, *Sephardim*, pp. 209, 347.

G. M. K.

GOMEZ DE SOSA (SOSSA), ABRAHAM: Spanish physician; died at an advanced age Elul 21 (= Sept. 10), 1667. He was physician in ordinary to the infante Ferdinand (son of Philip III. of Spain), governor of the Netherlands. His epitaph is recorded in D. H. de Castro's "Keur van Grafsteenen," p. 83.

G. M. K.

GOMEZ DE SOSA (SOSSA), ISAAC: Latin poet ("famoso poeta Latino," according to De Barrios); son of Abraham Gomez de Sosa. He was arbiter at the academy of poetry founded by Don Manuel de Belmonte in 1677. Gomez wrote the Latin epitaph on his father's tomb, a Latin poem in honor of Jacob Judah Leon's "Las Alabanças de Santitad," and two other poems in honor of a work by Joseph Penço de la Vega. He also caused a translation to be made of the work "Divinidad de la Ley."

BIBLIOGRAPHY: D. H. de Castro, *Keur van Grafsteenen*, p. 84; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 13, 22, 59, 74, 94, 104.

G. M. K.

GOMORRAH: One of the destroyed cities of the Pentapolis. Comp. SODOM and ZOAR.

GOMPERS, SAMUEL: American labor-leader; born in London Jan. 27, 1850. At ten years of age he became a wage-earner, working in a shoe-factory; later he was apprenticed to a cigar-maker. In 1863 he emigrated to America, where a year later he helped to organize the Cigar-Makers' International Union, becoming its first registered member. For a number of years Gompers was the secretary and president of this organization and helped to make it the most successful of American trade-unions.

In 1881 he became a delegate to the first convention of the American Federation of Labor. His natural abilities as a leader were soon recognized; in

1882 he was elected to the presidency of the Federation, the chief representative body of working men in the United States, possibly in the world, its membership being estimated at over 2,000,000. He has been continuously reelected president, except in 1894, when he was defeated by John McBride. The first six years of his presidency he served without remuneration, and he also paid his own expenses incidental to the agitations of 1886 in favor of the eight-hour law.

Samuel Gompers.

Gompers was instrumental in placing on the statute-books of the national government and of the various states laws for the benefit of the working classes. Among the numerous laws passed at his instance are those providing for an eight-hour workday for mechanics and laborers in government service, and a ten-hour limit for street-railway workers; for the regulation of child labor, and the control of sweat-shops; and also for making the first Monday in September a legal holiday, since known as "Labor Day."

In 1901 Gompers was appointed a member of the National Civic Federation as a representative of the interests of labor.

In addition to being the editor of the "American Federationist," the official organ of the American Federation of Labor, Gompers has written numerous articles on the labor question.

Bibliography: *National Cyclopedia of American Biography*, xi. 539; *Who's Who in America*, 1903; *The Encyclopedia of Social Reform*, s.v.; *New International Encyclopedia*, s.v.

A. I. G. D.

GOMPERTZ, BENJAMIN: British actuary; born in London March 5, 1779; died there July 14, 1865. He was descended from the family of Gomperz of Emmerich. In 1798 he began to contribute to the "Gentleman's Mathematical Companion," for a long time carrying off the annual prizes of that magazine. Though he entered the Stock Exchange, he continued to study mathematics, became a member of the old Mathematical Society of Spitalfields, and acted as its president when it became later the Astronomical Society. He was a contributor to the "Transactions" of the Royal Society, and in 1817–18 published tracts on imaginary quantities and porisms which established his reputation as a mathematician. In 1819 he was elected a fellow of the Royal Society, and became a member of its council in 1832. In 1821 he was made a member of the council of the Astronomical Society, subsequently contributing many valuable papers to its proceedings.

Gompertz's reputation rests mainly on his work as actuary. On the establishment of the Guardian Insurance Office in 1821 he was a candidate for its actuaryship, but the directors objected to him on the ground of his religion. His brother-in-law, Sir Moses Montefiore, in conjunction with Nathan Rothschild, thereupon founded the Alliance Assurance Co. (1824), and Gompertz was appointed actuary under the deed of settlement. In this capacity he developed in 1825 a mathematical law of human mortality which remains the foundation of all actuarial calculations. In 1848 Gompertz, after twenty-four years' service, retired from the actuaryship and devoted himself to scientific labors. He had been frequently consulted by the government, and was a member of numerous learned societies as well as of the leading Jewish charities. He worked out a plan of poor-relief which was afterward adopted by the Jewish board of guardians.

Bibliography: A. de Morgan, in *Athenæum*, July 22, 1865; list of Gompertz's scientific papers in *Notes and Queries*, 2d series, x. 163; M. N. Adler, in *Assurance Magazine*, 1865; *Jew. Chron.* Oct. 6, 1845; *Dict. National Biography*, s.v.

J. G. L.

GOMPERTZ, ISAAC: English poet; brother of Benjamin and Lewis Gompertz; born 1774; died 1856. He wrote: "June, or Light and Shade," a poem in six parts, London, 1815; "The Modern Antique, or the Muse in the Costume of Queen Anne," London, 1813; "Devon, a Poem," Teignmouth, 1825. Gompertz was much admired by his contemporaries; Dr. Jamieson, in his "Grammar of Rhetoric" (p. 357), classes Gompertz with Dryden, Pope, Addison, and Gray.

Bibliography: *Dict. Nat. Biog.* s.v. *Benjamin* and *Lewis Gompertz*.

J. I. H.

GOMPERTZ, LEWIS: English inventor of London; died Dec. 2, 1861; brother of Benjamin Gompertz, the mathematician. He devoted his life to the cause of kindness to animals, and in 1824 set forth his views in a work entitled "Moral Enquiries on the Situation of Men and Brutes," which attracted considerable notice, resulting in the foundation of the Society for the Prevention of Cruelty to Animals. Gompertz became honorary secretary of the society and worked for it with much enthusiasm. In 1832 religious difficulties arose between Gompertz and the executive committee; his "Moral Enquiries" was denounced as hostile to Christianity, and he severed his connection with the society. He then proceeded to form "The Animals' Friend Society," which speedily outstripped the parent institution. In connection with the new society Gompertz edited "The Animals' Friend, or the Progress of Humanity"; but owing to ill health he was obliged to retire in 1846 from public work, and the society disbanded.

Gompertz was the inventor of shot-proof ships, with contrivances for reflecting the balls to the places from which they were fired; a mechanical cure for apoplexy; and the expanding chuck, which is now to be found in almost every workshop.

Besides a volume of articles from "The Animals' Friend," Gompertz was also the author of "Mechanical Inventions and Suggestions on Land and Water Locomotion," London, 1851.

Bibliography: *Jew. Chron.* Nov. 1, 1889; Allibone, *Dict. of Authors*; *Dict. National Biography*, s.v.

J. G. L.

GOMPERZ, BENJAMIN: Austrian physician; born at Vienna Oct. 6, 1861. He was educated at the Leopoldstädter communal gymnasium and the University of Vienna, and received the degree of doctor of medicine in 1885. He was appointed assistant at the hospital of the university (1885–1900), and subsequently established himself in the Austrian capital as a physician and specialist in aural and nasal diseases. Since 1897 he has been curator of the Baronin Hirsch Kaiser-Jubiläums-Wohlthätigkeit-Stiftung.

Gomperz has written many essays for the medical journals; *e.g.*: "Das Weiche Papilläre Fibrom der Unteren Nasenmuschel," in "Monatsschrift für Ohrenheilkunde," 1889, No. 2; "Erfahrungen über die Verschliessbarkeit Alter Trommelfellücken," in the "Wiener Klinische Wochenschrift," 1896; and a number for the "Oesterreichisch-Ungarische Centralblatt für die Medizinischen Wissenschaften." His "Beiträge zur Pathologischen Anatomie des Ohres" was published in the "Archiv für Ohrenheilkunde." Other essays appeared in the "Centralblatt für die Gesammte Therapie," in the "Wiener Medizinische Wochenschrift," and in the "Deutsche Medizinische Wochenschrift."

s. F. T. H.

GOMPERZ-BETTELHEIM. See BETTELHEIM.

GOMPERZ, JULIUS, RITTER VON: Austrian merchant and statesman; brother of Theodor Gomperz; born at Brünn 1824; studied at the gymnasium and Philosophische Lehranstalt there. In 1859 he became a member of the chamber of commerce (president in 1872). He took his seat in the Moravian diet in 1861; and in 1871 he was a member of the Lower House, entering the Upper House in the year following. In this year he was knighted and decorated with the Order of the Austrian Crown (3d class). He is also an officer of the French Legion of Honor. Gomperz is one of the owners of the cloth-factory of Auspitz Enkel at Brünn, and a member of the firm of Philipp Gomperz of Vienna. For many years he was president of the Jewish congregation of Brünn. S.

GOMPERZ, THEODOR: Austrian philologist; born at Brünn March 29, 1832. His great-grandfather, **Benedictus Levi Gomperz,** was the financial agent of the duchy of Cleve, whose influence with the Dutch government was exemplified by his successful intercession (1745) in behalf of the Jews of Bohemia and Moravia when they were to be expelled from these countries (see BOHEMIA; MARIA THERESA; comp. David Kaufmann, "Barthold Dowe Burmania und die Vertreibung der Juden aus Mähren," in "Grätz Jubelschrift," pp. 279–313).

Toward the close of the eighteenth century Benedictus' son, **Theodor Gomperz,** went to Brünn, Moravia, where he held a modest position in the internal revenue service of the Austrian government under Joseph II. Soon afterward, however, he retired from public life and devoted himself to business, in which he acquired a moderate fortune. The business was continued by his sons, the father and uncle of Theodor Gomperz, the subject of this biography, both of whom attained to positions of trust and respect in the community.

Gomperz entered the University of Vienna in 1849, and studied classical philology under Hermann Bonitz and philosophy under Robert Zimmermann. He especially applied himself to the study of the works of Spinoza and James and John Stuart Mill; the works of the last-named he subsequently translated into German (Leipsic, 1869–80).

Gomperz became privat-docent in 1867, assistant professor in 1869, and professor of classical philology in 1873. He is honorary Ph.D. of the University of Königsberg and "doctor litterarum" of the University of Dublin. He became corresponding member of the Vienna Academy of Sciences in 1868, and full member in 1882. He is also corresponding member of the St. Petersburg Academy of Sciences. In 1901 he was appointed by the emperor Francis Joseph member of the Austrian House of Lords.

Gomperz's principal writings are: "Philodemi de Ira Liber," 1864; "Demosthenes als Staatsmann," 1864; "Herculaneische Studien," 1865; "Beiträge zur Kritik und Erklärung Griechischer Schriftsteller," 1875–90; "Herodoteische Studien," 1883; "Ueber ein Bisher Unbekanntes Griechisches Schriftsystem aus der Mitte des 4. Vorchristlichen Jahrhunderts," 1884; "Platonische Aufsätze," 1887; "Ueber die Charaktere Theophrasts," 1888; "Die Schrift vom Staatswesen der Athener," 1891. He resigned his professorship a few years ago to devote his entire energy to his main work, "Griechische Denker," which began to appear in 1893 (3 vols.; vol. i. transl. into English by L. Magnus). Gomperz declares the object of his undertaking to be "to present a comprehensive picture of this department of knowledge" as a kind of prolegomena to an "exhaustive universal history of the mind of antiquity." Each volume is divided into three books.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Brockhaus, *Konversations-Lexikon*; *La Grande Encyclopédie*, s.v.; Th. Gomperz, *Erinnerungen aus Meinem Leben*, I., in *Deutsche Revue* (ed. R. Fleischer), June, 1903, pp. 305–310.

S.

GONZALO GARCIA DE SANTA MARIA: Spanish bishop and enemy of the Jews; born at Burgos in 1379; baptized as a boy of eleven, together with his father, Paul de Burgos or de S. Maria. He was appointed Archdeacon of Briviesca in 1412, and then successively Bishop of Astorga, of Placentia, and of Siguenza. Besides his classical and historical studies, he made himself familiar with Jewish literature, and was one of the most learned men of his time in Spain. Gonzalo showed his hostility to the Jews at every opportunity. He was sent to the council at Basel as a delegate from Aragon, and was one of those who instigated the decisions hostile to the Jews which were formulated there. Gonzalo was entrusted with the oversight of the punctilious execution of the laws against the Jews which had been decreed by the anti-pope Benedict XIII., and, on the advice of Paul de S. Maria, by Juan I. and other Castilian kings.

BIBLIOGRAPHY: Rios, *Hist.* iii. 20 *et seq.*; idem, *Estudios*, pp. 379 *et seq.*; Grätz, *Gesch.* viii. 135, 185.

G. M. K.

GONZALO, MARTINEZ (also called **Martin de las Castillas**): A poor Spanish knight who was promoted to high offices through the instrumentality of Joseph de Ecija, in whose service he was. He brought charges against his master and against Samuel ibn Waḳar before King Alfonso XI. (1312–60), and both were ruined and soon afterward met their death. When he became minister and grandmaster of the Order of Alcantara, he conceived the idea of exterminating all the Jews of Castile, directing his attacks first against two prominent Jews, Moses Abudiel and Ibn Ya'ish, who, however, maintained themselves in the king's favor by means of large gifts of money. When in 1339 Abu al-Ḥasan of Morocco sent an army to conquer Castile, Gonzalo proposed that the Jews be expelled and their fortunes confiscated. On account of its inexpediency this plan was opposed, especially by D. Gil de Albornoz, Archbishop of Toledo. Gonzalo led the king's troops against the Moroccan commander 'Abd al-Malik, who was put to flight. But shortly after this Gonzalo was overthrown by the help of the king's mistress, Leonora de Guzman. He fled and entrenched himself in a tower, but was forced to surrender; in 1340 he was burned at the stake and his fortune was confiscated.

Bibliography: Joseph b. Ẓaddiḳ, in *M. J. C.* p. 97; *Shebeṭ Yehudah*, ed. Wiener, pp. 30 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 224a; Grätz, *Gesch.* vii. 341 *et seq.*

G. M. K.

GOOD AND EVIL. See Ethics.

GOODMAN, TOBIAS: English preacher and author; died after 1824; one of the earliest preachers in English of the London Jewish community. Tobias Goodman was a reader and minister at the Denmark Court Synagogue, the first synagogue established in the West End of London. Here as early as 1817 he preached an English sermon on the death of Princess Charlotte of Wales, and if not the first sermon delivered in English in a London synagogue, it is the earliest sermon printed in English of which any record exists. Some time afterward he preached a sermon in the same synagogue on the death of King George III. (London, 1820). About 1824 he was preaching regularly on Sabbaths in English at the Rosemary Lane Synagogue. But Goodman's work as a preacher was not confined to London. On May 2, 1819, in the Seel Street Synagogue, Liverpool, he delivered a discourse on "The Faith of Israel," which was replied to by William Smith of Glasgow in a published letter dated Oct. 3, 1825.

Goodman, who described himself at times as a "public lecturer," and at other times as a "teacher of the Hebrew language," was the author, also, of various works. His sermon at Liverpool on "The Faith of Israel" was subsequently elaborated into a text-book, published in 1834.

As early as 1806 he had translated into English Jedaiah Bedersi's "Beḥinat ha-'Olam." In 1809 he published a pamphlet containing a protest against the London Society for Promoting Christianity among the Jews.

Bibliography: Matthias Levy, *The Western Synagogue, Some Materials for Its History*, 1897, pp. 9 *et seq.*; *Jew. Chron.* Nov. 12, 1897; *Jew. World*, Oct. 31, 1879.

J. I. H.

GOOSE (אווז, pl. אווזין; קוקא, pl. קאקי): According to the Talmudists the domestic and the wild goose are two different species which should not be crossed (B. Ḳ. 55a; Bek. 8a). They are distinguished by the following criteria: The domestic goose has a longer beak than the wild species; its genital organs are more retired under the skin, and it has several eggs in its ovary at the same time, while the wild goose has only one, another being formed after the first has been laid (*ib.*). In the Shulḥan 'Aruk, Yoreh De'ah, 297, 7, only the second criterion is mentioned. In Yer. B. Ḳ. v. 10 and Kil. viii. 6 a sea-goose is spoken of, which, because it belongs to a different species, ought not to be crossed with a domestic goose. The goose, being a water-fowl, has a very thin brain-membrane (Ḥul. 56b). It is permitted to hold a goose by its wings on the Sabbath while it is moving, but it is not permitted to do so with a hen; because the former when held by the wings moves of its own accord, while the latter has to be dragged; and on Sabbath the moving of things from one place to another in an open space is not allowed (Shab. 128b, Rashi). The foot of a goose is as wide as long (Bek. 45a). Generally a goose returns to its abiding-place at night (Beẓah 24a), but occasionally it settles in a garden (Ḥul. 38b). Geese were known for their honking; compare the saying "You gabble like geese" (Yer. B. B. viii. 7). The Talmudists, referring to Prov. i. 20, declared that one who sees a goose in his dream may hope for wisdom (Ber. 57a). R. Gidal called women "white geese" (Ber. 20a), a term applied by Raba to old and selfish judges (Giṭ. 13a).

Besides the flesh and feathers, which are widely used also in modern Jewish households, the fat and lungs of the goose were used, the latter two for medicinal purposes (Ḥul. 49a; Yoma 84a). Geese were also used in thrashing (Sanh. 29b). Rabba bar bar Ḥana in one of his stories similar to the "Lügenmärchen" of modern folk-lore says that he once saw in the desert geese whose feathers were falling out of their bodies on account of their fat, while rivers of oil issued from them. They will be preserved for the great meal to be given to the righteous in the Messianic times (B. B. 73b).

Bibliography: Lewysohn, *Die Zoologie des Talmuds*, pp. 190–192.

S. S. M. Sel.

GOPHER-WOOD: The material of which the ark of Noah was made. The word "gofer" occurs but once in the Bible, viz., in the expression עצי גפר (Gen. vi. 14). A comparison of the ancient versions shows that the word was just as obscure when they were made as it is to-day.

The renderings proposed by modern interpreters are as a rule arbitrary and unsatisfactory. The identification of "gofer" with "cypress" (Celsius, "Hierobotanicon," i. 328; Bochart, "Geographia Sacra," ii. 4) rests on the mere assumption that the roots of these two words are akin. According to P. de Lagarde, "gofer" stands for "gofrit," meaning originally "pine," from old Bactrian "vohukereti," and later also "sulfur," on account of the likeness in appearance which sulfur bears to pine-resin ("Semitica," i. 64; comp. "Symmicta," ii. 93, and "Uebersicht über die im Aramäischen, Arabischen und Hebräischen Uebliche Bildung der Nomina," p. 218).

Others think that "gofer" can best be explained from the Assyro-Babylonian literature. Cheyne, starting from the assumption that the Hebrew narrative of the Deluge is a mere translation from some similar Babylonian document, supposes that the passage under discussion read in the original "gushure iṣ erini" (cedar-beams). He thinks that first the word "erini" was overlooked by the Hebrew translator, who afterward mistook "gushure" for a tree-name, and accordingly wrote עצי גשר; next a scribe, whose eye was caught by כפר at the end of the verse, miswrote גפר (Stade's "Zeitschrift," 1898, p. 163; comp. Cheyne and Black, "Encyc. Bibl." *s.v.*). F. Hommel holds the Hebrew גפר to be the Assyrian "giparu" (reed).

The "kufa" (Arabic, "kufr" = Hebr. "kofer" = "gofer") now in use on the rivers and canals of the land that gave birth to the Hebrew narrative of the Deluge are made of willow-branches, palm-leaves, etc., closely interwoven like basket-work, with a coat of bitumen on the inside. This is evidently a very old type of water-craft, suggested by the natural resources of a land devoid of large trees suitable for ship-building, but having an abundance of lighter material and bitumen. Such must have been the ark of Noah (Hastings, "Dict. Bible," *s.v.* "Babylonia"). J. Halévy implicitly adopts the same view ("Recherches Bibliques," i. 130).

The reading of the Masoretic text is correct, at least in the consonants. It is none the less certain that in course of time the Assyrian גפר (whether first Hebraized "gefer" or "gofer") became obscure to the Hebrews. This might have necessitated the addition of an explicative clause with a Hebrew word as a substitute for גפר, viz., קָנִים. This, when the Hebrews had become familiar with the Phenician methods of ship-building, came by degrees to be considered as an absurdity, and was altered into קִנִּים, much against the usage of the Hebrew language and in violation of the most elementary rules of composition, yet seemingly quite in agreement with the early Jewish methods of emendation.

For passages of the Bible supporting, though only indirectly, the identification of "gofer" with "reed," see the Bible commentaries to Ex. ii. 3, Isa. xviii. 2, and Job xi. 26, and the Hebrew lexicons *s.v.* גמא and אבה. See also Papyrus; Reed; Ship and Shipping.

E. G. H. H. H.

GORDIN, JACOB (JAKOV MIKHAILOVICH): Yiddish playwright and reformer; born May 1, 1853, in Mirgorod, government of Poltava. He received a good education and acquired a thorough knowledge of Hebrew. In 1870 he began to contribute articles to various Russian periodicals. His first sketches appeared in "Zarya," the organ of the Liberals of South Russia. In 1880 he wrote for "Nedyelya" a series of short stories of Jewish life, and also a novel entitled "Liberal-Narodnik." For a time Gordin was unofficially the editor of "Yelisavetgradski Vyestnik" and "Odesskiya Novosti," to which he contributed weeky feuilletons under the pseudonym "Ivan Koliuchy."

In 1879 Gordin founded in Yelisavetgrad the rational sect of the Bibleitzy ("Bible Brotherhood"), which broke away from dogmatic Judaism. He remained the moving spirit of the fraternity throughout its short career. In 1890 he emigrated to New York.

In America Gordin entered a new field of literature, becoming a Yiddish playwright. In this capacity he has done much to improve the Jewish stage, which, largely through his efforts, has attained a reputable position. Gordin is a prolific writer, and, since his first play, "Siberia," was produced in 1891, has composed about sixty Jewish dramas and vaudevilles. While some of these belong to the poorest kind of literature, others have scarcely their equal on the Jewish stage, and may justly be ranked among the higher productions of dramatic art. Gordin's best plays are: "The Yiddish King Lear," "Mirele Effros," "Shechite," "Sappho," "Gott, Mensch un Taiwel," "Kreutzer Sonata," "Yetomoh."

Gordin has also written in Yiddish a number of sketches, some of which are pathetic, and some grotesquely humorous.

Bibliography: H. Hapgood, *The Spirit of the Ghetto*, New York, 1902.

H. R. W. A. M.

GORDON, DAVID B. DOB BAER: Russian journalist; born in Podmerecz, near Wilna, in 1826; died in Lyck, Prussia, May 21, 1886. At the age of ten he went to Wilna, where he studied in the yeshibah. When eighteen he settled in Sergei (Serhei), government of Suvalki, where he married and continued his studies, becoming a teacher. About 1850 he left Russia for England. While passing through Lyck he made the acquaintance of Eliezer Lipman Silberman, who was then planning the foundation of a Hebrew periodical. After three years of hardship in Liverpool he became a schoolteacher, but was finally forced by ill health to relinquish that position. When in 1856 Silberman began to publish the first Hebrew weekly, "Ha-Maggid," he invited Gordon to act as his assistant editor. Gordon went to Lyck in 1858, and, in addition to his editorial duties, assisted Silberman in the formation and conduct of the society Meḳiẓe Nirdamim (1864), established for the purpose of publishing old and valuable Hebrew works. For a short time Gordon edited the "Maggid Mishneh," a literary supplement to the above periodical, and for many years he edited the German tri-weekly "Lycker Anzeiger." After Silberman's death in 1882 Gordon succeeded him as editor of "Ha-Maggid." Gordon was one of the pioneers in the Zionist movement, and one of the intellectual leaders of the Chovevei Zion. In 1884 he went to London as the representative of the Zionists to congratulate Sir Moses Montefiore on the hundredth anniversary of his birth.

Gordon translated the following: under the title "Masse'e Yisrael," Israel b. Joseph Benjamin's (Benjamin II.'s) account of his travels through Asia and Africa (Lyck, 1854); "Milḥemet ha-Or weha-Ḥoshek," describing the trial of S. Brunner and Ignaz Kuranda in Vienna (from the German; *ib.* 1860); and "Mosheh wi-Yerushalayim," on Sir Moses Montefiore's journey to Jerusalem (from the English; *ib.* 1867). He wrote "Darke ha-Refu'ah," on popular medicine and hygiene, part i. (*ib.* 1870); several biographies which appeared in "Ha-Maggid" and

"Maggid Mishneh"; and one of Leo Hebræus, as an introduction to "Wikkuaḥ 'al ha-Ahabah," the Hebrew edition of the "Dialoghi di Amore." His "Narrative from the Borders," which was published in the "Jewish Chronicle" in 1881–82, affords a trustworthy account of the Russian persecutions of 1881.

Bibliography: *The Times*, London, June 7, 1886; *Ha-Asif*, iii. 114–115; Fuenn, *Keneset Yisrael*, p. 228, Warsaw, 1886.

H. R. P. Wi.

GORDON, LORD GEORGE: English agitator and convert to Judaism; born in London on Dec. 26, 1751; died in 1793; son of the third Duke of Gordon. After serving as midshipman and lieutenant in the navy, he entered Parliament for Inverness in 1774. In 1778 Gordon at the head of a disorderly mob presented a bill for the repeal of the act by which the Catholic disabilities had been removed, and, a riot ensuing, Gordon was sent to the Tower, but was acquitted. In 1784 he came forward as the Protestant champion in the quarrel between the Dutch and the emperor Joseph. Meanwhile he was in correspondence with the English Jews, and made an application to Chief Rabbi Tebele (David) Schiff to be converted to Judaism, which application was refused. He was, however, received into the covenant in Birmingham, through the agency of Rabbi Jacob of that city, but without the sanction of the ecclesiastical authorities. The object of his conversion, it was thought at the time, was partly to gain adherents among the Jews to his financial schemes; and he trusted that they would combine to withhold loans for carrying on war.

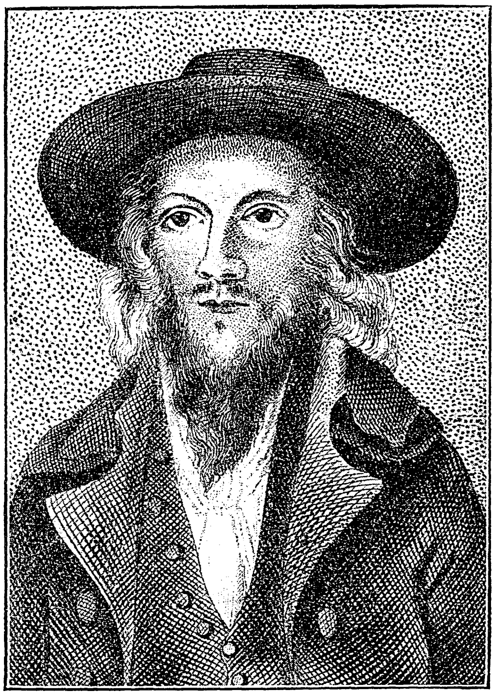

Lord George Gordon After Conversion to Judaism.
(From a drawing by Polack.)

In June, 1787, Gordon was convicted of a libel upon British justice; and, retiring to Birmingham, he lived quietly in the house of a Jew, wearing a long beard and adopting Jewish customs. In 1788 he was sentenced to five years' imprisonment and to pay a fine of £500 and furnish two securities in £2,500 apiece. During his stay in Newgate he conformed strictly in all respects to the Jewish religion, eating kasher meat and wearing phylacteries. On the expiration of the five years he was unable to obtain the necessary securities, and had to stay in Newgate, where he caught the fever that caused his death. Dickens describes Gordon and the "No Popery" riots in "Barnaby Rudge," introducing a reference to his change of religion.

Bibliography: *Trials of Lord G. Gordon*, London, 1787; *Jew. Chron.* March 10, 1899; Robert Watson, *Life of Lord George Gordon*, London, 1795; Picciotto, *Sketches of Anglo-Jewish History*; *Dict. National Biography*, s.v.

J. G. L.

GORDON, LEON (JUDAH LÖB BEN ASHER): Russian Hebrew writer and poet; born at Wilna Dec. 7, 1831; died at St. Petersburg Sept. 16, 1892. He graduated in 1853 from the rabbinical seminary of Wilna, becoming teacher of Hebrew in the governmental schools, and was engaged in that capacity about twenty years. His efforts were highly praised by the inspectors of the government schools. During the time of Gordon's activity the struggle between the younger generation, or the Maskilim, and the older, or the conservatives, took place. Gordon was accused of heresy by the latter, but was not alarmed, and satirized them in articles in different Hebrew and Russian periodicals. In 1872 he was invited to St. Petersburg as secretary of the Society for the Promotion of Culture among the Jews of Russia, and secretary of the Jewish community. There he had more scope for his literary activity, and he enriched Hebrew literature with his contributions. He was also active in communal work. During his secretaryship the Jews of St. Petersburg obtained permission to build a synagogue and to acquire a piece of ground for a new cemetery, the old one having become too small. He also improved the regulations of the community, especially those of the ḥebra ḳaddisha. But this communal work caused him great trouble owing to a quarrel between the Ḥasidim and Mitnaggedim about the nomination of a rabbi, the Ḥasidim accusing Gordon of being the cause of the discord. They denounced him as a political criminal, and in 1879, when an attempt was made against the life of Alexander II., Gordon was accused of having participated in the affair. He and his wife and children were therefore thrown into prison, April 4, 1879, where they remained forty days. Later they were exiled to a small town in the government of Olonetz. But the innocence of Gordon was quickly proved,

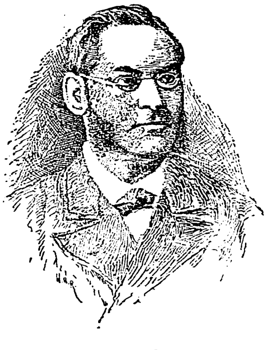

Leon Gordon.

Accused of Treason.

and he was permitted to return to St. Petersburg, though he lost his position. He then became co-editor with Zederbaum of "Ha-Meliẓ," and he occupied that post, with an interruption of two years, till 1888, when he resigned. The Russian government conferred on him the title of "Honorary Citizen" in return for the services he had rendered through his propagation of science among the Jews.

Gordon was the leading Hebrew poet of his time. His chief merit consisted in the fact that he turned his attention to Jewish history, presenting in his poems a complete account of the Jews from the Biblical epoch till his own day. He was also an unrivaled prose-writer; his language was fluent and his style very biting and satirical. Gordon employed his satirical talent not only in scourging Jewish fanatics, but also in defending the Jews against their enemies. His works are: "Ahabat Dawid u-Mikal," a Biblical epopee in twelve poems with an introduction (Wilna, 1856); "Mishle Yehudah," a collection of 100 fables in verse, many of which are adaptations from ancient fabulists (*ib.* 1860); "'Olam ke-Minhago," in two parts, the first being a description of Russian Jewish life (Odessa, 1870), and the second a satirical description of the Ḥasidim (Wilna, 1873); "Gam Eleh Mishle Yehudah," 21 fables in verse (Vienna, 1871); "Ḳoẓo shel Yud," a satire in verse on morals (*ib.* 1876); "'Ofel bat-Ẓiyyon," an elegy in four parts on the death of Michael Joseph Lebensohn (*ib.* 1877); "Kol Shire Yehudah," his collected poetical works in 4 vols. (St. Petersburg, 1883–84); "Kol Kitbe Yehudah," a collection of his novels (Odessa, 1889). He translated the Pentateuch into Russian in collaboration with J. Gerstein. Gordon contributed to almost all the Hebrew periodicals, to many Russian papers, to the "Allgemeine Zeitung des Judenthums" (1860–64), and to Brockhaus' "Konversations-Lexikon." His letters were published by J. Weissberg (Warsaw, 1894).

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H. R. D. G.—M. SEL.

GORDON, MICHEL: Judæo-German poet and Hebrew writer; born at Wilna Nov. 4, 1823; died at Kiev Dec. 26, 1890. While at the bet ha-midrash he wrote his first poetry and prose. Gordon was a personal friend of Michael Lebensohn, Wolf Kaplan, and Hirsch Katzenellenbogen. He married a sister of the poet Leon Gordon, and exerted considerable influence upon the latter. In 1846 his first poem appeared in "Ḳol Bokim," a collection published by Kalman Schulmann upon the death of Mordecai Aaron Günzburg (Wilna, 1846). After the Crimean war Gordon removed to Poltava, and from there to Krementchug, where he found employment in the office of Joseph Günzburg. In 1868 he was engaged as teacher by Brodski at Shpola, and until 1881 he remained in the employment of the Brodski family at Smyela. In 1869 Gordon published a history of Russia in Yiddish. About that time an anonymous collection of his poems was issued. In 1881 he published at St. Petersburg, under the title of "Tif'eret Banim," a dissertation in Hebrew on the moral obligations and responsibilities of Jewish youth. In 1886 his "Sheber Ga'on" appeared. Gordon was a contributor to "Ha-Shaḥar," "Ha-Boḳer Or," and "Ha-Karmel."

His reputation, however, is based mainly upon his poetry, which appealed strongly to the popular imagination. Many of his songs, set to music, are known throughout Russia. To quote Leo Wiener, the author of "The History of Yiddish Literature": "Gordon's poems are of a militant order: he is not satisfied with indicating the right road to culture, he also sounds the battle-cry of advance. The key-note is struck in his famous 'Arise, My People!' . . . In this poem he preaches to his race that they should assimilate themselves in manners and culture to the ruling people; that they should abandon their old-fashioned garments and distinguishing characteristics of long beard and forelock" (pp. 83–84). In pursuance of his purpose of arousing his people to the necessity of adapting themselves to modern conditions, he assails the Ḥasidim, bewailing their fanaticism and ridiculing their Asiatic manners and customs, their ignorance and superstition. His ridicule is sharp and cutting.

For a time Gordon dared not disclose his identity, and published his songs anonymously. A collection of these with his name appended was first published at Warsaw in 1889 under the title of "Yiddishe Lieder," comprising "Die Bord," "Der Borsht," "Die Mashke," "Mein Vida," "Die Bildung," "Steh Oif, Mein Folk," and many others. Their language and style are plain, popular, and idiomatic, occasionally bordering on the profane, as in the concluding stanza of "Mein Vida," or in the ninth and twelfth stanzas of "Ikh Ken Nit Ferstein."

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H. R. M. Z.

GORDON, SAMUEL: English novelist; born at Buk, Germany, Sept. 10, 1871. He went to England with his parents in 1883, and was educated at the City of London School and Cambridge University. He was appointed secretary of the Great Synagogue, London, in 1894. He has published several novels and volumes of short stories, almost all dealing with Jewish life and character, among them "A Handful of Exotics" (1897); "Daughters of Shem" (1898); "Lesser Destinies" (1899); "Sons of the Covenant" (1900); and "Strangers at the Gate" (Jewish Publication Society of America, 1902). "In Years of Tradition" (1897) and "The New Galatea" (1901) have been his chief attempts outside Jewish lines.

BIBLIOGRAPHY: *Jewish Year Book*, 1903, p. 293; *Who's Who*, 1903, *s.v.*

J.

GORGIAS: Syrian general of the second century B.C. After Judas Maccabeus had defeated the Syrians, they determined to send a stronger force against him. According to I Macc. iii. 38, which Josephus follows ("Ant." xii. 7, § 3), it was the governor Lysias who commissioned the generals Nicanor and Gorgias, sending them with a large army to Judea; but according to II Macc. viii. 8, it was Ptolemy, governor of Cœle-Syria and Phenicia, who sent them. Nicanor seems to have been the commander-in-chief, although II Maccabees praises Gorgias' military ability. The Syrians were so sure of victory that they took with them a number of merchants, to whom they intended to sell the Jewish prisoners as slaves. The Syrians camped at Emmaus; and Gorgias was sent thence with 5,000 infantry and 1,000 horse to attack Judas by night, his guides being treacherous Jews. Judas had been informed of the expedition, and attacked the main Syrian army at Emmaus, completely routing it. Gorgias, not finding the enemy in camp, concluded they had retired into the mountains, and went in pursuit of them. Judas sagaciously kept his men from touching the booty, preparing them for the impending battle with Gorgias. When the latter returned to the main camp, he found it in flames, and the Jews ready for battle. The Syrians, seized with panic, fled into the Philistine territory, and only then did the Jews seize the rich spoils (166 B.C.).

Gorgias did not again dare to enter Judea. Once when Judas and Simon Maccabeus were carrying the war outside of that country, two subordinate generals, Joseph and Azariah, in violation of orders undertook an expedition against Jamnia, but were severely beaten by Gorgias (I Macc. v. 18, 19, 55-62), who is designated in "Ant." xii. 8, § 6, "general of the forces of Jamnia." II Maccabees does not mention this expedition, but refers to another, and calls Gorgias "governor of Idumæa" (xii. 32), which seems to be more correct than "of Jamnia." He set out with 3,000 infantry and 400 horse, and killed a number of Jews; whereupon a certain Dositheus of Tobiene (so the correct reading of the Syrian translation), one of those whom Judas had protected against the pagans, threw himself upon Gorgias and seized his mantle, intending to take him prisoner; but a Thracian horseman cut off Dositheus' arm and so saved Gorgias. The last-named then retired to Marissa (*ib.* verse 35; comp. "Ant." xii. 8, § 6), after which he is lost to view. Willrich assumes ("Judaica," p. 33) from the description of the booty in I Macc. iv. 23 that "Holofernes" in the Book of Judith represents Gorgias.

BIBLIOGRAPHY: Grätz, *Gesch.* ii. 343, 357; Schürer, *Gesch.* 3d ed., i. 205, 212; Niese, in *Hermes*, xxxv. 466.

G. .S. Kr.

GORIN, BERNARD (*nom de plume*, **Isaac Goido**): Yiddish journalist; born in Lida, government of Wilna, April, 1868. He is the author of two short stories in Hebrew, "Ha-Naggar ha-Na'or" and "Ha-'Agunah" (Warsaw, 1892). Gorin went to America about 1893, and has since been a regular contributor to the radical Yiddish press of New York. He has translated into Yiddish some of the works of Zola, Hawthorne, Maupassant, Prévost, and various Russian authors. He has also written two dramas in that tongue, "Der Wilner Balebesel" (in reference to a famous ḥazzan) and "Baruch Spinoza" (1901). He edited "Jüdisch-Amerikanische Volksbibliothek," "Neuer Geist" (1898), and "Theater Journal" (1901-1903), all now defunct.

BIBLIOGRAPHY: Wiener, *Yiddish Literature in the Nineteenth Century*, pp. 214, 224-225, New York, 1899; Hapgood, *Spirit of the Ghetto*, pp. 219-222, *ib.* 1902.

H. R. P. Wi.

GORING OX: Two passages in Exodus treat of an ox doing harm: the first of harm to a person (xxi. 28-32); the second to the ox of another owner (*ib.* 35-36). The verb used in the first passage is "nagaḥ" (to gore); that in the second, "nagaf" (to strike or hurt). But, according to the tradition, the rules laid down in either passage apply to goring, striking with the body, biting, kicking, and lying on. These rules are also extended to animals other than oxen, either injuring or injured (B. Ḳ. i. 4); and, while the texts contemplate killing only, the rules apply to lesser injuries also.

"Tam" and "Mu'ad."

In each of these passages a distinction is made between the ox which has not given evidence of its vicious character and one whose master has been forewarned in this regard. The former is known in the Mishnah as "tam" (lit. "innocent," "harmless"); the latter is called "mu'ad" (lit. "testified"). An injury committed by an innocent ox is deemed a kind of accident; while the master who is forewarned, but does not watch his beast, is liable for full damage, and, in case of the death of a human being, to a mulct or forfeiture. To render an ox mu'ad, two witnesses must testify in court, in the presence of its owner, that the ox has on three separate days acted viciously. Acting thus to his kind or to other domestic animals does not render him mu'ad as to injury to persons; nor vice versa (*ib.* ii. 4).

Punishment.

An animal that kills a human being must be stoned to death: its flesh may not be eaten. But it should first be tried by a criminal court of twenty-three judges; for the owner, who is also morally guilty of homicide, can be tried only in such a court. Even a lion, bear, or wolf that kills a person must be so tried; only a serpent should be killed by the first comer (Sanh. i. 4). "The ox of the stadium [arena] is not stoned: it is not he that gores; he is made to gore" (B. Ḳ. 39a).

Concerning the owner of a mu'ad the text says: "and his owner, also, shall be put to death; if there be laid upon him a ransom, then he shall give for the redemption of his life," etc. According to the rabbinic interpretation, the judges have no discretion as to putting to death or placing a ransom: they always place the ransom, which goes to the heirs of the decedent. But whose life is to be estimated? R. Ishmael says, that of the person killed; R. Akiba more logically says, that of the guilty owner, who redeems himself from death (*ib.* 40a). Hence Maimonides draws the conclusion that where the ox belongs to two owners jointly, both of whom have been warned, each of them has to redeem himself in the full amount. This amount is fixed according to age and sex (Lev. xxvii.; see ESTIMATE).

When the person killed is a (Canaanite) bondman or bondwoman, the text fixes the mulct, payable to the owner, at thirty shekels, without regard to the value of the slave (Ex. xxi. 32; B. Ḳ. iv. 5).

While the text speaks only of the ox that kills either man or beast, the animal may strike and wound without killing its victim, and thus inflict a lesser injury. In such cases the owner of a mu'ad pays full damage; the owner of a tam half damage, as will be shown hereafter.

When a human being is hurt the owner of the ox pays only for damage proper, or diminution in value: he does not pay for pain, stoppage of work, cost of cure, or shame, as would one guilty of Assault and Battery. And the words of the text, "He shall surely pay ox for ox, and the dead shall be his own," are construed contrary to their apparent meaning; the owner of the killed ox keeps the carcass, and the owner of the goring ox pays in money the difference between the value of the live animal and of the carcass, just as he pays for a hurt not resulting in death. This rule naturally followed when restoration in kind fell into disuse and the courts gave judgments for money in all cases.

Half Compensation.

Where one man's tam kills the ox of another, the text says, "they shall sell the living ox and divide the price of it, and the dead also they shall divide." Should the goring and the gored ox be of equal value, this would amount to making good half the damage; and, in the words of the Mishnah, "this is the ox of the Torah." Nothing is said in the text about any responsibility of the owner beyond the value of the offending beast. Hence the sages drew the conclusion that the two purposes of the Torah were: (1) to fix the payment at half the damage done, and (2) to declare the lack of responsibility beyond the value of that beast, or, as they put it, beyond "half damage from its body," the latter element answering to the "pauperies" of the Roman law.

The penalty of "half the damage done from the body" must be paid whether the injury be done by an ox or any other animal; whether by goring or in any other way except by "foot or eating tooth"; whether to a man (short of death) or to a beast or other property; and whether the injured animal die or not; the owner of the offending animal, however, is then free from all further liability. And where the oxen of two men injure each other, the harm or diminution of value to each is appraised, and the owner whose ox did the greater harm pays half of the difference, to the extent of the living security (B. Ḳ. iii. 8). If the offending ox is in the keeping of a bailee, it may nevertheless be taken for the damage done, and the owner then has recourse to the bailee.

For the case of doubt as to which of several oxen has committed an injury, see Burden of Proof.

Bibliography: Maimonides, *Yad, Nizḳe Mamon*, iv.-xi.

S. S. L. N. D.

GORNI, ISAAC BEN ABRAHAM. See Isaac ben Abraham Gorni.

GOSHEN: Region of Egypt which the Israelites inhabited during their sojourn in that country. It is described as situated on the eastern frontier of Lower Egypt (Gen. xlvi. 28, 29; Ex. xiii. 17; I Chron. vii. 21), forming an outpost of it (Gen. xlvi. 34); apparently not at all (or scantily) inhabited by Egyptians (*ib.*), but, in the estimation of shepherds, evidently "the best of the land" (*ib.* xlvii. 6, 11), since Pharaoh's cattle grazed there (6). According to verse 11 "the land of Rameses" (P ?) is synonymous with "the land of Goshen." "Goshen" alone (without the addition "land of") is used only in xlvi. 28, 29. In these two verses it may designate a city, as the LXX. understands it, which here renders "Goshen" by "Heroonpolis," adding in verse 28 to "unto Goshen" the words "into the land of Ramesses"; in xlv. 10 the LXX. transliterates "Gesem of Arabia." This name "Arabia" means, in Egyptian usage, either, generally, all land east of the Nile or, as a special district, the "nome Arabia," the 20th of Lower Egypt. Heroonpolis or Heropolis (according to the excavations of Naville, modern Tell al-Maskhuṭa) was, however, the capital of the 8th or Heroopolitan nome, east of the Arabian. Nevertheless, the name "Arabia" seems to be used by the LXX. in the special sense, for in the reign of Ptolemy II. the Greek administration seems to have treated the neighboring 8th and 20th nomes as one district (comp. the "Revenue Laws of Ptolemy Philadelphus," ed. Grenfell, 1896, p. 1.). Later, the two districts seem to have been separated again (comp., *e.g.*, Ptolemy, "Geographia," iv. 5, 53).

The name "Goshen" (Egyptian, "Ḳsm," sometimes abbreviated into "Ḳs"), occurring first in a papyrus of dynasty 12 (Griffith, "Kahun Papyri," 2, 14), designated, however, the 8th or so-called "Arabian" nome, *i.e.*, the land west of the Bubastide nome, between the Pelusiac branch of the Nile and the canal now branching off at Belbeis. It touched the entrance to the desert valley, now called Wadi al-Ṭumilat, where a fortification, erected in dynasty 12, protected the easiest entrance to Egypt. It is likely that the capital P(er)-sopd(u) (Pisaptu of the Assyrians), situated near modern Saft al-Ḥannah, had as profane name the same name as the region, because the classical writers speak of a city Phacus(s)a on that spot (Ptolemy, *l.c.*; less distinct are Stephen of Byzantium, the "Tabula Peutingerina," Geographus Ravennatu, and Strabo, who may have confounded with Goshen a city with a similar name, modern Faḳus, northeast of Bubastus). If so, the Biblical pronunciation of the name is authenticated as against the "Ges(s)em" of the LXX. and the dependent versions.

"Land of Rameses."

The synonymous designation, "land of Rameses," has not yet been found on the monuments, but seems to refer to the region bordering eastward on the land of Goshen, the 8th or Hero(on)politan nome, which is known to have been colonized by the famous pharaoh Rameses II. The LXX. certainly errs in identifying Heroonpolis with Goshen, but is otherwise correct in seeking the Israelitish settlements in that region (which contained the towns of Pithom and Succoth, Ex. i. 11, xii. 37, etc.), the narrow valley Wadi al-Ṭumilat of modern time, between the Crocodile Lake and the old land of Goshen. This part of the country answers perfectly to the description of Goshen in the Bible. It was reached only irregularly by the yearly inundation of the Nile, and therefore was less suited for agriculture. It is necessary only to assume that with the Semites or in popular Egyptian usage the name of "Ḳosem" (Goshen) was extended beyond the limits of the old country and its frontier fortifications. Unfortunately, little is known of the whole region before Rameses II. It might also be assumed that the Israelites settled, in Joseph's time, in the old land of Goshen, and spread in the subsequent period over the newly colonized district; but this agrees less with the Biblical data. No Egyptian etymology for the name "Goshen" (Ḳosem) has been found, which seems to be of Semitic origin; this would indicate Semitic settlers already *c.* 2000 or earlier. In Judith i. 9 ("the land of Gesem [R. V. "Goshen"] until thou comest above Tanis and Memphis") the name seems to be used without precise knowledge as to the location of the place.

BIBLIOGRAPHY: The fullest discussion of the Egyptian data will be found in Naville, *The Shrine of Saft el-Henneh and the Land of Goshen*, in the *5th Memoir of the Egypt Explor. Fund*, 1885, p. 74; comp. also his *Pithom* (*1st Memoir*). Ebers, *Durch Gosen zum Sinai*, 1872, is antiquated, like the theories pronounced repeatedly by Brugsch (*L'Exode et les Monuments*, etc.).

E. G. H. W. M. M.

GOSLAR: Town in the province of Hanover, Germany; on an affluent of the Ocker at the northeast foot of the Harz. According to the chronicle of Erdwin von der Hardt, "Plebis Tribunus et Antiquitatum Goslariensium Mirator," Frederick I. in 1155 collected from the Jews of Goslar a third of their possessions as "allegiance money" ("Huldigungsabgabe"); such a tax, however, was unknown until the fifteenth century; and the original document which the chronicle cites as authority for its statement has not been found. On April 3, 1252, King William of Holland promised not to molest the Jews nor to imprison them unjustly, but to protect them as his "servi cameræ." Rudolph I., in confirming the privileges of the citizens of Goslar, expressly reserved his rights over the Jews of that town. In 1285 Emperor Rudolph directed the latter to pay more promptly the yearly tax of 6 marks for the maintenance of the royal palace at Goslar.

The Jews of Goslar escaped the massacres at the time of the Black Death, but suffered so much from the plague in 1350 that their cemetery, situated on Mount St. George, no longer sufficed, and another, near the forts, had to be acquired. Like all the other Jews of the province of Hanover, those of Goslar were expelled in 1591.

At present (1903) there exists in Goslar a small Jewish community numbering about 100 persons in a total population of 13,311.

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G. I. BR.

GOSPELS, THE FOUR. See NEW TESTAMENT.

GOTENDORF, JAMES (JAMES NATHAN): German-American merchant and litterateur; born Feb. 9, 1811, at Eutin, Holstein, Germany; died at Hamburg Oct. 5, 1888. He went to the United States in 1830, and for the next twenty years was engaged in the commission business in New York. About 1843 he became friendly with Horace Greeley (upon whose advice he changed his name from "James Nathan" to "Gotendorf"), and through him with Margaret Fuller, afterward Countess Ossoli, in whom he aroused feelings of passionate friendship. In 1845 he left New York, but returned in 1850, and for two years engaged in a banking business in Wall street. He then retired to Hamburg, where he spent the remainder of his life. Fifty of Margaret Fuller's letters to him were published under the title "Love-Letters of Margaret Fuller" (New York, 1903).

BIBLIOGRAPHY: *Love-Letters of Margaret Fuller*, p. 190. Letters from Gotendorf appeared in the *Tribune* (New York), Sept. 10, 12, 16, 1845.

S. J.

GOTHA: Capital of the duchy of Saxe-Coburg-Gotha, Germany. A Jew named Jacob who lived at Cologne in the middle of the thirteenth century is designated as a native of Gotha (Höniger, "Das Judenschreinsbuch der Laurenzpfarre in Köln," p. 7, Nos. 39, 40). In 1303 the Jews of Gotha were persecuted in consequence of an accusation, which originated in the province, of having murdered the son of a miner for ritual purposes. The Nuremberg "Memorbuch" gives the names of the victims of this persecution. The community was annihilated at the time of the Black Death, and a new community must have sprung up, which appears to have disappeared again in 1459-60, a period of renewed persecution. The exegete Solomon is designated as a native of Gotha.

In the nineteenth century, prior to 1848, no Jews were permitted to live in the duchy of Gotha, although they could trade there under restrictions; after 1848 they were free to enter. They began to settle there in the sixth and seventh decades, and founded a community in the capital which at first numbered only from ten to twelve families. The first communal officials were appointed in the eighth decade. There is no rabbi, affairs being managed by three teachers. The community has a literary society and a B'nai B'rith lodge. The synagogue was built in 1903. The first cemetery was situated on the Erfurter Landstrasse; when this was closed by the local authorities, in the eighth decade, a new cemetery was acquired on the Eisenacher Landstrasse. In 1903 Gotha had a population of 29,134, of whom about 350 were Jews.

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G. D. K.

GOTTHEIL, GUSTAV: American rabbi; born at Pinne in Prussian Posen May 28, 1827; died in New York city April 15, 1903. He was educated in Posen under Rabbi Solomon Plessner, and later continued his studies at the universities of Berlin and Halle (Ph.D.), receiving in the meanwhile his "hattarat hora'ah" in the former city from Samuel HOLDHEIM, whose assistant he became (1855). He also studied under Zunz and Steinschneider. In 1860 he set out from the Berliner Reform Gemeinde to labor for progressive Judaism in new fields.

In 1860 he received a call from the Reform Jews of Manchester, England, and he went thither as rabbi to the Manchester Congregation of British Jews, remaining as incumbent for thirteen years. During this time he was connected with the faculty of Owens College as teacher of German. Two of his most noteworthy sermons preached in Manchester were on the slavery question, attacking those who had declared the institution to be sanctioned by Mosaic law. Dr. Gottheil was a member of the Synod of Leipsic in 1871, which took a decided stand on the question of Reform. He left

Manchester in 1873, having been elected to succeed the Rev. J. K. Gutheim as assistant to Dr. Samuel Adler, the senior rabbi of Temple Emanu-El, New York. When Adler retired about eighteen months later, Gottheil succeeded him. On taking charge he reorganized the religious school, and assisted in founding a theological school where preliminary training might be imparted to future candidates for the rabbinate. He prepared in 1886 the first Jewish hymn-book printed in America (with music in a separate volume by A. Davis); it contains not only traditional Jewish hymns, but also others of Christian origin, and upon it was based the Union Hymnal, which has since been generally adopted by the Reform congregations in the United States. In 1889 he started the first Sisterhood of Personal Service, a philanthropic organization affiliated with Temple Emanu-El which has served as a model for similar institutions elsewhere. Dr. Gottheil was the founder of the Association of Eastern Rabbis, and when it was assimilated with the Central Conference of American Rabbis in 1890 he took an active part in the deliberations. He was one of the founders and the president of the (American) Jewish Publication Society, vice-president of the Federation of American Zionists, chairman of the Revision Committee for the Union Prayer-Book, and one of the governors of the Hebrew Union College, Cincinnati.

Gustav Gottheil.

The broad catholicity of Dr. Gottheil's sympathies and interests is evidenced by his connection with various non-Jewish institutions as well as by many of his sermons and writings. He was one of the founders of the New York State Conference of Religions, assisting in the editing of its "Book of Common Prayers"; and a founder and for many years vice-president of the Nineteenth Century Club. In 1892 Gottheil was one of the representatives of the Jews at the Parliament of Religions held in Chicago during the World's Fair. He published "Sarah"; and "Sun and Shield" (New York, 1896), a survey of Judaism as he saw it. Essays by Dr. Gottheil have appeared in various periodicals and collections. He was retired as rabbi emeritus of Temple Emanu-El in October, 1899. In honor of his seventy-fifth birthday a "Gustav Gottheil Lectureship in Semitic Languages" was founded at Columbia University.

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A. F. H. V.

GOTTHEIL, PAUL EDUARD: German Protestant missionary; born at Fraustadt, April 5, 1818; died at Stuttgart in 1893. A convert to Christianity, in 1848 he entered the service of the British Society for the Propagation of the Gospel Among the Jews, with which he was connected until the end of his life. He was for many years minister of the English church at Cannstadt, near Stuttgart, and then minister of the Diakonissenhaus in Stuttgart. As a missionary he was very successful. Some of those whom he instructed and baptized at Nuremberg, Cannstadt, and Stuttgart have become ministers of the gospel or missionaries among the Jews. He published "Blätter für die Evangelische Mission Unter Israel," 1850-58; "Der Messias, Israels Hoffnung und Aller Völker Verlangen," 1863 (translated into English); "Mischan Lechem, Lebensbrot für Gottes Volk aus Gottes Wort" (Hebrew and German), 1871; (Yiddish and German), 1873; "Die Arbeit an den Einzelnen," in "Nathanael," 1891, No. 6. He was a brother of Rabbi Gustav Gottheil.

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S. B. P.

GOTTHEIL, RICHARD JAMES HORATIO: American Orientalist; professor of Semitic languages, Columbia University, New York; born in Manchester, England, Oct. 13, 1862; son of Gustav Gottheil; educated at Chorlton High School, England, and at Columbia College, New York. He was graduated from Columbia College in 1881, and continued his studies abroad at the universities of Berlin, Tübingen, and Leipsic (Ph.D. 1886). On his return to America he was appointed instructor in the Syriac language and literature at Columbia College (Nov. 1, 1886). When the chair of rabbinical literature at Columbia was endowed, Oct. 7, 1887, Gottheil was elected to it by the board of trustees. On the retirement of Professor Peck in 1889, the work of the section of Semitic languages was transferred to Gottheil (June 3), first as instructor and later (April 4, 1892) as professor, a position he still holds (1903). He has published: "The Syriac Grammar of Mar Elia of Zobha," Berlin, 1887; "Jewish History in the Nineteenth Century"; and numerous articles in educational works, including the "World's Best Literature," "Johnson's Encyclopedia," and the "International Encyclopedia." He has edited two volumes of "Persian Classics" in English for the Colonial Press; is permanent editor of the "Columbia University Oriental Series" and (with J. Jastrow, Jr.) of the "Semitic Study Series" (Leyden). In 1898 he was elected president of the American Federation of Zionists, and chief of the Oriental Department of the New York Public Library. Professor Gottheil is a member of the Central Committee of the Zionist organization, and in the capacity of delegate attended the Zionistic congresses held at Basel in 1898, 1899, and 1903 (see Basel Congress) and at London in 1900; he is also a member of various learned societies. He is a member of the council of the American Oriental Society, and president (1903) of the Society of Biblical Literature and Exegesis; he was one of the founders and the first vice-president of the "Judæans"; founder and president of the (Jewish) Religious School Union in New York; and is connected with the Jewish Chautauqua Society.

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A. F. H. V.

GOTTHEIL, WILLIAM S.: American physician; born in Berlin Feb. 5, 1859; eldest son of Rabbi Gustav Gottheil. He was educated at Chorlton High School, Manchester, England; New York University, and Cornell University (A.B. 1879); and took his special training at the College of Physicians and Surgeons, New York (M.D. 1882). From 1882 to 1883 he held the post of house surgeon of the Charity Hospital, New York; and from 1885 to 1888 he lectured on dermatology at the New York Polyclinic. In 1890 Gottheil was appointed professor of pathology at the New York College of Veterinary Surgeons, and in 1893 professor of dermatology at the New York School of Clinical Medicine. In the following year he published a "Manual of General Histology," and in 1897 "Illustrated Skin Diseases." Gottheil was editor of "The Clinical Recorder" in 1898, and has conducted the department of dermatology in "Progressive Medicine." He is consulting dermatologist of Beth Israel Hospital, and visiting dermatologist at the Charity and Lebanon hospitals, New York. In 1896 he was elected president of the Eastern Medical Society, and in 1899 president of the Manhattan Dermatological Society.

A. F. H. V.

GÖTTINGEN: City in the province of Hanover, Germany; formerly capital of the principality of Grubenhagen under the dominion of the Guelfic dukes. Jews settled in Göttingen in the thirteenth century, as is shown by a document dated March 1, 1289, by which Dukes Albrecht and Wilhelm permitted the council of the city to receive the Jew Moses and his legal heirs and grant them the rights of citizenship. On March 10, 1348, at the time of the Black Death, Duke Ernest issued a patent of protection to the Jews of Göttingen; but they did not escape persecution. On Dec. 24, 1350, the house which had been the Jewish "Schule" was given to the city by the same duke. Jews settled once more in Göttingen, and the city council in 1370 announced its willingness to protect them, but demanded that the Jews on their part should perform their civic duties. A Jew named Meyer is mentioned as of Göttingen in a record dated Oct. 1, 1385; and in 1394 three Jews lived in the city, and, according to an entry in the registry of receipts, had to pay three marks annually as protection-money. The amount paid as protection-tax for the year 1399–1400 was 6 marks 14 pfennigs. When Duke William took over the government of the territory of Göttingen (April 18, 1437), and pledged himself to pay 10,000 florins for the debts and engagements of Duke Otto, leaving to the latter the Jewish protection-money, the city of Göttingen, as regards the Jewish tribute, was excluded from the agreement.

From the Thirteenth to the Fifteenth Century.

In records of the fourteenth and fifteenth centuries there is mention of a long and a short Jews' street ("de lange Joedenstrate," "de korte Joedenstrate"; the latter was also called "die Kipper"). The houses on these streets, among them the Jewish school, were often damaged, especially on New-Year's eve and Shrove Tuesday, when the young members of the Bourse Society, whose place of meeting was in the neighboring Barfüssenstrasse, went through the city committing all sorts of depredations, until the Jews appealed to the magistracy for aid. In 1447 they obtained a decree to the effect that the depredations against them should cease; and in return each Jewish house and the Jewish school paid a stoop and a half of wine to the members of the Bourse.

On July 11, 1457, the council of Göttingen applied to the council of Hildesheim in behalf of the Jew Naḥman Cynner for a safe-conduct for his mother, Gele Cynner, and his sister, who desired to sojourn for two months in Hildesheim. In the latter city, also, lived Meier (Meyer, Meyger, Meiger) of Göttingen (1423–47), and a woman from Göttingen called "Michelsche" (1429–34). When on June 28, 1591, Duke Heinrich Julius issued an edict revoking the protection and safe-conduct even of those Jews whose patents explicitly extended over a longer period, the council of Göttingen tried to defend its rights. On Aug. 13 of the same year it addressed to the governor, chancellor, and counselors at Wolfenbüttel a remonstrance concerning the proposed expulsion of the Jews, in which it pointed out that by the charter granted to the preceding council there were still some years of sojourn legally due to these Jews, and that, moreover, the proposed expulsion would be a hardship for the indigent citizens of Göttingen in that it would not allow them sufficient time to redeem their pledges from the Jews. The governor, Wolf Ernst, Count of Stolberg, sent a very ungracious answer (Aug. 18).

From the Fifteenth to the Eighteenth Century.

In the following century only a few Jews lived in Göttingen, among them Eliezer Liepmann Göttingen, father of Judah Berlin (Jost Liebmann) and of Rabbi Wolf, author of "Naḥalat Binyamin." One of his two sisters was Leah, mother of Liepmann Cohen (Leffmann Behrens) of Hanover. The seven Jews enumerated by Freudenthal in "Monatsschrift," 1901, p. 480, as having attended the Leipsic fairs between the years 1678 and 1699, probably lived in Göding, Moravia. The respected Gumprecht ha-Levi (*c.* 1720) and Elijah Magdeburg (*c.* 1737) lived in Göttingen. The latter is lauded as a benefactor by Wolf Ginzburg, who studied medicine in the same place.

Light is thrown on the social conditions existing at the beginning of the eighteenth century by an edict promulgated Jan. 5, 1718, which declared that no Jew could own a house in the duchies of Göttingen and Grubenhagen. During the first few years after the founding of Göttingen University (1737) there were only three Jewish families in the city; and the authority of the university was requisite for the issue of almost all patents of protection. Gradually the number of Hebrews increased to ten or eleven families. In 1786 the Göttingen Jews held a patriotic celebration at the "festival of thanksgiving for the deliverance of his Majesty . . . George III."

Most of the Jews of Göttingen attained a certain prosperity through their financial dealings with the students, to whom they gave credit and loaned money on pledges, although they were forbidden, under penalty of losing their right of protection, to go to the students' rooms, or to address them on the street or in public places in regard to money matters. As certain Jews were accused of having contributed to the ruin of students by advancing money for which the notes given by the latter exceeded the amount actually received, it was decreed in 1796 that only three Jewish families might live in the university city. The chancellor ("Grossvogt"), Von Beulwitz, energetically executed this decree, expelling even those against whom no complaint had ever been made.

In the Nineteenth Century.

At the time of the Franco-Westphalian dominion (1806-13) Reuben Meyer from Göttingen was one of the Jewish deputies presented to Minister Siméon by Jacobson at Cassel. In 1812 the district ("Syndikat") of Göttingen included about 160 families, of which only three were resident in the city itself. August Wilhelm Neander, ecclesiastic historian, formerly David Mendel, was born in Göttingen. Moritz Abraham Stern, appointed professor of mathematics at Göttingen University in 1859, was the first Jew to be appointed to a full professorship in a German university. In 1902 there were 600 Jews in the community of Göttingen, which now includes the towns of Gaismar and Rösdorf, and belongs itself to the district rabbinate of Hildesheim. The present rabbi is Dr. B. Jacob. He was preceded by Dr. Loevy. Persons bearing the name "Göttingen" have lived in various places, *e.g.*, in Frankfort-on-the-Main, Halberstadt, Hamburg, Altona, Hildesheim, and Hanover.

The community possesses a synagogue and the following institutions: Israelitischer Brüderschaftsverein, which cares for the sick and buries the dead; Israelitischer Frauenverein; and Benfey'sches Stipendium, for the support of the poor and of students.

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G. A. Lew.

GOTTLIEB, ABRAHAM: Civil engineer and contractor; born at Tauss, Bohemia, June 17, 1837; died in Chicago, Ill., Feb. 9, 1894. Gottlieb graduated from the University of Prague in 1861, and was at once employed on the Kaiser Francis-Joseph Railroad, then in process of construction. Though promoted to the position of principal assistant to the chief engineer of construction, he emigrated in 1866 to the United States and settled in Chicago, Ill., where, in 1868, he was appointed chief engineer of the American Bridge Works.

In 1873 Gottlieb became Western agent of the Keystone Bridge Company; in 1877 he was elected president of the company, removing to Pittsburg. During his presidency he constructed the Susquehanna River bridge at Havre de Grace for the Baltimore and Ohio Railroad; the Point Pleasant bridge over the Ohio River for the Ohio Central Railroad; the Plattsmouth bridge over the Missouri River for the Burlington and Missouri River Railroad (the first steel-truss bridge erected in America); the Missouri River bridge at Blair Crossing, Nebraska; the New River Viaduct for the Cincinnati Southern Railway; the Monongahela River bridge at Pittsburg for the Pittsburg, Cincinnati, Chicago and St. Louis Railroad; the Madison Avenue bridge, New York city; the train-shed at Broad Street Station, Philadelphia; the Mexican Government Exposition and Mining Building at the New Orleans Exposition; the Sixth Avenue Elevated Railroad, New York city; and the New York approach to the East River bridge.

In 1884 Gottlieb resigned the presidency and returned to Chicago to engage in civil engineering and contracting and to act as consulting engineer and Western agent of the Edgemoor Bridge Works. In Chicago he supplied the ironwork for the Masonic Temple, the Tattersall Horse Market, and the Administration and Fine Arts buildings of the Columbian Exposition. In 1890, when work on the World's Fair was begun, Gottlieb was appointed consulting engineer, and was afterward appointed chief engineer of the construction department, which position he resigned in September, 1891, when his plans had been largely carried out and the more important buildings eventually erected in Jackson Park were well under way.

Gottlieb became a member of the American Society of Civil Engineers in 1872, and at the time of his death was one of its directors; he was a charter member and twice president of the Engineers' Society of Western Pennsylvania; president of the Western Society of Engineers; president of Rodeph Shalom congregation of Pittsburg; and president of Zion congregation, Chicago.

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A. J. Sto.

GOTTLOBER, ABRAHAM BAER (pseudonyms, **Abag** and **Mahalalel**): Russian-Hebrew poet and author; born at Starokonstantinov, Volhynia, Jan. 14, 1811; died at Byelostok April 12, 1899. His father was a cantor who sympathized with the progressive movement, and young Gottlober was educated in that spirit to the extent of receiving instruction in Biblical and modern Hebrew as an addition to the usual Talmudical studies. At the age of fourteen he married the daughter of a wealthy "Ḥasid" in Chernigov, and settled there. When his inclination for secular knowledge became known, his father-in-law, on the advice of a Hasidic rabbi, caused the young couple to be divorced, and Gottlober, who had joined the Ḥasidim after his marriage, now became their bitter enemy. He married again, but found his second wife unbearable and soon divorced her. In 1830 he married for the third time and settled in Kremenetz, where he formed a lasting acquaintance with Isaac Bär Lewinsohn.

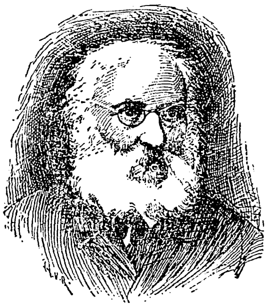

Abraham Baer Gottlober.

Traveling and Teaching.

Gottlober traveled and taught from 1836 to 1851, when he went to Jitomir and passed the teachers' examinations at the rabbinical school. After teaching for three years at a government school for Jewish boys in Kamenetz-Podolsk, he was transferred to a similar position in his native city, where he remained for about eleven years. In 1865 he became a teacher in the rabbinical school in Jitomir, and remained there until it was closed by the government in 1873. He then settled in Dubno with his son-in-law, Bornstein, who was the official rabbi of that town. Thence he removed to Kovno, and subsequently to Byelostok, where the aged poet, who in later years had become blind, ended his days in poverty and neglect.

Gottlober was a prolific writer and one of the foremost of Neo-Hebrew poets. The first collection of his poems, which was entitled "Pirḥe ha-Abib," appeared in Yozefov in 1836. A second collection, entitled "Ha-Niẓanim" (Wilna, 1850), was followed by "'Anaf 'Eẓ Abot," three poems, on the death of Emperor Nicholas I., on the peace of 1856, and on the coronation of Alexander II., respectively (*ib.* 1858). Soon afterward he visited Austria, where he published "Shir ha-Shirim," a translation of a Passover sermon delivered by Adolph Jellinek (Lemberg, 1861), and "Mi-Miẓrayim," a translation of Ludwig August Frankl's account of his travels in the Orient, with an appendix by Max Letteris (Vienna, 1862). His next important work was the "Biḳḳoret le-Toledot ha-Ḳara'im," a critical investigation of the history of the Karaites, with notes by Abraham Firkovich (Wilna, 1865). In the same year were published his "Yerushalayim," a translation of Mendelssohn's "Jerusalem," with an introduction, and his allegorical drama "Tif'eret li-Bene Binah" (Jitomir, 1867), modeled after Moses Ḥayyim Luzzatto's "La-Yesharim Tehillah." His "Iggeret Ẓa'ar Ba'ale Ḥayyim" (*ib.* 1868) is a polemic against Kovner's critical work "Ḥeḳer Dabar." His "Toledot ha-Ḳabbalah weha-Ḥasidut" (*ib.* 1869), which purports to be a history of Cabala and of Ḥasidism, is only a diatribe against Cabala in which the history of Ḥasidism is scarcely mentioned. He also wrote several short Hebrew novels, and translated Lessing's "Nathan der Weise," to which he added a biography of the author (Vienna, 1874).

His Works.

Gottlober was the founder and editor of the Hebrew monthly "Ha-Boḳer Or," to which some of the best contemporary writers contributed poems, articles, and stories. It had an interrupted existence of about seven years, first appearing in Lemberg (1876–1879) and then in Warsaw (1880–81), in which place also the last five numbers were issued in 1885–86. His most important contribution to this magazine was undoubtedly his autobiography "Zikronot mi-Yeme Ne'urai," containing much material for the culture-history of the Jews of Russia, which was reprinted in book form at Warsaw, 1880–81. The last collection of his poems is entitled "Ḳol Shire Mahalalel," 3 vols., Warsaw, 1890.

Like Levinsohn, Gordon, and other leaders of the progressive movement, Gottlober wrote in Yiddish for the masses. Among his works in that dialect are: "Das Lied vun'm Kugel," Odessa, 1863; "Der Seim," Jitomir, 1869; "Der Decktuch," a comedy, Warsaw, 1876; and "Der Gilgul," Warsaw, 1896. Most of these works were written a long time before the dates of their publication.

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H. R. P. Wi.

GOTTSCHALK, LOUIS MOREAU: American pianist; born at New Orleans May 8, 1829; died at Rio de Janeiro Dec. 18, 1869. He completed his musical education at Paris (1841–46), and was but sixteen when he wrote his well-known compositions "Le Bananier," "La Savane," "La Bamboula," and "La Danse Ossianique." From 1845 to 1852 he made successful tours through France, Switzerland, and Spain. In 1853 he traveled through many parts of the United States, playing and conducting his own compositions; and such was the success of these concerts that Max Strakosch engaged him for a tour extending through the United States, the West Indies, and Spanish America. Among other decorations, Gottschalk was honored with the Order of Carlos III., presented to him by the Spanish minister at Washington at the request of Queen Isabella.

Gottschalk was the first American pianist to attain to cosmopolitan fame. The original element in his compositions was derived from the Spanish, Cuban, and negro folk-songs, and certain dances, which he had heard in his boyhood; and this material he skilfully developed into a distinctive genre. His principal orchestral works are: two operas, "Charles IX." and "Isaura de Salerno" (never performed); two symphonies, "La Nuit des Tropiques" and "Montevideo"; "Gran Marcha Solemne" (to the Emperor of Brazil); "Escenas Campestres Cubanas"; and "Gran Tarantella." His pianoforte works, about ninety in number, include: "Jota Aragonesa" (banjo), "Caprice Espagnol," "Caprice Americain," "Last Hope," "Marche de Nuit," "Marche Solennelle," "Berceuse," and "Pasquinade."

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S. J. So.

GOTTSTEIN, ADOLF: German physician; born at Breslau Nov. 2, 1857. He was educated at the gymnasium of his native town, and at the universities of Breslau, Strasburg, and Leipsic, obtaining from the last-named the degree of doctor of medicine in 1881. In the same year he became assistant at the hospital of the city of Breslau, which position he resigned in 1883. He then removed to Berlin, where he is still practising (1902).

He has written several essays in the medical journals, especially on bacteriology and epidemiology. Gottstein is also the author of "Epidemiologische Studien über Diphtherie und Scharlach," Berlin, 1895, and of "Allgemeine Epidemiologie," Leipsic, 1897.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

GOTTSTEIN, JACOB: German physician; born at Lissa, Austria, Nov. 7, 1832; died at Breslau, Prussian Silesia, Jan. 10, 1895; graduated (M. D.) from the University of Breslau in 1856. Gottstein devoted himself especially to diseases of the throat and ear, giving up his general practise in 1864. Admitted in 1872 to the medical faculty of his alma mater as privat-docent, he received the title of professor in 1890. He is the author of "Die Krankheiten des Kehlkopfes und der Luftröhre," Vienna and Leipsic, 1st ed. 1884, 4th ed. 1893.

Among his contributions as a specialist to the medical journals may be mentioned: "Ueber Ozaena und eine Einfache Behandlungsmethode Derselben," in "Berliner Klinische Wochenschrift," 1878; "Ueber die Abtragung der Adenoiden Vegetation," *ib.* 1886.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

GÖTZ, JOSEPH ISSACHAR BAER BEN ELHANAN: German rabbi; born at Frankfort-on-the-Oder about 1640; died at Jerusalem after 1701. In 1675 he was rabbi of his native town, and in 1687 became rabbi of Kremsir, in Moravia, where in 1694, with David Oppenheim as associate rabbi, he organized the district rabbinate. In 1696 he resigned the rabbinate of Kremsir, and started toward Jerusalem by way of Nikolsburg and Vienna. At Vienna he spent a short time at the house of Samson Wertheimer. Leaving Vienna, he spent two years at Venice before reaching Jerusalem. He wrote: "Arba' Ḥarashim," cabalistic discourses and comments on the earlier Prophets, Frankfort-on-the-Oder, 1680; "Sheloshah Sarigim," comments on the Hafṭarot, Venice, 1701.

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K. B. Fr.

GOUDCHAUX, ABRAHAM. See Metz, Typography.

GOUDCHAUX, MICHEL: French statesman; born at Nancy March 18, 1797; died at Paris Dec. 27, 1862. After having been established for some time as banker in his native town, he settled in Paris in 1826. His reputation for probity and philanthropy won for him the confidence of his coreligionists in Paris, and he was soon elected vice-president of the Central Consistory of France. A democrat by nature and education, Goudchaux was soon involved in the political movements of his time, and became one of the founders of the "National," a paper established in the interests of the working classes. He took an active part in the Revolution of July (1830), and fought at the barricades. In 1831 the government of Louis Philippe appointed him paymaster-general at Strasburg, a position which he resigned in 1834, being dissatisfied with the policy of the government. In 1848, urged by Lamartine and Arago, Goudchaux accepted the portfolio of minister of finance in the provisional government, but resigned his office ten days later. Recalled by General Cavaignac, he remained in the ministry until Dec. 20 of the same year. As the representative of Paris in the Constituent Assembly, he opposed the politics of the Elysée. In 1857 he was elected deputy to the legislature, but did not take his seat because of his refusal to swear allegiance to Napoleon III.

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S. I. Br.

GOUDSMIT, JOEL EMANUEL: Dutch jurist; born in Leyden June 13, 1813; died there March 17, 1882. He graduated in law May 12, 1842. After practising law for some time he was, on the recommendation of his former teacher, Van Assen, appointed professor of Roman law at the University of Leyden (Dec. 31, 1858). As a writer Goudsmit is especially known through his "Pandect System," the first volume of which appeared in 1866, the second in 1880. This work was never completed; it was the first to treat the system in the Dutch language, and was translated into the French, English, and Russian languages. In 1873 Goudsmit made a tour of the United States, and described his impressions and experiences, especially those of New York, in "De Gids," 1874, ii. 79. He was made a member of the Dutch Royal Academy of Sciences, the Utrecht Society, the Society of Literature (Leyden), and the Academy of Jurisprudence (Madrid), and a knight of the Order of the Netherlands Lion. Goudsmit was also active in all Jewish matters; in 1863 he addressed an open letter on the Jewish question to J. J. L. van d. Brugghen, and he also exerted his efforts in behalf of the Jews of Rumania. He was president of the board of examiners of rabbis and Hebrew teachers in Leyden, and chairman of the Society for the Promotion of the Interests of the Jews of Holland.

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S. A. R.

GOURD. See Botany.

GOVERNMENT.—Biblical Data: The only kind of political institution extant among the Israelites before the time of the Kings was the division into tribes, according to tradition twelve in number corresponding to the sons of Jacob, who were regarded as the respective progenitors of the tribes. Organized, therefore, like the modern Bedouins, the pastoral Hebrews held the theory, also found in the genealogies of the ancient Arabs, that the family grows into the clan by natural accessions; the clan develops into the tribe; and the tribe becomes a people and splits up into several constituent tribes. This theory is based among the Hebrews and Arabians on the correct assumption that the tribe is not held together by some external bond of union, but primarily by the sense of blood relationship. "Our blood has been spilled," they say when one of them has been slain; and the duty of avenging the blood was originally not confined to the next of kin, in the true sense of the word, but was incumbent upon all the members of the tribe. Blood relationship, however, was not necessarily natural; it was regarded as existing also among persons that had entered into the "blood covenant."

The family also enlarges through the acquisition of slaves, the accession of freedmen, and the absorption of isolated families; all these "artificial" adoptions, taking the tribal name, regard and revere the father of the tribe as their progenitor. Tribes having their fixed pasture districts entertain close relations with neighboring clans and families that share with them the privileges of watering their flocks at certain wells. Moreover, a permanent or accidental community of other interests occasionally unites entire tribes into one body, called "ḥilf," existing for a longer or shorter period. A tribe of this kind has no actual organized government; its head is a sheik, whose authority, however, is largely moral. In case of war only, the sheik assumes command, and determines, together with the divan of the heads of families, when and where the tents shall be pitched or camp broken. But the sheik is without authority in time of peace. The members of the tribe listen to his counsel because he is respected, and he is called upon to decide disputes because his wisdom is recognized; but his decision is final only if both parties are willing to submit to it; he can not enforce it against the will of either, since there is no executive body to carry out his commands. The family one of whose members commits any offense must judge in the matter. Furthermore, each family is perfectly free and independent, as regards the tribe, in time of peace, and may at any time secede from it. But in time of war it is a measure of security to remain within the tribe.

The tribes of Israel were probably organized along these lines at the time of their entry into Canaan. The bond that united them more strongly than any sense of a common origin could was the worship of Yhwh and his cult (see Theocracy), which endured notwithstanding all differences of secular interests. The sense of unity among all the worshipers of Yhwh was more or less strong; the wars that Israel waged were Yhwh's wars, and hence a matter of common concern (Judges v. 23). This common religion held the tribes together, even after the period of settlement and the resultant wars.

Settlement in Canaan.

Many things connected with the settlement in Canaan tended to increase the difficulties of this tribal union, and to favor its final dissolution. The idea of blood relationship became more and more secondary. As the Canaanites continued to live among the new settlers (Judges ii. 3 *et seq.*), many mixed marriages occurred, and the two peoples were at last peaceably fused into one. Naturally the sense of community of interest among the inhabitants of a given locality asserted itself and led to the instituting of local governments; in fact, the Canaanites had developed such before the Israelitish invasion. The heads of the most prominent families of a city constituted its administration as elders of the city ("ziḳne ha-'ir"; Judges viii. 14). The fact that cities and villages are frequently designated in their interrelations as "mother" and "daughter," and that cities and "their" villages are mentioned (Num. xxi. 25, 32; Josh. xvii. 11; II Sam. xx. 19), indicates that the beginnings of the territorial organization of Israel go back to the earliest time, and were adopted from the Canaanites. The surrounding smaller villages were in some way dependent on the cities that in time of need offered protection behind their walls to those who dwelt in the open country. This, in time, resulted in a closer political organization, but tended to weaken the national consciousness, since local interests divided the country into separate communities. The physical features of the country were more favorable to segregation, as, for instance, in the case of the tribes in the east-Jordanic districts, where, owing to the character of the land, the dwellers remained nomadic herdsmen to a greater extent and for a longer period of time than their neighbors across the stream, which was difficult to cross. These circumstances contrived to loosen the bond of union between the tribes on each side of the river (comp. Judges v. 16 *et seq.*, viii. 4 *et seq.*, xii. 1 *et seq.*). But among the tribes in the country west of the Jordan the feeling of union also weakened greatly after their settlement, and even a war of Yhwh like that to which Deborah summoned the people did not unite them all (Judges v. 16 *et seq.*).

Notwithstanding the fact that the bond that united the several tribes was the common worship of Yhwh, there was great danger that Israel might split up into a number of small "kingdoms," such as existed among the Canaanites. The El-Amarna tablets show that before the advent of the Israelites a number of these petty princes recognized the King of Egypt as their common overlord, though they waged wars among themselves frequently. The story of Gideon illustrates the prevalence of similar disintegrating tendencies in Israel. For the fact is emphasized that he succeeded in retaining rulership over his tribe even in time of peace, while other so-called "judges" were leaders only in time of war.

The check to this disintegrating tendency was due mainly to external influences. So long as the Israelites had to contend only with the nomadic hordes on the east and south, the Midianites, Amalekites, etc., as in the wars in the time of

Origin of the Kingdom.

the Judges, the strength of a single tribe or of several united tribes sufficed for repulsing the enemy. But the scattered forces of the Israelites were not a match for the organized armies of the Philistines advancing upon them from the west. After the battle of Aphek, many of their districts fell under Philistine control (I Sam. *passim*). These reverses evoked a decided feeling in favor of a stronger national union, and when Saul, a nobleman from the tribe of Benjamin, had been presented by Samuel to the people as a suitable chief of the state, and had proved his fitness in the war with the Ammonites, the people unanimously elected him king. In its origin, therefore, the Israelitish national kingdom does not differ essentially from the tribal kingdom established by Gideon, for the people primarily demanded from the king aid against a foreign enemy (see King). But Saul in time of peace acted also as judge for his subjects. Under the oak at Gibeah he judged the controversies that they brought before him. In order to assure the security of the throne it became necessary that the power of the old family and tribal chiefs, and hence that of the tribes themselves, should be broken; for the rivalry among the tribes did not die out, even when the idea of nationality became dominant for the nonce and resulted in the establishment of the kingdom. This rivalry flashed up in the refusal of the Judahites to recognize the Benjamite house of Saul, and the uprising of Ephraim together with the other tribes against the Judean family of David.

Under David and Solomon the government was put on a firmer basis, for now there were a small standing army, officials, taxes, etc. (see Army).

Officials.

There is little information regarding the king's officials ("sarim"). A list of them, preserved in II Sam. xx. 23 *et seq.*, is headed by the general of the army ("sar 'al ha-ẓaba") or the commander of the royal bodyguard. Among the administrative officials the "mazkir" occupies the first position; as the title implies ("who brings into remembrance"), he was a kind of chief councilor, corresponding to the modern grand vizier in the Oriental states (II Kings xviii. 18, 37; Isa. xxxi. 3, 22; II Chron. xxxiv. 8). His assistant was the secretary of state ("sofer"), who had to attend to the king's correspondence. The overseer of labor is also mentioned in the list of David's officials (II Sam. viii. 15 *et seq.*, xx. 23 *et seq.*). The high priest likewise belonged to the royal officials. It appears from other allusions that there was also a minister of the palace (I Kings iv. 6; II Kings xviii. 18; Isa. xxii. 15), who is perhaps identical with the "soken" (Isa. xxii. 15). "'Ebed ha-melek" (servant of the king) also seems, according to II Kings xxii. 12, to have been the title of a high dignitary, perhaps the chief eunuch. Among the inferior officials were the prefects ("neẓibim") of the 12 provinces (I Kings iv. 7); and at the court itself, the cupbearer ("mashḳeh"; I Kings x. 5), the keeper of the robes (II Kings x. 22), the treasurer ("sar ha-rekush"; I Chron. xxvii. 25 *et seq.*), and the chamberlain ("saris"; I Kings xxii. 9; II Kings vii. 6, ix. 32 *et seq.*).

With the exception of the first ministers of the king, no such difference was made in assigning work to the officials as obtains in modern times. The government was not divided into different departments. Every official was in his district a sort of representative of the king, exercising the latter's prerogatives as military commander, governor, tax-collector, and judge. According to the Prophets, it appears that these officials often abused the power placed in their hands; they combined bribery, oppression, and cruelty toward their subordinates with servility toward their superiors (II Sam. xi. 14 *et seq.*; I Kings xii. 10 *et seq.*).

The details that are known regarding the administration of internal affairs relate almost entirely to the collection of taxes. David made a census of the people evidently for the purpose of having a basis for apportioning the taxes and for recruiting (II Sam. xxiv. 1 *et seq.*). Solomon divided the country into districts; in the passage referring to this measure (I Kings iv. 7), it is expressly connected with the imposts for the court. In the list of the twelve districts Judah is omitted; it is uncertain whether because Judah was exempt, as the tribe to which the royal house belonged, or because the narrator made a mistake. It is in any case noteworthy that the ancient division into tribes was ignored in this new division. The amount of these taxes is unknown; under Solomon the people regarded them as an oppressive burden. The tithe is apportioned to the king in the so-called "King's Law" (I Sam. viii. 17); this "King's Law," however, may be of later origin. Crown lands, which the king eventually gave to his servants as fiefs, are mentioned at an early date (I Sam. viii. 13). Traders' caravans had to pay toll (I Kings x. 15); lands of the condemned were seized in some cases by the king (I Kings xxi. 1 *et seq.*). The first cut of fodder went to the support of his chariot-horses (Amos vii. 1). Poll and income taxes seem to have been levied only in times of special need (II Kings xxiii. 35).

Constitution.

There was no regular constitution determining the rights of the king and his subjects. The so-called "King's Rights" which Samuel laid before the people (I Sam. viii. 10 *et seq.*) is not a legal document determining the rights and prerogatives of the king, but a somewhat prejudiced account of what the kings actually did. The "King's Law" (Deut. xvii. 14-20), on the other hand, contains moral and religious precepts rather than legal enactments: the king shall diligently study the Law, and shall not possess much silver or gold, many wives, or many horses. The principle of heredity, also, was not legally established, although from the beginning it was accepted as a matter of course. When the Judeans raised David upon the shield, in opposition to Esh-baal, and when the northern tribes chose Jeroboam, these acts were considered as rebellions against the legitimate royal house. On the other hand, it is evident that for a long time the people retained the idea that the king existed for the sake of the people, and not vice versa.

The communal government was at all times nearly unrestricted. The royal government had a greater sway only at Jerusalem, the capital, where of necessity it coincided with the city government, and where a royal officer was appointed as governor of the city (I Kings xxii. 26). Otherwise the royal officers do not seem to have interfered much officially in the affairs of the communities so long as the taxes were promptly paid. The ziḳne ha-'ir (see above), the elders of the community, constituted the local government, and still retained their judicial functions (Deut. xix. 12, xxi. 2 *et seq.*, xxii. 15 *et seq.*); no details, however, are known regarding this local council. The number of its members corresponded to that of the prominent families of the place; *e.g.*, the 77 elders of the small city of Succoth are mentioned (Judges viii. 14).

Constitution Under Persian Rule.

The ancient tribal constitution was revived during the Exile, after the national kingdom had perished; and the heads of the families appear again as the representatives of the community (Ezra viii. 1, x. 1). The return to Palestine was also a matter of the various families or communities (comp. Ezra i. 5); and after the Exile this democratic family organization naturally was revived among the Jews. The Persian king did not intend to restore national autonomy; the country remained with the Persian empire as a part ("medinah"; Neh. vii. 6; Ezra ii. 1) of the west-Euphratic province (Ezra v. 3). There was, at least part of the time, a special Persian governor ("peḥah," "tirshata") for Judea, under the satrap of the province. Nehemiah speaks of himself as being such a governor (Neh. v. 15 *et seq.*), but no mention is made of any of his successors. The Persian officer, who resided at Samaria, seems to have had a representative at Jerusalem (Neh. xi. 24).

These Persian satraps in any case did not interfere greatly in the internal affairs of the people, having no reason for doing so as long as the tribute-money and their salaries were paid regularly. They gave attention only to the building of temples and walls. The freedom of worship granted to the Jews entailed necessarily great freedom in the government, and especially in the administration of justice. The courts and the police were in the hands of the Jewish provincial authorities, designated as "sabe Yehudaye" (elders of the Jews), who represented the people before the Persian governor (Ezra v. 9 *et seq.*, vi. 7 *et seq.*); it is not known whether this body is identical with the frequently mentioned "seganim" (prefects). In addition to them, the ancient local form of government was revived under the elders of the towns, who administered justice as in olden times. In relation to them the so-called college of the "elders of Judah" at Jerusalem may have constituted a certain supreme authority. It is noteworthy that the priests and the Levites did not belong to this body (comp., *e.g.*, Neh. viii. 9, 38; x. 37).

Hellenic Time.

The development of the government from Ezra to the Greek period is shrouded in darkness. But the basis on which it rested was the law that came into force in 444 B.C. through Ezra-Nehemiah. It is not known how much time elapsed before this constitution was completely enforced; in the Hellenic period affairs were arranged as prescribed by that law. The high priest was the head of the entire community; he was the president of the gerusia, the ancient aristocratic senate, the assembly of the elders. The Ptolemies and Seleucids recognized him as ethnarch. He was empowered to levy taxes, and was responsible for the tribute of the people (Josephus, "Ant." xii. 4, §§ 1 *et seq.*). In view of this importance the Ptolemies and Seleucids claimed the right of appointing and dismissing the high priest. But otherwise these overlords, like the Persians, so long as their supremacy was recognized, interfered little in the inner affairs of the people.

The rise of the Hasmonean house marked no change in government. From the time of Jonathan, except during war, when the Maccabees exercised a sort of dictatorship, its members took their places at the head of the people as high priests (I Macc. xi. 27), for which, however, they did not have the legal qualifications. The gerusia continued to exist in the meanwhile (I Macc. xi. 23; xii. 6, 35; xiii. 36, etc.), although its influence was greatly diminished. Nor was the constitution actually changed when Aristobulus (105–104 B.C.) took the title of king; the fact that the Hasmoneans called themselves kings was merely an external indication that the spiritual implications of their office had long since become for them a minor matter. The gerusia had little power under rulers like Hyrcanus and Jannæus, but its authority under Alexander was very great. It is not known when the term "Sanhedrin" first came into use.

Roman Period.

Under the Romans the high priest, excepting for a short time, was also ethnarch, and again shared his functions with the gerusia. But it soon became apparent that strong rulers like Antipater and Herod had complete control of this body; Herod simplified matters for himself by removing his opponents in council (Josephus, "Ant." xiv. 9, § 4; comp. xv. 1, § 2).

Soon after Herod's death Archelaus was deposed as King of Judea and the country changed into a Roman province under a procurator, who in some instances was under the governor of the province of Syria, but had entire control of military and civil affairs. The Romans left the Jews full freedom in their internal affairs. The Sanhedrin then had more power than it had formerly possessed under the native princes. The office of high priest was no longer hereditary after the time of Herod. He as well as the Romans appointed and deposed high priests in quick succession, and thus this office lost more and more its political importance, as did the gerusia (the Sanhedrin), over which the high priest continued to preside. See SANHEDRIN.

BIBLIOGRAPHY: Saalschütz, *Mosaisches Recht*, and Michaelis, *Mosaisches Recht*; also the histories of Israel by Wellhausen, Kittel, Klostermann, Stade, Guthe, Graetz; the archeologies by De Wette, Ewald, Keil, Nowack, Benzinger; Benzinger, art. *Government*, in Cheyne and Black, *Encyc. Bibl.*; Selden, *Synedria Veterum Hebræorum*.

E. G. H. I. BE.

——**In Rabbinical Literature:** The Mishnah (B. B. i. 5) says: "They force him [any citizen] to build for the town walls, gate, doors, and bolts. How long must one have been there to become liable as a citizen? Twelve months; but one who buys a dwelling-house in the town becomes a citizen at once." Thus there is a local authority which can and should levy taxes in money or work for the common defense. The Talmud (*ib.* 7b–11a) throws no light on the question whence the judicial body which enforces the tax derives its appointment or upon whose initiative it acts. It says that the "disciples of the wise" should be free from all taxes for the security of the place; but that all are bound for the cost of wells or aqueducts, and of paving the streets and squares. It also speaks of a tax for poor-relief; but this must not be imposed on the estate of fatherless minors. It shows that some at least of the burdens of the citizen must be borne by all who have dwelt within the town for thirty days.

There is no trace in the Mishnah or Talmud of any popular elections for local purposes, nor is there any of elections of kings or high priests by the body of the people. It is probable that the administrative offices, corresponding to those of the mayor and council and taxing officers of modern towns, the non-judicial elders, as distinguished from "the elders of the court" (Soṭah ix. 6), were handed down in certain families from father to son (Keritot 5b). Upon the measure or method of taxation which the king might employ for the purposes of the state the Mishnah is silent; the Talmud intimates that it might be in the nature of a tithe on the products of the soil (Sanh. 20b). In connection with the exemption from taxes claimed by the learned class (B. B. 8a) these imposts are cited as the supposed equivalents of those mentioned in Ezra vii. 24; namely, gifts to the king, which were of Persian institution; a capitation tax; and the "arnona" (Latin "annona"), a contribution in grain, fruits, etc., in the nature of a tithe.

E. C. L. N. D.

GOVERNORS, ROMAN, OF JUDEA. See PROCURATORS.

GOY. See GENTILE.

GRACE, DIVINE: One of the attributes of God, signifying His loving-kindness and mercy, and particularly His compassion for the weak, the unfortunate, and the sinful. It is in contrast with the attribute of justice, inasmuch as grace is granted even to the undeserving. The most significant Scriptural passage is in Exodus (xxxiv. 6): "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." The relation of this attribute of grace to God's justice is not always clearly defined in the Old Testament. Righteousness, however, is taken to be so comprehensive that it includes all moral perfection, of which all virtues are a necessary corollary. Often grace and justice are used in parallel construction (Ps. lxxxix. 15; ci. 1; ciii. 6, 8). Jonah found it difficult to reconcile grace and righteousness (see Hamburger, "R. B. T." i., *s.v.* "Gnade und Barmherzigkeit"; Jonah iii. 8–9; iv. 2, 11), and the divine answer states that grace divine is extended not only to the chosen people, but also to the heathen; it is conditioned, however, on sincere repentance. The Book of Jonah is particularly intended to teach divine grace in its universal aspect (see Driver, "Introduction to the Literature of the Old Testament," p. 303). However, the other books of the Bible are also replete with this idea, as Deuteronomy, where the existence of divine grace is cited as a guaranty that God will keep His covenant with Israel (iv. 31), and grace is promised as a result of obedience (xiii. 18–19).

The Prophets, while emphasizing God's judgment and righteousness, also proclaim His mercy. Isaiah repeatedly teaches that divine grace will be granted to the repentant (lx. 7), God's loving-kindness to Israel (lxiii. 7–9). Jeremiah and Ezekiel, while denouncing Judah for its sins, hold before it the same picture of divine forgiveness (Jer. xviii. 8; Lam. iii. 32; Ezek. xxxiii. 11). Joel expressly states that sincere repentance is the price of divine grace and mercy (ii. 13; comp. Hosea xiv. 2–9). Amos, while speaking burning words to sinful Israel, still promises divine grace to the saving remnant of Joseph (v. 15; comp. Micah vii. 18–20).

The Psalms abound in expressions of hope for and confidence in divine grace. It is found in conjunction with righteousness (cxvi. 5) and mercy (ciii. 8) and compassion (cxi. 4; comp. lxxxv. 10, where there may be an effort toward harmonizing the two attributes of God, grace and righteousness). In the Psalms there can be traced a gradual extension of the bestowal of divine grace from the anointed king and his seed (xviii. 50) to the poor and the needy (cxiii. 7), then to all Israel (cxxx. 7), to all the nations (cxvii.), and finally to all creatures (cxlv. 9). Divine grace is accorded because God desires to keep His covenant (cvi. 45), and also out of consideration for human weakness (lxxviii. 39). It is vouchsafed to the persecuted (ix. 13), to the fatherless, the widow, and the stranger (cxlvi. 9).

The apocryphal writings, too, commemorate and appeal to this divine attribute. Divine grace is extended over all; "the mercy of the Lord is upon all flesh" (Ecclus. [Sirach] xviii. 13) out of compassion to weak, sinful, and short-lived man. Grace is given to those who forgive the wrongs done to them by their fellow men (*ib.* xxviii. 2, 5).

In the Talmud.

In the Talmud divine grace is designated by the term מדת הרחמים, the attribute of mercy, in contradistinction to מדת הדין, the attribute of justice. In creating the world God combined the two attributes: "Thus said the Holy One, blessed be His name! 'If I create the world with the attribute of mercy, sin will abound; and if I create it with the attribute of justice, how can the world exist? Therefore I create it with both attributes, mercy and justice, and may it thus endure'" (Gen. R. xii. 15). The same is asserted about the creation of man (Gen. R. xxi. 8). This interpretation is based on the supposition, often expressed by the sages, that "Elohim" implies the quality of justice, and the Tetragrammaton the attribute of mercy (see Ex. R. vi. 2; Ber. 60b). God is sometimes called בעל הרחמים ("the Merciful One": Lev. R. xvii. 4).

According to the sages, divine grace is given to those who are merciful to their fellow men (Gen. R. xxx. 3; Shab. 151b); about those who study the Law God draws a cord of grace (חוט של חסד) in the future world (Ḥag. 12b). Grace is given to some because of the merit of their ancestors, to others because of the merit of their descendants (Gen. R. xxix. 5). The righteous have the power to change the attribute of justice to the attribute of mercy (*ib.* xxxiii. 4). The contrast between man's cruelty and God's grace is shown in Men. 99b; 'Er. 19a. As laws of grace and mercy are interpreted Lev. xxii. 27, 28; xxv. 6; Deut. xxii. 7 (see Deut. R. vi. 1). Rabbi Jose, however, declares that these commandments are not founded on grace, but are divine decrees for which no reason may be given (Ber. 33b; Meg. 25a).

From the above it is clear that the frequent assertion that the idea of divine grace is not fully expressed in the Old Testament and in the Talmud has no foundation. As to the Paulinian idea of grace see CHRISTIANITY and SAUL OF TARSUS. The medieval Jewish philosophers treating of the attributes of God did not mention grace. Saadia, the first to treat of attributes, enumerates only those which express the very essence of God without infringing upon the idea of His unity. The other philosophers followed Saadia's example. Judah ha-Levi, however, mentions the attributes חנון ורחום ("merciful and gracious") among the so-called "active attributes" ("Cuzari," ed. Cassel, pp. 87 *et seq.*).

The Jewish liturgy is full of the idea of divine grace. It is expressed in praise and adoration, in supplication ("Ahabah Rabbah"), and in thanksgiving ("Shemoneh 'Esreh"). God is addressed as "merciful God," "merciful Father," and "merciful King." The long prayer recited on Mondays and Thursdays, beginning "Wehu Raḥum," is particularly a prayer for grace in times of persecution. The liturgy for the New-Year and the Day of Atonement is permeated with this idea.

BIBLIOGRAPHY: Hamburger, *R. B. T.* i. 483; Hastings, *Dict. Bible*, ii. 254.

K. M. M. E.

GRACE AT MEALS: Benedictions before and after meals. In the prayer-book of the Spanish Jews grace after meals is called "*bendicion de la mesa*" (benediction of the table); the German Jews speak of "benschen," a corruption of the Latin "benedictio."

The duty of saying grace after the meal is derived from Deut. viii. 10: "And thou shalt eat and be sated and shalt bless the Lord thy God for the goodly land which he has given thee." Verse 8 of the same chapter says: "The land of wheat and barley, of the vine, the fig and the pomegranate, the land of the oil olive and of [date] syrup." Hence only bread made of wheat (which embraces spelt) or of barley (which for this purpose includes rye and oats) is deemed worthy of the blessing commanded in verse 10; bread made of rice, millet, or Indian corn is not included. Preparations of wheat or barley other than bread, and grapes, figs, pomegranates, olives, dates, wine, and oil do indeed come within the Scriptural command; but the grace after eating or drinking such articles is condensed into one benediction out of the three (or four) that are spoken after a meal which includes bread proper.

When three or more men (a boy over thirteen is reckoned as a man) eat together, one of them, according to the Mishnah, says grace for all; in modern practise he only leads, the others joining. Two men of proper age and a boy old enough to have ideas about God are deemed by others sufficient; also two men who have had their meal and a third man who has eaten with them any food the size of an olive.

The leader, after asking permission in the words "by permission [bi-reshut] of my masters" or "of my father and my masters" or "of the master of the house and my masters," opens thus: "Let us bless Him of whose bounty we have eaten." The others answer: "Blessed be He of whose bounty we have eaten and through whose goodness we live." The leader repeats this, and then proceeds with the benedictions. When ten are at the table the formula contains also the name of God, running thus: "Let us bless our God of," etc., and "Blessed be our God of," etc.

A baraita (Ber. 45b; 'Ar. 3a) teaches that three women may in like manner choose a leader and have the like address and response among themselves; but this custom has fallen into disuse in modern times. When ten men meet at a wedding-meal they add after "our God" the words "in whose dwelling there is joy" (see Ber. vii. 1, 2, 3, and Gemara on same).

The Benedictions.

The grace probably consisted originally of three benedictions: (1) The benediction closing "blessed," etc., "who feedest all," an acknowledgment of God as provider and sustainer of the world. It has no reference to Israel, to its history or Law, and it may be recited by men of any race or creed who believe in God. (2) The benediction closing "blessed be Thou, O Lord, for the land and for the food," and containing Deut. viii. 10. It opens with words of thanks for the heritage of the Holy Land, for the deliverance from Egypt, for the Covenant and the Law; lastly, for the food. Special thanks for the "miracles and salvation" that are remembered on Purim and Ḥanukkah are introduced here. (3) The benediction calling for God's mercy on Israel, on Jerusalem, on the kingdom of the house of David, and on the Temple; it proceeds with a request for plentiful and honorable maintenance, and lastly with one for the building of the Holy City, and closes: "Blessed be thou, O Lord, who in Thy mercy buildest Jerusalem. Amen." On the Sabbath a petition for rest undisturbed by sadness or sorrow is inserted; on festivals and new moons the same formula ("ya'aleh we-yabo"), which on these days forms a part of the "'amidah" or prayer proper (see SHEMONEH 'ESREH).

These three benedictions are spoken of in the Talmud as of high antiquity. The words "who buildest Jerusalem" do not militate against this; they occur in the 147th Psalm. There is a fourth benediction of later origin and growth. According to a tradition, it was instituted after the massacre of the brave defenders of Bethar; when the Jews received permission to bury their bleaching bones, the fourth benediction, "who is good and doeth good," already in use upon the receipt of good news, was added to the grace, and was soon enlarged to a length equaling that of the three others, especially by a number of petitions beginning: "The Merciful" (הרחמן).

Grace as printed in prayer-books of either the German or Sephardic ritual runs up to over 350 Hebrew words, aside from the insertions for Sabbath, new moons, etc. Maimonides gives in his "Order of Prayer" (part of his code) a much shorter form, each benediction being abridged, and the petitions commencing "The Merciful" being cut down to three. Baer in his prayer-book "'Abodat Yisrael" (p. 562, Rödelheim, 1888) also gives another short form of grace, especially composed for the benefit of "male and female servants and other people who have not sufficient time to read the long grace with proper devotion"; while the Kol Bo has a form of grace still shorter. But one of the Babylonian worthies, Benjamin the Shepherd, contracted the whole of grace into five Aramaic words: "Berik raḥamana, mara dehai pitta"—Blessed be the Merciful, the master of this bread (Ber. 40b)—and it was thought that in doing so he complied with his Scriptural duty. This formula is used by children.

In the house of mourning a modified grace, as given in the "Siddur Rab Amram," is recited. The address runs: "Let us bless the Comforter of mourners," etc.; the first and second benedictions are greatly shortened; the third reads thus: "Comfort, O Lord our God, those that mourn, the mourners for Zion and the mourners in this sad infliction; comfort them after their grief, gladden them after their sorrow, as it is said: 'Like a man whom his mother comforteth, so I will comfort you, and in Zion you shall be comforted.' Blessed," etc., "the comforter of mourners and builder of Jerusalem. Amen." In the fourth benediction the words "the truthful judge," used upon the receipt of sad news, are inserted; otherwise it is much shortened.

At the festive breakfast following a circumcision grace is usually chanted with many poetical additions; these are of no great antiquity.

Grace may be spoken in any language (Soṭah vii. 1). It should always be recited at the table at which the meal was taken.

Grace before meals is spoken on eating the first morsel of bread and runs thus: "Blessed be Thou, O Lord our God, King of the world, who bringest bread forth from the earth."

For the wine after the meal see CUP OF BENEDICTION; for the "seven benedictions" at a wedding-meal see MARRIAGE CEREMONIES; for melodies used in reciting grace see ZEMIROT.

BIBLIOGRAPHY: *Oraḥ Ḥayyim*, §§ 184-201; *Yad*, *Berakot* and *Seder Tefillot*; Dembitz, *Jewish Services*, bk. v., ch. 3.

S. S. L. N. D.

GRACIA MENDESIA NASI. See NASI, GRACIA MENDESIA.

GRACIAN (Hebr. "**Ḥen**"): A prominent Spanish Jewish family descended from Judah ben Barzilai, the members of which are known to have lived chiefly at Barcelona from the thirteenth to the sixteenth century. Most of the members used the name "Ḥen"; one of them, Solomon ben Moses, signed himself twice "Solomon b. Moses Ḥen" ("Minḥat Ḳena'ot," pp. 154, 157) and once "Solomon Gracian" (*ib.* p. 163). Several members of this family signed in 1305, together with Solomon Adret, the protestation against the teaching of philosophy (*ib.* pp. 61, 74, 154, 157, 162, 163). The following are the principal members of the family:

Astruc Vidal Gracian: Flourished at the end of the fourteenth century. There is a responsum of his on the subject of taxes to be paid by persons who left Gerona and settled at Perpignan (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2218^{4e}).

Bonseñor Gracian: Contemporary of Astruc Vidal Gracian; wrote a responsum on the same subject (*ib.*).

Elijah Ḥen: Flourished at Candia in the sixteenth century; mentioned by Jacob ha-Levi in his Responsa, No. 38, and by Joseph di Trani in his Responsa, ii., No. 15 (Conforte, "Ḳore ha-Dorot," pp. 47a, 48b).

Isaac Ḥen: Lived at Candia in the sixteenth century; mentioned in the Responsa of Joseph b. Loeb, iii., Nos. 2, 102 (*ib.* p. 38a).

Isaac b. Moses ben Shealtiel Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," p. 61).

Jacob en Shealtiel Ḥen: Signer of the protestation of 1305 (*ib.* pp. 61, 162).

Judah b. Immanuel Ḥen: Flourished at Candia in the sixteenth century, frequently mentioned in the Responsa of Joseph Caro (Conforte, *l.c.* 36b).

Makir ben Sheshet Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," pp. 61, 157).

Shealtiel Ḥen. See GRACIAN, SHEALTIEL.

Shealtiel ben Samuel: Probably a grandson of the preceding.

Sheshet b. Shealtiel Ḥen: Signer of the protestation of 1305.

Solomon ben Moses Ḥen. See GRACIAN, SOLOMON BEN MOSES.

Zerahiah ben Isaac b. Shealtiel Ḥen. See GRACIAN, ZERAHIAH BEN ISAAC BEN SHEALTIEL.

Zerahiah ben Sheshet Ḥen: Signer of the protestation of 1305 ("Minḥat Ḳena'ot," p. 157).

BIBLIOGRAPHY: Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 5.

G. M. SEL.

GRACIAN, SHEALTIEL (ḤEN): Rabbi of Barcelona; flourished in the beginning of the thirteenth century. During the lifetime of R. Nissim Gerondi, Shealtiel Gracian was rabbi of Fraga, Spain. Owing to his great learning, he was nominated rabbi at Alcala, and the Jews of that town made him swear that he would never leave them. Shealtiel afterward regretted his oath, and applied to R. Nissim and his pupil, Isaac ben Sheshet, to absolve him from it. Both refused; yet afterward, probably after R. Nissim's death, Shealtiel is found at Barcelona. Isaac b. Sheshet applied to him to be the mediator between his daughter and her father-in-law. MS. No. 2218 of the Bodleian Library (p. 156b) contains a responsum signed by Shealtiel Ḥen, together with seven other rabbis. He is besides frequently mentioned by Isaac b. Sheshet in his responsa.

BIBLIOGRAPHY: Weiss, *Dor Dor we-Dorshaw*, i. 161; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2218^{4e}; Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 5.

G. M. SEL.

GRACIAN, SOLOMON BEN MOSES (ḤEN): Talmudist of Barcelona; lived at the end of the thirteenth and beginning of the fourteenth centuries; died in 1307. He was one of the synod that signed with R. Solomon b. Adret the decree of excommunication against Maimonides' partizans.

He was also one of those who, after Bedersi's letter to Adret, tried to reconcile the two parties (see Jew. Enc. ii. 626). His name occurs three times in the "Minḥat Ḳena'ot," under letters 81, 83, and 87.

Bibliography: *Minḥat Ḳena'ot*, letters 81, 83, 87; Grätz, *Gesch. d. Juden*, 3d ed., vii. 241.

G. M. Sel.

GRACIAN, ZERAHIAH BEN ISAAC BEN SHEALTIEL (ḤEN): Physician, philosopher, translator, Hebraist; flourished about the end of the thirteenth century; born either at Barcelona or at Toledo. Confounded with Zerahiah b. Isaac ha-Levi Saladin, a translator. Zerahiah went to Rome about 1277, and wrote all his works there before 1290. In writing to the physician Hillel of Verona he makes the point that while commenting upon the difficult passages of the "Moreh" he followed the criticisms of Naḥmanides. It may be inferred from his commentary to Job that Arabic was his native language. He wrote a philosophical commentary to Proverbs, finished Nov. 28, 1288; another to Job, in which he derives many words from the Arabic. Both commentaries were published by Schwarz: the former in "Ha-Shaḥar" (ii. 65-80, 105-112, 169-176, 209-240, 281-288, 300-314) under the title of "Imre Da'at"; the latter in his "Tiḳwat Enosh" (Berlin, 1868). He wrote also a commentary on difficult passages of the "Moreh" of Maimonides, comparing the work with that of Aristotle. Zerahiah was a prolific translator from Arabic into Hebrew of philosophical and medical works. Among his translations are the following:

(1) Aristotle's "Physics" under the Hebrew title "Sefer ha-Ṭeba'"; (2) "Metaphysics" under the title of "Mah she-Aḥar ha-Teba'"; (3) "De Cœlo et Mundo" under the title of "Ha-Shamayim weha-'Olam"; (4) "De Anima" under the title of "Sefer ha-Nefesh"; (5) "De Causis" under the title of "Ha-Bi'ur ha-Ṭob ha-Gamur"; (6) Averroes' Middle Commentaries to Aristotle's "Physics," "Metaphysics," and "De Cœlo et Mundo," and the commentary of Themistius to the last-named work; (7) the first two books of Avicenna's "Canon"; (8) Al-Farabi's "Risalah fi Mahiyyat al-Nafs" (Treatise on the Substance of the Soul), the Hebrew title of which is "Ma'mar be-Mahut ha-Nefesh" (published by Edelmann in his "Ḥemdah Genuzah," Königsberg, 1856); (9) a medical work of Galen under the title of "Sefer he-Ḥola'im weha-Miḳrim" (The Book of Diseases and Accidents), from the Arabic of Ḥunain ibn Isḥaḳ; (10) three chapters of Galen's Καταγενή, with the same title in Hebrew characters; (11) Maimonides' treatise on sexual intercourse ("Fi al-Jima'"); (12) the "Aphorisms" of Maimonides ("Fuṣul Musa"), terminated at Rome in 1277. Zerahiah's translations were mostly made for Shabbethai b. Solomon in 1284.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 111-114, 125, 146, 160, 262, 295, 652, 764, 765; idem, *Hebr. Bibl.* iv. 125, viii. 89, x. 50, xi. 42, 91, 136, xii. 43, 47, xvi. 86; Zunz, *G. S.* iii. 269; idem, *Notes on Benjamin of Tudela*, ed. Asher, ii. 32; *Oẓar Neḥmad*, ii. 229-245, iii. 109-111; Geiger, in *Jüd. Zeit.* vii. 149; Carmoly, *Revue Orientale*, i. 443-445; Michael, *Or ha-Ḥayyim*, p. 370; Fuenn, *Keneset Yisrael*, pp. 337, 338.

G. M. Sel.

GRADIS: Name of a family of prominent merchants in southern France, originally from Spain; flourished in Bordeaux in the eighteenth century. The following family tree indicates the relationship of the members of the great Bordeaux firm:

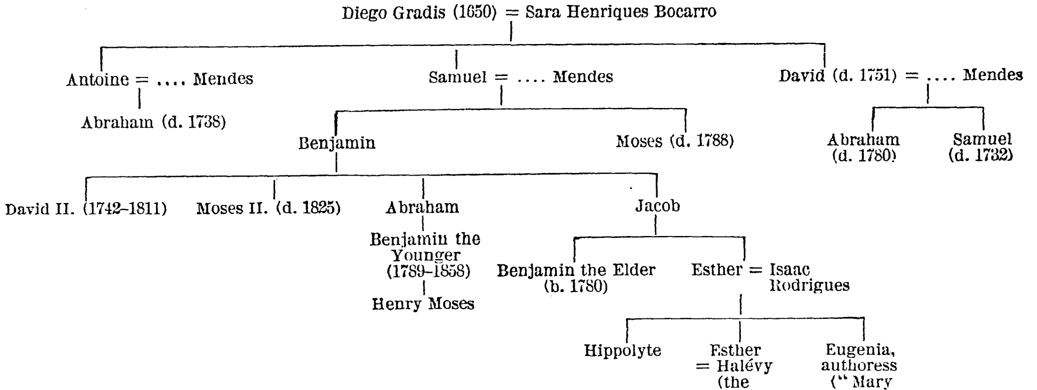

H. Gut.

David Gradis: Naturalized in Bordeaux in 1731; died in 1751. In 1696 he had established the great mercantile house whose trade relations extended to England, Holland, southern France, Canada, and the French West Indies, nearly all the transoceanic trade being in its hands. In return for sugar and indigo, the firm exported to Cayenne, Martinique, and Santo Domingo cargoes of alcohol, linen, meal, pickled meat, and wine. The serious financial crises of the years 1715 and 1719 did not materially injure any of the firm's commercial interests. In 1724 David Gradis, known as "the Portuguese merchant," opened a branch in Santo Domingo, despite the antagonism toward Jews on the island, where the Jesuits held sway. The influence of the firm of Gradis soon stifled all race feeling, and when **Samuel Gradis,** son of David and the representative of the family at St. Pierre, Martinique, died there, in 1732, he was buried in the garden of the Brothers of Mercy.

Abraham Gradis: Eldest son of David, who on his father's death became the senior member of the firm. He is described as a man of great genius, who not only maintained but vastly increased the prestige of the firm of Gradis in the commercial world. He became intimate with personages of the highest official rank, M. Maurepas, confidant of Louis XVI., among them. In the wars between England and France he despatched vessels carrying valuable cargoes of war supplies to Canada at the expense of the firm, being reimbursed only in part after hostilities had ceased. In 1748 he founded the Society of Canada, a commercial organization under the auspices of the French government, and erected magazines in Quebec. In 1758 the trade of the firm with the French colonies alone aggregated 2,369,326

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1782. Bayley, C.—Entrance into the Sacred Language. London.
1783. Klemm, Jac. Friedr.—Hebräisches Elementarbuch. Tübingen.
1784. Tirsch, Leopold.—Gramm. Hebr. Prague.
1784. Uri, Johannes.—Pharus Artis Gramm. Hebr. Oxford.
1786. Hasse, Jo. Gottfried.—Die Hebräische Sprachlehre nach den Leichtesten Grundsätzen. Jena.
1787. Fessler, Ign. Aur.—Institutiones L. Hebr. Breslau.
1787. Hetzel, W. Fr.—Kürzere Hebräische Sprachlehre. Duisburg.
1787. Ries, Dan. Christ.—Institutiones Hebr. Mayence.
1788. Haas, Jo. Gottfried.—Kurze und Fassliche Anweisung zur Hebräischen Sprache. Leipsic.
1788. Otto, Gottlieb.—Der Kürzeste Weg Hebräisch zu Lernen. Leipsic.
1788. Volborth, Jo. Car.—Primæ Lineæ Gramm. Hebr. Leipsic.
1789. Schmidt, Karl Benjamin.—Praktischer Unterricht in der Hebräischen Sprache. Lemgo.
1790. Jehne, Lebr. H. S.—Hebräische Sprachlehre. Altona.
1791. Kaszaniczki, Adam (de Nagy Selmecz).—Gramm. Linguæ Sacræ Inst. Vienna.
1791. Seidenstücker, Jo. Heinr.—Philologischer Leitfaden für den Ersten Unterricht in der Hebräischen Sprache. Helmstadt.
1792. Anonymous.—The Hebrew Grammar. London. (5th ed., 1823.)
1792. Jahn, Joh.—Hebräische Sprachlehre. Vienna. (1799; Latin, 1809.)
1792. Scheidius, Ever.—Elementa Hebr. Harderwick.
1795. Thiele, E. E.—Anleitung zur Erlernung der Hebräischen Sprache. Jena. (1812.)
1795. Bulman, E.—Introduction to the Hebrew Language. London.
1796. Wetzel, Jo. Chr. Frid.—Hebräische Sprachlehre. Berlin.
1796. Bloch, Sören Nikl. Joh.—Rudimenta Inst. L. Hebr. Copenhagen.
1797. Dowling, Ed. Dowman.—The Elements and Theory of the Hebrew Language. London.
1797. Jacobi, J. Ad.—Elementarbuch der Hebräischen Sprache. Jena.
1797. Vater, Jo. Sever.—Hebräische Sprachlehre. Leipsic. (1814.)
1797. Weckherlin, Chr. Christ. Ferd.—Hebräische Grammatik. Part i., Stuttgart (1798, 1818, 1832); part ii., 1805 (1819).
1798. Hartmann, Jo. Melch.—Anfangsgründe der Hebräischen Sprache. Marburg. (1819.)
1798. Vater, Jo. Sever.—Kleinere Hebräische Sprachlehre. Leipsic.
1799. Fitz-Gerald, Gerald.—A Hebrew Grammar. Dublin.
1801. Vater, Jo. Sever.—Grammatik der Hebräischen Sprache. Leipsic. (1807, 1816.)
1802. Wittig, Jo. Sigm.—Hebräische Sprachlehre. Wittenberg.
1802. Bloch, S. N. J.—Det Hebraiske Sprogs Formlære. Copenhagen. (1819.)
1803. Smith, John.—Boston.
1804. Hetzel, W. Friedr.—Neue Hebr. Sprachlehre für Anfänger. Dorpat.
1805. Audran, Prosper Gabr.—Grammaire Hébraïque en Tableaux. Paris. (1818.)
1805. Valperga, Tommaso.—Prime Lezioni di Gramm. Hebr. Turin. (1820.)
1808. Mall, Sebastian.—Hebräische Sprachlehre. Landshut.
1808. Newton, James William.—Hebrew Language upon the Plan of Grammar in General. London. (1809.)
1812. Dereser, Thadd. Ant.—Lateinisch-Hebräische Grammatik. Freiburg.
1813. Frey, Jos. S. Chr. Fr.*—A Hebrew Grammar in the English Language. London. (1815, 1823.)
1813. Gesenius, Fr. Heinr. Wilh.—Hebräisches Elementarbuch (Hebräische Grammatik). Halle. (1816, 1817, 1819, 1820, 1823, 1824, 1826, 1828); rewritten 1831 (1834, 1839, 1842): revised by Rödiger 1845 (1848, 1851, 1854, 1857, . . . 21st ed. 1872); worked over by E. Kautzsch, 22d ed. 1878 (1881, 1887, 1889, 1896, . . . 27th ed. 1902).
1813. Feilmoser, Andr. Ben.—Auszug der Hebräischen Sprachlehre nach Jahn. Innsbruck.
1814–16. Gyles, J. F.—A New Hebrew Grammar, in Two Parts. London.
1814. Setiers, L. P.—Grammaire Hébraïque. Paris.
1817. Gesenius, Fr. H. W.—Ausführliches Grammatisch-Kritisches Lehrgebäude der Hebräischen Sprache. Leipsic.
1819. Anonymous.—Grammaire Hébraïque par un Professeur du Séminaire d'Avignon. Avignon.
1820. Bolaffey, H. V.—An Easy Grammar of the Primeval Language. London.
1820. Cellérier, Jac. Elisée.—Eléments de la Grammaire Hébraïque. Geneva. (1824.)
1821. Stuart, Moses.—A Hebrew Grammar with a Copious Syntax. Andover. (1823, 1831, 1838.)
1822. Doeleke, W. H.—Kleine Hebräische Grammatik. Leipsic.
1822. Lindberg, Christian.—Hebraisk Grammatik. Copenhagen.
1824. Boeckel, E. G. Ad.—Anfangsgründe der Hebräischen Sprache. Berlin.
1825. Barnard, Sam.—A Polyglot Grammar of the Hebrew, Chaldee, etc. Philadelphia.
1825. Keyworth, Thom.—The Analytical Part of the Principles of Hebrew. London.
1825. Reyher, C.—Formenlehre der Hebräischen Sprache. Gotha.
1825. Salome, S. C.—A Grammar of the Hebrew Tongue. London.
1826. Bekker, Ge. Jo.—Rudimenta Linguæ Hebr. Löwen.
1826. Benzelin.—Nouvelle Méthode pour Etudier l'Hébreu. Paris.
1826. Boettcher, F.—Hebräisches Elementarbuch für Schulen. Dresden.
1826. Chiarini, L. A.—Grammatyka Hebrayska. Warsaw.
1827. Ewald, Ge. Heinrich Aug.—Kritische Grammatik der Hebräischen Sprache. Leipsic.
1827. Lee, Sam.—A Grammar of the Hebrew Language. London. (1832, 1841, . . . 1844.)
1827. Uhlemann, Fried.—Hebräische Sprachlehre. Berlin.
1828. Szigmondy, Sam.—Gramm. Hebr. Usui Scholarum. Vienna.
1829. Ewald, G. H. A.—Grammatik der Hebräischen Sprache des A. T. Leipsic. (1835, 1838; Engl. transl. by J. Nicholson: see below.)
1829. Pettersson, J.—Fullständig Hebraisk Grammatica. Lund.
1830. Philipps, Wilh. Thomas.—Elements of Hebrew Grammar. Bristol.
1830. Schubert, Heinr. Fr. W.—Grammatik der Hebräischen Sprache. Schneeberg.
1831. Roorda, Taco.—Grammatica Hebræa. Leyden. (1833.)
1831. Lindberg, Jo.—Hovedreglerne af den Hebraiske Grammatik. Copenhagen. (1837; Swedish. Upsala, 1843, 1844.)
1832. Glaeser, Jos.—Grammatik der Hebräischen Sprache. Ratisbon. (1838, 1842, 1844.)
1832. Glaire, J. B.—Principes de Grammaire Hébraïque et Chald. Paris. (1837.)
1832. Hincks, Edw.—Grammar of the Hebrew Language. London.
1832. Noble, James.—Rudiments of the Hebrew Language. Glasgow. (1848.)
1832. Somosi, János.—Sidó Grammatica (after Gesenius). Buda.
1832. Wilson, John.—Rudiments of Hebrew Grammar in Marathi. Bombay.
1833. Stier, Rud.—Neugeordnetes Lehrgebäude der Hebräischen Sprache. Leipsic. (1849.)
1834. Groenewoud, Jac. Corn. Swyghuisen.—Institutio ad Gramm. H. Ducens. Utrecht.
1834. Scots, David.—Elements of Hebrew Grammar. Edinburgh.
1834. Tullberg, Hamp. Kr.—Hebraisk Språklära. Lund. (1835.)
1834. Willis, Arthur.—An Elementary Grammar for the Use of Shrewsbury School. London.
1834. Müller, Ludv. Christian.—Kortfattet Hebraisk Grammatik. Copenhagen.
1835. Freytag, Georg Wilh.—Kurzgefasste Grammatik der Hebräischen Sprache. Halle.
1835. Johannson, Th. Carl.—Hebraisk Formlære. Copenhagen.
1835. Riegler, G.—Hebräische Sprachschule. Part i., Hebräische Sprachlehre. Bamberg.
1836. Latouche, Auguste.—Grammaire Hébraïque. Paris.
1836. Leo, Christopher.—Hebrew Grammar. Cambridge.
1836. Nicholson, I.—A Grammar of the Hebrew Language of the O. T. (transl. from Ewald). London.
1836. Seidenstücker, W. F. F.—Elementarbuch der Hebräischen Sprache. Soest.
1836. Sjöbring, P.—Hebraisk Språklära. Upsala.
1837. D'Allemand, J. D.—Hebräische Grammatik. Munich.
1837. Kalthoff, J. A.—Grammatik der Hebräischen Sprache. Ratisbon.
1837. Lowndes, Is.—Γραμμ. τῆς Ἑβρ. Γλώσσης εἰς Χρῆσιν τῶν Ἑλλήνων. Malta.
1837. Sebestyén, István.—Kézikönyvecske. Buda.
1838. Fritsch, Ernst Aug.—Kritik der Bisherigen Grammatiken. . . . Frankfort.
1838. Preiswerk, S.—Grammaire Hébraïque. Geneva. (Basel, 1864.)
1838. Prosser, James.—A Key to the Hebrew Scripture, with a Hebrew Grammar. London.

1839. Bush, George.—A Grammar of the Hebrew Language. New York.
1839. Conant, T. I.—Gesenius' Hebrew Grammar Translated. London. (1840, 1846, 1857.)
1340. Baillie, William.—A Grammar of the Hebrew Language. Dublin.
1841. Hupfeld. Hermann.—Ausführliche Hebräische Grammatik (only the first part, 128 pp., appeared). Cassel.
1841. Stengel, Lib.—Hebräische Grammatik. Freiburg.
1842. Ewald, G. H. E.—Hebräische Sprachlehre für Anfänger. Leipsic. (1855.)
1842. Thiersch, H. Wilh. Jos.—Grammatisches Lehrbuch für den Ersten Unterricht in der Hebräischen Sprache. Erlangen.
1843. Beeston, William.—Hieronymian Hebrew, or a Grammar of the Sacred Language on the System . . . of St. Jerome. London.
1843. Rohrbacher.—Eléments de Grammaire Hébraïque. Metz.
1844. Ewald, G. H. E.—Ausführliches Lehrbuch der Hebräischen Sprache des Alten Bundes. 5th ed., Leipsic. (1855, 1863, 1870.)
1845. Seffer, G. A.—Elementarbuch der Hebräischen Sprache. Leipsic. (1854, 1868, 1874, 1881; 9th ed.. 1891.)
1846. Davies. Benj.—Gesenius' Hebrew Grammar Translated. London. (1852, 1869.)
1846. Dietrich, Fr. E. Chr.—Abhandlungen für Hebräische Grammatik. Leipsic.
1846. Stuart, Moses.—Gesenius' Hebrew Grammar Translated. Andover.
1847. Burgh, William.—A Compendium of Hebrew Grammar. Dublin.
1847. Prüfer, K. E.—Kritik der Hebräischen Grammatologie. Leipsic.
1847. Veth, P. J.—Beknopte Hebr. Spraakkunst. Amsterdam. (1852.)
1850. Wheeler, H. M.—Hebrew for Self-Instruction. London.
1852. Schauffler, W. G.—Grammatica de la Lengua Santa. Smyrna.
1853. Ransom, Samuel.—A Hebrew Grammar. London.
1854. Vosen, C. H.—Kurze Anleitung zum Erlernen der Hebräischen Sprache. Freiburg. (18th ed., 1900.)
1856. Nägelsbach, Carl W. E.—Hebräische Grammatik. Leipsic. (1862.)
1856. Ballagi Mór (Bloch).—A Héber Nyelv Elemi Tan-Könyve. Prague. (Ed. Goldziher, Budapest, 1872.)
1858. Geitlin, Gabriel.—Hebraisk Grammatik. Helsingfors.
1860. Vosen, C. H.—Rudimenta Linguæ Hebr. Freiburg. (Auxit Fr. Kaulen, 1884.)
c. 1860. Wolfe, J. Robert.—London.
1861. Olshausen, Justus.—Lehrbuch der Hebräischen Sprache. Brunswick.
1861. Hollenberg, W.—Hebräisches Schulbuch. Berlin. (8th ed., 1895.)
1861. Reinke, Laurent.—Rudimenta Linguæ Hebr. Münster.
1861. Green, W. H.—A Grammar of the Hebrew Language. New York. (1876, 1889.)
1863. Paggi, Angiolo.—Grammatica Ebraica Ragionata. . . . Florence.
1864. Blech, W. Ph.—Gramm. der Hebräischen Sprache. Danzig.
1866. Boettcher, Friedrich.—Ausführliches Lehrbuch der Hebräischen Sprache. Leipsic. (1868.)
1867. Scholz, Hermann.—Abriss der Hebräischen Laut- und Formenlehre. Leipsic. (1879.)
1868. Gelbe, H.—Hebräische Grammatik. Leipsic.
1868. Petermann, H.—Versuch einer Hebräischen Formenlehre nach der Aussprache der Heutigen Samaritaner. Leipsic.
1869. Land, J. P. N.—Hebreeuwsche Gramm. Amsterdam.
1869, 1870. Bickell, Gustav.—Grundriss der Hebräischen Grammatik. Leipsic. (Engl. transl., 1877.)
1870. Ewald.—Introductory Hebrew Grammar, Translated by Fred. Smith. London.
1871. Friedrichson, D.—Elementarbuch der Hebräischen Sprache. Mayence.
1873. Martinet, A., and Rigeler, G.—Hebräische Sprach-Schule. Bamberg.
1874. Driver, S. R.—A Treatise on the Use of the Tenses in Hebrew. Oxford. (1874, 1881, 1892.)
1874. Green, W. H.—An Elementary Hebrew Grammar. New York.
1876. Land, J. P. N.—The Principles of Hebrew Grammar. Transl. from the Dutch by R. L. Poole. London.
1877. Bickell, Gustav.—Outlines of the Hebrew Grammar. . . . Annotated by the translator, S. I. Curtiss. Leipsic.
1878. Müller, August.—Hebräische Schulgrammatik. Halle.
1879. Stade, Bernhard.—Lehrbuch der Hebräischen Grammatik. Leipsic.
1879. Ewald, G. H. A.—Syntax of the Hebrew Language. Transl. by Kennedy. Edinburgh.
1880. Baltzer, T.—Hebräische Schulgrammatik. Stuttgart. (1886.)
1881. Ballin, A. S.—A Hebrew Grammar. London.
1881-1895. König, Eduard.—Historisch-Kritisches Lehrgebäude der Hebräischen Sprache. Leipsic.
1881. Stier, G.—Kurzgefasste Hebräische Grammatik. Leipsic.
1881. Harper, W. R.—Elements of Hebrew. Many later editions.
1882. Ball, C. I.—The Merchant Tailors' Hebrew Grammar. London.
1882. Bowman, T.—Edinburgh.
1883. Strack, H. L.—Hebräische Grammatik (Porta Linguarum i.). Carlsruhe and Leipsic. (1885, 1886, 1891, 1893, 1896, 1900, 1902; Engl. ed., 1885, 1889; French ed., 1886.)
1883. Shilling.—Nouvelle Méthode pour Apprendre la Langue Hébr. Lyons.
1883. Siegfried, Carl.—Grammatik der Neuhebräischen Sprache (Strack-Siegfried, Lehrbuch der Neuhebräischen Sprache und Literatur, i.). Carlsruhe and Leipsic.
1884. Philippe, E.—Principes Généraux de la Gr. Hébr. (introduction by Bickell). Paris.
1884, 1885. Walther, F.—Grundzüge der Hebräischen Formlehre. Potsdam.
1885. Kihn, H. (and Shilling, D.).—Praktische Methode zur Erlernung der Hebräischen Sprache. Freiburg. (1898.)
1888. Scerbo.—Gramm. della Lingua Ebraica. Florence.
1888. Senepin.—Grammaire Hébr. Elémentaire. Freiburg.
1889. Harper, W. R.—Elements of Hebrew Syntax. New York.
1891. Bissell, E. C.—A Practical Introductory Hebrew Grammar. Hartford.
1893. Mitchell, E. C. (and I. Price).—Gesenius' Hebrew Grammar (2d American ed.). Boston.
1893. Prill, I.—Einführung in die Hebräische Sprache. Bonn.
1894. Ball, C. I.—An Elementary Hebrew Grammar. New York.
1894. Davidson, A. B.—An Introductory Hebrew Grammar. 2 vols. Edinburgh.
1894. Dreher, Th.—Kleine Grammatik der Hebräischen Sprache. Freiburg.
1894. Maggs, I. T. L.—An Introduction to the Study of Hebrew. London.
1894. Pukánozky, Béla.—Heber Nyelotan. Pozsony.
1896. Kautzsch, Emil.—Kleine Ausgabe von Gesenius' Hebräischer Grammatik. Leipsic.
1897. König, Eduard.—Historisch-Comparative Syntax der Hebräischen Sprache. Leipsic.
1900. Chabot, A.—Grammaire Hébr. Elémentaire. Freiburg.
1901. Duff, A.—A Hebrew Grammar. London.
1901. Green, Samuel G.—A Handbook to the Old Test. . . . Elementary Grammar of the Language. London.
1903. Steuernagel, Carl.—Hebräische Grammatik. Berlin.

Later Jewish Works.

A period of neglect of letters among the Jews of Europe followed the death of Levita. It lasted for two centuries, and manifested itself in the exclusive study of the Talmud and the Cabala, and in the neglect of the rational study of the Bible and consequently of the cognate grammatical studies. No attention was paid to the ancient classics of Hebrew philology; and the very scant output along philological lines contained not a single prominent work. Among the thirty-six works which were produced from the middle of the sixteenth century to the middle of the eighteenth century those of Solomon Hanau are probably the most important.

Mendelssohn's exposition of the Bible gave a new impulse to the study of Hebrew grammar. The most prominent in that department was Ben-Ze'eb, whose grammatical works rendered valuable services to the East-European Jews during the first half of the nineteenth century. Besides Ben-Ze'eb, Shalom Kohn advanced the study of Hebrew grammar by his grammatical work, written in German, but printed with Hebrew letters. The new science of Judaism inaugurated by the labors of Zunz and Rapoport included a thorough study of the older grammarians, but it has produced no independent work that could be placed favorably by the side of the presentations of Hebrew grammar by Christian scholars. Nevertheless Samuel David Luzzatto's works deserve especial mention; and of more recent writers Jacob Barth has published the most important contributions to this science.

Up to the middle of the eighteenth century the language of the text-books was chiefly Hebrew; but as early as 1633—manifestly out of regard to the Portuguese Maranos, who had returned to their old faith—the Portuguese language came into use and was followed by the Spanish. The first German grammar with Hebrew characters appeared in 1710, and was soon succeeded by others. In 1735 the first text-book in English appeared; in 1741 the first in Dutch; and in 1751 that in Italian. Beginning with the Mendelssohnian period, text-books written in languages other than Hebrew began to predominate.

The following is a chronological list of Hebrew text-books on Hebrew grammar written by Jews from the middle of the sixteenth to the beginning of the twentieth century:

1554. Meïr ibn Jair.—סימני כל השמונה בנינים. Sabbionetta. (1597: דקדוק.)
1557. Immanuel Benevento.—לוית חן. Mantua.
1597. Heilprin, Joseph b. Elhanan.—אם הילד. Prague. (1702; Cracow, 1598: לוח הדקדוק.)
1602. Archevolti, Samuel.—ערוגת הבושם. Venice. (Amsterdam, 1730.)
1605. Finzi, Jacob.—דברי אגור. Venice.
1627. Isaac b. Samuel ha-Levi.—שיח יצחק. Prague.
1627. Uzziel, Isaac.—מענה לשון. Amsterdam. (1710; Groningen, c. 1720.)
1633. Abudiente, Moses ben Gideon.—Gramm. Hebr. Part i., Onde se Mastrão Todas as Regras. . . . Hamburg.
1655. Anonymous.—שפת אמת. Amsterdam.
1660. Aguilar, Moses Raphael.—Epitome da Gr. Hebr. par Breve Methodo. Leyden. (1661.)
1675. 1678. Altaras, David b. Solomon.—Gramm. Compendium (Hebrew; in the quarto Bible). Venice.
1676. Castillo, Martyr.—Gramm. Hebr. y Españ. Leon de Francia.
1677. Spinoza, Benedict.—Compendium Gramm. Ebr. (opera posthuma). Amsterdam.
1683. Helman, Tobiah (Gutmann) b. Samuel.—לוח הדקדוק. Amsterdam. (A supplement to זבחי טוביה.)
1688. Oliveyra, Solomon b. David.—יד לשון. Libro de Gramm. Hebr. (Portuguese). Amsterdam.
c. 1688. Anonymous.—קצור דקדוק (at the end of התרת נדרים, ed. Mordecai b. Israel). Prague.
1692. Neumark, Judah b. David (Löb Hanau).—שורש יהודה. Frankfort-on-the-Main.
1692. Oppenheim, Judah b. Samuel.—דרך שיח. (Compendium of Isaac ben Samuel ha-Levi's work.)
1704. Duschenes, Gedaliah b. Jacob.—שפה ברורה. Prague. (1717.)
1708. Hanau (Hena, Hene), Solomon b. Judah.—בנין שלמה. Frankfort-on-the-Main. (1786.)
1710. Bochner, Hayyim b. Benjamin.—תוצאות חיים. Hamburg.
1710. Phoebus of Metz.—מסך הפתח (in German with Hebrew letters). Amsterdam.
1713. Abina, Israel b. Abraham*.—מפתח לשון הקודש (in German with Hebrew letters). Amsterdam.
1717. Alexander (Süsskind) ben Samuel.—דרך הקודש. Köthen.
1718. Auerbach, Isaac b. Isaiah.—גירסא דינוקא (Hebrew and Judæo-German). Wilmersdorf.
1718. Hanau, Solomon b. Judah.—שערי תורה. Hamburg. (1799.)
1723. Lonsano, Abraham b. Raphael.—קנין אברהם. Zolkiev.
1728. Auerbach, Isaac b. Isaiah.—שותא דינוקא (Judæo-German). Fürth.
1730. Hanau, Solomon ben Judah.—יסוד הניקוד. Amsterdam. (Wilna, 1808.).—1733. צהר התיבה. Berlin. (1749, 1755, 1769, 1787, 1805, 1819.)
1734. Mordecai b. Jehiel.—קנה בינה (together with מירא דכיא). Frankfort-on-the-Oder.
1735. Lyons, Israel.—The Scholar's Instructor on Hebrew Grammar. Cambridge. (Amsterdam, 1751; London, 1810.)
1736. Briel, Judah b. Eliezer.—שפת כללי הדקדוק. Mantua. (1769.)
1739. Calimani, Simon (Simhah b. Abraham).—כללי דקדוק לשון עבר. Venice (in Bible edition). (Wilna, 1840, 1848.)
1741. Rödelsheim, Eliezer Soesmann.—מקר ישראל. Onderwys der Hebr. Spraak-Kunst . . . (Part i., Grammar). Amsterdam.
1744. Griesshaber, Reuben Seligmann b. Aaron.—ענף עץ אבות. Fürth.
1751. Calimani, Simon.—Grammatica Ebrea Spiegata in Ling. Ital. Venice. (Pisa, 1815.)
1759. Schak, Hayyim b. Moses.—יד חיים. Prague. (Grodno, 1808.)
1764. Aaron (Moses) b. Zebi (of Lemberg).—הלכה למשה (together with שירה חדשה). Zolkiev. (Fürth, 1771; Lemberg, 1790.).—1765. אהל משה. Zolkiev. (Salzburg, 1771.)
1765. Teikos, Gedaliah b. Abraham Menahem.—חן הלשון (German with a Hebrew preface). Amsterdam.
1766. Sofer, Jacob b. Meïr.—אבן ישראל (German with Hebrew characters). Metz.
1767. Schwab, Abraham b. Menahem.—דברי יושר (German with Hebrew characters). Amsterdam.
1773. Benjamin Simon ha-Levi.—דעת קדשים. London.
1773. Satanow, Isaac.—שפתי רננות. Berlin.
1773. Sulaiman, Jehiel.—יפה נוף (seven songs, five of which are on grammar). Leghorn.
1783. Abigdor b. Simhah ha-Levi.—דבר טוב. Prague.
1783. Levi, David.—Lingua Sacra in Three Parts (grammar and lexicon). London (1785, 1789, 1803).
1787. Mori, Raffaello.—Grammatica Ebr. ad Uso del Seminario Florentino. Florence.
1788. Koeslin, Hayyim b. Naphtali.—מסלול. Hamburg. (Brünn, 1796; Zolkiev, 1798; Wilna, 1825, 1847, 1859.)
1790. Hechim (Höchheim), Moses b. Hayyim Cohen.—שפה ברורה. Fürth.
1790. Wolfsohn, Aaron b. Wolf.—אבטליון, Abtalion (including also the elements of Hebrew grammar). Berlin. (Vienna, 1799; Prague, 1806; Vienna, 1814.)
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The Aramaic of the books of Daniel and Ezra was not grammatically treated during the exclusively Jewish period of Hebrew philology. Some Christian grammarians at an early period treated this so-called Chaldee in connection with the Hebrew. Among the Aramaic works of more recent times are the following:

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Blücher, E. I.—מרפא לשון ארמי. Vienna, 1838.

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The above-named Aramaic grammars partly include also the Targumic dialect. A larger field of Jewish-Aramaic literature is comprised in the work by G. Dalman, "Grammatik des Jüdisch-Palästinensischen Aramäisch" (Leipsic, 1894). After the compendium of Luzzatto, the Aramaic dialect of the Babylonian Talmud was first treated systematically from the point of view of grammar in C. Levias' "A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud" (in "Am. Jour. Semit. Lang." xiii., xiv.; reprinted separately, Chicago, 1899). See ARAMAIC LANGUAGE AMONG THE JEWS.

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G. W. B.

GRANADA (גראנטה, גרנדה; also רמון or רמון ספרד): Capital of the Spanish province of the same name. It is said to have been inhabited by Jews from the earliest times; hence it was also called "Villa de Judios" (City of Jews), and, like Cordova, it was entrusted by the Arabian conquerors to the Jews for guardianship. Granada, which was chosen for the capital of the ancient kingdom of the same name (1013), instead of the neighboring ELVIRA, reached the height of its glory under the calif Ḥabus, who raised Samuel ibn Nagdela to the position of vizier or minister of state. As in all Mohammedan countries, the Jews lived in Granada in perfect freedom; and several of them—Joseph ibn Migash (who was sent on diplomatic missions), Isaac ben Leon, and Nehemiah Ashcafa, for example—occupied influential positions. Since the Jews of Granada were rich and powerful, they interfered at times in the dynastic quarrels. "Who did not see the splendor of the Jews in Granada, their good fortune, and their glory," says a Jewish chronicler, "never saw true glory; for they were great through wisdom and piety" ("Shebeṭ Yehudah," p. 3).

With the downfall and murder of Joseph ibn Nagdela, who had succeeded his father as vizier, an outbreak against the Jews occurred: their houses were plundered; and all of the Jews, except a few who escaped by flight, were killed. More than 1,500 Jewish families, numbering 4,000 persons, fell in one day, Ṭebet 9 (= Dec. 30), 1066. This was the first persecution of the Jews since the dominion of Islam in the Pyrenean peninsula. The Jews throughout the kingdom were forced to sell their houses and lands and to leave the country; but they soon returned.

Under the Almohades.

The Jews in Granada suffered severely, also, from the persecutions of the Almohades; and only on pretending to accept Islam were they allowed to remain in the city. In order to shake off the hard yoke and to overthrow the dominion of the fanatical Almohades the Jews formed a conspiracy with the Christians, who were likewise persecuted. On a certain day the revolutionists advanced with a considerable following before Granada, and the Jews of that place, under the leadership of a champion of freedom named Aben Ruiz aben Dahri, helped them to capture this important stronghold. Their joy was, however, of short duration: the Almohades reentered the city, and the Jews were severely punished. They were more successful a few years later. The brother of the emir Al-Ma'mun, Ya'ḳub al-Manṣur, advanced with an armed force, and, with the aid of the Jews, drove the Almohades out of Granada and back to Africa (1232).

The situation of the Jews in Granada, the only Spanish kingdom that remained independent under the califs for some centuries longer, took on its former aspect. Of their political status very little is known. In 1306 the calif Mohammed built his bath out of the income from Jews and Christians in Granada; and in 1312 his successor levied a new tax on their houses and baths. It is difficult to believe what the Arabian chroniclers state, that Isma'il Abu al-Walid ibn Abu-Zaid Faraj (1315-26) commanded the Jews to wear a badge distinguishing them from Mohammedans. In the great persecution of the Jews in 1391 many refugees found shelter and protection in Granada.

After a long struggle Granada was forced to succumb to Castilian power (Jan. 2, 1492). The Jews also had a part in the victory. According to a compact entered into Nov. 25, 1491, by the contending rulers, all Jews in the city and suburbs of Granada, as well as all living in other cities and towns in the kingdom, were allowed to depart like the Moors. Those Jews who had accepted Christianity were granted a month for withdrawal. It was in Granada, at the Alhambra, that Ferdinand and Isabella signed the edict (March 31, 1492) expelling the Jews from Spain.

Jewish Scholars of Granada.

Granada was for some time a seat of Jewish learning. Samuel ibn Nagdela, who himself had written grammatical, exegetical, and poetical works, and who, like his son, supported Jewish scholars, gathered about him a large circle of Jewish grammarians and poets. Granada was the birthplace of the synagogal poet Moses ben Ezra, of Judah ibn Tibbon, of Saadia ben Maimon ibn Danan, of Solomon ben Joseph ibn Ayyub, and of other famous authors. It was the home, too, of Isaac Hamon, of Abraham ben Isaac, author of a cabalistic work, and of the Gavison family.

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G. M. K.

GRANTOR AND GRANTEE. See Gifts.

GRAPE: The fruit of the grape-vine. The general Hebrew term for ripe grapes when not in clusters is ענב (Gen. xl. 10–11), and of grapes in clusters, אשכול (Num. xiii. 23). There are other terms for different kinds of grapes and for grapes in different stages of development; as בסר for unripe or sour grapes (Isa. xviii. 5); באושים for wild grapes (Isa. v. 2, 4); פרט for grapes that fall off when ripe (Lev xix. 10); עללות for gleaned grapes (Judges viii. 2); צמוקים for dried grapes or raisins (I Sam. xxv. 18; II Sam. xvi. 1). According to R. Judah, חרצנים and זג (Num. vi. 4) respectively represent the skin and the seed of the grape; but according to R. Jose, whose interpretation has been accepted by later commentators, זג is the skin, חרצנים the seed (Naz. 34b). A word which has given rise to discussion is סמדר (Cant. ii. 13, 15; vii. 12). According to Gesenius ("Th."), who is followed by other commentators, it means "grape-blossom," while Ibn Janaḥ and David Ḳimḥi thought it meant the young grape which appears immediately after the opening of the blossom (see Rubens Duval in "R. E. J." xiv. 277 *et seq.*). R. Jose, prohibiting the "semadar" in the first three years, likewise considered it as a fruit ('Orlah i. 7).

Grapes are referred to in the Bible and Talmud in symbolical senses. As grapes can not be found after vintage, neither can the good and upright man be discovered by diligent searching in Israel (Micah vii. 1, 2). "The fathers have eaten sour grapes and the children's teeth are set on edge" (Ezek. xviii. 2); "When the vintagers come to thee they will not leave even the grape-gleanings" (Jer. xlix. 9, Hebr.); that is, when the enemy comes he will carry off everything. A man who marries his daughter to a scholar ("talmid ḥakam") is like one who mingles vine grapes with vine grapes, but he who marries his daughter to an ignorant man ("'am ha-areẓ") is like one who mingles vine grapes with the berries of the thorn-bush (Pes. 49a). According to R. Aibu, the forbidden fruit which Eve ate was that of the vine (Gen. R. xix. 8).

J. M. Sel.

GRASSHOPPER. See Locust.

GRÄTZ: Town in the province of Posen, Prussia, with a population of 3,784, of whom 319 are Jews (1903). The Jewish community there is one of the oldest in the province. Jews are mentioned in the city charter of April 9, 1594. In 1634 the tailors' gild of Grätz permitted two Jews of Posen to settle in the city and to open a tailor-shop. The Chmielnicki rebellion brought disaster upon the Jews of Grätz. On May 14, 1663, the overlord of the city issued a "Jews' privilege," regulating the affairs of the Jews. During the "northern war" (1700–21) the community was almost entirely destroyed, and its rabbi, Judah Löb, who had been called in 1701, was obliged to flee to Frankfort-on-the-Oder. The great conflagration of 1711 was also a heavy affliction to the community, which had to apply for aid to coreligionists at Posen, who afforded relief to the best of their ability, although themselves impoverished and in debt through a succession of misfortunes.

In 1797 it was decided that the officials of the community should consist of the following: one chief rabbi, one assistant rabbi (dayyan), three elders, one "schulklopfer," one synagogue attendant, two undertakers, three hospital nurses, two cantors, three school-teachers, and one bathhouse superintendent. The debts of the community in that year amounted to 10,151 thalers, repayable in yearly sums of 441 thalers. For that year, also, the rabbi received a salary of 88 thalers, while 666 thalers were paid to the overlord. In 1798 a Jew was permitted to live in the house of a Christian. At the end of the eighteenth century there were 1,135 Jews, nearly half of the whole number of inhabitants; the number had risen from 1,499 in 1816 to 1,634 in 1820, the largest in the history of the city; by 1840 and 1850 the number had decreased to 1,548 and 1,532 respectively. The Polish uprising of 1848, during which the Jews on the whole remained neutral or sided with the Germans, destroyed much property in the city.

The following were rabbis in the seventeenth and eighteenth centuries: **Simon b. Israel Ashkenazi** (*c.* 1677); **Benjamin Wolf b. Joseph Joske** (*c.* 1689); **Judah Löb b. Solomon,** previously darshan at Prague, and subsequently rabbi at Schneidemühl (*c.* 1699); **Phinehas Selig b. Moses** (dayyan of the German community at Amsterdam in 1708); **Sanvel Spira of Lemberg; Gershon b. Jehiel of Landsberg,** who at Friedberg in 1742 called himself ex-rabbi of Grätz: **Jacob b. Ẓebi Hirsch** (1743); **Marcus Baruch Auerbach.** Among those of the nineteenth century were: **Benjamin Schreiber** (d. 1839); **Elijah Guttmacher** of Borek, formerly at Pleschen, the "Grätzer Rav," whose counsel and aid were sought by thousands from far and near (d. 1874); **Dr. B. Friedmann,** subsequently at Berlin (d. 1902); **Dr. Silberberg,** subsequently at Königsberg; and the present (1903) incumbent, **Dr. J. Friedmann.**

In the first half of the nineteenth century there was a famous Talmudic school at Grätz. The literary and philanthropic societies include: sukkat shalom, ḥebra ḳaddisha, and biḳḳur ḥolim—united in 1901; in 1898 a society for the study of Jewish history and literature was founded; and there are also a women's society, and funds for the poor, including one especially for poor travelers. The large city hospital, built by the heirs of Dr. M. Mosse, receives patients regardless of creed.

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D. J. Fri.

GRATZ: American family prominent in the affairs of the city of Philadelphia and of the state of Pennsylvania. According to some authorities, the name "Gratz" is derived from a town in Styria, Austria; according to others, from a city in Posen, Prussian Poland. Both suppositions, however, are probably wrong. The true place of origin is most likely the town of Gratz in Austrian Silesia, whence the family or some of its members removed to Langendorf (since 1745 in Prussian Silesia), which town was known then and later by its old Slavonic name. The name of the family was then "Grätza," that is, "of Gratz." The original members of this family in the United States were **Barnard Gratz** and his brother **Michael Gratz**; the former had two children: **Rachel Gratz**, who married Solomon Etting of Baltimore; and **Fanny Gratz**, who died at an early age. Michael Gratz, who married Miriam Simon, daughter of Joseph Simon of Lancaster, had twelve children, of whom the following may be mentioned: **Frances** ("Fanny"), wife of Reuben Etting; **Simon**; **Richea**, wife of Samuel Hays; **Hyman**, **Sarah**, and **Rebecca**, all unmarried; **Rachel**, the wife of Solomon Moses; **Benjamin**, who removed to Lexington, Ky.

Genealogical Tree of the Gratz Family.

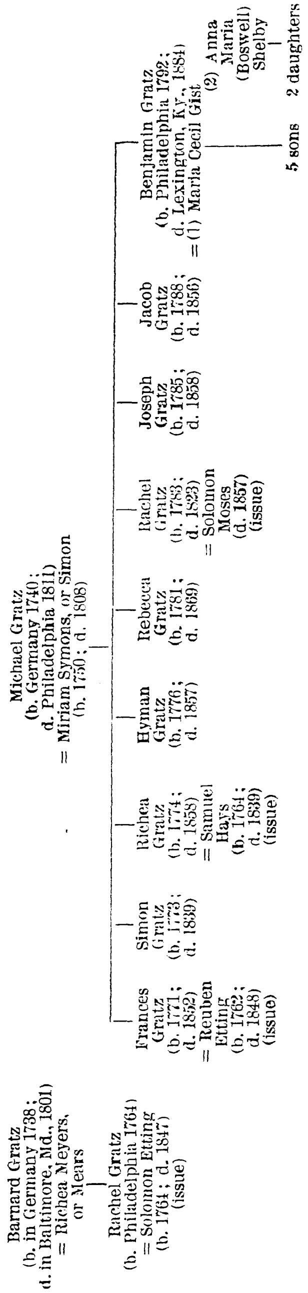
Michael Gratz
(b. Germany 1740;
d. Philadelphia 1811)
= Miriam Symons, or Simon
(b. 1750; d. 1808)
Frances
Gratz
(b. 1771;
d. 1852)
= Reuben
Etting
(b. 1762;
d. 1848)
(issue)
Simon
Gratz
(b. 1773;
d. 1839)
Richea
Gratz
(b. 1774;
d. 1858)
= Samuel
Hays
(b. 1764;
d. 1839)
(issue)
Hyman
Gratz
(b. 1776;
d. 1857)
Rebecca
Gratz
(b. 1781;
d. 1869)
Rachel
Gratz
(b. 1783;
d. 1823)
= Solomon
Moses
(d. 1857)
(issue)
Joseph
Gratz
(b. 1785;
d. 1858)
Jacob
Gratz
(b. 1788;
d. 1856)
Benjamin Gratz
(b. Philadelphia 1792;
d. Lexington, Ky., 1884)
= (1) Maria Cecil Gist
(2) Anna
Maria
(Boswell)
Shelby
5 sons
2 daughters
Barnard Gratz
(b. in Germany 1738;
d. in Baltimore, Md., 1801)
= Richea Meyers,
or Mears
Rachel Gratz
(b. Philadelphia 1764)
= Solomon Etting
(b. 1764; d. 1847)
(issue)

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J. E. N. S.

Barnard Gratz: American merchant; born at Langendorf, Upper Silesia, Germany, 1738; died at Baltimore, Md., April 20, 1801. When about seventeen years of age he emigrated to the United States, arriving in Philadelphia in 1754. For a time he was engaged in the counting-house of David Franks, but subsequently he entered into partnership with his brother Michael, trading with the Indians and supplying the government with Indian goods. On Oct. 11, 1763, he became a naturalized British subject. He was one of the merchants who signed the Non-Importation Resolutions adopted Oct. 25, 1765. After the outbreak of the Revolutionary war he took the oath of allegiance to the commonwealth of Pennsylvania (Nov. 6, 1777). Gratz was also one of the signers of a petition presented to the government in 1783 for the abolition of an objectionable oath of office. About the time of the outbreak of the American Revolution he was appointed parnas of an unorganized congregation of Philadelphia Jews, which was ultimately known as the Congregation Mickveh Israel, on whose board of trustees he later served.

Benjamin Gratz: American soldier and lawyer; born in Philadelphia, Pa., Sept. 4, 1792; died at Lexington, Ky., March 17, 1884; educated at the University of Pennsylvania, graduating (M.A.) in 1815. At the outbreak of the War of 1812 Gratz enlisted under Gen. Thomas Cadwalader, and in 1813 joined Capt. John Smith's company of Pennsylvania Volunteers as second lieutenant. Soon after the close of the war he was admitted to the bar of Pennsylvania (1817). He subsequently removed to Kentucky, and was elected trustee of the Transylvania University, Ky.

Hyman Gratz: American merchant and philanthropist; born in Philadelphia Sept. 23, 1776; died Jan. 27, 1857; educated in the public schools of his native city. In 1798 he joined his brother Simon in partnership as wholesale grocer, and later turned his attention to life-insurance. In 1818 he was elected director of the Pennsylvania Company for Insurance on Lives and Granting Annuities, and twenty years later was elected president of the company. On the founding of the Pennsylvania Academy for Fine Arts, in which his brother Simon Gratz took some part, he served on the directorate of the institution (1836 to 1837), and held the office of treasurer from 1841 to 1857. On the retirement of Hyman Marks as treasurer of the Congregation Mickveh Israel of Philadelphia Sept. 19, 1824, Gratz succeeded him, and was reelected annually until 1856. When the first Jewish Publication Society of America was projected in Philadelphia (1845) he was one of its managers. On the receipt in the United States of the news of the persecution of Jews in Damascus, Gratz was elected chairman of the meeting of the Congregation Mickveh Israel, called Aug. 27, 1840, to protest against that persecution.

By a deed dated Dec. 18, 1856, Gratz set aside stocks, bonds, and other property for the purpose of establishing "a college for the education of Jews residing in the city and county of Philadelphia" (see GRATZ COLLEGE).

Jacob Gratz: American merchant; born in Philadelphia Dec. 20, 1788; died there Feb. 3, 1856; educated in the University of Pennsylvania (M.A. 1811). He was president of the Union Canal Company, and a director of the Institution for the Instruction of the Deaf and Dumb (1820). He became a member of the Pennsylvania legislature and entered the state senate in 1839. Jacob was also one of the officers of the Congregation Mickveh Israel.

Of **Joseph Gratz** little is known except that he was secretary of the Congregation Mickveh Israel for a long period and a director of the Institution for the Instruction of the Deaf and Dumb.

Michael Gratz: American trader and merchant; born in Langendorf, Upper Silesia, Germany, 1740; emigrated to London, England, and thence to the United States (1759), where he resided in Philadelphia and in Lancaster, Pa. With his brother Barnard he engaged in trade with the Indians, supplying the United States government with Indian goods. Gratz was a signer of the Non-Importation Resolutions adopted Oct. 25, 1765. He was also one of the signers of the memorial of the Jewish Congregation of Philadelphia to the President of the United States, dated Sept. 12, 1782, announcing that the Congregation Mickveh Israel had erected "a place of public worship which they intend to consecrate," asking "the Protection and Countenance of the Chief Magistrates in this State to give sanction to their design," and stating that the petitioners "will deem themselves highly Honoured by their Presence in the Synagogue whenever they judge proper to favour them." He succeeded his brother Barnard in the counting-house of David Franks.

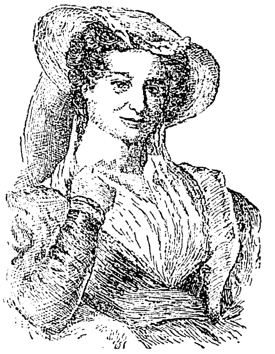

Rebecca Gratz.
(By permission of D. Appleton & Co.)

Rebecca Gratz: American educator and philanthropist; born in Philadelphia March 4, 1781; died Aug. 27, 1869. She consecrated her life and labors to the well-being of her kind, and was the promoter of religious, educational, and charitable institutions for their benefit. Elected (1801) secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances, Rebecca Gratz soon saw the need of an institution for orphans in Philadelphia, and she was among those instrumental in founding the Philadelphia Orphan Asylum in 1815. Four years later she was elected secretary of its board of managers, which office she continued to hold for forty years. Under her auspices were started a Hebrew Sunday-school (of which she subsequently became superintendent and president, resigning in 1864) and a Female Hebrew Benevolent Society (about Nov., 1819). In 1850 she advocated in "The Occident," over the signature "A Daughter of Israel," the foundation of a Jewish Foster Home; and her advocacy was largely instrumental in the establishment of such a home in 1855. Other organizations due to her efforts were the Fuel Society and the Sewing Society.

Rebecca Gratz is said to have been the model of *Rebecca*, the heroine of the novel "Ivanhoe" by Sir Walter Scott, whose attention had been drawn to her character by Washington Irving, with whom she was acquainted. The claim has been disputed, but it has also been well sustained in an article entitled "The Original of Rebecca in Ivanhoe," which appeared in "The Century Magazine," 1882, pp. 679-682.

Of **Simon Gratz** little is known beyond the fact that he was one of the founders of the Pennsylvania Academy of Fine Arts, and acted as treasurer of the Congregation Mickveh Israel about 1820 and trustee of the same congregation in 1828.

BIBLIOGRAPHY: Morais, *The Jews of Philadelphia*; *Journals of the Continental Congress*, vols. ii., v.; *Pennsylvania Archives*, 1st series, x. 731; *Proceedings Am. Jew. Hist. Soc.* passim.

A. F. H. V.

GRATZ COLLEGE (Philadelphia): Jewish institution of higher learning, founded under a deed of trust executed by Hyman Gratz, dated December, 1856, which, under certain contingencies that afterward arose, became vested in the Congregation Mickveh Israel of Philadelphia. This trust became operative in 1893, and the congregation appointed a board of trustees for its management. In accordance with the terms of the deed requiring the establishment of a "college for the education of Jews residing in the city and county of Philadelphia," it was decided that the college should be devoted to the dissemination of the knowledge of Jewish history, the Hebrew language, Jewish literature, and the Jewish religion, with the understanding that the curriculum should be especially designed for teachers, thus creating it a Jewish teachers' college. Pending the beginning of actual instruction, three courses of lectures were given: the first in 1895 by Prof. S. Schechter, then of Cambridge, England, on "Rabbinic Theology"; the second, a general course of lectures by American scholars; and the third, a course on the "Philosophy of Jewish History," by Joseph Jacobs, then of London, England. Regular instruction began in 1898, the teaching staff consisting of Rabbi Henry M. Speaker, Arthur A. Dembitz, A.B., and Isaac Husik, Ph.D. There have been in attendance 27 pupils, and nine graduates have received teachers' certificates. Gratz College also has a course preparatory to the Jewish Theological Seminary of America. Moses A. Dropsie has been the president of the board of trustees since the foundation of the trust.

BIBLIOGRAPHY: *Publications of the Gratz College*, No. 1, Philadelphia, 1897; *American Jewish Year Book*, 5660 and 5661.

A.

GRÄTZER, JONAS: German physician; born at Tost, Upper Silesia, Oct. 19, 1806; died at Breslau Nov. 25, 1889. He graduated (M.D.) from the University of Breslau in 1832. The following year he settled as a physician in Breslau, where he practised until his death.

He wrote: "Die Krankheiten des Fœtus," Breslau, 1837; "Gesch. der Israelitischen Krankenverpflegungsanstalt," *ib.* 1841; "Ueber die Organisation der Armen-Krankenpflege in Grösseren Städten," *ib.* 1851; "Gedanken über die Zukunft der Armen-Krankenpflege," *ib.* 1852; "Edmund Halley und Caspar Neumann: Zur Gesch. der Bevölkerungsstatistik," *ib.* 1883; "Daniel Gohl und Christian Kundmann: Zur Gesch. der Medicinalstatistik," *ib.* 1884; "Lebensbilder Hervorragender Schlesischer Aerzte aus den Letzten Vier Jahrhunderten," *ib.* 1889.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

GRAVESTONES. See Tombstones.

GRAZIANI, AUGUSTO: Italian economist; born at Modena Jan. 6, 1865. He obtained his education at the university of his native town, devoting himself especially to economic studies, and graduating as doctor of laws in 1886. He became successively privat-docent (1887), docent (1888), and assistant professor of political economy (1890), in his home university; professor of financial science at the University of Sienna (1894); professor of political economy at the University of Naples (1899), which position he still occupies. He is corresponding member of the Accademia dei Lincei.

In addition to numerous essays in Italian and American journals, Graziani wrote: "Di Alcune Questioni Intorno alle Imposte ed Egli Effetti Economici" (1889); "Sulla Teoria Generale del Profitto" (1887); "Storia Critica della Teoria del Valore in Italia" (1890); "Sulle Operationi di Borsa" (1890); "Istituoni di Scienza della Finanze" (1897); "Studi sull Teoria dell' Interese" (1898); "Tratto di Economica Politica" (1904). S.

GRAZIANO, ABRAHAM JOSEPH SOLOMON BEN MORDECAI: Italian rabbi; died at Modena in 1685; cousin of Nathanael b. Benjamin Trabot. He probably belonged to the Gallico family, the name "Graziano" being the Italian equivalent of "Johanan." Graziano, who was rabbi of Modena, was the author of the following works: "Sha'are Efrayim," explaining all the passages in which the particles את and גם are found in the Pentateuch; "Haggahot we-Ḥiddushim," annotations and novellæ on the Shulḥan 'Aruk, cited by Ishmael Coen in "Zera' Emet"; "Liḳḳuṭe Dinim," various halakic decisions; and a collection of poems. Of these works there have been published only two elegies on the death of Rabbi Aaron Benoit Modena, inserted in the "Ma'abar Yabboḳ," and some responsa included in the "'Afar Ya'aḳob" of Nathanael ben Aaron Jacob Segre.

Graziano was very broad-minded, and the ultra-orthodox rabbis disapproved of some of his halakic decisions. He permitted the use of an organ in the synagogue ("Haggahot we-Ḥiddushim" on Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, § 3). As a poet he was highly appreciated, his style being both easy and elegant. Graziano signed his works איש ג׳ר, the initials of his name and that of his father.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 3; Mortara, *Indice*, p. 28; S. Jona, in *Rev. Et. Juives*, iv. 179; Kaufmann, in *Monatsschrift*, xxxix. 350.

G. I. Br.

GREAT SYNAGOGUE. See Synagogue, Great.

GREECE: Country of southeastern Europe. The number of its Jews is not more than 9,000, distributed as follows: Corfu, 3,500; Zante, 175; Chalcis, on the island of Eubœa or Negropont, 200; Volo, 1,100; Larissa, 2,500; Trikala, 1,000; Arta, 300; Athens, 300. Besides these Jews of Greece proper—who form the subject of this article—there is also a Jewish population of about 4,000 in Janina and Prevesa in Epirus; these people are really Greeks, for they have lived in the country since a very remote period, and speak only the Greek language. The term "Greek Jews" might also be made to include the Jews of the island of Crete and those of Chios, off Smyrna.

Jews settled in Greek territories in early days, as is proved by numerous anecdotes in the rabbinical literature (see Levy, "Neuhebr. Wörterb." *s.v.* אתינא). In the Acts of the Apostles it is said that Jews had synagogues at Corinth and Athens, where they lived peaceably and enjoyed social influence. The Greeks seem to have taken great interest in the new religion, brought from Judea, that had made proselytes even on the ancient Areopagus.

The Jews, on their side, held Greek culture in high esteem, and during the pre-Christian time many of their number, including Josephus, Philo, Aristobulus, and Ezekiel the tragedian, enriched classical literature with their works. But there was more than mere social and intellectual intercourse between the two peoples; for, according to Josephus, King Arius of Sparta made an alliance with the high priest Jonathan ("Ant." xiii. 5, § 8; comp. Schürer, "Gesch." 3d ed., i. 236). Alexander the Great, who through his education had thoroughly imbibed the Greek spirit, treated the Jews with great kindness. Under the Roman emperors, too, the Greek Jews enjoyed the same privileges as the other citizens. But their position was not so pleasant under the Byzantine emperors: at first they were even forbidden the free exercise of their religion (723). Many were converted to Christianity, while others left the country. Grätz ("Gesch." v. 228) thinks that the permission for the free exercise of their religion was probably granted to them by the empress Irene (780–797). In 840 the Jews of Greece were very prosperous, and were engaged in rearing silkworms, planting mulberry-trees, and in silk-weaving.

With the exception of their enjoyment of religious liberty, the Greek Jews were always subjected to the same political restrictions as under the first emperors, and were not allowed to hold any positions under the state. Pethahiah of Regensburg, who visited Greece in the twelfth century, relates that there were almost as many Jews there as Palestine could have held. Benjamin of Tudela, on visiting Greece about the same time, also found many Jews there, especially in Arta, Patras, Corinth, Crissa (where they were engaged in farming), and Thebes, whose 2,000 Jews included the best dyers and silk-manufacturers of Greece. The silk industry must have been of great importance, and the Jews engaged in it were very rich; for, according to the Greek historian Nicetas, even the Byzantine emperors had to buy their costly goods in Athens, Thebes, and Corinth. The downfall of the community at Thebes was due chiefly to King Roger of Sicily, who, after capturing the city (1147), led the best silk-weavers as prisoners to Palermo and probably to the island of Corfu (which he had also conquered), where they taught their art to the Normans.

The Jews of Greece proper, who seem to have enjoyed great tranquillity at all times, cultivated Hebrew study so thoroughly that even before the Spanish emigration several renowned rabbis were designated as Greeks. Among these were: Baruch ha-Yewani ("the Greek"), in the fourteenth century; Zechariah ha-Yewani, author of the "Sefer ha-Yashar" (1340); Dossa ben Rabbi Moses ha-Yewani, in the fifteenth century, author of "Perushe we-Tosafot." Franco, in his "Essai sur l'Histoire des Israélites de l'Empire Ottoman," p. 41, Paris, 1897, says that during the same period the Jews of Thebes were renowned for their Talmudical learning; and he mentions David ben Ḥayyim ha-Kohen, grand rabbi of Patras—originally from Corfu—whose influence extended to Italy and throughout the Orient. Moses Capsali was grand rabbi of Constantinople at the time of the Ottoman conquest (1453); another rabbi of the same period was Eliezer Capsali.

Theodore Reinach, in his "Histoire des Israélites," pp. 225, 226, relates that, beginning with the fifteenth century, there was a revival of Talmudical studies in Turkey, caused by a twofold current coming from Spain and Greece, the communities of which —especially those of the Morea—took on a sudden growth after the conquest of the Morea by the Venetians in 1516. Isaac Abravanel, who visited Corfu toward the end of the fifteenth century, remained there some time in order to complete his commentary on Deuteronomy (see his preface thereto), which proves that he must have found a library and learned men there. Considering, however, that there are now only 5,000 Greek Jews who speak Greek—*i.e.*, those of Janina, Prevesa, Zante, Arta and Chalcis—the question arises what has become of the pre-Spanish Greco-Jewish population. It has evidently been absorbed by the Spanish, which was far more numerous in Thessaly and the Turkish territories, while the Judæo-Greek population of Corfu has been absorbed by the Apulians. Traces of the ancient Greek origin of the Judæo-Greek population still exist. Thus there are Greek synagogues ("ḳehal Gregos" or "de los Javanim") in Corfu, Constantinople, Salonica, and Adrianople; and many Greek words are found in the Spanish language of the Oriental Jews and in the Apulian of the Corfiotes. Many Greek feminine proper names are also used, such as *Καλομοῖρα* ("Calomira" = "good luck") and *Κυρὰ* ("Kyra" = "princess"); and there are family names of similar origin, as Politi, Roditi, Mustachi, and Maurogonato. Further, there are still to be found in Corfu songs and elegies in the Greek language which were recited in the synagogue until about thirty years ago.

Up to the time of the Greek insurrection (1821) there were several Jewish congregations in Greece proper, namely, in Vrachori (Agrinion), Patras, Tripolitza, Mistra, Thebes, and Livadia; but most of their members were killed by the insurgents, who thus vented upon these peaceful citizens their inveterate hatred of the tyrant of their fatherland. A few of those who escaped went to Corfu; others to Chalcis, which remained under Turkish dominion until 1832.

Very little is known to-day of these congregations that have disappeared, but there are still some Hebrew epitaphs, which have not yet been collected. Of all these communities Thebes was undoubtedly the most celebrated, owing to its distinguished Talmudic scholars and its extensive silk-manufactories. Dubois, a Frenchman who visited the city in the seventeenth century, praises in a letter to the famous Ménage the beauty of the Jewish women of Thebes (Pouguericlie, "Voyage en Grèce," vol. iv., book xi., ch. iii.).

To the history of the Jews of Greece belongs also Don Joseph Nasi (Juan Miques), who was created Duke of Naxos and of the twelve most important Cyclades by Selim II. (1574). It was probably due to his having noted the great success attending the manufacture of silk in Greece, that Nasi, who always had the welfare of his coreligionists at heart, introduced the trade into the city of Tiberias, which had been granted to him and which he raised from its ruins.

The existing Jewish communities of Greece may be divided into five groups: (1) Arta (Epirus); (2) Chalcis (Eubœa); (3) Athens (Attica); (4) Volo, Larissa, and Trikala (Thessaly); (5) Corfu and Zante (Ionian Islands).

The community of Arta is the oldest in Greece. It has a small elementary school and a benevolent society. Children desiring an education attend the Greek higher schools. There are also two synagogues, the older of which is called the Grecian; and a very ancient cemetery, no longer used, called the cemetery of "Rabbanè Arta." See ARTA; ATHENS; CHALCIS; CORFU.

D. M. C.

GREEK LANGUAGE AND THE JEWS: This article will be confined to the Greek material found in rabbinical works, since the language of the Septuagint and the New Testament requires separate discussion, and does not belong here. Latin was made accessible to the Jews in Talmudic times by means of Greek, and will be treated here in this relation. For general cultural conditions see ALEXANDRIAN PHILOSOPHY; BYZANTINE EMPIRE; HELLENISM.

In the Talmud, Midrash, and Targum the Greek and Latin letters are transcribed according to purely phonetic principles; this transcription may therefore assist in some measure the work of solving the probable original pronunciation of Greek, still a matter of dispute. While the Greek elements found in rabbinical works must be classed for the greater part with the vernacular, they are for that reason most instructive from a phonetic point of view.

Surds and Sonants.

The pronunciation of the Greek sounds has in general been faithfully preserved; and only in a few points—including, however, the important one of iotacism—does the pronunciation represent that stage which is generally designated as modern Greek, but which, nevertheless, may have been the original one. Surds and sonants are always distinguished; *e.g.*, τ was written and pronounced ט, and δ, ד, not vice versa, a practise that must be especially noted in view of the fact that sonants and surds are confounded in Egyptian Greek (Blass, "Aussprache des Griechischen," 3d ed., 1895), in demotic papyri, and in Gnostic manuscripts (Thumb, in "Indogerm. Forschungen," viii. 189), as well as in the Coptic; in Syriac the same accuracy has been observed. On the other hand, as in the Egyptian κοινή (*e.g.*, καλκοῦ = χαλκοῦ), surds and aspirates are frequently confounded; thus χάλκανθος always appears as קלקנתום; θέατρον is represented by טיאטרון, though the form with ת also occurs. This is all the more striking as surds and aspirates represent the same sounds in both languages, and this leads to the important conclusion that in Hebrew כ and ק, ט and ת, were similar in sound. The aspirate φ, which occurs not only as פ but also as ב and even וו, had already become a fricative sound, and hence had reached in Hebrew mouths the modern Greek stage. The same is not true in the case of θ, however, but fricative pronunciation appears in the sonants β, γ, δ; since, for example, זמרגד occurs for σμάραγδος side by side with זמרגן, the modern Greek pronunciation of δ as a voiced spirant, corresponding to the English "th" in "these," "bathe," must be assumed.

Nasals and Sibilants.

As regards the nasals, the exact pronunciation of the sounds γγ, γκ, γχ is reproduced in a manner entirely analogous to the Latin, Syriac, Arabic, Romanic, etc., as can be seen in * אנגלא (ἄγγελος), אנקי (ἀνάγκη), קונכי (κόγχη), etc. Otherwise, the nasals were treated with considerable license, and were frequently suppressed by assimilation and reduction, as in modern Greek. For example, just as πέπτος is used for πέμπτος, so the Jews said מפים instead of Μέμφις, קפנדריא for *compendiaria*, etc.

From transcriptions such as * שלמין for * σταλάγμιον and שרדנגין for * σαρδονύχιον there must be assumed for the letter σ (which is in other cases transcribed by ס, ז, and צ) the pronunciation "sh," a sound the existence of which in Greek philologists have denied. Further proof in this regard is furnished by the transcription of משיחא as Μεσσίας (comp. Schürer, "Gesch." 3d ed., ii. 526, note).

Iotacism and Aspiration.

Iotacism of the vowels ε, ι, η, and the diphthongs ει, οι is found in almost all cases, except before r; hence, נירון, Νέρων, must be pronounced "Neron," and not "Niron." But αι, αυ, ευ had very nearly reached the modern Greek stage. In contrast with this is the scrupulous retention of both the spiritus lenis and the spiritus asper; and the aspirated ῥ is also clearly indicated by means of preaspiration; while even internal aspiration occurs, as, for example, in the frequently repeated word סנהדרין, συνέδριον. There are even some almost certain examples of the digamma, a sound peculiar to archaic Greek and to some dialects.

The vowels are not always kept intact, but are often interchanged without regard to rule. The Jewish idiom shares vowel-resolution (*e.g.*, דיומסית instead of δημόσια, where η has been resolved into ἰυ) with Syriac (*e.g.*, סטיולום, στύλος, in Bar-Bahlul) and Armenian ("Tiuros" = Τύρος). As generally in vernacular idioms, hiatus does not occur.

Semitization of Greek Words.

The omission of the hiatus, together with the frequently occurring elision of syllables by apocope, apheresis, and especially syncope, gives to the foreign word-forms a certain Semitic coloring; בולמוס for βούλιμος is more in agreement with Semitic phonetics than is the Syriac בולומוס; בורלא for βήρυλλος is more acceptable than, for instance, * בירולום would be. The other consonantal changes to which the Greek words have been subjected are such as may occur also in Greek, as, for instance, adequation, assimilation, dissimilation, metathesis, elision, prothesis, etc. In order to Semitize Greek words, new forms, analogous forms, and popular etymologies were resorted to. Especially frequent is the Hebrew ending ון; *e.g.*, נקדימון, Νικόδημος; קמפון, *campus*; but compare the Greek κάστρον for κάστρα; and in Egypt ἥμισον is found for ἥμισυ, as well as אלון (*i.e.*, ἄλλον) for ἄλλο. Compare with this, furthermore, the frequent occurrence of diminutives in -ιον, examples of which are found in the Jewish idiom that have not been preserved elsewhere.

Next in popularity among new formations was ית; hence מטרונית, מטרוניתא, occurs side by side with מטרונה, *matrona*; לונטית was used for λέντιον = *linteum*, etc. By the employment of such forms a certain Semitic coloring was given to the words. Other peculiarities of Semitic speech—*e.g.*, the Hebrew and Aramaic conjugation of verbs formed from Greek noun-stems, the employment of status emphaticus and status constructus, the addition of Hebrew and Aramaic affixes and suffixes, the plural formations, the determination of grammatical gender (though seldom according to the regular laws of the language)—all these the borrowing language had to employ in so far as it had in view the needs of actual intercourse and not academic usage. As the Jewish idiom of the Talmudic period made use of Greek words only in case of need, its laws held good for the borrowed forms, at least as far as the construction of sentences was concerned.

In addition to the forms of the words borrowed from the Greek, it is also important to determine their meanings; for some of these borrowed terms acquired in the mouth of the Jews a deeper religious and moral sense; *e.g.*, γεωμετρία, a certain norm for the interpretation of Scripture (but compare GEMAṬRIA); βῆλον, Latin *velum*, "heaven"; σχολαστικός, "teacher of the Law"; στρατηγός, "soldier" in general; σύμβολον, "covenant" and "wedding present"; τόμος, "book of the Law." The Jewish usage is sometimes supported by the Septuagint and by the New Testament; *e.g.*, κατήγωρ, "Satan"; πάνδοκος, "whore"; βλασφημία, "blasphemy." These semasiological differences justify one in speaking of a rabbinic Greek.

The Vocabulary.

Other prominent characteristics that are also found in all the popular Greek dialects are: the frequent occurrence of diminutives of material nouns in -ινός; the ending in -ικόν; combinations with ὁλο- (ὁλόχρυσος, ὁλοσηρικός, etc.); and the ending -ος instead of -ον. The Greek spoken by the Jews of Palestine was the Hellenic κοινή; although it contains also elements that are not Attic, these had become Hellenized at the time of their adoption. Some words found in rabbinical works occur elsewhere only in modern Greek.

The Greek words found in the idiom of the Talmud and the Midrash refer to all conditions of life, although, of course, there is a preponderance of political concepts that came into Palestine only with the advent of the Greeks and the Romans, and of names of foreign products introduced into the country through commerce. Some of the borrowed words refer to cosmography and geography; *e.g.*, *ἀηρ* = "air," introduced at an early date; others refer to minerals, plants, and animals; *e.g.*, *γύψος* = "gypsum"; *ἰσάτις* = a plant used for dyeing; *πάρδαλις* = "panther." Many refer to public life; *e.g.*, *ὄχλος* = "mob"; *κολωνία* = *colonia*, "colony"; *παλάτιον* = *palatium*, "palace"; *ληγᾶτον* = *legatum*, "legate"; *κῆνσος* = *census*, "census"; *σημεῖον* = "sign" or "standard." Others again refer to the house and the court; *e.g.*, *βασιλική* = "basilica"; *στόα* = "stoa," "colonnade"; others to commerce and intercourse, coins and weights; *e.g.*, *πραγματεία* = "commerce"; *carrum*, "wagon"; *δηνάριον* = "denarius"; *μόνητα* = *moneta*, "coin." There are also names of weapons, tools, vessels, raw material, furniture, food, ornaments, and jewelry. A large contingent of words refers to general culture, including literature and writing, physicians and medicines, religion and folk-lore, calendars and texts, music and the plastic arts; and, finally, there is a mass of proper names. It is estimated that more than 3,000 words borrowed from the Greek and Latin are found in the rabbinical works.

In Later Times.

After the completion of the chief works of the Midrashic and Targumic literature no new Greek words were adopted; but the words already assimilated continued to be used—of course less intelligently than formerly, thus giving rise to frequent incorrect copyings and false etymologies. The Jews preserved the knowledge of the Greek language only in those countries where Greek was spoken. Justinian's law of the year 553 ("Novellæ," No. 146, *Περὶ Ἑβραίων*) refers to the use of Greek in the liturgy. As late as the end of the Byzantine period the Book of Jonah was read in Greek at the afternoon hafṭarah of the Day of Atonement in Candia (Elijah Capsali, ed. Lattes, p. 22); the Bologna and Oxford libraries have copies of this translation, which, according to Neubauer, was made in the twelfth century for the Jews of Corfu; so far as is known, it is the oldest complete text in modern Greek. There is also a Greek translation of the Pentateuch, of which there still exist copies of the edition made by Eliezer Soncino of Constantinople in 1547, and republished by D. C. Hesseling, Leyden, 1897. This translation, in Hebrew characters, forms part of a polyglot Pentateuch, which contains a Hebrew text with a Spanish translation.

The only important Midrash or commentary to the Pentateuch that is extant from the Byzantine countries, the "Lekaḥ Ṭob" by R. Tobias b. Eliezer of Castoria (ed. S. Buber), contains many Greek words (see J. Perles in "Byzantinische Zeitschrift," ii. 570–584). The Jews of southern Italy are known to have been familiar with Greek (Grätz, "Gesch." 3d ed., vi. 238); the Sylvester disputation presupposes a knowledge of Greek as well as of Latin among the Roman Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 150, note 3).

In Sicily the Jews curiously changed the meaning of *ἑτοιμασία* ("timisia") to designate a chest for the Torah (Zunz, "G. V." 2d ed., p. 247; *idem*, "Z. G." p. 522); they had officials called "sufi" (*σοφοί*) and "proti" (Güdemann, "Erziehungswesen . . . der Juden in Italien," p. 281). Liturgical poems were generally designated by the Byzantine terms "pizmon" and "darmosh" (Zunz, "S. P." pp. 5, 69b). Other Greek words used were "latreg," "alphabetarion" ("Byz. Zeit." *l.c.*), "sandek," etc. Similarly, there were Christian designations, such as "apiphyor" for "pope," and "hegmon" for "bishop" ("R. E. J." xxxiv. 218–238; compare "patriarch" in Benjamin of Tudela and in "Milḥemet Ḥobah," p. 4, Constantinople, 1710).

Shabbethai Donnolo had a Greek education, and so to a certain extent had Nathan of Rome; the author of the Ahimaaz Chronicle often refers to the Greek-speaking Jews of southern Italy. Joseph, "the Greek," translated Greek works into Arabic (Steinschneider, "Polemische und Apologetische Lit." pp. 39, 314), as did also Kilti, or Kelti (*idem*, "Hebr. Uebers." p. 499; "J. Q. R." xi. 605). It is expressly said of Jacob ha-Levi that he was conversant with the Greek language (Neubauer, "The Fifty-third Chapter of Isaiah," p. xii., note 5). Greek words are found in the works of Jacob b. Reuben (*ib.* pp. 59, 60), Judah Mosconi, and Meyuḥas b. Elijah ("Orientalistische Literaturzeitung," 1900, p. 429; "R. E. J." xli. 303); and a knowledge of Greek in general must be assumed in the case of the Jewish authors living in Greece. The Karaites also knew classical Greek—*e.g.*, Judah Hadassi (Fürst, "Gesch. des Karäerthums," i. 212)—and modern Greek, as, for example, Caleb Afendopolo in the fifteenth century. "Wise men from Greece" and single scholars with the surname "Greek" are not unfrequently mentioned by Western Jewish authors.

The Oriental and the Western Jews, on the other hand, were mostly ignorant of Greek. A gaon admitted, in regard to a Greek expression in the Talmud, that he did not know Greek (Harkavy, "Teshubot ha-Geonim," No. 47, p. 23); and "aspargon" was explained as a Persian word (*ib.* p. 374). Scholars from Greece could, however, be consulted (*ib.* No. 225, p. 105), as was done by Moses Naḥmani (B. B. 8a). Eliezer b. Elijah, who knew twelve languages, had only a smattering of Greek (Jost, "Jahrb." ii. 30). The Samaritan Abu al-Fatḥ, in the fourteenth century, also admitted that he did not know Greek ("Annales," ed. E. Vilmar, p. xc., Gotha, 1865). The statement in the Chronicle of Jerahmeel (ed. Gaster, p. 200) that Judah and half of Simeon spoke Hebrew and Greek among themselves, must either be a fable or be based on a misunderstanding.

Greek etymologies, generally false ones, are noted by Rashi, Abraham ibn Ezra, Simeon b. Ẓemaḥ Duran, Elijah Levita (in "Tishbi," *s.v.* משקיט; comp. Grünbaum, "Jüd.-Deut. Chrestomathie," p. 494), and Abraham Zacuto, as well as by other medieval authors. R. Isaac of Siponte was more successful in explaining several expressions in the Mishnah

Greek Etymologies.

in Greek; *e.g.*, Ma'as. v. 8. There were no Greek works by Jews in the Middle Ages, aside from the new translations of the Bible. But Jews read Greek authors in the original at Byzantium; *e.g.*, Asaph, who renders botanical names in Greek, and Judah Hadassi the Karaite, who quotes entire sentences from the philosophical works of the Greeks (P. Frankl, in "Monatsschrift," 1884, xxxiii. 449, 513 *et seq.*). In regard to some translations from the Middle Ages it is still doubtful whether they were made directly from the Greek text. It has by no means been proved that terms occurring in Jewish philosophical works have been borrowed from the Greek, as Steinschneider asserts ("Hebr. Uebers." p. 420, Berlin, 1893); *e.g.*, שלילה for *στέρησις*, found in Samuel ibn Tibbon, is merely a translation of the corresponding Latin or Arabic word. Although Joseph b. Abraham (Steinschneider, *l.c.* p. 453, § 267) uses Greek words, it must be assumed that he lived in the vicinity of Greece; for only Jews so situated could have been familiar with that language.

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G. S. Kr.

GREEK LAW, INFLUENCE OF THE. See Roman and Greek Law, Influence of the.

GREEN, AARON LEVY: English rabbi; born in London Aug., 1821; died March 11, 1883. A precocious student, at the age of fourteen he was successful as candidate for the post of reader in the Great Synagogue, and at seventeen was appointed minister of the Bristol congregation. One of his first compositions, entitled "Dr. Croly, LL.D., versus Civil and Religious Liberty," 1850, was an attack on Dr. Croly, who had opposed the admission of Jews to Parliament. In March, 1851, Green was elected second reader of the Great Synagogue, London; and when in 1855 the Old Portland Street branch synagogue was opened, Green was elected its first reader and preacher. In that capacity he made many improvements in the service of the synagogue, and for nearly thirty years cooperated in all the new movements that helped to organize the London Jewish community.

Green was a member of the council and of the education committee of the Anglo-Jewish Association, and assumed a leading part in the foundation of Jews' College, acting as honorary secretary from 1852, and for some years as chairman of the education committee. He was one of the first to arouse public interest in the Russian atrocities of 1881, and was a member of the Rumanian Mansion House and Russo-Turkish relief committees.

In religion Green was extremely liberal-minded. In 1868 he delivered a series of sermons which evoked many remonstrances; and ten years later another series by him, on "Miracles," so agitated certain circles that a movement was set on foot to denounce the preacher at public indignation meetings. He was a regular correspondent of the Jewish newspapers, and, under the pseudonym "Nemo," wrote for the "Jewish Chronicle" many severe criticisms of contemporary movements which attracted considerable attention. He collected a large and valuable library of Judaica and Hebraica, which is now in Jews' College, London.

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J. G. L.

GREENBAUM, SAMUEL: American lawyer and jurist; born Jan. 23, 1854, in London; went to the United States with his parents in his infancy; educated at the New York public schools and the College of the City of New York, graduating in 1872. Thereafter he studied law at the Columbia College Law School until 1875, and from 1872 to 1877 was a teacher in Grammar School No. 59, New York. Then he commenced to practise law, which he did alone until 1894, when he entered into partnership with Daniel P. Hays. In May, 1901, he resumed separate practise, which he continued until he was elected judge of the Supreme Court of the State of New York Jan. 1, 1902.

Greenbaum is a member of the New York State Bar Association; the Society of Medical Jurisprudence; the Jewish Historical Society, etc. He was president of the Aguilar Free Library Association, and is first vice-president of the Educational Alliance, and trustee of the New York Public Library and of the Jewish Theological Seminary of America.

J. F. H. V.

GREENHUT, JOSEPH B.: American soldier; born in Germany. He enlisted as a private in the 12th Illinois Infantry at Chicago April, 1861. He served with this regiment throughout Grant's campaigns in Kentucky and Tennessee. At Fort Donelson, Greenhut was badly wounded in the right arm and had to retire. In Aug., 1862, he was appointed captain of Company K, 82d Illinois Infantry. He then fought in the Virginia campaigns under Burnside, Hooker, and Meade, and was at Gettysburg. He was transferred to Hecker's staff as adjutant-general, and with this command he took part in some very severe battles, notably that of Lookout Mountain. Greenhut resigned his commission on Feb. 24, 1864, and entered mercantile life. He was one of the three Illinois commissioners for monuments on the battle-field of Gettysburg.

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A. A. M. F.

GREETING, FORMS OF: Fixed modes of address on meeting acquaintances. With the ancient Hebrews the form of greeting depended upon the relationship of the persons. It expressed interest and sympathy, love and affection, or reverence and honor. It included any or all of the following: inquiry regarding health; embracing and kissing; blessing; bowing; kneeling; prostration.

——**Biblical Data:** Joseph asked his brothers about their welfare (Gen. xliii. 27) when they supposed him to be a stranger. David sent a message of greeting to Nabal: "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast" (I Sam. xxv. 6). Elisha sent Gehazi when meeting the Shunammite to inquire: "Is it well with thee? is it well with thy husband? is it well with the child?" When hastening Gehazi to revive the child, Elisha told him: "Go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not" (II Kings iv. 26, 29). No time could be lost in so urgent a matter.

A more intimate form of welcome was to embrace and kiss, as Laban did Jacob (Gen. xxix. 13). David and Jonathan exchanged kisses (I Sam. xx. 41). A more passionate form was to fall on the neck and cry for joy (Gen. xxxiii. 4). Kissing a female in public was apparently against the prevailing custom (Cant. viii. 1; but comp. Gen. xxix. 11). The kissing of the hand is mentioned in Job xxxi. 27 (see Kissing).

A specially reverential form of greeting was to bow toward the ground (Gen. xviii. 2). Jacob rendered homage to his brother by bowing seven times as he approached (Gen. xxxiii. 3). On meeting a prince or a king the custom was to bless him, as Melchizedek blessed Abraham, and Jacob blessed Pharaoh (Gen. xiv. 19, xlvii. 7). The angel greeted Gideon with the words: "The Lord is with thee, thou mighty man of valor" (Judges vi. 12). Boaz greeted his field-workers with: "The Lord be with you," and they answered him, "The Lord bless thee" (Ruth ii. 4; see Ber. ix. 1).

——**In Rabbinical Literature:** In the ethics of the Fathers it is said: "Be beforehand in the salutation of peace to all men" (Abot iv. 20). Greeting to Gentiles is the road leading to peace (Giṭ. v. 9). Johanan b. Zakkai anticipated in salutation those whom he met, even Gentiles on the street (Ber. 17a). R. Judah greeted the Gentiles at work by saying "Aḥaziḳu" (strength to you). R. Sheshet greeted them with "Asharta" (success). R. Kahanah said "Peace, sir" (Giṭ. 62a). The dignity of a teacher must not be lowered by greeting him or by answering his greeting in the ordinary manner. A teacher should be greeted with, "Peace to thee, my master!" His greeting should be answered by, "Peace be with thee, my master and teacher" (Ber. 27b and Rashi *ad loc.*; *ib.* 3a; comp. Shulḥan 'Aruk, Yoreh De'ah, 242, 16). R. Joshua b. Levi gives an object-lesson by relating this legend: "When Moses ascended to heaven he found the Almighty engaged in crowning the letters of the Law. Moses was silent, and God said to him: 'Bringest thou no peace from thy town?' Moses replied, 'May a servant greet his lord?' to which God rejoined, 'Even so, it was proper to wish Me success.' Then Moses said: 'And now, I beseech Thee, let the power of my Lord be great, according as Thou hast spoken'" (Shab. 89a; see Num. xiv. 17).

Moses' Greeting.

The Babylonian rabbis held, contrary to the opinion of the Palestinians, that it is improper for one person to greet another more prominent than himself before being recognized by him (Yer. Sheḳ. ii. 7).

Other rules are: "One must not send a message of greeting to a woman, unless through her husband" (B. M. 87a). One must not greet a person at night if the speaker can not be recognized (Meg. 3a). One must not greet a person in a bath-house or in a lavatory (Shab. 10b). One engaged in his work need not greet nor answer greetings. Abba Hilkiah, the grandson of Ḥoni ha-Me'aggel, being a very pious man, the rabbis sent two of their representatives to request him to pray for rain. They found him plowing in the field and greeted him, but he did not turn his face toward them. Afterward he apologized by explaining that being a laborer for hire he did not wish to waste his master's time (Ta'an. 23a, b).

Methods.

Greeting by kissing on the mouth or cheek was not approved by the rabbis. They usually kissed on the forehead. R. Akiba said he favored the custom of the Medians, who kissed only the back of the hand (Ber. 8b). 'Ula, on his return home from the rabbinical academy, kissed his sisters on the chest or bosom; according to another statement, on the hand (Shab. 13a). The wife of R. Akiba, meeting him after a prolonged absence, kissed him on the knee, as did his father-in-law Kalba Shabua' (Ket. 63a).

Prostration was deemed the most reverential form of greeting. It is related of R. Simeon b. Gamaliel that he prostrated himself in the following manner: He stuck his big toes in the ground and, bowing straight downward, kissed the earth. There was no one who could imitate this "ḳidah"; R. Levi, an athlete, who attempted to do so before Rabbi ha-Nasi, became a cripple (Suk. 53a). On taking leave of a dignitary it was the custom to take three steps backward, and to bow with each step, to right, left, and center respectively. This form is observed at the end of the "Shemoneh 'Esreh" prayer, as though the worshiper were taking leave of the Almighty King (Yoma 53b).

Formulas.

At the consecration of the New Moon, after reciting the outdoor benediction, the members of the congregation greet each other with "Shalom 'alekem," and answer "'Alekem shalom," which is the form of greeting used on returning from a journey, or when meeting a stranger. When meeting on New-Year's eve the usual greeting is: "A good year," or, "May thou be inscribed [in the Book of Life] for a good year." Late in the nineteenth century it became the custom to send to acquaintances New-Year's greeting-cards of various designs, colors, and inscriptions.

The ordinary daily greetings are: "Good morning"; "Good day" (not "Good evening," as night is ominous); "Good Shabbat"; on the eve following Sabbath, "Good week"; "Good ḥodesh" (new moon); "Good yom-ṭob" (holiday). In Jerusalem and the Orient the Sephardic custom is for men to greet each other before prayers with, "Good morning, sir," and, after prayers, with "Peace" ("Shalom"), answered by "Peace, blessing, and good" ("Shalom berakah we-ṭobah"). At night the form at parting is, "Sleep well, sir"; it is answered by, "Awake, sir, with His help and grace"; on Sabbath, "A peaceful and blessed Shabbat"; on Sabbath night, "A good and blessed week," answered by, "On you and ourselves"; on holidays, "Time of gladness," answered by, "Festivals and seasons of joy"; on intermediate holidays ("ḥol ha-mo'ed"), "Many good and sweet years," answered by, "Long life and happiness." The greetings to bride and groom and at births and on other joyful occasions is, "Mazzal ṭob" (good star, or luck), answered by, "May God let thee live to enjoy the same at thy offspring's wedding." One who has finished reading the portion of the Torah assigned to him in the synagogue, or who has delivered a lecture, is greeted with, "Strength and blessings," answered by, "Be strong and mighty" (Luncz, "Jerusalem," i. 10).

On entering a house one is greeted with, "Blessed be he that cometh." If he find the host at table he says: "Blessed be he who sits [at the table]." It will be noticed that the answer invariably differs from the greeting. This is to distinguish the saluter from the one saluted, so that one may run no risk of being considered ill-bred through leaving a greeting unanswered. See Etiquette; Precedence.

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E. C. J. D. E.

GRÉGOIRE, HENRI: Jesuit priest, politician, and advocate of the Jews; born at Vého, near Lunéville, Dec. 4, 1750; died at Paris May 28, 1831. Grégoire was a typical representative of the humanitarian ideas of the eighteenth century. Notwithstanding his Jesuit training and associations he stood consistently throughout his life for the independence of the Gallican Church, and for equal rights for all men regardless of creed and nationality. When in 1788 the Royal Society for Arts and Sciences in Metz offered a prize for the best essay on the improvement of the condition of the Jews, Grégoire wrote his famous "Sur la Régeneration Physique, Morale, et Politique des Juifs" (Metz, 1789). A year later he was elected a member of the States General, and was among those who agitated for the formation of the National Assembly, although he had been one of the clerical delegates. In the assembly he put the motion for the emancipation of the Jews ("Motion en Faveur des Juifs, par M. Grégoire, curé d'Emberménil, deputé de Nancy, precédée d'une notice historique sur les persécutions qu'ils viennent d'essuyer en divers lieux," etc.; Paris, 1789). In his somewhat theatrical style he exclaimed (Oct. 1, 1789), when a special day was given to the deliberation of the bill concerning the Jews: "Fifty thousand Frenchmen arose this morning as slaves; it depends on you whether they shall go to bed as free people."

The arguments advanced in his book in favor of the Jews are in no way original; they repeat the often-advanced statements that the Jews are not worse than the average, and that the injustice of medieval legislation was largely responsible for whatever faults are peculiar to the Jews. He therefore demanded for them full enfranchisement, including political rights. What gave special weight to Grégoire's pamphlets was the fact that he spoke as a professing Catholic and as a Catholic priest who advocated the enfranchisement of the Jews from the point of view of canonical law, and desired to prove that the Church had always been favorable to the Jews.

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D.

GREGORY I., THE GREAT: Pope from 590 to 604; born about 540; died 604. Descended from an old Roman senatorial family, he had held various high official positions when he suddenly retired to one of the cloisters which he had founded. Sent as ambassador to Constantinople by Pelagius II., on his return became an abbot, and soon afterward, when Pelagius died from the plague, he was elected pope. He materially strengthened the authority of the papal see both by his personal influence and by his adroit policy; and in many respects he determined the standards of the Catholic Church for the following centuries.

Gregory had a deep-seated aversion to Judaism, which to him was Jewish superstition ("superstitio"), depravity ("perditio"), and faithlessness ("perfidia"). He discarded the literal interpretation of the Bible which prevailed among the Jews, and designated their attacks upon Christianity as idle prattle. He forbade the literal observance of the Sabbath law, wide-spread among the Christians, on the ground that it was Jewish; and his deepest grievance against the Nestorians was that they were like the Jews. He extolled the Visigothic king Reccared for his severe measures against the Jews and for his firmness against their attempts at bribery.

Gregory was very zealous in his efforts to convert the Jews, and tried to influence them by promising a partial repeal of taxes and by offering other material support to converts. He was very emphatic against enforced baptism, however, preferring conversions brought about by gentleness and kindness. He protected the rights of the Jews, and assured to them the unhindered celebration of their feasts and the undisturbed possession of their synagogues. On the other hand, he repeatedly opposed the possession by Jews of Christian slaves. Christian slaves and those who wished to accept Christianity were to be taken away from their Jewish masters. Indeed, he earnestly begged the Frankish kings to issue a decree forbidding Jews to hold Christian slaves. He was obliged, however, to mitigate the strictness of some of his measures.

The principle of Gregory's policy in regard to the Jews is expressed in the following sentence, which was adopted by later popes as a fixed introductory formula to bulls in favor of the Jews: "Just as no freedom may be granted to the Jews in their communities to exceed the limits legally set for them, so they should in no way suffer through a violation of their rights" ("Epistolæ," vii. 25, "Sicut Judæis," etc.). Centuries later his policy toward the Jews was still designated as the standard (Jaffé, "Bibliotheca Rerum Germanarum," p. 338).

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G. H. V.

GREGORY XIII. (UGO BUONCOMPAGNI): Pope from 1572 to 1585; born at Bologna Feb. 7, 1502; died at Rome April 10, 1585. His attitude toward the Jews was that of a man possessed of natural goodness warped by strong feelings of intolerance and fanaticism. Soon after his election Gregory, in spite of ecclesiastical opposition, allowed the Jews to return to Venaissin, from which they had been banished by a decree issued

Feb. 26, 1569. Like Paul III., Gregory granted (1581) safe-conduct to Jews traveling through Italy; he also repealed the prohibition against interest. By a writ issued Jan. 10, 1577, he confirmed the regulations of Clement VII. which organized the community under a council of sixty, and he sanctioned a system of communal taxation by which each member was assessed according to the degree of his prosperity.

Gregory, however, was the author of a series of bulls and ordinances of the most hostile character. He compelled (Sept. 4, 1578) the Jews of Rome to contribute 1,100 scudi toward the maintenance of the Casa dei Catecumeni (Home for Converts to Christianity); renewed (1581) the prohibition against the attendance of Jewish physicians upon Christian patients; ordered (1581) the surrender to the inquisitors of all copies of the Talmud; and commanded (1584) all Jews to listen every Saturday in their synagogues to the sermons of missionaries.

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D. I. BR.

GREGORY BAR HEBRÆUS ("son of a Hebrew"), **ABU AL-FARAJ IBN HARUN:** Jacobite Syrian historian, physician, philosopher, and theologian; born at Malatia, Asiatic Turkey, 1226; died at Maragha, Persia, 1286. Gregory first studied medicine under his father, Aaron, a Jewish physician who embraced Christianity; he then devoted himself to theology and philosophy, at the same time studying other sciences. He was successively Bishop of Guba (1246), of Laḳaba (1247), and of Aleppo (1253). In 1264 he was named "mafriana," or "primate," of the eastern Jacobites, with his seat at Tekrit on the Tigris. It does not appear that, beyond his surname, Gregory showed any traces of his Jewish origin; even his works (thirty-one) give no proof that, though master of Syriac, Arabic, and perhaps of Greek, he had ever studied Hebrew. On the contrary, in the beginning of his chronicle he ascribes to such Biblical names as Noah, Jacob, etc., a Syriac origin. Nor is there anything to show that his studies were pursued under Jewish influence, though he did not entirely ignore Jewish doctrines.

Gregory was a prolific writer on theology, philosophy, ethics, history, grammar, medicine, mathematics, and astronomy. He was also a poet. Some of his works were written in Arabic, but most of them in Syriac. He was the last great Syriac writer, though he is important rather as a collector than as an independent writer. He is best known for his Syriac grammar ("Ketaba de Ṣemḥe"); his "Chronicle," in two parts, ecclesiastical and political; his "Menarat Ḳudshe," a compendium of theology, philosophy, medicine, physics, and metaphysics; and his scholia on the Old and the New Testament ("Auẓar Raze"). In the last-named he occasionally cites readings from the Samaritan text; it is interesting to note that in a scholium to II Kings xvii. 28 he says: "The law [*i.e.*, text of the Pentateuch] of the Samaritans does not agree with that of the Jews, but with the Septuagint." He occasionally cites opinions of Jews, but probably only at second hand (*e.g.*, to Ps. viii. 2, on the "Shem ha-Meforash"; comp. "Z. D. M. G." xxxii. 465). In the introduction to his commentary on Job he mentions as a writer the priest Asaph (brother of Ezra the Scribe), who identifies Job with Jobab. In speaking of the apocryphal account of the death of Isaiah, he cites "one of the Hebrew books" as authority (Nestle, "Marginalien," ii. 48).

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M. SEL.—G.

GRENOBLE (גרנובלא): Capital of the department of Isère, France. It possessed a Jewish community from the end of the thirteenth century. Jacob ben Solomon, a Grenoble Jew (Zunz, "Z. G." p. 208, erroneously calls him "Isaac"), died a martyr to his faith in 1296.

When the Jews were driven out of France (1306) by Philippe le Bel, a certain number of them fled to Grenoble, where they were hospitably received by the dauphin Humbert I., who allowed them to establish banking-houses there. Two of them especially, Amyal of Tours and Morel of Amboise, obtained important privileges on paying an annual tax of 10 livres. In 1388, in consequence of numerous accusations against the Jewish bankers of the region addressed to the governor of the Dauphiné, all the Jews of the province were called together at Grenoble, and on their refusal to comply with this summons the dauphin condemned each of them to pay a silver mark annually. Further, he imposed a fine of 10,000 francs on all the Jews, for the payment of which the "maistre de la loy," Rabbi Samuel, addressed an urgent appeal to all the Jewish bankers of the Dauphiné. Among the most important of these were Moses Aaron and Samson of Yenne, residents of Grenoble. In 1396, during the dauphinal council at Grenoble, a criminal suit was instituted against three youths, Samson of Jerusalem, Crescent of Voiron, and Perret Levi, who were accused of having committed a crime against a Christian and of having blasphemed Jesus. They were condemned to pay a fine of 200 francs in gold.

On March 4, 1413, at the request of the states general of the province, the council decided that Jews should be obliged to keep their places of worship, their ovens, their wells, and their markets separate from those of the Christians. In addition, the men were required to wear as a badge a round piece of variegated cloth, placed upon the outer garment at the chest, and the women to put a distinctive token in their head-dress. It was forbidden for either men or women to appear in public or to keep their doors and windows open on Passion Sunday or during Holy Week; and they were not allowed to employ Christian servants.

During the reign of Charles VII. the Jews of Grenoble and its environs were accused of having associated with the enemies of the dauphin during his exile and of having used disrespectful language concerning him. They were therefore condemned by him to pay a fine of 1,500 crowns in gold. It was at this period that the Jews left Grenoble definitively. Only a few Israelite families now reside there (1903).

BIBLIOGRAPHY: Valbonais, *Histoire du Dauphiné*, i., ii.; Preuves, No. 131; *Ordonnances des Rois de France*, xi.; Prudhomme, *Les Juifs en Dauphiné*, pp. 12, 51, 54, 58; Depping, *Les Juifs dans le Moyen Age*, pp. 162 and 196; *R. E. J.* ix. 239, 254, 256, 260, 261; Gross, *Gallia Judaica*, p. 143.

G. S. K.

GRIESHABER (KRIEGSHABER), ISAAC: Polish-Hungarian rabbi at Paks, Hungary; born at Cracow. He was the author of "Maḳḳel No'am" (Vienna, 1799), in which he sharply criticized Aaron CHORIN for declaring the sturgeon permissible food.

BIBLIOGRAPHY: Löw, *Gesammelte Schriften*, ii. 263-267; Schreiber, *Reformed Judaism*, pp. 68-70; Fürst, *Bibl. Jud.* i. 343; Zeitlin, *Bibl. Post-Mendels.* p. 57.

D. S. MAN.

GRILICHES, ABRAHAM AVENIROVICH: Russian engraver; born at Wilna 1852; educated at the Wilna rabbinical school; graduated from the Wilna School of Designs in 1869, and from the St. Petersburg Academy of Fine Arts in 1876, when he was appointed engraver to the Imperial Mint. He became a noted medalist. Among the medals he engraved may be mentioned those in commemoration of the deaths of Alexandra Feodorovna and Emperor Alexander II., the jubilee of Duke Nicholas Leuchtenberg, the catastrophe at the railroad station of Borki, Oct. 17, 1888, and the 200th anniversary of the 65th Infantry Regiment of Moscow.

Griliches produced on onyx portraits of Baron Horace Günzburg, the Grand Duke Vladimir, the Grand Duchess Alexandra Georgievna, the Emperor Nicholas II., Queen Louise of Denmark, Empress Alexandra Feodorovna, and Emperor Alexander II. His exhibits were awarded a gold medal at the Paris Exposition of 1900. He now (1903) holds the position of senior engraver to the Imperial Mint with the rank of aulic councilor. H. R.

GRILICHES, AVENIR GIRSCHEVICH: Russian engraver; father of Abraham Avenirovich Griliches; born at Wilna April, 1822. Until the age of sixteen he studied the Talmud, and later, without the aid of a teacher, became an engraver. In 1871 he was employed as an engraver by the Imperial Mint of St. Petersburg; three years later his portrait of Levensohn, engraved on rock-crystal, won him a nomination to the St. Petersburg Academy of Fine Arts; in the same year he was appointed engraver to the Imperial Mint. He soon gained a wide reputation, and is now considered one of the best engravers in Russia. Among his engravings may be mentioned the state seals of the emperors Alexander III. and Nicholas II.

Avenir holds the rank of court councilor, and was decorated with the Order of St. Stanislas, second class. H. R.

GRODNO: Russian city; capital of the government of the same name; formerly one of the chief cities of Lithuania and, later, of Poland. It had a Jewish community about the middle of the fourteenth century, for in the "Privilege" granted to the Jews of Grodno by Grand Duke Vitold of Lithuania, dated Lutsk, June 18, 1389 (document No. 2 in Bershadski's "Russko-Yevreiski Arkhiv"), it is seen that the Jews occupied at that time a considerable area in the city, that they owned land and houses, and had a synagogue and a cemetery. This important document, which was later confirmed by Sigismund August (1547), by John Casimir (1655), and by Stanislas August Poniatowski (1785), is, with one exception, the oldest one extant relating to the history of the Jews in Lithuania. It confirms the Jews in all their possessions and rights; permits them to engage in all business pursuits and occupations; exempts the synagogue and the cemetery from taxation; and ends by conferring on the Jews "all rights, liberties, and privileges given to our Jews of Brest" in the preceding year. The Jews, who were thus practically enjoying equal rights with the other inhabitants, apparently lived undisturbed, even after Casimir Jagellon in 1444 granted the city its independence in the form of the "Magdeburg Law." Jews continued to farm the taxes and to own real estate until their unexpected expulsion by Alexander Jagellon in 1495.

Expulsion and Return.

The estates and houses owned by Jews were then given by the grand duke to his favorites, but they were soon reclaimed. The decree issued by Alexander Jagellon when he became King of Poland, permitting the Jews to return to Lithuania, is dated March 22, 1503. It is issued to two Jews from Grodno, Lazar Moisheyevich (styled "our factor") and Isaac Faishevich, and permits all Jews who had been expelled to return to Grodno and once again enter into possession of their estates (*ib.* No. 39). A decree by Alexander, dated April, 1503, in which the Jews of Grodno are especially mentioned, again orders that everything formerly belonging to Jews which had been sequestrated for gifts must be returned to them, and that all the debts owing to them must be paid; and four years later (Nov. 3, 1507; *ib.* No. 50) an edict again decrees that whatever belonged to the Jews of Grodno before their expulsion must be returned to them. In 1525 the king confirmed the right of Judah Bogdanovich to land in the district of Grodno which his father Bogdan had acquired before the expulsion. The same subject is referred to in another document (*ib.* Nos. 94, 100).

In a decision rendered by Queen Bona (Sforza), dated May 22, 1549, the following regulations, modifying and defining the rights of the Jewish community of Grodno, are introduced: (1) Jews are to pay 17 per cent of the taxes the government assessed against the city; (2) they are freed from some special taxes paid in kind; (3) houses and lands formerly bought by Jews from citizens are freed from citizens' taxes; those bought by citizens from Jews are freed from Jewish taxes. But thenceforth no Jew may buy a house from a citizen without special royal permission (*ib.* No. 352).

The first rabbi and the first quarrel in the community of Grodno date from the year 1549. It seems that the influential Judich family had forced on the community as rabbi a relative of the name of Mordecai. Queen Bona, on Oct. 28 of that year, ordered her governor Kimbar to assemble the Jews

The First Rabbi.

of Grodno to elect a rabbi who was no relative to the Judichs, and decreed that in case this could not be done without opposition, the opponents of the Judichs were to elect a separate rabbi with the same rights and privileges as enjoyed by the one chosen by that family. Another decree, dated Nov. 8 of that year, deals with the trouble caused because the Jews would not permit Rabbi Mordecai to officiate in the synagogue (*ib.* Nos. 353–354). The name of Rabbi Moses b. Aaron, Mordecai's rival, has also been preserved.

After the Union of Lublin (1569), when Lithuania became part of Poland, Grodno shared the general decline of that unhappy kingdom. It flourished again under King Stephen Bathori (1576–86), who was the friend of the Jews who resided there; and the great synagogue, which was destroyed by fire Aug. 3, 1599, was erected at that period. The arrival of the Jesuits in 1616 marks the beginning of oppressive measures and exactions, and frequent recurrences of blood accusations. Grodno was saved from the devastation and massacres of the first Cossack war in 1648–49, but suffered terribly in 1655, when it was taken by the Russians and held two years; and its lot was not improved during the four years following, when it was held by the Swedes. The community was impoverished and sunk heavily in debt, from which it has not been freed even to this day. From 1703 to 1708 Grodno was held by Charles XII. of Sweden, and the Jews suffered as they always suffered in times of war and disorder. Jews did not share in the benefit Grodno derived from the administration of the starost Anton Tiesenhaus (1762–85), who made an effort to revive the commerce and industry of the decaying city. He was hostile to the Jews, and when he became bankrupt his indebtedness to the Jewish community, representing only a part of the money which he had extorted from it, was declared by a court to be over 34,000 rubles. Two of his estates in the district of Pinsk were given to the "kahal" of Grodno in lieu of the debt, but they were confiscated on a technicality by the Russian government in 1795.

Murder Accusations.

The last tragedy in Grodno of which there is record occurred on the second day of Pentecost, May 20, 1790, when Eleazar b. Solomon of Wirballen was quartered for the alleged murder of a Christian girl. The king refused to sign the death-warrant, being convinced of the man's innocence, but could not prevent the execution. A ritual murder trial is also known to have occurred there in 1820, but the details have not been preserved. Grodno came under the dominion of Russia in 1795. The most important event in its recent history is the disastrous conflagration of 1885, when about half of the city was destroyed.

A complete list of the Jewish inhabitants of Grodno in 1560 is reproduced in the above-mentioned "Arkhiv" (ii.). It includes the names of about sixty Jews, who lived mostly in the "Jewish street" and in the "Jewish School street." It also gives the location of the Jewish hospital, which was then on "Plebanski street." The total number of houses in Grodno at that time was 543; if figured at one family for each house, this would make the Jewish population about 10 per cent of the inhabitants. The "Russian Encyclopedia" (*s.v.*), which gives for the second half of the sixteenth century 56 Jewish houses out of a total of 712, makes the proportion still smaller. But the Jewish population increased in the following two centuries much faster than the Christian, and of the 4,000 inhabitants in 1793 a majority were Jews. The increase went on under Russian rule, and in 1816 the city had 8,422 Jewish, and only 1,451 non-Jewish, inhabitants. In 1890 there were 29,779 Jews in a total population of 49,952, and in 1897 about 25,000 Jews in a total population of 46,871.

Rabbis.

The rabbinate of Grodno was next in importance to that of Brest-Litovsk, and in the records of the council of Lithuania the rabbi of Brest-Litovsk always signed first and the rabbi of Grodno second. Rabbis **Mordecai** and **Moses ben Aaron,** who are known only through records of litigation, were followed by an eminent rabbinical authority, **Nathan Spira Ashkenazi** (d. 1577), author of "Mebo She'arim." He was succeeded by **Mordecai Jaffe,** author of the "Lebushim," who is known to have been in Grodno during the reign of Stephen Bathori. When he left Grodno is not known, and the date of the rabbinate of his successor, **Judah,** who is known only from the mention made of him in contemporary responsa, is also somewhat uncertain. The next rabbi was **Ephraim Solomon Shor,** author of "Tebu'ot Shor" (d. 1614). He was succeeded by **Abraham b. Meïr ha-Levi Epstein,** who left Grodno in 1634 to become rabbi of Brest-Litovsk. **Isaac b. Abraham** is known to have been rabbi of Grodno in 1634–44, but part of that time **Joshua b. Joseph,** author of "Maginne Shelomoh," later of Lemberg and Cracow, was also in Grodno, before he went to Tikotzyn. **Jonah b. Isaiah Teomim,** author of "Ḳiḳayon de-Yonah," was rabbi in 1644–55, when he left Poland, dying in Metz in 1669, aged 73. **Moses Spira,** son of R. Nathan, author of "Megalleh 'Amuḳot," and great-grandson of the above-named Nathan Spira, was rabbi after 1655, and **Judah b. Benjamin Wolf of Troppau** held that position about 1664. **Ḥaika b. Samuel Hurwitz** was rabbi from 1667 to 1673, and was followed by **Moses Ẓebi,** author of "Tif'eret le-Mosheh," who died in 1681. His successor, **Mordecai Süsskind Rothenberg,** remained in Grodno until 1691, when he went to Lublin. **Simḥah b. Naḥman Rapoport,** formerly of Dubno, who succeeded Mordecai, held the position for nearly a quarter of a century until he too became rabbi of Lublin (about 1714). **Baruch Kahana Rapoport** was called from Fürth to assume the rabbinate of Grodno, but he preferred the "small rabbinate" of the German town and soon returned there. **Aryeh Löb b. Nathan Nata of Slutsk** (d. 1729) became rabbi of Grodno in 1720, and was succeeded by his son **Zechariah Mendel** (d. 1746, aged 39). **Jehiel Margaliot** (d. 1751), a disciple of Israel Ba'al Shem, became rabbi. He was followed by **Moses Joshua Hurwitz.** The latter's successor, **Benjamin Braudo (Broda)** (d. 1818, aged 73), was the last rabbi of Grodno, the office being then abolished, as was the case in Wilna, as the result of quarrels between two factions of the community.

Scholars, etc.

Among the rabbinical scholars and other eminent Jews of Grodno were: Elhanan Berliner, who corresponded with Ẓebi Ashkenazi early in the eighteenth century; Elisha b. Abraham, author of "Ḳab we-Naḳi," on the Mishnah, and of "Pi Shenayim," on Zera'im, who died at an advanced age in 1749; Alexander Süsskind, the author of "Yesod we-Shoresh ha-'Abodah"; Daniel b. Jacob, who was a dayyan or "moreh ẓedeḳ" for forty years, and died in 1807; Joseph Jozel Rubinovich, physician and favorite of King Poniatowski, died 1810; Simḥah b. Mordecai, who was head of a yeshibah and died in 1813; his son Hillel, who was a son-in-law of R. Ḥayyim of Volozhin and died in 1833; Tanḥum, the son of Rabbi Eliezer of Urle, who was a candidate for the rabbinate, was "rosh bet-din," and became the rival to some extent of R. Benjamin Braudo, mentioned above; his name is signed first on the record of the convention held in Wilna in 1818 for the purpose of selecting delegates to St. Petersburg; Sundel Sonenberg, head of the delegation referred to above, died 1853; Jacob b. Moses Frumkin, died in Grodno 1872. Eliezer Bregman and his son Shabbethai are among the prominent citizens of Grodno, as are the Epsteins, the Neches, and the Ratners.

The best-known Hebrew writers in the city of Grodno were: Meïr Ostrinski, Menahem Bendetson, Israel David Miller, Abraham Shalom Friedberg, the poet Issachar Baer Hurwitz, Samuel Yevnin, Isaac Andres, Simon Friedenstein (the historian of the Grodno community), and Hirsch Ratner. Hurwitz, the translator of the Siddur into Russian, was the city's "government rabbi" in the seventies. He was succeeded by Moses Kotkind, who in his turn was followed by Shemariah Lewin. Among the five "more hora'ah," R. Eliakim Shapira, and R. Wolf, a son-in-law of R. Naḥum, are the best known.

The Jewish community of Grodno is one of the poorest in Russia. There is little industry, and a large percentage of the business establishments is conducted by women. It has the usual number of educational and charitable institutions, two Talmud Torahs (the older one having a trade-school as an adjunct), a gemilut ḥasadim, a "Volksküche" for the poor, and a similar institution to provide kasher food for Jewish soldiers. There is also an older trade-school founded by Samuel Lapin. In addition to the government school there are (1903) an excellent private school conducted by B. Shapira, and a modern ḥeder founded by the Zionists, who have recently developed great activity in communal work.

——**Typography:** Baruch b. Menahem, a bookdealer, established a Hebrew printing-press in Grodno, the first in Lithuania, in 1789. Ten years later he removed to Wilna, where he died in 1803. The establishment was inherited by his son Menahem Man Romm, who in 1835 commenced, in partnership with Simḥah Zimmel of Grodno, to publish a new edition of the Talmud. The first few volumes bear the imprint of Wilna-Grodno, but in 1837 the business was removed to Wilna, and, under the management of the Romm family, became one of the largest of its kind in the world. P. Wi.

The following is a list of the Jewish agricultural colonies in the government of Grodno, from "Selsko-Khazaistvenny Kalendar Dlya Yevreyev Kolonistov" (ii. 231, Wilna, 1902):

District.	Name of Settlement.	Tenure.	No. of Families.	No. of Persons.	Land in Deciatines.
Brest-Litovsk ..	Abramove........	Rented.	25	179	264
“ “ ..	Sarovskaya	“	12	64	366
Volkovysk......	Galileiskaya......	“	29	214	378
“	Izrailskaya	“	9	61	146
Kobrin.........	Yakovlevo	“	31	202	270
Pruzhany	Sosnovka.........	Owned.	6	60	85
Sokolka	Odolsk	Rented.	29	221	452
Slonim	Pavlovo..........	“	51	332	623
“	Konstantinovka..	“	25	176	563
“	Sinaiskaya........	“	25	183	195

M. R.

Population by Districts of the Government of Grodno (Census 1897).

District.	Total Population.	Jewish Population.	Percentage.
Grodno	204,778	41,181	20.11
Brest-Litovsk	218,366	45,902	21.02
Byelostok	207,258	59,643	28.77
Byelsk	165,238	23,444	14.19
Volkovysk................	148,159	17,802	12.02
Kobrin...................	183,515	23,080	12.58
Pruzhany	138,807	17,678	12.74
Slonim...................	226,154	34,776	15.38
Sokolka..................	110,406	13,377	12.12
Totals.................	1,602,681	276,883	17.27

V. R.

Bibliography: Bershadski, *Russko-Yevreiski Arkhiv*, St. Petersburg, 1882; *Entziklopedicheski Slovar*; Friedenstein, *'Ir Gibborim*, Wilna, 1880; idem, in *Keneset ha-Gedolah*, ii. 125-127, iii. 66-69; Hurwitz, *Rehobot 'Ir* (criticism of Friedenstein, based on review in Brüll's *Jahrb.* vii. 182-183), Wilna, 1890; *Ha-Shaḥar*, No. 5, pp. 268 *et seq.*; *Ha-Meliẓ*, 1879, No. 42; *Ha-Ẓefirah*, 1899, Nos. 166, 167; 1900, No. 143.

H. R. P. Wi.

GRONEMANN, SELIG: German rabbi; born at Flötenstein, West Prussia, Dec. 7, 1843; attended the gymnasium at Konitz and the seminary and university at Breslau; became rabbi at Strasburg (1872) and at Danzig (1878), and district rabbi of Hanover (1884). His works include: "De Profiatii Durani (Ephodæi) Vita et Studiis," inaugural dissertation (Breslau, 1869); "Die Jonathan'sche Pentateuchübersetzung in Ihrem Verhältnisse zur Halacha" (Leipsic, 1879); "Zibḥe Shelamin: Die Vorschriften über das Schächten und die Untersuchung der Lunge von R. Jakob Beck, Neu Herausgegeben, Durch Zusätze Ergänzt und mit einer Deutschen Bearbeitung Versehen" (Frankfort-on-the-Main, 1899). He also contributed to Frankel's "Monatsschrift" and Rahmer's "Familienblatt," and published some sermons in the latter's "Predigt-Magazin." Gronemann is (1903) a member of the Central Committee of the German Zionist organization.

G. M. K.

GROSS, CHARLES: American author; born at Troy, N. Y., Feb. 10, 1857; educated at the Troy High School; at Williams College, from which he received the degree of M.A.; and at the universities of Paris, Berlin, and Göttingen, receiving from the last-named the Ph.D. degree for his study on the "Gilda Mercatoria." He is also an honorary M.A. of Harvard, in which university he has held a professorship of history since 1888. Gross has shown great originality and industry as an investigator in medieval and English history, in which field he has written the following: "Gild Merchant," 2 vols., 1890; "Select Cases from the Coroners' Rolls," 1896 (for the Selden Society); "Bibliography of British Municipal History," 1897; "Sources and Literature of English History," 1900; "The Early History of the Ballot in England," in "Political Science Quarterly," 1898; "Modes of Trial in the Medieval Boroughs of England" (Harvard Law Series, May, 1902). Gross lectured at the Anglo-Jewish Exhibition of 1887 on "Exchequer of the Jews in England in the Middle Ages," this lecture being a valuable contribution both to English and to Jewish history. He translated into English Kayserling's "Christopher

Columbus," New York, 1893. He is a vice-president of the American Jewish Historical Society, and a member of the publication committee of the Jewish Publication Society of America.

Bibliography: *Harvard Graduates' Magazine*, x. 169; *Who's Who in America*, s.v.

A.

GROSS, FERDINAND: Austrian writer; born in Vienna April 8, 1849; died at Kaltenleutgeben, near Vienna, Dec. 21, 1900. His ancestors lived in Italy; his father emigrated from Padua to Hungary, and went from there to Vienna. Ferdinand began his literary activity when a boy of fifteen. He joined the editorial staff of the "Extrablatt" in 1872, and in 1877 won the first prize of the Berliner Literarisches Centralbureau for his feuilleton "Litterarische Zukunftsmusik." In 1879 he went to Frankfort-on-the-Main to become feuilleton editor of the "Frankfurter Zeitung." In 1881 Gross returned to Vienna and joined the editorial staff of the "Wiener Allgemeine Zeitung." For a time he was the feuilletonist of the "Neue Wiener Tageblatt," and editor of the "Extra-Post." He was president of the Concordia, an association of Vienna journalists, from 1898 until 1900. Among his works are the following: "Geheimnisse," one-act comedietta, Vienna, 1877; "Kleine Münze," sketches, Breslau, 1878; "Oberammergauer Passionsbriefe," *ib.* 1880, new ed. 1900; "Nichtig und Flüchtig," sketches, Leipsic, 1880; "Die Neuen Journalisten," comedy, with Max Nordau, Leipsic, 1880; "Mit dem Bleistift," sketches, Breslau, 1881; "Der Erste Brief," comedy, Vienna, 1883; "Heut und Gestern" and "Aus der Bücherei," Vienna, 1883; "Blätter im Winde," Vienna, 1884 (2d ed., 1888); "Aus Meinem Wiener Winkel," Leipsic, 1885; "Lieder aus dem Gebirge," Vienna, 1885; "Litterarische Modelle," Berlin, 1887; "Gedichte," 1887; "Goethe's Werther in Frankreich"; "Was die Bücherei Erzählt," Leipsic, 1889; "Zum Nachtisch," Leipsic, 1889. In 1891 Gross began his editorial connection with the "Wiener Fremdenblatt," and on Dec. 21 of the same year his adaptation of Daudet's "L'Obstacle" was produced at the Hofburg Theater. In 1892 another collection of stories and sketches, "Im Vorbeigehen," was published at Leipsic, and his drama, "Um Drei Uhr," was produced. His later works are: "Augenblicksbilder" and "Ungebunden," Vienna, 1895; "Blätter im Walde," Leipsic, 1896; "Wer Ist Frei von Schuld?" (one-act sketch), 1896; "In Lachen und Lächeln," Stuttgart, 1898; "Von den Leichten Seiten," Leipsic, 1900.

Bibliography: Eisenberg, *Das Geistige Wien*, s.v.; *Meyers Konversations-Lexikon*.

s. M. Co.

GROSS, HEINRICH: German rabbi; born at Szenicz, Hungary, Nov. 6, 1835; pupil in rabbinical literature of Judah Aszod. After graduating from the Breslau seminary and from the University of Halle (Ph.D. 1866; his thesis on Leibnitz obtaining the university prize), he was engaged as private teacher by Baron Horace Günzburg at Paris. During a residence of two years in that city Gross collected in the Bibliothèque Nationale the material for his great work "Gallia Judaica." In 1869 he went to Berlin, where he associated much with Zunz, whose methods of research he admired and adopted. In 1870 he was called to the rabbinate of Gross-Strelitz, Silesia; and since 1875 he has occupied the rabbinate of Augsburg.

Gross's activity in the domain of literary history, especially of that of the French Jews of the Middle Ages, has been very extensive. His "Gallia Judaica" (Paris, 1897), which deals with the medieval geography and literary history of the Jews of France, has become a standard work. Gross has also enriched the Jewish scientific periodicals with many valuable contributions, which of themselves constitute important works. Of these the most noteworthy are: "Abraham ben David aus Posquières, ein Literarhistorischer Versuch," in "Monatsschrift," 1873–74; "Zur Gesch. der Juden in Arles," *ib.* 1878, 1879, 1880; "Eliezer ben Joel ha-Levi, ein Literarhistorischer Versuch," *ib.* 1885, 1886; "Jehudah Sir Leon aus Paris: Analekten," in "Magazin," 1877, 1878, iv. 174, v. 179; "Etude sur Simson ben Abraham de Sens," in "R. E. J." 1883.

Gross is also the author of "Lehrbuch der Israelitischen Religion für die Oberen Klassen der Mittelschulen."

s. I. Br.

GROSS, JENNY: Austrian actress; born at Szanto, Hungary. Educated for the stage by Cesarina Kupfer, she made her début in 1878 at the Carltheater at Vienna; in 1880 she appeared at the Stadttheater, and in 1885 at the Berlin court theater, from which she went in 1889 to the Lessings Theater, where she is at present (1903) engaged. Her rôles include: *Madame Sans Gêne*, *Komtesse Guckerl*, *Niobe*, *Josephine*, *Sonja* in "Raskolnikow," *Wolfgang* in "Königsleutnant," *Jeanne* in "Die Welt in der Man sich Langweilt," *Marianne* in "Die Geschwister," *Emire* in "Tartüffe," and the well-known women in Shakespeare.

Bibliography: Eisenberg, *Biog. Lex.*

s. F. T. H.

GROSS-KANIZSA. See Nagy-Kanizsa.

GROSSER, JULIUS: German physician; born at Freistadt, Prussian Silesia, Oct. 25, 1835; died at Prenzlau, Prussia, Oct. 25, 1901. He studied at the University of Berlin, where he graduated in 1859 as doctor of medicine. In 1861 he established a practise in Prenzlau. He served through the Franco-Prussian war in the capacity of surgeon, and was decorated with the Iron Cross. In 1880 he founded the "Deutsche Medizinal-Zeitung," which he edited until his death, contributing many articles to this and other medical journals.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

GROSSMAN, RUDOLPH: American rabbi; born at Vienna, Austria, July 24, 1867; B.L., University of Cincinnati, Ohio, and Rabbi and D.D., Hebrew Union College, Cincinnati. Grossman was associate rabbi of Temple Beth-El, New York, from 1889 to 1896, and since the latter year he has been rabbi of Temple Rodef Sholom, in the same city. He was corresponding secretary of the Central Conference of American Rabbis (1902), and has written a number of essays for Jewish and other magazines. He was grand chaplain of the grand lodge of the Masonic Order, New York (1898–1900). A.

GROSSMANN, IGNACZ: Hungarian physicist; born in Göncz-Ruszka, Abauj county, Feb. 16, 1823; died in Budapest May 21, 1866. He attended the University of Prague, devoting himself especially to mathematics and pedagogics. From 1847 to 1851 he was a teacher in Györ-Sziget; for the two following years he attended the Josef technical school in Budapest, and in 1854 he was appointed principal of the girls' school of the Pester Israelitische Religionsgemeinde.

In 1857 Grossmann was called to a professorship in the commercial school, where he remained until 1862, when he was made engineer of the Pest-Losoncz-Zólyom Railroad Company. Grossmann was the actual inventor of the mercurial pneumatic pump. In 1854 he discovered a new method of gasometer construction. He wrote "Führer in der Geometrischen Analyse der Krystallographie," Leipsic, 1857.

s. M. W.

GROSSMANN, IGNAZ: American rabbi; born at Trencsen, Hungary, July 30, 1825; died March 18, 1897, in New York city. He received his education at the yeshibah of Presburg, and in 1863 was called as rabbi to Koritschan, Moravia, which position he in 1866 changed for that at Warasdin, Croatia. In 1873 he was called to Brooklyn, N. Y., where he officiated in the Congregation Beth Elohim, and later in the Congregation B'nai Abraham. He wrote: "Drei Predigten," Warasdin, 1868; "Die Sprache der Wahrheit," *ib.* 1870; "Mikraot Ḳetannot," Cincinnati, 1892. The last work is a presentation of the 613 commandments with their Biblical bases, their rabbinical definitions, and their moral lessons. He also contributed very frequently to "Deborah." Of his sons, Louis Grossmann, in Cincinnati, Ohio; Rudolph Grossman, in New York city; and Julius Grossmann, in Ipolysagh, Hungary, are rabbis.

Bibliography: *Deborah*, April 1, 1897.

s. D.

GROSSMANN, LOUIS: American rabbi and author; born at Vienna, Austria, Feb. 24, 1863; educated at the University of Cincinnati (B.A.) and at the Hebrew Union College (D.D.). Grossmann is descended from a family of rabbis. In 1884 he became rabbi of the Temple Beth El at Detroit, Michigan, retaining this office until 1898. He then succeeded Isaac M. Wise as rabbi of the Congregation B'nai Yeshurun at Cincinnati, and also as professor of theology at the Hebrew Union College. Grossmann is the author of the following: "Judaism and the Science of Religion," New York and London, 1889; "Maimonides," New York and London, 1890; "Hymns, Prayers, and Responses," Detroit, 1892; "The Jewish Pulpit," Detroit, 1894; "Isaac M. Wise, His Life and Writings," Cincinnati, 1900. He has also contributed to Jewish periodicals. A.

GROSSMANN, LUDWIG: Austrian mathematician and political economist; born at Leitomischl, Bohemia, March 14, 1854. As a boy he showed unusual aptitude for physics and mathematics; and he continued his studies in these branches at the University of Vienna, graduating as doctor of philosophy in 1878. In the same year he founded and edited the "Mathematisch-Physikalische Zeitschrift" at Vienna. He is the discoverer of the mathematical analytical curve of the probable length of the age of man. Grossmann has devoted himself largely to literary work, and is an active opponent of anti-Semitism. He is now (1903) a resident of Vienna, and editor of the "Controlle," a journal devoted to political economy.

Of Grossmann's works may be mentioned: "Die Mathematik im Dienste der Nationalökonomie," Vienna, 1886–1900; "Allgemeine Integration der Linearen Differentialgleichungen Höherer Ordnung," Leipsic, 1889–91; "Compendium der Praktischen Volkswirthschaft und Ihrer Mathematischen Disciplinen," Vienna, 1892–1903.

s. F. T. H.

GROSSWARDEIN (NAGY-VARAD): Hungarian city, with a population of 51,000, about one-fourth of whom are Jews. The ḥebra ḳaddisha was founded in 1735, the first synagogue in 1803, and the first communal school in 1839. The old Jewish quarter, known as the "Katona Város," is in the neighborhood of the fort. It still bears its ancient aspect and is still occupied mainly by Jews. The old synagogue remains, though no longer used for worship. The Jewish hospital also stands there. Not until the beginning of the nineteenth century were Jews permitted to do business in any other part of the city, and even then they were required to withdraw at nightfall to their own quarter. In 1835 permission to live at will in any part of the city was granted them.

The Jewish community of Grosswardein is divided into an Orthodox and a Reform congregation. While the members of the Reform congregation still retain their membership in the ḥebra ḳaddisha, they have used a cemetery of their own since 1899. The Jews of Grosswardein have won prominence in the public life of the city; there are Jewish manufacturers, merchants, lawyers, physicians, and farmers; the present chief of police (1902) is a Jew; and in the municipal council the Jewish element is proportionately represented. The community possesses, in addition to the hospital and ḥebra ḳaddisha already mentioned, a Jewish women's association, a grammar-school, an industrial school for boys and girls, a yeshibah, a soup-kitchen, etc.

The following are among those who have held the rabbinate of Grosswardein: **Joseph Rosenfeld** (Orthodox); **David Joseph Wahrmann** (Orthodox); **Aaron Landesberg** (Orthodox); **Moricz Fuchs** (Orthodox: still officiating, 1903); **Alexander Rosenberg** (Reform: removed to Arad); **Alexander Kohut** (Reform: removed to New York, 1885; died, 1894); **Leopold Kecskeméty** (Reform: still officiating, 1903).

D. G. Ke.

GROTIUS, HUGO (HUIG VAN GROOT): Dutch Christian diplomat, theologian, and scholar; born at Delft, Holland, April 10, 1583; died at Rostock, Germany, Aug. 28, 1645. In the religious combat between the Gomarists and Arminians Grotius was a follower of Arminius. When in 1619 the Arminians were thrown into prison, he was sentenced to imprisonment for life, and escaped in 1621 only through a stratagem of his wife. He believed all his life in the doctrines of Arminius, and expounded his master's views in his religious writings, which were collected after his death in his "Opera Omnia Theologica," Amsterdam, 1679.

In 1644 appeared in Paris in three volumes his "Annotationes in Vetus Testamentum," including the Apocrypha (ed. Döderlein, Halle, 1775-76). This great work was at first read by the Arminians only; but it soon became well known through its philological-historical character.

In the course of his religious researches Grotius, through Isaac Vossius, became acquainted with Manasseh ben Israel. He corresponded with Manasseh, asking many questions concerning the Hebrew language, literature, and interpretation of the Old Testament. Manasseh answered his inquiries, and the two exchanged many letters.

Not being a theologian proper, Grotius was not bound by any dogmatic views; and his explanations of sentences and phrases are consequently based entirely upon the original text itself. The Jewish exegetes became known to Grotius through Manasseh ben Israel; and he frequently cites and follows them in his annotations. He often mentions that the Hebrew scholars explain a sentence as he does; and even where he differs from them he gives their views. It was a favorite accusation against Grotius' commentary that he Judaized, or followed Jewish rather than Christian methods of exegesis. It is possible that Grotius knew of Manasseh's plan to induce Queen Christina of Sweden to open north Scandinavia to the Jews, as he was Swedish ambassador at Paris from 1635 to 1645.

Grotius highly esteemed Manasseh, whom he compares with Ibn Ezra, Maimonides, and Abravanel. He studied his works, and was much impressed by them. Especially was Manasseh's "Conciliador" (Amsterdam, 1641) admired by Grotius. In a letter to Manasseh he says: "I implore you to spend all your spare time in explaining the Law. You will do a great favor to all scholars" ("Grotii Epistolæ," No. 564, Amsterdam, 1687). Again, in a letter to Vossius under date of Oct. 30, 1638: "Manasseh, whom I wish well, is a man of great usefulness to the state and to science" (*ib.* No. 476). Writing from Paris, he says: "His books, which I know, are much read and highly thought of here."

Bibliography: *Encyc. Brit.* s.v.; Schaff-Herzog, *Encyc.* s.v.; Graetz, *History of the Jews* (Am. transl.), v. 21, 22, Philadelphia, 1895; Adler, *A Homage to Manasseh ben Israel*, in *Trans. Jew. Hist. Soc. Engl. 1893-94*, i., London, 1895; Kayserling, *Menasse ben Israel*, in *Jahrbuch für die Gesch. der Juden*, ii., Leipsic, 1861; *Grotii Epistolæ*, Nos. 390, 423, 452, 454, 476, 564, 570, Amsterdam, 1687; *Grotii Epistolæ Ineditæ* (supplement to the foregoing), Leyden, 1809.

E. C. F. T. H.

GROVES AND SACRED TREES: By many Oriental as well as Occidental peoples, whether of Semitic or non-Semitic stock, groves and single trees (oaks, terebinths, tamarisks, palms, etc.) were regarded and revered as favorite abodes of the gods, and were therefore set aside for worship and marked by the erection of altars in, under, or near them. Behind this conception was the belief, wide-spread among primitive races, that trees were animated (see Mannhardt, "Die Wald- und Feldkulte"). Modified, this idea reappears in the form in which the trees are held to be the dwellings, and groves the haunts, of benevolent or malevolent spirits and deities. Moreover, trees were suggestive of fertility, of life, and (in winter) of death. This induced their worship as visible manifestations of the secret powers of nature controlling generation and decay.

Among the Hebrews, also, this notion seems to have prevailed in remote times. At all events, groves and trees are found connected with theophanies (Gen. xii. 6 [A. V. 7]), and with the giving of judgment—that is, the oracular consultation of the deity (Judges iv. 5; I Sam. xxii. 6).

Trysting-Trees.

The Hebrew "elon" and "eshel," denoting the oak and tamarisk respectively, are mentioned as groves, or perhaps in stricter accuracy as single trees, where Yhwh revealed Himself (Gen. xii. 6 [A. V. 7], xxi. 33); more definitely described as "elon moreh" (= "oak of the revealing oracle"; "moreh" from the root ירה, whence also "Torah"; but see Barth, "Etymologische Studien," pp. 13-14); sometimes in the plural "elone moreh" (Deut. xi. 30); also "elone mamre" (Gen. xiii. 18, xiv. 13, xviii. 1). "Elah" (Isa. i. 30), "allah" (Josh. xxiv. 26), "allon" (Gen. xxxv. 8), "tomer" (Judges iv. 5), and "rimmon" (I Sam. xiv. 2) occur in connections indicating that trees which were regarded as sacred, either in groves or singly, are meant. Under such sacred trees treaties were solemnly confirmed (Judges ix. 6), sacrifices were offered (*ib.* vi. 11), and, as stated above, judgments were rendered (*ib.* iv. 5). The sound made by the trees is mentioned as an auspicious omen (II Sam. v. 24; comp. Gen. xii. 6; Judges ix. 37). Yhwh is described as dwelling in the (burning) bush (Deut. xxxiii. 16; comp. Ex. iii. 1-6). Joshua erects a memorial stone underneath an oak "that was by the sanctuary of Yhwh" (Josh. xxiv. 26). Among the Patriarchs, Abraham is more especially brought into relations with such groves or sacred trees (Gen. xiii. 18, xviii. 1, xxi. 33).

The opposition evinced by the Later Prophets to such groves and trees confirms the theory that originally they were connected with the cult of the deities presiding over the generative processes of nature. These deities and their worship (see Baalim and comp. Deut. xii. 2) were dominant factors in the Canaanitish religion, the "high hills" and "green trees" being characteristically identified with the corrupt practises of the Israelites' neighbors and symbolic of their pernicious influence upon the people of Yhwh (I Kings xiv. 23; II Kings xvi. 4, xvii. 10; II Chron. xxviii. 4; Isa. lvii. 5; Jer. ii. 20; iii. 6, 13; xvii. 2; Ezek. vi. 13, xx. 28; Hosea iv. 13). The "gardens," which are also mentioned with disapproval, served similar purposes and for the same reasons (Isa. i. 29, lxv. 3, lxvi. 17).

The Asherah—usually (following LXX. and the Vulgate) rendered "grove" or, when in the plural, "groves" ("asherim"; I Kings xiv. 23; II Kings xvii. 10; Jer. xvii. 2), as even the context might have suggested, it not being likely that a "grove" would be "under every green tree"—modern scholars acknowledge to have been pillars or stakes, imitations of trees, probably trunks of trees "planted," *i.e.*, fixed into the ground, near the altars, and thus symbols of the deity, Baal or Asherah; perhaps even in their form suggestive of the obscene lasciviousness of the Canaanitish cult (Deut. vii. 5, xvi. 21; Judges vi. 28, 30; I Kings xv. 13; II Kings xvii. 10, xxiii. 14; Micah v. 12; Hosea iii. 4). The goddess Asherah was not identical with

Astarte, as Stade ("Gesch. des Volkes Israel," i. 460) contends, but was originally a tree-goddess, while Astarte was a sidereal deity. They had many traits in common, however.

The Asherah tree or pillar had many forms, ranging from a real tree through various imitations of parts of the tree to anthropomorphic suggestions (see Max Ohnefalsch-Richter, "Kypros, die Bibel und Homer," 1893, plates lxix.; lxxv., Nos. 1, 3, 5, lxxxiii., No. 20a, b). Compare ASHERAH.

BIBLIOGRAPHY: Schrader, in *Zeitschrift für Assyriologie und Verwandte Gebiete*, iii. 353-364; Eduard Meyer, in *Roscher's Lexicon*, i. 646, 647, 654; Riehm, *Handwörterb. des Biblischen Altertums*, i., s.v. *Hain*; Mannhardt, *Wald- und Feldkulte*, 2 vols., 1875, 1877; Frazer, *The Golden Bough*, 2d ed., 1900, vol. i. On Semitic tree-cults see Baudissin, *Studien zur Semitischen Religionsgesch.* ii. 184-222; Movers, *Die Phönizier*, vol. i.; Osiander, *Studien über die Vorislamische Religion der Araber*, in *Z. D. M. G.* vol. vii.; Wellhausen, *Reste Arab. Heidentums*, p. 101; *The Sacred Trees of the Assyrian Monuments*, in the *Babyl. and Oriental Record*, vols. iii., iv.; Tylor, *The Winged Figures of the Assyrian and Other Ancient Monuments*, in *Proceedings Soc. Bibl. Arch.* vol. xii.; Jastrow, *Religion of Babylonia and Assyria*, p. 662. For the Hebrews specially: Scholz, *Götzendienst und Zauberwesen bei den Alten Hebräern*, p. 292; Baudissin, *l.c.* pp. 223-230. The best comparative study of Hebrew tree-worship is that of W. Robertson Smith, *Rel. of Sem.* 2d ed., 1894, s.v. *Trees*.

E. G. H.

GROWTH OF THE BODY: From the studies of Majer for Galicia, Weissenberg for South Russia, Sack for Moscow, and Yashchinsky for Poland, which give uniform results, it is found that Jewish children grow very rapidly up to the age of six, whereas usually development slackens at four; from six to eleven growth is slower; from eleven to sixteen the body again increases rapidly, when growth again becomes slower, but still continues up to the age of thirty. At this age the maximum height is attained, whereas with Germans this height is reached at the age of twenty-three (Gould). At forty the body begins to decline and grow shorter. This is seen from the figures in the table, and in the diagram representing graphically the process of growth of Jewish children in South Russia and in Moscow, given by Weissenberg ("Die Südrussischen Juden," p. 17).

GROWTH OF THE BODY.

Age.	Jews of South Russia (Weissenberg).		Jews of Central Russia (Sack).		Jews of Poland (Elkind).	
	Stature (in mm.).	Annual Increment.	Stature (in mm.).	Annual Increment.	Stature (in mm.).	Annual Increment.
4-5	1,016					
5-6	1,086	70				
6-7	1,121	35				
7-8	1,156	35				
8-9	1,202	46				
9-10	1,247	45	1,273			
10-11	1,280	33	1,300	27		
11-12	1,345	65	1,340	40		
12-13	1,377	32	1,378	38		
13-14	1,448	71	1,454	76		
14-15	1,482	34	1,546	92		
15-16	1,558	76	1,585	39		
16-17	1,601	43	1,622	37		
17-18	1,611	10	1,643	21		
18-19	1,641	30	1,648	5		
19-20	1,640	−1	1,638	−10		
21-25	1,648	8			1,606	
26-30	1,659	11			1,606	—
31-40	1,643	−16			1,612	6
41-50	1,642	−1			1,617	5
51 and over	1,636	−6			1,606	−11

Sack compared the stature of Jewish school-children in Moscow with that of non-Jewish children attending the same schools. He found that the Jewish children were shorter. But Yashchinsky, who took measurements of Jewish and non-Jewish school-children in Warsaw, Poland, found the contrary. According to his investigations the Jews are taller than the Poles between the ages of twelve and seventeen notwithstanding the known fact that adult Poles are taller than adult Jews.

In so far as Bavaria is concerned Ranke ("Körpergrösse in Bayern: Beiträge zur Anthropologie Bayerns," iv.) has shown that the stature is lowest in those parts of the kingdom in which the infantile mortality is highest.

From measurements taken by Fishberg from Jewish school-children in New York city, it appears that those born in the United States grow faster, and at maturity attain a greater stature, than those born in Europe. There are two reasons for this phenomenon. First, the Jewish child in America is brought up amid better sanitary and hygienic surroundings; it is better nurtured, and the unhealthy ḥeder is replaced by modern hygienic public schools. The second and more important reason is that there is a process of selection at work. The stature of the Jewish immigrant to America is greater than the average of those left at home. This is a fact observed also among the immigrants of other races. It is the strongest physically who venture to change their place of abode. These taller Jews transmit their superior stature to their descendants.

The body grows not only in height but also in GIRTH, which is best measured by the chest. From the investigations of Sack and Weissenberg it has been found that the growth of the body in stature does not go hand in hand among Jews with its increase in breadth, but that they progress alternately. Up to maturity the height increases at the expense of the girth of the chest. After this period the body begins to broaden. The maximum girth of the chest is attained only between forty and fifty years of age. After this there is a recession.

The growth of the limbs has been shown to progress rapidly up to sixteen years of age. It then proceeds slowly up to the age of thirty, when the maximum is attained. After this time there is a recession.

BIBLIOGRAPHY: J. Majer, *Roczny Przyrost Ciala u Zydow Galicyjskich, Zbior Wiadomosci do Antropol. Krajowej*, tom iv., dzial ii., Cracow, 1880; N. B. Sack, *Fizicheskoye Razvitye Dyetei*, Moscow, 1892; S. Yashchinsky, *Antropometritcheskia Materialy k Izychenin Razvitiya Rosta Vycsa*, etc., *s Polyakov i Yevreyev*, Warsaw, 1889; S. Weissenberg, *Die Südrussischen Juden*, in *Archiv für Anthropologie*, xxxiii. 3, 4; A. D. Elkind, *Yevrei*, *Trudy Antropologicheskao Otdyela*, xxi., Moscow, 1903.

J. M. Fi.

GROZOVSKI, JUDAH LÖB BEN ISAIAH REUBEN: Russian Hebraist; born at Pogosti, government of Minsk, in 1861. After having attended the yeshibah of Volozhin, Grozovski studied pedagogics in the Institute for Hebrew Teachers at Wilna. When twenty-seven years of age, he went to Palestine, teaching Hebrew in various places; in 1896 he received an appointment as teacher of Hebrew in the agricultural school of Jaffa. Three years later he removed to the Mikweh Yisrael colony, and filled the same office there. Grozovski published a series of text-books, among which are: "Bet ha-Sefer li-Bene Yisrael," Jerusalem, 1891;

"Sha'ashu'im," *ib.* 1891; "Bet Sefer 'Ibri," three graded courses in Hebrew, 1895–97; and "Millon," Hebrew-Russian-German dictionary, Warsaw, 1900.
s. M. Fr.

GRUBER, JOSEPH: Austrian physician; born at Kosolup, Bohemia, Aug. 4, 1827; died at Vienna March 31, 1900. He graduated (M.D.) from the University of Vienna in 1855. In 1860 he settled in Vienna as a specialist in aural diseases, and became privat-docent in 1863. In the succeeding year he became chief surgeon of the aural department at the Allgemeines Krankenhaus. In 1870 he was appointed assistant professor, and in 1873 became chief surgeon of the newly founded aural clinic of the university. In 1893 he was elected professor, which position he resigned in 1898.

Gruber was the author of many essays and works (numbering in all nearly 200), and was for many years one of the editors of the "Monatsschrift für Ohrenheilkunde Sowie für Kehlkopf-, Nasen- und Rachenkrankheiten." Among his writings may be mentioned: "Zur Pathologie der Hämatocele," Vienna, 1859; "Zur Pathologie und Therapie der Otitis Interna," *ib.* 1860; "Anatomisch-Physiologische Studien über das Trommelfell und die Gehörknöchelchen," *ib.* 1867; "Lehrbuch der Ohrenheilkunde," *ib.* 1870, 2d ed. 1888.

Bibliography: Pagel, *Biog. Lexikon*, Vienna, 1901, s.v.
s. F. T. H.

GRUBY, DAVID: French physician; born at Neusatz (Ujvidék), Hungary, Oct. 10, 1810; died in Paris Nov. 16, 1898. He studied medicine at the University of Vienna, and graduated in 1834. Although at that time a Jew was rarely permitted to hold a position in the university hospital, Gruby was appointed assistant surgeon upon the recommendation of the well-known physician Wattmann. Soon after, he went to London, and in 1839 to Paris, where he engaged in private practise.

Gruby was one of the leaders in microscopical research, and gave free public lectures, which were largely attended, on microscopy, experimental physiology, and pathology. The results of his experiments are embodied in: "Observationes Microscopicæ ad Morphologiam Pathologicam Spectantes," Vienna, 1839; and "Morphologia Fluidorum Pathologicorum," *ib.* 1840.

As a practitioner Gruby was very successful. He was physician to the younger Dumas and to Heinrich Heine.

Bibliography: Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.
s. F. T. H.

GRÜN, MAURICE: Russian painter; born at Reval, Russia, in 1870. He studied art at Munich and Geneva, and in 1890 went to Paris. There he became a pupil of Jules Lefèbre and Benjamin Constant, receiving the Academy medal and several honorable mentions. When but twenty-four years of age Grün was appointed principal of the School of Arts at Bahia, Brazil. In 1896 he returned to Europe and again settled in Paris, but removed in 1898 to London, where he has since resided. Among his many paintings may be mentioned: "Brittany Interior," "Peaceful Moments," "For Queen and Empire," "Overhauling the Nets," "Oh, Bother!" "Idle Moments," "The Unexpected Return," "First Start in Life." He is also well known as a portrait-painter.
H. R. F. T. H.

GRÜNBAUM, MAX (MAIER): German Orientalist; born in Seligenstadt, Hesse, July 15, 1817; died in Munich Dec. 11, 1898. Grünbaum studied philology and philosophy at Giessen and Bonn. In 1858 he became superintendent of the Hebrew Orphan Asylum in New York city. He returned to Europe in 1870, and spent the remainder of his days in Munich. After 1862 nearly all his papers on Oriental philology and folk-lore appeared in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft"; and after his death they were reedited by Felix Perles under the title "Gesammelte Aufsätze zur Sprach- und Sagenkunde," Berlin, 1901. The following are among his larger works: "Jüdisch-Deutsche Chrestomathie," 1882; "Mischsprachen und Sprachmischungen," 1885; "Neue Beiträge zur Semitischen Sagenkunde," 1893; "Die Jüdisch-Deutsche Litteratur in Deutschland, Polen, und Amerika," 1894; "Jüdisch-Spanische Chrestomathie," Frankfort, 1896. He had nearly completed the recataloguing of the works in the Hebrew department of the Munich State Library when he died.

Bibliography: Bettelheim, *Biographisches Jahrbuch*, 1899, pp. 235-236; *Allgemeine Zeitung*, Munich, 1898, Beilage No. 285, pp. 5-6; *Münchener Neueste Nachrichten*, 1898, No. 591, p. 4; Perles, in *Gesammelte Aufsätze*, Preface.
s. N. D.

GRÜNEBAUM, ELIAS: German rabbi; born in the Palatinate Sept. 10, 1807; died in Landau Sept. 25, 1893. In 1823 he went to Mayence, where he became a pupil of the Talmudist Löb Ellinger, and in 1826 continued his Talmudic studies at Mannheim; in 1827 he went to Frankfort-on-the-Main, where he attended the rabbinical lectures of Solomon Trier, Aaron Fuld, and Bär Adler, and prepared himself for the university. In 1831 he entered the University of Bonn, where he became intimately acquainted with Abraham Geiger. In 1832 he went to Munich to continue his studies. In 1835 he was appointed to the rabbinate of Birkenfeld, and the next year became rabbi of the Landau district, a position which he held till his death. Grünebaum was one of the most zealous and determined representatives of Reform Judaism. It is due to his efforts that the so-called "Jews' oath" was abolished in Bavaria (1862). In appreciation of his work for the improvement of the Jewish school-system, Ludwig II. of Bavaria bestowed upon him the Order of St. Michael. Besides contributing to Geiger's various magazines and to the "Allgemeine Zeitung des Judentums," Jost's "Annalen," and Stein's "Volkslehrer," Grünebaum published: "Die Sittenlehre des Judenthums Anderen Bekenntnissen Gegenüber Nebst dem Geschichtlichen Nachweise über Entstehung des Pharisäismus und Dessen Verhältnis zum Stifter der Christlichen Religion," Mannheim, 1867; "Zustände und Kämpfe der Juden, mit Besonderer Beziehung auf die Rheinpfalz," *ib.* 1843; "Gottesdienstliche Vorträge," Carlsruhe, 1844; "Israelitische Gemeinde, Synagoge und Schule," Landau, 1861;

"Reden" (delivered on various occasions). Many of his sermons were published in Kayserling's "Bibliothek Jüd. Kanzelredner."

S. M. K.

GRÜNFELD, ALFRED: Austrian pianist; born at Prague July 4, 1852; studied under Höger, under Krejci at the Prague Conservatorium, and under Kullak at the Neue Akademie der Tonkunst, Berlin. In 1873 he settled at Vienna, where he received the title of "Kammervirtuos." He has made tours through Europe and the United States.

During a visit to Germany Grünfeld was appointed court pianist to Emperor William I. Since 1897 he has been professor at the Vienna Conservatorium. Of his compositions may be mentioned the following works for the pianoforte: Octave-study, op. 15; Minuet, op. 31; and Spanish Serenade, op. 37.

BIBLIOGRAPHY: *Musikalisches Wochenblatt*, xiv. 343; Ehrlich, *Celebrated Pianists of the Past and Present*, pp. 115, 116.

S. J. So.

GRÜNFELD, HEINRICH: Austrian violoncellist; born at Prague April 21, 1855; a brother of Alfred Grünfeld. Educated at the Prague Conservatorium, he went to Berlin in 1876, and for eight years taught at the Neue Akademie der Tonkunst in that city. In conjunction with Xaver Scharwenka and Gustav Holländer (later with Sauret, M. Pauer, and F. Zajic), he arranged trio soirées which became very popular. In 1866 Grünfeld was appointed court violoncellist to King William of Prussia.

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Music and Musicians*.

S. J. So.

GRÜNFELD, JOSEF: Austrian physician and writer; born at Gyönk, Hungary, Nov. 19, 1840. After graduating from the gymnasium at Kaschau, he went successively to the universities of Budapest (1861) and Vienna (1863), graduating (M.D.) from the latter in 1867. He became privat-docent at Vienna in 1881, and chief of division at the Poliklinik of Vienna in 1885. He has published a "Compendium der Augenheilkunde" that has gone through four editions, and (in "Deutsche Chirurgie") "Die Endoskopie der Harnröhre und Blase." He was the first to use the endoscope. He is known for his many surgical innovations as well as through numerous monographs in his special department. Professional activities did not hinder Grünfeld from interesting himself in the affairs of the Jewish community. He was one of the founders, and for more than eight years president, of the Oesterreichisch-Israelitische Union. S.

GRÜNHUT, DAVID: German rabbi of the seventeenth and eighteenth centuries; born at Frankfort-on-the-Main, where his father was secretary of the congregation, and his maternal grandfather, Simon Günzburg, was a member of the rabbinate. In 1682 he edited Ḥayyim Vital's book on transmigration, "Gilgulim." This brought upon him the censure of the rabbinate, which was opposed to Shabbethai Ẓebi and, therefore, to the Cabala. He nevertheless reprinted this work in 1684. He also published "Ṭob Ro'i," rules on sheḥiṭah in the form of a catechism, together with "Migdal Dawid," homilies on the Pentateuch, and notes on some Talmudic treatises (Frankfort-on-the-Main, 1712), and a commentary on Abraham ibn Ezra's grammatical puzzle in the 1712 (Frankfort) edition of the "Sefer Ḥasidim," which commentary was reprinted in the 1713 (*ib.*) edition of Samuel Uceda's commentary on Abot entitled "Midrash Shemuel." He was rabbi in Aue, Hesse-Nassau, and perhaps also in Heimerdingen. He was on good terms with the anti-Jewish writers J. J. Schudt and Johann A. Eisenmenger, and wrote a preface to the latter's edition of the Bible.

BIBLIOGRAPHY: Horowitz, *Frankfurter Rabbiner*, ii. 54 *et seq.*; Maggid, *Zur Gesch. und Genealogie der Günzburge*, p. 15 and Index, St. Petersburg, 1899.

D.

GRÜNHUT, KARL SAMUEL: Austrian jurist; born at Bur-St. Georgen, Hungary, Aug. 3, 1844. He became associate professor in the juridical faculty of the University of Vienna in 1872, after having published "Die Lehre von der Wechselbegebung nach Verfall," Vienna, 1871. In 1873 "Das Enteignungsrecht" appeared, and he founded the "Zeitschrift für das Privat- und Oeffentliche Recht der Gegenwart," a quarterly. In 1874 he was promoted to the professorship of commercial law. "Das Recht des Kommissionshandels" was published at Vienna in 1879, since which date his literary activity has been devoted chiefly to the subjects of notes and bills, to the literature of which he has contributed "Wechselrecht," 2 vols., Leipsic, 1897, constituting part of the "Systematisches Handbuch der Deutschen Rechtswissenschaft," edited by Karl Binding; in addition, he has published a short "Grundriss des Wechselrechts," *ib.* 1899, which similarly forms part of the "Grundriss des Oesterreichischen Rechts in Systematischer Bearbeitung," edited by Finger, Frankl, and Ullman; and, for practical purposes, "Lehrbuch des Wechselrechts," *ib.* 1900. Grünhut has the title of "Kaiserlicher Hofrath," and has been since 1897 a life-member of the Austrian House of Lords (Herrenhaus). He has been decorated with the star of the Order of Francis Joseph (1902).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; Kohut, *Berühmte Israelitische Männer und Frauen*, part 16, p. 296.

S. M. Co.

GRÜNHUT, LAZAR: Hungarian rabbi and writer; born at Gerenda, Hungary, in 1850. Receiving his diploma as rabbi while a mere youth, he went to Berlin, where he attended the lectures of Dr. Israel Hildesheimer at the rabbinical seminary, as well as those at the university. He graduated (Ph.D.) from the University of Bern. For eleven years he officiated as rabbi at Temesvár, Hungary. In 1892 he was appointed director of the Jewish orphan asylum at Jerusalem. Grünhut's works include: "Kritische Untersuchung des Midrasch Kohelet Rabbah" (Berlin, 1892); "Das Verbot des Genusses von Gesäuertem am Rüsttage des Pessachfestes," in "Zeit. für Evangelische Theologie," 1894–98; "Midrash Shir ha-Shirim" (Jerusalem, 1897); "Sefer ha-Likkuṭim," i.–vi. (Jerusalem, 1898–1903); "Ezra und Nehemia, Kritisch Erläutert," part 1 (*ib.* 1899); "Saadia Gaon und Sein Commentar zum Buche Daniel" (St. Petersburg, 1899); "Saadia Gaon und Sein Commentar zu (Daniel,) Ezra und Nehemia" (*ib.* 1902); "Yalkut ha-Machiri zu den Sprüchen

Salomos" (Jerusalem, 1902); "Die Reisebeschreibungen des R. Benjamin von Tudela," published from manuscripts, with translations and introduction (*ib.* 1903).

BIBLIOGRAPHY: *Das Rabbiner-Seminar zu Berlin*, p. 41, Berlin, 1898.

S.

GRUNWALD, MAX: German rabbi and folklorist; born at Zabrze, Prussian Silesia, Oct. 10, 1871; educated at the gymnasium of Gleiwitz and (1889) at the university in Breslau, where he also attended the lectures of the Jewish theological seminary. In 1895 he accepted the rabbinate of the Hamburg Neue Dammthor Synagogue, where he remained until 1903, when he became rabbi of the Fifteenth District of Vienna. Since Jan., 1898, he has been editor of the "Mittheilungen der Gesellschaft für Jüdische Volkskunde," which society was founded by him in 1897 and of which he is president (1903). He was also one of the principal founders of the Hamburg Jewish Museum.

In addition to a large number of essays on general literature, folk-lore, and Jewish history, which appeared chiefly in the "Mittheilungen," Grunwald wrote the following: "Das Verhältnis Malebranche's zu Spinoza," Breslau, 1892; "Die Eigennamen des Alten Testamentes in Ihrer Bedeutung für die Kenntnis des Hebräischen Volksglaubens," *ib.* 1895; "Spinoza in Deutschland," Berlin, 1897; "Portugiesengräber auf Deutscher Erde," Hamburg, 1902; "Juden als Rheder und Seefahrer," Berlin, 1902; "Hamburger Deutsche Juden bis zur Auflösung der Dreigemeinden in 1811," Hamburg, 1903; "Die Moderne Frauenbewegung und das Judenthum," Vienna, 1903.

S.

GRÜNWALD, MORITZ: Austrian rabbi; born March 29, 1853, at Ungarisch Hradisch, Moravia; died in London June 10, 1895. After a short stay in Prague he entered (1878) the Breslau Jewish theological seminary. In 1881 he was called to the rabbinate of Belovár, Croatia; in 1884–87 he was rabbi of Pisek, Bohemia, in 1887–93 of Jung-Bunzlau, Bohemia. In the latter year he became chief rabbi of Bulgaria, with his seat at Sofia. He was at the same time director of the national rabbinical seminary, teaching Talmud and Midrash. Grünwald was an able linguist, and a member of several scientific societies, including the Société de Numismatique et d'Archéologie, and was highly esteemed by Prince Ferdinand and the Bulgarian government.

Of his numerous writings the following may be mentioned: "Die Bibel, der Talmud und die Evangelien" (1877); "Zur Gesch. der Gemeinde Dyhernfurth" (1882); "Zur Gesch. der Jüdischen Gemeinde in Ragusa" (1883); "Gesch. der Juden in Böhmen" (1st part, 1886); "Ueber das Verhältniss der Kirchenväter zur Talmudischen und Midraschischen Literatur" (1891); "Ueber den Einfluss der Psalmen auf die Entwicklung der Christlichen Liturgie und Hymnologie" (1892); "Rabbi Salomo Efraim Luntschitz" (1892); "Sitten und Bräuche der Juden im Orient" (1894).

Grünwald was the founder and editor of the "Jüdisches Centralblatt" (1882–85).

BIBLIOGRAPHY: *Jew. Chron.* June, 1895.

S.

GRÜNWALD-ZERKOWITZ (*née* **Zerkowitz**), **SIDONIE:** Austrian authoress; born in Tobitschau, Moravia, Feb. 17, 1852. Her early education she received from her father, a physician. With her parents she removed successively to Holleschau, Vienna, and Budapest. She is well versed in French, Italian, Hungarian, Czech, and English, and obtained a diploma as teacher of languages. After teaching for a few years, she received (1874) from Ludwig II. of Bavaria a free scholarship at his theatrical school in Munich. Her studies were interrupted by her marriage to Prince Theodore Kolokotronis of Greece. Joining the Greek Catholic Church, she accompanied her husband to Athens, where both she and her husband were disowned by the latter's family. Disappointed, she returned to Moravia, became a teacher, and, after securing a divorce, married (1877) a wealthy Vienna merchant by the name of Grünwald. Since then she has lived in Vienna, where for some time she edited "La Mode."

When only thirteen years of age she published her first essays on literature, in German and Hungarian, in the newspapers of Budapest. In 1874 appeared, in Vienna, "Zwanzig Gedichte von Kálmán Tóth," translated from the Hungarian. These were followed by "Die Lieder der Mormonin," Dresden and Utah, 1886, 7th ed. 1900; "Die Mode in der Frauenkleidung," Vienna, 1889; "Das Gretchen von Heute," Zurich, 1890, 7th ed. 1900; "Achmed's Ehe," 1900; "Doppel-Ehen," 1900; "Poetischer Hirt," 1901; "Schattenseiten des Frauenstudiums," 1901. She is also the author of songs against anti-Semitism, and has contributed many articles to the newspapers, among which may be mentioned those contributed to the Berlin "Bühne und Welt": "Toilettenkünstlerinnen auf der Bühne"; critical essays on Sarah Bernhardt, Wolter, Dusé, Réjane, Jane Hading, etc.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexicon*, lix. 340–341; *Madame Kolokotronis*, in *Neue Freie Presse*, Dec., 1874, Nos. 3703 and 3709; *Blaustrumpf und Fürsten*, in *Kaktus*, 1874, No. 34.

S. F. T. H.

GUADALAJARA (גוד אלהגארה ; ואד אלחגארה): City in Castile, Spain. When Tariḳ ibn Zaid conquered the city in 711, he found Jews there, as in Toledo and other places, and gave the conquered city to them to guard. In the "fuero" (charter) which Alfonso VII. gave to the city in 1139, Jews were placed on an equality with the knights: two-thirds of them had to follow the king in battle, while the other third stayed behind for defense. Guadalajara had a considerable Jewish community in the thirteenth century, and in 1290 paid as much in taxes as Ciudad Real. It was very much reduced through the persecution of 1391 and through the enforced baptisms due to it, so that in 1476 it could hardly pay one-third of the former taxes. The number of Maranos in the city was so large that King Juan II. issued a command to the city to treat baptized Jews like persons who were born Christians and to give them official positions.

In 1482 a Jew established a Hebrew printing-press in Guadalajara, at which Solomon ben Moses Levi ibn Alḳabiẓ was engaged as printer and corrector. He brought out in that year an edition of David Ḳimḥi's commentary to the Later Prophets, and (*c.* 1482) Jacob ben Asher's Ṭur Eben ha-'Ezer. Meïr ben Solomon ben Sahulah, who carried on a correspondence with Solomon Adret and Samuel Motot, lived in Guadalajara, and Moses de Leon and Isaac ben Harun Sulaiman were born there. Many of the Jews who were driven out of Guadalajara in 1492 went to Algiers, where they had their own synagogue with a special ritual.

BIBLIOGRAPHY: Rios, *Hist.* i. 194, ii. 406, iii. 121; Ersch and Gruber, *Encyc.* section ii., part 28, p. 37; Sachs, *Die Religiöse Poesie der Juden in Spanien*, p. 327; Steinschneider, *Cat. Bodl.*, col. 869; Habler, *Iconographie Iberique*, p. 49.

G. M. K.

GUARANTY. See ASMAKTA.

GUARDIA, LA, THE HOLY CHILD OF: Subject of a story invented by the Spanish Inquisition shortly after its institution. A Christian boy, whose name, age, and family vary in different accounts, is said to have been crucified and killed by six Maranos and five Jews—not to use his blood for ritual purposes, but to employ his heart for the purpose of working charms. The following persons were accused of the crime:

The four Franco brothers, who were draymen; the woolcomber Benito Garcia, a baptized Jew, who had traveled a great deal; and John de Ocaña; also five Jews: Ça (Isaac) Franco, aged 84 years, formerly resident in Tembleque and afterward in Quintanar; his two sons, Mose and Yuce Franco, the latter a shoemaker in Tembleque; David de Pereyon, a poor man in La Guardia, who appears to have had charge of the ritual ceremonies in the little community; and the Tembleque physician Maestre Yuce Tazarte.

Testimony of Yuce Franco.

The accused were arrested by the Inquisition in 1490, either in Segovia or Astorga, and were summoned before the tribunal at Avila. The physician Yuce Tazarte, Mose Franco, and David de Pereyon died before the beginning of the trial, which lasted from Dec. 17, 1490, to Nov. 16, 1491, and terminated with the condemnation of the accused. The chief witness was Yuce Franco, a young man hardly twenty years old and of limited intellect, upon whose testimony the tribunal laid especial emphasis—all other testimony in the case has been lost or destroyed. Another interesting character in the suit was Benito Garcia, who had been baptized when he was forty, but soon repented his apostasy and returned to Judaism. The confession of Yuce Franco, either voluntary (as was pretended) or forced (through fear of martyrdom and the application of torture), showed that the accused had crucified a child at night in a den situated on the street of La Guardia; that they had put a crown of thorns on his head, opened his veins, caught his blood in a basin, and then torn out his heart with imprecations upon Jesus. Thereupon they were said to have taken the dead child from the cross and to have buried him the same night in a place which could never be found again. Some days later the same persons again gathered at night in the same den to utter curses and, with the assistance of the physician Tazarte, to practise magic by means of the child's heart and a consecrated host. The object of these charms was to bring about the death of all Inquisitors and Christians, to destroy the Christian faith, and to make the Jewish faith prevail generally. Since the charm had no effect, the conspirators met a third time, and sent Benito Garcia with the child's heart and a new host to Rabbi Moses Abenamias in Zamora and to another rabbi of that city, in the hope that they might be more successful in their witchcraft. This was the crime laid to the charge of the Jews and Maranos.

Discrepancies in the Story.

The accused and the witnesses, who were heard separately by the Inquisitors without being brought face to face, contradicted one another in regard to the age of the child, the names of his parents, the place of his birth and residence, and the place where the crime was committed. The child was missed nowhere, was sought nowhere: one person testified that he had been taken in Lille; another that he had been kidnaped in Toledo; a third that Moses Franco had seized him in Quintanar. Only one person knew that the child's father was called Alonzo Martin and that he resided in Quintanar.

Through fright the innocent Yuce Franco became seriously ill; and the Inquisitor sent a physician, Antonio de Avila, to attend him. Antonio understood Hebrew and was probably a baptized Jew. Franco asked that the Inquisitor send a rabbi to him. Instead of a rabbi a priest was sent, who pretended to be the rabbi Abraham. In Antonio's presence Franco is said to have confessed to this priest that he had been arrested for the murder of an eleven-year-old boy. He made the priest promise to entrust this confession to no one but Rabbi Abraham Senior. Abraham Senior is known to have been that business friend of Isaac Abravanel who later accepted baptism. All the further proceedings were founded on this fabrication. The child of La Guardia never existed, but the unjustly accused persons were either strangled and then burned or were burned alive (Nov. 16, 1491).

The supposed martyrdom of the child of La Guardia, in which even Spanish scholars of modern and of most recent times still believe (Rios, "Hist." iii. 318), has caused wide discussion.

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G. M. K.

GUARDIAN AND WARD: The Biblical אמן, or "nursing-father" (Isa. xlix. 23; Esth. ii. 7), is unknown to the Mishnah; a guardian is called "apotropos" (the Greek ἐπίτροπος); the ward is simply "yatom" ("orphan" or "fatherless"). The Mishnah (Giṭ. v. 4) says: "A guardian appointed by the father [which seems to include any other transmitter of inheritance] must swear [at the end of his trust] that he has kept back nothing; one appointed by the

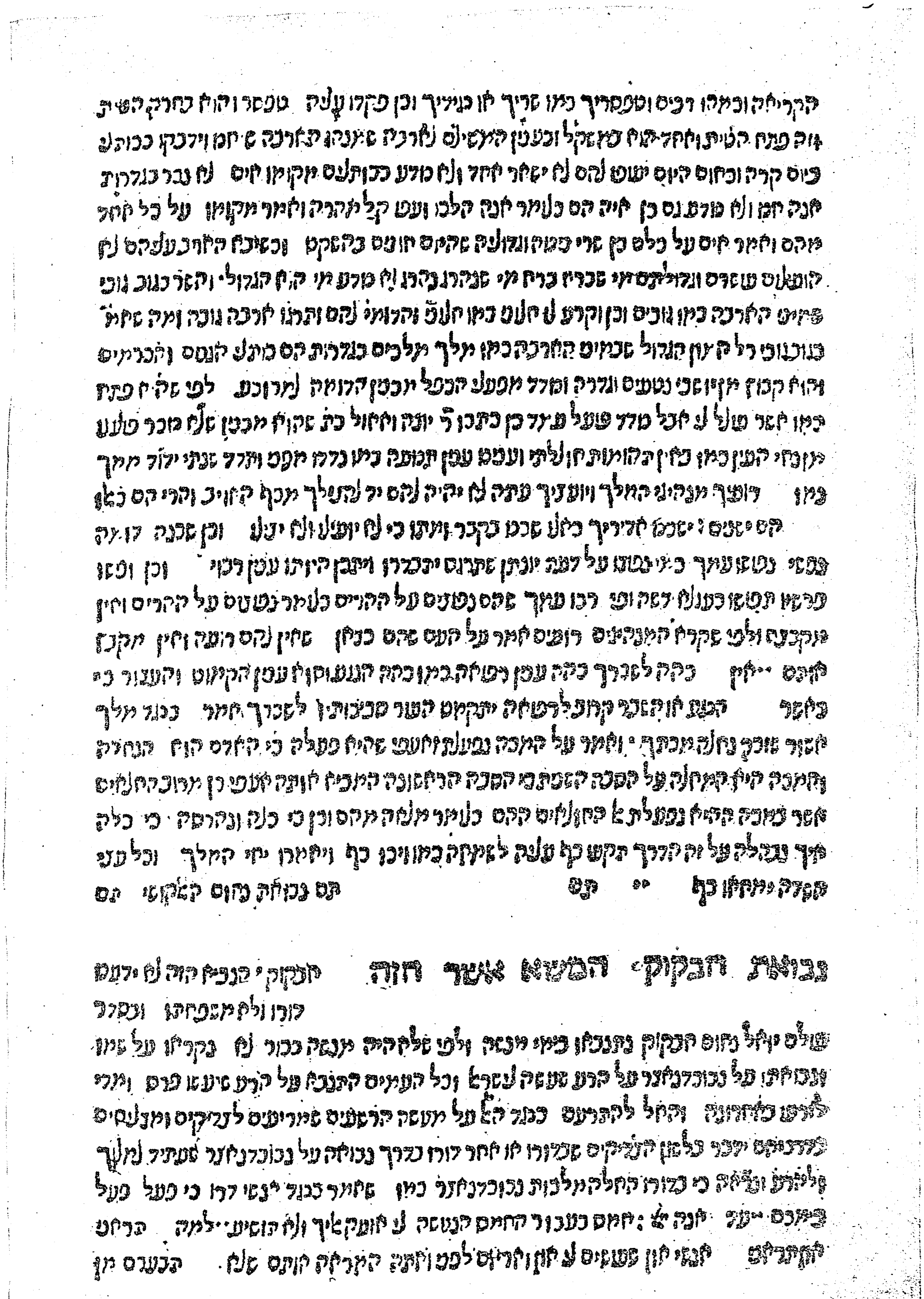

נבואת חבקוק המשא אשר חזה

PAGE FROM THE FIRST EDITION OF DAVID ḲIMḤI'S COMMENTARY ON THE PROPHETS, PRINTED BY SOLOMON IBN ALḲABIẒ AT GUADALAJARA, 1482.

court need not swear." Abba Saul says just the contrary, and is sustained by the Talmud (Giṭ. 52b).

Appointment.

A man who has minor children, or whose wife is pregnant, should, when nearing death, name a guardian, which he may do by word of mouth. He may appoint a minor, a woman, or a bondman (Giṭ. 51a), or, according to later views, he may order his estate to be turned over to his minor heirs direct. When the father fails to act, the court, as "father of the fatherless," should appoint a guardian, who must be a free man and of full age. He should be of good repute, trustworthy, able to assert the rights of his wards and plead their cause, and versed in worldly affairs. If a kinsman, he can not take over real estate (Maimonides, "Yad," Naḥalot, x. 6; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 290, 2). When the court finds that the guardian is wasting the estate of the wards, or when, in the case of a guardian appointed by the court, he falls under suspicion by living beyond his own means, he should be removed (Giṭ. 52b). Under later rulings the appointing court takes an inventory of the ward's estate, of which it keeps one copy, the guardian holding the other.

Committee.

The rule regarding persons of unsound mind and deaf-mutes is the same as that regarding minors; and an apotropos, who in Anglo-American law would be known as a "committee," should be appointed for them, with like powers and duties to those of guardians proper (Ket. 48a; Yeb. 113a). But if an orphan adult shows the habits of a spendthrift, the court has no power to keep his estate from him, or to appoint a committee for him, unless it was so ordered by his father (Naḥalot, x. 8).

A person appointed either by the father or by the court may resign his trust provided he has not taken possession of the ward's property; but after taking possession he may not resign unless he is about to remove from the ward's place of residence; in which case he should turn the property over to the court, in order that it may appoint another guardian. The Mishnah, in the section above quoted, speaks of "children who rely on the master of the house," that is, on some adult, man or woman, in whose family they live. The person so chosen assumes all the duties and has many of the powers of a guardian. Such a person can recover the cost of feeding and clothing the ward when the latter comes of age.

Powers and Duties.

Generally speaking, the guardian "receives and disburses, builds and tears down, leases or plants, and does whatever he finds to be in the interest of his wards; he gives them to eat and to drink, and makes all outlays according to the estate in hand and to their station—neither too liberally nor too scantily" (Ḥoshen Mishpaṭ, 290, 7, following Naḥalot, xi. 4). For money left to infants a guardian is not necessary; the court may invest it upon proper security or in land; but it is the later opinion that for money also a guardian should be found. Movable property may be sold by the court after an appraisement, but a guardian may sell it without the intervention of a court. If a market is near at hand, he should take the movables there and sell them, and invest the proceeds. In cases of doubt—if, for instance, he has wine on hand which, kept, might sour, or which, taken to a distant market, would be exposed to risk of loss—the guardian should act as he would with his own. The guardian may and should sell cattle, slaves, fields, and vineyards if necessary to feed the ward, and should sell them in the order here given; but he should not sell such property to lay the money away, nor should he sell fields to buy slaves, or vice versa, or a poor field to buy a better one, for the venture might miscarry; but one field may be sold to get oxen with which to till the remainder.

If the orphan is sued, the guardian should not himself undertake the defense, for he might lose; but if he does appear and defeats the claim, the judgment is binding. He has no power to manumit a slave, even on the prospect of the slave paying for himself afterward. He should (in Palestine) tithe and take out the "*terumah*" from the ward's crops. He provides the ward with sukkah, lulab, a scroll of the Law, phylacteries, etc., but does not dispense alms or charity in any form on his behalf, not even for the redemption of captives. But the court appointing the committee for a lunatic or deaf-mute may assess payments for charity out of the estate (Giṭ. 51a).

Accounting.

As shown above, only an appointee of the court has to clear himself on oath—the "solemn oath." But when the ward, on coming of age, makes a distinct claim of what is due him, every guardian must clear himself by oath. A guardian is not required to render to the ward or to the court detailed accounts; but religion demands that he should keep a very accurate one for "the Father of the fatherless" who rides the heavens. The guardian is not liable for anything stolen or lost, but he is liable for negligence or fraud.

Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 290, covers nearly the whole subject.

S. S. L. N. D.

GUASTALLA, ENRICO: Italian soldier; born at Guastalla 1828; died at Milan Sept. 28, 1903. Though brought up to a commercial life, he joined the army as a volunteer in 1848. He took part in the defense of Rome, and for his bravery in the battle of Vascello was appointed lieutenant. He afterward went to Piedmont, but, suspected of revolutionary tendencies by the government, fled to London, where he came in connection with Mazzini. In 1859 he returned to Italy and joined Garibaldi at Como. He was wounded in the leg at Volturno (Oct. 1, 1860). After a month's inaction he became a member of Garibaldi's staff. At

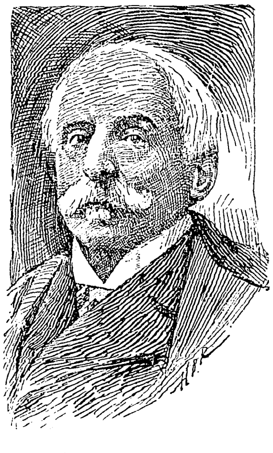

Enrico Guastalla.

Aspromonte the whole staff was captured and imprisoned.

Guastalla again saw active service in 1866, and fought under Garibaldi at Como, Brescia, Lonoto, Salo, and Desenzano. He retired from the army with the rank of major and the insignia of knight commandant of the Order of St. Maurice and St. Lazarus. He was member of the Italian Parliament for Varese.

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S. J.

GUATEMALA. See South and Central America.

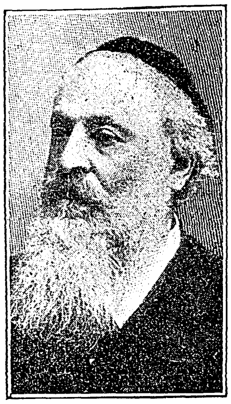

Moritz Güdemann.

GÜDEMANN, MORITZ: Austrian rabbi; born at Hildesheim, Germany, Feb. 19, 1835. He was educated at Breslau (Ph.D. 1858), and took his rabbinical diploma (1862) at the Jewish Theological Seminary of that city. In the latter year he was called to the rabbinate of Magdeburg; in 1866 he went to Vienna as preacher, where he became rabbi in 1868, and chief rabbi in 1890. Güdemann has especially distinguished himself by his investigations into the history of Jewish education and culture. He has published: "Die Geschichte der Juden in Magdeburg," 1865; "Die Neugestaltung des Rabbinenwesens," 1866; "Sechs Predegten," 1867; "Jüdisches im Christenthum des Reformationszeitalters," 1870; "Jüdisches Unterrichtswesen Während der Spanisch-Arabischen Periode," 1873; "Religionsgeschichtliche Studien," 1876; "Gesch. des Erziehungswesens und der Kultur der Abendländischen Juden," 3 vols., 1880–88; "Nächstenliebe," 1890; "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," 1894; "Das Judenthum in Seinen Grundzügen und nach Seinen Geschichtlichen Grundlagen Dargestellt," 1902; "Das Judenthum im Neutestamentlichen Zeitalter in Christlicher Darstellung," 1903. In his "Nationaljudentum" (Vienna, 1897) he wrote against the tendencies of Zionism to lay more stress on the national than on the religious character of Judaism, for which he was severely attacked by the friends of the Zionist movement. As far back as 1871, however, he had strongly protested against the proposal of the Jewish community of Vienna to strike from the prayer-book all passages referring to the return of the Jews to the Holy Land (compare his sermon "Jerusalem, die Apfer und die Orgel," 1871), and had even gone so far as to threaten to resign from the board of trustees if his protest should remain unheeded.

S. L. B.

GUENÉE, ANTOINE: French priest and Christian apologist; born at Etampes 1717; died 1803. He wrote, besides various apologetic works, "Lettres de Quelques Juifs Portugais, Allemands et Polonais, à M. de Voltaire," Paris, 1769, often reprinted and translated into English and other languages. The letters are a defense of the Bible, not of Judaism.

Bibliography: *La Grande Encyclopédie*; Grätz, *Gesch.* xi. 60.

D.

GUERON, YAKIR (PRECIADO): Turkish rabbi; born in 1813; died at Jerusalem Feb. 4, 1874. He was the sixth rabbi of Adrianople descended from the Gueron family. He became rabbi in 1835, and eleven years later met Sultan 'Abd al-Majid, whom he induced to restore the privileges formerly conceded to the non-Mussulman communities. Gueron, with the rabbis of Smyrna and Seres, was made an arbitrator in a rabbinical controversy at Constantinople, and was chosen acting chief rabbi of the Turkish capital in 1863. Both 'Abd al-Majid and his successor 'Abd al-'Aziz conferred decorations upon him.

Gueron resigned his office in 1872, and proceeded to Jerusalem, where he died two years later.

Bibliography: *Ha-Lebanon*, x., No. 30.

S. A. D.

GUERTA DE JÉRUSALAIM. See Periodicals.

GUESTS. See Hospitality.

GUETERBOCK, KARL EDUARD: German jurist; born at Königsberg, East Prussia, April 18, 1830. He studied history, later law, at the universities of Königsberg, Bonn, Munich, and Berlin, graduating in 1851. He was admitted to the bar in 1859, and became a judge in his native town, where he was appointed privat-docent in Prussian law in 1861. Two years later he was elected assistant professor, in 1868 professor, in which year he resigned his position as judge. He has embraced the Christian faith.

Gueterbock has written various essays for journals, professional and general, and is the author of: "Die Englischen Aktiengesellschaftgesetze von 1856 und 1857," Berlin, 1858; "Ueber Einige in der Praxis Hervorgetretene Mängel des Preussischen Konkursverfahrens," *ib.* 1860; "Henricus de Bracton und Sein Verhältniss zum Römischen Recht," *ib.* 1862 (English transl. by Coxe, Philadelphia, 1866); "De Jure Maritimo quod in Prussia Sæculo XVI et Ortum Est et in Usu Fuit," Königsberg, 1866; "Die Entstehungsgeschichte der Carolina," Würzburg, 1876.

Bibliography: *Meyers Konversations-Lexikon*; De le Roi, *Juden-Mission*, p. 232.

S. F. T. H.

GUETTA, ISAAC: Talmudic scholar and promoter of Jewish learning, whose ancestors went to the Orient from Huete, Spain; born June 5, 1777; lived for several years in Triest. In his old age he went to Safed, where, as in Tiberias, he founded Talmudic seminaries, and died Feb. 2, 1857 (8 Shebat, 5617). The scholars of Palestine extol him for his learning and generosity. He is the author of four volumes of novellæ to the Babylonian Talmud, published in Leghorn 1846–47 and in Vienna 1851–56, under the title "Sedeh Yiẓḥaḳ." The modern Hebrew poet David Ara of Triest, author of the collection "Ḳol Dawid" (Venice, 1880), is his grandson.

Bibliography: S. D. Luzzatto, Note to Joseph ha-Kohen's *'Emeḳ ha-Baka*, p. 1; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 215 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 276, 809; David Ara, *Ḳol Dawid*, p. 78.

G. M. K.

GUGGENHEIM, MEYER: American merchant and mining magnate; born in Langenau, Switzerland, 1828. In 1847 he went to America with his father, who settled at Philadelphia; there Guggenheim began business life in the humblest way, dealing, as a traveling salesman, in such commodities as stove-polish and glue, which he afterward learned to manufacture and thus sold at a greater profit. Next he turned his attention to embroideries, gaining a large fortune by importing the Swiss products. In 1881 he transferred his business to New York city under the name of "M. Guggenheim's Sons." About this time he became interested in a silver-mine; in order to work it profitably he bought up a smelting-plant in Denver, Colo., and, with the aid of his sons, devoted himself almost exclusively to smelting operations, building a smelter, in 1888, at Pueblo, Colo. The firm then extended its operations throughout the United States, and even into Mexico, where it built the first complete smelter at Monterey, and another at Aguas Calientes. It was further found necessary to build refining-works, which was done at Perth Amboy, N. J. By this time the firm had become the most important silver-smelting company in the world; it soon entered into a combination of smelting firms known as the "American Smelting and Refining Company" (1900), the firm of M. Guggenheim's Sons retaining a controlling interest. The firm naturally became interested in many mines, and a separate firm, called the "Guggenheim Exploration Company," has been formed to represent this side of its activity.

Of Guggenheim's eight sons, **Daniel**, born in 1858, in Philadelphia, Pa., entered the embroidery business in Switzerland, but is now chairman of the executive committee of the American Smelting and Refining Company. **Simon**, also born in Philadelphia, Dec. 30, 1867, entered the smelting business in 1889, at Pueblo, Colo., and has since resided in Colorado, for which state he was nominated lieutenant-governor in 1894 and governor in 1898.

Bibliography: *National Cyclopedia of American Biography*; *The Cosmopolitan*, New York, Aug., 1903; *Who's Who in America.*

E. C. J.

GUGGENHEIMER, RANDOLPH: American lawyer; born at Lynchburg, Va., July 20, 1846. His family originally settled in Virginia, where his father was engaged in the cultivation of tobacco. Guggenheimer removed to New York city in 1865, and entered the law school of the New York University, graduating in 1869. Making a specialty of corporation and real estate law, he soon built up a considerable practise. In 1882 he formed a partnership with Isaac and Samuel Untermyer; by the accession of Louis Marshall in 1893 the firm became known as "Guggenheimer, Untermyer & Marshall." Guggenheimer in 1887 was appointed commissioner of the common schools, an office he held for nine years, during which he originated the evening high-school system peculiar to New York city. The establishment of the system of free lectures is likewise due largely to his efforts; and he secured the retention of the German language as a part of the school curriculum.

Guggenheimer was the pioneer in introducing large office-buildings on Broadway, New York. In 1897 he was nominated by the democracy of Greater New York to the office of president of the municipal council, and was elected. In that capacity Guggenheimer acted as mayor of New York city during the absence of the incumbent.

Bibliography: *Who's Who in America*, 1901-02.

E. C. F. H. V.

GUGLIELMO, BENJAMIN (?): Italian dancing-master; flourished in the fifteenth century at Pesaro. His master was Domenico di Ferrara, in whose "Liber Ballorum" (1460) he is mentioned. Guglielmo himself wrote a treatise on dancing, "Trattato dell' Arte del Ballare," edited by F. Zambrini, Bologna, 1873; 2d ed. by Messori Boncuglia, 1885. It is one of the earliest in existence; and in it Guglielmo refers to dances devised by himself and by one "Giuseppe Ebreo."

Bibliography: M. Lattes, in *Mose*, 1879, p. 263; Steinschneider, in *Hebr. Bibl.* xix. 75; idem, in *Monatsschrift*, xlii. 419.

G. J.

GUHRAUER, GOTTSCHALK EDUARD: German philologist and writer; born at Bojanowo, Prussian Poland, 1809; died at Breslau Jan. 5, 1854. He studied philology and philosophy at Breslau and Berlin; and in 1837 passed his examination and became a teacher at the Kollinsche Gymnasium in Berlin. The following two years he spent in Paris, studying especially Leibnitz's works, and then returned to Germany to become librarian of the University of Breslau. He became privat-docent in 1842, and professor in 1843, which position he held until his death.

Among his works may be mentioned: "Mémoire sur le Projet de Leibnitz Relatif à l'Expedition d'Egypte Proposé à Louis XIV. en 1672," Paris, 1839; "Kurmainz in der Epoche von 1672," Hamburg, 1839; "Lessings Erziehung des Menschengeschlechts, Kritisch und Philosophisch Erörtert," *ib.* 1841; "Das Heptaplomeres des Jean Bodin," *ib.* 1841; "G. W. v. Leibnitz, eine Biographie," Breslau, 1842, Supplement 1846; "Joachim Jungius und Sein Zeitalter," Stuttgart, 1850. He edited "Leibnitz's Deutsche Schriften" (1838-40), and "Goethe's Briefwechsel mit Knebel" (Leipsic, 1851), and completed Lessing's biography, begun by Danzel (2 vols., Leipsic, 1853).

Bibliography: *Meyers Konversations-Lexikon.*

S. F. T. H.

GUIDACERIUS, AGATHIUS: Italian Christian Hebraist; born at Rocca-Coragio, Calabria, in the second half of the fifteenth century. Having studied Hebrew under a Portuguese rabbi at Rome, he was appointed teacher of that language at the university. In 1530 he was appointed by Francis I. professor at the Collège de France, where he interpreted both the Hebrew and Greek texts of the Scripture. Guidacerius wrote the following: "Institutiones Grammaticæ Hebraicæ Linguæ," compiled from the grammar "Petaḥ Debarai" and the "Miklol" of Ḳimḥi (Rome, 1514; Paris, 1529, 1539, and 1546); "Peculium Agathi," on the Hebrew letters, vowels, accents, and syllables (Paris, 1537); "Versio Latina Grammaticæ David Kimchi" (Paris, 1540); commentaries to the Psalms; a commentary to Canticles, with the Hebrew and Latin texts (Rome, 1524); a commentary to Ecclesiastes (Paris, 1531).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 608, iv. 289; Steinschneider, *Bibliographisches Handbuch*, p. 56; Hoefer, *Nouvelle Biographie Générale.*

D. I. BR.

GUIDE, THE. See PERIODICALS.

GUILLAUME OF AUVERGNE: French scholastic; bishop of Paris from 1228 to 1249. He was one of the originators of Christian scholasticism in the thirteenth century. In his writings he displayed an extensive knowledge of Hebrew literature; and, although he never cites Maimonides by name, he was on many occasions influenced by the "Moreh Nebukim." Thus the anonymous Hebrew philosopher cited by Guillaume on the superiority of the matter of heavenly bodies ("De Universo," I., part i., ch. iii., p. 631) is none other than Maimonides (*l.c.* II., ch. xxvi.).

Dependence on Maimonides and Gabirol.

Maimonides' work was frequently utilized by Guillaume, especially in the first part of his "De Legibus." He follows Maimonides' theories on the symbolism of the sacrifice worship and the rational motivation of the Biblical commandments ("De Legibus," xvi. 46; comp. "Moreh Nebukim," iii., ch. xxxi.). Starting with Deut. iv. 6, Guillaume, like Maimonides, concludes that, besides their exoteric sense, the precepts have an esoteric meaning (*ib.*). The numerous commandments were intended to divert the Israelites from certain ideas and customs which were in vogue among the idolatrous nations, especially from the teachings of the Sabeans (*l.c.* i. 24; comp. "Moreh Nebukim," iii. 388). Guillaume combats Maimonides' view that the sacrifice was to be considered only as a concession to the ideas of antiquity; but he accepts this view with regard to some prescriptions concerning the sacrifices (*l.c.* vii. 38; comp. "Moreh Nebukim," iii. 365).

The Jewish philosopher whom Guillaume revered most highly was Solomon ibn Gabirol, whose "Fons Vitæ" he often cited under the title "Fons Sapientiæ." Gabirol, who was known to Guillaume by the name "Avicebron," was believed by him to have been a Christian who lived in an Islamic country. Guillaume was much impressed by Gabirol's theory of the will, which he considered to be the Christian "Logos." Thus, although he combated Avicenna's theory of emanation on the ground that God would not be the immediate cause of all created beings, he did not object to that of Gabirol which leads to the same result ("De Universo," I., part i., ch. xxvi.). Even when he deems it necessary to combat Gabirol's views, he does it without mentioning his name; *e.g.*, when he objects to the theory that there are no immaterial substances, or that even the intellectual substances consist of matter and form (*ib.* II., part ii., ch. vii., p. 850).

Guillaume's attitude toward the Jews was far from benevolent. During his bishopric and through his personal influence the Talmud was burned in Paris (1242). Nor did he spare the Jews in his writings. For him, the omission in the Bible of certain very important dogmas, such as the creation of angels, the immortality of the soul, etc., was due to the narrowness of the intellectual perception of the Jews and to their moral depravity.

Guillaume distinguishes three periods in the intellectual development of the Jews: (1) the Biblical period, when the Jewish nation contented itself with the Bible; (2) the Talmudic and Midrashic, which he calls "the period of the fables"; and (3) the period of the philosophers (*ib.* I., part iii., ch. xxxi., p. 805, col. 2).

BIBLIOGRAPHY: N. Valois, *Guillaume d'Auvergne, Evêque de Paris, Sa Vie et Ses Œuvres*, p. 238, note 1, Paris, 1880; Baumgartner, *Die Erkenntnisslehre des Wilhelm von Auvergne*, p. 100, Münster, 1893; J. Guttmann, *Die Scholastik des Dreizehnten Jahrhunderts in Ihren Beziehungen zum Judenthum und zur Jüdischen Literatur*, p. 13, Breslau, 1902.

G. I. BR.

GUILT-OFFERING. See ATONEMENT.

GUIMARÃES: City of Portugal. In the fourteenth century it had a wealthy Jewish community, whose quarter was located on the site of the present fish-market, "praça do peixe," and extended to the Holy Ghost street. A few years previous to the expulsion of the Jews from Portugal this community paid a yearly tax of 25,000 reis. For centuries Maranos were living in the city, and it was the native place of the poet Manuel Thomàs and of Manasseh ben Israel's wife.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 49, 57 *et seq.*, 285, 311.

G. M. K.

GUIZOLFI (GIEXULFIS), ZACHARIAS DE: Prince and ruler, in the fifteenth century, of the Taman peninsula on the east coast of the Black Sea; descendant of Simeone de Guizolfi, a Genoese Jew, who, by marriage with Princess Bikhakhanim and under the protection of the Genoese republic, became ruler of the peninsula in 1419.

Beset by the Turks in 1482, Guizolfi and his Circassian subjects were compelled to retire from his stronghold Matriga (Taman), and sought refuge on the island of Matrice, whence (Aug. 12) he informed the directors of the Bank of St. George in Genoa of his position, and called for 1,000 ducats with which to retain the friendship of his allies, the Goths, who had exhausted his resources; he stated that unless he received the support of the republic he would remove to Wallachia, where the waywode Stefan had offered him a castle.

Notwithstanding the fact that the Turks had captured Tana (Azov) and most of the settlements in Chazaria, Guizolfi continued the war from Matrice, but with only a small measure of success. Learning that he had expressed a desire to come to Russia, and glad of an opportunity to attract the Circassians, the czar Ivan III., Vassilivich, directed Nozdrovaty, his ambassador to the Tatar khan Mengli Girei, to forward a message "sealed with the gold seal" to Zacharias (Skariya) the Jew, at Kaffa. This message, dated March 14, 1484, and forwarded by Luka and Prince Vasili, both court dignitaries, reads as follows:

> "By the grace of God the great ruler of the Russian country, the Grand Duke Ivan Vassilivich, Czar of all the Russias, . . . to Zacharias the Hebrew.
>
> "You have written to us through Gabriel Petrov, our guest, that you desire to come to us. It is our wish that you do so. When you are with us we will give you evidence of our favorable disposition toward you. If you wish to serve us, our desire will be to confer distinction upon you; but should you not wish to remain with us and prefer to return to your own country, you shall be free to go" ("Sbornik Imperatorskavo Ruskavo Istoricheskavo Obschestva," xli. 40. For a second message, dated Oct. 18, 1487, see *ib.* p. 71).

From a despatch in Latin dated Conario on the Kuban, June 8, 1487, and signed "Zachariah Guigursis," it is clear that Guizolfi, intending to accept the czar's hospitality, started for Russia, but while on the way was robbed and tortured by Stefan, the waywode of Moldavia, and returned home. Notwithstanding this experience, Guizolfi and his men declared themselves ready to join the czar provided that guides were furnished them. Replying to this despatch, March 18, 1488, the czar repeated his invitation, and informed Guizolfi that he had notified Dmitri Shein, his ambassador at the Crimean court, that he had requested Mengli Girei to send to Tscherkassy two men to guide Guizolfi to Moscow. He directed Shein to add to this number a Tatar from his own suite.

Several years passed before guides were sent, but in the spring of 1496 they reached the mouth of the Miyusha and Taigana rivers, where Guizolfi was to meet them four weeks after Easter. It had been arranged that in the event of either party reaching the rendezvous before the other, the first should wait until Whitsuntide, and if need be until Peter and Paul's Day. The guides waited until St. Nicholas' Day (Dec. 6), when they learned that Guizolfi was unable to advance on account of disturbances among his people, for "the man Zacharias is substantial, his family is great, and probably it is difficult to induce them to move." In his report to the czar the Crimean ambassador declares that, out of friendship for his royal master, the khan Mengli Girei would take Guizolfi under his protection, but fear she dare not do so, since Guizolfi has antagonized the Turks, who are the khan's protectors (*ib.* pp. 77–114).

From subsequent events it is evident that Guizolfi entered the service of the khan, for further negotiations were carried on, and in April, 1500, the czar, instructing his ambassador, refers to Guizolfi as "Zacharias the Fryazin [*i.e.*, "the Italian"], who had lived in Circassia and is now in the service of Mengli Girei, but who never reached Russia" (*ib.* p. 309).

The czar's repeated invitations to Guizolfi seem to indicate that he hoped the latter's services would be valuable to him in extending Russian influence on the Black Sea. Yet it is strange that during a period of more than eighteen years Guizolfi did not succeed in reaching Russia. Whether the fact that Guizolfi was a Jew had anything to do with the impediments put in his way, it is difficult to ascertain, for no mention of him is to be found in Jewish writings. The different spellings of Zachariah's name in Italian and Russian documents—"Guizolfi," "Guigursis," and "Guilgursis"—may be attributed to errors of the Russian scribes.

Bibliography: In addition to the works cited in the article, *Atti della Società Ligure di Storia Patria*, iv. 127, 128, Genoa, 1866; Löwe, *Die Reste der Germanen am Schwarzen Meere*, pp. 42, 86, 89, Halle, 1896; *Sbornik Gosudarstvennykh Gramot i Dogovorov*, ii. 24.

H. R.

GUMPERZ, AARON SOLOMON (also called **Emrich** or **Emmerich**): German scholar and physician; born Dec. 10, 1723; died 1769. In March, 1751, Gumperz graduated as M.D. from the University of Frankfort-on-the-Oder, his dissertation being "Ueber die Temperamente." He was the first Prussian Jew who obtained a doctor's degree. Gumperz was especially known for having been Mendelssohn's teacher of philosophy and for having inspired him with a love for literature. He wrote a calendar for the year 5509 (1748–49), and "Megalleh Sod," a supercommentary on Ibn Ezra to the Five Scrolls. Of the latter work that part dealing with Ecclesiastes was the only one published (Hamburg, 1765; Wilna, 1836). It is followed by an essay entitled "Ma'mar ha-Madda'," on religion and philosophy. Mendelssohn strongly recommended this work in his "Bi'ur Millot ha-Higgayon" (§ 14).

Bibliography: Grätz, *Gesch.* 2d ed., xi. 6; Kayserling, *Moses Mendelssohn*, pp. 14–20; *idem*, in *Allg. Zeit. des Jud.* 1899, p. 463; Wertheimer's *Jahrb.* 1856–57, pp. 131–141; *Die Gegenwart*, 1867, pp. 318–365.

G. M. Sel.

GUMPLIN: German satirical poet of unknown date. The only poem of his that has been preserved is a satire of seven strophes, ending with a refrain in which he very wittily criticizes the inhabitants of the Rhine province. Although his vocabulary is not always pure, the versification is perfect and betrays great ability. The name "Gumplin" is given in acrostic. Abraham Geiger published the poem, together with a German translation, in his "Melo Chofnajim."

Bibliography: Zunz, *Z. G.* p. 167; A. Geiger, *Melo Chofnajim*, p. 102.

G. I. Br.

GUMPLOWICZ, LUDWIG: Christian historian and jurist; born at Cracow March 9, 1838; studied at the universities of Cracow and Vienna, and practised law at Cracow. In 1876 he was appointed docent, in 1882 assistant professor, and in 1893 professor, at Graz University. He is the author of a work on jurisprudence, and also of a work entitled "Prawodawstwo Polskie Wzgledem Zydow," which treats of Polish legislation concerning Jews. The author introduces new material and advances original views. According to him, the history of Poland is divided into three periods, the Pyast, Yagellon, and Elected King periods, in each of which the three estates, king, clergy, and legislature, were in constant, frequently in violent, opposition. In the first period the legislative power was in the hands of the king, in the second in the hands of the nobility, and in the third in the hands of the Catholic clergy and of the Jesuits. The kings, the author is inclined to believe, were generally favorably disposed toward the Jews, while the nobility was not altogether unfavorably disposed toward them. The third period is that of the domination of the clergy and of the Jesuits.

The views of the clergy as regards the Jews always remained the same, but until the third period they lacked the power to enforce them. On assuming the education of the Polish youth the clergy taught them to regard the Jews as the enemies of the Church (see POLAND).

BIBLIOGRAPHY: Bershadski, *Litovskiye Yevrei*, p. 135, St. Petersburg, 1883.

H. R. J. G. L.

GUMURJINA: Town in European Turkey, west of Adrianople. It has a population of 26,000, including 1,200 Jews. The Jewish community possesses separate schools for boys and girls with a roll of 200 children, a synagogue, and five charitable societies. A few Jewish artisans dwell in Gumurjina, but the majority of Jews there live by commerce, and several fill public offices. The community is administered by a council of twelve, but is without an appointed rabbi. Religious questions are addressed to the grand rabbinate of Adrianople.

According to local traditions, the foundation of the Jewish community of Gumurjina goes back to the first half of the seventeenth century. The earliest chief rabbi of the city was Rab Judah, said to have died in 1673. In times of distress the Jews go to his tomb to pray. A proof of the presence of Jews in this town at that epoch is the fact that Nathan of Gaza, the acolyte of the pseudo-Messiah Shabbethai Ẓebi, fled there after the conversion of his master to Islam. About the year 1786 an incident occurred that placed the Jews of Gumurjina in grave peril. Motos-Agha, at the head of the brigands who infested the neighboring mountains, won possession of the fort, and when the governor, Ali Effendi, recaptured it, he accused the Jews of having favored the brigands, and threw the most prominent among them into prison. They, however, succeeded in proving the falsity of the accusation and were restored to liberty. In memory of this double deliverance from siege and imprisonment the Jews of Gumurjina observe the 22d day of Elul as a festival under the name of the "Brigands' Purim." Up to 1865 this festival was celebrated with great solemnity; but the arrival of new Jewish settlers who were strangers to the tradition has caused the custom to fall into comparative disuse, though the older inhabitants still maintain it.

BIBLIOGRAPHY: *Yosef Da'at*, ed. Abraham Danon, Adrianople, Dec. 20, 1888.

D. M. FR.

GUNI (גוני): **1.** A son of Naphtali (Gen. xlvi. 24; I Chron. vii. 13), and founder of the family of the Gunites (Num. xxvi. 48). In Hebrew, "Guni" is used for the individual and for the family. **2.** A descendant of Gad, and the father of Abdiel, who was a chief in his tribe (I Chron. v. 15).

E. G. H. M. SEL.

GUNSBERG, ISIDOR: English merchant and chess-master; born in Budapest Nov. 2, 1854. When nine years old he went to England, in which country he has since resided, competing in numerous chess tournaments as an English representative. In 1885 he surprised the chess world by capturing the first prize at the Hamburg Chess-Masters' Tournament, beating Blackburne, the English champion, and Tarrasch. His principal subsequent tourney successes have been:

1885. British Chess Association. First prize.
1887. British Chess Association. Tied with Burn for first prize.
1888. Bradford. First prize, beating Mackenzie and Bardeleben.
1888. London. First prize.

In matches he has beaten Bird by 5 to 1, and Blackburne by 5 to 2; drawn with Tschigorin, 9 all; and scored 4 to 6 against Steinitz. He is also very successful in simultaneous play. Gunsberg is chess editor of the "Daily News," London, in which city he now (1903) resides.

BIBLIOGRAPHY: Cheshire, *The Hastings Tournament*, p. 358.

J. A. P.

GÜNSBURG, KARL SIEGFRIED: German author and preacher; born Dec. 9, 1784, at Lissa; died at Breslau Jan. 23, 1860. He studied philology and philosophy at Berlin, and for a time he published with Ed. Kley "Erbauungen, oder Gottes Werk und Wort" (1813-14). For a few years he also preached in the Jacobson Temple at Berlin, and in 1819 settled at Breslau. He took an active interest in the Jewish community, and presented his library (Aug. 19, 1859) to the Lehr- und Leseverein, which Abraham Geiger founded in 1842. He is the author of "Parabeln," 2 vols., Berlin, 1820 (3 vols., Breslau, 1826); "Der Geist des Orients," Breslau, 1830. In conjunction with Kley he published a prayer-book, "Die Deutsche Synagoge," etc., in 2 parts, Berlin, 1817-18.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 15 *et seq.*; Nowag, *Schlesisches Schriftsteller-Lexikon*, s.v.; Winter and Wünsche, *Die Jüdische Litteratur seit Abschluss des Kanons*, iii. 773.

S. B. P.

GÜNZBURG: Town of Bavaria, in the province of Swabia, on the Danube. A small but flourishing Jewish community existed there in the sixteenth century. In 1566 the Jews of Günzburg petitioned Emperor Maximilian II. to recognize as rabbi Isaac ha-Levi, who had officiated in that capacity for thirty years. The official recognition was sought in consequence of family quarrels between members of the community, which the rabbi was powerless to settle so long as his authority was unrecognized. Among these members was the rich and influential Simeon Günzburg, ancestor of the Günzburg family. Solomon Luria (ReSHaL; Responsa, No. 11) expresses his astonishment that discord could have found room in such a pious and learned congregation as that of Günzburg.

The community has long since ceased to exist; but the name of the town is familiar to the Jews from the fact of its having been the birthplace of the Günzburg, Günz, and Gaunz families.

BIBLIOGRAPHY: A. Kohut, *Gesch. der Juden in Deutschland*, p. 561; David Maggid, *Zur Gesch. und Genealogie der Günzburge*, St. Petersburg, 1899; *Keneset Yeḥezḳel*, 64b.

D. I. BR.

GÜNZBURG (also spelled **GINZBURG, GINSBERG, GINZBERG, GINSBURG, GÜNSBERG**): Family which originated in the town of GÜNZBURG. It is believed that the family went thither from the city of Ulm, Württemberg, and that for this reason the best-known progenitor of the family and some of his immediate descendants, as well as certain others, called themselves "Ulma-

Günzburg." The Ulm, Ulma, and Ullman families are supposed to be branches of the Günzburg family. Kaufmann ("R. Jair Chajim Bacharach und Seine Ahnen," p. 45, Treves, 1894) proves that "Gunz" and "Gaunz" are simply variants of "Günzburg."

When, early in the emancipation period, the Jews of Russia and of Austria were ordered by their governments to adopt family names, it was natural that many of them should choose a name so respected and pleasing as that of Günzburg. There is on record a lawsuit instituted by Baer Günzburg of Grodno against a Jewish family of that city who had adopted the same name under the decree of 1804 (Maggid, "Toledot Mishpeḥot Ginẓburg," p. 239, St. Petersburg, 1899). The court sustained the right of Jewish families to adopt any name they chose, and the number of Günzburg families accordingly increased.

The following is a part of the genealogical tree constructed by Maggid in the work quoted above:

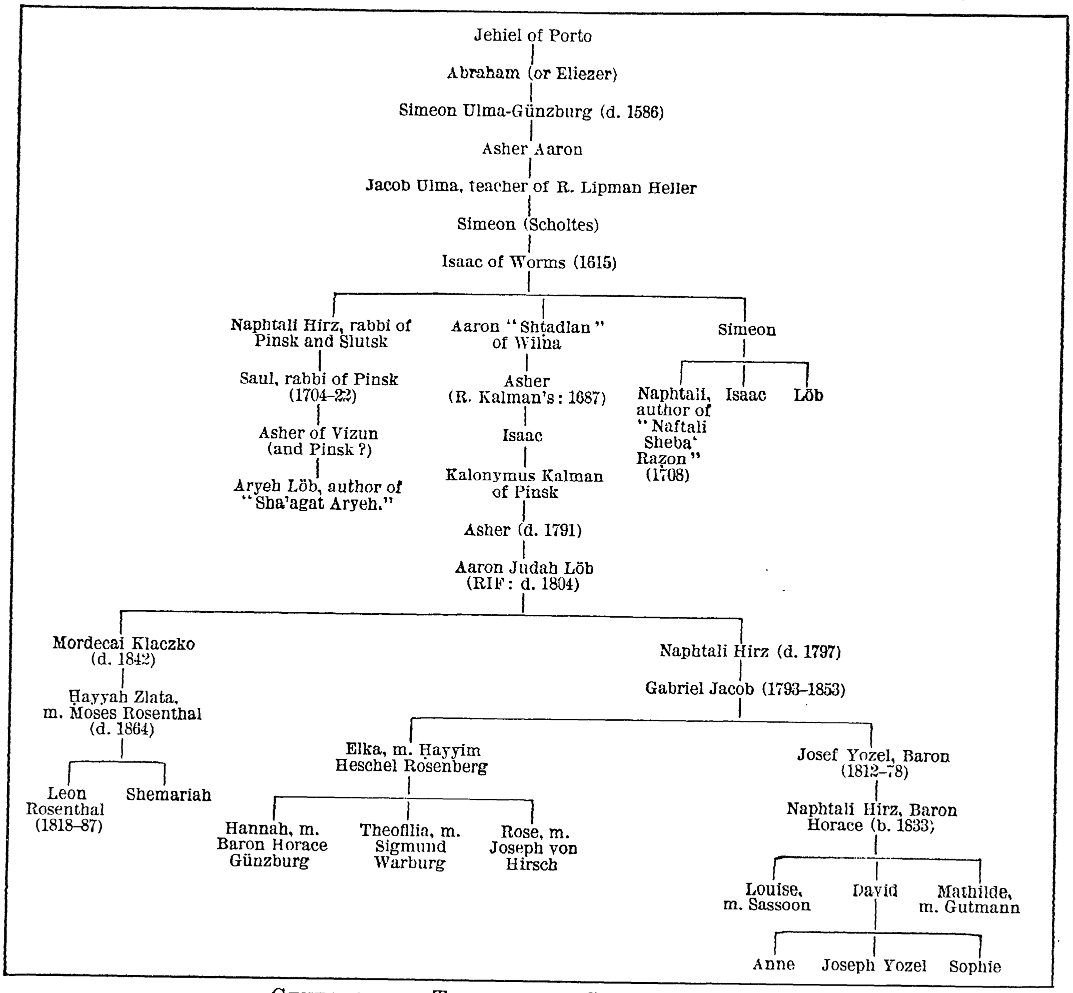
Jehiel of Porto
Abraham (or Eliezer)
Simeon Ulma-Günzburg (d. 1586)
Asher Aaron
Jacob Ulma, teacher of R. Lipman Heller
Simeon (Scholtes)
Isaac of Worms (1615)
Naphtali Hirz, rabbi of Pinsk and Slutsk
Saul, rabbi of Pinsk (1704–22)
Asher of Vizun (and Pinsk?)
Aryeh Löb, author of "Sha'agat Aryeh."
Aaron "Shtadlan" of Wilna
Asher (R. Kalman's: 1687)
Isaac
Kalonymus Kalman of Pinsk
Asher (d. 1791)
Aaron Judah Löb (RIF: d. 1804)
Simeon
Naphtali, author of "Naftali Sheba' Raẓon" (1708)
Isaac
Löb
Mordecai Klaczko (d. 1842)
Ḥayyah Zlata, m. Moses Rosenthal (d. 1864)
Leon Rosenthal (1818–87)
Shemariah
Naphtali Hirz (d. 1797)
Gabriel Jacob (1793–1853)
Elka, m. Ḥayyim Heschel Rosenberg
Hannah, m. Baron Horace Günzburg
Theofilia, m. Sigmund Warburg
Rose, m. Joseph von Hirsch
Josef Yozel, Baron (1812–78)
Naphtali Hirz, Baron Horace (b. 1833)
Louise, m. Sassoon
David
Mathilde, m. Gutmann
Anne
Joseph Yozel
Sophie

Genealogical Tree of the Günzburg Family.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 198–212, St. Petersburg, 1897–98; Belinsohn, *Shillume Emune Yisrael*, Odessa, 1898; *Ein Wort über die Familie Guenzburg*, St. Petersburg, 1858. The chief source is Maggid's work, quoted above.

E. C. P. Wi.

GÜNZBURG, ASHER BEN LÖB. See Löw, Asher.

GÜNZBURG, BENJAMIN WOLF: Polish physician; Talmudic scholar of the eighteenth century. Contrary to the custom of the Polish Talmudists of that time, Günzburg turned his mind to the study of secular sciences. He studied medicine in the University of Göttingen, but did not neglect the Talmud. In 1737 he applied to Jacob Emden to determine the question whether he was allowed to dissect on Saturdays the bodies of dead animals. Emden's answer ("She'elat Ya'abeẓ," No. 45) shows that he held Günzburg in great esteem. Günzburg's medical work is entitled "De Medicina ex Talmudicis Illustrata," Göttingen, 1743. Hillel Noah Maggid thinks that Benjamin Wolf Günzburg of Ostrog, whose novellæ are to be found in Joshua Falk's "Goral Yehoshua'," may be identified with the physician of the Göttingen University.

Bibliography: Sternberg, *Geschichte der Juden in Poland*, p. 148; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 52–53.

H. R. M. Sel.

GÜNZBURG, DAVID, BARON: Russian Orientalist and communal leader; born at Kamenetz-Podolsk July 5, 1857. He was educated at home, his teachers being Adolph Neubauer, Senior Sachs, and Hirsch Rabinovich. At the age of twenty he received the degree of "candidate" at St. Petersburg University, after having attended the lectures of Stanislas Guyard at Paris and Baron Rosen at St. Petersburg; later he studied Arabic poetry under Ahlwardt at Greifswald (1879–80). He edited the "Tarshish" of Moses ibn Ezra in a fascicle which was issued by the Meḳiẓe Nirdamim Society, and prepared for the press the Arabic translation of the same work, with a commentary. He published also "Ibn Guzman" (Berlin), and wrote a series of articles on "Metrics," published in the memoirs of the Oriental Department of the Russian Archeological Society (1893) and of the Neo-Philological Society (1892), in the "Journal" of the Ministry of Public Instruction of Russia, and elsewhere.

Günzburg is an enthusiastic patron of Jewish art, and is publishing, with Stassov, "L'Ornement Hébreu" (Berlin, 1903). In this book he gives examples of Jewish ornamentation from various manuscripts from Syria, Africa, and Yemen. He has edited a catalogue of the manuscripts in the Institute for Oriental Languages. Besides he has contributed largely to the "Revue des Etudes Juives," to the "Revue Critique," to "Voskhod," to "Ha-Yom," and to the collections of articles in honor of Zunz, Steinschneider, Baron Rosen, etc.

Günzburg's library is one of the largest private libraries in Europe, and contains many rare books and manuscripts. He is one of the trustees of the St. Petersburg community, a member of the Committee for the Promotion of Culture Among the Jews of Russia, the central committee of the Jewish Colonization Association, the Society for Oriental Studies, the Scientific Committee of the Russian Department of Public Instruction, and a life-member of the Archeological Society of St. Petersburg and of the Société Asiatique of Paris.

H. R. S. J.

GÜNZBURG, GABRIEL JACOB BEN NAPHTALI HIRZ: Lithuanian financier and philanthropist; born at Wilna about 1793; died at Simferopol, Crimea, May 2, 1853. After Günzburg had been married at Vitebsk, he settled at Kamenetz-Podolsk. But his business was distributed over many other places, and he lived for a certain time at St. Petersburg. Günzburg applied his philanthropy to four towns, Wilna, Vitebsk, Kamenetz-Podolsk, and Simferopol; in the last-named town he built a hospital. On the proposition of the Russian minister of finances, Nicholas I. conferred on Günzburg the title of "honorary and hereditary citizen" (Oct. 22, 1848).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 283; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 78–81, 145–147.

H. R. M. Sel.

GÜNZBURG, HORACE, BARON: Russian philanthropist; born Feb. 8, 1833, in Zvenigorodka, government of Kiev, Russia, where he received his education. After the Crimean war his father, Joseph Günzburg, then a wealthy merchant and army contractor, settled with his family in St. Petersburg.

Horace first came before the public in 1863 as one of the founders of the Society for the Promotion of Culture Among the Jews of Russia, the only society of the kind in Russia. He was one of the charter members of the society, and after the death of his father in 1878 succeeded him in the presidency, which office he still holds. He was the largest contributor to its support and one of its most energetic workers. The work which made him so widely popular among the Jews was his unremitting effort, in which frequent appeals to the Russian government were involved, toward the improvement of the legal status of his coreligionists, and for the securing by legislation, as well as by other means, of their economic and moral welfare.

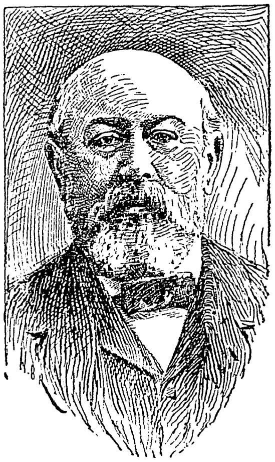
Horace Günzburg.

In the year 1870 he was summoned as an expert before the commission on the "Jewish question," which met under the auspices of the Ministry of the Interior.

He was chairman of the Jewish congress which, by permission of the government, assembled in St. Petersburg in 1882. In 1887 he was invited to participate in the discussions of the high commission on the Jewish question, under the presidency of Count Pahlen. In 1880 he became a member of the board of governors of the temporary commission for the organization of a society for the purpose of encouraging Russian Jews to engage in agriculture and trades. Since 1893 he has been chairman of the central committee of the Jewish Agricultural Society. One of the colonies in Argentine is named in honor of Baron Günzburg. In 1890 he was elected president of the Hygienic and Low-House-Rent Society of St. Petersburg. In 1901 he became president of the board of directors of the Jewish Agricultural Farms in Minsk, and director of the Jewish Agricultural School in Novo-Poltavka.

The Jewish community of St. Petersburg is also under obligation to Baron Günzburg for its synagogue, of which he is president. He is also the head of the new school erected in honor of the wedding of Czar Nicholas II. This institution is non-sectarian.

Baron Günzburg is also closely identified with other institutions of a non-sectarian character. He has been an honorary member of the committee of the Prince Oldenburg Infant Asylum since 1863, and honorary member of the Society for Improving the Condition of Poor Children of St. Petersburg since 1876. Between 1868 and 1872 he was consul-general of Hesse-Darmstadt. In 1871 the title "baron" was bestowed upon him by the Grand Duke of Hesse-Darmstadt, permission being given by the czar to accept that title of nobility. In 1880, 1884, and 1888 he received successively the titles of "counsel of commerce," "secretary of state," and "member of the council of commerce of the Treasury Department." For many years he was an alderman of St. Petersburg, but, upon the passage of a statute prohibiting the election of Jewish aldermen, vacated that office. Baron Günzburg was repeatedly elected trustee of the charitable affairs of the Stock Exchange of St. Petersburg and member of the council of the Stock Exchange Hospital. He contributed heavily to the erection of the latter institution. In 1898 he was elected member of the committee of the Society for the Dissemination of Commercial Knowledge, and in the same year became chairman of the house committee of the Women's Sewing-School of the Czarina Maria Alexandrovna. In 1899 he was made trustee of the School of Commerce of Czar Nicholas II. In 1900 he was chosen a member of the committee of the Russian Society for the Protection of Women. He is (1903) a member of the board of the Treasury Department of the Stock Exchange, and a member of the executive board of the St. Petersburg Archeological Institute. Even at his present advanced age he is often invited by the government to sit on commissions for the revision of general legislation. Very recently (1895, 1900–01) he has been associated with such imperial commissions for the amendment of the laws governing the Stock Exchange, stock companies, corporations, and mining companies. The seventieth birthday of Baron Günzburg, which was coincident with the fortieth anniversary of his entry upon an educational career, was celebrated all over Europe and also in New York and many other cities of the United States. On this occasion the Russian government conferred on the baron the medal of St. Anne (1st class). In New York a Baron de Günzburg Fund has been started, the interest of which will be given periodically as a premium for the best work on Jewish history and literature.

H. R. M. R.

GÜNZBURG, ILYA YAKOVLEVICH: Russian sculptor; son of Meyer Jacob; born at Grodno May, 1859. The sculptor Antokolski, on his way through Wilna in 1870, happened to notice one of young Günzburg's attempts at sculpture. Struck by the evidence of ability, he took the boy with him to St. Petersburg. Günzburg was then but ten years of age. He studied for a time with Antokolski, Ryepin, and Semiradski, and later accompanied his patron to Italy. On his return to St. Petersburg he entered the high school, and graduated in 1878.

In 1886 he was graduated from the St. Petersburg Academy of Arts, winning the small gold medal. In 1889 he was awarded a prize for his exhibits at the Paris Exhibition. Since then his work has appeared regularly among the annual exhibits of the St. Petersburg Academy of Arts, and also at other European exhibitions. He has executed about twenty studies in child life, besides a number of portraits and statuettes of famous Russians, such as Tolstoi, Rubinstein, Tchaikovski, D. P. Mendeleyev, and others, as well as a number of busts. He exhibited twelve studies at the Paris Exposition of 1900, and was awarded a gold medal.

His elder brother, **Boris Yakovlevich Günzburg**, is a railway engineer and constructor in the service of the Russian government.

Bibliography: *Mir Bozhi*, May and June, 1902 (an autobiographical sketch).

H. R. D. G.

GÜNZBURG, JOSEPH BEN MORDECAI: Russian Talmudist; lived at Brest-Litovsk in the second half of the seventeenth century and at the beginning of the eighteenth. His father officiated as rabbi of Brest from 1664 until 1685, and Joseph occupied for many years the position of communal leader. He was the author of "Leḳeṭ Yosef," a lexicon for preachers, giving in alphabetical order all the haggadot and the moral sentences found in rabbinical literature, published first in 1688 (Hamburg ?). He wrote also novellæ on the Pentateuch, "Ḥiddushe Torah," which were published together with those of Isaac Benjamin Wolf, author of "Naḥalat Binyamin," under the title "Leḳeṭ Yosef," Offenbach, 1716.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1471; Fürst, *Bibl. Jud.* i. 348; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 348.

G. I. Br.

GÜNZBURG, JOSEPH YOZEL BEN GABRIEL JACOB: Russian financier and philanthropist; born 1812; died at Paris Jan. 12, 1878. Having acquired great wealth during the Crimean war, Günzburg established a banking firm at St. Petersburg. There he began to labor on behalf of the welfare of the Jewish community. In Nov., 1861, he was appointed by the Russian government member of the rabbinical commission, the meetings of which lasted five months. He exerted himself to raise the standard of the education of the Jews, and to this effect he founded in 1863 with the permission of the Russian government the Society for the Promotion of Culture Among the Jews, of which he filled the office of president till his death. Owing to Günzburg's efforts, the regulations concerning the military service of the Jews were in 1874 made identical with those of the peoples of other creeds. He also instituted a fund for the Talmud Torah of Wilna, his father's native town. Günzburg was ennobled by the Grand Duke of Hesse-Darmstadt Nov. 9, 1870, and created baron Aug. 2, 1874.

Bibliography: Fuenn, *Keneset Yisrael*, p. 460; *Archives Israélites*, 1878, p. 89.

H. R. M. Sel.

GÜNZBURG, MORDECAI AARON BEN JUDAH ASHER: Russian Hebrew writer; born at Salanty, government of Kovno, Dec. 3, 1795; died at Wilna Nov. 5, 1846. Having studied Hebrew and Talmud under his father, he continued their study at Shavly, until 1816, under his father-in-law. Thence he went to Polangen and Mitau, Courland, where he taught Hebrew and translated legal papers into German. His conscientious and exact teaching won him considerable influence over the Jews of Courland, where, because of his thorough knowledge of German, he came to be known as the "Germanist." He did not stay in Courland long, but after a period of wandering settled at Wilna.

His philosophy of religion was based on the only two books which were within his reach when he was a young man: a Hebrew translation of Mendelssohn's "Phaëdon" and the "Sefer ha-Berit" of Phinehas Elijah b. Meïr. He struggled energetically against Cabala and superstition as the sources of the Ḥasidic movement; but he was at the same time opposed to freethinking, and regarded the German rabbis as unfit for the rabbinical office. Günzburg was the creator of the modern Hebrew prose style. He never hesitated to borrow expressions from Talmudic literature or even from the modern languages, but the expressions he borrowed never conflicted with the spirit of the Hebrew. He begins a chapter generally with a fable. Günzburg's style is in its form somewhat archaic, but is at the same time simple and clear. He exerted a salutary influence over the masses of his coreligionists, and especially over the younger generation. He wrote:

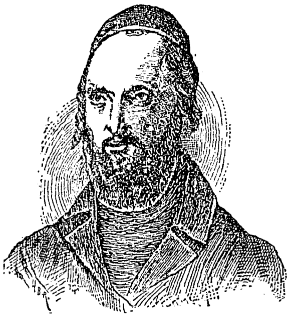
Mordecai Aaron Günzburg.

Gelot ha-Areẓ ha-Ḥadashah, on the discovery of America, adapted from Campe. Wilna, 1823.

Toledot Bene ha-Adam, a universal history, adapted from Politz's "Weltgeschichte." First part *ib.* 1832. A few chapters of the second volume were published in the "Leḳeṭ Amarim," a supplement to "Ha-Meliẓ," 1889 (pp. 53-81).

Ḳiryat Sefer, a collection of 102 model letters in Hebrew. Wilna, 1835.

Mal'akut Filon ha-Yehudi, an adaptation of Eckhard's German translation of Philo's embassy to Caligula. Wilna, 1837.

'Ittote Russiya, a history of Russia. Wilna, 1839.

Ha-Ẓarfatim be-Russiya, a history of the French invasion of Russia in 1812-13. Wilna, 1842.

Maggid Emet, a refutation of Lilienthal's "Maggid Yeshu'ah." Leipsic, 1843.

Debir, a collection of letters, tales, and sketches, mostly translations from the German. Wilna, 1844-62.

Pi ha-Ḥirot, a history of the Russian invasion of France in 1813-15. Wilna, 1844.

Yeme ha-Dor, a history of Europe from 1770 to 1812. Wilna, 1860.

Ḥamat Dammeseḳ, a history of the Damascus affair of 1840. Königsberg, 1860.

Abi'ezer, autobiography. Wilna, 1864.

Tiḳḳun Laban ha-Arami, a satirical poem. Wilna, 1864.

Ha-Moriyyah, a collection of brief essays. Warsaw, 1878.

Lel Shimmurim, a vision, adapted from Zschokke's "Abenteuer." Wilna, 1884.

BIBLIOGRAPHY: Günzburg, *Abi'ezer*, Wilna, 1864; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 86-116, St. Petersburg, 1899; Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 88-89, Paris, 1903.

H. R. M. SEL.

GÜNZBURG-ULMA, SIMON BEN ELIEZER: German scholar; communal worker; born at Günzburg, Bavaria, 1506; died at Burgau Jan. 9, 1585. He was the first who adopted and transmitted to his descendants the name "Günzburg" as a family name. He was a rich merchant, and traveled around in Germany and Poland in the interests of his business. He was also a great Talmudist, and had some knowledge of secular sciences. It is probably owing to these facts that Simon Günzburg is variously described by different historians. Albertrandy, quoted by Sternberg ("Gesch. der Juden in Polen," p. 148), says: "Simon, also called Selig Günzburg, was known as a celebrated architect and geometer. He wrote many works, and was the head of the rabbinate and yeshibah." It seems that Albertrandy confused Simon Günzburg with the physician Selig Günzburg of Slutsk. Czacki cites him as the court physician of King Sigismund August and chief of the community of Posen (Grätz, "Gesch." ix. 448). But Simon Günzburg never settled at Posen. His residence was first at Günzburg, where he built a synagogue and established a cemetery; and then he settled at Burgau, a neighboring town. There also he worked for the welfare of the community, for which reason his name is commemorated in a special prayer.

BIBLIOGRAPHY: Sternberg, *Geschichte der Juden in Polen*, p. 148; Grätz, *Gesch.* 3d ed., ix. 448; Maggid, *Toledot Mishpeḥot Ginẓburg*, pp. 4 *et seq.*; David Kaufmann, *ib.* p. 175.

H. R. M. SEL.

GURLAND, JONAH ḤAYYIM: Russian and Hebrew writer; born at Kleck, government of Minsk, in 1843; died at Odessa March 14, 1890. At the age of ten Gurland entered the rabbinical school of Wilna, from which he graduated as rabbi in 1860. Then he went to St. Petersburg, and was admitted to attend the lectures of the philological faculty, devoting himself to the study of Semitic languages under the direction of Chwolson. During his stay at the university Gurland translated into Russian the fables of Lokman, and published a dissertation on the influence of the Arabian philosophy on Moses Maimonides—a subject proposed by the faculty, and for his treatment of which Gurland received a gold medal. On obtaining in 1864 his first degree ("candidatus") from the university, Gurland devoted three years to the study of the Firkovich collection of Karaite manuscripts in the Imperial Library. The result of his study was the publication, in Russian, of a work on the life of Mordecai Comtino and his contemporaries, which gained for its author the degree of "magister." Gurland was then charged with the cataloguing of the Hebrew books of the Imperial Library. In 1869 he went to Yekaterinoslav, where he was appointed examining magistrate in one of the precincts. In 1873 Gurland was appointed inspector of the normal colleges for teachers at Jitomir, a position which he held for seven years. The government conferred upon him two orders and the title of "college councilor." In 1880, in consequence of illness, Gurland went to Germany, where he sojourned for three years. On his return, he settled at Odessa, and founded there a classic and scientific college of eight classes, with a curriculum including Jewish history and Hebrew literature. In 1888 Gurland was elected government rabbi of Odessa.

Gurland was the author of the following: (1) "O Vliyanii Filosofii Musulmanskoi Religii na Filosofiyu Religii Moiseya Maimonida," St. Petersburg, 1863. (2) "Ma'amar ha-Tammuz," Chwolson's explanation of the term "Tammuz" as it is used by the prophet Ezekiel, translated from German into Hebrew, Lyck, 1864. (3) "Ginze Yisrael be-Sankt Petersburg," on the Karaite manuscripts of the Imperial Library of St. Petersburg. The work is divided into four parts, containing the following subjects: (*a*) a description of voyages to Palestine made by three Karaites of the Crimea in the seventeenth and eighteenth centuries, published at Lyck, 1865; (*b*) a description of the manuscripts of the Imperial Library dealing with mathematics, astronomy, and astrology, published in Russian and German, St. Petersburg, 1866; (*c*) extracts from the writings of Mordecai Comtino, Caleb Afendopolo, and Abraham Bali, published as an appendix to Gurland's dissertation "Novyye Materialy dlya Istorii Yevreiskoi Literatury XV Stolyetiya. M. Kumatiano, Yevo Zhizn, Sochineniya i Sootechestvenniki," St. Petersburg, 1866; (*d*) "Penine ha-Melizot," a collection of sentences, proverbs, and maxims of divers sages, *ib.* 1867. (4) "Tif'eret le-Mosheh, Gloire à Moïse," in honor of Moses Montefiore, St. Petersburg, 1867. (5) "Luaḥ Yisrael," a Jewish almanac in Russian and Hebrew, published first (only Russian) at Kiev, 1877; secondly, at Warsaw, 1878; thirdly, at St. Petersburg, 1879; fourthly, *ib.* 1880. (6) "Luaḥ Yeshurun," Hebrew and Russian calendar for the year 1884, St. Petersburg, 1883. (7) "Le-Ḳorot ha-Gezerot be-Yisrael," a collection of memoirs, documents, and elegies on the persecutions of the Jews in Poland in 1648, with historical annotations, published in "Oẓar ha-Sifrut," 1887–89.

His brother, **Jacob Gurland,** rabbi of Poltava, is the author of "Kebod ha-Bayit," on the rabbinical school of Wilna, 1858.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, pp. 133 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 131.
H. R. I. BR.

GUTAH, ZERAHIAH: Talmudic author of the seventeenth century; died at Cairo in 1647. He was a pupil of Jehiel Bassani and Joseph di Trani while living in Constantinople. He removed later to Jerusalem, and thence to Hebron, and finally settled in Cairo. Among his disciples was Judah Sharaf. Two years after Gutah's death his remains were taken to the Holy Land and there buried (see AZULAI). Under the title "Zera' Ya'aḳob" Gutah wrote a commentary on the "Bet Yosef" of Caro; he also composed various haggadic works and made collections of responsa. One volume of these, with the approbations of Bassani and Trani, has been preserved to the present day. Gutah's works are in manuscript only.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51a, Berlin, 1846; Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 556.
D. L. GRÜ.

GÜTERBOCK, LUDWIG: German physician; born at Berlin Oct. 23, 1814 (University of Berlin, M.D. 1837); died there Feb. 28, 1895. He settled in his native city, and practised there until his death.

Güterbock wrote several essays for the medical journals, and was one of the collaborators on the "Jahresberichte über die Fortschritte der Gesammten Medicin in Allen Ländern." He was also the author of "Schönlein's Klinische Vorträge in dem Charité-Krankenhause zu Berlin," Berlin, 1840 (3d ed., 1844), and "Dr. Schönlein als Arzt und Klinischer Lehrer," *ib.* 1842.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*
S. F. T. H.

GÜTERBOCK, PAUL: German surgeon; born at Berlin June 2, 1844; died there Oct. 17, 1897. He was educated at the universities of Würzburg and Berlin, graduating (M.D.) in 1865. After postgraduate courses in Vienna, Paris, London, and Edinburgh, he began to practise in Berlin in 1866, becoming at the same time assistant at the surgical clinic of the university. In 1873 he was admitted to the medical faculty of the university as privatdocent in surgery; in 1884 he was appointed assessor to the health board of Brandenburg; in 1894 he received the title of "professor," and in 1896 of "Geheimer Medizinalrath." His special surgical province was in male genital diseases. He was one of the collaborators of the "Jahresberichte über die Fortschritte der Gesammten Medicin in Allen Ländern," and has written many essays in the medical journals. Among Güterbock's works the following may be mentioned: "Die Neueren Methoden der Wundbehandlung auf Statistischer Grundlage," Berlin, 1876; "Die Englischen Krankenhäuser," *ib.* 1881; "Die Chirurgischen Krankheiten der Harn- und Männlichen Geschlechtswerkzeuge," Vienna, 1890–97.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Anton Bettelheim, *Biog. Blätter*, 1898, p. 75.
S. F. T. H.

GUTMANN, DAVID, RITTER VON: Austrian merchant; philanthropist; brother of Wilhelm von Gutmann; born at Leipnik, Moravia, Dec. 24, 1834. As president of the Israelitische Allianz of Vienna he did much for the relief of his persecuted coreligionists in Russia in 1882, as well as in Rumania in 1900, and after the Kishinef outrages in 1903. He is president of the Jews' poorhouse and of the Baron de Hirsch school-funds for Galicia, and is a member of the board of trustees of the Jewish congregation. In 1879 Gutmann was created Knight of the Iron Crown and raised to the hereditary nobility.

BIBLIOGRAPHY: H. Wiedmann, *Festschrift Anlässlich des Vierzigjährigen Geschäftsjubiläums des Hauses Gutmann.*
S. E. J.

GUTMANN, MOSES: Bavarian rabbi; born in Baiersdorf 1805; died at Redwitz Feb. 1, 1862; son of Yom-Ṭob Gutmann. Moses Gutmann was educated at Erlangen University, and when twenty-two years old was elected district rabbi of Redwitz, which office he held for thirty-five years. He was the first rabbi of Bavaria with an academic education as well as a thorough Talmudical training who espoused the cause of Reform, to which fact his contributions to Geiger's "Zeitschrift für Jüd. Theologie," Stein's "Volkslehrer," and several of his responsa bear witness. He published a translation, with notes, of the Apocrypha, under the title "Die Apokryphen des A. Testaments aufs Neue aus dem Griechischen Text Uebersetzt" (Altona, 1841). His translation of Josephus with a scholarly Latin commentary has remained in manuscript.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xxvi. 150 *et seq.*
S. M. K.

GUTMANN, WILHELM, RITTER VON: Austrian merchant; philanthropist; born at Leipnik, Moravia, Aug. 18, 1825; died at Vienna May 17, 1895. Destined for a teacher, the unlooked-for death of his father made it necessary for him to enter into commerce to support his mother and two younger children. Utter failure was the result of his first venture, and the savings of his parents were entirely lost. As manager of a lime-works his attention was directed to the coal-deposits of Silesia, and he planned for their development. In 1853 he and his brother David established the firm which, during the war of 1859-60, despite the difficulties then surrounding business ventures, supplied coal for all the railroads, for all the great factories throughout the empire, and for the cities of Vienna, Budapest, and Brünn. Gutmann Bros. leased some coal-mines from the Rothschilds in 1865, and purchased outright other valuable carboniferous properties in Silesia, Galicia, and Hungary. The close connection between coal and the production of iron easily led the Gutmanns to combine their interests with the Witkowitz iron-works, which they afterward owned conjointly with the Rothschilds and the counts Larisch and Andrassy. With Kuffner they built (1871) the first sugar-factory in Austria.

In philanthropy Gutmann displayed no less enthusiasm and activity than in business. Numerous institutions for the care of the poor and the sick either owe their foundation solely to him or are under obligation to his generous beneficence for assistance. Of such may be mentioned: girls' orphanage at Döbling, founded by the brothers Wilhelm and David, and endowed with 300,000 fl. ($120,000); a hospital for children, with fifty beds, at the Polyklinik in Vienna, to which organization they also gave 60,000 fl. ($24,000) for the erection of the premises. They founded also a hospital at Krems, which accommodates 60 cripples.

Wilhelm von Gutmann was elected to the Lower Austrian Diet, where he gave impetus to the reform of the poor-laws. The community conferred upon him its highest honors. He held the offices of president of the community (1890–92) and of the Jewish Theological Seminary. Through a daughter by a second marriage he became father-in-law to Sir Francis Montefiore. By will he left 200,000 fl. ($80,000), the interest of which was to be divided equally among the indigent Jews and Christians of Vienna. Gutmann was delegate of the Vienna Chamber of Commerce in the Diet of Lower Austria, and honorary citizen of Liepnik and Mährisch-Ostrau.

Bibliography: *Jewish Chronicle*, May 24, 1895; Wiedmann, *Festschrift Anlässlich des Vierzigjährigen Geschäftsjubiläums des Hauses Gutmann.*

s. F. S. W.

GUTTMANN, JAKOB: Hungarian sculptor; born in Arad 1811; died in Vienna April 28, 1860. In his early childhood he carved toys, and in 1833 went to Vienna to satisfy his artistic cravings. Here he became an engraver, and worked for three years with his burin. He then received a scholarship from Prince Metternich, which enabled him to study at the Vienna Academy of Fine Arts. He remained here until 1843, receiving awards for an embossed profile in wax of the emperor Joseph II. and for a steel-engraving of Metastasio.

In 1844 Guttmann produced a bronze statuette of Baron Solomon von Rothschild from a portrait, and was commissioned by the baron to execute a replica in marble. The baron also paid Guttmann an annuity, thus enabling him to go to Rome. Here he modeled his bust of Pope Pius IX., and completed his masterpiece, "Der Blumenspender."

While in Rome, Guttmann was deeply interested in the ghetto, which he described in letters to his father. Later he went to Paris; and in 1857 he became insane.

Bibliography: Müller and Singer, *Allgemeines Künstler-Lexicon*, ii. 110, Frankfort-on-the-Main, 1896; Wertheimer's *Jahrbuch*, iv. 87 *et seq.*

s. A. M. F.

GUTTMANN, PAUL: German physician and medical author; born at Ratibor, Prussian Silesia, Sept. 9, 1833; died in Berlin May 24, 1893. He received his education at the gymnasium of his native town and at the universities of Berlin, Vienna, and Würzburg, graduating from the last-named as doctor of medicine in 1858. The following year he engaged in practise as a physician in Berlin, becoming a privat-docent at the university in 1867, and in 1879 chief physician of the Moabit municipal hospital.

Guttmann's reputation as a clinician was widely extended. He was the author of about eighty essays on different medical subjects. The following are his principal works: "Die Physiologie und Pathologie des Sympaticus" (with Albert Eulenburg), which was published in Berlin in 1873, and which, on its republication in London in 1879, received the Astley-Cooper prize; and "Lehrbuch der Klinischen Untersuchungsmethoden," Berlin, 1884. From 1885 to 1893 Guttmann was the editor of the "Journal für Practische Aerzte."

Bibliography: *Jew. Chron.* June 9, 1893; Hirsch, *Biog. Lex.* s.v., Vienna, 1884; Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

GUTTMANN, SAMUEL: German gynecologist and medical writer; born at Ostrowo, Prussia, 1839; died at Berlin Dec. 22, 1893. After completing his course at the gymnasium he entered the University of Berlin, graduating thence as doctor of medicine in 1864. In 1866 he settled as a physician temporarily in Drebkau, Prussian Silesia, but subsequently removed to Berlin, where he succeeded in building up a large practise, and became a specialist in gynecology.

For a few years he was a regular contributor to the "Jahrbuch für Practische Aerzte," and was also assistant editor of the "Deutsche Medizinische Wochenschrift," succeeding Paul Albrecht Boerner in the editorship on the death of the latter in 1885. At this time he was also editing the "Reichsmedizinal-Kalender." He was one of the collaborators in the series of publications, edited by Leyden, on the "Influenza Epidemie von 1890–91."

Guttmann wrote many essays on medical subjects; but his forte lay in organization, for which he found a wide field in connection with the journals with which he was editorially associated.

Bibliography: *Jew. Chron.* Jan. 5, 1894; Hirsch, *Biog. Lex.* s.v., Vienna, 1884; Pagel, *Biog. Lex.* s.v.

s. F. T. H.

GUTZMANN, HERMANN: German physician; born at Bütow, in Pomerania, Jan. 29, 1865. He received the degree of doctor of medicine from the University of Berlin in 1887, and since 1889 has practised as a specialist in diseases of the vocal organs.

Gutzmann has published: "Verhütung und Bekämpfung des Stotterns in der Schule," Berlin, 1889; "Vorlesungen über die Störungen der Sprache," *ib.* 1893; (with Th. S. Flatau) "Die Bauchrednerkunst," *ib.* 1894; and "Ueber das Stottern," *ib.* 1897. Since 1891 he has been editor and publisher of the "Monatsschrift für die Gesammte Sprachheilkunde."

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.
s. F. T. H.

GUZIKOV, MICHAEL JOSEPH: Russian musician; born at Shklov 1806; died at Brussels Oct. 21, 1837. He was descended from a family of talented musicians, and became while still a youth a skilful performer on many instruments. Accompanied by his father and other members of the family, he made concert tours in Russia, played before the emperor Nicholas and the empress in 1828, and, after successful concerts in Moscow and Kiev, visited Odessa, where he met Lamartine and was advised by him to make a tour of Europe. He resided in Vienna for five months, where he was distinguished by the emperor and Prince Metternich, and befriended by artists and musicians. Guzikov next visited Prague, Dresden, and Berlin, and was well received at the court of Berlin. From Berlin he went to Paris, and thence to Brussels. Here he fell a victim to nervous prostration, of which he died.

Guzikov was the inventor of the straw violin, on which he played with such masterly skill as to create great enthusiasm wherever he went. There are many talented musicians among the Guzikov family in Russia.

Bibliography: Schlesinger, *Ueber Guzikov*, Vienna, 1836; *Allg. Zeit. des Jud.* 1837, p. 436.
H. R. J. G. L.

GYMNASIUM. See Gladiator.

H

HAARBLEICHER, MOSES M.: German author; born in Hamburg Nov. 14, 1797; died there Sept. 25, 1869. Following the example of his father, the founder of the Jewish School of Hamburg, and under the influence of his guardian, the father of Gabriel Riesser, he interested himself early in the affairs of the Jews. He took an active part in the establishment of the Tempelverein, being one of the collaborators in the revision of its prayer-book; and he founded the Verein zur Beförderung Nützlicher Gewerbe Unter den Juden, which he directed from 1823 to 1840. In 1840 he became secretary of the congregation of Hamburg. Haarbleicher, who possessed an extraordinary knowledge of Romance and Germanic languages, and wrote with ease in Hebrew, was an acute and clever critic. Forty of his songs and poems are contained in the hymn-book of the Hamburg congregation. His poem "Hagbahah" was often ascribed to Gabriel Riesser. Some years prior to his death he published the first part of "Zwei Epochen aus der Gesch. der Deutsch-Israelitischen Gemeinde in Hamburg," Hamburg, 1866, a valuable work which remained unfinished.

Bibliography: *Allg. Zeit. des Jud.* xxxiii. 893 *et seq.*
s. M. K.

HAAS, ROBERT: German Lutheran minister; lived in the first half of the nineteenth century, in the duchy of Nassau; pastor in the villages of Grävenwiesbach, Dotzheim near Wiesbaden, Dickschied near Langenschwalbach. He was interested in Jewish affairs, and advocated the civic equality of the Jews. Among his friends was Abraham Geiger. He indorsed the rabbinical convention held at Wiesbaden in 1837. In the same year he addressed a circular letter to "all Christians in Germany" to aid in establishing a faculty of Jewish science and a Jewish seminary in a German university. He was the author of "Das Staatsbürgertum der Juden vom Standpunkt der Inneren Politik," Frankfort-on-the-Main, 1837, and of other works.
s. M. Si.

HAAS, SIMḤAH BEN JOSHUA: Traveler and preacher; born in Dobrowitz, Bohemia, 1710; died in Brahilov 1768. He was father-in-law to Solomon Dubno, and was a preacher in Brahilov. In 1764 he wrote an account of his journey to Palestine, "Ahabat Ẓiyyon" or "Sippure Ereẓ ha-Galil" (Grodno, n.d.). A large portion of this book in its printed form was, however, written by the Karaite Samuel ben David, an earlier traveler in Palestine. Haas also published "Neṭi'ah shel Simḥah," specimens of Hebrew poetry and rhetoric (Grodno, 1753), and "Leb Simḥah," on morals and ascetics (*ib.* 1757).

Bibliography: Luncz, *Jerusalem*, iv. 7, 136 *et seq.*; Benjacob, *Oẓar ha-Sefarim*, p. 18; Fürst, *Bibl. Jud.* iii. 325.
G. M. K.

HAAS, SOLOMON BEN JEKUTHIEL: Moravian rabbi of the first half of the nineteenth century. Haas was successively dayyan at Holleschau and rabbi of Strassnitz, Moravia. He was the author of "Kerem Shelomoh," novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, Yoreh De'ah, and Eben ha-'Ezer (Presburg, 1840-46).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2339; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 277.
J. M. Sel.

HA-ASIF ("The Harvest"): Hebrew yearbook, edited and published by Nahum Sokolow in Warsaw. Its first volume (5645) appeared in 1884; it continued to appear regularly every year until 1889, when the fifth volume (5649) came out at the end instead of at the beginning of the Jewish year. The sixth and last volume (5654) appeared in 1893. The "Sefer ha-Shanah" (Book of the Year), which is now annually published by Sokolow, is considered a continuation of "Ha-Asif." The "Sefer Zikkaron," a biographical dictionary of contemporary Jewish authors, was published as a supplement to the fifth volume of "Ha-Asif."

Most of the better-known Hebrew writers of the day have contributed to the six volumes of "Ha-Asif," which form an important collection of literary, historical, biographical, and popular scientific essays. They also contain poems, sketches, and novels, some of which possess considerable merit; while its yearly reviews, obituaries, and descriptions of Russo-Jewish communities are of great value to Jewish biography and history. Samuel Alexandrow's "Masseket Nega'im" (Warsaw, 1886) is a criticism of the first two volumes of "Ha-Asif." A list of other reviews of one or more of its numbers is given in the "Bulletin of the New York Public Library," vi. 259.

E. C. P. Wi.

HABAIAH or **HOBAIAH** (חֲבַיָּה, חָבַיָּה): Head of a family of priests who returned from Babylon with Zerubbabel; *not being able to prove their* genealogy, they were excluded from the priesthood (Ezra ii. 61; Neh. vii. 63). In I Esd. v. 38 the name is given as "Obdia."

E. G. H. M. Sel.

HABAKKUK (חבקוק; LXX. 'Αμβακούμ; Vulgate, "Habacuc"): Prophet; author of the eighth in the collection of the twelve minor prophetical books. The etymology of the name of the prophet is not clear. It seems to be a loan-word representing the Assyrian "ḫambaḳûḳu," a garden-plant (Friedrich Delitzsch, "Prolegomena," p. 84; König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii. 1, 473, on the vocalization), and has the appearance of being a writer's pseudonym (F. E. Peiser, "Der Prophet Habakuk," in "Mitteilungen der Vorderasiatischen Gesellschaft," 1903, i. 12). That he was a Levite has been urged on the strength of the postscript to ch. iii. (verse 19, "on my stringed instruments"), which indicates that he owned instruments: only a Levite was authorized to use an instrument to accompany his songs in the Temple. The superscription of the Septuagint apocryphon Βὴλ καὶ Δράκων, in the Codex Chisianus, also designates him a Levite.

The absence of exact information concerning his life left a vacuum that has been filled by myths and legends (see Franz Delitzsch, "De Habacuci Prophetæ Vita"). The above-named apocryphon makes him a contemporary of Daniel, whom he was miraculously privileged to visit in the lion's den and supply with food. In this Greek story his father's name is given as "Jesus" (Joshua). Jewish tradition makes him the son of the Shunammite woman (see Elisha), but nevertheless a contemporary of Daniel (see "Seder ha-Dorot"; Abravanel's commentary to Habakkuk; Zohar, Lek Leka; Neubauer, "The Book of Tobit," Appendix). Of the many conceits current among the cabalists with reference to this prophet, the most curious was that which declared him to be the reincarnation of Adam. His grave was shown at several places (see Hukkok).

The Age and Home of Habakkuk.

Peiser (*l.c.*) contends that Habakkuk is the pseudonym of a Judean prince held as a hostage in Nineveh, and who witnessed the attack of the Medes, in alliance with Chaldea and Babylon, in 625 B.C. But his book announces a second attack. This prince may have been the son or grandson of Manasseh. Peiser shows that Habakkuk displays remarkable familiarity with Assyrian literature, his similes indicating quotations from, and adaptations of, Assyrian mythological writings. By others, Habakkuk is made the contemporary of Jeremiah and a resident of Jerusalem, after the "discovery" of Deuteronomy (621 B.C.), but before the death of Josiah (609 B.C.). By many Jewish commentators he is assigned to the reign of Manasseh. He is, however, clearly under the influence of Isaiah; and the view which makes him a younger disciple of the greater prophet, advanced by Walter K. Betteridge in "Journal of American Theology," Oct., 1903, seems to meet best the situation reflected in the book. The Assyrians, originally regarded by the Prophets as appointed agents of Yhwh, looked upon themselves as "gods" (Isa. xiv.); but under Sennacherib, through a rebellion of the Babylonians (the Chaldeans), the plans of the conqueror are thwarted.

E. G. H.

HABAKKUK, BOOK OF.—Biblical Data: One of the twelve minor prophetical books. It readily falls into two parts: (1) ch. i. and ii.; (2) ch. iii. The first part is a "massa" (a condemnatory prophecy). But contrary to the usage in other prophetical books, it is not stated against what people the prophecy is spoken. As it now stands in the Masoretic text, the first part is in the form of a dialogue. Ch. i. 2–4 laments the prevailing moral corruption, which God does not seem to heed; i. 5–11 contains the divine announcement of an impending judgment through the Chaldeans; i. 12–17 gives the prophet's complaint of the excessive pride and cruelty of the enemy. In ch. ii. God admonishes Habakkuk not to judge hastily that evil is triumphant, but to remain confident (1–4). Five "wos," the contents of the "mashal" or "taunting proverb" (5–6), phrased by the very people oppressed by the conqueror, are enumerated (6, 9, 12, 13, 19). Ch. iii. is a psalm reciting various theophanies, describing God's warlike power, which bends earth, mountains, and rivers to His purposes—yea, even sun and moon, in behalf of His people. The song concludes with a declaration that though the blessings of nature shall fail in days of dearth, the singer will rejoice in the Lord (17–19).

Contents.

Style.

The book abounds in striking expressions and rare words, *e.g.*, the description of the invasion of the Chaldeans (i. 6 *et seq.*); of God as having "eyes too pure to behold evil" (i. 13); of "men as fishes of the sea" (i. 14); of the worship of the fisherman's implements (i. 16); of "the stone that crieth out" (ii. 11); of the folly of idolatry (ii. 18–19). Ch. iii. especially is rich in striking similes (14–15). The book is remarkable also for originality. The author departs from the usual method of the Prophets. In their addresses the nation is central; in Habakkuk's it is God and His government of the world. He attempts to unravel the meaning of God's tolerance of tyranny and wrong. In his questions Habakkuk voices doubts to God, though not against God (G. A. Smith, "The Twelve Prophets," ii. 130 *et seq.*).

——**Critical View:** Ch. i. and ii., on the whole, are regarded as the work of one prophet. Still, the text as now presented has been found to contain certain difficulties. Taking i. 2–4 to be descriptive of Israel's moral corruption, critics have argued that this section could not have been part of a prophecy devoted to the setting forth of the wrongs under which Israel was suffering, a different sense thus attaching to the "wicked" and "righteous" in i. 4 and i. 13 respectively. Giesebrecht ("Beiträge zur Jesaiakritik," pp. 197 *et seq.*) and Wellhausen ("Kleine Propheten," in "Vorarbeiten und Skizzen") therefore consider i. 5–11 to be an older and independent prophecy written previous to the remainder of i. and ii.; ch. i. 12 is regarded as the sequel to i. 4. The subject of the complaint in i. 2 is different from that in ii. 1. Kirkpatrick ("Doctrine of the Prophets," p. 268) holds the book as a whole to be the fruit of religious reflection, giving conclusions reached only "after a prolonged mental struggle."

That i. 5–6, where the power of the Chaldeans is represented as still of the future, and i. 13–16, ii. 10, 17 disagree, though their descriptions of foreign nations appear to be based on actual observation, is another difficulty raised by critical scholars. Budde (in "Studien und Kritiken," 1893, pp. 383 *et seq.*), reverting to a certain extent to Kuenen's disinclination to assume an earlier and a later section (see Kuenen, "Historisch-Critisch Onderzoek," ii. 386 *et seq.*, Leyden, 1889), showed that Habakkuk had in mind two world-powers: an oppressor (i. 2–4), and the Chaldeans, appointed to punish him (i. 5 *et seq.*). But this necessitates the placing of i. 5–11 after ii. 4. The oppressor to be destroyed is Assyria, and the Chaldeans are the implement of God's judgment. It is of the Assyrian's pride that the prophet speaks, not of the Chaldeans' presumptuousness.

Ch. iii. is a psalm, not free from mythological elements and not by Habakkuk. It must have formed part of a liturgical collection, accidentally incorporated with Habakkuk's prophecies (Stade's "Zeitschrift," iv. 157 *et seq.*). The text is corrupt in many places (Wellhausen, "Die Kleinen Propheten," 3d ed.). Verses 17–19 are additions by later hands, verse 18 being a eulogy, such as is frequently found at the close of liturgical songs.

Bibliography: Nowack, *Die Kleinen Propheten*, Göttingen, 1897; Rothstein, in *Studien und Kritiken*, 1894; Budde, in *The Expositor*, May, 1895.

E. G. H.

ḤABAR or **ḤABBAR.** See Zoroastrianism.

HABAZINIAH (חבצניה): The head of a family of Rechabites. His grandson Jaazaniah was a chief of the Rechabites in the time of Jeremiah (Jer. xxxv. 3).

E. G. H. M. Sel.

ḤABAẒẒELET. See Periodicals.

HABDALAH or **ABDALAH** or **ABDALTA** (הבדלה, אבדלה, אבדלתא = "separation"; "distinction"): The rabbinical term for the benedictions and prayers by means of which a division is made between times of varying degrees of holiness, *e.g.*, between Sabbath and work-day, festival and work-day, or Sabbath and festival. The rabbinical law requires that a formal separation be made between holy and profane times, and prohibits the resumption of ordinary work after a holy day until such division shall have been made. This is accomplished by pronouncing the Habdalah. At the evening service of a day following one of greater holiness, words expressing the distinction are inserted in the "'Amidah"; and just before the conclusion of the service a special Habdalah ceremony is performed. This is begun, in all cases, by pronouncing a benediction over a cup of wine, or, if wine can not be obtained, over any other beverage except water ordinarily used in the country where the ceremony takes place. At the conclusion of the Sabbath are added brief benedictions over spices and a freshly kindled light. These are followed by a lengthier benediction in which the distinction between the holy and the profane is emphasized, and thanks are given to God as the Author of this distinction.

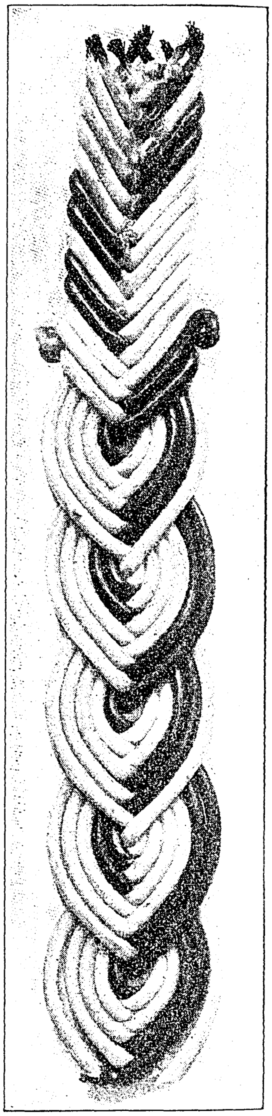

Habdalah Light.

Blessing Over Light.

While pronouncing the benediction over the light it is customary to open and close the hands and to gaze at the finger-nails. For this, three reasons are given: (1) in order to obey the Talmudic precept which prohibits the pronunciation of a benediction over light unless one derives some advantage therefrom ("En mebarekin 'al ha-ner 'ad she-ye'otu le-oro"; Ber. 53b); (2) because the nails in their unceasing

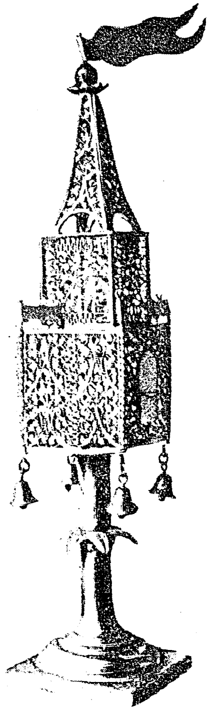
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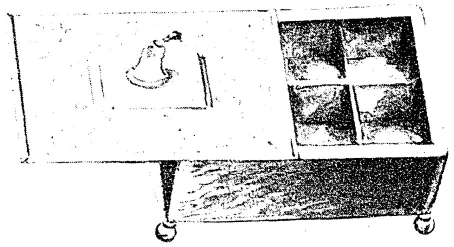
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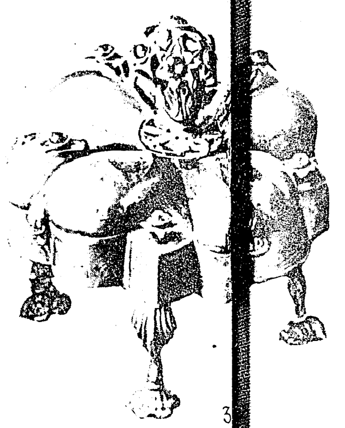
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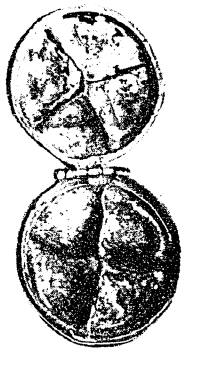
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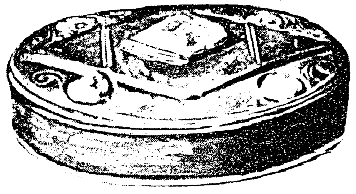
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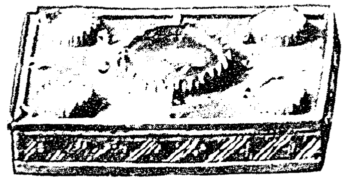
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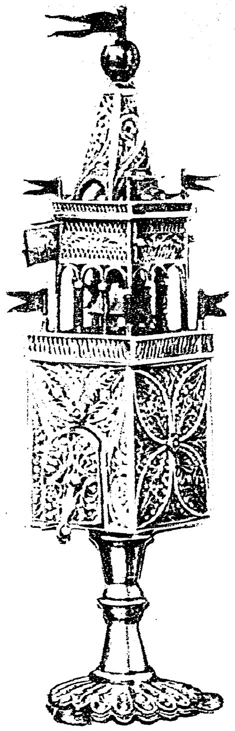
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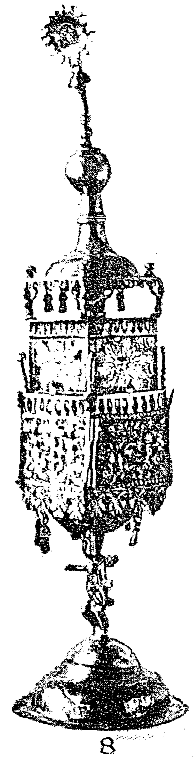
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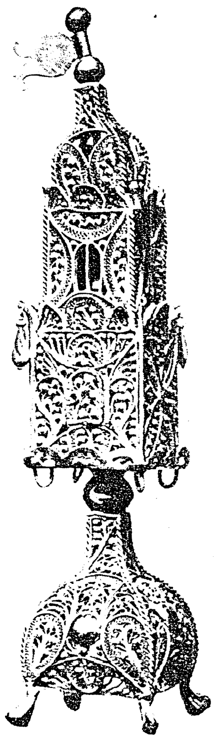
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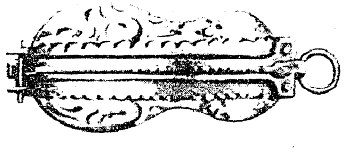
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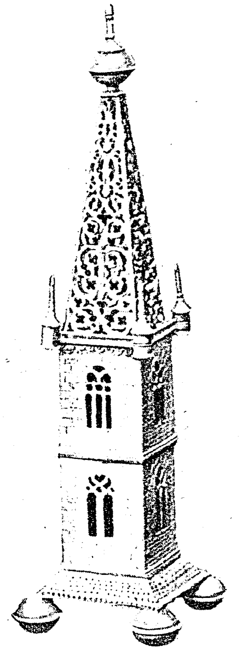
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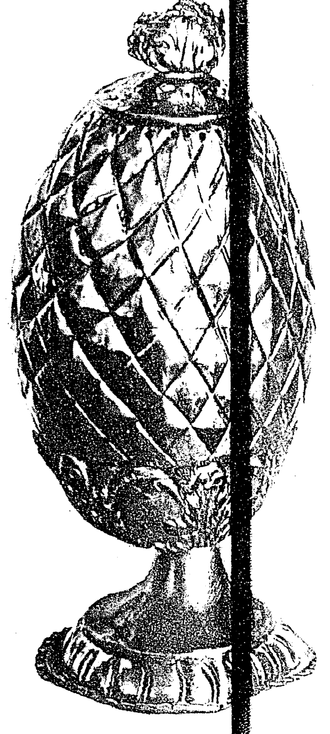
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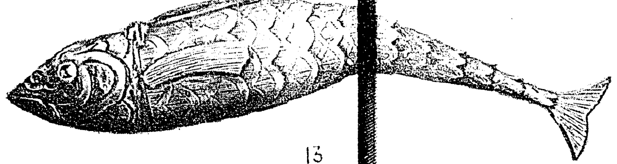
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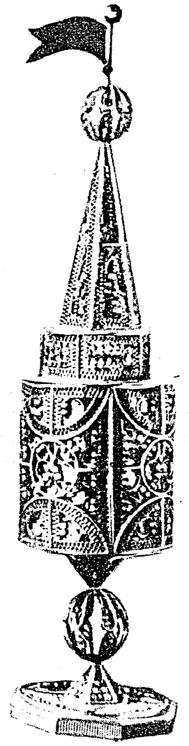
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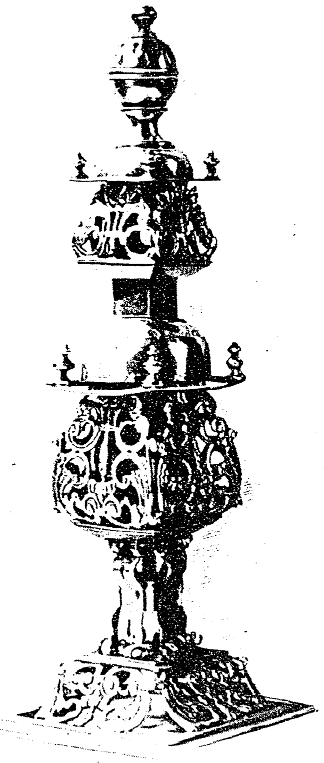
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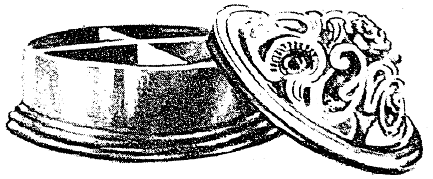
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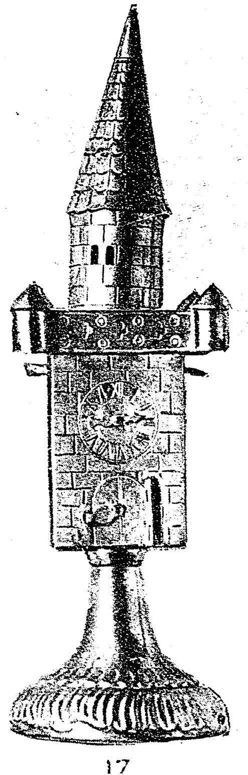
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HABDALAH ICE-BOXES.

1. In the possession of Maurice Herrmann, New York. 2, 7. In the British Museum, London. 3, 5, 6, 11. In the Musée de Cluny, P 4, 13. In the possession of Foly Raunheim, New York. 8, 14. In the possession of Leonard L. Cohen, London. 9. In the Victoria and Albert Museum, London. 10. In the possession of Heinrich Frauberger, Frankfort-on-the ain. 12. In Temple Shearith Israel, New York. 15. In the Bevis Marks Synagogue, London. 16. In the possession of Saly Fürth, Mayence. 1 the United States National Museum, Washington.

growth are a symbol of the prosperity which, it is hoped, the week will bring ("Ṭur," in the name of Hai Gaon); (3) because the blood, *i.e.*, the life, can be seen through the fingers.

Some modern rabbis consider the blessing over the light as a recognition of the importance of the element fire as an instrument designed by God for the economic subjugation of the world (S. R. Hirsch, "Choreb," p. 109). The usual interpretation is that light having been created by God at the beginning of the week, it is therefore proper to pronounce a benediction over it at the beginning of each recurring week (Gen. R. xii.). A more natural explanation seems to be that, since fire may not be used in any form on the Sabbath, its employment is a demonstration of the fact that the Sabbath has ended and the working-days have recommenced; its use, therefore, is very appropriate in a Habdalah or separation ceremony. This explanation is corroborated by the fact that the blessing over the light forms no part of the Habdalah after festivals on which the use of fire is permitted, while in the Habdalah after the Day of Atonement, which resembles the Sabbath in the prohibition of the use of fire, this benediction is inserted. The candle or taper over which the blessing is spoken must have at least two wicks, giving two or more lights, since the language of the benediction is plural, "who creates the lights of fire" ("bore me'ore ha-esh").

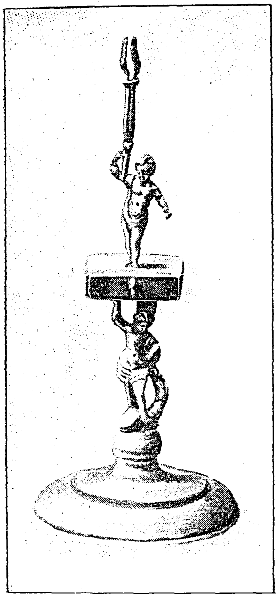

Habdalah Spice-Box and Taper-Holder.

(In the Musée de Cluny, Paris.)

Use of Sweet-Smelling Herbs.

All varieties of spices and odoriferous plants are suitable for the benediction of the spices, except that they must not have been used for any obnoxious purpose, as, for instance, to disguise the odor of decomposition or other foul smells, or for idolatrous worship. Some authorities prohibit the use of sharp, acrid spices, such as pepper. The use of myrtle is enjoined, in allusion to Isa. lv. 13, "Instead of the brier shall come up the myrtle," but it is not obligatory. The reasons usually given for the employment of spices in the Habdalah are that perceptions and enjoyments through the sense of smell are the most delicate; that they afford not a gross, material pleasure, but rather a spiritual one; and that the perfume of spices is, therefore, a comfort to the over-soul of the Sabbath ("neshamah yeterah"), which grieves when the holy day departs (Shulḥan 'Aruk, Oraḥ Ḥayyim, 297; Baḥya to Gen. xxxii.-xxxvi.).

The order of benedictions in the Habdalah is indicated by the mnemonic word י'ב'נ'ה, formed from the initial letters of יין, בשמים. נר, הבדלה = "wine, spices, light, separation-formula." It is customary to sing hymns at the Habdalah service after the close of the Sabbath. Of these, several contain references to the prophet Elijah, who, according to one view, will appear after the conclusion of that day. These hymns are sometimes accompanied by instrumental music, which, forbidden on the Sabbath, is appropriate for the Habdalah. Perhaps the best known of these hymns is that beginning "May He who distinguishes between holy and profane forgive our sins" ("Ha-mabdil ben ḳodesh le-ḥol ḥaṭotenu yimḥol"). Rabbi Moses Sofer, following Mordecai ben Hillel on Yoma, has pointed out that this hymn was originally intended for the Habdalah service after the Day of Atonement ("Ḥatam Sofer, Oraḥ Ḥayyim," No. 67), and it is so employed among the Sephardim when the Day of Atonement falls on the Sabbath.

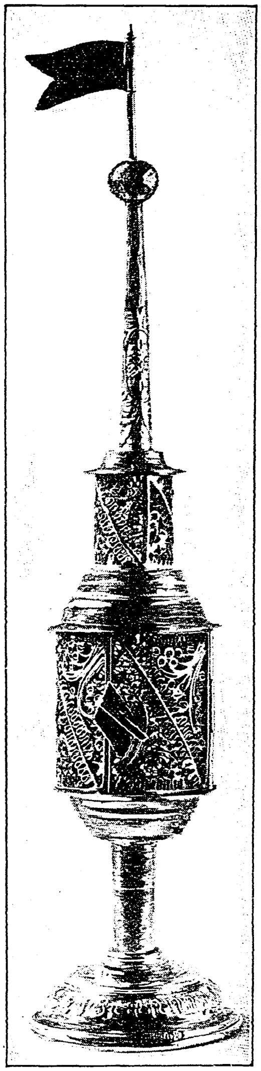

Silver Spice-Box for Habdalah.

(In the possession of S. Heilbut, London.)

Bibliography: *Ṭur* and *Maginne Ereẓ, Oraḥ Ḥayyim*, § 297; Levinsohn, *Meḳore Minhagim*, Berlin, 1846; S. R. Hirsch, *Choreb*, Frankfort-on-the-Main, 1889; Dembitz, *Jewish Services in Synagogue and Home*, Philadelphia, 1898; Landshuth, *Hegyon Leb*, Königsberg, 1845; Seligman Baer, *'Abodat Yisrael*, Rödelheim, 1868.

A. B. D.

The Habdalah benediction reads: "Blessed art Thou, O Lord, our God, King of the Universe! Who hast made a separation between what is holy and what is profane [Lev. x. 10; Ezek. xlii. 20]; between light and darkness [Gen. i. 4, 18]; between Israel and other nations [Lev. xx. 26]; between the seventh day and the six working-days. Blessed art Thou who hast separated the holy from the profane." According to another, and apparently older, tradition, these words were added: "between clean and unclean [Lev. xi. 47, xx. 25]; between the upper and the lower waters [Gen. i. 6, 7]; between land and sea [Gen. i. 10]; between the priestly tribe of Levi and the common people of Israel [Deut. x. 8]" (see Pes. 104a). The questions as to whether the benediction over the spices or that over the light was to be recited first, and as to whether the benediction should precede or follow grace after meals, were matters of controversy between the schools of Shammai and Hillel. The Habdalah formula was originally recited in the home at the opening of the evening meal or before each course (comp. Ta‘an. iv. 3, which shows that there was no Friday or Saturday evening service in the Temple; see also Herzfeld, "Gesch. des Volkes Israel," iii. [ii.] 209); soon, however, it came to be recited in the synagogue also: sometimes as a special benediction of the Shemoneh ‘Esreh (this was the view of R. Akiba); sometimes inserted in the last benediction but one (this was the view of R. Eliezer); but it finally became the custom to insert it in the fourth benediction (Ber. v. 2).

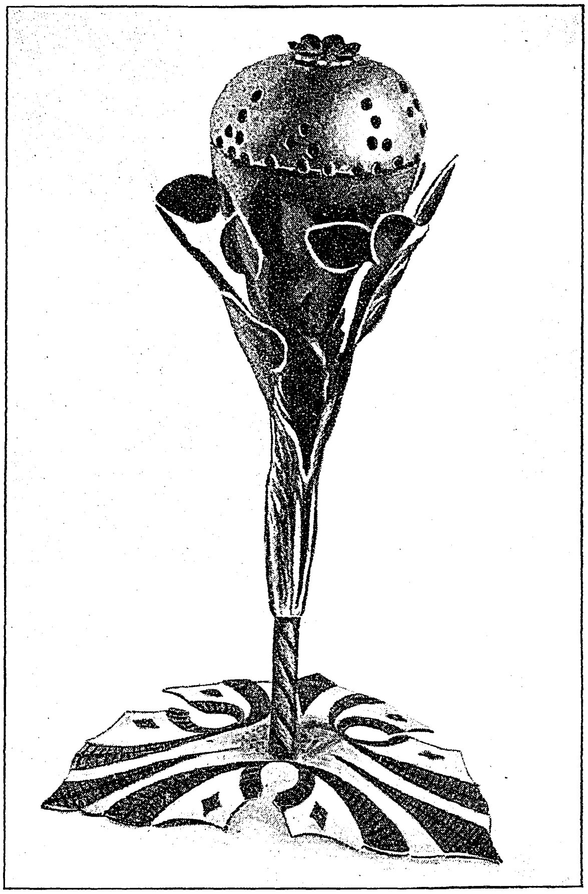

Habdalah Spice-Box.

(In the possession of H. Frauberger, Frankfort-on-the-Main.)

Origin of Habdalah.

The Habdalah benediction was afterward ascribed to the "men of the Great Synagogue," and it was held to have been originally instituted as a synagogal benediction; in times of prosperity for the Jews it was the custom to recite it over the cup of wine at the home meal, but when distress befell the people it was recited in its original place (Ber. 33a). The many differences prevailing among the Tannaim and Amoraim concerning the Habdalah (see Pes. 103b *et seq.*; Ḥul. i. 7; Shab. 150b; Yer. Ber. v. 9b) indicate either the lack of any fixed custom or the want of an authority able to establish the custom permanently. While Abba Arika declared the Habdalah in the synagogue to be of greater importance than that at the table over the wine-cup (Ber. 33a), others promised future salvation (Pes. 113a), family continuity through male descendants (Sheb. 18b), and material blessings (Pirḳe R. El. xxi.) to him who recited the Habdalah over the wine-cup. No one was allowed to eat before the Habdalah ceremony (Pes. 107a).

Habdalah Light.

Especial importance was attached to the Habdalah light, the reason given being that it was created on the first day (Pes. 53b, 54a). Opinions differed, however, as to whether it was preferable to recite the benediction over a light produced afresh by friction between pieces of wood or stone, or over a light that had been burning before (Ber. 52b; Pes. 54a). A blazing, torch-like light was considered most appropriate (Pes. 8a). The following legend, obviously based on the connection of the Habdalah with the fourth benediction of Shemoneh ‘Esreh—the thanksgiving for the reason with which God has endowed man—is told by Jose, the pupil of Akiba: "Fire was one of the things God had left uncreated when Sabbath set in; but after the close of the Sabbath, God endowed man with divine wisdom. Man then took two stones, and by grinding them together produced fire; after which he recited the benediction: 'Blessed be He who createth the blaze of the fire'" (Pes. 53b). This is elaborated in Gen. R. xi. (comp. Pesiḳ. R. 23; Yer. Ber. viii. 12b): "The light which God created on the first day lit up the world for man from the time he was created until the sunset of the following day, when the darkness surrounding him filled him with dread and the fear that the tempting serpent would altogether overpower him. Then God furnished him with two bricks, which he rubbed together until fire was produced; whereupon he offered a benediction over the fire." According to Pirḳe R. El. xx., God sent him a pillar of fire, and, holding His hands against it, said the benediction over fire; then, removing His hands, said the Habdalah benediction. Stress is also laid on the fact that one recites the benediction on seeing the blaze of the fire reflected either in the wine-cup or on the finger-nails; if there is no fire, a glance at the reflection of the stars on the finger-nails should prompt the benediction (comp. Midr. Teh. to Ps. xxxv. 2). Healing powers were also ascribed to the Habdalah wine when put upon the eyes (Pirḳe R. El. *l.c.*; comp. Shab. 113b for the "Ḳiddush" wine).

Many other customs sprang up with regard to the Habdalah light, for which a wax candle came into use later on (see "Tanya," xxi., and Ṭur Oraḥ Ḥayyim, 298).

The Spices, and Habdalah Legends.

The spices formed another subject for mystic speculation. The remark of Resh Laḳish that Adam was given a higher soul on Sabbath and was deprived of it at the close of the day, was connected with the custom of reciting a benediction over spices (see Samuel b. Meïr, Pes. 102b; Maimonides, "Yad," Shabbat, xxix. 29). A myrtle was preferably chosen, cabalistic reasons being given for it (Kol Bo xli.; comp. Zohar, Wayaḳhel, and Ḳiẓẓur Shene Luḥot ha-Berit, Hilkot Shabbat). According to the German custom, Isa. xii. 2-3, Ps. iii. 9, xlvi. 12, Esth. viii. 16, and Ps. cxci. 13 are recited before the Habdalah. The Roman Maḥzor and the Portuguese use different verses. With Isa. xii. 3 a legend is connected, according to which water from the wondrous well of Miriam may be drawn at that time, and healing for diseases be obtained by drinking it (Kol Bo xli.). According to another legend Elijah the Prophet, who does not appear on the eve of Sabbaths or of holy days ('Er. 43b), but who is eager to reward faithful Sabbath observance, is expected to appear at the beginning of a new week and fortify those who wait for the redemption of Israel (Abudraham, Hilkot Moẓe'e Shabbat, and Ibn Yarḥi, in Ha-Manhig, Hilkot Shabbat, 71). Many songs and recitations, as well as conjurations referring to Elijah the Prophet, are recited before and after the Habdalah ceremony, together with prayers for the new week's work. It is especially significant that a little prayer in the German vernacular is said, because many pious Jews of old would speak only Hebrew, as the holy language, on the Sabbath day. See HA-MABDIL and ELIJAH IN MEDIEVAL FOLK-LORE.

BIBLIOGRAPHY: Baer, *'Abodat Yisrael*, 1868, pp. 310 *et seq.*; M. Brück, *Pharisäische Volkssitten und Ritualien*, pp. 108-123; Geiger, *Lehr- und Lesebuch zur Sprache der Mischnah*, pp. 66 *et seq.*; idem, *Jüd. Zeit.* vi. 105-116.

A. K.

Superstitions.

As one of the chief home ceremonies of the Jews it is natural that a certain amount of superstition should have grown up around the custom; but whether such superstitions were derived from the surrounding peoples or not, it is difficult to say. Thus both in Russia and Galicia it is believed that if a girl drink of the wine of Habdalah she will get a mustache ("Urquell," 1893, p. 74), and the same belief is held among the Jews of Baden ("Mitteilungen," iii. 9). If you sprinkle the table-cloth with the wine of Habdalah you will have a "full week" ("Urquell," 1893, p. 33), and if the Habdalah candle burns until consumed you will get good sons-in-law (*ib.* p. 81). Where spirits are used instead of wine, as in Kiev, it is customary to pour what remains after the Habdalah is completed into a metal pan, and set it afire with the Habdalah light. If it burns completely away good luck will result. As it burns, some dip their fingers into the flame and convey their fingers to their pockets, in order to gain a "full week."

J.

ḤABER (חבר = "associate"; "colleague"; "fellow"): Term ordinarily used in rabbinical lore in its original Biblical sense, "companion," "friend" (Ps. cxix. 63; Ab. ii. 9, 10). A Talmudic proverb says, "Thy ḥaber has a ḥaber, and thy ḥaber's ḥaber has a ḥaber; thy words will thus circulate and become public" (B. B. 38b; 'Ar. 16a). The Rabbis urgently recommend study in company, asserting that only in this way can knowledge be acquired (Ber. 63b; Ned. 81a); therefore, if necessary, one should even expend money for the purpose of acquiring a companion (Ab. R. N. viii. 3). A prominent teacher of the second century declared that, while he had learned much from his masters, he had learned more from his "ḥaberim" (Ta'an. 7a). Hence the term came to mean a "companion in study," a "colleague"; and when preceded or followed by the term "talmid" (pupil) it denotes one who is at once the pupil and colleague of a certain teacher, a scholar who from being a pupil has risen to be a colleague or fellow (comp. B. B. 158b; Yer. Sheḳ. iii. 47b). Eventually "ḥaber" assumed the general meaning of "scholar" (B. B. 75a). and appears as a title subordinate to ḤAKAM (comp. Ḳid. 33b). The title "ḥaber" was known in comparatively early times (11th cent.), when it probably referred to a member of a court of justice (see Schechter, "Saadyana," p. 81, note 2); but in Germany in later centuries it indicated that its possessor had devoted many years to the study of sacred literature. In congregational life it was conferred as a rule on married men, but often also on yeshibah graduates who were single. It is worthy of note that Jonathan Eybeschütz conferred it on the Christian professor Tychsen.

"Scholar" in General.

"Ḥaber" also denotes a member of a society or order ("ḥaburah," "ḥaburta," "keneset" = "aggregation," "company," "union"), or of a union of Pharisees for the purpose of carrying out the observance of the laws of "clean" and "unclean" to their fullest possible development. In their eyes, any person about whom there was a doubt as to whether he was particular in the observance of these laws or those concerning the tithes was an 'AM HA-AREẒ. whose contact was defiling. But the term "ḥaber" is by no means synonymous with "Parush" (Pharisee), since not all Pharisees were ḥaberim, though sometimes the generic term "parush" is used in its stead (Tosef., Shab. i. 15). Occasionally the more specific term "ne'eman" (trusty) takes the place of "ḥaber" (Dem. iv. 5, 6). On the Scriptural saying, "He shall . . . cleanse it and hallow it" (Lev. xvi. 19), rabbinical ethics bases the maxim, "Cleanliness leads to holiness" (Yer. Shab. i. 3c; comp. Soṭah ix. 15). But cleanliness was understood to be closely connected with Levitical purity; of this there were several degrees, there being sections in the community which observed its rules more strictly and extensively than did others. Some even extended all the precautions necessary for the priest in eating holy things to the layman who lived on secular food (Hag. ii. 6, 7; see PHARISEES).

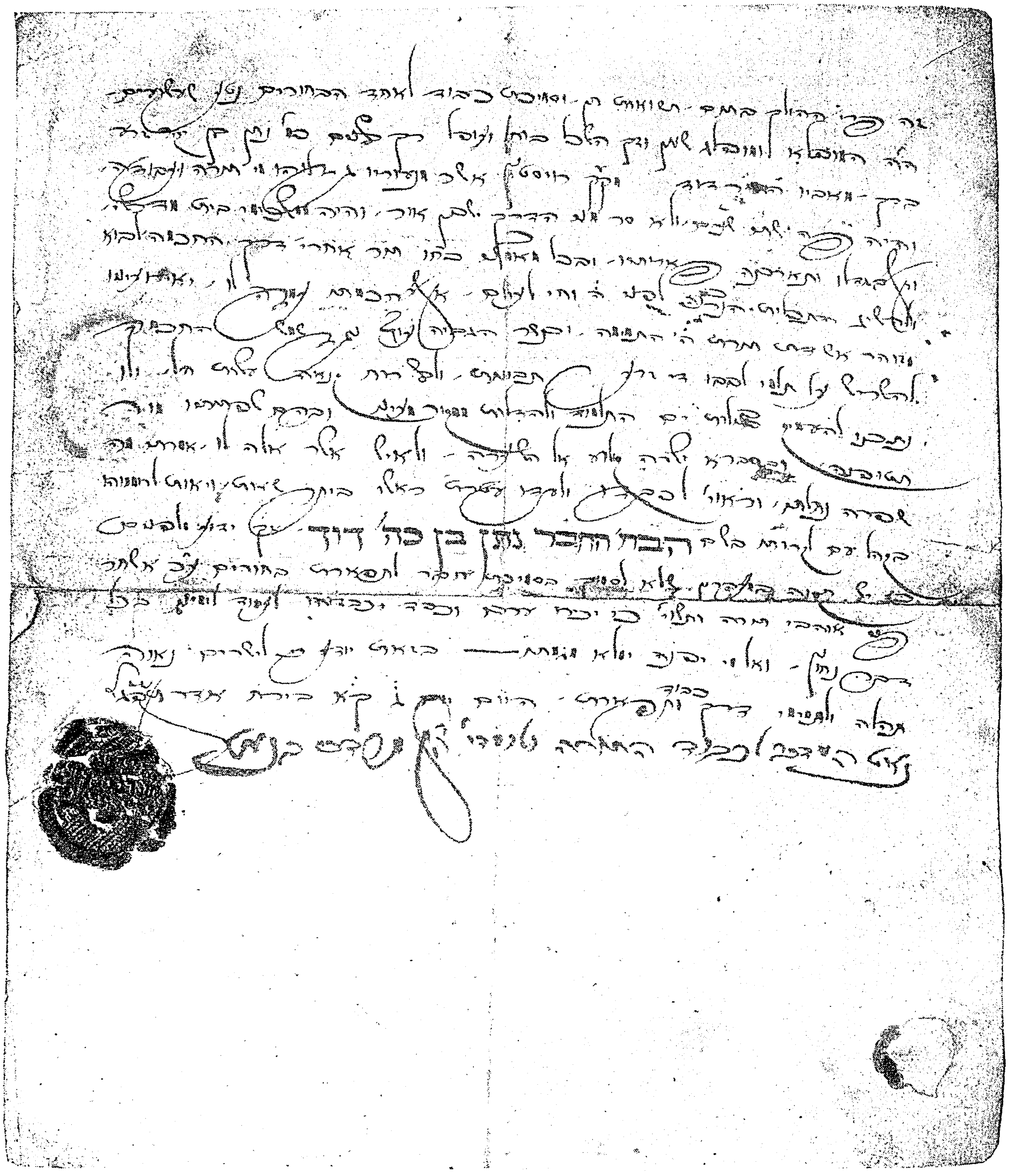

DIPLOMA CONFERRING THE ḤABER DEGREE, ISSUED BY MARCUS BENEDICT, 1828.
(In the possession of Prof. G. Deutsch.)

The Bible (Lev. xxvii. 30-32; Num. xviii. 21-28; Deut. xiv. 22-29) lays on the products of an Israelite's farm and on his herds certain imposts to be paid respectively to the priest, the Levite, and the poor (comp. Tobit i. 6-8), but which were not universally paid. The rules governing these imposts, as well as the rules of "clean" and "unclean," were doubtless familiar to the people at large; but not all people found it convenient or possible to comply with them. Particularly difficult must their observance have been in the unsettled state of affairs during the Maccabean wars. It is suggested by some that it was at this time that the so-called "'am ha-areẓ" (who included the great majority of the people), either driven by circumstances or seduced by temptation, neglected them; and that a certain more rigorous minority, not

Levitically Pure.

knowing whom to trust in such matters, formed among themselves associations ("ḥaburot"), the members ("ḥaberim") of which pledged themselves to keep faithfully the rules of Levitical purity and those regarding the tithes. Accordingly the ḥaber is one who strictly observes the laws of "ma'aserot" (tithes) and of Levitical cleanness (see Giṭ. v. 9). To be admitted as a ḥaber the candidate must declare his determination never to present the "terumah" or the "ma'aser" to a priest or a Levite who is classed as an 'am ha-areẓ; nor to allow his ordinary food to be prepared by an 'am ha-areẓ; nor to eat his ordinary food ("ḥullin," grain and fruit from which terumah and ma'aser have been separated) except in a certain state of Levitical cleanness (Tosef., Dem. ii. 2). This declaration must be made before three members of the order, and if they are satisfied that the candidate has lived up to the rules in his private life, he is accepted at once; otherwise he is admitted as a "ben ha-keneset" (son of the union, neophyte; comp. Bek. v. 5; Zab. iii. 2) for thirty days. According to Bet Shammai, this period suffices only when membership is sought for the lesser degrees of purity, while for the higher degrees the period of probation must be extended to a year. After this period, if the candidate has proved his constancy, he becomes a ḥaber or ne'eman. And in this respect no distinction is made between the learned and the ignorant; all must make this declaration. An exception is made only in favor of a scholar attached to a college, it being presumed that he took the pledge when he first joined the college (Bek. 30b).

Degrees of Ḥaburah.

As there are several degrees of Levitical cleanness, so there are several classes of ḥaberim and ne'emanim, pledging themselves to corresponding observances. The lowest class is that which pledges itself to practise Levitical cleanness of "kenafayim" (lit. "wings"). This is a very obscure term, for which no satisfactory explanation has been found. It is generally assumed to mean "hands"; and inasmuch as the Pharisaic maxim is, "Hands are always busy," touching without intention on the part of their owner both clean and unclean things, they are regarded as being in a state of uncertain cleanness; hence one must cleanse them before eating anything Levitically clean (Ṭoh. vii. 8; comp. Mark vii. 3 *et seq.*). This may be legally accomplished by pouring on them one-fourth of a log of water. But that process suffices only where a person wishes to eat ḥullin, ma'aser, or terumah. If he desires to eat the sacrificial portions, he must dip his hands into forty seahs of water; and if about to handle the water of lustration, he must first subject his whole body to immersion (Ḥag. ii. 5; Gem. 18b *et seq.*). As the ordinary Israelite and the Levite are not permitted to handle the most sacred things, it naturally follows that not all men are eligible for the higher degrees; and even of those whose descent does not bar their admission, not all are willing to assume the correspondingly greater precautions incident to the privilege. Provision is therefore made for general admission to the lower degrees, of which most people availed themselves. It is ordained that if one desires to join the order of ḥaberim, but does not wish to subject himself to the duties devolving upon the members of the higher degrees—the precautions necessary to keep himself Levitically clean, as for the more sacred things—he may be accepted; but where, on the contrary, one seeks admission to the higher degrees while refusing to pledge himself to strict observance of the rules governing the lower degrees, he must be rejected (Bek. *l.c.*).

Separation from the 'Am ha-Areẓ.

Having been admitted as reliable in matters of ma'aser, a ḥaber must tithe what he consumes, what he sells of his own producing, and what he buys for the purpose of selling, and must not eat at the board of an 'am ha-areẓ, lest he be served with victuals that have not been properly tithed. If he would become a full ḥaber, he must not sell to an 'am ha-areẓ anything that moisture would render subject to uncleanness (see Lev. xi. 38; Maksh. i.), lest the 'am ha-areẓ expose the goods to contamination; for rabbinical law forbids the causing of defilement even to things secular in Palestine ('Ab. Zarah 55b). Nor must he buy of an 'am ha-areẓ anything so rendered subject to uncleanness, nor accept invitations to the board of an 'am ha-areẓ, nor entertain one who is in his ordinary garments, which may have been exposed to defilement (Dem. ii. 2, 3).

A ḥaber's wife, and his child or servant, are considered, in respect to religious observances, as the ḥaber himself ('Ab. Zarah 39a); therefore the admission of a candidate into the order embraces all the members of his family. Even after the ḥaber's death his family enjoy the confidence previously reposed in them, unless there be reason for impugning their fidelity. The same is the case when one of them joins the family of an 'am ha-areẓ; as long as there is no reasonable suspicion to the contrary, it is presumed that the habits acquired under the influence of the observant head of the family will not be discarded, even under different circumstances. Similarly, the presumption of habit governs the case of members of the family of an 'am ha-areẓ joining that of a ḥaber; they are not considered trustworthy unless they pledge themselves to live up to the rules of the ḥaburah. However, the child or servant of an 'am ha-areẓ entering the house of a ḥaber for the purpose of study is exempt from the operation of that presumption as long as he remains under the ḥaber's direction. On the other hand, when the pupil is the son or servant of a ḥaber and the teacher is an 'am ha-areẓ, the presumption is extended in the pupil's favor. Again, where a man is recognized as reliable while his wife is not—as when a ḥaber marries the widow or daughter of an 'am ha-areẓ—ḥaberim may unhesitatingly buy of him articles of food, but must not eat at his board if it is presided over by his wife. If, on the contrary, the wife is reliable, being the widow or daughter of a ḥaber, while the husband is an 'am ha-areẓ, ḥaberim may eat at his table, but must not buy from him (Tosef., Dem. ii. 14-18).

As to the ḥaber himself, once he has been recognized as such, he continues so as long as he is not found guilty of backsliding. If suspicion of backsliding is reasonably aroused against him, he is suspended from the ḥaburah until he reestablishes his trustworthiness. Similarly, where a ḥaber accepts an office that is considered suspicious—as that of tax-collector or publican—he is suspended from the ḥaburah, but is reinstated upon surrender of the office (Bek. 31a).

Suspension from the Order.

The exact date when the ḥaberim first appeared can not be determined. That they existed, however, as a ḥaburah in ante-Maccabean days, and are identical with those cited in I Macc. xiv. 28 as the "great congregation of priests" (Geiger, "Urschrift," p. 124), is not very probable, since in the later period of the Medo-Persian rule over Palestine no great formative events are on record which could account for so great a separation from the body of the people. The precise period of the ḥaburah's organization should be sought, therefore, in the last decades of the second pre-Christian century. See 'AM HA-AREẒ; DEMAI; MA'ASEROT.

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S. S. S. M.

HABER, SOLOMON VON: German banker; born at Breslau Nov. 3, 1760; died Feb. 20, 1839. The son of poor parents, he rose to a position of wealth and eminence by his talents and energy. He settled at Carlsruhe during the stormy years at the end of the eighteenth century. Many of the larger German national loans were effected through him, and he was instrumental also in founding some of the industrial enterprises of the grand duchy of Baden. After being appointed court banker by Grand Duke Karl (1811-18), Grand Duke Ludwig conferred upon him (1829) a patent of hereditary nobility. In 1816, and again in 1819, the ancient prejudice against the Jews that was threatening to break out into open hostility in Carlsruhe was held in check by Haber, who used his influence and position to shield his coreligionists. Haber was instrumental in the founding (1818) of a "Cultusverein," which conducted services on the Hamburger Temple plan. The services, however, were soon discontinued; but the result was that in 1824 the Grossherzogliche Oberrat, which had been founded in 1809, and of which Haber was a member, introduced officially the German sermon. Until his death Haber was a member of the Grossherzogliche Oberrat für die Staatsbürger Mosaischen Glaubens in Baden. One of his sons, Louis, became a member of the Austrian House of Lords (Herrenhaus), having previously embraced Christianity.

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S. A. BLUM.

HABERKASTEN, KALMAN (KALONYMUS): Polish rabbi of the sixteenth century. He is the first known rabbi of the city of Ostrog, Volhynia, where he settled after having previously presided over a yeshibah in Lemberg. His daughter Lipka married Solomon Luria, who succeeded to the rabbinate of Ostrog when Haberkasten went to Palestine, about 1560. Haberkasten is known to have made the acquaintance of the great cabalists who then flourished in the Holy Land, and is mentioned by Ḥayyim Vital Calabrese in the manuscript work "Liḳḳuṭe Torah."

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K. P. WI.

ḤABIB, JACOB (BEN SOLOMON) IBN: Spanish Talmudist; born at Zamora about 1460; died at Salonica 1516. In his youth Ḥabib studied the Talmud under R. Samuel Valensi. In 1492, when the Jews were expelled from Spain, he settled at Salonica, where he wrote his "'En Ya'aḳob" in the house of Don Judah ben Abraham Benveniste, who placed his rich library at his disposal. Ḥabib also availed himself of the library of Don Samuel Benveniste, which contained, among other great works, a large collection of novellæ on the Talmud by many distinguished commentators. By the aid of the works from these two libraries Ḥabib collected all the haggadic passages from the Babylonian, and many from the Palestinian, Talmud. The publication of this work began in 1516 in the printing establishment of Judah Gedaliah, the author himself carefully reading the proof-sheets; but he died just as the first two orders (Zera'im and Mo'ed) came from the press. His son, R. Levi, completed the labors of his father, but the work appeared before the public without the notes of the author to the last four orders ("sedarim"), and without the index, which the author originally intended to cover the entire work. The haggadot of the Jerusalem Talmud are also lacking.

The "'En Ya'aḳob" is the only work Ḥabib left to the world. The object of the author was to familiarize the public with the ethical spirit of Talmudic literature; at the same time his notes were intended to refute the charges brought against the Talmud by the numerous Spanish converts. The book, which thus appealed to the mass of the unlearned, became very popular. It was often edited and annotated, and served as a text-book of religious instruction. There are over thirty editions known; the latest (Wilna, 1883) contains twenty commentaries, among them one which consists of selections from more than one hundred homiletical works. Of the additions, the most important one is that of Leo di Modena, under the title "Ha-Boneh," which has appeared in all editions since 1684. The author's intention was chiefly to propagate a more rationalistic view of the Talmudic Haggadah. In some editions the title of the whole work is "'En Yisrael."

BIBLIOGRAPHY: Besides the bibliographical works s.v. עין יעקב, see the introduction of the author and the various commentators in the Wilna edition of 1883; Zunz, *G. V.* p. 94; Mielziner, *Introduction to the Talmud*, p. 76; Grätz, *Gesch.* x. 35; Rabbinovicz, *Diḳduḳe Soferim*, Introduction to *Megillah*.

D.—B. FR.

ḤABIB, JOSEPH IBN (called also **JOSEPH ḤABIBA**): Spanish Talmudist; flourished in the fourteenth and fifteenth centuries. Like his predecessor, R. Nissim b. Reuben (RaN), Ibn Ḥabib wrote a commentary on the halakot of Isaac Alfasi, entitled "Nimmuḳe Yosef," published with the text and the commentary of R. Nissim (Constantinople, 1509). Against the opinion of Conforte ("Ḳore ha-Dorot," p. 26a) that Ibn Ḥabib commentated only those treatises which R. Nissim had omitted, Azulai ("Shem ha-Gedolim") proved that Ibn Ḥabib's "Nimmuḳe Yosef" covered the entire halakot of Isaac Alfasi, but a part of it had remained unpublished, and that the commentary to the halakot of Mo'ed Ḳaṭan and Makkot, attributed to R. Nissim, belongs to Ibn Ḥabib. The latter quotes Asher b. Jehiel, Yom-Ṭob ben Abraham, his master RaM, and R. Nissim himself. The "Nimmuḳe Yosef" on Ketubot and Nedarim was also included in the work "Ishshe Adonai" (Leghorn, 1795), and the portion on Shebu'ot in the "Bet ha-Beḥirah" (*ib.* 1795). Azulai says that Ibn Ḥabib was the author of novellæ on the whole Talmud.

Bibliography: Azulai, *Shem ha-Gedolim*; Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 73; Steinschneider, *Cat. Bodl.* col. 1449; Fuenn, *Keneset Yisrael*, p. 470.

K. M. Sel.

ḤABIB, LEVI BEN JACOB IBN: Rabbi of Jerusalem; born at Zamora, Spain, about 1480; died at Jerusalem about 1545. Under King Manuel of Portugal, and when about seventeen, he was compelled to submit to baptism, but at the first opportunity fled to Salonica, where he could follow the dictates of his conscience in safety. In 1523 he went to Jerusalem, but in a short time returned to Salonica. In 1525 he settled permanently at Jerusalem, where his learning won him the position of chief rabbi. There he met Jacob Berab, with whom he often came into conflict on questions of rabbinical law. A serious quarrel broke out between these two rabbis when Berab, becoming chief rabbi of Safed, reintroduced the ancient practise of the ordination of rabbis. They carried on a bitter and envenomed controversy for some time, in the course of which Berab referred to Ibn Ḥabib's adoption of Christianity. The latter frankly admitted the fact, but pointed out that at the time he was a mere youth, that his involuntary profession of Christianity lasted hardly a year, and that he took the first opportunity to escape and rejoin the religion of his fathers. This controversy was chiefly responsible for the fact that the practise of ordination ceased again soon after Berab's death.

Ibn Ḥabib had some knowledge of mathematics and astronomy. In his youth he edited his father's "'En Ya'aḳob" (Constantinople, 1516; see Ḥabib, Jacob ibn). He wrote: "She'elot u-Teshubot," a collection of 147 responsa; "Ḳontres ha-Semikah," a treatise on ordination; "Perush Ḳiddush ha-Ḥodesh," a commentary on Ḳiddush ha-Ḥodesh (rules governing the construction of the calendar in Maimonides' code). All these works were published together at Venice (1565); the last-named work was also published separately (*ib.* 1574-76).

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 32a, 33b, 37a; Grätz, *Gesch.* 3d ed., ix. 293-296; De Rossi, *Dizionario*, i. 84; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 53a-54a; Fürst, *Bibl. Jud.* i. 153; Steinschneider, *Cat. Bodl.* col. 1606.

D. M. Sel.

ḤABIB, MOSES IBN: Palestinian rabbi of the seventeenth century. He was a disciple of Jacob Ḥagiz, one of whose daughters he married. He wrote: "Geṭ Pashuṭ," on the laws of divorce, Ortakeni, 1714; "Shammot ba-Areẓ," Talmudic novellæ; Constantinople, 1727; "'Ezrat Nashim," on matrimonial law, *ib.* 1731. Some of his responsa are found in Abraham ha-Levi's "Ginnat Weradim," Constantinople, 1715-16.

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*.

D. L. Grü.

ḤABIB, MOSES B. SHEM-ṬOB IBN: Hebrew grammarian, poet, translator, and philosopher of the fifteenth and sixteenth centuries. Being a native of Lisbon, he called himself "Sefardi"; but he left his native country long before the expulsion of the Jews. He lived for a time in the Levant (בארץ ישמעאל), then went to southern Italy, and died in the beginning of the sixteenth century. As grammarian he was under the influence of Efodi, who endeavored to base Hebrew grammar upon logic. He wrote a grammatical work entitled "Peraḥ Shoshan" (British Museum MS. No. 2857), quoted by Ibn Ḥabib himself in "Darke No'am," and frequently by Abraham de Balmes in "Miḳneh Abraham." This book is divided into seven sections (שערים), each consisting of a number of chapters (פרקים). As his chief sources he names Ḥayyuj, Ibn Janaḥ, Ibn Ezra, and Efodi. He finished the book at Naples the 27th of Kislew, a.m. 5245 (= Dec. 15, 1484), having commenced it on the 23d of Siwan, a.m. 5244 (= June 16, 1484). A second and smaller grammatical work by him, entitled "Marpe Lashon," summarizes the principles of the Hebrew language in catechetic form. It appeared at Constantinople about 1520, next in the collection "Diḳduḳim" (Venice, 1506), in the grammar "Debar Ṭob" of Abigdor Levi of Glogau (Prague, 1783), and finally in an edition by Heidenheim (Rödelheim, 1806). With it was printed the "Darke No'am," containing a summary of Hebrew poetics and versification based on Aristotle's "Poetics." In "Darke No'am" Ḥabib makes the statement, often repeated since, that he saw a rimed inscription of two lines on the tombstone of a Jewish general (?) Amaziah, in Spain. The introductory poem, dated the 14th of Nisan, 1486, is dedicated to the physician Joseph Levi, in Bitonto, Apulia. At Otranto Ibn Ḥabib wrote for his pupil Azariah b. Joseph a commentary to Jedaiah Bedersi's "Beḥinat 'Olam," published at Constantinople about 1520 (only a fragment of this edition, now in the possession of Dr. Harkavy, is known), at Ferrara in 1551, and at Zolkiev in 1741. Extracts from this commentary were made by other commentators on the same work, including Yom-Ṭob Lipman Heller, Eleazar b. Solomon in "Migdanot Eleazar," and Jacob b. Naḥum of Tyszowce in "Or Ḥakamim." In this commentary, which evidences its author's thorough knowledge of philosophical literature, Ibn Ḥabib speaks of composing a work entitled "Ḳiryat Arba'," concerning the number four, hence indefinite in subject; but nothing is known about such a work. Ibn Ḥabib translated "She'elot u-Teshubot," questions and answers on the six natural things the body requires, according to the science of medicine; the original is ascribed to "Albertus," probably Albertus Magnus. The manuscript of this translation is in the Bibliothèque Nationale, Paris (No. 977). The contents are quoted by Steinschneider ("Hebr. Uebers." § 486).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1786; idem, *Hebr. Uebers.* p. 110 and § 486; Finn, in *Ha-Karmel*, 1863-1864, iv. 198 (repeated 1872, p. 541; unreliable); Bacher, *Die Hebräische Sprachwissenschaft vom Zehnten bis zum Sechzehnten Jahrhundert*, etc., pp. 100, 113; Wiener, in *Ben Chananja*, 1865, p. 50; Benjacob, *Ozar ha-Sefarim*, s.v. בחינת עולם; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 39-42; Wiener, *Bibliotheca Friedlandiana*, i., Nos. 1103 *et seq.*

K. S. P.

ḤABILLO (XABILLO), ELIJAH BEN JOSEPH (MAESTRO MANOEL): Spanish philosopher; lived at Monzon, Aragon, in the second half of the fifteenth century. He was an admirer of the Christian scholastics, and studied Latin in order to translate into Hebrew some of their works, especially those dealing with psychology. The works which he partly translated and partly adapted (some bearing his name; others, though anonymous, known to be his) were the following of Thomas Aquinas: "Quæstiones Disputatæ, Quæstio de Anima" (Steinschneider, "Cat. Hamburg," No. 267); "De Animæ Facultatibus" (Hebr. title, "Ma'amar be-Koḥot ha-Nefesh"), published by Jellinek in "Philosophie und Kabbala," Leipsic, 1854; and "De Universalibus" (Steinschneider, *l.c.* No. 267); "She'elot Ma'amar be-Nimẓa ube-Mahut," questions on Thomas Aquinas' treatise on being and quality (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2453^{8}). He furthermore translated: three treatises of Occam's (or Okam's), entitled "Summa Totius Logices," to which he added an appendix (MSS. Parma, No. 457); "Quæstiones Philosophicæ," by the same author (*ib.* No. 201); "De Causa," thirty-two premises, with their explanations, by Aristotle (*ib.* No. 457). According to Jellinek and Steinschneider, Ḥabillo also translated, anonymously, Vincenz of Beauvais' "De Universalibus," under the title "Ma'amar Nikbad bi-Kelal" (*ib.* No. 457^{7}).

Bibliography: Munk, in *Orient. Lit.* vii. 725; idem, *Mélanges*, p. 303; Jellinek, *Philosophie und Kabbala*, p. xiv.; Steinschneider, *Hebr. Uebers.* pp. 265, 470, 477, 483; idem, *Cat. Hamburg*, p. 111.

G. I. Br.

ḤABILLO (CHAVILLO), ELISHA BEN SOLOMON: Venetian Talmudist of the eighteenth century; descendant of a prominent Palestinian family. Judah Chavillo is mentioned as a renowned Talmudist in the responsa "Darke No'am" (iii. 39) of Mordecai Levi of Cairo. Elisha was a disciple of David Pardo and the author of the following works: (1) "Pat Leḥem," containing the ritualistic laws concerning the benedictions, especially the grace after meals (ברכת המזון) (Leghorn, 1794); (2) "Hamon Ḥogeg," commentary on the Haggadah of Passover (*ib.* 1793); (3) "'Abodat ha-Tamid," commentary on the prayer-book according to the Spanish rite (*ib.* 1794), in which he adopted many interpretations of the renowned Shabbethai Ḥayyim, afterward discarding them as being heretical; (4) "Shif'at Rebibim," liturgical poems of David Pardo, with additions of his own (*ib.* 1793).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 11; Mortara, *Indice Alfabetico*, p. 12; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 176, s.v. *Chavillo*; Fürst, *Bibl. Jud.* iii. 593.

G. I. Br.

ḤABILLO, SIMON BEN JUDAH BEN DAVID: Rabbi at Hebron in the middle of the seventeenth century; contemporary of Moses Zacuto, who approved his works. Ḥabillo was the author of: "Ḥebel ben Yehudah," a commentary on the Haggadah of Passover, Mantua, 1694; and "Ḥeleḳ Yehudah," a commentary on Ruth, published together with the text, Venice, 1695. The last-named work is preceded by a prayer of Ḥabillo arranged in the style of Psalm cxix.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2611; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 331.

K. I. Br.

HABINENU: Initial word, also the name, of a prayer containing in abridged form the Eighteen Benedictions (see Shemoneh 'Esreh), minus the first three and the closing three (see Liturgy). The prayer was formulated by Samuel of Nehardea, to be substituted where time or circumstances prevent the reciting of all the benedictions in full (Ber. 29a). At the close of Sabbaths and festival days, when the "Habdalah" is to be recited, the "Habinenu" does not serve as substitute, nor may it be used when the prayer for rain is to be offered. In the Jerusalem Talmud (Ber. iv. 8a) the version differs somewhat from the commonly adopted one given in the Babylonian Talmud. Translated into English, it reads as follows:

> "Render us intelligent that we may know Thy ways. Circumcise our hearts to fear Thee; forgive us that we may be redeemed. Keep us far from pain, and fertilize for us the green pastures of Thy land. Gather us from the four corners of the earth. Let those who have strayed from Thy knowledge be taught the right way. Lift Thy hand against the wicked. Grant joy to the just in the reconstruction of Thy city, in the restoration of Thy Temple, in the renewal of the kingdom of Thy servant David and of the splendor of the son of Jesse, Thine anointed. Hear us before we call! Blessed be Thou, O Lord! who hearkenest to prayer."

Bibliography: S. Baer, *'Abodat Yisrael*, p. 108, note.

K. I. Br.

HA-BOḲER OR. See Periodicals.

HABOR: River flowing through the land of Gozan; the classical "Chaboras." To the banks of this river Tiglath-pileser carried "the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah and Habor" (I Chron. v. 26). In the ninth year of King Hoshea, Shalmaneser "took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan" (II Kings xvii. 6, xviii. 11). Habor is identified with the modern Khabur.

E. G. H. B. P.

HACHILAH, HILL OF (גבעת החכילה): A hill in the wooded country of the wilderness of Ziph, where David hid himself from Saul (I Sam. xxiii. 19; xxvi. 1, 3).

E. G. H. M. Sel.

HACHMONI, THE SON OF (בן חכמוני): 1. Jashobeam, one of David's mighty men (I Chron. xi. 11). 2. Jehiel, tutor of David's children (*ib.* xxvii. 32). The former, however, occurs in the English Authorized Version as "an Hachmonite." In the parallel list of II Sam. xxiii. 8, the name of the same hero occurs as "Yosheb ba-Shebet Taḥkemoni," which the Authorized Version translates "the Tachmonite that sat in the seat," the whole sentence being an epithet of Adino the Eznite.

E. G. H. M. Sel.

HACHUEL, SOL: Moorish martyr; beheaded at Fez 1834. On account of domestic troubles she fled from her home to some Mohammedan friends. Two women among these testified that she had agreed to resign herself to the Mohammedan faith. She refused to do this and was cast into prison, whence on appeal she came before the sultan. He was so struck with her beauty that he offered her a place in his harem if she would abjure. This she refused to do, and she was beheaded outside Fez. Her beauty and resolution attracted attention to her fate, which was made the subject of a drama, "La Heroina Hebrea," by Antonio Calle (1852).

Bibliography: E. M. Romero, *El Martirio de la Joven Hachuel*, Gibraltar, 1839; Meakin, *The Moors*, p. 488, London, 1902.

S. J.

ḤAD GADYA ("One Kid"): An Aramaic song, which is recited at the conclusion of the Seder service, held on the first two evenings of the Passover ("Pesaḥ") festival in Jewish households (see Haggadah). It is so called after the introductory phrase, which is also used as a continuous refrain at the end of each of the ten verses of which the poem consists. It belongs to a species of cumulative rimes familiar alike to the child in the nursery and to the folklorist. It was for a long time regarded as an allegorical version of the principle of "jus talionis," a sort of commentary upon Ex. xxi. 24-25. It is, in fact, simply a Jewish nursery-rime, now known to have been borrowed from, or fashioned after, a popular German ballad, the prototype of which seems to have been an old French song. The English translation of this Aramaic doggerel runs as follows:

> "One only kid, one only kid, which my father bought for two zuzim. One only kid, one only kid. The cat came and ate the kid, etc. Then came the dog, and bit the cat, etc. Then came the stick, and beat the dog, etc. Then came the fire that burned the stick, etc. Then came the water, and quenched the fire, etc. Then came the ox, and drank the water, etc. Then came the slaughterer, and killed the ox, etc. Then came the angel of death, and slew the slaughterer, etc. Then came the Most Holy—blessed be He!—and destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim. One only kid, one only kid."

According to the commentators, the legend illustrates how the people of Israel were for centuries oppressed and persecuted by all the nations of antiquity, and how the oppressors all perished one by one, and how Israel, the oppressed, survived. The allegorical explanation of the story is this: The *kid* symbolizes the Hebrew nation; Yhwh being the *father*, who bought or redeemed His people through Moses and Aaron (= the two pieces of money) from Egypt. The *cat* is Assyria, conqueror of Israel. The *dog* is Babylonia, the next to oppress the Jews. The *stick* stands for Persia; the *fire*, for Macedonia; the *water*, for Rome; the *ox*, for the Saracens, who conquered Palestine; the *slaughterer*, for the Crusaders; the *angel of death*, for the Turk, now ruling over Palestine; and, finally, the *Most Holy*, for the principle of eternal justice to vindicate Israel, the *one only kid* of the allegory.

Quite an extensive and interesting literature clusters about this curious droll. In 1731 Philip Nicodemus Lebrecht, a baptized Jew, published at Leipsic a tract with the following title: "חד גדיא. Ein Zicklein, das Ist, ein Merckwürdiges Rätzel aus der Jüdischen Oster-Liturgie Welches in Sich Begreifet die Begebenheiten und Schicksahle des Jüdischen Volcks, so Sie von Ausgang Ægypti an biss auf die Zukunft Ihres Annoch Täglich [zu] Erwartenden Messiæ Darunter Verstehen" (comp. Wolf, "Bibl. Hebr." iv. 954, 955). This commentary is borrowed from the Latin of Herrmann von der Hardt, who in 1727 published at Helmstadt an explanation of the "riddle," under the title, "Aenigmata Judaica" (Wolf, *l.c.* p. 1044; Franz Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 81, Leipsic, 1836; Steinschneider, "Cat. Bodl." col. 1032). In 1732 Christian Andreas Teuber published in Leipsic another treatise, based upon Lebrecht's, entitled: "חד גדיא לא ישראל, *h. e.* Wahrscheinliche Muhtmassung von dem Alten und Dunckeln Jüdischen Oster-Liede: Ein Zicklein, ein Zicklein." Wolf (*l.c.* iv. 1044) gives full information concerning the contents of this book. A number of other Christian writers have published and commented upon this nursery-rime, as though it were a profound philosophical poem, notably Wagenseil ("Belehrung von der Jüdisch-Teutschen Red- und Schreib-Art," 2d ed., pp. 98, 105, Königsberg, 1699) and Bodenschatz ("Kirchliche Verfassung der Heutigen Juden," section viii., pp. 310-319, Erlangen, 1748). In England, too, the legend was known and discussed in the "London Congregational Magazine" for 1834, whence it was reprinted in New York, 1835, under the title, "A Kid, a Kid, or the Jewish Origin of the Celebrated Legend, 'The House That Jack Built'" (see an article describing this little book in "The New York Times Saturday Review," Feb. 9, 1901). In the preface it is called a "parabolical hymn." Henry George published in London in 1862 an essay on the same subject: "An Attempt to Show that Our Nursery Rime 'The House That Jack Built' Is an Historical Allegory, . . . To Which Is Appended a Translation and Interpretation of an Ancient Jewish Hymn" (comp. Steinschneider, "Hebr. Bibl." v. 63).

There are, moreover, a number of Jewish commentaries on "Ḥad Gadya." A partial list of them (the earlier items alphabetically arranged) is given in the bibliography to this article.

Folk-Lore Parallels.

Parallels to this legend may be found in Oriental and Occidental folk-lore. Joseph Jacobs, in the notes to his "English Fairy Tales" (London, 1893), has collected some of the analogues, from "Don Quixote," and from Persian, Indian, and other sources. The origin, however, is now held to be a German folk-song, "Der Herr der Schickt den Jokel aus," a variant of which was sung in certain places in Germany on Sept. 17—a date sacred to a local saint, St. Lambert—and called "Lambertuslied" (see Nork, "Festkalender," pp. 587-588, Stuttgart, 1847). A French chanson, edited by Gaston Paris (see bibliography), is also cited as the prototype of the Chaldaic verses. There are, besides, two other French nursery-rimes, "Ah! Tu Sortiras, Biquette" and "La Petite Fourmi qui Allait à Jérusalem," which bear a striking resemblance to the Jewish legend. G. A. Kohut has republished (see bibliography) the German, French, and modern Greek variants; but perhaps the most curious analogue, in Siamese, was printed in "Trübner's Record" for Feb., 1890 (comp. "Jewish Messenger," New York, April 23, 1897).

As regards the age of the Jewish song, the Prague (1526) edition of the Haggadah does not contain it; but the edition of 1590, published in the same city, prints it with a German translation (comp. Zunz, "G. V." 2d ed., p. 133a; Steinschneider, "Hebr. Bibl." xiv. 52). The Portuguese and South-Arabian (Yemen) rituals do not include either the EḤAD MI YODEA' or the "Ḥad Gadya"; though one Yemen manuscript, in the Sutro Library, San Francisco, is said to contain the latter, added by a later hand, and Zunz found the former in a maḥzor of Avignon ("Allg. Zeit. des Jud." iii. 469). It is interesting to note that a German version of the "Ḥad Gadya" is to be found in Von Arnim and Brentano's anthology "Des Knaben Wunderhorn."

BIBLIOGRAPHY: Moses b. Jacob Aberle, ספר גרי מקולס מגלה סוד החידה של חד גדיא, Altona, 1770; Anonymous, אחוית אחידן או פתרון החידה חד גדיא, Amsterdam, 1762 (on the title-page it is stated that "the author, in deep humility, wishes to withhold his name." The preface states that the interpretation came to him in a vision); Asher Anshel, ביאור מספיק על חד גדיא, London, 1785; Moses b. Simeon Blumenfeld, מגד ישרים פי׳ על אחד מי יודע וחד גדיא, Hanover, 1852 (see Benjacob, *Ozar ha-Sefarim*, p. 289, No. 358); Judah Jüdel (אידל) Engel, ספר אמרי בינה פי׳ על הפיסקא חד גדיא, Altona, 1779; Jonathan ben Nathan (Nata) Eybeschütz, חידושים על הגדה ש״פ ופי׳ על חד גדיא (MS. Michael, No. 405; comp. Benjacob, *l.c.* p. 176, No. 295); Judah ben Mordecai Horwitz, ס׳ כרם עין גדי, Königsberg, 1764, Dubno, 1794; Judah ben Moses, מלא פי הגדי, Altona (?), 1776; Ẓebi Hirsh ben Solomon Salman, מקרא קדש פי׳ על חד גדיא, Prague, 1827 (extract from the same author's work, עדי צבי, which does not appear to have been published).

Besides these special treatises and commentaries see the numerous editions of the *Pesaḥ Haggadah*, *e.g.*, those of David Cassel and L. Landshuth. To the latter's edition (*Maggid me-Reshith*, Berlin, 1856) Steinschneider has contributed a bibliography, *Nachwort, die Literatur der Haggada Betreffend*, pp. xxvi.-xxx. (comp. G. Polak, *Haggadah shel Pesah*, Amsterdam, 1851). The literature is carefully listed, with critical notes, in Benjacob, *Ozar ha-Sefarim*, pp. 124-130, Wilna, 1880. See also Steinschneider, *Cat. Bodl.* cols. 411, 420, 1598; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 440-446; Roest, *Cat. Rosenthal. Bibl.* pp. 688-695; S. Wiener, *Bibliographie der Oster-Haggadah, 1500-1900*, St. Petersburg, 1902; Bacher, in *Zeit. für Hebr. Bibl.* vii. 88-89.

On the origin of the *Had Gadya* and its parallels, see, also, the following works: Wolf, *Bibl. Hebr.* ii. 1287, iv. 1043-1044; Sanders, in Busch's *Jahrbuch für Israeliten*, vi. 267 *et seq.*; Darmesteter, Neubauer, and G. Paris, in *Roumania*, 1872, i. 218-225; A. Sabatier, *Chansons Hébr. Provenç. des Juifs*, No. i., Nîmes, 1874; Steinschneider, *Hebr. Bibl.* v. 63, vii. 8, ix. 92, xiv. 52; Jacobs, *English Fairy Tales*, New York, 1893; G. A. Kohut, *Le Had Gadya et les Chansons Similaires*, in *R. E. J.* xxxi. 240; *idem*, in *Helpful Thoughts*, Sept., 1901, pp. 12-17; April, 1902, pp. 274-276; *idem*, in *Jewish Exponent*, April-June, 1903; see also JEW. ENCYC. v. 73, *s.v.* EḤAD MI YODEA', and sources there given; Schwab, *Répertoire*, pp. 69, 109, 210, 271, 291; A. A. Green, *The Revised Haggada*, pp. 98-99, 105, notes, London, 1898; I. S. Moses, *Haggada*, with musical notes, New York, 1902; Keane, *Rhodesia*, London, 1902 (contains a Malagasy version; comp. I. Abrahams in *Jewish Chronicle*, London, Jan. 10, 1902, p. 27); *Allg. Zeit. des Jud.* April, 1902.

A. G. A. K.

——**Music:** The "Ḥad Gadya" is usually chanted in the traditional style of cantillation, a typical arrangement of which may be seen in A. Schönfeld's "Recitative und Gesänge zum Vorträge am Ersten

ḤAD GADYA

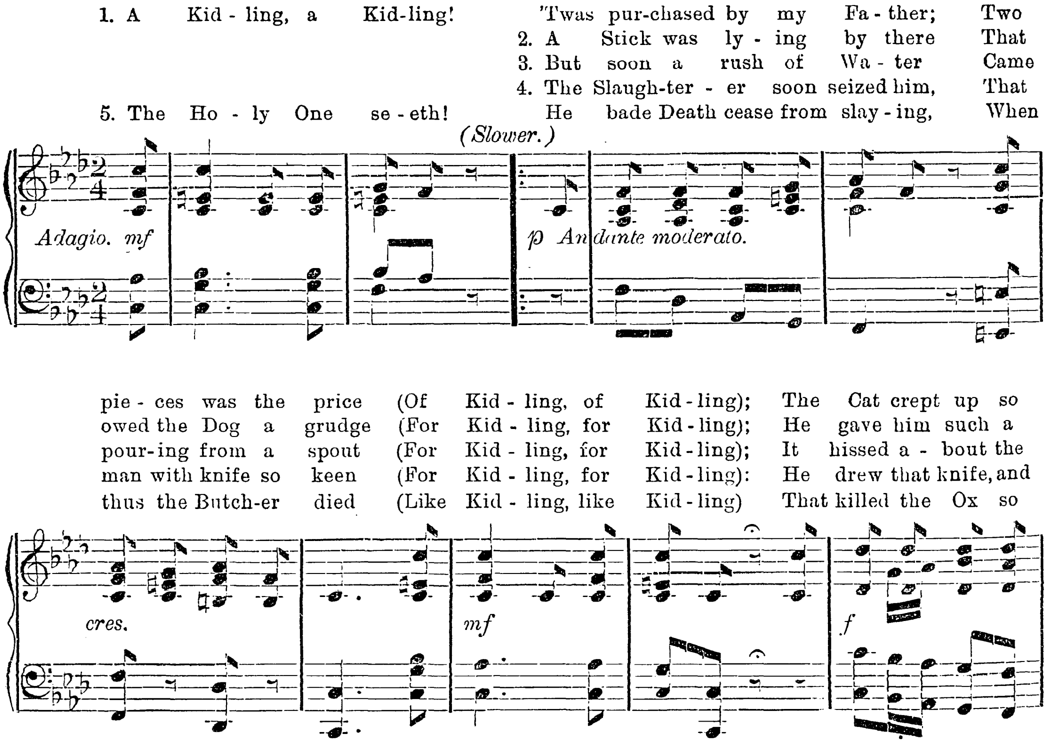
1. A Kid-ling, a Kid-ling! 'Twas pur-chased by my Fa-ther; Two
2. A Stick was ly-ing by there That
3. But soon a rush of Wa-ter Came
4. The Slaugh-ter-er soon seized him, That
5. The Ho-ly One se-eth! He bade Death cease from slay-ing, When
(Slower.)
Adagio. mf
p Andante moderato.
pie-ces was the price (Of Kid-ling, of Kid-ling); The Cat crept up so
owed the Dog a grudge (For Kid-ling, for Kid-ling); He gave him such a
pour-ing from a spout (For Kid-ling, for Kid-ling); It hissed a-bout the
man with knife so keen (For Kid-ling, for Kid-ling): He drew that knife, and
thus the Butch-er died (Like Kid-ling, like Kid-ling) That killed the Ox so
cres.
mf
f

sly - ly And ate it in a trice (Poor Kid - ling, poor Kid - ling). In
thrash-ing Be - fore he thence could budge (For Kid - ling, for Kid - ling). But
em - bers And put the Fire right out (For Kid - ling, for Kid - ling). A
quick-ly The Ox had slaugh-tered been (For Kid - ling, for Kid - ling). But
thirst-y That drank the Wa - ter's tide (For Kid - ling, for Kid - ling) That

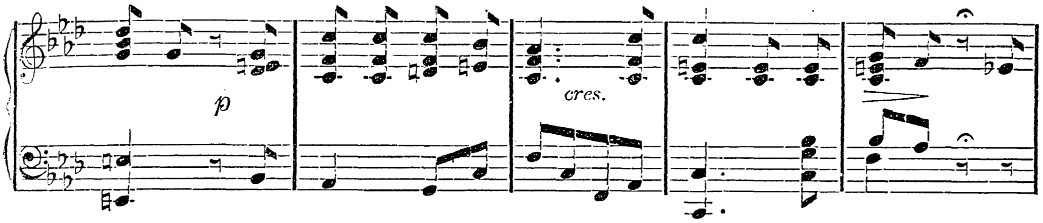

rushed the Dog, but too late To save the lit - tle Goat (Poor Kid - ling, poor
in the glow-ing em - bers The Stick his judge soon found (For Kid - ling, for
thirst - y Ox that saw this From drink-ing did not stop (For Kid - ling, for
then drew near Death's An - gel, For die is what men must (Like Kid - ling, like
quench'd the Fire that burnt up The Stick that beat the Dog (For Kid - ling, for

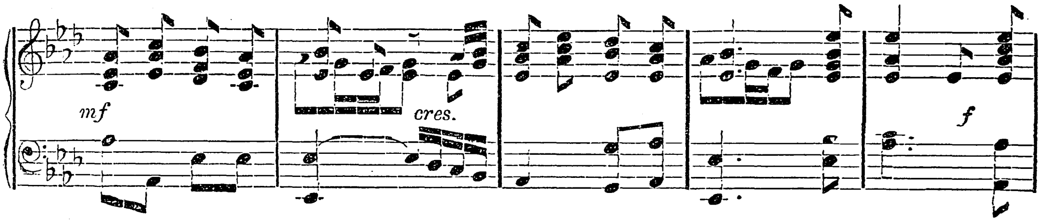

Kid - ling); He sprang up - on the Cat then, And bit her in the
Kid - ling); The Fire burst out and burnt him To ash - es on the
Kid - ling) Till there was no more Wa - ter: He left no sin - gle
Kid - ling); He in his turn was van-quished, The Butch - er soon was
Kid - ling) That bit the Cat that ate th' Kid My Fa - ther bought of

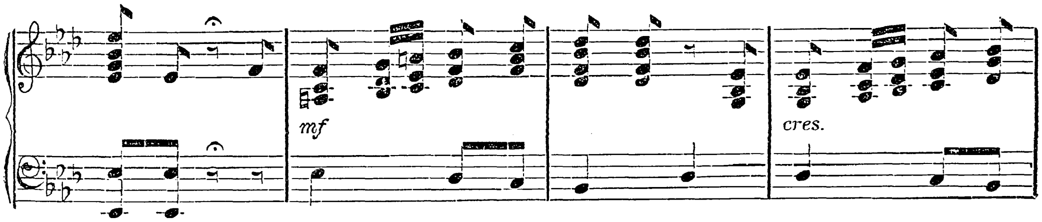

throat (For Kid-ling, for Kid-ling).
ground (For Kid-ling, for Kid-ling).
drop (Poor Kid-ling, poor Kid-ling).
dust (Like Kid-ling, like Kid-ling).
yore, A Kid-ling, a Kid-ling.

Last time Da Capo.

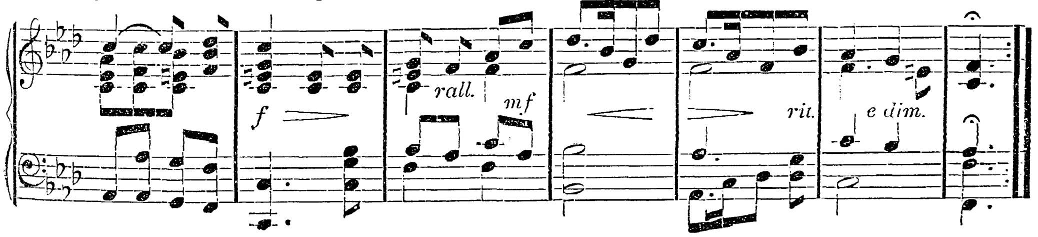

und Zweiten Abende des Ueberschreitungsfestes," No. 31, Posen, 1884. A melody of great interest was traditional in the home of J. Offenbach, the elder, ḥazzan at Cologne; and it may be found, with pianoforte accompaniment, in his edition of the Haggadah (Cologne, 1838). This arrangement is said to be due to Jacques Offenbach, the younger, the well-known composer of opera-bouffe. The text is given in the German version "Ein Lämmchen"; and the setting, slightly abbreviated, reappears in Abraham Baer's "Ba'al Tefillah," No. 773, Göteborg, 1887. An English version, here reproduced, was given in "Young Israel," ii., No. 14, London, 1898.

A. F. L. C.

HADAD: Name of an Aramaic, and possibly of an Edomitish, deity. It occurs as an element in personal names, for instance, in "Hadadezer," "Ben-hadad" (see Baudissin, "Studien zur Semitischen Religionsgesch." i. 310). In these compound names, the variant reading occasionally gives "Hadar" for "Hadad." The connection of "Hadad" with "Ezer" is the more usual, and "Ben-hadad" seems originally to have been a secondary form of the common name "Hadadezer," in Assyrian inscriptions "Hadad-idri" ("idri" = עזר; Schrader, "K. G. F." pp. 371, 538–539; *idem*, "K. A. T." 2d ed., p. 200). "Hadad" may have been identical with "Rimmon," or "Raman," since for "Hadad-idri" the equivalent "Raman-idri" is also found. The meaning of this name is apparent from that of the root הדד (= "to make a loud noise"; in Arabic "hadd," used of a falling building, of rain, of the sea, etc., so that "haddah" connotes "thunder"). The name designates the Aramaic weather- or storm-god; as such this element is met with in names on the Zenjirli inscription (see Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," Index), in such compounds as עבדהדד (Scholz, "Götzendienst," etc., p. 245; comp. Euting in "Sitzungsberichte der Königlichen Akademie der Wissenschaften zu Berlin," p. 410; Baethgen, "Beiträge zur Semitischen Religionsgesch." p. 68), and in names on the El-Amarna tablets (Bezold, "The Tell el-Amarna Tablets in the British Museum," p. 155, London, 1892). As to its occurrence in Arabia, see Wellhausen, "Skizzen und Vorarbeiten," iii. 31. According to Halévy ("Etudes Sabéennes," p. 27), "Hadad" represents also a Sabean deity.

In the Old Testament "Hadad," without the addition of a qualifying word (verb), occurs as a personal noun, designating the Edomites. It is probable that where "Hadad" is found alone the second element has dropped out, and "Hadad" must be regarded as denoting the deity (Schröder, "Die Phönizische Sprache," 1869, p. 254; Nestle, "Die Israelitischen Eigennamen," 1876, pp. 114–116; Kerber, "Die Religionsgesch. Bedeutung der Hebräischen Eigennamen," 1897, p. 10). Variants of this name are "Hadar," "Hadad" (Wellhausen, *l.c.* p. 55), "Haddam" (?) in Himyaritic inscriptions ("C. I. S." Him. et Sab. No. 55), and "Hadu," in Nabatæan (G. Hoffmann, in "Zeit. für Assyr." xi. 228).

Earlier Interpretations.

"Hadad" combined with "Rimmon" is found in Zech. xii. 11; the context of the verse shows that the mourning of, or at (see below), Hadadrimmon represented the acme of desperate grief. The older exegetes agree in regarding "Hadadrimmon" as denominating a locality in the neighborhood of Megiddo. The lamentations of Sisera's mother (Judges v. 28), and the assumed weeping over Ahaziah, King of Judah, who died at Megiddo (II Kings ix. 27), have been adduced in explanation of the allusion. The most favored explanation is that given by the Peshiṭta, that the plaint referred to was for King Josiah, who had fallen at Megiddo (II Kings xxiii. 29). The Targum to Zech. xii. 11 combines two allusions, one to Ahab, supposed to have met his death at the hands of a Syrian by the name of "Hadadrimmon," and another to Josiah's fall at Megiddo. These various references to public lamentations over one or the other Biblical personage have been generally abandoned by modern scholars. Following Hitzig, it is now held that Zechariah had in mind a public mourning for the god Hadadrimmon, identified with the Phenician Adonis (Ezek. viii. 14, "Tammuz"), whose yearly death was the occasion for lament. This theory, plausible on the whole, is, however, open to objections arising from the text of the verse in Zechariah.

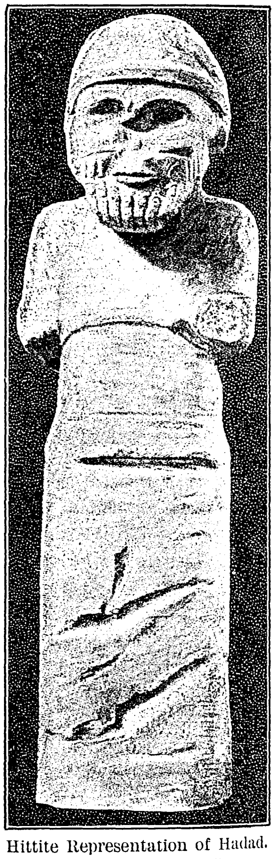
Hittite Representation of Hadad.
(In the Royal Museum, Berlin.)

"Hadadrimmon" is certainly a compound of two names of deities. The Masoretic text identifies the second element with Rimmon, "the pomegranate," and among modern scholars the attempt has been made to justify this reading on the assumption that the pomegranate was a symbol of the Hadad-Adonis cult. This view, however, still awaits confirmation. In the pictorial representations of Hadad (see "Mitteilungen aus den Orient. Sammlungen," p. 84, plate vi.) the god is shown bearded, wearing a cap and having horns on his head; while the description of the god of Heliopolis (identified with the Aramean Hadad by recent writers like Baudissin) which is found in Macrobius shows him with a whip, or lightning-bolt, in one hand, and with ears of grain in the other. These data, in which the pomegranate is missing, confirm the opinion that Hadad was a god of thunder, corresponding thus to the as-

A Thunder-God.

sumed Assyrian god Raman ("the thunderer"), and that the second element probably read, originally, "Raman." Adonis-Tammuz, however, was a solar deity; the thunder-god is not believed to have died, and why a lament should have been instituted over him and should have become typical of mourning is one of the unsolved riddles in the way of the interpretation now generally favored. It is true, Baudissin (in Herzog-Hauck, "Real-Encyc." vii. 292) deduces from the place-name, Heliopolis, and the material of the statue, gold, as described by Macrobius, that later, as a result of Egyptian influences, the Aramean thunder-god was conceived of as a sun-god. He adduces other pictorial representations, including a seal with the legend "Hadad" ("C. I. S." Aramaic, No. 75). Still, the transformation of the thunderer Hadad into a dying (solar) Adonis-Tammuz appears to be problematic. Of ceremonies, such as are known to have been central in the Adonis cult, in connection with the worship of Hadadrimmon, nothing is known. Nor, even if Hadad, identified with the Adonis of Byblus, or worshiped alongside this Adonis and thus gradually confounded with him (see Baudissin, *l.c.* p. 294), was believed to die every year, are data at hand to prove that such a lament took place at Megiddo.

Difficulties of Identification.

In view of these uncertainties the explanation of "Hadadrimmon" as the name of a locality in the plain of Megiddo has come again to the front, modified by the supposition that the place derived its name from a sanctuary supposed to exist there for the worship of Hadad-Raman. Still, a locality of this name is not known, notwithstanding Jerome's equation "Adadremnon" = "Maximianapolis." Perhaps the modern Rummanah, in the plain of Jezreel, might serve to locate the Biblical (Hadad) Rimmon. Then "Hadadrimmon" would be analogous to such names as "Ba'al-Lebanon," "Ashtart-Karnayim," and would signify the Hadad of the place Rimmon, which place received its name from an old (Canaanitish; see Judges i. 27) temple or altar erected to a deity (Rimmon, or Raman) by later Aramean settlers, and identified with their god Hadad, so that finally it came to be known by the double name.

This leaves open the question as to what mourning could have been observed at this place. The death of Josiah seems to afford the most plausible explanation of the prophet's simile. But even if the mourning is regarded as having taken place where the king died and not at the place of his burial (Jerusalem), it is difficult to believe that the one historical mourning should have been vivid enough in the minds of the people to evoke such an allusion; especially so if Zech. xii. belongs to the apocalyptic writings. The mourning at Hadadrimmon must have been constant and excessive. George Adam Smith ("The Twelve Prophets," ii. 482) calls the locality the "classic battle-field of the land"; the mourning, then, would have reference to the thousands slain in the various battles fought there. But this fails to account for the prominent mention of Hadadrimmon. Perhaps the difficulty would be removed, without recourse to such forced textual emendations as those proposed by Cheyne (in Cheyne and Black, "Encyc. Bibl."), by taking into consideration the fact that Hadad had the qualities of Moloch (see Baudissin, "Moloch," in Herzog-Hauck, "Real-Encyc." xii.). At his sanctuary human sacrifices were usual. Hence the lament both of the victims and of the mothers. As "Gehinnom," the name of a Moloch furnace, occurs as a common apocalyptic simile, why should not "Hadadrimmon" be associated with similar horrors? The murder of him whom the inhabitants of Jerusalem have pierced (Zech. xii. 10, 11), for whom they shall lament as for an only son, as for a first-born, carries out the analogy to the Moloch cult. The first-born (that is, the only son) was offered to this Hadad-Melek-Raman. E. G. H.

HADAD (הדד): Name of several Idumean kings, the meaning of which is "a loud noise." It was primitively the name of an Aramean divinity and formed a part of various Aramean theophorous names, as "Hadadrimmon" and "Hadadezer." The name was borne by: **1.** The third Idumean king, who reigned before the time of the first king of Israel, and who gained an important victory over the Midianites (Gen. xxxvi. 35; I Chron. i. 46). **2.** The last Idumean king (I Chron. i. 51). In Gen. xxxvi. 39 the name occurs as "Hadar." **3.** A member of the royal house of Edom, who escaped the massacre under Joab and fled to Egypt (I Kings xi. 14 *et seq.*: see EDOM). **4.** (חדד) One of the sons of Ishmael (Gen. xxv. 15 [A. V. "Hadar"]; I Chron. i. 30).

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HADADEZER or **HADAREZER** (הדרעזר-הדרעזר): Son of Rehob, and King of Aram-zobah, who, while he was on his way to establish his dominion on the Euphrates, was defeated by David, suffering great loss in chariots, horses, and men (II Sam. viii. 3-12; I Chron. xviii. 3, 4; I Kings xi. 23). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadadezer seized an apparent opportunity to avenge himself. He sent his army to assist the people of Maachah, Rehob, and Ishtob (R. V. "the men of Tob"; II Sam. x. 15; I Chron. xix. 16). They crossed the Euphrates under the command of Shobach (Shophach), the chief of Hadadezer's host. On this occasion David himself commanded. The rout of the Arameans was complete; forty thousand horsemen were slain, including Shobach, the commander-in-chief (II Sam. x. 16-18; I Chron. xix. 16-18).

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HADADRIMMON. See TAMMUZ; HADAD.

HADAMARD, AUGUSTE: French painter; born at Metz 1823; died in Paris 1886. A pupil of Paul Delaroche, he established himself at Paris, where, in addition to painting, he sketched for the illustrated papers. Among his works the most noticeable are: "La Pâque Juive"; "Allemagne (XVII. Siècle)"; "L'Education d'Azor"; "Billet de Logement"; "La Fée aux Mouettes"; "Chant du Soir."

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. V. E.

HADAMARD, ZÉLIE: French actress; born at Oran, Algeria, in 1849. The daughter of an army interpreter and professor of Arabic, she went to Paris and passed at the Conservatoire, making her stage début at the Odéon. After playing in Brussels and Rouen she returned to Paris, where she appeared at several theaters. At the Odéon, to which she afterward became attached, she filled and created many important parts, especially in classic tragedy. On Sept. 13, 1887, she appeared in "Andromaque" at the Comédie Française, where she is still engaged (1903), playing in both tragedy and comedy.

Bibliography: *La Grande Encyclopédie.*

S. V. E.

HADASSAH (lit. "the myrtle"): Earlier name of Esther, Mordecai's cousin (Esth. ii. 7). The name "Hadassah" occurs here only. It is not given by the Septuagint. In the Vulgate the name is given as "Edissa." See Esther.

E. G. H. B. P.

HADASSI, JUDAH BEN ELIJAH HA-ABEL: Karaite scholar, controversialist, and liturgist; flourished at Constantinople in the middle of the twelfth century. Regarding the name "ha-Abel," which signifies "mourner for Zion," see Abele Zion. Neubauer thinks that "Hadassi" means "native of Edessa" ("Aus der Petersburger Bibliothek," p. 56). Nothing of Hadassi's life is known except that he was the pupil of his elder brother Nathan. He dealt with Hebrew grammar, Masorah, theology, and philosophy, and knew Arabic and Greek well (Mordecai b. Nisan, "Dod Mordekai," ch. 11). Hadassi acquired his reputation by his "Eshkol ha-Kofer," or "Sefer ha-Peles." It is a treatise on the Commandments, in which the author endeavored to explain them philosophically, and in which he applied all his analytical talent and scholarship. The work embodies not only much of the science of his time, but even legends and folk-lore, so that it has appropriately been termed "a sea of learning." It is written in rimed prose, the general rime throughout the work being ך; and the initial letters of the successive verses form alternately the acrostics of אבגד and תשרק, repeated 379 times. The alphabetic chapters 105–124 are, however, in the regular form of poems. Hadassi began the work on Oct. 9, 1148. Starting from the premise that all laws contained in the Pentateuch, and those added by the Rabbis, as well as the minor ethical laws by which the Jews regulate their daily life, are implied in the Decalogue, Hadassi enumerates, under the head of each of the Ten Commandments, a complete series of coordinate laws; and the whole work is mapped out according to this plan.

Contents of the "Eshkol."

The first commandment, affirming the existence of God, contains alphabets 1–95, in which the author treats of the duties of the created toward the Creator, dealing, for instance, with prayer, repentance, future punishment and reward, and resurrection. Beginning with alphabet 35, Hadassi treats of the nature of God, of creation (מעשה בראשית), of angels, of the celestial bodies, etc. In fact, this part of the work is a compendium of religious philosophy, astronomy, physics, natural history, geography, and folk-lore. The second commandment, affirming the unity of God, contains alphabets 96–129. Here Hadassi refutes the views of other sects; for example, the Christians, Rabbinites, Samaritans, and Sadducees, who maintain the eternity of the world. He is indignant at those who identify the Karaites with the Sadducees, and shows great animosity toward the Rabbinites. Alphabets 99–100 contain a violent attack upon Christianity. The third commandment is discussed in alphabets 130–143; the fourth, in alphabets 144–248. In the latter he treats of the laws concerning the Sabbath, and then proceeds to the holidays and to the laws connected with them, as those relating to sacrifices, which include all laws concerning the priests, slaughtering, ẓiẓit, etc.

This part is the more important as it contains Hadassi's views on exegesis and grammar. For, discussing with the Rabbinites the kinds of work permitted or forbidden on the Sabbath, he is obliged to state his exegetical rules, and he endeavors to show that the Karaites are not inferior to the Rabbinites as exegetes. After giving the thirteen rules ("middot") of R. Ishmael and the thirty-two of R. Eliezer ben Jose ha-Gelili, he gives his own, dividing them into two groups, one of sixty and one of eighty, and finding an allusion to them in Cant. vi. 8. The sixty "queens" denote the sixty grammatical rules, headed by five "kings" (the five vowels); the eighty "concubines" denote the eighty exegetical rules; and the "virgins without number" represent the numberless grammatical forms in the Hebrew language. Considering phonetics as necessary for the interpretation of the Law, Hadassi devotes to this study a long treatise, in the form of questions and answers. The fifth commandment contains alphabets 249–264, treating of the laws regulating the relations between parents and children, of inheritance, mourning, etc. The sixth contains alphabets 265–274, and the seventh, alphabets 275–336, the latter covering all the laws concerning adultery, incest, cleanliness and uncleanliness, women in childbirth, and the fruit of the first three years. The eighth commandment is discussed in alphabets 337–353, covering the laws on the different kinds of theft and fraud. The ninth embraces alphabets 354–362, in which are discussed all kinds of false witnesses, including false prophets. Finally, the tenth commandment contains alphabets 363–379, dealing with the laws implied in the prohibition against covetousness. Hadassi illustrates his explanations by examples interspersed with tales and legends.

His Model and Sources.

Obviously his model was Nissim ben Noah's "Bitan ha-Maskilim," or "Peles Bi'ur ha-Miẓwot," written 370 years earlier. The sources upon which he drew included the "Ma'aseh Bereshit" of R. Ishmael; the Baraita of R. Samuel, for astronomy; the "Yosippon," for history; David al-Muḳammaṣ' work on the sects; Eldad ha-Dani, for legends; while for grammar he utilized especially the Karaite grammarians, though he also made use of the Rabbinites, quoting Judah Ḥayyuj and Ibn Janaḥ. The fact ought to be mentioned that Hadassi has included in his "Eshkol" the first grammatical work of Abraham ibn Ezra ("Moznayim," composed in Rome, 1140), without acknowledging the fact ("Monatsschrift," xl. 68 *et seq.*). In attacking the Rabbinites, he followed the example of his predecessors, as Solomon ben Jeroham, Japheth b. 'Ali, Sahl b. Maẓliaḥ, and others. This work was printed at Eupatoria (1836), with an introduction by Caleb Afendopolo entitled "Naḥal Eshkol." Alphabets 99–100 and part of 98 were excluded from this edition by the censor, but have been published by Bacher in "J. Q. R." (viii. 431 *et seq.*). Hadassi mentions a previously written work of his entitled "Sefer Teren bi-Teren," a collection of homonyms which, he says, was an addition to the eighty pairs of Ben Asher (alphabets 163 ב, 168 ס, 173 נ). There exists also a fragment which Firkovich (Cat. No. 619, St. Petersburg) entitled "Sefer ha-Yalkuṭ" and attributed to Hadassi, while Pinsker regarded it as an extract from Tobiah's "Sefer ha-Miẓwot." P. F. Frankl, however, agreed with Firkovich in regarding it as a part of the "Eshkol ha-Kofer," which Hadassi had previously written in prose. In the Karaite Siddur there are four piyyuṭim by Hadassi.

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K. M. SEL.

ḤADDAD, ISAAC: Talmudic scholar of Gerba (an island near Tunis), where he died in 1755. He was a pupil of Ẓemaḥ ha-Kohen, and was the author of two works, "Toledot Yiẓḥaḳ," novellæ on Haggadah and Midrashim (Leghorn, 1761), and "Ḳarne Re'em," novellæ on Rashi's and Mizraḥi's commentaries to the Pentateuch, followed by "Zera' Yiẓḥaḳ," notes on Midrashim (*ib.* 1765).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 611; Fürst, *Bibl. Jud.* i. 352; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 163; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 172; Benjacob, *Oẓar ha-Sefarim*, p. 538, No. 634.

K. M. SEL.

HADES. See SHEOL.

HADID (חדיד): City mentioned with Lod and Ono (Ezra ii. 33; Neh. vii. 37; xi. 34, 35). From the last-given passage it would seem that Hadid was a Benjamite town, though it is not given in the list in Joshua (xviii. 21–28). An "Adida" (= "Hadid") is mentioned in I Macc. xii. 38, xiii. 13 as having been fortified with gates and bars by Simon the Maccabee. The Mishnah ('Ar. 32a) says that Hadid, as well as Lod and Ono, had been surrounded by walls from the time of Joshua. Hadid may be identified with the modern Al-Ḥadithah, not far from Lydda (Lod), mentioned also by Eusebius ("Onomasticon," *s.v.* "Adithaïm") under the name of "Adatha" or "Aditha," and as east of Diospolis (Lydda). See Zunz in Benjamin of Tudela's "Itinerary" (ii. 439, ed. Asher).

E. G. H. M. SEL.

ḤADIDA, ABRAHAM BEN JUDAH: Spanish Talmudist of the fifteenth century. He was the author of a commentary (unpublished) to Ecclesiastes, Esther, and the Haggadah ("Cat. De Rossi," No. 177). He is quoted in the Responsa of Joseph di Trani (i., No. 33).

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K. M. SEL.

ḤADITH: An Arabic word signifying "narrative" or "communication"; the name given to sayings traced to the prophet Mohammed, or to reports of his actions by eye-witnesses. The authenticity of the ḥadith depends upon the value of the chain of tradition ("sanad," "isnad" = "support") which precedes the quotation or the report ("matn"); that is, upon the trustworthiness of the authorities who have handed down the tradition. Since, on account of the meagerness of the Koran, the most important documents for the religious, ritualistic, and legal development of Islam are contained in the ḥadith, the examination of the authenticity of the latter, with especial regard to the trustworthiness of the channels of transmission, has always formed one of the most important theological concerns of Islam. Notwithstanding the painstaking and precise character of such examinations, European critics hold that only a very small part of the ḥadith can be regarded as an actual record of Islam during the time of Mohammed and his immediate followers. It is rather a succession of testimonies, often self-contradictory, as to the aims, currents of thought, opinions, and decisions which came into existence during the first two centuries of the growth of Islam. In order to give them greater authority they are referred to the prophet and his companions. The study of the ḥadith is consequently of the greater importance because it discloses the successive stages and controlling ideas in the growth of the religious system of Islam. According to the consensus of Mohammedan critics, six canons, in which the most authentic records of the ḥadith are collected, have attained special authority, and form the most important source, next to the Koran, for Islamic theology. The collections of Bukhari (d. 870) and Muslim (d. 875) are those to which the highest authority is ascribed. These are supplemented by four others, namely, the collections of Abu Daud (d. 888), Tirmidhi (d. 892), Nasa'i (d. 914), and Ibn Maja (d. 886). All these works have recently been rendered accessible in the Orient; three-fourths of the Bukhari collection has been printed also in Europe (3 vols., Leyden, 1862–68).

"Sunnah."

Through an inexact extension of the term the contents of these works as well as the ḥadith in general have been called "sunnah," which latter term must be distinguished from "ḥadith." By "sunnah" are to be understood the religious customs handed down from the oldest generations of Islam, whether authenticated in the form of ḥadith or not. Ḥadith, on the other hand, may be a record of what is regarded as sunnah, but is not identical with it. For the sake of offering an analogy from Jewish literature, a parallel has often been drawn between "ḳur'an" and "miḳra" and between "sunnah" and "mishnah." This comparison, however, is quite absurd, for the Arabic "sunnah" (which means "manner," "custom") is etymologically and materially different from the Hebrew word with which it was identified. Just as incorrect was the widely prevalent opinion, which was supported by a comparison of the differences observed in Judaism between Rabbinites and Karaites, that the two great divisions into which Mohammedans are divided, Sunnites and

Shiites, are distinguished from each other through the fact that the former recognize, in addition to the Koran, the traditions of the ḥadith and sunnah, while the latter recognize only the validity of the Koran as a religious document, and not of the ḥadith. For the Shiites also recognize ḥadith as a source of religious doctrine, but they make the condition that the "isnad" be transmitted by authorities whom they regard as trustworthy (Shiitic ḥadith). As far as contents are concerned, the Shiitic ḥadith often coincides with the Sunnitic ḥadith (excepting in regard to the principles of public law).

The scope of the ḥadith includes everything that comes under the influence of religion—the ritual, the law in its entirety, the religious legends, and the ethical precepts and views. Within it a halakic and a haggadic ḥadith may be discriminated. The material which early Islam borrowed from Judaism is also clothed in the garb of the ḥadith. In later generations rabbinical precepts and legends which found their way into Mohammedan literature as a result of intercourse between Jew and Mohammedan were simply claimed as Islamic property, and, put in the technical phraseology of the ḥadith, were ascribed to the Prophet. In the article Islam the subject of derivation from the Halakah is treated more in detail. Even more plainly than in the case of the law and its codification, Jewish influence is seen in those portions of Islamic religious literature which correspond to the Jewish Haggadah, because here its elements were not forced into codified forms, and could therefore develop in greater freedom. This Mohammedan Haggadah seems to have received its final form, if at all, only very late; it is seen expanding freely as long as the impulse to ḥadith-creation remains active to any degree. Apart from the legendary amplifications of Biblical history, whose sources are usually rabbinical Haggadah and apocryphal literature, the moral precepts attributed to Mohammed and his companions and successors also show traces of rabbinical origin. And even Biblical passages are sometimes claimed in Mohammedan literature as ḥadiths of the Prophet. If, on the one hand, for the sake of making a display of learning, citations (including some from rabbinical sources; see "Z. D. M. G." lii. 712) which are foreign to the ḥadith literature are inserted in it as coming from Biblical sources ("taurat" and "zabur"; see *ib.* xxxii. 348 *et seq.*), on the other hand, rabbinic sayings are sometimes inserted as being original Mohammedan ḥadiths. A few characteristic examples must suffice:

(1) ג׳ מפתחות בידו של הקב״ה שלא נמסרו ביד שליח (Ta'an. 2a; comp. ארבעה מפתחות וכו׳, Tan., Gen., ed. Buber, pp. 106, 155): found in Bukhari's "Tauḥid," No. 4; "Istisḳa'," No. 28 (the thought is the same, though five keys are mentioned instead of three or four).

(2) Peah i. 1; see "R. E. J." xliv. 66 *et seq.*

(3) יאה עניותא לישראל כברזא סומקא וכו׳ (Ḥag. 9b); see Schreiner, "Studien über Jeschu'a b. Jehuda," p. 14, note 3, Berlin, 1900.

(4) הרוצה לשקר ירחיק עדיו (an old Jewish saying not found in the Talmud: comp. Brüll's "Jahrb." vii. 28); occurs in Abu Zaid's "Nawadir," pp. 171, 179, Beirut, 1894: "When it pleases you to lie, leave your witness at a distance" (it is possible, however, that this saying was borrowed by the Jews from the Arabs).

(5) קול באשה ערוה (Beẓah 29a), as a religious rule; a literal translation in the "Mufid al-'Ulum," p. 31, Cairo, 1310 A.H.

(6) "In heaven is proclaimed: 'A, the daughter of B, shall be the wife of C, the son of D'"; cited as teaching of the Prophet by Jahiẓ, "Le Livre des Beautés et des Antithèses," ed. Van Vloten, p. 218.

(7) Abot iii. 7; see Goldziher's "Abhandlungen zur Arab. Philologie," i. 193.

Other examples may be found in Barth's "Midraschische Elemente in der Muslimischen Tradition," in the "Berliner Festschrift," pp. 33–40.

Bibliography: Goldziher, *Ueber die Entwickelung des Ḥadith*, in *Muhammedanische Studien*, ii. 1–274, Halle, 1890; idem, *Ḥadith und Neues Testament*, pp. 382–399; idem, *Neue Materialien zur Literatur des Ueberlieferungswesens bei den Muhammedanern*, in *Z. D. M. G.* l. 465–506; W. Marçais, *Le Taqrîb d'en-Nawawî*, Paris, 1902.

G. I. G.

HADLAI (חדלי): An Ephraimite; father of Amasa, who was one of the chiefs of his tribe in the time of Pekah (II Chron. xxviii. 12).

E. G. H. M. Sel.

HADORAM (הדורם): **1.** Son of Joktan; progenitor of one of the Arabian tribes (Gen. x. 27; I Chron. i. 21). **2.** Son of Tou, King of Hamath; sent by his father to congratulate David after his victory over Hadadezer, bearing presents in gold, silver, and brass (I Chron. xviii. 10). In the parallel narrative, II Sam. viii. 9, 10, the name is given as "Joram." See Adoniram.

E. G. H. M. Sel.

HADRACH: Name occurring in Zech. ix. 1. The connection seems to indicate that it was the country in which Damascus was situated, or a neighboring locality. The Septuagint translates the name as "Sedrach." It has been suggested that Hadrach may be the name of a Damascene deity, or of a king of Damascus.

E. G. H. B. P.

HADRIAN: Roman emperor (117–138). At the very beginning of his reign he was called upon to suppress the final outbreaks of Jewish rebellion at Cyrene and Alexandria. According to a late but trustworthy source, he is said to have enticed the Jews of Alexandria into the open country, where about 50,000 of them were killed by his soldiers (Eliyahu R. xxx. 3). Afterward he seems to have avoided conflict with the Jews and to have granted them certain privileges. The Jewish sibyl, in fact, praises him (Sibyllines, v. 248); and Jewish legend says that R. Joshua b. Hananiah was on friendly terms with him, and that Hadrian intended to rebuild the Temple at Jerusalem (Gen. R. lxiv.). This agrees with the statement of Epiphanius ("De Mensuris et Ponderibus," § 14) that the emperor commissioned the proselyte Akylas (Aquila)—who, according to the rabbinical legend, was related to him—to supervise the building at Jerusalem, this of course referring to the city and not to the Temple. Other Christian sources, as Chrysostom, Cedrenus, and Nicephorus Callistus, say that the Jews had intended to build the Temple themselves; but a passage in the Epistle of Barnabas (xvi. 4)—though its interpretation is disputed among scholars—seems to indicate that the Jews expected the pagans to rebuild the Temple.

Scholars also differ as to the cause of the rebellion. According to Gregorovius (comp. Schlatter, "Die Tage Trajans und Hadrians," p. 2), "Palestinians instituted the kingdom of Jerusalem as a protection against the oppressions of Hadrian." Other scholars, however, say that the institution of the Messianic kingdom followed upon the rebuilding of the Temple. Even the ancient sources differ on this point. Thus, Spartianus ("Hadrianus," § 14) reports that the Jews rebelled because circumcision was interdicted; while the more reliable Dion Cassius says (lxix. 12) that Hadrian attempted to turn Jerusalem into a pagan city, which the Jews regarded as an abomination, and they therefore rebelled. It is possible that both of these measures were responsible for the rebellion; on the other hand, it is also possible that they were merely the consequences of it. Hadrian, who had a gentle disposition, was lauded throughout the great empire as a benefactor; he indeed so proved himself on his many journeys. Palestinian cities like Cæsarea, Tiberias, Gaza, and Petra owed much to him; and his presence in Judea in 130 is commemorated on coins with the inscription "Adventui Aug[usti] Judææ." He therefore could have had no intention of offending the Jews; but as a true Roman he believed only in the Roman "sacra" (Spartianus, *l.c.* § 22). It may have happened that in his zeal to rebuild destroyed cities he had disregarded the peculiarities of the Jews. The law against circumcision was founded on earlier Roman laws, and did not affect the Jews only. So long as the emperor was in Syria and Egypt the Jews remained quiet; but after his departure in 132 the rebellion under Bar Kokba broke out.

It seems that Hadrian himself remained in Judea until the rebellion had been put down (Darmesteter, in "R. E. J." i. 49 *et seq.*), and he may have mentioned the Jews in his autobiography, a point that Dion Cassius dwells upon; but he did not use the customary formula in his report to the Senate, that he and the army were well (Dion Cassius, *l.c.*), for the Roman army also was suffering. After the dearly bought victory in 135, Hadrian received for the second time the title of "imperator," as inscriptions show. Now only could he resume the building, on the ruins of Jerusalem, of the city Ælia Capitolina, called after him and dedicated to Jupiter Capitolinus. A series of magnificent edifices that Hadrian erected in Jerusalem are enumerated in a source that gathered its information probably from Julianus Africanus ("Chron. Paschale," ed. Dindorf, i. 474; "J. Q. R." xiv. 748). The temple of Jupiter towered on the site of the ancient Temple, with a statue of Hadrian in the interior (Jerome, Comm. on Isaiah ii. 9). The Jews now passed through a period of bitter persecution; Sabbaths, festivals, the study of the Torah, and circumcision were interdicted, and it seemed as if Hadrian desired to annihilate the Jewish people. His anger fell upon all the Jews of his empire, for he imposed upon them an oppressive poll-tax (Appian, "Syrian War," § 50). The persecution, however, did not last long, for Antoninus Pius revoked the cruel edicts.

After this the Jews did not hold Hadrian's memory in high honor; the Talmud and Midrash follow his name with the curse "Crush his bones." His reign is called the time of persecution and danger, and the blood of many martyrs is charged to his account. He is considered the type of a pagan king (Gen. R. lxiii. 7).

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G. S. Kr.

HAFFKINE, WALDEMAR MORDECAI WOLFF: Bacteriologist; born at Odessa, Russia, 1860; graduated from the University of Odessa in 1884 (D.Sc.). He resided for the five following years at Odessa, working in the zoological museum of the university. His researches resulted in several papers, published in Russian and French scientific journals, on the infusoria and lower algæ (1883–1888). In the latter year he was appointed assistant professor of physiology under Professor Schiff at the University of Geneva. After eighteen months he went to Paris to work under Pasteur. Here he studied typhoid and cholera, and discovered the principle and method of inoculation with attenuated virus against cholera. In 1893 he went to India to conduct investigations for the Indian government. Making Calcutta his headquarters, he extended his operations over the whole of Bengal, and into the Punjab, the North-West Provinces, and Assam. In 1896 he was deputed by the Indian government to inquire into the bacteriology of the plague. He discovered an effective method of inoculation, and succeeded in reducing the mortality by 80 or 90 per cent. In recognition of his services he was created C.I.E. The Haffkine method of inoculation has been generally adopted throughout India, and the government plague research laboratory founded by him issues many thousand doses to various tropical countries. Haffkine's contributions to biological research include pamphlets and official reports on heredity and monocellular organisms, infectious diseases in connection with infusoria, the adaptability of microbes to their environment, Asiatic cholera and its etiology, and inoculation against cholera and the Indian plague. He has likewise translated into Russian a German text-book of zoology and a Norwegian work on botany.

Bibliography: *Jew. Chron.* Sept. 16, 1892; June 2, 1899; *Men and Women of the Time*; *Jewish Year-Book*, 1902-3.

J. G. L.

HAFṬARAH (lit. "conclusion"): That portion of the Prophets read immediately after the reading of the Torah in the morning services on Sabbaths, feast-days, and the Ninth of Ab, and in the afternoon services on fast-days. The passage chosen usually contains an explicit reference to some event described in the section previously read from the Torah; for instance, Isa. liv., on account of verse 9, goes with Gen. vi. 9–xi. 32; Hosea xii. 13 with Gen. xxviii. 10–xxxii. 2; Micah v. 6–vi. 8 with Num.

xxii.–xxv. In all of these cases the direct relation of one passage to the other is limited to one verse. Often the two sections bear merely a general resemblance to each other in their content, as is the case with those for most feast-days, those for the four Sabbaths before the Feast of Passover, etc. For example, II Kings iv., on account of verse 16, goes with Gen. xviii.–xxii.; I Kings i. with Gen. xxiii.–xxv. 18, on account of xxiv. 1, with which the weekly lesson originally began; Judges xiii. with Num. iv. 21–vii. 89, on account of vi. 1 *et seq.* Sometimes, when nothing more appropriate could be found, a remote similarity of ideas determined the selection of the hafṭarah: thus, Isa. xlii. 5 would be coupled with Gen. i.–vi. 8; Ezek. xxxvii. 15 with Gen. xliv. 18–xlvii. 27; indeed, sometimes the connection consists only in one word, as between Hosea ii. 2 and Num. i.–iv. 20; Isa. xxvii. 6 and Ex. i. 5. The hafṭarot are definitely fixed; they consist of from ten to fifty-two verses, and are read by the last person called upon by the prayer-leader or the rabbi to read from the Torah. They are preceded by two exordiums on the subject of God's delight in His prophets and their utterances and in the Torah, and are concluded by four laudations—upon God's faithfulness to His promises in regard to the restoration of Zion, the coming of the Messiah, and the reestablishment of the throne of David, upon the revelation of the Torah, upon the Prophets, and upon the feast-day.

Stages of Development.

The hafṭarah has passed through several stages of development (see LITURGY). The Talmudic sources, which trace the custom of reading from the Torah back to Moses and Ezra, do not mention the originator of the hafṭarah, which would seem to point to a later origin. Abudarham, a Spanish teacher of the fourteenth century, traces the hafṭarah back to the time of the persecution under Antiochus IV., Epiphanes (168–165 B.C.), when, owing to the prohibition against reading from the Torah, the corresponding sections from the Prophets were read instead, this practise becoming established as a custom. Although all authority for this explanation is lacking, it is not improbable that the custom dates from the pre-Christian era, and that originally it was observed only on feast-days and on the four special Sabbaths, and was later extended to all Sabbaths. It appears that the Pharisees in their conflict with the Sadducees read in connection with the various sections from the Torah such selections from the prophetical books—principally from the so-called Earlier Prophets—as supported their own interpretation of the laws concerning the festivals. Talmudic statements, together with Luke iv. 17, show that the reading of the hafṭarah on the Sabbath had already been instituted in the first century of the common era (Meg. 25b; Yer. Meg. iv. 75c; Tosef., iv. 34), although the selections at that time were by no means fixed (Meg. iv. 9).

The portions to be read on feast-days were first determined in the middle of the second century (Tosef., Meg. iv. 1); then followed those for the special Sabbaths; for ordinary Sabbaths only a few were fixed, which bore special relation to the sections from the Torah (Tosef., Meg. iv. 18). In the second century the choice of the passage was still left to the scholar who was called upon to read from the Torah (Meg. iv. 5). In Palestine the reading of the Prophets was completed in three years, in accordance with the three-year cycle of readings from the Torah, and consequently necessitated as many selections as there were weeks in the three years.

Triennial Cycle.

A manuscript in the Bodleian Library contains an incomplete list of these, which manuscript came originally from a synagogue in Cairo, probably of the Palestinians, who in the twelfth century still observed the triennial cycle. These hafṭarot consisted often of two or three verses, as in the oldest times, and were repeated in Aramaic, the language of the people, by an official translator, sentence by sentence, as they were read (Meg. iv. 4). Inappropriate passages remained untranslated. At times an address followed the reading from the Prophets (comp. Luke iv. 17 *et seq.*, and Pesiḳta), usually based upon the section from the Torah. In the course of time the hafṭarah grew (comp. Meg. 31a). When the triennial cycle was replaced in Babylonia by an annual cycle, and each three sections of the Torah were read as one, the hafṭarah to the first section was usually preserved, seldom that of the second or third, which is explained by the similarity of the rites in this respect. The Karaites almost always chose the hafṭarah to the middle section. The hafṭarot for the three Sabbaths of mourning before the Ninth of Ab and for the three Sabbaths of consolation after the Ninth of Ab, which have no connection with the section from the Torah, are later, though probably of Palestinian origin; for the former, admonitory speeches are chosen from Jer. i.–ii. and Isa. i.; for the latter, consolatory speeches from Isa. xl.–lxi. The hafṭarot of consolation were later made to extend over the following Sabbaths to the New-Year, and attained such importance that the homilies of the preacher touched only upon the hafṭarah and not upon the Torah (Pesiḳta). However, the extension beyond the three hafṭarot of consolation did not at first find general recognition, and not until later did it become prevalent. The benedictions preceding and following the hafṭarah are first found in the Palestinian treatise Soferim (xiii. 9–14), and, with some variations, in the prayer-book of the gaon Amram of Babylonia (900). For the accents of the hafṭarah see JEW. ENCYC. iii. 540–546, *s.v.* CANTILLATION, Nos. 3–8.

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E. G. H. A. BÜCH.

The following is a list of the sidrot and the corresponding hafṭarot for the various Sabbaths, together with the sections and hafṭarot for special Sabbaths and festivals:

SABBATHS.	SIDROT.	HAFṬAROT.
Bereshit	Gen. i. 1–vi. 8	Isa. xlii. 5–xliii. 10 (among Sephardim xlii. 5-21)
Noaḥ	Gen. vi. 9–xi. 32	Isa. liv. 1–lv. 5 (among Sephardim liv. 1–10)
Lek Leka	Gen. xii. 1–xvii. 27	Isa. xl. 27–xli. 16

Sabbaths.	Sidrot.	Hafṭarot.
Wayera	Gen. xviii. 1-xxii. 24	II Kings iv. 1-37 (among Sephardim iv. 1-23)
Ḥayye Sarah	Gen. xxiii. 1-xxv. 18	I Kings i. 1-31
Toledot	Gen. xxv. 19-xxviii. 9	Mal. i. 1-ii. 7
Wayeẓe	Gen. xxviii. 10-xxxii. 3	Hosea xii. 13-xiv. 10 (among Sephardim xi. 7-xii. 12)
Wayishlaḥ	Gen. xxxii. 4-xxxvi. 43	Hosea xi. 7-xii. 12, or Obad. i. 1-21
Wayesheb	Gen. xxxvii. 1-xl. 23	Amos ii. 6-iii. 8
Miḳḳeẓ	Gen. xli. 1-xliv. 17	I Kings iii. 15-iv. 1
Wayiggash	Gen. xliv. 18-xlvii. 27	Ezek. xxxvii. 15-28
Wayeḥi	Gen. xlvii. 28-l. 26	I Kings ii. 1-12
Shemot	Ex. i. 1-vi. 1	Isa. xxvii. 6-xxviii. 13 (among Sephardim Jer. i. 1-ii. 3)
Wa'era	Ex. vi. 2-ix. 35	Ezek. xxviii. 25-xxix. 21
Bo	Ex. x. 1-xiii. 16	Jer. xlvi. 13-28
Beshallaḥ	Ex. xiii. 17-xvii. 16	Judges iv. 4-v. 31 (among Sephardim v. 1-31)
Yitro	Ex. xviii. 1-xx. 26	Isa. vi. 1-vii. 6 (among Sephardim vi. 1-13)
Mishpaṭim	Ex. xxi. 1-xxiv. 18	Jer. xxxiv. 8-22; xxxiii. 25-26
Terumah	Ex. xxv. 1-xxvii. 19	I Kings v. 26-vi. 13
Teẓawweh	Ex. xxvii. 20-xxx. 10	Ezek. iii. 10-27
(Ki) Tissa	Ex. xxx. 11-xxxiv. 35	I Kings xviii. 1-39 (among Sephardim xviii. 20-39)
Wayaḳhel	Ex. xxxv. 1-xxxviii. 20	I Kings vii. 40-50 (among Sephardim vii. 13-26)
Peḳude	Ex. xxxviii. 21-xl. 38	I Kings vii. 51-viii. 21 (among Sephardim vii. 40-50)
Wayiḳra	Lev. i. 1-v. 26	Isa. xliii. 21-xliv. 23
Ẓaw	Lev. vi. 1-viii. 36	Jer. vii. 21-viii. 3 and ix. 22, 23
Shemini	Lev. ix. 1-xi. 47	II Sam. vi. 1-vii. 17 (among Sephardim vi. 1-19)
Tazria'	Lev. xii. 1-xiii. 59	II Kings iv. 42-v. 19
Meẓora'	Lev. xiv. 1-xv. 33	II Kings vii. 3-20
Aḥare Mot	Lev. xvi. 1-xviii. 30	Ezek. xxii. 1-16
Ḳedoshim	Lev. xix. 1-xx. 27	Amos ix. 7-15 (among Sephardim Ezek. xx. 2-20)
Emor	Lev. xxi. 1-xxiv. 23	Ezek. xliv. 15-31
Behar	Lev. xxv. 1-xxvi. 2	Jer. xxxii. 6-27
Beḥuḳḳotai	Lev. xxvi. 3-xxvii. 34	Jer. xvi. 19-xvii. 14
Bemidbar	Num. i. 1-iv. 20	Hosea ii. 1-22
Naso	Num. iv. 21-vii. 89	Judges xiii. 2-25
Beha'aloteka	Num. viii. 1-xii. 16	Zech. ii. 14-iv. 7
Shelaḥ	Num. xiii. 1-xv. 41	Josh. ii. 1-24
Ḳoraḥ	Num. xvi. 1-xviii. 32	I Sam. xi. 14-xii. 22
Ḥuḳḳat	Num. xix. 1-xxii. 1	Judges xi. 1-33
Balaḳ	Num. xxii. 2-xxv. 9	Micah v. 6-vi. 8
Pineḥas	Num. xxv. 10-xxx. 1	I Kings xviii. 46-xix. 21
Maṭṭot	Num. xxx. 2-xxxii. 42	Jer. i. 1-ii. 3
Masse'e	Num. xxxiii. 1-xxxvi. 13	Jer. ii. 4-28 and iv. 1, 2
Debarim	Deut. i. 1-iii. 22	Isa. i. 1-27
Wa'etḥanan	Deut. iii. 23-vii. 11	Isa. xl. 1-26
'Eḳeb	Deut. vii. 12-xi. 25	Isa. xlix. 14-li. 4
Re'eh	Deut. xi. 26-xvi. 17	Isa. liv. 11-lv. 6
Shofeṭim	Deut. xvi. 18-xxi. 9	Isa. li. 12-lii. 13
Ki Teẓe	Deut. xxi. 10-xxv. 19	Isa. liv. 1-10
Ki Tabo	Deut. xxvi. 1-xxix. 8	Isa. lx. 1-22
Niẓẓabim	Deut. xxix. 9-xxx. 20	Isa. lxi. 10-lxiii. 9
Wayelek	Deut. xxxi. 1-30	Isa. lv. 6-lvi. 8 (among Sephardim Hosea xiv. 2-10; Micah vii. 18-20)
Ha'azinu	Deut. xxxii. 1-52	Hosea xiv. 2-10 (among Sephardim II Sam. xxii. 1-51)
Wezot ha-Berakah	Deut. xxxiii. 1-xxxiv. 12	Josh. i. 1-18
Special Sabbaths and Holy Days.		
Rosh Ḥodesh on Sabbath	Weekly portion and Num. xxviii. 9-15	Isa. lxvi. 1-24
Rosh Ḥodesh on day following Sabbath	Weekly portion	I Sam. xx. 18-42
Sheḳalim	Ex. xxx. 11-16	II Kings xii. 1-17 (among Sephardim xi. 17-xii. 17)
Zakor	Deut. xxv. 17-19	I Sam. xv. 2-34 (among Sephardim xv. 1-34)
Parah	Num. xix. 1-22	Ezek. xxxvi. 16-36
Ha-Ḥodesh	Ex. xii. 1-20	Ezek. xlv. 16-xlvi. 18 (among Sephardim xlv. 18-xlvi. 15)
Ḥanukkah on Sabbath	Part of Num. vii.	Zech. ii. 14-iv. 7
Sabbath ha-Gadol	Weekly lesson	Mal. iii. 4-24
Passover, 1st Day	Ex. xii. 21-51; Num. xxviii. 16-25	Josh. iii. 5-iv. 1 (among Sephardim v. 2-vi. 1)
Passover, 2d Day	Lev. xxii. 26-xxiii. 44; Num. xxviii. 16-25	II Kings xxiii. 1-10, 21-25
Passover and Sabbath	Ex. xxxiii. 12-xxxiv. 26; Num. xxviii. 19-25	Ezek. xxxvii. 1-15
Passover, 7th Day	Ex. xiii. 17-xv. 26; Num. xxviii. 19-25	II Sam. xxii. 1-51
Passover, 8th Day	Deut. xv. 19-xvi. 17; Num. xxviii. 19-25	Isa. x. 32-xii. 6
Shebu'ot, 1st Day	Ex. xix. 1-xx. 23; Num. xxviii. 26-31	Ezek. i. 1-28 and iii. 1-12
Shebu'ot, 2d Day	Deut. xv. 19-xvi. 17; Num. xxviii. 26-31	Hab. iii. 1-19 (among Sephardim ii. 20-iii. 19)
Tish'ah be-Ab, Morning	Deut. iv. 25-40	Jer. viii. 13-ix. 23
Tish'ah be-Ab, Afternoon	Ex. xxxii. 11-14, xxxiv. 1-10	Isa. lv. 6-lvi. 8
Rosh ha-Shanah, 1st Day	Gen. xxi. 1-34; Num. xxix. 1-6	I Sam. i. 1-ii. 10
Rosh ha-Shanah, 2d Day	Gen. xxii. 1-19; Num. xxix. 1-6	Jer. xxxi. 2-20
Yom Kippur, Morning	Lev. xvi. 1-34; Num. xix. 7-11	Isa. lvii. 14-lviii. 14
Yom Kippur, Afternoon	Lev. xviii. 1	Jonah i. 1-iv. 11 (Sephardim add Micah vii. 18-20)
Sukkot, 1st Day	Lev. xxii. 26-xxiii. 44; Num. xxix. 12-16	Zech. xiv. 1-21
Sukkot, 2d Day	Lev. xxii. 26-xxiii. 44; Num. xxix. 12-16	I Kings viii. 2-21
Sukkot, on Sabbath	Ex. xxxiii. 12-xxxiv. 26; Num. xxix. 26-31	Ezek. xxxviii. 18-xxxix. 16
Shemini 'Aẓeret	Deut. xiv. 22-xvi. 17; Num. xxix. 35-xxx. 1	I Kings viii. 54-66
Simḥat Torah	Deut. xxxiii., xxxiv.; Gen. i.-ii. 3; Num. xxix. 35-xxx. 1	Josh. i. (among Sephardim i. 1-10)
Fast of Gedaliah Fast of 10th of Ṭebet Fast of Esther Fast of 15th of Tammuz	Ex. xxxii. 11-14, xxxiv. 1-10	Isa. lv. 6-8

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J. I. G. D.

ḤAFZ (IBN AL-BIRR) AL-ḲUṬI: Author of the eleventh century, or earlier; according to Steinschneider, possibly identical with Ḥafz (Ḥefeẓ) b. Yazliaḥ. Ḥafz al-Ḳuṭi translated the Book of Psalms into Arabic rime. Moses ibn Ezra, in his "Kitab al-Muḥaḍarah," quotes a passage from the introduction, and Ps. lv. 22-23 of this translation ("Bodl. Libr. Hunt.," No. 599; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1974; see Schreiner in "R. E. J." xxi. 106). Steinschneider recognized a manuscript in the library of the Escurial ("Codex Ambros." No. 86, copied in 1625 by Colville) as this translation of Ḥafz al-Ḳuṭi. As it contains evidences of Christian influence, Hammer designated Ḥafz as a "Jewish renegade"; for the same reason Neubauer makes him an Arabic or Syrian Christian, while Steinschneider maintains that the author was a Jew, and that the traces of Christian influence are due to later additions or emendations. Solomon ibn Gabirol quotes sentences of Ḥafẓ al-Ḳuṭi.

The name "al-Ḳuṭi" is doubtful. In one instance the reading is "al-Futi," which Schreiner (*l.c.*) regards as correct; "al-Ḳuṭi," however, appears more probable. It is generally supposed to mean "the Goth," *i.e.*, the Spaniard, but according to Neubauer the author might have come from Ḳuṭ in Balkh (see Yaḳut's "Mushtarik," iv. 251; but comp. Harkavy in "R. E. J." xxx. 318).

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J. M. Sc.

HAGAB (חגב): Family of Nethinim, which returned from Babylon with Zerubbabel (Ezra ii. 46). In I Esd. v. 30 the name is given as "Agaba."

E. G. H. M. Sel.

HAGABA, HAGABAH (חגבא, חגבה): Family of Nethinim, which came back from captivity with Zerubbabel (Ezra ii. 45; Neh. vii. 48). In I Esd. v. 29 the name is given as "Graba."

E. G. H. M. Sel.

HAGAR.—Biblical Data: Egyptian handmaid of Sarah, and mother of Ishmael. According to one narrative, Sarah, having no children, requested Abraham to take Hagar as concubine, so that she might adopt her children (comp. Gen. xxx. 3, where Rachel makes a similar request). When Hagar had conceived she became domineering, and Sarah, with the consent of Abraham, drove her into the wilderness. There, as she sat by a fountain, an angel of the Lord appeared and commanded her to return to her mistress and submit to her. He promised that she should bear a son who would be called "Ishmael" (= "he whom the Lord will hear"), and that he would be a strong fighter ("a wild ass among men"), and would be respected by his brethren (Gen. xvi.). Another narrative tells that when Isaac had been weaned Ishmael "played" with him or "mocked" him (מצחק is ambiguous), and that Sarah demanded of Abraham that he cast out Hagar and her son, that the latter might not inherit with Isaac. Abraham was unwilling to do so, but upon God's command he yielded. Hagar fled again into the wilderness, where Ishmael came near dying of thirst. In the moment of her greatest despair an angel of God appeared to her and showed her a well, promising her that Ishmael would found a great nation. She dwelt with her son in the wilderness of Paran, where he became an archer, and she took a wife for him from Egypt (Gen. xxi. 9-21).

Only one other mention of Hagar is found in the Bible (Gen. xxv. 12), where she is merely referred to as the mother of Ishmael. There are in various passages in Chronicles, however, references to the tribe of Hagarites, who were neighbors of the trans-Jordanic tribes of Israel and were driven from their homes by them (I Chron. v. 10, 18-22; xi. 38; xxvii. 31). The Hagarites have been identified with the Agraioi mentioned by Strabo (xvi. 4, 2), and though Arabians, they do not belong to the Ishmaelites.

Bibliography: Dillmann, *Die Genesis*, 6th ed., p. 315, Leipsic, 1892; Herzog-Hauck, *Real-Encyc.* s.v.

——In Rabbinical Literature: According to the Midrash (Gen. R. xlv.), Hagar was the daughter of Pharaoh, who, seeing what great miracles God had done for Sarah's sake (Gen. xii. 17), said: "It is better for Hagar to be a slave in Sarah's house than mistress in her own." In this sense Hagar's name is interpreted as "reward" ("Ha-Agar" = "this is reward"). She was at first reluctant when Sarah desired her to marry Abraham, and although Sarah had full authority over her as her handmaid, she persuaded her, saying. "Consider thyself happy to be united with this saint." Hagar is held up as an example of the high degree of godliness prevalent in Abraham's time, for while Manoah was afraid that he would die because he had seen an angel of God (Judges xiii. 22), Hagar was not frightened by the sight of the divine messenger (Gen. R. *l.c.*). Her fidelity is praised, for even after Abraham sent her away she kept her marriage vow, and therefore she was identified with Keturah (Gen. xxv. 1), with allusion to קטר (Aramaic, "to tie"; Gen. R. lxi.). Another explanation of the same name is "to adorn," because she was adorned with piety and good deeds (*l.c.*). It was Isaac who, after the death of Sarah, went to bring back Hagar to the house of his father; the Rabbis infer this from the report that Isaac came from Beer-lahai-roi, the place which Hagar had named (Gen. xvi. 14, xxiv. 62; Gen. R. lx.; see commentaries *ad loc.*).

Other homilies, however, take an unfavorable view of Hagar's character. Referring to the report that when she had conceived she began to despise her mistress, the Rabbis say that she gossiped about Sarah, saying: "She is certainly not as godly as she pretends to be, for in all the years of her married life she has had no children, while I conceived at once" (Gen. R. xlv.; Sefer ha-Yashar, Lek Leka). Sarah took revenge (Gen. xvi.) by preventing her intercourse with Abraham, by whipping her with her slipper, and by exacting humiliating services, such as carrying her bathing-materials to the bath (*l.c.*); she further caused Hagar by an evil eye to miscarry, and Ishmael, therefore, was her second child, as is inferred from the fact that the angel prophesied that she would bear a child (Gen. xvi. 11), while it had been narrated before that she was pregnant (Gen. xvi. 4). It is further inferred, from the words "she went astray" (Gen. xxi. 14, Hebr.), that as soon as she had reached the wilderness she relapsed into idolatry, and that she murmured against God's providence, saying: "Yesterday thou saidest: 'I will multiply thy seed exceedingly' [Gen. xvi. 10]; and now my son is dying of thirst." The fact that she selected an Egyptian woman as her son's wife is also counted against her as a proof that her conversion to Judaism was not sincere, for "throw the stick into the air, it will return to its root" (Gen. R. liii., end). This Egyptian wife is explained in the Targum of pseudo-Jonathan to refer to Khadija and Fatima, the widow and the daughter of Mohammed (see Zunz, "G. V." 2d ed., p. 288, note a).

BIBLIOGRAPHY: *Yalḳut*, *Genesis*, 79, 80, 95.

S. S. D.

——**Critical View:** While the two narratives, Gen. xvi. and xxi. 9–21, are not directly contradictory, the critical school, pointing to the fact that in both instances Hagar is expelled upon Sarah's request and with the reluctant assent of Abraham, and that in both instances she receives, while sitting by a fountain, a divine message foretelling the great destiny of her son, finds in these narratives two parallel accounts of the origin of the Bedouins, whose racial affinity with the Israelites the latter had to admit, while degrading them by tracing their origin to a concubine of their common ancestor. Accordingly the name "Hagar" is explained as "the fugitive," from the Arabic "hajar" (to flee). Her native country was not Egypt, but Muṣri in northern Arabia, according to Winckler ("Altorientalische Forschungen," pp. 29 *et seq.*, as cited by Holzinger, "Genesis," in "Kurzer Hand-Commentar zum Alten Testament," p. 151). As regards sources, the account in Gen. xvi. is assumed to be Jahvistic, with the exception of verse three, which, apparently repeating verse two, is ascribed to the Priestly Code; the account in Gen. xxi. is put down as Elohistic.

BIBLIOGRAPHY: The commentaries on Genesis by Dillmann, Delitzsch, and Holzinger; Herzog-Hauck, *Real-Encyc.*

E. C. D.

——**In Arabic Literature:** According to the Midrash (Gen. R. xlv.), Hagar was the daughter of Pharaoh, who presented her to Abraham. The same story is told in Mohammedan tradition. When she bore Ishmael, from whose countenance the light of Mohammed shone forth, Sarah demanded her expulsion. Abraham desired to spare her, but Sarah swore to bathe her hands in her rival's blood. Abraham thereupon pierced Hagar's ear and caused the blood to run over Sarah's hand, that her vow might be fulfilled without sacrificing Hagar's life. When Isaac was born Sarah's jealousy awoke afresh, and she insisted that Hagar should go. Conducted by the archangel Gabriel, Abraham took Hagar and Ishmael into the Arabian desert, and left them at the place where the Kaaba of Mecca was built later on. As soon as Hagar's scant provisions were exhausted she sought water, running and praying, between the hills Safa and Marwah. This she repeated seven times. At last the archangel Gabriel reappeared, and, stamping his foot on the ground, brought forth a spring. This is the holy fountain of Zamzam, near the Kaaba. In commemoration of Hagar's example, running seven times between the two hills mentioned above has been made an important ceremony in the pilgrimage to Mecca. As the spring provided Hagar and Ishmael with water, they remained there, and Abraham visited them every month. When Ishmael was thirteen years old Abraham was told in a dream to sacrifice him. Satan, however, appeared to Hagar and asked her: "Dost thou know whither Abraham went with thy son?" "Yes," she replied; "he went into the forest to cut wood." "No," said Satan; "he went to slaughter thy son." "How can that be," asked Hagar, "since he loves him as much as I do?" "He believes," Satan answered, "that God has commanded him to do so." "If this be so," said Hagar, "let him do the will of God."

E. G. H. H. Hir.

HAGAR, HAGRIM: Names used by Jewish medieval writers to designate Hungary and the Hungarians. The expression "Ereẓ Hagar" occurs in Rashi on Yoma 11a, in a responsum of the French tosafist Isaac b. Abraham (died about 1200), and in the "Or-Zarua'" (i. 51a) of Isaac b. Moses (early thirteenth century; comp. Emden, "Megillat Sefer," p. 85, Warsaw, 1896; S. Kohn [in Hungarian] on the Hebrew sources and data for the history of Hungary, pp. 144–159, Budapest, 1881). Since the latter half of the fifteenth century the name "Hagrim" is used more frequently; for instance, by Isaac Tyrnau and by Moses Isserles in his Responsa (No. 82). The "Hagrim" of the Psalms (lxxxiii. 7, Hebr.) is rendered in the Targum by "Hungera'e," which, according to Levy ("Chal. Wörterb." *s.v.*) and Kohut ("Aruch Completum"), means "Hungary." Selig Cassel endeavored to prove ("Auswahl," p. 331) that the "Hungera'e" of the Targum is simply the Aramaic form of the Hebrew for "children of Hagar," or Arabs.

BIBLIOGRAPHY: Zipser, in *Ben Chananja*, x. 616, 659; Löw, in Busch's *Jahrbuch*, v. 101; Rapoport, in *Kerem Ḥemed*, v. 201; S. Kohn, in *Monatsschrift*, xxx. 145–161, 193–201.

G. M. Sel.

HAGARENES, HAGARITES, or (R. V.) **HAGRITES:** A nomadic people dwelling in the east of Palestine, against whom the tribe of Reuben was victorious in the time of Saul, seizing their tents and taking possession of their territory throughout the east of Gilead (I Chron. v. 10). The war is described (*ib.* 18–20) as having been made by "the sons of Reuben and the Gadites and half the tribe of Manasseh . . . with the Hagarites, with Jetur, and Nephish, and Nodab"; and the booty which the Israelites took from the Hagarites was considerable. The Hagarenes are mentioned in Ps. lxxxiii. 6–8 as confederates against Israel. A Hagarite (A. V. "Hagerite") named Jaziz was the chief overseer of David's flocks (I Chron. xxvii. 31). As to the origin of the Hagarites see Cheyne and Black, "Encyc. Bibl." *s.v.*, and Hastings, "Dict. Bible," *s.v.*

E. G. H. M. Sel.

HAGEGE, ABRAHAM: Chief rabbi at Tunis, where he died in 1880. After his death Israel Zeitoun of Tunis and Aaron ben Simon of Jerusalem published his explanations of most of the treatises in the Babylonian Talmud under the title "Zar'o shel Abraham" (Jerusalem, 1884).

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, pp. 218 *et seq.*

S. M. K.

HAGENAU: Fortified town of Alsace, situated on the Moder, sixteen miles north of Strasburg. Attracted by the numerous privileges granted to its inhabitants by Frederick Barbarossa, Jews settled there soon after it received its charter as a city (1164), and a synagogue was established in 1252. Until the middle of the sixteenth century the Jews lived peaceably among their fellow citizens, though at the time of the Crusades they had to petition Emperor Conrad, imploring his protection. In 1262 Richard IV. officially confirmed the privileges of the city in a charter which contained the following paragraphs concerning the Jews: "We desire and ordain that the Jews of Hagenau, serfs of our imperial chamber, according to our letters patent, be subject only to our chamber and to our orders. No one may subject them to uncustomary service, or transgress our law without incurring our disfavor."

Confiscation and Banishment.

In consequence of the refusal of the citizens of Hagenau to submit to Charles IV. while Louis of Bavaria was still alive, John of Lichtenberg entered the city and confiscated the houses and synagogue of the Jews. The townspeople, impoverished by the protracted civil war, in their turn plundered the Jews, subjected them to every imaginable persecution, and finally banished them (1346). The Jews were, however, soon readmitted on condition that they paid the debts of the city. The persecutions of 1349, which the community of Hagenau escaped, brought to the environs of that city a considerable number of Jews. In order to arrest their increase Sigismund, although confirming the protection of Jews already established in the city, prohibited the sale or lease of houses to new arrivals (1436). This, however, did not prevent the municipality from repeatedly granting for a certain sum, the amount of which was continually increased, temporary shelter to the Jews of the environs whenever war or disorders arose in the country. In 1561 the municipal council issued an order prohibiting non-resident Jews from frequenting the synagogue; and the congregation was compelled to sign a treaty in which it pledged itself, under penalty of having the house of worship closed altogether, to enforce the regulation.

During the second half of the sixteenth and the first half of the seventeenth century the condition of the community remained unchanged. Only six families, which had settled at Hagenau in the twelfth century, were allowed to have a permanent residence there; and it was only on a heavy monetary payment that a newcomer was allowed to take the place of a deceased head of one of these families. Besides the yearly taxes to the emperors and to the city, the Jewish residents had to pay for a special permit for maintaining their synagogue and for every interment.

In the Eighteenth Century.

With the occupation of Alsace by France in 1648 the municipality adopted a more liberal policy toward the Jews. In 1657 it granted gratuitously a temporary shelter to Polish refugees. Under the pressure of the government one Gershon, a Jewish purveyor to the army, was admitted as a resident. He was followed by others; so that in 1695 the community numbered nineteen families. But this liberality on the part of the municipality was due to the fact that its finances were in an unsatisfactory condition, and the exorbitant taxes paid by the Jews contributed materially to the income of the city. It is not astonishing, therefore, that as soon as the municipality became more prosperous it showed itself more rigorous toward new Jewish settlers. Thus in 1714 it issued an edict forbidding the citizens to shelter foreign Jews and prohibiting resident Jews from transacting business on Sundays or Christian holy days. In 1720 it issued the following regulations, which remained in force until the French Revolution: "The Jews who are at present living in the city may remain. Only one married son in each family has the right to settle in the city; the other children, both male and female, must on marriage leave it, except when they live in common households with their parents. Grandsons acquire this right of residence only on the death of their grandfather." The Jews of Hagenau were, moreover, restricted in their commercial activity to dealing in horses, cattle, and old clothes, and to the lending of money on interest; and they were closely watched by the Christian merchants, who were jealous of Jewish competition. In 1790 Hagenau ceased to be an imperial privileged city; and the history of its Jewish community thenceforward differs little from that of other communities in France and Germany.

Rabbis.

During the Middle Ages the affairs of the Hagenau congregation had been administered by elected officers. About the middle of the seventeenth century the Jews applied to the municipality for permission to nominate a rabbi. This demand being refused, a certain Löwel, availing himself of his privilege to engage a bookkeeper, brought to the city, ostensibly in that capacity, a rabbi named Meyer, who was registered as Löwel's bookkeeper (1660). Meyer soon gained the favor of the municipality, which tacitly recognized him as judge in civil affairs between Jews. Meyer was very active in the rebuilding of the synagogue (1665) and in the construction of a new edifice (1683), the former one having been burned in 1677. Meyer's successors, until the introduction of consistories, were: Wolf Hohenfelden (d. 1720); Elijah Schwab of Metz (1722–46); Samuel Halberstadt (1746–53); Lazarus Moyses (1753–71); Jequel Gougenheim (1771–?). On the introduction of consistories in France Hagenau was assigned to the consistory of Strasburg. The present rabbi is M. Lévy; and the community numbers 695 Jews in a total population of 17,958.

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D. I. BR.

HAGENBACH: Village in Upper Franconia, Bavaria. That an old Jewish colony existed there is proved by "Das Martyrologium des Nürnberger Memorbuches" (ed. Salfeld, p. 271), which mentions Hagenbach among those places in which the Jewish inhabitants suffered during the persecution in Franconia in 1298. When the Jews of Bamberg were exiled by the prince-bishop Philipp von Henneberg in 1478, numerous petty communities came into existence throughout the diocese under the protection of the country nobility, among which Hagenbach, where the Jews lived under the protection of the Baron von Seefried, held a not unimportant position.

All the country Jews, together with the Jews living under the direct protection of the bishop, formed an association for the purpose of maintaining a common district rabbinate and of representing their common interests in their relations with the lords. Of the five districts which were included in the district rabbinate of Bamberg, Hagenbach was one. When the Jewish corporations of the kingdom were dissolved by the edict of the Bavarian government (1813; see BAVARIA), Hagenbach became the seat of an independent rabbinate including fourteen communities, almost all of which have since been dissolved.

So far as is known the first rabbi of Hagenbach was Benedict Moses Mack, who was followed, in Sept., 1836, by Aaron Seligman. Seligman's successor was Dr. Königshöfer, who afterward was called to Fürth as principal of the orphan asylum. In 1867 the rabbinate of Hagenbach was united with that of Baiersdorf; and in 1894, when this was dissolved, the communities were included in the district rabbinate of Bamberg. At present (1903) the Hagenbach congregation is composed of eight families aggregating thirty persons; it supports a public school.

BIBLIOGRAPHY: A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, 1898; idem, *Nachträge zur Gesch. der Juden in Bamberg*, 1899.

D. A. E.

HAGGADAH (הגדה or אגדה): Derived from the verb הגיד (kal נגד), "to report," "to explain," "to narrate." The verb הגיד sometimes introduces halakic explanations, but the noun הגדה is used only in contradistinction to "halakah," and means a tale, a narrative, an explanation, a homily, including also the gnomic laws of the Rabbis, as well as stories and legends bearing upon the lives of Biblical and post-Biblical Jewish saints. Such topics as astronomy and astrology, medicine and magic, theosophy and mysticism, and similar subjects, falling mostly under the heading of folk-lore, pass as a rule also under the name of "haggadah." It thus stands for the whole content of the non-legal part of the old rabbinical literature. When applied to the Scriptures in order to indicate interpretation, illustration, or expansion in a moralizing or edifying manner, it is used in the form "Midrash Haggadah" (see MIDRASH HAGGADAH).

BIBLIOGRAPHY: Levy's and Jastrow's *Dictionaries*, s.v.; Schürer, *Gesch.* 3d ed., ii. 339, note 26.

S. S. J.

HAGGADAH (SHEL PESAḤ): Ritual for Passover eve. Ex. xiii. 8, R. V., reads: "And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me, when I came forth out of Egypt." On the basis of that passage it was considered a duty to narrate the story of the Exodus on the eve of Passover (Mek. *ad loc.*). Whether there was such a ritual for that service in the days of the Temple is, perhaps, doubtful. The New Testament reports of the Passover celebration of Jesus (Matt. xxvi. 17-30; Mark xiv. 12-26; Luke xxii. 1-20) contain nothing beyond a statement in two of the sources that a hymn was sung (Matt. xxvi. 30; Mark xiv. 26), which was undoubtedly the "Hallel." The first mention of any such ritual is found in the Mishnah (Pes. x. 5), where it is reported that R. Gamaliel said, "One who has not said these three words on Passover has not done his duty: 'pesaḥ,' 'maẓẓah' [unleavened bread], and 'maror' [bitter herbs]." It is impossible to suppose that Gamaliel desired merely these three words to be pronounced; he must have meant that the eating did not fulfil the Law (Ex. xii. 8) if the spiritual meaning of the act was not recognized. The opinion is held by many scholars that this Gamaliel was the first of that name (Landshuth, "Hagadavorträge," p. xv., Berlin, 1855; Müller, "Die Haggadah von Serajewo," p. 6, Vienna, 1898), but this opinion, based on the fact that Gamaliel speaks of the Passover lamb, is hardly warranted. It is much more reasonable to assume with Weiss ("Dor," ii. 74) that Gamaliel II. arranged a Passover ritual, just as he arranged the ritual for the daily service and for the grace after meals, because the destruction of the Temple had made it necessary to find new methods of public worship. The mere fact that R. Gamaliel introduced a ritual proves conclusively that the services of Passover eve already existed. This is also borne out by the Mishnah (Pes. x. 4): "The son shall ask his father about the meaning of the ceremonies, and according to the maturity of the son shall the father instruct him. If the son has not sufficient intelligence to ask, the father shall inform him voluntarily." This is done in literal fulfilment of the Biblical passage: "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from . . . the house of bondage" (Ex. xiii. 14). Of such questions, the Mishnah, as the context shows, antedates the time of Gamaliel, preserves four:

> "What is the difference between this night and all other nights? On all other nights we eat leavened or unleavened bread; on this night only unleavened?" ". . . On all other nights we eat various herbs; on this night only bitter herbs?" ". . . On all other nights we eat our meat roasted, cooked, or stewed; on this night only roasted?" ". . . On all other nights we dip [the vegetable with which the meal begins] only once [into salt]; on this night twice?"

Development.

Earliest Portions.

This portion has, with some slight alterations, due chiefly to the abrogation of the sacrifice, remained in the present ritual, and its initial words, "Mah Nishtannah," are used as the name of the Haggadah, as in the question: "What has Korah [כורך] to do in the Mah Nishtannah?" Another old part of the ritual is the recital of the "Hallel," which, according to the Mishnah (Pes. v. 7), was sung at the sacrifice in the Temple, and of which, according to the school of Shammai, only the first chapter (cxiii.; according to the school of Hillel, only the first two chapters, cxiii.-cxiv.) shall be recited (Pes. x. 6). After the Psalms a benediction for the Redemption is to be said. This benediction, according to R. Tarfon, runs as follows: "Praised art Thou, O Lord, King of the Universe, who hast redeemed us, and hast redeemed our fathers from Egypt." According to R. Akiba, there should be added the prayer: "Mayest Thou, O God, allow us to celebrate the coming holy days, rejoicing in the rebuilding of Thy city and exulting over Thy sacrificial cult; and may we eat of the sacrifices and of the Passover lambs! Praised art Thou, Redeemer of Israel!" Another passage in the

Mishnah ("It is therefore our duty to thank, praise, exalt, and magnify Him who hath done for us and for our fathers all these wonders, who hath led us forth from slavery to freedom, from sorrow to joy, from mourning to feasting, from darkness to full light, from bondage to redemption! We shall say in His presence 'Hallelujah!'") is, like the introductory remark, "Everybody shall consider himself as if he had been personally freed from Egypt," evidently not originally intended as a prayer, although it has been embodied in the Haggadah.

Another part of the oldest ritual, as is recorded in the Mishnah, is the conclusion of the "Hallel" (up to Ps. cxviii.), and the closing benediction of the hymn "Birkat ha-Shir," which latter the Amoraim explain differently (Pes. 116a), but which evidently was similar to the benediction thanking God, "who loves the songs of praise," used in the present ritual. These benedictions, and the narrations of Israel's history in Egypt, based on Deut. xxvi. 5–9 and on Josh. xxiv. 2–4, with some introductory remarks, were added in the time of the early Amoraim, in the third century; for in explanation of Pes. x. 4 ("He shall begin with the disgrace [*i.e.*, with the reciting of the misery] and shall end with praise"), Rab remarks, "He shall begin with the words, 'In the beginning our forefathers served idols'"; while Samuel says, "We were slaves of Pharaoh in Egypt"—both of which are found in the present ritual. In post-Talmudic times, during the era of the Geonim, selections from midrashim were added; most likely Rab Amram (*c.* 850) was the originator of the present collection, as he was the redactor of the daily liturgy. Of these midrashim one of the most important is that of the four sons, representing four different attitudes toward religion: the wise (or studious), the wicked (or skeptical), the simple (or indifferent), and the ignorant (who is too unintelligent to ask for enlightenment). This division is taken from the Jerusalem Talmud (Pes. 34b) and from a parallel passage in Mekilta (13–14 [ed. Weiss, p. 28b]); it is slightly altered in the present ritual, chiefly owing to a mistake in the quotation of Deut. vi. 20 (Landshuth, *l.c.* p. viii.). These four sons were an attractive subject for illustrators and engravers, and the types found in an Amsterdam Haggadah of the seventeenth century are still largely reproduced. Other haggadic sayings are freely repeated, as the story of R. Eliezer, who discussed the Exodus all night with four other rabbis, which tale is found in an altogether different form in the Tosefta (ed. Zuckermandel, p. 173; see Zunz, "G. V." p. 126). The custom of reading selections from the Talmudic Haggadah antedates Rab Amram, for his predecessor, Rab Naṭronai, speaking of those who omit these selections (possibly the Karaites), says that they have failed to fulfil their duty, that they are heretics who despise the words of the sages, and that they shall be excommunicated from every Jewish congregation (Weiss, "Dor," iv. 115 [ed. Friedmann, p. 10]).

The Haggadah as a Book.

The costliness of manuscripts may have suggested at an early time the writing of the ritual for Passover eve in a separate book. This could hardly have been done, however, before the time of Maimonides (1135–1204), who included the Haggadah in his code ("Yad," after "Ḥameẓ"). The opinion of Friedmann (p. 9), that special books containing the Passover service existed in Talmudic times, is based on a judgment of Raba in favor of a man who claimed a Haggadah ("Sifra de-Agadta") from an estate under the plea that he had lent it to the deceased (Shebu. 46b). This interpretation, however, is not probable, for, according to Rashi, who is upheld by the context, the passage speaks of homiletic works. Existing manuscripts do not go back beyond the thirteenth century, the time, probably, when the service for Passover eve was first written separately, since no mention of the fact occurs in earlier writings. When such a volume was compiled, it became customary to add poetical pieces. This is mentioned in "Tanya," which is an abstract of Zedekiah ben Abraham Anaw's "Shibbole ha-Leḳeṭ," written about 1250 (Landshuth, *l.c.* p. xviii.). These piyyuṭim were not written for this service, but were selected from other collections. The most popular among them is ADDIR HU; another one, beginning כי לו נאה, is fragmentary (Landshuth, *l.c.*). At the end of the service are two nursery-songs, EḤAD MI YODEA' and ḤAD GADYA.

The Haggadah has been very often printed. Adolf Oster of Xanten endeavored to collect all available editions, and in 1890 had acquired 230 (Rahmer's "Jüd. Lit.-Blatt," xvi. 54, xvii. 62, xix. 56); but S. Wiener was able to count 895. The oldest edition extant was printed in Italy, probably in Fano, about 1505; but at least one edition must have preceded it, probably that bound up with the copy of the "Tefillat Yaḥid," Soncino, 1486, and which is now in the possession of M. Sulzberger. From early days it has been customary to translate the Haggadah into the vernacular for the benefit of children. Aaron ha-Kohen of Lunel (14th cent.) mentions it as a laudable custom, and says that it was done in England (Moses Isserles, in his commentary on Ṭur Oraḥ Ḥayyim, 473). A Latin translation was printed in Frankfort-on-the-Main, 1512 (Wiener, "Bibliographie der Oster-Haggadah," No. 4), but this was not for the use of Jews. An edition of Salonica, 1567, contains only the laws in Ladino, but Venice editions of 1609 contain translations of the whole Haggadah into Ladino, Italian, and Judæo-German. From the sixteenth century on the Haggadah was very frequently commentated, mostly from the homiletical point of view. The Wilna edition of 1892 contains 115 commentaries. Typical in this respect is the haggadic commentary of Aaron Teomim, in the edition of Amsterdam (1694–95), entitled "Ḥilluḳa de-Rabbanan." In modern times free translations and modifications have been made, chiefly with the object of eliminating the fanciful Talmudic haggadot. Such are the translations of Leopold Stein (Frankfort-on-the-Main, 1841), H. M. Bien ("Easter Eve," Cincinnati, 1886), I. S. Moses (in the first ed. of the "Union Prayer-Book," pp. 227–257, Chicago, 1892), and Maybaum (Berlin, 1893).

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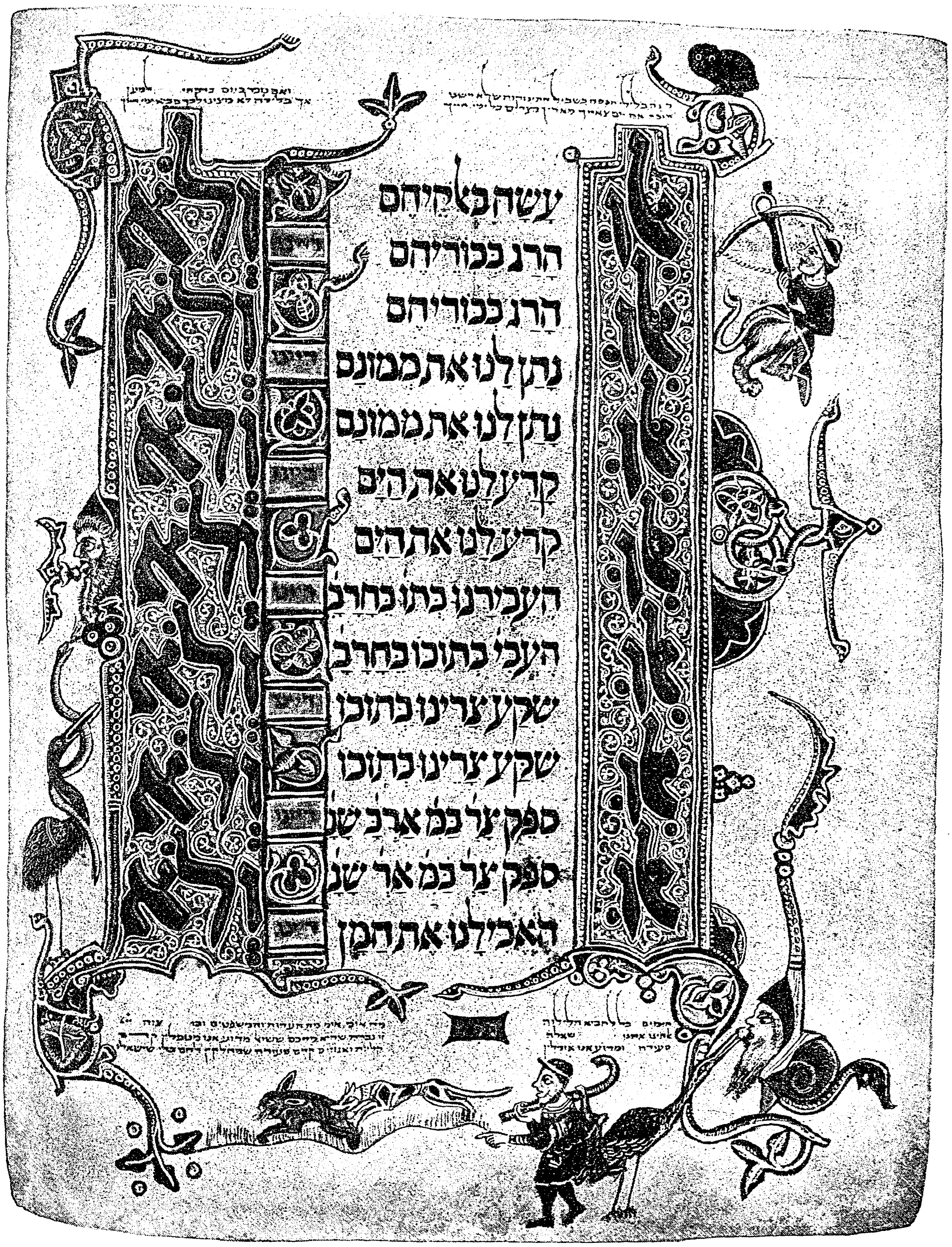

עשה באלהיהם
הרג בכוריהם
הרג בכוריהם
נתן לנו את ממונם
נתן לנו את ממונם
קרע לנו את הים
קרע לנו את הים
העבירנו בתו' בחרב'
העבי' בתוכו בחרב'
שקע צרינו בתוכו
שקע צרינו בתוכו
ספק צר' במ' ארב' שנ
ספק צר' במ' אר' שנ
האכילנו את המן

PAGE FROM AN ILLUSTRATED MANUSCRIPT HAGGADAH OF THE FIFTEENTH CENTURY.

(Formerly in the possession of the Earl of Crawford.)

Das Festbuch Haggadah nach den Quellen, etc., Vienna, 1895; Müller and Von Schlosser, *Die Haggadah von Serajewo*. Vienna, 1898; Wiener, *Bibliographie der Oster-Haggadah*, St. Petersburg, 1902; Greenberg, *The Haggadah According to the Rite of Yemen*, London, 1898; Grunwald, *Feast of Passover and Folklore*. For periodicals see Schwab, *Répertoire*; see also *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, passim, and *Jew. Chron.* April 18 and 25, 1902.

D.

Illumination and Illustration.

The Haggadah, being the chief ritual work for home use in which none of the questions in regard to using human figures for decorative purposes could arise, afforded manifold opportunities for illustration. Accordingly some of the very earliest manuscript copies contained illuminations and miniatures. Of such illustrated manuscripts executed before the spread of printing about twenty-five are known, of which twenty are described in the elaborate work of Müller and Von Schlosser (see bibliography). These are of great variety, in both subject and treatment. Generally speaking, the topics illustrated are either (*a*) historic, centering upon the Exodus; (*b*) Biblical, reproducing Biblical scenes without definite reference to the Exodus; or (*c*) domestic, relating to the actual scenes of the Seder service. The later of two Haggadahs in the Germanic Museum at Nuremberg is especially noteworthy for illustrations of the last type. The German Haggadah possessed by D. Kaufmann, which he dated about 1322, appears to confine its illustrations to the Exodus and an elaborate zodiac. The fifteenth-century Haggadah in the Bibliothèque Nationale has initials, and domestic and historic scenes; while an elaborate manuscript in the possession of Baron Edmond de Rothschild has highly original domestic and Biblical scenes executed in quattrocento style.

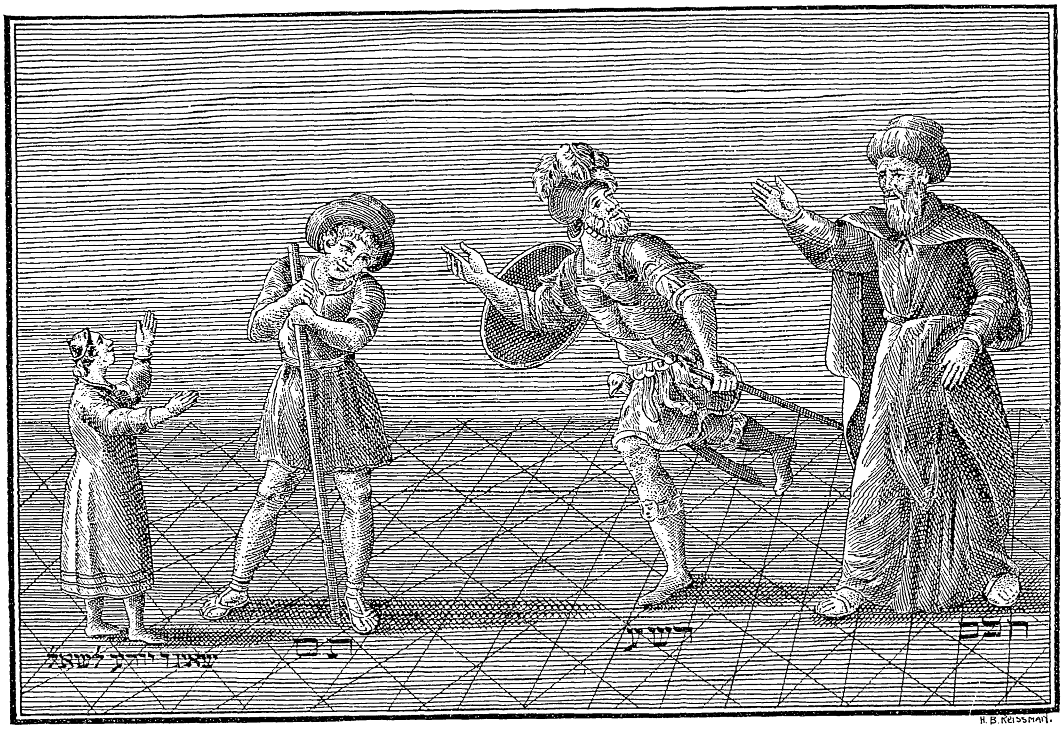

THE FOUR TYPES OF THE HAGGADAH.
(From a Passover Haggadah, Vienna, 1823; in the possession of J. D. Eisenstein.)

Illustrated Printed Editions.

With the introduction of printing, this variety in illustration for the most part ceased. The numerous illustrated editions show a distinct tendency toward monotony, and confine themselves almost entirely to what has above been termed the domestic and the historic sides of the old illuminations. Most of the scenes are now grouped, and the domestic incidents showing the various details of the Seder service are given very often in one engraving. Similarly, the Ten Plagues which were scattered through the manuscripts are now put upon one plate. Most of the manuscripts give the four types of inquirers separately (comp. Müller and Von Schlosser, *l.c.* pp. 175, 195), but in the printed editions these are combined into one engraving, the wicked son invariably being a soldier; whereas in the manuscripts this latter type does not occur until quite late, as, for example, in the Crawford and Balcarres German manuscript of the sixteenth century.

The first illustrated edition appears to be that of Prague, 1526, and was followed by that of Augsburg, in 1534. These set the type of illustrations for the whole of northern Europe, especially for Prague and Amsterdam editions. Of the Italian type, the first illustrated edition appears to be that of Mantua, of 1550, followed by that of 1560, the

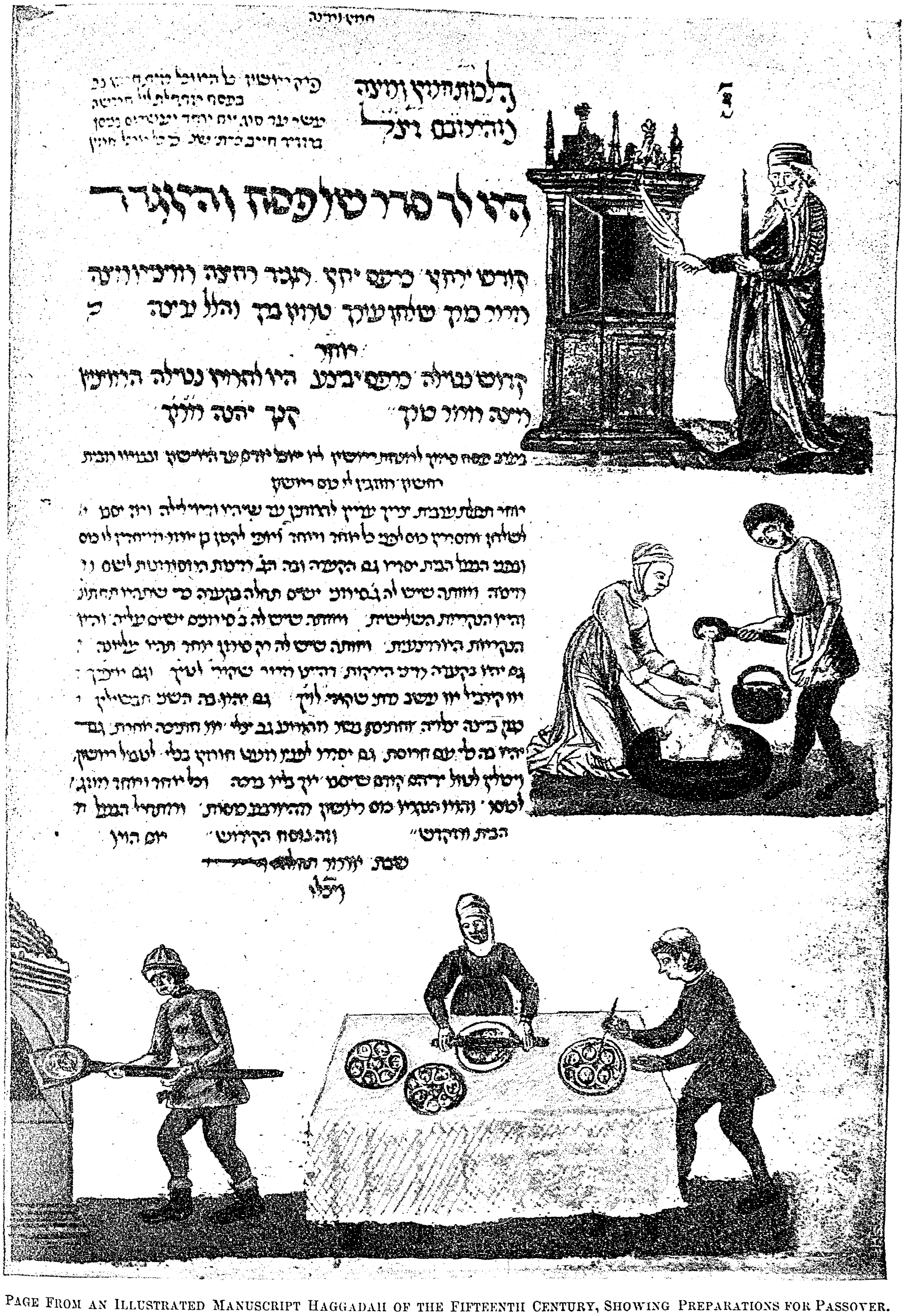

PAGE FROM AN ILLUSTRATED MANUSCRIPT HAGGADAH OF THE FIFTEENTH CENTURY, SHOWING PREPARATIONS FOR PASSOVER.

(In the possession of Baron Rothschild, Paris.)

latter having illustrations surrounding each page. The editions of Venice, 1599 and 1629, also contain a considerable number of figures, and from these were derived the Haggadot used in southern Europe. Both northern and southern types almost always confine themselves to the following scenes: Rabbi Gamaliel; the preparation of the mazzot; scenes of the Seder service; the Exodus, with the Ten Plagues.

Bibliography: Jacobs and Wolf, *Catalogue of the Anglo-Jewish Historical Exhibition*, London, 1887, edition de luxe; Müller and Von Schlosser, *Die Haggadah von Serajewo*, Vienna, 1898; M. Schwab, in *R. E. J.* Aug., 1902.

J.

HAGGADAH — TRADITIONAL MUSIC. See Addir Hu; Cantillation; Ḥad Gadya; Hallel; Ḳiddush; Ki lo Naeh.

HAGGADISTS. See Midrash Aggadah.

HAGGAI: Judean prophet of the early post-exilic period; contemporary with Zechariah (Ezra v. 1; III Ezra [I Esd.] vi. 1, vii. 3).

חגי = "Aggeus" in I Esd.; "Aggæus," Ἀγγαῖος = "festal" (born on feast-day) or "feast of Yah" (Olshausen, "Grammatik," § 277b); Wellhausen, in Bleek, "Einleitung," 4th ed., p. 434, takes "Haggai" to be equivalent to "Ḥagariah" (= "God girdeth"). The name is found on Semitic inscriptions—Phenician, Palmyrene, Aramaic, Hebrew; comp. "C. I. S." lxviii. 1 and Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 270, Weimar, 1898; it occurs as "Ḥagga" on a tablet from Nippur (Hilprecht, in "Pal. Explor. Fund Quarterly," Jan., 1898, p. 55).

Very little is known of Haggai's life. Ewald ("Propheten des Alten Bundes," p. 178, Göttingen, 1868) concludes from Hag. ii. 3 that he had seen the first Temple, in which case he would have been a very old man at the time of Darius Hystaspes, in the second year of whose reign (520 B.C.) Haggai appears as a prophetic preacher to stir the people to the work of rebuilding the Temple (Hag. i. 1 *et seq.*).

It is not certain that Haggai was ever in Babylonia. He may have lived continuously at Jerusalem (comp. Lam. ii. 9). At all events, to judge by the extent of his book, his public ministry was brief. That Zechariah was the leading prophet of those times (Zech. vii. 1–4) lends plausibility to the assumption that Haggai was nearing death when he made his appeal to the people. According to tradition he was born in Chaldea during the Captivity, and was among those that returned under Zerubbabel. It has even been claimed that he was an angel of Yhwh, sent temporarily to earth to move the indifferent congregation (see Hag. i. 13). He was remembered as a singer of psalms, and as the first to use the term "Hallelujah." In fact, his name is mentioned in the Septuagint superscriptions to Psalms cxii., cxlv.-cxlix., though not in all manuscripts alike (Köhler, "Die Weissagungen Haggais," p. 32; Wright, "Zechariah and His Prophecies," xix. *et seq.*; B. Jacob, in Stade's "Zeitschrift," xvi. 290; Cheyne and Black, "Encyc. Bibl." ii. 1935, note 2, in reference to Epiphanius, "Vitæ Prophetarum"). By Jewish historiography Haggai is numbered among the "men of the Great Synagogue" (B. B. 15a), or among those that "transmitted revelation" (see Cabala) from their prophetic predecessors to the "men of the Great Synagogue" (Ab. R. N. i. [recension A, p. 2, ed. Schechter]; comp. Yoma 9b). In his days prophetic inspiration was growing less frequent (*ib.*).

Haggai is credited with having instituted certain practical decisions ("taḳḳanot"). Among these were a provision for the intercalation of the month of Adar (R. H. 19b); a decision in favor of enlarging the altar; a decision permitting the bringing of sacrifices independently of the existence or presence of the Temple (Mid. iii. 1; Zeb. 62; Yer. Naz. ii. 7). The organization of the priestly service into twenty-four relays (Tosef., Ta'an. ii.; 'Ar. 12b), and the regulation of the wood-contributions (Tosef., Ta'an. iii.; Ta'an. 28; comp. Neh. x. 35), are traced to him. Other references to Haggai's legislative influence are given in R. H. 9; Yeb. 16a; Ḳid. 43a; Ḥul. 137b; Bek. 57; Naz. 53a. The "seat" (מדוכה) on which he sat as legislator is mentioned (Yeb. 16a).

E. G. H.

HAGGAI, BOOK OF: One of the so-called minor prophetical books of the Old Testament. It contains four addresses. The first (i. 2–11), dated the first day of the sixth month of the second year of Darius Hystaspes (520 B.C.), described as directed against, or to, Zerubbabel the governor and Joshua the high priest (i. 1), is designed to arouse the people from their indifference to the rebuilding of the Temple, an indifference in glaring contrast to the care taken to secure comfortable and well-appointed private dwellings (i. 4); drought and dearth are announced as a penalty (i. 5–6, 10–11). Their failure to rebuild the Temple is the cause of their disappointment (i. 9). This brief discourse has the desired effect (i. 12). Haggai announces that Yhwh is with them. In the twenty-fourth day of the sixth month (520) work on the Temple begins.

The Four Discourses.

The second address is dated the twenty-first day of the seventh month, and strikes the note of encouragement. It seems that many had again become despondent; the prophet assures these that God's spirit, in accordance with the covenant made at the time of the exodus from Egypt, is with them. Yet a little while, and Yhwh's power will become manifest. All the nations will bring tribute to make this house glorious. What the nations now call their own is in fact Yhwh's. Thus the glory of the later house will be greater than that of the earlier, which so many despair of equaling. Peace will reign in the Second Temple (ii. 1–9).

The third discourse is dated the twenty-fourth day of the ninth month of Darius. It is prefaced by questions addressed to the priests concerning certain applications of the law of Levitical purity. The answers of the priests to his questions furnish the text for his exposition of the people's sin in not erecting the Temple. These shortcomings are the reason for the dearth. Their removal, therefore, will bring Yhwh's blessing (ii. 10–19).

On the same day (the twenty-fourth of the ninth month) Haggai addresses another (the fourth) discourse to Zerubbabel, announcing Yhwh's determination to bring to pass great political upheavals, resulting in the dethroning of kings and the defeating of their armies. In consequence of these wonderful reversals of the prevailing political conditions,

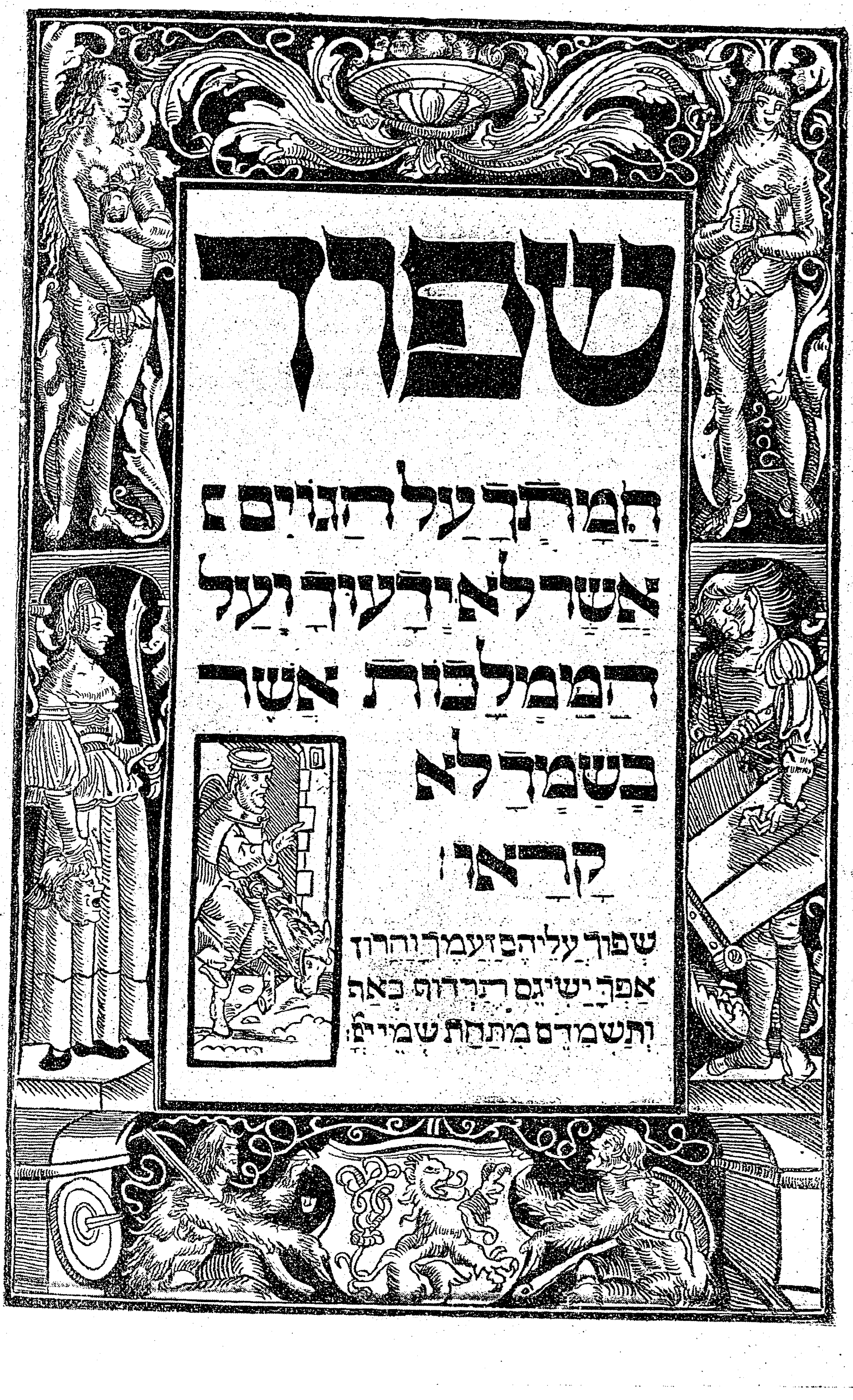

שפוך

חמתך על הגוים
אשר לא ידעוך ועל
הממלכות אשר
בשמך לא
קראו

שפוך עליהם זעמך וחרון
אפך ישיגם תרדוף באף
ותשמידם מתחת שמי יי׃

Page from the First Illustrated Printed Haggadah, Prague, 1526.

Zerubbabel will become the "signet" as the one chosen of Yhwh; that is, Zerubbabel will be crowned as the independent (Messianic) king of independent Judea (ii. 20-23).

Haggai's Style.

Contrasted with the flow and fervor of the utterances of other prophets, Haggai's style certainly justifies the rabbinical observation that he marks the period of decline in prophecy (Yoma 9b). He scarcely ever rises above the level of good prose. The critics have found in this a confirmation of the assumption that Haggai wrote and spoke only after having reached a very ripe old age. Certain turns of phraseology are characteristically affected by him: שימו נא לבבכם (i. 5, 7; ii. 15, 18a, b); ועתה = "and now," introducing an appeal (i. 5; ii. 4, 15). Repetitions of words are frequent: אמר ה׳ (i. 7, 8); נאם ה׳ [צבאות] (ii. 4a, b, c, 6, 7, 8a, b, 14, 17, 23a, b, c); והפכתי (ii. 22, twice); חזק (ii. 4, thrice). Haggai loves to recall in one final word the preceding idea: i. 2b, 12b; ii. 5b (אל תיראו), 19b (מן היום הזה אברך).

"Variæ Lectiones."

The text is in good condition, and the versions do not exhibit important variants. The Septuagint has additions in ii. 10-15, and several omissions, one (ii. 5) very extensive. "Be-mal'akut" (i. 13) is represented by ἐν ἀγγέλοις = "be-mal'ake." The Peshiṭta presents the reading "ḥereb" (sword) for "ḥoreb" (drought) in i. 11, and the "hif'il" instead of the "ḳal" in "u-ba'u" (ii. 7; comp. L. Reinke, "Der Prophet Haggai," pp. 23 *et seq.*, Münster, 1868, on the text of Haggai). Of emendations proposed by modern scholars, the following may be noted: In ch. i. 2 the first עת should be read עתה ("now"), or, still better, corrected into עוד ("as yet"); the versions omit i. 10. עליכם is probably a dittogram of the preceding על כן. For אלהיהם ("their God") in i. 12, the Septuagint, the Peshiṭta, and the Vulgate present אליהם ("unto them"), which is preferable. Ch. i. 13 is held to be suspicious as a later gloss (Böhme, in Stade's "Zeitschrift," vii. 215; Nowack, "Die Kleinen Propheten," in "Handkommentar zum Alten Testament," p. 305, Göttingen, 1897). Ch. ii. 5a is grammatically of difficult construction; the Revised Version inserts "remember"; the Septuagint omits it. It is in all likelihood an interpolation (see Nowack, *l.c.* p. 306). אחת (ii. 6) is doubtful; the Septuagint reads מרעיש instead of מעט. Wellhausen's observation ("Die Kleinen Propheten," *ad loc.*), that the verse combines two originally distinct readings, one as the Septuagint has it and the other that of the Masoretic text, with אחת omitted, is probably based on fact. In verse 8 חמדת has been taken to refer to the Messiah (comp. the name "Mohammed"); but the allusion is distinctly to the "precious possessions" of the nations; perhaps it should be vocalized "ḥamudot." For ii. 9 the Septuagint has a much more complete text, probably originally included (see Wellhausen, *l.c.*, *ad loc.*). The Septuagint addition to ii. 14 is partly taken from Amos v. 10, and the whole looks like a gloss. In ii. 16 something seems to have dropped out of the text (see Nowack, *l.c.* p. 309). ואין אתכם אלי (ii. 17) is clearly corrupt; ואין אתם שבים אלי is the better reading proposed (Nowack, *l.c.*). In ii. 18, from מיום to היכל ה׳ must be considered as an explanatory gloss by a later reader. At the end of verse 22 some verb seems to be required. Wellhausen supplies "shall fall." Instead of וירדו, in reference to the horses' undoing, Grätz ("Emendationes," *ad loc.*) proposes חרדו ("tremble").

The authenticity of ii. 20-23 has been impugned by Böhme (Stade's "Zeitschrift," vii. 215 *et seq.*) on the ground that (*a*) differences of expression indicate a different authorship, and that (*b*) their contents merely repeat Haggai's former assurances; yet this conclusion is not warranted. The concluding discourse is marked in the text as addressed to Zerubbabel alone. This accounts for the repetitions, if there be any; the differences in style are not so striking as to be incompatible with Haggai's authorship.

The Historical Background.

It is clear that in 520 B.C., according to Haggai's explicit statement, the reerection of the Temple had not begun. This is contrary to the common opinion that the work of rebuilding the Temple had been undertaken immediately after the return under Cyrus. Ezra iii. (and iv. 1-5) names the second year after the return as the date when the machinations of the Samaritans brought the enterprise to a standstill. For this reason Haggai has been held to plead merely for the "resumption," not for the "undertaking," of the (interrupted) building operations. Still, neither in Haggai nor in Zechariah is there any indication to justify this modification. Haggai is silent concerning the previous laying of a corner-stone. Far from laying the blame to foreign interference, he is emphatic in denouncing, as the sole cause of the deplorable state of affairs, the indifference and despondency of the Jews. In ii. 18 the laying of the corner-stone is described, either by himself or by a glossarist (see above), as taking place in his own time (Winckler, in Schrader, "K. A. T." 3d ed., p. 293, does not take this view, urging against it Haggai ii. 3, "how do ye see it now"). Probably on the return of the exiles only an altar was set up. Ezra iii. and iv., written much later, ascribe the later occurrences to an earlier date. W. H. Koster ("Het Herstel," 1894, German ed. 1895) argues, partly on these grounds, that no exiles returned under Cyrus, and that the Temple was built by Jews who had been left at Jerusalem (see against him Wellhausen, "Die Rückkehr der Juden," 1895, and Eduard Meyer, "Die Entstehung des Judentums," 1896). This extreme view is inadmissible. But Haggai makes it evident that the Temple was erected only in his time (during Darius Hystaspes' reign, not that of Cyrus), and that its erection was largely due to his and Zechariah's efforts.

Rebuilding of the Temple.

Haggai's description reveals the difficulties with which the small community had to contend; drought and dearth (i. 9 *et seq.*, ii. 15) were among them; and the population must have been small. Under these disheartening circumstances, what encouraged the prophet to urge his people to the enterprise? The conditions of the Persian empire furnish a clue to the answer (comp. Isa.

ix.); in the impending disruption of the Persian power he sees Yhwh's purpose to reestablish Judea's independence under the (Messianic) king Zerubbabel.

In the large Behistun inscription, Darius has left the record of these disturbances, caused by the assassination of pseudo-Smerdis in 521. While Darius was busy fighting the Babylonian usurper Nidintubal, Persia, Susiana, Media, Assyria, Armenia, and other provinces, under various leaders, rose in rebellion against him. These campaigns kept Darius engaged during 520–519, the period of Haggai's first appeals (see Ed. Meyer, "Die Entstehung des Judentums"). Nevertheless, Nowack contends that the predictions in Haggai concerning the great upheavals which, while troubling and overturning all other nations, will result in establishing permanent peace in Jerusalem (ii. 9), are of the nature of eschatological apocalyptic speculations. Haggai, according to him, was the first to formulate the notion of an ultimate opposition between God's rule and that of the heathen nations. The rôle clearly assigned to Zerubbabel in the prediction of Haggai does not seem to be compatible with this assumption. He is too definite and too real a historical personage in the horizon of Haggai to admit of this construction. The "ideal" Messiah is always central in apocalyptic visions.

Bibliography: W. A. Böhme, in Stade's *Zeitschrift*, vii. 215 *et seq.*; Dillmann, *Jesaja*, Leipsic, 1898; Duhm, *Die Theologie der Propheten*, Bonn, 1875; Hitzig, *Die Kleinen Propheten*, Leipsic, 1881; Eugene Hühn, *Die Messianischen Weissagungen*, Freiburg-im-Breisgau, 1899; A. Köhler, *Die Weissagungen Haggai's*, Erlangen, 1860; Koster, *Het Herstel van Israel in het Perzische Tijdvak*, Leyden, 1894; Ed. Meyer, *Die Entstehung des Judentums*, Halle, 1896; Nowack, *Kleine Propheten*, Göttingen, 1897; W. Pressel, *Kommentar zu den Schriften der Propheten Haggai*, etc., Gotha, 1870; T. T. Perowne, *Haggai and Zechariah*, Cambridge, 1888; Reinke, *Der Prophet Haggai*, Münster, 1868; Sellin, *Serubbabel*, Leipsic, 1898; George Adam Smith, *The Book of the Twelve Prophets*, New York, 1901; Wellhausen, *Skizzen und Vorarbeiten*, 2d ed., vol. v., Berlin, 1893.

E. G. H.

HAGGERI: Father of Mibhar, one of David's chosen warriors (I Chron. xi. 38 [R. V. "Hagri"]). In the parallel list, II Sam. xxiii., the words "ben Hagri" (the son of Hagri) are changed to "Bani ha-Gadi" (Bani, the Gadite).

E. G. H. M. Sel.

HAGGI: Second son of Gad and progenitor of the Haggites (Gen. xlvi. 16; Num. xxvi. 15). The name is the same for individual and for family.

E. G. H. M. Sel.

HAGGIAH (חגיה) ("festival of Jehovah"): Levite of the family of Merari; son of Shimea and father of Asaiah (I Chron. vi. 15 [A. V. 30]). In the Septuagint the name is given *'Αγγία* and *'Αμα* and *'Αναια*.

E. C. B. P.

HAGGITES (החגי): Tribal name of the descendants of Haggi, second son of Gad (Num. xxvi. 15); given "Agitæ" in the Vulgate, and *'Αγγει* in the Septuagint.

E. C. B. P.

HAGGITH: One of David's wives; known also as the mother of Adonijah (II Sam. iii. 4; I Kings i. 5, 11; ii. 13; I Chron. iii. 2), but apparently married to David after his accession to the throne. Adonijah is commonly designated as "the son of Haggith" (I Kings i. 5, 11; ii. 13) who was born at Hebron. In II Samuel Haggith and her son Adonijah are fourth in the list of David's wives and sons respectively.

E. G. H. B. P.

HAGIA (Greek, *'Αγία*; Vulgate, "Aggia"): Servant of Solomon (I Esd. v. 34), whose children returned from the Captivity with Zerubbabel. Ezra ii. 57 and Neh. vii. 59 give "the children of Hattil," though this is probably an error. The Septuagint rendering in Neh. vii. 59, Εγγηλ, points more to "Hagia" than to "Hattil."

E. C. B. P.

HAGIN DEULACRES (Ḥayyim Gedaliah, or Dieulacresse): Last presbyter or chief rabbi of England; appointed May 15, 1281. He appears to have been raised to this position by the favor of Queen Eleanor, mother of King Edward I. Hagin was probably a nephew of Elyas, the "Great Presbyter," and was not, it seems, living at the time of the Expulsion, as his name is not mentioned among those who were expelled in 1290, though the house of his son Benedict fell into the king's hands (Jacobs, "Jewish Ideals," p. 185). Neubauer attributes to Hagin the translation of some of Abraham ibn Ezra's astrological works for Henry Bate at Malines ("Rabbins Français," p. 507), but on very insufficient grounds, and on still slighter evidence the translation of the "Image du Monde," credited by others to Mattithiah ben Solomon Delacrut. It has been suggested that Hagin Lane in London was named after this Hagin, who probably lived opposite it, but recent evidence seems to show that its original name was "Hoggen," the Middle English plural of "hog."

Bibliography: Tovey, *Anglia Judaica*, p. 59; *Miscellany of the Soc. Hebr. Lit.* ii. 159; Jacobs, *Jewish Ideals*, pp. 185–188; Grätz, *Gesch.* 3d ed., vii. 180.

J.

HAGIN FIL. MOSSY: Presbyter or chief rabbi of the Jews of England. He appears to have been the chirographer of the Jews of London, and obtained great wealth, but he lost it under Edward I. In 1255 he was appointed presbyter on the expulsion of Elyas from that office. It seems probable that he was a brother of Elyas (Tovey, "Anglia Judaica," p. 58). During the riots preceding the battle of Lewes in 1264 he fled to the Continent. His wife, Antera, and his son, Aaron, seem to have held possession of the only remaining synagogue in London at the Expulsion in 1290.

Bibliography: *Papers of the Anglo-Jewish Historical Exhibition*, pp. 28, 178, 179, 193, 194.

J.

HAGIOGRAPHA (כתובים = "writings"): The third part of the Old Testament canon, the other two being the Law (תורה) and the Prophets (נביאים). It includes the three books א"מ"ת (Hebrew initials of איוב, משלי, תהלים), which in a special sense are designated as the poetic books par excellence, Job, Proverbs, and Psalms; the five Megillot (= "rolls"), which are read on five different festivals, and which include Canticles, Ruth, Lamentations, Ecclesiastes, and Esther; the books of Daniel, Ezra-Nehemiah (considered as two parts of one book), and Chronicles—eleven books in all.

Talmudic Sequence.

The order of the Hagiographa in the Talmud is as follows: Ruth, Psalms, Job, Proverbs, Canticles, Lamentations, Ecclesiastes, Daniel, Esther, Ezra, Chronicles (but see "Halakot Gedolot," ed. Hildesheimer, p. 633). The first place was given to the Book of Ruth on the ground, probably, not only that it contained an episode in the history of the house of David, but also that the genealogy at the end of the book, reaching down to David, was a suitable introduction to Psalms, ascribed to David. The Book of Job followed the Psalms because, on the one hand, the three great hagiographs should be grouped together, and, on the other, Proverbs should not be separated from Canticles, both being ascribed to Solomon. Ecclesiastes was for the same reason placed with the earlier books; and the three later books, Esther, Ezra, and Chronicles, were placed after Daniel because it was assumed that the latter was written earlier (by Daniel himself) at the Perso-Babylonian court. This sequence is found in different manuscripts, with the exception that in some, Proverbs immediately precedes Job, or Canticles precedes Ecclesiastes, and Esther precedes Daniel. The sequence differs among the Masoretes, who, according to Elijah Levita ("Massoret ha-Massoret," p. 120; ed. Ginsburg, p. 67), follow the Sephardic arrangement, which is as follows: Chronicles, Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. The German manuscripts give another sequence: Psalms, Proverbs, Job, the five Megillot, Daniel, Ezra, and Chronicles, the five Megillot following the order in which they are now read in the synagogue—Canticles, Ruth, Lamentations, Ecclesiastes, Esther. Many other variations, however, are found in the different manuscripts.

The sequence of the Hagiographa in the Alexandrian canon must also be mentioned, as it not only differs from the Jewish canon in the order of the several books, but also includes a number of works not recognized as canonical in Palestine. Here the Book of Ruth follows Judges; I Ezra and II Ezra (Ezra and Nehemiah) follow the Chronicles; and Esther follows the apocryphal Tobit and Judith, which follow I and II Ezra; of the other books, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, as the specifically poetical books, are placed together; Lamentations is an appendix to Jeremiah (between Baruch and the Letter of Jeremiah); and the Book of Daniel follows, and ranks with, the three greater prophets. Through the Vulgate this sequence was, on the whole, adopted by Luther in his Bible.

Origin of the Collection.

The existence of the Hagiographa collection as a third part of the canon is first stated in the prologue (about 130 B.C.) to Sirach, with which the translator and grandson of the author of Ecclesiasticus prefaced his Greek translation. At the very beginning mention is made "of the many and important things which were transmitted to the Jews through the Law, the Prophets, and the others that followed them." There is no doubt that in this summing up of the Old Testament literature the authors of the Hagiographa are meant by "those that [*κατ' αὐτοὺς* = "as authors"] followed the Prophets." A confirmation of the fact that this Hagiographa collection ranked even then with the older books of the canon is found in a passage in I Maccabees (vii. 17; written probably 100 B.C.), where two verses of a psalm (lxxix. 2–3) are quoted as Holy Scripture; and as all the books of the Hagiographa as now known date back at least to the second half of the second century B.C., it may be inferred that the collection included even then—that is, in the beginning of the first century B.C.—the same books as now, with the exception, perhaps, that single detached portions may have been added later. Again, it is known that the canonicity of certain books of the Hagiographa was disputed—Canticles, Ecclesiastes, and Esther. The canon, including, of course, the Hagiographa, was defined at the Synod of Jabneh about 90, the point at issue being not the admission of new books into the canon, but the exclusion of certain books—Canticles, Ecclesiastes, Esther, Proverbs, Ruth, and even Ezekiel, books that had already been included, but that were deemed by some unworthy of that position. The energetic advocacy of Akiba in behalf of all the books, and the fact that the Mishnah recognized the twenty-four books as of equal canonicity, finally decided the issue.

Another point to be considered is the gradual growth of this collection. Although any conclusions in reference thereto are mainly based on conjecture, it may safely be assumed that the nucleus of the Hagiographa, Psalms, Proverbs, and Job, existed and was held in high esteem at the time when the books of the Prophets were officially read in the synagogue, and that other books were added in the course of time. As in the passage mentioned above (I Macc. vii. 17) an unmistakably Maccabean psalm is quoted, it follows that a Maccabean psalm had previously been admitted into the Psalter, which had then been in existence for a long time and was regarded as canonical. The formula with which the writer of I Maccabees (about 100 B.C.) introduces the passage shows this. To this nucleus the other books were gradually added, none being admitted, however, which an author who lived after the time of Ezra and Nehemiah (with which the period of canonicity ended) wrote under his own name. Thus it happened, for instance, that the highly valuable Book of Sirach was excluded, while Ecclesiastes, because ascribed to Solomon, and the Book of Daniel, because ascribed to the Daniel of the Perso-Babylonian court, were admitted, although the latter at least was certainly written in the period of the Maccabees.

That earlier works, becoming increasingly appreciated, were included at a later date, may be seen in the case of the Chronicles, which were the last admitted, although they form the first part of the great historical work which concludes with the Book of Ezra-Nehemiah. The present sequence of the books of the Hagiographa is by no means identical with the order of their admission, as may be seen in the case of the five smaller books, Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, which were subsequently grouped together for the reason that they were read at the synagogal services on Passover, Pentecost, the anniversary of the destruction of Jerusalem, the Feast of Tabernacles, and Purim; they were written on special scrolls, like the Torah, deriving thence their special name "Ḥamesh Megillot" (Five Rolls).

The Hagiographa was called also חכמה ("Wisdom"), and in later Jewish literature דברי קדש ("Words of Holiness"). It can not now be ascertained when the name "Ketubim" and the Greek designation "Hagiographa" were first given to the collection. They could not have been current at the time when the translator of the Book of Sirach wrote his prologue; otherwise he would not have used such general expressions as "the Law, the Prophets, and the others that followed them," or "the Law, the Prophets, and the other books of the fathers." On the gradual development of the term "Ketubim," however, see Blau, "Zur Einleitung in die Heilige Schrift," p. 22.

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ḤAGIZ, JACOB: Palestinian Talmudist; born of a Spanish family at Fez in 1620; died at Constantinople 1674. Ḥagiz's teacher was David Karigal ("Ḳorban Minḥah," No. 105), who afterward became his father-in-law. About 1646 Ḥagiz went to Italy for the purpose of publishing his books, and remained there until after 1656, supporting himself by teaching. Samuel di Pam, rabbi at Leghorn, calls himself a pupil of Ḥagiz. About 1657 Ḥagiz left Leghorn for Jerusalem, where the Vega brothers of Leghorn had founded a bet ha-midrash for him (Grätz, "Gesch." x. 212), and where he became a member of the rabbinical college (Moses ibn Ḥabib, "Geṭ Pashuṭ," p. 129). There a large number of eager young students gathered about him, among whom were Moses ibn Ḥabib, who became his son-in-law, and Joseph Almosnino, later rabbi of Belgrade (Moses Ḥagiz, "Mishnat Ḥakamim," No. 624). Another son-in-law of his was Moses Ḥayyun (Azulai, "Shem ha-Gedolim").

Shabbethai Ẓebi's chief opponent was Jacob Ḥagiz, who put him under the ban (Grätz, *l.c.* x. 475, note 3). About 1673 Ḥagiz went to Constantinople to publish his "Leḥem ha-Panim," but he died before this was accomplished. This book, as well as many others of his, was lost (Moses Ḥagiz, in the introduction to "Halakot Ḳeṭannot"). He also wrote: "Tehillat Ḥokmah," on Talmudic methodology, published together with Simson of Chinon's "Sefer Keritot" (Verona, 1647); "Oraḥ Mishor," on the conduct of rabbis (an appendix to the preceding work; 2d ed., with additions by Moses Ḥagiz, Amsterdam, 1709); "Petil Tekelet," on the "Azharot" of Solomon Gabirol (Venice, 1652; 2d ed., London, 1714); "'Eẓ ha-Ḥayyim," on the Mishnah (Leghorn, 1654-55; 2d ed., Berlin, 1716).

Ḥagiz also translated the "Menorat ha-Ma'or" of Isaac Aboab into Spanish (1656).

BIBLIOGRAPHY: Grätz, *Gesch.* x. 212 *et seq.*, and note 3.

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ḤAGIZ, MOSES: Palestinian rabbi and author; born at Jerusalem in 1671; died at Safed after 1750. His father, Jacob ḤAGIZ, died while Moses was still a child. The latter was therefore educated by his maternal grandfather, Moses GALANTE the younger, who had succeeded his son-in-law. With the death of Moses Galante (1689) support from Leghorn was withdrawn, and Ḥagiz found himself in very straitened circumstances. He went to Safed to collect a claim which his mother had against the congregation, but succeeded only in making bitter enemies, who later persecuted him. Returning to Jerusalem, he was given letters of recommendation, through which he expected to obtain support for a bet ha-midrash which he intended to establish. At Rashid (Rosetta), Abraham Nathan gave him 30,000 thalers to deposit at Leghorn for this purpose. Arriving at Leghorn, he secured from Vega, the protector of his family, a promise of further support; but his Palestinian enemies slandered him and ruined his prospects. He subsequently wandered through Italy, and edited at Venice (1704) the "Halakot Ḳeṭannot" of his father. Somewhat later he went to Amsterdam, where he supported himself by teaching, and occupied himself with the publication of his works. In Amsterdam he made the acquaintance of Ẓebi ASHKENAZI, then rabbi of the Ashkenazic congregation, and assisted him in unmasking the impostor Nehemiah ḤAYYUN. This step, however, made more enemies for him, and, like Ẓebi Ashkenazi, he had to leave the city (1714). Until 1738 he resided at Altona; he then returned to Palestine, settling first at Sidon, and later at Safed, where he died. He married a daughter of Raphael Mordecai Malachi, and was therefore a brother-in-law of Hezekiah da Silva. He had no children.

Moses Ḥagiz was not only a great Talmudic scholar, but also a man of wider secular learning than most of the rabbis of his time. According to Wolf, who knew him personally ("Bibl. Hebr." iii. 908), he understood several languages and was somewhat familiar with modern history (see his "Mishnat Ḥakamim," Nos. 627 and 682); he advocated the study of secular sciences (*ib.* No. 114), and admitted that the Zohar has been interpolated by later scribes (*ib.* No. 108). In regard to his character reports differ; some represent him as filled with sincere religious zeal, others as a contentious wrangler (Grätz, "Gesch." 3d ed., x. 479-482). Jacob Emden describes him as a time-server, and even as religiously insincere, though he respected him as a friend of his father ("Megillat Sefer," pp. 117-122, Warsaw, 1896). Ḥagiz wrote: "Leḳeṭ ha-Ḳemaḥ," novellæ to the Shulḥan 'Aruk (Oraḥ Ḥayyim and Yoreh De'ah, Amsterdam, 1697 and 1707; Eben ha-'Ezer, Hamburg, 1711 and 1715); "Sefat Emet," on the religious significance of Palestine (Amsterdam, 1697 and 1707); "Eleh ha-Miẓwot," on the 613 commandments (Wandsbeck, 1713); "Sheber Posh'im," polemics against Ḥayyun (London, 1714); "Leḳeṭ ha-Ḳemaḥ," commentary on the Mishnah (Wandsbeck, 1726); "Perure Pat ha-Ḳemaḥ," commentary to Daniel (Amsterdam, 1727); "Ẓeror ha-Ḥayyim," ethics (Wandsbeck, 1728); "Mishnat Ḥakamim," ethics (*ib.* 1733); "Shete ha-Leḥem," responsa (*ib.* 1733). Other works of his remained unpublished. He also wrote numerous prefaces to the books of others. His writings are signed המניח, the initial letters of "Moses ibn Jacob Ḥagiz."

BIBLIOGRAPHY: Grätz, *Gesch.* x., passim, especially pp. 479-482, where the older sources are quoted; Jacob Emden, *Megillat Sefer*, Warsaw, 1896.

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ḤAGIZ, SAMUEL BEN JACOB BEN SAMUEL, OF FEZ: Father of Jacob Ḥagiz and grandfather of Moses Ḥagiz; according to an epitaph, died in 1634. He edited Solomon Duran's "Tif'eret Yisrael" about 1596, and wrote: "Debar Shemu'el," a haggadic commentary, especially on Deuteronomy Rabbah (Venice, 1596); and "Mebaḳḳesh ha-Shem," sermons on the Pentateuch (*ib.* 1596).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2411; Fürst, *Bibl. Jud.* i. 155.

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HAGUE, THE. See NETHERLANDS.

HAHIROTH. See PI-HAHIROTH.

HAHN, AUGUST: German theologian and Orientalist; born at Grossosterhausen, Saxony, March 27, 1792; died in Silesia May 13, 1863. He studied theology and Oriental languages at Leipsic, devoting special attention to Syriac. His treatise on Ephraem the Syrian, published in 1819, led to his appointment as professor at Königsberg, where he published "Bardesanes Gnosticus Syrorum Primus Hymnologus" (1819) and, in conjunction with his colleague Sieffert, "Chrestomathia Syriaca sive S. Ephraemi Carmina Selecta" (1825). In 1826 he was called to Leipsic as professor of theology and preacher, and there began a vigorous campaign against the rationalism prevailing in theology and the Church. In 1833 he became professor and a member of the consistory of Breslau, and in 1844 was made general superintendent of the province of Silesia, which post he retained until his death. He was best known by his stereotyped edition of the text of the Old Testament, published by the Tauchnitz firm in Leipsic (1833), and of which hundreds of thousands of copies have been sold.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, x. 356-358.

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HAHN, JOSEPH YUSPA NÖRDLINGER (JOSEPH BEN PHINEHAS NÖRDLINGEN): German rabbi; born at Frankfort-on-the-Main in the latter half of the sixteenth century; died there April 3, 1637. He received a good education from his father, the learned rabbi Seligmann. The name "Hahn," as his grandson, Joseph ben Moses Kosman, says in the preface to "Noheg ka-Ẓon Yosef," is derived from the family house called "Zum rothen Hahn." Hahn was the author of "Yosif Omeẓ," which was published at Frankfort-on-the-Main in 1723 by Moses Reiss Darum, son-in-law of Joseph ben Moses Kosman. This interesting work treats of liturgical questions, of the most important moments of religious life, of education, charity, morality, the Christian holidays, and the civil calendar. It is written in a popular style; and short remarks show the author to have been a master of the Halakah. As such he was acknowledged by his contemporaries Isaiah Horowitz, author of "Shene Luḥot ha-Berit," and Joel Särkes, author of "Bayit Ḥadash." He expresses rational views in regard to pedagogics. He recommends adherence to the old rule given in Prov. xxii. 6, "Train up a child according to its way" (A. V. "in the way he should go"), and that the scope, method, and subject of instruction be adapted to the capacity of the child: it should not be compelled to learn what is beyond its comprehension. If not fit for the study of the Talmud, it should receive thorough instruction in the Bible, which is plain and wins the heart for the fear of God. In this work Hahn also tells of the troubles that befell the Frankfort Jews before and during the persecutions caused by Vincent FETTMILCH, of their expulsion in 1614, and of their readmission in 1616. Hahn was a member of one of the forty families to which the privilege of returning was first granted.

In communal affairs Hahn also displayed great activity. He founded a society, Gomel Ḥesed, whose duty it was to render the last honors to the dead, especially to such as had no relatives. The congregation conferred upon him offices of honor; and he officiated as rabbi when the rabbinate was vacant. His name is inscribed in the "memorial book," and his Hebrew epitaph (No. 1590) is found on one of the monuments of the Jewish cemetery of Frankfort.

Another work of Hahn's, containing explanations and glosses to the four codes of the Shulḥan 'Aruk, is still in manuscript.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 355; Steinschneider, *Cat. Bodl.* col. 1519; Horovitz, *Frankfurter Rabbinen*, ii. 5-18.

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HAI BEN DAVID: Dayyan, and later gaon in Pumbedita from 890 to 897. He is mentioned in Isaac ibn Ghayyat's "Halakot," in connection with the curious Bagdad custom of reciting the "'Abodah" on the morning of the Day of Atonement, which custom even Hai b. David was unable to abolish. It is probable that he wrote in Hebrew. According to somewhat doubtful Karaitic sources, he wrote an anti-Karaitic book with the purpose of justifying the Rabbinite calendar, the calculation of which is ascribed perhaps by him, if not by Hai ben Sherira, to R. Isaac Nappaḥa (comp. Pinsker, "Liḳḳuṭe Ḳadmoniyyot," pp. 148 *et seq.*).

BIBLIOGRAPHY: Steinschneider, *Die Arabische Literatur*, p. 101, note 1; Fürst, in *Orient, Lit.* x. 262; Neubauer, *M. J. C.* i. 65, 66, 188; ii. 224; Harkavy, *Teshubot ha-Geonim*, p. 384; *idem*, in *Ha-Goren*, iv. (1903) 80; Weiss, *Dor*, iv. 134, 189, note 23; Halévy, *Dorot ha-Rishonim*, iii. 240, 248, 282; see also JEW. ENCYC. v. 571, *s.v.* GAON.

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HAI BEN NAHSHON: Gaon of Sura (889-896) and president of the school of Nehardea. He was, according to a manuscript in the Vatican Library, the author of opinions on many Talmudical tractates. He protested against reciting "Kol Nidre" (Rosh, on Yoma, end; Ṭur Oraḥ Ḥayyim, 619; Kol Bo, § 68). His father, R. Nahshon, and grandfather, R. Zadok, were both geonim.

BIBLIOGRAPHY: *Rechts-Gutachten der Geonen*, ed. Cassel, p. 9; Fürst, in *Orient, Lit.* x. 261; Rapoport, in *Bikkure ha-'Ittim*, x. 37, xi. 82; Steinschneider, *Die Arabische Litera-*

tur, p. 101, note 1; Neubauer, *M. J. C.* i. 39, 189; Landshuth, *'Ammude ha-'Abodah*, i. 62; Harkavy, *Teshubot ha-Geonim*, p. 384; Halévy, *Dorot ha-Rishonim*, iii. 282; see also JEW. ENCYC. v. 571, *s.v.* GAON.

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HAI BEN SHERIRA: Gaon of Pumbedita; born in 939; died March 28, 1038. He received his Talmudic education from his father, Sherira, and in early life acted as his assistant in teaching (Schechter, "Saadyana," p. 118). In his forty-fourth year he became associated with his father as "ab bet din," and with him delivered many joint decisions.

Appointment as Gaon.

As a consequence of the calumnies of their antagonists they were imprisoned together, and their property was confiscated, by the calif Al-Ḳadir (997; see Abraham ibn Daud in "M. J. C." i. 67). The imprisonment, however, seems not to have lasted very long. Sherira, then old and sick, appointed his son to the position of gaon (998). Hai's installation was greeted with great enthusiasm by the Jewish population. An old tradition (Abudarham, ed. Venice, p. 70c) says that on the Sabbath after Sherira's death, at the end of the reading of the weekly lesson, the passage (Num. xxvii. 16 *et seq.*) in which Moses asks for an able follower was read in honor of Hai. Thereupon, as hafṭarah, the story of Solomon's accession to the throne was read (I Kings ii. 1–12), the last verse being modified as follows: "And Hai sat on the throne of Sherira his father, and his government was firmly established." Hai remained gaon until his death in 1038 (according to Abraham ibn Daud, *l.c.* p. 66). He was celebrated by the Spanish poet Solomon ibn Gabirol and by Samuel ha-Nagid (see "Ha-Karmel," 1875, p. 614).

His Responsa.

Hai ben Sherira's chief claim to recognition rests on his numerous responsa, in which he gives decisions affecting the social and religious life of the Diaspora. Questions reached him from Germany, France, Spain, Turkey, North Africa, India, and Ethiopia (see Müller, "Mafteaḥ," pp. 197–201 *et seq.*; Harkavy, "Studien und Mittheilungen," iv. 225). His responsa, more than eight hundred in number, deal with the civil law, especially the laws concerning women, with ritual, holidays, etc. Many of them contain explanations of certain halakot, haggadot, and Talmudic matters. In halakic decisions he quotes the Jerusalem Talmud, but without ascribing any authority to it ("Teshubot ha-Ge'onim," ed. Lyck, No. 46). Many of his responsa may have been written in Arabic; only a few of them have been preserved ("Sha'are Ẓedeḳ," Salonica, 1792; Harkavy, "Teshubot ha-Ge'onim," Nos. 83–117, 197, 198, 201, 203, 325, 410, 421; Derenbourg, in "R. E. J." xxii. 202; Steinschneider, "Hebr. Uebers." p. 909; idem, "Die Arabische Literatur der Juden," p. 101; Müller, *l.c.*).

Legal Treatises.

Hai ben Sherira codified various branches of Talmudic law. He wrote in Arabic a treatise on purchases, translated into Hebrew by Isaac Albargeloni with the title "Ha-Meḳaḥ weha-Mimkar" (1078); "Sefer ha-Mashkon," a treatise on mortgage, anonymously translated into Hebrew; "Mishpeṭe ha-Tanna'im," a treatise on conditions, also anonymously translated into Hebrew. These three treatises were published together (Venice, 1604); later editions also contain commentaries by Eleazar ben Aryeh (Vienna, 1800) and by Hananiah Isaac Michael Aryeh (Salonica, 1814). Another anonymous translation of them exists in manuscript under the title "Dine Mamonot." According to Azulai, Hai also wrote in Arabic "Sha'are Shebu'ot," a treatise on oaths. According to another Hebrew source, the original title was "Kitab al-Aiman." This treatise was twice anonymously translated into Hebrew: (1) "Mishpeṭe Shebu'ot" (Venice, 1602; Altona, 1782); (2) "Sefer Meḥubbar be-Ḳoẓer Min ha-Dinim be-Bi'ur Kelalim we-'Iḳḳarim be-Ḥelḳe Ḥiyyub la-Shebu'ah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 813). The "Sha'are Shebu'ot" were metrically arranged by an anonymous writer, probably of the thirteenth century, under the title "Sha'are Dine Mamonot we-Sha'are Shebu'ot," and by Levi ben Jacob Alkalai. Hai's treatise on boundary litigations, "Meẓranut," is known only through quotations (Rapoport, in "Bikkure ha-'Ittim," x. 93, note 27). "Hilkot Tefillin," "Siddur Tefillah," and "Metibot" are also quoted as his (Rapoport, *l.c.* xi. 91).

Commentaries on the Mishnah.

Hai b. Sherira's philological abilities were directed to the expounding of the Mishnah; of this work only the portion on Seder Ṭohorot is extant; it was published by T. Rosenberg in "Ḳobeẓ Ma'aseh" (Berlin, 1856). This commentary contains especially interesting linguistic notes, Arabic and Aramaic being often adduced for comparison. The author quotes the Mishnah, the two Talmuds, the Tosefta, the Sifra, Targums Onkelos and Jonathan, the Septuagint, the works of Saadia, the "Sifre Refu'ah," and other anonymous sources. He also quotes his own commentary on Zera'im (p. 34) and on Baba Batra (p. 43). These quotations, and many others cited by the 'Aruk, prove that the commentary extended to the whole Mishnah, containing among other explanations historical and archeological notes. Some passages of the commentary are quoted by Alfasi and Hananeel on Yoma, and by Solomon ibn Adret in his "Ḥiddushim" (Weiss, "Dor," iv. 185 *et seq.*), while Abu al-Walid ibn Janaḥ cites Hai's commentary to Sabbath frequently (Bacher, "Leben und Werke des Abulwalid," p. 87). It is uncertain whether Hai wrote commentaries in Arabic on the Bible as a whole or on parts of it. Ibn Ezra, however, in his commentary on Job quotes several of his explanations.

Hai compiled also a dictionary of especially difficult words in the Bible, Targum, and Talmud, the Arabic title of which was "Al-Ḥawi." Abraham ibn Ezra translated this title, in his "Moznayim," into "Ha-Me'assef," while Abu Bukrat's translation, "Ha-Kolel," and Moses Botarel's translation, "Ha-Ḳemiẓah," did not become popular. Fragments of this dictionary were discovered by Harkavy, and published by him in "Miẓpah" (St. Petersburg, 1886), in "Ḥadashim Gam Yeshanim" (No. 7), and in "Mi-Mizraḥ umi-Ma'arab" (1896, iii. 94 *et seq.*); these show that the work was arranged according to an alphabetic-phonetic plan of three consonants in every group; for instance, *s.v.* אהל it quotes the permutations אהל, אלה, הלא, האל, לאה. Judah ibn Balaam is the earliest Jewish author who expressly quotes this dictionary (see his commentary on the Pentateuch, "Kitab al-Tarjiḥ"; Neubauer, "Cat. Bodl. Hebr. MSS." No. 292; Schorr, in "He-Ḥaluẓ," ii. 61). Moses ibn Ezra and some African authors of the twelfth and thirteenth centuries also mention it (Steinschneider, in "Z. D. M. G." lv. 129 *et seq.*).

The "Musar Haskel."

Of Hai's poetical writings few have been preserved, and even of these the genuineness is doubted. The didactic poem "Musar Haskel" is generally regarded as authentic, though Dukes expressed some doubts as to its genuineness, as old Jewish authors like Al-Ḥarizi and Ibn Tibbon do not mention it ("Orient, Lit." xi. 505); and Steinschneider also regarded it as of doubtful authenticity ("Cat. Bodl." p. 2161; "Jewish Lit." p. 366, notes 39, 40). The first edition appeared about 1505 (see Fano); others were published in Constantinople (1531), in Paris (1559), and elsewhere (Steinschneider, "Cat. Bodl." p. 1021). The modern editions are as follows: Dukes, "Ehrensäulen," p. 96; Grätz, "Blumenlese," p. 27; Steinschneider, "Musar Haskel," Berlin, 1860; Weiss, "Liḳḳuṭe Ḳadmonim," Warsaw, 1893; Philipp, "Sämmtliche Gedichte des R. Hai Gaon," Lemberg, 1881; a Latin translation by Jean Mercier, "Cantica Eruditionis Intellectus Auctore per Celebri R. Hai," Paris, 1561; another by Caspar Seidel, "Carmen Morale *Στροφορυϑμον* Elegantissimum R. Chai," etc., Leipsic, 1638. The "Musar Haskel" consists of 189 double verses in the Arabic meter "rajaz," and it is said to have therefore received the title of "Arjuzah." If it really belongs to Hai, he was, as far as is known, the first Eastern writer to use an Arabic meter in Hebrew poetry. Every strophe is complete in itself, and independent of the preceding strophe.

Some piyyuṭim are ascribed to him, as the piyyuṭ beginning with the words "Shema' ḳoli," preserved in the Sephardic liturgy for the evening of the Day of Atonement (Landshuth, "'Ammude ha-'Abodah," p. 62).

Many spurious writings have been ascribed to Hai, especially by later cabalists. Among them are a "Sefer Ḳol ha-Shem ba-Koaḥ" (Moses Botarel, commentary on the "Sefer Yeẓirah," p. 10a, Grodno); "Pitron Ḥalomot," Ferrara, 1552; "Sefer Refafot," *ib.*; "Perush me-'Alenu"; "Teshubah," on the thirteen rules of R. Ishmael and on the Ten Sefirot; "A Letter to the Priests of Africa" (Steinschneider, "Cat. Bodl." p. 1029; *idem*, "Hebr. Uebers." p. 893; Harkavy, "Studien und Mittheilungen," iii. 14). Some of the responsa attributed to him are mere forgeries. Others again were falsified or mutilated by later additions and interpolations, as, for instance, the one containing attacks upon Aristotle and his philosophy ("Monatsschrift," xi. 37; Grätz, "Gesch." vi., note 2; Geiger, in "Wiss. Zeit. Jüd. Theol." i. 206).

Characteristics.

Hai was not only a master of Hebrew lore, but was also familiar with the Koran and the Ḥadith, with Plato, Aristotle, Alfarabi, the grammarian Al-Ḥalil, the Septuagint, the Greek calendar (Harkavy, *l.c.* No. 45), Greek history (*ib.* No. 376), and the Persian translation of "Kalilah wa-Dimnah." He did not hesitate to consult even the Catholicos in an exegetical difficulty (Ps. cxli. 5), as the Sicilian dayyan Maẓliaḥ ibn al-Basak relates in his biography of Hai ("Sirat R. Hai"; see Steinschneider, "Die Arabische Literatur," § 85); he justified his action by saying that scholars in former times did not hesitate to receive explanations from those of other beliefs. He had an exact knowledge of the theological movements of his time, of which that of the orthodox Ash'ariyyah attracted him the most. Moses ibn Ezra, in his "Poetik" (fol. 119b), even called him a Motekallam. He was also competent to argue with Mohammedan theologians, and sometimes adopted their polemical methods (see Harkavy, *l.c.* iii. 173). Hai was orthodox as regards tradition, and upheld custom to its fullest extent. He established the principle that where the Talmud gives no decision traditional customs must be adhered to ("Eshkol," i. 1). He even went so far as to recommend the observance of every custom not in direct opposition to law ("Eshkol," ii. 3). In many passages of his responsa he warns against deviating from a custom even when the meaning of its origin has been lost, as in the case of the practise of not drinking water during the Teḳufot ("Teshubot ha-Ge'onim," ed. Lyck, No. 14). But this did not prevent him from opposing the abuses common to his time. Thus he protested against the practise of declaring null and void all oaths and promises which may be made during the coming year (*ib.* No. 38), and against the refusal to grant an honorable burial to excommunicated persons and their connections (*ib.* No. 41).

Hai's conservative standpoint explains the fact that in the study of esoteric sciences he detected a danger to the religious life and a deterrent to the study of the Law. He warned against the study of philosophy, even when pursued with the plea that it leads to a better knowledge of God.

Of his own views on religious-philosophical subjects only those regarding the anthropomorphisms of the Bible (expressed in his appeal to a well-known dictum of R. Ishmael: "The Torah spoke in language of men") and one or two other subjects (see Schreiner in "Monatsschrift," xxxv. 314 *et seq.*) were known prior to the publication of Ibn Balaam's commentary on Isaiah ("R. E. J." xxii. 202) A responsum of Hai given in this commentary discloses his opinion on the subjects of divine foreknowledge and the predestined length of human life. The essence of divine prescience seems to consist, according to him, in a preknowledge of both hypothetical and actual occurrences. In this he shows the influence of Saadia (Kaufmann in "Z. D. M. G." xlix. 73).

His attitude toward the Cabala is determined by his conservative standpoint. Its elements, as far as they can be traced back to the Talmud, he considered to be true. When the inhabitants of Fez made inquiries regarding the proportions of God ("Shi'ur Ḳomah"), he answered, as one of the signers of the responsum, that God is above any corporeal qualification and that the Talmud forbids the public discussion of these things ("Ṭa'am Zeḳenim," Nos. 54–57). His answer to the question regarding the interpretation of the Talmudic tradition that four men entered paradise is interesting, and has caused much discussion ("Teshubot ha-

Ge'onim," ed. Lyck, No. 99). He refers to the opinion of various scholars that specially favored persons could attain, by means of castigation and the reciting of psalms, to an ecstatic state in which they might behold the heavenly halls ("hekalot") as vividly as if they really had entered them. Contrary to his father-in-law, Samuel ibn Ḥofni, gaon of Sura, he followed former scholars in deeming it not impossible that God should reveal the marvels of heaven to the pious while in this state of ecstasy (see Hananeel and Tosafot to Ḥag. 14b, *s.v.* "Arba'ah she-niknesu . . ."). But all the elements of the later Cabala not found in Talmudic tradition, as the belief that miracles could be performed with the names of God, he designated as foolishness not credited by any sensible man.

The best characterization of Hai is given by Steinschneider ("Hebr. Uebers." p. 910): "Certain cabalistic pieces were ascribed to him; but in truth he was no mystic in the usual sense of the word. In fact he fought against superstition. He was an orthodox Jew, in possession of general culture, but hostile to deeper philosophical research."

Bibliography: In addition to the works quoted above: Steinschneider, *Die Arabische Literatur*, § 57; Grätz, *Gesch.* v. 320, vi. 1 *et seq.*, note 2; Weiss, *Dor*, iv. 174 *et seq.*; idem, *Liḳḳuṭe Ḳadmoniyyot*, 1873, Introduction; *idem*, in *Ha-Asif*, iii. 151; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 54 *et seq.*; Schechter, *Saadyana*, p. 113; idem, *Genizah MS.* offprint from *Festschrift zum 70 Geburtstage A. Berliners*, pp. 2 *et seq.*; idem, *Studies in Judaism*, pp. 94, 254, 255, 330, 421; *J. Q. R.* xiii. 52 *et seq.*

E. C. M. Sc.

HA-'IBRI. See Periodicals.

HAIDA, ABRAHAM BEN SIMEON (also known as **Abraham Lemberger**): Printer in Prague between 1612 and 1628; son of Simeon Haida. In 1610, with Moses Uṭiẓ and Gershon Popers, he assisted in the printing of Samuel Laniado's "Keli Ḥemdah." In 1612 he was associated with Moses Uṭiẓ in the printing of Manoah Hendel's "Manoaḥ Maẓa Ḥen." He also printed the following works: Immanuel ben Solomon's "Maḥberet ha-Tofet weha-'Eden" (1613; according to Steinschneider); "'En Mishpaṭ" (Steinschneider, "Cat. Bodl." No. 3995) and Joseph ben Moses' "Bi'ure Rashi" (1614); Isaac ben David Schik's "Zeri'at Yiẓḥaḳ" and Abraham Sheftel's "Yesh Noḥalin" (1615); Solomon Luria's "Yam shel Shelomoh," on Baba Ḳamma (1616); Solomon ben Jacob's "Shir ha-Shirim" (1626); and many other books. He worked in the houses of Samuel Meisel, Judah ben Jacob Cohen, and Jacob Bak. His sons printed, in 1641, Löb ben Josef Rofe's "Ḳol Yehudah." According to Steinschneider ("Cat. Bodl." No. 5736), Judah Löb Lemberger, author of "Ein Hübsch Göttlich Büchel," may be one of Abraham Lemberger's sons.

Bibliography: Zunz, *Z. G.* pp. 263 *et seq.*; *Orient, Lit.* xi. 565; Steinschneider, *Cat. Bodl.* p. 2973; Fürst, *Bibl. Jud.* i. 368.

J. M. Sc.

HAIDA, MOSES BEN JOSEPH: German mathematician; lived at Hamburg in the seventeenth and eighteenth centuries. He was a grandson of Samuel Haida, author of "Ziḳḳuḳin de-Nura." He was the author of "Sefer Ma'aseh Ḥarash we-Ḥosheb," an arithmetic, written at the time of the great fire of Altona (Frankfort-on-the-Main, 1711).

Bibliography: Wolf, *Bibl. Hebr.* i. and iii., No. 1600; Steinschneider, *Cat. Bodl.* col. 1837; idem, *Jewish Literature*, p. 261.

G. M. Sel.

HAIDA, SAMUEL: Bohemian cabalistic author; died June 1, 1685, in Prague, where he was dayyan and preacher, and which was probably his native city. He edited the Tanna debe Eliyahu Rabbah with two commentaries and copious references (Prague, 1676); but he changed the text arbitrarily, considering himself to be under the inspiration of the prophet Elijah, whom he believed to be the author of this work of an unknown writer in the tenth century (see Zunz, "G. V." 2d ed., p. 119). In order to receive this inspiration he fasted, visited the graves of pious men, and engaged in different mystic practises. He justifies pilpulistic methods, and finds even for the habit of gesticulations at Talmudic disputations a basis in Biblical and Talmudic literature, for which he is severely criticized by Jair Ḥayyim Bacharach (see "Ḥawwot Ya'ir," Nos. 123, 152, and "Bikkurim," ed. Keller, i. 6).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, s.v.; Hock, *Die Familien Prags*, p. 94, Presburg, 1892; Friedmann, *Seder Eliyahu Rabbah und Seder Eliyahu Zuṭa*, p. 4, Vienna, 1902.

K. D.

HAIDAMACKS: Russian brigand bands of the eighteenth century. The disorganized condition of Poland during the eighteenth century made it possible for the discontented peasants and Cossacks of the Greek Orthodox faith to make organized attacks on their Catholic masters—the Polish nobles—and the Jews. The general disorder, and the agitation of the Greek Orthodox priests led to the formation of brigand bands known as "Haidamacks," composed of runaway serfs, Saporogians, and Cossacks from Russian Ukraine. In 1734 and again in 1750, under Cossack leaders, they robbed and destroyed many towns, villages, and estates in Kiev, Volhynia, and Podolia, killing a great number of Jews and Polish nobles. In 1768 occurred the Uman massacre, when Gonta and his followers killed thousands of Jews, sparing neither old nor young.

Russian Parties.

Internal dissensions in Poland caused a division into parties. One joined the Russian government in demanding religious liberty and political freedom for all of the Greek Orthodox faith, while the other opposed these demands, and formed the Federation of Nobles to defend the old order of things. During the armed conflict agitators urged the peasants to rise against the confederacy. A false decree of Catherine II. was circulated which ordered the extermination of the Jews and the Poles. Under the leadership of the Saporogian Cossack Zhelyeznyak bands of Haidamacks in the spring of 1768 swept over the government of Kiev, killing Poles and Jews, and ruining towns and villages. They often hanged together on the same tree a Pole, a Jew, and a dog, accompanied with the inscription, "A Pole, a Jew, and a dog—all of one faith." Thousands of Jews and Poles fled to the fortified city of Uman. So great was the number of fugitives that many could find no room within the city walls, and camped in the adjoining fields. The commandant of the city, Mladanovitch, had under him a detachment of Cossack militia commanded by Gonta. Although there was strong suspicion that Gonta was in sympathy with Zhelyeznyak, Mladanovitch nevertheless sent him against the latter. Gonta and his followers joined Zhelyeznyak, and soon appeared before the walls of Uman. The besieged made a determined resistance during the first day, the Jews working together with the Poles on the city walls.

Massacre at Uman.

There was no able leader to command them, however. Mladanovitch endeavored to negotiate terms of peace with the Cossacks. The latter promised that they would not touch the Poles, while they assured the Jews that their attack was directed only against the Poles. Gonta and Zhelyeznyak with their Haidamacks entered the city and began a most terrible slaughter. Heeding neither age nor sex, they killed the Jews in the streets, threw them from the roofs of tall buildings, speared them, and rode them down with their horses. When the streets were so filled with corpses that it was difficult to pass, Gonta ordered them collected into heaps and thrown outside the city gates to the dogs and pigs. Three thousand Jews fled to the synagogue and made a stand there. Armed with knives, a number of them attacked the Cossacks. Gonta blew in the door of the synagogue with a cannon; the Haidamacks rushed into the building and showed no mercy.

Having finished with the Jews, the Haidamacks turned on the Poles. When Mladanovitch in chains reproached Gonta for his treachery, the latter answered, "You treacherously sold the Jews to me, and I by perjury sold you to the devil."

It is estimated that about twenty thousand Jews and Poles were killed in Uman alone. Throughout the district the Jews were hunted from place to place. Many succumbed to hunger and thirst; many were drowned in the Dniester; and those who reached Bendery were seized by the Tatars and sold into slavery. Smaller Haidamack bands massacred the Jews in other places. Hundreds were killed in Tetiub, Golta, Balta, Tulchin, Paulovich, Rashkov, Lizyanka, Fastov, Zhivotov, and Granov. The determined efforts of the Jews of Brody in behalf of their brethren, and the lawlessness of Gonta, led to an energetic campaign against him. Soon after the Uman massacre Gonta and Zhelyeznyak were taken by the order of the Russian general Krechetnikov and handed over to the Polish government. Gonta was executed in a most cruel manner. His skin was torn off in strips, and a red-hot iron crown placed on his head. The remaining Haidamack bands were captured and destroyed by the Polish commander Stempkovski.

Bibliography: Rawita Gawronski, *Humanszczyzna*, in *Tygodnik Illustrowany*, 1899; Graetz, *Hist.* Hebrew ed., viii. 451, 458; Skomarovski, *Die Gezirah fun Gonta*, in *Jüdische Volksbibliothek*, ii. 32, Kiev, 1889.

H. R. J. G. L.

HAIFA: Syrian seaport, at the foot of Mount Carmel, and ten kilometers from Acre. Near Haifa are two grottos, one associated with the name of the prophet Elijah, the second with that of Elisha. In Biblical times this region belonged to the tribe of Asher (Judges v. 17). Haifa had a Jewish community during the Talmudic period; the following rabbis are mentioned as having lived there: Abba of Haifa, Ami, Isaac Nappaḥah, and Abdima. The Jews of Haifa make a pilgrimage once every year to the tomb of the above-mentioned rabbi Abdima, which is in their cemetery. From the fifth to the thirteenth century the community was frequently broken up by the numerous conquerors of Palestine, but began to enjoy fairly settled and regular conditions of existence under the comparatively tolerant rule of the Mameluke sultans, at the beginning of the thirteenth century (1221).

Pilgrimages.

In 1084 Elijah ha-Kohen, gaon of Palestine, held a council at Haifa ("J. Q. R." xv. 85). In 1259 R. Jehiel, head of the rabbinical academy of Paris, after making a pilgrimage to the Holy Land, settled at Acre; he died there, and was buried at Haifa. Jacob Baruch, a Jewish traveler from Leghorn, who visited Haifa in 1799, says ("Shibḥe Yerushalayim") that he found a synagogue there. In the middle of the nineteenth century there were but seven Jewish families at Haifa. In 1857 Eleazar Cohen Ḥimsi, a rabbi of Smyrna, who was on his way to Tiberias by way of Haifa, consented to remain at Haifa as spiritual head of the community. He died after officiating twelve years (1857–69). Meanwhile the community was enlarged by the arrival of Jews from Constantinople, Smyrna, Syria, and Morocco. In 1870 Abraham Ḥalfon, a rabbi of Tiberias, but originally from Tetuan, accepted the title of grand rabbi of Haifa, but resigned after one year. Since 1878 two Moroccan rabbis, Mas'ud Ḥaḥuel and Abraham Cohen, both from Tetuan, have acted conjointly as rabbis. About 1882 Abraham Raphael de Léon, originally from Smyrna, acted at Haifa as consular agent of Holland. At the end of 1882 Laurence Oliphant took up his abode at Haifa, which he intended to be the center of the Palestine settlement which he had planned. He found in the town about thirty families who were waiting for government permission to colonize the proposed settlement.

In a population of 4,000 Haifa has 1,000 Jews, who are for the most part poor, and are occupied chiefly with commerce. Some are engaged as carpenters, coppersmiths, blacksmiths, and wheelwrights. In 1881 the Alliance Israélite established two schools, one of which is attended by 180 boys, and the other by 105 girls.

The community has quite an old synagogue and a bet ha-midrash. One half-hour's journey from Haifa there is a Jewish agricultural colony, Zikron Ya'aḳob, or Zammarin.

Bibliography: Estori Farḥi, *Kaftor u-Feraḥ*, ed. Luncz, p. 797, Supplement; J. Baruch, *Shibḥe Yerushalayim*.

G. M. Fr.

HAIL: Frozen rain falling in pellets of various sizes and shapes. The Hebrew words for "hail" are: ברד, the most usual term: אלגביש (Ezek. xiii. 11, 13: xxxviii. 22); and חנמל (Ps. lxxviii. 47), the meaning of which is only conjectural. Hailstones were regarded as proofs of God's might (Ecclus. [Sirach] xliii. 15); they are spoken of as being kept in God's storehouses or treasuries (Job xxxviii. 22). The best known hail-storm in the Bible is the seventh plague which God inflicted on the Egyptians immediately before the Exodus (Ex. ix. 13-35; Ps. *l.c.*). On another occasion hail served as God's destroying agent; and it is said that those who died from hailstones were more than those who died by the sword of Israel (Josh. x. 11). For this reason hail is often mentioned as a punishment (Isa. xxviii. 17; Ezek. xiii. 11, 13). Once hail occurs in a description of the appearance of God (Ps. xviii. 13). Hail is very often coupled with fire (Ex. ix. 23, 24; Ps. xviii. 13 [A. V. 12]), and it is also mentioned in connection with thunder (Ex. ix. 23, 28; Ps. xviii. 14).

E. G. H. M. SEL.

HAIM, ISRAEL BEHOR: Servian author; born at Belgrade, Servia. He left his home in 1813 in consequence of the invasion of the Dahjas, and settled at Vienna, where he edited the Ladino translation of the Bible, the daily prayers, and other ritual works, as well as school-books. Returning to Belgrade toward 1838, he devoted himself to Jewish, especially to Judæo-Spanish, literature. Many of his stories and poems, written in Ladino, were destroyed in 1866. Haim also published: "The Sayings of Joshua ben Sira," translated into Ladino, Vienna, 1818; "Ḥobot ha-Lebabot: Este Libro es Llamado en Ladino Obligacion de los Coraçœns, é es Primera vez Tresladado de el Gaon ha-Chasid R. Bahie, é Agora fue Segunda vez Tresladado de . . . ," Vienna, 1822.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 51 *et seq.*

S. M. K.

HAINDORF, ALEXANDER: German physician, writer, and philanthropist; born at Lenhausen, a village in Westphalia, May 12, 1784; died at Hamm Oct. 16, 1862. The son of poor parents, he went, after their early death, to his grandparents at Hamm, where, though a mere boy, he was obliged to engage in peddling. He studied Hebrew with a Polish Talmudist, and secretly read German books; after many difficulties he finally obtained permission to attend the gymnasium at Hamm. On his graduation he studied medicine at Würzburg, Erlangen, Heidelberg, and Paris. He became privatdocent at Heidelberg, and later practised at Minden. After a few years he accepted an appointment at the Academy of Münster as professor of medicine and surgery, which he retained until that school was dissolved in 1847. Haindorf wrote: "Versuch einer Pathologie und Therapie der Geistes- und Gemüthskrankheiten," Heidelberg, 1811; "Beiträge zur Kulturgesch. der Medicin und Chirurgie Frankreichs und Vorzüglich Seiner Hauptstadt, mit einer Uebersicht Ihrer Sämmtlichen Hospitäler und Armenanstalten," Göttingen, 1815; "Versuche über Hypochondrische und Andere Nerven-Affectionen," translated from the English of John Reid, with notes and additions, Essen, 1819.

Haindorf's chief claims to recognition lie in his efforts in behalf of the spread of culture and Biblical knowledge among his coreligionists. In 1825 he founded at Münster the Verein zur Beförderung von Handwerken Unter den Juden, in connection with a seminary for teachers for the Jewish communities; the influence of this society extended within ten years over Westphalia and Rhenish Prussia, on account of the founder's reputation as a physician and philanthropist. Haindorf was for many years director of this society, and himself gave lectures in natural science. The school enjoyed so high a reputation between 1830 and 1840 that many Christian inhabitants of the city sent their children there. In 1835 the institution was placed on a firm basis by a gift of 25,000 thalers from Haindorf's father-in-law. Several hundred teachers and artisans graduated there in the course of the nineteenth century. A lover of art, Haindorf collected such works as were within his reach, and his picture-gallery included among its four hundred paintings works by the foremost German and Dutch masters. In 1854 he went to Hamm to be near the family of his only daughter, ending his days in retirement. In conformity with his will he was buried at Münster beside his wife, who had died forty-six years previously.

BIBLIOGRAPHY: Geiger, *Jüd. Zeit.* ii. 1 *et seq.*; *Allg. Zeit. des Jud.* xxvi. 646, 670 *et seq.*

S. M. K.

HAIR.—Biblical Data: The hair of the ancient Hebrews was generally black (comp. Cant. iv. 1, v. 11). In Eccl. xi. 10 black hair is designated as a sign of youth in contrast with the white hair of age. Josephus narrates ("Ant." xvi. 8, § 1) that Herod dyed his gray hair black in order to appear younger. Black hair was in any case considered beautiful, black being the general color, while light or blond hair was exceptional. David is designated as "admoni" = "ruddy" (I Sam. xvi. 12, xvii. 42), this expression being also applied to Esau's hair (Gen. xxv. 25). The Hebrews had thick hair (Ezek. viii. 3). Long, heavy hair was considered as a sign of vitality. In the case of Samson, traced back to religious reasons (he having been dedicated to God), the connection of long hair and bodily strength was based on the current views. Absalom's famous hair (II Sam. xiv. 25 *et seq.*) was considered not only as an ornament, but as a token of strength. A bald head, therefore, was an object of mockery (II Kings ii. 23; comp. Isa. iii. 17, 24).

Fashion Among Men.

From the Old Testament it may be gathered that it was customary for the men to have their hair cut from time to time. The NAZARITES allowed theirs to grow uncut for religious reasons. Absalom, proud of his thick head of hair, had it cut once a year only. But generally the hair was cut oftener. It was never shaved save on special occasions; the high priests and the priests in general were expressly forbidden to have theirs shaved. They were neither to shave their hair according to heathen custom, nor to allow it to grow uncut like that of the Nazarites (comp. Ezek. xliv. 20). There is no other information in the Bible concerning the care of the hair.

As the ancient Egyptians had combs, and as the Assyrians, also, were very careful in dressing their hair, it may be due to mere chance that combs are not mentioned in the Old Testament. The Hebrews, however, did not follow the Egyptian custom of wearing wigs. The Assyrians wore their hair in several braids reaching down to the nape of the neck. Samson's seven braids ("maḥlefot"; Judges xvi. 13, 19) indicate that this fashion obtained, for a time at least, in Israel.

Fashions Among Women.

Among women long hair is extolled as a mark of beauty (Cant. iv. 1, vii. 6). A woman's hair was never cut except as a sign of deep mourning or of degradation (Jer. vii. 29; comp. Deut. xxi. 12). Women gave much thought to the care and decoration of their hair (II Kings ix. 30; Cant. iv. 1, vi. 4, vii. 5; Judith x. 3). The prophet Isaiah derides the many aids used by the women in curling and tending their hair (Isaiah iii.). Josephus mentions the custom—still obtaining in the East—of sprinkling gold-dust on the hair in order to produce a golden shimmer ("Ant." viii. 7, § 3).

Religious Customs.

As a sign of mourning, part of the head, especially in front, was shaved. Although this was forbidden by the Law as a heathen superstition (Deut. xiv. 1; Lev. xxi. 5), the words of the Prophets indicate that it was customary among the people (Isa. xii. 12; comp. *ib.* iii. 24; Jer. vii. 29, xvi. 6; Ezek. vii. 18; Amos viii. 10; Micah i. 16; compare also the same custom among Arab women). The practise can not be interpreted as indicating a renunciation of everything considered in ordinary life to be a mere ornament (comp. Jer. vii. 29).

The Law regards it in an entirely different light, as it forbids shaving of the head on the ground that Israel belongs to Yhwh only (Deut. xiv. 1). Originally, shaving in times of mourning indicated that the hair was sacrificed to the dead (comp. Lucian, "De Dea Syria," 60). The Law also regarded as a heathen custom the shaving of the head in a circle, so that only a strand remained in the center (comp. Jer. ix. 26, xxv. 23, xlix. 32), and forbade it as such to the Israelites (Lev. xix. 27). Herodotus (iii. 8) says expressly that the Arabs intended to imitate thereby the fashion of their god Orotal-Dionysus, and he correctly ascribes to the custom a religious reason. The ancient conception, mentioned above, that the continuously growing hair, like the blood, is a sign of vitality sufficiently explains the sacrifice of the hair.

E. G. H. I. Be.

——**In Rabbinical Literature:** The hair was regarded by the Rabbis as so powerful an augmentation of beauty that married women were recommended to hide it. In connection with this recommendation the Talmud relates the following: Ḳimḥit, the mother of seven sons who successively held the office of high priest, was once asked by what merit of hers she was so blessed in her sons. "Because," said she, "the beams of my house have never seen my hair" (Yoma 47a). In Talmudical times it was the custom for women to plait their hair. "Because she [the wife accused of adultery] plaited her hair to please him [her alleged paramour] the priest loosened her hair" (Num. R. ix.). A man who curled his hair was regarded as a vain person. At the age of seventeen Joseph was still termed "lad" ("na'ar"), because he was childish enough to curl his hair (Gen. R. xxxiv.). Elijah had naturally curly hair; his enemies, however, mocked him, declaring that he curled it (Pesiḳ. R. 26 [ed. Friedmann, p. 129a]). While Samson was filled by the Holy Spirit his hair made a noise like bells, and the sound was heard from Zorah to Eshtaol (Yer. Soṭah 17b). The Midrash finds in the name "Joel ben Petuel" an indication that the prophet who bore it curled his hair like a maiden (Midr. Teh. lxxx.). Absalom was very vain of his hair, and therefore he was hanged by his hair (Soṭah 9b). One who does not wash his hands after shaving his hair has spells of anxiety for three days (Pes. 112a). In enumerating the wonders of Creation, God pointed out to Job the wisdom shown even in the making of human hair. Each hair (נימא) has a separate follicle, for should two hairs derive their nourishment from one follicle, the human eye would be dimmed (B. B. 16a).

Because such was the custom of the heathen the Rabbis forbade the Jews to trim the hair over the forehead, but let it hang down over the temples in curls (Sifre, Aḥare Mot, xiii. 9). A certain Abṭalion ben Reuben, however, was allowed to wear his hair in that fashion (ספר קומי) because he associated with the court (B. Ḳ. 83a). David had four hundred children who wore their front hair in that fashion, while their back hair was in long locks, as in a wig (בלורית; Ḳid. 76b). This way of wearing the back hair is disapproved by the Rabbis. "He who grows his back hair in the form of a wig [בלורית] does so for an idolatrous purpose" (Deut. R. ii.). The king had his hair cut every day; the high priest, every week; an ordinary priest, once a month. The high priest had his hair cut in the "Lulian" (= "Julian") style (לוליינית), which consisted in having the top of one row of hairs touching the root of the other (Sanh. 22b; Ned. 51a). A penalty of one hundred "sela'im" is imposed by the Rabbis for pulling an antagonist's hair (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 420, 41). The washing of the dead (טהרה) begins with the hair, because human hair is associated with the thoughts ("Sifte Renanot" to "Ma'abar Yabboḳ," ch. xi.). The number of the hairs of the human head is one billion and seven thousand; according to another statement the human head has a billion locks, each lock containing 410 hairs, equivalent to the numerical value of קדוש ("holy"); and each hair has 410 worlds (*ib.*).

S. S. I. Br.

——**Superstitions:** The hair of children is not cut till they are at least three years old. In Palestine this is done on the grave of some saint, as on the "Itilula" of Rabbi Simson ben Yoḥai (Reischer, "Sha'are Yerushalayim," p. 24). Among the Beni-Israel, if the child comes as the result of a vow, its hair is not cut till its sixth or seventh year. It is usual in all these cases to weigh the hair cut off against coins which are given by the parents to charitable purposes. If a person's body is very hairy, it is a sign that he will be very lucky. The hair cut from the head should be burned, or hidden in a crevice where it can be found; if thrown away it will cause a headache. Red-haired persons are supposed to be very passionate and traitorous; hence, perhaps, the red hair attributed to Judas in early Christian art. Albinos can never become great.

In Talmudic times, when a man was to be buried, his hair was cut (M. Ḳ. 8b). This custom seems to be no longer followed. J.

——**Anthropology:** Among Jews the color of the hair has attracted special attention because, while the majority have dark hair, there is found a considerable proportion with blond and red hair, as shown by the appended table (No. 1):

TABLE NO. 1: COLOR OF HAIR AMONG 145,380 JEWISH SCHOOL CHILDREN.

Country.	Number.	Percentage.				Observer.
		Blond.	Brown.	Black.	Red.	
Austria.........	59,808	27.0	55.4	16.9	0.6	Schimmer.
Bavaria	7,054	30.0	50.0	20.0	...	Majer.
Germany	75,377	32.03	54.39	11.46	0.42	Virchow.
Hungary.........	3,141	23.7	57.0	19.3	...	Körösi.

From these figures it is seen that the proportion of dark hair (black and brown) is quite high—66 per cent in Germany, and reaching 76.3 per cent in Hungary. The proportion of fair hair is lowest in Hungary (23.7 per cent) and highest in Germany (32 per cent). In a fair proportion of blond-haired children the hair becomes darker as age advances; it is therefore essential to take observations upon adults. In the appended table (No. 2) are given the results of investigations upon Jews of both sexes and in various parts of the world:

TABLE NO. 2: COLOR OF HAIR AMONG 7,505 JEWS.

Country.	Number.	Percentage.			Observer.
		Dark.	Fair.	Red.	
Ashkenazim (Men).					
Baden	86	84.9	12.8	2.3	Ammon.
Caucasia	251	96.0	2.0	2.0	Pantukhof.
England..........	372	73.8	25.5	0.7	Jacobs.
Galicia...........	943	74.54	21.10	4.36	Majer and Kopernicki.
Poland...........	200	96.81	0.53	2.66	Elkind.
Russia..........	100	68.0	32.0	....	Blechman.
	938	75.79	20.05	4.16	Talko-Hryncewicz.
	100	83.0	13.0	4.0	Weissenberg.
	245	87.29	12.70	....	Yakowenko.
Various.........	290	93.0	3.5	3.5	Beddoe.
	1,188	83.49	13.98	2.53	Fishberg.
Ashkenazim (Women).					
Galicia...........	25	76.0	20.0	....	Majer and Kopernicki.
Poland...........	125	86.4	8.0	5.6	Elkind.
Russia..........	799	83.1	14.0	2.9	Talko-Hryncewicz.
	41	83.0	14.6	2.4	Weissenberg.
	100	93.0	7.0	....	Yakowenko.
Various...........	1,084	80.17	16.14	3.69	Fishberg.
Sephardim.					
Bosnia...........	55	79.6	18.5	1.8	Glück.
England	51	88.1	11.9	....	Jacobs.
Italy	103	96.0	4.8	....	Lombroso.
	34	88.2	11.8	....	Livi.
Various	375	95.3	2.6	1.1	Beddoe.

The figures in this table show again that dark hair predominates. The percentage of blond Jews varies only slightly, but is greatest in those countries in which the non-Jewish population is blond. Thus in northern Russia (the Baltic Provinces) Blechman found 32 per cent of blonds; in England, according to Jacobs, 25.5 per cent have blond hair. On the other hand, in Caucasia, where the natives are dark, the Jews show 96 per cent of dark hair. The proportion of red hair is also quite high, reaching 4 per cent in some observations. This has been considered characteristic of the Jews by some anthropologists. It appears to be not of recent origin, and was not unknown among the ancient Hebrews (Esau was "red, all over like a hairy garment"; Gen. xxv. 25).

Red Hair.

Races are also differentiated, more or less, by straight, curly, or woolly hair. Among the Jews the distribution of these varieties of hair is shown in the following table (No. 3):

TABLE NO. 3: VARIETY OF HAIR AMONG JEWS.

Variety of Hair.	Blechman.	Weissenberg.	Yakowenko.	Elkind.	Majer and Kopernicki.	Fishberg.	Glück.
Straight	36	84	64.90	97.0	96.56	66.97	52.9
Wavy	36	14	25.71	1.0	2.6	25.66	
Curly	28	2	9.39	2.0	0.84	7.37	47.1

The next table (No. 4) shows that the beard is usually darker than the hair:

TABLE NO. 4: COLOR OF THE BEARD.

Color.	Authority.			
	Blechman.	Weissenberg.	Fishberg.	Yakowenko.
Dark	61.0	73.0	63.72	74.97
Fair................	36.0	15.0	25.38	13.23
Red.................	3.0	12.0	10.90	11.8

By comparing these figures with those in No. 2 it is found that in the beard the proportion of light to dark is much higher. The number of red beards also increases perceptibly.

Hair of Jewesses.

The differences in the color of the hair between the sexes have also been investigated. Jacobs shows that the Jewesses in England have darker hair. Similar observations have been made by Weissenberg in South Russia, by Talko-Hryncewicz in Little Russia, by Yakowenko in Lithuania, and by Majer and Kopernicki in Galicia. On the other hand, Elkind in Poland and Fishberg in America have found conditions different: the males have darker hair than the females.

Cause of Blond Hair.

The true explanation of the existence of Jewish blonds has been the subject of lively discussions among anthropologists. Some believe that it is due to climate and environment (Pruner, Bey, Pritchard, Jacobs), while others attribute it to racial intermixture, particularly to the admission of Aryan blood into modern Jewry (Broca, Virchow, Schimmer, Ripley, and others). Elkind shows that the color of the hair is independent of the cranial index. Virchow's investigations show that in the eastern or darkest provinces of Germany the proportion of blond types among Jews does not decrease; whereas in the Prussian provinces, which are predominantly blond, the Jews show the highest proportion of brunettes, and in Silesia, where the non-Jewish population is of very dark complexion, the Jews have a high percentage of blonds. The same has been shown by Schimmer to be the case in Austria. Andree ("Zur Volkskunde der Juden," pp. 34-40) points out that the fact that red and blond Jews are found in North Africa, Syria, Arabia, Persia, etc., is proof that intermarriage has had little to do with the production of the blond type in eastern Europe. He is of the opinion that there were blonds among the ancient Hebrews, and that the modern red and blond Jews are their descendants. Luschan agrees in this view. Jacobs attributes the erythrism of the Jews to defective nutrition, and shows that it is present not only among the European Jews, but also among those in Algiers, Tunis, Bosnia, Constantinople, Smyrna, and Bokhara, where the presence of Aryan blood could not be admitted.

Grayness and Baldness.

The color of the hair undergoes changes with the advance of the age of the individual. Up to the age of thirty-five or forty the hair remains the same color in the majority of people. If grayness occurs earlier it is considered premature. It has been stated that premature grayness is very frequent among Jews (Weissenberg); but investigations by Fishberg and Yakowenko show that it appears rather later—at about the age of forty-five.

Baldness also is considered premature before the age of forty-five, at which age other signs of decay, such as loosening of the teeth and weakening of sight, begin to appear. It occurs most often among brain-workers and among those exposed to prolonged mental worry and anxiety. Weissenberg found that among Jews between the ages of twenty-one and fifty 16 per cent are more or less bald. Others point out that normal baldness (that is, baldness not due to favus) is not more frequent among Jews than among others. Yakowenko shows that it is found only as an exception among Jews before forty-five, and that when it occurs before this age it is usually due to favus. Fishberg reports only 83 individuals wholly or partially bald among 1,188 Jews over the age of twenty. Only 12 Jews among those less than forty were thus affected.

Bibliography: Jacobs, *On the Racial Characteristics of Modern Jews*, in *Journal of the Anthropological Institute*, xv. 23-62; idem, *On the Comparative Anthropometry of English Jews*, ib. xix. 76-88; Virchow, *Gesamtbericht . . . über die Farbe der Haut, der Haare und der Augen der Schulkinder in Deutschland*, in *Archiv für Anthropologie*, xvi. 275-475; Schimmer, *Erhebungen über die Farbe der Augen, der Haare und der Haut bei den Schulkindern Oesterreichs*, in *Mittheilungen der Anthropologischen Gesellschaft*, Vienna, Supplement i., 1884; Fishberg, *Physical Anthropology of the Jews*, in *American Anthropologist*, Jan.-March, 1903; Elkind, *Evrei Trudi Antropologitsheskavo Amdilla*, xxi., Moscow, 1903; Majer and Kopernicki, *Chakterystyka Fizyczna Ludnosci Galicyjskiej*, in *Zbior Viadam do Antrop. Kraj*, Cracow, i. and ix., 1877-85; J. Beddoe, *On the Physical Characters of the Jews*, in *Transactions of the Ethnological Society of London*, 1861, i. 222-237; Pantukhof, *Observations Anthropologiques au Caucase*, Tiflis, 1893.

J. M. Fi.

ḤAJES, MENAHEM MANUS. See Ḥayyut, Menahem.

ḤAJES, ẒEBI HIRSCH B. MEÏR. See Chajes, Ẓebi Hirsch b. Meïr.

ḤAKAM (חכם; Aramaic, חכים; Arabic, "ḥakim"): A wise or skilful man. The word is generally used to designate a cultured and learned person: "He who says a wise thing is called a wise man ["ḥakam"], even if he be not a Jew" (Meg. 16a). Hence in Talmudic-Midrashic literature wise and learned non-Jews are commonly called "ḥakme ummot ha-'olam" (the wise men of the nations; Pes. 94b, and *passim*). "Ḥakam" as an official title is found as early as the first Sanhedrin, after the reconstruction of that body, when the Hadrianic religious persecutions had ceased; in addition to the nasi Simon b. Gamaliel, two other scholars stood at the head of the Sanhedrin, namely, R. Nathan as Ab Bet Din, and Meïr as ḥakam (Hor. 13b). Another ḥakam mentioned by name was Simon, the son of Judah ha-Nasi I., who after the death of his father officiated as ḥakam with his elder brother, the nasi (Ket. 103b). Just what the functions of the ḥakam were is not clear. Rapoport's suggestion that he was the arbiter in matters of ritual prohibition and permission is highly improbable. Zecharias Frankel looks upon the ḥakam as a presiding officer whose duty it was to examine a case in question from all points of view, and, having summed up the results, to present the matter for discussion. It is more probable, however, that the office of ḥakam was created in order to secure a majority in cases of difference of opinion between the nasi and the ab bet din in the affairs of the Sanhedrin; one of the most eminent scholars was always chosen for the post. A baraita (M. Ḳ. 22b) leads to the inference that the ḥakam was always the director of a school ("bet ha-midrash"), for in addition to the Great Sanhedrin, which later came to take the place of an academy, there were also private academies under the direction of eminent scholars. The origin of the office of ḥakam is as doubtful as its duration.

Functions.

Frankel thinks that Joshua b. Hananiah, who lived in the beginning of the second century C.E., was the first ḥakam, but he does not sufficiently support this assertion. The office seems to have existed in Palestine as long as the academy of the nasi. An amora of the fourth century recounts the following rule of etiquette, still observed in his time: "When the ḥakam appears in the academy every one present must rise as soon as he comes within four ells of him, and must remain standing until he has gone four ells beyond" (Ḳid. 33b). It is hardly possible that the office of ḥakam existed in Babylonia, where the relation of the resh galuta to the heads of the academy was entirely different from that existing in Palestine between the latter and the nasi. Here "ḥakam" was merely the term for a Jewish scholar who studied chiefly oral traditions, while the terms "sofer" and "ḳara" were applied to Bible scholars (Ḳid. 49a, b; Soṭah 49a; Yer. Soṭah ix. 23b; Yer. Ta'an. iv. 68a, where "ḥakkim" is used ironically for the ḥakam of the academy). In the Seder 'Olam Zuṭa ("M. J. C." ed. Neubauer, pp. 71 *et seq.*) every resh galuta is accompanied by a ḥakam, who probably had charge of the religious affairs of the exilarchate: but as this work originated in Palestine (comp. Seder 'Olam Zuṭa), the author probably applied Palestinian conditions to Babylon. The Syrian Aphraates, who had met only Babylonian Jews, mentions a man "who is called the 'ḥakkima' of the Jews" ("Homilies," xxiv., ed. Wright, p. 394), but this, too, may mean "the wise man" of the Jews.

Among the Sephardim.

Among the Spanish-Portuguese Jews "ḥakam" is the official title of the local rabbi, but it has not yet been ascertained how old the title is. Solomon ben Adret addresses some of his responsa to people with "le-ḥakam Rabbi . . ." (Responsa, Nos. 79, 395), others again with "la-rab Rabbi . . ." (Nos. 219, 346), but it is possible that "le-ḥakam" simply means "to the wise." The plural, "ḥakamim," is generally used in the Talmud, and also by the Tannaim, to designate the majority of scholars as against a single authority. The Aramean equivalent is "rabbanan."

BIBLIOGRAPHY: Frankel, in *Monatsschrift*, i. 345–349; idem, *Darke ha-Mishnah*, p. 154, and Supplement, pp. 7, 8; Halévy, *Dorot ha-Rishonim*, ii. 20 (to the passages cited by Halévy add *Yer. Mak.* ii. 31d); Rapoport, *'Erek Millin*, p. 2.

S. S. L. G.

ḤAḲAN, SAMUEL (SAMUEL HA-LEVI IBN ḤAKIM): Egyptian rabbi of the sixteenth century, first at Cairo, subsequently at Jerusalem (Levi ibn Ḥabib, Responsa, Nos. 10, 110; Conforte, "Ḳore ha-Dorot," *s.v.* "Ashkenazi"; Joseph Taytazak, "She'erit Yehudah," ed. Salonica, 1604, p. 67b). Ḥaḳan was a pupil of Elijah Mizraḥi (Responsa, No. 15). He edited and printed Isaac bar Sheshet's responsa at Constantinople (1546). He is quoted in Caro's "Bet Yosef," in Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 36, and in Moses di Trani's Responsa, part ii., No. 67. R. Tam ibn Yaḥya, to whom he and Jacob Berab (whose adversary he subsequently became) addressed a question from Cairo, calls him simply "Samuel Ḥaḳan" (חאקאן: see his responsa, "Tummat Yesharim," Nos. 100, 190, Venice, 1621; Taytazak, *s.v.*). It appears from the passages quoted above that he was among the foremost men of his time; but no independent works by him are extant.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*.

K. L. GRÜ.

HA-KARMEL: Hebrew periodical, edited and published by Samuel Joseph FUENN in Wilna. It was founded in 1860 as a weekly, and was continued as such (with the interruptions usual in the case of all Jewish periodical publications in Russia) until 1871. Eight volumes appeared in these eleven years, of which vols. i.–iii. have supplements in Russian. It then became a monthly, of which four volumes appeared from 1871 to 1881, when the publication was suspended. Ḥayyim Löb Katzenellenbogen was associated with Fuenn in the editorship (see "Letters of J. L. Gordon," No. 87, Warsaw, 1894). Ḥayyim Löb Markon later assisted Fuenn in the same capacity.

"Ha-Karmel" was more of a literary periodical and less of a newspaper than other Hebrew contemporaries like "Ha-Maggid" or "Ha-Meliẓ." It contained much historical material, and its criticisms and book reviews were of a high order. It was one of the important forces of the progressive, or "haskalah," movement in Russia.

BIBLIOGRAPHY: Kowner, *Ẓeror Peraḥim*, pp. 120–124, Odessa, 1868.

E. C. P. WI.

HA-KEREM. See PERIODICALS.

HAḲḲAFOT: Processional circuits of the congregation in the synagogue on the Feast of Tabernacles, usually around the ALMEMAR, reminiscent of Joshua vi. and the proceedings in the Temple related in Sukkah 45a. The procession is omitted on the Sabbath, but on other days of the festival a scroll is taken from the Ark to the almemar at the close of the MUSAF, and the possessors of LULAB and ETROG join in procession, following the officiant, who chants the HOSHA'NA refrain and hymn for the day. The chant reproduces the sad tones of the SELIḤOT, but opens and closes with an intonation peculiar to the festival, as here shown. The

HAḲḲAFOT

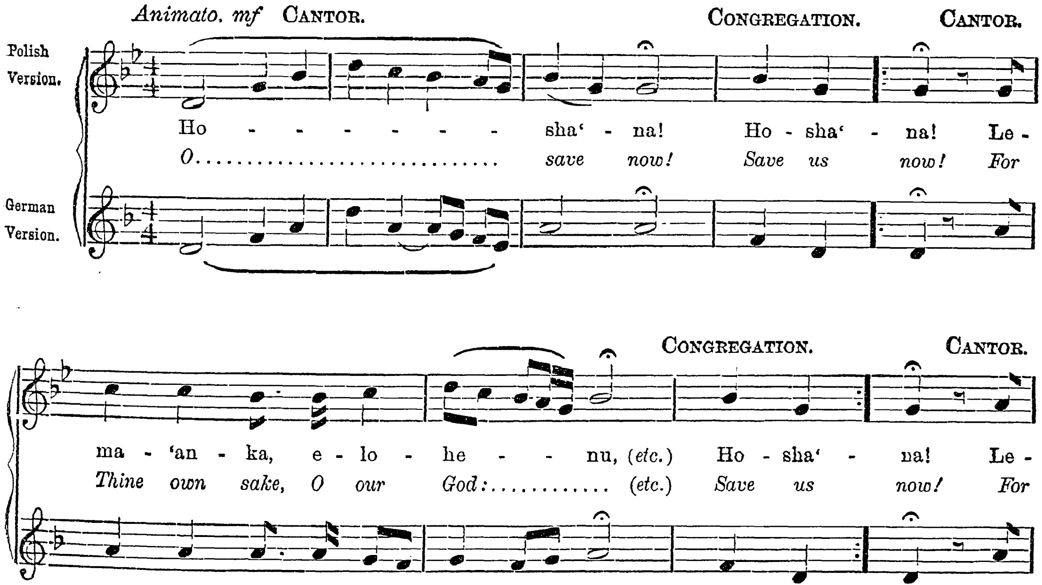
Animato. mf CANTOR.
CONGREGATION.
CANTOR.
Polish Version.
German Version.
Ho - - - - - - - sha' - na! Ho - sha' - na! Le -
O........................... save now! Save us now! For
CONGREGATION.
CANTOR.
ma - 'an - ka, e - lo - he - - nu, (etc.) Ho - sha' - na! Le -
Thine own sake, O our God:........... (etc.) Save us now! For

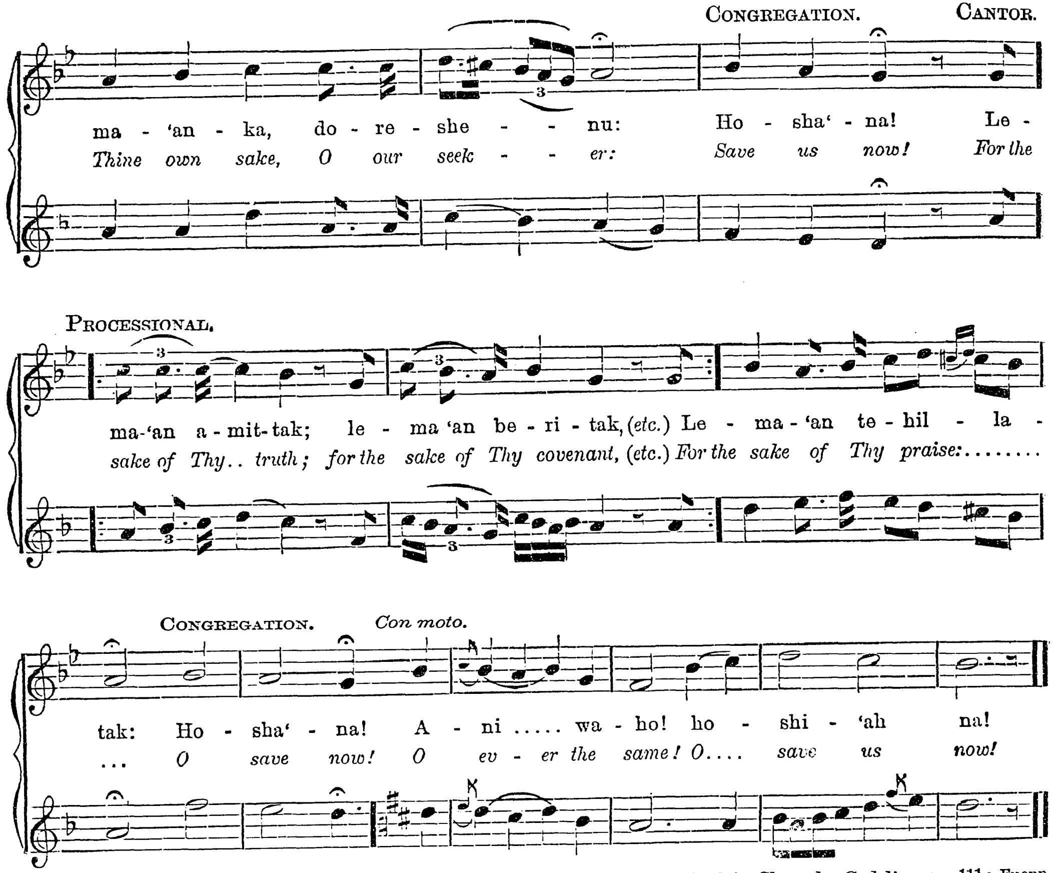
CONGREGATION.
CANTOR.
ma - 'an - ka, do - re - she - - nu: Ho - sha' - na! Le -
Thine own sake, O our seek - - er: Save us now! For the
PROCESSIONAL.
3
ma-'an a - mit- tak; le - ma 'an be - ri - tak, (etc.) Le - ma - 'an te - hil - la -
sake of Thy.. truth; for the sake of Thy covenant, (etc.) For the sake of Thy praise:........
CONGREGATION.
Con moto.
tak: Ho - sha' - na! A - ni ..... wa - ho! ho - shi - 'ah na!
... O save now! O ev - er the same! O.... save us now!

term "hakkafot" is also applied to the sevenfold processional during which the scrolls are carried seven times around the synagogue in the service of the Rejoicing of the Law. The traditional chants for this are comparatively modern. The Sephardim make circuits (also called "hakkafot") on HOSHA'NA RABBAH and at the entrance to the cemetery, around a coffin about to be interred.

BIBLIOGRAPHY: Sulzer, *Shir Ẓiyyon*, No. 69, Vienna, 1866; Baer, *Ba'al Tefillah*, Nos. 898-902, 926, Göteborg, 1877; Cohen and Mosely, *Handbook of Synagogue Music*, Nos. 156 and 157, 186 and 187, London, 1889; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 168 and 185, London, 1899.

A. F. L. C.

HAKKOZ (הקוץ): **1.** A priest, chief of the seventh course, appointed by David (I Chron. xxiv. 10). In this passage the ה is considered by the Septuagint to be the definite article, the name being "Ḳoẓ." **2.** Progenitor of a post-exilic priestly family which, not being able to prove its genealogy, was removed from the priesthood (Ezra ii. 61; Neh. vii. 63). **3.** Grandfather of Meremoth, who assisted Nehemiah in reconstructing the wall of Jerusalem (Neh. iii. 4, 21).

E. G. H. M. SEL.

ḤAKMAN IBN ISHMAEL: Egyptian rabbi of the sixteenth century. He wrote novellæ on the Talmud and on Maimonides' "Yad," some of which were included by R. Mas'ud Ḥai b. Aaron Roḳeaḥ in his "Ma'aseh Roḳeaḥ," a commentary on the first part of the "Yad" (Venice, 1742).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 111; Fuenn, *Keneset Yisrael*, p. 674.

K. N. T. L.

HA-ḲOL. See PERIODICALS.

ḤALAFTA: Name of several tannaim and amoraim; frequently interchanged with **Ḥalfa, Ḥalifa, Ḥilfa, Ḥilfai, Ilfa,** and **Taḥlifa.**

ḤALAFTA: Scholar of the first and second centuries (second tannaitic generation), always cited without patronymic or cognomen; his descent is traced back to Jonadab the Rechabite (Yer. Ta'an. iv. 68a; Gen. R. xcviii. 4). He was a senior contemporary of Gamaliel II. and Johanan b. Nuri (Tosef., Shab. xiii. [xiv.] 2; *ib.* Ma'as. Sh. i. 13), and conducted a rabbinic school at Sepphoris. Here he introduced some ritual reforms (Ta'an. ii. 5; R. H. 27a). Tradition relates that, together with Hananiah b. Teradion and Eleazar b. Mattai, he saw the monuments which Joshua had placed in the Jordan (see ELEAZAR B. MATTAI). Ḥalafta seems to have attained an advanced age. He communicated to Gamaliel II. an order given by his grandfather Gamaliel I., and which he had himself heard in the last years of Judea's independence (Shab. 115a); he subsequently participated in the 'Aḳabia controversy (see "R. E. J." xli. 41), and later he is met with in the company of Eleazar b. Azariah, Ḥuẓpit the interpreter, Yeshebab, and Johanan b. Nuri, when they were old (Tosef., Kelim, B. B. ii. 2). But few halakot are preserved in his name, and most of these were transmitted by his more famous son, R. Jose (Kil. xxvi. 6; Tosef., Ma'as. Sh. i. 13; *ib.* B. B. ii. 10; *ib.* Oh. v. 8; Bek. 26a).

BIBLIOGRAPHY: Brüll, *Mebo ha-Mishnah*, i. 139; Frankel, *Darke ha-Mishnah*, p. 132; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, ii. 122; Zacuto, *Yuḥasin*, ed. Filipowski, p. 64.

E. C. S. M.

ḤALAFTA OF HUNA (HUGA, HEWAH, ḤEFA): Palestinian amora of the third century; senior of R. Johanan. The latter communicates to Ḥalafta's sons a halakah in their father's name (Giṭ. 86b; Yer. Giṭ. ix. 50b).

BIBLIOGRAPHY: Frankel, *Mebo*, 85a.

E. C. S. M.

ḤALAFTA (ḤILFAI) B. ḲARUYA, ABBA (also known as **ḤALFA**): **1.** Tanna of the second century, contemporary of Gamaliel II. Gamaliel once visited him at Ḳaruya (Kiryava; see Neubauer, "G. T." p. 277), and solicited his prayers; whereupon Ḥalafta pronounced over him the blessing of Psalm xx. 5 (A.V. 4) (Midr. Teh. *ad loc.*). As "Ḥilfa" or "Ḥilfai" he is cited in connection with some halakot (Tosef., Ma'as. Sh. iv. 5; Yer. Ma'as. Sh. iv. 54d), and it appears that one of his halakot was taught and practised in Rome (*ib.*).

2. Palestinian amora of the third century, contemporary of Ḥiyya b. Abba (B. B. 123a). They both endeavored to reconcile the apparent discrepancy between the statement of Gen. xlvi. 27, "All the souls of the house of Jacob, which came into Egypt, were threescore and ten," and the list preceding it (8-26), which contains one less. Ḥiyya would have it that the person unnamed in the list was a twin sister of Dinah. This view Ḥalafta rejects, arguing that a twin sister might as well be ascribed to Benjamin. Finally, Ḥiyya quotes Ḥama b. Ḥanina as authority for the assumption that Jochebed was born soon after Jacob and his party entered Egypt, and is therefore reckoned among the souls that originally came with Jacob; with her the full count of seventy is completed (B. B. 123a; see also Gen. R. lxxxii. 8). Bacher ("Ag. Pal. Amor." ii. 177) locates the meeting of these rabbis in Rome. It is nowhere shown, however, that the younger Ḥalafta ever visited Rome, and the context from which Bacher draws the inference speaks of Ḥalafta the elder. As to the prænomen, it appears variously as "Ilfa," "Ḥilfai," "Ḥalifa," "Taḥlifa." Once it is altogether omitted, leaving only the title and cognomen (Gen. R. xix. 3; comp. Pesiḳ. Zuṭarta to Gen. iii. 1). It is probable that to Ḥalafta b. Ḳaruya belongs the remark headed with the curious name of R. Barḳirya. Seeing a procession of coffins containing the remains of people who had died in foreign lands, R. Barḳirya remarked to Eleazar: "What benefit can they derive from being buried here? To them I apply the words: 'Ye made mine heritage an abomination [since ye did not choose to live here],' and 'when ye entered, ye defiled my land [since ye entered as corpses]' " (Jer. ii. 7). Eleazar, however, told him that as soon as such processions reach Palestine, clods of Palestinian earth are laid on the coffins, and that that makes atonement, as the Bible says, "His earth will atone for His people" (Deut. xxxii. 43, Hebr.; Yer. Kil. ix. 32d; comp. Pesiḳ. R. i. 3; Tan., Wayeḥi, 6 [ed. Buber, p. 214], where "Ḳaẓrah" occurs in place of "Barḳirya"). The custom of sprinkling Palestinian earth on the dead is still common (see BURIAL).

E. C. S. M.

ḤALAFTA OF KEFAR HANANIAH, R. or ABBA: Tanna of the second century; junior of R. Meïr, in whose name he transmits the legal maxim: When the condition is expressed before an obligation depending on it, the condition is valid; but when the obligation precedes the condition, the condition is void (see CONDITIONS). From him the Mishnah (Ab. iii. 6) preserves an interesting homily on the number of persons constituting a quorum for the study of the Law. In the treatise Abot, usually incorporated in the Jewish rituals, the name of the author of this mishnah is "R. Ḥalafta b. Dosa of Kefar Hananiah"; in Maḥzor Vitry (ed. Berlin, 1893, p. 508), however, the patronymic does not appear, but there are also some other variants.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, p. 64.

E. C. S. M.

HALAKAH (הלכה): Noun, derived from the verb הלך, "to go," "to walk." The act of going or walking is expressed by הליכה, while the closely related הלכה is used only in the sense of "way of acting," "habit," "usage," "custom," and especially "guidance" and the norm of practise. For instance, when it is said in the Talmud that a halakah is according to this or that rabbi, it is meant that the opinion of the rabbi referred to, though in opposition to other opinions, is decisive for the practise. Sometimes it is used with the meaning of "tradition," as, for instance, when the Rabbis said: "If this is halakah [*i.e.*, tradition] we will accept it; but if it is merely a 'din' [*i.e.*, an argument] it is open to question" (Ker. iii. 9). "Halakah" stands sometimes for the whole legal part of Jewish tradition, in contradistinction to the Haggadah, comprising thus the whole civil law and ritual law of rabbinical literature and extending also to all the usages, customs, ordinances, and decrees for which there is no authority in the Scriptures. In modern works occurs also the term "midrash halakah," covering interpretations, discussions, and controversies connected with the legal part of the Scriptures (see MIDRASH HALAKAH).

BIBLIOGRAPHY: Dictionaries of Kohut, Jastrow, and Levy; Zunz, *G. V.* 2d ed., p. 44.

J.

HALAKOT: The body of religious law which constitutes one of the three main divisions of Jewish oral tradition. Later, the singular form "halakah" was generally adopted, even in reference to a whole collection of halakot, just as "haggadah" took the place of "haggadot." The Halakot were codified by R. Judah ha-Nasi and formed the juridical body of his Mishnah. Thereafter the term "Mishnah" displaced the term "Halakot," except in Palestine, where, even after the codification, the use of the term "Halakot" was continued, so that the Mishnah was known there as "Halakot" (Lev. R. iii.).

BIBLIOGRAPHY: Bacher, *Die Aelteste Terminologie der Jüdischen Schriftauslegung*, pp. 34, 42, Leipsic, 1899.

E. C. M. Sc.

ḤALALAH: The female issue of a priest's connection with a divorced woman or widow, a connection regarded as illegal. According to the Biblical law, a priest ("kohen") could not marry a harlot, or one "profaned" ("ḥalalah"), or a divorced woman, while the high priest was also forbidden to marry a widow (Lev. xxi. 7-14). The priest who married a woman that had been previously illegally married to another priest was guilty of two transgressions. For instance, if a priest married a divorced woman, she became a ḥalalah, and her issue also was considered "profane." If another priest married her afterward, he transgressed two commandments, that against marrying a divorced woman and that against marrying a ḥalalah (Ḳid. 77a; Maimonides, "Yad," Issure Biah, xix. 1; Shulḥan 'Aruk, Eben ha-'Ezer, vii. 12). The name is restricted to those women with whom connection is regarded as illegal for priests, and is not applied to such as are illegal for all. The female offspring of an incestuous or adulterous connection of a priest is not called ḥalalah, since such a connection is forbidden also to ordinary Israelites (Ḳid. 77b; "Yad," *l.c.* xix. 5).

The Punishment.

The punishment prescribed for the marriage of a priest with a ḥalalah is stripes. Authorities differ as to whether the same punishment was meted out to him if he had had intercourse with such a woman without marriage ("Yad," *l.c.* xvii. 2; RAbD and Maggid Mishneh *ad loc.*). The priest himself, although punished for his transgression, was not disqualified from the priestly office, but the male issue of such a connection was considered "ḥalal," and was not permitted the privileges or the duties of the priest.

The ḥalalah was not regarded as an illegitimate child; the only restrictions upon her were that she could not enjoy the advantages of a daughter of a priest—that is, she could not eat of the heave-offerings ("terumah") or of the sacrificial meats—and that she could not be married to a priest. If she married a non-priestly Israelite, her daughter was not regarded as ḥalalah, and might marry a priest. The issue of the ḥalal, however, retained the same status forever, even to the thousandth generation. The female children of a ḥalal were also regarded as profane, and could not be married into the priesthood (Ḳid. 77a; "Yad," *l.c.* xix. 14, 16; Eben ha-'Ezer, vii. 16). The daughter of a priest was not forbidden to marry a ḥalal, nor into any other class that was unfit for the priesthood (Ḳid. 72b; "Yad," *l.c.* xix. 11; Eben ha-'Ezer, vii. 22). See Illegitimacy; Priestly Code.

E. C. J. H. G.

HALÁSZ (FISCHER), IGNAZ: Hungarian philologist; born at Tés in 1855; died at Budapest April 9, 1901. He studied at the gymnasia of Veszprim and Stuhlweissenburg, and at the University of Budapest. From 1877 to 1892 he taught at the Obergymnasium of Stuhlweissenburg; in 1893 he was appointed professor of Hungarian philology at the University of Klausenburg. Between 1880 and 1890 he was sent three times by the Hungarian Academy of Sciences to the Swedish and Norwegian Laplanders, among whom he gathered much material relating to folk-poetry and comparative philology. The following are the most important of his philological works: "Ritkább és Homályosabb Képzök" (on rare formative sounds; crowned by the Academy); "Magyar Szók az Eszaki Szláv Nyelvekben" (on Hungarian words in North-Slavic languages); "Svéd-Lapp Nyelv" (on the language of the Swedish Laplanders); "Az Ugorszamojed Nyelvrokonság" (on the relationship of the Ugro-Samoyed languages). He collected and translated Finnish folk-songs, translated Grimm's "Household Tales," and published original Hungarian fairy-tales.

Bibliography: Szinnyei, *Magyar Irók Elete*; *Magyar Genius*, 1893; *Budapesti Napló*, April 10, 1901.

S. L. V.

ḤALAYO, DAVID BEN SAMUEL: Probably a son of the Samuel Ḥalayo of Bersak (ברשך) who was in correspondence with Simon ben Ẓemaḥ Duran. David, who was a ḥazzan or cantor, was a pupil of Simon Duran, and it was at his suggestion that the latter wrote the commentary on Isaac Ghayyat's "Baruk Asher Ashash." David extols this commentary in verses.

Bibliography: T. Morali, *Ẓofnat*, i. 8, Berlin, 1897. Concerning a David Ḥalayo who flourished about 1363, see Steinschneider, *Hebr. Bibl.* xiii. 75.

G. H. B.

HALBAN, HEINRICH, RITTER VON: Austrian statesman; born at Cracow 1846; died at Gastein Aug. 13, 1902. Halban, whose name was originally **Blumenstock,** studied law at Cracow, and went to Vienna some time before 1870, where he devoted himself to journalism. When Potocki became president of the Council of Ministers (1870) he appointed Blumenstock to a position in the press bureau, where he advocated in the Polish papers the policy of the government. He rose to great prominence under the ministry of Count Taaffe (1878), who made him a court councilor in 1885, and a year later appointed him chief of the Reichsrath's office, in which capacity he had the important task of representing the government in its transactions with the parliamentary parties. Blumenstock, whom Count Taaffe had ennobled with the title of "Ritter von Halban," rose to the height of his power under the ministry of his Galician countryman, Count Badeni (1895), and was considered the real leader in the government. After the resignation of Badeni (1897) he became very unpopular, and retired from public life in 1898. He had been converted to Christianity in the beginning of his career, and was married to a sister of the socialist deputy Victor Adler.

Bibliography: *Neue Freie Presse*, Vienna, Aug. 14, 1902.

S. D.

HALBAN, LEO VON. See Blumenstock von Halban, Leo.

HALBERSTADT: Town in the Prussian province of Saxony. The earliest documentary evidence of the presence of Jews in Halberstadt is contained in a letter of protection from Bishop Volrad, dated 1261 (Bishop Volrad decreed that the jurisdiction of the Jews should be upheld ". . . prout et antiquo in civit. Halb. dinoscitur consuetum, . . ."). The

Thirteenth to Sixteenth Century.

scant reports concerning the Halberstadt Jews dating from the thirteenth and fourteenth centuries make them appear as a subject of litigation between the bishop and the city council. In the middle of the fifteenth century the Jewish community must have been in a flourishing condition. It received a setback through the edict of Bishop Ernest II. (who was also Archbishop of Magdeburg) expelling the Jews from his archbishopric in 1493.

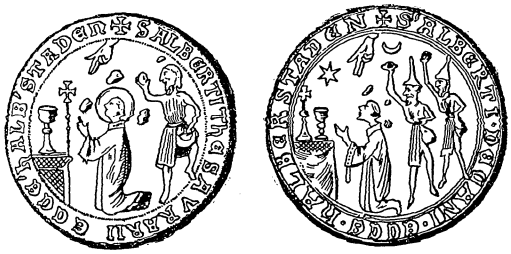

Seal of Halberstadt Cathedral; Jews Represented as Stoning St. Stephen.

After some time, however, Jews were permitted to return to Halberstadt; and about the middle of the sixteenth century the Jewish population was again a considerable one, swelled by the immigration of Jews expelled from Nordhausen. Bishop Henry Julius, after harassing the Jews of Halberstadt in the most reckless manner, again expelled them in 1594; but the prospect of an increased tax revenue induced him to readmit them under letters of protection. He even allowed them to build a synagogue. This friendly attitude was brought about at great pecuniary sacrifice by Jacob ben Israel Naphtali, one of the many "shtadlanim" who represented the community. It was only for a comparatively short time, however, that the community enjoyed the possession of a synagogue. The disturbances of the Thirty Years' war set in, which caused the "mad" bishop Christian to impose heavy taxes upon the people. The infuriated mob wreaked vengeance upon the helpless Jews by destroying the synagogue (1621), although the Jews were the victims of extortion to even a higher degree than the rest of the population.

During the Thirty Years' War.

During the Swedish régime the constitutional estates ordered an expulsion of Jews not possessing letters of protection; but in spite of all hardships the community continued to increase in numbers. By the treaty of Westphalia (1648) Halberstadt was annexed to Brandenburg. Elector Frederick William began his administration with the introduction of measures favorable to the Jews; but he, too, would not have "the Jews increase to intolerable numbers"; their number at this time was 280. In 1660 he allowed them to build a schoolhouse, which permission the Jews construed to extend to the erection of a synagogue also. The estates appealed to the elector, who then declared that the building of a synagogue was not included in the permit. This declaration was seized upon by the populace as a pretext for demolishing the beautiful synagogue in the Joeddenstrasse (March 18, 1669), in which work of devastation they were aided by the military. The hammer with which the synagogue was forced open is still preserved in the parish house. Although the elector was very indignant at this high-handed action, he refused permission to rebuild the synagogue, bidding the Jews hold their services at their homes.

The Burden of Taxation.

Notwithstanding the animosity which the people showed toward the Jews, and in spite of the heavy taxes imposed upon the latter, the community still continued to grow. The number of Jewish families at about this time was 120. The burial society still existing dates back to 1679. In this period flourished Issachar ha-Levi Bermann. At the instance of Bermann, Ẓebi Hirsch Bialeh ("Ḥarif"), a noted scholar, went to Halberstadt as rabbi (see Buber, "Anshe Shem," p. 179, Cracow, 1895); and under his direction the Talmud school greatly prospered. The congregation meanwhile groaned under the burden of a heavy debt contracted in previous times in order to meet the demands of the extortionate taxation. In addition to the enormous taxes (amounting to about 2,500 thalers in 1794) the community spent large sums in behalf of the Talmud school and in aid of needy communities. During the Seven Years' war Halberstadt received the unwelcome visit of a French skirmishing party (1760), which laid the Jewish congregation under contribution; and as the sum demanded was not raised, the house of one of the trustees of the congregation was set on fire, and two Jews, together with several prominent citizens, were carried off as hostages.

After an interesting legal contest Hirsch Göttingen, who filled the position of counsel at the Jewish court, as well as that of teacher, was elected by the congregation in 1782 as "Klaus" scholar in opposition to the wishes of the grandson of the founder and a trustee of the fund, who favored another candidate. This gave a footing to the Göttingen family (afterward bearing the name of "Hirsch" for its ancestor) in Halberstadt, which family during nearly a whole century furnished directors to the community, while contributing materially to its general welfare. At the close of the eighteenth century Hirsch Köslin founded the Hazkarat Ẓebi, a school in which, "besides the Bible and Talmud, instruction is given by a head teacher and an assistant teacher in German, arithmetic, and all the branches yielding knowledge requisite in social intercourse." It is one of the oldest Jewish schools in Germany conducted on modern principles.

At the beginning of the nineteenth century Halberstadt was annexed to the kingdom of Westphalia, and its Jewish community came under the jurisdiction of the newly established consistory of Cassel. As president of the consistory was appointed (1808) Israel Jacobson, a native of Halberstadt, who did much toward bettering the condition of the Jews. In 1811 the special Jew-tax was abrogated in Westphalia; and in 1812 the emancipation of the Jews throughout Prussia was announced. Two years later Halberstadt came again under Prussian rule, and the old burdens were not renewed. Thenceforward the congregation, which during the Westphalian régime had greatly declined, steadily increased, mainly owing to immigrations, until the number of Jews exceeded 800. The "Klaus" was reorganized in 1858, the synagogue was renovated in 1879, and on the occasion of the centenary of the school in 1898 a spacious new school-building was erected. The Jews of Halberstadt number at present 820 out of a total population of 42,792.

Previous to 1661 the rabbinical functions were discharged by scholarly members of the congregation, and often also by the directors. The following is a list of rabbis since 1661:

Solomon ben Johanan Reinbach (1661-91); Abraham ben Judah Berlin (1692-1715; later in Amsterdam); Ẓebi Hirsch Bialeh ("Ḥarif") (1718-48); Moses Brisk (1748-57); Meyer Barby (1757-63; later in Presburg); Hirshel Levin (1764-70; formerly in London and afterward in Berlin); Acting Rabbi Eliezer Lichtenstein (1770-72); Jacob Schwanfeld (1772-75; formerly in Peine, near Hanover); Löb Eger (1775-1814); Akiba Eger (1814-24; nephew of the preceding and formerly a "Klaus" scholar); Matthias Lewian (1824-62); B. H. Auerbach (1862-72; formerly in Darmstadt); Selig Auerbach (1873-1901; formerly director of the Jewish town-school at Fürth); Isaac Auerbach, the present (1903) incumbent.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, Halberstadt, 1866.

D. B. A.

HALBERSTADT, ABRAHAM BEN MENKI: German Hebraist and Talmudic scholar; died at Halberstadt about 1780. His "Pene Abraham" (unpublished), a treatise on the most difficult halakot of the Talmud, shows him to have been an authority in Talmudic matters. Besides this there exists a collection of very interesting letters written by him to his friend R. Jeremiah at Berlin. A German translation of these letters was published by Auerbach in his "Gesch. der Israelitischen Gemeinde Halberstadt," pp. 187–197. In a long letter dated 1770 Halberstadt defended warmly the memory of Jonathan Eybeschütz, whose pupil he was. In another letter, dated 1774, he defended the study of synonyms, which study was deprecated by R. Jeremiah; and in one dated a year later he expressed his admiration for Wessely and Mendelssohn. In the same letter he severely censured rabbis who have no knowledge of mathematics or astronomy, without which it is impossible to explain many passages in the Talmud.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 78, 99, 187–197.

K. M. Sel.

HALBERSTADT (also **STADTHAGEN**), **JUDAH BEN BENJAMIN:** Rabbinical author of the eighteenth century. He was the author of "Minḥat Yehudah," giving explanations of all passages in Rashi on Berakot in which the word "ke-lomar" occurs. A similar work on Shabbat, 'Erubin, and Berakot appeared later (Altona, 1768). He was also the author of a discourse on "Ẓenon we-Zayit" (Ber. 36a), on the benediction to be recited on eating radishes and olives (Altona, 1765).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 733; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 341.

K. N. T. L.

HALBERSTADT, MORDECAI: German rabbi; born at Halberstadt at the beginning of the eighteenth century; died at Düsseldorf about 1770. After studying at Frankfort-on-the-Main under Jacob ha-Kohen (1730), Halberstadt became teacher in the rabbinical school of his native town. In spite of his youth he was elected rabbi of Griesheim on the recommendation of his teacher; he subsequently occupied the rabbinates of Darmstadt and Düsseldorf. As a cabalist Halberstadt was called upon by Samuel Heilmann of Metz and Jacob Joshua Falk for an opinion as to whether Eybeschütz's amulets were positively Shabbethaian in spirit. To have given an affirmative answer would have necessarily associated Halberstadt with the enemies and intending excommunicators of Eybeschütz; he therefore merely advised the inquirers to refrain from pressing their attacks further, declaring himself unable to definitely pronounce the amulets Shabbethaian in character. He was the author of a work entitled "Ma'amar Mordekai," responsa (Brünn, 1782), and of a grammatical work, as yet unpublished.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 74–76.

K. M. Sel.

HALBERSTAM, SOLOMON JOACHIM: Austrian scholar; born at Cracow Feb. 23, 1832; died at Bielitz March 24, 1900. His father, Isaac Halberstam, was a prominent merchant who devoted his leisure time to study, and left in manuscript a work which Solomon published in his honor under the title "Siaḥ Yiẓḥaḳ," Lemberg, 1882. This work contains also notices on the genealogy of Halberstam, who numbered eminent rabbis among his ancestors both on his father's and on his mother's side. In 1860 he settled at Bielitz as a prosperous merchant. The larger part of his time, however, he devoted to Jewish learning, and a considerable part of his income to increasing his library, which was especially rich in rare and valuable manuscripts, the love of collecting having been developed in him early. For half a century he corresponded widely with the representatives of Jewish learning of all shades of opinion; and he took part in learned discussions on the most diverse questions, contributing to nearly all the periodicals papers written in Hebrew and in other languages.

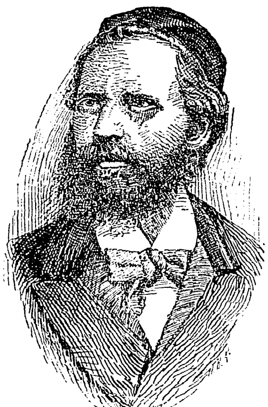
Solomon Halberstam.

Halberstam was one of the directors and chief supporters of both the old and the new Meḳiẓe Nirdamim, the publications of which include contributions from him. He contributed valuable introductions to the works of a great number of Hebrew writers, and was also a collaborator on collective works, such as the jubilee or memorial volumes in honor of Grätz, Steinschneider, Kohut, and Kaufmann.

Halberstam's editions are: "Ḥiddushe ha-Riṭba

ʻal Niddah," novellæ and discussions on the treatise Niddah by R. Yom-Ṭob ben Abraham (abbreviated "Riṭba") of Seville, Vienna, 1868; Abraham ibn Ezra's "Sefer ha-ʻIbbur," a manual of calendar science, 1874; Hillel b. Samuel of Verona's "Tagmule ha-Nefesh," 1874; Judah b. Barzilai of Barcelona's commentary on "Sefer Yeẓirah," 1884; and the same author's "Sefer ha-Sheṭarot," 1900.

In 1890 Halberstam issued a complete catalogue of his manuscripts (411 items) under the title "Ḳehillat Shelomoh." The greater part of them was acquired by Montefiore College, Ramsgate, England, while his large collection of printed books, and a considerable number also of manuscripts, was bought by Mayer Sulzberger and presented to the library of the Jewish Theological Seminary of America.

Bibliography: M. Reines, *Dor wa-Ḥakamaw*, 1890; Lippe, *Bibliographisches Lexicon*; M. Schwab, *Répertoire*.

s. W. B.

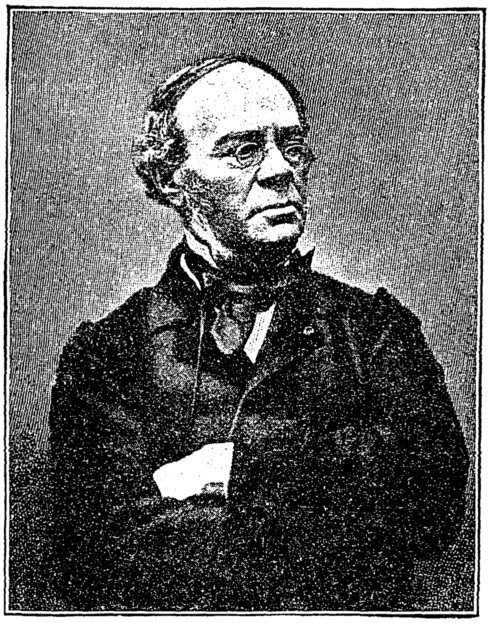

Jacques François Halévy.

ḤALEB. See Aleppo.

HA-LEBANON. See Brill, Jehiel.

HALÉVY (ḤALFAN), ÉLIE: French Hebrew poet and author; born at Fürth in 1760; died at Paris Nov. 5, 1826; father of **Fromenthal** and **Léon Halévy.** At an early age Halévy went to Paris, where he became cantor. His knowledge of the Talmud and his poetical talent acquired for him the esteem of many French scholars, particularly the well-known Orientalist Sylvestre de Sacy. His first poem was "Ha-Shalom," a hymn composed on the occasion of the treaty of Amiens; it was sung in the synagogue of Paris, in both Hebrew and French, on the 17th Brumaire (Nov. 8), 1801. The poem was praised in Latin verse by the Protestant pastor Marron. In 1808 Halévy composed a prayer to be recited on the anniversary of the battle of Wagram; in 1817, with the help of some of his coreligionists, he founded the French weekly "L'Israélite Français," which, however, expired within two years. To this periodical he contributed a remarkable dialogue entitled "Socrate et Spinosa" (ii. 73). His "Limmude Dat u-Musar" (Metz, 1820) is a text-book of religious instruction compiled from the Bible, with notes, a French translation, and the decisions of the sanhedrin instituted by Napoleon. Halévy left two unpublished works, a Hebrew-French dictionary and an essay on Æsop's fables. He attributes the fables to Solomon (comp. I Kings v. 12-13 [A. V. iv. 32-33]), and thinks the name "Æsop" to be a form of "Asaph."

Bibliography: *Allg. Zeit. des Jud.* 1839, Beiblatt No. 1; Léon Halévy, in *Univ. Isr.* xviii. 274-276; Grätz, *Gesch.* 2d ed., xi. 217-218; Zeitlin, *Bibl. Post-Mendels.* pp. 133-134.

s. M. Sel.

HALÉVY, JACQUES FRANÇOIS FROMENTHAL ÉLIE: French composer; born at Paris May 27, 1799; died at Nice March 17, 1862. His family name was "Levi"; his father, Élie Halévy, was a Bavarian by birth. At the age of ten he entered the Paris Conservatoire and studied under Cazot (elements of music), Lambert (piano), and Berton (harmony). He won the solfeggio prize in 1811, and the second prize in harmony in 1812. He thereafter became a pupil of Cherubini in composition, with whom he remained for five years; and, after twice winning the second prize at the Conservatoire, he finally secured the Grand Prix de Rome (1819) for his cantata "Herminie." Shortly before his departure for Rome his "De Profundis" (text in Hebrew), composed on the death of the Duc de Berri, and dedicated to Cherubini, was performed at the synagogue in the Rue St. Avoye (March 24, 1820).

Early Works.

After actively prosecuting his studies in Italy Halévy returned to France, where for several years he experienced considerable difficulty in obtaining a hearing for his compositions. His comic opera "L'Artisan" (in one act), performed at the Théâtre Feydeau in 1827, met with but little success, but the three-act opera "Clari," produced at the Théâtre Italien in 1829, the principal rôle being sung by Malibran, made a somewhat better impression, and was probably largely instrumental in securing for the composer the appointment of "chef du chant" at the theater in question, a position which he occupied in association with Hérold.

For several years to come, however, the composer was not destined to score a decided triumph, although opera followed opera in quick succession. Still, the air "Vive, vive, l'Italie," in his comic opera "Le Dilettante d'Avignon" (1829), became exceedingly popular with the Parisian public, while his ballet "Manon Lescaut" (1830), by reason of its melody and verve, also found favor.

Halévy had already attained the age of thirty-six when his masterpiece, "La Juive," a grand opera in five acts, was produced at the Opéra (Feb. 23, 1835), where it was hailed with enthusiasm, and at once secured for its author a European reputation. The opera was presented with unprecedented scenic splendor, the stage-setting alone having cost, it was said, 150,000 francs. Ten months after the first performance of "La Juive" Halévy's musical comedy "L'Eclair" appeared; and, although in spirit the exact antithesis of "La Juive," it immediately became a favorite with Parisian audiences.

Although the composer had given splendid evidence of his extraordinary talent and versatility in these two widely divergent compositions, he now lost much of his originality and became imitative rather than creative—a deterioration ascribed partly to the influence of Meyerbeer, then at the zenith of his fame, and partly to Halévy's carelessness in the selection of librettos. At all events, it may be said that, out of about twenty dramatic works, chiefly comic operas, which followed upon "La Juive," only a few, such as "Les Mousquetaires de la Reine" (1846) and "Le Val d'Andorre" (1848), are still occasionally produced. Nevertheless, many of them, and notably "La Dame de Pique" (1850), although perhaps lacking in dramatic interest, are replete with melody.

Professorship in the Conservatoire.

In 1851 Halévy obtained a professorship at the Conservatoire, where Gounod, and afterward Bizet, were among his pupils, the latter subsequently marrying Halévy's daughter. In 1854 Halévy was appointed permanent secretary of the Académie des Beaux-Arts, and his "Souvenirs et Portraits, Etudes sur les Beaux Arts" (1869), written in this capacity, constitute a very attractive series of criticisms and eulogies. Halévy's "Leçons de Lecture Musicale," published in 1857 and since revised, is still the standard textbook on solfeggio in the elementary schools of Paris.

BIBLIOGRAPHY: F. J. Fétis, *Biographie Universelle des Musiciens*; Champlin, *Cyclopedia of Music and Musicians*; Benjamin E. Woolf, in *Famous Composers and Their Works*, ii. 665-672; Riemann, *Opern Handbuch*; Edouard Monnaie, *F. Halévy*, Paris, 1863.

S. J. So.

HALÉVY, JOSEPH: French Orientalist; born at Adrianople Dec. 15, 1827. While a teacher in Jewish schools, first in his native town and later in Bucharest, he devoted his leisure to the study of Oriental languages and archeology, in which he became proficient. In 1868 he was sent by the Alliance Israélite Universelle to Abyssinia to study the conditions of the FALASHAS. His report on that mission, which he had fulfilled with distinguished success, attracted the attention of the French Institute (Académie des Inscriptions et Belles-Lettres), which sent him to Yemen to study the Sabean inscriptions. Halévy returned with 686 of these, deciphering and interpreting them, and thus succeeding in reconstructing the rudiments of the Sabean language and mythology. Since 1879 Halévy has been professor of Ethiopic in the Ecole des Hautes Etudes, Paris, and librarian of the Société Asiatique.

Halévy's scientific activity has been very extensive, and his writings on Oriental philology and archeology, which display great originality and ingenuity, have earned for him a world-wide reputation. He is especially known through his controversies, still proceeding, with eminent Assyriologists concerning the non-Semitic Sumerian idiom found in the Assyro-Babylonian inscriptions. Contrary to the generally admitted opinion, Halévy put forward the theory that Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves.

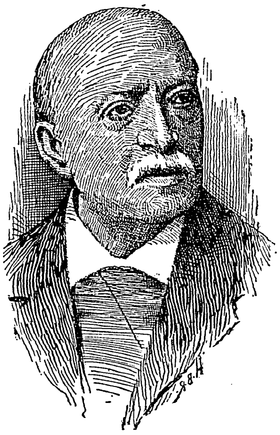

Joseph Halévy.

Biblical Researches.

For the student of specifically Jewish learning the most noteworthy of Halévy's works is his "Recherches Bibliques," wherein he shows himself to be a decided adversary of the so-called higher criticism. He analyzes the first twenty-five chapters of Genesis in the light of recently discovered Assyro-Babylonian documents, and admits that Gen. i.-xi. 26 represents an old Semitic myth almost wholly Assyro-Babylonian, greatly transformed by the spirit of prophetic monotheism. The narratives of Abraham and his descendants, however, although considerably embellished, he regards as fundamentally historical, and as the work of one author. The contradictions found in these narratives, and which are responsible for the belief of modern critics in a multiplicity of authors, disappear upon close examination. The hypothesis of Jahvistic and Elohistic documents is, according to him, fallacious.

The following are Halévy's principal works, all of which have been published in Paris:

Rapport sur une Mission Archéologique dans le Yemen, 1872.
Voyage au Nadjran, 1873.
Mélanges d'Epigraphie et d'Archéologie Sémitiques, 1874.
Etudes Sabéennes, 1875.
Etudes Berbères, Epigraphie Lybique, 1875.
La Prétendue Langue d'Accad. Est-Elle Touranienne? 1875.
Etudes sur le Syllabaire Cunéiforme, 1876.
Recherches Critiques sur l'Origine de la Civilisation Babylonienne, 1876.
La Nouvelle Evolution de l'Accadisme, 1876-78.
Prières des Falachas, Ethiopic text with a Hebrew translation, 1877.
Documents Religieux de l'Assyrie et de la Babylonie, text with translation and commentary, 1882.
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Halévy is the author of "Maḥberet Meliẓah we-Shir," Hebrew essays and poems (Jerusalem, 1895). In the earlier part of his life he was a regular contributor to the Hebrew periodicals, the purity of his Hebrew being greatly admired.

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S. I. BR.

HALÉVY, LÉON: French author and dramatic writer; brother of Jacques François Fromenthal Halévy; born at Paris Jan. 14, 1802; died at Saint Germain-en-Laye Sept. 2, 1883. After finishing a course at the Lycée Charlemagne, Halévy became a disciple and collaborator of Saint Simon, aiding in the foundation of his organ, "Le Producteur," and writing the introduction to his work, "Opinions Littéraires, Philosophiques et Industrielles," in which Rodrigues and Bailly also assisted. In 1831 Halévy was appointed assistant professor of French literature at the Ecole Polytechnique, but abandoned the position three years later. In 1837 he was attached to the Ministry of Public Instruction as chief of the bureau of scientific societies, and remained there until his retirement in 1853, after which he devoted the remainder of his life to literature. Halévy wrote a large number of poems, translations, plays, and other works. Among the poems may be cited: "Le Vieux Guerrier au Tombeau de Napoléon," 1821; "La Peste de Barcelone," 1822; "Poésies Européennes," 1828; "Œuvres Lyriques d'Horace," 1831 (2d ed., 1856). His plays include: "Le Czar Demetrius," 1829, staged at the Théâtre Français; "Le Duel," a two-act comedy, produced at the Théâtre Français; "L'Espion," 1828, a five-act drama, produced at the Odéon (in collaboration with Drouineau); "Le Chevreuil," 1831 (in collaboration with Jaime); "Indiana," 1833; "Leone Leoni," 1840; "Un Mari," 1843; and "Le Balai d'Or," 1843. Among Halévy's later plays were: "Le Mari aux Epingles," 1856; "Ce Que Fille Veut," 1858; "Un Fait-Paris," 1859; "Electre," 1864. Of Halévy's other works may be mentioned: "Résumé de l'Histoire des Juifs Modernes," 1828; "Recueil de Fables," 1844 (2d ed., 1856; crowned by the Academy); "La Grèce Tragique," 1846; "Vie de Fromenthal Halévy," 1862.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Larousse, *Dict.*
S. V. E.

HALÉVY, LUDOVIC: French dramatist; born in Paris Jan. 1, 1834; a son of Léon Halévy and a nephew of Jacques François Fromenthal Halévy. He was educated at the Lycée Louis le Grand in Paris; after graduating he entered the service of the government. During this period he wrote several comic operas under the nom de plume of "Jules Servières." His success with these induced him to resign his position (1865), and devote himself entirely to the drama in association with Henri Meilhac. The operas written by Halévy and Meilhac were successfully produced on nearly all the stages of Europe and America.

Halévy's earlier plays include: "Bataclan" (1855; music by Offenbach); "L'Impresario" (1856; with Battu); "Le Docteur Miracle" (1857; with Battu); "Orphée aux Enfers" (1858); "La Chanson de Fortunio" (1861); "Le Pont des Soupirs" and "La Baronne de San Francisco" (1862).

The following were produced in collaboration with Meilhac: "La Belle Hélène" (1865; music by Offenbach, one of his greatest successes); "Le Train de Minuit" (1863); "Barbe-Bleue" (1861); "La Grande Duchesse de Gérolstein," a satire on militarism (1867; music by Offenbach); "Froufrou" (1869); "Le Réveillon" (1872); "La Petite Marquise" (1874); "Carmen" and "La Cigale" (1877); "Le Petit Duc" (1878); "La Petite Mademoiselle" (1879). In 1882 the partnership came to an end. There were rumors of a quarrel, which, however, were denied by Halévy. Meilhac continued to produce plays, while Halévy devoted himself to literature. "Froufrou" is their most famous play. It ran for 250 nights at the Gymnase and for 100 more at the Porte Saint Martin, with Sarah Bernhardt in the cast; it was revived at the Théâtre Français in 1892.

Halévy's novels include: "Un Scandale" (1860); "L'Invasion," "Madame et Monsieur Cardinal," "Le Rêve," "Le Cheval du Trompette," and "Quand On Attend Ses Messes" (1872); "Marcel" (1876); "Les Petites Cardinal" (1880); "L'Abbé Constantin" (1882); "La Famille Cardinal," "Criquette," "Deux Mariages," "Un Grand Mariage," "Un Mariage d'Amour," and "Princesse" (1886); "Les Trois Coups de Foudre" and "Mon Camarade Mussard" (1886); "Karikari" (1892).

Halévy was decorated with the cross of commander of the Legion of Honor, and became a member of the Academy in 1884.

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S. F. T. H.

HALF-BLOOD. See FAMILY and FAMILY LIFE.

ḤALFAN, URI SHERAGA PHOEBUS BEN ELIEZER MANNELES: Rabbi of Ungarisch-Brod, Moravia, in the first half of the eighteenth century. He was the author of a work entitled "Dat Esh," containing responsa and a commentary on the laws of Kilayim in Maimonides' code (Berlin, 1743). The second word of the title contains the initials of his name—Uri Sheraga.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Dat Esh*; Steinschneider, *Cat. Bodl.* col. 2692.
D. M. SEL.

ḤALFON, ABBA MARI: Italian astronomer of the fifteenth and sixteenth centuries. In 1492 he was at Naples, where he studied astronomy. Ḥalfon was the author of "Ṭa'ame Miẓwot," containing explanatory notes on the ALFONSINE TABLES, and still extant in manuscript (MS. Naples, iii. F 12; MS. Parma, De Rossi, No. 336, 7, under the title "Ṭa'ame ha-Kelalim"). According to A. Berliner, the "Bayit Ne'eman," a Hebrew translation or paraphrase of a commentary by Ibn Rajal on the same astronomical tables, with an introductory Hebrew poem, found in the Naples codex, was the work of Abba Mari, who signed thereto the same initials (אמת = "Abba Mari Talmid") as those used by him in his "Ṭa'ame Miẓwot." An elegy written by Ḥalfon

(1490) at Lucca on the death of Jehiel of Pisa was published by D. Kaufmann ("R. E. J." xxvi. 106).

BIBLIOGRAPHY: Berliner's *Magazin*, xvi. 49; Steinschneider, *Hebr. Bibl.* xxi. 116; idem, *Hebr. Uebers.* p. 626; Mortara, *Indice.*

K. I. BR.

ḤALFON, ABRAHAM BEN RAPHAEL: Rabbi of Tripoli, North Africa; died about 1803. He was the author of a work entitled "Ḥayye Abraham," a treatise on the ritual laws of Oraḥ Ḥayyim and Yoreh De'ah (Leghorn, 1826).

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K. M. SEL.

ḤALFON, ELIJAH MENAHEM: Italian Talmudist and physician; son of the astronomer Abba Mari and son-in-law of Kalonymus ben David (Maestro Calo); flourished at Venice in the middle of the sixteenth century. In a collection of responsa compiled by Joseph Graziano of Modena, Ḥalfon gives his opinion on the question whether a Jew may instruct Christians in Hebrew. Citing numerous passages from the Talmud, which he elucidates with logical acumen, Ḥalfon shows that elementary instruction may certainly be given, if only for the purpose of enabling non-Jews to comply with the seven laws given to Noah. Ḥalfon was one of the rabbinical authorities from whom Francesco Georgio obtained for Richard Croke a rabbinical opinion regarding the divorce of Henry VIII. This circumstance, and his friendship for Solomon Molcho, brought about a quarrel between Ḥalfon and the physician Jacob Mantino.

Ḥalfon's authority as a Talmudist was widely recognized, and a responsum of his, in which he calls himself the grandson of Joseph Colon, is found in Moses Isserles' collection of responsa (No. 56, ed. Cracow). Ḥalfon was also a versatile poet, and several of his productions are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 948, 6).

BIBLIOGRAPHY: Carmoly, in *Revue Orientale*, ii. 133; Kaufmann, in *J. Q. R.* ix. 501; idem, in *R. E. J.* xxvii. 51.

K. I. BR.

HALFORD, GEORGE EDWARD: Private in the mounted infantry of the City of London Imperial Volunteers; born 1878; died at Karee, near Bloemfontein, May 15, 1900, during the war with the Transvaal (1899–1900). He was educated at University College School, London, and, entering the volunteers, became lance-corporal in the 1st Middlesex (Victoria and St. George's). On the outbreak of war he enlisted among the mounted infantry of the volunteer force, and took part in the fighting round Paardeberg; serving later as one of the escort of the Boer general Cronje as far as the Modder River station on his way to Cape Town and St. Helena. Halford subsequently took part in the great march to Bloemfontein; and its accompanying hardships and privations culminated in an attack of fever to which he succumbed.

BIBLIOGRAPHY: *Jewish Chronicle*, June 30, 1900.

J. G. L.

HALHUL: City in the hill country of Judah, mentioned in the list of cities in the inheritance of that tribe (Josh. xv. 58). Halhul was about four miles to the north of Hebron, and, according to a Jewish tradition (Hottinger, "Cippi Hebr." p. 32), was the burial-place of Gad, David's seer (I Sam. xxii. 5; II Sam. xxiv. 11). It is probably the modern Ḥalḥul.

E. G. H. B. P.

HALI: Town on the boundary of Asher, mentioned in Josh. xix. 25 between Helkath and Beten. The Septuagint gives the name as "Aleph."

E. G. H. B. P.

ḤALILAH: Biblical term denoting "far be it [from me, thee, etc.]." In Talmudic literature it has two distinct meanings, derived from the two meanings of the root "ḥalal" (to profane; pollute). In some instances its signification is cognate to that given to it in the Bible (Gen. R. xlix. 16; Yalḳ. to Gen. lxxxiii.); in other places it has the meaning of "round about," "in turn," from "ḥalal" (to bore, pierce, make hollow or round), usually in conjunction with the word "ḥazar" (to turn around, begin again; Suk. 55b; Ket. 95a; Zeb. 10a).

In later Hebrew and in the Yiddish language the word is employed in its original meaning, but carries with it greater emphasis than is given to it in the Bible, having the signification of "God forbid," "by no means." It is sometimes strengthened, in colloquial speech, by the addition of the word "we-ḥas" (may He have pity). The expression is very common in Yiddish, and is especially used to ward off the evil effects of an ill-omened utterance.

E. C. J. H. G.

ḤALIẒAH ("taking off," "untying"): The ceremony of the taking off of a brother-in-law's shoe by the widow of a brother who has died childless, through which ceremony he is released from the obligation of marrying her, and she becomes free to marry whomever she desires (Deut. xxv. 5–10). It may be noted that only one brother-in-law need perform the ceremony. The old custom of the levirate marriage (Gen. xxxviii. 8) is thus modified in the Deuteronomic code by permitting the surviving brother to refuse to marry his brother's widow, pro-

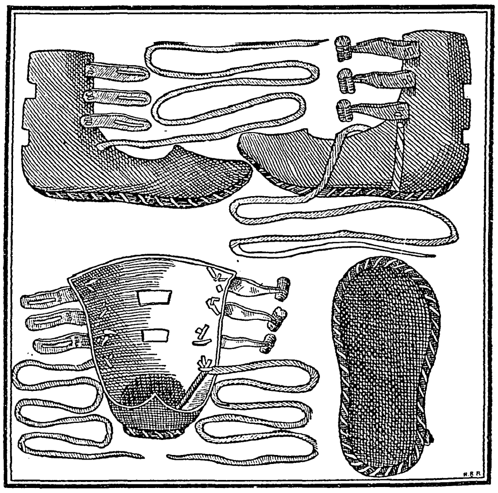

The Ḥaliẓah Shoe.
(After Bodenschatz, 1748.)

vided he submits to the ceremony of ḥaliẓah (see LEVIRATE; YEBAMAH). In the Talmudic period the tendency against the original custom was intensified by the apprehension that the brother-in-law might desire to marry his brother's widow from other motives than that of "establishing a name unto his brother," and therefore many rabbis of Talmudic as well as of later times preferred ḥaliẓah to actual marriage (Yeb. 39b). Thus the ancient institution of the levirate marriage fell more and more into disuse, so that at present ḥaliẓah is the general rule and marriage the rare exception (Shulḥan 'Aruk, Eben ha-'Ezer, 165, and commentaries). In theory, however, the Biblical law of levirate marriage is still presumed to be in force, and in the ceremonies attending upon ḥaliẓah the presumption is that the brother-in-law brings disgrace upon himself and upon his family by refusing to marry his brother's widow.

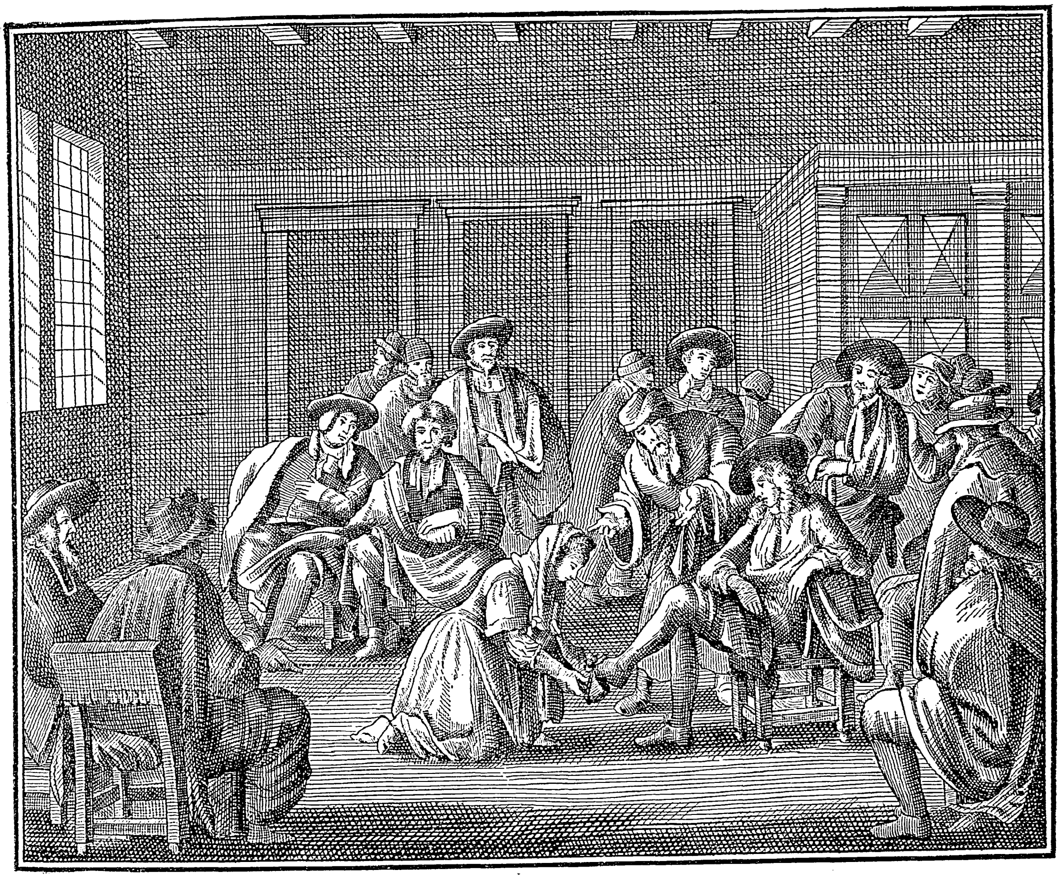

ḤALIẒAH SCENE IN HOLLAND, EARLY EIGHTEENTH CENTURY.
(From a Dutch translation of Leo di Modena's "Riti," Amsterdam, 1725.)

The Ceremony.

The ceremony as described in Deuteronomy (*l.c.*) is very simple. The widow loosens the shoe of the brother-in-law in the presence of the elders of the town, spits upon the ground before him, and pronounces a certain prescribed formula. This ceremony, however, was later elaborated by the Rabbis, making the act more solemn and more public. The Rabbis declared that the ceremony should take place before a court of three, who need not be very learned, but must at least understand Hebrew (Yeb. 101a; Shulḥan 'Aruk, Eben ha-'Ezer, 169, 1). All those who are disqualified from testifying in legal matters (see EVIDENCE) are disqualified also from acting on this board of judges (Yeb. 101a). These three should appoint two others to assist them, and at the service on the evening preceding the day of the ceremony they should appoint a place for its performance, so as to give the matter more publicity. The place chosen is usually the synagogue court or the house of the rabbi, although the ceremony may take place in the house of the widow. All investigations with regard to the parties concerned in the ḥaliẓah should be conducted on the previous day, on which both are instructed in the details of the ceremony, and on which the "yebamah" (widowed sister-in-law) is not allowed to partake of any food. The ḥaliẓah should not be performed in the evening (Yeb. 104a), nor on a Sabbath or a holiday (Beẓah 36b), nor on the eve of a Sabbath or a holiday ("Terumat ha-Deshen," § 227).

On the day set for the ḥaliẓah, immediately after the morning service, when all the people are still in the synagogue, the three judges and their two assistants, who also act as witnesses, repair to the appointed place. The three judges sit on one bench, the two assistants on a bench placed beside it; the "yabam" (brother-in-law) and the yebamah stand between them. Before the ceremony is commenced a thorough public examination is made of the case. The relationship of the parties must be clearly established and their maturity ascertained. If he or she is a minor, a deaf-mute, a mute, or an idiot, or if his foot is crooked or turned to one side, the ḥaliẓah can not be performed. The court must also know whether she is left-handed or whether he is left-footed, and must be convinced that more than ninety-one days have passed since the death of her husband (see Divorce; Levirate). To establish these matters it is not necessary to have legally eligible witnesses. Even those who are otherwise disqualified from testifying may become witnesses. Both the yabam and the yebamah must be made aware of the fact that by this ceremony the widow becomes free to marry whomever she may desire.

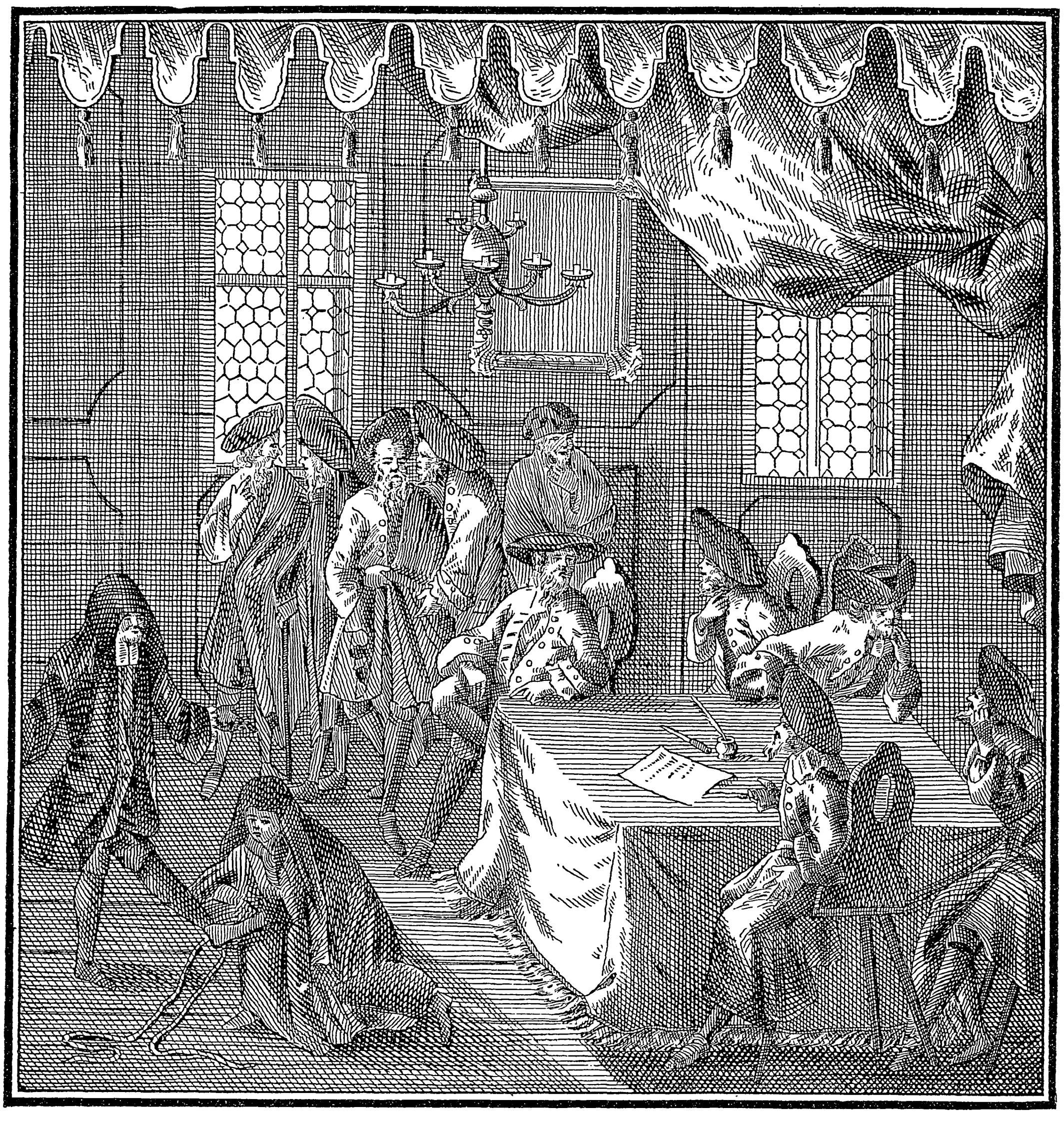

Ḥaliẓah Ceremony Among German Jews, Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

After these preliminary details, and after the yabam makes a public declaration that he has not been forced by any outside influence to submit to the ḥaliẓah, but that he does it of his own free will, the actual ceremony commences.

The Ḥaliẓah Shoe.

The shoe, which is usually the property of the community, is brought forth and examined as to its cleanliness and construction, in accordance with the precepts of the law. The ḥaliẓah shoe is made entirely of leather, usually from the skin of a clean animal. It is made of two pieces, the upper part and the sole,

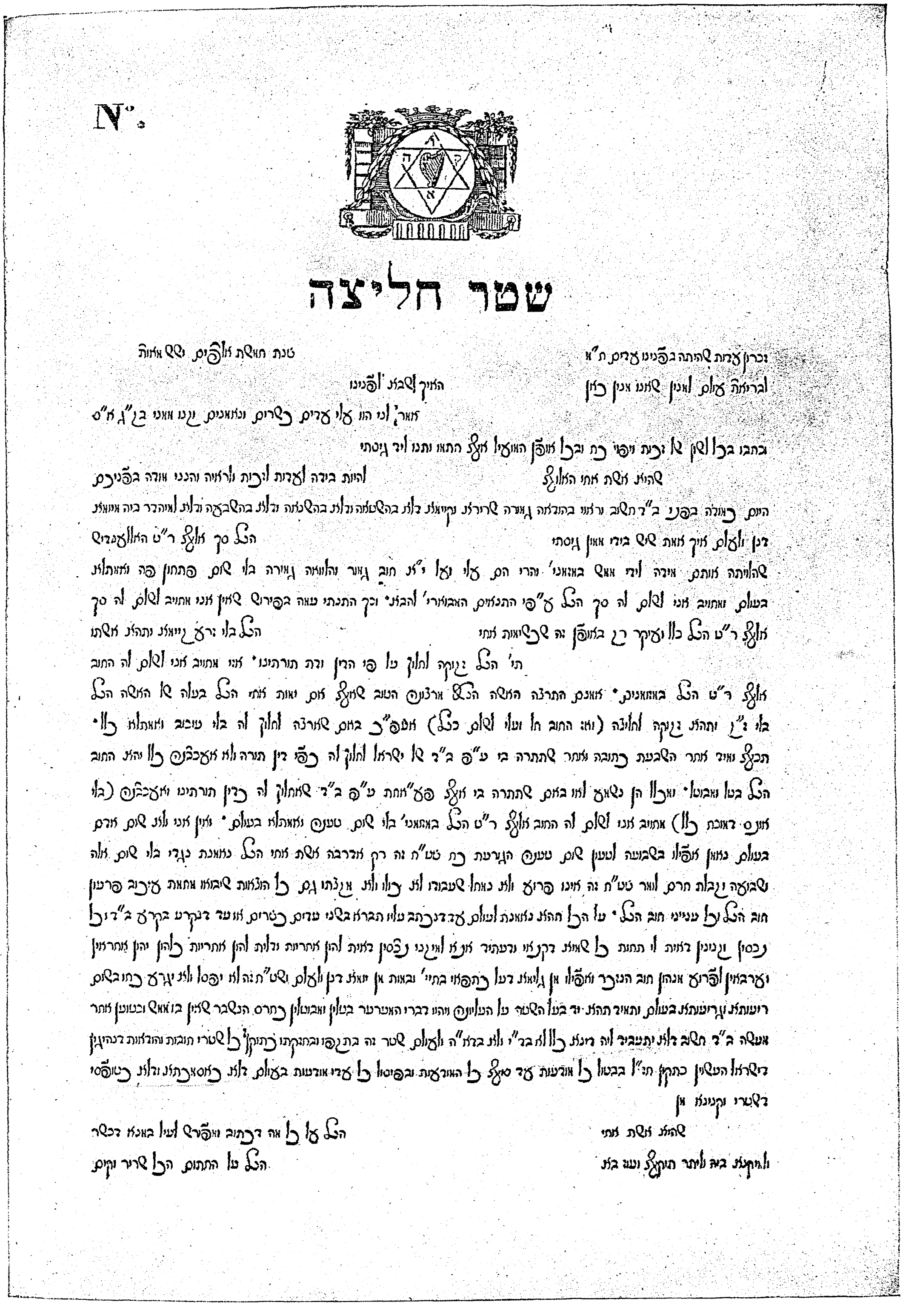

N°.

שטר חליצה

זכרון עדות שהיתה בפנינו עדים ח״מ שנת חמשת אלפים ושש מאות

לבריאת עולם למנין שאנו מונין כאן האיך שבאת לפנינו

ואמרה לנו הוו עלי עדים כשרים ונאמנים וקנו ממני בק״ג מ״ס

וכתבו בכל לשון של זכות ויפוי כח ובכל אופן המועיל אשר התאו ותנו ליד גיסתי

שהיא אשת אחי המנוח להיות בידה לעדות לזכות ולראיה והנני מודה בפניכם

היום כמודה בפני ב״ד חשוב ודמי בהודאה גמורה שרירה וקיימת בלא בהשטאה ובלא בהשגגה ובלא בהשבעה ובלא למהדר ביה מינה

דנן ולעולם איך מאת שיש בידי ממון גיסתי הנ״ל סך אלף ר״ט המגיעים

שהייתה מותה איזה ליד מאש במזומני' והרי הם עלי ועל י״ת חוב גמור והלואה גמורה בלי שום פתחון פה ומאומה

בעולם ומחויב אני לשלם לה סך הנ״ל ע״פי התנאים המבוארים להבא' וכך התנתי עמה בפירוש שאין אני מחויב לשלם לה סך

אלף ר״ט הנ״ל כלל ועיקר רק באופן זה שכשימות אחי הנ״ל בלי זרע קיימא ותהיה אשתו

תי' הנ״ל זקוקה לחלוץ על פי הדין ודת תורתינו' אזי מחויב אני לשלם לה החוב

אלף ר״ט הנ״ל במזומנים' אמנם כשתרצה האשה הנ״ל ברצונה הטוב שאם ימות אחי הנ״ל בעלה של האשה הנ״ל

בלי ז״ק ותהיה זקוקה לחליצה (אז החוב חל ועלי לשלם כנ״ל) אעפ״כ באם שתרצה לחלוץ לה בלי עיכוב ומאומה כלל'

תכף ומיד אחר השבעת כתובה ואחר שתתירה בי ע״פ ב״ד של ישראל לחלוץ לה כפי דין תורה ולא תעכבני כלל יהיה החוב

הנ״ל בטל ומבוטל' ואכלל הן נשאר לזו באם שתתרה בי אשר פע״אחת ע״פ ב״ד שאחלוץ לה כדין תורתינו ותעכבני (בלי

אונס דאמנת כלל) מחויב אני לשלם לה החוב אלף ר״ט הנ״ל במזומני' בלי שום טענה ומאומה בעולם' ואין אני יכול שום מרמה

בעולם נאמן אפילו בשבועה לטעון שום טענה הגרעת כח שט״ח זה רק אדרבה אשת אחי הנ״ל נאמנת נגדי בלי שום אלה

שבועה וגבות חרם לומר שט״ח זה אינו פרוע ולא נמחל שעבודו ולא כלו ולא אנכתי גם כל הנאות שיבואו מחמת עיכוב פרעון

חוב הנ״ל כל עניני חוב הנ״ל' על הכל תהיה נאמנת לעולם עד דכתב עלה תברא בשני עדים כשרים או עד דנקרע בקרע ב״ד וכל

נכסין וקנינין דאית לי תחות כל שמיא דקנאי ודעתיד אנא למיקני נכסין דאית להון אחריות ודלית להון אחריות כלהון יהון אחראין

וערבאין לפרוע מנהון חוב הנזכר ואפילו מן גלימא דעל כתפאי בחיי' ובמות מן יומא דנן ולעולם ושט״ח זה לא יפסל ולא יגרע כחו בשום

ריעותא וגריעותא בעולם ותמיד תהיה יד בעל השטר על העליונה והוו דברי המערער בטלין ומבוטלין כחרס הנשבר שאין בו ממש וכטוען אחר

מעשה ב״ד חשוב דלא יתעביד לה רונה כלל לא בבי״ז ולא ברה״ה ולעולם שטר זה בתקפו ובחזקתו כתוקף כל שטרי חובות והודאות דנהיגין

בישראל העשוין כתקון חז״ל בבטול כל מודעות עד סופו כל המודעות ובפיסול כל עדי מודעות בעולם דלא כאסמכתא ודלא כטופסי

דשטרי וקנינא מן

שהיא אשת אחי הנ״ל על כל מה דכתוב ומפורש לעיל במנא דכשר

ולמקנא ביה ולתר תוקף ועוז באת הנ״ל על התתום הכל שריר וקים.

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(In the possession of Prof. G. Deutsch.)

sewed together with leather threads. Three small straps are attached to the front of the shoe, each of which has a knot ("ḥumrata") at the top to fit a hole made on the other side of the shoe. Two white leather straps are attached to either side of the shoe, by which it is fastened to the leg. The yabam must have his right foot, on which the shoe is placed, washed very scrupulously, and after he has strapped it on he must walk four cubits in the presence of the judges. Then the chief of the judges reads the following passage, which the yebamah repeats word for word: "My brother-in-law refuses to raise unto his brother a name in Israel; he will not marry me"; then the yabam is required to repeat the sentence: "I do not wish to take her." He then presses his right foot against the floor while she loosens the straps with her right hand and, holding his leg in her left hand, takes off the shoe and throws it some distance away. Then she places herself in front of the yabam, spits on the floor in front of him, and repeats these words after the presiding judge: "So shall it be done unto that man who will not build up his brother's house, and his name shall be called in Israel, 'the house of him that hath his shoe loosed.'" She repeats the last phrase three times, the assembly reciting it three times after her. Then the yabam returns the shoe to the court, and the judges say: "May it be the will [of God] that Jewish women be no more subjected to ḥaliẓah or to yibbum." As they rise, the chief of the judges says: "Blessed be He who sanctified us with the commandments and statutes of Abraham our father." All the passages recited by the yabam and by the yebamah must be read in Hebrew as they are found in the original in Deuteronomy, and if the parties do not understand Hebrew the passages must be translated for them (Eben ha-'Ezer, 169; "Seder Ḥaliẓah" and commentaries *ad loc.*).

The Formulas.

Various reasons have been offered for the ceremony of loosening the shoe. From the incident related in the Book of Ruth (iv. 7, 8), which certainly refers to this ancient custom, it would seem that the loosening of the shoe was a symbol for a transfer of rights, and had no stigma attached to it. Some of the later rabbis (Jehiel of Paris, for instance) say that the removal of the shoe symbolized the entrance into a state of mourning. From the time when the yabam actually refused to marry his brother's widow and thus perpetuate his name in Israel, his brother was considered dead, and the yebamah, by drawing off his shoe, thus declared to him that from that time on he was a mourner ("Perush Seder Ḥaliẓah," 82; comp. Weill, "La Femme Juive," part iv., ch. v., Paris, 1874).

In order to prevent the yabam from extorting money from the widow who wishes to be released from the shackles of perpetual widowhood, the Rabbis established the institution of the "sheṭar ḥaliẓah" (see Deed). This institution provides that at the marriage of a young couple all the brothers must sign a document in which they pledge themselves to submit to the act of ḥaliẓah without claiming any remuneration in case their brother dies childless ("Naḥalat Shib'ah," p. 22, Warsaw, 1884). If at the time of marriage there was a minor brother, who could not legally sign the document, there was the institution of the "sheṭar biṭḥon ḥaliẓah," established by the Rabbis for such cases, by which the father of the bridegroom promises to pay to the bride a certain sum of money if this son should refuse to submit to the ceremony of ḥaliẓah (*ib.* 23; comp. "Pitḥe Teshubah"; Eben ha-'Ezer, 165, note 10; see Inheritance). Notwithstanding this, cases often occur where brothers-in-law demand money before they will submit to the ceremony.

Sheṭar Ḥaliẓah.

The Reform view, as expressed in various treatises written by the leaders of the movement, and as adopted at the different rabbinical conferences held in Germany and in America, is that the ceremony of ḥaliẓah is not essential to the remarriage of the widow. The Philadelphia conference (1869) resolved that "The precept of levirate marriage and of ḥaliẓah has lost to us all meaning, import, and binding force." The Second Israelitish Synod, held in Augsburg (1871), also passed a resolution to the same effect, with the addition that "For the sake of liberty of conscience, however, no rabbi will refuse, on request of the parties, to conduct the ceremony of ḥaliẓah in a proper form." The great majority of Jews, however, still cling to this ancient institution and observe it in all its details.

Bibliography: Hastings, *Dict. Bible*, s.v. *Marriage*; Hamburger, *R. B. T.* s.v. *Schwagerehe*; Saalschütz, *Das Mosaische Recht*, ch. civ., Berlin, 1853; Michal of Cracow, *Seder Giṭṭin wa-Ḥaliẓah*, with *Pitḥe Teshubah*, Wilna, 1896; Buchholz, *Die Familie*, pp. 65–67, Breslau, 1867; Redslob, *Die Levirats-Ehe bei den Hebräern*, Leipsic, 1836; Duschak, *Das Mosaisch-Talmudische Eherecht*, § 5, Vienna, 1864; Bergel, *Die Eheverhältnisse der Alten Juden*, ch. x., Leipsic, 1881; Mielziner, *Jewish Law of Marriage and Divorce*, §§ 22–23, Cincinnati, 1884; *Verhandlungen der Zweiten Israelitischen Synode*, Berlin, 1873; Rosenau, *Jewish Ceremonial Institutions and Customs*, Baltimore, 1903.

E. C. J. H. G.

ḤALLAH: The priest's share of the dough. The Biblical law in the case of ḥallah (Num. xv. 17–21; comp. Neh. x. 38), as in the case of the heave-offering ("terumah"; Num. xviii. 11), is indefinite. It enjoins the separation of the ḥallah "from the first of your dough," but does not specify how much dough there should be, or what proportion of the dough should go to the priest. The Rabbis, however, made the law more explicit by limiting it. According to their definition the dough, in order to be subject to the law of ḥallah, must consist of at least one omer ($1\frac{4}{5}$ cabs, or enough to fill a vessel 10 x 10 x $3\frac{1}{9}$ inches in size; see Weights and Measures) of flour (Ḥal. ii. 5; comp. 'Eduy. i. 2), the portion due to the priest being $\frac{1}{24}$ of the dough of a private household and $\frac{1}{48}$ of that of a baker ('Eduy. i. 7). The priest's share was taken from the dough and not from the flour (comp. Yer. Ḥal. iii. 1).

Obligation on Owner.

The obligation rested upon the person to whom the dough belonged, and not upon the person who kneaded it. Hence if the dough belonged to a non-Jew, and it was prepared by a Jew, no portion of it went to the priest, even if the non-Jew afterward presented it to the Jew. A Jew, however, was obliged to separate ḥallah from his dough even when it was prepared by a non-Jew (Ḥal. iii. 5). Dough prepared as food for animals was not subject to this obligation, unless it was also partaken of by men (Ḥal. i. 8). The priest's portion was taken only from dough made from the flour of one of these five kinds of cereal: wheat, barley, spelt, oats, and rye (Ḥal. i. 1). Dough made from the flour of rice, millet, or peas was excepted. The dough must have been prepared for the baking of bread, but not for pastry or cakes of any kind (Ḥal. i. 4). If the separation of the ḥallah from the dough had been forgotten, it could be made after the bread was baked (Sifre to Num. xv. 21).

The Biblical expression "when you eat of the bread of the land" clearly indicates that the law of ḥallah applies only to Palestine; but, in order that this institution should not be forgotten in Israel, the Rabbis ordained that it should also be observed beyond Palestine and for all time. Since, however, it can no longer be observed as a priestly offering, because everything now is in a state of impurity, the portion taken from the dough is thrown into the fire and need not be proportionate to the amount of the dough; the obligation can be discharged with the smallest portion (Ḥal. iv. 8–11). When the dough is thrown into the fire a blessing should be pronounced. At present the laws pertaining to the separation of ḥallah are very lenient, both with regard to the separation and with regard to the holiness attached to it (Maimonides, "Yad," Bikkurim, v.-viii.; Shulḥan 'Aruk, Yoreh De'ah, 322–330). See Priestly Code; for ḥallah as sacrifice see Sacrifice; Thank-Offering.

Bibliography: Saalschütz, *Das Mosaische Recht*, ch. xli., note 441, Berlin, 1853.

E. C. J. H. G.

HALLE-ON-THE-SAALE: University town in the Prussian province of Saxony. Jews settled there soon after the city was founded, in the beginning of the twelfth century, the wealthy members of the community having business relations with the nobility in the vicinity. The Jews, who were at first subject to the archiepiscopal court and then to the mayor, lived in a quarter of their own, called the "Judendorf," and had a synagogue and cemetery. Like their coreligionists in other parts of Germany, they were repeatedly plundered and persecuted. It is doubtful whether they suffered much up to the time of the Second Crusade (1145), but they certainly did in 1206, 1261, 1349, and 1492. Several times, as in 1314 and 1446, they had to leave their homes, and in 1493 they were peremptorily expelled by Archbishop Ernst. Two centuries later a new community was formed, the authorities permitting some exiled families from Halberstadt to settle at Halle in 1692. They laid out a cemetery in 1693, and built a synagogue in 1700. They were still subjected to medieval restrictions: they were forbidden to acquire real estate or to attend the university, and their commerce was limited by special laws. The general privilege granted by Frederick William I. of Prussia, dated Feb. 26, 1704, regulated their civic status; yet in 1724 the synagogue and houses of the Halle Jews were demolished during a conflict with the students, and special taxes were laid upon them during the Seven Years' war.

The Westphalian government granted full citizenship to the Jews in a royal decree of 1808, by which the body-tax, the protection money, and other extra taxes were abolished. When Halle came again under Prussian rule, the Jewish community of the town included about 150 persons. By the law of July 23, 1847, separating the Jews into synagogal districts, some neighboring communities were affiliated with the community of Halle, for which a representative constitution was drawn up. The first rabbi, Dr. Fröhlich, was installed in 1860. In 1864 a new cemetery was laid out and a new synagogue was built, to which an organ was added in 1900. The school, attended by 130 children (1903), is under the direction of the local rabbi, Dr. Fessler. There are a ḥebra ḳaddisha, a women's society, a "Rat und Tat" society (for the relief of business men in distress), a B'nai B'rith lodge, etc. Halle has (1903) a population of 156,624, including 1,300 Jews.

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D. S. Sa.

——**Typography:** Moses Benjamin Wulff, court Jew at Dessau, obtained in 1694 a privilege from the Prince of Dessau to establish a printing-office in that city. He began to publish books in 1696, but financial difficulties compelled him to abandon the business. One of his typesetters, the proselyte Moses ben Abraham, was called to Halle in 1706 to assist J. H. Michaelis in the printing of the Bible. The citizens protested against the presence among them of a Jew without a royal letter of protection, and the king sustained their objection. Michaelis, however, procured registration at the university for the printer's son Israel Moses, who thereby became exempt from the jurisdiction of the city authorities, and upon the intercession of the university the king permitted the father to reside in Halle so long as the printing of the Bible was in progress, but under the stipulation that he should do no other work. Moses ben Abraham nevertheless printed various other books there: Jacob Reischer's responsa, "Shebut Ya'aḳob" (1709); five Talmudic tractates, which were to form part of an edition of the Babylonian Talmud already planned by his former employer, Moses Benjamin Wulff, who gave him the necessary type and machinery; some Talmudic works; a prayer-book; two descriptions, in Judæo-German, of the conflagrations at Altona and Frankfort-on-the-Main; etc.

Altogether sixteen books were issued by the press of Halle. In 1711, the university, provoked because Moses ben Abraham printed other works than those issued by the university press, complained to the king, but without effect. In 1714, however, the university drew the king's attention to the fact that Moses had printed a prayer-book containing the 'Alenu, which had recently been prohibited by royal order. Moses and Berechiah Berak, the author of the last book printed in Moses' office, were arrested, and further printing was prohibited. In 1717 the university endeavored to obtain a grant for the reopening of the establishment, but the king refused to give it. Of special interest is the fact that

Moses ben Abraham employed exclusively members of his family, and that his daughter Gella, who was an experienced typesetter, wrote little verses in Judæo-German in which she invited people to purchase her father's books.

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D.

HALLE, AARON BEN WOLF (called also **Wolfsohn**): Translator and commentator of the Bible; born 1754 at Halle; died at Fürth March 20, 1835; son of Dr. Wolf of Fürth. He was a follower of Moses Mendelssohn; editor (1797) of the periodical "Ha-Meassef" (in which he signed himself א׳ה׳ or וו״ן); and professor at the Königliche Wilhelmsschule at Breslau from 1792 to 1807. He was also one of the founders of the Gesellschaft der Freunde in Berlin (1792). Together with his friend Joel Löwe he edited Mendelssohn's German translation of the Song of Solomon (Berlin, 1788). His translations of Lamentations, Ruth, and Esther were published (Berlin, 1788) with a Hebrew commentary by Joel Löwe and a Hebrew introduction. With Isaac Euchel, Friedländer, and others, he made a translation of the Hafṭarot (*ib.* 1790); he also translated Kings (Breslau, 1800); Job, which he provided with a Hebrew commentary (Prague, 1791; Vienna, 1817-1818); and the first two chapters of Habakkuk ("Jedidja," ii. 107). He further published: "Abtalion," a Hebrew primer, containing the grammatical elements, with a preface by David Friedländer (Berlin, 1790, and frequently reprinted); "Exegetisch-Kritische Anmerkungen über die Vision Habakuks" (Breslau, 1806); "Jeschurun," a refutation of the newly made charges against Judaism (edited, with Gotthold Salomon, Breslau, 1804); "Leichtsinn und Frömmelei," a family scene in three acts (Amsterdam, 1796-98).

BIBLIOGRAPHY: Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 107; Steinschneider, *Cat. Bodl.* cols. 2732 *et seq.*; Grätz, *Gesch.* ed. 1900, xi. 120, 239; Fürst, *Bibl. Jud.* iii. 533; Roest, *Cat. Rosenthal. Bibl.* p. 1152; *Monatsschrift*, xli. 369.

S. M. K.

HALLEL (lit. "praise"): The name given in the Talmud and in rabbinical writings to Ps. cxiii.-cxviii. considered as a single composition, which they undoubtedly are. They are more distinctively known as the "Hallel of Egypt," as distinguished from Ps. cxxxvi., the "Great Hallel," and from Ps. cxlvi.-cxlviii. (in a baraita apparently designated as a kind of Hallel: Shab. 118b).

Late Origin.

These psalms were evidently written to be sung publicly on some day of thanksgiving, as appears from the verse: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. cxviii. 24). The Aramaic word "tagmulohi" would seem to indicate a late date; the thrice-repeated cry "I shall cut them down," with "the Lord hath chastened me sore," points to a bloody war, at first unsuccessful; the words "open to me the gates of righteousness" point to the recovery of the Temple: all these together make it probable that the "Hallel" psalms were written for the Feast of Ḥanukkah, during which they are still recited every morning. Hallel is also recited on the night of the Passover as part of the family service, as it was in the days of the Temple (Pes. x. 4); on the first day of the Feast of Unleavened Bread; on Pentecost; and on the Feast of Booths (see Suk. iv. 1). Of course, where the festival days are doubled, one night and three days are added (Ta'an. 28b), making (aside from the nights) twenty-one days on which Hallel is deemed obligatory. But a Palestinian of the first generation after the Mishnah speaks (Ber. 14a) of certain days on which the entire Hallel is not recited, and on which the recital is of lesser sanctity. These days are: (1) the days of Unleavened Bread after the first, or first and second; (2) all New-Moon days other than the New Moon of Tishri, which is kept as the Day of Memorial. On these days Ps. cxv. 1-11 and cxviii. 1-11 are omitted to show the later rise and the lesser sanctity of the custom of saying Hallel upon them.

Benediction Preceding.

The early sages boldly undertook to give this custom the force of Scriptural command by prefixing the benediction, "Blessed . . . who has sanctified us by His commandments and commanded us to read the Hallel." This, at least in the German ritual, is the form used on all occasions, while with the Sephardim it is used only before the incomplete "half-Hallel"; on the days of the "full Hallel" they bless Him "who commanded us to complete the Hallel." These benedictions were in general use during the eleventh and twelfth centuries, and though both Rashi and Maimonides ("Yad," Megillah, iii. 7), the greatest authorities on Jewish law, protested against the use of such a benediction before half-Hallel as unauthorized, on the ground that the recital of Hallel on New Moons, etc., was not even a commandment of the scribes, the benediction has kept its place in the prayer-book.

Ps. cxviii. opens and ends with a much older verse: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." This verse dates back not only to the days of Ezra, but to the days of Jeremiah and to Solomon's Temple. It was well known even to those otherwise wholly ignorant of the sacred tongue. Hence it grew to be the custom when Hallel was recited in public for the people to repeat after the leader only the first verse, even when he gave out the second, third, and fourth —"Let the house of Israel," etc., "Let the house of Aaron," etc., "Let them now that fear," etc.—and this usage is still in force (Suk. 38b).

"His Mercy Endureth for Ever."

Beginning with Ps. cxviii. 20, the reader gives out every verse to the end of the chapter, the congregation repeating it after him; but in countries where the Polish minhag is used every one says each of these verses twice. The verse "We beseech thee, O Lord, save now," etc. (Ps. cxviii. 25, Hebr.), is cut up into its hemistichs, each of which is given out separately.

On Sukkot the palm-branch is shaken in all directions while the first hemistich is chanted ("Hoshi'ahna").

Hallel is closed with this benediction: "O Lord, our God, may all Thy works praise Thee, and Thy saints who do Thy will, and all Thy people Israel, in glad song, bless and honor . . . Thy glorious name; for to thank Thee is proper, and pleasant is it to play melodies to Thy glorious name, for from everlasting to everlasting Thou art God: Blessed be Thou, O Lord, the King praised in hymns!" For the Hallel in the Passover night service see HAGGADAH.

BIBLIOGRAPHY: Kohler, *The Psalms and Their Place in the Liturgy*, pp. 31 *et seq.* (Gratz College Publications, 1897); Dembitz, *Jewish Services*, book ii., ch. 13; Maimonides, *Yad*, *Megillah*, iii.; Caro, *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 422, 488, 683.

A. L. N. D.

All trace is lost of the chants to which the Hallel was intoned before a comparatively modern date. In consequence there is no general tradition: every composer of synagogue music offers his own setting. In the medieval period the folk-song of the day was reproduced in the Hallel, where the contemporary expression of joyousness always supplanted the older cantillatory intonations, as Ps. cxvii. and cxviii., at least, were approached. Many such melodies, often of marked beauty, have been preserved in the synagogues of the Sephardic ritual. A rich store of them will be found in the collections of De Sola and Aguilar ("Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews"), and Consolo ("Libro dei Canti d'Israel"). Typical, and of particular interest because of their use in many Ashkenazic and Reform synagogues, are the two well-contrasted old melodies here presented (comp. De Sola and Aguilar, "Ancient Melodies," Nos. 42, 43; Salaman and Verrinder, "Music of the West London Synagogue of British Jews," i.; Cohen and Davis, "Voice of Prayer and Praise," Nos. 62, 63; Pauer and Cohen, "Traditional Hebrew Melodies," No. 12). The first of these is wide-spread among the northern Jews as a tune for table-hymns (see ZEMIROT).

Musical Setting.

Spanish Tunes.

HALLEL (Sephardic)

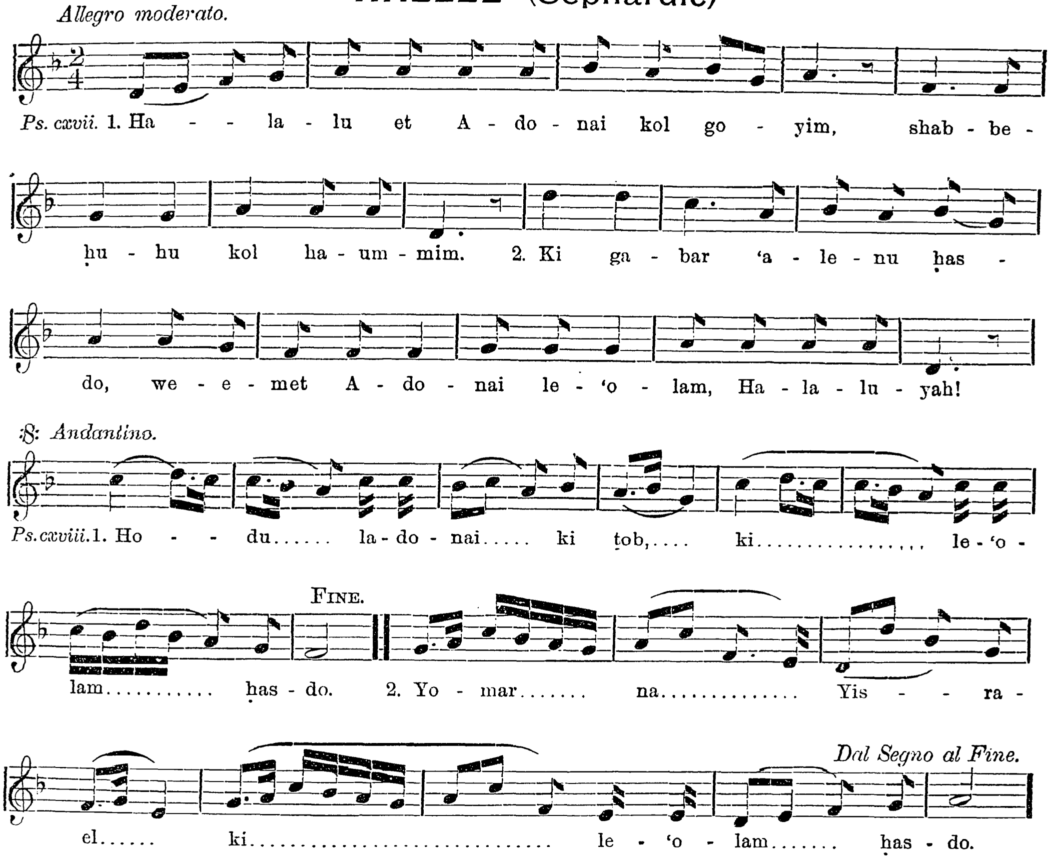
Allegro moderato.
Ps. cxvii. 1. Ha - - la - lu et A - do - nai kol go - yim, shab - be - hu - hu kol ha - um - mim. 2. Ki ga - bar 'a - le - nu has - do, we - e - met A - do - nai le - 'o - lam, Ha - la - lu - yah!
Andantino.
Ps. cxviii. 1. Ho - - du...... la - do - nai..... ki tob,.... ki................ le - 'o - lam........... has - do.
Fine.
2. Yo - mar....... na.............. Yis - - ra - el...... ki............................. le - 'o - lam....... has - do.
Dal Segno al Fine.

The earlier part of the Hallel was rarely chanted at length, being usually read through in a rapid undertone. Where the chant took a definite form it was simple in outline and usually plaintive in character. A good traditional example is given in Cohen and Davis, "Voice of Prayer and Praise" (No. 57); it is reminiscent of the "Tonus Peregrinus" of the Church, the irregular chant which, utilized principally for Ps. cxiv., is believed to be of French origin and to date from about the ninth century.

The chief hymn-tune of each festival has now become indissolubly associated with the first verses of Ps. cxviii., and is often finely worked into the choral setting of the preceding passages, as in the deservedly esteemed Hallel settings by J. L. Mombach (comp. Cohen and Davis, *l.c.* Nos. 64 [Ḥanukkah], 147 [Passover], 153 and 154 [Pentecost]).

In the case of the Feast of Tabernacles the wa-

Festival Themes. ving of the palm-branch (see LULAB) is the most characteristic feature of the celebration of the festival; and consequently the chant associated with the ceremony has been taken as the "representative theme" for the festival. As such it is employed for the response MI KAMOKA (Ex. xv. 11, 18) in the evening service, which is also chanted to the "representative theme," according to the following general scheme for days on which the Hallel is sung:

New Moon (no general tradition).
Feast of Dedication (MA'OZ ẒUR).
Festival of Passover (ADDIR HU).
Festival of Pentecost (AḲDAMUT).
Festival of Tabernacles (lulab chant).

The last has been handed down in two forms, a major and a minor, and exhibits traces of the intervals smaller than a semitone, which, with its mystical character, resulting from unenunciated vocalization between the syllables of the text, seem to point back to an original framework derived from the Orient. In most incongruous juxtaposition, several poor, jingling tunes are, in the North-German tradition, often associated with the majestic old theme (comp. Marksohn and Wolf, "Auswahl Alter Hebräischen Synagogal-Melodien," No. 3, and note; Baer, "Ba'al Tefillah," No. 816a, b, c, d). In the theme itself may be detected analogies with an old Provençal strain utilized by Bizet in his music to "L'Arlésienne," and with the melodies quoted in JEW. ENCYC. *s.v.* ASHRE HA-'AM and GESHEM.

HALLEL ("Lulab Chant")

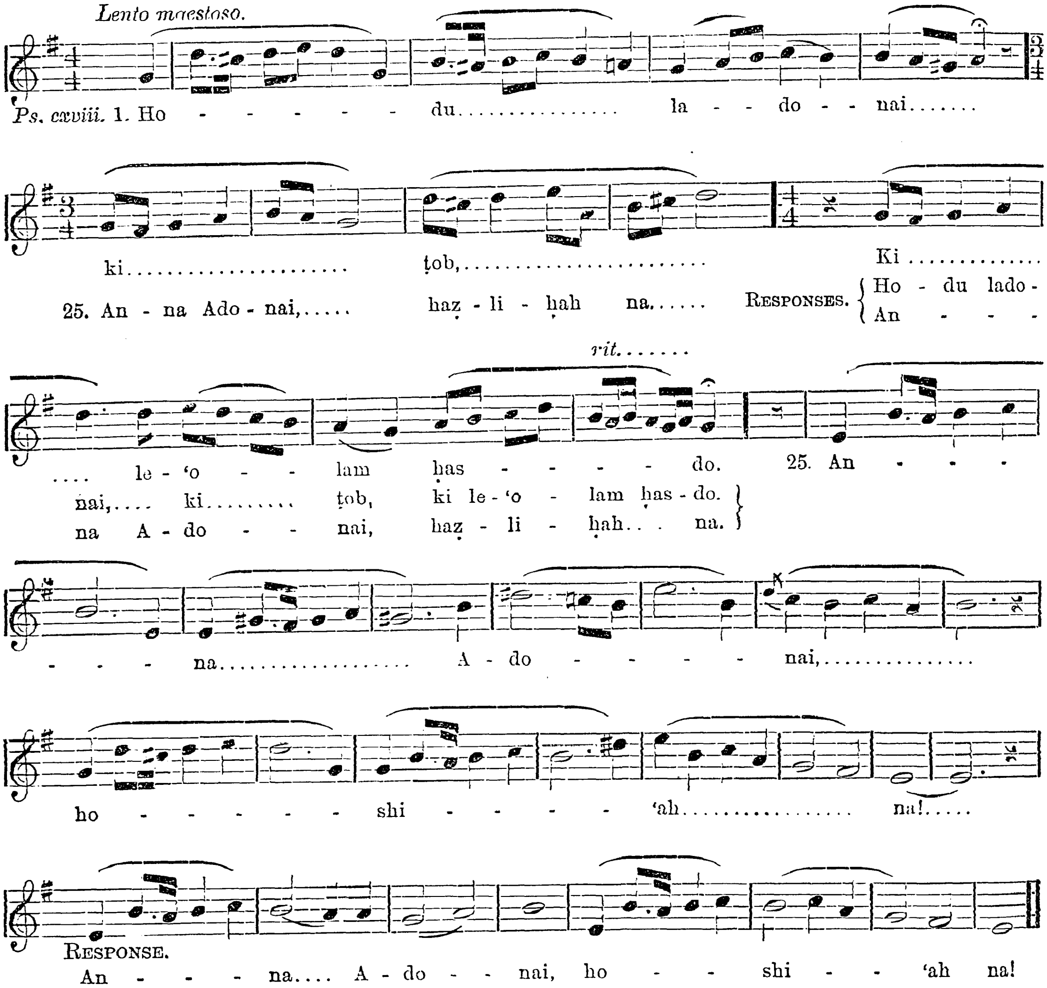
Lento maestoso.
Ps. cxviii. 1. Ho - - - - - - du.............. la - - do - - nai......
ki..................... ṭob,........................ Ki ....
25. An - na Ado - nai,..... haẓ - li - ḥah na......
RESPONSES. Ho - du lado -
An - - -
rit......
.... le - 'o - - lam has - - - - - do. 25. An - - - -
nai,.... ki......... ṭob, ki le - 'o - lam has - do.
na A - do - - nai, haẓ - li - ḥah.. . na.
- - - na.................. A - do - - - - - nai,..............
ho - - - - - - shi - - - - 'ah................ na!.....
RESPONSE.
An - - - na.... A - do - - nai, ho - - shi - - 'ah na!

Among eminent modern composers, J. Meyerbeer and F. Halévy have contributed settings for the Hallel and other texts to S. Naumbourg's "Zemirot Israel," Paris, 1863. Halévy's Hallel has become so familiar to French Jews that it has furnished main themes for a set of quadrilles founded by Henri Cohen on festival melodies, and entitled "Zemannim le-Sason" ("Le Temps de Rejouissances," Paris, 1883). Similarly Mombach's fine adaptation of the Aḳdamut for the Pentecost Hallel found favor in England as a pianoforte duet.

A. F. L. C.

HALLELUIAH (הַלְלוּ־יָהּ or הַלְלוּיָהּ, the dagesh in the first ל being dropped according to the Masoretic rule by reason of the shewa and the second ל following it; 'Αλληλούϊα in the Septuagint): A doxological expression signifying "Praise ye the Lord," the sacred name being shortened to its first two letters. Except in Ps. cxxxv. 3 it is found only at the beginnings or ends of psalms; namely, civ., cv., end; cvi., beginning and end; cxiii., beginning; cxv., cxvi., cxvii., end; cxxxv., cxlvi., cxlvii., cxlviii., cxlix., cl., beginning and end. In some of these psalms, *e.g.*, cxiii., cxlviii., cl., this opening phrase is developed in the words which follow it; in others, such as cxi. and cxii., it does not run naturally into the psalm, and seems to have been prefixed by the authorities of the Temple to fit the psalm into public worship. The Hebrew words have been retained in the Vulgate, and through it have come not only into Christian psalteries, but also into modern hymns; the English versions, however (both A. V. and R. V.), render them always as "Praise ye the Lord."

E. G. H. L. N. D.

HALPERINE-KAMINSKY, ELY: Russian writer; born at Vassilkof April 9, 1858. After having completed his studies at the University of Odessa he went (1880) to Paris, where he has since resided. The French secretaries of state and of commerce have on several occasions drawn upon his knowledge of French and Russian affairs, and entrusted him with important commissions, which he has very successfully fulfilled. Since 1883 he has been editor of the "Franco-Russe," a Parisian publication printed in both French and Russian. In 1883-85 he was secretary of the "Médecine Populaire," "Science Populaire," and "Science Pour Tous."

Halperine-Kaminsky has translated into French the works of many of the important Russian authors, such as Pushkin, Gogol, Tolstoi, Turgenef, Dostojevski, Nekrassov, Boborykin, and Stchedrin; he is also a regular contributor to the foremost French and Russian journals.

Among his works are the following: "Les Mammifères Ovipares" (1885); "Pushkin et Sa Correspondance" (1887); "Le Grand-Duc Constantin, Poète" (1892); "Chez Tolstoi" (1898-1900).

Bibliography: Curinier, *Dict. Nat.*

H. R. F. T. H.

HALPHEN, FERNAND: French composer; born at Paris Feb. 18, 1872; pupil of J. Massenet, G. Fauré, and André Gedalge. In 1895 he won the first "accessit" for fugue at the Conservatoire, and in 1896 the second "Grand Prix de Rome" for his cantata "Mélusine." His chief works are: a Sicilian, a suite for orchestra, 1896; a symphony, Monte Carlo, 1897; a sonata for piano and violin, 1899; "Le Cor Fleuri," lyric opera in one act, based on the play by the late Ephraim Micaël. He has also composed several songs, and pieces for the piano, violin, horn, etc.

S. A. A. G.

HALPHEN, GEORGES-HENRI: French army officer and mathematician; born at Rouen Oct. 30, 1844; died at Versailles May 21, 1889. He studied at the Ecole Polytechnique, and afterward at the Ecole de Metz, becoming lieutenant in 1866 and captain in 1870. He was decorated on the battle-field of Pont-Noyelles, and fought also at Bapaume and Saint-Quentin. In 1873 Halphen became tutor at the Ecole Polytechnique, and in 1880 the Académie des Sciences of the French Institute awarded him the chief mathematical prize for his "Mémoire sur la Reduction des Equations Différentielles Linéaires aux Formes Intégrales." In 1881 his work on the classification of curves ("Journal de l'Ecole Polytechnique," lvii. 1) was crowned by the Academy of Berlin. In 1886 Halphen was made a member of the Académie des Sciences. He returned to active service in 1887 as major. Of Halphen's many mathematical treatises may be mentioned: "Sur la Théorie des Points Singuliers des Courbes"; "Sur les Congruences"; "Sur les Equations Différentielles"; "Sur les Courbes Gauches, les Fonctions Elliptiques," etc. He devoted the last three years of his life to his "Traité des Fonctions Elliptiques et de Leurs Applications" (Paris, 1886-89; the third volume posthumous). A full list of his works is given in the "Journal des Mathématiques," 1889.

Bibliography: *La Grande Encyclopédie*; *Nouveau Larousse Illustré.*

S. V. E.

HALTERN, JOSEPH: One of the Meassefim; died in Berlin Sept. 5, 1818 (1817, according to Philippson in "Allg. Zeit. des Jud." ii. 216). He wrote "Esther," a Hebrew adaptation of Racine's drama of the same name.

Bibliography: Zeitlin, *Bibl. Hebr.* pp. 234, 454; *Allg. Zeit. des Jud.* ii. 216.

S. M. Sel.

ḤALUḲḲAH (lit. "division," "distribution"): An organized collection of funds for distribution among the indigent Jews in the Holy Land, and for the aid of those who, moved by religious motives, desire to journey thither. Sympathizing coreligionists of almost every congregation in the "outland" ("ḥuẓ la-areẓ") form a standing committee, presided over by an officer variously called "gabbai," "amarkol," or "paḳid" (chief, governor, or appointee), under whose supervision collections in his city or district are made, the money being remitted by him semiannually to the proper "menahalim" (leaders) in Jerusalem, who distribute it among the needy—learned, elderly men, the destitute, and widows and orphans taking precedence.

Origin.

The history of the haluḳḳah may perhaps be said to date back to the earliest rabbinical periods, when the academies in the Holy Land were supported mainly by voluntary contributions from congregations elsewhere, and by the fees received for decisions in Jewish civil suits and for the performance of religious offices. In the Middle Ages R. Jehiel (1257) transferred his yeshibah from Paris to Jerusalem. He was accompanied by his three hundred disciples, consisting of French and English Jews who had been maltreated in their native countries. But Jehiel and his pupils soon found themselves without means of support. Consequently he sent R. Jacob of Paris as a representative "meshullaḥ" (messenger) to solicit relief in Palestine and Turkey. R. Jacob appears to have been the first Palestinian meshullaḥ recorded, although the term "messenger of Zion" ("sheliaḥ Ẓiy-you") was applied in the period of the Amoraim (4th cent.) to R. Ḥama b. Ada (Beẓah 25b), who traveled between Babylon and Palestine delivering decisions and messages, and probably soliciting relief. Another early feature throwing light on the ḥaluḳḳah is the charity-box, the introduction of which, though attributed to R. Meïr Ba'al ha-Nes ("the miracle-worker"), was due to meshullaḥim, who toward the end of the seventeenth century used it for the collection of the ḥaluḳḳah fund; such boxes are placed in Orthodox Jewish dwellings and synagogues all the world over, and are stated to exceed 250,000 in number at the present time, all bearing the name of R. Meïr Ba'al ha-Nes. This R. Meïr, contrary to the popular notion, is not R. Meïr the Tanna, but R. Meïr ha-Ḳaẓin ("the chief"), whom R. Jacob of Paris, in describing his tomb at Tiberias, called "Ba'al ha-Nes."

Under Egyptian rule the Jews of Palestine increased both in number and in prosperity. The ḥaluḳḳah contributions until the fifteenth century came mostly from Turkey, Egypt, and other countries in Asia and Africa. In the famine of 1441 the Jewish community of Jerusalem, probably for the first time, sent a meshullaḥ to European countries; the meshullaḥ's name was 'Esrim we-Arba'ah ("twenty-four")—a surname; not, as Grätz supposes, a title of honor indicating his knowledge of the twenty-four books of the Bible. The meshullaḥ was directed to go first to Constantinople, to obtain there the necessary credentials from the central committee headed by Moses Capsali, who, however, had to withhold his sanction, the war between Turkey and the Egyptian Mamelukes, who ruled Palestine, making the latter a belligerent state, the exportation of money to which was prohibited.

Influence of Joseph Caro.

Under the Ottomans in the sixteenth century the Jews of Palestine were settled mostly in Galilee, toward which there set a stream of exiles from Spain; and the ḥaluḳḳah contributions appear to have come in regularly without the intervention of meshullaḥim. About this time Joseph Caro of Safed established a precedent in Jewish charity-law, based on the verse, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land," etc. (Deut. xv. 7). According to his interpretation, "thy gates" refers to the city of Jerusalem, and "thy land" to the Holy Land (Palestine), which, therefore, have a prior claim upon Jewish charity ("Bet Yosef" to Ṭur Yoreh De'ah, 251, 3); formerly it had been held that the passage referred to any residential city or adopted country (Sifre, Deut. 116 [ed. Friedmann, p. 98]). The reputation of Safed as the home of famous Talmudists and cabalists, including Caro and Luria, brought abundant support from abroad for scholars in the Holy Land.

The Taḳḳanah of 1625.

To provide for a permanent increase of the ḥaluḳḳah, the communities of Palestine, early in the seventeenth century, adopted an ordinance ("taḳḳanah") invalidating any will not made in the presence of the parnas; this had the effect of reminding testators of their duty toward the community of Jerusalem (Luncz, "Jerusalem," ii. 87). Another taḳḳanah was afterward issued which practically amounted to a confiscation, for the benefit of the ḥaluḳḳah, of the chattels, money, and accounts of a deceased Jew who left no resident heirs. There were many evasions, and in several instances the well-to-do, before taking up their residence in the Holy Land, stipulated a certain sum which was to be paid to the community upon their death in place of the fulfilment of the decree. This so-called "inheritance tax" was strenuously opposed by the richer classes, and it was spasmodically abolished and reenacted. The income from this tax, however, never amounted to one-third of the ḥaluḳḳah, and to supply the deficiency there was no alternative but to resort to the meshullaḥim, who as a result became so numerous, and such frequent visitors in the European congregations, that they were regarded as wandering tramps, a nuisance and a reproach.

Moses Ḥagiz, a typical meshullaḥ, in his "Sefat Emet" (Amsterdam, 1697), deplores the low estimate of the meshullaḥ entertained by the general public, and in reply to a Spanish contributor, (1) shows why the Holy Land is religiously superior to other countries, (2) urges the duty of settling there even prior to the fulfilment of the prophecies, (3) speaks of the calamities and tribulations of the Jews in Jerusalem, and (4) explains why the funds contributed in all parts of the world are insufficient. Referring to the meshullaḥim, he says: "They are sent abroad to acquaint our people in foreign countries of Jewish conditions in the Holy Land, and to enlist sympathy and support for the standard-bearers of the Tabernacle of God, who keep alive Jewish hopes and inspirations in the Land of Israel." He points out that the fact that "Christians will remit thousands of pounds annually for the maintenance of a Christian settlement is a challenge to the Jews who neglect to provide for the beloved sons of Zion."

Ḥagiz estimated the appropriation of the ḥaluḳḳah for 1,500 souls in Palestine, including 1,000 in Jerusalem, to be 10,000 lire. Toward this sum there was an income from communal taxes of 2,000 lire; from legacies 2,000 lire; collected by meshullaḥim 2,000 lire; leaving a deficiency of 4,000 lire; Jewish indebtedness already amounted to sixty thousand "shekalim" (florins?).

Ḥagiz was aware of the fact that the meshullaḥim were not liked, that they were abused no less than were the "ḥakamim" in Jerusalem, who were suspected and accused of "leading a luxurious life and spending the funds of the ḥaluḳḳah in drinking coffee and smoking tobacco." Nevertheless he was ready to state under oath that the ḥaluḳḳah barely supplied one-third of their actual necessaries of life. The main sources of the ḥaluḳḳah at that time in Europe were London, Amsterdam, Venice, and Leghorn.

Borrowing from Gentiles.

To meet the drain on the ḥaluḳḳah, the Jerusalem community borrowed from Gentiles at an enormous rate of interest, up to 45 per cent per annum, mortgaging their communal property; and when they failed to meet the obligations at maturity, the leaders of the congregation were imprisoned and held for ransom. R. David Melammed, a meshullaḥ of Hebron, rendered a decision to the effect that inasmuch as the representative Jews of Hebron were held under bail for taxes and other indebtedness of the community, they came under the category of " captives held for ransom," whose claims, therefore, took precedence over all other charitable matters having a special fund for disposal, and were not a perversion of charity (his responsa, in Ezekiel Silva's "Mayim Ḥayyim," Amsterdam, 1718).

Contracts with the Meshullaḥ.

Till the middle of the eighteenth century the management of the ḥaluḳḳah was entirely in the hands of the Sephardim, who were classed as (1) rich or dependent on their own relatives, (2) working men and employees, and (3) ḥakamim and scholars of the yeshibot. The third class took one-third of the ḥaluḳḳah; one-third was appropriated for poor widows, orphans, and for temporary relief to helpless men; one-third was used in defraying the communal expenses. The distribution was made semiannually, before the Passover and the New-Year festivals. The meshullaḥim kept up their work in the Levant, in Italy, Germany, France, Holland, and England, with occasional visits to Russia, Poland, and America. A regular legal contract was drawn up between the community and the meshullaḥ. The community undertook to provide for the meshullaḥ's family during his absence and to advance his initial traveling expenses. The meshullaḥ on his part undertook to devote his attention and best endeavors to arousing the people by lectures, to urging the gabbaim to increase their remittances, and to opening up new sources of income. The commission was usually fixed at 45 per cent on all contributions coming direct from him or that were due to his influence, and 10 per cent on all income from his territory during the ten years following his return. It generally took the meshullaḥ from three to ten years or longer to complete his mission. In an important city he sometimes accepted a rabbinate or the position of a "maggid"-preacher, and held it for some time. Occasionally he undertook the promotion of a business enterprise. He was also useful as a news-gatherer before newspapers came into existence. In short, the services of the average old-style meshullaḥim were distinctly valuable, in spite of the shortcomings of some among them who thought chiefly of personal gain, and cared little for the cause they represented. Pseudo-meshullaḥim, who represented no community, but traveled on their own behalf, also contributed largely to bring discredit upon the office and duty they had fraudulently assumed.

Among the early meshullaḥim to America were R. Moses Malki of Safed, who visited the Newport congregation in 1759, and R. Samuel Cohen of Jerusalem (1775). An interesting meshullaḥ was Raphael Ḥayyim Isaac Carregal of Hebron, who was in Newport in 1771 and 1773, after visiting the West Indies (Curaçao, 1764). These meshullaḥim are mentioned by Ezra Stiles in his Diary ("Publications Am. Jew. Hist. Soc." No. 10, pp. 18–32). Carregal refers to David Melammed as his teacher.

Among the Ashkenazim.

The Ashkenazim at that time formed but a small minority of the Jewish settlers in Palestine. The efforts of Jehiel of Paris to maintain a yeshibah in Palestine in the thirteenth century, as already observed, had failed; and a second attempt, by R. Judah ha-Ḥasid of Siedlce, Poland, who with many followers emigrated to the Holy Land in 1701, was likewise futile. Not till the middle of the eighteenth century was the presence of the Ashkenazim felt. They came from the ranks of the Ḥasidim in Poland and South Russia; using the same liturgy and ritual as the Sephardim, they were easily assimilated with them, and received a share of the ḥaluḳḳah. The share, however, they asserted, was not in proportion to their numbers. They complained to the Ashkenazic gabbaim in Europe, and finally seceded from the Sephardim. With the aid of the Council of the Four Lands, they established headquarters for their separate ḥaluḳḳah at Lublin, Poland. Later, R. Abraham Gershon Kutawer, leader of the Ḥasidim in Hebron, sent meshullaḥim to Metz and diverted the ḥaluḳḳah revenue from that source to his own section of the Holy Land. In a letter of Aryeh Judah Meisels of Apta, written in Jerusalem, the Ashkenazim accused the Sephardim of bad faith, declaring that, in spite of assurances to the contrary, the Ashkenazim were discriminated against and compelled to rely entirely upon their own resources (Luncz, "Jerusalem," ii. 148–157).

While the Ashkenazim at Jerusalem and Hebron separated from the Sephardim and managed their own ḥaluḳḳah, the Ashkenazim at Safed were still united with the Sephardim and drew from the general ḥaluḳḳah, the headquarters for which were in Constantinople. A letter dated 1778, and written from Safed by Israel Perez Polotzker to the gabbaim of Vitebsk, Russia, states that their meshullaḥim came to the house of Baruch Ananio, the head gabbai of the central committee at Constantinople, and received 3,000 lire. Out of this sum they paid 2,000 lire to the pasha for taxes and 250 lire for expenses of the meshullaḥim, the balance (750 lire) going to the ḥaluḳḳah (MS. in New York Public Library). In the credentials issued to R. Abraham ha-Kohen of Lask, a Jerusalem meshullaḥ sent to Poland in 1783, the Sephardic central committee writes that Ashkenazim in the Holy Land were taken care of and given a proportionate share of the ḥaluḳḳah (Schwarz, "Tebu'at ha-Areẓ").

At Tiberias.

A section of the Ḥasidim from South Russia settled in Tiberias. Their leader was R. Menahem Mendel of Vitebsk, who sent a meshullaḥ regularly to Poland and Volhynia, and in a businesslike manner rendered receipts for past donations signed by the leaders in Tiberias, with requests for further assistance. Contributions poured in, and the only difficulty experienced by the meshullaḥ was the safe delivery of the funds at Tiberias and Jerusalem, as the roads via Constantinople were infested by bands of robbers. He had to wait sometimes for three or four months for a protected vessel sailing from Constantinople to Haifa or Acre; and thence a safe-conduct with armed soldiers to Tiberias and Jerusalem was necessary. Meanwhile, the ḥaluḳḳah being exhausted, the Ḥasidim had to borrow money in anticipation of the next remittances. The requirements of the ḥaluḳḳah at that time exceeded 700 ducats ("Ḥibat ha-Areẓ," p. 61).

A systematic propaganda for the ḥaluḳḳah was introduced by R. Abraham Kalisker, leader of the Ḥasidim in Tiberias. He secured the assistance of R. Mordecai of Niesvizh, who issued a proclamation, dated "22 Adar I., 5556 [1796]," and addressed to all Jews of Poland, imploring every male and female, adult and minor, whether living in cities or villages, to subscribe a fixed sum every week for the support of their countrymen who had settled in the Holy Land. The amount was to be paid quarterly, in addition to special donations at weddings, circumcisions, and other religious rejoicings. This proclamation was approved by other rabbis in Poland, and the result was a substantial increase in the ḥaluḳḳah. Nowadays the ḥaluḳḳah is distributed among the four cities Jerusalem, Hebron, Tiberias, and Safed.

The Perushim-Ashkenazim, coming from Lithuania, Russia, were then few in number and without organization in the Holy Land, and consequently were without an adequate share in the ḥaluḳḳah. R. Menahem Mendel and R. Israel, both of Shklov, together with twenty other Perushim (disciples of R. Elijah of Wilna) left Russia and settled in Safed in 1801. R. Israel, in order to establish a permanent income for the ḥaluḳḳah of the Perushim congregation, constituted himself the meshullaḥ for Lithuania and White Russia; he succeeded in his task (introduction to his "Pe'at ha-Shulḥan," Safed, 1837). The ḥaluḳḳah of the Perushim was increased by R. Aryeh Löb Katzenellenbogen of Brest-Litovsk and by Ḥayyim of Volozhin, who issued proclamations to the effect that the contributions put in the boxes bearing the name of R. Meïr Ba'al ha-Nes should not be used for candles in the synagogues, as was the custom in some cases, nor for any but the specific purpose of supporting the poor in the Holy Land. This movement tended to transfer all property rights in the Ba'al ha-Nes boxes to the ḥaluḳḳah fund. The headquarters for the ḥaluḳḳah of the Perushim were then removed from Shklov to Wilna. Similarly the headquarters of the rest of the Continent were removed from Metz to Amsterdam, where the central committee combined the ḥaluḳḳah interests of the Sephardim and Perushim (Luncz, "Jerusalem," ii. 148–157).

After 1850 the Ashkenazic congregations, or "kolelim," at Jerusalem began to split into various sections, beginning with the Hollandish-German kolel, followed by the Warsaw and the Hungarian kolelim, until now there exist no less than twenty-five kolelim in Jerusalem. The motive for each separation has invariably been self-interest, to enlarge the ḥaluḳḳah portion of that particular kolel whose members are few in comparison with the contributions derived from their native land. It can not be denied, however, that the splitting up of the Ashkenazic community into many small congregation-groups has stimulated the tendency to home rule and aroused the spirit of emulation, and that the result has been greater economy, a more effective and energetic management, and a general increase of the ḥaluḳḳah.

Some kolelim give certain of their beneficiaries an advance share over other members ("ḳedimah"), the privileged ones being men of learning and distinction. Children are generally allowed half a share. The share of an individual is sometimes mortgaged for several years in advance, the beneficiary assigning his right through a regular form of contract called "shi'bud," which is discounted at from 5 to 10 per cent, according to the reliability of the kolel which recognizes the assignment.

The Wa'ad ha-Kelali.

The separation of the kolelim, each working for itself and managed by its own committee in Jerusalem, caused no little anxiety to those who had no kolel to care for them, as, for instance, those from foreign countries without a representative congregation in Palestine. The secession also gave the community much concern regarding general expenses, such as the salaries of the rabbis, the Turkish military taxes, and the usual bakshish to the Turkish officials. For these purposes the central committee, or "wa'ad ha-kelali," was organized in 1866 in Jerusalem by Rabbi Meïr Auerbach, who was succeeded by R. Samuel Salant in 1878. This committee represented the general interests of all the Ashkenazim in Palestine, while the Sephardim continued the management of their affairs under the guidance of the ḥakam bashi of Jerusalem.

The wa'ad ha-kelali employed special meshullaḥim, whom they sent to countries without a representative kolel in Palestine. This plan resulted in opening up many new sources for the ḥaluḳḳah in South Africa, Australia, England, and particularly in America. Thus the meshullaḥim of the Sephardim found themselves in direct competition with the meshullaḥim of the Ashkenazim. The friction between the two sections increased their expenses and tended to lessen the revenue. In 1871 the Sephardim and Ashkenazim compromised on the following basis of settlement regarding the American contributions: (1) Jerusalem to be the point for all remittances; (2) the Ashkenazim in Jerusalem to receive from the ḥaluḳḳah fund an advance of $500 per annum; (3) 15 per cent of the remainder to be advanced for the poor of both parties in Jerusalem; (4) the remainder to be divided: 60 per cent for both parties in Jerusalem and Hebron, and 40 per cent to Safed and Tiberias. The distribution by the central committee, irrespective of the kolel affiliations, is known as the "minor ḥaluḳḳah" ("ḥaluḳḳah ḳeṭannah"), and averages about one dollar per person.

Publication of Accounts.

R. Joseph Riwlin, as secretary of the central committee, reorganized it in 1885, introduced a modern system of bookkeeping, and issued printed reports of the receipts and expenditures of the ḥaluḳḳah, thus coming into touch with the gabbaim and the contributors. These reports, known as "shemesh ẓedaḳah" (the sun of righteousness), contain items of history relative to almost every country in the world. At the time of the earliest reports the contributions intended for division between the Sephardim and the Ashkenazim were usually sent to Nathan Marcus Adler, chief rabbi of England, who forwarded the proper amounts to the ḥakam bashi, Raphael Meïr Fanijil, and R. Samuel Salant, in Jerusalem. The North-American Relief Society for the indigent Jews of Jerusalem, whose

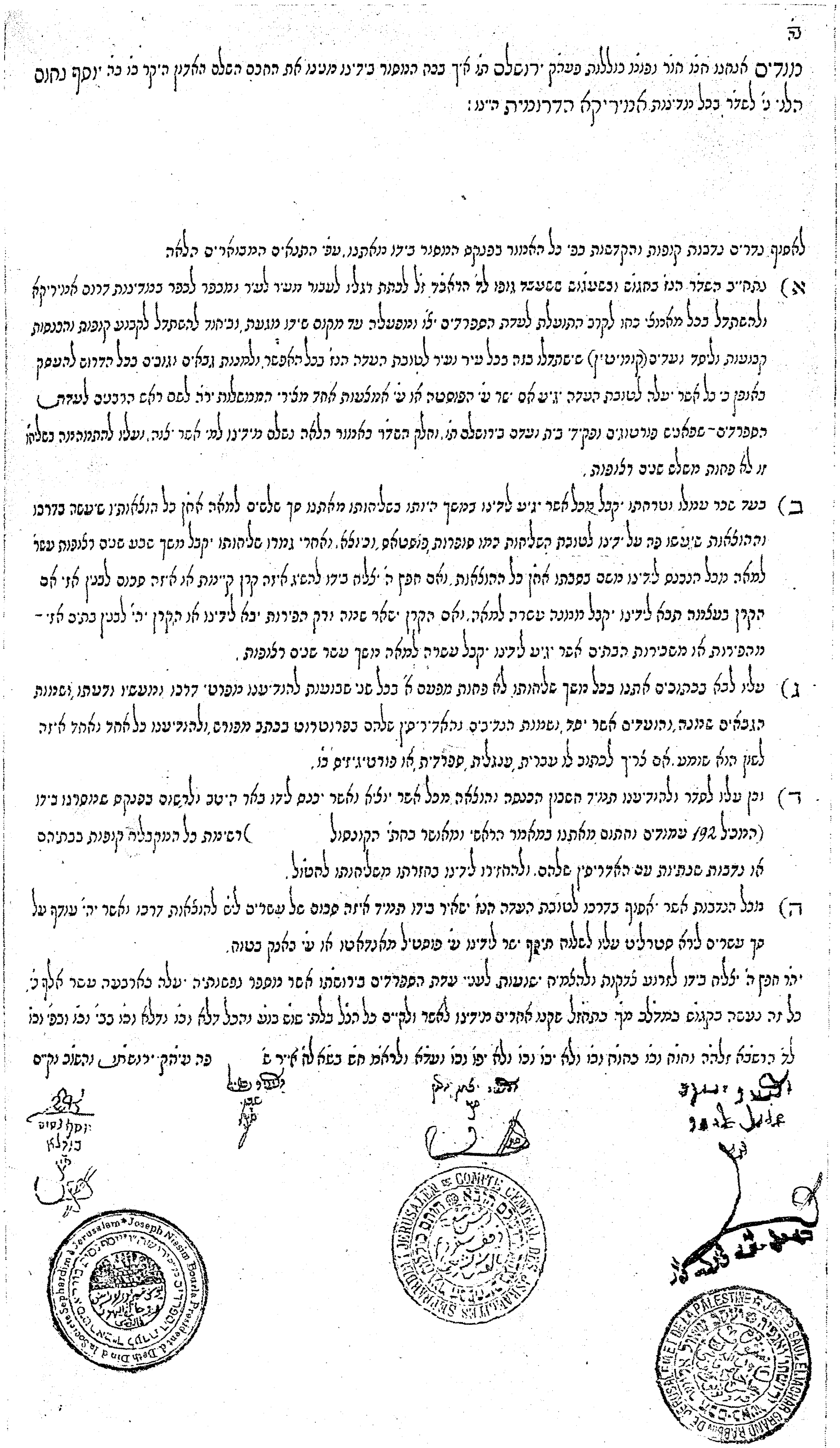

ה

מודים אנחנו הח"מ חו"ר ונבחרי כוללות ספרדים ירושלים ת"ו איך בכח המוסר בידינו מינינו את החכם השלם הדיין היקר כמ"ה יוסף נחום הלוי נ"י לשד"ר בכל מדינות אמיריקה הדרומית יע"א:

לאסוף נדרים נדבות קופות והקדשות כפי כל האמור בפנקס המוסר בידו מאתנו, עפ"י התנאים המבוארים באלה

א) נתחייב השד"ר הנז' בחגוג ובשבועה שישעבד גופו לכל הדרכים זו לכתת רגליו לעבור מעיר לעיר ומכפר לכפר במדינות דרום אמיריקה ולהשתדל בכל מאמצי כחו לקרב התועלת לעדת הספרדים יצ"ו ומועילה עד מקום שידו מגעת, וביחוד להשתדל לקבוע קופות והכנסות קבועות ולמנות נאמנים (קומיטין) שישתדלו בזה בכל עיר ועיר לטובת העדה הנז' בכל האפשר, ולמנות גבאים וגזברים בכל הדרוש להעסק באופן כי כל אשר יעלה לטובת העדה יצ"ו אם ישר ע"י הפוסטה או ע"י אמצעות אחד מבירי המתמשלות יר"ה לשם ראש הרבנים לעדת הספרדים - ספרדים פורטוגיזים ופקידי בית הועד בירושלים ת"ו, והנה השד"ר האמור הלזה נשלח מידינו למי אשר יצוה, ועליו להתמהמה בשליחותו זו לא פחות משלש שנים רצופות.

ב) בעד שכר עמלו וטרחתו יקבל מכל אשר יגיע לידינו במשך היותו בשליחותו מאתנו סך שלשים למאה אחר כל ההוצאות שיעשה בדרכו וההוצאות שיעשו פה על ידינו לטובת השליחות כמו סופרות פוסטאס וכיוצא. ואחרי גמרו שליחותו יקבל משך שבע שנים רצופות עשר למאה מכל הנכנס לידינו מסבת סבתו אחר כל ההוצאות. ואם חפץ ה' יצליח בידו להשיג איזה קרן קיימת או איזה סכום לבנין אזי אם הקרן בשלמות תבא לידינו יקבל מגמה עשרה למאה. ואם הקרן ישאר שמה ורק הפירות יבא לידינו או הקרן יהי' לבנין בתים אזי - מהפירות או משכירות הבתים אשר יגיע לידינו יקבל עשרה למאה משך עשר שנים רצופות.

ג) עליו לבא בכתובים אתנו בכל משך שליחותו לא פחות מפעם א' בכל שני שבועות להודיענו מפרטי דרכו ומעשיו ודעתו ושמות הגבאים שמנה, והועדים אשר יסד, ושמות הנדיבים והאדריסין שלהם בפרוטרוט בכתב מפורש, ולהודיענו כל אחד ואחד איזה לשון הוא שומע. אם צריך לכתוב לו עברית, ענגלית, ספרדית, או פורטוגיזית כו'.

ד) וכן עליו לספר ולהודיענו תמיד חשבון הכנסה והוצאה מכל אשר יוציא ואשר יכנס לידו באר היטב ולרשום בפנקס שמסרנו בידו (המוכיל 192 עמודים וחתום מאתנו במאמר הראשי ומאושר בחתי' הקונסול) רשימות כל המקבלים קופות בבתיהם או נדבות שנתיות עם האדריסין שלהם. ולהחזירו לידינו בחזרתו משליחותו להטול.

ה) מכל הנדבות אשר יאסוף בדרכו לטובת העדה הנז' ישאיר בידו תמיד איזה סכום של עשרים לי"ס להוצאות דרכו ואשר יהי' עודף על סך עשרים לירה סטרלינג עליו לשלוח תיכף ישר לידינו ע"י פוסטא מהגלקטו או ע"י באנק בטוח.

יהי חפץ ה' יצליח בידו לזרוע צדקות ולהצמיח ישועות לעניי עדת הספרדים בירושלים אשר מספר נפשותיה עולה כארבעה עשר אלף כ'.
כל זה נעשה בחגוג במלבב מך כתחז"ל שקנו אחרים מידינו כאשר וקיים כל הנז' בלתי שום בוע והכל שריר וכו' וגלוי וכו' וכו' וכמ"ש וכו'
לך ברשותא זלזה והוא וכו' כהוגן וכו' ואם יכו' וכו' ולא יפו' וכו' ועלה ולראיה חש בשלה לח' אייר ה' פה עיה"ק ירושת"ו והשו"ב וקיים

יוסף נסים בורלא

Joseph Nissim Bourla

Jacob Saul Elyashar

CONTRACT BETWEEN A SHELIAH AND THE SEPHARDIC CONGREGATION AT JERUSALEM.

(In the possession of J. D. Eisenstein, New York.)

members were Portuguese and German Jews, sent about $750 per annum through the chief rabbi of England, with instructions to divide the amount between the two parties.

American Contributions.

Contributions intended for Ashkenazim only were sent to R. Samuel Salant. The New York Society for the Relief of the Poor in Palestine forwarded to him about $1,250 yearly. Baltimore was the next best center, sending about $500 yearly through the congregations Chizuk Emoonah and Shearith Israel. Altogether the American contributions to the ḥaluḳḳah did not exceed $5,000 per annum up to 1885. But through the energetic work of Riwlin the increase of the Ashkenazic ḥaluḳḳah from America was soon apparent, and was largely due to the reports and the activity of the meshullaḥim, who covered every state from Maine to California. The agreement of 1871 with the Sephardim had become obsolete by that time, and to strengthen their position in America the Sephardim, following the example of their opponents, began to issue, in 1891, similar reports, entitled "Ha-Moreh li-Ẓedaḳah" (The Guide for Charity). The Sephardim, tired of opposing the Ashkenazim in North America, retired, and confined their attention to Italy, the Barbary States, Turkey, Egypt, Yemen, Persia, India, Turkestan, etc. The result was that the two factions entirely separated as regards the ḥaluḳḳah, each working in its own sphere.

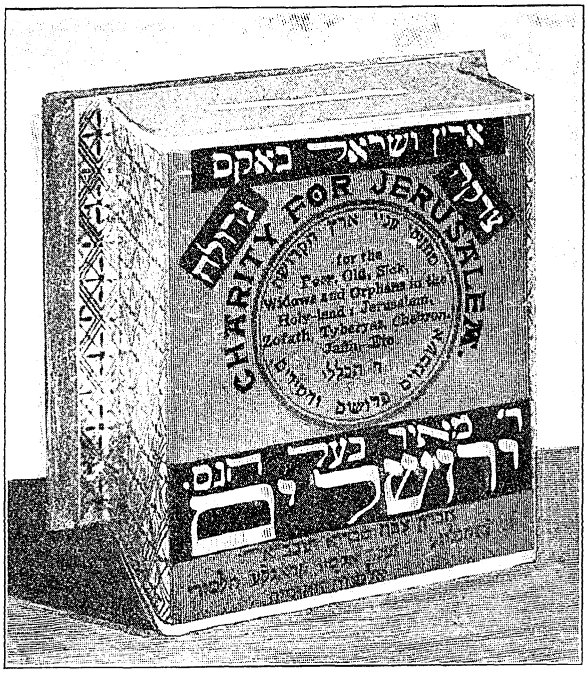
ארץ ישראל באקס
צדקה גדולה
CHARITY FOR JERUSALEM.
for the Poor, Old, Sick, Widows and Orphans in the Holy-land: Jerusalem, Chebron, Zefath, Tyberias, Jaffa, Etc.
ר' מאיר בעל הנס
ירושלים

Ḥaluḳḳah Box.

The American Jews in Palestine, following the examples of the other kolelim, strove to organize their own kolel. J. G. Wilson, the United States consul at Jerusalem, in his approval of the project dated Feb. 10, 1879, said that "a responsible agency for the distribution of their charities may be the means of great and lasting good," and promised cooperation to the best of his power. But the central committee would not allow this new kolel to exist, and, instead, satisfied the few American claimants for assistance. After several other attempts the Americans finally succeeded in organizing their kolel (Aug., 1895), and induced Rabbi Joshua Löb Diskin in Jerusalem to accept their rabbinate and to receive all contributions for the American kolel.

"Kolel America."

The members in New York contributing to the American kolel were incorporated Dec. 17, 1897, as "The American Congregation, the Pride of Jerusalem." The receipts were, in 1898, $943; in 1899, $1,255; in 1900, $1,762. The central committee, fearing the consequence of the separation, effected a settlement in 1901 on a basis of two-thirds for themselves and one-third for the Kolel America from all collections made in the United States and Canada. The two-thirds were to be used for general expenses, and the balance divided into three parts, one part for the Perushim, one part for the Ḥasidim, and the remainder for Safed and Tiberias. The total amount of the American collections for the ḥaluḳḳah is now about $20,000 per annum, and the number of American applicants in the Holy Land in 1902 was nearly 300. After deducting the expenses of the meshullaḥim, etc., they receive about $5,500 yearly. In the above-mentioned incomes are included those from certain houses (see Jerusalem, Modern).

A good deal has been said and written against the ḥaluḳḳah. The Hebrew and Jewish newspapers and periodicals are almost unanimous in criticizing the method, principally for the reasons: (1) that the ḥaluḳḳah promotes mendicancy and pauperism; (2) that it encourages idleness and thriftlessness; (3) that it fosters differences between the Sephardim and Ashkenazim; (4) that it gives to the rabbis who control the distribution too much power to hamper and prevent modern schools for manual labor and secular knowledge; (5) that the distributions are made unjustly, many who do not need or deserve aid being beneficiaries, while others, like the Yemenites and the extremely poor, are ignored.

Objections to the Ḥaluḳḳah.

It is even claimed that the ḥaluḳḳah managers oppose the introduction of agriculture as a means of ameliorating the condition of the poor, and that they are hostile to the Zionist movement for fear it might interfere with them and end their power. All these accusations may have some basis of fact. The rabbis, however, disclaim any intention on their part to oppose agriculture and industry for the young and coming generation, so long as a proper religious training is not neglected. They say that the purpose of the ḥaluḳḳah is only to give aid to the helpless, and especially to learned men. Indeed, the editor of "Ha-Lebanon" defended the public support of the ḥaluḳḳah for the settlers in the Holy Land on the ground that the Christians support their cloisters and nunneries.

It is undeniable that the ḥaluḳḳah produces some good results. It has centralized the thoughts of the Jews in every part of the world; it preserves the traditional idealism of Jewish learning; it aids the helpless, and in many cases assists the mechanic and artisan to earn a living for his family; above all, it is an inducement to keep alive a Jewish settlement in the Holy Land. Nevertheless, the problem of organization is not entirely solved.

A list of the best-known meshullaḥim, with their dates and spheres of activity, is given here:

1441. 'Esrim we-Arba'ah: Europe.
1600. Judah de Leon: Italy (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 166).
1650. Nathan b. Reuben David Spiro: Italy and Germany (*ib.* p. 61).
1659. Benjamin ha-Levi: the Levant and Italy (Michael, "Or ha-Ḥayyim," No. 593).
1676. Joseph b. Eliezer: Italy and Germany.
1676. Shalliṭ Riqueti: Italy and Germany (with the preceding, author of "Iggeret Mesapperet").
1690. Judah Saraf: the Levant and Italy (Michael, *l.c.* No. 835).
1695. Abraham Yiẓḥaḳi: Italy (Nepi-Ghirondi, *l.c.* p. 206).
1695. Samuel ha-Kohen: Italy, etc. (*ib.* p. 359).
1695. Abraham b. Levi Conque: Italy, Germany, and Poland (Michael, *l.c.* No. 154).
1700. Ḥayyim Asael b. Benjamin: Smyrna (*ib.* No. 895).
1705. Gedaliah Ḥayyim: Italy (*ib.* No. 664).
1709. Nathan Mannheim: Germany and Poland.
1709. Jacob of Wilna: Germany and Poland (with the preceding, author of "Meorot Natan").
1710. David Melammed.
1712. Ḥayyim Ḥazzan (Michael, *l.c.* No. 871).
1712. Abraham Rovigo (*ib.*).
1718. Ḥayyim Jacob b. Jacob David: the Levant and Europe (*ib.* No. 877).
1720. Ephraim b. Aaron Nabon: Italy (*ib.* No. 518).
1730. David Capsoto: Holland (Nepi-Ghirondi, *l.c.* p. 76).
1730. Moses Ḥagiz: the Levant and Europe for a period of 50 years (Azulai, "Shem ha-Gedolim," i. 34).
1740. Baruch Gad: Media and Persia (Nepi-Ghirondi, *l.c.* p. 58).
1750. Baruch of Austria (*ib.* p. 62).
1750. Ḥayyim Joseph David Azulai: the Levant and Europe, including England, for 56 years. His "Ma'agal Yashar" contains part of his itinerary.
1750. Ḥayyim Abraham Ẓebi: Italy (*ib.* p. 115).
1750. Ḥayyim Mordecai Ẓebi: Italy, etc. (Michael, *l.c.* No. 886).
1750. Raḥmim Nissim Mizraḥi: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 312).
1759. Moses Malki: America ("Publications Am. Jew. Hist. Soc." p. 18).
1760. Ḥayyim Nissim Jeroham of Wilna: Germany ("Ḳiryah Ne'emanah," p. 114, together with other meshullaḥim).
1760. Yom-Ṭob al-Ghazi: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 167).
1765. Ḥayyim Moda': Holland (wrote approbation to "Pe'er ha-Dor").
1765. Jacob al-Yashar: Persia.
1767. Issachar Abulafia: Italy (wrote approbation to "Yad Malachi").
1770. Abraham Solomon Zalmon: Europe (Nepi-Ghirondi, *l.c.* p. 61).
1772. Abraham Segre: Germany (Nepi-Ghirondi, *l.c.* p. 25).
1773. Isaac Carregal: West Indies and the British Colonies of North America.
1776. Jacob Raphael Saraval: Holland and England (*ib.* p. 206).
1780. Judah Samuel Ashkenazi (*ib.* p. 214).
1783. Abraham ha-Kohen of Lask: Germany and Poland.
1790. David Ḥayyim Ḥazzan: Italy.
1796. Joseph Aben Samon: Tripoli (wrote approbation to "Ḥayye Abraham").
1800. Israel of Shklov: Lithuania and White Russia.
1804. Israel Raphael Segre (Nepi-Ghirondi, *l.c.* p. 25).
1807. Ḥayyim Baruch of Austria: Germany (wrote approbation to "Oẓar ha-Ḥayyim").
1810. Solomon David Ḥazzan: the Levant and Italy (Nepi-Ghirondi, *l.c.* p. 343).
1830. Joseph Edels Ashkenazi: Italy (*ib.* p. 212).
1848. Isaac Covo: Egypt.
1850. Isaac Farḥi: Italy (*ib.* p. 220).
1850. Levi Nehemias: Italy (*ib.*).
1850. Joseph Schwarz: the United States (author of "Tebu'at ha-Areẓ").
1856. Moses Ḥazzan: the Levant (author of "Naḥalah le-Yisrael").
1865. Raphael Meïr Fanijil: Europe (ḥakam bashi and author of "Leb Marpe").
1885. Moses Riwlin: Australia.
1885. Nathan Natkin: the United States (d. 1888, in New York).
1890. Abraham ibn Ephraim: Persia (Sephardic).
1903 (at present):
  Shalom Ḥamadi: Yemen (Sephardic).
  Benjamin ha-Kohen: Caucasia, Russia (Sephardic).
  J. Meynḥas: India (Sephardic).
  Eliezer Zalman Grajewski: the United States.
  Joshua Löb Süssenwein: the United States (author of "Ẓir Ne'eman," Jerusalem, 1898).
  Solomon Joseph Eliach.

Statistics.

The following statistics, for the year 1902, give the number of persons in each (Ashkenazic) kolel, the amount of its ḥaluḳḳah, and the average amount per capita:

TABLE OF THE ḤALUḲḲAH: 1902.

Name of Kolel.	Year Organized.	Number of Individuals.	Average per Individual.	Total Amount.
RUSSIA.				
1. Wilna-Samogitia	....	2,200	$5.45	$12,000
2. Grodno	1856	1,650	4.55	7,500
3. Minsk	....	1,003	2.49	2.500
4. Reussen	1860	700	4.65	3,250
5. Slonim	1868	131	9.16	1,200
6. Suwalki-Lomza	1867	616	11.35	7,000
7. Pinsk	1878	700	1.07	750
8. Warsaw	1852	1,313	14.17	18.600
9. "ḤaBaD"	....	1,320	5.68	7,500
10. Karlin	1875	368	2.05	750
11. Jitomir	....	304	2.30	700
12. Volhynia	....	1,160	1.55	1,800
13. Bessarabia	....	56	2.23	125
14. Liboshoi	....	50	3.50	175
15. Koydenow	1890	180	13.89	2,500
RUMANIA.				
16. Moldavia	....	111	6.12	680
17. Wallachia	....	600	2.00	1,200
AUSTRIA-HUNGARY.				
18. Lemberg	....	777	10.30	8,000
19. Kosow	1890	150	5.60	840
20. Viznitza	....	125	9.60	1,200
21. Bukowina	....	160	8.75	1,400
22. Siebenbürgen	....	60	26.67	1,600
23. Hungary	1830	1,300	30.76	40,000
24. "HoD"	1849	180	33.77	6,080
25. America	1897	292	18.50	5,400
Total		15,506	$8.56 average	$132,750

Nos. 1-7, 22-25, are Perushim; Nos. 8-21 are Ḥasidim; No. 1 includes Kovno, Courland, and Finland; No. 4 includes a province in White Russia and Shklov and Moghilef; No. 8, except Suwalki and Lomza; No. 9, "ḤaBaD," initials of Ḥokmah, Binah, De'ah, a cabalistic name symbolizing a society of Ḥasidim who read the Zohar; Nos. 14 and 15, government of Minsk; No. 24, "HoD," initials of Holland-Deutschland.

The following table shows the ḥaluḳḳah receipts of the Sephardim and Ashkenazim from America in 1890-99:

Year.	Sephardim.	Ashkenazim.	Year.	Sephardim.	Ashkenazim.
1890..........	$5,095	$21,320	1896..........	$13,178	$26,334
1891..........	6,840	26,441	1897..........	12,768	28,670
1892..........	8,221	24,644	1898-99.......	19,907	63,949
1893..........	9,327	24,363			
1894..........	14,159	20,070	Average....	$10,263	$26,172
1895..........	13,147	25,931			

The receipts of the wa'ad ha-kelali from 1885 to 1890 were as follows: 1885, $10,276; 1886, $13,385; 1887, $15,550; 1888, $14,936; 1889, $20,052; showing a decided increase during the period.

Bibliography: *Kontres Emet Meha-Arez*, Amsterdam, 1843-1844; *Ot Emet*, Nos. 1-8, Amsterdam, 1854-59; *Reports Shemesh Zedakah*, Nos. 1-20, Jerusalem, 1885-1900; *Reports Ha-Moreh li-Zedakah*, Nos. 1-9, Jerusalem, 1891-99; *Reports American Congregation, the Pride of Jerusalem*, Nos. 1-3, New York, 1898-1900; *Report Kolel America*, No. 1, Jerusalem, 1901; *Ha-Zefirah*, 1880, No. 41; *Ha-Meliz*, 1883, No. 94; 1885, No. 16; 1888, No. 164; 1889, Nos. 82-83; *Habazzelet*, 1889, No. 21; *Jewish Comment*, xiv., No. 17; comp. *Table of Halukkah* with Eisenstein's *Report of Kolel America*, 1898, No. 1, p. 5, and with Luncz, *Luah*, 1901, vii. 168-171; *Jüd. Volkskalender*, pp. 151 *et seq.*, Brünn, 1903-04.

A. J. D. E.

HAM.—Biblical Data: Second son of Noah (Gen. v. 32); mentioned second in the table of the nations (Gen. x. 6), where his descendants are given. In Gen. ix. 24 he appears as the youngest of Noah's sons, who treated his father with irreverence when the latter was under the influence of drink. J.

——**In Rabbinical Literature:** Ham is represented by the Talmudists as one of the three who had intercourse with their wives in the Ark, being punished therefor in that his descendants, the Ethiopians, are black (Sanh. 108b; Gen. R. xxxvi. 11). Some explained the obscure passage Gen. ix. 22-24 as follows: Ham emasculated his father, saying, "My father has three sons already; and now he wishes a fourth son." Therefore Noah cursed Canaan, Ham's fourth son, saying, "Thou hast hindered me from having a fourth son; I will curse thy own fourth son." According to another opinion, Ham defiled his father, and Noah cursed Canaan because Ham, with his father and his two brothers, had been previously blessed by God (Sanh. 70a; Gen. R. xxxvi. 4). Another opinion declares that the mutilation of Noah was committed by Canaan, but was really caused by Ham mentioning his father's nakedness in the presence of Ham's youngest son (Ex. R. xxx. 5). Possibly Ham saw Canaan's deed and did not condemn him for it (Yalk., Gen. 61; comp. "Da'at Zekenim" *ad loc.*). Ham was punished by having his descendants led into captivity with their buttocks uncovered (Isa. xx. 4; Gen. R. xxxvi. 8).

J. M. Sel.

——**Critical View:** The modern critics regard the story narrated in Gen. ix. 24 as having been originally told of Canaan, "Ham father of [Canaan]" being a later insertion. The ethnographic conceptions of the ancient Hebrews first divided the races they knew into those related to them (Shem), those inhabiting the land (Canaan), and those outside (Japheth). Later on this threefold division seems to have been applied to all nations known to the Israelites, and then, it being impossible to regard Canaan as representative of the south, Egypt took that place. "Ham" is, according to this view, equivalent to "Egypt," one of the names of which was "Chemi" (black, referring to the dark color of the soil of the Nile valley). Accordingly, in the table of nations Ham is reported to have four chief branches: Cush = Ethiopia, Mizraim = Egypt, Phut = Libya, and Canaan. These four divisions were then subdivided, among the descendants of Cush being the Babylonians, Accadians, and Assyrians; among those of Mizraim, the Philistines and the Cypriotes (Caphtorim); among the Canaanites, Sidon, Heth, and nine other smaller tribes like the Jebusites, and the Amorites (Gen. x. 6-20). The exact basis of this classification is not clear. It is mainly geographical, all the nations south of Palestine being included in the list of the descendants of Ham; but this scarcely accounts for the presence of Canaan among the sons of Ham, which may have been due to the need of reconciling the legend of Noah's disgrace with the modern cosmogony. J.

ḤAMA: Babylonian scholar of the fourth amoraic generation; contemporary of Papa (Ket. 86a), and successor of Naḥman b. Isaac in the rectorate of the academy at Pumbedita (356-377; Grätz, "Gesch." 2d ed., iv. 366; comp. Sherira's "Iggeret"). Coming from Nehardea (see B. B. 7b; Rashi *ad loc.*), he became known as "the amora of Nehardea" (Sanh. 17b). As rector of an academy many undecided cases were submitted to him, and his decisions have been approved by later generations as good law (B. B. 7b; Shebu. 48b). On one occasion, however, he signally failed, and was severely criticized. King Shabur inquired of him, "Where does your Law prescribe burial for the dead?" Ḥama found no answer. When Aḥa b. Jacob heard of Ḥama's failure, he exclaimed, "The world is ruled by fools! Why did he not quote the verse (Deut. xxi. 23), 'Thou shalt in any wise bury him that day'?" (Sanh. 46b). Ḥama made his living by "ṭarsha," *i.e.*, selling goods to venders on credit and at the prices prevailing in the higher markets, but assuming the risks of transportation (B. M. 65a; comp. 69b).

Jost ("Gesch. des Judenthums und Seiner Sekten," ii. 197) erroneously identifies him with Ḥama b. Tobiah, who is said to have caused a priest's daughter to be burned for adultery (Sanh. 52b), contrary to the Pharisaic mode of execution and against the law abrogating capital punishment in the absence of the Great Sanhedrin (see Capital Punishment). This Ḥama was a later Babylonian amora, of whom nothing more is known.

Bibliography: Halévy, *Dorot ha-Rishonim*, ii. 252; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 204.

S. S. S. M.

ḤAMA B. BISA (BISAI): Amora of the third century, who formed the middle link of a scholarly trio, and who exceeded his predecessor, as his successor in turn exceeded him, in the acquisition of knowledge. Like many other students, he left home and family, being gone twelve years. When he returned, fearing to startle his family, he went first to the local bet ha-midrash, whence he sent word to them of his arrival. While there his young son Hoshaiah soon engaged him in a discussion, neither knowing the other. Ḥama, admiring the logical bent of the young man's mind, sorrowfully reflected on his long absence from home, where he himself might have raised such a son. He at last went to his house, and there, while seated beside his wife, he saw enter his late interlocutor at the bet ha-midrash. Surmising that he had come to continue the discussion, Ḥama rose to receive him, whereupon his wife surprised him by exclaiming, "Does a father ever rise before a son?" (Ket. 72a). On another occasion father and son were discussing a point of civil law. They disagreed and submitted their views to Bisa, the father of Ḥama, who sided with Hoshaiah. On this occasion Rami b. Ḥama expressed the hope that in the learned trio would be fulfilled the Scriptural saying, "A threefold cord is not quickly broken" (Eccl. iv. 12; B. B. 59a).

According to the tosafists (B. B. 59a, *s.v.* "Weha-Ḥut"), the Hoshaiah here cited is identical with Hoshaiah Rabbah. Bacher ("Ag. Pal. Amor." i. 89) adopts this view, but Frankel ("Mebo," p. 85b) rightly questions its tenability. There is no doubt that Hoshaiah Rabbah's father's name was "Ḥama," but it is cited with the addition of "Father of R. Hoshaiah" (Yer. Sheb. ii. 33d; Yer. Niddah iii. 50c). Only once does the name "Ḥama b. Bisa" appear so as to leave no doubt of his being a contemporary of Judah I., and, therefore, the father of Hoshaiah Rabbah (Niddah 14b). But the patronymic is an error, and the parallel passage reads correctly: "Ḥama, the father of Hoshaiah" (Yer. Niddah ii. 49d). It is probable that Ḥama was the father of the younger Hoshaiah, and flourished contemporaneously with Rami b. Ḥama, the son-in-law of R. Ḥisda.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

J. S. M.

ḤAMA B. ḤANINA: Palestinian amora of the third century; contemporary of R. Johanan (Shab. 147b). Like his father, Ḥanina b. Ḥama, he directed a school at Sepphoris (Yer. Sanh. x. 28a), and was well known in the circles of the halakists (comp. Shab. *l.c.*; Yer. Shab. v. 7c; Yer. Suk. ii. 52d; Yer. Meg. iii. 74b). He was distinguished as a haggadist, in which field he occupied a high position, haggadists like Levi frequently quoting him (comp. Pesiḳ. iv. 37a, vii. 67b, xvii. 132a, xxiii. 153a, b, xxxi. 195a). Who his teachers were is nowhere stated. Possibly R. Ḥiyya the Great was one of them (see Sanh. 29a: Ḥiyya's patronymic is doubtless a mistake).

In his homilies Ḥama sought to convey practical lessons. Thus, commenting on the Scriptural command, "Ye shall walk after the Lord your God" (Deut. xiii. 5 [A. V. 4]), he asks, "How can man walk after God, of whom it is written, 'The Lord thy God is a consuming fire'?" (*ib.* iv. 23 [A. V. 24]). But, he explains, the Bible means to teach that man should follow in God's ways. "As He clothes the naked (Gen. iii. 21) so do thou clothe the naked" (Soṭah 14a). According to Ḥama death was inflicted upon Adam not so much because of his sin as to prevent wicked men in the future from proclaiming themselves immortal gods (Gen. R. ix. 5). Ḥama's ancestors were wealthy, and built many synagogues. On one occasion, while visiting, with his colleague Hoshaiah II., the synagogues at Lydda, he proudly exclaimed, "What vast treasures have my ancestors sunk in these walls!" To this Hoshaiah responded, "How many lives have thy ancestors sunk here! Were there no needy scholars whom that treasure would have enabled to devote themselves entirely to the study of the Law?" (Yer. Peah viii. 21b).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 447 *et seq.*; Frankel, *Mebo*, 85b; Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 138b; Weiss, *Dor*, iii. 91.

E. C. S. M.

HA-MABDIL: A hymn signed with the acrostic "Isaac ha-Ḳaṭon" (Isaac ben Judah ibn Ghayyat, 1030-89), obviously written for the Ne'ilah service of the Day of Atonement, but now used in the Habdalah at the close of the Sabbath. Of its many musical settings the finest is the following old Spanish melody.

Bibliography: Zunz, *Literaturgesch.* pp. 14, 554; De Sola and Aguilar, *Ancient Melodies of the Spanish and Portuguese Jews*, No. 24; *Young Israel*, ii. 242; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 7; Baer, *Ba'al Tefillah*, No. 430.

A. F. L. C.

HA-MABDIL

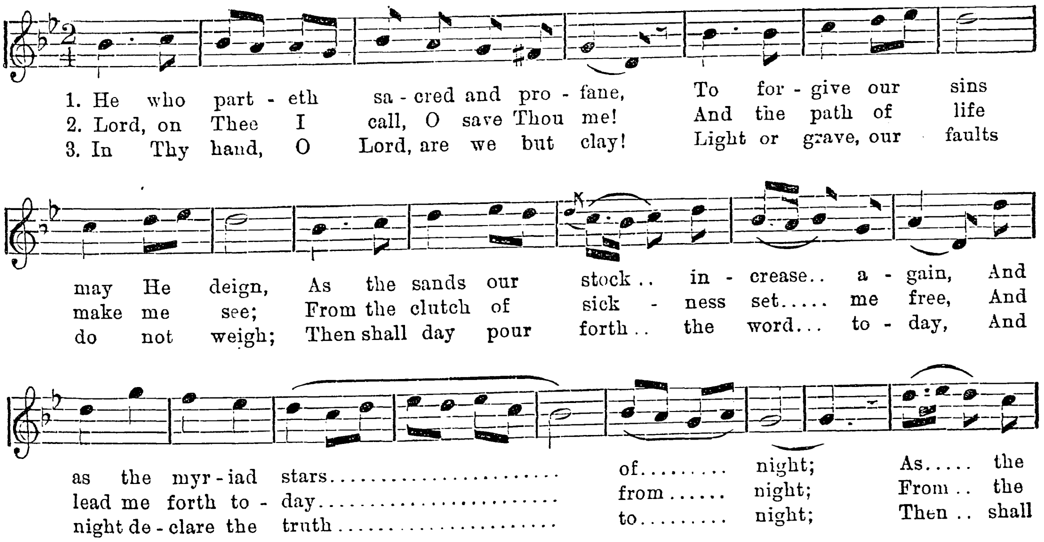
Andante.
1. He who part - eth sa - cred and pro - fane, To for - give our sins may He deign, As the sands our stock .. in - crease .. a - gain, And as the myr - iad stars .... of .... night; As ..... the
2. Lord, on Thee I call, O save Thou me! And the path of life make me see; From the clutch of sick - ness set ..... me free, And lead me forth to - day .... from ...... night; From .. the
3. In Thy hand, O Lord, are we but clay! Light or grave, our faults do not weigh; Then shall day pour forth .. the word ... to - day, And night de - clare the truth .... to .... night; Then .. shall

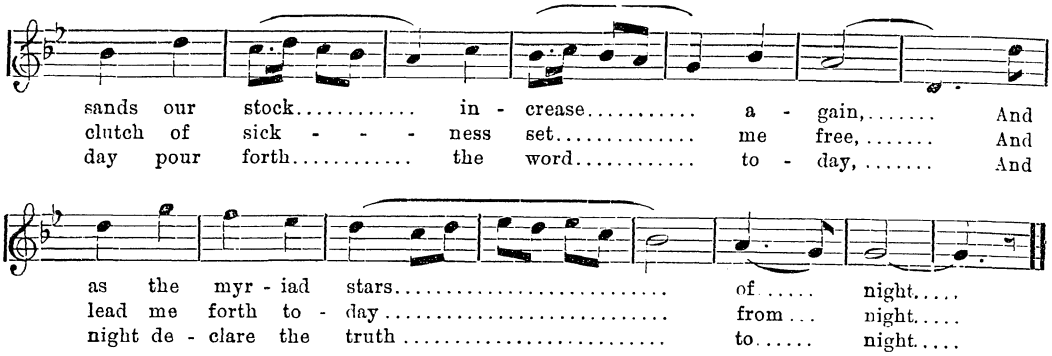
sands our stock........... in - crease........... a - gain,....... And
clutch of sick - - - ness set.............. me free,....... And
day pour forth........... the word............ to - day,....... And
as the myr - iad stars........................... of..... night.....
lead me forth to - day............................ from... night.....
night de - clare the truth.......................... to...... night....

HAMADAN: Persian city; 160 miles west-southwest of Teheran. Hamadan is generally identified with the ancient Ecbatana, the Achmetha of the Bible, capital of Media Magna. It seems that the Jews settled there soon after its foundation and prospered; but with its conquest by the Arabs (634) persecutions began. Benjamin of Tudela, who was there in the middle of the twelfth century, makes the statement that he found there fifty thousand Jews. From the following remark of Edrisi, also, it is evident that the city was inhabited by a great number of Jews: "The commerce of this place was very considerable, which accounts for the great number of Jews it contained." Later, under the Sufi and Afghan dynasties (seventeenth and eighteenth centuries), the Jews of Hamadan suffered heavily.

The Judæo-Persian poet Babai b. Luṭaf of Kashan described in verse the persecutions of the Jews throughout Persia under Abbas I. (1595-1628), Abbas II. (1639-66), and under the first kings of the Afghan dynasty. The Jews of Hamadan suffered especially at the hands of Mohammed Bey, the fanatical vizier of Abbas II., who gave them the alternatives of embracing Islam or of leaving the country empty-handed. Those who refused to do either were put to death. The offer of rich rewards for apostasy occasioned a considerable number of conversions among the poor Jews. Maḥmud Shah (1725) massacred a great number of Jews, among them being the rabbi of Hamadan, Mulley Musa. Another massacre occurred by order of Tahmas Kuli Khan, better known as "Nadir Shah" (1735-47).

In spite of these persecutions there was still a considerable number of Jewish families at Hamadan at the beginning of the nineteenth century. M. L. Dubeux says: "Hamadan in the year 1818 contained about nine thousand houses and from forty to fifty thousand inhabitants, including six hundred Jewish families." But this number diminished considerably within twenty years, for Flandin, who was at Hamadan in 1839 and 1840, says: "The Jews fabricate an immense quantity of imitation Greek and Sassanid coins. They number about two hundred families, and I think their predilection for Hamadan is due to the tradition that Mordecai and Esther were buried there." Benjamin of Tudela mentions the sepulcher: "In front of one of the synagogues of Hamadan is the sepulcher of Mordecai and Esther." Benjamin II. speaks of it at greater length; he says that the Jews hold it in great veneration, and visit it at the end of every month and at Purim. They even sacrificed there, and gave the sacrifices to the poor, in order to win the protection of Mordecai and Esther. In his time (19th cent.) there were at Hamadan three synagogues and three rabbis. One of them, R. Elijah, had the title of "nasi"; the second was R. Aaron. Dr. Polak, physician to Nasir al-Din Shah from 1855 to 1860, had an opportunity to observe minutely the condition of the Jews of Hamadan, as this town was the summer residence of the king. He wrote as follows:

> "The Jewish colony lives in a special quarter in the midst of the town, in a ghetto. Their sanctuary is a small monument, built in the shape of a dome, and, according to tradition, contains the tombs of Mordecai and Esther. The Jews earn their living by all kinds of gold- and silver-work, in which they are as clever as the Caucasians; by glass-cutting, silk-weaving, dealing in old clothes and in skins. Many of them are masons, blacksmiths, tailors, and shoemakers; some practise medicine, which they study according to the works of Avicenna, who is buried at Hamadan. They live under great difficulties, because they are considered as outcasts; they are constantly exposed to the caprices of the governor, who uses every pretext to plunder them. . . . Should a Jew appear in the street dressed decently, or on horseback, the spectators are indignant at him for daring to appear like a true believer. Should he, on the contrary, be dressed miserably, he is followed by a crowd of young rascals, who throw mud and stones at him."

If the numbers given by Dubeux and Flandin are exact, the Jews of Hamadan have increased remarkably, in spite of persecutions; for, according to the report of the director of the Alliance school at Hamadan, there are in that town about 5,000 Jews.

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G. M. SEL.

HA-MAGGID. See PERIODICALS.

ḤAMAI (commonly called **Ḥamai Gaon**): Pseudonym of a cabalist belonging, according to Jellinek, to the school of Isaac the Blind. The works which bear this name are: "Sefer ha-Yiḥud," probably on the Tetragrammaton, quoted by Meïr ibn Gabbai ("'Abodat ha-Ḳodesh," 9th ed., Cracow) and Moses Cordovero ("Pardes," 65th ed., Korez); "Sefer ha-'Iyyun," on the existence and unity of God, and followed by a mystical prayer in the style of the "Hekalot de Rabbi Neḥunya ben ha-Ḳanah," arranged in the order of the Eighteen

Benedictions. The "Sefer ha-'Iyyun" was published at Warsaw in 1798, among the "Liḳḳuṭim" of Hai Gaon, the end of the "Sefer ha-'Iyyun" bearing the special title "Sha'are Shamayim." A small fragment which was found embedded in R. Gamaliel's prayer ("Sefer ha-Yiḥud") was published by Jellinek.

Bibliography: Jellinek, *Auswahl Kabbalistischer Mystik*, pp. 8 *et seq.*; idem, *Bet ha-Midrash*, iii., xxxix., note 4; Steinschneider, *Cat. Bodl.* col. 629; idem, *Cat. Leyden*, p. 109; idem, *Hebr. Bibl.* iv. 47; idem, *Jewish Literature*, pp. 111, 307, note 28a; Benjacob, *Oẓar ha-Sefarim*, p. 437, No. 264.

K. I. Br.

HAMAN THE AGAGITE.—Biblical Data: Son of Hammedatha; chief minister of King Ahasuerus (Esth. iii. 1–2). As his name indicates, Haman was a descendant of Agag, the king of the Amalekites. On account of his attempt to exterminate the Jews in the kingdom of Ahasuerus, he is frequently called "the persecutor of the Jews" (צרר היהודים; Esth. iii. 10; viii. 1; ix. 10, 24). His machinations against the Jews and his downfall are remembered during the Feast of Purim. Filled with annoyance because Mordecai did not bow before him, Haman resolved upon the extermination of the Jews throughout the whole kingdom. He drew lots to determine the day of the massacre, and the lot fell on the 13th of Adar (Esth. iii. 4–7). He offered the king ten thousand talents of silver for permission to do with the Jews as he pleased. The permission was granted, and he accordingly despatched letters to all parts of the Persian kingdom to massacre the Jews on the 13th of Adar (iii. 8–15). His intrigues, however, were baffled by Esther. In order to throw him off his guard she invited him to a banquet to which she had also asked the king. Haman, looking upon this as an indication of special favor, in his pride went so far as to prepare a gallows whereon to hang Mordecai (v. 14). But in that night a sudden change occurred in Haman's fortunes. His own answer to the king's question what should be done to him whom the king delighted to honor, which Haman supposed referred to himself, obliged Haman to lead Mordecai, his mortal enemy, clad in royal garments and seated on the king's horse, through the streets of Shushan and to proclaim: "Thus shall it be done to the man whom the king delighteth to honor" (vi. 9). Afterward, while Haman was again drinking with the king at a banquet prepared by Esther, the latter exposed to the king Haman's plot. The king, filled with anger, ordered his officers to hang Haman on the very gallows which he had prepared for Mordecai (vii. 9). Ahasuerus bestowed upon Esther Haman's house (viii. 1); the ten sons of Haman were executed on the 13th of Adar and then hanged (ix. 7–9, 14).

E. G. H. M. Sel.

——In Rabbinical Literature: Haman is identified by the Talmudists with Memucan, the last of the seven princes "which saw the king's face" (Esth. i. 14), giving to "Memucan" the signification of "prepared for punishment" (Targ. to Esth.; Meg. 12b). Haman was a direct descendant of Agag in the sixteenth generation and consequently an Amalekite (Targ. Sheni; Josephus, "Ant." xi. 6, § 5). The Septuagint, however, gives for "ha-Agagi" ὁ Μακεδών in Esth. ix. 24, while in the preceding instances no translation whatever is given. Having attempted to exterminate the Jews of Persia, and rendering himself thereby their worst enemy, Haman naturally became the center of many Talmudic legends. Being at one time in extreme want, he sold himself as a slave to Mordecai (Meg. 15a). He was a barber at Kefar Ḳarẓum for the space of twenty-two years (*ib.* 16a). Haman had an idolatrous image embroidered on his garments, so that those who bowed to him at command of the king bowed also to the image (Esth. R. vii.).

Haman was also an astrologer, and when he was about to fix the time for the massacre of the Jews he first cast lots to ascertain which was the most auspicious day of the week for that purpose. Each day, however, proved to be under some influence favorable to the Jews. He then sought to fix the month, but found that the same was true of each month; thus, Nisan was favorable to the Jews because of the Passover sacrifice; Iyyar, because of the small Passover. But when he arrived at Adar he found that its zodiacal sign was Pisces, and he said, "Now I shall be able to swallow them as fish which swallow one another" (Esth. R. vii., Targ. Sheni iii.). Haman had 365 counselors, but the advice of none was so good as that of his wife, Zeresh. She it was especially that induced Haman to build a gallows for Mordecai, assuring him that this was the only way in which he would be able to prevail over his enemy, for hitherto the just had always been rescued from every other kind of death. As God foresaw that Haman himself would be hanged on the gallows He asked which tree would volunteer to serve as the instrument of death. Each tree, declaring that it was used for some holy purpose, objected to being soiled by the unclean body of Haman. Only the thorn-tree could find no excuse, and therefore offered itself for a gallows (Esth. R. ix.; Midr. Abba Gorion vii., ed. Buber, Wilna, 1886; in Targum Sheni this is narrated somewhat differently).

Haman selected a thorn-tree in the king's garden, and, singing and rejoicing, set it up before his door, and said to himself, "To-morrow, in the morning, at the time of the reading of the 'Shema',' I shall hang Mordecai." Then he measured the tree by comparing it with his own person to see whether it was suited to the purpose. Just then a "bat ḳol" came from heaven saying, "The tree is suited to thee; it is prepared for thee since the day of creation." He then went to the bet ha-midrash, where he found Mordecai surrounded by his pupils to the number of 22,000, all with dust on their heads and clad in sackcloth. Haman placed chains upon their necks and feet, and set guards over them, saying to himself, "I will first massacre these, and then I will hang Mordecai." It was the cry of these pupils ascending to heaven that brought about the sudden change in Haman's fate (Esth. R. ix.; Midr. Abba Gorion v.).

Haman tried hard to avoid the humiliation of leading Mordecai through the streets of Shushan; he implored the king to spare him that disgrace and offered every kind of reparation to Mordecai, but the king remained inflexible (Targ. Sheni vi.). At the time of leading Mordecai through the streets of Shushan, Haman performed the duties of four different callings: barber, bath attendant, groom, and public crier.

He was also compelled to bend forward that Mordecai might mount from his back on to the horse (Meg. 16a). It is also said that when King Ahasuerus rose from the banquet in anger and went into his garden he saw angels in the form of men felling the trees, who said that they were ordered to do so by Haman (*ib.*). According to Esth. R. x., it was the angel Michael that felled the trees and who afterward pushed Haman on to Esther's couch.

Haman was hanged on the second day of the Passover feast (Esth. R. and Meg. *l.c.*). The Talmudists did not agree as to the number of Haman's sons; according to Rab there were thirty: ten had died, ten were hanged, and ten became beggars. According to the Rabbis, the beggars were seventy in number; according to Rami bar Abi, there were altogether two hundred and eight (Meg. 15b). Pietro Perreau published in Steinschneider's "Hebr. Bibl." (vii. 46-47) a supposed text of Haman's circular regarding the massacre of the Jews (comp. "Midrash Panim Aḥerim," first text, ed. Buber). The manuscript, which is found in the Parma Library (No. 924), dates from the thirteenth century. See PURIM.

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HAMATH (חמת): A city and district on the northern frontier of Palestine (Num. xiii. 22, xxxiv. 8; I Kings viii. 65; and elsewhere), situated at the foot of Mount Hermon (Josh. xiii. 5; Judges iii. 3). It is once called חמת רבה = "the great Hamath" (Amos vi. 2). The inhabitants, who were called "Hamathites" (החמתי), seem to have been a Hamitic race included among the descendants of Canaan (Gen. x. 18). There is no mention of the kingdom of Hamath till the time of David, when, it is stated, Toi, King of Hamath, warred with Hadadezer, King of Zobah; and, on the defeat of the latter by David, Toi sent his son to congratulate the Jewish king (II Sam. viii. 10).

Hamath was certainly one of the tributary kingdoms of Solomon (I Kings v. 4), as is evidenced by the fact that Solomon built store-cities there (II Chron. viii. 4). After the death of Solomon, Hamath seems to have regained her independence; for an inscription of Shalmaneser II. (860 B.C.) states that Irhuleni, King of Hamath, made an alliance with the Hittites, with Damascus under Ben-hadad, with Ahab of Israel, and with others. It has been inferred from II Kings xiv. 28 that Jeroboam II. (*c.* 810 B.C.) recovered Hamath; but the reading of the passage is doubtful, the text apparently being corrupt. Amos, however, who prophesied in the time of Jeroboam II. (Amos i. 1), speaks of Hamath as desolate (*ib.* vi. 2).

In the Assyrian inscriptions it is stated that Eni-Ilu, King of Hamath, brought tribute to Tiglath-pileser III. (730 B.C.), who distributed a part of it among his generals, annexing nineteen districts to Assyria and transporting 1,223 Hamathites to the sources of the Tigris. Sargon, too, boasts of having defeated the Hamathites and of having settled in their country 4,300 Assyrians. The statement as to the conquest of the Hamathites by the kings of Assyria is confirmed by II Kings xviii. 34, xix. 13. According to the Bible, Shalmaneser, King of Assyria, transported some Hamathites to Samaria (*ib.* xvii. 24). On the other hand, Isaiah speaks of Hamath as one of the places containing exiled Israelites (Isa. xi. 11). The people of Hamath made an idol named "Ashima" (*ib.* xvii. 30).

Hamath was known to the Greeks and Romans by the name "Epiphaneia," given to it by Antiochus Epiphanes (Josephus, "Ant." i. 6, § 2; Jerome, "Onomasticon," *s.v.* "Aemath"). In the Midrash, Hamath is called פיפניא (= "Epiphaneia"; Gen. R. xxxvii. 8). Still, Targ. pseudo-Jonathan to Num. xiii. 22, Targ. Yer. to Num. xxxiv. 8, and the Syriac version of I Chron. xviii. 16 render "Hamath" by "Antiocheia," which was the most important Syrian town at the time of the Targumists. This place is now known by its ancient name, "Ḥamah." Burckhardt visited it in 1812, and saw the Hittite inscriptions in relief on stones. He describes the place as situated on both sides of the Orontes, and as having a population of 30,000.

BIBLIOGRAPHY: Pococke, *Description of the East*, i. 143; Burckhardt, *Travels in Syria and the Holy Land*, p. 145; Robinson, *Biblical Researches*, Appendix, p. 176; Bädeker-Socin, *Palestine*, 3d ed., p. 424; Buhl, *Geographie des Alten Palästina*, 1896.

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HAMATH-ZOBAH: A place mentioned in II Chron. viii. 3, as having been taken by Solomon. Some conjecture that Hamath-zobah is the same as Hamath; but the rendering of the former as "Baesoba" by the Greek translators indicates that the two were distinct.

E. G. H. B. P.

HA-MAZKIR: A bibliographical magazine published by M. Steinschneider, twenty-one volumes of which, covering the years 1858–82, were issued. Its full title reads: "המזכיר: Hebräische Bibliographie: Blätter für Neuere und Aeltere Literatur des Judenthums." It is an invaluable aid to the student of Jewish literature and history, as it contains, besides bibliographical information of the most varied sort, many independent essays and researches by Steinschneider himself and by the leading Jewish scholars of the period. It was continued in 1890 by N. Brüll, in Frankfort-on-the-Main, under the title "Central-Anzeiger für Jüdische Literatur." Brüll died before the first volume was completed. This was followed in 1896 by the "Zeitschrift für Hebräische Bibliographie," published by H. Brody (Frankfort-on-the-Main); from 1900 on in conjunction with A. Freimann. G.

HAMBERGER, C. H.: Physician in Leipsic; died March 2, 1847, at an advanced age. He translated G. B. de Rossi's "Dizionario Storico degli Autori Ebrei" into German under the title "Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke," Leipsic, 1839. His "Nordische Götterlehre," which appeared in 1826 under the pseudonym "H. A. M. Berger," was republished with the title "Nordische Mythologie," and under his own name, Zittau, 1835.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 359; Steinschneider, *Cat. Bodl.* col. 1031.

S. M. K.

HAMBRO, JOSEPH: Aulic councilor to the King of Denmark; born at Copenhagen Nov. 2, 1780; died in London Oct. 3, 1848. He began his career with a Hamburg firm, afterward, however, devoting himself, as general agent, to the development of his father's business. In this he was successful, establishing a branch in London, and extending his transactions throughout the northern countries of Europe. Hambro became an aulic councilor and Knight of the Dannebrog, and as early as 1820 "Hofraad Hambro" was spoken of as "the richest man in Copenhagen." Toward the end of his life his health broke down, and he lived for a time in Italy. He married a Christian, and had his son baptized. In 1831 with his entire family he took up his permanent abode in London. He did not identify himself very closely with the affairs of his congregation. He remained, however, a member of the synagogue to the last, and was buried in the cemetery of the Great Synagogue.

BIBLIOGRAPHY: *Jewish Chronicle*, April 24, 1891.

J. G. L.

HAMBRO' SYNAGOGUE: Founded in London by Mordecai Hamburger in 1702, as a protest against the tyranny of Abraham of Hamburg, the parnas of the Great Synagogue. Its members met at Hamburger's house, in Magpye alley, Fenchurch street, the rabbi being Jochanan Holleschau. It was the first attempt at an independent synagogue, and the ecclesiastical authorities of both the Sephardim and Ashkenazim combined to obtain an injunction against a place of public Jewish worship in St. Mary Axe, so near to both Duke's Place and Bevis Marks. A veto was obtained from the corporation; but notwithstanding this the synagogue was erected in the garden attached to Hamburger's house, the foundation-stone being laid Siwan 3, 5485 (1725), by Wolf Präger, after whom the synagogue was sometimes called. Generally, however, it was spoken of as "the Hambro'," as it followed the ritual of Hamburg. Holleschau was succeeded by Meshullam Zalman, son of R. Jacob Emden, and he by Hirschel Levin, father of Dr. Herschell. The synagogue was pulled down in 1893 to make room for city improvements, and its place in the United Synagogue of London was taken by a new synagogue erected in Union street, Commercial road. See also London.

BIBLIOGRAPHY: D. Kaufmann, in *Trans. Jew. Hist. Soc. Eng.* iii. 104-119; Harris, *Jewish Year Book*, 5663 (1902-03); *Jew. Chron.* April 22, 1897.

J.

HAMBURG: German city on the right bank of the Elbe, between Sleswick-Holstein and Hanover. The first Jewish settlers were Portuguese Maranos, who had fled from their own country under Philip II. and Philip III., at first concealing their religion in their new place of residence. In 1603 the aldermen ("Bürgerschaft") made complaints to the senate about the growing influx of Portuguese Jews. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions in the matter, and in 1612, after many negotiations, it was agreed that, in consideration of a payment made for their protection, the Jews should be tolerated in the town as strangers, though they were not to be allowed to practise their religion publicly. According to a "rolla" or list of that time, they numbered 125 adults, besides servants and children. From 1611 they possessed a cemetery in Altona, which was used until 1871 (see illustration *s.v.* Altona). In 1617 they obtained the right to choose four sworn brokers from among their own people; and later on this number was increased to fifteen.

Seventeenth-Century Sephardim.

These Portuguese Jews, mainly engaged in the wholesale trade, greatly helped the commerce of the town. They were the first to open up trade with Spain and Portugal; they imported from the colonies sugar, tobacco, spices, cottons, etc., and they took a prominent part in the foundation of the Bank of Hamburg (1619). Of their eminent men the best known is the physician Rodrigo de Castro, who lived in Hamburg from 1594 till his death. In recognition of his valuable professional services the senate granted him the privilege of owning real estate in the town. Other notables were: Boccario Rosales, who distinguished himself as an astronomer, the emperor conferring upon him the title of "comes palatinus"; Joseph Frances, the poet; Moses Gideon Abudiente, the grammarian; and Benjamin Mussafia, the physician, philosopher, and linguist.

As early as the year 1627 the Portuguese Jews possessed a small place of worship, styled "Talmud Torah," in the house of Elijah Aboab Cardoso. Emperor Ferdinand II. addressed bitter complaints to the senate about this "synagogue," the Catholics not being allowed to build a church in Hamburg at that time. But, in spite of this protest and the violent attacks of the Protestant clergy, the senate continued to protect the Jews. Their first ḥakam was Isaac Athias of Venice, whose successor was Abraham Ḥayyim de Fonseca (d. Iyyar, 5411 = 1651), also ḥakam of another synagogue, Keter Torah. In 1652 the Portuguese formally constituted themselves a congregation with a large synagogue, Bet Israel, and chose as chief rabbi ("ḥakam de naçao") the learned David Cohen de Lara (d. 1674). With him Ḥakam Moses Israel, and, a little later, Judah Carmi were rabbis of the congregation (both died in 1673). In 1656 Isaac Jesurun was called from Venice to Hamburg, there to take the place of chief rabbi ("ḥakam geral") . . . "for the promotion of religion and the general welfare," . . . as the oldest minute-book of the congregation says. Apparently offended by this call, Cohen de Lara took leave for a few months and afterward went to live at Amsterdam. After the death of Jesurun (1665), De Lara went back to Hamburg, where he died.

Among the early elders of the congregation was Benedict de Castro, a son of Rodrigo, and, like his father, a well-known physician. In 1663 the Sephardic congregation, at that time the only acknowledged Jewish community at Hamburg, consisted of about 120 families. Among these were several distinguished by wealth and political influence: Daniel Abensur (d. 1711) was minister resident of the King of Poland in Hamburg; Jacob Curiel (d. 1664) and Nuñez da Costa acted in a similar capacity to the King of Portugal; Diego (Abraham) Texeira (d. 1666) and his son Manuel (Isaac) Texeira, who administered the fortune of Queen Christina of Sweden. Manuel was the celebrated minister resident of Queen Christina in Hamburg. Jacob Sasportas taught from 1666 to 1672 at a bet ha-midrash founded by Manuel Texeira, and was often called upon, as ḥakam, to decide religious questions.

The Hamburg Sephardic Jews took great interest in the movements of the false Messiah Shabbethai Ẓebi. They arranged celebrations in his honor in their principal synagogue, the young men wearing trimmings and sashes of green silk, "the livery of Shabbethai Ẓebi." Sasportas tried in vain to damp this enthusiasm, which was to be bitterly disappointed a few years later. Other rabbis of the congregation were Jacob ben Abraham Fidanque, Moses Ḥayyim Jesurun (d. 1691), Samuel Abaz (d. 1692), and Abraham ha-Kohen Pimentel (d. 1697).

In 1697 the freedom of religious practise which the congregation had obtained was disturbed by hostile edicts of the aldermen, and the Jews were extortionately taxed. On this account many of the rich and important Portuguese Jews left Hamburg, some of them laying the foundation of the Portuguese congregation of Altona. Internal quarrels, and especially the withdrawal of Jacob Abensur (minister resident of the King of Poland) and his followers, were other causes of the decline of the Sephardic congregation in Hamburg.

Ashkenazim.

In the meantime the German Jews had been increasing in importance and numbers, though they were not yet publicly protected by the Hamburg authorities. In 1583 twelve German-Jewish families had asked in vain for admission to the town; in the second quarter of the seventeenth century several Jewish merchants went to Hamburg, mostly from Altona, where, through the tolerance of the counts of Schaumburg, Jews had for some time been admitted. In the Danish safe-conduct ("Schutzbrief") of 1641 granted to the Jews of Altona, protected Jews ("Schutzjuden") living in Hamburg are mentioned. In 1648 the council of aldermen issued an order expelling the German Jews ("Hochdeutsche Juden") from the town. They moved to Altona, and were required to pay a monthly tax for the privilege of transacting business in Hamburg. In 1657 the Swedes invading Altona drove them out, and they, together with the other Jews of Altona, fled to Hamburg. At this time fifteen Jewish families remained in Hamburg tacitly tolerated by the senate, and out of these families, which lived under Danish protection, the Altona congregation in Hamburg was formed. Other German Jews were admitted after 1654, under the protection of the privileged Portuguese congregation—at first only as servants of the Portuguese—and these founded the Hamburg congregation, which continued to be under the control of the Portuguese till 1671. David Tebel is mentioned as their first rabbi. In 1671 both the Hamburg and the Altona congregation in Hamburg placed themselves under the chief rabbi of Altona. Soon afterward the Jewish congregation of Wandsbeck with its branch congregation in Hamburg joined this union, making one congregation known as "The Three Communities" (see ALTONA), the first chief rabbi being Solomon Mirels of Neumark (d. 1706).

The German Jews of Hamburg were principally engaged in retail businesses, and they soon became an important factor of the new town ("Neustadt"), founded in the first half of the seventeenth century. But, having no right to live in Hamburg, they were persecuted most violently by the clergy, and their services were often disturbed. In 1697 the aldermen forced the senate to exact a large sum of money from the German Jews and to impose heavy restrictions upon them. In spite of the state of suppression in which the German Jews lived at this time there was much spiritual life among them. As a writer Glückel Hameln, who lived in Hamburg in 1700, deserves mention here: she left a highly interesting autobiography in Judæo-German.

Eighteenth Century.

In 1710 an imperial commission, which visited the town for the purpose of making peace between the senate and the aldermen, fixed the position of the Hamburg Jews by certain regulations ("Reglement der Judenschaft in Hamburg Sowohl Portugiesischer als Hochdeutscher Nation"), promulgated in the name of Emperor Joseph I. This edict became the fundamental law for the treatment of the Jews in Hamburg during the ensuing century. The German Jews were legally settled in Hamburg, and they enjoyed almost the same rights as the Portuguese.

The Portuguese, proud of their noble lineage, were very dissatisfied at being put on a level with the German Jews, and segregated themselves more and more from them. As a result of this exclusiveness, and for want of fresh accessions, their community declined in the course of the eighteenth century and lost its leading position among the Hamburg Jews. Still, it had some well-known ḥakams; *e.g.*, Jacob de Abraham Basan, who wrote an order of prayers (still extant) for a fast-day held after the earthquake of Lisbon (1755); and Benjamin Benveniste (d. 1757). But learning and interest in Jewish affairs waned in the Portuguese community, and its institutions were neglected. The sheḥiṭah, formerly under its sole supervision, went over to the German community, which in exchange had to pay to the Portuguese one-fourth (since 1856 one-eighth) of the total proceeds of the meat-tax. The principal synagogue of the Portuguese congregation was burned in the great fire of 1842; and since then they have possessed a small place of worship only, the service being maintained with all the old Spanish rites and melodies. Since the beginning of the nineteenth century they have had no ḥakam. Their last preacher and spiritual chief was Judah CASSUTO, who officiated as ḥazzan from 1827 to 1893.

During the eighteenth century the three German communities of Hamburg flourished in their union with Altona and Wandsbeck. They had many eminent rabbis, of whom the most important were Ezekiel Katzenellenbogen (1712–49), Jonathan Eybeschütz (1749–64), and Raphael ha-Kohen (1776–99). The last chief rabbi of the Three Communities was Ẓebi Hirsch Zamosz (1803–07).

In 1811, Hamburg being incorporated in the French empire, the Jews of that town were forced by an order of Napoleon to withdraw from the congregation of the Three Communities, and to form of the three Hamburg congregations a new community. The constitution of this new community was established in the following year. At the same time the old restrictions were abolished, and full equality before the law was given to the Hamburg Jews, as to all the Jews in the French empire. During Davoust's terrorism in the winter of 1813–14 the Jewish community had much to suffer through the expulsion of its poorer members. In 1814, the town being freed from the French occupation, and the senate reestablished, civil rights were again denied to the Jews, although the latter had shown great attachment to their native town. This injustice was sanctioned by the Congress of Vienna ("Deutsche Bundesacte"), 1815. Of all the French institutions there remained only the civil registers of births, marriages, and deaths (these were kept separately for the Jews until 1865). In 1818 the Tempel was founded—a synagogue with an entirely modified service, and with an organ, a choir, and a new and much abridged prayer-book. The Orthodox party obtained a strong leader in Isaac BERNAYS, who became chief rabbi or ḥakam of the German-Jewish community in 1821. Though conserving the old forms of the service, he introduced the sermon in German, and treated the old Jewish teachings in a modern scientific spirit. He strongly opposed the Tempel, where Eduard Kley (1818–40) and Gotthold Salomon (1818–57; d. 1863) preached; their successors were N. Frankfurter (1840–66), Max Sänger (1867–82), and H. Jonas (1858–89). After the sudden death of Bernays (1849), Anshel Stern became chief rabbi of the German-Jewish congregation (1851–88).

Nineteenth Century.

In 1848 the Revolution brought about the emancipation of the Jews in Hamburg as in many other states of the German Confederation. In 1849 all members of the German-Jewish, as well as of the Portuguese congregation were free to acquire citizenship in the town. Every new Jewish settler, however, Portuguese excepted, was obliged to join the German-Jewish congregation, which formed a separate political corporation in the state. In 1864 this obligation was abolished. The old German-Jewish congregation was now dissolved, and again constituted itself a congregation in which membership was voluntary. It retained the exclusive care of all the institutions connected with education, charity, and burial. The management of affairs relating to public worship was transferred in 1867 to the Confederation of Synagogues for the Orthodox, and to the Tempel-League for the Reform Jews. The Confederation of Synagogues received at the same time the two large synagogues belonging to the congregation, and in return undertook to pay the salaries of the chief rabbi and other officials and to administer all the other ritual institutions, especially the sheḥiṭah. Since 1889 Marcus Hirsch (formerly at Alt-Ofen and Prague) has officiated as chief rabbi. The preachers of the Tempel-Verein or league are D. Leimdörfer (since 1882), Paul Rieger (since 1902), the latter's predecessor in office having been C. Seligmann (1889).

The German-Jewish congregation possesses two principal synagogues—one, situated in the Elbstrasse, built in 1788 after the designs of the architect Sonnin; the other, on the Kohlhöfen, opened in 1859, and having 600 seats for men and 400 for women. The Tempel-League has its own house of worship, with about 400 seats for men and 250 for women. Besides these there are several smaller synagogues maintained by societies, especially in the part of the town "Vor Dem Dammthor," with its large Jewish population. The largest of these is the Neue Dammthor-Synagoge, where Dr. Grunwald officiated as preacher until Aug., 1903, when he was succeeded by Dr. Loewenthal. The hospital of the German-Jewish congregation, founded in 1843 by Salomon Heine in remembrance of his wife, and later richly endowed by his son Karl Heine, possesses accommodation for 120 patients in the main building, and has an annex for smallpox and other infectious diseases. The community has, besides, an orphan asylum for boys, another for girls, a home for aged people, and an infirmary.

Institutions.

The schools of the community are:

1. The Talmud Torah, founded in 1804 as a school for the poor, and for the teaching of Hebrew only, but wholly reorganized by Bernays in 1822 by the addition of lessons in German and various elementary studies. After Bernays' death it was conducted by Chief Rabbi Stern and changed into a high school, with lessons in French and English. Since 1889 it has been conducted by Dr. Goldschmidt, with a staff of 20 teachers and 500 pupils. 2. A high school of Jewish foundation, for boys, which was changed under Dr. Rée's direction into an interdenominational school, called "Stiftungsschule of 1815," and is now attended mainly by Christian pupils. 3. The Girls' School, founded in 1818, now housed in a building erected at the expense of Marcus Nordheim (d. 1899), where 600 girls are taught by 18 governesses and 2 masters, the head mistress being Miss Marcus. 4. Since 1893 there exists a high school for girls, founded under the chief rabbi Hirsch.

The community possesses two ancient burying-grounds, which are seldom used now: one at Ottensen, a suburb of Altona, the oldest part of which was acquired in 1664, and another, "on the Grindel," acquired in 1711, and which served as principal cemetery for the community after that of Altona, formerly common to both towns, was forbidden (1834) to the Hamburg Jews. Since 1883 the community has owned a large burial-place adjoining the municipal cemetery at Ohlsdorf; but as the inviolability of the graves was guaranteed for a certain time only, Chief Rabbi Stern did not consider the cemetery to be in accordance with the Jewish law. He therefore induced a number of his followers to buy a plot of land at Langenfelde, near Altona, for use as a burial-ground.

There are three religious foundations (called "Klaus"), which maintain several scholars who live exclusively for the study of the Talmud and deliver regular lectures thereon; also a large number of charitable institutions of various kinds, including free dwellings for the poor, and societies for loans, for the distribution of food, fuel, and clothes, and for the assistance of poor school-children, widows, strangers, mourners, the sick, the aged, and lying-in women.

There are also provisions for free scholarships, for the transportation of poor school-children to the country ("Feriencolonien"), and for the promotion of handicrafts. Hamburg possesses a society for Jewish history and literature, another for Jewish folklore, and a Jewish public library.

Besides the rabbis the following important Hamburg Jews deserve mention here: Salomon Heine (1767–1844), a financial genius and most charitable man, founder of the Jewish hospital; Gabriel Riesser (1806–63), who fought for the emancipation of the Jews, member of the Frankfort national assembly in 1848 and of the parliament of Erfurt in 1850, judge in Hamburg (the first Jew in Germany to hold that office) from 1860, and vice-president of the council of aldermen; M. Isler, chief librarian of the municipal library; Anton Rée (1815–91), pedagogue and member of the Reichstag; Isaac Wolffson (1817–95), lawyer and president of the council of aldermen, member of the commission for the new German civil code; M. W. Hinrichsen, member of the Reichstag (d. 1902); Siegmund Hinrichsen, president of the council of aldermen (d. 1902); B. Pollini, manager of the Hamburg Theater (d. 1897). The following were born at Hamburg: Samson Raphael Hirsch (1808–88), the energetic leader of modern Orthodox Judaism; Jacob Bernays, the philologist (1824–81), professor at the University of Bonn; Michael Bernays, his brother (1834–97), professor in Munich.

The Jewish population at Hamburg, which in 1814 numbered about 7,000, was 17,300 out of a total population of 626,000 in 1895. The number of contributing members of the German congregation is 3,535; that of the Portuguese, about 400.

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D. A. Fe.

——**Typography** (including that of **Altona**): According to the Oppenheim Catalogue, which, however, is questioned by Steinschneider, the "'Asarah Ma'amarot" was printed in 1680 at Hamburg. There is no doubt concerning the fact that from 1686 Thomas Rose, a Christian bookseller of Hamburg, was engaged in printing Hebrew books; the Earlier Prophets, with the commentary of Abravanel and the annotations of Jacob Fidanque, bear his imprint. Samuel ben Jacob of Glogau, who, in 1689, printed, in conjunction with a certain Gamaliel, the "Zera' Berek," was a compositor in Rose's office. Between 1700 and 1708 no mention of Rose occurs; but his establishment still existed in 1715. In 1708 he published the "Ṭa'ame ha-Miẓwot," which had been, in the previous year, edited at Amsterdam; in 1715 he published the "Miktab me-Eliyahu," the last work known to have come from his press.

His son Johann continued his establishment until 1721. Among his publications were the "Leḳeṭ ha-Ḳemaḥ" of Moses Ḥagiz (1711) and the "Sha'are Torah" of Solomon Hanau (1719). From this press came, according to Steinschneider, the "Zemirot Purim" (1715), a Purim parody with a Judæo-German translation by Samuel ben Mordecai Poppert.

Isaac di Cordova.

During 1710–11 Isaac Hezekiah di Cordova established a press for which Isaac ben Joseph Benveniste and Isaac ben Moses Ḥayyim Levi Horwitz were compositors. No typographical records exist for the years between 1721 and 1780; but in the latter year a press was founded by Leser and Nathan ben Moses Mai. It endured ten years; among its compositors at various times were Jacob ben Judah Löb ben Zerach (1788) and Mattathiah ben Judah Löb Guttmann (1790).

The first printing establishment at Altona was founded by the above-mentioned Samuel ben Mordecai Poppert in 1720, in which year he produced the "Megillat Anṭiokus"; but, his means being limited, his productions were few. Between 1721 and 1731 he issued the following: an index to the Talmud entitled "Me'orer ha-Zikkaron"; Jacob ben Joel's annotations on the Pentateuch entitled "She'erit Ya'aḳob"; Ezekiel Katzenellenbogen's directions for "Jahrzeit"; "Seliḥot"; "Abot de-Rabbi Natan"; dirges for the Ninth of Ab; "Danielbuch," in Judæo-German rimes; a new edition of the above-mentioned Purim parody; and, finally, "Spanische Heiden," in Judæo-German. A new printing-press, which, however, had but a brief existence, was founded in 1732 by Ephraim Heckscher with the "Zera' Yisrael" of Israel ben Jacob as its first publication.

In 1735 Aaron ben Elijah Cohen opened a printing establishment, which was still active in 1764. But for the "Adne Paz" of Ephraim ben Samuel Heckscher, published in 1743, nothing would be known of the "Neue Druckerei" founded by Abraham ben Israel Halle. Owing to its proximity to Hamburg, the printing-house in Altona was practically a branch of that of the former city. Among the printers of Altona may be counted Jacob ben Ẓebi Emden (יעב״ץ), from whose press came the polemical works against Jonathan Eybeschütz. The most important printing establishment of Altona was that founded by Moses ben Mendel Bonn, which is still active, the most noteworthy of its later productions being the catalogue of the manuscripts of the Hamburger Stadtbibliothek, edited by Steinschneider (1878).

Bibliography: Cassel and Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 86-87; Steinschneider, in Ludwig Geiger's *Zeitschrift für die Gesch. der Juden in Deutschland*, i.; idem, *Cat. Bodl.* s.v. *Rose*, etc.

J. I. Br.

HAMBURGER, JACOB: German rabbi and author; born at Loslau, Silesia, Nov. 10, 1826. He received his early education in Ratibor, and then attended the yeshibot of Hotzenplotz, Presburg, and Nikolsburg, and the University of Breslau. In 1852 he was called as rabbi to Neustadt-bei-Pinne, and in 1859 went to Mecklenburg-Strelitz as "Landesrabbiner," which position he still (1903) occupies. In addition to various articles and sermons, he has published "Geist der Hagada, Sammlung Hagadischer Aussprüche aus den Talmudim und Midraschim," Leipsic, 1859. This work, published by the Institut zur Förderung der Israelitischen Literatur, was intended as the first of a series, but was never continued. It may be regarded as the forerunner of the Jewish encyclopedia which he began to publish in 1862, under the title "Realency-clopädie des Judenthums," of which three volumes have appeared. The first part contains Biblical articles, and the second Talmudic articles, the third being supplementary. A second edition appeared in Leipsic in 1896. As the work of one man it is a remarkable monument of the author's industry and learning.

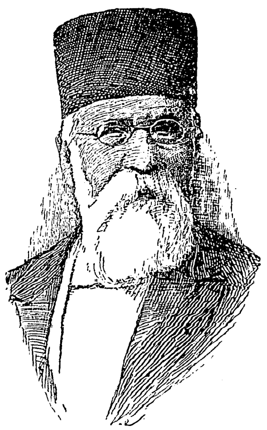
Jacob Hamburger.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1896, No. 47.

D.

HAMBURGER (HAMBURG), JACOB BEN MORDECAI WIENER: Chief rabbi of Prague; died Nov. 12, 1753. Hamburger was one of the rabbis who in 1725 signed the address to the Polish Jews warning them against the Shabbethaians. He was the author of a work entitled "Ḳol Ḳol Ya'aḳob," containing novellæ on several treatises of the Talmud, collectanea on the Shulḥan 'Aruk, and homiletic notes on the Pentateuch arranged in the order of the parashiyyot (Prague, 1802).

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K. M. SEL.

HAMBURGER, MORDECAI (known also as **Marcus Moses**): English communal leader; born in Hamburg about 1660; died in London about 1730; founder of the Hambro' Synagogue. He was a son of R. Moses ben Löb, one of the founders of the Altona community. He married Fradche, the daughter of Glückel von Hameln, and settled in London at the beginning of the eighteenth century. Having challenged the validity of a divorce granted by R. Uri Phoebus (Aaron Hart) to Ascher Ensel Cohen from his first wife on the ground that the pressure of his creditors compelled him to emigrate to the West Indies, Mordecai was put in "ḥerem." His business was thus brought to a standstill, and his offer of £500 as a guarantee for his future good conduct was refused. Mordecai thereupon opened a synagogue in his own house in Magpye alley, Fenchurch street, and engaged as rabbi Jochanan Holleschau, formerly his teacher, who had previously been a member of the London bet din. Several distinguished Continental rabbis, including Ẓebi Ashkenazi, dissolved the decree of excommunication against Mordecai, who then purchased a burial-ground in Hoxton and a site for a new synagogue in St. Mary Axe. Through the influence of Moses Hart, of the Great Synagogue, brother of R. Uri Phoebus, the city prohibited the erection of the synagogue in St. Mary Axe. In 1711 pecuniary troubles forced the hitherto successful Mordecai to emigrate; but in 1721 he returned to London with a large fortune, and in spite of the opposition of the Dukes Place and Bevis Marks synagogues, he built his long-projected synagogue in the garden adjoining his house in Magpye alley (1725). The synagogue was styled the HAMBRO' as conforming originally to the Hamburg minhag.

BIBLIOGRAPHY: I. Harris, in *The Jewish Year Book*, 5663, p. 26; D. Kaufmann, in *Transactions Jew. Hist. Soc. Eng.* iii. 109 *et seq.*; Lucien Wolf, in *Jew. Chron.* Nov. 18, 1892.

J. S. LE.

HAMBURGER, WOLF (ABRAHAM BENJAMIN): Talmudical scholar and head of the yeshibah in Fürth; born Jan. 26, 1770; died May 15, 1850. He was a contemporary of R. Moses Sofer, and is mentioned by the latter in his "Ḥatam Sofer." He wrote: (1) "Sha'ar ha-Zeḳenim," in two parts, the first containing homilies, responsa, and ethics; the second, responsa on civil law (Sulzbach, 1830); (2) "Simlat Binyamin," in three parts: (*a*) "Simlat Binyamin," responsa on the ritual laws of Oraḥ Ḥayyim and Yoreh De'ah; (*b*) "Naḥalat Binyamin," responsa on the ritual laws of Eben ha-'Ezer, Ḥoshen Mishpaṭ, and Haggadot, followed by a treatise on circumcision and by some homilies; (*c*) "Sha'ar Binyamin," halakic novellæ on different sections of the Talmud (Fürth, 1840–41); (3) "Ḳol Bokim," a funeral oration on the death of Meshullam Zalman Cohen (*ib.* 1820); (4) "Allon Bakut," funeral orations on the death of Herz Scheuer and others (2 vols., *ib.* 1823); (5) a funeral oration on the death of Maximilian Joseph I., King of Bavaria (*ib.* 1825).

Hamburger was one of the last, if not the last, head of a yeshibah in Germany who, without holding an official position in the congregation, devoted his time to the teaching of the Talmud; his wife carried on a business, and thus supported the household. Hamburger was strictly Orthodox, although opposed to religious ecstasy and mysticism ("Allg. Zeit. des Jud." 1846, pp. 266, 343). With the beginning of the Reform movement, about 1830, when the government aided the advocates of innovations in the Jewish fold, he had to contend with many adversities of which he bitterly complains in his books (see especially preface to "Simlat Binyamin"). His yeshibah was closed, and he was forced to leave the city. A great many prominent rabbis were his disciples, among them: Seligman Baer BAMBERGER of Würzburg, Isaac Löwy of Fürth, and David EINHORN.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1031; Fürst, *Bibl. Jud.* i. 359; L. Löwenstein, in Geiger's *Jüd. Zeit.* ii. 88; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 728, 762; Fuenn, *Keneset Yisrael*, p. 304; *Allg. Zeit. des Jud.* 1850, pp. 320, 359.

K. M. SEL.

HA-MEASSEF. See MEASSEFIM; PERIODICALS

HA-MEBASSER. See PERIODICALS.

HA-MEḤAḲḲER. See PERIODICALS.

HA-MELIẒ (lit. "the interpreter," but used in Neo-Hebrew in the sense of "advocate"): The oldest Hebrew newspaper in Russia. It was founded by Alexander ZEDERBAUM, in Odessa, in 1860, as a weekly, and was transferred to St. Petersburg in 1871. Its publication was several times suspended for lack of support or by order of the authorities; but it was always revived by the resource and energy of Zederbaum. "Ha-Meliẓ" began to appear daily in 1886; it is the only Hebrew daily paper published in the Russian capital. Leon Rabinowitz, who succeeded Zederbaum in 1893, is the editor (1903). "Ha-Meliẓ" has always been a representative of the progressive or "haskalah" movement, and even so severe a critic as Kowner admits that "it has been more useful to the Jews than have the other Hebrew newspapers" ("Ḥeḳer Dabar," pp. 52 *et seq.*, Warsaw, 1866). While it is not so literary or scientific as some of its contemporaries, it usually has more news and discussions of interest, and is consequently more popular.

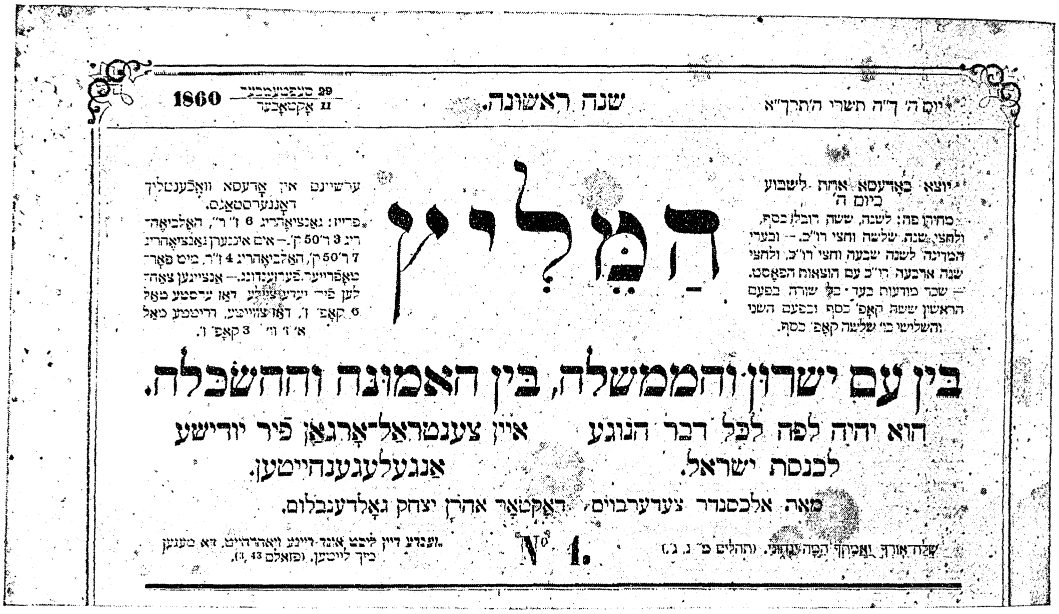

יום ה' ד"ה תשרי התרכ"א

שנה ראשונה.

1860 29 סעפטעמבער
11 אקטאבער

המליץ

יוצא בארדעסא אחת לשבוע
ביום ה'
מחירו פה: לשנה, ששה רובל כסף,
ולחצי שנה שלשה וחצי רו"כ. — ובערי
המדינה לשנה שבעה וחצי רו"כ, ולחצי
שנה ארבעה רו"כ עם הוצאות הפאסט.
— שכר מודעות בעד כל שורה בפעם
הראשון ששה קאפ' כסף ובפעם השני
והשלישי בי' שלשה קאפ' כסף.

ערשיינט אין אדעססא װאכענטליך
דאננערסטאגס.
פרייז: גאנציאהריג 6 ר"ר, האלביאהד
ריג 3 ר'50 ק'. — אים אינגערן גאנציאהריג
7 ר'50 ק', האלביאהריג 4 ר"ר. ביס פאר
טאפרייער.פערװענדונג. — אנצייגען צאהל
לען פיר יעדעצײלע דאז ערסטע מאל
6 קאפ' ז', דאז צווייטע, דריטטע מאל
א' ז' ו' 3 קאפ' ז'.

בין עם ישרון והממשלה, בין האמונה וההשכלה.

הוא יהיה לפה לכל דבר הנוגע
לכנסת ישראל.

איין צענטראל-ארגאן פיר יודישע
אנגעלעגענהייטען.

מאת אלכסנדר צעדערבוים, דאקטאר אהרן יצחק גאלדענבלום.

שלח אורך ואמתך המה ינחוני. (תהלים מ"ג, ג')

№ 1.

זענדע דיין ליכט אונד דיינע װאהרהייט, דא נעבען
מיך לייטען. (פסאלם 43, 3)

TITLE-HEADING OF THE FIRST NUMBER OF "HA-MELIẒ."

Dr. J. A. Goldenblum was for many years associated with Zederbaum in its publication. A. S. Friedberg and J. L. Gordon are the best known of its associate editors. Almost every prominent Hebrew writer of the last forty years has at one time or another contributed to it. "Ḳohelet" (St. Petersburg, 1881), "Migdonot" (*ib.* 1883), "Meliẓ Aḥad Minni Elef" (on the occasion of the appearance of No. 1,000; *ib.* 1884), "Leḳeṭ Amarim" (*ib.* 1889), and "Arba'ah Ma'amarim" (*ib.* 1893) are collections of literary and scientific articles which appeared as supplements to "Ha-Meliẓ" in Zederbaum's time. "Ha-Yeḳeb" (*ib.* 1894), "Ha-Osem" and "Ha-Gat" (*ib.* 1897), and "Ha-Gan" (*ib.* 1899) are similar publications issued by Zederbaum's successor.

J. P. WI.

HAMELN (also known as **Hamelin**): Prussian town on the Hamel and Weser. Jews are recorded as present in Hameln as early as 1277. About the middle of the following century (1341) a considerable number of Jews lived there. They were admitted by the city council at moderate tax rates for terms of ten, sometimes only six, years; on May 1, 1344, they were permitted to build "ene scole" (synagogue); not long after, at the time of the Black Death, they were expelled. Before 1557, however, they had been readmitted, for in that year Duke Henry the Younger decreed the expulsion of all Jews living on Guelfic territory. On Jan. 6, 1590, his successor, Henry Julius, issued a like decree. The city council of Hameln, like those of Hanover and Göttingen, pleaded for its Jewish inhabitants; and when the Jews of Prague petitioned Emperor Maximilian II. for his intervention, upon the latter's advice the duke repealed the order.

At the end of the seventeenth century only a few Jewish families lived in Hameln: Glückel von Hameln, whose memoirs have made the place famous in Jewish history, mentions two. Until about the middle of the preceding century they had supported themselves by money-lending. Not until the political transformation of Germany after 1848 did their social position improve. At present about fifty Jewish families live in Hameln.

The only prominent names in the history of the Jewish congregation are those of Joseph Hamelin and Joseph Gershon Spiegelberg. The former, who was the father-in-law of Glückel, is mentioned in some documents under the name of "Jost" or "Jobst Goldschmidt"; in one of these documents the complaint is made that "he is surrounded with such pomp that it can scarcely be told." In 1659 he became the father-in-law of the famous court Jew Liepmann Cohen, or Liffmann Behrens, of Hanover, whose daughter Genendel married David OPPENHEIM. Joseph Gershon Spiegelberg (1802-44) was the central figure in his community, which still enjoys the fruits of his remarkable activity. He was a veterinary surgeon, who even in that reactionary period was honored with commissions from the royal Hanoverian government; and he was very active in congregational affairs. A benevolent society has existed in Hameln for centuries. The synagogue now in use was designed by the architect Oppler (who built the synagogue at Hanover also); it was dedicated July 2, 1879. The present cemetery has been in use since 1742; of the older cemeteries there is no trace. The following among the rabbis of Hameln should be mentioned: Eliezer Leser Langenzahn (d. 1749); Nathan ben Löb Hamel (d. 1751); Joseph, son of Simeon Levi (d. 1761); Moses Judah Selkeli (d. 1782). Joshua Leszynsky (d. July 9, 1893) was "official of the synagogue" during the fifties and sixties of the last century. He was succeeded by Abraham Rosenbaum (1873-97). Hameln's present population of about 20,000 includes 243 Jews.

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D. S. Bac.

HAMELN, GLÜCKEL OF (Glückel von Hameln): German diarist; born about 1646 in Hamburg; died 1724 at Metz. In 1649, when the German Jews were expelled from Hamburg, Glückel's parents moved to Altona; but in consequence of the Swedish invasion of that city in 1657 they returned to Hamburg. Glückel frequented the "ḥeder" and was made acquainted with the Holy Scriptures as well as with the German-Jewish literature of the time. When barely fourteen she was married to Ḥayyim Hameln, and settled in the small town of Hameln. After a year the young couple moved to Hamburg, and lived there at first in modest circumstances, which by their industry were soon greatly improved. For a time they were associated with Jost Liebmann, afterward court jeweler to the Great Elector.

Glückel had six sons and as many daughters, whom she brought up very carefully and married to members of the best Jewish families in Germany. Her eldest daughter was married to a son of the wealthy court Jew Elias Gompertz at Cleve, and the wedding (1674) was celebrated in the presence of members of the electoral family of Brandenburg.

In 1689 Ḥayyim Hameln died, and Glückel was left with eight young children, the four others being already married. Besides their education she had to direct the large business left by her husband, which she managed with great success. She had planned, after she should have married all her children, to spend the remainder of her life in Palestine, but heavy losses in business changed her plans, and at the age of fifty-four she married the wealthy banker Cerf Levy of Metz (1700). Unfortunately, one year after the marriage Levy lost both his own fortune and that of his wife, and Glückel, hitherto accustomed to opulence, became dependent upon her husband's children. After the death of Levy (1712) she settled in the home of her daughter Esther, wife of Moses Krumbach-Schwab of Metz. Here she passed the last years of her life, occupied with the writing of her memoirs.

Glückel left an autobiography consisting of seven books written in Judæo-German interspersed with Hebrew, in which she relates her own varied experiences and many important events of the time. She often adds homiletic and moral stories of some length, taken partly from Midrash and Talmud, partly from Judæo-German books, which evidence wide reading. Her son, **Moses Hameln,** rabbi of Baiersdorf and son-in-law of the court Jew Samson Baiersdorf, copied the whole work from his mother's manuscript, and from this copy David Kaufmann edited it. The work contains most valuable information about the life of the German Jews, especially in Hamburg and Altona.

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D. A. Fe.

ḤAMEẒ. See Leaven.

HAMMATH ("hot springs"): One of the fortified cities of Naphtali (Josh. xix. 35). It is probably the same as Hammoth-dor, which was allotted to the Levites in Naphtali (*ib.* xxi. 32), and which, in the parallel list of I Chron. vi. 76, is called "Hammon." For its geographical position see Emmaus.

E. G. H. M. Sel.

HAMMEAH, TOWER OF (A. V. "tower of Meah"): Tower near the sheep-gate of Jerusalem (Neh. iii. 1, xii. 39). The rendering of the Greek version, "the tower of the hundred," might be interpreted to mean that the tower either was garrisoned by one hundred men, or was one hundred cubits high, or had one hundred steps.

E. G. H. B. P.

HAMMEDATHA (המדתא): Father of Haman (Esth. iii. 1, 10; viii. 5; ix. 10, 24). He is generally designated as the "Agagite," being referred to only once (*ib.* ix. 10) without that epithet. The name, derived from the Persian, signifies "given by the moon."

E. G. H. M. Sel.

HAMMER: The following designations for "hammer" are found in the Hebrew Bible:

1. "Maḳḳabah" ("maḳḳebet"): A tool or implement used by the stone-cutter for hewing stone (I Kings vi. 7); by the smith in fashioning iron (Isa. xliv. 12), or in fastening an idol "that it move not" (Jer. x. 4); and by the Bedouin to drive his tent-pin into the ground (Judges iv. 21).

2. "Paṭṭish": This word manifestly signifies a larger implement than the maḳḳabah. It was used to smooth gold plates (Isa. xli. 7) and to break rocks in pieces (Jer. xxiii. 29). In Jer. l. 23 Nebuchadnezzar is called "the hammer ["paṭṭish"] of the whole earth."

3. "Halmut 'amelim": A term occurring in Judges v. 26, and of which the meaning is very doubtful. "Halmut" is usually translated "hammer," but the grammatical construction of the word makes a concrete meaning improbable. It is also little likely that "'amelim," which accompanies it, is a derisive designation for "workmen." Probably there is a mistake in the text; but it is difficult to see how it might be improved.

4. "Kelappah": A designation found in Ps. lxxiv. 6. It is perhaps synonymous with the Assyrian "kalabah" and "kalapati," and seems to designate a kind of ax or hatchet rather than a hammer.

E. G. H. W. N.

HAMMERSCHLAG, JOSEPH (NATHAN NAT'A ḤAZZAN BEN MOSES NAPHTALI HIRSCH): Moravian cabalist; lived in the seventeenth century. He was the author of the following: "Or ha-Ganuz," commentary on part of the Zohar (begun in 1648); "Sefer Mo'ade ha-Shem," a treatise on the calendar, beginning with the year 1681 (written at Nikolsburg); cabalistic notes on the prayers, written on the margins of printed copies of the Psalms and of the prayers for the first evening of Rosh ha-Shanah. These three works are extant in manuscript in the Bodleian Library.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 2168, 3; 1999, 3; 2277, 1; Fürst, *Bibl. Jud.* i. 360; Wolf, *Bibl. Hebr.* iii. 853.

K. M. Sc.

HAMMERSTEIN, OSCAR: American theatrical manager; born at Berlin May 8, 1848, where he was educated. In March, 1863, he emigrated to America and settled in New York city, where he engaged in cigar-making. Turning to journalism, he became editor of the "United States Tobacco Journal"; he also invented cigar-making machinery which in some respects revolutionized the industry. In 1883 Hammerstein entered the theatrical field as manager of the old Thalia Theater, later becoming connected with Neuendorff in the management of the Germania Theater. Hammerstein subsequently built and managed the following theaters in New York: Harlem Opera House; Harlem Music Hall; Columbus Theater; Manhattan Opera House; The Olympia; Criterion Theater; Victoria Theater; and Belasco Theater; he is now (1903) building the Drury Lane Theater. Hammerstein has written a number of musical productions, some of which have attained wide popularity. Among the more important of these are: "The Kohinor," a musical comedy (1894); "Margarite," an opera ballet (1895); "War Bubbles," a musical comedy (1896); "Santa Maria," an opera (1896); and "Sweet Marie," an opera (1901).

S. I. G. D.

HAMMON: **1.** A place in the territory of Asher, mentioned in Josh. xix. 28, between Rehob and Kanah. It is believed that the ruins now called "Umm el-'Amud" (or "'Awamid") occupy its site. **2.** A city allotted to the Levites out of the tribe of Naphtali, and assigned with its suburbs to the descendants of Gershom (I Chron. vi. 61 [A. V. 76]).

B. P.

3. Name of a deity (אל חמן) mentioned in two Phenician inscriptions dedicated to "El-Ḥammon" and discovered by Ernest Renan in the ruins of Hammon, the modern Umm al-'Awamid, between Tyre and Acre. One of these inscriptions is dated 221 B.C., under the government of Ptolemy III. The Biblical place-names were possibly connected with the name of this deity.

Bibliography: For No. 3, *C. I. S.* i. (text) 33; G. Hoffmann, *Ueber Einige Phön. Inschriften*, in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, xxxvi. 21; Baethgen, *Beiträge zur Semitischen Religions-Gesch.* p. 27.

E. G. H. M. Sc.

HAMMURABI: King of Shinar; perhaps identical with Abraham's contemporary, Amraphel, who is mentioned in Gen. xiv. 9; the sixth king in the first dynasty of Babylon. Hammurabi was the founder of the united Babylonian empire; he conquered Rim-Sin, King of Larsa and Sumer-Accad, joined the northern and southern kingdoms, and thus established the Babylonian empire, with its capital at Babylon. It is supposed to have been Hammurabi who laid the foundations of Babylon's prosperity, and made it the first city of the Orient, a position which it maintained until the time of the Seleucids. The direct traces of the connection between this first dynasty of Babylon and the West are still scanty. An inscription on a stone slab seems to represent Hammurabi in the capacity of "King of Amurru."

His Reign.

Hammurabi ruled from 2267 to 2213 [2394–2339, Oppert]. His father and predecessor was Sin-muballit. The later Babylonians regarded Hammurabi's period as the golden age of the Babylonian empire. After conquering the south Hammurabi improved its economic conditions. In the preceding period the canals, the efficient condition of which was essential to the cultivation of the land, had probably been very much neglected. Hammurabi endeavored to restore to the land its former fruitfulness by building a new canal, which he named "Hammurabi Is the Blessing of the People." Other accounts in his inscriptions record his building operations in connection with the most important sanctuaries of the land. Thus he continued the work, already begun by his predecessor Rim-Sin, on the temple of Ishtar at Zarilab in southern Babylonia; he "made rich" the city of Ur, the home of Abraham; rebuilt the sun-temples at Larsa and Sippar; and beautified and enlarged the temples of Babylon (E-sagila) and Borsippa (E-zida). Hammurabi died after an unusually long reign (fifty-five years), and left the newly founded Babylonian empire, firmly established and unified, to his son Samsu-iluna (2209–2180 [2339–2304, Oppert]). The latter's policy, like that of his successors, seems to have been the same as Hammurabi's.

Hammurabi's Code.

The most important of all the Hammurabi inscriptions is without doubt that found at Susa, containing his code of laws. This inscription was brought to light on the acropolis of Susa by J. de Morgan, at the head of a French archeological expedition, as a result of excavations carried on in December and January, 1901–02. The laws are inscribed in forty-four lines on a block of black diorite 2.25 meters in height, and constitute the most valuable known monument of Babylonian culture, the oldest document of the kind in the history of human progress. A bas-relief on the monument shows the king in a devout attitude before the sun-god Samas, who, seated, instructs him in the law. The god wears a crown, while in his right hand he holds a style and a circular object of symbolic import. This monument stood originally in the sun-temple of Ebabarra at Sippar. Thence it was carried to Susa by the Elamite conqueror Shutruk-Naḥḥunte in 1100 B.C. From a statement in the inscription it appears that a duplicate of the stone codex was erected in the temple of E-sagila at Babylon. Fragments of a second copy have been found in Susa itself. Four fragments of a copy in clay made for Assurbanipal's library are preserved in the British Museum. The code is a collection of decrees, which, however, do not constitute a legal system as generally understood. Private and criminal law are not separated. The transitions are arbitrary and lack any logical principle of succession. Paragraphs 128–194 are especially noticeable, containing regulations concerning marriage, family possessions, inheritance, and adopted children.

The picture of civilization which these laws unroll compels a change in the traditional ideas of the ancient Orient. A large number of regulations show a wholly unsuspected degree of culture. Manual labor, architecture, ship-building, commerce, and agriculture form the subject-matter of the code. There was a decided advance over the Bedouin civilization, since the Babylonians were under the protection of a prince who was like a father to his subjects. Only the slave seems to have been excluded from this protection; he was regarded as a chattel, as in Mosaic law, but with the difference that the "'ebed" in Israel was protected by the law against inhuman treatment (Ex. xxi. 20), whereas the slave in Babylonia, according to paragraph 282, was exposed to pitiless barbarity. The degrees of the social scale are not shown very clearly. The ranks of priest, king, free-born, and freedman were distinguished, as well as the class of slaves. Artisans belonged to the lower classes; even the physician was reckoned among them. Like them, he received a "wage"; whereas the architect, like the artist, received a "fee" ("kistu"). Paragraphs 198–214 contain the penal code; a free-born man was about equivalent to two freedmen, and a freedman to about two slaves.

Hammurabi Before the Sun-God.
(From a stele found at Susa.)

Parallels with Mosaic Code.

The laws concerning marriage and inheritance, property and punishments, show much similarity to the regulations of the Torah. Genesis xvi. 3 and xxx. 3, where the relation of Sarah to Hagar, and of Rachel to Bilhah, is spoken of, have light thrown upon them by paragraph 145 of Hammurabi's code: "If a man takes a wife and she bears him children and he desires to take a concubine—if he takes the concubine into his house, this concubine shall not be equal to the wife." In Lev. xx. 10 and Deut. xxii. 22 it is decreed that in case of adultery on the part of a wife both parties to the guilt shall be put to death; paragraph 129 of Hammurabi's code corresponds to this: "If any man's wife is found lying with another man, they shall both be bound and thrown into the water." Exactly the same law is found in Deut. xxii. 25-26 as in the code, paragraph 130: "If any one forces the betrothed of another, who has not yet known a man and is still living in her father's house—if he is found lying with her, he shall be put to death, but the woman shall be guiltless." An accusation brought against a woman by her husband is decided by appealing to God's judgment: the "jealousy offering" in Num. v. 11–31 is a parallel. Paragraphs 7 and 122 treat of the business of depositing goods (comp. Ex. xxii. 6–7); paragraph 176 assures to the public steward the right of holding property (comp. Gen. xv. 2; II Sam. ix. 2, 9, 10). Paragraph 117 sheds light on II Kings iv. 1; Isa. xxvii. 2, l. 1; it shows that bondage for debt, which could be made to include the whole family, terminated in the fourth year, as against the seventh according to Mosaic law (comp. Ex. xxi. 2).

The "Lex Talionis."

The *lex talionis*, indicated in Ex. xxi. 23–25; Deut. xix. 21; Lev. xxiv. 19, is also met with in the code, in fifteen places. But as in the Mosaic law (Ex. xxi. 26, 29–32; Lev. xxiv. 18; Num. xxxv. 31) the retaliatory punishment may be commuted by substitution or by a monetary satisfaction, so also in the code of Hammurabi, which distinguishes many cases in which a payment proportionate to the injury committed may be exacted. There is another class of punishments, found also in old Egyptian law, which falls under the law of retaliation: "If a physician wounds a man severely with the operating-knife and kills him, or if he opens a tumor with the operating-knife and the eye is injured, one shall chop off his hands" (§ 218). A similar fate befell the unskilful tattooer, according to paragraph 226. The code classes the casting of spells (§§ 1 and 2) as an offense against religion. The same verb, "abâru," appears in Deut. xviii. 11 as in paragraph 157, and with a like meaning: "If any one lies with his mother after his father, they shall both be burned," a decree which recalls Lev. xx. 11. Bearing false witness knowingly was punished with death, according to §§ 3 and 11 (comp. Deut. xix. 16–21). Revenge, or private enforcement of justice, was allowed in cases of burglary and stealing if (§§ 22, 26) the evil-doer was taken *in flagrante delicto*: Ex. xxii. 2 has a similar regulation. The principle that a man is responsible for damage caused by his carelessness is clearly brought out in the code. Among others belonging to this class of regulations is paragraph 229, to which Deut. xxii. 8 is comparable.

There is a parallel between paragraphs 251–252 of the code and Ex. xxi. 29–32, as regards the fine which the owner of vicious oxen must pay in the event of an accident if he has not taken proper precautions. If an animal is torn to pieces in the field by a wild beast, the shepherd is not responsible, according to paragraph 244 of the code (comp. Ex. xxii. 12). As in Ex. xxi. 28 the owner of an animal that gores is not liable to confinement on account of injury caused by his animal, so also in the code (§ 250). The "elders" are named with the judges as officers of the law, just as in Deut. xix. 12 the "ziḳne 'ir" appear as criminal magistrates. Bribing the judge was forbidden. An oath of purgation was accepted as proof in Ex. xxii. 7, 10–11: the same conception is met with in various places in the code. The Book of the Covenant makes a distinction in Ex. xxi. 13 between actions with and without intent: so does the code (§ 206). According to Ex. xxi. 22 the fine to be paid for injuring a pregnant woman was fixed by the husband; according to paragraph 209 of Hammurabi's code the fine was ten shekels. The law in Ex. xxi. 26 gives freedom to a slave whose eye is destroyed by his master: the code gives the slave the half of his value (§ 199).

Mode of Composition.

Superiority of Mosaic Code.

The fact that these laws are not arranged in logical classifications gives ground for the supposition that Hammurabi's code originated in a collection of important decisions. It contains, therefore, only typical cases from legal practise. Hence one seeks in vain in this code of Hammurabi for norms in the juridical sense which has attached to the term since Binding ("Handbuch des Strafrechts," i. 159); it does not contain pure commands of the lawgiver, like the Ten Commandments, "where the commands are given in a short and imperative form." However uncertain the interpretation, there is no manner of doubt that the Torah excels Hammurabi's code from an ethical-religious standpoint. The code, indeed, contains humane regulations, such as those clauses which treat of freeing a captive; which excuse a man from the payment of his taxes where the harvest has failed; which protect one in bondage for debt against ill treatment; which limit the right to dispose of goods given in security for debt. But the humanity of these provisions is outweighed by regulations such as those dealing with the legally organized system of prostitution (§§ 178–180), or with the conditions in the wine-shop in which evil people assembled (§ 109), and by the typical cases mentioned of outrageous cruelty toward animals (§§ 246–248), all which clauses evidence a low plane of morality.

A law such as Ex. xx. 17; Deut. v. 21, "thou shalt not covet" (which the Decalogue, with a perception of the fact that covetousness is the root of all lawbreaking, places above all other earthly laws), is not to be found anywhere in the code. Hence it follows that the code does not recognize the law of neighborly love, since self-restraint is wholly foreign to it. The institutions of the Torah which protect those who are weak economically, which set bounds to the unlimited growth of wealth, and which care for the poor are peculiar to itself. The law of love to one's neighbor (Ex. xxiii. 4 *et seq.*), which takes account of the stranger and even of the enemy, is nowhere discernible in Hammurabi's code. The law of retaliation, of cold, calculating equity, "as thou to me so I to thee"; the revenge of the stronger on the weaker—these form a broad foundation on which the love of one's neighbor finds no place.

Hammurabi's service to religion consisted chiefly in the fact that he opposed the use of spells and enchantments. A similar advance in this direction had already been made by King Gudea. The discovery of Hammurabi's code completely disproves one of the chief hypotheses of the Wellhausen school, that a codification on the part of the Hebrews was impossible before the ninth century.

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G. S. Fu.

HAMNUNA I.: Babylonian amora of the third century; senior to Joseph b. Ḥiyya (Ket. 50b; Tosef., Ket. *s.v.* יתיב). He was a disciple of Rab (Abba Arika), from whom he received instruction not only in the Halakah (B. Ḳ. 106a), but also in ethics ('Er. 54a; comp. Ecclus. [Sirach] xiv. 11 *et seq.*). He seems to have been prominent among his fellow students, following Rab's example. What the master directed others to do or to omit, he directed his colleagues. "Charge your wives," said he, "that when standing by the dead they pluck not their hair out [for grief], lest they transgress the inhibition, 'Ye shall not make any baldness between your eyes for the dead'" (Deut. xiv. 1; Yer. Ḳid. i. 61c; comp. Yer. Ma'as. iv. 51c.; Yer. Suk. iv. 54b). He honored Rab's memory not only by citing him as an authority ('Er. 77b, *et al.*), but also by endeavoring to prevent deviations from customs once established by Rab. When a scholar came to Ḥarta de-Argaz and decided a ritualistic point contrary to the opinion of Rab, Hamnuna excommunicated him, arguing that the scholar should not have ventured to act thus at Rab's last residence (Shab. 19b). In Haggadah he is not often met with. Once he quotes a saying of Rab's ('Ab. Zarah 19b).

E. C. S. M.

HAMNUNA II.: Babylonian amora of the third and fourth centuries; in the Babylonian Talmud sometimes referred to as **Hamnuna Saba** ("the elder"), to distinguish him from a younger Hamnuna. He was a native of Harpania (Hipparenum; Neubauer, "G. T." p. 352), but paid his poll-tax at Pum-Nahara, to which place he was therefore assumed to belong (Yeb. 17a). He sat at the feet of the most prominent teachers of the latter half of the third century, among whom were Adda b. Ahabah, Judah b. Ezekiel, and 'Ula; and by most of them he was greatly respected for his talent (Giṭ. 81b; Yeb. 17a; Shebu. 34a). But he was most esteemed by his teacher Ḥisda, under whom he rapidly rose from the position of pupil to that of colleague (Shab. 97a; 'Er. 63a; Yer. Hor. iii. 47c). Subsequently Huna became his teacher; and as long as Huna lived Hamnuna would not teach at Ḥarta de-Argaz, the place of Huna's residence ('Er. 63a). Hamnuna eventually became a recognized rabbinical authority, and the foremost scholars of his generation, like Ze'era I., applied to him for elucidations of obscure questions (Ber. 24b). The "resh galuta" (exilarch) repeatedly consulted him on scholastic points (Yer. Shab. xii. 13c; Shab. 119a). As a haggadist he strongly advocated the study of the Law, which, according to him, should precede everything, even good deeds (Ḳid. 40b). Providence decreed the destruction of Jerusalem solely because children were not schooled in the Law, as it is written, "I will pour it [fury] out upon the children abroad" (Jer. vi. 11), which is a reference to the fact that the children are abroad, and not in the schools (Shab. 119b). Therefore as soon as a child learns to talk it must be taught to say, "The Torah which Moses hath commanded us is the inheritance of the congregation of Jacob" (Deut. xxxiii. 4, Hebr.; Suk. 42a).

In the numerical value of תורה ("Torah") Hamnuna finds Scriptural support for Simlai's declaration that the Israelites received at Sinai six hundred and thirteen commandments: To the people Moses communicated תורה (400 + 6 + 200 + 5 = 611), and the first two of the Decalogue were communicated to them directly by God (Mak. 23b; comp. Ex. R. xxxiii. 7). He declared that insolence is providentially punished by absence of rain. This teaching he derives from Jer. iii. 3: "The showers have been withholden, and there hath been no latter rain"; because "thou hadst a whore's forehead, thou refusedst to be ashamed" (Ta'an. 7b). Hamnuna was a considerable liturgical author. To him are ascribed five benedictions which an Israelite should utter at the sight of different Babylonian ruins (Ber. 57b), two to be spoken on seeing large armies (Ber. 58a), and one before engaging in the study of the Torah (Ber. 11b). The last one has been universally adopted, and is still recited at the public readings of the Torah. Various other prayers are ascribed to him (Ber. 17a), one of which is incorporated in the ritual (see Hamnuna Zuṭa). Hamnuna died at the same time as Rabbah b. Huna, and their remains were transported together for burial in Palestine.

Bibliography: Bacher, *Ag. Bab. Amor.* p. 73; Frankel, *Mebo*, p. 76a; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 130a *et seq.*

E. C. S. M.

HAMNUNA OF BABYLONIA: Teacher of the Bible; junior of Ḥanina b. Ḥama and senior of Jeremiah b. Abba, both of whom he consulted on an exegetical question (Yer. B. B. vii. 15c; comp. Yer. Ta'an. iv. 68a; Eccl. R. vii. 7). He was the innocent cause of great provocation to Judah I., and of consequent neglect of Ḥanina. Judah lectured on Ezek. vii. 16, and misquoted it. His pupil Ḥanina publicly corrected him, and when the patriarch asked him where he had learned Bible, he replied, "From R. Hamnuna of Babylonia." As Hamnuna was Ḥanina's junior, it appeared to the patriarch that Ḥanina jested at his expense, as if implying that mere tyros knew the Bible better than he. This so angered him that he told Ḥanina, "If thou ever visitest Babylonia, tell the people that I have appointed thee ḥakam" ("sage," a title less honorable than "rabbi"). By this Ḥanina understood that Judah would never promote him to an academic rectorate (Yer. Ta'an. *l.c.*; Eccl. R. *l.c.*; see Ḥanina b. Ḥama).

E. C. S. M.

HAMNUNA ZUṬA: Babylonian amora of the fourth century; junior and contemporary of Hamnuna II. (hence his cognomen "Zuṭa"). Hamnuna II. had composed a penitential prayer beginning "My God! Before I was formed I was worthless" (see Confession). This prayer Raba adopted and recited daily, while Hamnuna Zuṭa appropriated it for recitation on the Day of Atonement (Yoma 87b; comp. Ber. 17a).

E. C. S. M.

HA-MODIA' LA-ḤADASHIM. See Periodicals.

HAMON: Ancient family, originally from Spain, which settled in Turkey and produced several physicians. The following were among its more important members:

1. **Aaron b. Isaac Hamon:** Physician at Constantinople about 1720.

2. **Joseph Hamon:** A near relative of Isaac Hamon; born, probably, at Granada, Spain. Expelled from his home, he went at an advanced age to Constantinople, where, according to "Shalshelet ha-Ḳabbalah" (p. 50b), he was physician to Sultan Salim I.

3. **Joseph Hamon:** Son of Moses Hamon (No. 5) and grandson of Joseph Hamon (No. 2); died before 1578. Like his father, he was physician at the court of the sultan, and a patron of Jewish learning. He was also a member of a society at Constantinople formed for the cultivation of Jewish poetry, other members being Saadia Longo, who addressed a poem to Hamon, and Judah Sarko, who addressed to him a rhetorical composition on his marriage. Hamon was one of those to whom the Jews of Salonica were indebted for having their

ancient privileges restored by Salim II. in 1568. Hamon's widow addressed a letter to Judah Abravanel in January, 1578.

Bibliography: Carmoly, *Dibre ha-Yamim li-Bene Yaḥya*, p. 39; Almosnino, *Me'ammez Koaḥ*, p. 7a; Steinschneider, *Hebr. Bibl.* ii. 84.

4. Judah Hamon: Physician at Adrianople; died there May 17, 1678 ("El Progreso," i. 194 *et seq.*).

5. Moses Hamon (Amon): Son of Joseph Hamon (No. 2); born in Spain about 1490; died before 1567. Going with his father to Constantinople, he became physician to Sultan Sulaiman I. This "famous prince and great physician," as he is called by Judah ibn Verga, accompanied the monarch on all his expeditions, enjoying great favor on account of his knowledge and skill. He was a fine linguist, versed in Arabic, Turkish, and Persian, and was a patron of Jewish learning. He printed some Hebrew works at Constantinople as early as 1515 and 1516. He also built in that city, at his own cost, a school which was presided over by the learned Joseph Taitazak of Salonica. He did not, however, translate the Pentateuch into Persian, nor the prayers of the Israelites into Turkish, as Manasseh b. Israel records; but he had Jacob Tavus' Persian Pentateuch translation, together with Saadia's Arabic translation, printed at his own expense in 1546.

Hamon, who was everywhere highly respected on account of his firm character and philanthropy, was a fearless advocate of his coreligionists. When about 1545 the Jews of Amasia were falsely accused of having murdered a Christian for ritual purposes, and the innocence of those that had been executed was established soon after by the reappearance of the missing man, Hamon induced the sultan to decree that thenceforward no accusation of the kind should be entertained by any judge of the country, but should be referred to the royal court (see Danon in "El Progreso," i. 148 *et seq.*, where a legendary account of the event is given, probably taken from "Me'ora'ot 'Olam," Constantinople, 1756).

Hamon was also called upon to decide communal difficulties. After an affray which arose in the Jewish community of Salonica Hamon summoned the instigators to Constantinople and induced the sultan to send a judge to Salonica to investigate the affair and to punish the guilty ones (see Danon, *l.c.* i. 162 *et seq.*, 178 *et seq.*, where several of Hamon's Hebrew letters are reprinted). The sultan, at Hamon's request, exempted the latter's descendants from all taxes.

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 32b, 34b; *Shebeṭ Yehudah*, pp. 33, 53, 111; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 105; Samuel Usque, *Consolaçao as Tribulaçoens de Yisrael*, p. 208a; M. A. Levy, *D. Joseph Nasi, Herzog von Naxos, und Zwei Jüdische Diplomaten Seiner Zeit*, p. 6; Steinschneider, *Hebr. Bibl.* ii. 67, 83; Carmoly, *Histoire des Médecins Juifs*, p. 159; Grätz, *Gesch.* ix. 33, 339; *R. E. J.* xl. 230.

6. Moses Hamon: Physician at Constantinople; nephew of Moses Hamon (No. 5). He was one of the signers of the document drawn up by the Jewish scholars of Constantinople in 1587, asking that they be exempted from the communal taxes.

Bibliography: Samuel de Avila, *Keter Torah*, p. 2a.

D. M. K.

HAMON-GOG (more fully **Valley of Hamon-gog**): A glen at one time known as "the valley of the passengers on the east of the sea," so named after the burial there of "Gog and all his multitude" (Ezek. xxxix. 11, 15).

E. G. H. B. P.

HAMOR (**חמור**): A Hivite prince; father of Shechem, whose defilement of Dinah caused the destruction of a whole city, including his own family (Gen. xxxiii. 19, xxxiv. 2, and *passim*). Hamor had great influence over the Shechemites; for on his advice they circumcised all their males (Gen. xxxiv. 24). As the inhabitants of Shechem are called "the children [sons] of Hamor" (*ib.* xxxiii. 19; Josh. xxiv. 32), and "the men of Hamor" (Judges ix. 28), it would seem that Hamor was the founder of Shechem, and that the expression "the father of Shechem" is applied to him just as "the father of Bethlehem" (I Chron. ii. 51) and "the father of Tekoa" (*ib.* iv. 5) are applied to the founders of those cities respectively.

E. G. H. M. Sel.

HAMRAM. See Hemdan.

HAMUEL (R. V. **Hammuel**; **חמואל**): The son of Mishma, a descendant of Simeon (I Chron. iv. 26).

E. G. H. M. Sel.

HAMUL (**חמול**): The younger son of Pharez, Judah's son by Tamar, and head of the family of the Hamulites (Gen. xlvi. 12; Num. xxvi. 21; I Chron. ii. 5).

E. G. H. M. Sel.

ḤAMUL ELIEZER MAẒLIAḤ B. ABRAHAM DE VITERBO: Roman rabbi and physician in the sixteenth and seventeenth centuries. He was of a family of rabbis, physicians, and merchants. In 1570 he appears as "fattore" or representative of a Jewish congregation, but in 1587 he is mentioned as occupying the Roman rabbinate. He is described as one of the most erudite rabbinical scholars of his age. Among his contemporaries were R. Joseph b. Sabbatai de Rieti of Sienna and R. Raphael b. Benjamin di Modigliano. Besides many responsa, he wrote a Latin essay defending his coreligionists against the charge of falsifying the Scriptures. This he addressed to Cardinal Sirleto, Protector of the Neophytes in Rome. To the Italian reader he is best known by his "Il Tempio di Oratori" (Venice, 1585), a translation of Moses Rieti's מעון השואלים, which became one of the most popular devotional works among the Italian Jews. This translation he dedicated in Hebrew verse to Donna Corcos, daughter of Solomon Corcos, president of the congregation. As does his letter to Sirleto, it bears his Italian name, "Lazaro Hebreo da Viterbo."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 363 *et seq.*

E. C. S. M.

HAMUTAL (**חמוטל**): Daughter of Jeremiah of Libnah and mother of Kings Jehoahaz and Zedekiah (II Kings xxiii. 31, xxiv. 18; Jer. lii. 1). In the last two passages the more correct reading is "Hamital," which is invariably adopted by the Septuagint.

E. G. H. M. Sel.

ḤANA (ḤUNA) B. BIZNA: Babylonian scholar of the third and fourth centuries; judge at Pumbedita (B. Ḳ. 12a). He especially cultivated the field of Haggadah, in which he became distinguished. R. Sheshet, who once attempted to criticize Ḥana's homiletic expositions, but was soon defeated, remarked, "I can not contend with Ḥana in the field of the Haggadah" (Suk. 52b). As a halakist Ḥana seems to have been an independent thinker. In spite of criticism he allowed himself to frequent pagan barber-shops in the suburbs of Nehardea ('Ab. Zarah 29a). To him belongs the credit of preserving from oblivion the name and teachings of Simon Ḥasida, a late tanna rarely mentioned by any other rabbi (Ber. 3b, 43b; Ket. 67b; Yeb. 60b; *et al.*).

E. C. S. M.

ḤANA B. ḤANILAI: Babylonian scholar and philanthropist of the third century; the junior of Huna I. and Ḥisda (Beẓah 21a, 40a). The Talmud relates of him that he was wont to employ scores of bakers in the preparation of bread for the poor, and that his hand was ever in his purse, ready to extend help to the needy. His house was provided with entrances on all sides, that the wayfarer might the easier find entry, and none ever left it hungry or empty-handed. He would leave food outside the house at night, that those who felt shame in soliciting might help themselves under cover of darkness. Eventually his house was destroyed. 'Ula and Ḥisda once saw the ruins; Ḥisda was much moved at the sight, and when 'Ula inquired the cause of his emotion, Ḥisda acquainted him with its former splendor and hospitality, adding, "Is not the sight of its present condition sufficient to force sighs from me?" 'Ula, however, replied, "The servant should not expect to fare better than his master: God's sanctuary was destroyed, and so was Ḥana's house; as the former, so will the latter be: God will restore it" (Ber. 58b; comp. Meg. 27a). Notwithstanding his learning and his wealth, Ḥana was extremely modest and obliging, ready even to lift physical burdens from the shoulders of the worthy. Huna once carried a shovel across the street; Ḥana met him and at once offered to relieve him. Huna, however, would not permit it. "Unless," said he, "thou art accustomed to do such things at home, I can not let thee do it here: I will not be honored through thy degradation" (Meg. 28a).

E. C. S. M.

HANAMEEL (חנמאל; R. V. **Hanamel**).—**Biblical Data:** Son of Shallum and cousin of Jeremiah. The latter purchased a field from him for seventeen shekels of silver in token of his belief that the Israelites would return to their land (Jer. xxxii. 7-12).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Hanameel was the son of Shallum, the man who was miraculously resurrected from the dead (Pirḳe R. El. xxxiii.). His mother was the prophetess Huldah. Like his parents, he was possessed of great piety and learning; he knew the names of the angels, and could conjure them at will (see INCANTATION). Thus when the Chaldeans were besieging Jerusalem he conjured angels, who, in obedience to his summons, came down from heaven as warriors and put the enemies of Israel to flight. Thereupon God changed the names of the angels so that Hanameel's conjurations would be unavailing to prevent the destruction of Jerusalem. Hanameel, however, summoned the "Prince of the World" (שר העולם), an archangel in charge of the government of the world (see METAṬRON), who actually lifted Jerusalem up to heaven. The city could not then be destroyed until God had cast it down again, and had made it impossible for the "Prince of the World" to come to its aid (Ekah Zuṭa, ed. Buber, p. 62). A legend closely related to this haggadah is found in Lam. R. ii. 2 (ed. Buber, p. 110, end). On his father's as well as his mother's side Hanameel was a descendant of Rahab by her marriage with Joshua, being one of eight prophets that resulted from this marriage (Sifre, *l.c.*; Meg. *l.c.*; comp. Seder 'Olam R. xx.).

J. L. G.

HANAMEEL THE EGYPTIAN: High priest; flourished in the first century B.C. After assuming the government of Palestine, Herod surrounded himself with creatures of his own; from among these he chose one Hanameel to fill the office of high priest made vacant by the ignominious death of Antigonus (37 B.C.). Hanameel (Ananelus) was an Egyptian according to the Mishnah (Parah iii. 5), a Babylonian according to Josephus ("Ant." xv. 2, § 4); though of priestly descent, he was not of the family of the high priests. But Hanameel's incumbency was of short duration. Prudence compelled Herod to remove him, and to fill his place with the Hasmonean ARISTOBULUS (35 B.C.). The youthful Hasmonean, however, was too popular with the patriotic party; though he was a brother of Mariamne, Herod's beloved wife, he was treacherously drowned at Herod's instigation (35 B.C.), and Hanameel was restored to the high position. How long he continued in office historians do not state; but it could not have been for many years, since after the execution of Mariamne (29 B.C.) Herod remarried, and appointed his second father-in-law, Simon b. Boethus, to the high-priesthood, removing Joshua b. Fabi. Hanameel is credited with having prepared one of the total of seven "red heifers" (see Num. xix.) which were provided in all the centuries from Ezra's restoration to the final dispersion of the Jews (Parah *l.c.*).

BIBLIOGRAPHY: Grätz, *Gesch.* iii. 213 *et seq.*; Josephus, *Ant.* xv. 2, § 4; 3, §§ 1, 3; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 320; see also Brüll, *Mebo ha-Mishnah*, i. 55.

E. C. S. M.

HANAN (חנן): **1.** A Benjamite chief (I Chron. viii. 23). **2.** The sixth son of Azel, also a Benjamite, of the family of Saul (*ib.* viii. 38). **3.** Son of Maachah, one of David's mighty men (*ib.* xi. 43). **4.** Progenitor of a family of the Nethinim, who returned from captivity with Zerubbabel (Ezra ii. 46; Neh. vii. 49). **5.** Son of Igdaliahu, a man of God, whose sons had a chamber in the house of the Lord (Jer. xxxv. 4). **6.** One of the Levites who assisted Ezra in the reading of the Law (Neh. viii. 7), and who sealed the covenant (*ib.* x. 10). **7.** One of the chiefs who also sealed the covenant (*ib.* x. 22).

8. Another signatory to the covenant (*ib.* x. 26). **9.** Son of Zaccur, and one of the storekeepers of the provisions taken as tithes (*ib.* xiii. 13).

E. G. H. M. Sel.

HANAN (ḤANIN, ḤANINAN): Scholar of the third amoraic generation (third century). He was probably a Babylonian by birth and a late pupil of Rab, in whose name he reports halakot and haggadot (Yoma 41b; Suk. 15b *et seq.*; Ned. 7b); and is found associating with Anan, who lived and died in Babylonia (Ḳid. 39a). Frequently, however, he appears in Palestine, where he waged controversies with the foremost scholars of his generation: Ela, Hoshaiah II., Levi (Yer. Dem. vi. 25c; Gen. R. xxix. 4; Num. R. xiii. 8). Hanan teaches: Whoso invokes God's retribution on his neighbor suffers first. Thus, Sarah called on God to judge between her and Abraham (Gen. xvi. 5), and soon thereafter, it is written (Gen. xxiii. 2), "Sarah died . . . and Abraham came to mourn for Sarah, and to weep for her" (B. Ḳ. 93a). Israel's enslavement in Egypt was a divine retribution for selling Joseph. "The Holy One, blessed be He! said to the [eponyms of the] tribes, 'Joseph was sold for a servant: as ye live, ye shall annually repeat the statement, "We were servants of Pharaoh in Egypt" ' " (Midr. Teh. x 2). The last verse forms part of the Seder service. In the threefold threat conveyed in Deut. xxviii. 66, Hanan finds foreshadowed the mental anguish of him who possesses no land and is obliged to buy provisions by the year or by the week from the markets, or by the day from the shopkeeper (Yer. Shab. viii. 11a; see Bebai I.; comp. Aḥai b. Josiah). Hanan married into the patriarchal family, and for many years had no children. When at last he was blessed with a son, Hanan died. At his funeral this elegy was pronounced: "Happiness to sorrow was changed; mirth and mourning have met; joy was succeeded by wailing; at the first caress died the caresser." The child was named Hanan after its father (M. Ḳ. 25b).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 86 *et seq.*; Frankel, *Mebo*, p. 86a.

E. C. S. M.

HANAN (ḤANIN), ABBA: Tanna of the second century; younger contemporary of Simon of Shezur, Josiah, and Jonathan (Mek., Mishpaṭim, 8, 12, 20; Nazir 45a). Possibly he sat at the feet of Eliezer b. Hyrcanus, in whose name he transmits many halakic midrashim (seventeen in Sifre, Num. 4 [Ḥanin], 7, 11, 23, 35, 52, 68, 72 [Hanin], 107 [five times], 118, 126, 133, and 137; and elsewhere). Indeed, it may be said that Abba Hanan was simply Eliezer's mouthpiece. Only once (Sifre, Deut. 94) does he appear independent of Eliezer, and Bacher ("Ag. Tan." i. 131) represents him here as opposing his master (see Tosef., Sanh. xiv. 3); but a careful comparison of the sources proves that there is no antagonism. Eliezer's harsh verdict refers to minors who followed their elders in apostasy (שהודחו), while his junior speaks of minors who were not guilty of the crime. Occasionally Abba Hanan appears to report also in the name of Eleazar (Mek., Mishpaṭim, 20), but the version is not authentic, and Weiss ("Introduction to the Mekilta," p. xxx.) proves it to be erroneous.

E. C. S. M.

HANAN B. ABISHALOM. See Hanan the Egyptian.

HANAN THE EGYPTIAN: 1. (Hanan b. Abishalom.) One of the police judges at Jerusalem in the last decades of its independence (see Admon b. Gaddai). Several of his decisions have been preserved (Ket. xiii. 1 *et seq.*). **2.** Disciple of Akiba, quoted among "those who argued before the sages" (Sanh. 17b; comp. Yer. Ma'as. Sh. ii. 53d). Only one halakah is preserved in his name (Yoma 63b).

E. C. S. M.

HANAN, ISAAC: Turkish rabbi; lived at Salonica about the middle of the eighteenth century. He was the author of a work called "Bene Yiẓḥaḳ," homilies and responsa (Salonica, 1757).

Bibliography: Fürst, *Bibl. Jud.* i. 407 (where Hanan occurs as "Honein"); Fuenn, *Keneset Yisrael*, p. 612; Azulai, *Shem ha-Gedolim*, p. 102.

K. M. Sel.

HANAN OF ISKIYA (ASIKIA): Rector of the Talmudical academy at Pumbedita. Hormizd IV. having disgraced the latter years of his reign by cruel persecutions of the Christians and the Jews, the Talmudical academies of Sura and Pumbedita were closed, their masters removing to Firuz-Shabur, in the neighborhood of Nehardea. The accession of Hormizd's general, Bahram Chobin, relieved the Jews from persecution; the oppressive enactments of Hormizd were repealed, and Hanan returned to Pumbedita, reopened the academy, and assumed the rectorate, which he held for nineteen years (589–608).

Thus far almost all historians agree, but not in regard to Hanan's inauguration of the era of the Geonim. Some, believing that the line of the Saboraim covered several generations—from the death of Rabina bar Ḥuna (499) to the middle of the seventh century—include Hanan in the list of the Saboraim. Others, however (see Halevy, "Dorot ha-Rishonim"), following the tradition that Giza ('Ena, Gada) and Simuna were the last of the Saboraim (see "Seder Tanna'im we-Amora'im"), and that Hanan of Iskiya sat at the feet of the disciples of these masters, begin the geonic period with the restoration of the Pumbedita academy, and to its promoter they ascribe the origination of the title "Gaon" (see Gaon). Be this as it may, Hanan of Iskiya is remembered as the restorer of the Pumbedita Talmudical academy, and as the head of a line of teachers covering over four hundred years (589–1038)—to the death of Hai Gaon and the end of the geonic period.

Bibliography: Grätz, *Gesch.* 2d ed., v. 10 *et seq.*, 382 *et seq.*; Halevy, *Dorot ha-Rishonim*, iii. 166 *et seq.*; Jost, *Gesch. der Juden und Seiner Sekten*, ii. 252; Zacuto, *Yuḥasin*, ed. Filipowski, p. 204.

E. C. S. M.

HANANEEL: Babylonian scholar of the third century; disciple of Rab (Abba Arika) and colleague of Beruna and Isaac b. Maḥseiah (Yer. Ber. vi. 10d; Pes. 103a). He was a great halakist, and so familiar with his master's opinions that once, when an explanation of a certain current decision was sought of Ḥuna, the latter would not discuss it until it had been ascertained of Hananeel that Rab held the decision as law (Bek. 24b). By profession he was a scribe, and was so skilful and reliable that Ḥisda declared that the whole Law might be written out by Hananeel from memory were it not that the sages forbade writing Scripture in that manner (Meg. 18b; comp. Yer. Meg. iv. 74d). Hananeel's name appears quite frequently in the Jerusalem, as well as in the Babylonian, Talmud, Ze'era I. having carried to Palestine many of his teachings, particularly such as refer to the scribe's functions (Yer. Meg. i. 71c, *et al.*). But few haggadot are connected with his name, and even these are merely repetitions from Rab (Pes. 68a, *et al.*).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 88a; Heilprin, *Seder ha-Dorot*, ii.

E. C. S. M.

HANANEEL BEN AMITTAI: Spiritual leader of the Jewish community of Oria, Italy, in the ninth century. He is said to have been descended from a Jerusalem family, members of which were taken to Italy by Titus. In the Ahimaaz Chronicle Hananeel is credited with great learning and piety, and is said to have been well versed in the secret knowledge of Cabala, through which he performed miracles. Ahimaaz also relates a disputation Hananeel had with the Archbishop of Oria.

BIBLIOGRAPHY: Neubauer, *M. J. C.* ii. 119; Kaufmann, in *Monatsschrift*, xl. 504.

G. I. BR.

HANANEEL IBN ASKARA. See SHEM-ṬOB BEN ABRAHAM GAON.

HANANEEL BEN ḤUSHIEL: Rabbi of Kairwan; Biblical and Talmudical commentator; born at Kairwan about 990; died, according to Abraham Zacuto ("Yuḥasin," 98b), in 1050. It seems that his father, Ḥushiel, was his only master, but as by correspondence he learned a great deal from Hai Gaon, he was supposed by some French scholars, among them the tosafists R. Tam and R. Isaac (RI), to have been Hai's pupil. After his father's death, Hananeel and his companion Nissim b. Jacob ibn Shahin were named rabbis of Kairwan, and together presided over the school. Hananeel had, besides, a large business and was very rich, so that he left to his nine daughters a fortune of ten thousand gold pieces (Abraham ibn Daud, "Sefer ha-Ḳabbalah"). He was one of the first rabbis after the fall of the geonic school, and he contributed greatly to the spread of the study of the Talmud. In several places of Europe his name was well known, but not his origin, so that he was called by some scholars "Hananeel the Roman." He contributed largely to the revival of the Talmud of Jerusalem, which had up to his time been neglected, supplanted as it was by its younger companion, the Talmud of Babylon. Through his commentary to the Talmud he especially rendered great service in establishing the correct text of that work, of which he had before him the oldest manuscripts. Hananeel strictly followed Hai Gaon in his commentaries, in so far as the latter confined himself to plain interpretation and avoided mysticism. Of all the quotations from Hananeel made by later commentators, there is not a single one which is mystical in character. Hananeel certainly knew Arabic and also Greek, as is shown by his explanation of many Arabic and Greek words. But, unlike his companion Nissim b. Jacob, he wrote all his works in good Hebrew. He even composed an elegy on Hai Gaon in Hebrew verse.

The works bearing Hananeel's name are: (1) A commentary on the Pentateuch, in which there is much directed against the Karaites. It is cited by many later Biblical commentators, chiefly by Baḥya b. Asher. Rapoport has gathered all the quotations from Hananeel made by Baḥya, and has published them in the "Bikkure ha-'Ittim" (xii. 34–55), and Berliner has added to these extracts those made by other commentators, and has published them, with Hananeel's commentary to Ezekiel, in the "Migdal Ḥanane'el." (2) A commentary to the Talmud, which was much utilized by Isaac Fasi (RIF), and Nathan b. Jehiel, the author of the "'Aruk," both of whom were supposed to have been Hananeel's pupils. The manuscripts of this commentary are to be found in Munich MS. No. 227, and contain the treatises Pesaḥim (published by Stern, Paris, 1868), 'Ab. Zarah, Shebu'ot, Sanhedrin, Makkot (published by Berliner in the "Migdal Ḥanane'el" in 1876), and Horayot. The Vatican MS. No. 127 contains Yoma, Megillah, Rosh ha-Shanah, Ta'anit, Sukkah, Beẓah, and Mo'ed Ḳaṭan; No. 128 contains Shabbat, 'Erubin, Pesaḥim, and Ḥagigah; and finally Codex Almanzi in London contains Baba Ḳamma, Baba Meẓi'a, Sanhedrin, Makkot, and Shebu'ot. But S. D. Luzzatto proved in "Literaturblatt des Orients" (xi. 243) that the commentary on 'Erubin belongs to Hananeel b. Samuel. A fragment of the commentary to Yoma has been found by Schechter in the Genizah of Cairo, and has been published by him in his "Saadyana," p. 116, Cambridge, 1903. It seems, however, from the "'Aruk" that Hananeel's commentary covered all the treatises of the Talmud. (3) A collection of responsa, quoted in the "Shibbole ha-Leḳeṭ" and in other responsa collections. (4) "Sefer ha-Miḳẓo'ot," decisions on ritual laws, quoted by Mordecai on Ketubot, No. 175, and on Shebu'ot, No. 756. (5) "Sefer Ḥefeẓ," decisions on civil laws. Rapoport, however, proved (*l.c.* note 36) that the author of this work was Ḥefeẓ b. Yaẓliaḥ. (6) "Seder Tefillah," a prayer-book of the same kind as that of Saadia and Amram Gaon. There is also a "pizmon" beginning "Ḥasadeka tagbir," signed "Hananeel," which may mean Hananeel b. Ḥushiel.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Rapoport, in *Bikkure ha-'Ittim*, xii. 1–33; Dukes, in *Orient, Lit.* ix. 209, 459; Berliner, *Migdal Ḥanane'el*, a monograph on Hananeel, Berlin, 1876; Grätz, *Gesch.* 3d ed., vi. 9–10; Michael, *Or ha-Ḥayyim*, pp. 416, 417; Gross, in Berliner's *Magazin*, ii. 26.

E. C. M. SEL.

HANANIAH (חנניה): **1.** A son of Heman the singer, and chief of the sixteenth of the twenty-four musical divisions into which the Levites were divided by King David (I Chron. xxv. 4, 23). **2.** One of the captains of King Uzziah's army (II Chron. xxvi. 11). **3.** Father of Zedekiah, one of the princes who sat in the house of King Jehoiakim (Jer. xxxvi. 12).

4. Son of Azur of Gibeon; a false prophet in the reign of Zedekiah (*ib.* xxviii. 1). He prophesied in the fourth year of Zedekiah's reign that two years later Jeconiah and all the captives of Judah, together with the vessels of the Lord's house which had been transported to Babylon by Nebuchadnezzar, would be brought back to Jerusalem. Hananiah thereupon took the yoke from Jeremiah's neck and broke it as a token that the yoke which had been imposed by Nebuchadnezzar on Israel would also soon be broken (*ib.* xxviii. 2-10). Jeremiah, however, was commanded by God to tell Hananiah to replace the wooden yoke by an iron one, as the yoke to be borne by the Israelites would be still stronger than the former one had been (*ib.* xxviii. 13-14). Jeremiah denounced Hananiah as a false prophet, and assured him that he would die that same year for having taught rebellion against the Lord. Hananiah died three months later (*ib.* xxviii. 17).

According to R. Joshua b. Levi (Yer. Sanh. xi. 7), Hananiah b. Azur was not a false prophet, but he used to repeat Jeremiah's prophecies in different places in Jerusalem, attributing them to himself. In the above-mentioned case where Hananiah seemed to contradict Jeremiah, it was by a miscalculation that he announced the restoration of Israel within two years. It is further said (*ib.*) that there is a discrepancy in the passage where Hananiah's death is recorded: "Hananiah the prophet died the same year in the seventh month" (Jer. xxviii. 17): for as, according to the Jewish reckoning, the seventh month was the first of the year, it could not be "in the same year." The Talmudists inferred that Hananiah died on the eve of New-Year's Day, after commanding his family to keep secret his death in order to prove Jeremiah mistaken.

5. Grandfather of Irijah, captain of the ward at the gate of Benjamin (Jer. xxxvii. 13). **6.** Head of a Benjamite family (I Chron. viii. 24). **7.** The companion of Daniel, Mishael, and Azariah. He was named "Shadrach" by Nebuchadnezzar, and together with Mishael and Azariah (Meshach and Abednego) was cast into the fire by command of Nebuchadnezzar (Dan. i. 6, 7, 11, 19; ii. 17; iii. 12-23). See AZARIAH IN RABBINICAL LITERATURE. **8.** Son of Zerubbabel (I Chron. iii. 19). **9.** Son of Bebai, who returned with Ezra from Babylon (Ezra x. 28). **10.** One of the apothecaries who built a portion of the wall of Jerusalem in the time of Nehemiah (Neh. iii. 8). **11.** One of the chiefs of priestly families in the days of Joiakim, the high priest (*ib.* xii. 12). **12.** Ruler of the palace at Jerusalem under Nehemiah; "a faithful man" (Neh. vii. 2). **13.** A signatory to the covenant in the time of Nehemiah (*ib.* x. 23).

E. G. H. M. SEL.

HANANIAH (AḤUNAI): Exilarch (761-771?). He was a younger brother of ANAN BEN DAVID, the founder of Karaism; according to the Karaites, whose contention was that Anan's father was the son of the exilarch Ḥasdai, he was a nephew of Solomon ben Ḥasdai. The only source for the nomination of Hananiah as exilarch after the death of his uncle Solomon ben Ḥasdai is the Karaite ELIJAH BEN ABRAHAM (Pinsker, "Likkuṭe Ḳadmoniyyot," Supplement, p. 103), who quotes an anonymous Rabbinite author as follows: "Anan had a younger brother called Hananiah, and though Anan was older and more learned than his brother, he was not elected exilarch on account of his want of religion; his brother Hananiah was preferred to him." As the exilarch who was elected in 771 was called Zakkai ben Aḥunai, Grätz ("Geschichte," v. 386) supposes Hananiah to be identical with Aḥunai, Zakkai's father.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., v. 165, 385 *et seq.*; Fürst, *Gesch. des Karäert.* section ii., note 8.

J. M. SEL.

HANANIAH (ḤANINA): Palestinian amora of the third and fourth centuries; junior of Ḥiyya b. Abba and Ze'era I. (Yer. Ber. vii. 11b). He was frequently described as the "comrade of the Rabbis" (חברין דרבנין). In the Babylonian Talmud he is never cited with his cognomen; and in the Jerusalem Talmud also he is frequently quoted by his prænomen alone. Thus he appears in the report of a legal controversy between him and Haggai, in which R. Ela participated (Yer. Ḳid. iii. 63d). With the latter he repeatedly had heated discussions. Ela exclaiming, "God save us from such opinions!" and Hananiah retorting, "Rather may God save us from thy opinions!" (Shab. 83b; Ket. 45b; B. Ḳ. 65b).

Hananiah was a Babylonian by birth, and was assumed to have been the brother of Rabbah b. Naḥmani ("Yuḥasin," 129a), a descendant of the priestly house of Eli (R. H. 18a; Sanh. 14b); but he and another brother, Hoshaiah ("Oshaiah" in the Babylonian Talmud), emigrated at an early age to Palestine. They settled at Tiberias, whither they ineffectually urged Rabbah to follow them (Yer. Ta'an. i. 64a; Ket. 111a). Here they plied the shoemaker's trade for a living. They established themselves on a street inhabited by prostitutes, who patronized them. Because they preserved their modesty and chastity, in spite of their evil associations, even the women learned to revere them and to swear "by the life of the saintly rabbis of Palestine" (Pes. 113b). They were also famous as workers of miracles, and when they desired to prepare some savory meal in honor of the Sabbath, legend says they were compelled to resort to transcendental means in order to produce it (Sanh. 65b). Their exemplary life as well as their scholarship prompted Johanan to ordain them as teachers, but for reasons not stated—possibly because of the associations into which their trade led them, or perhaps because of their youth—he failed to carry out his intentions. This was a source of regret to the venerable teacher, but the brothers eased his mind by pointing out that, being descendants from the house of Eli, they could not expect to be promoted to "elderships," since of that house the Bible has said: "There shall not be an old man in thine house forever" (I Sam. ii. 32; Sanh. 14a). Hananiah died on a semi-festival, and, as a mark of distinction and of general mourning, his coffin was, contrary to custom on such days, made on the public street (Yer. M. Ḳ. i. 80d).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 550; Frankel, *Mebo*, p. 88a; Zacuto, *Yuḥasin*, ed. Filipowski, p. 129a.

E. C. S. M.

HANANIAH (ḤANINA): Palestinian scholar of the fourth amoraic generation (fourth century): nephew of R. Hoshaiah, junior of Ze'era I., and contemporary of Jose II. (Yer. Ta'an. i. 64a, where his name is erroneously given as "Ḥanaiah"). Once he is represented as opposing "the rabbis of Cæsarea" in halakic controversy (Yer. Shab. i. 3a). He is also mentioned as having consulted Abba b. Zabda (Yer. Meg. iii. 74d); but the text here is so mutilated as to lose its reliability for chronological purposes (see Frankel, "Mebo," p. 88b).

E. C. S. M.

HANANIAH (ḤANINA), Nephew of R. Joshua: Tanna of the second century; contemporary of Judah b. Bathyra, Matteya b. Ḥeresh, and Jonathan (Sifre, Deut. 80). Who his father was is not stated; nor is anything known of his early years. He was named after his grandfather, Hananiah, and educated by his uncle, from whom he received his cognomen. In some baraitot, however, he is cited by his prænomen alone (Suk. 20b; Ket. 79b; see Hananiah b. 'Aḳabia). In the days of Gamaliel II. he once ventured to give a decision, for which he was summoned before that patriarch; but his uncle, by reporting that he himself had given Hananiah the decision, mollified Gamaliel (Niddah 24b). It was probably about that time that Hananiah fell in with some sectaries at Capernaum. To remove him from their influence his uncle advised him to leave the country, which he did, emigrating to Babylonia, where he opened a school that eventually acquired great fame (Sanh. 32b; Eccl. R. i. 8, vii. 26). He returned to his native country with ritualistic decisions which had been communicated to him by a Babylonian scholar, and which he submitted to his uncle (Suk. 20b). But during the evil days following the Bar Kokba rebellion, seeing the noblest of his people fall before the vengeance of the Romans, he again emigrated to Babylonia, settling at Nehar-Peḳod (see Neubauer, "G. T." pp. 363 *et seq.*). The appearance of Hananiah in Babylonia threatened to produce a schism in Israel fraught with far-reaching consequences: it created a movement toward the secession of the Babylonian congregations from the central authority hitherto exercised by the Palestinian Sanhedrin.

Movement for Independence of Babylonian Schools.

Believing that Roman tyranny had succeeded in permanently suppressing the religious institutions which, in spite of the Jewish dispersion, had held the remnants of Israel together, Hananiah attempted to establish an authoritative body in his new home. To render the Babylonian schools independent of Palestine, he arranged a calendar fixing the Jewish festivals and bissextile years on the principles that prevailed in Palestine. In the meantime, however, Hadrian's death had brought about a favorable change in Judea. In March, 139 or 140, a message arrived from Rome announcing the repeal of the Hadrianic decrees (see Meg. Ta'an. xii.); soon thereafter the surviving rabbis, especially the disciples of Akiba, convened at Usha, and reorganized the Sanhedrin with Simon b. Gamaliel II. as president (R. H. 31b *et seq.*; see Rapoport, "'Erek Millin," pp. 233b *et seq.*). They sought to reestablish the central authority, and naturally would not brook any rivals. Messengers were therefore despatched to Nehar-Peḳod, instructed to urge Hananiah to acknowledge the authority of the parent Sanhedrin, and to desist from disrupting the religious unity of Israel.

Deputation from Palestine.

The messengers at first approached him in a kindly spirit, showing him great respect. This he reciprocated, and he presented them to his followers as superior personages; but when he realized their real mission he endeavored to discredit them. They, for their part, contradicted him in his lectures; what he declared pure they denounced as impure; and when at last he asked them, "Why do you always oppose me?" they plainly told him, "Because thou, contrary to law, ordainest bissextile years in foreign lands." "But did not Akiba do so before me?" asked he; to which they replied, "Certainly he did; but thou canst not compare thyself with Akiba, who left none like him in Palestine." "Neither have I left my equal in Palestine," cried Hananiah; and the messengers retorted, "The kids thou hast left behind thee have since developed into horned bucks, and these have deputed us to urge thee to retrace thy steps, and, if thou resist, to excommunicate thee." The Palestinian sources relate that the deputies, to impress upon him the enormity of secession from the parent authority, publicly parodied Scriptural passages. One of them substituted "Hananiah" for "the Lord" in "These are the feasts of the Lord" (Lev. xxiii. 4). Another recited, "Out of Babylonia shall go forth the Law, and the word of the Lord from Nehar-Peḳod," instead of "Out of Zion" and "from Jerusalem" (Isa. ii. 3). When the people corrected them by calling out the proper readings, the deputies laconically replied, גבן (= "With us!" Yer. Ned. vi. 40a). They also declared that the steps taken by Hananiah and his followers were tantamount to building an altar on unholy ground and serving it with illegitimate priests. Altogether, they pointed out, his course was a renunciation of the God of Israel.

The people recognized their error, and repented; but Hananiah held out. He appealed to Judah b. Bathyra, then in Nisibis, for support; but the latter not only refused to participate in the secession movement, but prevailed on Hananiah to submit to the orders emanating from the Judean Sanhedrin (Ber. 63a; Yer. Ned. *l.c.*). Hananiah ended his life peacefully in Babylonia (Eccl. R. i. 8).

Although Hananiah was a prominent figure in his day, rivaling for a time the patriarch in Judea, his name is connected with but few halakot, either original (Tosef., Peah, iii. 3; Ket. 79b) or transmitted ('Er. 43a; Beẓah 17b; Suk. 20b; Niddah 24b), and with still fewer halakic midrashim (Mek., Bo, 16; Sifre, Num. 49, 116; Ḥag. 10a; Shebu. 35b). As to haggadot, only two or three originated with him. One declares that where Scripture says, "King Solomon loved many strange women" (I Kings xi. 1), it does not mean to impugn his chastity; but it implies that he transgressed the Biblical inhibition, "Thou shalt not make marriages with them" (Deut. vii. 3; Yer. Sanh. ii. 20c). Another asserts that the tables of the Decalogue (Deut. iv. 13) contained after each command its scope in all its ramifications; that the Commandments were interwoven with expositions as are the billows of the sea with smaller waves (Yer. Sheḳ. vi. 49d; Cant. R. v. 14).

Bibliography: Bacher, *Ag. Tan.* i. 389; Frankel, *Darke ha-Mishnah*, p. 137; Grätz, *Gesch.* iv. 202; Heilprin, *Seder ha-Dorot*, ii.; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 109; Kobak's *Jeschurun*, vii. 14; Weiss, *Dor*, ii. 177; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 35a, 66b.

S. S. S. M.

HANANIAH (ḤANINA) B. 'AḲABIA (AKIBA): Tanna of the second century; contemporary of Judah b. 'Ilai (M. Ḳ. 21a), and probably one of the younger pupils of Gamaliel II. (Ket. viii. 1). His name rarely appears in connection with haggadot; but he was firmly grounded in the Halakah. Rab expresses great admiration for Hananiah's acumen (Shab. 83b). Notwithstanding his prominence, his prænomen as well as his patronymic is uncertain: "Hananiah" and "Ḥanina" for the former, and "'Aḳabia" and "Akiba" for the latter appearing promiscuously in connection with one and the same halakah (comp. 'Ar. i. 3; Sifra, Beḥuḳḳotai, xii. 8; 'Ar. 6b; Tosef., Parah, ix. [viii.] 9; Ḥag. 23a; Yeb. 116b). However, there is reason to believe that "'Aḳabia" is his right patronymic, and that he was the son of 'Aḳabia b. Mahalaleel (see "R. E. J." xli. 40, note 3). Hananiah was very fearless in the expression of his opinions and also opposed those of the leaders of academies, the "nasi" and his deputy (Tosef., Pes. viii. 7; Shab. 50a). His residence was at Tiberias, where he abrogated many restrictions which had hampered the comfort of the people ('Er. 87b, and parallel passages). Sometimes Hananiah (or Ḥanina) is cited without his patronymic (compare, for example, Yer. 'Er. viii. 25b and Shab. 83b), and one must be careful not to mistake him for an elder tanna of the same name, or vice versa (see Hananiah [Ḥanina], nephew of R. Joshua). To avoid such mistakes one must observe the associates cited in the debate or statement. If these belong to the age of Meïr, Jose, and Simon, Hananiah, the subject of this article, is meant; if they are of a former generation, R. Joshua's nephew is intended.

Bibliography: Bacher, *Ag. Tan.* ii. 370; Brüll, *Mebo ha-Mishnah*, i. 211; Frankel, *Darke ha-Mishnah*, p. 186; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

E. C. S. M.

HANANIAH B. 'AḲASHIAH: Tanna whose name became very popular by reason of a single homiletic remark, as follows: "The Holy One—blessed be He!—desired to enlarge Israel's merits; therefore He multiplied for them Torah and commandments, as it is said [Isa. xlii. 21, Hebr.], 'The Lord was pleased, in order to render him [Israel—read: צדקו] righteous, to magnify the Law and to make it great'" (Mak. iii. 16). This mishnah is usually subjoined to each chapter of the treatise Abot embodied in the rituals (see Abot). One halakah also is ascribed to him (Tosef., Sheḳ. iii. 18; anonymous in Sheḳ. viii. 8). When he lived, and who his teachers were, can not be ascertained. He probably was a brother of the equally rarely cited Simon b. 'Aḳashiah.

Bibliography: Bacher, *Ag. Tan.* ii. 376; Brüll, *Mebo ha-Mishnah*, i. 212; Frankel, *Darke ha-Mishnah*, p. 187.

E. C. S. M.

HANANIAH (ḤANINA) B. ḤAKINAI: Tanna of the second century; contemporary of Ben 'Azzai and Simon the Temanite (Tosef., Ber. iv. 18; see Ḥalafta). Sometimes he is cited without his prænomen (Sifra, Emor, vii. 11; Shab. 147b). Who his early teachers were is not certainly known. From some versions of the Tosefta (*l.c.*) it appears that Ṭarfon was one of them, but that his regular teacher was Akiba. It is related that he took leave of his wife and attended Akiba twelve or thirteen years without communicating with his family, whom he recovered in a remarkable way (Ket. 62b; Lev. R. xxi. 8). He was one of the few who, though not regularly ordained, were permitted to "argue cases before the sages" (דנין לפני חכמים: Sanh. 17b; comp. Yer. Ma'as. Sh. ii. 53d). Several halakot have been preserved in his name, owing their preservation to Eleazar b. Jacob II. (Kil. iv. 8; Mak. iii. 9; Tosef., Ṭoh. vi. 3; Ḳid. 55b); and he also left some halakic midrashim (Sifra, Meẓora', v. 16; Sifra, Emor, vii. 11, comp. Shab. 110b; Men. 62b, comp. Sifra, Emor, xiii. 8).

Hananiah also delved into the "mysteries of the Creation," concerning which he consulted Akiba (Ḥag. 14b); and he appears as the author of several homiletic remarks. According to him, God's relation to distressed Israel is expressed in Solomon's words (Prov. xvii. 17): "A brother is born for adversity"; by "brother" is understood "Israel," for it is elsewhere said (Ps. cxxii. 8): "For my brethren and companions' sakes, I will now say, Peace be within thee" (Yalḳ., Ex. 233; comp. Mek., Beshallaḥ, iii.). With reference to Lev. v. 21 (vi. 2) ("If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor," etc.), he remarks, "No man lies [acts dishonestly] against his fellow man unless he first becomes faithless to God" (Tosef., Shebu. iii. 6). From a comparatively late date comes the statement that Hananiah b. Ḥakinai was one of the "ten martyrs" (see Zunz, "G. V." 2d ed., p. 150; see also "Massekct Aẓilut").

Bibliography: Bacher, *Ag. Tan.* i. 436; Brüll, *Mebo ha-Mishnah*, i. 148; Frankel, *Darke ha-Mishnah*, p. 136; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 36a, 65b.

E. C. S. M.

HANANIAH B. JUDAH: Tanna of the second century; contemporary of Akiba. His name appears only twice in rabbinic lore: once in connection with a halakic midrash, where he directs his remarks to Akiba (Sifra, Ẓaw, ii. 3), and once with a homiletic remark on the baneful effect of anger. With reference to Lev. x. 16 *et seq.*, where it is related that Moses was angry with Eleazar and Ithamar for burning the goat of the sin-offering, R. Judah (b. Ilai) says: "Hananiah b. Judah was wont to say, 'Grievous is the result of passion: it caused even Moses to err.'" Judah adds: "Now that Hananiah is dead, I venture to controvert his statement, 'What provoked Moses to passion? It was his error'" (Sifra, Shemini, ii. 12).

Bibliography: Bacher, *Ag. Tan.* i. 441.

E. C. S. M.

HANANIAH (ḤANINA) OF ONO: Tanna of the second century. Hananiah is remembered for a feat he accomplished in the interest of traditional law. While Akiba was in prison, awaiting his doom at the court of Tyrannus Rufus, an important marital question was debated in the academy, but without a decision being reached. Hananiah therefore ventured to approach Akiba's prison and to solicit from the master a ruling. This he obtained and brought to his colleagues (Giṭ. vi. 7; see Rashi *ad loc.*). In connection with this question the names of Meïr and Jose are cited with that of Hananiah (Giṭ. 67a); this places Hananiah with Akiba's younger pupils, about 139-165 C.E. He is reported to have testified before (Simon b.) Gamaliel concerning the rule governing intercalations enacted in Galilee (Tosef., Sanh. ii. 13; comp. Yer. Sanh. i. 18d *et seq.*).

E. C. S. M.

HANANIAH (ḤANINA) B. TERADION: Teacher and martyr in the third tannaitic generation (second century); contemporary of Eleazar ben Peraṭa I. and of Ḥalafta, together with whom he established certain ritualistic rules (Ta'an. ii. 5). His residence was at Siknin, where he directed religious affairs as well as a school. The latter came to be numbered among the distinguished academies with reference to which a baraita says: "The saying [Deut. xvi. 20], 'That which is altogether just shalt thou follow,' may be construed, 'Follow the sages in their respective academies. . . . Follow R. Hananiah b. Teradion in Siknin' " (Sanh. 32b). Hananiah administered the communal charity funds, and so scrupulous was he in that office that once when money of his own, designed for personal use on Purim, chanced to get mixed with the charity funds, he distributed the whole amount among the poor. Eleazar b. Jacob so admired Hananiah's honesty that he remarked, "No one ought to contribute to the charity treasury unless its administrator is like Ḥanina b. Teradion" (B. B. 10b; 'Ab. Zarah 17b). Comparatively few halakot are preserved from him (Ta'an. ii. 5, 16b; R. H. 27a; Tosef., Miḳ. vi. 3; see also Yoma 78b; Men. 54a). Hananiah ingeniously proved that the Shekinah rests on those who study the Law (Ab. iii. 2).

Hananiah's life proved that with him these were not empty words. During the Hadrianic persecutions decrees were promulgated imposing the most rigorous penalties on the observers of the Jewish Law, and especially upon those who occupied themselves with the promulgation of that Law. Nevertheless Hananiah conscientiously followed his chosen profession; he convened public assemblies and taught the Law. Once he visited Jose b. Ḳisma, who advised extreme caution, if not submission. The latter said: "Ḥanina, my brother, seest thou not that this Roman people is upheld by God Himself? It has destroyed His house and burned His Temple, slaughtered His faithful, and exterminated His nobles; yet it prospers! In spite of all this, I hear, thou occupiest thyself with the Torah, even calling assemblies and holding the scroll of the Law before thee." To all this Hananiah replied, "Heaven will have mercy on us." Jose became impatient on hearing this, and rejoined, "I am talking logic, and to all my arguments thou answerest, 'Heaven will have mercy on us!' I should not be surprised if they burned thee together with the scroll." Shortly thereafter Hananiah was arrested at a public assembly while teaching with a scroll before him. Asked why he disregarded the imperial edict, he frankly answered, "I do as my God commands me." For this he and his wife were condemned to death, and their daughter to degradation. His death was terrible. Wrapped in the scroll, he was placed on a pyre of green brush; fire was set to it, and wet wool was placed on his chest to prolong the agonies of death. "Wo is me," cried his daughter, "that I should see thee under such terrible circumstances!" The martyr serenely replied, "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offense against the Law will also avenge the offense against me." His heart-broken disciples then asked: "Master, what seest thou?" He answered: "I see the parchment burning while the letters of the Law soar upward." "Open then thy mouth, that the fire may enter and the sooner put an end to thy sufferings," advised his pupils; but he said, "It is best that He who hath given the soul should also take it away: no man may hasten his death." Thereupon the executioner removed the wool and fanned the flame, thus accelerating the end, and then himself plunged into the flames ('Ab. Zarah 17b *et seq.*).

Condemned to Death for the Law's Sake.

It is reported that, on hearing his sentence, Hananiah quoted Deut. xxxii. 4, "He is the Rock, his work is perfect: for all his ways are judgment"; while his wife quoted the second hemistich, "A God of truth and without iniquity, just and right is he"; and his daughter cited Jer. xxxii. 19, "Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings" (Sifre, Deut. 307; 'Ab. Zarah *l.c.*; Sem. viii.).

Of the surviving members of Hananiah's family are mentioned two daughters: the learned Beruriah, who became the wife of R. Meïr, and the one marked for degradation, whom R. Meïr succeeded in rescuing ('Ab. Zarah 18a). Hananiah had also a learned son. It is related that Simon b. Hananiah applied to this son for information on a point of ritual, and that the latter and his sister, presumably Beruriah, furnished divergent opinions. When Judah b. Baba heard of those opinions, he remarked, "Hananiah's daughter teaches better than his son" (Tosef., Kelim, B. Ḳ. iv. 17). Elsewhere it is reported of that son that he became a degenerate, associating with bandits. Subsequently he betrayed his criminal associates, wherefore they killed him and filled his mouth with sand and gravel. Having discovered his remains, the people would have eulogized him out of respect for his father, but the latter would not permit it. "I myself shall speak," said he; and he did, quoting Prov. v. 11 *et seq.* The mother quoted Prov. xvii. 25; the sister, Prov. xx. 17 (Lam. R. iii. 16; comp. Sem. xii.).

Bibliography: Bacher, *Ag. Tan.* i. 397; Brüll, *Mebo ha-Mishnah*, i. 140; Frankel, *Darke ha-Mishnah*, p. 133; Hamburger, *R. B. T.* ii. 132; Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, p. 32a.

S. S. S. M.

HANASIA, AHUB B. MEÏR. See Ibn Muhajar Ahub.

HANAU: Town in the province of Hesse-Nassau, Prussia. Jews settled in the territory of the counts of Hanau in the first half of the thirteenth century. Reinhard of Hanau was one of the princes who pledged the king's peace in 1265, probably intending thereby to protect the Jews living within his domain. In 1277 and 1286 King Rudolph made assignments of the Jews of Hanau, and pawned the Jews of Assenheim, Münzenberg, and Nidda; in 1300 King Albert disposed similarly of the Jews of Hanau, Windecken, Babenhausen, and Steinau; and in 1310 King Henry VII. also concluded some transactions of a similar nature. In 1285 Jews of Wetterau emigrated with R. Meïr of Rothenburg in order to escape from their German oppressors. The Jews of Hanau also suffered in the general persecutions of 1337 and 1349. In 1592 they were expelled from the territory. Until 1603 there are only occasional references to Jews in the county of Hanau.

When Count Philipp Ludwig II. came into power he invited many wealthy Jews to his city (1603), permitted them to build a synagogue, and gave them a definite legal status. In spite of the intolerance of the Christian clergy the condition of the Jews was favorable, and continued so under the successive governments of the Landgraf of Hesse (1736), of France (1803), of the grand duchy of Frankfort (1810), of Hesse (1813), and of Prussia (1866). The community had a synagogue, cemetery, bakehouse, slaughter-house, hospital, and shelter for the homeless ("hekdesh"), and its own fire-engine and night-watchman.

In 1603 the community numbered 10 persons; in 1707, 111 families; in 1805, 540 persons; in 1900, 657 persons. In 1903 there were 670 Jews there, the total population being 29,846. The town is the seat of the provincial rabbinate of Hanau, which includes 40 communities, the most important of which are Hanau, Bergen, Birstein, Bockenheim, Gelnhausen, Hochstadt, Langenselbold, Lichenroth, Schlüchtern, Sterbfritz, and Wachenbuchen. The district is subject to the Königliche Vorsteheramt der Israeliten, under the presidency of the provincial rabbi. Most of these communities, especially Hanau, have burial and philanthropic societies and memorial foundations.

The following scholars and rabbis of Hanau may be mentioned, some of whom directed the yeshibah:

Naphtali b. Aaron Mordecai Schnaittach ("Cat. Rosenthal." p. 548).
David Cohn ("Monatsschrift für Gesch. und Wissenschaft des Judenthums," 1897, p. 428).
Menahem b. Elhanan (d. 1636).
Jacob Simon Bunems (d. 1677).
Haggai Enoch Fränkel (d. 1690).
Maier Elsass (d. 1704).
Moses Brod (*c.* 1720).
Israel b. Naphtali (d. 1791).
Moses Tobias Sondheim (d. 1830).
Samson Felsenstein (d. 1882).
Dr. Koref (successor of the preceding).
Dr. S. Bamberger (successor of the preceding).

The grammarian Solomon Hanau was born at Hanau (1687).

Bibliography: Aronius, *Regesten*; Salfeld, *Martyrologium*; E. I. Zimmermann, *Hanau, Stadt und Land, Kulturgesch. und Chronik*, pp. 476–521, Hanau, 1903 (contains bibliography of public records and printed works: p. 515); *Statistisches Jahrbuch des Deutsch-Israel.-Gemeindebundes*, 1903.

D. S. Sa.

HANAU, SOLOMON BEN JUDAH: German grammarian; born at Hanau (whence his surname) in 1687; died at Hanover Sept. 4, 1746. When but twenty-one he published at Frankfort-on-the-Main, where he had settled, a Hebrew grammar in which the ancient grammarians were severely criticized. These criticisms, coming from so young a man, caused much resentment, and he was forced to write a retractation, which was attached to each copy of his grammar. In spite of this his position at Frankfort became untenable, and he went to Hamburg, where he taught for seventeen years. Hanau criticized likewise the daily prayer-book published by Elijah and Azriel Wilna, though it had received the approbation of the most prominent rabbis of that time; and he was forced to leave Hamburg also. He went to Amsterdam, where he stayed several years; on his return to Germany he settled at Fürth. There he found an adversary in Seligman Grieshaber, who had written, in collaboration with Meïr of Prague, two pamphlets against two of Hanau's works. After many polemical bouts Hanau removed to Berlin, and later to Hanover, where he died. He wrote the following works:

"Binyan Shelomoh," a Hebrew grammar, Frankfort-on-the-Main, 1708; "Yesod ha-Niḳḳud," on the Hebrew vowels, Amsterdam, 1730; "Perush," a commentary, dealing with vocabulary and grammar, on the Midrash Rabbah to the Pentateuch, and the Five Scrolls, 1777; "Ẓohar ha-Tebah," a comprehensive grammar, with emendations entitled "Mikseh ha-Tebah," published at Berlin, 1733; "Ḳure 'Akkabish," in reply to the attacks of Grieshaber and Meïr of Prague upon his "Ẓohar ha-Tebah," Fürth, 1744; "Sha'are Torah," a comprehensive grammar, Hamburg, 1718; "Sha'are Zimrah," on the Hebrew accents and vowels, issued together with the preceding work; "Sha'are Tefillah," grammatical annotations on the prayer-book, Jessnitz, 1725. The last-named work was severely criticized by Jacob Emden in his "Luaḥ Ereẓ," and by Mordecai of Düsseldorf in "Ḳonṭres Hassagot 'al Siddur Sha'are Tefillah."

Bibliography: De Rossi, *Dizionario*, p. 122; Blogg, *Sefer ha-Ḥayyim*, p. 312; Luzzatto, *Prolegomena*, p. 61; Carmoly, in *Revue Orientale*, iii. 308; Steinschneider, *Cat. Bodl.* col. 2339; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 722–723.

J. I. Br.

HANAU, ẒEBI HIRSH HA-LEVI BEN HAGGAI ENOCH (with the family name **Fränkel**): German rabbi; born at Vienna in 1662; died at Gemund, Bavaria, in 1740. He resided for many years at Frankfort-on-the-Main, where he assisted Jair Ḥayyim Bacharach in preparing his responsa, "Ḥawwot Ya'ir," for publication, and edited the works of Gershon Ashkenazi—"'Abodat ha-Gershuni," responsa, and "Tif'eret ha-Gershuni," homilies, 1699. Hanau was for a time rabbi of Idstein, while living in Frankfort. In 1702 he was made district rabbi of the Palatinate, and took up his residence at Heidelberg. Seven years later, owing to the great influence which his brother Elhanan had with the margrave Wilhelm Friedrich, he was appointed district rabbi of Ansbach. Elhanan, however, soon fell into disgrace, and both brothers were thrown into prison; Hanau was accused of witchcraft on account of his cabalistic studies. For twenty-four years Hanau remained in jail, until an inundation threatened the safety of the prison, and the prisoners were removed. The city councilors, moved with compassion at the sight of the old man, obtained from the margrave his liberation.

During his stay in prison Hanau wrote an abstract of the first 189 sections of the Yoreh De'ah; a commentary on Psalm cxix. and Hallel, entitled "Dodi li-Ẓebi"; and a poem of thirty-two verses describing his life in prison. Hanau was antagonized by David Oppenheim, who, in his "Nish'al Dawid," severely criticized several of Hanau's decisions given at Heidelberg.

Bibliography: Carmoly, in *Israelit*, 1868; Leopold Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 150; Kaufmann, in *Ha-Goren*, i. 72.

D. I. Br.

HANBURY, LILY: English actress; educated in London, where she is still (1903) residing. Her début was made in 1888 at a revival of W. S. Gilbert's "Pygmalion and Galatea" at the Savoy Theater in that city. She has since appeared on most of the leading stages of the English metropolis. Her repertory is a most extensive one, and includes the following rôles: *Countess Wintersen* in "The Stranger"; *Hetty Preene* in G. R. Sims's "Lights o' London"; *Petra* in Ibsen's "Enemy of the People"; *Nellie Denver* in "The Silver King"; and *Julia* in "The Rivals." She has also played in "The Prisoner of Zenda," "The Dancing Girl," "The Red Lamp," and "A Bunch of Violets." Her chief successes have, however, been in Shakespearian plays, mainly under the management of Wilson Barrett and Beerbohm Tree, respectively; the characters presented by her having been: *Ophelia* and the *Player Queen* in "Hamlet"; *Portia* in "The Merchant of Venice"; *Calpurnia* in "Julius Cæsar"; and *Chorus* in "Henry V." She has also been very successful in the part of *Penelope* in "Ulysses," *Lady Blessington* in "Last of the Dandies," and *Marita* in "Royal Rival."

Bibliography: *Who's Who*, 1903; *The Era*, London, March 16, 1901.

J. A. P.

HAND: Traces of the custom of tattooing are found in the expression "to inscribe the hands for some one" (Isa. xliv. 5, xlix. 16; comp. Gal. vi. 17; see Grunwald, "Cultur- und Kunstgesch. Entwicklung der Schriftzeichen," p. 1). The phrases "the hand of Absalom" (II Sam. xviii. 18), for Absalom's tomb, and "will I give in mine house and within my walls a memorial and a name" (Isa. lvi. 5, R. V.), recall the custom of tattooing the hands with the token of the sun-god Baal, which at that time was a symbol of strength (Judges ix. 24; Isa. xxxv. 8; Ps. xxxvi. 12, lxxi. 4, xcvii. 10). To lay the hand on the mouth (Prov. xxx. 32) indicates silence; to "take one's soul in one's hand" (Hebr.) is the English to "take one's life in one's hand" (comp. Job xiii. 14; Judges xii. 3; I Sam. xix. 5; Ps. cxix. 109). To open the hand is a sign of generosity (Deut. xv. 11). In Derek Ereẓ Zuṭa iv. 7 it is said: "The reward for thy hands which thou hast restrained from unlawful goods shall be that the mean shall have no hold upon thee; the reward for thy hands which thou hast not closed against the needy shall be that the lords of silver and gold can do thee no harm."

Hand of God.

God lifts His hand and swears by it (Deut. xxxii. 40). It is an expression of His power (Ex. iii. 20, xiii. 3, *et al.*). It comes upon the Prophets and fills them with His spirit (Ezek. i. 3). An ancient midrash in the Pesaḥ Haggadah concludes, from the fact that Israel saw the "hand" of God at the Red Sea, that there must have been many more than ten plagues in Egypt, since one finger alone had caused ten (Mek. 33b). Each of the five fingers of God's right hand has a special function (Löw, "Die Finger," vi. *et seq.*). A hand protruding from the clouds is a Christian symbol for God (Löw, *l.c.* viii.). The hand of an angel at Abraham's sacrifice is found on tombstones in Altona and Ouderkerk (Grunwald, in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," x. 126). According to the Haggadah, man was originally created with undivided hands, and Noah was the first to have fingers (see Finger).

It was a custom to place the left hand on a tomb and quote Isa. lviii. 11 (Löw, *l.c.* xi.). On the use of the hand and fingers in sorcery see Grunwald, *l.c.* v. 16, 35, 40, 66. For the spirits of the thumb see Steinschneider, "Hebr. Bibl." vi. 120, x. 84. On gesticulation see Löw, *l.c.* xix.

The wedding-ring is placed on the index-finger of the right hand (*ib.* xx.). There is a trace of finger-counting in the "Hekalot" (Jellinek, "B. H." iii. 22, No. 94). The five fingers are considered as the appointed ministers of the five senses (Gershom b. Solomon and others; D. Kaufmann, "Die Sinne," p. 76). The tip of the index-finger has the most acute sense of touch (*ib.* p. 179).

To clap the hands together was a sign of joy (II Kings ii. 2, *et al.*). To "strike hands" ("teḳi'at kaf") was to go surety for some one (Prov. vi. 1, xi. 15, xvii. 18, xxii. 26; Job xvii. 3); in rabbinical law it was a token of giving and taking at the conclusion of a sale (Maimonides, "Yad," Mekirah, iii.; Caro, Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 198, 11). The acquisition of movable goods was established by seizing the object with the hands. The hand of the priest is filled when he is installed in office (Ex. xxix. 24; Lev. viii. 27).

Laying on of Hands.

The laying of hands ("samak") on the head as a sign of dedication is found in the Bible, where one gives up one's own right to something and transfers it to God (comp. Ex. xxix. 5, 19; II Chron. xxix. 23). Here the hands are placed on the head of the animal whose blood is to be used for the consecration of priests or for the atonement of the sins of the people. The same ceremony was used in transferring the sins of the people to the scapegoat (Lev. xvi. 20–22), and with all burnt offerings except the sin-offerings (Lev. i. 4; iii. 2, 13; iv. 4, *et al.*). The laying of hands on the head of a blasphemer (Lev. xxiv. 14) should also be noted here. Jacob on his deathbed placed his right hand on the head of Ephraim (Gen. xlviii. 14). The Levites were consecrated through the laying on of hands by the heads of the tribes (Num. viii. 10). The time-honored prototype of Ordination through laying on of hands is the consecration of Joshua as successor to Moses (Num. xxvii. 18; Deut. xxxiv. 9). This rite is found in the New Testament (Acts vi. 3, xiii. 3) and in the Talmud ("semikah"), and was observed at the appointment of members of the Sanhedrin (Sanh. iv.). It was gradually discontinued in practise, however, although it was preserved nominally. The semikah, moreover, could take place only in Palestine (Sanh. 14a; see Hamburger, "R. B. T." *s.v.* "Ordinirung"). The laying of hands on the heads of children to bless them (Gen. xlviii. 14; Mark x. 16; Matt. xix. 13 *et seq.*) has been continued to this day. According to Job ix. 33, the judge placed his hands on the heads

Hand in Taking Oath.

of the disputing parties. To place one's hand on one's own head was a token of grief (II Sam. xiii. 19). The act of placing the hands or fingers on some one to heal him, and that of touching some one to obtain healing, are often referred to in the New Testament (Mark v. 23, vii. 32, *et al.*; see also Ordination). The act of placing the hand under the hip to emphasize an oath is spoken of in Gen. xxiv. 2, xlvii. 29, where, according to the reckoning of the cabalists, the letters in the words נא ידך have the numerical value מילה, and are interpreted as referring to placing the hands on the genitals, which interpretation is corroborated by other expositors (see Winer, "B. R." *s.v.* "Eid"). Later the hand was placed on a roll of the Torah in taking an oath, or on the tefillin, or else the Torah was taken in the hand or arm ("neḳiṭat ḥefeẓ"). In certain localities the one taking the oath put his right hand on the page containing the Decalogue in a printed copy of the Pentateuch. The hands were lifted in taking an oath (Gen. xiv. 22); the hands were also lifted at the announcement of the "end" in Rev. x. 5–7; in praying (Ps. xxviii. 2: later in Christian communities; comp. Clement's "Epistle," Corinth, i. cap. 2); in praising God (Ps. xliv. 21 [A. V. 20], cxxxiv. 2); in benediction (Lev. ix. 22; comp. Num. vi. 22 *et seq.*). Jesus took leave of his disciples with lifted hands (Luke xxiv. 50). According to the Zohar (ii. 67a, iii. 145a), the ten fingers should be raised only in praying and for the priestly benediction. For washing of hands see Ablution.

Kissing the Hand.

Kissing the hand is unknown to the Old Testament. Job xxxi. 27 does not refer to kissing the hand, but to holding it before the mouth in token of respect. In Ecclus. (Sirach) xxix. 5 reference is made to kissing the hand on receiving a present; but the Talmud knows it only as a foreign custom. Akiba thinks it strange that the Medes kiss the hand (Ber. 8b). Simon ben Gamaliel speaks of it as a universal Oriental custom (Gen. R. lxxiv., beginning). Simeon ben Laḳish (3d cent.) relates that when two athletes have wrestled, the conquered one kisses the hand of the victor (Tan., Wayiggash, beginning). The Zohar, in like manner, has Eleazar and Abba kiss the hand of their master, Simeon ben Yoḥai (i. 83b; in i. 250b all who hear him do the same; comp. ii. 21b, 62a, 68a, 87a; iii. 31a, 65b, 73b). In Idra Zuṭa iii. 2906 Eleazar kisses his master's hands at the latter's death. Gavison, also, in "'Omer ha-Shikḥah" on Prov. xvii. 6, relates that when Isaac Alfasi was about to die, Maimonides (read instead "Joseph ibn Migash") kissed his hand, whereupon the teacher's spirit fell on him (Bacher, in "R. E. J." xxii. and xxiii.: "Le Baisement des Mains dans le Zohar"; comp. Dunash ben Labraṭ's introductory poem to his "teshubot" against Menahem ben Saruḳ; Judah ha-Levi, "Diwan," ed. Brody, p. 149, Nos. 98 *et seq.*; Azulai, "Shem ha-Gedolim," *s.v.* "Eliyahu ha-Kohen" ["we-nashaḳ yadaw"]; see Kiss).

In pronouncing a benediction the priest raises his hands with his little and ring fingers and middle and index fingers pressed together. This custom is not found in the Talmud. According to Pesiḳ. 49a, Cant. ii. 9 is thus illustrated, the "windows" being represented by the priest's shoulders, and the "lattice" by his fingers.

Miscellaneous Uses.

A priest's hands represented as in benediction on a tombstone indicate that the deceased was descended from the family of Aaron; on the title-page of a book they indicate that the printer was descended from the family of Aaron (Löw, *l.c.* viii.). The hand is also represented on the walls of synagogues and on mirrors (see Grunwald, *l.c.* x. 127). A hand is generally used as a pointer for the Torah (see Yad). A hand with two ears of grain and two poppy-heads is seen on coins (Levy, "Jüd. Münzen," p. 82). Two hands joined together are often represented on ketubah blanks, and on the so-called "siflones-tefillah" there is a hand hewing a tree or mowing down flowers. On physicians' tombstones in Altona and Ouderkerk is represented a hand with a bundle of herbs, and other stones have a hand with a pen (*ib.*; Grunwald, "Portugiesengräber"; *idem*, in "Mittheilungen," x.).

There are special rules for the use of the right and left hands respectively in putting on the "tefillin," in taking the "etrog," and in some details of the toilet (Ber. 62a; see Right and Left).

The Nails.

According to the Haggadah, Adam's hands—indeed, his whole body—were covered with a horny skin up to the time of his fall (Löw, *l.c.* xxi.). Cutting the nails is governed by superstitious regulations. At the Habdalah one looks at one's hand in front of a lighted candle, possibly because one must make some use of the light over which the blessing is to be spoken, and also perhaps to distinguish the nails from the flesh (Löw, *l.c.* xxi.; see Habdalah; Nails). Palmistry ("ḥokmat ha-yad"), which has been traced back to the time of Job, still forms a theme for the writing of books (*e.g.*, one edited by Natan Schriftgiesser, Warsaw, 1882; comp. Rubin, "Gesch. des Aberglaubens," p. 75). A hand, either inscribed or cast in metal, was often used as an amulet.

Staining the Hand.

The custom of staining the hands with henna was perhaps known and practised among the ancient Jews (Hartmann, "Hebräerin am Putztisch," ii. 356 *et seq.*). Jewish sources of later times speak of it (see Shulḥan 'Aruk, Yoreh De'ah, 198, 17). Dyed hands, except where such dyeing was the universal custom, or where the owner was a dyer by trade, prevented the priest from giving his blessing, as the sight of them disturbed his devotions (Meg. 24b, *et al.*).

On the night of Hosha'na Rabbah any one who tries to read his future from his shadow (Moses Isserles on Oraḥ Ḥayyim, 664, 1) and does not see the right hand, will lose a son during the year; if he fails to see the left hand, he will lose a daughter; if a finger, he will lose a friend (Buxtorf, "Synagoga Judaica," p. 464).

J. M. Gr.

HANDICRAFTS: Since the article Artisans was written, the preliminary results of an inquiry made during the years 1898-99 by the Jewish Colonization Association as to the occupations of the Jews of Russia have been published, giving the classes of handicrafts in which over half a million Russian Jews are engaged, as follows:

Industries.	Employers.	Employers and Employees.	Industries.	Employers.	Employers and Employees.
Food.........	43,665	57,887	Chemicals....	2,764	3,617
Clothing.....	84,915	193,954	Building......	19,791	31,590
Leather......	40,522	85,306	Textiles......	10,589	18,428
Wood.........	25,653	49,588	Miscellaneous	5,998	11,695
Metal-mining	13,296	28,393	Totals......	259,396	500,986
Metal-manufacturing...	12,203	20,528			

Besides this some details have been given as to the occupations of Jewesses. It is impossible to state whether they are included in the above numbers or not.

Occupations.	Employers.	Employers and Employees.	Occupations.	Employers.	Employers and Employees.
Tailoresses...	9,191	33,419	Cigarette-makers........	991	1,732
Seamstresses..	7,161	17,331	Glove-makers	182	481
Hose-knitters.	3,626	5,739	Others.......	...	13,803
Modistes......	1,686	4,062	Totals......	22,837	76,567

For further details see POLAND; RUSSIA.

BIBLIOGRAPHY: Nossig, *Jüdische Statistik*, pp. 178–179; *Die Welt*, Aug. 29, 1902.

J.

HANDWRITING. See WRITING.

HANES (חנס): City in Egypt (Isa. xxx. 4); identified by Jonathan b. Uzziel and by the modern critics with Tahpanhes or Taphne (see Cheyne and Black, "Encyc. Bibl." *s.v.*).

E. G. H. M. SEL.

HA-NESHER. See PERIODICALS.

HANGING. See CAPITAL PUNISHMENT.

ḤANINA I. See ḤANINA B. ḤAMA.

ḤANINA (HANANIAH) II.: Amora of the fifth century; contemporary of the Palestinian Mani II., and of Rabina, one of the compilers of the Babylonian Talmud (Yer. Ber. iii. 6a; Niddah 66b). Ḥanina attended the schools of Palestine, his native country, and concluded his pupilage under Mani II. (Yer. Pes. i. 27d; Yer. M. Ḳ. iii. 82c). He gradually rose to his master's level and discussed with him as a "fellow student" many halakic questions (Yer. Sanh. ii. 19d; Yer. Shebu. vi. 37b). Eventually he removed to Sepphoris, where he became the religious head of the community; hence he is sometimes cited as **Ḥanina of Sepphoris** (Yer. Ned. ix. 41b). When, in consequence of Roman persecutions at Tiberias, Mani also removed to Sepphoris, Ḥanina resigned the leadership in his favor—an act of self-abnegation extolled by the Rabbis as having few parallels (Yer. Pes. vi. 33a). Ḥanina, however, did not long remain in Palestine. As the persecutions became general and intolerable, he emigrated to Babylonia, where ASHI frequently sought information from him (B. B. 25b; Ḥul. 139b). Ḥanina's family accompanied him, and were highly respected in their adopted country. There Ḥanina's daughter married the son of Rabina (Niddah 66b).

BIBLIOGRAPHY: Halévy, *Dorot ha-Rishonim*, ii. 576.

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ḤANINA (HANANIAH) B. ABBAHU: Palestinian amora of the fourth generation, sometimes cited as **Ḥanina of Cæsarea** (Cant. R. i. 2). The Talmud relates that his father, R. Abbahu, sent him to the academies at Tiberias to study, but that he devoted himself instead to pious deeds, such as attending the dead. Abbahu thereupon wrote to him, "Is it because there are no graves in Cæsarea that I have sent thee to Tiberias?" (see ABBAHU). In the Halakah several precedents of his father's are reported by Ḥanina (Yer. Yeb. iv. 6a; Yer. Ket. iv. 29b; Yer. Ḥal. iii. 62c). He also reports a halakic midrash in the name of ABDIMA OF ḤAIFA (Ḳid. 33b); occasionally he endeavors to account for a predecessor's opinion (Yer. Niddah iii. 50c); but nothing original from him in the domain of Halakah is preserved. In the province of the Haggadah, on the contrary, he has left some original though hyperbolic remarks. Thus, commenting on Jer. ix. 9 (A. V. 10), where the prophet declares, "Both the fowl of the heavens and the beast are fled; they are gone," Ḥanina says, "Seven hundred species of fish, eight hundred species of locust, and countless species of fowl accompanied the Israelites from Palestine into their Babylonian exile; and when the latter returned all the creatures returned with them, except the fish called 'shibbuṭa' [mullet]" (Yer. Ta'an. iv. 69b; see Jastrow, "Dict.").

In his lectures Ḥanina occasionally uses homely illustrations. Speaking on Lam. ii. 1, he says: "A king had a child: the child cried, and the king took it on his lap; it continued crying, and he raised it in his arms; still it cried, wherefore he raised it upon his shoulders. Then the child soiled him, and the king at once put it down on the floor. How different was the child's ascent from its descent! The former was gradual, the latter sudden. Thus it went with Israel. At first God took him by the arms (Hosea xi. 3), then He caused him to ride (Hosea x. 11); but when he sinned 'He cast down from heaven unto the earth the beauty of Israel'" (Lam. R. ii. 1). Ḥanina also makes use of the numerical values of letters in his endeavor to reconcile haggadic differences. One rabbi advances the opinion that the name of Israel's Messiah will be "Ẓemaḥ" (צמח = "sprout"; comp. Zech. iii. 8); another, that it will be "Menahem" (= "comforter"). Ḥanina thereupon observes, "There is no difference of opinion between them; the total value of the letters in the name suggested by the one is the same as that of the letters in the name suggested by the other." צמח ($90 + 40 + 8 = 138$) corresponds with מנחם ($40 + 50 + 8 + 40 = 138$; Yer. Ber. ii. 5a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 676; Frankel, *Mebo*, p. 87b; Heilprin, *Seder ha-Dorot*, ii. 149a, 154a, Warsaw, 1897.

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ḤANINA (HANANIAH; ḤINENA) B. ADDA (IDDA): Babylonian scholar of the third century. He was skilled in both Halakah and Haggadah; ADDA B. AHABAH appears to have been his teacher in the former (Pes. 75a; ‘Ab. Zarah 40a); in the latter he seems to have been a pupil of Tanḥum b. Ḥiyya. From Tanḥum, Ḥanina received the following illustration of the relative positions of the prophet and the elder (teacher, sage): "A king delegated two commissioners; with respect to one he wrote, ‘Unless he exhibits to you my signature and my seal, credit him not’; with reference to the other he wrote, ‘Even if he shows you neither my signature nor my seal, credit him.’ So it is said regarding the prophet: ‘ . . . and giveth thee a sign or a wonder’ [Deut. xiii. 2 (A.V. 1)]; while of the sages it is said: ‘According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do’" (Deut. xvii. 11; Yer. Ber. i. 3b; Yer. Sanh. xi. 30b; Yer. ‘Ab. Zarah ii. 41c; Cant. R. i. 2). In the Book of Isaiah יאמר (the future: "will say"), instead of the usual אמר ("saith"), is used eight times (i. 11, 18; xxxiii. 10; xl. 1, 25; xli. 21, twice; lxvi. 9). This peculiarity, according to Ḥanina, contains an allusion to the corresponding number of prophets that were to appear after the destruction of the (first) Temple: Joel, Amos, Zephaniah, Haggai, Zechariah, Malachi, Ezekiel, and Jeremiah (Pesiḳ. xvi. 128b; see Buber *ad loc.*). An elder namesake of Ḥanina was a tanna, contemporary of Ahai b. Josiah, with whom he discussed a halakic midrash (Mek., Mishpaṭim, v.; comp. Sifra, Ḳedoshim, ix. 6, 14).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 553; idem, *Ag. Tan.* ii. 553; Frankel, *Mebo*, p. 89a; Heilprin, *Seder ha-Dorot*, ii. 143a, 148b, Warsaw, 1897.

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ḤANINA B. ‘AGUL: Palestinian scholar of the third century; junior contemporary of Ḥiyya b. Abba and Tanḥum b. Ḥanilai. Ḥanina applied to Ḥiyya to explain why the expression "that it may go well with thee," contained in the second version of the Decalogue (Deut. v. 16), was not embodied in the first version (Ex. xx. 12). Ḥiyya thereupon gave him this remarkable answer: "Instead of asking me that, ask me whether the expression is embodied in either version: I do not even know it is there! However, apply to Tanḥum b. Ḥanilai, who has frequented the school of the expert haggadist Joshua b. Levi." Ḥanina did so, and was told that the promise was omitted from the first version because the first tablets of the Decalogue were destined to be broken (see Ex. xxxii. 19). This is explained by a later haggadist, who stated that the inclusion of the promise in the tablets that were destined to be broken would have been very discouraging to the people, who would have seen in the breaking of them a foreshadowing of the cessation of God's goodness (B. Ḳ. 54b *et seq.*). With reference to Isa. lxiv. 3 (A. V. 4: "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him"), Ḥanina remarks: "The Jews who attended the banquet given by Ahasuerus [Esth. i.] were asked whether God would ever provide better entertainment for them; to which they replied, ‘Should God furnish us the like of this we should protest, since we have had such viands at the board of Ahasuerus’" (Esth. R. i. 5, where עגול is corrupted to עטל). His name appears also in connection with a halakah which he reports as having originated with Hezekiah, probably the son of Ḥiyya (Yer. Yeb. vi. 7c).

J. S. M.

ḤANINA (HANANIAH) B. ANTIGONUS: Tanna of priestly descent; contemporary of Akiba and Ishmael (Bek. vii. 5). It is supposed that in his youth he had witnessed the service of the Temple of Jerusalem, since he knew the fluters that played before the altar (Tosef., ‘Ar. i. 15; comp. ‘Ar. ii. 4). If this were so, Ḥanina must have enjoyed unusual longevity, as he often appears in halakic controversy with Akiba's latest disciples. Be this as it may, he was learned in the laws relating to the priests, and many such laws are preserved in his name (Ḳid. iv. 5; Bek. vi. 3, 10, 11; vii. 2, 5; Tem. vi. 5), while precedents reported by him regarding the services and appurtenances of the Temple influenced later rabbinical opinions. On marital questions also he is often cited as an authority (Yeb. xiii. 2; Niddah vi. 13 [comp. *ib.* Gem. 52b], viii. 2), as well as on other matters (Sheb. vi. 3; ‘Er. iv. 8). Some halakic midrashim also have come down from him (Bek. vii. 2, 5; Mek., Yitro, Baḥodesh, 6); but of haggadot there is only one under his name. He says: "Whosoever practises the precept concerning the fringes on the borders of [כנפי] garments (Num. xv. 38 *et seq.*) will realize the promise: ‘Ten men . . . shall take hold of the skirt of [בכנף] him that is a Jew, saying, We will go with you: for we have heard that God is with you’" (Zech. viii. 23). "On the other hand," continues Ḥanina, "he who violates the precept concerning the skirt [כנף] is included in the verse ‘take hold of the ends of [בכנפות] the earth, that the wicked might be shaken out of it’" (Job xxxviii. 13; Sifre, Num. 115). According to him, when an aged man dies after not more than three days' sickness, his death may be termed "excision" (כרת = "cutting off"; see Jew Encyc. iv. 484, *s.v.* Death), a visitation for secret violations of the Sabbath or of the dietary laws (Sem. iii. 10).

Bibliography: Bacher, *Ag. Tan.* i. 378; Brüll, *Mebo ha-Mishnah*, i. 131; Frankel, *Darke ha-Mishnah*, p. 128; Weiss, *Dor*, ii. 121.

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ḤANINA B. DOSA: Scholar and miracle-worker of the first century; pupil of Johanan b. Zakkai (Ber. 34b). While he is reckoned among the Tannaim and is quoted in connection with a school and its disciples, no halakot and but few haggadot are preserved as from him (Baraita of R. Eliezer xxix., xxxi.; Midr. Mishle x. 2). His popularity, however, which he enjoyed throughout his life, and which rendered him immortal among the mystics, rests not on his scholarship, but on his saintliness and thaumaturgic powers. From the several maxims attributed to him it may be seen that he was a member of the Ḥasidim: "Whosoever's fear of sin precedes his learning, his learning will endure; but where learning precedes fear of sin, learning will not endure"; "Where a man's works are greater than his learning, his learning will stand; but where his learning is greater than his works, his learning will not stand"; "Whosoever earns the good-will of humanity is loved of God; but whoso is not beloved of man is not beloved of God" (Ab.

iii. 9, 10; Ab. R. N. xxii. 1 [ed. Schechter, p. 35a]; for the corresponding Ḥasidean principles see Jew. Encyc. v. 225, *s.v.* Essenes). There are, also, other teachings which betray his Ḥasidic schooling. Ḥanina, like all the ancient Ḥasidim, prayed much, and by his prayers he is said to have effected many miracles.

Influence of His Prayers.

It is related that when the son of Johanan b. Zakkai was very sick, the father solicited the prayers of Ḥanina. Ḥanina readily complied, and the child recovered. The overjoyed father could not refrain from expressing his admiration for his wonderful pupil, stating that he himself might have prayed the whole day without doing any good. His wife, astonished at such self-abasement on the part of her famous husband, inquired, "Is Ḥanina greater than thou?" To this he replied, "There is this difference between us: he is like the body-servant of a king, having at all times free access to the august presence, without even having to await permission to reach his ears; while I, like a lord before a king, must await an opportune moment" (Ber. 34b). Similarly, at the solicitation of Gamaliel II., Ḥanina entreated mercy for that patriarch's son, and at the conclusion of his prayers assured Gamaliel's messengers that the patient's fever had left him. This assurance created doubt in the minds of the messengers, who promptly asked, "Art thou a prophet?" To this he replied, "I am neither a prophet nor the son of a prophet; but experience has taught me that whenever my prayer flows freely it is granted; otherwise, it is rejected." The messengers thereupon noted down Ḥanina's declaration, and the exact time when it was made; on reaching the patriarch's residence they found that Ḥanina had spoken truly (*ib.*; comp. Ber. v. 5; Yer. Ber. v. 9d).

Ḥanina never permitted anything to turn him from his devotions. Once, while thus engaged, a lizard bit him, but he did not interrupt his prayers. To his disciples' anxious inquiries he answered that he had been so preoccupied in prayer as not even to feel the bite. When the people found the reptile, dead, they exclaimed, "Wo to the man whom a lizard bites, and wo to the lizard that bites R. Ḥanina b. Dosa!" His wonderful escape is accounted for by the assertion that the result of a lizard's bite depends upon which reaches water first, the man or the lizard; if the former, the latter dies; if the latter, the former dies. In Ḥanina's case a spring miraculously opened under his very feet (Yer. Ber. v. 9a). The Babylonian Gemara (Ber. 33a) has a different version of this miracle.

As Rain-Producer.

Ḥanina's prayers were efficacious in other directions also. While traveling he was caught in a shower and prayed "Master of the universe, the whole world is pleased, while Ḥanina alone is annoyed." The rain immediately ceased. Arriving home, he altered his prayer: "Master of the universe, shall all the world be grieved while Ḥanina enjoys his comfort?" Thereupon copious showers descended. With reference to his rain-governing powers it was said, "Beside Ben Dosa's prayers those of the high priest himself are of no avail" (Ta‘an. 24b). When, one Sabbath eve, his daughter filled the lamp with vinegar instead of oil, and then sadly told him of her mistake, he remarked, "He who hath endowed oil with the power of burning may endow vinegar with the same power"; and the lamp burned on throughout the whole of the next day (Ta‘an. 25a).

The Miracle of the Golden Table-Leg.

Notwithstanding his wonder-working powers, Ḥanina was very poor. Indeed, it became proverbial that, while the whole world was provided for through Ḥanina's great merits, he himself sustained life from one Sabbath eve to another on a basket of carob-beans. For some time the outside world had been kept in ignorance of his privations; his wife did all that was possible to maintain an appearance of comfort, and though she had no flour with which to make dough, she would put fuel into the oven every Friday and cause columns of smoke to rise, thus making her neighbors believe that, like them, she was baking the Sabbath meals. In time, however, one woman's suspicion was aroused, and she determined to surprise Ḥanina's wife and discover the truth. But a miracle prevented exposure. When the woman appeared at Ḥanina's house and looked into the smoking oven it was full of loaves. In spite of the miracle, Ḥanina's wife induced him to collect from heaven an advance portion of his future lot. Ḥanina complied with her request, and, in answer to his prayer, a golden table-leg was miraculously sent him. Husband and wife were happy; but that night the wife had a vision of heaven in which she saw the saints feasting at three-legged tables while her husband's table had only two legs. She awoke full of regret at the importunity which had deprived his table of a leg, and insisted that he pray for the withdrawal of the treasure. This he did, and the golden leg disappeared. Of this miracle the Talmud says: "It was greater than the former, since heaven gives, but never takes" (Ta‘an. 24b *et seq.*).

By a miracle Ḥanina was once prevented from partaking of untithed food. One eve of Sabbath he sat down to his frugal meal, when suddenly the table receded from him. After thinking a while he recollected that he had borrowed some spices from a neighbor and that he had not separated the required tithe (see Ḥaber). He thereupon adjusted the matter, and the table returned to him (Yer. Dem. i. 22a). It is stated that Ḥanina's donkey would not eat untithed food. Thieves had stolen the animal and confined it in their yard, furnishing it with the necessary provender; but the donkey would neither eat nor drink. As this continued for several days, the thieves concluded to free the animal, lest it starve to death and render their premises noisome. On its release it went straight home, none the worse for its long fast (Ab. R. N. viii. 8 [ed. Schechter, p. 19b]; comp. Yer. Dem. i. 21d; Shab. 112b).

Once Ḥanina was greatly grieved at not being able, with other pious people, to present something to the Temple. In his despondency he walked out of town, and, seeing a huge rock, he vowed to carry it to Jerusalem as a gift to the Holy City. He smoothed and polished it, and then looked around for help to transport it. Five laborers appeared, and offered to carry the rock to its destined place for one hundred gold pieces. Ḥanina, who did not possess half that amount, turned away in despair. Soon, however, other laborers appeared and demanded only five "sela'im," but they stipulated that Ḥanina himself should aid in the transportation. The agreement concluded, they all seized the rock, and in an instant stood before Jerusalem. When Ḥanina turned to pay the laborers they were nowhere to be found. He repaired to the Sanhedrin to inquire what disposition he should make of the uncollected wages. The Sanhedrin heard his tale and concluded that the laborers were ministering angels, not human laborers, and that Ḥanina was therefore at liberty to apply the money to his own use. He, however, presented it to the Temple (Cant. R. i. 1; Eccl. R. i.).

Thus was Ḥanina's life a succession of miracles (see Pes. 112b; B. Ḳ. 50a). A comparatively late mishnah remarks, "With the death of Ḥanina b. Dosa wonder-workers ['anshe ma'aseh'] ceased to exist" (Soṭah ix. 15). His general character was likewise extolled. A contemporary rabbi, **Eleazar of Modi'im**, lecturing on Ex. xviii. 21, cited Ḥanina b. Dosa and his colleagues as illustrations of the scope of the expression "men of truth" (Mek., Yitro, Amalek, 1). Two centuries later a haggadist, commenting on Isa. iii. 3, said, "By the term 'honorable man' is meant one through whose merits Heaven respects [is favorable to] his generation; such a one was Ḥanina b. Dosa" (Ḥag. 14a). Nor was Ḥanina's wife soon forgotten; long after her death, legend relates, a party of seafarers espied a work-basket studded with diamonds and pearls. A diver attempted to seize it, but was deterred by a "bat ḳol" which said that the precious basket was designed for the wife of Ḥanina b. Dosa, who would eventually fill it with blue wool ("tekelet"; Num. xv. 38) for the saints of the future (B. B. 74a).

Ḥanina lived at 'Arab, in Galilee, whither he was first attracted by the fame of Johanan b. Zakkai (Ber. 34b). There he served as an example of Sabbath observance (Yer. Ber. iv. 7c), and there he and his wife were buried.

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

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ḤANINA (HANANIAH) B. GAMALIEL II.: Tanna of the first and second centuries; witness, and perhaps victim, of the Roman persecutions, when, of thousands of scholars at Bethar, only his younger brother Simon b. Gamaliel II. is said to have escaped (Yer. Ta'an. iv. 69a; comp. Lam. R. ii. 2). A baraita records a halakic controversy between Ḥanina and Akiba, though the opinion of neither was adopted as law (Niddah 8a); and a mishnah cites an exegetical discussion between Ḥanina and Jose the Galilean, in which the opinion of the former was adopted by the Rabbis (Men. v. 8). His brother Simon reports as from Ḥanina a halakah opposed to his own views, but which he admits as the more reasonable (Tosef., Niddah, vii. 5); and Jose b. Ḥalafta points out that a statement made by Simeon b. Yoḥai had previously been made by Ḥanina (Tosef., Neg. ii. 11). Ḥanina never quotes as authorities his predecessors or contemporaries, not even his own father, and only once cites an opinion held successively by a number of his own house (Niddah 8b). It may be assumed that Tryphon was one of his teachers, for Ḥanina mentions some more or less private matters in connection with Tryphon's life, and speaks of him in reverential terms (Ned. 62b; Ḳid. 81b). At least fifteen halakot are preserved under Ḥanina's name (Weiss, "Dor," ii. 144). As a haggadist he appears inclined to adhere to the plain sense of the Scriptural texts.

The following is a specimen of Ḥanina's homiletics: "Of the Decalogue, five commandments were engraved on one tablet, and five on the other [comp. Deut. iv. 13]. The first commandment, 'I am the Lord thy God,' is therefore on a line with the sixth, 'Thou shalt not kill,' for whoso sheddeth human blood defies the Lord in whose image man was created. The second, 'Thou shalt have no other gods before me,' is in line with the seventh, 'Thou shalt not commit adultery,' for whoso serves other gods is necessarily faithless to the Lord" (comp. Ezek. xvi. 32; Hosea iii. 1); similarly with the rest of the commandments, taken in pairs (Mek., Yitro, Baḥodesh, 8). His respect for the judiciary and his sympathy with his fellow man, even when fallen, is shown in a remark on Deut. xxv., according to which the administration of legal punishment by a human tribunal exempts the sinner from deserved heavenly retribution. He further says: "Before the sinner submits to the sentence of the court he is spoken of as 'the wicked man'; but having submitted to the verdict he must again be acknowledged as 'thy brother'" (*ib.* 2-3; Mak. iii. 15; Sifre, Deut. 286). In his own house he was exceedingly strict, causing his domestics to stand in great awe of him. To avoid his displeasure they were once on the point of putting before him forbidden food in place of some that had been lost. An amora of the third century cites this as a warning to all men not to be domineering in their homes, lest in fear of the master's displeasure the domestics commit a wrong (Giṭ. 7a).

Bibliography: Bacher, *Ag. Tan.* i. 438; Brüll, *Mebo ha-Mishnah*, i. 134; Heilprin, *Seder ha-Dorot*, ii.

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ḤANINA B. ḤAMA: Palestinian halakist and haggadist; died about 250; frequently quoted in the Babylonian and the Palestinian Gemara, and in the Midrashim. He is generally cited by his prænomen alone (R. Ḥanina), but sometimes with his patronymic (Ḥanina b. Ḥama), and occasionally with the cognomen "the Great" ("ha-Gadol"; Ta'an. 27b; Pesiḳ. R. v. 15a). Whether he was a Palestinian by birth and had only visited Babylonia, or whether he was a Babylonian immigrant in Palestine, can not be clearly established. In the only passage in which he himself mentions his arrival in Palestine he refers also to his son's accompanying him (Yer. Soṭah i. 17b), and from this some argue that Babylonia was his native land. It is certain, however, that he spent most of his life in Palestine, where he attended for a time the lectures of Bar Ḳappara and Ḥiyya the Great (Yer. Sheb. vi. 35c; Yer. Niddah ii. 50a) and eventually attached himself to the academy of Judah I. Under the last-named he acquired great stores of practical and theoretical knowledge (Yer. Niddah ii. 50b), and so developed his dialectical powers that once in the heat of debate with his senior and former teacher Ḥiyya he ventured the assertion that were some law forgotten, he could himself reestablish it by argumentation (Ket. 103b).

Relations with Judah I.

Judah loved him, and chose him in preference to any other of his disciples to share his privacy. Thus when Antoninus once visited Judah, he was surprised to find Ḥanina in the chamber, though the patriarch had been requested not to permit any one to attend their interview. The patriarch soothed his august visitor by the assurance that the third party was not an ordinary man ('Ab. Zarah 10a). No doubt Ḥanina would have been early promoted to an honorable office had he not offended the patriarch by an ill-judged exhibition of his own superior familiarity with Scriptural phraseology (see Hamnuna of Babylonia). However, the patriarch, on his death-bed, instructed Gamaliel, his son and prospective successor, to put Ḥanina at the head of all other candidates (Yer. Ta'an. iv. 68a; comp. Ket. 103a). Ḥanina modestly declined advancement at the expense of his senior Efes, and even resolved to permit another worthy colleague, Levi b. Sisi, to take precedence. Efes was actually principal of the academy for several years, but Sisi withdrew from the country, when Ḥanina assumed the long-delayed honors (*ib.*; Shab. 59b). He continued his residence at Sepphoris, where he became the acknowledged authority in Halakah (Yer. Sheḳ. i. 46a; Yer. Beẓah i. 60a; Yer. Giṭ. iv. 46b), and where also he practised as a physician (Yoma 49a; comp. Yer. Ta'an. i. 64a).

His Unpopularity.

According to Ḥanina, 99 per cent of fatal diseases result from colds, and only 1 per cent from other troubles (Yer. Shab. xiv. 14c). He therefore would impress mankind with the necessity of warding off colds, the power to do so, he teaches, having been bestowed upon man by Providence (B. M. 107b). But neither his rabbinical learning nor his medical skill gained him popularity at Sepphoris. When a pestilence raged there, the populace blamed Ḥanina for failing to stamp it out. Ḥanina heard their murmurs and resolved to silence them. In the course of a lecture, he remarked, "Once there lived one Zimri, in consequence of whose sin twenty-four thousand Israelites lost their lives (see Num. xxv. 6-15); in our days there are many Zimris among us, and yet ye murmur!" On another occasion, when drought prevailed, the murmurs of the Sepphorites again became loud. A day was devoted to fasting and praying, but no rain came, though at another place, where Joshua b. Levi was among the suppliants, rain descended; the Sepphorites therefore made this circumstance also to reflect on the piety of their great townsman. Another fast being appointed, Ḥanina invited Joshua b. Levi to join him in prayer. Joshua did so; but no rain came. Then Ḥanina addressed the people: "Joshua b. Levi does not bring rain down for the Southerners, neither does Ḥanina keep rain away from the Sepphorites: the Southerners are soft-hearted, and when they hear the word of the Law, they humble themselves; while the Sepphorites are obdurate and never repent" (Yer. Ta'an. iii. 66c).

As a haggadist Ḥanina was prolific and resourceful—often, indeed, epigrammatic. Among his ethical aphorisms are the following: "Everything is in the power of Heaven, except the fear of Heaven." He bases this doctrine of free will on the Scriptural dictum, "And now, Israel, what doth the Lord thy God require [Hebr. שאל = "request"] of thee, but to fear the Lord thy God" (Deut. x. 12; Ber. 33b). With reference to Ps. lxxiii. 9, "They set their mouth against the heavens, and their tongue walketh through the earth," he says, "In general, man sins either against the sojourner on earth or against Heaven, but the evil-tongued sins against both" (Eccl. R. ix. 12; comp. Yer. Peah i. 16a). "Whoso avers that God is indulgent [that is, leaves sin unpunished] will find the reverse in his own life's experience; God is long-suffering, but 'his work is perfect: for all his ways are judgment'" (Deut. xxxii. 4; B. Ḳ. 50a). He predicts everlasting punishment for him who seduces a married woman, or who publicly puts his neighbor to shame, or who calls his neighbor by a nickname (B. M. 58b).

His Family and Pupils.

Of Ḥanina's family, one son, Shibḥat, or Shikḥat, died young (B. Ḳ. 91b); but another, Ḥama, inherited his father's talents and became prominent in his generation (see Ḥama b. Ḥanina). One of his daughters was the wife of a scholar, Samuel b. Nadab by name ('Ar. 16b); another died during Ḥanina's lifetime, but he shed no tears at her death, and when his wife expressed astonishment at his composure he told her that he feared the effects of tears on his sight (Shab. 151b). He lived to be very old, and retained his youthful vigor to the last. He attributed his extraordinary vitality to the hot baths and the oil with which his mother had treated him in his youth (Ḥul. 24b). In his longevity he recognized a reward for the respect he had shown his learned elders (Eccl. R. vii. 7). Among his pupils were such men as Johanan b. Nappaḥa and Eleazar II., both of whom became rabbinical authorities in their generation, and in whose distinction he lived to rejoice. One morning, while walking, leaning on the arm of an attendant, Ḥanina noticed throngs of people hurrying toward a certain place. In answer to his inquiry, he was informed that R. Johanan was to lecture at the academy of R. Benaiah, and that the people were flocking thither to hear him. Ḥanina thereupon exclaimed, "Praised be the Lord for permitting me to see the fruit of my labors before I die" (Yer. Hor. ii. 48b).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 1 *et seq.*; Frankel, *Mebo*, p. 86b; Grätz, *Gesch.* 2d ed., iv. 254 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 74d, Warsaw, 1897; Halévy, *Dorot ha-Rishonim*, ii. 129b *et seq.*; Weiss, *Dor*, iii. 44 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 141b *et seq.*

S. S. M.

ḤANINA B. IDDI. See Ḥanina b. Adda.

ḤANINA (ḤINENA) B. IḲA (YAḲE: with the appositive "bar" = "son of" **Beroḳa,** or **Beriḳa**; comp. Yer. Shab. vii. 10b, xx. 17c): Scholar of the fourth century; contemporary with Pappa and Zebia (Ber. 25b; Niddah 52a). That he was a Babylonian by birth is evidenced by his reporting halakot of Judah b. Ezekiel, who never visited Palestine (Ber. 25b, 43b, where the prænomen is "Huna"; but comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). Of his last days the Gemara relates: R. Pappa and R. Huna b. Joshua were traveling and met R. Ḥanina b. Iḳa. Not having seen him for at least thirty days, they, according to custom, pronounced the benediction: "Blessed be He who endoweth with wisdom those who fear Him." They also thanked God for permitting them to see Ḥanina once more. Ḥanina returned their compliments, and thereupon died (Ber. 58b).

s. S. M.

ḤANINA (ḤINENA) B. ISAAC: Palestinian haggadist of the fourth century; contemporary of Samuel b. Ammi, with whom he engaged in an exegetical controversy (Yer. Ber. ii. 10a; Gen. R. xv. 7: "Ḥinena"). Huna the Younger cites as Ḥanina's the following comment on the significance of the movements of the ram which Abraham offered in the place of Isaac (Gen. xxii. 13): "Abraham noticed the ram caught in a thicket, and escaping only to be caught in another thicket. The Lord thereupon said: 'Abraham, thus will thy descendants be entangled by their sins and come in conflict with various kingdoms: freed from Babylonian oppression, they will fall under Media; from Media, under Greece; from Greece, under Edom [Rome].' Abraham then inquired, 'Lord of the Universe, will this be their lot forever?' The Lord answered, 'They will ultimately be delivered at the sound of the ram's horn.' Therefore the Biblical saying, 'The Lord God shall blow the trumpet,'" etc. (Zech. ix. 14; Yer. Ta'an. ii. 65d; comp. Gen. R. lvi. 9). Ḥanina believed that the impatience of Israel's progenitors was less irritating than the patience of their descendants. He cites as an example Jacob's impatient remonstrance with Laban for searching through his household goods (Gen. xxxi. 33 *et seq.*). On the other hand, where patience was called for, stinging language was used, as shown in David's appeal to Jonathan (I Sam. xx. 1; Gen. R. lxxiv. 10; Yalḳ., I Sam. xx. 1; comp. Pesiḳ. xiv. 116b).

Bibliography: Bacher, *Agada der Palästinensischen Amoräer*, iii. 681 *et seq.*

s. S. M.

ḤANINA KATOBA: Palestinian scribe or notary, who acquired some familiarity with law. Only one halakah, which he learned from Aḥa, is connected with his name (Yer. Sanh. ii. 19c; Yer. Hor. iii. 47a).

s. S. M.

ḤANINA B. PAPPA: Palestinian amora, halakist, and haggadist; flourished in the third and fourth centuries; a younger contemporary of Samuel b. Naḥman (Yer. Sheb. v. 36a). His name is variously written **Ḥanina, Hananiah,** and **Ḥinena** (comp. Yer. Ber. i. 4b; Yer. M. Ḳ. iii. 83c; Cant. R. i. 2; Yalḳ., Cant. i. 2). That he possessed great stores of learning is shown by the frequency with which he is cited in both Talmud and Midrash; and he enjoyed the companionship of the foremost teachers of his generation. With Simon (Shimeon) b. Pazzi he discussed exegetics, and he was associated with Abbahu and Isaac Nappaḥa on the judiciary (Giṭ. 29b; B. Ḳ. 117b). Legend has surrounded his name with supernatural incidents (see Jew. Encyc. i. 361, *s.v.* Alexandri).

Legends About Him.

Ḥanina was very charitable, and distributed his gifts at night so as not to expose the recipients to shame. But as the night is assigned to the evil spirits, his procedure displeased the latter. Once the chief of the spirits met him and asked, "Do you not teach the Biblical inhibition, 'Thou shalt not remove thy neighbor's landmark'? Why then do you invade my province?" Ḥanina answered, "Does not the Bible also teach, 'A gift in secret pacifieth anger'?" thus reminding the spirit that no evil could befall him. On hearing this the spirit became disheartened and fled (Deut. xix. 14; Prov. xxi. 14; Yer. Peah viii. 21b ["Hananiah"]; Yer. Sheḳ. v. 49b ["Ḥinena"]). Once Ḥanina was tempted by a matron, but at his word his body became repulsive with sores; when, by the aid of witchcraft, the temptress removed them, he ran away and hid in a haunted bath-house. There he spent the night, and escaped at daybreak (Ḳid. 39b, 81a).

Ḥanina is reputed to have been providentially guarded against errors of judgment. On one occasion he made a mistake in connection with a mourning, and in the succeeding night was corrected by a dream in which he heard the message, "Thou hast disobeyed the mouth of the Lord" (I Kings xiii. 21; Yer. M. Ḳ. iii. 83a). In his public lectures Ḥanina frequently illustrated God's wisdom as manifested in nature (Ḥul. 60a; Niddah 31a), and expressed many eschatological thoughts. Starting with Isa. xliii. 9 ("Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified"), he delivered the following homily, perhaps the longest and most connected of all haggadot:

"In the future the Holy One—blessed be He!—will take a scroll of the Law, and invite all who have observed its behests to appear and receive their due reward. All nations will come promiscuously, but the Lord will say, 'Let each nation with its historians come in singly.' Edom [Rome] will then appear, when the Lord will ask, 'Wherewith have ye occupied yourselves?' Edom will answer, 'Lord of the Universe, we have erected many market-places, built many baths, amassed silver and gold: all this we did that the children of Israel might devote themselves to the practise of the Law.' Thereupon God will say, 'Consummate knaves, whatever ye have accomplished ye have done from self-interest; ye have erected market-places to people them with prostitutes; built baths to benefit yourselves; and as for the silver and the gold, that is Mine [see Ḥag. ii. 8]. But is there one among you that can tell about this [Law]?' As soon as they hear they will depart crestfallen, and Persia will enter. To the question as to their occupation the Persians will answer that they have built bridges, conquered cities, and waged wars, all to afford Israel opportunities for keeping the Law. However, they too will be rebuked by the Lord, who will point out that whatever they have done has been prompted by selfish motives; they in turn will be asked, 'Who of you can declare this [Law]?' Persia will then retire in confusion; so it will go with every other nation except Israel.

"At last the nations will protest, 'Lord of the Universe, didst Thou ever offer us the Law, and we fail to receive it?' To which the Lord will rejoin: 'Show us former things; I have offered you seven precepts, which you accepted; did you keep them?' Whereupon they will ask, 'And did Israel keep the Law?' Then the Lord will say, 'I Myself bear witness that Israel did.' The nations: 'May a father bear witness for a son? Thou hast said [Ex. iv. 22], "Israel is my son, even my first-born."' The Lord: 'Then heaven and earth will testify.' The nations: 'Heaven and earth are interested witnesses, for the

Bible says [Jer. xxxiii. 25, Hebr.], "Were it not for My covenant to be kept day and night, I should not have appointed the ordinances of heaven and earth."' The Lord: 'From among yourselves witnesses will come and testify that Israel has faithfully kept the Law. Nimrod can testify that Abraham did not worship idols; Laban can testify that there was no ground for suspecting Jacob of misappropriation; Potiphar's wife can testify that Joseph could not be suspected of immorality; Nebuchadnezzar can testify that Hananiah, Mishael, and Azariah never bowed to an image; Darius can testify that Daniel never neglected prayer; Bildad the Shuhite, and Zophar the Naamathite, and Eliphaz the Temanite can testify that Israel has kept the Law.' Then the nations will propose: 'Give us the reward in advance, and we will keep the Law.' Thereunto the Lord will answer, 'Whoso toiled on the eve of the Sabbath [*i.e.*, stored up good deeds against the time when nothing more could be done] may feast on the Sabbath-day; but whoso did not toil on the eve of the Sabbath, whereon shall he feast during the Sabbath?'" ('Ab. Zarah 2a *et seq.*).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 513 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.

s. S. M.

ḤANINA (ḤANIN) B. PAZZI: Palestinian haggadist of the third and fourth centuries. His teachings are confined to the midrashic literature. It is suggested that he may have been the brother of the better-known amora Simon b. Pazzi; but if so, he never cites that brother. Among the comparatively few sayings known to be his is the following: "To the office of designer of the Tabernacle God appointed Bezaleel and Aholiab [Ex. xxxi. 2, 6]—the first being a member of Judah, the largest of the tribes; the second, of Dan, the smallest of the tribes—that people may learn not to slight the small, and that the greater should not be proud; great and small are alike before God" (Ex. R. xl. 4; Tan., Ki Tissa, 13). Speaking of the early motherhood of Hagar (Gen. xvi. 4) and of Lot's daughters (*ib.* xix. 23 *et seq.*), and comparing them with the long barrenness of Sarah, Ḥanina says, "Weeds require neither hoeing nor sowing; they spring up of themselves, and grow and thrive; while to produce wheat, how much trouble and anxiety must be endured!" (Gen. R. xlv. 4).

s. S. M.

ḤANINA OF SEPPHORIS. See Ḥanina (Hananiah) II.

ḤANINA (HANANIAH) OF SHALḲA: Palestinian haggadist of the fourth century; a contemporary of Joshua of Siknin. He has left no original haggadot. In the few instances in which his name appears in the midrashim, it is joined with that of Joshua, the two haggadists reporting interpretations of their predecessors, Johanan and Levi (Tan., Ki Teẓe, 9: "Shakla"; *ib.*, ed. Buber, p. 10; Pesiḳ. iii. 25b; Esther R. ii. 2; Midr. Shemuel xiv.: "Hania b. Shalda"). He is probably identical with the Salcha mentioned in Deut. x. 3, or with the Seleucia of Josephus ("B. J." iv. i. § 1; see Neubauer, "G. T." p. 271; Hastings, "Dict. Bible," iv. *s.v.* "Salecah").

s. S. M.

ḤANINA OF SURA: Babylonian scholar of the fifth century; the junior of Mar Zuṭra, who reports to Ashi a halakic objection raised by Ḥanina (Niddah 52a). It is said that at one time Ḥanina's mother had such an aversion for her husband that she would not live with him. Mar Zuṭra succeeded in bringing them together again; and Ḥanina was the offspring of the reunion (Ket. 63b). In the haggadic literature he does not appear, but in halakah he is quoted as an authority (Soṭah 25b; Ḳid. 79a). He endeavors to reconcile conflicting opinions of others (Ber. 52b; Shab. 23b; see Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). According to Ḥanina, since there is no "bitter water" (see Num. v.) to prove a woman's fidelity, a man must not so readily suspect his wife of unfaithfulness, as it may lead to forced yet gratuitous separation (Soṭah 2b).

s. S. M.

ḤANINA B. TERADION. See Hananiah b. Teradion.

ḤANINA (ḤINENA) B. TORTA: Palestinian scholar of the third century; disciple of Johanan and contemporary of Ammi and Isaac Nappaḥa (Tem. 29a, 31a; Ned. 57b; comp. Yer. Ter. vii. 55a). He was born in Ṭirna, or Torta, identified by Neubauer ("G. T." p. 267; comp. p. 363) with Ṭuria in Palestine, or Be-Torta in Babylonia. If the latter identification is correct, Ḥanina was a Palestinian immigrant from Babylonia. One halakic midrash, by Jannai, is cited by him (Ned. 57b); he reports halakot in the name of Hezekiah b. Ḥiyya (Yer. Peah iii. 17d) and Hoshaiah (Yer. Ter. x. 47b); while Ḥiyya b. Abba cites Ḥanina himself as an authority (Yer. Ber. iii. 6d).

s. S. M.

ḤANINAI (ḤANINA) KAHANA B. ABRAHAM: Principal (gaon) of the academy at Pumbedita (782–786). Nothing is known of his life and labors except that he displeased the exilarch, and was therefore removed from office, Huna Mar ha-Levi being installed in his place.

Bibliography: Grätz, *Geschichte der Juden*, v. 421.

s. S. M.

ḤANINAI (ḤANINA) KAHANA B. HUNA: Gaon of Sura (765–775); contemporary of Malka b. Aḥa, principal of the academy at Pumbedita. Ḥaninai was a pupil of the gaon Judah, who prevented the election of Anan, the founder of the Karaite sect, to the exilarchate, and succeeded to the office himself. Ḥaninai united with his brother gaon at Pumbedita to remove the exilarch, Naṭronai b. Ḥabibai (Zebinai), electing Zakkai b. Aḥunai instead. Ḥaninai left several responsa, and to him is ascribed a midrash on Num. xi. 16, extracts from which are preserved in the Yalḳuṭ (see Yalḳ., Num. 636).

Bibliography: Grätz, *Gesch.* v. 184; Halévy, *Dorot ha-Rishonim*, iii. 92b, 105a; Weiss, *Dor*, iv. 41; Zunz, *G. V.* p. 292.

s. S. M.

HANNAH (חנה): One of the two wives of Elkanah and mother of the prophet Samuel. The first chapter of I Samuel and the first half of the second are almost entirely devoted to her.

Hannah was considered as a prophetess by Jonathan b. Uzziel. In his targum he thus explains the first five verses of I Sam. ii. as being a prophecy: Verses 1, 2: These indicate that her son Samuel would be a prophet, and that her great-grandson, Heman, the singer, would stand with his fourteen sons among the musicians in the Temple. Verses 3–5: These foretell the rout of Sennacherib; the fall of Nebuchadnezzar and that of the Macedonian kingdom; the fatal end of Haman's sons; and the return of Israel from Babylon to Jerusalem. Hannah is likewise counted among the seven prophetesses in Meg. 14a.

It is further said that the silent prayer of Hannah ought to be taken as an example by every one (Ber. 31a). Hannah, it is also said, was the first who called God by the name "Ẓebaoth" (*ib.* 31b). She was remembered by God on New-Year's Day (R. H. 11a), and for this reason I Sam i. is read as the haftarah on that day. The expression "And Hannah prayed" (I Sam. ii. 1), though the following passages contain no prayer, is explained (Ber. 31b) as meaning that, independently of the following passages, Hannah really addressed a prayer to God for having spoken bitter words against Him before she bore Samuel.

E. G. H. M. Sel.

HANNATHON: City of Zebulun, apparently on the northern boundary, about midway between the Sea of Galilee and the valley of Jiphthah-el (Josh. xix. 14).

E. G. H. B. P.

HANNAUX, EMMANUEL: French sculptor; born at Metz in 1855. He began to study at the industrial school at Strasburg, but returned to Metz on the outbreak of the Franco-Prussian war in 1870. Wishing to remain in France, he then went to Nancy, where he continued his studies at the Ecole de Modelage et de Sculpture, supporting himself by carving pipes. Going to Paris in 1876, he was admitted to the Ecole des Beaux-Arts, entering the classes of Dumont, Thomas, and Bonassieux. At the Salon of 1889 Hannaux was awarded a third medal for his "Le Bûcheron"; in the same year he received a second medal for his patriotic group "Le Drapeau," now in the Draguignan Museum; and in 1894 he received the first medal for his "Orphée Mourant," now at the museum of Luxembourg. His "Fleur du Sommeil" was bought by the French government for the museum of Puy. Among Hannaux's best-known busts are those of the Bishop of Metz, Dupont des Loges, Dr. Pinel, Ambroise Thomas, the academicians Henri Weil and Joseph Derenbourg, Mme. Coralie Cahen, and the Baroness de Hirsch.

In 1900 Hannaux was made a chevalier of the Legion of Honor. He was commissioned to execute the bas-reliefs for the Château d'Eau at the exposition of that year. In the Salon of 1903 Hannaux received the "Médaille d'Honneur."

S. M. Bl.

ḤANNELES (ḤANELES), JUDAH LÖB BEN MEÏR (named "Ḥanneles" after his mother, Hannah): Rabbinical author of the sixteenth century. He wrote "Wayiggash Yehudah" (Lublin, 1599), a commentary on Jacob ben Asher's "Ṭur Oraḥ Ḥayyim," printed together with the text of the "Ṭur." In an eighteenth-century Dyhernfurth edition it is printed with the "Bet Yosef" and other commentaries.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1307; Azulai, *Shem ha-Gedolim*, ii. 38; Fürst, *Bibl. Jud.* i. 164.

S. M. Sc.

HANNIEL or **HANIEL** (חניאל): **1.** Son of Ephod; prince of the tribe of Manasseh; appointed by God to assist Joshua in the division of the promised land (Num. xxxiv. 23). **2.** Son of Ullah, of the tribe of Asher; a chief prince and a hero (I Chron. vii. 39).

E. G. H. M. Sel.

HANNO, RAPHAEL: German writer; born in Hanau 1791; died in Heidelberg 1871. He embraced Christianity and became professor (1824) of Oriental languages at the University of Heidelberg, which position he filled till his death. He wrote: "Die Hebräische Sprache für den Anfang auf Schulen und Akademien" (in two parts, Heidelberg, 1825-28); "Gedichte" (*ib.* 1825); "Das Schloss im Abendroth" (Carlsruhe, 1828); "Vorreden Meines Vetters" (Heidelberg, 1828). "Liebe und Weisheit" is the title of a volume of selections from his writings (Jena; 1876).

Bibliography: Fürst, *Bibl. Jud.* i. 361; Steinschneider, *Bibliographisches Handbuch*, p. 58; Zedner, *Cat. Hebr. Books Brit. Mus.*; Michael, *Or ha-Ḥayyim*, p. 374.

S. M. Sc.

HANNOVER, NATHAN (NATA) BEN MOSES: Russian historian, Talmudist, and cabalist; died, according to Zunz ("Kalender," 5623, p. 18), at Ungarisch-Brod, Moravia, July 14, 1663. Jacob Aboab, however, in a letter to Unger (Wolf, "Bibl. Hebr." iii., No. 1728), gives Pieve di Sacco, Italy, as the place of Hannover's death, without indicating the date. The place of his birth is equally uncertain. According to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 270) he was born at Cracow, but Steinschneider says that Nathan Hannover and Nathan of Cracow were two different persons.

Hannover lived for a time at Zaslav, Volhynia; and when this town was attacked by the Cossacks he fled from Russia. He went first to Prague, then to Venice, where he studied Cabala under Ḥayyim Cohen, Moses Zacuto, and Samuel Aboab. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboab, he returned to Italy. Hannover is chiefly known for his work entitled "Yewen Meẓulah" (Venice, 1653), a complete history of the persecutions of the Jews in Russia and Poland under Bogdan Chmielnicki in 1648 and 1649. Hannover in this work gives a brief description of the Polish government of the time and of its relations to the Cossacks, and thus indirectly indicates the causes which led to the Cossack outbreak. He also gives a very vivid picture of Jewish life in Poland and of the yeshibot.

This work, owing to its historical value, was translated into Judæo-German (1687), into German (1720), and into French by Daniel Levy (published by Benjamin II., Tlemçen, 1855). This last translation was revised by the historian J. Lelewel, and served as a basis for Kayserling's German translation (also published by Benjamin II., Hanover, 1863). The "Yewen Meẓulah" certainly places Hannover among the best historians of the seventeenth century. Kostomarov, utilizing Mandelkern's Russian translation, gives many extracts from it in his "Bogdan Chmielnicki" (iii. 283-306).

Hannover's other works are: "Ṭa'ame Sukkah," a homiletic explanation of the Feast of Tabernacles (Amsterdam, 1652); "Safah Berurah," a dictionary of the Hebrew, German, Italian, and Latin languages, and arranged in Hebrew alphabetical order (Prague, 1660)—in a second edition, by Jacob Koppel b. Wolf (Amsterdam, 1701), French was included; "Sha'are Ẓiyyon," a collection of mystical prayers, religious customs, and ascetic reflections; it was taken chiefly from cabalistic works, and was very popular among the Eastern Jews. It appeared first in Prague in 1662, and enjoyed such popularity that it was several times reedited (see Benjacob, "Oẓar ha-Sefarim," p. 604). Reference is also made by Hannover in his books to the following three unpublished works: (1) "Neṭa' Sha'ashu'im," homilies on the Pentateuch; (2) "Neṭa' Ne'eman," a cabalistic work; and (3) a commentary on the "Otiyyot de R. 'Aḳiba."

BIBLIOGRAPHY: Hannover, *Sha'are Ẓiyyon*, Preface; Steinschneider, *Cat. Bodl.* cols. 2044-2047; Fürst, *Bibl. Jud.* i. 361.

M. SEL.

S. S.

HANNOVER, RAPHAEL LEVI: Mathematician and astronomer; son of Jacob Joseph; born at Weikersheim, Franconia, 1685; died at Hanover May 17, 1779. He was educated at the Jewish school of Hanover and at the yeshibah of Frankfort-on-the-Main, and became bookkeeper in the house of Oppenheimer of Hanover. Here he attracted the attention of Leibnitz, and for a number of years was one of his most distinguished pupils, and afterward teacher of mathematics, astronomy, and natural philosophy. He wrote: "Luḥot ha-'Ibbur," astronomical tables for the Jewish calendar (Leyden-Hanover, 1756); "Tekunat ha-Shamayim," on astronomy and calendar-making, especially commenting on the Talmudical passages on these topics, with glosses of Moses Tiktin (Amsterdam, 1756). An enlarged revision of the latter work, with two other astronomical works of his, is in manuscript. The "Luḥot ha-'Ibbur" has been published with M. E. Fürth's "Yir'at Shamayim," on Maimonides' "Yad," Ḳiddush ha-Ḥodesh (Dessau, 1820-21).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 362; Steinschneider, *Cat. Bodl.* col. 2127; Zeitlin, *Bibl. Post-Mendels.* p. 135; *Orient*, 1846, pp. 256 *et seq.*; Blogg, *Sefer ha-Ḥayyim*, p. 324, Hanover, 1867, where a copy of Hannover's epitaph is given.

S. MAN.

J.

HANOCH (חנוך): **1.** Third son of Midian, the son of Abraham by Keturah (Gen. xxv. 4; I Chron. i. 33). **2.** Eldest son of Reuben and founder of the family of the Hanochites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; I Chron. v. 3). Compare ENOCH.

E. G. H. M. SEL.

HANOVER: Capital of the Prussian province of the same name. Jews lived there as early as the first half of the fourteenth century, and they were well treated by the authorities. The municipal law ("Stadtrecht") of 1303 contained a clause, revoked later, to the effect that no one was to offend the Jews either in word or in deed. In 1340 the Jews were allowed to slaughter their own cattle, notwithstanding the opposition of the regular butchers. In a document of 1342 mention is made of a Jew named Dustman in connection with a commercial transaction.

According to an inscription in the vestry of the Markt-Kirche dated 1350, after the Black Death, the Jews of Hanover, who had been accused of poisoning wells, were banished from the city. It is probable that at this time the municipal law referred to above was erased from the burgher roll. Not until two decades later did a Jew again live in Hanover; and he was expelled (June 1, 1371) by an edict of Dukes Wenceslaus and Albert of Saxony and Lüneburg.

Expulsion.

Although by this same edict the citizens were assured that henceforth and forever no Jews would be allowed to live in Hanover, the dukes just mentioned granted to the city council a few years later (June 8, 1375) the privilege of admitting Jews ("Privilegium de Judæis Recipiendis") and of retaining the taxes payable by them. The dukes, on their part, undertook to protect the Jews, who were granted the privilege, among others, of fishing in the "Judenteich" at Castle Lauenrode.

Documents of the years 1403, 1407, and 1415, having reference to the collection of "Opfer-pfennige," taxes, interest, and rents from the Jews of Lower Saxony, mention Jews of the city of Hanover. From 1439, regulations are met with referring directly to the Jews of Hanover, as, for example, in matters of suretyship (1439) and residence. In 1445 it was forbidden, under a penalty of 5 Bremen marks, for a Jew or a linen-weaver to live on the dike in the "Brühl" of Hanover (now Lange Strasse). On Aug. 4, 1451, Bishop Nicholas of Minden, to whose diocese Hanover belonged, issued an order compelling the Jews to wear the badge—for the men yellow rings on the breast of the overcoat or mantle, and for the women two bluish stripes on the upper garments. Two years later (July 20, 1453) the council of Hanover addressed two letters to the council of Hildesheim requesting the discontinuance of the suit brought before the ecclesiastical court by a citizen against the Jew Nachtman of Hanover.

On June 5, 1499, an agreement was entered into by the city council and some Jews, among whom were Lauwe, Samson, and Solomon van Aschersleben, by which the council agreed to receive the Jews into the city for a term of eight years, together with Solomon, their rabbi and precentor, and his son Humprecht, as well as their families, and to accommodate them with lodgings in certain houses situated on the Zwinger and belonging to the council. For this privilege the Jews were to make an immediate payment of 20 Rhenish gulden and an annual one of 150 gulden. Permission was also given them to kill their own cattle.

Admission for Eight Years.

Thirty years later (July 25, 1529) the council, by order of Duke Erich, gave permission to the Jew Michael of Derneburg to build for himself and family a dwelling-house in the new town ("Neustadt"), where also the Jews Fibes and Menneke had resided (letter of the duke, Oct. 18, 1516). Michael was promised protection by the magistrate in consideration of an annual payment of 8 Rhenish gulden.

Among other Jews who lived in Hanover in the middle of the sixteenth century were the following: Nachmann (mentioned in a letter of Jan. 5, 1549, from Heinrich of Steinberge, Oelbisfelde, to the council); Isaac; Sander, his son-in-law; Isaac's two sons, Fibes and Abraham, to whom the council in 1550 issued a letter of protection (charging 12 gulden yearly or 200 in a lump sum); Menlynn; Lazarus; Feibelmann; David Meyer; and Simon (of the Neustadt), who, together with the above-mentioned Isaac, Sander, and Fibes, became surety for Abraham of Peine (July 2, 1553) on his release from prison, to which he had been committed on a charge of fraud.

Hanoverian Jews in Constantinople.

In 1564 several Hanoverian Jews sojourned in Constantinople, where they transacted important business with the Turks and assisted in securing the release from prison of a Hanoverian nobleman, Lebant von Reden.

Duke Erich the Younger issued an edict on Jan. 8, 1553, by which he banished all Jews from his territory, and an order dated Nov. 28, 1574, refused the Jews in Hanover protection and safety. It appears, however, that those Jews who stood under the direct protection of the council remained in Hanover for some time longer. Moreover, the magistracy interposed occasionally in behalf of its Jews, as when, in 1554, it addressed a letter to the council of the principality of Calenberg on behalf of Isaac and his son Fibes, whom the governor Alfen had imprisoned. Fibes afterward obtained the duke's favor, and in 1563 transacted some business for him; he also purchased in 1580, according to the register of apothecaries, a silver mug weighing 80 half-ounces (at 1 thaler per ounce) for use in the dispensary. In the same year (Nov. 4) the council granted a letter of protection to the Jew Levi, son of Michael, for which he had to pay 100 Rhenish gold florins, besides a yearly tax of 20 florins.

After 1584, when Duke Julius of Brunswick took possession of the principalities of Göttingen and Calenberg (to the latter of which Hanover belonged), Jews were again permitted to reside in those provinces. They had, however, to contend with the hostility of the populace, which was especially incited by the clergy of Hanover, so that the magistrates in 1587 found it necessary to solicit the opinions of the faculties of Leipsic, Wittenberg, and Helmstedt as to whether rights guaranteed to the Jews were bound to be respected. The answer of the universities was to the effect that the promises given to the Jews must be kept.

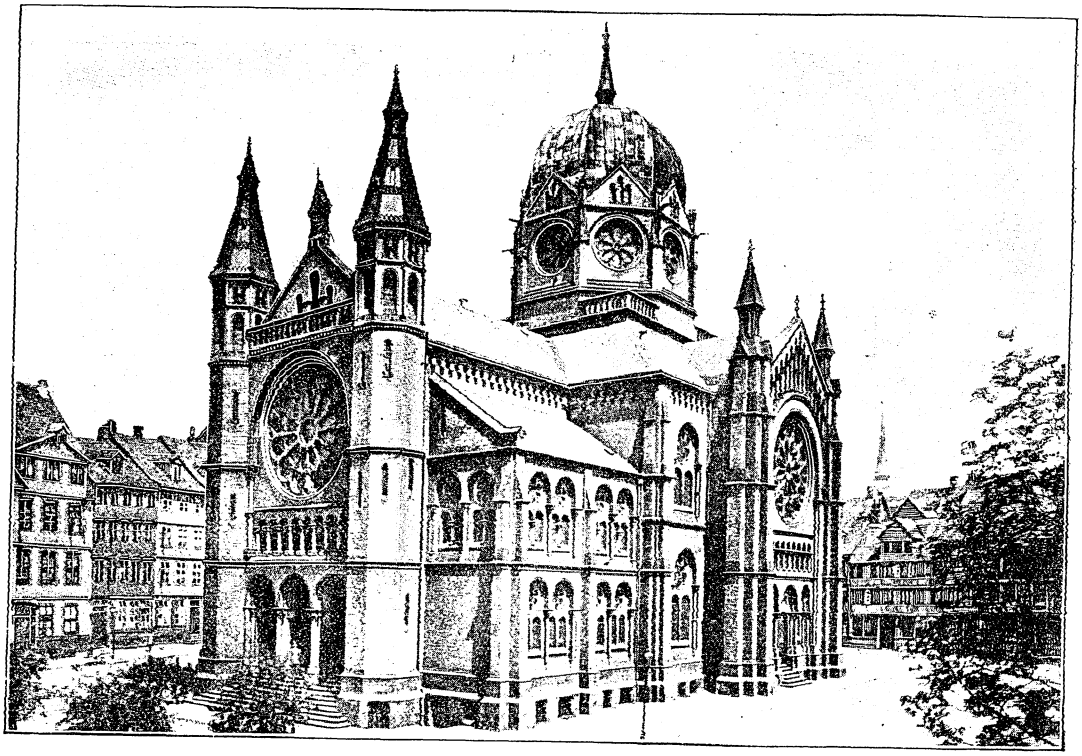

Synagogue at Hanover.
(From a photograph.)

On May 3, 1588, it was ordered by the council that business connections between Christians and Jews must cease, and the authorities of the old town ("Altstadt") also decided that only adherents of the Augsburg confession should be tolerated. After this several Jews left the city and settled in neighboring places, particularly in Wunstorf.

In 1608 Jews again settled in the Neustadt, at the invitation of the prefect, Fritz Molins, who had houses erected for their accommodation and one for their synagogue; the latter, however, was torn down in 1613 by order of the ruling prince. A synagogue had formerly existed in the Judenstrasse (previously the Schuhstrasse, now the Ballhofstrasse), and here the court preacher, Dr. Urbanus Rhegius, preached (1533), attempting to convert the Jews to Christianity.

Although in the seventeenth century the province of Calenberg at each session of the Landtag voted against the admission of Jews, it seems that the princes, like Duke Johann Friedrich and Elector Ernst August, admitted several well-to-do Jewish families in order to promote the growth of the Neustadt, which had been enlarged and built up. Of the Jews of Hanover at this period who frequented the Leipsic fairs (1683–99) may be mentioned Liepmann Cohen (Leffmann Behrends), who stood in high favor at the Guelfic court. He succeeded in obtaining permission (renewed Oct. 9, 1697, by Georg Ludwig) to appoint a district rabbi, to whom also the Jews of Lüneburg, Hoya, and Diepholz had to subordinate themselves. In 1673 he caused to be issued a rigorous edict for the protection of the bodies reposing in the Jewish cemetery in Hanover. In 1688 a small synagogue was established in the house of Levin Goldschmidt (Löb Hannover), and in 1703–04 a new synagogue building was erected by Liepmann Cohen and his son, Naphtali Hirz, on the site of the old one, torn down in 1613. The new synagogue belonged to the bankrupt estate of the Behrends Brothers, and was sold in 1743 to the highest bidder. Court agent Michael David and the philanthropist Solomon Gottschalk were the purchasers; and they presented it to the Jewish community.

In the Seventeenth Century.

During the Seven Years' war the Jews of Hanover had in 1757 to provide 2,000 sheets and 1,000 shirts for the soldiers, besides paying in common with the other Jews of the country the war-tax of one thaler per head and 10 per cent on personal property, no distinction being made regarding sex. On the twenty-seventh of Ṭebet, 5522 (Jan. 1, 1762), the ח"ק דב"ח וג"ח benevolent society was founded in Hanover. It is still in existence. On Jan. 1, 1802, on the declaration of peace between England and France, a thanksgiving service was held in the synagogue by the Jewish community.

Under Franco-Westphalian rule (1806–13) matters pertaining to the Jewish cult were regulated by the consistory, and the celebration of divine service was allowed, through the intercession of Count von Hardenberg, to continue in the established form.

In 1821 the community welcomed George IV. of Great Britain and Hanover with a Hebrew poem with German translation. In 1831 the elders and deacons of the congregation sent to the government a petition asking for full rights of citizenship for all the Israelites of the kingdom of Hanover, which was supported by Councilor Schlegel in the lower house. The laws of 1842 and 1844, which regulated the synagogue, school, and charities of the community, are still in force. During the years 1864–70 a new synagogue was built from designs by the architect Oppler.

Under British Rule.

The congregation at present numbers more than 4,000. Since 1848 it has supported a seminary for Jewish teachers, the present director being Dr. Knoller. The following district rabbis have officiated in Hanover:

Rabbis.

Joseph b. Meshullam Cohen (d. 1703).
Joseph Meyer b. Abraham Moses (d. 1735).
Isaac Selig Kara (d. 1755).
Abraham Meïr Cohen (d. 1758).
Aryeh Löb (Leibusch) b. Jacob Joshua Falk (also known as "Levin Joshua"; d. March 6, 1789).
Issachar Bär (Berisch), son of the foregoing Aryeh Löb (d. Nov., 1803).
Marcus (Mordecai) Adler.
Nathan Marcus Adler, son of Marcus Adler (died in England in 1890).
Samuel E. Meyer (d. July 6, 1882).
The present rabbi (1903) is S. Gronemann.

Of other distinguished men of learning who have lived in Hanover may be mentioned: Joseph Oppenheim (formerly rabbi in Holleschau, and a son of R. David Oppenheim of Prague); Solomon Hanau (d. Sept. 15, 1746); Raphael Levy (d. May 17, 1779); Abraham Oppenheim (d. Nov., 1786); Abraham b. Ḥayyim Lisker (d. 1784); M. Wiener, school-director (d. March 31, 1880); and Prof. S. Frensdorff (d. March 24, 1880).

Bibliography: Doebner, *Städteprivilegien Herzog Otto des Kindes*, etc., 1882, p. 35; idem, *Urkundenbuch der Stadt Hildesheim*, vii. 80, No. 131, note 1; Sudendorf, *Urkundenbuch der Herzöge von Braunschweig und Lüneburg*, iv. 128; *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, p. 244; 1870, pp. 2, 9; 1876, p. 24; 1892, p. 224; 1893, p. 175; 1894, p. 205; Wiener, in *Jahrb. für die Gesch. der Juden und des Judenthums*, i. 169; *idem*, in *Monatsschrift*, 1861, x. 121, 161, 241, 281; xiii. 161; *Hannoversche Geschichtsblätter*, 1900, p. 76; 1901, p. 23, note 1; p. 358; 1903, p. 21; Salfeld, *Martyrologium*, p. 83, note 9; p. 285, note 1; Kaufmann, *Memoiren der Glückel von Hameln*, passim; Grätz, *Gesch.* vii. 399; Cohen, *Ueber die Lage der Juden . . . des Königreichs Hannover*, 1832, p. 17; Bodemeyer, *Die Juden*, pp. 5, 12, Göttingen, 1855; P. P. Heldberg, *De Officio et Potestate Rabbini Provincialis in Terris Brunsvico Luneburgicis*, ib. 1751; Schlegel, *Rede, Geh. den 14 April, 1831*, Hanover, 1831; Meyer, *Gesch. des Wohlthätigkeits-Vereins der Synagogen-Gemeinde in Hannover*, 1862; Thimme, *Die Inneren Zustände des Kurfürstenthums Hanover Unter der Französisch-Westfälischen Herrschaft*, 1895, i. 233, 398; ii. 229; Horwitz, *Die Israeliten Unter dem Königreich Westfalen*, passim; Lewinsky, in *Kaufmann Gedenkbuch*, ii. 326, note 2; *idem*, in Löwenstern's *Blätter für Jüdische Gesch. und Literatur*, i. 37, 46; *idem*, in *Monatsschrift*, 1900, p. 367 and notes; Freudenthal, in *Monatsschrift*, 1901, p. 487; *Israelitische Wochenschrift*, 1871, Nos. 10, 11; *Allg. Zeit. des Jud.* 1879, No. 23; *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, xi. 84; Benjacob, *Oẓar ha-Sefarim*, p. 577; Kohut, *Gesch. der Deutschen Juden*, p. 453; Iwan Meyer, *Sammlung der Gesetze . . . über das Jüdische Synagogen-, Schul- und Gemeindewesen in der Provinz Hannover*, 1899.

G. A. Lew.

ḤANUKKAH: The Feast of Dedication, also called "Feast of the Maccabees," celebrated during eight days from the twenty-fifth day of Kislew (December), chiefly as a festival of lights. It was instituted by Judas Maccabeus, his brothers, and the elders of the congregation of Israel, in the year 165 B.C., to be celebrated annually with mirth and joy as a memorial of the dedication of the altar (I Macc. iv. 59) or of the purification of the sanctuary (II Macc. i. 18). Three years earlier, on the same day, Antiochus Epiphanes had caused a pagan altar to be set up at the altar of burnt offerings in the Temple at Jerusalem, and sacrifices to be offered to his idol (I Macc. i. 41–64; II Macc. vi. 2). The idol called "Zeus Olympius" was probably also called "Ba'al Shamayim," of which שקוץ שמם seems to be a cacophemy (Dan. xi. 31, xii. 11; I Macc. i. 54; see Hoffmann, "Ueber Einige Phönizische Inschriften," 1889, p. 29).

After having recovered the Holy City and the Temple, Judas ordered the latter to be cleansed, a new altar to be built in place of the one polluted, and new holy vessels to be made. When the fire had been kindled anew upon the altar and the lamps of the candlestick lit, the dedication of the altar was celebrated for eight days amid sacrifices and songs (I Macc. iv. 36), similarly to the Feast of Tabernacles (II Macc. x. 6; comp. *ib.* i. 9), which also lasts for eight days, and at which during the Second Temple (Suk.

v. 2–4) the lighting of lamps and torches formed a prominent part. Lights were also kindled in the household, and the popular name of the festival was, therefore, according to Josephus ("Ant." xii. 7, § 7), Φῶτα = "Festival of Lights."

Supposed Origin.

In the Talmud it is principally known as the "Feast of Illumination," and it was usual either to display eight lamps on the first night of the festival, and to reduce the number on each successive night, or to begin with one lamp the first night, increasing the number till the eighth night. The Shammaites, usually representatives of the older traditions, favored the former custom; the Hillelites advocated the latter (Shab. 21b). Josephus thinks that the lights were symbolical of the liberty obtained by the Jews on the day of which Ḥanukkah is the celebration. The Talmudic sources (Meg. *eodem*; Meg. Ta'an. 23; comp. the different version Pes. R. 2) ascribe the origin of the eight days' festival, with its custom of illuminating the houses, to the miracle said to have occurred at the dedication of the purified Temple. This was that the one small cruse of consecrated oil found unpolluted by the Hasmonean priests when they entered the Temple, it having been sealed and hidden away, lasted for eight days until new oil could be prepared for the lamps of the holy candlestick. A legend similar in character, and obviously older in date, is that alluded to in II Macc. i. 18 *et seq.*, according to which the relighting of the altar-fire by Nehemiah was due to a miracle which occurred on the twenty-fifth of Kislew, and which appears to be given as the reason for the selection of the same date for the rededication of the altar by Judas Maccabeus (comp. Ḥag. iii. 10, 18, 20; Num. R. xiii. 4).

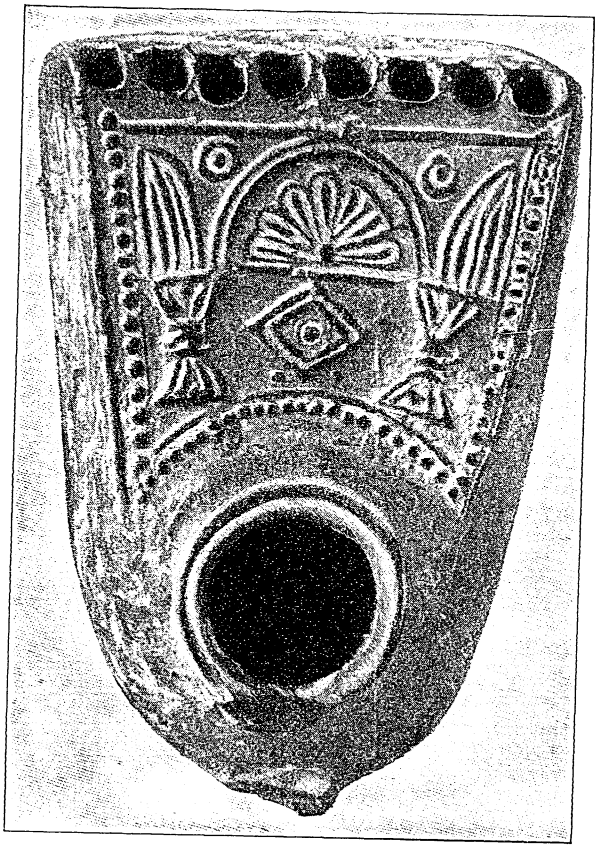
Ḥanukkah Lamp Found in Jerusalem Excavations.
(In the possession of J. D. Eisenstein.)

The actual reason for the selection of the twenty-fifth of Kislew by Judas Maccabeus for the dedication of the altar is stated to have been, as mentioned above, that on the very same day three years earlier Antiochus Epiphanes had a pagan altar set up at the altar of burnt offerings in the Temple of Jerusalem and sacrifices offered to his idol (I Macc. i. 41–64; comp. II Macc. vi. 2, where the heathen god is called "Zeus Olympius"). The twenty-fifth of Kislew was accordingly a day sacred also to the heathen before it became a Jewish festival. According to Ewald ("Gesch. des Volkes Israel," 3d ed., iv. 407) and Wellhausen ("Israelitische und Jüdische Gesch." p. 210; comp. Paulus Cassel, "Weihnachten," pp. 57, 97, and p. lii., notes), it had been celebrated as the winter solstice feast by the Jewish people before it became a historical festival associated with the great Maccabean victory. Regarding the historical data connected with the Ḥanukkah feast see MACCABEES; MACCABEES, BOOKS OF.

In the Synagogue.

In Pharisaic circles the political achievements of the Hasmoneans were pushed into the background, and the very name of Judas Maccabeus fell into oblivion. For some time Ps. xxx.—which, according to verse 1 (A. V. heading), was sung by the Levites in the Temple "at the dedication of the House" (of God), that is, Ḥanukkah—was also recited in the synagogue (Masseket Soferim xviii. 2; comp. Pesiḳ. R. 2). Later on only the HALLEL was recited, as on any other festival of thanksgiving; and in the "hoda'ah" (thanksgiving) benediction "Shemoneh 'Esreh" the liturgical formula "'Al ha-Nissim" was inserted, referring briefly to the victory achieved over the Syrians by the Hasmonean Mattathias and his sons. The erroneous designation of Mattathias as son of Johanan the high priest seems to rest upon the late Hebrew apocryphal "Megillat Antyokus" or "Megillat Ḥanukkah," which has other names and dates strangely mixed. The liturgical part inserted reads as follows:

"[We thank Thee] also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by Thee, as well as for the wars which Thou didst wage for our fathers in days of yore at this season.

"In the days of the Hasmonean Mattathias, son of Johanan the high priest, and his sons, when the iniquitous kingdom of Greece [Syria] rose up against Thy people Israel, to make them

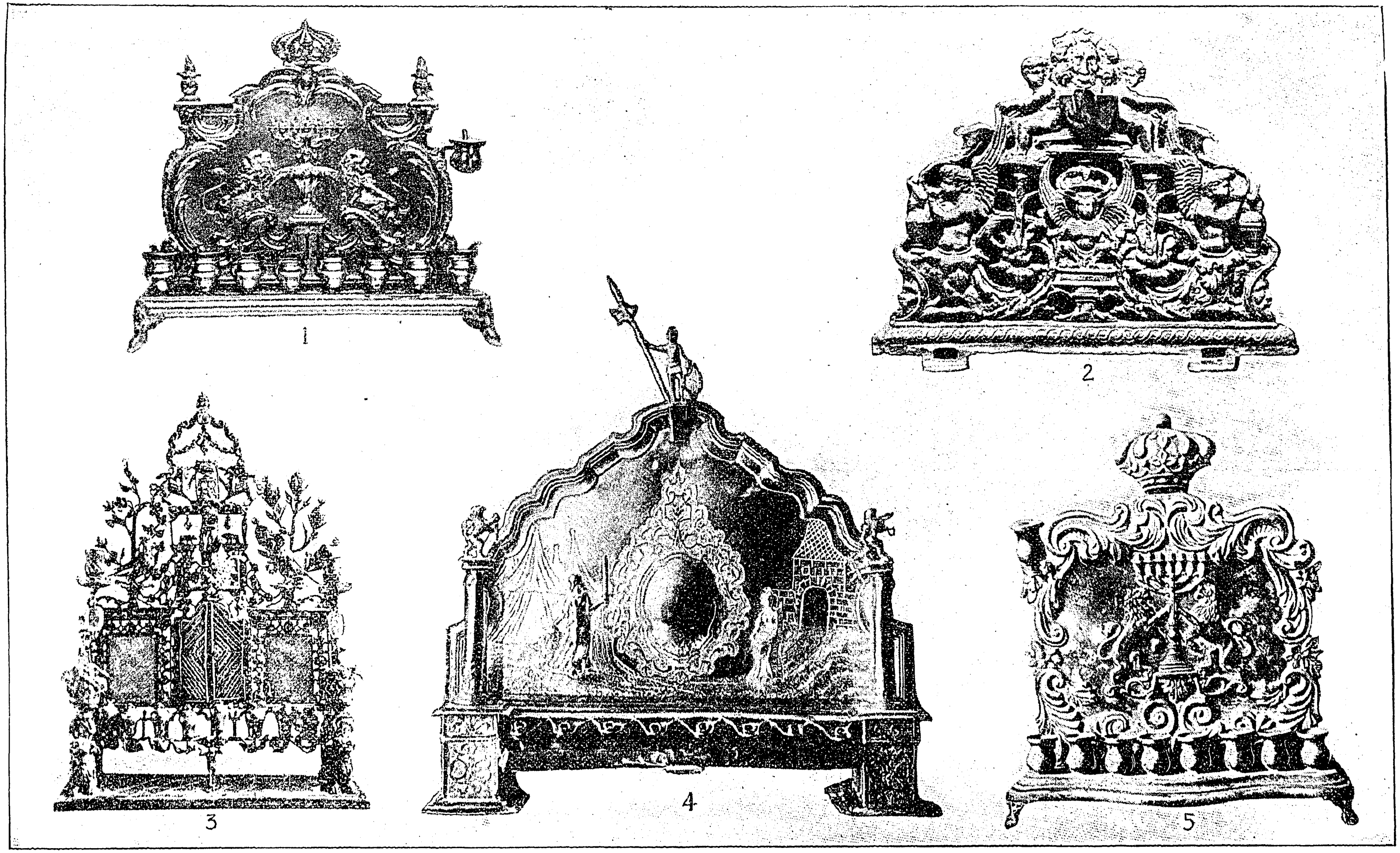

Ḥanukkah Lamps.

1. Silver, modern (from the collection of the late Rabbi Benjamin Szold, Baltimore). 2. Bronze, Italian, 15th cent. (in the Victoria and Albert Museum, London). 3. Silver, English (?), 16th cent. (in the possession of E. A. Franklin, London). 4. Silver, Nuremberg, 17th cent. (in the possession of N. S. Joseph, London). 5. Silver, modern (in the possession of Maurice Herrmann, New York).

forget Thy Law and to turn them away from the ordinances of Thy will, then didst Thou in Thine abundant mercy rise up for them in the time of their trouble, plead their cause, execute their judgment, avenge their wrong, and deliver the strong into the hands of the weak, many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of such as are occupied with Thy Law. Both unto Thyself Thou didst make a great and holy name in Thy world, and unto Thy people didst Thou achieve a great deliverance and redemption as at this day. Whereupon Thy children entered the sanctuary of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Ḥanukkah in order to give thanks and praises unto Thy holy name."

Scriptural Readings.

The Pentateuch readings for the eight Ḥanukkah days are taken successively from Num. vii., the chapter relating to the gifts of the twelve princes of Israel on the occasion of the dedication of the altar of the tabernacle in the wilderness. On the eighth day the verses Num. vii. 54–viii. 4 are read, the last four verses referring to the kindling of the lights of the holy candlestick (Meg. iii. 6; Bab. 31a). The twenty-fifth of Kislew was taken by tradition to have been also the date of the dedication of the altar in the time of Moses (Pesiḳ. R. 6; Ex. R. lii.; Num. R. xiii. 4).

Chief importance is attached by rabbinical law to the kindling of the Ḥanukkah lamp, the sole object of which, however, was originally not the lighting of the house within, but the illumination of the house without, so that passers-by should see it. Accordingly lamps were set up near the door leading to the street; and when a house had doors on several sides, lamps were placed in front of each door. As many lights were kindled as there were persons in the house. Only when there was danger of persecution, as was the case in Persia under the rule of the fire-worshipers, were the lamps placed indoors. As the lights were intended only for illumination in honor of the feast, reading by them was prohibited (Shab. 21b–23a).

Kindling the Lights.

He who lights the Ḥanukkah lamp and those who see it kindled recite the benedictions, "Blessed be the Lord our God, King of the Universe, who hast sanctified us by Thy commandments and enjoined us to kindle the Ḥanukkah lamp," and "Blessed . . . who has done wondrous things to our fathers in days of yore at this season." See also SHE-ḤEḤEYANU (Shab. 23a; comp. Yer. Suk. iii. 53d, and "Tanya," xxxv.).

Women also are enjoined to kindle the Ḥanukkah lamp (Shab. 23a). In fact, Jewish legend loved to connect the heroic deed of Judith with the Maccabean story (see JUDITH).

The kindling of the Ḥanukkah lights is solemnized also by songs extolling God as Israel's Deliverer (see MA'OZ ẒUR). In view of the fact that work ought not to be done by the Ḥanukkah light—especially by women ("Tanya," *l.c.*; Ṭur Oraḥ Ḥayyim, 670)—games, riddles, and other pastimes were indulged in on Ḥanukkah evenings (Bodenschatz, "Kirchliche Verfassung der Juden," ii. 3, 4, 6; Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1900, p. 32; Brüll's "Jahrb." ix. 18; Abrahams, "Jewish Life in the Middle Ages," pp. 385, 396; Tendlau, "Sprüchwörter und Redensarten," 1866, p. 52).

Ḥanukkah is mentioned in John x. 22 as "the feast of the dedication."

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., i. 209, where the whole literature is given; Hamburger, *R. B. T.* ii., s.v. *Weihfest*; Cheyne and Black, *Encyc. Bibl.* s.v. *Dedication, Feast of.*

K.

ḤANUKKAH TRENDEL. See GAMES.

HANUN (**חנון**): **1.** Son of Nahash, King of Ammon. Having dishonored David's messengers, Hanun involved the Ammonites in a war with David which proved disastrous to them (II Sam. x. 1–14). **2.** One who, with the people of Zanoah, repaired the valley gate in the wall of Jerusalem (Neh. iii. 13). **3.** The sixth son of Zalaph, who also assisted in the repairing of the wall (*ib.* iii. 30).

E. G. H. M. SEL.

HAPAX LEGOMENA.—Biblical Data: Words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, "hapax legomena"; *i.e.*, are either absolutely new coinages of roots, or can not be derived in their formation or in their specific meaning from other occurring stems. The remaining 1,100, while appearing once only as a form, can easily be connected with other existing words; as, for instance, אמץ (Job xvii. 9) and אמצה (Zech. xii. 5); הריסה (Amos ix. 11) and הריסות (Isa. xlix. 19); השמעות (Ezek. xxiv. 26); מעבד (Job xxxiv. 25); and מעמד (Ps. lxix. 3); these one would obviously refer to the verbs אמץ, הרם, שמע, etc., which are of frequent occurrence in the Bible.

Some of the hapax legomena are ordinary words, and their non-recurrence is merely an accident, there having been no need of using them again. In some portions they are due to the subject-matter being somewhat removed from the usual trend of thought in the Old Testament; as, for example, in the Book of Job, where the wealth of ideas is paralleled by a corresponding richness of language. Besides, in portions of the Bible composed in the north of Palestine many words may have been used which were not in vogue in the south. In passages dealing with technical or individual things, as, for instance, Lev. xi. and Deut. xiv. (lists of animals), or Ezek. xxvii. (enumeration of articles of merchandise), a comparatively large number of hapax legomena may be expected. Some are introduced for the sake of assonance (comp. I. M. Casanowicz, "Paronomasia in the Old Testament," p. 42), and a few are loan-words.

The following is an alphabetical list of the absolute or strict hapax legomena of each book. The verbal forms are quoted in the third person singular perfect of the conjugation or voice in which they occur:

GENESIS.

xli. 43 (an exclamation),	אברך	xv. 2, possession,	משק
xliii. 11, pistachio-nuts,	בטנים	xxviii. 12, ladder,	סלם
vi. 14, gopher-wood,	גפר	xli. 23, blasted,	צנם
xxi. 16, shoot,	טחה	xl. 11, press out,	שחט
xxxvi. 24, hot springs,	ימים	xxiv. 21, gaze, contemplate,	השתאה
xxv. 30, feed,	הלעיט	xlix. 17, species of serpent,	צפיפון
xlvii. 13, faint,	להה		
xxx. 37, almond,	לוז		
xlix. 3, sword,	מכרה		

EXODUS.

ix. 31, in bloom,	גבעל	xvi. 33, pot,	צנצנת
xxx. 34, galbanum,	חלבנה	xvi. 31, wafer,	צפיחית
xxi. 10, conjugal duty,	עונה	xxx. 34, onycha,	שחלת

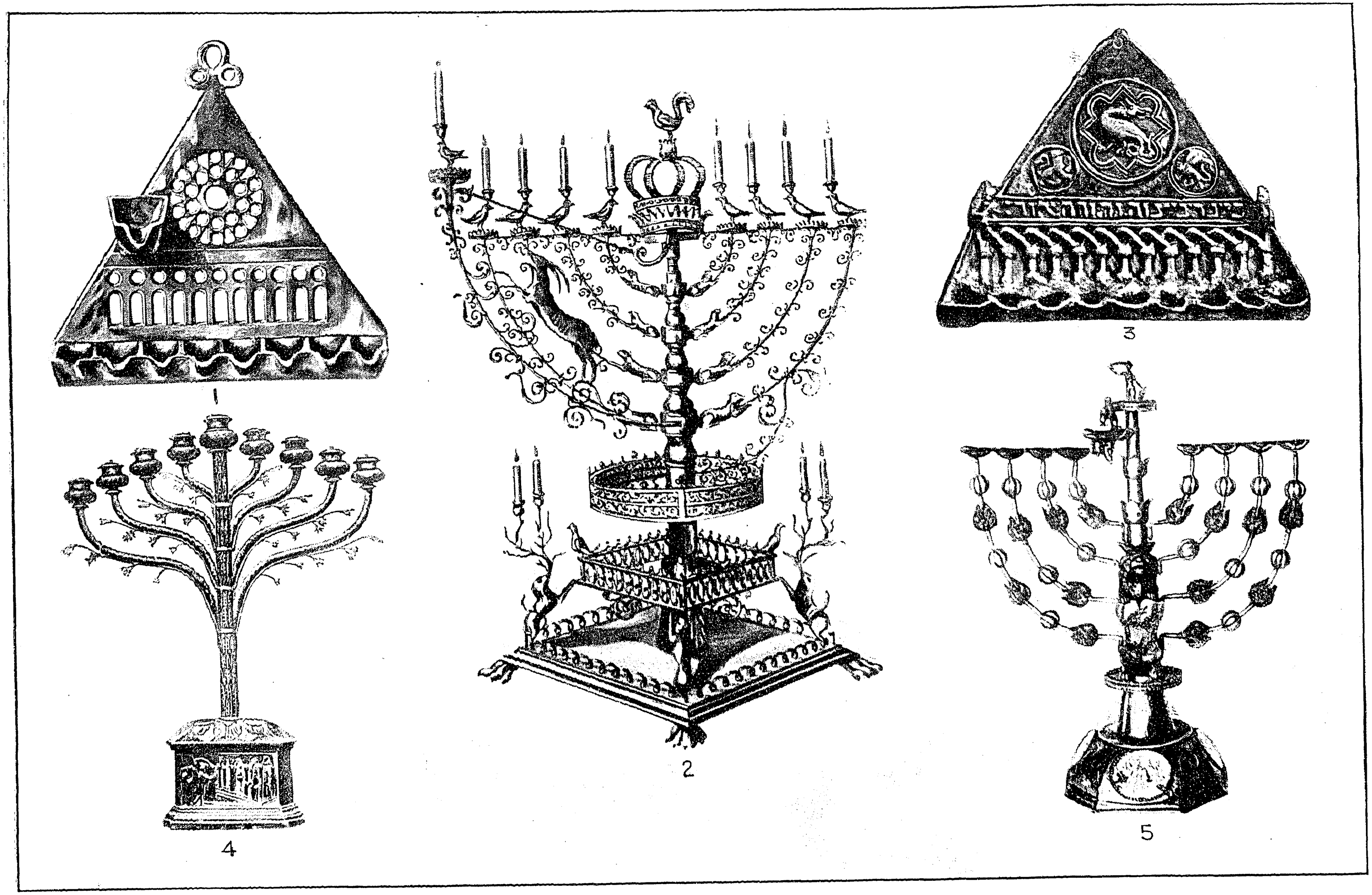

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HANUKKAH LAMPS.

1. Bronze, French, attributed to 12th cent. (in the Musée de Cluny, Paris). 2. Yellow copper, modern (in the synagogue at Pogrebishche, Russia). 3. Silver (?), medieval (in the possession of Dr. Albert Figdor, Vienna). 4. Yellow copper, modern (in the synagogue at Padua, Italy). 5. Silver and bronze, 17th cent. (in the possession of Jacob H. Schiff, New York).

LEVITICUS.

xi. 30, ferret,	אנקה	xi. 30, species of lizard,	לטאה
xxi. 20, testes,	אשך	xxvi. 16, pining,	מדיבות
xiii. 39, tetter,	בהק	i. 16, crop (of bird),	מראה
xxi. 20, crookbacked,	גבן	xi. 22, cricket,	סלעם
xi. 29, weasel,	חלד	iii. 9, spine,	עצה
xi. 30, species of lizard,	חמט	xi. 29, species of lizard,	צב
xi. 22, bald locust,	חרגל	xix. 28, cutting,	קעקע
xxii. 22, swelling,	יבלת	xiv. 37, hollows,	שקערורות
xi. 30, chameleon,	כח	xxi. 20, blemish,	תבלל
xi. 35, range (for pots),	כירים	vi. 14, (?)	תפינים

NUMBERS.

xi. 5, melons,	אבטחים	vi. 4, (?)	חרצנים
xxi. 15, slope,	אשד	xx. 24, path,	משעול
xi. 5, onions,	בצלים	xi. 5, cucumbers,	קשאים
vi. 4, (?)	זג	xi. 5, garlic,	שום

DEUTERONOMY.

xxiii. 14, shovel,	אזן	xxxii. 34, store up,	כמס
xiv. 5, wild goat,	אקו	xxxii. 15, be fat,	כשה
xxxiii. 25, security,	דבא	xxxii. 24, wasted,	מזה
xiv. 5, pygarg,	דישן	xvi. 10, measure,	מסה
i. 41, be light-hearted,	הון	xxvii. 9, keep silence,	הסכת
xxxiii. 22, leap forth,	זנק	xxxii. 26, scatter,	הפאה
xiv. 5, chamois,	זמר	xviii. 3, maw,	קבה
xxviii. 22, fiery heat,	חרחר	xxxii. 18, neglect,	שיה
xxv. 18, be in the rear,	נחשל	xxxiii. 3, (?)	תכה

JUDGES.

xvi. 16, press, urge,	אלץ	iii. 23, (?)	מסדרון
iii. 16, cubit,	גמד	iii. 22, (?)	פרשדון
v. 28, cry,	יבב	iv. 18, rug,	שמיכה

I SAMUEL.

ii. 33, grieve,	האדיב	xiii. 21, point,	קלשון
xix. 20, company,	להקה	v. 9, break out,	נשתר
xxi. 9, press, urge,	נחץ	xv. 33, tear in pieces,	שסף
xiii. 21, (?)	פצירה		

II SAMUEL.

xxi. 20, length,	מדון	xxi. 16, spear,	קין
xiii. 9, pan,	משרת	i. 9, giddiness,	שבץ
xxiii. 8, lance,	עצן	xvii. 29, kind of cheese,	שפה

I KINGS.

v. 3, (?)	ברברים	xx. 33, ascertain,	החליט
v. 23, rafts,	דברות	vii. 33, spokes,	חשקים

II KINGS.

vi. 25, dove's dung,	דביונים	x. 22, wardrobe,	מלתחה
iv. 35, sneeze,	זרר	iv. 42, sack,	צקלון
xxiii. 5, planets,	מזלות	vi. 25, a measure,	קב

ISAIAH.

ix. 17, roll upward,	התאבך	lvi. 10, bark,	נבח
xix. 10, grieved,	אגם	xxxiii. 1, accomplish,	הנלה
xiii. 21, screech-owl,	אח	xxx. 30, tempest,	נפץ
xli. 24, naught,	אפע	xlii. 14, gasp,	נשם
liv. 12, carbuncle,	אקדח	xxviii. 25, appointed,	נסמן
xiv. 15, larch,	ארן	li. 8, moth,	סס
lix. 10, magnates,	אשמנים	lv. 13, brier,	סרפד
xlvi. 8, show manliness,		lxiv. 5, uncleanliness,	עדים
firmness,	התאשש	l. 4, sustain,	עות
v. 6, waste, desolation,	בתה	v. 2, dig,	עזק
vii. 19, rugged height,	בתה	xi. 15, heat or might,	עים
xxvii. 9, chalkstone,	גיר	xxxii. 4, stammerer,	עלג
xvii. 6, berry,	גרגר	xlii. 22, ensnare,	הפח
xxx. 6, herd of camels,	דבשת	iii. 24, (?)	פתיגיל
xlvii. 13, astrologer,	הבר	xxxiii. 20, wander,	צען
lvi. 10, dream,	הזה	xxii. 24, offspring,	צפיעה
lxiv. 1, brushwood,	המסים	xxxiv. 15, arrow-snake,	קפוז
xviii. 5, sprig,	זלזל	xliv. 8, tremble,	רהה
i. 6, press out,	זרר	xl. 4, rugged country,	רכסים
xlviii. 9, restrain,	חטם	iii. 19, veil,	רעלה
i. 17, oppress,	חמץ	lvii. 20, mire,	רפש
xxx. 24, salted,	חמיץ	iii. 16, look wantonly,	שקר
iii. 16, mince one's steps,	טפף	xliv. 13, pencil,	שרד
xxxiii. 19, impudent,	נועז	xix. 9, combed (flax),	שריק
lxi. 10, clothe,	יעט	iii. 18, cauls,	שביסים
xxii. 18, ball,	כדור	xlvii. 2, train (of dress),	שבל
lxvi. 20, dromedaries,	כרכרות	xxxvi. 12, urine,	שינים
xxxiv. 14, (?)	לילית	liv. 8, overflowing,	שצף
i. 22, mix,	מהל	xviii. 5, cut off,	התז
xvii. 1, heap of ruins,	מעי	xliv. 14, holm-tree,	תרזה
xl. 15, drop,	מר		

JEREMIAH.

l. 15, bulwark,	אשיה	xv. 8, anguish,	עיר
xiv. 9, be astounded,	נדהם	xxix. 26, shackles,	צינק
xxxvi. 18, ink,	דיו	xlvi. 20, gadfly,	קרץ
xiii. 23, stripes,	חברברות	xlix. 24, terror,	רטט
xxxvii. 16, stores,	חניות	ii. 23, roam, traverse,	שרך
x. 7, appertain,	יאה	v. 8, roam,	השכים
li. 34, belly,	כרש	xlvii. 3, stamping (of	
x. 17, bundle,	כנעה	horse),	שעטה
li. 38, growl,	נער	xliii. 10, ornament,	שפריר
xlviii. 9, fly,	נצא	ii. 24, desire,	תאנה

EZEKIEL.

xxi. 20, (?)	(?) טבחה אבחה	xxi. 20, sharpened,	מעט
i. 14, lightning,	בזק	xvi. 4, cleansing,	משעי
xxvii. 24, (?)	ברומים	vii. 11, (?)	נה
xvi. 40, cut down,	בתק	ii. 6, brier,	סרב
v. 1, barber,	גלב	xlvii. 2, trickle,	פכה
xxvii. 11, (?)	(?) גמדים	xxvii. 17, (?)	פנג
iv. 9, millet,	דחן	iv. 15, dung,	צפיעים
xxvii. 15, ebony,	הבנים	xvii. 5, willow-tree,	צפצפה
xlii. 12, (?)	הגינה	xlvi. 22, join, bind,	קטר
xxiii. 24, kind of weapon,	הצן	xvii. 9, cut off,	קוסס
xiii. 10, wall,	חיץ	vii. 25, terror,	קפדה
xxvii. 20, cover,	חפש	xlvi. 14, sprinkle,	רסס
xxiii. 15, turbans,	טבולים	xli. 16, panel-work,	שחיף
xiii. 12, daubing,	טיח	xxxix. 2, lead on,	ששא
xiii. 10, lead astray,	הטעה	xlvii. 12, healing,	תרופה

HOSEA.

ii. 15, jewels,	חליה	xiii. 1, trembling,	רתת
iii. 2, measure,	לתך	viii. 6, splinters,	שבבים
xi. 9, wrath,	עיר	v. 2, (?)	שחטה
ix. 14, be dry, withered,	צמק	xiii. 5, drought,	תלאובת
xiii. 14, destruction,	קטב		

JOEL.

i. 17, shrivel,	עבש	ii. 20, stench,	צחנה
iv. 11, hasten,	עוש		

AMOS.

iii. 12, piece,	בדל	vii. 14, dress,	בלס

JONAH.

iv. 8, sultry,	חרישית	i. 5, ship,	ספינה

MICAH.

vi. 14, emptiness,	ישח	vii. 3, weave together,	עבת
iv. 7, cast off,	נהלאה	i. 13, bind,	רתם

NAHUM.

iii. 17, species of locust,	גוב	iii. 17, princes,	מנזרים
ii. 4, spear,	ברוש	ii. 4, something pertaining to war-chariots,	פלדות

HABAKKUK.

ii. 11, beam,	כפיס	iii. 14, (?)	פרזים
i. 9, (?)	מגמה	iii. 17, stalls,	רפתים

ZEPHANIAH.

ii. 9, possession,	ממשק	i. 11, laden,	נטילים

ZECHARIAH.

ii. 12, apple (of the eye),	בבה	iv. 12, spouts,	צנתרות
ix. 12, stronghold,	בצרון	xiv. 6, (?)	קפאון
		i. 8, sorrel,	שרקים

MALACHI.

iii. 21, tread down, עסס

PSALMS.

xxi. 3, desire,	ארשת	cxiv. 1, be an alien,	לעז
xxxi. 23, be cut off,	נגרז	cxliv. 13, garners,	מזוים
xlv. 9, cassia,	קציעות	cxix. 103, pleasant,	נמלץ
xciii. 3, noise,	דכי	lviii. 7, fangs,	מלתעות
l. 20, thrust,	דפי	xcix. 1, quake,	נוט
lxii. 4, set upon,	הותת	lxxii. 17, sprout,	נון
lxxii. 6, heavy drops,	זרזיף	lx. 9, storm,	סעה
lxxviii. 47, hailstones,	חנמל	cxl. 4, adder,	עכשוב
xviii. 46, come forth,	חרג	civ. 12, branches,	עפאים
lxviii. 32, magnates,	חשמנים	lxxxviii. 16, faint,	פון
cxix. 70, be covered up,		xlviii. 14, traverse,	פסג
stupid,	טפש	lxxii. 16, abundance,	פסה
cxix. 131, crave,	יאב	xii. 2, vanish,	פסס
lv. 23, burden,	יהב	lx. 4, break, split,	פצם
x. 10, helpless,	(חל כאים)	lxviii. 28, throng,	רגמה
lxxiv. 6, ax,	כילפות	xxxi. 21, conspiracy,	רכסים
lxiii. 2, long,	כמה	lxviii. 31, piece,	רץ
lxxx. 14, uproot, ravage,	כרסם	lxviii. 17, look askance,	רצד
lxxiv. 6, hatchet,	כשיל	lviii. 9, snail,	שבלול

Proverbs.

vii. 16, yarn,	אטון	iv. 24, sinfulness,	לזות
xxx. 31, (?)	אלקום	xxiii. 2, throat,	לע
xxv. 11, occasion,	אפנים	xxix. 21, scion,	מנון
x. 3, desire,	הוה	xxx. 15, (?)	עלוקה
xxi. 8, straight,	וזר	xxvii. 22, pestle,	עלי
xxx. 31, well girt, swift,	זרזיר	xvi. 30, compress,	עצה
vii. 16, stripe,	חטב	xxix. 21, spoil by indulgence,	פנק
xii. 27, urge,	חרך	xxiii. 2, knife,	שכין
xxxi. 19, distaff,	כישור	xxx. 28, kind of lizard,	שממית
xxi. 14, bend,	כפה	xxiii. 7, reckon, calculate,	שער
xxvi. 18, hurl about,	התלהלה		

Job.

ix. 26, cane,	אבה	xxxviii. 31, bands,	מעדנות
xxxiv. 36, O that,	אבי	xxxviii. 33, dominion,	משטר
xxxviii. 28, drop,	אגל	xxxviii. 10, spring,	נבך
xxv. 5, be bright,	האהיל	iii. 4, daylight,	נהרה
xxx. 24, prayer,	בעי (ב + עי ?)	xli. 12, nostrils,	נחירים
x. 10, cheese,	גבינה	xxx. 13, tear up,	נתס
xxi. 33, tomb,	גדיש	iv. 10, be torn out,	נתע
vii. 5, clod,	גוש	x. 22, order,	סדרים
xvi. 15, crust, skin,	גלד	vi. 10, jump up,	סלד
xli. 14, leap,	דוץ	xx. 22, plenty,	ספק
xl. 12, tear down,	הדך	xxx. 25, be bowed down,	עגם
xix. 3, be impudent,	הכר	xxi. 24, pail or trough,	עטין
xxxiii. 20, be loathsome,	זהם	xli. 10, sneezing,	עטישה
xxviii. 17, glass,	זכוכית	xxxix. 30, suck, sip,	עלע
xvii. 1, extinguish,	נזעך	xxxix. 5, wild ass,	ערוד
vi. 17, be burning,	זרב	xxxiii. 24, deliver,	פדע
xxxi. 33, bosom,	חב	xv. 27, fat,	פימה
xxix. 18, phenix,	חול	xxvi. 9, spread,	פרשז
vi. 6, white of an egg,	חלמות	xxxv. 15, arrogance,	פש
xxxiii. 9, clean,	חף	xviii. 2, chase,	קנצים
ix. 26, swoop,	טוש	xxvi. 11, sway, tremble,	רופף
xviii. 3, be foolish,	נטמה	xv. 12, wink,	רזם
xxi. 20, destruction,	כיד	xxxiii. 25, be green, fresh,	רטפש
xli. 11, spark,	כידוד	xl. 31, sharp weapon,	שכה
xv. 24, attack,	כידור	xxxviii. 36, (?)	שכוי
iii. 5, darkening,	כמרירים	xl. 16, muscles,	שרירים
xxxviii. 32, (?)	מזרות	iv. 18, error,	תהלה
xxxvii. 9, (?)	מזרים	xli. 21, club,	תותח
xl. 18, hammered stave,	מטיל	xvii. 6, spitting,	תפת
xxx. 4, sea-purslane,	מלוח		
xv. 29, possession,	מנלה		

Canticles.

vi. 11, walnut,	אגוז	vii. 3, roundness,	סהר
iii. 9, palanquin,	אפריון	vii. 9, branches of palm-tree,	סנסנים
vii. 10, glide down,	דבב	ii. 11, winter,	סתו
i. 10, strings,	חרוזים	i. 17, rafters,	רהיטים
ii. 9, lattice,	חרכים	iv. 4, (?)	תלפיות
v. 3, defile,	טנף	v. 11, (?)	תלתלים
iv. 14, saffron,	כרכם		

Ruth.

i. 13, seclude oneself,	נעגן	ii. 16, bundles,	צבתים
ii. 14, give,	צבט		

Lamentations.

iii. 16, cover over,	הכפיש	iii. 11, tear into pieces,	פשח
iv. 2, be weighed,	סלא	iv. 8, shrivel,	צפד
ii. 1, cloud,	עוב	i. 14, be bound,	נשקד
iii. 59, oppression,	עותה		

Ecclesiastes.

xii. 3, cease,	בטל	xii. 12, study,	להג
x. 8, ditch,	גומץ	viii. 1, interpretation,	פשר

Esther.

viii. 10, (?)	אחשתרנים	vii. 4, damage,	נזק
i. 8, compulsion,	אנס	i. 6, spotted marble,	סחרת
i. 6, mother-of-pearl,	דר	viii. 10, (?)	רמכים
i. 6, white cloth,	חור	viii. 15, robe,	תכריך
i. 6, cotton,	כרפס		

Daniel.

xi. 45, palace,	אפדן	xi. 43, treasures,	מכמנים
ix. 24, decreed,	נחתך	x. 21, inscribe,	רשם

Ezra.

i. 9, knife,	מחלף	iii. 7, permission,	רשיון

Nehemiah.

vii. 3, shut,	גוף	iii. 15, cover,	טלל

I Chronicles.

xv. 27, be clothed,	כרבל	xxix. 2, precious stone,	רקמה
xix. 4, nates,	מפשעה	xxix. 2, marble or alabaster,	שיש
xxix. 2, precious stone,	פוך		

II Chronicles.

xxxvi. 16, woke,	הלעיב	ii. 15, need,	צרך
iii. 15, capital (of column),	צפת	ii. 15, floats,	רפסדות

The following table gives the number of the absolute hapax legomena and the total number of unique forms, not including those of the Aramaic portions of the Old Testament:

Book.	Absolute Hapax Legomena.	Total.	Book.	Absolute Hapax Legomena.	Total.
Genesis	14	49	Habakkuk	4	12
Exodus	6	29	Zephaniah	2	6
Leviticus	20	51	Haggai	..	1
Numbers	8	21	Zechariah	5	19
Deuteronomy	20	48	Malachi	1	5
Joshua	..	6	Psalms	37	132
Judges	6	27	Proverbs	21	63
I Samuel	7	18	Job	60	145
II Samuel	6	17	Canticles	13	30
I Kings	4	26	Ruth	3	3
II Kings	6	27	Lamentations	7	26
Isaiah	60	201	Ecclesiastes	4	19
Jeremiah	19	75	Esther	9	14
Ezekiel	30	109	Daniel (Hebr. portion)	5	13
Hosea	9	21	Ezra (Hebr. portion)	2	6
Joel	3	8	Nehemiah	2	9
Amos	2	11	I Chronicles	5	11
Obadiah	..	4	II Chronicles	4	21
Jonah	2	3			
Micah	4	6			
Nahum	4	9			
			Totals	414	1,301

E. G. H. I. M. C.

——**In Rabbinical Literature:** A large number of the difficult words which are lexically treated in the Talmud and Midrash are hapax legomena. In the exegesis of the Talmud and Midrash, however, the hapax legomena are treated in no way differently from the other rare and difficult words which occur in the Scriptures, and a special term does not even exist for them. They by no means receive a consciously systematic treatment, though an examination of a number of examples reveals the use of various methods, which may be classified as follows:

Methods of Interpretation.

1. Traditional interpretation; that is, when the interpretation of a hapax legomenon is based on tradition. In this case the meaning is, of course, more easily preserved when the context justifies or indicates it. Palestinian tradition, *e.g.*, explained the hapax legomenon שמיכה (in Judges iv. 18) which, from the context, might mean either "cloth" or "vessel," to mean "cloth" ("sudra"), while that of Babylon regarded it as equivalent to "vessel" ("mesiklah"; Lev. R. xxiii. 10). Rabina, one of the last Babylonian amoraim, at the end of the fifth century, in discussing אחשתרנים (Esth. viii. 10), stated that at times tradition failed and the meaning of a hapax legomenon was avowedly lost (Meg. 18a).

2. Interpretation by means of a parallel passage in the Mishnah. Thus, for example, an amora of the fourth century, R. Ze'era, explains the hapax legomenon הלעיטני (Gen. xxv. 30) according to Shab. xxiv. 3 (מלעיטין אותו, "They stuff the camel with food"; Gen. R. lxiii. 12).

3. Interpretation by derivation from a foreign language. Thus Jose, a tanna of the middle of the second century, detected in the word אברך (Gen. xli. 43) a Hebrew form of the Greek 'Αλαβάρχης (see ABRECH); and Samuel, a Babylonian amora of the third century, explained דר in Esth. i. 6 as being identical with the precious stone called "darra" (Arabic "durra," pl. "durr" = "pearl"), found in the cities on the coast.

Midrashic Method.

4. Interpretation on the basis of etymological analogy, with a homiletic-midrashic exposition of the word. The derivation of words from biliteral roots was still a grammatical principle in the Talmudic period; שׂק, for example, is given as the stem of the hapax legomenon משק (Gen. xv. 2; see Gen. R. xliv. 9), consequently a haggadist of the third century connected משק with שקק (likewise from root שׂק), "to long for," and explained the expression "ben meshek beti" (Gen. xv. 2) according to this etymology. In these words, he said, Abraham meant to indicate Lot, who longed ("she-nafsho shokeket") to become his heir (Gen. R. xliv. 9). In like manner, R. Ishmael connects the hapax legomenon דר (Esth. i. 6) with דרור ("liberty"). Ahasuerus, he explains, granted to all traders "liberty," that is, the right to trade (Meg. 12a). Another example of this kind is furnished by the midrashic treatment of the hapax legomenon שפיפון (Gen. xlix. 17). The word שפי in the phrase הלך שפי (Num. xxiii. 3; generally translated "hill") having been interpreted by the Midrash to mean "lameness," שפיפון was considered as a form derived from it by reduplication, and, in the case of Samson, as denoting "lameness on both sides of the body." In these and similar cases it is not easy to decide whether etymology has produced the Midrash, or the Midrash has produced the etymologic comparison.

5. The interpretation of a hapax legomenon as a composite of, or contraction from, two words. The solution of a composite form into its component parts is held by Resh Lakish to be the *ultima ratio*; for, after reading through the whole Bible to explain the hapax legomenon שמיכה (Judges iv. 18) and finding no object with this name, he was compelled to explain it as a composite of שמי + כה (= "my name here," or "my name like this"). This, he says, may prove that the wicked Sisera did not touch Jael (Lev. R. *l.c.*). The hapax legomenon כרפס (Esth. i. 6) is explained as a composite of כר + פס (כרים של פסים = "curtains of colored stuffs"; see also the explanations of ABRECH).

Saadia's Treatise.

The method of explaining Biblical hapax legomena from parallels in the vocabulary of the Talmud was adopted by Saadia in a little Arabic composition, the only extant manuscript of which exists at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1448, 2); it is entitled "Tafsir al-Sab'in Lafẓah al-Faradah." It was published four times in 1844: by L. Dukes, in "Zeitschrift für die Kunde des Morgenlandes," v. 115 *et seq.*, and in Ewald and Dukes, "Beiträge zur Gesch. der Aeltesten Auslegung und Spracherklärung des Alten Testamentes," ii. 110 *et seq.*; by A. Geiger, from a copy of Derenbourg, in his "Wiss. Zeit. Jüd. Theol." v. 317 *et seq.*; and by A. Jellinek, under the title "Pitron Tish'im Millot Bodedot," in Benjacob's "Sefer Debarim 'Attikim," i. Later it was published by Solomon Buber in "Bet Oẓar ha-Sifrut," i. 33 *et seq.*, Yaroslav, 1887. In this small work ninety, or, according to Dukes's and Steinschneider's reckoning, ninety-one difficult or rare words of the Bible, are treated; not all of them, however, are hapax legomena. It is curious that the Arabic title speaks of only seventy words; but Dukes and, after him, Bacher and Buber, explain this discrepancy by the fact that in early times "sab'in" (seventy) was incorrectly written for "tis'in" (ninety). However, as an old authority like Jepheth ben 'Ali cites the title "Sab'in," and as it is not even certain that the number ninety is accurate, and in view of the construction of the little work, Geiger suggested that it is not complete and independent, but merely a fragment of an anti-Karaite production, in which Saadia endeavored to convince the Karaites of the value of tradition from a linguistic standpoint. Therefore it must be supposed that this fragment of seventy words was later supplemented by others. This manuscript has no alphabetic nor other methodical arrangement; Steinschneider has endeavored to remedy this by supplying an index to the Biblical passages ("Cat. Bodl." col. 2197). The work is especially valuable as being the oldest example of Hebrew lexicography. In using the lexical material scattered through the Talmud and Midrash, in adducing parallels from rabbinical literature and sometimes from the Arabic, Saadia has contributed largely to an understanding of the hapax legomena. Saadia's method of treating these may best be seen from a few examples—No. 1: צרכך (II Chron. ii. 15), according to the Mishnah word צריך ("it is necessary"; "he must"); No. 15: חלמות (Job vi. 6), according to חלמון מבחוץ ('Ab. Zarah 40a, "If the yolk [of the egg] is outside"); No. 18: וכפים (Hab. ii. 11), from גזית, כפיסים, לבינים, בונין (B. B. 2a, "[Where it is customary to build] with hewn stone, with half bricks, with whole bricks," etc.); No. 75: נשקד (Lam. i. 14), from כלבא בשקדי (read בזקירא; B. Ḳ. 22a, "The dog [injured itself] in jumping").

Saadia's work is cited by such early writers as Dunash ben Labraṭ, Jepheth ben 'Ali, Jonah ibn Janaḥ, Jacob ben Reuben, etc., and was used by the Jewish lexicographers of the Middle Ages, sometimes with, and sometimes without, mention of the source (see Jellinek in "Orient, Lit." vii. 139).

Special investigations and monographs on hapax legomena are not found in the literature of the Middle Ages; but they have been included in the general field of lexicography, where they occupy no independent position (see LEXICOGRAPHY).

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J. M. Sc.

HAPHRAIM (**חפרים**): City of Issachar, between Shunem and Shihon (Josh. xix. 18, 19). In the "Onomastica Sacra," *s.v.* "Aphraim," it is spoken of as still known under the name of "Affarea," six miles from Legio (Lajjun), to the north. About that distance from Lajjun and two miles west of Sulam (the ancient Shunem) stands the village of Al-'Afulah, which may be the representative of Haphraim (Baedeker-Socin, "Palestine," 2d ed., p. 238). Haphraim is possibly identical with Aphærema mentioned in I Macc. xi. 34.

E. G. H. B. P.

HA-PISGAH. See Periodicals.

HAPPINESS (**אשרי, אשר**).—**Biblical Data:** Everywhere in the Old Testament the joyous and harmonious notes of life are accentuated. Life is synonymous with good and blessing. This predominant note of happiness was undoubtedly the outcome of faith and of a complete dependence upon and trust in God the Creator of all. Happiness is to be found in the personal relation between man and his Maker: the closer this relation, the greater the happiness. "Blessed is the nation whose God is Yhwh (Ps. xxxiii. 12a). "In thy presence is fulness of joy" (*ib.* xvi. 11b; comp. *ib.* iv. 6 *et seq.*).

Love of God and obedience to His Law are also conducive to happiness. "Hear therefore, O Israel, and observe to do it; that it may be well with thee, . . . and thou shalt love Yhwh thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 3 *et seq.*). "Blessed is every one who feareth Yhwh; that walketh in his ways" (Ps. cxxviii. 1). "She [Wisdom] is a tree of life to them that lay hold upon her; and happy is every one that retaineth her" (Prov. iii. 18).

Trust and confidence in God lead also to happiness. "Whoso trusteth in Yhwh, happy is he" (Prov. xvi. 20). "O taste and see that Yhwh is good; blessed is the man that trusteth in him" (Ps. xxxiv. 8).

The joyous strain of existence bursts forth everywhere. The cult is also marked by a character of joy and cheer, for it signifies union between the Creator and His creation, man. "Hail Yhwh, thou whole earth, with rejoicings; Serve Yhwh with delight; come before him with songs of gladness. . . . Enter his gates with thanks, and his courts with rejoicing" (Ps. c. 1-4). "Rejoice in thy feast" (Deut. xvi. 14).

Nowhere does joy degenerate into frivolity or immorality. In his most joyful mood man's dependence upon Yhwh is never lost sight of. Nor does joy ever become wholly selfish; it is consecrated by making others participate in it. The commandment that enjoins the celebration of the Festival of Weeks closes with the injunction, "Thou shalt rejoice before Yhwh, thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, . . . and the stranger, and the fatherless, and the widow that are within thy gates" (Deut. xvi. 9-11; comp. *ib.* xiv. 26).

Asceticism is not only discouraged, but is looked upon as being sinful. Man should seek for joy in his daily work and rejoice while young. "Rejoice, O young man, in thy youth" (Eccl. xi. 9a). "Rejoice in all that ye put your hand unto" (Deut. xii. 7). "Go thy way, eat thy bread with joy" (Eccl. ix. 7a).

——**In Rabbinical Literature:** The joy of living, so clearly discernible through Biblical ages, is somewhat marred in rabbinical literature by changed political and religious conditions. The sad present contrasted with the past made the lot of the people seem hard and cruel. Besides the loss of political freedom, the disappointment of Messianic hopes made life dreary. Still, the optimistic view of life prevailed on the whole. Faith in God dissipated all despair and darkness and made life worth living. Thus one reads: "He who made the day will provide daily sustenance" (Mek., Beshallaḥ). "All that God has created is of use" (Shab. 77b). "He who still has some bread in his basket and asks, 'What shall I eat on the morrow?' has little faith" (Soṭah 48b). The discouragement of asceticism noticed in the Bible is evident in the following Talmudical sayings: "If thou hast the means to enjoy life, enjoy it" ('Er. 54a). "The whole world has been created that man may find pleasure" (Shab. 30b).

The many benedictions ordained by the Rabbis to be pronounced over whatever one enjoys in eating or drinking, or over some pleasing or remarkable sight, show their attitude toward the enjoyment of life. Marriage, which Christianity considered a concession to the flesh and as something to be discouraged, the Rabbis, equally with the Bible, considered to be man's duty. "It is a religious duty for man to marry" (Ḳid. 2b). "To be unmarried is to live without joy, without blessing, kindness, religion, or peace" (Yeb. 62a). [Quite characteristic are the following sayings of the Rabbis: "The Shekinah rests on man, not when he is troubled and grieved, but when he is filled with joy and enthusiasm over the performance of a good deed" (Shab. 30b). Accordingly, "men should put themselves into the attitude of prayer, not after grief, but after the experience of a holy joy over a good deed performed" (Ber. 31a). "Since the destruction of the Temple God Himself lacks complete happiness" ('Ab. Zarah 3b); therefore, "man should not open his mouth fully to laughter" (Ber. 31a). Nevertheless, legend tells of jesters who were deemed worthy of paradise because they cheered the cheerless (Ta'an. 22a; comp. Yer. Ta'an. i. 64b, the story of Pentakaka the Jester).—K.]

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K. A. G.

HARA: District mentioned in I Chron. v. 26 as one of those to which Tiglath-pileser brought the Reubenites, Gadites, and the half tribe of Manasseh. Like the other places with which it is associated, Hara must have been situated in western Assyria. In the Septuagint the place is not mentioned, nor does it occur in the parallel passage, II Kings xviii. 11, which has the addition "and in the cities of the Medes." Though omitted by the Septuagint in I Chron. v. 26, there can be no doubt that "Hara" appeared in the original Hebrew, for Jerome transliterates it by "Ara."

E. G. H. B. P.

HARADAH (חרדה): One of the stations of the Israelites during their wanderings in the desert (Num. xxxiii. 24, 25).

E. G. H. M. SEL.

HARAN: **1.** Third son of Terah and consequently the youngest brother of Abraham; he was born in Ur of the Chaldees, where he died while his father was still living. He had three children, Lot and two daughters, Milcah and Iscah. Milcah became the wife of her uncle Nahor (Gen. xi. 27–29). Josephus mentions that Haran's monument was shown in his time; and that there was also a Haran, son of Nahor, Terah's father, begotten when Nahor was one hundred and twenty years old ("Ant." i. 6, § 5). According to the Rabbis, who interpreted "Ur" to mean "fire," Haran was thrown after Abraham into the furnace by Nimrod. Haran had no firm belief in God. He said to himself: "Should Abraham perish in the furnace, I will side with Nimrod; if he come out alive, I will be with Abraham." Therefore he perished in the flames (Gen. R. xxxviii.; Yalḳ., Gen. 62).

2. A Levite in the time of David; one of the family of Shimei (I Chron. xxiii. 9).

J. M. SEL.

HARAN (חרן = "road"; compare Assyrian "ḥarranu"): City to which Terah went from Ur of the Chaldees, and where Terah died (Gen. xi. 31, 32). It was situated in ARAM-NAHARAIM, generally translated "Mesopotamia" (Gen. xxiv. 10), and is definitely indicated as in Padan-aram (Gen. xxv. 20; xxviii. 2, 5–7). As Nahor was the only son of Terah who settled at Haran, it was called "the city of Nahor" (comp. Gen. xxiv. 10, xxvii. 43). Haran was the birthplace of Rebekah, and it was thither that Eliezer went to meet her (Gen. xxiv. 10). Thither, also, Jacob fled from before his brother Esau; there he married his uncle Laban's daughters, and there he acquired his great wealth (Gen. xxviii. 10, xxix.–xxxi. *passim*). Haran occurs again in the Bible in connection with a much later period. It is mentioned as being taken by the Assyrian kings (II Kings xix. 12), and as having had commercial intercourse with Tyre (Ezek. xxvii. 23). The statement of II Kings xix. 12 is confirmed by Assyrian inscriptions in which Haran is very frequently mentioned. The inscriptions also affirm that Assurbanipal (Sardanapalus) was crowned at Haran, and that Nabunaid restored the temple of Sin at Haran (Schrader, "K. B." i. 39, ii. 52, *et al.*). The general opinion is that the Biblical Haran is identical with the Carrhæ, in Mesopotamia, famous for the defeat of Crassus by the Parthians and known to the Arabs as "Ḥarran," the abode of the Sabeans. Joseph Halévy, however, concluded that Haran must be sought for in Syria and not in Mesopotamia. Halévy, translating "Ḥaran" as "hollow place," is inclined to identify it with a place named "Spelunca" by Ptolemy, not far from Damascus. The Arabian geographers certainly identify the Ḥarran of the Sabeans with the Biblical Haran. Yaḳut ("Mu'jam al-Buldan") says that according to some the city was built by Haran, the brother of Abraham, and that it was then called הרן, but that according to others Haran was the first city built after the Flood. Haran (Carrhæ) is in the territory of Muḍar, a day's journey southeast of Edessa.

BIBLIOGRAPHY: Mez, *Gesch. der Stadt Harran*, 1892; Joseph Halévy, *Mélanges d'Epigraphie et d'Archéologie Sémitiques*, pp. 72–85, Paris, 1874; *idem*, in *Rev. Sém.* 1894, pp. 193-198: Nöldeke, in *Zeit. für Assyr.* xi. 107–109.

J. M. SEL.

HARARI, JUDAH (ARYEH): Liturgical poet; lived at Montpellier in the second half of the thirteenth century. He is highly praised by Abraham Bedersi in the poem entitled "Ḥereb ha-Mithappeket." Several of his piyyuṭim have been preserved in the ritual of Carpentras and in Maḥzor manuscripts. The surname "Harari" (of the mountain) was given in the Middle Ages to Jacob ben Makir ibn Tibbon, of Montpellier, to Aaron ben Abraham ben Jacob, of Marseilles, to Abraham ben Solomon, of Bagnoles, and later to several Jews of Italy and the East.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 463, 469; idem, *Literaturgesch.* p. 495; idem, *Nachtrag zur Literaturgesch.* p. 42; Luzzatto, in Berliner's *Magazin*, Hebr. part, vii. 17.

K. S. K.

HARARITE: Epithet applied to some of David's heroes. Owing to the discrepancy which exists generally between the books of Samuel and the Chronicles, it is uncertain whether the appellation refers to two or to three men. In II Sam. xxiii. 11, there is mentioned Shammah, son of Agee, a "Hararite" (הררי), and in verse 33 of the same chapter, "Shammah the Hararite" (ההררי); but in the corresponding list of I Chron. xi. the latter is called "Shammoth the Harorite" (ההרורי), and the former, "Jonathan the son of Shage the Hararite" (*ib.* xi. 34). This epithet is also applied to Ahiam "the son of Sharar the Hararite" (הארדי; II Sam. xxiii. 33), or "the son of Sacar the Hararite" (I Chron. xi. 35).

E. G. H. M. SEL.

HARBONA, HARBONAH (חרבונא, חרבונה): One of the seven eunuchs who served Ahasuerus and to whom the order was given to bring Queen Vashti before the king (Esth. i. 10). He suggested that Haman should be hanged on his own gallows (*ib.* vii. 9). According to R. Eleazar (Meg. 16a), Harbona had first been in league with Haman, but, seeing that his plot had failed, abandoned him. It is further said (Esther R. x.) that it was the prophet Elijah who appeared before Ahasuerus in the guise of Harbona, and that therefore Harbona should be remembered for good. A liturgical piece for Purim beginning "Shoshannat Ya'aḳob" ends with the words, "and let Harbona, too, be remembered for good."

E. G. H. M. SEL.

HARBURG: City on the Elbe, six miles south of Hamburg, in the Prussian province of Hanover. Jews were not admitted to Harburg until the seventeenth century, when Duke William August (1603–1642) established a mint there which he leased in 1621 to the Jews Benedictus Bock of Itzehoe and the brothers Meyer and Joseph Moyses of Altona. These three Jews with their families he took under his protection, allowing them not only to travel freely in his territory and to engage in trading, but also to settle in "Harborgk" (Harburg). The Harburg Jews remained under ducal jurisdiction and were not placed under municipal authority. Those Jews, also, who had business relations with the mint were granted safe-conducts. The duke issued to his Hebrew subjects patents freeing them from the poll-tax and state taxes. In March, 1622, the mint-farmers, who were in debt, fled from Harburg, whereupon the duke had them arrested at Altona; and before being set at liberty they were required to pay the costs of their confinement, and to swear that they would pay their debts and that they would never return. The same duke, on Nov. 22, 1621, had entered into a contract with Magnus Isaac of Wandsbeck and Marcus Jost of Harburg for minting at Moisburg, but they also soon became bankrupt and fled, leaving unpaid a debt of 1,400 thalers.

Jew Minters.

A privilege of Feb. 26, 1708, stated expressly that Jews would be tolerated in Harburg. A list dated Aug. 29, 1722, records 9 Jewish households aggregating 51 persons. In 1725 there was in Harburg a Jewish schoolmaster named Magnus Breslauer. In 1755 the city contained but 8 Hebrew families.

Edicts Against Jews.

In consequence of complaints made by the retail dealers against the Jews of Hamburg and those of Altona who came to Harburg with their wares, non-resident Jews were prohibited from trading in the city (July 28, 1719), and on Jan. 3, 1721, it was decreed that no Jew who had moved to Harburg should be allowed to employ help if he had grown sons "fit to engage in trade." A strict edict was also issued against peddling by Jews, which was followed (Aug. 18, 1731) by a renewal of a regulation of Jan. 5, 1708, forbidding Jews to acquire houses or other real estate. In 1764 Simon Behrens, who had lent the city the sum of 1,500 thalers with which to pay the indemnity demanded by the French troops in 1757, received permission to buy the house which he was occupying; but in 1773, when twenty-two houses were for sale, he was not allowed, although supported by the city council, to purchase a second one. In 1690 the princely government of Celle, with the acquiescence of the Harburg city council, assigned a burial-ground to the Jews of Harburg. On Aug. 10, 1776, the Hanoverian government, in response to a petition of Simon Behrens, granted permission for the establishment of a synagogue in a house which was to be bought by the Jews for the purpose. It was officially decreed on July 16, 1787, that every Jewish family enjoying, for a certain tax, the privilege of citizenship in Harburg, should in addition pay annually into the city treasury 1 thaler, 18 Marien-groschen, if it had a whole house to itself, or 18 groschen in case it occupied an apartment merely. This payment was in lieu of the surplice-fees ("loco jurium stolæ").

At the beginning of the nineteenth century there was a Portuguese Jew living in Harburg named Moses Levy Ximenes, alias Moses Ximenes Pereira. In 1851 the community consisted of 15 individuals. At present (1903) it numbers about 50 families, aggregating about 300 persons.

Bibliography: Ludewig, *Gesch. der Stadt und des Schlosses Harburg*, 1845, pp. 61, 108, 119, 128, 131, 137, 194, 199, 247; *idem*, in *Vaterländisches Archiv für Hannoversch-Braunschweig. Gesch.* ed. Spileker and Bronnenberg, 1833, p. 410; 1834, p. 109; comp. *Vaterländisches Archiv*, ed. Spiel, iv. 126, Hanover, 1821; *Hannoversche Geschichtsblätter*, 1901, p. 282; Schudt, *Jüdische Merckwürdigkeiten*, part i., p. 385; Bodemeyer, *Die Juden*, pp. 62, 68, note 4, Göttingen, 1855; Grunwald, *Portugiesengräber auf Deutscher Erde*, p. 10, note 1, Hamburg, 1902; *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1903, p. 287.

D. A. Lew.

HARBURGER, HEINRICH: German jurist; born at Bayreuth, Bavaria, Oct. 2, 1851. He received his education at the gymnasium of his native town and at the University of Munich, whence he was graduated as doctor of law. After being admitted to the bar he became, in 1878, privat-docent of the juridical faculty of his alma mater. In the following year he was appointed judge ("Amtsrichter") of one of the district courts in Munich, and in 1885 second attorney ("zweiter Staatsanwalt") of the Munich circuit court, where in 1890 he became one of the senior judges ("Landgerichtsrath"). In 1896 he was made honorary professor at Munich University. In 1897 he was transferred to the court of appeals at Munich as attorney ("Staatsanwalt"), and in 1899 was appointed one of the senior judges ("Oberlandgerichtsrath") at this court.

Harburger is one of the few jurists of Germany who are at the same time judges and university professors. He has also the distinction of being the first Jew in Germany to become attorney at a court of appeals. He is a contributor to the leading law journals and a member of the Institute of International Law. Among his works may be mentioned: "Die Renumeratorische Schenkung," Munich, 1875; "Der Strafrechtliche Begriff 'Inland' und Seine Beziehungen zu Völkerrecht und Staatsrecht," *ib.* 1882; "Strafrechtspracticum," *ib.* 1892.

S. F. T. H.

HARBY: American family; resident in the southern part of the United States.

Solomon Harby: First of the family in North America; son of Isaac Harby, lapidary to the emperor of Morocco. He settled at Charleston, S. C., where his son, Isaac Harby, was born.

Isaac Harby: Journalist; born 1788; died in New York 1828; studied law, but subsequently opened a school on Edisto Island, S. C. He afterward edited the "Quiver," the "Investigator" (later known as the "Southern Patriot"), the "City Gazette" (1822), and the "Charleston Mercury." He was also distinguished as an author and playwright. His first play, "The Gordian Knot," was written in 1807; it was followed by "Alexander Severus" and by "Alberti" (1819), his best-known play, at the first performance of which President Monroe was present. As a political writer he became widely known by his "Letters on the Presidency" (1824). Harby was the originator of the first Reform movement in the United States. In 1825 he, with others, founded the Reform Society of Israelites, the principal objects of which were abridgment of the liturgy and the introduction of English into the service. An account of his work in this connection may be found in the "North American Review," xxiii. Harby included among his friends Thomas Jefferson, Edward Livingston, and Sir Walter Scott. In 1828 he removed to New York, where he established a school and contributed to the "Evening Post." His remains are interred in the old cemetery on Eleventh street, New York.

Levi Myers Harby: Captain in the United States navy. Brother of Isaac Harby; born in Georgetown, S. C., 1793; died at Galveston, Texas, 1870. At nineteen he became a midshipman in the United States navy, and during the War of 1812 was taken prisoner by the British, and was confined in Dartmoor Prison until the close of the war. In 1823 he was sailing-master on the U. S. vessel "Beagle." He subsequently became a captain in the Revenue Marine Service, and also served under Commodore Porter in the antipiratical squadron. Captain Harby took part in the Texan war of independence, and served in the Mexican war, the Seminole war, and the Bolivian war of independence. His name is frequently given as "Captain Levi Charles Harby" or "Captain Charles Levi Harby." He served the United States government for half a century. At the outbreak of the Civil war he resigned his commission and joined the Southern cause as captain of artillery in the Confederate army. Subsequently he was put in command of the fleet at Sabine Pass. He distinguished himself in the defense of Galveston, and was in command of Galveston harbor at the close of the war.

Captain Harby married Leonora De Lyon of Savannah. His sons are H. J. and J. D. Harby.

Washington Harby: Brother of Isaac Harby; educator and author of several plays, one of which, "Nick of the Woods," became popular.

Henry J. Harby: Brother of Isaac Harby. He took an active part in the Nullification movement in South Carolina.

Caroline de Litchfield Harby: Sister of Isaac Harby; born about 1800; died 1876. She was a writer of verse, and was associated with Isaac Harby in his educational work in New York.

Samuel Harby: Physician; son of Isaac Harby. He settled in New Orleans, La., where he became editor of the "New Orleans Bee."

Leah Cohen Harby (Mrs.): Granddaughter of Isaac Harby; born at Charleston Sept. 7, 1849; known also as **Lee C. Harby.** She is a member of the New York, the Texas, and the South Carolina historical societies, and of many other learned associations, and has written on historical subjects. She has been an officer of Sorosis and of the Daughters of the American Revolution, and a director of the Daughters of the Confederacy and of the Memorial Association of Charleston. During the West-Indian Exposition in Charleston (1901) she was a member of the women's executive committee and one of the editors of the "Interlude," the women's paper issued during the exposition. Among her writings are: "The City of a Prince"; "Texan Types and Contrasts"; "Land of the Tejas"; "Earliest Texas"; "Judy Robinson—Milliner"; and a number of poems, short stories, and magazine articles. Mrs. Harby was the successful competitor for the prize offered for a "Flag Song" for the state of Texas.

Bibliography: *The New York Mirror*, Dec., 1828; *Selections from the Miscellaneous Writings of Isaac Harby*, Charleston, 1829; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; Daly, *Settlement of the Jews in North America*, New York, 1893; *Publications Am. Jew. Hist. Soc.* ii. 146-147; iv. 15, 221; *Appleton's Cyclopedia of Am. Biog.*; Dunlap, *History of the American Theatre*, New York, 1832; Isaac Markens, *The Hebrews in America*, ib. 1888; *Who's Who in America*, 1902; Duyckinck's *Cyc. of American Literature*, i.; Drake's *Dict. of American Biography*, Boston, 1872; Allen's *American Biog. Dict.* Boston, 1857; Allibone's *Critical Dict. of English Literature*, Philadelphia, 1871.

A. L. Hü.

HARDEN, MAXIMILIAN: German author; born at Berlin Oct. 20, 1861. Educated in the German capital, where he still resides, he became well known through his political and social articles in the "Nation," "Frankfurter Zeitung," and especially in the "Gegenwart," written over the nom de plume of "Apostata"; they were collected and published under that name in Berlin in 1892. In the same year he founded the "Zukunft," one of the leading German journals, which he is still (1903) editing. He was recently arrested and imprisoned by the government under the charge of lese-majesty. Harden embraced Christianity when a mere boy. His original name was Witkowski (see his "Zukunft," Oct., 1903).

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus' Konversations-Lexikon*.

s. F. T. H.

HARDT, HERMANN VON DER: German Protestant theologian and philologist; born at Melle, Westphalia, Nov. 15, 1660; died Feb. 28, 1746. He studied at Osnabrück, Jena, and Hamburg, and became professor of Oriental languages at the University of Helmstädt (1690). He was a prolific author. Among his works dealing with Hebrew literature are: "Dissertatio de Fructu, Quem ex Librorum Judaicorum Lectione Percipiunt Christiani" (Jena, 1683); "De Accentuatione Hebræorum" (Leipsic, 1692); "Programma Quo ad Philologicam Hoseæ et Commentatorum Rabbinicorum Publicam Enarrationem," etc. (Helmstädt, 1704); "Ænigmata Judæorum Religiosissima" (*ib.* 1705); "Programma in Aben Esram Publice Recensendum, Jeremia Recensito et Jobo Exspectato" (*ib.* 1712); "Programma in Rashium, Publice Recensendum" (*ib.* n.d.); "Hoseas Historiæ et Antiquitati Redditus" (*ib.* n.d.); "Versio Latina Tract. Mischnici Taanit" (*ib.* 1712); "Commentarius in Pirke Abot" (*ib.* 1728).

Bibliography: Jöcher, *Allgemeines Gelehrtenlexikon*, ii. 141; McClintock and Strong, *Cyc.* iv. 204; Fürst, *Bibl. Jud.* i. 362; Steinschneider, *Cat. Bodl.* No. 5190; idem, *Bibliographisches Handbuch*, No. 805.

J. M. Sc.

HARE (ארנבת): Animal mentioned in Lev. xi. 6 and Deut. xiv. 7 among the unclean animals, "because he cheweth the cud, but divideth not the hoof." The idea that the hare chews the cud probably arose from the constant moving of its jaws and lips. With the Arabs the flesh of the hare is considered a delicacy. There are at present five species of hare in Palestine, of which the *Lepus syriacus* and the *Lepus ægyptiacus* are the most common. The rabbit (*Lepus cuniculus*) is not found in Syria. The Talmud speaks of the hare as a ruminant (Ḥul.

59a). The fur of the hare, termed "wool" ("ẓemer"), was used in weaving (Men. 39b).

Bibliography: Tristram, *Natural History of the Bible*, p. 98; Lewysohn, *Zoologie des Talmuds*, p. 109.

J. I. M. C.

HARFIDIL: Name of a Gothic Jew occurring in a Hebrew epitaph found near Parthenit. Chwolson places the inscription in the fifth century; and the change from the Wulfianic name "Harjafrithila" ("th" as in Eng. "this") to "Harfidil" ("fidil" from "frithila") he attributes to the local Jewish jargon, just as in another epitaph of that class "Benike" is given for "Berenike" (with omission of "r").

Bibliography: Richard Löwe, *Die Reste der Germanen am Schwarzen Meere*, Halle, 1896.

T. H. R.

ḤARIF MOSES PHINEHAS BEN ISRAEL: Polish rabbi and author; died in Lemberg 1722. He was the grandson of Moses Ḥarif the Elder and the father of Israel and Hirsch Ḥarif, the latter of whom became rabbi of Yaborow, Galicia. In 1684 he occupied the position of rabbi at Lemberg, where he remained till his death. He was one of the most influential members of the Council of Four Lands. His approbations, dated at the meeting of the council at Yaroslav in 1685, are found in the "Naḥalat Azriel" (1687), in the "Toledot Yiẓḥaḳ," and in the collection of responsa entitled "Bet Ya'aḳob" (1693). As author he is known by his responsa relating to the spelling of the names in documents of divorce, and by additions to the list of names in the book written on that subject by Solomon Luria. He is frequently mentioned in "Ṭib Giṭṭin" by Solomon Margolioth, in "'Emeḳ Halakah we-Ta'am Man" (p. 10b) by Menahem Mannele, and in R. Alexander's "Beḥor Shor," p. 65.

Bibliography: Buber, *Anshe Shem*, pp. 160–162.

K. N. T. L.

ḤARIF, ẒEBI HIRSCH. See Courland.

HARIPH (חריף): The children of Hariph, to the number of one hundred and twelve, returned from captivity with Zerubbabel (Neh. vii. 24). Hariph was one of the chiefs who sealed the covenant with Nehemiah (*ib.* x. 20). In the parallel list of Ezra (ii. 18) this name is replaced by "Jorah." The ethnical form of "Hariph" is "Hariphite" (החריפי; according to the "ketib" החרופי; I Chron. xii. 5). Akin to "Hariph" is "Hareph" (*ib.* ii. 51).

E. G. H. M. Sel.

ḤARITH IBN 'AMR: Yemenite king who embraced Judaism; born about 260; ascended the throne about 320; died about 330. Nothing is known of this king's history, as he is mentioned only by Abu al-Fida ("Historia Anteislamica," ed. Fleischer, p. 118), and by Aḥmad Dimishḳi in his "Sharḥ 'Utba al-Yamani." He was the great-grandson of Abu Karib, who is known as the first Yemenite king who embraced Judaism. According to the list of the Yemenite kings given by Abu al-Fida, Ḥarith was the thirty-seventh king from Ḳaḥṭan, the Arabic Yoktan, founder of the dynasty; but Caussin de Perceval makes him the forty-sixth. He is not to be confounded with Ḥarith ibn 'Amr, the Kindite prince (as is done by Grätz, "Gesch." 3d ed., v. 77, 368), who lived two centuries later.

Bibliography; Pococke, *Specimen Historiæ Arabum*, p. 427; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, i. 111, and table i.

G. M. Sel.

ḤARIZI, JUDAH B. SOLOMON. See Al-Ḥarizi, Judah b. Solomon.

HARKAVY: Russo-Jewish family. It originated, according to a tradition current in the family, with Mordecai Jaffe, author of the "Lebushim." The immediate ancestor was Joseph of Turetz (d. 1778), Turetz being a town near Nowogrudok, in the province of Minsk. The first member of the family to assume the name "Harkavy" was Gershon of Nowogrudok (d. 1824), son of Joseph of Turetz.

Abraham Harkavy: Son of Jacob Harkavy. See Harkavy, Albert. A. Ha.

Alexander Harkavy: Russian-American writer and linguist; born at Nowogrudok, Minsk government, May 5, 1863. Alexander was educated privately, and at an early age evinced a predilection for philology. In 1879 he went to Wilna, where he worked in the printing-office of the Romm Bros. In 1882 he went to America, in 1885 to Paris; he subsequently returned to America, and settled in New York, where he now (1903) resides.

It is partly due to Harkavy that Yiddish is now recognized as a language. His Yiddish dictionaries show that its vocabulary is as ample as that of the average modern language, and that, if lacking in technical terms, it is richer in idiomatic and characteristic expressions.

Alexander Harkavy's most important works are: "Complete English-Jewish Dictionary" (1891); "Dictionary of the Yiddish Language: Yiddish-English" (1898); pocket editions of English-Yiddish and Yiddish-English dictionaries; "Amerikanischer Briefsteller" (English and Judæo-German, 1899); "Ollendorf's Method of English: in Yiddish" (1893); "Uchebnik Angliskavo Yazyka" (1892); "Torat Leshon Anglit," an English grammar in Hebrew (1894); "Ha-Yesh Mishpaṭ Lashon li-Sefat Yehudit?" (1896), in which he shows that Yiddish has the essential elements and forms of a living language; "Don Kichot," a Judæo-German translation (1897–98).

Bibliography: E. Harkavy, *Dor Yesharim*, New York, 1902; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 33; *Ha-Leom* (Harkavy's autobiography), vol. ii., New York, 1903.

J. D. E.

Alexander Süsskind Harkavy: Scholar and merchant; third son of Gershon Harkavy; born 1785; died 1841. In 1827 he became rabbi of Nowogrudok, which office he retained until his death.

Deborah Romm: Daughter of Joseph Bezaleel Harkavy, and head of the Hebrew publishing firm of Widow & Brothers Romm, of Wilna.

Elhanan Harkavy: Eldest son of Gershon Harkavy; died at Jerusalem in 1838. He devoted his life to study, and in his later years settled in Jerusalem. On the tombstone over his grave, on the Mount of Olives, he is designated as "Elhanan Ashkenazi."

Elhanan Harkavy: Brother of Alexander Harkavy; born at Nowogrudok; author of "Dor Yesharim."

Elijah Harkavy: Scholar and merchant; died 1827; second son of Gershon Harkavy.

Gershon Harkavy: Talmudist; son of Moses Solomon Harkavy; born 1823; died 1875.

Gershon Harkavy: Son of Joseph of Turetz. He was a disciple of Elijah of Wilna. In his declining years he settled in Safed, Palestine, where he founded a Talmudical academy, and maintained it by the proceeds of vineyards bought for the purpose. He had four sons, Elhanan, Elijah, Alexander Süsskind, and Moses Solomon.

Jacob Harkavy: Son of Elhanan Harkavy; born 1799; died 1894. He was at the head of a Talmudical academy at Jerusalem for forty-three years.

Jacob Harkavy: Son of Gershon Harkavy; author of a brochure in Russian on Jewish education (Wilna, 1902).

Joseph Bezaleel Harkavy: Talmudist; son of Elhanan Harkavy; died 1873. He was the son-in-law of Rabbi Samuel Strashun of Wilna.

Joseph Moses Harkavy: Talmudist; son of Rabbi Alexander Süsskind; born 1812; died 1881.

Moses Solomon Harkavy: Merchant and philanthropist; fourth son of Gershon Harkavy; born at Nowogrudok 1805; died 1872.

Vladimir (Wolf) Harkavy: Jurist at Moscow; son of Joseph Bezaleel Harkavy.

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H. R. A. HA.

HARKAVY, ALBERT (ABRAHAM YAKOVLEVICH): Russian Orientalist and historian; born at Novogrudok, government of Minsk, Oct. 27, 1839. His father, Jacob Harkavy, was a wealthy merchant and a prominent Talmudic scholar, connected by descent with the Jaffe family. At the age of fifteen Harkavy was sent to the yeshibah of Volozhin; and on the completion of his course there he took up secular studies, including German and French.

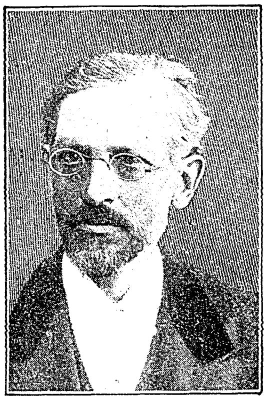
Albert Harkavy.

In 1858 he entered the rabbinical school of Wilna; in 1863 the University of St. Petersburg, where he studied Oriental languages, and from which he graduated with the degree of master of history (1868), his graduating thesis being "Skazaniya Mussulmanskikh Pisatelei o Slavyanakh i Russkikh" (St. Petersburg, 1870). This work presents a collection of narratives by Mohammedan writers upon the Slavs and Russians. Harkavy was then sent abroad by the university to qualify for the chair of Semitic history; he continued his studies at Berlin under Rödiger and Dümichen, and in Paris under Oppert (1868–70); but in consequence of a misunderstanding with one of the faculty his appointment was not approved. In 1872 Harkavy graduated as doctor of history, his thesis being "O Pervonachalnom Obitalishchye Semitov," etc., a study of the origins of the Semites, Aryans, and Hamites (*ib.* 1872). In the previous year he had published "Ob Istoricheskom Znachenii," etc., an essay on the importance of the Moabite inscription. After graduation he was attached to the Ministry of Public Instruction.

This date marks the beginning of his work on the Hebrew and Arabic manuscripts in the Imperial Public Library of St. Petersburg, where he devoted himself particularly to the critical examination of the Firkovich manuscripts. In 1877 Harkavy received the appointment of librarian, which office he still (1903) occupies. Since 1873 he has been repeatedly sent abroad in the interest of historical and archeological research—to examine Biblical manuscripts (1873), as delegate to the congress of Orientalists (1877), to examine Palestinian and other Oriental monuments (1886). For his achievements in historical research the orders of Saint Stanislas (3d and 2d degrees) and Saint Anne have been conferred upon him by the Russian government, and he has also been raised to the rank of councilor of state. The labors of Harkavy have continued unremittingly for a period of more than forty years, and have opened up the field of early Russo-Jewish history. He has made accessible extensive collections hitherto but little known, and has thereby shed new light on obscure periods in Russian as well as Russo-Jewish history. His methods are best illustrated by his treatises on the Jewish history of southern Russia, the Caucasus, the Crimea, Chazaria, and ancient Kiev. Not a little of his time has been devoted to investigations in the history of the Polish-Lithuanian Jews and of the Karaites, and he deserves great credit for his exposure of Firkovich's falsifications.

Apart from his work as a historian, he has rendered important services to the Jews of Russia by participation in their communal life. Beginning in 1864, Harkavy acted for a number of years as secretary of the Society for the Promotion of Culture Among the Jews of Russia, and since 1873 he has been one of the directors of the Jewish community of St. Petersburg.

Works.

Among his numerous works in Russian, Hebrew, German, and French, there should be mentioned his "Ha-Yehudim u-Sefat ha-Slawim," studies in the early history of the Jews of Russia, first published in Russian by the Imperial Russian Archeological Society under the title "Ob Yazykye Yevreyev," etc. (St. Petersburg, 1865). Harkavy's aim here was to prove that the first Jews who settled in South Russia did not come from Germany, as was supposed by Grätz and other historians, but from Greece through the Black Sea region and the Crimea, and from the Orient by way of the Caucasus. He furthermore showed that Slavonic was the language spoken by the Jews in the Slavonic countries until the arrival of German Jews in great numbers during the Crusades. He proved that the Jewish writers in Russia and other Slavonic countries used Slavonic words and phrases in their Biblical and Talmudic commentaries. The Slavonic names among the Slavonic Jews, the Slavonic inscriptions in Hebrew characters on Polish coins, the tradition among the Russian Jews that their ancestors spoke Slavonic, and the testimony of early writers, are effectively cited by him in support of his contention.

Besides this work he has published:

Skazaniya Yevreiskikh Pisatelei, o Chazarskom Tzarstvye. St. Petersburg, 1874.

Chazarskiya Pisma (in "Yevreiskaya Biblioteka," 1881-82).

Rus i Russkiye v Srednevyekovoi Yevreiskoi Literaturye (in "Voskhod," 1881-82).

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Les Mots Egyptiens de la Bible (reprint from "Journal Asiatique," Paris, 1870).

Zikkaron la-Rishonim we-gam la-Aḥaronim. Studien und Mittheilungen aus der St. Petersburg Kaiserlichen Bibliothek. 5 vols. St. Petersburg, 1879-82. Contains biographies and works of Samuel ha-Nagid, Samuel ben Hophni, Saadia Gaon, Hai Gaon, and other geonim, from manuscripts in the St. Petersburg library, annotated by Harkavy.

Neuaufgefundene Hebräische Bibelhandschriften (paper read before the Imperial Academy of Sciences of St. Petersburg, April, 1884: published in "Zapiski . . . Akademii," series vii., vol. 32, No. 8).

O Yazykye Yevreyev Zhivshikh v Drevneye Vremya na Russi. St. Petersburg, 1886.

Notes to the Russian translation of Grätz's "Geschichte." 2 vols., 1889-1902.

Notes to the Russian translation of Karpeles' "History of Jewish Literature." St. Petersburg, 1889-90.

Notes and additions to P. Rabinovich's Hebrew transl. of Grätz's "Geschichte," vols. iii.-viii. Warsaw. 1893-99.

Harkavy has contributed many valuable articles on the early history of the Jews in Russia to: "Measef Niddaḥim" (supplement to "Ha-Meliẓ," parts i. and ii.); "Ha-Karmel," 1862 *et seq.*; "Monatsschrift," 1883 *et seq.*; "Russko-Yevreiski Arkhiv," 1883; Brüll's "Jahrbücher," 1876; "Voskhod," 1881-84; "Ben 'Ammi," part i., St. Petersburg, 1887; "Ḥadashim gam Yeshanim," in "Ha-Miẓpah," vol. i.; "Ha-Asif," vol. i.; "Keneset Yisrael," i. and iii.; "Ha-Karmel" (Russian), 1865, etc. He has also written many articles on other subjects in Hebrew and Oriental literature in Steinschneider's "Hebr. Bibl."; Berliner's "Magazin"; "Z. D. M. G."; "Yevreiskoye Obozreniye"; "Russki Yevrei"; "Golos"; "Journal Asiatique"; "Revue Critique"; "R. E. J."; the publications of the Russian Imperial Academy of Sciences and of the Russian Imperial Archeological Society; the Journal of the Ministry of Public Instruction; etc.

Harkavy is a member of the Russian Imperial Archeological Society; the Russian Imperial Geographical Society; the St. Petersburg Philological Society; the Moscow Society for the Promotion of Natural Sciences, Anthropology, and Ethnography; the Odessa Society of History and Antiquities; the Société Asiatique of Paris; the Société des Etudes Juives; the Deutsche Morgenländische Gesellschaft; and the Madrid Academy of Sciences (corresponding member). The medal of Isabella the Catholic was conferred upon him by the Spanish government in 1889. He was also the first Jew and the first Russian to be made a corresponding member of the learned Oriental Society Sullogos of Constantinople. On Feb. 18, 1902, Harkavy's friends celebrated the fortieth anniversary of his literary and historical activity, his first article having appeared Feb. 18, 1861, in the earliest Russo-Jewish organ, "Razsvyet."

BIBLIOGRAPHY: Gubernatis, *Ecrivains du Jour*; Schaff, *Dict. of Living Divines*; Reines, *Dor we-Ḥakamaw*, Cracow, 1890. A complete bibliography of Harkavy's writings is now in course of publication by David Maggid of St. Petersburg.

H. R.

HARLAND, HENRY (pseudonym, **Sydney Luska**): American author; born at St. Petersburg March, 1861; educated at the College of the City of New York and at Harvard. From 1883 to 1886 he was in the office of the surrogate of New York, after which he removed to London and became editor of the "Yellow Book," to which many well-known authors contributed. He is the author of the following novels dealing with Jewish subjects: "Mrs. Peixada"; "As It Was Written"; and "The Yoke of the Thorah" (1900).

BIBLIOGRAPHY: *Who's Who in America.*

A.

HARLOT. See PROSTITUTION.

HARO: City in La Rioja, in the diocese of Calahorra, Spain. In the fifteenth century it contained a Jewish community, the members of which were engaged in agricultural, commercial, and industrial pursuits, particularly in tanning, and lived in the De la Mota quarter. The Jews as well as the Moors of Haro were forbidden to sell or to exchange real estate owned by Christians. When, owing to oppressive war-taxes, the population of Haro became impoverished and was forced to dispose of its real estate, the city council, by a decree issued Sept. 8, 1453, forbade Christians to sell or to pledge their houses, gardens, or vineyards to Jews, whether native or foreign. In cases where this decree was violated the sale was declared void, and both buyer and seller, if they had given or received anything as a pledge, were sentenced to pay a fine of 2,000 maravedis each. In 1474 the Jews of Haro and of Peñacerrada â Laja paid 2,500 maravedis in taxes. Before the expulsion of 1492 Jews owned fifty-five houses in Haro.

BIBLIOGRAPHY: *Boletin Acad. Hist.* xxvi. 467; *R. E. J.* xxxi. 125.

G. M. K.

HAROD: Name of a well beside which Gideon and his army encamped on the morning of the day which ended in the rout of the Midianites (Judges vii. 1), and where the test of the people by their mode of drinking apparently took place (*ib.* 4-8). Harod was situated south of the Hill of Moreh (the present Jabal Dahi), where the Midianites were encamped in the valley of Jezreel. It is now called 'Ain Jalud.

E. G. H. B. P.

HAROSHETH (HAROSHETH OF THE GENTILES): City supposed to have stood near Hazor, in the northern part of Canaan, afterward known as Upper Galilee, or Galilee of the Gentiles. It was so called on account of the cosmopolitan character of its inhabitants. Harosheth was the home of Sisera, general of the armies of Jabin, King of Canaan, whose seat was Hazor (Judges iv. 2). Here Sisera mobilized the forces (verse 13) that were defeated in the ensuing battle on the banks of the Kishon. Barak and his victorious troops followed the defeated army to Harosheth; "and there was not a man left" (verse 16).

E. G. H. B. P.

HARP AND LYRE: The ancient Hebrews had two stringed instruments, the "kinnor" (כנור) and the "nebel" (נבל). In the English versions of the Old Testament the former word is wrongly translated "harp." In both instruments the strings were set in vibration by the fingers, or perhaps by a little stick, the plectrum (as Josephus says). Bow instruments were unknown to the ancients. The strings were made of gut, metal strings not being used in olden times. The body of the instrument was generally made of cypress (II Sam. vi. 5) or, in very precious instruments, of sandalwood (I Kings x. 11; A. V. "almug").

When Used.

The kinnor and nebel are often mentioned together. As in the case of all instrumental music among the Hebrews, they were used principally as an accompaniment to the voice (see Music). Instruments were used on joyous occasions, such as banquets and festive processions (Gen. xxxi. 27; I Sam. x. 5; II Sam. vi. 5; Isa. v. 12), and especially in the Temple service (Ps. xxxiii. 2, xliii. 4; Neh. xii. 27; I Chron. xvi. 5); here also in accompaniment to songs of praise and thanksgiving (I Chron. xvi. 16; II Chron. v. 12; Ps. xxxiii. 2; lvii. 9, lxxi. 22). They were never used on occasions of mourning (Isa. xxiv. 8; Ezek. xxvi. 13; Lam. v. 14; Ps. cxxxvii. 2; Job xxx. 31). The more popular of the two instruments was the kinnor, which is much more frequently mentioned in the Old Testament than the nebel. Its invention is ascribed to Jubal (Gen. iv. 21). It was used on family occasions and at popular festivals (Gen. xxxi. 27; Job xxi. 12), and was played upon both by the noble and by the lowly. David, the shepherd-boy, was a noted player (I Sam. xvi. 16). The nebel, on the other hand, seems to have been reserved exclusively for religious occasions (Amos v. 23; Ps. cxliv. 9). In connection with secular events (Amos vi. 5; Isa. xiv. 11), its use appears to have been regarded as unseemly and profane. Regarding the form of the two instruments, it is evident from the Old Testament that they could be played while the performer was walking (I Sam. x. 5; II Sam. vi. 5; Isa. xxiii. 16); hence they must have been easy to carry.

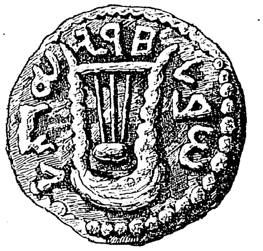

Coin of Bar Kokba Bearing Lyre with Three Strings.

(After Madden.)

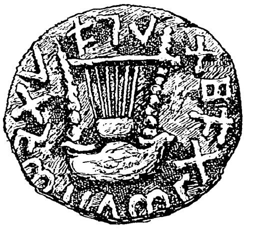

Coin of Simon Nasi Bearing Lyre with Six Strings.

(After Madden.)

From the name "nebel" it has been inferred that the shape of this instrument, or of its sounding-board, was similar to that of the bulging vessel of the same name in which wine was kept, or that the sounding-board was made of some animal membrane (נבל = "skin"). This, however, is a very questionable explanation.

Similarity to Greek Instruments.

Reliance must therefore be placed upon tradition and the analogies furnished by the ancient Greek, Egyptian, and Babylonian instruments. The translation of "kinnor" by *κιθάρα* presupposes a similarity between the Hebrew and the Greek instruments, a supposition that is confirmed by the illustrations of the kinnor found on Jewish coins (see illustration), which is very similar to both the Greek lyre and cithara. If these had been foreign instruments derived from the Greeks, they would not have been represented as emblems on coins. On the other hand, the Hebrew cithara, the kinnor, is not found in its original form, but in the modified form it assumed under Greek influence. The earliest shape of this instrument, which readily explains that on the coins intended as ornaments, is perhaps represented on an Egyptian tomb at Beni Hassan (see illustration). Here the instrument consists of a long, rectangular board, the upper half of which is cut out so as to form a kind of frame; and above this opening the strings, running parallel to one another, are strung lengthwise across the board. The player holds the instrument in a horizontal position against his chest, and touches the strings with his left hand, while his right holds a little stick serving as a plectrum. The illustration furthermore shows that the instrument did not originate in Egypt, but with the Asiatic Semites; for it is carried by Asiatic Bedouins praying for admission into Egypt. The instrument was subsequently introduced into Egypt, where it was modified in form.

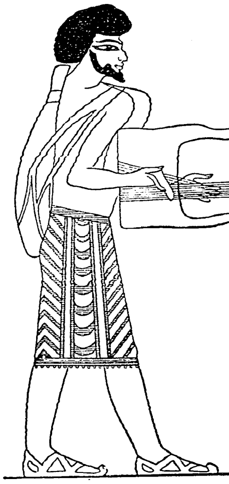

Bedouin Playing a Harp.

(After an Egyptian painting in the tombs of the Beni Hassan.)

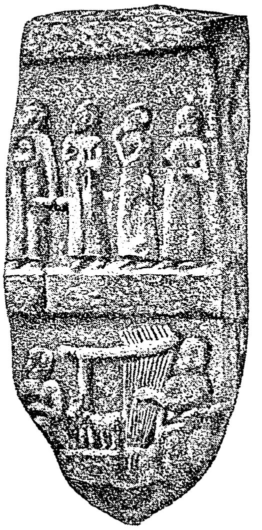

Harper; on a Babylonian Bas-Relief, About 3000 B.C.

(After Ball, "Light from the East.")

The same instrument is again found in its primitive form on an Assyrian relief, here also played by Semitic prisoners, from the western districts. The representations on Jewish coins, mentioned above, appear in comparison with these primitive forms as further developments under the influence of Greek taste. In one of the instruments there is under the strings a curious sounding-board like a kettle-drum; such a sounding-board is mentioned by the Church Fathers in describing the instrument. As it appears from the foregoing that the instrument was widely used among the Semites, and as the Biblical references, as well as those found in Josephus, seem to apply best to the cithara, it may be assumed that this instrument corresponds to the kinnor. The number of strings evidently varied. In the old Egyptian illustration there are eight strings; the later Egyptian cithara has from three to nine strings; the instruments on the coins have from three to six strings; and Josephus says that the cithara had ten and the nebel twelve strings.

The Nebel.

Regarding the nebel there are different views, of which the principal two may be mentioned here. According to one opinion the nebel was identical with the harp. Among the ancient Egyptians there is found, in addition to the large, upright harp, a small portable instrument of that class, which, like the nebel of the Old Testament, the harpist could play while walking. This harp consists of a wide, flat board, with another board fastened at right angles at one end. Across this frame are stretched strings decreasing in length from the center to the sides. A somewhat different Assyrian harp is pictured in a Kuyunjik relief, where a band of musicians going to meet the victorious Assurbanipal is represented. An illustration of a Babylonian harp is again somewhat different, showing but five strings. Although Josephus mentions twelve strings, it must be remembered that the instrument underwent various changes of form in the course of time.

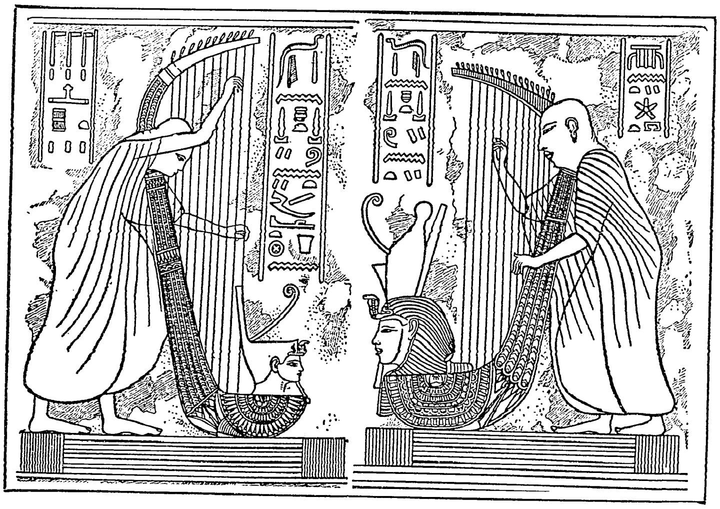

Egyptian Harpers.
(From a wall-painting in the tomb of Rameses III.)

According to another view the nebel is to be compared with the "sanṭir" (still used among the Arabs), perhaps in view of the Septuagint rendering of the word by "psalterion" (= פסנטר; Dan. iii. 5). The sanṭir consists of a longish, shallow box across which the strings are fixed, the player holding it on his lap. The earliest form of the instrument is found, together with the harp, in the above-mentioned illustration from Kuyunjik. The strings here are strung parallel across the box; the player holds the plectrum in his right hand; it is not clear whether he touches the strings with his left hand also. It is said in reference to the last-named instrument that the name "nebel" would apply very well to it, whether one imagines a bulging sounding-board or one made of an animal membrane. The words "pi ha-nebel" (Amos vi. 5) would in this case refer to the opening in the sounding-board. But, as stated above, this interpretation is very questionable. Jerome's statement that the nebel had the delta form (Δ) argues in favor of a harp-like instrument, as does also the statement of Josephus ("Ant." vii. 12, § 3) that the nebel was played with the fingers, which seems hardly possible in the case of the cymbals.

Finally, there is the tradition that the nebel, unlike the kinnor, was an instrument that stood upright.

Bibliography: Benzinger, *Arch.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 273 *et seq.*; Riehm, *Handwörterb. des Biblischen Altertums*, pp. 1043 *et seq.*; Cheyne and Black, *Encyc. Bibl.* s.v. *Music*; Wellhausen, in *S. B. O. T.* Eng. transl. of *Psalms* (*Polychrome Bible*); Benzinger, *Protestantische Realencyclopädie*, s.v. *Music*; and the bibliographies cited in these works.

E. G. H. I. Be.

HARRIS, SIR AUGUSTUS GLOSSOP: English actor, playwright, and theatrical manager; born in Paris 1852; died at Folkestone, England, June 22, 1896. Harris made possible the renascence in London of grand opera, which had lapsed for want of support. Educated in Paris and Hanover, he forsook a mercantile life to appear (Dec., 1873) at the Theater Royal, Manchester, as *Malcolm* in "Macbeth." Subsequently he supported Barry Sullivan, and then became stage-manager for Colonel Mapleson at Covent Garden.

In 1879 he became manager of Drury Lane Theater—previously a graveyard for theatrical fortunes—where his shrewd management and improved methods of staging laid the foundation of his success. Plays written by Harris, some in collaboration with Petit and Hamilton, were: "The World" (his first production), "Youth," "Human Nature," "A Run of Luck," "The Spanish Armada," "A Million of Money," "The Prodigal Daughter," "A Life of Pleasure," and "The Derby Winner." The last-named was produced in the United States under the title "The Sporting Duchess."

Harris gave his first season of grand opera at Drury Lane in 1887, and so successful was it that he engaged Covent Garden Theater for the following year. The greatest musical artists in the world came under his management. A feature of Harris' Drury Lane management was the elaborate scale on which he produced the Christmas pantomime each year.

Despite his arduous and incessant labors, Harris found time to devote to politics, and became a member of the London County Council, representing the Strand division. He was appointed sheriff in 1891 and deputy lieutenant of the city of London. It was at this time that Harris was knighted.

In 1894 Harris went to the United States, where he and Augustin Daly produced "Hänsel und Gretel." On his return to London the strain of work broke down his health, and he died shortly afterward.

BIBLIOGRAPHY: *New York Tribune*, June 23 and July 13, 1896; *New York Herald*, June 23, 1896.

J. E. Ms.

HARRIS, DAVID: English soldier and mine-director; born in London 1852. He arrived at the Kimberley diamond fields about 1873, and in dealing in diamonds and claims met with great prosperity. While engaging in business he became an ardent soldier. In 1878 he fought under Sir Charles Warren as an officer in the Diamond Fields Horse throughout the Kaffir war and the Griqualand West rebellion, and was mentioned in despatches for gallantry in the field. In 1896 he successfully led 600 of the Kimberley Rifles against a savage native force at Poquana, a place about 80 miles from Kimberley.

Harris was for some time parnas of the Kimberley synagogue. On the death of Barney Barnato (his first cousin) in 1897, Harris was elected unopposed as member for Kimberley in the Cape Assembly.

Although Colonel Harris had retired from the service, at the outbreak of war with the Boers in 1899 he assisted in the defense of Kimberley in conjunction with the imperial forces, being at the head of 2,000 men until the town was relieved by General French. He is now (1903) the representative of the firm of Barnato Brothers in Kimberley.

BIBLIOGRAPHY: *Jew. Chron.* June 21, 1895; Oct. 20, 1899.

J. G. L.

HARRIS, MARK: English surveyor and soldier; born March 15, 1869; killed in action in Bechuanaland April 6, 1897. He was a son of Ephraim Harris, head master of the Jews' School at Manchester, where he was educated; afterward he was articled to an architect and surveyor. Later on he went to South Africa, and at Port Elizabeth acted as borough surveyor. He joined the Prince Albert's Guards, and, working his way up from the ranks, obtained his commission as lieutenant. Harris was next engaged in mapping out Pondoland. In 1896 he was employed in the public works department at Port Elizabeth. He then exchanged for the Duke of Edinburgh's Own Volunteer Rifles with his former rank. On Feb. 24, 1897, this column, about 1,000 strong, started for Bechuanaland. A battle was fought on March 15 at Kuruman, and desultory fighting continued till April 6, when a second engagement with Galishwe took place at Mamssepe, which was captured with the loss of Harris.

BIBLIOGRAPHY: *Jew. Chron.* April 16, 1897.

J. G. L.

HARRIS, MAURICE HENRY: American rabbi; born Nov. 9, 1859, in London, England; educated in London and at Columbia College, New York city, graduating in 1887 (M.A., Ph.D.), and at the Emanu-El Theological Seminary of New York city.

In 1883 Harris was elected rabbi of Temple Israel of Harlem, New York, a position he still holds (1904). He is vice-president of the Society for the Aid of Jewish Prisoners, second vice-president of the New York Board of Jewish Ministers, and a director of the Jewish Protectory.

Among his works are the following: "The People of the Book: a Biblical History" (3 vols.); "Selected Addresses" (3 vols.); two Chautauqua syllabi of Jewish history and literature from the Cabala to Mendelssohn. Harris has also contributed to the "Jewish Quarterly Review" and to the "North American Review."

BIBLIOGRAPHY: *Who's Who in America*, 1903–04.

A. F. H. V.

HARRISBURG. See PENNSYLVANIA.

HARROW. See AGRICULTURE.

HARRWITZ, DANIEL: German chess master; born 1823 in Breslau, Silesia; died Jan. 9, 1884, at Botzen, Tyrol; received most of his chess-training from Anderssen. Harrwitz lived for some time in France, and at intervals in England. His chess career may be said to have begun in Paris in 1845. In the following year he lost a match with Staunton at the odds of a pawn and two moves, but won another at pawn at move. He then defeated Horwitz and Löwenthal in England and De Rivière in Paris. In 1858 he lost a match with Morphy by 2 games to 5; but before the match he won an additional game, thus gaining the rare distinction of winning three games from that distinguished player. In 1862, owing to ill health, Harrwitz was compelled to relinquish active participation in the game. As a giver of odds, he was perhaps the most successful of all chess-players.

In 1853–54 Harrwitz published "The British Chess Review." He was also the author of "Lehrbuch des Schachspiels," Berlin, 1862.

BIBLIOGRAPHY: G. Berger, *Schach-Jahrbuch*, Leipsic, 1892–1893; G. A. MacDonnell, *Chess Life-Pictures*, pp. 60-66, London, 1883 (with portrait); Steinschneider, *Schach bei den Juden*, p. 42, Berlin, 1873.

S. A. P.

HARSELANI, ABRAHAM AL-: Karaite scholar; flourished in Babylonia in the tenth century. He is cited in Al-Hiti's chronicle as having disputed with the rabbinical authorities of his time. He is also quoted by Mordecai ben Nissim in the "Dod Mordekai" (p. 11b) as a Karaite authority. None of Harselani's works is extant.

BIBLIOGRAPHY: G. Margoliouth, in *J. Q. R.* ix. 441.

G. I. BR.

HARSITH: One of the gates of Jerusalem, mentioned in Jer. xix. 2 (R. V.); it led into the Valley of Hinnom. The meaning of the name can not be ascertained. The Authorized Version gives "east gate," evidently connecting it with "ḥeres" (the sun).

E. G. H. B. P.

HART (Hebr. "ayyal," the female or hind: also "ayyalah" and "ayyelet"): One of the clean animals enumerated in Deut. xiv. 5 (comp. xii. 15, 22; xv. 22), and among those provided for the table of Solomon (I Kings v. 3 [A. V. iv. 23]). It is certain that one of the *Cervidæ* is intended by "ayyal," but the particular species common in Palestine in Biblical times can not now be determined; the fallow deer (*Cervus dama*) is still met, though rarely, in the neighborhood of Sidon. The Septuagint renders "ayyal" by ἔλαφος, which would suggest the *Cervus elaphus*. Some also (comp. Winer, "B. R." *s.v.* "Hirsch") regard "yaḥmur," mentioned with "ayyal" (A. V. "fallow deer"; R. V. "roebuck"), as a species of hart, perhaps the *Cervus platyceros*, smaller than the common hart and surpassing it in swiftness. The swiftness and gentleness characteristic of the hart render it an image of agility as well as of feminine grace and tenderness (Gen. xlix. 21; II Sam. xxii. 34; Ps. xviii. 33; Isa. xxxv. 6; Hab. iii. 19; Prov. v. 19; Cant. ii. 17, viii. 14). Its maternal affection is alluded to in Jer. xiv. 8; its timidity in Job xxxix. 1; Ps. xxix. 9; its eager panting for water in Ps. xlii. 1. These frequent references to the qualities and habits of the hart, the localities deriving their names from it (Josh. x. 12, xxi. 24; Judges xii. 12), and the fact that it was used for food, show that it was at one time quite common in Palestine.

In the Talmud "ayyal" ("ayyalah," "ayyalta") and "ẓebi" are used as generic names for the whole deer family. The hart is caught with nets; its skin is used to make parchment (Ket. 103b); its flesh tastes like that of the heifer (Bek. 29b). The male has branched antlers (Ḥul. 59b), adding every year one tine (Yoma 29a); and the frequent shedding of the antlers gave rise to the proverbial expression, "He placed his money upon the horn of a hart," that is, he lost it in a bad enterprise (Ket. 107b). On the difficulties which the female experiences in copulation and in the bearing of young see 'Er. 54b; Bek. 7b; B. B. 16b; Yoma 29a (comp. Aristotle, "On Generation of Animals," v. 2, 3, and Pliny, "Historia Naturalis," x. 63, 83); and on the generation of the "yaḥmurta" (female of the "yaḥmur") see Bek. 7b. The hart is the swiftest of all animals (Ket. 112a), and it is therefore used as an example of alertness in doing the "will of the Father in heaven" (Ab. v. 20). For a hart to cross one's path was considered a bad omen (Sanh. 65a).

Bibliography: Tristram, *The Natural History of the Bible*, p. 99; Lewysohn, *Die Zoologie des Talmuds*, p. 111.

E. G. H. I. M. C.

HART: Several families of this name, of Anglo-Jewish origin, settled early in the English possessions in America, including Canada.

Isaac Hart: One of the earliest Jewish residents of Newport, R. I. He settled there as early as 1750, and soon became known as a successful merchant. On June 13, 1756, he was one of several who purchased the land for the first synagogue of Newport. During the War of Independence Isaac Hart favored the British cause, and it is related that he met his death in 1780 by being "inhumanely fired upon and bayoneted" by the American soldiers ("Rivington's Gazette," Dec. 2, 1780). In New York a **Moses Hart** acquired burgher rights as early as June 22, 1713 or 1714; a **Solomon Hart, Jr.,** took the oath of allegiance under the Act of 1740.

Ephraim Hart: Merchant; born in Fürth, Bavaria, in 1747; died in New York July 16, 1825. The original name of his family was "Hirz." It is not known in what year he came to America, but in 1782 he was residing as a merchant in Philadelphia, and in that year he joined the Mickvé Israel congregation. He married in 1783 Frances Noah, a sister of Manuel Noah. Later he removed to New York and engaged in the commission and brokerage business. On April 2, 1787, he was registered as an elector of the Shearith Israel congregation. By 1792 he had become one of the most successful merchants in the city, and at this time he helped to organize the Board of Stock-Brokers, now known as the "New York Stock Exchange." His name occurs in 1799 in a "list of owners of houses and lots valued at £2,000 or more." He was one of the founders, in 1802, of the Ḥebra Ḥesed Veemet, a charitable organization connected with the Shearith Israel congregation. He was a state senator in 1810, and it is said that at the time of his death he was a partner of John Jacob Astor.

Joel Hart: Physician; the only son of the foregoing; born in Philadelphia in 1784; died in New York June 14, 1842. He received the degree of M.D. from the Royal College of Physicians and Surgeons, London. He was one of the charter members of the Medical Society of the County of New York. He married, May 2, 1810, in London, Louisa Levien, and had issue. On Feb. 7, 1817, he was appointed by President Madison United States consul at Leith, Scotland, and remained there in that capacity until 1832, when he returned to New York and resumed the practise of medicine. He was well known in masonic circles in New York city.

Myer Hart: First merchant of Easton, Pa.; his original name was "Myer Hart de Shira." He went to America at an early age, and at once engaged in trade. He is classed among the founders of Easton (1750), and was the first shopkeeper there; his name occurs in a list (1752) of the eleven original families of Easton. From the tax-lists of Northampton county it is evident that he was one of its richest merchants. On April 3, 1764, Myer Hart took the oath of allegiance to the colonial government. During the Revolutionary war he was the agent at Easton of David Franks, for the "care of Prisoners in the British Service"; on March 19, 1778, he refuted a charge of cruelty and insult to the prisoners. In August, 1779, he petitioned the "Supreme Executive Council" in regard to the removal of a tenant. About 1782 he must have removed to Philadelphia, for in that year his name occurs among the original members of the Mickvé Israel congregation; in 1785 it occurs in the first Philadelphia directory. In September, 1786, owing to failure in business his estate was sold by the sheriff. The exact date of his death is unknown, although it has been stated that he lived to near the close of the century. He married a daughter of Abraham and Esther de Leon, and had issue.

Michael Hart: Another early resident of Easton; not related to the foregoing; born in 1738; died March 23, 1813. He removed to Pennsylvania early in life, soon becoming one of the wealthiest residents of Easton, according to the assessments on his property. He was (1782) one of the original members of the Mickvé Israel congregation, Philadelphia. He was a member of the first fire-company of Easton. His first wife, Leah, died July 4, 1786, aged 32; his second wife, Esther, was a daughter of the Rev. Jacob Raphael Cohen. One of the children by the second marriage was **Louisa B. Hart,** well known in the Jewish community of Philadelphia.

Abraham Hart: American publisher; born in Philadelphia, Pa., Dec. 15, 1810; died at Long Branch, N. J., July 22, 1885. At an early age he secured a position in the firm of Carey & Lea, publishers, and continued in their employ until 1829, when he engaged in business with Edward L. Carey under the firm name of Carey & Hart. Many famous books were issued by them. Among the productions of their press were Griswold's "Poets and Poetry of America" (1842), and Longfellow's "Poets and Poetry of Europe" and his "Poems" (1845). They were the first to collect and publish separately the fugitive pieces of Macaulay, Jeffrey, and other well-known English essayists. The most celebrated book issued by Carey & Hart was the now very rare "Yellowplush Correspondence" (1838), the first book of Thackeray's ever published, preceding by several years the first English edition of any of his works. In 1845 Carey withdrew from the firm, and Henry Carey Baird was associated with Abraham Hart under the name of Hart & Baird. Four years later Baird withdrew, and Hart continued the publishing business until 1854, when he retired. The firm had become one of the best-known publishing-houses in America.

Abraham Hart was greatly interested in the Jewish charitable and educational societies of Philadelphia. He was president of the board of managers of the Jewish Foster Home, the (first) Jewish Publication Society, the board of trustees of Maimonides College, and the Mickvé Israel congregation. He was for many years treasurer of the Hebrew Education Society (1848-75), and was interested in the establishment of the Jewish Hospital and the Young Men's Hebrew Association.

Bernard Hart: Merchant; born in England in 1764; died in New York in 1855. He went to Canada in 1777, and removed to New York in 1780, where he engaged in business, keeping up the trade connections he had formed in Canada. During the yellow-fever epidemic of 1795 he was unceasing in his devotion to the afflicted. In 1797 Hart was quartermaster of a brigade of state militia, of which James M. Hughes was brigadier-general. He married in 1806 Rebecca (b. 1783; died 1868), daughter of Benjamin Mendez Seixas, and by her had several children, one of whom was Emanuel HART.

In 1802 he had associated himself with Leonard Lispenard under the firm name of Lispenard & Hart, and conducted a general commission business. Hart withdrew from the firm in 1813, and then continued in business alone. In 1831 he succeeded Jacob Isaacs as secretary of the New York Stock Exchange, and continued in office until 1853. Hart was interested in the formation of some of the earliest social organizations of New York city, and his name frequently occurs in the records of the Congregation Shearith Israel.

Charles Henry Hart: Son of Samuel Hart; born in Philadelphia Feb. 4, 1847; graduated from the University of Pennsylvania in 1869 (A.M., LL.B.); admitted to the bar Nov. 14, 1868. On Feb. 17, 1894, Hart met with a severe railroad accident, in consequence of which he gave up the practise of law. He then devoted himself to the study of the history of American art. He has been a director of the Pennsylvania Academy of the Fine Arts, and was appointed chairman of the committee on retrospective American art at the World's Columbian Exposition, Chicago, 1893. He is a member of many learned societies, and has been corresponding secretary of the Numismatic and Antiquarian Society. Hart is a recognized authority on early American painters and engravers, and is a constant contributor to the magazines on this subject. He has published: "Historical Sketch of National Medals," New York, 1866; "Turner, the Dream Painter," New York, 1879; "Memoir of William Hickling Prescott," 1868; "Bibliographia Lincolniana," Albany, 1870; "Browere's Life Masks of Great Americans," New York, 1899; "Gilbert Stuart's Portraits of Women," New York, 1902; "Hints on Portraits and How to Catalogue Them," Philadelphia; etc.

A. A. S. W. R.

John Isaac Hart: American dental surgeon; born in New York city Aug. 7, 1865; son of Benjamin I. Hart and grandson of John I. Hart. He was educated at the Columbia Grammar School (New York city) and at the New York College of Dentistry, graduating as doctor of dental surgery in 1886, in which year he began to practise. In 1895 he became professor of operative dentistry, dental pathology, and therapeutics at the New York Dental School, which position he still occupies (1903).

Hart has filled several important positions: in 1899 he was vice-president of the National Dental Association; in 1902 vice-president of the Odontological Society of New York; in 1900-02 president of the New York State Dental Society. He also takes an active interest in communal affairs.

Hart has contributed several essays to the dental journals, among them being "Minute Structure of Dentine," in "Dental Cosmos," 1891, and "The Care of the Teeth from the Second to the Twelfth Year," in "Information," 1900.

A. F. T. H.

The following were among the representatives of the family in Canada:

Aaron Hart: Founder of the Hart family in Canada; born in London, England, in 1724; died at Three Rivers, province of Quebec, Canada, in 1800. He crossed the Atlantic with Sir Frederick Haldimand when that general went to take part in the war in which England wrested Canada from the grasp of France. After being a short time in New York, Hart was appointed commissary officer in Amherst's army, and he was one of those who rode with the staff of that general when he entered Montreal in 1760. Subsequently he was attached to Haldimand's command at Three Rivers. At the close of the war he took up his residence at the latter place, where he entered into extensive mercantile operations and acquired large estates. He became seignior of Becancourt and of Ste. Marguerite and owner of the Fief Marquisat Dusable. At his residence in Three Rivers he received a visit from

Edward, Duke of Kent, the father of Queen Victoria. He assisted in repelling Montgomery's invasion in the winter of 1775, and took an active part in the military operations of that period. He married Dorothea Judah, whose brother, Uriah Judah, was prothonotary of Three Rivers.

Aaron Hart left four sons, **Moses, Ezekiel, Benjamin,** and **Alexander**, and four daughters: **Catharine** married Dr. Bernard Samuel Judah of New York, whose son, Samuel Judah, became attorney-general of Indiana; **Charlotte** married Moses David of Montreal; **Elizabeth** remained unmarried; **Sarah** married Samuel David of Montreal. **Moses Hart,** the eldest son of Aaron Hart, received the seigniory of Ste. Marguerite and the Fief Marquisat Dusable from his father, and became also seignior of Courval. His descendants are still prominent in Jewish communal affairs in Montreal, notably **Dr. David A. Hart,** born at Three Rivers in 1844, and **Lewis A. Hart**, born at Three Rivers in 1847. The latter was president of the Spanish and Portuguese congregation of Montreal in 1891. He was for some years lecturer on notarial practise at McGill University, and was the author of "On Christian Attempts to Convert Jews" and "Some Questions Answered," two ably written works of a controversial character.

Ezekiel Hart: Second son of Aaron Hart; born at Three Rivers in 1767; died in 1843. He succeeded his father as seignior of Becancourt. He was the first Jew elected to the Canadian Parliament, and distinguished himself by the leading part he took in the struggle of 1807-09 to obtain full civil rights for his coreligionists in Canada (see Canada). During the War of 1812-14 he served with distinction as an officer of militia. He was survived by seven children, one of whom, **Samuel Becancourt Hart,** took a leading part in securing the passage of the Act of William IV. which conceded political equality to the Jews in Canada. **Aaron E. Hart** and **Adolphus M. Hart,** also sons of Ezekiel Hart, were prominent members of the legal profession. Adolphus M. Hart was the author of a history of the Mississippi Valley. He married Constance, a daughter of Benjamin Hart, and one of their sons, **Gerald E. Hart,** of Montreal, was the author of "The Fall of New France," recognized as one of the best works on one of the most important epochs in Canadian history.

Benjamin Hart: Third son of Aaron Hart; born in 1779 at Montreal; died in 1855. He resided with his parents at Three Rivers, removing some years after his father's death to Montreal. He took a leading part in Jewish communal work in the latter city during the earlier half of the last century (see Canada). He was also identified with many Montreal non-sectarian institutions, and was one of the founders of the Montreal General Hospital. He married Harriot Judith Hart, a daughter of Ephraim Hart of New York, who was one of the founders of the New York Stock Exchange. He left numerous offspring.

Aaron Philip Hart, eldest son of Benjamin Hart, was distinguished as a learned member of the Montreal bar. He actively engaged in political life, and during the rebellion of 1837-38 raised a company of loyalist militia. Other members of the family were active in helping to preserve peace in the district of Three Rivers. **Wellington Hart,** the second son of Benjamin Hart, died in Montreal in 1891. He resided for a time in the United States, where he became colonel of a Michigan regiment. He was later attached to the War Department at Washington. Returning afterward to Canada, he became manager of the Metropolitan Bank at Coaticook. **Frederick Hart,** third son of Benjamin Hart, was adjutant-general of Louisiana.

Bibliography: *Publications Am. Jew. Hist. Soc.* ii. 48; iv. 88-89, 215-218; vi. 101-103; viii. 127-133; H. P. Rosenbach, *The Jews of Philadelphia Prior to 1800*; *Memorial History of New York City*, iii. 151; *Pennsylvania Archives*; *Appleton's Cyclopædia of American Biog.*; J. C. Derby, *Fifty Years Among Authors, Books, and Publishers*; Morais, *The Jews of Philadelphia*, pp. 54-58; *Who's Who in America*, 1901-02; Daly, *The Settlement of the Jews in North America*, pp. 55-56; Scoville, *The Old Merchants of New York City*, ii. 119-129.

Canadian Branch: *Records of the Hart Family*; *Minutes and Correspondence of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; Joseph Tassé, *Droits Politiques des Juifs en Canada*, in *La Revue Canadienne*, Montreal, June, 1870; *Catalogue Raisonné of Loan Exhibition of Canadian Historical Portraits, etc., of the Numismatic and Antiquarian Society of Montreal*; C. I. de Sola, *The History of the Spanish and Portuguese Synagogue*, in *Borthwick's Gazetteer of Montreal*, 1892; *idem*, in *The Star* (Montreal), Dec. 30, 1893; *Occident*, vol. i., No. 8, Philadelphia, 1843.

A. C. I. de S.

HART, AARON (known also as **Uri Phoebus**): First chief rabbi of the Ashkenazic Jews in England; born at Breslau in 1670; died in the year 1756. After studying at a yeshibah in Poland, he married the daughter of R. Samuel ben Phoebus of Fürth, author of a commentary on Eben ha-'Ezer. It was probably through the influence of his wealthy brother, Moses Hart, founder of the Great Synagogue, Duke's place, London, that he was appointed rabbi of the first Ashkenazic synagogue in that city. This was opened in Broad street, Miter square, in 1692.

Hart published in 1707 a small work entitled "Urim we-Tummim," which is of interest as being the first Hebrew book printed in London.

Bibliography: H. Adler, *Chief Rabbis of England*, 1887; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

HART, EMANUEL B.: American congressman; born in New York Oct. 29, 1809; died Aug. 29, 1897. When twenty years old he joined the volunteer fire department of New York, as a member of engine company No. 9, and continued in active service five years. Hart was a Jackson Democrat, and one of the challengers at the polls in the exciting election of 1832. In 1845 he was elected alderman of the fifth ward, and was reelected the following year, but refused a third nomination. Subsequently he was appointed a delegate to the Democratic state convention, and as a member of Tammany Hall was elected chairman of the Tammany general committee in 1849. In 1851 Hart was elected to Congress by a heavy majority. Under President Buchanan's administration he was appointed surveyor of the port of New York, and on the expiration of his term served for a year in the same office at President Lincoln's request.

Hart was sent to Europe by the United States Treasury in 1860 for the purpose of investigating frauds in the revenue. To his report a number of important reforms have been attributed. In 1867 he was offered the nomination of the sixth congressional district of New York, but refused; in 1868 he was a presidential elector. Hart was made a commissioner of emigration in 1869, and two years later was elected member of the board of aldermen. He served as excise commissioner under Mayor Cooper in 1879, and on the election of President Cleveland was appointed disbursing agent at the custom-house, New York. Later Gen. Daniel E. Sickles, then sheriff, appointed him cashier of his office. For years Hart held the presidency of the Mount Sinai Hospital, and the office of treasurer to the Hebrew Relief Society, as well as the presidency of the Home for the Aged and Infirm.

BIBLIOGRAPHY: *American Jews' Annual for 5647* (1886-87), pp. 112-133.

A. F. H. V.

HART, ERNEST ABRAHAM: English physician and editor; born in London 1836; died there Jan. 7, 1898. He was educated at the City of London School and Queen's College, Cambridge. Choosing medicine as a profession, he was entered at St. George's Hospital, where he had a distinguished career as a student. In 1856 he became a member of the Royal College of Surgeons of England. He took up as a specialty diseases of the eye, and acquired an extensive consulting practise in London.

In 1858 Hart began to publish editorial articles in the "Lancet," and two years later he was appointed coeditor of that journal. In 1866 he became editor of the "British Medical Journal," the organ of the British Medical Association, and the subsequent growth of that association and of the "Journal" was largely due to his labors. His next appointment was as surgeon to the West London Hospital; and while attached there he devised a method of treating a special form of aneurism, which proved of great service. In 1864 he was appointed ophthalmic surgeon to St. Mary's Hospital, and a few years later became aural surgeon and dean of the medical school attached to the hospital. During this period he contributed various practical papers to the transactions of the Royal Medical and Chirurgical Society and to the reports of the Moorfields Ophthalmic Hospital.

Dr. Hart, in his public capacity, originated many beneficent schemes for the alleviation of public evils which his position as chairman of the Parliamentary Bills Committee of the British Medical Association, to which he was elected in 1871, enabled him to carry through. He caused the appointment of a commission to inquire into the state of the London workhouse infirmaries, which led to the establishment of the Metropolitan Asylums Board; and he embarked on a campaign against baby-farming, which resulted in the Infant Life Protection Act. Hart was chairman of the National Health Society, and was an active member of the executive committee of the International Health Exhibition of 1885. The record of his public work covers nearly the whole field of sanitary legislation in England during the thirty years which preceded his death.

Under the title of "The Eternal Gullible," Hart published a series of articles exposing the shams of hypnotism, mesmerism, etc.; and at the time of his death he was engaged in editing "Masters of Medicine," a series of lives of eminent medical men. He also contributed to the "Nineteenth Century," the "Century," and the "Forum."

Hart took great pride in his race, and when quite young wrote articles in "Frazer's Magazine," strenuously urging the emancipation of the Jews. In 1877 he published "The Mosaic Code," an exposition of Pentateuchal sanitation.

In 1893 the University of Durham conferred on him the degree of D.C.L., "honoris causa."

BIBLIOGRAPHY: *Jew. Chron.* Jan. 14, 1898; *The Times* (London), Jan. 8, 1898; *British Medical Journal*, Jan. 15, 1898.

J. G. L.

HART, HENRY JOHN: Australian magistrate; born in New York May 7, 1820; died 1884. Educated at Columbia College, New York, he was destined for the legal profession; but, evincing a distaste for the law, he left New York and went to Sydney in 1839. In 1841 he took up his abode in Melbourne, and for some years engaged in commercial pursuits. He took a prominent part in the search for gold-fields in Victoria. In 1854 he was appointed a commissioner of the supreme court. In January, 1855, he left Victoria for Europe, but returned to the colony in 1857 and was gazetted a territorial magistrate. Afterward he was thrice elected by the citizens of Melbourne auditor of that city.

Through Hart's exertions a grant of land was obtained for a synagogue. Hart was honorary secretary of the East Melbourne congregation and its president for six years. He was for upward of twenty years on the board of management of the Melbourne Hospital, the Lying-in Hospital, and the Sick Children's Hospital, and was vice-president of the Eye and Ear Hospital.

In 1866 Hart was acting consul of the United States of America, and later was appointed vice-consul of Italy. He was also one of the royal commissioners of the International Exhibition at Melbourne in 1881.

BIBLIOGRAPHY: *Jewish World*, June 20, 1884.

J. G. L.

HART, SIR ISRAEL: Ex-mayor of Leicester, England; born 1835. Chairman of the Hart and Levy Company, wholesale clothing manufacturers, he has been prominently identified with the municipal life of Leicester since the year 1874, when he was elected to the town council. In 1884 he was elevated to the bench of aldermen, and elected mayor, being reelected in 1885, 1886, and 1893. In 1885 he became high bailiff of the borough of Leicester.

Hart has presented Leicester with a free library and an ornamental fountain. He contested Central Hackney in 1900.

BIBLIOGRAPHY: *Who's Who*, 1903; *Jew. Chron.* Jan. 4, 1895.

J. G. L.

HART, MOSES: Founder of Duke's Place Synagogue, London; born in Breslau; died in London 1756; brother of Rabbi Uri Phoebus (Aaron HART), chief rabbi of the Ashkenazic Jews of England. During the high-treasurership of Lord Godolphin in the reign of Queen Anne, a government appointment was conferred upon Hart, and thereby he attained to great affluence. In 1722, being actuated by religious zeal and by the fact that the London Jewish community had outgrown its temporary house of prayer, Hart contributed a liberal sum, which covered the cost of erecting a permanent edifice. This was the first building of the Great Synagogue, London; it was inaugurated on New-Year's eve, 1722.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

HART, SOLOMON ALEXANDER: Artist, and librarian at the Royal Academy, London; born at Plymouth April, 1806; died in London June 11, 1881. In 1823 he was entered at the Royal Academy as a student of painting. His earliest work was a portrait miniature of his father, which was exhibited in 1826. He continued for a time to paint miniatures, and exhibited his first oil-painting, entitled "Instruction," at the British Institution in 1828. In 1830 he exhibited "The Elevation of the Law" at the Suffolk Street Gallery. He was elected an A.R.A. in 1835 and a R.A. in 1840, and from 1854 to 1863 acted as professor of painting at the Royal Academy, in 1864 becoming librarian to that institution. During 1841–42 Hart visited Italy, and made an elaborate series of drawings of architectural interiors and of sites famous in history, which he intended for publication. He subsequently abandoned this intention, and made use of these drawings in several scenic and historical Italian pictures. Hart was curator of the Painted Hall at Greenwich, and frequently gave his services to the British and South Kensington museums.

Among Hart's Jewish works are: "Hannah, the Mother of Samuel"; and "The Conference Between Manasseh ben Israel and Oliver Cromwell," which was bought by F. D. Mocatta, who subsequently presented it to Jews' College.

Bibliography: *Jew. Chron.* and *Jew. World*, June, 1881; *The Times* (London), June 13, 1881; *Memoirs of S. A. Hart*, privately printed 1881; Boase, *Modern English Biography*.

J. G. L.

HARTFORD. See Connecticut.

HARTMANN, ANTON THEODOR: German author; born at Düsseldorf June 25, 1774; died at Rostock April 20, 1838. At Göttingen, Eichhorn led him to turn his attention to the study of the Old Testament and of Oriental languages. He taught for fifteen years, and was then called to Rostock (1811) as professor of Old Testament theology. His many works were for the most part of a belletristic character. The following two deserve special mention: "Die Hebräerin am Putztische und als Braut: Vorbereitet Durch eine Uebersicht der Wichtigsten Erfindungen in dem Reiche der Moden bei den Hebräerinnen von den Rohesten Anfängen bis zur Uepigsten Pracht" (3 vols., Amsterdam, 1809–10), on which De Quincey wrote one of his essays; "Historisch-Kritische Forschungen über die Bildung, das Zeitalter und den Plan der Fünf Bücher Mose's, Nebst einer Beurtheilenden Einleitung und einer Genauen Charakteristik der Hebräischen Sagen und Mythen," his principal work (1831). The latter book presents the most consistent development of the so-called "fragment-theory." About 1835 he wrote several pamphlets against the emancipation of the Jews, to which Gotthold Salomon replied.

Bibliography: *Allgemeine Deutsche Biographie*, x. 680 *et seq.*

J. K. H. C.

HARTMANN, MORITZ: Austrian poet; born at Przibram, Bohemia, Oct., 1821; died at Oberdöbling, near Vienna, May 13, 1872. He was educated at the gymnasiums at Jung-Bunzlau and Prague, and at the universities of Prague and Vienna. After traveling in Italy, Switzerland, Germany, and France he went to Vienna (1842). He revisited Germany in 1844, and lived for some time after in Brussels. In 1847 he returned to Prague. He took part in the Revolution of 1848, and was elected representative to the Parliament at Frankfort-on-the-Main. He went with Blum and Fröbel to Vienna, escaping to Frankfort when the troops under Windischgrätz were victorious. When the revolution in Baden broke out (1849) he again sided with the revolutionists, and when this revolution also failed he was compelled to flee from Germany. In 1853 he was sent to the Crimea as war correspondent for the "Kölnische Zeitung." Expelled from Constantinople in 1854, he went to France. In 1860 he settled in Geneva, where he became teacher of German literature and language. In 1862 he became editor of the "Freya" in Stuttgart; in 1867 one of the editors of the "Allgemeine Zeitung"; in 1868 he went to Vienna as editor of the "Neue Freie Presse."

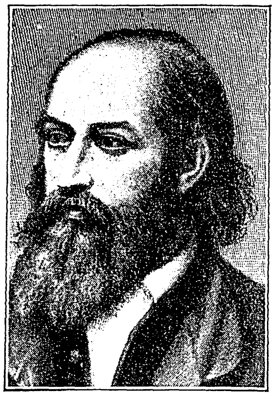

Moritz Hartmann.

Among Hartmann's works are: "Kelch und Schwert," Leipsic, 1845; "Reimchronik des Pfaffen Mauritius," Frankfort-on-the-Main, 1849; "Der Krieg um den Wald," *ib.* 1850; "Adam und Eva," Leipsic, 1851; "Schatten," Darmstadt, 1851; "Neuere Gedichte," Leipsic, 1851; "Tagebuch aus Languedoc und Provence," Darmstadt, 1853; "Novellen," Berlin, 1858; "Die Diamanten der Baronin," *ib.* 1873; "Gedichte in Neuer Auswahl," Stuttgart, 1874. He translated from the Hungarian Petőfi's poems "Gedichte," Darmstadt, 1851, and edited "Bretonische Volkslieder" (with L. Pfau), Cologne, 1859.

His collected works appeared in ten volumes in Stuttgart, 1873–75.

Bibliography: Brümmer, *Deutsches Dichter-Lexikon*, 1876; Brandes, *Das Junge Deutschland*, Leipsic, 1892.

S. F. T. H.

HARTOG, CÉCILE: English composer and pianist; born in London. She studied music under C. K. Salaman, and afterward at the Royal Academy of Music, London, also receiving instruction from F. H. Cowen, Bargiel, Oscar Beringer, and

Karl Klindworth (Berlin). Cécile Hartog has published a number of songs and of pieces for piano and clarionet. Among her musical settings the best known are: Browning's "The Years at the Spring," Lang's "Northern Song," Zangwill's "Sunset," Heine's "Snow May Drift," and Mrs. Lucas' "Song of the Jewish Soldier." Her first and great success was "Swinging."

Miss Hartog is also the composer of "Barbara's Song Book," a book of songs for children, and author of "Poets of Provence," in the "Contemporary Review," October, 1894.

J. I. H.

HARTOG, EDOUARD DE: Dutch composer; born in Amsterdam Aug. 15, 1826; studied under Bartelmann, Döhler, Mme. Dulcken, and Hoch; subsequently with Elwart and Litolff, and still later with Heinze and Damcke. In 1852 he settled in Paris, where he taught pianoforte, composition, and harmony. In 1853 he composed his first opera, "Le Mariage de Don Lope," which was not produced till 1868 (Théâtre Lyrique, Paris). De Hartog became prominent through his orchestral works, particularly those composed in 1857 and 1859. He has written, besides the opera mentioned above: "L'Amour et Son Hôte" (Brussels, 1873); Forty-third Psalm, for soli, chorus, and orchestra; two string quartets; "Lorenzo Aldini," opera; and many pieces for the violin, violoncello, harp, and organ. He was also a contributor to Pougin's supplement to Fétis' "Biographie Universelle."

De Hartog is a member of the Netherlands Musical Society; and he has been decorated with the orders of Leopold and of the Oaken Crown.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. A. P.

HARTOG, LEVI DE: Dutch jurist; born at Gorinchem (Gorkum), Holland, Nov. 6, 1835; studied law and (under Professor Dozy) Oriental languages at the University of Leyden (LL.D. 1859). De Hartog settled as a lawyer and private tutor in Leyden, and in 1865 was appointed teacher of general history and politics at the Hoogere Burgerschool, Haarlem. In 1866 he filled a similar position in Utrecht, and in 1877 was appointed professor of law at the University of Amsterdam. Since 1888 he has been a member of the Royal Academy of Sciences (Koninklijke Akademie van Wetenschappen).

De Hartog takes great interest in Jewish affairs. Since 1887 he has served on the board of trustees of the theological seminary, and in 1898 was appointed president of that institution. Since 1885 he has been chairman of the Dutch section of the Alliance Israélite Universelle, and since 1890 of the Maatschappij tot nut der Israelieten in Nederland.

Among De Hartog's works are: a collation of the Leyden MS. of Ben Sira for Steinschneider's "Alphabetum Syriacum" (Leyden, 1857; see introduction by Steinschneider); "De Jodenvervolging in 1096," in the "Gids," 1856; "Gronden der Staats-Provinciale-en-Gemeente-Inrichting van Nederland" (1866; 8th ed., 1901); "Leven van R. P. Dozij in Mannen van Beteekenis" (1884); "De Staatsregelingen en Grondwetten van Nederland van 1798 af tot op Heden"; and "Das Staatsrecht des Königreichs der Niederlande," in Marquardsen's "Das Oeffentliche Recht der Gegenwart."

Bibliography: Sijthoff, *Lexicon*; *Almanak Amsterdamsche Studenten-Corps*, 1887 (portrait); Feestnummer, *Propria Cures*, Nov. 1, 1902 (portrait); *Een Halve Eeuw*.

S. E. Sl.

HARTOG, MARION: English writer; born at Portsea on Oct. 22, 1821; fifth daughter of Joseph Moss. She was educated by her parents, and at an early age began with her sister Celia the composition of poems and stories. At sixteen they published by subscription a book of poems entitled "Early Efforts," 1838. A little later Marion went to London and gained a livelihood as a teacher. In 1840 she published three volumes of tales entitled "The Romance of Jewish History," which were followed by "Tales of Jewish History." By this time the sisters were engaged in literary work for different publications, including the "Bradford Observer," the "Metropolitan Magazine," and Jewish periodicals. In August, 1845, Marion married Alphonse Hartog, of whom she had been taking French lessons, and shortly after her marriage established a boarding- and day-school for young children, which she continued to conduct until 1884. In 1855 she founded the "Jewish Sabbath Journal," but the cares of her school and family absorbing all her time, and the journal not proving a financial success, it was discontinued.

Many of Mrs. Hartog's children have become eminent. Of her sons, Numa Edward Hartog was senior wrangler at Cambridge; Marcus and Philip Hartog are distinguished men of science. Her daughters are Mme. Arsène Darmesteter, the portrait-painter, and Cécile Hartog, the composer and pianist.

Bibliography: *Jew. Chron.* Aug. 23, 1895; *Young Israel*, Oct., 1898.

J. G. L.

HARTOG, NUMA EDWARD: First Jewish senior wrangler; born in London May 20, 1846; died June 19, 1871. At Pinches' Commercial School and afterward at University College School he gained all the principal prizes. In 1862 he obtained the Jews' Commemoration Scholarship at University College, London, and was twice awarded the Andrews' Scholarship. He matriculated at London University in 1862, obtaining honors wholly without precedent there.

In 1865 Hartog entered Trinity College, Cambridge, with a minor scholarship, and in January, 1869, he appeared as the first Jewish senior wrangler. He was, however, prevented from taking a fellowship by his inability to subscribe to the required test. In the movement for the removal of Jewish disabilities he was a prominent figure, and his straightforward evidence before a committee of the House of Lords helped considerably to secure the passing of the Universities Tests Act in 1871.

His brother, **Marcus Hartog,** is an English botanist, born in London in 1850; professor of natural history at Queen's College, Cork.

Bibliography: *Jew. Record*, Feb. 5, 1869; June 23, 1871; *Jew. Chron.* June 23, 1871; Morais, *Eminent Israelites*; *The Times* (London), May 30, 1871; June 21, 22, 23, 1871.

J. G. L.

HARTOG, PHILIP JOSEPH: English chemist and educationist; born in London March 2, 1864; educated at University College School, at Owens College, Manchester, and at the universities of Paris and Heidelberg; B.Sc. of Victoria University, Manchester, and of the University of London. He worked under Berthelot in the laboratories of the Collège de France till 1889. In that year he was elected to a Bishop Berkeley Scholarship at Owens College, and in 1891 and 1895 to assistant lectureships in chemistry at the same institution. In 1895 Hartog became lecturer to the university, and in 1901 he was appointed member of the court of the university.

Hartog's work lies chiefly in the field of thermochemistry; and he has published the results of his investigations on the thermochemistry of the sulfites and of iron nitrid, on the flame spectrum of nickel compounds, on the latent heat of steam, etc. He has also written most of the articles on chemists in the latter half of the "Dictionary of National Biography." He edited a history of Owens College on the occasion of its jubilee in 1900. Hartog has contributed many articles to scientific and other magazines, and is interested in Manchester Ruskin Hall, an evening college which was established in the interest of working men.

J. I. H.

HARTOGH, ABRAHAM FRANS KAREL: Dutch jurist and deputy; born at Amsterdam Dec. 29, 1844; died at The Hague Feb. 13, 1901; LL.D. Leyden 1869. Hartogh settled as a lawyer in Amsterdam, and soon became one of the capital's most prominent leaders of the Liberal party. In 1886 he was elected to Parliament as a member of the Second Chamber for Amsterdam, which position he occupied uninterruptedly till his death. Hartogh introduced a bill on civil procedure, which was accepted after strong opposition in the First Chamber on July 7, 1896. He was also successful in securing certain rights for women, particularly as regards proceedings for divorce.

Among Hartogh's works may be mentioned: (1) "Treatise on the Financial Responsibility of the State for the Damages Caused by the Faults of Its Functionaries," 1869; (2) "Voorstel van Wet tot Wijziging van het Wetboek van Burgerlyke Rechtsvordering," 4 vols., The Hague, 1895-98; and (3) "De wet van 7 July, 1896 ("Staatsblad," No. 103), tot Wijziging van het Wetboek van Burgerlyke Rechtsvordering," with annotations by A. F. K. Hartogh and C. A. Cosman, The Hague, 1897.

Bibliography: *De Amsterdammer*, Feb. 24, 1901 (portrait).

S. E. Sl.

HARTVIGSON, ANTON: Danish pianist; born at Aarhus, Jutland, Oct. 16, 1845; brother of Frits Hartvigson. He studied under Neupert and Tausig. After appearing in several concerts in Copenhagen he went to London, where for ten years he was professor of music at the Royal Normal College for the Blind, and where he gave important annual recitals. He resides (1903) in Copenhagen, where he gives annually a series of lectures on the chief works of pianoforte composition. In 1900 the King of Denmark conferred on him the title of "Royal Professor."

Bibliography: *Salmonsen's, Store Illustrerede Konversationsleksikon.*

S. F. C.

HARTVIGSON, FRITS: Danish pianist; born at Grenaae, Jutland, May 31, 1841. His first instructors in piano were his mother and Anton Rée. In 1859 he went to Berlin, where he studied under Hans von Bülow. Hartvigson's first important appearance in public was in Copenhagen in 1860. Since then he has been received with enthusiasm in most of the European capitals. His repertoire includes the compositions of Liszt, Bronsart, Brahms, Rubinstein, and Raff. Especially distinguished was his performance in Liszt's "Todtentanz" for piano and orchestra, given under the leadership of Hans von Bülow in 1878 in England.

Hartvigson settled in London in 1864, and played at the Crystal Palace Saturday concerts, at the Richter and Henschel orchestral concerts, and at the Philharmonic Society concerts; at the last-named he introduced Liszt's Concerto in E-flat (1872). From 1872 to 1875 he lived in Russia, and when he returned to London was appointed pianist to the Princess Alexandra of Wales. He was made a knight of the Order of Dannebrog by the King of Denmark.

Hartvigson is an honorary member and a professor (appointed 1888) of the Royal Academy of Music, examiner in the Royal College of Music, and professor in the Royal Normal College for the Blind. Among his pupils were Alfred Hollins and Pauline Ellice.

Bibliography: *Who's Who*, 1903; C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

HARVEST: The Palestinian harvest began in April with the cutting (hence "ḳaẓir") of the barley. The lentil and pea ripened at the same time, and the reaping of the wheat and spelt followed two weeks later, although, of course, the time varied with the climatic conditions in the different districts. While in the lowlands around Jericho the barley harvest began early in April, along the coast it began eight days later, and in the mountains it was often from two to four weeks later. The harvesting of grain usually lasted seven weeks. It is doubtful whether the Feast of Maẓẓot was at the beginning of the harvest: at any rate the chief harvest festival ("ḥag ha-ḳaẓir") was the Feast of Weeks (see Shebu'ot). The grain was cut with a sickle ("ḥermesh," "maggal"), as is still the custom in Palestine (Deut. xvi. 9). The reaper ("ḳozer") grasped a number of ears with one hand (Isa. xvii. 5; Ps. cxxix. 7), and cut them off quite high up; perhaps in early times the single ears were plucked out by hand. The cut grain lay in rows ("'amir") behind the reaper, and was bound into sheaves ("alummah"; Gen. xxxvii. 7) by the sheaf-binder ("measseef"; Jer. ix. 21: "me'ammer"; Ps. cxxix. 7) and placed in heaps ("gadish").

Lev. xix. 9 and xxiii. 22 ordain that the reapers shall leave something for the poor, and shall not clean the field too thoroughly. During the reaping the workmen refreshed themselves with parched grain ("ḳali"), and with bread dipped in a sour drink ("ḥomeẓ"; Ruth ii. 14). Since the grain was usually thrashed in the open field, the husbandmen used to sleep there as long as the thrashing lasted, as they still do in Palestine. The yield from the seed varied greatly: from sixty to one hundredfold was an unusually rich return (Gen. xxvi. 12); probably thirtyfold was the ordinary return (Matt. xiii. 8), although to-day the average return is considerably less than this.

The harvest celebrations reached their climax in the harvest festival ("ḥag ha-asif"), which was preeminently a vintage festival. On that occasion the land was filled with rejoicing, and the people gave themselves over to mirth and dancing (comp. Judges ix. 27; Isa. xvi. 10; Jer. xxv. 30, xlviii. 33). To-day grapes to be consumed as food are gathered from the beginning of the month of August on, whereas those destined for the wine-press are not garnered until the months of September and October; it was the same in ancient times, since the real vintage festival is the Feast of Tabernacles, which comes in Tishri. Harvest rejoicings are frequently mentioned in the Bible (comp. Isa. ix. 3; Ps. iv. 8 [A.V. 7], cxxvi. 5 *et seq.*). At a time of such rejoicing the poor must not be forgotten, hence the injunction, that the corners and edges of the field, as well as the gleanings and any sheaves that may have been overlooked, be left for the poor and the stranger (Lev. xix. 9, xxiii. 22; Deut. xxiv. 19; Ruth ii. 2, 15 *et seq.*).

BIBLIOGRAPHY: Stade, *Gesch. des Volkes Israel*, i. 7; Nowack, *Lehrbuch der Hebräischen Archäologie*, s.v. *Ernte*; Benzinger, *Hebräische Arch.*, 1894, p. 209; Thomson, *The Land and the Book* (popular ed., 1880), s.v. *Harvest*; *Zeitschrift des Deutschen Palästinavereins*, ix. 149; H. Vogelstein, *Die Landwirtschaft in Palästina zur Zeit der Mischnah*, p. 47, Berlin, 1894; Adler and Casanovicz, *Biblical Antiquities*, p. 1005.

E. G. H. W. N.

ḤASA: Babylonian amora of the third century, contemporary of Naḥman (b. Jacob) and of Ammi (B. M. 57a). Though he was a poor man, people trusted him with their treasures, making him their bailee, without taking receipts from him. It is stated that, rumor having spread the report that Ḥasa had been drowned, Naḥman decided that Ḥasa's wife might marry again, on the ground that, were he still alive, the report of the whereabouts of so great a man would certainly have reached Naḥman's ears (Yeb. 121b; Ket. 85b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.

J. S. M.

ḤASAN BEN MASHIAḤ: Karaite teacher of the ninth or tenth century. According to Sahl ben Maẓliaḥ (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 37), Ḥasan publicly disputed with Saadia, and after Saadia's death wrote against him. In opposition to this, Ibn al-Hiti records that Ḥasan lived in Bagdad, and held disputes there with the Christian physician Abu Ali Isa ibn Zara (see Steinschneider, "Polemische und Apologetische Litteratur," p. 146), who wrote in the year 387 A.H. (= 997 C.E.). This date is, however, far too late for Ben Mashiaḥ.

Of Ḥasan's polemic against Saadia, which was probably written in Arabic, a passage is extant, referring to the antiquity of the present Jewish calendar (the well-known theory of Saadia). In this passage mention is made of certain "Sadducaic writings," which, as is now known, circulated among the Karaites of the tenth century. To this polemical treatise probably belongs another passage in a St. Petersburg manuscript, where Ben Mashiaḥ, after some introductory remarks in Arabic, quotes a complete Hebrew treatise on calendar-science by an otherwise unknown Rabbinite, Joshua ben 'Alan. Hadassi, moreover, quotes from Ḥasan an opinion on the law of inheritance ("Ha-Eshkol," § 257ב); and Ibn Ezra, in the preface to his commentary on the Pentateuch, mentions him (placing him in one class with Anan, Benjamin al-Nahawandi, and Jeshua b. Judah) as representative of Karaite Bible exegesis.

From this it would appear that Ḥasan ben Mashiaḥ also wrote Bible commentaries; and perhaps he is the author of a fragment of an Arabic commentary on Exodus (MS. St. Petersburg), in which the above-mentioned passage against Saadia likewise occurs, and which Harkavy attributes to Sahl b. Maẓliaḥ. On the other hand, the authorship of a treatise on the theodicy, under the title "Sha'ar ha-Ẓedeḳ," of a "Sefer ha-Datot" or "Zikron ha-Datot," and of a law code ("Sefer ha-Miẓwot"), is erroneously ascribed to him.

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 114; Steinschneider, *Cat. Lugd.* pp. 390, 403; idem, *Hebr. Uebers.* p. 460; idem, *Arabische Litteratur der Juden*, pp. 79, 282; Fürst, *Gesch. des Karäert.* ii. 14 (notes), 46; Margoliouth, *Ibn al-Hiti*, in *J. Q. R.* ix. 434, 441; *Joshua b. 'Alan*, in *Ha-Ẓefirah*, 1899, Nos. 141-142, and in *Ha-Goren*, iv. 75. On the *Exodus* commentary see Poznanski, *Anan et Ses Ecrits*, p. 20 (reprinted in *R. E. J.* xliv. 176).

K. S. P.

ḤASDAI I.: Third exilarch of the Arabian period; died in 730. He was a descendant of Bostanai I. and a successor of Ḥanina b. Adai. His eldest son was Solomon b. Ḥasdai, who also, after his father's death, became exilarch. His second son, David, was the father of Anan ben David, the founder of the Karaites, and, according to Karaite tradition, was gaon. Ḥasdai's son-in-law, probably, was Naṭronai ben Nehemiah, gaon of Pumbedita (719-739). Ḥasdai I. is certainly the exilarch quoted in Al-Ḳazwini's "Athar al-Bilad" (ed. Wüstenfeld, p. 203), though his name is not mentioned. According to this report he showed to Mujahid (724) the two angels Harut and Marut, great teachers of magic (see Hughes, "Dict. of Islam," p. 167). It is related that Mujahid, against Ḥasdai's express condition, pronounced the name of God on seeing them, and thus did not perish.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 118, 383; *R. E. J.* viii. 124; Lazarus, in Brüll's *Jahrb.* x. 48, 174, 180; Abraham ibn Daud, in *M. J. C.* i. 193.

J. M. Sc.

HASDAI, ABRAHAM BEN SAMUEL HA-LEVI: Hebrew translator; lived in Barcelona about 1230. He is supposed to have been the son of the poet Samuel ibn Abraham ibn Ḥasdai ha-Levi (1165-1216; Grätz, "Geschichte," vi. 195). Abraham Ḥasdai was an enthusiastic partizan of Maimonides, and took part in the struggle between the followers and the opponents of that philosopher. He sent a letter to Judah ibn al-Fakhar of Toledo (see Buxtorf, "Institutio Epistolaris Hebraïca," p. 433, Basel, 1729) in which he expressed the hope of converting him to the Maimonidean party. At the same time he blamed him for his attacks on the old grammarian David Ḳimḥi, and alluded to Meïr ben Todros ha-Levi Abulafia, the other principal adversary of Maimonides, in terms of censure. Moreover, he addressed a letter (Maimonides, "Teshubot, She'elot we-Iggerot," p. 346, Constantinople, 1520–40) to the same Abulafia, in which he expressed astonishment that a man of the latter's connections and position should unite with those who opposed Maimonides and despised a man like David Ḳimḥi. He addressed another letter, in conjunction with his brother Judah (see "Oẓar Neḥmad," ii. 171), to the Jews of Castile, Aragon, Navarre, and Leon, severely arraigning the anti-Maimonidists, who, in their fanaticism, had caused the monks to burn some of Maimonides' writings in Paris and Montpellier.

Ibn Ḥasdai was an industrious translator from Arabic into Hebrew; some Arabic works are known only through his translations. Among his translations are the following: (1) "Sefer ha-Tappuaḥ," from the pseudo-Aristotelian "Kitab al-Tuffaḥah" (Venice, 1519, frequently reprinted; Latin transl. "Biga Dissertationum," Giessen, 1706; German transl. by J. Musen, Lemberg, 1873). The original Arabic text is lost. (2) "Mozene Ẓedeḳ," from Ghazali's ethical work entitled "Mizan al-'Amal." It was published by J. Goldenthal, who rejected Ibn Ḥasdai's for the original Arabic title of Ghazali (Leipsic, 1839). The Arabic original has been lost. Ibn Ḥasdai's translation replaces Ghazali's quotations from the Koran and the Sunna with their equivalents from Bible and Talmud (see Jellinek in "Orient, Lit." v. 573, and Goldenthal's answer to Jellinek in *ib.* vi. 393). (3) "Sefer ha-Yesodot," from Isaac Israeli's "Kitab al-Istiḳsat" (German transl. by S. Fried, "Das Buch der Elemente," Frankfort-on-the-Main, 1900; first appeared as inaugural dissertation, Leipsic, 1884). Ibn Ḥasdai translated the book at the request of David Ḳimḥi; and some passages, compared by Steinschneider, agree exactly with the Latin translation supposed to have been made by Gerard of Cremona. Another Hebrew translation of the book is supposed to be by Moses ibn Tibbon, though both translations have the introduction of Ibn Ḥasdai (see S. Fried's translation, p. 73). The Arabic original is lost. (4) Maimonides' "Sefer ha-Miẓwot." Fragments of Ḥasdai's translation are preserved in quotations by Naḥmanides and Aaron ha-Levi, contained in M. Bloch's "Le Livre des Préceptes," p. 26 (Paris, 1888). (5) Maimonides' "Iggeret Teman." Two passages of Ibn Ḥasdai's translation are given in Steinschneider's "Hebr. Bibl." (xv. 62). There are two other Hebrew translations in existence of both of the foregoing books of Maimonides. (6) "Ben ha-Melek we ha-Nazir" (see Barlaam and Josaphat). The question as to how far Ibn Ḥasdai introduced new stories into the old framework, and as to which Arabic translation of the original Persian or Indian he used, can not at present be determined; but his version is one of the most important factors in the critical inquiry as to how this story of the Buddha was transmitted from East to West. The Hebrew style of Ibn Ḥasdai's translations is elegant and clear. According to De Rossi he also wrote ḥiddushim on several Talmudic treatises (Parma MS. No. 1162. iii. 84); but Steinschneider doubts this (see Benjacob, "Oẓar ha-Sefarim," p. 174).

Bibliography: Steinschneider, *Cat. Bodl.* p. 673; idem, *Jewish Literature*, pp. 89, 96, 173, 174; idem, *Hebr. Uebers.* pp. 268, 342, 391, 863, 927, 930; Grätz, *Gesch.* vi. 195; vii. 55, 56, 78, 373; Cassel, *Lehrbuch der Jüdischen Gesch. und Litteratur*, p. 277; Brüll, *Jahrb.* iv. 20, 32.

J. M. Sc.

ḤASDAI (ḤISDAI), ABU AL-FAḌL BEN JOSEPH IBN: Jewish convert to Islam; lived at Saragossa in the second half of the eleventh century. Ibn Abi 'Uṣaibia ("'Uyun al-Anba fi Ṭabaḳat al-Aṭibba") pompously calls him a descendant of the prophet Moses. He relates further that Ḥasdai was an excellent poet, an orator, a clever logician and physician, and was well versed in mathematics and astronomy.

Bibliography: Ibn Abi 'Uṣaibia, *'Uyun al-Anba fi Ṭabaḳat al-Aṭibba*, ii. 50; Steinschneider, *Die Arabische Literatur der Juden*, § 100, note 3, Frankfort-on-the-Main, 1902.

K. I. Br.

ḤASDAI, ABU OMAR JOSEPH IBN: Judæo-Spanish poet of the eleventh century; probably born at Cordova; died between 1045 and 1055. Ibn Janaḥ, in his "Luma'" (p. 152 = "Riḳmah," p. 86; between 1050 and 1055), speaks of Joseph as already dead. He saw him at Saragossa, whither he had gone from Cordova. It appears, however, from Joseph's poem that he was alive in 1045. There is therefore little ground for Luzzatto's supposition ("Notice sur Ḥasdai ben Isaac," p. 60) that Joseph was the son of Ḥasdai b. Isaac ha-Levi, who in 960 was an old man. Only one poem of Joseph's has been preserved, the "Yetomah" (Arabic, "Yatimah" ["unequaled"]), it is a panegyric of Samuel Nagdela and his son Joseph, the latter being at that time a boy between ten and fifteen. The beauty of this poem is equal to its name, and critics recognize it as comparable to those of Ibn Gabirol. It is praised by Moses ibn Ezra in a poem published in "Oẓar Neḥmad" (iii. 44 *et seq.*), and by Al-Ḥarizi ("Taḥkemoni," ch. iii.). The Hebrew text of Ḥasdai's poem was published by L. Dukes in his "Naḥal Ḳedumim" (p. 17), and a German metric translation by Geiger in his "Salomon Gabirol und Seine Dichtungen" (pp. 35 *et seq.*).

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 73; idem, *Jewish Literature*, p. 171; J. Egers, in Kobak's *Jeschurun*, vi. 63–67; Grätz, *Gesch.* 3d ed., vi. 43, 351–352.

J. M. Sel.

ḤASDAI, ABU YUSUF (BEN ISAAC BEN EZRA) IBN SHAPRUT (SHABRUT, SHAFRUT, BASHRUT, or, incorrectly, **SHPROT;** called also **Ḥasdai ha-Nasi):** Spanish physician, diplomat, and patron of Jewish science; born about 915 at Jaen; died 970 or 990 at Cordova. His father was a wealthy and learned Jew of Jaen. Ḥasdai acquired in his youth a thorough knowledge of Hebrew, Arabic, and Latin, the last-named language being at that time known only to the higher clergy of Spain. He also studied medicine, and is said to have discovered a universal panacea, called "Al-Faruk." Appointed physician to the calif 'Abd al-Raḥman III. (912–961), he, by his engaging manners, knowledge, character, and extraordinary ability, gained his master's confidence to such a degree that he became the calif's confidant and faithful counselor.

Without bearing the title of vizier he was in reality minister of foreign affairs; he had also control of the customs and ship-dues in the port of Cordova. Ḥasdai arranged the alliances formed by the calif with foreign powers, and he received the envoys sent by the latter to Cordova. In 949 an embassy was sent by Constantine VII. to form a diplomatic league between the hard-pressed Byzantine empire and the powerful ruler of Spain. Among the presents brought by the embassy was a magnificent codex of Dioscorides' work on botany, which the Arabic physicians and naturalists valued highly. Ḥasdai, with the aid of a learned Greek monk named Nicholas, translated it into Arabic, making it thereby the common property of the Arabs and of medieval Europe.

As Minister.

Ḥasdai rendered important services to his master by his treatment of an embassy headed by Abbot Johannes of Göritz, sent to Cordova in 956 by Otto I. The calif, fearing that the letter of the German emperor might contain matter derogatory to Islam, commissioned Ḥasdai to open the negotiations with the envoys. Ḥasdai, who soon perceived that the letter could not be delivered to the calif in its present form, persuaded the envoys to send for another letter which should contain no objectionable matter. Johannes of Göritz said that he had "never seen a man of such subtle intellect as the Jew Ḥasdeu" ("Vita Johannis Gorziensis," ch. cxxi., in Pertz, "Monumenta Germaniæ," iv. 371).

Ḥasdai secured a great diplomatic triumph during the difficulties which arose between the kingdoms of Leon and Navarre, when the ambitious Queen Toda sought the aid of 'Abd al-Raḥman in reinstating her deposed grandson Sancho. Ḥasdai was sent to the court of Navarre; and he succeeded after a long struggle in persuading the queen to go to Cordova with her son and grandson, in order to prostrate herself before the calif, her old enemy, and implore the aid of his arms (958). The proud Navarrese allowed herself to be vanquished by Ḥasdai—as a Jewish poet of the time expresses himself, "by the charm of his words, the strength of his wisdom, the force of his cunning, and his thousand tricks." Ḥasdai retained his high position under 'Abd al-Raḥman's son and successor, Al-Ḥakim, who even surpassed his father in his love for science.

Jewish Activity.

Ḥasdai was very active in behalf of his coreligionists and Jewish science. When he heard that in the far East there was a Jewish state having a Jewish ruler, he desired to enter into correspondence with this monarch; and when the report of the existence of the state of the Chazars was confirmed by two Jews, Mar Saul and Mar Joseph, who had come in the retinue of an embassy from the Slavic king to Cordova, Ḥasdai entrusted to them a letter, written in good Hebrew addressed to the Jewish king, in which he gave an account of his position in the Western state, described the geographical situation of Andalusia and its relation to foreign countries, and asked for detailed information in regard to the Chazars, their origin, their political and military organization, etc. See Chazars.

Ḥasdai sent rich presents to the academies of Sura and Pumbedita, and corresponded with Dosa, the son of Saadia Gaon. He was also instrumental in transferring the center of Jewish science from Babylonia to Spain, by appointing Moses b. Enoch, who had been stranded at Cordova, director of a school, and thereby detaching Judaism from its dependence on the East, to the great joy of the calif, as Abraham ibn Daud says ("Sefer ha-Ḳabbalah," p. 68). Ibn Abi 'Uṣaibia writes of him: "Ḥasdai b. Isaac was among the foremost Jewish scholars versed in their law. He opened to his coreligionists in Andalusia the gates of knowledge of the religious law, of chronology, etc. Before his time they had to apply to the Jews of Bagdad on legal questions, and on matters referring to the calendar and the dates of the festivals" (ed. Müller, ii. 50).

Ḥasdai marks the beginning of the florescence of Andalusian Jewish culture, and the rise of poetry and of the study of Hebrew grammar among the Spanish Jews. Himself a scholar, he encouraged scholarship among his coreligionists by the purchase of Hebrew books, which he imported from the East, and by supporting Jewish scholars whom he gathered about him. Among the latter were Menahem b. Saruḳ of Tortosa, the protégé of Ḥasdai's father, and Dunash b. Labraṭ, both of whom addressed poems to their patron. Dunash, however, prejudiced Ḥasdai to such a degree against Menahem that Ḥasdai caused Menahem to be maltreated.

Bibliography: Philoxène Luzzatto, *Notice sur Abou-Jousouf Hasdai ibn-Shaprout*, Paris, 1852; Dozy, *Gesch. der Mauren in Spanien*, ii. 53; Rios, *Hist.* i. 145; Geiger, *Das Judenthum und Seine Gesch.* ii. 82; Carmoly, *Histoire des Médecins Juifs*, p. 30 (very inadequate); Cassel, in *Miscellany of Hebrew Literature*, i. 73; Grätz, *Gesch.* v. 360.

G. M. K.

ḤASDAI BEN SAMUEL BEN PERAḤYAH HA-KOHEN: Turkish rabbi; born at Salonica; died there Sept., 1677; claimed descent from Joseph ben Gorion. He was a son of the learned Samuel ben Peraḥyah of Salonica, and a pupil of Rabbi Ḥayyim Shabbethai in that city, where he also became rabbi. Ḥasdai was the author of responsa, which appeared under the title "Torat Ḥesed," Salonica, 1722, containing also letters written by him to Aaron ben Ḥayyim. His novellæ on the Ḥoshen Mishpaṭ and on some Talmudic treatises have remained unpublished.

Ḥasdai's uncle, **Daniel ben Peraḥyah,** added notes to Joseph ben Shem-Ṭob's "She'erit Yosef" (Salonica, 1568).

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 39b, 44b; Azulai, *Shem ha-Gedolim*, i. 61, ii. 153; Fürst, *Bibl. Jud.* i. 169.

D. M. K.

ḤASDAI BEN SOLOMON: Spanish rabbi; born probably in Tudela. He was a pupil of R. Nissim Gerondi in Barcelona. His friend (and probably fellow pupil) Isaac b. Sheshet calls him the "Spanish worthy." He officiated as rabbi until 1379, when the plague broke out in Tudela. Still unmarried, he went to Valencia, where he found a position as rabbi. Ḥasdai, who corresponded with Ḥasdai Crescas, Isaac b. Sheshet, and others, in his stern piety opposed Ḥayyim Galipapa of Pamplona, who had introduced certain ritualistic changes into his community. He objected to the reading in

Spanish of the Esther roll; and in Fraga, where he stopped on a journey, he unsuccessfully attempted to force the community to change a custom which had crept into the liturgy through ignorance.

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G. M. K.

HASELBAUER. See EYBESCHÜTZ, JONATHAN.

HASHABIAH (חשביה): Name of several Levites, chiefly in the time of the return from Babylon. The most important are: **1.** The fourth son of Jeduthun, appointed by David to play the harp under the direction of his father in the house of the Lord; he had charge of the twelfth division of musicians (I Chron. xxv. 3 19). **2.** Son of Kemuel, a chief of the Kohathite Levites, who, with 1,700 men of his tribe, superintended the business of the Lord and of the king west of the Jordan (I Chron. xxvi. 30, xxvii. 17). **3.** A Levite, one of the chiefs who officiated at the Feast of Passover in the time of King Josiah (II Chron. xxxv. 9). **4.** The "ruler of half the district of Keilah," who repaired a portion of the wall of Jerusalem (Neh. iii. 17). **5.** One of the chiefs of the Levites who, with Nehemiah, sealed the covenant (Neh. x. 12 [A. V. 11], xii. 24).

E. G. H. M. SEL.

HA-SHAḤAR (השחר = "the dawn"): Hebrew monthly; published at Vienna from 1869 to 1884 by P. Smolenskin, who was also its editor. It resembled the German "Monatsschrift," containing scientific articles, essays, biographies, and narratives. It contained also general Jewish news. The objects of Smolenskin were to enlighten the Jews, to spread the knowledge of Hebrew, and particularly to oppose obscurantism. Its publication was interrupted several times for lack of support. "Ha-Shaḥar" greatly influenced the Haskalah movement, especially in Russia, where it was well known. It was read secretly in the yeshibot, in private houses, and in the batte midrashot. Among its contributors were scholars and litterateurs like Brandsteter, Leon Gordon, David Kahana, and Solomon Rubin: the last-named assisted Smolenskin in the editorship. The second volume was reviewed by A. Geiger in his "Jüd. Zeit." (ix. 298–316); the twelfth and last volume was criticized by Eliezer Atlas in "Ha-Asif" (ii. 354–370).

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G. M. SEL.

HA-SHILOAḤ. See PERIODICALS.

HASHKABAH. See HAZKARAT NESHAMOT.

HASHMONAH: Thirtieth station of the Israelites during their wandering in the wilderness (Num. xxxiii. 29, 30). It was situated not far from Mount Hor. The Septuagint has Σελμωνά, evidently confusing it with the station Zalmonah, mentioned in verse 41.

E. G. H. B. P.

HASHUB (חשוב): **1.** Son of Pahath-moab, who assisted Nehemiah in the repair of the walls of Jerusalem (Neh. iii. 11). **2.** Another Hashub, engaged in the same work (Neh. iii. 23). **3.** One of the chiefs of the people, who sealed the covenant with Nehemiah (Neh. x. 24 [A. V. 23]). **4.** A Levite of the family of Merari (Neh. xi. 15; I Chron. ix. 14).

E. G. H. M. SEL.

HA-SHULAMMIT. See PERIODICALS.

HASHUM (חשם): **1.** Chief of a family the members of which, two hundred and twenty-three in number, returned from captivity with Zerubbabel (Ezra ii. 19; comp. Neh. vii. 22). Seven of them had married foreign women, whom they had to put away (Ezra x. 33). Hashum was among those who sealed the covenant with Nehemiah (Neh. x. 18). **2.** One of the chiefs who stood on the left side of Ezra when he read the Law to the people (Neh. viii. 4).

E. G. H. M. SEL.

HASIDÆANS or **ASSIDEANS** (חסידים; 'Ασιδαιοι: lit. "the pious"): Religious party which commenced to play an important rôle in political life only during the time of the Maccabean wars, although it had existed for quite some time previous. They are mentioned only three times in the books of the Maccabees. In I Macc. ii. 41 it is related that at the commencement of the war, after a number of Maccabeans in the recesses of the desert had allowed themselves to be slain on the Sabbath without offering any resistance, Mattathias and his followers decided to fight on the Sabbath in case of necessity. Thereupon a company of Hasidæans joined them, "mighty men of Israel, . . . such as were voluntarily devoted unto the law." In the second passage (I Macc. vii) it is stated that Alcimus succeeded in persuading Demetrius, the newly elected king of Syria, to appoint him high priest instead of Judas Maccabeus. Whereupon it is said (verses 12–14): "Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the Assideans ['Ασιδαῖοι] were the first among the children of Israel that sought peace of them: For, said they, one that is a priest of the seed of Aaron is come with this army, and he will do us no wrong." They were mistaken, however, since Alcimus later caused sixty of them to be put to death. In the parallel passage, on the other hand (II Macc. xiv.), Alcimus describes the political situation of the Jews to Demetrius as follows: "Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace" (II Macc. xiv. 6).

Account in II. Macc.

The name "Hasidæans" occurs frequently in the Psalms, in the sense of "the pious," "saints" (xxx. 5 [A. V. 4], xxxi. 24 [23], xxxvii. 28). In Talmudic sources the Hasidæans appear as martyrs to their faith (Sanh. 10b); as unselfish and long-suffering (Abot v. 4, 13); as the "saints of former times" ("Ḥasidim ha-Rishonim"); as those who compose themselves inwardly for an hour before prayer (Ber. v. 1) and enjoy special honor at the Feast of Tabernacles, on the day of the drawing of water (Suk. v. 4). To their party, which died out with Joshua Kaṭnuta, Jose ben Joezer probably belonged (Soṭah ix. 15; Ḥag. ii. 7) In the Eighteen Benedictions God's blessing is called down upon them immediately after the

Ẓaddiḳim ("'al ha-Ẓaddiḳim we'al ha-Ḥasidim"), and in later times they appear in general as the ideal representatives of Judaism, so that "Ḥasid" has come to be a title of respect (Num. R. §§ 14, 227a, "Yacob he-Ḥasid"; comp. Tem. 15b; Ta'an. 8a).

Party of the Rebellion.

From these sources have been developed the opinions, generally prevalent among scholars, that the Hasidæans were strongly religious ascetics who held strictly to the Law and loved quiet, and who founded a society or sect that exercised considerable power and authority among the people; and that they were finally drawn into rebellion by Antiochus, who began the war against the Syrians and carried it to a triumphant conclusion. The Hasidæans thus became the chief impelling force in the Jewish struggle for independence (II Macc. xiv. 6).

Concerning the political rôle of the Hasidæans in this war, Wellhausen has endeavored to prove that it was almost insignificant ("Die Pharisäer und die Sadducäer," Greifswald, 1874). According to him they formed an independent association existing apart from the doctors of the Law (comp. I Macc. vii. 12), which attached itself to the Maccabeans after the latter had won their first success (I Macc. ii. 42), but which seized the first opportunity to make peace with Alcimus and thus left the Maccabeans in the lurch. The contradictory passage in II Maccabees, according to which the Hasidæans were the chief force throughout the war, Wellhausen regards as a violently interjected protest against the true representation of them as found in I Maccabees. Several modern scholars (Schürer, Kautzsch, and others) have agreed to this view, which had already been adopted in part by Ewald ("Gesch. des Volkes Israel," iv. 401). But even if the justice of this view were admitted, the origin and tenets of the Hasidæans would be no less obscure than before.

Different Views.

Grätz ("Gesch." ii. 273) supposes them to have developed out of the Nazarenes. After the Maccabean victories, according to Grätz, they retired into obscurity, being plainly dissatisfied with Judas Maccabeus, and appeared later as the order of the Essenes—a theory which is supported by the similarity in meaning between *'Εσσηνοί* or *'Εσσαῖοι* (= Syriac stat. absolute חסין, stat. emphat. חסיא, "pious") and "Ḥasidim" ("pious"), and which has as many advocates (Hitzig, "Gesch. des Volkes Israel"; Lucius, "Die Therapeuten") as opponents (Herzfeld, "Gesch. des Volkes Israel," and others). Others think that the Pharisees were developed from the Ḥasidim (Schürer, "Gesch." ii. 404; Moritz Friedländer, "Gesch. der Jüdischen Apologetik," pp. 316 *et seq.*, 464 *et seq.*).

Since scholars have until recently started with the erroneous hypothesis that Hellenism "took root only in the upper classes of society, the main body of the [Jewish] nation being wholly untouched by it" (Wellhausen, "Israelitische und Jüdische Gesch." p. 240), and that consequently the majority of the people at that time were "pious, and observers of the Law," it would be necessary, in order to account for the Hasidæans, to remove them from their "pious" surroundings and make of them a sect or society of "extra-pious," although the sources mentioned do not justify such a view. The *συναγωγὴ 'Ασιδαίων* of the books of the Maccabees, upon which so much emphasis is laid, corresponds, as has already long been known, to the קהל חסידים of the Psalms, which means neither "sect" nor "society," but only "congregation," with no idea of party. The piety attributed to Ḥasidim in the Talmudic sources is not in any way abnormal or suggestive of sect (Lehmann, in "R. E. J." xxx. 182 *et seq.*). The supposition that they were a sect closely associated with the scribes, and related to them, rests only on the fact that the two classes are mentioned together in I Macc. vii. 12, 13; the genuineness of verse 13, however, has been questioned by Hitzig ("Gesch. des Volkes Israel," p. 417).

Their Position.

Since Moritz Friedländer's investigations (especially in "Der Antichrist," Göttingen, 1901) have shown the great extent to which the Jews in Palestine and in the countries of the Diaspora fell away from orthodox Judaism, even in the third century B.C., the Hasidæans appear simply to have been those "pious" ones who remained true to the customs of their fathers. They lost ground, however, from day to day, as their prayer shows: "Help, Lord; for the Ḥasid ceaseth" (כי גמר חסיד; Ps. xii. 2 [A. V. 1]). They were animated by a profound hatred for the foreign, Hellenic spirit, and for those of their Jewish brethren who were filled with it. In the Maccabean wars they came to an accounting with both. They seem by no means to have been peace-loving hermits or ascetics. Their sentiments and attitude are probably to be seen in Ps. cxlix.: "Sing unto the Lord a new song, and his praise in the assembly of Ḥasidim. . . . The Ḥasidim exult in glory: they sing for joy upon their beds. They have the high praises of God in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the promised judgment" (Hebr.). This agrees with II Maccabees, according to which the Hasidæans under Judas Maccabeus "continually stirred up war and rebellion, and would not let the country be at peace" (see ESSENES).

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J. M. Sc.

ḤASIDIM, ḤASIDISM: Ḥasidism is a religious movement which arose among the Polish Jews in the eighteenth century, and which won over nearly half of the Jewish masses. In its literal meaning the word "Ḥasidism" is identical with "pietism" ("Ḥasid" = "the pious"), and the Ḥasidic teachings resemble the synonymous Protestant teachings in so far as they both assign the first place in religion not to religious dogma and ritual, but to the sentiment and the emotion of faith. Presenting in its inner motives one of the most peculiar phenomena of religious psychology in general, Ḥasidism should in Jewish history be classed among the most momentous spiritual revolutions that have influenced the social life of the Jews, particularly those of eastern Europe.

There has been apparent from time immemorial a struggle for supremacy between two principles in Judaism: the formalism of dogmatic ritual and the direct religious sentiment. The discipline of the Law was in continual conflict with mystical meditation, which gave considerable latitude to individual inclinations in the domain of religion. Such was the nature of the struggle between Pharisaism and Essenism in ancient times, between Talmudism and the Cabala in the Middle Ages, and between rabbinism and the mystic-Messianic movements from the sixteenth to the eighteenth century.

Origin in the Ukraine.

In Poland, where since the sixteenth century the great bulk of the Jewry had firmly established itself, the struggle between rabbinism and mysticism became particularly acute after the Messianic movement called into being by Shabbethai Ẓebi. Leanings toward mystical doctrines and sectarianism showed themselves prominently among the Jews of the southwestern or Ukraine provinces of Poland (Volhynia, Podolia, and Galicia); while in the northwestern provinces, in Lithuania, and in White Russia, rabbinical Orthodoxy held undisputed sway. This was due to the pronounced social difference between the northern or Lithuanian Jews and the southern Jews of the Ukraine. In Lithuania the Jewish masses were mainly gathered in densely populated towns where rabbinical academic culture (in the yeshibot) was in a flourishing state; while in the Ukraine the Jews were more scattered in villages far removed from intellectual centers, and were frequently steeped in ignorance.

The social decay in the south became more intense after the Cossacks' Uprising under Chmielnicki and the turbulent times in Poland (1648–60), which completely ruined the Jewry of the Ukraine, but left comparatively untouched that of Lithuania. The economic and spiritual decline of the South-Russian Jews created a favorable field for mystical movements and religious sectarianism, which spread there from the middle of the seventeenth to the middle of the eighteenth century, and brought about, among other things, the appearance of the Christianizing sect of the Frankists. (See Frank, Jacob.)

Besides these external influences there were deeply seated causes that produced among the greater portion of the Jewish people a discontent with rabbinism and a gravitation toward mysticism. Rabbinism, which in Poland had become transformed into a system of book-lore and dry religious formalism, satisfied neither the unlearned common people nor the learned men who sought in religion an agreeable source of consolation and of forgetfulness of worldly cares. Although rabbinism itself had adopted some features of the Cabala, it had adapted them to fit into its own religious system: it added to the stern discipline of ritualism the gloomy asceticism of the "practical cabalists" of the East, who saw the essence of earthly existence only in fasting, in penance, in self-torture, and in spiritual sadness. Such a combination of religious practises, suitable for individuals and hermits, was not suitable to the bulk of the Jews. Ḥasidism gave a ready response to the burning desire of the common people in its simple, stimulating, and comforting faith. In contradistinction to other sectarian teaching, Ḥasidism aimed not at dogmatic or ritual reform, but at a deeper psychological one. Its aim was to change not the belief, but the believer. By means of psychological suggestion it created a new type of religious man, a type that placed emotion above reason and rites, and religious exaltation above knowledge.

The Ba'al Shem.

The founder of Ḥasidism was a man of the obscure Podolian Jewry, Israel b. Eliezer Ba'al Shem-Ṭob (BeShT). His personal fame as a healer spread not only among the Jews, but also among the non-Jewish peasants and the Polish nobles. He often cured the Jews by fervent prayer, profound ecstasies, and gesticulations. He also at times successfully prognosticated the future, and revealed secrets. Soon acquiring among the masses the reputation of a miracle-worker, he came to be known as "the kind Ba'al Shem" ("Ba'al Shem-Ṭob").

Besht was the idol of the common people. Characterized by an extraordinary sincerity and simplicity, he knew how to gain an insight into the spiritual needs of the masses. He taught them that true religion was not Talmudic scholarship, but a sincere love of God combined with warm faith and belief in the efficacy of prayer; that a plain man filled with a sincere belief in God, and whose prayers come from the heart, is more acceptable to God than the rabbi versed in the Law, and who throughout his life is absorbed in the study of the Talmud and in the observance of petty ceremonials. This democratization of Judaism attracted to the teachings of Besht not only the common people, but also the scholars whom the rabbinical scholasticism and ascetic Cabala failed to satisfy.

About 1740 Besht established himself in the Podolian town of Miedzyboz. He gathered about him numerous disciples and followers, whom he initiated into the secrets of his teachings. not by systematic exposition, but by means of sayings and parables. These sayings were transmitted orally, and were later written down by his disciples, who developed the disjointed thoughts of their master into a system. Besht himself did not write anything. Being a mystic by nature, he regarded his teachings as a prophetic revelation. Toward the end of his life he witnessed the spread in Podolia of the teachings of the Frankists, which, like Ḥasidism, were the outcome of popular dissatisfaction with the existing order of religious matters, but led to negative results.

Fundamental Conceptions.

The teachings of Ḥasidism, as laid down in the sayings of Besht and his first disciples, are founded on two theoretical conceptions: (1) religious pantheism, or the omnipresence of God, and (2) the idea of communion between God and man. "Man," says Besht, "must always bear in mind that God is omnipresent and is always with him; that He is, so to speak, the most subtle matter everywhere diffused. . . . Let man realize that when he is looking at material things he is in reality gazing at the image of the Deity which is present in all things. With this in mind man will always serve God even in small matters."

The second of the above-named conceptions, one which was adopted from the Cabala, consists in the belief that between the world of the Deity and the world of humanity there is an unbroken intercourse. It is true not only that the Deity influences the acts of man, but also that man exerts an influence on the will and mood of the Deity. Every act and word of man produces a corresponding vibration in the upper spheres. From this conception is derived the chief practical principle of Ḥasidism—communion with God for the purpose of uniting with the source of life and of influencing it. This communion is achieved through the concentration of all thoughts on God, and consulting Him in all the affairs of life. The righteous man is in constant communion with God, even in his worldly affairs, since here also he feels His presence. An especial form of communion with God is prayer. In order to render this communion complete the prayer must be full of fervor, ecstatic; and the soul of him who prays must during his devotions detach itself, so to speak, from its material dwelling. For the attainment of ecstasy recourse may be had to mechanical means, to violent bodily motions, to shouting and singing. According to Besht, the essence of religion is in sentiment and not in reason. Theological learning and halakic lore are of secondary importance, and are useful only when they serve as a means of producing an exalted religious mood. It is better to read books of moral instruction than to engage in the study of the casuistic Talmud and the rabbinical literature. In the performance of rites the mood of the believer is of more importance than the externals; for this reason formalism and superfluous ceremonial details are injurious.

Communion the Essence.

It is necessary to live and to serve God in a cheerful and happy frame of mind: sadness and sorrow darken the soul and interfere with communion; hence the injuriousness of asceticism. By means of constant spiritual communion with God it is possible to secure clear mental vision, the gift of prophecy, and to work miracles. The righteous man, or "ẓaddiḳ," is one who has reached the ideal of communion in the highest degree, and therefore appears before God as "one of His own." The rôle of the ẓaddiḳ is that of mediator between God and ordinary people. Through the ẓaddiḳ salvation of the soul is achieved, and earthly blessings are obtained: it is merely necessary to believe in the power of this mediator and favorite of God, who has more or less influence in the "higher spheres."

Ẓaddiḳism, which in time became a complete system, had a far-reaching influence on the later destiny of Ḥasidism. From among the numerous disciples of Besht, two—the preachers Baer of Meseritz and Jacob Joseph Cohen of Polonnoye—more than any others contributed to the spread of his teachings. In Meseritz (Mezhirechye) and Rovno the future great leaders of Ḥasidism were trained. Here also originated what may be termed the ẓaddiḳ dynasties of Poland and Russia. Jacob Joseph Cohen, on his part, spread the Ḥasidic teachings by sermons and books. He laid the foundations of Ḥasidic literature, which in the last three decades of the eighteenth century spread with extraordinary rapidity among the Jewish masses in Poland and Russia.

The Ẓaddiḳim.

This development was favored by the decline in the economic condition of the Jews and by the political disturbances of the period owing to the partition of Poland. The renewed Haidamack movement in the Ukraine, which reached its height in 1768, reminded the Jews of the bloody epoch of Chmielnicki; and the disruption of Poland, which soon followed (1772-95), brought about the division of the entire Polish Jewry among three foreign governments, Russia, Austria, and Prussia, which paid little heed to the old patriarchal organization and communal autonomy of the Polish Jews. During this turbulent time the Jews listened eagerly to teachings which distracted their attention from the existing disturbances, and which lured them into the region of the mysterious and the supernatural. In Podolia, Volhynia, and in a portion of Galicia, Ḥasidism attracted entire communities. There arose everywhere Ḥasidic prayer-houses where service was held according to the system of Besht, with its ecstasies of prayer, its shoutings, and its bodily motions. The Ḥasidim introduced the prayer-book of the Palestinian cabalists ("Nusaḥ Ari"), which differed from the commonly accepted forms by various modifications in the text and in the arrangement of the prayers. They did not observe the hours for morning prayer, but held their service at a late hour; they made some changes in the mode of killing cattle; and dressed on Sabbath in white as symbolic of the purification of the soul. The Ḥasidim were, however, particularly noted for the exalted worship of their "holy" ẓaddiḳim. The logical result of Ḥasidism, Ẓaddiḳism in many places actually prepared the soil for it. The appearance of some miracle-working ẓaddiḳ very often led to the general conversion of the local inhabitants to Ḥasidism. Crowds of credulous men and women gathered around the ẓaddiḳ with requests for the healing of bodily ills, for blessings, for prognostications, or for advice in worldly matters. When the ẓaddiḳ succeeded in affording relief in one of the many cases, or gave fortunate advice, his fame as a miracle-worker was established, and the population of the district remained faithful to the cause of Ḥasidism.

Such were the conditions in South Russia. In the north, however, in Lithuania and in White Russia, Ḥasidism did not sweep entire communities one after another, but spread sporadically; and its adherents remained long in the condition of exclusive sectarians. Fearing the persecution of the powerful rabbis, the Lithuanian Ḥasidim often organized secret meetings where they prayed in their own way, held conversations, and read of the truth of Besht's teachings. Here the fundamental principles of Ḥasidism were acquired in a more conscious way, and less significance was attached to the cult of the Ẓaddiḳim.

In this way Ḥasidism gradually branched out into two main divisions: (1) in the Ukraine and in Galicia and (2) in Lithuania. The first of these divisions was directed by three disciples of Bär of Meseritz,

The Two Schools.

Elimelech of Lizianka, Levi Isaac of Berdychev, and Nahum of Chernobyl, besides the grandson of Besht, Baruch of Tulchin. Elimelech of Lizianka affirmed that belief in Ẓaddiḳism is a fundamental doctrine of Ḥasidism. In his book "No'am Elimelek" he conveys the idea that the ẓaddiḳ is the mediator between God and the common people, and that through him God sends to the faithful three earthly blessings, life, a livelihood, and children, on the condition, however, that the Ḥasidim support the ẓaddiḳ by pecuniary contributions ("pidyonim"), in order to enable the holy man to become completely absorbed in the contemplation of God.

Practically this teaching led to the contribution by the people of their last pennies toward the support of the ẓaddiḳ ("rebbe"), and the ẓaddiḳ untiringly "poured forth blessings on the earth, healed the sick, cured women of sterility," etc. The profitable vocation of ẓaddiḳ was made hereditary. There was a multiplication of ẓaddiḳ dynasties contesting for supremacy. The "cult of the righteous" as defined by Besht degenerated into a system of exploitation of the credulous. Baruch, the grandson of Besht, deriving an immense income from his adherents, led the life of a Polish lord. He had his own court and a numerous suite, including a court jester.

Ḥabad, or Rational Ḥasidism.

The Ḥasidic organization in Lithuania and in White Russia shaped itself along different lines. The teachings of Besht, brought thither from the south, adopted many features of the prevailing tendencies in contemporary rabbinism. The leading apostle of the northern Ḥasidim, Rabbi Zalman of Liozna (1747-1812), created the remarkable system of the so-called Rational Ḥasidism, or "Ḥabad" (the word "ḤaBaD" being formed of the first letters of the words "Ḥokmah," "Binah," "De'ah" = "wisdom," "understanding," "knowledge"). In his "Tanya" (Slavuta, 1796) and in his sermons he advocates an intelligent and not a blind faith, requiring from the Ḥasidim a certain mental preparation, and he assigns the cult of the Ẓaddiḳim a very modest place. In the system of Ḥabad the ẓaddiḳ appears more as a teacher than a miracle-worker. The teachings of Zalman were adapted to the comparatively advanced mental level of the Jewish masses of the northwestern region; and the inevitable process of degeneration which mystical doctrines ultimately underwent appeared here less prominently than in the south.

Opposition to Ḥasidism.

The rapid spread of Ḥasidism in the second half of the eighteenth century greatly troubled the Orthodox rabbis. Rabbinism from the very beginning recognized in it a dangerous enemy. The doctrine of Besht, claiming that man is saved through faith and not through mere religious knowledge, was strongly opposed to the principal dogma of rabbinism, which measures man's religious value by the extent of his Talmudic learning. The ritual formalism of Orthodoxy could not reconcile itself to modifications in the customary arrangement of the prayers and in the performance of some of the rites. Moreover, the Ḥasidic dogma of the necessity of maintaining a cheerful disposition, and the peculiar manner of awakening religious exaltation at the meetings of the sectarians—as, for instance, by the excessive use of spirituous liquors—inspired the ascetic rabbis with the belief that the new teachings induced moral laxity or coarse epicureanism. Still under the fear of the Shabbethaians and the Frankists, the rabbis suspected Ḥasidism of an intimate connection with these movements so dangerous to Judaism. An important factor in connection with this was the professional antagonism of the rabbis: they saw in the ẓaddiḳ a threatening competitor, a new type of the popular priest, who was fed by the superstition of the masses, and who acquired his popularity quickly.

In consequence of these facts a bitter struggle soon arose between rabbinical Orthodoxy and the Ḥasidim. At the head of the Orthodox party stood Elijah ben Solomon, the stern guardian of learned and ritualistic Judaism. In 1772, when the first secret circles of Ḥasidim appeared in Lithuania, the rabbinic "ḳahal" (council) of Wilna, with the approval of Elijah, arrested the local leaders of the sect, and excommunicated its adherents. Circulars were sent from Wilna to the rabbis of other communities calling upon them to make war upon the "godless sect." In many places cruel persecutions were instituted against the Ḥasidim. The appearance in 1780 of the first works of Ḥasidic literature (*e.g.*, the above-named book of Jacob Joseph Cohen, which was filled with attacks on rabbinism) created alarm among the Orthodox. At the council of rabbis held in the village of Zelva, government of Grodno, in 1781, it was resolved to uproot the destructive teachings of Besht. In the circulars issued by the council the faithful were ordered to expel the Ḥasidim from every Jewish community, to regard them as members of another faith, to hold no intercourse with them, not to intermarry with them, and not to bury their dead. The antagonists of Ḥasidism called themselves "Mitnaggedim" (Opponents); and to the present day this appellation still clings to those who have not joined the ranks of the Ḥasidim.

The "Mitnaggedim."

Ḥasidism in the south had established itself so firmly in the various communities that it had no fear of persecution. The main sufferers were the northern Ḥasidim. Their leader, Rabbi Zalman, attempted, but unsuccessfully, to allay the anger of the Mitnaggedim and of Elijah Gaon. On the death of the latter in 1797 the exasperation of the Mitnaggedim became so great that they resolved to denounce the leaders of the Ḥasidim to the Russian government as dangerous agitators and teachers of heresy. In consequence twenty-two representatives of the sect were arrested in Wilna and other places. Zalman himself was arrested at his court in Liozna and brought to St. Petersburg (1798). There he was kept in the fortress and was examined by a secret commission, but he and the other leaders were soon released by order of Paul I. The Ḥasidim remained, however, under "strong suspicion." Two years later Zalman was again transported to St. Petersburg, through the further denunciation of his antagonists, particularly of Abigdor, formerly rabbi of Pinsk. Immediately after the accession to the throne of Alexander I., however, the leader of the Ḥasidim was released, and was given full liberty to proclaim his religious teachings, which from the standpoint of the government were found to be utterly harmless (1801). Thereafter Zalman openly led the White-Russian or Ḥabad Ḥasidim until his death, toward the end of 1812. He had fled from the government of Moghilef to that of Poltava, in consequence of the French invasion.

The struggle of rabbinism with Ḥasidism in Lithuania and White Russia led only to the formation of the latter sect in those regions into separate religious organizations; these existing in many towns alongside of those of the Mitnaggedim. In the southwestern region, on the other hand, the Ḥasidim almost completely crowded out the Mitnaggedim, and the Ẓaddiḳim possessed themselves of that spiritual power over the people which formerly belonged to the rabbis.

Organization.

In the first half of the nineteenth century Ḥasidism spread unmolested, and reached its maximum development. About half of the Jewish population of Russia, as well as of Poland, Galicia, Rumania, and Hungary, professes Ḥasidic teachings and acknowledges the power of the Ẓaddiḳim. In Russia the existence of the Ḥasidim as a separate religious organization was legalized by the "Enactment Concerning the Jews" of 1804 (see RUSSIA).

The Ḥasidim had no central spiritual government. With the multiplication of the ẓaddiḳim their dioceses constantly diminished. Some ẓaddiḳim, however, gained a wide reputation, and attracted people from distant places. To the most important dynasties belonged that of Chernobyl (consisting of the descendants of Nahum of Chernobyl) in Little Russia; that of Ruzhin-Sadagura (including the descendants of Bär of Meseritz) in Podolia, Volhynia, and Galicia; that of Lyubavich (composed of the descendants of Zalman, bearing the family name "Schneersohn") in White Russia; and that of Lublin and Kotzk in the kingdom of Poland. There were also individual ẓaddiḳim not associated with the dynasties. In the first half of the nineteenth century there were well known among them: Motel of Chernobyl, Nachman of Bratzlav, Jacob Isaac of Lublin, Mendel of Lyubavich, and Israel of Luzhin. The last-named had such unlimited power over the Ḥasidim of the southwestern region that the government found it necessary to send him out of Russia (1850). He established himself in the Galician village of Sadagura on the Austrian frontier, whither the Ḥasidim continued to make pilgrimages to him and his successors.

Rabbinical Orthodoxy at this time had discontinued its struggle with Ḥasidism and had reconciled itself to the establishment of the latter as an accomplished fact. Gradually the Mitnaggedim and the Ḥasidim began to intermarry, which practise had formerly been strictly forbidden.

In the first quarter of the nineteenth century Ḥasidism met new opposition from the younger generation of intelligent Jews, who had received a modern education. The crusade against Ḥasidism was started by the Mendelssohnian school in Austria. The Galician writer Joseph Perl published in 1819 a bitter satire against the sect in the form of "Epistolæ Obscurorum Virorum" ("Megalleh Temirin"). He was followed in Russia by Isaac Bär Levinsohn of Kremenetz with his "Dibre Ẓaddiḳim" (1830). At times the embittered foes of Ḥasidism went so far as to urge the government (in Austria and Russia) to adopt repressive measures against the Ẓaddiḳim and the Ḥasidic literature. But at first none of these attacks could weaken the power of the Ḥasidim. They showed everywhere a more stubborn opposition to European culture than did rabbinical Orthodoxy; for they felt instinctively that free criticism was more dangerous to the mysticism of the Ẓaddiḳim than to Talmudic casuistry and ritualistic formalism.

Attacked by the Haskalah.

It was only in the second half of the nineteenth century, when the educational movement among the Russian Jews became stronger, that a period of stagnation and decline for Ḥasidism began. A considerable portion of the younger generation, under the influence of the new movement for enlightenment, repudiated Ḥasidism and began to struggle against the power of the Ẓaddiḳim. The enlightening literature of the HASKALAH attacked Ḥasidism with bitter satire, and the periodicals exposed the adventures of the miracle-working Ẓaddiḳim. Moreover, early in the second half of the century the Russian government instituted a police supervision over the numerous ẓaddiḳim within the Pale of Settlement, and limited their freedom of movement in order to counteract their propaganda. All of these blows, external and internal, together with the general decline of piety among certain classes of the Russian Jews, weakened the growth of Ḥasidism and Ẓaddiḳism. The decay of ẓaddiḳ dynasties and the impoverishment of the Ḥasidic literature became apparent.

Decline of the Movement.

Nevertheless Ḥasidism is so deeply grounded in Russo-Polish Judaism that it has proved impossible to uproot it. It still has its hundreds of thousands of adherents; and, although its development has been temporarily arrested, its vitality can not be doubted. Started as a counterpoise to rabbinical and ritual formalism, it still satisfies the religious requirements of the uneducated masses. In the last two decades of the nineteenth century, owing to a general social reaction in the life of the Russian Jews, a measure of revival was noticed in Ḥasidic circles. In the past ten years the administrative surveillance of the Ẓaddiḳim and the limitation of their movements have been abolished. The result has been a reenforcement of Ẓaddiḳism in some places, where it had been almost superseded. Though not producing at present any prominent personalities in literature or in communal life, Ḥasidism nourishes itself by its stored-up reserves of spiritual power. In the eighteenth century it was a great creative force which brought into stagnant rabbinical Judaism a fervent stream of religious enthusiasm. Under the influence of Ḥasidism the Russo-Polish Jew became brighter at heart but darker in intellect. In the nineteenth century, in its contact with European culture, it was more reactionary than rabbinism. The period of stagnation which it has lately passed through must, however, result in its gradual decay. After having been the object of apology or of vituperation in literature, Ḥasidism has become an object of scientific investigation.

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H. R. S. M. D.

HASKALAH (lit. "wisdom" or "understanding," but used in Neo-Hebrew in the sense of "enlightenment," "liberalism"): Generally, "haskalah" indicates the beginning of the movement among the Jews about the end of the eighteenth century in Eastern Europe toward abandoning their exclusiveness and acquiring the knowledge, manners, and aspirations of the nations among whom they dwell. In a more restricted sense it denotes the study of Biblical Hebrew and of the poetical, scientific, and critical parts of Hebrew literature. It is identified with the substitution of the study of modern subjects for the study of the Talmud; with opposition to fanaticism, superstition, and Ḥasidism; with the adoption by Jews of agriculture and handicrafts; and with a desire to keep in touch with the times. Its adherents are commonly called Maskilim.

As long as the Jews lived in segregated communities, and as long as all avenues of social intercourse with their Gentile neighbors were closed to them, the rabbi was the most influential, and often also the wealthiest, member of the Jewish community. To the offices of religion he added the functions of civil judge in all cases in which both parties were Jews, as well as other important administrative powers. The rabbinate was the highest aim of every Jewish youth, and the study of the Talmud was the means of obtaining that coveted position, or one of many other important communal distinctions.

The extraordinary success achieved by Moses Mendelssohn as a German popular philosopher and man of letters revealed hitherto unsuspected possibilities of influence for the cultured Jew. An exact knowledge of the German language was, of course, necessary to secure entrance into cultured German circles, and an excellent means of acquiring it was provided by Mendelssohn in his German translation of the Pentateuch. The familiar text of the Pentateuch, which for many centuries had served as a school-book in the earlier stages of a rabbinical education, became the bridge over which ambitious young Jews could pass to the great world of secular knowledge. The "bi'ur," or grammatical commentary (see Biurists), prepared under Mendelssohn's supervision, was designed to counteract the influence of the Talmudical or rabbinical method of exegesis, and, together with the translation, it became, as it were, the primer of haskalah.

Beginnings in Germany.

The haskalah movement began to spread in Germany in the last quarter of the eighteenth century. Wealthy Jews like the Friedländers and Daniel Itzig were its sponsors, Mendelssohn was its prototype, and Hartwig Wessely was its prophet. The latter's "Dibre Shalom we-Emet," an epistle to the Austrian Jews in which they were advised as to the best way to utilize the advantages extended to them by Emperor Joseph II. in his "Edict of Tolerance," became the program of haskalah. The attacks on that pamphlet were much more severe than those made on Mendelssohn's translation of the Pentateuch, and there is almost conclusive evidence that the "Dibre Shalom we-Emet" was publicly burned in Wilna by order, or at least with the consent, of Elijah Gaon ("Monatsschrift," xix. 478-480, xx. 465-468). These persecutions had the effect of assisting the movement. Wessely found defenders among liberal Judæo-German scholars and among Italian rabbis, and his apologetic writings strengthened the hands of his followers. The friends of Hebrew literature soon formed a society (Ḥebrat Doreshe Leshon 'Eber) for the purpose of publishing the first Hebrew literary monthly, which appeared in 1783 under the name Ha-Meassef (see Meassefim).

Spread to Slavonic Countries.

In Germany the first generation of haskalah was also the last. Jews of ability soon attained prominence in the social and intellectual life of the German nation, and the salon proved more attractive to them than the "Meassef." The "friends of Hebrew literature" soon tired of Hebrew, and changed their name to "Shoḥare ha-Ṭob weha-Tushiyyah" (Verein für Gutes und Edles; 1787). The formation respectively of the Gesellschaft der Freunde (1792) and the Verein für Cultur und Wissenschaft des Judenthums (1821), in Berlin, marked the passing of a large proportion of intelligent German Jews from haskalah to assimilation, and, in many instances, to Christianity. Polish and Bohemian Jews like Israel Samoscz, Herz Homberg, Isaac Satanow, and Solomon Dubno stood at the cradle of the haskalah, and when they returned to Poland (as did the above-named, with the exception of Satanow) they spread its tenets among their coreligionists, who had been up to that time strict Rabbinists. The "battle between light and darkness," as the Maskilim fondly described their movement, was soon raging in Bohemia and Galicia, spreading later to Russia. But the hopes of speedy emancipation awakened by the premature liberalism of Joseph II. were not fulfilled, and the haskalah, which was transitory in Prussia, took root in the Austrian dominions. In Bohemia the conflict was less severe, because many rabbis there recognized the utility of secular learning and encouraged the modern spirit (see Fuenn, "Safah le-Ne'emanim," pp. 109 *et seq.*, Wilna, 1881). The Jeiteles family, and men like Peter Beer, did much for Bohemian haskalah, and the printing-office of Moses Landau in Prague, like the earlier establishment of the "Ḥinnuk Ne'arim" in Berlin under Satanow, issued valuable contributions toward a rejuvenated literature. In Prague, as in other Austrian localities where the German influence was strong, the movement soon took almost the same course as in Germany, and the second period of haskalah therefore really belonged to the least Germanized portion of the empire—the province of Galicia.

In Galicia.

The condition of the Jews of Galicia, already deplorable, was made worse by the partition of Poland, and the haskalah movement was introduced in Galicia in such manner as to almost justify the view that it was one of the afflictions due to the new régime. Herz Homberg, the friend of Mendelssohn, was the chief inspector of all the schools established for the Jews in Galicia. The teachers under him were mostly Bohemian Jews, and, with the assistance of the Bohemian Christians, who then almost monopolized the governmental positions in Galicia, they forced the Jews to study Hebrew and German in accordance with the program of the Berlin haskalah. But there soon arose other forces which exerted an attracting influence. The reformative work of Joseph Perl, and his clever anti-Ḥasidic writings, paved the way for a revival of Hebrew literature, and continued the work of the Meassefim. The speculations of Nachman Krochmal, and the investigations of S. L. Rapoport, as well as the excellent writings of Erter, Samson Bloch, and their contemporaries, attracted many followers and imitators whose love for the Hebrew language was disinterested and who worked for haskalah without expectation of reward. The small bands of Maskilim in the various communities were encouraged by wealthy men of liberal tendencies, who cherished the haskalah and assisted the dissemination of its literature, which otherwise could not have supported itself. Thus such periodical, or collective, publications as the "Kerem Ḥemed" and "Oẓar Neḥmad" were published by men who had no thought of financially profiting thereby. The same can be said of Schorr's "He-Ḥaluẓ." At the present time (1903) scholars like Lauterbach, Buber, and other Maskilim of means, are the leaders of the Galician haskalah; it is almost exclusively a literary movement, and its output properly belongs to Neo-Hebrew literature.

In Russia.

In the Russian movement the influence of Elijah Gaon of Wilna and of his school was very small in all directions, and in some respects was hostile to haskalah. Mendel Levin of Satanov (1741?–1819) may be considered the first of Russian Maskilim. He was, like Herz Homberg, a personal friend and follower of Mendelssohn; but as he had not the authority which Homberg enjoyed in Galicia, he could do neither as much good nor as much mischief. The direction of the influence exerted by Solomon Dubno is more doubtful; after he had left Mendelssohn and settled in Wilna he seems to have become distinctly Orthodox (see Yatzkan, "Rabbenu Eliyahu me-Wilna," pp. 118-120, Warsaw, 1900). Tobias Feder, Manasseh Iliyer, Asher Ginzberg, and perhaps also Baruch of Shklov, may be classed among the earliest Maskilim of Russia. Besides these there was a number of men of wealth and position in various cities, especially in southern Russia, who were friendly toward the Berlin haskalah, and encouraged its spread in their respective localities. Hirsch Rabinovich and Abigdor Wolkenstein of Berdychev, Hirsch Segal in Rovno, Leibush Khari in Meseritz (Mezhirechye), Berl Löb Stockfish in Lutzk, Meïr Reich in Bar, Joshua Hornstein in Proskurov, and Mordecai Levinson in Kamenetz-Podolsk were influential in their own circles, and to some extent leaders toward liberalism (Gottlober, in "Ha-Boḳer Or," iv. 783). But they had no plan or program, nor anything to guide them except the example of Mendelssohn; they contented themselves with studying Hebrew and a little German, and with ridiculing the Ḥasidim, who in their turn denounced them as "apiḳoresim," or heretics.

Influence on Education.

Thus the haskalah, which served in Germany as a stepping-stone to secular culture, and in Austria led to the enjoyment of minor advantages, in Russia almost involved ostracism. The Maskil was estranged and often persecuted in the Jewish community, and met with neither sympathy nor recognition in the outside world, where he was entirely unknown. Nevertheless, the number of Maskilim constantly increased, and soon attempts were made to found schools where children could obtain an education more in accordance with the principles of haskalah than was provided by the "ḥeder." Hirsch (Hyman) Baer Hurwitz (later professor of Hebrew in University College, London), of Uman in the Ukraine, opened in that city, in 1822, the first secular Jewish school in Russia, to be conducted, as he expressly stated in his application for permission to establish it, "after the system of Mendelssohn." His example was followed in other cities, especially in those of New Russia, where Jews had been treated liberally since 1764, when the country was opened to them, and where "merchants from Brody and teachers from Tarnopol" had planted the seed of Galician haskalah. Similar schools were established in Odessa and Kishinef, and later in Riga (1839) and Wilna (1841). But as far as haskalah in the restricted sense is concerned, the attempt failed in these schools, as well as in the rabbinical schools established later. Haskalah has not evolved a plan applicable in systematically conducted schools. The teachers who were autodidacts remained the greatest Maskilim. The pupils, with very few exceptions, abandoned Hebrew studies as soon as they had acquired a thorough knowledge of Russian and other living languages, which were taught by non-Maskilim and often by non-Jews.

The Russian haskalah found a leader and spokesman in Isaac Bär Levinsohn. His "Te'udah be-Yisrael," which became the program of haskalah, is in essence an amplified "Dibre Shalom we-Emet," supported by a wealth of quotations. Though this work, like most of the others by the same author, was intended to convince the old generation, the Orthodox, of the utility and the legality of haskalah from the religious point of view, it convinced only the young (see Mandelstamm's letter to Levinsohn in Nathanson's "Sefer Zikronot," p. 81, Warsaw, 1875); and the approbation of that work by R. Abraham Abele Posveller, the great Talmudical authority of Wilna, is believed to have been given for political reasons (Yatzkan, *l.c.* p. 119). Levinsohn's works helped to solidify the ranks of the Maskilim and to increase their number. The issue was now joined between the progressists and the conservatives, and persecutions of the weaker side were not unknown. The masses and most of the communal leaders were on the conservative side; but when the

Russian government began to introduce secular education among the Jews it unwittingly turned the scale in favor of the Maskilim, of whom it knew very little.

Lilienthal and Uvarov.

Uvarov, minister of public instruction under Emperor Nicholas I., worked out all his plans for Jewish education under the influence of Maskilim like Nissen Rosenthal of Wilna, and of men, like Max Lilienthal, who were inspired by them. The abandonment of the Talmud and the study of Hebrew and German were the basis of Uvarov's schemes and the cause of their ultimate failure. But they gave official sanction to the program of haskalah; and Lilienthal, who was sent by Uvarov to visit Jewish communities to induce them to establish schools, is aptly designated by Weissberg as "an emissary of haskalah." He was received joyously by Maskilim as one clothed with governmental authority to carry out their plans, and was glorified by them to the point of absurdity. Lilienthal apprised Uvarov of the existence of groups of Hebrew scholars and friends of progress in many cities, and Uvarov, who until then had thought all Russian Jews ignorant and fanatical, perceived that these Maskilim could be employed as teachers in the schools which he was about to establish. He accordingly gave up the plan of importing from Germany the several hundred Jewish teachers to whom Lilienthal had practically promised positions. This action on the part of Uvarov was resented by Lilienthal, and seems to have been the reason for his departure for America (1845).

But although Leon Mandelstamm, who was commissioned by the government to continue the work of Lilienthal, was one of the Maskilim, the cause of haskalah was not materially strengthened by the establishment of primary and rabbinical schools, except in so far as they provided teaching positions for Maskilim. The oppressive candle-tax, instituted to support these schools, and the other severe measures against the Jews taken simultaneously with the efforts to educate them, aroused indignation against haskalah. Later, when the more liberal policy of Alexander II. opened new prospects to the Jew with a good Russian education, the Maskilim with their Hebrew and German lost their hold even on the younger generation. The schools in Wilna and Jitomir, in which the ideals of haskalah were to be realized, went from bad to worse. The Maskilim could not control the situation for reasons which are best indicated by the fact that among the twenty-one representatives of the Jewish community of Wilna (the center of haskalah in northwestern Russia for half a century) who waited on Governor-General Nazimov in 1857, there was not one who could intelligently state in Russian his complaints in regard to the mismanagement of the rabbinical schools (Benjacob, in his letter to Levinsohn in Atlas' "Ha-Kerem," p. 54, Warsaw, 1887).

The Society for Culture.

The Russian haskalah movement, as an educational force, culminated in the Society for the Promotion of Culture Among the Jews in Russia (1863). The men at the head of that society modified the old Mendelssohnian program to suit Russian conditions, and thereby rendered invaluable service to the cause of education. The mild and cautious attempts at religious reform, as exemplified by the "Berliner Schul" of Wilna and "Chorschulen" (modernized synagogues) in most of the larger towns in Russia, are also due to the progressive movement. But its greatest achievement is the creation of a Neo-Hebrew literature and a large Neo-Hebrew reading public. The difficulties encountered by Jews in their efforts to obtain a good secular education and the inadequacy of school accommodations caused them, in that thirst for knowledge which distinguishes the Russian Jews, to turn to Hebrew studies, often to the exclusion of more useful subjects. The works of the masters of Jewish literature went through many editions, and of some of them, as Mapu's "Ahabat Ẓiyyon," hundreds of thousands of copies were sold. The activity of the Hebrew periodical press, and of large publishing-houses which provide work for a host of comparatively well-paid writers, has done much to stimulate haskalah in Russia.

The only movement in Russian Judaism and in Neo-Hebrew literature which has affected, and to some extent transformed, haskalah is the nationalistic. It really began with Peter Smolenskin, who rebelled against the old indefinite program and against Mendelssohn himself. As the situation of the Jews became worse, and the hope of emancipation almost disappeared, the Maskilim, with few exceptions, joined the national movement, and "haskalah" became almost synonymous with "Zionism." Still, the change is more apparent than real. The foremost Maskil of to-day, Asher Ginzberg, as the leader of the Culture-Zionists, advocates the harmonization of Jewish with general culture by means of the Hebrew language; this, except for the nationalistic tendency, is in essence the old program of Wessely and the Berlin school of haskalah. See Education; Levinsohn, Isaac Bär; Literature, Neo-Hebraic; Maskilim; Mendelssohn, Moses; Rabbinical Schools in Russia; Wessely, Hartwig.

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H. R. P. Wi.

HASMONEANS: The family name of the Hasmonean dynasty originates with the ancestor of the house, 'Ασαμωναῖος (Josephus, "Ant." xii. 6, § 1; xiv. 16, § 4; xvi. 7, § 1) = חשמונאי or חשמוני (Middot i. 6; Targ. Yer. to I Sam. ii. 4), who, according to Wellhausen ("Pharisäer und Sadducäer," note 94), is said to have been the grandfather of Mattathias. The high-priestly and princely dignity of the Hasmoneans was founded by a resolution, adopted in Sept., 141 B.C., at a large assembly "of the priests and the people and of the elders of the land, to the effect that Simon should be their leader and high priest forever, until there should arise a faithful prophet" (I Macc. xiv. 41).

Recognition of the new dynasty by the Romans was accorded by the Senate about 139 B.C., when the delegation of Simon was in Rome. Therefore, from a historic point of view, one can speak of a Hasmonean dynasty only as beginning with Simon.

When Jonathan the Maccabee fell into the power of Tryphon, Simon, his brother, assumed the leadership (142), and after the murder of Jonathan took the latter's place. Simon, who had made the Jewish people entirely independent of the Syrians, reigned from 142 to 135. In Feb., 135, he was assassinated at the instigation of his son-in-law Ptolemy.

Simon was followed by his third son, John Hyrcanus, whose two elder brothers, Mattathias and Judah, had been murdered, together with their father. John Hyrcanus ruled from 135 to 104. According to his directions, the government of the country after his death was to be placed in the hands of his wife, and Aristobulus, the eldest of his five sons, was to receive only the high-priesthood. Aristobulus, who was not satisfied with this, cast his mother into prison and allowed her to starve there. By this means he came into the possession of the throne, which, however, he did not long enjoy, as after a year's reign he died of a painful illness (103).

Aristobulus' successor was his eldest brother, Alexander Jannæus, who, together with his two brothers, was freed from prison by the widow of Aristobulus. Alexander reigned from 103 to 76, and died during the siege of the fortress Ragaba.

Alexander was followed by his wife Alexandra, who reigned from 76 to 67.

Against her wishes, she was succeeded by her son Aristobulus II. (67–63), who during the illness of his mother had risen against her, in order to prevent the succession of the elder son, Hyrcanus.

During the reign of Alexandra, Hyrcanus had held the office of high priest, and the rivalry between him and Aristobulus brought about a civil war, which ended with the forfeiture of the freedom of the Jewish people. Palestine had to pay tribute to Rome and was placed under the supervision of the Roman governor of Syria. From 63 to 40 the government was in the hands of Hyrcanus II.

After the capture of Hyrcanus by the Parthians, Antigonus, a son of Aristobulus, became king (40–37). His Hebrew name was Mattathias, and he bore the double title of king and high priest.

After the victory of Herod over Antigonus and the execution in Antioch of the latter by order of Antony, Herod the Great (37–4) became king of the Jews, and the rule of the Hasmonean dynasty was ended.

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G. H. BL.

ḤASON, JOSEPH IBN: Talmudist; author of a work entitled "Sefer Bet ha-Melek," containing a commentary on Maimonides' Mishneh Torah, responsa on Oraḥ Ḥayyim, Yoreh De'ah, and Ḥoshen Mishpaṭ, and novellæ on the Pentateuch (Salonica, 1804).

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J. M. SC.

ḤASON, SOLOMON BEN AARON: Turkish rabbi of the sixteenth century. Of his works the following are known: "Bet Shelomoh," responsa, at the end of which are added some responsa by R. Daniel Estorza (Salonica, 1720); and "Mishpaṭim Yesharim," containing responsa by him and by R. Samuel Gaon, in two parts (*ib.* 1832).

Ḥason is mentioned in the responsa of Samuel de Modena (part i., No. 43) and in the "Torat Emet" of Aaron Sason.

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K. N. T. L.

HASSENAAH: The sons of Hassenaah rebuilt the fish-gate in the wall of Jerusalem (Neh. iii. 3). The name occurs twice (Ezra ii. 35 and Neh. vii. 38) without the definite article, while in Neh. xi. 9 (R. V.) and I Chron. ix. 7 (R. V.) it occurs in the form of "Hassenuah." See Cheyne and Black, "Encyc. Bibl."

E. G. H. M. SEL.

HASSLER, SIMON: American musician; born in Bavaria July 25, 1832; died in Philadelphia, Pa., Jan. 25, 1901; son of Henry Hassler, also a musician, who, with his family, emigrated to the United States in 1842. Simon received a sound musical education, and in 1852 made his first public appearance as a violinist. He became a member of the orchestra which his father had established in Philadelphia, and later succeeded to its leadership. From 1865 to 1872 he was leader of the orchestra at the Walnut Street Theater in the same city, and subsequently of the Chestnut Street Theater and of the Chestnut Street Opera-House. He was chosen to direct the orchestra at the Centennial Exposition at Philadelphia in 1876, and conducted at many festivals.

Hassler composed music for Shakespeare's plays, numerous marches, and other orchestral pieces.

BIBLIOGRAPHY: *Who's Who in America*, 1899–1900; Morais, *The Jews of Philadelphia*, Philadelphia, 1894.

A. A. P.

HAST, MARCUS: London cantor and composer; born at Warsaw in 1840. In 1864 he went to Germany to study music, and on his arrival at Breslau was appointed cantor at the chief Orthodox synagogue. While at Breslau he gave instruction to many cantors since conspicuous for their merit, among them Rosenthal (Berlin), Birnbaum (Königsberg), Grützhändler (Warsaw), Goldberg, and Ziegelroth. In 1871 he was chosen to succeed Simon Ascher as chief cantor of the Great Synagogue, London.

Hast has since published a large number of transcriptions of Hebrew melodies as well as many original compositions, achieving marked success with his numerous synagogal "pièces d'occasion," most of them for chorus and orchestra. Among his published works are: "The Divine Service" (1873); "Bostanai," a dramatic sacred cantata (1876); "Azariah," an oratorio, produced at Glasgow (1883); "The Death of Moses," performed at Queen's Hall, London (1897); "The Fall of Jerusalem" (1901); the Seventy-second Psalm; "Victoria," a cantata.

BIBLIOGRAPHY: *Magazine of Music*, Oct., 1888; *Jew. Chron.* June 11, 1897.

J. F. L. C.

HAT. See Head-Dress.

ḤATAN BERESHIT. See Bridegroom of the Law.

ḤATAN TORAH. See Bridegroom of the Law.

HATHACH: One of the eunuchs in the palace of Ahasuerus (Xerxes), in immediate attendance on Esther, who employed him in her communications with Mordecai (Esth. iv. 5–10, R. V.). The Septuagint has 'Αχραθεῖος.

E. G. H. B. P.

HA-TOR. See Periodicals.

HATRA'AH: Caution or warning given to those who are about to commit a crime. The Rabbis consider the fact that not all men are lawyers (comp. "Yad Malaki," Din 24), and therefore many sin through ignorance or error. To prove guilty intention, which alone can render one amenable to the full penalty for his crime, the Rabbis provide that, prior to the perpetration of a crime, the one who is about to perpetrate it must have been cautioned of the gravity of his project (Sanh. v. 1, 8b; Mak. 6b). This proviso they try to deduce (probably only in the way of "support") from certain peculiar expressions and phrases used by Scripture in connection with various crimes and their punishments (Sanh. 40b).

The caution has to be administered immediately before the commission of the crime (Sanh. 40b; Maimonides, "Yad," Sanhedrin, xii. 2), and, according to the better opinion of the legists, alike to the scholar and to the layman, since by this caution alone may the court be enabled to distinguish between error and presumption (Sanh. 8b; "Yad," *l.c.* xiv. 4). The caution must name the particular punishment which the commission of the contemplated misdemeanor entails—whether corporal or capital. If the latter, the particular mode of death (see Capital Punishment) has to be mentioned, or the legal penalty attached to the crime can not be imposed (Sanh. 8b; Mak. 16a).

Diverse Operations of the Caution.

Besides establishing guilty intention on the part of the culprit, this proviso operates in diverse directions. (*a*) It serves the court as a guide in passing sentence on one convicted of aggravated or continuous misdemeanor. For instance: A Nazarite (Num. vi. 2–4; Naz. i. 2, 3b) subjects himself to the penalty of flagellation if he violates his vow of abstemiousness by drinking a certain measure (¼ log) of wine (Naz. vi. 1, 34b; "Yad," Nezirot, v. 2). In case he is guilty of drinking several such measures in succession, how is he to be punished? The preliminary caution decides. If it is legally proved that due warning had been administered to him before each drink, he is punishable for each drink separately; otherwise, if he was forewarned once only, he is punishable for one violation only (Naz. vi. 4, 42b; Mak. iii. 7). (*b*) In passing sentence on one convicted of an offense entailing both corporal and capital punishment, the preliminary caution serves the court as an index to the penalty to be imposed. For example: The Bible (Lev. xxii. 28) forbids the killing of a cow or a ewe "and her young both in one day"; and rabbinic law imposes the penalty of flagellation on the violator of this prohibition (Ḥul. v. 3, 78a, 82a). Another law imposes the penalty of death on the Jewish idolater (Deut. xvii. 5; Sanh. vii. 4). When both of these transgressions are committed simultaneously, as when one slaughters an animal and its young in one day as an offering to an idol, the question is, Which penalty does he incur? Both he may not receive; for rabbinic law prohibits the administration of more than one punishment for any one offense (Mak. 13b). Which, then, should the court impose here? Again the warning decides. If it is proved that the culprit was warned of the death-penalty, a sentence of death will be awarded; if flagellation only was mentioned in the warning, flagellation will be administered (Ḥul. 81b). (*c*) Where a convict incurs two capital punishments, the one mentioned in the warning is administered. For instance: The law punishes the crime of adultery with death by strangulation (Lev. xx. 10; Sanh. xi. 1; see Capital Punishment), and that of criminal conversation with one's own mother-in-law with death by burning (Lev. xviii. 17; Sanh. ix. 1; see Capital Punishment). If one is charged with having had criminal conversation with a married woman, and that woman is his mother-in-law, the penalty will depend upon the import of the antecedent caution. Where he was forewarned that the consummation of his project will be adultery, entailing the penalty of strangulation, he will be strangled; but where the warning stated that the crime would amount to that species of incest entailing burning, the more severe death will be awarded (Sanh. ix. 4, 81a; Yeb. 32a).

Between Two Deaths.

From the benefit of this proviso rabbinic law excludes the false witness (Deut. xix. 19; Mak. 4b) and the instigator to idolatry (Deut. xiii. 2–10; Sanh. vii. 10, 67a): the first because the nature of the crime does not admit of forewarning (Ket. 33a); and the latter because of the heinousness of the crime in a theocratic commonwealth (see Abetment). The burglar is also excluded from its operation (see Homicide), his crime of breaking in being his warning (Ket. 34b; Sanh. 72b). So are all those excluded who are guilty of misdeeds for the commission of which the Mosaic law prescribes the penalty of excision (כרת; Mak. 13b).

Bibliography: Benny, *Criminal Code*, p. 97; Fassel, *Strafgesetz*, § 1, Mayer, *Rechte der Israeliten*, iii. 77; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, §§ 16–19, note 68; Pineles, *Darkah shel Torah*, § 115; Rabbinowicz, *Einleitung in der Gesetzgebung*, p. 4; Saalschütz, *Das Mosaische Recht*, note 560.

S. S. S. M.

HATRED (שנאה): Feeling of bitter hostility and antagonism toward others. It is intrinsically wrong when the good is hated, but it is proper to hate the evil. The Decalogue speaks of those that hate God (Ex. xx. 5; Deut. v. 9); so also Num. x. 35; Deut. vii. 10, xxxii. 41; Ps. lxxxiii. 3 (A.V. 2). To hate such persons is declared by the Psalmist to be meritorious (Ps. cxxxix. 21–22); for they are the wicked ones that "hate instruction" (Ps. l. 17), "right" (Job xxxiv. 17), "knowledge" (Prov. i. 22, 29), and "him that rebuketh in the gate" (Amos v. 10). The prophet expressly admonishes men to "hate the evil and love the good," in order to "establish judgment in the gate" (Amos v. 15). God Himself hates whatever is abominable or morally perverse (Deut. xii. 31, xvi. 22; Isa. i. 14, lxi. 8; Amos v. 21; Hos. ix. 15; Zech. viii. 17; Mal. ii. 16; Ps. v. 6 [5], xi. 5; Prov. vi. 16). Likewise men should "hate evil" (Ps. xcvii. 10; Prov. viii. 13), "covetousness" (Ex. xviii. 21), "wickedness" (Ps. xlv. 8 [7]), especially "every false way" (Ps. cxix. 104), and accordingly the congregations of "evil-doers" (Ps. xxvi. 5) and "them that regard lying vanities" (Ps. xxxi. 7 [6]).

Hatred is unbrotherly where love should prevail, and therefore the Law says, "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). This prohibition is not, as is often asserted with reference to Matt. v. 43 *et seq.*, confined to kinsmen (see BROTHERLY LOVE). Only idolaters and doers of evil are excluded from the universal law of love (Deut. vii. 2-10), whereas even an enemy's beast should be treated with kindness (Ex. xxiii. 5-6). One ought not to rejoice at the destruction of the man that hateth him (Job xxxi. 29; Prov. xxv. 21 *et seq.*). The hatred most frequently denounced in the Psalms is that caused by no wrong-doing on the part of the hated and persecuted one (Ps. xxxv. 19, lxix. 5 [4], cix. 5). It was this hatred without reason which caused the brothers of Joseph to do evil (Gen. xxxvii. 4).

"Hatred without cause" ("sine'at ḥinnam") is therefore the rabbinical term for the vice of hatred; and the Talmud is emphatic in denouncing it. On its account the Second Temple was destroyed (Yoma 9b). It undermines domestic peace (Shab. 32b). It is equal in wickedness to any one of the three capital sins (Yoma 9b). To leave no doubt as to the extent of the prohibition of hatred, the Rabbis use the term "sine'at ha-beriyyot" (hatred of fellow creatures; see CREATURE), and condemn such hatred as is detrimental to the welfare of mankind (Abot ii. 11). "Whosoever hateth his brother is a murderer," is Pharisaic as well as New Testament teaching (R. Eliezer in Derek Ereẓ Rabbah xiii. is prior to I John iii. 15). On the other hand, the Rabbis maintain the same sound view regarding the necessity of hatred of sin and of all things or persons of an evil character as that inculcated by the Old Testament. The impudent man who hates God should be hated (Ta'an. 7b). So should all those heretics and informers who alienate the people from their Father in heaven (Ab. R. N. xvi.; Shab. 116a), and he who is a wrong-doer in secret (Pes. 113b), for God Himself hates persons who lack modesty and purity of conduct (Nid. 16b) and indulge in lasciviousness (Sanh. 93a). Only those who deserve love are included in the command of love; those who are hated by God on account of their evil ways should be hated by men (Ab. R. N., after Ps. cxxxix. 21 *et seq.*).

K.

HATSEK, IGNAZ: Hungarian chartographer and engraver; born April 7, 1828, at Olmütz. He was educated in the public and the Jewish schools of his native town. During 1848 and 1849 he was lieutenant of the Honvéd artillery, and in 1851 became chartographer to the state surveying department of Hungary. This position he resigned in 1894, and since then he has lived in Budapest.

Among the many maps which he has drawn or etched during his forty-three years of active service may be mentioned: railroad maps of Austria-Hungary; an atlas containing maps of the comitats of Hungary; an atlas of the government of Hungary for the emperor; a special atlas of Hungary for the prince imperial.

S. F. T. H.

HATTARAT HORA'AH (lit. "permission to teach and decide"): A rabbinical diploma; a written certificate given to one who, after a thorough examination, proves himself competent and worthy to be a rabbi. It is a substitute for the "semikah," which could be conferred only in Palestine, by a member of the Sanhedrin. The hattarat hora'ah, unlike the Christian ordination, confers no sacred power, and is not a license; it is simply a testimonial of the ability of the holder to act as rabbi if elected. A community had, however, a perfect right to, and often did, elect a rabbi who had no diploma. The diploma was regarded as a merely formal document acquainting the people that the person named in it was fit to teach and to render decisions. A scholar who succeeded as principal of the yeshibah, or who acted as colleague of the rabbi, was not required to hold a diploma. Some authorities, however, require that a rabbi have a "degree" in order to be entitled to perform the rite of "ḥaliẓah" or to grant a divorce (annotations to Shulḥan 'Aruk, Yoreh De'ah, 242, 14).

The usual title of a Babylonian scholar was "Rab"; of one ordained in Palestine, "Rabbi." Later on the title "Rabbi" was indiscriminately used for every scholar who held a rabbinate. Thus the title "Rabbi" lost its value among the Ashkenazim. The Sephardim, however, still held it in respect as a mark of great learning. The ordinary scholar they called "ḥakam"; and the chief among them is called in Turkey "ḥakam bashi" (see David Messer Leon in "Kebod Ḥakamim," ed. Meḳiẓe Nirdamim, p. 63, Berlin, 1899).

The title "Moreh Hora'ah" (= "a guide for decisions"; Ket. 79a) is evidently derived from the degree of hattarat hora'ah. Jacob Möln (מהרי"ל; d. 1427) and his teacher, Shalom of Vienna, introduced into Germany the title "Morenu" (= "our guide and teacher") for one who obtained the quasi-semikah.

Accompanying Titles.

Don Isaac Abravanel (commentary to Ab. vi. 1) accuses the Ashkenazim of aping the Gentiles in using the title "Doctor" (Gans, "Ẓemaḥ Dawid," ed. Frankfort-on-the-Main, 1692, p. 42b).

The earliest form of hattarat hora'ah was called "iggeret reshut" (= "letter of permission") or "pitḳa de-dayyanuta" (= "writ of jurisdiction"). It was composed in Aramaic, in the geonic period of the ninth century, and read as follows:

> "We have appointed Peloni b. Peloni [*i.e.*, N, son of N] a justice in the town of . . . and have invested him with authority to administer the civil laws, and to supervise all matters relating to the Commandments and to things prohibited and permitted and to things connected with the fear of God. And whosoever will not obey the verdict, he (the judge) has authority to deal with him as he thinks proper. The miscreant is likewise liable to [the punishment of] Heaven" (geonic responsa "Zikkaron la-Rishonim," § 180; ed. Harkavy, iv. 80, Berlin, 1887).

This document, given by the principals of the

Babylonian yeshibot, was of an authoritative nature. It invested the recipient with full power to act, in his limited jurisdiction under the Greco-Roman or Persian rule, in matters of religion and civil law. The justice could compel a defendant to appear before him for judgment. But, unlike the justice who obtained the Palestinian semikah, he had no right to impose monetary fines ("ḳenas"), nor to inflict the regulation stripes ("malḳut"), much less capital punishment (Sanh. 31b). He could, however, at his discretion imprison and inflict light bodily punishment for various offenses. This quasi-semikah was kept up in Babylon during the Middle Ages.

The rabbinical diploma was known in the thirteenth century as "ketab masmik," *e.g.*, in the collection of Barzilai, "Sefer ha-Sheṭarot" (p. 131, Berlin, 1898). Maimonides speaks of Samuel ha-Levi as "the ordained rabbi of Bagdad" ("Iggeret ha-Rambam," art. "Resurrection") with more or less right of special jurisdiction. In Spain, where the king granted full privileges to the rabbis in accordance with the Jewish law, there was even a revival of the semikah right to inflict capital punishment. Asheri in 1325 says: "In all countries that I have heard of, except in Spain, the Jews have no penal jurisdiction; and I was surprised when I came here to find that they sentenced to capital punishment without a proper Sanhedrin" (Resp. Rosh, rule xvii. 8; comp. Graetz, "Hist." iv. 53).

Authority Congregational.

In any event, the hattarat hora'ah or quasi-semikah could not give personal power to the rabbi without the consent of the community; and such power was limited to the community that elected him and to his sphere of influence. Isaac b. Sheshet rendered a decision (1380) on this point in the case of the French community of Provence, which would not permit the interference of Meïr ha-Levi, chief rabbi in Germany, in its affairs (Responsa, Nos. 268-273; comp. Graetz, "Hist." vi. 152). Isaac b. Sheshet says it was the custom of the German and French rabbis to give diplomas to the disciples of their respective yeshibot and to recommend them for vacant rabbinical positions (*ib.*).

The hattarat hora'ah, although it invested the rabbis of Würzburg with special authority to inflict corporal (not capital) punishment within the limits of their jurisdiction, could not compel the defendant living in another town to appear before them. R. Joseph Colon (end of 15th cent.) decided that a plaintiff must bring suit in the defendant's town before the resident rabbi (J. Colon, Responsa, No. 1, beginning, Venice, 1519).

Samuel of Modena says: "No matter how superior a rabbi may be, he has no right to interfere in the district of another rabbi" (Responsa, iv. 14, Salonica, 1582; comp. "Bet Yosef" to Ṭur Ḥoshen Mishpaṭ, § 11).

Extent of Authority.

In the ordinance enacted at Ferrara by the rabbis of Italy (June 21, 1554), clause 4 provides that "outside rabbis shall not interdict or establish ordinances or in any way meddle in litigations occurring in the town of another rabbi, unless such rabbi voluntarily withdraws from the action. And in a place where the community has elected the rabbi, no other resident rabbi shall interfere with him without the consent of the community" ("Paḥad Yiẓḥaḳ," *s.v.* "Taw," p. 158a, Berlin, 1887). This "taḳḳanah" was applied by Samuel Archevolti in his decision quoted in "Palge Mayim," p. 15a (Salonica, 1608).

Even in the same city where there are various congregations, the rabbi elected in one can not interfere with another. David Messer de Leon, who received the highest degree of the quasi-semikah from Judah Müntz of Padua, and was elected by the Castilian Jews in Avlona in 1512, could not enforce a Sabbath prohibition among the Portuguese Jews in the same place; and in endeavoring to preach against them he was insulted by their parnas, Abraham de Collier. The rabbi used his prerogative to excommunicate the parnas. The matter was submitted to David ha-Kohen of Corfu, who decided in favor of De Leon in the main issue as a matter of law, and required of the offender to ask De Leon's pardon (Responsa, No. 22; ed. Salonica, 1803, pp. 80a-84a). And yet De Leon is blamed for forcing his views on the Sephardic community (Bernfeld, introduction to De Leon's "Kebod Ḥakamim," p. xv.).

Thus it is seen that the hattarat hora'ah does not absolutely confer authority on the rabbi, but grants it only subject to his being appointed, or his orders approved, by the community. For this reason the diploma of the modern semikah is more in the form of a certificate of recommendation. Although the phraseology is partly that of the original semikah used by Judah ha-Nasi I., יורה יורה ידין ידין (="he may teach; he may judge"), the teaching refers only to "issur we-hetter" (= "dietary and ritual laws"), and the judging to civil cases. The repetition of the words is employed to emphasize the ordination. Other phrases are: כל מן דין סמיכא לנו (="all like him we ordain"), and מתון ומשיג שמעתתא אליבא דהלכתא (="he is careful, and reaches decisions in accordance with the law"). These phrases usually occur after a short introduction referring to the recipient's learning and character and his general fitness as a leader of a community.

Age and Qualifications of Holder.

The proper age to receive the semikah or the hattarat hora'ah is eighteen years or more. Eleazar b. Azariah was elected chief rabbi when eighteen years old (Ber. 28a). Rabbah was ordained at the same age, and kept his position for twenty-two years. He died at the age of forty (*ib.* 64a; Yeb. 105a). Hai Gaon, also, was ordained at eighteen. David Messer de Leon received his degree at eighteen, at Neapolis ("Kebod Ḥakamim," p. 64). The question what degree of learning entitles a scholar to receive the diploma is fully discussed by De Leon in his "Kebod Ḥakamim." It is necessary for the student to be master of the original sources of Bible and Talmud and to possess a logical reasoning power. Such a scholar was known as "Sinai" (*i.e.*, "the first source") and was called "the master of wheat," in contradistinction and as being superior to the student who possessed rather a capacity for pilpulistic argumentations and who was known as the "mountain-raiser" (Ber. 64a). Isaac b. Sheshet quotes the

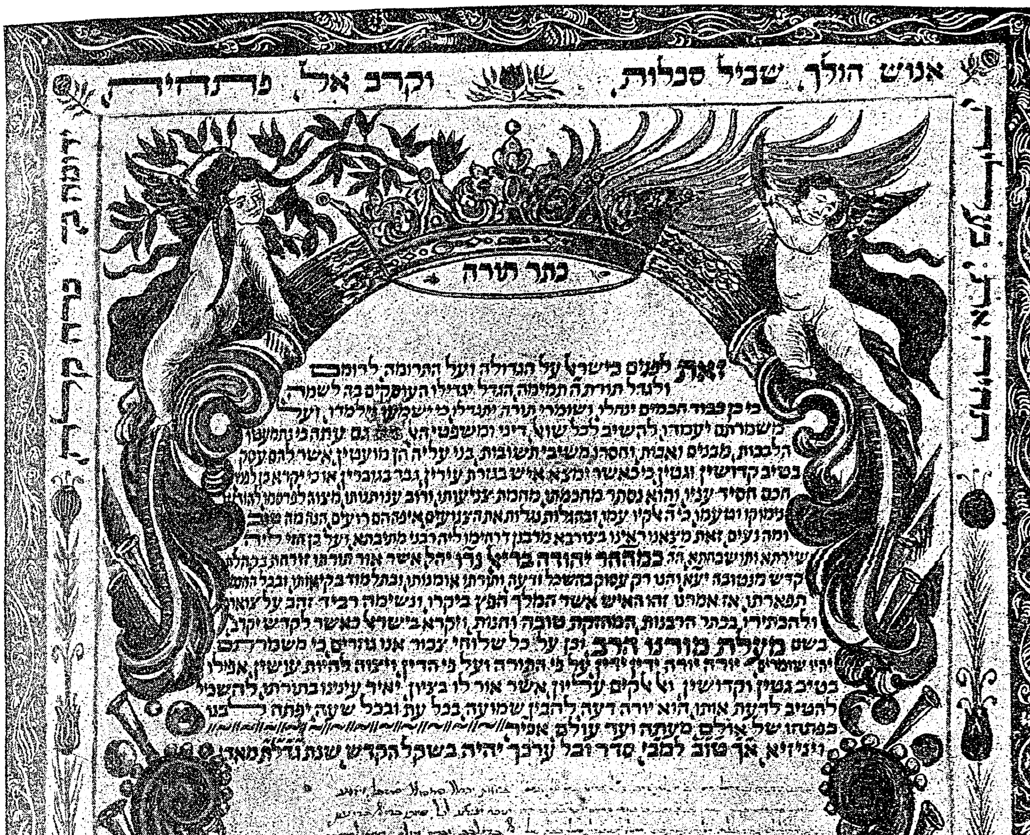

אנוש הולך שביל סבלות וקרב אל פתחיה

כתר תורה

זאת לעם בישראל על הגדולה ועל התרומה לרוממם
ולגדל תורת ה׳ תמימה הגדל יגדילו העוסקים בה לשמה
כי כן כבוד חכמים ינחלו ושומרי תורה יתגדלו כי ישמעו תלמידו ועל
משמרותם יעמדו להשיב לכל שואל דיני ומשפטי הש״ת גם עתה כי נתמעטו
הלבבות מבנים ואבות וחסרנו משיבי תשובות בני עליה הן מועטין אשר להם עסק
בטיב קדושין וגטין כי כאשר ימצא איש בגזרת עירין גבר בגוברין או כי יקרא קן לפניו
חכם חסיד עניו והוא נסתר מחכמתו מחמת צניעותו ורוב ענותנותו מצוה לפרסמו להודיע
נמוקו וטעמו כי ה׳ אלקיו עמו ובהגלות נגלות את הצנועים איפה הם רועים הנה מה טוב
ומה נעים זאת מצאנו ראינו בזרבא מרבנן דרחימו ליה רבנן מתיבתא ועל בן חיל לייה
שירתא ותושבחתא הה״ר **כמהר״ר יהודה בר״א** נר״ו יה״ל אשר אור תורתו זרחת בקהלת
קדש מנטובה יעא והנה רק עסוק בהשכל ודעה ותורתו אומנותו ובתלמוד בקיאותו ובכל החכמות
תפארתו אז אמרנו זהו האיש אשר המלך חפץ ביקרו ונשימה רביד זהב על צוארו
ולהכתירו בכתר הרבנות המוחזקת טובה וחנות ויקרא בישראל כאשר לקדש יקרא
בשם **מעלת מורנו הרב** ובן על כל שלוחי צבור אנו גוזרים כי משמרתם
יהיו שומרים יורה יורה ידין ידין על פי התורה ועל פי הדין ויצוה להיות עושין אפילו
בטיב גטין וקדושין ונו אקים עליון אשר אור לו בציון יאיר עינינו בתורתו להשכיל
להטיב לדעת אותו הוא יורה דעה להבין שמועה בכל עת ובכל שעה יפתח לבנו
כפתחו של אולם מעתה ועד עולם אמן
ויניזיא אך טוב למבי סדר ובל ערכך יהיה בשקל הקדש שנת גדלת מאד

Rabbinical Diploma of the Seventeenth Century.

(In the possession of E. N. Adler.)

responsum of Asheri against those who decide blindly by Maimonides' code without having a thorough knowledge of the Talmud; and as an example he refers to a great man of Barcelona who admitted that he could not comprehend the Yad ha-Ḥazaḳah on Zera'im and Ḳodashim because he had not a sufficient knowledge of the sources of these halakot and of the respective treatises in the Talmud (Responsa, No. 44, end).

David ha-Kohen of Corfu complains bitterly against those rabbis who "ride on the horse of rabbinism" and who render decisions without seeing the light of the Talmud or the light of wisdom, but have the gift of the tongue to raise themselves up to the high position (Responsa, xxii. 80a). Other authorities complain of the appointment of rabbis through the action of the government, or through the influence of money, when the appointees do not possess the necessary qualifications of a rabbi (J. Weil, Responsa, No. 68; see Yer. Bik. iii. 3; Sanh. 7b).

Orthodox congregations recognize a hattarat hora'ah only when issued by a rabbi of acknowledged authority who has personally examined the candidate.

The following is a copy of the diploma given by Rabbi Isaac Elhanan Spector of Kovno (d. 1896), from whom most of the Russian rabbis now hold the hattarat hora'ah:

קושט אמרי אמת ניתן לכתוב. על האי גברא יקירא הרב . יליד
. . . ופלפלתי עמו הרבה והוא מלא דבר ה׳ בש״ס ובפוסקים. וגם
הנהו דרשן מפואר נאה דורש ונאה מקיים: ובכן אמר ייע״ר כהו והילו
לאורייתא. ויורה יורה ידין ידין. בד״מ ואו״ה וגו״ה וטו״ה (בדיני
ממונות ואיס״ר והית״ר וגיטין והליצה וטומאה וטהרה): ויהא רעוא
שישלח לו הרחמן מקום מכובד לפי כבודו. כי ראוי והגון הרב הנ״ל
לנהל צאן קדשים: ובאתי עה״ח יום . ימים לחדש . . לפ״ק:
נאם יצחק אלחנן החופ״ק קאוונע:

[TRANSLATION.]

"Verily, these words of truth may be ascribed to that worthy man, the rabbi . . . , a native of . . . , with whom I have discussed fully, and [found] he is filled with the Word of the Lord in Talmud and in the Codes. He is also an excellent preacher, preaching what is moral and practising the morals he preaches. Therefore I say: Let his power and might in the Torah be encouraged. Let him teach and decide in matters of monetary law; dietary and rituals; geṭ and ḥaliẓah rites; laws relating to pure and impure. And may it be the will of the Merciful to secure him an honorable position according to his honor. As the said rabbi deserves and is able to lead a holy community [lit. "sheep"], I have signed this week-day, . . . , day in month, . . . , and year, . . .

"So says Isaac Elhanan, who dwells with the holy congregation of Kovno."

This form of degree pronounces the holder to be a full-fledged rabbi ("rosh ab bet din" = "the chief of bet din"), while a simple hattarat hora'ah is sometimes given to a dayyan or moreh hora'ah permitting him to render decisions only in dietary and ritual laws ("issur we-hetter"), in which case the limitation is so specified. The certificate given to a shoḥeṭ permitting him to slaughter animals or fowls for kasher meat is designated "ḳabbalah" (= "accepting [authority]").

Graduates from modern rabbinical seminaries, such as those at Breslau and Budapest, receive not only a hattarat hora'ah signed by the professor of Talmudics, but also a diploma in the vernacular.

As an example of a hattarat hora'ah of the Liberal school, that given by Chorin to Zunz, on Nov. 18, 1834, may be cited. The document reads:

A Reform Diploma.

"Before the Congregation, I thank God for His goodness in gratifying my perpetual desire, that the wise in Israel may take to heart the words of our great master Maimonides, to reconcile the Mosaic Law with philosophy, that truth and peace, goodness and virtue, may be spread and fortified. Praised be God that I have now found a highly learned and wise man, well versed in the Jewish Law, and in other useful branches of science; for all these are combined in my dear friend Leopold Zunz. I therefore ordain him to be a rabbi, and empower him with the right to act and decide in matters pertaining to permissions and prohibitions, and especially in matters of marriage and divorce, in accordance with his wisdom and thorough knowledge of the Mosaic Law. With this, he assumes the duty of teaching the Jewish community, by preaching reverence to God, and drawing men nearer to His teachings and His commandments. May our Father in Heaven support him, and grant him strength in his position, that he may reflect honor on all Israel.

"*Aaron Chorin*, Chief Rabbi."

The following diploma is that issued by the Hebrew Union College at Cincinnati:

American Diploma.

"By authority of the State of Ohio, and the Union of American Hebrew Congregations, We, the Faculty and the Board of Governors of this Hebrew Union College, hereby testify that the possessor of this Diploma, . . . , was a regular and successful student of the Rabbinical Course of this College, and of the Academic Course of the University of Cincinnati; and, furthermore, that, at the Regular Final Examination in June, . . . , he proved his competency and worthiness to receive the honors of this College. Therefore, We confer on him the Degree and Title of Rabbi, to be known hereafter as Rabbi . . . , ordained and licensed to perform all Rabbinical functions in the name of God and Israel. In Testimony Whereof, We have appended our names and the seals of the Hebrew Union College and the Union of American Hebrew Congregations.

"Done in the City of Cincinnati, Hamilton County, State of Ohio, this . . . day of . . . , in the year . . . A.M. (. . . C.E.)."

To this are appended the signatures of the president and secretary of the Union of American Hebrew Congregations and of the president and faculty, and the president and secretary of the board of governors, of the Hebrew Union College. This diploma is divided into two columns, English in one, Hebrew in the other, the Hebrew being specific as to the examination of the graduate in Bible, Mishnah, Gemara, Halakah, Haggadah, Biblical exegesis, philosophy, Jewish history, and the grammar of Hebrew and of the allied languages. It further certifies that the graduate has preached satisfactorily in public, and has written an acceptable thesis on Jewish literature, and includes the formula **יורה יורה ידין ידין**.

See AUTHORITY, RABBINICAL; JUDGE; ORDINATION; SHOḤEṬ.

BIBLIOGRAPHY: Barzilai, *Sefer ha-Sheṭarot*, ed. Meḳiẓe Nirdamim, p. 131, Berlin, 1898; Messer David de Leon, *Kebod Ḥakamim*, Berlin, 1899; Schechter, *Notes sur Messer David Leon*, in *R. E. J.* 1892, p. 118; *Monatsschrift*, xiii. 68, 97, 384, 421; xxxviii. 122, 385; Salaman, *Jews as They Are*, p. 149, London, 1882; *Zerubbabel*, ch. iv.; *Kerem Ḥemed*, iv. 37. For forms of semikah see examples in preface to *Ḳiddushin*, *Berit Yiẓḥaḳ*, New York, 1897. Regarding questions of hattarat hora'ah in England, see *Ha-'Ibri*, 1896, April 10; *Jew. Chron.* 1899, March–June; 1903, Feb. 13–20.

S. S. J. D. E.

HATTUSH (חטוש): **1.** Son of Shemaiah, a descendant of the kings of Judah, in the fifth generation from Zerubbabel (I Chron. iii. 22). He returned with Zerubbabel and Ezra from Babylon to Jerusalem (Ezra viii. 2; Neh. xii. 2), and was one of those who sealed the covenant with Nehemiah (Neh. x. 5). **2.** Son of Hashabniah; helped Nehemiah to repair the wall of Jerusalem (Neh. iii. 10). Probably the Hattush referred to is the same in both cases.

E. G. H. M. SEL.

HAURAN (חורן; in cuneiform inscriptions, "Ḥaurina"; LXX. Αὐρανῖτις; Arabic, "Ḥauran"(: A region east of the Jordan and north of Gilead, reaching east to the desert. It is mentioned in Ezek. xlvii. 16, 18, in connection with the eastern border of the land of Israel, as the land between Damascus and Gilead. The homonymous mountain Hauran (חוורן and חברן) is mentioned in the Mishnah (R. H. ii. 4) as one of the stations upon which fire-signals were given in order to announce the new-moon and festival days to the Jewish inhabitants of Babylonia. See PALESTINE.

BIBLIOGRAPHY: Schrader, *K. B.* ii. 216; Hastings, *Dict. Bible*, ii. 310; Neubauer, *G. T.* p. 42; Schürer, *Gesch.* Index; Rindfleisch, in *Z. D. P. V.* xxi. 1; Post, in *Pal. Explor. Fund Quarterly Statement*, xix. 175, xxi. 171.

J. M. SC.

HAUSEN, MOSES BEN ASHER ANSHEL: Danish Talmudic scholar: born at Copenhagen 1752; died June 28, 1782. He wrote a work entitled "Ḳaran Or Pene Mosheh," a homiletic commentary to Genesis (Hamburg, 1787). Zedner and Benjacob attribute the authorship of this work to a Meïr b. Isaac, also of Copenhagen; while Azulai ("Shem ha-Gedolim," ii. 132) says that the author's name is not mentioned.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1822; Fürst, *Bibl. Jud.* i. 366 (where Hausen is cited as "Moses ben Abraham Anschel Hausen"); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 520; Benjacob, *Ozar ha-Sefarim*, p. 538.

K. M. SEL.

HAUSER, CARL FRANKL: American humorist and writer; born Dec. 27, 1847, at Janoshaza, Hungary; received a rudimentary secular and Talmudic education at home. At Vienna, where he had engaged in business, he obtained a free scholarship at the Theater Academy. Subsequently (1872) he accepted engagements with the Vienna Stadttheater (with which he remained over two years) and with the Duke of Meiningen's troupe at Berlin (1875). Toward the close of 1875 he emigrated to the United States and settled in New York city, where, after a season's engagement at the Germania Theater, he entered journalism (1876) by joining the staff of "Puck" (German edition), of which he became associate editor, holding that position for fourteen years (1876-79, 1881-92). During the seasons of 1879-80 and 1880-81 he was engaged as an actor at the Thalia Theater.

Hauser founded a German humorous weekly, "Hallo," in 1892, conducting it for about two years. Next he joined the staff of the "New Yorker Herold," to which he was a prolific contributor for two years. He is the author of "Twenty-Five Years in America: Recollections of a Humorous Nature" (1900); founder of the "Bürger- und Bauern-Kalender," published annually since 1897; author of the libretto to "Madeleine, the Rose of Champagne," and of material of the same character for six burlesques. He contributed to "Puck" a series entitled "Letters of Dobbljew Zizzesbeisser," of interest to Jews. In the political arena Hauser has taken part in many reform movements as a member of the German-American Reform Union and of the Citizens' Union. He is also a popular lecturer.

A. F. H. V.

HAUSER, MISKA (MICHAEL): Hungarian violin virtuoso; born at Presburg, Hungary, 1822; died at Vienna Dec. 8, 1887; pupil of Joseph Matalay, and later of Kreutzer, Mayseder, and Sechter, at the Vienna Conservatorium. In 1839-40 he first gave a number of concerts in various cities of Germany, and then traveled through Denmark, Sweden, Norway, Finland, and Russia. Ten years later he visited England, North and South America, the West Indies, the South Sea Islands, and Australia, returning to Europe in 1858 by way of India, Turkey, and Egypt. In 1864 he made a tour through Italy and played also in Berlin and Paris, where his feats of virtuosity won him great applause. He made his last public appearance in 1874 at Cologne.

Hauser's compositions, now rarely played, comprise the operetta "Der Blinde Leiermann," and numerous fantasies, rondos, and variations for the violin. His "Wanderbuch eines Oesterreichischen Virtuosen: Briefe aus Californien, Südamerika und Australien" (2 vols., Leipsic, 1858-59) was a reprint of his letters to the "Ostdeutsche Post," Vienna, on his American and Australian tour.

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*; Ehrlich, *Celebrated Violinists*, pp. 49-50; Riemann, *Musik-Lexikon*, 1900, *s.v.*

S. J. SO.

HAUSER, PHILIPP: Hungarian physician, and writer on medical topics; born at Nádas, Hungary, April 2, 1832. For several years he attended the Talmudic school at Presburg and that at Nikolsburg, Moravia (1848). In 1852 he began the study of medicine, attending successively the universities of Vienna, Paris, and Bern (M.D. 1858). On the completion of his studies he went as physician to Tangier, where more than 4,000 Jews were living. When the war between Spain and Morocco broke out a year later, Hauser, with many of his coreligionists in Tangier and the coast district, sought refuge at Gibraltar, where he took charge of the provisional hospital established by the Jewish community. After the Spanish had taken Tetuan (Feb., 1860), Hauser went to that city, where the cholera was then raging, in order to relieve the Jews there; a year later he returned to Gibraltar and resumed his practise. He was frequently called for consultations to the interior of Morocco, and to Cadiz and other Spanish cities. In 1872 he settled at Seville; there he succeeded, in spite of many difficulties, in compelling recognition, and was appointed by the municipal council as delegate to the fourth international hygienic congress.

In 1883 Hauser removed to Madrid, where he is one of the very few Jewish physicians. He has published the following works: "Nouvelles Recherches sur l'Influence du Système Nerveux sur la Nutrition" (Bern, 1858); "La Mortalité de la Première Enfance en Espagne Comparée avec Celle de la France" (Paris, 1878); "L'Influence de la Densité de la Population dans la Mortalité des Grandes Villes" (*ib.* 1882); "Estudios Medico-Topograficos de Sevilla" (Seville, 1883); "Estudios Medico-Sociales de Sevilla" (*ib.* 1883); "Estudios Epidemiologicos Relativos a la Etiologia y Profilaxis del Colera" (3 vols., preface by Pettenkofer of Munich; Seville, 1887); "Le Choléra en Europe Depuis Son Origine Jusqu'à Nos Jours" (Paris, 1897; the last-named two works received from the Academy of

Paris the Prix Bréant of 3,000 francs as well as the Pettenkofer prize of 1,500 marks); "La Défense Sociale Contre la Tuberculose" (Madrid, 1898); "Nouvelles Recherches sur le Rapport Entre l'Evolution et la Structure Géologique de la Péninsule Ibérique et les Eaux Minérales d'Espagne"; "Madrid Bajo el Punto de Vista Medico-Social" (2 vols., Madrid, 1902–03).

s. M. K.

HAUSFREUND, DER. See Periodicals.

HAUSSMANN, DAVID: German physician; born at Ratibor, Silesia, July 22, 1839; died at Berlin May 26, 1903. He received his education in the Jewish school and in the gymnasium of his native town, and also at the universities of Breslau and Berlin. He received his degree as doctor of medicine from the latter university in 1866. Having served half a year as volunteer in the Kaiser Alexander Regiment in Berlin, he took part as assistant surgeon in the war with Denmark in 1864 and in the Austro-Prussian war in 1866, and as captain-surgeon in the Franco-Prussian war in 1870–71. During this last campaign he was wounded before Metz. For his military services he received the war medals of 1864, 1866, and 1870–71, the "Düppler Sturmkreuz," and the Iron Cross. After his graduation Haussmann practised gynecology in Berlin. From 1867 to 1870 he was prosector at the gynecological hospital of the Berlin University.

Haussmann was a prolific writer. He contributed about sixty essays to the various medical journals, among which may be mentioned: Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin"; "Berliner Klinische Wochenschrift"; "Deutsche Medizinische Wochenschrift"; "Monatsschrift für Geburtskunde"; "Archiv für Gynäkologie"; "Zeitschrift für Geburtshilfe"; and "Centralblatt für Gynäkologie." These essays treat especially of the origin, prophylaxis, and treatment of the infection and diseases of the embryo during nativity. Haussmann was likewise the author of: "Die Parasiten der Weiblichen Sexualorgane," Berlin, 1870, translated into French by P. E. Walther, Paris, 1875; "Die Lehre von der Decidua Menstrualis," Berlin, 1872; "Die Parasiten der Brustdrüse," *ib.* 1874; "Ueber die Entstehung der Uebertragbaren Krankheiten des Wochenbettes," *ib.* 1875; "Ueber das Verhalten der Spermatozoiden in den Sexualorganen des Weibes," *ib.* 1879; "Die Bindehautinfectionen der Neugeborenen," Stuttgart, 1882.

s. F. T. H.

HAVAS, ADOLF: Hungarian dermatologist; born in Szt. Gál, Hungary, Feb. 14, 1854; studied in Veszprim, Budapest, and Vienna, taking his degree as doctor of medicine in 1880. After a postgraduate course abroad, he returned to Budapest (1883), and was made chief of the department for skin and venereal diseases in the university hospital. In 1884 he became privat-docent; in 1902, assistant professor. His chief works are: "Malleus Humidus"; "Lupus Vulgaris"; "Sarcoma Idiopathicum Multiplicatum Pigmentis Cutis"; "Mycotis Fungoides"; "Lichen Ruber Acuminatus." He has published several essays in Hungarian and German medical journals.

Bibliography: *Pallas Lex.*; Pesti Alfred, *Magyarország Orvosainak Evkönyve*, 1895.

s. L. V.

HAVILAH (חוילה; Εὐιλάτ: lit. "the sandy land"): Name of a district, or districts, in Arabia. According to I Sam. xv. 7, Saul smote the Amalekites from Havilah to Shur (the region of the "wall"), "over against Egypt"; the Ishmaelites are also placed in the same locality (Gen. xxv. 18), which will thus correspond with the northern part of Arabia, the "Melukhkha" or "Salt Desert" of the cuneiform inscriptions. In Gen. x. 29 and I Chron. i. 23, on the other hand, Havilah is a son of Joktan, associated with Sheba and Ophir in the southern portion of the peninsula. As, however, the Assyrian inscriptions show that the power of Sheba extended as far north as the frontiers of Babylonia, it is not necessary to transplant Havilah from the north to the south, more especially as Mesha (Gen. x. 30) is probably the Assyrian "Mas," the northern desert of Arabia. The Havilah of Gen. ii. 11 is certainly to be sought in this direction, since the Pison, which "compassed" it, was, like the Euphrates and Tigris, a river of Eden, the Babylonian "Edin," or the Chaldean plain. It is said that it produced gold, bdellium, and the "shoham" stone. This last has been identified by some Assyriologists with the "samtur" stone of the monuments, which was found in Melukhkha. Glaser makes bdellium the exudation of the balsam-tree.

It is questionable whether the Cushite Havilah mentioned in Gen. x. 7 is to be looked for in Arabia or Africa. Arabian tribes migrated to the opposite coasts of Africa in early times. The fact, however, that Raamah, Sheba, and Dedan are coupled with Havilah is in favor of Arabia; and Havilah, like Sheba, might geographically be described as both Joktanite, or southern, and Cushite, or northern.

Havilah was identified by Bochart and Niebuhr with Khaulan in Tehamah, between Mecca and Sana; by Gesenius with the Khaulotæi of Strabo in northern Arabia; and by Kautzsch with Ḥuwailah on the Persian Gulf; while the supposed African Havilah has been found in the Aualis of Ptolemy and Pliny, now Zeila. Glaser places it in Yemama (central and northeastern Arabia), from which gold was "almost exclusively" brought in ancient times. Ball has pointed out a statement of the Arabic writer Yakut that Ḥawil was the dialect spoken not only by the people of Mahrah in the south, but also by "the descendants of Midian, the son of Abraham."

E. G. H. A. H. S.

ḤAVILIO, SIMON BEN JUDAH. See Ḥabillo, Simon ben Judah ben David.

HAVOTH-JAIR (חות יאיר = "the tent-villages of Jair"): Certain villages or towns on the east of the Jordan in Bashan and in Gilead, named after their conquerors. **1.** The towns of Jair, son of Manasseh, which occupied the whole tract of Argob in Bashan (Num. xxxii. 41; Deut. iii. 14). They were sixty in number, and, contrary to the literal signification of their name, were towns well fortified with high walls and gates (Deut. iii. 4–5; Josh. xiii. 30; I Chron. ii. 23). In the time of Solomon they formed a part of Ben-geber's commissariat district (I Kings iv. 13). It appears from this passage that Jair had villages in Gilead, which also were called "Havoth-jair"; and according to 1 Chron. ii. 22 their number was twenty-three. **2.** The villages of Jair the Gileadite, in Gilead, thirty in number (Judges x. 4).

E. G. H. M. Sel.

HAVRE: French seaport, on the estuary of the Seine. It has a population of 118,478, of whom about 50 are Jews (1903). In 1850 a dozen Jewish families united for the celebration of Rosh ha-Shanah and Yom Kippur, in an apartment at No. 33 Rue Royale. The community was created by a ministerial decree in 1852, and its synagogue, at No. 42 Rue Dauphine, was dedicated by Chief Rabbi Isidor. In 1862 the community, having increased in numbers, built a temple on the Rue du Grand Croissant, which also was dedicated (1864) by Chief Rabbi Isidor. In 1870 the community was included in the rabbinical district of Rouen.

E. C. J. Ka.

HAWAIIAN (formerly **Sandwich**) **ISLANDS:** Group of twelve islands in the North Pacific Ocean, eight of which are inhabited. They have a population of 154,000 (1902), of whom about 100 are Jews. As the territory of Hawaii the islands were annexed to the United States in 1898.

The first Jew who visited Hawaii was A. S. Grinbaum, who arrived in Honolulu in 1856; a few years later the firm of M. S. Grinbaum & Co. was established. It is still in existence, and is one of the largest wholesale houses in the territory. After the overthrow of Queen Liliuokalani in 1893 a number of Jews settled there. In 1901 the first Hebrew congregation of Honolulu was formed, under the presidency of S. Ehrlich (vice-president, Elias Peck); it numbers forty members (1903). Four Jewish weddings have been solemnized under the Jewish ritual by visiting rabbis having special authorization. The cemetery was consecrated Aug. 24, 1902, by Rudolph I. Coffee and by S. Ehrlich, president of the cemetery association. A scroll of the Law, said to be of ancient origin, was owned by King Kalakaua; it is used in the services on holy days.

Bibliography: Coffee, *Jews and Judaism in the Hawaiian Islands*, in *The Menorah*, xxxiii. 259; *American Hebrew*, lxxi. 605.

A. R. I. C.

HAWK: The rendering of נץ given by the English versions; it is enumerated among the unclean birds in Lev. xi. 16; Deut. xiv. 15. The Hebrew word, to which is added "after its kind," may designate any of the smaller diurnal birds of prey, which are numerous in Palestine. Of the *Falconidæ* the kestrels (*Tinnunculus alaudarius* and *Tinnunculus cenchris*) are very common in Palestine. Others, less numerous, are the hobby-hawk (*Falco subbuteo*), the Eleonora falcon (*Falco eleonoræ*), etc. In Job xxxix. 26 the hawk is described as stretching its wings "toward the south," in reference to the migratory habits of the smaller birds.

In the Talmud (Hul. 42a) the hawk is said to kill small birds, while another bird, the "gas," kills large ones. The latter term may denote the *Falco islandicus*, used in hunting.

Bibliography: Tristram, *Natural History of the Bible*, p. 189; Lewysohn, *Zoologie des Talmuds*, p. 164.

J. I. M. C.

HAWKERS AND PEDLERS.—**Biblical Data:** In primitive countries trading was monopolized by traveling merchants. Palestine, an agricultural country, knew the traders mostly as foreigners, chiefly Canaanites (Hosea xii. 8; Isa. xxiii. 8; Prov. xxxi. 24; Job xl. 30). The Hebrew uses either סוחר (Gen. xxiii. 16) or רוכל (I Kings x. 25; Ezek. xxvii.; Cant. iii. 6), both of which mean originally "the wanderer." Aversion to the foreigner, and the narrow prejudices of the farmer, who considered the profit of the merchant ill-gotten, combined to represent the hawker as dishonest. Hosea speaks of the trafficker in whose hands are "the balances of deceit" (xii. 8 [A.V. 7]); and the term for "slanderer" (הולך רכיל) meant originally a "traveling merchant" (Prov. xi. 13, xix. 16). The same idea appears in the verse "A merchant will hardly keep himself from doing wrong; and an huckster shall not be freed from sin" (Ecclus. [Sirach] xxvi. 29). The articles in which the pedler dealt in those days were evidently manifold. Nehemiah speaks of "the fish and all manner of ware" which the "rokelim" brought to town (xiii. 16); but in this case he may, perhaps, refer exclusively to provisions. Canticles iii. 6 seems to indicate that spices were a staple commodity of the ambulant trader; and the Talmud (B. B. 22a) expressly states that they were.

——**In Rabbinical Literature:** With the loss of their national independence and their gradual dispersion into foreign lands, the Jews resorted more and more to commerce. The pedler carried all kinds of merchandise in his boxes; Johanan ben Nuri is called, in allusion to his wide learning, "the pedler's box" ("ḳuppat ha-rokelim"; Giṭ. 67a). In Cant. R. iii. 6 "the powders of the merchant" is explained as a figure for the blessings of Jacob, the source of all blessing, like the box of the merchant which contains all kinds of spices. Spices were imported from distant lands, and since patriarchal times had been carried by Arabian caravans (Gen. xxxvii. 25). In an allegorical introduction to a sermon R. Alexander asks: "Who wishes to buy elixir of life?" ('Ab. Zarah 19b), which question evidently has reference to the spice-pedlers' custom of announcing their wares in the streets. The Talmud decides that the resident merchants of a town have no right to interfere with the trade of the pedlers, for Ezra ordained that pedlers should be permitted to sell their goods in the cities so that cosmetics might be available to the daughters of Israel (B. B. 22a; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 156, 6). The opportunities for intrigues afforded to pedlers are frequently referred to (Yeb. 63b; but see Rabbinovicz *ad loc.*; idem, Ḥiddushim, iv. 13).

Spices.

The trade of the pedler seems to have been considered very profitable; R. Judah (4th cent.) said that the prosperity of the pedlers is due to the merit of Jacob (Cant. R. iii. 6). The character of the pedler, however, is not highly esteemed. His most prominent characteristic is garrulity. In defense of the brevity of the Mishnah the Talmud says: "The Mishnah is not supposed to enumerate every case in the style of a pedler" (B. B. 22a). The Hebrew "rakil" (slander) is derived from "rokel" (pedler), because the talebearer is like a pedler who ingratiates himself with his customers by telling one what another says about him (Yer. Peah 16a; comp. Sifra, ed. Weiss, 89a).

——**In Medieval and Modern Times:** The primitive state of western Europe during the earlier part of the Middle Ages did not permit the development of regular trading centers. Articles of luxury and the products of foreign countries were brought to Germany and eastern Europe by traveling merchants, who also exported amber and other goods, and especially slaves. This trade, at least after the eighth century, was principally carried on by Jews. The charter of Henry IV., issued to the Jews of Speyer (1090), and confirmed by Frederick I. and Frederick II., emphasizes their freedom to deal in all kinds of merchandise within the limits of the empire ("Zeitschrift für die Gesch. der Juden in Deutschland," i. 65 *et seq.*). **In Country Districts.** The rise of city settlements, where Jews lived almost exclusively up to the middle of the fifteenth century, and the restriction of the latter to money-lending, seem to have curtailed the opportunities for peddling; at all events legislation, while very detailed about interest and pledges, has nothing to say about the peddling trade. But when the Jews, by the end of the fifteenth century, were forced to live in villages and small towns, it was necessary for them to seek a livelihood beyond the places of their residence. They went to the villages to buy hides, wool, and produce, and sold various kinds of merchandise, chiefly dry-goods. References to the pedler are frequent from that period down to modern times, when Kompert idealized him in his novel "Der Dorfgeher," and Moriz Oppenheim painted the touching scene of the departure of the "Dorfgänger" from his home. The calling was not very lucrative, and was often beset with dangers from the inclemency of the weather and from highway robbers and marauders. Two striking illustrations of this are found in the responsa of Menahem Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," Nos. 42, 93). For the representation of a German Jewish hawker of the early sixteenth century see Jew. Encyc. iv. 295.

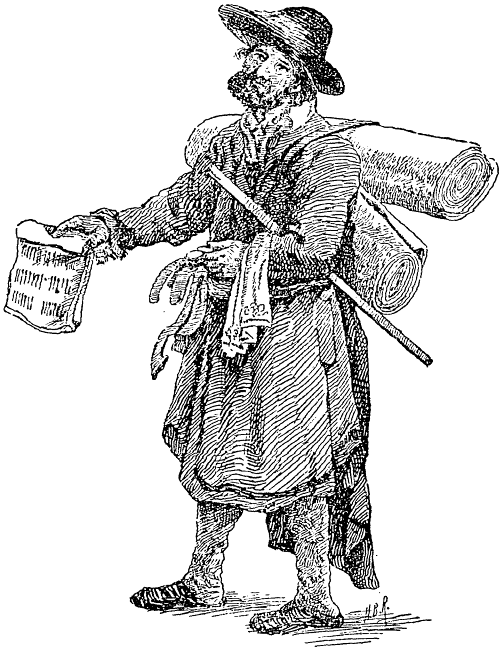

Polish Jewish Hawker, Seventeenth Century.
(After Kohut, "Gesch. der Deut. Juden.")

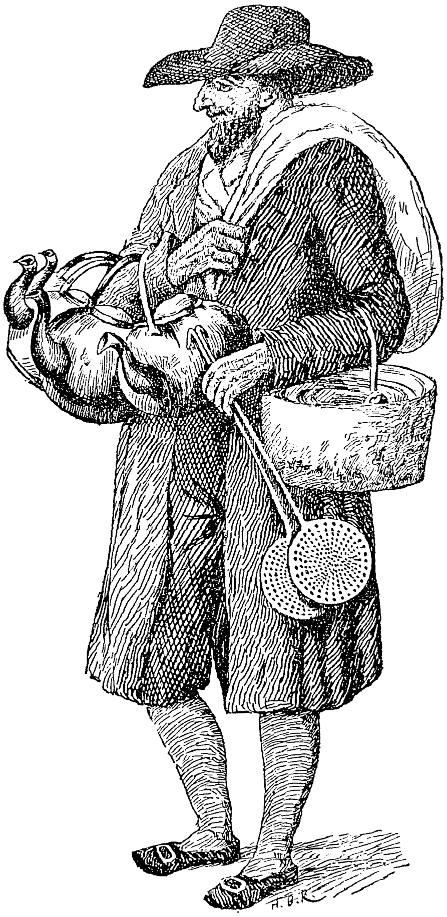

Jewish Hawker of Hamburg, Eighteenth Century.
(After Suhr.)

Very frequently the Jews would peddle in the cities from which, as residents, they had been expelled, but in which they might transact business during the day when provided with a passport. The regular shopkeepers of the cities naturally opposed this competition, and in the course of the eighteenth century frequent instances occur in which cities or countries from which the Jews were excluded prohibited even their temporary presence as pedlers. **Restrictions on Peddling.** Such orders were issued by Frederick Augustus of Saxony, July 10, 1719, and Aug. 16, 1746 ("Codex Augusteus," i. 1899, 2d division, p. 1167; Von Rönne and Simon, "Die Verhältnisse der Juden im Preuss. Staat," pp. 327, 341, Breslau, 1843), and repeatedly since 1712 by the council of the free city of Nördlingen. Exceptions were made in favor of pedlers of goods which could not be bought in the regular shops of the city. Thus the Jews were forbidden to rent warehouses in the cities or to appear on the street with a pedler's bag ("Zwerchsack"). On entering a city they were obliged to report to the police, who detailed a guard to watch them during their stay within it (L. Müller, "Aus Fünf Jahrhunderten," pp. 107 *et seq.*, Nördlingen, 1899). The same prohibition against peddling was issued April 5, 1717, by the emperor Charles VI. for the cities of Brünn and Olmütz, whence the Jews had been expelled in 1454 (D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreichisch-Schlesien," pp. 95, 100, Brünn, 1895). When, through the influence of the French Revolution, the restrictions on both the residence and the traffic of the Jews were relaxed, the local authorities endeavored to check Jewish settlements by restricting peddling. The Swiss canton of Aargau issued various orders, especially that of Dec. 22, 1804, by which peddling was restricted to absolute necessities (Haller, "Die Rechtliche Stellung der Juden im Kanton Aargau," p. 70, Aargau, 1901). In Munich the "Kurfürst," as a means of checking the increase of Jews in the capital, had already (Oct. 16, 1786) prohibited peddling by them (Taussig, "Gesch. der Juden in Bayern," p. 67, Munich, 1874).

In the Nineteenth Century.

During the nineteenth century, when the movement toward a gradual emancipation of the Jews began, it was frequently stipulated that the Jews must abandon peddling and engage in more productive occupations before being admitted to civil and political rights. Thus the edict of June 10, 1813, established for Bavaria the principle that a license to marry should not be issued to those who engaged in "Schacherhandel" ("Regierungsblatt," 1813, p. 921; Heimberger, "Die Staatskirchenrechtliche Stellung der Isr. in Bayern," p. 182, Freiburg-im-Breisgau and Leipsic, 1894). The same position was taken Oct. 29, 1833, by the electorate of Hesse ("Allg. Zeit. des Jud." 1838, pp. 309 *et seq.*), which was the first country in Germany to grant to the Jews full equality—from which, however, pedlers were excluded. A similar regulation was made by the Prussian government in the temporary law for the Jews of the province of Posen issued June 1, 1833 ("Gesetzessammlung," 1833, p. 66; Von Rönne and Simon, *l.c.* p. 308), which allowed only naturalized Jews to engage in peddling. A law of Mecklenburg dated Feb. 22, 1813, allowed the Jews full freedom in this respect, but expressed the hope that the peddling trade would cease within a short time (Donath, "Gesch. der Juden in Mecklenburg," p. 170, Leipsic, 1874). In more recent times anti-Semitism used restrictions against peddling as a means of depriving the poorest class among the Jews of a livelihood. This was done in Rumania by the law of March 17-29, 1884, which prohibited peddling in the cities of anything except agricultural produce, and restricted it in rural communities by making it dependent on a license issued by the village authorities (Edmond Sincerus [E. Schwarzfeld], "Les Juifs en Roumanie," pp. 65 *et seq.*, London, 1901). An Austrian law of Feb. 25, 1902 (§§ 59-60), affecting commerce was inspired by the same motives.

With the influx of German Jews into America the Jewish pedler became a familiar figure throughout the United States. The immigrants, in most instances poor and knowing no particular trade, would receive goods from their countrymen or relatives on credit and sell them in rural districts until they had earned enough to open a store. Since the arrival of the Russian Jews in 1882 the practise of selling goods on the instalment plan (custom-peddling) has developed among them; while in the large cities some have sought a living as hucksters or by selling small household wares from push-carts. D.

HA-YEHUDI. See PERIODICALS.

HAYEM, ARMAND-LAZARE: French author; born in Paris July 24, 1845; died there 1889; son of Simon Hayem. Hayem forsook commerce for literature and politics. In the last years of the empire he openly advocated Republican doctrines, and in 1871 was elected "conseiller général" for the canton of Montmorency. He was an unsuccessful candidate at the elections of Feb., 1876 and 1881. Hayem was an adherent to the doctrines of Proudhon, and published several political brochures. He was also the author of: "Le Mariage," 1872 (2d ed., 1876); "Le Collier," 1881; "L'Etre Social," 1881; "La Science, l'Homme au XIXeme Siècle," 1885; "Le Don Juanisme," 1886; "Don Juan d'Armana," 1886; "Vérités et Apparences," 1891.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Vapereau, *Dictionnaire Universel des Contemporains.*

S. V. E.

HAYEM, CHARLES: French collector and art patron; born in Paris in 1839; died there May 13, 1902; eldest son of Simon Hayem. His wife was the daughter of Adolphe Franck, and her salon was a center for artists and writers. Hayem's gift of forty-six paintings by the foremost living French artists, together with many objects of art, to the museum of the Palais Luxembourg earned him the title of "Benefactor of French Art."

S. E. A.

HAYEM, GEORGES: French physician; born in Paris Nov. 25, 1841; son of Simon Hayem. He became doctor of medicine in 1868, and later "agrégé" of the faculty of Paris. In 1879 he was appointed professor of therapeutics and materia medica at the Saint Antoine hospital, and in 1886 was elected a member of the Academy of Medicine. He is the author of many important medical works, and has made extensive researches in the pathology of the blood. He is a specialist on stomach disorders, and has achieved some success in the cold-water treatment of cholera. His most important works are: "Des Hémorragies Intra-Rachidiennes," 1872; "Recherches sur l'Anatomie Pathologique des Atrophies Musculaires," 1877; "Cours de Thérapeutique Expérimentale," 1882; "Leçons de Thérapeutique," 1887-93; "Du Sang et de Ses Altérations Anatomiques," 1889; (with Winter) "Du Chimisme Stomacal," 1891. As the editor of the "Revue des Sciences Médicales en France et à l'Etranger" from 1873 to 1898, Hayem contributed articles on allied subjects.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Vapereau, *Dictionnaire Universel des Contemporains*; *Nouveau Larousse Illustré.*

S. V. E.

HA-YO'EZ. See Periodicals.

HA-YONAH. See Periodicals.

HAYS: Family which emigrated from Holland in the first quarter of the eighteenth century and settled in and near New York city. Records exist of six brothers: (1) Jacob, (2) Judah, (3) Isaac, (4) Solomon, (5) Abraham, and (6) David, whose sons were identified with the colonial cause during the Revolutionary war, and whose descendants are scattered throughout the United States.

1. **Jacob Hays:** Naturalized in 1723. A record exists of the lease of property to him in Rye, N. Y., and his name appears among those active in erecting the first building for the Congregation Shearith Israel, New York city, in 1730. His sons were farmers in Westchester county, New York.

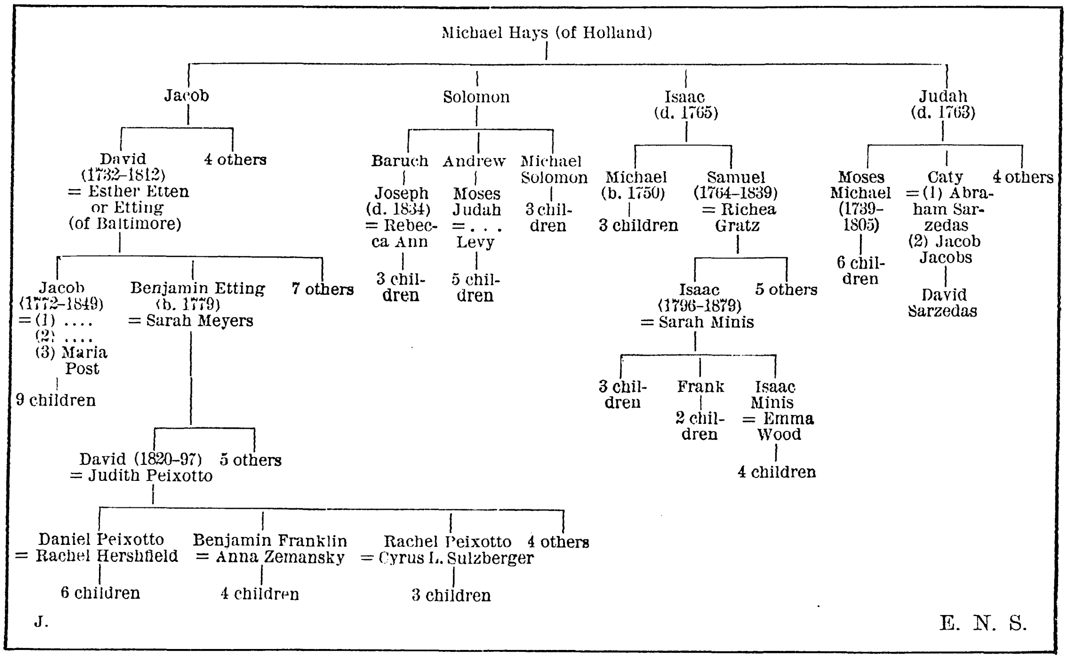
Michael Hays (of Holland)
Jacob
Solomon
Isaac (d. 1765)
Judah (d. 1763)
David (1732–1812) = Esther Etten or Etting (of Baltimore)
4 others
Baruch
Joseph (d. 1834) = Rebecca Ann
3 children
Andrew
Moses Judah = . . . Levy
5 children
Michael Solomon
3 children
Michael (b. 1750)
3 children
Samuel (1764–1839) = Richea Gratz
Moses Michael (1739–1805)
6 children
Caty = (1) Abraham Sarzedas (2) Jacob Jacobs
David Sarzedas
4 others
Jacob (1772–1849) = (1) .... (2) .... (3) Maria Post
9 children
Benjamin Etting (b. 1779) = Sarah Meyers
7 others
Isaac (1796–1879) = Sarah Minis
5 others
3 children
Frank
2 children
Isaac Minis = Emma Wood
4 children
David (1820–97) = Judith Peixotto
5 others
Daniel Peixotto = Rachel Hershfield
6 children
Benjamin Franklin = Anna Zemansky
4 children
Rachel Peixotto = Cyrus L. Sulzberger
3 children
4 others
J.
E. N. S.

Genealogical Tree of the Hays Family.

Benjamin Hays: Member of Westchester County Militia (J. A. Roberts, "New York in the Revolution"). His house at Bedford, with that of David Hays, was burned during the Royalist raid upon that town in July, 1779 (Rev. Robert Bolton, "Hist. of the County of Westchester").

Michael Hays: Resident of Pleasantville, Westchester county, where in 1785 he bought a large estate. He served upon various important colonial committees ("Calendar of New York Historical Manuscripts"; "Public Papers of Governor Clinton, 1777–1804"). He bequeathed his estate to his brother, David Hays.

David Hays: Born 1732; died 1812; married Esther Etting (or Etten) of Baltimore.

Jacob Hays: Eldest son of the preceding; born 1772; died 1849. He was high constable of New York city from 1802 to 1849. His portrait, painted by the order of the common council, hangs in the governor's room, City Hall, New York. His grandson, **William Jacob Hays** (b. 1830; d. 1875), became known as a painter of animal pictures.

Benjamin Etting Hays: Farmer at Pleasantville, N. Y.; born 1779; died 1858. Though observing strictly the tenets of Judaism, he was known by his neighbors as "Uncle Ben, the best Christian in Westchester county." **David Hays:** Eldest son of the preceding; born 1820; died 1897. He was for many years treasurer of the College of Pharmacy of the City of New York. He married Judith Salzedo Peixotto, and the old family homestead at Pleasantville is now the property of their eldest son.

Daniel Peixotto Hays: Lawyer; eldest son of the preceding; born at Pleasantville, N. Y., 1854. He was appointed chairman of the Municipal Civil Service Commission (1893), and was elected president of the village of Pleasantville (1898), of the Young Men's Hebrew Association of New York (1879), and of Temple Israel, Harlem, New York city (1889).

2. **Judah Hays:** Owner of the sixteen-gun ship "Duke of Cumberland" (1760); naturalized in 1729. **Moses Michael Hays:** Son of the preceding; born 1739; died 1805. He resided in Newport, and afterward in Boston, where he became grand master of the Masonic Grand Lodge of Massachusetts. Among the grandsons of Judah Hays were **David Sarzedas** and Judah Touro. David Sarzedas served as first lieutenant in the Georgia Brigade in the Revolutionary war (White's "Statistics of Georgia"). Judah Touro became known throughout America as a philanthropist.

3. **Isaac Hays:** Freeman of New York city (1748).

Michael Hays: Eldest son of the preceding.

John Hays: Son of the preceding; mayor of Cumberland, Md. (1852–53).

Samuel Hays: Brother of the preceding; born 1764; died 1839. He removed to Philadelphia and married Richea Gratz.

Isaac Hays: Physician; son of the preceding; born 1796; died 1879. He was president of the Academy of Natural Sciences of Philadelphia (1865–1869), and was one of the founders of the Franklin Institute and the American Medical Association. He was the author of that association's code of ethics, which has since been adopted by every state and county medical society in the United States. He edited the "American Journal of Medical Science" from 1827 to 1869, when his son, **Isaac Minis Hays**, one of the secretaries of the American Philosophical Society, became his associate. In 1843 he established the "Medical News"; in 1874 the "Monthly Abstract of Medical Science." He was also editor of Wilson's "American Ornithology," Hoblyn's "Dictionary of Terms Used in Medicine and the Collateral Sciences," Lawrence's "Treatise on Diseases of the Eye," and Arnott's "Physics."

4. **Solomon Hays:** Merchant freeman (1742). He had three sons.

Baruch Hays: Son of the preceding; served as first lieutenant in the Revolutionary war ("Calendar of New York Historical Manuscripts"). **John Hays:** Son of Baruch Hays; born 1770; died 1836. John Hays was one of the pioneers of Illinois. He was sheriff of St. Clair county, 1798–1818; was appointed collector of internal revenue for Illinois territory by President Madison in 1814; and became Indian agent at Fort Wayne in 1822.

Andrew Hays: Son of Solomon Hays. He removed to Canada, and was one of the founders of the Shearith Israel Synagogue, Montreal (1768). His son, **Moses Judah Hays,** became prominent in municipal affairs. He organized Montreal's first water-works and was chief commissioner of police.

5 and 6. **Abraham** and **David Hays** fought in the colonial cause in the Revolutionary war (James A. Roberts, "New York in the Revolution"; "Officers and Men of New Jersey in the Revolutionary War"), but nothing is known of their descendants.

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A. R. H. S.

ḤAYYAṬ, JUDAH BEN JACOB: Spanish cabalist; lived in the fifteenth and sixteenth centuries. Himself one of the exiles from Spain, he describes in vivid colors his sufferings and those of his brethren (preface to his "Minḥat Yehudah"). In the winter of 1493 Ḥayyaṭ and his family, with 250 other Spanish refugees, were ordered to leave Lisbon. For four months the ship on which they had embarked remained at sea, as no port would allow the Jews to land for fear of the plague. Finally, the vessel was captured by Biscayan pirates, plundered, and taken to Malaga. The officials of that port would allow the Jews neither to land nor to depart; nor were provisions given them. They were, however, visited by priests who came on board every day to preach Christianity. Driven by hunger, hundreds were converted. Ḥayyaṭ's wife died of starvation, and he himself lay between life and death.

At last the Malaga authorities allowed the Jews to set sail for Africa. Ḥayyaṭ settled in Berbera, but there a new calamity befell him. A Mohammedan, a native of Spain, testified that, during the rejoicings at the conquest of Granada, Ḥayyaṭ had ordered his flock to drag through the streets the effigy of Mohammed. Accordingly he was thrown into a dungeon, and was offered the alternatives of death or the adoption of Islam. After forty days of incarceration he was ransomed by the Jews of Luza, to whom he presented two hundred volumes from his library. He then went to Fez; but a famine which raged there was so severe that he was compelled to turn a hand-mill for a piece of bread scarcely fit for a dog. At night he slept upon the ash-heaps of the town. After many struggles and sufferings he reached Italy and settled at Mantua.

Ḥayyaṭ was one of the greatest cabalists of his time. At the request of Joseph Jabez of Mantua, he wrote a commentary on "Ma'areket ha-Elahut," a cabalistic system of theology, attributed to Perez ben Isaac. This work, together with the text, was published at Ferrara in 1557, under the title "Minḥat Yehudah." In the preface, in which the events of his stormy life are narrated, he glorifies the Cabala, and advises its students concerning the works to be consulted on that subject. According to him, Isaac ibn Laṭif is to be relied upon in everything except in Cabala, "in which he stands only upon one foot"; and Abraham Abulafia is a mere swindler. Ḥayyaṭ recommends: the "Sefer Yeẓirah," which he attributes to the tanna R. Akiba; the "Bahir"; the works of Joseph Gikatilla; those of Shem-Ṭob de Leon; the "Sodot" of Naḥmanides; and the writings of Menahem Recanati.

BIBLIOGRAPHY: Introduction to *Ma'areket ha-Elahut*; Conforte, *Ḳore ha-Dorot*, p. 30a; De Rossi-Hamberger, *Hist. Wörterb.* p. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 149; Zunz, *Z. G.* pp. 231, 377; Steinschneider, *Cat. Bodl.* col. 1300; Fuenn, *Keneset Yisrael*, p. 396.

K. I. BR.

ḤAYYIM (lit. "life"): A common prænomen among the Jews, especially during the Middle Ages. In its Latin form it occurs on the Hebrew mosaic of Kafr Kenna as ביטה, *i.e.* "Vita" ("Pal. Explor. Fund Statement," 1901, p. 377), and in the Jewish catacombs of Venosa (also ביטן; Ascoli, "Inscrizioni," No. 21). The Greek Β´τα occurs upon an inscription at Gallipoli ("C. I. G." No. 2014); it may be the name of a Jewess. In early transcriptions "Ḥayyim" occurs in various forms: in Spain, as "Aim" (Jacobs, "Sources," p. 151), or "Haym" (*ib.* No. 1293); in Germany, as "Hayum" ("Zeit. Gesch. des Oberrheins," xv. 44), "Heyum" (Löwenstein, "Juden in der Kurpfalz," p. 298), "Heium" (*ib.* p. 299), and, in later times, "Chajim"; in France, as "Haguin," "Haquin," "Hagin," "Chakin" ("Sefer ha-Yashar," § 27), "Hakinet," "Haquinet" ("R. E. J." i. 68), "Hakinet," "Chakinet"; in England, as "Hagin"

("Jew. Hist. Soc. Eng." i. 156) and "Agim" (Jacobs, "Jewish Ideals," p. 216).

The Latin "Vita" occurs in various forms. "Vitalis" was a name used by Christians of the first century; from this come "Vital" (ויטל, Würzburg, 1298) and וידלא (Bonn, 1288); and from this, "Vida" (Worms, 1349) and the later "Veitel." It occurs in Provence and Catalonia with the addition of a prefix, as "Anvidal." "Vida" also occurs as a feminine name, or, synonymously, as "Zoë" (זואי, זוי. Zunz, "G. S." ii. 61). Other forms of the same name are "Vives" (ויוש, ויבש, Germany, 13th cent.; וויש, "Or Zarua'"), "Vivis," "Viva" (Majorca, 1391; "R. E. J." xiv. 261), "Vivo" (De Meaux =Jehiel of Paris, this form being often a translation of "Jehiel"). In the later Middle Ages the forms "Vivant" ("R. E. J." i. 69) and "Vivian" occur (Zunz, "G. S." ii. 35). As "caritatives" there are "Vivelin" (ויולין, Nuremberg, 1298) and "Vivelman" (ויבלמן, Bamberg, 1298). In Italy the old form "Vita" was used.

It is interesting to note that in Germany the name became "Hain" ("Hain" or "Heine Goldschmidt" = "Ḥayyim Hamelin"); and the family name of the poet is a derivative of this by way of "Heine-mann" (Freudenthal, in "Monatsschrift," xlv. 460). "Ḥayyim" was also one of the names given to those who had recovered from an illness (Zunz, "Namen des Juden," p. 51). In modern usage its secular parallel is "Henry." It also forms the basis of the surnames "Hyam," "Hyams," "Hiam," and "Hayem."

G.

ḤAYYIM (First Rabbi of Berlin). See Berlin.

ḤAYYIM, AARON IBN (the Younger): Rabbi at Hebron, later at Smyrna; grandson of Aaron ben Abraham ibn Ḥayyim, author of the "Ḳorban Aharon." He was one of the victims of the earthquake which occurred in Smyrna in July, 1688. Considered one of the most prominent Talmudists of his time, he was consulted on ritual questions, and his decisions are quoted by Mordecai ha-Levi (in the "Ḍarke No'am"), by Abraham Amigo, by Solomon ben Benjamin ha-Levi (in "Leb Shelomoh"), by Benveniste (in the "Keneset ha-Gedolah"), and by many other of his contemporaries. According to Azulai, Ibn Ḥayyim was the author of a commentary on "'En Ya'aḳob," which is, however, no longer in existence.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 9; Michael, *Or ha-Ḥayyim*, p. 136; Fuenn, *Keneset Yisrael*, p. 80.

J. I. Br.

ḤAYYIM, ABIGDOR: Talmudist; lived in the eighteenth century. He was the author of "Peri 'Eẓ Ḥayyim" (Amsterdam, 1742), containing responsa, annotations to Maimonides' "Yad ha-Ḥazaḳah" and to the "Arba' Ṭurim," and sermons arranged in the order of the Sabbatical sections.

Bibliography: Steinschneider, *Cat. Bodl.* col. 819; Fürst, *Bibl. Jud.* i. 156; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 181.

S. S. I. Br.

ḤAYYIM, ABRAHAM. See Abraham ben Ḥayyim.

HAYYIM ABRAHAM BEN ARYEH LÖB: Russian preacher; lived at Moghilef in the eighteenth and nineteenth centuries. He wrote: "Milḥamah be-Shalom," the history of Joseph and his brethren, Sklow, 1795 (see Drama, Hebrew); "Pat Leḥem," a commentary on Baḥya's "Ḥobot ha-Lebabot," which together with the text is called "Simḥat Lebab," Sklow, 1803; "Sidduro shel Shabbat," cabalistic reflections on the prayers for Sabbath, Poryck, 1818; "Sha'ar ha-Tefillah," a cabalistic homily on prayer, Sudilkov, 1873.

Bibliography: Fürst, *Bibl. Jud.* i. 156-157; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 181-182; Benjacob, *Oẓar ha-Sefarim*, pp. 170, 332; Steinschneider, *Cat. Bodl.* col. 822.

H. R. M. Sel.

ḤAYYIM, ABRAHAM ISRAEL. See Israel Ḥayyim Abraham.

ḤAYYIM, ABRAHAM BEN JUDAH IBN: Spanish scholar and scribe of the thirteenth century. He wrote a Spanish treatise on the preparation of gold-foil and colors for miniatures; also a treatise, probably in Hebrew, on the Masorah and on the crowned letters in the scroll of the Pentateuch (De Rossi, "Cat. Parma," No. 945). Steinschneider ("Jewish Literature," p. 328, note 53) identifies Ibn Ḥayyim with Abraham ben Ḥayyim, the French liturgist; but, according to De Rossi ("Dizionario," i. 6), Ibn Ḥayyim wrote his first treatise in Spanish.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 26; Fuenn, *Keneset Yisrael*, p. 27.

G. M. Sel.

ḤAYYIM BEN BEZALEEL: German Talmudist; died at Friedberg on the Shabu'ot festival, 1588. He was the eldest of the four sons of Bezaleel ben Ḥayyim, and spent his youth at Posen, the native city of the family (comp. "Monatsschrift," xiii. 371). He and Moses Isserles studied with Shalom Shakna, whose methods of teaching Ḥayyim largely adopted. He began his literary activity at Worms, where he had gone in 1549; and, apparently, he succeeded his uncle Jacob ben Ḥayyim as rabbi in that city, after Jacob's death in 1563 (comp. his introduction to "Mayim Ḥayyim," printed in "Ha-Shiloaḥ," § 9). He subsequently went as rabbi to Friedberg; in 1578 this district was ravaged by a terrible plague, which caused the death of one of Ḥayyim's servants. In consequence of this occurrence Ḥayyim and his family were quarantined in his house for two months. During this time he wrote his ethical work "Sefer ha-Ḥayyim," consisting of five books.

Ḥayyim carried on a heated controversy with his former schoolfellow Moses Isserles, also indirectly aiming at Joseph Caro. He did not approve of their attempts to collect the laws found in the Talmud and other authoritative works in a book suitable for the general public. The reasons for his objections he set forth in the introduction to his "Mayim Ḥayyim," which includes a criticism of Moses Isserles' "Torat ha-Ḥaṭṭot." Ḥayyim held that through such codices the study of the Talmud would be neglected and the standing of the rabbis injured, since every layman could turn to these books for the solution of difficult questions. Moreover, the writer of such codes would gain too much authority over other teachers, whereas every rabbi ought to arrive at his decisions independently. Such codes, moreover, could not take into account the minhagim of all countries; and this, again, would lead to constraint in matters of conscience, since every one would have to observe the minhagim obtaining in the place where the author of the code in question was living.

Ḥayyim's works include: "Sefer ha-Ḥayyim," Cracow, 1593; Amsterdam, 1713; Lemberg, 1887; "Mayim Ḥayyim," Amsterdam, 1711; Lemberg, without introduction; "Iggeret ha-Tiyyul," Scriptural comments in alphabetical order, Prague, 1605, and Offenbach, 1717; "'Eẓ ha-Ḥayyim"; "Be'er Mayim Ḥayyim," supercommentary to Rashi's commentary on the Pentateuch.

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K. A. PE.

ḤAYYIM COHEN. See COHEN, ḤAYYIM.

ḤAYYIM B. ELIJAH. See NISSIM, ḤAYYIM B. ELIJAH.

ḤAYYIM, ELIJAH IBN: Rabbi of Constantinople, perhaps the immediate successor of Elijah Mizraḥi; born about 1532; died in the beginning of the seventeenth century. In his responsa the date 1562 is mentioned; another responsum is dated 1601, and it appears from the preface that he was more than seventy years old at his death. Ibn Ḥayyim is the author of several works, although the following only have been preserved: Responsa, part one, under the title שו"ת מהר"אנח, and novellæ to Ketubot (both printed at Constantinople, n.d.); Responsa, part two, included with the "Mayim 'Amuḳḳim" (Venice, 1645); "Imre Shefer," homilies on the Pentateuch (Venice, 1629; 2d ed. Frankfort-on-the-Main, 1712). His only son, Michael, who died at the age of twenty, was noted as a scholar, and contributed to the last-named work of his father.

K. L. GRÜ.

ḤAYYIM OF FALAISE (ḤAYYIM PALTIEL?): French Biblical commentator of the thirteenth century; grandson of the tosafist Samuel of Falaise (Sir Morel). An anonymous commentator on the Pentateuch (Munich MS. No. 62) frequently quotes another commentary (פשטים) on the Pentateuch, the author of which he on one occasion calls "my teacher, Ḥayyim of Falaise"; in other places he speaks of "Ḥayyim," but more often of "Ḥayyim Paltiel." Many passages from Ḥayyim's commentary are given by Isaac b. Judah ha-Levi in his "Pa'aneaḥ Raza" (Munich MS. No. 50). The commentary is called there "Peri 'Eẓ Ḥayyim," and the author is called "Ḥayyim Paltiel" or, more often, "Paltiel Gaon"; he is also mentioned as teacher of Isaac b. Judah. Ḥayyim's commentary is haggadic in character, and shows the author to have possessed a thorough knowledge of the Talmud. Contrary to Ziemlich's supposition ("Monatsschrift," xxx. 305), Gross concluded that Ḥayyim of Falaise must not be identified with Ḥayyim Paltiel b. Jacob, rabbi of Magdeburg, who corresponded with Meïr of Rothenburg and who is quoted by Solomon b. Adret (Responsa, No. 386). On the other hand, Zunz ("Literaturgesch." p. 493) mentions ten liturgical pieces composed by "Ḥayyim b. Baruch, called Ḥayyim Paltiel," who may be the same as Ḥayyim of Falaise. Zunz says (*l.c.*) that he is probably the Ḥayyim Paltiel of Magdeburg, forgetting that the latter's father was called Jacob and not Baruch.

BIBLIOGRAPHY: Ziemlich, in *Monatsschrift*, xxx. 305 *et seq.*; Gross, *Gallia Judaica*, pp. 480 *et seq.*

E. C. M. SEL.

ḤAYYIM GARMON. See GARMON, NEHORAI.

ḤAYYIM OF HAMELN. See HAMELN, GLÜCKEL OF.

ḤAYYIM B. HANANEEL HA-KOHEN: French tosafist of the second half of the twelfth century. He was a pupil of R. Jacob b. Meïr (Tam), with whom he discussed legal questions. Ḥayyim was the maternal grandfather of Moses of Coucy, author of the "Semag" ("Sefer Miẓwot Gadol"), and of Naḥman ha-Kohen, author of "Naḥmoni," quoted in the responsa of Joseph Colon (No. 149). He is quoted in the Tosafot to Ber. 35a, Pes. 118a, Ḳid. 25b, and in other places. He is also mentioned in "Haggahot Mordekai," at the end of tractate Ketubot. Though a Kohen, he expressed his willingness to participate in the funeral of R. Tam, because "great men do not defile" (Ket. 103b).

BIBLIOGRAPHY: Zunz, *Z. G.* p. 48; Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, pp. 405-406, Frankfort-on-the-Main, 1891; Fuenn, *Keneset Yisrael*, p. 357.

J. P. WI.

ḤAYYIM BEN ISAAC REIZES: Head of the yeshibah at Lemberg; born 1687; martyred May 13, 1728. Ḥayyim and his brother Joshua were thrown into prison on the eve of Passover, March 24, 1728, as the result of being falsely denounced by a Jewish convert, who declared they had induced him to renounce Christianity. Ḥayyim and his brother were condemned to be burned at the stake, but were first tortured with extreme cruelty. Their death is commemorated by a special prayer recited at Lemberg on the festival of Pentecost.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 64-67; Fuenn, *Keneset Yisrael*, p. 367.

S. S. M. SEL.

ḤAYYIM BEN ISAAC OF VOLOZHIN (ḤAYYIM VOLOZHINER): Russian rabbi and educator; born at Volozhin, government of Wilna, Jan. 21, 1749; died there June 14, 1821. Both he and his elder brother Simḥah (d. 1812) studied under R. Aryeh Löb Ginzberg, who was then rabbi of Volozhin, afterward under R. Raphael ha-Kohen, later of Hamburg. Ḥayyim ben Isaac was a distinguished Talmudist and also a prosperous cloth-manufacturer. At the age of twenty-five he was attracted by the fame of Elijah Gaon of Wilna, whose disciple he became. Submitting to his new teacher's method, he began his studies anew, taking up again Bible, Mishnah, Talmud, and even Hebrew grammar. His admiration for the gaon was boundless, and after his death R. Ḥayyim virtually acknowledged no superior (see Heschel Levin's "'Aliyyot Eliyahu," pp. 55-56, Wilna, 1889).

It was with the view of applying the methods of his teacher that Ḥayyim founded, in 1803, the yeshibah of Volozhin, which became the most important of its kind in the nineteenth century. He began with ten pupils, young residents of Volozhin, whom Ḥayyim maintained at his own expense. It is related that his wife sold her jewelry to contribute to their maintenance. The fame of the institution spread, and the number of its students increased, necessitating an appeal to which the Jews of Russia generously responded. Ḥayyim lived to see his academy housed in its own building, and to preside over a hundred disciples ("Ḥuṭ ha-Meshullash," responsum No. 5).

Ḥayyim's chief work is "Nefesh ha-Ḥayyim," edited by his son (Wilna, 1824; 2d ed., 1837); it is an ethico-cabalistic work, with a distinct anti-Ḥasidic tendency; for, like his master, he was an uncompromising opponent of the Ḥasidim. It lays great stress on the necessity of conforming to all recognized religious practises and on the value of the study of the Torah, deprecating the antinominian tendencies of the Ḥasidim and the mysticism and affected ecstasy which some consider a good substitute for piety and learning. His "Ruaḥ Ḥayyim" is a commentary on Pirḳe Abot, published by Joshua Heschel Levin; it includes additions by his son R. Isaac. Many of his responsa on halakic subjects were lost by fire in 1815. His great-grandson, however, had incorporated some of them in the collection entitled "Ḥuṭ ha-Meshullash" (Wilna, 1882); the first twenty-five numbers belong to Ḥayyim, the remainder to R. Hillel of Grodno and to his son R. Eliezer Isaac. Some of his responsa are found in other works, notably in "Ḳedushat Yom-Ṭob" by R. Yom-Ṭob Lipman of Kapulie (*ib.* 1868).

Ḥayyim's family, which is related to the Rapoport family, has assumed the name of **Fried,** and some of his descendants, bearing that name, now reside in America. See VOLOZHIN.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 347–349; idem, *Ḳiryah Ne'emanah*, pp. 156–158; Lewin, *'Aliyyot Eliyahu* (ed. Stettin), p. 70; Schechter, *Studies in Judaism*, p. 85, Philadelphia, 1896; Jatzkan, *Rabbenu Eliyah mi-Wilna*, pp. 100–106, St. Petersburg, 1901; *Ha-Shaḥar*, vi. 96; Eliezer of Botoshan, *Ḳin'at Soferim*, p. 796; *Aḥiasaf*, 5654, p. 260, and 5699, p. 81; Reines, *Oẓar ha-Sifrut*, iii.; *Ha-Kerem*, 1887, pp. 179–181; David Tebele, *Bet Dawid*, Preface, Warsaw, 1854; *Maginne Ereẓ*, Preface, Shklov, 1803; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 179, 555.

S. S. P. WI.

ḤAYYIM BEN ISRAEL: Spanish philosopher and author; lived in Toledo about 1272–77; a descendant of the Israeli family and a relative of Isaac Israeli, author of the astronomical work "Yesod 'Olam." He wrote a treatise on paradise, which exists in manuscript.

BIBLIOGRAPHY: Zunz, *Additamenta* to *Benjamin of Tudela*, p. 259; idem, *G. S.* i. 170; Steinschneider, *Jewish Literature*, p. 99.

G. M. K.

ḤAYYIM JACOB BEN JACOB DAVID: Rabbi of Smyrna; lived in the seventeenth and eighteenth centuries. According to Michael, he was born at Smyrna and was a pupil of Ḥayyim b. Jacob Abulafia, author of "'Eẓ Ḥayyim." He went to Safed, the rabbis of which town sent him on a mission to North Africa, where he stayed for several years: in 1718 he was in Tunis, in 1729 in Algeria. Not long after his return he was sent to Europe, and while in Holland he published: "Ẓeror ha-Ḥayyim," novellæ on the "Yad" of Maimonides (Amsterdam, 1738); "Samma de-Ḥayye," responsa, and notes to the four Ṭurim (*ib.* 1739).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 403, No. 877; Fuenn, *Keneset Yisrael*, p. 366; Ghirondi, *Toledot Gedole Yisrael*, p. 102; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 182.

S. S. M. SEL.

ḤAYYIM JACOB BEN JUDAH LÖB SLUTZKI: Russian rabbinical scholar; lived in the first half of the nineteenth century. He was the author of "Niṭe'e Na'amanim," containing the Midrash Konen with a double commentary—"Ẓerof ha-Kesef," explanatory of the text and giving the parallel passages in Bible and Talmud, and "Beḥon ha-Zahab," glosses on the text (Wilna, 1836). According to Fürst ("Bibl. Jud." iii. 346), he also wrote the following (still unpublished) works: "Pardes Rimmonim," a commentary on the Midrash Me ha-Shiloaḥ; "Neḥpah ba-Kesef," a commentary on the Midrash Yonah; "Retuḳot ha-Kesef," a commentary on Elijah Wilna's "Darke Eliyahu"; "Meassef ha-Maḥanot," a glossary to difficult words in Talmud and Midrashim.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 834; Fürst, *Bibl. Jud.* iii. 346.

H. R. M. SEL.

ḤAYYIM BEN JEHIEL ḤEFEẒ ZAHAB: Talmudist of the fourteenth century; died 1314. He was a brother of Asher ben Jehiel (Rosh). He was educated by his father, Jehiel, and by Samuel of Evreux. Some of his responsa, perhaps all, are included in the "She'elot u-Teshubot" of Meïr Rothenburg (ed. Prague, Nos. 188, 189, 241, 249, 296–298, 339–341, 355, 356, 383, 384, 462–464), with the responsa of his brother (ed. Venice, No. 101, 1). In one responsum (No. 241) he relates that he often officiated as messenger of the community of קולינא, which Michael has assumed to be Cologne. It is doubtful whether the "Ḥefeẓ Zahab" belongs to him or to his father, Jehiel, who is also known as a writer (see Zunz, "Z. G." p. 127); the signatures to responsa Nos. 188 and 189 (חיים בן אמו״ חפץ זהב) make it probable that Jehiel, the father, was its author.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 38, 422; Michael, *Or ha-Ḥayyim*, No. 876.

S. S. M. SC.

ḤAYYIM B. JOSEPH. See IBN VIVES ḤAYYIM.

ḤAYYIM HA-KOHEN: German rabbi; born at Prague at the end of the sixteenth century; died at Posen about the middle of the seventeenth century. He was the son of Isaac ben Samson ha-Kohen, and, on his mother's side, a grandson of the renowned Löw ben Bezaleel, rabbi of Prague. His brother Naphtali was rabbi at Lublin, and his sister was Eva BACHARACH. From 1628 to 1630 he was rabbi at Frankfort-on-the-Main. The earliest proof of his activity there is a regulation regarding the election of representatives of the congregation. In another document he limits the lectures of learned members of the congregation to the hours from 2 to 4 o'clock on Sabbath afternoon, while he reserves the morning hours of the Sabbath to himself. Among his hearers was Joseph HAHN, who speaks highly of him in his "Yosif Omeẓ" (§§ 520, 529, 729). In 1630 he accepted a call to Posen, where also he was held in high esteem (preface to "Ḥawwot Yair"). In David Oppenheimer's collection is a manuscript written by Ḥayyim's nephew and disciple, Samson Bacharach, which contains Ḥayyim's novellæ and explanations to the four codes of the Shulḥan 'Aruk.

BIBLIOGRAPHY: Horovitz, *Frankfurter Rabbinen*, ii. 25-29; Michael, *Or ha-Ḥayyim*, No. 880.

D. S. MAN.

ḤAYYIM HA-LEVI: Physician, and chief rabbi of the united congregations in the archbishopric of Toledo. As the chief rabbi, Zulaimah Alfahan, did not personally administer his office, but resided permanently at Seville, Archbishop D. Pedro Tenorio, Primate of Spain, in 1388 called Ḥayyim ha-Levi, his body physician, to the office of chief rabbi. The archbishop ordered the congregations (perhaps against their will) and all their individual members to acknowledge Ḥayyim ha-Levi thenceforth as their rabbi and dayyan, and to bring all cases before him, and not before any other rabbi or dayyan. Those disobeying this decree were to be punished by a fine of one thousand maravedis, for the benefit of the archiepiscopal treasury. This decree (May 17, 1388) was sanctioned by the king Dec. 14, 1388, with the provision that Ḥayyim hold office for one year from Jan. 1, 1389, and that the congregations receive him on the same terms as the previous rabbi.

BIBLIOGRAPHY: Rios, *Hist.* ii. 577-590 *et seq.*; Jacobs, *Sources*, pp. 143 *et seq.*

G. M. K.

ḤAYYIM LISKER. See LISKER, ḤAYYIM.

ḤAYYIM MAL'AK: Polish Shabbethaian agitator; lived in the seventeenth and eighteenth centuries. According to Jacob Emden ("Torat ha-Ḳena'ot," p. 55), Ḥayyim was at first named "Mehallek" (the wanderer), because he traveled to Turkey to learn there the Shabbethaian doctrines, which name was afterward changed by his followers to "Mal'ak" (apostle). But it seems from Ḥakam Ẓebi's answer to Saul, rabbi of Cracow (*ib.*), that he was called "Mal'ak" before he went to the East. At first, like Judah Ḥasid, Ḥayyim headed a Ḥasidic sect and did not openly profess Shabbethaianism. Later (in 1699), when a large group of Ḥasidim made a pilgrimage to Jerusalem under the leadership of Judah Ḥasid, Ḥayyim headed a similar pilgrimage to Jerusalem; but while the former went through Tyrol and Venice, Ḥayyim and his companions traveled via Constantinople. At Jerusalem Ḥayyim made the acquaintance of Samuel Primo, Shabbethai Ẓebi's secretary, and became a fervent admirer of his master. He presided over a small group of Shabbethaians, and preached to them Shabbethaian doctrines. Emden says (*l.c.*) that Ḥayyim carried with him an image of Shabbethai Ẓebi and taught his followers to worship it. Banished from Jerusalem, he went to Salonica, where he joined the DÖNMEH, and wandered as a preacher through various parts of Turkey. At Constantinople he was excommunicated (*c.* 1708); a year later, when he reappeared there, he was banished. He then returned to Poland through Germany, preaching Shabbethaianism as he went.

BIBLIOGRAPHY: Emden, *Torat ha-Ḳena'ot*, ed. Lemberg, pp. 55-57; idem, *'Edut be-Ya'aḳob*, p. 51a; Grätz, *Gesch.* 3d ed., x. 307 *et seq.*, 462-465.

K. M. SEL.

ḤAYYIM MARINI. See MARINI, ḤAYYIM SHABBETHAI.

ḤAYYIM BEN MENAHEM OF GLOGAU: German scholar; lived in the seventeenth and eighteenth centuries. He wrote a work entitled "Mar'eh ha-Ketab bi-Leshon Ashkenaz we-Rashe Tebot" (Berlin, about 1717), a manual, chiefly for the use of women, on reading and writing Judæo-German. It contains rules of vocalization and abbreviations, the correct spellings of names of persons and of Polish and German towns, and a Judæo-German vocabulary. It is from this work that EBER BEN PETHAHIAH plagiarized an abridgment.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 831; idem, *Jewish Literature*, p. 236.

D. M. SEL.

ḤAYYIM B. MOSES 'AṬṬAR: Italian rabbi; born at Sale, near Brescia, Italy, 1696; died in Jerusalem 1743. He was educated under the care of his grandfather, R. Ḥayyim. He wrote: "Ḥefeẓ ha-Shem," novellæ on Berakot, Shabbat, Horayot, and part of Ḥullin (Amsterdam, 1732); "Or ha-Ḥayyim," commentary on the Pentateuch (Venice, 1742); "Perot Genusar," or "Peri Toar," novellæ on some of the halakot of the Yoreh De'ah, and chiefly known for its strictures on the "Peri Ḥadash" of Hezekiah da Silva (republished together with the "Or ha-Ḥayyim" at Amsterdam, 1812). He also wrote a work entitled "Rishon le-Ẓiyyon," containing: explanations of seven passages in Berakot, Mo'ed Ḳaṭan, Ta'anit, Megillah, Ḥagigah, Sukkah, Beẓah, and of Maimonides on these tractates; novellæ on the Yoreh De'ah (Nos. 240-293), and the rules relating to a double doubt, ספק ספיקא; explanations on the prophetical books and the Hagiographa (Constantinople, 1751). His "Or ha-Ḥayyim" is very popular among the Jews of the East.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 59; Fuenn, *Keneset Yisrael*, pp. 364-365; Jacob Nacht, *Meḳor Ḥayyim*, Drohobycz, 1898.

S. S. N. T. L.

ḤAYYIM IBN MUSA. See MUSA, ḤAYYIM IBN.

ḤAYYIM BEN NATHAN: German scholar of the seventeenth century. He translated into Judæo-German the historical portions of the Bible. In the preface to his translation he says that he derived his version from the "Galchisch" Bible (Bible of the "gallaḥim," or priests), that is, from Luther's translation, to which he added the legends, etc., found in the Midrashim and commentaries (1630?). Subsequent editions appeared at Prague (1674) and at Dyhernfurth (1704). He also published "Sefer ha-Ma'asim," a translation of the Apocrypha into Judæo-German.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. and iii., No. 617; Michael, *Or ha-Ḥayyim*, p. 408; Steinschneider, *Cat. Bodl.* col. 831; idem, *Jew. Literature*, p. 238.

G. M. SEL.

ḤAYYIM (JOSHUA), PHEIBEL BEN ISRAEL, OF TARNIGROD: Geographer of the eighteenth century. He wrote a geography of Palestine, in Hebrew, entitled "Ḳazwe Areẓ" (Zolkiev, 1772). In the second edition (Grodno, 1818) it bore the title "Ereẓ Yisrael li-Gebuloteha Sabib."

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 421; Benjacob, *Oẓar ha-Sefarim*, p. 531.

J. M. SC.

ḤAYYIM B. SAMUEL B. DAVID OF TOLEDO: Spanish rabbi and author; lived at the end of the thirteenth century and at the beginning of the fourteenth. He was a pupil of Solomon b. Adret, and left in manuscript a work, "Ẓeror ha-Ḥayyim," which contains the laws concerning the services for Sabbaths and festivals. Some passages of that work were inserted by Jacob Castro in his "'Erek Leḥem." Ḥayyim also wrote a compendious work entitled "Ẓeror ha-Kesef," containing the rabbinical laws, with many references to the works of the Geonim and of the greatest authorities of Spain and France. This work is divided into five parts. A copy of the "Ẓeror ha-Kesef," written by Solomon b. Abraham Sorrata in 1461, was brought from Cairo by Tischendorf, from which A. Jellinek extracted the preface and the table of contents. These two works are mentioned by Joseph Caro in his "Bet Yosef" and by Moses b. Joseph di Trani in his Responsa (part i., No. 265; part ii., No. 22). Ḥayyim was also the author of novellæ on the Talmud, which are quoted by Bezaleel Ashkenazi in his manuscripts.

According to Heilprin, the same Ḥayyim b. Samuel was the author of another book entitled "Ẓeror ha-Ḥayyim," which treated in poetical form of the Merkabah and gemaṭriot. It is mentioned in "Zeḳan Aharon" by Aaron ha-Levi.

Bibliography: Heilprin, *Seder ha-Dorot*, p. 283, Warsaw, 1891; Azulai, *Shem ha-Gedolim*, part i., p. 56; part ii., p. 126; Benjacob, *Oẓar ha-Sefarim*, pp. 512, 513; Jellinek, in *Monatsschrift*, ii. 245, 287; Fuenn, *Keneset Yisrael*, p. 356.

S. S. N. T. L.

ḤAYYIM SAMUEL FALK. See Falk, Ḥayyim Samuel.

ḤAYYIM B. SAMUEL HA-KOHEN. See Falk, Joshua ben Alexander ha-Kohen.

ḤAYYIM SHABBETHAI: Rabbi of Salonica; born about 1556; died 1647. After studying in the yeshibah of Salonica under Aaron Sason, Ḥayyim became a member of the bet din presided over by the latter. In 1607 he succeeded his former master as head of the yeshibah and as chief rabbi of Salonica; he officiated forty years, and during that time graduated a large number of Talmudic scholars and rabbis. Ḥayyim Shabbethai was the author of many responsa and decisions. Only four volumes of them have been published: one, under the title of "Teshubot R. Ḥayyim Shabbethai," contains responsa on the ritual laws of the Ṭur Eben ha-'Ezer, with a treatise on the laws of "'agunah" (Salonica, 1651); the other three volumes, published under the title "Torat Ḥayyim" (*ib.* 1713-22), contain responsa on the civil laws of the Ḥoshen Mishpaṭ. In addition to the above he wrote a number of homilies, unpublished, and novellæ to the whole Talmud. Of the latter only those on Ta'anit and on the commentary of R. Nissim to the last chapter of Yoma were published (*ib.* 1797).

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 43a *et seq.*; Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, No. 902; Steinschneider, *Cat. Bodl.* col. 833; Fürst, *Bibl. Jud.* i. 158, 159.

K. M. Sel.

ḤAYYIM B. SOLOMON: Russo-Polish preacher; born at Wilna; died there Dec., 1804 (1794?), at an advanced age. His father, R. Solomon b. Ḥayyim, who died in 1766, was dayyan and preacher at Wilna. Ḥayyim was a friend of Elijah Gaon of Wilna and of Raphael ha-Kohen, later of Hamburg, who, as rabbi of Minsk and the surrounding district, appointed him, in 1757, traveling preacher. Ḥayyim appears to have been previously rabbi or preacher in Serhei, now government of Suwalki, for he is usually surnamed "Serheier." In his later years he occupied his father's position as preacher and "moreh hora'ah" in Wilna. Ḥayyim was one of the two commissioners sent out in the summer of 1796 by the rabbis and notables of Wilna, headed by the gaon, to agitate against the Ḥasidim in Lithuania and White Russia, especially in Minsk.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 169, Wilna, 1860; Lewin, *'Aliyyot Eliyahu*, ed. Stettin, p. 56, note 13; Jatzkan, *Rabbenu Eliyah mi-Wilna*, pp. 70 *et seq.*, Warsaw, 1900.

S. S. P. Wi.

ḤAYYIM BEN SOLOMON OF MOGHILEF or MOHILEV (also called **Ḥayyim of Czernowitz**)**:** Rabbi and cabalist; died at Jerusalem in 1813. He was one of the Ḥasidic followers of Israel Ba'al Shem, and after he had been rabbi at five different towns, among them Moghilef and Czernowitz, he settled in Jerusalem.

Ḥayyim was the author of: "Siddure shel Shabbat," cabalistic homilies on Sabbatical subjects, Poryck, 1818; "Be'er Mayim Ḥayyim," novellæ on the Pentateuch, in two parts, Czernowitz, pt. i. 1820, pt. ii. 1849; "Sha'ar ha-Tefillah," cabalistic reflections on prayer, Sudilkov, 1837; "Ereẓ ha-Ḥayyim," in two parts: (1) a homiletic commentary on the Prophets and Hagiographa, and (2) novellæ on the treatise Berakot, Czernowitz, 1861. Ḥayyim is mentioned by Sender Margalioth in his responsa on the Shulḥan 'Aruk, Eben ha-'Ezer.

Bibliography: Fuenn, *Keneset Yisrael*, p. 365; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 48.

E. C. M. Sel.

ḤAYYIM BEN TOBIAH: Russian rabbi; lived in the eighteenth and nineteenth centuries. He was among the pupils of Elijah of Wilna, and settled in Safed. In a letter from Safed, dated 1810, he exhorts the Jews of Russia to contribute to the assistance of students in the Holy Land, and refers to the bet ha-midrash established there by the pupils of Elijah of Wilna.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 163, 164.

S. S. N. T. L.

ḤAYYIM VITAL. See Vital, Ḥayyim.

ḤAYYIM ZANGER. See Halberstamm, Solomon Joachim.

ḤAYYIM B. ẒEBI HIRSCH. See Berlin, Noah Ḥayyim Ẓebi Hirsch.

ḤAYYIM BEN ZEBULON JACOB PERLMUTTER: Rabbi of Ostropol, Russia, in the eighteenth century. He was the author of "Elef Omer," a collection of sayings beginning with "aleph," and based on the "Beḥinat 'Olam" of Jedaiah Bedersi (Grodno, 1795), and "Shirah le-Ḥayyim," "azharot" of the 613 commandments, each verse beginning with a word in the second song of Moses (Deut. xxxii. 1-43), published together with an index to the Biblical passages and a commentary entitled "Yakin u-Bo'az" (Warsaw, 1814; 2d ed., Vienna, 1847).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 832; Fürst, *Bibl. Jud.* i. 159; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 181; Benjacob, *Oẓar ha-Sefarim*, pp. 37, 579.

S. S. M. SEL.

ḤAYYON, GEDALIAH: Turkish rabbi: pupil of Alfandari the Younger (see Azulai, "Shem ha-Gedolim," and Grätz, "Gesch." x. 360); born at Constantinople in the second half of the seventeenth century. He settled at Jerusalem; subsequently he traveled as messenger of the city of Hebron, without receiving compensation, and afterward returned to Jerusalem (Azulai, *l.c.*; Luncz, "Jerusalem," i. 130, No. 238). A scholar by the same name was a contemporary of Elijah ibn Ḥayyim (comp. the latter's responsa, "Mayim 'Amuḳḳim," No. 54; he is also mentioned once in the responsa of Samuel di Modena, Ṭur Eben ha-'Ezer, No. 36). This scholar may have been an ancestor of Gedaliah Ḥayyon. The latter is not known as a scholar, but he was a student of the Cabala, and was considered a man of extraordinary piety.

K. L. GRÜ.

ḤAYYON, MOSES B. AARON: Rabbi of Jerusalem, later of Safed; flourished at the end of the seventeenth and the beginning of the eighteenth century. He was the colleague of Abraham Yiẓḥaḳi (comp. Grätz, "Gesch." x. 517, note 6) and the son-in-law of Jacob ḤAGIZ. In 1701 he signed at Jerusalem a circular letter in favor of Moses Ḥagiz, addressed to the community of Leghorn (see Moses Ḥagiz's "Sheber Poshe'im," No. 11). From the same work (No. 1) it is known that the full name of his father, who was a member of the rabbinical college about 1693, and author of cabalistic works, was Obadiah Aaron Ḥayyon. Unlike his father, Moses Ḥayyon devoted himself more to Talmudic literature. Of his works a few responsa only have been preserved.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim.*

K. L. GRÜ.

Father of Scientific Hebrew Grammar.

ḤAYYUJ, JUDAH B. DAVID (Abu Zakariyya Yaḥya ibn Daud): Spanish-Hebrew grammarian; born in Fez, Morocco, about 950. At an early age he went to Cordova, where he seems to have remained till his death, which occurred early in the eleventh century. He was a pupil of MENAHEM BEN SARUḲ, whom he later helped to defend against the attacks of DUNASH BEN LABRAṬ and his followers. Later in life Ḥayyuj developed his own theories about Hebrew grammar, and was himself obliged to step forward as an opponent of the grammatical theories of his teacher. His thorough knowledge of Arabic grammatical literature led him to apply to the Hebrew grammar the theories elaborated by Arabic grammarians, and thus to become the founder of the scientific study of that discipline. The preceding scholars had found the greatest difficulty in accounting, by the laws of Hebrew morphology, for the divergences existing between the regular, or so-called "strong," verbs and the "weak" verbs. A hopeless confusion appeared to reign here in Hebrew; and much ingenuity was spent in endeavoring to discover the principles that controlled the conjugation of the weak verbs. The weakness of Menahem's assertion that there are stems in Hebrew containing three letters, two letters, and one letter respectively was pointed out by Dunash; but, although the latter was on the road to a solution of the problem, it was left to Ḥayyuj to find the key.

His Works.

Ḥayyuj announced that all Hebrew stems consist of three letters, and maintained that when one of those letters was a "vowel letter," such a letter could be regarded as "concealed" in diverse ways in the various verbal forms. To substantiate his theory he wrote the treatise upon which his reputation chiefly rests, the "Kitab al-Af'al Dhawat Ḥuruf al-Lin" (The Book of Verbs Containing Weak Letters). The treatise is in three parts: the first is devoted to verbs whose first radical is a weak letter; the second to verbs whose second radical is weak; and the third to verbs whose third radical is weak. Within each division he furnishes what he considers a complete list of the verbs belonging to the class in question, enumerates various forms of the verb, and, when necessary, adds brief comments and explanations. Preceding each division the principles underlying the formation of the stems belonging to the division are systematically set forth in a series of introductory chapters.

As a supplement to this treatise he wrote a second, which he called the "Kitab al-Af'al Dhawat al-Mathalain" (The Book of Verbs Containing Double Letters), and in which he points out the principles governing the verbs whose second and third radicals are alike. He furnishes a list of these verbs, together with their various forms occurring in the Bible. Besides the two treatises on verbs Ḥayyuj wrote "Kitab al-Tanḳiṭ" (The Book of Punctuation). This work, probably written before his two chief treatises, is an attempt to set forth the features underlying the Masoretic use of the vowels and of the word-tone. In this work he deals chiefly with nouns, and its purpose is more of a practical than of a theoretical character.

A fourth work, the "Kitab al-Natf" (The Book of Extracts), is known to have been written by Ḥayyuj, but only a fragment, still unpublished, and a few quotations by later authors have survived. This was a supplement to his two grammatical works on the verb, and in it he noted the verbs omitted by him in the former treatises. In doing this he anticipated in a measure Ibn Janaḥ's "Mustalḥaḳ," which was devoted to this very purpose. He arranged and discussed the verbal stems in question, not alphabetically, but in the order in which they occur in the Bible.

His Influence.

Ḥayyuj exerted an immense influence on succeeding generations. All later Hebrew grammarians up to the present day base their works on his; and the technical terms still employed in current Hebrew grammars are most of them simply translations of the Arabic terms employed by Ḥayyuj. His first three works were twice translated into Hebrew, first by Moses ibn Gikatilla and later by Abraham ibn Ezra. The following modern editions of his works have appeared:

Ewald and Dukes, "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des Alten Testaments," Stuttgart, 1844 (i. 123, ii. 155; vol. iii. contains Ibn Ezra's translation of Ḥayyuj).

John W. Nutt, "Two Treatises on Verbs Containing Treble and Double Letters by R. Jehuda Ḥayug of Fez: From a Hebrew Translation of the Original Arabic by R. Moses Giḳaṭilla of Cordova; to Which Is Added the [Arabic text of the] Treatise on Punctuation by the Same Author, Translated by Aben Ezra: Edited from Bodleian MSS. with an English Translation." London and Berlin, 1870.

M. Jastrow, Jr., "The Weak and Germinative Verbs in Hebrew by . . . Hayyug, the Arabic Text Now Published for the First Time." Leyden, 1897. (Comp. Bacher in "J. Q. R." xi. 504-514.)

Bibliography: W. Bacher, *Die Grammatische Terminologie des . . . Ḥajjug*, Vienna, 1882 (comp. with this N. Porges in *Monatsschrift*, xxxii. 285-288, 330-336); W. Bacher, in Winter and Wünsche, *Die Jüdische Literatur*, ii. 161-169; Israelsohn, in *R. E. J.* xix. 306; J. Derenbourg, *ib.* xix. 310; Harkavy, *ib.* xxxi. 288; N. Porges, in *Monatsschrift*, xxxiv. 321; L. Luzzatto, in *Il Vessillo Israelitico*, xliv. 385; B. Drachman, *Die Stellung und Bedeutung des J. Ḥajjug in der Geschichte der Hebräischen Grammatik*, Breslau, 1885; Morris Jastrow, Jr., *Abu Zakarijja Jaḥja b. Dawud Ḥajjug und Seine Zwei Grammatischen Schriften über die Verben mit Schwachen Buchstaben und die Verben mit Doppelbuchstaben*, Giessen, 1885.

T. C. L.

ḤAYYUN, AARON BEN DAVID: Cabalist; lived at Jerusalem in the seventeenth century. He, together with David Yiẓḥaḳi and Jacob Molko, was dayyan in the rabbinate of Moses Galante. A decision by Ḥayyun concerning the dispute between Mordecai ha-Levi, chief rabbi of Cairo, and Judah Ḥabillo, rabbi of Alexandria, is published in the former's "Darke No'am" on the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Nos. 47, 48). He was the author of a commentary on the Zohar, of which only a small part was published, under the title "Maḥaneh Aharon" (Leghorn, 1795).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 287; Benjacob, *Oẓar ha-Sefarim*, p. 320, No. 994, where Ḥayyun is called "Aaron b. Abraham."

K. M. Sel.

ḤAYYUN, ABRAHAM BEN NISSIM: Portuguese scholar; father of Don Joseph Ḥayyun, rabbi of Lisbon; lived in the fifteenth and sixteenth centuries. He was the author of an ethical work entitled "Amarot Ṭehorot" (Constantinople, 1516).

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 74; Steinschneider, *Cat. Bodl.* col. 672; Fuenn, *Keneset Yisrael*, p. 27.

J. I. Br.

ḤAYYUN, NEHEMIAH ḤIYYA BEN MOSES: Bosnian cabalist; born about 1650; died about 1730. His parents, of Sephardic descent, lived in Sarajevo, Bosnia, where probably he was born, although in later life he pretended that he was a Palestinian emissary born in Safed. He received his Talmudic education in Hebron. In his eighteenth year he became rabbi of Uskup, near Salonica. This position, however, he held only for a brief period. Thereafter he led a wandering life, as a merchant, as a scholar, or as a mendicant. In the guise of a saint he constantly sought adventures of love. From Uskup he went to Palestine, then to Egypt. In 1708 he made his appearance in Smyrna, where he won some adherents willing to help him publish his "Mehemnuta de Kulla," and thus secure a rabbinical position for him. In this work he asserted that Judaism teaches a Trinitarian God. This God, he declared, embodies three persons ("parẓufim")—the Ancient of Days ("'Attiḳ"), the Holy King, and the Shekinah. Ḥayyun's own part in this book consists only of two commentaries; the text was anonymously written by a Shabbethaian pupil. Leaving Smyrna, Ḥayyun was led to Jerusalem with pomp and ceremony; but the rabbi of Smyrna, who had seen through his pretensions, warned the rabbis of Jerusalem of his heresies. The immediate consequence was that even before his arrival the rabbis of Jerusalem, though they had never read his work, excommunicated him as a "min," and condemned his book to be burned.

Excommunicated at Jerusalem.

At Prague.

Excommunicated, he met little sympathy anywhere (1709-11) with his cabalistic fraud. In Venice, however (1711), with the approval of the rabbis of that community, he had printed an extract from his work, under the title "Raza di-Yiḥudah," into the beginning of which he had woven the first stanza of a lascivious Italian love-song, "La Bella Margaritha," with a mystical hymn entitled "Keter 'Elyon." In Prague, where he lived from 1711 until 1712, he found an appropriate soil for his teaching. Joseph Oppenheim, the son of David Oppenheim, received him. The cabalistic rabbi of Prague, Naphtali Cohen, was also greatly impressed with his personality. He even highly recommended his book, basing his judgment merely upon fraudulent testimonials. Here Ḥayyun delivered sermons which had a Shabbethaian background, and which he had printed in Berlin (1713) under the title "Dibre Neḥemyah." Moreover, he played the rôle of a wizard, of one who had intercourse with Elijah, of a person capable of resurrecting the dead and of creating new worlds. By writing amulets he earned the money he needed for gambling. By fraudulent introductions he also managed to obtain friends in Vienna, Nikolsburg, Prossnitz, Breslau, Glogau, and Berlin, and formed political connections with Löbel Prossnitz of Moravia. In Berlin (1713), the community of which city was then split into two parties, he succeeded in having his book "Mehemnuta de Kulla," or "'Oz le-Elohim," printed with the approval of the Berlin rabbi, Aaron Benjamin Wolf.

In Amsterdam.

On the prestige he obtained from his book he now tried his fortune in Amsterdam. Almost from the outset he encountered the antagonism of Ẓebi Ashkenazi, rabbi of the German congregation of Amsterdam, who mistook him for another Ḥayyun, an old enemy of his. Ḥayyun surrendered his book to the board of the Portuguese congregation in Amsterdam, in order to obtain permission to sell it. Distrusting their own rabbi, Ayllon, this board brought the matter before Ẓebi Ashkenazi, who, of course, very soon detected its heretical character and called for its author's expulsion. At this point, however, Ayllon, evidently under some unexplained obligation to Ḥayyun, became his defender, and made Ḥayyun's cause entirely his own and that of the Portuguese community. The result was that Ayllon was charged by the board of his synagogue to form a commission to reexamine Ḥayyun's book. Without awaiting the decision of this commission, Ẓebi Ashkenazi and his anti-Shabbethaian friend Moses Ḥagiz excommunicated Ḥayyun (July 23, 1713). They published their decision, with various unjustified calumnies, in pamphlets, which, answered by counter pamphlets, greatly increased the ill feeling between the Portuguese and the German congregation.

The Portuguese commission announced its decision on Aug. 7, 1713. In spite of the objections of two members of the commission, one of them Ayllon's own son, they declared Ḥayyun entirely guiltless of heresy, and he was rehabilitated in a solemn assembly of the great Amsterdam synagogue. But Ḥayyun was excommunicated by many other outside congregations, and his disreputable antecedents and the deceptive means by which he acquired introductions were exposed, especially by Leon Brieli, the aged rabbi of Mantua. In spite of this the members of the Portuguese commission adhered to their decision, but felt themselves bound to publicly exonerate themselves, and for this purpose issued "Ḳosht Imre Emet," a pamphlet which was not without obvious misstatements. Protected by the Portuguese, Ḥayyun could even insult his opponents in pamphlets, and did so. He attacked Ẓebi Ashkenazi, in "Ha-Ẓad Ẓebi," Amsterdam, 1713; Joseph Ergas, in "Shalhebet Yah" and "Ketobet Ḳa'ḳa'"; Ẓebi Ashkenazi, Moses Ḥagiz, and Leon Brieli, in "Pitḳa Min Shemaya"; Moses Ḥagiz, in "Iggeret Shebuḳin," Amsterdam, 1714. At last, however, Ḥayyun left for the Orient, and every one felt relieved. The introductions given him by his supporters were of little avail; wherever he went the doors were barred against him.

Leaves Amsterdam.

In August, 1724, through the influence of a vizier, he succeeded at Constantinople in absolving himself from the excommunication on the condition that he should abstain from teaching, writing, and preaching on cabalistic subjects. Under oath he promised this, but subsequently broke his word. Thus rehabilitated, he went to Vienna and managed, by urging his Trinitarian teachings and professing his intention to convert the Jews to Christianity, to obtain a letter of protection from the Austrian emperor. Secretly he sympathized with the Shabbethaians, but openly he still professed to be an Orthodox Jew. But his game had been played. Before the walls of Prague he faced starvation. In Berlin he threatened to embrace Christianity if support were denied him. His friends in Amsterdam, even Ayllon, forsook him. In April, 1726, he was excommunicated in Hamburg and finally in Altona. He fled to North Africa, where he died. His son turned Christian, and endeavored to revenge his father by calumnious attacks on Judaism.

Bibliography: Wolf, *Bibl. Hebr.* iii. 828 *et seq.*, iv. 928 *et seq.*; Jost, *Gesch. des Israelitischen Volkes*, ii. 363 *et seq.*, 468 *et seq.*; idem, *Gesch. des Judenthums und Seiner Sekten*, iii. 177 *et seq.*; D. Kahana, *Eben ha-Ṭo'im*, pp. 64 *et seq.*; Jacob Emden, *Megillat Sefer*, ed. Kahana, pp. 25, 30–32, 34, 39, 58, 117, 118; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 760; Grätz, *Gesch.* x. 309 *et seq.*, 468 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 282; Perles, *Gesch. der Juden in Posen*, pp. 79 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 2054 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 73; *Miktab me-R. Abraham Segre*, in Berliner's *Magazin*, Hebr. part, 1890, xvii. 15; D. Kaufmann, *Samson Wertheimer*, p. 97, note 1; *idem*, in *Ha-Ḥoker*, ii. 11, Vienna, 1894; Berliner, *Gesch. der Juden in Rom*, ii². 75; *Ha-Ẓad Ẓebi*, Preface, Amsterdam, 1713.

K. M. Sc.

ḤAYYUT, ISAAC BEN JACOB: Polish rabbi; died at Skala, near Lemberg, Sept., 1726. He was descended from an old Provençal family which first settled in Bohemia, and was the grandson of R. Menahem Manesh Ḥayyut of Wilna. He became rabbi of Skala late in life, and remained there until his death. He wrote thirteen works, which are enumerated in the preface to his "Zera' Yiẓḥaḳ" on the Mishnah, which was published by his son Eliezer (Frankfort-on-the-Oder, 1732). His "Iggeret Ḳeẓ Ḥai," describing in a cabalistic manner "terrible things which he had seen in the upper world," was published in Czernowitz in 1862.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 64, Wilna, 1860; idem, *Keneset Yisrael*, p. 612, Warsaw, 1886; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 184, *s.v. Chayuth, Isaac ben Jacob*; Buber, *Anshe Shem*, pp. 118–119, Cracow, 1895.

K. P. Wi.

ḤAYYUT, MENAHEM (MANESH, MANUS, MANISH, MANNUSCH) B. ISAAC: Polish rabbi; died at Wilna about May, 1636. He was the son of R. Isaac b. Abraham Ḥayyut, a descendant of a pious Provençal family; his father went to Prague in 1584 (see Gans, "Ẓemaḥ Dawid," *sub anno*). It seems that in his younger days, about 1590, he was rabbi of Torbin, Moravia. He is the first known rabbi of Wilna, and his tombstone is the oldest in the old Jewish cemetery of that city. The Jewish community of Wilna was established in the last decade of the sixteenth century, and as Abraham Samuel Bacharach of Worms (d. 1615) congratulates Ḥayyut on his good position in a far-away place (Responsa, "Ḥut ha-Shani," No. 31) it is probable that the latter was really the first rabbi of Wilna. He is also mentioned in Ephraim Cohen's responsa "Sha'are Efrayim," No. 29, and in Moses Jekuthiel Kaufmann's "Leḥem ha-Panim" on Yoreh De'ah, the first reference indicating Ḥayyut's proficiency in geometry. His only known published work is "Zemirot le-Shabbat," or "Ḳabbalat Shabbat," which appeared in Prague (according to Zunz, "Z. G." p. 303, in Lublin) in 1621, but of which only one copy is known to exist (see Steinschneider, "Cat. Bodl." No. 6348). He was the author of an elegy on the conflagration of Posen and of one on the death of his brother Samuel, which appeared in his father's "Pene Yiẓḥaḳ" (Cracow, 1591). The Bodleian Library contains a manuscript work of his, entitled "Derek Temimim," which contains seven commentaries on the section Balaḳ of the Pentateuch and which is included in the Oppenheim collection ("Collectio Davidis," MS. No. 375, Hamburg, 1826).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 63–66, Wilna, 1860; Fürst, *Bibl. Jud.* ii. 321; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 363, 572; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 93, Warsaw, 1882.

S. S. P. Wi.

HAZAEL: The most powerful of the kings of Damascus, and a ruler of general historical as well as of Biblical importance. While Ahab was still reigning as King of Israel the prophet Elijah was ordered by Yhwh to anoint Hazael as the coming King of Damascus (I Kings xix. 15). At this time Ben-hadad II. was at the height of his power. It is not mentioned whether Elijah was able to carry out this difficult and dangerous commission; but in any case the prophetic and reforming party in Israel had a share in the promotion of Hazael's ambition. When Joram, the successor of Ahab, was near the end of his reign (about 845 B.C.), Ben-hadad fell sick, and sent Hazael to Elisha, the successor of Elijah, to inquire as to the issue of his sickness. Elisha told Hazael in reply that his master would not recover, and predicted to him that he himself would be the next king, and would wage war against Israel with relentless cruelty. Hazael upon his return assassinated Ben-hadad and seized the throne (II Kings viii. 7–15).

The result of Hazael's encounters with Israel was disastrous to the latter. Joram, in alliance with his nephew Ahaziah, King of Judah, was defeated and wounded at Ramoth-gilead in a battle against the forces of Hazael (II Kings viii. 28 *et seq.*). After the murder of Joram by the usurper Jehu, the latter also found himself compelled to defend his kingdom against Damascus, again without success. Hazael "smote them in all the coasts of Israel," and secured for Damascus not only the long-disputed territory of Bashan and Gilead, but also the whole of the country east of Jordan, which in the days of Omri had been for a time subject to Israel (II Kings x. 32 *et seq.*). These successes of Hazael were followed by invasions of western Palestine, in the course of which he destroyed the city of Gath, ranged at will over the kingdom of Judah, and dictated terms of submission to King Jehoash, from whom he took the richest spoil of the Judean palace and temple in return for cessation of hostilities (II Kings xii. 17–18). His march through Philistia and Judea implies that northern Israel had been rendered helpless, and probably reduced to vassalage.

Still more remarkable was the stand made by Hazael against the attacks of the Assyrians, then under the leadership of Shalmaneser II. (860–825). Hazael's predecessor, Ben-hadad II., had on at least two occasions (854 and 849) been able to secure the aid of several powerful princes in defending the western country against the great conqueror; but Hazael had to endure the brunt of invasion alone. Shalmaneser recounts two great battles fought with Hazael, in 842 and 839, in which he claims to have been victorious. He was, however, unable to take the city of Damascus, and during the latter part of the reign of Hazael southern Syria was unmolested by the Assyrians. Thus, while Hazael was the conqueror and oppressor of Israel, he did memorable service to the Mediterranean coast-land by standing as a bulwark against its most powerful and persistent invader.

BIBLIOGRAPHY: Obelisk inscription of Shalmaneser II., lines 97 *et seq.*; McCurdy, *History, Prophecy, and the Monuments*, §§ 236, 241 *et seq.*

E. G. H. J. F. McC.

ḤAZAḲ, JACOB RAPHAEL HEZEKIAH: Italian rabbi of the eighteenth century; born 1689; died at Padua 1782 (Ab 16). He was a pupil of Mordecai Basan of Verona, whence he went to Padua, where he studied with Moses Ḥayyim Luzzatto. He succeeded Menahem Modena as rabbi at Padua. Ḥazaḳ was involved in a number of arguments with the rabbis at Venice. He was the author of responsa; of notes to the four Ṭurim, "Maginne Ereẓ," "Ashle Rabrebe," "Appe Rabrebe," and "Shifte Kohen"; and of "Sefer Kelalim," on the Gemara and Posḳim.

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S. S. U. C.

ḤAZAḲAH (lit. "taking hold," "possession"): The term has various meanings in the Talmud; the one most cognate to the original meaning of the Hebrew root is that of "taking possession," which act constituted acquisition with regard to both movable and immovable property (see ALIENATION AND ACQUISITION). But it is more frequently used to cover the acquisition of property by continued and undisturbed possession during a period of time prescribed by law.

Prescription.

Mere possession was not sufficient to establish a title to real property. The presumption was that "real property is always in the possession of its owner" (B. Ḳ. 95a) until evidence showed that he had sold it or had given it away. Since, however, men are not careful in preserving documentary evidence for more than three years (B. B. 29a), the Rabbis ordained that undisturbed possession for three consecutive years was sufficient to establish a claim to real estate (see CONFLICT OF LAWS). In the case of houses or of other buildings the possessor was required to produce evidence of continuous occupancy, either by himself or by a tenant holding a lease from him, for three full years "from day to day"; while in the case of fields or gardens the prevailing opinion was that possession for three successive harvests of the same kind was sufficient, even when the last harvest had been gathered before the expiration of the three years (B. B. 28a, 36b; Maimonides, "Yad," To'en we-Niṭ'an, xii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 141, 1, Isserles' gloss).

"Possession not based on a valid claim is not regarded" (B. B. 41a). If the possessor claimed that he had bought the land of its owner, or that it had been given to him, or that he had inherited it, possession for three years was sufficient. But if he said that he took possession of the property because there was no other claimant, possession even for many years was of no value. And if at any time during the three years the owner protested ("maḥa'ah"), either in the presence of the holder or before two witnesses, against the unlawful holding of his property, the fact of possession was of no value in establishing title to the property (B. B. 29a, 38b).

The following persons could not acquire property by prescription: (1) a building contractor; (2) a partner; (3) a steward; (4) a husband his wife's in which he had the right of usufruct; (5) a father his son's, or (6) a son his father's; (7) a guardian his ward's; (8) a minor; (9) an idiot; (10) a deaf-mute (whose property, in turn, could not be acquired by others); (11) a robber. No argument of possession could be advanced to establish a title to the property of a fugitive who had fled in fear of his life, or to property belonging to a synagogue, or to communal charitable institutions (B. B. 42a; Ṭo'en we-Niṭ'an, xiii. 3; Ḥoshen Mishpaṭ, 149).

With regard to movable property the presumption was that it belonged to the possessor unless it was conclusively proved that he held it under false pretenses. Even if the owner brought evidence that the object belonged to him, the possessor was believed if he claimed that he had bought it or that he had received it as a gift, and he needed only to take the rabbinical oath ("hesset") to establish his claim (B. B. 45a; Sheb. 46b). Talmudic law distinguished, however, between objects that people are accustomed to lend or hire and objects that people are not accustomed to lend or hire; the mere claim of possession, even for many years, was not sufficient to establish a title to objects of the former class, and the owner could at any time establish a claim by producing witnesses to testify that they belonged to him; but the latter class of objects could be acquired by mere possession (B. M. 116a; Sheb. 46b; Ṭo'en we-Niṭ'an, viii. [where a more restricted interpretation of the expression דברים העשוין להשאיל ולהשכיר is given]; Ḥoshen Mishpaṭ, 133).

The maxim that anything that is in a man's possession is his did not apply to a mechanic whose occupation it was to repair the objects in question. Even if he had had an object in his possession for a long time, the owner could claim it on the ground that he had given it to him for repair (B. B. 42a, 45a, 47a; Ṭo'en we-Niṭ'an, ix. 1; Ḥoshen Mishpaṭ, 134).

Cattle an Exception.

Small cattle of the kind that are left in the open and allowed to move from place to place were excluded from the principle governing title by possession in movable property, for the supposition was that they had wandered onto other premises without the knowledge of their owner. There is a difference of opinion among the later authorities as to whether three years' possession was sufficient to establish the right of property in them. Large cattle of the kind that are delivered to a shepherd and are always under his control, or infant slaves that are unable to walk, were treated like other movable property, while adult slaves were considered in the same category as immovable property, and a continuous possession of three years was sufficient to establish title to them (B. B. 36b; Ṭo'en we-Niṭ'an, x. 1, 4; Ḥoshen Mishpaṭ, 135).

The Talmudic law applies the principle of ḥazaḳah also to easements or servitudes consisting in the right or privilege of using another's land without compensation. For example, if one causes one of the beams of his house to protrude into the premises of his neighbor, and the neighbor does not object immediately, the owner is regarded as having a ḥazaḳah in the servitude of his neighbor's premises as regards the beam. There are three distinct opinions among the later authorities regarding the nature of this ḥazaḳah. Some (the Geonim and Maimonides) are of the opinion that the ḥazaḳah of easement need not be accompanied by a real claim, nor need it last for three successive years as is required with movable property. Others (Jacob Tam, R. Jonah, Solomon ben Adret) hold that this case is in all respects similar to the case of immovable property, needing both a real claim and three years' possession. Others, again, adopt the compromise of Samuel ben Meïr, who regards easements as immovable property in so far as they require a real claim to title, but with the difference that they do not require three years' possession to establish the right (Maimonides, "Yad," Shekenim, xi. 4; comp. "Maggid Mishneh" *ad loc.*; Ḥoshen Mishpaṭ, 153–155; see Easement).

Presumption.

Presumptions are principles formed on a vast amount of judicial experience, by which the court is guided not only in settling the question as to which of the contending parties incurs the burden or responsibility of bringing proof of the assertions made in pleading, but also in rendering a decision in doubtful cases. Although inferior to actual evidence and entirely disregarded when refuted by it, presumption was still a potent factor in Jewish law, and exerted a great influence in the decision of civil as well as capital cases. In accordance with the prevailing tendency of the Talmud to find a basis in the Scriptures for every principle, the Rabbis attempted to derive the principle of presumption from a Biblical passage (Lev. xiv. 38) in regard to the plague of leprosy in houses. After the priest had examined the plague-sore and found it to be of a certain size, he locked the house for seven days, at the conclusion of which time another examination was to be made. "Is it not possible that while he was locking the door the plague-sore diminished in size? Since, however, Scripture takes no notice of this, it must be because it presumes that the plague remained in the state in which it was first found by the priest: Scripture teaches us here the principle of presumption" (Ḥul. 10b). Of course, the validity of this principle does not depend upon this particular passage, for, in fact, some of the amoraim are dissatisfied with this mode of derivation and claim that this case by no means proves the validity of the principle. According to these, the principle of ḥazaḳah is traditional, and was handed to Moses on Sinai (comp. Tosef., Ḥul. 10b; R. Samuel Edels *ad loc.*).

The various kinds of presumptions found scattered throughout the Talmud may be divided as follows: (1) presumptions of physical conditions ("ḥazaḳah di-gufa"); (2) presumptions arising from the fact of possession ("ḥazaḳah di-mamona"); (3) presumptions arising from the nature of man or from certain actions and circumstances ("ḥazaḳah mi-koaḥ sebara").

(1) All flesh is presumed to have been cut from a living animal ("eber min ha-ḥay") and hence to be forbidden food until it has been ascertained that the animal was ritually slaughtered; hence an examination of the organs to be severed at slaughtering is necessary. After it is slaughtered it is presumed to be kasher until it is demonstrated how it became forbidden; hence no examination of the animal is necessary, except of those organs (such as the lungs) which contract a disease most readily (R. Ḥuna in Ḥul. 9a, followed by all later authorities).

(2) In cases involving money the prevailing principle was אוקי ממונא בחזקת מריה ("leave the money in the possession of its master"). Hence the general principle in Jewish law, that the burden of proof is on the plaintiff (B. Ḳ. 35a; B. M. 100a; Ket. 20a; *et al.*). This principle has far-reaching results. It was followed not only where there was not suf-

ficient evidence to establish the truth (B. Ḳ. 46a), but also where there was contradictory evidence (Ket. 20a). If after a case has been decided in accordance with a presumption the plaintiff violently takes the object of contention from the defendant so that the presumption shall favor him, it is doubtful whether the former presumption becomes thus annihilated; and the later authorities differ as to which presumption to follow in such a case (Tosef., *ib. s.v.* ואוקי; comp. B. M. 6b; ShaK in "Teḳafo Kohen").

Kinds of Presumption.

(3) Many of the presumptions established by the Talmud are based on an analysis of the human mind, and find their chief support in the nature of man (Ket. 75b). It was presumed that no woman would have the audacity to declare in her husband's presence that she was divorced from him, if she were not (Ket. 22b; Ned. 91a). No man was presumed to have paid his debt before it was due (B. B. 5a). No one would be so shameless as to deny a debt in the presence of his creditor (B. M. 3a; B. Ḳ. 107a; *et al.*). The agent was presumed to fulfil his commission ('Er. 31a). The master was presumed to have paid the day-laborer at the end of his day's work (B. M. 112b). No man was presumed to permit himself to be robbed without a struggle (Yoma 85a; Sanh. 72a). It was presumed that the scholar would not issue any deed unless it had been correctly executed (Pes. 9a). A house was presumed to have been examined for leaven on the fourteenth of Nisan, and one hiring a house on that day need not examine it again (Pes. 4a). A presumption was often established through the repetition of an incident a number of times. The most notable instance of this kind is that of the GORING OX, which was regarded as a vicious animal ("mu'ad") after it had committed the offense three times (B. Ḳ. 23b). It was not permitted to marry a woman who had been twice divorced on account of barrenness, for she was presumed to be a barren woman (Yeb. 64a), nor a woman whose two husbands died a natural death, for she was presumed to be a murderous ("ḳaṭlanit") woman (Niddah 64a). Parents, two of whose children died at circumcision, need not circumcise their other children, for the presumption was established that their children could not stand the pain of circumcision ('Er. 97a). R. Simeon ben Gamaliel is of the opinion that a presumption may be established only after an incident has occurred three times (Yeb. 64b; comp. *ib.* 65a, Tosef., *s.v.* "We-Shor" and "Niset"; Asheri, vi. 14, where it is argued that Rabbi's ruling, as is shown by his decision in the case of the goring ox, does not differ from that of R. Simeon ben Gamaliel in so far as monetary cases are concerned).

No definite rule was laid down by the Rabbis for guidance in cases where presumptions collide, that is, where each party has some presumption in his favor. In such cases it is for the court to decide which of the two is the more important. A bought an object from B, but had not paid the money; A desired to return the object to B on the ground that he had found a defect in it which, he claimed, was in it before it was delivered to him. A had the presumption of possession (of the money), B the presumption that the defect was created while the object was in the possession of him on whose premises it was found: the decision was in favor of B (Ket. 76a; Maimonides, "Yad," Mekirah, xx. 14; Ḥoshen Mishpaṭ, 124; comp. B. B. 92a). In all such cases the court had to decide as to which of the presumptions was stronger, and render its decision accordingly.

The influence of presumptions in Jewish law extended even to capital cases, and punishment was frequently inflicted on that basis. Man and wife and children living together and treating one another as such are legally considered as one family, and illicit relationships between them would be punished with death on the strength of the presumption, even though the kinship could not be proved by legal evidence (Ḳid. 80a). In regard to the presumption that a man would not offer a false argument when, if he were willing to lie, he could produce a better one, see JUS GAZAKA; MIGGO.

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E. C. J. H. G.

HAZAR-ENAN: Place on the boundary of Palestine, apparently to the northeast, between Zephron and Shepham, not far from the district of Hamath, in Damascene Syria (Num. xxxiv. 9, 10; Ezek. xlvii. 17, xlviii. 1 [R. V. "Hazar-enon"]).

E. G. H. B. P.

HAZAR-SHUAL: Town in the south of Judah (Josh. xv. 28; Neh. xi. 27), between Beth-palet and Beer-sheba, afterward included in the territory of Simeon (Josh. xix. 3; I Chron. iv. 28), where it is mentioned between Moladah and Bilhah. After the Captivity Hazar-shual was repeopled (Neh. xi. 27).

E. G. H. B. P.

HAZAR-SUSAH: City in the extreme south of Judah, allotted to Simeon (Josh. xix. 5). In the parallel passage I Chron. iv. 31, the reading is "Hazarsusim," where the Greek translators have 'Ημισυσεωσιμ, which would presuppose the Hebrew reading "Ḥaẓisusim." In Joshua it is mentioned between Beth-marcaboth and Beth-lebaoth; in Chronicles between Beth-marcaboth and Beth-birei. Whether read "Hazar-susah" (village of the horse) or "Hazar-susim" (village of horses), its connection with Beth-marcaboth ("house of chariots") suggests that it was a station used for military purposes (comp. I Kings x. 28, 29).

E. G. H. B. P.

HAZARMAVETH: Third son of Joktan, of the family of Shem (Gen. x. 26; I Chron. i. 20). The name is preserved in the modern Hadramaut, a province of southern Arabia. Strabo (xvi. 42) mentions the *Χατραμωτῖται*, one of the four chief tribes of southern Arabia, known for their traffic in frankincense.

E. G. H. B. P.

HAZAZON-TAMAR: Dwelling-place of the Amorites when the four kings made their invasion and fought with the five kings (Gen. xiv. 7 [A. V. "Hazezon-tamar"]). In II Chron. xx. 2 it is identified with En-gedi, where the Ammonites, Moabites, and others met before going out to battle against Jehoshaphat.

E. G. H. B. P.

HA-ẒEBI (הצבי): Hebrew weekly, published at Jerusalem, beginning in 1876, by Eliezer Benjudah. At the end of 1899 he began to publish a supplement, also in Hebrew, dealing with agriculture, under the title "Ha-'Iḳḳar." The supplement, however, was discontinued after a few months. Suspended by official order toward the end of 1900, "Ha-Ẓebi" resumed publication with the title "Hashḳafah" (השקפה), but under the control of Ḥemdah, the wife of Eliezer Benjudah.

G. M. Fr.

HA-ẒEFIRAH (הצפירה; in modern Hebrew, "The Morning"): Hebrew newspaper; founded by Ḥayyim Selig Slonimski at Warsaw Jan. 25, 1862. In 1863 it was suspended on account of the Polish troubles. Slonimski revived it in 1874, the first two volumes appearing at Berlin, the third and subsequent volumes at Warsaw. Down to March 23, 1886, it was issued as a weekly; on April 23, 1886, Slonimski, with Sokolow as coeditor, began a daily edition. In addition to general news, "Ha-Ẓefirah" formerly contained many scientific articles on physics, astronomy, chemistry, etc., written principally by Slonimski and Solomon Jacob Abramowitsch. Among its contributors were Kalman Schulmann and other well-known Hebrew litterateurs. With the beginning of the daily edition it was devoted exclusively to general political and specifically Jewish news.

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G. M. Sel.

HAZEROTH (חצרות): A station of the Israelites in the desert (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1). It was at Hazeroth that Miriam, having slandered her brother Moses, was stricken with leprosy (Num. xii. 1-11). The geographical position of Hazeroth is indicated in Deut. i. 1—in the Arabah opposite the Red Sea. It is identified with the modern 'Ain al-Khaḍra, on the route from Mt. Sinai to 'Aḳaba.

Bibliography: Robinson, *Researches*, i. 223.

E. G. H. M. Sel.

HAZKARAT NESHAMOT: Memorial service, held, according to the German ritual, after the readings of the Law and the Prophets in the morning service on the eighth day of Pesaḥ, the second of Pentecost, the eighth of Sukkot (Shemini 'Aẓeret), and the Day of Atonement. In memory of a father the following is recited:

> "May God remember the soul of my respected father, ——, son of ——, who has gone to his eternal home; on whose behalf I vow as alms ——: may his soul be bound up in the bundle of life [see I Sam. xxv. 29] with the souls of Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, and all other righteous men and women that are in the Garden of Eden, and let us say, Amen."

The same prayer is recited in memory of a mother, with a change in gender; he whose father and mother are dead says both prayers. There is another formula for grandparents and for other kindred, and a special prayer for such as have died as martyrs for the faith. In some synagogues this prayer is followed by the reading of a list of those in memory of whom money has been given for charity; for them another form of prayer is used. In many places a similar prayer is recited on ordinary Sabbaths, after the readings from the Law and the Prophets, its opening words being: "El male raḥamim" (God, full of mercy). The service closes with the following memorial prayer for the souls of the martyrs:

> "Father of Mercy, who dwelleth on high! May He in His abundant mercy turn to the saintly, the upright, the perfect, to those holy communities that gave up their lives for the glory of His name. They were lovely and pleasant in their lives, and in death they were not parted; they were swifter than eagles, they were stronger than lions [II Sam. i. 23], to do the will of their Master, the wish of their Rock. May our God remember them for good with the other just ones of the world, and avenge before our eyes the spilled blood of His servants [Ps. lxxix. 3], as it is written in the law of Moses, the man of God . . . [Deut. xxxii. 43]. By the hands of Thy servants the Prophets it is written . . . [Joel iv. 21 (iii. 21)]. And in Thy holy writings it is written . . . [Ps. lxxix. 10]; and it is also said . . . [Ps. ix. 13, cx. 6-7]."

In western Germany this "in memoriam" is read only on the Sabbath before Pentecost and on that before the Ninth of Ab; where the Polish minhag is used it is read on all Sabbaths that do not fall on days of rejoicing; and it is omitted when the new moon, other than that of Iyyar or Siwan, is announced. The custom of remembering the souls of the departed is traced to Pesiḳta xx., where mention is made of salvation of souls through charity and prayer. The Maḥzor Vitry (dated 1208) says that in its time "alms for the dead are set aside" only on the Day of Atonement, showing that the memorial service on the three festivals came into use somewhat later. In the Sephardic ritual the origin of the particular service for certain days in the year is unknown; but the "Hashkabah" (laying to rest) is, on ordinary Sabbaths and on festivals, or even on Mondays and Thursdays, recited in the synagogue, either after the Scroll has been returned to the Ark or, at the request of a son of the departed who has been called to the desk, immediately after he has read his part of the lesson. The prayer reads as follows, subject to modifications in the case of women or children:

> "A good name is more fragrant than rich perfume; and the day of death better than the day of one's birth. The sum of the matter, after all hath been heard, is, To fear God, and keep His commandments, for this is the whole of man. Let the pious be joyful in glory; let them sing aloud upon their couches.
>
> "May the repose which is prepared in the celestial abode, under the wings of the Divine Presence in the high place of the holy and pure—that shine and are resplendent as the bright light of the firmament—with a renewal of strength, a forgiveness of trespasses, a removal of transgressions, an approach of salvation, compassion and favor from Him that sitteth enthroned on high, and also a goodly portion in the life to come, be the lot, dwelling, and the resting-place of the soul of our deceased brother, . . . (whom may God grant peace in paradise), who departed from this world according to the will of God, the Lord of heaven and earth. May the supreme King of kings, through His infinite mercy, have mercy, pity, and compassion on him. May the supreme King of kings, through His infinite mercy, hide him under the shadow of His wings, and under the protection of His tent, to behold the beauty of the Lord, and to wait in His temple; may He raise him at the end of days, and cause him to drink of the stream of His delights. May He cause his soul to be bound up in the bond of life and his rest to be glorious. May the Lord be his inheritance, and grant him peace; and may his repose be in peace; as it is written, 'He shall come in peace; they shall rest in their beds; every one walking in his uprightness.' May he, and all His people of Israel, who slumber in the dust, be included in mercy and forgiveness. May this be His will! and let us say, Amen." (Gaster, "The Book of Prayer," pp. 200-201, London, 1901.)

For a deceased scholar the following verses are prefixed: Job xxviii. 12; Ps. xxv. 12, xxxi. 20, xxxvi. 8-9. The rimed part is a poetic paraphrase and enlargement of the "El Male Raḥamim" of the German ritual.

Primarily, the "Hashkabah" is recited at the grave as a part of the burial service; when it is used at the synagogue a vow of alms, somewhat like that in the German ritual, is sometimes added. The making of vows of alms or of gifts for the repose of souls is unknown to the Talmud and to Maimonides. Shulḥan 'Aruk, Oraḥ Ḥayyim (621, 6), written in Palestine, but by Joseph Caro, a Spaniard, born after Spain had been a Christian country for centuries, teaches that on the Day of Atonement it is "customary to make vows for the dead"; and with the Sephardim such vows, coupled with "A name is better," etc., are commonly made on that day.

In many Sephardic synagogues a "Hashkabah" for a long list of deceased members is read on Kol Nidre night; in others, vows for the dead are made in the daytime, between musaf and minḥah. For the Hazkarot Meshumot in Reform congregations, see Memorial Service.

K. L. N. D.

ḤAZḲUNI, ABRAHAM BEN HEZEKIAH: Galician Talmudist and cabalist; born at Cracow in 1627; died at Tripoli, Syria. He was a disciple of Yom-Ṭob Lipman Heller, and the author of the following works: "Zot Ḥuḳḳat ha-Torah," an abridgment of Isaac Luria's "Sefer ha-Kawwanot," Venice, 1659; "Shete Yadot," sermons arranged in the order of the sections of the Pentateuch, published by the son of the author, Amsterdam, 1726; a commentary on the Zohar divided into two volumes, "Yad Ramah" and "Yad Adonai," still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1729b, 1853); "Zera' Abraham," in two volumes, the first containing sermons, the second novellæ on Beẓah and Mo'ed Ḳaṭan, quoted in the first-named work; "Yodea' Binah," cited by the son of the author in his preface to the "Shete Yadot."

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S. S. I. Br.

ḤAZḲUNI, HEZEKIAH. See Hezekiah ben Manoah.

HAZOR: 1. Fortified city between Ramah and Kadesh, on the high ground overlooking Lake Merom. It was the seat of Jabin, a powerful Canaanitish king, as appears from the summons sent by him to all the kings round about to assist him against Israel. But Joshua defeated the allied forces, and burned the city, which was "the head of all those kingdoms," to the ground (Josh. xi. 1–5, 10–13). Hazor must have been rebuilt, for in the time of Deborah and Barak there was another King Jabin reigning there (Judges iv. 2), to whom Israel was temporarily made subject in punishment for its sins. After this Hazor was again in Israel's possession, and belonged to the tribe of Naphtali (Josh. xix. 36). In the later history of Israel, Hazor is mentioned again when its inhabitants were carried off to Assyria by Tiglath-pileser (II Kings xv. 29).

2. Village in the extreme south of Judah, named between Kedesh and Ithnan (Josh. xv. 23, where the Vatican manuscript of the Septuagint reads "Hazor" and "Ithnan" as one word, 'Ασοριωναὶν, whereas the Alexandrian manuscript omits "Ithnan").

3. One of the southern towns of Judah, near Kerioth (Josh. xv. 25 [R. V. "Hazor-hadattah"]).

4. Place inhabited by the Benjamites after their return from captivity, situated between Ananiah and Ramah (Neh. xi. 33).

5. Place in the vicinity of Kedar, with which it was devastated by Nebuchadnezzar (Jer. xlix. 28–33). The mention of the "kingdoms of Hazor" leaves room for the supposition that "Hazor" may have been the name of a district in Arabia.

E. G. H. B. P.

ḤAẒOT. See Midnight.

ḤAZZAN (Hebrew, חזן; Aramaic, חזנא): Communal official. The word is probably borrowed from the Assyrian "ḥazanu," "ḥazannu" (overseer, director; see Delitzsch, "Assyrisches Handwörterbuch," p. 272a; connected with the Hebrew חזון, meaning "vision"). "Ḥazanuti" (plural of "ḥazanu") in the El-Amarna tablets designates the governors who were stationed by Egypt in the subjugated cities of Palestine (Winckler and Zimmern, "Die Keilinschriften und das Alte Testament," pp. 194, 196, 198).

In the Talmud the term "ḥazzan" is used to denote the "overseer": (1) of a city; "ḥazzane demata," according to B. M. 93b (see Rashi *ad loc.*; Ket. 8b; 'Ar. 6b); (2) of a court of justice; at his order the sessions opened (Yer. Ber. iv. 7d); he also executed judgment on the condemned (Mak. iii. 12; comp. Yer. Sanh. v. 23a); (3) of the Temple; he had charge of the Temple utensils (comp. Arabic "khazin" = "treasure-keeper") and aided the priests in disrobing (Tamid v. 3; Yoma vii. 1); (4) of the synagogue ("ḥazzan bet ha-keneset"; see Soṭah vii. 7, 8; Suk. iv. 4); he brought out the rolls of the Torah, opened them at the appointed readings for the week, and put them away again (Soṭah vii. 7–8; Yer. Soṭah vii. 21d; Yer. Meg. iv. 15b, 75b); with trumpet-blasts he announced the beginnings of Sabbaths and holy days from the roof of the synagogue (Tosef., Suk. iv.); he attended to the lamps of the synagogue (Yer. Ma'as. Sh. 56a); he accompanied the pilgrims that brought the firstlings to the sanctuary of Jerusalem (Tosef., Bik. ii. 101). His place was in the middle of the synagogue, on the wooden "bimah" (Yer. Suk. v. 55b), and, according to Tosef., Meg. iii., beginning (see Mordecai *ad loc.*), he might, at the desire of the congregation, read aloud from the Torah, his ordinary duties then devolving temporarily upon another. It seems also to have been the duty of the "overseer" of the synagogue to teach the children to read (Shab. i. 3, according to Maimonides, Bertinoro, and Tosafot Yom-Ṭob on the passage), or to assist the schoolmaster in teaching the children in the synagogue.

A passage in the Jerusalem Talmud (Ber. ix. 12d, beginning), which Kohut considers to have been interpolated after Midr. Teh. to Ps. xix., seems to indicate that the ḥazzan also led the prayers in the synagogue. Especially in smaller congregations, and even in early Talmudic times, the duties of preacher, judge, schoolmaster, and ḥazzan were discharged by one person, as the famous story about Levi bar Sisi shows (Yer. Yeb. 13a; Gen. R. lxxxi.).

In the geonic period, at any rate, the duties of reading from the Torah ("ḳore") and of reciting the prayers ("Sheliaḥ ẓibbur") were included, as a rule, among the functions of the ḥazzan (see Pirḳe R. El. xii., xvi.; Masseket Soferim x. 7; xi. 3, 5).

In the Geonic Period.

The blowing of the shofar was also one of his duties, as may be seen from a responsum of Solomon ben Adret (No. 300). He acted sometimes as secretary to the congregation. He was assisted, especially on festival days, by a chorus ("meshorerim," singers; Immanuel, "Meḥabberot," xv. 131). This institution was afterward developed in Poland and Germany, where a singer stood on each side of the precentor and accompanied him, sometimes in high, sometimes in low, tones, at intervals singing independently.

Growing Importance of the Office.

The office of ḥazzan increased in importance with the centuries. As public worship was developed in the geonic period, and as the knowledge of the Hebrew language declined, singing gradually superseded the didactic and hortatory element in the worship in the synagogue. The piyyuṭim (very often composed by the ḥazzanim themselves) were intermingled with the prayers, and tended still further to make the ḥazzan indispensable. It is true that in the ninth century ḥazzanim skilled in piyyuṭim were rejected (see Zunz, "Ritus," p. 7), but the repulse was only temporary; in time the piyyuṭim attained, both over the ritual and over the congregation, an almost limitless influence, before which even Saadia was compelled to give way (*ib.* p. 8).

Qualifications.

Even in the oldest times the chief qualifications demanded of the ḥazzan, in addition to knowledge of Biblical and liturgical literature, were a pleasant voice and an artistic delivery; for the sake of these, many faults were willingly overlooked (see Zunz, "S. P." pp. 15, 144 *et seq.*, and the Cremona edition of the Zohar, section Wayeḥi, p. 249). He was required to possess a pleasing appearance, to be married, and to wear a flowing beard. Sometimes, according to Isaac of Vienna (13th cent.), a young ḥazzan having only a slight growth of beard was tolerated (see Ṭur Oraḥ Ḥayyim, 53; "Bet Yosef," *ad loc.*; "Shibbale ha-Leḳeṭ," ed. Buber, § 10). Maimonides decided that the ḥazzan who recited the prayers on an ordinary Sabbath and on week-days need not possess an appearance pleasing to everybody; he might even have a reputation not wholly spotless, provided he was living at the time of his appointment a life morally free from reproach. Even baptized Jews who had sincerely returned to Judaism might, according to him, be admissible as reciters of prayers (see Lampronti, "Paḥad Yiẓḥaḳ," x. 219b; Solomon ha-Kohen [MaHaRSHaK], Responsa, ii., §§ 127, 157; Elijah Mizraḥi, Responsa, i., 6). The same privilege was accorded Maranos whose return to Judaism was complete and sincere (Abraham di Boton, "Leḥem Rab," § 3).

But all these moderations of the rule disappeared on fast-days or high feast-days ("yamim nora'im"); then an especially worthy ḥazzan was demanded, one whose life was absolutely irreproachable, who was generally popular, and who was endowed with an expressive delivery. Even a person who had once appealed to a non-Jewish, instead of to a Jewish, court in a disputed question could not act as ḥazzan on those days, unless he had previously done penance (Shulḥan 'Aruk, Oraḥ Ḥayyim, 581).

Conditions of Election.

Even as late as the fourteenth century persons from the three Palestinian cities Haifa, Beth-shean, and Tabun (Neubauer, "G. T." pp. 175, 195, 197) were wholly ineligible for the office (Nissim ben Reuben's commentary on Alfasi's "Halakot"; Meg. iv.). Since the ḥazzan was the representative of the congregation ("sheliaḥ ẓibbur") in prayer, it was felt to be very necessary that a perfect inner harmony should exist between him and the congregation, and consequently a unanimous vote for his election was insisted upon in many places. If but one person in the community refused to vote for a candidate, and was able to give a reasonable explanation therefor, the latter was not appointed (MaHaRIL, Responsa, No. 60; Meïr of Padua, Responsa, No. 64; Agur, No. 96). In the Rhine district this rule was adhered to with especial strictness in the earlier part of the Middle Ages ("Or Zarua'," i. 41; comp. Gross in "Monatsschrift," xx. 262). In the seventeenth century, however, Abraham Abele ben Ḥayyim ha-Levi expressed himself against this custom in his commentary, "Magen Abraham," on Oraḥ Ḥayyim: he asserted that the ḥazzan no longer represented the congregation in prayer, as in former times; that he was no longer the only one who knew how to say the prayers, since every one in the congregation now prayed for himself; and that a unanimous vote in his favor had therefore become superfluous.

Naturally, the removal of the ḥazzan from office, as well as his appointment, indeed, depended in most cases upon the will of those who paid the highest taxes in the community. This fact seems to have become legally recognized in the sixteenth century (Levi ben Ḥabib, Responsa, No. 179). A blameless ḥazzan was not to be removed simply because another had a more pleasing voice; a second ḥazzan, however, might be appointed. An old ḥazzan who had lost his voice could be removed from office, and some arrangement be made with him in regard to his maintenance. The community could also discharge a ḥazzan who, out of consideration for his sons that had been converted to Christianity, omitted the execratory formula "Wela-Malshinim," etc., in the Eighteen Benedictions (*ib.* No. 15).

Rules for a Ḥazzan.

In the sixteenth century Moses Minz, at the desire of the community of Bamberg, drew up rules of conduct for a ḥazzan (Responsa, No. 81). These show the accepted opinion as to the ideal ḥazzan. He should be blameless in character, humble, a general favorite, and married, or at least should have reached the age of puberty; he should possess an agreeable voice, be able to read easily and understand all the books of the Holy Scriptures, be the first to enter, and the last to leave, the house of God, and should strive to attain the highest degree of devotion in his prayers; he should dress neatly, and wear a long upper garment and "knee breeches"; he should not look about him nor move his hands restlessly, but should keep them folded under his mantle; in praying aloud he should articulate each word separately as if he were counting money, and his delivery should be quiet, distinct, and in accordance with the sense, and his accentuation should follow strictly the rules of grammar. Outside God's house he should avoid sowing any seeds of anger or hatred against himself, by keeping aloof from communal disputes (see Güdemann, "Gesch." iii. 95 *et seq.*).

As early as the time of Hai Gaon the ḥazzan was paid according to his ability in reciting "Yoẓerot," "Ḳerobot," etc. (comp. Zunz, "Ritus," p. 8); and he was also exempt from communal taxes (Isaac ben Sheshet, Responsa, Nos. 176, 177). During the eleventh century there arose some opposition to the payment of the ḥazzan, but the opposition was without result (Judah the Pious, in "Or Zarua'," i., No. 113). In Germany the ḥazzan was entitled "precentor" in public documents (Gengler, "Deutsche Stadtrechtsalterthümer," p. 104); in lands where any of the Romance languages were spoken he was called "cantor"

Complaints Against Ḥazzanim.

In the early Middle Ages the office of ḥazzan seems to have been held in high esteem, for scholars like R. Eliezer ben Meshullam and R. Meïr acted as the leaders in prayer. As late as the end of the fourteenth century Jacob Möln ha-Levi (Maharil), at the express desire of the congregation, read the prayer on special festivals, such as New-Year, the Day of Atonement, the eve of the 9th of Ab, Hosha'na Rabbah, and Shemini 'Aẓeret (the "Ṭal"-prayer; Maharil, "Minhagim," pp. 43b, 49a, 61a). In Spain, however, even at the beginning of the fourteenth century, Jews of the better families seem no longer to have adopted this calling, and the position of the ḥazzan in Spain was a source of surprise and grief to the German Asher ben Jehiel (see Lampronti, "Paḥad Yiẓḥaḳ," *l.c.*). As a matter of fact, no other communal official of the Middle Ages occasioned so much and so frequent complaint as the ḥazzan. As early as the ninth century complaint was made that the ḥazzanim changed the text of the regular prayers (Zunz, "S. P." p. 114). In connection with the piyyuṭim, the ḥazzanim introduced foreign melodies taken from non-Jewish sources.

Against these abuses Alfasi (Responsa, No. 281), the "Book of the Pious" (ed. Basel, Nos. 238, 768), Maimonides ("Moreh," i. 59), Asher ben Jehiel ("Besamim Rosh," iv 22), and others protested in vain. The earlier Jewish melodies, not having been written down, were changed by the ḥazzanim, consciously or unconsciously, in accordance with their individual tastes, which were often very poor. Their vanity also led them to unsuitably prolong single notes and to insert interludes of song ("Magen Abraham," on Oraḥ Ḥayyim, 281) Thereby the prayers were greatly lengthened, concerning which the Midrash Ḳohelet complains in the words of Eccl. vii. 5: "It is better to hear the rebuke of the wise than for a man to hear the song of fools." All complaints on this score, however, were of no avail (see "Bet Yosef" on Oraḥ Ḥayyim, 53; Moses Minz, Responsa, No. 87; Judah b. Moses Selichover, "Shire Yehudah"; Isaiah Horwitz, "Shene Luḥot ha-Berit," section "Tefillah"; Solomon Lipschütz, "Te'udat Shelomoh," No. 21). The morality of the ḥazzanim was not always the highest, and they were continually censured for vanity. According to Asher ben Jehiel (*ib.*), they sang only what was most likely to win applause (so also Solomon Ephraim Luntschütz, "'Ammude Shesh," i., quoted in Güdemann, "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," p. 85).

Their Vanity.

It is stated that the ḥazzanim, in the midst of a prayer, frequently brought the tallit, which covered the head, down upon the shoulder, in order to create an opportunity to observe what impression their singing had made (Lewysohn, "Meḳore Minhagim," p. 12, Berlin, 1846). Their immoderate raising of the voice, their incorrect pronunciation of Hebrew, and the drawling of their singing were constantly subjects of complaint. Their method of singing has justly been called "a pilpul set to music," and was current in Poland, Germany, and Austria from the seventeenth century onward (Löw, "Lebensalter," p. 314). The ḥazzanim themselves, in the same period, called their solos, which they prolonged at will, "sebarot" (hypotheses), an expression borrowed from the Talmudists (*ib.*). The prolongation of the service naturally caused general weariness, and hence there resulted a great deal of disorder. Abraham ben Shabbethai Horowitz, in his ethical will "Yesh Noḥalin," p. 16b, even recommends the study of the Ṭurim or of the Mishnah at those places in the service where the ḥazzan is accustomed to prolong his singing. The unworthy deportment of the choir, their talking and quarreling with the ḥazzan during service, also occasioned complaint (see Jew. Encyc. iv. 41). The "Reshit Bikkurim" (17th cent.) enumerates a long list of offenses of the ḥazzanim, among which is mentioned their habit of putting the hand on the chin or throat in singing, evidently to facilitate trilling or the producing of high notes (see Güdemann, *l.c.* p. 301). The existence of these conditions is also shown in the guide for ḥazzanim written by the ḥazzan Solomon Lipschütz ("Te'udat Shelomoh," Offenbach, 1718). These faults did not exist to the same extent in Sephardic congregations, where the absence of piyyuṭim from the regular service gave less opportunity for individual singing, and where well-ordered congregational chanting was developed.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, passim; Bacher, in Hastings, *Dict. Bible*, iv. 640; Berliner, *Die Entstehung des Vorbeterdienstes*, in *Jüdische Presse* (*Israel. Lehrer und Cantor*), 1899, pp. 2, 13, 29, 34, 40; Güdemann, *Gesch.* iii. 49, 95, 237; idem, *Quellenschriften zur Gesch. des Unterrichts*, etc., *passim*; Grätz, *Gesch.* v. 150; Jastrow, *Dict.*; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 152 *et seq.*; Lampronti, *Paḥad Yiẓḥaḳ*, s.v. *Ḥazzan*, *Sheliaḥ Ẓibbur*, *Teḳi'ot*, etc.; *Oesterreichisch-Ungarische Cantor-Zeitung*, 1888, Nos. 23, 26, 30, 32, 34, 36, 38; Kohut, in *Ha-Shaḥar*, x. 198; Smolenskin, *Ha-To'eh be-Darke ha-Ḥayyim*, ii. 272; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 513 *et seq.*; Zunz, *G. V.* p. 425; idem, *Ritus*, pp. 6, 8, 36, 98; Schürer, *Gesch.* ii. 441; A. Lewysohn, *Meḳore Minhagim*, pp. 11 *et seq.*; Kohut, *Aruch Completum*.

A. M. Sc.

With the abridgment and modernization of the old ritual the music of the synagogue was also put upon a modern basis; the ancient chants and melodies were written down in modern notation, and

In Modern Times.

harmonized; the ḥazzan gave way to the cantor, and the "meshorerim" were supplanted by a male, or mixed, choir. While there is no doubt of the common origin of the traditional chants, the manner of singing both them and the so-called traditional melodies differs materially among the Sephardim and Ashkenazim. Therefore it may be said that there are two schools of cantors—the Sephardic and the Ashkenazic. The latter may again be divided into the German and the Polish, differing somewhat from each other in the manner of singing the chant, the latter being chiefly characterized by a greater embellishment of the melodies, while the former adheres to a plainer style.

Sulzer and His Influence.

The first to harmonize some of the Jewish melodies, it is said, was Meïr Cohen, early in the nineteenth century. A more ambitious effort was made by Israel Lévy of Paris (1788–1832). His compositions became, and still are, very popular in France, and were published by the Jewish Consistory of Paris (1862). The father of the modern cantorate, however, was Solomon Sulzer (b. at Hohenems, Austria, March 30, 1804), chief cantor of Vienna from 1825 to 1890, and universally recognized as the regenerator of the music of the synagogue. His "Shir Zion" became the model adopted by subsequent cantors and composers of synagogal music. Next came S. Naumbourg, cantor in Paris ("Zemirot Yisrael," in 1847), and H. Weintraub of Königsberg ("Shire Bet Adonai," 1860). Louis Lewandowski, royal musical director of Berlin, and Adolf Grünzweig, musical director in Arad, Hungary, have also done much for the development of the modern cantorate, the former by the publication of his "Ḳol Rinnah u-Tefillah" (1850) and "Todah we-Zimrah" (1854), and the latter by his "Zemirot shel Shabbat" (1863). Moritz Deutsch of Breslau (b. 1818, at Nikolsburg, Austria) published "Vorbeterschule" (1882), "Breslauer Synagogengesänge" (1884), "Deutsche Choräle" (1886), "Nachtrag zu den Breslauer Synagogengesängen" (1888), and "Synagogen-Praeludien" (1889). These men, together with Abraham Baer of Gothenburg, Sweden, author of "Ba'al Tefillah, oder der Praktische Vorbeter" (1870), were the pioneers in the field of modern synagogue music.

Among those that followed the above-mentioned were many who printed collections of their own, or of others', renderings. A partial list may serve to recall the chief cantors of the nineteenth century, the titles of their chief works, where these have been published, being given:

Max Löwenstamm, Munich ("Zemirot le-El Ḥai," posthumous, 1884); I. L. Weiss, Warsaw (1825–89; "Musikalische Synagogenbibliothek," 1888); H. Berggrün, Hanover (1838–90); Solomon Popper, Frankfort-on-the-Main (1838–89); Leon Kartchmaroff, Nagy-Kanizsa; I. Lachman, Hürben, Bavaria; Moritz Friedmann, Budapest; Eduard Birnbaum, Königsberg: J. Hyman, Amsterdam ("Shire Todah le-El"); Julius Mombach, 1813–1880 ("Zemirot Yisrael," London, 1881); Marcus Hast, London ("Seder ha-'Abodah," 1879); A. B. Birnbaum ("Hallel we-Zimrah"); M. Rosenhaupt, Nuremberg ("Shire Ohel Ya'aḳob," 1887): Emanuel Kirschner, Munich ("Tehillot le-El Ḥai," 1890); Samuel Welsch, New York (in collaboration with others, "Zimrat Yah," 1879); Moritz Goldstein, Cincinnati, Ohio (in collaboration with others, "Zimrat Yah," 1879; "Kol Zimrah"); Alois Kaiser, Baltimore, Md. (in collaboration with others, "Zimrat Yah," 1879–86; "Shire Ḥinnuk," 1870; "Union Hymnal," 1897; "Principal Melodies of the Synagogue," 1893); William Löwenberg, Philadelphia, Pa. (collaborated in "Union Hymnal," 1897).

The majority of these writers were themselves practical ḥazzanim, and the music published by them was in most instances that employed by them in divine service.

J. A. Kai.

ḤAZZAN, HAZAN: An Oriental rabbinical family, probably of Spanish origin, members of which are found in Spain, and in Smyrna, Alexandria, and other cities of the East; their pedigree, however, can not be traced further back than the eighteenth century. The name is undoubtedly derived from the office of ḥazzan, which one of the ancestors of the family held.

Aaron de Joseph Hazan: Brother of Elijah Bekor Hazan; born at Smyrna 1848. In 1871 he founded the Judæo-Spanish periodical "La Esperanza," subsequently called "La Buena Esperanza"; he also wrote two novels from Jewish life: "Rahel en el Convento" and "El Muchacho Abandonado." Aaron Hazan celebrated the twenty-fifth anniversary of his paper by issuing an "edition especial" (Smyrna, 1896), containing a history of the congregation of Smyrna during the quarter-century. In 1890 he was decorated with the Order of the Nishan-i-Medjidie.

Abraham Ḥazzan of Gerona (called **Gerondi**)**:** Writer of devotional hymns; flourished about the middle of the thirteenth century. His piyyuṭim are found in the Sephardic, the Italian, the Algerian, and even the Karaitic rituals. Best known is his Aḥot Ḳeṭannah, a hymn for New-Year, which has been included in the devotional "Liḳḳuṭe Ẓebi" and translated into German.

Bibliography: Zunz, *Literaturgesch.* p. 410; Plessner, *Apokryphen*, i. 146; Landshuth, *'Ammude ha-'Abodah*, i. 11 *et seq.*

David ben Ḥayyim ben Joseph Ḥazzan: Lived in Jerusalem about the middle of the eighteenth century. He wrote: "Ḥozeh Dawid," a commentary on the Psalms (Amsterdam, 1724); "Ḳohelet ben Dawid," on Ecclesiastes, with "Dawid ba-Meẓudah," on Abot (Salonica, 1748); and "Aggan ha-Sahar," on Proverbs (*ib.* 1749).

Bibliography: Hazan, *Zikron Yerushalayim*, Leghorn, 1874; Steinschneider, *Cat. Bodl.* col. 858.

David Ḥayyim Samuel Ḥazzan: Flourished in Palestine toward the end of the eighteenth century. He wrote: "Miktam le-Dawid," responsa and novellæ on Maimonides (Leghorn, 1792); and "Ḳodshe Dawid," annotations to the laws on holy days in the Shulḥan 'Aruk (*ib.* 1792). The latter was intended as the first part of a larger work to be entitled "Ḥasde Dawid," which, however, was not published.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 77.

Elijah Bekor Hazan: Chief rabbi of Alexandria (1903); born at Smyrna in 1840. He went to Jerusalem with his grandfather, Ḥayyim David Hazan, in 1855. He was successively clerk of the Jerusalem congregation (1866) and member of the rabbinical college (1868). In 1871 he was appointed solicitor of alms for Palestine: in 1874 he was elected rabbi of Tripoli, whence he was called to Alexandria in 1888. In 1903 he presided over the Orthodox rabbinical convention at Cracow. Elijah Hazan is a representative of strict Orthodoxy. He has published: "Ṭob Leb," homilies printed together with his grandfather's "Yiṭab Leb" (Smyrna, 1868); notes to his grandfather's "Yishre Leb" (*ib.* 1870); "Ḳontres Yismaḥ Mosheh," a decision on the will of the famous philanthropist Ḳa'id Nissim Shamama (Leghorn, 1874; Italian transl., 1877); "Zikron Yerushalayim" (*ib.* 1874); "Ta'alumot Leb," responsa (1st part, *ib.* 1877; 2d part, *ib.* 1893; 3d part, Alexandria, 1902); "Neweh Shalom," on the religious customs of Alexandria (*ib.* 1894). "Zikron Yerushalayim" is an apology for Judaism in the form of a dialogue between a Palestinian rabbi and the members of the family of a pious Mæcenas in Tunis. The author defends the strictest Orthodoxy, insists on the sacredness of the second holy days, and denies the truth of the Copernican system; in an appendix he gives valuable notes on the Ḥazzan family. Many of his works are still in manuscript.

Elijah Raḥamim Hazan: Son of Joseph ben Ḥayyim Hazan; rabbinical scholar of the nineteenth century. He wrote "Oraḥ Mishpaṭ," notes on Ḥoshen Mishpaṭ (Salonica, 1858). Some of his responsa are found in the collection of his father; others, a volume of homilies, and novellæ to Hai Gaon's "Miḳḳaḥ u-Mimkar" are in manuscript.

BIBLIOGRAPHY: Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874.

Ḥayyim David Hazan: Son of Joseph ben Ḥayyim Hazan; born at Smyrna Oct. 9, 1790; died at Jerusalem Jan. 17, 1869. He was one of the leading Talmudists of his age. In 1840 he was appointed chief rabbi of Smyrna; in 1855 he went to Jerusalem, where he was made ḥakam bashi in 1861. In allusion to his initials, ח״ד, he was called חד בדורו ("without equal in his generation"). He wrote: "Torat ha-Zebaḥ," on the laws of ritual slaughter (Salonica, 1852; reprinted, Jerusalem, 1883); "Nedib Leb," responsa (1st part, Salonica, 1862; 2d part, Jerusalem, 1866); "Yiṭab Leb," sermons (Smyrna, 1868); "Yishre Leb," halakic discussions, with additions by his grandson, Elijah Bekor Hazan (*ib.* 1870).

BIBLIOGRAPHY: Luncz, *Jerusalem*, iv. 213.

Israel Moses Hazan: Son of Eliezer Hazan; born in Smyrna 1808; died at Beirut Oct., 1862. He was taken by his father to Jerusalem (1811), where he was educated under his grandfather, Joseph ben Ḥayyim Hazan. In 1840 he became a member of a rabbinical college; in 1848 he was appointed "meshullaḥ" (messenger). While at Rome he was elected chief rabbi. In 1852 he resigned this office for the rabbinate of Corfu, and in 1857 he was called to the rabbinate of Alexandria. In 1862 he went to Jaffa; but, being in ill health, he removed to Beirut, where he died. He was buried in Sidon. In Rome and in Corfu he was held in high esteem, and the poet Ludwig August Frankl, who saw him in Corfu (1856), speaks in glowing terms of his venerable personality. While a champion of Orthodoxy, he possessed sufficient independence of mind to protest against the superstitious practises customary among the Jews of Rome, who insisted on washing corpses with warm water, and who would not allow a clock in the yard of the synagogue. He wrote a letter condemning the reforms advocated in the Brunswick rabbinical conference (published in the collection "Ḳin'at Ẓiyyon," Amsterdam, 1846). He published: "Naḥalah le-Yisrael," a collection of decisions in an inheritance case (Vienna, 1851; Alexandria, 1862); "Ḳontres Ḳedushat Yom-Ṭob Sheni," an argument in favor of retaining the second holy days (*ib.* 1855); "Dibre Shalom we-Emet," a reply (in the form of an address to the Israelites of Great Britain by a Levite) to a Reform pamphlet (Hebrew and English, London, 1856); "She'erit ha-Naḥalah," a discourse in dialogue on religious questions, with a revised edition of his "Naḥalah le-Yisrael" (Alexandria, 1862); "Iyye ha-Yam," responsa of the Geonim, with his notes (Leghorn, 1864); "Kerak shel Romi," responsa (*ib.* 1876). Other responsa, with homilies and an apology for the Cabala, remain in manuscript.

BIBLIOGRAPHY: Solomon Hazan, *Ha-Ma'alot li-Shelomoh*, p. 114; Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874; Berliner, *Gesch. der Juden in Rom*, pp. 152, 208, Frankfort-on-the-Main, 1893.

Joseph ben Elijah Ḥazzan: Rabbi in Smyrna and Jerusalem in the seventeenth century; died at Jerusalem. He wrote "'En Yosef," homilies on Genesis and Exodus (Smyrna, 1675), and "'En Yehosef," novellæ on Baba Meẓi'a, edited by his son Caleb (Smyrna, 1730).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 78, ii. 104.

Joseph ben Ḥayyim Hazzan: Chief rabbi of Jerusalem; born at Smyrna 1741; died at Jerusalem Nov. 11, 1819. At first rabbi in his native city, he went to Palestine in 1811, settling at Hebron, where he became rabbi. In 1813 he was elected chief rabbi of Jerusalem, which position he held until his death. He wrote: "Ḥiḳre Leb," responsa (vol. i., Salonica, 1787; vol. ii., Leghorn, 1794; vols. iii.–viii., Salonica, 1806–53); "Ma'arke Leb," homilies (*ib.* 1821–22); "Ḥiḳre Leb," Talmudic novellæ, edited by his great-grandson, Elijah (Jerusalem, 1880). His four sons, Elijah Raḥamim, Eliezer, Isaac, and Ḥayyim David, were all rabbinical scholars; one of his daughters became the mother of Ḥayyim Palaggi, chief rabbi of Smyrna.

BIBLIOGRAPHY: Solomon Hazan, *Ha-Ma'alot li-Shelomoh*, p. 43; Elijah Hazan, *Zikron Yerushalayim*, p. 131, Leghorn, 1874; *La Buena Esperanza*, Smyrna, 1896; Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, etc., p. 127.

Moses ben Abraham Ḥazzan (also known as **Memunneh Ephorus**): Greek synagogal poet of the fifteenth century. He is identical with Moses ha-Memunneh ben Abraham. Thirty-one poems are attributed to him, in which most of the strophes and stanzas begin, and often end, with the same word. Thus the piyyuṭ חיים מול אל ישראל begins and ends with the word חיים, and in the piyyuṭ לבי אעורר להגות, which has been translated into German by Zunz, the ten strophes begin and end with לבי.

BIBLIOGRAPHY: Zunz, *S. P.* pp. 325, 328 *et seq.*; idem, *Literaturgesch.* pp. 374 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, pp. 203 *et seq.*, 206; Dukes, *Moses b. Ezra*, p. 108; *idem*, in *Orient, Lit.* v. 776 *et seq.*, x. 618.

Solomon Hazan: Bibliographer; born in Algeria at the end of the eighteenth century; died 1852 on board a vessel bound for Malta. As a boy he accompanied his father to Damascus, and subsequently settled in Cairo, where he conducted a Talmudic school. In 1832 he was elected chief rabbi of Alexandria. Three of his works, edited by Faraj Ḥayyim Mizraḥi, were printed after his death by his son David; namely, "Ha-Ma'alot li-Shelomoh," "Baruk Mimeshaḥ," and "Ben Shelomoh," Alexandria, 1889–90. The most important of these, "Ha-Ma'alot li-Shelomoh," is a bibliographical work divided into two parts, the first containing a title bibliography, the second a list of authors. It is a continuation of Azulai's "Shem ha-Gedolim," and includes the Sephardic writers who were contemporary with Azulai (omitted by the latter), as well as those living half a century after him. A biographical appendix to the work deals with the chief rabbis of Alexandria.

Bibliography: Solomon Hazan, *Ha-Ma'alot li-Shelomoh.*

Solomon ben Abraham Ḥazzan: Member of the rabbinical college at Salonica (1533). He emigrated later to Safed, where Jacob Berab commissioned him to take the rabbinical diploma to Levi ibn Ḥabib (Conforte, "Ḳore ha-Dorot," p. 35a; Solomon Hazan, "Ha-Ma'alot li-Shelomoh," p. 92).

Pedigree of the Hazan Family.

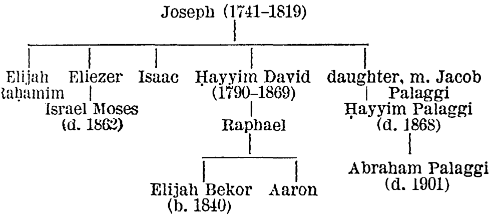

M. K.—M. Fr.—D.

ḤAZZAN, ABRAHAM BEN JUDAH:

Cantor at Kremenetz, Volhynia, in the sixteenth century. In 1595, after recovering from a terrible malady which ended in a trance, he applied himself to utilizing certain material for a haggadic commentary upon the Prophets and the Hagiographa, with a Judæo-German translation of difficult passages. This material had been accumulated by him from his various teachers, and from his reading of Rashi, Redag, Ralbag, Abraham ibn Ezra, and the Midrashim; in his expositions he did not depart much from the Biblical text. He ceased his work, however, when he heard of the publication at Cracow in 1593 of N. Hirsch Altschuler's "Ayyalah Sheluḥah"; but he found that, although its purpose was the same, the plan of this work was quite different from his own, and, encouraged by Rabbi Samson of Kremenetz, he finished his book in the spring of 1597. Not wishing to compete with the above-named work, he did not publish his compilation, which was entitled "Ḥibbure Leḳeṭ" (A Miscellaneous Collection), and which was printed, after his death, at Lublin by Zebi b. Kalonymus Jafe in 1611–12. The Oppenheim Library ("Cat. Bodl." col. 696) possesses one copy; the British Museum possesses two copies, one complete, the other incomplete (Zedner); and Chwolson has one in his library. Ḥazzan is not to be confounded, as he has been by Wolf, with Abraham ben Judah of Krotoschin, author of "'En Mishpaṭ."

Bibliography: De Rossi-Hamberger, *Historisches Wörterbuch*, p. 78; Benjacob, *Oẓar ha-Sefarim*, p. 168; Steinschneider, *Cat. Bodl.* col. 696.

G. D. G.

ḤAZZAN, ELEAZAR HA-:

Precentor; lived in Speyer toward the end of the eleventh century. He was the teacher of Samuel the Pious, and perhaps identical with Eleazar, son of Meshullam the Great. The latter supplied many notes to the commentator on Chronicles who wrote at Narbonne about 1130–40. He was also the teacher of Shemariah ben Mordecai of Speyer.

Bibliography: Zunz, *Z. G.* p. 72; *Monatsschrift*, xii. 165.

S. M. K.

ḤAZZANUT

(lit. "that appertaining to a ḥazzan"): Originally, as in the Siddur of Saadia Gaon, the term was applied to the piyyuṭim which it was the function of the official then called "ḥazzan" to recite. But as the duties of this official spread to the intonation of the whole of the service, the term came to be applied to the traditional form of melodious intonation. Beautiful singing, with its influence on the emotions, dates from the later Talmudical period (Ta'an. 16a).

The term "ḥazzanut" is used also to denote the collective traditional intonations as chanted in any particular service. This ḥazzanut is not composed of fixed melodies in the modern sense, but is essentially a species of cantillation. It is not, like the cantillation of the Scriptures, designated by any system of accents, but consists of a free vocal development, on traditional lines, of certain themes specifically associated with the individual occasion. But it diverges from the ḥazzanut of any other sacred occasion much as do the respective parallel interpretations of the accents exhibited under Cantillation. The divergence, that is to say, lies not so much in style or in treatment, in outline or in detail, as in tonality.

While the main features of synagogue melody remain fairly constant, the detail depends upon the capacity of the particular officiant, the extent to which he is en rapport with the congregation, the strain on his voice due to the acoustics of the building, the duration of the devotions, and other variable conditions. But in all cases it may be said that the ḥazzanut consists of an unaccompanied vocal fantasia upon the traditional prayer-motive, beneath which a sense of devotion and reverence will usually be apparent. The working out of the melody-type of the service is necessarily to a considerable extent left to the impulse of the moment, but depends much upon the structure and, above all, the significance of the sentences intoned. This method is explained in the general article Music, Synagogal.

A. F. L. C.

HE (ה):

Fifth letter of the Hebrew alphabet; on its form see Alphabet. It is a guttural, pronounced as the English "h," standing midway between א and ח, and sometimes interchanged with these two. At the end of a word it is generally

ḤAZZANUT

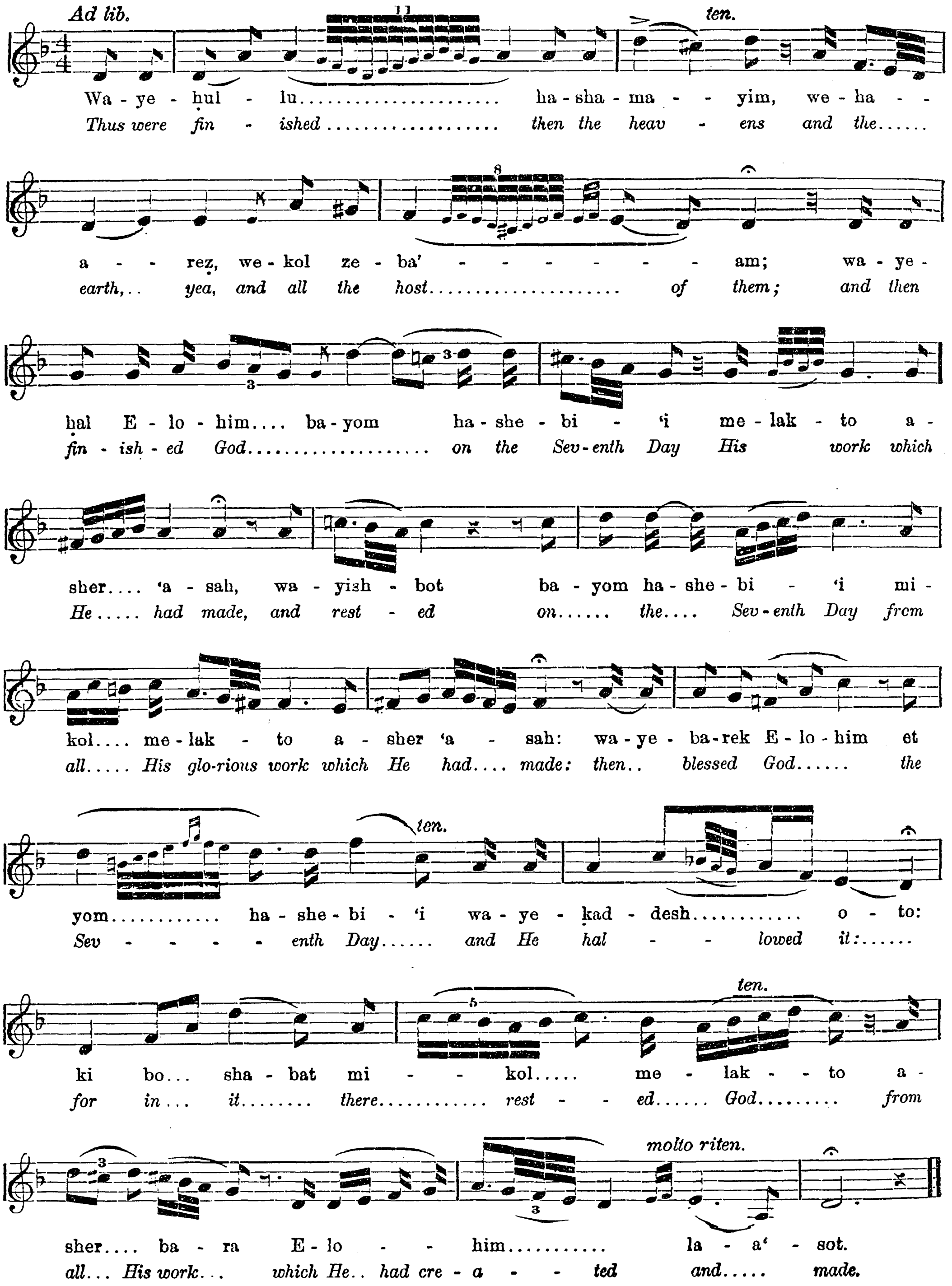
Ad lib.
ten.
Wa - ye - hul - lu...................... ha - sha - ma - - yim, we - ha - -
Thus were fin - ished.................. then the heav - ens and the......
a - - rez, we - kol ze - ba' - - - - - - - - am; wa - ye -
earth,.. yea, and all the host..................... of them; and then
hal E - lo - him.... ba - yom ha - she - bi - 'i me - lak - to a -
fin - ish - ed God.................... on the Sev - enth Day His work which
sher.... 'a - sah, wa - yish - bot ba - yom ha - she - bi - 'i mi -
He..... had made, and rest - ed on...... the.... Sev - enth Day from
kol.... me - lak - to a - sher 'a - sah: wa - ye - ba - rek E - lo - him et
all..... His glo-rious work which He had.... made: then.. blessed God...... the
ten.
yom........... ha - she - bi - 'i wa - ye - kad - desh........... o - to:
Sev - - - - - enth Day...... and He hal - - lowed it:......
ten.
ki bo... sha - bat mi - - kol..... me - lak - - to a -
for in... it........ there............ rest - - ed...... God......... from
molto riten.
sher.... ba - ra E - lo - - him.......... la - a' - sot.
all... His work... which He.. had cre - a - - ted and..... made.

ḤAZZANUT

SABBATH MOTIVE—"MODEL"

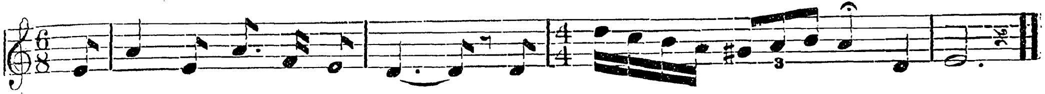

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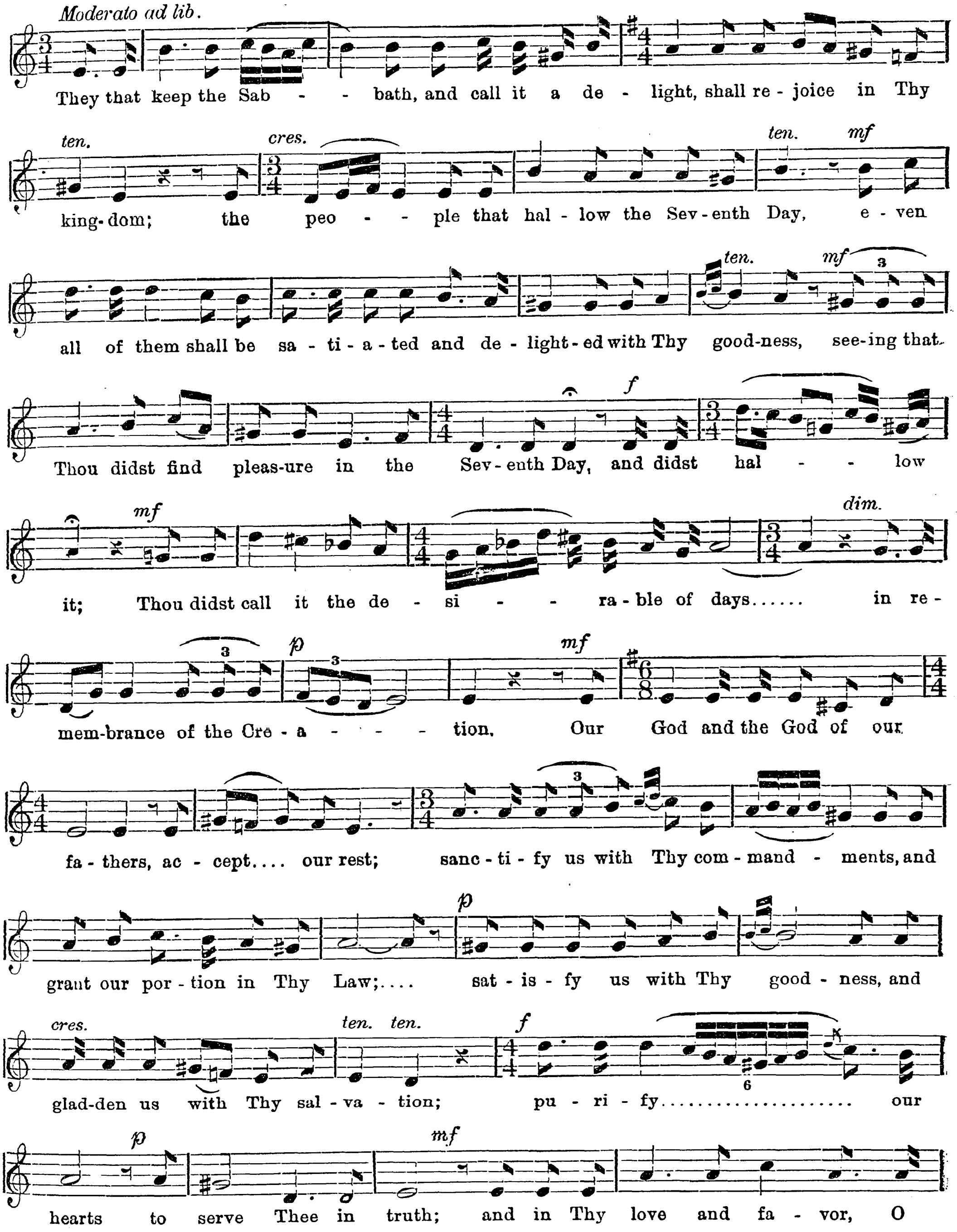
Moderato ad lib.
They that keep the Sab - - bath, and call it a de - light, shall re - joice in Thy
ten. cres. ten. mf
king-dom; the peo - - ple that hal - low the Sev-enth Day, e - ven
ten. mf 3
all of them shall be sa - ti - a - ted and de - light-ed with Thy good-ness, see-ing that
f
Thou didst find pleas-ure in the Sev-enth Day, and didst hal - - low
mf dim.
it; Thou didst call it the de - si - - - ra - ble of days...... in re -
3 p 3 mf
mem-brance of the Cre - a - - - - tion. Our God and the God of our
3
fa - thers, ac - cept.... our rest; sanc - ti - fy us with Thy com - mand - ments, and
p
grant our por - tion in Thy Law;.... sat - is - fy us with Thy good - ness, and
cres. ten. ten. f 6
glad-den us with Thy sal - va - tion; pu - ri - fy...................... our
p mf
hearts to serve Thee in truth; and in Thy love and fa - vor, O

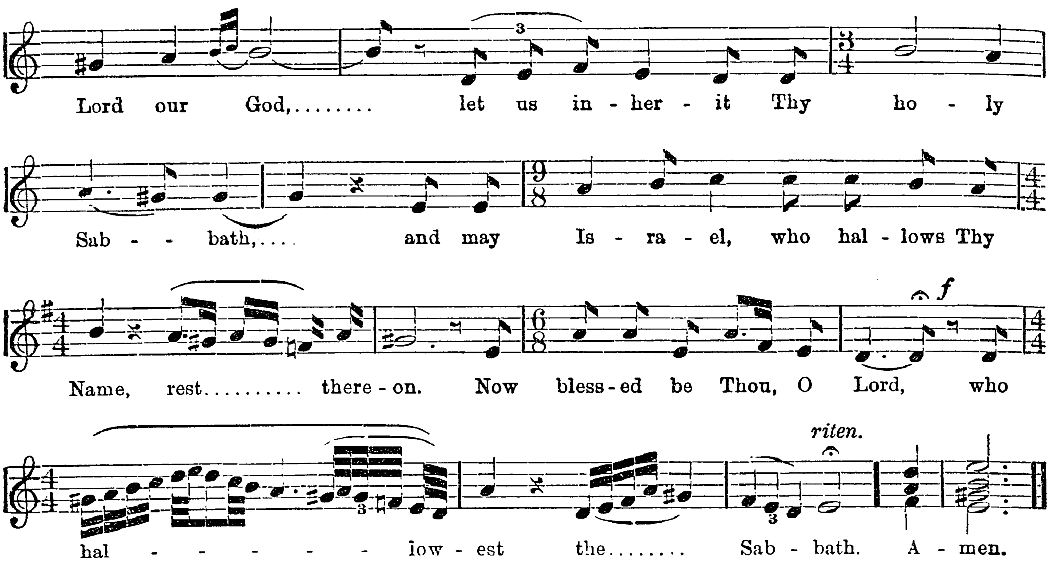
Lord our God, ... let us in - her - it Thy ho - ly
Sab - - bath, ... and may Is - ra - el, who hal - lows Thy
Name, rest .... there - on. Now bless - ed be Thou, O Lord, who
f
hal - - - - - - low - est the .... Sab - bath. A - men.
riten.
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mute. It is an important element in Hebrew grammar, serving as an article, as a demonstrative pronoun, as a particle of interrogation, and as the characteristic letter of the verbal forms "hif'il," "hof'al," and (in part) "hitpa'el." As a numeral it has the value of 5. The Tetragrammaton is sometimes represented by ה, as being the second letter of יהוה.

T. I. Br.

HEAD, COVERING OF. See Bareheadedness.

HEAD-DRESS: Covering or ornament for the head. Very little information is obtainable as to the adornment and covering for the head in use among the Israelites of antiquity. The Old Testament sources contain scarcely anything on this subject; neither do the monuments furnish any material. The Israelites on Sennacherib's marble relief appear with no head-dress, and although the ambassadors of Jehu on the Shalmaneser stele have a head-covering, their costume seems to be Assyrian rather than Israelitish. Only one passage of the older literature is of any significance: I Kings xx. 31 mentions "ḥabalim" together with "saḳ," both of which are placed around the head. This calls to mind pictures of Syrians on Egyptian monuments, represented wearing a cord around their long, flowing hair, a custom still followed in Arabia. Evidently the costume of the poorest classes is represented; but as it gave absolutely no protection against the heat of the sun to which a worker in the fields is so often exposed, there is little probability that it remained unchanged very long, although it may have been the most ancient fashion.

The Israelites most probably had a head-dress similar to that worn by the Bedouins. This consists of a keffieh folded into a triangle, and placed on the head with the middle ends hanging over the neck to protect it, while the other two are knotted together under the chin. A thick woolen cord ("'aḳal") holds the cloth firmly on the head. In later times the Israelites, both men and women, adopted a turbanlike head-dress more like that of the fellahs of to-day. The latter wear a little cap ("ṭaḳiyah"), usually made of cotton cloth folded doubly or triply, which is supposed to shield the other parts of the head-covering from perspiration. With boys this often forms the only head-covering. Under this cap are placed one, often two, felt caps ("lubbadah"), and the national head-dress of the Turks, the red tarboosh. Around this, finally, is wound either an unbleached cotton cloth with red stripes and fringe, a gaily flowered "mandil," a red- and yellow-striped keffieh, a black cashmere scarf, a piece of white muslin, or a colored cloth. Such a covering not only keeps off the scorching rays of the sun, but it also furnishes a convenient pillow on occasion, and is not seldom used by the fellahs for preserving important documents.

That the head-dress of the Israelites must have been of this kind is shown by the noun "ẓanif" and by the verb "ḥabash" (to wind; comp. Ezek. xvi. 10; Ex. xxix. 9; Jonah ii. 6 [A.V. 5]). "Ẓanaf" means "to roll like a ball" (Isa. xxii. 18). As to the form of such turbans nothing is known; perhaps they varied according to the different classes of society, as was customary with the Assyrians and Babylonians, whose fashions may have influenced the costume of the Israelites. How the high priest's miter ("miẓnefet"; Ex. xxviii. 37, xxix. 6) differed from the ẓanif is not clear; perhaps it was pointed like the head-covering worn by Assyrian kings: the turban ("migba'ah") of an ordinary priest probably had a conical form. Nothing is known concerning the "'aṭarah" (II Sam. xii. 30; Ezek. xvi. 12) or the "keter" (Esth. i. 11, ii. 17, vi. 8; comp. De Lagarde, "Gesammelte Abhandlungen," pp. 207, 213-215; *idem*, "Armenische Studien," pp. 67, 2003).

The bridegroom was distinguished by his head-dress ("pe'er"; Isa. lxi. 3; Ezek. xxiv. 17, 23), which was, perhaps, of cloth wound round the head and worn over the ẓanif (comp. Ex. xxxix. 28). Veils were used only by the women, and even by them only on certain occasions, the strict separation of

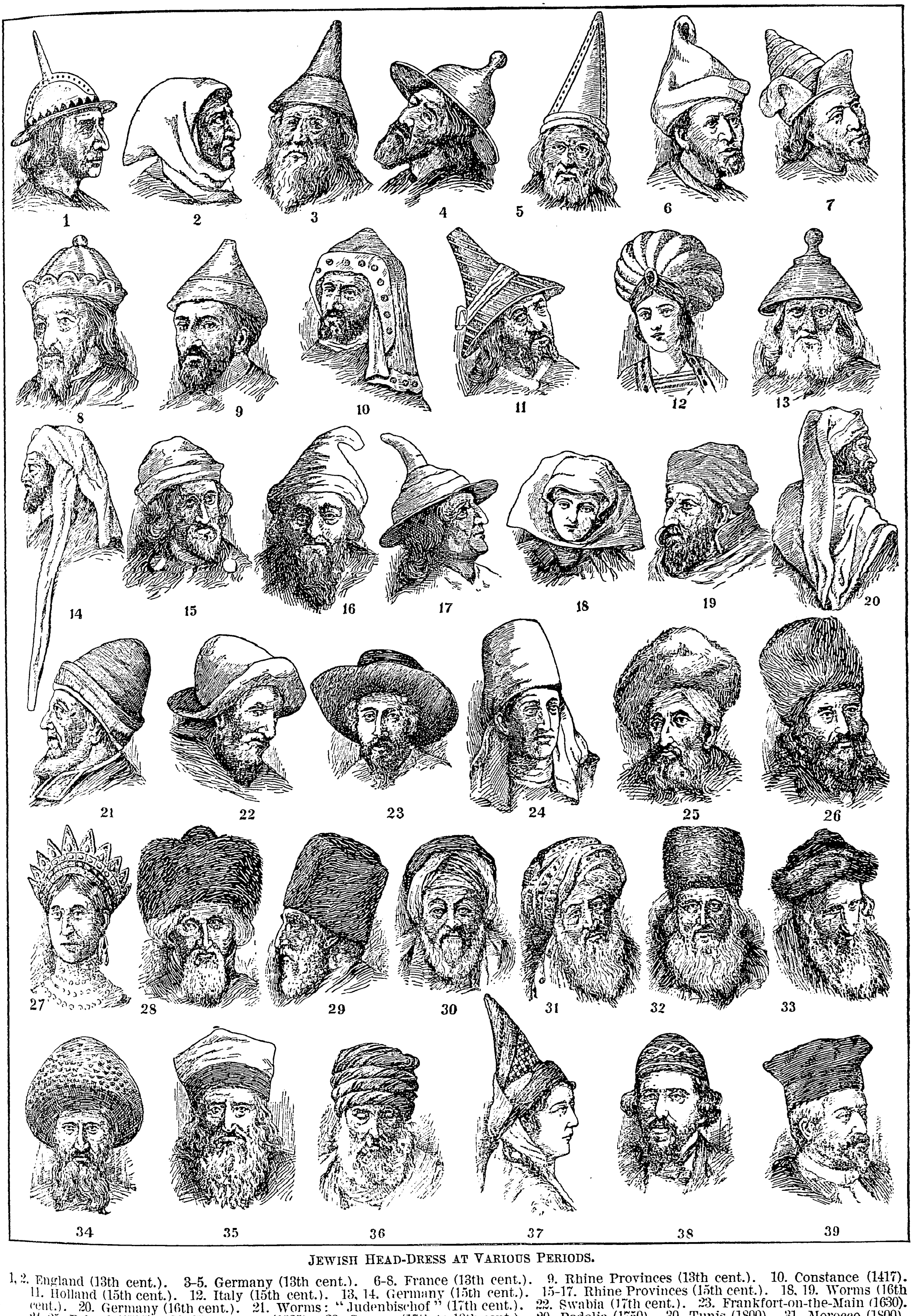
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JEWISH HEAD-DRESS AT VARIOUS PERIODS.

1, 2. England (13th cent.). 3-5. Germany (13th cent.). 6-8. France (13th cent.). 9. Rhine Provinces (13th cent.). 10. Constance (1417). 11. Holland (15th cent.). 12. Italy (15th cent.). 13, 14. Germany (15th cent.). 15-17. Rhine Provinces (15th cent.). 18, 19. Worms (16th cent.). 20. Germany (16th cent.). 21. Worms: "Judenbischof" (17th cent.). 22. Swabia (17th cent.). 23. Frankfort-on-the-Main (1630). 24, 25. Poland (1765). 26, 27. Warsaw (1825). 28. Cracow (17th to 18th cent.). 29. Podolia (1750). 30. Tunis (1800). 31. Morocco (1800). 32. Moravia (1800). 33. Russia (modern). 34. Caucasus (modern). 35. Russia: Karaite (modern). 36, 37. Tunis (modern). 38. Russia: "Yarmulka" (modern). 39. England: rabbinical (modern).

men and women, customary in Mohammedan countries, being foreign to Jewish antiquity. The bride was veiled when she was led to the bridegroom (Gen. xxiv. 65; comp. xxix. 22 *et seq.*). In later times, however, veils and gauzy garments found their way into the wardrobes of Jewish women (comp. Isa. iii. 16 *et seq.*). That the Israelitish men sometimes wore a veil, as do men among the Arabs occasionally, can not be proved by Ex. xxxiv. 33 *et seq.* See Veil.

E. G. H. W. N.

HEALTH LAWS: The preservation of physical well-being is looked upon in Judaism as a religious command. "And live through them, but not die through them" (Yoma 85b, based on Lev. xviii. 5), was the principle applied to all the laws of the Bible, from which the Rabbis deduced that in case of danger to life all laws except those against idolatry, adultery, and murder might be violated (Pes. 25a; Maimonides, "Yad," Yesode ha-Torah, v. 7). The neglect of one's health was regarded as a sin: and the Nazarite who vowed to abstain from wine was considered a sinner, as well as he who fasted or underwent other penance without reason (Ned. 10a; Ta'an. 11b; see Abstinence; Asceticism). Purity, which is the aim of most of the Biblical sanitary laws, was to be not only physical, but also moral and religious.

There was not a distinct department of public health in the government of the ancient Jews. The charge of infectious diseases, such as leprosy, and of epidemics of all kinds, was delegated to the priests, who acted as the physicians (see Leprosy). The Talmud mentions the office of a physician in the Temple, whose duty it was to look after the health of the priests (Sheḳ. v. 12). In later times every town counted among its permanent officials a physician who supervised the circumcision of children and looked after the communal well-being. A scholar was forbidden to live in a city where there was no physician (Sanh. 17b; "Yad," De'ot, iv. 23).

The Rabbis have various laws regulating diet. They enjoin also divers precautions, many of which go to improve the physical well-being of the community. Special emphasis was laid upon early breakfasts, so that R. Akiba included this advice in his last will to his children (Pes. 112a; B. M. 107b). No one should force himself to eat; he should wait until he is really hungry (Ber. 62b), not hurry his meal (*ib.* 54a), and not talk while eating (Ta'an. 5b). The Rabbis even prescribed the kind of food men should eat, and that from which they should abstain; wheat bread, fat meat, and old wine being recommended as the most wholesome (Pes. 42a). Salt and hot soup are pronounced to be essentials of a meal (Ber. 44a). "After all solid food eat salt, and after all beverages drink water," is the advice of the Rabbis (*ib.* 40a).

Removal of Nuisance.

For domestic sanitation the commandments given in the Bible direct the covering of the blood of a fowl or of a wild beast with dust (Lev. xvii. 13), and the covering of excreta with earth and the appointing of a special place outside of the camp for depositing the excreta (Deut. xxiii. 12–15). The Rabbis forbid the erection of tanneries or the establishment of cemeteries within fifty cubits of the city limits. To deposit carcasses within that distance was also forbidden. Tanneries even beyond that limit could be built only to the east of the town, so that the west wind might dispel the bad odors arising therefrom. The thrashing-floor must also be removed fifty cubits from the city, on account of the chaff and the dust coming from it (B. B. 24b, 25a; "Yad," Shekenim, x. 2, 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 155, 22–23). It was suggested by some scholars (following Ḳimḥi) that perpetual fires were kept up in the valley of Hinnom, outside of the gates of Jerusalem, for the purpose of consuming the refuse of the city, thus disposing of all the offal, in order to preserve the health of the city.

In order to prevent the spread of leprosy, a complete system of quarantine laws was developed in the Levitical code (see Leprosy).

The numerous laws of purity scattered throughout the Bible, especially in Leviticus and Numbers, were probably not intended primarily as health laws. The Rabbis built up a complete system with regard to things clean and unclean upon these laws, which occupy a whole section of the Mishnah (Ṭohorot; see Purity). All these laws may be conveniently divided into two classes: (1) those which govern cases of impurity created in the body of a person, as leprosy, unclean flux of man or of woman, menstruation, etc.; and (2) those which govern cases of impurity caused by contact with unclean objects, as contact with a dead body or with a person of the former class. By the careful isolation of such persons and objects and by the complete system of baths and ablutions provided by the Law for their cleansing, the chances of the propagation of infectious diseases were much diminished.

Importance of Health Laws.

The Rabbis regarded the laws of health as of greater importance than those which were of a mere ritualistic character. "You have to be more careful in cases where danger is involved than in those which involve a mere matter of ritual" (Ḥul. 10a). On account of "sakkanah" (danger) it was forbidden to eat the meat of an animal that had eaten poison, or to eat meat and fish together, or to drink water left uncovered overnight (see Dietary Laws). It was considered dangerous to drink water at the beginning of the seasons ("teḳufah"). In many places it was customary to place a piece of iron on all articles of food at that period. This was supposed to remove the danger (Shulḥan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss: ShaK and ṬaZ, *ad loc.*). In time of plague the Rabbis recommended staying at home and avoiding the society of men (B. Ḳ. 60b). Perspiration was considered especially dangerous (סם המות); and it was therefore forbidden to touch, during meals, any part of the body which is usually covered, or to hold bread under the arm, where the perspiration is usually profuse. Coins should not be placed in the mouth, as there is the apprehension that they have been touched by persons suffering from contagious diseases. Articles of food should not be placed under a bed, because something impure might fall on them (Yer. Ter. viii. 3; "Yad," Roẓeaḥ, xii. 4, 5; Shulḥan 'Aruk, Yoreh De'ah, 116, 4, 8). It was also forbidden to eat from unclean vessels or from vessels that had been used for unseemly purposes, or to eat with dirty hands. These and many other laws are derived by the Rabbis from the expression, "And ye shall not make your souls abominable" (Lev. xx. 25; comp. Mak. 16b; Shab. 82a; "Yad," De'ot, iv. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 116, 3, 9, 11, 17).

The washing of the hands and of the face in the morning and, according to some, in the evening also, and the washing of the hands after relieving nature, were considered important by the Rabbis, so that a special blessing was pronounced after each ablution (Shulḥan 'Aruk, Oraḥ Ḥayyim, 116, 4, 6, 7). The rules concerning the washing of the hands before meals occupy a considerable portion of the ceremonial law (*ib.* 158–165), and minute regulations were prescribed as to the manner of pouring the water, the size of the vessel employed, and the kind of water to be used. The custom of washing the hands during and after meals, although mentioned by the Rabbis, was not universally followed (Ḥul. 105a *et al.*; "Yad," Berakot, vi.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 158–165). The system of baths and ablutions, which forms a large portion of the Jewish laws of cleanliness, and which is still observed to a large extent by pious Jews, has had a marked influence on the physical health of the Jews, so that in epidemics they have frequently been immune (see Ablution; Baths).

Provisions were also made by later rabbis with regard to sleeping. They warned against eating heavy meals immediately before going to bed, and approved of lying first on the left and then on the right side, this being considered good for digestion ("Yad," De'ot, iv. 5; Ḳiẓẓur Shulḥan 'Aruk, 7, and especially 32; Ḥayye Adam, 35, 5).

Maimonides lays down certain regulations by which a man should be guided at sexual intercourse in order to preserve his physical well-being; and he promises him who will comply with these precepts that he will always be well, will never need to consult a physician, and will live to a good old age ("Yad," *l.c.* 19, 20; Shulḥan 'Aruk, Oraḥ Ḥayyim, 240, 14, 15).

There are some laws whose purpose it is to prevent any cause of injury to others as well as to oneself (see Damage). One who builds a new house must erect a battlement ("ma'aḳeh") around the roof, so that no person shall fall from it (Deut. xxii. 8). The battlement must be at least ten "ṭefaḥim" (fist-breadths) in height, and must be well constructed, so that one may lean upon it without apprehension (see House). To guard against injury one must not leave a well or a pit on one's premises uncovered, nor must one keep a vicious dog or a broken ladder (B. Ḳ. 15a). It is forbidden to walk alone at night; to stand under a wall that is likely to fall; to walk upon a poorly constructed bridge; to enter a ruin; or to drink in the dark from a well, lest some poisonous animal lurk in the water. He who defies the Law, saying, "It is no one's affair if I wish to expose myself to danger," is punishable with stripes; for life is considered as belonging to God and not to man ("Yad," Roẓeaḥ, xi.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 427, 9, 10; comp. "Be'er ha-Golah" *ad loc.*; Shulḥan 'Aruk, Yoreh De'ah, 116, 5, Isserles' gloss; see Medical Jurisprudence).

Bibliography: Hastings, *Dict. Bible*, s.v. *Medicine*; Saalschütz, *Das Mosaische Recht*, ch. xxii.-xxvi., Berlin, 1853; Bloch, *Das Polizeirecht*, Budapest, 1879; Rabinowitz, *Mebo ha-Talmud* (transl. from the French), pp. 139-162, Wilna, 1894; De Sola, *Sanatory Institutions of the Hebrews*.

s. s. J. H. G.

HEARSAY EVIDENCE. See Evidence.

HEART (Hebr. "leb," or "lebab").—**Biblical Data:** The seat of the emotional and intellectual life. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23), refers to the moral and spiritual as well as the physical life. Animals have simply a sentient heart without personal consciousness or reason. This is what is meant when it is said that a beast's heart was given to Nebuchadnezzar (Dan. iv. 13 [A. V. 16]). Delitzsch ("System der Biblischen Psychologie," p. 252) calls attention to the fact that the Arabic Ḥamasa (p. 513) says explicitly that the brute is without heart ("bi-ghair lubb").

The three special functions, knowing, feeling, and willing, ascribed by modern psychologists to the mind, were attributed to the heart by the Biblical writers (comp. Assyrian "libbu" = "heart," in Delitzsch, "Assyrisches Handwörterb." p. 367). In the Book of Daniel intellectual functions are ascribed not to the head only (Dan. ii. 28; iv. 2, 7, 10 [A. V. 5, 10, 13]; vii. 1, 15), but also to the heart (*ib.* ii. 30).

Its Psychical Aspects.

The heart as the seat of thought is referred to in "maḥshebot libbo" (thoughts of his heart; Ps. xxxiii. 11) and in "morashe lebabi" (possessions or thoughts of my heart; Job xvii. 11). So "amar beleb" (Obad. i. 3), "amar el leb" (Gen. viii. 21), "dibber 'im leb" (Eccl. i. 16) (= "to speak to the heart" or "to oneself"), mean "to think." The heart knows and perceives (Deut. xxix. 3 [A. V. 4]); it remembers and forgets (I Sam. xxi. 13 [A. V. 12]; Deut. iv. 9). "A dead man out of heart" (A. V. "mind"; Ps. xxxi. 13 [A. V. 12]) means a dead man forgotten. The man of understanding is called "ish [plur. "anshe"] lebab" = "the man of heart" (Job xxxiv. 10, 34), and the man without understanding "ḥasar leb" (Prov. x. 13) or "en leb" (Jer. v. 21), "the man void of heart" or "without heart."

That the heart is the seat of emotion is the generally accepted opinion of all investigators into the psychology of the Bible, though Carl Grüneisen ("Der Ahnenkultus und die Urreligion Israels," p. 39) denies it. All modes of feeling, from the lowest physical forms, as hunger and thirst, to the highest spiritual forms, as reverence and remorse, are attributed by the Hebrews to the heart (comp. Gen. xviii. 5; Judges xix. 5; Ps. cii. 5 [A.V. 4]); so joy and gladness, sorrow and grief, fear and reverence (Zeph. iii. 14; Isa. lxvi. 14; Ps. xiii. 3 [A. V. 2]; Deut. xx. 3, 7, 8; Jer. xxxii. 40). Still the term "nefesh" (soul) is more frequently used with reference to the appetites.

The heart is also the seat of volition. It is self-directing and self-determining. All conscious re-

Is the Seat of Volition.

solves emanate from that source (comp. "mela'o libbo" [Esth. vii. 5]; "nadab libbo oto" [Ex. xxxv. 29]; "nesa'o libbo" [Ex. xxxv. 21]; and "natan libbo" [Eccl. i. 13]). When the words "heart" and "soul" are used in connection with each other (Deut. vi. 5), they are not used merely as synonymous terms in order to add force to the expression, for the phrase "with all your heart" denotes the love of conscious resolve, in which the whole being consents, and which must at once become a natural inclination (see Cremer, "Biblico-Theological Lexicon," *s.v.* *καρδία*, transl. by William Urwick, p. 347).

It is in the heart that the heart becomes conscious of itself and of its own operations. It recognizes its own suffering. It is the seat of self-consciousness: "the heart knoweth its [A.V. "his"] own bitterness" (Prov. xiv. 10). As the whole physical and psychical life is centralized in the heart, so the whole moral life springs from and issues out of it. This is clear from such expressions as "shalem" and "tam" (perfect), "ṭahor" (pure), "ṭob" (good), and "yashar" (upright), used in connection with the heart. The Biblical writers speak of the false heart, the stubborn and obstreperous heart, and the heart distant from God (Ps. ci. 4; Jer. v. 23; Isa. xxix. 13). The hypocrite is the man with a double or divided heart: where one would say "two-faced," the Psalmist says "two-hearted" ("beleb waleb"; Ps. xii. 3 [A.V. 2]). Lazarus ("The Ethics of Judaism," Engl. transl., ii. 60, note) observes that "the Talmudic 'libbo' rarely reaches the inclusive meaning of the Hebrew 'leb,' which comprises the whole psychic phenomena. As a rule, the Talmudic expression approaches the modern 'heart,' primarily indicating inner conviction as contrasted with external deed" (see Sanh. 106b; Ber. 20a, Munich MS.). There is an interesting discussion between Rabbi Eliezer and Rabbi Joshua as to whether the heart or the head should be regarded as the seat of wisdom (Yalḳ., Prov. 929).

Maimonides, in discussing the term "leb," says that it is a word used homonymously, primarily signifying the organ of life and then coming to mean "center," "thought," "resolution," "will," "intellect" ("Moreh Nebukim," i. 39). See PSYCHOLOGY OF THE BIBLE.

"Leb" is used figuratively for the center or innermost part of objects other than the human body, in expressions such as "the heart of the sea" (Ex. xv. 8; Jonah ii. 3); "the heart of heaven" (Deut. iv. 11; A.V. "midst"); "the heart [A.V. "midst"] of an oak-tree" (II Sam. xviii. 14). In this use "heart" has gone over into the English language as a Hebraism when mention is made of the "heart" or "core" (Latin "cor") of a subject or object, meaning its central or innermost part, its central idea or essence. "She'er" (flesh) and "leb" (heart) are used conjointly to designate the whole inner and outer life of man (Ps. lxxiii. 26).

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K. T. S.

——**In Apocryphal and Rabbinical Literature:** Καρδία in the Apocrypha, and לבב, לבא, לב in rabbinical literature, have the various meanings of the Biblical term לב = "heart."

1. As the Seat of the Physical Organism: Compare Tobit vi. 4-7, and the numerous references in Talmud and Midrash, especially the treatise Ḥullin, which treats largely of the traditional manner of slaughtering animals for ordinary use.

2. As the Seat of All Morality and of All Moral and Spiritual Functions: The heart being the center of personal life, and in fact of man's collective energies, as well as the laboratory for the appropriation and assimilation of every influence, the moral and religious conditions of man wholly depend upon it. For example, in II Esdras (ix. 31) occurs, "I sow my law in you [in your hearts] and it shall bring fruit in you, and ye shall be honored in it forever." II Macc. ii. 3 reads: "And with other such speeches exhorted he them, that the law should not depart from their hearts." "Yes, therefore, Thou hast given us a heart that we may fear You and call upon Your name" (Baruch iii. 7; comp. Tobit i. 12). That God "requires the service of the heart" is a favorite saying of the Rabbis.

As in the Bible (Gen. vi. 5, viii. 21), the seat of good and evil impulses alike is neither the body nor the soul, but rather the heart (not, of course, the physical organ, but the willing and thinking self); thus the Rabbis frequently use "yeẓer" to interpret the Biblical term לב. "Esau speaks in his heart" is rendered in Gen. R. lxvii., "The wicked are in the power of their heart, but the righteous have their heart in their power." In Num. R. xvi. it is said, in reference to the report of the spies, "The heart and the eyes are the cause of their sin." "The evil desire is living in the heart" (Ber. 61a). The heart is the organ of conscience. Thus the Septuagint translates Ecclus. (Sirach) xlii. 18, "The heart He searcheth," with *συνείδησις* = "conscience" (comp. Wisdom xvii. 11).

The heart is also the seat of feeling, of courage, of hatred, of pride, and of deceit. "As the heart is first to feel sorrow, so it is also first to feel joy" (Ex. R. xix.; comp. Prov. xiv. 10). "Set thy heart aright, and constantly endure" (Ecclus. [Sirach] ii. 2). "Do not approach righteousness with a divided heart" (Enoch xci. 4). "My son, love your brethren, and do not turn from them with a proud heart" (Tobit iv. 13). "With his lips the enemy talketh sweetly, but in his heart he planneth to throw thee into a pit" (Ecclus. [Sirach] xii. 16).

There is a famous reference in "Cuzari," ii. 36 *et seq.*, to the effect that Israel occupies the position among the nations which the heart occupies among the organs of the human body. For the heart is most exposed to the ills of the flesh, and most sensitive to all changes of temperament, hatred and love, fear and vengeance, etc.

3. As the Seat of the Intellect and the Will: "Do not follow thy desires to walk in the ways of thy heart" (Ecclus. [Sirach] v. 2; comp. *ib.* iii. 24, 25; Baruch ii. 30, 31). In Eccl. R. i. 1 the Biblical passage I Kings iii. 5 *et seq.* is referred to, where Solomon, in answer to YHWH's request that he shall ask for something, asks for an understanding (hearing) heart. The Midrash renders "an understanding heart" by "wisdom"; and there it is said that God gives Solomon "wisdom and understanding." "The heart of the ancients was as large as the gate of Ulam, the heart of the later ones as the gate of Hekal; and ours is like the eye of a needle" ('Er. 53a). This refers not to the actual size of the physical heart, but to difference in mental attainments.

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E. C. A. G.

HEATHEN. See GENTILE.

HEATHENISM. See PAGANISM.

HEAVE-OFFERING: Present made to the Tabernacle or Temple for the use of the priests. תרומה (from רום, "to lift," that is, to set apart for a special purpose from a larger quantity, either voluntarily or under compulsion) originally connoted any tax paid or gift made to a superior officer. This meaning is still apparent in the phrase איש תרומות (Prov. xxxiv. 4); but as the taxes levied and the contributions expected in Israel were mostly for the maintenance of the Temple and the priesthood, the word acquired technically the meaning of an obligatory or voluntary contribution for the uses of the sanctuary or of the sacred persons therewith connected. The transition from the general to the specific sense is noticeable in the use of the term in Ezek. xlv. 13 (comp. xx. 40, xlviii. 12; Mal. iii. 8). Where voluntary contributions are intended, the English versions prefer the rendering "offering," "oblation," or "tribute." Of such "offerings" made by the people those of precious metals and of material for the Tabernacle (Ex. xxv. 2-3; xxxv. 5; xxxvi. 3, 6) are mentioned. The gifts of the Persian court carried by Ezra to Jerusalem are also designated by "[heave-] offering" (Ezra viii. 25), as are the fine bullocks and other sacrificial animals given for special occasions by the king and the princes (II Chron. xxx. 24, xxxv. 7-9). Even that part of the "devoted" prey taken from the Midianites which was distributed among the priests and Levites is called a "[heave-] offering" (Num. xxxi.).

Various Classes.

The following comprise the prescribed heave-offerings: (1) The tribute of half a shekel (Ex. xxx. 13, xxxviii. 26). This was levied from all male Israelites that were of age (comp. Matt. xvii. 24). Neh. x. 32-33 fixes the amount at one-third of a shekel. This discrepancy has given rise to the theory that Ex. xxx. 13 is a later addition to P (see Schürer, "Gesch." ii. 258, Leipsic, 1898). (2) ḤALLAH (see Num. xv. 19-21; Neh. x. 38). (3) "Ḥallot," the cakes prepared for the sacrifice of peace-offerings. Of these one shall be a "heave-offering," and shall belong to the priest that sprinkles the blood of the peace-offerings (Lev. vii. 14). A similar share of the cakes and the wafers forming part of the Nazarite's offering appertained to the priest (Num. vi. 19, 20). (4) The heave-offering of the tithe ("terumat ha-ma'aser"): the tithe of their tithe which the Levites surrendered to the priests (Num. xviii. 26). There is no mention of this in Deuteronomy. The critical school accounts for this silence by the fact that in Deuteronomy priests and Levites are not distinguished. (5) The heave-offering for the priests ("terumat ha-kohanim"): taxes paid to the priests from the yield of the fields, olive-groves, and vineyards (Neh. xiii. 5; Num. xviii. 11-13; Deut. xviii. 4 [from wool also]).

Tithe and heave-offering are occasionally mentioned together (II Chron. xxxi. 10-14; Neh. x. 39; Mal. iii. 5). In such cases that portion of the agricultural produce reserved for the priest is so designated, and this was permitted to be eaten only by priests in a state of Levitical purity, or by members of their family (see Lev. xxii. 12; Maimonides, "Yad," Terumot, vii.).

Rabbinic Distinctions.

The Mishnah (Seder Berakot) includes a tract entitled "Terumot," dealing with the laws regulating the heave-offerings. On the same subject there are the corresponding Tosefta and the Gemara of the Jerusalem Talmud. According to these, only the proprietor was empowered to "set apart" the "terumah." This excluded minors, deaf-mutes, those not in full possession of their mental faculties, and non-Jews, the last-named even if deputed to act for the proprietor (i. 1). Olives could not be "set apart" for oil, nor grapes for wine. The "corners of the field" ("pe'ah"), that which had been "forgotten" ("shikḥah"), and the "gleanings" ("leḳeṭ"), as well as that which had no owner ("hefḳer"), were exempt (i. 5). The same exemption applied to the first tithe ("ma'aser rishon"), from which the heave-offering had already been "lifted" (therefore not "terumah gedolah"; see below), and to the second tithe, the holy part that had been redeemed ("heḳdesh she-nifdah"). Nor was it lawful to substitute "free" for "bound" fruit (*i.e.*, fruit subject to the tithe); nor "fixed" for "movable" produce; nor new for old or old for new; nor fruits grown in Palestine for those grown outside (i. 5). Regulations are given to prevent the act of setting apart by persons not conducting themselves decently, or by persons in improper condition (i. 6).

The heave-offering must not be counted by measure, nor by weight, nor by number, but must be set apart by estimate from a given quantity. The different kinds of cereals and fruit must be kept distinct; one can not serve in lieu of another (ii. 4). In places where a priest resided the heave-offering was to be taken from the best; where no priest was at hand, such produce as would not perish was assigned (ii. 4). Whole small onions should be taken, and not the halves of big onions (ii. 5). "Kil'ayim" (incompatible kinds of plants) could not be substituted, even where one was better than the other. Where the mixing of plants was not to be apprehended the better could be used for the worse, but never the reverse (ii. 6). Mistakes of assignment (for instance, wine for vinegar) were to be rectified (iii. 1). The proportion fixed is, for a generous man ("a man with a good eye"), $\frac{1}{40}$ ($\frac{1}{30}$ according to Bet Shammai); for a fair man, $\frac{1}{50}$; for a stingy man, $\frac{1}{60}$. Whoever, without right, inadvertently partook of the terumah was required to pay the full value and one-fifth more (vi. 1-3). Intentional violation was one of the great crimes (Ker. i. 1).

The "terumah gedolah" (the great heave-offering; see "Yad," Terumah, iii. 1), by which name the taxes based on Deut. xviii. 15 *et seq.* are known (Ḥul. 137a), had precedence of any other tax, the "bikkurim" (First-Fruits) alone excepted (iii. 6). For the terumah not only were the seven "minim" (plants of Palestine) chosen, but also onions, cucumbers, melons (ii. 5, iii. 1), "tiltan" (תלתן, *Trigonella Fœnum-græcum*, fenugreek [curly plant]; x. 5), and various other vegetables. Extensive rules are given which specify the conditions under which cereals and plants that had been set apart retain or lose their sacred character, including cases of possible admixture with non-sanctified fruit. These rules also indicate the disposition to be made of terumah so profaned.

Bibliography: Maimonides, *Yad, Terumot*; the various commentaries to the *Mishnah*.

E. G. H.

HEAVEN (Hebr. "shamayim" [the heavens], from "shama" [the high place]): Chiefly, the upper part of the universe in contradistinction to the earth (Gen. i. 1); the region in which sun, moon, and stars are placed (Gen. i. 17). It is stretched out as a curtain (Isa. xl. 22), and is founded upon the mountains as on pillars sunk into the waters of the earth (II Sam. xxii. 8; Prov. viii. 27–29). It is the dwelling-place of God, from which He looks down upon all the inhabitants of the earth (Ps. xi. 4; xxxiii. 13, 14), though the heavens and heaven's heaven do not contain Him (Isa. lxvi. 1; I Kings viii. 27). It is the dwelling-place also of the angels (Gen. xxi. 17, xxii. 11, xxviii. 12). From heaven comes the rain, the hail, and the lightning (Gen. viii. 2, xix. 24; Ex. ix. 23; Deut. xi. 11; Job xxxviii. 37). Yhwh, the God of Israel, is eminently the God of heaven (Gen. xxiv. 3); the "possessor of heaven and earth"—of the world above and the world below (Gen. xiv. 19); "Lord of [the] hosts [of heaven]" (I Kings xviii. 15; Isa. xxvi. 21; comp. Gen. ii. 1, and elsewhere). Toward heaven as the seat of God the hands are stretched forth in prayer (I Kings viii. 22, 30 *et seq.*; II Chron. xxx. 27; comp. Ex. ix. 29, 33), because there the prayer is heard. Hence the expression "prayed before the God of heaven" (Neh. i. 4 *et seq.*, ii. 4). During the Persian rule, and possibly under Persian influence, the name "God of heaven" becomes quite frequent (Ezra i. 2, vi. 9, vii. 21; Neh. ii. 20; Dan. ii. 19, 37; iv. 34 ["the Lord of heaven," Hebr.]; Tobit x. 11, and elsewhere).

The conception of a plurality of heavens was evidently familiar to the ancient Hebrews (see Deut. x. 14; I Kings xviii. 15; Ps. cxlviii. 4; comp. Ḥag. 12a); while rabbinical and Apocryphal literature speaks of seven or of ten heavens (see Jew. Encyc. i. 591, *s.v.* Angelology; Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," ii. 121; Charles, "Book of the Secrets of Enoch," 1896, pp. xxx. *et seq.*). In the third of the seven, or the seventh of the ten, heavens paradise was placed, and within it the treasures of life and of righteousness for the soul (Ḥag. 12b–13a; Slavonic Enoch, viii. 1; II Cor. xii. 2 *et seq.*; Matt. vii. 19–20; Ex. R. xxxi. 4).

Inasmuch as "heaven" stands for the seat of God, whither prayer is directed, and where the destinies of men are decided, it came to be used as an equivalent for "God" (comp. "Maḳom" = "the Place," or "Marom" = "the Height," as equivalent to "God"; see Dan. iv. 23; Book of Jubilees, xxvi. 18; the rabbinical "min ha-shamayim" = "from heaven it is decreed," 'Ab. Zarah 18a; Ḥul. 7b; Gen. R. lxxix. 6; "bi-yede shamayim" = "by the hands of heaven," Ber. 33b; and "ha-shamayim beni le-benak" = "destiny stands between me and thee," Ned. xi. 12; I Macc. iii. 18 *et seq.*; iv. 10, 24, 40; xii. 15; II Macc. iii. 15, ix. 20; III Macc. vi. 17, 33; Assumptio Mosis, iii. 8; Matt. xxi. 25). In rabbinical terminology, especially, "shamayim," without the article, became the regular expression for the name of God, which was, from motives of reverence, avoided as far as possible; hence the words "mora" or "yir'at shamayim" = "fear of heaven" (Abot i. 3; Ber. 6b); "shem shamayim" = "the name of heaven" (Abot i. 12, ii. 2, iv. 11, and elsewhere); and "malkut shamayim" = "kingdom of heaven." This last expression is used in the sense of "sovereignty of God," as in the phrase "meḳabbel 'ol malkut shamayim" = "to accept the yoke of God's kingdom"—that is, by a solemn profession to acknowledge Israel's God as the only King and Ruler (Ber. ii. 1). With reference to the Messianic age, it applies to the time when God will be the sole King on earth, in opposition to the kings of worldly powers (Pesiḳ. 51a; Cant. R. ii. 12); whence Matthew's "kingdom of heaven" (Matt. iii. 2, and elsewhere), where the other gospels have "kingdom of God."

Bibliography: Dalman, *Die Worte Jesu*, 1898, pp. 75 *et seq.*

K.

HEBER (חבר): **1.** Grandson of Asher and founder of the family of the Heberites (Gen. xlvi. 17; Num. xxvi. 45). **2.** Heber the Kenite, husband of Jael (Judges iv. 11–17, v. 24). At the time of the war between Barak and Jabin, King of Hazor, Heber the Kenite separated himself from his family and pitched his tent in the plain of Zaanaim ([A.V. "Zaanannim"] *ib.* iv. 11). He was at peace with both contending parties (*ib.* 17).

E. G. H. M. Sel.

ḤEBRA (more correctly **Ḥabura**) **ḲADDISHA:** Name for a charitable society which cares for the sick, especially for the dying, and buries the dead. The name "ḥebra ḳaddisha" (holy society) seems to have been used originally for congregations and religious societies generally. The old prayer for the welfare of the congregation ("Yeḳum Purḳan"), which is still recited in Ashkenazic synagogues on Sabbath morning, includes the prayer for teachers and masters forming "holy associations," *i.e.*, academies ("ḥaburata ḳaddishata"), both in Palestine and in Babylonia. This prayer, the date of which is uncertain, must have been written in Babylonia before the eleventh century. In Lemberg about 1700 there was a Holy Society of Morning Watchers, men who attended vigils every day (Buber, "Anshe Shem," p. 217, Cracow, 1895). In Moisling, near Lübeck, about the same time, there was a Ḥebra Ḳaddisha Talmud Torah, whose object was the study of religious literature (Carlebach, “Gesch. der Juden in Lübeck,” p. 29, Lübeck, n.d.). In Remagen there is a society for the promotion of manual labor among the Jewish youth, founded in 1837, and called “Chebroh Kadischoh” (“Allg. Zeit. des Jud.” 1903, No. 42). Zalman Fischhof, in his “Zemirot Yisrael,” Frankfort-on-the-Main, 1711, calls Judah he-Ḥasid the “leader of the entire ḥebra ḳaddisha” (S. T. Rabbinowitz, in “Keneset Yisrael,” i. 77).

Historical Development.

Since ancient times the burial of the dead has been regarded by the Jews as a religious duty of the highest importance (see Burial). That organized societies on the lines of the modern ḥebra ḳaddisha existed in remote times would appear to be indicated in the following Talmudic passage. Rab Hamnuna arrived at a certain place and heard that some one had died. Observing that the people of the city continued to follow their occupations, notwithstanding the fact that the duty of burying the dead took precedence of everything else, he threatened them with excommunication; but when they explained that there were burial societies in the city, he said that under such conditions work is permitted (M. Ḳ. 27b). Similarly, the Jerusalem Talmud declares that when the body is handed over to the carriers of the dead the relatives may break their fast, which begins at the moment of the death (Yer. Ber. iii. 1). On the basis of this decision the codes since Naḥmanides (13th cent.) have formulated the law that in places where officials are charged with the burying of the dead the relatives have done their duty as soon as the body has been delivered to the officials (Naḥmanides, “Torat ha-Adam, Ṭur Yoreh De'ah,” 341, 343, 383; comp. Shulḥan 'Aruk, Yoreh De'ah, *ad loc.*).

Oldest Mention.

Another Talmudic passage (Shab. 106a) says that if a member of a society (“ḥaburah”) dies, all the members of that society shall mourn. It is doubtful, however, whether these societies were organized for the special purpose of taking care of the dead. The context, and the absence of all laws regulating such societies, tend to lead to the supposition that these ḥaburot were fraternities dating from the time of the Essenes (Philo, ed. Mangey, ii. 632; Schürer, “Gesch.” 3d ed., ii. 563; see Ḥaber). The oldest mention of societies for burying the dead is found in a responsum (No. 75) of Nissim ben Reuben of Barcelona (14th cent.), who discusses a case in which legacies were left to various charitable societies, among them the “ḳabbarim” (grave-diggers). An often-quoted tradition attributes to Löw ben Bezaleel, chief rabbi of Prague (d. 1609), the organization (1593) of the first ḥebra ḳaddisha (Lieben, “Gal 'Ed,” p. 4, Prague, 1856; “Il Vessillo Israelitico,” 1894, p. 395; “Allg. Zeit. des Jud.” 1865, p. 102). A. Kohn, in Wertheimer's “Jahrbuch,” i. 28, Vienna, 1854, says that Eliezer Ashkenazi founded the ḥebra at Prague in 1562; and G. Wolf thinks that the expulsion of the Jews from Prague in 1561, at which time the sick were allowed to remain, led to the organization of a society for the care of the infirm (“Allg. Zeit. des Jud.” 1888, p. 237).

At all events, historical reports of the existence of these societies date back to the beginning of the seventeenth century. Even the books of prayers to be recited at the bedside of the dying seem to prove the existence of these societies. The earliest of these books is the “Ma'abar Yabboḳ” of Aaron Berechiah of Modena (Venice, 1626). On the blank pages of a copy of Leon Modena's “Ẓori la-Nefesh u-Marpe la-'Eẓem” (*ib.* 1619), Steinschneider found the roster of the members of such a society, giving their turns for duty, and beginning with 1646 (“Hebr. Bibl.” xvii. 126). Jospe Hahn of Frankfort-on-the-Main, in his “Yosif Omeẓ” (§ 870), reports that his congregation had a society for the care of the sick (“gomel ḥesed”) as early as the seventeenth century (Horovitz, “Frankfurter Rabbinen,” ii. 12). The ḥebra ḳaddisha of Hildesheim was founded in 1668 (“Allg. Zeit. des Jud.” Sept. 15, 1893); that of Breslau dated its oldest constitution from 1726; that of Vienna, from 1764; that of Copenhagen, from 1767. The “Book of the Society of Mercy” (“Ḥebrat Raḥamim”) of the congregation of Mantua, dated 1579 (Almanzi MSS., Cat. p. 13), may be something similar.

Organization.

The membership of the ḥebra was limited to males over the age of thirteen (see Bar Miẓwah), but children might be admitted as contributing members. It was, in fact, customary for wealthier members of the community to enroll their children in the ḥebra at the time of birth. Women formed their own societies to attend the dying and wash the dead; these were usually called “Nashim Ẓadḳaniyyot” (pious women). The members of the ḥebra and their families enjoyed certain benefits after death; they were buried in that part of the cemetery reserved for privileged people, and their funeral expenses were lower. The officers of the ḥebra were elected annually, generally during the week of the Feast of Sukkot; but the president, chosen from the trustees, was changed every month. In some cities, as Breslau and Düsseldorf, there was a board of eighteen (that number being chosen because it is the numerical value of חי = “living”), who were always ready to attend the bedside of a dying member and remain with him to the last; to recite with him the confession of sins, if he were conscious; to pray during his agony; and finally to recite the Shema' at the moment of death. When breathing had ceased for a certain time, they laid the body on the bare floor, arranged for the burial, and then washed the body, during which ceremony they recited Biblical passages. Among the Sephardim this is done by a similar society called the “Lavadores” (“Jew. Chron.” Dec. 28, 1900; Jan. 23, 1903). The various functions connected with washing the body and attiring it in shrouds were distributed according to the age and the standing of the members; thus, the president of the society had the privilege of putting the linen cap on the head of the corpse. Every year the society observed a fast-day, on which, after the morning service, the members visited the cemetery, where the rabbi preached a sermon on charity; in the evening they held a banquet (“ḥebrah se'uddah”) Various days are chosen for this reunion, although the 7th of Adar, the traditional date of Moses' death, seems to be the most popular date. Presburg observes this fast-day on the 22d of the ‘Omer days (17th of Iyyar); Prague, on the eve of the new moon of Shebaṭ; Kiev, on the 15th of Kislew. The members of the ḥebra had certain privileges at the synagogue: they distributed the honors on Hosha‘na Rabbah, and on the eve of Simḥat Torah the president was escorted to the synagogue under a canopy by torch-bearers (Mapu, "Ha-‘Ayiṭ Ẓabua‘," iii. 54). Not infrequently friction occurred between the ḥebra and the congregation; this has been especially the case in modern times, when the congregations have been inclined to Liberalism, and the ḥebra has been the center of Orthodoxy. On one occasion in Fürth the civil authorities were compelled to interfere ("Allg. Zeit. des Jud." 1841, pp. 337 *et seq.*). In the congregations of to-day, however, especially in large cities, the voluntary performance of the duties to the dead is no longer common, and the functions of the ḥebra have become attached to certain of the communal offices or are performed by paid workers. See WATCHER.

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A. D.

ḤEBRAH SE‘UDAH. See ḤEBRA ḲADDISHA.

HEBRAISTS, CHRISTIAN: The work of Christian scholars in the field of Hebrew literature demands special treatment, not only as part of the history of Jewish literature itself, but also as an indication of the relation which existed between Jews and Christians at various epochs. The neglect by Christians of this study has given rise to many of the false ideas in regard to the Jews and their history which have been current down to the present day. The early fathers of the Christian Church recognized the necessity of understanding the ideas of the mother Synagogue, and got their knowledge of Hebrew traditions (*i.e.*, the Haggadah) from their Jewish teachers. This is seen especially in the exegesis of Justin Martyr, Aphraates, Ephraem Syrus, and Origen. Jerome's teachers are even mentioned by name—*e.g.*, Bar Ḥanina (Hananiah). This knowledge, however, gradually grew less and less as the separation between Church and Synagogue became wider.

What was known of Jewish literature came to the scholastics entirely through translations, as can be seen in the works of Albertus Magnus. That The Venerable Bede (673-735) knew anything of Hebrew may be doubted, despite the testimony of Hody in his "De Bibliorum Textibus" (1705). The same may be said of Alcuin (b. 735); but the "Magister Andreas, natione Anglus" mentioned by Roger Bacon, and identified by S. R. Hirsch with an Augustinian monk who lived about 1150, must at least have been able to read the Bible in the Hebrew original. Bacon himself (b. *c.* 1210) was "a tolerable Hebrew scholar." It was not, however, until the end of the fifteenth century that the Renaissance and the Reformation, while awakening a new interest in the classics, brought about a return to the original text of Scripture and an attempt to understand the later literature of the Jews. Hieronymus Buclidius, the friend of Erasmus, gave more than 20,000 francs to establish a Hebrew chair at Louvain; Francis called to the chair of Hebrew at the University of Paris Elijah Levita, the friend of Cardinal Ægidius of Viterbo. Cardinal Grimani and other dignitaries, both of the state and of the Church, studied Hebrew and the Cabala with Jewish teachers; even the warrior Guido Rangoni attempted the Hebrew language with the aid of Jacob Mantino (1526).

In the Renaissance.

Pico de la Mirandola (d. 1494) was the first to collect Hebrew manuscripts, and Reuchlin was the first to write a modern grammar of the Hebrew language. But interest still centered wholly around the Bible and the expository literature immediately connected therewith. During the whole of the sixteenth century it was Hebrew grammar and Jewish exegesis that claimed attention. Christian scholars were not ashamed to sit at the feet of Jewish teachers. Sebastian Münster (d. 1552) was known as a grammarian; Pellicanus (d. 1556) and Pagninus (d. 1541), as lexicographers; Bomberg (d. 1549), as a printer of Hebrew books. Arius Montanus (d. 1598) edited the Masorah and the "Travels of Benjamin of Tudela." Widmanstadt (1523), living in a colony of Spanish Jewish refugees in Naples, studied Hebrew with David ibn Yaḥya and Baruch of Benevento, and collected the Hebrew manuscripts which formed the basis of the Hebrew division of the Royal Library at Munich. Vatablé (d. 1547) made use of Rashi's commentary. Conrad Gesner (d. 1565) was the first Christian to compile a catalogue of Hebrew books; Christmann (d. 1613) busied himself with the Jewish calendar, and Drusius (d. 1616) with the ethical writings of the Jews.

Seventeenth Century.

Johannes Buxtorf (d. 1629) marks a turning-point in the study of Jewish literature by Christians. He not only studied the Targum and the Talmud, but endeavored to understand Jewish history, and he was the first real bibliographer. Even women showed an interest in the subject—Anna Maria Schurman, the "star of the century," in Holland; Dorothea Moore in England; Queen Christina of Sweden (d. 1689); Maria Dorothea, consort of the Duke of Saxe-Weimar; Elizabeth, daughter of Frederick of the Palatinate; Maria Eleanora, wife of Charles Ludwig of the Palatinate; Antonia, daughter of Duke Eberhard of Württemberg. Through the influence of Buxtorf a serious attempt was made to understand the post-Biblical literature, and many of the most important works were translated into Latin. In this connection the following names may be mentioned: Coccejus (d. 1667); L'Empereur (d. 1648); Lightfoot (d. 1675); Leusden (d. 1699); and especially Surenhuis (1698), who gave a complete translation of the Mishnah; Jewish theology was studied by Carpzov (d. 1699), Wagenseil (1705; whose letters show the care he took

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to gather information from both Jews and Jewesses), and Rittangel (1641); antiquities, by Bochart (d. 1667), Hottinger (d. 1667), Hyde (d. 1700), Trigland (d. 1705), Breithaupt (1707), and Schudt (d. 1722). It was a time in which the Christian theologian studied Hebrew and rabbinics before taking up his specific theological study. Hackspan (d. 1659) wrote upon the value to the theologian of studying the works of the Rabbis. Their writings on the Bible were read by Schickard (1635), Hody (d. 1706), and Richard Simon (d. 1712), while catalogues of Hebrew collections were published by Plantavitius (d. 1651), Le Long (d. 1721), and Montfaucon (d. 1741). Hottinger gave this literature a place in his "Bibliotheca Orientalis"; Otho (1672) wrote a biographical lexicon of the Mishnah teachers; and Bartolocci's "Bibliotheca Rabbinica" (1675) was a worthy continuation of these bibliographical labors.

The first half of the eighteenth century contains the names of three important scholars. Basnage (d. 1725), though he knew no Hebrew, may be mentioned here for the reason that his "L'Histoire de la Religion des Juifs" was the first attempt at a complete presentation of this history. The "Entdecktes Judenthum" of Eisenmenger (d. 1704) exhibits a mass of Jewish learning; but its anti-Jewish tendency largely vitiated the service it might have rendered.

Eighteenth Century.

Far ahead of these two stands Johann Christian Wolf (d. 1739), who, with the help of the Oppenheimer library, was able to produce his "Bibliotheca Hebræa," which laid the foundation for all later works in Hebrew bibliography. In addition to these, Bodenschatz (d. 1797) deserves mention. He, though not a scholarly Hebraist, gave an unbiased and accurate account of Jewish ceremonials. By the side of these stand Bashuysen (d. 1750), the translator and printer of Hebrew books; Reland (d. 1718), the first to use Talmudic material for the study of the geography of Palestine; the bibliographers Unger (d. 1719) and Gagnier (d. 1720), who gave Wolf his information regarding the manuscripts in the Bodleian; J. H. Michaelis (d. 1738) and Mai (d. 1732), who compiled a catalogue of the Uffenbach library; Baratier (d. 1740), the youthful prodigy, who wrote on Benjamin of Tudela; Mill (d. 1756), who treated rabbinical exegesis; and Wähner (1762), who described Hebrew antiquities. Ugolini (1744) is said to have been a converted Jew, and therefore finds no place here. Especial mention should be made of Ezra Stiles, the learned president of Yale College (1778), certainly the most learned Christian student of post-Biblical Jewish literature that America has produced.

Early Nineteenth Century.

Toward the end of the eighteenth century such friends of Hebrew literature became ever rarer. The rise of Biblical criticism and of the study of other Semitic languages engaged the whole interest of Semitic scholars. Even Rabe, the translator of the Mishnah into German (d. 1798), Semmler, Michaelis, Tychsen (d. 1815), and Sylvestre de Sacy (d. 1838) can hardly be mentioned by the side of the humanists of previous centuries. Interest in the text of the Bible caused some work to be done in the collecting of Hebrew manuscripts, especially by Kennicott in England (1776–80) and De Rossi in Italy (1784–88). The last-named made a most valuable collection of Hebrew manuscripts; and by his side may be mentioned Pasinus in Turin (d. 1749), Biscioni in Florence (d. 1752), Assemani in Rome (d. 1756), and Ury in Oxford (d. 1787).

At the Universities.

The downward trend continued in the first half of the nineteenth century; Jewish literature became less and less a subject of investigation by Christians; and when it was studied it was generally for the purpose of forging weapons against the people whose literature it was. This is seen in such works as A. T. Hartmann's "Thesaurus Linguæ Hebr. e Mischna Augendi" (1825), in Winer's "Biblisches Realwörterbuch," and even in the works of Hitzig and Ewald. There was no understanding even of the period of Jewish history during which Christianity arose and developed; and David Strauss's complaint in regard to this was only too well founded. During the second half of the nineteenth century, however, the idea gained currency that there was something to be learned by going back to the sources of this history; but only a very few of the universities made a place for this study in their curricula. At the beginning of the eighteenth century David Rudolph of Liegnitz included "Rabbinisch und Chaldäisch" among the Oriental languages which he taught at Heidelberg; but he had few imitators; and in the nineteenth century, apart from a few stray courses, such as Kautzsch's on Redak at Tübingen, Lagarde's on Al-Ḥarizi at Göttingen, and Strack's on the Mishnah at Berlin, the whole of rabbinic literature was ignored by European universities. Honorable exceptions in this respect were furnished in the universities of Oxford (where A. Cowley is sublibrarian of the Bodleian Library) and Cambridge (which has produced such scholars as W. H. Lowe, Matthews, and C. Taylor) in England, and in Columbia University, the University of California, the University of Chicago, Harvard University, and Johns Hopkins University, in America. The Jews have been allowed to work out by themselves the new Jewish science ("Jüdische Wissenschaft"), little attention being paid to that work by others.

In more recent times a few Christian scholars have given Jewish literature their attention. Abbé Pietro Perreau has done good service by his many articles on the literature of the Jews in the Middle Ages and by the assistance he has given to scholars from the Hebrew manuscripts at Parma; Martin Hartmann has translated and commentated the "Meteḳ Sefatayim" of Immanuel Frances (Berlin, 1894); Thomas Robinson has collected some good material in his "The Evangelists and the Mishna" (1859). August Wünsche, in his "Erläuterung der Evangelien aus Midrasch und Talmud" (1878), enlarged the scope of the inquiry begun by Lightfoot; and his translations from the Midrash opened up the stores of ancient Jewish exegesis. Weber's "System der Altsynagogalen Palestinischen Theologie" (1880) was, with all its failings, an honest attempt to understand the theology of the Synagogue, and it has been worthily followed by Bousset in his "Religion des Judenthums im Neutestamentlichen Zeitalter" (1903). Dom Pedro, King of Brazil, should also be mentioned for his publication of Provençal Jewish poetry.

Present Day.

The Institutum Judaicum in Leipsic, founded by Franz Delitzsch, and a similar society bearing the same name in Berlin and founded by Hermann Strack, have attempted, by their various publications, to diffuse in the Christian world a knowledge of Jewish writings. Gustav Dalman has shown by his philological works on Talmudic grammar and lexicography that he is at home in the rabbinic writings. Hermann Strack in Berlin demands special mention not only for his publications dealing with the literature of the Mishnah and the Talmud, but also on account of the fearless manner in which he has combated anti-Semitic prejudice, drawing his material directly from the original sources. Carl Siegfried, in his yearly reports in the "Theologischer Jahresbericht," for many years called attention to publications on Jewish subjects, and the mention of such works in the "Orientalische Bibliographie" has served to bring them more closely to the attention of Christian scholars. The roll of Christian Hebraists in England includes the names of J. W. Etheridge, the author of a popular "Introduction to [post-Biblical] Hebrew Literature" (1856); Thomas Chenery, translator of "Legends from the Midrash" (1877), and editor of Al-Ḥarizi's translation of Ḥariri; and W. H. Lowe, who edited the Palestinian recension of the Mishnah.

In spite, however, of these facts and of the warning given by Lagarde ("Symmicta," ii. 147; "Mittheilungen," ii. 165), that in order to understand the Bible text itself a deep study of the Halakah is necessary, Christian writers on the life of Jesus continue their disregard of the primary sources. This may be seen in Hausrath's "Neutestamentliche Zeitgeschichte" ("Kaufmann Gedenkbuch," p. 659), and even in Schürer ("Gesch."), who, though making a great advance upon previous efforts, still relies upon second-hand sources for many of the pictures that he draws (see Abrahams in "J. Q. R." xi. 628). Adolph Harnack, who, in his "Dogmengeschichte" (3d ed.), endeavors to do some justice to the rabbis of old, falls, in his "Wesen des Christenthums" (1900), into many old errors through his ignorance of the Jewish literature of the period of which he treats, at the same time disregarding entirely the literature and history of the Jews during the last eighteen hundred years (Felix Perles, "Was Lehrt Uns Harnack?" Frankfort-on-the-Main, 1902).

The following list of Christian Hebraists has been compiled upon the basis of Steinschneider's article mentioned in the bibliography below. Christian students of the Bible have not been included, as they may be found in other articles·

Aarhus, Peter Sim. (c. 1711; Hafen ?).
Abicht, Jo. Ge. (d. 1740; Wittenberg).
Adam, Eston (Benedictine; d. 1397; Hereford).
Adler, Jac. Ge Chr. (d. 1805; Copenhagen).
Ægidius de Viterbo (1471-1532; Italy).
Alfonso de Leon Zamora (16th cent.).
Allixius, Petrus (17th cent.; Alençon).
Alting, Jacob (17th cent.; Gröningen).
Anchersen, Matth. (d. 1741; Jutland).
Anslus, Gerebrard (17th cent.).
Arias Montanus (Benedictine; d. 1598; Seville).
Armengaud (?), Blasius (d. 1314; Montpellier).
Arnd, Joshua (*c.* 1626; Güstrow).
Arnoldus, Michael (*c.* 1680; Holland).
Asp, Matth. (1696-1763; Upsala).
Assemani, Simon (d. 1821; Padua).
Aubry, Esaias (*c.* 1730; Berlin ?).
Bacon, Roger (1214-94; Oxford).
Baldi, Bernardino (1553-1617; Urbino).
Baratier, Jo. Phil. (1721-40; Schwabach).
Barozzi, Franc. (d. 1587; Italy).
Bartolocci, Jul. (1613-87; Rome).
Bashuysen, Henr. Jac. van (1679-1750; Hanau).
Baynus, Rudolphus (*c.* 1554; Paris).
Beckmann, Jo. Christ. (*c.* 1677; Frankfort-on-the-Oder).
Becks, Matth. Frid. (1649-1701; Augsburg).
Bedwell, William (1561-1632; London).
Beelen, Joh. Theodor (*c.* 1841; Amsterdam).
Beke, Matth. (*c.* 1708; Amsterdam).
Bellermann, Jo. Joachim (1754-1842; Erfurt).
Bengel (?), Eric (*c.* 1692; Sweden).
Bernard, Edward (1638-96; Oxford).
Bircherode, Jan. (1623-86; Copenhagen).
Biscioni, Anton. Maria (1674-1756; Florence).
Bleibtreu, Phil. Jo. (*c.* 1699; Frankfort-on-the-Main).
Bodecker, Stephan (Bishop; *c.* 1438; Brandenburg).
Bohlius, Sam. (1611-89; Rostock).
Borel, Adam. Jun. (1603-67; Zealand).
Böschenstein (?), Jo. (b. 1472; Austria).
Bourdelot (*c.* 1619; Paris).
Breithaupt, Joh. Fred. (1639-1713; Gotha).
Brighenti, Gio. Ant. (d. 1702; Verona).
Broughton, Hugh (1549-1612; Tottenham).
Buddaeus, Jo. Fr. (1667-1729; Halle ?).
Burgonovo, Archangelus (Minorite; 16th cent.; Pozzo).
Buxtorf, Johannes I. (1564-1629; Basel).
Buxtorf, Johannes II. (1599-1664; Basel).
Buxtorf, Johannes Jakob (1645-1705; Basel).
Buxtorf, Johannes Jakob (1663-1732; Basel).
Cademannus, Jos. Rud. (d. 1720; Pegau).
Campen, Joh. van (1490-1538; Freiburg-im-Breisgau).
Caninius, Angelus (1521-57; Paris).
Cappellan, Claud. (d. 1667; Paris).
Carpzov, Johann (Benedictine; 1639-99; Leipsic).
Cartwright, Christ. (1602-58; York).
Castell, Edmund (1606-85; Higham).
Castro, Joh. Rodriguez de (1739-96; Madrid).
Cellarius (?), Jo. (*c.* 1518).
Chenery, Thomas (1826-84; London).
Chevalier, Ant. Rud. (1507-72; Germany).
Chiarini, Luigi (Abbé; 1789-1832; Warsaw).
Christmann, Jac. (1554-1613; Heidelberg).
Chytraeus, D. (*c.* 1551).
Ciselius, Phil. (*c.* 1696; Franeker).
Clanner (J. G.?) (*c.* 1726 ?).
Clark, Sam. (*c.* 1657; Oxford).
Clavering, Rob (Bishop; 1671-1747; Peterborough).
Clodius, Jo. Chr. (d. 1633; Leipsic).
Cluverus, Jo. (17th cent.).
Cnollen, Adam Andreas (1674-1714; Fürth).
Cnollen, Jos. Nicol. (brother of preceding).
Coccejus (Koch), Jo. (1603-69; Leyden).
Coddaeus, Giul. (1575-1630; Leyden).
Collin, C. E. (*c.* 1705; Giessen).
Collins, G. (*c.* 1890; Oxford).
Costus, Petrus (*c.* 1554).
Cotta, Jo. Fr. (1701-79; Tübingen).
Cramer, Jo. Jac. (1673-1702; Zurich).
Cramer, Jo. Rud. (1678-1731; Zurich).
Crenius, Thom. (1648-1728; Leyden).
Crocius, Lud. Mich. (*c.* 1673).
Croius (?), Jo. (18th cent.: Oxford).
Dachs, Fried. Bernh. (*c.* 1726; Utrecht).
Dalmaki, Laurentius (*c.* 1643; Hungary).
Danz, Jo. Andr. (1654-1728; Jena).
Dassovius, Theod. (d. 1721; Wittenberg; Kiel).
Disma, P. (*c.* 1757; Italy).
Dithmar, Just. Christ. (*c.* 1706; Holland ?).
Donatus, Franc. (d. 1635; Rome).
Dove, John (*c.* 1746; London).
Drusius (Driesch), Jo. I. (1550-1616; Leyden).
Drusius, Jo. II. (son of preceding: 1588-1609; Chichester).
Ebertus, Jac. (1549-1614; Frankfort-on-the-Oder).
Ebertus, Theod. (d. 1630; Frankfort-on-the-Oder).
Eggers, Jo. (*c.* 1719; Basel; Leyden).

Einem, Jo. Justus von (*c.* 1738; Germany).
Eisenmenger, Joh. And. (1654–1704; Heidelberg).
Empereur, Constantin l' (1570–1648; Leyden).
Etheridge, J. W. (*c.* 1856; Penzance).
Fabricius, Ern. Christ. (*c.* 1792).
Fabricius, Fred. (1642–1703; Wittenberg).
Fagius (Buchlin), Paulus (1504–49; Cambridge).
Faust, Jo. Friedr. (*c.* 1706; Germany).
Ferrand, Lud. (*c.* 1640–1700; Paris).
Figueiro, Petrusa (*c.* 1615).
Fourmont, Etienne, the elder (1683–1745; Paris).
Franciscus, Maria (Capuchin).
Franck, Sebastian (*c.* 1537; Ulm).
Frey, Jo. Ludw. (1682–1759; Basel).
Frommann, Erh. Andr. (1722–74; Klosterbergen).
Fronmüller, Conrad (*c.* 1679; Altdorf?).
Fuller, Nicol. (1557–1626; Salisbury).
Gaffarellus, Jac. (1601–81).
Gagnier, Jos. (1670–1740; Oxford).
Galatinus, Petrus (*c.* 1518).
Galle, Joh. (*c.* 1711; Upsala).
Gaudia, Barthol. Valverdio (Spain).
Gaulmyn, Gilb. (d. 1667; France).
Gejerus, Martin (1614–80; Freiberg).
Genebrard, Gilb. (1537–97; Samur).
Gentius, Geo. (1618–87; Freiberg).
Georgios, Chrysococca (1340–56? Greece).
Germberg, Herm. (1604).
Giggeius, Ant. (d. 1632; Milan).
Gill, John (1697–1771; London).
Graser, Conrad (d. 1613; Germany).
Groddeck, Gabr. (1672–1709; Danzig).
Guidacerius (Guidacier), Agathius (*c.* 1540).
Guisius, Gul. (1653–90; Oxford).
Hackspan, Theodor (1607–59; Altdorf).
Haller, Albert (1708–77; Bern).
Hanel, Melchior (*c.* 1661; Prague).
Hannecken, Meno (1595–1677; Marburg).
Hardt, Anton Jul. van der (1707–85; Helmstädt).
Hardt, Herm. van der (1660–1746; Helmstädt).
Hartmann, Ant. Theodor (1774–1838; Rostock).
Hartmann, Jo. Phil. (*c.* 1708).
Hartmann, Martin (1851; living; Berlin).
Havemann, Chris. (17th cent.).
Hebenstreit, Johann Chr. (1686–1756; Leipsic).
Helenius, Engelbart (*c.* 1727; Sweden).
Helwig, Christopher (1581–1617; Giessen).
Hepburn, Jo. Bonaventura (1573–1621; Scotland).
Hilpert, Jo. (*c.* 1651).
Hinckelmann, Alr. (1652–95; Hamburg).
Hirt, Jo. Frid. (1719–84; Wittenberg).
Hochsteter, Andreas Adam (1668–1717; Tübingen).
Holten, Albert (*c.* 1675; Tübingen).
Hommel, Car. Ferd. (1722–81; Leipsic).
Honorius (Monk; 1452).
Hottinger, Jo. Henr. I. (1620–67; Heidelberg).
Hottinger, Jo. Henr. II. (*c.* 1704).
Houting, Henr. (*c.* 1695).
Hufnagel, G. F. (*c.* 1795).
Huldrich, Jo. Jac. (1683–1731).
Hulsius, Ant. (d. 1685; Holland).
Husen, Franc. (*c.* 1676).
Hyde, Thomas (1631–1703; Oxford).
Ikenius, Conrad (1689–1753; Bremen).
Imbonatus, Car. Jos. (d. 1696; Rome).
Jacobs, Henry (1608–52; Oxford).
Janvier, Renatus Ambros. (1613–82; Paris).
Johannes Lucæ (1406; Italy).
Justinianus, Augustin (1470–1531; "Episcopus Nebiensis").
Keller, Gottl. Wilh. (17th cent.: Jena [?]).
Kircher, Athanasius (Jesuit; 1602–80; Rome).
Knorr, Christian, Baron de Rosenroth (1636–89; Sulzbach).
Kocher, Herrm. Fried. (*c.* 1783; Jena).
König, Friedrich Eduard (1846; Reichenbach).
König, Sam. (1670–1750; Bern).
Köppen, Nic. (*c.* 1709; Greifswald).
Kosegarten, J. G. L. (1792–1860; Greifswald).
Krafft, Karl (*c.* 1839; Ansbach).
Kraut, Paul (*c.* 1703; Lund).
Kyber, David (16th cent.; Strasburg?).
Lagarde, Paul de (1827–91; Göttingen).
Lakemacher, Joh. Gothofr. (1695–1736; Helmstädt).
Lange, Jo. Joachim (1670–1744; Halle).
Lange, W. (*c.* 1710).
Langens, Henr. (*c.* 1720; Holland).
Lederlin, Jo. Henr. (1672–1737; Strasburg).
Lehmann, Ge. Heinrich (1619–99; Leipsic).
Leib, Chilian (Prior; 1471–1548; Rebdorf).
Le Long, Jac. (1665–1721; Paris).
Lenz, Jo. Leonh. (*c.* 1700; Germany).
Lepusculus, Sebastian (*c.* 1546; Germany).
Leusden, Joh. (1624–99; Utrecht).
Leydecker, Melchior (1642–1722; Utrecht).
Lightfoot, John (1602–75; Ely).
Lipomanni, Marco (*c.* 1440; Venice).
Loscan, Joh. Frid. (*c.* 1710; Germany).
Losius, Jo. Justus (*c.* 1706; Germany).
Lowe, W. H. (Cambridge).
Ludwig, Christ. L. (b. 1663, Landshut; d. 1732).
Lund, Dan. (b. 1666, Fogdoë; d. 1746, Strengnäs).
McCaul, Alexander (b. 1799, Dublin; d. 1863, London).
Mai, Joh. Hen. (1688–1732; Giessen).
Malamina, Cæsar (*c.* 1774; Florence).
Manfred (?), King (d. 1266; Germany).
Mannetti, Giannozzo (b. 1396, Florence; d. 1459, Naples).
Margoliouth, D. S. (living; Oxford).
Margoliouth, G. (living; London).
Margoliouth, Moses (b. 1820, Suwalki; d. 1881, London).
Marini, Marco (b. 1541, Brescia; d. 1594, Brescia).
Matthias Aquarius (*c.* 1581).
Matthias, Elias (Germany).
Meelführer, Rud. Martin (b. 1670, Ansbach; d. 1729).
Mercer, Jo. (d. 1570; Uzès).
Meyer, Jo. (*c.* 1693; Holland).
Michaelis, Jo. Henr. (b. 1717, Halle; d. 1791, Göttingen).
Midhorp, Joh. (*c.* 1562).
Mieg, Jo. Frid. (b. 1700, Marburg; d. 1788, Heidelberg).
Mill, David (b. 1692, Konigsberg; d. 1756, Utrecht).
Molitor, Christoph. (*c.* 1659; Altdorf).
Montfauçon, Bern (b. 1655, Soulange; d. 1741, Paris).
Moré, Eugène (*c.* 1837; France).
More, Henry (b. 1614, Grantham; d. 1687, Cambridge).
Morin, Etienne (b. 1625, Caen; d. 1700, Amsterdam).
Morin, Jean (b. 1591, Blois; d. 1659, Paris).
Muhl, Henr. (b. 1666, Bremen; d. *c.* 1730, Kiel).
Muhl, Jos. (Holstein).
Muis, Simon de (b. 1587, Orleans; d. 1644, Paris).
Münster, Sebastian (Minorite; b. 1489, Ingelheim; d. 1552, Basel).
Murner, Thomas (Minorite; b. 1475; d. 1537?).
Myerlin, David Fr. (d. 1778; Frankfort-on-the-Main).
Nagel, Jo. Andr. Mich. (1740–1788; Altdorf).
Neale, Thomas (*c.* 1557; England).
Nicholas de Lyra (d. 1340; Paris).
Nigri (Schwartz), Peter (*c.* 1475; Cadana?).
Nork, Fr. (1803–50; Germany [actually Fr. Korn]).
Norrelius, Andr. (*c.* 1720; Upsala).
Novenianus, Phil. (?) (*c.* 1520; Hasfurtensis?).
Odhelius, Laur. (d. 1691; Upsala).
Opfergeld, Friedrich (1668–1746; Breslau).
Opitius, Paul Friedr. (1684–1745; Kiel).
Osterbröck, Aaggaens.
Otho, Jo. Henr. (d. 1719; Lausanne).
Ouserl, Phil. (*c.* 1714; Frankfort-on-the Main).
Owmann, Mart. Jac. (*c.* 1705; Germany).
Pagninus, Xanthus (b. 1470, Lucca; d. 1536, Lyons).
Palmroot, Jo. (*c.* 1696; Upsala).
Pasinus, Jos. (b. 1687, Padua; d. 1770, Turin).
Pastritius, Jo.
Pedro, Dom (Emperor of Brazil; 1825–91).
Pellican, Conrad (1478–1556; Zurich).
Peringer, Gustav (b. 1657; Upsala; Stockholm).
Peritz, Ismar J. (living; Syracuse, U. S. A.).
Perreau, Pietro (Abbé: living, Parma).
Pertsch, W. H. F. (*c.* 1720; Jena).
Peter of St. Omer (1296; Paris).
Petit, Pietro Giov. de (d. 1740; Rome).
Petrus de Alexandrica (Augustinian: 1342).
Petrus Montagnana (?) (1478; Italy).
Pfeiffer, Aug. (b. 1640, Lauenburg; d. 1698, Leipsic).
Pico de la Mirandola (d. 1494; Italy).
Picques, L. (*c.* 1670; Paris).
Pistorius, Jo. Nidanus (b. 1544, Nidda; d. 1607, Freiburg-im-Breisgau).
Plantavitius, Jo. (Bishop; 1625–48; Lodève).
Plato of Tivoli (1116; Barcelona).
Pontacus, Arnold (Bishop; d. 1605; Bazas).
Postel, Gul. (b. 1505, Delorie; d. 1581, Paris).
Prache, Hilarie (b. 1614, Teutschel; d. 1679, London).
Prideaux, Humphrey (Dean; b. 1648, Padstow; d. 1724, Norwich).

Quinquaboreus (Cinqarbre), Johannes (d. 1587; Paris).
Rabe, Joh. Jac. (1710-98; Onolzbach).
Rapheleng, Franc. (b. 1539; Lannoy).
Raymund (?), Martin (Monk; *c.* 1286).
Raymund de Peñaforte (Dominican; 1175-1275; Barcelona).
Reinneccius, Chr. (b. 1668, Grossmühlingen; d. 1752, Weiscufels).
Reiske, Joh. Jacob (b. 1716, Zoerlug; d. 1774, Leipsic).
Reland, Adrian (b. 1676, Ryp; d. 1718, Utrecht).
Rendtorf, Jo. (Hamburg).
Reuchlin, Jo. (b. 1455, Pforzheim; d. 1522, Stuttgart).
Rezzonius, Franc. (b. 1731, Como; d. 1780).
Rhenferdius, Jac. (b. 1654, Mühlheim; d. 1712, Franeker).
Ritmeier, Chr. Henr. (*c.* 1697).
Rivinius, Tileman Andreas (b. 1601, Halle; d. 1656, Leipsic).
Robustellus, Jo. (1655; Rome).
Rönnow, Magn. (d. 1690).
Rossi, Giov. Bern. de (1742-1831; Parma).
Sacy, Isaac Silvestre de (1758-1838; Paris).
Salchli (?), Jo. Jac. (b. 1694, Eggwil; d. 1774, Bern).
Sartorius, Jo. (b. 1656, Eperies; d. 1729, Danzig).
Saubert, Jo. (1638-88; Helmstädt).
Scheidt, Balth. (1614-70; Strasburg).
Scherping, Jacob (*c.* 1737; Stockholm).
Scherzer, Jo. Adam (b. 1628, Eger; d. 1683, Leipsic).
Schickard, Wilh. (b. 1592, Heerenberg; d. 1635, Tübingen).
Schindler, Valentin (d. 1604; Wittenberg; Helmstädt).
Schmidt, Sebastian (*c.* 1656; Strasburg).
Schnelle, Sebald (1621-51; Nuremberg).
Schoettgen, Jo. Christ. (1687-1751).
Scholl, J. C. F. (Tübingen).
Schotanus, Christ. (b. 1603, Scheng; d. 1671, Franeker).
Schramm, Jonas Conr. (*c.* 1700; Helmstädt).
Schreckenfuchs, Erasmus Oswald (1511-75; Tübingen).
Schroeder, Jo. Joachim (1680-1756; Marburg).
Schulten, Albert (1686-1750; Holland).
Schulten, Car. (*c.* 1725; Lund).
Schulten, Heinrich Albert (1749-93; Holland).
Schulten, Jo. Jac. (1716-78; Holland).
Schwenter, Daniel (1585-1636; Nuremberg).
Scotus, Jo. Duns (d. 1308).
Sebastianus, Aug. Nouzanus (*c.* 1532; Marburg).
Seidel, Casp. (*c.* 1638; Hamburg).
Seiferheld, J. L. (18th cent.).
Seyfried, Christ. (*c.* 1664).
Seyfried, Henr. (*c.* 1663; Altdorf).
Sgambatus, Scipio (*c.* 1703; Italy).
Sheringham, Rob. (b. 1602, Gnestwick; d. 1678, Cambridge).
Siegfried, Carl (b. 1830, Magdeburg; d. Jena).
Smith, Thomas (b. 1638, London; d. 1710).
Sommer, Gottfr. Chris. (*c.* 1734; Gotha).
Sonneschmid, Jo. Just. (*c.* 1719; Jena?).
Spalding, G. L. (b. 1762, Barth; d. 1811, Friedrichsfelde).
Sprecher, Jo. Died. (*c.* 1703; Helmstädt).
Springer, Daniel (1656-1708; Breslau).
Staemmen, Christoph. van (*c.* 1661; Preza-Holsatus?).
Starke, Heinrich Benedict (b. 1672, Engelen; d. 1717, Leipsic).
Steinmetz, Joh. Andr. (b. 1689, Gr. Knicymtzd; d. 1762).
Strack, Herrmann L. (living; Berlin).
Stridzberg, Nic. H. (*c.* 1731; Lund).
Struvius, Jo. Jul. (*c.* 1697; Germany).
Surenhuys, Gul. (d. 1729; Amsterdam).
Svetonio, Agost. (Italy).
Taylor, C. (living; Cambridge).
Taylor, Franc. (d. 1660; Cambridge).
Terentius, Jo. (b. 1580, Constance; d. 1630, China).
Theobald (?) (Subprior; 14th cent.; Paris).
Trigland, Jac. (d. 1705; Leyden).
Tychsen, Olaf Ger. (1734-1815; Rostock).
Ulmann, Jo. (*c.* 1663; Strasburg).
Urbanus, Rhegius Henricus (*c.* 1535; Germany).
Ury, Jo. (d. 1796; Oxford).
Uythage, Cn. Corn. (*c.* 1680; Leyden).
Valverdius, Barthol. (Spain).
Varen, Aug. (d. 1684; Rostock).
Vatablé, Fr. (d. 1547; Paris).
Vehe, Matth. (d. 1539; Halle).
Vinding, Jo. Paul (*c.* 1633; Holland?).
Voorst, Dick Cornelis van (b. 1751, Delft; d. 1833, Amsterdam).
Voss, Dionysius (b. 1612, Dordrecht; d. 1633, Amsterdam).
Voysin (Vicinus), Jos. de (*c.* 1635; Paris).
Wagenseil, Jo. Christoph. (1635-1703; Altendorf).
Wakefleld, Rob. (d. 1537; Oxford).
Wallin, Georg (*c.* 1722; Holm).
Walter, Jo. (*c.* 1710).
Walther, Christ. (*c.* 1705; Königsberg).
Warner, Levin (d. 1663; Holland).
Weiganmeier, Georg (1555-99; Tübingen).
Wessel, Joh. (b. 1419, Groningen; d. 1489).
Widmanstadt, Jo. Albrecht (b. 1500; d. 1559, Wellingen).
Wilkins, David (b. 1685; d. 1748, Hadleigh).
Winckler, Jo. Fried. (b. 1679, Wertheim; d. 1738, Germany).
Winer, Jo. Ge. Bened. (1789-1858; Leipsic).
Witter, Henr. Bernh. (*c.* 1703; Germany).
Woeldicke, Marcus (1699-1750; Copenhagen).
Wolf (?), Georg (*c.* 1557; Grimma).
Wolf, Jo. Christoph. (1688-1739; Hamburg).
Wolf, Jo. W. (d. 1571; Gera).
Wolph (?), Jo. Hac. (Zurich).
Wotton, William (1666-1720; London).
Wülfer, Jo. (1651-1724; Nuremberg).
Wünsche, August (living; Dresden).
Zanolini, Antonio (*c.* 1747; Padua).
Zeller, Andr. Christoph. (*c.* 1711; Maulbronn).
Zeltner, Ge. Gust. (1672-1738; Altdorf).

FEMALE CHRISTIAN HEBRAISTS.

Alberta Katherina (17th cent.; Bohemia).
Amoena Amalia (wife of Duke Louis; d. 1625, Anhalt).
Anna Sophia, Abbess (*c.* 1658; Quedlinburg).
Anna (Weissbrucker) Urban (16th. cent.).
Antonia, Duchess (d. 1679; Württemberg).
Blesilla (5th cent.).
Calonges, Madame de.
Cibo ———? (wife of Joh. Verano, Duke of Camerino; 1550).
Cornaro, Piscopia Cornelia (Eleonora Lucretia; d. 1684; Venice).
Cramer, Anna Maria (1613-27; Magdeburg).
Dorothea Maria (wife of Duke John; 17th cent.; Saxe-Weimar).
Einsiedel, Marg. Sybilla (wife of Conrad Löser; *c.* 1670; Saxony).
Elisabeth (Abbess of Herfort; d. 1680).
Eustochium, Julia (5th cent.; Rome).
Friesen, Henr. Kath. (17th cent.; Saxony).
Guyenne, De (*c.* 1625; Paris).
Habert, Susanna (d. 1633; France).
Lehmann, Maria Barbara (*c.* 1700; Schnekengrün).
Losa, Isabella (d. 1564; Cordova).
Louise Amoena (Princess; 17th cent.; Anhalt).
Ludolf, Susanna Magdalena (*c.* 1700; Frankfort-on-the-Main).
Marchina, Martha (d. 1646; Naples).
Maria Eleonore (wife of Ludwig Philipp of Pfalz; *c.* 1669).
Maria Elizabeth (daughter of Duke Christian Albrecht; *c.* 1706; Sleswick-Holstein).
Molinaea, Maria (17th cent.).
Molza-Porrino, Tarquinia (d. 1600; Modena).
Paula, Cornelia (d. 408; Rome).
Rohan, Anna, Princess of (*c.* 1634).
Saracena, Ludovica (wife of Marcus Offredus; *c.* 1606; France).
Schurmann, Anna Maria (1607-78; Altona).
Sebutia, Cæcilia (*c.* 1683; Rome).
Sigæa, Aloysa (wife of Alfonso du Guevas; d. 1569; Toledo).
Tanfeld, Elisabeth (d. 1639; London).
Wagenseil, Helena Sybilla (*c.* 1700; Altendorf).

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G.

HEBREW (Hebr. "'Ibri"; Aramaic, "'Ibrai," whence the Greek Ἑβραῖος: Latin, "Hebræus"; Norman, "Hebreu"; Eng. "Hebrew").

The Name and Its Use: The expression "Hebrews" is used as a name for Israelites in contrast with Egyptians, or by Egyptians for Israelites, in both the early narratives of the Pentateuch (J and E), but only in the story of Joseph and in that of Moses (Gen. xxxix.-xliii.; Ex. iii.-x.). It is also used in contrast with "Philistines," or by Philistines in speaking of Israelites, in I Samuel, both in the story of Saul and in that of Samuel (Smith, in "International Commentary," *s.v.* "Saul" and "Samuel"). It is further used once in the early legislative document commonly known as "The Book of the Covenant," to differentiate a Hebrew slave from one of any other nationality (Ex. xxi. 2). In Deut. xv. 12, based upon the preceding, it is used both in the masculine and in the feminine. This latter passage is twice quoted by Jeremiah (xxxiv. 9, 14). In Gen. xiv. 13 occurs the expression "Abram the Hebrew," rendered in the Greek περάτης = περαίτης ("Abram, the man of the region beyond"). It is difficult to determine whether the use of the term "Hebrew" here is due to the contrast of Abram, as typifying a nation, with the foreigners about him, with whom the chapter deals, or whether it is in this case a usage which may be compared with that of the preposition "'eber" in the Book of Nehemiah, where the author, writing from the standpoint of the Far East, and following Babylonian and Persian usage, designates Palestine as "the province beyond" the Euphrates.

The Term Used by Foreigners.

It would appear from the passages cited that the Israelites were known to other peoples by the name "Hebrews," and that in the earlier period of their history this name was used by them in contrasting themselves with other nations. This was not their customary or preferred designation of themselves. In the period of prophetic activity preceding the Exile, and in the prophetic, legal, and poetical literatures of the exilic and post-exilic periods, the word does not appear, with the doubtful exception of the passage in Gen. xiv. In the Greek period the ancient use was revived; and Jonah speaks to foreigners of himself as a Hebrew (i. 9). Similarly, in Judith and II Maccabees the word "Hebrew" is used where foreigners are addressed or where foreigners speak of Israelites.

In the prologue to Ecclesiasticus the word is used to designate the Hebrew language in contrast with the Greek. There is a similar use in the New Testament (John v. 2; xix. 13, 17; xx. 16; Acts xxi. 40, xxii. 2, xxvi. 14; Rev. ix. 11, xvi. 16) and in Josephus ("Ant." ii. 1, § 1; iii. 10, § 6); but here it may mean either the old Hebrew or the later Aramaic idiom of Palestine. The word is also used at this period to designate those who conformed to the ancient practises in contrast with the Hellenists, who observed Greek customs (Acts vi. 1; II Cor. xi. 22; Phil. iii. 5).

Derivation and Meaning: "'Ibri" is a gentilic noun, formed by adding the suffix "i" to the word "'eber." The latter is a common preposition in Hebrew, meaning "beyond" or "across." Other derivatives from the same root mean "ford," "pass," and the like. This preposition, alone or in combination with other prepositions, is used to designate the region across or beyond the sea or a river, but especially the region beyond the Jordan—commonly eastward of the Jordan, from the standpoint of a writer in Palestine proper; less often westward of the Jordan, from the standpoint of the trans-Jordanic territory. Frequently, also, it designates the region beyond the Euphrates—commonly eastward, spoken from the standpoint of Palestine, but also westward, from the standpoint of Babylon and Persia.

The word appears, further, as a proper name—that of an ancestor of the Hebrews (see EBER)—in the early Judean document (J), in the later Priestly Code (P), and in the Chronicles. Once the name "Eber" is used as a collective noun, to designate a people or country, in connection with Asshur (Num. xxiv. 24). An early Israelite tradition (Josh. xxiv. 2) interpreted the word "Hebrew" as meaning the people whose ancestors had dwelt in the land beyond the River Euphrates (A. V. "on the other side of the flood").

Similar to this use of "'eber ha-nahar" for "the region beyond the river," is the Assyrian "'ebir nari" and the Minæan "'ibr-naharan." The former of these designates roughly the later Persian province 'Abar-Nahra, the country between the Euphrates and Gaza. What region is designated by the latter is not clear. This interpretation lies also behind the treatment of the eponymous Eber in the Priestly Code (Gen. xi.), and was adopted by later Jewish tradition (Gen. R., and Rashi, *ad loc.*).

Views of Late Writers.

Some late writers interpret the word as meaning "the people from beyond Jordan" (so Wellhausen and Stade). If this latter view be correct, the name "Hebrew" may be supposed to have been originally a general term (comp. Gen. x. 21, 24, where Shem is called the "father of all the children of Eber," and Eber is the father of Peleg and Joktan) to designate the peoples beyond the Jordan. In that case the Habiri or 'Abiri of the El-Amarna tablets, who were overrunning Judea and threatening Jerusalem about 1400 B.C., may have been "Hebrews" (comp. Jastrow in "Jour. Bib. Lit." xi. 218, xii. 61), and the term may designate in general the trans-Jordanic populations (the Ammonites, Moabites, Edomites, etc.); among these at a later date were included the Israelites, who finally became the Hebrews par excellence. Other views propounded in recent times are those of Hommel, that the term designated the land west of the Euphrates, between Borsippa and Ur ("Ancient Hebrew Tradition," Appendix), and of Steiner (in Schenkel's "Bibel-Lexikon"), that "'eber" means, as in Arabic, "a river-bank," and that the Hebrews were the "dwellers in a land of rivers." [None of these views is satisfactory.—T.]

E. G. H. J. P. P.

HEBREW, THE: Jewish weekly; established in San Francisco, Cal., in 1863, by Philo Jacoby, a son of Isaac Jacoby, rabbi of Lauenburg, Pomerania. It is still published by its founder, and is the oldest Jewish paper on the Pacific coast. Rabbis Henry and Bettelheim, and Ernest Jacoby of Chicago, a brother of the founder, have been among its editors. The tendency of the paper in religious matters is conservative.

G. S.

HEBREW EDUCATION SOCIETY OF PHILADELPHIA: Organized July 16, 1848, largely through the efforts of Isaac Leeser: one of the oldest societies of its kind in the United States.

The charter granted by the Pennsylvania legislature April 7, 1849, authorized the establishment of schools for general education, combined with instruction in the Hebrew language and literature; the charter also authorized the establishment of a "superior seminary of learning," with power to grant the usual degrees given by other colleges. A supplementary act, passed May 13, 1866, allowed the admission of its pupils to the Boys' and Girls' High School, Philadelphia. The first school of the society was opened on the upper floors of the Phœnix Hose House on Zane (now Filbert) street. The first session was held on Monday, April 7, 1851.

Early in 1854 the society received a legacy of $20,000 from the estate of Judah Touro; in May following, the purchase of a church building on Seventh street, between Wood and Callowhill streets, was authorized; the school removed into this building in October of the same year. In January, 1889, this building was sold, and the school, now known as Hebrew School No. 1, removed to Keystone Hall, 1204 Germantown avenue. Maimonides College was opened Oct. 28, 1867, and remained in existence until December, 1873. Hebrew School No. 2 was opened March 3, 1878, in the synagogue building of the Holland Schule, Fifth and Catherine streets; it subsequently removed to Wheatley Hall, then to 322 Bainbridge street, and finally to the society's building, Touro Hall, at the southwest corner of Tenth and Carpenter streets.

Hebrew School No. 3 was opened October, 1879, at Marshall street and Girard avenue, and in December following Hebrew School No. 4 was opened at 624 Wayne (now William) street, in the district of Richmond. Hebrew School No. 3 removed to the corner of Fourth and Poplar streets, thence to Seventh street, and in October, 1881, was merged with Hebrew School No. 1 in its new building at 317 North Seventh street, Hebrew School No. 4 becoming known as No. 3.

In 1883, houses on Lark (now Weikel) street were purchased, and school No. 3 removed thither from 624 Wayne street. For some time trade-schools were in operation there, but they have been discontinued.

The principal work of the society is now centered in Touro Hall, where a night-school is kept open the entire year. There are now classes in English, typewriting and stenography, men's and women's garment-cutting, millinery, dressmaking, and cigar-making, a free synagogue for the most sacred holy days, free baths, a reading-room, and a circulating library. The Hebrew Sunday-School Society, the Baron de Hirsch Committee, and the B'nai B'rith Manual Training-School have the free use of the Hebrew Education Society's buildings for their meetings and classes. The permanent fund of the society amounts to $35,000. The annual expense is about $9,500.

Bibliography: *Fifty Years of the Hebrew Education Society*, Philadelphia, 1898.

A. D. Su.

HEBREW GLOBE, THE. See Periodicals.

HEBREW GRAMMAR. See Grammar, Hebrew.

HEBREW INSTITUTE. See New York.

HEBREW INTELLIGENCER. See Periodicals.

HEBREW JOURNAL, THE. See Periodicals.

HEBREW LANGUAGE: The designation "Hebrew language" for the language in which are written the Old Testament (with the exception of Ezra iv. 8–vi. 18; Dan. ii. 4 [after the fourth word]–vii. 38; Jer. x. 11; and a proper name in Gen. xxxi. 47), part of the Apocryphal and pseudepigraphic writings, and the greatest part of later Jewish literature, is first found in Hellenistic literature (Prologue to Ecclesiasticus [Sirach]; Josephus, "Ant." i. 1, § 2; Rev. ix. 11). The same designation is frequently used by Hellenistic authors to denote the Aramaic language spoken at a later time by the "Hebrews," as the Jews were called by non-Jewish writers. In Hebrew literature the term is first met in the Mishnah (Yad. v. 4; Giṭ. ix. 8); Biblical writers use the expression "the language of Canaan" (Isa. xix. 18) or "the Jews' language" (II Kings xviii. 26, 28; comp. Isa. xxxvi. 11, 13; Neh. xiii. 24; comp. also the modern use of "Yiddish"). More frequently, however, the language is called in later Jewish literature "the Holy Tongue," to distinguish it from the Aramaic vernacular or other "profane languages" spoken in later times by the Jews (Targ. Yer. to Gen. xxxi. 11; Soṭah vii. 11). This designation seems to be an abbreviation of "lishan bet ḳudsha" = "the language of the sanctuary" (Targ. pseudo-Jonathan to Gen. xxxi. 47). The Assyrians called Hebrew "the language of the west country" (comp. Hastings, "Dict. Bible," iii. 25).

Name.

The Hebrew language might be appropriately called the Israelitish dialect of Canaanitish, a branch of the Semitic Languages spoken in Palestine and in the Phenician colonies. Almost identical with it is Moabitish, as seen in the stele of Mesha (see Moabite Stone). Closely akin to it was Phenician, and in all probability also the languages of Ammon, Edom, and Philistia. The language used in the Zenjirli inscriptions approaches Hebrew closely.

Relationship and Characteristics.

Phonetically Hebrew occupies a middle place between Arabic, on the one hand, and Aramaic, on the other. Of the original Semitic consonants some appear to have been wholly or partly lost; at least the distinction between certain related but different sounds is not indicated in writing. Thus there is only one character in Hebrew (ח) for the Arabic "ḥa" and "kha," only one (ע) for the Arabic "'ain" and "ghain" (though from transcriptions of proper names in the Septuagint it seems that, like Arabic, it once had the two ע sounds), only one (צ) for the Arabic "ṣad" and "ḍad," and only one (ט) for the Arabic "ṭa" and "ẓa." Like Aramaic, Hebrew has a double pronunciation of the letters ב'ג'ד'כ'פ'ת—explosive and spirant. Like Arabic, it has a double sound of ר (comp. Merx, "Zeitschrift für Assyriologie," xiv. 308). From the פ at the end of the alphabet in certain alphabetic compositions in the Old Testament some assume the existence of the emphatic "p" known in Syriac and Ethiopic. Initial radical ו, as in Aramaic, has largely passed into י. Although

Hebrew has lost some of the original vowels still retained in classical Arabic, that loss has not assumed such proportions as in the case of Aramaic. This is due chiefly to the retention in Hebrew of the pretonic "a" vowel (see Shewa). Of case-endings, entirely lost in Aramaic, Hebrew has preserved some remnants, although these have become meaningless.

The passive verb-forms, produced by internal vowel-change, only remnants of which are preserved in the oldest Aramaic, are still full of life in Hebrew. An exception to this is found only in the passive of the first conjugation, which has been largely replaced by a reflexive form. Similarly, in the case of the formation of a jussive mode, Hebrew holds an intermediate position between Aramaic and Arabic. Hebrew has in common with Arabic a prefixal definite article and an inseparable interrogative particle.

Hebrew Syntax and Vocabulary.

Syntactically, Biblical Hebrew remained in a very primitive stage, lacking long and artificially constructed periods. The sentences are short and are connected with one another by the conjunction "and," which particle has various logical meanings. This frequent use of "and" has, however, also developed in Hebrew some very fine and expressive forms of construction, which, though occurring here and there also in cognate dialects, have found their highest development in Hebrew. One of these is the peculiar consecutive use of "and" to connect a series of clauses with an initial clause, which latter defines them temporally. On the whole, the particles in Biblical Hebrew are little developed and frequently ambiguous. In later Hebrew this fault has to a large extent been remedied. As in all Semitic languages, the concrete meanings of the word-stems are more or less apparent and present in the consciousness of the speaker or writer in all the derived word-forms. Hebrew, moreover, admits of almost no compounds, except in proper names. There is a great lack of adjectives and adverbs, especially of the latter; and the so-called tenses are rather modalities of action. All these facts make Hebrew, indeed, a vehicle for narration of great vividness, expressiveness, and beauty, and cause it as a language of poetry, especially of religious poetry, to stand unsurpassed. On the other hand, it is, at least in its Biblical form, ill adapted for the expression of abstract ideas and involved philosophical thought—a deficiency but partially overcome by medieval writers by the invention of abstract terms and adjectival and adverbial forms.

Origin.

In the Middle Ages it was a prevailing opinion that Hebrew was the primitive speech of mankind. This view was based on "etymologies and other data in the early chapters of Genesis [comp. Berliner, "Beiträge zur Hebräischen Grammatik," p. 9; König, "Hebräisch und Semitisch," pp. 113 *et seq.*], which, however, were as plausibly turned by Syriac writers in favor of their own tongue" ("Encyc. Bibl." ii. 1987; comp. Audo, "Syriac Dict." Preface). A similar opinion was expressed by Rab (Sanh. 38b). Medieval Jewish scholars considered Arabic and Aramaic, the only cognate languages known to them, as corruptions of Hebrew. In more recent times, however, two opposing theories have been held. One, whose chief exponent is S. D. Luzzatto, is that Hebrew is derived from Aramaic; the other, whose chief exponent is Olshausen, is that it is derived from Arabic. D. S. Margoliouth ("Lines of Defense of Biblical Tradition," and "Language of the Old Testament," in Hastings, "Dict. Bible," iii. 25 *et seq.*) claims that Hebrew is nothing but a vulgar dialect of Arabic. Not only, however, can the question concerning the relative age of a language whose origin lies in prehistoric times not be answered positively, but the necessity of the question itself is problematical: cognate languages may be parallel developments of one mother tongue instead of being derived from one another. All that can be said is, that by the testimony of the El-Amarna tablets (15th cent. B.C.), which contain Canaanitish or Hebrew glosses, and by the evidence of Egyptian, which contains Canaanitish loan-words borrowed some centuries before those tablets were written, Canaanitish or Hebrew was spoken in Palestine as early as the beginning of the second millennium B.C.

Language of the Patriarchs.

The other question, however, whether the Israelites brought their language with them from their original home or adopted it after the conquest of Palestine, as the Philistines seem to have done, is quite pertinent. From the facts that Abraham was connected with Haran, that Jacob is called an Aramean (Deut. xxvi. 5), and that the language is designated as Canaanitish and, as mentioned above, was spoken in Palestine centuries before the Exodus, one might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel ("The Ancient Hebrew Tradition") maintains that Aramaic is a later development; that in patriarchal times Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic. From the fact, however, that the Phenicians claimed to have come from the border of the Persian Gulf, where Abraham also is said to have had his home, and from the fact that Assyro-Babylonian is in both phonetics and vocabulary closely connected with Canaanitish, the probability of the Israelites having brought their language along with them is not to be denied.

Since Israel was a conglomeration of tribes, one expects to find their language showing dialectic differences. Such differences are distinctly mentioned in the case of the Ephraimites (Judges xii. 6), who could not pronounce ש. In some books expressions occur which show perhaps local coloring, on the basis of which some distinguish a Judaic and an Ephraitic dialect; others, an Ephraitic, a Judaic, and a Simeonic dialect. But there is no certainty that such expressions are not rather characteristics of the individual authors. Differences that may have existed in the pronunciation of the various localities were obliterated by a later leveling vocalization. That such obliteration has taken place in some cases is apparent from the differences in the vocalization of proper names existing between the Masoretic text and the Septuagint.

The literature of Hebrew covers a period of about

3,000 years, from the earliest documents of the Bible down to modern times. In so long a period the language has naturally undergone many changes. One may reckon broadly two phases of linguistic development: (1) the creative period, during the life of the language as the people's speech, and (2) the reproductive period, during its life in literary monuments only.

Biblical Hebrew.

The creative period of Hebrew may be divided into three phases: pre-exilic, post-exilic, and Mishnaic (the justification for including the last-named phase in this period is given below). The limited literature preserved in the Bible and the nature of most of its books, which are the products of schools rather than of individuals, as well as the uncertainty as to the time and place of their composition, make the historical tracing of the development of Biblical Hebrew a hazardous undertaking. In a general way it may be said that the language underwent little change during the first commonwealth; but with the growth of the arts and the development of professions and trade, new expressions had probably to be coined and foreign words borrowed. Accordingly loan-words from Assyrian and Egyptian, from the languages of India and Persia, and perhaps from Greek are successively found. Whether such borrowing was done directly or through the mediation of Phenician can not be ascertained positively. Direct borrowing need be assumed only in the case of Aramaic loan-words. The Arameans were the immediate neighbors of northern Israel from the very beginning. The foreign settlers who were domiciled in Israel after the downfall of the kingdom of the Ten Tribes probably also spoke Aramaic.

The correctness of the view that Aramaic was the international language of anterior Asia as early as the eighth century B.C. is not certain (comp. A. Ehrlich's commentary to II Kings xviii. 26), but there is no doubt that this was the fact after the Babylonian exile. Gradually Aramaic gained predominance in the Persian empire, displacing local forms of speech, and Hebrew, like other languages, had to succumb to its influence and ceased to be spoken. As was to be expected from such close relationship between the two languages, one borrowed from the other during the entire period that Hebrew and later Aramaic were together alive in Palestine. Even the oldest Biblical writings, as the Book of Judges, the Elohistic document, and Isaiah, show Aramaisms (שאר, טען, חדה, חנה, etc.). It is interesting in this connection to notice that the oldest Canaanitish inscription known, the patera of Ba'al Lebanon, contains also an Aramaic loan-word (ראשת).

By the post-exilic writers pre-exilic literature seems to have been recognized as already classic. Their language differs from that of the preceding period in three respects: (1) there is conscious imitation of earlier works (as in Daniel, the late Psalms, Ecclesiasticus [Sirach]); (2) the borrowings from Aramaic increase in volume and Persian words come in (some of the Aramaisms are not taken over bodily, but are translated into Hebrew, *e.g.*, כל עמת in Ecclesiastes); (3) the popular language gains entrance into literature and thus leads Biblical or literary Hebrew into Mishnaic or popular speech.

Mishnaic Hebrew.

As mentioned above, beginning with exilic times Aramaic influence began to be felt in Palestine. Nehemiah complains that the children from mixed marriages are unable to speak Hebrew (Neh. xiii. 24). For some centuries the two languages were spoken side by side, somewhat like Low and High German in certain states of Germany to-day. But as time went on the circle of the Hebrew-speaking population narrowed down, in spite of that language having sole control of the school, the synagogue, and the literature, until Hebrew became exclusively the language of literature and prayer. In the house of the patriarch Judah I. the maid servant still spoke Hebrew (Meg. 18a). The literary monuments of this last phase of living Hebrew have been preserved in tannaitic literature, the chief work of which is the Mishnah.

The "language of the Mishnah" ("Perek Ḳinyan Torah"), or "the language of the sages" ('Ab. Zarah 58b; Ḥul. 137b; Ḳid. 2b), as the language of tannaitic literature is called in later generations, is not an artificial product of the schools, but is the living language of the last centuries of Jewish independence. This has been convincingly shown by S. D. Luzzatto (in "Orient, Lit." 1846, col. 829; 1847, cols. 1 *et seq.*). Mishnaic Hebrew differs from Biblical in the following particulars: in admitting a greater contingent of Aramaic loan-words; in borrowing to a considerable extent (about 300 vocables) from Greek and Latin; in the greater Aramaization of its syntax; in the larger substitution of the reflexive verb-forms for the internal passives; in the loss of the feminine plural forms of the imperfect; in the use of the plural ending "-in" for "-im" and of the plural suffix "-n" for "-m"; in the more definitely temporal use of the tenses; in the wider use of the participle; in the introduction of periphrastic verb-forms; in the substitution of the relative particle for the construct state; in the more definite use of prepositions and conjunctions, and in the augmentation of their number; and frequently in a different use of the gender of nouns. Words are frequently used in their pausal forms outside of pause; Biblical words are used in other than Biblical senses, and new forms are built from Biblical stems. The laws of word-formation are, however, the same as in Biblical Hebrew. A conscious imitation of Biblical language is noticeable in the liturgy only. In the rest of tannaitic literature such imitation is expressly avoided (comp. Ḥul. 137b).

Neo-Hebrew.

The term "New Hebrew" or "Neo-Hebraic," by which post-Biblical Hebrew is usually designated, should properly be used only for the language of the reproductive period, beginning with amoraic literature (early in the third century of the common era) and continuing until the present. This period is of no interest to the student of Hebrew philology, but is of great importance for the study of Hebrew literature. New Hebrew presents a variety of styles differing not only according to periods, but also, and perhaps even in a greater degree, according to the subjects treated. In the treatment of this form of the language, periods and departments of literature must naturally cross one another. In the first place, prose must be separated from poetry. As regards linguistic peculiarities the prose literature may be divided into six groups; the poetical, into five.

Original work in midrashic literature is not the rule: the greatest part of it is compilation from older works. Probably most of these works were originally written in Aramaic and translated by the compiler into Hebrew. This is especially the case in the later Midrashim, while in the earlier compilations considerable Aramaic material has been preserved. The language differs little from that of the haggadic portion of tannaitic literature, and in some cases it has preserved linguistic material from tannaitic times which is not found in any extant tannaitic literature. Words which belong neither to Aramaic, Persian, Greek, nor Latin, although not found in Mishnaic Hebrew, are certainly tannaitic. Here belong also the halakic code (Yad ha-Ḥazaḳah) of Maimonides, the language of which is based on the language of the Mishnah, and the later codes imitating that of Maimonides.

The writers on Talmudic subjects, especially the commentators of the Talmud and the Poseḳim or legal authorities, who adopted Mishnaic Hebrew and avoided Biblical language, imitated to a great extent the Babylonian Talmud, interspersing their Hebrew not infrequently with Aramaic. The necessary lack of esthetic qualities in such a mixture is not very noticeable to one familiar from his youth with the Talmud. But the application of this style of writing to other than Talmudical subjects among medieval German Jews, loaded as it was with tasteless plays upon words and tessellated with Biblical phrases wrongly used, presents an unesthetic result difficult to understand and not very pleasing to a modern reader.

The language used chiefly by writers on philological and Biblical subjects shows in its earliest forms the influence of the Bible and of the payyeṭanim (comp., *e.g.*, Ben Asher, Saadia, "Yosippon," and the Ahimaaz Chronicle). But the payyeṭanic influence soon disappears and leaves a midrashic Hebrew somewhat influenced by the Bible and by philosophic Hebrew. The use of Aramaic elements is very rare.

Philosophic and Rhetorical Hebrew.

The preceding phases contributed little to the increase of the vocabulary. On syntax they had no influence whatsoever. This can not be said of the philosophic phase, which differs so much from the preceding that a new name was applied to it by medieval writers. It has been called "the language of the translators," or "the language of astronomy" ("leshon tekunah"). This phase is a product of the translation of Arabic works on philosophy and science. The insufficiency of the old language for the treatment of scientific subjects was supplied by the creation of new word-forms, especially of abstract terms and adjectives, by giving new meanings to old words, and by borrowing from the Arabic. The new extensions of meanings were modeled on the cognate Arabic; and, the translations being slavishly literal, the Hebrew received the imprint of Arabic syntax. In many cases a familiarity with Arabic is necessary to understand this kind of writing. This style was successfully imitated by philosophical and scientific writers who wrote originally in Hebrew.

Closely akin to this form of language is that which appears in the writings of the Karaites, except that Karaitic literature uses some payyeṭanic word-forms —a legacy of geonic times—and a number of terms peculiar to itself.

The Samaritans also attempted to write Hebrew; but, with one notable exception (comp. the Samaritan Chronicle, published in "R. E. J." xliv. 188 *et seq.*), their Hebrew is only an object of curiosity.

In the last quarter of the eighteenth century a reaction set in against the corrupt style of the German rabbis (see above). The writers of those days desired to influence the people in the direction of estheticism. They therefore introduced a style chiefly based on the Bible, the "rhetorical" style ("meliẓah"), as it is called. This style occurs indeed even earlier, but in very rare cases (comp., *e.g.*, Archevolti, Oliveyra). Since the vocabulary of the Bible, taken in its proper sense, is entirely insufficient to express modern ideas, resort was had to periphrases, whose terms, taken from the Bible, frequently meant something quite different in their original context. As a consequence the style became stilted and bombastic, incapable of giving an exact expression to ideas and things, and forcing the writer to be unnatural and to limit himself to jejune subjects. This style dominated Hebrew literature for three generations.

The necessities of Jewish life in Russia and the rise of national consciousness throughout European Jewry required a better-adapted vehicle of expression than was offered by the rhetorical style; and this demand was supplied by the creation of modern Hebrew. This style combines philological with philosophic Hebrew, eliminating from the latter its Arabic syntax. It has created a number of new terms to express modern ideas and things, drawing upon all phases of Hebrew, and, through the Hebrew writers in Palestine, upon Arabic. Scientific terms for which it has no equivalent it adopts from the modern languages. The periodic structure of the sentence is successfully cultivated.

Poetry.

Later Hebrew poetry may be divided into (1) payyeṭanic or liturgical, frequently having rime but no meter, and (2) metrical, first introduced by Dunash b. Labraṭ. The language of the payyeṭanim may again be subdivided into an earlier and a later period. The earlier period (*c.* 800–1100) presents a language based on the whole on the Bible, but enriched with a multitude of new forms. The number of new noun-formations in the piyyuṭ amount to more than forty. New verbs are formed from nouns and particles: new verb-forms are used for or alongside of older ones; defective stems are treated as biconsonantal, or more correctly as middle-waw stems; the inseparable prepositions are used with the finite verb: new plural forms are used where the older language has only the singular, or the singular is used where the older language has only the plural; masculine nouns are abstracted from older feminine forms, and new feminine forms are built from older masculine forms. Some nouns have double plural endings; the masculine ending is sometimes used where the older language has the feminine, and vice versa.

The later piyyuṭ literature, especially the penitential hymns, abandons a number of payyeṭanic word-forms and uses more Talmudic expressions.

The language used in metrical poetry presents, broadly speaking, three styles: the Spanish, the German, and the Russian. The language of the Spanish school follows the philosophic style and, though chiefly based on the Bible, contains a number of Arabisms in the significations of words, in phraseology and, more rarely, in syntactical constructions. The German style imitates chiefly the rhetorical style, is smoother in construction and purer in diction, but nerveless. The Russian or modern style strives after realism; it can not, therefore, limit itself to Biblical phrases, but uses the resources of all periods, even the latest coining of words.

Revival of Hebrew as a Spoken Language.

The national and realistic tendencies of the present generation have inspired many writers to try to enlarge the vocabulary of the language by the coinage of new terms and to revive Hebrew as a spoken language. Throughout Europe circles were formed that had as their object the cultivation of Hebrew conversation. It was in the nature of conditions that in Europe such efforts could meet with no signal success. It was otherwise in Palestine. There the resurrection of Hebrew as the tongue of the home and of the school has been realized to a considerable degree. See Dictionaries; Grammar, Hebrew; Literature, Hebrew; Poetry, Didactic; Pronunciation of Hebrew; Semitic Languages; Vocalization.

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T. C. L.

HEBREW LEADER, THE: Weekly newspaper; published in New York city by Jonas Bondy, who edited it. The first number was issued in May, 1850, and the last on Dec. 8, 1882. Its theological position was conservative. A distinct feature of the paper was its department of Masonic news.

G. A. M. F.

HEBREW LITERATURE. See Literature, Hebrew.

HEBREW NATIONAL, THE. See Periodicals.

HEBREW OBSERVER, THE (הצופה): Periodical; published in London by Abraham Benisch. The first and only number appeared Jan. 7, 1853.

G. A. M. F.

HEBREW REVIEW, THE: Literary magazine; published at Cincinnati, Ohio, during the years 1881 and 1882 (2 vols.) by the Rabbinical Literary Association of America. The president of the association, Dr. Max Lilienthal, and after his decease the vice-president, Dr. K. Kohler, edited the magazine.

G. A. M. F.

HEBREW REVIEW AND MAGAZINE OF RABBINICAL LITERATURE, THE (גלעד): Journal; published in London by Morris Jacob Raphall from Oct. 3, 1834, to and including Sept., 1835 (2 vols.). The object of the magazine was to foster the study of rabbinical literature.

G. A. M. F.

HEBREW SABBATH-SCHOOL UNION OF AMERICA: Organized at Cincinnati, Ohio, July, 1886, "to provide a uniform system for all Hebrew Sabbath-schools in the United States by promulgating a uniform course of instruction and by training competent teachers." It was the first attempt to secure united effort in the cause of Jewish religious education in the United States. The union has paid special attention to publishing text-books for religious schools; among its publications may be mentioned: "School Edition of the Book of Proverbs," by Adolph and Isaac S. Moses; "The Ethics of the Hebrew Scriptures," by the same authors; "Selections from the Psalms," by M. Mielziner; "How to Organize a Sabbath-School," by Henry Berkowitz; "Guide for Jewish Sabbath-School Teachers," containing papers on instruction in Biblical history by K. Kohler, in post-Biblical history by B. Felsenthal, on religio-moral instruction by David Philipson, and on the teaching of Biblical history in primary classes by Edward N. Calisch. The union has introduced the leaflet system, and has published three series of leaflets on Biblical history, and one series on religious themes, such as "The Love of God," "Our Love for God," "Love and Respect for Parents," "Truth-Speaking," etc. These leaflets are used in over one hundred schools throughout the country. The union has also published a curriculum for Jewish Sabbath-schools (see "Report for 1898," p. 8). Ninety schools are included in the union. It receives a subsidy from the Union of American Hebrew Congregations, and meets in biennial session at the same time as that organization. Its presidents have been M. Loth, S. M.

Winkler, M. Mielziner, and the present (1903) incumbent, David Philipson. The headquarters of the union are in Cincinnati.

A. D. P.

HEBREW STANDARD, THE: Weekly; founded in New York city by J. P. Solomon on Sept. 23, 1881. Solomon has been its sole editor and proprietor. The paper is strongly conservative and of Orthodox tendencies, and has always taken a definite political standpoint, that of the Democratic party. "The Hebrew Standard" was the first attempt at the issue of a cheap, popular Jewish newspaper in the English language.

G. A. M. F.

HEBREW UNION COLLEGE: A rabbinical college founded by Dr. Isaac M. Wise at Cincinnati, Ohio, in 1875. In 1854 Dr. Wise had made an attempt to establish a similar institution under the name of the "Zion College Association." Failing, and being convinced that such a college could be established only through a union of congregations, he agitated for the formation of such a union. In 1872 Henry Adler of Lawrenceburg, Ind., offered $10,000 toward the establishment of a rabbinical college. Thereupon delegates from thirty-four congregations convened at Cincinnati and organized the Union of the American Hebrew Congregations, with the objects of establishing a Hebrew theological institution for the education of rabbis for the Jewish pulpit in America and of promoting Jewish learning. In 1874 the council of this union met at Cleveland, Ohio, and adopted laws to govern the proposed institute, then named "The Hebrew Union College," which was placed under the authority of a board of governors consisting originally of twelve, and later on of twenty-four, members appointed by the council.

Foundation.

Organization.

The college was opened in October, 1875, with one preparatory class. As this class advanced, others were added, until the preparatory department was completed with four classes in 1879. In September of that year the collegiate or rabbinical department was opened with one class, consisting of the graduates from the preparatory department. As this class advanced, each year another was added, until in 1883 the collegiate department also was complete with four classes; in July of that year the first four rabbis were graduated and publicly ordained. In 1896 a Semitic department was added for the benefit of those who, without intending to enter the rabbinate, desired to pursue Semitic studies. To this department, and also to the preparatory department, female and non-Jewish students are admitted.

Dr. Wise was the first president, and retained the office until his death (March 26, 1900), when the senior member of the faculty, Dr. Moses Mielziner, was appointed president. The faculty comprises six professors and several instructors. By its charter the college is authorized to confer academic degrees. Graduates from the preparatory department receive the degree of bachelor of Hebrew letters. The collegiate course of studies leads to the rabbinical diploma, or, in case the student does not intend to accept a rabbinate, to the degree of bachelor of divinity. The postgraduate course leads to the degree of doctor of divinity. The latter degree is also conferred on theological authors in recognition of special merit.

During the first years of its existence the college held its daily sessions in two of the Cincinnati synagogues; but in 1881 a building on West Sixth street was purchased.

Library.

When the college was established its library consisted of a very limited number of Hebrew books. Through donations and purchases it has grown to about 20,000 volumes and pamphlets. Rev. Dr. Samuel Adler of New York bequeathed to the college his very valuable theological library and the sum of $1,000, the yearly interest of which is expended in its enlargement. Another collection of valuable books was presented to the college by the trustees of Temple Emanu-El, New York. During the twenty-seven years of its existence the college has graduated about one hundred rabbis.

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A. M. M.

Dr. Mielziner (the author of this article) died Feb. 18, 1903, and the duties of president were temporarily assumed by Prof. G. Deutsch. On Feb. 26, 1903, Dr. K. Kohler was elected president.

The faculty of Hebrew Union College as at present constituted (1903) includes:

Dr. K. Kohler (president)—theology, Hellenistic literature, history of liturgy, and beginnings of Judaism; Dr. David Philipson—homiletics; Dr. Louis Grossmann—ethics and pedagogics; Dr. G. Deutsch—history and Jewish literature; S. Mannheimer, B.A.—translation of Bible commentators, Hebrew, and Mishnah Abot; Ephraim Feldman, B.D.—history of philosophy and introduction to the Talmud; Dr. Henry Malter—Arabic grammar, Judæo-Arabic philosophy, and Jewish code; Caspar Levias, M.A.—Bible exegesis, Midrash, Hebrew, and Aramaic; Dr. Moses Buttenwieser—Bible exegesis; Dr. Leon Magnes (librarian)—translation of Bible and prayer-book, Biblical history and geography.

A.

HEBREW UNION COLLEGE JOURNAL: Monthly magazine, edited and published by students of Hebrew Union College, Cincinnati, Ohio, in the interests of that institution. The first number appeared in October, 1896. It publishes articles on Jewish literary subjects, occasional sermons delivered to or by the students, and reviews of current literature.

G. A. M. F.

HEBREWS, EPISTLE TO. See New Testament.

HEBRON (חברון): **1.** A city of Asher, properly "Ebron"; called also Abdon.

2. Town in Palestine, about 17 miles southwest of Jerusalem; it has a population of 14,000, including 1,100 Jews—690 Sephardim and 410 Ashkenazim. In 1890 there was a Jewish population of 1,490, but it has been diminishing. Most of the Jews still live in a ghetto surrounded by walls, and known in Spanish as "El Cortijo" (the court). It consists of a maze of narrow and dark passages, into which the doorways open at distances of not more than three feet. In ancient times Hebron was known as "Kirjath-arba," after its reputed founder, Arba, father of the Anakim (Josh. xiv. 15, xxi. 11). But according to modern exegetes the name is equivalent to the "city of the four." The patriarch Abraham resided at Hebron (Gen. xiii. 18, xiv. 13, xviii. 1, xxiii. 2), and purchased a cave known as the "Double Cave," where Sarah was buried. Abraham, Isaac, Jacob, and Leah were afterward buried there (see Burial; Caves in Palestine; Machpelah). Jacob went from Hebron to Egypt (Gen. xxxvii. 14, xlvi. 1); the spies visited the city (Num. xiii. 22). In the time of Joshua, Hoham, King of Hebron, was captured there and put to death by the Israelites. Hebron and its territory were at first given to Caleb (Josh. xiv. 6 *et seq.*, xv. 13; Judges i. 20), and then to the Levites of the family of Kohath; it ultimately became one of the six cities of refuge (Josh. xx. 7). David lived there until the conquest of Jerusalem, and was there anointed as king (II Sam. ii. 1, 11; iii. 2 *et seq.*; v. 1 *et seq.*). Absalom's revolt began there (II Sam. xv. 9 *et seq.*); Rehoboam fortified the city (II Chron. xi. 10).

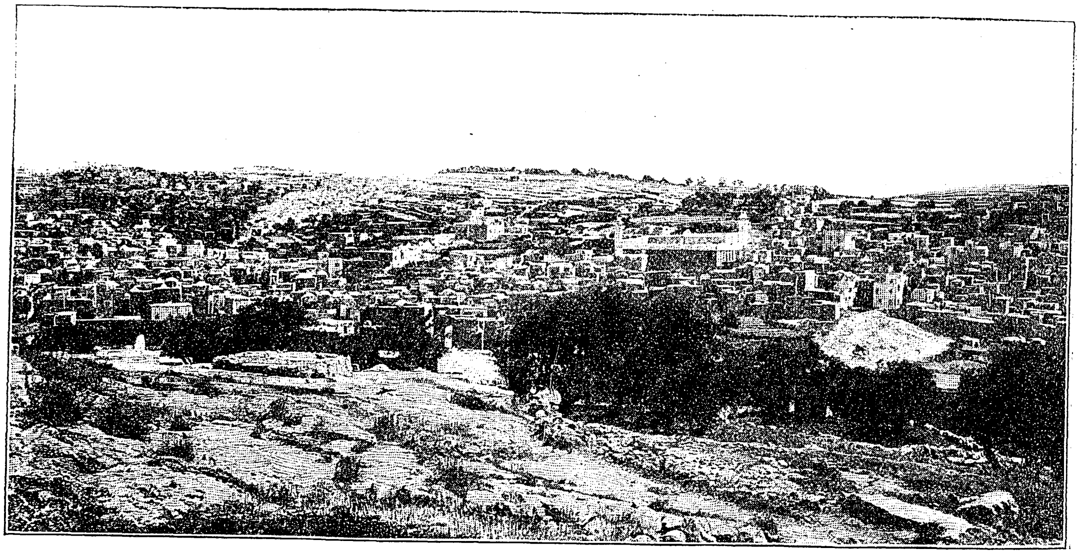

General View of Hebron.
(From a photograph by the American Colony, Jerusalem.)

Hebron was one of the towns which possessed a Jewish community after the return from Babylon (Neh. xi. 25), but the Idumeans appear to have afterward acquired it, since they were expelled by Judas Maccabeus (I Macc. v. 65). Occupied by the Romans, it was taken by Simon, son of Gioras, one of the leaders of the insurrection; but the Roman general Cerealis retook it by storm, killed the garrison, and burned the city (Munk, "La Palestine," p. 57). Jews did not inhabit Hebron after the destruction of the Temple, nor under the Romans, Byzantines, Arabs, or Crusaders. Benjamin of Tudela found only a single Jew (1171) at St. Abraham, as Hebron was called by the Crusaders. He asserts, however, that the Church of St. Abraham had been a synagogue under the Turkish rule. Forty years later R. Samuel bar Shimshon, who explored Palestine in 1209, makes no mention of Jews in Hebron.

The Modern Community.

Local tradition attributes the foundation of the modern community to Malkiel Ashkenazi (1450?), in whose honor a service is held every year on the anniversary of his death (Azulai, "Shem ha-Gedolim," p. 88). Fifty years afterward, however, it was difficult to form a "minyan" (quorum). The following were chief rabbis of Hebron: Israel Ẓebi (1701–31); Abraham Castel (1757); Aaron Alfandari (1772); Mordecai Ruvio (*c.* 1785); David Melamed (*c.* 1789); Eliakim (end of 18th cent.); Ḥayyim ha-Levi Polacco (*c.* 1840); Hai Cohen (1847–52); Moses Pereira (1852–64); Elia Sliman Mani (1864–78); Raḥamim Joseph Franco (1878–1901); Hezekiah Medini (former chief rabbi of Karasu-Bazar in the Crimea; known as the "Ḥakam Bashi Wakili"; acting chief rabbi since 1901).

Hebron possesses four synagogues within the ghetto and four batte ha-midrash without. The oldest synagogue, that of Abraham Abinu, is supposed to date back three centuries. It was restored in 1738 and enlarged in 1864. The others are Keneset Eliyyah Mani (like the former, Sephardic), and two Ashkenazic. There are three yeshibot, the oldest having been founded by Israel Ẓebi (d. 1731); the second was formed by the union of four older yeshibot. It possesses the library of Vivas, a native of Leghorn, and is very rich in Spanish works. Hebron possesses four Talmud Torahs for Sephardim and one for Ashkenazim. There are three mutual-aid societies and a free dispensary. The Sephardic community is administered by the chief rabbi and a council of seven members; the Ashkenazic by the chief rabbi and a council of three. Most of the Jews are supported by the "ḥalukkah," but there are a few carpenters and shoemakers. Among the antiquities are the Double Cave, revered by the Mohammedans; the ruins of Abraham's house; the tombs of Gad, Nathan the prophet, Abner (David's commander-in-chief), and others. The modern name of the town is

Al-Khalil (lit. "the friend" [*i.e.*, of God], a name by which Abraham was known; comp. Isa. xli. 8).

Numerous rabbinical authors have lived at Hebron, including Elijah de Vidas (1525), author of "Reshit Ḥokmah"; Solomon Edni (1622), author of "Meleket Shelomoh"; Moses ha-Levi (1668), author of "Yede Mosheh"; Israel Ẓebi (1731), author of "Urim Gedolim"; Abraham Conque (1740), author of "Abaḳ Derakim"; Ḥayyim Abraham Israel Ẓebi (1776), author of "Be'er Mayim Ḥayyim"; Aaron Alfandari (1772), author of "Yad Aharon" and "Merkebet ha-Mishneh"; Mordecai Ruvio (1785), author of "Shemen ha-Mor"; Judah Divan (1792), author of "Zibḥe Shelamim"; Elijah Sliman Mani (d. 1878), author of "Kisse Eliyahu"; Raḥamim Joseph Franco (d. 1901), author of "Sha'are Raḥamim"; Hezekiah Medini, author of "Sedeh Ḥemed."

Entrance to the Mosque at Hebron, Containing the Traditional Cave of Machpelah.

(From a photograph by the American Colony, Jerusalem.)

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D. M. Fr.

3. Third son of Kohath, son of Levi and founder of the Levitic family, the Hebronites (Ex. vi. 18; Num. iii. 19, 27; xxvi. 58). The Hebronites are often mentioned in the enumerations of the Levites, under the name either of "Ha-Ḥebroni" (Num. iii. 27, xxvi. 58; I Chron. xxvi. 23, 30, 31) or of "Bene-Ḥebron" (I Chron. xv. 9, xxiii. 19). In the time of David the chief of the Hebronites was called Jeriah (I Chron. xxiii. 19, and elsewhere). In the fortieth year of David's reign the Hebronites were settled at Jazer in Gilead, of whom 2,700 mighty men were appointed by the king superintendents over the two and one-half tribes, and 1,700, under Hashabiah, held similar positions on the west of the Jordan (*ib.* xxvi. 30, 31).

4. One of the tribe of Judah, a descendant of Caleb (*ib.* ii. 42, 43).

E. G. H. M. Sel.

HECHIM. See Höchheimer.

HECHINGEN. See Hohenzollern.

HECHT: Family, resident at Boston, Mass.

Jacob H. Hecht: Born at Heinstadt, Germany, March 15, 1834; died Feb. 24, 1903. He went to America in 1848; resided in California from 1859 to 1869, when he removed to Boston, Mass. He married Lina Frank (Jan. 23, 1867). From the beginning of his residence in Boston he took an active interest in the affairs of the community. He was for over fifteen years president of the United Hebrew Benevolent Association and was one of its charter members; he was the first president of the Federation of Jewish Charities; treasurer of the Hebrew Industrial School, founded by his wife; and the first president of the Elysium Club. He was appointed trustee of the state hospital by the late Governor Ames, and was successively reappointed by Governors Russell, Wolcott, and Crane. He was the first chairman of the Boston branch of the Baron de Hirsch Society for the Amelioration of the Condition of Russian Refugees.

Lewis Hecht: Born at Heinstadt, Germany, June 27, 1827. He went to America in April, 1848, stayed for a short time in Baltimore, Md., went to San Francisco, Cal., in June, 1853, and to Boston in 1862. He was for many years a director of the United Hebrew Benevolent Association and of the Leopold Morse Home, a member of the advisory board of the City Institutions, and a director of the New York and New England Railroad Company.

Lina Frank Hecht: Wife of Jacob H. Hecht; born in Baltimore, Md., 1848. In 1889 Mrs. Hecht founded in Boston the Hebrew Industrial School, the purpose of which was to Americanize and educate immigrant Jews. Her husband acted as its treasurer, and made liberal provision in his will for its maintenance. Mrs. Hecht was an active member and officer of the Women's Educational and Industrial Union. She is a director of the Leopold Morse Home, and for many years was president of the Hebrew Women's Sewing Society. She is a member and officer of the Jewish Publication Society of America, the Civil Service Reform Association, the Jewish Chautauqua, the National Council of Jewish Women, the board of trustees of the Federation of Jewish Charities, the board of trustees of the Associated Charities, and is a trustee of the Bath Department of the City of Boston.

Louis Hecht: Brother of Jacob H. Hecht; born in Heinstadt, Germany, Oct. 5, 1840. He went to America in 1848, lived in Baltimore for nine years, and then removed to San Francisco, Cal. He engaged in business there with his brothers, Col. Marcus H. Hecht, Isaac Hecht, Jacob H. Hecht, and Abraham E. Hecht. In 1872 he removed to Boston, Mass., and in the following year married Rosa, a sister of Lina Frank Hecht. Louis Hecht has been for many years the president of the Elysium Club; he was the first president of the Leopold Morse Home, and is a director of the Federation of Jewish Charities.

A. G. Mo.

HECHT, EMANUEL: German educationist; born 1821 in Nordheim, Bavaria; died Feb. 25, 1862, in Hoppstädten, Birkenfeld-Oldenburg. On graduating in 1842 from the Royal Training College for Teachers at Würzburg, Hecht was appointed by the district government of Lower Franconia special instructor of candidates for admission to his alma mater, a position which he soon relinquished in order to devote himself to his life-work of teaching Jewish youth. During three years' service in a small community in Lower Franconia he published numerous essays in Jewish periodicals, a Biblical history for Jewish elementary schools, and a Hebrew primer. On the invitation of David Einhorn he went in 1845 to Hoppstädten as teacher in the Jewish communal school. In conjunction with E. Goldmann, Einhorn's successor in the office of provincial rabbi, Hecht secured in 1856, after a campaign of vigorous agitation, full recognition by the state of the Jewish communal schools in Birkenfeld on equal terms with the Protestant and Catholic schools, and of Jewish communal teachers on the same footing as their Christian colleagues. In 1858 he was elected member of the "Provincialrath" (diet) of the principality.

In 1859 Hecht was charged with having reviled the state religion in his "Unterscheidungslehre Zwischen Juden- und Christenthum," but on trial before the provincial court was completely exonerated. As coeditor with A. Treu of Münster, he published in 1858 a religious journal entitled "Der Israelitische Haus- und Schulfreund," which was discontinued after its first year. Hecht's literary labors earned for him the honorary degree of Ph.D. from the University of Bonn.

Among the historical and pedagogical studies published by Hecht are a monograph on the Jews of Treves (Trier), and a pamphlet entitled "Der Vorsängerdienst der Israeliten nach Seiner Gesetzlichen Entwickelung." He is best known as a writer of devotional works and of text-books on religion. His writings include: "Biblische Gesch." Fulda, 1842 (American ed. revised by Samuel Adler and translated into English by M. Mayer, New York, 1859); "Israel's Gesch. von der Zeit des Bibelabschlusses bis zur Gegenwart," Leipsic, 1855 (the 3d ed., *ib.* 1877, is such in name only, being virtually a new work by M. Kayserling; Eng. transl. of 1st ed. by Max Lilienthal, Cincinnati, 1857); "Handbüchlein für Leseschüler des Hebräischen," Fulda, 1842; "Versuch das Hebräische Durch Deutsche Wörter zu Erlernen," Kreuznach, 1858; "Die Hebräische Vorschule," *ib.* 1859; "Kleine Hebräische Grammatik," *ib.* 1859; "Das Judenthum: ein Religionsbuch für Höhere Schulen," *ib.* 1860; "Liederbuch für Israelitische Schulen," *ib.* 1860; "Der Uebersetzungslehrer," *ib.* 1859; "Der Pentateuch Grammatisch Zergliedert," Brunswick, 1858; "Geschäftsaufsätze für Schulen," *ib.*; "Häster's Lesebücher für die Israelitischen Schulen Bearbeitet," Essen, 1855; "Unterscheidungslehre Zwischen Juden- und Christenthum," Hoppstädten, 1859; "Sefer Chajim, mit Uebersetzung und Neuen Gebeten," Brilon; "Kelch des Heils: Gebetbuch für Frauen und Jungfrauen," *ib.*; "Der Trostbecher," Berlin, 1861; "Der Pentateuch in Lehrreichen und Erbaulichen Betrachtungen, Erzählungen und Gedichten," Berlin, 1862; "Die Heilsquelle: Vollständiges Hebräisches Gebetbuch mit Deutscher Uebersetzung Nebst einem Anhange mit Deutschen Gebeten," Brilon, 1860; "Ueber Sabbath und Feiertagsschulen und deren Einrichtung," Fulda, 1842.

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S. H. H. M.

HECKSCHER, FERDINAND: German actor; born at Berlin 1806; died at Sondershausen Feb. 28, 1891. Heckscher, who had a fine bass voice, began his theatrical career as a singer, but, finding his opportunities in this field too limited, he abandoned music entirely (1833) and devoted his energies to the drama.

He studied under Benelli and at the private theater Urania, Berlin, and made his début at the Königstädtische Theater in that city in 1825. From 1826 to 1830 he was at Sondershausen; from 1830 to 1832 at Bremen; 1832–34 at Königsberg; 1834–41 at the Hoftheater, Dresden, where he played in company with Emil Devrient, Carl Weymar, and F. W. Porth; from 1841 to 1845 at Breslau; and until 1846 as director of the theater at Sondershausen. He retired shortly after. He appeared as a star at the Hoftheater, Berlin, and in Cassel, Coburg, Brunswick, Lübeck, Königsberg, and Danzig.

Heckscher's principal rôles were *Ingomar*, *Stephan Foster*, *Wetter von Strahl*, *Wallenstein*, *Otto III.*, *Don Ramiro*, *Fiesco*, and *Molière* in Gutzkow's "Das Urbild des Tartuffes."

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S. E. Ms.

HECKSCHER, SAMUEL BEN MEÏR: German scholar; lived at Altona in the seventeenth and eighteenth centuries; author of a work entitled "Ḳinah 'al Serefah," in Hebrew and German, on the great fire which raged at Altona in 1711 (see Steinschneider, "Cat. Bodl." col. 2426; Benjacob, "Oẓar ha-Sefarim," p. 528).

G. M. Sel.

ḤEDER (lit. "chamber," "room"): Colloquial name for a Jewish old-fashioned elementary school. The Talmudical expression "tinnoḳot shel bet rabban" (children, or, rather, babies, of the teacher's house; school-children) may indicate that the custom of giving instruction in the home of the teacher dates back to the early centuries of the common era. The ḥeder of Germany early in the last century, as described by Jost, differs little from the Russian and Polish ḥeder, except that boys and girls were seated together. There is little doubt that during the past centuries the ḥeder underwent but slight modification, and that its first radical modifications came when it began to give way to schools arranged more in accordance with the modern spirit.

A Typical Ḥeder.

The typical ḥeder was held in the room, seldom large, in which the "rebbe" (corrupt form of "rabbi") and his family lived, and where he or other members of his household, often the "rebbitzin" (rabbi's wife), carried on other businesses or occupations to supplement the small income obtained from teaching. The hours of study were very long, sometimes beginning early in the morning and lasting, in the winter, to nine or ten at night. The youngest children were taken to and from the ḥeder by the "belfer" ("behelfer," or "assistant"), who usually maltreated them and ate part of the food which they took with them to school. In the ḥeder the children were divided into "kitot," or classes, and while the rebbe was teaching one class, a second class, at the same long table, was repeating ("ḥazern," from "ḥazor" = "to repeat") a different lesson; and as all pupils were required to read as loud as possible, yelling at the top of the voice being preferable, the clamor of the ḥeder could be heard far away, while the din inside was such that one person could hardly hear what the other was saying.

The atmosphere of the ḥeder was unhealthful, as nobody cared for ventilation or for comfort; the time allowed for play was very brief; and vacations were given only in the months of Nisan and Tishri, the principal festival months. Various punishments were meted out to disobedient or inattentive children, and chastisement often meant cruel flogging; it is no wonder, therefore, that the ḥeder was to a very large extent a cause of physical deterioration, and that many remember with horror the school-days spent there. J. L. Gordon's semihumorous description of his teacher Reb Todros, and of the armory of instruments of torture with which he enforced discipline and attention ("Collected Works," i. 112-113, Odessa, 1889), may be somewhat exaggerated, but in all essentials is, to a very large extent, true.

Modern Improvements.

This system of education was but slightly modified in the smaller cities of Russia by the advent of the Haskalah, or progressive movement; in the larger cities the change for the better became more marked in the present generation. While it is still true that the "melammed," as the teacher is called by everybody except his pupils, is usually an incompetent and often an ignorant man who has failed in every other occupation, there were always true rabbinical scholars in the profession, and many of the "maskilim," who were acquainted with modern ideas, attempted to introduce more recent methods when fate placed them in the ranks of the "melammedim."

At the present time, and especially in the larger cities, the ḥeder has risen from its former low state. The "ḥeder metuḳḳan" (improved ḥeder) is a new institution that has appeared during the last few years, in which new methods of instruction have been introduced with varying success. Much is expected, but little has hitherto been accomplished, by the method known as "'ibrit be-'ibrit" (Hebrew in Hebrew), the translating of the Hebrew words of the Pentateuch or the Hebrew text-book by other Hebrew words, and not in Yiddish, as formerly. All improved methods of Jewish education naturally imply shorter hours and the inclusion of secular subjects, and consequently the new ḥadarim can not impart as much Hebrew and rabbinical information as was possible under the old régime, when the pupil was confined for about ten years from twelve to fourteen hours daily in the old-style ḥeder.

The ḥeder which appeared in the United States with the advent of the Russian Jews is but a faint reflection of the original institution. The hours of study are short, the boys are not submissive, and the rebbe, who is in most cases unable to speak English, is more often a martyr than a tyrant.

In the United States.

Some of the ḥadarim in New York are held in spacious rooms that are used for no other purpose, are furnished with the conveniences usual in modern schools, and are administered by learned and intelligent teachers. The proportion of ḥadarim held in small synagogues is much larger in New York than in Russia, because they are not in the way of the "baḥurim," or adults, who in Russia study at the synagogue or bet ha-midrash throughout the day.

There is a considerable ḥeder, or, rather, anti-ḥeder, literature of the time when haskalah was propagated more zealously than now. Some excellent parodies, like Reuben Zimlin's "Haggadah le-Melammedim" (Odessa, 1885), portray the faults and the troubles of the melammedim, and give an idea of the low esteem in which they were held. The ḥeder as distinguished from both the Talmud Torah, or large communal school, and the yeshibah, or Talmudic school for the older boys, has been the subject of much adverse legislation in Russia, and is still nominally under the ban of that government.

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H. R. P. Wi.

HEDYOṬ (='Ιδιώτης): Term used in Mishnah, Talmud, and Midrash to designate a private person, a commoner, not belonging to the class of kings, priests, officers, etc. (*e.g.*, Sanh. 90a, "three kings and four hedyoṭot"); also an ignorant man; one of low character; an uncultured, ill-mannered individual ("ha-hedyoṭ ḳofeẓ be-rosh"). "The lowest man rushes ahead" and gives his opinion first in the presence of prominent men (Meg. 12b). "Hedyoṭ" is used as opposed to "sons of kings" (Num. R. viii. 4); of man as opposed to God (*ib.*; Ḳid. 28b); of a common priest as distinguished from a high priest (Yeb. 59a); of a Samaritan as opposed to an Israelite (Sanh. 21b); of an untrained as opposed to a skilled worker (M. Ḳ. 10a); "leshon hedyoṭ" (vulgar or popular parlance) is spoken of in contradistinction to the language of the learned (B. M. 104a); "meshal hedyoṭ" (a proverb or popular saying) occurs frequently in the Midrash; "shiṭre hedyoṭ" (private writings, letters, or documents) are opposed to Biblical books (Shab. 116b); "parah hedyoṭit" means a cow of common stock, not trained for plowing (Ruth R. i. 19).

Bibliography: Jastrow, *Dict.* i. 333; Levy, *Neuhebr. Wörterb.* i. 453; Bacher, *Aus dem Wörterbuche Tanchum Jeruschalmis*, Hebrew part, p. 26.

D. S. Man.

ḤEFEẒ. See Gentili.

ḤEFEẒ B. YAẒLIAḤ (also called **ḤEFEẒ ALLUF**): Halakist; lived toward the end of the tenth century. Rapoport assumes him to have been a Palestinian, but it is more probable that he lived in Kairwan. He was the author of a work, now lost, in which, as its name "Sefer ha-Miẓwot" indicates, the 613 commandments were enumerated (see COMMANDMENTS, THE 613). Unlike his predecessors in this field, Ḥefeẓ, besides an enumeration of the laws, gave, in brief, reasons for their existence. He was thus, perhaps, the first in the field of the "Ṭa'ame ha-Miẓwot," which afterward had so many exponents. Moreover, the "Sefer ha-Miẓwot" contained not only the Biblical ordinances, but also their Talmudic-rabbinical amplifications and interpretations. Ḥefeẓ gave what may be described as a brief summary of Biblical, Talmudic, and geonic literature, including also formulas for prayer. The book was highly esteemed by the Spanish and German-French authorities, and the decisions of its author, who was referred to as "Gaon," "Resh Kallah," and "Alluf," had such authority that even Maimonides acknowledged himself under obligation to him (comp. his responsum in "Pe'er ha-Dor," No. 140). Ḥefeẓ was a grammarian and a philosopher as well as a halakist, and, what is very remarkable, he managed to express his philological and philosophical opinions even in his "Sefer ha-Miẓwot." Jonah ibn Janaḥ, Judah ibn Balaam, Solomon Parḥon, and Tanḥum Yerushalmi quote grammatical as well as lexicographical remarks from Ḥefeẓ's "Sefer ha-Miẓwot." To judge from these quotations, Ḥefeẓ not only explained the Biblical verses of a legislative nature which he had quoted in his enumeration of the 613 laws, but also at times referred to passages from Scriptural books other than those of the Pentateuch; even post-Biblical literature was drawn upon for the interpretation of Biblical passages.

Ḥefeẓ was a philosopher of authority, as a quotation from his work in Judah b. Barzillai's commentary to the "Sefer Yeẓirah" indicates (pp. 55-56). As Kaufmann has already noted, Baḥya ben Joseph ibn Paḳuda's proof of the existence of God from the combination of the four elements, notwithstanding their opposing natures ("Ḥobot ha-Lebabot," i. 6), is derived from the "Sefer ha-Miẓwot" of Ḥefeẓ. Baḥya's teaching concerning the unity of God and the anthropomorphism of the Scriptures may probably also be traced back to Ḥefeẓ, whose work is quoted by Baḥya in the introduction to his book (comp. Kaufmann in Judah b. Barzillai's Commentary, p. 335). The tosafists, like the other German-French authors, quote legal decisions from the works of Ḥefeẓ, while assuming the author of them to have been R. Hananeel. It has been clearly demonstrated, however, that not Hananeel, but Ḥefeẓ, was the author of the work. The misunderstanding arose through a false interpretation of the abbreviation ס'ח (= ס'חפץ) as ס' חננאל. Whether the "book Ḥefeẓ" is any other than the "Sefer ha-Miẓwot" is still in doubt; it is possible that the "book Ḥefeẓ" may mean the "book by Ḥefeẓ," and therefore the "Sefer ha-Miẓwot." If both refer to the same book, the "Sefer ha-Miẓwot" must have been a voluminous codex, as the quotations from the "book Ḥefeẓ" cover all departments of Jewish law—ritual law, civil law, etc. On the other hand, Rapoport's claim, which makes Ḥefeẓ the author also of the "Miḳẓo'ot" (see HANANEEL B. ḤUSHIEL), has been proved to be without foundation. Nor was Ḥefeẓ the author of the "We-Hizhir."

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S. S. L. G.

HEFḲER: Ownerless property, rendered so either by the formal renunciation of the owner, or by an act of the court (Giṭ. 36b), or by the death of a proselyte who has left no Jewish heirs (B. B. 149a; Maimonides, "Yad," Zekiyyah, i. 6). Property found in seas, rivers, or deserts is also supposed to be ownerless, and comes under the category of hefḳer (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 273, 12, 274, Isserles' gloss; comp. B. Ḳ. 81a, the ten institutions established by Joshua; see TAḲḲANAH). In all these cases property of this kind is acquired by the first who cares to take possession of it. The renunciation of ownership in property, whether movable or immovable, in order to be valid must be made in the presence of three men (Ned. 45a). The formula of such a renunciation is very simple: "This my property shall be hefḳer." If no one takes possession of the property during the first three days, the previous owner may retract his original statement, but not after that, although he can always acquire possession of it in the same manner as any one else (Ned. 44a; comp. R. Nissim *ad loc.*; "Yad," Nedarim, ii. 17; Ḥoshen Mishpaṭ, 273, 9). The renunciation is valid only when made in general terms, not when it is declared hefḳer only to a certain class and not to another class, as when one declares it hefḳer for the poor and not for the rich (Peah vi. 1; Yer. Peah vi. 1; B. M. 30b; comp. "Noda' Biyehuda," series ii., to Yoreh De'ah, 154). As to whether property is legally hefḳer if one or two individuals have been specifically excepted by the owner, compare "Naḥalat Ẓebi" to Ḥoshen Mishpaṭ, 20, 1.

With a few exceptions, the manner of acquiring is the same in case of hefḳer as in other cases (see ALIENATION AND ACQUISITION). While usufructuary possession for a period of time is sufficient to establish a claim to real estate when the claim is that it was sold or given away (see ḤAZAḲAH), such possession is not sufficient in the case of hefḳer, where possession must consist of actual acquisition of the object (B. B. 54a). Painting one portion of a wall in a house, or plowing a field with the intention of taking possession of it, is sufficient ("Yad," Nedarim, ii.; Ḥoshen Mishpaṭ, 275). All the poor-laws that pertain to land are disregarded in the case of hefḳer property. If, however, the previous owner takes possession of it again, he is obliged to observe all those laws, except that of separating the tithes ("ma'aser": Ned. 44a; "Yad," Mattenot 'Aniyim, v. 24). One who has acquired possession of an ownerless ox need not make restitution for the injuries the ox had committed before he acquired it (B. Ḳ. 13b; Ḥoshen Mishpaṭ, 406, 2, 3). See INHERITANCE; POOR LAWS; PROSELYTES.

S. S. J. H. G.

HEGEL, GEORG WILHELM FRIEDRICH: German philosopher; born at Stuttgart 1770; died at Berlin 1831. After studying at the

University of Tübingen he became tutor at Bern and Frankfort-on-the-Main, and lecturer (1801) and professor (1805) of philosophy at Jena. In 1808 he became director of a gymnasium at Nuremberg; in 1816, professor at Heidelberg; and in 1818, professor at Berlin.

Hegel may be said to have been the founder of a school of thought dominant in Germany until the rise of modern natural sciences in the beginning of the later half of the nineteenth century; even now, though discredited in the land of his birth, it is to a certain extent represented by prominent thinkers in England and America. His system has been described as "logical idealism." According to him, all that is actual or real is the manifestation of spirit or mind; metaphysics is coincident with logic, which develops the creative self-movement of spirit as a dialectic and necessary process. God is this self-unfolding spirit, and in the course of the self-realizing, free process of unfolding, creation leaps into being. The world is a development of the principles that form the content of the divine mind.

His Philosophy of History.

The influence of Hegel's system was especially potent in giving the first impulse toward the elaboration of a philosophy of history. From his point of view history is a dialectic process, through which the divine (the absolute mind), in ever fuller measure, is revealed and realized. This absolute is the unlimited and as such, in the fate of the various nations which represent successive limited and finite objectifyings of certain particular phases of the dialectic movement, exercises His highest right, and thus operates in history as the Supreme Judge. This interpretation of history has since become fundamental in the theology of some of the leaders of the Jewish Reform movement. It has been made the basis for assigning to Israel a peculiar task, a mission. Furthermore, it has helped to enlarge and modify the concept of revelation. Applying these principles to Jewish history, the Jewish Hegelians (Samuel Hirsch especially) have discovered in that history also the principle of development, a succession of fuller growths, of more complete realizations in form and apprehension of the particular spirit or idea represented by Israel in the economy of progressive humanity.

His Philosophy of Religion.

Hegel was also the first seriously to develop a philosophy of religion. In his lectures on this subject he treats first of the concept of religion, then of the positive religion, and finally of the absolute religion. Religion is defined as "thinking the Absolute," or "thinking consciousness of God"; but this thinking is distinct from philosophy in so far as it is not in the form of pure thought, but in that of feeling and imaginative representation ("Vorstellung"). The Godhead reveals Himself only to the thinking mind, therefore only to and through man. Religion, in the main, is knowledge of God, and of the relation of man to God. Therefore, as rooted in imaginative representation, not in pure idea, religion operates with symbols, which are mere forms of empirical existence, but not the speculative truth is the essential, and is expressed in the absolute religion. Through the "cultus" (worship) the Godhead enters the innermost parts ("das Innere") of His worshipers and becomes real in their self-consciousness. Religion thus is "the knowledge of the divine spirit [in Himself] through the medium of the finite mind." This distinction between symbol and content, as well as the conception of religion as the free apprehension, in an ever fuller degree, of the divine through the finite (human) mind, was utilized by Samuel Hirsch in his rejection of the view that Judaism is Law, and that the ceremonies, regarded by him as mere symbols, are divinely commanded, unchangeable institutions. The idea (or "Lehre") is the essential. This idea realizes itself, imperfectly at first, in symbol, but with its fuller unfolding the symbols become inadequate to convey the knowledge of God. It was in this way that Hegel's philosophy of religion became of importance for modern Jewish thought.

Hegel's View of Judaism.

Hegel himself, when treating of positive or definite ("bestimmte") religion, dealt with Judaism as only one of the temporary phases through which the knowledge of God passed in the course of its evolution into the absolute religion—Christianity. He divides "bestimmte Religion" into (*a*) natural religions and (*b*) the religion of "spiritual ["geistigen"] individuality." In the first group are included, besides the lowest, called by him the "immediate" religions, or "religions of magic," the Oriental religions—the Chinese "religion of measure"; the Brahman "religion of fantasy"; the Buddhistic "religion of inwardness" ("Insichsein"). Midway between this group and the second he places Zoroastrianism, which he denominates the "religion of good," or "of light," and the Syrian religion, designated as the "religion of pain." In the second group he enumerates the "religion of sublimity" (Judaism), the "religion of beauty" (the Greek), and the "religion of utility" ("Zweckmässigkeit"), or "of intellect" (the Roman).

In thus characterizing Judaism, Hegel practically restates, in the difficult, almost unintelligible, technical phraseology of his own system, the opinion common to all Christian theologians since Paul. The unity (of God) as apprehended by Judaism is altogether transcendental. God is indeed known as "Non-World," "Non-Nature"; but He is merely cognized as the "Master," the "Lawgiver." Israel is the particular people of this particular God. Israel is under the Law; yea, Israel is forever indissolubly bound up with a particular land (Palestine).

His Influence on Jewish Thinkers.

The influence of Hegel is discernible in the writings of Samson Raphael Hirsch, who turned Hegel's system to good account in defense of Orthodoxy. Samuel Hirsch, on the other hand, was induced to write his "Religionsphilosophie der Juden" by the desire to show that his master Hegel had misunderstood Judaism. He showed that the central thought in Hegel's system, that man is God's image and that through him the divine is realized on earth, is fundamental also to Judaism. The universal implications of the God-consciousness, vindicated by Hegel for Christianity alone, were certainly before that Jewish, in the dialectic process through which the God-consciousness finally rose to the climactic harmonizing of Nature and God (the transcendental and the natural) in the "absolute religion" (Christianity). The Jewish God-idea is not barrenly transcendental. The antithesis between God and non-God is overcome in the concept of Man (not merely one God-Man) as combining the divine and the natural (see God).

The theory of Hegel that Judaism is Law, that its motive is fear, that the holiness and wisdom of God as cognized by it are attributes merely of the sublime, unapproachable Sovereign, and as such are beyond the reach of man, as well as the other view that Judaism is definitively Palestinian, is contrary to the facts of Jewish history. Even the Bible shows that religion as reflected by it had progressed beyond this stage. The Hegelian method of regarding man and mind as under the law of growth, and God, not as a fact, but as a force, prepared the way for modern theories of evolution and the science of comparative religion.

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E. G. H.

HEGESIPPUS: 1. One of the earliest writers of the Christian Church; lived at Rome, whither he had gone about 150 from Palestine or Syria, by way of Corinth; died about 189. According to Eusebius, he was by birth a Jew; and though this is only an induction on the part of Eusebius, it may be accepted as true. He wrote, in five books, a work entitled Ὑπομνήματα Πέντε, or Πέντε Συγγράμματα, a historical apology for Christianity, in which he attempts to prove the truth and continuity of Christian doctrine in the apostolic churches and also the succession of bishops. It was indirectly aimed against Gnosticism and heresies in general. Of Jewish heretical sects he mentions seven (Eusebius, "Hist. Eccl." iv. § 21): Essenes, Galileans, Hemerobaptists, Masbotheans, Samaritans, Sadducees, and Pharisees. He cites the apocryphal gospels of the Hebrews and of the Syrians, Jewish traditions, and Judæo-Christian literary productions. He is thus an important authority for Jewish heresies and for the earliest history of the Christian Church. Only fragments of the Ὑπομνήματα have been preserved—in the "Historia Ecclesiastica" of Eusebius and (one extract) in Photius, "Bibliotheca," p. 232.

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2. Presumed name of the author of a free Latin translation, in five books, of the "Wars of the Jews" of Josephus; lived in the second half of the fourth century. The name is merely a corruption of "Josephus"; it occurs as "Josephus" as early as the fifth century, in Eucherius, and as late as the tenth, in Widerkind of Saxony. In the latter part of the Ambrosian manuscript (8th or 9th cent.) the heading "Josippi Liber Primus" has been changed by a later hand to "Egesippi." A Bern manuscript of the ninth century has "Hegesippus"; while a Vatican manuscript of the ninth and tenth centuries has "Ambrosius" as the author, though without any foundation. The text of Josephus is treated very freely in Hegesippus—mostly in a shortened form. It was first printed at Paris, 1510, and has been often reprinted. It was used by the author of the Hebrew "Yosippon." See Josephus, Flavius.

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G.

HE-ḤALUẒ (lit. "the armed," or "the vanguard"): Hebrew magazine or year-book which appeared irregularly between 1852 and 1889. Its German title, "Wissenschaftliche Abhandlungen über Jüdische Geschichte, Literatur, und Alterthumskunde," indicates the nature of its contents. It was edited and published by Joshua Heschel Schorr as the realization of a plan mapped out by his friend and teacher Isaac Erter, who had died one year before the first volume appeared. Geiger, A. Krochmal, J. S. Reggio, M. Dubs, and M. Steinschneider were among the contributors to the earlier volumes, the major portion of which, however, was written by the editor. The articles in the later volumes were written by Schorr exclusively. The dates and places of publication are as follows: vols. i.-iii. Lemberg, 1852-56; iv.-vi. Breslau, 1859-61; vii.-viii. Frankfort-on-the-Main, 1865-69; ix.-xi. Prague, 1873-80; xii.-xiii. Vienna, 1887-89.

"He-Ḥaluẓ" was the most radical of Hebrew periodical publications, and Schorr's bold attacks on the great rabbinical authorities, and even on the Talmud, aroused intense opposition. Entire works, like A. M. Harmolin's "Ha-Ḥoleẓ" (Lemberg, 1861) and Meïr Kohn Bistritz's "Bi'ur Ṭiṭ ha-Yawen" (German title, "O. H. Schorr's Talmudische Exegesen," Presburg, 1888), were written to disprove its statements, and few men were subjected to so much vindictive criticism and gross personal abuse as its editor, who was equally unsparing in his counterattacks. Many of his extreme views on Talmudical subjects were, however, rejected even by radical critics (see Geiger, "Jüd. Zeit." iv. 67-80).

J. P. Wi.

HEIDELBERG: University town in the grand duchy of Baden, Germany; it has a population of 40,240, including 882 Jews. The community there dates from the middle of the thirteenth century, as is shown by historical references to the presence of Jews in the neighborhood of Heidelberg during the reign of Ludwig II. (1253-94). In 1300 the protected Jew Anselm lived in the town itself; in 1321 there were several others there; and in 1349 Jews were among those who suffered during the Black Death. However, it is probable that but few were martyred, for the elector Rupert I. made Heidelberg at that time a place of refuge for Jews fleeing from Worms, Speyer, and other places. From the middle of the fourteenth century onward Jews were regularly received in Heidelberg under comparatively favorable conditions. The "Hochmeister" (rabbi) Lebelang was granted protection, and permission to open at Heidelberg or in some other place in the Palatinate a school whose pupils were also assured of protection. The cemetery was enlarged in 1369. In 1381 Heidelberg became the seat of the federated neighboring communities. The elector Rupert II. expelled all Jews in 1390, and gave their cemetery, synagogue, houses, and manuscripts to the university, although on becoming king he permitted Jews to stay in other cities of his domains.

Jews are not mentioned again at Heidelberg until the middle of the seventeenth century, when five members of the famous Oppenheimer family were living there. At that time Heidelberg seems to have been the seat of the electoral dayyan Isaac Margolis. During the French invasions of 1689 and 1693 the Jews of Heidelberg and the refugees from Mannheim staying with them suffered greatly. In 1704 thirteen Jewish families were living at Heidelberg, including the first district rabbi, Hirsch Fränkel, who was succeeded by David Ullmann (d. 1762). In 1763 the elector invested Hirsch Moses Mergentheim with the office of chief rabbi of the Palatinate. Olympia Fulvia Morata, born at Ferrara of Jewish parents, was offered the chair of Greek at the university in 1554, but was prevented from accepting by ill health. Baruch Spinoza was called to a chair of philosophy in 1693, but declined. Among the teachers of Hebrew at the university were the baptized Jews Paulus Staffelstein (called May 18, 1551) and Emanuel Tremellius (called July 8, 1561), and also Johann Reuchlin, Sebastian Münster, Simon Grynæus. The University of Heidelberg was perhaps the first in Germany to admit Jews as privatdocenten, among these being H. B. Oppenheim (1842; political economy) and Alexander Friedländer (1843; law), grandson of Rabbi Joseph Friedländer. The first Jewish regular professor in Heidelberg was the Orientalist Gustav Weil, appointed 1861. At present (1903) the university includes among its professors Georg Jellinek (international law).

Heidelberg became part of the grand duchy of Baden in 1803; by the edict of 1808 the Jews were granted full civic liberty. Heidelberg belongs, under the "grossherzoglicher Oberrath" of the Israelites of Baden, to a synagogal district that includes the communities of Baierthal, Gross-Sachsen, Heidelberg, Hemsbach, Hockenheim, Ketsch, Leutershausen, Lützelsachsen, Meckesheim, Nussloch, Rohrbach, Reilingen, Sandhausen, Schwetzingen, Walldorf, Weinheim, and Wiesloch.

The synagogal districts of Ladenburg and Sinsheim with their communities are also under the jurisdiction of the district rabbi of Heidelberg. H. Pinkus is now rabbi (1903), his two immediate predecessors having been Hillel Sondheimer and Solomon Fürst. There are many societies and foundations in the community, including a B'nai B'rith Friedrichsloge.

Bibliography: Löwenstein, *Gesch. der Juden in der Kurpfalz*, Frankfort-on-the-Main, 1895; Salfeld, *Martyrologium*; *Statistisches Jahrb. des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

D. S. Sa.

HEIDENHEIM, PHILIP: German rabbi and teacher; born at Bleicherode June 14, 1814. In 1834 he was called as teacher to Sondershausen, where he worked under I. Wolffson, whom he succeeded in 1837 as principal and preacher. In 1840 he was appointed teacher at the "Realschule," where he taught (1840-86) mathematics, geography, German, Latin, and history.

In 1845, having received his rabbinical diploma from Rabbi Löb Blaschke in Schönlanke and from Rabbis J. J. Oettinger and Michael Sachs in Berlin, he was appointed "Landesrabbiner" of the principality of Schwarzburg-Sondershausen; and shortly afterward the few scattered Jewish communities in the principality of Schwarzburg-Rudolstadt were added to his jurisdiction.

In 1848 he attended the conference of German teachers held in Eisenach, and was elected one of its officers. It was due to his initiative that in the first section of the constitution, which originally read, "The foundation of all education is Christian," the word "Christian" was changed to "moral and religious" ("sittlich-religiös"). Four hundred members voted in favor of the amendment, proposed by Heidenheim; and this so embittered a missionary who was present that he exclaimed: "We have sold Christ to the Jews." The liberal tendency of the time appears also from the fact that this gathering took place on Rosh ha-Shanah (New-Year's Day), and that the Jewish community granted to its rabbi leave of absence for the occasion. At Passover, 1902, Heidenheim celebrated the sixty-fifth anniversary of his inaugural sermon.

Bibliography: *Allg. Zeit. des Jud.* 1877, p. 666; 1878, p. 294; 1879, p. 651; 1881, pp. 746 *et seq.*

S. D.

HEIDENHEIM, WOLF (BENJAMIN) BEN SAMSON: German exegete and grammarian; born at Heidenheim in 1757; died at Rödelheim Feb. 23, 1832. At an early age Heidenheim was sent to Fürth, where he studied Talmud under Joseph Steinhardt, author of "Zikron Yosef," and, from 1777, under Hirsch Janow. Besides Talmudic literature, Heidenheim devoted himself to the study of Hebrew grammar, and particularly of the Masorah. In 1782 he left Fürth, probably on account of Janow's opposition to Mendelssohn's translation of the Pentateuch, of which Heidenheim was an admirer. He went to Frankfort-on-the-Main, where he made the acquaintance of the most prominent scholars, among them Wolf Breidenbach and Solomon Dubno. There began his literary activity, which lasted fifty years. Heidenheim, encouraged by Dubno, conceived the idea of issuing a revised edition of the Pentateuch, with a commentary of his own. The first work edited by him was Ibn Ezra's "Moznayim," to which he added a critical commentary (Offenbach, 1791). Seven years later Heidenheim began his critical edition of the Pentateuch, which he entitled

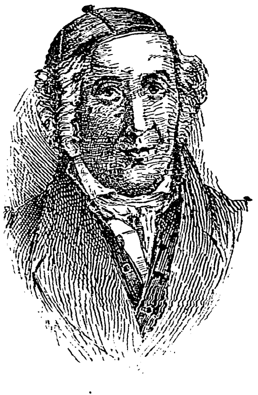

Wolf Heidenheim.

His Pentateuch.

"Sefer Torat Elohim." It contained the Targum, the commentaries of Rashi and Rashbam, the "Minḥat Shay" of Solomon Norzi (commentary), his own glosses and Masoretic references, and his supercommentary on Rashi entitled "Habanat ha-Miḳra." He based his commentary chiefly on the accents, adding numerous grammatical notes. But the undertaking, on the business side, was too difficult for him alone, and he was compelled to stop at Gen. xliii. 16.

His Maḥzor.

He next entered into partnership with Baruch Baschwitz, an energetic business man; through the assistance of Breidenbach they obtained from the Count of Solms-Rödelheim, under favorable conditions, a license to establish a printing-press at Rödelheim, whither they removed in 1799. Heidenheim immediately began an edition of the Maḥzor, with a Hebrew commentary by himself and a German translation by himself and Breidenbach (1800). In order to give a correct text, Heidenheim had secured the most ancient manuscripts, among them being one of 1258, as well as the earliest Italian and German editions. At the end of the Maḥzor to Shemini 'Aẓeret there is printed Heidenheim's "Ha-Piyyuṭim weha-Payeṭanim," an essay on the liturgists.

His Tefillah.

In 1806, Baschwitz having withdrawn, Heidenheim became sole proprietor. In that year he published his "Mebo ha-Lashon," a treatise on Hebrew grammar, and in 1808 his "Mishpeṭe ha-Ṭe'amim," a treatise on the accents according to the ancient grammarians. Ten years later Heidenheim recommenced his edition of the Pentateuch, but with a larger scope. It was published in four separate editions in 1818–21; one edition, entitled "Me'or 'Enayim," contains the text, the commentary "'En ha-Ḳore," and the author's treatise ("'En ha-Sofer") on the square characters; another edition, entitled "Moda' la-Binah," contains the text, the commentary of Rashi, and the author's supercommentary; the third edition, entitled "Tiḳḳun Sofer," is an unvocalized text for scribes; the fourth contains the text, with a German translation, and a commentary entitled "Minḥah Ḥadashah." Heidenheim also published: the Pesaḥ Haggadah (German transl.; 1822); the Pirḳe Abot (German transl.; 1823); "Siddur Safah Berurah," the daily prayers with a German translation (1823); "Ma'aseh Ta'tu'im," a polemic against the cabalist Nathan Adler (anonymous, but ascribed to Heidenheim); "Seder Tish'ah be-Ab" (German transl., with notes; 1826); Seliḥot (German transl., with a Hebrew commentary; 1834). He also added valuable notes to various works which issued from his press, among them being the "Mebo ha-Mishnah" of Maimonides, and Solomon Papenheim's "Yeri'ot Shelomoh." He left more than a dozen unpublished works, mostly on Hebrew grammar.

Bibliography: S. Baer, in *Allg. Deutsche Biog.*; Carmoly, in *Revue Orientale*, iii. 303 *et seq.*; Louis Lewin, in *Monatsschrift*, xliv. 127–128; xlv. 422–432, 549–558; Berliner's *Magazin*, v. 41 *et seq.*

S. M. Sel.

HEIDINGSFELD: Bavarian city, on the Main, near Würzburg. It has a population of 4,154, including 100 Jews (1903). That it contained one of the oldest Jewish settlements may be seen from the "Martyrologium" of Nuremberg (ed. Salfeld, p. 233), which mentions a woman by the name of Zira among the victims of the Franconian persecution of 1298. In 1398 King Wenceslaus expressly released the city from the obligation of paying Jewish debts. In 1423 it was stated in the privileges granted the city by King Sigismund that no one should be permitted to receive a Jew or cause him to settle there except by royal command; but in 1431 the city obtained from the king the privilege of admitting Jews with the rights enjoyed by their coreligionists in other free cities.

King Sigismund sold the city to the Von Gutenstein family, from which it passed to Bishop Lorenz of Würzburg, who bought it in 1498 for the bishopric. Because of a charter which the seven Jewish families living there had obtained from their former lord, they were allowed by the bishop to remain for a yearly payment of 120 florins. In the course of the next centuries the Jewish community in Heidingsfeld increased considerably, and as a result the little town became a trading center.

In the fifteenth century Heidingsfeld supported a rabbinate; and in the eighteenth century it became the seat of a chief rabbinate which included all the district communities of Würzburg. On May 23, 1727, the election of Jacob Löw as district rabbi was confirmed by the bishop, and on Aug. 10, 1742, that of Löw Baruch Cohn. From 1798 Abraham Bing occupied the position. The office was discontinued when all corporations were dissolved by the Bavarian edict of 1813 (see Bavaria). The court agent Seligmann should also be mentioned, who, by a patent dated 1726, was exempted, with all his people, from taxes when traveling on the business of the bishopric. Heidingsfeld passed into the possession of the Bavarian crown along with the bishopric of Würzburg. The Jews living there gradually deserted their narrow ghetto; many of them, especially after freedom of residence was proclaimed, settled in the neighboring Würzburg. The community still possesses a parochial school.

Bibliography: Himmelstein, *Die Juden in Franken*, in *Archiv des Historischen Vereins für Unterfranken und Aschaffenburg*, xii.; Heffner, *Die Juden in Franken*, Nuremberg, 1855; Heinrich Epstein, *Ein Beitrag zur Gesch. der Juden im Ehemaligen Herzogtum Ostfranken*, in *Monatsschrift*, 1880; Löwenstein, *Zur Gesch. der Juden in Franken*, in *Zeitschrift für Gesch. der Juden in Deutschland*, iii.; *Landes- und Volkskunde des Königreichs Bayern*, iv., § 1.

D. A. E.

HEIFER, RED. See Red Heifer.

HEILBRON, DAVID: Dutch physician; born at The Hague July 4, 1762; died at Amsterdam 1847. He was educated at the University of Leyden, graduating (M.D.) in 1784. From 1785 to 1800 he practised in his native city. In the latter year he removed to Amsterdam, where for many years he belonged to the board of health, and where he practised for the remainder of his life.

Heilbron is the author of: "Verhandeling over het Bezigen van Purgeermiddelen in de Borstziekten," 1790; "Verhandeling over de Oorzaken van het Beslag op de Tong," 1795, German transl. 1795; "Verhandeling over de Ziekteteekenen uit de

Oogen in Heete Ziekten," 1798; "Verhandeling over de Teekens of Verschijnselen der Oogen in Sleependc Ziekten," 1801; "Verhandeling over de Middelen Tegen de Besmetting van de Ware Veepest," 1824.

Bibliography: Hirsch, *Biog. Lex.* Vienna, 1884.

S. F. T. H.

HEILBRONN: Town of Württemberg in the district of the Neckar. There was an important community there in 1298, when Rindfleisch and his hordes slew nearly 200 Jews (Oct. 19). Among the victims were one rabbi and one punctator ("naḳdan"). At the beginning of the fourteenth century the Jews of Heilbronn paid taxes amounting to 666⅔ florins (about $1,500). In 1316 they were turned over to the city by Ludwig the Bavarian for a period of six years, after the debts due them had been canceled, in recognition of the city's loyalty. By an agreement of July 8, 1322, between the city and Duke Frederick of Austria the citizens were released from liability for everything that they had taken from the Jews. In 1349 the latter were attacked in their street on the Hasenmarkt, their goods were plundered and burned, and their synagogue was set on fire; but in 1357 the community had built another. They suffered severely under the arbitrary decrees of King Wenceslaus; during the war between the Suabian towns; under the shameful policy, as regards the Jews, of kings Rupert and Sigismund; and during a war that had broken out on their account between the city and Heinrich Mosbach of Ems. At the end of the fifteenth century they were ordered to leave the city despite the repeated intercessions of Emperor Frederick III. The few Jews who still remained were expelled by the city council in 1523 and 1529, and down to the middle of the seventeenth century the municipal authorities refused to allow Jews to enter the town. In 1645 a few were admitted under special restrictions; in 1667 a very severe decree was issued regarding Jewish business men visiting the city. In the following century there were no Jews at Heilbronn, and not until the law of April 25, 1828, had raised the status of the Jews of Württemberg were they readmitted. On May 5, 1831, a Jew was made a citizen; in 1861 there were twenty-one Jewish families, who dedicated a synagogue on Nov. 21 of that year.

The scholars of Heilbronn during the Middle Ages included R. Johanan, son of R. Eliakim; the punctator Abraham, and the teacher Isaac, all of whom were murdered in 1298; the Talmudist Salomon Spira flourished there in the second half of the fifteenth century. In 1903 there were 920 Jews in a population of 37,889. They have a fine synagogue in the Moorish style, various philanthropic institutions, a society for the study of Jewish history and literature, and a B'nai B'rith lodge. Since 1864 Heilbronn has replaced Lehrensteinsfeld as the seat of the district rabbinate, which now includes the communities of Affaltrach-Eschenau, Bonfeld, Kochendorf, Neckarsulm, Lehrensteinsfeld, Weinsberg, Massenbach with Hausen, Oedheim, Oehringen, Sontheim, Horkheim, and Thalheim. Its present rabbi is L. Kahn (1903), his predecessors having been Moses Engelbert (1864–91) and Berthold Eisenstein (1891–92).

Bibliography: Salfeld, *Martyrologium*; Jäger, *Gesch. von Heilbronn*, Heilbronn, 1828; Wiener, in *Achawa-Jahrbuch*, pp. 56 *et seq.*, Leipsic, 1865; *Statistisches Jahrb. des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

D. S. Sa.

HEILBRONN (HEILPRIN), ABRAHAM BEN MOSES ASHKENAZI: Chief rabbi of Lemberg; born in 1578; died Jan. 2, 1649. His father was related to R. Solomon Edels. Abraham Heilbronn wrote: "Birkat Abraham," a homily which he delivered on the day of his "bar miẓwah" (Prague); "Ahabat Ẓiyyon," a commentary on the Pentateuch and the five Megillot (Lublin, 1639). In the preface to the latter work he asserts that he also wrote a commentary on the Prophets and the Hagiographa, and he refers to a work of his entitled "Sha'are Ẓiyyon."

Bibliography: Wolf, *Bibl. Hebr.* i., No. 118; iii., No. 118; Steinschneider, *Cat. Bodl.* col. 691; Buber, *Anshe Shem*, pp. 6–7; Fuenn, *Keneset Yisrael*, p. 20; Michael, *Or ha-Ḥayyim*, p. 96.

G. M. Sel.

HEILBRONN, JACOB BEN ELHANAN: German rabbi and mathematician; flourished in the sixteenth and seventeenth centuries. After occupying various rabbinates he settled at Padua. He wrote: "Seder Meliḥah," a treatise in Judæo-German on the law of salting meat, at the end of which there is an elegy on the death of Abigdor Zuidal (Venice, 1602?); "Naḥalat Ya'aḳob," a collection of responsa, which contains, besides his own responsa, some contributed by others (Padua, 1622); "Shoshannat Ya'aḳob," multiplication tables, with arithmetical puzzles for exercise and primary instruction (a supplement to his edition of the "Orḥot Ḥayyim" of R. Eleazar ha-Gadol; Venice, 1623); an Italian translation of Benjamin Aaron Solnik's "Miẓwot Nashim," on women's three obligations (Padua, 1625). Fürst ("Bibl. Jud." i. 371) doubts whether the Italian translation was made by Heilbronn or whether the latter was the author and Solnik the translator. The Italians spell his name "Alpron" (Mortara, "Indice").

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 173; Steinschneider, *Cat. Bodl.* col. 1214; idem, *Jewish Literature*, p. 261.

D. M. Sel.

HEILBRONN, JOSEPH BEN ELHANAN: German Hebrew scholar; lived at Posen in the sixteenth century. Nepi-Ghirondi's "Toledot Gedole Yisrael" (p. 203) mentions a Joseph Heilbronn who died at Padua in 1622, but who can not be identified with Joseph ben Elhanan. Heilbronn wrote: "Em ha-Yeled," an elementary Hebrew grammar for the use of children, with conjugation tables and explanations in German (Prague, 1597); "Me'irat 'Enayim," the 613 commandments arranged according to Maimonides (Prague, n.d.); "Ḳol ha-Ḳore," a short Hebrew grammar for use in schools (Cracow, n.d.).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1472.

K. M. Sel.

HEILBUT, ABRAHAM BEN JUDAH: German Talmudist; lived at Altona in the middle of the eighteenth century. In July, 1751, he wrote there "Binah Rabbah," a commentary to the Midrash Rabbah and on the Midrashim to Psalms, Proverbs, and Samuel. Chief attention is given to words not found in the "'Aruk." The work is still unpublished. He was also the author of "'Aruk Ḳaṭon," a vocabulary of the Talmud (also unpublished); and of "Kaf Naḥat," a commentary on Pirḳe Abot (Altona, 1779).

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 148; Benjacob, *Oẓar ha-Sefarim*, p. 246, No. 281.
K. M. Sel.

HEILBUTH, FERDINAND: French painter; born at Hamburg in 1826; died Nov. 19, 1889, at Paris, where he had been naturalized ten years previously. His work is characterized by lively coloring and accentuation of expression. He exhibited at the annual salons from 1853 onward. Of his works may be cited: "Une Réception chez Rubens"; "Luca Signorelli"; "Le Fils du Titien et Béatrice Donato"; "La Tasse à Ferrare"; "Le Mont de Piété" (now in the Luxembourg); "Au Bord de la Tamise"; "Beau Temps"; "Rêverie"; "Epreuve de Musique de Palestrina"; "L'Autodafé"; "Aux Bords de la Seine." Heilbuth excelled as a portrait-painter. He was made chevalier of the Legion of Honor in 1861; officer in 1881.

Bibliography: *Nouveau Larousse Illustré.*
S. V. E.

HEILPRIN: Besides the numerous Heilbrons, Heilbronners, Heilpruns, and Heilbruns who are known to have lived between the middle of the sixteenth century and the present time, there are four distinct branches of the Heilprin family. The progenitor of the oldest of these was Zebulun Eliezer, whose son Moses of Brest-Litovsk was brother-in-law of Samuel Edels (d. 1632). Moses was the author of "Zikron Mosheh" (Lublin, 1611). The following tree includes his known descendants, omitting the females in most instances (the abbreviation "r." signifies "rabbi"):

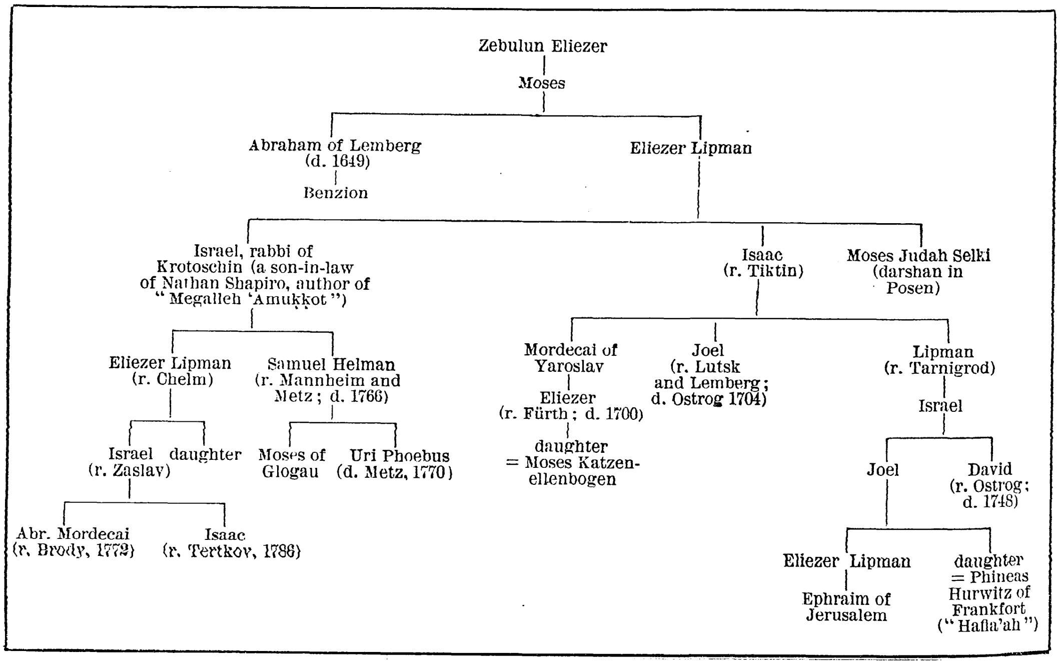
Zebulun Eliezer
Moses
Abraham of Lemberg (d. 1649)
Benzion
Eliezer Lipman
Israel, rabbi of Krotoschin (a son-in-law of Nathan Shapiro, author of "Megalleh 'Amuḳḳot")
Isaac (r. Tiktin)
Moses Judah Selki (darshan in Posen)
Eliezer Lipman (r. Chelm)
Samuel Helman (r. Mannheim and Metz; d. 1766)
Israel (r. Zaslav)
daughter
Moses of Glogau
Uri Phoebus (d. Metz, 1770)
Abr. Mordecai (r. Brody, 1772)
Isaac (r. Tertkov, 1786)
Mordecai of Yaroslav
Eliezer (r. Fürth; d. 1700)
daughter = Moses Katzenellenbogen
Joel (r. Lutsk and Lemberg; d. Ostrog 1704)
Lipman (r. Tarnigrod)
Israel
Joel
David (r. Ostrog; d. 1748)
Eliezer Lipman
Ephraim of Jerusalem
daughter = Phineas Hurwitz of Frankfort ("Hafla'ah")

Genealogical Tree of the Oldest Branch of the Heilprin Family.

The genealogy of another branch, which includes several rabbis and prominent leaders of communities and of the Four Lands, is as follows:

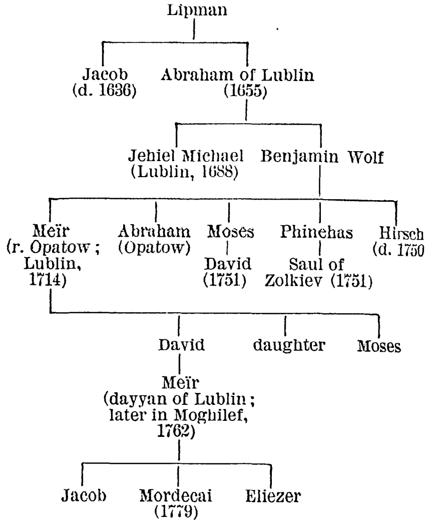
Lipman
Jacob (d. 1636)
Abraham of Lublin (1655)
Jehiel Michael (Lublin, 1688)
Benjamin Wolf
Meïr (r. Opatow; Lublin, 1714)
Abraham (Opatow)
Moses
David (1751)
Phinehas
Saul of Zolkiev (1751)
Hirsch (d. 1750)
David
daughter
Moses
Meïr (dayyan of Lublin; later in Moghilef, 1762)
Jacob
Mordecai (1779)
Eliezer

The genealogy of a third branch is that made by Belinson of the family of **Jehiel Hirsch Heilprin**, who went from Brody in 1821 to Odessa, where he was dayyan until 1835; he then succeeded Reuben Hardenstein in the rabbinate of Odessa, which Heilprin held until his death, Jan. 13, 1877 ("Allg. Zeit. des Jud." 1877, p. 126, where the name is erroneously given as "Michael Hirsch"). The places following the names in the family tree on the opposite page denote in most instances the rabbinates.

The fourth branch is that of Jehiel b. Solomon b. Jekuthiel of Minsk, author of "Seder ha-Dorot," whose son Moses succeeded him in the rabbinate, and whose grandson, Löb b. Isaac, published his work. He was probably connected with the third branch of the Heilprin family. A large number of the Heilprins now living in Russia claim descent from him. Phinehas Mendel, father of Michael Heilprin, was also probably descended from one of the several prominent Heilprins who lived in his native city, Lublin. Among other Heilprins are: **Abraham b. Moses Heilprin** (see Heilbronn); **Baruch b. Ẓebi Heilprin,** author of "Miẓwot ha-Shem," on the 613 commandments (Lemberg, 1792); **Gedaliah Heilprin** of Minsk, author of "Ḳohelet ben Shelomoh" (Wilna, 1879); **Joel b. Isaac Heilprin (Ba'al Shem I.)** of Ostrog, Volhynia (1648-49); **Joel b. Uri Heilprin (Ba'al Shem II.)** of Zamoscz, flourished 1720; **Joseph b. Elhanan Heilprin** (see Heilbronn); **Naḥman Heilprin,** assistant rabbi ("rosh bet din") in Brest-Litovsk, 1774; **Saul** and **Isaac,** sons of **Samuel Heilprin,** and joint authors of "Hora'at Sha'ah" (Berlin, 1765), solutions of the difficulties left unsolved in the "ḥiddushim" of R. Samuel Edels.

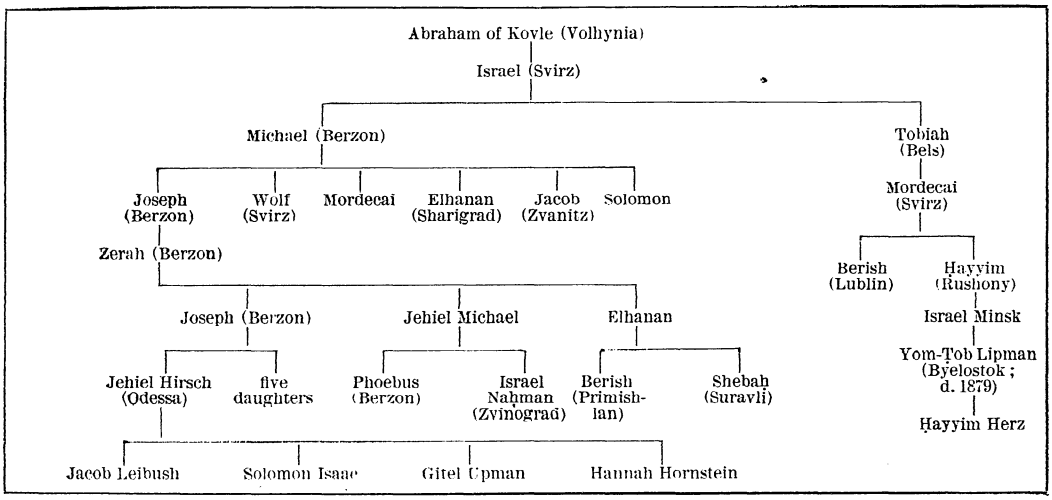
Abraham of Kovle (Volhynia)
Israel (Svirz)
Michael (Berzon)
Tobiah (Bels)
Joseph (Berzon)
Wolf (Svirz)
Mordecai
Elhanan (Sharigrad)
Jacob (Zvanitz)
Solomon
Mordecai (Svirz)
Zerah (Berzon)
Berish (Lublin)
Ḥayyim (Rushony)
Joseph (Berzon)
Jehiel Michael
Elhanan
Israel Minsk
Yom-Ṭob Lipman (Byelostok; d. 1879)
Jehiel Hirsch (Odessa)
five daughters
Phoebus (Berzon)
Israel Naḥman (Zvinograd)
Berish (Primishlan)
Shebah (Suravli)
Ḥayyim Herz
Jacob Leibush
Solomon Isaac
Gitel Upman
Hannah Hornstein

Genealogical Tree of the Later Branch of the Heilprin Family.

Heilprins are to be found in almost all Ashkenazic communities, but they are not necessarily of the same family, since most of the family names borne by the Jews of Austria, Germany, and Russia were assumed indiscriminately by order of their respective governments toward the end of the eighteenth century or at the beginning of the nineteenth.

Bibliography: Belinson, *'Ale Hadas*, p. 23, Odessa, 1865; Eisenstadt-Wiener, *Da'at Kedoshim*, pp. 23, 29, 57; Eisenstadt, *Rabbane Minsk*, p. 25, Wilna, 1898; Fürst, *Bibl. Jud.* i. 372-373; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 25, 284, 332; Zeitlin, *Bibl. Post-Mendels.* p. 140.

J. P. Wi.

HEILPRIN, ABRAHAM BEN MOSES. See Heilbronn, Abraham ben Moses Ashkenazi.

HEILPRIN, ANGELO: American naturalist, geologist, and traveler; son of Michael Heilprin; born March 31, 1853, at Sátoralja-Ujhely, Hungary. He was taken by his father to the United States in 1856. Some years later he returned to Europe, where he was educated. From 1876 to 1878 he continued his studies at the Royal School of Mines, London; at the Imperial Geological Institution of Vienna, and at Florence and Geneva, subsequently returning to the United States. He was professor of invertebrate paleontology and of geology at the Academy of Natural Sciences, Philadelphia (1880-1900); curator in charge of the museum of that institution (1883-1892); professor of geology at the Wagner Free Institute of Science in Philadelphia (1885-90); and has been president of the Geographical Society of Philadelphia for seven years. Heilprin has also demonstrated his ability as an artist, and in 1880 exhibited "Autumn's First Whisper" at the Pennsylvania Academy of Fine Arts, and "Forest Exiles" at the Boston Museum of Fine Arts in 1883.

In 1886 Heilprin went to Florida for the purpose of investigating the geological structure of the peninsula; in 1888, to Bermuda for a similar purpose. Two years later he set out on a scientific expedition to Mexico, and in pursuit of his investigations he ascended Iztaccihuatl, Orizaba, and Popocatepetl, and ascertained their altitudes by barometric measurements. While on this journey he explored the central plateau, and on his return contributed valuable additions to the geological knowledge of that region. In 1892 Heilprin led the Peary Relief Expedition to Greenland. After the eruption of Mount Pelée, by which the city of Saint-Pierre, Martinique, was entirely destroyed (May 8, 1902), Heilprin visited the island, and climbed to the crater of Mount Pelée while the volcano was in action; he revisited it in 1903.

The following are his chief publications: "Contributions to the Tertiary Geology and Palæontology of the United States" (1884); "Town Geology, the Lesson of the Philadelphia Rocks" (1885); "The Geographical and Geological Distribution of Animals" (1887); "The Geological Evidences of Evolution" (1888); "The Bermuda Islands" (1889); "Principles of Geology" (1890); "The Arctic Problem and Narrative of the Peary Relief Expedition" (1893); "The Earth and Its Story" (1896); "Alaska and the Klondike" (1899); "Mount Pelée and the Tragedy of Martinique" (1903).

BIBLIOGRAPHY: *Appleton's Encyc. of American Biog.*; *Who's Who in America*; *International Encyclopedia*.

A. F. H. V.

HEILPRIN, ELIEZER B. MORDECAI: Polish rabbi; born probably in Yaroslav, Galicia, in 1648; died at Fürth in 1700. He was rabbi successively in Gross Meseritz, Moravia; Tomaszow, Russian Poland; and Fürth, Bavaria. Heilprin was the author of "Siaḥ ha-Se'uddah," festive discourses delivered on the occasion of finishing the study of several tractates of the Talmud. This work and some of his responsa and novellæ are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 469, 470).

BIBLIOGRAPHY: *Ozerot Ḥayyim* (Michael Catalogue), manuscript part, Nos. 257, 788-789, 805, Hamburg, 1848; Michael, *Or ha-Ḥayyim*, pp. 209-210; Fuenn, *Keneset Yisrael*, p. 123; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 60, 63, 66.

K. P. Wi.

HEILPRIN, JEHIEL BEN SOLOMON: Lithuanian rabbi, cabalist, and chronicler; born about 1660; died at Minsk about 1746. He was a descendant of Solomon Luria, and traced his genealogy back through Rashi to the tanna Johanan ha-Sandlar. He was rabbi of Glusk, government of Minsk, till 1711, when he was called to the rabbinate of Minsk, where he officiated also as head of the yeshibah till his death. Heilprin was one of the most eminent Talmudists of his time. He was opposed to casuistry, and on this account succeeded in grouping around him a great number of liberal-minded pupils. For a long time he had to sustain a hard struggle with Aryeh Löb b. Asher, who, while still a young man, had founded a yeshibah at Minsk, which at first was very flourishing. Aryeh Löb attacked Heilprin's method of teaching; and the antagonism between them spread to their pupils. Later, Aryeh Löb, being obliged to assist his father in the district rabbinate, neglected his yeshibah, which was ultimately closed, and Heilprin was no longer molested.

Heilprin devoted a part of his time to the study of Cabala, on which subject he wrote a work. He was opposed to giving approbations to new books, deviating, as he himself says, only twice from his general principle in this regard. The two works so favored were the "'Ir Ḥomah" of Abraham Judah Elijah and the "Magen ha-Elef" of Aryeh Löb of Plotzk.

Heilprin is especially known through his "Seder ha-Dorot." This work consists of three independent volumes or parts. The first of these, entitled "Yemot 'Olam," is a history from the Creation down to his own time. The author always endeavors to give, by means of calculation, the dates of Biblical personages. He bases his work on the "Yuḥasin" of Abraham Zacuto, on the "Shalshelet ha-Ḳabbalah" of Gedaliah ibn Yaḥya, and on the "Ẓemaḥ Dawid" of David Gans. It seems that this first part was written when the author was still young; for the last event which he registered was one occurring in 1697. The second part, "Seder ha-Tanna'im weha-Amora'im," contains lists of the Tannaim and Amoraim in alphabetical order with their dates. Part III. is a kind of catalogue containing first the names of all the authors, then those of their works, both arranged in alphabetical order. Heilprin based this part on the "Sifte Yeshenim" of Shabbethai Bass, but added a great number of other titles. He states in the preface the many advantages of a knowledge of the chronological order of the Talmudists, which indeed in certain cases is absolutely necessary. The whole work is followed by notes on the Talmud, also arranged in alphabetical order. It was published for the first time by Heilprin's grandson, Judah Löb Heilprin, at Carlsruhe in 1769. There exist several other editions, the latest being the revised one of Naphtali Maskileison, Warsaw, 1882.

Of Heilprin's numerous other works, mentioned in the "Seder ha-Dorot," the only one which has been published is "'Erke ha-Kinnuyim," a dictionary of synonyms and homonyms occurring in the Bible, Talmud, and other works, chiefly cabalistic (Dyhernfurth, 1806).

BIBLIOGRAPHY: De Rossi, *Dizionario*, i. 166; Naphtali Maskileison in the preface to his edition of the *Seder ha-Dorot*, as above; Benzion Eisenstadt, *Rabbane Minsk*, pp. 14-16, Wilna, 1898.

S. M. Sel.

HEILPRIN, JOEL BEN ISAAC: Polish Ḥasidic rabbi; lived at Ostrog in the middle of the seventeenth century. He was known as "Ba'al Shem I.," and, owing to his Talmudic and cabalistic learning, enjoyed a great reputation among his contemporaries, who called him "a man of God." In the cabalistic "Toledot Adam" (Zolkiev, 1720) it is recorded that in 1648 he miraculously saved some Jews who, pursued by enemies, had taken refuge in a ship. Some of his writings were printed in the cabalistic "Mif'alot Elohim" (Zolkiev, 1724). See Ba'al Shem.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 432-433.

D. S. Man.

HEILPRIN, JOEL BEN URI (also known as **Ba'al Shem II.**): Galician thaumaturge; lived at Satanow in the first half of the eighteenth century. Possessed of a fair knowledge of medicine and physics, he pretended to effect cures and perform miracles by means of the Cabala and the Holy Name. In 1720 he published anonymously a work entitled "Toledot Adam," describing various remedies attributed to prominent cabalists. The preface of the work constitutes a continuous panegyric of Heilprin and his miracles. Heilprin had many pupils, who, on the death of their master, formed a band of charlatans who shamelessly exploited the credulity of their contemporaries.

BIBLIOGRAPHY: K. P. Moritz, *Salomon Maimon's Lebensgesch.* i. 217; Fuenn, *Keneset Yisrael*, p. 433; Zedner, *Cat. Hebr. Books Brit. Mus.*

J. I. Br.

HEILPRIN, LOUIS: American encyclopedist; son of Michael Heilprin; born in Miskolcz, Hungary, July 2, 1851. He emigrated with his parents to the United States in 1856, and was educated privately. He contributed articles to the second edition of the "American Cyclopædia," of which his father was one of the associate editors. He is the author of the "Historical Reference Book" (New York, 1884; 6th ed., *ib.* 1899), a standard book of reference. He became editorially connected with the "New International Encyclopedia" in 1902, and is at present associated with his brother, Angelo Heilprin, in the preparation of a new edition of "Lippincott's Gazetteer of the World."

BIBLIOGRAPHY: *Who's Who in America*, Chicago, 1899.
A. P. Wi.

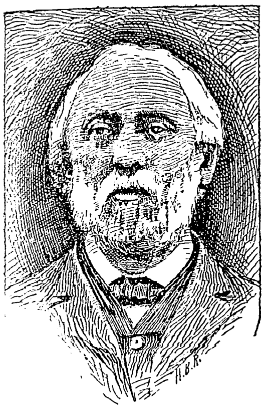
Michael Heilprin.

Association with Kossuth.

HEILPRIN, MICHAEL: Polish-American scholar, author, and philanthropist; born in Piotrkow, Russian Poland, Feb. 23, 1823; died in Summit, N. J., May 10, 1888. He was the son of Phinehas Mendel Heilprin, and was brought up in an atmosphere of enlightened Orthodoxy which was not antagonistic to the acquisition of secular learning. His father was his only teacher, and his good memory, combined with a great capacity for work, helped him to lay the foundation of his encyclopedic knowledge. Heilprin married early, and in 1843 emigrated to Hungary. He established himself as bookseller in the town of Miskolcz. He thoroughly mastered the Hungarian language; and his articles and poems in the cause of liberty attracted attention during the stormy days of 1848 and 1849. He became acquainted with Kossuth and other leaders, and, when the short-lived independent government was established, became secretary of the literary bureau which was attached to the Ministry of the Interior, presided over by his friend Szemere. After the collapse of the Revolution he went to Cracow and remained for some time with his father's friend, Isaac Mieses, with whose nephew, the philosopher Fabius Mieses, he formed a friendship which lasted throughout his life.

From Cracow Heilprin went to France, where he remained less than a year, and where he suffered from a malady of the eyes which for a long time incapacitated him for work. At the close of 1850 he returned to Hungary and settled as a teacher in Sátoralja-Ujhely. He then devoted his leisure to the study of the English language and English literature, and in 1856 went to England with the intention of settling there; but, following the advice of Kossuth, whom he met in that country, he proceeded to the United States.

Work in America.

Heilprin settled in Philadelphia, where for two years he taught in the schools of the Hebrew Education Society. In the exciting times preceding the Civil war he "saw but one struggle here and in Hungary," his sympathies being actively enlisted in the anti-slavery cause. In 1858 he was introduced to Ripley and Dana, the editors of "Appleton's New American Cyclopædia," and they were so impressed with the extent and accuracy of his knowledge that he was forthwith engaged by them to read and verify the geographical, historical, and biographical articles which were to appear in that publication. He also contributed a mass of valuable articles to the "Cyclopædia," among them "Hebrews," "Hungary," and "Poland." In 1858 he took up his residence in Brooklyn, where he became intimate with several members of the Kossuth family. In 1863 he removed to Washington, where he remained for two years, again engaging in book-selling. He also founded there a periodical called "The Balance," which existed for a short time. In 1865 he returned to New York, and at once began to contribute book reviews and articles on European politics to the newly established "Nation," on which he remained a constant collaborator until his death. From 1871 to 1876 he was engaged as associate editor on the second edition of the "American Cyclopædia."

When the persecution of the Jews in Russia in 1881 sent a flood of refugees to America, Heilprin threw himself heart and soul into the work of relief. He took an intense interest in the colonization plans of the earlier arrivals, and soon became absorbed in the work of the Emigrant Aid Society. His self-sacrificing activity, described by him in a letter to Fabius Mieses in 1887 as "a laborious striving which almost amounts to martyrdom," ended only with his life.

Most of Heilprin's literary work was anonymous; and his wide knowledge of history and geography, as well as his remarkable linguistic attainments (of which his extraordinary knowledge of Hebrew was but a part), and the consummate ability with which he treated political and even strategic questions in his articles, were therefore known only to those who were personally acquainted with him. The only work which bears his name is "The Historical Poetry of the Ancient Hebrews" (2 vols., New York, 1879–1880), in which he fully accepts the theories of modern Bible critics. A collection of "Bibelkritische Notizen," "printed as manuscript," with a preface by Rabbi B. Szold (Baltimore, 1893), contains comparisons of various passages of the Bible.

BIBLIOGRAPHY: Chadwick, *Unitarian Review*, Sept., 1888; A. Günzig, *F. Mieses*, in *Ozar ha-Sifrut*, v. 3; Wiernik, *Ha-Modia' le-Hodashim*, v. 1, No. 10, New York, 1901; *idem*, in *Jewish Comment*, Sept. 27 and Oct. 4, 1901; Abraham Hochmuth, in *Magyar Zsidó Szemle*, v. (1888), 560-569.
A. P. Wi.

HEILPRIN, PHINEHAS MENDEL: Polish Hebraist; born in Lublin Nov., 1801; died in Washington, D. C., Jan. 30, 1863. Trained in the study of the Talmud and its commentaries, his critical mind was attracted by the writings of Maimonides. After mastering the Arabic and the Greek philosophy of the Hebrew sages, he became a diligent student of modern German philosophy. He married early, and established himself as a cloth-manufacturer and wool-merchant in Piotrkow. He removed in 1842 to northern Hungary, but left that country after the failure of the Revolution of 1848, in which his eldest son, Michael, took part. He went to the United States in 1859, finally making Washington his home.

Heilprin was a fine example of the old-style scholarly merchant. He was the lifelong friend of Isaac Mieses, who resided in Piotrkow in his younger days; and he often visited S. L. Rapoport and other Jewish scholars. Jost knew and honored him "als ein Mann von tüchtiger Gesinnung" ("Orient, Lit." 1845, No. 1). His chief work, which, like almost all his writings, is directed against the Judæo-German reformers, is "Teshubot be-Anshe Awen" (Frankfort-on-the-Main, 1845); it is a sane and broad argument against the position of the reformers, especially on the questions of marriage and divorce, and although the author is very personal in his attacks, especially on Holdheim, the work is probably the fairest of that nature written in Hebrew.

This work called forth a protest ("Toḳef ha-Talmud," Ofen, 1848) from an ultra-Orthodox rabbi of Hungary, Isaac Ẓebi Margareten. In the preface he declares that Heilprin, whose work is "well thought of in this vicinity," admitted too much, and weakened the case of the conservatives by his suggested emendations of the text of the Talmud. Phinehas Mendel is not known to have replied. His other works are: "Eben Boḥan," on Maimonides; "Bi'ur Millot ha-Higgayon," on logic; "Sekel Ṭob" (Frankfort-on-the-Main, 1846), a criticism on Geiger's edition of the "Ḳobeẓ Wikkuḥim"; "Derek Yesharah," on the proper treatment of the Talmudical text by critics ("Bikkurim," i. 96-103, Vienna, 1864), which is supposed to be the introduction to a large work against irresponsible critics. In "Orient, Lit." 1845, No. 1, an article written by him precedes Jost's review of his "Teshubot be-Anshe Awen."

Bibliography: Morais, *Eminent Israelites of the Nineteenth Century*, pp. 126-130, Philadelphia, 1880; Zeitlin, *Bibl. Post-Mendels.* p. 140, Leipsic, 1891; Lippincott, *Dictionary of Biography*, s.v., 3d ed., Philadelphia, 1901; Günzig, *Toledot . . . Fabius Mieses*, pp. 11-12, Cracow, 1890 (reprint from *Oẓar ha-Sifrut*, iii.).

H. R. P. Wi.

HEIM, MICHAEL: Austrian jurist; born Aug. 18, 1852, at Jakosič, Slavonia. He studied law at the University of Vienna (1871-75), and became royal assistant attorney ("Staatsanwaltsubstitut") at the court of Essegg (1883-90) and district judge at Brod-on-the-Saave (1890-98). In 1898 he was appointed attorney-general, a rare distinction for a Jew in Austria. On Aug. 24, 1903, he was appointed first president of the royal tribunal of Mitrovicz.

S. H. E. K.

HEINE: The family made illustrious by the poet can be traced back on the father's side to one Isaac Heine (Hehne), who lived at Bückeburg in the electorate of Hanover, and visited the Leipsic fair in 1697. The following sketch pedigree gives his chief descendants:

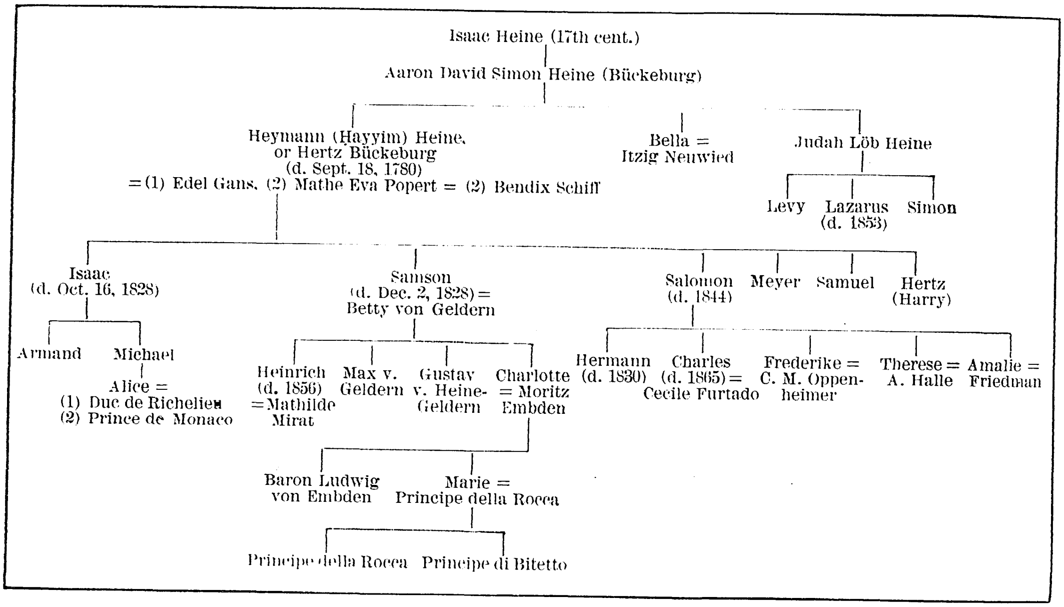
Isaac Heine (17th cent.)
Aaron David Simon Heine (Bückeburg)
Heymann (Ḥayyim) Heine, or Hertz Bückeburg (d. Sept. 18, 1780) =(1) Edel Gans, (2) Mathe Eva Popert = (2) Bendix Schiff
Bella = Itzig Neuwied
Judah Löb Heine
Levy
Lazarus (d. 1853)
Simon
Isaac (d. Oct. 16, 1828)
Samson (d. Dec. 2, 1828) = Betty von Geldern
Salomon (d. 1844)
Meyer
Samuel
Hertz (Harry)
Armand
Michael
Alice = (1) Duc de Richelieu (2) Prince de Monaco
Heinrich (d. 1856) =Mathilde Mirat
Max v. Geldern
Gustav v. Heine-Geldern
Charlotte = Moritz Embden
Hermann (d. 1830)
Charles (d. 1865) = Cecile Furtado
Frederike = C. M. Oppenheimer
Therese = A. Halle
Amalie = Friedman
Baron Ludwig von Embden
Marie = Principe della Rocca
Principe della Rocca
Principe di Bitetto

Genealogical Tree of the Heine Family.

Bibliography: G. Karpeles, in *Kaufmann Gedenkbuch*, pp. 457-506; *Allg. Zeit. des Jud.* 1902, pp. 273-274.

J.

HEINE, EPHRAIM VEITEL. See Ephraim, Veitel-Heine.

HEINE, GUSTAV, FREIHERR VON GELDERN: Austrian publicist; born June 18, 1812, at Düsseldorf; died Nov. 15, 1886, at Vienna: brother of Heinrich Heine. On completing his preliminary education at Hamburg he studied at the universities of Halle and Göttingen. He first engaged in agriculture, then in business, and then entered the Austrian army, rising to the rank of first lieutenant. In 1847 he founded in Vienna "Das Fremdenblatt," a periodical that became the official organ of the Austrian Foreign Office. In 1867 the Order of the Iron Crown of the third class was conferred upon Heine; and soon afterward he was knighted. In 1870 he was elevated to the rank of "Freiherr," with the cognomen "Geldern," his mother's family name.

One of his sons, **Maximilian Heine,** writes under the name of "Heldern," and is the author of the libretto to the operetta "Mirolan."

Bibliography: *Fremdenblatt*, Nov. 16, 1886; Embden, *Heinrich Heine's Familienleben*, p. 65, Hamburg, 1892; Eisenberg, *Das Geistige Wien*, p. 197.

S. B. Te.

HEINE, HEINRICH (after baptism, **Christian Johann Heinrich Heine**; among his family, **Harry**): German lyric poet and essayist; born at Düsseldorf Dec. 13, 1797; died in Paris Feb. 17, 1856; son of Samson Heine and Betty von Geldern. Though named after his father's brother Hertz, he was chiefly influenced in his early days by his mother and her uncle, Simon von Geldern, a curious mixture of traveler, "schnorrer," and adventurer. His father left his education to his mother, Betty von Geldern, who, touched by the new ideas of the French Revolution, and something of a freethinker, had him educated in a desultory manner by equally freethinking Jesuits and French refugees. There is little evidence that he had any specifically Jewish education, though he records in his "Memoirs" that he learned to conjugate the Hebrew verb "paḳad." As he also refers to the root "ḳaṭal," it is probable that he had to relearn Hebrew later from Gesenius. The time of his youth was the most favorable the German Jews had seen, owing to the influence of Napoleon, and Heine was always conscious of, and grateful for, the Jewish emancipation due to him.

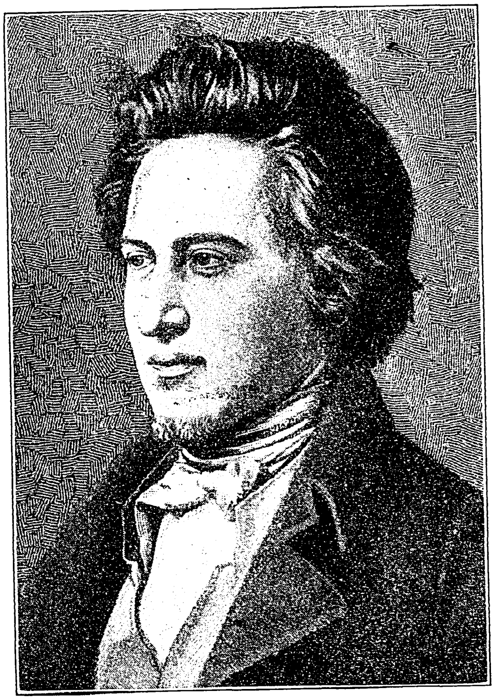
Heinrich Heine.

Early Influences.

At the age of seventeen, in 1815, he was sent to Frankfort to try his fortune in a banker's office, where for the first time he became aware of the restrictions by which Jews were oppressed in the German cities. At first he could not bear it, and went back to Düsseldorf; the next year he went to Hamburg to enter the office of his uncle, Solomon Heine, who was becoming one of the chief merchants of that city. The office-work proving distasteful to him, he ventured to set up in business for himself in 1818, but failed. Meanwhile the most important influence upon his life came through his frustrated love for his cousin Amalie, which brought out some of the tenderest, and, when he was thwarted, some of the most cynical, strains of his muse. When Solomon Heine found that his daughter was likely to be entangled with her cousin, who had shown no capacity for business, a rigid embargo was put upon any intercourse between Heine and the young girl, who shortly afterward, in 1821, married J. Friedländer of Absinthhein. Perhaps as a kind of compensation, his uncle sent Heine in 1819 to study law at Bonn and afterward at Göttingen, whence he was rusticated; going next to Berlin, he came under the influence of the Hegelians. Here his first volume of poems appeared, and here for the first time he came in contact with real Jewish influences. He became a member of the circle around Rahel, and in the household of Veit became acquainted with Moser, Gans, Dr. Rosenheim, Daniel Lessmann, and Joseph Lehmann. He also visited the Mendelssohns, and at Chamisso's house became acquainted with Hitzig (Embden, "Family Life," pp. 44-47, New York, 1892). He came in touch with Zunz and his followers, and by them was drawn into the circle which was attempting to create Jewish science by the Verein für Cultur und Wissenschaft des Judenthums. When the "Zeitschrift" appeared, Heine complained of its German ("Briefe," ed. Karpeles, p. 117).

The chief influence, however, was exercised by Moses Moser, whom Heine somewhere calls a supplement to "Nathan the Wise." They, with Ludwig Marcus and Emanuel Wolf, were inspired by the idea of uniting modern culture and ancient Judaism, and Heine joined eagerly in their enthusiastic hopes, which were, however, destined soon to be frustrated. In the reaction many of the members of the Verein submitted to baptism, which at that time was the only key to an official career in Prussia. The effect on Heine was rather to divert his attention from Jewish matters to German literature, and from 1822 to 1827 he produced a series of poems and sketches of travel which practically placed him at the head of German literature, culminating as they did in the "Buch der Lieder," one of the most exquisite volumes of lyric verse produced by a German poet. Much, however, that he wrote was offensive to the bourgeois and the bureaucracy of Prussia, but the coarseness of the suggestions was often redeemed by the piquant style in which they were put forth, and his light shafts of satire managed to pierce the most pachydermatous of mortals. His wit was essentially Jewish, and was clearly derived from the Berlin circles in which he had recently moved. It was while under their influence that he attempted his sole effort at a romance in his "Rabbi von Bacharach," a historical romance of the Middle Ages dealing with the persecution of the Jews by the Crusaders; it was unfortunately left unfinished.

His Conversion.

Meanwhile the question of a livelihood had forced him to take up the problem of his continued formal connection with the Jewish community. The example of Eduard Gans had shown him the hopelessness of expecting an academic career for a professing Jew. Defiantly yet reluctantly he determined on nominally changing his faith, and was received into the Protestant Church (June 28, 1825) as a preliminary to his LL.D. at Göttingen and to his career at the Prussian bar. He himself did not attempt to disguise the motives which led to this renunciation He declared that he was "merely baptized, not converted." In writing to Moser he said:

> "From my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as important even symbolically, and I shall devote myself all the more to the emancipation of the unhappy members of our race. Still I hold it as a disgrace and a stain upon my honor that in order to obtain an office in Prussia—in beloved Prussia—I should allow myself to be baptized."

Heine took a morbid pleasure in going to the temple at Hamburg to listen to Dr. Salomon preaching against baptized Jews. He was soon to learn that his sacrifice—if it was a sacrifice—was of little avail.

> "I am hated alike by Jew and Christian," he wrote, Jan. 9, 1826; "I regret very deeply that I had myself baptized. I do not see that I have been the better for it since. On the contrary, I have known nothing but misfortunes and mischances."

Almost immediately after his baptism he published his "Buch Le Grand" (1827), which was so revolutionary in tone and apologetic toward Napoleon, then in the depth of disrepute, that he considered it wise to await publication in England. The climate and the Philistinism of the England of those days were both repulsive to him, and he soon returned to Hamburg to produce his masterpiece, "Buch der Lieder." Despairing of any government employ from Prussian officials, he went to Munich, but found all attempts vain after the antinomian display he had made in the "Buch Le Grand." He accordingly went to Italy, and further irritated public opinion by the loose descriptions of his Italian adventures in his "Bäder von Lucca." After his father's death he produced the third volume of his "Reisebilder," the circulation of which was at once prohibited by the Prussian government, which showed clearly by this means its determination not to give him an official career. The French Revolution of 1830 found him, therefore, prepared to abandon his native land, and in May, 1831, he took up his permanent abode in Paris, where at that time his Jewish birth was rather an advantage than otherwise.

Mediator Between France and Germany.

The next eighteen years of his life were devoted in the main to a series of propagandist efforts which were Jewish in method if not in aim. Heine constantly strove to act the same part of mediator between French and German culture as the Spanish Jews had acted between the Christians and Moors of Spain. In particular he collaborated with Ludwig Börne, though not in direct association with him, in the attempt to create an intellectual party in Germany which would apply to German institutions and conceptions the freedom and force of French revolutionary ideas. By this means the two helped to create the party of "Young Germany" in literature and politics. At the same time he attempted to render the profundities of German thought accessible to the French public, and thus prepare the way for a closer sympathy between the minds of the two nations. During all this time he wrote little, if anything, dealing with Jewish subjects. His associates in Paris were by no means so exclusively Jewish as in Berlin and Hamburg: He was admitted to intimacy with Balzac, George Sand, Alfred de Musset, Alexandre Dumas, and, in fact, with all that was brilliant in French literature and art. Yet many of his most intimate friends were of the Jewish circle. Alexandre Weill, David d'Angers, A. Mels, A. Karpeles, the Oppenheims, the Friedlands, and to some extent the Paris Rothschilds, came into more or less intimate relations with him while he was able to go out into society.

Both Heine and Börne were particularly suited for the function they performed in transporting French ideas—or, rather, practical suggestions for carrying them out—to Germany, so rich in its own ideas, but hitherto with so little capacity for putting them into practise. As Jews, both were able to view the movements with a certain dispassionate detachment, and could disentangle the permanent from the transitory element in current events. Heine, however, was no revolutionist in act. He trusted to the influence of ideas rather than to any direct intermeddling in political affairs. This caused disagreement between himself and Börne, who attacked him virulently. Heine preserved silence during Börne's life, but after his death wrote an analysis of Börne's weaknesses. The exploit did Heine no credit, and brought upon him a duel with one Strauss, an admirer of Börne. Fears for the result of a duel led Heine to legitimate his relations to Mathilde Mirat (1841).

Heine supported himself partly by his literary efforts, partly by a pension from the French government, and to some extent by an allowance from his uncle Solomon Heine, which was continued after some bickerings by his cousin Charles, after Solomon's death, with a promise that the allowance should be continued to Madame Heine after the poet's death.

His "Mattress Grave."

About 1847 Heine was seized by the illness that ultimately brought him to a comparatively early grave. Whatever its nature, whether softening of the spinal cord, muscular atrophy, or locomotor ataxia, there can be little doubt that his irregular life had led to his neuropathic condition. After May, 1848, he never rose from his bed for over eight years, during which time, bravely bearing the most excruciating pain, he showed a heroic patience which redeemed in large measure the want of taste and dignity shown in his early attitude. His thoughts frequently turned back to the creed of his youth, and he often gave pathetic recognition of his appreciation of the finer sides of Judaism and of the Jewish people. In his "Romanzero" he gave what is still, perhaps, the most striking picture of Judah ha-Levi, derived doubtless from Michael Sachs's "Religiöse Poesie." The more irreverent "Disputation" showed that he was just as irreverent in dealing with sacred Jewish subjects as his enemies accused him of being toward Christianity. In his "Prinzessin Sabbath" he enshrined for all time the sublimer sides of Jewish home-worship.

It was while on his "mattress grave" that Heine gave utterance to his most penetrating comments on matters Jewish:

On Bible and Jews.

"The Jews may console themselves for having lost Jerusalem, and the Temple, and the Ark of the Covenant, and the golden vessels, and the precious things of Solomon. Such a loss is merely insignificant in comparison with the Bible, the imperishable treasure which they have rescued. If I do not err, it was Mahomet who named the Jews 'the People of the Book,' a name which has remained theirs to the present day on the earth, and which is deeply characteristic. A book is their very fatherland, their treasure, their governor, their bliss, and their bane. They live within the peaceful boundaries of this book. Here they exercise their inalienable rights. Here they can neither be driven along nor despised. Here are they strong and worthy of admiration. Absorbed in the city of this book, they observed little of the changes which went on about them in the real world: nations arose and perished; states bloomed and disappeared; revolutions stormed forth out of the soil; but they lay bowed down over their book and observed nothing of the wild tumult of the times which passed over their heads."

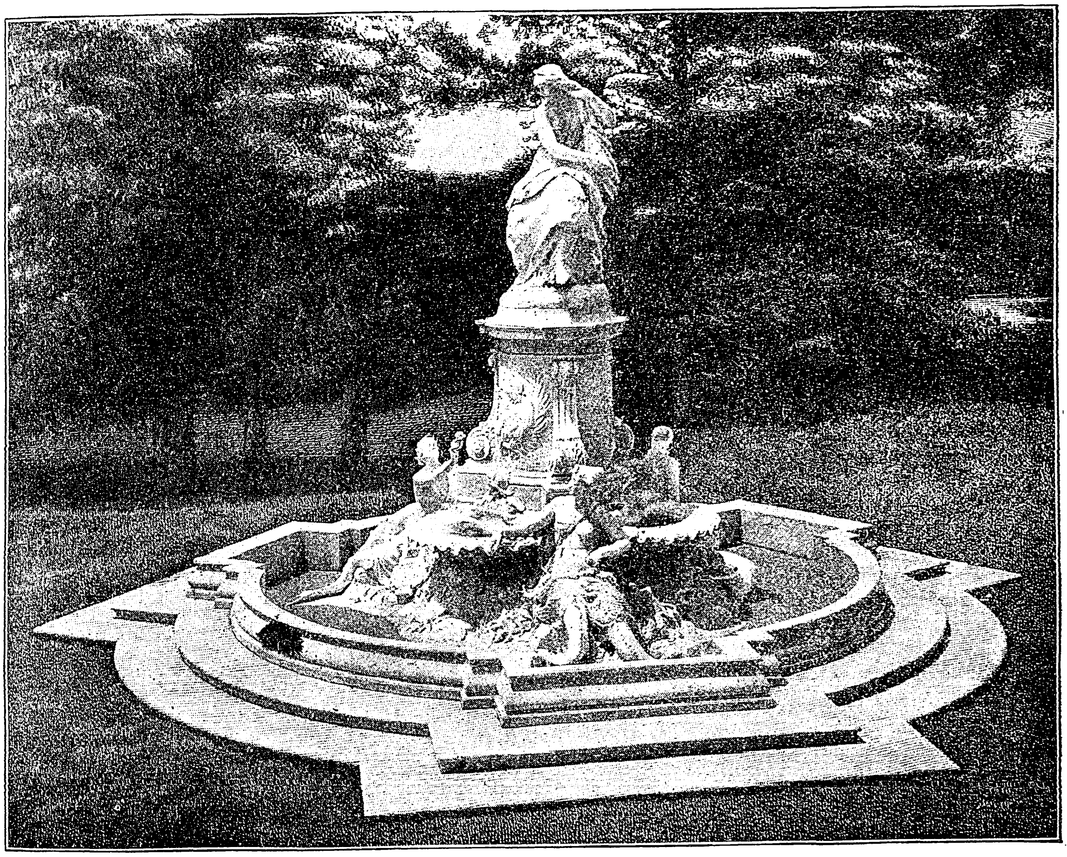

HEINE MEMORIAL, NEW YORK.
(From a photograph.)

After a brilliant reference to Moses as a remarkable artist, since he created that masterwork "Israel," he continues:

"As it was with the artificer, so was it with his handiwork, the Jews. I have never spoken of them with sufficient reverence, and that, of a truth, on account of my Hellenic temperament, which was opposed to Jewish asceticism. My preference for Hellas has since then decreased. I see now that the Greeks were merely handsome striplings. The Jews, however, have always been men, strenuous and full of power, not only at that time, but even at the present day, in spite of eighteen hundred years of persecution and misery. I have since then learned to value them better, and, if every kind of pride of birth were not a foolish contradiction in a champion of revolution and democratic principles, the writer of these pages might be proud that his ancestors belonged to the noble House of Israel, that he is a descendant of those martyrs who have given to the world one God and a moral law, and have fought and suffered in all the battle-fields of thought."

That contrast between the Hellenic and the Hebraic influences in civilization was a favorite one with Heine, and led him on one occasion to refuse to consider Christians as essentially different from Jews, the slight difference between them being distinguished by calling Christians "Nazarenes."

"Hellene" and "Hebrew."

"I say 'Nazarene,' in order to avoid the use of either 'Jewish' or 'Christian,' expressions which are for me synonymous, for I use them to characterize only a nature, not a religious belief. 'Jewish' and 'Christian' are with me entirely synonymous terms, as contrasted with the word 'Hellenic,' with which word I signify no definite people, but a certain direction of spirit and manner and intuition, the result of birth as well as education. In this relation I may say all men are either Hebrews with tendencies to asceticism and to excessive spiritualization and with a hatred of the plastic, or Hellenes, with cheerful views of life, with a pride in self-development and a love of reality."

This conception was later on taken up by Matthew Arnold, and formed the basis of his theory of culture as stated in his "Culture and Anarchy." It is probably at the root of Heine's argument for Jewish emancipation, which is mainly based, as will be discerned, on the claims of Jews to represent the religious or Hebraic principle in civilization.

On Jewish Emancipation.

"This emancipation will be granted, sooner or later, out of love of justice, out of prudence, out of necessity. Antipathy to the Jews has no longer a religious ground with the upper classes, and it is transformed more into social spite against the overpowering might of capital, against the exploitation of the poor by the rich. Hatred of the Jews has, indeed, another name with the people. As for the government, it has at last arrived at the intelligent view that the state is an organic body which can not attain perfect health so long as one of its limbs, were it only the little toe, is in inflammation. . . . Jewish disabilities are just corns on the feet of the German state. And did governments but consider how horribly the spinal column of all religions, the idea of deism itself, is threatened by the new doctrines—for the feud between science and faith will be no longer a tame skirmish, but soon a wild battle to the death—did governments consider this hidden necessity, they would be grateful that there are yet Jews in the world, that the 'Swiss Guard of Deism,' as the poet has called them, yet stands on its legs, that there exists still a 'people of God.' Instead of endeavoring to make them abjure their faith by legislative penalties, they would rather endeavor to keep them therein by offering them rewards; they would build up their synagogues at the cost of the state on condition only that they make use of them, that the people outside may know there is yet some faith in the world. Abstain from spreading baptism among the Jews: that is merely water, and dries up rapidly. Rather encourage circumcision—that is, faith by incision in the flesh: in the spirit such incisions are no longer possible. Hasten on, hurry on, the emancipation, that it come not too late, and while Jews are yet to be found in the world who prefer the faith of their fathers to the welfare of their children."

Heine's high opinion of the ethical value of Jewish history during the last two thousand years is expressed in the following passages:

"The Jews were the only individuals who preserved their spiritual freedom in the Christianization of Europe."

"Jewish history is beautiful, but the later Jews injure the old, whom one would set far above the Greeks and Romans. I think if there were no more Jews, and it were known that a single example of this race existed anywhere, people would travel a hundred leagues to see him and to shake hands; and now people turn out of our way!"

"The story of the later Jews is tragic: yet, if one wrote a tragedy on the subject, one would be laughed at—which is the most tragic reflection of all."

"The Jews have had highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge."

It was during his latter days that he gave utterance to that most profound of judgments on the Jewish character:

"Jews, when they are good, are better, and, when they are bad, are worse, than Gentiles";

and the bitterest of all sayings about Judaism:

"Judaism is not a religion; it is a misfortune."

In his last will he declared his belief in an Only God whose mercy he supplicates for his immortal soul.

In considering Heine in his relations to Judaism, to which aspect of his career the present sketch has been confined, it must be recognized that his earlier training and environment did not tend to encourage him to devote his great powers to the service of his race and religion. Except for the few years at Berlin, he does not appear to have come under any specifically Jewish influence of a spiritual kind; yet the Berlin influence was deep enough to stamp his work with a Jewish note throughout his life. His wit and his pathos were essentially Jewish. His mental position as a Jew gave him that detachment from the larger currents of the time which enabled him to discern their course more clearly and impartially. His work as a journalist, while largely influenced by French examples, was in a measure epoch-making in German-speaking countries, and he was followed by numbers of clever Jewish newspaper writers, who gave a tone to the feuilleton of central Europe which it retains at the present day. In almost all aspects of his prose work he was Jewish to the core; only in his verse was the individual note predominant.

Heine's Jewish birth has not been without influence on his reputation even after death. For a long time historians of German literature refused to admit his significance, owing in a large measure to Chauvinistic and religious prejudices. When an attempt was made in 1897 to erect a memorial to the poet in Düsseldorf, his native place, permission was refused by the government on the ground of Heine's anti-German utterances. The memorial that had been made for the purpose was accordingly offered to the municipality of New York, which has placed it on Mott avenue and 161st street. It is commonly known as the Heine or Lorelei Fountain.

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S. J.

HEINE, MAXIMILIAN: German physician; youngest brother of Heinrich Heine; born at Düsseldorf (1805 according to Embden; Strodtmann gives 1807); died at Berlin Nov. 6, 1879. He was educated at the gymnasia of Düsseldorf and Lüneburg and at the universities of Berlin and Munich, graduating (M.D.) in 1829. In that year he joined the Russian army as surgeon; he took part in General Diebitsch's march over the Balkans in 1830, and in the suppression of the Polish uprising in 1832. Returning to Russia, he settled in St. Petersburg and was appointed surgeon to the military school. Upon his resignation from the army he received the title of "councilor of state."

With Thielmann and Knebel, Heine founded the "Medizinische Zeitung Russland's," a journal which appeared from 1844 to 1859, and which he edited. He is the author of: "Medico-Topographische Skizze von St. Petersburg," St. Petersburg, 1844; "Beiträge zur Gesch. der Orientalischen Pest," *ib.* 1846 (containing a description of the pest at Odessa); "Fragmente zur Gesch. der Medizin in Russia," *ib.* 1848; "Reisebriefe eines Arztes," *ib.* 1853. Heine also wrote works of a more distinctively literary character, among them being: "Skizze von Gretsch"; "Die Wunder des Ladoga Sees"; "Bilder aus der Türkei"; "Briefe von St. Petersburg"; "Gedichte."

These essays excited only a passing interest, and little more can be said for his eagerly expected but sadly disappointing "Erinnerungen an Heinrich Heine und Seine Familie," Berlin, 1868.

BIBLIOGRAPHY: Strodtmann, *H. Heine's Leben und Werke*, Berlin, 1873; Hirsch, *Biog. Lex.* Vienna, 1888; De Kay, *The Family Life of Heinrich Heine*, from the original of Embden, New York, 1892.

S. F. T. H.

HEINE, SOLOMON: German merchant and philanthropist; born in Hanover 1767; died in Hamburg Dec. 26, 1844. Going to Hamburg when he was sixteen and practically penniless, by 1797 he had become one of the chief members of the banking firm of Heckscher & Co., with which he continued until 1819, when he established an independent business which grew to be one of the most important banking firms in Europe. He extended his operations far and wide, especially devoting himself to dealing in foreign loans and stocks. Having his capital in so many different undertakings, he was not embarrassed by the crisis of 1825, nor even by the great fire at Hamburg in 1842, when he checked a panic by offering a million thalers on the loan market. Toward the loan for rebuilding the city, which amounted to 32,000,000 thalers, he contributed no less than 8,000,000; while he donated the insurance paid on his own mansion, which had been burnt down, to the fund raised to repair the damage caused by the fire. He was a munificent contributor toward all Hamburg charities, and built a Jewish hospital still known by his name. He was an enthusiastic supporter of the movement for the emancipation of the Jews, and left directions that any Jewish institution to which his heirs might contribute should be thrown open to all persons, without distinction of creed, when the Jews of Hamburg should be emancipated.

He assisted his nephew, the poet, with a subvention of 6,000 francs per annum during his life in Paris, and left him a legacy of 16,000 francs, though Solomon is reported to have died worth 30,000,000 francs. His son Charles increased this fortune and left no less than 65,000,000 francs.

BIBLIOGRAPHY: Joseph Mendelssohn, *S. Heine*, Hamburg, 1845; *Allgemeine Deutsche Biog.*

S. J.

HEINEFETTER, KLARA (Madame Stöckl): German singer; born at Mayence Feb. 17, 1816; died at Vienna Feb. 24, 1857. In 1829 she accompanied her eldest sister, Sabine, to Paris, where the latter sang at the Italian opera with Sontag and Malibran. Malibran made a deep impression on Klara, who decided to devote her life to art. She remained another year at Paris with her sister, and as the latter, on the invitation (Nov., 1831) of Duport, director of the Vienna Imperial Opera, went to the Austrian capital, Klara followed and obtained an engagement at the same theater. Her début as *Agathe* in Weber's "Freischütz" was so successful that she secured an engagement for three years.

In 1836 she accepted the invitation of the director of the Royal Opera at Berlin, Count Spontini, to star. Spontini made every effort to keep her in Berlin, but she decided to sign a contract with the director of the Court Theater, Mannheim, to appear in that city. Thence she went to Budapest, where she married (June 27, 1837) the well-known actor, Franz Stöckl of the Vienna Imperial Opera, at which theater, a short time afterward, she resumed her former position, singing in the operas of Gluck, Weber, Spontini, and Mozart. She starred in Budapest, Prague, Hamburg, and Hanover. Her *Valentine* in "Les Huguenots" provoked an indescribable enthusiasm, and the Queen of Hanover, who attended the play, sent the singer a valuable bracelet as a souvenir. In 1840 (June 19) she sang for the first time in London, as *Jessonda*, at St. James Theater, under the direction of Schumann, and her success was so great that she immediately obtained an engagement for the following year. In 1841 she sang at Drury Lane Theater for sixty-three evenings. In Oct., 1843, Mme. Stöckl visited her sister at Vienna; and then the Imperial Opera succeeded in concluding an engagement with her for three and a half years. During this time she made short starring tours to Budapest, Gratz, and Munich. Her greatest success was as *Lucrezia* in "Lucrezia Borgia," then (Nov. 24, 1843) given for the first time in the German language. Donizetti, who was at the time on a visit to Vienna, was so impressed with Mme. Stöckl's performance that he decided to give his opera "Dom Sébastien," on which he was at work, to the Vienna Opera, on condition that Mme. Stöckl should sing the part of *Zayda*. The opera was produced Feb. 6, 1845, under the personal direction of Donizetti; and this was the climax of the singer's career. Like her sister Sabine, Mme. Stöckl died insane.

Her other sisters, **Kathinka** (born 1820; died Dec. 20, 1858), **Fatima, Eva,** and **Nanette,** were also singers of no little importance. Kathinka made her début in 1840 at Paris; went in 1842 to Brussels; returned in 1850 to Paris; starred at Hamburg, Berlin, Vienna, and Budapest; and finally settled at Freiburg-im-Breisgau.

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848, ii. 76-85; *Meyers Konversations-Lexikon.*

S.

HEINEFETTER, SABINE: German soprano opera-singer; born Aug. 19, 1809, at Mayence; died insane Feb. 18, 1872, at Illenau, Baden. Beginning life as a strolling harpist, she was noticed by a Frankfort musician, who instructed her in music. She afterward (1825) studied under Spohr at Cassel, and under Tadolini in Paris. In 1829 she sang at the Paris Italian opera with Sontag and Malibran, and in 1835 accepted an engagement at the Dresden court theater. Her success in Berlin, Vienna, Milan, and other cities was remarkable, her chief rôles being *Romeo*, *Anna Bolena*, *Norma*, and *Rosine*. In 1844 she appeared for the last time at Frankfort. In 1853 she married a French merchant, Marquet, in Marseilles.

BIBLIOGRAPHY: Baker, *Biog. Dict. of Musicians*; *Jüdischer Plutarch*, ii. 76-85; *Meyers Konversations-Lexikon.*

S.

HEINEMANN, HEINRICH: German actor; born at Bischofsburg, East Prussia, Sept. 15, 1842. After graduating from the Friedrich-Wilhelm gymnasium, Berlin, he went on the stage, making his début in Breslau in 1864. After a short stay at Flensburg he acted in Königsberg (1865-67), Würzburg (1867–69), Breslau (1869–71), Vienna (1872–74), and Breslau (1874–78). Since 1878 he has been engaged at the Court Theater at Brunswick.

Heinemann plays principally serious and comic character rôles, *e.g.*, *Malvolio*, *Zettel*, *Vansen*, *Thimoteus Bloom*, *Bolzau*, *Der Geizige*, and *Der Eingebildete Kranke*. He has also been very successful as a playwright, more than thirty plays having been written by him. Among these are: "Der Schriftstellertag"; "Herr und Frau Doktor"; "Auf Glatter Bahn"; "Die Zeisige"; "Das Tägliche Brot"; "Die Letzte Lüge"; and "Echo."

Bibliography: Eisenberg, *Biog. Lex.*

S. F. T. H.

HEINEMANN, JEREMIAH: German author; born at Sandersleben July 20, 1778; died in Berlin Oct. 16, 1855; son of Rabbi Joachim Heinemann. In 1808 he was appointed secular member of the consistory of Westphalia. On the dissolution of that body he acted in Berlin as inspector of a teachers' seminary, which had but a short existence, afterward he became the principal of a school, and finally devoted himself entirely to literary work.

From 1817 he published "Jedidja," a "religious, moral, and pedagogical periodical," of which eight volumes were issued (Berlin and Leipsic) up to 1831, and which subsequently appeared as "Neue Folge" (Berlin, 1833), and still later under the title "Allgemeines Archiv des Judenthums: Zeitschrift für Religion, Kultus, Geschichte, und Literatur" (Berlin, 1842–43).

Of Heinemann's works the following may be mentioned: "Katechismus der Jüdischen Religion," Rödelheim, 1812; "Grundlehren der Religion der Israeliten," Berlin, 1818; "Leitfaden zum Unterrichte in der Religion der Israeliten," *ib.* 1819; "Almanach für die Israelitische Jugend," *ib.* 1818–20; "Taschenbücher zur Belehrung der Jugend," *ib.* 1818–20. Heinemann developed, besides, great activity as translator of the liturgy and of some parts of the Bible. Thus he prepared a new edition of the Pentateuch, with Moses Mendelssohn's translation and a brief commentary of his own, "Bi'ur la-Talmid" (*ib.* 1831–33); "Der Prophet Jesaia," a German translation of Isaiah, with a commentary (*ib.* 1842); a new edition of the festival prayers, with a German translation by Moses Pappenheimer and others (Leipsic, 1840–41); and compiled a prayer-book for the use of women in the synagogue (*ib.* 1838), to which he added a "Hebräisch-Deutsches Kursorisches und Alphabetisches Wörterbuch" (1839–40).

Not without value is his "Sammlungen der die Religiöse und Bürgerliche Verfassung der Juden in den Preussischen Staaten Betreffenden Gesetze, Verordnungen, Gutachten, Berichte und Erkenntnisse" (Berlin, 1821–28; Glogau, 1831; Berlin, 1835).

His brother, **Moses Heinemann,** published a translation of Kohelet, with a grammatico-exegetical commentary (Berlin, 1831), and compiled, under the title "Die Betende Jüdin," a collection of prayers for women (*ib.* 1839).

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 411; Fürst, *Bibl. Jud.* i. 373 *et seq.*

S. M. K.

HEIR. See Inheritance.

HEITLER, MORITZ: Austrian physician; born at Korompa, Hungary, March 21, 1847. He was educated at the gymnasia at Hódmezö-Vásárhely and Szegedin, and at the University of Vienna (M.D. 1871). From 1871 to 1876 he was assistant physician at the Allgemeine Krankenhaus at Vienna; he became privat-docent at Vienna University in 1876, and professor in 1898.

Heitler wrote the following articles: "Histologische Studien über Genuine Croupöse Pneumonie," in "Medizinische Jahrbücher," 1874; "Ueber Relative Schliessungsunfähigkeit der Herzklappen" (1880), "Ueber Akute Herzerweiterung" (1882), "Ueber Primäre Interstitielle Pneumonie" (1884), and "Zur Klinik des Icterus Catarrhalis" (1887), in "Wiener Medizinische Wochenschrift"; "Ueber die Thermischen und Mechanischen Einflüsse auf den Tonus des Herzmuskels," in "Centralblatt für die Gesammte Therapie," 1894; "Arhythmie Durch Reizung des Pericardiums," in "Wiener Klinische Wochenschrift," 1898; "Ueber Reflectorische Pulserregung," in "Centralblatt für Innere Medicin," 1901; etc. He also wrote "Ovid's Verbannung," Vienna, 1898.

S. F. T. H.

HEKAL. See Ark of the Law; Temple.

HEKAL HA-'IBRIYYAH. See Periodicals.

HEKALOT RABBATI; HEKALOT ZUṬARTI: Two mystic writings attributed to Ishmael ben Elisha; indiscriminately referred to by the various names of "Sefer Hekalot," "Pirḳe Hekalot," "Pirḳe Rabbi Yishmael," "Pirḳe Merkabah," "Ma'aseh Merkabah," "Hilkot Merkabah." They are also quoted as the "Book of Enoch," and contain material found in that old apocryphon. They are based upon the remnants of the apocalyptic books of the mystic Essenes (see Apocalyptic Literature; Eschatology; Essenes) found in Mishnah (Ḥag. ii. 1) and Talmud. They originated, according to Hai Gaon ("Teshubot," No. 1), among the mystics of the geonic period known as the "Yorede Merkabah" (riders in the heavenly chariot), who, by asceticism and prayer, entered a state of ecstasy in which the heavens opened before them and disclosed their mysteries. These mysteries, and the means by which the "Merkabah-ride" can be achieved, are described in the "Hekalot Rabbati," of which thirty fragments have survived. It is not clear as yet what distinguishes the "Hekalot Zuṭarti" from the "Hekalot Rabbati," as the former is known only through quotations by Hai Gaon and others.

The "Hekalot Rabbati" begins with praises of those found worthy to see the "Chariot-Throne" (צפית המרכבה). Nothing that happens or that is about to happen in the world is concealed from them. As the goldsmith distinguishes between precious and base metals, so can the Merkabah-riders distinguish between the pious and the wicked. Any wrong done them is severely punished. They are so exalted that they may not stand up before any save a king, a high priest, or the Sanhedrin. This is followed by a description of the Chariot-Throne and the terrors which the sight of it inspires, so that even the myriads of angels, who have it before their

Contents of "Hekalot."

eyes continually, are sometimes seized with an ecstatic trembling. Next comes a chapter on the martyrs during the persecutions of the Roman emperor Lupinus (Hadrian?), among whom were the Merkabah-riders Akiba, Neḥunya ben ha-Ḳanah, and Ishmael ben Elisha, the supposititious author of the work. This is followed by an enumeration of the angels, and of the formulas by which they can be invoked. A description of the seven heavenly halls ("hekalot") follows. Each hall is guarded by eight angels, whose names the author derives from activities associated with the name of God; for instance, Maṭaḳel ("Gracious God"), Baradel ("Hail God"). The door of the seventh hall is guarded by terrible warriors with drawn swords, whose eyes send forth stars of fire, and from whose mouths issues burning coal; there are also guards who ride on terrible horses, horses of blood and of hail, which consume rivers of fire.

The seeker of the mysterious Chariot-Throne gains these halls by formulas which have the virtue of compelling the angels to grant him admission. Meṭaṭron serves him as guide. To undertake the perilous Merkabah-ride one must possess all religious knowledge, observe all the commandments and precepts, and fast frequently. To enter the state of ecstasy in which the Merkabah-ride is taken, one must remain motionless, with the head between the knees, absorbed in contemplation, and murmuring prayers and hymns. The last chapters contain hymns of praise (each closing with the refrain "Thrice Holy!"); a conversation between God, Israel, and the angels about the mysteries, initiation into which confers instant wisdom; and an explanation of the mysteries of certain prayers and charms.

Influence.

The "Hekalot Rabbati," like the Shi'ur Ḳomah, the Book of Enoch, and other mystic writings of the geonic period, with which it is closely connected, contributed very little to the speculative system of the Cabala. It exercised, however, a great influence on the development of liturgical poetry, the Ḳedushah hymns being modeled upon the views found in this work. Eleazar Ḳalir is believed to have used it in the composition of the "Yoẓarot" for "Shabbat Sheḳalim." The "Hekalot Rabbati" was published, with additions by Joseph Gikatilla, under the title "Pirḳe Hekalot" (Venice, 1601; reprinted at Cracow, 1648, in the collection "Arze Lebanon"). It was republished, without Gikatilla's additions, by Jellinek ("B. H." ii. 41 *et seq.*, iii. 91 *et seq.*), and by Wertheimer in a separate edition, with some variations.

Bibliography: Jellinek, *Beiträge zur Gesch. der Kabbala*, ii. 61; *idem*, *B. H.* ii. 15 *et seq.*, iii. 15 *et seq.*; Zunz, *G. V.* p. 167; Ginsburg, *The Kabbalah*, p. 103, London, 1865; Bloch, in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 325; *idem*, in *Monatsschrift*, 1893, pp. 18 *et seq.*; S. Karppe, *Etude sur l'Origine et la Nature du Zohar*, pp. 105 *et seq.*, Paris, 1901; Grätz, *Gesch.* v. 193.

K. I. Br.

HEḲDESH (Bet Heḳdesh la-'Aniyim: lit. "house consecrated to the needy"): Hebrew name for an asylum or a hospital; found in many medieval Jewish documents (see Charity; Jew. Encyc. v. 71, *s.v.* Egypt; and comp. Bédarride, "Les Juifs en France," p. 137). Its origin goes back to pre-Christian times (see Kohler in "Berliner Festschrift," 1903, p. 201; Isaac Lampronti in "Paḥad Yiẓḥaḳ," *s.v.* בית הקדש and הקדש). See Hospital.

A. K.

HEKSCHER, EPHRAIM BEN SAMUEL SANVEL: President of the Jewish congregation at Altona at the beginning of the eighteenth century. He was the author of: "Dibre Ḥakamim we-Ḥidotam," giving the sources and interpretations of many rabbinical laws (Altona, 1743); "Adne Faz," responsa on the Shulḥan 'Aruk, especially on Oraḥ Ḥayyim (*ib.* 1743); "Liwyat Ḥen," novellæ on the Talmud (part 1, *ib.* 1732; part 2, edited by his son Issachar, *ib.* 1743).

Bibliography: Fürst, *Bibl. Jud.* i. 376; Steinschneider, *Cat. Bodl.* col. 903.

D. S. Man.

HELA. See Ela.

HELAM (חילם, חלאם): A place east of the Jordan where the Syrians under Hadarezer were defeated by David (II Sam. x. 16, 17). The Vulgate, following Aquila, and in consideration of the different spellings of the name in the two verses, renders חילם "their army." Helam may be identified with the Alamatha of Ptolemy, on the west of the Euphrates and near Nicephorium.

E. G. H. M. Sel.

ḤELBO: Amora who flourished about the end of the third century, and who is frequently mentioned in both Talmuds. It seems that Ḥelbo was at first in Babylon, where he studied under Huna, the head of the Academy of Sura, and that, like the other Babylonian amoraim, he was called "Rab" (Ned. 40a). Later he settled in Palestine, where he was ordained rabbi. He is mentioned as having spoken in the names of Abdima of Ḥaifa (Yer. Ber. iv. 4) and of Ḥama b. 'Uḳba (Yer. Meg. ii. 3). In Palestine he consulted on halakic matters R. Isaac Nappaḥa (Giṭ. 60a) and R. Samuel b. Naḥmani (B. B. 123a). Ḥelbo handed down a large number of haggadic sayings of Samuel b. Naḥmani. Ḥelbo is mentioned in the Talmud as a teacher of ethics, his sayings being delivered in the name of Huna. Among them may be quoted: "He who goes out of the synagogue must not take long steps"; "One should pay great attention to the Minḥah prayer"; "He who enjoys the banquet of a bridegroom without gladdening the latter commits a five-fold sin" (Ber. 6b); "He who sees a torn scroll of the Pentateuch must rend his garment in two places" (M. Ḳ. 26a). Ḥelbo also said, in the name of 'Ula, that he who sees the ruined cities of Judah must recite Isaiah lxiv. 9-10. In Gen. R. xliii., in the name of R. Eleazar, Ḥelbo is mentioned as a traditionist with R. Berechiah and R. Ammi. A Ḥelbo b. Ḥilfa b. Samḳaï is also mentioned (Gen. R. li.), who may be identical with the subject of this topic. Yer. Ber. vii. 1 contains a reference to a R. Ḥelbo b. Ḥanan.

Bibliography: Abraham Zacuto, *Yuḥasin*, ed. Filipowski; Jehiel Heilprin, *Seder ha-Dorot*, ii.; Bacher, *Ag. Pal. Amor.* iii. 54-63.

E. C. M. Sel.

HELD, ANNA: French comedienne; born Sept. 19, 1880, in Paris; educated at Fontainebleau. Her début was made in "Miss Helyett" at the Folies Manguy, Paris, Sept. 19, 1895. Since then she has appeared in many plays, her most successful parts having been *Mlle. Mars* in Jean Richepin's "Mam'-selle Napoleon," and *The Little Duchess* in the comedy of that name, with which she made a starring tour of the United States in 1903. In 1902 she married Florenz Ziegfeld, Jr., of Chicago, Ill.

BIBLIOGRAPHY: Private sources; in *Who's Who in America*, 1903, different dates for her birth and début are given.

A. A. P.

HELDAI (חלדי): **1.** Captain of the service of the Temple for the twelfth month in the time of David; a native of Netophah and a descendant of Othniel (I Chron. xxvii. 15). In the parallel list in I Chron. xi. 30 his name is given as "Heled." **2.** One of those who returned from captivity with Zerubbabel, and who, with others, gave Zechariah gold and silver for the making of crowns as memorials (Zech. vi. 10–14). In verse 14 the name is changed to "Helem"; the Peshiṭta gives "Holdai" and "Huldai."

E. G. H. M. SEL.

HELENA: Queen of Adiabene, wife of Monobaz I., and mother of Monobaz II.; died about 56 C.E. Her name and the fact that she was her husband's sister (Josephus, "Ant." xx. 2, § 1) show that she was of Greek origin. She became a convert to Judaism about the year 30. She was noted for her generosity; during a famine at Jerusalem she sent to Alexandria for corn and to Cyprus for dried figs for distribution among the sufferers from the famine (Josephus, *l.c.* § 5). In the Talmud, however (B. B. 11a), this is laid to the credit of Monobaz II.; and though Brüll ("Jahrb." i. 76) regards the reference to Monobaz as indicating the dynasty, still Rashi maintains the simpler explanation—that Monobaz himself is meant. The Talmud speaks also of important presents which the queen gave to the Temple at Jerusalem (Yoma 37a): "Helena had a golden candlestick [נברשת] made over the door of the Temple," to which statement is added (*ib.* 37b; Tosef. 82) that when the sun rose its rays were reflected from the candlestick and everybody knew that it was the time for reading the Shema'. She also made a golden plate on which was written the passage of the Pentateuch (Num. v. 19–22) which the high priest read when a wife suspected of infidelity was brought before him (Yoma *l.c.*). In Yer. Yoma iii. 8 the candlestick and the plate are confused. The strictness with which she observed the Jewish law is thus instanced in the Talmud: "Her son [Izates] having gone to war, Helena made a vow that if he should return safe, she would become a Nazarite for the space of seven years. She fulfilled her vow, and at the end of seven years went to Palestine. The Hillelites told her that she must observe her vow anew, and she therefore lived as a Nazarite for seven more years. At the end of the second seven years she became impure, and she had to repeat her Naziriteship, thus being a Nazarite for twenty-one years. R. Judah said she was a Nazarite for fourteen years only" (Nazir 19b). "R. Judah said: 'The booth [erected for the Feast of Tabernacles] of Queen Helena in Lydda was higher than twenty ells. The rabbis used to go in and out and make no remark about it'" (Suk. 2b).

When Helena died Monobaz II. caused her remains to be removed to Jerusalem, where they were buried in the pyramidal tomb which she had constructed during her lifetime, three stadia north of Jerusalem (comp. Eusebius, "Hist. Eccl." ii., ch. 12). The catacombs are now called the "Tombs of the Kings." A sarcophagus with the inscription צדה מלכתה, in Hebrew and Syriac, found some years ago, is supposed to be that of Helena ("C. I. S." ii. 156). See ADIABENE.

BIBLIOGRAPHY: Josephus, *Ant.* xx. 4, § 3; Brüll's *Jahrb.* i. 70–78; Grätz, *Gesch.* 3d ed., iii. 403–406, 414; Schürer, *Gesch.* 3d ed., iii. 119–122.

G. M. SEL.

HELEZ (חלץ): **1.** One of David's thirty guards, and captain for the seventh month of the service of the Temple; an Ephraimite (II Sam. xxiii. 26; I Chron. xi. 27, xxvii. 10). In the first passage he is called "the Paltite," in the last two "the Pelonite." Kennicott ("Dissertation," pp. 183 *et seq.*) thinks the latter the correct form. **2.** A man of Judah, and a descendant of the family of Hezron (I Chron. ii. 39).

E. G. H. M. SEL.

HELICON: Court fool, and a favorite of the Roman emperor Caligula (37–41); an Egyptian by birth. He appears to have been especially fond of deriding the Jews. With APELLES OF ASCALON he helped bring about the failure of the embassy of Alexandrian Jews to Caligula, headed by Philo.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 340.

J. M. SEL.

HELIN, ABRAHAM BEN JACOB MOSES: German rabbi; lived in the seventeenth and eighteenth centuries. Helin was on his father's side a great-grandson of Solomon Luria, and was chief rabbi of Warta (Poland) and Glogau. During his stay at Vienna, Helin wrote: "Zera' Abraham," a commentary on the Midrash Rabbah, published with the text by his son Joseph, Amsterdam, 1725; "Ḥiddushim," novellæ on the Haggadah of the Jerusalem Talmud, printed with the "Yefeh Mar'eh," *ib.* 1727. He also edited his father's "Yede Mosheh," a commentary to the Midrash Rabbah, to which he added a preface and notes (Frankfort-on-the-Oder, 1705).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 131.

D. M. SEL.

HELIN, JACOB MOSES BEN ABRAHAM ASHKENAZI: Polish Talmudist; born about 1625; died about 1700. He studied at Lublin under R. Naphtali ha-Kohen and R. Heshel, and was the son-in-law of Löb Heller, rabbi of Satanow. Helin was the author of "Yede Mosheh," a commentary with critical notes on Midrash Rabbah, indicating the Talmudical sources from which the legends are taken, published by his son Abraham with a preface and notes (Frankfort-on-the-Oder, 1705; 2d ed., 1713; now printed in all the editions of the Midrash).

BIBLIOGRAPHY: Dembitzer, *Kelilat Yofi*, ii. 59b; Steinschneider, *Cat. Bodl.* col. 1214.

H. R. B. FR.

HELIODORUS: Treasurer or, according to II Macc. iii.7, R. V., chancellor of Seleucus IV., Philopator. At the instigation of Apollonius, Seleucus sent Heliodorus to Jerusalem to seize the treasure of the Temple. The high priest Onias resisted him, pleading that the money in the treasury was reserved for widows and orphans; but Heliodorus forced his way into the Temple. There he was stopped by the apparition of a horseman charging upon him, while two young men scourged him pitilessly. Heliodorus was carried out of the Temple insensible; and only by the offering of the high priest was he restored to consciousness. Heliodorus therefore left the treasure untouched, and returned to Seleucus with an account of his experience. Questioned by him as to whom he should next send to Jerusalem for the treasure, Heliodorus advised him to send his worst enemy, the enemy whose destruction he most desired (II Macc. iii. 7-iv. 1).

In IV Macc. iv. 1–15 substantially the same adventure is reported, with Apollonius in the place of Heliodorus. Appian ("De Rebus Syriacis," p. 45) states that in 175 B.C. Seleucus was murdered by Heliodorus, one of his courtiers (*τὶς τῶν περὶ τὴν ἀυλὴν*), who attempted to seize the Syrian crown. It can not be said with certainty that this was the same Heliodorus.

E. G. H. M. Sel.

HELIOPOLIS (ON): Egyptian city, whence came Poti-pherah, Joseph's father-in-law (Gen. xli. 45, 50; xlvi. 20). It is mentioned also in Ezek. xxx. 17, where the punctuation אָוֶן, Awen, is to be corrected to אוֹן, On. The versions render "Heliopolis" in all cases "Heliupolis." An addition in the Septuagint (Ex. i. 11) mentions Heliopolis among the cities built by the Israelites. The inscriptions, however, show that it was perhaps the most ancient of all Egyptian cities—certainly the most sacred about 3000 B.C. Its god, Atumu (Etôm), was then the most prominent of the many forms under which the sun-god appeared in Egypt (being identified especially with the setting sun), so that the city bore the name "house of the sun" (comp. the Greek "Heliopolis" and the equivalent Hebrew "Beth-shemesh"; Jer. xliii. 13 [doubted by Winckler, "Alttestamentliche Untersuchungen," p. 180, who considers "Beth" as an erroneous repetition of the final syllable of the word "maẓẓebot"]).

It is remarkable that sanctity is still attached to the sacred well and tree among the insignificant ruins near Maṭariyyah, a few miles north of Cairo, which are protected by Christianization of the old myths (whence the place had the earlier Arabic name "'Ain al-Shams" [fountain of the sun]). The temples, of which only one obelisk from the twelfth dynasty has been preserved, were famous for their size and beauty, as were the priesthood for their learning, for which they were praised by Herodotus. A trace of this respect may possibly be found in the Biblical mention of Joseph's Egyptian relatives. Politically, the city was never of importance, although it was the capital of the thirteenth nome of Lower Egypt. Its position near the caravan road from Syria seems to have given it great commercial importance; hence the numerous Jewish settlements in and around it, among which were Castra and Vicus Judæorum. It already had Canaanitish quarters about 1200 B.C. Therefore the Septuagint considered it as a Jewish place (see above); Juba, in Pliny, vi. 177, as Arabic. During the Roman period it diminished rapidly in population and importance; the Arabs found it deserted.

The hieroglyphic form is "'-n-w"; the Biblical pronunciation is attested also by the Assyrian "Unu" (Delitzsch, "Wo Lag das Paradies?" p. 318, where the identity is, however, disputed; comp. also "C. I. S." 102a, 2, for mention in a Phenician inscription).

J. W. M. M.

HELKATH HAZZURIM (חלקת הצרים): Name of the place where the combat between Joab's and Abner's men took place, in which all on both sides were slain (II Sam. ii. 16). It appears from the passage that the name means "the field of the sword-edges." The Septuagint translates "the field of those who lay in wait," reading הצדים, a form accepted by several of the modern critics. Thenius reads הצָרים ("the field of the adversaries").

E. G. H. M. Sel.

HELKIAS. See Ananias, Son of Onias IV.

HELL. See Gehenna.

HELLENISM (from *ἑλληνίζειν*, "to speak Greek," or "to make Greek"): Word used to express the assimilation, especially by the Jews, of Greek speech, manners, and culture, from the fourth century B.C. through the first centuries of the common era. Post-exilic Judaism was largely recruited from those returned exiles who regarded it as their chief task to preserve their religion uncontaminated, a task that required the strict separation of the congregation both from all foreign peoples (Ezra x. 11; Neh. ix. 2) and from the Jewish inhabitants of Palestine who did not strictly observe the Law (Ezra vi. 22; Neh. x. 29). This separation was especially difficult to maintain when the victorious campaign of Alexander the Great had linked the East to the West. The victory was not simply a political one. Its spiritual influence was much greater. The Greek language became a common language for nearer Asia, and with the language went Greek culture, Greek art, and Greek thought. The influence thus exerted did not entirely drive out the local languages or the local civilization. The Hellenic spirit was itself profoundly modified by contact with the Orient; and out of the mingling of the two there arose a pseudo-Greek culture which was often different in spirit from the true culture of Hellas.

Except in Egypt, Hellenic influence was nowhere stronger than on the eastern shore of the Mediterranean. Greek cities arose there in continuation, or in place, of the older Semitic foundations, and gradually changed the aspect of the country. Such cities were Raphia, Gaza, Ascalon, Azotus, Jabneh, Jaffa, Cæsarea, Dor, and Ptolemais. It was especially in eastern Palestine that Hellenism took a firm hold, and the cities of the Decapolis (which seems also to have included Damascus) were the centers of Greek influence. This influence extended in later times over the whole of the district east of the Jordan and of the Sea of Gennesaret, especially in

Range of Hellenic Influence.

Trachonitis, Batanæa, and Auranitis. The cities in western Palestine were not excepted. Samaria and Panias were at an early time settled by Macedonian colonists. The names of places were Hellenized: "Rabbath-Ammon" to "Philadelphia"; "Ar-moab" to "Ariopolis"; "Akko" to "Ptolemais." The same occurred with personal names: "Ḥoni" became "Menelaus"; "Joshua" became "Jason" or "Jesus." The Hellenic influence pervaded everything, and even in the very strongholds of Judaism it modified the organization of the state, the laws, and public affairs, art, science, and industry, affecting even the ordinary things of life and the common associations of the people.

A glance at the classes of Greek words which found their way into the Hebrew and the Jewish-Aramaic of the period, as compiled by I. Löw (in S. Krauss, "Lehnwörter," pp. 623 *et seq.*), shows this with great clearness. The Hellenists were not confined to the aristocratic class, but were found in all strata of Jewish society (Wellhausen, "I. J. G." p. 194), though the aristocrats naturally profited more from the good-will of Hellenistic rulers than did other classes. The Jews thus became sharers in a world-culture if not in a world-empire. It was a denationalizing influence from the strictly Jewish point of view; this was the principal reason for the dislike which many Jewish teachers felt for things Hellenic. In addition to this, Hellenism in its Eastern dress was not always the Hellenism of Greece proper. It was in some respects a bastard culture. It led its new votaries to the highest flights of philosophy; but through the allegorical explanations which, coming from Stoicism, were applied to the Bible, especially in Alexandria, a real danger menaced the development of Jewish life and thought, the danger of Antinomianism (see Jew. Encyc. i. 630). By the introduction of Grecian art a door was opened to debauchery and riotous living; and though Judaism was hardly menaced by the introduction of direct idolatry, the connection of this culture with sublimated Greek polytheism became a real danger to the Jewish religion. This well-grounded fear inspired the rise of the Hasidæans and explains the change of sentiment on the part of the Rabbis toward the use of the Greek language (see Greek Language and the Jews). For this reason the Hellenists are called *υἱοὶ παράνομοι* ("wicked men"; I Macc. i. 11), or *ἄνδρες ἄνομοι καὶ ἀσεβεῖς* ("wicked and ungodly men"; *ib.* vii. 5). By some they are supposed to be referred to in Ps. i. ("sinners," "scoffers") and cxix. ("men of pride"); in Dan. xii. 10 ("the wicked"; comp. xi. 14, 32).

How early traces of Hellenism are to be found in Jewish literature can not be ascertained. It has been supposed by some that such traces are to be seen in Prov. viii., where Wisdom is described as the artist or master workman who, fashioned by God before the world, was ever by Him in His creative work (Montefiore, "Hibbert Lectures," 1892, p. 380); by others, that some of the universalist passages in Isaiah were inspired in this period; and the Book of Ecclesiastes has been suspected of containing Stoic and Epicurean doctrines, and even references to the teachings of Heraclitus. But these theories are open to much doubt; the influence of Greek philosophy and thought came in later. It is seen in some of the Apocrypha and in the writings of the Hellenistic Jews in Egypt (Cheyne, "Origin and Religious Contents of the Psalter," pp. 423 *et seq.*). The Greek words in Daniel prove nothing, as that book is generally conceded to be of Maccabean origin.

Reaction Against Hellenic Influence.

The work commenced by Alexander the Great was furthered by the first Ptolemies and Seleucids, who treated their Jewish subjects with much benevolence, though even at this time the high priest Onias III. fought bravely against the introduction of Hellenism. But the high-priestly family was divided owing to the intrigues of the Tobiads, especially of Joseph; and the high priests, instead of defending their patrimony, degraded it. Of such a kind were Menelaus and Jason, the latter of whom is said to have sent contributions to Hercules' games at Tyre, and to have built an arena in Jerusalem, which the priests were wont to frequent in place of the Temple (II Macc. iv. 13, 19). The introduction of the Greek games was peculiarly offensive to the religious party, not only because of the levity connected therewith, but also because Jewish participants were under the necessity of concealing the signs of their origin. This Hellenization might have gone much further had not Antiochus Epiphanes attempted to substitute pagan worship for Jewish. By so doing he brought on the Maccabean revolt, which bade fair to sweep the new influence off the field. It had, however, entered too deeply into the flesh to be entirely eradicated, though the newly aroused spirit proved an efficient control. There were still high priests who headed the Hellenist party. Such a one was Alcimus, who went to Jerusalem with Bacchides, at the head of the Syrian army sent by King Demetrius. Greek legends on Jewish coins became the rule after the days of Herod; specimens exist which date back even to the time of Alexandra Salome. The Hasmoneans Aristobulus and John Hyrcanus leaned also to the Hellenists. But it was especially with the advent of the Idumean Herod and his dynasty that Hellenism once more threatened to overwhelm Jewish culture. Herod's theater, his amphitheater, his hippodrome, and his palace, though such buildings existed also in Jericho, Tiberias, and Tarichæa, were thoroughly Greek buildings in the very midst of Jerusalem; his Temple also showed this influence in its architecture. The inscription forbidding strangers to advance beyond a certain point in the Temple was in Greek; and was probably made necessary by the presence of numerous Jews from Greek-speaking countries at the time of the festivals (comp. the "murmuring of the Grecians against the Hebrews," Acts vi. 1). The coffers in the Temple which contained the shekel contributions were marked with Greek letters (Sheḳ. iii. 2). It is therefore no wonder that there were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics in the Holy City itself (Acts vi. 9).

It was, however, in Alexandria that Jewish Hellenism reached its greatest development. Here, freed from the national bonds which held it firmly to tradition in Palestine, Hellenistic Judaism became more Hellenistic than Jewish (see Alexandria).

At Alexandria.

It is not true to say with Güdemann ("Monatsschrift," xlvii. 248) that Hellenism had no appreciable influence upon the development of Judaism; its influence was appreciable for many centuries; but it was driven out of the Jewish camp by the national sentiment aroused in the Maccabean and Bar Kokba revolts, and in forming the bridge between Judaism and Christianity it lost whatever permanent influence it might have possessed. Since that time, even in Egypt, the classical home of Hellenism, rabbinical Jewish communities have flourished that have borne no perceptible trace of the movement which made Alexandria great.

The Hellenistic Jewish literature is the best evidence of the influence exercised by Greek thought upon the "people of the book." The first urgent need of the Hellenistic Jews in Alexandria was a Greek translation of the Hebrew Bible. The strange legends which are connected with the origin of this translation, and which go back to the Letter of Aristeas, are discussed under Aristeas and Bible; it is sufficient to say that the whole translation was probably completed by the middle of the second century B.C. It was highly esteemed by the Hellenistic Jews; Philo ("De Vita Moysis," ii., § 67) calls the translators not merely *ἑρμηνεῖς*, but *ἱεροφάνται καὶ προφῆται*, who partook of the spirit of Moses. Even the prejudiced Palestinian teachers accepted it and praised the beauty of the Greek language (Soṭah vii. 3; Meg. i. 9). They permitted girls to study it, and declared it to be the only language into which the Torah might be translated (Yer. i. 1). The Jews called themselves Palestinians in religion, but Hellenes in language (Philo, "De Congressu Quærendæ Erud." § 8), and the terms *ἡμεῖς* ("we") and *Ἑβραῖοι* ("the Hebrews") were contrasted (*idem*, "De Confusione Linguarum," § 26). The real Hellenes, however, could not understand the Greek of this Bible, for it was intermixed with many Hebrew expressions, and entirely new meanings were at times given to Greek phrases. On the other hand, Judaism could not appreciate for any length of time the treasure it had acquired in the Greek Bible, and the preservation of the Septuagint is due to the Christian Church, which was first founded among Greek-speaking peoples. The mother church did not altogether give up the Greek translation of the Bible; it merely attempted to prevent the Christians from forging a weapon from it. After the second century it sought to replace the Septuagint with more correct translations. Aquila, a Jewish proselyte, endeavored to put an end to all quarrels with the Christians by slavishly following the original Hebrew in his new translation; Theodotion, following the Septuagint, sought to revise it by means of a thorough collation with the original. As it became evident that the controversy could not be ended in this way, the Jews ceased to dispute with the Christians concerning the true religion, and forbade the study of Greek. They declared that the day on which the Bible had been translated into Greek was as fateful as that on which the golden calf had been worshiped (Soferim i.); that at the time when this translation was made darkness had come upon Egypt for three days (Ta'an. 50b); and they appointed the 8th of Ṭebet as a fast-day in atonement for that offense. Not only was the study of the Greek Bible forbidden, but also the study of the Greek language and literature in general. After the war with Titus no Jew was allowed to permit his son to learn Greek (Soṭah ix. 14); the Palestinian teachers unhesitatingly sacrificed general culture in order to save their religion.

Greek Versions of the Bible.

Hellenistic literature, however, was for the time being too great an intellectual factor to be entirely set aside in the Diaspora. No strong line of demarcation was drawn between the sacred books originally written in Hebrew and those written in Greek; because the former also were available only in Greek translations. Greek versions of various sacred books were accepted, such as the Greek Book of Ezra; as were also the Greek additions to Ezra and to the books of Esther and Daniel, the Prayer of Manasses, the pseudepigraphic Book of Baruch, and the Epistle of Jeremiah.

The Jews outside of Palestine were so different from the peoples among whom they lived that they were bound to attract attention. The Jewish customs were strange to outsiders, and their religious observances provoked the derision of the Greeks, who gave expression to their views in satiric allusions to Jewish history, or even in malicious fabrications. It was especially in Egypt that the Jews found many enemies in Greek-writing literati. Foremost among these was the Egyptian priest Manetho, at the time of Ptolemy II., Philadelphus (285–247 B.C.), who wrote a history of Egypt in Greek in which he repeats the fables current concerning the Jews. Josephus ("Contra Ap." ii., §§ 14, 36) and Eusebius ("Hist. Eccl." ix. 19) mention as an opponent of the Jews a certain Apollonius Molo. Fragments from the work of a certain Lysimachus dealing with the Exodus are mentioned by Josephus (*ib.* i., §§ 34–35), likewise a fragment by Cheremon (*ib.* i., §§ 32–33), an Egyptian priest as well as a Stoic philosopher, who also dealt, in his "Egyptian History," with the same subject. The most interesting, many-sided, and untrustworthy of all the opponents of the Jews in Alexandria was Apion, whose attacks were repelled by Josephus in the tract cited above.

Hellenistic Jewish Historians.

There were many Hellenistic Jews who went beyond the confines of their own literature and imitated the works of Greek writers in the domain of history and poetry. The most important historical productions of this kind are the fragments of Jewish and Samaritan historical works preserved by Alexander Polyhistor and by the Church Fathers Clement of Alexandria and Eusebius (see especially Freudenthal, "Hellenistische Studien," Nos. i., ii., Breslau, 1875). These histories were intended not only for Jews, but also for educated pagans who knew Greek. Following the example of Alexandrian chronologists, Demetrius, a Jew living in Egypt under Ptolemy II., wrote a work on the Jewish kings (*Περὶ τῶν ἐν τῇ Ἰουδαία Βασιλέων*. Clemens Alexandrinus, i. 21, 141). Although the fragments of this history that have been preserved deal chiefly with Jacob, Moses, etc., and contain no allusions to the Jewish kings, there are no grounds for doubting the correctness of the title. Demetrius cared less for facts than for the chronology of the several events which he treated, even as regards the life of Jacob. (For an excellent restoration of this text see Freudenthal, *l.c.* pp. 219–223, comp. pp. 35–82; Schürer, "Gesch." pp. 349–351; Hilgenfeld, in "Zeit. für Wissenschaftliche Theologie," 1897, xviii. 475.) The Judean Eupolemus is more concerned with narrating events in his book "On the Kings in Judea," fragments from which, intermingled with work by another hand, have also been preserved by Alexander Polyhistor. Though Eupolemus bases his narrative on the Biblical accounts, he draws upon other traditions, and also upon his imagination. The Egyptian Jew ARTAPANUS adopts the method of fabricating history that was popular at Alexandria. He transforms "Moses" into "Musæus," teacher of Orpheus, conqueror of the Ethiopians, and inventor of the hieroglyphics, of philosophy, and of many other things. All that is great and splendid in Egypt is ascribed to Moses, who appears as the greatest benefactor of that country. By this means the author sought to counteract the enmity which the Egyptians and the Greeks in Egypt showed toward the Hebrews; for this reason Moses is described as having founded the Egyptian religion, introduced circumcision among the Egyptians, divided the country into nomes, etc.

Historians.

The work "On the Jews," attributed to Aristeas, also aims to glorify Judaism in the eyes of the pagans; the story of Job is here told with many elaborations (*e.g.*, Job was formerly called "Jobab"; Gen. xxxvi. 33). This interpretation may be explained as due to the similarity in Greek between the two names. Fragments from two Samaritan historians have likewise been preserved by the Hellenists. Josephus ("Ant." i. 15) refers to a Samaritan (quoted also by Eusebius, "Præparatio Evangelica," ix. 20) who, under the name *Κλεόδημος ὁ προφήτης ὁ καὶ Μάλχος*, tells the story of three sons of Abraham and Keturah who joined Hercules in a campaign against Libya. Passages from another anonymous Samaritan chronicle were combined by Alexander Polyhistor with extracts from the work of Eupolemus, mentioned above. Freudenthal (*l.c.* pp. 82–103, 207 *et seq.*, 223–225), by separating these passages, which are preserved in Eusebius (*l.c.* ix. 17–18), has brought order out of confusion. Jason of Cyrene (the author of II Maccabees), the author of III Maccabees, and Philo of Alexandria must be included among the Hellenistic writers who treated of later Jewish history.

Jason of Cyrene, who, according to Niese, lived in the second century B.C., wrote a work in five books, from which the author of II Maccabees (taking his own statement in ii. 23–28) made extracts amounting in quantity to about one-fifth of the original. The historical portion proper of II Maccabees (ii. 19–xv. 39) narrates the history of the Jews from the end of Seleucus IV., Philopator's reign (175 B.C.) down to the victory of Judas Maccabeus over Nicanor (March, 160 B.C.); it covers, therefore, about the same period as I Maccabees, and the question of its trustworthiness has been sharply debated. Despite its rhetorical character, portions of it may still be used as authentic historical sources. It must have been written before 70 C.E. (though Niese's date, 125–124 B.C., seems quite improbable), since it presupposes that, at the time of its composition, the Temple was still standing. The rhetorical style of the Greek in which it is written precludes the probability of its being a translation from some other language. The two letters from Palestinian Jews which, inviting the Greeks to the celebration of Ḥanukkah, serve as an introduction to the book (i. 1–10a, i. 10b–ii. 18), have no connection otherwise with its contents, and were apparently added later (comp. Abrahams in "J. Q. R." xiii. 508 *et seq.*).

III Maccabees, a history merely in form, is a fictitious story. It recounts an alleged attempt of Ptolemy IV., Philopator to enter the Temple, and narrates that on being unsuccessful, he ordered a persecution of the Jews of Alexandria, although they were in no way responsible for the miscarriage of his plans. The persecution, however, came to naught, as two angels benumbed the power of the king and his army, while the latter was trodden under foot by its own elephants. The king thereupon relented in regard to the Jews, and permitted them to kill their faithless compatriots who had made it appear that his failure to enter the Temple at Jerusalem was chargeable to the Jews of Alexandria.

The philosopher Philo also belongs in a certain sense to the Hellenistic historians. He undertook the task of showing how God had constituted the world materially and spiritually through the Creation and the Law ("De Opificio Mundi"; comp. "De Abrahamo," i.; "De Præmiis et Pœnis," i.; "De Vita Moysis," ii., § 8), and through the history of the Patriarchs. He describes in five books, two of which, "In Flaccum" and "De Legatione," have been preserved, the persecution of the Jews under Caligula. By way of introduction he also treats of the persecutions by Sejanus in the reign of Tiberius.

Thallus wrote a chronicle of the world from the Creation down to about the time of Tiberius. He may be identical with the Samaritan Thallus mentioned by Josephus ("Ant." xviii. 6, § 4). Josephus, the foremost Jewish historian, must also be named here. His *Ἰουδαϊκὴ Ἀρχαιολογία* is a narrative of Jewish history from its beginning down to his own time. His object in writing this work in Greek was to win the respect of the educated Romans for the conquered Jewish people. His other large work, "De Bello Judaico," is an inflated and not always sincere account of his own experiences (see JOSEPHUS, FLAVIUS). His contemporary Justus of Tiberias dealt with the same subjects, but less successfully, and his works have therefore not been preserved.

In the field of poetry only the epic and the drama were cultivated, traces of which, but no fully developed products, are found in ancient Hebrew literature. The poem of a certain Philo, on Jerusalem (*Περὶ τὰ Ἱεροσόλυμα*), must be classed as an epic; but only three fragments of it (given by Eusebius, "Præparatio Evangelica," ix. 20, 24, 37) have been

Poetry.

preserved. These treat of Abraham, Joseph, and the fountains and conduits of Jerusalem, in hexameters that betray the author's complete ignorance of the laws of scansion. This Philo is probably identical with the φίλων ὁ Πρεσβύτερος mentioned by Josephus ("Contra Ap." i., § 23). Josephus takes him to be a pagan, but a pagan could hardly have written such slipshod hexameters. (On Philo's poem see Franz Delitzsch, "Gesch. der Jüd. Poesie," 1836, pp. 24, 209.) A similar poem on Shechem, by the Samaritan Theodotus, of which a long fragment has been preserved by Eusebius (*l.c.* ix. 22), recounts the history of the city according to the Bible, with various amplifications from other traditions and from Greek mythology.

There was also a dramatist named Ezekielus among the Hellenists, mentioned by Clement of Alexandria ("Stromata," i. 23, 155) and Eusebius (*l.c.* ix. 29, § 14). Under the title 'Εξαγωγή, extracts from a single work of his, dealing with the Exodus, have been preserved by the Church Fathers mentioned above. His power of imagination was very poor; and he appears to have depended chiefly upon the Bible for his material. The verse-form, however, is fairly good.

The Sibyllines.

Considering the chasm between the Jews and the pagans, it is remarkable with what zeal and cleverness the Hellenistic Jews sought under pagan masks to make propaganda for Judaism. They wrote works in the name of pagan authorities, and these stole their way into the circle of pagan readers. As forgeries of this kind were common in the Hellenistic period, no blame attached to any famous man for having committed them, and the Jews could not be expected to be superior to their time. The Sibylline Books are distinguished from all other works of this kind by their loftiness of purpose. It was their avowed object to reform paganism, while other contemporaneous works were merely intended to glorify the Jewish name; the former endeavored to act as Jewish missionaries, while the latter sought merely to make an impression. Collections of the Sibylline Oracles were kept in different places; they were an easy medium for religious propaganda, and Hellenistic Judaism, subsequently also Christianity, made clever use of them. The ancient Sibyl was made to address the pagans in Greek hexameters, threatening dire punishment for pagan idolatry and pagan vices, and promising forgiveness for repentance and conversion. The collection of the Sibyllines was made from the most diverse sources.

The earliest sentences, aside from a few pagan oracles, are chiefly Jewish in form, while most of the later ones are of Christian origin. The greater part of the fifth book of the Sibylline Oracles is probably of Jewish origin, with Christian interpolations that can not be in all cases distinguished. The dates which are assigned to some of the oracles vary between the first century C.E. and the time of Hadrian. It is difficult to distinguish the Jewish passages in books i.-ii., xi.-xiv. The Church Fathers quote an apocalyptic work belonging in this category, which they ascribe to the Median Hystaspes. Jewish and Christian apologists often quote verses by Greek poets that are marked by a pure religious insight. While some of these lines are genuine, and are merely cleverly interpreted, others are unmistakable forgeries. Most of them occur in the writings of Clement of Alexandria and in the pseudo-Justinian work "De Monarchia." Both authors drew from the same source, the work of Hecatæus on Abraham, as Böckh has shown. Schürer places these forgeries as early as the third century B.C. ("Gesch." i. 453-461).

Hecatæus of Abdera and Aristeas.

A work, "On the Jews," or "On Abraham," under the name of "Hecatæus of Abdera," is quoted by Aristeas, Josephus, Clement of Alexandria, and Origen. The book from which they quoted may have contained genuine extracts from this Hecatæus, traces of whose work are found in Diodorus Siculus. It appears from the extant fragments of the spurious work that the life of Abraham served as the point of departure for a glorifying description of Judaism. To this class also belongs the Letter of Aristeas to Philocrates on the Greek translation of the Jewish law. The letter probably originated about 200 B.C. (Schürer, "Gesch." i. pp. 466-473). It is difficult to form any opinions on the Ποίημα Νουθετικόν, assigned to the ancient gnomic poet Phokylides of Miletus (6th cent. B.C.). It includes, in 230 hexameters, maxims of various kinds, which, as far as their contents are concerned, closely follow the Old Testament, especially the Pentateuch; it contains even many verbal reminiscences of the Biblical commandments. Bernays assumed that the author was a Jew, but Harnack believes that he was a Christian. In general, the poem lacks both Jewish and Christian characteristics. If its author was a Jew he nevertheless avoided everything that might offend a pagan reader. It should be assigned rather to the first century C.E. (published with notes by Bergk, "Poetæ Lyrici Græci," 3d ed., iii. 450-475). A collection of maxims, ascribed to a certain "wise Menander," was published by Land (1862), from a Syriac manuscript in the British Museum; this must be classed with the Jewish Wisdom literature. Smaller, and probably of Jewish origin, are the so-called "Heraclitic Letters" (ed. Bernays, 1869), and a "Diogenes Letter" (in Bernays, "Lucian und die Kyniker," 1879, pp. 96-98; Schürer, *l.c.* pp. 478-483). On a freedman, Cæcilius of Calacte, probably of Jewish origin, who lived as rhetor in Rome, see Jew. Encyc. iii. 482.

Greek Philosophy in Jewish Garb.

Greek ethics cast in the mold of the Jewish Wisdom literature is presented in the Wisdom of Solomon. Solomon appears as the speaker, addressing a hortatory discourse to his royal colleagues who rule over the heathen peoples. He shows them the folly of impiety, and especially of idolatry, and exhorts them to follow true wisdom and to serve God. Although the author may have addressed himself principally to Jewish readers, yet the descriptions of the dangers of impiety and the folly of idolatry presuppose also a pagan audience, or one that included at least Jews who had adopted pagan practises. In his conception of Wisdom he follows Prov. viii. and ix. and

Ecclus. (Sirach) xxiv.; but Wisdom becomes in his hands an independent being, existing apart from the Deity, and, in a way, acting as the mediator between the divine activity and the world. The terms in which he describes this mediation show the influence of Greek philosophy, especially of Stoicism, recalling the doctrine of divine reason immanent in the world. The book follows the Platonic psychology, according to which the soul has an independent existence, living only for a time in the earthly house of the body, that crumbles again into dust. The author was probably an Alexandrian Hellenist who took up the thought that was subsequently further developed by Philo (see WISDOM, BOOK OF).

Although the author of the Wisdom of Solomon touches upon Greek philosophy, he yet remains within the limits of the Palestinian Wisdom literature.

Aristobulus.

But Aristobulus was a full-fledged Alexandrian, thoroughly acquainted with Greek philosophy and accepting it. He was a contemporary of Ptolemy VI., Philometor, living about 170–150 B.C. He wrote a voluminous work on the Mosaic laws, which was not a commentary but a free paraphrase of the text of the Pentateuch, together with a philosophic explanation of its laws. He directly addresses Ptolemy Philometor and an exclusively pagan audience. He undertakes to show that the Peripatetic philosophy was influenced by the Pentateuch and the Hebrew Prophets (Clement of Alexandria, "Stromata," v. 14, 97); he essays to prove that all the Greek philosophers and many Greek poets, as well as Aristotle, borrowed from the Pentateuch, and that the entire Greek culture is derived from the Old Testament. He especially endeavors to remove from the Old Testament conception of God the reproach of anthropomorphism by explaining the anthropomorphic allusions as symbols for spiritual relations. There is no reason for doubting the genuineness of this work of Aristobulus, as both older and more recent authorities have done, since it belongs both in thought and in expression to Hellenistic literature. The interspersed Greek verse, which is obviously spurious, but which Aristobulus certainly regarded as genuine, was inserted in agreement with a practise general in Hellenistic literature, so that its presence is no argument against the genuineness of the work (see JEW. ENCYC. ii. 97).

The Fourth Book of Maccabees.

The so-called Fourth Book of Maccabees contains a philosophical discourse which, on account of its edifying character, may also be called a sermon, although it was probably not delivered in a synagogue, its theme being a philosophical proposition. It derives its name from the fact that it refers to the execution of a mother and her seven sons, as related in II Macc. vii., and endeavors to prove by the principles of argumentation followed by Greek rhetoricians that pious reason is able to conquer all emotions. In his religious convictions the author is entirely a Jew. Although he uses the Greek terminology in unfolding his doctrine of God, his views are wholly Biblical.

The Church Fathers ascribe this work to Josephus, but the statement can not be accepted, as that author in his "Antiquities" does not draw upon II Maccabees as does the work in question. The book is assigned to the first century C.E. (J. Freudenthal, "Ueber die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," Breslau, 1869).

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C. S.—G.

HELLER, ISIDOR: Austrian author; born May 5, 1816, at Jung-Bunzlau, Bohemia; died at Arco, Tyrol, Dec. 19, 1879. He was studying to become a rabbi when (1837) his unsteady disposition drove him to France to join the French foreign legion. After many adventures he returned home, and received, on account of a novel in the magazine "Libussa," a call to Budapest to edit the magazine "Der Ungar." He, however, resigned this position in 1847, and joined the editorial staff of Gustav Kühnes' "Europa" at Leipsic.

Returning to Budapest in 1848, Heller became the editor of the "Morgenröthe," in which he especially opposed Kossuth's party in Hungarian politics, for which reason he was obliged to leave Hungary. He then went to Berlin, but was forced to leave the city in 1852 on account of his "Sendschreiben eines Oesterreichers an die Deutsche Nation," and he became private secretary to the Austrian minister, Baron Bruck, whom he accompanied to Constantinople.

Heller returned to Vienna in 1855, and in 1859 established the "Fortschritt." He was also one of the founders of the "Neues Fremdenblatt" (1864). Illness prevented further activity, and he lived the rest of his life in seclusion. Heller's works, at one time widely read, include: "Gänge Durch Prag"; "Das Judenbegräbniss"; "Der Zeitgeist" (Budapest, 1847); "Die Reaction" (Berlin, 1852); "Oesterreichs Lage und Hilfsmittel" (Leipsic, 1852); and "Memoiren des Baron Bruck" (Vienna, 1877).

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S. L. V.

HELLER, JEHIEL B. AARON: Russian rabbi; born in Koidanov, government of Minsk, 1814; died at Plungian, government of Kovno, Nov. 14, 1861. He was a descendant of Rabbi Yom-Ṭob Lipmann Heller. Jehiel was successively rabbi at Glusk (1836–43), Volkovisk (1843–54), Suwalki, and Plungian (till his death). He was a noted preacher, and delivered sermons in pure German on various notable occasions.

He wrote the following works: "Shene Peraḳim leha-Rambam," or "Kebod Melek," on patriotism (this book was translated into German and published for the government by Dr. Leon Mandelstamm), St. Petersburg, 1852; "'Ammude Or," responsa on the four parts of the Shulḥan 'Aruk, Königsberg, 1856; "Ḳinah le-Dawid," a funeral sermon on Rabbi David Lurie (Bichover), published as an appendix to the latter's "Ḳadmut Sefer ha-Zohar," *ib.* 1856; "Or la-Yesharim," commentary on the Haggadah of Passover, *ib.* 1857; "'Oṭeh Or," commentary on the Song of Solomon, Memel, 1861.

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H. R. N. T. L.

HELLER, JOSHUA BEN AARON: Russian rabbi and preacher; born 1814; died at Telshi, government of Kovno, June 2, 1880. After having been for several years preacher in Grodno, Heller was appointed chief rabbi of Polangen, Courland, and afterward chief rabbi of Telshi. Heller was the author of several works, of which the following have been published: "Dibre Yehoshua'," a homiletical and philosophical work in three parts (Wilna, 1856); "Ḥosen Yehoshua'," a guide to the removal of the causes which hinder the study of the Law (*ib.* 1862); "Toledot Yehoshua'," a commentary on Pirḳe Abot (*ib.* 1866); and "Ma'oz ha-Dat," an essay intended to prove that the oral law is true and necessary (*ib.* 1873). Heller also contributed to the Hebrew periodical "Ha-Lebanon."

Bibliography: Fuenn, *Keneset Yisrael*, p. 429; *Ha-Meliẓ*, 1880, col. 222; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 93.

H. R. M. Sel.

HELLER, MENAHEM. See Heller, Ẓebi Hirsch.

HELLER, SELIGMANN: Austrian poet and journalist; born at Raudnitz, Bohemia, July 8, 1831; died in Vienna Jan. 8, 1890. After completing his course at the University of Vienna, where he studied philology and law, he engaged in business with his father. In 1866 he became teacher of German at a commercial school at Prague, and was at the same time member of the editorial staff of "Bohemia." He taught also at the Talmud Torah at Prague. In 1873 he went to Vienna, where he became dramatic critic for the "Deutsche Zeitung," and, subsequently, teacher of the history of literature at the Handelsakademie.

Heller published "Ahasverus," an epic poem on the Wandering Jew, Leipsic, 1866 (2d ed., *ib.* 1868): "Die Letzten Hasmonäer," Prague, 1865; and "Gedichte," Vienna, 1872.

After Heller's death his translations of medieval Hebrew poems were edited by his friend D. Kaufmann and published under the title "Die Echten Hebräischen Melodien," Treves, 1892 (2d ed., Breslau, 1903).

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HELLER, STEPHEN: Hungarian pianist and composer; born at Budapest May 15, 1815; died in Paris Jan. 14, 1888. He was originally destined for the law, but soon decided to devote his life to music.

At the age of nine he had already been sufficiently advanced to play with his teacher, F. Brauer, at the theater in Budapest, the concerto by Dussek for two pianos. Shortly afterward he went to Vienna to study with Charles Czerny, and later with Anton Halm. In 1827 he gave concerts in Vienna, and from 1829 to 1832 made a concert tour with his father through Hungary, Poland, and Germany.

After passing the winter of 1830 at Hamburg, he returned to Budapest by way of Cassel, Frankfort, Nuremberg, and Augsburg. In the last-mentioned city he was taken ill, and was soon afterward adopted by a wealthy patron of music. In 1838 Heller went to Paris, where he entered that brilliant musical circle of which Liszt, Chopin, and Berlioz were conspicuous members. Here Heller eventually achieved high distinction both as a concert performer and as a teacher. In 1849, and again in 1862, he visited London, on the latter occasion playing with Hallé at the Crystal Palace (May 3) Mozart's E-flat concerto for two pianos. With these brief interruptions the last twenty-five years of his life were spent at Paris.

Heller's numerous compositions, solely for pianoforte, are celebrated for their originality, grace, and elegance. As regards a specific knowledge of the instrument, Heller was considered superior even to Mendelssohn; and his poetry of sentiment, pure and rich melody, and fertility of rhythmical invention place him among the very first composers of his genre.

Heller wrote in all about 150 opus numbers, of which the following are the most popular: "Traumbilder," op. 79; "Promenades d'un Solitaire," op. 78, 80, 89; "Nuits Blanches" (or "Blumen-, Frucht-, und Dornenstücke"), op. 82; "Dans les Bois," op. 13, 86, 86, 128; "Eglogues," op. 92; 3 "Bergeries," op. 106; "Voyage Autour de Ma Chambre," op. 140; "Tablettes d'un Solitaire," op. 153; "Herbstblätter," op. 109; "Balletstücke," op. 111; 3 "Ballades," op. 115; 3 "Préludes," op. 117; "Tarantelles," op. 53, 61, 85, 137, etc.; "Etudes," op. 16, 45, 46, 47, 90, 125; besides sonatas, mazurkas, scherzi, caprices, nocturnes, songs without words, and variations.

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S. J. So.

HELLER, YOM-ṬOB LIPMANN BEN NATHAN BEN MOSES LEVI: Rabbi and liturgical poet; born at Wallerstein, Bavaria, 1579; died at Cracow Sept. 7, 1654. Erroneously the editor of the "Megillat Ebah" concludes from his epitaph that Heller died April 23; Hock ("Gal 'Ed," p. 65) gives Aug. 2 as the date, while David Gans ("Ẓemaḥ Dawid," p. 59) places his death in 1649. Heller was brought up by his grandfather, Moses Heller, chief rabbi of the German communities. He was sent to Friedburg, where he studied under Jacob Günzburg. Thence he was invited to Prague by a rich merchant, Aaron Ashkenazi, who later became his father-in-law. There he studied under Judah Löw b. Bezaleel, head of the yeshibah of Prague. According to Azulai ("Shem ha-Gedolim," i. 74), Heller's second master was Solomon Ephraim Lenczyza, chief rabbi of Prague. At Prague Heller perfected his rabbinical studies; and in 1597, when scarcely eighteen years old, he was appointed dayyan in that city.

In Oct., 1624, Heller was called to the rabbinate of Nikolsburg, Moravia, and in March, 1625, became rabbi of Vienna. There he reorganized the community and drew up its constitution. According to Hock (*l.c.*), it was Heller who obtained for the Jews the privilege of having Leopoldstadt as their special quarter.

In 1627 Heller was called to the chief rabbinate of Prague. On account of the Thirty Years' war the government imposed heavy taxes on the Jewish communities of Bohemia, including that of Prague,

As Chief Rabbi of Prague.

In Prison.

which had to pay a yearly tax of 40,000 thalers. As Heller was the chief rabbi he was compelled, against his will, to preside over the commission which had the task of apportioning that sum among the members of his communities. Although he acted with the greatest conscientiousness, some complained of unfair allotment. They accused Heller and the elders of the commission before the civil authorities of having spared the rich and laid the burden of the tax on the poorer people. Emperor Ferdinand II. addressed a severe censure to Heller, warning him not to repeat such proceedings. Heller's enemies, not satisfied, accused him before the emperor of having written against Christianity. The emperor commanded the governor of Prague to send Heller in chains to Vienna, but the supplications of the leading Jews of Prague combined with the esteem which the Christian officials had for Heller spared him that indignity. The Jews pledged themselves that he would present himself before his judges even if allowed to go alone. Heller accordingly set out for Vienna on Tuesday, Tammuz 5, 5389 (June 25, 1629), and arrived there on the following Sunday. On Tammuz 17, the Jewish fast-day, he was imprisoned together with common criminals. The Jews of Vienna, however, obtained his transfer to another prison.

A clerical commission was appointed to inquire into Heller's guilt. It met on July 15, and among other questions Heller was asked how he dared to eulogize the Talmud after it had been burned by papal order. Heller justified himself very adroitly; but the verdict was that Heller properly deserved death. The emperor, however, commuted the punishment to a fine of 12,000 thalers, to be paid immediately, the incriminated writings to be destroyed. The fine was far beyond Heller's means; but the order was explicit that in default of payment Heller was to be stripped and flogged in the public squares of Vienna and Prague. The Jews again interfered in his behalf, and the fine was reduced to 10,000 florins, to be paid in instalments. By the help of generous Jews, Heller was enabled to pay the first instalment of 2,000 florins. Finally, after a confinement of forty days, he was liberated (Aug. 14), but deprived of his office and left without means. His enemies, in addition, obtained an imperial decision to the effect that Heller might not officiate as rabbi in any town of the Austrian empire. He returned to Prague Sept. 26, and was confined to his bed for three months. His friends in the meantime secured a partial withdrawal of the decision regarding the rabbinate.

Helped by friends, Heller was able to wait for better times and to pay the remaining instalments of his fine. In 1632 he was called to the rabbinate of Nemirow, government of Podolsk, Russia, and three years later he became rabbi of Vladimir, Volhynia. He attended the fairs of Yaroslav and Kremenetz, where the Council of the Four Lands met, and obtained the renewal of the synodal decrees against simony in the rabbinate. But he thereby made for himself many enemies, who calumniated him before the governor of Volhynia. The latter directed Heller to quit the town, but the more influential Jews of Warsaw succeeded in having the order withdrawn.

Rabbi at Cracow.

In the autumn of 1643 Heller received an invitation to the rabbinate of Cracow, which he gladly accepted. Joshua Heschel, the author of "Maginne Shelomoh," was head of the yeshibah there. Four years later Heschel died, and Heller succeeded him in the direction of the yeshibah. At Cracow Heller relaxed the Jewish marriage laws, because, owing to the persecutions which the Jews had suffered at the hands of the Cossacks, many women did not know whether their husbands were still alive or not. He established the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day in his family, and the 1st of Adar as a day of mirth to commemorate his nomination to the rabbinate of Cracow.

Heller was twice married and had four sons and five daughters. The sons, whom he mentions in his works, were: Moses of Prague, Samuel of Nemirow, Abraham (b. 1615) of Lublin, and Löb of Brest-Litovsk. Moses Zacuto wrote an elegy on Heller's death (Venice, 1654).

His Knowledge and Works.

Heller was a recognized authority in matters of ritual. He explained the Talmud without recourse to casuistry. Although he appreciated the Zohar and other cabalistic works, he never deviated from plain interpretation as regards the Halakah. He was also versed in the secular sciences. His commentary on the Mishnah shows that he was a good mathematician; and his notes on the "Gib'at ha-Moreh" of Joseph b. Isaac ha-Levi prove that he occupied himself with philosophy. His judgment was impartial; he praised the "Me'or 'Enayim" of Azariah dei Rossi in spite of the anathema that his master, Löw b. Bezaleel, whom he held in great esteem, had launched against the book and its author. He was also a good linguist and a Hebrew stylist; his authority as such was recognized by Samuel Archevolti, who sent Heller his "'Arugat ha-Bosem" for examination ("Tos. Yom-Ṭob," on Tamid, end of ch. vii.).

Heller was a prolific writer, as can be seen from the following list of his works, some of which are still unpublished:

Ẓurat ha-Bayit, on the temple of Ezekiel, written when Heller was very young. Prague, 1602.

Commentary on the "Beḥinat 'Olam" of Jedaiah Bedersi. Prague, 1598.

Ṭub Ṭa'am, a cabalistic supercommentary, following the "Pardes Rimmonim" of Moses Cordovero, on Baḥya's commentary to the Pentateuch.

Tosefot Yom-Ṭob, notes and glosses to the six orders of the Mishnah; first published with the text, Prague, 1614–17; then revised by the author, Cracow, 1643.

Notes on the "Gib'at ha-Moreh" of Joseph b. Isaac ha-Levi. Prague, 1612.

Ma'adanne Melek and Leḥem Ḥamudot, a double commentary on Asheri's "Piskḳe Halakot" to Berakot, and on "Halakot Ḳeṭannot" to Ḥullin, Bekorot, and Niddah. Prague, 1628.

Pilpela Ḥarifta, the fourth part of the preceding commentary, on the order Neziḳin. Prague, 1619.

Judæo-German translation of Asheri's ethical work, "Orḥot Ḥayyim." Prague, 1626.

Malbushe Yom-Ṭob, critical notes on Mordecai Jaffe's "Lebush" to the Oraḥ Ḥayyim.

Sermon delivered by Heller at Vienna on the disappearance of the cholera. Prague, 1626.

Supercommentary on Ibn Ezra's commentary to the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 235).

Leḳeṭ Shoshannim, a grammatical treatise on Archevolti's "'Arugat ha-Bosem" (Neubauer, *l.c.* No. 2271, 4).

Notes on the Eben ha-'Ezer of both Jacob b. Asher and Joseph Caro (printed with the "Ḥiddushe ha-Rashba" on Ketubot).

Derush Ḥiddush ha-Lebanah, an astronomical treatise on the increase and decrease of the moon. Wilna, 1866.

Darke Hora'ah, a guide to decisions in ritual laws when the authorities disagree.

Torat ha-Asham, on the "Torat Ḥaṭṭat" of Moses Isserles (3 vols.; Neubauer, *l.c.* Nos. 772–773).

She'elot u-Teshubot, some of which were printed in the responsa collection "Ẓemaḥ Ẓedeḳ," others in "Geonim Batra'e," but most of them unpublished.

Seder Shemot Giṭṭin (Neubauer, *l.c.* No. 808, 1).

Megillat Ebah, autobiography, published by Moses Körner, with a German translation by Miro. Breslau, 1836.

Parashat ha-Ḥodesh, on Maimonides' "Yad," Ḳiddush ha-Ḥodesh (Neubauer, *l.c.* No. 631, 1).

Berit Melaḥ, treatise in Judæo-German on the law of salting meat. Amsterdam, 1718.

Heller also wrote two seliḥot to be recited on the 14th of Ḥeshwan in commemoration of the sufferings at Prague in 1618–20. In 1650 he wrote three other seliḥot, in which he describes the massacres of the Jews under Chmielnicki in 1648. These seliḥot are recited on the 20th of Siwan. He was also the author of the "Mi she-Berak," recited every Saturday.

BIBLIOGRAPHY: *Megillat Ebah*, Breslau, 1836; Grätz, *Gesch.* 3d ed., x. 39, 43, 55, 69; Carmoly, in *Revue. Orientale*, ii. 289–304; M. Zunz, *'Ir ha-Ẓedek*, pp. 93-104; Jost, in *Sulamith*, vii., part ii., p. 141; Zunz, *Literaturgesch.* pp. 426–427; idem, *Z. G.* pp. 281, 292, 293, 296, 297, 370; Brann, in *R. E. J.* xxi. 271-277; Hock, *Gal 'Ed*, p. 65; Steinschneider, *Cat. Bodl.* cols. 1408–1410; Landshuth, *'Ammude ha-'Abodah*, pp. 83–85; Azulai, *Shem ha-Gedolim*, i. 74: Fuenn, *Keneset Yisrael*, pp. 441–443.

G. M. SEL.

HELLER, ẒEBI HIRSCH (also called **Herschele Ḥarif**): Hungarian rabbi; died at Alt-Ofen Oct. 28, 1834. Heller was rabbi at Bonyhád. In 1834 he was called to Alt-Ofen as successor to Moses Münz, but had hardly begun his ministry when he died. Ẓebi Hirsch Chajes, rabbi of Zolkiev; S. J. Rapoport, chief rabbi of Prague; and Moses Taubers, rabbi of Sniatyn, were his pupils. He was the author of "Ḥiddushe Ṭib Giṭṭin," novellæ, published with the responsa of his son, Menahem Heller (Zolkiev, 1844; 2d ed., Przemysl, 1876); and "Tappuḥe Zahab" (Ungvár, 1865). There is also a responsum by him in Joshua Orenstein's "Yam ha-Talmud."

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 38; Steinschneider, *Cat. Bodl.* col. 2752; Büchler, *Zsidók Története Budapesten*, p. 321; *Magyar Zsidó Szémle*, vii. 591.

S. L. V.

HELMET (כובע or קובע): In olden times the helmet seems to have been worn only by kings, military officers, and other important officials. At least, it is mentioned only of Goliath and Saul that they had brazen helmets (I Sam. xvii. 5, 38). Not until later did a helmet form part of the complete armor of an ordinary soldier. Chronicles relates that Uzziah equipped the whole Jewish army with helmets and armor (II Chron. xxvi. 14). The authenticity of this account may be uncertain, but it tends to show that the wearing of a helmet was a general custom at that time. In Jer. xlvi. 4, also, the helmet is reckoned a necessary part of the armor. It must not be supposed, however, that these helmets were of brass; they were leather caps. The head-coverings of the Syrian and Hittite warriors were of this kind, as they are pictured on the Egyptian monuments (see illustrations in W. Max Müller's "Asien und Europa," pp. 302–384). These were round, flat caps, fitting the head closely, with a projection at the back to protect the neck. The Egyptian soldiers wore similar caps, only theirs were broader at the back and covered the ears also. In Egypt, too, metal helmets were rare; they were more common among the Assyrians. Helmets were usually hemispherical. The round cap, fitting tightly to the head, is still worn in the East, but not frequently. The hemispherical helmet, if made of leather, usually had metal rings, or else two metal bands on the outside, to give it firmness. As a rule side-pieces protected the ears. The shape of the metal helmets was the same. Both leather and metal helmets were ornamented with bands and flaps of the most varied form.

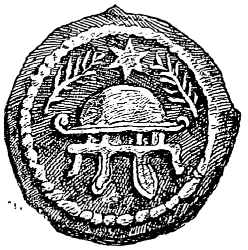

Coin of Herod the Great, Showing Helmet with Cheek-Pieces.
(After Madden.)

E. G. H. I. BE.

HELPFUL THOUGHTS. See PERIODICALS.

HELTAY, FRANZ: Hungarian deputy; born in Szentes March 15, 1861; studied law and political economy in Budapest. After having become a member of the editorial staff of the "Nemzet" and "Ellenör," he edited (1887–88) the "Nemzet Gazdasági Szémle" (Review of Political Economy). Since 1887 he has also edited the "Vasuti és Közlekedési Közlöny" (Railway News), the official organ of the Hungarian Ministry of Commerce.

Heltay is a member of the committee of statistics and of the tariff commission at the Ministry of Commerce, and vice-president of the Journalists' Pension Fund. His principal work is "Az Ipartörvény Revíziója" (Revision of the Trade Laws), Budapest, 1883.

In 1896 Heltay was elected to the Hungarian Reichstag from Oklánd.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

HEMAN (הימן): **1.** Son of Joel and grandson of the prophet Samuel; surnamed "the Singer"; a Kohathite (I Chron. vi. 19). He was one of the three chief Levites appointed by David to superintend the musical service in the Temple (*ib.* vi. 18–30, xv. 17, xxv. 1). He had fourteen sons, all of whom assisted in the choir under their father, and each of whom was the head of one of the twenty-four courses of the Levites established by David (*ib.* xxv. 4–31). Heman was also called "the king's seer in the matters of God" (*ib.* xxv. 5), the same term being applied to Asaph (II Chron. xxix. 30) and to Jeduthun (*ib.* xxxv. 15). **2.** Son of Mahol; one of the men renowned for wisdom (I Kings v. 11 [A.V. iv. 31]). In I Chron. ii. 6 this Heman is mentioned as the son of Zerah, son of Judah. As to the Heman to whom the Eighty-eighth Psalm is ascribed, it is difficult to determine whether he is to be identified with No. 1 or with No. 2 of this article. The fact that other psalms are ascribed to Asaph and Jeduthun, Heman's two companions, might indicate identification with Heman the Singer. The first part of the title, "A Psalm for the sons of Korah," would confirm this supposition. But he is called there "Heman the Ezrahite," and the following psalm is superscribed "Ethan the Ezrahite"; so that it seems that these two were the sons of Zerah ("Ezrahite" = "Zarhite"), renowned for their wisdom. In this case the title of Ps. lxxxviii. would be composed of two contradictory parts.

E. G. H. M. Sel.

HEMDAN (חמדן): The eldest son of Dishon the Horite (Gen. xxxvi. 26). In the parallel list in I Chron. i. 41 this name is changed to "Hamran" (חמרן).

E. G. H. M. Sel.

HÉMENT, FÉLIX: French educator; born at Avignon Jan. 22, 1827; died at Nanterre (Seine) Oct. 5, 1891. Hément was a schoolmaster all his life, rising to the position of primary inspector of the department of the Seine, and retiring in 1886 with the title Honorary Inspector-General of Public Instruction. During the war of 1870 Hément was entrusted with special work relating to the defense of the fort of Vanves. He afterward gave innumerable lectures throughout France for the purpose of aiding the advancement of popular instruction. Those which he delivered in the department of Aisne in 1883 brought about a conflict with Mgr. Thibaudier, then Bishop of Soissons, which caused some stir at the time.

Hément's works cover a wide sphere of learning. The following deserve special mention:

Menus Propos sur les Sciences, 1866. La Force et la Matière, 1867.
L'Homme Primitif, 1868. De la Force Vitale, 1870.
Famille, Propriété, Patrie, 1872. Premières Notions d'Histoire Naturelle, 1874.
Simples Discours sur la Terre et sur l'Homme, 1875 (crowned by the French Academy). De l'Instinct et de l'Intelligence, 1880.
L'Origine des Etres Vivants, 1882. Les Infiniment Petits, 1885.
Les Etoiles Filantes et les Bolides, 1888. La Science Anecdotique, 1889. Entretiens sur la Liberté de la Conscience, 1890.

Hément was decorated with the Legion of Honor.

Bibliography: Vapereau, *Dictionnaire Universel des Contemporains.*

S. V. E.

HEMERDINGER, MICHEL: French jurist; born at Colmar, Alsace, May 1. 1809; died in Paris June 22, 1880. After taking the degree of bachelor of letters at Strasburg (1829), he entered the rabbinical school at Metz. In 1830 he went to Paris to study law, and was admitted to the bar in 1833. In 1838 he was employed at the assizes and the court martial. In 1838-40 he was secretary of the Society of Attorneys, among the members of which were Grévy, Arago, Barbier, and Leblond; in 1845 he became a member of the Central Jewish Consistory; in 1848, acting prosecutor of the republic; in April-June of the same year he was special government commissioner for Alsace, adjusting differences among the Jews; and from 1870 to 1879 he was a justice of the peace in Paris. S.

HEMEROBAPTISTS (טובלי שחרית; lit. "morning bathers"): Division of Essenes who bathed every morning before the hour of prayer in order to pronounce the name of God with a clean body (Tosef., Yad., end; the correct version being given by R. Simson of Sens: "The morning bathers said to the Pharisees: 'We charge you with doing wrong in pronouncing the Name in the morning without having taken the ritual bath'; whereupon the Pharisees said: 'We charge you with wrong-doing in pronouncing the Name with a body impure within'"). In the time of Joshua b. Levi (3d cent.) a remnant still existed, but had no clear reason for their practise (Ber. 22a). The Clementina speak of John the Baptist as a Hemerobaptist, and the disciples of John are accordingly called "Hemerobaptists" ("Homilies," ii. 23; comp. "Recognitions," i. 54); similarly, Banus, the teacher of Josephus ("Vita," § 2), was a Hemerobaptist. Hegesippus (see Eusebius, "Hist. Eccl." iv. 22) mentions the Hemerobaptists as one of the seven Jewish sects or divisions opposed to the Christians. Justin ("Dial. cum Tryph." § 80) calls them simply "Baptists."

According to the Christian editor of the "Didascalia" ("Apostolic Constitutions," vi. 6), the Hemerobaptists "do not eat until they have bathed, and do not make any use of their beds and tables and dishes until they have cleansed them." This obviously rests upon a misunderstanding of their true character. Epiphanius ("Panarion," i., heresy xvii.) goes still further, and says that the Hemerobaptists deny future salvation to him who does not undergo baptism daily.

Bibliography: Grätz, *Gesch.* iii. 700.

K.

HEN: There is no mention of the hen in the Old Testament, though "barburim abusim" (I Kings v. 3) is taken in B. M. 86b for "fattened hens." Many of the Talmudic references to the hen ("tarnegolet"; "gabrit"; "pahya") are quoted under Cock in Jew. Encyc. iv. 138 *et seq.* The Talmud mentions that the hen perches for sleep on elevated places (Shab. 35b). As such places are often over chimneys, the lower eyelid of the hen overlaps the upper one in sleeping, in order to protect its eyes against the smoke (*ib.* 77b). The egg of the hen takes ten days to mature (Ber. 8a). A cock and a hen, on account of the fecundity of the latter, were carried before the bridal couple on the wedding-day (Giṭ. 57a). The skins of grapes on account of their fattening properties were a favorite food for hens (B. M. 86b). The employment of hens in thrashing is mentioned in B. M. 91b.

E. G. H. I. M. C.

HEN. See Gracian.

HENA: Rabshakeh's enumeration of the monarchies reduced by the King of Assyria terminates with the words "Hena' we-'Iwwah" (II Kings xix. 13; Isa. xxxvii. 13). These two words are supposed by several critics to be the names of two cities, and according to Büsching ("Erdbeschreibung," xi. 263, 757) it is the city now called "'Anah" by the Arabs, and situated on the Euphrates. F. Hommel, however, takes these two words for names of constellations ("Expository Times," April, 1898). The Jewish commentators, as well as the Targum, consider them as two verbs.

E. G. H. M. Sel.

HENDLÉ, ERNEST: French statesman; born at Paris Feb. 15, 1844; died Feb. 7, 1900. Hendlé was educated for the bar and had a brilliant career as attorney at the Court of Appeal. His success attracted the attention of Jules Favre, who appointed him his secretary. When Favre became minister for foreign affairs (1870), Hendlé remained with him, and accompanied him to Ferrières during the memorable negotiations with Bismarck. The Government of National Defense sent Hendlé to administer provisionally the department of the Nord. On March 20, 1871, Hendlé became governor ("préfet") of the Creuse, and the following year obtained a similar post in the department of Loir-et-Cher. Hendlé resigned when the Reactionaries came into power, but in 1876 he became prefect of the Yonne. Later he was governor of the department of Saône-et-Loire and dealt in a masterly way with the strikes at Monceau-les-Mines. He was transferred to Rouen in 1876, and remained there until his death. Hendlé was made commander of the Legion of Honor in July, 1886. He was a son-in-law of Albert Cohn.

Bibliography: *Jewish Chronicle*, Feb. 16, 1900.

S. V. E.

HENDRICKS: American family whose genealogy may be found on page 346.

HENGSTENBERG, ERNST WILHELM: German Bible exegete; born Oct. 20, 1802, at Fröndenberg, Westphalia; died at Berlin May 28, 1869; studied theology and Oriental languages at the University of Bonn.

He was the author of: "Christologie des Alten Testaments," Berlin, 1829-35 (2d ed., 1854-58; English translation by Keith, 1835-39); "Beiträge zur Einleitung ins Alte Testament," *ib.* 1831-39 (English translation, Edinburgh, 1847-48); "Die Bücher Mosis und Egypten," *ib.* 1841; commentaries on the Psalms (1847), Canticles (1853), and Ecclesiastes (1859). In the last-named he gives up the theory of the Solomonic authorship of Ḳohelet, as he already had done in the article "Ecclesiastes" in Kitto's "Cyclopedia of Biblical Literature" (1845). These three commentaries have been translated into English. In 1867-68 appeared his commentary on Ezekiel. He wrote also a special work on the relations of the Jews to the Christian Church, "Die Juden und die Christliche Kirche," Berlin, 1857. After his death were published "Geschichte des Reiches Gottes Unter dem Alten Bunde" (2 vols., 1869-71; also translated into English), and a commentary on Job (1870-75).

In all his works Hengstenberg was a firm advocate of the traditional Christian views of the Old Testament and protested strenuously against the higher criticism of his day.

Bibliography: Bachmann and Schmalenbach, *Ernst Wilhelm Hengstenberg*, Gütersloh, 1876-92.

J. F. T. H.

HENIKSTEIN, ALFRED, FREIHERR VON: Austrian general; born Aug. 11, 1810, at Ober-Döbling; died Jan. 29, 1882, in Vienna. He was the son of the banker Joseph von Henikstein. After being baptized he joined (1828) a regiment of engineers, becoming major in 1848. The following year he became colonel; and in 1854 was appointed major-general. He fought in the Austro-Italian war of 1859, won the rank of "Feldmarschallieutenant," and was created baron. In 1863 he was placed in command of the fifth army-corps in Verona, and in the following year was appointed chief of the general staff. In the Austro-Prussian war he was Benedek's chief of staff. After the defeat of the Austrian arms and the costly blunders made by commanding officers, the public demanded an investigation, and Benedek and Henikstein were suspended and ordered to appear before a court martial. After some time the court was dismissed without having given judgment. Leaving the army, Henikstein passed the rest of his life in retirement in Vienna.

Bibliography: *Meyers Konversations-Lexikon*.

S. F. T. H.

HENLE, ELISE: German novelist and dramatist; born in Munich 1830; died at Frankfort-on-the-Main Aug. 18, 1892; she was a niece of the poetess Henriette Ottenheimer. After her marriage to the manufacturer Leopold Levi of Esslingen, her house became the rendezvous of a distinguished society circle. She was of a deeply religious nature, with a keen sense of humor. Her first literary productions, such as the narrative "Die Wacht am Rhein" and the novel "Das Zweite Jägerbataillon," appeared anonymously in several periodicals. She entered the dramatic field successfully with the political comedy "Der Zweite September," which was soon followed by the drama "Percy" (a free adaptation of Galen) and the text of the opera "Murillo." Her comedies, "Durch die Intendanz" and "Die Wiener in Stuttgart," met with marked success in several German theaters.

Bibliography: Kayserling, *Die Jüdischen Frauen*, p. 240; *Allg. Zeit. des Jud.* lvi. 423.

S. M. K.

HENLE, ELKAN: One of the earliest champions of the emancipation of the Jews in Bavaria; born Dec. 7, 1761, in Fürth; died there Oct. 14, 1833. He was the author of: "Ueber die Verbesserung des Judenthums" (anon., Offenbach, 1803; for the most part reprinted in "Sulamith," ii. 1, 361); "Ueber die Verfassung der Juden im Königreiche Baiern und die Verbesserung Derselben zum Nutzen des Staates" (Munich, 1812); "Die Stimme der Wahrheit in Beziehung auf den Kultus der Israeliten" (Fürth, 1827).

Bibliography: Fürst, *Bibliotheca Judaica*, i. 381.

S. M. K.

HENLE, FRIEDRICH GUSTAV JACOB: German anatomist; born at Fürth, Bavaria, July 19, 1809; died at Göttingen May 13, 1885. He received his education at his native town, where he and his parents were baptized. In 1827 he went to the University of Bonn to pursue the study of medicine. Here he joined the Burschenschaft, and took part in its political activities. For this he was suspended from the university and was transferred to the Berlin "Hausvogtei," a place of detention, to which, at that time, many students were sent. Upon being

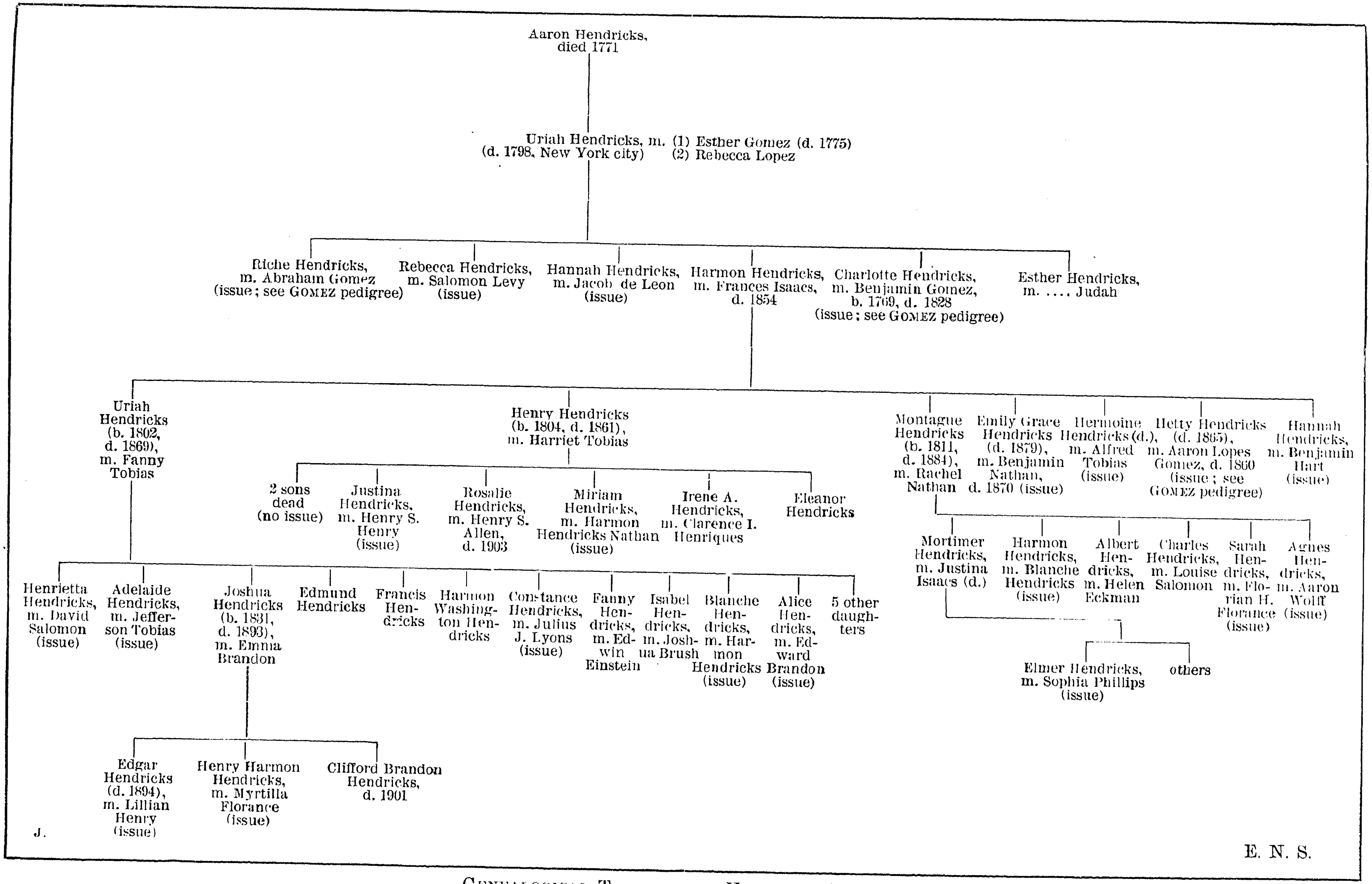
Aaron Hendricks, died 1771
Uriah Hendricks, m. (1) Esther Gomez (d. 1775) (2) Rebecca Lopez (d. 1798, New York city)
Riche Hendricks, m. Abraham Gomez (issue; see GOMEZ pedigree)
Rebecca Hendricks, m. Salomon Levy (issue)
Hannah Hendricks, m. Jacob de Leon (issue)
Harmon Hendricks, m. Frances Isaacs, d. 1854
Charlotte Hendricks, m. Benjamin Gomez, b. 1769, d. 1828 (issue; see GOMEZ pedigree)
Esther Hendricks, m. .... Judah
Uriah Hendricks (b. 1802, d. 1869), m. Fanny Tobias
Henry Hendricks (b. 1804, d. 1861), m. Harriet Tobias
Montague Hendricks (b. 1811, d. 1884), m. Rachel Nathan
Emily Grace Hendricks (d. 1879), m. Benjamin Nathan, d. 1870 (issue)
Hermoine Hendricks (d.), m. Alfred Tobias (issue)
Hetty Hendricks (d. 1865), m. Aaron Lopes Gomez, d. 1860 (issue; see GOMEZ pedigree)
Hannah Hendricks, m. Benjamin Hart (issue)
2 sons dead (no issue)
Justina Hendricks, m. Henry S. Henry (issue)
Rosalie Hendricks, m. Henry S. Allen, d. 1903
Miriam Hendricks, m. Harmon Hendricks Nathan (issue)
Irene A. Hendricks, m. Clarence I. Henriques
Eleanor Hendricks
Mortimer Hendricks, m. Justina Isaacs (d.)
Harmon Hendricks, m. Blanche Hendricks (issue)
Albert Hendricks, m. Helen Eckman
Charles Hendricks, m. Louise Salomon
Sarah Hendricks, m. Florian H. Florance (issue)
Agnes Hendricks, m. Aaron Wolff (issue)
Henrietta Hendricks, m. David Salomon (issue)
Adelaide Hendricks, m. Jefferson Tobias (issue)
Joshua Hendricks (b. 1831, d. 1893), m. Emma Brandon
Edmund Hendricks
Francis Hendricks
Harmon Washington Hendricks
Constance Hendricks, m. Julius J. Lyons (issue)
Fanny Hendricks, m. Edwin Einstein
Isabel Hendricks, m. Joshua Brush
Blanche Hendricks, m. Harmon Hendricks (issue)
Alice Hendricks, m. Edward Brandon (issue)
5 other daughters
Elmer Hendricks, m. Sophia Phillips (issue)
others
Edgar Hendricks (d. 1894), m. Lillian Henry (issue)
Henry Harmon Hendricks, m. Myrtilla Florance (issue)
Clifford Brandon Hendricks, d. 1901
J.
E. N. S.

Genealogical Tree of the Hendricks Family.

pardoned he went to Heidelberg, where he became a disciple of Tiedemann, graduating in 1832 as M.D.

After spending two years in Paris, where he took a postgraduate course, he returned to Germany and became assistant to Johannes Müller at the anatomical institute of Berlin University. In 1837 Henle was admitted to the medical faculty as privat-docent through the influence of Alexander von Humboldt. Three years later he was called to the university at Zurich as professor of anatomy and physiology, and in 1844 to Heidelberg as associate professor of anatomy, succeeding Tiedemann as professor in 1849. In 1852 he was called to Göttingen, at the university of which city he held the position of professor of anatomy until his death.

Henle's writings have become standard works; and his discoveries are important. Special mention may be made of his discoveries concerning: the cylindrical epithelium in the intestinal tract; the cuticular root-sheath of the hair; the microscopical structure of the cornea; the endothelium of the blood-vessels; the structure of the hepatic cells; and the loops of Henle in the kidneys.

From 1838 to 1842 Henle wrote reports on anatomy and pathology for Müller's "Archiv für Anatomie und Physiologie"; from 1844 to 1848 he contributed to Canstatt's "Jahresberichte über die Fortschritte der Gesammten Medizin in Allen Ländern," essays on general anatomy; and from 1849 to 1855 on both special and general anatomy.

In 1844 he founded, in conjunction with Pfeuffer, the "Zeitschrift für Rationelle Medizin," which appeared until 1869.

Of Henle's more important works may be mentioned: "Ueber Schleim- und Eiterbildung," Brunswick, 1838; "Vergleichende Anatomische Beschreibung des Kehlkopfes," Leipsic, 1839; "Pathologische Untersuchungen," *ib.* 1840; "Handbuch der Allgemeinen Anatomie," *ib.* 1841; "Handbuch der Rationellen Pathologie," Brunswick, 1846–52; "Handbuch der Systematischen Anatomie des Menschen," *ib.* 1855–76, 2d ed. 1876–79 (his principal work); "Anatomischer Handatlas zum Gebrauch im Seziersaal," *ib.* 1874–77; "Anthropologische Vorträge," *ib.* 1876–1880; "Grundriss zur Anatomie des Menschen," 1880, 3d ed. 1888; "Das Wachstum des Menschlichen Nagels und des Pferdehufs," Göttingen, 1884.

BIBLIOGRAPHY: F. Merkel, *Jacob Henle*, Brunswick, 1891; *Meyers Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.; *Allgemeine Deutsche Biographie*, s.v.; Waldeyer, in Hirsch's *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.: Kussmaul, *Jugenderinnerungen eines Alten Arztes*, 5th ed., pp. 234 *et seq.*, Stuttgart, 1902.

S. F. T. H.

HENLE, SIGMUND VON: Bavarian deputy; born June 30, 1821; died at Munich Oct. 9, 1901. He was a descendant of Löb Berlin, the district rabbi of Bamberg in 1789–94. Highly esteemed by King Ludwig II., he was entrusted with many law cases of the royal house; he was also an intimate friend of Duke Maximilian. From 1873 to 1881 he sat in the Bavarian Diet as representative of the city of Munich, and was a member of the most important committees, as those on law and finance. To the end of his life he was a faithful supporter of liberalism, and successfully opposed all attempts to curtail the rights of his coreligionists. Shortly after his sixtieth year his sight became seriously affected, and he was compelled to resign his professional and political work. On this occasion the Order of Merit of the Bavarian Crown, which ennobles the bearer, was conferred upon him; a few years later he was created privy councilor. As a member of the boards of trustees of the Riesser-Stiftung and of several Jewish societies, he was interested even in advanced age in the intellectual and material welfare of his coreligionists.

BIBLIOGRAPHY: *Münchener Neueste Nachrichten*, Oct. 10, 1901; A. Eckstein, *Beiträge zur Geschichte der Juden in Bayern*, 1902, pp. 36–38.

S. F. P.

HENOCH, EDUARD HEINRICH: German physician; born at Berlin June 16, 1820. After taking the degree of M. D. there (1843), he began to practise as a specialist in diseases of children. Until 1850 he was assistant at the children's dispensary of the university. In that year he became privat-docent; in 1858, assistant professor. In 1872 Henoch became director of the hospital and dispensary of the department of pediatrics at the Charité. In 1893 he resigned that position, received the title of "Medicinalrath," and lived in retirement at Meran until 1898, when he removed to Dresden. Among his works may be mentioned: "Klinik der Unterleibskrankheiten," 3 vols., Berlin, 1852–58, 3d ed. 1863; "Beiträge zur Kinderheilkunde," two parts, *ib.* 1861–68; "Vorlesungen über Kinderkrankheiten," *ib.* 1881, 10th ed. 1899.

Henoch translated from the English of Budd "Die Krankheiten der Leber," Berlin, 1846, and edited Canstatt's "Handbuch der Medizinischen Klinik," Erlangen, 1854–56, and West's "Pathologie und Therapie der Kinderkrankheiten," 4th ed., Berlin, 1865.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

HENOCHS, MOSES: Talmudist; lived at Jerusalem about 1570. He was the author of "Mar'ah ha-Sorefet," a devotional work, translated into Judæo-German by Phinehas b. Judah Heilprin under the title "Brandspiegel" (Basel, 1602).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1823.

D. B. Fr.

HENRIQUES: This American family, connected with that of the same name in Amsterdam and London, traces its pedigree back to Jacob Henriques, who settled in the island of Jamaica in the early part of the eighteenth century. See subjoined pedigree on page 348.

HENRIQUES, AMOS: English physician; born in Jamaica 1812; died June 5, 1880. He went to England in 1830 to study medicine, entered St. Thomas' Hospital, and in due course obtained his diploma as surgeon. In 1833 he went to France and graduated in medicine at the University of Paris. At this time he took part in some of the émeutes against King Louis Philippe. In 1834 Henriques went to Italy, and obtained also there degrees in medicine. He began practise in Athens, and shortly afterward went to Constantinople. Here he obtained government employment and received a commission to organize a medical staff for the Turkish army.

The defeat of the Turks at the battle of Nezid in 1839 put an end to Henriques' career in Turkey. He was taken prisoner, but, escaping from his captors, became a wanderer without any means of support.

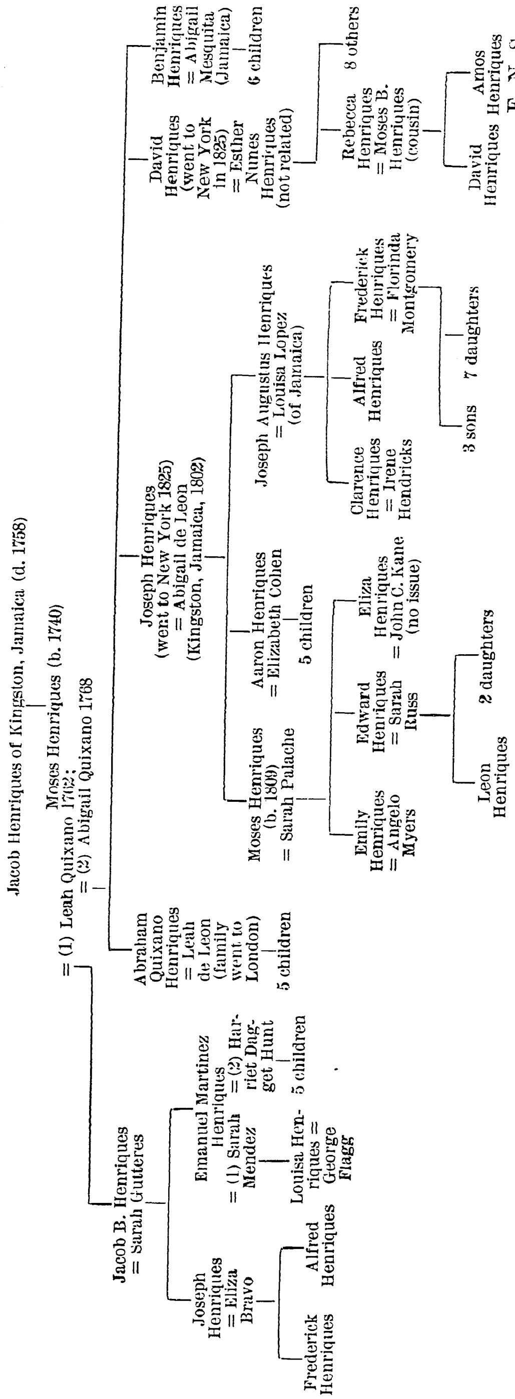
Jacob Henriques of Kingston, Jamaica (d. 1758)
Moses Henriques (b. 1740)
= (1) Leah Quixano 1762;
= (2) Abigail Quixano 1768
Jacob B. Henriques
= Sarah Gutteres
Joseph Henriques
= Eliza Bravo
Frederick Henriques
Alfred Henriques
Emanuel Martinez Henriques
= (1) Sarah Mendez
= (2) Harriet Dagget Hunt
Louisa Henriques = George Flagg
5 children
Abraham Quixano Henriques
= Leah de Leon
(family went to London)
5 children
Joseph Henriques
(went to New York 1825)
= Abigail de Leon
(Kingston, Jamaica, 1802)
Moses Henriques
(b. 1809)
= Sarah Palache
Emily Henriques
= Angelo Myers
Edward Henriques
= Sarah Russ
Leon Henriques
2 daughters
Eliza Henriques
= John C. Kane
(no issue)
Aaron Henriques
= Elizabeth Cohen
5 children
Joseph Augustus Henriques
= Louisa Lopez
(of Jamaica)
Clarence Henriques
= Irene Hendricks
Alfred Henriques
Frederick Henriques
= Florinda Montgomery
3 sons
7 daughters
David Henriques
(went to New York in 1825)
= Esther Nunes Henriques
(not related)
Rebecca Henriques
= Moses B. Henriques
(cousin)
David Henriques
Amos Henriques
8 others
Benjamin Henriques
= Abigail Mesquita
(Jamaica)
6 children

E. N. S.

GENEALOGICAL TREE OF THE HENRIQUES FAMILY.

He made his way to Egypt, where he formed the acquaintance of Marquis Litta, with whom he traveled as medical attendant through northern Europe. In 1840 he returned to England, but soon afterward emigrated to Jamaica, and practised there successfully for seven years. He then returned to England and engaged in general practise in London, obtaining also there considerable success.

Henriques published a few medical essays which attracted some notice. During the outbreak of cholera in 1849 he issued several pamphlets on the nature of that disease. He also replied to Sir John Forbes's work "Nature and Art in the Cure of Disease" attempting to refute the doctrine that nature is more important than science in the treatment of disease.

Henriques was decorated with the Turkish Order of the Medjidie of the second class, and with the Order of King Charles III. of Spain.

BIBLIOGRAPHY: *Jew. Chron.* June 18, 1880.

J. G. L.

HENRIQUES, DAVID QUIXANO: Anglo-Jewish reformer; born May 13, 1804; died in London March 6, 1870; son of Abraham Q. Henriques. He was a director of the City Bank and the Bank of Australasia. In early life an active worker of the Portuguese synagogue, and one of its managers, he afterward was one of the foremost workers in the foundation of the West London Synagogue, in the councils of which congregation he held a high position. He was treasurer of the West London Synagogue from 1847 to 1862.

BIBLIOGRAPHY: *Jew. Chron.* March 11, 18, 1870.

J. G. L.

HENRIQUES, JACOB QUIXANO: West-Indian merchant; born at Spanish Town, Jamaica, 1811; died in London Oct. 17, 1898. A son of Abraham Q. Henriques, he was early associated in business with his brother David, in the firm of Henriques Brothers, West-Indian merchants. In Jamaica he was the founder of a Jewish school for boys and girls. Going to London soon after 1840, he took an active part in the formation of the West London Synagogue. He soon resided permanently in London, and became warden of the synagogue in 1856 and again from 1861 to 1864. In 1882 he was elected chairman of the council, and manifested great interest in the provision of religious education for the youth of the congregation. He was a liberal subscriber to Jewish charities.

In 1864 he dissolved partnership with the firm and retired from business in favor of his son. Henriques was for some time a director of the Colonial Bank, and was subsequently chairman of the London Chartered Bank of Australia.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 21, 1898.

J. G. L.

HENRIQUES, ROBERT MARTIN: Danish musician, composer, and author; born in Copenhagen Dec. 14, 1858. He received instruction in violoncello from Bendix and Neruda, and in 1877 went to Dresden to study under Grützmacher and Kretschmer. He has appeared at concerts in Berlin, Leipsic, Hanover, Dresden, and Paris. Henriques has written for violoncello, piano, and orchestra, among his compositions being "Romance og Capricietto," "Märchen," and "Olaf Tryggvason." The last-named, an overture, has been played in Copenhagen, Stockholm, and Berlin. He has written various songs, including "Melodier i Moll" and "I Ny og Næ," and (with Oscar Madsen) several novels of local color, among which may be mentioned "Ved Höjen Mast" (1892), "Tjenestefolk," and "Studentens Glade Liv" (1893). Henriques is musical critic for "Dannebrog" and "Vort Land" of Copenhagen.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*.
s. F. C.

HENRIQUEZ (ENRIQUEZ), ISABELLA: Spanish poetess; lived at Madrid; died after 1680. She distinguished herself in the different academies at Madrid. Isaac (Fernando) Cardoso dedicated to her his work, "Del Color Verde," on the color green, which is the symbol of hope (Madrid, 1634). She openly embraced Judaism, and settled at Amsterdam. It is reported that she distributed amulets alleged to protect against physical harm. D. L. de Barrios quotes a "decima" from her manuscript "Obras Poeticas."

BIBLIOGRAPHY: D. L. de Barrios, *Sol de la Vida*, p. 63; idem, *Relacion de los Poetas*, p. 56; Kayserling, *Sephardim*, p. 250; idem, *Bibl. Esp.-Port.-Jud.* p. 52.
G. M. K.

HENRY II. or **HENRY DE TRASTAMARA:** King of Castile; born at Seville in 1333; died in 1379; illegitimate brother of Pedro I. He was as hostile to the Jews as Pedro had been friendly. His long-cherished hatred of his brother burst forth when a Jew named Jacob, an intimate of the king, praised the latter excessively to Henry. In his fury he stabbed the Jew with a dagger. Pedro would have revenged himself on Henry forthwith, but his courtiers restrained him by force. Henry saved himself by a hasty flight. This was the immediate cause of the civil war which brought untold suffering upon the Jews of the country. A few years afterward Henry beheaded his brother near Montiel (March 14, 1369), and then ascended the throne of Castile. In order to appease his ally, Bertrand du Guesclin (Beltran Claquin) and his wild, rapacious troops, he imposed a war contribution of twenty thousand gold doubloons on the already heavily oppressed community of Toledo, and issued an order to take all the Jews and Jewesses of Toledo as prisoners, to put them on the rack, to give them neither food nor drink, and in case they still refused to raise this enormous sum, to sell their property, both movable and immovable, at auction. In spite of this action he was compelled, owing to his financial straits, to have recourse to Jewish financiers. He made Don Joseph Pichon his chief tax-collector ("contador major"), and appointed several Jews farmers of the taxes. When complaints were made to him on the subject, he answered that he would willingly lease the taxes to Christians at a cheaper rate, but that none would take them.

The demands of the Cortes in Toro (1369) and in Burgos (1374 and 1377) against the Jews harmonized perfectly with Henry's inclinations. He ordered the Jews to wear the humiliating badge, and forbade them to use Christian names. He further ordered that for short loans Christian debtors should repay only two-thirds of the principal. Shortly before his death Henry declared that Jews should no longer be permitted to hold public office.

BIBLIOGRAPHY: *Cortes de Leon y de Castilla*, ii. 171, 203, 281, Madrid, 1836; Isaac b. Sheshet, *Responsa*, No. 197; *Histoire de M. Bertrand du Guesclin*, pp. 94 *et seq.*, Paris, 1666; Rios, *Hist.* ii. 305, 571.
G. M. K.

HENRY, EMMA: English poetess; born Sept. 17, 1788; died Dec. 30, 1870; daughter of the Rev. Solomon Lyon, professor of Hebrew at Cambridge, and wife of Abraham Henry. She enjoyed in early life the advantages of a broad education and the society of cultured university men; and when her father's eyesight failed, she devoted her abilities to the support of the family. Mrs. Henry enjoyed the distinction of being the first English Jewess to engage in authorship. In 1812 she published a volume of verse which met with some success; and she continued to produce occasional poems which were often recited at public celebrations.

She was the mother of Michael Henry.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 6, 1871; Picciotto, *Sketches of Anglo-Jewish History*, p. 314.
J. G. L.

HENRY, HENRY A.: Anglo-American rabbi and Hebraist; born in London 1800; died at San Francisco, Cal., Sept. 4, 1879. He was educated at the Jews' Free School, London, of which he was afterward principal until 1842. In this capacity he was the acknowledged bulwark of the London Jewry, especially in resisting the endeavors of the Society for the Conversion of the Jews. He was one of the founders of the Jews' Hospital and Orphan Asylum. In 1836 Henry compiled a volume of the daily prayers according to the German and Polish rites, and in 1840 published a "Biblical Class Book for Jewish Youth" and a "Synopsis of Jewish History." While principal of the Free School, he officiated frequently in London synagogues, and in 1844 became rabbi to the St. Alban's Congregation, where he remained until 1849. Here he made pulpit addresses in English a regular practise—a novel feature in those days.

In 1849 he embarked for America under engagement to the congregation at Louisville, Ky. He was, however, unavoidably delayed at Cincinnati, and accepted a position tendered to him there at the B'nai Jeshurun Synagogue. In 1851 Henry proceeded to Syracuse, N. Y., where he served three years as rabbi. From Syracuse he removed to New York city, where he resided till 1857. While in New York he served the Henry Street congregation and superintended its religious school. He officiated later in the Clinton Street Synagogue. After some time he established a boarding-school for Jewish youth, which he maintained until his departure for California. He arrived there in 1857 and accepted the call of the Congregation Shearith Israel in San Francisco, which he served as rabbi till 1871. During his residence in California he for some time edited "The Pacific Messenger."

Henry's library was presented after his death to the Hebrew Union College, Cincinnati, Ohio.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 3, 1879; *Jew. World*, Sept. 26, 1879.
J. G. L.

HENRY, MICHAEL: English journalist and mechanician; born at Kennington, London, Feb. 19, 1830; died in London June 15, 1875. He was educated at the City of London School; in 1844 he went to Paris as clerk in a counting-house, and later entered the office of the "Mechanics' Magazine." In 1857 he established a business as patent agent, which he carried on until his death. At the same time he assisted Dr. Benisch on the "Jewish Chronicle," and, upon the retirement of the latter in 1868, became its editor.

In 1847 he founded the General Benevolent Association, of which he was the honorary secretary. He was a member of the Jews' College Council and of the Board of Deputies, and sat on the committees of other educational charities. He devoted himself chiefly to the Stepney Jewish Schools, of which he was honorary secretary and personal supervisor.

Henry wrote a pamphlet on "Patent Law," which was highly commended by a committee of the House of Commons. A number of his essays were collected and published under the title "Life Thoughts," 1875.

BIBLIOGRAPHY: *Jew. Chron.* June 25, 1875; Morais, *Eminent Israelites*, pp. 139-142; memoirs prefixed to *Life Thoughts*; *Jews' College Journal*, June, 1875.

J. G. L.

HENSCHEL, AUGUST WILHELM EDUARD THEODOR: German physician and botanist; born in Breslau Dec. 20, 1790; died there July 24, 1856; educated at the medical and surgical college at Breslau, the Ober-Collegium, Berlin, and the universities of Heidelberg and Breslau (M.D. 1813). He practised medicine in Breslau from 1813 to 1816, and in the latter year was appointed privat-docent in pathology at the university of that city.

In 1820 Henschel embraced Christianity, and soon after published his first important work, "Von der Sexualität der Pflanzen," which attracted considerable attention in the world of science. He was appointed assistant professor at his alma mater in 1821, and in 1832 professor of anatomy, physiology, and pathology.

Henschel is best known through his researches into the history of medicine, the results of which he published in the medical periodical "Janus, Zeitschrift für Gesch. und Litteratur der Medicin," Breslau, 1846-49. Of his other works may be mentioned: "Vertheidigung der Entzündlichen Natur des Croups" (in Horn's "Archiv für Med. Erfahrung," 1812); "Commentatio de Aristotele Botanico et Philosopho," Breslau, 1824; "Ueber Einige Schwierigkeiten in der Pathologie der Hundswuth," Breslau, 1829; "Zur Gesch. der Medicin in Schlesien," *ib.* 1837; "Das Medicinische Doctorat, Seine Nothwendigkeit und Seine Reform," *ib.* 1848.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; De le Roi, *Juden-Mission*, vol. ii., p. 241.

S. F. C.

HENSCHEL, ELIAS H.: German physician; born at Breslau April 4, 1755; died in 1839; father of A. W. HENSCHEL. He commenced life as an errand-boy, and for some time was valet to a physician. He did not, however, miss any opportunity of acquiring knowledge, in which he was encouraged and materially aided by a professor of anatomy named Morgenbesser, who also induced several of his coreligionists to take a substantial interest in him. Henschel was enabled to commence the study of anatomy at the age of twenty-five. In 1785 he entered the University of Halle (M.D. 1787). Henschel devoted himself especially to obstetrics, and was appointed public accoucheur at Breslau. He was one of the first to treat the thigh tumor of lying-in women as a special malady, and was instrumental in introducing vaccination in Silesia. Notwithstanding his numerous duties and extensive practise, Henschel spent a great deal of his time in the hospital for the Jewish poor, acted as an accoucheur in many benevolent institutions, and, in the troublous times of 1813, added to his other activities the care of a lazaretto at Neustadt containing 228 beds. He also rendered useful services during a cholera epidemic; and about this time he published his "Guter Rath bei Annährung der Cholera" (Breslau, 1831). He also wrote "Ueber die Gewöhnlichsten Krankheiten der Schwangern" (*ib.* 1797) and "Ein Beitrag zur Heilung der Kopfgeschwulst der Neugeborenen Kinder" (1828).

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon der Hervorragenden Aerzte.*

S. J. D. B.

HENSCHEL, GEORG (ISIDOR): German composer and barytone singer; born Feb. 18, 1850, at Breslau, where he studied with Wandelt and Schäffer. He made his first appearance as a pianist at twelve years of age. At the Leipsic Conservatorium (1867-70) he was a pupil of Wenzel and Moscheles (pianoforte), Götze (singing), and Richter (theory and composition). Subsequently he studied in Berlin under Schulze (singing) and Kiel (composition). After making several concert tours through Europe, in 1877 he went to England, where he lived for three years. In 1881 Henschel became conductor of the Boston Symphony Orchestra, at Boston, Mass., and he retained the position till 1884. In 1885 he settled permanently in London, where in the following year he founded the London Symphony Concerts. From 1886 to 1888 he was professor of singing at the Royal College of Music, London.

Of Henschel's compositions the more important are: "Stabat Mater," oratorio, first performed at the Birmingham Musical Festival of 1894; the One Hundred and Thirtieth Psalm, for chorus, soli, and orchestra; a canon-suite for string orchestra; "Zigeuner Serenade," for orchestra; "Friedrich der Schöne," opera; "A Sea Change, or Love's Castaway," comic operetta (libretto by W. D. Howells); "Nubia," grand opera, first performed at Dresden in 1899.

On the death of his wife (née Lilian Bailey) Henschel retired from the concert platform, and has since lived on his estate at Aviemore in the Scottish Highlands, occasionally conducting his own works or lecturing on Johannes Brahms. A requiem composed by Henschel in memory of his wife was first performed in Boston, Mass., Dec. 2, 1902, and has since been given in Holland, Germany, etc.

BIBLIOGRAPHY: Baker, *Biog. Dict. of Musicians*, New York, 1900; Riemann, *Musik-Lexikon*; Grove, *Dict. of Music and Musicians.*

S. A. P.

HEP! HEP! A cry stated to have been used by the Crusaders during their attacks upon the Jews. It appears, however, to have been first used during the so-called "Hep! Hep!" riots of 1819 at Frankfort-on-the-Main and along the Rhine (see Grätz, "Gesch." xi. 357); *e.g.*, on Aug. 2, 1819, by anti-Semitic students at Würzburg as a term of reproach to Professor Brendel of that university, who had written in favor of the Jews. The students themselves claimed that the word was derived from "Hierosolyma est perdita"; others claim that it is a contraction for "Hebräer," while a further attempt has been made to derive it from "Hab! Hab!" The brothers Grimm, in their dictionary, trace it from a call to animals in the Franconian district, especially to the goat, and suggest that it was applied to Jews because of their beards. Their earliest quotation is from W. Hauff (1802–27). A person named Brouse is stated to have been condemned to three months' imprisonment for having used the expression against a Jew and his wife ("Arch. Isr." 1848, p. 47). During the anti-Semitic movement in Germany a pamphlet appeared in favor of the Jews with the title "Hepp! Hepp! Süsssaure Stöckerei in 1 Vorschrei und 7 Gejohlen" (Jacobs, "The Jewish Question," No. 25). The expression has since become a synonym for an outbreak against the Jews, and is thus used by George Eliot in her essay "The Modern Hep! Hep! Hep!" in "Impressions of Theophrastus Such." It is stated that on some occasions in 1819 the Jews replied to the cry of "Hep! Hep!" with the similarly sounding one of "Jep! Jep!" meaning "Jesus est perditus" ("Notes and Queries," 4th series, iii. 580).

J.

HEPHER: **1.** A son of Gilead (Num. xxvi. 32, xxvii. 1; Josh. xvii. 2–3). The clan was known as the Hepherites (Num. xxvi. 32). **2.** One of David's captains (I Chron. xi. 36). **3.** Member of the tribe of Judah (I Chron. iv. 6). **4.** Royal city of the Canaanites, the site of which is unknown (Josh. xii. 17; comp. I Kings iv. 10).

E. G. H. M. Sc.

HEPHZI-BAH (חפצי־בה, "my delight in her"): **1.** Name to be borne by the restored Jerusalem (Isa. lxii. 4), in token that God will not abandon it. **2.** Name of the queen of King Hezekiah and mother of Manasseh (II Kings xxi. 1).

E. G. H. M. Sel.

HEPNER, ADOLF: German-American journalist; born at Schmiegel, Posen, Nov. 24, 1846; educated at the gymnasium at Lissa, the rabbinical seminary at Breslau, and the universities of Breslau and Berlin.

He became a socialist in 1868, and two years later was associated with Liebknecht and Bebel in editing a socialistic paper at Leipsic. Soon afterward he was accused with them of high treason, but was acquitted in 1872. Being expelled from Leipsic in the following year, he removed to Breslau, and became a publisher, but failed in business.

In 1882 Hepner emigrated to the United States, and in 1886 settled in St. Louis, Mo., where he is now (1903) living. Up to 1897 he edited the daily labor paper "St. Louis Tageblatt," and since that year he has been the editor of the "Westliche Post."

Besides many essays for the papers of his political party, Hepner has written "Good Night, Schatz," a one-act play (1894).

A. F. T. H.

HERALDRY. See Coat of Arms.

HERBS. See Botany.

HERCZEGHY, MORIZ: Hungarian physician and author; born in Budapest Aug. 19, 1815; died in Vienna Dec. 23, 1884. He studied medicine in Budapest and Vienna, and afterward took part in the Revolution of 1848 in the latter city. He went from Vienna to Paris, and thence in 1860 to Italy, where he became chief physician in Garibaldi's army. He returned to Hungary in 1865, but left again in 1868 for Constantinople, where for eight years he acted as chief military physician. Being severely wounded during the Russo-Turkish war, he had to give up his practise, and then traveled in Europe and in the East.

The more important of Herczeghy's literary works deal with political topics, and include: "Weder Deutsch noch Russisch, Sondern Oesterreichisch," Vienna, 1849; "Das Bombardement des Fürsten Windischgrätz zu Prag," *ib.* 1849; "Mein Tagebuch 1848–50," *ib.* 1850; "Mémoires sur Mon Séjour à Paris," Milan, 1853. He wrote also treatises on cretinism (1864) and on epidemics (1874).

Herczeghy's chief work, however, was a sociological study on the woman question, published in French (Paris, 1864) and in Hungarian (Budapest, 1883).

Bibliography: *Pallas Lex.*

S. L. V.

HERCZEL, MANÓ DE SZENTPÉTERI: Hungarian physician; born in Szegedin July 1, 1861; studied successively in his native city, in Ujvidék, in Budapest, in Vienna, in Strasburg, and in Paris. After having taken his degree of M.D. (1884), he practised for two years in Nothnagel's clinic in Vienna, and was thereafter for five years assistant to Czerny at Heidelberg, where in 1889 he became privat-docent in surgery. In 1892 he was appointed chief of the Szt. István Hospital in Budapest. His specialty is the treatment of diseases of the kidneys.

Herczel is the author of the following works: "Ueber die Wirkung des Anilin, Acetanilin und Kampheranilin," Vienna, 1887; "Ueber Operative Behandlung der Nierensteine," Vienna, 1887; "Ueber die Operative Fixation der Wanderniere," Vienna, 1892; "Ueber Grosse Defecte der Blasen-Scheidewand," Vienna, 1894.

In 1902 Herczel was elevated by Emperor Francis Joseph I. to the Hungarian nobility, and he assumed the name of "Szentpéteri."

Bibliography: Szinnyei, *Magyar Irók Elete.*

S. L. V.

HERDER, JOHANN GOTTFRIED VON: German Protestant theologian, poet, and writer; born at Mohrungen, East Prussia, Aug. 25, 1744; died at Weimar Dec. 21, 1803. He studied theology, philosophy, and the humanities at the University of Königsberg, where he acquired a vast knowledge of German and foreign literature. In 1764–69 he was teacher and preacher at Riga; in 1771–76, court preacher and member of the consistory of Bückeburg; from 1776 until his death, court preacher and member, later president, of the consistory of Weimar. His works on Hebrew Biblical literature exercised great influence. His "Die Aelteste Urkunde des Menschengeschlechts" (Riga, 1774–76) develops the idea that the oldest Biblical poems—the history of Creation, of the Flood, and of Moses—are to be considered Oriental national songs. The usual interpretation of the Mosaic history of Creation as a divine revelation appears to Herder not only indefensible, but pernicious, since it fills the mind with false ideas and leads to persecution of the physical scientist.

In 1778 he wrote "Lieder der Liebe," in which he divested the Canticles of all mystical and allegorical accretions. In these deeply felt love-songs he recognized the natural expressions of Jewish sentiment. After having, in his letters on theology, extended this view to the whole Bible, he published (Dessau, 1782–83) his famous "Vom Geiste der Ebräischen Poesie." In a letter to Hamann he wrote that "since his childhood he had nourished it in his breast." He says that Hebrew poetry is the world's oldest, simplest, and most soulful poetry, full of the inner feeling of nature and of the poetic consciousness of God. He translated many of the Hebrew poems.

According to Grätz ("Gesch." xi. 249), Herder, although filled with admiration for Jewish antiquity and for the Hebrew people of the Biblical age, and foretelling a time when Christian and Jew would work together for the development and refinement of civilization, felt a dislike for the Jews which manifested itself in his earlier relations with Moses Mendelssohn. Not until after Lessing's death did he become more friendly toward Mendelssohn.

Bibliography: Hettner, *Literaturgesch. des Achtzehnten Jahrhunderts*, vol. v., Brunswick, 1872.
D. S. Man.

HEREDIA, PAULUS (PABLO) DE: Spanish anti-Jewish writer; born about 1405 in Aragon; died at an advanced age after 1486. Baptized late in life, he attacked Judaism, though he had at one time defended it and his former coreligionists. In order to assail the Talmud and its commentators, which he had studied in his youth, he wrote a mystical work, "Iggeret ha-Sodot," which he ascribed to the Mishnaic teacher Neḥunya ben ha-Ḳana and his alleged son Ha-Ḳana, asserting that he had found it and translated it into Latin. In his ignorance, Paulus de Heredia put into the mouth of Neḥunya passages from the work of Judah ha-Nasi, who lived much later, and in the work "Galie Razaya" made him answer eight questions, addressed to him by his imperial friend Antoninus, in an entirely Christian sense. He admits the chief mysteries of Christianity, *e.g.*, the doctrine of the Trinity. Neḥunya, who is made to say, "Ego ex iis unus sum qui crediderunt in eum et baptisatus fui et ambulo in viis rectis," finally exhorts his son to recognize Jesus as the Messiah.

Heredia's works "De Mysteriis Fidei" and "Corona Regia," on the immaculate conception (the latter dedicated to Pope Innocent VIII.), were also intended to convert the Jews. The latter, however, whom he assailed in the work "Ensis Pauli" with all the fire of a fanatical neophyte, vouchsafed no reply to his gross attacks on their faith. Paulus de Heredia was alleged to have collaborated on the Complutensian polyglot, issued under the auspices of Cardinal Ximenez.

Bibliography: Nic. Antonio, *Bibl. Hispania*, i. 216; Wolf, *Bibl. Hebr.* ii., iii., 1687; Rios, *Estudios*, pp. 456 *et seq.*; idem, *Hist.* iii. 413, 424 *et seq.*; Grätz, *Gesch.* viii. 231 *et seq.*
K. M. K.

HEREFORD: County town of Herefordshire, England, situated on the River Wye, of some commercial importance in early times. When Richard I. returned from captivity, ten Jews of Hereford contributed £15 11s. 11d. to a "donum" made by the Jews of England at Northampton (1194). They were under the jurisdiction of the sheriff, notwithstanding the Bishop of Hereford claimed the right to judge them (Tovey, "Anglia Judaica," pp. 78–79). In 1275 the "archa" was removed from Worcester to Hereford, where it remained till the Expulsion. From some of the bonds still extant the Jews of Hereford appear to have adopted the corn trade when refused permission by the "statute of Judaism" in 1275 to take usury, but this may have been merely an evasion of the statute. Twenty-four of the burghers of Hereford were appointed in 1282 as special guardians of the peace in favor of the Jews (Cal. Patent Rolls, 1282–92, p. 15).

Four years later one of the important Jews of Hereford invited some of his Christian friends to the wedding of his daughter. This attracted the notice of Bishop Swinfeld, who refused permission, and threatened excommunication to any of his flock who attended the wedding ("Household Expenses of Bishop Swinfeld," Camden Society, pp. cix.–cxi., 127). When the Jews were expelled in 1290 the king seized the debts due to the forty Jews of Hereford, composing about twenty families. The chief person seems to have been Isaac of Worcester, who had apparently moved there in 1275; he, with four of his sons and two of his daughters, was engaged in money-lending. The largest individual lender, however, appears to have been Aaron, son of Elias le Blund. Abraham "the Chaplain" is mentioned, with two Evesques. Thirteen houses and the synagogue also fell into the hands of the king, with rentals amounting to 55s. 6d. Since that time there has been no congregation at Hereford.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 163, 376; *Transactions Jew. Hist. Soc. Eng.* i. 136–159; R. Johnson, *Customs of Hereford*, pp. 70-71.
J.

ḤEREM. See Excommunication.

HERES: 1. City in Egypt, mentioned in Isa. xix. 18: "In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the Lord of hosts; one shall be called 'Ir ha-Heres" (A. V. "the city of destruction"; R. V. margin, "Heres"). The Masoretic text, Aquila, Theodotion, and Peshiṭta read עיר ההרס "City of Destruction." Symmachus, the Vulgate, Men. 110a, Saadia, and some Hebrew manuscripts read עיר החרס ("City of the Sun"). The Septuagint has *πολις ἀσεδέκ* ("City of Righteousness"). There are many differences of opinion regarding the proper reading of this name. It is, however, probable that "Ḥeres" is the correct reading, and that Heliopolis, in Egypt, is referred to by Isaiah. The alteration of "'Ir ha-Ḥeres" (City of the Sun) into "'Ir ha-Heres" (City of Destruction) was influenced by a later antagonism toward the Onias temple. On the other hand, the alteration of "Ḥeres" into "Ẓedeḳ" ([City of] Righteousness) was a result of the desire for a distinct prediction regarding that temple. For other opinions see Hastings, "Dict. Bible"; Geiger, "Urschrift," p. 79.

2. Mountain (הר חרס) mentioned in Judges i. 35, in connection with Aijalon and Shaalbim, as one of the mountains from which the Danites were unable to expel the Amorites. It has been conjectured, and with probability, that, since "ḥeres" is synonymous with "shemesh," "Heres" here may mean "Bethshemesh" (I Kings iv. 9; II Chron. xxviii. 18) or "Ir-shemesh" (Josh. xix. 41), between Judah and Dan.

3. Hill ("the ascent of Ḥeres"; Judges viii. 13, R. V.) by which Gideon returned from the battle with Zebah and Zalmunna. Its location is uncertain, and the text is variously transmitted.

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*

E. G. H. M. Sc.

HERESY AND HERETICS: The Greek term *αἵρεσις* originally denoted "division," "sect," "religious" or "philosophical party," and is applied by Josephus ("B. J." ii. 8, § 1, and elsewhere) to the three Jewish sects—Sadducees, Pharisees, and Essenes (comp. Acts v. 17, xxvi. 5, and, with reference to the Christian sect, the *αἵρεσις* of the Nazarenes, xxiv. 5, 14; xxviii. 22). In the sense of a schism to be deprecated the word occurs in I Cor. xi. 19, Gal. v. 20, and particularly in II Peter ii. 1; hence *αἱρετικὸς* ("heretic") in the sense of "factious" (Titus ii. 10). The specific rabbinical term for heresies, or religious divisions due to an unlawful spirit, is "minim" (lit. "kinds [of belief]"; the singular "min," for "heretic" or "Gnostic," is coined idiomatically, like "goy" and "'am ha-areẓ"; see Gnosticism). The law "Ye shall not cut yourselves" (לא תתגדדו) is interpreted by the Rabbis: "Ye shall not form divisions [לא תעשו אגודות אגודות], but shall form one bond" (after Amos ix. 6 [A. V. "troop"]; Sifre, Deut. 96; comp. Jew. Encyc. iv. 592, *s.v.* Didascalia, Book VI.).

Besides the term "min" for "heretic," the Talmud uses the words "ḥiẓonim" (outsiders), "apiḳoros," and "kofer ba-Torah" (R. H. 17a), or "kofer ba-'iḳḳar" (he who denies the fundamentals of faith; Pes. xxiv. 168b); also "poresh mi-darke ẓibbur" (he who deviates from the customs of the community; Tosef., Sanh. xiii. 5; R. H. 17a). Of all these it is said that they are consigned to Gehinnom for all eternity (Tosef., Sanh. *l.c.*; comp. *ib.* xii. 9, apparently belonging to xiii. 5: "He who casts off the yoke [of the Law], and he who severs the Abrahamic covenant; he who interprets the Torah against the halakic tradition, and he who pronounces in full the Ineffable Name—all these have no share in the world to come").

The Mishnah (Sanh. x. 1) says the following have no share in the world to come: "He who denies that the Torah is divinely revealed [lit. "comes from Heaven"], and the apiḳoros." R. Akiba says, "also he who reads heretical books" ("sefarim ḥiẓonim"). This is explained in the Talmud (Sanh. 100b) to mean "sifre Ẓeduḳim" (Sadducean writings); but this is an alteration by the censor of "sifre ha-Minim" (books of the Gnostics or Heretics). The Biblical version, "That ye seek not after your own heart" (Num. xv. 39), is explained (Sifre, Num. 115; Ber. 12b) as "Ye shall not turn to heretic views ["minut"] which lead your heart away from God" (see Maimonides, "Yad," 'Akkum, ii. 3).

In summarizing the Talmudic statements concerning heretics in Sanh. 90-103, Maimonides ("Yad," Teshubah, iii. 6-8) says:

> "The following have no share in the world to come, but are cut off, and perish, and receive their punishment for all time for their great sin: the minim, the apiḳoresim, they that deny the belief in the Torah, they that deny the belief in resurrection of the dead and in the coming of the Redeemer, the apostates, they that lead many to sin, they that turn away from the ways of the [Jewish] community. Five are called 'minim': (1) he who says there is no God and the world has no leader; (2) he who says the world has more than one leader; (3) he who ascribes to the Lord of the Universe a body and a figure; (4) he who says that God was not alone and Creator of all things at the world's beginning; (5) he who worships some star or constellation as an intermediating power between himself and the Lord of the World.
>
> "The following three classes are called 'apiḳoresim': (1) he who says there was no prophecy nor was there any wisdom that came from God and which was attained by the heart of man; (2) he who denies the prophetic power of Moses our master; (3) he who says that God has no knowledge concerning the doings of men.
>
> "The following three are called 'koferim ba-Torah': (1) he who says the Torah is not from God: he is a kofer even if he says a single verse or letter thereof was said by Moses of his own accord; (2) he who denies the traditional interpretation of the Torah and opposes those authorities who declare it to be tradition, as did Zadok and Boethus; and (3) he who says, as do the Nazarenes and the Mohammedans, that the Lord has given a new dispensation instead of the old, and that he has abolished the Law, though it was originally divine."

It is noteworthy, however, that Abraham ben David, in his critical notes, objects to Maimonides characterizing as heretics all those who attribute corporeality to God; and he insinuates that the cabalists are not heretics. In the same sense all Biblical critics who, like Ibn Ezra in his notes on Deut. i. 2, doubt or deny the Mosaic origin of every portion of the Pentateuch, would protest against the Maimonidean (or Talmudic; see Sanh. 99a) conception of heresy. See Apiḳoros; Articles of Faith; Judaism; Gnosticism. K.

——**On Legal Status:** The status of heretics in Jewish law is not clearly defined. While there are certain regulations scattered throughout the Talmud concerning the minim, the nearest approach to the English term "heretic," these are mostly of a haggadic nature, the codes taking little cognizance of them. The governing bodies of the Synagogue frequently exercised, from motives of self-defense, their power of excommunication against heretics. The heretic was excluded from a portion in the world to come (Maimonides, "Yad," Teshubah, iii. 6-14); he was consigned to Gehenna, to eternal punishment (R. H. 17a; comp. Ex. R. xix. 5; see Apiḳoros, and compare D. Hoffmann, "Der Schulchan Aruch und die Rabbinen über das Verhältnis der Juden zu Andersgläubigen," 2d ed., Berlin, 1894); but the Jewish courts of justice never attended to cases of heresy; they were left to the judgment of the community.

There are, however, in the rabbinic codes, laws and regulations concerning the relation of the Jew to the heretic. The sentiment against the heretic was much stronger than that against the pagan.

While the pagan brought his offerings to the Temple in Jerusalem and the priests accepted them, the sacrifices of the heretic were not accepted (Ḥul. 13b, *et al.*). The relatives of the heretic did not observe the laws of mourning after his death, but donned festive garments, and ate and drank and rejoiced (Sem. ii. 10; "Yad," Ebel, i. 5, 6; Yoreh De'ah, 345, 5). Scrolls of the Law, tefillin, and mezuzot written by a heretic were burned (Giṭ. 45b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1; Yoreh De'ah, 281, 1); and an animal slaughtered by a heretic was forbidden food (Ḥul. 13a; Yoreh De'ah, 2, 5). Books written by heretics did not render the hands impure ("Yad," She'ar Abot ha-Ṭum'ot, ix. 10; comp. Yad. iv. 6; see PURITY); they might not be saved from fire on the Sabbath (Shab. 116a; Oraḥ Ḥayyim, 334, 21). A heretic's testimony was not admitted in evidence in Jewish courts (Ḥoshen Mishpaṭ, 34, 22; see "Be'er ha-Golah" *ad loc.*); and if an Israelite found an object belonging to a heretic, he was forbidden to return it to him (Ḥoshen Mishpaṭ 266, 2).

Classes of Heretics.

The "mumar le-hak'is" (one who transgresses the Law, not for personal advantage, but out of defiance and spite) was placed by some of the Rabbis in the same category as the minim ('Ab. Zarah 26a; Hor. 11a). Even if he habitually transgressed one law only (for example, if he defiantly violated one of the dietary laws), he was not allowed to perform any religious function (Yoreh De'ah, 2, 5; SHaK and "Pitḥe Teshubah," *ad loc.*), nor could he testify in a Jewish court (Sanh. 27a; "Yad," 'Edut, x. 3; Ḥoshen Mishpaṭ, 34, 2). One who violated the Sabbath publicly or worshiped idols could not participate in the "'erub ḥaẓerot" ('Er. 69a; "Yad," 'Erubin, ii. 16; Oraḥ Ḥayyim, 385, 3; see 'ERUB), nor could he write a bill of divorce (Shulḥan 'Aruk, Eben ha-'Ezer, 123, 2). One who would not permit himself to be circumcised could not perform the ceremony on another (Yoreh De'ah, 264, 1, Isserles' gloss). While the court could not compel the mumar to divorce his wife, even though she demanded it, it compelled him to support her and her children and to pay her an allowance until he agreed to a divorce (Eben ha-'Ezer, 154, 1, and "Pitḥe Teshubah," *ad loc.*). At his death those who are present need not tear their garments (Yoreh De'ah, 340, 5, and "Pitḥe Teshubah," *ad loc.*). The mumar who repented and desired readmittance into the community was obliged to take a ritual bath, the same as the proselyte (Yoreh De'ah, 268, 12, Isserles' gloss, and "Pitḥe Teshubah," *ad loc.*; comp. "Sefer Ḥasidim," ed. Wistinetzki, §§ 200-209). If he claimed to be a good Jew, although he was alleged to have worshiped idols in another town, he was believed when no benefit could have accrued to him from such a course (Yoreh De'ah, 119, 11, and "Pitḥe Teshubah," *ad loc.*). See APOSTASY; ATHEISM; GNOSTICISM.

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E. C. J. H. G.

HERITAGE. See INHERITANCE.

HERMANMIESTETZ: City in Bohemia. Jews were living there as early as 1509, engaged in commerce and money-lending; but the Jewish community proper dates from 1591. The Jews were confined to a ghetto under the protectorate of the overlords of the city. One of these, Count Johann Wenceslaus Spork, built a synagogue in 1760, which was modernized in 1870. The Jewish parochial school was transformed into a German public school. Since 1891 Hermanmiestetz has been the seat of a district rabbi, the dependent communities being Chrudim, Roubowitz, and Drevikau. The following have officiated as rabbis in Hermanmiestetz: Bunem (d. 1734); Selig-Landsteiner (d. 1743); Ḥayyim Traub (d. 1790); Elias Treitel (d. 1823); Samuel Brod (d. 1850); Moses Bloch, till 1855 (since 1877 professor at the rabbinical seminary at Budapest); Benjamin Feilbogen, till 1863; S. Rosenberg, 1864-68; Dr. Nehemias Kronberg, the present incumbent, called in 1891. Judah Löb Borges (d. 1872), a member of the community distinguished for his Talmudic and literary attainments, officiated temporarily whenever there was a vacancy in the rabbinate.

The community supports a burial society, a society for nursing the sick, a Talmud Torah, and a women's society. The cemetery must have existed as early as the sixteenth century; for it is recorded in a document that in 1667 a field was bought from a citizen for the purpose of enlarging the burial-ground. In 1903 the Jews of Hermanmiestetz numbered 300, those of the whole district aggregating 1,100.

D. N. K.

HERMANN, LUDIMAR: German physiologist; born in Berlin Oct. 21, 1838; M.D. Berlin, 1859. He engaged in practise in his native city, and in 1865 became privat-docent at its university. In 1868 he was appointed professor of physiology at Zurich, and in 1884 he accepted a similar chair at the University of Königsberg. His chief works include: "Lehrbuch der Physiologie," 12th ed., Berlin, 1900; "Handbuch der Physiologie" (together with other physiologists), 6 vols., Leipsic, 1879-81; "Leitfaden für das Physiologische Praktikum," *ib.* 1898; "Lehrbuch der Experimentellen Toxikologie;" Berlin, 1894; "Physiologische Jahresberichte," beginning with 1873. His essays, most of which have appeared in Pflüger's "Archiv für die Gesch. der Physiologie" and in Poggendorff's "Annalen für Physik," cover nearly the whole field of physiology and part of that of physics. Most of them deal with muscular and nervous physiology, the organs of sense, and the nature of phonetics.

S.

HERMENEUTICS. See BIBLE EXEGESIS; METHODOLOGY; TALMUD.

HERMES, BOOKS OF: Hermes (the Greek Mercury), in popular belief the leader of souls to Hades, was in later times identified in Egypt with the local god Thot, who was also the messenger of the gods and the heavenly scribe and inventor of writing. Forty-two sacred books, containing all the wisdom and secret lore of the Egyptians, were ascribed to Hermes-Thot (see Plutarch, "De Iside et Osiri," Parthey's ed., 1850, lxi. 154, 255, notes; Clement of Alexandria, "Stromata," vi. 4). Necromancers and Gnostics also ascribed their magic and mystic lore to Hermes (Dieterich, "Abraxas," 1891, pp. 63-70, 165). The names of Moses, Thoth, and

Hermes served as pseudonyms for many a writer of magic books or hymns. As many as 2,000, and even 36,525, books on mystic lore were said to have been written by Hermes (Iamblichus, "De Mysteriis," viii. 1). Lactantius ("Institutiones Divinæ," iv. 6, vii. 18) quotes the Λόγος Τέλειος, a dialogue of Hermes with Æsculapius, along with the Sibylline and the Hystaspes oracles, as containing Messianic prophecies; which goes to show that the Books of Hermes were used like the Jewish pseudepigrapha in religious arguments.

What share the Jews had in the composition of the Books of Hermes has not yet been fully ascertained; certain it is that Christians composed some of the later ones. It was these Books of Hermes (ספרי הרמים, corrupted into ספרי המירם) that were always on the lips of Elisha ben Abuyah or fell from his lap (Ḥag. 16b), and that were declared not to possess the character of holy writings which make the hands that touch them unclean (Yad. iv. 6; Yer. Sanh. x. 28a [a passage corrupted by negligent copyists; see Joël, "Blicke in die Religionsgesch." 1888, i. 70–75]; Ḥul. 60b, uncensored ed.; Midr. Teh. and Yalḳ., Ps. i.). Geonic tradition was still aware of the fact that the "Sifre Homerus," as it spelled the words, were heretical books (see Hai Gaon to Yad. *l.c.*; R. Hananeel to Ḥul. *l.c.*; the 'Aruk, *s.v.* מירום), and this alone explains why they were contrasted by the Sadducees (Yad. *l.c.*) with the sacred Scriptures.

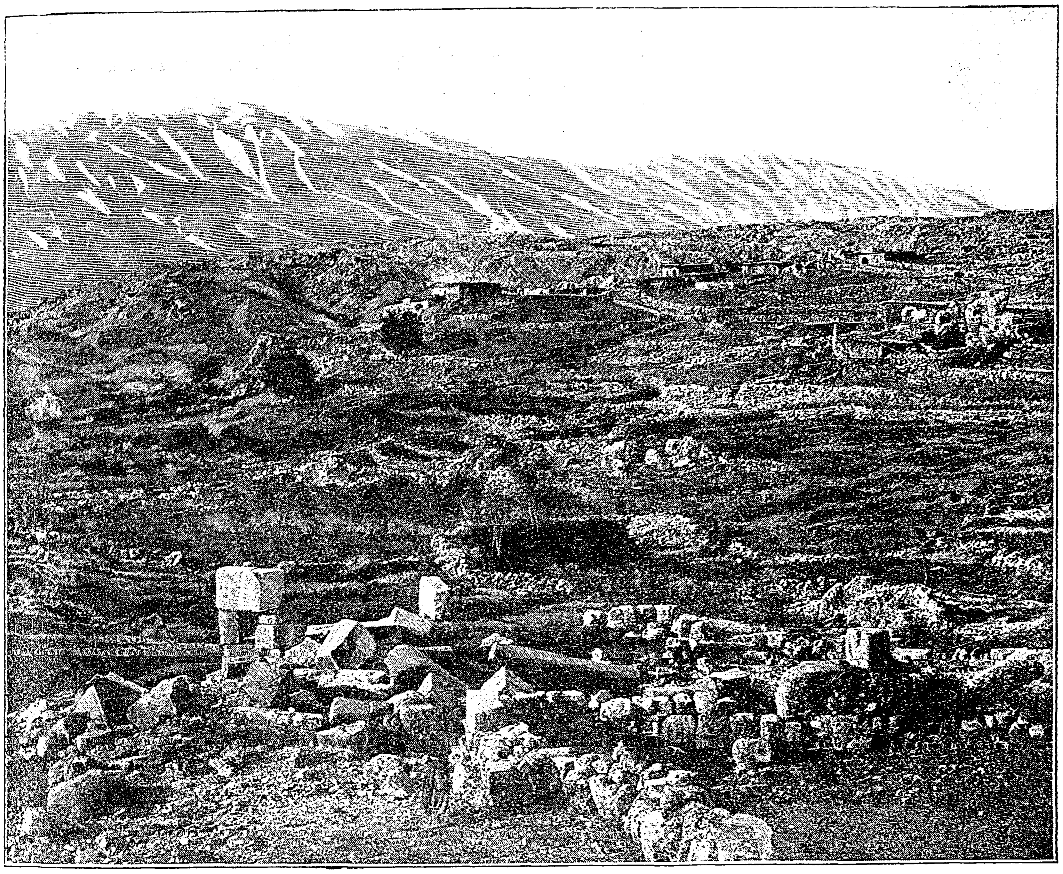

MOUNT HERMON.
(From a photograph by Bonfils.)

Various other suggestions have been made as to the meaning of these words. They are interpreted as "Books of Homer" (הומירום) by Mussafia in his notes to the 'Aruk, by Derenbourg in his "Palestine" (p. 133), and by Krauss in his "Lehnwörter" (ii. 230); as "Pleasure Books" (? "Himeros") by Cassel in his edition of "Me'or 'Enayim" (p. 84); as "Chronicles" (Βίβλια Ἡμηρήσια), "Daily Books," or "Journals," in "Monatsschrift" (1870, p. 138). But these are certainly not of such a character as to come into discussion as "sifre minim," or heretic writings. According to Jewish writers there existed under the name "Hermes" a number of works in Arabic literature also (see Steinschneider, "Hebr. Bibl." 1861, p. 675; 1862, p. 91; *idem.* "Hebr. Uebers." 1893, p. 514).

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K.

HERMON (חרמון): Mountain on the northeastern border of Palestine; the culminating point of the Anti-Lebanon range, at the springs of the Jordan and adjoining the plateau of Bashan (Deut. iii. 8; Josh. xi. 17, xii. 1; I Chron. v. 23). The name is translated by some "prominent peak," by others "sacred mountain" (see Gesenius, "Th."), both being suitably applied to it. The Sidonians called it "Sirion" (שריון), and the Amorites "Shenir" (שניר: Deut. iii. 9; both appellations signify "breastplate"), evidently on account of its rounded top, which, covered with snow, gleamed and shone in the sunlight. It is also called "Sion" (שיאון: Deut. iv. 48), probably on account of its height. But it appears from Cant. iv. 8 and I Chron. v. 23 that Shenir was the name of a part of Mount Hermon, probably of one of its three peaks, which are collectively called "Hermonim" (= "the Hermons": Ps. xlii. 7, Hebr.). The name "Sanir" occurs in a cuneiform inscription (see Halévy in "R. E. J." xx. 206). Because of its snow-covered top Hermon is called "Ṭur Talga" in the Targumim and "Har ha-Sheleg" (snow-mountain) in Sifre (ed. Friedmann, p. 47b).

"Mount Hermon" (הר חרמון) occurs in Deut. iii. 8; Josh. xi. 17; xii. 1, 5; xiii. 5, 11; I Chron. v. 23; "Hermon" alone in Josh. xi. 3; Ps. lxxxix. 12, cxxxiii. 3; Cant. iv. 8. Hermon was before the invasion held by the Hivites (Josh. xi. 3); it was the northern landmark of the Israelites: "from the river of Arnon unto mount Hermon" (Deut. iii. 8 *et al.*). When the half-tribe of Manasseh conquered their allotted territory, they are said to have "increased . . . unto mount Hermon" (I Chron. v. 23). In one passage (Ps. lxxxix. 12) Hermon seems to be used as a synonym for "north," just as the sea (ים) is used as a synonym for "west." The name "Baal-hermon" (Judges iii. 3) would indicate that it was at one time the seat of a shrine. It was a religious center in the Roman period also, and was surrounded by small temples, built on the slopes. A temple on the summit is referred to by Eusebius and Jerome ("Onomastica Sacra," *s.v.* "Æermon"). In Enoch (vi. 6) the summit of Hermon is mentioned as the place where the wicked angels alighted in the days of Jared, and its name is explained as referring to the oath which they had sworn upon it. Hermon was famous for its dews (Ps. cxxxiii. 3), which have been celebrated by modern travelers also (Tristram, "Land of Israel," 2d ed., p. 608), and the part called "Shenir" was abundant in cypresses (Ezek. xxvii. 5). Hermon is now called "Jabal al-Shaikh" (the mountain of the chief), so called as the residence of the religious sheik of the Druzes.

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E. G. H. M. SEL.

HEROD I. (surnamed **the Great**): King of Judea 40–4 B.C.; founder of the Herodian dynasty; born about 73 B.C.; son of Antipater, and, consequently, of Idumean origin. It is said that when he was a boy of twelve an Essene named Menahem predicted that he would reign over Judea. Indeed, nature had endowed him with the qualities of ascendency. He was of commanding presence; he excelled in physical exercises; he was a skilful diplomatist; and, above all, he was prepared to commitany crime in order to gratify his unbounded ambition.

His First Exploit.

At the age of twenty-five (the age fifteen given by Josephus is generally believed to be erroneous) Herod was appointed prefect of Galilee by his father, who was procurator of Judea. By his first act Herod showed that he intended to please the Romans at any cost. Contrary to the Jewish law, which granted to the vilest criminal the right of trial by the Sanhedrin, to which tribunal alone belonged the authority to pass sentence of death, Herod executed a band of fanatics who had attacked heathen towns and robbed caravans. This assumption of power, for which he was highly lauded by the Romans, infuriated the leaders of the national party, who perceived Herod's ultimate aims. Bringing pressure to bear upon the weak Hyrcanus II., they obtained permission to arraign the prefect before the Sanhedrin. Instead of presenting himself before that august body clad in black, as was the usual custom, Herod appeared arrayed in purple and attended by a strong guard, capable of meeting any emergency. He did not condescend to offer the slightest defense of his conduct, but tendered a letter of Sextus Cæsar, governor of Syria, in which Hyrcanus was threatened with dire consequences should Herod not be cleared of the charges preferred against him. Overawed, the judges did not dare to utter a word in his condemnation till the president of the tribunal, Shemaiah, rose to rebuke their pusillanimity and warned his colleagues that some day they would pay dearly for their weakness. At this turn of affairs Hyrcanus adjourned the session until the following day, and recommended the culprit to leave Jerusalem secretly during the night. Herod then took refuge with Sextus Cæsar, who appointed him prefect of Cœle-Syria. Herod collected an army and advanced on Jerusalem with the purpose of chastising the Sanhedrin; but he was dissuaded from his intended vengeance by his father and his brother Phasael.

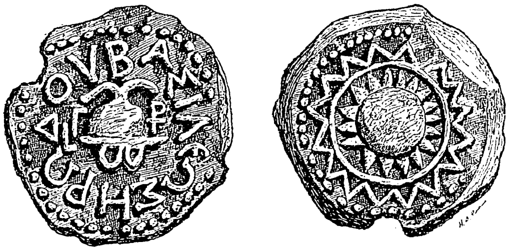

COPPER COIN OF HEROD THE GREAT.

Obverse: ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ round a helmet. In field to left LΓ (year 3–38 or 35 B.C.); in field to right a monogram.
Reverse: Macedonian shield, with disk surrounded by rays.

(After Madden, "History of Jewish Coinage.")

The disturbance throughout the Roman empire caused by the murder of Julius Cæsar (44 B.C.) did not impede Herod's advancement, who knew how to turn every circumstance to his advantage. The protégé of Sextus Cæsar became, at the assassination of the latter, the friend of the Roman governor of Syria, Cassius, whose favor he won by promptly levying the hundred talents which Galilee was required to contribute to the war-tax of seven hundred talents imposed upon Judea. He was confirmed in his position of prefect of Cœle-Syria, and even received from Cassius a promise that he would be acknowledged King of Syria when the war against the triumvirs should be ended. Meanwhile his father was poisoned (43 B.C.) by the hireling of one Malich, who aspired to an influential position in Judea. Herod hastened to take the place of his father, but did not neglect to avenge his death. Malich was enticed to Tyre and there slain by hired assassins, with the connivance of Cassius. However, after the departure of the latter, Judea was in a state of revolt. Antigonus, the younger son of Aristobulus II., made an attempt, with the assistance of Ptolemy, the son of Mennæus of Chalcis, to secure the sovereignty of Palestine. Herod succeeded in quelling the revolt and in defeating Antigonus. On his return to Jerusalem he was greeted as a triumphant general by Hyrcanus, who, seeing in him the deliverer of the country, gave him in marriage to his beautiful granddaughter, Mariamne, daughter of Alexander and Alexandra.

Betrothed to Mariamne.

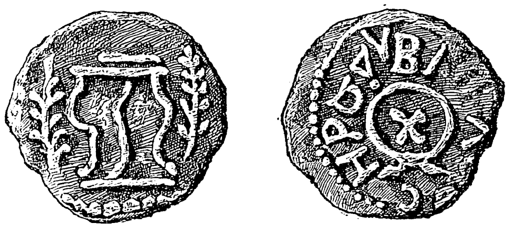

Copper Coin of Herod the Great.

Obverse: a tripod with tray; on either side a palm-branch.
Reverse: BA[CI]AEΩC (indistinct) round a wreath, within which is an X.

(After Madden, "History of Jewish Coinage.")

The battle of Philippi (42 B.C.) put an end to the rule of the murderers of Julius Cæsar. The national party in Jerusalem now hoped to see the downfall of Herod and of his brother Phasael, who had been overzealous in support of the opponents of the victorious triumvirate. Some Jewish nobles met the victor, Antony, at Bithynia and complained of the maladministration of Judea. But Herod succeeded by bribes and flatteries in winning the favor of Antony, who remembered that while he (Antony) was fighting under Gabinius in the East, Antipater had rendered him many services. The charges against Herod were several times renewed, but they were of no avail. Hyrcanus himself pleaded the cause of the Idumean brothers, and they were appointed by Antony governors of Judea with the title "tetrarch."

The year 40 was the turning-point in Herod's life. With the help of the Parthians, who in that year overran Syria, Antigonus was proclaimed King of Palestine. Phasael was taken in an ambuscade and forced to commit suicide, Herod escaping a similar fate by flight. After passing through great hardships and greater dangers, he succeeded in reaching the fortress of Masada, where he left his family in the care of his brother Joseph. After having unsuccessfully attempted to obtain help from the Nabatæans of Petra, Herod went to Alexandria. There Cleopatra offered him a generalship in her army; but he declined it, and, braving all dangers, went to Rome. The triumvir Octavianus was won over as Antony had been, and, both pleading Herod's cause before the Senate, that assembly invested him with the ardently desired kingship. At the conclusion of the session Herod, walking between Antony and Octavianus and preceded by the consuls, went to the Capitol to return thanks to the gods.

Elected King by the Roman Senate.

The new king disembarked at Acre, and was soon at the head of a small army. The Roman generals Ventidius and Silo received the order to assist him in the conquest of Judea, which naturally was not willing to acknowledge his sovereignty; but they had been bribed by Antigonus, and their support was ineffectual. It was only in the spring of the year 37 that Herod, assisted by a large Roman force under the command of Caius Sosius, laid siege to Jerusalem. While the works were in course of construction, he went to Samaria to celebrate his marriage with the Hasmonean princess Mariamne, to whom he had been engaged for five years, after repudiating his first wife, Doris, the mother of Antipater.

After a siege of several months Jerusalem fell (probably in July) into the hands of the Romans. For several days the troops, unrestrained, indulged in murdering and pillaging, and Herod, to stop these horrors, had to pay out of his private fortune large sums to the legionaries. Antigonus was carried away captive by Sosius to Antioch, where by Antony's orders, instigated by Herod, he was executed.

Enmity of Alexandra.

Herod inaugurated his reign with acts of vengeance and cruelty. Forty-five of the most wealthy and most prominent of Antigonus' partizans were executed, and their estates confiscated in order to fill the empty treasury. Herod's agents showed themselves so greedy as to shake the dead bodies in order that any gold hidden in their shrouds might be disclosed. All the members of the Sanhedrin, with the exception of Pollio (Abṭalion) and Shemaiah, were slain. Of the members of the Hasmonean family with whom Herod had to contend, his bitterest enemy was his mother-in-law, Alexandra. As the aged Hyrcanus, who had now returned from his Parthian exile, could not reenter the high-priesthood, owing to the physical mutilation which had been inflicted upon him by Antigonus, Herod chose as high priest an utterly unknown and insignificant Babylonian Jew of the sacerdotal family, named Hananeel. This selection offended Alexandra, who considered that her young son Aristobulus, brother of Mariamne, was entitled to this office. She complained to Cleopatra; and Herod, fearing that the latter might exert her influence upon Antony, deposed Hananeel and gave the office to Aristobulus, his brother-in-law, who was then sixteen years old (35 B.C.). When the young high priest appeared before the public at the Feast of Tabernacles, arrayed in the gorgeous robes of his office, great enthusiasm prevailed, and a demonstration was made in his favor. Herod, who saw in him a possible rival, took umbrage, and determined to get rid of him. At the close of the feast he went with the priest to Jericho, where Alexandra had invited them to an entertainment. After the meal, while Aristobulus was refreshing himself with others in the bath, he was pushed under water, as if in sport, by some of the bathers who had been bribed by Herod, and held down until he was drowned. Herod feigned the most profound grief; but no one was deceived by his tears, and least of all Alexandra. She again invoked the help of Cleopatra, and Herod was summoned to Laodicea (34 B.C.) to justify himself before Antony. He did not, however, go empty-handed, and as a result was dismissed with honors.

Execution of His Uncle Joseph.

With this event began the first act of the drama of which Herod's own household became later the theater. Before leaving Jerusalem Herod had committed Mariamne to the care of his uncle and brother-in-law Joseph, directing him to slay her in case he (Herod) should not return. On arriving at Judea, Herod's sister Salome, who wished to get rid of her husband, Joseph, and at the same time to revenge herself on the haughty princess, who taunted her with her low birth, charged them with adultery. At first Herod gave no heed to the calumny; but when he learned that Mariamne knew of the secret command he had given to Joseph, he concluded therefrom that Salome's charges were well founded, and caused Joseph to be executed, without affording him an opportunity of being heard. In the same year Herod had the mortification of being obliged to receive at Jerusalem his enemy Cleopatra, who came to inspect the Palestinian coast and the most precious of Herod's domains, the district of Jericho, which had been given to her by Antony.

Execution of Hyrcanus.

During the civil war between Antony and Octavianus (32 B.C.), Herod, who would have helped his protector Antony, was by a happy chance sent by Cleopatra to combat the Nabatæan king Malich. At first Herod's army suffered a crushing defeat, but in the end he was victorious. On returning home Herod learned of the defeat of his protector Antony. The question now was how the new master of Rome would treat the friend of his defeated enemy. Herod promptly decided upon his course of action, and resolved to go and meet Octavianus. He contrived, however, to have the aged Hyrcanus removed, the only one who might prove a dangerous rival, as being nearer to the throne than himself. Upon the pretended charge of having conspired against Herod with the Arabian king, Hyrcanus was executed.

In the spring of the year 30 B.C. Herod met Octavianus at Rhodes. With considerable adroitness he pointed out the great friendship that had existed between himself and Antony and the benefits the latter had derived from it. This friendship he was now ready to give to Octavianus, to whom he would be equally true. Octavianus believed Herod, and confirmed him in all his titles. Herod succeeded so well in gaining Cæsar's favor that in the following year Octavianus gave him back Jericho and the other cities that Antony had taken from his domains, adding to them the towns of Gadara, Hippos, Samaria, Gaza, Anthedon, Joppa, and Strato's Tower.

Execution of Mariamne.

While his political affairs were thus prospering, his household became the scene of a tragedy of which Mariamne was the heroine. Before he had gone to Rhodes Herod had given the order to a certain Sohemus to slay Mariamne should he not return. Mariamne came to know this, and gave to Herod on his return proofs of her aversion. The charge of unlawful intercourse was repeated by Salome; and Herod saw again in the betrayal of his secret order a proof of guilt. Sohemus was immediately executed; Mariamne, after a judicial investigation by a sort of privy council, was condemned and executed (29 B.C.).

After the execution Herod, tortured with remorse, plunged into wild excesses to distract his thoughts. While he was hunting in Samaria he fell ill. A rumor of his death got abroad at Jerusalem. Alexandra then began to scheme so that in the event of Herod's death she might secure the throne. She tried to gain over the commanders of the two fortresses in Jerusalem; this was reported to Herod, and he caused her to be executed (28 B.C.). Herod's recovery was the signal for fresh crimes and bloodshed. The members of a family called "the sons of Baba" had signalized themselves under Antigonus by their zeal for the Hasmonean prince. In the moment of danger they were saved by Costobarus, who, after the execution of Joseph, had married Salome, the sister of Herod. Salome, having by this time become tired of her husband, betrayed all his secrets to Herod, who immediately put to death Costobarus and the sons of Baba (25 B.C.).

Builds Sebaste and Cæsarea.

The throne was now firmly established. Of all the members of the Hasmonean family who could give him umbrage there remained only the daughter of Antigonus. Herod then entered upon the prosperous period of his reign. Splendid public works were commenced and new cities were built. Thus Herod rebuilt the city of Samaria, to which he gave the name of "Sebaste," in honor of the Roman emperor. The small town on the seacoast called the Tower of Strato was transformed into a magnificent city with an artificial harbor, on a scale of the utmost grandeur, and named "Cæsarea." Temples in honor of Augustus were multiplied in all directions. To celebrate the quinquennial games which had been instituted in almost all of the Roman provinces, likewise in honor of Augustus, Herod erected in Jerusalem a theater, an amphitheater, and a hippodrome. Citadels and cities rose in honor of the different members of Herod's family: Antipatris, in honor of his father; Cypros, commemorating his mother; Phasaelis, as a memorial to his brother; and the two strongholds named Herodium in honor of himself. Military colonies were planted at Gaba in Galilee, and at Heshbon; and the fortresses Alexandrium, Hyrcania, Machærus, and Masada were rendered impregnable.

Restoration of the Temple.

Of all Herod's building operations, however, the most magnificent was the restoration of the Temple at Jerusalem. This work, begun in the eighteenth year of Herod's reign, was completed in its essential parts in eight years. Its beauty was proverbial. "He who has not seen Herod's building has never seen anything beautiful," was a common proverb of the day (comp. Suk. 51b; B. B. 4a; see Temple).

Moreover, Herod did not content himself with erecting architectural monuments in his own country only; Ashkelon, Acre, Tyre, Sidon, Byblus, Berytus, Tripoli, Damascus, Antioch, Rhodes, Chios, Nicopolis, Athens, and Sparta also received proofs of his generosity in many a monumental structure. He defrayed, too, the cost of the erection at Rhodes of a temple devoted to the Pythian Apollo, and gave a fund for prizes and sacrifices at the Olympian games.

Opposition of the Pious.

All the worldly pomp and splendor which made Herod popular among the pagans, however, rendered him abhorrent to the Jews, who could not forgive him for insulting their religious feelings by forcing upon them heathen games and combats with wild animals. The annexation to Judea of the districts of Trachonitis, Batanea, Auranitis, Zenodorus, Ulatha, and Panias, which Herod through his adulations had obtained from Augustus, could not atone for his crimes. In the eyes of the pious Jew Herod's government was not better than that of Antiochus Epiphanes. Like him, but by other means, Herod endeavored to Hellenize Judea. But the approbation of the pagan world was dearer to him than the religious feelings of the Jews. The most important functions of the state were entrusted to Greeks. Nicolas of Damascus and his brother Ptolemy were Herod's counselors; another Ptolemy was at the head of the finances. It is not surprising, therefore, that from time to time there were conspiracies against Herod's life. These conspiracies were quelled with the utmost cruelty. The fortresses, especially Hyrcania, were crowded with prisoners, who after a short detention were put to death. At the slightest sign of uprising the soldiers, all mercenaries—Thracians, Germans, and Galatians—struck right and left. Only once during his long reign did Herod give evidence of interest in his Jewish subjects. This was during the years of the famine, 24-23 B.C. He deprived himself of his silver plate and bought from Egypt great quantities of corn, which he divided gratuitously among the inhabitants.

Intrigues Against His Sons.

The last years of Herod's reign were, like the first, full of horrors. The actors in the tragedy which had ended in the execution of Mariamne resumed their work of slander on the return of her two sons, Alexander and Aristobulus, from Rome (17 B.C.), where they had been educated. Endowed with the physical beauty of their mother, which was enhanced by the polished manners they had acquired in Roman society, Alexander and Aristobulus were very much liked by the inhabitants of Jerusalem, who still remembered their mother and her ancestors, the legitimate sovereigns of the country. This popularity, which possibly rendered them a little vain and imprudent, was a thorn in the side of Herod's sister Salome, who was full of gloomy hatred against the Hasmonean race. In concert with her brother Pheroras, tetrarch of Peræa, she plotted the ruin of the two brothers, although one of them, Aristobulus, had become her son-in-law by marrying her daughter Berenice. Herod was incessantly warned of the danger threatening him from them. It was said that they openly avowed their intention of avenging their mother's death. To wound their pride and to show them that there was another possible heir to the throne, Herod gave a high post at court to Antipater, who with his mother, Doris, Herod's first wife, had been kept in seclusion. This act was a most unfortunate one, as Antipater from this time endeavored by every means to get rid of his stepbrothers in order to remove every barrier between himself and the throne. The breach between the father and his sons Alexander and Aristobulus widened to such an extent that Herod took them to Aquilea and accused them before Augustus. The latter effected a reconciliation; but it was not of long duration.

As soon as Herod and his sons returned home, Antipater, supported by Salome and Pheroras, resumed his machinations. Letters were forged, and avowals of guilt extorted from tortured slaves. A new reconciliation was effected by Alexander's father-in-law, Archelaus, King of Cappadocia; but, like the first, it did not endure. By the instrumentality of a Lacedæmonian named Eurycles, at that time resident at the court, Antipater brought a fresh accusation against the two brothers; and having obtained the consent of Augustus to impeach them, Herod traduced them at a mock trial held at Berytus, where they were condemned without having been granted a hearing. Soon afterward they were strangled at Sebaste by Herod's directions (6 B.C.).

Antipater's villainies did not remain long unpunished. The investigation which had been made into the sudden death of Pheroras revealed all the plots hatched by Antipater to rid himself of his father. The guilty son, who, being at that time at Rome, anticipated no trouble, was induced under false pretenses to come home, and on his arrival was brought to trial before Varus, the governor of Syria. As his guilt was manifest, Herod had him put in chains and reported the matter to Augustus, asking his permission to carry out the sentence of death. Meanwhile Herod was attacked by an incurable disease. Instead of becoming gentler and more merciful, the thought of death only led him to greater cruelty. For an attempt to tear down the Roman eagle from the Temple gate, made, on the rumor of his death, by some young men led by two teachers of the Law, Judah ben Sarifai and Mattathias ben Margalot, forty-two persons, including the teachers, were burned alive. During his sickness Herod meditated only upon ways and means by which he might make the Jews mourn the day of his death. When he had returned from the baths of Callirrhoe to Jericho, he is said to have given orders that upon his death the most distinguished of the nation, whom he had caused to be shut up in the arena of that place,

Execution of Antipater.

should be slain, so that there might be a great lamentation on his passing away. In his delirium he tried to kill himself, and the palace resounded with lamentations. Antipater, whose prison was near, on hearing these cries, concluded Herod was dead and endeavored to bribe his jailer to set him free; but the latter reported it to Herod, who at once gave orders for Antipater's execution. On hearing this, Augustus said: "It were better to be such a man's swine than his son" (see, however, JEW. ENCYC. i. 640, *s.v.* ANTIPATER).

Five days after the execution of Antipater Herod died at Jericho, leaving his throne to his son Archelaus. The corpse was transported with great pomp from Jericho to Herodium, where the burial took place. The day of his death was marked in the Jewish calendar as a festival.

Herod had in succession ten wives: (1) Doris, mother of Antipater; (2) Mariamne, mother of Aristobulus and Alexander as well as of two daughters; (3, 4) two of his own nieces, whose names are not mentioned, and by whom he had no children; (5) a second Mariamne, daughter of Simon Bœthus (whom Herod appointed high priest), and mother of Herod Philip; (6) a Samaritan named Malthace, mother of Archelaus, Herod Antipas, and a daughter named Olympias; (7) Cleopatra of Jerusalem, mother of a son named Herod and of Philip, tetrarch of Iturea; (8) Pallas, mother of Phasael; (9) Phædra, mother of Roxana; and (10) Elpis, mother of Salome.

The connection of Herod with the alleged massacre of the Innocents as related in the New Testament is now generally admitted by independent Christian thinkers to be legendary.

BIBLIOGRAPHY: Josephus, *Ant.* xv., xvi., xvii. 1-8; idem, *B. J.* i. 18-33; Ewald, *Gesch. des Volkes Israel*, iv. 543-585; Grätz, *Gesch.* iii. 197-245; Hitzig, *Gesch. des Volkes Israel*, ii. 534-559; Schneckenburger, *Zeitgesch.* pp. 175-200; De Saulcy, *Histoire d'Hérode Roi des Juifs*, Paris, 1867; Wellhausen, *Israelitische und Jüdische Gesch.* 2d ed., pp. 307-329; J. Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, pp. 149-165; Stanley, *History of the Jewish Church*, pp. 458 *et seq.*; F. W. Farrar, *The Herods*; Schürer, *Gesch.* i. 360-418; Renan, *Histoire du Peuple d'Israel*, v. 248-304.

J. I. BR.

HEROD II.: King of Chalcis; son of Aristobulus and Berenice; grandson of Herod I. and the first Mariamne; brother of Agrippa I. and Herodias; died 48-49 C.E. He first married Mariamne, granddaughter of Herod I. From this union came Aristobulus, who married Salome, the daughter of Herodias, and the widow of the tetrarch Herod Philip. After the death of his first wife Herod II. married Berenice, daughter of his brother Agrippa I., by whom he had two sons, Berenicianus and Hyrcanus. At the request of Agrippa I. the emperor Claudius granted Herod (41 C.E.) the kingdom of Chalcis. Three years later, at the death of Agrippa, Herod was appointed governor of the Temple, with the right of nominating the high priest. During the four years in which he exercised this right he appointed two high priests—Joseph, the son of Carnus, and Ananias, the son of Nebedeus.

BIBLIOGRAPHY: Josephus, *Ant.* xviii. 5, § 4; xx. 1, § 3; 5, § 2; Grätz, *Gesch.* iv.; Schürer, *Gesch.* i. 556, 587, 722 *et seq.*; Farrar, *The Herods*, p. 193.

J. I. BR.

HEROD AGRIPPA I. See AGRIPPA I.

HEROD AGRIPPA II. See AGRIPPA II.

HEROD ANTIPAS. See ANTIPAS (HEROD ANTIPAS).

HEROD PHILIP. See PHILIP HEROD.

HERODIAN DYNASTY, PEDIGREE OF: On page 361 is a genealogical tree of the family of Herod, which succeeded the Hasmoneans. The family was of Idumean origin, its most distinguished representative being Herod the Great. Antipater and his direct descendants are numbered consecutively, the numbers being placed before the names, whereas references are made to such numbers in parentheses when the names recur in marriages. Frequent names, like Herod, Cypros, or Mariamne, are distinguished by Roman numerals. Herod the Great's wives are distinguished by letters in parentheses. Names of women are in italics.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 7, § 3; 11, § 3; 12, § 1; 13, § 10; 15, § 10; xv. 1, § 3; 7, §§ 5, 9; xvi. 11, § 7; xvii. 1, § 3; 3, § 4; 7, 11, § 7; xviii. 5, § 4; 7, § 2; xix. 5, § 5; 9, § 1; xx. 7, §§ 1-3; idem, *B. J.* i. 28, §§ 4, 6; ii. 2, § 6; Tacitus, *Historiæ*, ii. 2; *Acts* xxiv. 24, xxv. 13; McClintock and Strong, *Cyc.* iv. 210; Cheyne and Black, *Encyc. Bibl.* ii. 2041-2042; Schürer, *Gesch.* i. 780.

J. F. T. H.

HERODIANS: Priestly party under the reign of King Herod and his successors; called by the Rabbis "Boethusians," as adherents of the family of Boethus, whose daughter Mariamne was one of the wives of King Herod, and whose sons were successively made high priests by him. They followed the Sadducees in their opposition to the Pharisees, and were therefore often identified with the former (see Grätz, "Gesch." 4th ed., iii. 2, 693; BOETHUSIANS). According to the Gospels, their plot against the life of Jesus was supported by the Pharisees (Mark iii. 6, xii. 13; Matt. xii. 16); wherefore Jesus warned his disciples, saying "Beware of the leaven of the Pharisees and of the leaven of Herod" (Mark viii. 15; Matt. xvi. 6 has "Pharisees" and "Sadducees"). "Leaven" is explained in Matt. xvi. 12 to mean "teaching," that is, "bad teaching" (comp. "se'or sheba-'isah" = "the leaven in the dough," corresponding to the "yezer ha-ra'"; Ber. 17a). This shows that the Herodians represented a religious party. In Luke xii. 1 the Herodians have been omitted altogether, and the Pharisees alone are represented as the enemies of Jesus; and in Luke xx. 19 the scribes and chief priests are mentioned in place of the Pharisees and the Herodians (see also Mark xii. 13; Matt. xxii. 15-16).

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Herzog-Hauck, *Real-Encyc.*; Riehm, *Handwörterb. des Biblischen Alterthums* (these offer explanations not in harmony with the Gospels or with the historic situation); Geiger, *Das Judenthum und Seine Gesch.* 1869, i. 172; idem, *Jüd. Zeit.* vi. 256; Renan, *Life of Jesus*, ch. xxi.

K.

HERODIAS: Daughter of Aristobulus and Berenice and granddaughter of Herod I. and of his sister Salome. She was first married to her uncle Herod (not Philip, as in Mark vi. 17; see Schürer, "Gesch." i. 435, note 19), son of Herod I. by the second Mariamne, with whom she lived in Rome upon the revenues assigned to them by Herod I. and Salome. From this union issued Salome, the wife of the tetrarch Herod Philip. While on a visit to Rome

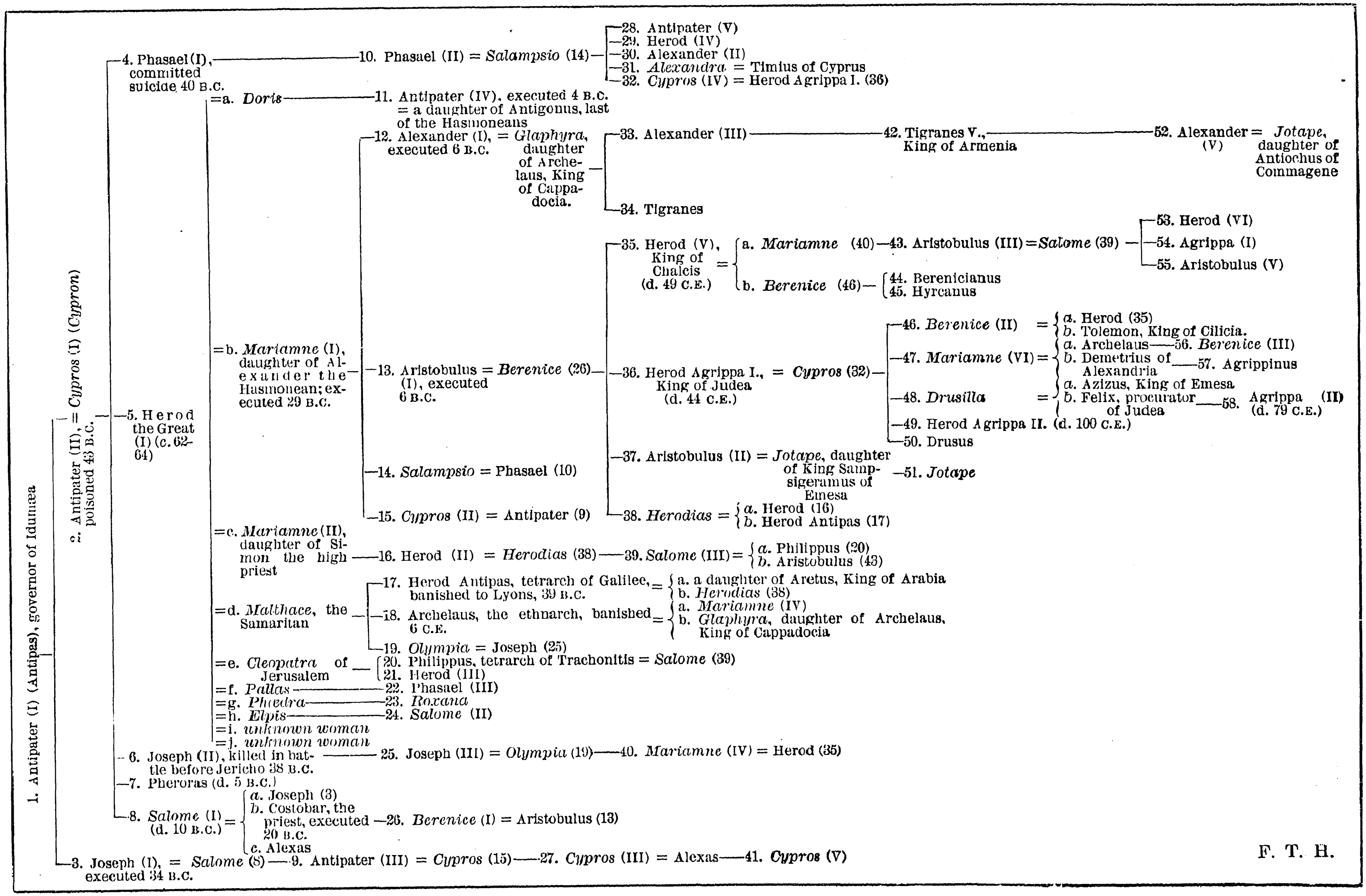
1. Antipater (I) (Antipas), governor of Idumæa
2. Antipater (II), = *Cypros* (I) (*Cypron*) poisoned 43 B.C.
3. Joseph (I), = *Salome* (8)—9. Antipater (III) = *Cypros* (15)—27. *Cypros* (III) = Alexas—41. *Cypros* (V) executed 34 B.C.
4. Phasael (I), committed suicide 40 B.C.—10. Phasael (II) = *Salampsio* (14)
28. Antipater (V)
29. Herod (IV)
30. Alexander (II)
31. *Alexandra* = Timius of Cyprus
32. *Cypros* (IV) = Herod Agrippa I. (36)
5. Herod the Great (I) (c. 62–64)
=a. *Doris*—11. Antipater (IV), executed 4 B.C. = a daughter of Antigonus, last of the Hasmoneans
=b. *Mariamne* (I), daughter of Alexander the Hasmonean; executed 29 B.C.
12. Alexander (I), executed 6 B.C. = *Glaphyra*, daughter of Archelaus, King of Cappadocia.
33. Alexander (III)—42. Tigranes V., King of Armenia—52. Alexander (V) = *Jotape*, daughter of Antiochus of Commagene
34. Tigranes
13. Aristobulus (I), executed 6 B.C. = *Berenice* (26)
35. Herod (V), King of Chalcis (d. 49 C.E.) = a. *Mariamne* (40)—43. Aristobulus (III) = *Salome* (39)
53. Herod (VI)
54. Agrippa (I)
55. Aristobulus (V)
b. *Berenice* (46)—44. Berenicianus; 45. Hyrcanus
36. Herod Agrippa I., King of Judea (d. 44 C.E.) = *Cypros* (32)
46. *Berenice* (II) = a. Herod (35); b. Tolemon, King of Cilicia.
47. *Mariamne* (VI) = a. Archelaus—56. *Berenice* (III); b. Demetrius of Alexandria—57. Agrippinus
48. *Drusilla* = a. Azizus, King of Emesa; b. Felix, procurator of Judea—58. Agrippa (II) (d. 79 C.E.)
49. Herod Agrippa II. (d. 100 C.E.)
50. Drusus
37. Aristobulus (II) = *Jotape*, daughter of King Sampsigeramus of Emesa—51. *Jotape*
38. *Herodias* = a. Herod (16); b. Herod Antipas (17)
14. *Salampsio* = Phasael (10)
15. *Cypros* (II) = Antipater (9)
=c. *Mariamne* (II), daughter of Simon the high priest—16. Herod (II) = *Herodias* (38)—39. *Salome* (III) = a. Philippus (20); b. Aristobulus (43)
=d. *Malthace*, the Samaritan
17. Herod Antipas, tetrarch of Galilee, banished to Lyons, 39 B.C. = a. a daughter of Aretus, King of Arabia; b. *Herodias* (38)
18. Archelaus, the ethnarch, banished 6 C.E. = a. *Mariamne* (IV); b. *Glaphyra*, daughter of Archelaus, King of Cappadocia
19. *Olympia* = Joseph (25)
=e. *Cleopatra* of Jerusalem—20. Philippus, tetrarch of Trachonitis = *Salome* (39); 21. Herod (III)
=f. *Pallas*—22. Phasael (III)
=g. *Phædra*—23. *Roxana*
=h. *Elpis*—24. *Salome* (II)
=i. *unknown woman*
=j. *unknown woman*
6. Joseph (II), killed in battle before Jericho 38 B.C.—25. Joseph (III) = *Olympia* (19)—40. *Mariamne* (IV) = Herod (35)
7. Pheroras (d. 5 B.C.)
8. *Salome* (I) (d. 10 B.C.) = a. Joseph (3); b. Costobar, the priest, executed 20 B.C.—26. *Berenice* (I) = Aristobulus (13); c. Alexas
F. T. H.

PEDIGREE OF THE HERODIAN DYNASTY.

Herodias' uncle and brother-in-law, Herod Antipas, fell in love with her and proposed marriage, to which she readily assented. He then divorced his first wife, the daughter of Aretas VI., King of Arabia, and, contrary to Jewish law, married Herodias. This union brought misfortune to Antipas. It first involved him in a war with Aretas, who wished to avenge his abandoned daughter; then Herodias, who had married Antipas from motives of ambition, urged him to appeal to Caligula for the royal title, an appeal which brought about his downfall. Herodias, however, showed great fortitude in adversity; she preferred going with Antipas into exile at Lugdunum to remaining with her brother, Agrippa I., and sharing the advantages of his elevation, as proposed by Caligula.

The Gospels attribute to Herodias the execution of John the Baptist, whom she hated for having denounced her unlawful marriage. While celebrating Antipas' birthday, Salome, the daughter of Herodias, so delighted the tetrarch by her dancing that he promised her to fulfil any wish she might express. At the instigation of her mother she demanded that the head of John should be brought to her in a charger (Matt. xiv. 3 *et seq.*; Mark vi. 17 *et seq.*). This, however, is not corroborated by Josephus, who assigns political reasons for the execution of John.

Bibliography: Josephus, *Ant.* xviii. 5; Winer, *B. R.* i. 486; Keim, in Schenkel's *Bibellexikon*, iii. 46-49; Schürer, *Gesch.* i. 435 *et seq.*

J. I. Br.

HERODIUM: Fortified city three leagues south of Jerusalem; founded by Herod I. It was built on a rocky and rugged hill. Its citadel contained royal apartments of great strength and splendor, and served as a sarcophagus for Herod. In the times of the Romans Herodium was the chief town of a toparchy; it was one of the last strongholds taken by the army of Vespasian. Herodium is identical with the modern Jabal al-Furaidis, known as the "Frank Mountain," on the top of which the remains of the citadel are still to be seen. It is probable that in Biblical times the site of Herodium was called "Beth-haccerem," as the description of that place given by Jeremiah (vi. 1) coincides with the so-called "Frank Mountain."

Herod founded another fortress to which he gave the same name—Herodium; it was situated in the mountainous region extending toward Arabia.

Bibliography: Robinson, *Researches*, iii., Appendix, p. 41; Tobler, *Topographie von Jerusalem*, ii. 565; De Saulcy, *Voyage en Terre Sainte*, i. 168 *et seq.*; Schürer, *Gesch.* i. 390, note 66.

J. I. Br.

HERON (אנפה): Enumerated among the unclean birds (Lev. xi. 19 [R. V. margin, "ibis"]; Deut. xiv. 18; comp. Targ. איבו, where the context points to some bird of the *Ardeidæ* family). There are at least seven species of heron common in Palestine, especially in the marshy regions; and the addition of "after its kind" ("leminehu") in the passages mentioned above would imply that various species were included under "anafah."

In the Talmud the heron is characterized, in allusion to the etymology of its name ("anaf"), as a cruel and irascible bird, and is contrasted with the pious stork (Ḥul. 63a; comp. Rashi to Lev. xi. 19).

Bibliography: Tristram, *The Natural History of the Bible*, p. 241; L. Lewysohn, *Zoologie des Talmuds*, p. 169.

E. G. H. I. M. C.

HERRERA, ALONZO DE (known also as **Abraham Cohen de Herrera**): Cabalist; born in Spain; died in Amsterdam, Holland, 1631. According to D. L. de Barrios, Herrera was descended from the famous Spanish commander, Fernandez Gonzalo de Cordova ("the Great Captain"). He represented the Sultan of Morocco at Cadiz, and fell into the hands of the English at the capture of that city. Upon his liberation he removed to Amsterdam, where he openly confessed Judaism and adopted the name "Abraham." Herrera was initiated into the mysteries of the Cabala by Israel Sarug, to whom he refers in his writings as his teacher and master. Herrera was fully as conversant with such writers on mystic lore as Moses Cordovero, Moses ibn Gabbai, Judah Ḥayyaṭ, and Ḥayyim Vital, as with Plato and his more recent followers, of whom Herrera gives Marsilio Ficino the preference.

Herrera substituted the principles of the Lurianic school for the true principles of the Cabala, which he greatly distorted by admixture of ideas from the Neoplatonic school. On account of the didactic method pursued in his essentially Neoplatonic essays, he has served the modern historians of philosophy as a guide in their treatment of the Cabala.

His works (written in Spanish, but never published), "Puerta del Cielo" and "Casa de Dios," were, in accordance with his will, translated into Hebrew (Amsterdam, 1665) by Ḥakam Isaac da Fonseca Aboab, and in 1677 were partly translated into Latin by Baron von Rosenroth in his "Kabbala Denudata," vol. i., pts. 3 and 4; vol. ii., pt. 3.

Bibliography: A. Franck, *Die Kabbala*, p. 7 (translated from the French by A. Jellinek); Grätz, *Gesch. der Juden*, ix. 516, x. 125; Kayserling, *Biblioteca Española-Portugueza-Judaica*, p. 52.

K. M. K.

HERRMANN, LEO: French painter; born in Paris July 12, 1853. He was a student at the Ecole des Beaux-Arts at Paris, and exhibited his first picture, "A Bout d'Argument," in the Paris Salon of 1875. It was followed in 1876 by "La Bonne Histoire." Since then he has been a constant exhibitor in the Salon. Among his paintings may be mentioned: "Le Scandale du Jour" (1877); "Au Rendez-Vous" (1887); "Le Goûter" (1889); "Au Cabaret" (1896).

Bibliography: Curinier, *Dict. Nat.* iii. 322.

S. F. T. H.

HERSCHEL, SIR WILLIAM: English astronomer; born at Hanover Nov. 15, 1738; died at Slough, near Windsor, England, Aug. 22, 1822. His Jewish descent is acknowledged by his biographer, Holden, and it is also indicated by the fact that his grandfather was named Abraham, his father Isaac, and his eldest brother Jacob. His mother, Anna Ilse Moritzen, does not, however, appear to have been of the Jewish race. He was brought up by his father as a musician, and in that capacity went to England in 1755, in the band of the Hanoverian Guards, and for a considerable time earned his living as a teacher of music, obtaining a position as organist at Bath in 1760. Meanwhile, however, he was devoting all his spare time to the study of astronomy and the making of telescopes. By the aid of one of his larger instruments he discovered the planet Uranus, March 18, 1781, and at once obtained a permanent position in the world of science, being appointed astronomer to the king. He was made an honorary member of most of the scientific societies of Europe.

Founder of Sidereal Science.

Herschel's researches mark an epoch in modern astronomy. He was practically the founder of sidereal science, and made a complete review of the northern heavens three times, fixing the positions of 2,500 nebulæ, of which 203 had hitherto been unknown. He was also the first to conjecture the existence of binary stars, of which he identified and described no less than 209. He determined the elements of Saturn more fully than had previously been done, and above all he was the first to throw light upon the constitution of the Milky Way and its relation to the universe in general. His views on the position of the solar system in relation to the Milky Way still form the central factor in the modern theory as to the constitution of the universe. He is also known as the discoverer of the infra-red solar rays.

In his review of the heavens he was assisted by his sister, **Caroline Lucretia,** born at Hanover March 16, 1750; died there Jan. 9, 1848. She read to him, took notes, and at times even fed him while his hands were engaged with telescopic work. She herself was no insignificant observer; she discovered no less than eight comets, and in 1828 received the Astronomical Society's medal for a catalogue of nebulæ. Sir William's son, **Sir John William Herschel,** though of considerable scientific importance, was too far removed from Jewish influence for notice here.

Bibliography: Holden, *Sir William Herschel's Life and Works*, 1881; A. M. Clerke, *The Herschels and Modern Astronomy*, 1895; *Dict. Nat. Biog.*

J.

HERSCHELL, LORD FARRER: Lord Chancellor of England; born 1837; died March 1, 1899. His father was the Rev. Ridley H. Herschell. He was educated at University College, London, and at the University of Bonn, and took his degree at London University in 1857. In 1860 he was called to the bar, and in 1872 became a Q.C. and a bencher of Lincoln's Inn. Shortly afterward he was made recorder of Carlisle, and held that office for seven years. In 1874 he was elected member of Parliament for the city of Durham, which constituency he continued to represent until 1885. In 1880 he became solicitor-general in Mr. Gladstone's ministry and was knighted. In 1886 he was made a baron and became lord chancellor. Lord Herschell was elected president of the royal commission appointed to inquire into the workings of the Metropolitan Board of Works, was president of the Imperial Institute, was a strong churchman, and a churchwarden at St. Peter's, Eaton square. He possessed remarkable intellectual gifts, not a slight portion of which he inherited; and his speeches were characterized by a combination of acuteness, lucidity, and great argumentative power.

He died suddenly at Washington, in the United States, while on a commission to settle the Alaska boundary and other questions pending between the United States and England.

Bibliography: *Jew. Chron.* March 3, 1899; *The Times* and other London newspapers of this date.

J. G. L.

HERSCHELL, RIDLEY HAIM: Missionary to the Jews; born at Strzelno, Prussian Poland, April 7, 1807; died at Brighton, England, April 14, 1864. The son of Jewish parents, he was educated at Berlin University (1822), and was baptized in England by the Bishop of London in 1830. He became a missionary among the Jews, and was in charge of schools and missionary work at Leigh, Essex, and Brampton, Suffolk, from 1835 to 1838. In the last-named year he opened an unsectarian chapel in London, and in 1846 removed to Trinity Chapel, Edgeware road. He was a founder of the British Society for Propagating the Gospel Among the Jews and of the Evangelical Alliance (1845).

Herschell was the author of: "A Brief Sketch of the State and Expectations of the Jews," 1834; "Plain Reasons Why I, a Jew, Have Become a Catholic and Not a Roman Catholic," 1842; and "A Visit to My Fatherland: Notes of a Journey to Syria and Palestine, 1844."

He also edited "The Voice of Israel," a conversionist journal (vols. i., ii., 1845–47), and produced other works.

Bibliography: Boase, *Modern English Biography*, 1892; J. Dunlop, *Memories of Gospel Triumphs Among the Jews*, 1894.

J. G. L.

HERSCHELL, SOLOMON: Chief rabbi of the Ashkenazim in England; born in London 1762, during the rabbinate of his father, R. Hirsch Levin; died there Oct. 31, 1842. His family could boast a long genealogy of learned men, including R. Meïr of Padua. When he was only two years old Herschell was taken from England by his father, who left the English rabbinate in 1764 to fill a similar office in Halberstadt. He was educated in Germany and Poland, Jewish theology and mathematics being his favorite studies. He married at the age of seventeen, and was first called to the ministry at Prenzlau, Prussia. For nine years he ministered there, when, at the age of forty, his reputation and the circumstance of his being a native of London procured for him the office of chief rabbi of the Great Synagogue (1802). Gradually his jurisdiction extended over all the Ashkenazim in England. The period of his administration was marked by the uniting of the scattered elements of English Jewry, and by the growing prominence of the Ashkenazic congregation in London and the removal of the barriers that divided it from the Sephardim. His rabbinate was notable also for the many important institutions which sprang into existence, and which included the Neveh Ẓedeḳ, the Jews' Free School, and several other institutions.

Though representing the spirit of a bygone age, he was tolerant and just in disposition. When, however, the Reform movement came to a head in 1841, toward the close of his rabbinate, the secessionists found in him an uncompromising opponent;

and the drastic measures he adopted in treating with them were one of the chief causes of the schism.

The excellent library which he had collected passed at his death into the possession of the London bet ha-midrash.

Bibliography: *European Magazine*, 1842; *Voice of Jacob*, Nov. 11, 1842; H. Adler, *Chief Rabbis of England*; *Jew. World*, Dec. 19, 1879; *Jew. Chron.* Feb. 10, 1860; July 31 and Aug. 7, 1903; Morais, *Eminent Israelites*, s.v.; Picciotto, *Sketches*.

J. G. L.

HERTZ, HENRIK: Danish poet; born Aug. 25, 1798, at Copenhagen; died there Feb. 25, 1870. He studied law at the University of Copenhagen, but, soon renouncing it, he devoted himself to literature. In 1832 he embraced Christianity. His first literary production was a comedy, "Herr Burchard og Hans Familie" (1822), which was followed two years later by another comedy, "Flyttedagen," in which he treated of the social life of Copenhagen. His views on the great importance in poetry of form as compared with material are laid down in his "Gjengangerbreve eller Poetiske Epistler fra Paradis" (1830), written in the style of Baggesen.

Hertz wrote the vaudevilles: "Arvingerne," "Debatten i Politivennen," "De Fattiges Dyrehave," etc.; as well as the following comedies taken from life: "Amors Genistreger" (1830); "Den Eneste Fejl"; "Emma" (1832); "Sparekassen" (1836; in German, Leipsic, 1879); "Besöget i Kjöbenhavn." His dramas are: "Ninon de l'Enclos" (German transl. by Thaulow, Leipsic, 1852, and by Laeisz, Hamburg, 1890), "Tonietta," "De Deporterede," "Den Yngste." His lyrical drama, "Kong Renés Datter," is one of his best-known works. It was not only played in almost all the theaters of Denmark, but has also been translated ten different times into German (transl. by Leo, 14th ed., Leipsic, 1884). Special mention should also be given Hertz's "Svend Dyrings Hus" (German transl. by Leo, Leipsic, 1848; Eng. transl. by Sir Theodore Martin). Besides his lyrical poems, "Digte fra Forskellige Perioder," 4 vols., 1851–62, Hertz published some novels and two contemporary sketches, "Stemninger og Tilstande," 1839, and "Johannes Johnsen," 1858. His dramatic works ("Dramatiske Værker") were published in eighteen volumes, 1854–73.

Bibliography: *Jüdischer Plutarch*, 1848, ii. 85-86; *Meyers Konversations-Lexikon*.

S.

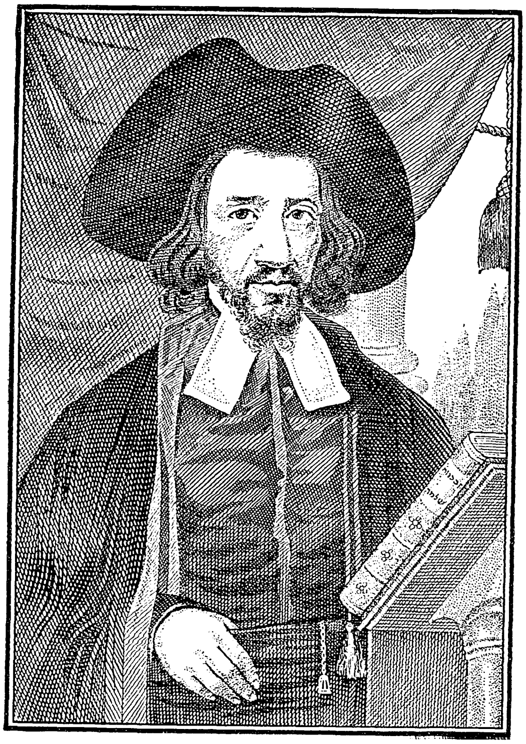

Chief Rabbi Solomon Herschell.

HERTZ, JOSEPH HERMAN: American rabbi; born at Rebrin, Zemplén Comitat, Hungary, Sept. 25, 1872; educated at the College of the City of New York, at Columbia University (Ph.D.), and at the Jewish Theological Seminary, New York. On June 15, 1894, he became rabbi of the Congregation Adath Jeshurun at Syracuse, N. Y., a position which he retained until Aug. 11, 1898, when he became rabbi of the Witwatersrand Old Hebrew Congregation at Johannesburg, South Africa. Hertz was one of those appointed to speak at the Uitlander meeting for the removal of religious disabilities, in Johannesburg July 26, 1899. During the progress of the South-African war Hertz was expelled from the Transvaal by the Boer government for protesting against Jewish disabilities. He returned after the British occupation and resumed his labors.

Hertz is the author of the following works: "The Ethical System of James Martineau," New York, 1894; "Bachya, the Jewish Thomas à Kempis," in the Sixth Biennial Report of the Jewish Theological Seminary Association, New York, 1898; "The Jew as a Patriot: a Plea for the Removal of the Civil Disabilities of the Jews in the Transvaal," Johannesburg, 1898; and several sermons.

Bibliography: *Jewish Year Book*, 1902-03.

J. V. E.

HERTZBERG, JOSEPH: Russian author; born in Moghilef, on the Dniester, at the beginning of the nineteenth century; died there 1870. He received a sound education, and mastered the German, French, and English, besides the Russian, languages. He contributed largely to Hebrew periodicals, and he translated into Hebrew the following works: Mendelssohn's "Morgenstunden," under the title "Mo'ade Shaḥar" (Leipsic, 1845); St. Pierre's "L'Harmonie de la Nature," under the title "Sullam ha-Ṭeba'" (Wilna, 1850); Kant's "Kritik der Reinen Vernunft"; Munk's "Palestine"; and some volumes of Grätz's "Gesch. der Juden." The last three translations, and a volume of poems entitled "Alummat Yosef," he left in manuscript.

Bibliography: Fuenn, *Keneset Yisrael*, p. 465.

H. R. V. R.

HERTZKA, THEODOR: Austrian economist and journalist; born July 13, 1845, at Budapest. He studied at the universities of Vienna and Budapest, and in 1872 became a member of the editorial staff of the "Neue Freie Presse" of Vienna. In 1879 he founded the "Wiener Allgemeine Zeitung," which he edited until 1886. Hertzka has been called the "Austrian Bellamy," because in his "Freiland, ein Soziales Zukunftsbild" (3d ed., Leipsic, 1890), he followed in the steps of the author of "Looking Backward." Other works by Hertzka are: "Die Mängel des Oesterreichischen Aktiengesetzentwurfs," Vienna, 1875; "Das Wesen des Geldes," Leipsic, 1887 (in which he recommended the introduction of the gold standard in Austria); "Die Gesetze der Handelspolitik," *ib.* 1880; "Das Personenporto: Ein Vorschlag zur Durchführung eines Billigen Einheitstarifs im Personenverkehr der Eisenbahnen," Vienna, 1885; "Die Gesetze der Sozialen Entwickelung," Leipsic, 1886; and "Wechselkurs und Agio," Vienna, 1894.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S.

HERTZVELD, ESTELLA DOROTHEA SALOMEA: Dutch poetess; born at The Hague July 14, 1837; died at Arnhem Nov. 4, 1881; granddaughter of Chief Rabbi H. J. Hertzveld of Zwolle. The Dutch poet Wilhuys had great influence on her poetical education, and through him her first important poem, "Elias in de Woestijn," appeared in the "Israëlietische Jaarboekje" of 1852.

Estella Hertzveld, who was sincerely religious, chose the subjects of her poems mainly from the Bible; and there appeared successively in the "Israëlietische Jaarboekje" "Tocht der Israëlieten Door de Roode Zee," "De Opneming van Elias," and "Pauls Dood."

To the list of her best productions belong "God Redt" (1856), which she wrote for the benefit of the victims of a flood; and "Januari, 1861," both of which appeared in the "Tot Nut en Oefening." Her poems "Poëzij" and "Het Triomflied der Beschaving" have been printed as specimens in J. P. de Keyser's "History of Dutch Literature in the 19th Cent." Among other poems from her pen the following may be mentioned: "Na den Storm" and "Roem," 1859; "Het Gebed," "Abram," and "Bergen en Valleien," 1860; "Maria Theresia," 1861; "De Priesterzegen" and "Lied der Negerin, Een Dag Voor de Vrijheid," 1863; "De Menschenhater," 1864; and "Maximiliaan van Oostenrijk," 1868. She also wrote prayers and songs for the consecration of a new synagogue and a new schoolhouse.

In anticipation of approaching death she arranged a collection of her poems, which was dedicated to her children and published at The Hague in Oct., 1881. She died a few weeks later.

Her younger sister, **Maria Hertzveld,** was more inclined toward narrative poetry. She translated into Dutch Charlotte Montefiore's "The Diamond Isle," and wrote some independent stories.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, p. 298; *Allg. Zeit. des Jud.* xlvi. 113; *De Nederlandsche Spectator*, Nov. 12, 1881; Brande, *Biog. Woordenboek.*

S. M. K.

HERTZVELD, HARTOG: Dutch rabbi; born at Glockau Nov. 19, 1781; died at Zwolle Jan. 30, 1864. He was the son of the rabbi of Königsberg, and went as a young man to Amsterdam, where he was educated by Rabbi Löwenstamm, whose daughter he married in 1797. Hertzveld was appointed rabbi of Nijkerk, whence he was called in 1808 to Zwolle. He was the first Jew who preached in the Dutch language.

Hertzveld intended to organize the Jewish congregations of Holland and to reform the service in the synagogue. For this purpose he invited his colleagues to a synod; but they suspected him of Reform ideas similar to those which flourished in Germany, and declined the invitation. To defend himself against many attacks from the opposing rabbis he wrote, March 17, 1842, a pastoral message.

Hertzveld was decorated by King William II. with the Netherlands Lion, being the first Dutch rabbi upon whom this honor was conferred.

BIBLIOGRAPHY: Van der Aa, *Biog. Woordenboek. de Tijd*, 1846, with portrait; *De Vriend des Vaderlands*, 1839.

S. E. SL.

HERXHEIMER, SALOMON: German rabbi; born Feb. 6, 1801, at Dotzheim, near Wiesbaden; died Dec. 25, 1884, at Berenberg. At the age of thirteen he began his theological studies at Mayence, in the yeshibah of Rabbi Herz Scheyer, applying himself assiduously at the same time to secular studies under Michael Creizenach. Four years later he left Mayence to accept a position as private tutor at Herborn, Nassau, where he remained until 1824. In that year he entered the University of Marburg, where he studied pedagogy, history, and Oriental languages.

After three years at Marburg, he went to Göttingen; after passing (1827) the necessary examination, he was appointed religious instructor at Eschwege, and became district rabbi Nov. 6, 1830. While at Eschwege he wrote "Yesode ha-Torah," which reached its twenty-ninth edition in 1883.

While untiring in his efforts for the moral elevation of the young, Herxheimer's chief aim was the development of agricultural pursuits among his coreligionists. He also devoted much time and effort to the amelioration of the condition of Palestinian and Turkish Jews. In addition to the "Yesode ha-Torah" he wrote: "Der Pentateuch im Hebräischen Texte mit Worttreuer Uebersetzung und mit Fortlaufender Erklärung," 1841; "Die Propheten und Hagiographen im Text mit Uebersetzung und Fortlaufendem Commentar," 1841–48 (see JEW. ENCYC. iii. 193, *s.v.* BIBLE TRANSLATIONS); "Israelitische Glauben- und Pflichten-Lehre," 1836.

BIBLIOGRAPHY: Kayserling, *Gedenkblätter*, p. 30; S. Salfeld, *Dr. Salomon Herxheimer, ein Lebensbild*, Frankfort-on-the-Main, 1885.

S. M. GAR.

HERZ, CORNELIUS: French electrician; born in Besançon 1848; died in Bournemouth, England, July 6, 1898. Herz's parents were Germans who had emigrated to France. He went through the Besançon schools, studied medicine in Germany, and settled in Paris, where he had a severe struggle with poverty. He served through the Franco-Prussian war of 1870–71 in the army of the Loire, becoming adjutant, and at the close of the war was made foreign member of the Legion of Honor. He then went to the United States, where he became a naturalized citizen, obtained a medical diploma, married Miss Sarony of Boston, and established an electrical business in San Francisco. In 1877 he returned to Paris, and started an electric-light business, founded the Electric-Force Transmission Company under the Marcel Despretz patents, endeavored to secure control of the telephone company, and formed (in 1879) the Paris Electric-Light Company. He now rose rapidly, and in 1880 was made a grand officer of the Legion of Honor. He was implicated in the Panama Canal scandal as the chief intermediary between the Panama Canal Company and the bribed deputies, and claimed to have in his possession all the documents and correspondence relating to that imbroglio. Tracked by detectives, he fled to Italy, thence to Germany, and finally found refuge in England. The French courts condemned him to five years' imprisonment, and his name was expunged from the roll of the Legion of Honor. The French government applied persistently but unsuccessfully for his extradition. In 1897 he offered to make a full disclosure to the Panama Inquiry Committee, but when the committee was about to start for Bournemouth he withdrew his promise.

BIBLIOGRAPHY: Appleton's *Annual Cyclopedia*, 1898, p. 595; *Le Figaro* (Paris), Dec. 12, 1892; G. Bennett Smith, *Life and Enterprises of Ferdinand de Lesseps*, p. 331, *passim*, London, 1893.

S. N. D.

HERZ, ELISE, VON LÄMEL: Austrian philanthropist; born at Prague Dec. 20, 1788; died at Vienna July 25, 1868. Her home in Prague was an intellectual center. On the death of her husband in 1850 she went to Vienna, where she became an honorary member of the Jewish community. She founded the Children's Asylum at Jerusalem, commissioning Ludwig August FRANKL with its organization. This asylum is intended chiefly for Jewish children, but a limited number of Christian and Mohammedan children are also received. See JERUSALEM.

BIBLIOGRAPHY: Letteris, *Wiener Mittheilungen*, 1855, Nos. 43, 51; Wertheimer, *Jahrb. für Israeliten*, 5617 (1856–57), p. 98; Wurzbach, *Biog. Lex. des Kaisertums Oesterreich*, viii. 405–406.

S. B. TE.

HERZ, HENRI: Austrian pianist; born at Vienna Jan. 6, 1806; died at Paris Jan. 5, 1888. He commenced his studies at Coblenz under the guidance of his father, and later studied there with Hünten. In 1816 he entered the Conservatoire at Paris, where, after a course of several years with Reicha, Pradher, and Dourlen, he was graduated, receiving the first prize for pianoforte-playing. The concerts given by Moscheles at Paris in 1820 exercised great influence upon Herz's style, which now became most brilliant.

In 1831 Herz accompanied the violinist Lafont to Germany, and in 1838–39 they made another tour, through Holland and France, but this was suddenly terminated by the tragic death of Lafont, who was thrown out of his carriage and instantly killed.

In 1838 Herz gave a series of concerts in England, Ireland, and Scotland, playing twelve times in Dublin alone. Four years later he was appointed professor of piano at the Conservatoire at Paris, and soon was held in high repute as a teacher. Being unsuccessful in a business venture which he had undertaken at this time, Herz in 1845 made a concert tour through the United States, Mexico, the West Indies, Peru, and Chile, returning to Paris in 1851. It was during this journey that, at the request of General Herrera, President of Mexico, he composed the hymn which has since remained the national anthem of that country.

Upon his return to France Herz established a piano manufactory, his instruments receiving the first prize at the Paris Exposition of 1855. He resigned his position at the Conservatoire in 1874.

Although immensely popular thirty or forty years ago, very few of the compositions of Herz (comprising in all about 200 pieces) are played to-day. They include pianoforte concertos, nocturnes, dances, marches, and fantasies. His "Air Tyrolien Varié" (1818) and "Methode Complète de Piano" deserve special mention. His experiences in America were published in a series of letters to the "Moniteur Universel," and were published in book form under the title "Mes Voyages en Amérique," Paris, 1866.

BIBLIOGRAPHY: Fétis, *Biographie Universelle des Musiciens*; *Nouveau Larousse Illustré*; *Meyers Konversations-Lexikon*.

S. J. SO.

HERZ, HENRIETTE: German leader of society; born in Berlin Sept. 5, 1764; died there Oct. 22, 1847. From her father, De Lemos, a physician, descended from a Portuguese Jewish family of Hamburg, she inherited intellectual ability; from her mother, energy and philanthropic spirit; and from both, extraordinary beauty. Her queenlike bearing, her finely cut and delicately colored Spanish type of face, continued, even after she had passed middle life, to arouse admiration. But the homage paid her from childhood up left traces in her character; she was vain and domineering.

Henriette's education was conducted at home, in part by her father, to whom she was fervently attached. Her linguistic attainments were remarkable. She knew French, English, Spanish, Italian, and Greek, enough Hebrew to read the Bible and its commentaries, and some Portuguese, Danish, and Latin. In old age she attempted Turkish, and under Bopp obtained a slight knowledge of Sanskrit. Besides, she was interested in the sciences; and her literary judgment was deferred to by authors of repute.

This almost scholarly equipment was acquired chiefly after marriage, through her husband (much older than herself), the physician Hofrat Markus HERZ, whom she married at fifteen (Dec. 1, 1779). Henriette's beauty, wit, goodness of heart, and social graces made his house the resort of the most distinguished men and women in Berlin. Among her friends and acquaintances were Jean Paul Richter, Schiller, Mirabeau, Rückert, Niebuhr, Johannes von Müller, the sculptor Schadow, Solomon Maimon, Gentz, Fanny von Arnstein, Madame de Genlis, and Princess Luise von Radziwill. Her idol Goethe, to whose cult her salon was devoted, she met once, in Dresden (1810). Her intimates were her pupil in Hebrew, Alexander von Humboldt, who corresponded with her in the Jewish cursive script; Friedrich von Schlegel, whose marriage to Dorothea Mendelssohn-Veit became possible through her intermediacy; and especially Schleiermacher, her daily visitor during his first sojourn in Berlin. Schleiermacher addressed her familiarly with "thou" and as

"Jette," and read Shakespeare, "Wilhelm Meister," and the Greek poets with her. She in turn taught Schleiermacher Italian, and stimulated him to undertake independent literary work.

The intimacy of Henriette with Schleiermacher was town talk: it even furnished a subject to the caricaturists. Yet it was a purely Platonic friendship. However much Henriette may have subscribed to the prevalent theories, her own conduct, regulated by sound sense and a rigid conception of duty, was above reproach. Her relation to Börne is an instance in point. The youth of seventeen came to live with the Herzs in 1802, and fell desperately in love with his hostess. Tactfully she diverted his passion into quieter channels, and later she became his friendly adviser.

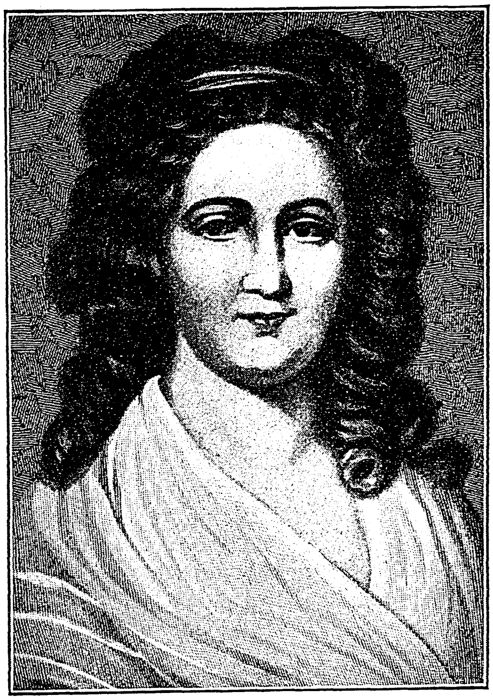

Henriette Herz.

Her husband trusted Henriette implicitly, and in turn inspired her, if not with passionate love, at least with devoted respect. She mourned him sincerely on his death in 1803. Left in straitened circumstances, she had to resort to teaching to support her blind mother, a sister, and herself. Though material cares had a depressing effect upon her humor, she rejected, out of deference to her mother, enticing offers of marriage and of positions, because they involved acceptance of Christianity. A few weeks after her mother's death she yielded to Schleiermacher's importunities, and was baptized (June, 1817). In her old age, at the request of Alexander von Humboldt, Frederick William IV. of Prussia granted her a pension on the ground of her public activities, especially her unremitting efforts to relieve distress during the Napoleonic wars.

Except a short period in Prenzlau, Hofrätin Herz's life was spent in Berlin. Occasionally she took short journeys to the Harz Mountains, to Rügen, and to Dresden. In the galleries of Dresden she discovered that she was more sensible to the beauties of art than to those of nature. Her longest journey was to Rome in 1819, with the family of Wilhelm von Humboldt.

In the way of literary productions, Henriette Herz left little. She published, in 1799 and 1800, two works of travel translated from the English with the help of Schleiermacher. Later she wrote two novels, which, like her extensive correspondence, she destroyed before her death. Her reminiscences ("Erinnerungen an Schleiermacher") were not, strictly speaking, her work; they were told by her, but recorded by others.

Bibliography: Ludwig Geiger, *Allg. Deutsche Biographie*, vol. xii.; Julius Fürst, *Henriette Herz, Ihr Leben und Ihre Erinnerungen*, 1850, 1858; *Aus Schleiermacher's Leben in Briefen*, 2d ed., 1860; *Briefe des Jungen Börne an Henriette Herz*, 1861; Kayserling, *Die Jüdischen Frauen*, 1879, pp. 198-208; Nahida Remy, *Das Jüdische Weib*, n.d., pp. 231-234.

S. H. S.

HERZ, JACOB: German physician; born at Bayreuth Feb. 2, 1816; died at Erlangen Sept. 27, 1871; educated at the gymnasium of Bayreuth and the University of Erlangen (M.D. 1839). Establishing himself as physician in Erlangen, he became in 1841 assistant at the surgical clinic of the university. Notwithstanding the fact that he was unable to become a privat-docent in the university on account of his faith, he delivered free lectures there. In 1847 he was appointed prosector. The following year he spent in Vienna, taking a post-graduate course. Under a liberal government in 1862 he became privat-docent with the title of professor, and in 1863 assistant professor. During the Austro-Prussian war (1866) he was very active as surgeon, and in the same year he received the freedom of the city of Erlangen for his services. In 1869 he was elected professor. During the Franco-Prussian war (1870-71) he again acted as surgeon.

Herz was very successful both as teacher and as practising physician.

Among his works may be mentioned: "De Enchondromate," Erlangen, 1843, a résumé of his operations on clubfeet; "Versuch mit Schwefeläther," in the Augsburg "Allgemeine Zeitung," 1847, Supplement, No. 37; "Anatomische Beobachtungen und Physiologische Versuche an den Leichen von Zwei Hingerichteten" (together with Gerlach and Dittrich), in "Prager Vierteljahresschrift," xxxi. 65 *et seq.*

The city of Erlangen erected a monument to him in 1875.

Bibliography: *Doctor Jacob Herz*, Erlangen, 1871; A. von Brinz, *Festrede*, Erlangen, 1892; Hirsch, *Biog. Lex.*

S. F. T. H.

HERZ, JACQUES-SIMON: Pianist; born at Frankfort-on-the-Main Dec. 31, 1794; died at Nice Jan. 27, 1880. He went to Paris when a child, and in 1807 was admitted to the Conservatoire, where he studied piano under Pradher. Herz became a distinguished pianist, and inaugurated a series of very successful concerts. For some years he played and taught in England. Returning to Paris in 1857, he was appointed assistant professor of piano at the

Conservatoire, where his brother, Henri Herz, was professor. Among Herz's compositions may be mentioned his two violin sonatas, a horn sonata, and a waltz.

Bibliography: Larousse, *Dict.*; Oettinger, *Moniteur des Dates.*

s. V. E.

HERZ, MARKUS: German physician and lecturer on philosophy; born June 17, 1747, at Berlin; died there Jan. 19, 1803. The son of very poor parents, he was destined for a mercantile career, and in 1762 went to Königsberg, East Prussia. He soon gave up his position as clerk and attended the university, becoming a pupil of Kant, but was obliged to discontinue his studies for want of means. He thereupon became secretary to the wealthy Russian Ephraim, traveling with him through the Baltic Provinces. In 1770 he returned to Germany and studied medicine in Halle, where he became an M.D. in 1774, in which year he established himself in Berlin, being appointed physician at the Jewish hospital. In 1777 he commenced to deliver public lectures on medicine and philosophy, which were well attended by the students and the principal personages of the Prussian capital. At some of them even members of the royal family were present.

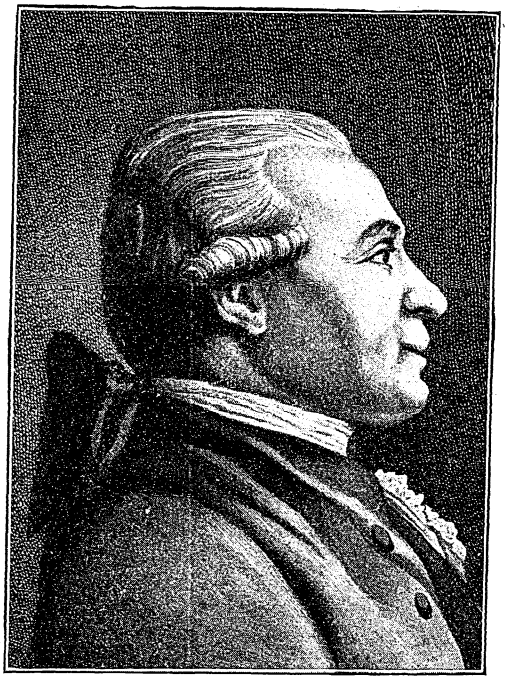

Markus Herz.

Herz married in 1779 Henriette de Lemos (see Henriette Herz); and their house was for a long time the rendezvous of Berlin's political, artistic, and literary celebrities. In 1782 he became ill through overstudy, and had to give up his lectures till 1785, when a sojourn in Pyrmont restored his health. In 1791 he received the title of professor of philosophy at the academy and that of "Hofrath," but lectured only a few years, giving most of his time to his medical practise. Herz was a friend and pupil of Moses Mendelssohn, and was also well acquainted with Lessing.

Herz was the author of: "Betrachtungen aus der Spekulativen Weltweisheit," Königsberg, 1771; "Freimüthige Kaffeegespräche Zweier Jüdischer Zuschauerinnen über den Juden Pinkus," Berlin, 1772, a satirical essay; "Versuch über die Ursachen der Verschiedenheit des Geschmacks," Mitau, 1776; "Briefe an Aerzte," Berlin, 1777-84; "Grundriss der Medizinischen Wissenschaften," *ib.* 1782; "Versuch über den Schwindel," *ib.* 1786, 2d ed. 1791, an important study; "Grundlage zu den Vorlesungen über die Experimental-Physik," *ib.* 1787; "Ein Sendschreiben an die Redaktion der Meassefim über das zu Frühe Beerdigen der Todten bei den Juden," *ib.* 1789.

Compulsory vaccination was strongly condemned by Herz, and in 1801 he wrote an open letter on the subject to Dr. Dohmeyer, under the heading "Ueber die Brutalimpfung."

Bibliography: R. J. Wunderbar, in *Der Orient*, Leipsic, June 30, 1849, pp. 408 *et seq.*; Ludwig Geiger, in *Allg. Deutsche Biographie*, 1880, xii. 261 *et seq.*; *Oesterreichische Wochenschrift*, Jan. 23, 1903, p. 59; Hirsch, *Biog. Lex.*

s. F. T. H.

HERZ-MEDELSHEIM. See Cerfbeer, Herz, of Medelsheim.

HERZBERG-FRÄNKEL, LEO: Austrian writer; born at Brody, Galicia, Sept. 19, 1827. At the age of seventeen he went for a year to Bessarabia, and on his return published "Bilder aus Russland und Bessarabien," and made contributions to Wertheimer's "Jahrbuch für Israeliten." After the Vienna revolution in 1848 Herzberg-Fränkel went to the Austrian capital and was employed on Saphir's "Humorist," and then on the "Oesterreichischer Lloyd"; later he became one of the editors of the "Reichszeitung." In 1856 Herzberg-Fränkel was appointed chief clerk of the Chamber of Commerce and Industry at Brody. For forty years he continued to occupy this post; was then pensioned, and now lives in summer at Teplitz, Bohemia, and in winter at Meran, southern Tyrol, occupying his leisure with literary work. In recognition of his long services as member of the city council, inspector of schools, and president of the musical society, he received from the Emperor of Austria the gold medal of merit, and a special medal of honor for his faithful work in the Chamber of Commerce.

Herzberg-Fränkel's chief publications are: "Die Einsiedlerin auf Louisiana"; "Polnische Juden," 1866 (2d ed., 1877; 3d ed., 1888), which was translated into French, Polish, Russian, and Hebrew; "Geheime Wege," Prague; and "Die Juden in Galizien," 1897, an ethnographical contribution to the "Oesterreich-Ungarn in Wort und Bild," a collective work published under the auspices of the imperial prince Rudolf.

s. S. Man.

HERZBERG-FRÄNKEL, SIGMUND: Austrian historian; born at Brody, Galicia, March 7, 1857; son of Leo Herzberg-Fränkel. He studied law at the University of Vienna (from 1874), and, later, history at Leipsic, Berlin, and Vienna (Ph.D

1880). He continued his studies as a member of the Institut für Oesterreichische Geschichtsforschung. In 1887 he became privat-docent in medieval history at the University of Vienna; in 1893 he was appointed assistant professor, in 1895 professor, of general history at the University of Czernowitz. His works include: "Die Aeltesten Land- und Gottesfrieden in Deutschland" (1883); "Gesch. der Deutschen Reichskanzlei, 1246–1313" (1885); "Das Aelteste Verbrüderungsbuch von St. Peter in Salzburg"; "Kaiserurkunden in Abbildungen" (No. viii. of Sybel-Sickel's "Kaiserurkunden," 1887); "Die Nekrologischen Quellen der Dioecese Salzburg"; "Bestechung und Pfründenjagd am Deutschen Königshofe" (1895); "Die Brüderschafts- und Wappenbücher von St. Christoph am Arlberg" (1900). He also edited "Monumenta Germaniæ Necrologica ii." and "Johannis Wyclif de Simonia" (with Dziewicki, 1898). S.

HERZENSTEIN, GRIGORI MARKOVICH: Russian physician; born in St. Petersburg 1851; died there 1899. He graduated from the St. Petersburg Medico-Surgical Academy in 1874 and from 1887 was an adjunct professor there of medical geography and statistics. His main and most important work is his thesis for the doctorate, "Sifilis v Rossii," St. Petersburg, 1885. Among his other numerous works are: "Sanitarnye Poryadki Vostochnoi Voiny," in "Vrach," 1881; "Fizicheskiya Kachestva Russkikh Novobrantzev," in "Trudy Voennosanitarnavo Obshchestva," iii.; "Ocherki Sanitarnavo Sostoyaniya Yevreistva," sketches on the sanitary conditions of the Jews, in "Voskhod," 1884.

Herzenstein was a collaborator on the "Medical Encyclopedia" of Eilenburg and Afanasyev, editing the department of medical geography and statistics.

Bibliography: *Entziklopedicheski Slovar*, vol. viii., St. Petersburg, 1893.

H. R. M. R.

HERZENSTEIN, SOLOMON MARKOVICH: Russian zoologist; born 1854; died 1894; graduated in natural sciences and mathematics from the St. Petersburg University; appointed in 1880 custodian of the zoological museum of the Imperial Academy of Science. He was commissioned in 1880, 1884, and 1887 to proceed to the Murman coast of the Kola peninsula to study the mollusks and fishes there; and his "Materialy k Faunye Murmanskavo Berega i Byelavo Morya," published in the "Trudy" of the St. Petersburg Obshchestvo Yestestvoispitatelei, 1885, has become a standard work. Together with N. L. Varpakhovski, he wrote "Zamyetki po Ikhtologii Basseina Ryeki Amura," *ib.* 1887, and "Nauchnye Rezultaty Puteshestvi Przevalskavo," *ib.* 1888–91; "Ryby," St. Petersburg, 1888–91; "Ichthyologische Bemerkungen," in "Bulletin de l'Académie des Sciences de St. Petersburg," xiii., book 1, 2, 1890–92.

Bibliography: *Entziklopedicheski Slovar*, vol. viii., St. Petersburg, 1893.

H. R. M. R.

HERZFELD, ADOLF: German actor; born April 9, 1800, at Hamburg; died at Vienna March 24, 1874; son of Jacob Herzfeld. He made his début in Hamburg in 1821, where he played until 1829, when he was engaged for the Burgtheater, Vienna. There he stayed for forty years, retiring in 1869.

Herzfeld acted principally in dramas and comedies, his rôles being those of the bon-vivant and the man of the world.

Bibliography: Eisenberg, *Biog. Lex.*

S. F. T. H.

HERZFELD, ALBRECHT: Austrian actor; born June 7, 1840, at Vienna; son of Adolf Herzfeld. He received his education at the gymnasium of his native town, and entered a wholesale business house there as an apprentice. But, like his father, he soon forsook mercantile life and became an actor, appearing for the first time at Linz in 1857.

After taking part in the Austro-Italian war (1859) as a volunteer, he filled theatrical engagements at Brünn (1861–64); Leipsic (till 1870); the Hoftheater, Mannheim (till 1877); the Stadttheater, Leipsic (1877); the Stadttheater, Vienna (1878); and the Hoftheater, Stuttgart (1879). In 1889 he left the stage, and after a short stay in Vienna settled in the mountains of Carinthia; but removed in 1900 to Ratisbon, where he has since lived, devoting most of his time to writing for the stage.

His son, **Leo Herzfeld** (born 1872), also an actor, is engaged at the Stadttheater of Hermannstadt, Transylvania.

Bibliography: Eisenberg, *Biog. Lex.*

S. F. T. H.

HERZFELD, JACOB: German actor and theatrical manager; born at Dessau Jan. 3, 1769; died at Hamburg Oct. 24, 1826. After studying medicine at Leipsic University he became an actor, making his début in Vienna. In 1791 he was engaged at the Hamburg theater under Schröder, whose assistant manager he became in 1798. In 1812 he was appointed manager of the Stadttheater, and retained the position till his death.

Although a well-known actor, Herzfeld's reputation rests on his managerial successes. An interesting reference to his correspondence with Goethe is found in H. Uhde's work, "Das Stadttheater in Hamburg, 1827–77." Herzfeld also corresponded with Schiller.

Herzfeld was married (1796) to the actress **Karoline Amalie Stegmann** (born at Königsberg 1766; died at Hamburg Sept. 20, 1812).

Bibliography: Eisenberg, *Biog. Lex.*

S. A. Ph.

HERZFELD, JACOB: German chemist; born at Mülheim, near Cologne, June 17, 1859; educated at the gymnasium and technical high school of Charlottenburg, and the University of Berlin (Ph.D. 1886). In 1885 he became director of the dyeing department of the royal weaving and dyeing school at Mülheim, of which he became chief in 1892. The following year he entered the publishing-house known as "Fischer's Technologischer Verlag," Berlin, and founded the "Electrochemische Zeitung." In 1895 he removed to Cologne in connection with a firm of chemical manufacturers of which he had become a member. Since 1900 he has lived in Fürth, Bavaria, occupied in scientific research.

Herzfeld is an authority on weaving, dyeing, and printing, and has written several books on this subject. Among these may be mentioned: "Mikroskopische Untersuchung der Textilstoffe," Berlin, 1885; "Bleichmittel, Beizen und Farbstoffe," Berlin, 1889, 2d ed. 1900; "Bleicherei der Garne und Gewebe," Berlin, 1891, 2d ed. 1903; "Praktisches Handbuch des Zeugdrucks" (with Dr. Lauber), Leipsic, 1892; "Praxis der Färberei," Berlin, 1893; "Die Dampfwäscherei," *ib.* 1894; "Moderne Baumwollstückbleicherei," Frankfort-on-the-Main, 1895; "Technische Prüfung der Garne u. Gewebe," Vienna, 1896 (English transl., London, 1900); "Chemie der Seltenen Erden," Berlin, 1900 (English transl., London, 1902).

S. F. T. H.

HERZFELD, LEVI: German rabbi and historian; born Dec. 27, 1810, at Ellrich; died at Brunswick March 11, 1884. Having chosen the rabbinical career, he studied under Chief Rabbi Abraham Bing at Würzburg, and under District Rabbi Egers at Brunswick. In 1833 he went to the University of Berlin, at the same time completing his Talmudic studies with Rabbis Oettinger and Rosenstein, and with Leopold Zunz. Herzfeld took his degree (Ph.D.) in 1836, and shortly after was called by Egers, who had become blind, as his assistant at Brunswick. In 1842 he succeeded his master as "Landesrabbiner," retaining that office until his death. In 1879 the Duke of Brunswick conferred upon him the title of professor.

Levi Herzfeld.

Herzfeld displayed great activity, both as rabbi and as writer. His historical works embody the results of painstaking research and show the analytical power of the author; they are therefore indispensable to the student of Jewish history and Jewish religion. With Ludwig Philippson he convoked the first rabbinical convention at Brunswick, where, as well as in the subsequent conventions at Frankfort and Breslau, he advocated a moderate Reform, remaining himself a strict observer of the traditions.

Herzfeld's writings include: "Kohelet, Uebersetzt und Erläutert," Brunswick, 1838; "Das Deutsche in der Liturgie der Braunschweiger Synagoge," 1844; "Vorschläge zu einer Reform der Jüdischen Ehegesetze," *ib.* 1846; "Geschichte des Volkes Jisrael von der Zerstörung des Ersten Tempels bis zur Einsetzung des Makkabäers Schimon zum Hohenpriester und Fürsten," 3 vols., *ib.* 1847 (Nordhausen, 1855–57; abridged edition, 1870); a volume of sermons, 1858 (2d ed. Leipsic, 1863); "Minḥat Zikkaron," a primer for Jewish schools, 1861 (2d ed. 1866); "Metrologische Voruntersuchungen zu einer Geschichte des Ibräischen, Respektive Altjüdischen Handels," *ib.* 1863–65; "Zwei Vorträge über die Kunstleistungen der Alten Juden," *ib.* 1864; "Handelsgesch. der Juden des Alterthums," Brunswick, 1879; "Einblicke in das Sprachliche der Semitischen Urzeit, Betreffend die Entstehungsweise der Meisten Hebräischen Wortstämme," Hanover, 1883.

S. G. R.

HERZL, SIEGMUND: Austrian merchant and novelist; born at Vienna May 26, 1830; died there Feb. 9, 1889. He wrote: "Liederbuch eines Dorfpoeten," 1853; "Lieder eines Gefangenen," 1874; "Prager Elegien," 1880. He translated Petöfi's poems. Herzl retired from business in 1885.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 207.

S. F. T. H.

HERZL, THEODOR: Leader of political Zionism; born in Budapest May 2, 1860. Herzl settled in Vienna in his boyhood, and was educated there for the law, taking the required Austrian legal degrees; but he devoted himself almost exclusively to journalism and literature. His early work was in no way related to Jewish life. He acted as correspondent of the "Neue Freie Presse" in Paris, occasionally making special trips to London and Constantinople. His work was of the feuilleton order, descriptive rather than political. Later he became literary editor of the "Neue Freie Presse" (which post he still holds). Herzl at the same time became a writer for the Viennese stage, furnishing comedies and dramas.

Theodor Herzl.

Becomes Leader of the Zionists.

From April, 1896, when the English translation of his "Judenstaat" appeared, his career and reputation changed. Herzl has not confessed to what particular incident the publication of his "Jewish State" (see ZIONISM) in the winter of 1895 was due. He was in Paris at the time, and was no doubt moved by the Dreyfus affair. His forerunners in the field of Zionism date through the nineteenth century, but of this perhaps he was least aware. Herzl followed his pen-effort by serious work. He was in Constantinople in April, 1896, and on his return was hailed at Sofia, Bulgaria, by a Jewish deputation. He went to London, where the Maccabeans received him coldly. Five days later he was given the mandate of leadership from the Zionists of the East End of London, and within six months this mandate was approved throughout Zionist Jewry. His life now became one unceasing round of effort. His supporters, at first but a small group, literally worked night and day. Jewish life had been heretofore contemplative and conducted by routine. Herzl inspired his friends with the idea that men whose aim is to reestablish a nation must throw aside all conventionalities and work at all hours and at any task.

In 1897, at considerable personal expense, he founded "Die Welt" of Vienna. Then he planned the first Zionist Congress (see Basel Congress). He was elected president, and held as by a magnet the delegates through all the meetings. He has been reelected unanimously at every congress. In 1898 he began a series of diplomatic interviews. He was received by the German emperor on several occasions. At the head of a deputation, he was again granted an audience by the emperor in Jerusalem. He attended The Hague Peace Conference, and was received by many of the attending statesmen. In May, 1901, he was for the first time openly received by the Sultan of Turkey, and has since been called several times to Yildiz Kiosk on the business of the Zionist movement. He has won the personal esteem of the kaiser and the sultan, and has been repeatedly decorated by the latter.

In 1902-03 Herzl was invited to give evidence before the British Royal Commission on Alien Immigration. As a consequence he came into close touch with members of the British government, particularly with Joseph Chamberlain, then secretary of state for the colonies, through whom he negotiated with the Egyptian government for a charter for the settlement of the Jews in Al 'Arish, in the Sinaitic peninsula, adjoining southern Palestine. On the failure of that scheme, which took him to Cairo, he received, through L. J. Greenberg, an offer (Aug., 1903) on the part of the British government to facilitate a large Jewish settlement, with autonomous government and under British suzerainty, in British East Africa. At the same time, the Zionist movement being threatened by the Russian government, he visited St. Petersburg and was received by De Witte, then finance minister, and Von Plehve, minister of the interior, the latter of whom placed on record the attitude of his government toward the Zionist movement. On that occasion Herzl submitted proposals for the amelioration of the Jewish position in Russia. He published the Russian statement, and brought the British offer before the sixth Zionist Congress (Aug., 1903), carrying the majority with him on the question of investigating this offer.

In the Zionist movement he is officially chairman of the "Grosses Actions-Comité," and of the Vienna executive committee; member of the Council of Administration, and signatory to the deed of trust of the Jewish Colonial Trust. Theodor Herzl holds his position of leadership not only because of the idea he represents, which has always moved the inner consciousness of the Jewish people, but also owing to his personal qualities.

His "Judenstaat" and "Altneuland."

His "Judenstaat," admirable for its central thought, the unity of the Jewish people, is vague and weak in its want of historic grasp. When that element had been supplied, Herzl found himself combated by a large Jewish element, whom he depicted in his play "Das Neue Ghetto." Whereas his first brochure and his first congress address lacked all religious thought, and his famous remark that the return to Zion would be preceded by a return to Judaism seemed at the moment due rather to a sudden inspiration than to deep thought, subsequent events have proved that it was a true prophecy. His latest literary work, "Altneuland," is devoted to Zionism. The author occupied the leisure of three years in writing what he believed might be accomplished by 1923. It is less a novel, though the form is that of romance, than a serious forecasting of what can be done when one generation shall have passed. The key-notes of the story are the love for Zion, the insistence upon the fact that the changes in life suggested are not utopian, but are to be brought about simply by grouping all the best efforts and ideals of every race and nation; and each such effort is quoted and referred to in such a manner as to show that "Old-Newland," though blossoming through the skill of the Jew, will in reality be the product of the benevolent efforts of all the members of the human family.

s. J. de H.

HERZOG, JAKOB: Austrian writer; born at Misslitz, Moravia, June 17, 1842. He was educated at Brünn, Vienna, and Graz. When only seventeen years of age he wrote for Kuranda's "Ostdeutsche Post." For nearly two years he was secretary of the Jewish community of Vienna. Since 1870 he has edited the Vienna "Montags-Revue," founded by him in conjunction with Michael Klapp.

Herzog is the author of the following plays: "Fischer von Helgoland," produced at the German theater in Prague, 1888; "Die Rose," at the Burgtheater, Vienna, 1891, and at Prague, Hamburg, Olmütz, etc.; "Kaufmann aus Tyrol," 1893, at Salzburg, 1894; "Prinz von Asturien," 1893, at Prague and Hamburg.

s. F. T. H.

HESHBON (חשבון): Town originally belonging to Moab; mentioned in Num. xxi. 25 *et seq.*; Deut. i. 4, iii. 6, iv. 26, xxix. 7; Josh. ix. 10; xii. 2 *et seq.*; xiii. 10, 21; Isa. xv. 4; xvi. 8, 9; Jer. xlviii. 2; Cant. vii. 5 (A. V. 4); Judith v. 15; by Josephus ("Ant." xii. 4, § 11; xiii. 15, § 4; xv. 8, § 5; "B. J." ii. 18, § 1; iii. 3, § 3), and in the "Onomastica Sacra" (117, 29 *et seq.*, 253, 24 *et seq.*). Heshbon, at one time the chief city of Sihon, king of the Amorites, was, when captured by the Israelites, assigned to the tribe of Reuben (Num. xxxii. 3, 37; Josh. xiii. 10, 17, 21). However, the hold of the Israelites upon the territory of Moab was very insecure. It became a Jewish possession in the time of Alexander Jannæus (Josephus, "Ant." xiii. 15, § 4). Jerome mentions Heshbon, under the name "Esbus," as "a notable city of Arabia in the mountains in front of Jericho, twenty Roman miles from the Jordan." Heshbon is mentioned also in the Talmud (Yer. Shebu. vi. 1; see Neubauer, "G. T." pp. 11, 21). At the modern Ḥaṣban, in the Wadi Ḥaṣban, are found remains of a castle, temple, and large reservoir; to the last Cant. vii. 5 (A. V. 4) compares the eyes of the bride of Solomon.

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Hamburger, *R. B. T.*; Reland, *Palestina ex Monumentis Veteribus Illustrata*; Tristram, *Land of Moab*, p. 340; Buhl, *Geographie des Alten Palästina*, p. 123.

E. G. H. M. Sc.

ḤESHWAN (MARḤESHWAN): The eighth month in the Hebrew calendar. The name is not found in the Bible, since it was introduced after the

Babylonian exile, as were the Hebrew names of the other months now in use. "Ḥeshwan" is an arbitrary shortening of "Marḥeshwan," which is the Assyrian "Araḥsamnu" (eighth month; see Delitzsch, "Assyrisches Handwörterb."). The name is found in the Targumim (Jastrow, "Dict.") and in Josephus ("Ant." i. 3, § 3). According to R. Eliezer (R. H.), the 17th of Ḥeshwan was the beginning of the Flood, but according to R. Joshua it began in Iyyar. Ḥeshwan contains sometimes 29, sometimes 30, days. The Biblical name for the eighth month is BUL.

E. G. H. G. B. L.

HESPED. See FUNERAL ORATION.

HESS, ERNST FRIEDRICH: German convert to Christianity and anti-Jewish writer; lived in the sixteenth century. He was the author of "Neue Judengeissel, eine Polemische Schrift Gegen Juden und Judenthum" (Fritzlar, 1589; Paderborn, 1600 and 1606; Ratisbon, 1601; Erfurt, 1605; with notes, Frankfort-on-the-Main and Leipsic, 1703; Hamburg, n.d.). The book is cited in Latin writings under the title "Flagellum Judæorum." Hess was the first to spread the slander that the Jews soil the meat which they sell to Christians.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.*; Strack, *Sind die Juden Verbrecher von Religionswegen?* pp. 7 *et seq.*, Leipsic, 1900.

D. S. MAN.

HESS, ISAAC: Advocate of Jewish emancipation in Württemberg; born in Lauchheim, near Ellwangen, in 1789; died Oct. 6, 1866. Destined for the rabbinate, he was sent to the Talmudic school at Fürth, in which he remained four years. With the aim of elevating the Jewish school system, at the time in a very unsatisfactory condition, he brought a memorial before the young king William of Württemberg (1817), urging the establishment of a central bureau for Jewish education. The king named a commission to deliberate on Jewish religious affairs. In 1821 Hess addressed a new memorial to the assembly, which did not fail to accomplish its object.

In 1823 Hess moved to Ellwangen, where no Jew had previously resided. The inhabitants of the town resented his presence, and the interference of the governor, Mohl, was necessary to protect him from violence. The Ellwangen Jewish orphan asylum, the Wilhelmspflege, founded in 1831, was projected by him.

BIBLIOGRAPHY: *Jüdisches Volksblatt*, xiii. 203 *et seq.*

S. M. K.

HESS, MENDEL: German rabbi; born at Lengsfeld, Saxe-Weimar, March 17, 1807; died at Eisenach Sept. 21, 1871. He was one of the first Jewish theologians to combine a university education with Talmudical training. From 1828 until his death he was chief rabbi of the grand duchy of Weimar, residing first at Lengsfeld and later at Eisenach. Although the measure had aroused great dissatisfaction among the Jews, he strictly enforced the decree of the government (June 20, 1823) ordaining that Jewish services should be conducted exclusively in the German language and that the reading in Hebrew of sections of the Bible should be followed by their translation into the vernacular.

The position of rabbi as government official became very unpleasant, as he was required to inform against those who failed to attend the services, a requirement which even the progressive Jews, who approved of the ordinance, condemned. Intermarriages between Jews and Christians being allowed in the grand duchy, Hess officially consecrated such nuptials, notwithstanding the proviso that the offspring should be brought up in the Christian faith. In the consecration of Jewish marriages he likewise ignored time-honored traditional rabbinical regulations, and it is said that in his disregard of Jewish sentiment he went so far as to attend a theater on the eve of the Day of Atonement ("Allg. Zeit. des Jud." 1845, p. 62).

Hess was a member of the three rabbinical conferences which (1844–46) convened at Brunswick, Frankfort-on-the-Main, and Breslau, and as such was an advocate of uncompromising radicalism. After 1848 he felt the illiberality of enforced reforms, and petitioned the government to repeal the law which made attendance at the Reform services compulsory ("Allg. Zeit. des Jud." 1853, p. 474).

He edited "Der Israelit des Neunzehnten Jahrhunderts" from 1839 to 1847, and, with Holdheim as coeditor, in 1847 and 1848. Hess also published two collections of sermons and addresses (Eisenach, 1839, 1843).

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1837, pp. 25-27; 1838, p. 146; 1871, p. 863; Fürst, *Bibl. Jud.* i. 390; Geiger's *Jüd. Zeit.* x. 204-207.

D. S. MAN.

HESS, MICHAEL: German educator and author; born in Stadt-Lengsfeld, Weimar, April 9, 1782; died at Frankfort-on-the-Main Feb. 26, 1860; brother of Mendel Hess. His father, Rabbi Isaac Hess Kugelmann, destined him for a rabbinical career. After having studied at the yeshibah in Fürth, he went in 1804 to Frankfort-on-the-Main, where he was chosen as teacher for the young baron James von Rothschild. In Oct., 1806, he was elected principal of the Philanthropin, a newly established Jewish school at Frankfort, in which position he remained for forty-nine years. Hess also preached occasionally in the "Andachtssaal" connected with the school. He championed the rights of his coreligionists, and believed in the radical reform of Judaism.

Hess was the author of a number of pamphlets, as: "Ueber den Unterricht in der Religion und Moral" (1821); "Ueber die Wichtigkeit der Sittlichen Erziehung im Frühesten Alter" (1834); "Ueber Anwendung des Ehrtriebs in der Erziehung" (1839); "Ueber Mangelhaftigkeit der Sittlichen Erziehung" (1840); "Hindernisse der Sittlichen Bildung" (1846); "Ueber die Wirkung der Gewohnheit auf Sittliche Bildung" (1852). He also wrote: "Freimüthige Prüfung der Schrift des Herrn Prof. Rühs über die Ansprüche der Juden auf das Deutsche Bürgerrecht" (1816); "Vorläufige Bemerkungen zu der von Paulus Erschienenen Schrift: Die Jüdische Nationalabsonderung . . . mit einer Epistel der Hebräer an Dr. Paulus" (1831).

BIBLIOGRAPHY: S. Stern, *Dr. Michael Hess*, in Diesterweg's *Pädagogisches Jahrbuch*, 1862, pp. 1 *et seq.*; Jost, *Neuere Gesch. der Juden*, i. 55, 201; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 383.

S. M. K.

HESS, MOSES (MORITZ): Jewish socialist and nationalist; born at Bonn June 21, 1812; died in Paris April 6, 1875; buried in the Jewish cemetery at Cologne. His grandfather, who had come from Poland, instructed him in Bible and Talmud, but on the whole he was a self-taught man, having never attended any institution of learning, nor received a thorough technical or professional education of any kind. However, he began his literary activity at an early age, and became editor of the "Neue Rheinische Zeitung." Originally a National-Liberal, he became a Democrat, and later a Social-Democrat, joining Marx and Engels. Together with Karl Grün he exerted about the middle of the last century an important anarchistic influence in Germany by developing and disseminating Proudhon's theories, both with his pen and from the platform. Though he had already turned his back upon Judaism, the Damascus affair reawakened his interest in Jewish matters, and he conceived the idea of the indestructibility of Jewish nationality. He intended to give form to this idea in a "cry of anguish"; but, as he himself says, the stronger feelings aroused by the sufferings of the European proletariat threw his racial patriotism into the background. However, he found little sympathy among his fellow socialists. Shortly after the February Revolution of 1848 he went to France, and soon afterward retired from politics to devote himself exclusively to natural science. The neo-Hegelian Arnold Ruge called him ironically the "communist Rabbi Moses." Berthold Auerbach and Gabriel Riesser, on whose departure from Frankfort he wrote a graceful poem (Brüll, "Monatsblätter," xii. 272), were among his friends.

As early as the sixties of the last century, David Gordon (editor of "Ha-Maggid") at Lyck, Hirsch Kalischer at Thorn, and Elijah Guttmacher advocated the colonization of Palestine, and interested Moses Hess and the historian Grätz in the idea of Jewish nationalism.

"Rom und Jerusalem."

Hess's first work was his "Heilige Geschichte der Menschheit von einem Jünger Spinoza's" (1836). Shortly before his death, which came upon him in the full maturity of his powers, he published a philosophic work, in three volumes, entitled "Die Dynamische Stofflehre." His chief work, however, is "Rom und Jerusalem, die Letzte Nationalitätsfrage" (Leipsic, 1862), in the form of twelve letters addressed to a lady pondering, in her grief at the loss of a relative, over the problem of resurrection. Part of this work has been translated into Hebrew by S. I. Hurwitz in "Ha-Maggid," xxxii., Nos. 26, 27, 32, 35, 36; xxxiii., Nos. 8, 9, 11, 13. A second edition was issued by Bodenheimer (Leipsic, 1899), with a preface; in 1899 this preface reappeared in "Die Welt," iii., No. 43, p. 13.

Following are the leading ideas in Moses Hess's work: (1) The Jews will always remain strangers among the European peoples, who may emancipate them for reasons of humanity and justice, but will never respect them so long as the Jews place their own great national memories in the background and hold to the principle, "Ubi bene, ibi patria." (2) The Jewish type is indestructible, and Jewish national feeling can not be uprooted, although the German Jews, for the sake of a wider and more general emancipation, persuade themselves and others to the contrary. (3) If the emancipation of the Jews is irreconcilable with Jewish nationality, the Jews must sacrifice emancipation to nationality. Hess considers that the only solution of the Jewish question lies in the colonization of Palestine. He confidently hopes that France will aid the Jews in founding colonies extending from Suez to Jerusalem, and from the banks of the Jordan to the coast of the Mediterranean. He draws attention to the fact that such a proposition had already been made to the French government by Ernest Laharanne in "The New Oriental Question," which he cites. "Rom und Jerusalem," however, met with a cold reception (comp. "Ben Chananja," 1862; "Zion," 1897, No. 3; "Jüdischer Volkskalender," 1902; "Monatsschrift," xi. 317 *et seq.*, 354 *et seq.*). Nevertheless, it became one of the basic works of Zionism.

Hess was one of the most zealous and gifted opponents of the Reform movement. While he himself regarded religious evolution as necessary, he held that it must come by the power of the living idea of Jewish nationality and its historical cult. Hess also contributed many articles to Jewish periodicals.

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S. M. Sc.

HESSBERG, ALBERT: American lawyer; born at Albany, N. Y., Dec. 13, 1856. He commenced the study of law there in the office of Rufus W. Peckham, associate justice of the United States Supreme Court, and ultimately became a partner, the firm consisting of Peckham, Rosendale, and Hessberg. Upon Peckham's appointment to the bench Hessberg continued in partnership with Rosendale, and since that time the firm name has been Rosendale & Hessberg.

From 1883 to 1886 Hessberg served as assistant corporation counsel, and in 1887 was engaged as commissioner to revise the laws and ordinances of his native city. In 1888 he was elected recorder of Albany, was reelected in 1892, and served till 1896.

He has held many important positions, among others those of president of the Albany Jewish Home, governor of Albany Hospital, director of the City Safe Deposit and Storage Company, president of the Capital Railway, and treasurer of the New York State Bar Association, the last of which he has held for ten years.

A. G. H. C.

HESSE: Former landgraviate of the German-Roman empire. The only Jews mentioned in documents relating to its early history are those of some parts of Thuringia. After the organization of the county of Hesse, with the capital Hesse-Cassel (1247), and its elevation into an independent principality (1292), individual Jewish families were to be found in many localities. They were "Kammerknechte" of the empire, subject to numerous disabilities, taxed, and persecuted, as, for example, toward the end of the thirteenth century at Frankenberg and Geismar, and at the time of the Black Death in many places. Prince Philip the Magnanimous (1509-67) devoted much attention to the Jews in his dominions. In 1524 he proposed to expel them; but in 1532 he again took them under his protection; and in 1538 he praised them for many acts of kindness which they had shown to his non-Jewish subjects in money-lending transactions. In 1539, however, he promulgated a decree to the effect that the Jews should not resist efforts made to convert them; they were forbidden to build new synagogues; and their commerce was restricted. This decree was amplified in 1543 and 1554; and the Jews were forced to listen to Christian sermons.

Philip divided his territory among his sons. The divisions that chiefly concern Jews are Hesse-Cassel, Hesse-Darmstadt, and Hesse-Homburg.

Toleration.

Hesse-Cassel: Sovereign German electorate down to 1866; now incorporated with the Prussian province of Hesse-Nassau. The first regent, Wilhelm IV., the Wise (1567-92), protected the Jews: he annulled the oppressive decrees concerning them, and established the principle of general toleration. His son and successor, Moritz I. (1592-1627), was also tolerant. he protected the Jews in their trade and commerce, and permitted them to engage a district rabbi (1616). During his reign the first "Juden-Landtag" was held. During the regency of Landgravine Amalie Elizabeth severe edicts against the Jews were issued (1646); conversionist sermons were introduced by the state; and a special catechism for Jews was printed (1655). Yet in 1655 the petitions of the cities that desired to expel the Jews were rejected. Landgrave William VI. (1650-63) granted the Jews special concessions, which were renewed by succeeding rulers. From time to time oppressive decrees were issued, relating to the admission of Jews, rights of habitation, acquisition of real estate, commerce, worship, etc. From the seventeenth century the relations of the Jews to the government and their individual and communal life were regulated at diets called by the ruler, which assemblies all Jewish subjects were compelled to attend.

A better day dawned with the accession of the German emperor Joseph II. His toleration edict of May 13, 1781, was accepted in Hesse-Cassel and went into force there on Oct. 11 of the same year. The Jews were now permitted to attend public schools and the universities, and to have full rights of settlement and trade. The few remaining restrictions were removed when the electorate became a part of the new kingdom of Westphalia, after the peace of Tilsit in 1807. By a decree of King Jerome Bonaparte (Jan. 24, 1808) the Jews were entirely emancipated: they received a consistorial constitution, and Israel Jacobson was made the first president of their new organization. When the electorate of Hesse was again incorporated with Germany the Jews were once more reduced to the position of protected subjects and were required to pay protection-money. But after the liberal law of Oct. 29, 1833, all Jewish subjects, with the exception of pedlers and petty traders, were fully emancipated. Their favorable religious organization was not altered when Prussian rule began.

The following district rabbis ("Landrabbiner") deserve mention: Wolf Traube (before 1690); Veit Singer (down to 1734); Hirsch Kirchhain (d. 1779); Joseph Hess (*c.* 1780); Joseph Michael Kugelmann (*c.* 1790); Löb Maier Berlin (*c.* 1800); Ph. Romann (1836-42); L. Adler (1852-83); and the present incumbent, Dr. I. Prager (1903).

The entire district of Cassel, which in 1903 possessed 17,841 Jews in a total population of 890,069, is divided into the four district rabbinates of **Cassel** (rabbi, Dr. I. Prager), **Fulda** (rabbi, Dr. M. Cahn), **Hanau** (rabbi, Dr. S. Bamberger), and **Marburg** (rabbi, Dr. L. Munk). Each district is administered by a board of directors consisting of the royal commissioner, the provincial rabbi, and lay delegates; and each circuit has in addition a director. Jewish teachers are represented in the teachers' conferences of Hesse, founded in 1868; there is also a conference of Jewish teachers, founded in 1897. Most of the communities have ḥebra ḳaddishas and the other usual philanthropic societies.

Renewed Restrictions.

Hesse (called also **Hesse-Darmstadt** after its capital): Grand duchy; state of the German federation. The early history of its Jews corresponds on the whole with that of the German Jews in general. The ancestor of the house of Hesse-Darmstadt, Landgrave George I., the Pious (1567-96), was no friend to the Jews. He increased the amount of protection-money which they were required to pay, and issued (Jan. 1, 1585) an oppressive decree, similar in many points to that issued by Philip the Magnanimous. His successor, Ludwig V., the Faithful (1596-1626), intended to expel the Jews from Giessen and Marburg; George II., the Scholar (1626-61), followed his father's example, and threatened the Jews of Darmstadt and other places, but at their earnest request he recalled his order of expulsion. On Feb. 20, 1629, he issued a decree adding new restrictions, such as the more rigid enforcement of the oath "More Judaico." Down to about 1778 this decree was renewed from time to time, with added restrictions; for instance, Ernst Ludwig in 1692 and 1732 restricted Jewish worship, enforced the collection of the body-tax and protection-money, considerably increased the tax for admission, and imposed in the form of surplice-fees a tax to be paid to the evangelical clergy ("jura stolæ"). The social condition of the Jews was hardly changed under Ludwig VIII. (1739-68) and Ludwig IX. (1768-90). Besides paying the regular taxes, like the Christians, they were required to pay special taxes, such as protection-money; a tax for admission; the horse, fair, silver, wax, and quill taxes ("Kleppergeld"); and the "dons gratuits," which had to be paid on every change of government.

At the request of the Jews a decree relating to dress, taken from the statutes of the electorate of Mayence, was promulgated in 1773, with a view to restraining luxury. In 1783 Jews' diets are mentioned; and in 1785 Jews were ordered to use the German language in bookkeeping and commercial correspondence. With the period of enlightenment a more

Constitution of 1820.

generous spirit swept over Hesse. Under Ludwig X. (landgrave 1790–1806; grand-duke from 1806 to 1830) the "Leibzoll" was abolished, the Jews were permitted to acquire real estate, and the way was paved for emancipation. When Hesse was elevated to a grand duchy after the wars of liberation, the constitution of Dec. 17, 1820, which placed all the divisions of Hesse on an equal basis, granted to the Jews civic liberty. A special edict of July 17, 1823, regulated Jewish education, and another edict of Nov. 19, 1830, organized the congregations. A more favorable edict was substituted Nov. 2, 1841, which in turn is to be replaced by a more timely edict submitted in 1903 by the government to the Diet. In 1847 the disgraceful "moral patent," dating from the time of Napoleon and intended for Rhein-Hessen, was repealed; and after this last restriction had been removed the law promulgated on Aug. 2, 1848, decreed that "a difference in religion entails no difference in political or civic rights." The friendliness which the Hessian grand dukes displayed toward the Jews deserves special mention. As Ludwig I. energetically checked the excesses at the time of the "Hep! Hep! storm" in 1819, so Ludwig IV. and Ernst Ludwig (1903), both in speeches and by special decrees, strongly condemned anti-Semitism.

The rabbinate of Darmstadt includes a Reform congregation (rabbi, Dr. D. Selver) and an Orthodox one (rabbi, Dr. L. Marx), while Offenbach with its branch congregations is under Dr. Goldschmidt. The district of Darmstadt is divided into three district rabbinates, or provinces, Starkenburg, Ober-Hessen, and Rhein-Hessen.

The following, in alphabetical order, are the more important of the 112 congregations in the province of **Starkenburg:**

Communities.

Alsbach-Bickenbach (central cemetery for 18 congregations); Babenhausen (first mention 1318; persecution 1349); Bensheim (persecution 1349); Biblis; Darmstadt (never had many Jews; in 1903 there were about 1,400, of whom 400 form the Orthodox congregation; many philanthropic institutions, a B'nai B'rith lodge, two synagogues, and religious schools; at the beginning of the nineteenth century the rabbinate was in charge of Alexander Wolff (died Oct. 25, 1843), father of Chief Rabbi Wolff of Copenhagen; then followed B. H. Auerbach, 1835–57; Julius Landsberger, 1859–89; Dr. David Selver, 1889–); Dieburg (persecution 1349); Griesheim; Gross Gerau (new synagogue, central cemetery); Gross Steinheim (persecution 1349); Gross Zimmern; Heppenheim (persecution 1349); Höchst-im-Odenwald; Lampertheim; Lorsch; Michelstadt (down to the end of the nineteenth century seat of the rabbinate; last rabbi Sekl Löb Wormser, a famous cabalist and "ba'al shem," died Sept. 13, 1847); Offenbach (1,212 Jews; a Hebrew printing-office here formerly; Jacob FRANK, head of the Frankists, died here in 1791); Pfungstadt; Reichelsheim; Seligenstadt (persecution 1349); Wimpfen (first mention in the 13th cent.; persecution in 1349).

Following are the more important of the congregations in the province of **Ober-Hessen,** which belong to the rabbinate of Giessen (rabbis, Dr. Sander and Dr. Hirschfeld): Alsfeld; Angerod; Assenheim (first mention 1277; persecution 1349); Bad-Nauheim (first mention 1464); Nidda (first mention 1277); Büdingen (persecutions 1337, 1349); Crainfeld; Friedberg (450 Jews; many philanthropic institutions and foundations; Jews were found here at a very early date, as appears from responsa and other documents; the earliest imperial privilege is dated Dec. 11, 1275, granting exemption from taxes to the Jews who had to pay a tax to the burgrave and his retinue; later emperors confirmed and enlarged this privilege down to 1716; Friedberg suffered greatly during the persecutions of 1337 and 1349 and otherwise; prominent rabbis officiated here, the last of them being Feibisch Frankfurter from Frankfort-on-the-Oder, died Sept. 2, 1841; there is a famous women's bath here, built in 1260, and a new synagogue in the Gothic style, built in 1845); Gedern; Giessen (old Jewish community; persecutions 1349; 875 Jews, 190 of whom belong to an Orthodox congregation; many societies and foundations); Grebenau; Gross Karben; Heldenbergen; Londorf; Müngenberg (in 1188 sheltered the refugees from Mayence; birthplace of the liturgical poet David b. Kalonymus; mentioned in documents of 1277; persecution 1349); Schotten (native place of some rabbis); Wenings.

The province of **Rhein-Hessen** includes the following rabbinates: ALZEY (rabbi, Dr. J. Levi; 15 congregations); BINGEN (rabbi, Dr. R. Grünfeld; 17 congregations, among which may be mentioned Ober- and Nieder-Ingelheim; I. Klingenstein, founder of the "Achawa," taught at the former place; in the latter there is in the ruins of the palace of Charlemagne a Jewish cemetery several centuries old); MAINZ (rabbi, Dr. Salfeld; 21 congregations, including the ancient Jewish community of Oppenheim; existing since the middle of the 13th century, it suffered during the persecutions, especially in 1349; 180 Jews; new synagogue); WORMS (rabbi, Dr. A. Stein; 18 congregations).

In 1903, in a total population of 1,039,020 in the three provinces of Starkenburg, Ober-Hessen, and Rhein-Hessen, and some enclaves, there were 24,618 Jews.

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D. S. Sa.

Hesse-Homburg: The first document relating to the Jews of Homburg is dated 1339, when the German emperor Ludwig the Bavarian conferred upon Gottfried V. of Homburg, Lord of Eppenstein and governor of Wetterau, the right to receive ten Jews in each of his possessions. In 1622 there were twenty Jews in the district of Homburg: in 1671, three families; in 1790, seventy-five families; in 1903 the entire population was 9,274, including 425 Jews. The condition of the Jews of Homburg was, on the whole, a favorable one; but they were heavily taxed, every Jew paying ten gulden protection-money a year, and one gulden on New-Year, in addition to such special taxes as twenty-four thalers a year to the Lutheran congregation. The first Jews' decree was issued in 1639 by Landgrave

Georg; the second in 1710 by Landgrave Ernst Ludwig; and the third in 1737 by Landgrave Friedrich Jacob.

Zacharias Seligmann.

The Jews had no organization so long as they were few in number. They did not even possess the right of prayer in common, which was first granted them in 1684 by Landgrave Friedrich, who appointed the court Jew and factor Zacharias Seligmann supervisor and representative of the Jews, as they had been accused of committing excesses during their ceremonies. He was empowered to impose fines for the transgression of the Jewish law, the money to be turned over to the landgrave; to report any wrong-doing on the part of the Jews; and, finally, to take note of everything happening among them. In return for these duties, and in virtue of his office of court factor, he was exempted from all taxes payable to the landgrave, and had various other privileges. His successor as supervisor was Itzig Bauer, who, however, was not court factor; he also was appointed by the landgrave. As the community had considerably increased in the meantime, the landgrave gave him three assistants as treasurers, who were to be elected by the community. They might make no payments without the consent of the director; they were to take note of all that happened among the Jews; determine punishments in cases of misdemeanor, and report the same to the officials of the landgrave; appoint an efficient precentor; make out and distribute the tickets for the poor; prevent cheating; keep order in the Jewish school; prevent any infraction of the Jewish ceremonies; and they were empowered to punish offenders by fines, in money or in work, and even by excommunication. The treasurers were elected every year, and might be reelected. The first election took place in 1713. In 1737 the number of candidates was increased to six, from whom the landgrave chose three.

In 1760 some changes were made in the composition of the board of managers of the community. The landgrave appointed two directors instead of one, and a "heḳdesh gabbai" (director of the shelter for travelers) was elected in place of the treasurers.

Charitable Institutions.

The Jews at first lived in whatever part of the city they chose, but when Landgrave Friedrich enlarged the city by laying out the Neustadt in 1703, he assigned a certain street to them, which was closed by gates. Although he accorded them various privileges in building up their quarter, the Jews were slow to settle there. In 1816 the ordinance compelling them to live in the Jews' street was repealed. The philanthropic institutions were mainly the same as those in other communities. In early times there was a shelter for the foreign poor, to which any one might be admitted. The expenses for board and lodging were defrayed by individual members of the community, who received tickets stating that on specified days they were each to care for one poor person in their homes or to provide money for his support. The directors had to care for the local poor, and were compelled by the government to do so in case of neglect on their part.

The Jews of Hesse-Homburg were very poor, as most of the trades were closed to them. They could work only as butchers, soap-makers, cabinetmakers, tailors, and pedlers, this last occupation affording a meager subsistence to the majority. Commerce in groceries was entirely forbidden to them. There was much call for philanthropy, therefore, and the community had a curious organization of ten philanthropic institutions, which still exist. Jews were also occasionally employed as printers. There was no exclusively Hebrew printing establishment at Homburg, but in 1737 Landgrave Friedrich Jacob established in the government printing-office a department for Hebrew books. Tefillot and maḥzorim principally were printed, and some Jewish scientific works.

The Jews of Homburg were fully emancipated in 1848, when Landgrave Gustav promulgated the following decree: "In local and state affairs no difference shall henceforth be made between our Christian and our Jewish subjects." This decree was issued in consequence of a petition by the people. In 1853 radical changes were made in the board of directors. Landgrave Ferdinand decreed that the board should consist of the rabbi as president, a director appointed by the landgrave, and three other directors nominated by the two former and confirmed by the landgrave. The rabbi alone should decide religious questions. The whole board was to determine the budget and the taxes to be levied; appoint and supervise the officials; take charge of the synagogue, religious school, women's bath, and cemetery; and provide for the elevation and education of the community. Final changes in the board were made by the government in 1876, when it was decreed that it should consist of five members chosen by the community for a period of six years, and of one deputy for each of the members, the board retaining the same functions as formerly.

The Cemeteries.

It can not be determined now when the first cemetery was laid out. In 1684 the Jews were permitted to enclose their burial-place and to erect tombstones. The burial-tax payable to the landgrave amounted to two florins for a Jew of Homburg, and four florins for a Jew of Ober-Ursel, that locality having the right to bury its dead in Homburg. The second cemetery was about two miles distant from the city. There the communities of Seulberg, Köppern, Rodheim-vor-der-Höhe, and Holzhausen buried their dead. Permission for the establishment of this cemetery was given in 1703. It is now closed. The present cemetery has been in use since 1865.

In 1684 the Jews were permitted to rent a suitable apartment, not fronting on the street, for a common chapel. The first synagogue was built in 1731, the site being presented to the community. Services were held in this synagogue until 1867, when the present synagogue was erected at a cost of 69,906 gulden. Communal houses were built in 1764 and 1877, both of them being largely used for educational purposes.

The first public school was organized in 1829 as an elementary and religious school, the teacher being under the direction of the landgrave. When a general public school for all denominations was subsequently opened at Homburg, the community was made responsible for the religious instruction of the Jewish pupils, the teacher being a regular member of the teaching staff.

Rabbis.

In 1737 the community, with the consent of the landgrave, united itself to the rabbinate of Friedberg, whose chief rabbi took charge of all rabbinical functions in both places. In 1825 the landgrave appointed Joseph Wormser as assistant rabbi, who, however, performed only the marriages. The succeeding assistant rabbis, among whom the later chief rabbi of Hamburg, Stern, may be noted, acted also as teachers in the religious schools. In 1852 the landgrave appointed the teacher and assistant rabbi Fromm as first rabbi of Hesse-Homburg, subsequently endowing the rabbinate with a state subsidy of 200 gulden, which sum is still paid by the Prussian government; this is the only instance in which a rabbi receives a subsidy from that government. Rabbi Fromm, who subsequently became chaplain to Baron Wilhelm von Rothschild, was succeeded by Dr. Auerbach, later rabbi of Nordhausen. He was followed by Dr. Appel, subsequently rabbi at Carlsruhe. The present (1903) incumbent, Dr. H. Kottek, was appointed in 1887. The officials of the community include a precentor, slaughterer, and communal servant. Its expenses were at first covered principally by taxes levied upon new arrivals and collected at marriages and deaths. The sale of honorary rights, gifts on the call to the Torah, and fees for entering the names of the dead in the memorial book also constituted a source of income. Subsequently the method of direct taxation was employed, the board apportioning the amount according to the circumstances of the individual; this arrangement still obtains.

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D. H. K.

HESSE-NASSAU. See NASSAU.

ḤET (ח): Eighth letter of the Hebrew alphabet. The name, perhaps, means "hedge," "fence"; on the form, which is Aramaic, see ALPHABET. "Ḥet" is a guttural, commonly pronounced nearly as the German "ch" before "a" or "o." Originally—as may be inferred from the Assyrian, in which it sometimes sinks into the spiritus lenis, and from the Arabic and Ethiopic, in which it is represented by two letters, the harsh "kha" and the softer "ḥa"—it had a double pronunciation; the softer form seems to have disappeared early. It interchanges occasionally with א, ה, and ע, rarely with palatals. It is sometimes prefixed to triliteral roots to form quadriliterals. Its numerical value is 8.

T. I. BR.

HET NEDERLANDSCHE ISRAELIET. See PERIODICALS.

HETH (חת): Second son of Canaan (Gen. x. 15; I Chron. i. 13) and, apparently, the progenitor of the Hittites. Heth's descendants are called "children of Heth" ("bene Ḥet"), and, in Abraham's time, are said to have lived at Hebron. From them Abraham purchased the cave of Machpelah (Gen. xxiii. 3, *passim*). In Gen. xxvii. 46 their women are called "daughters of Heth"; in Gen. xxviii. 6, 8, "daughters of Canaan." See HITTITES.

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HETHLON (חתלן): Place referred to in Ezekiel (xlvii. 15, xlviii. 1); situated on the northern boundary of Israel as ideally projected by that prophet, who stated the place to be in the neighborhood of Hamath and Zedad. Furrer (in "Z. D. P. V." viii. 27) identifies Hethlon with the modern Ḥaitalah, northeast of Tripoli; and Von Kastern, followed by Bertholet and Buhl, identifies it with 'Adlun, north of the mouth of the Ḳasimiyyah (Hastings, "Dict. Bible"; Buhl, "Geographie des Alten Palästina," p. 67).

E. G. H. M. SEL.

HEVESI, JOSEPH: Hungarian author and journalist; born March 15, 1857; studied at the high school in Kecskemét, and graduated from the University of Budapest. Hevesi is one of Hungary's most noted novelists. Among his works are the following: "Ibolyák," Budapest, 1879; "A Malom Alatt," 1879; "Névjegyek Janka Asztalára," 1880; "Vig Elbeszélések," 1883; "A Feltámadt Halott," 1886; "Hamis Gyémántok," 1886 (translated into German by Adolf Kohut under the title "Falsche Diamanten," Zurich, 1890); "Apró Történetek," 1887; "Nászuton," 1892; "Az ár Ellen," 1892; "A Gordiusi Csomó," 1895. Besides numerous novelettes in magazines, he has written for almost every number of the following periodicals edited by himself: "Vasárnapi Lapok," 1880–81; "Ellenör," 1883; "Magyar Szalon," 1884–91; "Szépirodalmi Könyvtár," 1890–93 (12 vols.).

Since 1892 Hevesi has been editor also of the weekly "Magyar Geniusz," and since 1894 also of the monthly review "Otthon."

BIBLIOGRAPHY: Horváth, *Könyvészet*, 1887–90; *Magyar Szalon*, viii., xvii.; Szinnyei, *Magyar Irók Elete*.

S. L. V.

HEVESI, LUDWIG: Hungarian journalist and author; born Dec. 20, 1843, in Heves, Hungary. He began to study medicine and classical philology in Budapest and Vienna, but soon turned to writing, and since 1865 has been an active journalist and author. In 1866 he became engaged as collaborator on the "Pester Lloyd," and later on the "Breslauer Zeitung," for which publications he writes humorous feuilletons. In 1875 Hevesi settled in Vienna and became associate editor of the art department of the "Wiener Fremdenblatt." He also wrote the dramatic criticisms on the performances in the Hofburgtheater. During 1871–74 he edited "Kleine Leute," a journal for the young, the first seven volumes originating exclusively from his pen. In conjunction with a few friends he founded the Hungarian humoristic publication "Borsszem Jankó," which soon became a popular journal.

Hevesi's writings include: "Sie Sollen Ihn Nicht Haben: Heiteres aus Ernster Zeit," Leipsic, 1871; "Budapest," Budapest, 1873; "Des Schneidergesellen Andreas Jelky Abenteuer in Vier Welttheilen," *ib.* 1873–79, a humoristic work that has been translated into Hungarian and Finnish and enjoys great popularity, especially in Finland; "Auf der Schneide," Stuttgart, 1884; "Neues Geschichtenbuch," *ib.* 1885; "Auf der Sonnenseite," *ib.* 1886; "Almanaccando: Bilder aus Italien," *ib.* 1885; "Buch der Laune: Neue Geschichten," *ib.* 1889; "Ein Englischer September: Heitere Fahrten Jenseits des Canals," *ib.* 1891; "Regenbogen," *ib.* 1892, seven humorous tales; "Von Kalau bis Säckingen: ein Gemüthliches Kreuz und Quer," *ib.* 1893; "Glückliche Reisen," *ib.* 1895; "Zerline Gabillon, ein Künstlerleben," *ib.* 1893; "Blaue Fernen," *ib.* 1897; "Das Bunte Buch," *ib.* 1898; "Wiener Totentanz," *ib.* 1899; and in Hungarian, "Karczképek," Budapest, 1876, sketches from life in the Hungarian capital. Hevesi is regarded as one of the most original and versatile of humorists, writing German and Hungarian with equal ease and perfection. He also occupies a prominent place as an art critic, and his numerous articles on art, published in "Ver Sacrum," "Zeitschrift für Bildende Kunst," etc., have been a powerful factor in shaping public opinion with regard to current art-tendencies.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; *Die Zeit*, July 9, 1898, pp. 26–27; Ludwig Eisenberg, *Das Geistige Wien*, i., Vienna, 1893; *Pallas Lex.* ix., xviii.

S. B. B.

HEWERS OF WOOD (חטבי עצים): Menial servants. The Gibeonites who attempted to deceive Joshua were condemned by the princes of Israel to be hewers of wood and drawers of water to the congregation (Josh. ix. 21, 23). In Deut. xxix. 11 the hewers of wood are mentioned among the strangers as servants. The same expression is also found in Jer. xlvi. 22, where it is said that the Babylonians will come against Egypt with axes, as hewers of wood, and in II Chron. ii. 10, where Solomon asks Hiram, King of Tyre, to send him hewers (חטבים) of wood.

BIBLIOGRAPHY: Gesenius-Buhl, *Handwörterb.* p. 244; Hastings, *Dict. Bible.*

E. C. M. Sc.

HEXAPLA. See ORIGEN.

HEXATEUCH: The first six books of the Bible; the Pentateuch taken together with the Book of Joshua as one originally connected work. Two reasons are given for this connection. On the assumption that it was the intention of the historian to show how the promise of YHWH concerning the possession of the Holy Land was fulfilled, the argument is advanced that he can not have broken off at the death of Moses, but must have carried his narrative down through the conquest of Canaan, recounted in Joshua. The second reason is that the sources for the Pentateuch appear to have been the sources for the Book of Joshua. But even if there were no objections to either of these contentions, they would not be sufficient to undermine the independence and completeness of the Pentateuch, evident throughout its entire composition, and verified by an uncontradicted tradition which goes back to Biblical times. The Torah has never been connected with the Book of Joshua, and has always constituted the first part of the Bible, in contradistinction to the two other parts. See JOSHUA, BOOK OF; PENTATEUCH.

E. G. H. B. J.

HEYDEMANN, HEINRICH: German archeologist; born at Greifswald Aug. 28, 1842; died at Halle Oct. 10, 1889; studied classical philology and archeology at the universities of Tübingen, Bonn, Greifswald, and Berlin, graduating from the last-named in 1865. After having published (1866), under the title "Iliupersis," an essay on Greek vase-paintings, he took a voyage to Italy and Greece, where he devoted himself principally to the study of antique vases, a study which remained the chief object of his later years. In 1869 he became docent in archeology at the University of Berlin, and in 1874 received a call as professor to Halle. Besides numerous essays in the "Annali dell' Istituto," the "Archäologische Zeitung," and the "Zeitschrift für Bildende Kunst," Heydemann published the following works: "Griechische Vasenbilder," Berlin, 1870; "Die Vasensammlungen des Museo Nazionale zu Neapel," *ib.* 1872; "Terrakotten aus dem Museo Nazionale zu Neapel," *ib.* 1882; "Dionysos' Geburt und Kindheit," Halle, 1885.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897; De le Roi, *Juden-Mission.*

S.

HEYDENFELDT, SOLOMON: American jurist; born in Charleston, S. C., 1816; died at San Francisco Sept. 15, 1890. When twenty-one years old he left South Carolina for Alabama, where he was admitted to the bar and practised law for a number of years in Tallapoosa county. He was judge of the county court and an unsuccessful candidate for judge of Mobile. Holding views on slavery that were at variance with public opinion, he found himself obliged to leave Alabama for California, and in 1850 he settled in San Francisco. From 1852 to 1857 he was associate judge of the Supreme Court of California, and he was acknowledged to be one of the ablest justices on the bench. He was elected by direct vote of the people, being the first Jew to be thus honored.

Heydenfeldt was a Democratic politician of Southern proclivities, and supported Breckinridge in his campaign against Lincoln. Early in life he was an unsuccessful candidate for the office of United States senator before the California legislature, and he was a member of several conventions.

His practise brought him a case wherein he vindicated the right of the Jews to labor on Sunday ("People *vs.* Newman," 9 Cal. 502). Finally, when a test oath was required from lawyers, he refused to take it and retired from public practise.

BIBLIOGRAPHY: A. M. Friedenberg, in *Publications Am. Jew. Hist. Soc.* x. 129 *et seq.*

A. A. M. F.

HEYMAN, ELIAS: Swedish physician; born at Göteborg in 1829; died in 1889. He studied medicine at Lund and at the Karolinska Institut, Stockholm. Heyman practised medicine at Göteborg from 1862 to 1878. He was one of the originators of the "Gothenburg System" (see "Cyclopedia of Temperance and Prohibition," *s.v.* "Sweden"), and founder of many hygienic institutions. In 1878 he was appointed professor of hygiene at the Karolinska Institut. In Stockholm he edited the medical journal "Hygeia," and was elected secretary of the Hygienic Society and director of the Hygienic Museum. In the interest of science he undertook several journeys, going in turn to England, Germany, and Holland, and visiting Montpellier and Vienna.

Heyman succeeded in organizing instruction in hygiene in Sweden, and had hardly completed this work when he died suddenly while delivering an address on that subject. Heyman wrote voluminously on scientific and practical hygiene, his works treating of vital statistics (1877), sanitation (1877), ventilation (1880), working men's dwellings, temperance, school hygiene, etc.

Bibliography: *Svensk Läkare-Matrikel*, pp. 373, 1188, Stockholm, 1889, 1899.

s. N. A.

HEYMANN, ISAAC H.: Dutch cantor and composer; born about 1834; son of Phinehas Heymann. After having made several tours through Hungary, Heymann was cantor successively at Filehne, Graudenz, and Gnesen. In 1856 he went to Amsterdam as chief cantor, which position he still (1903) occupies. Heymann is generally called the "Gnesener ḥazzan."

Of his many compositions he has published (1898) "Shire Todah la-El," a collection which he dedicated to Queen Wilhelmina on the day of her coronation. Most of the melodies now sung by the congregation and by the synagogal choruses which he has organized have been composed by him.

Heymann has a son, Karl Heymann, a pianist and composer; and three daughters, **Louise, Sophia,** and **Johanne,** of whom the first two are singers and the last is a pianist.

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s. E. Sl.

HEYMANN, KARL: German pianist; born at Filehne, Posen, Oct. 6, 1853; son of Isaac H. Heymann. He received his early musical education at the Cologne Conservatorium, where he was a pupil of Hiller, Gernsheim, and Breuning, and later studied at Berlin under Friedrich Kiel (in thorough-bass and composition). He had become famous as a pianist when ill health compelled him to retire from the concert stage. In 1872, however, he accompanied Wilhelmj on a tour, and then became musical director at Prague, where he preferred to reside. He later received an appointment as court pianist to the Landgrave of Hesse, and from 1877 to 1880 he was instructor of pianoforte at Dr. Hoch's Conservatorium in Frankfort-on-the-Main. His principal compositions are a pianoforte concerto; "Elfenspiel"; "Mummenschanz"; and "Phantasiestücke."

Bibliography: Ehrlich, *Celebrated Pianists of the Past and Present*; Baker, *Biog. Dict. of Musicians*, s.v.

s. J. So.

HEYMANN, PAUL: German laryngoscopist; born at Pankow, near Berlin, 1849; studied medicine at Berlin and Heidelberg (M.D., Berlin, 1874). After taking a postgraduate course at Heidelberg, Vienna, Prague, and Tübingen, he in 1878 established himself in Berlin, where in 1894 he became privat-docent and in 1899 assistant professor.

Heymann has written many essays in the medical journals, mainly on laryngoscopy, tuberculosis, and diseases of the nose and throat. He is also the editor of "Handbuch der Laryngologie und Rhinologie," Berlin, 1896-1900.

Bibliography: Pagel, *Biographisches Lexikon.*

s. F. T. H.

HEZEKIAH (Hebr. חזקיה, חזקיהו, יחזקיהו = "my strength is Jah"; Assyrian, "Ḥazakiau"): **1.** King of Judah (726-697 b.c.).—**Biblical Data**: Son of Ahaz and Abi or Abijah; ascended the throne at the age of twenty-five and reigned twenty-nine years (II Kings xviii. 1-2; II Chron. xxix. 1). Hezekiah was the opposite of his father, Ahaz; and no king of Judah, among either his predecessors or his successors, could, it is said, be compared to him (II Kings xviii. 5). His first act was to repair the Temple, which had been closed during the reign of Ahaz. To this end he reorganized the services of the priests and Levites, purged the Temple and its vessels, and opened it with imposing sacrifices (II Chron. xxix. 3-36). From the high places he removed the fanes which had been tolerated even by the pious kings among his predecessors, and he made the Temple the sole place for the cult of Yhwh. A still more conspicuous act was his demolition of the brazen serpent which Moses had made in the wilderness and which had hitherto been worshiped (II Kings xviii. 4). He also sent messengers to Ephraim and Manasseh inviting them to Jerusalem for the celebration of the Passover. The messengers, however, were not only not listened to, but were even laughed at; only a few men of Asher, Manasseh, and Zebulun came to Jerusalem. Nevertheless the Passover was celebrated with great solemnity and such rejoicing as had not been in Jerusalem since the days of Solomon (II Chron. xxx.). The feast took place in the second month instead of the first, in accordance with the permission contained in Num. ix. 10, 11.

Hezekiah was successful in his wars against the Philistines, driving them back in a series of victorious battles as far as Gaza (II Kings xviii. 8). He thus not only retook all the cities that his father had lost (II Chron. xxviii. 18), but even conquered others belonging to the Philistines. Josephus records ("Ant." ix. 13, § 3) that Hezekiah captured all their cities from Gaza to Gath. Hezekiah was seconded in his endeavors by the prophet Isaiah, on whose prophecies he relied, venturing even to revolt against the King of Assyria by refusing to pay the usual tribute (II Kings xviii. 7). Still, Hezekiah came entirely under Isaiah's influence only after a hard struggle with certain of his ministers, who advised him to enter into an alliance with Egypt. This proposal did not please Isaiah, who saw in it a defection of the Jews from God; and it was at his instigation that Shebna, the minister of Hezekiah's palace and probably his counselor, working for the alliance with Egypt, was deposed from office (Isa. xxii. 15-19).

Under the Influence of Isaiah.

As appears from II Kings xviii. 7-13, Hezekiah revolted against the King of Assyria almost immediately after ascending the throne. Shalmaneser invaded Samaria in the fourth year of Hezekiah's reign, and conquered it in the sixth, while Sennacherib invaded Judah in the fourteenth. The last-mentioned fact is also recorded in Isa. xxxvi. 1; but it would seem strange if the King of Assyria, who had conquered the whole kingdom of Israel, did not push farther on to Judah, and if the latter remained unmolested during ten years. In II Chron. xxxii. 1 the year in which Sennacherib invaded Judah is not given, nor is there any mention of Hezekiah's previous revolt.

Invasion of Sennacherib.

There is, besides, an essential difference between II Kings, on the one hand, and Isaiah and II Chron., on the other, as to the invasion of Sennacherib. According to the former, Sennacherib first invaded Judah in the fourteenth year of Hezekiah, and took all the fortified cities (the annals of Sennacherib report forty-six cities and 200,000 prisoners). Hezekiah acknowledged his fault and parleyed with Sennacherib about a treaty. Sennacherib imposed upon Hezekiah a tribute of three hundred talents of silver and thirty talents of gold; and in order to pay it Hezekiah was obliged to take all the silver in the Temple and in his own treasuries, and even to "cut off the gold from the doors of the Temple" (II Kings xviii. 13–16). Sennacherib, however, acted treacherously. After receiving the gold and the silver he sent a large army under three of his officers to besiege Jerusalem, while he himself with the remainder of his troops remained at Lachish (*ib.* xviii. 17). The contrary is related in II Chronicles. After Sennacherib had invaded Judah and marched toward Jerusalem, Hezekiah decided to defend his capital. He accordingly stopped up the wells; diverted the watercourse of Gihon, conducting it to the city by a subterranean canal (II Chron. xxxii. 30; Ecclus. [Sirach] xlviii. 17); strengthened the walls; and employed all possible means to make the city impregnable (II Chron. xxxii. 1–8). Still the people of Jerusalem were terror-stricken, and many of Hezekiah's ministers looked toward Egypt for help. Isaiah violently denounced the proceedings of the people, and derided their activity in fortifying the city (Isa. xxii. 1–14).

The account from the arrival of Sennacherib's army before Jerusalem under Rabshakeh till its destruction is identical in II Kings, Isaiah, and II Chronicles. Rabshakeh summoned Hezekiah to surrender, derided his hope of help from Egypt, and endeavored to inspire the people with distrust of Hezekiah's reliance on providential aid. But Sennacherib, having heard that Tirhakah, King of Ethiopia, had marched against him, withdrew his army from Jerusalem. He sent messages to Hezekiah informing him that his departure was only temporary and that he was sure of ultimately conquering Jerusalem. Hezekiah spread open the letters before God and prayed for the delivery of Jerusalem. Isaiah prophesied that Sennacherib would not again attack Jerusalem; and it came to pass that the whole army of the Assyrians was destroyed in one night by "the angel of the Lord" (II Kings xviii. 17–xix.; Isa. xxxvi.–xxxvii.; II Chron. xxxii. 9–22).

Hezekiah was exalted in the sight of the surrounding nations, and many brought him presents (II Chron. xxxii. 23). During the siege of Jerusalem Hezekiah had fallen dangerously ill, and had been told by Isaiah that he would die. Hezekiah, whose kingdom was in danger, because he had no heir (Manasseh was not born till three years later) and his death would therefore end his dynasty, prayed to God and wept bitterly. Isaiah was ordered by God to inform Hezekiah that He had heard his prayer and that fifteen years should be added to his life. His disease was to be cured by a poultice of figs; and the divine promise was ratified by the retrogression of the shadow on the sun-dial of Ahaz (II Kings xx. 1–11; Isa. xxxviii. 1–8; II Chron. xxxii. 24). After Hezekiah's recovery Merodach-baladan, King of Babylon, sent ambassadors with presents ostensibly to congratulate Hezekiah on his recovery and to inquire into the miracle (II Kings xx. 12; II Chron. xxxii. 31). His real intention may have been, however, to see how far an alliance with Hezekiah would be advantageous to the King of Babylon. Hezekiah received the ambassadors gladly, and displayed before them all his treasures, showing them that an ally of so great importance was not to be despised. But he received a terrible rebuke from Isaiah, who considered the act as indicating distrust in the divine power; whereupon Hezekiah expressed his repentance (II Chron. xx. 12–19, xxxii. 25–26; Isa. xxxix).

Hezekiah's death occurred, as stated above, after he had reigned twenty-nine years. He was buried with great honor amid universal mourning in the chief sepulcher of the sons of David (II Chron. xxxii. 33). He is represented as possessing great treasures and much cattle (*ib.* xxxii. 27–29). He is the only king after David noted for his organization of the musical service in the Temple (*ib.* xxix. 25–28). There is another similarity between him and David, namely, his poetical talent; this is attested not only by the psalm which he composed when he had recovered from his sickness (Isa. xxxviii. 10–20), but also by his message to Isaiah and his prayer (*ib.* xxxvii. 3, 4, 16–20). He is said to have compiled the ancient Hebrew writings; and he ordered the scholars of his time to copy for him the Proverbs of Solomon (Prov. xxv. 1).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Hezekiah is considered as the model of those who put their trust in the Lord. Only during his sickness did he waver in his hitherto unshaken trust and require a sign, for which he was blamed by Isaiah (Lam. R. i.). The Hebrew name "Ḥizḳiyyah" is considered by the Talmudists to be a surname, meaning either "strengthened by Yhwh" or "he who made a firm alliance between the Israelites and Yhwh"; his eight other names are enumerated in Isa. ix. 5 (Sanh. 94a). He is called the restorer of the study of the Law in the schools, and is said to have planted a sword at the door of the bet ha-midrash, declaring that he who would not study the Law should be struck with the weapon (*ib.* 94b).

Hezekiah's piety, which, according to the Talmudists, alone occasioned the destruction of the Assyrian army and the signal deliverance of the Israelites when Jerusalem was attacked by Sennacherib, caused him to be considered by some as the Messiah (*ib.* 99a). According to Bar Ḳappara, Hezekiah was destined to be the Messiah, but the attribute of justice (“middat ha-din”) protested against this, saying that as David, who sang so much the glory of God, had not been made the Messiah, still less should Hezekiah, for whom so many miracles had been performed, yet who did not sing the praise of God (*ib.* 94a).

Hezekiah and Isaiah.

Hezekiah's dangerous illness was caused by the discord between him and Isaiah, each of whom desired that the other should pay him the first visit. In order to reconcile them God struck Hezekiah with a malady and ordered Isaiah to visit the sick king. Isaiah told the latter that he would die, and that his soul also would perish because he had not married and had thus neglected the commandment to perpetuate the human species. Hezekiah did not despair, however, holding to the principle that one must always have recourse to prayer. He finally married Isaiah's daughter, who bore him Manasseh (Ber. 10a). However, in Gen. R. lxv. 4, as quoted in Yalḳ., II Kings, 243, it is said that Hezekiah prayed for illness and for recovery in order that he might be warned and be able to repent of his sins. He was thus the first who recovered from illness. But in his prayer he was rather arrogant, praising himself; and this resulted in the banishment of his descendants (Sanh. 104a). R. Levi said that Hezekiah's words, “and I have done what is good in thy eyes” (II Kings xx. 3), refer to his concealing a book of healing. According to the Talmudists, Hezekiah did six things, of which three agreed with the dicta of the Rabbis and three disagreed therewith (Pes. iv., end). The first three were these: (1) he concealed the book of healing because people, instead of praying to God, relied on medical prescriptions; (2) he broke in pieces the brazen serpent (see Biblical Data, above); and (3) he dragged his father's remains on a pallet, instead of giving them kingly burial. The second three were: (1) stopping the water of Gihon; (2) cutting the gold from the doors of the Temple; and (3) celebrating the Passover in the second month (Ber. 10b; comp. Ab. R. N. ii., ed. Schechter, p. 11).

The question that puzzled Ewald (“Gesch. des Volkes Israel,” iii. 669, note 5) and others, “Where was the brazen serpent till the time of Hezekiah?” occupied the Talmudists also. They answered it in a very simple way: Asa and Joshaphat, when clearing away the idols, purposely left the brazen serpent behind, in order that Hezekiah might also be able to do a praiseworthy deed in breaking it (Ḥul. 6b).

The Midrash reconciles the two different narratives (II Kings xviii. 13-16 and II Chron. xxxii. 1-8) of Hezekiah's conduct at the time of Sennacherib's invasion (see Biblical Data, above). It says that Hezekiah prepared three means of defense: prayer, presents, and war (Eccl. R. ix. 27), so that the two Biblical statements complement each other. The reason why Hezekiah's display of his treasures to the Babylonian ambassadors aroused the anger of God (II Chron. xxxii. 25) was that Hezekiah opened before them the Ark, showing them the tablets of the covenant, and saying, “It is with this that we are victorious” (Yalḳ., *l.c.* 245).

Notwithstanding Hezekiah's immense riches, his meal consisted only of a pound of vegetables (Sanh. 94b). The honor accorded to him after death consisted, according to R. Judah, in his bier being preceded by 36,000 men whose shoulders were bare in sign of mourning. According to R. Nehemiah, a scroll of the Law was placed on Hezekiah's bier. Another statement is that a yeshibah was established on his grave—for three days, according to some; for seven, according to others; or for thirty, according to a third authority (Yalḳ., II Chron. 1085). The Talmudists attribute to Hezekiah the redaction of the books of Isaiah, Proverbs, Song of Solomon, and Ecclesiastes (B. B. 15a).

E. C. M. Sel.

Chronological Difficulties.

——**Critical View:**- The chronology of Hezekiah's time presents some difficulties. The years of his reign have been variously given as 727–696 B.C., 724–696 (Köhler), 728–697 (Duncker, “Gesch. des Altertums”), while the modern critics (Wellhausen, Kamphausen, Meyer, Stade) have 714–689. The Biblical data are conflicting. II Kings xviii. 10 assigns the fall of Samaria to the sixth year of Hezekiah. This would make 728 the year of his accession. But verse 13 of the same chapter states that Sennacherib invaded Judah in the fourteenth year of Hezekiah. The cuneiform inscriptions leave no doubt that this invasion took place in 701, which would fix 715 as Hezekiah's initial year. The account of his illness (II Kings xix.) seems to confirm this latter date. He reigned twenty-nine years (II Kings xviii. 2). His illness was contemporaneous with the events enumerated in II Kings xviii. (see *ib.* xix. 1-6). The Lord promised that his life should be prolonged fifteen years (29—15=14). His fourteenth year being 701, the first must have been 715. This will necessitate the assumption that the statement in II Kings xviii. 9-10, that Samaria was captured in the sixth year of Hezekiah, is incorrect. The other alternative is to look upon the date in verse 13 of the same chapter as a later assumption replacing an original “in his days.” Again, the number fifteen (*ib.* xix. 6) may have replaced, owing to xviii. 13, an original “ten” (comp. the “ten degrees” which the shadow on the dial receded; *ib.* xx. 10).

Another calculation renders it probable that Hezekiah did not ascend the throne before 722. Jehu's initial year is 842; and between it and Samaria's destruction the numbers in the books of Kings give for Israel 143$\frac{7}{12}$ years, for Judah 165. This discrepancy, amounting in the case of Judah to 45 years (165-120), has been accounted for in various ways; but every theory invoked to harmonize the data must concede that Hezekiah's first six years as well as Ahaz's last two were posterior to 722. Nor is it definitely known how old Hezekiah was when called to the throne. II Kings xviii. 2 makes him twenty-five years of age. It is most probable that “twenty-five” is an error for “fifteen.” His father (II Kings xvi. 2) died at the age of thirty-six, or of forty, according to Kamphausen (in Stade's “Zeitschrift,” iii. 200, and “Chronologie der Königsbücher,” p. 20). It is not likely that Ahaz at the age of eleven, or even of fifteen, should have had a son. Hezekiah's own son Manasseh ascended the throne twenty-nine years later, when he was twelve years old. This places his birth in the seventeenth year of his father's reign, or gives his father's age as forty-two, if he was twenty-five at his accession. It is more probable that Ahaz was twenty-one or twenty-five when Hezekiah was born, and that the latter was thirty-two at the birth of his son and successor, Manasseh.

Policy of Hezekiah.

To understand the motives of Hezekiah's policy, the situation in the Assyro-Babylonian empire must be kept in mind. Sargon was assassinated in 705 B.C. His successor, Sennacherib, was at once confronted by a renewed attempt of Merodach-baladan to secure Babylon's independence. This gave the signal to the smaller western tributary nations to attempt to regain their freedom from Assyrian suzerainty. The account of Merodach-baladan's embassy in II Kings xx. 12-13 fits into this period, the Babylonian leader doubtless intending to incite Judah to rise against Assyria. The motive adduced in the text, that the object of the embassy was to felicitate Hezekiah upon his recovery, would be an afterthought of a later historiographer. The censure of Hezekiah on this occasion by Isaiah could not have happened literally as reported in this chapter. Hezekiah could not have had great wealth in his possession after paying the tribute levied by the Assyrians (*ib.* xviii. 14-16). Moreover, the prophecy of Isaiah should have predicted the deportation of all these treasures to Nineveh and not to Babylon.

Underlying this incident, however, is the historical fact that Isaiah did not view this movement to rebellion with any too great favor; and he must have warned the king that if Babylon should succeed, the policy of the victor in its relations to Judah would not differ from that of Assyria. If anything, Babylon would show itself still more rapacious. Isaiah's condemnation of the proposed new course in opposition to Sennacherib is apparent from Isa. xiv. 29-32, xxix., xxx.-xxxii. Hezekiah, at first in doubt, was finally moved through the influence of the court to disregard Isaiah's warning. He joined the anti-Assyrian league, which included the Tyrian and Palestinian states, Ammon, Moab, and Edom, the Bedouin on the east and south, and the Egyptians. So prominent was his position in this confederacy that Padi, King of Ekron, who upon his refusal to join it had been deposed, was delivered over to Hezekiah for safe-keeping.

The Assyrian Accounts.

The Biblical accounts of the events subsequent to the formation of this anti-Assyrian alliance must be compared with the statements contained in Sennacherib's prism-inscription. It appears that the Assyrian king, as soon as he had subdued the Babylonian uprising in 701, set out to reestablish his authority over the western vassal states. Isaiah's fears proved only too well founded. Egypt, upon which Hezekiah had relied most to extricate him from the difficulties of the situation, proved, as usual, unreliable. Perhaps in this instance H. Winckler's theory that not the Egyptians, but the Musri and the Miluḥḥa, little kingdoms in northwestern Arabia, were the treacherous allies, must be regarded as at least plausible. For Isa. xxx. 6 pictures the difficulties besetting the embassy sent to ask for aid; and as the road to Egypt was open and much used it is not likely that a royal envoy to Egypt would encounter trouble in reaching his destination.

The consequence for Hezekiah was that he had to resume the payment of heavy tribute; but Jerusalem was not taken by Sennacherib's army. As to the details, the data in II Kings xviii. 13-xix. 37 and Isa. xxxvi.-xxxvii. are somewhat confusing. II Kings xviii. 13 declares that Sennacherib first captured all the fortified cities with the exception of the capital. But this is supplemented by the brief statement—probably drawn from another source in which the shorter form of the name חזקיה is consistently employed—that Hezekiah sent a petition for mercy to Sennacherib, then at Lachish, and paid him an exorbitant tribute in consideration for the pardon. Sennacherib nevertheless demanded the surrender of the capital; but, encouraged by Isaiah's assurance that Jerusalem could and would not be taken, Hezekiah refused, and then the death of 185,000 of the hostile army at the hands of the angel of Yhwh compelled Sennacherib at once to retreat.

Defeat of Sennacherib's Army.

The story of Sennacherib's demand and defeat is told in II Kings xviii. 17-xix. 37 (whence it passed over into Isaiah, and not vice versa), which is not by one hand. Stade and Meinhold claim this account to be composed of two parallel narratives of one event, and, as does also Duhm, declare them both to be embellishing fiction. Winckler's contention ("Gesch. Babyloniens und Assyriens," 1892, pp. 255-258, and "Alttestamentliche Untersuchungen," 1892, pp. 26 *et seq*) that two distinct expeditions by the Assyrian king are here treated as though there had been but one solves the difficulties (see also Winckler in Schrader, "K. A. T." 3d. ed., pp. 83, 273).

According to Biblical data, Sennacherib was assassinated soon after his return. But if 701 was the year of his (only) expedition, twenty years elapsed before the assassination (II Kings xix. 35 *et seq.*). Again, Tirhakah is mentioned as marching against the Assyrian king; and Tirhakah did not become Pharaoh before 691. On the first expedition against Palestine (701, his third campaign; see Schrader, "K. B." ii. 91 *et seq.*) Sennacherib, while with his main army in Philistia, sent a corps to devastate Judea and blockade Jerusalem. This prompted Hezekiah to send tribute to Lachish and to deliver his prisoner Padi, after the battle of Elteke (Altaku), where the Egyptian army, with its Ethiopic and perhaps Arabian contingents, was defeated. On the other hand, after Ekron had fallen into Assyrian hands, Sennacherib sent the Rabshakeh to force the surrender of Jerusalem. Baffled in this, the king had to return to Nineveh in consequence of the outbreak of new disturbances caused by the Babylonians (II Kings xviii. 16).

Busied with home troubles till the destruction of Babylon (700-689 B.C.), Sennacherib lost sight of the West. This interval Hezekiah utilized to regain control over the cities taken from him and divided among the faithful vassals of the Assyrian rulers. This is the historical basis for the victory ascribed to him over the Philistines (II Kings xviii. 8). The interests of Sennacherib and those of Tirhakah soon clashed (II Kings xix. 9; Herodotus, ii. 141) in their desire to get control over the commerce of western Arabia (see Isa. xx. 3 *et seq.*, xxx. 1–5, xxxi. 1–3). This was for Hezekiah the opportunity to cease paying tribute. Sennacherib's army marching against Jerusalem to punish him spread terror and caused the king again to fear the worst; but Isaiah's confidence remained unshaken (II Kings xix. 33). Indeed, in the meantime a great disaster had befallen Sennacherib's army (see Herodotus, ii. 141). Memories of this catastrophe, intermingled with those of the blockade under the Tartan (701 B.C.), are at the basis of the Biblical account of the miraculous destruction of Sennacherib before the walls of Jerusalem. The "plague" may have been the main factor in thwarting the Assyrian monarch's designs. His undoing then undoubtedly led to his assassination. Nevertheless it seems that Hezekiah found it wise to resume tributary relations with Assyria. Hence the report (in the Sennacherib inscription) of the paying of tribute and the sending of an ambassador to Nineveh.

Hezekiah as a Reformer.

There is no possible doubt that the credit given to Hezekiah for religious reforms in the Biblical reports is based on facts. Yet, as the idolatrous practises were revived most vigorously after his death, it is most probable that his reforms were not quite as extensive or intensive as a later historiography would have it appear. Certainly the fate of Samaria must have been all the more instructive as Jerusalem, by what in Isaiah's construction was the intervention of YHWH, had been spared. To make the capital, thus marked as YHWH's holy, untakable city, the exclusive sanctuary was a near thought. The "brazen serpent," probably an old totem-fetish, could not well be tolerated. Around Jerusalem the "high places" were also inhibited. But it must not be overlooked that Hezekiah's authority (or kingdom) did not extend over much territory beyond the city proper (see, however, in opposition to the views that would limit Hezekiah's influence as a religious reformer, Steuernagel, "Die Entstehung des Deuteronomischen Gesetzes," pp. 100 *et seq.*; Kittel, "Gesch. der Hebräer," ii. 302 *et seq.*).

The Psalm ("Miktab") of Hezekiah (Isa. xxxviii. 9 *et seq.*) is certainly not by that king. Neither is the superscription to Prov. xxv. based on historical facts. It is more likely that the Siloam inscription speaks of the building of the aqueduct in Hezekiah's days, though from the character of the letters a much more recent date (about 20 B.C.) has been argued for it ("Proc. Soc. Bibl. Arch." 1897, pp. 165–185).

BIBLIOGRAPHY: Baudissin, König, Kuenen, Smend; Montefiore (*Hibbert Lectures*, London, 1892), on the history of Israel's religion; Meinhold, *Jesaijastudien*; Schwartzkopff, *Die Weissagungen Jesaia's Gegen Sanherib*, Leipsic, n.d. (1903?).

E. G. H.

2. (חזקיה: A. V. "Hizkiah"): Ancestor of the prophet Zephaniah (Zeph. i. 1); identified by Ibn Ezra and some modern scholars with the King of Judah; Abravanel, however, rejected this identification.

3. Son of Neariah, a descendant of the royal family of Judah (I Chron. iii. 23).

4. There is a Hezekiah mentioned in connection with Ater (Ezra ii. 16; Neh. vii. 21, x. 18 [R. V. 17]; in the last two passages חזקיה). The relationship between them is not clearly indicated; in the first two passages the reading is "Ater of Hezekiah"; the Vulgate takes "Hezekiah" in the first passage as the name of a place, in the second as the father of Ater. In the third passage, "Hezekiah" comes after "Ater" without any connecting preposition.

J. M. SEL.

HEZEKIAH (Gaon): Principal of the academy at Pumbedita (1038–40). A member of an exilarchal family, he was elected to the office of principal after the murder of Hai Gaon, but was denounced to the fanatical government, imprisoned, and tortured to death. With him ended his family, with the exception of two sons who escaped to Spain, where they found a home with Joseph b. Samuel ha-Nagid. The death of Hezekiah also ended the line of the Geonim, which began four centuries before (see HANAN OF ISKIYA), and with it the Academy of Pumbedita.

BIBLIOGRAPHY: Rabad, *Seder ha-Kabbalah*; Gans, *Zemah Dawid*, i.; Grätz, *Gesch.* v. 428; Jost, *Gesch. der Juden und Seiner Sekten*, ii. 287.

S. S. M.

HEZEKIAH (the Zealot): A martyr whom some scholars identify with Hezekiah ben Garon of the Talmud (Shab. 12a, 13b, 98b, 99a). He fought for Jewish freedom and the supremacy of the Jewish law at the time when Herod was governor of Galilee (47 B.C.). When King Aristobulus, taken prisoner by the Romans, had been poisoned by the followers of Pompey, Hezekiah ("Ezekias" in Josephus, "Ant." xiv. 9, §§ 2 *et seq*) gathered together the remnants of that king's army in the mountains of Galilee and carried on a successful guerrilla war against the Romans and Syrians, while awaiting the opportunity for a general uprising against Rome. The pious men of the country looked upon him as the avenger of their honor and liberty. Antipater, the governor of the country, and his sons, however, who were Rome's agents in Palestine, viewed this patriotic band differently. In order to curry favor with the Romans, Herod, unauthorized by the king Hyrcanus, advanced against Hezekiah, took him prisoner, and beheaded him, without the formality of a trial; and he also slew many of his followers. This deed excited the indignation of all the patriots. Hezekiah and his band were enrolled among the martyrs of the nation.

BIBLIOGRAPHY: Schürer, *Gesch.* i. 348; *Mittheilungen der Oesterreichisch-Israelitischen Union*, vii. (1895), No. 67, pp. 4 *et seq.*

E. C. J. TA.

HEZEKIAH BEN JACOB: German rabbi and tosafist; martyred at Bacharach in 1283. He was an uncle and teacher of Meïr of Rothenburg and a pupil of Abraham Hladik, the Bohemian Talmudist. He succeeded his father in the rabbinate of Magdeburg; but, as a part of the community objected to his nomination, the intervention of Moses Taku (= Tachau) was necessary to remove the difficulties. He corresponded with Isaac Or Zarua', who called him "Baḥur" (young man), but spoke of him very highly ("Or Zarua'," i., No. 114) to Abigdor ha-Kohen (Mordecai to Giṭ. No. 380) and to R. Jehiel of Paris ("Teshubot MaHRaM," No. 590). He is quoted also by many authors of responsa, by Israel Isserlin ("Terumat ha-Deshen," No. 233), by Israel of Kremsier in his "Haggahot ha-Asheri" (Mordecai to Ket. No. 291), and especially by Mordecai b. Hillel. Hezekiah wrote a commentary on the Talmud (Mordecai to Ḳid. No. 510; *idem* to B. Ḳ. No. 174), besides tosafot ("Haggahot Mordekai," Shab. No. 282) and responsa (Solomon b. Adret, Responsa, ii., No. 28).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 836; Zunz, *Literaturgesch.* p. 621; Gross, in *Monatsschrift*, xx. 262; Samuel Kohn, *Mardochai ben Hillel*, pp. 104-106.

K. M. Sel.

HEZEKIAH BEN MANOAH: French exegete of the thirteenth century. In memory of his father, who lost his right hand through his steadfastness in the faith, Hezekiah wrote (about 1240) a cabalistic commentary on the Pentateuch, under the title "Ḥazzeḳuni." It was printed at Venice in 1524. Other editions appeared at Cremona (1559), at Amsterdam (1724, in the Rabbinical Bible of M. Frankfurter), at Lemberg (1859), etc. It is based principally upon Rashi, but it uses also about twenty other commentaries, though the author quotes as his sources only Rashi, Dunash ben Labraṭ, the "Yosippon," and a "Physica" which is mentioned in the Tosafot (to Lev. xii. 2). He is generally cited by the title of his commentary.

Bibliography: Fürst, *Bibl. Jud.* i. 171; Zunz, *Z. G.* p. 91; Steinschneider, *Cat. Bodl.* p. 844; *Catalogus Monacensis*, p. 79; Benjacob, *Oẓar ha-Sefarim*, p. 173; Winter and Wünsche, *Die Jüd. Litteratur*, ii. 332; Renan, in *L'Histoire Littéraire de la France*, xxvii. 436.

E. C. M. Sc.

HEZEKIAH BEN PARNAK: Palestinian amora; lived at the end of the third century. The only mention of him is in Berakot 63a, in connection with the transmission of Johanan bar Nappaḥa's exegetical explanation of the fact that the section concerning the faithless wife (Num. v. 11-31) follows the section on the refusal of the priestly tithe (*ib.* v. 5-11).

Bibliography: Heilprin, *Seder ha-Dorot*, ed. Warsaw, p. 128; Bacher, *Ag. Pal. Amor.* i. 219, 272.

S. M. Sc.

HEZEKIAH ROMAN BEN ISAAC IBN PAḲUDA or **BAḲUDA:** Turkish scholar; flourished at Constantinople in 1600. He was the author of "Zikron ha-Sefarim," a catalogue of all the grammatical works written from the time of Judah Ḥayyuj to the time of the author, reproduced by Wolf in Hebrew and Latin in his "Bibliotheca Hebræa." The name "Hezekiah Roman" occurs in the approbation of the "Hod Malkut" of Abraham ha-Yakini (Constantinople, 1655).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1844; *idem*, in *Jewish Literature*, p. 320; *Orient, Lit.* viii. 403; Wolf. *Bibl. Hebr.* i. 341.

G. I. Br.

HEZEKIAH SEFARDI. See Poland.

HEZIR (חזיר): **1.** A priest, chief of the seventeenth monthly course in the service; appointed by David (I Chron. xxiv. 15). **2.** A layman, one of the heads of the people, who signed the covenant with Nehemiah (Neh. x. 20).

E. G. H. M. Sel.

HEZRO (חצרו): A native of Carmel, one of David's heroes (II Sam. xxiii. 35, R. V.; I Chron. xi. 37). The "ḳeri," however, in the former place is "Hezrai" (חצרי), which, according to Kennicott ("Dissertation," pp. 207-208), is the original form of the name.

E. G. H. M. Sel.

HEZRON (חצרון): **1.** Son of Reuben and founder of the family of the Hezronites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6). **2.** Son of Pharez and grandson of Judah, who was the direct ancestor of David (Gen. xlvi. 12; Ruth iv. 18). He had by his first marriage three sons: Jerahmeel; Ram, from whom David descended; and Caleb. Afterward he married the daughter of Machir, who bore him Segub, the father of Jair; and after his death his wife Abijah bore Ashur (I Chron. ii. 9, 21, 24). **3.** A place marking the southern limit of the territory assigned to Judah, between Kadesh-barnea and Adar (Josh. xv. 3). In the parallel list of Num. xxxiv. 4, Hezron and Addar seem to be described as one place, "Hazar-addar."

E. G. H. M. Sel.

HIBAT ALLAH ABU AL-BARAKAT B. 'ALI B. MALKA (MALKAN) AL-BALADI (*i.e.*, of Balad): Arabian physician of the twelfth century; born in Bassora. He went to Bagdad in order to study medicine under the physician Sa'id b. Hibat Allah; and as the latter did not admit Jews or Christians to his lectures, Abu al-Barakat bribed the doorkeeper and secured a room from which for about a year he heard Sa'id lecture. Later on he found an opportunity to show his medical knowledge before his teacher, and afterward became one of Sa'id's most distinguished disciples.

Abu al-Barakat served in the army, was consulted by the sultan of the Seljuks, and became physician in ordinary to the calif Al-Mustanjid (1160-70) in Bagdad. He became both blind and deaf, and died a Moslem when about eighty years old. His conversion, which took place when he was a man of mature age, was due to the insults to which he had been subjected as a Jew. Abu al-Barakat himself, however, after his conversion insulted his former coreligionists.

Among Abu al-Barakat's philosophical and medical writings are: "Al-Mu'tabir," on logic, physics, and metaphysics (Catalogue of Arabic MSS. in the Khedival Library, Cairo, vi. 41), which work he desired to be mentioned in his epitaph; "Ikhtiṣar al-Tashriḥ," a compendium of anatomy, extracted from Galen. He wrote also a translation of and commentary on Ecclesiastes, composed in 1143 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 131), and containing a eulogy of Abu al-Barakat, composed by Abraham, the son of Ibn Ezra, who was likewise a convert to Islam; and a grammar of the Hebrew language.

Bibliography: Steinschneider, *Die Arabische Literatur der Juden*, § 148.

E. C. M. Sc.

ḤIBBUṬ HA-ḲEBER (lit. "the beating of the grave"; called also **"Din ha-Ḳeber,"** "the judgment of [man in] the grave"): One of the seven modes of judgment or of punishment man undergoes after death, as described in the treatise "Ḥibbuṭ ha-Ḳeber," also known as "Midrash R. Yiẓḥaḳ b. Parnak." According to a description given by R. Eliezer (1st cent.) to his disciples, the Angel of Death places himself upon the grave of a person after burial and strikes him upon the hand, asking him his name; if he can not tell his name the angel brings back the soul to the body, to be submitted to judgment. For three successive days the Angel of Death, with a chain made half of iron and half of fire, smites off all the members of the body, while his host of messengers replace them in order that the dead may receive more strokes. All parts of the body, especially the eyes, ears, lips, and tongue, receive thus their punishment for the sins they have committed. Greater even than the punishment in hell, says R. Meïr, in the name of R. Eliezer, is the punishment of the grave, and neither age nor piety saves man from it; only the doing of benevolent works, the showing of hospitality, the recital of prayer in true devotion, and the acceptance of rebuke in modesty and good-will are a safeguard against it. Various prayers and Biblical verses, beginning and ending with the initial of the name of the person for whom they were intended, were indicated by the cabalists to be recited as talismans against the suffering of Ḥibbuṭ ha-Ḳeber.

Bibliography: Jellinek, *B. H.* i. 150-152; *Zohar, Exodus, Wayakhel*, 199b; *Numbers, Naso*, 126b; Elijah b. Moses de Vidas, *Reshit Ḥokmah*, xii.; Manasseh ben Israel, *Nishmat Ḥayyim*, Ma'amar B., xxii.; J. N. Epstein, *Kiẓẓur Shene Luḥot ha-Berit*, end; Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iii. 5, 6. K.

HIDDEKEL. See Tigris.

ḤIDDUSHIM (or **NOVELLÆ**): Technical name of a certain class of commentaries, consisting of a number of single, "new" remarks, additions, and explanations in connection with a text and its earlier commentaries. The ḥiddushim commentaries differ from the others ("perushim," "bi'urim") in that they do not form a continuous production, as do the latter, but contribute only "new" remarks upon difficult parts of the text or its commentaries. But this original difference has not always been preserved, and the word "ḥiddushim" has been used as a general designation for commentaries, without regard to their specific character. The ḥiddushim may be divided into the following classes: (1) Ḥiddushim on Biblical books. (2) Ḥiddushim on the Talmud: (*a*) on its haggadic parts, (*b*) on its halakic parts. (3) Ḥiddushim on codices. (4) Ḥiddushim on certain rabbinical treatises.

Naḥmanides on Pentateuch.

1. The number of ḥiddushim on Biblical books is exceedingly small. Naḥmanides (d. about 1270) was the first to write them on the Pentateuch, his work being entitled "Ḥiddushim bi-Ferushe ha-Torah," or "Ḥiddushe Torah" (before 1480; 2d ed., 1489); he was plainly conscious of the difference between his work and earlier Pentateuch commentaries. In fact, his commentary differs from preceding ones in that with him it is a question of explaining not single words or grammatical constructions, but the connection between single passages and the whole book; for this reason he places a short, comprehensive table of contents at the beginning of each separate book (see Grätz, "Gesch." 3d ed., vii. 129).

Among the Biblical ḥiddushim writers of the seventeenth century may be mentioned: Elḥanan Hachndel ("Ḥiddushe Elḥanan," Offenbach, 1722 and 1731), on the Pentateuch and the Earlier Prophets; Gershon Ashkenazi (d. 1694; "Ḥiddushe ha-Gershuni," Frankfort-on-the-Main, 1710), on the Pentateuch (compare Jew. Encyc. iii. 172, *s.v.* Bible Exegesis).

2. Neither are the ḥiddushim commentaries on the haggadic parts of the Talmud numerous. The first of this kind, "Ḥiddushe Haggadot," on various treatises, was composed by Solomon ibn Adret. Fragments of this have been preserved in Jacob ibn Ḥabib's "'En Ya'aḳob." Solomon wrote this commentary with the purpose of interpreting several objectionable haggadahs and of giving them reasonable meanings (Grätz, "Gesch." 3d ed., vii. 145; Perles, "Salomo ben Adereth," pp. 55, 82, Breslau, 1863).

As examples of haggadic commentaries of. the seventeenth century may be mentioned those of Moses Dessau, or Moses ben Michael Meseritz, on Berakot, Shabbat, Ḳiddushin (1724), and of Moses ben Isaac Bonem. The latter also contains ḥiddushim on the halakic portions of the Talmud; it was printed together with the "Ḥiddushe Haggadot" (on five Talmudic treatises) of his son-in-law, Samuel Edels (Lublin, 1627).

Halakic Ḥiddushim.

The ḥiddushim commentaries on the halakic portions of the Talmud are very numerous, and, like those already mentioned, made their first appearance in Spain. They correspond to the Tosafot, which originated about the same time in the Franco-German school. As a rule they do not confine themselves to interpretations of single words and to detached notes, but reproduce the essence of the Talmudic discussion ("sugya"), interposing now and then illustrative and explanatory matter. In this the commentary of Hananeel undoubtedly served them as a model; Hananeel sometimes reproduced whole sections of the Talmud, but limited himself in the discussion to emphasizing the most important points (see Weiss, "Dor," iv. 290).

The first ḥiddushim commentaries on the halakah of the Talmud were written by Joseph ibn Migas (d. 1141). The accompanying table gives the older printed literature of this kind down to the sixteenth century, and is arranged chronologically, with mention of the date and place of the first publication. Many ḥiddushim still exist in manuscript, unpublished, but they are too numerous to be mentioned.

1. Joseph ibn Migas (d. 1141): Baba Batra, Amsterdam, 1702; Shebu'ot, Salonica, 1759.
2. Zeraḥiah ha-Levi (d. 1186): Ḳinyan, Constantinople, 1751.
3. Abraham ben David (d. 1198): Ḳinyan, Constantinople, 1751.
4. Meïr ben Todros ha-Levi Abulafia (d. 1244): Baba Batra, Salonica, 1790; Sanhedrin, Salonica, 1798.
5. Jonah Gerondi (d. 1263): Sanhedrin, Leghorn, 1801.
6. Moses ben Naḥman (d. *c.* 1270): Yebamot, Homburg, 1740; Ketubot, Metz, 1765; Ḳiddushin, Salonica, 1759; Giṭṭin, Sulzbach, 1762; Baba Batra, Venice, 1523; 'Abodah Zarah, Leghorn,

1790; Shebu'ot, Salonica, 1791; Makkot, Leghorn, 1745; Niddah, Sulzbach, 1762.

7. Isaiah di Trani ben Mali (d. about 1270): Ta'anit, Leghorn, 1742.

8. Aaron ha-Levi (d. 1300): Ketubot, Prague, 1822.

9. Solomon ibn Adret (d. 1310): Berakot, Venice, 1523; Shabbat, Constantinople, 1720; Beẓah, Lemberg, 1847; Rosh ha-Shanah, Constantinople, 1720; Megillah, Constantinople, 1720; Yebamot, Constantinople, 1720; Ḳiddushin, Constantinople, 1717; Giṭṭin, Venice, 1723; Nedarim, Constantinople, 1720; Baba Ḳamma, Constantinople, 1720; Shebu'ot, Salonica, 1729; Menaḥot, Warsaw, 1861; Ḥullin, Venice, 1723; Niddah, Altona, 1727.

10. A pupil of Solomon ibn Adret: Ḳiddushin, Venice, 1843.

11. Menahem Meïri of Perpignan (d. 1320); Beẓah, Berlin, 1859; Megillah, Amsterdam, 1769; Nedarim, Leghorn, 1795; Nazir, Leghorn, 1795; Soṭah, Leghorn, 1795.

12. Asher ben Jehiel (d. 1327): Ḳinyan, Constantinople, 1751.

13. Yom-Ṭob ben Abraham Isbili (d. 1350): Shabbat, Salonica, 1806; 'Erubin, Amsterdam, 1729; Mo'ed Ḳaṭan, Amsterdam, 1729; Yoma, Constantinople, 1754; Sukkah, Constantinople, 1720; Ta'anit, Amsterdam, 1729; Megillah, Leghorn, 1772; Yebamot, Leghorn, 1787; Ketubot, Amsterdam, 1729; Ḳiddushin, Berlin, 1715; Giṭṭin, Salonica, 1758; Nedarim, Leghorn, 1795; Baba Meẓi'a, Venice, 1608; Shebu'ot, Leghorn, 1790; Makkot, Sulzbach, 1762; Ḥullin, Prague, 1735; Niddah, Vienna, 1866.

14. Nissim Gerondi (d. *c.* 1374): Shabbat, Warsaw, 1762; Giṭṭin, Constantinople, 1711; Sanhedrin, Sulzbach, 1762; Shebu'ot, Venice, 1608; Ḥullin, Sulzbach, 1762; Niddah, Venice, 1741; 'Abodah Zarah, Jerusalem, 1903.

15. Josef Ḥabiba (d. 1400): Shebu'ot, Leghorn, 1795.

16. Simon ben Ẓemaḥ Duran (d. 1444): Rosh ha-Shanah, Leghorn, 1745; Ketubot, Leghorn, 1779; Giṭṭin, Fürth, 1779.

17. Isaac Aboab (d. 1492): Beẓah, 1608.

18. David ben Abi Zimra (d. 1573): Sanhedrin, Prague, 1725.

19. "Ḥiddushe Geonim" (anonymously): Baba Ḳamma, Salonica, 1725; Baba Meẓi'a, Salonica, 1725; Sanhedrin, Salonica, 1725.

20. "Ḥiddushim" (anonymously): Ḳiddushin, Constantinople, 1751.

21. "Ha-Ḥiddushim beli Pisḳe Dinim" (anonymously): Ta'anit, Prague, 1810.

The Later Ḥiddushim.

Toward the end of the fifteenth, and especially after the sixteenth, century, when the Talmud had already been investigated, commentated, and revised in every conceivable way, there arose, particularly in the Polish Talmudic schools, and even among the less capable teachers, the desire to say something "new," to raise questions and answer them, to point out apparent contradictions and harmonize them by pilpul. The introduction of hair-splitting distinctions into the treatment of halakic-Talmudic themes probably originated with Jacob Pollak (see Brüll, "Jahrb." vii. 35). The demand for "novellæ," which every rabbi met from his disciples, produced a large class of such ḥiddushim, too numerous to be mentioned here. Some of the ḥiddushim-writers—*e.g.*, Samuel Edels ("McHaRSHA"; d. 1631), author of "Ḥiddushim" (Basel, sixteenth century), "Ḥiddushe Niddah" (Prague, 1602), "Ḥiddushe Halakot" (Lublin, 1611, 1621), etc.; Meïr Lublin ("MaHaRaM"; d. 1616), author of "Ḥiddushe Maharam Lublin" (Sulzbach, 1686); Meïr Schiff ("MaHaRaM Schiff"; d. 1641), author of "Ḥiddushe Halakot" (Homburg, 1737); and Solomon Luria ("MaHaRSHaL"; d. 1573), author of "Ḥiddushe Maharshal" (Cracow, 1581), forming mostly a sort of supercommentary to the ḥiddushim of the older generation—are conspicuous for their common sense and critical spirit. Solomon Luria was even distinguished for a certain independence of spirit with which he attacked some of the old authorities, beating out new paths for himself (see Solomon Luria).

3. Ḥiddushim commentaries on the codices, finally, were written by: Jonah Gerondi (d. 1263; on Isaac Alfasi's "Halakot to Berakot"), 1509; Nissim Gerondi (d. *c.* 1374; on several treatises of the same work), 1509; Nathan Spira (d. 1633; on the same), 1720; Elijah Mizraḥi (d. 1526); on Moses Coucy's "Sefer ha-Miẓwot"), 1547; Gershon Ashkenazi (d. 1694; on Jacob ben Asher's "Ṭurim," ii.–iv.), Frankfort-on-the-Main, 1710; Samuel Modigliano (17th cent.; on Maimonides' "Mishneh Torah"), 1826; Jonathan Eybeschütz (d. 1764; on the same), Berlin, 1799.

4. The following authors of ḥiddushim on other rabbinical writings may be mentioned: Judah Löb ben Elijah (on the Pesaḥ Haggadah), 1722; Ẓebi H. Katzenellenbogen (on the thirty-two "middot" of Eliezer ben Jose ha-Gelili), 1822.

"Ḥiddushim" means, literally, "news," and is frequently used in this sense; *e.g.*, in the title of a little-known work by Meïr Schmelkes ben Pereẓ: "Ḥiddushim Nifla'im vom Türkischen Rumor um Belägerung die Stadt Wien A. 1683" (Prague, 1684).

Bibliography: Steinschneider, *Cat. Bodl.* col. 21; idem, *Jewish Literature*, p. 214; Güdemann, *Gesch.* ii. 79; idem, *Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden*, pp. 21, 52; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 583; Jellinek, *Kontres ha-Meforesh*, Vienna, 1877; Benjacob, *Oẓar ha-Sefarim*, pp. 174 *et seq.*

S. S. M. Sc.

ḤIDḲA: Tanna of the middle of the second century. He is quoted only in the Baraita, and is best known for the halakah (Shab. 117b) fixing the number of meals on the Sabbath as four. There is also an interesting haggadic saying by him. The question was asked, "Who testifies against the selfishness of man on the day of judgment?" Among the answers given was that of Ḥidḳa: "Man's soul testifies against him; for it is written (Micah vii. 5), 'Keep the doors of thy mouth from her who lieth in thy bosom'" (Ta'an. 11a).

Bibliography: Heilprin, *Seder ha-Dorot*, s.v.; Bacher, *Ag. Tan.* i. 447.

S. S. E. L. S.

HIEL (חִיאֵל): A Bethelite who rebuilt Jericho in the reign of Ahab (I Kings xvi. 34). The curse pronounced by Joshua (vi. 26) was fulfilled in Hiel, namely: "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub" (I Kings, *l.c.*). An attempt has been made to identify Hiel with Jehu (see Cheyne and Black, "Encyc. Bibl." *s.v.*; also Jew. Encyc. iv. 275, *s.v.* Corner-Stone).

E. G. H. M. Sel.

HIERAPOLIS (now called **Pambuk Kalessi**): City in Phrygia, Asia Minor; mentioned in Col. iv. 13 together with the neighboring Laodicea. It was a prosperous city during the Roman period, largely on account of its medicinal springs. A community of Jews lived there during the second and third centuries, three or four of whose grave-inscriptions have been found. In one (found 1853 by Wagener) Publius Ælius Glycon consecrates a family sepulcher and bequeaths "to the honored directors of [the gild of] purple-dyers" 200 denarii, that his grave may be decorated "on the Feast of Unleavened Bread": to "the gild of carpet-weavers" 150 denarii, to be used for a similar purpose on the

Feast of Pentecost. Aurelia Glyconida, daughter of Ammianus, consecrates a sepulcher for herself, while her husband Marcus Aurelius Theophilus, called "Asaph" (?), "of the people of the Jews," forbids, under a fine of 100 denarii against the Jewish community, the burying of strangers there.

The inscription on the tomb of one Aurelia Augusta of the Soteikos also provides for a fine against the Jewish community if any one besides herself, her husband Glyconianus Apros, and her children be buried there. An inscription (Ramsay, No. 412) found on a tomb outside the city gate and on the road to Tripolis, set by a certain Marcus Aurelius Diodorus Koriaskos, called "Asbolos," also attaches a fine to the interment there of strangers, against the "sacred management" and the "revered gerusia." A certain sum is left, also, to the "council of the purple-dyers" for some religious act on the anniversary of the birthday of the deceased. It is possible that the "gild of the purple-dyers" was a Jewish body. The decorating of the graves on Jewish holy days shows how far the Jews of Phrygia had departed from Talmudic usage.

Bibliography: A. Wagener, in *Revue de l'Instruction Publique*, xvi., vol. xi., Ghent, 1869 (= *Philologus*, xxxii. 380); *Alterthümer von Hierapolis*, in *Jahresbericht des Deutschen Archäologischen Instituts*, iv., Supplement, 1898; Ramsay, *Cities and Bishoprics of Phrygia*, i. 545 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 13; I. Lévy, in *R. E. J.* xli. 188; *The Jewish Messenger*, New York, Jan. 19, 1900.

G.

HIEREI: Term used to denote the priests (כהנים) in the constitution of the Jewish community in Rome. Even so late as the fourth century of the common era they had a distinct position in the religious life of the community, and ranked higher than the archisynagogi, as may be seen from one of the novels of Justinian ("Codex Theodosianus," xvi. 8).

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 143.

E. C. M. Sc.

HIERONYMUS. See Jerome.

HIGH PLACE (Hebrew, "bamah"; plural, "bamot"): A raised space primitively on a natural, later also on an artificial, elevation devoted to and equipped for the sacrificial cult of a deity. The term occurs also in the Assyrian ("bamati"; see Friedrich Delitzsch, "Assyrisches Handwörterb." p. 177); and in the Mesha inscription it is found (line 3) as במת, which leaves the grammatical number doubtful. Etymologically the long ā (ָ) indicates derivation from a non-extant root, בום. The meaning is assured. The only point in doubt is whether the bamah originally received its name from the circumstance that it was located on a towering elevation or from the possible fact that, independently of its location, it was itself a raised construction. The latter view seems the more reasonable.

Etymology of "Bamah."

The use in Assyrian of "bamati" in the sense of "mountains" or "hill country," as opposed to the plains, as well as similar implications in Hebrew (II Sam. i. 19, "high places" parallel to the "mountains" in II Sam. i. 21; comp. Micah iii. 12; Josh. xxvi. 18; Ezek. xxxvi. 2; Num. xxi. 28), is secondary. Because the bamah was often located on a hilltop, it gave its name to the mountain. The reverse is difficult to assume in view of the fact that the bamah is often differentiated from the supporting elevation (Ezek. vi. 3; I Kings xi. 7, xiv. 23), and that bamot were found in valleys (Jer. vii. 31, xix. 5, xxxii. 35; Ezek. *l.c.*) and in cities (I Kings xiii. 32; II Kings xvii. 9, xxiii. 5) at their gates (II Kings xxiii. 8).

Though in many passages the term may rightly be taken to connote any shrine or sanctuary without reference to elevation or particular construction (see Amos vii. 9, where "high places" = "sanctuaries"), yet there must have been peculiarities in the bamah not necessarily found in any ordinary shrine. At all events, altar and bamot are distinct in II Kings xxiii. 13; Isa. xxxvi. 7; II Chron. xiv. 3. The distinguishing characteristic of the bamah must have been that it was a raised platform, as verbs expressing ascent (I Kings ix. 3, 19; Isa. xv. 2) and descent (I Kings x. 5) are used in connection therewith. It was, perhaps, a series of ascending terraces like the Assyro-Babylonian "zigurat" (the "tower" of Babel; Jacob's "ladder"), and this feature was probably not absent even when the high place was situated on a mountain peak. The law concerning the building of the Altar (Ex. xx. 24) indicates that the base was of earth—a mound upon which the altar rested—primitively a huge rough, unhewn stone or dolmen, though Ewald's theory ("Gesch." iii. 390), that the understructure at times consisted of stones piled up so as to form a cone, is not without likelihood. These high places were generally near a city (comp. I Sam. ix. 25, x. 5). Near the bamah were often placed "mazzebot" and the Asherah (see also Groves). The image of the god was to be seen at some of the high places (II Kings xvii. 29). Ephod and Teraphim were also among their appointments (Judges xvii. 5; I Sam. xxi. 9; comp. Hosea iii. 4). Buildings are mentioned, the so-called "houses of high places" (I Sam. ix. 22 *et seq.*; I Kings xii. 31, xiii. 32); and Ezek. xvi. 16 suggests the probability that temporary tents made of "garments" were to be found there.

Formation and Location.

Further proof that the bamah was not the hill or mountain elevation, but a peculiar structure placed on the peak or erected elsewhere, is furnished by the verbs employed in connection with the destruction of the bamot: אבד (Ezek. vi. 3; II Kings xxxi. 3), השמיד (Lev. xxvi. 30), נתץ (II Kings xxiii. 8, 15; II Chron. xxxi. 1), and שרף (II Kings xxiii. 15). If "ramah" (Ezek. xvi. 24, 31) is an equivalent for "bamah," as it seems to be, the verbs denoting its erection (עשה and בנה) offer additional evidence. Moreover, the figurative value of the term in the idioms "tread upon high places" (*e.g.*, in Deut. xxxiii. 29), "ride on high places" (*e.g.*, Deut. xxxii. 13), where "fortress" is held to be its meaning, supports the foregoing view. The conquest of any city, the defeat of any tribe, included in ancient days the discomfiture of the deities, and hence the destruction or the disuse of their sanctuaries. Even in Ps. xviii. 34 (Hebr.) the word has this implication. "To place one on one's bamot" signifies to give one success (comp. Hab. iii. 19; Amos iv. 13; Micah i. 3; Job ix. 8; Isa. xiv. 14, lviii. 14), or to recognize or assert one's superiority. Attached to these high places were priests ("kohanim": I Kings xii. 32; xiii. 2, 23; II Kings xvii. 32, xxiii. 20; called also "kemarim"; II Kings xxiii. 5), as well as "ḳedeshot" and "ḳedeshim" = "diviners" (Hosea iv. 13, xi.) and "prophets" (I Sam. x. 5, 10; xi. 22). There is strong probability that the term "Levite" originally denoted a person "attached" in one capacity or another to these high places (לוי from לוה in nif'al, "to join oneself to"). At these bamot joyous festivals were celebrated (Hosea ii. 13 [A. V. 15], 15 [17]; ix. 4) with libations and sacrifices (*ib.* ii. 5 [7], iii. 1); tithes were brought to them (Gen. xxviii. 20-22; Amos iv. 4); and clan, family, or individual sacrifices were offered at them (I Sam. ix. 11; Deut. xii. 5-8, 11; the prohibition proving the prevalence of the practise). It was there that solemn covenants were ratified (Ex. xxi. 6, xxii. 8 [7]) and councils held (I Sam. xxii. 6, LXX.).

Origin of the Bamah.

That the high places were primitively sepulchral sanctuaries and thus connected with ancestral worship—this connection accounting for their peculiar form and their favorite location on mountains, where the dead were by preference put away (*e.g.*, Aaron's grave on Hor, Num. xx. 20; Miriam's in Kadesh-barnea, Num. xx. 1; Joseph's in Shechem, Josh. xxiv. 32; Moses' on Nebo, Deut. xxxiv.)—has been advanced as one theory (see Nowack, "Hebräische Archäologie," ii. 14 *et seq.*; Benzinger, "Arch." Index, *s.v.* "Bamah"). In greater favor is another theory ascribing the origin of the bamot to the prevalent notion that the gods have their abodes "on the heights" (see Baudissin, "Studien zur Semitischen Religionsgesch." ii. 232 *et seq.*).

Home of the Gods.

The Old Testament documents abound in evidence that this notion was held by the Canaanites and was prevalent among the Hebrews (Deut. xii. 2; Num. xxxiii. 52). The Moabites worshiped Peor (Baal-peor) on the mountain of that name (Num. xxiii. 28; xxv. 3, 5, 18; xxxi. 16; Deut. iii. 29 ["Beth-peor"], iv. 3; Hosea ix. 10; Ps. cvi. 28), and had bamot (Isa. xv. 2, xvi. 12; Jer. xlviii. 35; comp. "Bamoth-baal," Josh. xiii. 17). "Baal-hermon" (I Chron. v. 23) points in the same direction. Carmel was certainly regarded as the dwelling-place of Baal (or Yhwh; I Kings xviii.). The Arameans are reported to have believed the God of Israel to be a mountain god (I Kings xx. 23, 28). The Assyrian deities held assemblies on the mountains of the north (Isa. xiv. 13). Non-Hebrew sources complete and confirm the Biblical data on this point (see Baudissin, *l.c.* p. 239). Patriarchal biography (the mention of Moriah in Gen. xxii. 2; of Gilead ["the mount"] in Gen. xxxi. 54 [comp. Judges xi. 29]; of Ramath-mizpeh in Josh. xiii. 26; of Ramath-gilead in I Kings iv. 13), the story of Moses (see Sinai, "the mount of God," in Ex. iii. 1. iv. 27, xxiv. 13; I Kings xix. 8; the hill in connection with the victory over Amalek in Ex. xvii. 9; Mount Hor in Num. xx. 25; Mount Ebal in Deut. xxvii.; Josh. viii. 30), and the accounts of the Earlier Prophets (see Carmel in I Kings xviii.; Micah vii. 14; Tabor in Judges iv. 6, xii. 14; Hosea v. 1; Mount Olive in II Sam. xv. 32; I Kings xi. 7) illustrate most amply the currency of the same conception among the Hebrews, who must have believed that mountain peaks were especially suitable places for sacrifices and ceremonies, or—what amounts to the same thing (Schwally, "Semitische Kriegsaltertümer," i., Leipsic, 1901)—for the gathering of the armed hosts. This conception, therefore, is at the bottom of both the plan of construction—in the shape of a sloping, terraced elevation—and the selection of natural heights for the locating of the bamot. W. R. Smith ("Rel. of Sem." Index), however, contends that the selection of a hill near the city was due to practical considerations, and came into vogue at the time when the burning of the sacrifice and the smoke had become the essential features of the cult. Even so, the fact that a hill above all other places was chosen points back to an anterior idea that elevations are nearer the seat of the deity.

How far the connotation of "holiness" as "unapproachableness," "aloofness" influenced the plan and location of the bamah can not be determined, though the presumption is strong that this was the factor which determined the location of graves and sanctuaries on high peaks and the erection of shrines in imitation of such towering slopes.

Of bamot the following are especially mentioned:

The bamah of Gibeon (I Kings iii. 4; I Chron. xvi. 39, xxi. 29; II Chron. i. 3, 13); the bamah at Ramah, where Saul and Samuel met (I Sam. ix. 12, 13, 14, 19, 25); that at Gibeah, where Saul fell in with the howling dervishes or prophets (I Sam. x. 5, 13); that founded by Jeroboam at Beth-el (II Kings xxiii. 15); that built by Solomon in honor of Chemosh (I Kings xi. 7); one at a place not named (Ezek. xx. 29; comp. Jer. xlviii. 35; Isa. xvi. 12). The following places must have been bamot, though not always explicitly so denominated in the text: Bochim (Judges ii. 5); Ophrah (*ib.* vi. 24, viii. 27); Zorah (*ib.* xiii. 16-19); Shiloh (*ib.* xviii. 31); Dan (*ib.* xviii. 30); Beth-el (see above and Judges xx. 18 [R. V.], 23, 26 [R. V.], xxi. 2, 4); Mizpah (*ib.* xx. 1; I Sam. vii. 9); Ramah (see above and I Sam. vii. 17, ix. 12); Gibeah (see above and I Sam. xiv. 35); Gilgal (*ib.* x. 8, xi. 15, xiii. 9, xv. 21); Beth-lehem (*ib.* xvi. 2; xx. 6, 29); Nob (*ib.* xxi. 2); Hebron (II Sam. xv. 7); Giloh (*ib.* xv. 12); the thrashing-floor of Araunah (*ib.* xxiv. 25).

Originally Legitimate.

Some of these were of ancient origin, being associated with events in patriarchal days (*e.g.*, Hebron [Shechem and Beer-sheba] and Beth-el, Gen. xii. 8, xiii. 4, xxviii. 22). This list, which might easily be enlarged, shows that the theory which regards the introduction of the high places as due to the pernicious example of the Canaanites and which would regard all bamot as originally illegitimate in the cult of Yhwh is inadmissible. Yhwh had His legitimate bamot as the "Chemosh" and "ba'alim" had theirs. Only in the latter days of the Judean kingdom, and then in consequence of the prophetic preachment, were the high places put under the ban. The redactor of the books of Kings even concedes the legitimacy of the high places before the building of the Solomonic Temple (I Kings iii. 2), and the books of Samuel make no effort to conceal the fact that Samuel offered sacrifices (I Sam. vii. 9) at places that the later Deuteronomic theory would not countenance. That the kings, both the good and the evil ones (Solomon, I Kings iii. 3, 4; Rehoboam, *ib.* xiv. 23; Jeroboam, *ib.* xii. 31, xiii.; Asa, *ib.* xv. 14; Jehoshaphat, *ib.* xxii. 43; Jehoash, II Kings xii. 3; Amaziah, *ib.* xiv. 4; Azariah, *ib.* xv. 4; Jotham, *ib.* xv. 25; Ahaz, *ib.* xvi. 4), tolerated and patronized high places is admitted. Elijah is represented as bitterly deploring the destruction of these local shrines of YHWH (I Kings xix. 10, 14), though Manasseh (II Kings xxi. 3) and even good kings are censured for having patronized them; and the catastrophe of the Northern Kingdom is attributed, in part at least, to the existence of these sanctuaries (*ib.*).

The cause for this change of attitude toward the bamot, of which the Deuteronomic and Levitical law was, according to the critics, the result, not the reason, was the corruption that grew out of the coexistence of Canaanitish and of YHWH's high places, the former contaminating the latter. The foreign wives of the kings certainly had a share in augmenting both the number and the priesthood of these shrines to non-Hebrew deities. The lascivious and immoral practises connected with the Phenician cults —the worship of the baalim and their consorts, of Molech, and of similar deities—must have reacted on the forms and atmosphere of the YHWH high places. An idea of the horrors in vogue at these shrines may be formed from the denunciations of the Earlier Prophets (*e.g.*, AMOS and HOSEA) as well as from Ezekiel (xvi. 24, xxv. 31). To destroy these plague-spots had thus become the ambition of the Prophets, not because the primitive worship of YHWH had been hostile to local sanctuaries where YHWH could be worshiped, but because while nominally devoted to YHWH, these high places had introduced rites repugnant to the holiness of Israel's God. This may have been more especially the case in the Northern Kingdom, where there were bamot at Dan and Beth-el—with probably a bull or a phallic idol for YHWH (I Kings xiv. 9; II Kings xvii. 16) and with bamot priests (I Kings xii. 32; xiii. 2, 33; Hosea x. 5; see also Amos iii. 14; Micah i. 5, 13)—and in all cities, hamlets, and even the least populous villages (II Kings xvii. 9 *et seq.*). Some of these bamot continued to exist after the destruction of Samaria (*ib.* xvii. 29).

Josiah is credited with demolishing all the bamot-houses in Samaria (*ib.* xxiii. 19), killing the priests, and burning their bones on the altar (comp. *ib.* xxiii. 15), thus fulfilling the prediction put into the mouth of the Judean prophet under Jeroboam (I Kings xiii. 32) and of Amos (vii. 5).

Destruction of the High Places.

In Judea the high places flourished under Rehoboam (I Kings xiv. 23). His grandson Asa, though abolishing the foreign cults (*ib.* xv. 12; II Chron. xv. 8), did not totally exterminate the high places (I Kings xv. 14; II Chron. xv. 17); for his successor, Jehoshaphat, still found many of them (II Chron. xvii. 6; I Kings xxii. 47; see also I Kings xxii. 44; II Chron. xx. 33). Under Ahaz non-Hebrew bamot again increased (II Chron. xxviii. 24; comp. Tophet in Jer. vii. 31, xix. 5). Jerusalem especially abounded in them (Micah i. 5) Hezekiah is credited with having taken the first step toward remedying the evil (see HEZEKIAH, CRITICAL VIEW). Still under his successors, Manasseh and Amon, these high places were again in active operation. Josiah made an effort to put an end to the evil, but not with complete success (II Kings xxii. 3; II Chron. xxxiv. 3). There was opposition to his undertaking (see Jer. xi.), and after his death the Prophets had again to contend with the popularity of those old sanctuaries. Even after the Exile traces are found of a revival of their cult (Isa. lvii. 3, lxv. 1–7, lxvi. 17). After Josiah their priests, not all of whom were killed or transported to Jerusalem (II Kings xxiii. 5, 8), probably contrived to keep up these old local rites even at a late day, a supposition by no means irrational in view of the attachment manifested by Mohammedans to just such "maḳam" (= "meḳomot," Deut. xii. 2; Clermont-Ganneau, "The Survey of Western Palestine," p. 325, London, 1881; Conder, "Tent Work in Palestine," 1880, pp. 304–310).

The critical analysis of the Law gives the same result as the foregoing historical survey. The Book of the Covenant (Ex. xx. 34) legitimates local altars; Deuteronomy (xii. 2, 3, 12; comp. xiv. 23–25; xv. 20; xvi. 2, 6, 15, 16; xvii. 8; xviii. 6) orders their destruction and the centralization of the cult at Jerusalem. In the Priestly Code (P) the centralization is tacitly assumed.

Rabbinic Attitude.

The later rabbis recognize the discrepancies between the Deuteronomic law and the actions reported of such saintly men as Samuel and Elijah, as well as of the Patriarchs. They solve the difficulties by assuming that up to the erection of the Tabernacle bamot were legitimate, and were forbidden only after its construction. But at Gilgal they were again permitted; at Shiloh, again prohibited. At Nob and Gibeon they were once more allowed; but after the opening of the Temple at Jerusalem they were forbidden forever (Zeb. xiv. 4 *et seq.*). The rabbinical explanations have been collected by Ugolino in his "Thesaurus" (x. 559 *et seq.*). A distinction is made between a great ("gedolah") bamah for public use and a small one for private sacrifices (Meg. i. 10; comp. Zeb. xiv. 6). The bamah was called "menuḥah" (= "temporary residence of the Shekinah"); the Temple at Jerusalem, "naḥalah" (= "permanent heritage") (Meg. 10a). A description of a small bamah is found in Tosef., Zeb., at end.

E. G. H.

HIGH PRIEST (Hebrew: "kohen ha-gadol," II Kings xii. 11; Lev. xxi. 10; "kohen ha-mashiaḥ" = "the anointed priest," Lev. iv. 3; "kohen ha-rosh," II Chron. xix. 11; once, simply "ha rosh." II Chron. xxiv. 6; Aramaic: "kahana rabba" [the *ἀναραβάχης* of Josephus, "Ant." iii. 7, § 1; see Wellhausen, "Gesch. Israels," p. 161]: LXX.: *ἱερεὺς μέγας* = "the chief of the priests" [except Lev. iv. 3. where *ἀρχιερεὺς*, as in the N. T.]).—**Biblical Data:** Aaron, though he is but rarely called "the great priest," being generally simply designated "as ha-kohen" (the priest), was the first incumbent of the office, to which he was appointed by God (Ex. xxviii. 1, 2; xxix. 4, 5). The succession was to be through one of his sons, and was to remain in his own family (Lev. vi. 15; comp. Josephus, "Ant." xx. 10, § 1). Failing a son, the office devolved upon the brother next of age: such appears to have been the practise in the Maccabean period. In the time of ELI, however (I Sam. ii. 23), the office passed to the collateral branch of Ithamar (see ELEAZAR). But Solomon is reported to have deposed Abiathar, and to have appointed Zadok, a descendant of Eleazar, in his stead (I Kings ii. 35; I Chron. xxiv. 2, 3). After the Exile, the succession seems to have been, at first, in a direct line from father to son; but later the civil authorities arrogated to themselves the right of appointment. Antiochus IV., Epiphanes, for instance, deposed Onias III. in favor of Jason, who was followed by Menelaus (Josephus, "Ant." xii. 5, § 1; II Macc. iii. 4, iv. 23).

Herod nominated no less than six high priests; Archelaus, two. The Roman legate Quirinius and his successors exercised the right of appointment, as did Agrippa I., Herod of Chalcis, and Agrippa II. Even the people occasionally elected candidates to the office. The high priests before the Exile were, it seems, appointed for life (comp. Num. xxxv. 25, 28); in fact, from Aaron to the Captivity the number of the high priests was not greater than during the sixty years preceding the fall of the Second Temple.

Age and Qualifications.

The age of eligibility for the office is not fixed in the Law; but according to rabbinical tradition it was twenty (II Chron. xxxi. 17; Maimonides, "Yad," Kele ha-Miḳdash, v. 15; Ḥul. 24b; 'Ar. 13b). Aristobulus, however, was only seventeen when appointed by Herod ("Ant." xv. 3, § 3); but the son of Onias III. was too young (*νήπιος*) to succeed his father (*ib.* xii. 5, § 1). Legitimacy of birth was essential; hence the care in the keeping of the genealogical records (Josephus, "Contra Ap." i., § 7) and the distrust of one whose mother had been captured in war ("Ant." xiii. 10, § 5; Jellinek, "B. H." i. 133-137; Ḳid. 66a; see John Hyrcanus). The high priest might marry only an Israelitish maiden (Lev. xxi. 13-14). In Ezek. xliv. 22 this restriction is extended to all priests, an exception being made in favor of the widow of a priest. He was not permitted to come in contact with the bodies of the dead, even of his parents; and he was not permitted, as a sign of mourning, to leave his hair disheveled, to expose it, or to rend his garments (Lev. xxi. 10 *et seq.*). According to Josephus ("Ant." xv. 3, § 1), birth on foreign soil was not a disqualification; but the disqualifications of Lev. xxi. 17 *et seq.* applied to the high priest as well as to other priests.

His Costume.

The ceremonial of consecration, extending through an entire week (Ex. xxviii.; Lev. viii.), included certain rites which all priests were required to undergo: purification; the sacrifices; the "filling" of the hands; the smearing with blood. But Aaron the high priest was anointed with sacred oil, hence the title of the "anointed priest"; other passages have it that all priests were anointed (Ex. xxviii. 41, xxx. 30; Lev. vii. 36, x. 7; Num. iii. 3). The high priest's vestments of office, which he wore, during his ministrations, above those prescribed for the common priests, were: the "me'il," a sleeveless, purple robe, the lower hem of which was fringed with small golden bells alternating with pomegranate tassels in violet, red, purple, and scarlet; the Ephod, with two onyx-stones on the shoulder-piece, on which were engraved the names of the tribes of Israel; the breastplate ("ḥoshen"), with twelve gems, each engraved with the name of one of the tribes; a pouch in which he probably carried the Urim and Thummim. His Head-Dress was the "miẓnefet," a tiara, or, perhaps, a peculiarly wound turban, with a peak, the front of which bore a gold plate with the inscription "Holy unto Yhwh." His girdle seems to have been of more precious material than that of the common priests.

The first consecration was performed by Moses; the Bible does not state who consecrated subsequent high priests. Lev. xxi. 10 states emphatically that every new high priest shall be anointed; and Ex. xxix. 29 *et seq.* commands that the official garments worn by his predecessor shall be worn by the new incumbent while he is anointed and during the seven days of his consecration (comp. Num. xx. 28; Ps. cxxxiii. 2).

Sanctity and Functions.

The distinguished rank of the high priest is apparent from the fact that his sins are regarded as belonging also to the people (Lev. iv. 3, 22). He was entrusted with the stewardship of the Urim and Thummim (Num. xxvii. 20 *et seq.*). On the Day of Atonement he alone entered the Holy of Holies, to make atonement for his house and for the people (Lev. xvi.); on that occasion he wore white linen garments instead of his ordinary and more costly vestments. He alone could offer the sacrifices for the sins of the priests, or of the people, or of himself (Lev. iv.); and only he could officiate at the sacrifices following his own or another priest's consecration (Lev. ix.). He also offered a meal-offering every morning and evening for himself and the whole body of the priesthood (Lev. vi. 14-15, though the wording of the law is not altogether definite). Other information concerning his functions is not given. He was privileged, probably, to take part at his own pleasure in any of the priestly rites. Josephus ("B. J." v. 5, § 7) contends that the high priest almost invariably participated in the ceremonies on the Sabbath, the New Moon, and the festivals. This may also be inferred from the glowing description given in Ecclus. (Sirach) i. of the high priest's appearance at the altar.

——**In Rabbinical Literature:** The high priest is the chief of all the priests; he should be anointed and invested with the pontifical garments; but if the sacred oil is not obtainable (see Hor. 13a; "Semag," 173, end), investiture with the additional garments (see Biblical Data) is regarded as sufficient (Maimonides, "Yad," Kele ha-Miḳdash, iv. 12). A high priest so invested is known as "merubbeh begadim." This investiture consists of arraying him in the eight pieces of dress and in removing them again on eight successive days, though (the anointing and) the investiture on the first day suffices to qualify him for the functions of the office (*ib.* iv. 13). The only distinction between the "anointed" and the "invested" high priest is that the former offers the bull for an unintentional transgression (Hor. 11b).

The Great Sanhedrin alone had the right to appoint, or confirm the appointment of, the high priest. His consecration might take place only in the daytime. Two high priests must not be appointed together. Every high priest had a "mishneh" (a second) called the Segan, or "memunneh," to stand at his right; another assistant was the "catholicos"

His Powers.

("Yad," *l.c.* 16–17). The right of succession was in the direct, or, the direct failing, the collateral, line, provided the conditions concerning physical fitness were fulfilled (*ib.* 20; Ket. 103b; Sifra, Ḳedoshim). For offenses which entailed flagellation the high priest could be sentenced by a court of three; after submitting to the penalty he could resume his office ("Yad," *l.c.* 22). The high priest was expected to be superior to all other priests in physique, in wisdom, in dignity, and in material wealth; if he was poor his brother priests contributed to make him rich (Yoma 18a; "Yad," *l.c.* v. 1); but none of these conditions was indispensable. The high priest was required to be mindful of his honor. He might not mingle with the common people, nor permit himself to be seen disrobed, or in a public bath, etc.; but he might invite others to bathe with him (Tosef., Sanh. iv.; "Yad," *l.c.* v. 3). He might not participate in a public banquet, but he might pay a visit of consolation to mourners, though even then his dignity was guarded by prescribed etiquette (Sanh. 18–19; "Yad," *l.c.* v. 4).

Restrictions.

The high priest might not follow the bier of one in his own family who had died, nor leave the Temple or his house during the time of mourning. The people visited him to offer consolation; in receiving them, the Segan was at his right, the next in rank and the people at his left. The people said: "We are thy atonement." He answered: "Be ye blessed from heaven" ("Yad," *l.c.* v. 5; and Mishneh Kesef, *ad loc.*). During the offering of consolation he sat on a stool, the people on the floor; he rent his garments, not from above, but from below, near the feet, the penalty for rending them from above being flagellation (Semag, Lawin, 61–62). He could not permit his hair to be disheveled, nor could he cut it ("Yad," *l.c.* v. 6). He had one house attached to the Temple (Mid. 71b), and another in the city of Jerusalem. His honor required that he should spend most of his time in the Sanctuary ("Yad," *l.c.* v. 7). The high priest was subject to the jurisdiction of the courts, but if accused of a crime entailing capital punishment he was tried by the Great Sanhedrin; he could, however, refuse to give testimony (Sanh. 18).

The high priest must be married; to guard against contingencies it was proposed to hold a second wife in readiness immediately before the Day of Atonement (Yoma i. 1); but polygamy on his part was not encouraged (ביתו = "one wife"; Yoma 13a; "Yad," *l.c.* v. 10). He could give the "ḥaliẓah," and it could be given to his widow, as she also was subject to the LEVIRATE; his divorced wife could marry again (*l.c.*; Sanh. 18). When entering the Temple ("Hekal") he was supported to the curtain by three men (Tamid 67a; this may perhaps have reference to his entering the Holy of Holies; but see "Yad," *l.c.* v. 11, and the Mishneh Kesef *ad loc.*). He could take part in the service whenever he desired ("Yad," *l.c.* v. 12; Yoma i. 2; Tamid 67b; see Rashi *ad loc.*). On the Day of Atonement he wore white garments only, while on other occasions he wore his golden vestments (Yoma 60a; comp. 68b, בגדי בוץ). The seven days preceding the Day of Atonement were devoted to preparing for his high function, precautions being taken to prevent any accident that might render him Levitically impure (Yoma i. 1 *et seq.*). The ceremonial for that day is described in detail in Mishnah Yoma (see also Haneberg, "Die Religiösen Alterthümer der Bibel," pp. 659–671, Munich, 1869). For other regulations concerning the high priest see "Yad," Biat ha-Miḳdash, ii. 1, 8; for details in regard to the vestments see "Yad," Kele ha-Miḳdash, viii. 2–4, 5 (in reference to soiled vestments: the white could be worn only once); *l.c.* vii. 1 ("ẓiẓ"), vii. 3 ("me'il"), vii. 6 ("ḥoshen"), vii. 9 (ephod), ix. 1 (order of investiture).

LIST OF HIGH PRIESTS.

1. Aaron
2. Eleazar
3. Phinehas
4. Abishua
5. Bukki
6. Uzzi (I Chron. vi. 3–5)

With Eli the high-priesthood passes from the line of Eleazar to that of Ithamar:

Old Testament.	*Josephus.*
7. Eli	Eli
8. Ahitub (I Chron. ix. 11)	Ahitub
9. Ahiah (I Sam. xiv. 3)	Ahiah
10. Ahimelech (I Sam. xxi. 1)	Ahimelech
11. Abiathar (I Sam. xxxiii. 6)	Abiathar ("Ant." v. 11, § 5)

FROM SOLOMON TO THE CAPTIVITY.

(With Zadok the line of Eleazar reappears.)

Old Testament.	*Josephus.*	*Seder 'Olam Zuṭa.*
12. Zadok (I Kings ii. 35)	Zadok	Zadok
13. Ahimaaz (II Sam. xv. 36)	Ahimaaz	Ahimaaz
14. Azariah (I Kings iv. 2)	Azariah	Azariah
15.	Joran	Joash
16. Jehoiarib (I Chron. ix. 10)	Jesus	Joarib
17.	Axiomar	Jehoshaphat
18. Jehoiada (II Kings xi. 4)	....	Joiada
19.	Phideas	Pedaiah
20.	Sudeas	Zedekiah
21. Azariah II. (II Chron. xxvi. 17)	Joel	Joel
22.	Jotham	Jotham
23. Urijah (II Kings xvi. 10)	Uriah	Uriah
24. Azariah III. (II Chron. xxxi. 10)	Neriah	Neriah
25.	Odeas	Hoshaiah
26. Shallum (I Chron. vi. 12)	Shallum	Shallum
27. Hilkiah (II Kings xxii. 4)	Hilkiah	Hilkiah
28. Azariah IV. (I Chron. vi. 13)	"	Azariah
29. Seraiah (II Kings xxv. 18)	Sareas	Zeraiah
30. Jehozadak (I Chron. vi. 14)	Josedek	Jehozadak

FROM THE CAPTIVITY TO HEROD.

Old Testament.	*Josephus.*
31. Jeshua (Hag. i. 1)	Jesus ("Ant." xi. 3, § 10)
32. Joiakim (Neh. xii. 10)	Joiakim ("B. J." xi. 5, § 1)
33. Eliashib (Neh. iii. 1)	Eliashib ("B. J." xi. 5, § 5)
34. Joiada (Neh. xii. 10, 22)	Judas ("Ant." xi. 7, § 1)
35. Johanan (Neh. xii. 22)	Joannes ("Ant." xi. 7, § 1)
36. Jaddua (Neh. xii. 22)	Jaddus ("Ant." xi. 7, § 2)
37.	Onias I. ("Ant." xii. 2, § 5)
Apocrypha.	*Josephus* ("Antiquities").
38. Simon I. (Ecclus. [Sirach] 4, 1)	Simon the Just (xii. 2, § 5)
39.	Eleazar (xii. 2, § 5)
40.	Manasseh (xii. 4, § 1)
41.	Onias II. (xii. 4, § 1)
42.	Simon II. (xii. 4, § 10)
43. Onias (I Macc. xii. 7)	Onias III. (xii. 4, § 10)
44. Jason (II Macc. iv. 7)	Jesus (xii. 5, § 1)
45. Menelaus (II Macc. iv. 27)	Onias, called Menelaus (xii. 5, § 1)
46. Alcimus (I Macc. vii. 5)	Alcimus (xii. 9, § 7)
47. Jonathan (I Macc. ix. 28)	Jonathan (xiii. 2, § 2;
48. Simon (the Prince) (I Macc. xiv. 46)	Simon (xiii. 6, § 7)
49. John (I Macc. xvi. 23)	John Hyrcanus (xiii. 8, § 1)
50.	Aristobulus I. (xiii. 9, § 1)
51.	Alexander Jannæus (xiii. 12, § 1)
52.	Hyrcanus II. (xiii. 16, § 2)
53.	Aristobulus II. (xv. 1, § 2)
54.	Hyrcanus II. (restored) (xiv. 4, § 4)
55.	Antigone (xiv. 14, § 3)
56.	Hananeel (xv. 2, § 4)

FROM HEROD TO THE DESTRUCTION OF THE TEMPLE.

Josephus ("Antiquities").

(Under Herod.)

56. Hananeel
57. Aristobulus III. (xv. 3, §§ 1, 3)
 (Hananeel reappointed; xv. 3, § 3)
58. Jesus, son of Phabet (xv. 9, § 3)
59. Simon, son of Bœthus (perhaps Bœthus himself; xv. 9, § 3: xvii. 4, § 2)
60. Mattathias, son of Theophilus (xvii. 6, § 4)
 Joseph, son of Ellem (one day; xvii. 6, § 4; see Grätz in "Monatsschrift," 1881, pp. 51 *et seq.*)
61. Joazar, son of Bœthus (xvii. 6, § 4)

(Under Archelaus.)

62. Eleazar, son of Bœthus (xvii. 13, § 1)
63. Jesus, son of Sie (Σιέ; xvii. 13, § 1)
 (Joazar reappointed; xviii. 1, § 1; 2, § 1)

(Under Quirinius.)

64. Ananus, son of Seth (xviii. 2, § 2; Luke iii. 2)

(Under Valorius Gratus.)

65. Ismael, son of Phabi (xviii. 2, § 2)
66. Eleazar, son of Ananus (xviii. 2, § 2)
67. Simon, son of Camithus (xviii. 2, § 2)
68. Joseph (called "Caiaphas" (xviii. 2, § 2; 4, § 3; Matt. xxvi. 3, 57)

(Under Vitellius.)

69. Jonathan, son of Ananus (xviii. 4, § 3; "B. J." ii. 12, §§ 5-6; 13, § 3)
70. Theophilus, son of Ananus (xviii. 5, § 3)

(Under Agrippa.)

71. Simon, or Cantheras, son of Bœthus (xix. 6, § 2; see Grätz, "Gesch." 4th ed., iii. 739-746)
72. Mattathias, son of Ananus (xix. 6, § 4)
73. Elioneus, son of Cantheras (xix. 8, § 1; Parah iii. 5)

(Under Herod of Chalcis.)

74. Joseph, son of Cainus (xx. 1, § 3)
 [Perhaps Ishmael (iii. 15, § 13) should be placed here.]
75. Ananias, son of Nebedeus (xx. 5, § 2; Derenbourg. "Hist." p. 233)
 (Jonathan restored; xx. 8, § 5)

(Under Agrippa II.)

76. Ishmael, son of Fabi (xx. 8, §§ 8, 11; Parah iii. 5; Soṭah ix. 5; Derenbourg, "Hist." pp. 232-235)
77. Joseph Cabi, son of Simon (xx. 8, § 11)
78. Ananus, son of Ananus (xx. 9, § 1)
79. Jesus, son of Damneus (xx. 9, § 1; "B. J." vi. 2, § 2)
80. Jesus, son of Gamaliel (xx. 9, §§ 4, 7; Yeb. vi. 4; an instance in which a priest betrothed to a widow before his elevation was permitted to marry her afterward; Derenbourg, "Hist." p. 248)
81. Mattathias, son of Theophilus (xx. 9, § 7; "B. J." vi. 2, § 2; Grätz, in "Monatsschrift," 1881, pp. 62-64; *idem*, "Gesch." 4th ed., iii. 750 *et seq.*)
82. Phinehas, son of Samuel, appointed by the people during the war (xx. 10, § 1; "B. J." iv. 3, § 8; see Derenbourg, "Hist." p. 269)
 [A man altogether unworthy.]

Josephus enumerates only fifty-two pontificates under the Second Temple, omitting the second appointments of Hyrcanus II., Hananeel, and Joazar.

——**Critical View:** The foregoing regulations concerning the office, title, and prerogatives of the high priest are given in P (Priestly Code) and the "Holiness Code" combined with it; the other Pentateuchal sources do not mention a dignitary of this order. The only seeming exception is the reference to Eleazar as the successor of Aaron "the priest" (Josh. xxiv. 33; comp. Deut. x. 6). Deuteronomy (xvii. 8 *et seq.*) speaks of "the" priest (הכהן) as entrusted with judgment, and as possessing a rank equal to that of the judge. This has been taken to indicate that the office was known to exist and was sanctioned in the days of the composition of Deuteronomy (but see Steuernagel *ad loc.*). Yet this very juxtaposition of judge and priest suggests quite a different conception of the office than that prevailing in P and detailed above. Furthermore, in Ezekiel's ideal reconstitution (Ezek. xl.-xlviii.), though much attention is given to the status of the priests, the high priest is consistently ignored. Perhaps הכהן ("the" priest), referring to the person entrusted with the purification of the Sanctuary on the two days annually set apart for this purpose (Ezek. xlv. 19 *et seq.*), designates the high priest; but it is significant that the special title is omitted and that no further particulars are given.

Only Known to Priestly Code.

The historical and prophetical books lend probability to the theory, based on the facts above, that in pre-exilic days the office had not the prominence P ascribed to it. Jehoiada (II Kings xi. 10), Urijah (*ib.* xvi. 10), and Hilkiah (*ib.* xxii. 14) are each referred to by "ha-kohen," though "ha-kohen ha-gadol" is also used, while "kohen ha-rosh" occurs in connection with Seraiah. Many have contended that this enlarged title is to be considered a later amplification of the simple הכהן, a view largely resting on II Sam. xv. 27 ("Ẓadoḳ ha-kohen"). The title כהן משנה ("the second priest"; Jer. lii. 24; II Kings xxv. 18), however, proves the recognition of a chief priest. Yet this chief priest in pre-exilic times must have been regarded in quite a different light from that presupposed in P. Under David and Solomon there were two priests, Abiathar and Zadok, who simultaneously bore the title "ha-kohen" (II Sam. viii. 17, xix. 12; I Kings i. 7, iv. 4). Zadok is represented as officiating both at Gibeon (I Chron. xvi. 39) and at Jerusalem (II Sam. xv. 24 *et seq.*). The fact that Solomon deposed Abiathar and put Zadok in his place has been invoked to remove these difficulties; but the fact that a king could control the office is proof that it was of a character other than that assumed in P. If the conclusion is warranted that every shrine had its own chief priest (Eli at Shiloh; Ahimelech in Nob) before the complete centralization of the cult at Jerusalem, the restriction of the number of high priests to one is out of the question (see HIGH PLACE).

Post-Exilic Conditions.

After the Exile, Joshua appears vested with such prominence as P ascribes to the high priest (Zech. iii.; Hag. vi. 13). In Ezra and Nehemiah, again, but little consideration is shown for the high priest. The post-exilic high priests traced their pedigree back to Zadok, appointed as chief priest at Jerusalem by Solomon (I Kings ii. 35), and Zadok was held to be a descendant of Eleazar, the son of Aaron (II Chron. v. 34). Immediately after the return from the Captivity, as is clearly to be inferred from Zechariah and Haggai, political authority was not vested in the high priest. Political (Messianic) sovereignty was represented by, or attributed to, a member of the royal house, while religious affairs were reserved to the high-priesthood, represented in the Book of Zechariah by Joshua. But in the course of time, as the Messianic hope, or even the hope of autonomy under foreign (Persian, Greek, Egyptian, or Syrian) suzerainty, became weaker, the high priest grew to be more and more also the political chief of the congregation, as much, perhaps, through the consideration shown him by the suzerain powers and their viceroys as through the effect of the increasingly thorough acceptance of the Levitical code by pious Judeans. In this connection the report (I Macc. vii. 14) that the rigorists received Alcimus, the high priest, with confidence because he was "a priest of the seed of Aaron" is significant. The author of the Book of Daniel regards the period from 536 to 171 B.C. (Joshua to Jason) as inaugurated by the first, and closed by the last, "anointed"; that is, Jason, deposed in 171, was for the writer in Daniel the last of the line of legitimate high priests.

Political Aspects.

Ecclus. (Sirach) l. is another evidence of the great reverence in which the high priest was held. The assumption of the princely authority by the Maccabean high priests (the HASMONEANS) was merely the final link in this development, which, beginning with the death of Zerubbabel, was to combine the two ideals, the politico-Messianic and the religio-Levitical, in one office. But after the brief heyday of national independence had come to an inglorious close, the high-priesthood changed again in character, in so far as it ceased to be a hereditary and a life office. High priests were appointed and removed with great frequency (see above). This may account for the otherwise strange use of the title in the plural (ἀρχιερεῖς) in the New Testament and in Josephus ("Vita," § 38; "B. J." ii. 12, § 6; iv. 3, §§ 7, 9; iv. 4, § 3). The deposed high priests seem to have retained the title, and to have continued to exercise certain functions; the ministration on the Day of Atonement, however, may have been reserved for the actual incumbent. This, however, is not clear; Hor. iii. 1-4 mentions as distinctive the exclusive sacrifice of a bull by the high priest on the Day of Atonement and the tenth of the ephah (that is, the twelve "ḥallot"; comp. Meg. i. 9; Macc. ii. 6). But even in the latest periods the office was restricted to a few families of great distinction (probably the bene kohanim gedolim; Ket. xiii. 1-2; Oh. xvii. 5; comp. Josephus, "B. J." vi. 2, § 2; see Schürer, "Gesch." 3d ed., ii. 222).

Connection with Sanhedrin.

The high priest was the presiding officer of the SANHEDRIN. This view conflicts with the later Jewish tradition according to which the Pharisaic tannaim (the ZUGGIM) at the head of the academies presided over the great Sanhedrin also (Ḥag. ii. 2). However, a careful reading of the sources ("Ant." xx. 10; "Contra Ap." ii., § 23; comp. "Ant." iv. 8, § 14; xiv. 9, §§ 3-5 [Hyrcanus II. as president]; xx. 9, § 1 [Ananus]), as well as the fact that in the post-Maccabean period the high priest was looked upon as exercising in all things, political, legal, and sacerdotal, the supreme authority, shows it to be almost certain that the presidency of the Sanhedrin was vested in the high priest (see Isidore Loeb in "R. E. J." 1889, xix. 188-201; Jelski, "Die Innere Einrichtung des Grossen Synhedrions," pp. 22-28, according to whom the "nasi" was the high priest, while the "ab bet din" was a Pharisaic tanna).

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E. G. H.

HILARY, THE BISHOP. See ARLES.

HILBERG, ISIDOR: Austrian philologist; born May 28, 1852, at Byelaya Tzerkov, Ukraine, Russia. In 1856 he went with his parents to Vienna, where he received his early education. Subsequently he studied classical philology at the University of Vienna under Vahlen, Gomperz, Hoffmann, and Hartel (Ph.D. 1874). In 1875 he studied for half a year in Italy, and became privat-docent in classical philology at the University of Vienna in 1877. In 1879 he was appointed assistant professor at Prague University, and in 1882 professor at the University of Czernowitz, of which he was "Rector Magnificus" in 1898.

Hilberg has published the following works: "Eusthatii Macrembolitæ Protonobilissimi de Hysmines et Hysminiæ Amoribus Libri xi." Vienna, 1876; "Epistula Critica ad Joannem Vahlenum de Nonnullis Scriptorum Græcorum et Romanorum Locis Emendandis Explicandisve," *ib.* 1877; "Das Gesetz der Trochäischen Wortformen im Dactylischen Hexameter und Pentameter der Griechen vom 7. Jahrh. v. Chr. bis zum Untergang der Griechischen Poesie," *ib.* 1878; "Das Princip der Silbenwägung und die Daraus Entspringenden Gesetze der Endsilben in der Griechischen Poesie," *ib.* 1879; "Die Gesetze der Wortstellung im Pentameter des Ovid," Leipsic, 1894; "Philologie und Naturwissenschaft" (his discourse when appointed rector, Czernowitz, 1898).

S. S. FRA.

HILDESHEIM: Town in the Prussian province of Hanover. At what time Jews were first admitted to this old episcopal city is uncertain. In a document of Jan. 7, 1347, mention is made of the taxes to be paid by the Jews. The bishops of Hildesheim exercised the right to receive Jews under their protection ("jus recipiendi Judæos"), while the town council also claimed this privilege, and exercised it for many centuries. Memor-books mention Hildesheim among the martyr cities at the time of the Black Death (1349); but Jews again settled in the town as soon as 1351. On Jan. 6 of that year Bishop Henry III. granted them a burial-ground; and by a grant of Bishop John III. (Nov. 30, 1405) this plot was enlarged. In the "Judenstrasse" (which is first mentioned in official documents in 1381) the Jews were in 1385 permitted to have a synagogue ("Jodenschole"); this was built on property belonging to the town, for which they had to pay an annual rent of 4 marks. The Jews and Jewesses paid to the town council a total annual rent of 5½ marks for their dwellings (one ferding each; the Jew Keneka, however, had to pay 2 ferdings).

On July 27, 1428, Bishop Magnus pledged the Jews in the town and bishopric of Hildesheim to the council as security for a loan of 600 Rhenish gulden: and the same prelate granted them on Aug. 26, 1439, a privilege of protection, which in 1441 received the sanction of the council. The council also signed an agreement with the Jews regarding their admission,

Pledged by Bishop to the Town Council.

government, and right to leave the town, whereby the original number of families was put at 12, exclusive of the "Sangmeister" (ḥazzan) and "Schulklopfer" (sexton); the Jews paid a yearly tax of 60 Rhenish gulden to the town, apart from the rent for synagogue and dwellings. Their internal affairs were administered by four sworn councilors. After the council had admitted (Aug. 9, 1450) some Jewish families into the town for six years, all Jews were, in 1457, exiled from the diocese. Some of them found an asylum in Brunswick. The administrator of the bishopric, Bernhard, bound himself, according to a document dated March 29, 1457, not to tolerate in the future any Jews in the see of Hildesheim. The synagogue was torn down; the emperor confiscated the valuables belonging to it; and the territory of the cemetery, where also Jews of other places had buried their dead, was assigned, with its tombstones, to the provost of the cathedral, Ekkehard von Hahnensee, as a site for St. Ann's Church and the hospital of the same name in the "Neustadt" of Hildesheim.

It was more than sixty years later when, at the time of the chapter feud in 1520 under Bishop John IV., a Jew called "der grosse Michel" was admitted to the city on account of his skill as a warrior. He was soon joined by other Jews, as, for instance, one Leifmann, who instructed the clergy in the Hebrew language. Leifmann was even allowed to remain when, in 1542, the other Jews were exiled once again. Elector Ernst II. of Cologne, Bishop of Hildesheim, who had his Jewish physician, Medicus Herz (of Hamm), admitted into the city, promised (Nov. 29, 1585) protection to the Jews; and the council also afforded them protection (1587). Only a decade later, however (1595), they were again driven out of the city, owing to Nathan Schay and Marcus having, after the death of their wives, married the latters' sisters, which example was followed by a Christian physician, whereupon the head pastor ("Hauptpastor"), Hesshusius, declared the marriages incestuous.

Appeal to Imperial Council.

The exiled Jews instituted proceedings against the council before the supreme court of the empire as well as before the imperial court in Prague. A decision was rendered in their favor; and the council, through the intervention of the electoral government, on March 4, 1601, came to an agreement with the Jews whereby the latter were permitted to return to the city on the following day.

Eight years later, when they were accused of being the cause of the plague, they were again forced to leave the city; they were, however, soon readmitted. Previous to this (1607) the council had given three houses to Nathan Schay and his family in recognition of his valuable financial services to the city. In a building in the rear of this property a synagogue was established, the continuance of which was permitted by the council in 1615 in consideration of a large money payment. A new cemetery also was allowed the Jews by the provost, in the neighborhood of their former burial-ground. In 1650 this was replaced by another cemetery, which was enlarged in 1741.

During the Thirty Years' war the Jews of Hildesheim were heavily taxed. Thus in 1621 they were required to pay to the lords 150 gulden, and in 1622 as much as 250 to 400 gulden, a month; and they were threatened with expulsion if they refused. On account of these large payments the few Jews—10 in the city, and 4 in the neighboring village of Moritzberg—were so impoverished that their combined belongings in 1634 did not amount to 2,000 thalers.

New Statutes.

In 1660 protection was withdrawn from the Jews (with the exception of the heirs of Nathan Schay and Herz Israel), and it was not again granted to them until they had bound themselves to pay 500 thalers. On Aug. 9 of the same year the council issued a "Juden-Geleits-Brief," to which on Oct. 24, 1662, was added a letter of protection from the bishop, Elector Maximilian Henry of Bavaria. In the same year, 1662, a new constitution was adopted, which remained in force for more than 150 years thereafter. Six years later (19 Elul, 5428 = 1668) pious men joined in the establishment of a benevolent society ("ḥebra ḳaddisha shel gemilut ḥasadim") in Hildesheim, which society is still in existence.

In the eighteenth century from 40 to 60 families were offered protection in the city. During the Seven Years' war the Jews of Hildesheim were not freed from the burden of heavy contributions and numerous taxations. In 1758 they had to pay a per capita tax and to supply beds, sheets, etc. After the cessation of the prince-bishop's secular power the Jews of the diocese of Hildesheim were for four years (1802-06) subject to Prussian rule; but under Westphalian government (1806-15) they enjoyed full liberty and equality with the other inhabitants. In the canton of Hildesheim there were, in 1812, seventy-seven Jewish families, all of whom lived in the city. At that time a Jewish elementary public school was founded with the cooperation of the consistory in Cassel; it still exists.

Emancipation.

After Hildesheim had become incorporated with the kingdom of Hanover the Jews were again obliged to pay for protection, until at last an end was put to this system by the law of Sept. 30, 1842. On Nov. 8, 1849, the consecration of a new synagogue took place. At present 600 Jews live in Hildesheim (which since 1866 has belonged to the kingdom of Prussia). The community has a large number of benevolent societies and institutions, among which are several founded by the banker August M. Dux (d. Dec. 20, 1902), for many years one of the honorary officers of the community.

Of the rabbis (district rabbis) who officiated in Hildesheim may be mentioned:

Simon Günzburg.
Samuel Hameln (d. 1687).
Mordecai b. Mattithiah ha-Kohen (d. 1684).
Eliakim Götz (author of the responsa "Eben ha-Shoham" and "Sefer Rappeduni be-Tappuḥim").
Ḥayyim b. Ozer (editor of "Ẓon Ḳodashim": d. in Mannheim 1729).
Ẓebi Hirsch b. Isaac Oppenheimer (d. 1758).
Ẓebi Hirsch b. Abigdor (d. 1766).
Abraham b. Moses Chelma ha-Levi (d. 1785).
Ẓebi Hirsch b. Solomon Zalman (Neufeld).

Menahem Mendel Steinhart (afterward member of the consistory; d. in Paderborn; author of the responsa "Dibre Menahem" and of "Dibre Iggeret").
Möschel Elkan (d. 1822).
Aaron Wolfssohn (d. 1830).
L. Bodenheimer, chief rabbi of Krefeld (d. 1867).
M. Landsberg (d. May 20, 1870).
J. Guttmann (since 1892 rabbi of the community in Breslau).
Since Nov. 4, 1892, Dr. A. Lewinsky has been the district rabbi of Hildesheim.

Of well-known men who were born in Hildesheim may be mentioned: Ludwig Schulmann, editor and author (deceased); Moritz Güdemann (chief rabbi in Vienna); Dr. Wolfssohn (formerly rabbi in Stargard, Pomerania; now living in Berlin as rabbi emeritus); Max Landsberg, rabbi in Rochester, N. Y.; and Professor Landsberg, of the Polytechnicum in Darmstadt.

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D. A. Lew.

HILDESHEIMER, ISRAEL (AZRIEL):

German rabbi, and leader of Orthodox Judaism; born at Halberstadt May 20, 1820; died at Berlin July 12, 1899; son of R. Löb Glee Hildesheimer. He attended the "Hasharat-Ẓewi" school in Halberstadt, and, after reaching the age of seventeen, the Talmudic school of Rabbi Ettlinger in Altona. The ḥakam Isaac Bernays was one of his teachers and his model as a preacher. While studying rabbinics Hildesheimer was also devoting much attention to classical languages. In 1840 he returned to Halberstadt, took his diploma at the Dom gymnasium, and entered the University of Berlin. There he studied Oriental languages and mathematics, continued his Talmudic studies, and became a disciple of the dominant Hegelian school. In 1842 he went to Halle and continued his studies under Gesenius and Roediger (Ph.D. 1844, his dissertation being "Ueber die Rechte Art der Bibelinterpretation"). Hildesheimer then returned to Halberstadt, and married Henrietta Hirsch, sister of Joseph Hirsch, head of the firm of Aron Hirsch & Sohn of Halberstadt.

Rabbi in Eisenstadt.

In 1851 he was called to the rabbinate of Eisenstadt (=Kis-Marton), Hungary. His first notable act there was to found a parochial school, in which correct German was used, and in which German principles of pedagogy were adopted, in teaching Jewish as well as secular subjects. Hildesheimer next established a rabbinical school, which within a few years attracted a large number of pupils. The introduction into the school of German methods of instruction and of secular branches of learning was resented by the Orthodox party in Eisenstadt, a resentment which Hildesheimer's liberal tendencies and sympathy with modern culture soon changed to positive antipathy. This feeling became so strong that the rabbinical school was denounced before the representatives of the government at Oedenburg, the result being that the government ordered the school closed within twenty-four hours and the pupils removed from the city. Soon afterward, however (1858), Hildesheimer succeeded in obtaining state recognition for his rabbinical school.

Israel Hildesheimer.

In addition to the philanthropic activities connected with his own congregation, Hildesheimer took special interest in the welfare of the Jews of Palestine. In 1860, when the missionary society of Palestine provided seventy free dwellings for homeless Jews, Hildesheimer himself built houses in Jerusalem for the free use of pilgrims and of the poor. These houses are still in the possession of the Hildesheimer family. About this time, Akiba Joseph, the leader of the Ḥasidim, placed him under a ban as not truly a sincere Jew ("emessdiger Jüd"). Hildesheimer, however, seems to have cared little for the ban. At the Hungarian Jewish Congress of Dec. 14, 1868, he at first endeavored to associate himself with the old Orthodox party; but the impossibility of such a union soon becoming evident, he formed his followers, thirty-five in number, into a separate group, which may be called the "Cultured Orthodox" group. In the Hungarian Jewish Congress held at Budapest in 1869 he defined this party as representing a "faithful adherence to traditional teachings combined with an effective effort to keep in touch with the spirit of progress" ("Ha-Maggid," 1869, xiii., No. 26).

In Berlin at that time the Orthodox minority, constituting about 200 families, dissatisfied with the appointment of Abraham Geiger, were in search of a rabbi of standing who would more nearly represent them. Their choice fell upon Hildesheimer, who went to Berlin in 1869 as rabbi and director of the bet ha-midrash. There also he soon estab-

Call to Berlin.

lished a religious school and a rabbinical seminary for Orthodox Judaism, which thirty former pupils of his at once entered. Thus he became the real intellectual founder and leader of the community 'Adat Yisrael. Hildesheimer, aided by Mayer Lehmann, the editor of "Israelit," in Mayence, exerted his whole energy in the fight against Reform. As early as 1847 he had energetically opposed, as the representative of the communities in the Magdeburg district, the Reform attempts of Ludwig Philippson; in 1861 he took his stand against Abraham Geiger by criticizing the latter's pamphlet, "Notwendigkeit und Mass einer Reform des Jüdischen Gottesdienstes" (Mayence, 1861). In an address delivered at his rabbinical seminary and defining his own position he said: "Unconditional agreement with the culture of the present day; harmony between Judaism and science; but also unconditional steadfastness in the faith and traditions of Judaism: these constitute the program of the New Community, the standard round which gather the Israelites of Berlin who are faithful to the Law."

This firm conviction that traditional Judaism need have no fear of the light of European culture determined his attitude and his activity in Hungary and Germany from the start, and gave him the strength of a man with a definite aim. It is evident, however, that Hildesheimer, who would listen to no compromise, was destined only to widen the gap between the Reform and the Orthodox Jews of Germany.

In 1876 Hildesheimer celebrated the twenty-fifth anniversary of his ministry; on the celebration of his seventieth birthday, in 1890, his friends and pupils published a literary "Jubelschrift" (Berlin, 1890). Among his writings are the following: "Materialien zur Beurtheilung der Septuaginta," in "Orient, Lit." 1848, Nos. 30 *et seq.*; "Die Epitaphien der Grabsteine auf dem Hiesigen [of Halberstadt] Jüdischen Friedhofe," 1846; "Verwaltung der Jüdischen Gemeinde Halberstadt," 1849; "Offener Brief an den Redakteur des Ben Chananja," Vienna, 1858; "Minḥah Ṭehorah," Presburg, 1860; "Halakhot Gedoloth nach der Handschrift der Vaticana," Berlin, 1888. He also contributed articles to the "Jüdische Presse," to "Ha-Lebanon" (ii. 12, 28 *et seq.*), to "He-Ḥaluẓ" (xiii. 108), to "Archives Israélites" (li. 206), etc.

Hildesheimer was simple in his habits and fearless; he had an unusual capacity for work; and his great Talmudic learning was joined to practical administrative ability. Financially independent, he never accepted remuneration for his rabbinical activity. In the service of the poor and needy in Germany, Austria, Russia, and even in Abyssinia and Persia, no labor was too great and no journey too long for him, so that he came to be known as the "international schnorrer."

His son, **Hirsch Hildesheimer,** professor at the rabbinical seminary and editor of the "Jüdische Presse," is the author of "Beiträge zur Geographie Palästinas" (1886).

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S. M. Sc.

HILDESHEIMER, SAMUEL BEN JOSEPH: Rabbi at Frankfort-on-the-Main (1618–22). He reorganized the Jewish congregation, whose administration, in consequence of the Fettmilch agitation, was disrupted. Upon his proposition seven representatives, chosen from among the new members, and known as the "Aussengemeinde," were added to the old board of ten; four of these seven were to act, during two months of each year, as collectors and as presidents of the synagogue. Hildesheimer also regulated the functions of the dayyanim.

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D. S. Man.

ḤILFA. See Ḥalafta.

HILKIAH (חלקיה, חלקיהו = "my portion is Yhwh"): **1.** High priest in the reign of Josiah (II Kings xxii. 4 *et seq.*). It is probable that he was the Hilkiah ben Shallum who figures in the genealogy of high priests in I Chron. v. 39 (A. V. vi. 13), and that he was, consequently, father of Azariah and great-grandfather of Ezra the Scribe (*ib.*; Ezra vii. 1). Ḳimḥi and Abravanel (to Jer. i. 1), however, give his father's name as "Shaphan."

Josiah commissioned Hilkiah to superintend the repairs of the Temple; and it was when the latter took the silver from the Temple treasury that he found the scroll of the Law (II Kings xxii. 4–8; II Chron. xxxiv. 9–14). Hilkiah gave the scroll to Shaphan the Scribe; the latter read it before the king, who, terrified by the divine warnings, sent Hilkiah with four other high officials to consult the prophetess Huldah (II Chron. xxxiv. 20 *et seq.*). The finding of the scroll was the cause of the great reformation effected by King Josiah.

The question as to the nature of the scroll and the cause of the impression it made on Josiah, which has evoked so much higher criticism, is answered in a very simple manner by the Jewish commentators Rashi, Ḳimḥi, and many others. They say that when Ahaz burned the scrolls of the Law the priests of Yhwh hid one copy in the Temple, and that Hilkiah found it while searching for the silver. The scroll happened to be open at the passage Deut. xxviii. 36; and it was this that terrified Josiah. Kennicott ("Heb. Text," ii. 299) tries to infer from II Chron. xxxiv. 14 that Hilkiah found the original autograph copy of Moses. As to other opinions see Josiah.

2. Father of Eliakim; the controller of Hezekiah's palace, who served as ambassador from Hezekiah to Rab-shakeh (II Kings xviii. 18; Isa. xxii. 20).

3. Father of Jeremiah (Jer. i. 1). According to Ḳimḥi and Abravanel (see above), he was the same as No. 1.

4, 5. Two Merarite Levites (I Chron. vi. 30 [A. V. 45], xxvi. 11).

6. Father of Gemariah; one of the ambassadors that Zedekiah sent to Nebuchadnezzar (Jer. xxix. 3).

7. A priest that returned from captivity with Zerubbabel (Neh. xii. 6 [A. V. 7]).

8. A priest who stood at the right hand of Ezra when the latter read the Law before the people (*ib.* viii. 4).

E. C. M. Sel.

HILLAH. See Meïr.

HILLEL: Doctor of the Law at Jerusalem in the time of King Herod; founder of the school called after him, and ancestor of the patriarchs who stood at the head of Palestinian Judaism till about the fifth century of the common era. Hillel was a Babylonian by birth and, according to a later tradition, belonged to the family of David (Lévi, in "R. E. J." xxxi. 202-211, xxxiii. 143). Nothing definite, however, is known concerning his origin, nor is he anywhere called by his father's name, which may perhaps have been Gamaliel. When Josephus ("Vita," § 38) speaks of Hillel's great-grandson, Simeon ben Gamaliel I., as belonging to a very celebrated family (γένους δὲ σφόδρα λαμπροῦ), he probably refers to the glory which the family owed to the activity of Hillel and Gamaliel I. Only Hillel's brother Shebna (Soṭah 21a) is mentioned; he was a merchant, whereas Hillel devoted himself to study. In Sifre, Deut. 357 the periods of Hillel's life are made parallel to those in the life of Moses. Both were 120 years old; at the age of forty Hillel went to Palestine; forty years he spent in study; and the last third of his life he passed as the spiritual head of Israel. Of this artificially constructed biographical sketch this much may be true, that Hillel went to Jerusalem in the prime of his manhood and attained a great age. His activity of forty years is perhaps historical; and since it began, according to a trustworthy tradition (Shab. 15a), one hundred years before the destruction of Jerusalem, it must have covered the period 30 B.C.-10 C.E.

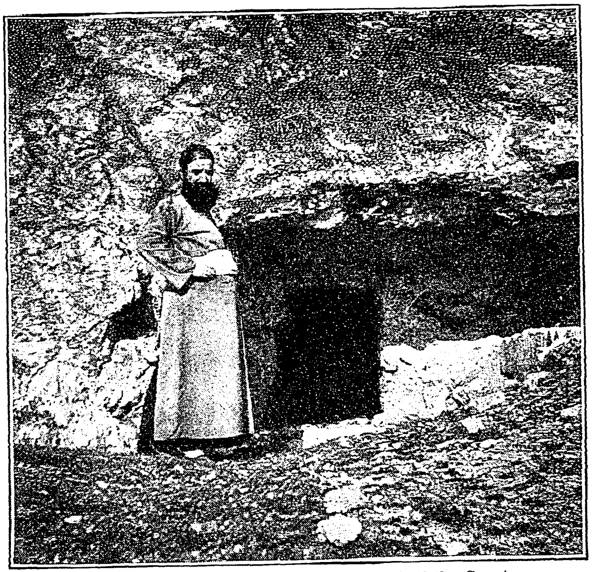

Entrance to the Traditional Tomb of Hillel the Great.
(From a photograph by Dr. W. Popper.)

His Position.

According to an old tannaitic tradition founded upon Hillel's own words, Hillel went to Jerusalem with the intention of perfecting himself in the science of Biblical exposition and of tradition (Yer. Pes. 33c; Tosef., Neg. i.; Sifra, Tazria', ix.). Shemaiah and Abṭalion, the "great Scripture expositors" ("darshanim"; Pes. 70b), became his teachers. The difficulties which Hillel had to overcome in order to be admitted to their school, and the hardships he suffered while pursuing his aim, are told in a touching passage (Yoma 35b), the ultimate purpose of which is to show that poverty can not be considered as an obstacle to the study of the Law. Some time after the death of Shemaiah and Abṭalion, Hillel succeeded in settling a question concerning the sacrificial ritual in a manner which showed at once his superiority over the Bene Bathyra, who were at that time the heads of the college. On that occasion, it is narrated, they voluntarily resigned their position in favor of Hillel (Tosef., Pes. iv.; Pes. 66a; Yer. Pes. 33a). According to tradition, Hillel thereupon became head of the Sanhedrin with the title of "Nasi" (prince); but this is hardly historical. All that can be said is that after the resignation of the Bene Bathyra Hillel was recognized as the highest authority among the Pharisees and the scribes of Jerusalem. He was the head of the great school, at first associated with Menahem, a scholar mentioned in no other connection, afterward with Shammai, Hillel's peer in the study of the Law (Ḥag. ii. 2; Gem. 16b; Yer. Ḥag. 77d). Hillel's only title was "Ha-Zaḳen" (the elder), a title given not to distinguish him from another of the same name, as some have held, but either to express his position among the leading scribes or to indicate his membership in the Sanhedrin.

Whatever Hillel's position, his authority was sufficient to introduce those decrees which were handed down in his name. The most famous of his enactments was the Prosbul (προσβολή), an institution which, in spite of the law concerning the year of jubilee (Deut. xv. 1 *et seq.*), insured the repayment of loans (Sheb. x. 3). The motive for this institution was the "amelioration of the world" ("tiḳḳun ha-'olam"), *i.e.*, of the social order (Giṭ. iv. 3), because it protected both the creditor against the loss of his property, and the needy against being refused the loan of money for fear of loss. A like tendency is found in another of Hillel's institutions, having reference to the sale of houses (Lev. xxv. 30, 'Ar. ix.). These two are the only institutions handed down in Hillel's name, although the words which introduce the prosbul (Sheb. *ib.*) show that there were others. Hillel's judicial activity may be inferred from the decision by which he confirmed the legitimacy of some Alexandrians whose origin was disputed, by interpreting the marriage document ("ketubbah") of their mother in her favor (Tosef., Ket. iv 9; B. M. 104a). Of other official acts no mention is found in the sources.

In the memory of posterity Hillel lived, on the one hand, as the scholar who made the whole con-

Hillel and Shammai.

tents of the traditional law his own (Soferim xvi. 9), who, in opposition to his colleague, Shammai, generally advocated milder interpretations of the Halakah, and whose disciples as a "house," that is, as "Hillel's school," stood in like opposition to Shammai's disciples. On the other hand, he was known as the saint and the sage who in his private life and in his dealings with men practised the high virtues of morality and resignation, just as he taught them in his maxims with unexcelled brevity and earnestness. The traditions concerning Hillel's life harmonize completely with the sayings which are handed down in his name, and bear in themselves the proof of their genuineness. No wonder that the Babylonian Talmud is richer in traditions concerning Hillel than the Palestinian, since the Babylonians were especially careful to preserve the recollection of their great countryman; and in the Babylonian schools of the third century was proudly quoted the saying of the Palestinian Simeon ben Laḳish—on the whole no friend of the Babylonians—in which he placed the activity of Hillel on a level with that of Ezra, who also went up from Babylon to Jerusalem. Hillel's sayings are preserved partly in Hebrew, the language of the school, partly in Aramaic, the language of the people, or, as it is said in Ab. R. N. xii., in the language of Hillel's home ("the Babylonian language").

The Golden Rule.

The saying of Hillel which introduces the collection of his maxims in the Mishnaic treatise Abot mentions Aaron as the great model to be imitated in his love of peace, in his love of man, and in his leading mankind to a knowledge of the Law (Ab. i. 12). In mentioning these characteristics, which the Haggadah then already ascribed to Moses' brother, Hillel mentions his own most prominent virtues. Love of man was considered by Hillel as the kernel of the entire Jewish teaching. When a heathen who wished to become a Jew asked him for a summary of the Jewish religion in the most concise terms, Hillel said: "What is hateful to thee, do not unto thy fellow man: this is the whole Law; the rest is mere commentary" (Shab. 31a). With these words Hillel recognized as the fundamental principle of the Jewish moral law the Biblical precept of brotherly love (Lev. xix. 18). Almost the same thing was taught by Paul, a pupil of Gamaliel, the grandson of Hillel (Gal. v. 14; comp. Rom. xiii. 8); and more broadly by Jesus when he declared the love of one's neighbor to be the second great commandment beside the love of God, the first (Matt. xxii. 39; Mark xii. 31; Luke x. 27). It may be assumed without argument that Hillel's answer to the proselyte, which is extant in a narrative in the Babylonian Talmud (comp. also Ab. R. N., recension B., cxxvi. [ed. Schechter, p. 53]), was generally known in Palestine, and that it was not without its effect on the founder of Christianity.

It has been remarked that Hillel did not, like Jesus, state the love of God to be the principal commandment of the Jewish teaching (see Delitzsch, "Jesus und Hillel," p. 17); but it must not be forgotten that Jesus gave his answer to a scribe, whereas Hillel answered the question of a prospective proselyte, to whom it was necessary first of all to show how the teachings of Judaism are to be practised by him who wishes to accept them. That the love of God had also a central position in Hillel's conception of religion needs not to be proved; this position had long been assigned to it in Judaism—since the Scripture passage in which this precept is joined immediately to the confession of the unity of God (Deut. vi. 4 *et seq.*) had been made the principal portion of the daily prayer. Moreover, the Pharisaic scribes who approved of Jesus' answer evidently belonged to Hillel's school. Hillel seems to have connected the precept of brotherly love with the Biblical teaching of man's likeness to God, on which account he calls the love of man "love of creatures" ("oheb et ha-beriyyot"); and it is worthy of note that the term "creatures" for men was then already the common property of the language.

From the doctrine of man's likeness to God Hillel ingeniously deduced man's duty to care for his own body. In a conversation with his disciples (Lev. R. xxxiv.) he said: "As in a theater and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the almighty King of the world." In another conversation Hillel calls his soul a guest upon earth, toward which he must fulfil the duties of charity (*ib.*). Man's duty toward himself Hillel emphasized also in the first sentence of his saying (Ab. i. 14): "If I am not for myself, who is for me? and if I am only for myself, what am I? and if not now, when?" The second part of this sentence expresses the same idea as another of Hillel's teachings (Ab. ii. 4): "Separate not thyself from the congregation." The third part contains the admonition to postpone no duty—the same admonition which he gave with reference to study (Ab. ii. 4): "Say not, 'When I have time I shall study'; for you may perhaps never have any leisure."

The precept that one should not separate oneself from the community, Hillel paraphrases, with reference to Eccl. iii. 4, in the following saying (Tosef., Ber. ii., toward the end): "Appear neither naked nor clothed, neither sitting nor standing, neither laughing nor weeping." Man should not appear different from others in his outward deportment; he should always regard himself as a part of the whole, thereby showing that love of man which Hillel taught. The feeling of love for one's neighbor shows itself also in his exhortation (Ab. ii. 4): "Judge not thy neighbor till thou art in his place" (comp. Matt. vii. 1). In the following maxim is expressed also his consciousness of his own insufficiency: "Trust not thyself till the day of thy death." How far his love of man went may be seen from an example which shows that benevolence must act with regard to the needs of him who is to be helped. Thus a man of good family who had become poor Hillel provided with a riding horse, in order that he might not be deprived of his customary physical exercise, and with a slave, in order that he might be served (Tosef., Peah, iv. 10; Ket. 67b).

That the same spirit of kindness prevailed in Hillel's house is shown by a beautiful story (Derek Ereẓ v.). Hillel's wife one day gave the whole of a meal, prepared in honor of a guest, to a poor man, and at once prepared another. When she excused herself for the delay and explained its cause, Hillel praised her for her action. How firmly Hillel was persuaded that peace was ruling in his house, the following tradition teaches (Ber. 60a; Yer. Ber. 14b): When one day he came near his house and heard a noise, he expressed, in the words of Ps. cxii. 7 ("He shall not be afraid of evil tidings"), his confidence that the noise could not be in his house. His trust in God was such that whereas Shammai provided for the Sabbath already on the first day of the week, Hillel referred to Ps. lxviii. 19: "Blessed be the Lord who daily loadeth us with benefits" (Beẓah 16a).

Love of Peace.

The exhortation to love peace emanated from Hillel's most characteristic traits—from that meekness and mildness which had become proverbial, as is seen from the saying: "Let a man be always humble and patient like Hillel, and not passionate like Shammai" (Shab. 31a; Ab. R. N. xv.). Hillel's gentleness and patience are beautifully illustrated in an anecdote which relates how two men made a wager on the question whether Hillel could be made angry. Though they questioned him and made insulting allusions to his Babylonian origin, they were unsuccessful in their attempt (*ib.*). In the anecdotes about proselytes in which Hillel and Shammai are opposed to each other, Hillel's mildness and meekness appear in a most favorable light. In a paradoxical manner Hillel praised humility in the following words (Lev. R. i. 1): "My humility is my exaltation; my exaltation is my humility" (with reference to Ps. cxiii. 5).

The many anecdotes, resting doubtless on good tradition, according to which Hillel made proselytes, correspond to the third part of his maxim: "Bring men to the Law." A later source (Ab. R. N., recension B., xxvi., toward the end) gives the following explanation of the sentence: Hillel stood in the gate of Jerusalem one day and saw the people on their way to work. "How much," he asked, "will you earn to-day?" One said: "A denarius"; the second: "Two denarii." "What will you do with the money?" he inquired. "We will provide for the necessities of life." Then said he to them: "Would you not rather come and make the Torah your possession, that you may possess both this and the future world?" This narrative has the same points as the epigrammatic group of Hillel's sayings (Ab. ii. 7) commencing: "The more flesh, the more worms," and closing with the words: "Whoever has acquired the words of the Law has acquired the life of the world to come."

The Study of the Law.

In an Aramaic saying Hillel sounds a warning against neglect of study or its abuse for selfish purposes: "Whoever would make a name [glory] loses the name; he who increases not [his knowledge] decreases; whoever learns not [in Ab. R. N. xii.: "who does not serve the wise and learn"] is worthy of death; whoever makes use of the crown perishes" (Ab. i. 13). Another group reads (Ab. ii. 5): "The uneducated has no aversion to sin; the ignorant is not pious; the timid can not learn, nor the passionate teach; he who is busied with trade can not become wise. In a place where there are no men, study to show thyself a man" (*ib.*). In this last sentence Hillel may have recalled how he, overcoming his modesty, manfully came forward in Jerusalem after the death of Shemaiah and Abṭalion and gave a new impulse to learning, then threatened with decay. To his own activity no doubt refers the saying preserved in Aramaic (Yer. Ber. 143) and Hebrew (Tosef., Ber. vii.; Ber. 63a): "Where some gather, scatter; where they scatter, gather!" that is, "Learn where there are teachers, teach where there are learners" (another form is given in Sifre Zuṭa on Num. xxvii. 1; Yalḳ., Num. 773).

Mystical Utterances.

The epigrammatic and antithetic form of Hillel's sayings, as well as the almost mystic depth of his consciousness of God, may be seen from the words spoken by him at the festival of water-drawing, when, filled with a feeling of God's presence, he said: "If I am here—so says God—every one is here; if I am not here, nobody is here" (Suk. 53a; Ab. R. N. xii., without stating the occasion of the utterance). In like manner, with reference to Ex. xx. 24, and applying a proverb, Hillel makes God speak to Israel: "To the place in which I delight my feet bring me. If thou comest to mine house, I come to thine; if thou comest not to mine, I come not to thine" (Suk. *l.c.*; Tosef., Suk. iv. 3).

In an epigrammatic form Hillel expresses the moral order of the world, according to which every sin is punished (Ab. ii. 6). Seeing a skull floating on the water, he said (in Aramaic): "Because thou didst drown, thou art drowned; and in the end they that have drowned, shall be drowned." Hillel was perhaps thinking here of the misdeeds of Herod and of the retribution which he could not escape.

No indications exist of Hillel's relation to the rulers of his time; but his love of peace and his devotion to study as the most important part of his life, no doubt showed the way which his disciple Johanan ben Zakkai, under the yoke of the Romans and amidst the strife of parties which brought about the catastrophe of Jerusalem, pursued for the salvation of Judaism. A panegyric tradition concerning Hillel's pupils (Suk. 28a; B. B. 134a), which glorifies the master in the disciples, recounts that of the eighty disciples whom Hillel had (probably during the last period of his activity), thirty were worthy that the glory of God (the spirit of prophecy) should rest upon them as upon Moses; thirty, that for their sake the sun should stand still as for Joshua. It is possible that this figure, which may have had a historical basis, was a reference to the fact that among Hillel's disciples were those who, like Joshua, were ready to fight against Israel's enemy and were worthy of victory; perhaps, also, that to them belonged those distinguished and beloved teachers whom Josephus mentions ("Ant." xvii. 6, § 2), Judah ben Sarifai and Mattithiah ben Margalot, who shortly before Herod's death led a revolt directed against fixing the Roman eagle on the Temple gate. This tradition concerning Hillel's disciples mentions, moreover, two by name: JONATHAN BEN UZZIEL and JOHANAN BEN ZAKKAI (comp. also Yer. Ned. v., toward the end).

His Influence.

In the history of tradition Hillel's disciples are generally called "the house of Hillel" (see BET HILLEL), in opposition to Shammai's disciples, "the house of Shammai." Their controversies, which no doubt included also those of their masters, concern all branches of tradition—Midrash, Halakah, and Haggadah. Only a few decisions, belonging to these three branches, have been handed down under Hillel's name; but there can be no doubt that much of the oldest anonymous traditional literature was due directly to him or to the teachings of his masters. The fixation of the norms of the Midrash and of halakic Scripture exposition was first made by Hillel, in the "seven rules of Hillel," which, as is told in one source, he applied on the day on which he overcame the Bene Bathyra (Tosef., Sanh. vii., toward the end; Sifra, Introduction, end; Ab. R. N. xxxvii.). On these seven rules rest the thirteen of R. Ishmael; they were epoch-making for the systematic development of the ancient Scripture exposition.

Hillel's importance as the embodiment of the religious and moral teachings of Judaism and as the restorer of Jewish Scripture exegesis is expressed in a most significant manner in the words of lamentation uttered at his death: "Wo for the meek one! Wo for the pious! Wo for the disciple of Ezra!" (Tosef., Soṭah, xiii. 3; Soṭah 48b; Yer. Soṭah, toward the end). One day while he and the sages were assembled at Jericho, a heavenly voice is said to have exclaimed: "Among those here present is one man upon whom the Holy Spirit would rest, if his time were worthy of it." All eyes were thereupon fixed on Hillel. No miracles are connected with Hillel's memory. He lived, without the glory of legend, in the memory of posterity as the great teacher who taught and practised the virtues of philanthropy, fear of God, and humility.

BIBLIOGRAPHY: Comp. the respective sections in the works of Frankel, Grätz, Geiger, Weiss, Hamburger, Renan, Derenbourg, and Schürer; Bacher, *Ag. Tan.* i. 4-14 (2d ed., 1-11); Kämpf, *Hillel der Aeltere*, in *Orient*, ix.-x; Goitein, *Das Leben und Wirken des Patriarchen Hillel*, in Berliner's *Magazin*, xi.; Franz Delitzsch, *Jesus und Hillel*, Erlangen, 1866 (3d ed., 1879); Strack, in Herzog-Hauck, *Real-Encyc.* viii. 74-76, s.v. *Hillel*.

S. S. W. B.

HILLEL II.: Patriarch (330-365); son and successor of Judah III. Only in two instances is his name quoted in connection with halakot: in one, Jose b. Abin expounds to him a law; in the other, Hillel cites a mishnah to establish a law (Yer. Ber. ii. 5a; Yer. Ter. i. 41a). Tradition ascribes to him an enactment which proved of incalculable benefit to his coreligionists of his own and of subsequent generations. To equalize the lunar with the solar year, and thereby render possible the universal celebration of the festivals on the days designated in the Bible, occasional intercalations of a day in a month and of a month in a year were required (see CALENDAR). These intercalations were determined at meetings of a special commission of the Sanhedrin. But Constantius, following the tyrannous precedents of Hadrian, prohibited the holding of such meetings as well as the vending of articles for distinctively Jewish purposes. How difficult the fixing of the annual calendar consequently became may be judged from an enigmatic letter addressed to Raba, the principal of the academy at Maḥuza, and preserved in the Talmud. It was evidently written by a friend in Palestine who wished to acquaint the Babylonian religious authorities with the condition of Judaism in its mother country, and with the resolutions of a meeting held for the purpose indicated above. It reads thus:

> "A pair [of disciples], coming from Raḳḳat [Tiberias; see Meg. 6a], were apprehended by the Eagle [Romans], because in their possession they had fabrics from Luz [blue or purple yarn for fringes, the ẓiẓit]. By the grace of the All-merciful and through their own merits they escaped. Also, the burden-bearers of Nahshon [the diviner: the commission appointed by the patriarch] desired to establish a guard [an intercalary month], but the Arameans [Romans] would not permit them. However, the commanders of the gathering [leaders of the council] convened [another time] and established a guard in the month in which Aaron the priest died" (the month of Ab; Sanh. 12a).

Almost the whole Diaspora depended for the legal observance of the feasts and fasts upon the calendar sanctioned by the Judean Sanhedrin; yet danger threatened the participants in that sanction and the messengers who communicated their decisions to distant congregations. Temporarily to relieve the foreign congregations, Huna b. Abin (doubtless with the approval, or by the order, of Hillel) once advised Raba not to wait for the official intercalation: "When thou art convinced that the winter quarter will extend beyond the sixteenth day of Nisan declare the year a leap-year, and do not hesitate" (R. H. 21a). But as the religious persecutions continued, Hillel determined to provide an authorized calendar for all time to come, though by so doing he severed the ties which united the Jews of the Diaspora to their mother country and to the patriarchate.

The emperor Julian showed himself particularly gracious to Hillel, whom he honored on many occasions. In an autograph letter to him, Julian assured him of his friendship and promised to ameliorate further the condition of the Jews. Before setting out for the war with Persia, Julian addressed to the Jewish congregations a circular letter in which he informed them that he had "committed the Jewish tax-rolls to the flames," and that, "desiring to show them still greater favors, he has advised his brother, the venerable patriarch Julos, to abolish what was called the 'send-tax.'"

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 332 *et seq.*, and note 34; Halévy, *Dorot ha-Rishonim*, ii. 197; Heilprin, *Seder ha-Dorot*, ii.; Krochmal, *Yerushalayim ha-Benuyah*, Introduction, pp. 27 *et seq.*; *Maḥzor Vitry*, p. 478, Berlin, 1893.

S. S. M.

HILLEL B. BERECHIAH (JEBERECHIAH): Palestinian haggadist. He is cited only once under this name, and then as author of an interpretation which elsewhere is attributed to another (Lam. R. i. 5; comp. Sanh. 104b). He is identical with **Alai** or **Ilaa b. Berechiah**, "Hillel" being a variant of this name (comp. ELA). Under this name he appears several times (see Ta'an. 10a; Sanh. 94b; comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*). Among several of his homiletic interpretations, grouped together for students, there is one which declares that when two students travel together and do not discuss the Law they deserve to be consumed by fire. He deduces this from II Kings ii. 11: had Elijah and Elisha not talked of the things of the Law the fiery chariot and horses would have consumed and not merely have parted them (Soṭah 49a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 703, 764; Heilprin, *Seder ha-Dorot*, ii. 27a, Warsaw, 1897.

S. S. M.

HILLEL BEN ELIAKIM: Greek Talmudist of the eleventh and twelfth centuries. He was a pupil of Rashi, and is mentioned by Mordecai b. Hillel (Haggahot on Giṭ. No. 466). Hillel wrote a commentary to Sifra in which he often quotes Rashi and Isaac b. Melchizedek; he also wrote a commentary to Sifre. Both works were known to the tosafists; the former is mentioned in the "Sefer Yiḥuse ha-Tanna'im weha-Amora'im," the latter in the Tosefta (Soṭah 15a, 38a) and in the Mordekai (Giṭ. No. 376). The former is also quoted by Elijah Mizraḥi in his commentary on Rashi, by Aaron b. Ḥayyim in his "Ḳorban Aharon," and by Menahem Azariah Fano in his Responsa (No. 11).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Michael, *Or ha-Ḥayyim*, No. 796; Fuenn, *Keneset Yisrael*, p. 292.

S. M. SEL.

HILLEL OF ERFURT: Talmudic authority; lived at Erfurt in the fourteenth and fifteenth centuries; a contemporary of Shalom of Neustadt, and a pupil of Meïr ben Baruch Faleri. According to A. Brüll, Hillel is identical with one "Hiller" who figures in a document of 1416 as having been nominated chief rabbi of Thuringia by Margrave Wilhelm (Ludewig, "Reliquiæ Manuscriptæ," x. 254). Hillel is said to have once left Erfurt for Palestine to fulfil a vow he had made to spend the remainder of his life in the Holy Land. On reaching Vienna he was seized with a longing to return, because he considered that the Talmudical school of Erfurt would suffer by his absence. He thereupon addressed himself to the rabbis, who canceled his vow (Moses Minz, Responsa, No. 97). Judah Minz says that he saw bills of divorce issued by the rabbinical college of Hillel which might serve as models for the spelling of proper names (Responsa, Nos. 54, 105).

BIBLIOGRAPHY: Brüll, in Kobak's *Jeschurun*, vi. 203; Adolph Jaraczewsky, *Die Gesch. der Juden in Erfurt*, p. 51; Michael, *Or ha-Ḥayyim*, No. 882.

S. S. I. BR.

HILLEL BEN GAMALIEL III.: Scholar of the second amoraic generation (3d cent.), son of Gamaliel III., brother of Judah II., and probably a pupil of his grandfather Judah I. (see B. B. 83b). Of his early history nothing is known. As illustrating his modesty the following incidents may be quoted: He and his brother were once at Biri, where people remonstrated against their walking on the Sabbath in shoes with golden buckles, which was not customary at that place: they resignedly removed their shoes and handed them over to their accompanying slaves. On another occasion at Kabul they were about to bathe together when the people informed them that they did not consider it moral for brothers to bathe together: Hillel and his brother thereupon desisted. In either case they could have shown the people that their acts were perfectly legal, but they preferred to comply with the local customs (Tosef., M. Ḳ. ii. 15, 16; Pes. 51a). While Hillel is not often quoted in connection with halakot, he was an able interpreter of Scripture; this accounts for Origen seeking his society and consulting him frequently on difficult Biblical passages. It was probably this Hillel that declared, "The Jews have no Messiah to expect, for they have already consumed him in the days of Hezekiah" (Sanh. 99a). He may have been prompted to this declaration by Origen's professed discovery in the Old Testament of Messianic passages referring to the founder of Christianity. Some credit Hillel, and not his better-known namesake, with the authorship of the following maxims: "Separate not thyself from the community"; "Be not confident in thyself until the day of thy death"; "Condemn not thy neighbor until thou hast been placed in his condition"; "Use no unintelligible expressions assuming that ultimately they will be understood"; "Say not 'When I have leisure I shall study': thou mayest never be at leisure" (Ab. ii. 4; see Tosef., Yom-Ṭob, *ad loc.*).

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 250; Heilprin, *Seder ha-Dorot*, ii. 56a, Warsaw, 1897.

S. S. M.

HILLEL BEN NAPHTALI HERZ: Lithuanian rabbi; born at Brest-Litovsk in 1615; died at Zolkiev Jan. 3, 1690. After he had studied under Hirsh Darshan, Hillel went to Wilna, where from 1650 to 1651 he was a member of the rabbinical college. He stayed at Wilna until 1666, then became rabbi in Kaidani and several other Lithuanian towns, was called in 1670 as rabbi to Altona and Hamburg, and in 1680 to Zolkiev. He was also a delegate to the Council of the Four Lands at the fair of Yaroslav.

Hillel was the author of an important work entitled "Bet Hillel," a commentary and novellæ on the four parts of the Shulḥan 'Aruk, of which his son, Moses ben Hillel, published only the portions on Yoreh De'ah and Eben ha-'Ezer, with the text (Dyhernfurth, 1691). He also wrote under the same title a homiletic and cabalistic commentary on the Pentateuch, which has not been published.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 799; Fuenn, *Ḳiryah Ne'emanah*, p. 82; idem, *Keneset Yisrael*, p. 295; Behrmann, *Hamburgs Orientalisten*, p. 67, Hamburg, 1902; Buber, *Ḳiryah Nisgabah*, pp. 23-25, Cracow, 1903.

D. M. SEL.

HILLEL BEN SAMUEL: Italian physician, philosopher, and Talmudist; born about 1220; died about 1295. He was the grandson of the Talmudic scholar Eleazar ben Samuel of Verona. He spent his youth at Barcelona, where he studied the Talmud and natural sciences, his teacher in the study of the former being Jonah Gerondi, distinguished for his piety and rabbinical scholarship. Hillel, witnessing Gerondi's sincere repentance for his behavior in the Maimonides controversy at Montpellier, himself began to study Maimonides' religio-philosophical works, of which he became one of the most enthusiastic admirers. He studied medicine at Montpellier, and practised successively at Rome, where he formed a friendship with the papal physician in ordinary, Maestro Isaac Gajo; at Capua (1260-71), where, having attained fame as physician and philosopher, he lectured on philosophy, among his hearers being Abraham Abulafia; and at Ferrara, where he had relatives.

In his old age he retired to Forli, where he lived in straitened circumstances. Hearing there of Solomon Petit's appearance in Italy with anti-Maimonidean designs, he immediately addressed a letter to Maestro Isaac Gajo, vividly describing the disastrous consequences of the first condemnation of Maimonides' works at Montpellier, and imploring him not to join the movement against Maimonides. In order to convince his friend more fully of the absolute groundlessness of the attacks upon the master, Hillel volunteered, with a somewhat exuberant self-complacency, to explain satisfactorily those passages of the "Moreh" which gave offense. And in order to quiet once and forever the constantly recurring dissensions, Hillel formulated a somewhat fantastic plan, which reveals at the same time his love of justice and his sincere regret that the sorrows of his people were increased by these discords. The plan was as follows: A council, composed of the most eminent rabbis of the East, should convene at Alexandria, and, after listening to the opponents of Maimonides and examining their objections, should give a decision to be accepted by the entire Jewry. It should furthermore depend upon this decision whether Maimonides' works should be burned or should be preserved for further study. Hillel was firmly convinced that the verdict could not be other than favorable to Maimonides.

Hillel, in spite of his wide philosophical knowledge, remained faithful to the teachings of Judaism in their most orthodox interpretation. He even pledged himself to implicit belief in the miraculous stories of the Bible and the Talmud, incurring thereby the censure of the more logical thinker Seraiah ben Isaac ("Oẓar Neḥmad," ii. 124 *et seq.*). In his chief work, "Tagmule ha-Nefesh" (Lyck, 1874), which reviews the philosophical literature, then in vogue, of the Greeks and Arabs, Jews and Christians, Hillel makes constant reference to the Bible and to Talmudic works, advancing his own opinion only when these latter are silent on the subject under consideration.

Hillel's works, in addition to the "Tagmule ha-Nefesh," include: a commentary to Maimonides' 25 Propositions ("Haḳdamot"), printed together with the "Tagmule ha-Nefesh"; a revision of the "Liber de Causis," short extracts of which are given in Halberstam's edition of "Tagmule ha-Nefesh"; "Sefer ha-Darbon," on the Haggadah; a philosophical explanation of Canticles, quoted in "Tagmule ha-Nefesh"; "Chirurgia Burni ex Latina in Hebræam Translata (De Rossi MS. No. 1281); two letters to Maestro Gajo, printed in "Ḥemdah Genuzah" (1856), pp. 17–22, and in "Ṭa'am Zeḳenim," p. 70.

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S. S. A. Pe.

HILLEL B. SAMUEL B. NAḤMAN: Palestinian haggadist of the fourth century. It may be assumed that his father was his teacher; but he had other instructors also, among them being Levi b. Ḥama (Ber. 28b). According to Hillel, the merits of the teacher are, in the sight of heaven, five times as great as those of the pupil; for the Bible says, "Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred" (Cant. viii. 12; Cant. R. *ad loc.*). Elsewhere he adduces Neh. viii. 17 to prove that contemporary authorities must be accorded the same respect as was shown to the ancients in their days (Eccl. R. i. 4; comp. Yer. Ḳid. i. 61c).

Bibliography: Bacher, *Agada der Palästinensischen Amoräer*, iii. 703.

J. S. M.

HILLEL B. ẒEBI HIRSCH MILEIKOVSKY (HILLEL SALAUTER): Russian rabbi; born in Zareche, a suburb of Wilna, 1819; died in Mstislavl, government of Moghilef, June 1, 1899. At the age of twenty-five he became rabbi of Kreve, government of Wilna, and was afterward successively rabbi of Salaty, Ponyevyezh, Shklov, Khaslavich, and, finally, of Mstislavl. He was considered one of Russia's foremost rabbis, and in 1894 was chosen as a member of the rabbinical commission, the sittings of which he attended in St. Petersburg. He left a manuscript work which his grandson, Moses Mendel of Wilna, undertook to prepare for publication. Several of his responsa are published in R. Simon Zarḥi's "Naḥalat Shim'on."

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H. R. P. Wi.

HILLELI. See Bible Manuscripts.

HILLER, EDUARD: German philologist; nephew of Ferdinand Hiller; born at Frankfort-on-the-Main April 14, 1844; died at Halle March 7, 1891. Educated at the universities of Bonn and Göttingen (Ph.D. 1865), he became a teacher at the Kortegarn institute at Bonn, which position he occupied until 1868. In 1869 he became privat-docent at Bonn; in 1874, professor of classic philology at Greifswald; two years later he removed to Halle. His most important works are: "Quæstiones Herodianæ," Bonn, 1866; "Eratosthenis Carminum Reliquiæ," Leipsic, 1872; "Theonis Smyrnæi Expositio Rerum Mathematicarum ad Legendum Platonem Utilium," *ib.* 1878; "Albii Tibulli Elegiæ," *ib.* 1885; "Beiträge zur Textgesch. der Griechischen Bukoliker," *ib.* 1888. He also edited Fritzsche's "Theocritus" (3d ed.), Bergk's "Poetæ Lyrici Græci," vols. ii. and iii. (4th ed.), and the "Anthologia Lyrica" (4th ed.) of the latter author.

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S. F. T. H.

HILLER, FERDINAND: German composer and musical writer; born at Frankfort-on-the-Main Oct. 24, 1811; died at Cologne May 10, 1885. He studied with Hofmann (violin), Aloys Schmitt (pianoforte), and Vollweiler (harmony and counterpoint). At the age of ten he played a Mozart concerto in public, and he began to compose at twelve. After a supplementary course of two years under Hummel at Weimar, he accompanied him on a professional tour to Vienna. The following is one of several short verses which were written on his departure by Goethe:

> "Ein Talent das Jedem frommt,
> Hast du in Besitz genommen;
> Wer mit holden Tönen kommt,
> Ueberall ist der willkommen."

An interesting account of this journey is given by Hiller in the sketch entitled "Aus den Letzten Tagen Ludwig van Beethoven's," contained in his "Aus dem Tonleben Unserer Zeit" (Leipsic, 1871). From Vienna, where he saw Beethoven upon his death-bed, he returned to Frankfort. In 1828 he went to Paris. He lived there for seven years, and taught at Choron's Institution de la Musique.

Shortly after the death of his father, Hiller's mother, a highly gifted woman, joined her son in Paris. His house then became the rendezvous for many celebrities of the day—Cherubini, Rossini, Chopin, Liszt, Berlioz, Nourrit, Heine, and Börne being among the brilliant coterie assembling there. Hiller also gave a number of concerts in Paris (generally in association with Fétis and Baillot), and it was he who first introduced Beethoven's Concerto in E flat to the Parisian public. In 1836-37 he conducted at Frankfort the concerts of the Cäcilien-Verein. In 1838 Hiller went to Italy; his opera "Romilda" was produced at La Scala, Milan, in 1839. The failure of this work was balanced by the extraordinary success of his oratorio "Die Zerstörung Jerusalems," the production of which at Leipsic, during the winter of 1839-40, the composer, at the solicitation of Mendelssohn, personally superintended.

Returning to Germany in 1842 from a second short stay in Italy, Hiller went to Leipsic, where, during the absence of Felix Mendelssohn, he conducted the Gewandhaus concerts for the season of 1843-44. To this period belong his two operas "Traum der Christnacht" and "Conradin." In 1847 he became municipal "Kapellmeister" at Düsseldorf, and in 1850 accepted a similar position at Cologne. During the season of 1852 he was conductor of the opera at the Théâtre Italien in Paris.

In 1849 he was elected a member of the Academy of Fine Arts, Berlin, and in 1868 he received the honorary degree of "doctor" from the University of Bonn. He retired Oct. 1, 1884. Hiller embraced the Christian faith.

Among Hiller's principal literary productions may be mentioned: "Die Musik und das Publikum" (1864); "Ludwig van Beethoven" (1871); "Aus dem Tonleben Unserer Zeit" (2 vols., 1868; new series, 1871); "Felix Mendelssohn-Bartholdy, Briefe und Erinnerungen" (1874; 2d ed., 1878); "Musikalisches und Persönliches" (1876); "Goethe's Musikalisches Leben" (1883); "Uebungen zum Studium der Harmonie und des Kontrapunktes" (14th ed., 1891).

Bibliography: *Musikalisches Wochenblatt*, Leipsic, ii.; Champlin, *Cyclopedia of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*.

s. J. So.

HILLQUIT, MORRIS: American lawyer and socialist; born at Riga, Russia, Aug. 1, 1870; educated at the gymnasium of that town. He emigrated to the United States in 1887, studied law, and was admitted to the New York bar in 1893. In 1888 Hillquit became a member of the Socialist Labor party, and has been active in the Socialist movement in various ways. He was a delegate to the Rochester convention in 1899-1900, and assisted in the framing of the platform and resolutions adopted there. Together with Job Harriman and Max Hayes he served as a representative of the Rochester wing of the Socialist Labor party at the Unity convention held at Indianapolis in 1900, and was prominent in the fusion of his party with the Social Democratic party founded by Eugene V. Debs. In the Socialist party he is now (1903) the national committeeman from the state of New York. Hillquit has served as counsel for a number of trade-unions during labor disputes. In addition to numerous articles contributed to the Socialist press of America, he has written "The History of Socialism in the United States," New York, 1903.

A. I. G. D.

HILLUḲIM. See Pilpul.

HIMYARITES. See Sabeans.

HIN. See Weights and Measures.

HINNOM. See Ge-hinnom.

HIPPOCRATES: Greek physician; born in Cos 460 B.C.; died at Larissa in Thessaly about 360 B.C. He studied medicine under Herodicus of Selymbria and under his father, Heraclides, and philosophy under Gorgias of Leontini and Democritus of Abdera. He undertook many travels, and lived for a long time in the island of Thasos and in Thessaly.

Hippocrates' influence and reputation in the Middle Ages among the learned Moslems and Jews increased as his works became better known by translation. He is the only Greek author that has received in Hebrew sources the honorific epithet "the Pious" (החסיד). Maimonides ("Shemonah Peraḳim," i., beginning) calls him "head of the physicians" (ראש הרופאים). The Arabs gave to his name the forms "Abuḳrat" and "Buḳrat." Jewish authors rendering his works from Arabic translations, quote his name in these forms; when rendering from Latin translations they use the forms "Ippoḳrat" and "Ippoḳras."

The influence of Hippocrates' medical principles upon the treatment of diseases among the Jews must have been very deep, as may be learned from their profound study of his works.

Of his writings the "Aphorisms" (*'Αφορισμοί*) were most studied by the Jews. They transcribed the Arabic translation of Ḥunain b. Isḥaḳ ("Kitab al-Fuṣul") in Hebrew characters (Vatican MS. No. 426), and also paraphrased and translated the work into Hebrew under the title "Peraḳim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2245). The Latin translation of Constantinus Africanus was likewise rendered into Hebrew by Hillel ben Samuel (thirteenth century) in Italy (Vat. MS. No. 368, 50; Paris MS. No. 1111); and this Hebrew translation, again, was commented on by Moses de Rieti (born in 1388; Steinschneider, "Cat. Berlin," Nos. 62, 68; Parma, De Rossi, MS. No. 1185; Amsterdam MS. No. 4052). Judah ben Samuel Shalom composed in Hebrew (about 1450) a commentary on the "Aphorisms" for his pupil Raphael b. David ha-Kohen of Lunel (Florence MS. No. 88; Paris MS. No. 1113; Vienna MS. No. 133).

Hippocrates' "Prognostics" (*Προγνωστικόν*) were likewise translated from the Arabic into Hebrew with the title "Haḳdamat ha-Yedi'ah" (Leyden MS. No. 2, 3; Paris MS. No. 1106, 12; Parma, De Rossi, MS. No. 565), and paraphrased in Hebrew under the title "Ḥidot we-Hashgaḥot" (1197–99), of which work many manuscripts are in existence.

Moreover, his "On Regimen in Acute Diseases" (*Περὶ Διαίτης 'Οξέων*) was translated into Hebrew (probably from the Arabic) by Nathan ha-Meati (finished in Rome, 1282) under the title "Hanhagat ha-Ḥolayim ha-Ḥaddiyim" (Leyden MS. No. 2, 18).

The same Nathan ha-Meati translated Hippocrates' "On Airs, Waters, and Places" (*Περὶ 'Αέρων, 'Υδάτων, καὶ Τόπων*) into Hebrew with the title "Sefer ba-Awwerim uba-Zemannim weha-Memot weha-Araẓot," probably from the Arabic too (Leyden MS. No. 2, 10; Paris MS. No. 1106, 3).

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* ii. 7; *Encyc. Brit.* s.v.; Steinschneider, *Hebr. Uebers.* §§ 416 *et seq.*

J. M. Sc.

HIPPOLYTUS: Christian theologian of the second and third centuries; schismatic Bishop of Rome in opposition to Calixtus I. (217); deported in 235 to Sardinia, where he died. Hippolytus was one of the most prolific writers among the Church Fathers, the first real exegete of the Christian Church, and, because of his intimate acquaintance with philosophical and gnostic systems, one of the most prominent among the early defenders of Catholic doctrine. His works have come down in a fragmentary state and in various translations, Latin, Syriac, Arabic, Ethiopic, Armenian, and Georgian. In 1551 a statue of Hippolytus, made in the third century, was unearthed in the Via Tiburtina in Rome, on the pedestal of which was engraved a list of his many works, a list which is found with variations both in Eusebius and in Jerome. Hippolytus is of interest in several ways to the Jewish student. As a defender of his church it was natural that he should attack the Jews. His *'Αποδεικτικὴ πρὸς 'Ιουδαίους* (on the statue simply *Πρὸς τοὺς 'Ιουδαίους*) was written to show that the Jews were themselves responsible for their misfortune and their wretched condition, because of their wicked behavior toward the Messiah (Caspari, "Quellen," p. 395). This treatise was much used by later anti-Jewish writers, and has probably not survived in its original form (Bonwetsch, "Studien," pp. 13, 19). In another work, the "Treatise on Faith," found by N. J. Marr in a Grusian manuscript in Tiflis, there is a further polemic against the Jews (*idem*, "Hippolyt's Kommentar zum Hohen Liede," p. 11, Leipsic, 1902).

Anti-Jewish Writings.

But his criticism, however sharp, has no touch of bitterness or of hatred. In the fragments of a short work on thirty-two heresies, found by Lipsius, he describes at length the four pre-Christian heretical sects: Dositheans, Pharisees, Sadducees (whom he derives from the Dositheans), and Herodians. It seems generally accepted now that he was also the author of the work on the refutation of heresies entitled *Κατὰ Πασῶν Αἱρέσεων 'Ελεγχος*, the first part of which, under the title *Φιλοσοφούμενα*, was until 1842 ascribed to Origen. In book ix., ch. 13 he gives a detailed explanation of the tenets of the Pharisees, the Sadducees, and the Essenes (see ESSENES); and he then explains the subject-matter of the Jewish religion as being of a fourfold character—theological, natural, moral, and ceremonial. In ch. 25 he has the following to say about the Jews:

> "They earnestly aim at serious habits and a temperate life, as one may ascertain from their laws. . . . The reader will find himself astonished at their temperance and the amount of diligence lavished on customs legally enacted in reference to man. . . . The superiority of their ritual it is easy for those who wish it to ascertain, provided they read that which furnishes information on these points."

His Exegesis.

The same generous spirit is seen in the following chapter, where he speaks of the Jewish doctrine of the Messiah, which he gives clearly and succinctly, though naturally opposing it. In book x. he treats also of the Ebionites (ch. 18), and of Jewish chronology (ch. 26) as proving the antiquity of Christian truth. In various manuscripts containing an Arabic catena of the Pentateuch (ed. Lagarde, "Materialen zur Kritik des Pentateuchs," ii., Leipsic, 1867) there are extracts from "Hippolytus, the commentator of the Targum" or "of the Syriac," which are undoubtedly by this author. Jean Gagnier had already seen parallels in these extracts to such works as the Pirḳe Rabbi Eliezer and the targums of Onḳelos and Jonathan. What the word "targum" means in this connection is quite uncertain; and additions have undoubtedly been made in the course of time. As Lagarde had seen, the work is very much in the nature of a Jewish midrash, indicating the source from which many of the ideas have been borrowed (see Achelis, "Hippolitstudien," Leipsic, 1897). As an exegete, Hippolytus uses the allegory and the type, but in a moderate degree. He finds references in the Book of Daniel to Antiochus and the Maccabees. He admits also that the historical character of the story of Susanna is questioned by the Jews.

The fragments of Hippolytus' writings were first collected by Lagarde (Leipsic, 1858), and are now (1903) in course of publication by Bonwetsch and Achelis for the Royal Prussian Academy edition of the Church Fathers (vol. i., Leipsic, 1897).

BIBLIOGRAPHY: The edition of the Royal Prussian Academy, 1897, *passim*; Achelis, *Hippolitstudien*, in *Texte und Uebersetzungen*, 1897, i. 4; Bonwetsch, *Studien zu den Kommentaren Hippolit zum Buche Daniel*, ib. 1897, i. 2; Bardenheuer, *Patrologie*, pp. 127 *et seq.*, Freiburg, 1894; Schürer, *Gesch.* i. 69; and the literature cited in Herzog-Hauck, *Real-Encyc.* viii. 126.

G.

HIPPOS ('Ιππος): One of the cities of the DECAPOLIS in Palestine, the site of which is uncertain. For the identifications of the ancient geographers see Pliny ("Hist. Naturalis," v. 14, xv. 18), Josephus ("Vita," § 65), and Eusebius ("Onomasticon," *s.v.* "Apheca"). In the Talmud Hippos occurs under the name "Susita" (סוסיתא), the Hebrew equivalent, and it is frequently mentioned with Tiberias. These two cities, facing each other (Gen. R. xxxii.), were situated on opposite shores of the lake; and merchants went to and fro between them (Yer. Sheb. viii. 3). Susita was for a time opposed to Tiberias (Lam. R. i. 18); and it is spoken of as inhabited by Gentiles (Yer. R. H. ii. 1). It is mentioned with Ashkelon as an example of a heathen town in the midst of the land of Israel (Tosef., Oh. xviii. 4). R. Joshua b. Levi identified the land of Tob (Judges xi. 3) with Susita (Yer. Sheb. vi. 2). It is very likely that the primitive name was "Susita" and that "Hippos" was the Greek translation of this, for by the Arabian geographers it is called "Susiyyah."

Hippos seems to have been an important city, as the whole district was called, after it, "Hippene" (Josephus, "B. J." iii. 3, § 1). It was conquered by Alexander Jannæus and afterward freed by Pompey (*idem*, "Ant." xiv. 4, § 4; *idem*, "B. J." i. 7, § 7), thus becoming one of the independent towns of the Decapolis. Later, Augustus presented it to Herod ("Ant." xv. 7, § 3; "B. J." i. 20, § 3), after whose death it was again wrested from the Jewish dominions ("Ant." xvii. 11, § 1; "B. J." ii. 6, § 3). From that time on Hippos was designated as a Greek city (*ib.*); and probably the Talmudic passage Yer. R. H. ii. 1 refers to that epoch. At the outbreak of the Roman war the Jews, led by Justus of Tiberias, devastated Hippos; but the inhabitants avenged themselves by massacring the Jews ("B. J." ii. 18, §§ 1, 5).

In the Christian period Hippos became an episcopal see (Epiphanius, "Hæres." lxxiii. 26). A coin has been discovered bearing the name "Hippos" (Muret, "Revue Numismatique," 1883, i. 67). It is of the time of Nero, having on the obverse side Nero's head and on the reverse a horse with the inscription Ιππηνων.

Traditional Tomb of Hiram.
(From a photograph by Bonfils.)

Bibliography: Neubauer, *G. T.* pp. 238-240; Clermont-Ganneau, in *Revue Archéologique*, 1875, xxix. 362-369; Schürer, *Gesch.* 3d ed., p. 120.

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HIRAH (חירה): An Adullamite, the friend of Judah, at whose house the latter stopped after the sale of Joseph (Gen. xxxviii. 1). Hirah accompanied Judah when he went to Timnah to superintend the shearing of his sheep (*ib.* verse 12). He was also the messenger that carried the kid from Judah to Tamar (*ib.* verse 20).

E. G. H. M. Sel.

HIRAM, HURAM (חירם, חורם): 1.—Biblical Data: King of Tyre in the time of David and Solomon. After David had conquered Jerusalem, Hiram sent him cedar-wood and carpenters and masons so that he might build a house (II Sam. v. 11; I Chron. xiv. 1). Hiram was a friend of David throughout the latter's life (I Kings v. 15); and after David's death he continued on terms of friendship with Solomon (*ib.* v. 21 *et seq.*). Hiram supplied Solomon with cedar-trees, fir-trees, and Tyrian constructors for the building of the Temple; and Solomon repaid him with wheat and olive-oil (*ib.* v. 24, 25, 32; II Chron. ii. 14, 15). Twenty years later Hiram sent to Solomon gold and another large supply of cedar- and fir-trees; and Solomon gave him in return a present of twenty towns in Galilee (I Kings ix. 10, 11). Although Hiram was dissatisfied with the present, his friendship for Solomon did not diminish; and he sent Solomon a hundred and twenty talents of gold (*ib.* verses 12-14). Hiram permitted Solomon's ships to sail with his own to Ophir; and the Jewish sailors were guided by the Tyrians, who were the better mariners (*ib.* ix. 27, 28; x. 22).

——**In Rabbinical Literature:** Hiram, Solomon's friend, is identified by some with Judah's friend Hirah (Gen. xxxviii. 1); and even those who regard Hirah and Hiram as two personages, admit Hiram's great age, as he was still living at the time of the prophet Ezekiel, whose prophecy concerning the King of Tyre is directed against Hiram (Ezek. xxviii. 2 *et seq.*; Gen. R. lxxxiv. 8; Jerome in his commentary on Ezek. xxviii. 11 calls the identification a "fabula Hebræorum"; comp. Aphraates, "Homilies," v., ed. Wright, pp. 84, 85). In Ḥul. 89a a tanna of the middle of the second century speaks of "Hiram, the Prince of Tyre" (comp. Mek., Beshallaḥ, Shirah, ix.). Hiram's friendly correspondence with Solomon, which is mentioned in Scripture, was for centuries after preserved in the archives of Tyre (Josephus, "Ant." viii. 2, §§ 6-8; *idem*, "Contra Ap." i. 18-19; Eupolemus, in Eusebius, "Præparatio Evangelica," ix. 33, 34, calls King Hiram "Suron"). Their intercourse was not confined to the exchange of gold, silver, and cedar- and fir-wood for grain, oil, and wine; for they also exchanged questions and answers. On one occasion Solomon sent Hiram riddles, asking for some in return; and he proposed that the one who could not solve them should pay a forfeit in money. Hiram accepted this proposition, and subsequently had to pay many sums, since he was unable to solve Solomon's riddles. Later, however, a Tyrian, Abdamon by name, came to Hiram's aid and propounded riddles to Solomon: and as the latter could not solve them, he was obliged to pay large sums to Hiram (Josephus, "Ant." viii. 5, § 3).

Hiram, instead of being grateful to God for allowing him to attain to a good old age, began to imagine that he himself was a god, and endeavored to make people believe in him by means of seven heavens that he had artificially constructed. He had four iron pillars fastened to the bottom of the sea, and on these he erected seven heavens, the first being of glass, the second of iron, the third of lead, the fourth of molten metal (brass), the fifth of copper, the sixth of silver, and the seventh of gold. These heavens were separated from each other by channels of water, ranging in size from 500 to 3,500 square ells, so that each heaven was 500 square ells larger than the one below it. Furthermore, Hiram collected huge boulders in the second heaven, the rolling of which resembled thunder; and flashes of lightning were produced by great precious stones. While Hiram was floating on high the prophet Ezekiel was brought to him through the air, to reprove him for his arrogance. But the Prince of Tyre replied haughtily that he, like God, was sitting on the sea and in seven heavens, and had already survived David, Solomon, twenty-one kings of Israel, twenty kings of Judah, ten prophets, and ten high priests. Thereupon God said: "What! a mortal dares to deem himself a god because he has furnished cedars for the building of My Temple? Well, then, I will destroy My house in order that meet punishment may come upon him." And this was brought about; for, after the destruction of the Temple, Nebuchadnezzar dethroned his stepfather Hiram (read "ba'al immo," following Lev. R. xviii. 2); and every day a piece was cut from his body, which he had to eat until he died a miserable death. The wonderful palace sank into the earth, where it is preserved for the pious "in the future world" (Yalḳ., Ezek. 367; variants to this text in Jellinek, "B. H." v. 111–112; H. M. Horowitz, "Bet 'Eḳed ha-Aggadot," iii. 28–31). According to one haggadah Hiram entered paradise alive, and in order to reconcile this statement with the story as given above, it is said in the Second Alphabet of Ben Sira (ed. Venice, 29a): "God brought Hiram, the King of Tyre, alive into paradise because he built the Temple; at first he was God-fearing and lived in paradise a thousand years; but then he became haughty and claimed to be a god, whereupon he was driven out of paradise into hell." It is highly probable, however, that this haggadah was originally referred to Hiram, the builder of the Temple (I Kings vii. 13; comp. Hiram [2], below).

The self-deification of Hiram is also mentioned several times in the Midrash: an old midrash (Gen. R. ix. 5; comp. B. B. 75a, foot) says that the only reason why God pronounced death on Adam and on the human race was because he foresaw that Nebuchadnezzar and Hiram would pretend to be gods. The identification of the anonymous Prince of Tyre in Ezek. xxviii. with Hiram was probably due in part to the fact that the Biblical Hiram was confounded with Hiram, a contemporary of Nebuchadnezzar, of whom Josephus speaks ("Contra Ap." i. 21).

Bibliography: L. Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Litteratur*, pp. 126–128; *idem*, in Jew. Encyc. i. 289, s.v. Aḥikar, concerning the Hiram and Akiba legend; Jellinek, *B. H.* Introduction, v. 33–35.

s. s. L. G.

——**In Non-Jewish Sources:** According to Dius the Phenician and Menander the Ephesian (see Josephus, "Contra Ap." i., §§ 17, 18), Hiram, the son of Abiba'al, reigned thirty-four years, and died at the age of fifty-three. Solomon built the Temple in the twelfth year of Hiram's reign, which, according to this statement, must have lasted from 969 to 936 b.c. This does not agree with the Biblical data; for if Hiram sent materials to David after his conquest of Jerusalem and was still alive twenty years after the construction of Solomon's Temple, his reign must have lasted about sixty years. It is likely, however, that the Hiram of David's time was the father of the Hiram of Solomon's; and this supposition is confirmed by II Chron. ii. 12. Josephus, relying on the two above-named historians, relates further (*l.c.*) that Hiram built first the temple of Hercules, and then the temple of Astarte when he made his expedition against the Tityans. According to other Phenician historians (quoted by Tatian, "Contra Græcos," § 37), Hiram gave his daughter in marriage to Solomon.

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2. Artificer sent by Hiram, King of Tyre, to Solomon. He was apparently of a mixed race; his father being a Tyrian, and his mother of the tribe of Naphtali (I Kings vii. 13, 14) or of the tribe of Dan (II Chron. ii. 12 [A. V. 14]). The words "ḥuram abi," which terminate II Chron. ii. 11 (A. V. 13), generally translated "Huram my father's" (see No. 1), are taken by some to be the name of the artificer; with this name compare "Hammurabi," of which "Hiram Abi" may be a local variant or misreading. The name is curiously used in Freemasonry. There is an essential difference, as regards the nature of Hiram's technical specialty, between I Kings and II Chronicles. According to the former, Hiram was an artificer only in brass; and the pieces which he executed for the Temple were the two pillars Jachin and Boaz, the molten sea with its twelve oxen, the ten lavers with their bases, the shovels, and basins, all of brass (I Kings vii. 14-45). But in II Chron. ii. 13 [14] it is said that Hiram was "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving." Thus he seems to have superintended all the work of the Temple. Josephus says ("Ant." viii. 3, § 4) that Hiram's father was Ur of the stock of the Israelites, that he was skilful in all sorts of work, but that his chief skill lay in working in gold, silver, and brass. Josephus apparently interprets the words "ish ẓori" to mean a man who lived in Tyre, and the name of "Ur" probably originated in the confusion between "Hiram" and "Bezaleel." In I Kings vii. 40 (A. V. margin) the form "Hirom" (חירום) occurs.

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HIRED MEN or **HIRELINGS.** See Hiring and Letting; Master and Servant.

HIRING AND LETTING (Hebr. "sekirut"): Hiring is a transaction by which parties, for a compensation, contract for a definite period for (*a*) the use of property or (*b*) personal service.

I. The Mishnah (B. M. 93a) distinguishes four kinds of bailees: (1) the gratuitous bailee or depositary; (2) the borrower; (3) the paid bailee; and (4) the hirer (see Bailments). The hirer has the same responsibility as the paid bailee; that is, he must make restitution for the object entrusted to him in case it is lost or stolen, or if it is injured through his negligence. He is free from responsibility if it is impossible to prevent the loss; for instance, if an animal in his care dies or receives an injury accidentally or is violently abducted by robbers. In all other respects hiring is subject to the same laws as selling (*ib.* 56b), both as regards the manner of acquiring possession of the object (see Alienation and Acquisition) and as regards deceit or overcharge (*ib.* 99a; Maimonides, "Yad," Sekirut, ii. 8; *ib.* Mekirah, xiii. 17; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 307, 2; 227, 35).

Movable Property.

The hirer may use the object only for the purpose for which it was hired; and if he employs it in any other way, he becomes responsible for all accidents. The Rabbis, however, distinguish between accidents that are due directly to this change from the original purpose and those that can be ascribed to other reasons. If one who hires an animal for the purpose of taking it up a hill leads it down into a valley, thereby allowing the animal to slip and become injured, the hirer is free; for this might have happened on the hill as well. But if it becomes overheated for want of pure air, the hirer has to make restitution; for this could not have occurred if he had taken the animal on the hill (B. M. 78a; "Yad," Sekirut, iv.). If it is stipulated that the animal is to be laden with a burden of a certain weight, or if there is an established custom as to the weight of a burden to be put upon an animal, and the hirer adds one-thirtieth or more thereto, he becomes responsible for all accidents. The hirer may not change from the original terms either in the weight or as regards the kind of burden put upon the animal (B. M. 80a; "Yad," *ib.*; Ḥoshen Mishpaṭ, 308, 5, 6; 311, 1). Whether the owner has to substitute another object for the use of the hirer in case an accident happens to the one originally hired, depends greatly on the conditions made in the contract ("Yad," *l.c.* v. 1-3). One who hires an object may not sublet it; for it is presumed that no one desires his property to be in hands other than those to whom he entrusts it (B. M. 29b). But if the hirer does let it to another, he assumes all responsibility; while all the profits derived from the transaction go to the owner of the object ("Yad," *l.c.* i. 4).

Houses.

The landlord who lets a house for a definite period, may not retract from his contract, even when he himself has no place of abode. During the period of the lease he may not evict his tenant, nor may he compel the latter to leave the house, even for a short period, in order to make necessary repairs. If the lease is indefinite, containing no provision as to time, the tenant may be ejected after thirty days' notice. In the winter, however, the tenant may not be ejected. The lessee is permitted to let the house to another tenant as long as the number of the members of the two families is the same ("Yad," *l.c.* v. 5). If the lease specifies a certain house, and this is destroyed, the landlord is not compelled to rebuild the house for the use of the tenant; but he must return to him whatever rent has been paid in advance for the unfulfilled portion of the contract. When, however, the lease specifies no particular house, and the landlord provides the lessee with a house which is later destroyed, the lessee may demand that the landlord provide him with another dwelling (B. M. 103a; "Yad," *l.c.* vi. 7; Ḥoshen Mishpaṭ, 312, 17). If the landlord sells the house during the occupancy of the tenant, the buyer becomes obligated by the terms of the lease; and all the laws that applied to the first owner apply with equal force to the second. See Ejectment.

In some places there was a fixed time when all tenants changed their leases or moved from place to place. If, in such a place, the tenant continued to live in the house for a short period thereafter he might be compelled to pay the year's rental even if he removed before the expiration of the year (Ḥoshen Mishpaṭ, *l.c.* 14). The landlord was compelled to make all necessary repairs. The tenant had to bear all expenses incidental to the carrying out of a religious command, as the placing of the mezuzah on the door-post or the railing around the roof (Deut. xxii. 8), or to the securing of greater convenience. In all these matters, however, the custom of the land helped to decide the matter (B. M. 101b; "Yad," *l.c.* vi. 3; Ḥoshen Mishpaṭ, 314).

In Fields and Gardens.

With regard to the manner of paying the rental, the Rabbis recognize three kinds of hirers of fields or gardens: (1) one who hires a field at an annual rental payable in money; (2) one who stipulates to pay the rental in grains or fruit, the produce of the land ("ḥoker"); and (3) one who stipulates to pay as his rent a certain percentage of the produce ("meḳabbel"). The first two are subject to the same laws. They have to pay the stipulated sum, in money or in crops, whether the harvest is successful or not. The landlord, however, may not demand the full amount when the failure of the crops is general in the locality (B. M. 105b; "Yad," *l.c.* viii. 5; Ḥoshen Mishpaṭ, 321, 322). But he whose rental is a certain percentage of the produce has to pay such percentage even when the calamity is universal. He may not cease from labor as long as the land produces two measures ("se'ah") more than the expense of cultivation; and if he leaves it fallow, the court estimates how much the land would have produced by careful management and collects that sum from the hirer (B. M. 104a; "Yad," *l.c.* 13; Ḥoshen Mishpaṭ, 328). While all authorities agree that the landlord must provide all the necessary implements for tilling and harvesting in the case when the rental is a share of the produce, there is a difference of opinion when it is a fixed amount payable in money or crops; some hold that in these cases the tenant has no such claim upon the landlord after he obtains the land (B. M. 103b; "Yad," *l.c.* 2; Ḥoshen Mishpaṭ, 320, 3; comp. Isserles' gloss). Local custom was of importance also in regulating the kind of seed to be sown, and the manner of sowing and harvesting, as also the mode of payment when this was not specified.

II. The Bible makes no provision in regard to the regulation of labor, except by commanding that the wages of the day-laborer be paid promptly (Deut. xxiv. 14, 15; see Wages). In the Talmud, however, there are extended discussions concerning the rights both of the laborer and of the master. Two kinds of laborers are recognized by the Rabbis: (1) the day-laborer (פועל), and (2) the piece-worker (קבלן).

The Day-Laborer.

1. The day-laborer may cease from his work in the middle of the day (B. Ḳ. 116; B. M. 10a, 77a). This law is based upon the principle that the working man is to be considered with great favor and leniency by the law. If the laborer's hire is a fixed sum per day, and he ceases from work in the middle of the day, he receives half the sum for his half-day's work, even though the master may have to pay more to another man to complete the work. If the master obtains a laborer for the rest of the day for less than half the sum, the original laborer is entitled to the difference. The Rabbis base this liberal principle upon the Scriptural passage (Lev. xxv. 55), "For unto me, the children of Israel are servants"—but they are not servants of servants (B. Ḳ. 116a). In accordance with this principle, it is provided that no Israelite shall hire himself out for a period longer than three years, even in the capacity of a teacher or a scribe (Ḥoshen Mishpaṭ, 333, 3, Isserles' gloss; comp. Deut. xv. 18; Isa. xvi. 14).

Overtime.

When, however, the work, if not finished betimes, would be spoiled (דבר האבוד), the laborer may not cease work, except when he is prevented by some accident from continuing. If he does cease, the master may hire other workmen to finish the work and charge all the expense to the original laborer (B. M. 77a; "Yad," *l.c.* ix., x.; Ḥoshen Mishpaṭ, 333). The hours of the day-laborer, as well as the amount of food to be given to him during work, depend on local custom. The master may not compel the workman to work overtime if the custom is to cease labor at a certain hour, even though he be willing to pay for the extra time. If he specifies in his contract that he hires the laborer according to the laws of the Torah, the laborer must work from sunrise to sunset, except on Friday, when he is permitted to go home earlier in order to prepare himself for the Sabbath (B. M. 83a; Ḥoshen Mishpaṭ, 331, Isserles' gloss). If the laborer finishes the work given to him in less than a day, the master may give him some other occupation equally difficult with, but not more difficult than, the first to engage him for the rest of the day. In case the master has no other occupation for him, the laborer is entitled only to the payment of a laborer who is not at work, that is to say, the minimum amount which is paid for labor. If the laborer is hired for the purpose of fetching a certain object and he does not find it, he may claim the full amount of his wages (B. M. 77a; "Yad," *l.c.* ix. 7, 8; Ḥoshen Mishpaṭ, 335). If the laborer is hired for a number of days in succession, he is not permitted to work at night; for by so doing he might become less fit for the next day's labor. In general, the laborer is warned to perform his work faithfully, and not to waste the time that belongs to his master. Then he will be blessed, even as Jacob was blessed with great wealth because he worked faithfully for Laban (Gen. xxx. 43; Tosef., B. M. viii. 2; "Yad," *l.c.* xiii. 6, 7; Ḥoshen Mishpaṭ, 337, 19, 20).

The Piece-Worker.

2. The piece-worker is not as much favored by the Law as the day-laborer, and if he retracts from his contract he has to suffer the loss. If he undertakes to finish a piece of work for a certain sum, and after he has completed one-half of it he retracts, he is not entitled to half that sum, the value of the work done, but the court estimates how much it will cost to finish the work, and this amount is subtracted from the original sum, and the remainder is given to him. In case the work is spoiled through not being finished the same day, the piece-worker is subjected to the same laws as the day-laborer (B. M. 76b; "Yad," *l.c.* ix. 4; Ḥoshen Mishpaṭ, 333, 4, 5).

The merchant workman (אומן) who undertakes to do the work at his own home is in some respects regarded as a bailee and in others as a seller. If the material is given to him, and he has merely to prepare it or to put it into a certain shape, most authorities agree that he is to be regarded as the paid bailee (see Bailments). If he finishes the work and the master is notified to come and claim it, from that time he is regarded as a gratuitous bailee, and is not responsible for any accident that may happen to the object, except when caused by wilful neglect. If he has to provide the material also, he is in all respects regarded as a seller; and the master assumes no responsibility for the object until it is delivered to him. If the material is supplied by the master, but the workman adds something to it, the latter is regarded as a paid bailee for the material given to him, but not for the addition made by him (B. Ḳ. 99a; B. M. 80b; "Yad," *l.c.* 3, 4; Ḥoshen Mishpaṭ, 306).

For further particulars regarding the relations of master and laborer see Fee; Master and Servant; Wages.

Bibliography: Moses Bloch, *Der Vertrag*, Budapest, 1893; Farbstein, *Das Recht der Unfreien und der Freien Arbeiter*, Frankfort-on-the-Main, 1896; Mielziner, *Legal Maxims*, Cincinnati, 1898.

S. S. J. H. G.

HIRSCH, ALBERT: Austrian playwright; born in Vienna June 29, 1841. He was first a public-school-teacher; then went on the stage, playing, among other places, in the variety theater in the Josefstadt; but he soon left the company and devoted himself to folk-songs and plays, in which field he has become very prominent. He has written more than 200 popular plays, mostly of Jewish life, and has had them performed at home and abroad with much success by a company organized by himself. Hirsch has also composed the music for his works, founding his compositions for the most part on Jewish melodies.

S. E. J.

HIRSCH, ALPHONSE: French painter; born in Paris 1843; died there July 15, 1884. He was a pupil of Meissonier and Bonnat, and began by sketching and etching. Of the latter art he has left many fine examples; but his chief merit is as a colorist. Hirsch exhibited at the annual salons. Among his best works are: "La Corde au Cou"; "Le Premier-Né"; "Un Dernier Regard"; "Le Modèle"; "La Convalescente"; "En Visite"; "Premier Trouble." Among his portraits are those of Isidor, chief rabbi of France, 1877; Octave Feuillet, 1878: Alfred Naquet, 1880; Ernest Daudet, 1881; Eugène Manuel, 1884.

Bibliography: *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S. V. E.

HIRSCH, AUGUST: German physician and medico-historical writer; born at Danzig Oct. 4, 1817; died at Berlin Jan. 28, 1894. After having followed commerce for a few years, he began the study of medicine at the University of Leipsic in 1839, and completed his course of study at Berlin in 1843, when he received the degree of doctor of medicine. The following year he established himself as a physician in Elbing, West Prussia. Two years later he removed to Danzig. As it was his intention to enter the Anglo-Indian service as a surgeon, he gave special attention to geographic-pathological studies. The results of his researches were published in the "Hamburger Medizinische Zeitschrift" in 1848, under the title "Ueber die Geographische Verbreitung von Malariafieber und Lungenschwindsucht und den Räumlichen Antagonismus dieser Krankheiten." These investigations led him to historical pathology; his "Handbuch der Historisch-Geographischen Pathologie" (2 vols., Erlangen, 1859-64; 2d ed., 3 vols., 1881-86; translated into English by the New Sydenham Society, 1883) has become indispensable to military surgeons and practitioners in the tropics.

In 1863 he was called to the University of Berlin to fill the chair of medical history, which position he held until his death. In 1865 he was sent by the government to the Vistula districts in West Prussia to report on the epidemic there of cerebrospinal meningitis. His report was published under the title "Die Meningitis Cerebro-Spinalis Epidemica" (Berlin, 1866). During the Franco-Prussian war (1870-71) he was in charge of a sanitary train. The following year he joined with others in founding the "Deutsche Gesellschaft für Oeffentliche Gesundheitspflege," of which he was president until 1885. In deference to his and Pettenkofer's representations, the government appointed an imperial commission on cholera. As a member of this body Hirsch was sent again to the Vistula. His official report, "Das Auftreten und der Verlauf der Cholera in den Preussischen Provinzen Posen und Preussen (Mai-September, 1873)," was reprinted separately (1874; 2d ed., Berlin, 1876). In 1878 he was the German representative at the international cholera congress in Vienna. In 1879 he was sent by the government with Sommerbrodt and Küssner to Russia to report on the prevalence of cholera in the government of Astrakhan. "Mittheilungen über die Pest-Epidemie im Winter 1878-79 im Russischen Gouvernement Astrachan" (Berlin, 1880) is their conjoint report.

From 1866 Hirsch acted with Virchow as editor of "Jahresbericht über die Fortschritte und Leistungen in der Medizin." From 1884 to 1888 he was one of the editors of the "Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker" (Vienna). He also contributed many medical biographies to the "Allgemeine Deutsche Biographie."

Hirsch was a prolific writer. Besides the foregoing works, he wrote: "Ueber die Anatomie der Alten Griechischen Aerzte" (Berlin, 1864); "J. F. C. Hecker: Die Grossen Volkskrankheiten des Mittelalters: Historisch-Pathologische Untersuchungen" (*ib.* 1865-66); "Ueber Verhütung und Bekämpfung der Volkskrankheiten" (*ib.* 1875); "Geschichte der Augenheilkunde" (Leipsic, 1877); "Geschichte der Medizinischen Wissenschaft in Deutschland" (Munich and Leipsic, 1894).

Bibliography: *Meyers Konversations-Lexikon*; Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; *Allgemeine Deutsche Biographie*; Brockhaus, *Konversations-Lexikon*.

S. F. T. H.

HIRSCH, CLARA DE (Baroness de Hirsch-Gereuth): Wife of Baron Maurice de Hirsch; born at Antwerp June 13, 1833; died in Paris April 1, 1899. Her mother was a sister of Solomon H. Goldschmidt, who for many years acted in the capacity of president of the Alliance Israélite Universelle. The baroness, then Clara Bischoffsheim, received a liberal education; she was an accomplished linguist, able to speak and write fluently in French, German, English, and Italian. After leaving the schoolroom she acted as her father's secretary, and thus became conversant not only with his business affairs, but also with his work as legislator and philanthropist. This proved to be a valuable experience even during her husband's lifetime, and particularly so after his death, when she was left sole administrator of his large estate. She was a ready writer, and was her husband's only assistant while he was abroad; and at home, when his secretaries were overtaxed, she often relieved them of long and arduous duties.

Clara de Hirsch.

She was married to Baron de Hirsch in 1855 and lived first in Munich, then in Brussels, and finally in Paris.

Death of Her Son.

Two children were born to them, a girl and a boy. The daughter died in infancy, and Lucien in 1887, at the age of thirty-one. From this blow the baroness never recovered, nor did she thereafter lay aside her apparel of mourning. Shortly after his son's death the baron went to Constantinople. The baroness accompanied him; while there she spent most of her time in the poor districts of the city, and, after careful investigation, distributed more than $125,000 among needy families, without distinction of creed. Uninfluenced, Baron de Hirsch, cosmopolitan as he was, might have devoted his fortune to totally different purposes; but in philanthropic matters he yielded to his wife's judgment. It was she that gently guided his interests toward philanthropy. She would not permit money, of which the poor, persecuted, and oppressed Jews stood in so much need, to be deflected into alien channels. She determined that her husband should turn his restless energies to relieving the distress of his coreligionists.

Charities.

In the work of founding colonies in Argentina and Canada, as an outlet for the persecuted Jews in Russia and the Orient, she was her husband's associate and inspiration. She was thoroughly conversant with all his schemes, so that at his death she was able to continue, develop, and complete, as well as add to, the undertakings begun by him. The strongest evidence of his complete confidence in her is in the fact that he left her sole administrator and residuary legatee of his vast fortune. After his death in 1896 she continued the administrative office in her house in the Champs Elysées, where she devoted herself to her work from early morning until late at night, surrounded by her secretaries. A year after the baron's death the baroness sent a million dollars to America to help in relieving the congestion in the New York ghetto. Her plan was to encourage the immigrants to move away from the city into the rural districts, by offering more comfortable dwellings at very low rates. She also sent $150,000 to erect a building for the Baron de Hirsch Trade-School in New York city, thereby enabling that institution to extend its curriculum. She gave $200,000 to build the Clara de Hirsch Home for Working Girls, which she endowed with $600,000 for carrying on its work of providing temporary shelter for homeless working girls, as well as a domestic training-school for immigrants. She created a pension fund of $700,000 for the officials of the Oriental railways built by her husband, and a similar pension fund for the instructors of the Baron de Hirsch schools in Galicia. She established benevolent bureaus in Vienna and Budapest, and gave half a million dollars each to the Pasteur Institute of Paris and to the Philanthropic Society of Paris. The entire amount devoted by her to benevolent purposes during her widowhood exceeded $15,000,000, and she further endowed her various foundations by leaving them $10,000,000 in her will. It was her intention to give away her entire fortune, with the exception of an income sufficient for her own personal wants and of suitable provision for her two adopted sons, Arnold and Raymond de Forest; but she died before she had an opportunity of completing her plan.

Among the chief bequests in her will were the following:

Oeuvre de Nourriture (for providing food and clothing for poor children attending Alliance Israélite schools), $600,000.

Baron de Hirsch Fund, New York city, $1,200,000.

Jewish Board of Guardians, London (as a loan fund), $600,000.

Ecole Normale Orientale de l'Alliance Israélite in Paris, $800,000.

Pension Fund for Teachers, Their Orphans and Widows, $600,000.

Baron de Hirsch Institute, Montreal, $1,200,000.

Baron de Hirsch Foundation for Providing Schools in Galicia, $2,200,000.

Baroness Clara de Hirsch's Emperor Francis Joseph's Jubilee Foundation (for support of children in Austria), $400,000.

Clara de Hirsch Home for Working Girls, New York city, $600,000.

Philanthropic Society of Paris, $200,000.

Committee of Jewish Charities, Paris, $100,000.

Minor bequests to individuals and societies, $800,000.

s. S. St.

HIRSCH, DAVID: German instructor of deaf-mutes; born at Müntz, Rhenish Prussia, May 23, 1813; died at Rotterdam Feb. 2, 1895. He studied at the Heinicke institute for deaf-mutes at Crefeld, and afterward at a similar institute in Cologne, with the intention of becoming an instructor. At the age of twenty-five he received an appointment as director of a deaf-mute school at Aix-la-Chapelle. In 1847 he was called to Rotterdam as private tutor to two children; and, having other mute children placed under his care, he established May 23, 1853, what was in Holland the pioneer school of oral instruction for deaf-mutes, an institution which he conducted until 1887, when ill health compelled him to withdraw from its active management. From this school he sent forth a number of teachers, who introduced his oral system into several European countries. In recognition of his services the Dutch government conferred upon him the Order of the Netherlands Lion, and France made him an Officier de l'Académie.

Bibliography: *Jew. Chron.* No. 1350, p. 10; *N. Rotterdamsche Courant*, May 23, 1903.

s. F. S. W.

HIRSCH, EMIL GUSTAV: American rabbi; professor of rabbinical literature and philosophy in the University of Chicago; born in the grand duchy of Luxemburg May 22, 1852; educated in the public schools of the duchy and in the University of Pennsylvania. When his father, Samuel Hirsch, was called (1866) to the ministry of the Reform Congregation Keneseth Israel, in Philadelphia, Pa., Emil accompanied him to the United States, continued his education at the Episcopal Academy in Philadelphia, and graduated from the University of Pennsylvania in 1872. In that year he went to Germany and studied at the universities of Berlin (1872–1876) and Leipsic (philosophy and theology; Ph.D. 1876); he also attended the Hochschule für die Wissenschaft des Judenthums. On his return to America he was elected rabbi of the Har Sinai congregation at Baltimore, Md., in 1877. A year later he accepted the rabbinate of the Adas Israel congregation of Louisville, Ky., where he remained two years. In August, 1880, Hirsch went to Chicago, and was installed there as rabbi of the Sinai congregation, an office he still holds (1903). During his ministration a larger house of worship was erected on Indiana avenue (1892).

From 1880 to 1883 Hirsch edited with I. S. Moses the "Zeitgeist," published at Milwaukee, Wis.; in 1886 he became coeditor of "The Reformer," issued in New York; and in 1892 he connected himself with "The Reform Advocate," published in Chicago. In 1888 Hirsch was appointed member, and, later, president, of the board of the Chicago Public Library, remaining in office until 1897; it was during his term that the new library building was erected. Since 1892 he has occupied the chair of rabbinical literature and philosophy in the University of Chicago. In 1896 he was presidential elector at large for Illinois. In 1902 he was Percy Turnbull lecturer at Johns Hopkins University, Baltimore, his subject being "Jewish Poetry."

Hirsch is an eloquent public speaker and a prolific contributor to Jewish journals. As editor of "The Reform Advocate" he is an acknowledged exponent of advanced thought in Jewish circles and a warm advocate of the observance of Sunday as the Jewish Sabbath, though, recognizing the difficulties in the way of that change, he preaches on Saturday before the Temple Israel congregation of Chicago.

Hirsch has published various monographs on Biblical, theological, and sociological subjects. He took a prominent part in the founding of the Jewish Manual Training-School at Chicago, as well as in the organizing of the Associated Jewish Charities, the Civic Federation, and other public movements. For a time he was chaplain of the Illinois Naval Militia and a member of the state board of charities. He has also acted as president of the board of examiners of the Civil Service Commission at Chicago.

A. F. H. V.

HIRSCH, FISCHL: Hebrew bookseller; died at Berlin June 5, 1899. About 1860 he settled at Halberstadt, and founded a Jewish printing and publishing business. He soon abandoned this to devote himself entirely to the sale of Hebrew books and manuscripts. He rapidly acquired a wide knowledge of the literature with which he was commercially concerned, and, though near-sighted almost to blindness, traveled extensively, collecting valuable old prints and manuscripts which he afterward sold to the principal Hebrew libraries in Europe. When the collection of Hebrew books now in the British Museum was being formed, J. Zedner resorted to Hirsch and acquired from him most of the incunabula as well as the more precious of the books of later date. The Bodleian Library and the Rosenthal Library at Amsterdam owe their most valuable acquisitions to his unerring intelligence. About 1885 Hirsch removed to Frankfort-on-the-Main, whence, about 1891, he went to Berlin. In 1897 he paid his last visit to the British Museum.

Bibliography: *Catalogue of Books for Sale by Fischl Hirsch*, with an introduction by S. van Straalen, 1900.

S. S. v. St.

HIRSCH, FRANZ ARNOLD: Austrian dramatist and miscellaneous writer; born in Horitz, Bohemia, June 15, 1815; died in Vienna Nov. 24, 1896. After leaving the gymnasium Arnold studied medicine at the University of Vienna (1838–41). He practised very successfully in Vienna as a homeopathist until 1852, when he definitively abandoned medicine for literature. After marrying Sophie Wehle he traveled several years, and lived by turns in Dresden, Florence, Rome, Paris, and London. In 1861 he settled in Paris.

Hirsch wrote, often under the pseudonym of "Eginhard Quelle," numerous papers on political economy and medicine, literary essays, short stories, and novels, mostly in "Das Familienbuch des Oesterreichischen Lloyd" in Triest, and feuilletons for Vienna periodicals. Among his plays were: "Der Familien-Diplomat" (1859), comedy in three acts, produced at the Hofburgtheater in Vienna, the famous comedian Beckmann making a great hit in it; "Sand in die Augen" (1861); "Eine Tour aus dem Contre-Tanz, oder So Passt's" (1862; after the French of Fournier and Meyer), "Zu Jung und Zu Alt" (1866), one-act pieces; "Blanca von Bourbon," tragedy in five acts, produced at the Dresden Theater Royal in 1860 (this play won for its author from the Grand Duke of Weimar, before whom he read it, the scholar's gold medal); "Die Fremde," "Dora," "Freund Fritz," "Postscriptum," etc., adapted from the French. Hirsch translated into German Napoleon III.'s "Idées Napoléoniennes."

Bibliography: *Neue Freie Presse*, Nov. 25, 1896, p. 5; Bettelheim, *Biograph. Jahrbuch*, 1897, pp. 341–342.

S. N. D.

HIRSCH FUND, BARON DE: A fund of $2,400,000 for ameliorating the condition of certain Jewish immigrants to the United States. This fund was incorporated under the laws of the state of New York, Feb. 12, 1891, the trustees being M. S. Isaacs, president; Jacob H. Schiff, vice-president; Jesse Seligman, treasurer; Dr. Julius Goldman, honorary secretary; Henry Rice, James H. Hoffman, and Oscar S. Straus, of New York; and Mayer Sulzberger and W. B. Hackenburg, of Philadelphia. The large immigration to the United States in 1890–1891, caused by the enforcement in Russia of the May Laws of 1881, induced Baron Maurice de Hirsch, who had learned of the conditions in New York from Oscar S. Straus, to establish this foundation. The deed of trust directed that the funds be used to afford relief to the Jewish immigrants from Russia and Rumania and to educate them, and to furnish transportation to immigrants—selected, after their arrival in America, on account of fitness in regard to age, character, and capacity—to places in which the condition of the labor market gives promise of their becoming self-supporting; to provide free transportation to others to places where relatives or friends reside who will take care of the immigrants until they can care for themselves; to teach immigrants trades and to contribute to their support, if necessary, while learning; to furnish the tools or implements needed for carrying on such trades after the course of instruction has been completed; to afford to immigrants instruction in agricultural work; and, finally, to provide adequate instruction in the English language.

First Attempts at Relief.

The trustees of the Baron de Hirsch Fund at first used the amount at their disposal in relieving the immediate material necessities of the refugees; and, in order to make the immigrants self-supporting, numbers were given instruction in the manufacture of clothing, white goods, etc. The United Hebrew Charities of New York was made the agent through which the material necessities were relieved, and a monthly sum is still given to that institution to be used exclusively for the relief of needy Russian and Rumanian Jews who have been less than two years in the United States.

When the great pressure due to the rapid immigration of indigent refugees had been somewhat relaxed, the trustees carefully matured their plans for the amelioration of the condition of these people, the aim of all their activities being the permanent elevation of the standard of life of the Russian and the Rumanian Jew in America and the bringing about of a feeling of loyalty to their adopted country.

The main channels whereby these ends were to be reached were education and colonization. In order to teach children and adults the English language, day classes for the former and evening classes for the latter were established on the lower East Side of New York. In these classes the children of Jewish immigrants are prepared to enter the public schools, special attention being given to the rapid acquisition of English. In 1900 these classes, which met in the building of the Educational Alliance at East Broadway and Jefferson street, were turned over to that institution together with an annual appropriation from the Baron de Hirsch Fund sufficient to carry on the work. There are now from 500 to 600 children under instruction by a principal and eight teachers.

The evening school in English for adult foreigners was also consigned to the Educational Alliance at the same time and under similar conditions.

Trade-School.

The Baron de Hirsch Trade-School was established for the purpose of providing free instruction in the mechanical trades to immigrants from Russia and Rumania. For a time the school was conducted in a leased building; but later a new school building was erected on East Sixty-fourth street, between Second and Third avenues, at a cost of $150,000, which sum was given by the Baroness de Hirsch for the purpose in the summer of 1897.

With the exception of a short time during which wood-carving was taught, the same trades as those taught at the present time, namely, carpentry, house- and sign-painting, plumbing, and the machinist's and electrician's trades, have been the subjects of instruction. The Baron de Hirsch Trade-School does not attempt to turn out skilled mechanics, for pupils receive instruction during five and one-half months only. The aim is, by a good elementary training to make them intelligent apprentices or helpers, and to afford them the opportunity to enter profitable trades under the most favorable conditions.

For a time the trustees maintained a public bathhouse; but in view of the fact that public baths were being provided by the municipality, it was discontinued.

Colonization.

The chief enterprise attempted along the lines of colonization was the founding of the town of Woodbine, New Jersey. After investigating sites in various parts of the country, the choice of the trustees fell upon a tract of land in the northern part of Cape May county, New Jersey, on which an agricultural colony for the Jewish refugees from Russia was established. Selected families, chosen because of their apparent fitness as pioneers, were sent to the colony (see JEW. ENCYC. i. 262, *s.v.* AGRICULTURAL COLONIES IN THE UNITED STATES).

Agricultural School.

To the southwest of the town proper lies the Woodbine Agricultural School, started in a small way in 1893 by the trustees, and gradually enlarged from year to year to meet the demands of Jewish youths for instruction in agriculture. At the present time (1903) the buildings consist of a schoolhouse of brick (completed in 1900) capable of accommodating 250 pupils, a cottage for the staff of teachers, a dormitory for 100 pupils, and the necessary outhouses and paraphernalia of a farming school.

In 1893, lessons in English, arithmetic, etc., were given to the boys; and for them as well as their parents illustrated lectures on practical agriculture were delivered once a week during the winter months. The result was so encouraging that a preliminary course was given from March to Oct., 1894, when 42 pupils received practical training in planting, grafting, and the care of fruit-trees, and in the growing of truck and field crops. In Oct., 1894, the first regular class, consisting of 15 boys, was organized. Since that time the school has gradually grown; there are enrolled at present (1903) 100 resident pupils, the full capacity of the dormitory, besides a number of day pupils, the children of residents of Woodbine and of the surrounding farmers.

The school is entirely free. Since 1900 the course of study and work extends over a period of four years. The graduates have become farmers, florists, machinists, etc., for the most part, but pupils of exceptional ability have obtained positions under the government and in educational institutions. The object of the school is "to raise intelligent, practical farmers." A competent faculty of experts in particular lines of work and study is in charge of the pupils under the direction of the superintendent, Prof. H. L. Sabsovich. The conditions of admission are good moral character, good health, and an elementary education; and the minimum age of entry is fourteen years. The pupils work from six to eight hours in summer, and from four to five hours in winter, and study from two to five hours daily

The Baron de Hirsch Fund gives a portion of its yearly income to the Jewish Agricultural and Industrial Aid Society, which has its offices in New York. Among the objects of this association is the encouragement of agriculture among Jews by lending money on mortgage for the purchase of farms It also, through a system of agents, organized as the Industrial Removal Office, secures work in cities and towns throughout the United States for newly arrived Jewish immigrants and for dwellers in the overcrowded part of New York, furnishing them with free transportation to such places. A regular annual subvention is also granted to this society by the Jewish Colonization Association.

The Baron de Hirsch Fund also grants yearly sums to be used in Americanizing newly arrived Jewish immigrants by means of education, etc., in Philadelphia, Baltimore, St. Louis, Brooklyn, and Boston.

A. M. RE.

HIRSCH, GASTON: French dramatic author; born at Metz 1830. His chief plays are: "Le Préjugé"; "Un Malheureux Caractère"; "La Marquise des Rues" (music by Hervé), 1879; "L'Affaire de Viroflay," 1883; "Fanfreluche," 1883; "Une Actrice en Voyage," 1884; "En Grève," 1885; "Fla-Fla," 1886; "Benvenuto" (music by Diaz), 1890; "Au-Delà du Rêve" (music by Massenet), 1903. Hirsch is also the author of the following works: "Les Lagunes et le Tibre," 1862; "Téhéran," 1862; "Le Roman de Deux Femmes," 1887; and "Quelqu'un," 1889.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. V. E.

HIRSCH, JACOB VON: German banker; grandfather of Maurice de Hirsch; born in 1764 at Königshofen, near Würzburg; died March 23, 1841, at Munich. Although in his youth he had received an exclusively Talmudic education, he later in life achieved the position of "Hofbankier" (court-banker) at Munich. He was the first Jew in Bavaria permitted to engage in agricultural enterprises. Hirsch took an active interest in Jewish matters, and contributed large sums toward the founding of many charitable and religious institutions. During the German War of Liberation (1813–1815) he organized, equipped, and supported a regiment of soldiers at his own expense.

BIBLIOGRAPHY: Kayserling, *Gedenkblätter*, pp. 31-32, Leipsic, 1892.

S. I. G. D.

HIRSCH JANOW: Polish rabbi; born about 1750; died at Fürth, Bavaria, Nov. 13, 1785. On account of his great keenness in Talmudical discussions he was commonly called "Hirsch Ḥarif" (the acute). When in 1776 his father-in-law, Raphael Kohn, was elected rabbi of the three congregations Hamburg, Altona, and Wandsbeck, he succeeded him as rabbi of Posen. In the following year he was called to the rabbinate of Fürth. In 1779 he interdicted Moses Mendelssohn's German translation of the Pentateuch. Salomon Maimon, in his "Lebensgeschichte" (pp 280 *et seq.*), highly praises Hirsch Janow for his benevolence.

BIBLIOGRAPHY: Grätz, *Gesch.* xi. 44, 586-587.

S. S. MAN.

HIRSCH, JENNY: German authoress and advocate of women's rights; born Nov. 25, 1829, at Zerbst, Anhalt; died March 9, 1902, at Berlin. After the death of her parents she lectured in her native town at the ducal high school for girls, and was empowered by the authorities to open a private school. In 1860 she was called to Berlin to assist in editing "Der Bazar," a journal for women. She retained this position until 1864, after which she devoted herself exclusively to an independent literary career.

Jenny Hirsch's work naturally led her to take an active interest in all movements for the advancement of her sex. She attended the first women's congress ("Frauentag") in Leipsic, from which sprang the Allgemeine Deutsche Frauenverein; and she was among the first to join the Lette-Verein, a society founded to assist women in supporting themselves, and whose history she published in 1891 under the title "Geschichte der 25 Jährigen Wirksamkeit des Lette-Vereins." For seventeen years she devoted her literary activity to the interests of the society, and was its secretary until 1883. Thenceforward she lived quietly in Berlin.

Of the works which Jenny Hirsch published some appeared under her own name, and some under pseudonyms. Her writings include: "Die Hörigkeit der Frau" (2d ed., Berlin, 1892), a translation of John Stuart Mill's "Subjection of Women"; "Fürstin Frau Mutter: Historische Erzählung," Dresden, 1881; (under the pseudonym "L. Arenfeldt") "Befreit," Berlin, 1882; "Der Väter Schuld," 1882; "Schwere Ketten," 3d ed., 1884; "Die Erben," 1889; "Schlangenlist," 1891. From 1870 to 1881 she edited the "Frauenanwalt," the organ of the Frauenbildungsverein, and from 1887 to 1892 was one of the editors of the "Deutsche Hausfrauen-Zeitung."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Lina Morgenstern, in Bloch's *Oesterreichische Wochenschrift*, Vienna, March 21, 1902; *Allg. Zeit. des Jud.* March 14, 1902.

S. M. W. L.

HIRSCH, JOSEPH VON: German banker; father of Maurice de Hirsch; born July 2, 1805, at Würzburg; died Dec. 9, 1885, at Munich. After completing his studies he entered his father's banking establishment, and in 1841, on the latter's death, succeeded to the management of the firm. Hirsch was the chief constructor of the Bavarian Ostbahn, was a member of the central committee for the promotion of forest-culture, and was connected with many other agricultural and industrial enterprises. He was an administrator of a number of charitable institutions, and during the cholera epidemic of 1854 he helped greatly to relieve the sufferings of its victims by establishing hospitals and supplying the funds necessary for their maintenance.

BIBLIOGRAPHY: Kayserling, *Gedenkblätter*, No. 32, Leipsic, 1892; *Der Israelit*, Dec. 21, 1885.

S. I. G. D.

HIRSCH, LEVIN JOSEPH: German physician; born at Schottland, near Danzig, 1758; died at Königsberg May 29, 1823. Destined by his parents for a commercial career, he worked for three years as a clerk in a small business house, but studied privately during that time, though under great difficulties. In 1785 he entered the University of Königsberg, where he studied medicine (M.D. 1791, his dissertation being "De Necrosi Ossium"). In 1793 he became prosector in the anatomical section; in 1795, docent; in 1805, director of the Entbindungs- und Hebammen-Lehr-Institut at the Königsberg University. When, as a result of the French invasion, the funds of the institute had been confiscated, and its existence as an institution imperiled, Hirsch provided the means necessary for its continuance. Hirsch rendered great services during the war, and was rewarded by the King of Prussia with the title (1808) of "Medicinalrath" and the gift of a diamond ring.

BIBLIOGRAPHY: Jolowicz, *Gesch. der Juden in Königsberg*, 1867, pp. 117-118.

S.

HIRSCH, MARKUS: Chief rabbi of Hamburg; born at Tisza-Beö, Hungary, Feb. 17, 1833. In 1853 he went to Prague, where he became the pupil of I. L. Rapoport, attending at the same time lectures at the university. In 1856 he became rabbi at Karczag, whence he was called to Beö as district rabbi; and in 1861 he became rabbi of Alt-Ofen, where he was also appointed director of a great Talmudical school. At that time Hungarian Judaism was in a state of unrest, and Hirsch was urged by the government to make peace between the conflicting parties. His "Dibre Shalom we-Emet" was written to that end. In the congress of Hungarian Jews (1869–1870) Hirsch was the leader of the Status Quo party. He was a member of the committee entrusted with the elaboration of the statutes for the Budapest Rabbinical Seminary. In 1880, after refusing calls to Raab and Papa, Hirsch went to Prague as chief rabbi in succession to his former teacher Rapoport. Being too conservative, and being unable to realize his ideals there, he accepted in 1889 the chief rabbinate of the Orthodox community of Hamburg, where he is still (1903) active. He founded the Jüdische Höhere Tochterschule, and has done much for the Talmud Torah school, whose spiritual head he is.

BIBLIOGRAPHY: *Jewish Chronicle*, Feb. 21, 1903, p. 24.

S. A. Ki.

HIRSCH, BARON MAURICE DE (MORITZ HIRSCH, FREIHERR AUF GEREUTH): German philanthropist; born at Munich Dec. 9, 1831; died near Ersek-Ujvar, Hungary, April 21, 1896; eldest son of Baron Joseph von Hirsch, and grandson of Baron Jacob von Hirsch, by whom the family fortune was founded. Maurice de Hirsch received a good, plain education at Munich and Brussels. His mother, née Caroline Wertheimer of Frankfort, took care that he should have the best instruction in Hebrew and religion. His mind was very alert and quick of comprehension; but he did not possess the disposition of the student. While yet in his teens he took part in several business ventures. In 1855 Hirsch married Clara, eldest daughter of Senator Raphael Bischoffsheim of the firm of Bischoffsheim & Goldschmidt at Brussels, which had branches in London and Paris. Though only a clerk he soon became the master mind of this great international banking-house. Still, although he was the son-in-law of the senior member of the house, he never became a partner, for he was regarded as too enterprising and aggressive in his plans to suit the conservative ideas of the heads of the firm. Having inherited from his father and grandfather a considerable fortune, which was largely augmented by his wife's dowry, he embarked in railway enterprises on his own account in Austria, in the Balkans, and in Russia. A Brussels banking-firm which had secured from the Turkish government concessions for building a railway through the Balkans to Constantinople, was unable to carry the project through. Hirsch obtained control of these concessions, went to Constantinople, and, after tireless effort, succeeded in having them amended and renewed. This done, he formed a construction company and perfected arrangements for the building of this important railway, which was to connect Europe and the near East. The project was not looked upon with favor, but Baron Hirsch clearly saw its commercial value and advantages, won over sufficient cooperation, and personally superintended the enterprise, after having summoned the most skilful railway engineers of Europe to his assistance.

Foundation of His Fortune.

Baron Maurice de Hirsch.

Until he had finished the railway, which, unlike previous Turkish enterprises, proved to be a great financial success, Hirsch was regarded as rather visionary and reckless. The substantial success which he achieved contrary to the predictions of conservative bankers, gained for him the reputation of being one of the leading captains of industry and financiers of Europe. He had a large view of affairs and was clear and quick of judgment.

In the course of his strenuous business preoccupation in connection with his railway-building, he became acquainted with the deplorable condition of the Jews in the Orient, which condition was due chiefly to a lack of practical education and of opportunities to earn a livelihood. He secured the services of Emanuel Veneziani, who made investigations for him and became an almoner of his munificence. Hirsch was impressed with the excellent educational work and benevolent services rendered by the Alliance Israélite Universelle, and placed large sums at its disposal to enable it to extend its work in European Turkey. In 1873 he gave the Alliance 1,000,000 francs for the creation of schools, and from 1880 till his death he undertook to make up the annual deficit of the Alliance, which amounted each year to several hundred thousand francs. At the same time he encouraged the Alliance to establish trade-schools, the entire expense of which from 1878 until his death he paid. In 1889 he consolidated his annual donations in a foundation which yielded an annual income of 400,000 francs. In 1878, during the Russo-Turkish war, he established and maintained hospitals for both armies, and sent the Empress of Russia £40,000 for charitable purposes.

Connection with the Alliance Israélite.

Deplorable as was the status of the Jews in Galicia, Turkey, and the Balkans, their condition was not to be compared with that of their coreligionists in Russia, who suffered untold hardships under prescriptions calculated to deprive them of every possible means of earning a respectable livelihood. In 1885 Hirsch, with the assistance of a commission, drew up a scheme for improving the condition of the

Russian Jews. It was his idea at this period that that object might be best attained by measures applied in Russia itself, without resorting to emigration. For the preliminary endowment of this scheme he offered the Russian government 50,000,000 francs to be used for purposes of education. This offer the government declined to accept unless the fund be entrusted to it for exclusive control and distribution.

Jewish Colonization Association.

Hirsch finally but reluctantly came to the conclusion that, in view of this disposition on the part of the Russian government, the only hopeful plan of relief for the Russian Jew lay in emigration. He therefore directed all his energies to investigating and studying the best plans of colonization, which resulted in the formation of an international association, incorporated under English laws and known as the Jewish Colonization Association. The nominal capital, which was contributed entirely by Hirsch, was £2,000,000, all of which save a hundred shares he retained in his own hands as trustee. The purposes of the association, as stated by Hirsch himself, were:

> "To assist and promote the emigration of Jews from any part of Europe or Asia—and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities—to any parts of the world, and to form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial, and other purposes."

Immediately after the formation of the association he addressed an appeal to the Jews of Russia with regard to the scheme of emigration which he intended to carry out, urging them to assist him by obeying certain necessary prescribed regulations, so that their emigration should not be headlong and reckless and end in failure. He reminded them that he could do nothing without the support of the Russian government; that they should bear their burdens patiently, as at first the number of emigrants would have to be limited, but that as time progressed the emigration could assume larger proportions.

Baron de Hirsch was a great believer in the regeneration of the Russian Jews through industrial pursuits, and especially through agriculture, from which occupations they had been barred in Russia. With this object in view he caused careful inquiries and investigations to be made in countries that offered suitable lands for agricultural development. He sent agents to make investigations in various parts of America—in Brazil, Mexico, Canada, and Argentina. Through the agency of Dr. Löwenthal, who was chiefly entrusted with these inquiries, he came to the conclusion that Argentina, in the first instance, presented conditions most favorable for the commencement of the plan of colonization. Large tracts of land were purchased in Buenos Ayres, Sante Fé, and Entre-Rios.

The Argentine Colonies.

The Russian government, which had rejected the baron's offer for the amelioration of the condition of the Jews in the empire, cooperated with him in the organization of a system of emigration. A central committee, selected by the baron, was formed in St. Petersburg, at the head of which were Barons Horace and David Günzburg, together with S. Poliakoff, M. Sack, Passower, and Raffalovich, the latter three being distinguished members of the St. Petersburg bar. The baron also formed a governing body in Argentina; and the personal direction of the colonies was entrusted to Col. Albert Goldsmid, who obtained temporary leave of absence from the English War Office for the purpose.

The gigantic plan of colonization thus initiated met with the usual percentage of failure and success attending such enterprises. Baron de Hirsch continued to give his personal attention to every detail of this great work, and organized a regular business staff, which attended him wherever he was residing, in Paris or in London. The first floor of his residence was converted into a business bureau, where he regularly spent the morning hours receiving reports and dictating his correspondence.

The large number of Russian Jews who emigrated to the United States attracted his benevolent interest; and in 1891 he caused to be organized under the laws of the state of New York the Baron de Hirsch Fund, with a capital of $2,500,000, which was afterward increased.

Galician Foundation.

Since Hirsch lived the greater part of his life in Austria, it was quite natural that the deplorable condition of the Jews in that empire should especially appeal to him. In 1889, after consultation with Dr. Adolf Jellinek of Vienna, he formulated a plan to aid the Jews of Galicia. The objects of his proposed foundation, which was to commemorate the forty years' jubilee of the reign of Emperor Francis Joseph (1888), were stated to be as follows:

1. The establishment of primary schools and of children's recreation-grounds in Galicia and Bukowina.
2. The granting of subsidies to teachers.
3. The providing of school-books and other educational requirements and of clothing and food for pupils.
4. The granting of subsidies for the establishment of schools for Jewish children.
5. The apprenticing of Jewish youths to handicraftsmen and agriculturists.
6. The granting of assistance to Jewish pupils at commercial and professional schools.
7. The granting of loans, free of interest, to artisans and agriculturists.
8. The establishment of commercial, technical, and agricultural schools.

In 1891 the Austrian government agreed to the plan; and the baron thereupon placed 12,000,000 francs at the disposal of the trustees.

The foregoing are only a few of the benevolent foundations made by the baron. In addition may be mentioned the Canadian Baron de Hirsch Fund, and the large sums given to London hospitals, to which he also devoted the entire proceeds of his winnings on the turf. He always said that his horses ran for charity.

It is impossible to form an accurate estimate of the amount of money Baron de Hirsch devoted to benevolent purposes. That, including the large legacy (amounting to $45,000,000) left to the Jewish Colonization Association, it exceeded $100,000,000 is an estimate justified by the amounts given by him from time to time to the foundations already referred to. There were, besides, many gifts to individuals of which there is no record. In an article referring to his charitable work he said:

> "In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my faith or not; but what is more natural than that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed for a thousand years, who are starving in misery, the possibilities of a physical and moral regeneration?"

The baron was a remarkable man, gifted with extraordinary powers, with a genius for large affairs, which was displayed even in a higher degree in his gigantic plans for the exodus of the Russian Jews than in the amassing of his great fortune. He loved pleasure, but disliked vanity. He was not endowed with sentiment, nor was he religious in the ordinary sense. His ideals were all merged in his devotion to his far-reaching, carefully planned scheme of benevolence. In 1887, when he lost his only child, his son Lucian, a gifted and promising young man of thirty, he said in reply to a message of sympathy: "My son I have lost, but not my heir; humanity is my heir." No appeals made to him—and there were many—to endow some great institution in France, or to erect some artistic public building to perpetuate his name and family, ever induced him to turn aside from his plans for effecting the emigration of the Russian Jews and converting them into agricultural communities. He was firmly convinced that as the Jews were originally an agricultural and pastoral people, they, and especially those in Russia, would under favorable conditions again become tillers of the soil. In an article contributed by the baron to the "Forum," Aug., 1891, he set forth his views and purposes as follows:

> "In the lands where Jews have been permitted to acquire landed property, where they have found opportunity to devote themselves to agriculture, they have proved themselves excellent farmers. For example, in Hungary they form a very large part of the tillers of the soil; and this fact is acknowledged to such an extent that the high Catholic clergy in Hungary almost exclusively have Jews as tenants on mortmain properties, and almost all large landholders give preference to the Jews on account of their industry, their rectitude, and their dexterity. These are facts that can not be hid, and that have force; so that the anti-Semitic movement, which for a long time flourished in Hungary, must expire. It will expire because every one sees that so important a factor in the productive activity of the country—especially in agriculture—can not be spared. My own personal experience, too, has led me to recognize that the Jews have very good ability in agriculture. I have seen this personally in the Jewish agricultural colonies of Turkey; and the reports from the expedition that I have sent to the Argentine Republic plainly show the same fact. These convictions led me to my activity to better the unhappy lot of the poor, downtrodden Jews; and my efforts shall show that the Jews have not lost the agricultural qualities that their forefathers possessed. I shall try to make for them a new home in different lands, where, as free farmers, on their own soil, they can make themselves useful to the country."

His particular concern was to avoid overcrowding with his Russian protégés the countries to which they might emigrate. Of his own accord, quite apart from restrictive laws, he took measures to regulate the exodus and to select men who would apply themselves to handicrafts and agriculture. He never tired of impressing upon his agents and upon the emigrants the importance of directing their energies in these channels exclusively, so that they should become a part of the sturdy yeomanry of the countries wherein they settled, and should "sit every man under his vine and under his fig-tree." He realized that colonizing, like planting a forest, required time and patience. His hopes rested upon the second generation; he knew that the forty years in the wilderness might be shortened but not escaped. His idea was that as colonies became firmly rooted in different parts of the world, they would become self-attracting, and would draw from Russia greater and greater numbers, so that in one or two generations Russia would materially suffer from the loss of the energy and activity of her Jews, and would either stop the exodus by according to those who remained full civil rights, or would fall, as she deserved, the logical victim of her own intolerance.

Bibliography: O. S. Straus, in *Forum*, July, 1896; L. Wolf, in *Encyc. Brit.* Supplement, *s.v.*

S.

O. S. S.

HIRSCH, MAX: German economist and deputy; born in Halberstadt Dec. 30, 1832. His parents removed at the end of the thirties to Magdeburg, where Max received his early education. He studied (1850–55) natural science, foreign languages, and jurisprudence at the universities of Tübingen, Heidelberg, and Berlin. After having graduated (1856) he traveled through France and northern Africa to study the economic conditions of these regions. In 1861 he founded at Frankfort-on-the-Main a publishing-house, which he soon transferred to Berlin. On the death of his father (1862) he succeeded to the latter's great produce business. Cherishing political ambitions, he took an active part in the organization of various political societies, and became so prominent that in 1864 he was elected as a member of the permanent executive committee of the German Arbeiterbildungsverein. From 1867 he devoted all his energies to politics. After a visit to England, where he studied thoroughly the organizations of the English working classes, he became one of the principal promoters of the Deutsche (Hirsch-Dunckersche) Gewerksvereine. He was the attorney at law of this great organization, and at the same time editor of its organ, "Der Gewerksverein." In 1869, 1877, 1881, and 1890 he was elected to the Reichstag. In 1898 he was elected to the Chamber of Deputies of Prussia. As a member of the progressive party he turned his attention principally to commercial and industrial questions. At Hirsch's instance the Humboldt-Akademie, an institution similar to the American university extensions, was founded in Berlin in 1878 by the Wissenschaftliche Centralverein. Hirsch is at the head of the institution.

Hirsch wrote the following works: "Ueber den Einfluss der Maschinen auf die Volkswirtschaft"; "Skizze der Volkswirtschaftlichen Zustände in Algerien" (Göttingen, 1857); "Reise in das Innere von Algerien Durch die Kabylie und die Sahara" (Berlin, 1862); "Soziale Briefe aus England"; "Normalstatuten für Einigungsämter" (2 vols., *ib.* 1874); "Gutachten über den Arbeitsvertragsbruch" (in the writings of the Verein für Sozialpolitik, Leipsic, 1874); "Die Gegenseitigen Hilfskassen und die Gesetzgebung" (Berlin, 1875); "Gewerksvereins-Leitfaden" (with Polke, 1876); "Der Staat und die Versicherung" (1881); "Das Krankenversicherungsgesetz vor dem Reichstag" (1883); "Die Hauptsächlichsten Streitfragen der Arbeiterbewegung" (1886); "Die Grundzüge der Alters- und Invalidenversicherung und die Arbeiter" (1888); "Arbeiterstimmen über Unfall- und Krankheitsverhütung" (1889);

"Das Invaliditäts- und Altersversicherungsgesetz" (2 vols., Breslau, 1890); "Die Arbeiterschutzgesetzgebung" (2 vols., *ib.* 1892); "Leitfaden mit Musterstatuten für Freie Hilfskassen" (Berlin, 1892); "Die Arbeiterfrage und die Deutschen Gewerksvereine" (Leipsic, 1893).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Allgemeine Zeit. des Jud.* Jan. 2, 1903.

S.

HIRSCH, SAMSON RAPHAEL: German rabbi; born at Hamburg June 20, 1808; died at Frankfort-on-the-Main Dec. 31, 1888. His father, though a merchant, devoted much of his time to Hebrew studies; his grandfather, Mendel Frankfurter, was the founder of the Talmud Torah in Hamburg and unsalaried assistant rabbi of the neighboring congregation of Altona; and his granduncle, Löb Frankfurter, was the author of several Hebrew works. Hirsch was a pupil of Ḥakam Bernays, and the Biblical and Talmudical education which he received, combined with his teacher's influence, led him to determine not to become a merchant, as his parents had desired, but to choose the rabbinical vocation. In furtherance of this plan he studied Talmud from 1823 to 1829 in Mannheim under Jacob Ettlinger. He then entered the University of Bonn, where he studied at the same time as his future antagonist, Abraham Geiger.

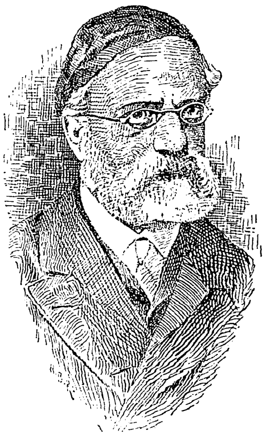
Samson Raphael Hirsch.

In 1830 Hirsch was elected chief rabbi ("Landrabbiner") of the principality of Oldenburg, where he remained until 1841, when he was elected chief rabbi of the Hanoverian districts of Aurich and Osnabrück, with his residence in Emden. During this period he wrote his "Neunzehn Briefe über Judenthum," which were published, under the pseudonym of "Ben Usiel" (or "Uziel"), at Altona in 1836. This work made a profound impression in German Jewish circles because it was something new—a brilliant, intellectual presentation of Orthodox Judaism in classic German, and a fearless, uncompromising defense of all its institutions and ordinances. From the appearance of the "Nineteen Letters" dates the origin of the so-called "Neo-Orthodoxy," or the revival of Orthodox Judaism in somewhat modernized and esthetic form. The "Letters" have been translated into Hebrew and English ("Iggerot Ẓafon," by M. S. Aronson, Wilna, 1892; and "The Nineteen Letters of Ben Uziel," by Bernard Drachman, New York, 1899). In 1838 Hirsch published, as a necessary concomitant of the "Letters," his "Horeb, oder Versuche über Jissroel's Pflichten in der Zerstreuung," which is a text-book on Judaism for educated Jewish youth; in 1839, "Erste Mittheilungen aus Naphtali's Briefwechsel," a polemical essay against the reforms in Judaism proposed by Holdheim and others; and in 1844, "Zweite Mittheilungen aus einem Briefwechsel über die Neueste Jüdische Literatur," also polemical in tendency.

In 1846 Hirsch was called to the rabbinate of Nikolsburg in Moravia, and in 1847 he became chief rabbi of Moravia and Austrian Silesia. In Austria he passed five years in the reorganization of the Jewish congregations and the instruction of numerous disciples; he was also, in his official capacity as chief rabbi, a member of the Moravian Landtag.

In 1851 he accepted a call as rabbi of an Orthodox separatist group in Frankfort-on-the-Main, a part of the Jewish community of which had accepted Reform. This group, known as the "Israelitish Religious Society" ("Israelitische Religions-Gesellschaft"), became under his administration a great congregation, numbering about 500 families. Here Hirsch continued to labor until his death. He organized the Bürger- und Realschule, in which thorough Jewish and secular training went hand in hand; he founded and edited the monthly "Jeschurun" (1855–70; new series, 1882 *et seq.*), and wrote the following independent works: "Jüdische Anmerkungen zu den Bemerkungen eines Protestanten" (anon.), 1841; "Die Religion im Bunde mit dem Fortschritt" (anon.), 1854; "Uebersetzung und Erklärung des Pentateuchs," 1867–78 (5 vols.; 3d ed. of vol i., 1893); "Das Princip der Gewissensfreiheit," 1874; "Der Austritt aus der Gemeinde," 1876 (the last two were written in advocacy of the Lasker law, adopted July 28, 1876, permitting Israelites to sever their connection with local congregations without leaving Judaism); "Uebersetzung und Erklärung der Psalmen," 1882; "Ueber die Beziehungen des Talmuds zum Judenthum," 1884, a defense of Talmudic literature against anti-Semitic slanders. He left in manuscript at the time of his death a translation and explanation of the prayer-book which was subsequently published. The publication, in several volumes, of his collected writings ("Gesammelte Schriften") was begun in 1902.

BIBLIOGRAPHY: *Der Israelit*, Mayence, Jan., 1889, and Sept., 1896; B. Drachman, *Samson Raphael Hirsch, a Biographical Sketch*, an introduction to his translation of the *Neunzehn Briefe*, etc.; *Meyers Konversations-Lexikon*, 5th ed.

S. B. D.

HIRSCH, SAMUEL: American rabbi; born at Thalfang, near Treves, Rhenish Prussia, June 8, 1815; died in Chicago, Ill., May 14, 1889; educated at the universities of Bonn, Berlin, and Leipsic (Ph.D.). In 1838 he was appointed rabbi of the congregation in Dessau, where he remained until 1841 ("Allg. Zeit. des Jud." 1841, No. 15), when, on account of his advanced views, he resigned. In 1843 he published his "Die Messias-Lehre der Juden in Kanzelvorträgen" and "Religionsphilosophie der Juden." In the same year he was appointed chief rabbi of the grand duchy of Luxemburg by the King of Holland, which office he filled until 1866.

During this period he published his "Die Humanität als Religion." He took an active part in the annual rabbinical conferences held at Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846). In 1844 he published his "Reform im Judenthum." Having received a call from the Reform Congregation Keneseth Israel, Philadelphia, Pa., in 1866, he resigned his post in Europe and removed to the United States, where he succeeded Dr. David Einhorn, and where, from his arrival, he became closely identified with, and an open advocate of, radical Reform. In 1869 he was elected president of the rabbinical conference held in Philadelphia, at which the principles of Reformed Judaism were formulated; in that year he engaged also in numerous ritual and doctrinal controversies.

Hirsch remained officiating rabbi of the Philadelphia congregation for twenty-two years, resigning in 1888, after having spent fifty years of his life in the ministry. Removing to Chicago, he took up his abode there with his son, Emil G. Hirsch. During his rabbinate in Philadelphia Hirsch organized the Orphans' Guardian Society, and was the founder of the first branch in the United States of the Alliance Israélite Universelle. He was one of the first to advocate the holding of Jewish services on Sunday.

Hirsch is best known as the author of the "Religionsphilosophie," a work written from the Hegelian point of view, but for the purpose of vindicating the claim of Judaism to the rank denied it by Hegel, the rank of an "absolute religion." In this book he proved himself to be an original thinker (see "Allg. Zeit. des Jud." 1895, pp. 126 *et seq.*). His "Katechismus der Israelitischen Religion" was also constructed on original lines; he considered the Biblical legends to be psychological and typical allegories, and the ceremonies of Judaism to be symbols of underlying ideas. From this attitude his Reform principles are derived. He denied that Judaism is a law; it is "Lehre," but is expressed in symbolic ceremonies that may be changed in accordance with historic development. Hirsch was among those that wrote in defense of Judaism against Bruno Bauer (see his "Briefe Gegen Bruno Bauer," Leipsic, 1844). He was also a contributor to the "Archives Israélites," Paris, and to "Die Deborah," Cincinnati, Ohio.

BIBLIOGRAPHY: Jost, *Gesch. des Judentums und Seiner Sekten*, iii.; Karpeles, *Literaturgesch.* Index; Bernfeld, *Da'at Elohim*, Index.

A. F. H. V.

HIRSCH SCHOOL JOURNAL. See PERIODICALS.

HIRSCH, SIEGFRIED: German historian; born at Berlin Nov. 5, 1816; died at Paris Sept. 11, 1860; cousin of Theodor Hirsch. From 1833 to 1836 he studied history at the universities of Berlin and Königsberg. In 1834 he published a prize essay, "Das Leben und die Thaten König Heinrichs I."; and in 1837, conjointly with Waitz, "Die Echtheit der Chronik von Korvei." His first important work was "De Vita et Scriptis Sigiberti," Berlin, 1841. In 1842 he became privat-docent at the University of Berlin, two years later receiving the appointment of assistant professor. Like Stahl, another converted Jew, Hirsch took an active interest in the purification of the Church, and in this connection became a frequent contributor to the "Kreuzzeitung." His principal work, the "Geschichte Heinrich II.," was unfinished at his death. It was published by Usinger, Pabst, and Bresslau in the "Jahrbücher des Deutschen Reiches" (Berlin and Leipsic, 1862–75, 3 vols.).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897; *Allgemeine Deutsche Biographie*; De le Roi, *Juden-Mission*, Index.

S.

HIRSCH, SOLOMON: American merchant, diplomatist, and politician; son of Samson Hirsch and Ella Kuhn; born in Württemberg March 25, 1839. He went to the United States at the age of fifteen, and lived successively in the states of New York, Connecticut, and New Hampshire. In 1858 he removed to Oregon, and in 1864 became a resident of the city of Portland, being the head of one of the largest mercantile establishments in the Northwest. In 1872 he was elected a member of the state legislature, as representative of Multnomah county; and upon the expiration of his term of office (1874) was elected state senator for the same county for a term of four years, being reelected for two successive terms in 1878 and 1882. He was president of the state senate in the session of 1880. In 1885 he was a candidate for the office of United States senator from Oregon. The legislature adjourned without proceeding to an election, though Hirsch would have been elected had he voted for himself. In 1889 President Harrison appointed him United States minister to Turkey, which position he filled until 1892, when he resigned. He was president of the Jewish congregation in Portland, and has been prominently associated with many Jewish organizations.

A. S. S. W.

HIRSCH, THEODOR: German historian; born Dec. 17, 1806, at Altschottland, near Danzig; died Feb. 17, 1881. He studied theology, history, and geography at Berlin (having previously embraced Christianity); became professor at the Friedrich Wilhelm Gymnasium; and in 1833 proceeded in a similar capacity to Danzig, where he taught history for thirty-two years. He was devoted to the study of the history of his native town, by the municipal council of which he was charged in 1850 with the rearrangement and supervision of the city archives. His principal work is "Danzig's Handels- und Gewerbegeschichte Unter der Herrschaft des Deutschen Ordens," Leipsic, 1858. He also edited, with Strehlke and Töppen, the "Scriptores Rerum Prussicarum," 5 vols., *ib.* 1861–74. In 1865 Hirsch became assistant professor of history at the University of Greifswald and director of the Royal University Library. In 1880 he published the sixth volume of the "Urkunden und Aktenstücke zur Geschichte des Grossen Kurfürsten."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, 1897; *Allg. Deutsche Biographie*, xiii. 506; De le Roi, *Juden-Mission*, part i., p. 207.

S.

HIRSCHBERG. See SILESIA.

HIRSCHBERG, ERNST: German statistician; born March 8, 1859, at Königsberg, East Prussia. He was educated in his native town, graduating in 1882. Soon afterward he was employed in the statistical office of the city of Berlin, where he at first (1902) was assistant director and then (1903) became director. He is also chief of the statistical bureau of the city of Charlottenburg. The title of "professor" has been conferred upon him by the government.

Among Hirschberg's works may be mentioned: "Arbeiterversicherungszwang," Berlin, 1882; "Trennung der Alters- und Invaliden-Versicherung," *ib.* 1889; "Beiträge zur Statistik der Brodpreise," *ib.* 1893; "Die Soziale Lage der Arbeitenden Klassen in Berlin," *ib.* 1897; and "Arbeitlosen Versicherung und Armenpflege," *ib.* 1903.

S. F. T. H.

HIRSCHBERG, JULIUS: German ophthalmologist; born at Potsdam Sept. 18, 1843. He received his education at the gymnasium of his native town and at the University of Berlin, graduating as doctor of medicine in 1867. In the same year he became assistant in the ophthalmologic clinic of A. von Graefe. He commenced to practise in 1869, and founded a private dispensary and hospital for diseases of the eye. He was admitted in the following year to the medical faculty of Berlin University as privat-docent in surgery and ophthalmology. In 1879 he was appointed assistant professor; in 1895 he received the title "Geheimer Medizinalrat," and in 1900 was appointed honorary professor.

Hirschberg is one of the leading ophthalmologists of Germany. He has traveled extensively in Europe, Asia, and North America, visiting all the important ophthalmologic hospitals.

In 1877 Hirschberg founded the "Centralblatt für Praktische Augenheilkunde." In 1895, in an appendix to his report of twenty-five years' work of the ophthalmological hospital, he published a complete list of his writings, numbering nearly 200.

Of Hirschberg's works may be mentioned: "Der Markschwamm der Netzhaut," Berlin, 1869; "Klinische Beobachtungen," Vienna, 1874; "Die Mathematischen Grundlagen der Medicinischen Statistik," 1874; "Beiträge zur Praktischen Augenheilkunde," in three parts: Berlin, 1876; Leipsic, 1877 and 1878; "Tunis," *ib.* 1885; "Wörterbuch der Augenheilkunde," *ib.* 1887; "Von New York nach San-Francisco," *ib.* 1888; "Aegypten," *ib.*; "Einführung in die Augenheilkunde," i., *ib.* 1892; "Hilfswörterbuch zum Aristophanes," *ib.* 1898; "Die Magnetoperationen in der Augenheilkunde, nach Eigener Erfahrung," *ib.* 1899; "Augenheilkunde des Aëtius," *ib.* 1899; "Geschichte der Augenheilkunde im Alterthum," 1899; "Um die Erde," *ib.* 1900; "Einführung in die Augenheilkunde," ii., *ib.* 1901; (with J. Lippert) "Die Augenheilkunde des Ibn Sina," translated from the Arabic, with explanatory notes, *ib.* 1902.

Bibliography: Pagel, *Biog. Lex.* s.v.; Hirsch, *Biog. Lex.* s.v.; *Meyers Konversations-Lexikon*, s.v.

S. F. T. H.

HIRSCHEL. See Voltaire.

HIRSCHEL, LEVI ELIAS: German physician; born Oct. 8, 1741, at Berlin; died there Dec. 17, 1772; educated at the Joachimsthalsche Gymnasium in his native town and at the University of Halle (M.D. 1763). He practised medicine for two years in Berlin, then removed to Posen, and in 1770 traveled through Germany, returning to Posen. Visiting Berlin in 1772, he died there.

Among Hirschel's works may be mentioned: "Betrachtung über den Innerlichen Gebrauch des Mercurii Sublimati Corrosi in den Venerischen Krankheiten, und des Schierlings," Berlin, 1763 and 1765; "Gedanken, die Heilungsart der Hinfallenden Sucht Betreffend," *ib.* 1767, 1770; French translation, Paris, 1769; "Gedanken von der Starrsucht," Berlin, 1769; "Vermischte Beobachtungen zur Arzneywissenschaft," *ib.* 1772.

Bibliography: Hirsch, *Biog. Lex.*

S. F. T. H.

HIRSCHEL LEVIN. See Levin, Hirschel.

HIRSCHEL, MOSES (CHRISTIAN MORITZ): German writer; born at Breslau Sept. 13, 1754; continued to live in that city. On being baptized (1804) he took the name of "Christian Moritz." He published the following works: "Das Schach," Breslau, 1784; "Kampf der Jüdischen Hierarchie," *ib.* 1789; "Jüdische Intoleranz und Fanatismus in Breslau," *ib.* 1789; "Patriotische Bemerkungen," *ib.* 1790; "Ueber die Allzufrühen Ehen der Jüdischen Nation," 1790; "Ueber das Schachspiel," etc., 1791; "Apologie der Menschenrechte," Zurich, 1793; "Biographie des Jüdischen Gelehrten und Dichters Ephraim Moses Kuh," Zurich, 1791.

Bibliography: Hamberger, *Das Gelehrte Teutschland*, iii. 344, xi. 358.

S. B. Te.

HIRSCHENSOHN, ISAAC M.: Jerusalem Talmudist; bibliophile; born at Pinsk, in the government of Minsk, Russia, in 1844. As a boy of three he accompanied his father, Jacob Mordecai Hirschensohn, to Jerusalem, and from him he received instruction in the Talmud.

Hirschensohn was an ardent bibliophile, and collected a valuable library of Hebrew books. He treasured also rare and valuable manuscripts, to publish which he founded a printing establishment. Among the important works published by him were: R. Nissim bar Reuben (RaN; *c.* 1350), on the treatise Megillah (Jerusalem, 1883); "Bet ha-Beḥirah," by Menahem bar Solomon of Perpignan (second half of the thirteenth century), to the treatise Yoma (*ib.* 1884); a treatise on the holiness of Palestine, under the title "Ḳedushat Ereẓ Yisrael," by Jacob Mordecai, with preface by Hirschensohn (*ib.* 1884); a portion of a collection of very valuable smaller works (the remainder being still in manuscript), including responsa by Rashi, under the title "Ḳebuẓat Ḳonṭresim"; "Debar ha-Shemiṭṭah," or responsa in favor of the pursuit of agriculture in the "shemiṭṭah" year, collected by Hirschensohn (*ib.* 1887), a work of great importance.

Hirschensohn also founded a weekly under the title "Ha-Ẓebi," which was subsequently edited by Benjudah. By this as well as by various pamphlets that he issued, he rendered great service to the cause of progress in the Holy City. In 1897 Hirschensohn went to London at the instance of some scholars, for the purpose of copying a number of manuscripts in the library of the British Museum.

S. S. L. Grü.

HIRSCHFELD, GUSTAV: German archeologist, geographer, and topographer; born Nov. 4, 1847, at Pyritz, Pomerania; died April 20, 1895, at Wiesbaden. He studied philology and archeology at the universities of Berlin, Tübingen, and Leipsic.

and was particularly influenced by his teacher, Ernst Curtius. He took his Ph.D. degree (Berlin, 1870) with the dissertation "De Titulis Statuariorum Sculptorumque Græcorum Capita Duo Priora," which he subsequently enlarged under the title "Tituli Statuariorum Sculptorumque Græcorum cum Prolegomenis" (Berlin, 1871). From 1871 to 1875 he traveled through Italy, Greece, and extensively in Asia Minor, returning to Berlin with many epigraphic treasures and historico-topographic sketches. From 1875 to 1877 he directed the excavations at Olympia undertaken by the German government. His name will forever be associated with the unearthing of the Heraion, the Temple of Zeus and most of its friezes, and the famous statues of Nike by Paionios and Hermes by Praxiteles, which he himself lifted out of the ground.

In 1877 Hirschfeld embraced Christianity, and in the following year was appointed assistant professor of archeology in the University of Königsberg. Two years later he was made professor. His work there was interrupted only by travels through Asia Minor.

Hirschfeld was the author of the following works: "Athena und Marsyas: 32. Programm zum Winckelmannsfest der Archäologischen Gesellschaft in Berlin," Berlin, 1872; "De Cn. Manlii Consulis Itinere ex Pamphylia in Galatiam Facto," 1879; "Gedächtnissrede auf Karl Zöppritz," Königsberg, 1884; "The Collection of Ancient Greek Inscriptions in the British Museum," part iv., section i., "Knidos, Halikarnassos, and Branchidæ," Oxford, 1893; "Aus dem Orient," Berlin, 1897. He edited Moltke's "Briefe über Zustände und Begebenheiten in der Türkei," with introduction and notes, Berlin, 1893 (in Moltke's "Gesammelte Schriften," vol. viii.). Besides the preceding works he wrote many articles for the publications of the Prussian Academy of Sciences and for other journals.

Bibliography: M. Lehnerdt, *Gustav Hirschfeld*, in *Biographisches Jahrbuch für Altertumskunde*, 1899, pp. 65 *et seq.*; Ernst Curtius, *Zur Erinnerung an Gustav Hirschfeld*, in *Deutsche Rundschau*, 1895, lxxxiv. 377 *et seq.*

S. S. Fra.

HIRSCHFELD, HARTWIG: English Orientalist; born at Thorn, Prussia. He studied at Posen, at the universities of Berlin and Strasburg, and at Paris under Derenbourg. In 1887 he edited Judah ha-Levi's "Cuzari" in Arabic and Hebrew, and translated it into German. Hirschfeld was professor of Biblical exegesis, Semitic languages, and philosophy at the Montefiore College, Ramsgate, England, from 1889 to 1896, and then became master in Semitic languages and sublibrarian at Jews' College, London, which position he still (1903) occupies. He has written many articles on Arabic and Jewish subjects in the "Revue des Etudes Juives," "Jewish Quarterly Review," "Journal of the Royal Asiatic Society," and other publications. The Asiatic society published his "New Researches into the Composition and Exegesis of the Koran," 1901. In 1892 he published an "Arabic Chrestomathy in Hebrew Characters." Hirschfeld is also the author of a "Descriptive Catalogue of the Hebrew Manuscripts of Jews' College Library," which appeared in the "Jewish Quarterly Review," 1902-03.

Bibliography: *Jewish Year Book*, 1900-01.

J. V. E.

HIRSCHFELD, LUDWIK MAURYCY: Polish anatomist; born at Nadarzyn, government of Warsaw, 1816; died at Warsaw 1876. Hirschfeld received a Talmudical education at home, but, not being studiously inclined, at the age of seventeen he went to Berlin, where he earned his living as a violinist. Later he went to Paris, where, after many experiences, he became assistant janitor at the anatomical institute of the Sorbonne. Professor Orfila took an interest in him, and Hirschfeld soon showed his skill in making anatomical preparations. His patron rendered it possible for him to study medicine, which resulted in his receiving the degree of M.D. from the Sorbonne in 1853. Till 1857 Hirschfeld was assistant at the anatomical institute, and from 1857 to 1859 assistant at Rostan's clinic. In 1859 he was appointed professor of descriptive anatomy at the medico-surgical academy at Warsaw, and in 1871 was elected to the chair of anatomy in Warsaw University, which position he held until his death.

Hirschfeld was the author of: "Atlas du Système Nerveux," Paris, 1853; "Anatomie du Système Nerveux," *ib.* 1855; "Anatomja Opisowa Ciala Ludzkiego," Warsaw, 1861-69.

Bibliography: *Tygodnik Illustrovanny*, Warsaw, 1876; Luczkiewicz, in *Klosy*, ib. 1876; *Encyklopedya Powsiechna*, ib. 1900.

S. F. T. H.

HIRSCHFELD, OTTO: German historian, epigrapher, and archeologist; born March 16, 1843, at Königsberg, Prussia. He studied philology and history at the universities of Königsberg and Bonn (Ph.D. 1863), and then spent two years in Italy. In 1869 he acquired the right of holding university lectures in Göttingen, where he was baptized. In 1872 he was called to the University of Prague as professor of ancient history, going thence to Vienna in 1875 as professor of ancient history, archeology, and epigraphy. Here he made valuable contributions to archeology, especially in connection with the numerous Roman inscriptions found in Austria, organizing together with Alexander Conze the Archeologic-Epigraphic Seminary at the University of Vienna, which has gained a wide reputation as a model for similar institutions.

In 1885 Hirschfeld went to Berlin University as professor of ancient history, which position he still (1903) holds. On the occasion of his sixtieth birthday a "Festschrift" was dedicated to him by his colleagues and pupils under the title "Beiträge zur Alten Geschichte und Griechisch-Römischen Altertumskunde" (Berlin, 1903).

Hirschfeld's works include: "De Indigitamentis et Devinctionibus Amatoriis apud Græcos Romanosque," 1863; "Untersuchungen auf dem Gebiete der Römischen Verwaltungsgeschichte," i., Berlin, 1877; "Lyon in der Kaiserzeit," Vienna, 1878; "Zur Geschichte des Lateinischen Rechtes" (in "Festschrift zur 50 Jährigen Gründungsfeier des Deutschen Archäologischen Instituts in Rom"), *ib.* 1879; "Gallische Studien," *ib.* 1883-84; "Inscriptiones Galliæ Narbonensis Latinæ" ("C. I. L." vol. xii.), *ib.* 1888; together with Zangenmeister, "Inscriptiones Trium Galliarum et Germaniarum Latinæ" ("C. I. L." vol. xiii.), *ib.* 1899; "Inscriptionum Orientis et Illyrici

Latinæ Suppl." ("C. I. L." vol. iii., Supplement), *ib.* 1902. Besides these Hirschfeld has published numerous papers in the reports of the Prussian Academy of Sciences, of which he is a member; in the "Annali dell' Istituto Archeologico," etc.

Hirschfeld is associate editor of the "Abhandlungen des Archäologisch-Epigraphischen Seminars der Universität Wien," of the "Archäologisch-Epigraphische Mittheilungen aus Oesterreich," and of the "Ephemeris Epigraphica."

BIBLIOGRAPHY: *Bibliographisches Jahrbuch der Deutschen Hochschulen*; Frankfurter, *Prof. Otto Hirschfeld*, in *Zeitschrift für die Oesterreichischen Gymnasien*, 1903.

S. FRA.

s.

HIRSCHFELD, ROBERT: Austrian writer on music; born Sept. 17, 1857, in Moravia; educated at the universities of Breslau and Vienna. He also studied at the Conservatorium of the latter city, in which institution he was lecturer from 1882 till 1884, and thenceforward teacher of musical esthetics. In the latter year, also, he took his degree of Ph.D.

Hirschfeld is the author of "Joh. de Muris" (1884), and of "Das Kritische Verfahren E. Hanslicks" (3d ed., 1885), an important polemical pamphlet against Hanslick, written in defense of the old "a-cappella" music, to promote the cultivation of which Hirschfeld founded the Renaissance Abende. He also prepared an edition of the songs of Oswald von Wolkenstein, with the melodies, and of Schubert's "Der Vierjährige Posten" (1897).

BIBLIOGRAPHY: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

A. P.

s.

HIRSCHFELDER, JOSEPH OAKLAND: American physician; born at Oakland, Cal., Sept. 8, 1854. He received his education at San Francisco, Cal., and at the universities at Würzburg, Berlin, Vienna, and Leipsic (M.D. 1876). Returning to America, he settled in San Francisco and built up a large practise.

In 1877 Hirschfelder became professor of materia medica at the University of the Pacific; in 1881, professor of clinical medicine. In 1882 he was elected to the same chair at the Cooper Medical College.

Hirschfelder has contributed many essays to the medical journals.

A. F. T. H.

HIRSCHFELDER, SOLOMON: German genre painter; born May 16, 1832, at Dettensee, near Horb, on the Neckar; died at Munich May 10, 1903. He was a student at the Academy in Munich, where he settled in 1853. Of his genre paintings the following may be mentioned: "Scene in the Campaign of 1871"; "In Prison"; "Startled"; "The Intelligence Bureau"; "The Sweetheart's Letter." S.

HIRSCHFELDT, HERMANN: German physician; born at Neustettin July 30, 1825; died at Colberg June 17, 1885; M.D. Greifswald, 1852. During the two following years he practised in Greifenberg, Pomerania, and in 1854 removed to Colberg, where he continued to practise until his death, receiving the title of "Sanitätsrath" in 1879. Hirschfeldt was one of the physicians through whose energy Colberg became known as a watering-place, and in 1896 the citizens erected a monument in his memory.

Hirschfeldt also took an active interest in the Jewish community of Colberg, and was one of the founders of the Jewish Kurhospital, of which he was the chief physician for eleven years.

He was the author of several essays in medical journals and of: "Die Summe Unseres Wissens vom Sool- und Seebade Kolberg," Colberg, 1864 (2d ed., 1876); "Jubelschrift des Sool- und Seebades Kolberg," *ib.* 1884.

s. F. T. H.

HIRSCHL, ADOLF: Hungarian painter; born at Temesvar, Hungary, Jan. 31, 1860; studied (1874–1882) at the Vienna Academy, where for two years (1882–1884) he won a traveling scholarship of 3,000 kronen. In 1893 he settled at Rome. Among his paintings are: "The Death of St. Cecilia"; "Hannibal's March Across the Alps"; "The Vandals Attacking Rome"; "The Plague at Rome"; "Ahasuerus"; and "The Bridal Procession." Hirschl has been awarded many prizes at the art expositions of Vienna, among them being the "Kaiser-Preis" (1891) and the Great Golden State's Medal (1898). In 1899 he changed his name to Hiremy-Hirschl. S.

HIRSCHLER, IGNAZ: Hungarian oculist; born at Presburg 1823; died at Budapest Nov. 11, 1891. He studied medicine at Vienna. After practising for two years at Paris he went to Budapest, where he achieved a reputation as an oculist. He wrote several works on the influence of alcohol and nicotine on the vision, on clinical treatment of the eyes, and on the pigments of the retina. He was a corresponding member of the Royal Hungarian Academy of Sciences, and was made a life-member of the Hungarian House of Magnates by Francis Joseph I. in recognition of his services to Hungarian Judaism. From 1860 until his death he was the intellectual leader of Jewish affairs in Hungary, being for some years president of the Jewish community of Pest. A personal friend of Baron Joseph Eötvös, he became his closest adviser when, as minister of public instruction and worship, Eötvös convened the Jewish congress at Budapest (1868) for regulating the Jewish communal institutions, of which congress Hirschler was elected president. His intelligence and zeal gave a remarkable impetus to the intellectual development of the Hungarian Jews, but the bitter conflicts which divided Judaism finally induced him to retire.

BIBLIOGRAPHY: *Pallas Lex.*; *Magyar Zsidó Szémle*, viii. 705; Venetianer. *A Zsidóság Szervezete*, p. 502.

L. V.

s.

HIRSCHMANN, HENRI LOUIS: French composer; born at Saint-Mandé, department of the Seine, April 30, 1873. He studied under André Gedalge, and, for two years, under J. Massenet at the Paris Conservatoire. His chief works are: "Ahasuerus," an oratorio (crowned by the French Institute at the Concours Rossini, and performed at the concerts of the Paris Conservatoire Nov., 1892); a suite for orchestra in four parts (presented at the Opéra Jan., 1896); "L'Amour à la Bastille," comic opera (crowned at the Concours Crescent; performed at the Opéra Comique 1898); "Lovelace," opera in four acts (Théâtre Lyrique, 1898); five ballets: "La Favorite" (1898), "Folles Amours" (1899), "Néron"

(1899), "Les Sept Pêchés Capitaux" (1899), "Les Mille et Une Nuits" (1899), all produced at the Théâtre de l'Olympia in Paris.

s. A. A. G.

HIRSCHSPRUNG, HEINRICH: Danish manufacturer and art-collector; born in Copenhagen Feb. 7, 1836; son of **Abraham Marcus Hirschsprung** (1793–1871), who in 1826 founded one of the largest tobacco-factories in Denmark, of which Heinrich Hirschsprung is still (1903) the proprietor.

Hirschsprung's great collection of paintings, pastels, water-colors, etc., was exhibited in Copenhagen in 1888. He is the founder of a legacy for Danish artists (Hirschsprung og Hustru's Kunstnerlegat).

Hirschsprung's brother, **Harald Hirschsprung** (born in Copenhagen Dec. 14, 1830), graduated as M.D. from the University of Copenhagen in 1861. In 1877 his alma mater conferred upon him the title of professor; and since 1879 he has been physician-in-chief of the Queen Louise Hospital in Copenhagen. He was president of the pediatric section at the International Congress of Physicians in 1884.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; Salmonsen's *Store Illustrerede Konversations-Lexicon*.

J. F. C.

HIRSHMAN, LEONARD LEOPOLDOVICH: Russian oculist; born at Goldingen, Courland, in 1839. After graduating from the University of Kharkof he worked in the laboratories of Graefe, Helmholtz, Jäger, Knapp, and Pagenstecher. In 1868 he was appointed docent at the University of Kharkof; in 1872, professor. His principal works are: "Zur Lehre von der Durch Arzneimittel Hervorgerufenen Myosis und Mydriosis," in Dubois Reymond's "Archiv für Physiologie," 1863; "Materialy Fiziologii Svyetooshchushcheniya," 1868; "K Lyechenii Trakhomy," 1873.

Bibliography: *Encyclopedicheski Slovar*, St. Petersburg, 1893.

H. R. J. G. L.

HIRSZENBERG, SAMUEL: Polish painter; born at Lodz 1866. He studied at the Academy of Cracow from 1881 to 1885, and completed his studies at Munich (1885–89). He began his artistic career with the paintings "Urania" and "Yeszybolen," for which he received a silver medal at the Paris Exposition of 1889. In Paris he assimilated with the French school, the result being seen in his "Esther and Haman." Returning to Cracow in 1891, he produced "Silence of the Field," a Jewish cemetery being the subject. Since 1893 he has resided in his native town, Lodz. Among his later paintings are "A Little Conference," which won a silver medal at the Berlin Exposition, and "Sabbath Peace," awarded the first prize at Warsaw and Cracow (1894). He has since produced his greatest work, "The Wandering Jew," which was warmly praised at the Paris Exposition of 1900.

Bibliography: *Encyklopedya Powsiechna*, vii., Warsaw, 1900.

H. R. J. L. La.

ḤISDA: Babylonian amora of the third generation; died in 620 of the Seleucidan era (= 308–309; Sherira Gaon, in Neubauer, "M. J. C." i. 30; in 300, according to Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, *l.c.* p. 58), at the age of ninety-two (M. Ḳ. 28a); descended from a priestly family (Ber. 44a). Ḥisda studied under Rab (Abba Arika), who was his principal teacher; after the latter's death he attended the lectures of Huna, his companion, and of the same age as himself. He and Huna were styled "the ḥasidim of Babylon" (Ta'an. 23b); he was also one of those just ones ("ẓaddiḳim") who could bring down rain by their prayers (M. Ḳ. 28a). At first he was so poor that he abstained from vegetables because they incited the appetite (Shab. 140b), and when he walked in thorny places he raised his garments, saying: "The breaches in my legs will heal of themselves, but the breaches in my garments will not" (B. Ḳ. 91b). Later, as a brewer, he became fabulously rich (Pes. 113a; M. Ḳ. 28a). At the age of sixteen he married the daughter of Ḥanan b. Raba (Ḳid. 29b), by whom he had seven or more sons and two daughters. One of his pupils, Raba, became his son-in-law (Niddah 61b).

Ḥisda was a great casuist ('Er. 67a), and his acute mind greatly enhanced the fame of Huna's school at Sura. But his very acuteness indirectly caused a rupture between himself and Huna. The separation was brought about by a question from Ḥisda as to the obligations of a disciple toward a master to whom he is indispensable. Huna saw the point and said, "Ḥisda, I do not need thee; it is thou that needst me!" Forty years passed before they became reconciled (B. M. 33a). Ḥisda nevertheless held Huna in great esteem, and although he had established a school, built at his own expense, at Mata Meḥasya four years before Huna's death (Sherira, *l.c.*), he never published any decision during the lifetime of Huna ('Er. 62b). Huna came to recognize Ḥisda's merit later, and recommended his son Rabbah to attend his lectures (Shab. 82a).

Ḥisda presided over the Academy of Sura for ten years following the death of R. Judah (298–299; Sherira, *l.c.*), or following the death of Huna, according to Abraham ibn Daud (*l.c.*). He always preserved great respect for the memory of Rab, whom he referred to as "our great teacher, may God aid him" (Suk. 33a, *passim*). Once, holding up the gifts which are given to the priest, he declared that he would give them to the man who could cite a hitherto unknown halakah in the name of Rab (Shab. 10b). Ḥisda's halakot are frequent in the Babylonian Talmud, some being given on the authority of his pupils. His principal opponent was Sheshet. Besides deducing his halakot in a casuistic way, Ḥisda was peculiar in that he derived his halakot less from the Pentateuch than from other parts of the Bible.

Ḥisda was also an authority in Haggadah, and employed special assistants to lecture in that department ('Er. 21b). Many ethical sentences of his have been preserved (see especially Shab. 140b), mostly for students. The following two sentences may be cited: "Forbearance on the part of a father toward his child may be permitted, but not forbearance on the part of a master toward his disciple" (Ḳid. 32a): "He who opposes his master is as though he opposed the Shekinah" (Sanh. 110a). It is said that the Angel of Death, not being able to approach Ḥisda because he never ceased from studying, cleft the trunk of a cedar-tree. Terrified by the noise, Ḥisda interrupted his studies, whereupon the angel took his soul (Mak. 10a).

Bibliography: Bacher, *Ag. Bab. Amor.* pp. 61 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 184.

S. M. Sel.

HISTORIOGRAPHY: Method of writing history. In Bible times the Jews showed a strong historical sense, as evidenced by the series of books from Genesis to Kings devoted to the history of the people. Without entering into the vexed question of the sources of the historic statements in the Pentateuch, it is clear from actual references in the books of Kings that even before their compilation a considerable number of annals existed independently, from which the statements in the Bible were compiled. These annals appear to have been called "The Book of the Acts of Solomon" (I Kings xi. 41), "The Book of the Chronicles of the Kings of Israel," and "The Book of the Chronicles of the Kings of Judah." There seems, indeed, to have been a royal official, known as the "mazkir," appointed to keep the official record of the events of each reign: those of David (II Sam. viii. 16, xx. 24), Solomon (I Kings iv. 3), and Hezekiah (II Kings xviii. 18, 37). Such works appear to have contained statistical details (I Chron. xxvii. 24), or genealogies (Neh. xii. 26). The Book of Chronicles quotes also a "Book of the Kings of Judah and Israel," which may possibly be the canonical book, and a "Midrash of the Book of Kings" (II Chron. xxiv. 27, Hebr.), which is probably a recasting of the Biblical narrative. Another source of the Chronicles was a series of histories of the Seers and Prophets, including Samuel, Nathan, Gad, Iddo, and Shemaiah.

Hellenistic Period.

The same interest in the records of the past was shown, in the Hellenistic period, by writers in Greek, who often translated from Hebrew or Aramaic sources. Thus the First Book of the Maccabees is such a version, as is also the "History of John Hyrcanus," of which nothing further is known (comp. I Macc. xvi. 23-24). Other adaptations from the Hebrew of the Bible are found in fragments contained in a work of Alexander Polyhistor from Demetrius, Eupolemus, Artapanus, Aristeas, Cleodemus; but these are scarcely histories, and are of no independent value. Jason of Cyrene wrote a book, in five volumes, on the Maccabean period, of which the Second Book of the Maccabees is an abstract. Philo of Alexandria himself wrote an account of the persecutions under Caligula, in five books, of which only two are extant (Schürer, "Gesch." iii. 345-370).

Josephus.

All these are of slight account compared with the contributions to Jewish history made by Joseph, son of Matthias, known as Josephus. Besides his "Jewish Antiquities," which has a certain apologetic tendency, he wrote a "History of the Jewish War," which is the main source of information for the fall and destruction of the Jewish state. Apart from the value of the information conveyed, the work has considerable literary grace and power of presentation. A contemporary, Justus of Tiberias, also wrote a history of the Jewish war, which is referred to and sharply criticized by Josephus.

After the fall of Jerusalem and the dispersion of the Jews, the absence of communication between the scattered communities prevented any systematic account being written of their doings; for a long time, indeed, the only approach to historic composition was connected with ritual observances, as in the Megillat Ta'anit, or list of fast-days, or with the succession of tradition, as in the Pirḳe Abot, continued later on in the Seder Tannaim we-Amoraim (*c.* 887) and the Epistle of Sherira Gaon (*c.* 980). The series of sketches giving the relations of various rabbis to their predecessors, and which occur in later works, though often containing historical facts, are mainly useful in throwing light upon literary annals, and do not call for treatment here. The only work of the Talmudic period which can be considered as historic in tendency is the Seder 'Olam Rabba. A smaller work, Seder 'Olam Zuṭa, on the same subject, is devoted to proving that Bostanai was not descended from David. The "Megillat Ebiatar," published in Schecter's "Saadyana," may also be mentioned here.

"Yosippon."

The revival of independent interest in history appears to be shown, in southern Italy, in the tenth century, by the "Yosippon," a history of the period of the Second Temple, attributed to Joseph b. Gorion and written in fluent Hebrew. Some additions to this were written by one Jerahmeel b. Solomon, about a century later, in the same district. Of the same period is the Ahimaaz Chronicle, describing the invasion of southern Italy by the Saracens, with an account of the Jews of Bari, Otranto, etc. (see Ahimaaz).

Records of Persecutions.

The series of historic chronicles was begun in Spain by the "Sefer ha-Ḳabbalah" of Abraham ibn Daud of Toledo (1161). A continuation of this, by Abraham ben Solomon of Torutiel, has been lately discovered and published by Neubauer. The concluding chapter of Joseph b. Ẓaddiḳ of Arevalo's "Zeker Ẓaddiḳ" gives a chronicle of the world from the Creation to 1467. It was followed by Abraham Zacuto's similar but fuller work, "Sefer Yuhasin," carried down to the year 1505. Items of Jewish interest are contained in general Jewish histories written in Hebrew, like those of Elijah Capsali (1523; on the history of the Ottomans) and Joseph ha-Kohen (1554; on the same subject). David Gans gave a general history of the world up to 1592, while Joseph Sambary, in a work carried down to the year 1672, deals more with the Jews of the East. Material for the history of the Jews in the Middle Ages is given in the various accounts of persecutions, especially in the accounts of the Crusades by Eleazar ben Nathan (on the First Crusade), Eleazar of Worms, and Ephraim of Bonn (on the Second Crusade), and in the Memor-Books, some of which were recently printed by the German Jewish Historical Commission. With the invention of printing many cases of persecution were recorded contemporaneously by Jewish writers, a whole series, for example, being devoted to the Chmielnicki massacres. Many of these separate attempts are enumerated by Steinschneider ("Jewish Literature," pp. 152-156). A summary of these persecutions was written by Judah ibn Verga of Seville, and continued by his son, Joseph (1554), under the title "Shebeṭ Yehudah." Another collection was given by Joseph ha-Kohen under the title "'Emek ha-Baka" (1575), while Gedaliah ibn Yaḥya summed up chronicles, genealogies, and persecutions in his interesting and curious "Shalshelet ha-Ḳabbalah."

Meanwhile, owing to the influence of the Protestant Reformation and to other causes, the attention of the outer world was drawn to the later destinies of the Jews. Schudt, in his "Jüdische Merckwürdigkeiten," gave a short history of the past and a fairly accurate and complete account of the contemporary condition of the Jews. He was followed by Jacob Christian Basnage, who for the first time put in systematic form an account of the history of the Jews during the Christian centuries. His work remained for a long time the chief source of information to the outer world on Jewish history. The more popular sketch of Hannah Adams, and the supplementary portions of Milman's "History of the Jews," add very little to the work of Basnage.

As the attention of Europe became attracted to the constitutional position of the Jews, and as efforts became directed toward their emancipation, recourse was had to the large amount of material contained in the medieval archives of western Europe. The investigation of the sources began in England. There Prynne, in his "Short Demurrer," utilized his unrivaled knowledge of the records to oppose the return of the Jews to England. He was followed later on by Tovey, Webb, and Blunt. On the Continent, in the eighteenth century, similar collections of archival materials were made, by Ulrich for Switzerland, by Aretin for Bavaria, and by Würfel for Nuremberg. Other workers, dealing on the same lines with the general history of a country, often came across material relating to the Jews, which they included in their works, as Madox, in his "History of the Exchequer," and Laurent, in "Ordonnances des Rois de France." With the increased attention paid to the study of sources by Ranke and his school, this source of information for Jewish history proved increasingly fruitful. In England, in particular, a mass of material was collected from the publications of the Record Commission and the Rolls Series; in Germany, from Pertz's "Monumenta Germaniæ Historica."

Jost and Grätz.

Before these additional sources of information were completely accessible to the inquirer, the interest of the Jews themselves was once more attracted to their own history, and attempts were made to summarize its various vicissitudes. I. M. Jost attempted, in his "Gesch. der Israeliten," to give the annals of the purely political history of the Jews, combining at times an estimate of their spiritual and literary development, which he ultimately summed up separately and more exhaustively in his "Gesch. des Judenthums." He was followed at even greater length by Heinrich Grätz, who made his "Gesch. der Juden" in large measure a study of the development of the Jewish spirit as influenced by its historic environment. Grätz's attention was accordingly attracted mainly to the literary and religious development of Judaism rather than to the secular lot of the Jews, though his work also contained a fairly full account of their external history so far as it bore upon the general development. He scarcely claimed, however, to deal fully or adequately with the history of the Jews in the stricter constitutional sense of the term. Beside these should be mentioned the remarkable sketch of S. Cassel in the article "Juden" in Ersch and Gruber's "Encyklopädie," still, in some ways, the most satisfactory survey of the whole subject, though later sketches by Isidore Loeb, in Vivien de St. Martin's "Dictionnaire Universel de Géographie," and Théodore Reinach, in "La Grande Encyclopédie," have also great merit.

Meanwhile the establishment of many specialist scientific journals devoted to Jewish topics gave opportunity for the collection, based on the local records, of many monographs on special parts of Jewish history, such as those of Perles on Posen, Wolf on Worms, etc. The attention of specialist historians not of the Jewish race was again drawn to the subject, resulting in such works as those of Depping ("Les Juifs dans le Moyen Age"), Stobbe ("Die Juden in Deutschland"), Amador de los Rios, Bershadski, Saige ("Les Juifs de Languedoc"), and Lagumina ("Gli Giudei in Sicilia"). The number of these monographs has become so great that they are enumerated annually in the "Jahresberichte der Geschichtswissenschaft," at first by Steinschneider, later by Kayserling.

Historical Exhibition and Societies.

The year 1887 to a certain extent marks an epoch in the tendency of Jewish historical studies, when Jews themselves turned to the secular archives of their native lands. The Anglo-Jewish Historical Exhibition of that year was the first attempt to bring together historical records of the Jews; in the same year the first publications of the German Historical Commission were issued, and a society founded in honor of Julius Barasch started a series of historical researches into the history of the Jews of Rumania which have thrown altogether new light on the history of the Jews in eastern Europe. The Anglo-Jewish Historical Exhibition included a series of works, among which was a whole volume devoted to a bibliography of Anglo-Jewish history by Jacobs and Wolf, and which was itself followed by similar attempts in Russo-Jewish history ("Ukazatel") and Spanish-Jewish history (Jacobs, "Sources").

In 1892 the American Jewish Historical Society was founded, and in 1895 the Jewish Historical Society of England, while the Société des Etudes Juives has throughout given marked attention to the history of the Jews in the French provinces and colonies. These various societies have produced a number of works and transactions during the past decade which have for the first time put the constitutional history of the Jews in various countries on a firm basis. Aid has been given in this direction by the collection of laws relating to the Jews in France (Uhry and Halphen), Prussia (Heinemann), and Russia (Levanda, Minz, and Gradowsky). The first attempt at summing up conclusions with regard to the medieval position of the Jews in Europe has been made by J. Scherer in an introductory essay to his elaborate work on the legal position of the Jews of the Austro-Hungarian empire (1901). As a result of these various lines of inquiry many monographs have been produced devoted to special sections of Jewish history, and derived in large measure from manuscript and secular sources, which are sometimes reproduced verbatim, as in Stern's "Urkundliche Beiträge"; sometimes translated, as in Jacobs' "Jews of Angevin England"; and sometimes worked into a continuous narrative, as in Kayserling's "Gesch. der Juden in Portugal." Work of a similar kind has also been executed in the form of calendars, or "regesta," such as those made by Aronius for Germany (up to 1273), and as the "Regesti y Nadpisi" for Russia (up to 1670).

Scarcely any country has yet had its Jewish history adequately described. The few monographs that exist—like those of Koenen ("Geschiedenis der Joden in Nederland," 1834), on Holland; A. D. Cohen ("De Mosaiske Troesbekendere," Odense, 1837), on Denmark; Wertheimer ("Gesch. der Juden in Oesterreich"), on Austria; J. Picciotto ("Sketches of Anglo-Jewish History," London, 1875), on England; Daly ("Settlements of the Jews in North America," New York, 1893), on the United States—were mainly written before any serious study of the sources had been undertaken. The Iberian Peninsula has fared somewhat better, the works of Amador de los Rios and Kayserling still remaining the best monographs on the history of the Jews in any one country. Few of the chief communities have been adequately treated, the most thoroughly described being those of Berlin (by L. Geiger), Vienna (by G. Wolf, "Gesch. der Juden in Wien," Vienna, 1876), Paris (in a series of monographs by L. Kahn), and, above all, Rome (two excellent works by A. Berliner, 1893, and Rieger and Vogelstein, 1895).

As a rule, few strictly historical records exist in Hebrew. For the Middle Ages these consist mostly of business documents, such as the "sheṭarot" published by the Anglo-Jewish Historical Exhibition and a Hebrew ledger published by Isidore Loeb in the "Revue des Etudes Juives." Items of historic interest, however, often occur in family papers or juridical responsa; and David Kaufmann produced a considerable number of monographs in which he made use both of the public archives and of private family papers. He also showed great interest in the genealogies of Jewish families, which often throw light on obscure historical points. He contributed to the publication of cemetery inscriptions, and edited Glückel von Hameln's valuable diary, which throws considerable light upon the social history of the Jews in Germany in the seventeenth century.

"Culturgeschichte."

Attention has also been given to the "Culturgeschichte" of the Jews of the Middle Ages, chiefly by Güdemann, Berliner, and Israel Abrahams ("Jewish Life in the Middle Ages"). Work in this direction has also been undertaken by the various societies for the study of Jewish ecclesiastical art and folk-lore, especially that founded at Hamburg by Grunwald. As far as any general direction can be discerned at the present day in Jewish historiography, it is in the direction of the study of "Culturgeschichte" and constitutional history.

As regards the historical treatment of the Biblical phases of Jewish history, this has become part of general Biblical exegesis, and does not call for treatment in this place, especially as scarcely any Jewish writers have produced works of importance on this subject, Herzfeld being perhaps the only exception. The portion of Grätz's history relating to this subject is generally recognized to be the weakest side of his work. On the other hand, the studies of the development of the Jewish religion and literature, as by Zunz, Geiger, Weiss, Halévy, Karpeles, etc., can scarcely be regarded as history in the strict sense of the word (see LITERATURE, HEBREW; SCIENCE OF JUDAISM).

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J.

HISTORISCHE COMMISSION: Commission appointed by the Deutsch-Israelitische Gemeindebund in 1885 for the collection and publication of material relating to the history of the Jews in Germany. It consisted originally of Privy Councilor Kristeller, and Professors Bärwald, Bresslau, Geiger, Lazarus, Steinthal, Stobbe, Wattenbach, and Weizsäcker. The commission treated the subject as part of German history, and made a special point of utilizing the archival sources. It published, under the editorship of Prof. L. Geiger, "Zeitschrift für Gesch. der Juden in Deutschland" (5 vols., 1886–92).

Its special publications were divided into (1) "Regesten," or calendars of the history of the German Jews (including those of the Carlovingian empire) up to 1273, edited by Aronius (Berlin, 1887–1902); and (2) sources, including the "Judenschreinsbuch" of Cologne (1888); the Hebrew accounts of the Jewish persecutions during the Crusades, edited by Neubauer and M. Stern, and translated by S. Baer (1892); and the "Memorbook of Nuremberg," edited by Salfeld (1898). Much comment was attracted at the time of the formation of the commission owing to the fact that Professor Grätz was not made a member of it. The omission perhaps indicated the strict policy of the commission, which regarded the history of the Jews in Germany as part of the history of that country.

D. J.

HITI, AL-: Karaite chronicler; flourished (probably in Egypt) in the first half of the fifteenth century. He was a native of Hit (whence his surname), on the Euphrates, about thirty leagues to the west of Bagdad. He is supposed by Margoliouth to be identical with David ben Sa'adel ben Joseph, the writer of a manuscript (dated 811 A.H. = 1408–09) quoted by Pinsker ("Liḳḳuṭe Ḳadmoniyyot," p. 64). Margoliouth further assumes that Al-Hiti was a son of Joshua ibn Sa'adel ibn al-Hiti, who is cited by Solomon ben Jeroham, the adversary of Saadia. Al-Hiti was the author of a chronicle in which he registered all the Karaite scholars and their works down to Israel al-Maghrabi (המערבי). Although the author was misled in some important points, his work furnishes valuable information concerning well-known Karaite scholars, and mentions a great number of previously unknown names. Al-Hiti's chronicle was published by Margoliouth from a genizah fragment ("J. Q. R." ix. 429).

G. I. Br.

HITKÖZSÈGI HIVATALNOK. See Periodicals.

HITTITES (Hebrew, חתים, בני־חת; LXX. Χετταῖοι, Χεττείν, υἱοὶ [τοῦ] Χέτ; Vulgate, "Hethæi," "Cethæi," "filii Heth"; Assyrian, "Khatti"; Egyptian, "Kh-ta"): A race of doubtful ethnic and linguistic affinities that occupied, from the sixteenth century until 717 B.C., a territory of vague extent, but which probably centered about Kadesh on the Orontes and Carchemish on the upper Euphrates. The sources for present knowledge of this people are five: the Old Testament, and Egyptian, Assyrian, Hittite, and Vannic inscriptions.

——**Biblical Data:** In the Old Testament the Hittites are represented as dwelling in the mountains in the heart of Palestine (Num. xiii. 29), and are frequently mentioned with the Canaanites, Amorites, Perizzites, Hivites, and Jebusites (Ex. iii. 8, 17; xiii. 5; xxiii. 23; xxxiv. 11; Deut. xx. 17), as well as with the inhabitants of Jericho (Josh. xxiv. 11), all dwelling to the west of the Jordan, between Baal-gad in the valley of Lebanon and Mount Seir (Josh. xii. 7-8). To this list the Girgashites are added in Deut. vii. 1, Josh. iii. 10, and Neh. ix. 8, while Gen. xv. 19–21 adds also the Kenites, Kenizzites, Kadmonites, and the Rephaim. Of all these the Hittites, Canaanites, and Hivites seem to have been the most important (Ex. xxiii. 28). The geography of these lists is, however, quite vague. In Josh. i. 4 the Hittite territory stretches from Lebanon and the wilderness to the Euphrates (although "all the land of the Hittites" is omitted in the LXX.). Hittites also dwelt at Hebron, for Abraham was buried in a cave in the field of Ephron, son of Zohar, a Hittite (Gen. xxiii. 10, 20; xxv. 9; xlix. 30; l. 13), and the Hittites preserved a certain individuality as late as David's time, since Uriah and Abimelech are expressly characterized as Hittites (I Sam. xxvi. 6; II Sam. xi. 3, 6, 17, 21, 24; xii. 10; xxiii. 39; I Kings xv. 5; I Chron. xi. 41). They were regarded as aliens, however, and taxed as such by Solomon (I Kings ix. 20–21; II Chron. viii. 7–8). The relations between the Israelites, on the one hand, and the Hittites and the rest of the conquered peoples, on the other, had long been friendly, for the Hebrews had not only adopted some portion of the Hittites' religious cult soon after the invasion of Palestine, but had intermarried with them (Judges iii. 5–6), as Esau had done (Gen. xxvi. 34) and as Rebekah feared Jacob might do (Gen. xxvii. 46).

The Hittites are identical with the "children of Heth" (בני־חת; υἱοὶ [τοῦ] Χέτ: Gen. xxiii. 3, 5, 7, 10, 18, 20; xxv. 10; xlix. 32), while their close ethnic affinity with the Canaanites and the other tribes with which they are usually mentioned is implied by the genealogical table of the sons of Canaan (Gen. x. 15–19; I Chron. i. 13–16, where the LXX. and the Vulgate respectively render חת by Χετταῖος and Hethæus"; I Chron. i. 13–16 is omitted in the LXX.). While the Hittites mentioned in the Old Testament are usually regarded as dwelling in the south-central part of Palestine, there are distinct traces of a more northerly habitat in the location of the new city of Luz in the land of the Hittites (Judges i. 26), and this is confirmed by II Sam. xxiv. 6, if, on the basis of the Septuagint (L) γῆν Χεττεὶμ Καδῆς, the corrupt passage ארץ תחתים חדשי (omitted in the Peshiṭta) may be read ארץ החתים קדשה. It was probably for these northern Hittites that Solomon imported Egyptian horses (I Kings x. 29; II Chron. i. 17); and his harem contained Hittite princesses (I Kings xi. 1). The Hittites' power and their friendship for Judah and Israel are shown by the fact that an alliance of Jehoram with the Hittites and Egyptians was regarded by the Assyrians as neither impossible nor improbable (II Kings vii. 6). In the prophetic writings the Hittites are mentioned only in Ezek. xvi. 3, 45 (R. V.), where Yhwh says of Jerusalem: "Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was an Hittite."

——**Non-Jewish Sources:** In the Egyptian inscriptions the Hittites, who had apparently conquered Syria, first appear in the reign of Thothmes III. (1503–1449), when they received their first decisive reverse. After a battle at Megiddo on the Kishon, Thothmes captured the King of Kadesh; in successive campaigns the Egyptians advanced to Carchemish and Kadesh, and traversed Naharina or Mesopotamia. The Hittites were only temporarily checked, however, and on the death of Thothmes they regained their prestige. The conflict continued under Thothmes IV., while his successor, Amenophis III., was obliged to enter into an alliance with the Hittites, and to marry a princess of their royal house. The son of this union was Amenophis IV., better known as Khu-n-aten, who, attempting to overthrow the Egyptian religion, introduced into Egypt the peculiarly Hittite worship of the sun. At this period the Hittite power was such that a treaty, offensive and defensive, was concluded between Rameses I. and Sap(e)lel, King of the Hittites. On the accession of Seti I. to the Egyptian throne in 1366, the Hittite war was renewed, and Kadesh was taken by surprise, although peace was soon restored. But in the following reign, that of Rameses II., Kadesh was again the scene of a battle, which was described by the Egyptian poet Pentaur two years later. This battle seems to have been indecisive, however, and a new treaty was concluded which was confirmed by the marriage to Rameses of the Hittite princess called by the Egyptians "Urma Noferu-Ra." The demoralization resulting from these wars explains the slight opposition to the Hebrew invasion of Palestine after the Exodus. The friendship of the Hittites and Egyptians lasted, however, through the reign of the successor of Rameses, Me(r)neptah II., who aided the Hittites with food in the time of famine. Before long the Hittite power revived, and in the reign of Rameses III. (1180–1150) they were prominent among the invaders of Egypt. They were beaten back at Migdol, their country was laid waste, their king was captured, and their advance south of Kadesh was definitely checked. From this time the Hittite power in Syria waned, and with the cessation of their conflict with

In the Egyptian Inscriptions.

Egypt their name disappears from the Egyptian inscriptions.

In the Assyrian Inscriptions.

There is a gap of almost a century in the history of the Hittites after their defeat by Rameses III. About 1100, however, they became the enemies of the Assyrians. The first expedition of Tiglath-pileser I. was undertaken against them. He forced his way through Kummukh, or Commagene, as far as Malatiyeh, and penetrated to Carchemish. Despite a series of expeditions, however, he was unable to pass the last-named city. After the reign of Tiglath-pileser there is no mention of the Hittites in the Assyrian inscriptions until the time of Assur-naṣir-pal (885–860), who extended his conquests to the Hittite cities of Carchemish, Gaza, and Kanulua, penetrating as far as the Mediterranean, and returning laden with booty. The succeeding Assyrian monarch, Shalmaneser II. (860–825), continued the war, and repeatedly ravaged Syria, draining its wealth, and defeating the Hittites, by this time rich and decadent, at Pethor, Sangara, Carchemish, Karkar, and other cities, thus crushing the Hittite power south of the Taurus. In the reign of Tiglath-pileser III., war against the Hittites again broke out, and in 717, during the rule of Sargon, Carchemish was finally conquered, and its last king, Pisiris, became an Assyrian captive.

In the Vannic Inscriptions and the Classics.

The inscriptions of Van, dating from the ninth and eighth centuries B.C., contain several allusions to expeditions against the Hittites. In the ninth century the Vannic king Menuas plundered the Hittite cities Surisilis and Tarkhi-gamas, and later forced his way to Malatiyeh, setting up a triumphal inscription at Palu on the northern bank of the Euphrates, the eastern boundary of the Hittite territory at that period, as Malatiyeh was the western. Argistis I., successor of Menuas, continued his father's policy, conquering Niriba and Melitene.

The Hittites are not mentioned by any of the classical writers excepting Herodotus (who speaks of them as "Syrians"), Strabo (who [p. 737] calls them "White Syrians" [Λευκόσυροι], localizing them about Mount Taurus and the Black Sea), and possibly Homer (if the Κήτειοι or Χήτειοι, named once in the "Odyssey" [xi. 521] as allies of the Trojans, were really the Hittites).

Ethnology and Religion.

The Hittites as shown both on their own and on Egyptian monuments were clearly Mongoloid in type. They were short and stout, prognathous, and had rather receding foreheads. The cheek-bones were high, the nose was large and straight, forming almost a line with the forehead, and the upper lip protruded. They were yellow in color, with black hair and eyes, and beardless, while according to the Egyptian paintings they wore their hair in pigtails, although this characteristic does not appear in the Hittite sculptures. They would seem to have come, therefore, from the northeast of Mesopotamia, and to have worked south into Palestine and west into Asia Minor. In Palestine, however, they lost their ethnic individuality to a large extent, and adapted their language and their names to those of the Semites. In religion the Hittites were in great part dependent on the Babylonians. The chief god, according to the Egyptian inscriptions, was Sutekh, or Atys, and the chief goddess was Antarata, who later became Athar-'Ati—respectively the Atargatis and Derceto of the classics. Antarata corresponds closely in attributes and in art with the Babylonian Ishtar; her husband seems to have been the sun-god Tar, or Tarku, called "Sandan" in Cilicia and Lydia. At a later period she apparently superseded Sutekh as the chief divinity. The deluge-legend was known to the Hittites, who called its hero "Sisythes." They seem, moreover, to have had cities of refuge and to have practised sacred prostitution.

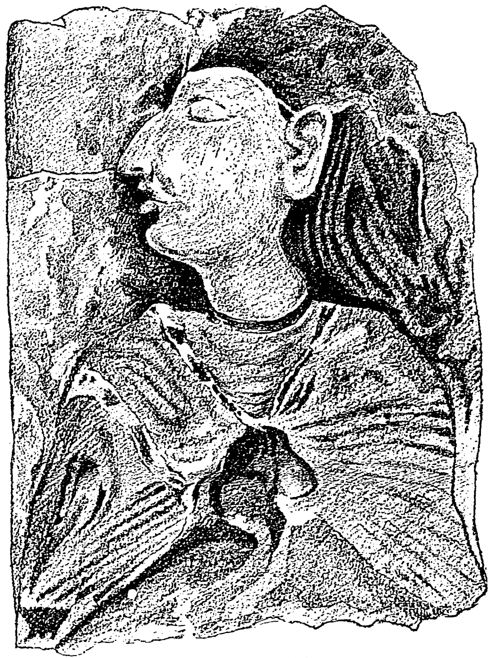

Portrait of a Hittite.

(From an inlaid tile in the tomb of Rameses III.)

Hittite Monuments.

The Hittite monuments are numerous and are found over a wide extent of territory. In their sculpture Babylonian influence is evident, although the physiognomy and costume of the subjects of representation, as well as several minor details, give Hittite art a distinct individuality. As is the case with Babylonian art, the sculptures are usually accompanied with inscriptions. Among the more important monuments of Hittite art may be mentioned those at Ivris in the district corresponding to the ancient Lycaonia; at the Pass of Karabel, near Smyrna; at Sipylus, near Magnesia; at Ghiaurkalessi, in Galatia; at Fassili, in Isauria; at Zenjirli, in the territory corresponding to the ancient Commagene; at Euyuk; and at Boghazkeui, east of the Halys. They are for the most part, therefore, in Asia Minor, although one of the most noteworthy sculptures was found at Sakchegözü in northern Syria. Representations of the Hittites are found also on Egyptian monuments, as at Abu-Simbel and Medinet-Abu. The character of Hittite art is solid, at times even heavy, but excellent in the portrayal of animal forms. The Hittites were also skilled lapidaries and carvers on ivory, as well as clever silversmiths, while their paintings of Egypt give a vivid idea of Hittite tactics in war.

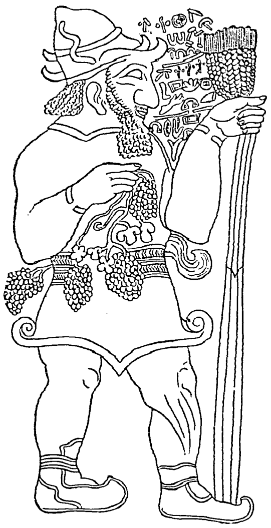

Hittite Divinity.
(After Wright, "Empire of the Hittites.")

The inscriptions, which must be regarded as still uninterpreted, are written in a script partly pictographic and partly alphabetic, syllabic, or ideographic. The number of pictographs frequently aids materially in determining the general content of an inscription, even though the text can not be deciphered. The lines are in boustrophedon style, reading alternately from right to left and from left to right, and possibly influenced in this regard archaic Greek inscriptions. Determinatives, or conventional signs, denoting "god," "king," "country," etc., seem to have been employed. It has been plausibly suggested that the script originated in Cappadocia, since the shoe with pointed, upturned toe (reminiscent of a snow-shoe) and the mitten (used in cold countries) are among the most common signs, while the ideogram for "country" is a mountain peak. The characters thus far discovered number over two hundred, and the list is doubtless still incomplete. The style of carving is peculiar to the Hittites, in that the figures and characters are in relief, the stone having first been carefully dressed, and the portions about the figures and characters then cut away. The most important inscriptions have been found at Babylon, Hamath, Jerabis (the ancient Carchemish), Marash, Izgin, and Bulgarmaden. In addition, a number of seals and cylinders have been discovered.

Language of the Hittites.

The Hittite language, whose alphabet shows at least superficial affinities with the Cypriote and Vannic scripts, is one of the most difficult problems in linguistics. Fantastic theories have not been lacking, of which the hypothesis of Clarke, that the Hittites were akin to the Peruvian Kechua, and that of Campbell, who finds Hittite names in France, Japan, and ancient Mexico, are the most bizarre. A plausible view, defended especially by Sayce and Wright, and more reservedly by De Lantsheere, connects Hittite with the Georgian group of languages, particularly on the basis of the similarity of their formation of the nominative and genitive. Further developments of this view were advanced by Lenormant and Hommel. The latter connects Hittite with New Elamitic, Cossæan, Vannic, and the modern Georgian, and this entire group with Sumerian, thus ultimately with the Turko-Tatar branch of Ural-Altaic. The Altaic affinity of Hittite has been especially emphasized by Conder, whose arguments, however, overleap themselves and prove too much. Rejecting the Altaic hypothesis, Halévy and, for a time, Ball sought to prove Hittite a Semitic language. Their conclusions, however, based on proper names obviously borrowed in many cases from neighboring but unrelated stocks and languages, can not be regarded as valid. The hypothesis has also been advanced that Hittite was an Indo-Germanic language, and was most closely akin to Armenian. The protagonist of this theory is Jensen, who, though confessedly not an expert in Armenian linguistics, has built up a series of ingenious and daring identifications of Hittite words with Armenian. The two Arzava letters, discovered in 1902, are regarded by Bugge and Knudtzon as Hittite, and as connected linguistically with Armenian and even Lycian. The time does not seem yet to have come for a final declaration regarding the linguistic position of the Hittite speech. It is not impossible that a better knowledge of the languages of Asia Minor, shown by the researches of Kretschmer to be neither Semitic nor Indo-Germanic, will throw new light on this problem. Meanwhile, the view which regards Hittite as Georgian in its affinities seems on the whole most probable, although the Armenian hypothesis has certain arguments in its favor. The date of the extinction of Hittite is unknown. If (as is not improbable from the presence of Hittite monuments in Lycaonia) Lycaonian was a Hittite dialect, it was spoken as late as the first century C.E. (Acts xiv. 11).

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G. L. H. G.

HITZIG, FERDINAND: German Christian theologian; born at Hauingen, Baden, June 23, 1807; died at Heidelberg Jan. 22, 1875. After studying under Gesenius at Halle and under Ewald at Göttingen, he taught at Heidelberg from 1830 to 1833, in which year he received a call from the newly founded University of Zurich. He returned to Heidelberg in 1861. Hitzig was one of the most eminent and independent theologians of the nineteenth century. He was an indefatigable worker, and edited all the prophetical books and nearly all the poetical writings of the Old Testament. His publications include:

"Isaiah," 1833; "The Psalms," two editions, 1835–36 and 1863–65; "The Twelve Minor Prophets," 1839; "Jeremiah," 1841; "Ezekiel," 1847; "Ecclesiastes," 1847; "Daniel," 1850; "Song of Solomon," 1855; "Proverbs," 1858; "History of the People of Israel," 1869; "Job," 1874; and various minor works. Hitzig united extensive scholarship and brilliant penetration with a talent for combination which often led him astray. He always aimed at positive results, and endeavored, for instance, to ascertain the author and date of every psalm. As early as 1836 he maintained that some psalms before the seventy-third, and all psalms after and including the seventy-third, were Maccabean.

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J. K. H. C.

HIVITES (החוי): One of the Canaanitic nations dispossessed by the children of Israel (Gen. x. 17; Ex. xxiii. 23, 28; *et al.*). In the Hebrew text the name occurs only in the singular; its meaning is, according to Gesenius, "the villager" (comp. חוות יאיר), or, according to Ewald ("Gesch. des Volkes Israel," i. 318), "the midlander," the Hivites having previously inhabited central Palestine. The Hivite was the sixth son of Canaan (Gen. x. 17). In the first enumeration (Gen. xv. 19–21) of the nations which occupied Palestine in the time of Abraham, the Hivites are not mentioned. Hamor, the Prince of Shechem, was a Hivite; if the Hivites were Shechemites, they are represented as peaceful, credulous, and given to trade and cattle-raising (Gen. xxxiv. 2, 18–29). Like the Hittites, they held their assemblies in the gates of their cities (Gen. xxxiv. 20). Later, in the time of the conquest of Palestine by Joshua, fearing to meet the Israelites in battle, they resorted to stratagem; as they had been outwitted by the sons of Jacob, so they duped Joshua and all the Israelites (Josh. ix. 3–27). The Hivites had then four cities—Gibeon, Chephirah, Beeroth, and Kirjath-jearim (Josh. ix. 17), situated a considerable distance apart. The Gibeonites were spared by Joshua on account of his oath. The Hivites spread toward the north of Palestine, their main body lying under Mount Hermon, in the land of Mizpeh (Josh. xi. 3), "in Mount Lebanon," from Baal-hermon to Ḥamath (Judges iii. 3). Joab, when numbering the Israelites, is stated to have come to the stronghold of Tyre and to all the cities of the Hivites (II Sam. xxiv. 7). Targ. Yer. Gen. x. 17 renders "ha-Ḥiwwi" by "Ṭeripola'e" (Tripolitans?).

J. M. SEL.

ḤIWI AL-BALKHI (חיוי אלבלכֿי): Exegete and Biblical critic of the last quarter of the ninth century; born at Balkh, Persia. He was the author of a work in which he offered two hundred objections to the divine origin of the Bible (Judah ben Barzillai's commentary on the "Sefer Yeẓirah," ed. Halberstam, p. 21; Luzzatto, "Bet ha-Oẓar," p. 12a; *idem*, in Polak's "Halikot Ḳedem," p. 71). Ḥiwi's critical views were widely read, and it is said that his contemporary Saadia Gaon found in Babylonia, in the district of Sura, some schoolmasters who, in teaching children, used elementary text-books which were based upon Ḥiwi's criticisms (Abraham ibn Daud, in "M. J. C." i. 66). Saadia not only prohibited the use of these books, but combated Ḥiwi's arguments in a work entitled "Kitab al-Rudd 'ala Ḥiwi al-Balkhi" (see Saadia's "Kitab al-Amanat wal-'Itiḳadat," ed. Landauer, p. 37). Unfortunately both Saadia's and Ḥiwi's books are lost.

Ḥiwi's book seems to have been one of the most important contributions to skeptical Jewish literature. Only a few of his objections are preserved, in quotations by other authors. In this way it became known that Ḥiwi raised the question why God preferred to live among unclean mankind instead of living among the clean angels (Judah ben Barzillai), and why He required sacrifices and showbread if He did not eat them, and candles when He did not need light (Solomon ben Yeruḥam's commentary on Eccl. vii. 10; Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 28). Another objection of his was based on the claim that God broke a promise which He had made under oath (Harkavy, "Meassef Niddaḥim," i. 3). All these objections are preserved in Saadia's "Kitab al-Amanat" (ed. Landauer, pp. 140 *et seq.*), among twelve other objections of a similar kind, most of which are supposed to have originated with Ḥiwi. They point out several discrepancies in the Scriptures, and infer therefrom a non-divine authorship. Ḥiwi even objected to the teaching of the unity of God, and referred to Deut. xxxii. 9. In this case, as in several others, Saadia combats Ḥiwi without mentioning his name. Some others of Ḥiwi's views are preserved in Ibn Ezra's commentary on the Pentateuch. The passing of the Israelites through the Red Sea Ḥiwi explained by the natural phenomenon of the ebb-tide; and the words "the skin of his [Moses'] face shone" ("ḳaran," literally, "cast horns" or "rays"; Ex. xxxiv. 29) he explained as referring to the dryness of his skin in consequence of long fasting (see Ibn Ezra on the passage in Exodus). Ḥiwi further inquired why manna from heaven no longer descends in the desert of Sinai as it is said to have done in olden times (Ibn Ezra to Ex. xvi. 13).

These few instances of Ḥiwi's criticisms are sufficient to show his skeptical and irreverent spirit, the cause of which D. Kaufmann traced back to anti-Jewish polemical Pahlavi literature (J. Darmesteter, in "R. E. J." xviii. 5 *et seq.*). In "J. Q. R." xiii. 358 *et seq.* Schechter has published one of the most interesting genizah fragments, containing a long series of critical remarks on the Bible which, as Schechter demonstrates, recall very vividly Ḥiwi's method of argumentation. Continuing his essay, Schechter gives also the reasons which speak against the presumption that Ḥiwi was the author of the fragments; he comes to the conclusion, however, that they at least emanated from the school of Ḥiwi (see *ib.* pp. 345 *et seq.*; Bacher, *ib.* pp. 741 *et seq.*; Poznanski, *ib.* pp. 747 *et seq.*; Porges, *ib.* xiv. 129 *et seq.*).

Karaites and Rabbinites agreed in denouncing Ḥiwi as a heretic. His real surname, "Al-Balkhi," is correctly preserved in one instance only; in all others it is changed into "Al-Kalbi" (= "the dog-like").

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K. M. Sc.

ḤIYYA BAR ABBA: Palestinian amora of priestly descent; flourished at the end of the third century. In the Palestinian Talmud he is also called **Ḥiyya bar Ba** or **Ḥiyya bar Wa** (ווא; Yer. Ber. iii. 6a, iv. 7d); and in both Talmuds he is frequently mentioned merely as **R. Ḥiyya,** the context showing that Ḥiyya bar Abba is meant. Though a native of Babylon, where, perhaps, for a very short time he came under the influence of Mar Samuel (Weiss, "Dor," iii. 94), he migrated to Palestine at a very early age. There he studied under Ḥanina and Joshua b. Levi, and came into very close contact with Simeon b. Lakish. He is, moreover, known as a disciple of Johanan, after whose death he and his friends Ammi and Assi were the recognized authorities on the Halakah in Palestine.

Ḥiyya was distinguished for the care with which he noted the sayings of his masters (Ber. 38b), and in questions of doubt as to the phraseology of a tradition the version of Ḥiyya was preferred (Ber. 32b, 38b). Though he was the author of many haggadot, he denounced every attempt to collect and commit them to writing, and upon seeing such a collection he cursed the hand that wrote it (Yer. Shab. xvi. 15c). His interest was centered in Halakah, in the knowledge of which he probably excelled all his Palestinian contemporaries. Together with Ammi and Assi, he formed a court of justice before which a certain woman named Tamar was tried. The sentence involved Ḥiyya and his associates in difficulty, and might have had disastrous results had not Abbahu promptly come to their assistance (Yer. Meg. iii. 74a).

Ḥiyya was very poor, and therefore was compelled to go lecturing from town to town in search of a livelihood; he even temporarily left Palestine (Yer. Ma'as. Sh. v. 56b). He was greatly annoyed that the lecturer on Haggadah drew a larger audience than he (see JEW. ENCYC. i. 36, *s.v.* ABBAHU). Through stress of poverty he accepted a commission from Judah II. to collect money to defray the expenses of the decaying patriarchate. The esteem in which Ḥiyya was held is manifested in the credentials obtained for him by Eleazar b. Pedath: "Behold, we have sent you a great man, our envoy. Until his return he possesses all the powers that we do." According to another version the introduction ran: "Behold, we have sent you a great man. His greatness consists in this, that he is not ashamed to say 'I know not'" (Yer. Ḥag. i. 76d; Yer. Ned. x. 42b). At another time Ḥiyya, Ammi, and Assi were appointed by Judah II. to visit the various communities in Palestine, with the view of reawakening interest in the study of the Law (Yer. Ḥag. i. 76c).

Ḥiyya had several brothers: **R. Nathan ha-Kohen,** also known as **R. Kohen** (or **R. Nathan**) **b. Abba; Rabbannai,** or **R. Bannai;** and **R. Simeon b. Abba.** He had several children, among whom were **R. Abba, R. Kahanah,** and **R. Nehemiah.**

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S. S. N. St.

ḤIYYA BAR ABBA (surnamed **RABBAH,** "the Great" or "the Elder," to distinguish him from an amora of the same name): Palestinian tanna; born about the middle of the second century, at Kafri, near Sura in Babylonia; pupil of Judah I., and uncle and teacher of Rab. He was a descendant of a family which claimed to trace its origin from Shimei, brother of King David (Ket. 62b). He passed the earlier part of his life in Babylonia, where he married a certain Judith. By her he had twin sons, Judah and Hezekiah (both of whom became renowned rabbis), and twin daughters, Pazi and Tavi (Yeb. 65b). Ḥiyya was unhappy in his married life, for his wife was a shrew. This was so keenly felt by Ḥiyya that when asked by his nephew for a blessing he said: "May God preserve thee from an evil that is worse than death—a contentious woman" (Yeb. 63a). Ḥiyya was especially affected by a trick she played upon him. Disguising herself, she went to him and asked whether the obligation of propagating the human race extended to women; receiving an answer in the negative, she took drugs which rendered her barren (Yeb. 65b). However, Ḥiyya's good nature was so great that he overwhelmed her with presents, meeting the astonishment of his nephew by saying that men should show themselves grateful to their wives for rearing their children and for keeping their husbands from sin (Yeb. 63a).

In Palestine.

In the latter part of his life Ḥiyya emigrated to Tiberias, Palestine, where he established a business in silks, which he exported to Tyre (Ruth R. i. 17; Lam. R. iii. 16; Gen. R. lxix.). The high reputation acquired by him in his native country had preceded him to Palestine, and ere long he became the very center of the collegiate circle of the patriarch Judah I. Regarding him more as a colleague than as a pupil, Judah treated Ḥiyya as his guest whenever the latter chanced to be at Sepphoris, consulted him, and took him with him when he went to Cæsarea to visit Antoninus (Tan., Wayesheb). His admiration for Ḥiyya was so great that he used to say: "Ḥiyya and his sons are as meritorious as the Patriarchs" (B. M. 25b). Judah's friendship and high esteem for Ḥiyya are connected in the Haggadah with a miracle. In course of a conversation with him Judah said that if the Babylonian exilarch R. Huna, who was believed to be a descendant of the family of David, came to Palestine he (Judah) would yield to him the office of patriarch. When R. Huna died and his body was brought to Palestine for burial, Ḥiyya went to Judah and said, "Huna is here," and, after pausing to notice Judah's pallor, added, "his coffin has arrived." Seriously offended, Judah banished Ḥiyya for thirty days. While the latter was away, the prophet Elijah, assuming Ḥiyya's features, presented himself to Judah and healed a toothache from which the patriarch had suffered for thirteen years. Judah was not long in discovering the truth of this wonderful cure, and his respect for Ḥiyya increased (Yer. Kil. ix.).

His Preservation of the Torah.

It was a current saying among the Palestinians that since the arrival of Ḥiyya in Palestine storms did not occur and wine did not turn sour (Ḥul. 86a). His prayers are said to have brought rain in a time of drought and to have caused a lion, which had rendered the roads unsafe, to leave Palestine (Gen. R. xxxi.). Other miracles of the same kind are credited to him. He was especially lauded by his Babylonian compatriots. Simeon ben Laḳish names him after the two other Babylonians, Ezra and Hillel, who came to Palestine to restore the study of the Torah (Suk. 20a). However exaggerated this assertion may be, Ḥiyya was certainly very active in the promotion of learning in Palestine. He founded schools for children and often acted as instructor. It is related that when Ḥanina boasted that he could reconstruct the Torah by logic should it be lost, Ḥiyya said: "To prevent such a loss I proceed in the following way: I cultivate flax, spin thread, twist ropes, and prepare traps by means of which I catch deer. The flesh of these I distribute among poor orphans, and I use the hides to make parchment, on which I write the Torah. Provided with this I go to places where there are no teachers, and instruct the children" (Ket. 103b).

Ḥiyya's activity in the field of the Halakah was very extensive. To him and his pupil Hoshea is due the redaction of the traditional halakot which had not been included by Judah in the Mishnah. These halakot are known under the various names of "Baraitot de-Rabbi Ḥiyya," "Mishnat de-Rabbi Ḥiyya," and "Mishnayot Gedolot." Some of them are introduced in the Talmud with the words "Tane Rabbi Ḥiyya," and are considered the only correct version of the halakot omitted by Judah (Ḥul. 141a). Ḥiyya was the author of original halakot also, which he derived from the Mishnah by the hermeneutic rules. Although very conservative, he opposed the issuing of new prohibitions. "Make not the fence higher than the Law itself, lest it should fall and destroy the plants" (Gen. R. xix.). Ḥiyya seems to have contributed to the Sifra the redaction of the tannaitic midrash to Leviticus, where his sayings are often quoted. From the time of Sherira Gaon, Ḥiyya was generally regarded as the author of the Tosefta; but the supposition has been rejected on very strong grounds by modern scholars (see Tosefta). Ḥiyya's activity extended also to the Haggadah. Sayings of his, and his controversies with Simeon ben Ḥalafta, Bar Ḳappara, Jonathan, and Jannai are frequently quoted in haggadic literature. The dawn is for Ḥiyya the symbol of the deliverance of Israel. "As the dawn spreads gradually, so will the deliverance of Israel come gradually" (Yer. Ber. 3b).

His Haggadot.

As a Babylonian Ḥiyya hated the Romans, whom he compared to obnoxious insects (Tan., Wayesheb, 17). "God foresaw that the Jews could not bear the yoke of the Romans, and therefore designed Babylonia for their place of residence" (Pes. 86a). Ḥiyya's views on some Biblical books are noteworthy. According to him the Book of Job is not the work of a Jew (Yer. Soṭah 15a); and Solomon wrote his works in his old age (Cant. R. 2b). Ḥiyya's haggadot are particularly rich in thoughts concerning the moral life and the relations of human beings to one another.

Ḥiyya was a physician of high repute. The Talmud quotes many of his medical utterances, among which is a description of the development of the embryo in the womb which betrays considerable medical knowledge (Nid. 25a). Ḥiyya is represented in the Talmud as having been a model of virtue and goodness; his house is said to have been always open to the poor (Shab. 151b); even his death is connected by legend with an act of charity. "The angel of death," recites a haggadah, "could not approach him. The angel therefore disguised himself as a poor man and knocked at Ḥiyya's door. Ḥiyya, as usual, gave the order to bring bread for the poor. Then the angel said: 'Thou hast compassion on the poor; why not have pity upon me? Give me thy life and spare me the trouble of coming so many times.' Then Ḥiyya gave himself up" (M. Ḳ. 28a). At his death, relates another haggadah, stones of fire fell from the skies (M. Ḳ. 25b).

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S. I. Br.

ḤIYYA BAR ADDA: Palestinian amora of the first half of the third century; son of the sister of Bar Ḳappara; pupil of Simeon ben Laḳish. His name is connected with several halakot (Yer. Hor. iii. 5), and he handed down a number of halakic opinions in the names of Aḥa, Ḥanina, and Johanan (Yer. Ber. vi. 1; Sanh. iv.). He disputed with his uncle Bar Ḳappara concerning the explanation of the word הטיבו (Deut. v. 25), which he rendered "they embellished" (Lev. R. xxxii.; Cant. R. ii. 14). Ḥiyya died young, and in the funeral sermon pronounced by Simeon ben Laḳish he is compared, in allusion to the verse, "My beloved [God] is gone down into His garden, to the bed of spices, to feed in the garden, and to gather lilies" (Cant. R. vi. 2), to a lily which the gardener is desirous to gather.

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S. I. Br.

ḤIYYA AL-DAUDI: Liturgical poet; died in Castile in 1154; descendant of the Babylonian nasi Hezekiah. Many seliḥot bearing the signature of Ḥiyya (though whether all are by the subject of this article is uncertain) are found in the Maḥzors of Tlemçen, Oran, Avignon, and in the Sephardic Maḥzor. In the seliḥah דלתיך הלילה לשבי פשע the surname "Al-Daudi" is added to the name of Ḥiyya. Two of Ḥiyya al-Daudi's seliḥot have been published in "Betulat Bat Yehudah" by S. D. Luzzatto, who mistook the author for Ḥiyya ha-Ma'arabi, the collector of Judah ha-Levi's poems.

Bibliography: Zunz, *S. P.* p. 218; Luzzatto, *Betulat Bat Yehudah*, p. 7; Steinschneider, *Cat. Bodl.* col. 840; Landshuth, *'Ammude ha-'Abodah*, p. 64; J. Derenbourg, in Geiger's *Jüd. Zeit.* v. 405.

G. I. Br.

ḤIYYA GABRIEL: Turkish Talmudist; lived at Safed in the seventeenth century. Wolf ("Bibl. Hebr." iii., No. 595) and Fürst ("Bibl. Jud." i. 173) call him "Ḥiyya ben Gabriel." He was the author of a work called "Seder Zemannim," a calendar for the years 5435-64 = 1675-1704 (Venice, 1675).

Bibliography: Steinschneider, *Cat. Bodl.* col. 841.
D. M. Sel.

ḤIYYA B. GAMMADA: Palestinian amora of the fourth generation (3d and 4th cent.). His principal teacher was Jose b. Saul, in whose name Ḥiyya transmitted several halakot (M. K. 22a; R. H. 24a, 30a); but he was also a pupil of Jose b. Ḥanina (Soṭah 7b) and of Assi (Meg. 31b). He transmitted halakot in the name of the council ("ḥaburah") of the last of the Tannaim (Ḥul. 30a; Shab. 3a; Pes. 64a, 73b). The following haggadic sentence Ḥiyya transmitted in the name of Jose b. Saul: "At the death of a just man the angels proclaim that one who is righteous has come, and God answers, 'Let the other ẓaddiḳim come out to meet him'" (Ket. 104a). A sentence of the same nature and ascribed to Eleazar b. Pedat (*ib.*) is attributed to R. Ḥiyya ha-Gadol in Pesiḳ. R. 2 (ed. Friedmann, p. 5, a, b). Bacher accordingly suggests that the name is to be amended into "Ḥiyya b. Gammada." Ḥiyya's love for Palestine was so great that he rolled in the dust of that country (Ket. 112b).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 85; Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA ḲARA: Palestinian scholar of the third and fourth centuries. He was a pupil of Samuel b. Naḥman, in whose name he asserted that since the destruction of the Temple neither good wine nor white earthenware could be obtained (Lam. R. iv. 5). The name "Ḳara" was given him on account of his familiarity with the Bible (comp. "Mattenot Kehunah" on Lam. R. iv. 5).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA, MEÏR BEN DAVID: Italian Talmudist of the sixteenth century. He was dayyan of Venice 1510-20, during the rabbinate of Benedet ben Eliezer Acsildor, who esteemed him highly. Like Benedet, he took part in the dispute between Jacob Polak and Abraham Minz, being mentioned third in the list of Italian rabbis who expressed their views concerning this dispute. After 1520 he was employed in the printing establishment of Daniel Bomberg, being one of the editors of the Talmud. He rendered great services as corrector, editing among other works Israel Isserlein's "Terumat ha-Deshen" and Joseph Colon's responsa. His own responsa are printed in Benjamin Ze'eb's responsa collection.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 632, 2865; Mose, *Antologia Israelitica*, v. 307; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 57; Zunz, *Z. G.* p. 10; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 60.
K. A. Pe.

ḤIYYA B. MERIA (once, in Yer. Sheb. vi. 1, **MEDIA**)**:** Palestinian amora of the fourth generation (3d and 4th cent.). Ḥiyya is mentioned only in the Jerusalem Talmud; he was the pupil of R. Jonah and R. Jose (Yer. Sheb. vi. 1; Yer. Ket. ix. 1; Yer. Sanh. i. 2; *et al.*). Ḥiyya transmitted, in the name of R. Levi, the following haggadah: "Psalm lxii. 10 proves that a man's wife is chosen for him before his birth" (Pesiḳ. xxiii. 153b). This haggadah reappears in Lev. R. xxix. 7, as transmitted by Ḥiyya b. Abba in the name of R. Levi, but this is evidently a copyist's mistake. A certain Rabbi b. Meria who transmitted a haggadah (Pesiḳ. R. 40 [ed. Friedmann, p. 172a]) is supposed by Buber (note 58 to Pesiḳ. 153b) to be the same as R. Ḥiyya b. Meria.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 397; Heilprin, *Seder ha-Dorot*, ii.
S. M. Sel.

ḤIYYA ROFE: Rabbi of Safed; died in 1620. Having studied Talmud under Solomon Sagis and Cabala under Ḥayyim Vital, Ḥiyya was ordained in accordance with the old system ("semikah") re-introduced into Palestine by Jacob Berab. In 1612 Ḥiyya gave his approbation to Issachar Baer Eulenburg's "Be'er Sheba'." Most of Ḥiyya's works have been lost; the remainder were published by his son, Meïr Rofe, under the title "Ma'aseh Ḥiyya" (Venice, 1652), containing novellæ on several of the Talmudic treatises, and twenty-seven responsa. These were revised by Moses Zacuto, who added a preface.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 41b *et seq.*; Michael, *Or ha-Ḥayyim*, No. 840.
G. M. Sel.

ḤIYYA BEN SOLOMON ḤABIB: Spanish Talmudist of the thirteenth and fourteenth centuries; a native of Barcelona. He was a contemporary of Solomon Adret, but the assertion of Gross that Ḥiyya was Adret's pupil is without foundation, for Ḥiyya never refers to Adret as his master. Ḥiyya was the author of a work entitled "Sefer ha-Shulḥan," a treatise, in four parts, on matters of ritual. Gross conjectures that it is this work that is quoted by Isaac b. Sheshet in No. 40 of his responsa. See Gershon ben Solomon ben Asher.

Bibliography: Gross, *Gallia Judaica*, p. 100; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 665, 1; 904, 2.
S. M. Sel.

HLADIK, ABRAHAM: Bohemian Talmudist; flourished about 1230. The name indicates a Czech origin, an assumption supported by the fact that in his commentary on the seliḥot he often explains Hebrew by means of Bohemian words. He seems, however, to have lived in France, according to Zunz, and was the teacher of Hezekiah b. Jacob of Magdeburg. He is often quoted in the Budapest and Vienna manuscripts of the "Mordechai ben Hillel" as well as in a manuscript of De Rossi, in the last under the name of "Abraham Hadlik." In addition to these Talmudic decisions of Abraham there have been preserved minhagim by him for the whole year (Codex De Rossi, Parma, No 506) and a seliḥah commentary in manuscript (Munich, No. 346). Perles attempts to identify Abraham Hladik with Abraham b. Azriel, author of "Arugat ha-Bosem."

Bibliography: Zunz, *Ritus*, pp. 22, 124, note 2; Steinschneider, *Cat. Munich*, p. 163; Samuel Kohn, *Mordechai ben Hillel*, pp. 28, 158, note; Perles, in *Monatsschrift*, xxvi. 362.
S. A. Pe.

HOBAB (חובב): Name occurring twice in the Bible, and borne either by Moses' father-in-law or by his brother-in-law. In the first passage (Num. x. 29), Hobab is said to have been the son of Raguel (R. V. "Reuel"), the Midianite, Moses' father-in-law (comp. Ex. ii. 18), while in Judges iv. 11 Hobab himself is called Moses' father-in-law. The Jewish commentators, as Rashi and Naḥmanides, are inclined to agree with the latter passage. They explain (Ex. ii. 18) that Raguel, who was Zipporah's grandfather, was called "father" by his granddaughters. Ibn Ezra, however, favored the interpretation of "ḥoten Mosheh" (Judges iv. 11) as "Moses' brother-in-law." Hobab, whoever he was, seems to have been well acquainted with the desert, for Moses requested him to stay with the Israelites and serve them as their "eyes" (Num. *l. c.*).

E. G. H. M. SEL.

HOBAH (חובה = "hiding-place"): Place to the north of Damascus to which Abraham pursued the defeated army of Chedorlaomer (Gen. xiv. 15). Wetzstein identified the Biblical Hobah with the modern Ḥobah, 60 miles north of Damascus (Delitzsch, "Genesis," pp. 561 *et seq.*). But the Jews of Damascus affirm that the village of Jobar, not far from Damascus, is the Hobah of the Bible. Rashi, following pseudo-Jonathan, takes "Hobah" as a substitution for "Dan," where Jeroboam had erected a golden calf as an object of worship (I Kings xii. 29), interpreting "Hobah" as "the sinful place." The Targum of Jerusalem renders it by "'Awweta."

E. G. H. M. SEL.

HÖCHHEIMER (HÖCHHEIM, HOCHHEIMER, HECHIM): Bavarian family, named after its original home in Hochheim. The following are its more important members:

Elias ben Ḥayyim Cohen Höchheimer: Astronomer of the eighteenth century; born in Hochheim; died in Amsterdam, whither he had removed after living a long time in Hildburghausen. He was the author of: "Shebile di-Reki'a," on trigonometry and astronomy (2 vols., Prague, 1784); "Sefer Yalde ha-Zeman," a commentary on Jedaiah Bedersi's "Beḥinat ha-'Olam" (*ib.* 1786); and two German text-books on arithmetic.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xliv. 652; Fürst, *Bibl. Jud.* i. 367, 402 (where Elias Hechim and Elias Höchheimer are treated as two different authors).

D. M. K.

Henry (Ḥayyim) Hochheimer: American rabbi; born Oct. 3, 1818, at Ansbach, Middle Franconia. His father, Isaac Hochheimer, succeeded his maternal grandfather, Meyer Ellinger, as rabbi at Ichenhausen, whither, at the age of ten, the boy removed with his parents. Three years later he returned to Ansbach to pursue secular studies at the Lateinschule, and Hebrew studies under his paternal grandfather, Moses HÖCHHEIMER.

In 1835 he entered the gymnasium at Augsburg, and in 1839 the University of Munich, graduating in 1844. Meanwhile his Hebrew studies were continued under Rabbis Guggenheimer, in Kriegshaber, near Augsburg, and Hirsch Aub, in Munich. From the latter he received his rabbinical diploma in 1845. From 1844 to 1849 he acted as his father's assistant in Ichenhausen. Political addresses and articles in "Die Zeitung für die Elegante Welt" and "Der Grenzbote" during 1848-49 caused warrants to be issued against him, and he had to flee the country. Hochheimer emigrated to the United States, and on his arrival (Oct. 3, 1849) in New York he was invited to become the rabbi of the Nidche Israel congregation, the oldest in Baltimore. There he officiated until Oct., 1859, when he accepted the rabbinate of Fell's Point Hebrew Friendship Congregation. After an incumbency of thirty-three years he retired from active life in 1892. Since 1841, when he published an article in Fürst's "Orient," he has been a contributor to the Jewish press, especially to "Die Deborah" (Cincinnati), and to the "Allg. Zeit. des Jud." under Philippson's editorship. Several sermons by him appeared in Kayserling's "Bibliothek Jüdischer Kanzelredner"; and many of his addresses have been published in pamphlet form. His best-known contribution to general journalistic literature is "Die Napoleoniden in Amerika," which appeared in "Die Europa" (Stuttgart). He collaborated with Benjamin Szold and Marcus Jastrow in the revision of the prayer-book "'Abodat Yisrael" (1871).

A. H. S.

Isaac Höchheimer: Rabbi; born in Ansbach 1790; died at Ichenhausen 1861; son of Moses ben Ḥayyim Cohen Höchheimer. He was rabbi of Ichenhausen from 1828 until his death.

D. M. K.

Lewis Höchheimer: American attorney; born Aug. 1, 1853, at Baltimore, Md.; son of Rabbi Henry HOCHHEIMER. A graduate from the law department of the University of Maryland, he now practises law in Baltimore. He is actively identified with child-saving and prison work, and is the author of two text-books, "Custody of Infants" (1891) and "Digest of Criminal Procedure in Maryland" (1892), and of occasional magazine articles on subjects relating to legal and social science.

A. H. S.

Moses ben Ḥayyim Cohen Höchheimer: Grammarian; born at Hochheim; died at an advanced age, Feb. 10, 1835, at Ansbach; brother of Elias Cohen. He was dayyan in Fürth, and from 1793 till his death district rabbi of Ansbach. He was the author of "Sefer Safah Berurah," a Hebrew grammar (Fürth, 1790), and of a commentary on David Ḳimḥi's "Miklol" (*ib.* 1793). A number of his Hebrew poems appeared in different periodicals.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 367; Steinschneider, *Bibliographisches Handbuch*, p. 60, who follows Fürst in citing Höchheimer as "Hechim" (Hechingen); Geiger, *Wiss. Zeit. Jüd. Theol.* i. 126.

D. M. K.

Simon Höchheimer: Physician and author; born in Hochheim toward the middle of the eighteenth century; died at Fürth after 1822. He was a very learned man and traveled extensively; but he led an adventurous life. He lived for some years in Berlin, where he associated with Moses Mendelssohn and his friends. On his departure from that city in the summer of 1785, Mendelssohn, Marcus Herz, Marcus Eliezer Bloch, David Friedländer, and several of Mendelssohn's Christian friends gave him their autographs. From Berlin he went to Munich, and thence to Frankfort-on-the-Main. In 1791 he was living in Freiburg-im-Breisgau, and in 1793 in Vienna. On account of his erudition he was exempted from the personal tax. At the time of his death he was physician to the Jewish hospital at Fürth.

Höchheimer was the author of the following works: "Ueber Moses Mendelssohns Tod," Vienna and Leipsic, 1786; "Bestimmte Bedeutung der Wörter Fanatismus, Enthusiasmus, und Schwärmerei," Vienna, 1786; "Systematisch-Theoretisch-Praktische Abhandlung über Krankheiten aus Schwäche und deren Behandlung," Frankfort-on-the-Main, 1803; "Der Spiegel für Israeliten, ein Gegenstück zu Unserem Verkehr," Nuremberg, 1817; "Unterweisung Wie Man die Jugend Unterrichten, Erwachsene Belehren, Menschen Glücklich Machen Kann," Fürth, 1822; Hebrew ed., *ib.* 1825.

Bibliography: Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, p. 172; *Allg. Zeit. des Jud.* xliv. 493, 652; Fürst, *Bibl. Jud.* i. 402; Roest, *Cat. Rosenthal. Bibl.* i. 449.

D. M. K.

HOCHMEISTER: Name used in German medieval documents for "rabbi" or "grand rabbi." It seems to have been first used in the Palatinate in the fourteenth century. In 1364 Sussmann, the "Hochmeister" of Ratisbon, received permission to open a school in Amberg. The most important incident in connection with the name was the emperor Rupert's appointment (1406) of Rabbi Israel of Krems as "Hochmeister" of the Jews of the Holy Roman Empire. He failed, however, to obtain the acquiescence of the Jews. The emperor's intention was to establish a supreme judicial authority for the Jews of Germany, who formed a separate body, the motive being to strengthen his claim to the exclusive right of taxing the Jews of the empire, which right at that time was contested by the territorial lords. This title is hardly different from Bishop of the Jews, or "Judenmeister," or similar equivalents for "rabbi."

Bibliography: Grätz, *Gesch.* 3d ed., viii. 101-104 (where the older sources, notably Wiener's *Regesten*, are quoted); Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 5, Frankfort-on-the-Main, 1895; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 14 *et seq.*, Breslau, 1896; *Ben Chananja*, v. 17; *Allg. Zeit. des Jud.* 1862, pp. 194 *et seq.*

D.

HOCHMUTH, ABRAHAM: Hungarian rabbi; born at Bán, Hungary, Dec. 14, 1816; died at Veszprim June 10, 1889. While attending the University of Prague he pursued the study of the Talmud with S. L. Rapoport. In 1846 he was appointed principal of the newly founded Jewish school at Miskolcz, where in 1850 he opened a private school. In 1852 he was called to the rabbinate of Kula; in 1860, to that of Veszprim. He was a prominent member of the Hungarian Jewish Congress and, later, of the board of the rabbinical seminary in Budapest. He was a contributor to "Ben Chananja," "Neuzeit," and other periodicals. His works include: "Die Jüdische Schule in Ungarn, Wie Sie Ist und Wie Sie Sein Soll," Miskolcz, 1851; "Leopold Löw als Theologe, Historiker und Publicist, Gewürdigt," Leipsic, 1871; "Gotteserkenntniss und Gottesverehrung auf Grundlage der Heiligen Schrift und Späterer Quellen, Bearbeitet als Lehr- und Handbuch zum Religionsunterricht" (also in Hungarian), Budapest, 1882.

Bibliography: *Magyar Zsidó Szemle*, vi. 543 *et seq.*; *Pallas Lex.* ix. 264.

S. M. K.

HOCHSCHULE, BERLIN. See Lehranstalt für die Wissenschaft des Judenthums.

HOCHSTÄDTER, BENJAMIN: German rabbi; born 1810 at Hürben, Bavaria; died at Frankfort-on-the-Main Dec. 8, 1888. As teacher and preacher at Heddernheim, near Frankfort (1833-38), and at Wiesbaden (1838-45), and as rabbi at Langenschwalbach and at Ems, he exercised a great influence upon Jewish affairs in the duchy of Nassau. It was chiefly at his suggestion that by the new regulations of the Jewish cult (Feb. 3, 1843) four district rabbinates were organized; in 1860, when Treuenfels of Weilburg was elected rabbi of Stettin, these were reduced to three. In 1846 Hochstädter established a teachers' seminary, which by order of the government received an annual subsidy from the general Jewish fund. At Wiesbaden Hochstädter had already prepared some young men for the teacher's vocation, among whom was Seligman Baer of Biebrich. In 1851 Ems became the seat of his rabbinate and of the seminary. The latter existed until 1866, when Nassau was annexed to Prussia. Hochstädter remained at his post until 1883, when he retired to Frankfort. He took an active part in the Jewish synods of Leipsic and Augsburg.

Hochstädter wrote scientific articles for Geiger's "Wiss. Zeit. Jüd. Theol." and other periodicals. Besides some sermons, he published: "Ḳol Omer Ḳera," a Hebrew phonetic primer, Wiesbaden, 1839; "Die Glaubens- und Pflichtenlehre des Judenthums," Ems, 1862; "Sefer ha-Meforash, Religionsphilosophische Erläuterungen zur Glaubens- und Pflichtenlehre," *ib.* 1864; "Biblische und Talmudische Erzählungen für die Israelitische Schuljugend," *ib.* 1865; "Zweistimmige Israelitische Sabbat- und Festlieder für Kleinere Synagogengemeinden."

Bibliography: *Allg. Zeit. des Jud.* 1888, p. 813; Lippe, *Bibliographisches Lexicon*, Vienna, 1881; Schwab, *Répertoire*, p. 172.

D. S. Man.

HOCHWART, LOTHAR VON. See Frankl, Ludwig August, Ritter von Hochwart.

HOCK, SIMON: Austrian writer; born at Prague Nov. 27, 1815; died at Vienna Oct. 22, 1887. For several decades he gave his spare time to the collection of material relating to the history of the Jews in Prague. The accumulated material was edited and published by David Kaufmann in 1892, under the title "Die Familien Prags nach den Epitaphien des Alten Jüdischen Friedhofes in Prag." Hock is also known as the author of the biographical sketches in Koppelmann Lieben's "Gal 'Ed," 1856.

Bibliography: Kaufmann's preface to Hock, *Die Familien Prags*, Presburg, 1892.

S. A. Ki.

HODAVIAH (הודויהו): **1.** The son of Elioenai, one of the last members of the royal line of Judah (I Chron. iii. 24, the "ketib" being הודיוהו). **2.** A Levite, founder of an important family of Levites (Ezra ii. 40). In the parallel list of Nehemiah (vii. 43) the name is written הודוה, but its "ḳeri" is הודיה.

E. G. H. M. Sel.

HODU. See Hallel.

HOFFA, JOSEPH: German philologist and archeologist; born Aug. 18, 1803, at Cassel; died about 1843. His father was paymaster of the army. In 1816 he entered the lyceum at Cassel, and in 1821 went to the University of Marburg, where he devoted himself chiefly to philology and archeology, continuing these studies for a year at Heidelberg. Forced by poverty to leave the university, he went, with letters of introduction from the historian Schlosser, to Frankfort-on-the-Main. Here he taught for two years at the institute of Dr. Weil, and then acted as private tutor. He took his Ph.D. degree in 1823 with the dissertation "De Senatu Romano," part i. In the fall of 1827 he obtained the "venia legendi."

During his short life Hoffa displayed a many-sided literary activity, being equally at home in classical, French, and English literature. He published chiefly manuals and text-books, including the following: "Des C. Plinius' Lobrede auf den Kaiser Traian," from the Latin, with introduction and notes, Marburg, 1834; "Qu. Ciceronis de Petitione Consulatus ad M. Tullium Fratrem Liber . . . ," Leipsic, 1837; Isocrates' "Panegyricus," from the Greek, with notes, Marburg, 1838; Cicero, "Cato der Aeltere, oder Abhandlung vom Greisenalter," from the Latin, with introduction and notes, 7th ed., Cassel, 1841; "Handbuch der Römischen Antiquitäten Nebst einer Kurzen Römischen Literaturgesch." from the Danish of C. F. Bojesen, Giessen, 1841; "Hülfsbuch zum Erlernen der Englischen Sprache . . . ," Marburg, 1841; "Ciceronis Epistolarum ad Q. Fratrem, l. iii. . . .," with notes, Heidelberg, 1843.

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S. S. FRA.

HOFFER, LEOPOLD: Journalist and chess editor; born 1842, in Budapest. He removed to France about 1866, and began to play chess in Paris. In 1870 he settled in London, where he has since resided. Hoffer has become widely known as a writer on chess, and has been active in the organization of some of the more important international tournaments held of late years in England, notably that at Hastings in 1895.

From 1879 to 1888 he was coeditor with Zukertort of "The Chess Monthly," and on Zukertort's death he became its sole editor. For some years he has been the chess editor of the London papers "The Field" and "The Standard." He is one of the leading analysts of the game.

Hoffer was one of the founders of the Pester Schachklub, and founder and honorary secretary of the British Chess Association.

BIBLIOGRAPHY: Berger, *Schach-Jahrbuch*, 1892-93, Leipsic, 1893.

J. A. P.

HOFFMAN, CHARLES ISAIAH: American editor and communal worker; born at Philadelphia, Pa., Jan. 3, 1864; educated at the University of Pennsylvania, at that of Cambridge, England, and at the Jewish Theological Seminary of America. Hoffman was the editor and one of the founders of "The Jewish Exponent" (Philadelphia); president of the Beth Israel congregation of Philadelphia; president of District No. 3, I.O.B.B.; and was one of the founders and for fifteen years the secretary of the Association of Jewish Immigrants, at Philadelphia.

A. I. G. D.

HOFFMANN, DAVID: Rector of the Rabbinical Seminary at Berlin; born at Verbó, Hungary, Nov. 24, 1843. After attending various yeshibot in his native town he entered the lyceum at Presburg, from which he graduated in 1865. He then studied philosophy, history, and Oriental languages at Vienna and Berlin, taking his doctor's degree in 1871. Soon afterward he accepted the appointment of teacher at the Jewish Realschule at Frankfort-on-the-Main. In October, 1873, he became instructor in the Rabbinical Seminary at Berlin, founded by Israel Hildesheimer, and on the death of the latter succeeded him as rector (1899). He has written: "Mar Samuel," Leipsic, 1873; "Abhandlungen über die Pentateuchischen Gesetze," Berlin, 1878; "Der Shulchan-Aruch," Berlin, 1885 (2d ed., enlarged, 1895); "Collectaneen aus einer Mechilta zu Deuteronomium," Berlin, 1890; "Die Mischna-Ordnung Nesikin, Uebersetzt und Erklärt, mit Einleitung," Berlin, 1893-97. He published the following essays in the programs of the Rabbinical Seminary: "Die Zeit der Omerschwingung und das Wochenfest," 1874; "Der Oberste Gerichtshof in der Stadt des Heiligthums," 1878; "Die Erste Mischna und die Controversen der Tannaim," 1882; "Zur Einleitung in die Halachischen Midraschim," 1888; "Neue Collectaneen aus einer Mechilta zu Deuteronomium," 1897. Of his commentary to the Pentateuch the first volume (Leviticus) has been published (1904). He edited the "Magazin für die Wissenschaft des Judenthums" (with Dr. A. Berliner), 18 vols., Berlin, 1876-93. From 1884 to 1895 he edited the "Israelitische Monatsschrift," the literary supplement to the "Jüdische Presse." Hoffmann has contributed many articles to these and other periodicals, among which may be mentioned "Die Neueste (Wellhausen'sche) Hypothese über den Pentateuchischen Priestercodex," in Berliner's "Magazin," 1879 and 1880, and "Die Mechilta des R. Simon ben Jochai," in "Ha-Peles," i.-iv. (1900-03).

S.

HOFFNUNG, DIE. See PERIODICALS.

HOFMANN, ISAAK LÖW, EDLER VON HOFMANNSTHAL: Austrian merchant; born June 10, 1759, at Prostiebor, near Kladrau, in the district of Pilsen, Bohemia; died at Vienna Dec. 12, 1849. During the famine in Ansbach in the middle of the eighteenth century, Hofmann's parents had emigrated from Pretzendorf, near Bayreuth, to Bohemia, where they lived in very poor circumstances. His early training he received at home, and from his thirteenth year he studied at Prague as a "baḥur" (Talmudic scholar) under Rabbi Abraham Plohn.

After completing his studies he entered as teacher the house of Joel Baruch, a rich merchant who farmed the tobacco monopoly for the Austrian government. Besides giving instruction to the children, Hofmann took charge of the books of his employer. When in 1788 Baruch moved to Vienna and opened a wholesale house there, Hofmann was appointed manager of the entire business. Having received the same year a permit from the Austrian government to do business in Vienna, he chose the name "Isaak Löw Hofmann." On the death of Baruch he was made a partner in, and in 1794 became sole member of, the firm, which bore the name "Hofmann und Löwinger." Becoming interested in 1796 in the manufacture of silk, he was one of the first to farm the silk monopoly from the Hungarian government (1802), a privilege which his house retained for nearly half a century. At his instigation his son **Emanuel** wrote a pamphlet, "Einleitung zur Seidenzucht," of which more than 16,000 copies were distributed. Hofmann was very active in business, and succeeded in making his firm one of the leading houses of Austria-Hungary.

Hofmann took great interest in the Jewish community of Vienna, being president in 1806 and representative in 1812, which latter office he held until his death. In 1822 he founded the institution for the poor ("Armenanstalt"), which is still flourishing. He received many honors, and was knighted by the Emperor of Austria in 1835.

Bibliography: G. Wolf, *Gesch. der Israelitischen Cultusgemeinde in Wien*, p. 59, Vienna, 1861; David Löwy, *Gallerie der Verdienstvollsten Juden des XIX. Jahrhunderts*, ib. 1882.

S. F. T. H.

HOGA, STANISLAUS: English convert to Christianity; lived in London in the nineteenth century. He published "Songs of Zion," a selection of English and German hymns translated into Hebrew (1834; 2d ed., with additions, 1842). Hoga also wrote, in Hebrew, "A Grammar of the English Language for the Use of Hebrews" (London, 1840), and "The Controversy of Zion: a Meditation on Judaism and Christianity" (1845). He translated into Hebrew Bunyan's "Pilgrim's Progress" (London, 1844; 2d ed., 1851–52), and McCaul's "Old Paths" (1851). It is said that he ultimately reverted to Judaism.

J. S. Le.

HOHAM: King of Hebron in the time of Joshua. He was one of the five kings who made war on the inhabitants of Gibeon to punish them for making peace with Israel (Josh. x. 3–5). Joshua went to the aid of the Gibeonites, and the five kings, defeated, hid in a cavern. They were put to death by order of Joshua, and hanged on trees till evening (Josh. x. 16–27).

E. G. H. M. Sel.

HOHE RABBI LÖW, DER. See Judah Löw b. Bezaleel.

HOHENEMS: Town in Vorarlberg, Austria, between Tyrol and Lake Constance. In 1890 it had a total population of 3,988, of whom 118 were Jews. In the period of its greatest prosperity (1862) the community numbered 564 souls. The town belonged originally to the sovereign ("reichsunmittelbare") counts of Hohenems, and was ceded to Austria in 1765. In 1617 the Jews who were driven from Burgau found shelter in Hohenems, and each family was obliged to pay for protection an annual sum of ten florins together with two fattened geese. Later the protection-fee was increased. In 1676 the Jews were expelled from Hohenems, but were readmitted in 1688. Some of the exiles settled in the neighboring Austrian village of Sulz, where they formed a small community until 1744, when they were driven out. Thereupon they also returned to Hohenems. A descendant of one of the families which came back from Sulz was the celebrated cantor, Prof. Solomon Sulzer of Vienna; the house at Hohenems in which he was born is marked by a slab bearing an appropriate inscription. In 1765 Hohenems fell as a fief to the house of Austria, which issued a writ of protection for the Jews in 1769. This contained regulations restricting their trade and acquisition of real estate, and fixed the annual fee for protection at fifteen florins for each family. During the period of Bavarian control in Vorarlberg (1806–14) the Jews of Hohenems adopted German family names in accordance with the edict of 1813.

From 1849 to 1878 the Jews of Hohenems formed a politically independent community; since that time they have formed a religious community, with a constitution confirmed by the authorities. Theirs is the only congregation in Tyrol and Vorarlberg, and it comprises all the Jews living in both provinces. The Jewish congregation of Hohenems has a large synagogue (founded 1772), a German school (founded 1785), a poorhouse (Rosenthal Foundation: 1871), a cemetery (1617), and several charitable societies.

The religious tendencies of the community are liberal. It has had several prominent rabbis, among them being Löb and Samuel Ullmann, Abraham Kohn, and Daniel Ehrmann.

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D. A. Tä.

HOHENZOLLERN: Two principalities, Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, named from the castle of Zollern, in Swabia; formerly sovereign states, but since 1849 incorporated into the kingdom of Prussia. In a total population of 66,783 there are 576 Jews.

Whereas in the Middle Ages the Frankish line, that of the Burgrave of Nuremberg, had a great many Jews in its territory, under the house of Swabia, which was divided in the seventeenth century into Hohenzollern-Hechingen and Hohenzollern-Sigmaringen, they were found only in isolated cases. In 1701 Prince Frederick William I. (1671–1732) took six Jewish families under his protection, and later gave them a burying-ground "near the gallows." His successor, Frederick Ludwig (1732–1750) was tolerant toward the Jews; but Joseph William (1750–1798), at the wish of his bride, Princess Marie of Spain, proposed to drive them out. This measure, however, was prevented by the sudden death of the princess. The Jews then, through letters of protection, received permission at various times to settle in Hohenzollern; and in 1754 for the first time a small Jewish colony was formed in the Friedrichstrasse of Hechingen. The Jewish community of that town was organized in the following year.

The condition of the Jews soon improved through the influence of Frau Kaulla, daughter of President Raphael of Buchau who had removed to Hechingen from Haigerloch in 1754, and through the efforts of her brother and her son-in-law, Jacob Kaulla, who induced Prince Hermann Frederick Otto (1798–1810) to treat the Jews kindly. The latter could then settle in the principality without difficulty; so that in 1842 their number had increased to 809.

Emancipation.

The conditions in Hohenzollern-Sigmaringen were similar to those in Hohenzollern-Hechingen; the Jews suffered there also at first from prejudices and restrictions, which disappeared under liberal princes. Indeed, the legal position of the Jews as citizens was established there Aug. 9, 1837, whereas in Hechingen it was not established until 1843.

The legal status of the Jewish community as then determined has been preserved under Prussian rule. The community forms a department of the public administration; the Jewish population is divided into "church" communities which are administered by a board. The rabbis are state officials; the religious teachers are examined by the state; and the state holds the right of supervision.

Among the rabbis who have held office in Hohenzollern may be mentioned the following:

Rabbis.

Nathanael Weil, rabbi of the Schwarzwald district; resided in Mühringen from 1745 to 1751, when he was called to Baden-Durlach. Simon Flehingen, who was afterward rabbi at Darmstadt. David Dispeck (1770), afterward rabbi at Metz. Löb Aach, stationed at Hechingen, and later rabbi over the Sigmaringen communities of Haigerloch and Dettensee, as well as director of the bet ha-midrash founded by the Kaulla family in 1803; he occupied the rabbinate until 1817. In 1830, after an interregnum, Dr. Samuel Mayer became district rabbi.

To-day (1903) the Prussian governmental district of Sigmaringen has only the following three communities: Dettensee (19 Jews, 2 ḥebra ḳaddishas, 1 school-fund), Haigerloch (274 Jews, 2 ḥebra ḳaddishas, and numerous benevolent societies), and Hechingen (rabbi, Felix Wolff; 192 Jews, 1 public school, 1 ḥebra ḳaddisha for men and women, and several benevolent institutions).

Bibliography: S. Mayer, *Gesch. der Israeliten in Hohenzollern-Hechingen*, in *Orient, Lit.* 1844, Nos. 29 *et seq.*; Leopold Auerbach, *Das Judenthum und Seine Bekenner in Preussen und in den Anderen Deutschen Bundesstaaten*, pp. 346, 347, Berlin, 1890; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, Berlin, 1903.

S. Sa.

D.

ḤOL HA-MO'ED. See Holy Days.

Early Training.

HOLDHEIM, SAMUEL: German rabbi and author; leader of the extreme wing of the Reform movement; born at Kempen, Posen, in 1806; died at Berlin Aug. 22, 1860. The son of rigidly Orthodox parents, Holdheim was early inducted into rabbinical literature according to the methods in vogue at the Talmudical yeshibot. Before he was able to speak German with even moderate correctness he had become a master of Talmudic disputatious argumentation, and his fame had traveled far beyond the limits of his native place. This reputation secured for him employment as teacher of young boys in private families both in Kempen and in larger cities of his native province. It was while thus engaged that he began to supplement his store of rabbinical knowledge by private studies in the secular and classical branches. Holdheim went to Prague and subsequently to Berlin to study philosophy and the humanities; and his keen intellect, combined with his eagerness to learn, made it possible for him to reach his goal in an incredibly short time, though the lack of preliminary systematic preparation left its imprint upon his mind, to a certain degree, to the last. Under Samuel Landau of Prague he continued also his Talmudical studies. While still a young man it became his ambition to occupy a rabbinical position in a larger German town; for he desired to show the older rabbis that secular and philosophical scholarship could well be harmonized with rabbinical erudition. But he had to wait until 1836, when, after several disappointments elsewhere, he was called as rabbi to Frankfort-on-the-Oder. Here he remained until 1840, encountering many difficulties, due both to the distrust of those within the congregation who suspected the piety of a rabbi able to speak grammatical German, and who was a graduate of a German university, and to the peculiar legislation which in Prussia under Frederick William III. regulated the status of the Jewish congregations.

Attitude Toward Government.

To bring about a change in this state of affairs was the purpose of Holdheim. In the preface to his "Gottesdienstliche Vorträge" (Frankfort-on-the-Oder, 1839) he appealed both to the government to accord the modern rabbinate the dignity due to it, and to the congregations to cease regarding the rabbi as an expert in Jewish casuistics mainly charged with the duty of answering "she'elot" (ritual questions) and inquiries concerning dietary laws. He insisted upon the recognition of the rabbi as preacher and teacher, who at the same time gives attention to the practical requirements of his office as the expert in Talmudical law.

While in Frankfort, Holdheim scrupulously decided every question according to the Halakah. In his pulpit discourses belonging to this period the intention is plain to steer clear of mere rationalistic moralizing, on the one hand, and dry legalizing and unscientific speculation (in the style of the old "derashah"), on the other. Holdheim thus deserves to be remembered as one of the pioneers in the field of modern Jewish Homiletics, who showed what use should be made of the Midrashim and other Jewish writings. He also repeatedly took pains to arouse his congregation to help carry out Geiger's and Philippson's project of founding a Jewish theological faculty. Judaism even then had ceased for Holdheim to be an end unto itself. He had begun to view it as a force in the larger life of humanity.

Progressive Views.

Holdheim now became a contributor to the Jewish periodicals (*e.g.*, Philippson's "Allgemeine Zeitung des Judenthums" and Jost's "Israelitische Annalen"). Among his articles two especially are worthy of note. One (in "Allg. Zeit. des Jud." ii., Nos. 4-9) discusses the essential principles of Judaism, arriving at the conclusion that Judaism has no binding dogmas; the other (Jost's "Annalen," 1839, Nos. 30-32) treats of the oath demanded of Jewish witnesses in criminal procedures. In the former of these papers Holdheim formulates the principle which is basic to his position and that of other Reformers: Judaism is not a religion of dead creed, but of living deeds. In the latter essay he utilizes his Talmudic juridical erudition to demonstrate the injustice done to the Jews by the Prussian courts. Another of his Frankfort publications bears the title "Der Religiöse Fortschritt im Deutschen Judenthume," Leipsic, 1840. The occasion which called forth this booklet was the controversy waging around Geiger's election as rabbi in Breslau. Holdheim pleads for progress, on the ground that at all times the Torah has been taught in accordance with the changing conditions of succeeding ages; but this progress he holds to be a gradual development, never a noisy opposition to recognized existing standards.

In the meantime Holdheim had received the degree of Ph.D. from the University of Leipsic, and had come to be looked upon by congregations as well as by Jewish scholars as a leader (see "Orient, Lit." 1840, No. 35 *et passim*; Jost's "Annalen," 1840, No. 39). Frankfort having become too restricted a sphere for him, he accepted a call to Schwerin as "Landesrabbiner," leaving Frankfort on Aug. 15, 1840.

Hamburg Temple Controversy.

In his new field Holdheim gave his first attention to the founding of schools for Jewish children. The Hamburg Temple controversy led him to take part in the discussion (see "Annalen," 1841, Nos. 45, 46). He hailed the new movement as an important augury of the quickening influences of modern views. He defended the Hamburg program as thoroughly founded in Judaism and in the very line of the Synagogue's own history, though he was not blind to its inconsistencies. Yet, even though authority of tradition was denied and recognized at one and the same time, the movement stood for the differentiation of the Jewish national from the Jewish religious elements. He also wrote an opinion ("Gutachten") on prayer-book of the Hamburg Temple (Hamburg, 1841), justifying its departures from the old forms by appealing to Talmudical precedents (Soṭah vii. 1; Ber. 10a, 27b, 33a; Maimonides, "Yad," Tefillah, xi. 9). Among the many rejoinders which Ḥakam Bernays' excommunication of this prayer-book evoked, Holdheim's deserves to be ranked as the most thorough and incisive.

Controversies.

Soon after, the most important work by Holdheim appeared under the title "Die Autonomie der Rabbinen," Schwerin and Berlin, 1843. In this he pleads for the abolition of the antiquated Jewish marriage and divorce regulations mainly on the ground that the Jews do not constitute a political nation. The Jewish religious institutions must be rigidly kept distinct from the Jewish national ones, to which latter belong the laws of marriage and divorce. The laws of the modern states are not in conflict with the principles of the Jewish religion; therefore these modern laws, and not the Jewish national laws of other days, should regulate Jewish marriages and divorces (see Samuel Hirsch in "Orient, Lit." 1843, No. 44). The importance of this book is attested by the stir it created among German Jewish communities, many members of which found in its attitude the solution of the problem how loyalty to Judaism could be combined with unqualified allegiance to their German nationality. Evidence of its incisive character is furnished also by the polemical literature that grew out of it. In these discussions such men as A. Bernstein, Mendel Hess, Samson Raphael Hirsch, Zacharias Frankel, Raphael Kirchheim, Leopold Zunz, Leopold Löw, and Adolf Jellinek took part.

The foundation of the Reform Verein in Frankfort-on-the-Main led to another agitation in German Jewry. Einhorn, Stein, Samuel Hirsch, and others deplored the rise of the Verein as a step toward schismatic separation. The obligatory character of the rite of circumcision was the focal issue discussed by no less than forty-one rabbis. Holdheim, in his "Ueber die Beschneidung Zunächst in Religiös-Dogmatischer Beziehung" (Schwerin and Berlin, 1844), takes the position that circumcision is not, like baptism, a sacrament of initiation, but is merely a command like any other. Nevertheless he classifies it not as a national but as a Jewish religious law, and pleads for its retention. Indeed, he was not unreservedly an adherent of the program of the Frankfort Reform Verein. This is clear from his "Vorträge über die Mosaische Religion für Denkende Israeliten" (Schwerin, 1844). While the Verein assumed unlimited possibilities of development, according to Holdheim the Mosaic element, after the elimination of the national, is eternal. Religion must be placed above all temporal needs and desires. To yield to the spirit of the age would make that spirit the supreme factor and lead to the production of a new nineteenth-century Talmud as little warranted as was the Talmud of the fifth century.

Mosaism as contained in the Bible is the continuous religion of Judaism. The belief in this revelation is the constant factor in all variants of Judaism. This is also the main thesis of his "Das Ceremonialgesetz im Messiasreich" (Schwerin and Berlin, 1845). He shows the inconsistency of Talmudism, which, assuming the inviolability of all Biblical laws, still recognizes the suspension of many. Hence the Talmudic insistence on the restoration of the Jewish state. Some ceremonial laws were meant to assure the holiness of the people; others to assure that of the priests. These ceremonies lose their meaning and are rendered obsolete the moment Israel no longer requires special protection for its monotheistic distinctness. As soon as all men have become ethical monotheists, Israel is nowhere in danger of losing its own monotheism; nor is its distinctness further required. Hence in the Messianic time the ceremonies will lose all binding or effective force. This book, too, called forth much discussion, in which Reform rabbis like Herzfeld took a stand opposed to Holdheim's. Answering some of his critics' objections, Holdheim insisted upon being recognized as an adherent of positive historic Judaism. The doctrines, religious and ethical, of Biblical Judaism are, he claimed, the positive contents of Judaism; and a truly historical reform must, for the sake of these positive doctrines, liberate Judaism from Talmudism.

Holdheim took part in the rabbinical conferences at Brunswick (1844), Frankfort-on-the-Main (1845), and Breslau (1846). The stand taken by the last with regard to the Sabbath did not satisfy him. He rightly held it to be a weak compromise. For him

At Rabbinical Conferences.

the essential element of a true Sabbath was not worship, but rest (see his "Offene Briefe über die Dritte Rabbinerversammlung," in "Israelit," 1846, Nos. 46-48). The debates at these conferences had touched on vital subjects. Holdheim felt prompted to treat some of these at greater length, and therefore in quick succession he published the following essays: "Was Lehrt das Rabbinische Judenthum über den Eid?" 1844; "Ueber Auflösbarkeit der Eide," Hamburg, 1845; "Vorschläge zu einer Zeitgemässen Reform der Jüdischen Ehegesetze," Schwerin, 1845: "Die Religiöse Stellung des Weiblichen Geschlechts im Talmudischen Judenthum," *ib.* 1846; "Prinzipien eines dem Gegenwärtigen Religionsbewusstsein Entsprechenden Cultus," 1846.

Holdheim, consulted among others when the Jüdische Reformgenossenschaft was founded in Berlin, was called to be its rabbi and preacher in 1847, delivering his inaugural discourse on Sept. 5. As leader of the Reformgenossenschaft he had a share in the editing of its prayer-book. Under him Sunday became the day of worship, and the "second days" of the holy days (except the second day of Rosh ha-Shanah) were abolished. Three volumes of his sermons preached in Berlin have been published. He officiated at so-called "mixed" marriages (see his "Gemischte Ehen Zwischen Juden und Christen," Berlin, 1850). He had to defend his congregation against many attacks (see his "Das Gutachten des Herrn L. Schwab, Rabbiner zu Pesth," *ib.* 1848). Though engaged in many ways in the development of his society and in the organization of its institutions, during the thirteen years of his stay in Berlin he found leisure to write a text-book for schools on the religious and moral doctrines of the Mishnah (Berlin, 1854), a criticism of Stahl ("Ueber Stahl's Christliche Toleranz," *ib.* 1856), and a catechism ("Jüdische Glaubens- und Sittenlehre," *ib.* 1857). He also wrote a history of the Reformgenossenschaft ("Gesch. der Jüdischen Reformgemeinde," 1857) and a more ambitious work (in Hebrew) on the rabbinical and Karaite interpretations of the marriage laws ("Ma'amar ha-Ishut," 1860).

Holdheim died suddenly, and his opponents even refused to pay his remains the honors due to him as a great rabbi. Sachs objected to his interment in the row reserved for rabbis in the Jewish cemetery; but Oettinger had granted permission for the burial, and so Holdheim was laid to rest among the great dead of the Berlin congregation, Geiger preaching the funeral oration. By a strange coincidence Sachs's grave is very near that of Holdheim. Grätz also has not done Holdheim justice: in vol. x. of his "Gesch. der Juden," the chapter on Holdheim has, not without justice, come to be regarded as a blemish on the whole work. Grätz, who would make of Holdheim an arch-enemy of Judaism—a second Paul—has to admit that none of the families connected with Holdheim's congregation has deserted Judaism through baptism. This fact is sufficient reply to Grätz's misconceptions.

Bibliography: Ritter, *Gesch. der Jüdischen Reformation*, iii. (*Samuel Holdheim, Sein Leben*, etc.), Berlin, 1865; Einhorn, in *Sinai*, Baltimore, Oct. and Nov., 1860.

S. E. G. H.

HOLIDAYS. See Holy Days.

HOLINESS (Hebr. "ḳodesh" and "ḳedushah," from a root preserved in the Assyrian "ḳudusu" = "bright"): Unapproachableness; the state of separation from, and elevation above, things common, profane, or sensual, first in a physical and external, and later in a spiritual, sense; moral purity and perfection incapable of sin and wrong.

Holiness of God and Angels.

——**Biblical Data:** To Moses and afterward to Israel, Yhwh on Sinai manifested Himself in fire as an unapproachable deity, and therefore as a holy being (Ex. iii. 2-5, xix. 18-22, xxiv. 9-17: "like devouring fire"; comp. Ex. xxxiv. 29-35, the radiant face of Moses being the effect of his intercourse with Yhwh).

In his first vision Isaiah sees the Lord surrounded by "fiery beings," seraphim, their faces covered with wings so that they can not gaze upon the Lord; and he hears the seraphim cry, "Holy, Holy, Holy [that is, "unapproachable"] is the Lord of Hosts: the whole earth is full of His glory." Isaiah is in fear for his life because his eyes have seen the Lord (Isa. vi. 1-5). Henceforth the burden of his message to Israel is God's holiness (Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19, 23; xxx. 11 *et seq.*; xxxvii. 23), and the Isaian expression, "the Holy One of Israel," reappears in the exilic chapters (Isa. xli. 14 *et seq.*; xliii. 3 *et seq.*; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; lv. 5; lx. 9, 14). It was owing to this conception that the fiery nature of God, which made Him unapproachable, and His nearness awful in its effects upon frail human beings (Lev. xvi. 1; Num. iv. 20; II Sam. vi. 7), was so sublimated and spiritualized that it became a power for righteousness, a fire devouring wrong-doing and injustice, and purifying the doers of evil. Compare Deut. iv. 22-23 ("Take heed unto yourselves, lest ye forget the covenant of the Lord . . . and make you a graven image . . ., for the Lord thy God is a consuming fire, even a jealous God"); or Josh. xxiv. 19-20 ("Ye can not serve the Lord: for he is an holy God; he is a jealous God; . . . if ye forsake the Lord . . . he will . . . consume you" (comp. I Sam. vi. 20).

There is still something of that elemental holiness or fiery nature implied when it is said in Job that before Him man and stars, the heavens, and His angels (literally, "His holy ones") are not clean (Job xv. 14-15, xxv. 5; comp. iv. 18). On account of their fiery nature the angels, though not pure when compared with God, are called "the holy ones," that is "unapproachable" or "majestic" (Job v. 1, vi. 10, xv. 15; Ps. lxxxix. 6; Zech. xiv. 5; Prov. ix. 10, xxx. 3; Dan. iv. 14 [A. V. 17]). But God alone is the Holy and Incomparable One (Hab. iii. 3; I Sam. ii. 2; Ex. xv. 11: "None is wrapt [A. V. "glorious"] in holiness like him").

God's holiness is manifested chiefly in His punitive justice and righteousness (Isa. v. 16; Ps. xcix. 3-5; Lev. x. 3; Num. xx. 12-13; Ezek. xxviii. 22, xxxviii. 23). Therefore sinners must stand in awe of His "devouring fire," and only those free from blemish shall behold the King in His beauty (Isa.

Jewish Ideal of Holiness.

xxxiii. 14–17; comp. iv. 3, vi. 7). It is owing to His holiness that He is too pure to permit His eyes to "behold evil and look on iniquity" without punishing them (Hab. i. 13); "the eyes of His glory are provoked" at the sight of wrong (Isa. iii. 8). At times it is the unapproachable loftiness of God that is expressed in the term "holiness" (Ps. lxxvii. 14 [A. V. 13]: "Thy way is in holiness"; Ps. lxviii. 25 [A. V. 24]: "The goings of my God and King in holiness" [A. V., in both cases inaccurately, "in the sanctuary"]; Isa. lx. 15: "I dwell in the high and holy place"; comp. Jer. xvii. 12; Ps. cii. 20). It is by this "holiness," in the sense of "majesty" or "exaltedness," that God swears (Amos lv. 2; comp. vi. 8; Ps. lxxxix. 35 [A. V. 34]; comp. Isa. lxii. 8); and it is the arm of His holiness (A. V. "his holy arm") that does all His wondrous deeds (Isa. lii 10, Ps. xcviii. 1). His holiness invests His "words" with power (Jer. xxiii. 9; Ps cv. 42) and His "name" with awe (Amos ii. 7: Ezek. xx. 39; Lev. xx. 3). Finally, God, as the Holy Being, high above all things profane and sensual, became the highest ideal and pattern of purity and perfection: "Ye shall be holy, for I the Lord am holy" (Lev. xix. 2; xx. 7, 26).

Here must be noted the striking contrast between the specifically Jewish and the general Semitic conception of holiness. The term "ḳadosh" (also "ḥerem"; = "holy"),—perhaps originally "ḳadesh" ("brightness," *e.g.*, of the well as the fountain of life [" 'En Ḳadesh"]; see Brugsch, "Gesch. Aegyptens," 1877, p. 200; Movers, "Phoenizier," i. 188)—is applied to Astarte, the goddess of fertility, known for abominable orgies, and her lascivious priests and priestesses are called "ḳedeshim" and "ḳedeshot" (the holy ones; Gen. xxxviii. 21; Deut. xxiii. 18; I Kings xiv. 24, xxii. 47; II Kings xxiii. 7; also Hosea xi. 9, xii. 1, where the Masoretic text betrays later emendation). It was the imitation by Israel of this abominable Astarte cult that roused the prophet's indignation (Amos ii. 7), and caused the Israelitish lawgiver to draw the distinction between the holy God of Israel and the gods of the surrounding nations (Lev. xviii. 24–30, xx. 22–26; Deut. xxiii. 18–19), and to insist on the avoidance of every impure act in the camp of Israel, in the midst of which God as the Holy One was present (Deut. xxiii. 15 [A. V. 14]; Num. xv. 39–40).

It is in congruity with this view that God as the Holy One also sanctifies persons and things. In the ancient conception holiness was a transmissible quality; wherefore they that offered incense before the Lord were "hallowed" (Num. xvii. 2–3), and whatsoever touched the altar was thereby made holy (Ex. xxix. 37, comp. xxx. 29; Lev. vi. 11, 20; I Sam. xxi. 6; Hag. ii. 12); even he who touched the officiating priest (Ezek. xliv. 19, xlvi. 20; Isa. lxv. 5) was rendered holy. In the Mosaic system the holiness of consecrated persons and things emanated from God, but men must at the same time declare them holy (comp. Ex. xxix. 44 with xxviii. 41, xxix. 1, 21, 33; Lev. viii. 11; Num. vii. 1; I Sam. xvi. 5; II Sam. viii. 11; I Kings viii. 64). It is the Lord who sanctifies the priestly house of Aaron (Lev. xxi. 15, 23; xxii. 9, 16; Ezek. xx. 16); the Levites (Num. viii. 17); the first-born (Num. iii. 13; comp. Ex. xiii. 2; Deut. xv. 19); Israel (Ex. xxxi. 13; Lev. xx. 8, xxi. 8; Ezek. xx. 12, xxxvi. 28); the Sabbath (Gen. ii. 3; Ex. xx. 11); and the prophet (Jer. i. 5).

The Holiness of Persons and Things.

All things become "holy" that are excluded from common or profane use ("ḥol"; I Sam. xxi. 5) by being connected with the worship of God: (1) The places in which God is supposed to dwell or where He appeared (Ex. iii. 5; Josh. v. 15; Deut. xxiii. 15; II Chron. viii. 11); hence, every sanctuary ("miḳdash," Ex. xxv. 8, or "ḳodesh," Ex. xxviii. 29; Ezek. xlii. 20), and every part of the sanctuary, and every vessel used therein (Ex. xxvi. 33; I Sam. xxi. 6; Ezek. xlii. 13; Num. iii. 31). Such a place with its site was marked off as holy (Ex. xix. 23; Ezek. xlv. 1). The hill of the Temple (Isa. xi. 9 and elsewhere) became "the holy hill"; Jerusalem, "the holy city" (Ps. xlvi. 5; Zeph. iii. 11; Isa. xlviii. 2); and Palestine, "the holy land" (Zech. ii. 16; comp. Hosea ix. 3–4). God's heavenly habitation, "the seat of His holiness," is holy, because of His unapproachable (fiery) majesty (Micah i. 2; Hab. ii. 20; and elsewhere); so, likewise, is "the throne of His holiness" (Ps. xlvii. 9; comp. Ezek. xxviii. 14: "the fiery mountain of the [heathen] gods").

(2) All the things consecrated or brought as sacrifices to God (Ex. xxviii. 38, xxx. 35, xxxvi. 6; I Sam. xxi. 5; Num. xviii. 17, 32; Lev. x. 10; Zech. xiv. 20), and whatever is used in worshiping in the sanctuary (Ex. xxviii. 2 *et seq.*; xxx. 25, 35). These things are not holy in themselves, but "holy unto the Lord" (Ex. xxviii. 36, xxx. 37; Lev. xix. 8, xxiii. 20; and elsewhere); that is, their relation to the divinity renders them holy; and in accordance with their more or less close external or internal relationship to God and His dwelling-place they are differentiated in their degree of holiness, as "holy," or "holy of holies" (Ex. xxvi. 33; xxx. 10, 29, 36; Lev. xvi. 33; and elsewhere).

(3) All persons "separated" from the rest of mankind to serve God or serve in the sanctuary of God. The priest is "holy unto God" (Lev. xxi. 6, 7), and Aaron, being separated from the rest of the Levites, is called "holy of holies" (I Chron. xxiii. 13 [A. V. incorrect]); so also are the Nazarite (Num. vi. 5) and the prophet (II Kings iv. 9).

Israel a Holy People.

Especially is Israel "holy unto the Lord" (Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9; Jer. ii. 3); Israel is "His holy kingdom" (Ps. cxiv. 1), "His holy people" (Isa. lxii. 2, lxiii. 18; Dan. xii. 7), "His holy seed" (Isa. vi. 13; Ezra ix. 2); Israel is "the people of holy ones" (Dan. vii. 21, 27; viii. 24). It is "a holy nation" because it has been separated as "a kingdom of priests" from amidst the nations of the earth (Ex. xix. 6); and as "holy men" the people of Israel are to abstain from unclean meat (Ex. xxii. 30; Deut. xiv. 21; Lev. xxi. 25–26; comp. Ezek. xliv. 31). from intermarriage with the idolatrous nations (Deut. vii. 2–6; Mal. ii. 11; Ezra vi. 21, ix. 11), from heathen modes of disfigurement (Deut. xiv. 2); and they are to wear a mark of distinction on their body (Dan. xi. 28, 30) and on their dress (Num. xv. 20).

Here, too, is noticeable a difference between the ancient view of holiness maintained in the priestly legislation, and the higher prophetic view which lends it a loftier ethical meaning. The place where God dwells or the sacrifice is offered wherewith He is especially approached is physically holy, and to draw near or to look upon it brings death (Ex. xxviii. 43, xxx. 20; Lev. x. 2, 9; Num. iii. 10, iv. 20; comp. Ex. xix. 24). The holiness of Israel, also, is at times regarded as inherent in the nation (Num. xvi. 3), or in the land as the seat of Israel's God (Amos vii. 17); but it developed more and more into an ethical obligation (Deut. xxvi. 19, xxviii. 9; Lev. xix. 2, xx. 7), a state of moral perfection to be attained by abstinence from evil and by self control. The title "the holy ones" is given later on to the class of pious ones (Ps. xvi. 3; xxxiv. 110; lxxxix. 6, 8 [A. V. 5, 7]). Possibly it was given to those believed to be imbued with the divine spirit of holiness (see Holy Spirit).

——**In Rabbinical Literature:** While the Levitical legislation—the so-called "Law of Holiness," which, according to the critical view of the Bible, is the precipitate of the writings of the priest-prophet Ezekiel—made holiness the central idea of the Mosaic law (Lev. xix. 2, xx. 26), post-exilic Judaism developed the system in two different directions, the Sadducean priesthood laying all the stress on external sanctity in its various gradations and ramifications, whereas the ancient Ḥasidim, and their successors, the Pharisees and Essenes, made inner holiness more and more the aim of life. It is the priestly system which, following the example of Ezekiel (xl.–xlviii.), counted ten degrees of holiness (beginning with the land of Palestine as the Holy Land and with the Holy City, and ending with the holy of holies of the Temple) and the corresponding ten degrees of impurity (Kelim i. 6–9; Tosef., Kelim, i.; for the holiness of Jerusalem see Tosef., Neg. vi. 2). Similarly, the different sacrifices were classified according to their degrees of holiness (Zeb. v.–xiv.; Me‘i. i.–iii.; Niddah vii. 1). In fact, the entire Temple ritual in all its detail as given in the Mishnah is based upon the sacerdotal view of holiness. The quaint notion that the Holy Scriptures contaminate ("taboo") the hands (Yad. ii. 2–5) is derived from priestly practise (see Geiger, "Urschrift," pp. 170–174; comp. Assumptio Mosis, vii. 10). So does the claim to superior rank made by the Aaronite over the Levite, by the Levite over the common people (Giṭ. 59b), and by the high priest over the Nazarite (Naz. vii. 1) emanate from the Temple, and not from the schoolhouse (Sifra, Aḥare Mot, xiii).

The Ḥasidim, in their battle against Syrian idolatry and the Jewish apostates among the Hellenistic party of the Sadducean priesthood, extended the rules of Levitical holiness to the extent of declaring the very soil of the heathen impure (Shab. 15a). The leading idea is expressed in the Book of Jubilees, xxii. 16–17: "Separate thyself from the nations and eat not with them, and do not according to their works, . . . for their works are unclean and all their ways a pollution, an abomination, and uncleanness. They offer their sacrifices to the dead and worship evil spirits" (see notes in Charles, "The Book of Jubilees," 1902, pp. 140 *et seq.*). Accordingly, the Ḥasidim understood the very command "Be holy" to signify "Separate yourselves from the rest of men" (Sifra, Ḳedoshim, i.), their maxim being, "Wherever the Torah speaks of holiness, it has in view abstinence from idolatry and from its concomitant moral depravity and licentiousness" (*ib.* ix. 11; Lev. R. xxiv.). Holiness "like that of the priests," holiness in body "like that of the angels," became the Ḥasidean ideal (Targ. Yer. to Ex. xxii. 30; Lev. xx. 7; Num. xv. 40); hence, most probably, the name "Perisha" (the one separated from persons and things that may contaminate; see Pharisees).

Part of that system of holiness were regular ablutions before morning prayer and before every meal (Ber. 53b), and nazir-like abstinence from things permitted which may lead to things forbidden (Yeb. 20a; Ta‘an. 11a), and especially from impure sights and thoughts (Shab. 86a, 118b; Shebu. 18b). The Israelites in general are called "holy men" (Sibyllines, ii. 168), especially the martyred Ḥasidim (*ib.* ii. 263); Israel of the future will be "a holy generation" (*ib.* xiv. 359; Psalms of Solomon, xvii. 28, 36); "Israel's character of holiness has been given him by God to last forever" (Lev. R. xxiv.).

In rabbinical ethics, too, holiness is the highest ideal (Soṭah ix. 15). Only the few elect ones were called "saints" (Wisdom v. 5; Pes. 104a; Shab. 118b; Ket. 103b). "Holy Congregation," or "Congregation of the Saints," was the name given to a brotherhood bound together for a life of prayer, study, and labor, in expectation of the Holy Spirit and in preparation for the Messianic time (see ‘Edah Ḳedoshah; Essenes); hence also the saints of the New Testament. All the more significant is the teaching of rabbinical Judaism: "None can be called saint before death" (Midr. Teh. to Ps. xvi. 3), which is interpreted to mean: "The saints are to be trusted only when they are in the earth," because God Himself "putteth no trust in His saints" (Job xv. 15).

Holiness is an ideal state of perfection attained only by God (Yer. Ber. ix. 13a). "Man grows in holiness the more he aspires to the divine while rising above the sensual" (Yoma 39a). The entire system of the Jewish law has the hallowing of life as its aim, to be reached through good works, through observance of the Sabbath and holy days (Ḳiddush), and through the sanctification of God's name ("Ḳiddush ha-Shem"; see Midr. Teh. to Ps. xx. 5). It is holiness which elevates and permeates the thoughts and motives of life, and hence it is the highest possible principle of ethics.

"Holiness" became for rabbinical Judaism synonymous with purity of life, purity of action, and purity of thought; it lent its peculiar sanctification to the Sabbath, to the name of God—nay, to the whole motive of moral conduct (see Ḳiddush ha-Shem)—to portions of the prayers (see Ḳaddish), and to the relations of man and wife (see Marriage); and under its influence personal purity in Judaism became the highest standard and maxim of ethics found in any religious system. Hence Maimonides gave the name "Ḳedushah" (= "Holiness") to the fifth book of his Yad ha-Ḥazaḳah, which treats of the sexual relations, and Naḥmanides laid down rules of conduct for conjugal life in a book entitled "Iggeret ha-Ḳedushah" (= "Letter on Holiness").

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K.

HOLITSCHER, PHILIP: Hungarian landholder and author; born in Budapest Aug. 19, 1822. His parents destined him for a mercantile career, and in 1842 he took over his father's factory. He retired, however, from business about thirty years later, and since then has lived on his estate in Alag, devoting himself to economic questions. Under the name of "Fidelius" he wrote a work on political economy entitled "Die Oesterreichische Nationalbank und Ihr Einfluss auf die Wirtschaftlichen Verhältnisse der Monarchie" (Vienna, 1875). He wrote also: "Im Banne Fortunas," a romance (Budapest, 1882); "Erzählungen" (1884); "Gedanken und Gestalten," poems (Breslau, 1887); "Skanderbeg," a drama (*ib.* 1890); "Carols Weltreisen und Abentheuer" (Stuttgart, 1892); "Der Letzte König von Polen," a drama (*ib.* 1893); "Splitter und Balken," poems (*ib.* 1895); "Neues Leben" (*ib.* 1895).

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S. L. V.

HOLLAENDERSKI, LÉON LÖB BEN DAVID: Polish scholar and author; born at Wistiniecz, government of Suwalki, Russian Poland, 1808; died in Paris Dec. 20, 1878. He studied at Königsberg, Prussia, and on his return in 1833 was appointed an interpreter at the tribunal of Suwalki. There, in 1835, he founded the first printing and lithographic establishment in the government, as well as three bookstores. His Polish sympathies, however, soon attracted the attention of the Russian government. He was denounced, his property was confiscated, and he barely escaped with his life to Paris (1843).

Through the recommendation of Arago he obtained a position in one of the railroad offices, and employed his leisure time in literary pursuits, which gave him in after years considerable reputation as a philosopher, moralist, historian, and bibliographer.

Of his published works may be mentioned: "Céline la Nièce de l'Abbé" (1832); "Histoire des Juifs en Pologne," the first in its field (1846); "Trilogie Philosophique et Populaire: Moschek," a romance in which are faithfully depicted the Polish customs of that time; "Dix-huit Siècles de Prejugés Chrétiens"; "Dictionnaire Universel Français-Hébreu"; "L'Exemple," an essay on morals; "Israel et Sa Vocation," published in "Arch. Isr." (Paris, 1863-64). Besides these works, he is the author of the following, in verse: "Méditations d'un Proscrit Polonais"; "L'Amour et l'Hymen"; "La Liberté de Franc-Maçons"; "Lamentation de Juifs Polonais sous Nicolas 1er." He also translated Ibn Ezra's "Ma'adanne Melek," under the title of "Délices Royales ou le Jeu des Echecs"; "Mémoire de Kilinsky" from the Polish into French; and the third part of Berakot (Paris, 1871).

His numerous contributions to periodical literature as well as his works appeared variously under the names of "Holland," "Hollander," "Hollaender," and "H. I."

Bibliography: Larousse, *Dict.*; Zeitlin, *Bibl. Jud.*

H. R. I. S. B.

HOLLAND. See Netherlands.

HOLLANDER, JACOB H.: Associate professor of political economy and head of the department of political economy in the Johns Hopkins University; born in Baltimore July 23, 1871. He was educated in the university to which he is attached (B.A. 1891; Ph.D. 1894). Prior to graduation he was appointed instructor in political economy in Amherst College, and taught there in the autumn of 1894, when he was recalled to Johns Hopkins by appointment as assistant in political economy. Since then he has remained a member of its faculty, being successively promoted to the rank of instructor (1895), associate (1896), associate professor of finance (1899), and associate professor of political economy and director of the department (1902). In 1897 he was selected as secretary of the special mission of the United States sent by President McKinley to negotiate a monetary agreement with the leading countries of Europe. He has served as chairman of the committee on municipal finance of the Baltimore Reform League and as chairman of the Municipal Lighting Commission of Baltimore.

Early in 1900 the United States government appointed Hollander special commissioner to revise the laws relating to taxation in Porto Rico, and on May 1, in the same year, treasurer of Porto Rico, which position he held until July 25, 1901, when the island was declared self-supporting. Hollander is now (1903) chairman of the publication committee of the American Jewish Historical Society, and is a member of the publication committee of the Jewish Publication Society. His more important works are: "The Cincinnati Southern Railway: A Study in Municipal Activity" (Baltimore, 1894); "Letters of David Ricardo to John Ramsay McCullah" (New York, 1895); "Letters of David Ricardo to Hutches Trower" (Oxford, 1899); "The Financial History of Baltimore" (Baltimore, 1899); "Studies in State Taxation" (edited; *ib.* 1900); "Reports of Treasurer of Porto Rico" (Washington, 1900-01). He has written many minor papers on financial and economic subjects in scientific journals, and has contributed to the publications of the American Jewish Historical Society articles relating to the history of the Jews in Maryland.

A. F. H. V.

HOLLÄNDER, LUDWIG HEINRICH: German dental surgeon; born at Leobschütz Feb. 4, 1833; died at Halle March 14, 1897; educated at the universities at Würzburg and Breslau (M.D. 1856). During the following nine years he practised medicine in South Africa. Returning to Germany in 1866, he settled in Halle as a dental surgeon, and was admitted to the medical faculty of the university as privat-docent in 1873. When in 1878 a dental department was added to the medical institutions of the university, Holländer became its principal, with the title of professor, which position he held until his death.

Holländer published his experiences in South

Africa in the "Globus," 1866 and 1867. He contributed several essays on dental subjects to the medical journals, and in 1877 translated into German Tomes's "Manual of Dental Anatomy." He was also the author of "Beiträge zur Zahnheilkunde," Leipsic, 1881, and "Die Extraction der Zähne," *ib.* 1882.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*.

S. F. T. H.

HOLLE KREISH: The ceremony of naming infants, especially girls, in the cradle ("shem ha-'arisah"), adopted by the German Jews from their neighbors. On the Sabbath when the mother of the child attends the synagogue for the first time after her confinement, children of from eight to ten years of age are invited to the house for a festivity, where they form a circle around the cradle in which the infant (as a rule, a month old) lies. Lifting the cradle three times, they cry: "Holle! Holle! What shall the child's name be?" Whereupon the child's common, or non-Hebrew, name is called out in a loud voice, while the father of the child recites the first verse of Leviticus. In some places the Book of Leviticus is laid in the cradle, under the child's head. In parts of Germany this ceremony of naming the child was performed in the case of both boys and girls; but generally only girls were named on such occasions, the naming of boys being done in connection with circumcision.,

From Moses Minz (Responsa, No. 19), Yuspa Hahn ("Yosef Omez," p. 212a), and Sefer Ḥasidim, pp. 1139–1140, it appears that the custom was established among the German Jews in the fifteenth century, and that its origin was so little known that the name given it was taken to be partly Hebrew ("ḥol" = "profane," and "kreish" = "naming"), and was interpreted: "the giving of the profane [or non-holy] name." This explanation is even accepted by Zunz ("G. V." p. 439) and by M. Brück ("Pharisäische Volkssitten," 1840, p. 27; see also L. Löw, "Lebensalter," 1895, p. 105, where "holla" is taken as an interjection). But Dr. Perles has shown that the custom originated in Germany, where Holle, like the Babylonian and Jewish LILITH, was a demon eager to carry off infants; and, in order to protect the child from injury, a circle was drawn around it and a name given under forms intended to ward off the power of Holle. As circumcision seemed a sufficient safeguard for boys, holle kreish by the Jews was generally performed in the case of girls only.

BIBLIOGRAPHY: Perles, in *Grätz Jubelschrift*, 1887, p. 26.

K.

HOLLESCHAU: City in Moravia, with about 5,600 inhabitants. The old ghetto of Holleschau still forms a separate township, and contains therefore a German interdenominational school, which is mostly frequented by Jewish children. The Jewish community numbers 1,500. In 1560 the synagogue was rebuilt by permission of Henry von Sternberg, the lord of the manor. The war of Bethlen Gabor against Ferdinand II. (1622) entailed much suffering upon the community, due to Hungarian troops. Twenty-one years later the community was plundered by the Swedes. At a synod held at Holleschau in 1653 the old statutes for the Jewish communities in Moravia (שי"א תקנות) were for the first time revised and amended. In 1682 the Jews were forbidden to appear in the market-place during a procession. During the flood of 1686 hundreds of graves were obliterated, the stones being washed from their original places. In 1741 the community was laid under contribution by the Prussians, and in 1742 it was ordered to pay, within a fortnight, 2,301 gulden as war-tax; the constant exactions of the war left the congregation burdened with a debt of 40,000 florins. When Maria Theresa issued an edict banishing the Jews from Moravia (1745), the synagogue in Holleschau and the sacred vessels were seized, and the most prominent of the Jews arrested. To complete their misery, a fire broke out in the same year, destroying a third of the Jewish quarter. In 1774, when Abraham Skrain killed his servant Josepha Trumczmin, the populace were about to storm and burn the Jewish quarter, but were prevented by the clergy, who placed altars with holy images in front of Skrain's house.

The next hundred years seem to have been comparatively uneventful. Rudolph Eugene, Count of Wrbna and Freudenthal, acted as mayor for the Jewish community from 1864 until his death in 1883. In 1891 the parish of Holleschau was fixed, and since Jan. 1, 1892, the community has included those of the counties of Holleschau, Bistritz, and Wisowitz. A new synagogue was dedicated in 1893. Serious anti-Semitic disturbances occurred in 1899, which were traceable to friction between Germans and Czechs.

The rabbinate of Holleschau, from 1630 to the present century, has been held by:

Isaac Segal, 1630.
Menahem Mendel, 1646.
Eliezer b. Abdeel Isaac, author of "Tiḳḳun Soferim" (Prague, 1658).
Shabbethai Cohen, the "Schach," 1662.
Moses Isaac J. L. Zunz, 1668–78.
Menahem Mendel, 1679–85; author of "Ẓinẓenet Menaḥem."
Israel Fränkel, one of the Vienna exiles; died 1700.
Eliezer Oettinger, 1689–1709; relative and teacher of Jonathan Eybeschütz.
Joseph Oppenheim, 1710–14; son of the bibliophile David Oppenheim.
David Strauss, 1714–22.
Saadia Katzenellenbogen, 1723–26.
Aaron M. M. Hamburg, 1730–59.
Joseph Freistadt, 1760–65.
Isaac b. Abraham, 1767–86.
Judah Löb Teomin (Judah Lisser), 1788-94.
Abraham Stern, author of "Mizraḥi Ma'arabi," 1796–97.
Menahem Mendel Deutsch, 1802–19.
Joseph Biach Feilbogen, 1841-67.
Markus Pollak, 1857–93.
Jacob Freimann (since 1893).

In addition to two synagogues the community has had a bet ha-midrash since 1808; among the scholars appointed to it was Salomon Haas (d. 1847), author of "Kerem Shelomoh."

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D. J. FREI.

HOLOCAUST. See BURNT OFFERING; SACRIFICE.

HOLOFERNES, HOLOPHERNES: General of Nebuchadnezzar, mentioned in the apocryphal Book of Judith; killed at Bethulia (Judith xiii. 6–8). The name is evidently of Persian origin, similar in formation to "Artaphernes," "Dataphernes," "Tissaphernes," the last element of each of which is "pharna" = "glorious" Blochet, in "R. E. J." xxxi. 281). A similar name, "Oropherues," or "Olophernes," occurs in Cappadocian history, and is found on coins at Pirene, in inscriptions at Cnidos, and later in classical writers. According to Diodorus of Sicily, a Holofernes, brother of the satrap Ariarathes of Cappadocia, lived at the time of Artaxerxes Ochus (359–337 B.C.). Another was king of Cappadocia (158 B.C.) and a friend of Demetrius I., Soter; with this Holofernes many scholars, following Ewald, E. L. Hicks, and Willrich, identify the subject of this article. Winckler originally ("Altorientalische Forschungen," ii. 273) identified the latter with Asnapper (Assurbanipal); but in Schrader's "K. A. T." 3d ed., p. 290, he seems to consider Cambyses as being the original of the general in the Book of Judith. Klein has not been followed by scholars in identifying Holofernes with Hadrian's general Julius Severus ("Actes du Huitième Congrès . . . des Orientalistes," ii. 85 *et seq.*, Leyden, 1893). For a fuller discussion of this subject see JUDITH.

It is worthy of notice that, though the longer Hebrew midrash based on the Book of Judith does mention Holofernes, the shorter version (which Gaster, "Proceedings Soc. Bib. Archeology," xvi. 156, believes to be the older) substitutes Seleucus.

According to the Book of Judith, Holofernes is said to have been despatched by Nebuchadnezzar with an army of 120,000 foot and 12,000 horse for the purpose of taking vengeance "on all the earth" (Judith ii. 5). After having devastated many countries, Holofernes reached Esdraelon, and encamped between Geba and Scythopolis to collect his forces. The Jews, resolved to defend themselves, fortified the mountain passes. Holofernes was advised by Achior, the captain of Ammon, not to attack the Jews; but, ignoring the advice, he proceeded against Bethulia. Instead of attacking the city, however, he seized the wells, hoping thereby to compel the inhabitants to capitulate. In this he would have succeeded but for a beautiful widow named Judith who visited him at his camp, and, after a banquet at which Holofernes became drunk, cut off his head and escaped to Bethulia. The death of the general spread confusion through the ranks of the army, which retired in disorder before the attack of the Jews. See JUDITH.

BIBLIOGRAPHY: Hicks, in *Journal of Hellenic Studies*, vi. 261; Marquardt, in *Philologus*, liv. 3, p. 509; Willrich, *Judaica*, p. 28; Schürer, *Gesch.* 3d ed., iii. 169.

I. BR.—G.

HOLON (חלון = "sandy place" or "halting-place"): **1.** City of Judah, in the Hebron hills, allotted, with its suburbs, to the priests (Josh. xv. 51, xxi. 15). In the parallel passage in I Chron. vi. 73 this city is called "Hilen" (A. V. "Anem"). **2.** City of Moab, in the plain of Moab and east of the Jordan; mentioned with Heshbon, Dibon, and other cities (Jer. xlviii. 21).

E. G. H. M. SEL.

HOLST, CARSTEN. See BENDIX, FRITS EMIL.

HOLY CITY. See JERUSALEM.

HOLY DAYS.—Biblical Data and Critical View. See FESTIVALS.

——In Talmudic Law: Upon the six holy days in the Jewish calendar—the first and seventh days of Passover, the first and eighth days of Sukkot (Tabernacles), the day of Shebu'ot (Weeks), and the day of Rosh ha-Shanah (New-Year)—the Bible prohibits every kind of labor (Lev. xxiii. 7, 8, 21, 25, 35, 36). The punishment prescribed for the transgressor of this law is stripes (see CRIME). All kinds of work forbidden on the Sabbath are forbidden also on the holy days, except such work as is necessary for the preparation of food for the day of the festival (Ex. xii. 16; Beẓah 36a). The Day of Atonement is like the Sabbath in this respect, that work of any kind is forbidden; the only difference is in the punishment meted out to the transgressor: for Sabbath-breaking the punishment is stoning; for working on the Day of Atonement it is excision (KARET).

What Work Permitted.

Carrying objects from place to place or kindling a fire, permissible in connection with the preparation of food, is also permitted when done for other purposes, so long as too much labor is not involved. Even with regard to the preparation of food only such work is permitted as could not be done before the holy day, or such as, if done before the holy day, would not result satisfactorily. Thus, it is permitted to slaughter an animal and to cook and bake on the holy day, because, if done before, the food would not taste as well. But it is forbidden to harvest, to gather fruit from a tree, to grind in a mill, or to do anything that could have been done as well before the holy day. The general purpose underlying these laws is to enhance the joy of the festival, and therefore the Rabbis permitted all work necessary to that end, while guarding against turning it into a working-day (Maimonides, "Yad," Shebitot Yom-Ṭob, i. 5–8).

Although only so much work is permitted as is absolutely necessary for the preparation of the food for the day of the festival, an increase, for instance, in the amount of meat cooked, when no extra labor is caused thereby, even though not necessary for the day, is permitted. The housewife may fill the kettle with meat, although only a portion of it will be used on the holy day; she may fill the oven with bread, even though she needs but one loaf (Beẓah 17a; "Yad," Shebitot Yom-Ṭob, i. 10). Washing and anointing were considered by the Rabbis of as much importance as eating, and therefore they permitted the heating of water for the purpose of washing face, hands, and feet, but not for the whole body (Beẓah 21b; "Yad," Shebitot Yom-Ṭob, i. 16; Shulḥan 'Aruk, Oraḥ Ḥayyim, 511, 2).

"Mukẓeh" and "Hakanah."

On the holy days some authorities forbid the use of any object not previously designated for that purpose ("mukẓeh"). A chicken kept for its eggs, or an ox kept for plowing, or fruit kept for business may not be used as food on a holy day unless it has been expressly stated before the holy day that these were destined to be used as food ("hakanah"). All authorities agree that objects that come into existence on a holy day ("nolad") may not be used on that day ("Yad," Shebitot Yom-Ṭob, i. 17, 18; RAbD and Kesef Mishneh *ad loc.*; Oraḥ Ḥayyim, 495, 4, Isserles' gloss). It is forbidden to eat an egg laid on the day of a festival, notwithstanding the fact that it may have been ready the day before. The reason for this law as given in Beẓah 2b is, according to Rabba, as follows: It is not permitted to prepare on the Sabbath for a festival that follows it, or on a festival for the Sabbath following it. Hence, an egg laid on a festival immediately following the Sabbath may not be used on that day because it was prepared on the Sabbath, and in order to make the law uniform so that no mistake could occur ("gezerah"), it was forbidden even if laid on a festival not immediately preceded by a Sabbath. If the holy day occurred on a Friday, no food could be prepared for the coming Sabbath unless express provision had been made for such preparation on the day preceding the holy day by means of "'erub tabshilin" (see 'Erub). This consists of bread and some dish over which the blessing is pronounced and an Aramaic formula recited in which the significance of the 'erub is declared. The idea of the 'erub is that this dish, prepared before a festival for the Sabbath, is regarded as the beginning of the Sabbatical preparations, which need only be continued on the holy day (Beẓah 15b; "Yad," Shebitot Yom-Ṭob, vi. 1, 2; Oraḥ Ḥayyim, 521; see Beẓah).

Second Days of Festivals.

The second-day holy day, although a rabbinical institution established because of the uncertainty of the calendar, was still regarded by the Rabbis as of equal sanctity with the first day, and all work forbidden on the first day is also forbidden on the second. While no punishment is prescribed for the violator of a second-day holy day, the Jewish communities took it upon themselves to inflict punishment upon him. Excommunication, even beating ("makkat mardut"), was frequently the lot of such a transgressor (see Excommunication). The only distinction the Rabbis make between the first and second days concerns burials; on the first day the burial must be carried out by non-Jews, on the second day Jews are permitted to conduct it. The two days are regarded in all respects as two distinct holy days, and objects that come into existence on the first day can be used on the second. The two days of New-Year, however, are considered as one day, except in the case of a burial, which is permitted on the second day (Beẓah 6a; "Yad," Shebitot Yom-Ṭob, i. 22–24; Oraḥ Ḥayyim, 496, 526). For the laws concerning Palestinian Jews, who do not observe the second day, but who have settled in a place outside Palestine where it is observed, or vice versa, see Conflict of Laws; Custom.

To rejoice and be cheerful on the holy days is recommended by the Rabbis. It is customary to give new toys and fruit to children, new garments and ornaments to women, and to have meat and wine on the table during these days. The day should be divided into halves, one to be spent in eating, drinking, and amusement, the other in worship and study. Fasting or the delivering of funeral orations is forbidden. Too much drinking and excessive hilarity, however, are not encouraged. The court used to appoint overseers, who visited the public parks and gardens to see that men and women in their joviality should not commit sin. The law thus succeeded in establishing a dignified observance of the festivals by the Jews, free from asceticism or licentious hilarity (Beẓah 15b; Shebitot Yom-Ṭob, vi. 16–21; Oraḥ Ḥayyim, 529). For the ritual of the holy days see the articles on the several holy days.

Ḥol ha-Mo'ed.

The week-days of the festivals ("Ḥol ha-Mo'ed") of Passover and of Sukkot are considered as semiholy days, and only certain kinds of work are permitted on them. Any kind of labor requiring immediate attention may be done on these days. The Rabbis, however, included a great many kinds of labor under this head, while preserving the sanctity of the ḥol ha-mo'ed by providing certain signs which should remind the Jew of the festival ("shinnui"). It is forbidden to transact regular business on these days, though a man may buy or sell privately, and thus be enabled to spend more for the coming festival. At present in many lands it is customary for storekeepers to go to their places of business during these days, but to make some change by keeping the doors only half open or by keeping the shades down. It is forbidden to write on these days, but it is customary to write letters, though some change is made, as by writing lengthwise instead of across the paper, etc. There is a certain leniency in the interpretation of all these laws; and while the sanctity of the festival is still maintained in various ways, few hesitate to do various kinds of work or to pursue their daily occupations (Ḥag. 18a; M. Ḳ. i., ii., iii.; Shebitot Yom-Ṭob, vii., viii.; Oraḥ Ḥayyim, 530–548).

No marriage should be celebrated on these days, on the principle that one joy should not be confused with another joy. It is permitted, however, to celebrate a betrothal or to remarry a divorced wife (M. Ḳ. 8a). In the case of a funeral there should be no excessive mourning (see Mourning). Shaving or hair-cutting is forbidden, as every one should prepare himself before the holy day begins. Only such as could not possibly do so before the holy day, as the prisoner who has just been released, or the excommunicate whose term has expired, or one arrived from a far-off land, may have his hair cut on these days (M. Ḳ. 14a; Oraḥ Ḥayyim, 531, 532; Isserles forbids also the cutting of one's nails).

Ritual.

The order of services is the same as on working-days, except that the prayer "Ya'aleh we-Yabo" (May Our Remembrance) is inserted in the "Shemoneh 'Esreh." After the regular morning service the "Hallel" is recited and a section of the Law is read, after which the additional service of the festival ("Musaf"), in which, according to the Ashkenazic ritual, the Biblical verses for the day are inserted, is read. During the middle days of Passover, "half Hallel" is read, that is, the first eleven verses of Psalms cxv. and cxvi. are omitted (see Hallel). The lesson of the Law for Ḥol ha-Mo'ed contains Biblical selections connected in some way with the character of the day. If one of these days falls on a Sabbath, the weekly portion is omitted, and instead a portion from Exodus (xxxiii. 12–xxxiv. 26), which contains a short reference to the three festivals, is read. The Haftarah for Passover is the vision of the valley of the dry bones (Ezek. xxxvi. 37–xxxvii. 14), and for Sukkot the account of the wars of Gog and Magog (Ezek. xxxviii. 18–xxxix. 16). It is also customary in many communities to read the scroll of Canticles on the Sabbath of the middle days of Passover, and of Ecclesiastes on that of the middle days of Sukkot (Oraḥ Ḥayyim, 490, 663). Peculiar ceremonies attend the services on the last of the middle days of Sukkot, which is known by a distinct name—"Hosha'na Rabbah."

There is a difference of opinion among the early authorities as to whether tefillin are to be worn on these days or not, and in consequence various customs arose. The Sephardic Jews do not wear tefillin on these days, while the Ashkenazim do. Some are careful not to pronounce the blessings on tefillin at all, while others say them in a whisper. The Ḥasidim follow the Sephardim in this as in many other customs. However, before Musaf on the middle days of Passover, and before "Hallel" on Sukkot, the tefillin are always removed (Oraḥ Ḥayyim, 31, 2, Isserles' gloss; see PHYLACTERIES).

These days being a period of leisure to many Jews, they were devoted by the medieval Jewish communities to the consideration of congregational affairs. In Germany the election of the governing body of the congregation took place upon them. Collections for charity were taken up, and house-to-house begging was also permitted (sometimes also on Fridays). In spite of the stringent laws against gambling in some medieval Jewish communities, many indulged in card-playing and in other games of chance (see GAMBLING).

In commemoration of the rejoicings that accompanied the ceremony of the "drawing of water" in Temple times (Suk. 51a; "Yad," Lulab, viii. 12–15), many Jewish communities, especially in Russia and Poland, indulge in festivities and merrymaking during the evenings of the middle days of Tabernacles ("Simḥat Bet ha-Sho'ebah"). Various hymns taken from the ritual are chanted, refreshments are served in the bet ha-midrash, and the young are permitted to indulge in various pleasures.

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HOLY GHOST. See HOLY SPIRIT.

HOLY OF HOLIES (Vulgate, "Sanctum Sanctorum"; Hebr. "Ḳodesh ha-Ḳodashim," or, more fully, "Bet Ḳodesh ha-Ḳodashim," II Chron. iii. 8, 10; R. V. "the most holy house"): That part of the Tabernacle and of the Temple which was regarded as possessing the utmost degree of holiness (or inaccessibility), and into which none but the HIGH PRIEST—and he only once during the year, on the Day of Atonement—was permitted to enter (see ATONEMENT, DAY OF).

A similarly high degree of holiness was ascribed to the following: the altar (Ex. xxix. 37; A. V. "most holy"); the incense-altar (*ib.* xxx. 10); all the implements of the sanctuary (*ib.* xxx. 29; Num. iv. 4, 19); the things reserved for the priests ("minḥah"; Lev. ii. 3, 10; vi. 10; x. 12; Num. xviii. 9; Ezra xlii. 13); the sin-offering (Lev. vi. 18, 22; x. 17); the guilt-offering (Lev. vii. 1, 6; xxxi. 14); the offering of the leper (because it belongs to the priests; Lev. xiv. 13); and the showbread (Lev. xxiv. 9). The designation "most holy" is applied also to the work of Aaron and his sons (I Chron. vi. 49).

In the Tabernacle and the Temple.

The inner room or cell of the sanctuary, termed also the "miḳdash ha-ḳodesh" (Lev. xvi. 33; A. V. "the holy sanctuary"), is known as the "Holy of Holies" par excellence. As such it comprised that smaller western part of the Tabernacle, the "mishkan," which was divided off from the remainder of the meeting-tent by a curtain or veil suspended from four pillars of acacia overlaid with gold and having sockets of silver (Ex. xxvi. 32, xxxvi. 36, R. V.). This curtain was woven in four colors: white, blue, scarlet, and purple, and was made of byssus, *i.e.*, linen. The cell was cubelike in shape, being 10 ells high, 10 ells long, and 10 ells broad. It contained the ARK OF THE COVENANT (Ex. xxvi. 34; comp. Josephus, "Ant." iii. 6, §§ 4, 5).

In Solomon's Temple the Holy of Holies formed a part of the house of YHWH (I Kings vi. 1 *et seq.*), which was 60 cubits in length, 20 cubits in breadth, 30 cubits in height, and built of stone (Josephus, "Ant." viii. 3, § 2: "white marble"), and was divided into two sections by a partition of cedar-wood with a door covered by a costly curtain (Josephus, *l.c.* § 3; II Chron. iii. 14). The section farthest from the entrance, designated also as the "debir" (the "oracle," "the most holy place," I Kings vi. 5, R. V. margin), was 20 cubits high and presented the shape of a cube. The stone of this inner or hinder part, like the outer room, was completely hidden with cedar boards carved with knops or gourds and open flowers and then covered with pure gold. This room must have been without light. In it was placed the Ark (*ib.* vi. 18, 19).

In the Second Temple, details of the construction of which are not preserved in the Biblical documents (Ezra vi. 3 mentions dimensions), the Holy of Holies was curtained off (I Macc. i. 22, iv. 51). It was empty, except for a stone three fingers in breadth on which the high priest deposited the censer (Josephus, "B. J." v. 55; Yoma v. 2). In Ezekiel's ideal Temple the Holy of Holies measured 20 cubits in length and the same in breadth (Ezek. xli. 4). Ezekiel (*ib.* 21, 23) calls this inner section simply קדש (R. V. "sanctuary"), in contrast to the "hekal" (= "temple").

In the Herodian Temple.

In the Herodian Temple the Holy of Holies was not divided off from the rest of the hekal by a wall, but two curtains, a cubit apart, partitioned the inner chamber from the outer room. These curtains were richly wrought (Sheḳ. viii. 5), and were so arranged that in order to enter the high priest had to lift them diagonally at the sides; the outer opening was at the south end, the inner at the north (Yoma v. 1). The length of the Holy of Holies was 20 cubits. Above both the inner and the outer rooms was an upper chamber, constructed to enable builders to make the necessary repairs. A trap-door was above the Holy of Holies, and through this the workmen were lowered in boxes, to guard against profanation (lit. "feasting their eyes"). In this upper chamber the location of the two rooms underneath was marked off (Mid. iv. 5).

According to Maimonides ("Yad," Bet ha-Beḥirah, iv. 1; see Yoma 23a), in the Holy of Holies of the

Tabernacle was a stone on which the Ark rested; before it was placed the flask of manna and Aaron's staff. Solomon made a depression in order that these objects might, if necessary, be hidden therein, which was done by Josiah (comp. Hor. 12a; Ker. 5b; Yoma 21a, 52a).

——**Critical View:** It is generally contended that the Tabernacle represents a later priestly reconstruction patterned after the Solomonic and Ezekiel's ideal Temples (see Graf, "Die Geschichtl. Bücher des Alten Testaments," Leipsic, 1868; Popper, "Der Biblische Bericht über die Stiftshütte"). The account of Solomon's Temple (I Kings vi.) is also very much involved, and probably represents various sources. The legislation in P is based partly on actual practise, partly on theoretical insistences anticipated to a certain extent in Ezekiel, gradually realized in the Second (Zerubbabel's) Temple and fully recognized as authoritative in the Maccabean-Herodian-Mishnaic Temple. According to Büchler ("Die Priester und der Cultus," Vienna, 1895), during the last period of the Temple's existence certain concessions were made with latitude for "laymen." On the one hand, the use of the term "Ḳodesh ha-Ḳodashim" as a synonym for, or a later explanation of, "debir" (= "oracle"), and the application of the same designation to all the things that were accessible only to the priests, and, on the other, the uncertainty of the use of the double phrase in Ezekiel (see above; Smend, Commentary on Ezek. lxi.; Bleek, "Einleitung," 4th ed., p. 234), indicate a gradual evolution of the notion that certain places and things partook of a higher degree of holiness than others. The analysis of the various passages shows that "Ḳodesh," originally designating "property of or reserved for YHWH," only gradually came to admit of different degrees. In distinction from all tithes which are holy those belonging to the priests are further designated as "miḳdash" (Num. xviii. 29; comp. *ib.* viii. 32).

Applied to locality, this distinction in degrees is noticeable first in Ezekiel. His idea of the ascending scale of holiness is apparent in his designation of the Temple territory as "Holy of Holies" in comparison with the surrounding Levitical land (Ezek. xliii. 12, xlviii. 12). This notion pervades the Priestly Code and is determinative of the later Jewish conception, which ascribes to the land of Israel, the city of Jerusalem, the different courts and buildings of the Temple, in a fixed but ascending scale, different degrees of sanctity (Sanh. 2a, 16a; Sheb. 14a; "Yad," *l.c.* vi.).

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E. G. H.

HOLY LAND. See PALESTINE.

HOLY SCRIPTURES. See BIBLE CANON.

HOLY SPIRIT (Hebr. רוח הקדש; Greek, *πνεῦμα ἅγιον*): The most noticeable difference between sentient beings and dead things, between the living and the dead, is in the breath. Whatever lives breathes; whatever is dead does not breathe. Aquila, by strangling some camels and then asking Hadrian to set them on their legs again, proved to the emperor that the world is based on "spirit" (Yer. Ḥag. 41, 77a). In most languages breath and spirit are designated by the same term. The life-giving breath can not be of earthly origin, for nothing is found whence it may be taken. It is derived from the supernatural world, from God. God blew the breath of life into Adam (Gen. ii. 7). "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job xxxiii. 4; comp. *ib.* xxvii. 3). God "giveth breath unto the people upon it [the earth], and spirit to them that walk therein" (Isa. xlii. 5). "In whose hand is the soul of every living thing, and the breath of all mankind" (Job xii. 10). Through His spirit all living things are created; and when He withdraws it they perish (*ib.* xxxiv. 14; Ps. civ. 29, 30). He is therefore the God of the spirits of all flesh (Num. xvi. 22, xxvii. 16). The breath of animals also is derived from Him (Gen. vi. 17; Ps. civ. 30 [A. V. 29]; Eccl. iii. 19-21; Isa. xlii. 5). The heavenly bodies likewise are living beings, who have received their spirit from God (Job xxvi. 13; Ps. xxxiii. 6). God's spirit hovered over the form of lifeless matter, thereby making the Creation possible; and it still causes the most tremendous changes (Gen. i. 2; Isa. xxxii. 15).

Biblical View of the Spirit.

Hence all creatures live only through the spirit given by God. In a more restricted sense, however, the spirit of God is not identical with this life-giving spirit. He pours out His own spirit upon all whom He has chosen to execute His will and behests, and this spirit imbues them with higher reason and powers, making them capable of heroic speech and action (Gen. xli. 38; Ex. xxxi. 3; Num. xxiv. 2; Judges iii. 10; II Sam. xxiii. 2). This special spirit of God rests upon man (Isa. xi. 2, xlii. 1); it surrounds him like a garment (Judges vi. 34; II Chron. xxiv. 20); it falls upon him and holds him like a hand (Ezek. xi. 5, xxxvii. 1). It may also be taken away from the chosen one and transferred to some one else (Num. xi. 17). It may enter into man and speak with his voice (II Sam. xxiii. 2; Ezek. ii. 2; comp. Jer. x. 14). The prophet sees and hears by means of the spirit (Num. xxiv. 2; I Sam. x. 6; II Sam. xxiii. 2; Isa. xlii. 1; Zech. vii. 12). The Messianic passage in Joel ii. 28-29, to which special significance was subsequently attached, is characteristic of the view regarding the nature of the spirit: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

The Divine Spirit.

What the Bible calls "Spirit of YHWH" and "Spirit of Elohim" is called in the Talmud and Midrash "Holy Spirit" ("Ruaḥ ha-Ḳodesh," never "Ruaḥ Ḳedoshah," as Hilgenfeld says, in "Ketzergesch." p. 237). Although the expression "Holy Spirit" occurs in Ps. li. 11 (LXX. *πνεῦμα τὸ ἅγιον*) and in Isa. lxiii. 10, 11, it had not yet the definite meaning which was attached to it in rabbinical literature: in the latter it is equivalent to the expression "Spirit of the Lord," which was avoided on account of the disinclination to the use of the Tetragrammaton (see, for example, Targ. to Isa. xl. 13). It is probably owing to this fact that the Shekinah is often referred to instead of the Holy Spirit. It is said of the former, as of the Holy Spirit, that it rests upon a person. The difference between the two in such cases has not yet been determined. It is certain that the New Testament has *πνεῦμα ἅγιον* in those passages, also, where the Hebrew and Aramaic had "Shekinah"; for in Greek there is no equivalent to the latter, unless it be *δόξα* (= "gleam of light"), by which "ziw ha-shekinah" may be rendered. Because of the identification of the Holy Spirit with the Shekinah, *πνεῦμα ἅγιον* is much more frequently mentioned in the New Testament than is "Ruaḥ ha-Ḳodesh" in rabbinical literature.

Nature of the Holy Spirit.

Although the Holy Spirit is often named instead of God (*e.g.*, in Sifre, Deut. 31 [ed. Friedmann, p. 72]), yet it was conceived as being something distinct. The Spirit was among the ten things that were created on the first day (Ḥag. 12a, b). Though the nature of the Holy Spirit is really nowhere described, the name indicates that it was conceived as a kind of wind that became manifest through noise and light. As early as Ezek. iii. 12 it is stated, "the spirit took me up, and I heard behind me a voice of a great rushing," the expression "behind me" characterizing the unusual nature of the noise. The Shekinah made a noise before Samson like a bell (Soṭah 9b, below). When the Holy Spirit was resting upon him, his hair gave forth a sound like a bell, which could be heard from afar. It imbued him with such strength that he could uproot two mountains and rub them together like pebbles, and could cover leagues at one step (*ib.* 17b; Lev. R. viii. 2). Similarly Acts ii. 2 reads: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (it must be noted that this happened at Pentecost, *i.e.*, the Feast of Revelation). Although the accompanying lights are not expressly mentioned, the frequently recurring phrase "he beheld ["heẓiẓ"] in the Holy Spirit" shows that he upon whom the spirit rested saw a light. The Holy Spirit gleamed in the court of Shem, of Samuel, and of King Solomon (Gen. R. lxxxv. 12). It "glimmered" in Tamar (Gen. xxxviii. 18), in the sons of Jacob (Gen. xlii. 11), and in Moses (Ex. ii. 12), *i.e.*, it settled upon the persons in question (see Gen. R. lxxxv. 9, xci. 7; Lev. R. xxxii. 4, "niẓoẓah" and "heẓiẓ"; comp. also Lev. R. viii. 2, "hitḥil le-gashgesh"). From the day that Joseph was sold the Holy Spirit left Jacob, who saw and heard only indistinctly (Gen. R. xci. 6). The Holy Spirit, being of heavenly origin, is composed, like everything that comes from heaven, of light and fire. When it rested upon Phinehas his face burned like a torch (Lev. R. xxi., end). When the Temple was destroyed and Israel went into exile, the Holy Spirit returned to heaven; this is indicated in Eccl. xii. 7: "the spirit shall return unto God" (Eccl. R. xii. 7). The spirit talks sometimes with a masculine and sometimes with a feminine voice (Eccl. vii. 29 [A. V. 28]); *i.e.*, as the word "ruaḥ" is both masculine and feminine, the Holy Spirit was conceived as being sometimes a man and sometimes a woman.

In the Form of a Dove.

The four Gospels agree in saying that when Jesus was baptized the Holy Spirit in the shape of a dove came down from the opening heaven and rested upon him. The phraseology of the passages, especially in Luke, shows that this description was not meant symbolically, as Conybeare ("Expositor," iv., ix. 455) assumes, following Alexandrian views (comp. Matt. iii. 16; Mark i. 10; Luke iii. 22; John iv. 33; and Hastings, "Dict. Bible," ii. 406a). This idea of a dove-like form is found in Jewish literature also. The phrase in Cant. ii. 12, "the voice of the dove" (A. V. "turtle"), is translated in the Targum "the voice of the Holy Spirit." The passage in Gen. i. 2, "And the Spirit of God moved upon the face of the waters," is interpreted by Ben Zoma (*c.* 100) to mean, "As a dove that hovers above her brood without touching it" (Ḥag. 15a). As the corresponding passage in the Palestinian Talmud (Ḥag. 77b, above) mentions the eagle instead of the dove, the latter is perhaps not named here with reference to the Holy Spirit. A teacher of the Law heard in a ruin a kind of voice ("bat ḳol") that complained like a dove: "Wo to the children, because of whose sins I have destroyed my house" (Ber. 3a, below). Evidently God Himself, or rather the Holy Spirit, is here referred to as cooing like a dove (comp. Abbot, "From Letter to Spirit," pp. 106-135). See DOVE.

Dissemination of the Holy Spirit.

The Holy Spirit dwells only among a worthy generation, and the frequency of its manifestations is proportionate to the worthiness. There was no manifestation of it in the time of the Second Temple (Yoma 21b), while there were many during the time of Elijah (Tosef., Soṭah, xii. 5). According to Job xxviii. 25, the Holy Spirit rested upon the Prophets in varying degrees, some prophesying to the extent of one book only, and others filling two books (Lev. R. xv. 2). Nor did it rest upon them continually, but only for a time. The stages of development, the highest of which is the Holy Spirit, are as follows: zeal, integrity, purity, holiness, humility, fear of sin, the Holy Spirit. The Holy Spirit conducts Elijah, who brings the dead to life (Yer. Shab. 3c, above, and parallel passage). The pious act through the Holy Spirit (Tan., Wayeḥi, 14); whoever teaches the Torah in public partakes of the Holy Spirit (Cant. R. i. 9, end; comp. Lev. R. xxxv. 7). When Phinehas sinned the Holy Spirit departed from him (Lev. R. xxxvii. 4; comp. Gen. R. xix. 6; Pesiḳ. 9a).

In Biblical times the Holy Spirit was widely disseminated, resting on those who, according to the Bible, displayed a propitious activity; thus it rested on Eber and, according to Josh. ii. 16, even on Rahab (Seder 'Olam, 1; Sifre, Deut. 22). It was necessary to reiterate frequently that Solomon wrote his three books, Proverbs, Canticles, and Ecclesiastes, under the inspiration of the Holy Spirit (Cant. R. i. 6-10), because there was a continual opposition not only to the wise king personally, but also to his writings. A teacher of the Law says that probably for this reason the Holy Spirit rested upon Solomon in his old age only (*ib.* i. 10, end).

Holy Spirit and Prophecy.

The visible results of the activity of the Holy Spirit, according to the Jewish conception, are the books of the Bible, all of which have been composed under its inspiration. All the Prophets spoke "in the Holy Spirit"; and the most characteristic sign of the presence of the Holy Spirit is the gift of prophecy, in the sense that the person upon whom it rests beholds the past and the future. With the death of the last three prophets, Haggai, Zechariah, and Malachi, the Holy Spirit ceased to manifest itself in Israel; but the Bat Ḳol was still available. "A bat ḳol announced twice at assemblies of the scribes: 'There is a man who is worthy to have the Holy Spirit rest upon him.' On one of these occasions all eyes turned to Hillel; on the other, to Samuel the Lesser" (Tosef., Soṭah, xiii. 2-4, and parallels). Although the Holy Spirit was not continually present, and did not rest for any length of time upon any individual, yet there were cases in which it appeared and made knowledge of the past and of the future possible (*ib.*; also with reference to Akiba, Lev. R. xxi. 8; to Gamaliel II., *ib.* xxxvii. 3, and Tosef., Pes. i. 27; to Meïr, Lev. R. ix. 9; etc.).

The Holy Spirit rested not only on the children of Israel who crossed the Red Sea (Tosef., Soṭah, vi. 2), but, toward the end of the time of the Second Temple, occasionally on ordinary mortals; for "if they are not prophets, they are at least the sons of prophets" (Tosef., Pes. iv. 2). The Holy Spirit is at times identified with the spirit of prophecy (comp. Seder 'Olam, 1, beginning; Targ. Yer. to Gen. xli. 38, xliii. 14; II Kings ix. 26; Isa. xxxii. 15, xl. 13, xliv. 3; Cant. R. i. 2). Sifre 170 (to Deut. xviii. 18) remarks: "'I will put My words into his mouth,' means 'I put them into his mouth, but I do not speak with him face to face'; know, therefore, that henceforth the Holy Spirit is put into the mouths of the Prophets." The "knowledge of God" is the Holy Spirit (Cant. R. i. 9). The division of the country by lot among the several tribes was likewise effected by means of the Holy Spirit (Sifre, Num. 132, p. 49a). On "inspiration" see Jew. Encyc. iii. 147, *s.v.* Bible Canon, § 9; especially Meg. 7a; and Inspiration. It may simply be noted here that in rabbinical literature single passages are often considered as direct utterances of the Holy Spirit (Sifre, Num. 86; Tosef., Soṭah, ix. 2; Sifre, Deut. 355, p. 148a, six times; Gen. R. lxxviii. 8, lxxxiv. 12; Lev. R. iv. 1 [the expression "and the Holy Spirit cries" occurs five times], xiv. 2, xxvii. 2; Num. R. xv. 21; xvii. 2, end; Deut. R. xi., end).

Gentiles and the Holy Spirit.

The opposite of the Holy Spirit is the unclean spirit ("ruaḥ ṭum'ah"; lit. "spirit of uncleanliness"). The Holy Spirit rests on the person who seeks the Shekinah (God), while the unclean spirit rests upon him who seeks uncleanness (Sifre, Deut. 173, and parallel passage). Hence arises the contrast, as in the New Testament between πνεῦμα ἅγιον and πνεῦμα ἀκάθαρτον. On the basis of II Kings iii. 13, the statement is made, probably as a polemic against the founder of Christianity, that the Holy Spirit rests only upon a happy soul (Yer. Suk. 55a, and elsewhere). Among the pagans Balaam, from being a mere interpreter of dreams, rose to be a magician and then a possessor of the Holy Spirit (Num. R. xx. 7). But the Holy Spirit did not appear to him except at night, all pagan prophets being in possession of their gift only then (*ib.* xx. 12). The Balaam section was written in order to show why the Holy Spirit was taken from the heathen—*i.e.*, because Balaam desired to destroy a whole people without cause (*ib.* xx. 1). A very ancient source (Sifre, Deut. 175) explains, on the basis of Deut. xviii. 15, that in the Holy Land the gift of prophecy is not granted to the heathen or in the interest of the heathen, nor is it given outside of Palestine even to Jews. In the Messianic time, however, the Holy Spirit will, according to Joel ii. 28, 29, be poured out upon all Israel; *i.e.*, all the people will be prophets (Num. R. xv., end). According to the remarkable statement of Tanna debe Eliyahu, ed. Friedmann, the Holy Spirit will be poured out equally upon Jews and pagans, both men and women, freemen and slaves.

In the New Testament.

The doctrine that after the advent of the Messiah the Holy Spirit will be poured out upon all mankind explains the fact that in the New Testament such great importance is assigned to the Holy Spirit. The phrase τὸ πνεῦμα τὸ ἅγιον occurs from eighty to ninety times (Swete, in Hastings, "Dict. Bible," ii. 404); while the phrase τὸ πνεῦμα τοῦ θεοῦ is comparatively rare, it occurs several times. In Acts i. 5, 8 it is said, as in the midrash quoted above, that in the Messianic time the Holy Spirit will be poured out upon every one, and in Acts ii. 16 *et seq.* Peter states that Joel's prophecy regarding the Holy Spirit has been fulfilled. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (*ib.* x. 44-46). Luke also says (Luke xi. 13) that God gives the Holy Spirit to those that ask Him. The phrase "joy of the Holy Ghost" (I Thess. i. 6) also recalls the Midrash sentence quoted above referring to the contrast between the clean and the unclean spirit (Mark iii. 30). The inspiration of the Biblical writers is acknowledged in the same way as in rabbinical literature (Matt. xxii. 43; Mark xii. 36; II Peter i. 21). Hence the conception of the Holy Spirit is derived from one and the same source. But as the New Testament writers look upon the Messiah, who is actually identified with the Holy Spirit, as having arrived, their view assumes a form fundamentally different from that of the Jewish view in certain respects; *i.e.*, as regards: (1) the conception and birth of the Messiah through the Holy Spirit (Matt. i. 18 *et seq.*; Luke i. 35; John iii. 5-8); (2) the speaking in different tongues ("glossolalia"; Acts ii. *et passim*); (3) the materialistic view of the Holy Spirit, evidenced in the idea that it may be communicated by means of the breath (*e.g.*, John xx. 22); and (4) the strongly developed view of the personality of the Holy Spirit (comp., for example, Matt. xii. 32; Acts v. 3; I Cor. iii. 16; Eph. ii. 22; I Peter ii. 5; Gospel to the Hebrews, quoted in

Hastings, "Dict. Bible," ii. 406, foot, *et passim*). In consequence of these fundamental differences many points of the Christian conception of the Holy Spirit have remained obscure, at least to the uninitiated.

In the Apocrypha.

It is noteworthy that the Holy Spirit is less frequently referred to in the Apocrypha and by the Hellenistic Jewish writers; and this circumstance leads to the conclusion that the conception of the Holy Spirit was not prominent in the intellectual life of the Jewish people, especially in the Diaspora. In I Macc. iv. 45, xiv. 41 prophecy is referred to as something long since passed. Wisdom ix. 17 refers to the Holy Spirit which God sends down from heaven, whereby His behests are recognized. The discipline of the Holy Spirit preserves from deceit (*ib.* i. 5; comp. *ib.* vii. 21–26). It is said in the Psalms of Solomon, xvii. 42, in reference to the Messiah, the son of David: "he is mighty in the Holy Spirit"; and in Susanna, 45, that "God raised up the Holy Spirit of a youth, whose name was Daniel." Josephus ("Contra Ap." i. 8) expresses the same view in regard to prophetic inspiration that is found in rabbinical literature (comp. Jew. Encyc. iii. 147b, *s.v.* Bible Canon; Josephus, "Ant." iv. 6, § 5; vi. 8, § 2; also Sifre, Deut. 305; Ber. 31b, above; Gen. R. lxx. 8, lxxv. 5; Lev. R. vi.; Deut. R. vi.—the Holy Spirit defending Israel before God; Eccl. R. vii. 23; Pirḳe R. El. xxxvii., beginning). See also Hosanna; Inspiration; Ordination; Tabernacles, Feast of.

Bibliography: F. Weber, *Jüdische Theologie*, 2d ed., pp. 80 *et seq.*, 190 *et seq.*, and Index, s.v. *Geist*, Leipsic, 1897; Herzog-Hauck, *Real-Encyc.* 3d ed., vi. 444–450 (with full bibliography); Hastings, *Dict. Bible*, iii. 402–411; Bacher, *Ag. Tan.* passim; idem, *Ag. Pal. Amor.* passim; E. A. Abbot, *From Letter to Spirit*, ch. vii. *et passim*, London, 1903; E. Sokolowsky, *Die Begriffe Geist und Leben bei Paulus*, Göttingen, 1903; H. Weinel, *Die Wirkungen des Geistes und der Geister* (his quotations [pp. 81, 131, 164, 190] from Christian writers are interesting from a Jewish point of view).

J. L. B.

HOLZMANN, MICHAEL: Austrian historian of literature; born at Slavaten, Moravia, June 21, 1860; studied at Lemberg, Vienna, and Berlin (Ph.D. 1888). Since 1891 he has been connected with the library of the University of Vienna. He has written: "Ludwig Börne, Sein Leben und Sein Wirken" (Berlin, 1888); "Adressbuch der Bibliotheken der Oesterreichisch-Ungarischen Monarchie" (with Hans Bohatta; Vienna, 1890); "Deutsches Anonymen Lexikon," a lexicon of anonymous authors in German literature from 1501 to 1850, parts A–K having so far appeared (Weimar, 1901–03); "Aus dem Lager der Goethe-Gegner" (Berlin, 1904).

Bibliography: *Deutsch-Oesterreichisches Künstler- und Schriftsteller-Lexicon*, i. 326.

D.

HOMBERG, HERZ: Austrian educator and writer; born at Lieben, near Prague, Sept., 1749; died Aug. 24, 1841. He studied Talmud at Prague, Presburg, and Gross-Glogau, and began the study of general literature in his seventeenth year. The reading of Rousseau's "Emile" awakened in him the desire to devote himself to pedagogy. He prepared himself at Berlin, where he became tutor (1779) to Mendelssohn's eldest son, Joseph. During the three years he remained under Mendelssohn's roof he himself became a pupil of the philosopher, who continued to take an interest in him, as may be seen by his fifteen letters to Homberg (Mendelssohn's "Gesammelte Schriften," v., Leipsic, 1844).

Under Emperor Joseph II. the status of the Jews in Austria underwent a complete change. German normal schools were to be introduced into the Jewish communities, but there were no men available to organize these schools and take charge of the public instruction. Homberg now decided to return to his native country. Being very highly recommended by Mendelssohn, he was appointed (1784) superintendent of all the German-Jewish schools of Galicia. In 1793 he was called by Emperor Francis II. to Vienna to formulate laws regulating the moral and political status of the Jews in Austria. The work appeared in 1797, and won for Homberg the great gold medal. When the normal schools of Galicia were placed under the general direction of the district schools, Homberg retired to Vienna, employing his time partly as censor and partly in compiling such readers for Jews as had been ordered by the royal commission for studies. He was not successful in either of these directions. Homberg was later appointed assistant professor of religious and moral philosophy at Prague, with the title of "Schulrath," retaining this position until his death. His published works include:

Bi'ur, Hebrew commentary to Deuteronomy. Berlin, 1783.

Vertheidigung der Jüdischen Nation Gegen die in den Provinzblättern Enthaltenen Angriffe. Görz, 1785.

Sendschreiben über das Unterrichtswesen in Galizien. Published in "Der Sammler," p. 227.

Sendschreiben an die Rabbiner und Jüdischen Gemeindevorsteher in Galizien. Published in Hebrew and German. Lemberg, 1788.

Ueber die Moralische und Politische Verbesserung der Israeliten in Böhmen. Published in "Hufnagel's Journal." Frankfort-on-the-Main, 1796.

Imre Shefer (his chief work), a religious and moral reader for young people. Published in Hebrew and German. Vienna, 1802.

Zwölf Fragen, vom Minister des Innern in Frankreich der Israelitischen Deputation in Paris Vorgelegt und von Ihr Beantwortet. From the French, with notes. Vienna, 1806.

Bne Zion, religious-moral reader for children. Augsburg, 1812.

Ben Yaḳḳir, Ueber Glaubenswahrheiten und Sittenlehren für die Israelitische Jugend. Prague, 1814.

Ha-Korem, a commentary on the Pentateuch and on Job and Jeremiah. Prague, 1817.

Rede bei Eröffnung der Religiös-Moralischen Vorlesungen für Israeliten in Prag. 1818.

Bibliography: *Sulamith*, iii. 4, pp. 258 *et seq.*; *Wiener Zeitung*, Aug., 1841; *Der Jüdische Plutarch*, pp. 88–91; *Allg. Deutsche Biographie*, s.v.

S. A. Ku.

HOMBURG. See Hesse.

HOMEL or **GOMEL** (in Russian documents, **Gomi** or **Gum**; among Hebrew writers, **Homiah**): District town in the government of Moghilef, Russia, situated on the right bank of the River Sozh, an affluent of the Dnieper. In 1902 its Jews numbered 26,161 in a total population of 46,446, or 56.4 per cent. It is not certain when Jews first settled in Homel; but as it came into the possession of Lithuania in 1537, it is probable that a Jewish community was established soon after that date. During the Cossacks' uprising in 1648 about 1,500 Jews were killed at Homel. Shabbethai Cohen in "Megillat Efah" and Gabriel Schusburg in "Petaḥ Teshubah" gave full accounts of the massacre. They relate that many of the wealthy Jews of the Ukraine sought refuge in Homel, which was a strongly fortified town after it came into the possession of Prince Chartoryski, and that the commandant of the fortress treacherously delivered them over to Hodki, leader of the Cossacks, in consideration of a payment of 1,200 florins. Outside of the city walls the Jews were stripped, and, surrounded by the Cossacks, were called upon to embrace the Greek Orthodox religion or meet a most terrible death. The rabbi, whose name was Eliezer (Shusburg calls him "Rabbi Moses"), persuaded them to hold fast to their faith. With the exception of a small number who managed to escape to the adjacent woods and of a few young men, the Jews remained faithful to their religion, and were killed in a horrible manner. Grätz ("Gesch." 2d ed., xi. 107) erroneously speaks of another massacre of thousands of Jews in Homel by the Haidamacks under Gonta June 20, 1768. He mistook Uman, which among the old Hebrew writers was called "Homian," for Homel (known in Hebrew as "Homiah").

Cossack Persecutions.

Anti-Jewish outbreaks occurred in Homel in Sept., 1903. Rumors of impending riots had been circulated in the latter part of the previous month. The trouble arose on Friday, Sept. 11, when a watchman wished to buy from a Jewish woman a barrel of herring worth six rubles for one ruble fifty copecks. In the fight which followed between the Jewish pedlers of the market-place and the Christians who came to the aid of the watchman, one of the Christians was injured and died the same day. The riot was renewed on the following day, and when it had been quelled the town was practically under martial law.

Meanwhile a number of anti-Semitic agitators, probably executing the orders of the authorities, inflamed the passions of the mob, exhorting them not to leave their fellow Christians unavenged. On Monday, Sept. 14, about 100 railway employees gathered and began to break the windows and to enter and plunder the houses of the Jews in the poorest quarters of the town, one of which is called "Novaya Amerika" (= "New America"). A number of Jews armed and began to defend themselves; but the soldiers prevented them from entering the streets where the plundering was going on, and forced them back to their homes, beating and arresting those who resisted. According to a reliable report, other soldiers and the police looked on in an indifferent way while the mob continued its plundering and committed all kinds of excesses. The shrieks of children could be heard in the streets which the soldiers had blocked against the Jews without; and when some of the Jews tried to force their way down the side-streets, the soldiers fired on them, wounding several among them and killing six.

Anti-Jewish Riots in 1903.

The total number of Jews killed is given as 25; seriously injured, 100; slightly injured, 200. Three hundred and seventy-two Jewish houses and 200 stores were plundered and destroyed.

On Sept. 17 the bodies of the following persons who had been killed in the riots were buried in the Jewish cemetery of Homel: Elijah Oberman (tailor); Phoebus Halperin (aged 24; merchant); Zalman Kaganski (aged 20; only son); Mordecai Kaganski; Boruch Petitzki (aged 25); Behr Leikin (aged 45); Meïr Davydov; Zalman Cohn; Ḥayyim Piachetzki; and Behr Kevas.

The scroll of the Law, which was torn by the rioters during the destruction of the synagogue, was also buried. About one-third of the Jewish population escaped. While the chief of police and certain other God-fearing Christians gave shelter to some of the victims, several of the merchants took part in the riots.

From a report presented by representatives of the Jewish community of Homel to Assistant Minister of the Interior Durnovo (Oct. 1, 1903), it is evident that the first account of the riots in the official organ of the government was incorrect, and that they had been carefully planned several weeks previously.

H. R. G. D. R.

HOMEM, ANTONIO: Jewish martyr; born in 1564 of Neo-Christian parents at Coimbra, Portugal; suffered death at the stake in Lisbon May 5, 1624. His father's name was Vaez Brandão; and his mother was a granddaughter of Nuñez Cardozo, called "the rich Jew of Aveiro." Like many secret Jews who, in order to escape from the snares and persecutions of the Inquisition, caused their sons to embrace a clerical career, the parents of Antonio had him educated for the Church. He entered a religious order and studied at the university of his native town. On Feb. 22, 1592, he took his degree as doctor and "magister," and after having served the Church in various offices he was appointed deacon and professor of canon law at Coimbra University. He aroused the suspicion of the Inquisition and had to appear before its tribunal (Feb. 1, 1611), but as the author of some theological works he was acquitted. His colleagues closely watched him, however; and in 1619 a secret synagogue was discovered in Lisbon in which Homem conducted the services and preached. On Dec. 18 of that year he was brought before the tribunal of the Inquisition and condemned to death: and five years later at an auto da fé at Lisbon he was burned alive. His house was demolished, and in its place was erected a pillar bearing the inscription "Præceptor infelix."

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 291-292.

D. S. Man.

HOMER. See Weights and Measures.

ḤOMESH. See Pentateuch.

HOMICIDE.—Biblical Data: That bloodshed should be punished with bloodshed was, according to Scripture, proclaimed to Noah and his family: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. ix. 5, 6). The main prohibition, however, is contained in the

Decalogue (Ex. xx. 13; Deut. v. 17): "Thou shalt not kill."

Scripture distinguishes two kinds of unlawful homicide, the voluntary (murder) and the involuntary (manslaughter). Homicide is voluntary when the killing is the result of malice and premeditation (Ex. xxi. 14; Num. xxxv. 20; Deut. xix. 11); it is involuntary when it is caused by accident (Ex. *l.c.* 13; Num. *l.c.* 22; Deut. *l.c.* 4). The criteria of voluntary homicide are the following: enmity, hatred (איבה, שנאה) on the part of the perpetrator (Num. *l.c.* 20, 21; Deut. *l.c.* 11); lying in wait, ambushing (ארב, צדה; *ib.*); guile, premeditation (ערמה; Ex. *l.c.* 14); the procuring of the instrument or means calculated to produce fatal results (Num. *l.c.* 16–20; comp. Ex. *l.c.* 20). Where these or any of these indices are present the killing, according to the Bible, is to be considered voluntary and felonious. On the other hand, where there is neither lying in wait nor premeditation, neither enmity nor a deadly weapon or other means calculated to prove fatal, the killing is to be adjudged involuntary or accidental (Ex. *l.c.* 13; Num. *l.c.* 22; Deut. *l.c.* 4). As an example of accidental homicide the Bible (Deut. *l.c.* 5) cites the supposititious case of a man who "goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die" (see below).

Penalties.

The penalty imposed for homicide in ante-Mosaic times, alike for unpremeditated and for premeditated killing, seems to have been death at the hands of any man (comp. Gen. iv. 14), man and beast being included in the same statute (*ib.* ix. 5, 6). In the Mosaic law discrimination is made between the two species. In this law the punishment of the wilful manslayer is, after trial and conviction (Num. *l.c.* 24; Deut. *l.c.* 12), death at the hands of the victim's nearest relation, the "redeemer of the blood" (גאל הדם; Num. *l.c.* 19, 21; Deut. *l.c.*); and the penalty for accidental homicide is seclusion in asylum, in one of the "cities of refuge" (מקלט; Ex. *l.c.* 13; Num. *l.c.* 11, 15; Deut. *l.c.* 5), where the slayer must "abide until the death of the high priest" (Num. *l.c.* 25–28). In neither case is satisfaction or ransom (כפר) permitted to substitute or commute the statutory penalty. The voluntary murderer must be put to death, and the involuntary manslayer must retire into and abide in asylum (Num. *l.c.* 31–33).

In case an animal kills a man, the animal must be stoned to death, and its flesh must not be eaten; but its owner is not to be punished except the victim be a slave, when he must remunerate the master of the slave. Where, however, the animal was known to be vicious, and the owner was warned of the fact and did not confine it, the animal is, as in the first case, stoned to death, and its owner is also liable to be punished with death; but the latter's punishment may be commuted for a sum of redemption money (Ex. *l.c.* 28–32).

When a human body is found lying in the field, and it is not known who the murderer is, then the elders and the judges of the nearest city must strike off the head of a heifer in a barren valley, and in the presence of priests they must wash their hands over the beheaded animal, declaring that neither have their hands shed the blood of the slain nor have their eyes seen the deed committed. Thereupon they must invoke God to be merciful, and not to lay the innocent blood to Israel's charge (Deut. xxi. 1–9).

BIBLIOGRAPHY: Hetzel, *Die Todesstrafe*, p. 41; Mayer, *Rechte der Israeliten*, iii. 513; Michaelis, *Mosaisches Recht*, vi. 10; Saalschütz, *Mosaisches Recht*, pp. 71–74; Salvador, *Inst. de Moïse*, book i., ch. i.

——**In Rabbinic Law:** By the rabbinic system homicide is clearly classified as (1) justifiable, (2) misadventurous, (3) accidental, (4) culpable, or (5) felonious.

When Justifiable.

(1) Homicide is justifiable when it is committed in obedience to duty, as in executing a condemned criminal (Lev. xx. 2; Deut. xvii. 5, 7; xxii. 24); or in defense of human life or chastity (Sanh. viii. 7, 73a; see below); or even in killing the thief who breaks in at night (Ex. xxii. 2; see BURGLARY), whether the killing is done by the proprietor of the premises or by a stranger (Sanh. viii. 6, 72b; Maimonides, "Yad," Genebah, ix. 7).

(2) Homicide is misadventurous (קרוב לאונס) when the killing is the result of pure chance; as when, in the Biblical example quoted above, the head of the ax, instead of slipping from the helve swayed by the hewer, rebounds from the block and kills (Mak. ii. 1, 7b; comp. "Yad," Roẓeaḥ, vi. 15); or when one throws a missile on his own premises, and a stranger, without the proprietor's knowledge or consent, just then intruding, is struck and killed by such missile (Mak. *l.c.* 2, 8a; B. Ḳ. 32b). In such cases no blame attaches to the unfortunate slayer; therefore no punishment of any kind is incurred by him, not even at the hands of the redeemer of blood, the "go'el" (Mak. *l.c.*; B. Ḳ. *l.c.*; "Yad," *l.c.* 3).

Accidental Homicide.

(3) Homicide is accidental (שוגג) when it is the effect of constructive negligence, but entirely free from felonious intention; as when an officer of the court, in chastising a convict (Deut. xxv. 2, 3), by mistake administers more than the number of stripes awarded in the sentence, and thereby causes the death of the culprit (Mak. iii. 14, 22a; B. Ḳ. 32b); or when one throws a missile on his own premises, and a visitor just then entering by permission is struck and killed by the missile (Mak. ii. 2, 8a; "Yad," *l.c.* vi. 11). This species of homicide, although not attended by premeditation or malice, savors of negligence, and is therefore not altogether free from blame and consequent punishment, which latter is exile (גולה; Mak. ii. 1, 2, 7a; see above), or the risk of being killed by the go'el (Mak. *l.c.* 7, 12a; "Yad," *l.c.* v. 9, 10). However, the accidental manslayer is not subject to exile, unless the victim dies immediately after the accident. If the victim survives the accident even a single astronomical day, no exile is imposed (Yeb. 120b; Giṭ. 70b; "Yad," *l.c.* v. 2).

(4) Homicide is culpable (קרוב למזיד) when it is the result of actual negligence on the part of the perpetrator; as when one engaged in razing a structure near a thoroughfare thoughtlessly lets some of the material fall on a passer-by, killing him (B. Ḳ.

Culpable Homicide.

33b; Mak. ii. 2, 8a); or when one endeavoring to prevent the commission of murder or of rape (see above) intentionally kills the would-be criminal without attempting any other means of prevention (Sanh. 74a; "Yad," *l.c.* i. 13); or when one commits homicide in the belief that he has a right to do it (see Hatra'ah), *e.g.*, when one kills a criminal before his judicial conviction (Mak. 7b, 9b). In all such cases the perpetrators are outlaws in the broadest sense of the term: they are criminals, but stand beyond the provisions of the penal laws. The laws concerning murder (see below) can not be applied to them, because the slaying was not preceded by deliberation; and the law concerning accidental homicide can not be applied to them, because the slaying was either the result of criminal negligence or the consequence of choice; therefore the go'el may kill them at any time or place, exile not protecting them against him ("Yad," *l.c.* vi. 4).

In the following cases, though they are even more criminal than those just mentioned, the homicide is likewise included among the culpable: Where a man is an accessory, *e.g.*, hires others to do the deed (see Abetment); where the perpetrator is a principal in the crime, but the victim has a chance to avert fatal results, as where one wilfully throws another into a well which at the time is provided with a ladder, but the assailant removes the ladder and the victim is drowned (Sanh. 77b; "Yad," *l.c.* iii. 9); where the death is the result of miscarried felonious intent, as where one maliciously aims a deadly missile at a certain person, and it strikes and kills another (Sanh. ix. 2, 79a; B. Ḳ. 44b); where the missile, not deadly if striking the part aimed at, miscarries and strikes the intended victim in a more vital spot, with fatal results (Sanh. *l.c.*; "Yad," *l.c.* iv. 2); and even where none of the aggravating circumstances here detailed are present, but it is proved that the slayer had nourished enmity against the victim (Mak. ii. 3, 7b; Sifre, Num. 160). The penalty for the culpables, whom, as stated, exile does not protect against the go'el, depends on the exigencies of the times. If circumstances require exemplary rigor, the court may order the infliction of capital punishment; otherwise scourging and imprisonment (M. Ḳ. 16a; Sanh. 46a; "Yad," *l. c.* ii. 4, 5). To the category of culpable homicides excluded from the penal statute may be added the suicide.

Murder.

(5) Homicide is felonious when the act is the result of wilful and malicious deliberation (מזיד; see above and Hatra'ah). To establish it as such, there must be none of the mitigating circumstances attending any of the cases hitherto enumerated. It must be perpetrated by one man only, without the physical aid of others (see Abetment); but persuasion or threats (see Duress) will not be considered as an excuse for or extenuation of the crime (Sanh. 74b; Yeb. 53a). Where danger threatens the lives of two men, and one can save his life by increasing the danger of the other, the Rabbis lay down the ethical principle, "Thine own life takes precedence over that of thy neighbor" (B. M. 62a; comp. Yer. Hor. iii. 48b); but where one is threatened with the forfeiture of his own life unless he take that of an innocent party, the Rabbis argue, "There is no reason for supposing that thy blood is redder than that of the other"; hence one may not save his own life by spilling the innocent blood of another (Sanh. 74a).

Condition of Murderer and Victim.

The perpetrator, to be amenable to the penalty incurred by the commission of the crime, may be a male or a female, a free person or a slave; but he or she must be an adult, and of sound mental and physical condition (Mek., Nez. 7; Sifra, Emor, xx.; see Abduction). In case he is a diseased person, the species of the crime is determined by the parties witnessing it. If the crime is committed in the presence of a full court (twenty-three qualified judges), the perpetrator will be convicted of murder and suffer the full penalty; otherwise he will be classed as a culpable homicide (Sanh. 78a; "Yad," Roẓeaḥ, ii. 9).

As to the victim, the Rabbis understand by the term איש ("man"), used in connection with the crime (Ex. xxi. 12; Lev. xxiii. 17), a person; hence male or female, free or slave, old or young (Mek., *l.c.*; Sifra, *l.c.*; "Yad," *l.c.* 10). If young, by which is meant a new-born infant, it must be proved that it was not of premature birth; if prematurely born, it must be at least thirty days old to be considered a human being (Sifra, *l.c.*; Niddah 44b; "Yad," Roẓeaḥ, ii. 2). But the unborn child is considered as part of its mother (Sanh. 80b); killing it in its mother's womb is therefore a finable offense only (Mek., Nez. 8; B. Ḳ. 42b). And where the victim is a diseased person, even moribund, the killing will be considered murder, unless the malady was the direct result of an assault previously made on him by man or brute, and competent physicians declare it to be in itself inevitably fatal (Sanh. 78a; Mak. 7a; "Yad," *l.c.* ii. 8).

It matters not by what means the crime is accomplished (Sifre, Num. 160; Sanh. 76b), provided the fatality is the immediate and natural result of the assault (Sanh. 79; "Yad," *l.c.* iii.). Hence it is the duty of the court to investigate the nature of the missile used (Sanh. ix. 2, 79b; B. Ḳ. 90), the force of the blow, and the part hit (Sanh. 78a); or to note the height of the fall (Sanh. 76b), and estimate whether there was sufficient weight or force or momentum to cause the fatal result. If a sharp or pointed metal instrument was the weapon, neither weight nor bulk nor size will enter into consideration, since even a needle may cause death (Sanh. 76b; "Yad," *l.c.* iii. 4). Also, the physique and condition of the criminal and those of the victim at the moment of the assault must be compared, to determine the likelihood of the one causing the death of the other (Sanh. ix. 2; "Yad," *l.c.* 5). Where doubt arises as to whether the death was really the natural result of the assault, the benefit of that doubt is given to the culprit (B. Ḳ. 90a; Sanh. 79a). Thus, if the fatal missile be placed among others, and can not be identified, the smallest of the number is selected and considered as the one used (Tosef., Sanh. xii. 4; Mek., Nez. 6).

If the victim is found alive, the court must carefully examine his condition and ascertain the nature of the injuries and whether there is a probability of his recovery. If the diagnosis is favorable, the culprit is set at liberty after being assessed legal dam-

Diagnosing Injuries.

ages (see Damages), and he can not be again called upon to answer for his crime, even if the victim subsequently dies (Sanh. ix. 1, 78b; "Yad," *l.c.* iv. 3). If the court, however, regards the injuries as necessarily fatal, the culprit is placed in detention to await the final result. When death ensues the culprit is tried for his life; if recovery follows, he pays the amercements (Sanh. *l.c.*; "Yad," *l.c.* iv. 4). If, however, the victim improves sufficiently to give promise of ultimate recovery, and the court so diagnoses, even if his condition afterward grows worse and he dies, the favorable diagnosis will protect the culprit against retrial (Sanh. ix. 1, 78b; Tosef., B. Ḳ. ix. 6; comp. Yer. Sanh. ix. 27; "Yad," *l.c.* iv. 5).

The penalty for murder is death by the sword, slaying (הרג; see Capital Punishment). The duty of carrying out the sentence of the court devolves primarily upon the go'el (see above); but where the go'el shirks his duty, the court must see that it is performed by others (Sanh. 45b; Mak. 12b). If for some reason the legal death can not be inflicted, the convict may be put to death by any means possible (Sanh. *l.c.*; "Yad," *l.c.* i. 2).

Bibliography: Benny, *Criminal Code of the Jews*, p. 96; Fassel, *Strafgesetz*, §§ 35-42; Hamburger, *R. B. T.* i. 766; Mayer, *Rechte der Israeliten*, iii. 513; *Mek., Mishpaṭim*, §§ 4-8; Mendelsohn, *Criminal Jurisprudence of the Hebrews*, §§ 33-44; Saalschütz, *Mosaisches Recht*, pp. 524-550; Salvador, *Inst. de Moïse*, iv. 1; *Semag*, prohibitions 160-165; *ib.* precept 75; *Sifre*, *Num.* 160, 161; *ib. Deut.* 181-187, 205-210.

s. s. S. M.

HOMILETICS ("derush," "derashah" = "homily"; "darshan" [pl. "darshanim"], "darosha" = "preacher"): That branch of rhetoric which treats of the composition and delivery of sermons or homilies. Although from the very nature of the case provision had been made for public worship among the people of Israel from the earliest times, this was confined to the sacrificial ritual and to the Levitical, priestly, and musical functions. Of preaching as a feature of the service there is no trace till after the Exile. True, the Deuteronomist commands that the Torah be read to the people at the end of seven years, on the Feast of Tabernacles, "when all Israel is come to appear before the Lord" (Deut. xxxi. 11-13); and the Rabbis refer the institution of the religious address to Moses (Sifra, Emor, xvii.; Meg. 32a; Yalḳ., Ex. 408). Moreover, the belief was current that preaching was a very old institution, as is seen from the tradition ascribing activity in this direction to Noah (Sibyllines, i. 149; Sanh. 108a). Still it may be safely asserted that the preacher and the homily were late growths on the stem of Jewish religious development.

Traditional Antiquity of Preaching.

In the Bible the nearest approach to the art of preaching is found in the activity of the Prophets. These were not officials in any sense of the word, however, nor were their addresses delivered only on stated religious occasions or in fixed places devoted to religious purposes. They spoke as the spirit moved them, anywhere and everywhere they felt that circumstances made it necessary to do so. Some of their addresses were undoubtedly delivered on Sabbaths and holy days (see Isa. i. 10-17, lviii.), but not as part of the public services in the Temple; the "nabi" was more often in opposition to than in accord with the professional representatives of religion. Still, in spite of this, it remains true that the prophet was the forerunner of the preacher, and that the Prophets' addresses, though not an official religious institution, were the earliest sermons.

The real beginning of the exposition of Scripture as a homiletic exercise on the Sabbath, on holy days, and on other occasions when the people assembled for religious purposes is to be found in the custom, instituted by Ezra, of reading a portion of the Torah at the service and explaining or paraphrasing it in the vernacular (Neh. viii. 1-9, ix. 3). This translation or paraphrase was called Targum, and from it developed the practise of preaching in the synagogue—a custom that was in all likelihood in vogue as early as the fourth century B.C. (Zunz, "G. V." p. 330). Josephus ("Contra Ap." ii. 17) speaks of it as a very ancient custom (comp. Acts xv. 21); Philo mentions it as an important element of the public services ("De Septennario," vi.; "Quod Omnis Probus Liber," xii.); and in a fragment preserved in Eusebius ("Præparatio Evangelica," viii. 7, 12-13) the same author reports that the Jews of Rome assembled on Sabbaths in the synagogues, where they were instructed in the philosophy of their fathers ("Legatio ad Caium," xxiii.).

Beginnings of Sermons.

In the New Testament "teaching in the synagogue" is mentioned so frequently that by that time preaching must have become very general among the Jews (comp. Matt. iv. 23; Mark i. 21, vi. 2; Luke iv. 15, vi. 6, xiii. 10; John vi. 59, xviii. 20; Acts xiii. 42, xv. 21). The two heads of the Sanhedrin in the first century B.C., Shemaiah and Abṭalion, are distinguished by the title "darshanim" (= "preachers"; Pes. 70b). Doubtless the term "darshan" was originally applied to the expounder of the Law, and hence to the teacher of the Halakah; but the title lost this significance in the course of time, and became the designation of the preacher as such, who addressed the people in general, taught them the doctrines of religion and morality, comforted them in the grievous days that followed the destruction of the Temple, and expounded texts of Scripture not with a view to their halakic or legal interpretation, but to their haggadic or edifying possibilities. [Hence also "darash" and "darshan" for the allegorization of Scripture (Ḥag. ii. 1; Soṭah 49a; Gen. R. v. 2; comp. "doreshe reshumot," Mek., Beshallaḥ, 1, 5, and elsewhere).—K.]

After the Destruction of the Temple.

After the discontinuance of the sacrifices consequent upon the destruction of the Temple, prayer and the religious address were the elements of the services; all the rabbis of note instructed and solaced the people who flocked to hear them. Rabbi Meïr's sermons on Friday evenings and Sabbath afternoons attracted large congregations (Lev. R. ix. 9; Yer. Soṭah i. 16d). The sermons were delivered either in the synagogue or in the school. Preaching took place not only in public, but also on private occasions, as at weddings and funerals (Ber. 6b; Shab. 153a; M. Ḳ. 25b; Meg. 6a; Ket. 8b; Ned. 61b), upon departure from a house where hospitality had been enjoyed (M. Ḳ. 9b), or at the ordination of rabbis (Sanh. 14a). The expounder of the Law used to address the congregation through an interpreter called "meturgeman" or "amora" (Pes. 50b; Ḥag. 14a; Meg. 23b, 24a; M. Ḳ. 21a; Ket. 8b; Soṭah 37b; Sanh. 7b). The sentiment entertained for the interpreter was not always the most cordial, as may be inferred from the interpretation of the verse: "It is better to hear the rebuke of the wise than for a man to hear the song of fools" (Eccl. vii. 5). Says the Midrash (Eccl. R.) to this verse: "'It is better to hear the rebuke of the wise'—these are the darshanim, the preachers—'than the song of fools'—these are the meturgemanim, the interpreters who raise their voices aloft in song in order to be heard by the whole congregation."

The homiletic addresses of the rabbis of the Talmudic period are found in the Talmud, but particularly in the so-called midrashic collections. As far as can be distinguished from the remains that have been thus preserved, it appears that there was a regular form for the sermon. It consisted of three parts: (1) the opening or introduction ("petiḥa"), (2) the exposition proper of the text ("derush"), and (3) the conclusion. The preacher began by quoting a verse from some portion of the Bible other than the Pentateuch text, explaining the same by illustration or parable, gradually leading up to his text. This connecting of the introductory verse with the text was called "ḥaruz" (= "stringing together"), a term taken from the custom of boring pearls preparatory to stringing them together.

Thus, when preaching on the text, "And Abraham was old" (Gen. xxiv. 1), a rabbi began by quoting the verse, "The hoary head is a crown of glory; it shall be found in the way of righteousness" (Prov. xvi. 31, R. V.), and continued by illustrating it with the following incident:

"Rabbi Meïr went to Mimla, where he noticed that all the inhabitants were black-haired. He therefore said to them: 'Tell me, are you all descended from the house of Eli? as it is written: "And all the increase of thy house shall die as young men."' They answered, 'Rabbi, pray for us'; whereupon he said, 'Go and practise righteousness, and you will become worthy of old age.' Whence did he derive his reason for this statement? From the words 'A hoary head is a crown of glory.' And where is old age found? 'In the way of righteousness.' From whom dost thou learn this? From Abraham, of whom it is written: 'He will command his children to observe the way of the Lord, to do righteousness and justice'; therefore he was found worthy to reach old age, as it is written, 'And Abraham was old, well stricken in age'" (Gen. R. lix. 1).

The preacher, having thus led up to his text, explained it, and the ideas he derived from it, by parable, story, fable, allegory, or other extracts from the Bible. The Midrash is replete with such expositions, whereof the following may serve as an example:

Rabbi Ḥama is preaching from the text, "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts" (Gen. xxv. 5-6). Said the preacher: "Abraham gave Isaac not blessings, but gifts. The case was like unto that of a king who had a beautiful park, which he entrusted to a gardener. In it were two trees whose branches were interlocked: one tree was filled with the sap of life; the other, with the poison of death. Said the gardener, 'If I water the tree which flows with the sap of life, the other will flourish also; and if I do not water the tree containing the poison of death, the goodly tree will perish too.' Upon consideration he continued, 'I shall do my duty as gardener and water both trees; then let the owner of the park do as he will.' Thus also said Abraham: 'If I bless Isaac, the children of Ishmael and Keturah, who are also my children, will be included in the blessing; and if I do not bless the children of Ishmael and Keturah, how can I bless Isaac?' Upon consideration, he continued: 'I am but mortal: to-day I am here, and to-morrow in my grave. I can but do my duty. I will make gifts to all my children: the outcome rests with God, who will do what He wishes in His world.' When Abraham our father died God revealed Himself to Isaac, and blessed him, as it is written: 'And it came to pass after the death of Abraham that God blessed Isaac his son'" (Gen. R. lxi. 6).

The final portion of the homily consisted of a brief repetition of the ideas drawn from the text; and the preacher closed with a prayer of praise, usually the Ḳaddish.

The great homiletic collections in Hebrew literature date from the period immediately following the redaction of the Babylonian Talmud; viz., from the sixth to the tenth century, known usually as the period of the Geonim. During this era the Midrash Rabbah, the Pesiḳta de-Rab Kahana, the Midrash Tanḥuma, the Jerusalem Targum, and the Tanna debe Eliyahu were compiled. The Yalḳut Shim'oni dates from the eleventh century.

The "derashah," or sermon of the geonic period, was not so much a clearly worked-out exposition of a text as a string of midrashic passages. The sermon as a skilfully elaborated explanation of the text occurs in the preaching of Spanish darshanim of the post-geonic period, such as Jacob Anatoli and Naḥmanides in the thirteenth century and Nissim Gerondi in the fourteenth.

The Darshanim.

It was particularly among the Sephardic Jews in Spain, Portugal, Italy, the Orient, northern Africa, Holland, and England, between the fifteenth and the eighteenth century, that the darshanim flourished. Their sermons had a definite form. There were usually a double text, a verse of Scripture called "ma'amar," and a Talmudic or midrashic passage termed "nose ha-derush"; this was followed by an introduction that led to the derashah proper. This latter consisted of a great number of Scriptural verses and Talmudic and midrashic quotations which the preacher expounded, each quotation serving as an explanation of the preceding, and the last being used to interpret the text itself. The derashah closed with a prayer for the redemption and moral improvement of the people, many of the later darshanim using the concluding words: "May the Redeemer come to Zion, and may this be the will of God."

The rabbis themselves were the preachers. The sermon was delivered from the "almemar" in the synagogue at either the morning or the afternoon service. Funeral addresses were usually made in the cemetery; but on the death of a celebrated man they were delivered in the synagogue or the school. The sermons touched all or any points of interest in the lives and experiences of the hearers; and the preachers did not even hesitate to quote passages from the sages of pagan antiquity and to deduce moral lessons from them (see "J. Q. R." viii. 513).

The most celebrated preachers in the Spanish tongue were Isaac Aboab, Abraham Bibago, and Isaac Arama in the fifteenth century; Isaac Adarbi, Moses Albelda, Moses Almosnino, Solomon Levi, and Samuel Laniado, all of whom lived in the Orient, in the sixteenth century; Judah Bigo, Isaac Pardo, Solomon Algazi, Joshua Benveniste, and Solomon Almarillo, also in the Levant, in the seventeenth century. A number of celebrated preachers officiated in the Spanish congregation of Amsterdam in the seventeenth century; viz., Isaac Uzziel, Abraham Lombroso, Manasseh ben Israel, Saul Levi Mortara, and Joshua da Silva. All of these rabbis preached in Spanish; but whenever they published their "derashot," they did so in Hebrew, because they felt that by this means they could reach Jews everywhere.

In Italy.

Italy, too, had many Jewish preachers during this period; notably Judah Moscato, Samuel Judah Katzenellenbogen, Jacob Albo, Judah Leon di Modena, Azariah Figo, Jacob Zahalon, Judah Perez, and Isaac Cavallero. A number of Spanish-speaking Jewish preachers of note flourished also during the first half of the eighteenth century in various localities; among them may be mentioned Abraham Yiẓḥaḳi and Israel Algazi in Jerusalem, Elia Cohen in Smyrna, David Nieto in London, Isaac Abendana and Solomon Shalom in Amsterdam, and Abraham Isaac Castello in Leghorn.

In Germany and France.

In Germany and France the title "darshan" can be traced back as far as the eleventh century (Zunz, "G. V." p. 416); but preaching was not so general in these countries during the medieval period as among the Sephardim; this was due to the fact that the prayer-book was overloaded with piyyuṭim which so lengthened the service that there was no time left for the derashah. In truth, the German and French Jews paid far more attention to the study of the Halakah than to the cultivation of the Haggadah, with the result that in time the delivery of sermons ceased almost altogether. The only approach to preaching took place on three occasions of the year. Two of these were the Sabbath ha-Gadol (immediately preceding the Passover Feast) and the Sabbath Teshubah (in the penitential season between the New-Year's Day and the Day of Atonement). On these two Sabbaths the rabbi explained to the congregation the laws to be observed in connection with the coming holy days. The third occasion was the eve of the Day of Atonement, when a discourse more haggadic in character, dwelling on sin and repentance, was delivered.

The terrible persecutions experienced by the Jews in Germany and France, and the inferior social position which they occupied, combined so to depress the spirit that "thought was paralyzed, the ear was deafened to the word of comfort, and hope became a mute glance to the heights" (Zunz, *l.c.* p. 418). A further reason for the neglect of the sermon lay in the ever-increasing attention that was paid to the pilpulistic dialectics of the Talmud. The hair-splitting argumentation sharpened the wits, it is true; but it engrossed the interest of the rabbis and their pupils to the exclusion of all else. In lieu of discourses by regularly appointed preachers, occasional sermons were delivered in various communities by wandering preachers, who hailed for the most part from Poland and were called "maggidim" or "mokiḥim."

Eighteenth Century.

Preaching became somewhat more general, however, among German-speaking Jews in the seventeenth and eighteenth centuries; a number of darshanim flourished in Germany and Poland during this time. Some of the larger congregations had regularly appointed darshanim; and in places where there were yeshibot, preachers were never lacking. The smaller communities, it is true, never heard a derashah unless perchance a wandering maggid happened their way. The derashah among German-speaking Jews (which designation includes, of course, the Jews of Poland, Austria, Bohemia, Galicia, Moravia, etc.) reflected the pilpulistic method in vogue in the study of the Talmud. The object of the darshan was not so much religious and moral edification as the ingenious explanation of a text. His greatest feat was to spring a surprise upon the congregation by a new and startling interpretation of a passage; and the more unexpected the "ḥiddush" (novelty) and the more striking the "ḥarifut" (sharpness), the more praised was the darshan. Chief among the darshanim of this time were Jacob Möllin ha-Levi (MaHaRiL) and Jonathan Eybeschütz in Germany; Solomon Ephraim Lenczyz and Eliezer Fleckeles in Austria; and Ẓebi Hirsch Waidislow and Jacob Dubno in Poland. The last-named was particularly celebrated as a preacher, and is known as the "Dubnoer Maggid." He preached in the Judæo-German jargon, which was spoken by the people whom he addressed.

Beginnings of Modern Vernacular Sermons.

The first sermons in pure German were written by Moses Mendelssohn; they were three in number, and were preached in the synagogue of Berlin by Rabbi David Hirschel Fränkel in celebration of the victories of Frederick the Great at Rossbach and Leuthen and of the conclusion of the treaty of peace at Hubertsberg. These sermons were, however, exceptional. It was not until 1806 that preaching in the vernacular became a feature of the service in the synagogue. In that year Joseph Wolf inaugurated preaching in the German tongue in the town of Dessau; and he was soon followed by Israel Jacobson at Cassel; by I. L. Auerbach and Karl Siegfried Günsberg in the Beer private synagogue at Berlin; and by Kley and Salomon at Hamburg. Since then preaching in the vernacular has become general among the Jews in all lands where they have acquired modern culture. Where formerly the service was all-important, and of such length as to displace the derashah altogether from the Sabbath morning service, quite the contrary is now the case. The service has been much shortened, particularly by the elimination of the piyyuṭim; and the sermon in the vernacular has taken its place as a regular and perhaps the most popular feature of the services.

During the nineteenth century the Jews produced many notable preachers; the most prominent among those no longer living have been:

Gotthold Salomon in Hamburg; Isaac Noah Mannheimer in Vienna; Abraham Geiger in Breslau and Berlin; Samuel Holdheim and Michael Sachs in Berlin; David Einhorn in Mecklenburg-Schwerin; Samuel Hirsch in Luxemburg; Samson Raphael Hirsch and Leopold Stein in Frankfort-on-the-Main; Ludwig Philippson in Magdeburg; Adolf Jellinek in Vienna; M. Joël in Breslau; E.-A. Astruc in Brussels; Lelio della Torre in Italy; A. A. Wolff in Denmark; Leopold Löw in Hungary. Among the rabbis who emigrated to the United States a number became prominent as preachers; of these the most noteworthy were (besides David Einhorn and Samuel Hirsch) Isaac M. Wise, Max Lilienthal, Isaac Leeser, M. Jastrow, Liebmann Adler, G. Gottheil, Adolf Hübsch, B. Szold, James K. Gutheim, and Adolf Moses. Among the men who are still officiating in the pulpit are quite a number who have taken high places among the preachers of the day.

The sermon in the vernacular when introduced in Germany followed the Protestant model in form and structure; the old-style derashah gave way to the modern sermon. An introduction led to the text, after which followed the sermon proper, usually in three parts, ending with an appeal. Adolf Jellinek of Vienna gave a new turn to modern Jewish preaching by the skilful use of the old midrashim: he showed in his sermons what fine homiletical material for the modern preacher is to be found in the old midrashic collections. This gave a distinctiveness to the Jewish sermon; and the path that the great Viennese preacher blazed has been followed more and more by other Jewish preachers.

Adolf Jellinek.

Instruction in homiletics has been introduced into the Jewish theological seminaries both in Europe and in America. In the Berlin rabbinical seminary ("Hochschule") it is conducted by Sigmund Maybaum; in the rabbinical seminary at Breslau by Saul Horovitz; at Vienna by Adolf Schwarz; at Budapest by Wilhelm Bacher; at New York (Jewish Theological Seminary) by Joseph M. Asher; and at Cincinnati (Hebrew Union College) by David Philipson.

Many collections of sermons have been published both in Europe and in America which give evidence of the important position that preaching has taken in Jewish religious life during the past century: indeed, this has become the chief work of the rabbi. The juridical functions that at one time primarily enlisted his attention have been displaced by his homiletical activity; and this promises to be the case to an ever greater extent as the medieval codes become less and less the norms of authority in Jewish life.

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K. D. P.

HOMILETISCHE MONATSSCHRIFT, DIE. See PERIODICALS.

HOMUNCULUS. See GOLEM.

HONDURAS. See SOUTH AND CENTRAL AMERICA.

HONEY (דבש): Often mentioned in the Old Testament as a choice article of food. It was eaten alone (Judges xiv. 9; I Sam. xiv. 27, *et al.*), as well as with other foods. In pastry it took the place of sugar (Ex. xvi. 31). It was, with milk, the food of children (Isa. vii. 15). Canaan is frequently praised as a land "flowing with milk and honey" (Ex. iii. 8, *et al.*; Jer. xi. 5; Ezek. xx. 6). Palestine abounded and still abounds in wild bees, but it is to be assumed that bees were domesticated in Palestine in Biblical times. In a few passages (*e.g.*, Gen. xliii. 11; Ezek. xxvii. 17) "debash" may denote artificial honey, or sirup, prepared from the juice of various fruits, which to the present day forms, under the name of "dibs," an important article of export in Syria and Palestine (comp. Bliss, "A Mound of Many Cities," pp. 69–71, who describes an apparatus for boiling down fruit into a sirup, found at Tell al-Ḥasi, the ancient Lachish). Though the first-fruits of honey were brought to the sanctuary (II Chron. xxxi. 5), it was excluded from sacrifices on account of its fermenting properties (Lev. ii. 11; comp. Pliny, "Historia Naturalis," xi. 15). "Because coming from an unclean animal" is the reason given by Philo, ed. Mangey, ii. 255, for its exclusion. On account of its sweetness, honey is used as a figure for gracious and pleasant things (for the words of God, Ps. xix. 11 [A. V. 10], cxix. 103; for wisdom, Prov. xxiv. 13, xxv. 16; for the speech of a friend, Prov. xvi. 24; Cant. iv. 11).

The Talmud dilates on the preciousness of honey. It is one-sixtieth as sweet as manna (Ber. 57b), and to infants manna had the taste of honey (Yoma 75b); it lighteth up the eye of man (*ib.* 83b; comp. I Sam. xiv. 27). A drink composed of honey, wine, and oil is mentioned under the name of "nomelim" or "onomelin" (*οἰνόμελι*; Ter. xi. 1; Shab. 139b). Honey by itself was considered a beverage (Maksh. v. 9; comp. Ḳid. 48b). In taking out the combs ("ḥallot"; comp. the Biblical "ya'arah," I Sam. xiv. 27; Cant. v. 1) from the hive ("kawweret"), which was made of straw or wickerwork, the bees were first stupefied by smoke; at least two combs were left in the hive as food for the bees during the winter (B. B. 80a; Kelim xvi. 7). Adulteration of honey by admixture of water or flour is referred to (Soṭah 48b; Maksh. v. 9). Honey was produced from dates (Ter. xi. 2; comp. Josephus, "B. J." v. 8). For the medicinal use of honey see Ber. 44b; Shab. 76b, 154b; B. M. 38a. The employment of honey in embalming is mentioned by Josephus ("Ant." xiv. 7, § 4; comp. Pliny, *l.c.* xv. 18; B. B. 3b). See BEE.

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E. G. H. I. M. C.

ḤONI HA-ME'AGGEL. See ONIAS (HA-ME'AGGEL).

HÖNIG, ISRAEL (EDLER VON HÖNIGSBERG): Austrian tobacco-manufacturer; born at Kuttenplan, Bohemia, Oct., 1724; died at Vienna Jan. 19, 1808. He is noteworthy in the history of the Austrian Jews as the first among them to be ennobled. The son of a poor merchant, he received his early instruction in Bible and Talmud from his father. At the age of thirteen he went to Prague to continue his Talmudic studies, but two years later was obliged to join his father in business. During his business trips in company with his brother Moses he became acquainted with the tobacco industry, which at that time was almost unknown in Austria. In 1752 he was able, with his father and brother, to take over the lease of the tobacco trade of Prague, which lease, under contract with the government, he extended to several Austrian provinces. During the Seven Years' war his firm held the imperial army provision contracts. The empress Maria Theresa rewarded his services by twice granting him letters patent ("Freibriefe"). In conformity with the wish of Emperor Joseph II., Hönig surrendered his contract in 1783, before its expiration, and the emperor then appointed him councilor and "Tabak- und Siegelgefälldirektor," and in the following year "Bankaldirektor." In 1789 the emperor conferred upon him the patent of hereditary nobility with the title "Edler von Hönigsberg."

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s. B. Te.

HÖNIG, SIDONIE: Austrian actress; born at Vienna 1871; prize-winner at the Vienna Conservatorium. She made her début in 1889, at the Hoftheater, Carlsruhe, as *Jane Eyre* in "Die Waise aus Lowood." In 1890 she went to the Deutsche Volkstheater, Vienna. Two years later she joined the Stadttheater, Hamburg. In addition to *Jane Eyre*, her most successful rôles are *Desdemona, Rutland*, and *Philippine Welser*.

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s. E. Ms.

HÖNIGSMANN, OSWALD: Austrian deputy; born in Rzeszow, Austrian Galicia, Dec. 2, 1824; died Oct. 24, 1880. He was educated at Lemberg, where he graduated as doctor of law. His democratic tendencies delayed his admission to the bar in Lemberg for several years. Hönigsmann was a member of both the city and communal councils of Lemberg. He defended Dr. Florian Ziemialkowski, afterward minister, who was accused of participation in the Polish revolution of 1863.

Hönigsmann represented the city of Brody in the Galician Diet, and delivered (Oct. 8, 1868) an effective speech in behalf of the emancipation of the Jews, bringing about a victory for Franz Smolka's efforts in that direction. In 1872 he settled in Vienna. In 1873, after a hard campaign, Hönigsmann was returned to the Austrian Parliament from the Galician district of Kolomea-Sniatyn-Buczacz.
s. L. Y.

HONOR (Hebr. "kabod"; Aramaic, "yeḳar"; in A. V. used also as translation of "hadar"): Either the distinction or excellence manifested by a man, or the mark of distinction accorded to him. "Kabod," when a manifestation of God, is translated "glory" (Ex. xvi. 10, and elsewhere); occasionally also when predicated of man (Ps. lxii. 7; Prov. iii. 35); but when coupled with "hod" (= "glory") it is rendered "honor" (Ps. xxix. 2; Mal. i. 6). From God comes honor to man (I Chron. xxix. 12; Ps. viii. 6 [A. V. 5]; I Kings iii. 13; Dan. v. 18). Honor comes through wisdom (Prov. iii. 16, iv. 8) and fear of the Lord (*ib.* xxii. 4). "Before honor is humility" (Prov. xv. 33, xviii. 12); the humble in spirit upholds it (Prov. xxix. 33). Honor is due to God (Prov. iii. 9; Mal. i. 6; comp. Isa. xxix. 13; Prov. xiv. 31), to parents (Ex. xx. 12), to the aged (Lev. xix. 32), to the Sabbath (Isa. lviii. 13), and to those that fear the Lord (Ps. xv. 4).

Ben Sira (Ecclesiasticus) enlarges upon the idea of honor: the honor of parents ("Take not honor to thyself by the shame of thy father, for it is no honor to thee"; iii. 10, Greek); the honor of the priest (vii. 31); the honor of those that fear the Lord, whose honor is greater than that of judges and potentates (x. 19–24); the honor of self, or self-respect (x. 28–31, xli. 12). God being the source of all glory and honor (I Chron. xvi. 27; Ps. xcvi. 6, civ. 1), man, endowed by Him with honor (Ps. viii. 5–6), claims honor or recognition by his fellow man. "Let the honor of thy fellow man be as near to thee as thine own" (Abot ii. 10; see especially Ab. R. N. xv., Recension A; xxix., Recension B [ed. Schechter, p. 60]). "Who is honored? He that honors mankind; for it is said, 'For them that honor me I will honor'" (I Sam. ii. 30; Abot iv. 1). "Great is the honor due to mankind; it supersedes a prohibition of the Law" (Ber. 19b; comp. B. Ḳ. 79b). "He who seeks honor by the shame of his fellow man has no share in the world to come" (Gen. R. i.; comp. Meg. 28a). "He who honors the Torah is honored by mankind"; "Selfish desire for honor is one of the things that drive man out of the world" (Abot iv. 4, 6, 21). On the other hand, true honor "is one of the things befitting the righteous and of benefit to the world" (Abot vi. 8).

Honor is, above all, due to God, whose glory (honor) fills the world (Ber. 43b; Yoma 38a; Ḥag. 11b). Similar to the honor of God are the honor of parents (Yer. Peah i. 15c; Sifra, Ḳedoshim, i.; Ḳid. 30 *et seq.*) and the honor of the teachers of the Law (Ḳid. 32b *et seq.*; Shab. 114a); even if the latter be wiser in but one thing, honor is due them (Abot vi. 3; Pes. 113b); even a teacher who has forgotten his learning is entitled to honor (Ber. 8b). Honor is due to the assembly (Yoma 70a; Soṭah 39b; M. Ḳ. 21b); to pupils and associates (Abot iv. 12); to the wife (B. M. 59a; Ḥul. 44b); to oneself, through cleanliness (see Hillel in Lev. R. xxxiv.) and proper garments (Shab. 113b), as well as through the labor which renders man independent (Ned. 49b). "It is not the place that honors the man, but the man that honors the place" (Ta'an. 21b).
K.

HONORIUS: Emperor of the Western Roman Empire (395–423). The laws of Arcadius, the Eastern emperor, regarding the Jews were signed also by Honorius, and applied at first equally to the Western Empire. But Honorius later promulgated independent laws in reference to them, mostly with hostile intent. He annulled the decree exempting the Jews of Apulia and Calabria from holding curial offices ("Codex Theodosianus," xii. 1, § 10). In 396 he assured state protection to the "illustrious" patriarch of the Jews, but in a law dated from Milan, April 11, 399, he designated the patriarch as a "robber of the Jews," forbade the payment of the patriarch's tax, and seized for the royal treasury the sum already collected. It is possible that he merely intended thereby to erect a barrier between his dominions and those of his brother Arcadius. Five years later (July 25, 404), however, he again permitted as a special favor the collection of the patriarch's tax (*ib.* xvi. 8, § 17). On April 22, 404, he decreed at Rome that Jews and Samaritans should not be admitted into the army (*ib.* xvi. 8, § 16), a decree that the Jews certainly did not regard as a deprivation, but as a privilege.

From that time on the laws of the Western empire were in general more favorable than those of the Eastern. In 409 the authorities were enjoined to respect the Sabbath of the Jews, and neither to call them into court nor impose work upon them on that day (*ib.* ii. 8, § 3); but in 412 this law was changed. At the same time disturbance of the Jewish worship and robbing of synagogues were forbidden, and Jews were even permitted to keep Christian slaves, on condition, however, of not converting them to Judaism. Honorius also permitted them to study and practise law, remarking that their unfitness for military service did not imply unfitness for the legal profession. Baptized Jews were permitted to return to Judaism.

Bibliography: E. Gans, in Zunz, *Zeit. für Wissenschaft des Judenthums*, p. 271; Jost, *Gesch. der Juden*, iv. 224; Grätz, *Gesch.* 3d ed., iv. 359; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 124 *et seq.*

G. S. Kr.

HOOGSTRATEN (HOCHSTRATEN), JACOB VAN: Belgian controversialist; born at Hoogstraeten, Belgium, about 1460; died at Cologne Jan. 21, 1527. He studied at Louvain and Cologne, and became prior of a Dominican convent, professor of theology at Cologne University, and inquisitor (*censor et quæstor fidei*) in the archbishoprics of Cologne, Mayence, and Treves. A fanatical opponent of the humanists and of the Reformation, he exercised a strong influence in the councils of the Church. He took under his protection the baptized Jew John Pfefferkorn, and assisted him in his attacks upon his former coreligionists and upon Reuchlin. In his ambition to emulate the example of his Spanish predecessors, Torquemada and Ximenes, he attacked the Talmud and other Jewish books, with their defenders. With his assistance, Pfefferkorn, on Aug. 19, 1509, secured from the emperor Maximilian authority to confiscate and examine all Jewish writings and to destroy those directed against the Christian faith. When these plans failed, Pfefferkorn turned upon Reuchlin, who had given a formal opinion against the suppression of the Jewish books. Attacked by Pfefferkorn (1511) in a gross libel under the title of "Handspiegel," Reuchlin retorted in his "Augenspiegel." Hoogstraten and the other members of the Cologne faculty declared the "Augenspiegel" a dangerous book, and called upon its author to recant. Reuchlin successfully refuted their accusations in "Defensio Contra Calumniatores Suos Colonienses" (Tübingen, 1513).

Notwithstanding an imperial edict imposing silence upon both parties, the Dominicans continued the controversy. In his capacity as inquisitor, and without authorization from his provincial, Hoogstraten summoned Reuchlin (Sept. 15, 1513) to appear within six days before the ecclesiastical court of Mayence to be tried on the charges of favoring the Jews and of heresy. On Sept. 20, with a number of Dominicans, Hoogstraten arrived at Mayence, and opened the session as accuser and judge. He was encouraged in his procedure by the universities of Cologne, Louvain, and Erfurt, which had declared against Reuchlin. At this point Archbishop Uriel of Mayence interfered; and Pope Leo X. authorized the Bishop of Speyer to decide the question. Meanwhile Hoogstraten had Reuchlin's "Augenspiegel" publicly burned at Cologne. On March 29, 1514, the Bishop of Speyer pronounced judgment in favor of Reuchlin, and condemned Hoogstraten to pay the expenses incurred (111 guilders).

Against this decision Hoogstraten appealed to the pope, founding his hope of success upon the venality of the court of Rome. "At Rome everything can be had for money," he used to say. At Rome he made use of all the means at his disposal, but he had to content himself with a decision of the pope indefinitely postponing the trial (July, 1516). The Dominicans, intimidated by Knight Franz von Sickingen, divested Hoogstraten of the offices of prior and inquisitor. But four years later, Jan. 23, 1520, the pope reversed the judgment of the Bishop of Speyer, condemned Reuchlin's "Augenspiegel," and reinstated Hoogstraten.

During these four years Hoogstraten and Ortuin Gratius were the butt of satirical attacks in the "Epistolæ Obscurorum Virorum." In an "Apologia" (Cologne, 1518), addressed to the pope, Hoogstraten defended himself against such attacks, and especially against George Benignus, a warm defender of Reuchlin, and stigmatized the latter as a heretic and a champion of the Jews. Against this pamphlet Reuchlin, Busch, and Hutten addressed letters to Hermann von Neuenaar, who published them under the title "Epistolæ Trium Illustrium Virorum." Neuenaar, who, in a letter to Emperor Maximilian, had called Hoogstraten "the pestilence of Germany," also published an apology of Reuchlin's entitled "Defensio Nuper ex Urbe Roma Allata," which Hoogstraten answered in "Apologia Secunda" (Cologne, 1519). In the same year he wrote "Destructio Cabalæ," in which he endeavored to refute Reuchlin's cabalistic works, but showed his own ignorance of this literature.

In Luther Hoogstraten saw the most dangerous enemy of the Church. Chiefly at his instigation, Luther's writings were burned at Cologne (Nov. 27, 1519). Hoogstraten's "Colloquia cum Divo Augustino" (1521), "De Christiana Libertate Tractatus V Contra Lutherum" (1526), and "Disputationes Contra Lutherum Aliquot" were directed against Luther. In these and in other polemical writings he defended the worship of saints, the celibacy of priests, and other institutions of the Church, and justified the burning of two heretics for which he was mainly responsible.

Bibliography: *Allg. Deutsche Biog.*; Grätz, *Gesch.* ix. 68-213; Herzog-Hauck, *Real-Encyc.* s.v. *Reuchlin*; Meyerhoff, *Reuchlin und Seine Zeit*, Leipsic, 1831; Ludwig Geiger, *Reuchlin, Sein Leben und Seine Werke*, ib. 1871; Wetzer and Welte's *Kirchenlexikon*.

D. S. Man.

HOORNBEEK, JOHN: Dutch controversialist of the seventeenth century. He was the author of "Libri VIII pro Convincendis et Convertendis Judæis," a manual for missionaries to the Jews, with copious prolegomena (Leyden-Amsterdam, 1655). Although he was apparently in sympathy with the Jews, his real purpose was to attack their religion. These eight books, without the prolegomena, had already appeared under the title "Disputationes Anti-Judaicæ" (Utrecht, 1645). He also wrote "Summa Controversiarum Religionis cum Infidelibus," a manual for missionaries to the heathen (Frankfort-on-the-Main, 1697).

Bibliography: Fürst, *Bibl. Jud.* i. 407; Grätz, *Gesch.* x. 118.

D. S. Man.

HOPE: The expectation of something desired. The Hebrew terms for "hope" are "tiḳwah" and "seber," while "miḳweh" and "kislah" denote "trust"; and "toḥelet" signifies "expectation."

——**Biblical Data:** Hope, a characteristic element of religion in general, is fundamentally such in the Old Testament.

"The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the Lord" (Lam. iii. 24-26). "Trust ye in the Lord forever" (Isa. xxvi. 4). "To God alone silently submit, O my soul; for my hope depends upon him" (Ps. lxii. 5, Hebr.; comp. *ib.* lxxi. 5).

This hope was kindled by the firm belief that the Lord, the Creator of the world, controls all things for the special happiness of man. This was especially felt in regard to Israel, God being the Redeemer (Ex. vi. 6-8; comp. Deut. vii. 6; Isa. xliii. 4, lxv. 19-25; Ps. ciii. 13). Israel was the chosen people, and God, the friend of the Patriarchs, its special guardian (Isa. xli. 8, xlviii. 20). Relying on the experiences of the past and on the promise of their God for the future, the hope of the people naturally turned to the Lord in all emergencies. "O the hope of Israel, the savior thereof in time of trouble" (Jer. xiv. 8; comp. *ib.* xvii. 13, l. 7; Ps. xlvi. 5, cxix. 116).

In the darkest hour of adversity the Prophets did not despair for Israel. When Jerusalem was desolate and in captivity, the voice of prophecy spoke most confidently, pointing back to the divine guidance that had watched over the race. Nor was the hope of a brighter future ever entirely lost by the people; especially did it increase after the Maccabean rising. Whenever any incongruity appeared between their actual condition and the belief that the Israelites were especially favored by Providence, refuge was taken in the hope of the establishment of the kingdom of God. When Antiochus Epiphanes (175-163) assailed the religion of the Fathers, Daniel dreamed of the kingdom of Heaven. The righteous nation, being immortal, was to be delivered from thraldom and ushered into an era of peace and prosperity; and from that kingdom belief in the true God was to spread over the face of the earth (see PROPHECY).

Hope was further based upon the conviction that God was the moral governor and judge of the world. Thus, the ever-recurring theme of prophecy and psalm and the basic thought of the Wisdom literature are the final vindication of virtue and the destruction of vice. "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish" (Prov. x. 28; comp. Ps. ix. 19, xxxiii. 5, xlvii. 2 *et seq.*, xcvii.). This belief stayed the Jewish mind when face to face with the great mysteries of life. No matter what were the doubts produced by foreign doctrine, confidence in the moral government of the universe remained steadfast.

"Is not thy fear [of God] thy confidence, and thy hope the integrity of thy ways?" (Job iv. 6, Hebr.). "Blessed is the man that maketh the Lord his trust" (Ps. xl. 4). "God is our refuge and strength, a very present help in trouble" (*ib.* xlvi. 1; comp. Job v. 16; Ps. lvii. 3, lxxxv. 9; Isa. liv. 10).

——**In the Apocrypha and the Talmud:** In the Apocrypha the following passages occur:

"Trust in Him, and He will help thee; order thy ways aright and set thy hope on Him" (Ecclus. [Sirach] ii. 6). "Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate" (*ib.* ii. 4). "Ye that fear the Lord, believe Him; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy" (*ib.* ii. 8-9). "For though they be punished in the sight of men, yet is their hope full of immortality" (Wisdom iii. 4). "But by such works hast Thou taught Thy people that the just man should be merciful, and hast made Thy children to be of a good hope" (*ib.* xii. 19). "There is promised us an everlasting hope" (II Esd. vii. 50). "For my hope is in the Everlasting" (Baruch iv. 22; comp. Ecclus. [Sirach] xiii. 6, xxiv. 18, xxxiv. 13, xlix. 10; II Macc. ii. 17; vii. 11, 14, 20; ix. 20).

The following are some of the Talmudic references to hope:

"To him who puts his hope in God will the Lord be a protection in this world and in the world hereafter" (Men. 29b). "Those who have faith in God need not worry about the coming day" (Soṭah 48b). "Man ought to accustom himself to say, 'All that happens, God lets happen for the best'" (Yoma 76a). "All Israel will inherit the future world" (Sanh. x. 1).

Hope in a brighter day, based upon ardent faith in God's justice and in His special friendship for the descendants of Jacob, has been the stay and consolation of the Jew throughout the ages. The darker the present, the brighter appears the future. Comp. Agadat Bereshit, § 42; Midrash ha-Gadol, pp. 414 *et seq.*

K. A. G.

HOPHNI (חפני): The older of Eli's two sons who officiated as priests in the tabernacle of Shiloh (I Sam. i. 3). Hophni and his younger brother Phinehas are reproved as sons of Belial, and as rapacious and lustful (I Sam. ii. 12-17, 22). Their misdeeds provoked the indignation of the people, and the divine curse was pronounced first by an unknown prophet and afterward by Samuel (I Sam. ii. 23-36, iii. 11-14). They were both killed on the same day, in a battle between the Israelites and the Philistines (I Sam. iv. 11). The Talmudists do not agree as to the wickedness of both brothers: Rab concluded (Shab. 55b) that Phinehas was not guilty of any of the crimes mentioned, but that Hophni alone committed them; but R. Jonathan, quoted by R. Samuel b. Naḥmani (*l.c.*), declares that neither was wicked, and that the words in which the crimes are imputed to them in I Sam. ii. 22 have a figurative meaning in this instance.

E. G. H. M. SEL.

HOPHRA (חפרע): King of Egypt at the time of the destruction of Jerusalem by Nebuchadnezzar. The name occurs but once in the Bible (Jer. xliv. 30); in the other passages where this king is referred to (Jer. xxxvii. 5, 7, 11; Ezek. xxix. 2 *et seq.*) he is called "Pharaoh." He is to be identified with the *'Ουάφρης* of Manetho and the *'Απρίης* of Herodotus and Diodorus. Hophra was the fourth king of the twenty-sixth dynasty, the son of Psammetichus II. and grandson of Necho. When Jerusalem was besieged by Nebuchadnezzar, Hophra marched to the assistance of the Jews, and the siege was interrupted for a short time (Jer. xxxvii. 5, 7, 11). According to Herodotus (ii. 161), Hophra also helped the Tyrians against Nebuchadnezzar, and had a certain degree of success. It is very likely that the words of Ezekiel xxix. 18 refer to this event. Jeremiah (xliv. 30) and Ezekiel (xxix. 2-xxxii.) predicted the fall of Hophra and Egypt through the Babylonians; but according to historical statements these predictions were not fulfilled. Hophra was dethroned by Amasis and strangled by the mob (Herodotus, ii. 169).

E. G. H. M. SEL.

HOR (הר ההר): **1.** Mountain on the border-land of Idumæa; the next stopping-place after Kadesh of the children of Israel during their wanderings in the wilderness; famous as the scene of Aaron's death (Num. xx. 22 *et seq.*, xxxiii. 37, and elsewhere). Josephus ("Ant." iv. 4, § 7), without giving the name, says that Aaron died on a mountain near Petra; the same topography is indicated by Eusebius ("Onomasticon," *s.v.* "Or"). This corresponds with the situation of Jabal Harun ("the mountain of Aaron"), a two-peaked mountain on the eastern edge of Wadi al-'Arabah. The double peak may account for the Biblical name "Hor ha-Har" ("a mountain on a mountain"; comp. Rashi to Num. xx. 22).

2. Mountain which marked the northern limit of the inheritance of the Israelites in the land of Canaan (Num. xxxiv. 7-8). The line was to be drawn from the Mediterranean Sea to Mount Hor, and thence to Hamath. The term "Hor ha-Har" (Num. *l.c.*) indicates, probably, some conspicuous mountain, perhaps Mount Hermon. But pseudo-Jonathan renders it, as well as No. 1, by "Ṭawros Umanos"; and the Jerusalem Targum renders it by "Ṭawros Manos" (= "Mount Amanus"), apparently identifying it with the "Amana" of Cant. iv. 8. In the Talmud the northern limit of the Holy Land is Ṭure Amnon (Giṭ. 8a) or Ṭure Amanah (Yer. Sheb. vi. 1), on which mountain there is a place called "Ḳapelaria." According to Estori Farḥi ("Kaftor wa-Feraḥ," ed. Berlin, ii. 42), the Biblical Mount Hor is to be identified with Jabal al-Aḳra', the ancient Mons Casius, between Latakia and Antioch. He supports his contention by identifying several places in the territory of Asher, along the northern frontier, with towns in the neighborhood of Jabal al-Aḳra'. His contention is also supported by the Targum of Jerusalem, which renders the "Hamath" of Num. xxxiv. 8 by "Antioch." Schwarz ("Das Heilige Land," p. 18), refuting Estori's opinion, identifies Mount Hor with the Ras al-Shaḳḳa, on the road from Tripoli to Beirut.

Bibliography: Neubauer, *G. T.* pp. 8, 9; McClintock and Strong, *Cyc.* s.v.; Smith, *Dict. of Bible*, s.v.

E. G. H. M. Sel.

HORAM: King of Gezer at the time of the war between Joshua and the inhabitants of the land of Canaan. Horam went to the assistance of Lachish, but Joshua slew him and all his people (Josh. x. 33).

E. G. H. M. Sel.

HORAYOT ("decisions"): The name of a Talmudic treatise in Seder Neziḳin ("damages"), the fourth in order of the six "sedarim" of the Mishnah. In the Mishnah edition it occupies the tenth and last place in the "seder"; in the Babylonian Talmud the ninth place, in the Jerusalem Talmud the eighth. The treatise has gemara in both Talmuds. It consists of three chapters in the Mishnah and of two in the Tosefta, and treats of the special sin-offerings to be brought by the community, the anointed priest, and the "nasi" (ruler) for sins committed unwittingly. The Biblical law (Lev. iv.) distinguishes, with regard to the kind of sacrifice and the manner of offering, between a private individual, an anointed priest, a nasi, and an entire community. A private individual who transgressed a commandment unwittingly ("shogeg") was required to offer a female kid, a prince ("nasi") a male kid, and an anointed priest or a community a ram. Various forms connected with the offering of the sacrifice are also prescribed for each case. The discussion of these laws occupies the greater part of the treatise.

Sacrifice for Unintentional Sins.

Ch. I. The special communal offering may be brought only when the sin was committed in accordance with an erroneous enactment passed by the higher court. Maimonides (introduction to commentary on the mishnah of this treatise) sums up the conditions necessary for the bringing of such a sacrifice, found in the first and second chapters, as follows: (1) the head of the Sanhedrin and all its members must have been present when the decision was rendered; (2) every one of them must have been fully qualified to serve as a member of that body; (3) the decision must have been passed by a unanimous vote; (4) the error must concern a Biblical law; (5) at least a majority of the people must have followed the decision in practise; (6) those who followed the decision in practise must have been unaware of the mistake, and must have supposed that they were acting in accordance with law; (7) the error must have been due merely to ignorance of a matter of detail, and not to ignorance of the existence of the whole Biblical law in question. Unless these conditions are present every one of those who has acted in accordance with the erroneous enactment must bring an individual offering.

Ch. II. The anointed priest who had interpreted some Biblical law erroneously and had acted accordingly was required to bring a special sacrifice. The same conditions that governed the case of an erroneous enactment of the court with regard to the practise of the community governed also the erroneous decision of the anointed priest with regard to his own practise. The laws regarding the special sacrifice of the nasi are also discussed in this chapter.

Precedence.

Ch. III. In the cases of the anointed priest and the nasi, whose tenure of office is temporary, a question might arise as to the kind of sacrifice they must bring for sins committed before entering upon their respective offices, or after relinquishing them. If the sin was committed before they assumed office, they were both regarded as private individuals, and were obliged to bring a female kid. If, however, the sin was committed after they had relinquished their offices, the nasi was regarded as an individual, while the status of the anointed priest was unchanged. After the Mishnah has defined the term "anointed priest" and determined his position in the Temple, it enters upon a discussion of matters of priority—as between man and woman in cases of charity, or as regards the return of a lost object. It then enumerates the various castes among the Jews and their order of priority with regard to the calling up to read the Law, etc.—priests, Levites, Israelites, illegitimates, "netinim" (the Gibeonites), proselytes, and freed slaves. In conclusion, the following significant remark is made: "This is only when all other things are equal, but in the case of an ignorant priest and a scholar who is an illegitimate, the latter must precede the priest in all honors."

The gemara is mainly devoted to the interpretation of the laws of the Mishnah, with a few haggadic digressions in the third chapter. Rashi's commentary is much more profuse here than in other parts of the Talmud, and the tosafot published in the new Wilna edition of 1889 extend only to the first two chapters, the style and method, mainly of an interpretative nature, being very different from those of the tosafot to other books. In the same edition, besides the commentary of Hananeel, there is a commentary called "Tosafot ha-Rosh," attributed to Asher b. Jehiel. The laws of Horayot are classified in Maimonides' "Yad" under "Shegagot," xii.-xv.

Bibliography: Schwab, *Le Talmud de Jerusalem*, xi., Paris, 1889; Wünsche, *Der Babylonische Talmud*, vol. iii., part 2, Leipsic, 1889; idem, *Der Jerusalemische Talmud*, haggadic part, pp. 291-296, Zurich, 1880; Rabbinowitz, *Législation Civile du Thalmud*, vol. v., Paris, 1880.

E. C. J. H. G.

HOREB, MOUNT. See Sinai.

HOREM (חרם = "sacred" or "fortified"): Fortified city of Naphtali, named with Iron and Migdalel (Josh. xix. 38). It is generally identified with the modern Ḥurah, west of Kedesh-naphtali.

E. G. H. M. Sel.

HORESH: The word בחרשה, indicating the place in the wilderness of Ziph where David hid himself from Saul (I Sam. xxiii. 15, 18, 19), generally translated "in the wood," is taken in the R. V. (*ib.* xxxiii. 15, margin) and by several modern critics as a proper name. The final ה is considered by them as the local "postpositive," though it never occurs elsewhere in a word with the preposition ב. The word has the appearance of a proper name; if it be one it must be translated "in Horeshah." The Septuagint version renders *'εν τῇ καινῇ*, reading בחרשה, "in the new city."

E. G. H. M. Sel.

HOR-HAGIDGAD (חר הגדגד): Place in the desert where the Israelites encamped; said to be situated between Bene-jaakan and Jotbathah (Num. xxxiii. 32, 33; in R. V. "Hor-haggidgad"). In Deut. x. 7 the name is changed to "Gudgodah" (הגדגדה). Robinson ("Researches," i. 267) mentions a Wadi al-Ghuḍaghiḍ on the west side of the 'Arabah.

E. G. H. M. Sel.

HORI (החרי; plural, **Horites,** החרים = "the cave-dwellers"): **1.** Surname of Seir, who, with his descendants, the Horites, occupied the land subsequently called "Edom" (Gen. xxxvi. 20 *et seq.*). The name occurs in the plural only once (Deut. ii. 12), and with the definite article; its meaning indicates the nature of the dwellings of the aboriginal inhabitants of Idumæa, and is confirmed by the presence of excavated dwellings in the mountains of Edom. The Horites are first mentioned in connection with their defeat by Chedorlaomer and his allies in the time of Abraham (Gen. xiv. 6). They were finally destroyed by the Edomites, who occupied their land (Deut. ii. 12, 22; see Edom).

2. Son of Lotan, a Horite (Gen. xxxvi. 22; I Chron. i. 39).

3. Father of Shaphat, who represented the tribe of Simeon among the spies sent by Moses into Canaan (Num. xiii. 5). In this case the name is written חורי, and may mean "the noble."

E. G. H. M. Sel.

HORMAH (חרמה = "inviolable," "asylum"; in Biblical folk-etymology it is explained as signifying "under the ban ["ḥerem"]," "devoted to destruction"): Name of a city, usually found without the article, but in Num. xiv. 45 (Hebr.) written "ha-Ḥormah." It is not certain whether only one, or more than one, place is represented by the name, though the latter is more probable. Hormah is mentioned between Chesil and Ziklag in the list of the "uttermost cities" of Judah, toward the territory of Edom "southward," in the Negeb (Josh. xv. 21, 30-31). It is also among the places allotted to Simeon, and is mentioned between Bethul and Ziklag (Josh. xix. 4-5; I Chron. iv. 30).

The "elders of Judah . . . which were in Hormah" were included by David among those that shared in the distribution of the spoils captured from the Amalekites (I Sam. xxx. 30). Situated in the southwestern part of the Judean Negeb, this Hormah can not well be held to be identical with the Hormah described as being in Seir, though modern critics suggest the emendation "mi-Se'ir" = "*from* Seir," in the account of the repulse the invading Israelites met at the hands of the Canaanites (Deut. i. 44). This Hormah must have been situated not far from Kadesh (Num. xiv. 45). It is not plain to which of these two localities (if they are distinct) the narrative that is twice given to account for the name (Num. xxi. 1-3; Judges i. 17) refers. The first passage suggests that the older native name was "Arad"; with the neighboring cities the place was destroyed by the Israelites during their earlier wanderings, as a punishment for the hostilities of its king. Hence the new name, "devoted to destruction." The second passage (Judges i. 17) gives "Zephath" as the original appellation; Judah aiding Simeon to destroy it, it came to be known as "Hormah." Some critics (among them Johannes Bachmann) have contended that the city was twice destroyed; others explain that Num. xxi. 3 narrates by anticipation the destruction of the town by Judah and Simeon.

Arad and Zephath must then also be held to be identical, which raises new difficulties. For this reason the change of "Zephath" into "Arad" in the reading of Judges i. 17 has been suggested, while Moore ("Judges," p. 36) would omit the words "melek Arad" in Num. xxi. 1 (Hebr.) as an interpolation. This would leave the two passages without any connection, except in that they both contain explanations of the name "Hormah." Robinson connects Zephath with the pass Nakb al-Ṣafa, southeast of Kurnub ("Researches," 2d ed., ii. 181). Rowlands identifies it with Sebata or Sebaita (see Williams, "Holy City," 2d ed., i. 464), and is supported by Palmer ("The Desert of the Exodus," pp. 371 *et seq.*). Moore (*l.c.*) rejects both identifications. Cheyne ("Encyc. Bibl.") solves the difficulties by the transposition of the consonants of the name חרמה to read רחמה, which, of course, is then brought into relation with the Jerahmeelites. E. G. H.

HORN, EDUARD. See Einhorn, Ignatz (Eduard Horn).

HORNET. See Insects.

HORNS OF MOSES: Owing to the representations of the old painters and sculptors, it has become a wide-spread belief that Moses, when he came down from Mount Sinai with the tables of the Law, had two horns on his forehead. This strange idea, however, is based upon a wrong interpretation of Ex. xxxiv. 29, 35, והנה קרן עור פניו ("And behold the skin of his face shone"), in which קרן means "to shine" (comp. Hab. iii. 4, קרנים מידו לו = "brightness was on his side").

The old translations give קרן = "shine," with the exception of Aquila and the Vulgate, which read "his face had horns." This misunderstanding, however, may have been favored by the Babylonian and Egyptian conception of horned deities (Sin, Ammon), and by the legend of the two-horned Alexander the Great (see the Koran, sura xviii. 85).

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E. G. H. M. Sc.

HORNTHAL, FRANZ LUDWIG VON: German jurist and author; born in Hamburg March 5, 1763; died at Bamberg June 27, 1853. After studying at Bamberg he was appointed teacher to the pages of the Bishop of Bamberg. A few years later he established himself as an attorney at law. In 1803 he became district president ("Landescommissar"), and then attained in quick succession the positions of "Landesdirectionsrath," "Stadtcommissar," and chief of police. In 1806 he became "Regierungscommissar," and judge at the supreme court of justice of Franconia. At this time he was called upon to regulate the disorganized financial affairs of the city of Nuremberg. In 1809 he visited Vienna. During the War of Liberation (1813–15) he was very active in recruiting and equipping volunteers in Bavaria. For the services thus rendered to his fatherland he was ennobled (1815). About this time he became mayor of Bamberg, and through his organization of philanthropic and other institutions rendered the greatest services to his fellow citizens.

Hornthal wrote: "Ueber das Anlehensgeschäft der Vereinigten Bayerischen Gutsbesitzer," Bamberg, 1824; "Ansichten über den Wechselseitigen Einfluss der Umwälzung des Staats und des Staatscredites," 1816; "Werden die Deutschen Bundesfürsten an einem Feindlichen Einfalle in Spanien Theil Nehmen?" Nuremberg, 1823; "Ueber den Congress zu Verona," *ib.* 1822; "Darstellung der Ereignisse bei dem vom Fürsten Hohenlohe Unternommenen Heilverfahren," Bamberg, 1822; "Darstellung der Verhältnisse der Stiftungen in Bamberg," *ib.* 1821; "Ueber Souverainetät, Staatsverfassung und Repräsentativform," Nuremberg, 1816; "Ueber das Grossherzoglich Weimar'sche Strafurtheil Gegen den Hofrath Ofen," *ib.* 1819; "Vorschläge über Abwendung der Fruchttheuerung," *ib.* 1817; "Briefe aus Bamberg über das Wundervolle des Fürsten v. Hohenlohe," Erlangen, 1821; "Minister Londonderry und Sein Federmesser," Nuremberg, 1822.

Bibliography: *Jüdischer Plutarch*, ii. 91-94.

S.

HOROLOGY: The science of the measurement of time. Portions of time are distinguished in the first chapter of Genesis. The term "from time to time" (I Chron. ix. 25) means from hour to hour, that is, a complete day, just as in the Talmud and in rabbinical literature מעת לעת denotes twenty-four hours, a full day. The phrase עתים ורגעים ("hours and minutes"; Ber. 3b) shows that עת is sometimes used to distinguish the hour. The Hebrew word רגע is used in the Talmud to describe also a second, a moment. The Chaldaic equivalent for "hour" is שעה, שעתא (Dan. iv. 16, 30 [A. V. 19, 33]). Other Biblical expressions of time are עצם היום ("noon"), צהרים ("midday"), יום גדול ("high day"), and חצי הלילה or חצות ("midnight"). According to the Talmud, the night is divided into three or four parts (משמורות = "watches"; Ber. 3a). Other subdivisions of the day are שחר ("dawn") and בין הערבים ("twilight"). In the Midrash the hour is divided into quarters termed "hands" (Yalḳ., Gen. 76). A "hand" signifies a quarter of an hour, as the hands and feet are the four principal members of the body.

The length of the hour is not given in the Bible, but in the Talmud, as stated above, twenty-four hours constitute a day. The hours of the night begin with sunset; and twelve hours from this the twelve hours of the day begin. The third hour of the day corresponds to 9 a.m.; the sixth hour to noon; the ninth hour to 3 p.m.; and so on. It is very probable that the same division of hours prevailed in Biblical times. The apportioning of twelve hours each to the day and the night was doubtless due to the Babylonian astrologers or authorities on horoscopes, who thought that the twelve constellations (מזלות; Ber. 32b) represented the hours, each having a supernatural power over a certain hour of the day or the night.

The device of the circle known as the dial, divided into twelve equal segments with a rod in the center, was probably first invented to point out the constellations. "Whoever wishes to know, may take a straight-cut rod and set it up on the level [in the center] between twelve fingers [inches, spaces] and measure its shadow for twelve degrees" ("Baraita di-Shemuel ha-Ḳaṭan," iii. 11, Frankfort-on-the-Main, 1863). Shabbethai b. Abraham (tenth century) writes that a Gentile of Babylon taught him the art of measuring the rod-shadow described in the Baraita of Samuel (Zunz, "G. V." p. 98).

Sun-Dial.

The first use of the sun-dial (צל המעלות = "the shadow of the degrees"; Isa. xxxviii. 8) in Biblical times is generally credited to Ahaz, King of Judah (739 b.c.); and some authorities suppose that he imported it from Assyria when he visited Tiglath-pileser at Damascus, where he also copied the architecture of the altar (II Kings xvi. 10). Probably Ahaz constructed the dial in connection with the "covert of the Sabbath" (*ib.* verse 18), explained by Rashi to be a shaded place which Ahaz had built in the court of the Temple for rest and recreation. See Dial. The Talmud, however, does not credit the dial to Ahaz personally, as it must have been in existence before him, and it is not mentioned in his lifetime.

The sun-dial is known in the Mishnah as the "hour-stone" (אבן השעות); and its style or gnomon is called מסמר (= "nail" or "wire"; 'Eduy. iii. 8). Maimonides (Commentary to 'Eduy. *ad loc.*) describes the contrivance as "a broad and level stone set in the ground, with a circular line drawn on it; a perpendicular style [in the center] is raised on a perpendicular projection, in length usually a little less than that of a quarter of the segment indicated on the stone. The shadow of the style at every hour is marked and numbered on the circle of the stone."

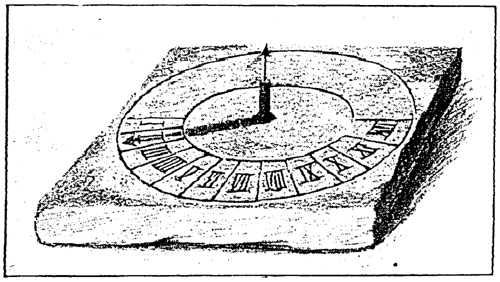

Sun-Dial as Described by Maimonides.
(After a sketch by J. D. Eisenstein.)

The Gold Candelabrum.

The Mishnah relates that Helen, the mother of Monobaz II., King of Adiabene, made a gold "nebrashta," which she caused to be placed in front of the entrance to the Temple (Yoma iii. 10). The Tosefta adds that at daybreak sparks were emitted by the nebrashta; and it was then known that it was time to say the "Shema'" (*ib.* ed. Zuckermandel, ii. 183; comp. Gem. Yoma 37b). The Temple was situated on the west side of Mt. Moriah, and the nebrashta at its entrance on the east side. The latter thus caught the first rays of the sun, and served the useful purpose of indicating to the multitude in front of the entrance the exact time of sunrise. There are two interpretations for "nebrashta": one amora defines it as a candelabrum; another as a "ḳonbeta" (Yer. Yoma iii. 41b; comp. Jastrow, "Dict." *s.v.* קונביתא = "snuffers").

The sun-dial in its primitive state was a series of marks showing the position of the sun's shadow on a wall at various hours of the day. The Midrash, commenting on Abraham's visitors who predicted the birth of Isaac at the anniversary of "this existing hour" (כעת חיה; Gen. xviii. 10), states that the visitors made a scratch on the wall, and said "when the sun reaches this spot" (Pesiḳ. R. 6 [ed. Friedmann, p. 24b]). Regarding a similar phrase, "to-morrow about this time" (כעת מחר = "at the same hour"; Ex. ix. 18), Zebedee b. Levi says Moses made a scratch on the wall and predicted the hailstorm "when the sun reached this spot on the following day" (Ex. R. xii. 3). Rabban Simeon b. Gamaliel says any one can detect the difference between the lunar and the solar year (354 and 365 days respectively) by marking the shadow of the sun at the time of the solstice in Tammuz (July) and watching when the sun reaches the same spot in the following year. He will find a gain of eleven days over the lunar year (Seder 'Olam iv., end; Gen. R. xxxiii. 10).

The Clepsydra.

While the sun-dial was used to indicate the hours of the day when the sun shone, the clepsydra, or water-clock, was designed to designate the hours in cloudy weather and at night. Its earliest use was probably limited to the indication of the exact time of midnight. The Talmud explains that Moses, because he feared that the astronomers of Pharaoh would err in their calculations and consider him unreliable, said the Lord would kill the first-born in Egypt "about" midnight (Ex. xi. 4), whereas the event happened exactly at midnight (*ib.* xii. 29; Ber. 4a).

A unique and artistic contrivance to indicate midnight is said to have been invented by King David. As told by R. Simeon Ḥasida, David had his harp hanging over his couch and adjusted to the north wind, which at midnight blew across the strings, thus playing the instrument automatically. The music awakened David, who immediately prepared to study the Law until the morning star appeared (Ber. 3b). This story is based on the passages: "At midnight I will rise to give thanks unto thee" (Ps. cxix. 62), and "Awake up, my glory; awake, psaltery and harp: I myself will awake early" (*ib.* lvii. 9 [A. V. 8]).

The clepsydra is mentioned in Mishnah and Talmud under various names, perhaps to distinguish different forms and designs, all, however, signifying one thing; namely, the slow escape—literally the stealing away—of the water, drop by drop, which is the meaning of "clepsydra" in Greek. The actual word occurs in Gen. R. xlix., § 12 in the form חלף סדרה = חלפסדרה. The variety known as "arpakas" (= ארפכס [misspelled אפרכס] = *ἅρπαξ*, *ἁρπάγιον* = "harpax," or perhaps = *πρόχους*) was made both of metal and of glass (Kelim xiv. 8, xxx. 4). This device was so arranged that, when completely filled, the pressing of a finger on the top, making it air-tight, would stop the running of the water from the bottom (Gen. R. iv. 3). Another form, called "tiatorus" (*διατόρος* = טיטרוס), was made of metal. R. Jose considered it a "receptacle" because its contents dropped out slowly (Ḳelim ii. 6).

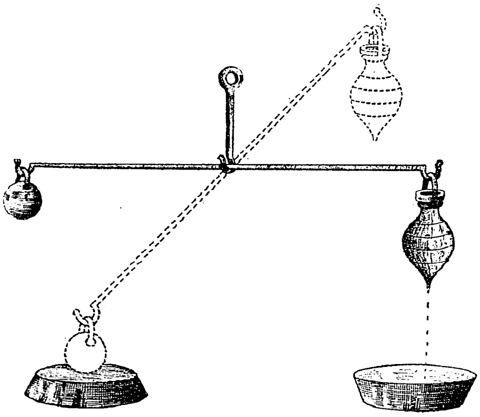

Clepsydra as Described in the Zohar.
(After a sketch by J. D. Eisenstein.)

A third kind was called "araḳ" (ארק). The version in 'Er. 104a, מעלין בדיופי ומטיפין מיארק,

should be read מעלין דיופטין ומטיפין מי ארק (= "it is permitted to raise the plummet [διαβήτης = "weight" or "ball"] and to allow the water to drop from the clepsydra"). This kind was used in a sick-room to awaken the patient at certain intervals. According to another account, the constant dropping of the water had a soothing effect on the patient's nerves (*ib.*). A correct description of this form of clepsydra is given in the Zohar, where it is related that R. Abba, on his way from Tiberias, stopped at an inn in the village of Tarsus. Before retiring he asked the innkeeper whether he had a rooster that would awaken him exactly at midnight for "ḥazot." The innkeeper assured Abba that he had a better device; namely: "A scale, having on one side a weight, and on the other a jug filled with water which escapes drop by drop. Exactly at midnight the vessel becomes empty, causing the weight on the other side to fall and sound an alarm throughout the house, thus announcing the hour of midnight. We made this appliance for the old man who stays here and who arises regularly at midnight to study the Law" (Zohar, Lek Leka, p. 182, Wilna, 1882).

In the Zohar.

The clepsydra in its simplest form is traced by some historians to the Greeks (about 430 B.C.), and by others to the censor Scipio Nasico (595 B.C.).

The general term "horologe" for a timepiece is used in Talmud and Midrash with reference to the passage, "This month shall be unto *you* the beginning of months" (Ex. xii. 2). The Rabbis understood the word לכם (= "unto you") as indicating a surrender of the right to fix the time of the calendar; and they illustrate the idea in the Midrash with a parable of the horologe (אורלוגין) which was delivered by the king to his son who succeeded him. Similarly the Almighty delivered the key for regulating the time for the months and the festivals to Israel (Yer. R. H. i. 3; Pesiḳ. R. 15 [ed. Friedmann, p. 77a]). In medieval literature the clock is known as מורה שעות ("the hour-guide"); in modern Hebrew, as שעון.

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S. J. D. E.

HOROMITE. See SANBALLAT.

HORONAIM (חרנים = "the two hollows"): City of Moab (Isa. xv. 5; Jer. xlviii. 3, 5), mentioned also in the Mesha inscription (lines 31, 32) under the name הורנן. Its site is supposed by some to be to the south of the Arnon. Josephus ("Ant." xiii. 15, § 4; xiv. 1, § 4) speaks of a Moabite city named "Oronas" or "Orone" as having been taken by Alexander Jannæus.

E. G. H. M. SEL.

HOROVITZ, MARKUS: German rabbi and historian; born March 14, 1844, at Ladány, near Tokaj, Hungary. The descendant of an ancient family of scholars, he pursued his rabbinical studies at the yeshibot of Ujhely, Verbó, and Eisenstadt (the last-named then in charge of Israel Hildesheimer). He studied (1868-71) philosophy and Orientalia at the universities of Vienna, Budapest, and Berlin, taking his Ph.D. degree at Tübingen. In Dec., 1871, he was called as rabbi to Lauenburg in Pomerania; in 1874, to Gnesen, Prussian Posen; and in Sept., 1878, to Frankfort-on-the-Main. At Frankfort he organized two model religious schools. Horovitz is one of the directors of the Deutsche Rabbinerverband, and president of the German Jewish orphan asylum at Jerusalem.

Besides numerous sermons; "Maṭṭeh Lewi," a work in Hebrew on letters of divorce (Frankfort-on-the-Main, 1891); and essays on the origin of the Hungarian Jews (in "Izraelita Közlöny," 1869) Horovitz has published the following works: "Zur Gesch. der Jüdischen Gemeinde in Eisenstadt," 1869; "Jose ben Jose," in "Jüdische Presse," 1873; "Frankfurter Rabbinen," 4 parts, Frankfort-on-the-Main, 1882-85; "Jüdische Aerzte in Frankfurt-a.-M." 1886; "Die Wohlthätigkeitspflege bei den Juden im Alten Frankfurt," 1896; "Zur Statistik der Jüdischen Bevölkerung im Alten Frankfurt," 1896; "Die Frankfurter Rabbinerversammlung vom Jahre 1603," 1897; "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt-a.-M." 1901.

S. A. F.

HOROWITZ, AARON BEN JACOB HA-LEVI: Russian Talmudist; lived in the second half of the seventeenth century; son-in-law of Joseph ben Löb, rabbi of Minsk. He revised David ben Samuel's commentary to Rashi on the Pentateuch, published at Dyhernfurth in 1689 under the title "Dibre Dawid," to which he added a commentary of his own covering the whole of Genesis, as well as a letter justifying his work.

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H. R. I. BR.

HOROWITZ, ISAIAH: German cabalist, rabbi, and author; born at Prague about 1555; died at Safed about 1630. At an early age he accompanied his father, Abraham Horowitz, to Poland and studied under Solomon Rabbi Lebush's in Cracow. He married the daughter of Abraham Maul, a wealthy resident of Vienna, and seems to have enjoyed comfortable circumstances during his whole lifetime, devoting a large part of his income to charity and to the acquisition of a library. He soon became one of the leaders in the communal affairs of the Jews of Poland. Thus he appears as early as 1590 as one of the signatories of the resolution, passed at the fair of Lublin, which condemned the giving of bribes for rabbinical positions. He held various rabbinical offices; his son mentions those in Posen and Cracow; contemporary sources show him to have held rabbinates at Dubno (1600; Meïr Lublin, Responsa, No. 39), Ostrog, Volhynia (1603; see his approbation to Solomon of Miezdzyrzecz's "Mizbaḥ ha-Zahab," Basel, 1602), Frankfort-on-the-Main (about 1606), and Prague (1614). He left Frankfort-on-the-Main, probably on account of the FETTMILCH riots, in 1614; at Prague he was at first corabbi with Solomon Ephraim of Lenczyza; upon the death of the latter, however, he became sole rabbi.

In 1621, after the death of his wife, Horowitz went to Palestine, where he lived during the remainder of his life. According to cabalistic views (see Emden's autobiography in "Ha-Meassef," 1810, i. 79), no one should live in Palestine unmarried; Horowitz proposed to marry Eva Bacharach, who, however, declined (Jair Ḥayyim Bacharach, in the preface to "Ḥawwot Ya'ir"). Horowitz nevertheless married again, and left a widow and a little daughter, the latter of whom died soon after him ("'Aṭeret ha-Lewiyim," p. 42). Though various Palestinian congregations offered him rabbinates, he preferred to go to Jerusalem, where he arrived Nov. 19, 1621. His fame tempted the pasha to adopt one of the usual methods of extortion practised in the East: the pasha imprisoned the famous rabbi and held him for ransom (1625). After being liberated, Horowitz settled in Safed, where he died.

His Works and Theology.

Horowitz wrote the following works: (1) notes to his father's "'Emeḳ Berakah," on benedictions, Cracow, 1597; (2) notes on his father's ethical will, "Yesh Noḥalin," *ib.* 1597, often reprinted; (3) "Shene Luḥot ha-Berit," usually known by the abbreviation "Shelah" (של"ה), edited by his son Shabbethai Sheftel, Amsterdam, 1649; (4) "Sha'ar ha-Shamayim," prayer book, edited by his great-grandson Abraham ben Isaiah Horowitz, *ib.* 1717, (5) notes on Mordecai ben Hillel's compendium, of which one part only, with an edition of "'Emeḳ Berakah," was printed by the author's descendant Shabbethai Sheftel Fränkel of Breslau, *ib.* 1787. A compendium of the laws of tefillin and his notes on the Ṭur and on the Zohar remained in manuscript. Various religious hymns are scattered through his works, but they are without poetic value

The "Shelah."

Of Horowitz's works the "Shene Luḥot ha-Berit" has become the most popular; it, as well as its author, came to be known as "Shelah ha-Ḳadosh" (Holy Shelah). Glückel of Hameln records that, not long after its publication, her husband, Ḥayyim, read it on his death-bed ("Memoiren," ed. Kaufmann, p. 199, Frankfort-on-the-Main, 1896). Aaron Bernstein, in his novel "Vögele der Maggid," depicts one of the characters, Ḥayyim Mikwenitzer, as finding everything in his "Holy Shelah." Pious Jews drew consolation and instruction from this book (see Mielziner in "Ben Chananja," iv. 96), which has frequently been printed in abridged form (see Benjacob, "Oẓar ha-Sefarim," p. 535). As the title indicates, it was intended as a compendium of the Jewish religion. Its divisions are, however, very unsystematic, and its confusion of titles and subtitles renders it difficult to analyze. The principal divisions fall under the heading "The Gate of the Letters," and comprise: a compendium of religious ethics, alphabetically arranged; a division dealing with the laws of the holy days and beginning with a section entitled "Massekt Ḥullin," treating largely of the laws of ẓiẓit, tefillin, mezuzah, etc., enjoining rigorous observance of the Law, and emphasizing the moral lessons derived from its practise; another division treating of the weekly Pentateuchal portions from the halakic view-point, and of their mystic meanings and moral lessons (the moral lessons, entitled "Tokaḥot Musar," are printed in some editions of the Pentateuch, as those of Amsterdam, 1760 and 1764, and Vienna, 1794); an essay on the principles of rabbinical law entitled "Torah she-Be'al Peh," of some scientific value. Horowitz finds mystical lessons in the number of the fingers and of their bones, which numbers indicate symbolically the Ten Sefirot and the name of God. He believes strictly every word found in rabbinical literature; thus he derives from the Talmudic legend of David's death an argument against a decision found in the Shulḥan 'Aruk (137a; comp. 408a). He is very strict in matters of ritual law. His book contains likewise many ethical teachings of an exalted character (see 242a, where he advises the advocates [see Shtadlan] always to remember that real power does not come from kings and princes, but from God alone).

While Horowitz's prayer-book is full of sincere religious ideas, it is also a presentation of cabalistic doctrines. Thus he says that the morning prayer is an appeal to divine mercy because the growing light represents God's kindness, while the declining light of the afternoon represents God's stern justice. Abraham ordained the morning prayer because he was the incarnation of divine mercy, and Isaac ordained the afternoon prayer because he was the incarnation of divine power (p. 144a).

Horowitz quoted extensively from his immediate predecessors in cabalistic literature, especially from De Vidas, Cordovero, and Isaac Luria. The fame of the last-named had attracted Horowitz to Palestine, where he expected to find the master's disciples and to acquire through them some of his esoteric teachings; his own work, however, became far more popular than those of any other of the disciples. At least ten editions are known of the "Shene Luḥot ha-Berit," while his prayer-book, though not so often reprinted, has largely influenced all subsequent editions of the ritual.

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D.

HOROWITZ, LAZAR (ELEAZAR): Austrian rabbi; born at Flosz, Bavaria, 1803; died at Vöslau, near Vienna, June 11, 1868. He was the son of David Joshua Hoeshel, rabbi of Flosz, and grandson of Ẓebi Hirsch Horwitz, rabbi of Frankfort-on-the-Main. In 1822 his father was called to the rabbinate of Frauenkirchen, Hungary. Horowitz was educated in Talmud by his father until, at the age of eighteen, he was sent to Presburg to continue his studies under Moses Schreiber (from 1821 to 1825). In the latter year he was called home by the death of his father, and the congregation of Frauenkirchen elected him as his successor; Horowitz, however, refused the call. He lived for some time at Deutsch-Kreuz, where he married. In 1828 private affairs called him to Vienna, where he made the acquaintance of the banker Isaac Löw von Hoffmannsthal, through whose influence he was appointed rabbi of the community; Horowitz held that position until his death. As the Jews of Vienna, however, were not recognized as a corporation and could not engage a rabbi, his official title was that of "supervisor of ritual" ("Ritualienaufseher") until the constitution of 1848 abolished their disabilities. In 1828 he instituted the Talmud Torah; in 1835 he established a society (Shas Ḥebra) for the study of the Talmud.

Among Horowitz's disciples were Albert Cohn, Gerson Wolf, and Abraham Schmiedel. True to the teachings of his master, he was very strict in all questions of the ritual law, though he made many concessions to the spirit of the time, especially where the harmony and peace of the congregation were involved. He prohibited not only the use, but even the sale, during Passover, of loaf sugar which had not been manufactured under ritual supervision ("Yad Eleazar," No. 22); he would not allow during Passover the use of enameled vessels which had been used during the year (*ib.* Nos. 84, 96); he prohibited the sale of sacred scrolls to non-Jews, even when it could be safely presumed that they would not profane them (*ib.* No. 76); he prohibited the use of stearin candles in the synagogue (*ib.* No. 58); in the case of a Jewish manufacturer of chinaware, he insisted that he should not manufacture any human figure without a defect sufficient to avoid transgression of the second commandment (*ib.* No. 129). He supported those who decided, in the Flörsheim case in Frankfort-on-the-Main, that an uncircumcised boy was not a Jew (Trier, "Rabbinische Gutachten über die Beschneidung," Frankfort-on-the-Main, 1844), as well as those who protested against the rabbinical conference of Brunswick ("Shelome Emune Yisrael," 1845); and he rendered a decision against the Reform party in Mantua who wished to abolish the second day of the holy days ("Yad Eleazar," No. 131). On the other hand, he decided, supported by Moses Schreiber, that meẓiẓah was not obligatory in CIRCUMCISION, physicians having declared it dangerous (*ib.* No. 55; "Kokebe Yiẓḥaḳ," i. 44–51). When a difficulty arose in the congregation of Dessau in regard to performing in the synagogue a marriage ceremony which the Orthodox had condemned, he declared that the maintenance of peace in the congregation was of far greater weight than such a question.

Horowitz's mild attitude toward those who differed with him was especially noticeable in the case against Leopold Kompert, who was accused of having libeled the "Orthodox Jewish religion" by publishing in his year-book an article by Grätz, who had denied that Isaiah taught a personal Messiah. Horowitz, who was called as an expert, declared at the trial (Dec. 30, 1863) that he knew no "Orthodox Judaism" as a distinct church, and that, while he considered the belief in a personal Messiah as essential in Judaism, there was room for differences in regard to the explanation of the prophecies of the coming of the Messiah. This broad-mindedness provoked a strong opposition. Israel Hildesheimer, then in Eisenstadt, issued a protest against this view which received the signatures of 156 rabbis, who had not looked with favor upon the fact that Horowitz lectured in the bet ha-midrash founded by Jellinek; but the storm soon subsided, and, as may be seen from the names of the rabbis who addressed ritualistic questions to him, Horowitz came to be a recognized authority. Besides articles in various Hebrew periodicals, and an introduction to the "Ḥeḳer Halakah" (Vienna, 1838) of his maternal grandfather, Horowitz wrote a volume of responsa ("Yad Eleazar," Vienna, 1870), published after his death by his sons

BIBLIOGRAPHY: *Die Neuzeit*, 1868, No. 25; *Ha-Shaḥar*, i. 3–18; preface to *Yad Eleazar*. On the controversy with Hildesheimer see *Neuzeit*, 1864, No. 5, *passim*: I. H. Weiss, *Neẓaḥ Yisrael*, Vienna, 1864.

D.

HOROWITZ, LEOPOLD: Hungarian painter, born in 1837 at Rozgony, near Kaschau, where he attended the gymnasium. He received instruction in painting from Roth until 1850, when he went to the Vienna Academy to study under Geiger, Meyer, and Wurzinger. There he remained for seven years, winning the first prize at his graduation. In 1860 he visited Berlin, Dresden, Munich, and finally Paris, where he resided for eight years, and obtained a reputation as an excellent portrait- and genre-painter, his subjects at this time being taken principally from child life. His most important picture of this period is "The First-Born." In his portraits he followed at first Rembrandt, and then Van Dyck, the character of his women's portraits being strongly reminiscent of the latter's style.

In 1868 he went to Warsaw in order to familiarize himself with the life of the Polish Jews. He also made frequent visits to Budapest, Vienna, and Berlin, where he was especially esteemed as a portrait painter by the ladies of the nobility. Among the scenes taken from the life of the Polish Jews may be mentioned: "Prayers in a Polish Synagogue on the Anniversary of the Destruction of the Temple of Jerusalem"; "The Polish Tutor"; "The Harmless War." His finest portraits are those of the Princess of Sapieha, the Countess of Wedel, Georg Brandes, Maurice Jókai, Count Bariatinszky, Count and Countess Zamoyiski, and F. von Pulszky, director of the museum in Budapest. In 1891 Horowitz received a gold medal at the Berlin International Exhibition.

BIBLIOGRAPHY: Seybert, *Künstler-Lexikon*; *Meyers Konversations-Lexikon*; *Ost und West*, 1903, iii. 513–526.

S. J. So.

HOROWITZ, MOSES HA-LEVI: Judæo-German playwright; born on the 7th of Adar, 1844, at Stanislau, Galicia. After the usual Jewish education he studied German and went to Bucharest. In 1876 he established a Jewish theater there, and has been connected with the Jewish stage ever since. He was the first to introduce actresses on the Jewish stage; previously men had always taken the feminine rôles in Jewish plays. Horowitz went to New York in 1884, taking with him a company of his own.

He has written no less than 169 plays, "Das Polishe Yingel" being his first dramatic production. Among his more successful plays are: "Schlome Chochom," "Kuzri," "Chochmath Noshim," "Ben Hador," and "Yetziath Mizraim." Most of Horowitz's plays are historical, but he is always on the lookout for "zeit piessen" (topical subjects). Thus he found dramatic material in the strike at Homestead and in the massacre of Kishinef (1903). The most successful of his "zeit piessen" was "Tissa Eslar." Many of his dramas were composed in the course of a few days, and he utilized without hesitation whole scenes of foreign dramas. Though a successful playwright, Horowitz failed as an actor, and after he went to America he abandoned acting entirely.

H. R. B. G.

HOROWITZ (HORWITZ), PHINEHAS LEVI: Rabbi and Talmudic author; born in Poland about 1731; died in Frankfort-on-the-Main July 1, 1805. The descendant of a long line of rabbinical ancestors and the son of Rabbi Ẓebi Hirsch Horowitz of Czortkow, he received a thorough Talmudic education, chiefly from his older brother, Schmelke. He married at an early age the daughter of the wealthy Joel Heilpern, who provided for him and permitted him to occupy himself exclusively with his studies. Adverse circumstances then forced him to accept a rabbinical position, and he became rabbi of Witkowo, from which place he was called later on to Lachovice. A decision rendered in a complicated divorce case attracted attention to him, and in 1771 he was elected rabbi of Frankfort-on-the-Main. Although a cabalist, he joined the agitation against Nathan ADLER, who held separate services in his house according to the cabalistic ritual. When Mendelssohn's Pentateuch appeared, Horowitz denounced it in unmeasured terms, admonishing his hearers to shun the work as unclean, and approving the action of those persons who had publicly burned it in Wilna (1782). Following the same principle, he opposed the establishment of a secular school (1794). Toward the end of his life he became blind, and his son, **Hirsch Horowitz,** acted as his substitute.

Horowitz's chief work is "Hafla'ah," novellæ on the tractate Ketubot, with an appendix, "Ḳontres Aharon," or "Shebet Aḥim," Offenbach, 1786. The second part, containing novellæ on the tractate Ḳiddushin, also with an appendix, appeared under the title "Sefer ha-Miḳnah," *ib.* 1800. Other works are: "Netibot la-Shabet," glosses on sections 1–24 of the Shulḥan 'Aruk, Eben ha-'Ezer, Lemberg, 1837; "Gib'at Pineḥas," a collection of eighty-four responsa, *ib.* 1837; and "Panim Yafot," a cabalistic commentary on the Pentateuch, printed with the Pentateuch, Ostrog, 1824 (separate ed. 1851, n.p.).

Horowitz was one of the last pilpulists in Germany, and he therefore represents the most highly developed stage of rabbinical dialectics. It was in keeping with these views that he opposed secular education and even the slightest change of the traditional form of public worship (see his denunciation of a choir in the synagogue, in "Gib'at Pineḥas," No. 45). The progress of modern civilization toward the end of the eighteenth century

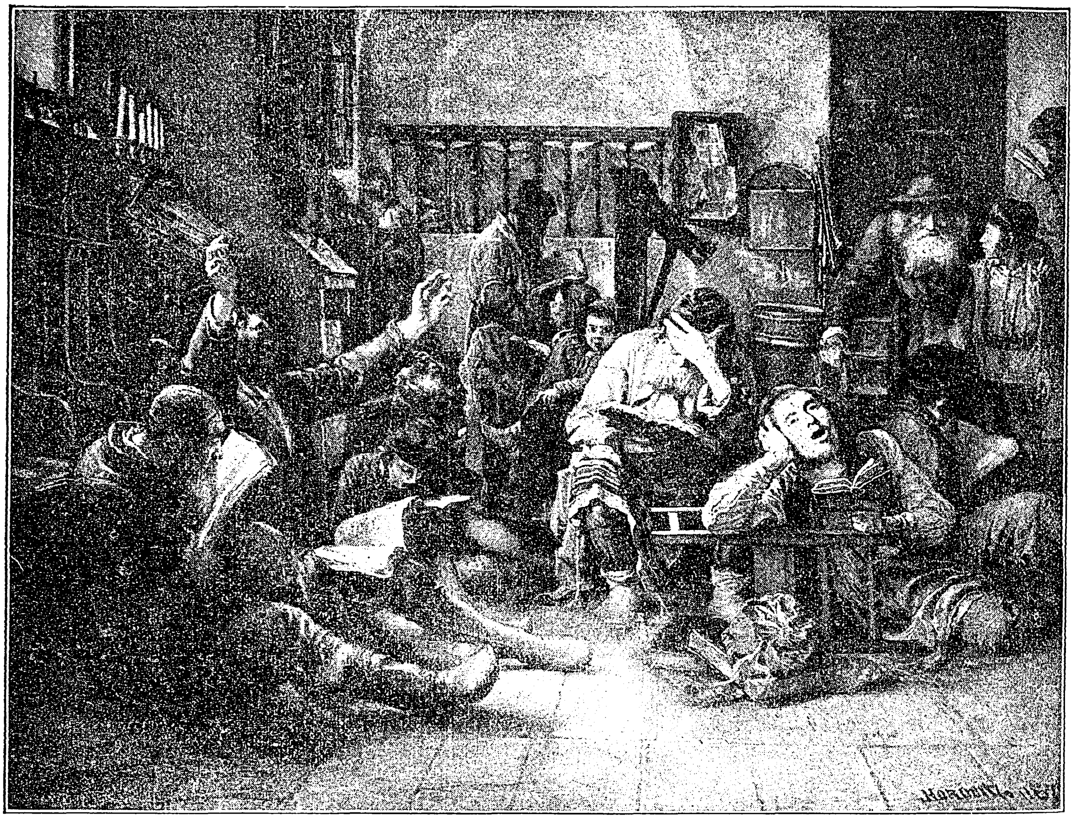
THE NINTH OF AB IN A POLISH SYNAGOGUE.
(From the painting by Leopold Horowitz.)

made him partly change his views, and in 1803 he indorsed Wolf Heidenheim's translation of the Maḥzor.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.; M. Horovitz, *Frankfurter Rabbinen*, iv., Frankfort-on-the-Main, 1885.

D.

HOROWITZ, SCHMELKE (**Schmuelche**, pet name for "Samuel"): Rabbi and cabalist: born in Poland 1726; died at Nikolsburg April 28, 1778; son of Hirsch Horowitz, rabbi of Czortkow, and brother of Phinehas Horowitz of Frankfort-on-the-Main. A disciple of Bär of Meseritz, he was a devotee of the Cabala; and this brought him the reputation of a saint, to which he owed his call to Nikolsburg in 1773, after he had been rabbi of Ryczywol (Ritschenwalde) in Poland. In 1775 he was appointed chief rabbi of the province of Moravia. Horowitz's fame as a saint increased; and his arrival was supposed to have broken a long spell of drought. In Nikolsburg he established for those observing the Ḥasidic rite a synagogue ("Chasidimschul") which existed to the end of the nineteenth century. His cabalistic homilies on the Pentateuch were published under the title "Dibre Shemu'el" (Lemberg, *c.* 1870).

BIBLIOGRAPHY: Trebitsch, *Ḳorot ha-'Ittim*, p. 25b, Brünn, 1801; Löw, *Gesammelte Schriften*, ii. 170; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.; *Kaufmann Gedenkbuch*.

D.

HOROWITZ, SHABBETHAI (usually called "the Younger"): Rabbi and Talmudist; born, probably in Ostrog, Volhynia, about 1590; died at Vienna April 12, 1660. He was the son of the cabalist Isaiah Horowitz, and at an early age married the daughter of the wealthy and scholarly Moses Ḥarif of Lublin. With his father he seems to have gone to Prague, where he occupied a position as preacher; from Prague he went as rabbi to Fürth, whence he was called to Frankfort-on-the-Main about 1632, and finally to Vienna about 1650.

Horowitz wrote additions to his grandfather Abraham's "'Emeḳ Berakah" (which appeared first in the Amsterdam edition of 1729), additions to his father's prayer-book, and a treatise on religious ethics under the title "Wawe ha-'Ammudim." This work he modestly designated as an introduction to his father's celebrated work entitled "The Two Tablets of the Covenant," with which it is always printed as an appendix. He also wrote an ethical testament ("Ẓawwa'ah," Frankfort-on-the-Oder, n.d., often reprinted). It contains, besides some very charitable teachings, exhortations to strictness in ritual practise and in cabalistic studies. Shabbethai further wrote some prayers (included in his father's prayer-book), especially a seliḥah for the 20th of Siwan.

BIBLIOGRAPHY: Horovitz, *Frankfurter Rabbinen*, pp. 30-35, Frankfort-on-the-Main, 1883; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 66 *et seq.*, Vienna, 1889.

D.

HOROWITZ, SHABBETHAI SHEFTEL (commonly called "the Elder"): Cabalistic author: flourished in Prague in the sixteenth and seventeenth centuries. His father, named Akiba according to Steinschneider and Benjacob, not Jacob, was the son of Abraham Sheftels and the brother of Isaiah Horowitz. He wrote "Nishmat Shabbethai ha-Lewi," a cabalistic treatise on the nature of the soul (Prague, 1616), and "Shefa' Ṭal" (Prague, 1612; Frankfort-on-the-Main, 1719), another cabalistic compendium, containing also some works of others. The latter has been often reprinted, and is highly recommended by his cousin, Shabbethai the Younger, in his will.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.*; Benjacob, *Oẓar ha-Sefarim*.

D.

HORSCHETZKY, MORITZ: Austrian physician and writer; born at Bydzov, Bohemia, in 1788; died Nov. 7, 1859, at Nagy-Kanizsa, Hungary, where he had been practising medicine since 1811. As a writer he devoted himself chiefly to the works of Josephus, whose "Antiquities" he translated and in part annotated (1826, 1843, 1851). Horschetzky possessed remarkable humor, which appears in his fictitious "Reiseberichte Nathan Ghazzati's" (in "Orient, Lit." 1848). This work Julius Fürst took to be a translation from the Hebrew.

BIBLIOGRAPHY: *Ben Chananja*, i. 207; Steinschneider, *Hebr. Bibl.* ii. 110; Fürst, *Bibl. Jud.* i. 408.

s. M. K.

HORSE.—Biblical Data: The Hebrew terms are: סוס, the generic and most common term; רכש (I Kings v. 8; Micah i. 13; Esth. viii. 10, 14), the swift horse (A. V. "mule"); פרש (only in the plural), the riding-horse, also the horseman (I Sam. viii. 11; Isa. xxviii. 28); רמך, in the combination בני הרמכים (Esth. viii. 10; A. V. "young dromedaries"; R. V. "breed of stud"); and lastly, more as a poetical epithet, אביר, "the strong one" (Judges v. 22; Jer. viii. 16).

The horse is not indigenous to Palestine, nor is it among the ordinary possessions of the Semitic pastoral nomads. This accounts for its omission from the catalogue of the domestic animals of the Patriarchs; and in the Decalogue, while the ox and the ass are among the animals the coveting of which is prohibited, the horse is not mentioned (see Michaelis, "Mosaisches Recht," 2d ed., part iii., Appendix, "Etwas von der Aeltesten Gesch. der Pferde," etc.). Where the horse is referred to, it is the war-steed of the enemy, from whom for warlike purposes the Hebrews must have learned the art of training and utilizing the animal. The horse was not used for riding. It is represented as harnessed to the war-chariot manned by archers; for the soldier equipped with bow and arrows had to have both of his hands free. Where upon the monuments the bowman is depicted on horseback, he is always attended by another horseman, whose business it was to lead the bowman's horse. In II Kings xxiii. 11 bronze horses are mentioned as being dedicated to the sun, which idolatrous institution Josiah is reported to have removed. This gloss corroborates the assumption of the foreign origin of the use of the horse (Victor Hehn, "Kulturpflanzen und Hausthiere," 3d ed., pp. 29 *et seq.*, Berlin, 1877).

The first mention of the horse in the Old Testament is in connection with Egypt (Gen. xlvii. 17). The only allusion in the Pentateuch to the horse as a factor in Israel's life is found in the law forbidding the king to "multiply horses" (Deut. xvii. 16). On

Introduced from Egypt.

Palestinian soil the animal was employed as a war-horse by the non-Israelite tribes (Joshua xi. 4). David seems to have been the first to adopt this use of the horse (II Sam. viii. 4, xv. 1); Solomon imported many horses and chariots from Egypt (I Kings x. 28); and they became a permanent feature of the armies of the later kings (II Kings ix. 21, 33; xiii. 7). The horse was not used for draft purposes, though Isa. xxviii. 28 mentions the use of the horse for thrashing. As a king's state animal it is mentioned in connection with the Persian court (Esth. vi. 8). From the horse as a war animal are derived various descriptions and similes, *e.g.*, from its strength and swiftness (Hab. i. 8; Jer. iv. 13), its flint-like hoofs (Isa. v. 28); its prancing and trampling (Judges v. 22; Jer. xlvii. 3; Nahum iii. 2); the splendid poetical description in Job xxxix. 19–25 should be especially noted. Frequent warning is given against putting one's trust in the horse (Isa. xxx. 16; Ps. xx. 7, xxxiii. 17).

In later times the horse seems to have become common in Palestine. The exiles brought with them horses from Babylon (Neh. vii. 68); and there was a "horse gate" in Jerusalem (II Chron. xxiii. 15). Horses were imported into Palestine from Egypt (Isa. xxxi. 1, 3; Ezek. xvii. 15), and especially through the Phenicians from Armenia (Togarmah), which was one of the staple markets for horses (Ezek. xxvii. 14). The whip and trappings and ornaments of the horse are mentioned in Ps. xxxii 9; Prov. xxvi. 3; and Zech. xiv. 20.

——**In Rabbinical Literature:** Six characteristics are predicated of the horse in the Talmud: (1) it is salacious (comp. Ezek. xxiii. 20); (2) it loves war; (3) it is high-spirited; (4) it needs little sleep; (5) it consumes large quantities of food; and (6) its evacuations are small (Pes. 113b and parallels). The Medes and Persians were especially rich in horses (Sanh. 98b). In connection with Zech. i. 8 the Talmud distinguishes red, yellow, and white horses (Sanh. 93a).

The horse was considered one of the most useful of the domestic animals; hence one should not live in a city where the neighing of the horse is not heard (Pes. 113a). It was used for riding (Bek. 2a) and in the chase (Shab. 94a), and covers were made of the hair of its mane and tail (Suk. 20b, Rashi). Non-Israelites ate its flesh (Yer. Shek. xii. 2).

Much labor was spent in the care of the horse (Shab. 113b; M. Ḳ. 10a, b). The general use of horseshoes is not mentioned in the Talmud; but in war time horses were sometimes provided with metal shoes (Shab. 59a). Among the objects used for the outfit of the horse are mentioned the bridle, an iron mouthpiece called "scorpion" ("'aḳrab"), and the collar (Kelim xi. 5, xxi. 2). For a white horse a red bridle was considered becoming (Ḥag. 9b). The forehead was decorated with scarlet-colored ornaments, and for protection against the evil eye the tail of a fox was hung between the eyes (Shab. 53a). At the death of its master the horse of a king was disabled by cutting through the tendons of the hoofs, so that it should not be used by any one else ('Ab. Zarah 11a). The horse was also employed as an instrument of punishment, culprits being bound to its tail and dragged over thorns (Sanh. 26b; Yoma 69a). The appearance in a dream of a white horse was considered a favorable omen (Sanh. 93a).

Bibliography: Tristram, *Natural History of the Bible*, p. 102; Lewysohn, *Zoologie des Talmuds*, p. 136.

E. G. H. I. M. C.

HORTICULTURE: That department of the science of agriculture which relates to the cultivation of gardens. The garden is called "gan" or "gannah" in the later Biblical books, and in the Mishnah "ginnah." Originally the word "gan" was probably applied to all kinds of gardens; but in later Biblical times an orchard came to be denoted by the Persian word "pardes," which, as connoting the religious idea of paradise, was introduced into the vocabularies of all civilized nations ("Z. D. M. G." xxxii. 761; S. Fränkel, "Die Aramäischen Fremdwörter im Arabischen," p. 149), and gained a wider recognition than the Biblical expression "Eden." The words "gannah" and "pardes" are both used in Ecclesiastes (see "parc" in Rashi to Ps. l. 9; Ibn Ezra to Eccl. ii. 5; Cant. iv. 13; Bacher, Ibn Ezra, p. 170).

The Garden.

In ancient Israel the garden was probably an orchard, vineyard, or kitchen-garden, although the royal gardens had doubtless more the nature of a park. The references to the nut-orchard in Cant. vi. 11—a passage often interpreted symbolically—and to the "orchard of pomegranates" ("pardes rimmonim") in the same book (*ib.* iv. 13) indicate the late origin of the Song of Solomon and the strong foreign influence under which it was composed. The description of the garden in Cant. iv. 13–14 is not that of an existing Palestinian garden, but of a purely imaginary one. The Biblical words "kerem," doubtless at first applied only to a vineyard, and "karmel," denoting cultivated land in contrast to the fallow field, were also used later to designate a garden.

The garden, which was divided into beds ("'arugot"), was naturally laid out near water, or was provided with cisterns and channels for irrigation (compare the stories of Bath-sheba and Susanna). The place-name "'En Gannim" (lit. "garden-spring") occurs twice in Palestine (Baedeker-Socin, "Palästina," 5th ed., p. 255). There are direct Biblical references to gardens near Jerusalem; and another is found in the name "Gate of Gennath" (*i.e.*, "garden gate"), which is mentioned by Josephus (Baedeker-Socin, *l.c.* p. 28). The gardener has often been confounded with the farmer (in the Mishnah "aris," which in the Midrash, however, probably does mean also "gardener"). An overseer of the royal forests, "shomer ha-pardes," is mentioned in Neh. ii. 8; otherwise "nozer" and "noṭer," the equivalents of the Aramaic "naṭora" and the Arabic "naṭura," are used. In post-Biblical times there are many references to gardens and gardeners; and the number of terms used to denote them increases correspondingly. Side by side with the Biblical "gannot u-pardesim" (gardens and parks)—a favorite phrase in Mishnaic times—the Persian words "baga" and "bustana," found also in Syriac and other related languages, appear in the Talmud, indicating the prevalence of Persian horticulture (comp. "Sha'are Ẓedeḳ," p. 87d). In tannaitic works, side by side with "gan," is used the form "ginnah"; the older form "gannah," found in the Mishnah, being due apparently to incorrect tradition. The plural "gannim" seems to have become obsolete by that time.

Halakot.

The Halakah gave occasion for many references to gardens in the Mishnah, some of which references may be noted here. It is declared that the garden should always be fenced in, though this custom is not uniformly observed (B. B. i. 4a; Yer. B. B. i. 12d). The garden generally lay near the house (B. M. x. 5; Yer. B. B. iii. 14b). As a person had to pass through the courtyard into the garden, the two are often contrasted (Ma'as. iii. 10; Ter. viii. 3; Yer. B. B. i. 12d; Yer. Giṭ. viii. 49b); domestic fowls could easily go from the yard into the kitchen-garden and do damage there (Tosef., B. Ḳ. ii. 347; Ḥul. xii. 1; Tosef., Ḥul. x. 511; Tosef., Beẓah, i. 201). Swarming bees frequently settled in neighboring gardens (Tosef., B. Ḳ. x. 369).

Legal ordinances refer to: the right of the poor to enter gardens (Sheb. ix. 7); the right of a merchant to pass through a garden belonging to one person into that of another whose fruit he desires to buy (B. B. vi. 6; comp. Mek., Beshallaḥ, 30b); the damages to be paid for cattle entering a garden (B. Ḳ. vi. 2); and the right of planting gardens and parks upon the site of a city destroyed for idolatry (Sanh. x. 6; Tosef., Sanh. xiv. 437).

The Biblical command not to cut down fruit-trees is treated in detail by Talmudic and rabbinical authorities, including the latest casuists; for example, in connection with the questions whether a nut-tree standing among vines may be cut down ("Ẓemaḥ Ẓedeḳ," No. 41), and whether worthless grape-vines may be uprooted to make room for something else (Steinach, "Yoreh De'ah," No. 63; on the cutting down of fruit-trees in general see "Simlat Binyamin," p. 169c). The existence of parks around synagogues is not sanctioned, in view of their resemblance to "asherim" ("Ben Chananja," vi. 688, viii. 589), although, according to Philo, many synagogues in Alexandria were surrounded by trees, as is the Elijah synagogue in that city to-day. As irrigation was necessary in post-Biblical times, there are many halakic and midrashic references to it (Gen. R. xv. 3; Lev. R. xv. 3).

Manure was applied both in Biblical and in Talmudic times, dung, the blood of animals, fine sand, ashes, leaves, straw, chaff, the scum of oil, and the residue of the fruits of the field being used. Blood was used exclusively for gardens; ashes and oil-scum, only for orchards; sand, for orchards and vegetable gardens; dung, chiefly for gardens. Gardens were often laid out in terraces on mountain-sides (B. M. x. 4-6). The owner is called "ba'al ha-ginnah," the term being also used haggadically of God (Yer. B. M. iii. 50d). A garden may be so small that the vintner may just enter within the enclosure with his basket ('Eduy. ii. 4), though the minimum size is fixed by some at 130 square meters; by R. Akiba at 32.7 square meters (B. B. i. 6, vii. 2). Plants were sometimes raised in pots.

Traces of Greek influence upon Palestinian horticulture are few; indeed, this science was brought to Europe from the Aramean countries. The grape-pole (*δίκρανον*) was of Greek origin, as were the following plants: the laurel (*δάφνη*), iris (*ἶρις*), ivy (*κισσός*), mint (*μίνθα*), narcissus (*νάρκισσος*), rue (*πήγανον*), box, and the oleander (*ῥυδοδάφνη*).

A famous garden of Mishnaic time was the rose-garden at Jerusalem, said to date from the time of the Prophets (Ma'as. ii. 5), but this, it is declared, was the only garden or park permitted in that city (Tosef., Neg. vi. 625; B. Ḳ. 82b). The parks of Sebaste must be mentioned, as well as those of Jericho, and the gardens of Ashkelon ('Ar. iii. 2; Tosef., 'Ar. ii. 544; Sifra, Beḥuḳḳotai, ed. Weiss, p. 114a). Of the Middle Ages the garden of the community of Worms should be mentioned ("Liḳḳuṭe Maharil," p. 109b; "Monatsschrift," xlv. 62).

The gardener is called "gannan" (Talmudic, "ginna'a" or "gannana"). The guardians are called "shomere gannot u-fardesim." The planter is called "shattala" (B. M. 93a; Yer. B. M. viii. 11c). Babli mentions a gardener in the service of Rabina. In the Haggadah, aside from God Himself, Noah is designated as the first gardener; he planted also cedar-trees (Gen. R. xxx.). He said to his children after the Flood, "You will go and build cities for yourselves, and will plant in them all the plants that are on the earth, and all the trees that bear fruit" (Book of Jubilees, vii. 35). Abraham is also considered as a planter, as is Solomon, the appurtenances of the latter's kingship being, among other things, vineyards, gardens, and parks (Kallah, ed. Coronel, p. 16a). Because the Egyptians forced the children of Israel to lay out gardens and parks, in order to prevent them from multiplying (Seder Eliyahu R. vii. 42, ed. Friedmann), the plague of hail was sent upon their land, in order to fulfil the words of Ps. lxxviii. 47.

Haggadic References.

The Haggadah often refers to gardens and parks, especially the gardens of the emperor. The passages in which such references occur have been collected by Ziegler, "Die Königsgleichnisse des Midrasch," pp. 286 *et seq.* Similes and metaphors in which reference is made to imperial gardens are found as early as the tannaitic period; *e.g.*, in Tosef., Ḥag. ii. 234, and in the Mekilta; also in Exodus Rabbah, Tanḥuma, and Pesiḳta—hence within the domain of the Roman empire—while the Babylonian sources contain hardly any such figures. These figures show a deeper and more intimate observation of nature than is found in later rabbinic times. The Haggadah in general confines itself to the Biblical figures that have suggested the comparison. Canticles especially has stimulated the imagination of the haggadists.

In Biblical times the garden was perhaps also used as a burial-ground (II Kings xxi. 18, 26; comp. John xix. 41), though later on the Jewish cemeteries did not present the appearance of gardens. R. Hananeel cites an old Babylonian tradition, according to which Abba Arika planted trees upon graves, but only a small part of them took root and blossomed, and such as did were all on the graves of those that had not died before their time ("'Aruk," vi. 157). The following proverbs referring to gardens may be mentioned: "As the garden, so the gardener";

"Whoever rents one garden may eat birds; whoever rents more than one at the same time will be eaten by the birds" (Dukes, "Rabbinische Blumenlese," Nos. 202, 456; Weissberg, "Mishle Ḳadmonim," p. 6).

Book-Titles.

The Jews of the Middle Ages did not possess a highly developed sense of natural beauty, nor were they much given to horticulture. Poets writing in Hebrew were restricted, for the names of flowers, to the Biblical vocabulary. Foreign influence is shown in the predilection for horticultural names as book-titles, and in the division of books into "flower-beds"; for example, "Gan Elohim" ("R. E. J." xli. 304); "Gan 'Eden," the numerical value of which corresponds to the number of chapters in Maimonides' "Moreh" (Steinschneider, "Hebr. Uebers." p. 429); "Pardes," in which the methods of Scriptural exegesis were summed up (Bacher, in Stade's "Zeitschrift," 1893, p. 294; Jew. Encyc. iii. 171); "Ginnat Weradim" (rose-garden), occurring twice as a book-title; "Ginnat Egoz" (nut-garden), "Ginnat ha-Bitan" (palace garden), occurring once each; "Kaftor wa-Feraḥ" (if the original meaning of the words, which in the Bible are descriptive of the golden candlestick, may be taken to assign the title to this class), used as a book-title three times; and "Kerem," occurring sixteen times in different combinations, six of these being "Kerem Shelomoh." "Maskit ha-Orot ke-Pardes ha-Niẓẓanim" is the title of Ghazali's work in Isaac b. Joseph Alfasi's translation (Steinschneider, *l.c.* p. 346). "Neṭa'" (plantation) is found twelve times in titles, three of these being "Niṭ'e Na'amanim," and five "Neṭa' Sha'ashu'im." "Sefer ha-Peraḥ" = "Flores" of Abu Ma'asher; "Shoshan ha-Refu'ah" = *Lilium medicinæ*; "Peraḥ ha-Refu'ah" = *Flos medicinæ* (Steinschneider, *l.c.* pp. 531, 785, 800); there is also a Karaite "Sefer ha-Niẓẓanim" (Steinschneider, *l.c.* p. 450). Joseph al-Ḳirḳisani's commentary on the passages of the Pentateuch referring to the Law is "Al-Riyaḍ wal-Ḥada'iḳ" (beds and gardens; see Steinschneider, "Arabische Literatur der Juden," p. 79). Better known is Rashi's "Sefer ha-Pardes." Under "'Arugat ha-Bosem" (Steinschneider, "Hebr. Uebers." pp. 411, 753) Benjacob records ten titles of books; under "Pardes," eighteen; and in combination with "Peraḥ," eighteen. Aside from "Sefer ha-Gan," occurring twice, sixteen titles are combinations of "gan," while "shoshannah" (lily) enters into twenty-three titles; comp. also the titles "'Arugat Bosem ha-Mezimmah," "Pardes Rimmone ha-Ḥokmah," "Pardes ha-Ḥokmah," "Gan Te'udot" ("Z. D. M. G." xxvii. 555, 557, 559; Steinschneider, *l.c.* pp. 389, 392, 394). See Botany; Flowers in the Home; Plants.

E. G. H. I. Lö.

HORTUS JUDÆORUM. See Cemetery.

HORWITZ, AARON B. JOSEPH HA-LEVI: Russo-German rabbi; born in Lithuania in the early part of the eighteenth century; died at Berlin 1779. Early in life he lived at Königsberg and at Prague, where he acquired a fair knowledge of German. He then held the position of rabbi successively at Shkud, Lithuania, at Hasenpoth, Courland, and at Berlin. He was recognized as a rabbinical authority, and his approbations appear in the first edition of Mendelssohn's translation of the Bible, in the "'Ammude Bet Yehudah" of Judah b. Mordecai ha-Levi Hurwitz (Amsterdam, 1764), and in other well-known works. He was the author of ḥiddushim, etc., to the Talmud, with a supplement, and containing a responsum on the law of divorce (Frankfort-on-the-Main, 1770).

Bibliography: Fuenn, *Keneset Yisrael*, p. 83; Wunderbar, *Gesch. d. Juden in Liv- Est- und Kurland*, Mitau, 1853; Landshuth, *Toledot Anshe Shem*, p. 85.

H. R.

HORWITZ, ARYEH LÖB BEN ẒEBI HA-LEVI (otherwise known as **R. Löb Zietiler**): Lithuanian Talmudist of the seventeenth century. After having been "rosh yeshibah" in several German towns Horwitz was called in a similar capacity to the yeshibah of Minsk while Jehiel Heilprin was chief rabbi there. Horwitz was the author of "Margenita Ṭaba," a defense of Maimonides' "Sefer ha-Miẓwot" against the strictures of Naḥmanides, published with the "Sefer ha-Miẓwot" at Frankfort-on-the-Main, 1756. According to the preface, added by his son, Horwitz wrote also novellæ on the Talmud, and "Elef ha Magen," defending Maimonides against the attacks of Abraham b. David.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 533; Benjacob, *Oẓar ha-Sefarim*, p. 362; Ben-Zion Eisenstadt, *Rabbane Minsk*, p. 15.

S. S. M. Sel.

HORWITZ, BELLA (called also **Bella Ḥazzan**): Daughter of the martyr Be'er ben Hezekiah ha-Levi Horwitz and wife of Joseph ben Ḥayyim Ḥazzan, who died at Prague in 1713. In 1705 she published "Gesch. des Hauses David." In conjunction with Rachel Porges, the wife of Löb Porges, she edited a primeval history, mostly legendary, of the Prague Jews, entitled "Eine Schöne Geschichte, so Ist Geschehen, Ehe noch Jehudim zu Prag Gewohnt." She also wrote a "Teḥinnah" for the ten penitential days.

Bibliography: Fuenn, *Keneset Yisrael*; Kayserling, *Die Jüdischen Frauen*, pp. 153 *et seq.*; Kaufmann, *Die Letzte Vertreibung der Juden aus Wien und Niederösterreich*, p. 189.

S. I. Z.

HORWITZ, BERNARD: Chess-player and writer on chess; born 1809 in the grand duchy of Mecklenburg; died in London 1885. A chess pupil of Mendheim in Berlin, he became known as one of the "Pleiades," a name given to the seven leaders of the new school of chess which arose in that city between 1830 and 1840. After residing some time in Hamburg, Horwitz went to England, in which country he settled about 1845, and competed in most of the tournaments up to 1862.

With J. Kling, Horwitz published "Chess Studies" (London, 1851), devoted mainly to end games (previous works on chess having treated principally of the openings); and with the same collaborator he issued "The Chess-Player," of which four volumes appeared (*ib* 1851-53). His last work was "Chess Studies and End Games Systematically Arranged" (*ib.* 1884).

Bibliography: *The Times*, London, Aug. 30, 1885; *Dict. National Biography*, xxvii. 393.

J. A. P.

HORWITZ, ẒEBI HIRSCH BEN PHINEHAS: Rabbi at Frankfort-on-the-Main; died there

Sept. 8, 1817. He succeeded his father in the rabbinate of Frankfort in 1805. He was the author of the following works: "Maḥaneh Lewi," halakic novellæ, Offenbach, 1801; "Laḥme Todah," supplementing and completing the preceding work, *ib.* 1816; novellæ on Talmudical treatises in his father's "Ketubah," *ib.* 1887. Carmoly claims to have seen in manuscript two other works by Horwitz: "Ḥomer ha-Ḳodesh," consisting of responsa; and a commentary on various Biblical passages, entitled "Birkat ha-Torah."

Bibliography: Carmoly, in *Revue Orientale*, iii. 306; Steinschneider, *Cat. Bodl.* col. 2752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 292.

D. I. Br.

HOSANNA (הושענא = "Oh, save!"): The cry which the people of Jerusalem were accustomed to raise while marching in procession and waving branches of palm, myrtle, and willow in the joyous Sukkot festival, especially on the seventh day, when the willow-branches of the "lulab" procession were piled up and beaten against the altar (Suk. iii. 9, iv. 5). The willow-branch thus received the name "hosha'na" (Suk. 30b, 31a, 34a, 37a, b, 46b); and the seventh Sukkot day was called "Day of Hosha'na" or "Hosha'na Rabbah." It was a popular festival, of ancient, probably Canaanitish, origin, connected with the prayer for the year's rain (Zech. xiv. 8–17); the multitudes accompanied the priests each night of the Sukkot feast to the spring of Shiloah, where the water for the libation ("nissuk ha-mayim") was drawn amidst great solemnity and rejoicing (Suk. v. 1–4), while the last day formed the climax of the festivities. "Anna Adonai hoshi'ah-nna" (Ps cxviii. 25), the refrain of the psalms recited by the assembly, was, probably owing to constant repetition, abbreviated by the people into "Hosha'na," just as the old Canaanite cry "Hoi Dod" ("Wo Adonis") was turned into a common interjection, "Hedad." Thus "Hosha'na" became a popular cry used in solemn processions wherewith was connected the carrying of the palm-branches as described in I Macc xiii. 51 and II Macc. x. 7.

According to John xii. 13 (in the Sinaitic codex), which has the story preserved in its original form, the same cry was raised by the multitude on the occasion of Jesus' arrival at Jerusalem. They "took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is he that cometh in the name of the Lord"—that is, the verse following "Anna Adonai hoshi'ah-nna" in the Hallel psalm—and then called him "the King of Israel." Luke (xix. 38), writing for the Gentiles, omits the palm-branches and the Hosanna cry, and changes the Biblical verse into "Blessed be the King that cometh in the name of the Lord," while adding the Messianic salutation of the angels in the birth story, "Peace in heaven, and glory in the highest." Mark (xi. 8–10) combines the two versions, and changes the words of Luke into "Blessed be the kingdom of our father David, that cometh. . . . Hosanna in the highest," the closing words of which no longer give any sense The same is the case with the words "Hosanna to the son of David" in Matt xxi. 9, "Hosanna in the highest" being a corruption of the original version. The Psalm verses recited have been interpreted by the Rabbis also as referring to the advent of the Messiah (see Midr. Teh. to Ps. cxviii. 17, 21, 22; comp. Matt. xxi. 42).

Wünsche ("Erläuterungen der Evangelien aus Talmud und Midrasch," p. 241) thinks that the Passover and the Sukkot festivals have been confounded by the Gospel narrator (see also Festivals). It is noteworthy that the Easter week in the Syrian Church received the name "Shabbeta de-Osha'na" (= "Hosanna week"; Bar Hebræus, "Chronicle," quoted by Geiger in "Wiss. Zeit. Jüd. Theol." 1836, p. 417).

K.

HOSEA, THE PROPHET: Hosea must have been a citizen of the Northern Kingdom of Israel, and must have remained there permanently during the period of his prophetic activity; for "the land" (i. 2) means Israel, and "our king" (vii. 5) the king of the Northern Kingdom. According to the superscription of the book, Hosea was the son of Beeri, and, from what he says (i.–iii.) about his marriage, he had a wife who was faithless to him. When she fled from his house, he had to redeem her from the person into whose hands she had given herself. It has been assumed by some that this account has no historical basis, being merely an allegory. It is not, however, correct to maintain that the narrative is an allegory merely because the names can be interpreted allegorically, "Gomer the daughter of Diblaim" evidently meaning "destruction in consequence of idolatry" (דבלים = properly, "cakes of figs," which according to iii 1 [אשישי ענבים] were offered as an oblation). There seems also to be intended an assonance with "Shomron bat Efrayim." The narrative must be regarded as historical, and the faithlessness of the woman as a fact. Hosea, however, knew nothing of her character at the time of his marriage, on the contrary, it was made manifest to him only afterward, as if through a special intervention of God, in order to serve to the prophet as a symbol of Israel's unfaithfulness to the Lord. Other views derived from the Book of Hosea—for instance, that of Ewald, that the prophet was obliged to retire to Judah on account of the increasing hostility toward him, and that he there wrote his book, or that he belonged to the caste of priests—lack support, as do the stories concerning the prophet found in the later Jewish and the Christian traditions. For example, "Yuḥasin," 12a identifies בארי with בארה (I Chron. v. 6), and assumes that Hosea belonged to the tribe of Benjamin—an assumption entirely impossible on historical grounds, as the addition in I Chron. v. 5 shows. According to the Christian tradition, Hosea was a native of Beelmoth (Ephraem Syrus) or Belemoth (pseudo-Epiphanius and Isidorus) or Belemon (pseudo-Dorotheus), and belonged to the tribe of Issachar; while, according to Jerome, the prophet was a native of Beth-shemesh The Jewish tradition says ("Shalshelet ha-Ḳabbalah," p. 19) that he died at Babylon, and that his body, having been carried by a camel to Safed in upper Galilee, was buried there. All these stories are, however, historically worthless.

E. G. H V. Ry.

HOSEA, BOOK OF.—Biblical Data: The contents of the book may be summarized as follows:

Contents and Analysis.

Part i., ch. i.-iii.—Two symbolical actions: (*a*) At the command of YHWH, Hosea takes to wife an adulterous woman, as a symbol of the people of Israel, who have deserted their God and must be punished for their desertion, but who will be restored to YHWH'S favor after a time of probation. (*b*) At the further command of YHWH, Hosea is once more married to his former, unfaithful wife, as a symbol of the enduring love of YHWH for His people in spite of their faithlessness.

Part ii., ch. iv.-xiv.—Hosea's prophetic sermon on the sinful and idolatrous people of Israel. Announcement of the ruin that shall overtake Israel, now become morally and religiously degraded through the fault of its priests (iv. 1-14). To this is added a warning to Judah (iv. 15-18). Judgment is pronounced on the priests and the rulers who have led the people into sin, bringing upon them the inevitable punishment (v. 1-7). Description of the ruin that shall come upon Ephraim and Judah, which even the Assyrian king will not be able to turn away: Hosea in a vision anticipates its coming (v. 8-15). The exhortation to repentance (vi. 1-3); YHWH'S answer censuring the inconstancy of the people (vi. 4-7); the moral degradation of Israel, and especially of its priests (vi. 8-11); the rulers are made responsible for the sins of the people, because they rejoice therein instead of preventing them, and because, despite the national distress, they continue in their spirit of revelry and revolt (vii. 1-16). Renewed announcement of judgment upon Israel for its impiety, its idolatry, and its leagues with foreign nations; the punishment to be in the form of exile, into which the Israelites shall be led in spite of their fenced cities (viii. 1-14). In the distant land of exile they shall eat the bread of mourners, instead of rejoicing like the heathen over rich harvests and vintages (ix. 1-6), as a punishment for disregarding the warnings of the Prophets, who were persecuted even in the house of God (ix. 7-9). As they turned from YHWH in the wilderness, so they must now go into exile because of their idolatry, since YHWH will cast them away (ix. 10-17). Their ingratitude for YHWH'S love, as shown in their idolatry, must be punished by the destruction of the altars and images of Samaria (x. 1-8). Israel's sins in general, prevalent among the people from olden times, deserve bitter punishment (x. 9-15). In spite of YHWH'S loving care, they have ever been faithless to Him (xi. 1-7); therefore punishment will not be delayed: it will not, however, destroy, but purge them, leaving a remnant, YHWH'S infinite pity overcoming His anger (xi. 8-11). An examination of Israel's early history shows that Israel, as well as Judah, has always been faithless to YHWH, its guilt being all the heavier in view of YHWH'S loving care (xii. 1-15). Because of Israel's idolatry YHWH must destroy Israel's power and glory (xiii. 1-11); the sins of the people demand pitiless punishment, which, however, will not utterly destroy them (xiii. 12-xiv. 1). An appeal to Israel to return to YHWH, and a promise of forgiveness to the repentant people (xiv. 2-10).

Time of Composition.

——**Critical View:** The nature of Hosea's prophecies shows that he appeared at a time when the kingdom of Israel, which reached the zenith of its power under Jeroboam II. (782-741 B.C.), had begun to decline (*c.* 750 B.C.). The first part of the book, more particularly (ch. i.-iii.), dates from this time; for, according to i. 4, the crime of Jehu had not yet been atoned, it being avenged only after the murder (743 B.C.) of Zachariah, son of Jeroboam II. Hosea, however, continued his prophetic activity after the death of Jeroboam II., the period that marked the decline of the Northern Kingdom. This becomes evident especially from the passage vii. 2, referring to the usurpers who were supplanted by their successors at short intervals (comp. II Kings xv. 10-14). But nothing in the book itself, much less the statement in the superscription (part of which certainly is spurious) to the effect that he prophesied in the days of King Hezekiah, justifies the assumption that he lived to see the expedition of Tiglath-pileser of Assyria (745-728 B.C.) against Pekah of Israel (734 B.C.); for at that time a large part of the inhabitants of northern Israel and of the land east of the Jordan were led away captive by the Assyrians (II Kings xv. 29 *et seq.*), while, according to vi. 8 and xii. 12, Gilead still belonged to the kingdom of Israel. Hence the second part of the book (ch. iv.-xiv.) must have been written between 738 and 735 B.C., the "terminus a quo" of this prophecy being the year 738, because in that year King Menahem of Israel (741-737) was obliged to pay tribute to Assyria (II Kings xv. 17 *et seq.*). In agreement with this assumption it is evident that Hosea borrowed from Amos, since the expression "bet awen" (iv. 15; v. 8; x. 5, 8) could have been derived only from Amos v. 5, and viii. 14 is probably derived from Amos i. 14 *et seq.*

Authenticity and Integrity of the Book.

The authenticity of Hosea's prophecies is evidenced by their eminently individualistic and subjective character, consistently maintained throughout. Various additions, however, seem to have crept into the original text. The enumeration of the four kings of Judah—Uzziah, Jotham, Ahaz, and Hezekiah—is certainly spurious, Hosea being thereby made a contemporary of Isaiah. In the text itself, also, there appear various distinct interpolations. The passage i. 7, indeed, seems to be a Judaic addition, referring to the saving of Jerusalem from the hands of the Assyrians by Hezekiah in 701 B.C. It has been objected that Judah was really less guilty in comparison with Israel, and could therefore be set up as a contrast, implying not a delay of judgment, but an intensification of it.

And, again, since Hosea's descriptions of the future contain no allusion to a Messianic king of David's line, speaking merely of YHWH and Israel without any intermediary, it has been assumed that any references to the Messianic hopes were added by a later Judaic hand, including the passages ii. 1-3 and iv. 15a, the words "and David their king" in iii. 5, and "without a king, and without a prince" in iii. 4. Although such interpolations are perfectly possible a priori, there are certain difficulties in admitting them. Thus, the passage ii. 1-3 could only have been misplaced from its original position as a speech of Hosea, and have become corrupted. In fact, the assumption of Kuenen and others that the words were originally added to ii. 25, smooths away the greatest difficulty. And the further objections, that, according to this assumption, ii. 25 and ii. 2b-3 do not dovetail, and that ii. 3, compared with ii. 25, could never have been the end of a longer speech, are answered by the assumption that it was only after this transposition that the text was changed in order to make a better ending, such secondary emendations being often traceable.

The other alleged interpolations, also, are somewhat doubtful. For instance, the expression "David, their king" (iii. 5a) finds its parallel in the repetition of "YHWH" in 5b (in place of the אלין which might have been expected), although this also may be a secondary emendation. Grave objections might also be brought against the assertion that in iv. 15a, if Hosea had been the author of this passage, Judah ought to have been the one addressed. Finally, the authenticity of viii. 14 has been doubted on account of the resemblance to Amos ii. 4 *et seq.*; but, as it may be taken for granted that Hosea was acquainted with the prophecies of Amos (see above), there is no reason whatever to set aside viii. 14 as an interpolation.

Importance for Israel's Religious Development.

Amos and Hosea elevated the religion of Israel to the altitude of ethical monotheism, being the first to emphasize again and again the moral side of Yhwh's nature. Israel's faithlessness to Yhwh, which resisted all warnings, compelled Him to punish the people because of His own holiness; and these two prophets, recognizing that fact, were forced to the conclusion that Yhwh would not only punish Israel for the sake of His holiness, but would even allow Israel to perish in order to maintain the supremacy of His moral law. While Amos lays stress chiefly on justice and righteousness as those elements of the religious consciousness most acceptable to God, Hosea considers infidelity as the chief sin, of which Israel, the adulterous wife, has been guilty against her loving husband, Yhwh; and over against this he sets the unquenchable love of Yhwh, who, in spite of this infidelity, does not cast Israel away forever, but will take His people unto Himself again after the judgment.

Bibliography: F. Hitzig, *Die Zwölf Kleinen Propheten Erklärt* (No. 1 of *Kurzgefasstes Exegetisches Handbuch zum A. T.*), 4th ed., by H. Steiner, Leipsic, 1881; C. F. Keil, *Biblischer Commentar über die Zwölf Kleinen Propheten* (in the Keil and Delitzsch series of Bible commentaries), *ib.* 1881; Orelli, *Ezechiel und die Zwölf Kleinen Propheten* (vol. v. of *Kurzgefasster Commentar zu den Schriften des A. und N. T.*), Nördlingen, 1888; Wellhausen, *Die Kleinen Propheten, Uebersetzt mit Noten*, in *Skizzen und Vorarbeiten*, No. 5, Berlin, 1892; Nowack, in *Nowack's Handkommentar zum A. T.* iii. 4, Göttingen, 1897; Simson, *Der Prophet Hosea, Uebersetzt und Erklärt*, Hamburg and Gotha, 1851; A. Wünsche, *Der Prophet Hosea Uebersetzt und Erklärt mit Benutzung der Targumim und der Jüdischen Ausleger Raschi, Aben Esra und David Kimchi*, Leipsic, 1868; Töttermann, *Die Weissagung Hoseas bis zur Ersten Assyrischen Deportation*, i.–vi. 3, Helsingfors, 1879; Nowack, *Der Prophet Hosea*, Berlin, 1880; T. K. Cheyne, *Hosea, with Notes and Introduction*, Cambridge, 1884 (reprinted 1889); F. F. P. Valeton, *Amos en Hosea*, Nimeguen, 1894; De Visser, *Hosea, de Man des Geestes*, Utrecht, 1886; Houtsma, in *Theologisch Tijdschrift*, 1875, p. 55; Oort, *ib.* 1890, pp. 345 *et seq.*, 480 *et seq.*; J. Bachmann, *Alttestamentliche Untersuchungen*, ch. i.–vii., Berlin, 1894; Billeb, *Die Wichtigsten Sätze der Alttestamentlichen Kritik vom Standpunkt der Propheten Hosea und Amos aus Betrachtet*, Halle, 1893; Patterson, *The Septuaginta Text of Hosea Compared with the Masoretic Text*, in *Hebraica*, vii. 190 *et seq.*; P. Ruben, *Critical Remarks upon Some Passages of the Old Testament*, iv.–xi., London, 1896.

E. G. H. V. Ry.

HOSHAIAH (in the Babylonian Talmud generally **Oshaya**): Palestinian amora of the third and fourth amoraic generations (died about 350 c.e.). It is supposed that his colleague Ḥanina was his brother (Sanh. 14a; see Edels, "Ḥiddushe Agadot," *ad loc.*). They were lineal descendants from Eli the priest, which circumstance they assigned as reason for Johanan's failure to ordain them. For a living they plied the shoemaker's trade (see Hananiah [Ḥanina]). Hoshaiah and Ḥanina are mentioned in connection with a certain bath-house, the ownership of which was contested by two persons, one of whom turned over the property as "heḳdesh" (for sacred use), causing Hoshaiah, Ḥanina, and other rabbis to leave it (B. M. 6b). On the day Hoshaiah died, it is claimed, the largest date-palm in Tiberias was uprooted and fell (Yer. 'Ab. Zarah iii. 42c).

Bibliography: *Yuḥasin*, ed. Filipowski, p. 118, London, 1857; Heilprin, *Seder ha-Dorot*, ii. 36, Warsaw, 1878; Frankel, *Mebo*, p. 75, Breslau, 1870; Jolles, *Bet Wa'ad*, p. 20a, Cracow, 1884; Bacher, *Ag. Pal. Amor.* iii. 565.

s. J. D. E.

HOSHAIAH RABBAH, ROBA, BERABBI or **BERIBBI**: Palestinian amora of the first amoraic generation (about 200 c.e.); compiler of baraitot explaining the Mishnah-Tosefta. He was closely associated with the successors of Rabbi, as was his father with Rabbi himself. Hoshaiah's father, Ḥama, lived in Sepphoris, the residence of Rabbi and the seat of the patriarchs (see Ḥama b. Bisa).

Hoshaiah's yeshibah, also, was for many years located at Sepphoris, where pupils crowded to hear his lectures. Johanan, one of his greatest disciples, declared that Hoshaiah in his generation was like R. Meïr in his: even his colleagues could not always grasp the profundity of his arguments ('Er. 53a). And the esteem in which Hoshaiah was held by his pupils may be gaged by the statement that, even after Johanan had himself become a great scholar and a famous teacher and no longer needed Hoshaiah's instruction, he continued visiting the master, who in the meantime had grown old and had removed his school to Cæsarea (Yer. Sanh. xi. 30b).

"Father of the Mishnah."

Hoshaiah was called the "father of the Mishnah," not so much because of his collection and edition of the mishnayot, as because of the ability with which he explained and interpreted them (see Yer. Ḳid. i. 60a; Yer. B. Ḳ. iv. 4c). Hoshaiah's most important halakic decision is directed against the standard weights and measures, held by Johanan to be traditional from the Sinaitic period. Hoshaiah's radical point of view can be traced to his theory of the development of the Mishnah. He even goes so far as to overrule both Bet Shammai and Bet Hillel with reference to offerings brought on visiting the Temple three times every year (Ḥag. i. 2). The custom of greeting mourners on the Sabbath was permitted in southern Galilee, including Cæsarea, and prohibited in other places. Hoshaiah happened to be in a certain town on the Sabbath, and, meeting mourners, greeted them, saying, "I do not know your custom, but I greet you according to our custom" (Yer. M. Ḳ. iii. 82d).

Hoshaiah's consideration for others is exemplified in his gracious apology to the blind teacher whom he had engaged for his son, and whom he did not suffer to meet visitors at dinner for fear that he might be embarrassed (Yer. Peah viii. 21b).

Hoshaiah's authority must have been very powerful in his later years, when he successfully resisted the efforts of R. Gamaliel ha-Nasi, the son of Rabbi, to introduce "demai" (the "suspicion," on buying wheat from an 'am ha-areẓ, that he had not separated the tithes) into Syria (Yer. Ḥal. iv. 60a) It is also indicated by his remarkable interposition in regard to the mishnah which declares that "a Gentile's testimony in the case of an 'agunah is allowed only if stated as a matter of fact and without any intention to testify" (Yer. Yeb. xvi. 5; Yeb. 121b).

His Haggadah.

The haggadic utterances of Hoshaiah are numerous, scattered principally in Midrash Rabbah, which some have erroneously attributed to him because of the opening words "R. Hoshaiah Rabbah." In Genesis Rabbah, Hoshaiah's text with reference to the Creation is the verse "Then I was by him, as one brought up [= אמון] with him" (Prov. viii.

30). He transposes the letters to read אומן ("an architect"), and explains that "wisdom" (the Torah) was used as an instrument by God to create the universe. He illustrates this by the example of an earthly king who, in building a palace, needs an architect with plans and specifications. Freudenthal points out the analogy between Philo's ideas and those of Hoshaiah, and Bacher expresses his opinion that if Hoshaiah had not himself read the philosopher's works, he at least had heard of them from Origen, the most important champion of Philo ("J. Q. R." iii. 357). In a dialogue with Hoshaiah regarding circumcision, a "philosopher" (identified as Origen by Bacher) asked: "If the rite possesses such virtue, why did not God create the first man circumcised?" Hoshaiah replied that man, with all things created on the first six days, needs improving and perfecting, and that circumcision conduces to perfection (Gen. R. xi. 6). Bacher quotes a passage in which Hoshaiah refuted the incarnation dogma: "When God created Adam the angels mistook him for a deity and wished to sing the hymn 'Holy! Holy! Holy!' But when God put Adam to sleep they knew him to be mortal, as the prophet said: 'Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?'" (Isa. ii. 22; Gen. R. viii. 10).

Relations with Origen.

There are more examples in the Talmud to justify the assertion that Hoshaiah as the representative of Judaism was in constant touch with the early Christians at Cæsarea, and particularly with Origen, who was ordained presbyter at Cæsarea in 228, and who in 231 opened a philosophical and theological school which was attended by persons from all parts, anxious to hear his interpretation of the Scriptures. Origen died in 254 at Tyre, so that his last twenty-five years were spent in the region in which most of the Amoraim lived. The "philosopher" whom the latter mention as controverting Hoshaiah's Biblical interpretations was doubtless Origen himself or one of his students. The influence brought to bear by Hoshaiah and others probably induced Origen to formulate the doctrine of the different degrees of dignity in the Trinity, for which Origen was accused as a heretic.

Hoshaiah was very strict in requiring from a proselyte both circumcision and immersion (baptism) in the presence of three rabbis (Yeb. 46b); this was very likely directed against the free conversion of the Gentiles by the Christian Jews. In a case of partition by heirs or partners the Mishnah says: "They can not divide the Scriptures between them, even when all parties are satisfied." Hoshaiah adds: "even if they wish to divide by volumes, one to take the Psalms and another the Chronicles" (Yer. B. B. i. 13a). It is explained that such an exchange would be considered as unequal and as giving the impression that one Biblical book is holier than another. This is more easily understood in view of the exaltation by the Judæo-Christians of the Psalms in comparison with the other books of the Old Testament, especially with the Chronicles, as against the contrary view of Judaism, which recognizes no preference between the various books.

Bibliography: *Yuḥasin*, ed. Filipowski, p. 118; *Seder ha-Dorot*, ii. 36; Frankel, *Mebo*, p. 74; Jolles, *Bet Wa'ad*, p. 20a; Bacher, *Ag. Pal. Amor.* i. 89-108; *J. Q. R.* iii. 357.

E. C. J. D. E.

HOSHAIAH OF TURYA. See Abba Hoshaya.

HOSHAIAH ZE'ERA DE-MIN ḤABRAYA: Palestinian amora of the third amoraic period (died about 350 C.E.). In the Tosafot it is claimed that "Ḥabraya" was the name of his birthplace, but according to Rashi the word means a "society of colleagues," and the surname "Ze'era" (minor, junior) is used to distinguish him from Hoshaiah the Elder (Ḥul. 12b). He belonged to the rabbis "of the south" (southern Galilee), and may be identified with Hoshaiah, the brother of Ḥanina, who was also a "ḥaber." Only one halakah is mentioned in the name of Hoshaiah Ze'era (Niddah 26a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 36; *Aruch Completum*, p. 316.

E. C. J. D. E.

HOSHA'NA RABBAH ("the great Hosha'na"): The popular name for the seventh day of the Feast of Booths (Sukkot); the day on which the exclamation "Hosha'na!" (save now!) is often repeated, while on the other days of the feast it is used but sparingly. While the name arose comparatively late, the character of the day as distinguished from the rest of the feast dates back to the days of the Temple, probably to the first Hasmoneans or even earlier. The Gospels mention the word as the cheerful cry of men carrying palm-branches, but by a mistake place the custom in the season shortly before the Passover, instead of in the Feast of Booths. The Mishnah (Suk. iv. 5) mentions the processions around the altar during the feast, once each on six days, but seven times on the seventh day. It explains the "commandment of willows" thus: At a place below Jerusalem called Colonia willows were gathered—big branches, about eleven cubits long; these were set up at the sides of the altar with the foliage overhanging it. The willow is furthermore mentioned in Suk. iv. 1, 3 as being in use on six or seven days—six times when Sabbath fell other than on the seventh day of the feast, seven times when it fell on the seventh day. From this it would seem that the use of the willow on the seventh day was deemed of sufficient importance in the Temple service to justify its retention even on the Sabbath.

Ceremonies.

The joyousness of the Feast of Booths, as it gathered around the "drawing of water" and developed in music and torchlight processions (Suk. iv. 5), attained its height on the seventh day. Many of the exercises were in conflict with the Sabbath or even with a feast-day (Suk. v. 1, "the flute-playing lasts five or six days"); but although with the destruction of the Temple nearly all these exercises had fallen into disuse, yet in framing the new Calendar, about 361, the patriarch Hillel and his advisers deemed Hosha'na Rabbah so important and so much in conflict with the Sabbath that, to prevent Hosha'na Rabbah falling on a Sabbath, they would not allow the New-Moon of Tishri to occur on a Sunday. All the ceremonies or services of praise or prayer which belonged to the other middle days of the feast

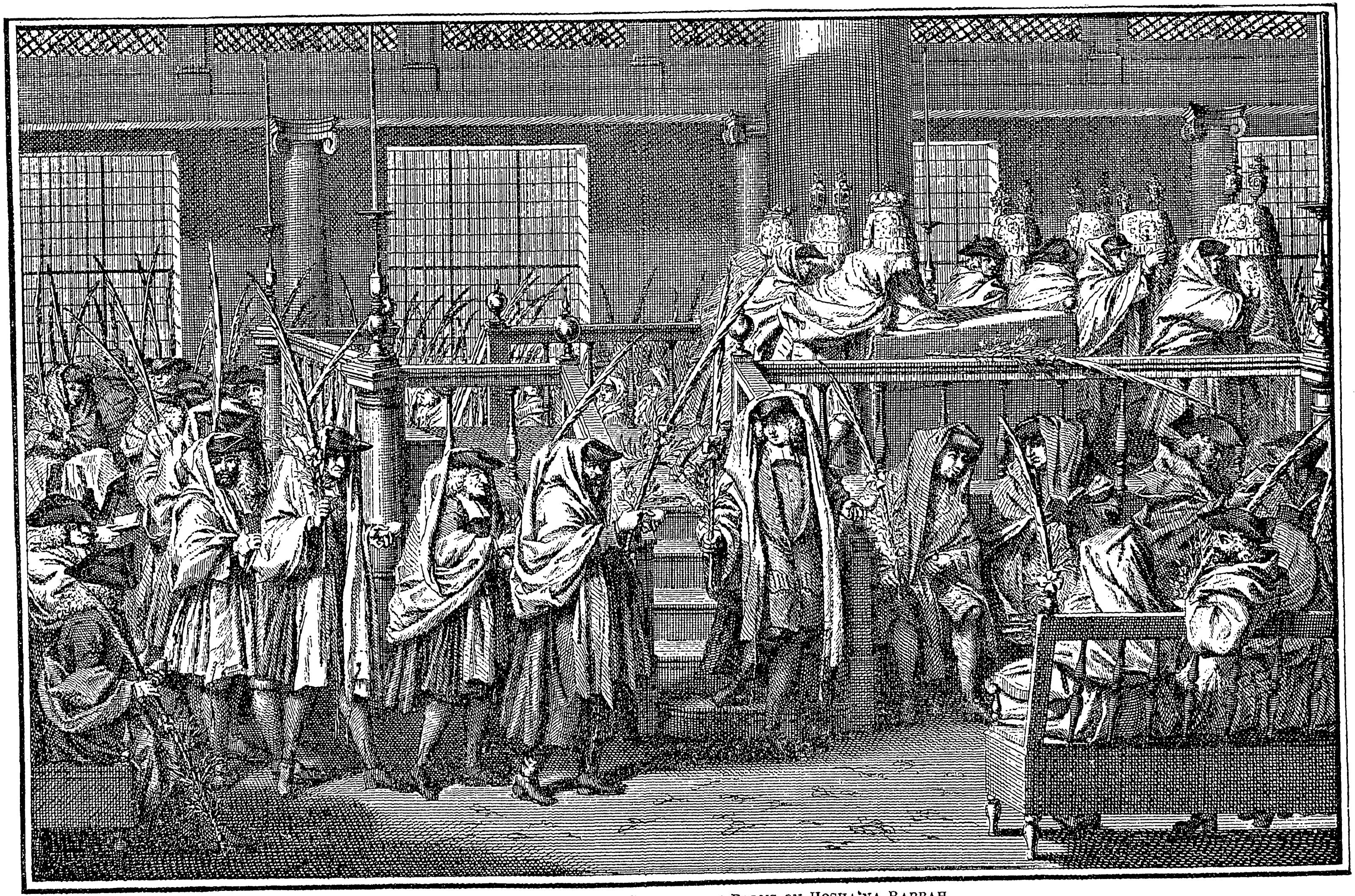

Procession Showing the Carrying of Palms on Hosha‘na Rabbah.

(After Picart, 1723.)

while the Temple stood, or which belong to them now, such as Hallel and the swinging of the "lulab," or the sitting in the booth, belong also to Hosha'na Rabbah. The bunch of five willow-twigs in no way supersedes the two willow-twigs in the lulab.

Abudarham speaks of the custom, followed by some of his contemporaries, of reading the Pentateuch on the night of Hosha'na Rabbah, out of which has grown the modern custom of meeting socially on that night and reading Deuteronomy, Psalms, and passages from the Zohar, of reciting some cabalistic prayers, and of eating in the intervals cakes, fruits, and other refreshments. Before the regular morning service the Sephardim have now (though they evidently did not have them in the days of Abudarham) their "selihot," in which the "thirteen attributes" (Ex. xxxiv. 6, 7) play an even greater part than on other occasions for selihot. In Amsterdam and in a few places in England, America, and elsewhere they also sound the shofar in connection with the processions. In both rituals, in the early part of the morning service, the Sabbath psalms are inserted, and the fuller "Ḳedushah" is recited in the "Additional," just as on true festival days. After this prayer all the scrolls are taken out of the Ark (on the six preceding days only one or two; none on the Sabbath); the reader, in making the circuit round the platform, is followed by men bearing scrolls; after them come others carrying the lulab. On this and the preceding days they begin: "Hosha'na! for Thy sake, our God! Hosha'na! for Thy sake, our Creator!" etc. Then come the seven processions. The compositions chanted in these are quite different in the two rituals, and much changed from those given in the Maḥzor Vitry (dated 4968 = 1208); the Sephardim refer successively to Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, and David. Later on the lulab is laid aside, every worshiper takes up a small bunch of willows, and all join in the hymn, "Ḳol mebasser, mebasser we-omer" (A voice brings news, brings news and says), expressing thus their Messianic hopes.

Prayers.

The compositions recited during or after the processions generally consist of twenty-two versicles each, alphabetically arranged, "Hosha'na" being repeated or implied after each, as, for instance, "The land from evil—save now!" After the processions the Germans sing a hymn of eleven distichs. The Mishnah gives the invocation "I and He! ["Ani wahu"] Save now!" addressed to God on the days of the feast, and it is still recited once in each Hosha'na service (the Hebrew for "save now" is here "Hoshi'ah-na," which has come into English through Christian sources as "Hosanna"). It also records that the verse from Ps. cxviii. 25, Hebr., "I pray, O Lord, save now! I pray, O Lord, give success now," was sung during each procession round the altar.

Bibliography: *Maḥzor* of the several modern rituals; also the *Maḥzor Vitry*; *Suk.* 42a to 51b; *Suk.* iv. and v.; and *Yer. Suk.* iv., v.; also "tiḳḳun," or arrangement, for Shabu'ot and Hosha'na Rabbah, which gives the readings for the night-meeting.

A. L. N. D.

HOSH'ANOT. See Hakkafot.

HOSHEA (הושע = "[God is] salvation"; in the Assyrian tablets, "Ausi(a)" ["Zeitschrift für Assyriologie," ii. 261]).—**Biblical Data:** Last of the nineteen kings of Israel; son of Elah (II Kings xv. 30). Hoshea secured the throne through a conspiracy in which he was the leader, and which resulted in the assassination of Pekah, "in the twelfth year of Ahaz king of Judah" (II Kings xvii. 1). He reigned nine years (*ib.*), and did that which was evil in the eyes of Yhwh, though not to the extent to which his predecessors had gone (II Kings xvii. 2). Coming into conflict with Shalmaneser, King of Assyria, Hoshea was reduced to vassalage, and was forced to pay an annual tribute to his Assyrian conqueror (II Kings xvii. 3). After a time, however, having negotiated an alliance with the Egyptian ruler So, he discontinued the tribute. This was taken as a sign of rebellion by the Assyrian monarch, and Hoshea was seized and imprisoned (II Kings xvii. 4). Samaria was besieged by the Assyrian forces, which, after three years, "in the ninth year of Hoshea," captured the city and carried its population into exile (II Kings xvii. 6).

——**Critical View (1):** The motives of Hoshea's policy are made intelligible by reference to the Assyrian documents and to the political conditions in western Asia reflected by them. Under Ahaz, Judah had rendered allegiance to Tiglath-pileser III. of Assyria, while the Northern Kingdom under Pekah, in league with Rezin of Damascus, had attempted to coerce the Judean king into joint action against Assyria (II Kings xvi. 5; Isa. vii. 1–6). Tiglath-pileser, however, went to the aid of his ally (comp. II Kings xvi. 9). At this juncture Hoshea placed himself at the head of the Assyrian party in Samaria and removed Pekah by assassination; Tiglath-pileser rewarded Hoshea by making him king over Israel, or, rather, over Ephraim, then reduced to very small dimensions.

So long as Tiglath-pileser was on the throne Hoshea remained loyal; but when Shalmaneser IV. succeeded, he made an effort to regain his independence. In Egypt the Ethiopian dynasty had begun to reign, and Hoshea entered into negotiations with So (סוא, probably more correctly vocalized as סֶוֵא), an underling of King Shabako (see Winckler, "Untersuchungen zur Altorientalischen Gesch." pp. 92–94; *idem*, in "Mittheilungen der Vorderasiatischen Gesellschaft," i. 5; Rogers, "Hist. of Babylonia and Assyria," ii. 144; comp. Meyer, "Gesch. des Alten Egyptens," pp. 343–346). Hoshea, probably misled by favorable promises on the part of the Ethiopian ruler of Egypt, discontinued paying tribute. Shalmaneser IV. soon interpreted this symptom, and directed his armies against Samaria. The details of the campaign are not known. It is likely that Hoshea, disappointed by the "broken reed" (="Egypt"; see Isa. xx., xxx. 1–5, xxxi. 1–3), endeavored to avert the calamity by resuming the payment of tribute, but that, distrusted, he was forced to fight, and was taken prisoner in battle (Hommel, "Gesch. Babyloniens und Assyriens," p. 675; Rogers, *l.c.*). The capital, though deprived of the ruler, made an effective defense, and Shalmaneser died before it was captured (comp. Winckler, in Schrader, "K. A. T." 3d ed., p. 268).

The chronology of Hoshea's reign is involved in difficulties. The Biblical statement in II Kings xv. 30, giving the twentieth year of Jotham as the beginning of the reign, is to be dismissed either as due to a scribal error or as dating from the beginning of Jotham's reign. The "nine years" given Hoshea extend from 733, the year of Pekah's assassination, to 724, the year of Hoshea's capture and three years before the fall of Samaria. These dates, however, are not accepted by all modern scholars (see Hommel, *l.c.* pp. 964 *et seq.*; *idem,* "Assyria," in Hastings, "Dict. Bible"; Tiele, "Babylonisch-Assyrische Gesch." i. 232; Winckler, "Gesch. Babyloniens und Assyriens," p. 230). References to the events of Hoshea's reign are found in Hosea xi.-xiv. and Isa. xxviii.

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——**Critical View (2):** This last king of Israel appears on the Assyrian monuments as "Ausi(a)." The statement of II Kings xvii. 1 that he ascended the throne in the twelfth year of Ahaz must be dismissed as unhistorical. Hoshea became king in 733 (or in 734); for when Assyria came to the rescue of Ahaz against Rezin of Damascus and Pekah of Israel, the last-named was assassinated and Hoshea appointed or confirmed as king by Tiglath-pileser III. (Schrader, "K. A. T." 2d ed., p. 475; *idem,* "K. B." ii. 32). From II Kings xv. 29, 30 and xvii. 3-6 it would appear that Hoshea had rebelled twice against Assyria. This at first glance is highly improbable. He had been the leader of the pro-Assyrian party and owed his throne to Tiglath-pileser III. It is reasonable to infer that the death of this monarch brought about the change in Hoshea's relations to the Assyrian suzerain, and induced him to look for foreign allies to enable him to throw off the burden of the annual tribute, which must have been a terrible drain on the people (comp. Hosea v. 11-13).

Winckler first attempted to separate the Biblical passages quoted above into two parallel accounts of one event, in order to eliminate the assumption of two uprisings with refusal of tribute under Shalmaneser. Kittel ("Die Bücher der Könige" on II Kings xvii. 3) meets the difficulty by omitting Shalmaneser as a later gloss. Under Tiglath-pileser, Hoshea paid the annual tribute; after that ruler's death, he regarded, contrary to Hosea's warning, the political conditions as favorable for declaring himself independent.

According to II Kings xvii. 4, So, King of Egypt, was the monarch from whom Hoshea expected effective assistance. Generally this So (or Sewe = Assyrian "Sib'e") is identified with Shabako, the Ethiopian, who at the time controlled the destinies of Egypt. Winckler makes him a prince or vassal prince or even a general of the North-Arabian empire of Muṣri ("Mitt. der Vorderas. Ges." 1898, p. 5), and contends that in this anti-Assyrian movement, in which also Tyre had a share, the last effort was made on the part of the Arabic commercial states to gain control of Palestine, and thus to shut out Assyria from the Arabo-Indian commerce, for which possession of the Mediterranean ports was of vital importance (Schrader, "K. A. T." 3d ed., pp. 268 *et seq.*).

Hoshea's attempt, whoever were his supporters, failed. In 725 B.C. Shalmaneser invaded Israel. Hoshea must have surrendered to him at once. This would give nine years to his reign. He was blinded (read ויעורהו instead of the tautological ויעצרהו in II Kings xvii. 4), and was led away a prisoner. The three years' siege of Samaria is not to be counted as part of his reign.

The assumption that Hoshea's wickedness was less than his predecessors' (II Kings xvii. 2) is probably an afterthought (if it is not due to a corruption of the original text; see Lucian's recension of LXX.). Possibly his earlier fidelity to Assyria, which was regarded by the prophetic party as God's predestined instrument, may underly the conception of his (by comparison) less censurable impiety (see ISAIAH).

E. G. H.

HOSHKE, REUBEN (called also **Reuben ben Hoshke Sofer** and sometimes **Abraham Reuben**): Cabalist; rabbi of Prague; died April 3, 1673. "Hoshke," his father's name, is a Polish diminutive for "Joshua," mistaken by De Rossi ("Dizionario," *s.v.* "Oski, Ruben") and Zunz ("Z. G." p. 402) for his family name. He wrote: "Yalḳuṭ Re'ubeni," a cabalistic work (an imitation of the "Yalḳuṭ Ḥadash") containing a collection of sayings taken from other cabalistic works and arranged in alphabetical order (Prague, 1660); "Yalḳuṭ Re'ubeni ha-Gadol," a cabalistic midrash on the Pentateuch arranged according to the order of the parashiyyot (Wilmersdorf, 1681); "Dabar Shebi-Ḳedushah," a manual of asceticism and repentance (Sulzbach, 1684); "'Oneg Shabbat," cabalistic reflections on the Sabbath laws, followed by an appendix entitled "Derek Ḳabbalat Shabbat" (*ib.* 1684).

BIBLIOGRAPHY: Lieben, *Gal 'Ed*, German part, p. 41; Hebrew part, p. 36; Steinschneider, *Cat. Bodl.* col. 2138; Fürst, *Bibl. Jud.* i. 412.

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HOSPITAL: House set apart for the treatment of the sick. In early times such institutions were required only for strangers, the idea of sanitary isolation being quite modern, except in case of LEPROSY, when a "house of separation" ("bet ha-ḥofshit") was used (II Kings xv. 5; II Chron. xxvi. 21). Visitation of the sick in their own houses was the ancient substitute. It has been claimed that in its origin the hospital is a specifically Christian institution, but the very passage, from Jerome, which is quoted to substantiate this claim ("Epistola," 77) shows that the Roman lady Fabiola, whom Jerome praises for founding one was, in his opinion, only imitating Jewish custom in "transplanting the terebinth of Abraham to Ausonian shores." As far as evidence goes, the early equivalents of hospitals were only portions of homes for strangers reserved for those who might fall sick. Such homes were usual among Jews in Talmudical times (see HOSPITALITY), and became especially frequent in Jewish communities after the Crusades.

The specific Jewish name for hospital ("heḳdesh") was first used at Cologne in the eleventh century (Brisch, "Gesch. der Juden in Köln," i. 19 *et seq.*). Berliner ("Aus dem Inneren Leben," p. 100) shows that a similar institution existed at Munich early in the fourteenth century. But with the continual migration of the Jews it was difficult to keep a special house for the sick, who were mainly cared for by the ḥebra ḳaddisha. Doubtless in the Jews' inns of Spain, as in the "Auberge Juive" of Paris, strangers who fell sick were attended to. The wealthy Sephardim appear to have been the first to found special hospitals for the Jewish sick. The Beth Ḥolim of London, which is an asylum for the aged as well, dates from 1747; the Krankenhaus of Berlin from 1753; in Metz a special Jewish hospital was founded at the end of the eighteenth century, toward the foundation of which the municipality contributed. The Jews of Paris were content with a medical attendant attached to the ḥebra ḳaddisha, who visited the sick in their homes till 1836, when the first Jewish hospital was founded (L. Kahn, "Institutions des Juifs à Paris," p. 36).

In modern times Jews very often utilize the general hospitals of the cities in which they dwell, after making the arrangements rendered necessary by the requirements of the dietary laws. This is done in London and most other English cities. In other places special Jewish hospitals have been erected, as the Mount Sinai, Beth Israel, and Lebanon hospitals of New York, which, however, receive patients of other creeds. The Jews' Hospital of London (founded 1795) is not a hospital in the strict sense of the word, but a home for the aged. The Jewish Hospital of Philadelphia combines the characteristics of both (see Charity; Colorado; Heḳdesh).

Bibliography: K. Kohler, in *Berliner Festschrift*, pp. 201-203; D. Cassel, *Offener Brief an Herrn Professor Dr. Virchow*, pp. 6-12, Berlin, 1869.

J.

HOSPITALITY.—Biblical Data: The "ger," the sojourner who lived with a Hebrew family or clan, was assured by the Biblical law not only of protection against oppression (Ex. xxiii. 9) and deceit (Lev. xix. 33), but also of love from the natives (Deut. xvi. 14), who were to love him even as themselves (Lev. xix. 34). He was to be invited to participate in the family and tribal festivals (Deut. *l.c.*), the Passover excepted; and even in the latter he could take part if he submitted to circumcision. He received a share in the tithes distributed among the poor (*ib.* xiv. 19); and "one law and one statute" applied equally to the native and to him (Ex. xii. 49). God Himself loves the stranger (Deut. x 18) and keeps him under His special protection (Ps. cxlvi. 9).

Biblical Examples.

While these laws, scattered throughout the Bible (see Gentile; Proselytes), point to a deep-seated feeling of kindness toward strangers among the ancient Hebrews, the intensity of the feeling of hospitality among them can best be learned from the casual references to it in the narrative portions of the Bible. Thus Abraham, the archetype of the Hebrew race, entertained three strangers at his house and showed them many kindnesses (Gen. xviii 1-8). His kinsman Lot was ready to risk his life and the honor of his daughters rather than transgress the laws of hospitality (*ib.* xix. 1-8). Laban showed kindness to Jacob and to Eliezer (*ib.* xxix. 13, xxvi 31) when they came to him as strangers. Jethro rebuked his daughters because they did not invite Moses, who was a stranger in Midian, to the house (Ex. ii. 20); and Rahab was greatly rewarded because she had entertained Joshua's spies (Josh. ii.). Manoah would not allow the angel to depart before he had partaken of his hospitality (Judges xiii. 15); Gideon punished the elders of Succoth and of Penuel for their breach of hospitality (*ib.* viii. 5, 8); and David demanded hospitable treatment from Nabal (I Sam. xxv. 8). Barzillai was invited to the royal table because he had been kind to David when the latter fled from Absalom (II Sam. xvii. 27, xix. 32). The Shunammite woman had a room furnished with a bed, a table, a chair, and a lamp for Elisha the prophet (II Kings iv. 8-11).

The abuse of hospitality once caused a civil war in Israel which might have resulted in the extinction of the whole tribe of Benjamites (Judges xix., xx.). In one instance, the case of Jael and Sisera, a breach of hospitality is lauded by the Biblical writer (*ib.* iv. 18-21, v. 24-27). This was probably due to the bitter enmity entertained by the oppressed Jews toward their Canaanitish neighbors. Otherwise such a transgression could never have been tolerated in primitive Jewish society (see Cheyne and Black, "Encyc. Bibl." *s.v.*).

Behavior to Guests.

From these scattered references an idea can be formed of the manner in which a guest was received in an ancient Jewish household and of the relations that existed between guest and host. The latter would go out to meet the stranger on his way, and would ask no questions as to his name and condition until his first needs had been satisfied (Gen. xxiv. 33). On entering the house he was given water to wash his feet, and a meal was then put before him, his animals being meanwhile attended to (*ib.* xviii. 4; xix. 2; xxiv. 25, 32). During his stay the host felt himself personally responsible for any injury that might befall his guest (*ib.* xix. 8). On leaving, another repast was served (*ib.* xxvi. 30; Judges xix. 3), when a covenant was sometimes entered into by the guest and his host (Gen. xxvi. 31), and the latter again accompanied the stranger some distance on his way (*ib.* xviii. 16). On his part, the guest blessed the host before taking leave (*ib.* 10), and asked him whether he stood in need of anything (II Kings iv. 13). If the guest wished to remain in the clan or in the locality, he was permitted to select a dwelling-place (Gen. xx. 15).

The practise of hospitality did not decline with the changes in social conditions. Even in later times, when the Jews were settled in cities, this virtue was held in highest esteem. Isaiah (Isa. lviii. 7) preferred charity and hospitality to fasting. Job, in complaining of his misfortunes in spite of the fact that he had led a virtuous life, mentions among other things that he had always opened his door to the stranger (Job xxxi. 32); while Eliphaz accounts for the misery which had befallen Job on the ground that he had not been hospitable (*ib.* xxii. 7).

Ben Sira lays down rules for table manners for the guest (Ecclus. [Sirach] xxxi. 12-26), and condemns in the strongest terms the habits of the parasite who takes advantage of the custom of hospitality (*ib.* xxix. 23-28; xl. 28, 30).

Bibliography: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Nowack, *Hebräische Archäologie*, part i., § 31, end, Leipsic, 1894; Hamburger, *R. B. T.*

E. G. H. J. H. G.

——**In Rabbinical Literature:** Among the ethical teachings of the Rabbis, the duties of hospitality occupy a very prominent position. Some regard hospitality more highly than the reception given to the Shekinah (Divine Presence); others make it superior to visiting the house of study; others, again, consider it as one of the six meritorious deeds whose reward is like a tree, the fruit of which man enjoys in this world, while the trunk remains for his enjoyment in the world to come (Shab. 127a). Special emphasis was laid upon the hospitality due to a scholar, so that it was said that one who shows hospitality to a student of the Law is regarded as if he had offered the daily sacrifice (Ber. 10b, 63b, Ḳid. 76b; Gen. R. lviii. 12).

Abraham and Job were regarded by the Rabbis as the models of Jewish hospitality. Numerous legends cluster about these names in the haggadic literature, illustrative of their generosity and hospitality (see Abraham; Job). The doors of their houses were open at each of the four corners, so that strangers coming from any side might find ready access (Gen. R. xlviii. 7; Yalḳ., Job, 917; comp. Soṭah 10a). Of Job it is related that he had forty tables spread at all times for strangers and twelve tables for widows (compare Testament of Job, ed. Kohler, in Kohut Memorial Volume, Berlin, 1897, Introduction.

"Let thy house be open wide; let the poor be the members of thy household," is the precept expounded by one of the earliest Jewish teachers (Ab. i. 5). Rab Huna observed the custom of opening the door of his house when he was about to take his meal, and saying, "Any one who is hungry may come in and eat" (Ta'an. 20b). This custom has survived in modern times on Passover eve, when the above-cited passage is read in the Haggadah The custom of opening the door during the "Seder," while variously explained, probably has the same origin. Some rabbis suggested that every house should have doors on all four sides, so that the poor might find easy access from all parts (Ab R. N. viii.). To sit long at the table, so as to give an opportunity to the belated poor to enter and partake of the meal, was regarded as a highly meritorious act, for which one's days on earth would be prolonged (Ber. 54b) In Jerusalem the custom prevailed of displaying a flag in front of the door, thereby indicating that the meal was ready, and that guests might come in and partake thereof. The removal of the flag was a sign that the meal was finished, and that guests should cease entering (B. B. 93b; Lam. R. iv. 4; see Custom).

Duty of Host.

It is the duty of the host to be cheerful during meals, and thus make his guests feel at home and comfortable at the table (Derek Ereẓ Zuṭa ix.). It is commendable that the host himself serve at the table, thereby showing his willingness to satisfy his guest (Ḳid. 32b). The host is warned against watching his guest too attentively at the table, for thereby the visitor may be led to abstain from eating as much as he would like ("Sefer Ḥasidim," ed. Wistinetzky, § 105). Women were regarded as being better able than men to recognize the character of a stranger (Ber. 10b, from II Kings iv. 9), but less liberal in supplying the wants of a guest (B. M. 87a; comp. Derek Ereẓ Rabbah vi.). The Jew is commanded to teach his children to be kind and courteous to strangers. If one knocks at the door inquiring after the master of the house, the son or the daughter answering the knock should not reply gruffly, but should take the stranger into the house and prepare some food for him (Ab. R. N. ed. Schechter, p. 17a, b, Vienna, 1887). It was the custom with some in Jerusalem to place all the dishes on the table at once, so that the fastidious guest was not compelled to eat something he did not desire, but might choose anything he wished (Lam. R. iv. 4).

Duty of Guest.

The guest was enjoined to show his gratitude to the host in various ways. The grateful and ungrateful guests are well contrasted by the Rabbis (Ber. 58a). While the host was to break bread first, the guest was expected to pronounce grace after the meal, in which he included a special blessing for the host: "May it be the will of God that the master of this house shall not be ashamed in this world, nor abashed in the world to come; that he shall be successful in all his undertakings; and that his property (and our property) shall prosper and be near the city; and that Satan shall have no dominion over his handiwork (and over our handiwork); and that no sinful act or iniquitous thought shall occur to him (and to us) from now even to all eternity" (Ber. 46a; Maimonides, "Yad," Berakot, vii. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 201, 1). The guest was expected to leave some of the food on his dish, to show that he had more than enough. If, however, the host asked him to finish his portion, it was not necessary for him to leave any ("Sefer Ḥasidim," §§ 870-878, 883). It was the duty of the guest to comply with all the requests of the host (Pes. 86b; Oraḥ Ḥayyim, 170, 5; comp. "Magen Abraham" *ad loc.*). He might not give of his meal to the son or to the daughter or to the servant of the host without the host's permission (Ḥul. 94a; Derek Ereẓ Rabbah ix.; "Yad," *l.c.* vii. 10; Oraḥ Ḥayyim, 170, 19). The habitual parasite, who took every opportunity to partake of meals at the house of another, was very strongly denounced by the Rabbis, especially if the parasite happened to be a scholar (Pes. 49a).

In the Middle Ages, especially after the period of the Crusades, hospitality became a necessity among the Jews. The poor mendicants or itinerant students were distributed among the households of the town, and a system of "Pletten"—*i.e.*, "Billetten," bills for which the poor traveler received meals and lodging at a household—was introduced. This system still survives in many Jewish communities, especially where meals for the Sabbath-day are provided for the poor guests. Most of the Jewish communities have their "haknasat orehim," institutions where travelers may obtain lodging during their stay in town. For further details concerning these organizations see Baḥur and Charity.

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S. S. J. H. G.

HOST, DESECRATION OF:

Defiling the host or sacred wafer of the mass. In the Middle Ages the

Jews were frequently accused of desecrating the host, an accusation equal in gravity to that of desecrating relics and images of Jesus and the saints. This accusation has brought thousands of Jews to the stake. The Jews were alleged to steal the host or to acquire it by purchase or bribery, to break it or seethe it, and to stick needles into it or transfix it, whereupon it began to bleed. Even when such an accusation was supported only by the testimony of a thief, a disreputable woman, a recent convert, or some one having a grudge against the accused Jews, the alleged perpetrators were put on trial, and, on evidence that was often preposterous, or after a confession exacted by torture, were condemned and burned, sometimes with all the other Jews of the place. The question, Why did not the Jews destroy the pierced host, the corpus delicti? the chronicles answer by the following statement: The Jews, frightened on seeing the blood, endeavored to hide the host, but while doing so miracles happened which aroused the attention of the Christian population and led to the discovery of the crime. The story is told, for instance, that once when the Jews were burying pieces of a pierced host in a meadow, these pieces were changed into butterflies, which began to heal cripples and blind persons. Another time, when some Jews were burning such pieces in a stove, angels and doves flew out. Again, the pieces fluttered out of a swamp, and a herd of grazing oxen, on seeing them, bowed down before them. The blood from the host was said to have splashed the foreheads of the Jews, leaving an indelible mark that betrayed them. It was also said that the pierced host had once whimpered and cried like an infant; this story is perhaps the earliest. As a rule, the later the chronicles the more stories of this nature they contain.

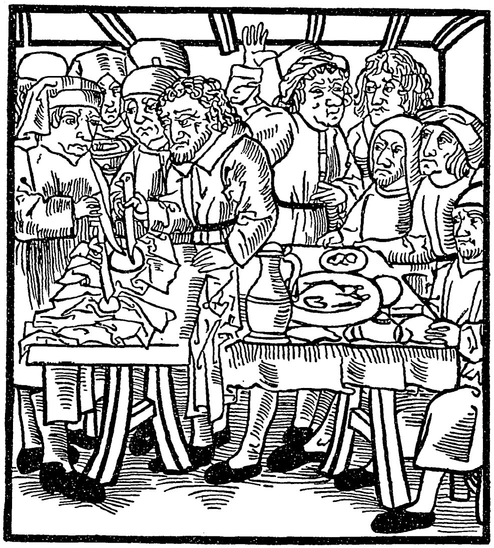

Jews of Sternberg Represented as Transfixing Hosts.
(From a woodcut issued by M. Brandis, Lübeck, 1492.)

First Accusations.

The accusation of the desecration of the host arose after Pope Innocent III. had recognized (1215) the doctrine of transubstantiation, which resulted in the public and general worship of the consecrated host. Hence the first authentic accusation does not occur before the middle of the thirteenth century. This was made in 1243 at Belitz, near Berlin, and in consequence of it all the Jews of Belitz were burned on the spot subsequently called "Judenberg." Similar accusations, resulting in more or less extensive persecutions of the Jews, were brought forward in 1290, at Paris; 1294, at Laa, in Austria; 1298, at Röttingen, near Würzburg, and at Korneuburg, near Vienna; 1299, at Ratisbon; 1306, at Saint-Pölten; 1325, at Cracow; 1330, at Güstrow; 1337, at Deggendorf; 1338, at Pulka; 1370, at Enghien (see Brussels); 1388, at Prague; 1399, at Posen; 1401, at Glogau; 1410, at Segovia; 1420, at Ems; 1453, at Breslau; 1478, at Passau; 1492, at Sternberg, in Mecklenburg-Schwerin; 1510, at Berlin; 1514, at Mittelberg, in Alsace; 1558, at Sochaczew, in Poland. The last Jew burned for stealing a host died in 1631, according to Basnage, quoting from Manasseh b. Israel. Casimir IV. of Poland (1447), Martin Luther (1523), and Sigismund August of Poland (1558) were among those who repudiated the accusation, the repetition of which gradually ceased after the Reformation. The accusation of desecration of the host was based on the hypothesis that the Jews, like the Christians, identify the host with the true body of Jesus; that by crucifying the host they imagine they are crucifying Jesus anew; and that they use the blood supposed to have flowed from the host in order to get rid of the "fœtor Judaicus," or to color their cheeks to give them a fresh and rosy appearance. In a lecture delivered before the Royal Prussian Academy of Sciences in 1848 Ehrenberg explained the phenomenon of the bloody host, which had caused such excitement in the Middle Ages. He showed that red microscopical infusoria, exactly resembling blood, and which he called "pur purmonade" (*Monas prodigiosa*, later termed *Micrococcus prodigiosus* by Cohn), settle on bread and other food, especially on wafers, kept in the dark for any length of time. He furthermore showed that this growth had been observed in former times, and a superstitious interpretation given to it. See Micrococcus Prodigiosus.

Host-Tragedies and Jubilees.

"Host-tragedies," or miracle-plays, were occasionally given in memory of these desecrations. The story of the desecration at Deggendorf in 1337 was represented as late as 1800 at Regen. A host-tragedy was produced at Constance in 1334. Centenaries or jubilees were held in commemoration of such events, as, for instance, the quadricentennial jubilee in 1799 in commemoration of the desecration of the host in Posen. As late as 1820 a great jubilee was celebrated at Brabant in commemoration of the desecration of the host at Enghien in 1370. This festival lasted eight days, during which sixteen hosts studded with diamonds were borne in solemn procession through the streets. Fifty years later (1870), while a committee and the clergy of Brussels were making preparations for this ancient festival, an article appeared in the "Revue Belgique," entitled "Le Jubilé d'un Faux Miracle,"

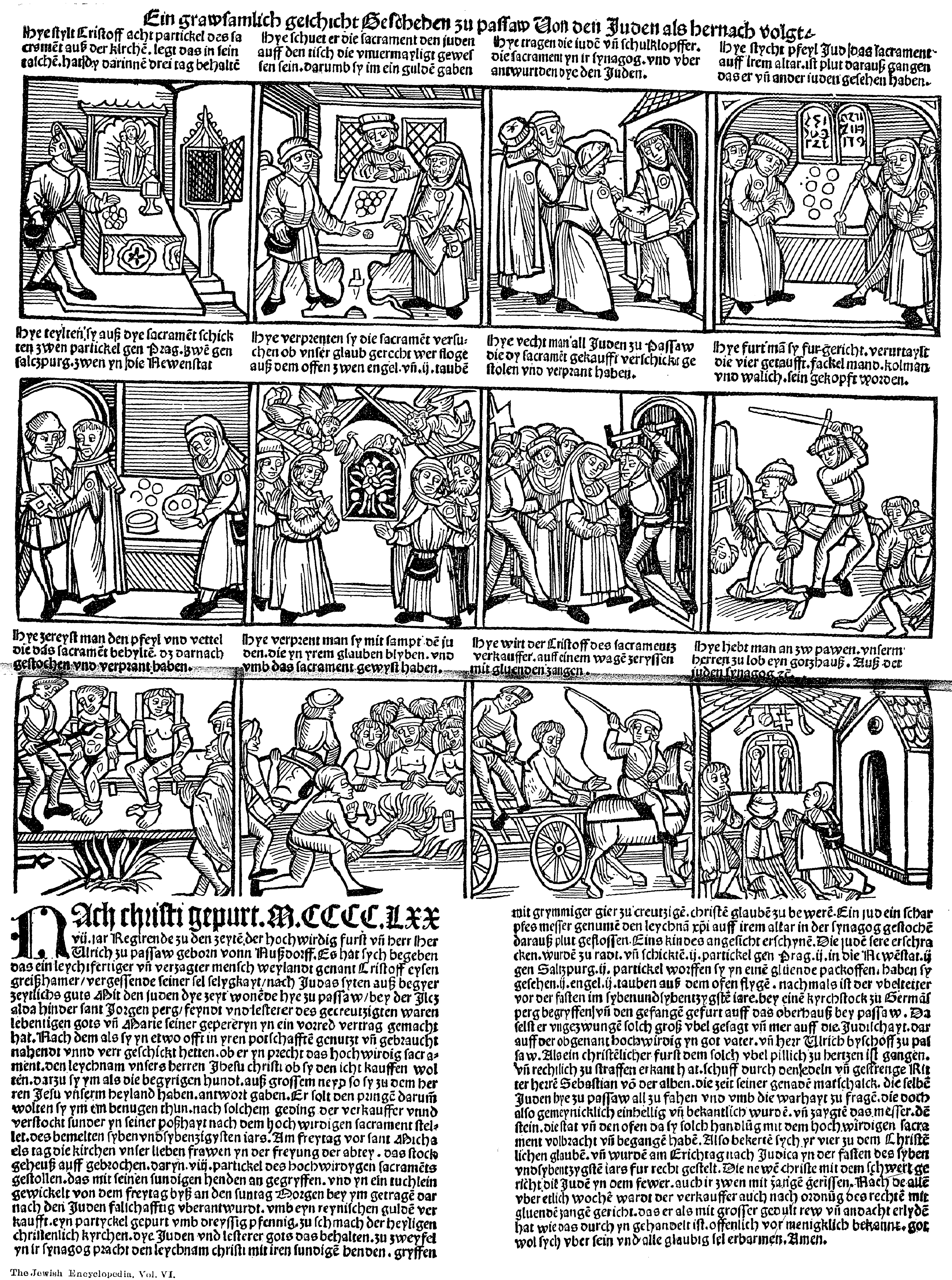

Ein grawſamlich geſchicht Geſchehen zu paſſaw Von den Juden als hernach volgt.

Hye ſtylt Criſtoff acht partickel des ſacramēt auß der kirchē. legt das in ſein taſchē. hat ſy darinnē drei tag behaltē

Hye ſchuet er die ſacrament den juden auff den tiſch die vnuermayligt geweſſen ſein. darumb ſy im ein guldē gaben

Hye tragen die iudē vñ ſchulklopffer. die ſacrament yn ir ſynagog. vnd vber antwurtden dye den Juden.

Hye ſtycht pfeyl Jud das ſacrament auff irem altar. iſt plut darauß gangen das er vñ ander iuden geſehen haben.

Hye teylten ſy auß dye ſacramēt ſchickten zwen partickel gen Prag. zwē gen ſalczpurg. zwen yn die Newenſtat

Hye verprenten ſy die ſacramēt verſuchen ob vnſer glaub gerecht wer floge auß dem offen zwen engel. vñ. ij. taubē

Hye vecht man all Juden zu Paſſaw die dy ſacramēt gekaufft verſchickt geſtolen vnd verprant haben.

Hye furt mā ſy fur gericht. verurtaylt die vier getaufft. fackel mand. kolman vnd walich. ſein gekopft worden.

Hye zereyſt man den pfeyl vnd vettel die das ſacramēt bebyltē. dz darnach geſtochen vnd verprant haben.

Hye verprent man ſy mit ſampt dē juden. die yn yrem glauben blyben. vnd vmb das ſacrament gewyſt haben.

Hye wirt der Criſtoff des ſacramentz verkauffer. auff einem wagē zeryſſen mit gluenden zangen.

Hye hebt man an zw pawen. vnſerm herren zu lob eyn gotzhauß. Auß der juden ſynagog ꝛc.

NAch chriſti gepurt. M.CCCC.LXX vij. iar Regirende zu den zeytē der hochwirdig furſt vñ herr her Ulrich zu paſſaw geborn vonn Nußdorff. Es hat ſych begeben das ein leychtfertiger vñ verzagter menſch weylandt genant Criſtoff eyſen greißhamer/ vergeſſende ſeiner ſel ſelygkayt/ nach Judas ſyten auß begyer zeytlichs guts Mit den juden dye zeyt wonēde hye zu paſſaw/ bey der Jlcz alda hinder ſant Jorgen perg/ feyndt vnd leſterer des gecreutzigten waren lebentigen gots vñ Marie ſeiner gepereryn yn ein vorred vertrag gemacht hat. Nach dem als ſy yn etwo offt in yren potſchafftē genutzt vñ gebraucht nahendt vnnd verr geſchickt hetten. ob er yn precht das hochwirdig ſacrament. den leychnam vnſers herren Jheſu chriſti ob ſy den icht kauffen wolten. darzu ſy ym als die begyrigen hundt. auß groſſem neyd ſo ſy zu dem herren Jeſu vnſerm heyland haben. antwort gaben. Er ſolt den pringē darumb wolten ſy ym ein benugen thun. nach ſolchem geding der verkauffer vnnd verſtockt ſunder yn ſeiner poßhayt nach dem hochwirdigen ſacrament ſtellet. des bemelten ſyben vnd ſybenzigyſten iars. Am freytag vor ſant Michaels tag die kirchen vnſer lieben frawen yn der freyung der abtey. das ſtockgeheuß auff gebrochen. daryn. viij. partickel des hochwirdygen ſacramēts geſtollen. das mit ſeinen ſundigen henden an gegryffen. vnd yn ein tuchlein gewickelt von dem freytag byß an den ſuntag Morgen bey ym getragē darnach den Juden falſchafftig vberantwurdt. vmb eyn reyniſchen guldē verkaufft. eyn partyckel gepurt vmb dreyſſig pfennig. zu ſchmach der heyligen chriſtenlich kyrchen. dye Juden vnd leſterer gots das behalten. zu zweyfel yn ir ſynagog pracht den leychnam chriſti mit iren ſundigē henden. gryffen mit grymmiger gier zu creutzigē. chriſtē glaubē zu bewerē. Ein jud ein ſcharpfes meſſer genumē den leychnā xpi auff irem altar in der ſynagog geſtochē darauß plut gefloſſen. Eins kindes angeſicht erſchynē. Die judē ſere erſchracken. wurdē zu radt. vñ ſchicktē. ij. partickel gen Prag. ij. in die Newēſtat. ij. gen Saltzpurg. ij. partickel worffen ſy yn einē gluende packoffen. haben ſy geſehen. ij. engel. ij. tauben auß dem ofen flygē. nachmals iſt der vbeltetter vor der faſten im ſybenundſybentzygſtē iare. bey einē kyrchſtock zu Germānſperg begryffen/ vñ den gefangē gefurt auff das oberhauß bey paſſaw. Da ſelſt er vngezwungē ſolch groß vbel geſagt vñ mer auff die Judiſchayt. darauff der obgenant hochwirdig yn got vater. vñ herr Ulrich byſchoff zu paſſaw. Als ein chriſtēlicher furſt dem ſolch vbel pillich zu hertzen iſt gangen. vñ rechtlich zu ſtraffen erkant hat. ſchuff durch den edeln vñ geſtrenge Ritter herrē Sebaſtian vō der alben. die zeit ſeiner genadē marſchalck. die ſelbē Juden hye zu paſſaw all zu fahen vnd vmb die warhayt zu fragē. die doch alſo gemeynicklich einhellig vñ bekantlich wurdē. vñ zaygtē das meſſer. dē ſtein. die ſtat vñ den ofen da ſy ſolch handlūg mit dem hochwirdigen ſacrament volbracht vñ begangē habē. Alſo bekertē ſych yr vier zu dem Chriſtēlichen glaubē. vñ wurdē am Erichtag nach Judica yn der faſten des ſyben vnd ſybentzygſtē iars fur recht geſtelt. Die newē chriſte mit dem ſchwert gericht. die Judē yn dem fewer. auch ir zwen mit zangē geriſſen. Nach dē allē vber etlich wochē wardt der verkauffer auch nach ordnūg des rechtē mit gluendē zangē gericht. das er als mit groſſer gedult rew vñ andacht erlydē hat wie das durch yn gehandelt iſt. offenlich vor menigklich bekannt. got wol ſych vber ſein vnd alle glaubig ſel erbarmen. Amen.

HOST DESECRATION AT PASSAU, 1477.
(From a contemporary wood-cut.)

etc., which proved by the original sources that, although three Jews had been burned in 1370 on the charge of having stolen a host, "pro sacramentis punice et furtive captis," the original document had been changed sixty-five years later to read "pro sacramento puncto et furtive accepto," in order to fabricate an accusation of desecration of the host. Other falsifications being discovered in the document, Pope Pius IX. felt obliged to stop the festival. In the Church of Sainte-Gudule, Brussels, are several Gobelin tapestries containing representations of the supposed desecration of the host in 1370. See Brussels.

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J. M. Sc.

The following appear to be the chief cases in which this particular accusation was brought against the Jews. For abbreviations see Blood Accusation.

1260. Flanders (Usque, "Consolação," p. 15; Loeb, "Joseph ha-Kohen," p. 40).
126[illegible]. Santarem (Kayserling, "Portugal," p. 5, note).
12[illegible]. Laa, Austria; several slain, the remainder fled (Pertz, "Mon. Germ." ix. 658; Sch. p. 350).
1297. Meissen (Csl. p. 80).
1298. Röttingen (Sch. p. 349); 100,000 Jews said to have been killed (Sch. p. 351).
1302. Austria (Csl. p. 80). [?Korneuburg, 1298-1305; happened in 1298, tried in 1305; Sch. pp. 349, 351-352.]
1306. St.-Pölten (Sch. p. 349).
1310. Styria (St. p. 283).
1312. Fürstenfeld, Styria (Sch. p. 467); riots in Grätz and Judenburg; expulsion from Styria and Carinthia (Jost, "Gesch. der Israeliten," x. 322; Csl. p. 80; Wertheimer, "Jahrbuch," 1859, p. 4).
1330. Güstrow, Mecklenburg-Schwerin (Zunz, "S. P." p. 38); Wildenkatze (Csl. p. 80).
1331. Ueberlingen (Zunz, "S. P." p. 38). [Blood accusation according to Csl. p. 79.]
1334. Constance (Lowenstein, "Bodensee," p. 25).
1337 (Sept. 30). Deggendorf, Straubing, and other Bavarian and Austrian towns (Aretin, "Juden in Baiern," pp. 21 *et seq.*; Zz. p. 38; Sch. p. 363).
1338. Pulka (Csl. p. 80); Linzand and Wernatodorf (Sch. p. 349); Retz, Znaim, Horn, Eggenburg, Neuburg, Zwettl, etc. (Sch. p. 364); Wolfsburg (Pertz, *l.c.* ix. 683; Jost, *l.c.* x. 322).
1361. Coimbra, Portugal (A. R. ii. 276-277, note).
1388. Prague (Csl. p. 80).
1401. Glogau (Zunz, "S. P." p. 47; Csl. p. 80; St. p. 289; Worbs, "Schles. Prov. Blätter," cxvii. 377).
1404 (July 10). Mühlen; all Jews of Salzburg and Hallein burned (Wolf, in "Monatsschrift," 1876, p. 284; Sch. p. 554).
1420. Ems (Jost, *l.c.* x. 222; Sch. p. 411); Jews expelled from Austria, Franconia, Saxony, Westphalia, the Rhine provinces (Zunz, "S. P." p. 48 [MaHaRiL's fast, 3 days]).
1422. Mayence (Csl. p. 80).
1432. Segovia (Grätz, "Gesch." viii. 95, note; Loeb, "Joseph ha-Kohen").
1474. Bavaria (Csl. p. 80).
1478. Passau (Aretin, *l.c.* p. 38; Csl. p. 80).
1484. Passau (Pertz, *l.c.* xi. 521; St. p. 292).
1510. Berlin; 26 burned, 2 beheaded (Csl. p. 80; Zunz, "S. P." p. 54; St. p. 292).
1559. Sochaczew (Zunz, "S. P." p. 336).
1836. Bislad, Rumania (Loeb, "Israelites," p. 143).

J.

HOST OF HEAVEN (צבא השמים): Term occurring several times in the Bible, but not always with a definite meaning. The word "ẓaba" usually designates an army, and thus connotes a vast body of organized and officered men; it conveys, however, also the meaning of a numerous throng actually engaged in warfare. The singular "ẓaba" has a different meaning from the plural as used in the expression "Yhwh of hosts," a frequent though comparatively late name for the God of Israel. In this expression it is most likely that the reference is to the armies of Israel, at whose head Yhwh is marching to battle. All the more probable is it that the phrase "host of heaven" originally covered the idea of stars arrayed in battle-line (comp. Judges v. 20), with a mythological background, perhaps going back to remote Assyro-Babylonian conceptions (see Zimmern in Schrader, "K. A. T." 3d ed., p. 421).

The "host of heaven" is mentioned as the recipient of idolatrous veneration (Deut. iv. 19, xvii. 3; II Kings xvii. 16, xxi. 3, 5; xxiii. 4; Jer. viii. 2, xix. 13; Zeph. i. 5). The express mention of sun, moon, and stars as forming the "host of heaven" in this connection leaves no doubt that astral bodies and their cult are referred to. Sidereal worship was practised among the Canaanites, as many old names of cities (*e.g.*, Jericho = "moon city") indicate, and the astral character of the Assyro-Babylonian religion is well authenticated. The cult of the "host of heaven" was in favor among the Hebrews, but whether in imitation of the customs of their neighbors or as expressing their own original polytheistic religion (as suggested by Hommel) remains a matter for conjecture. Certain kings are mentioned as especially devoted to this form of idolatry (*e.g.*, Manasseh and Ahaz; II Kings xxiii. 3, 5, 12). It is an open question whether מלכת השמים (Jer. vii. 18, xliv. 17-19, 25) should be read "queen of heaven" or "kingdom of heaven." If the latter reading be accepted, "host of heaven" is synonymous; and even if the pointing indicating "queen of heaven" is preferred, the phrase throws light on the connotations of the other phrase (Stade's "Zeitschrift," vi. 123 *et seq.*, 289 *et seq.*; Schrader, "Sitzungsberichte der Berliner Akademie," 1886, pp. 477-491; "Zeit. für Assyr." iii. 353-364, iv. 74-76).

Connected with this meaning as the gathering or muster of the stars, to which, singly or collectively, divine honors are paid, is the implication of the phrase in other passages, in which it has been held to designate "angels" (I Kings xxii. 19; II Chron. xviii. 18). The great stars (= gods; *e.g.*, Ishtar) "muster" their retinue of smaller stars, who attend them. This passes over naturally into the phraseology of the purer and later Yhwh religion. Yhwh is attended by his "host," and the originally polytheistic term is retained in poetic expression (Ps. ciii. 21, cxlviii. 2). The original star-deities having been looked upon as warriors marshaling their forces for the fray (even Yhwh is a "man of war"), the implications of an orderly army under command of a chief are naturally involved in the phrase "host of heaven" (comp. Josh. v. 14; Dan. viii. 10). In Isa. xxiv. 21 (Hebr.) "host of the height" is used, the term conveying the same idea as "host of heaven"; the context shows that this variant, too, is rooted in some mythological conception, perhaps apocalyptically employed, as is the case also in Isa. xxxiv. 4.

The "host of the stars" (gods) is in the later religion conceived of as the assembly of angels.

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E. G. H.

HOSTS, LORD OF. See NAMES OF GOD.

HOTTINGER, JOHANN HEINRICH: Swiss Christian Hebraist; born at Zurich March 10, 1620; drowned in the Limmat, in Switzerland, June 5, 1667. Having studied Oriental languages and theology at Geneva, Groningen, and Leyden, Hottinger was in 1642 appointed professor of Church history at the University of Zurich. Six years later he was called to the chair of Oriental languages; in 1653, to that of rhetoric and logic. In 1655 he went to Heidelberg as professor of Old Testament exegesis and Oriental languages; in 1661 he returned to Zurich, and the next year was appointed rector of Zurich University. Hottinger published many works on theology and philology, of which the most important to the Hebrew student are: "Exercitationes anti-Morinianæ de Pentateucho Samaritano," Zurich, 1644; "Rabbi J. Abarbanel Commentarium Super Danielem Prophetam," *ib.* 1647; "Erotematum Linguæ Sanctæ Libri Duo," *ib.* 1647; "Thesaurus Philologicus seu Clavis Scripturæ," *ib.* 1649; "De Heptaplis Parisiensis ex Pentateucho Instituta," *ib.* 1649; "Promptuarium sive Bibliotheca Orientalis," Heidelberg, 1658; "Grammatica Quatuor Linguarum [Hebrew, Chaldean, Syriac, and Arabic] Harmonica," *ib.* 1658; "Compendium Theologiæ Judaicæ," in his "Enneas Dissertationum," *ib.* 1662; "Lexicon Harmonicum Heptaglotton," Frankfort-on-the-Main, 1661; "Grammatica Linguæ Sanctæ," Zurich, 1666; "Libri Jobi post Textum Hebræum et Versionem Verbalem Latinam Analysis," etc., *ib.* 1689.

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T. M. SEL.

HOUBIGANT, CHARLES FRANÇOIS: French Christian Hebraist; born in Paris in 1686; died there Oct. 31, 1783. In 1704 Houbigant entered the order of the Congregation of the Oratory. The pupil of Maclef, he was imbued with his teacher's anti-Masoretic prejudices. After lecturing at Jeuilly, Marseilles, and Soissons, he went to Paris in 1722, and lectured at St. Magloire until, at an advanced age, total deafness compelled him to retire. His "Racines de la Langue Hébraïque" is of the nature of a Hebrew dictionary (Paris, 1732), in the preface to which, defending Maclef's system, he endeavors to show the uselessness of vowel-points in Hebrew. In his "Prolegomena in Scripturam Sacram" (*ib.* 1746) he maintains that the original text of the Old Testament has undergone many alterations in consequence of the carelessness of the copyists, and gives rules by which these faults may be discovered and corrected.

Houbigant also wrote: "Psalmi Hebraici" (Leyden, 1748), the Psalms corrected in accordance with the principles of his "Prolegomena"; "Biblia Hebraica cum Notis Criticis et Versione Latina" (Paris, 1753). This latter is his most important work, and shows his entire disregard of the Masorah. The text is printed without vowel-points, and his corrections, in which he takes no account of the "keri" and "ketib," are made mostly from the Samaritan Pentateuch, to which Houbigant, like Morin, attached great importance. These corrections, as well as his "Prolegomena," arrayed against him such well-known scholars as Rave, Kalle, Stridsberg, and Michaelis, who accused Houbigant of ignorance of Hebrew and of arbitrary alterations. The critical notes of the "Biblia Hebraica," and the "Prolegomena" have been published separately under the title "Notæ Criticæ in Universos Veteris Testamenti Libros" (Frankfort-on-the-Main, 1777).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 415; McClintock and Strong, *Cyc.*

J. M. SEL.

HOURWICH, ISAAC AARONOVICH: American statistician; born at Wilna, Russia, April 27, 1860; educated at the gymnasium of Minsk and the University of St. Petersburg. As a student, he became interested in the nihilistic propaganda. Arrested in 1879 on the charges of hostility to the government and of aiding to establish a secret press, he was expelled, without trial, from St. Petersburg; after the assassination of Alexander II. (1881) he was banished, again without trial, to Siberia, as a "dangerous character." Released after four years of exile, he entered the Demidov lyceum of jurisprudence at Yaroslav, graduated in 1887, and began the practise of law. To escape a second term of exile in Siberia he left Russia in 1890, and settled in the United States. He became a student at Columbia University, New York city, and graduated in 1893 (Ph.D.), when he became a lecturer on statistics at the University of Chicago. Returning to New York city, he practised law until 1900, when he entered the service of the United States government as statistician.

In addition to various essays contributed to Yiddish and other publications, Hourwich has written: "The Persecutions of the Jews," in "The Forum," Aug., 1901; "Russian Dissenters," in "The Arena," May, 1903; "Religious Sects in Russia," in "The International Quarterly," Oct., 1903.

H. R. F. T. H.

HOURWITZ, ZALKIND: Polish scholar; born at Lublin, Poland, about 1740; died at Paris in 1812. Endowed with great ability and thirsting for learning, he left his native country when a youth, lived for a time in Berlin (where he associated with Moses Mendelssohn), Nancy, Metz, and Strasburg, and finally settled in Paris. He did not know French, and his only means of obtaining a livelihood was by peddling old clothes. In time, however, his condition improved, and when (1789) the post of secretary and interpreter of Oriental languages in the Bibliothèque Royale fell vacant he applied for it. With his application he forwarded his "Apologie des Juifs," which had been crowned in the previous year by the Academy of Metz. This work so pleased the minister that, notwithstanding the distinction of some of the numerous candidates, Hourwitz received the appointment. In the same year the "Apologie des Juifs" was published and attracted much attention. Mirabeau quoted it in his writings, and Clermont-Tonnerre, the advocate of Jewish emancipation, said of it: "Le Juif Polonais seul avait parlé en philosophe." Hourwitz enthusiastically embraced the cause of the Revolution, and became one of the most zealous contributors to the revolutionary papers. With force and wit he attacked all forms of oppression, but was especially active in advocating the emancipation of the French Jews.

Toward the end of the eighteenth century Hourwitz, no longer secretary and interpreter at the Bibliothèque, earned his livelihood by teaching foreign languages, and at the close of his life he was in very straitened circumstances. This, with his carelessness in regard to his personal appearance, kept Hourwitz from taking a seat in the Sanhedrin. He was, however, frequently consulted by the commission which prepared the decisions of that assembly. Besides the work mentioned above, Hourwitz wrote: "Projet d'une Nouvelle Carte de Paris," published by the "Journal de Paris" (1799); "Polygraphie sur l'Art de Correspondre à l'Aide d'un Dictionnaire dans Toutes les Langues, Même dans Celles Dont on ne Possède pas Seulement les Lettres Alphabétiques" (Paris, 1801); "Origine des Langues" (*ib.* 1808); "Lacographie ou Entretiens Laconiques Aussi Vite que l'On Peut Parler" (*ib.* 1811).

BIBLIOGRAPHY: Larousse, *Dict.* s.v. *Zalkind*; *Arch. Isr.* 1895-96; Léon Kahn, *Les Juifs de Paris Pendant la Révolution*, pp. 130 *et seq.*; Grätz, *Gesch.* xi. 179; *Jedidja*, v. 19, 160.

S. I. Br.

HOUSE: In the warm countries of the East the house is not so important a factor as it is in Western civilization, the climate permitting the Palestinian to live almost entirely in the open air. Artisans do not ply their trades in the house, but directly in the street, or in an open shop looking onto the street. The Palestinian, therefore, requires few domestic conveniences beyond a sheltered place for sleeping and a quiet place for eating. The style of the house is influenced by the material. Since historic times Palestine has had no large forests, and hence no timber for building. Solomon had to import the beams for his edifices (I Kings v. 20 [A. V. 6]), and builders usually had to be very economical with wood. In the plains they generally used bricks of clay, baked in the sun (comp. "bet ḥomer," Job iv. 19, xiii. 12, *et al.*). In the mountains limestone furnished a good material, being easily quarried and worked.

Caves as Houses.

As these conditions have always obtained, it may be assumed that the house of the ancient Israelite did not differ materially from that of the present inhabitant of the country; indeed, it could hardly have been much more primitive. The present village of Siloam illustrates the way in which the Palestinian houses were modeled on, and developed from, the cave. First, the natural cave was enlarged; then a cave was hewn in the rock; and finally a wall was built in front, converting the cave into a sheltered dwelling. Houses of all these kinds are found in Siloam; some are merely enlarged caves; others have at least a firmly built front wall: and others again are merely built against the rock.

Clay Houses.

The ancient houses, with the exception of the palaces of the great, consisted of only one apartment. In the plains four simple brick walls constituted a house. The walls were often smeared with clay (Lev. xiv. 41 *et seq.*). The Hebrews began to use lime also at an early date (Amos ii. 1; Isa. xxxiii. 12), and the walls of the better class of houses were plastered (Ezek. xiii. 10 *et seq.*; Deut. xxvii. 4). The roof was constructed of a few untrimmed logs, branches, and brushwood; a layer of earth was pounded into this framework, and the whole covered with a coating of clay and straw. A roof of this kind keeps off the rain, provided it is repaired and rolled before the rainy season begins. But a house of clay frequently gets so soaked with rain that it falls in, and it is not surprising that villages so built should disappear entirely soon after being abandoned.

Stone Houses.

The stone houses in the mountains are more solid structures. The smaller houses are built of unhewn stones, the more pretentious ones of correspondingly larger stones, with vaulted roofs. It is an open question how the Hebrews of ancient times succeeded in building vaulted domes over square edifices. Ancient ruins indicate that they knew how to meet the difficulty without resort to the dome proper: if the space was too large to be covered by slabs of stone extending from wall to wall, stone beams were laid across the corners, and the process then repeated over the corners formed by each successive series of beams, until the space was narrowed to the desired extent. These vaulted roofs were covered with clay on the outside; only enough space for walking was left round the dome. Frequently, however, the entire space around the dome was filled in so as to convert the whole roof into a flat surface.

The level roof was a favorite resort in the cool of the evening (II Sam. xi. 2), and was much used as a sleeping-place in the summer (I Sam. ix. 25), as it is to-day; small huts of branches were built on the roof as a protection against the sun (II Sam. xvi. 22; Neh. viii. 16). A person on the roof could see what was going on in the street or in the neighborhood without being seen himself (I Sam. ix. 25): and a flight of steps led directly to the roof from the street or the court. Ancient law required the roof to be surrounded with a battlement (Deut. xxii. 8): yet a person could easily step from one roof to the next, and walk the length of whole streets in that way (comp. Mark xiii. 15; Josephus, "Ant." xiii. 140, ed. Niese). Among the peasants the single apartment of the house served for both man and beast, the clay flooring of the part reserved for the former being slightly raised. There being no chimney, the smoke escaped through the windows (Hosea xiii. 3, A. V. "chimney"), which were covered with wooden lattices (Judges v. 28; I Kings vi. 4; Prov. vii. 6). The opening for the door was very low (Prov. xvii. 19). The Furniture of the ordinary house was as simple as it is to-day. It included a few mats, spread upon the floor at night for sleeping, and rolled up during the day, or a kind of divan set against the wall; there were a table and chairs; a large jug for grain stood in the corner, and others for water, wine, oil, etc.; a niche in the wall held the lamp.

Upper Apartment.

This ordinary house, however, frequently had an upper apartment ("'aliyyah") on the roof, either the hut of branches referred to above (Judges iii. 20), or a more substantial room, where guests of honor were lodged for the night (I Kings xvii. 19; II Kings iv. 10). The "palace" of the rich differed from this only in having a larger number of rooms, arranged in a suite on the ground floor rather than in stories. Special rooms for the summer and the winter are mentioned (Amos iii. 15; Jer. xxxvi. 22). The increasing luxury in the time of the later kings is exemplified in the building of palatial houses with many rooms (Jer. xxii. 14), and especially in the richness of the materials. Hewn stone was used instead of brick (Amos v. 11); in post-exilic times marble also (I Chron. xxix. 2; Cant. v. 15; Josephus, "Ant." xv. 392, ed. Niese; "B. J." v. 4, § 4). The walls were painted or paneled (Jer. xxii. 14); olive- or cedar-wood was used for doors and windows (*ib.*); the floor was paved, or covered with wood (I Kings vi. 15; II Kings xvi. 17); the woodwork of the walls and the jambs of doors and windows were inlaid with ivory (Amos iii. 15; I Kings xxii. 39), covered with beaten gold (I Kings vi. 20), or ornamented with carving (I Kings vi. 18). But the style of building remained, and still remains, unchanged. The Greco-Roman style, with which the Jews became acquainted in the Hellenic period, did not exert any great or lasting influence on the domestic architecture of Palestine, being confined to the larger edifices—palaces, baths, and theaters.

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E. G. H. I. BE.

HOUSEBREAKING. See BURGLARY.

HOUSEMAN, JULIUS: American financier; born at Zeckendorf, Bavaria, Dec. 8, 1832; died at Grand Rapids, Mich., Feb. 8, 1892. He attended school up to the age of fifteen, and after two years' commercial study he sailed for America. After working as a mercantile clerk in Cincinnati, Ohio, and in other cities, he went (1852) to Grand Rapids, where he became proprietor of a clothing establishment, subsequently opening branch houses in other cities of America. He afterward turned his attention to the lumber trade, and soon owned a large portion of the city. He became connected with several companies, was vice-president of the City National Bank, and a stockholder in many other concerns. He was elected mayor of Grand Rapids in 1872 and reelected in 1874, and from 1871 to 1872 he sat in the state legislature. He was member of the Forty-eighth Congress, representing the Fifth Michigan District. Houseman was interested in all matters relating to the local Jewish community.

BIBLIOGRAPHY: *History of Grand Rapids*, 1891; *American Jewish Year Book*, 5661, p. 518.

A.

HOUSTON: Capital of Harris county, Texas; situated on the banks of Buffalo Bayou. It had a population in 1897 of 45,000, of whom about 1,200 were Jews. It has the oldest Jewish congregation in the state, the Congregation Beth Israel having been organized in 1854, while the cemetery is ten years older. Attracted doubtless by its commercial possibilities, Jews were among its earliest settlers. Eugene Joseph Chimene went there from New York as early as 1835, just before the city was chosen as the capital of the state. He fought at San Jacinto, while Henry Wiener, another early settler, fought at Buena Vista. In 1847 Jacob de Cordova represented Harris county in the state house of representatives. The first settlers were mostly of German or Alsatian origin, but during the last years of the nineteenth century many Russian and Polish emigrants settled in Houston. In 1887 these seceded from the Beth Israel (Reform) congregation and founded the Orthodox congregation Adath Yeshurun. The existing synagogue of the Reform congregation was dedicated in 1870, and by 1903 had become inadequate to accommodate its membership.

There are three Jewish benevolent societies—the Ladies' Hebrew Benevolent Society, founded in 1875; the Bikor Cholim Society, organized by the Orthodox Jews in 1895; and the Beth Israel Benevolent Society, organized in 1903. There are also a Ladies' Relief Society and two B'nai B'rith lodges (Lone Star Lodge No. 210, and Houston Lodge No. 434), while the order B'rith Abraham is represented by Anshel Hirsch Lodge No. 200. The social and literary life of the community is represented by the Concordia Club, the Young Men's Hebrew Society, and the Beth Israel Literary Society. The following rabbis of Houston may be mentioned: Samuel Raphael, Z. Emmich, E. Steiner, Kaiser, Meyer, Jacob Voorsanger, W. Wilner, Max Heller, S. Rosenstein, G. Löwenstein, A. Lazarus, and H. Barnstein (the present [1903] incumbent).

BIBLIOGRAPHY: H. Cohen, *The Jews of Texas.*

A. H. BAR.

HRADISCH, UNGARISCH. See UNGARISCH HRADISCH.

HÜBSCH, ADOLPH: American preacher; born at Liptó-Szent-Miklós, Hungary, Sept. 18, 1830; died in New York city Oct. 10, 1884. Hübsch was descended from the Jaffe family. At the age of ten he was sent to Budapest, where he attended the evangelical gymnasium, studying Hebrew at the same time. In 1845, before he had graduated, he accepted a position at the Jewish school of Alt-Ofen. He was concerned in the Hungarian Revolution of 1848, in which he fought as a "Honvéd" officer; at the defeat at Világos he barely escaped with his life. After the collapse of the revolution he attended the Talmudic school of R. Julius Ungar at Paks, where he studied until 1854; his rabbinical diploma was signed by Ungar and R. Löw Schwab of Pest. Soon after graduation he was called to the Orthodox community of Miawa. In 1857 he went to the University of Prague, and, after receiving the degree of Ph.D. in 1861, accepted the rabbinate of the Neu-Synagoge of Prague.

In 1866 he went to America, and became rabbi and preacher of the Congregation Ahawath Chesed, New York city, then composed almost entirely of Bohemian Jews; under him it became one of the leading Jewish congregations of New York. He introduced a moderate Reform ritual, and the prayer-book which he compiled for his own congregation was adopted by many others. In connection with the synagogue he established a religious school, attended by more than 400 boys and girls, and a Young Men's Union for the study of Jewish literature. Hübsch was specially noted as a preacher. While at Prague he issued his chief work, "Die Fünf Megilloth Nebst dem Syrischen Targum . . . in Hebräischer Quadratschrift, mit einem Kommentare zum Texte aus einem Handschriftlichen Pentateuch Codex der K. K. Universitäts Bibliothek zu Prag und einem Kommentare zum Thargum," etc. (Prague, 1866), and contributed numerous philological and critical articles to Leopold Löw's "Ben Chananja" and to the "Monatsschrift." After going to America his literary activity was confined chiefly to a number of discourses published in various periodicals. His "Gems from the Orient" is a collection of Arabic aphorisms or sayings (1885). A memorial volume, published by his widow, contains translations, extracts from his sermons, and many of his poems.

BIBLIOGRAPHY: Biographical sketch by Isaac M. Wise, in *Rev. Dr. Adolph Hübsch: A Memorial*, New York, 1885; B. Bernstein, *A Zsidók a Szabadságharczan*, Budapest, 1901; Schwab, *Répertoire*, p. 176.

A. M. W.

HUESCA (anciently **Osca** and **Wescah**; hence the Hebrew **אושקה**): City in Aragon. Toward the end of the thirteenth century it contained a specially privileged Jewish community of 160; it also had a rabbinical college of its own (Solomon ben Adret, Responsa, Nos. 300, 1179). The congregation, which had imposed a special tax upon bread, meat, and wine consumed by its members, was obliged, by the indigence of the people, to remit part of such tax in 1257. During the wars of King Alfonso III. of Aragon with Sicily and France it raised such considerable subsidies that in 1288 the king remitted part of the taxes. The Shepherd persecutions threatened the Huesca congregation; in 1391 it was attacked, and many members were baptized. By 1437 the congregation had declined to such an extent that it paid only 300 sueldos in taxes.

The congregation had a regulated communal system; its statutes were enacted and its administrators and syndics (12) appointed with the approval of the king. At the disputation in Tortosa it was represented by Don Todros Alconstantini. Huesca was a seat of Jewish scholarship; here lived, in the thirteenth century, Jacob b. Moses Abbasi and Joseph b. Isaac Alfual, translators of portions of Maimonides' commentary, and contemporaries of Isaac b. Sheshet, Ḥayyim Galipapa, Joseph b. Ḥayyim b. Ardot, Abraham and Ḥayyim b. Solomon ibn Baka, Joseph Cohen, Baruch and Isaac Alitensi, Abraham Bibago, etc. Petrus Alfonsi was baptized at Huesca July 29, 1106. The Usque family, which lived in Italy, probably came from Huesca, which was also the birthplace of the Almosnino family; Abraham Almosnino of Huesca was burned at the stake on Dec. 10, 1489. The Jews of Huesca were engaged in weaving; one of the most important woolen factories at the time of the expulsion was Don Solomon Abenaqua's. The total population in 1887 was 13,041.

BIBLIOGRAPHY: *Shebeṭ Yehudah*, p. 68; Rios, *Hist.* ii. 149, 155; Jacobs, *Sources*, Nos. 118, 613, 928, 1193; Isaac b. Sheshet, *Responsa*, Nos. 217, 400 *et seq.*, 425 *et seq.*, 484 *et seq.*

G. M. K.

HUETE (formerly **GUETE**): Spanish city, in the bishopric of Cuenca. A considerable Jewish community lived there in the thirteenth century. The city is especially known because of the "Padron de Huete," the apportioning, in 1290, of the taxes which the Jews of Castile were required to pay to the king, or to the prelates, magnates, cathedral chapters, grand masters, etc. In 1391 many of the Jews of Huete were killed or forced to accept baptism. Joseph ha-Kohen says that his grandparents, who were expelled from Cuenca in 1414, found protection and shelter at Huete, his birthplace. The aljama of this city paid taxes to the amount of 5,700 maravedis as late as 1474.

BIBLIOGRAPHY: *Shebeṭ Yehudah*, p. 88; *'Emeḳ ha-Bakah*, pp. 1, 71, 86; Grätz, *Gesch.* vii. 167 *et seq.*; Jacobs, *Sources*, pp. 141 *et seq.*

G. M. K.

HUGH OF LINCOLN: Alleged victim of ritual murder by the Jews of Lincoln in 1255. He appears to have been the illegitimate son of a woman named "Beatrice," and was born in 1247. He disappeared July 31, 1255, and his body was discovered on Aug. 29 following in a well belonging to the house of a Jew named "Jopin" or "Joscefin." On promise of having his life spared, Jopin was induced by John of Lexington, a priest who was present at the time of the discovery, to confess that the child had been crucified by a number of the most prominent Jews of England, who had gone to Lincoln on the pretext of a wedding. The remains of the lad were taken to the cathedral and were buried there in great pomp. Henry III., on arriving at Lincoln about a month afterward, revoked the pardon of Jopin, and caused him to be dragged around the city tied to the tail of a wild horse, and then hanged. The remaining Jews of Lincoln, including some who were there as visitors—probably to attend the marriage of Bellaset, daughter of Berechiah de Nicole—were carried, to the number of ninety-two, to London, where eighteen of them were executed for refusing to plead. Berechiah was released, and the remainder lingered in prison until Richard, Earl of Cornwall, who was in possession of the Jewry at the time, made terms for them.

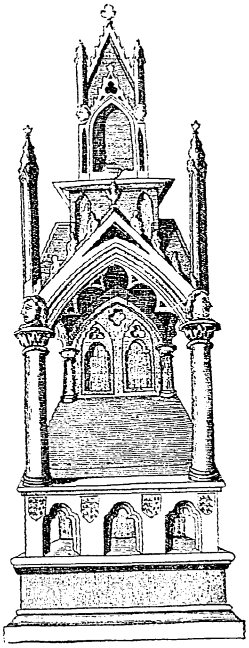

Tomb of St. Hugh in Lincoln Cathedral.
(From Tovey, "Anglia Judaica," 1738.)

The accusation, as usual, rested upon no particle of evidence; all that was known was that the lad had been found dead; and even if it was a murder, it could not have been connected with any ritual observance on the part of any Jew. But the prepossessions of the time, and the "confession" forced from Jopin caused the case to be prejudged, and enabled Henry III. to confiscate the property of the executed Jews, and to obtain, probably, a ransom for those afterward released from captivity. The case made a great impression on the popular mind, and forms the theme of various French, Scottish, and English ballads, still existing; Chaucer refers to it at the beginning of his "Prioress' Tale." A shrine was erected over Hugh's tomb in Lincoln Cathedral; it was known as the shrine of "Little St. Hugh" to distinguish it from the shrine of Great St. Hugh of Lincoln, the twelfth-century bishop whose death was mourned equally by Jew and Christian. See Blood Accusation.

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J.

HUKKOK (חקק = "engraved"): Place on the borders of Naphtali, near Aznot Tabor (Josh. xix. 34). As the frontier line coincided with the western limit of Asher (*l.c.*), it is probable that this place is identical with the Hukok that fell to the lot of Asher (I Chron. vi. 60), though the latter is written חוקק. Estori Farḥi ("Kaftor wa-Feraḥ," xviii.), followed by such scholars as Schwarz and Robinson, identifies Hukkok with the modern Yaḳuḳ, a village 6 miles southwest of Safed and 12 miles north of Mount Tabor, where tradition places the grave of Habakkuk. Estori saw at Yaḳuḳ a Jewish synagogue; he says that the place must not be confounded with the Hukok of Asher.

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E. G. H. M. Sel.

HULDAH (חלדה).—**Biblical Data:** Prophetess; wife of Shallum, the keeper of the wardrobe in the time of King Josiah. She dwelt in the second quarter of Jerusalem. It seems that Huldah enjoyed great consideration as a prophetess, for when Hilkiah found the scroll of the Law he, with his four companions, took it to her. On that occasion she prophesied that God would bring evil upon Jerusalem and upon its inhabitants. The king, however, was told that he would die in peace before the evil days came (II Kings xxii. 14-20; II Chron. xxxiv. 22-28).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Huldah and Deborah were the only professed prophetesses, although other pious women had occasional prophetic revelations. Both had unattractive names, "Huldah" signifying "weasel," and "Deborah" signifying "bee" or "wasp." Huldah said to the messengers of King Josiah, "Tell the man that sent you to me," etc. (II Kings xxii. 15), indicating by her unceremonious language that for her Josiah was like any other man. The king addressed her, and not Jeremiah, because he thought that women are more easily stirred to pity than men, and that therefore the prophetess would be more likely than Jeremiah to intercede with God in his behalf (Meg. 14a, b; comp. Seder 'Olam R. xxi.). Huldah was a relative of Jeremiah, both being descendants of Rahab by her marriage with Joshua (Sifre, Num. 78; Meg. 14a, b). While Jeremiah admonished and preached repentance to the men, she did the same to the women (Pesiḳ. R. 26 [ed. Friedmann, p. 129]). Huldah was not only a prophetess, but taught publicly in the school (Targ. to II Kings xxii. 14), according to some teaching especially the oral doctrine. It is doubtful whether "the Gate of Huldah" in the Second Temple (Mid. i. 3) has any connection with the prophetess Huldah; it may have meant "Cat's Gate"; some scholars, however, associate the gate with Huldah's schoolhouse (Rashi to Kings *l.c.*).

E. C. L. G.

HULL: Seaport of Yorkshire, England. It has a population (1901) of over 241,753, including about 2,500 Jews. The earliest trace of Jews there occurs toward the end of the eighteenth century, when they acquired for a synagogue a Catholic chapel in Posterngate which had been wrecked in 1780 during the Gordon riots. Dissensions in the congregation led to another house of prayer being secured near the present Prince's Dock, but the two congregations reunited in a synagogue in Robinson row, built in 1826; this remained the chief Jewish house of worship until Sept., 1903, when the congregation removed to a new synagogue situated in Osborne street. When the Russian immigration set in, one of the frequent routes was from the Continent to Hull and across to Liverpool, and a certain number of the refugees settled in Hull, necessitating the building of a second synagogue (1886) in Waltham street. This soon proving insufficient for the growing community, another synagogue, known as the "Western Synagogue," was built in Linnæus street, in May, 1903. The community has the usual charitable organizations, including a Ladies' Hebrew Benevolent Society, founded as far back as 1861, and a girls' school, founded in 1863.

BIBLIOGRAPHY: *Jewish Year Book*, 1903, p. 151.

J.

ḤULLIN (**ḤOLIN**, חולין, plural of חול = "profane," applied to things for ordinary use): Treatise of the Babylonian Talmud, including Mishnah, Tosefta, and Gemara; it is not found in the Jerusalem Talmud. While it is included in the Seder Ḳodashim, it treats mainly of non-consecrated things and of things used as the ordinary food of man, particularly meats; it is therefore sometimes called "Sheḥiṭat Ḥullin" (Slaughtering for Ordinary Use). Its place in the order varies in the several compilations. Its contents may be summed up as follows:

I. As to when, and by whom, an animal must be killed to be ritually fit for food; the instrument with which the killing must be done; the space within which the incision must be made, and the exceeding of which renders the animal "ṭerefah." Incidentally, it discusses the differences between "sheḥiṭah" and "meliḳah" (pinching off the heads of birds brought as sacrifices; see Lev. i. 12, v. 8), and the various degrees in which different vessels are susceptible to uncleanness.

Contents.

II. Concerning the organs that must be severed; in quadrupeds, the trachea and the gullet, or the greater part of each, must be cut through; in fowls, cutting through one of these organs, or the greater part of one, suffices. In both cases the jugular vein must be severed. Rules as to the character of the incision follow. Then comes a series of rules regarding animals killed in honor of foreign deities or of deified natural objects; regarding the localities where the formal killing of an animal might create a suspicion of idolatry; regarding the prohibition against using as ordinary food the flesh of animals killed for sacred purposes (see SHEḤIṬAH).

III. On organically diseased animals and animals injured by accident or by beasts or birds of prey. The Mishnah here enumerates eighteen diseases and injuries that would render an animal ṭerefah, including perforations of the lungs or of the small intestines, and fractures of the spine or of the ribs. It also cites diseases and injuries that do not render the animal ṭerefah, and concludes with an enumeration of the marks by which clean birds and fishes are distinguished from the unclean (see DIETARY LAWS).

IV. On embryos, living or dead, found in a slaughtered female animal; on the Cæsarian section.

V. On the prohibition against killing a female animal and her offspring on the same day (see Lev. xxii. 28). If both animals have been consecrated and killed within the sacred precincts, the animal first killed may be used, but not the second; the killer of the second is subject to "karet" (cutting off, excision). If neither animal has been consecrated and both have been killed beyond the sacred precincts, the flesh of both may be used for food: but the killer of the second is subject to flagellation. To prevent an unwitting violation of this prohibition the cattle-dealer is required to notify the purchaser of the sale of the mother or the offspring for the meat-market. This notice must be given whenever meat is in greater demand than usual, as on the eve of a festival.

VI. On the duty of covering the blood of ritually killed animals of the chase, and of birds (see Lev. xvii. 13), and on the material with which it should be covered. This applies only to the blood of animals which, after being slaughtered, are found to be kasher, and only when the killing has been done on legitimate ground (see § V.).

VII. On the prohibition against eating the sinews of animals (Gen. xxxii. 32), which is always and everywhere in force, and which extends to consecrated and unconsecrated animals, and to the live young found in a slaughtered mother (see § IV.).

VIII. On the prohibition against cooking meat and milk together (see Ex. xxiii. 19); by "meat" is meant any animal flesh except fish and locust. While this is admittedly merely a rabbinical provision, nevertheless meat and milk should not be placed near each other on the dining-table.

IX. On carcasses and reptiles that communicate Levitical uncleanness by contact; particles from different parts of a "nebelah" (piece of carrion) are considered as one piece, and if they are collectively of sufficient bulk they render Levitically unclean any food with which they come in contact. For example, a particle of skin and a particle of bone or sinew, if together equaling an olive in size, render food otherwise clean unclean.

X. On the parts of every ritually killed animal which the layman is required to reserve for the priest (Deut. xviii. 3), and on the rules concerning injured animals that should be presented to the priest or should be redeemed.

XI. On the duty of surrendering to the priest the first-fruit of the sheep-shearing (Deut. xviii. 4); on the differences between this duty and that treated in the preceding chapter; on the number of sheep one must possess before this regulation comes into force, and on the circumstances under which one is exempt.

XII. On the duty of setting free the mother of a nest of birds (Deut. xxii. 6-7). This duty devolves only when the mother is actually in the nest with her young, and when the birds are nesting in the open, where they can easily escape. Unclean birds and "Herodian" birds (= birds produced by mating different species, said to have been practised by Herod) are not included in this provision.

The Tosefta and the Mishnah correspond in the first seven chapters. Ch. viii. Tosefta corresponds to ch. viii. and ix. Mishnah; ch. ix. Tosefta to ch. x. Mishnah; ch. x. Tosefta to ch. xi. and xii. Mishnah. On the other hand, the Tosefta is more prolix than its older sister compilation, and sometimes cites episodes from the lives of great men in connection with the subject-matter. Thus, speaking of the forbidding of meat prepared for idolatrous purposes, it quotes the reports of Eleazar b. Dama's last illness and alleged apostasy (see BEN DAMA; ELIEZER BEN HYRCANUS).

The Gemara.

The Mishnah of Ḥullin is but rarely cited in the Jerusalem Gemara; in fact, only 15 of the 75 mishnayot from the treatise are quoted in the entire Jerusalem Talmud. This is not so in the Babylonian Gemara, which discusses and explains every section of the Mishnah and also much of the Tosefta. It affords a clear insight into the main object of the provisions of this treatise—the prevention of cruelty and pain, and the draining of every drop of blood from the body in order to render the flesh wholesome. A single illustration will suffice to prove the humanitarian motive of this treatise. Samuel Yarḥinai, a rabbi of the third century, great both as a physician and as an exponent of the Law, established this rule: "When the 'ṭabbaḥ' [butcher] is not familiar with the regulations concerning sheḥiṭah, one must not eat anything slaughtered by him"; all the regulations concerning sheḥiṭah, on which Yarḥinai lays much stress, he sums up in the following five mishnaic words: "shehiyyah" (delaying), "derasah" (chopping), "ḥaladah" (sticking the knife in under the veins), "hagramah" (cutting in another than the proper part of the animal), and "'iḳḳur" (tearing; Ḥul. i. 2; ii. 3, 4), against all of which one must guard himself (Ḥul. 9a; see SHEḤIṬAH; comp. Rabbinowicz, "Médecine du Talmud," Introduction).

Haggadot.

As in other treatises, grave halakic discussions are interspersed with instructive and entertaining haggadot. In a statement of the marks by which clean are distinguished from unclean animals, a unicorn is mentioned, and is said to be the gazel of Be-Ilai. The mention of the latter suggests the "lion of Be-Ilai," and thereupon the compiler proceeds to tell an elaborate story of Cæsar (the emperor) and Joshua ben Hananiah (59b *et seq.*).

E. C. S. M.

HÜLSNER. See POLNA AFFAIR.

ḤULTHA or **ḤILTHA** (חולתא, חילתא = "sandy"): One of the seven seas which, according to the Talmudists, surround Palestine (B. B. 74b; Yer. Ket. xii. 3; Kil. ix. 5; Midr. Teh. to Ps. xxiv.). In the enumeration of the seven seas in the Yalḳuṭ to Ps. xxiv., the "Sea of Acre" is substituted for "Ḥultha," thus identifying the latter with the Bay of Acre. It is identified by Lightfoot with Lac Sirbonis, south of Palestine; by Bochart, who reads אילת instead of חולתא, with the Red Sea; by Schwarz, with Lake Phiala.

BIBLIOGRAPHY: Reland, *Palæstina*, i. 237; Neubauer, *G. T.* p. 27.

S. S. M. SEL.

HUMAN SACRIFICE. See SACRIFICE.

HUMANISTS: Scholars who revived the culture of antiquity and the study of classical literature. The Renaissance, which heightened enthusiasm for the classics, began in Italy in the fifteenth century. From Italy humanism advanced to France, Holland, and other European countries. In the fifteenth and sixteenth centuries it gained great influence in Germany and cleared the way for the Reformation. The most prominent German humanists were Hutten and Reuchlin, both contemporaries of

Luther. Reuchlin called attention to the importance of the study of Hebrew, and gained for it a place in the curricula of the German universities. As a strong defender of Hebrew literature against the attacks of Pfefferkorn and his accomplices, he also vindicated the cause of the Jews and pleaded for the freedom of science and for humanity. Although not all humanists were free from anti-Jewish prejudices, humanism, and through it the Reformation, brought relief to the Jews and mitigated the severity of the exceptional laws under which they had suffered in the Middle Ages.

Bibliography: Ludwig Geiger, *Renaissance und Humanismus*, Berlin, 1882.

D. S. Man.

HUMILITY: The quality of being humble.

—**Biblical Data:** Judaism, in its conception of humility as in its conception of many other things, stands between the two extremes of self-deification and self-effacement. Jeremiah, in urging the quality of humility and in denouncing boastfulness, qualifies his statement by saying, "Let not the wise man glorify himself in his wisdom, neither let the strong man glorify himself in his might, let not the rich glorify himself in his riches: but let him that glorifieth himself glorify in this, that he understandeth and knoweth me, that I am God who exercises love, justice, and righteousness" (Jer. ix. 22-23).

The prophet does not consider it sinful for man to rejoice in his achievements so long as he recognizes that all blessings flow from God, that they are all gifts of God. Riches, strength, and wisdom are nothing without God. "The silver is mine, and the gold is mine, saith the Lord" (Hag. ii. 9). God hath no pleasure "in the strength of the horse," nor in "the legs of a man" (Ps. cxlvii. 11 [A. V. 10]). "There is no wisdom nor understanding nor counsel against the Lord" (Prov. xxi. 30). Micah reduced the duties of man to three: justice, love, and humility. Abraham was humble: he spoke of himself as "but dust and ashes" (Gen. xviii. 27). Moses' greatest virtue was humility (Num. xii. 3). That this quality of the greatest prophet is particularly mentioned is sufficient proof of its importance in Jewish theology. But the humility of Moses shows best what this term means. While Moses at first does not wish to accept his great mission to redeem his enslaved people, because he mistrusts his ability to do so, after he has accepted it he is full of courage, energy, and decision. Yet he listens to the advice of Jethro, his father-in-law, and acts on it. When Joshua asked Moses to prohibit Eldad and Medad from prophesying in the camp, Moses answered: "Would God that all the Lord's people were prophets" (*ib.* xi. 29).

Heathendom, with its belief in fate which ordains man's destiny irrespective of merit, did not encourage humility and meekness, but gave rise to man's overbearing and arrogance. Not so Judaism.

> "Except the Lord build the house, they labor in vain that build it" (Ps. cxxvii. 1). "Beware that thou forget not the Lord thy God. . . . And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. . . . And thou say in thine heart, My power and the might of mine hand have gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. viii. 10-18).

Isaiah says:

> "Shall the ax boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood" (Isa. x. 13-15, R. V.).

The same prophet pours out the vials of his righteous indignation against the proud in Israel:

> "Their land also is full of silver and gold, neither is there any end of their treasures. . . . Their land also is full of idols; they worship the work of their own hands. . . . And the mean man is bowed down, and the great man is brought low. . . . Enter into the rock, and hide thee in the dust. . . . The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For there shall be a day of the Lord of hosts upon all that is proud and haughty and upon all that is lifted up; and it shall be brought low" (*ib.* ii. 7-12, R. V.).

In the touching penitential psalm ascribed to David after his terrible arraignment by the prophet Nathan on account of his crime against Uriah and his wife Bath-sheba, humility is pointed out as the only true sacrifice acceptable to God: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 18-19). The second Isaiah lays more stress on humility than on grand temples, churches, and mosques. "The heaven is my throne, and the earth is my footstool: Where is the house you can build me? Where is the place for my rest? For all these things has my hand made. But upon such a one will I look, upon the humble and him who is of a contrite spirit" (Isa. lxvi. 1-2).

It may thus be seen that the Jewish conception of humility is based on a proper estimate of the world and of the worth of man. Abraham, Moses, Gideon (who refused a crown), Saul, and David are set up as types of humility and meekness.

——**In Rabbinical Literature:** The Talmud has even a higher view of humility than the Bible, and the teachers of Jewish ethics urge upon man not to rely too much on his own merits, as this might lead to self-conceit or self-deification. Our greatest merits are the result of God's aid. This is expressed in the daily morning prayer:

> "Lord of all worlds, we can not plead the merit of our deeds before Thee. What are we? What is our virtue, what is our righteousness, our power, our strength? Truly, our mighty men are as naught before Thee, and the men of fame as though they had never been: the learned appear void of knowledge, and the wise like men without understanding."

But Judaism is likewise remote from the self-effacement of Buddhism and from the contempt of life preached by Christianity. It does not look upon earth as upon a "valley of tears" nor upon man as upon a worm creeping in the dust.

God is the highest type of humility. Among the ten degrees of moral perfection humility stands highest ('Ab. Zarah 20b; 'Ar. 16b). It is the expression of the highest reverence (Sanh. 43b), and the distinguishing feature of the "disciples of Abraham" (Ab. iii.). The prophet, in order to attain inspiration, must possess humility (Ned. 38a). It belongs next to mercy and charity among the ornaments of the true Jew (Lev. R. ix.). "Even poverty is blessed because it leads to humility" (Cant. R. i.). "He who humbles himself, him will God elevate; he who elevates himself, him will God humiliate. He who runs after greatness, from him greatness will flee; he who flees from greatness, him will greatness follow" ('Er. 13a). "Be not like the upper threshold, which can not be reached by everybody, but be like the undermost, which is accessible to everybody. Even though the building may fall, the lowest threshold remains unharmed" (Ab. R. N. xxvi.; Derek Ereẓ Zuṭa iii.). Hillel said: "Remove from thy place two or three rows of seats and wait until they call thee back" (Lev. R. i.). Do not underrate the bad opinion which the common people may entertain regarding you (B. Ḳ. 93a; Pes. 113b; Sanh. 37). The small should not say to the great, "Wait" (Shab. 127; Pes. 6b; Yoma 37; Suk. 29; 'Er. 55). "Happy is the generation in which the great listen to the small, for then the more anxiously will the small listen to the great" (R. H. 25b; Ta'an. 15a, 18b; Meg. 11a, 13b, 14b, 18b).

The reason why the high priest was not allowed to officiate in his golden garments on the Day of Atonement was to remind him of humility (Yoma vii. 4; Yer. Yoma xii.; Ex. R. xli.; Lev. R. i.). Pride humiliates man (Yalḳ., Sam. 3). The "miẓnefet" (miter) atones for the sin of haughtiness (Zeb. 88b; Ḥul. 5b).

Examples of Humility.

The prayer of man will be effective only when he regards himself as dust (Soṭah v. 48b, 71a, 82a; B. Ḳ. 81b; B. B. 10, 18b, 98a; Sanh. xi. 19b, 81a, 93b). "Jeroboam, the generation of the Flood, and the Sodomites were haughty" (Sanh. 106a, 108a, 109a). "Through humility calumny will cease" ('Ar. 15a). "I am God's creature, so is our fellow man: my sphere of usefulness is in the city; his, in the country. I have no more right to be overbearing on account of my work than he on account of his"—this was the motto of the sages of Jabneh (Ber. 17a). He who walks about haughtily insults the Shekinah (Ber. 43b). Humility is a quality especially appropriate for Israel (Ḥag. 9b; Ned. 20a; Mek., Yitro, xx. 17; Ber. 7a). Plagues come on account of haughtiness ('Ar. 17). The Messiah will not come until haughtiness shall have ceased in Israel (Sanh. 98). The haughty man, even if he be wise, will lose his power of prophecy (Pes. 6b). The haughty pollutes the land and curses God (Mek., Yitro, ix.; Soṭah 4b; Kallah 7). Humility is just as important as wisdom and the fear of God (Derek Ereẓ Rabbah viii., xi.). The habit of the sage is to be humble, modest, and to bear insult (Shab. 88; Derek Ereẓ Zuṭa i.). Do not forget that the fly was created before man (Sanh. 38; Tan., Shemini, 9). "Be not proud on account of thy decisions" (Derek Ereẓ Zuṭa 6; Ab. iv. 7; Sanh. 7; Midr. Teh. cxix.; Soṭah 21; Pes. 50). R. Jonathan ben Amram during a famine insisted on receiving no more consideration in the distribution of bread than any other creature (B. B. 8b). Rabbi Ṭarphon felt sorry all his lifetime because he once saved his life by saying that he was a scholar (Ned. 62a). The ornament of the Torah is wisdom; and the ornament of wisdom is humility (Derek Ereẓ Zuṭa iv.).

God said to Moses, "Because of thy self-denial, the Torah shall be called by thy name" (Shab. 89a). Five men were highly endowed by divine grace, but pride was their downfall: Samson suffered through his strength; Saul, through his stature; Absalom, through his hair; Asa, through his feet; and Zedekiah, through his eyes (Soṭah 10a). Wherever God's omnipotence is found, one finds also his humility—in the Torah, in the Prophets, in the Hagiographa (Meg. 29). Learn humility from Moses (Ab. R. N. ix., xxiii.). The spirit of God rests on the humble, as is seen in Moses (Ned. 35a; Mek., Yitro, ix.). David said: "My heart was not haughty when I was anointed king by Samuel, and when I conquered Goliath" (Yer. Sanh. 11; Ḥul. 88a). Johanan ben Zakkai said: "If thou hast acquired much knowledge of the Torah, do not pride thyself therein" (Ab. ii. 8; Sanh. 93; Ber. 9; Meg. 26). Why were the decisions of the Hillelites accepted? Because they were humble, quiet, and meek ('Er. 13). Saul and Judah acquired the kingdom through their humility (Tosef., Ber. iii.; Sanh. 92b). Be humble toward all people, but particularly toward thy own household (Tanna debe Eliyahu iv.). While God despises what is broken among the animals, he loves in man a broken heart. Man is ashamed to use a broken vessel; but God is near to men whose heart is broken (Lev. R. vii.). "If you minimize your merits, people will minimize your faults" (R. H. 17a). Among three who are participants of special divine love is he who does not insist on the recognition of his virtues (Pes. 113b; Ab. i. 19).

Maxims of Humility.

"Be pliant and flexible like the reed, because scholarship is only with the humble" (Derek Ereẓ Zuṭa viii. 1; Ta'an. 7; 'Ab. Zarah 6). He who humbles himself on account of the Torah will ultimately be elevated through it (Derek Ereẓ Zuṭa v.). Just as water in its course seeks the low lands and not the high ground, so the words of the Torah will be realized only among those who are endowed with a humble spirit (Ta'an. 7, with reference to Isa. lv. 1). The Shekinah will rest upon him that is of a meek spirit (Mek., Yitro). Hillel said: "My humility is my greatness, and my greatness is my humility" (Lev. R. i.). Pharaoh said boldly: "Who is God?" (Ex. v. 2); Nebuchadnezzar, "I shall ascend to the heights of the clouds" (Isa. xiv. 14); and Hiram, "Like a god I dwell in the midst of the ocean" (Ezek. xxviii. 2). But Abraham said, "I am but dust and ashes" (Gen. i. 18, 27); Moses and Aaron, "Who are we to go to Pharaoh?" (Ex. xvi. 16); and David, "I am a worm and no man" (Ps. xxii. 7); therefore God gave to them honor and greatness, and said, "When I made you great and exalted, you made yourselves lowly and humble" (Ḥul. 9). When man sacrifices a burnt offering he receives a reward for his offering; but whosoever offers his humility has merit as if he had offered all the sacrifices of the earth; for "not sacrifices of animals demandest thou, neither hast thou pleasure in burnt offerings. The sacrifices of God are a broken heart" (Ps. li. 18–19; Soṭah 8; Sanh. 63b; Ber. 32b). R. Levitas said: "Be of a humble spirit; for the end of man is the worm" (Ab. iv. 3). Even the eighth part of an eighth portion of haughtiness is an abomination in God's eyes (Soṭah 5). God intentionally selected for the purification of the leprous not only the proud cedar, but also the humble hyssop (Lev. xiv. 4, 6). God ignored the high mountains and selected the smallest, Mount Sinai, for the revelation of the Ten Commandments (Soṭah 8). The humble stand higher than the pious ('Ab. Zarah 2). The spirit of God will not rest on the haughty (Suk. iii. 1; Ḥag. 14b; Shab. 92a; Ned. 38). He only will share in the blessings of future salvation who is humble and continually enriches his store of knowledge without the least self-conceit (Sanh. 88b).

But, while Judaism highly praises humility and meekness, it wisely limits and restricts this virtue, which, carried to the extreme, would be cowardice. Humility must not be practised at the expense of manhood. "The disciple of the wise," the Rabbis say, "should have sufficient pride to stand in defense of the Law he represents" (Soṭah 5a).

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K. E. Schr.

HUNA (called also **Huna the Babylonian**): Babylonian amora of the second generation and head of the Academy of Sura; born about 216 (212 according to Grätz); died in 296–297 (608 of the Seleucidan era; Sherira Gaon, in Neubauer, "M. J. C." i. 30) or in 290 according to Abraham ibn Daud ("Sefer ha-Ḳabbalah," in Neubauer, *l.c.* p. 58). He lived in a town called דרוקרת (Ta'an. 21b), identified by Wiesener ("Scholien zum Babylonischen Talmud," ii. 193) with Tekrit, but read by Grätz דיוקרת (= "Diokart"). He was the principal pupil of Rab (Abba Arika), under whom he acquired so much learning that one of Raba's three wishes was to possess Huna's wisdom (M. Ḳ. 28a). He was also styled "one of the Babylonian ḥasidim," on account of his great piety (Ta'an. 23b); and the esteem in which he was held was so great that, though not of a priestly family, he read from the Torah on Sabbaths and holy days the first passage, which is usually read by a priest. Ammi and Assi, honored Palestinian priests, considered Huna as their superior (Meg. 22a; Giṭ. 59b). Although Huna was related to the family of the exilarch (Sherira Gaon, *l.c.*) he was so poor at the beginning of his career that in order to buy wine to consecrate the Sabbath he had to pawn his girdle (Meg. 27b). But Rab blessed him with riches, and Huna displayed great wealth at the wedding of his son Rabbah (*ib.*). He owned numerous flocks of sheep, which were under the special care of his wife, Ḥobah (B. Ḳ. 80a), and he traveled in a gilded litter (Ta'an. 20b). Huna was very generous. When the houses of the poor people were thrown down by storms he rebuilt them; at meal-times the doors of his house would be left open, while his servants cried, "He who is hungry, let him come and eat" (*ib.*).

His Liberality.

After Rab's death Huna lectured in his stead in the Academy of Sura, but he was not appointed head till after the death of Rab's companion, Samuel (*c.* 256). It was under Huna that the Academy of Sura, till then called "sidra," acquired the designation of "metibta" (Hebr. "yeshibah"), Huna being the first "resh metibta" (Hebr. "rosh yeshibah"; comp. Zacuto "Yuḥasin," p. 118b, Königsberg, 1857; and see Academies in Babylonia). Under Huna the academy increased considerably in importance, and students flocked to it from all directions; during his presidency their number reached 800, all supported by himself (Ket. 106a). Thirteen assistant lecturers ("amora'e") were occupied in teaching them. When his pupils, after the lesson, shook their garments they raised so great a cloud of dust that when the Palestinian sky was overcast it was said, "Huna's pupils in Babylon have risen from their lesson" (*ib.*). Under Huna, Palestine lost its ascendency over Babylonia; and on certain occasions he declared the schools of the two countries to be equal (Giṭ. 6a; B. Ḳ. 80a). In Babylonia, during his lifetime, the Sura academy held the supremacy. He presided over it for forty years, when he died suddenly, more than eighty years of age (M. Ḳ. 28a). His remains were brought to Palestine and buried by the side of Ḥiyya Rabbah (*ib.* 25a).

Huna's principal pupil was Rab Ḥisda, who had previously been his fellow pupil under Rab. Other pupils of his whose names are given were: Abba b. Zabda, Rab Giddel, R. Ḥelbo, R. Sheshet, and Huna's own son, Rabbah (Yeb. 64b).

He transmitted many of Rab's halakot, sometimes without mentioning Rab's name (Shab. 24a *et al.*). His own halakot are numerous in the Babylonian Talmud, and although some of his decisions were contrary to Rab's (Shab. 21a, b, 128a), he declared Rab to be the supreme authority in religious law (Niddah 24b). Huna's deductions were sometimes casuistical; he interpreted the text verbatim even where the context seems to prohibit such an interpretation (Shab. 20a; Men. 36a; *et al.*). According to Huna, the halakah transmitted in the Mishnah and Baraita is not always to be taken as decisive (Ber. 24b, 59b). He had some knowledge of medicine and natural history, and used his knowledge in many of his halakic decisions (Shab. 20a, 54b; Yeb. 75b). He also interpreted many of the difficult words met with in the Mishnah and Baraita (Shab. 53b, 54b, *et al.*).

Method of Deduction.

Huna was equally distinguished as a haggadist, and his haggadot were known in Palestine, whither they were carried by some of his pupils, Ze'ira among them. His interpretation of Prov. xiv. 23, transmitted by Ze'ira, is styled "the pearl" (Pesiḳ. ii. 13b; comp. Yer. Shab. vii. 2, where also many halakot of his are preserved, transmitted by Ze'ira). Many of his haggadot, showing his skill in Biblical exegesis, are found in the Babylonian Talmud, some in the name of Rab, some in his own. He took special pains to reconcile apparently conflicting passages, as, for instance, II Sam. vii. 10 and I Chron. xvii. 10 (Ber. 7b). He endeavored to solve the problem presented by the sufferings of the righteous, inferring from Isa. liii. 10 that God chasteneth those whom He loves (Ber. 5a). The following of Huna's utterances may be given: "He who occupies himself with the study of the Law alone is as one who has no God" (inferred from II Chron. xv. 3; 'Ab. Zarah 17b). "When leaving the synagogue, one must not take long steps" (Ber. 6b). "He who recites his prayer behind the synagogue is called 'impious'" = "rasha'" (inferred from Ps. xii. 9 [A. V. 8]; *ib.*). "He who is accustomed to honor the Sabbath with light will have children who are scholars; he who observes the injunction as to the mezuzah will have a beautiful house; he who observes the rule as to the ẓiẓit will have fine clothes; he who consecrates the Sabbath and the holy days as commanded will have many skins filled with wine" (Shab. 23b). Huna was very tolerant, and on several occasions he recommended mild treatment of Gentiles (B. Ḳ. 113a; B. M. 70a). He was also very modest; he was not ashamed, before he was rich, to cultivate his field himself, nor to return home in the evening with his spade on his shoulder (Meg. 28a). When two contending parties requested him to judge between them, he said to them: "Give me a man to cultivate my field and I will be your judge" (Ket. 105a). He patiently bore Rab's hard words, because the latter was his teacher ('Er. 15a; Yer. 'Er. i. 3), but he showed on several occasions that a scholar must not humiliate himself in presence of an inferior (Ket. 69a; B. M. 33a).

Bibliography: Bacher, *Ag. Bab. Amor.* pp. 52-60; Grätz, *Gesch.* 3d ed., iv. 291 *et seq.*; Halévy, *Dorot ha-Rishonim*, ii. 411 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Lichtmann, in *Keneset Yisrael*, iii. 297-303; Weiss, *Dor*, iii. 182 *et seq.*

s. M. Sel.

HUNA, ABBA HA-KOHEN. See Huna bar Abbin.

HUNA BAR ABBIN HA-KOHEN (called also **Neḥunya, Ḥuna,** and **Ḥunya**): Palestinian amora of the first half of the fourth century; pupil of R. Jeremiah, in whose name he reports some halakic and haggadic sayings (Yer. Dem. 21d; Pes. 36d; and frequently). That the name "Neḥunya," from which are derived "Ḥuna" and "Ḥunya," designates Huna is shown by the fact that a saying which is quoted in the Pesiḳta (xviii. 174) in the name of Huna is given by his pupil Tanḥuma in the Midrash Tehillim (to Ps. xiv. 6) in the name of Neḥunya. Huna occupied a prominent position in the school of Tiberias, directed by Jose, with whom he had halakic controversies (Yer. Sheḳ. 48b). Huna sojourned some time in Babylonia (Yer. R. H. ii. 2) and was well acquainted with the halakot of the Babylonian amoraim, often quoted by him in the Yerushalmi. It was probably during his residence there that he made the acquaintance of Rabba, head of the school of Meḥuza, to whom he made an important communication concerning intercalary months (Yer. R. H. 21a). With regard to certain calendary calculations, Huna relates that in consequence of the Roman persecutions (under Gallus) the rabbis of Tiberias, who had sought refuge in a grotto, deliberated on the advisability of intercalating an additional month. In the grotto they distinguished day from night by lamps, which were dim in the daytime and bright at night (Sanh. 12a). Huna seems to have had some medical knowledge; he speaks of the effects of *Rubia tinctorum* (madder = פואה) and asafetida (חלתית), in which latter article he traded (Yer. Shab. 8b, 17c). Although of a priestly family Huna refused to take tithes (Yer. Ma'as. Sh. ii. 2).

Huna was an able haggadist, and his sayings are frequently quoted in midrashic literature. His haggadot bear the stamp of ardent patriotism. He appears as a bitter enemy of the Romans, to whom, according to him, the Psalmist applied the epithet נבל (Ps. xiv. 1), because they filled Palestine with Jewish corpses (Midr. Teh. to Ps. *ad loc.*). "In three things," he declared, "the Greeks are superior to the Romans in legislation, in painting, and in literature" (Gen. R. xvi. 4). Huna held the study of the Law in such high estimation that he declared it could atone for a deadly sin (Lev. R. xxv.). Huna considered envy the greatest sin. Israel was exiled only because it transgressed the tenth commandment (Pes. R. 24).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 125; Z. Frankel, *Mebo*, p. 83b; Bacher, *Ag. Pal. Amor.* iii. 272 *et seq.*

s. I. Br.

HUNA B. ḤANINA (ḤINENA): Babylonian amora of the fifth generation (4th cent.). His principal teachers were Abaye (in whose school R. Safra and Abba b. Huna were his fellow pupils; B. B. 167b) and Raba; R. Papa, his senior, was a fellow pupil under Raba (Sanh. 87a). On one occasion Huna and Huna b. Naḥman contested Raba's decision ('Ab. Zarah 57b). Huna has transmitted a halakah in the name of Ḥiyya b. Rab (Ber. 30a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

s. M. Sel.

HUNA B. JOSHUA: Babylonian amora of the fifth generation; died in 410 (Samson of Chinon, "Sefer Keritut," p. 26a, Cremona, 1558). He was the pupil of Raba (Ḳid. 32b), who seems to have been his principal teacher, and who sometimes praised him (Hor. 10b), but occasionally blamed him (Ket. 85a; Giṭ. 73a). He appears to have been the pupil of Abaye also (R. H. 24b). His principal companion was R. Papa, from whom he was inseparable, both in and out of school ('Er. 12a; Ber. 58b; *et al.*). When R. Papa became head of the school of Naresh (נריש), Huna was appointed president of the general assembly ("resh kallah") in the same school (Ber. 57a). As senior pupils, Huna and R. Papa took part in the halakic deliberations of their teachers. Their halakot are often mentioned in the Babylonian Talmud, and, according to Moses of Coucy ("Sefer Miẓwot Gadol," i., No. 67), Isaac Alfasi decided with them against R. Huna I., head of the Academy of Sura.

Huna was wealthy (Hor. 10b); he never walked more than four cubits bareheaded (Shab. 118b); he ate very slowly, so that R. Papa consumed in the same time four times as much and Rabina eight times as much (Pes. 89b). Huna lived to a great age, outliving Raba by fifty-seven years. Once in the lifetime of R. Papa, Huna fell desperately ill, but his life was spared to him because he was forbearing (R. H. 17a).

Bibliography: Halévy, *Dorot ha-Rishonim*, ii. 505 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 205.

s. M. Sel.

HUNA, MAR. See Exilarch.

HUNA B. NATHAN: Babylonian scholar of the fourth and fifth centuries. He was the pupil of Amemar II. and a senior and companion of Ashi, to whom he repeated several of Amemar's sayings and halakot (Giṭ. 19b; B. B. 55a, 74b). He was wealthy; but though "in him learning and dignity met," he was nevertheless subject to Ashi (Giṭ. 59a). He had access to the royal court of Persia, and the esteem in which he was held by King Yezdegerd is instanced by the fact that on one occasion at court (as told by Huna to Ashi) the king himself adjusted Huna's belt (Zeb. 19a; see AMEMAR II.). According to Sherira (Neubauer, "M. J. C." i. 32), Huna was exilarch in the time of Ashi. Another Huna b. Nathan was a companion of Raba (Ned. 12a) and, apparently, a pupil of Naḥman (Ket. 7a).

BIBLIOGRAPHY: Halévy, *Dorot ha-Rishonim*, ii. 517; Heilprin, *Seder ha-Dorot*, ii.; Lazarus, in Brüll's *Jahrb.* x. 110, 111.

s. M. SEL.

HUNGARY (in Hebrew literature, מלכות ההגרי [see HAGAR]; אונגארין; ארץ הגר; הונגאריא): Kingdom in central Europe, forming part of the Austro-Hungarian monarchy. It is not definitely known when Jews first settled in Hungary. According to legend, King Decebalus of Dacia permitted the Jews who aided him in his war against Rome to settle in his territory. A Latin inscription, the epitaph of Septima Maria, discovered within the territory of the ancient province of Pannonia, clearly refers to Jewish matters. But, although it may be unhesitatingly assumed that Jews came to Hungary while the Roman emperors held sway in that country, there is nothing to indicate that at that time they had settled there permanently. In the Hungarian language the Jew is called "Zsidó," a term which the Hungarians adopted from the Slavs.

Earliest References.

The first historical document relating to the Jews of Hungary is the letter written about 960 to King Joseph of the Chazars by Ḥasdai ibn Shaprut, the Jewish statesman of Cordova, in which he says that the Slavic ambassadors promised to deliver the message to the King of Slavonia, who would hand the same to Jews living in "the country of Hungarin," who, in turn, would transmit it farther (see JEW. ENCYC. iv. 3, *s.v.* CHAZARS). About the same time Ibrahim ibn Jacob says that Jews went from Hungary to Prague for business purposes. (See COMMERCE.) Dr. Samuel Kohn suggests that Jewish Chazars may have been among the Hungarian troops that under Arpad conquered the country in the second half of the ninth century. Nothing is known concerning the Jews during the period of the Vajdas, except that they lived in the country and engaged in commerce there. Two hundred years later, in the reign of St. Ladislaus (1077–95), the Synod of Szabolcs decreed (May 20, 1092) that Jews should not be permitted to have Christian wives or to keep Christian slaves. This decree had been promulgated in the Christian countries of Europe since the fifth century, and St. Ladislaus merely introduced it into Hungary.

The Jews of Hungary formed at first small settlements, and had no learned rabbis; but they were strictly observant of all the Jewish religious laws and customs. Jews from Ratisbon once came into Hungary with merchandise from Russia, and the wheel of their wagon broke on a Friday, near Ofen (Buda) or Gran (Esztergom). By the time they had repaired it and had entered the town, the Jews were just leaving the synagogue; and the unintentional Sabbath-breakers were heavily fined. The ritual of the Hungarian Jews faithfully reflected their German origin.

Eleventh Century.

King Coloman (1095–1114), the successor of St. Ladislaus, renewed the Szabolcs decree of 1092, adding further prohibitions against the employment of Christian slaves and domestics. He also restricted the Jews to cities with episcopal sees—probably to have them under the continuous supervision of the Church. Soon after the promulgation of this decree Crusaders came to Hungary; but the Hungarians did not sympathize with them, and Coloman even opposed them. The infuriated Crusaders attacked some cities, and if Gedaliah ibn Yaḥya is to be believed, the Jews suffered a fate similar to that of their coreligionists in France, Germany, and Bohemia.

The cruelties inflicted upon the Jews of Bohemia induced many of them to seek refuge with their treasures in Hungary. It was probably the immigration of the rich Bohemian Jews that induced Coloman soon afterward to regulate commercial and banking transactions between Jews and Christians. He decreed, among other regulations, that if a Christian borrowed from a Jew, or a Jew from a Christian, both Christian and Jewish witnesses must be present at the transaction.

Golden Bull.

During the reign of King Andrew II. (1205–35) there were Jewish chamberlains and mint-, salt-, and tax-officials. The nobles of the country, however, induced the king, in his Golden Bull (1222), to deprive the Jews of these high offices. When Andrew needed money in 1226, he farmed the royal revenues to Jews, which gave ground for much complaint. The pope thereupon excommunicated him, until, in 1233, he promised the papal ambassadors on oath that he would enforce the decrees of the Golden Bull directed against the Jews and the Saracens; would cause both peoples to be distinguished from Christians by means of badges; and would forbid both Jews and Saracens to buy or to keep Christian slaves.

Thirteenth Century.

The year 1240 was the closing one of the fifth millennium of the Jewish era. At that time the Jews were expecting the advent of their Messiah. The irruption of the Tatars (1241) seemed to conform to expectation, as Jewish imagination expected the happy Messianic period to be ushered in by the war of Gog and Magog. The wild Tatars treated the Jews with great cruelty, although it had been reported that they (the Tatars) were in reality Jews who had been secretly furnished with arms by their European brethren. Béla IV. (1235–70) appointed a Jew, Henul by name, court chamberlain (the Jew Teka had filled this office under Andrew II.); and Wölfel and his sons Altmann and Nickel held the castle at Komárom with its domains in pawn. Béla also entrusted the Jews with the mint; and Hebrew coins of this period are still found in Hungary. In 1251 a "privilegium" was granted by Béla to his Jewish subjects which was essentially the same as that granted by Duke Frederick II. the Belligerent to the Austrian Jews in 1244, but which Béla modified to suit the conditions of Hungary (Löw, in Busch's "Jahrbuch," v. 63). This "privilegium" remained in force down to the battle of Mohacs (1526).

At the Synod of Ofen (1279), held in the reign of King Ladislaus IV. (1272–90), it was decreed, in the presence of the papal ambassador, that every Jew appearing in public should wear on the left side of his upper garment a piece of red cloth; that any Christian transacting business with a Jew not so marked, or living in a house or on land together with any Jew, should be refused admittance to the Church services; and that a Christian entrusting any office to a Jew should be excommunicated. Andrew III. (1291–1301), the last king of the house of Arpad, declared, in the "privilegium" granted by him to the community of Presburg (Pozsony), that the Jews in that city should enjoy all the liberties of citizens.

Expulsion and Recall.

Under the foreign kings who occupied the throne of Hungary on the extinction of the house of Arpad, the Hungarian Jews suffered many persecutions; and at the time of the Black Death (1349) they were expelled from the country (see "R. E. J." xxii. 236). Although the Jews were immediately readmitted, they were again persecuted, and were once more expelled in 1360 by King Louis the Great of Anjou (1342–82) on the failure of his attempt to convert them to Catholicism. They were graciously received by Alexander the Good of Moldavia and Dano I. of Wallachia, the latter affording them special commercial privileges.

When, some years later, Hungary was in financial distress, the Jews were recalled. They found that during their absence the king had introduced the custom of "Tödtbriefe," *i.e.*, canceling by a stroke of his pen, on the request of a subject or a city, the notes and mortgage-deeds of the Jews. An important office created by Louis was that of "judge of all the Jews living in Hungary," this official being chosen from among the dignitaries of the country, the palatines, and treasurers, and having a deputy to aid him. It was his duty to collect the taxes of the Jews, to protect their privileges, and to listen to their complaints, which last-named had become more frequent since the reign of Sigismund (1387–1437).

The successors of Sigismund—Albert (1437–39), Ladislaus Posthumus (1453–57), and Matthias Corvinus (1458–90)—likewise confirmed the "privilegium" of Béla IV. Matthias created the office of Jewish prefect in Hungary. The period following upon the death of Matthias was a sad one for the Hungarian Jews. He was hardly buried when the people fell upon them, confiscated their property, refused to pay debts owing to them, and persecuted them generally. The pretender John Corvinus, Matthias' illegitimate son, expelled them from Tata (Totis), and King Ladislaus II. (1490–1516), always in need of money, laid heavy taxes upon them. During his reign Jews were for the first time burned at the stake, many being executed at Tyrnau (Nagy-Szombat) in 1494, on suspicion of ritual murder.

Sixteenth Century.

The Hungarian Jews finally applied to the German emperor Maximilian for protection. On the occasion of the marriage of Louis II. and the archduchess Maria (1512), the emperor, with the consent of Ladislaus, took the prefect, Jacob Mendel, together with his family and all the other Hungarian Jews, under his protection, according to them all the rights enjoyed by his other subjects. Under Ladislaus' successor, Louis II. (1516–26), persecution of the Jews was a common occurrence. The bitter feeling against them was in part augmented by the fact that the baptized Emerich Szerencsés, the deputy treasurer, embezzled the public funds, following the example of the nobles who despoiled the treasury under the weak Louis.

Under the Turks.

The Turks vanquished the Hungarians at the battle of Mohacs (Aug. 29, 1526), on which occasion Louis II. was slain. When the news of his death reached the capital, Ofen, the court and the nobles fled together with some rich Jews, among them the prefect. When the grand vizier, Ibrahim Pasha, preceding Sultan Sulaiman, arrived with his army at Ofen, the representatives of the Jews who had remained in the city appeared garbed in mourning before him, and, begging for grace, handed him the keys of the deserted and unprotected castle in token of submission. The sultan himself entered Ofen on Sept. 11; and on Sept. 22 he decreed that all the Jews seized at Ofen, Gran, and elsewhere, more than 2,000 in number, should be distributed among the cities of the Turkish empire.

While some of the Jews of Hungary were thus deported to Turkey, others, who had fled at the approach of the sultan, sought refuge beyond the frontier or in the royal free towns of western Hungary. The widow of Louis II., the queen regent Maria, favored the enemies of the Jews. The citizens of Oedenburg (Sopron) began hostilities by expelling the Jews of that city, confiscating their property, and pillaging the vacated houses and the synagogue. The city of Presburg also received permission from the queen (Oct. 9, 1526) to expel the Jews living within its territory, because they had expressed their intention of fleeing before the Turks. The Jews left Presburg on Nov. 9. On the same day the Diet at Stuhlweissenburg (Székesfehérvár) was opened, at which John Zapolya (1526–40) was elected and crowned king in opposition to Ferdinand. During this session it was decreed that the Jews should immediately be expelled from every part of the country. John Zapolya, however, did not ratify these laws; and the Diet held at Presburg Dec., 1526, at which Ferdinand of Habsburg was chosen king (1526–64), annulled all the decrees of that of Stuhlweissenburg, including Zapolya's election as king.

Blood Accusation at Bösing.

As the lord of Bösing (Bazin) was in debt to the Jews, a blood accusation was brought against these inconvenient creditors in 1529. Although Mendel, the prefect, and the Jews throughout Hungary protested, the accused were burned at the stake. For centuries afterward Jews were forbidden to live at Bösing. The Jews of Tyrnau soon shared a similar fate, being first punished for alleged ritual murder and then expelled from the city (Feb. 19, 1539).

In 1541, on the anniversary of the battle of Mohacs, Sultan Sulaiman again took Ofen by a ruse. This event marks the beginning of Turkish rule in many parts of Hungary, which lasted down to 1686. The Jews living in these parts were treated far better than those living under the Hapsburgs. During this period, beginning with the second half of the sixteenth century, the community of Ofen was more flourishing than at any time before or after. While the Turks held sway in Hungary, the Jews of Transylvania (at that time an independent principality) also fared well. At the instance of Abraham Sassa, a Jewish physician of Constantinople, Prince Gabriel Bethlen of Transylvania granted a letter of privileges (June 18, 1623) to the Spanish Jews from Turkey.

Expelled from Presburg.

On Nov. 26, 1572, King Maximilian (1564–77) intended to expel the Jews of Presburg, stating that his edict would be recalled only in case they accepted Christianity. The Jews, however, remained in the city, without abandoning their religion. They were in constant conflict with the citizens. In 1582 (June 1) the municipal council decreed that no one should harbor Jews, or even transact business with them. The feeling against the Jews in that part of the country not under Turkish rule is shown by the decree of the Diet of 1578, to the effect that Jews were to be taxed double the amount which was imposed upon other citizens. By article xv. of the law promulgated by the Diet of 1630, Jews were forbidden to take charge of the customs; and this decree was confirmed by the Diet of 1646 on the ground that the Jews were excluded from the privileges of the country, that they were unbelievers, and had no conscience ("veluti jurium regni incapaces, infideles, et nulla conscientia præditi"). The Jews had to pay a special war-tax when the imperial troops set out toward the end of the sixteenth century to recapture Ofen from the Turks. The Ofen community suffered much during this siege, as did also that of Stuhlweissenburg when the imperial troops took that city in Sept., 1601; many of its members were either slain or taken prisoners and sold into slavery, their redemption being subsequently effected by the German, Italian, and Turkish Jews. After the conclusion of peace, which the Jews helped to bring about, the communities were in part reconstructed; but further development in the territory of the Hapsburgs was arrested when Leopold I. (1657–1705) expelled the Jews (April 24, 1671). He, however, revoked his decree a few months later (Aug. 20). During the siege of Vienna, in 1683, the Jews that had returned to that city were again maltreated. The Turks plundered some communities in western Hungary, and deported the members as slaves.

Seventeenth Century.

The imperial troops recaptured Ofen on Sept. 2, 1686; and the whole of Hungary now came under the rule of the house of Hapsburg. After the troops of Leopold had driven out the Turks, the king would not suffer any but Catholics in the reconquered counties; and Protestants, Jews, and Mohammedans renounced their faiths. As the devastated country had to be repopulated, Bishop Count Leopold Kollonitsch, subsequently Archbishop of Gran and Primate of Hungary, advised the king to give the preference to the German Catholics in order that the country might in time become German and Catholic. He held that the Jews could not be exterminated at once, but they must be weeded out by degrees, as bad coin is gradually withdrawn from circulation. The decree passed by the Diet of Presburg, imposing double taxation upon the Jews, must be enforced. Jews must not be permitted to engage in agriculture, nor to own any real estate, nor to keep Christian servants.

This advice soon bore fruit and was in part acted upon. In Aug., 1690, the government at Vienna ordered Oedenburg to expel its Jews, who had immigrated from the Austrian provinces. The government, desiring to enforce the edict of the last Diet, decreed soon afterward that Jews should be removed from the office of collector. The order proved ineffective, however; and the employment of Jewish customs officials was continued. Even the treasurer of the realm set the example in transgressing the law by appointing (1692) Simon Hirsch as farmer of customs at Leopoldstadt; and at Hirsch's death he transferred the office to Hirsch's son-in-law.

Revolt of the Kuruczes.

The revolt of the Kuruczes, under Francis Rákóczy, caused much suffering to the Hungarian Jews. The Kuruczes imprisoned and slew the Jews, who had incurred their anger by siding with the king's party. The Jews of Eisenstadt (Kis-Márton), accompanied by those of the community of Mattersdorf (Nagy-Márton), sought refuge at Vienna, Wiener-Neustadt, and Forchtenstein (Fraknó); those of Holics and Schlossberg (Sasvár) dispersed to Göding; while others, who could not leave their business in this time of distress, sent their families to safe places, and themselves braved the danger. While not many Jews lost their lives during this revolt, it made great havoc in their wealth, especially in the county of Oedenburg, where a number of rich Jews were living. The king granted letters of protection to those that had been ruined by the revolt, and demanded satisfaction for those that had been injured; but in return for these favors he commanded the Jews to furnish the sums necessary for suppressing the revolt.

After the restoration of peace the Jews were expelled from many cities that feared their competition; thus Gran expelled them in 1712, on the ground that the city which had given birth to St. Stephen must not be desecrated by them. But the Jews living in the country, on the estates of their landlords, were generally left in quiet.

Eighteenth Century.

The lot of the Jews was not improved under the reign of Leopold's son, Charles III. (1711–40). He informed the government (June 28, 1725) that he intended to decrease the number of Jews in his domains, and the government thereupon directed the counties to furnish statistics of the Hebrew inhabitants. In 1726 the king decreed that in the Austrian provinces, from the day of publication of the decree, only one male member in each Jewish family be allowed to marry. This decree, restricting the natural increase of the Jews, materially affected the Jewish communities of Hungary. All the Jews in the Austrian provinces who could not marry there went to Hungary to found families; thus the overflow of Austrian Jews peopled Hungary. These immigrants settled chiefly in the northwestern counties, in Neutra (Nyitra), Presburg, and Trencsén.

The Moravian Jews continued to live in Hungary as Moravian subjects; even those that went there for the purpose of marrying and settling promised on oath before leaving that they would pay the same taxes as those living in Moravia. In 1734 the Jews of Trencsén bound themselves by a secret oath that in all their communal affairs they would submit to the Jewish court at Ungarisch-Brod only. In course of time the immigrants refused to pay taxes to the Austrian provinces. The Moravian Jews, who had suffered by the heavy emigration, then brought complaint; and Maria Theresa ordered that all Jewish and Christian subjects that had emigrated after 1740 should be extradited, while those who had emigrated before that date were to be released from their Moravian allegiance.

The government could not, however, check the large immigration; for although strict laws were drafted (1727), they could not be enforced owing to the good-will of the magnates toward the Jews. The counties either did not answer at all, or sent reports bespeaking mercy rather than persecution.

Expelled from Mining-Towns.

Meanwhile the king endeavored to free the mining-towns from the Jews—a work which Leopold I. had already begun in 1693. The Jews, however, continued to settle near these towns; they displayed their wares at the fairs; and, with the permission of the court, they even erected a foundry at Ság. When King Charles ordered them to leave (March, 1727), the royal mandate was in some places ignored; in others the Jews obeyed so slowly that he had to repeat his edict three months later.

Statistics in 1735.

In 1735 another census of the Jews of the country was taken with the view of reducing their numbers. There were at that time 11,621 Jews living in Hungary, of which number 2,474 were male heads of families, and 57 were female heads. Of these heads of families 35.31 per cent declared themselves to be Hungarians; the rest had immigrated. Of the immigrants 38.35 per cent came from Moravia, 11.05 per cent from Poland, and 3.07 per cent from Bohemia. The largest Jewish community, numbering 770 persons, was that of Presburg.

Most of the Jews were engaged in commerce or industries; only a few pursued agriculture. Of the 2,531 heads of families 883 were engaged in trade; 116 were tailors supplying garments to their coreligionists. There were also a number of furriers and glaziers and 59 butchers. There were 203 brandy-distillers and 150 innkeepers. The heavy taxation imposed upon the Jews is evidenced by the fact that 23 families in the county of Abauj had to pay 38 gulden, 45 denars a year to their foreign landlords and 879 gulden to their Hungarian landlords. In several places the landlords accepted provisions instead of money in payment of the yearly tax.

During the reign of Charles III. the religious affairs of the Jews of Hungary were directed by a chief rabbi; Samson Wertheimer, the famous factor of the court of Vienna, being chosen by his coreligionists to fill the office in gratitude for the interest he had shown in their welfare. His election was confirmed May 6, 1716, by the king, who also granted him permission, when he was unable to personally decide cases submitted to him, to employ representatives. Wertheimer's representatives in the Hungarian communities between 1708 and 1717 were Meïr b. Isaac, rabbi of Eisenstadt and author of "Panim Me'irot"; Alexander b. Menahem; Phinehas Auerbach; Jacob Eliezer Braunschweig; Hirsch Semnitz; and (after 1717) Simon Jolles.

Wertheimer and his representatives judged especially those cases that arose in consequence of the Kurucz revolt. The Jews had fled before Rákóczy's troops as before their enemies, and Jewish communal life was for a time disorganized; but when peace was restored and the work of reorganizing the communities was begun, many difficulties arose that had to be solved by Wertheimer.

Wertheimer died Aug. 6, 1724; and his death was scarcely an assured fact when his son-in-law, Bernhard Eskeles, took steps to obtain the chief rabbinate. Nineteen days later he was appointed to the office by Count Georg Erdödy, and the king confirmed the appointment Sept. 10, 1724. On the death of Eskeles (March 2, 1753) the office of chief rabbi of Hungary was abolished.

Transylvania, at the present time belonging to Hungary, had in the eighteenth and nineteenth centuries a chief rabbi of its own, who was generally the rabbi of Gyula-Fehérvár (Karlsburg). The following rabbis of this interesting community officiated as chief rabbis of Transylvania: Joseph Reis Auerbach (d. 1750); Shalom Selig b. Saul Cohen (officiated 1754–57); Johanan b. Isaac (1758–60); Benjamin Ze'eb Wolf of Cracow (1764–77); Moses b. Samuel Levi Margaliot (1778-1817); Menahem b. Joshua Mendel (1818–23); Ezekiel Paneth (1823–1843); Abraham Friedmann, the last chief rabbi of Transylvania (d. 1879).

Under Maria Theresa.

During the reign of Queen Maria Theresa (1740–1780), daughter of Charles III., the Jews were expelled from Ofen (1746), and the "toleration-tax" was imposed upon the Hungarian Jews. On Sept. 1, 1749, the delegates of the Hungarian Jews, except those from the county of Szathmár, assembled at Presburg and met a royal commission, which informed them that they would be expelled from the country if they did not pay this tax. The frightened Jews at once agreed to do so; and the commission then demanded a yearly tax of 50,000 gulden. This sum being excessive, the delegates protested; and although the queen had fixed 30,000 gulden as the minimum tax, they were finally able to compromise on the payment of 20,000 gulden a year for a period of eight years. The delegates were to apportion this amount among the districts; the districts, their respective sums among the communities; and the communities, theirs among the individual members.

The queen confirmed this agreement of the commission, except the eight-year clause, changing the period to three years, which she subsequently made five. The agreement, thus ratified by the queen, was brought Nov. 26 before the courts, which were powerless to relieve the Jews from the payment of this "Malkegeld" (queen's money), as they called it.

The Jews, thus burdened by new taxes, thought the time ripe for taking steps to remove their oppressive disabilities. While still at Presburg the delegates had brought their grievances before the mixed commission that was called "delegata in puncto tolerantialis taxæ et gravaminum Judeorum commissio mixta." These complaints pictured the distress of the Jews of that time. They were not allowed to live in Croatia and Slavonia, in the counties of Baranya and Heves, or in several free towns and localities; nor might they visit the markets there. At Stuhlweissenburg they had to pay a poll-tax of 1 gulden, 30 kreuzer if they entered the city during the day, if only for an hour. In many places they might not even stay overnight. They therefore begged permission to settle, or at least to visit the fairs, in Croatia and Slavonia and in those places from which they had been driven in consequence of the jealousy of the Greeks and the merchants. They had also to pay heavier bridge- and ferry-tolls than the Christians; at Tyrnau they had to pay three times the ordinary sum, namely, for the driver, for the vehicle, and for the animal drawing the same; and in three villages belonging to the same district they had to pay toll, although there was no toll-gate. Jews living on the estates of the nobles had to give their wives and children as pledges for arrears of taxes. In Upper Hungary they asked for the revocation of the toleration-tax imposed by the chamber of Zips (Szepes), on the ground that otherwise the Jews living there would have to pay two such taxes; and they asked also to be relieved from a similar tax paid to the Diet. Finally, they requested that Jewish artisans might be allowed to follow their trades in their homes undisturbed.

The commission laid these complaints before the queen, indicating the manner in which the evils could be relieved; and their suggestions were dictated in a rare spirit of good-will.

The queen relieved the Jews from the tax of toleration in Upper Hungary only. In regard to the other complaints she ordered that the Jews should specify them in detail, and that the government should remedy them in so far as they came under its jurisdiction.

The toleration-tax had hardly been instituted when Michael Hirsch petitioned the government to be appointed primate of the Hungarian Jews in order to be able to settle difficulties that might arise among them, and to collect the tax. The government did not recommend Hirsch, but decided that in case the Jews should refuse to pay, it might be advisable to appoint a primate to adjust the matter.

Before the end of the period of five years the delegates of the Jews again met the commission at Presburg and offered to increase the amount of their tax to 25,000 gulden a year if the queen would promise that it should remain at that sum for the next ten years. The queen refused; and not only did she turn a deaf ear to the renewed gravamina of the Jews, but caused still heavier burdens to be imposed upon them. Their tax of 20,000 gulden was increased to 30,000 gulden in 1760; to 50,000 in 1772; to 80,000 in 1778; and to 160,000 in 1813.

Under Joseph II.

Joseph II. (1780–90), son and successor of Maria Theresa, showed immediately on his accession that he intended to alleviate the condition of the Jews, communicating this intention to the Hungarian chancellor, Count Franz Esterházy, as early as May 13, 1781.

Tolerance Edict.

In consequence the Hungarian government issued (March 31, 1783) a decree known as the "systematica gentis Judaicæ regulatio," which wiped out at one stroke the decrees that had oppressed the Jews for centuries. The royal free towns, except the mining-towns, were opened to the Jews, who were allowed to settle at pleasure throughout the country. The "regulatio" decreed that the legal documents of the Jews should no longer be composed in Hebrew, or in the corrupt Judæo-German, but in Latin, German, and Hungarian, the languages currently used in the country, and which the young Jews were required to learn within two years. Documents written in Hebrew or in Judæo-German were not legal; Hebrew books were to be used at worship only; the Jews were to organize elementary schools; the commands of the emperor, issued in the interests of the Jews, were to be announced in the synagogues; and the rabbis were to explain to the people the salutary effects of these decrees. The subjects to be taught in the Jewish schools were to be the same as those taught in the national schools; the same text-books were to be used in all the elementary schools; and everything that might offend the religious sentiment of non-conformists was to be omitted. During the early years Christian teachers were to be employed in the Jewish schools, but they were to have nothing to do with the religious affairs of such institutions. After the lapse of ten years a Jew might establish a business, or engage in trade, only if he could prove that he had attended a school. The usual school-inspectors were to supervise the Jewish schools and to report to the government. The Jews were to create a fund for organizing and maintaining their schools. Jewish youth might enter the academies, and might study any subject at the universities except theology. Jews might rent farms only if they could cultivate the same without the aid of Christians. They were allowed to peddle and to engage in various industrial occupations, and to be admitted into the gilds. They were also permitted to engrave seals, and to sell gunpowder and saltpeter; but their exclusion from the mining-towns remained in force. Christian masters were allowed to have Jewish apprentices. All distinctive marks hitherto worn by the Jews were to be abolished, and they might even carry swords. On the other hand, they were required to discard the distinctive marks prescribed by their religion and to shave their beards. Emperor Joseph regarded this decree so seriously that he allowed no one to violate it. The Jews, in a petition dated April 22, 1783, expressed their gratitude to the emperor for his favors, and, reminding him of his principle that religion should not be interfered with, asked permission to wear beards. The emperor granted the prayer of the petitioners, but reaffirmed the other parts of the decree (April

24, 1783). The Jews organized schools in various places, at Presburg, Alt-Ofen (Ó-Buda), Waag-Neustadtl (Vág-Ujhely), and Grosswardein (Nagy-Várad). A decree was issued by the emperor (July 23, 1787) to the effect that every Jew should choose a German surname; and a further edict (1789) ordered, to the consternation of the Jews, that they should henceforth perform military service.

After the death of Joseph II. the royal free cities showed a very hostile attitude toward the Jews. The citizens of Pesth petitioned the municipal council that after May 1, 1790, the Jews should no longer be allowed to live in the city. The government interfered; and the Jews were merely forbidden to engage in peddling in the city. Seven days previously a decree of expulsion had been issued at Tyrnau, May 1 being fixed as the date of the Jews' departure. The Jews appealed to the government; and in the following December the city authorities of Tyrnau were informed that the Diet had confirmed the former rights of the Jews, and that the latter could not be expelled.

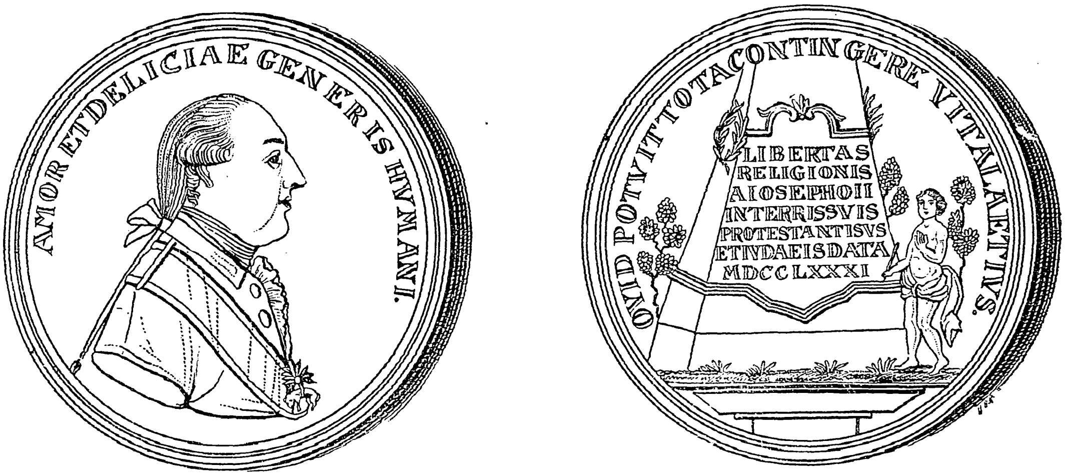

Medal of Joseph II. Commemorating Grant of Religious Liberty to Protestants and Jews of Hungary, 1786.

(From F. Szecheny, Catalogue of Hungarian Coins in the National Institute at Szegedin, 1807–10.)

Reception of the Petition.

The Jews of Hungary handed a petition, in which they boldly presented their claims to equality with other citizens, to King Leopold II. (1790–92) at Vienna Nov. 29, 1790. He sent it the following day to the chancelleries of Hungary and Moravia for their opinions. The question was brought before the estates of the country Dec. 2, and the Diet drafted a bill showing that it intended to protect the Jews. This decision created consternation among the enemies of the latter. Tyrnau addressed a further memorandum to the estates (Dec. 4) in which it demanded that the Diet should protect the city's privileges. The Diet decided in favor of the Jews, and its decision was laid before the king.

The Jews, confidently anticipating the king's decision in their favor, organized a splendid celebration on Nov. 15, 1790, the day of his coronation; on Jan. 10, 1791, the king approved the bill of the Diet; and the following law, drafted in conformity with the royal decision, was read by Judge Stephen Atzel in the session of Feb. 5:

> "In order that the condition of the Jews may be regulated pending such time as may elapse until their affairs and the privileges of various royal free towns relating to them shall have been determined by a commission to report to the next ensuing Diet, when his Majesty and the estates will decide on the condition of the Jews, the estates have determined, with the approval of his Majesty, that the Jews within the boundaries of Hungary and the countries belonging to it shall, in all the royal free cities and in other localities (except the royal mining-towns), remain under the same conditions in which they were on Jan. 1, 1790; and in case they have been expelled anywhere, they shall be recalled."

Thus came into force the famous law entitled "De Judæis," which forms the thirty-eighth article of the laws of the Diet of 1790–91.

Law "De Judæis."

The "De Judæis" law was gratefully received by the Jews; for it not only afforded them protection, but also gave them the assurance that their affairs would soon be regulated. Still, although the Diet appointed on Feb. 7, 1791, a commission to study the question, the amelioration of the condition of the Hungarian Jews was not effected till half a century later, under Ferdinand V. (1835–48), during the session of the Diet of 1839–40.

In consequence of the petition of the Jews of Pesth, the mover of which was Dr. Philip Jacobovics, superintendent of the Jewish hospital, the general assembly of the county of Pesth drafted instructions for the delegates June 10, 1839, to the effect that if the Jews would be willing to adopt the Magyar language they should be given equal rights with other Hungarian citizens.

Simon Dubraviczky, the delegate of the county of Pesth, in the district session of March 9, 1840, expressed the wish of his constituents that the Jews should enjoy all the rights of tax-paying citizens. The delegates received the words of Dubraviczky enthusiastically. A bill to this effect was passed and laid before the magnates, who agreed with the lower chamber, differing merely as to the way in which the bill should be carried out. They advised deliberate procedure, deeming it to be sufficient if the toleration-tax should be recalled, and the following privileges be granted to the Jews: namely, permission to rent the estates of the nobles, to settle in any part of the country, to be admitted into the gilds and commercial associations, and to be entitled to purchase not merely property hitherto held in socage, but even the estates of citizens in the royal free and privileged towns. The lower chamber accepted this recommendation, and altered its bill accordingly. But a royal decree, issued May 10 in the interests of the royal free towns, not only did not support the legislation of the estates in favor of the Jews, but in some respects even made the condition of the latter worse. The estates were not satisfied with the decree, and again petitioned the king to ratify their bill; but the towns interfered. Thus the twenty-ninth article of the Law of the Diet was drafted, which Kossuth rightly called "the small result of big words." This law granted freedom of residence—except in the mining-towns—to all native or naturalized Jews of good repute; it permitted Jews to engage in manufactures and to study for the professions; but it restricted their right to own real estate to the cities, where they already possessed this right.

Emancipation Debates.

Although this law did not satisfy the hopes of the Jews, the favorable attitude of the Diet led them to Magyarize themselves. From now onward much attention was paid to the teaching of Hungarian in the schools; Moritz Bloch (Ballagi) translated the Pentateuch into Hungarian, and Moritz Rosenthal the Psalms and the Pirke Abot. Various communities founded Hungarian reading-circles; and the Hungarian dress and language were more and more adopted. Many communities began to use Hungarian on their seals and in their documents, and some liberal rabbis even began to preach in that language.

Magyarization of the Jews.

The Diet of 1839-40 unanimously condemned the toleration-tax, or the "Kammertaxe," as it had been called since the time of Joseph II. The king, influenced by the Diet, was willing to remit the tax if the Jews would pay the arrears that had accumulated for a number of years and amounted to 2,554,293 gulden. The Jews finally induced the king to accept 1,200,000 gulden as a compromise.

In answer to a call issued by the community of Pesth the Jewish representatives of Hungary assembled in that city March 4-14, 1846, Jonas Kunewalder presiding, and offered to pay 1,200,000 gulden into the treasury within five years, to secure the abrogation of the toleration-tax. The offer was accepted; and King Ferdinand V. abrogated the "Kammertaxe" forever (June 24, 1846).

Abolition of Toleration-Tax.

The unfavorable attitude of the Diet of 1843-1844 toward emancipation induced the community of Pesth and the commission for the apportionment of the toleration-tax to petition the king for the appointment of a commission which should investigate the oppressed condition of the Jews. The king referred the petition to the government, and the latter, in turn, referred it to a commission, under Baron Nikolaus Vay.

At the sessions of the Diet subsequent to that of 1839-40, as well as in various cities, a decided antipathy—at times active and at times merely passive—toward the Jews became manifest. In sharp contrast to this attitude was that of Baron Joseph Eötvös, who published in 1840 in the "Budapesti Szemle," the most prominent Hungarian review, a strong appeal for the emancipation of the Jews. This cause also found a friend in Count Charles Zay, the chief ecclesiastical inspector of the Hungarian Lutherans, who warmly advocated Jewish interests in 1846.

Appeal of Baron Eötvös.

Although the session of the Diet convened Nov. 7, 1847, was unfavorable to the Jews, the latter not only continued to cultivate the Hungarian language, but were also willing to sacrifice their lives and property in the hour of danger. During the Revolution of 1848-49 they displayed their patriotism, even though attacked by the populace in several places at the beginning of the uprising. On March 19 the populace of Presburg, encouraged by the antipathies of the citizens—who were aroused by the fact that the Jews, leaving their ghetto around the castle of Presburg, were settling in the city itself—began hostilities that were continued after some days, and were renewed more fiercely in April. At this time the expulsion of the Jews from Oedenburg, Fünfkirchen (Pécs), Stuhlweissenburg, and Steinamanger (Szombathely) was demanded; in the last two cities they were attacked. At Steinamanger the mob advanced upon the synagogue, cut up the Torah scrolls, and threw them into a well. Nor did the Jews of Pesth escape, while those at Waag-Neustadtl especially suffered from the brutality of the mob. Bitter words against the Jews were also heard in the Diet. Some Jews advised emigration to America as a means of escape; and a society was founded at Pesth, with a branch at Presburg, for that purpose. A few left Hungary, seeking a new home across the sea, but the majority remained.

Jews entered the national guard as early as March, 1848; although they were excluded from certain cities, they reentered as soon as the danger to the country seemed greater than the hatred of the citizens. At Pesth the Jewish national guard formed a separate division. When the national guards of Pápa were mobilized against the Croatians, Leopold Löw, rabbi of Pápa, joined the Hungarian ranks, inspiring his companions by his words of encouragement. Jews were also to be found in the volunteer corps, and among the honved and landsturm; and they constituted one-third of the volunteer division of Pesth that marched along the Drave against the Croatians, being blessed by Rabbi Schwab June 22, 1848. Many Jews throughout the country joined the army to fight for their fatherland; among them, Adolf Hübsch, subsequently rabbi at New York; Schiller-Szinessy, afterward lecturer at the University of Cambridge; and Ignatz Einhorn, who, under the name of "Eduard Horn," subsequently became state secretary of

Jews in the Hungarian Army, 1848.

the Hungarian Ministry of Commerce. The rebellious Servians slew the Jews at Zenta who sympathized with Hungary; among them, Rabbi Israel Ullmann and Jacob Münz, son of Moses Münz of Alt-Ofen. The conduct of the Jewish soldiers in the Hungarian army was highly commended by Generals Klapka and Görgey. Ignatz Einhorn estimated the number of Jewish soldiers who took part in the Hungarian Revolution to be 20,000; but this is most likely exaggerated, as Béla Bernstein enumerates only 755 combatants by name in his work, "Az 1848–49-iki Magyar Szabadságharcz és a Zsidók" (Budapest, 1898).

The Hungarian Jews served their country not only with the sword, but also with funds. Communities and individuals, ḥebra ḳaddishas and other Jewish societies, freely contributed silver and gold, armor and provisions, clothed and fed the soldiers, and furnished lint and other medical supplies to the Hungarian camps. Meanwhile they did not forget to take steps to obtain their rights as citizens. When the Diet of 1847–48—in which, according to ancient law, only the nobles and those having the rights of nobles might take part—was dissolved (April 11), and the new Parliament—at which under the new laws the delegates elected by the commons also appeared—was convened at Pesth (July 2, 1848), the Jews hopefully looked forward to the deliberations of the new body.

Reform and Emancipation.

Many Jews thought to pave the way for emancipation by a radical reform of their religious life, in agreement with opinions uttered in the Diets and in the press, that the Jews should not receive equal civic rights until they had reformed their religion. This reform had been first demanded in the session of 1839–40. From this session onward the necessity of a reform of the Jewish cult was generally advocated in the press and in general assemblies, mostly in a spirit of friendliness. Several counties instructed their representatives not to vote for the emancipation of the Jews until they desisted from practising the externals of their religion.

Louis Kossuth voiced the wish of nearly the whole nation when he declared in the "Pesti Hirlap" in 1844 that it was necessary to convene a Jewish Sanhedrin for the purpose of instituting reforms among the Jews. But the ideas of Reform found little response among the Hungarian Jews at this time, the community of Pesth being the most eager to adopt it. Among its advocates in that city were students at the university, teachers, physicians, and some merchants, who organized a Reform society similar to that which had been founded by rabbi Samuel Holdheim at Berlin May 8, 1845. The organ of the Pesth society was the German weekly "Der Ungarische Israelit," founded by I. Einhorn April 15, 1848, and which included in its program not only the emancipation of the Jews and the reform of Jewish worship, but also the encouragement of Hungarian sympathies and Hungarian culture among the Jews. The founders, desiring to extend the influence of the Reform society, organized it as a central society for the propagation of Reform ideas and the direction of branch societies in the provinces. But the appeals addressed to the communities outside of Pesth met with few responses, except at Arad, Fünfkirchen, Grosswardein, and Nagy-Becskerek. The rabbi of the Reform society at Grosswardein was Dr. Leopold Rockenstein, who soon exchanged the Bible for the sword, and rose to the rank of lieutenant during the Revolution. Moses Bruck, of Nagy-Becskerek, the enthusiastic advocate of Reform, also took part in the Revolution as officer.

For the purpose of urging emancipation all the Jews of Hungary sent delegates to a conference at Pesth on July 5, 1848; there a commission consisting of ten members was chosen, to which was entrusted the task of agitating in behalf of emancipation; but the commission was instructed to make no concessions in regard to the Jewish faith, even if the Parliament should stipulate such as the condition on which civic equality to the Jews would be granted. The commission soon after addressed a petition to the Parliament, but it proved ineffective.

Reform Society Founded.

The great indifference displayed by the Jews of the provinces did not discourage the reformers at Pesth. Aided by the counsel and encouragement of Holdheim and the Hungarian press, they called a general assembly, July 8, 1848, at which the founding of the Ungarischer Israelitischer Central-Reformverein was definitely determined upon. On Saturday, Sept. 23, the Reform society informed the Pesth congregation that it had chosen Ignatz Einhorn as its rabbi. Einhorn was sent to Berlin in order to investigate the institutions and customs of the Reform society there; and he entered upon his pastoral duties with the beginning of the great festivals.

The object for which the society was fighting, the emancipation of the Jews, was granted by the national assembly at Szeged on Saturday, the eve of the Ninth of Ab (July 28, 1849). The bill, which was quickly debated and immediately became a law, realized all the hopes of the Reform party. The Jews obtained full citizenship; and the Ministry of the Interior was ordered to call a convention of Jewish ministers and laymen for the purpose of drafting a confession of faith, and of inducing the Jews to organize their religious life in conformity with the demands of the time. The bill also included the clause referring to marriages between Jews and Christians, which clause both Kossuth and the Reform party advocated.

Reaction.

The Jews enjoyed their civic liberty just two weeks. When the Hungarian army surrendered at Világos to the Russian troops that had come to aid the Austrians in suppressing the Hungarian struggle for liberty, the Jews were severely punished for having taken part in the uprising. Haynau, the new governor of Hungary, imposed heavy war-taxes upon them, especially upon the communities of Pesth and Alt-Ofen, which had already been heavily mulcted by Prince Alfred Windischgrätz, commander-in-chief of the Austrian army, on his triumphant entry into the Hungarian capital at the beginning of 1849. The communities of Kecskemét, Nagy-Körös, Czegléd, Irsa, Szeged, and Szabadka (Maria-Theresiopel) were punished with equal severity by Haynau, who even laid hands upon the Jews individually, executing and imprisoning several; others sought refuge in emigration. The several communities petitioned to be relieved of the tax imposed upon them. The ministry of war, however, decided that the communities of Pesth, Alt-Ofen, Kecskemét, Czegléd, Nagy-Körös, and Irsa should pay this tax not in kind, but in currency to the amount of 2,300,000 gulden. As the communities were unable to collect this sum, they petitioned the government to remit it, but the result was that not only the communities in question but the communities of the entire country were ordered to share in raising the sum, on the ground that most of the Jews of Hungary had supported the Revolution. Only the communities of Temesvár and Presburg were exempted from this order, they having remained loyal to the existing government. The military commission subsequently added a clause to the effect that individuals or communities might be exempted from the punishment, if they could prove by documents or witnesses, before a commission to be appointed, that they had not taken part in the Revolution, either by word or deed, morally or materially. The Jews refused this means of clearing themselves, and finally declared that they were willing to redeem the tax by collecting a certain sum for a national school-fund. Emperor Francis Joseph therefore remitted the war-tax (Sept. 20, 1850), but ordered that the Jews of Hungary without distinction should contribute toward a Jewish school-fund of 1,000,000 gulden; and this sum was raised by them within a few years.

On the restoration of peace the Austrian government undertook to destroy all the marks of the Revolution, in consequence of which the Reform society of Pesth was dissolved (1852). Ignatz Einhorn emigrated; and his successor, David Einhorn, went to America.

Emancipation Movement Revived.

The emancipation of the Jews remained in abeyance while the house of Hapsburg held absolute sway in Hungary; but it was again taken in hand when the Austrian troops were defeated in Italy in 1859. In that year the cabinet, with Emperor Francis Joseph in the chair, decreed that the status of the Jews should be regulated in agreement with the times, but with due regard for the conditions obtaining in the several localities and provinces. The question of emancipation was again loudly agitated when the emperor convened the Diet April 2, 1861; but the early dissolution of that body prevented it from taking action in the matter.

The decade of absolutism in Hungary (1849–59) was beneficial to the Jews in so far as it forced them to establish schools, most of which were in charge of trained teachers. The government organized with the Jewish school-fund model schools at Sátoralja-Ujhely, Temesvár, Fünfkirchen, and Pesth. In the last-named city it founded in 1859 the Israelitish State Teachers' Seminary, the principals of which have included Abraham Lederer, Heinrich Deutsch, and Joseph Bánóczi (1903). The graduates of this institution have rendered valuable services in the cause of patriotism and religious education.

Emancipation.

When the Parliament dissolved in 1861, the emancipation of the Jews was deferred to the coronation of Francis Joseph. On Dec. 22, 1867, the question came before the lower house, and on the favorable report of Coloman Tisza and Sigmund Bernáth a bill in favor of emancipation was adopted, which was passed by the upper house on the following day. This bill (article xvii. of the Laws of the Parliament session of 1867) was received with universal satisfaction not only by the Jews, but also by the whole country.

Even before the passage of the bill, Minister of Public Worship Baron Joseph Eötvös, who, as stated above, had written in 1840 an appeal for the emancipation of the Jews, asked the community of Budapest for information in regard to the wishes of the Hungarian Jews. In reply they asked him to consider the evils that had crept into the Jewish communities, and advised the convening of a general assembly of Jews to regulate these affairs. Eötvös thereupon called an assembly of Jewish delegates at Budapest (Feb., 1868), which drafted decrees relating to the organization of the communities and schools. These were subsequently discussed at the General Jewish Congress convened by the king at Budapest (Dec. 14, 1868–Feb. 23, 1869). The president of this congress, which later sat in the county house of Pesth, was the physician Ignatz Hirschler, president of the congregation of Pesth in 1861, who was highly esteemed for his activity, scholarship, and courage; and the vice-presidents were Leopold Popper and Moritz Wahrmann, the latter being the first Jewish delegate in the Hungarian Parliament.

Divisions.

The discussions of the congress did not bear fruit as was expected, but resulted in bitter dissensions and a split in the Hungarian Jewry. The rules and regulations drawn up by the congress and approved by the king were to be enforced by communal district commissioners; but these failed in their efforts in consequence of the bitter opposition of many of the provincial communities. The Orthodox Shomere ha-Dat society encouraged many communities to petition the lower house to suspend these regulations, on the ground that they were hostile to the ancient spirit of Judaism. The Parliament decreed March 18, 1870, that in view of the principle of religious liberty, the petitioners were not obliged to submit to regulations of the congress which were contrary to their convictions. In consequence of this decree the Orthodox Jewish delegates drafted another set of regulations, and appointed a commission to lay them before the king, who immediately approved them.

The secession of the Orthodox Jews was not the only schism in Hungarian Judaism; there were communities which would accept neither the decrees of the congress nor those of the Orthodox party, but adopted a neutral stand, clinging to their ancient communal statutes, and called themselves the "Status Quo Ante" party. There were, furthermore, communities of Ḥasidic tendencies, which in styling themselves Jewish Sephardic communities either emphasized their Sephardic ritual or merely wished to be distinguished from the Orthodox, with whom they were otherwise identical. Of these four factions of Hungarian Judaism, all of which, however, retained the same fundamental religious principles, two organized a central office at Pesth: those that adopted the regulations of the congress instituted a "central bureau"; while the Orthodox party established an "executive commission."

In the midst of these dissensions, which weakened Judaism and impaired its prestige, the Theological Seminary at Budapest (as the incorporated towns of Buda and Pesth were now called) was opened Oct. 4, 1877, in spite of the bitter opposition of the Orthodox party. Its body of professors, some of whom are among the foremost Jewish scholars, as well as the students who have received their training there, have justified the expectations of its founders.

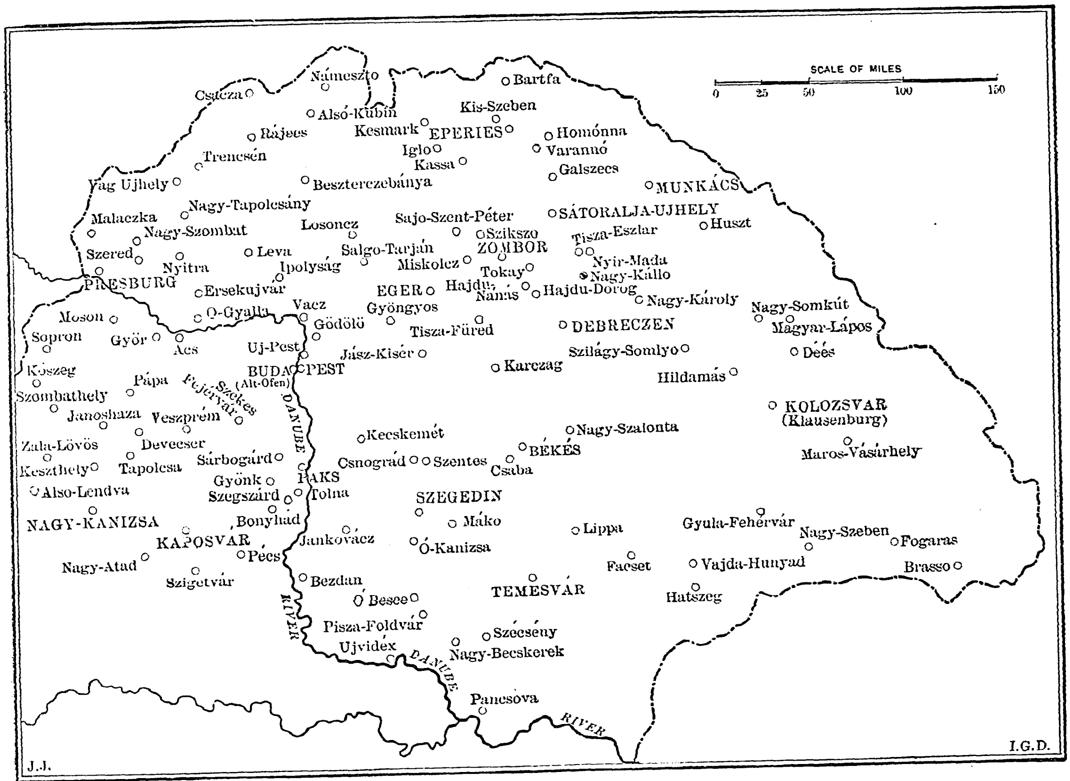
SCALE OF MILES
0
25
50
100
150
Námeszto
Bartfa
Csacza
Alsó-Kubin
Kis-Szeben
Rájecs
Kesmark
EPERIES
Homónna
Iglo
Varannó
Trencsén
Kassa
Galszecs
Vag Ujhely
Beszterczebánya
MUNKÁCS
Nagy-Tapolcsány
Malaczka
Nagy-Szombat
Losoncz
Sajo-Szent-Péter
SÁTORALJA-UJHELY
Huszt
Szikszo
Tisza-Eszlar
Szered
Nyitra
Leva
Salgo-Tarján
ZOMBOR
Nyir-Mada
Ipolyság
Miskolcz
Tokay
Nagy-Kállo
PRESBURG
Ersekujvár
EGER
Hajdu-Nanás
Hajdu-Dorog
Nagy-Károly
Vacz
Gyöngyos
Nagy-Somkút
Moson
O-Gyalla
Gödölö
Tisza-Füred
DEBRECZEN
Magyar-Lápos
Sopron
Györ
Acs
Uj-Pest
Jász-Kisér
Szilágy-Somlyo
Dées
Köszeg
BUDA
PEST
Karczag
(Alt-Ofen)
Hildamás
Pápa
Székes Fejérvár
Szombathely
KOLOZSVAR
(Klausenburg)
Janoshaza
Veszprém
Zala-Lövös
Devecser
DANUBE
Kecskemét
Nagy-Szalonta
Maros-Vásárhely
Keszthely
Tapolcsa
Sárbogárd
Csnográd
Szentes
BÉKÉS
Csaba
Gyönk
PAKS
Alsó-Lendva
Szegszárd
Tolna
SZEGEDIN
NAGY-KANIZSA
Bonyhád
Mako
Gyula-Fehérvár
Jankovácz
Lippa
Nagy-Szeben
Fogaras
KAPOSVAR
Ó-Kanizsa
Pécs
Facset
Vajda-Hunyad
Nagy-Atad
Brasso
Szigetvár
Bezdan
TEMESVÁR
Besce
Hatszeg
RIVER
Pisza-Foldvár
Szécsény
Ujvidék
DANUBE
Nagy-Becskerek
Pancsova
RIVER
J.J.
I.G.D.

Map of Hungary Showing Chief Centers of Jewish Population, 1901.

After the Hungarian Jews were finally emancipated they endeavored to have their faith duly recognized as one of the legally acknowledged religions of the country. Their demand, which had already been voiced by the congress, and as early as 1848 by Leopold Löw, was frequently brought up by the Jewish central bureau and continued to form a standing subject of discussion in the Jewish press and by public men. On April 26, 1893, Minister of Public Worship Count Albin Csáky sent a bill acceding to the demand to the lower house, which in the following year passed it almost unanimously. The upper house, after twice rejecting it, finally passed it May 16, 1896. The law (article xlii. of the Laws of the Parliament of 1895) reads: "The Jewish religion is hereby declared to be a legally recognized religion."

Since their emancipation the Jews have taken an active part in the political, industrial, scientific, and artistic life of Hungary. In all these fields they have achieved prominence. They have also founded great religious institutions. Their progress has not been arrested even by anti-Semitism, which first developed in 1883 at the time of the Tisza-Eszlár accusation of ritual murder.

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A. Bü.

D.

HUNTING: Pursuit of wild game; the common means of obtaining food before the pastoral or agricultural stage of development. The Hebrews of the Biblical age, however, seem to have passed this stage, as the heroes of Biblical story (Abraham, Jacob, Joseph, David) are invariably regarded as shepherds. Hunting was at that time regarded as something foreign. Nimrod was "a mighty hunter before the Lord" (Gen. x. 9), and Esau, as a cunning hunter, is contrasted with Jacob (Gen. xxxv.). Yet the pursuit of wild game was frequent even after the Israelites had settled in Canaan (comp. Lev. xvii. 13). Provision was made for the undisturbed use of the timber-lands by the beasts of the field in Sabbatical years (Ex. xxiii. 11; Lev. xxv. 7). Many wild animals, like the hart, roebuck, chamois, and antelope, were used for food and regarded as clean. A few dangerous beasts of prey, like the bear and the lion, had their habitats in Palestine, and means were taken to destroy them, as shown in the well-known instances of Samson and David. Pitfalls as well as nets were employed to entrap the lion (Ezek. xix. 4, 8); bows and arrows (Gen. xxvii. 3) as well as the snare (Ps. xci. 3) were used against game. Nets were employed also to capture the gazel (Isa. xxxi. 1). Other traps were also utilized (Ps. xcii. 3; II Sam. xxiii. 15). It is doubtful whether Prov. xii. 27 refers to hunting as a sport or as a means of livelihood, though the term "ẓedo" seems to imply that part of the food of the Hebrews was derived from the chase.

Hunting is not often mentioned after Bible times, and Herod's proficiency in this direction (Josephus, "B. J." i. 20, § 13) may have been a result of his Hellenistic tendencies. Horses were used regularly for the chase (*idem*, "Ant." xv. 7, § 7; xvi. 10, § 3). Few references to hunting occur in the Talmud (B. B. 75a; Ḥul. 60b; 'Ab. Zarah 18b). Objection to hunting seems to have arisen on the ground that it was cruel, and therefore un-Jewish. "He who hunts game with dogs as Gentiles do will not enjoy the life to come," said Meïr of Rothenberg (Responsa, No. 27). Instances occur of Jews enjoying the chase in medieval times (comp. Zunz, "Z. G." p. 173). In Provence they were even skilled in falconry, and followed the game on horseback (Berliner, "Aus dem Innern Leben," p. 17). An instance is on record in which the Jews of Colchester, in 1267, joined some Gentile neighbors in the pursuit of a doe (Jacobs, "Jewish Ideals," p. 226). One objection to hunting on the part of Jews was due to the fact that, owing to the requirements of the dietary laws, they could rarely enjoy the results of the hunt (S. Morpurgo, Responsa, 66b).

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J.

HUPFELD, HERMANN: German Christian Biblical scholar; born at Marburg March 31, 1796; died at Halle April 24, 1866. He was professor of Old Testament exegesis at Marburg from 1825 to 1843, when he succeeded Gesenius at Halle (1843–1866). In his "Die Quellen der Genesis und die Art Ihrer Zusammensetzung von Neuem Untersucht" (1853), Hupfeld, reviving a suggestion of Ilgen (1798), with fresh proofs demonstrated the distinction between E and P, and the independence of J, and showed that the combination of J, E, and P was the work of a redactor. He thus refuted the then current supplementary hypothesis, established the documentary hypothesis, and permanently directed Pentateuch analysis into its present channels. His commentary on the Psalms ("Die Psalmen Uebersetzt und Ausgelegt," 1855–62; later eds., 1867–71 and 1888) is highly esteemed for its grammatical analysis. He wrote also "De Rei Grammaticæ apud Judæos Initiis Antiquissimisque Scriptoribus" (Halle, 1846), on Jewish grammatical writers, and "Commentatio de Primitiva et Vera Festorum apud Hebræos Ratione" (Halle, 1851–64), on the Jewish festivals.

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T. K. H. C.

ḤUPPAH: A Hebrew word signifying a canopy (Isa. iv. 5; Lev. R. xxv.; Eccl. R. vii. 11), especially the bridal canopy. Subsequently it became also the term for a wedding. Originally the ḥuppah was the chamber in which the bride awaited the groom for the marital union; hence the Biblical statement that the sun comes out of his tabernacle in the morning "as a bridegroom cometh out of his chamber [ḥuppah]" (Ps. xix. 6 [A. V. 5]; comp. Joel ii. 16). The bridal procession—a festal affair in which the whole town participated—culminated in the ushering into the ḥuppah of the bride and bridegroom, this act signifying the actual surrender of the daughter by her father to the man who was henceforth to be her lord as well as her husband (Tobit viii. 4; Ḳid. 5a; Yer. Ket. iv. 7, 28d; Maimonides, "Yad," Ishut, x. 1-2). Before entering the ḥuppah the bridegroom had to recite the seven nuptial benedictions (Tobit viii. 5; Ket.

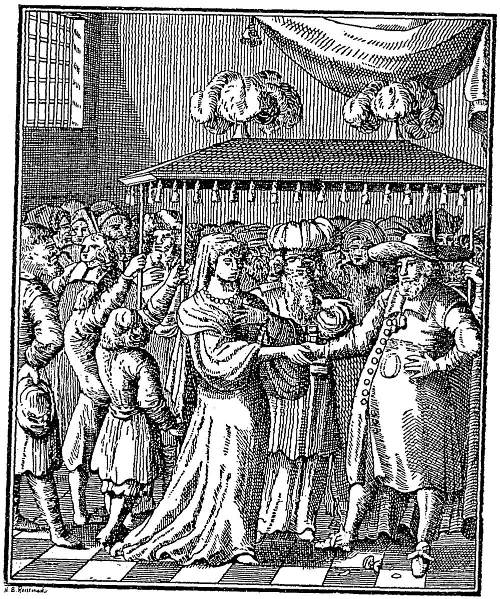

Ḥuppah, or Wedding-Baldachin, Among Dutch Jews, Seventeenth Century.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

7b; "Yad," *l.c.* 4; Shulḥan 'Aruk, Eben ha-'Ezer, 34, 1). Outside the ḥuppah (in former times inside) the groomsmen and bridesmaids stood as guards awaiting the good tidings that the union had been happily consummated with reference to Deut. xxii. 17 (see Yer. Ket. i. 25a; Tan., Ḳoraḥ, ed. Buber, p. 96; Pirḳe R. El. xii.), while the people indulged in dancing, singing, and especially in praises of the bride (comp. John iii. 29; Matt. xxv. 1-13). The bride had to remain in the ḥuppah for seven days, as long as the wedding festivities lasted (Judges xiv. 15); hence the name of these festivities, "the seven days of her" or "of the ḥuppah" (Pesiḳ. 149b).

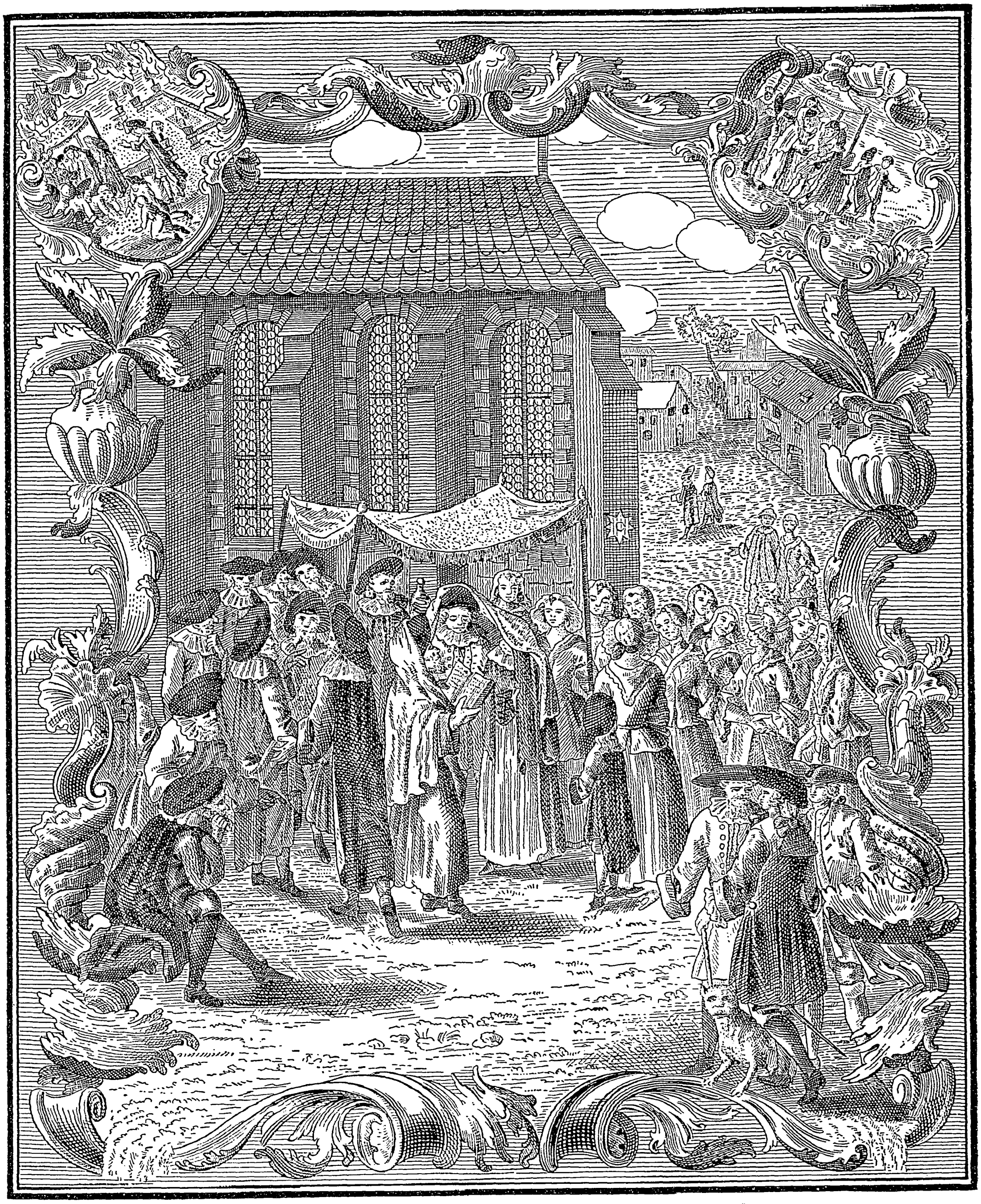

Ḥuppah, or Wedding-Baldachin, Among German Jews, Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The wedding party was called "bene ḥuppah," and could dispense with the performance of other religious obligations, such as sitting in the sukkah (Yer. Suk. ii. 53a). To it belonged, besides the groomsmen ("shushbinim"), the respective fathers of the bride and bridegroom. The bridegroom's father was required to build and adorn the bridal canopy for his son and to lead him into it (Sanh. 108a; Ber. 25b; Lev. R. xx.). At times the mother built the ḥuppah for her son (Soṭah 12b). When a young man reached his eighteenth year the father was obliged to lead him into the ḥuppah (Ab. v. 21). At the circumcision ceremony the people blessed the father, wishing him to be privileged also to lead his son to the ḥuppah (Yer. Ber. ix. 14a).

The ḥuppah was a baldachin made of precious purple cloth adorned with golden jewels of a moon-like shape (Soṭah 49b; Yer. Soṭah ix. 24c); later it was in the form of a bower, made of roses and myrtles ("Tanya," 90). For Adam's wedding with Eve God built, one above the other, ten (Kol Bo lv. reads "seven") baldachins of precious stones (Pirḳe R. El. xii.), the angels keeping watch outside and dancing (comp. Gen. R. xviii.).

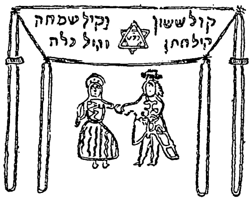

Representation of a Ḥuppah.
(From a sampler.)

When in the course of time the character of the wedding ceremony changed, the ḥuppah changed with it, and was transformed into a portable canopy resting on four poles carried by four youths. Under it the bridal couple stood during the performance of the wedding ceremony by the rabbi (Shulḥan 'Aruk, *l.c.*), the real idea of the marital union being expressed symbolically by the spreading of the ṭallit over them (Ibn Yarḥi, "Ha-Manhig," pp. 109–110; Kol Bo lxxv.; Shulḥan 'Aruk, Eben ha-'Ezer, lv. 1). Even this essential custom, expressing the symbolic union, has been discarded by many Orthodox Jews, while the Reform rabbis have given up the ḥuppah, regarding it as an empty form void of meaning. The portable canopy came into use owing to the fact that formerly weddings took place in front of the synagogue, as it was considered to be especially auspicious to be married under the canopy of heaven (Jacob Mölin, "Minhage Maharil," ch. "Minhag ha-Nissu'im"; Mordecai Jafe, in "Lebush," Hilk. Ḳiddushin, p. 59). See MARRIAGE CEREMONIES.

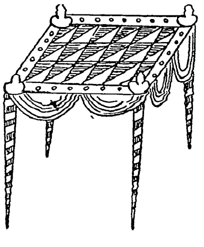

Representation of a Ḥuppah.
(From a sampler.)

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K.

HUR (חור).—1. Biblical Data: Man of Judah, the grandfather of Bezaleel, the chief artificer of the Tabernacle (Ex. xxxi. 2, xxxv. 30, xxxviii. 22). According to the fuller genealogy in I Chron. ii. 18–20, he was the first-born son of Ephrath, the second wife of Caleb ben Hezron. Besides Uri, Hur had three other sons, founders of Kirjath-jearim, Beth-lehem, and Beth-gader (I Chron. ii. 50, 51). In I Chron. iv. 4, however, Hur is called the father of Beth-lehem. He is first mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim, when he aided Aaron to uphold the hands of Moses (Ex. xvii. 10, 12); he is again mentioned as having, with Aaron, been left in charge of the people while Moses ascended Mount Sinai (Ex. xxiv. 14). According to Josephus ("Ant." iii. 2, § 4), Hur was the husband of Miriam; in the Targum to I Chron. ii. 19, iv. 4, Hur's mother, Ephrath, is identified with Miriam. There is a tendency among modern critics to regard the Hur associated with Moses as another than Hur, grandfather of Bezaleel.

E. G. H. M. SEL.

——**In Rabbinical Literature:** Hur was the son of Caleb, and when Moses was about to be taken by God, he appointed his nephew Hur, with Aaron, as leader of the people. While Moses tarried on the mountain, the people came to Aaron and Hur with the request to make them a god in the place of Moses (Ex. xxxii. 1). Then Hur, remembering his lineage and high position, rose up and severely reproved the people for their godless intentions; but they, aroused to anger, fell upon him and slew him. The sight of his lifeless body induced Aaron to comply with the wishes of the people, as he preferred to commit a sin himself rather than see the people burdened with the crime of a second murder (Pirḳe R. El. xliii.; Ex. R. xli. 7; Lev. R. x. 3; Num. R. xv. 21; Tan., ed. Buber, ii. 113; Sanh. 7a; comp. also Ephraem Syrus to Ex. xxxii. 1). As a reward for Hur's martyrdom, his son, Bezaleel, was the builder of the Tabernacle; and one of his descendants was Solomon, who had the Temple built (Ex. R. xlviii. 5; comp. Soṭah 11b).

J. L. G.

2. The fourth of the five kings of Midian who were slain with Balaam (Num. xxxi. 8), and who are described in Josh. xiii. 21 as "princes of Midian" and "dukes of Sihon." **3.** Father of the Rephaiah who ruled "the half part of Jerusalem," and assisted Nehemiah in the repair of the walls (Neh. iii. 9).

E. G. H. M. SEL.

HUREWITZ, ISRAEL (Z. LIBIN): Russian-American playwright; born Dec., 1872, at Gorki, government of Moghilef. Between 1885 and 1888 he received some secular tuition from his brother, Ḥayyim Dob Hurwitz, the Hebrew economist and journalist. After working at a trade for some years, he emigrated to London (1892), and nine months later went to the United States. There he made his way, step by step, to a well-earned reputation as a writer. In 1902 his "Yidishe Sketches" appeared, under the pseudonym "Z. Libin," depicting with accuracy and vividness many phases of Russian-Jewish life in New York. In 1898 he successfully essayed writing plays for the Judæo-German stage of New York. Since then he has been writing regularly and successfully for that stage. He has produced: "Dovid und Zain Tochter" (1899); "Die Gebrochene Schwue" (1900); "Die Idishe Medea" (1901); and "Gebrochene Hertzer" (1903).

H. R. M. GAR.

HURWITZ. See HORWITZ.

HURWITZ, ADOLF: German mathematician; born March 26, 1859, at Hildesheim; studied at Munich, Berlin, and Leipsic. In 1882 he became privat-docent at Göttingen; in 1884 he was appointed assistant professor at the University of Königsberg; in 1892, professor at the Polytechnicum of Zurich. He has contributed articles to the mathematical periodicals, especially to the "Mathematische Annalen," "Acta Mathematica," and the "Nachrichten" of the Gesellschaft der Wissenschaften zu Göttingen, of which society he was elected a corresponding member in 1892. S.

HURWITZ, ḤAYYIM DOB: Russian economist and journalist; born about 1864 at Gorki, government of Moghilef. His father, a teacher of religion, destined him for a rabbinical career, but the boy's inclination led him to modern studies. After attending the local public schools, Hurwitz drifted, about 1880, to Berlin and Vienna, where he studied languages and general philosophy. In 1898 he began to attract attention by his occasional sketches of Jewish life in Russia, in various Hebrew periodicals, especially in "Ha-Shiloaḥ" (1898-99). In 1900 appeared his "Ha-Mamon" (Warsaw), in two volumes, a profound exposition, in clear Hebrew, of the development and extension of the existing economic system. During the year 1902 he was engaged as assistant editor of the "Volksblatt," a Judæo-German journal published at Warsaw, and at the beginning of 1903 became subeditor of "Der Fraind," a Yiddish daily published at St. Petersburg.

H. R. M. Gar.

HURWITZ, ḤAYYIM BEN JOSHUA MOSES ABRAHAM HA-LEVI: Russian rabbi in the seventeenth and eighteenth centuries. He was the author of: "Sefer Mayim Ḥayyim," explanations of the Pentateuch and the five Megillot (Dyhernfurth, 1690); "Sefer Mayim Ḥayyim Sheni," supplement to the above-mentioned work (*ib.* 1703); "Sefer Naḥalat Ḥayyim," novellæ on several Talmudical treatises, with an index (Wilmersdorf, 1713; 2d ed., without index, 1722); "Sefer Naḥalat Ḥayyim Sheni," commentaries on the Pentateuch (Wilmersdorf, 1714).

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H. R. M. Sc.

HURWITZ, HYMAN: Professor of Hebrew and author; born 1770; died 1844. He was a native of Poland, in which country he acquired great proficiency in Biblical and Talmudical lore. He then went to England, and, making rapid progress with the English language, was soon employed as teacher in a Christian academy, where he studied science and the classics. He gained many friends, who in 1799 assisted him in establishing a seminary for Jewish youth, which was called "The Highgate Academy." In 1806 he produced an "Introduction to Hebrew Grammar," in which his critical and intimate knowledge of Hebrew is shown to advantage. This was followed by a Hebrew grammar in two parts, a third edition of which appeared in 1841. Later he published "Hebrew Tales," a selection from the writings of the ancient sages. This work was translated into various languages; and a later edition was produced at Edinburgh in 1863, nearly twenty years after his death. In 1821 he published "Vindiciæ Hebraicæ," a work in which he blended much erudition and elegance of style.

Hurwitz retired from active teaching in 1821. A few years afterward he was elected to the chair of Hebrew in University College, London.

Bibliography: *Voice of Jacob*, Aug. 2, 1844.

J. G. L.

HURWITZ, JUDAH BEN MORDECAI HA-LEVI: Russian physician and author; born at Wilna in the first half of the eighteenth century; died at Grodno Nov. 12, 1797. He graduated in medicine from the University of Padua, traveled extensively through Europe, and settled in Wilna, where he was appointed physician to the Jewish community. Later he practised medicine at Ponedeli, Zhagory, and Mitau, and finally settled in Grodno. In 1765 he traveled through Germany and to Amsterdam.

He wrote: "Sefer 'Ammude Bet Yehudah," on moral philosophy (Amsterdam, 1765: this work was approved by Moses Mendelssohn and Hertz Wessely; appended to it is "Gan 'Eden ha-Ma'amin," on the thirteen articles of belief by Maimonides); "Ẓel ha-Ma'alot," 360 ethical sentences (Königsberg, 1764; 2d ed., Dubno, 1796); "Sefer Kerem 'En Gedi," commentary on "Ḥad Gadya" (Königsberg, 1764; 2d ed., Dubno, 1796); "Sefer Maḥberet Ḥayye ha-Nefesh," on the immortality of the soul (Poretchye, 1786); "Sefer Megillat Sedarim," on the differences between cabalists, Talmudists, and philosophers (Prague, 1793); "Hekal 'Oneg," moral sentences (Grodno, 1797). He also published a Hebrew poem on the occasion of the opening of the government gymnasium in Mitau (1775). The library of this gymnasium preserves a number of manuscript Hebrew poems of his, chiefly translations of Lichtwer's fables and of other German poems.

Bibliography: H. Rosenthal, in *Ha-Meliẓ*, 1862, p. 207; Fuenn, *Keneset Yisrael*, p. 394; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 85, 114, Leipsic, 1836; Recke and Napierski, *Allg. Schriftsteller-Lexikon*, etc., iii. 53, Mitau, 1831.

H. R.

HURWITZ, LAZAR LIPMAN: Russian scholar; born 1815; died at Wilna Oct. 21, 1852. He acted for many years as private instructor at Wilna, and then became teacher in a public school at Riga. Later he was appointed by the government head master in the rabbinical school of Wilna.

With S. J. Fuenn, Hurwitz issued a periodical entitled "Pirḥe Ẓafon," devoted to Jewish history, literature, and exegesis; the first number appeared in 1841, the second in 1844. He was the author of the following works: "Ḥaḳirot 'al Sefer Iyyob," studies on Job, published in Jost's "Ẓiyyon," ii. (1842); "Ḳorot Toledot Meleket ha-Shir weha-Meliẓah," history of ancient Jewish poetry, published in "Pirḥe Ẓafon."

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 151.

H. R. I. Br.

HURWITZ, MOSES B. ISAAC HA-LEVI: Russian preacher; native of Krozh, government of Kovno, Russia; died in Wilna Oct. 25, 1820. He was on intimate terms with Elijah of Wilna, and was the teacher of his sons. He became "maggid," or preacher, of Wilna, and occupied that position for many years, until he lost his voice. He was succeeded by R. Ezekiel Feiwel of Dretchin (about 1811). His son Ḥayyim was the father of Lazar Lipman Hurwitz. The work entitled "Mo'ade ha-Shem" (Wilna, 1802), on the Jewish calendar, is supposed to be by Hurwitz, but the evidence for the supposition is very slight.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 247, 288.
H. R. P. Wi.

HURWITZ, PHINEHAS ELIJAH: Hebrew writer; born in Wilna; died in Cracow in 1812. While a youth he went to Buchach, a hamlet in Galicia, where he began his "Sefer ha-Berit," which afterward became widely known. Nachman Reiss, a wealthy philanthropist in Lemberg, enabled him to complete his work, which he published in Brünn, Moravia, in 1797. Although it appeared anonymously, its success was remarkable; it found its way to the remotest parts of Europe, and met a ready sale even in Egypt, Algeria, and Morocco. A Christian publisher, tempted by its popularity, took advantage of its anonymity to issue an unauthorized and garbled edition of the work in Prague (1799). This prompted Hurwitz to issue a new edition at Zolkiev (1807), with supplementary notes and textual alterations, which was republished without change in 1811 by the publishing firm of Romm in Wilna, and about sixty years later in Warsaw. Its popularity is due to the fact that it represents a singular combination of material, appealing to readers of varying characters and opinions. It is an encyclopedic work in two parts: the first part contains a series of tracts on natural science and philosophy, chemistry, anatomy, physics, cosmography, and metaphysics; the second part, entitled "Dibre Emet," is a conglomeration of mysticism, theology, and ethics, and discusses obscure cabalistic problems and the mysteries of divine revelation, etc. Hurwitz left other works in manuscript.

Bibliography: *Voskhod*, Oct., 1888.
H. R. M. R.

ḤUSAIN, IMMANUEL BEN MENAHEM SEFARDI IBN (ן' חסין): Talmudist of the sixteenth century; author of "Kelale ha-Gemara," rules of the Gemara, published in the collection of Abraham ibn 'Aḳra ("Sefer me-Harare Nemerim," Venice, 1599). This small work is divided into four chapters: the first two are on the acquisition of the right method of Talmudical study and on halakic phraseology and technical terms; the last two chapters deal with the study of the Talmudical commentaries, especially that of Rashi. The author advises the pupil not to consult the commentaries on any Talmudic passage until he thoroughly understands the passage in question. He quotes the "Sefer Keritut" of Simson of Chinon and the "Halikot 'Olam" of Joshua ha-Levi of Toledo (15th cent.). As regards the spelling of the name חסין see Steinschneider in "J. Q. R." x. 539.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 282; Steinschneider, *Cat. Bodl.* cols. 665, 1058; Benjacob, *Oẓar ha-Sefarim*.
S. M. Sc.

HUSBAND AND WIFE.—Legal Relations: As a punishment for her initiative in the first sin, the wife is to be subjected to her husband, and he is to rule over her (Gen. iii. 16). The husband is her owner ("ba'al"); and she is regarded as his possession (comp. Ex. xx. 17). This was probably the case in early times, although women were frequently consulted in matters of importance, and occasionally exerted an influence in national affairs (see Woman). Here, as elsewhere, popular sentiment and practise soon took precedence over legal prescriptions; and in later codes the position of the Jewish wife became well defined, and was often superior to that of the women of many other nations.

Nowhere in the Bible are the duties of the husband to the wife explicitly stated. Incidentally, three obligations that the husband owes to his wife are mentioned in Ex. xxi. 10 as being self-understood; namely, the provision of food and of raiment, and cohabitation. Upon this casual reference the Rabbis base an elaborate system of duties and of rights which accrue to the husband in relation to his wife. Besides the three obligations mentioned above, the rabbinic law imposes on the husband four, and also restricts his privileges to four. These duties are incumbent upon him, whether they are stipulated at the time of marriage or not.

The additional duties are: (1) To deliver a "ketubah" (marriage contract) providing for the settlement upon the wife, in the case of his death or of divorce, of 200 zuz, if she is a virgin at marriage, or of 100, if she is not. This document includes three conditions (תנאי כתובה) which provide for the sustenance of the wife and the children after the husband's death. These are: (*a*) that the wife shall obtain her support from her deceased husband's estate as long as she remains in his house; (*b*) that their daughters shall be supported from the estate until they reach the age of maturity or until they become betrothed; (*c*) that the sons shall inherit their mother's ketubah over and above their portion in the estate with the children of other wives. (2) To provide medical attendance and care for her during sickness. (3) To pay her ransom if she be taken captive. (4) To provide suitable burial for her (Ket. 46b *et seq.*; Maimonides, "Yad," Ishut, xii. 2; Shulḥan 'Aruk, Eben ha-'Ezer, 69).

Support of Wife.

The husband must allow for the support of his wife as much as comports with his dignity and social standing. "She ascends with him, but does not descend," is the Talmudic principle; that is to say, she is entitled to all the advantages of his station in life without losing any of those which she enjoyed before marriage (Ket. 48a, 61a). The poorest man must furnish his wife with bread for at least two meals a day; with sufficient oil for eating and for lighting purposes, and wood for cooking; with fruit, vegetables, and wine where it is customary for women to drink it. On the Sabbath-day he must furnish her with three meals consisting of fish and meat; and he must give her a silver coin ("ma'ah") every week for pocket-money. If he can not afford to give her even that much, he is, according to some, compelled to grant her a bill of divorce (see "Ḥatam Sofer" on Eben ha-'Ezer, 131, 132). Others think that he should hire himself out as a day-laborer to provide for his wife. If he refuses to support her, the court compels him to do so (Ket. 77a).

The wife is to receive her board at her husband's table; and in the opinion of most authorities he can not send her away from his table against her will, even if he gives her sufficient money for all her requirements. She can, however, leave his house, either if he lives in a disreputable neighborhood or if he maltreats her; and in such cases he is obliged to support her wherever she takes up her abode. If the husband leaves her for some time, the court allows her support from his property; and even if she sells his property for her support without consulting the authorities, the sale is valid. If she borrows money for her actual support during his absence, the husband has to pay the debt on his return; but if some one of his own free will gives her money for her support, he "puts his money on the horns of a deer," *i.e.*, he can not collect it from the husband. The same law applies if the husband becomes insane ("Yad," *l.c.* xii. 10–22; Eben ha-'Ezer, 70).

Clothing and Lodging.

The husband's duty to furnish raiment to his wife is also regulated by his station and by local custom. He is obliged to provide a home, which must be suitably furnished in accordance with his position and with custom. Besides furnishing her with the proper garments suited to the seasons of the year, and with new shoes for each holy day, he must also provide her with bedding and with kitchen utensils. She must also be supplied with ornaments and perfumes, if such is the custom. If he is unable to provide his wife with a suitable outfit, he is compelled to divorce her (Ket. 64b; "Yad," *l.c.* xiii. 1–11; Eben ha-'Ezer, 73). On the duty of the wife to follow her husband when he wishes to change his abode see Domicil.

The duty of cohabitation is regulated by the Rabbis in accordance with the occupation in which the husband is engaged (Ket. 61b). Continued refusal of cohabitation constitutes a cause for divorce ("Yad," *l.c.* xiv. 1–16; Eben ha-'Ezer, 76, 77; see Ketubah).

The husband must defray all medical expenses in case of his wife's illness. If she suffers from a disease which may be prolonged for many years, although legally he may pay her the amount fixed in her ketubah and give her a bill of divorce, such action is regarded as inhuman, and he is urged to provide all that is necessary for her cure (Ket. 51a; "Yad," *l.c.* xiv. 17; "Maggid Mishneh," *ad loc.*; Eben ha-'Ezer, 79; "Be'er Heṭeb," § 5; comp. "Pithe Teshubah" to 78, 1, concerning a case where sickness follows a fault of her own).

Ransom.

The husband is obliged to ransom his wife from captivity, even when the expense is far above the amount promised her in the marriage settlement. Ordinarily, it is the law not to pay for captives more than their market value as slaves, so as not to encourage pirates and officials in their nefarious practise (Giṭ. 45a); but according to some, in the case of the capture of his wife the husband must, if necessary, expend all his belongings for her ransom. The priest whose wife has been taken captive, although he can not afterward live with her (see Priest), is still obliged to pay her ransom, to restore her to her father's house, and to pay her the amount of her ketubah. If they were both taken captive, the court may sell part of his property and ransom her first, even though he protests (Ket. 51a; "Yad," *l.c.* xiv. 18–22; Eben ha-'Ezer, 78; Shulḥan 'Aruk, Yoreh De'ah, 252, 10).

If she die before him, he must provide for her burial according to the custom of the land and according to his position. He must hire mourners, if such be the custom, erect a tombstone, and make such other provisions as custom may demand. If he refuse to do so, or if he be absent, the court may sell part of his property to defray the burial expenses (Ket. 46a; "Yad," *l.c.* xiv. 23, 24; Eben ha-'Ezer, 89).

The rights of the husband are as follows: He is entitled (1) to all the wife's earnings, (2) to all her chance gains, and (3) to the usufruct of her property, and (4) he becomes her sole heir at her death (this last principle, however, was modified in the Middle Ages in various ways).

Married Women's Duties.

The husband's right to his wife's earnings is in consideration of his duty to support her; hence if she wishes to support herself, she need not deliver her earnings to him. Yet he can not compel her to live on her earnings. The wife has to do all the housework, such as baking, cooking, and washing, as well as nurse her children. If she has twins, the husband has to provide a nurse for one, while she nurses the other (Ket. 59b). If she brought him a large dowry, she need not do any work in the house, except such as tends to the ease and comfort of her husband and as is of an affectionate nature, viz., prepare his bed, serve at the table, and so forth. At all times, however, she must do something; for "idleness leads to immorality." Raising animals or playing games is not regarded as an occupation (Ket. 52b, 61b; "Yad," *l.c.* xxi.; Eben ha-'Ezer, 80).

For the husband's right in the usufruct of his wife's property and for his right of inheritance see Dowry and Inheritance.

Besides these positive legal enactments, Talmudic literature abounds with maxims and precepts regarding the attitude of the husband toward his wife. He shall love her as himself and honor her more than himself (Sanh. 76b; Yeb. 62b). "If thy wife is small, bend down and whisper into her ear," was a common saying among the Rabbis; meaning that one should take counsel with his wife in all worldly matters (B. M. 59b; comp. Midr. Leḳaḥ Ṭob to Num. xvi.). He shall not afflict her; for God counts her tears. One who honors his wife will be rewarded with wealth (B. M. 59b). The husband shall not be imperious in his household (Giṭ. 6b). God's presence dwells in a pure and loving home (Soṭah 17a). The altar sheds tears for him who divorces his first wife; and he is hated before God (Giṭ. 90b). He who sees his wife die before him has, as it were, seen the destruction of the Temple: his world is darkened; his step is slow; his mind is heavy. The wife dies in the husband's death; he in hers (Sanh. 22a).

The rights of the wife are implied in the husband's duties, while her duties are mainly comprised in his rights. She should not go out too much (Gen. R. lxv. 2), and should be modest even if alone with her husband (Shab. 140b). The greatest praise that can be said of a woman is that she fulfils the wishes of her husband (Ned. 66b). See also MARRIAGE.

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E. C. J. H. G.

HUSBANDRY. See AGRARIAN LAWS; LANDLORD AND TENANT; SABBATICAL YEAR.

HUSHAI (**חושי**): Companion of David, generally called the ARCHITE. When David was pursued by Absalom he sent Hushai to frustrate Absalom's plans. Hushai pretended adherence to the cause of Absalom, and his advice, preferred to that of Ahithophel, caused the ruin of Absalom (II Sam. xv. 32-34, xvi. 16-18 *et seq.*). The Hushai whose son was one of Solomon's commissaries (I Kings iv. 16) is to be identified with David's companion.

E. G. H. M. SEL.

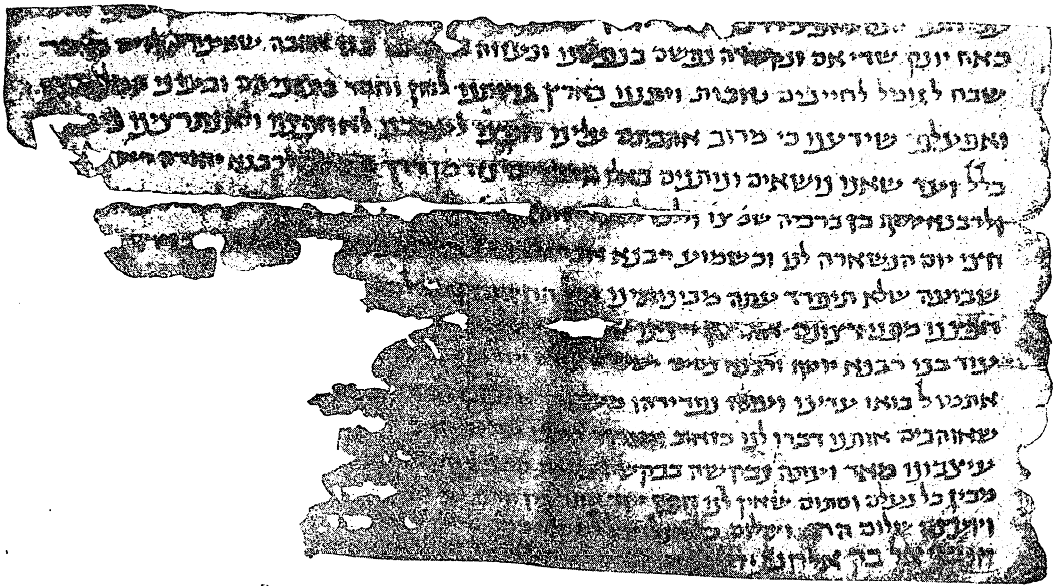

PORTION OF AUTOGRAPH LETTER OF ḤUSHIEL BEN ELHANAN.

(From the Cairo Genizah by courtesy of Prof. S. Schechter.)

ḤUSHIEL BEN ELHANAN: President of the bet ha-midrash at Kairwan toward the end of the tenth century. He was born probably in Italy. According to Abraham ibn Daud, he was one of the four scholars who were captured by Ibn Rumaḥis, an Arab admiral, while voyaging from Bari to Sebaste to collect money "for the dowries of poor brides." Ḥushiel was sold as a slave in North Africa, and on being ransomed went to Kairwan, an ancient seat of Talmudical scholarship (Harkavy, "Teshubot ha-Ge'onim," Nos. 199, 210). There his Talmudical knowledge gained for him the position of president of the bet ha-midrash (Neubauer, "M. J. C." i. 67 *et seq.*)—probably after the death of Jacob ben Nissim. But an autograph letter from Ḥushiel (discovered and published by S. Schechter, "J. Q. R." xi. 643) addressed to Shemariah ben Elhanan, chief rabbi of Cairo (supposed by Ibn Daud to have been captured with Ḥushiel), tends to show that Ḥushiel merely went to visit his friends in Mohammedan countries, and was retained by the community of Kairwan.

There is considerable difference of opinion in regard to Ḥushiel's nativity. Grätz, Harkavy, and D. Kaufmann claim that he, with the other three scholars, came from Babylonia; while Rapoport, Weiss, and Isaac Halévy give Italy as his birthplace. This latter opinion is now confirmed by the wording of the above-mentioned letter, in which Ḥushiel speaks of having come from the country of the "'arelim," meaning "Christian" countries. According to another but unreliable source (Menahem Meïri's "Bet ha-Beḥirah"; see Neubauer in "M. J. C." ii. 225), he came from Spain. Two of Ḥushiel's pupils were his son Hananeel and Nissim ben Jacob (see Weiss, "Dor," iv. 265, note 1). According to the genizah letter, Ḥushiel seems to have had another son, named Elhanan, if "Elhanan" and "Hananeel" are not identical.

It is not known whether Ḥushiel wrote any book; but a few of his sayings have been transmitted by his pupils. Thus Nissim ben Jacob reports in his "Mafteaḥ" (p. 13) that the story which the Talmud, without giving any particulars, mentions as having been related by R. Papa (Ber. 8b), was transmitted to him (Nissim) in full by Ḥushiel. Ḥushiel's son Hananeel quotes explanations in his father's name (see "'Aruk," *s.v.* בר; Isaac ibn Ghayyat, "Hilkot Lulab," ed. Bamberger, p. 113).

Ḥushiel was certainly one of the greatest, if not the greatest, of the Talmudical teachers of the tenth century; and Samuel ha-Nagid, recognizing his importance and value, ordered that memorial services in his honor should be celebrated in Granada, Lucena, and Cordova. Samuel also wrote a letter of condolence to Ḥushiel's son Hananeel. This has been published by Firkovich in "Ha-Karmel," viii. ("Ha-Sharon," No. 31, p. 245), and in Berliner's "Magazin," v. 70 *et seq.* ("Oẓar Ṭob," p. 64), the German translation being by David Kaufmann. The letter, ending with a Hebrew poem in the "Hazaj" meter, and written in a very difficult style, praises Ḥushiel's knowledge and virtue, and compliments Hananeel.

Bibliography: Berliner, in *Migdal Ḥananel*, pp. v. *et seq.*, xxviii. *et seq.*, Leipsic, 1876; Grätz, *Gesch.* v. 288, 289, note 21; Rabinowitz's Hebrew translation of Grätz, vol. iii., Index; Halberstam, in Berliner's *Magazin*, iii. 171; Isaac Halévy, *Dorot ha-Rishonim*, iii., ch. 35 *et seq.*; Neubauer, *M. J. C.* i. 67, 68, 73; ii. 225, 234; Rapoport, in *Bikkure ha-'Ittim*, xii. 11 *et seq.*; Schechter, in *J. Q. R.* xi. 643 *et seq.*; Weiss, *Dor*, iv. 265; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 357; Zunz, *Ritus*, p. 190.

S. S. M. Sc.

HUTH, GEORG: German Orientalist and explorer; born Feb. 25, 1867, at Krotoschin, Prussia. In 1885 he entered the University of Berlin, and he graduated at the University of Leipsic (Ph.D.) in 1889. In 1891 he established himself at Berlin University as lecturer in Central Asiatic languages and in Buddhism. In 1897 he undertook a journey to Siberia for the purpose of studying Tungusic, receiving a subvention from the Imperial Academy of Sciences of St. Petersburg. He went to eastern Turkestan with the Turfan expedition of the Königliches Museum für Völkerkunde of Berlin, in 1902, and spent the following year in western Turkestan studying Turkish dialects and folk-lore. He has published, among others, the following works: "Die Zeit des Kālidāsa" (Berlin, 1889); "The Chandoratnākara of Ratnākaraçānti" (Sanskrit text with Tibetan transl.), a work on Sanskrit prosody (*ib.* 1890); "Gesch. des Buddhismus in der Mongolei: aus dem Tibetischen des 'Jigs-med-nam-mkha" (vol. i., Tibetan text; vol. ii., German transl., Strasburg, 1892–96); "Die Inschriften von Tsaghan Baišing," Tibet-Mongolian text with linguistic and historical notes, printed at the expense of the Deutsche Morgenländische Gesellschaft (Leipsic, 1894); "Die Tungusische Volkslitteratur und Ihre Ethnologische Ausbeute," in the Bulletin of the St. Petersburg Academy of Sciences (1901). S.

HUTTEN, ULRICH VON: Poet and satirist; born in the castle of Steckelberg, near Fulda, April 21, 1488; died on the Isle of Ufnau, Lake Zurich, Aug. 29, 1523. As a humanist and one of the strongest champions of the Reformation wielding a sharp and vigorous pen in defense of religious freedom, he sided with Reuchlin in his literary feud with Pfefferkorn, Hoogstraten, and the Dominicans of Cologne. When Reuchlin's adversaries, accusing him of heresy and partiality toward the Jews, failed in their efforts to have his "Augenspiegel," together with the Talmud and other Jewish books, burned by decree of the theological faculty of Mayence, Hutten hailed Reuchlin's victory in a satirical poem. This struggle of Reuchlin against obscurantism and intolerance inspired Hutten to undertake the task of freeing Germany from the yoke of ecclesiastical tyranny and of opening the way for freedom of faith and learning. In a Latin satire he castigated the corruption and venality at the court of Pope Leo X., before whom Reuchlin and Hoogstraten were summoned to appear. When the accusation against Reuchlin was pending before the council at Rome, and the long delay of the decision had brought him to despair, Hutten, who then happened to be in Italy, sent him words of encouragement and inspired him with the hope of a speedy success. In "Exclamatio in Sceleratissimum Joannem Pfefferkorn" (a poem) he depicted the misdeeds and crimes for which a baptized Jew named "Pfaff Rapp" was executed at Halle. As it was thought that "Pfefferkorn" was his real name, Hutten took occasion to satirize this base persecutor of his former brethren.

Bibliography: *Meyers Konversations-Lexikon*; Grätz, *Gesch.* ix. 147 *et seq.*, 154, 157 *et seq.*, 162, 176 *et seq.*

D. S. Man.

ḤUYAYY IBN AKHṬAB: Chief of the Banu al-Naḍir; executed at Medina March, 627. Ḥuyayy was a courageous warrior and the most inveterate enemy of Mohammed, so that Ibn Hisham, Mohammed's biographer, calls him "the enemy of Allah." He was also a learned man, and on one occasion had a discussion with Mohammed upon the mystical letters beginning some of the suras in the Koran. At first, when the Banu al-Naḍir were located at Medina, Ḥuyayy's hostility to Mohammed was not pronounced, and when Abu Sufyan, the Ḳuraiẓite leader and an enemy of Mohammed, presented himself before Ḥuyayy's house, Ḥuyayy, fearing to compromise himself, refused to admit him. But when the Jews, driven by Mohammed from Medina, settled at Khaibar, Ḥuyayy incited them, with the Arab tribes of Ḳuraish and Ghaṭafan, into active revolt against Mohammed. When Ḥuyayy came to Ka'b ibn As'ad, the chief of the Banu Ḳuraiẓa, the latter, having sworn allegiance to Mohammed, hesitated to receive him; but Ḥuyayy convinced him of the danger which threatened the Jews from Mohammed, and induced the Banu Ḳuraiẓa to support him. Later, Mohammed took Ḳamuṣ, the fortress of the Ḳuraiẓites, carried to Medina from seven to eight hundred Jews, among them being Ḥuyayy, and executed them in the market-place. When Ḥuyayy was brought before Mohammed, he said to him: "I reproach not myself for having carried on war against thee." Ḥuyayy's daughter Safiyyah was also captured by Mohammed, and a few months afterward embraced Islam and became a wife of the prophet.

Bibliography: Ibn Hisham, *Kitab Sirat Rasul Allah*, ed. Wüstenfeld, p. 351, *passim*; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, iii. 83, *passim*; Grätz, *Gesch.* 3d ed., v. 100–102, 105.

G. M. Sel.

ḤUẒPA: Aramaic word meaning "impudence," used frequently in the Talmud, in late rabbinical literature, and in common parlance. In Biblical Aramaic only the verb חצף is found: it occurs twice (Dan. ii. 15, iii. 22) in the sense of "to be strict" (R. V. "urgent"). In Talmudic literature from the earliest times both the verb ("ḥaẓaf") and the noun ("ḥuẓpa") are used in many legal maxims and moral sayings in the senses respectively of "to be brazen-faced" and "impudence"; for instance, in the sentence. "No man would be so impudent as to fell a tree which is not his or to pick fruit which is not his" (B. B. 33b). If a man signs a document with his father's name only, *e.g.*, "Ben Jacob" instead of "Reuben ben Jacob," the signature is invalid; and the plea that he did so in order to protect his signature against forgery is not accepted, because no one would be so "impudent" as to use his father's name as a ruse (Giṭ. 87b). If a father enters into a marriage contract for his son, the contract is invalid, because a son would not be so "impudent" as to make his father his agent (Ḳid. 45b).

The word "ḥuẓpa" is often used in the Talmud in proverbial sayings also; for example: "In the footprints of the Messiah [before the arrival of the Messiah] impudence will increase" (Soṭah 49b); "Impudence succeeds even with God" (Sanh. 105a). Similarly: "The impudent will defeat the wicked, and naturally then the best of the world" (Yer. Ta'an. 65b), the last phrase, according to Levy ("Neuhebr. Wörterb." *s.v.*), meaning God; "Impudence is a kingdom [*i.e.*, power] without a crown" (Sanh. *l.c.*); "Impudence is a sign of wickedness" (B. M. 83b). In modern literature the word is spelled "chutzpah" and "chuzpe."

Bibliography: Levy, *Neuhebr. Wörterb.*; Kohut, *Aruch Completum*; Jastrow, *Dict.*; Lampronti, *Paḥad Yiẓḥaḳ*.

D.

HYAMS, ABRAHAM: Beni-Israel physician; died March 20, 1897; son of Hacem Samuel, president of the Beni-Israel School, Bombay. After taking his degree of licentiate in medicine and surgery, Hyams practised as a physician in Bombay, and in addition to a flourishing private practise was from 1889 in charge of the Bohara Sanatorium in that city. He was engaged in the plague hospital, opened in the sanatorium; and it is believed that he contracted the fatal disease while employed in this service.

Hyams was a member of the managing committee of the Beni-Israel School.

Bibliography: *Jew. Chron.* April 16, 1897.

J. G. L.

HYAMS, HENRY MICHAEL: American lawyer; born at Charleston, S. C., March 4, 1806, of English parents; died at New Orleans 1875; educated in Charleston and in New Orleans, to which latter city he went in 1828, together with Judah P. Benjamin, to whom he was related. Hyams studied law at New Orleans, and was admitted to the Louisiana bar in 1830. For some time he was cashier of the Canal Bank at Donaldsonville, La. Later he returned to New Orleans, where he practised law and formed a partnership with B. F. Jonas. He was an original secessionist, and in 1859 was elected lieutenant-governor of Louisiana as a Democrat, serving until 1864. Most of his fortune was swept away by the Civil war, in which he took a very prominent part.

A. I. G. D.

HYENA.—Biblical Data: The translation by the Septuagint of "ẓabua'" (Jer. xii. 9); the rendering of the Vulgate being "avis tincta," and that of the English versions "speckled bird." The rendering of the LXX., which is adopted by most commentators, is supported not only by the Arabic "ḍabu'," but also by the parallel passage (*ib.* xii. 8), which implies that by "ẓabua'" some strong, fierce animal, similar to the lion, is intended (comp. Ecclus. [Sirach] xiii. 18). The striped hyena (*Hyæna striata*) is common in every part of Palestine; and its former frequency is perhaps indicated by the place-name "Zeboim" (I Sam. xiii. 18; Neh. xi. 34; comp. also the personal name "Zibeon," Gen. xxxvi. 20).

——**In Rabbinical Literature:** The Talmud has, besides "ẓabua'," three other names for the hyena, "bardales," "napraza," and "appa"; and this variety of names has its counterpart in a variety of metamorphoses, each lasting seven years, through which the male hyena passes, namely, of a bat, an "'arpad" (*i.e.*, some other form of bat), a nettle, a thistle, and lastly an evil spirit ("shed"; B. Ḳ. 16a). A similar popular fable, about the hyena changing its sex every year, is found in Pliny, "Historia Naturalis," viii. 30, 44; Ælianus, "De Animalium Natura," i. 25. As regards dangerousness, the hyena is placed in the same category as the wolf, lion, bear, leopard, and serpent (B. Ḳ. 15b; Yer. B. Ḳ. 2, 6).

Bibliography: Tristram, *Natural History of the Bible*, p. 107; Lewysohn, *Zoologie des Talmuds*, p. 76.

E. G. H. I. M. C.

HYKSOS: Name of a line of Egyptian kings, occurring in a passage of Manetho quoted by Josephus ("Contra Ap." § 14). It is said that they ruled for 511 years. Manetho explains "hyk" as "kings" (which Josephus disputes) and "sos" as "shepherds." The latter is "shasu" on the monuments. The Hyksos came as conquerors from Syria and Arabia; and Josephus claims them as the close kindred of his race. They were gradually expelled in a native rebellion, which began at Thebes. They form the fifteenth and sixteenth, perhaps also the seventeenth, dynasties. During the eighteenth dynasty Thothmes III. brought Egypt to its highest power; the nineteenth embraces Rameses I., Sethos (Setoy), Rameses II., usually taken to be the Pharaoh of the oppression, and Me(r)neptaḥ, the supposed Pharaoh of the Exodus.

The words in Ex. i. 8, "Now there arose up a new king over Egypt, which knew not Joseph," are thought to fit the long rule of Semitic kings, one of whom, Apopy, raised Joseph to high rank and settled his brethren in Goshen. If Adolf Erman, in his "History of Egypt," has rightly fixed the beginning of the eighteenth dynasty at 1530 B.C., and if the Biblical chronology (I Kings vi. 1), placing the Exodus 480 years before the completion of Solomon's Temple (*i.e.*, in 1478 B.C.), is correct, then the first king of the eighteenth dynasty is clearly that "new king" who takes measures for keeping the Israelites in check. Modern critics will not allow this; first, because the Israelites were put to build the store-city of Raamses, bearing the name of the later kings; secondly, because the El-Amarna letters and other monuments indicate that long after 1438 B.C., the supposed year of Joshua's invasion, Palestine was still under Egyptian control.

If the "new king" is to be placed at the end of the eighteenth dynasty rather than at its opening (which hypothesis is not in conflict with that of Joseph's ministration under a Hyksos king), it may be explained thus: Amenophis (Amen-hotep IV.), of the eighteenth dynasty, and his two successors attempted to reform the religion of the country, setting up a supreme god, Aten (= אדון ?), in place of the many divinities of Egypt; this movement came to an end, and the worship of Amon, Ra, etc., was resumed; hence a king, not indeed new in race, but new in faith and in sympathies.

BIBLIOGRAPHY: See EGYPT.

E. G. H. L. N. D.

HYMNOLOGY. See POETRY, RELIGIOUS.

HYNEMAN: American family of remote Spanish and modern German origin, the record of whose early history is fragmentary. The first authentic record of any member of it in the United States is the signature of **Henry Hyneman** to the oath of allegiance to the state of Pennsylvania in the year 1779.

Elias Hyneman: Born in Holland, whither his progenitors had fled from Spain. He was a contemporary of Henry Hyneman. At an early age Elias emigrated to America and settled as an innkeeper and general merchant in a Pennsylvania country town, where he remained until his marriage, when he removed to Philadelphia and engaged in commerce. He was the father of thirteen children.

Leon Hyneman: Prominent freemason; born in Montgomery county, Pennsylvania, May 14, 1808; died in New York March 4, 1879; eldest son of Elias Hyneman. On attaining manhood he left home and earned his living as tutor in country schools. Returning to Philadelphia in 1834, he became interested in freemasonry, and four years later he joined the order as member of the Lafayette Lodge of Philadelphia, being elected master in 1840. At one time he was also a member of the Grand Lodge of Pennsylvania. Hyneman was the founder (1849) of the Order of Druidesses, and the author of its ritual. In 1852 he established "The Masonic Mirror and American Keystone," which he edited until 1860. He was the author of "The Fundamental Principles of Science" and of several works on masonic subjects, the chief among them being "The Origin of Freemasonry" and "Freemasonry in England from 1567 to 1813." In 1845 Hyneman was one of the members of the Jewish Publication Society of America.

Hyneman had eight children, among them being **Leona Hyneman,** who married Jacob Lowengrund, and, under the stage name of "Leona Moss," became a talented actress. Another daughter was **Alice Hyneman,** authoress; born in Philadelphia Jan. 31, 1840; contributor to "The North American Review"; "The Forum"; "The Popular Science Monthly"; and the author of "Woman in Industry," a treatise on the work of woman in America, and of "Niagara," a descriptive record of the great cataract and its vicinity. She married twice; her first husband being Henry Rhine of Philadelphia; her second, Charles Sotheran of New York.

Benjamin Hyneman, the representative of another branch of this family, who married Rebekah Gumpert, left his home in the pursuit of his vocation and was never seen afterward.

Rebekah Gumpert Hyneman: Authoress; born in Philadelphia Sept. 8, 1812; died Sept. 10, 1875. A non-Hebrew by birth, she embraced Judaism, and became devotedly attached to her new faith. She was a regular contributor to "The Masonic Mirror," published a volume of "Tales for Children," and wrote essays descriptive of the women of the Bible and the Apocrypha. She also published a number of poems under the titles "The Leper and Other Poems," "The Muses," etc.

Elias Leon Hyneman: Born in 1837; died Jan. 7, 1865; son of Benjamin Hyneman. At the outbreak of the Civil war he enlisted as a volunteer in Company C, Fifth Pennsylvania Cavalry, being mustered in on July 26, 1861. Accompanying his regiment to Virginia in 1862, he served with distinction there, and was promoted sergeant. He was present at the battle of Gettysburg, and took part in that of the Wilderness, but was subsequently taken prisoner during a cavalry raid in the vicinity of Petersburg, Va., June 29, 1864. He owed his capture to acts of heroism—surrendering his horse to a wounded comrade whose beast had been shot under him, and giving his own shoes to a barefooted, wounded fellow soldier. Taken to Andersonville, Ga., he was imprisoned in the stockade there, and within six months died of disease accelerated by insufficient food and by exposure in unsanitary quarters. His remains were taken to Philadelphia for burial.

Isaac Hyneman: The first member of the German branch of the family concerning whom any data have been preserved; born in Germany in 1804; died Jan., 1886. He emigrated to the United States, and there married Adeline Ezekiel of Richmond, Va.

Jacob Ezekiel Hyneman: Born in Richmond, Va., Aug. 5, 1843, and accompanied his father, Isaac Hyneman, to Philadelphia in 1850. He enlisted in the army Aug. 14, 1862, and was wounded at the battle of Fredericksburg. On recovery he was assigned to the United States Army Signal Corps—temporarily in April, 1863, and permanently on Aug. 17 of the same year. Hyneman took part in the battles of Chancellorsville, Brandy Station (where he was wounded), Gettysburg, Mine Run (where he was again wounded), Wilderness, Spottsylvania Court House, Cold Harbor, Five Forks, Petersburg, and Appomattox Court House, and was present at the surrender of Lee. He was mustered out of service June 24, 1865.

A few years after the war Hyneman joined the First Regiment of the Pennsylvania National Guard, and took part in subduing the riots at Susquehanna Station and Hazleton. When the Veteran Corps of the First Regiment of the Pennsylvania National Guard was formed, Hyneman joined it. He was elected first lieutenant April 19, 1880, and quartermaster, with the rank of captain, in 1883. He resigned April 17, 1891. During the railroad and mining riots at Pittsburg, Scranton, and Wilkesbarre during July and August, 1877, he raised two companies of National Guards of Pennsylvania, and commanded Company G, Twentieth Regiment. In 1889 he was appointed aide-de-camp, with rank of colonel, on the staff of Gen. William Warren, commander-in-chief of the Grand Army of the Republic.

Herman Naphtali Hyneman: Painter; born in Philadelphia July 27, 1849. At an early age he showed a taste for drawing. He studied art for eight years in Germany and France (1874), and in Paris became a pupil of Bonnat. Hyneman exhibited at the Salon of 1879 a painting entitled "Desdemona," which was subsequently shown at the Pennsylvania Academy of Fine Arts in Philadelphia. Two years later another painting of his, entitled "Juliet," was exhibited at the Salon, and afterward in New York city at the National Academy of Design. He won the silver medal at the American Art Exhibition, Philadelphia, 1902. Hyneman's chief work has been portrait-painting. Among his imaginative works may be mentioned "It Might Have Been," representing a young girl in contemplation, and "Marguerite in Prison," a scene from "Faust."

Samuel Morais Hyneman: Lawyer; born at Philadelphia May 26, 1854; admitted to the bar of that city June 2, 1877. He was a member of the board of managers of Mikve Israel congregation 1879–1901, and parnas 1887–90; member of the board of trustees, Jewish Theological Seminary at New York, 1886–1902, and of the board of trustees of Gratz College, Philadelphia, 1894–1900; president of the Young Men's Hebrew Association, Philadelphia, 1880–82; and officer of The Hebrew Education Society, Philadelphia, 1894–1900.

Bibliography: Morais, *The Jews of Philadelphia*; *The American Jews' Annual*, 5646 (1886).

A. F. H. V.

HYPOCRISY: A word derived from the Greek *ὑποκρίσις* = "the playing a part on the stage." It denotes acting a false part in life; pretending to be pious or righteous when one is not. It is only in later Hebrew that "ḥanufah" and "ḥanef" refer to this failing; hence it is incorrect for the Authorized Version to use "hypocrisy" as the translation of the Biblical "ḥanufah" and "ḥanef," which really denote respectively "wickedness" or "impiety" and "the wicked" or "the impious"; so Isa. ix. 16 (A. V. 17), xxxii. 6, xxxiii. 14; Ps. xxxv. 16; Prov. xi. 9; Job viii. 13, xiii. 16, xv. 34, xvii. 8, xx. 5, xxvii. 8, xxxiv. 30. Hypocrisy is a vice scarcely known in primitive times when men are natural; it is practised only in a society that has established rules of piety and rectitude, and is deceived by appearances. The hypocrite is rebuked in Ecclus. (Sirach) xxxii. 15, xxxiii. 2: "Let God destroy them that live in hypocrisy in the company of the saints." "Let the ravens peck out the eyes of the men that work hypocrisy" (Psalms of Solomon, iv. 7, 22–25; hypocrites are called also "men-pleasers" in the heading of this psalm).

It is especially in the rabbinical literature that hypocrites are singled out as dangerous. "One should make known the hypocrites in order to avoid the profanation of God's name" (Tosef., Yoma, iv. 12; Yoma 89a; comp. Eccl. R. iv. 1). "Be not afraid of the Pharisees nor of the Sadducees [literally "of those who are not Pharisees"], but of the chameleon-like men ["zebu'im"] who simulate the Pharisees, and while they do the deed of Zimri [Num. xxv. 14] claim the reward of Phinehas" (*ib.* xxv. 12), said the dying King Jannæus to Queen Alexandra (Soṭah 22b, referring probably to the same class of men as is characterized in Psalms of Solomon, iv., quoted above). Such a class of Pharisees, who were mere pretenders and men-pleasers, is alluded to in Soṭah iii. 4, and characterized in Soṭah 22b; Yer. Ber. ix. 14b. The characterization of all the Pharisees as "hypocrites," as "whited sepulchers, which indeed appear beautiful outward, but are within full of . . . all uncleanness," as "a generation of vipers" (originally probably also "zebu'im" = "many-colored vipers"; Matt. xxiii. 13–33; comp. vi. 2, 5, 16; xv. 7; xvi. 3; xxii. 18; Mark xii. 15; Luke xi. 44; xii. 1, 56), betrays a spirit of rancor and partizan prejudice.

Nothing was more loathsome to the Rabbis than hypocrisy. Gamaliel II. announced that no disciple "whose inside is not like his outside should enter the schoolhouse" (Ber. 28a); "he must be like the Ark of the Covenant, gold within as without" (Yoma 72b, after Ex. xxv. 11).

"Ḥanufah" in the Talmud denotes also flattery, which is another mode of simulation (so Soṭah 41b); wherefore it is difficult to say whether flattery or hypocrisy is meant when it is said: "He in whom there is ḥanufah brings wrath upon the world, nor will his prayer be heard" (after Job xxxvi. 13). "A just hin . . . shall ye have" (Lev. xix. 36) is interpreted to mean: "Thy yea ["hen"] shall be yea, and thy nay nay: thou shalt not speak one thing and mean another" (B. M. 49a). "I would rather rule over the whole world than over two judges wrapped up in their cloaks"—that is, hypocrites—said David (Midr. Teh. xviii. 34; Ab. R. N. xxv. [ed. Schechter, p. 82]). K.

HYPOTHECATION. See Mortgage or Hypothec.

HYPSISTARIANS: Semi-Jewish sect found on the Bosporus in the first Christian century and in Asia Minor down to the fourth century. They worshiped God under the name of *Θεὸς Ὕψιστος Παντοκράτωρ* (the Most High and Almighty One), observed the Sabbath and some of the dietary laws, but not circumcision, and cherished a certain pagan veneration for fire and light, earth and sun, without observing, however, any idolatrous rite (see Gregory Nazienzen, "Oratio," xviii. 5; Gregory of Nyssa, "Contra Eunomium," p. 2). They are probably related to, if not identical with, the Massalians ("Meẓallin"), or the Euchomenoi, or Euphemitai, "the God-worshipers, who also worshiped the Almighty God at the blaze of many lights" (Epiphanius, "Panarion, Hæresis," lxxx. 1–3), and the so-called Cœlicolæ ("worshipers of heaven"; "yire'e shamayim") mentioned in "Codex Theodosianus," xvi. 5, 43; 8, 19. They were undoubtedly a remnant of Jewish proselytes who retained a few pagan notions, but were regarded as hostile to Christian doctrines.

Bibliography: Bernays, *Gesammelte Schriften*, i.; Schürer, *Gesch.* 3d ed., iii. 18, 124; idem, *Die Juden im Bosporanischen Reiche und die Genossenschaften der* Σεβόμενοι Θεοῦ Ὑψιστου, in *Sitzungsberichte der Berliner Akademie*, 1897, pp. 200-225; Cumont, *Hypsistos*, Brussels, 1897; and the literature in Herzog-Hauck, *Real-Encyc.* s.v. *Hypsistarier*, *Himmelanbeter*, and *Messalianer*.

K.

HYRCANUS: Collector of the royal revenues in Egypt; born in Jerusalem about 220 B.C.; died in 175; youngest son of the tax-farmer Joseph ben Tobiah by his second wife, the daughter of his brother Solymius. Displaying from his childhood the most extraordinary abilities and accomplishments, he became the favorite of his father, which predilection made his elder half-brother jealous, and subsequently became a source of misery to the whole nation. His father, being unable on account of his infirmities to be present at an Egyptian court solemnity, sent Hyrcanus as his representative, the two elder half-brothers refusing to attend for reasons of their own. The occasion of the solemnity is unknown. It could not have been the birth of Ptolemy V., Epiphanes (209 B.C.), as Hyrcanus was then only eleven years old. His half-brothers wrote to their friends at court to put Hyrcanus out of the way.

Hyrcanus, promising his father to be very economical in all expenditures, obtained from the latter a letter of credit to his steward at Alexandria. He soon gained favor at court by his cleverness and by his adroitness of speech. He pleased Ptolemy and his courtiers by his wit and especially by his extravagant presents; and when he left Alexandria he himself was loaded with gifts. He was probably awarded also the office of tax-collector. His half-brothers, who had now still greater reason for jealousy, lay in wait to kill him; and even his father was incensed against him on account of the enormous sums he had spent. A battle ensued in which Hyrcanus and his companions killed two of his half-brothers. Fearing for his safety, Hyrcanus left Jerusalem.

At the death of Joseph the quarrels of the brothers were espoused by the people. The elder sons, out of hatred to Hyrcanus, who probably succeeded his father in office, sided with Antiochus against Egypt, and raised a Seleucidan party, while Hyrcanus and his adherents supported the Ptolemies. At the final triumph of the Seleucids, Hyrcanus took up his abode beyond the Jordan, in territory granted to him by Ptolemy V., and was at war continually with the Arabian and other tribes, which he obliged to pay taxes.

Hyrcanus erected a strong castle of white marble upon a rock near Heshban, and surrounded it with a wide moat of great depth. This castle was called "Tyrus." For seven years Hyrcanus remained in his retreat and accumulated immense wealth, a part of which was deposited in the Temple at Jerusalem (II Macc. iii. 11). At the accession of Antiochus Epiphanes the Tobiads renewed their hostilities against Hyrcanus and persuaded the new king to capture him. Hyrcanus, dreading an ignominious death, committed suicide.

Bibliography: Josephus, *Ant.* xii. 4, §§ 6-11; Grätz, *Gesch.* ii. 245 *et seq.*: Adolf Büchler, *Die Tobiaden und die Oniaden, passim*; Schürer, *Gesch.* i. 195 *et seq.*

G. I. Br.

HYRCANUS, JOHN (JOHANAN) I.: High priest; prince of the Hasmonean family; born about 175; died 104 (Schürer). He was a wise and just ruler and a skilful warrior. As a young man he distinguished himself as a general in the war against the Syrian general Cendebeus, whom he defeated. That John was given the surname "Hyrcanus" on account of this victory, is a tradition to which Grätz and others attribute historical significance. When his father, Simon Maccabeus, was assassinated at Jericho by his son-in-law Ptolemy, John succeeded in escaping from those sent by Ptolemy to murder him also. From Gadara, where he at that time lived, John hastened to Jerusalem, where the people gladly received him as Simon's successor (135). He never assumed the title of king, being content with that of high priest. The beginning of his reign was not happy. He could not avenge the murder of his father, for Ptolemy, whom he had shut up in the fort Dagon, subjected Hyrcanus' mother to cruel tortures on the walls of the fort whenever her son attempted to attack it. Hyrcanus, therefore, raised the siege after several months, although his mother bore the tortures with heroic determination, and encouraged him to punish the murderer. Finally, however, she was put to death, as was, presumably, an imprisoned brother also; while Ptolemy himself fled to Rabbath Ammon (Philadelphia; 135 B.C.).

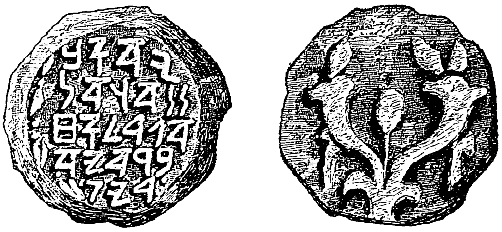

Copper Coin of Hyrcanus.

Obverse: יהוכנן הכהן הגדל וחבר היהודים—"Johanan the High Priest and the 'Senate' of the Jews," within a laurel wreath.
Reverse: two cornucopiæ; in the middle a poppy-head.
(After Madden, "History of Jewish Coinage.")

Besieged by Antiochus Sidetes.

A still greater danger threatened Hyrcanus when the Syrian king Antiochus Sidetes marched against Jerusalem with a large army, and besieged him. The besieged suffered from lack of provisions; the besiegers from lack of water. Hyrcanus found himself forced into the apparent cruelty of driving out of the city all who could not carry arms. After Antiochus had unsuccessfully besieged the city during an entire summer, he was willing, in view of the danger which menaced him from the east, to enter into peace negotiations. Hyrcanus asked an armistice of seven days, extending over the Feast of Tabernacles, which was granted. Hard pressed, Hyrcanus willingly agreed to the terms of peace. The Jews were compelled to surrender their weapons and pay tribute for Joppa and for some other towns which formerly were Syrian. In preference to having Jerusalem occupied by Syrian troops, Hyrcanus gave hostages (among whom was his own brother), and undertook to pay five hundred talents of silver, of which three hundred were demanded at once. He is said to have taken this sum from the treasure in David's sepulcher. In conformity with another stipulation the battlements on the walls of Jerusalem were destroyed.

In 130 Hyrcanus, as a vassal of the Syrian king, marched against the Parthians. Antiochus Sidetes fell in the ensuing battle, or (as Appian, "De Rebus Syriacis," ch. 68, states), in despair at his ignominious defeat (129), sought death. His brother, Demetrius II., ascended the throne for the second time, but retained it for only a short period. Hyrcanus now seized the opportunity presented by the weak-

Alliance with the Romans.

ness of the Syrian kingdom to extend the borders of Judea to the line it had held in the days of its prosperity. To shake off the Syrian bondage and enlarge his domains, he endeavored to form an alliance with the Romans. To this end he followed the example set by his predecessor, and sent an embassy to Rome. A great deal of confusion, however, exists with regard to this embassy and the senatorial enactments connected with it (see Josephus, "Ant." xiii. 9, § 2; xiv. 10, § 22; Grätz, "Gesch." iii. 500 *et seq.*; Werner, "Johann Hyrcan," pp. 33 *et seq.*).

Forcibly Converts the Edomites.

Hyrcanus, who had been confirmed by the Romans in the possession of the important seaport of Joppa, subjugated other Syrian towns, such as Berœa (Aleppo). He marched against the fort of Madaba, on the banks of the Jordan, which had always been hostile to the Hasmoneans, and conquered it after a six months' siege; he also conquered the town of Samaya (Samega), on the Sea of Galilee, of special importance on account of its geographical position. He then proceeded against the Samaritans, who had always sided with the enemies of the Jews. He conquered Shechem, one of the most important towns of Samaria, and destroyed the temple on Mount Gerizim (21st Kislew = December, about 120). After victoriously ending the war in Samaria, he proceeded to subdue the Edomites, always a menace to the southern parts of his domains. With funds which he is said to have obtained from David's sepulcher he hired foreign troops, dismantled Adora and Marissa, the strong places of Edom, and forced the Edomites to accept the Jewish religion and submit to circumcision. This is the first instance of forcible conversion in Jewish history. In this Hyrcanus allowed his zeal for the Jewish cause to lead him to take a step which later wrought harm; for to the Edomites belonged the family of the Herodians, who were to bring about the ruin of the Hasmoneans. The Samaritans, who still held their strongly fortified metropolis of Samaria, with a part of Jezreel, remained hostile toward the Jews. For this reason Hyrcanus renewed his attacks upon them. He marched against Samaria at the head of a great army, but as his presence in Jerusalem was necessary, he left the siege of the former city to his two sons, Aristobulus and Antigonus.

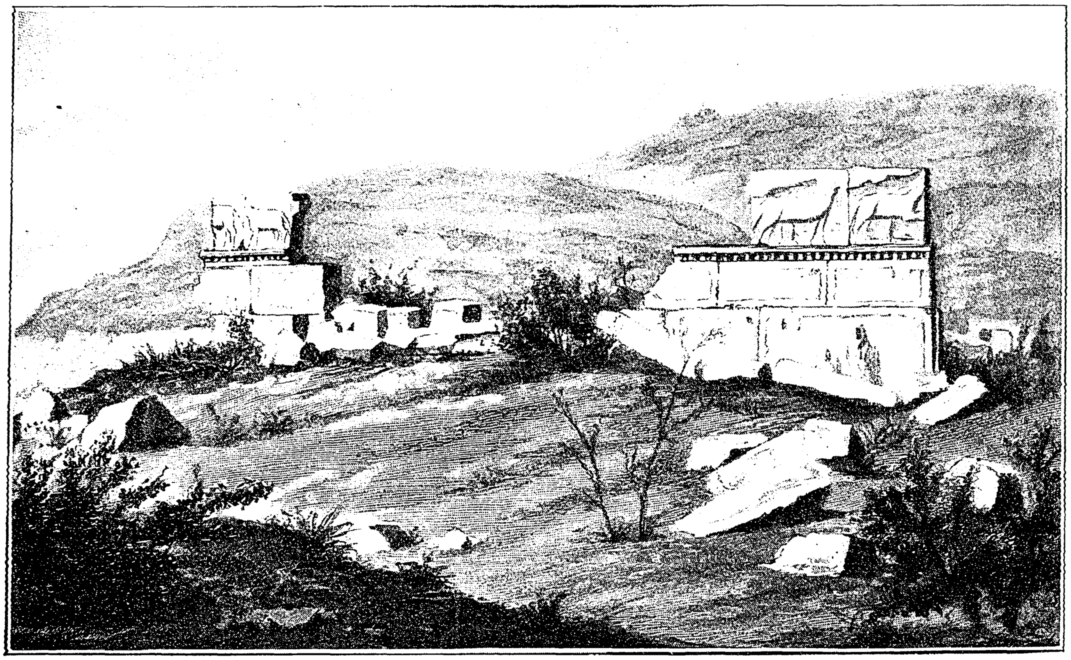

Ruins of the Palace of Hyrcanus.
(After Vogüé, "Syrie Centrale.")

The war was unexpectedly prolonged by the interference of the Syrian king, Antiochus IX.; and after he had been defeated by Aristobulus, the Egyptian prince Lathyrus, son of Ptolemy Physcon, was called to the Syrians' assistance. Aristobulus and Antigonus not only conquered the whole of the Plain of Jezreel, especially the important town of Bethsan (Scythopolis; June, 110 or 111), but also, five months later (25th Ḥeshwan = November), took the fort of Samaria. The latter was completely demolished, and water-trenches were dug through the town. Hyrcanus had refortified the walls of Jerusalem, had secured the independence of Judea, and had raised it to a level with the neighboring states. During his reign the different religious sects in the country—Pharisees, Sadducees, and Essenes—became firmly established. Hyrcanus, who was a pupil of the Pharisees, remained long the faithful adherent of the latter, although he had friends also among the Sadducees. Several of his religious ordinances showed his Pharisaic sympathies; thus, he ordered Ps. xliv. stricken from the Temple liturgy on the ground that its anthropomorphisms might give rise to misunderstanding; and he ordered that animals destined for the altar should not be wounded before the time for slaughter.

Opposes the Sanhedrin.

But when Hyrcanus withdrew all religious authority from the Sanhedrin, the love he had enjoyed was changed to a hatred which was soon openly declared. At a great festival to which he invited the leaders of the Pharisees and Sadducees, he asked whether the Pharisees had any matter which they desired to bring before him; whereupon a certain Eleazar ben Po'era demanded that he should be content with the temporal power, and should lay aside the diadem of the high priest. According to another source, an old man named Judah ben Gedidim is said to have declared that, Hyrcanus' mother having been held captive in Modin by the enemy, Hyrcanus, as the son of a captive, could not legally be high priest (Josephus, "Ant." xiii. 10, § 5; Ḳid. 66a). Hyrcanus ordered an investigation, and the statement concerning his mother was proved to be untrue. He then requested the Sanhedrin to punish his traducer, but the latter was sentenced to flagellation only. Hyrcanus then joined the Sadducees, without, however, as some assert, persecuting the Pharisees. He suspended the Pharisaic rules, and made the Sadducean statutes the standard for the interpretation of the Law. It must be noted that Hyrcanus, or Johanan, the high priest, is not always referred to when that name is mentioned in the Talmud.

John Hyrcanus, who, as Josephus says, was endowed with three godly gifts—the temporal power, the dignity of a high priest, and the gift of prophecy—died after a reign of thirty years. His death ended the power of the young Jewish kingdom.

Bibliography: Josephus, *Ant.* xiii.; C. Werner, *Joh. Hyrcan* (with full bibliography), Wernigerode, 1877; Grätz, *Gesch.* iii. 69 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 201-234 *et seq.*; Schürer, *Gesch.* i. 256 *et seq.*; H. Holtzmann, *Judenthum und Christenthum*, pp. 121-137 *et seq.*

G. M. K.

HYRCANUS II.: High priest from about 79 to 40 B.C.; eldest son of Alexander Jannæus and Alexandra. His mother, who had installed him in the office of high priest, named him as her successor to the throne. He had scarcely reigned three months when his younger brother, Aristobulus, rose in rebellion; whereupon Hyrcanus advanced against him at the head of his mercenaries and his Sadducean followers. Near Jericho the brothers met in battle; many of the soldiers of Hyrcanus went over to Aristobulus, and thereby gave the latter the victory. Hyrcanus took refuge in the citadel of Jerusalem; but the capture of the Temple by Aristobulus compelled Hyrcanus to surrender. A peace was then concluded, according to the terms of which Hyrcanus was to renounce the throne and the office of high priest (comp. Schürer, "Gesch." i. 291, note 2), but was to enjoy the revenues of the latter office.

Intrigues of Antipater.

The struggle would have ended here but for Antipater. That astute Idumean saw clearly that it would be easier to reach the object of his ambition, the control of Judea, under the government of the weak Hyrcanus than under the warlike and energetic Aristobulus. He accordingly began to impress upon Hyrcanus' mind that Aristobulus was planning his death, finally persuading him to take refuge with Aretas, king of the Nabatæans. Aretas, bribed by Antipater, who also promised him the restitution of the Arabian towns taken by the Hasmoneans, readily espoused the cause of Hyrcanus and advanced toward Jerusalem with an army of fifty thousand. During the siege, which lasted several months, the adherents of Hyrcanus were guilty of two acts which greatly incensed the majority of the Jews: they stoned the pious Onias (see Onias ha-Me'aggel), and, instead of a lamb which the besieged had bought of the besiegers for the purpose of the paschal sacrifice, sent a pig. Onias, ordered to curse the besieged, prayed: "Lord of the universe, as the besieged and the besiegers both belong to Thy people, I beseech Thee not to answer the evil prayers of either." The pig incident is derived from rabbinical sources. According to Josephus, the besiegers kept the enormous price of one thousand drachmas they had asked for the lamb.

Intervention of the Romans.

While this civil war was going on the Roman general Scaurus went to Syria to take possession, in the name of Pompey, of the kingdom of the Seleucids. He was appealed to by the brothers, each endeavoring by gifts and promises to win him over to his side. At first Scaurus, moved by a gift of four hundred talents, decided in favor of Aristobulus. Aretas was ordered to withdraw his army from Judea, and while retreating suffered a crushing defeat at the hands of Aristobulus. But when Pompey came to Syria (63) a different situation arose. The conqueror of Asia, who had decided to bring Judea under the rule of the Romans, took the same view of Hyrcanus' ability, and was actuated by much the same motives, as Antipater: as a ward of Rome Hyrcanus would be more acceptable than Aristobulus. When, therefore, the brothers, and delegates of the people's party, which, weary of Hasmonean quarrels, desired the extinction of the dynasty, presented themselves before Pompey, he delayed the decision, in spite of Aristobulus' gift of a golden vine valued at five hundred talents. The latter, however, fathomed the designs of Pompey, and entrenched himself in the fortress of Alexandrium; but, soon realizing the uselessness of resistance, surrendered at the first summons of the Romans, and undertook to deliver Jerusalem over to them. The patriots, however, were not willing to open their gates to the Romans, and a siege ensued which ended with the capture of the city.

Thus, between the weakness of Hyrcanus and the ambition of Aristobulus, Judea lost its independence. Aristobulus was taken to Rome a prisoner, and Hyrcanus was reappointed high priest, but without political authority. This, however, was restored to him by Julius Cæsar, who made him ethnarch (47); but Hyrcanus left all authority in the hands of Antipater, who used it for the promotion of the interests of his own house. Indeed, Hyrcanus' incapacity and weakness were so manifest that, while he was defending Herod (whom he had previously saved from the hands of the Sanhedrin) before Mark Antony, the latter stripped him of his nominal political authority and of his title of ethnarch, and bestowed them upon the accused.

The crisis which arose in Palestine in the year 40 put an end to the career of Hyrcanus. By the help of the Parthians, Antigonus was proclaimed king and high priest, and Hyrcanus was seized and carried to Babylonia, after being made permanently ineligible for the office of high priest by the loss of his ears. For four years, until 36, he lived amid the Babylonian Jews, who paid him every mark of respect. In that year Herod, who feared that Hyrcanus might induce the Parthians to help him regain the throne, invited him to return to Jerusalem. In vain did the Babylonian Jews warn him. Herod received him with every mark of respect, assigning to him the first place at his table and the presidency of the state council. But he only waited an opportunity to get rid of him. In the year 30, charged with plotting with the King of Arabia, Hyrcanus was condemned and executed.

Carried Prisoner to Babylon.

Bibliography: Josephus, *Ant.* xiv. 5-13; idem, *B. J.* i. 8-13; Ewald, *Gesch.* iv. 524 *et seq.*; Grätz, *Gesch.* iii. 167 *et seq.*; Hitzig, *Gesch. des Volkes Israel*, ii. 500 *et seq.*; Schürer, *Gesch.* i. 338 *et seq.*

G. I. Br.

HYSSOP (Hebr. אזוב; so rendered after the Septuagint and the Vulgate; comp. also Josephus, "B. J." vi. 3, § 4): There is great uncertainty as to what specific plant is intended either by the Hebrew "ezob" or by the Greek ὕσσωπος, nor is it clear that the words are identical. The Greek ὕσσωπος was credited with purifying qualities (comp. Dioscorides, i. 105, iii. 30; Pliny, "Hist. Naturalis," xxvi. 15 *et seq.*; Porphyry, "De Abstin." iv. 6), and is commonly identified with the *Origanum Smyrnæum* or *O. Syriacum*, belonging to the order *Labiatæ*. The Hebrew "ezob" is described as a small plant found on or near walls (I Kings iv. 33), apparently of aromatic odor, so that it was burned with the Red Heifer (Num. xix. 6). It was also used in the purification of lepers and leprous houses (Lev. xiv. 4, 6, 49, 51; comp. Num. xix. 18; Ps. li. 9), and in the sprinkling of the blood of the paschal lamb on the door-posts (Ex. xii. 22).

The "ezob" is evidently not common hyssop (*Hyssopus officinalis*), which is not a native of Palestine. The Talmud (see below) also distinguishes the ezob of the Pentateuch from the Greek and Roman hyssop. Maimonides (on Neg. xiv. 6) interprets "ezob" by the Arabic "ṣa'tar," denoting some species of *Satureia*, which is cognate to the *Origanum* and of which the *S. Thymbra* is found in Palestine; so also the other old Jewish exegetes, as Saadia in his Arabic translation of the Pentateuch; Ḳimḥi in his "Oẓar ha-Shorashim," *s.v.*; Abu al-Walid, etc. Some modern authorities would identify the ezob with the caper-plant (*Capparis spinosa*), which abounds in Egypt, in the Sinaitic peninsula, and in Palestine, and the cleansing properties of which seem to have been traditional in the Orient. This view finds support in the similarity of "ezob" to "aṣaf," the Arabic name for the caper.

In Neg. xiv. 6 and parallels are enumerated, besides the ezob of the Pentateuch, five other kinds, namely, the Greek, the colored, the wild, the Roman, and that "with some [other] epithet." For the regulations of the ritual use of the ezob, see Parah xi., xii.; in Parah xi. 8 the ezob is considered as a wood; while in Suk. 13a it is counted among the reeds and branches with which the booth may be covered. With allusion to I Kings iv. 33 the ezob is metaphorically applied to the humble and lowly (M. Ḳ. 25b).

Bibliography: J. Forbes Royle, *On the Hyssop of Scripture*, in *Jour. Royal Asiatic Soc.* viii. 193-212; Tristram, *Nat. Hist.* p. 455.

E. G. H. I. M. C.

I

I. See Yod.

IBIS. See Heron.

IBN: Arabic word (in Hebrew אבן) meaning "son," and having the shortened form "ben" or "bin" (בן) when standing between the proper name of the father and that of the son, provided both names form part either of the subject or of the predicate of the sentence; plural, "banu" (nominative) and "bani" (accusative and genitive). It was common among the Semites and other peoples to designate a person as the son of so-and-so, the father's name being more usual than the mother's. In medieval Hebrew the Arabic word "ibn" was pronounced "aben" (comp. Geiger, "Moses ben Maimon," in "Nachgelassene Schriften," iii. 74), the change in the pronunciation of the first letter being due to the different value of א as a vowel-letter in the two languages. The abbreviation for אבן is 'ן, noteworthy as being the only instance of a word in Hebrew shortened at the beginning instead of at the end. This form, "son of so-and-so," came to be used in Arabic (as it was used also in the Bible) as a simple surname or family name (compare the names "Mendelssohn," "Johnson" = respectively "son of Mendel," "son of John").

Family Names Compounded of "Ibn."

In Hebrew writings the Jews rarely used "ibn" or "aben" before the proper name of the father, placing it more usually before the name of the supposed founder of the family. Naḥmanides (13th cent.) says that all the Arabs called themselves by the names of their respective ancestors, and all the Israelites who dwelt in Egypt by those of their families. Such family names, originally composed with אבן, are, for example: Ibn

'Abbas
'Abbasi
Abun
Adoniya
'Aḳnin
'Aḳra
'Arama
'Aṭṭar
Ayyub
Berakyah
Burgil
Dabi
Danan
Ezra
Fakhkhar
Fandari
Ḥasdai
Ḥason
Ḥayyun
Ḳimḥi
Laṭif
Migas
Sason
Verga

The Arabic "ibn" (אבן) as a designation for the "son" or "descendant" of some one became so naturalized in Hebrew that Joseph ibn Caspi (14th cent.) in his Hebrew lexicon really considered it to be a Hebrew word (אבן = "stone"), meaning the substance of a person or a thing.

In Spanish and Portuguese as well as in Latin translations of the Middle Ages (and hence in the rest of the European languages) "Ibn" is found in the forms "Iben" and "Iven," as in Hebrew, and in composition with other words formed such names as "Abenzarbarre" ("Ibn Zabarra"), "Abendanan," "Abenshaprut," "Avengayet" ("Ibn Ghayyat"; see Jacobs in "J. Q. R." vi. 614), "Avencebrol," and finally "Avicebron" ("Ibn Gabirol"), "Averroes" ("Ibn Roshd"), "Avicenna" ("Ibn Sina"), etc.

Bibliography: Steinschneider, *An Introduction to the Arabic Literature of the Jews*, in *J. Q. R.* ix. 228, 614; x. 120 *et seq.*; idem, *Die Arabische Literatur der Juden*, Introduction, pp. xv., xxxix.

T. M. Sc.

IBN ABUN, SAMUEL BEN JUDAH. See Samuel ibn Abun ben Judah.

IBN ALFANGE: Spanish author; flourished in the eleventh century. Nothing is known of his life except that he embraced Christianity in 1094 and filled the position of "official" under the famous hero Cid Campeador (Rodrigo, or Ruy Diaz de Vivar), who died at Valencia in 1099. Ibn Alfange wrote in Arabic a biography of his master, Spanish translations of which were made by the Spanish historian Pero Anton Beuter and by the Spanish poets.

Bibliography: Wolf, *Bibl. Hebr.* i., No. 34; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 65; Steinschneider, *Die Arabische Literatur der Juden*, § 90b.

G. I. Br.

IBN BAL'AM, ABU ZAKARYA YAḤYA (R. JUDAH): Hebrew grammarian of Toledo, Spain, about 1070–90. In the introduction to his "Moznayim" Abraham ibn Ezra mentions Ibn Bal'am among the early masters of Hebrew grammar, and Moses ibn Ezra, in his "Kitab al-Muḥaḍarah," gives the following data:

> "Ibn Bal'am came from a respected family in Toledo, and settled later in Seville. In his old age he devoted himself to the study of law [that is, to theology]. He possessed a quick comprehension and an excellent memory. His style was direct and terse, so that he could present comprehensive subjects in a few words. His literary work extended especially to compendious treatises, in which he availed himself of the thorough and comprehensive studies of his predecessors, but from which he extracted with care only their most essential and valuable contents. . . . Against his otherwise noble character and sedate nature his irritable temperament stood in marked contrast. Nobody escaped his criticism, which consisted not merely in the pointing out of faulty passages, but in a trenchant and ruthless analysis of their errors."

This characterization is fully borne out by Ibn Bal'am's writings.

Ibn Bal'am wrote altogether in Arabic. Some of his works are known only from quotations or references, by himself or by others. Those of his writings which have been preserved are partly in Arabic, partly in Hebrew translations. The following works are known to be his: (1) "Ta'lif fi al-Muṭabiḳ wal-Mujanis" (in Hebrew, "Sefer ha-Tagnis"), on Hebrew homonyms, still unpublished. Only a fragment of the original Arabic has been preserved (see Poznanski in "R. E. J." xxxvi. 298). (2) "Ḥuruf al-Ma'ani" (in Hebrew, "Otiyyot ha-'Inyanim"), on Hebrew particles. Its publication was commenced by S. Fuchs in "Ha-Ḥoḳer" (i. 113 *et seq.*), but was not finished. Fragments of the original Arabic are to be found in the notes to Ibn Janaḥ's "Kitab al-Uṣul," published by Neubauer. (3) "Al-Af'al al-Mushtaḳḳah min al-Asma'" (in Hebrew, "Ha-Pe'alim Shehem mi-Gizrat ha-Shemot"), on verbs; published by G. Polak in "Ha-Karmel" (iii. 321 *et seq.*), and republished by B. Goldberg and Adelman in "Ḥayye 'Olam" (Paris, 1879). A third edition was begun in "Ha-Misderonah" (i. 21 *et seq.*), but remained unfinished. (4) "Al-Irshad," a lost grammatical treatise mentioned by Ibn Barun ("Kitab al-Muwazanah," p. 21). (5) "Ta'did Mu'jizat al-Taurat wal-Nubuwwat," an enumeration of the miracles in the Pentateuch and in the Prophets. It is mentioned by Moses ibn Ezra, but is otherwise unknown. (6) "Kitab al-Tarjiḥ," a commentary to the Pentateuch; unpublished; only Numbers and Deuteronomy are extant. (7) "Nuḳaṭ al-Miḳra," a short Biblical commentary. The greater part of this work is still in existence. The commentary on the Book of Isaiah has been published by Derenbourg ("R. E. J." xvii. 172 *et seq.*). (8) Two liturgical hymns; Hebrew translations (see Landshuth, "'Ammude ha-'Abodah," i. 66).

In addition to the above, a work on Masoretic rules and accents, "Hidayat al-Ḳari" (in Hebrew, "Horayat ha-Ḳore"), an extract from which, under the title "Ṭa'ame ha-Miḳra," was published by Mercier (Paris, 1565), who also published the second part, containing the accentuation of the books of Psalms, Proverbs, and Job (*ib.* 1556), has usually been attributed to Ibn Bal'am. Wickes, however, who published the Arabic original on the poetic accents, has questioned this authorship.

Bibliography: Steinschneider, *Hebr. Uebers.* § 548; *Zeit. für Hebr. Bibl.* i. 96, iv. 17; S. Fuchs, *Studien über Abu Zakarija Jahja (R. Jehudah) Ibn Bal'am*, i., Berlin, 1893.

G. C. L.

IBN BARUN, ABU IBRAHIM ISḤAḲ: Spanish grammarian; lived in the eleventh and twelfth centuries, probably at Barcelona. He was a pupil of the grammarian Levi ibn Tabban of Saragossa (author of the "Mafteaḥ"), and a contemporary of Judah ha-Levi and Moses ibn Ezra, who dedicated to him several of their poems; the latter also wrote an elegy on his death (comp. "Kokebe Yizḥaḳ," 1858, p. 28; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1972; Brody, in "Monatsschrift," xl. 33). Ibn Barun was well versed in Arabic literature, and was the first to realize the close connection existing between Hebrew grammatical and lexicographical forms and those of the Arabic. This connection was pointed out by him in a work entitled "Kitab al-Muwazanah," divided into two parts, the first treating of Hebrew grammar in comparison with Arabic, the second of lexicography. Fragments of this work, which until recently was known only from quotations, were discovered in the Imperial Library of St. Petersburg, and published, with introduction, translation, and notes in Russian, by Paul v. Kokowzow (St. Petersburg, 1894).

Ibn Barun frequently quotes the Koran, the "Mu'allaḳat," the "Kitab al-'Ain" of Khalil, and many other standard works of Arabic literature, with which he was thoroughly acquainted. His Hebrew sources were Saadia Gaon, Hai Gaon, Dunash ibn Tamim, Ḥayyuj (whose theories he frequently criticized), Ibn Janaḥ, Samuel ha-Nagid, Solomon ibn Gabirol, Ibn Jashush, Ibn Bal'am, and Moses Gikatilla. Moses ibn Ezra says that Ibn Barun also compared Hebrew with Latin and Berber, and that his dictionary is superior to that of Dunash ibn Tamim. Nevertheless, Ibn Barun's work passed almost unnoticed by the Hebrew philologists of the Middle Ages. He is mentioned by name only by Moses ibn Ezra in his treatise on Hebrew poetry and rhetoric. Several of his comparisons are cited without acknowledgment by Joseph Ḳimḥi, by Abraham ben Solomon of Yemen in his work on the Prophets, and by an anonymous fifteenth-century commentator to the "Moreh Nebukim."

Bibliography: Steinschneider, *Cat. Bodl.* col. 1060; idem, in Kobak's *Jeschurun*, ix. 66-67; idem, *Die Arabische Litteratur der Juden*, § 97; J. Derenbourg, in *R. E. J.* xxx. 156; Bacher, in Stade's *Zeitschrift*, xiv. 223 *et seq.*; Neubauer, in *J. Q. R.* vi. 567; Eppenstein. in *R. E. J.* xli. 233; idem, in *Ha-Eshkol*, ii. 198; David von Günzburg, in *Ha-Meliẓ*, 1895, Nos. 152, 176, 225, 226.

T. I. Br.

IBN BILIA, DAVID BEN YOM-ṬOB: Portuguese philosopher; lived in the thirteenth and fourteenth centuries. Steinschneider believes him to have been the father of the astronomer Jacob Poel. Ibn Bilia was the author of many works, the greater part of which, no longer in existence, are known only by quotations. Among them were: "Me'or 'Enayim," a commentary on the Pentateuch, quoted by Caspi, Levi ben Gershon, and chiefly by the author's countryman Samuel Zarza, who often criticized Ibn Bilia's interpretations as being too mystical; "Yesodot ha-Maskil," published, with a French translation by S. Klein, in the collection "Dibre Ḥakamim," Metz, 1849. In the "Yesodot" Ibn Bilia propounded thirteen articles of belief in addition to those of Maimonides. These are: (1) The existence of incorporeal intellects; (2) The creation of the world; (3) The existence of a future life; (4) Emanation of the soul from God; (5) The soul's existence through its own substance and its self-consciousness; (6) Its existence independent of the body it subsequently occupies; (7) Retribution of the soul; (8) Perdition of the souls of the wicked; (9) Superiority of the Mosaic law over philosophy; (10) The presence of an esoteric as well as an exoteric meaning in Holy Scripture; (11) Inadmissibility of emendations of the Torah; (12) The reward of the fulfilment of the divine precepts implied in the precepts themselves; (13) The inadequacy of ceremonial laws alone for the realization of human perfection. These, together with the thirteen articles of Maimonides, make twenty-six, the numerical value of the Tetragrammaton.

Ibn Bilia also wrote "Ẓiyyurim," an ethical work; "Kilale ha-Higgayon," a work on logic, of which only a fragment has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2168); "Ma'amar bi-Seguliot 'Or ha-Naḥash," a treatise on the medicinal virtues of the skin of the serpent, translated from Johannes Paulinus' Latin translation "Salus Vitæ" (Munich, No. 228); a treatise on astrology and its connection with medicine.

Bibliography: Zunz, *Additamenta zu Delitzsch's Katalog der Leipziger Bibliothek*, p. 326; Dukes, in *Literaturblatt des Orients*, viii. 116, 456; idem, *Naḥal Ḳedumim*, p. 48; Senior Sachs, *Ha-Paliṭ*, pp. 31-33; Steinschneider, *Cat. Bodl.* col. 857; Kayserling, *Gesch. der Juden in Portugal*, p. 68; Steinschneider. *Hebr. Uebers.* pp. 499, 806.

K. I. Br.

IBN DANAN, SAADIA BEN MAIMUN BEN MOSES: Lexicographer, philosopher, and poet; flourished at Granada in the second half of the fifteenth century. He exercised the function of dayyan at Granada and enjoyed a great reputation as Talmudist. When the Jews were banished from Spain, Saadia and his father, Maimun, settled at Oran, where they remained until their deaths (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492).

Ibn Danan was the author of the following works: (1) "Al-Ḍaruri fi al-Lughah al-'Ibraniyyah" (The Necessary [Rule] of the Hebrew Language), a Hebrew grammar with a chapter on Hebrew prosody (this chapter, translated by the author into Hebrew at the request of his pupils not acquainted with Arabic, was published by A. Neubauer in his "Meleket ha-Shir," Frankfort, 1865); (2) a Hebrew dictionary in Arabic; (3) commentary on ch. liii. of Isaiah, published by Neubauer in "The Fifty-third Chapter of Isaiah According to the Jewish Interpreters," Oxford, 1877; (4) a philosophical treatise on the shape of the letters of the alphabet, still extant in a manuscript in the Bodleian Library which contains many other small treatises by Danan on various subjects; (5) "Sefer he-'Aruk," a Talmudical lexicon, still extant in manuscript (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492); (6) responsa, printed at the end of the collection of responsa entitled "Pe'er ha-Dor," by Maimonides (§§ 225-230); (7) "Ma'amar 'al Seder ha-Dorot" (Treatise on the Order of the Generations), giving the chronology of the Jewish kings, published by Edelmann in "Ḥemdah Genuzah," Königsberg, 1856; (8) "Ḳaṣidah," a poem in honor of Maimonides' "Moreh Nebukim," inserted in the collection "Dibre Ḥakamim" published by Eliezer Ashkenazi of Tunis (Metz, 1849).

Bibliography: Dukes, *Naḥal Ḳedumim*, p. 1, note; Neubauer, in *Journal Asiatique*, 1862, ii. 256 *et seq.*; idem, *Cat. Bodl. Hebr. MSS.* Nos. 1492, 2061 (3), 2233; Carmoly, in the Life of Azulai, at the beginning of the *Shem ha-Gedolim*; idem, *Itinéraires*, p. 330; Steinschneider, *Cat. Bodl.* col. 2156; Blumgrund, *Life and Works of Saadia ibn Danan* (in Hungarian), Presburg, 1900; Bacher, *Rev. Et. Juives*, xli. 268 *et seq.*; Steinschneider, *Die Arabische Litteratur der Juden*, p. 142.

G. I. Br.

IBN DAUD HA-LEVI. See Abraham ibn Daud.

IBN EZRA, ABRAHAM BEN MEÏR (ABEN EZRA): Scholar and writer; born 1092-1093; died Jan. 28 (according to Rosin, Reime und Gedichte, p. 82, n. 6, 1167 (see his application of Gen.

xii. 4 to himself). His father's name was Meïr and his family was probably a branch of the Ibn Ezra family to which Moses ibn Ezra belonged. Moses in his poems mentions Abraham by his Arabic name, Abu Isḥaḳ (Ibrahim) ibn al-Majid ibn Ezra (Steinschneider, "Cat. Bodl." col. 1801), together with Judah ha-Levi. Both were, according to Moses, from Toledo, and afterward settled in Cordova. Ibn Ezra himself once—in an acrostic—names Toledo as his native place ("Monatsschrift," xlii. 19) and at another time Cordova (beginning of the Ḥayyuj translation). According to Albrecht ("Studien zu den Dichtungen Abraham ben Ezra," in "Z. D. M. G." *l.c.* p. 422), it is certain that he was born in Toledo. Through his emigration from Spain his life was divided into two periods. In the first and longer of these, which extended almost to the year 1140, he won for himself in his native land a name as a poet and thinker. Moses ibn Ezra, who was an intimate friend of his, extols him as a religious philosopher ("mutakallim") and as a man of great eloquence; and a younger contemporary, Abraham ibn Daud, at the end of his history ("Sefer ha-Ḳabbalah," ed. Neubauer, p. 81), calls him the last of the great men who formed the pride of Spanish Judaism and who "strengthened the hands of Israel with songs and with words of comfort." In this first period of his life Ibn Ezra's creative activity was chiefly occupied with poetry; and the greater number of his religious and other poems were probably produced during that time. He likes to call himself "the poet" ("ha-shar," introduction to Pentateuch commentary) or "father of poems" (end of the versified calendar regulations); and in a long poem of lamentation (Rosin, "Reime und Gedichte des Abraham ibn Ezra," p. 88) he says: "Once in my youth I used to compose songs with which I decorated the Hebrew scholars as with a necklace." The fact, however, that Ibn Ezra had pursued serious studies in all branches of knowledge during his life in Spain, is shown by the writings of the second period of his life. The wealth and variety of their contents can be explained only by the compass and many-sidedness of his earlier studies.

First Period: to 1140.

His Friends.

The most prominent scholars among the Jews of Spain were Ibn Ezra's personal friends: in Cordova itself, which was his permanent residence, Joseph ibn Ẓaddiḳ and especially Judah ha-Levi. The latter was only a few years older than Ibn Ezra; and on one occasion addressed a very witty saying to Ibn Ezra's father-in-law (see Geiger, "Nachgelassene Schriften," iv. 332). In his Bible commentary Ibn Ezra afterward reported many text interpretations from his talks with Judah ha-Levi (see Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," etc., pp. 132 *et seq.*). That he associated and debated with the representatives of Karaism, which was so widely spread in Spain in his time, and that he was well acquainted with their literature, is shown by many passages in his commentary on the Bible.

His Son Isaac.

Ibn Ezra nowhere says anything about his family connections; but from a remark in a long comment on Ex. ii. 2 it may be concluded that his marriage had been blessed with five children. They probably died early, however, except his son Isaac, who left Spain at the same time as his father, and who in 1143 composed in Bagdad songs in honor of the Arab Hibat Allah (Nathanael). According to Albrecht, however, Abraham left Spain after Isaac, perhaps because of the conversion of the last-named to Islam, and with the purpose of bringing him back to Judaism. Isaac's conversion was a severe blow to his father; and the latter expressed his grief in two moving poems ("Diwan," Nos. 203 and 205; Rosin, *l.c.* pp. 84 *et seq.*). Albrecht says Ibn Ezra left Spain in 1137. Unable to bring his son back to Judaism, he went to Rome (1140), where after many troubles he found a period of rest.

Second Period: After 1140.

In the second half of his life one must imagine Ibn Ezra a lonely man, who, bound by no family ties, led the unsettled life of a wanderer. Nevertheless he resided for periods of several years in various places each. The year 1140 is given as the definite date with which this second period begins. In that year he composed several works in Rome. This date, as well as those following, is furnished by Ibn Ezra in some of his works. He says of himself in the introductory poem to his Kohelet commentary: "He departed from his native place, which is in Spain, and came to Rome." But this proves nothing against the supposition that some at least of his journeys in northern Africa and Egypt, concerning which there is definite information, were made between his departure from Spain and his arrival at Rome. Ibn Ezra was perhaps in Africa at the same time with Judah ha-Levi. A statement of Solomon ibn Parḥon's ("Maḥberet he-'Aruk," 4b) seems to speak of their joint stay there, although his remark may have another meaning. But it is possible that Ibn Ezra's travels in the East, which, as many suppose, took him to Palestine and even to Bagdad (tradition states that he went even as far as India), interrupted his stay in Italy, or occurred between that time and his sojourn in Provence.

In Provence.

A whole series of works on Bible exegesis and grammar was the fruit of his stay in Italy. He is known to have been in the following cities: Rome (1140), Lucca (1145), Mantua (1145–46), Verona (1146–1147). In Rome he had for a pupil Benjamin b. Joab, for whose benefit he composed his commentary on Job. Ibn Ezra went to Provence before 1155, stopping in the town of Béziers, where he wrote a book on the names of God, dedicated to his patrons Abraham b. Ḥayyim and Isaac b. Judah. A native of that city, Jedaiah Bedersi, speaks enthusiastically, more than a hundred and fifty years afterward, of Ibn Ezra's stay in Provence (Solomon ibn Adret, Responsa, No. 418). Judah ibn Tibbon of Lunel, a contemporary of Ibn Ezra, speaks of the epoch-making importance of the latter's stay in southern France (preface to "Riḳmah"). Ibn Ezra was in Narbonne in, or shortly before, 1139, and answered certain questions for David b. Joseph. He made a stay of several years in northern France, in the town of Dreux (department of Eure). On account of a corruption (רדום) of the Hebrew name of this town (דרום), it was for a long time thought that Ibn Ezra wrote his works on the Island of Rhodes, and later (since Grätz) that he wrote them in the town of Rodez (Rhodez) in southern France ("R. E. J." xvii. 301; "Monatsschrift," xlii. 22).

In Northern France.

In Dreux Ibn Ezra completed several of his exegetical works, and, after recovering from an illness, began a new commentary on the Pentateuch ("Monatsschrift," xlii. 23). In 1158 Ibn Ezra was in London, where he wrote his religio-philosophic work "Yesod Mora" for his pupil Joseph b. Jacob, also his letter on the Sabbath. In northern France Ibn Ezra came into contact (at Rouen ?) with the celebrated grandson of Rashi, R. Jacob Tam, and a poem in praise of his brother R. Samuel b. Meïr written there by Ibn Ezra has been preserved (Rosin, *l.c.* p. 225).

In 1160 he was again in Provence, and at Narbonne he translated an astronomical work from the Arabic. If the dates given in a poem concluding his commentary on the Pentateuch are correct (comp. Rosin, *l.c.* p. 81), Ibn Ezra's life ended at the place where the second period of his activity began, namely, Rome, where he put the finishing touches to his commentary and probably also began his last grammatical work ("Safah Berurah"). In the introductory verse of this uncompleted work, which he wrote for his pupil Solomon, Ibn Ezra expresses the hope that "it will be a legacy of Abraham the son of Meïr, and will preserve his memory from generation to generation." These are the farewell words of a writer who at the same time feels his end approaching and reckons on lasting fame. If Abraham Zacuto's statement ("Yuḥasin," ed. London, p. 218)—which, however, is not substantiated—be accepted, that Ibn Ezra died in Calahorra (in northern Spain on the boundary between Navarre and Old Castile), it must be supposed that a longing to see his old Spanish home made him leave Rome and that he died on the way on Spanish soil.

In one of his best-known poems ("Nedod Hesir Oni") Ibn Ezra has characterized the second period of his life in the words: "I resided in that place as a stranger, wrote books, and revealed the secrets of knowledge." He is the only example of a wandering scholar who developed an unusually rich literary activity in his roaming existence under the stress of circumstances, and who wrote works of lasting importance.

A Roving Scholar.

Ibn Ezra himself regarded his life as that of an exile. He always called himself a Spaniard ("Sefardi"), and gives a touching expression of his love for his fatherland in an elegy on the persecution by the Almohades which began in 1142. In this poem ("Diwan," No. 169) he enumerates the Spanish and the North-African towns in which the communities fell victims to the persecution. His remark on the commandment concerning the festal bunch of greens (Lev. xxiii. 40) gives a glimpse into his longing for his beautiful native land: "Whoever is exiled from Arabian lands to the lands of Edom [Christian Europe] will understand, if he has eyes, the deep meaning of this commandment."

His Mission.

The wandering life of an exile, such as Ibn Ezra led for nearly three decades, gave him the opportunity to carry out a mission which was to an eminent degree historical. He became a propagator among the Jews of Christian Europe, who were unacquainted with Arabic, of the science of Judaism, a science which had been founded long before with that language as its literary medium. He was fitted for this mission, as no one else, through the versatility of his learning and through his clear and charming Hebrew style. The great compass of his literary activity will be seen from the following résumé of his works:

Biblical Exegesis: Ibn Ezra's importance in this field has already been mentioned (see JEW. ENCYC. iii. 169, *s.v.* BIBLE EXEGESIS). His chief work is the commentary on the Pentateuch, which, like that of Rashi, has called forth a host of supercommentaries, and which has done more than any other work to establish his reputation. It is extant both in numerous manuscripts and in printed editions (1st ed., Naples, 1488). The commentary on Exodus published in the printed editions is a work by itself, which he finished in 1153 in southern France. A shorter commentary on Exodus, more like the commentaries on the remaining books of the Pentateuch, was first published in 1840 at Prague (ed. I. Reggio).

Commentaries.

A combination of these two commentaries is found in an old and important Cambridge MS. (Bacher, "Varianten zu Abraham ibn Ezra's Pentateuchcommentar, aus dem Cod. in Cambridge No. 46," Strasburg, 1894). M. Friedländer has published the beginning of a second commentary on Genesis ("Essays," 1877). The complete commentary on the Pentateuch, which, as has already been mentioned, was finished by Ibn Ezra shortly before his death, was called "Sefer ha-Yashar." In the rabbinical editions of the Bible the following commentaries of Ibn Ezra on Biblical books are likewise printed: Isaiah (1874; separate ed. with English translation by M. Friedländer); the Twelve Minor Prophets; Psalms; Job; the Megillot; Daniel. The commentaries on Proverbs and Ezra (with Nehemiah) which bear Ibn Ezra's name are by Moses Ḳimḥi. Another commentary on Proverbs, published in 1881 by Driver and in 1884 by Horowitz, is also erroneously ascribed to Ibn Ezra. Additional commentaries by Ibn Ezra to the following books are extant: Song of Solomon (ed. Mathews, 1874); Esther (ed. Zedner, 1850); Daniel (ed. Mathews, 1877). He also probably wrote commentaries to a part of the remaining books, as may be concluded from his own references (see Ludwig Levy, "Reconstruction des Commentars Ibn Ezra's zu den Ersten Propheten," Berlin, 1903).

Hebrew Grammar: (1) "Moznayim" (1140), chiefly an explanation of the terms used in Hebrew grammar; as early as 1148 it was incorporated by Judah Hadassi in his "Eshkol ha-Kofer," with no mention of Ibn Ezra (see "Monatsschrift," xl. 74), first ed. in 1546. (2) Translation of the work of Ḥayyuj into Hebrew (ed. Onken, 1844). (3) "Sefer ha-Yesod," or "Yesod Diḳduḳ," still unedited (see Bacher, "Abraham ibn Ezra als Grammatiker," pp. 8-17). (4) "Ẓaḥot" (1145), on linguistic correctness, his best grammatical work, which also contains a brief outline of modern Hebrew meter; first ed. 1546. (5) "Safah Berurah" (see above), first ed. 1830. (6) A short outline of grammar at the beginning of the unfinished commentary on Genesis. The importance of Ibn Ezra's grammatical writings has already been treated in GRAMMAR, HEBREW.

Smaller Works, Partly Grammatical, Partly Exegetical: (1) "Sefat Yeter," in defense of Saadia Gaon against Dunash ben Labraṭ, whose criticism of Saadia, Ibn Ezra had brought with him from Egypt; published by Bislichs 1838 and Lippmann 1843. (2) "Sefer ha-Shem," ed. Lippmann, 1834. (3) "Yesod Mispar," a small monograph on numerals, ed. Pinsker, 1863, at the end of his book on the Babylonian-Hebrew system of punctuation. (4) "Iggeret Shabbat," a responsum on the Sabbath, dated 1158, ed. Luzzatto, in "Kerem Ḥemed," iv. 158 *et seq.*

Religious Philosophy: "Yesod Mora" (1158), on the division of and reasons for the Biblical commandments; 1st ed. 1529. For Ibn Ezra's religious philosophy, in which Neoplatonic ideas predominate, see Rosin in "Monatsschrift," xlii., xliii. Rosin has not noticed the metaphysical works "'Aruggat ha-Ḥokmah" and "Pardes ha-Mezimmah" (see "Kerem Ḥemed," iv. 1-5), written in rimed prose, the authenticity of which is

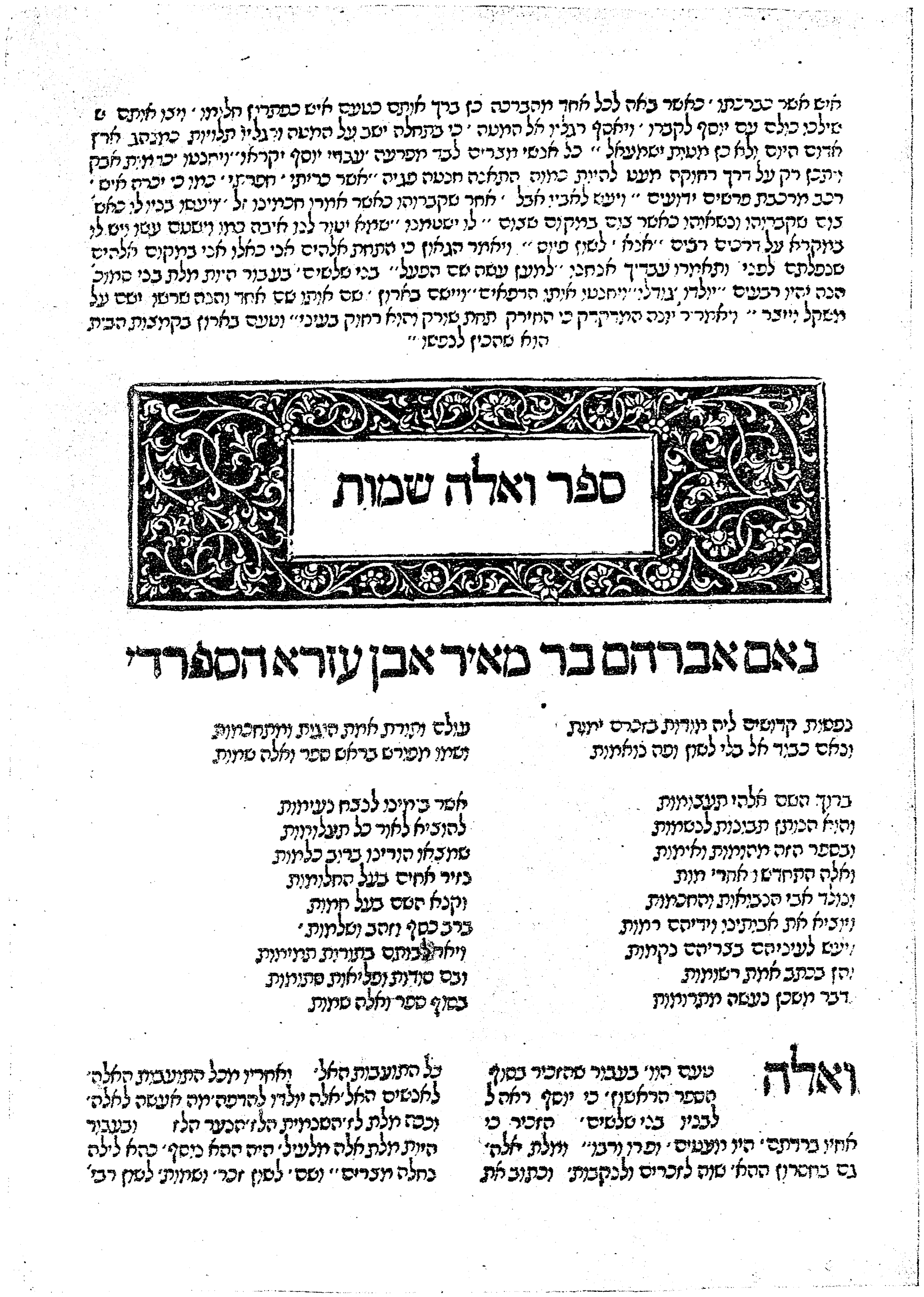

איש אשר כברכתו · כאשר באה לכל אחד מהברכה כן ברך אותם כטעם איש כפתרון חלומו · ויצו אותם שילכו כולם עם יוסף לקברו · ויאסף רגליו אל המטה · כי בתחלה ישב על המטה ורגליו תלויות כמנהג ארץ הדוס היום ולא כן מנהג ישמעאל ·· כל אנשי מצרים לבד מפרעה · עבדי יוסף יקראו ·· ויחנטו · אין לו ריע במקרא רק על דרך רחוקה מעט להיות כמוהו התאנה חנטה פגיה ·· אשר כריתי · חפרתי · כמו כי יכרה איש · רכב מרכבת פרשים ידועים ·· ויעש לאביו אבל · אחר שקברוהו כאשר אמרו חכמינו ז״ל ·· ויעשו בניו לו כאשר צום שקברוהו ונשאוהו כאשר צום במקום שצום ·· לו ישטמנו ·· שמא ישוב לבו איבה כמו וישטם עשו ויש לו במקרא על דרכים רבים ·· אנא · לשון פיוס ·· ויאמר הגאון כי התחת אלהים אני כאלו אני במקום האלהים שנפלתם לפני ותאמרו עבדיך אנחנו ·· למען עשה שם הפעל ·· בני שלשים · בעבור היות אלת בני כמוך הנה יהיו רבעים ·· ילדו על ברכי ·· ויחנטו אותו הרפאים ·· ויישם בארון · שם אותו שם אחד והנה שרשו ושם על משקל וייצר ·· ואמר ר׳ יונה המדקדק כי החירק תחת שורק והוא רחוק בעיני ·· וטעם בארון בקופסות הבית הוא שהכין לנפשו ··

ספר ואלה שמות

נאם אברהם בר מאיר אבן עזרא הספרדי

כפות קדושים ליה מודות בזכרם יתנת · עולם ותורת אמת הוגות ומתאמנות
ונאם כבוד אל בלי לשון ושפה נואמות · ושמו מפרש בראש ספר ואלה שמות

ברוך השם אלהי תעצומות · אשר ביקרנו לבאר נעימות
והוא הנותן תבונות לנשמות · להוציא לאור כל תעלומות
ובספר הזה מהומות ואימות · שמצאו הורינו בריב כלמות
ואלה הקדושים אחרי מות · נזיר אחים בעל החלומות
ונולד אבי הנביאות והחכמות · וקנא השם בעל קמות
ויוציא את אבותינו וידיהם רמות · ברב כסף וזהב ושלמות ·
ויעש לעיניהם בצריהם נקמות · ויאר לבותם בתורות תמימות
והן בכתב אמת רשומות · וגם סודות ופליאות סתומות
דבר משכן נעשה מתרומות · בסוף ספר ואלה שמות

ואלה טעם הוי׳ בעבור שהזכיר בסוף הספר הראשון · כי יוסף ראה ל לבניו בני שלשים · הזכיר כי אחיו בדרכם · היו מעטים · ופרו וירבו ·· ואלת אלה · גם בחסרון ההא׳ שוה לזכרים ולנקבות · וכתוב את כל התועבות האל · ואחריו מכל התועבות האלה · לאנשים האל · אלה ילדו להרפה · מה מעשה לאלה · ובכה אלת לו · הסכינות האל · הכסעד האל ובעבור היות אלת אלה אלעיל · היה ההא כיסף · כהא לילה באלה מצרים ·· ושם · לשון זכר · ושמות · לשון רבים ·

PAGE FROM THE FIRST EDITION OF ABRAHAM IBN EZRA'S COMMENTARY TO THE PENTATEUCH, NAPLES, 1488.
(In the Columbia University Library, New York.)

maintained by Schreiner ("Der Kalam in der Jüdischen Litteratur," p. 35).

Mathematics, Astronomy, Astrology: (1) "Sefer ha-Eḥad," on the peculiarities of the numbers 1-9 (ed. Pinsker and Goldhardt, Odessa, 1867). (2) "Sefer ha-Mispar" or "Yesod Mispar," arithmetic. Steinschneider, on the basis of twenty manuscripts, describes its contents in "Abraham ibn Ezra," pp. 103-118. (3) "Luḥot," astronomical tables. (4) "Sefer ha-'Ibbur," on the calendar (ed. Halberstam, 1874). (5) "Keli ha-Neḥoshet," on the astrolabe (ed. Edelmann, 1845). (6) "Shalosh She'elot," answer to three chronological questions of David Narboni (ed. Steinschneider, 1847). (7) Translation of two works by the astrologer Mashallah: "She'elot" and "Ḳadrut" (Steinschneider, "Hebr. Uebers." pp. 600-603). The second work was edited by M. Grossberg in an appendix to Dunash b. Tamim's "Yeẓirah" commentary, London, 1902. Various astrological writings in two versions (written in 1146 and 1198; see Steinschneider, "Abraham ibn Ezra," pp. 126 *et seq.*; idem, "Cat. Bodl." col. 687).

Pseudepigraphic: The two commentaries on Biblical books which are falsely ascribed to Ibn Ezra mentioned above. In addition: (1) "Sefer ha-'Aẓamim" (Steinschneider, "Hebr. Uebers." p. 448). (2) "Sha'ar ha-Shamayim," the introduction to which has been published by Luzzatto in "Betulat Bat Yehudah," pp. v.-xi. See, further, Steinschneider, "Abraham ibn Ezra," pp. 71-75; *idem*, "Die Arabische Litteratur der Juden," p. 156.

As Poet.

Some of Ibn Ezra's poems are contained in the "Diwan" (260 numbers), which was edited by I. Egers from the only manuscript in existence. This also contains the religio-philosophical poem "Ḥai b. Meḳiẓ," in rimed prose, the contents of which are based on an Arabic prose work of Avicenna (Ibn Sina). Besides those contained in the "Diwan," there are a great many other poems by Ibn Ezra, some of them religious (the editor of the "Diwan" in an appended list mentions nearly 200 numbers) and some secular. Rosin has critically edited and translated a considerable number of these in several yearly reports of the Breslau Seminary (1885 to 1894). They have also been edited, together with an introduction and notes, by David Kahana, 2 vols., Warsaw, 1894.

Al-Ḥarizi ("Taḥkemoni," iv.) says of Ibn Ezra's poetry: "The poems of Ibn Ezra provide help in time of need, and cause refreshing rain in time of drought. All of his poetry is lofty and admirable in its contents." Zunz ("Literaturgesch." p. 207) says: "Through him the gap between piyyut [synagogal poetry] and classic style came clearly to be recognized. Yet poetry was not his special line of activity. Number and measure lurk in his verses, and flashes of thought spring from his words—but not pictures of the imagination."

It should also be noticed that no work by Ibn Ezra in Arabic has been preserved, although he was perfectly familiar with that language.

Bibliography: Grätz, *Gesch.* vi., especially note 8; Steinschneider, *Cat. Bodl.* cols. 680-689; idem, *Abraham ibn Ezra*, in *Zeitschrift für Mathematik und Physik*, xxv., Supplement, pp. 28, 59; D. Rosin, *Reime und Gedichte des Abraham ibn Ezra*, Breslau, 1885-94; *idem*, in *Monatsschrift*, xlii. 18-26; M. Friedländer, *Essays on the Writings of Ibn Ezra*, London, 1877; W. Bacher, *Abraham ibn Ezras Einleitung zu Seinem Pentateuchcommentar*, Vienna, 1876; idem, *Abraham ibn Ezra als Grammatiker*, Strasburg, 1882; *idem*, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 185-190, 289-306; Albrecht, *Studien zu den Dichtungen Abrahams ben Ezra*, in *Z. D. M. G.* lvii. 421 *et seq.*

G. W. B.

IBN EZRA, ISAAC (ABU SA'D): Spanish poet of the twelfth century; son of Abraham ibn Ezra. He won fame as a poet at an early age, probably while still in his Spanish home. Al-Ḥarizi ("Taḥkemoni," iii.) says of him: "Like his father, Isaac also drew from the springs of poetry; and some of the father's brilliancy flashes in the songs of the son." He probably left Spain with his father, before 1140. In 1143 Isaac was in Bagdad as a protégé of the Arab Abu al-Barakat Hibat Allah (Nathanael). The poem in which he extols his patron and his commentary on Ecclesiastes has been preserved (ed. by Dukes in "Kokebe Yiẓḥaḳ," xxiv.; comp. Steinschneider, "Hebr. Bibl." i. 91). When Hibat Allah became converted to Islam, Isaac ibn Ezra followed his example. Al-Ḥarizi says (*ib.*): "But when he came into Eastern lands the glory of God no longer shone over him; he threw away the costly garments of Judaism, and put on strange ones." Abraham ibn Ezra mourned in two elegies over the apostasy of his son. One of these poems was composed three years after Isaac's abandonment of Judaism, as appears from the second strophe. Abraham ibn Ezra, therefore, could not have heard of the sad event until a long time afterward. Regarding the possible identity of Isaac ibn Ezra and an Isaac b. Abraham ha-Sefaradi, for whom a copy of the Hebrew translation of Ḥayyuj's works and of the Mustalḥiḳ was made by Abu al-Walid, see "R. E. J." xx. 140.

Bibliography: Grätz, *Gesch.* 3d ed., vi. 255; Steinschneider, *Abraham ibn Ezra*, p. 68; idem, *Die Arabische Literatur der Juden*, p. 184; Brody, *Hebr. Bibl.* iii. 124-126.

G. W. B.

IBN EZRA, JOSEPH BEN ISAAC: Oriental rabbi of the sixteenth and seventeenth centuries; descendant of the Ibn Ezra family of Spain. Brought up in Salonica, he studied under the direction of Samuel di Modena, and became head of the Talmudic school there; among his pupils were Aaron Ḥazzan, Meïr Melammed, and Shabbethai Jonah. Late in life Ibn Ezra was compelled to seek refuge in Constantinople, whence he was called to the rabbinate of Sofia, in which city he died. Ibn Ezra was a learned Talmudist, and his works were highly esteemed. He wrote: "Rosh Yosef," a commentary on the Ṭurim, of which the part treating of communal taxes and contributions was published at Salonica (1601), under the title "Massa' Melek"; "'Aẓamot Yosef," commentary on Ḳiddushin (*ib.* 1601; Berlin, 1699; Fürth, 1767). In the preface to the latter the author states that the object of the commentary is to give, in addition to the ordinary exposition of the text ("peshaṭ"), a clear insight into the methodology of the Talmud. He states further that the responsa of Joseph ibn Leb (1576), which reached him after he had finished his commentary, compelled him to make some changes therein. Appended to the work are the halakic decisions of the treatise in question with explanations of some difficult passages in various other treatises. Ibn Ezra also wrote: a commentary on Baba Meẓi'a, mentioned in the "'Aẓamot Yosef"; rules for the interpretation of the Talmud; responsa, some of which are found in the "'Aẓamot Yosef," the responsa of Salomon ha-Kohen, Samuel di Modena's "Beno Shemuel," and the "Shai la-Mora" of Shabbethai Jonah.

Bibliography: Introduction to the *'Azamot Yosef*; Conforte, *Kore ha-Dorot*, p. 43b; Azulai, *Shem ha-Gedolim*, i. 77, ii. 108; Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 74; Steinschneider, *Cat. Bodl.* col. 1460.

S. I. Br.

IBN EZRA, JUDAH: Son of Joseph ibn Ezra of Granada; Spanish state official of the twelfth century. He was raised by Alfonso VII. of Castile to the position of commander of the frontier fort of Calatrava, to the dignity of "nasi" (prince), and, a few years later, to the post of majordomo of the royal household. Judah used his position and wealth to benefit his coreligionists, who were persecuted by the victorious Almohades. With the permission of Alfonso, Judah also vigorously combated Karaism, which was gaining ground in Castile, and wrote in refutation of its arguments.

Bibliography: Ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* pp. 80 *et seq.*; Grätz, *Gesch.* vii. 187 *et seq.*

G. M. K.

IBN EZRA, MOSES BEN JACOB HA-SALLAḤ (ABU HARUN MUSA): Spanish philosopher, linguist, and poet; born at Granada about 1070; died after 1138; relative of Abraham ibn Ezra and pupil of Isaac ibn Ghayyat. The surname "ha-Sallaḥ" is generally believed to have been given him on account of the numerous "seliḥot" written by him. Ibn Ezra belonged to one of the most prominent families of Spain. According to Isaac Israeli ("Yesod 'Olam," part iv., ch. xviii., end), he had three brothers, Isaac, Joseph, and Zerahiah, all of whom were distinguished scholars. From his correspondence with his junior and friend Judah ha-Levi, who dedicated to him many poems, it is known that Ibn Ezra suffered a great disappointment in the rejection of his addresses by a niece, who died shortly after her marriage to one of his brothers. To this affair of the heart, doubtless the cause of his leaving his native city, is probably due the note of melancholy and resignation which distinguishes his poetry.

Many-Sided Activity.

Ibn Ezra's activity was extensive and many-sided. He was a distinguished philosopher, an able linguist, and, above all, a powerful poet, of whom Judah al-Ḥarizi said: "Moses ibn Ezra draws pearls from the well of thought" ("Taḥkemoni," ch. iii.). To the domain of philosophy belongs Ibn Ezra's "Al-Ḥadiḳah fi Ma'ani al-Mujaz wal-Ḥaḳiḳah," anonymously translated into Hebrew under the title "'Arugat ha-Bosem." The Arabic original and a fragment of the translation are still extant in manuscript, the former in the Imperial Library of St. Petersburg, the latter in the libraries of Hamburg and Oxford (Steinschneider, "Hamburg Cat." No. 256; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1180, 20). The "'Arugat ha-Bosem" is divided into seven chapters: (i.) general remarks on God, man, and philosophy; (ii.) the unity of God; (iii.) the inadmissibility of applying attributes to God; (iv.) the impropriety of giving names to God; (v.) motion; (vi.) nature; (vii.) the intellect. The authorities quoted in this work are Hermes (identified by Ibn Ezra with Enoch), Pythagoras, Socrates, Aristotle, Plato, (pseudo-) Empedocles, Alfarabi, Saadia Gaon, and Solomon ibn Gabirol. However, the brilliancy of Ibn Ezra's achievements in other directions was prejudicial to his philosophical reputation, and although his "'Arugat ha-Bosem" betrays profound knowledge of the Greco-Arabic philosophy, it was somewhat neglected; the only known instance of its quotation is in a letter of Jedaiah Bedersi to Solomon ben Adret.

His Rhetoric.

Far more successful was the "Kitab al-Muḥaḍarah wal-Mudhakarah," a treatise on rhetoric and poetry, which was composed on the lines of the "Adab" writings of the Arabs, and is the only work of its kind in Hebrew literature. It was written at the request of a friend who had addressed to him eight questions on Hebrew poetry, and is divided into a corresponding number of chapters. In the first four the author treats generally of prose and prose-writers, of poetry and poets, and of the natural poetic gift of the Arabs, which he attributes to the climate of Arabia. He concludes the fourth chapter with the statement that, with very rare exceptions, the poetical parts of the Bible have neither meter nor rime. The fifth chapter is the most important. It begins with the history of the settlement of the Jews in Spain, which, according to the author, began during the Exile, the word "Sepharad" used by the prophet Obadiah (verse 20) meaning "Spain." Then comes a full description of the literary activity of the Spanish Jews, giving the most important authors and their works. In the sixth chapter the author quotes various maxims and describes the general intellectual condition of his time, which seems not to have been very brilliant. He deplores the indifference shown by the public to scholars. This indifference, he declares, does not affect him personally; for he can not count himself among those who have been ill-treated by fate; he has experienced both good and bad fortune. Moreover, he possesses a virtue which permits him to renounce any pretension to public recognition—the virtue of contentment and moderation. In the seventh chapter the author discusses the question whether it is possible to compose poetry in dreams, as some trustworthy writers claim to have done. The eighth chapter is divided into two parts, the first dealing with poetry and poems, and the second (in twenty paragraphs) with tropes, figures, and other poetic forms.

The "Kitab al-Muḥaḍarah" is still extant in manuscript in the libraries of Berlin, Oxford, and St. Petersburg. A part of the work, including the first four chapters, was published by Paul Kokowzow, St. Petersburg, 1895; the second chapter was published by H. Hirschfeld in his Judæo-Arabic chrestomathy. An estimate and analysis of the work have been given by Schreiner ("R. E. J." xxi., xxii.); an index of the authors and works referred to therein was made by Steinschneider ("Berlin Cat." ii. 30 *et seq.*). A fragment of a Hebrew translation (entitled "Eshkol ha-Kofer") of the "Kitab al-Muḥaḍarah" is cited by Zacuto ("Yuḥasin," p. 220, ed. London). In this work Ibn Ezra mentions another work of his, "Fi Faḍa'il Ahl al-Adab," which is no longer in existence.

His Poetry.

Ibn Ezra was an unrivaled master of the Hebrew language. His poetical productions, both sacred and secular, are distinguished by their beauty of form and style, and were, according to Al-Ḥarizi ("Taḥkemoni," iii.), preferred by poets even to those of Judah ha-Levi and Abraham ibn Ezra. Ibn Ezra's secular poems are contained in two works: in the "Tarshish" (so called on account of the 1,210 lines it comprised), or "'Anaḳ" (Arabic title "Zahr al-

Riyaḍ"), and in the first part of his "Diwan." The "Tarshish" is divided into ten chapters, each of which contains in order the twenty-two letters of the alphabet. It is written in the Arabic style of poetry termed "tajnis," which consists in the repetition of words in every stanza, but with a different meaning in each repetition. The first chapter is dedicated to a certain Abraham (certainly not Abraham ibn Ezra), whose merits he exalts in Oriental fashion. In the nine remaining chapters are discussed: (ch. ii.) wine, love, and song; (iii.) the beauty of country life; (iv., v.) love-sickness and the separation of lovers; (vi.) unfaithful friends; (vii.) old age; (viii.) vicissitudes of fortune, and death; (ix.) confidence in God; (x.) the glory of poetry.

Ibn Ezra's earnestness is reflected even in the most frivolous parts of the "Tarshish." It would seem that even when he sings of love and wine and of kindred subjects his mind is still occupied with the grave problems of life. He is a great lover of nature, and interprets it in vivid language. Especially striking is the seventh chapter, in which he bewails the loss of youth. His gray hair renders him sad and morose; "O that the night [blackness] still crowned my hair instead of the day!" he exclaims. His only consolation is that old age will free him from passions and enable him to lead a decorous life. The "Tarshish" was published by David Günzburg, Berlin, 1886. In the manuscript copies found in various European libraries (Munich, Oxford, Paris, etc.) the "Tarshish" is accompanied by a commentary explaining the signification of the homonyms used. It is possible that the elements of this commentary come from the author himself.

The "Diwan," still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1792), contains three hundred secular poems, consisting in part of praises of friends and elegies on the death of scholars.

Sacred Poems.

The greater part of Ibn Ezra's 220 sacred compositions, which are scattered in nearly all the Maḥzorim (that of the Ashkenazim excepted) and in the "Diwan," are penitential poems ("seliḥot") for the New-Year and the Day of Atonement. Their aim is to invite man to look within himself; they depict the emptiness of life, the vanity of worldly glory, the bitter disillusion which must be experienced at last by the pleasure-seeker, and the inevitableness of divine judgment. A skilfully elaborated piece of work is the "'Abodah," the introduction to which is a part of the Portuguese Maḥzor. Unlike his predecessors, Ibn Ezra begins his review of Biblical history not with Adam, but with the giving of the Law. The piyyuṭim which follow the mishnaic text of the Temple service, especially the piyyuṭ "Happy is the eye that beheld it," are of remarkable beauty.

Bibliography: Luzzatto, in *Kerem Ḥemed*, iv. 85 *et seq.*; Dukes, in *Ẓiyyon*, ii. 117; idem, *Moses ibn Ezra aus Granada*, Hamburg, 1839; Edelmann and Dukes, *Treasures of Oxford*, pp. 63 *et seq.*, London, 1851; Sachs, *Die Religiöse Poesie*, pp. 276 *et seq.*; Zunz, *Literaturgesch.* p. 202, and Index; Landshuth, *'Ammude ha-'Abodah*, pp. 239 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1801; idem, *Verzeichniss der Königlichen Bibliothek zu Berlin*, ii. 30, 128; idem, *Die Arabische Literatur der Juden*, p. 101; Grätz, *Gesch.* vi. 392; Schreiner, in *R. E. J.* xxi., xxii.; Brody, in *Monatsschrift*, xl.

J. I. Br.

IBN EZRA, SOLOMON BEN MOSES: Rabbi of Venice; flourished in the second half of the seventeenth century. He was a disciple of Joseph Escapa and wrote a preface to, and edited the second part of, the latter's "Rosh Yosef" (Smyrna, 1659). He also edited: Solomon Algazi's "Me'ullefet Sappirim," to which he wrote a preface (*ib.* 1665); R. Jacob Berab's responsa (Venice, 1663, with many of his own); and "Meḳor Baruk," the responsa of Baruch Kalai (Smyrna, 1660).

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1079; ii., No. 1064; Fürst, *Bibl. Jud.* i. 258; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 307, 727.

D. M. Sel.

IBN GABIROL, SOLOMON BEN JUDAH (ABU AYYUB SULAIMAN IBN YAḤYA IBN JABIRUL), known also as **Avicebron:** Spanish poet, philosopher, and moralist; born in Malaga about 1021; died about 1058 in Valencia. He is called by Grätz "the Jewish Plato," and by Steinschneider "the most original philosophical writer among the Jews and Arabs." The name "Avicebron" is a corruption of "Ibn Gabirol" ("Ibngebirol," "Avengebirol," "Avengebrol," "Avencebrol," "Avicebrol," "Avicebron"). Little is known of Gabirol's life. His parents died while he was a child. At seventeen years of age he became the friend and protégé of Jekuthiel Hassan. Upon the assassination of the latter as the result of a political conspiracy, Gabirol composed an elegy of more than 200 verses. The death of Hai Gaon also called forth a similar poem. When barely twenty Gabirol wrote "'Anak," a versified Hebrew grammar, alphabetical and acrostic, consisting of 400 verses divided into ten parts. Of this grammar, which Ibn Ezra characterizes as of incalculable value, ninety-five lines have been preserved by Solomon Parḥon. In these Gabirol reproaches his townsmen with their neglect of the holy tongue.

Gabirol's residence in Saragossa, in which city he passed his early days, was embittered by strife. Envy and ill-will pursued him, which accounts for the pessimistic strain underlying his work. Life finally became unbearable in Saragossa, and he fled. He thought of leaving Spain, but remained and wandered about. He gained another friend and patron in the person of Samuel ibn Nagdela, whose praises he sang. Later an estrangement arose between them, and Nagdela became for a time the butt of Gabirol's bitterest irony. All testimonies agree that Gabirol was comparatively young at the time of his death, which followed years of wandering. The year of his death was probably 1058 or 1059, the former date being accepted by Steinschneider ("Hebr. Uebers." p. 379, note 76) and Neubauer ("Monatsschrift," xxxvi. 498 *et seq.*). The erroneous supposition that Gabirol died before reaching his thirtieth year is due to a misunderstanding of some words of Sa'id by Moses ibn Ezra and by Al-Ḥarizi (comp. Kaufmann, "Studien," pp. 79-80, note 2; Kämpf, "Beiträge," p. 189; Wise, "Improvement of Moral Qualities," p. 6, note 3, New York, 1901). The incorrect date (1070) of Gabirol's death given in the "Yuḥasin" was accepted by many medieval and modern writers, among the latter being Munk, Dukes, Grätz, and Guttmann.

A strange legend concerning the manner of Gabirol's death is related by Ibn Yaḥya in "Shalshelet ha-Ḳabbalah." A Mohammedan, jealous of Gabirol's poetic gifts, slew him, and buried him beneath the roots of a fig-tree. The tree bore fruit abundantly; and the fruit was of extraordinary sweetness. This strange circumstance excited attention; a search was instituted, the remains of the murdered Gabirol were brought to light, and the murderer expiated his crime with his life.

Restorer of Neoplatonism.

Gabirol was the first teacher of Neoplatonism in Europe. He essayed again the part played by Philo. Philo had served as the intermediary between Hellenic, especially Platonic, philosophy and the Oriental world. He had Orientalized European philosophy and prepared the way for its Christianization. A thousand years later Gabirol Occidentalized Greco-Arabic philosophy and restored it to Europe. Strangely enough, the philosophical teachings of Philo and Gabirol were alike ignored by their fellow Jews; and the parallel may be extended by adding that Philo and Gabirol alike exercised a very considerable influence in extra-Jewish circles: Philo upon primitive Christianity, and Gabirol upon the scholasticism of medieval Christianity. Gabirol's service, in common with that of other Arabic and Jewish philosophers, in bringing the philosophy of Greece under the shelter of the Christian Church, was but a return for the service of the earlier Christian scholars, who had translated the chief works of Greek philosophy into Syriac and Arabic.

Seyerlen ("Beziehungen," pp. 24-25) adduces a further parallel between Gabirol and Spinoza, who respectively introduced medieval and modern philosophy, and holds that each kept his philosophical speculation free from theological bias.

"Fons Vitæ" (*i.e.*, מקור חיים; Ps. xxxvi. 10) is a philosophical dialogue between master and disciple. The book derives its name from the fact that it considers matter and form as the basis of existence and the source of life in every created thing (Kaufmann, "Gesch. der Attributenlehre aus der Jüdischen Religionsphilosophie des Mittelalters," p. 95, note 1). It was translated from the Arabic—the original title having probably been "Yanbu' al-Ḥayat"—into Latin in the year 1150 under the patronage of Archbishop Raymond of Toledo, who had founded a veritable bureau of translation (Löwenthal, "Pseudo-Aristoteles," p. 5, note 2) consisting of the Archdeacon of Segovia, Dominicus Gundisalvi or Gundisallinus, assisted by a Jewish physician who had been converted to Christianity, John Hispanus or Hispalensis, better known as "Ibn Daud" (corrupted into "Avendehut," or "Avendeath"). Jourdain called attention in 1843 to the important place of Avicebron in the history of philosophy. Haureau, in his "History of Scholastic Philosophy" (1850), dwelt on the philosophy of Avicebron as known through the citations in the "De Substantiis Separatis" of Aquinas. He was followed by Seyerlen, who, having discovered in 1855 a manuscript copy of the "Fons Vitæ" in the Mazarine Library in Paris, gave a synopsis of Gabirolean philosophy in Baur and Zeller's "Theologische Jahrbücher," xv.-xvi.

Identity with Avicebron.

In 1846 Solomon Munk discovered among the Hebrew manuscripts in the Bibliothèque Nationale, Paris, a work by Shem-Ṭob Palquera, which, upon comparison with a Latin manuscript of the "Fons Vitæ" of Avicebron (likewise found by Munk in the Bibliothèque Nationale), proved to be a collection of excerpts from an Arabic original of which the "Fons Vitæ" was evidently a translation. Munk concluded that Avicebron or Avencebrol, who had for centuries been believed to be a Christian scholastic philosopher, was identical with the Jew Ibn Gabirol ("Orient, Lit." 1846, No. 46). In 1859 Munk published his "Mélanges," containing the Hebrew text of Palquera's "Liḳḳuṭim min Sefer Meḳor Ḥayyim" with a French translation, an analysis of the contents, and some chapters on the life and writings of Gabirol, his sources, and the fate of his doctrine. In recent years the "Fons Vitæ" has received ample and scholarly treatment in the works of Seyerlen, Guttmann, Wittmann, Kaufmann, and Bäumker.

The "Fons Vitæ" consists of five tractates, treating respectively of (1) matter and form in general and their relation in physical substances ("substantiæ corporeæ sive compositæ"); (2) the substance which underlies the corporeality of the world ("de substantia quæ sustinet corporeitatem mundi"); (3) proofs of the existence of "substantiæ simplices," of intermediaries between God and the physical world; (4) proofs that these "substantiæ simplices," or "intelligibiles," are likewise constituted of matter and form; (5) universal matter and universal form.

The chief doctrines of the "Fons Vitæ" may be summarized as follows: (1) All created beings are constituted of form and matter. (2) This holds true of the physical world, of the "substantiis corporeis sive compositis," and is not less true of the spiritual world, of the "substantiis spiritualibus sive simplicibus," which latter are the connecting-link between the first substance, "essentia prima," that is, the Godhead, and the "substantia quæ sustinet novem prædicamenta," that is, the substance divided into nine categories—in other words, the physical world. (3) Matter and form are always and everywhere in the relation of "sustinens" and "sustentatum," "propriatum" and "proprietas," substratum and property or attribute.

Gabirol in the "Fons Vitæ" aims to outline but one part of his philosophical system, the doctrine of matter and form; hence the "Fons Vitæ" also bore the title "De Materia et Forma." The manuscript in the Mazarine Library is entitled "De Materia Universali." The main thesis of the "Fons Vitæ" is that all that exists is constituted of matter and form; one and the same matter runs through the whole universe from the highest limits of the spiritual down to the lowest limits of the physical, excepting that matter the farther it is removed from its first source becomes less and less spiritual. Gabirol insists ever and over again that the "materia universalis" is the substratum of all that exists. Wittmann ("Thomas von Aquin," p. 13) considers Gabirol's many arguments in proof of the universality of matter as among his most original contributions to philosophy.

Stated differently, Gabirol's position is that everything that exists may be reduced to three categories: the first substance, God; matter and form, the world; the will as intermediary.

The "Fons Vitæ."

Gabirol derives matter and form from absolute being. In the Godhead he seems to differentiate "essentia," being, from "proprietas," attribute, designating by "proprietas" the will, wisdom, creative word ("voluntas, sapientia, verbum agens"). In reality he thinks of the Godhead as being, and as will or wisdom, regarding the will as identical with the divine nature. This position is implicit in the doctrine of Gabirol, who teaches that God's existence is knowable, but not His being or constitution, no attribute being predicable of God save that of existence.

Kaufmann holds that Gabirol was an opponent of the doctrine of divine attributes. While there are passages in the "Fons Vitæ," in the "Ethics," and even in the "Keter Malkut" (whence Sachs deduces Gabirol's acceptance of the theory of the doctrine of divine attributes) which seem to support this assumption, a minute examination of the questions bearing on this, such as has been made by Kaufmann (in "Gesch. der Attributenlehre"), proves very clearly that will and wisdom are spoken of not as attributes of the divine, but with reference to an aspect of the divine, the creative aspect; so that the will is not to be looked upon as intermediary between God and substance and form. Matter or substance proceeds from the being of God, and form from God as will, matter corresponding to the first substance and form to the will; but there is no thought in the mind of Gabirol of substance and will as separate entities, or of will as an attribute of substance. Will is neither attribute nor substance, Gabirol being so pure a monotheist that he can not brook the thought of any attribute of God lest it mar the purity of monotheism. In this Gabirol follows strictly in the line of Hebrew tradition.

Relations to Plotinus.

Joël and Guttmann hold that the "Fons Vitæ" is merely a text-book of Neoplatonism; but Kaufmann objects that it contains not only certain teachings not to be found in Plotinus, but others irreconcilable with Neoplatonism. Plotinus speaks of a twofold matter; Gabirol, of a single or universal matter. According to Plotinus the whole question is one of minor importance; it is the corner-stone of Gabirol's system. Despite some differences, Gabirol is, however, in many of his essential teachings dependent upon Plotinus; not directly, since the "Enneads" were not translated into Arabic, but rather through secondary sources. This is notably the case, in the so-called Theology of Aristotle, with the commentary of Porphyry, which V. Rose has shown to be a paraphrase of the last three "Enneads" of Plotinus, possibly in part the work of Porphyry.

Another source was the pseudo-Empedoclean writings. In connection with pseudo-Empedocles, it must not be overlooked that the book of Gabirol which might have given clearer evidence of this is lost—"Origo Largitatis et Causa Essendi" (Kaufmann, "Studien," pp. 56-57)—if it was ever written. In the introduction to the "Likkuṭim" Palquera suggests such dependence of Gabirol upon the "Five Substances" of pseudo-Empedocles. Whereas the influence of Empedocles on the Cabala is a fantastic supposition, the work of pseudo-Empedocles exercised a real influence on the Jewish religious philosophy and the Cabala of the Middle Ages. Kaufmann gives three versions of the excerpts from the "Five Substances." These fragments do not adequately show the debt of Gabirol to pseudo-Empedocles, except that they aim to prove that all spiritual substances are constituted of a spiritual matter. Moreover, the place of matter in the system of Gabirol reminds one of the "Five Substances," the teaching of Gabirol concerning the intermediaries that bind together all degrees of creation being illustrated by pseudo-Empedocles' picture of the air between the seer and the seen, partaking of the properties of both.

That Gabirol was influenced by "The Encyclopedia of the Brethren of Sincerity" has been clearly demonstrated by Haneberg. Saadia is the only Jewish author whose influence upon Gabirol is distinctly perceptible; and Sa'id, the Mohammedan, is the only Arabic writer cited in the "Fons Vitæ."

It has been argued with some show of plausibility that Gabirol deliberately set out to reconcile Neoplatonism with the monotheistic conception of Judaism. Geiger finds complete harmony between Gabirol's conception of the Deity and the historical Jewish conception; and Guttmann and Eisler hold that in Gabirol's doctrine of the will there is a departure from the pantheistic emanation doctrine of Neoplatonism and an attempted approach to the Biblical doctrine of creation. It is undeniable that a suggestion of Judaic monotheism is to be found in Gabirol's doctrine of the oneness of the "materia universalis." Moreover, the Neoplatonic doctrine that the Godhead is unknowable naturally appealed to a Jewish rationalist, who, while positing the existence of God, studiously refrained from ascribing definite qualities or positive attributes to Him. But this theory is contradicted by the fact that Gabirol, unlike other medieval Jewish philosophers who regarded philosophy as the "handmaid of theology," pursued his philosophical studies regardless of the claims of religion, keeping "his philosophical speculation free from every theological admixture."

Independent Position.

In this respect Gabirol is unique. The "Fons Vitæ" shows a total and absolute independence of Jewish religious dogma; not a verse of the Bible nor a line from the Rabbis is cited. For this reason Gabirol exercised comparatively little influence upon his Jewish successors—though this may be accounted for on the ground of the predominance of Aristotelianism from the twelfth century—and was accepted by the scholastics as a non-Jew, as an Arab or a Christian. The odor of heresy which clung to him prevented Gabirol from exercising a great influence upon Jewish thought: his theory of emanation was irreconcilable with the Jewish doctrine of creation; and the tide of Aristotelianism turned back the slight current of Gabirol's Neoplatonism.

Moses ibn Ezra is the first to mention Gabirol as a philosopher. He speaks of Gabirol's character and attainments in terms of highest praise, and in his "'Aruggat ha-Bosem" quotes several passages from the "Fons Vitæ." Abraham ibn Ezra, who gives several specimens of Gabirol's philosophico-allegorical Bible interpretation, borrows from the "Fons Vitæ" both in his prose and in his poetry without giving due credit. Joseph ibn Ẓaddiḳ, in his "Mikrokosmos," borrows very largely from the "Fons Vitæ" at every point of his system.

Treatment by Successors.

Abraham ibn Daud of Toledo, in the twelfth century, was the first to take exception to Gabirol's teachings. In the "Sefer ha-Ḳabbalah" he refers to Gabirol as a poet in complimentary phrase. But in order to counteract the influence of Gabirol the philosopher, he wrote an Arabic book, translated into Hebrew under the title "Emunah Ramah," in which he reproaches Gabirol with having philosophized without any regard to the requirements of the Jewish religious position, and bitterly accuses him of mistaking a number of poor reasons for one good one. Guttmann suspects that Ibn Daud may have entered the lists against Gabirol because he detected in Gabirol's theory of the will and its identification with the word of God an approach to the Christian Logos-doctrine. Schmiedel ("Monatsschrift," 1860, p. 311) holds, curiously enough, that the "Fons Vitæ" fell into disrepute because there are suggestions in it of belief in the Trinity; but Eisler ("Vorlesungen,"

p. 80, note 2) correctly says that such allusions are also to be found in the "Sefer Yeẓirah," and that they did not suffice to bring that book into disrepute. On the other hand, it is possible that, instead of banishing Gabirol from the remembrance of the Jews, this criticism only made him more widely known. Two hundred years after the writing of the "Fons Vitæ" and one hundred years after the appearance of "Emunah Ramah," Palquera made a compilation of extracts from the former work.

After Maimonides the inconsiderable influence of Gabirol was further lessened, though occasional traces of it are to be detected in the cabalistic literature of the thirteenth century and, especially after Palquera had compiled the extracts from the "Fons Vitæ," in the works of some post-Maimonidean authors, such as Aaron b. Joseph, Isaac ibn Laṭif, Abraham ibn Ḥisdai, Samuel ibn Ẓarẓa, Moses Solomon of Salerno. Later references to Gabirol, such as those of Eli Ḥabillo, Isaac Abarbanel, Judah Abarbanel, Moses Almosnino, and Joseph Solomon Delmedigo, are based upon an acquaintance with the scholastic philosophy, especially the works of Aquinas. Ḥabillo, as late as 1472, in a translation of the "Quæstio de Anima" of Aquinas, recognized in Avicebron "Ben Gabriol, the author of 'Fons Vitæ'"; and Abravanel the Younger refers to Gabirol as "il nostro Albenzubron."

Though Gabirol the philosopher was forgotten in Israel, Gabirol the poet kept alive the remembrance of the ideas of the philosopher; for his best-known poem, "Keter Malkut," is a religio-philosophical treatise in poetical form, the "double" of the "Fons Vitæ." Thus the eighty-third line of the poem points very clearly to one of the teachings of the "Fons Vitæ"; viz., that all the attributes predicated of God exist apart in thought alone and not in reality.

Influence on Scholasticism.

If Gabirol the philosopher was forgotten by the Jews, or deliberately ignored, abundant compensation awaited him in the treatment accorded him by the Christian world. Jourdain held, without exaggeration, that a knowledge of the philosophy of the thirteenth century was impossible without an understanding of the "Fons Vitæ" and its influence. Regarded as the work of a Christian philosopher, it became a bone of contention between the Platonist Franciscans led by Duns Scotus, who supported Gabirol, and the Aristotelian Dominicans led by Albertus Magnus and Thomas Aquinas, the latter holding in special horror the possible influence of Arabic-Jewish philosophy on Christian doctrine. The first sure sign of a direct influence exercised by Gabirol is to be found in the works of Dominicus Gundisallimus, who not merely translated the "Fons Vitæ" into Latin, but incorporated the ideas of Gabirol into his own teaching. William of Auvergne refers to the work of Gabirol under the title "Fons Sapientiæ." He speaks of Gabirol as a Christian, and praises him as "unicus omnium philosophantium nobilissimus." Alexander of Hales and his disciple Bonaventura accept the teaching of Gabirol that spiritual substances consist of matter and form. William of Lamarre is likewise a defender of Gabirolean doctrine.

The most zealous of the champions of Gabirol's theory of the universality of matter is Duns Scotus, through whose influence the basal thought of the "Fons Vitæ," the materiality of spiritual substances, was perpetuated in Christian philosophy, influencing later philosophers even down to Giordano Bruno, who refers to "the Moor, Avicebron." The main points at issue between Gabirol and Aquinas were three: (1) the universality of matter, Aquinas holding that spiritual substances are immaterial; (2) the plurality of forms in a physical entity, which Aquinas denied; and (3) the power of activity of physical beings, which Gabirol affirmed. Aquinas held that Gabirol made the mistake of transferring to real existence the theoretical combination of genus and species, and that he thus came to the erroneous conclusion that in reality all things are constituted of matter and form as genus and species respectively.

Munk and Löwenthal have supposed that the "Liber de Anima" of Gundisallimus is a work of Gabirol or of his school, because of certain resemblances to the doctrines of Gabirol. They ignore the many contradictions of Neoplatonic teachings scattered throughout the book, as well as Gabirol's failure to refer to any such work on the soul in the introduction to the "Fons Vitæ," in the course of which he refers to other books of his which have not been preserved. Löwenthal holds that Gabirol probably wrote an Arabic book on the soul in ten chapters, which was translated into Hebrew and cited by Gershon b. Solomon about 1250, and into Latin about 1130 by Hispalensis, and used in a compilation by Gundisallimus; that this included a large part of Gabirol's hypothetical work, extracts from a psychological work of Avicenna; and that the translator dropped the name of Gabirol and attached to the book the charmed name of Aristotle.

Ethical Treatise.

"The Improvement of the Moral Qualities" is an ethical treatise which has been called by Munk "a popular manual of morals." It was composed by Gabirol at Saragossa in 1045, at the request of some friends who wished to possess a book treating of the qualities of man and the methods of effecting their improvement. In two respects the "Ethics" (by which abbreviation the work may be cited) is highly original. In the first place, as compared with Saadia, his predecessor, and Baḥya and Maimonides, his successors, Gabirol took a new stand, in so far as he set out to systematize the principles of ethics independently of religious belief or dogma. Further, his treatise is original in its emphasis on the physio-psychological aspect of ethics, Gabirol's fundamental thesis being the correlation and interdependence of the physical and the psychical in respect of ethical conduct. Gabirol's theses may be summed up as follows:

The qualities of the soul are made manifest through the senses; and these senses in turn are constituted of the four humors. Even as the humors may be modified one by the other, so can the senses be controlled and the qualities of the soul be trained unto good or evil. Though Gabirol attributes the virtues to the senses, he would have it distinctly understood that he treats only of the five physical senses, not of the "concealed" senses, such as perception and understanding, which partake of the nature of the soul. In order to cultivate his soul, man must necessarily know its peculiarities, study himself as he is, closely examine his character and inclination, habituate himself to the abandonment of whatever is mean, *i.e.*, whatsoever draws him into close contact with the physical and temporal, and aim at the spiritual and the abiding. This effort in itself is blessedness. A man's ability to make such an effort is proof of divine benevolence.

Next follows the most original feature of Gabirol's ethical system, the arrangement of the virtues and vices in relation to the senses: every sense becoming the instrument, not the agent, of two virtues and two corresponding vices. To illustrate the branching forth of the twenty qualities from the five senses, Gabirol gives the following tabular diagram:

SIGHT.
Pride.
Meekness.
Pudency.
Impudence.

HEARING.
Love.
Hate.
Mercy.
Hard-heartedness (cruelty).

SMELL.
Wrath.
Good-will (suavity).
Jealousy.
Wide-awakeness.

TASTE.
Joy (cheerfulness).
Grief (apprehensiveness).
Tranquillity.
Penitence (remorse).

TOUCH.
Liberality.
Niggardliness.
Valor.
Cowardice.

Quaintness of Analogy.

While the underlying thought is both original and ingenious, Gabirol finds it necessary to resort to far-fetched and fanciful arguments in the working out of his plan. Thus he says, "Meekness is caused by a clear perception of the insignificance of the individual man as compared with the greatness and grandeur of the world." Pride is related to the sense of sight; for the proud man raises his eyebrows haughtily, superciliously. Gabirol's far-fetched attribution of love to the sense of hearing is in the highest degree absurd: "Hear, O Israel" (Deut. vi. 4) is followed by the command, "Thou shalt love the Lord thy God." The qualities attributed to the sense of smell, such as good-will and wrath, are revealed or expressed in the act of breathing. Other qualities, such as joy and tranquillity, are attributed to the sense of taste because they imply enjoyment and gratification, or the reverse, privation and care. Qualities such as liberality and niggardliness are attributed to the sense of touch on the slenderest grounds: the liberal man is called open-handed, and the niggardly man is designated as close-fisted.

The chief aim of the author was to guide his readers to the improvement of the moral qualities; and this he expected to do by citing the simplest and commonest facts of physical life. The organs of perception are not alone the instruments, but also the emblems, of the various manifestations of physical life. Having attributed to each of them a number of impulses, which are designated as virtues or vices, he develops a general conception of life as it is in this world (the animal life in man, as he distinctly wishes one to understand), which should and must be guided and governed by reason. Man must always see to it that his "animal soul" be in perfect submission to his "rational soul," *i.e.*, his intelligence must control his natural impulses. The consciousness of holding the animal impulses under control is felicity. The very effort that a man puts forth to make his animal soul subject to his rational soul affords him happiness. The principal agent in the exercise of this control is reason or intelligence. This intelligence is the mediator between the divine and the animal in man; and any human being who makes his intelligence master over his natural inclinations may enjoy the bliss to which Gabirol points. For an extended survey of the "Ethics" comp. "J. Q. R." iii. 159–181; Guttmann, "Thomas von Aquino," pp. 16–18; Horovitz, "Die Psychologie Ibn Gabirols," pp. 138–142; and Wise, *l.c.* pp. 9–28.

Gabirol cites some Bible verses and some Talmudic passages, and quotes Saadia, Galen, Socrates, Diogenes, Aristotle, Ardashir, Buzurg-Mihr, Alkuti, etc. The Arabic text contains some verses left untranslated by Ibn Tibbon. The "Ethics" is interesting as a collection of terse and pregnant ethical maxims, many of which seem to have been borrowed from the Arabic original of the מוסרי הפילוסופים of Ḥunain ibn Isḥaḳ (comp. Löwenthal, "Sinnsprüche der Philosophen," pp. 33–34).

The "Ethics" is cited less often than the "Choice of Pearls," and even less often than the "Fons Vitæ" Still it is mentioned by Ḥisdai, Bedersi, Berachiah ha-Naḳdan, and others. Although definite proofs of the acquaintance of Maimonides with the "Ethics" are not at hand, it is highly probable that he was familiar with it, and that under its influence he stated the object of ethics to be "the improvement of the qualities," *i.e.*, character. The influence of Gabirol upon Baḥya, as attested by the many points of resemblance between the "Ethics" and the "Ḥobot ha-Lebabot," was very considerable. This has been demonstrated by Brüll ("Jahrb." v. 71–79; comp. Jew. Encyc. ii. 447–448, and Wise, *l.c.* p. 17, note 3).

A unique manuscript of the original Arabic text is in the Bodleian Library at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1422, 2), and has been published together with an English translation by S. S. Wise (New York, 1901). The Hebrew translation is the work of Judah ibn Tibbon (1167) for Asher b. Meshullam of Lunel. The following are the printed editions: (*a*) Constantinople, 1550, together with Baḥya's "Ḥobot ha-Lebabot"; (*b*) Riva di Trento, 1562, together with Ḥunain's "Musere ha-Pilusufim" and "Sefer ha-Tapuaḥ," under the general title "Goren Nakon"; (*c*) Lunéville, 1807 (same title and contents as the Riva di Trento edition); (*d*) Lyck, 1859 (same general title, "Goren Nakon," but containing only the "Ethics"); (*e*) Warsaw, 1886; (*f*) Budapest, 1896. The Hebrew poem in acrostic form, אריה, on the four elements, which is to be found in some editions after the tabular diagram of the virtues and vices, is not included in the old manuscripts nor in the Constantinople edition, and is probably unauthentic.

"Choice of Pearls."

The "Mibḥar ha-Peninim" (Choice of Pearls) is, as its name implies, a collection, in sixty-four chapters, of maxims, proverbs, and moral reflections, many of them of Arabic origin. It has often been cited by philosophers, exegetes, Talmudists, and moralists. It is very similar to the "Florilegium" of Ḥunain and other Arabic and Hebrew collections of ethical sayings, which were highly prized by the proverb-loving Arabs and Jews. Many manuscript copies of the text exist, as well as a large number of

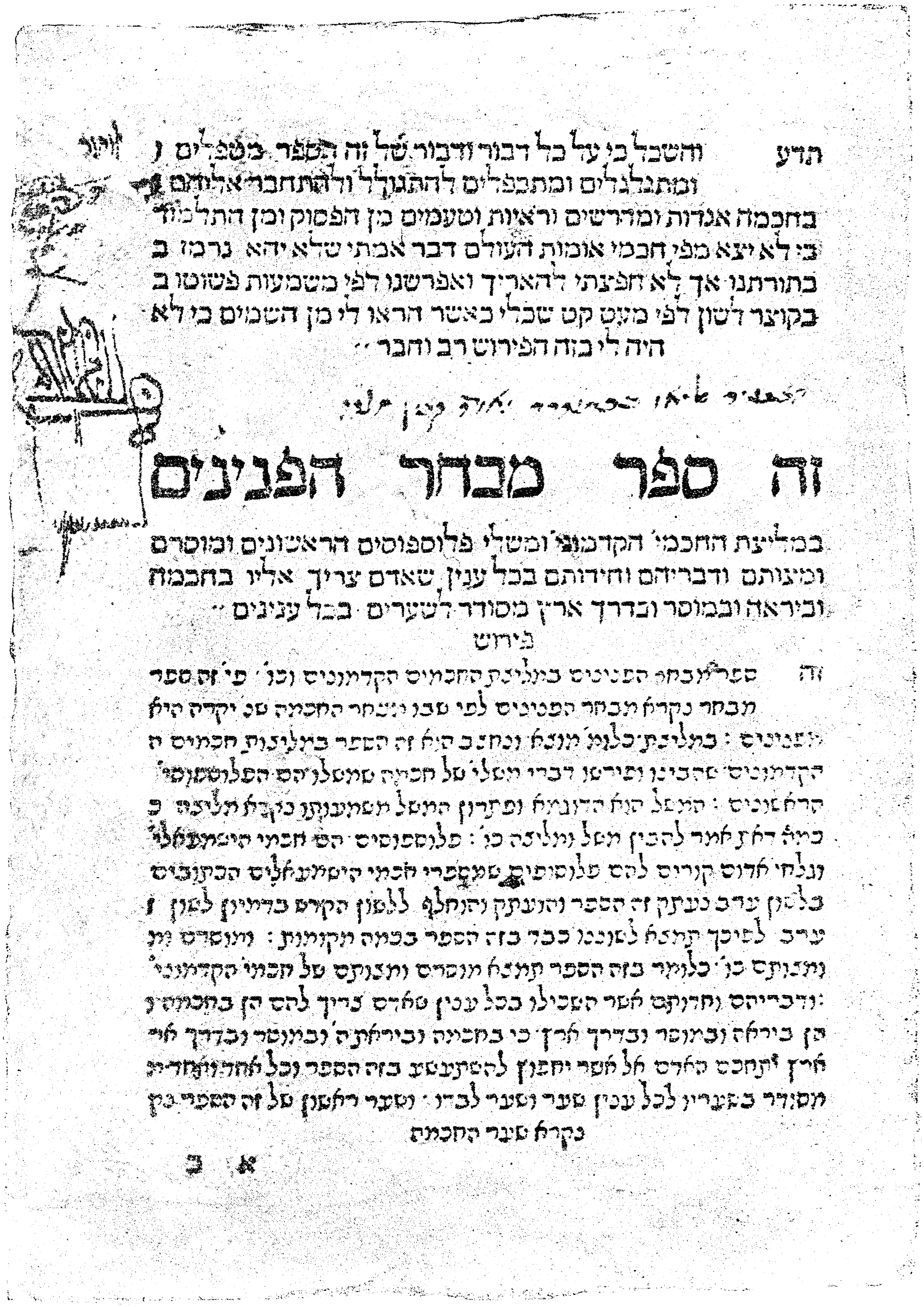

תדע והשכל כי על כל דבור ודבור של זה הספר מטפלים ו
ומתגלגלים ומתכפלים להתגלגל ולהתחבר אליהם
בחכמה אגדות ומדרשים וראיות וטעמים מן הפסוק ומן התלמוד
כי לא יצא מפי חכמי אומות העולם דבר אמתי שלא יהא נרמז ב
בתורתנו אך לא חפצתי להאריך ואפרשנו לפי משמעות פשוטו ב
בקוצר לשון לפי מעט קט שכלי כאשר הראו לי מן השמים כי לא
היה לי בזה הפירוש רב וחבר :

[illegible]

זה ספר מבחר הפנינים

במליצת החכמי׳ הקדמונו׳ ומשלי פלוסופוסים הראשונים ומוסרם
ומצותם ודבריהם וחידותם בכל ענין שאדם צריך אליו בחכמה
וביראה ובמוסר ובדרך ארץ מסודר לשערים בכל ענינים :

פירוש

זה ספר מבחר הפנינים במליצת החכמים הקדמונים וכו׳ פי׳ זה ספר
מבחר נקרא מבחר הפנינים לפי שבו נבחר החכמה שנ׳ יקרה היא
מפנינים : במליצת כלומ׳ מונח ונכתב הוא זה הספר במליצות חכמים ה
הקדמונים שהבינו ופירשו דברי משלי של חכמה שמשלו הם הפלוסופי׳
הראשונים : המשל הוא הדוגמא ופתרון המשל משמעותו נקראת מליצה כ
כמה דאת אמר להבין משל ומליצה כו׳ : פלוסופוסים הם חכמי היונים אשר
ובלשון אחרים קורים להם פלוסופים שמספרי חכמי היונים אלו הכתובים
בלשון ערב נעתק זה הספר והועתק והוחלף ללשון הקדש בדמיון לשון ע
ערב לפיכך תמצא לשוננו כבד בזה הספר בכמה מקומות : ומוסרם ומ
ומצותם כו׳ כלומר בזה הספר תמצא מוסרם ומצותם של חכמי הקדמוני׳
: ודבריהם וחידותם אשר השכילו בכל ענין שאדם צריך להם הן בחכמה ו
הן ביראה ובמוסר ובדרך ארץ כי בחכמה וביראתה׳ ובמוסר ובדרך אר
ארץ יתחכם האדם אל אשר יתבונן להשתעשע בזה הספר ובכל אחד ואחד
מסודר בשעריו לכל ענין שער ושער לבדו : ושער ראשון של זה הספר מן
נקרא שער החכמה

א ב

Page from the First Edition of Solomon ibn Gabirol's "Mibḥar ha-Peninim," Printed by Soncino, 1484.
(In the collection of the Hon. Mayer Sulzberger.)

printed editions, some of the latter together with translation and commentary.

The editio princeps was published, together with a short commentary, in Soncino, Italy, in 1484. Among the more important editions enumerated by Steinschneider are those of the Hebrew text with Judæo-German translation, 1739 and 1767, and that with German translation, 1842. Drusius gave a Latin version of 299 sentences in the third part of his "Apothegmata" (1591, 1612). Jacob Ebertus and his son Theodore published 750 maxims in vocalized text with Latin translation, in Frankfort-on-the-Main, 1630. Filipowski edited the Hebrew text (London, 1851); and Asher collated five manuscripts in London and Oxford libraries, and published 652 maxims together with an English translation, an introduction, and valuable notes. Steinschneider ("Manna," Berlin, 1847) gave a versified German rendering of a number of maxims together with notes.

The "Choice of Pearls" is not to be ascribed to Gabirol unconditionally. No old manuscripts and no editions published prior to the nineteenth century refer to Gabirol as the author or compiler. Joseph Ḳimḥi versified the work under the title "Sheḳel ha-Ḳodesh," and only two of the five manuscripts of this versification give Gabirol as the name of the author of the original. Steinschneider finds it difficult to answer the question whether the versified paraphrase of Ḳimḥi is based upon a Hebrew translation or upon the Arabic original, but concludes that Ḳimḥi's version does not represent his own translation of the Arabic original, but rather a versified paraphrase of the translation of another. The Hebrew translator of the "Choice of Pearls" is mentioned in two manuscripts as Judah ibn Tibbon of Seville; and Ḳimḥi apparently made use of the translation attributed to him.

The mention of the name of Gabirol as the author by Ḳimḥi seems to have remained unnoticed among Jewish scholars. Ibn Tibbon mentions and cites the work without any reference to author or translator. Palquera refers to the book, but does not mention the author. Some contradictions exist between the "Ethics" and the "Choice of Pearls"; and the careless arrangement of the latter work is hardly in keeping with the systematic method of Gabirol. Steinschneider thinks it quite possible that the reference to Ibn Tibbon as translator is an interpolation, based upon his mention of the book and the circumstance that he was the translator of Arabic religious and philosophical works (comp. "Hebr. Uebers." pp. 382-388).

His Exegesis.

Some specimens of Gabirol's skill as an exegete are preserved in the commentaries of Abraham ibn Ezra (comp Bacher, "Bibelexegese," pp. 45-55; *idem*, "Ibn Ezra als Grammatiker," p. 183; and Bárány, "Salamon ibn Gabirol mint Exegeta," 1885, pp. 10-17). It is not known whether Ibn Ezra cited these exegetical passages from a Biblical commentary of Gabirol, to which work there is no extant reference, or from a special work devoted to Biblical exegesis. Most striking among these selections of Ibn Ezra is a carefully and curiously elaborated interpretation of the story of paradise, "a classical example of the introduction of philosophical ideas into a Biblical text."

Another specimen, which is a remarkably far-fetched interpretation of Eccl. ix. 11, is to be found in the "Ethics" (comp. Bacher, *l.c.* p. 52, and Wise, *l.c.* p. 13, note 4). Solomon Parḥon and David Ḳimḥi (both of the twelfth century) likewise give specimens of Gabirol's exegesis. Two of the citations of Ibn Ezra prove Gabirol to have been a supporter of the rationalistic Bible interpretation of Saadia, as opposed to Samuel ibn Ḥofni; Gabirol defending the Saadian interpretation, which explained away the miracles connected with the speech of the serpent (Gen. iii. 1) and of the ass of Balaam (Num. xxii. 28)

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His Poetry.

Gabirol's poetical productions are characterized by Al-Ḥarizi in the following terms: "Rabbi Solomon the Little ["ha-Ḳaton"] spread such a fragrance of song as was never produced by any poet either before or after him. The poets who succeeded him strove to learn from his poems, but were unable to reach even the dust of his feet as regards the power of his figures and the force of his words. If he had lived longer he would surely have accomplished wondrous things in poetry; but he was snatched away when still young, . . . and his light was extinguished before he had completed his thirtieth year" ("Taḥkemoni," xviii.). Gabirol was the first of the Hebrew poets to elaborate the use of the strict Arabic meter introduced by Dunash ben Labrat (comp. JEW. ENCYC. v. 13); and he is therefore called by Ibn Ezra (Commentary on Gen. iii. 1) "the writer of metric songs." In his grammar ("Sefer Ẓaḥot") Ibn Ezra illustrates his description of the various meters by examples quoted from Ibn Gabirol's poems. Gabirol's diction is pure and his Hebrew is Biblical, and on this account he became the model for the Spanish school of Hebrew poets.

The poems of Ibn Gabirol are rimed; all the lines of a poem, whether long or short, ending with the same syllable, even the 400 lines of his "'Anaḳ." In this also he followed the Arabic poets. His poems, including the non-liturgical ones, are permeated by a strong religious feeling; they are lofty and elevating. The finest compositions are the poems which he wrote in praise of wisdom; his panegyrics on Rabbi Jekuthiel, a wealthy and influential man in Saragossa and a supporter of learning and literature; his lament (see above) on the death of this rabbi (1040), which occurred when Ibn Gabirol was about nineteen years old; his poem (see above) on the death of Hai Gaon; and his verses in praise of Samuel ibn Nagrela (Brody and Kaufmann, in "Monatsschrift," xliii. 304 *et seq.*). He frequently complains that his lot has not fallen in pleasant places; he had to listen to reproaches of friends who mocked at his lofty thoughts, and advised him to turn his mind to more profitable matters. His comfort was that though his body was on earth his mind dwelt in heaven. When his distinction as a poet was attacked either by opponents or by rival poets, he pointed to the excellence of his poems and to their perfection in form and contents. That he occasionally had lighter moments is proved by his excellent satire upon a man named Moses who had invited him to dine, but had not been liberal with his wine ("Shir ha-Mayim"). A new and critical edition of his secular poems is in course of publication by H. Brody ("Shir ha-Shirim," Berlin, 1897 *et seq.*).

Liturgical Poems.

Far nobler and loftier, however, are his liturgical compositions. "The liturgic poetry of the Spanish-Arabic Jews attained its perfection with Ibn Gabirol," says Zunz ("Literaturgesch." p. 187). Gabirol has almost entirely liberated Hebrew religious poetry from the fetters of payyeṭanic form and involved expression. In his "Keter Malkut" or "Royal Crown," a philosophical and ethical hymn in rimed prose, he describes the universe as composed of spheres one within the other. It is a detailed panegyric of the glory of God both in the material and in the spiritual world, permeated with the loftiest ethical and religious thoughts, and has in part been imitated by subsequent writers, Judah ha-Levi, Al-Ḥarizi, and Samuel Ẓarẓa. In many liturgies it occurs as part of the Day of Atonement service. A German translation is given in Dukes, "Ehrensäulen," pp. 58 *et seq.*; in Sachs, "Festgebete der Israeliten," iii.; *idem*, "Die Religiöse Poesie," p. 3; and a versified English translation of extracts, by Alice Lucas, in "J. Q. R." viii. 239 *et seq.* He wrote also more than 100 piyyuṭim and seliḥot for the Sabbath, festivals, and fast-days, most of which have been received into the Maḥzor not only of the Spanish rite, but also of the Rumanian, German, and even Karaitic rites. German translations of some of his poems will be found in Geiger's and Sachs' works mentioned in the bibliography; in Kämpf's "Nichtandalusische Poesie," pp. 167 *et seq.*; also in Karpeles' "Zionsharfe" (Leipsic, 1889). For English specimens see Mrs. Henry Lucas, "Songs of Zion," London, 1894.

There are two lengthy poems of Gabirol's which, on account of the subjects treated, do not give opportunity for a display of poetical beauty. These are: (1) "Azharot," a rimed enumeration of the 613 precepts of the Torah, and (2) "'Anaḳ," mentioned above, and evidently based on Saadia's "Agron." Solomon Parḥon prefixed to his "Maḥberet" a fragment of the "'Anaḳ" containing 98 lines, reedited by J. Egers in the "Zunz Jubelschrift," Hebrew part, p. 192 (comp. Kaufmann, in "Göttingische Gelehrte Anzeiger," 1885, No. 11, p. 460).

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M. F.—G.

IBN GHAYYAT, ISAAC BEN JUDAH:

Spanish rabbi, Biblical commentator, philosopher, and liturgical poet; born at Lucena in 1038 (Graetz cites 1030); died at Cordova in 1089; buried at Lucena. According to some authorities he was the teacher of Isaac Alfasi; according to others, his fellow pupil. The best known of his pupils were his son Judah ibn Ghayyat, Joseph ibn Sahl, and Moses ibn Ezra. He was held in great esteem by Samuel ha-Nagid and his son Joseph, and after the latter's death (1066), Ibn Ghayyat was elected to succeed him as rabbi of Lucena, where he officiated until his death. He was the author of a compendium of ritual laws concerning the festivals, published by Bamberger under the title of "Sha'are Simḥah" (Fürth, 1862; the laws concerning the Passover were republished by Zamber under the title "Hilkot Pesaḥim," Berlin, 1864); and a philosophical commentary on Ecclesiastes, known only through quotations in the works of later authors (Dukes, in "Orient, Lit." x. 667–668). The greatest activity of Ibn Ghayyat was in liturgical poetry; his hymns are found in the Maḥzor of Tripoli under the title of "Sifte Renanot."

Bibliography: Joseph Derenbourg, in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 395–412; Michael Sachs, *Religiöse Poesie*, pp. 259-262; Grätz, *Gesch.* 3d ed., vi. 61, 77; Zunz, *Literaturgesch.* pp. 194-200; *idem*, in *Allg. Zeit. des Jud.* 1839, p. 480; L. Dukes, in *Orient, Lit.* ix. 536-540; x. 667, 668; Landshuth, *'Ammude ha-'Abodah*, pp. 111-116; De Rossi, *Dizionario*, pp. 173-174; Steinschneider, *Cat. Bodl.* cols. 1110-1111.

D. M. Sel.

IBN GHAYYAT, JUDAH BEN ISAAC:

Spanish Talmudist and Hebrew poet of the twelfth century. He was the author of a Hebrew translation, from the Arabic, of a casuistic dissertation of Isaac Alfasi on a passage of Shebu'ot. As a poet Judah ibn Ghayyat was held in great esteem by Judah ha-Levi, who composed four poems in his honor (see L. Dukes in "Kokbe Yiẓḥaḳ," xxvi. 16–19). Ibn Ghayyat is also mentioned as a poet by Shem-Ṭob Palquera and by Al-Ḥarizi ("Taḥkemoni," iii.).

Bibliography: Gross, *Gallia Judaica*, p. 412; Fuenn, *Keneset Yisrael*, p. 393.

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IBN ḤAYYIM, AARON. See Ḥayyim, Aaron ibn.

IBN ḤAYYIM, AARON B. ABRAHAM. See Aaron (ben Abraham ben Samuel) ibn Ḥayyim.

IBN HUACAR. See Ibn Waḳar.

IBN ḤUSAIN (ABU SULAIMAN) DAUD: Karaite liturgical poet; flourished in the first half of the tenth century. He compiled a prayer-book for the Karaites, entitled "Tefillat Bene Miḳra," in which he inserted many poems and prayers composed by himself. The prayers were interwoven with homilies, Biblical explanations, arguments in favor of the Karaite dogmas, and polemics against the Rabbinites. According to Jephet ben Ali (in "'Inyan Tefillah") and his son Levi (in "Sefer ha-Miẓwot," 97a), Ibn Ḥusain, in his ritual, which is no longer extant, criticized the Rabbinites for their belief that the recitation in the morning and in the evening of the Eighteen Benedictions is obligatory. Ibn Ḥusain was a bitter adversary of Saadia Gaon, whom he severely attacked in various writings which are no longer in existence.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 170, Appendix, note 10; Fürst, *Gesch. des Karäertums*, ii. 110; Gottlober, *Biḳḳoret le-Toledot ha-Ḳaraim*, p. 147.

K. I. Br.

IBN JANAḤ, ABU AL-WALID MERWAN (also known as **R. Marinus**; his Hebrew name was **Jonah** [lit. "dove"]; hence "Ibn Janaḥ" = "the winged"): Greatest Hebrew philologist of the Middle Ages; born at Cordova between 985 and 990; died at Saragossa in the first half of the eleventh century. He studied at Lucena, Isaac ibn Saul and Isaac ibn Gikatilla being his principal teachers. He studied poetry with the former and essayed poetry himself as a youth, although he recognized later that the gift of poetry had been denied him. Isaac ibn Gikatilla, an accomplished Arabic scholar, seems to have exercised a powerful influence over Ibn Janaḥ, who early attained an intimate acquaintance with the Arabic language and literature, and acquired an easy and graceful Arabic style. Ibn Janaḥ adopted the profession of medicine, and became a skilful physician ("the physician" is often added to his name).

Ibn Abi Uṣaibi'a, the biographer of Arabic physicians, says that Ibn Janaḥ wrote a book on simple remedies and their weights and measures ("Kitab al-Talkhiṣ"), which acquired some reputation. He also studied logic with especial interest, but was an opponent of metaphysical speculation. His principal pursuit, however, was the study of the Holy Scriptures and the Hebrew language, in which he was aided by other masters in Lucena besides the two already mentioned. Judah Ḥayyuj was reverenced by Ibn Janaḥ as his chief master in the field of Hebrew philology, although he can hardly have been personally his teacher, for when Ibn Janaḥ returned to Cordova, Ḥayyuj was dead. In 1012 Ibn Janaḥ, with some of his fellow citizens, was obliged to leave Cordova. After a long period of wandering he settled in Saragossa, where all his works were written. In regard to his external circumstances it is known only that at Saragossa he was the center of a circle occupied with scientific questions, and that he had young pupils, for whose benefit he wrote some of his works. The Talmudic scholars of Saragossa were hostile to him and opposed his scientific studies. In the introduction to his chief work Ibn Janaḥ severely criticizes their ignorance, which, he says, they hid under a mantle of piety, and defends his own efforts by appealing to the example of the Geonim and of the teachers of the Talmud. He knew and quoted the Vulgate.

His Opponents.

In Saragossa Ibn Janaḥ gradually drifted into polemical relations with both Mohammedan and Christian teachers. The great event of his life was his dispute with Samuel ha-Levi ibn Nagdela, his celebrated compatriot, who had left Cordova at the same time as himself, and had acquired high repute in southern Spain. The dispute arose from Ibn Nagdela's wish to defend his teacher Ḥayyuj against the criticism to which Ibn Janaḥ had subjected his writings. The dispute was a very acrimonious one, but only a few fragments have been preserved. The "Epistles of the Companions" ("Rasa'il al-Rifaḳ"), as Ibn Nagdela calls the pamphlets which he and his friends launched against Ibn Janaḥ, as well as Ibn Janaḥ's "The Book of Shaming," or "The Book of Confounding" ("Kitab al-Tashwir"; Hebr. "Sefer ha-Haklamah"), which appeared in four consecutive parts, has been lost. But the substance of the lost pamphlets is to be found in Ibn Janaḥ's "Kitab al-Tanḳiḥ," in which the author often refers to these polemical writings, which he valued highly.

The "Kitab al-Tanḳiḥ" (Book of Minute Research) is Ibn Janaḥ's chief work, on which he was engaged during his dispute with Ibn Nagdela. It is devoted to the study of the Bible and its language, and was the first complete exposition of the Hebrew vocabulary and grammar. The book is divided into two parts, grammatical and lexicographical. Each of these parts has a separate name and appears as a separate book. The first part is called "Kitab al-Luma'" (Book of Many-Colored Flower-Beds). It is preceded by a very interesting grammatical introduction to the entire work. The Arabic original of the "Luma'" was published by Joseph Derenbourg in association with W. Bacher (Paris, 1886). The Hebrew translation by Judah ibn Tibbon (who translated "Luma'" by "Riḳmah") was edited in 1855 (Frankfort-on-the-Main) by B. Goldberg and R. Kirchheim. The second, lexicographical part of the work, "Kitab al-Uṣul," is provided with a special introduction. The Arabic original was edited by Neubauer (Oxford, 1875); the Hebrew translation by Judah ibn Tibbon ("Sefer ha-Shorashim") was edited by W. Bacher (Berlin, 1897). A French translation of the "Luma'" was made by Metzger, with the title "Le Livre des Parterres Fleuris" (Paris, 1889).

His Chief Work.

Since Ibn Janaḥ excludes, as the established results of research, everything found in Ḥayyuj's fundamental works and much found in his own earlier writings, and since he does not discuss vowels and accents, on the ground that their treatment belongs properly to Masoretic works, both the grammar and the dictionary contain serious gaps, which, however, are balanced by a mass of other material outside the province of a purely grammatical and lexicographical work. The "Kitab al-Tanḳiḥ" is indeed a rich mine of information on Biblical syntax, rhetoric, hermeneutics, and exegesis. Its historical and scientific value is discussed under BIBLE EXEGESIS; DICTIONARIES, HEBREW; GRAMMAR, HEBREW. The other writings of Ibn Janaḥ are as follows:

Other Works.

Kitab al-Mustalḥaḳ (not "Mustalḥiḳ"; see "R. E. J." xxx. 299; Hebr. "Hassagot," or "Tosefot"): this was Ibn Janaḥ's first work, and was begun in Cordova. It is a criticism of, and "supplement" to, the two works of Ḥayyuj on the verbs with weak and double consonants. Ibn Janaḥ states that he read the Scriptures eight times to collect material for this book.

Kitab al-Tanbih (Book of Excitation [Hebrew, "Ha‘arah"]), a polemic against a pamphlet written by his enemies in Saragossa. It is in the form of a letter to a friend at Cordova, and discusses at length several questions of grammar.

Kitab al-Taḳrib wal-Tashil (Book of Bringing Near and Making Easy: "Sefer ha-Ḳerub weha-Yishshur"), a commentary on some passages in Ḥayyuj's writings, with an independent grammatical excursus.

Kitab al-Taswiyah (Book of Retribution: Hebr. "Hashwa'ah," or "Tokaḥat"), an account of a dispute which took place at Saragossa in the house of a friend, Abu Sulaiman ibn Taraḳa. In this dispute a stranger from Granada, who belonged to Ibn Nagdela's circle, gave the first information of the attacks on Ibn Janaḥ in course of preparation. Ibn Janaḥ enumerates the criticisms advanced by the stranger against single points of the "Mustalḥaḳ," and then proceeds to refute them. This inaugurated the great controversy. The four books enumerated here have been published, with Arabic texts and French translations, by Joseph and Hartwig Derenbourg ("Opuscules et Traités d'Aboû l-Walîd Merwan ibn Djanâh de Cordoue," Paris, 1880).

His Motive.

Although Ibn Janaḥ is careful to exclude his personal affairs from his works, his personality can be plainly seen. He regarded the study of the Scriptures as his life-work, and considered as indispensable thereto an exhaustive and exact knowledge of the Hebrew language. The study of Hebrew philology was in his eyes a religious duty. In the introduction to his principal work ("Luma‘," p. 1; "Riḳmah" iv.) he makes this statement: "Since the revealed Scriptures can be understood only by the aid of the science of language, the endeavor to comprehend them from all sides becomes a more imperative duty the higher the end aimed at and the more our reason recognizes the greatness and majesty of Him who has revealed these books."

The consciousness of the value of the results of his tireless research, and his indignation at the petty disparagements and injustices he had to endure, made him at times refer with pride to the work he had accomplished. Once he says ("Kitab al-Uṣul," col. 552): "This explanation belongs to the sum of what I have produced of unusual thoughts and noteworthy opinions which no one else has expressed or noticed. I was enabled to do so much through God's grace and goodness manifested toward me, together with great endurance and a zeal for study and research by day and by night; so that I have expended twice as much on oil as another on wine." With this proud self-consciousness Ibn Janaḥ united respect for the achievements of others. He characterizes the opinions of earlier authorities with great precision, whereby his writings have become an excellent source of information concerning the literary history of linguistic science and Biblical exegesis. His relation to Ḥayyuj should especially be mentioned. Although he criticized him and corrected his errors, he vigorously upheld his grammatical system, even against the prejudices of the followers of the old school. In his criticisms he never forgets the respect and gratitude due the man to whom he owes his knowledge of science. In the introduction to his first work Ibn Janaḥ says: "If we can criticize him, we owe our ability to do so to his teaching and to the good we have received from his writings." Ibn Janaḥ's own estimate of himself coincided with the estimate of him held by the Spanish historian of Judaism, Abraham ibn Daud ("Sefer ha-Ḳabbalah," end): it fell to him to complete that which Ḥayyuj had begun. The annals of Hebrew philology and Bible exegesis bear witness to the effects of Ibn Janaḥ's writings. They, indeed, fell into comparative oblivion after David Ḳimḥi; but they were brought again into notice during the nineteenth century, and became once more a source of inspiration and suggestion.

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IBN JAU, JACOB: Silk-manufacturer at Cordova, occupying a high position at the court of the calif Hisham; died about 1000. Amador de los Rios calls him "Ibn Gan." Jacob and his brother Joseph, finding in the court of the palace a large sum of money which had been lost by some Moors from the province during an assault upon them, resolved to use the money for presents for the calif and the "ḥajib" Al-Manṣur ibn Abi Amir, to gain favor thereby. They accordingly manufactured precious silks for garments, and flags with artistically woven Arabic mottos and emblems, the like of which had never been seen in Spain, and presented them to the calif and the powerful ḥajib. Al-Manṣur thereupon made Jacob prince and chief judge of all the Jewish communities of the Andalusian califate, investing him with the right of appointing judges and rabbis, and of determining the taxes which the Jews were to pay to the state.

Jacob was also invested with princely splendors; eighteen pages in gold-brocaded garments formed his guard of honor, and a state carriage was always at his disposal. The community of Cordova unanimously recognized him as its chief and granted him the right of entailing his dignities upon his descendants. In the dispute regarding the rabbinate of Cordova, Jacob and his family were on the side of Joseph ibn Abitur. Jacob deposed R. Enoch, and called in his place Ibn Abitur, who was then staying in Africa. Ibn Abitur, however, refused the rabbinate out of respect for the learned and pious Enoch. Jacob ibn Jau retained his position only a short time, for Al-Manṣur, disappointed because Jacob would not extort large sums of money from his coreligionists as presents for him, cast Jacob into prison. After languishing there for a year Jacob was liberated through the intervention of the calif himself, and reinstated, without, however, regaining his former prestige. Isaac ibn Saul, and Isaac b. Gikatilla of Elisana (Lucena) praised him in enthusiastic verses.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah* (ed. Neubauer), pp. 69 *et seq.*; Grätz, *Gesch.* v. 396 *et seq.*; Rios, *Hist.* i. 160, 205 *et seq.*; Munk, *Notice sur Abou'l Walid*, p. 79.

G. M. K.

IBN KILLIS, YA‘ḲUB BEN YUSUF (ABU AL-FARAJ): Vizier to the calif of Egypt, Al-‘Aziz Nizar; born at Bagdad 930; died at Cairo 990-991. His parents were Jews; and he himself professed the Jewish religion during the first half of his life. His biographers relate that he claimed descent from Aaron, or, according to another statement, from the poet Samuel ibn Adiyah. Having been instructed in writing and arithmetic, Ya‘ḳub was sent by his father to Egypt. There he made the acquaintance of an officer on whose recommendation he was appointed by the calif of Egypt, Ḳafur al-Ikshidi, to supervise the furnishing of his palace. Having satisfactorily discharged this duty, Ya‘ḳub was entrusted with more important public offices, in which he displayed such ability and probity that he soon became Ḳafur's confidential minister (960), and all the public expenditures were placed under his control.

The difficulties surrounding this high position, which must have excited much jealousy, probably urged Ya‘ḳub to embrace Islam, which he did in 967. His power continued to increase till the death of Kafur, when he was arrested by the vizier, Ibn al-Furat, whose jealousy he had excited. The intervention of his friends, and still more effectively his bribes, soon set him at liberty. He then secretly betook himself to Maghreb, where he entered into the service of Al-Mu‘izz al-‘Ubaidi. Ya‘ḳub soon won the confidence of his new master; and when the latter conquered Egypt and established the Fatimite dynasty, he appointed Ya‘ḳub director of the civil administration (978). In 979, at the death of Al-Mu‘izz, his son and successor, Al-‘Aziz Nizar, appointed Ya‘ḳub vizier, which position he continued to hold throughout the remainder of his life.

The historians of that time represent Ya‘ḳub as one of the most able and upright of Egyptian viziers. He was fond of learning; and his palace was open to scholars, especially to poets. Ya‘ḳub composed a work on jurisprudence, "Kitab fi al-Fikh," treating of the Shiitic doctrines which he had learned from Al-Mu‘izz and Al-‘Aziz. At Ya‘ḳub's death ‘Aziz himself attended the funeral, and kept no table and received no guests for three days. For eighteen days the government offices remained closed, and no business was transacted; and for a month Ya‘ḳub's grave was a place of pilgrimage, where poets recited the virtues of the departed at the calif's expense and a legion chanted the Koran day and night.

Bibliography: Al-Maḳrizi, *Al-Hiṭaṭ*, ii. 5; Ibn Sa‘id, *Kitab al-Mughrib*, ed. Talquist, p. 76, Leyden, 1899; *Ibn Khallikan*, ed. Slane, iv. 359 *et seq.*; Abu al-Fida, *Annales*, ii. 540; Hammer-Purgstall, *Literaturgesch.* iv. 125; F. Wüstenfeld, *Gesch. der Fatimiden-Chalifen*, p. 104; De Goeje, in *Z. D. M. G.* lii. 77; Stanley Lane-Poole, *A History of Egypt in the Middle Ages*, Index; Steinschneider, *Hebr. Bibl.* viii. 118 *et seq.*; idem, *Die Arabische Litteratur der Juden*, § 60.

G. I. Br.

IBN LAṬIF, ISAAC B. ABRAHAM: Spanish physician and cabalist; probably born at Toledo; died at Jerusalem, whither he had gone in indigent circumstances, about 1290. He was the natural philosopher among the cabalists of his period. Cabalistic terms had not become fixed at that time, and Ibn Laṭif attempted to give them a more scientific character, and to base the doctrine of the Sefirot upon natural philosophy; in this, however, he was not successful, although his works were otherwise highly valued. He wrote the following: (1) "Sha‘ar ha-Shamayim," his chief work, still in manuscript, part of which has been published by Jellinek in "Ha-Shaḥar"; said to have been written about 1244; it is in four parts and follows the style of Maimonides' "Moreh"; the introduction contains a historical sketch of Jewish science up to the time of Maimonides; (2) "Ginze ha-Melek," published by Jellinek in "Kokebe Yiẓḥaḳ," 1847, p. 28; (3) "Ẓeror ha-Mor," dedicated to Todros Abulafia, the Mæcenas of the cabalists; printed in "Kerem Ḥemed," 1833, ix. 154; (4) "Iggeret ha-Teshubah," a letter from Jerusalem addressed to Abulafia in regard to various scientific matters; it contains thirty-nine questions and answers, twenty-six of which have been published in the "Teḥiyyah" (1857, ii. 50) by Senior Sachs; (5) "Ẓurat ha-‘Olam," printed by S. Stern in "Ḳebuẓat Ḥakamim," 1860; (6) "Rab Pe‘alim," on metaphysics and natural philosophy, edited by Schönblum in 1885; (7) Letter from Jerusalem, still in manuscript (Parma, De Rossi, MS. No. 402). He also wrote a commentary to Job, not yet edited, and a commentary to Ecclesiastes, probably printed at Constantinople in the sixteenth century. All the editions of his works are too imperfect to convey a clear impression of his cabalistic ideas. Isaac b. Sheshet's criticism of Ibn Laṭif in his Responsa, No. 197, is noteworthy.

Bibliography: Jellinek, in *Kerem Ḥemed*, ix.; idem, in *Kokebe Yiẓḥaḳ*, xxv., xxvii.-xxx.; Schönblum, Introduction to *Rab Pe‘alim*; Steinschneider, *Hebr. Bibl.* 1874, xv. 83.

K. P. B.

IBN MALKAH, JUDAH BEN NISSIM: Spanish philosopher; flourished either in Spain or in Africa in the middle of the fourteenth century. He was imbued with Neoplatonic ideas, and he wrote from that standpoint an important philosophical work in Arabic in three parts. Of these the first, entitled "Uns al-Gharib," is an introduction to the "Sefer Yeẓirah," arranged in the form of dialogues between the author and his soul and between a pupil and his master. Appended are ten chapters on man's acquirement of perfect bliss. The second part, "Tafsir Yeẓirah," is a philosophical commentary on the same work; and the third part, "Tafsir Pirḳe R. Eli‘ezer," is a commentary on the Pirḳe R. Eli‘ezer, finished Feb. 8, 1365. He also cites a work, "Al-Miftaḥ," and a commentary on the prayers, "Tafsir al-Ṣalawat," written by himself, but now lost.

Ibn Malkah's commentary on the "Sefer Yeẓirah" is quoted by Samuel Motot in his commentary on Ibn Ezra (according to Dukes, the commentator who quotes Ibn Malkah is Joseph ha-Sefardi). Ibn Malkah's theory of the "active intellect" ("sekel ha-po‘el") is similar to that of Ibn Gabirol; but there is no evidence of his having known the latter's "Fons Vitæ."

Bibliography: Wolf, *Bibl. Hebr.* iii. 753b, iv. 762c; Munk, *Mélanges*, pp. 301, 302; idem, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 158, v. 442; Steinschneider, *Hebr. Uebers.* pp. 405–406; idem, *Cat. Bodl.* cols. 1244, 2455; idem, *Die Arabische Litteratur der Juden*, § 134; Dukes, *Philosophisches aus dem Zehnten Jahrhundert*, p. 96; idem, in *Orient, Lit.* ix. 572, note 15; Fuenn, *Keneset Yisrael*, pp. 412–413; *R. E. J.* xl. 69.

G. M. Sel.

IBN MATKAH, JUDAH BEN SOLOMON HA-KOHEN: Spanish philosopher, astronomer, and mathematician; born at Toledo in 1215. On his mother's side he was the grandson of Ziza ibn Shushan. Although Ibn Matkah was a pupil of Meïr Abulafia, an anti-Maimonist, and was greatly inclined to mysticism, yet the "Moreh" of Maimonides induced him to occupy himself with philosophical studies. In fact, Ibn Matkah was the intermediary between philosophy and mystic doctrines. While a youth of eighteen he corresponded with Johannes Palermitanus and Theodorus of Antioch, the philosophers of the Roman emperor Frederick II. The emperor himself consulted him about scientific matters, and his answers proved so satisfactory that he was invited to settle in Tuscany (1247), where he had free access to the imperial court.

Ibn Matkah became known as a philosopher by the encyclopedic work which he wrote in 1247 in Arabic and himself translated into Hebrew under the title "Midrash ha-Ḥokmah." It is divided into two parts. The first treats of logic, physics, and metaphysics, adapted from Aristotle, and contains, besides, a treatise on certain passages in Genesis, Psalms, and Proverbs. The second treats of mathematics, and contains, also, two treatises: the first, a mystical one on the letters of the alphabet; the other, a collection of Biblical passages to be interpreted philosophically. Ibn Matkah divides all creatures into three categories, spiritual, celestial, and terrestrial, *i.e.*, mortal. He therefore divides the sciences also into three branches, physics, mathematics, and metaphysics. In the introduction to this work he gives an anthology of Aristotle's sentences.

Ibn Matkah made an adaptation of Ptolemy's "Almagest," which he arranged in eight chapters, and of his "Quadripartitum" under the Hebrew title "Mishpeṭe ha-Kokabim," a treatise on astrology. He also made an adaptation of Al-Biṭruji's astronomy, under the title "Miklal Yofi."

Bibliography: Wolf, *Bibl. Hebr.* i., note 736; iii., notes 736, 777; Steinschneider, *Hebr. Uebers.* pp. 1–4, 164, 507, 858; idem, *Cat. Leyden*, pp. 53–60; idem, *Jewish Literature*, pp. 294, 10; 305, 20; 357, 49; idem, *Die Arabische Litteratur der Juden*, § 117; *Ozar Neḥmad*, ii. 234; De Rossi, *Codices*, No. 421; *Ha-Yonah*, p. 32; Grätz, *Gesch.* 3d ed., vii. 85; Michael, *Ozerot Ḥayyim*, note 414; Fuenn, *Keneset Yisrael*, pp. 413, 414.

G. M. Sel.

IBN MIGAS, ABRAHAM BEN ISAAC HA-LEVI: Spanish physician and rabbinical scholar; lived at Constantinople in the sixteenth century. He was court physician to Sulaiman the Great, and followed the latter's army into Syria. Several years after his return to Constantinople the Jews of Damascus requested him to settle in their city. He was also known as a Talmudist, and he consulted Joseph Caro on rabbinical matters. A responsum of his is to be found in Caro's "Abḳat Rokel" (No. 27). In his only published work, "Kebod Elohim" (Constantinople, 1585), he gives an account of his travels and of the customs of the Kurds and Druses. Another work of his is entitled "'Emeḳ ha-Siddim."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 134; Zunz, *G. S.* i. 184; Carmoly, *Revue Orientale*, ii. 198; Fürst, *Bibl. Jud.* ii. 378.

G. M. Sel.

IBN MIGAS, JOSEPH: Spanish Jew of the eleventh century; ancestor of an important family of scholars. Joseph ibn Migas, greatly respected among the Jews of Granada, where he was probably born, became involved in Granada politics when, after the death of Ḥabus, King of Granada (1037), quarrels broke out between his two sons, Badis and Balḳin. The Moorish nobles and the Jews, especially Joseph ibn Migas, Isaac de Leon, and Nehemiah Isḳaffa, took the part of Balḳin, the younger, and desired to elect him king, while the rest of the population sided with Badis, whom they made king in Oct., 1037. Balḳin submitted; but Badis, fearing his brother would regret his submission and seek vengeance, caused him to be killed. Joseph ibn Migas and the other Jewish adherents of Balḳin were compelled to flee. They were, however, kindly received by the King of Seville, an opponent of Badis, and Joseph ibn Migas was employed by him in the public service.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 72, 76; Grätz, *Gesch.* vi. 14, 15, 48.

G. M. Sc.

IBN MIGAS, JOSEPH (JEHOSEF) BEN MEÏR HA-LEVI: Spanish rabbi and head of a school in Lucena; born 1077; died in Lucena 1141. His birthplace was probably Seville, where his father, Meïr ha-Levi ibn Migas, and his grandfather, Joseph ha-Levi ibn Migas, had lived after the departure of the latter from Granada (Saadia ibn Danan, in Edelmann's "Ḥemdah Genuzah," p. 30a; De Rossi, "Dizionario," *s.v.*; D. Cassel, in Ersch and Gruber, "Encyc." section ii., pt. 31, p. 85; Weiss, "Dor," iv. 289; Neubauer, "M. J. C." i. 76). Abraham ibn Daud says (see "M. J. C." i. 76) that after the removal to Lucena (1089) of the Talmudist Isaac Alfasi, Joseph also went there, from Seville, he being then twelve years old. Steinschneider, however, because of a citation in Moses ibn Ezra, supposes Joseph to have been born in Granada, which was the home of his father's bosom friend R. Isaac ben Baruch Albalia. Joseph studied under Isaac Alfasi at Lucena for fourteen years. Alfasi shortly before his death (1103) ordained Joseph as a rabbi, and wrote a testimonial for him. Passing over his own son, he appointed Joseph, then twenty-six years of age, to be his successor as director of the academy.

Head of Academy at Lucena.

This position Joseph held for thirty-eight years. His "accession to the throne" was commemorated by his contemporary Judah ha-Levi (Grätz, "Blumenlese," p. 76; Brody, "Diwan des Abu-l-Hasan Jehuda ha-Levi," p. 141). On the occasion of his marriage, which occurred soon after, the same poet wrote an epithalamium (Luzzatto, "Betulat Bat Yehudah," p. 38; partly translated into German in Geiger's "Nachgelassene Schriften,"

ii. 113; see also Edelmann and Dukes, "Ginze Oxford," p. xiii.).

To R. Baruch ben Isaac ben Baruch Albalia, who was of the same age as himself and had been his fellow student under Isaac Alfasi, he was bound by ties of intimate friendship (Conforte, "Ḳore ha-Dorot," p. 10a). His external life passed quietly. He himself mentions (Responsa, No. 75) that he was once in Fez. It is narrated that on the eve of a Day of Atonement, which was also the Sabbath, he caused the execution of a Jew in Lucena who had turned informer in the wars between the Spanish Arabs and the Almoravid Berbers (Judah ben Asher, Responsa, No. 75).

An elegy in manuscript at Oxford, mentioned by Dukes in his "Naḥal Ḳedumim" (p. 11), is taken by Grätz ("Blumenlese," p. 112) to have been written by Jekuthiel on the death of Ibn Migas. Dukes, on the contrary, considers Jekuthiel to have been the subject of the poem, and Ibn Migas—about whom nothing further is said—to have been the author (על מות ר׳ יקותיאל מר׳ ן׳ מיגאש).

Among the pupils of Ibn Migas may be mentioned his son, R. Meïr, whose son Isaac is mentioned by Judah al-Ḥarizi ("Taḥkemoni," xliv.; see also D. Cassel in "Zunz Jubelschrift," p. 126); a nephew of the same name (Edelmann, *l.c.* p. 30); and Maimun, the father of Maimonides. That Joseph ibn Migas was a teacher of Maimonides—who was only six years old at the time of Joseph's death—is an old error (see Menahem Meïri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 228; Edelmann, *l.c.* p. 30; Sambari, in Neubauer, "M. J. C." i. 127; Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 32a; Weiss, "Dor," iv. 290; Jew. Encyc. i. 375, *s.v.* Alfasi) which has already been refuted by Zacuto ("Yuḥasin," p. 131a). It rests upon a gloss in Abraham ibn Daud's "Sefer ha-Ḳabbalah" (Neubauer, *l.c.* i. 76) and upon a misunderstood passage in Maimonides' writings.

His Works.

Of Joseph ibn Migas' works may be mentioned: (1) Responsa (Salonica, 1791; Warsaw, 1870), two hundred and fourteen of which were collected by Joseph Elijah ha-Levi, partly translated from the Arabic, and published from a poor manuscript. Many of his responsa are given in Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" and in Azulai's "Birke Yosef"; and a few appear in the Maimonidean collection of letters "Pe'er ha-Dor" (Nos. 211 *et seq.*). Azulai claimed to have possessed a volume of Joseph's responsa in manuscript ("Shem ha-Gedolim," i. 81). Joseph's responsa were cited also by older Jewish law teachers, as those of an esteemed authority, under the abbreviation הרי"ם. (2) Talmud commentaries (Menahem Meïri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 228), of which there have been preserved, (*a*) Novellæ on Baba Batra, quoted by Zerahiah ha-Levi (see Reifmann, "Toledot Rabbenu Zeraḥyah ha-Levi," p. 41, Prague, 1853), by Solomon ben Adret (Responsa, No. 180), and by others (first printed in Amsterdam, 1702; with Eleazar ben Aryeh's commentary "Zer Zahab," 1809); (*b*) Ḥiddushim on Shebu'ot, mentioned in the "Pe'er ha-Dor," No. 145 (first printed in Prague, 1809, in "Uryan Telitai"; together with other novellæ, *ib.* 1826). His novellæ contain no explanations of words; but, conformably to the character of the halakic Ḥiddushim, he lays emphasis on the clearness and intelligibility of the whole context, sometimes giving two or more explanations of one passage. He names Hananeel and Alfasi as his authorities. He is of the opinion that it would be impossible to obtain religious decisions directly from the Talmud (Responsa, No. 114) without utilizing those of the Geonim ("Teshubot").

A work entitled "Megillat Setarim," which Zerahiah ha-Levi mentions as having been written by Joseph ibn Migas (Reifmann, *l.c.* p. 41), has not been preserved; nor can it be determined whether, as Grätz ("Gesch." vi. 108) supposes, "Megillat Setarim" was the title of his Talmud commentary.

In view of the few, poorly edited fragments of his works, an independent criticism of his importance as a scholar is hardly possible. Maimonides says of him in the introduction to his Mishnah commentary (Pococke, "Porta Mosis," p. 108): "The Talmudic learning of this man amazes every one who understands his words and the depth of his speculative spirit; so that it might almost be said of him that his equal has never existed." Judah ha-Levi eulogizes him in six poems (see, besides those already cited, Brody, *l.c.* pp. 87, 191), and is full of his praise (*ib.* p. 173).

Bibliography: D. Cassel, in Ersch and Gruber, *Encyc.* section ii., pt. 31, p. 85; Grätz, *Gesch.* vi. 107 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1512; idem, *Jewish Literature*, p. 73; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 374, 381.

G. M. Sc.

IBN MIGAS, MEÏR: Spanish rabbi, and president of the bet ha-midrash of Seville; flourished in the eleventh century. He was the son of Joseph ibn Migas and the father of Joseph ibn Migas ben Meïr ha Levi. Late in life he was compelled to leave Seville and retire to Toledo.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 76; Grätz, *Gesch.* vi. 157.

G. M. Sc.

IBN MUHAJAR, AHUB BEN MEÏR HA-NASI IBN שרתמיקש: Spanish-Arabian poet of the twelfth century; probably a brother of the poet Joseph ben Meïr and of Abraham b. Meïr ibn Muhajar. In the earlier sources he is called either "Ahub" or "Oheb"; and it is difficult to say which is correct. If "Oheb," then he is probably the author of the poems signed "Oheb," and beginning respectively: (1) "Eloah ḥai asher yaẓar" (Luzzatto, "Naḥlat," p. 13); (2) "Asher libbi we-kilyotai," "reshut" for the Torah festival (Zunz, "Literaturgesch." p. 587). Judah ha-Levi dedicates a song of praise ("Mi ya'abor lanu le-'eber yam") to a certain Ahub, but the latter's surname is אלמהדוי ; and although the name "Ahub" is a rare one, it is improbable that the poem was addressed to the subject of this article.

The designation שרתמיקש, found in various other forms, has not yet been explained.

Bibliography: Abraham b. David, in Neubauer, *M. J. C.* i. 81; Joseph b. Zaddik, *ib.* p. 93 (where "Oheb" or "Ahub" should be read instead of "Abraham"); Conforte, *Ḳore ha-Dorot*, p. 8a. On "Oheb" and "Ahub" see Steinschneider in *J. Q. R.* x. 131, 529; on "Muhajar," xi. 137.

G. H. B.

IBN NUÑEZ, JACOB: Physician to King Henry IV. of Castile and his chief judge ("juez mayor"); also rabbi, as he calls himself. In 1474 he was commissioned by the king to apportion at Segovia the taxes which the "aljamas" of the Jews in all the king's dominions had to pay annually. These taxes were not collected by Ibn Nuñez, but by the royal tax-collectors to whom Ibn Nuñez applied for that purpose.

Bibliography: Rios, *Estudios*, p. 140; following him, Lindo, *History of the Jews in Spain*, p. 242, and Grätz, *Gesch.* viii. 233; Rios, *Hist.* iii. 590–602, where the tax-lists of the several communities were for the first time published, from a manuscript in the National Library at Madrid.

G. M. K.

IBN PALQUERA. See Falaquera (Palaquera), Shem-Ṭob b. Joseph.

IBN PULGAR (PULKAR, or POLKAR), ISAAC BEN JOSEPH: Spanish philosopher, poet, and controversialist; flourished in the first half of the fourteenth century. Where he lived is not known, for though "Avilla" is given at the end of his translation of Al-Ghazali's "Maḳaṣid," the town-name as well as the date is probably the copyist's (Grätz, "Gesch." vii. 446). He was a warm defender of Isaac Albalag, and continued his translation of Al-Ghazali's work. It seems from his "'Ezer ha-Dat" that he had been a friend of Abner of Burgos; but when the latter, after conversion, sent him one of his anti-Jewish writings, he replied in a stinging satirical poem.

Ibn Pulgar wrote the following: (1) Hebrew translation of the third book of Al-Ghazali's "Maḳaṣid" (completed in 1307); (2) "'Ezer ha-Dat," the most important of his writings (see below), a polemical work in five books, in the form of dialogues, and interspersed with verse; (3) "Iggeret ha-Ḥarfit," a refutation of Abner of Burgos' "Minḥat Ḳena'ot"; (4) a refutation in Spanish of astrology; (5) verse (see De Rossi, "Codices," No. 861, 3).

Ibn Pulgar defended the Halakah, but said that the Haggadah did not belong to the Talmud. One of the points in dispute between Ibn Pulgar and Abner of Burgos was in regard to the immortality of the individual soul, which Ibn Pulgar denied, believing only in the immortality of the universal soul (Ibn Shaprut, "Eben Boḥan," xv., § 3). Ibn Pulgar's theory was that laws were not instituted for the sake of God, who has no need of them, but for the sake of man. Therefore he who observes these laws must not expect any future reward, as he is rewarded in the observance of them. Thus the question, "Why are sinners often happy and the pious unhappy?" has no meaning, for virtue and wisdom contain happiness in themselves, while sin and folly contain unhappiness.

Of the "'Ezer ha-Dat," the first book, in eight chapters ("she'arim"), is a demonstration of the superiority of the Jewish religion, in which Ibn Pulgar attacks both apostates and Christians; the second attacks infidels and skeptics; the third, astrologers; the fourth, those who explain the Bible in a strictly literal sense and those who, like the Christians, interpret it in a figurative and allegorical sense; the fifth, those who do not believe in the immortality of the soul. The second book, a dialogue between an aged partizan of Talmudic Judaism ("Torani") and a youthful philosopher, has been printed in Eliezer Ashkenazi's "Ṭa'am Zeḳenim" (Frankfort-on-the-Main, 1855). Ibn Pulgar's object here was to prove the superiority of philosophical Judaism; but his arguments are more clearly expressed in the fourth book, in which he attacks cabalists, sorcerers, and false philosophers. His diatribes against the first two classes have been published by Isidore Loeb ("R. E. J." xviii. 66–70).

Bibliography: Grätz, *Gesch.* 3d ed., vii. 291, 292, 305–308, 446; Steinschneider, *Hebr. Uebers.* pp. 299, 300; idem, *Jewish Literature*, pp. 97, 171, 296; *He-Ḥaluẓ*, iv. 83; Isidore Loeb, in *R. E. J.* xviii. 63–70.

G. M. Sel.

IBN ROSHD. See Averroes.

IBN SAHL, ABU AL-HASAN. See Ali ibn Sahl ibn Rabban al-Tabari.

IBN SAHL, ABU OMAR JOSEPH BEN JACOB: Poet and scientist; died at Cordova 1124. He was a pupil of Isaac ibn Ghayyat, was rabbi at Cordova for nine years, and was distinguished for both learning and piety. Joseph ibn Sahl, who must not be confounded with the poet Joseph ibn Suli, is counted by Al-Ḥarizi among the foremost poets of his time; though his verse is without any peculiar elegance, it is easy and fluent. He was intimately acquainted with Moses ibn Ezra, who addressed several poems to him.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 75; L. Dukes, *Moses ibn Esra*, pp. 101 *et seq.*; Sachs, *Die Religiöse Poesie*, p. 256; Grätz, *Gesch.* vi. 123; Steinschneider, *Hebr. Uebers.* pp. 912, 1024.

G. M. K.

IBN SENEH. See Ẓarẓah, Samuel ibn Seneh.

IBN SHAPRUT, ḤASDAI. See Ḥasdai Abu Yusuf ibn Shaprut.

IBN SHAPRUT (SHAFRUT, not Sport or Sporta), SHEM-ṬOB BEN ISAAC: Spanish philosopher, physician, and polemic; born at Tudela in the middle of the fourteenth century; often confused with the physician Shem-Ṭob ben Isaac of Tortosa, who lived one hundred and fifty years later. While still a young man he was compelled to debate in public, on original sin and redemption, with Cardinal Pedro de Luna, afterward Pope Benedict XIII. This disputation took place in Pamplona, Dec. 26, 1375, in the presence of bishops and learned theologians (see his "Eben Boḥan"; an extract, entitled "Wikkuaḥ," in manuscript, is in the Bibliothèque Nationale, Paris, No. 831). A devastating war which raged in Navarre between the Castilians and the English obliged Ibn Shaprut, with many others, to leave the country. He settled at Tarazona, in Aragon, where he practised his profession of physician among both Jews and Christians. As a Talmudic scholar he carried on a correspondence with Sheshet. At Tarazona he completed his "Eben Boḥan" (May, 1380 or 1385), a polemical work against baptized Jews. As a model and guide for this work, which consists of fourteen chapters, or "gates," and is written in the form of a dialogue, he took the polemical "Milḥamot Adonai" of Jacob ben Reuben, falsely attributed to David Ḳimḥi.

Ibn Shaprut's work, however, is not a partial reproduction of the "Milḥamot," as has been incorrectly stated ("Oẓar Neḥmad," ii. 32); it is rather an extension or continuation of it, since it goes into details which are either not mentioned, or are mentioned only briefly, in the other. In the fifteenth chapter, which Ibn Shaprut added later, he criticizes a work written by Alfonso de Valladolid against Jacob ben Reuben. The thirteenth chapter contains a very interesting fragment by a fourteenth-century Schopenhauer, who wrote under the pseudonym "Lamas" ("Samael"). The "Eben Boḥan" has been preserved in several manuscripts. In order to assist the Jews in their polemical writings, Ibn Shaprut translated portions of the Four Gospels into Hebrew, accompanying them with pointed observations; answers to the latter, written by a neophyte named Jona, also exist in manuscript.

Ibn Shaprut wrote a commentary to the first book of Avicenna's canon entitled "'En Kol," for which he probably made use of the Hebrew translation of Sulaiman ibn Yaish and that of Allorqui, which latter he criticizes severely. He also wrote a supercommentary, entitled "Ẓafnat Pa'aneaḥ," to Ibn Ezra's commentary on the Pentateuch (see M. Friedländer in the "Publications of the Society of Hebrew Literature," series ii., vol. iv., p. 221, where "Shem-Ṭob ben Joseph Shaprut of Toledo" should read "Shem-Ṭob ben Isaac of Tudela"). The following works of Ibn Shaprut have been printed: "Pardes Rimmonim," explanations of difficult Talmudic haggadot (Sabbionetta, 1554); "Besorat Mattai," Hebrew translation of the gospel of Matthew according to the editions of Seb. Münster and I. de Tillet Mercier, reedited by Ad. Herbst (Göttingen, 1879).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2548-2557; idem, *Hebr. Bibl.* xv. 82, xix. 43; idem, *Hebr. Uebers.* pp. 689 *et seq.*; Carmoly, *Histoire des Médecins Juifs*, p. 101; De Rossi-Hamberger, *Hist. Wörterb.* p. 301; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 352; Grätz, *Gesch.* viii. 23 *et seq.*; Isidore Loeb, *La Controverse Religieuse*, in *Revue de l'Histoire des Religions*, xviii. 145 *et seq.*; idem, in *R. E. J.* xviii. 219 *et seq.* (with several extracts according to the Breslau MS.); Fürst, *Bibl. Jud.* iii. 259 *et seq.* (where Ibn Shaprut is confounded with Shem-Ṭob b. Isaac of Tortosa).

G. M. K.

IBN SHEM-ṬOB, ISAAC: Philosophical commentator of the fifteenth century; younger brother of Joseph ibn Shem-Ṭob, and a follower of Maimonides. Isaac sided with his brother against their father, Shem-Ṭob ibn Shem-Ṭob, who, in his "Sefer ha-Emunot," had attacked Maimonides. Isaac's commentary on Maimonides' "Moreh" is known only through a quotation by Moses Alashkar ("Hassagot," p. 6, ed. Ferrara, 1556). According to Steinschneider, he is probably identical with the Isaac ibn Shem-Ṭob who wrote, at Aguilar de Campo in 1459, a commentary on Ghazali's "Metaphysics" (Paris MS. No. 906).

Bibliography: Grätz, *Gesch.* viii. 180; Steinschneider, *Hebr. Uebers.* p. 320.

G. M. Sc.

IBN SHEM-ṬOB, JOSEPH BEN SHEM-ṬOB: One of the most prolific Judæo-Spanish writers of the fifteenth century; born in Castile; died 1480. He lived in various cities of Spain: Medina del Campo de Leon (1441); Alcala di Henares (1451); Segovia (1454). Though it is not known precisely what office he held at court, he occupied a position which brought him in contact with distinguished Christian scholars. According to the custom of the time, he held public disputations with them in the presence of the court; this probably led him to study the polemical literature of the Jews. In the preface to his commentary on Profiat Duran's "Al-Tehi ka-Aboteka," he recounts a disputation with a Christian scholar concerning the doctrine of the Trinity. He seems to have elaborated this disputation and to have used it later in various anti-Christian writings. In 1452 he was sent by the Prince of Asturia, Don Enrique, to Segovia to prevent an outbreak of popular rage at Easter against the Jews. He speaks occasionally in his writings of great sufferings which drove him from place to place, and of passing through a severe illness. Grätz ("Gesch." viii. 422) has discovered, from a quotation in Joseph Jabez's "Or ha-Ḥayyim," that Ibn Shem-Ṭob died a martyr.

Ibn Shem-Ṭob's numerous writings, a list of which was compiled by Munk and supplemented by Beer and Steinschneider, are divisible into (*a*) independent works and (*b*) commentaries. Among the former are:

Original Works.

"Hanhagat ha-Bayit," treatise on economics, written in his youth (see his "'En ha-Ḳore"); nothing further is known concerning it. According to Steinschneider, it may be a revision of Aristotle's "Economics."

"'En ha-Ḳore," the only medieval scientific Hebrew homiletical work extant (Zotenberg, "Cat. Hebr. MSS. Paris," No. 325, 2; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2052, 2). The book is very rich in quotations from Christian and from Mohammedan authors. It treats systematically of the science of homiletics, defines the limitations of exegesis, and expresses itself in regard to the fundamental aim of Jewish preaching. It contains frequent references to Aristotle's "Ethics," Ibn Shem-Ṭob's favorite work.

"Kebod Elohim," on the summum bonum and the aim of life; written in 1442, printed at Ferrara in 1555.

"Da'at 'Elyon," a refutation of a fatalistic writing of the baptized Jew Abner of Burgos (Wolf, "Bibl. Hebr." iii. 428; the Oppenheim MS. cited by Wolf is no longer to be found in the collection at Oxford).

The following are his commentaries:

Commentary on Jedaiah ha-Penini's "Beḥinat 'Olam."

His Commentaries.

Commentary on his father's "Sefer ha-Yesodot," known only through a citation in "'En ha-Ḳore." Just as "Sefer ha-Yesodot" is, probably, only another title of his father's "Sefer ha-Emunot," so is this commentary, according to Steinschneider, probably identical with the "Sefer Kebod Elohim."

Commentary on the anti-Christian letter of Profiat Duran, "Al-Tehi ka-Aboteka," edited and printed together for the first time at Constantinople, 1577; reprinted by A. Geiger in "Ḳobez Wikkuḥim," Breslau, 1844.

"Biṭṭul 'Iḳḳere ha-Noẓerim," a Hebrew translation of and commentary on Ḥasdai Crescas' refutation, in Spanish, of the chief dogmas of Christianity. It was written at Alcala di Henares in 1451, and published anonymously at Salonica (?) in 1860. The original work by Crescas and its title have been lost (Steinschneider, "Hebr. Uebers." p. 462). These last two commentaries were in accord with the anti-

Christian polemical spirit prevailing in the Jewish religio-philosophic literature of the time.

Commentary on Lamentations, written at Medina del Campo in 1441, after the author had recovered from an illness (Parma, De Rossi MSS. No. 177).

Commentary on the "Isagoge" of Porphyry, after Averroes, of which no manuscript has yet been found (see Steinschneider, "Cat. der Hebr. Handschriften in der Stadtbibliothek zu Hamburg," p. 106; *idem,* "Hebr. Uebers." p. 86).

Commentary on Averroes' treatise on the possibility of union with the active intellect ("Sekel ha-Po'el"), after Moses Narboni's translation, with a long introduction (Steinschneider, "Cat. der Hebr. Handschriften Berlin," No. 216; Zotenberg, *l.c.* No. 885). Ibn Shem-Ṭob made a short extract from this voluminous commentary, which he finished at Segovia in 1454 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1253; see Steinschneider in "Monatsschrift," xxxii. 459 *et seq.*; *idem,* "Hebr. Uebers." pp. 194 *et seq.*).

Commentary on part of Averroes' "large commentary" on the "De Anima" of Aristotle, cited in Ibn Shem-Ṭob's commentary on Aristotle's "Ethics" (Steinschneider, *l.c.* p. 150).

Short commentary on Maimonides' "Moreh," ii. 68, cited in his son's commentary on the same work. Nothing further concerning it is known.

Commentary on the Sidra Bereshit, cited by him in the "'En ha-Ḳore," and a commentary on Deut. xv. 11, cited in his commentary on the "Nicomachean Ethics" (according to Steinschneider these two may be only sermons).

Commentary, containing minute and diffuse explanations of words and subject-matter, on the Hebrew translation of the "Nicomachean Ethics" of Aristotle ("Sefer ha-Middot"). Finished at Segovia in 1455, this was probably the last and most extensive of his works; he worked upon it for one hundred days continuously in order that no interruption might hinder him from an understanding of the text. The commentary exists in many manuscripts and was widely circulated in the Middle Ages. It has been made use of in Satanow's edition of the "Sefer ha-Middot" (Berlin, 1784; Steinschneider, *l.c.* pp. 212 *et seq.*).

Ethical Views.

The "Kebod Elohim" is Joseph's chief work. His leading ideas and principles, scattered throughout his other writings, are here brought together. In it he compares the ethical opinions of the Greeks, especially of Aristotle, with those of Judaism, a thing which had not before been earnestly or thoroughly done. For this purpose he gives many extracts ("peraḳim") from the "Ethics" of Aristotle, and translates chapters ix. and x., though from a Latin version. In answer to the question as to man's summum bonum he concludes it to be the Torah, which teaches and promises immortality, whereas the Greeks only speculate as to man's final goal. That the Torah and the philosophy of the Greeks have one and the same end, as some maintain, he denies, declaring the claim to be incompatible with the essence of positive religion; the Torah ordains the fulfilment of the 613 commandments, not the ethical teachings of Aristotle. Speculation within the bounds of the Torah is permitted, even commanded: and its province should be "the secret meanings of the Torah and of its rules, and the teachings of the Prophets." By this he probably indicates cabalistic dogmas. The divine commands are reasonable, although explanations based on reason, without the help of tradition often fail to explain the foundations of the commands.

Characterization.

Joseph ibn Shem-Ṭob was one of the most learned writers of his time. His knowledge of science and philosophy was intimate, and he had a very thorough acquaintance with Aristotle, his chief commentator Averroes, and the prominent Jewish, Mohammedan, and Christian writers. At the same time he was an independent and outspoken critic. He not only passed judgment upon Christianity and Islam, but he criticized Maimonides, with whose fundamental ideas he was not in sympathy, and maintained that the claim made by the cabalists that Simeon ben Yoḥai was the author of the Zohar was baseless. Nevertheless, in a discussion as to the proofs of the unity of God, he prefers the arguments of the cabalists to those of the philosophers. His attitude might be termed "positive Jewish," with a remarkable mixture of rationalism and dogmatism. He would allow no obscurity or confusion of ideas, and emphatically asserted that religion and philosophy are not identical in their final aim: "The Aristotelian laws make men; Jewish laws make Jews."

In the strife then raging over the study of rationalistic sciences Ibn Shem-Ṭob took the following position: The Jew in possession of the divine revelation could dispense with the sciences, although their study was useful to him, since they perfected him as a human being; but their study should be deferred to an advanced age. In this he agreed with Solomon ben Adret. He thought it was the "sophistry" of "Greek wisdom," in which speculative knowledge was the chief end of life, which made materialists of so many prominent Jews, causing their defection from Judaism and the extinction of whole communities in Aragon and Castile. In other districts, he said, not affected by this spirit, there were thousands of Jews who would rather be killed than surrender their faith.

Bibliography: Grätz, *Gesch.* viii. 141, 163 *et seq.*, 178 *et seq.*, 421 *et seq.*; Fuenn, *Keneset Yisrael*, pp. 512 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 1529 *et seq.*; idem, *Jewish Literature*, pp. 97, 100, 104, 127, 309, 317; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 31, pp. 87 *et seq.*; M. Straschon, in *Pirḥe Zafon*, pp. 84 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 790, iii. 671; Munk, *Mélanges*, pp. 508 *et seq.*; Munk-Beer, *Die Philosophischen Schriftsteller der Juden*, pp. 118 *et seq.*

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IBN SHEM-ṬOB, SHEM-ṬOB (BEN JOSEPH?): Spanish cabalist; a fanatical opponent of rationalistic philosophy; president of a yeshibah in Spain; lived about 1390–1440 (Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Venice, p. 62b). He was the father of Joseph and Isaac ibn Shem-Ṭob. He wrote: "Sefer ha-Emunot," on religious dogmas (Ferrara, 1556); "Sefer Yesodot" (perhaps only another title for the preceding); a commentary on the Pesaḥ Haggadah (Steinschneider, "Cat. Munich," 264, 3; *idem,* "Cat. Bodl." col. 99). The "Sefer ha-Emunot" is an attack on the Aristotelian philosophy and on the rationalistic and speculative conception of Judaism in vogue in the author's day. It is also a eulogy of the Cabala, "the true teaching, which has lived on through tradition and which alone can help Israel." Shem-Ṭob endeavors to prove that, from the standpoint of positive Judaism, there is not the agreement between religion and philosophy that is claimed by many Jewish philosophers. In the introduction he makes the philosophical investigators and the "enlightenment" brought about by them responsible for the defection from Judaism and for the political persecutions of the times. He renders especially severe judgments upon Maimonides (who withheld belief in resurrection), upon Abraham ibn Ezra, upon Levi ben Gershon, and upon other men of liberal views.

In his survey of the historical development of the Cabala Ibn Shem-Ṭob cites a number of older cabalistic writers, whose existence, however, is not thereby proved. This reference to them is appended to a short passage from the Zohar. Moses Alashkar violently opposed Shem-Ṭob's dogmatic system in his "Hassagot 'Al Mah She-Katab R. Shem-Ṭob Neged ha-RaMbaM" (Ferrara, 1556). The "Sefer ha-Emunot" has been much cited by both old and modern authors, and is valuable for the history of the Cabala. To judge from a remark on page 31b it would seem that Ibn Shem-Ṭob wrote other works, but nothing is known concerning them.

Bibliography: Grätz, *Gesch.* Hebr. ed. of Rabbinowitz, vi. 99–100; Kaufmann, *Die Attributenlehre*, Index; Steinschneider, *Cat. Bodl.* cols. 2558 *et seq.*; idem, *Jewish Literature*, pp. 94, 304; idem, *Die Polemische und Apologetische Litteratur*, pp. 321, 367; idem, *Hebr. Uebers.* p. 120; M. Straschon, in *Pirḳe Ẓafon*, ii. 77 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 281, 365.

J. M. Sc.

IBN SHEM-ṬOB, SHEM-ṬOB BEN JOSEPH BEN SHEM-ṬOB: Spanish writer and philosopher; flourished about 1461–89; lived in Segovia and Almazan. He was a follower of Maimonides, even though his grandfather Shem-Ṭob ibn Shem-Ṭob was one of Maimonides' most uncompromising opponents, and though his father did not agree with Maimonides on essential points in his philosophy. Ibn Shem-Ṭob was the author of the following works: (1) Treatise on matter and its relation to form, according to the opinions of the ancient philosophers, especially Aristotle and his commentators; written in Segovia, 1461 (Paris MS. No. 898, 4). (2) Commentary to book iii., ch. 4–7 of Averroes' "middle commentary" on Aristotle's "De Anima," on the ratiocinative power of the soul; finished in Almazan, in 1478, under the title "Bi'ur ha-Koaḥ ha-Dabri" (Paris MS. No. 3). The other parts of the commentary were written by one of Shem-Ṭob's pupils in the same year (1478), and probably were either based upon the teacher's lectures or dictated by him (Paris MS. No. 967, 2). (3) Commentary on Averroes' "middle commentary" on Aristotle's "Physics"; finished in Almazan in 1480 (Paris MS. No. 967, 4). (4) "Ha-Ma'amar ba-Sibbah ha-Taklitit," treatise on the final cause or purpose of the creation of the world (Paris MS. No. 998, 2). The author quotes and discusses several of the opinions of ancient writers on this subject, and agrees with the last one cited, that the purpose of creation is the existence of mankind. The end of all humanity, according to him, is to approximate to the image of God. (5) "Teshubot" to Eli Ḥabillo's philosophical questions (De Rossi, MS. Parma No. 457, 2). (6) Commentary on Pirḳe Abot (Wolf, "Bibl. Hebr." iii. 1135). (7) Commentary on Maimonides' "Moreh" (Venice, 1551). This commentary, his chief work, was written with the purpose of reconciling "reason" (philosophy) and "law" (religion). He frequently quotes the commentary of Profiat Duran, to which his remarks are sometimes only supplementary. In the preface he states his intention to be merely to reproduce explanations and comments already given and in his opinion correct. A compendium, therefore, rather than a commentary, the work is very prolix (see Friedländer, "The Guide of the Perplexed," vol. iii., p. xxii.). (8) "Derashot ha-Torah," homilies on the Pentateuch, written in 1489 and printed three times during the sixteenth century (Salonica, 1525 or 1530; Venice, 1547; Padua, 1567). It soon, however, fell into comparative oblivion.

Bibliography: Munk, *Mélanges*, pp. 508-509; Munk-Beer, *Philosophie und Philosophische Schriftsteller der Juden*, pp. 119 *et seq.*; M. Straschon, *Pirḳe Ẓafon*, ii. 86; Steinschneider, *Cat. Bodl.* cols. 2534 *et seq.*; idem, *Jewish Literature*, pp. 99, 104; idem, *Hebr. Uebers.* pp. 120, 150, 425; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 791.

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IBN SHOSHAN (Hebr. form, שושן or שושאן) or **IBN SUSAN** (Arab. form, "Susan," both forms meaning "lily"): Spanish family of Toledo, which can be traced back to the twelfth century and which is known to have existed up to the seventeenth century. Its first known representative was Solomon, called "Paṭṭish he-Ḥazaḳ" (= "the mighty hammer"). He was nasi in Toledo in the twelfth century (Graetz, "Hist." iii. 384).

Joseph ben Solomon ibn Shoshan (called also **Yazid ibn Omar ha-Nasi**): Communal worker in Toledo; died there 1205. He succeeded his father as nasi in that city, and stood high in the favor of the court. Graetz says that he was a favorite of Alfonso VIII. of Castile (1166–1214). He built a beautiful synagogue in Toledo, which is mentioned in "Ha-Manhig" (ed. Constantinople, p. 27a), and is also alluded to in the chronogram "1205," the year of his death, in his epitaph (see S. D. Luzzatto, "Abne Zikkaron," No. 75; Rapoport, in "Kerem Ḥemed," vii. 249–253). He gave a friendly reception at his home in Toledo to Abraham ben Nathan, the author of "Ha-Manhig." The poet Al-Ḥarizi composed two elegies on his death, one of which exists in manuscript, while the other is printed in the "Taḥkemoni" (ed. Warsaw, 1890, l. 412; comp. xlvi. 350).

Joseph's son **Solomon** was also nasi of Toledo, in succession to his father.

Bibliography: D. Cassel, in *Zunz Jubelschrift*, p. 125; A. Geiger, in *Wiss. Zeit. Jüd. Theol.* ii. 129; Grätz, *Gesch.* vi. 189, 328 *et seq.*; Zunz, *Z. G.* Index, s.v. *Schoschan*.

Among other members of the family who lived in the thirteenth century were: **Abraham**, who built houses of shelter for poor travelers in Toledo. **Judah**, known for his generosity. **Sisa**, grandfather of the writer Judah ben Moses of Toledo. **Samuel**, who provided the Talmudical high schools of Cairo and Jerusalem with oil, and who suffered in a persecution of the Jews in Toledo. **Jacob,** a Jewish judge, appointed by the government.

In the fourteenth century prominent members of the family were: **David,** a judge, son of the above-mentioned Jacob. He was associated with Asher ben Jehiel. **Meïr ben Abraham,** representative of the community, and his son ABRAHAM (see JEW. ENCYC. i. 119b). **Jacob,** who in 1340 was divorced from his wife Satbona, daughter of Judah Benveniste of Loria. **Isaac,** a physician; born 1324; died of the plague in 1399 (Graetz, *l.c.* iv. 113). **Joseph,** a thorough student of the Talmud and of theology; author of a commentary on Pirḳe Abot (Neubauer, "Cat. Bodl. Hebr. MSS." No. 385, 2; MS. Paris, No. 769, 5).

Noteworthy members in the fifteenth century were: **Meïr ben Joseph,** physician, "a helper of the poor"; died in Toledo 1415. An **Ibn Shoshan,** whose given name is not known; author of a short commentary on Ibn Gabirol's "Azharot" (Neubauer, *l.c.* No. 1177, 1b). **Samuel ben Zadok,** author of a festival prayer (De Rossi, MS. Parma No. 1377) and of a short compendium on Jacob ben Asher's "Ṭur Oraḥ Ḥayyim," under the title "Sefer 'Eẓ Ḥayyim" (MS. Paris, No. 444). **Samuel,** author of Sabbath sermons (Buxtorf, "Bibl. Rab." p. 467) and of a supercommentary on Rashi's commentary on the Pentateuch (Neubauer, *l.c.* No. 201). Another **Ibn Shoshan,** whose given name is not known; died as a martyr in Seville in 1481. **Judah ben Isaac,** rabbi in Magnesia about 1500; quoted by several halakists; author of a commentary on Ruth.

To the sixteenth century belong: **Joseph,** lived in Constantinople; publisher of Midrash Tanḥuma (1522). **David,** physician in Jerusalem (1536). **Isaac,** copyist of a cabalistic work in Safed (Neubauer, *l.c.* No. 1540). **David ben Samuel,** author of a commentary on Ecclesiastes (Geiger, "Jüd. Zeit." iii. 444). **Solomon ben Samuel** lived in Salonica.

Issachar ben Mordecai ibn Susan: Palestinian mathematician; flourished 1539–72. In early youth he removed from the Maghreb, perhaps from Fez, to Jerusalem, where he became a pupil of Levi ibn Ḥabib. From there he went to Safed, where, under great hardship, he continued his studies. But his increasing poverty induced him, in 1539, to leave Safed and seek a living elsewhere. At this time he commenced a work on the calendar, giving, among other things, tables which embraced the years 5299–6000 (1539–2240). After his return to Safed he resumed his work on the calendar, in which he was assisted by the dayyan Joshua. It was published at Salonica, in 1564, under the title "Tiḳḳun Yissakar." The second edition, under the title "'Ibbur Shanim" (Venice, 1578), is not as rare as the first. The tables in both editions begin with the year of publication.

The book also contains, in two appendixes, a treatise on rites ("minhagim") depending upon the variations in the calendar from year to year, and a treatise on the division of the weekly portions and the hafṭarot according to the ritual of the different congregations. For the latter treatise the author quotes as his source ancient manuscript commentaries, and holds that, according to the opinion of a certain scholar, the division of the weekly portions is to be traced back to Ezra. Rites, anonymously given, are, according to p. 51, 2d edition, taken from Abudarham, to whom the author attributes great authority.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, i. 704: Fürst, *Bibl. Jud.* iii. 396; Steinschneider, *Cat. Bodl.* col. 1061; *idem*, in *Abhandlungen zur Gesch. der Mathematik*, 1899, ix. 479.

David ibn Shoshan: A blind and very rich man of Salonica; died in Constantinople. Of good general education, he was intimately acquainted with the Talmud as well as with philosophy and mathematics. He was well known for his thorough knowledge of the law-books of the Mohammedans, and many Moslem scholars and judges came to him at Salonica to be taught their own law. Later he left for Constantinople, where he remained till his death and where, on account of his scholarship, he was highly respected by the Mohammedan students. One of his pupils was Asher Cohen ibn Ardot (d. 1645).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 33b, 39a, 40a, 45a; Benjamin Motal, *Tummat Yesharim*, Preface, Venice, 1622; Zunz, *Z. G.* p. 440.

Members of the family in the seventeenth century were: **Eliezer,** son of the above-mentioned David, in Constantinople (1622). It is related of him that every Friday he cleaned with his beard the place in front of the Holy Ark. **David ben David,** rabbi in Salonica about 1660.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 436 *et seq.*

J. M. SC.

IBN SHU'AIB, BISHR (BASHAR) BEN PHINEHAS: Oriental mathematician; lived at the end of the tenth century. According to Hottinger ("Promptuarium," p. 96), the Arabic works of Ibn Shu'aib are often quoted by Arabic writers. In 997 the Jacobite Abu 'Ali 'Isa ibn Zara'ah addressed to Ibn Shu'aib a pamphlet against Judaism which seemed to be an answer to a pro-Jewish work by Ibn Shu'aib (see Ibn Abi Uṣaibi'a, "'Uyun al-Anba'," ii. 236).

BIBLIOGRAPHY: Steinschneider, *Polemische Literatur*, p. 145; idem, *Die Arabische Litteratur der Juden*, § 61b.

G. M. SEL.

IBN SHU'AIB, JOEL: Rabbi, preacher, and commentator of the fifteenth century; born in Aragon; lived also at Tudela. He wrote: "'Olat Shabbat," sermons, in the order of the Sabbatical sections, written in 1469 (Venice, 1577); a commentary on Lamentations, written at Tudela in 1480, and published together with Galante's commentary on the same book (*ib.* 1483); a commentary on Job, mentioned in his "'Olat Shabbat"; a short commentary on Canticles (1556); "Nora Tehillot," a commentary on the Psalms, with a preface by his son Samuel (Salonica, 1568–69).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 28a; De Rossi-Hamberger, *Hist. Wörterb.* p. 291; Steinschneider, *Cat. Bodl.* col. 1400; Dukes, in *Orient, Lit.* ix. 302; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 162.

K. I. BR.

IBN SHU'AIB, JOSHUA: Preacher and cabalist; flourished about 1328. He was a pupil of Solomon ben Adret and the teacher of Menahem ibn Zerah. Together with Shem-Ṭob ben Abraham ibn Gaon, he was accused by Isaac the Blind of Acco of untrustworthiness in his account of the utterances and explanations of his teachers.

Shu'aib was the author of "Derashot al ha-Torah," homilies on the Pentateuch.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 78; Steinschneider, *Cat. Bodl.* col. 1562.

K. P. B.

IBN TIBBON: Family of translators that lived principally in southern France in the twelfth and thirteenth centuries. On the name "Tibbon" see Steinschneider in "J. Q. R." xi. 621. The more important members of the family were:

Abraham ibn Tibbon: Translator of Aristotle's "Economics"; his exact relationship to the Tibbon family is unknown (Steinschneider, "Hebr. Uebers." p. 227).

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Jacob ben Machir ibn Tibbon: Provençal astronomer; born, probably at Marseilles, about 1236; died at Montpellier about 1304. He was a grandson of Samuel ben Judah ibn Tibbon. His Provençal name was **Don Profiat Tibbon**; the Latin writers called him **Profatius Judæus.** Jacob occupies a considerable place in the history of astronomy in the Middle Ages. His works, translated into Latin, were quoted by Copernicus, Reinhold, and Clavius. He was also highly reputed as a physician, and, according to Jean Astruc ("Mémoires pour Servir à l'Histoire de la Faculté de Médecine de Montpellier," p. 168), was regent of the faculty of medicine of Montpellier.

In the controversy between the Maimonists and the anti-Maimonists Jacob defended science against the attacks of Abba Mari and his party; the energetic attitude of the community of Montpellier on that occasion was due to his influence.

Jacob became known by a series of Hebrew translations of Arabic scientific and philosophical works, and above all by two original works on astronomy. His translations are: (1) the "Elements" of Euclid, divided into fifteen chapters; (2) the treatise of Kosta ben Luka on the armillary sphere, in sixty-five chapters; (3) "Sefer ha-Mattanot," the "Data" of Euclid, according to the Arabic translation of Isḥaḳ ben Ḥunain; (4) "Ma'amar Ṭalḳus," treatise of Autolycus on the sphere in movement; (5) three treatises on the sphere of Menelas of Alexandria; (6) "Ma'amar bi-Tekunah," or "Sefer 'al Tekunah," in forty-four chapters, from Abu 'Ali ibn Ḥassan ibn al-Ḥaitham; (7) treatise on the use of the astrolabe, in forty chapters, from Abu al-Kasim Aḥmad ibn al-Ṣaffar; (8) compendium of the "Almagest" of Ptolemy, from Abu Muhammed Jabar ibn Aflaḥ; (9) "Iggeret ha-Ma'aseh be-Luaḥ ha-Niḳra Sofiḥah," from Abu Isḥaḳ ben al-Zarḳalah; (10) preface to Abraham bar Ḥiyya's astronomical work; (11) an extract from the "Almagest" on the arc of a circle; (12) "Ḳiẓẓur mi-Kol Meleket Higgayon," Averroes' compendium of the "Organon" (Riva di Trento, 1559); (13) Averroes' paraphrase of books xi.–xix. of Aristotle's history of animals; (14) "Mozene ha-'Iyyunim," from Ghazali.

The two original works of Jacob are: (1) a description of the astronomical instrument called the quadrant (Bibliothèque Nationale, Paris, MS. No. 1054), in sixteen chapters, the last of which shows how to construct this instrument; it was translated several times into Latin; (2) astronomical tables, beginning with March 1, 1300 (Munich MS. No. 343, 26). These tables, also, were translated into Latin and enjoyed the greatest repute.

Bibliography: Munk, *Mélanges*, p. 489; Carmoly, *Histoire des Médecins Juifs*, p. 90; Steinschneider, *Cat. Bodl.* col. 1232; idem, *Hebr. Uebers.*; Grätz, *Gesch.* vii. 246; Renan-Neubauer, *Les Rabbins Français*, pp. 599 *et seq.*; Gross, *Gallia Judaica*, p. 332.

I. Br.

Judah ben Moses ibn Tibbon: Rabbi in Montpellier; took part in the dispute between the followers and the opponents of Maimonides. He induced his relative Jacob ben Machir ibn Tibbon to support the Maimonidean party by pointing out that the anti-Maimonideans were the opponents of his grandfather Samuel ibn Tibbon and of the son-in-law of the latter, Jacob ben Abba Mari ben Samson ben Anatoli. In consequence of this, Jacob ben Machir ibn Tibbon protested against the reading of Solomon ben Adret's letter to the community of Montpellier, which nevertheless took place in the synagogue of that city on the following day, a Sabbath, in the month of Elul, 1304 ("Minḥat Ḳena'ot," Nos. 21, 22). According to Jacob ben Machir ibn Tibbon (*ib.* No. 39), Judah wrote various works, and made several translations which were praised even by Naḥmanides. None of them are extant.

Bibliography: Perles, *Salomo b. Abraham b. Adereth*, pp. 30, 37; Grätz, *Gesch.* vii. 228 *et seq.*, 248; Renan-Neubauer, *Les Rabbins Français*; Zunz, *Z. G.* p. 477; Geiger, *Wiss. Zeit. Jüd. Theol.* v. 99; Gross, *Gallia Judaica*, p. 333.

Judah ben Saul ibn Tibbon: Translator; born at Granada, Spain, 1120; died after 1190. He left his native place in 1150, probably on account of persecution by the Almohades, and went to Lunel in southern France. Benjamin of Tudela mentions him as a physician there in 1160. Judah lived on terms of intimacy with Meshullam ben Jacob and with Meshullam's two sons, Asher and Aaron, whom in his will he recommends as friends to his only son, Samuel. He was also a close friend of Abraham ben David of Posquières and of Zerahiah ha-Levi, the latter of whom he freely recognized as a greater scholar than himself, and whose son he also wished to have as a friend for his own son. He had two daughters whose marriage caused him much anxiety.

Judah was very active as a translator. his works including the translation into Hebrew of the following:

Translations of Philosophic Works.

(1) Baḥya ben Joseph ibn Paḳuda's "Al-Hidayah ila Fara'iḍ al-Ḳulub," under the title "Torat Ḥobot ha-Lebabot." He was induced to undertake this work by Meshullam ben Jacob and his son Asher, at whose desire he translated the first treatise, in 1161. After its completion Joseph Ḳimḥi translated the other nine treatises and afterward the first one also. At the wish of Abraham ben David of Posquières, Judah continued his translation of the work. Judah's translation is the only one that has held its place. That of Ḳimḥi was gradually superseded and at last came to be forgotten entirely. Only a small fragment of it has been preserved (published by A. Jellinek in Benjacob's edition of "Ḥobot ha-Lebabot," Leipsic, 1846). Judah's translation of Baḥya's work was first printed at Naples in 1489 without a title.

(2) Solomon ibn Gabirol's "Kitab Iṣlaḥ al-Akhlaḳ," under the title "Tiḳḳun Middot ha-Nefesh" (printed together with the first-mentioned translation at Constantinople in 1550).

(3) Judah ha-Levi's "Kitab al-Ḥujjah," under the title "Sefer ha-Kuzari" (1167; printed at Fano in 1506 and many times

since). In this instance also Judah's translation drove that of his rival, Judah ibn Cardinal, out of the field, so that only a small portion of the latter's work has been preserved (see Cassel's ed., pp. 344 *et seq.*).

(4) Two works by Ibn Janaḥ: (*a*) His grammar, "Kitab al-Luma'," under the title "Sefer ha-Riḳmah" (1171; edited by B. Goldberg, with notes by R. Kirchheim, Frankfort-on-the-Main, 1856). The translator's preface is interesting for the history of literature, and it gives Judah's opinions on the art of Hebrew translation. (*b*) "Kitab al-Uṣul," under the title "Sefer ha-Shorashim" (edited by Bacher, Berlin, 1896). Isaac al-Barceloni and Isaac ha-Levi had already translated this dictionary as far as the letter "lamed," and Judah finished it in 1171.

(5) Saadia's "Kitab al-Amanat wal-I'tiḳadat," under the title "Sefer ha-Emunot weha-De'ot" (1186; first ed. Constantinople, 1562).

Spurious Works Attributed to Judah.

Judah is also said to have translated the collection of poems "Mibḥar ha-Peninim," usually attributed to Solomon ibn Gabirol. This translation is ascribed to Ibn Tibbon in a very doubtful note in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1975, and in manuscript Parma, de Rossi, No 1394. In no other manuscript is Judah ibn Tibbon called the translator. Further, the note mentions Seville instead of Granada as his home. The translation of Aristotle's "Analytica Posteriora" is also ascribed to Judah. This translation, however, is not extant; and it is altogether improbable that Judah translated the work in question.

Judah's independent works are:

(1) Sod Ẓaḥut ha-Lashon, on rhetoric and grammar. It is doubtful if this work was ever completed; and nothing but its title has been preserved (in Ibn Tibbon's testament; see No. 2, below).

It is also doubtful whether he wrote a commentary on the last chapter of Proverbs. The remark on the subject in his will (see below), "Remember also my explanation of 'Eshet Ḥayil,' p. 9," can refer to an oral explanation.

(2) Ẓawwa'ah, his ethical will, written in 1190 or after, and addressed to his son, Samuel, who at that time already had a son of his own (published with a biographical sketch in German by M. Steinschneider, Berlin, 1852; with an English translation by H. Edelmann in "Derek Ṭobim," London, 1852).

His Ethical Will.

Judah's testament, with its homely style and frankness, is one of the most interesting in this class of literature. It gives a deep insight into the soul of the man and his relation to his indisputably greater son, Samuel. Against the latter his chief complaint is that he never initiated his father into his literary or business affairs, never asked for his advice, and, in fact, hid everything from him.

He recommends Samuel to practise writing in Arabic, since Jews like Samuel ha-Nagid, for example, attained rank and position solely through being able to write in that language. He exhorts him to morality and to the study of the Torah as well as of the profane sciences, including medicine. He is to read grammatical works on Sabbaths and festivals, and is not to neglect the reading of "Mishle" and of "Ben Mishle." In regard to his medical practise he gives his son sage advice. He further advises his son to observe rigorously the laws of diet, lest he, like others, become ill frequently in consequence of intemperate and unwholesome eating, which would not fail to engender mistrust in him as a physician on the part of the general public. Interesting are Judah's references to his library as his "best treasure," his "best companion," and to his book-shelves as "the most beautiful pleasure-gardens." He adds:

"I have collected a large library for thy sake so that thou needest never borrow a book of any one. As thou thyself seest, most students run hither and thither searching for books without being able to find them. . . . Look over thy Hebrew books every month, thy Arabic ones every two months, thy bound books every three months. Keep thy library in order, so that thou wilt not need to search for a book. Prepare a list of the books on each shelf, and place each book on its proper shelf. Take care also of the loose, separate leaves in thy books, because they contain exceedingly important things which I myself have collected and written down. Lose no writing and no letter which I leave thee. . . . Cover thy book-shelves with beautiful curtains, protect them from water from the roof, from mice, and from all harm, because they are thy best treasure."

His fine linguistic sense and his conception of the art of translating are shown by his counsels on this subject.

He advises his son to read the weekly portion in Arabic every Sabbath so as to initiate himself into the art of translating, in case he should ever feel an inclination for it. He recommends to him an easy, pregnant, elegant style, not overburdened with words; further, he is to avoid foreign words and unusual and affected constructions, and is to use words which have a harmonious sound and are easy to pronounce. He always lays great weight upon the advantages of having a beautiful, clear handwriting and of using beautiful paper, good ink, etc. The testament closes with a poem summarizing the contents of the will.

Views on Translation.

Judah ibn Tibbon well understood the difficulties of the translator's task. He says in the preface to his translation of Baḥya's "Ḥobot ha-Lebabot" that he hesitated to translate the book because he did not feel sufficiently acquainted with Hebrew, and that he undertook the task only in compliance with the wish of his friend. He knows that he is laying himself open to adverse criticism with his translation, as is the case with every innovation. He attributes the imperfect character of his predecessors' translations from Arabic into Hebrew to the fact that either they did not have a thorough knowledge of Arabic or of Hebrew or that they gave in the translation their own opinions instead of those of the author. Judah is also of the opinion that the Hebrew translation can not always reproduce the pregnancy of the Arabic original. He holds that a translator should first make a strictly literal rendering of the original, and then revise his translation as though it were an original production of his own. For his creation of new word-forms (in the use of which he was not without precedents), and for the rabbinicisms in his Hebrew style, he excuses himself to the reader by saying that they are unavoidable. It is true that he often translated the mistakes of the original without heeding the sense, or rather lack of sense, expressed therein.

His son, Samuel, in his introduction to the "Moreh Nebukim" justly calls Judah "the father of translators"; since Gedaliah ibn Yaḥya he has also had the title of "chief of translators" (Wolf, "Bibl. Hebr." i. 455). Maimonides speaks very flatteringly of Judah in a letter to Samuel.

Bibliography: Abrahams, in *J. Q. R.* iii. 453 *et seq.*; Fürst, *Bibl. Jud.* iii., pp. xiii. *et seq.*; Grätz. *Gesch.* vi. 264; Munk, *Notice sur Saadia Gaon*, p. 19; De Rossi, *Dizionario*, s.v. *Tibbon*; Steinschneider, *Jewish Literature*, pp. 86 *et passim*; idem, *Hebr. Uebers.* pp. 47, 373. *et passim*; Zunz, *G. S.* iii. 135; idem, *Z. G.* p. 232; Renan-Neubauer, *Les Rabbins Français*, xxvii. 511, 588, *et passim*; idem, *Les Ecrivains Juifs Français*, pp. 355, 482, 686; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 192; Gross, *Gallia Judaica*, pp. 280, 282.

Moses ibn Tibbon: Physician and author; born in Marseilles; flourished between 1240 and 1283; son of Samuel ibn Tibbon and father of the Judah ibn Tibbon who was prominent in the Maimonidean controversy which took place at Montpellier.

Original Works.

The number of works written by Moses ibn Tibbon makes it probable that he reached a great age. With other Jewish physicians of Provence, he suffered under the order of the Council of Béziers (May, 1246) which prohibited Jewish physicians from treating Gentiles. He wrote the following works: (1) Commentary on Canticles (Lyck, 1874). Written under the influence of Maimonides, it is of a philosophical and allegorical character, and is similar to that by his brother-in-law Abba Mari ben Simson ben Anatoli, whom he quotes repeatedly. In a long preface he deals with the poetical form and the philosophical content of the book, especially discussing the three classes of poetry according to the "Organon" of Aristotle. This part of the preface, taken from Immanuel ben Solomon's commentary to Canticles, was published by Dukes in his "Naḥal Ḳedumim" (pp. 55, 56; Brüll's "Jahrb." iii. 171 *et seq.*; Steinschneider, "Hebr. Bibl." xiv 99, Salfeld, in Berliner's "Magazin," vi. 25).

(2) Commentary to the Pentateuch, according to Isaac de Lattes' "Sha'are Ẓiyyon" (see p. 42 of Buber's Yaroslav, 1885, edition of the latter work) and Gedaliah ibn Yaḥya's "Shalshelet ha-Ḳabbalah (see Wolf, "Bibl. Hebr." i. 1055). This commentary is quoted in the Commentary on Canticles (p. 24a). Azulai, in his "Shem ha-Gedolim" (i. 144), mentions that, according to an early source, Moses ibn Tibbon composed a work of this kind. But an ancient authority, Judah Mosconi (*c.* 1370), in his supercommentary on Abraham ibn Ezra, expresses some doubt as to the authenticity of this commentary on account of its often very unsatisfactory explanations. According to Steinschneider, it was merely a supercommentary on Abraham ibn Ezra (see "Cat. Bodl." col. 2004; "Hebr. Bibl." xiv. 103; Berliner's "Magazin," iii. 47, 150; comp. Neubauer, "Cat. Bodl. Hebr. MSS." No. 2282, 9).

(3) "Leḳeṭ Shikḥah," mentioned by Isaac de Lattes (*l.c.*) as contained in the foregoing work, though he does not give any further indication of its contents. Gedaliah ibn Yaḥya (*l.c.* p. 54b, ed. Venice) gives only the title.

(4) "Sefer Pe'ah," an allegorical explanation, in ninety-one chapters, of haggadic passages in the Talmud and the Midrash (Neubauer, "Cat. Bodl. Hebr. MSS." No. 939, 9). Its tendency is apologetical. After Raymund de Pennaforte had established schools, in which Arabic and Hebrew were taught, for the purpose of converting Jews and Moors, Christian clerics, in their incomplete knowledge of the rabbinical writings, attempted to cast scorn on the anthropomorphisms of the Midrashim. Moses ibn Tibbon traces this to those who took the anthropomorphic passages in a literal instead of, as Maimonides had taught, an allegorical sense (see Isaac de Lattes, *l.c.*; Zunz, "G. V." p. 400; Steinschneider and Cassel, "Jüdische Litteratur," in Ersch and Gruber, "Encyc." section ii., part 28, p. 409; "Cat. Bodl." *l.c.*).

(5) Commentary on the weights and measures of the Bible and the Talmud (Vatican MSS., No. 298, 4; see Assemani, "Catal." p. 283; Steinschneider, "Joseph ibn Aḳnin," in Ersch and Gruber, "Encyc." section ii., part 31, p. 50; "Ginze Nistarot," iii. 185 *et seq.*).

(6) "Sefer ha-Tanninim," mentioned by Isaac de Lattes (*l.c.*), but without indication of its contents; the Vatican MS. has the title "Ma'amar 'al ha-Tanninim." According to Assemani (*l.c*), it contained explanations on the creation of the Tanninim (comp. Gen. i. 21). Gedaliah ibn Yaḥya (*l.c.*) gives its title as "Sefer ha-Ḳinyanim," which has been accepted as correct by Azulai ("Shem ha-Gedolim") and Benjacob ("Oẓar ha-Sefarim," p. 531); it is, however, certainly incorrect, as the contents of the book show.

(7) "'Olam Ḳaṭon," a treatise on the immortality of the soul, several manuscripts of which exist (Vatican MSS., No. 292, 2; Paris MSS., No. 110. see Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1319, 7, 1324, 10, 1335, 2, 1600, 13; see also Carmoly in "Orient, Lit." ii. 235, 314). Moses ibn Tibbon's authorship is doubtful. According to a Bodleian manuscript, No. 1318, 7, his father, Samuel ibn Tibbon, was its author; in another passage Judah, his grandfather, is said to be its author (see Steinschneider, "Cat. Bodl." cols. 2003–2004).

(8) Letter on questions raised by his father, Samuel ibn Tibbon, in regard to Maimonides' "Moreh Nebukim" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2218, 2).

Gedaliah ibn Yaḥya (*l.c.*) erroneously ascribes to Moses ibn Tibbon a "Sefer ha-Kolel," a "Sefer ha-Melek," and a "Sefer 'Asarah Debarim" (see Zunz, "Z. G." pp. 471–472; Steinschneider, *l.c.*). Moses was also wrongly accredited with three other works: a commentary on Abot, a commentary on Ibn Gabirol's "Azharot," and notes on the "Sefer ha-Madda'" of Maimonides (Steinschneider, *l.c.*).

Moses ibn Tibbon's translations are even more important and numerous than his original works. They include versions of Arabic works on philosophy, mathematics, astronomy, and medicine. The name of the author of the work from which the translation was made precedes, in the following list, the title by which the translation is known. His most important translations are as follows:

Averroes: Commentaries, etc., on Aristotle: "Physica Auscultatio" (about 1250; Steinschneider, "Hebr. Uebers." p. 109); "Kelale ha-Shamayim weha-'Olam" ("De Cœlo et Mundo"; *l.c.* p. 126); "Sefer ha-Hawayah weha-Hefsed" (1250: "De Generatione et Corruptione"; *l.c.* p. 130); "Sefer Otot 'Elyonot" ("Meteora"; *l.c.* p. 135); "Kelale Sefer ha-Nefesh" (1244: "De Anima"; *l.c.* p. 147); "Bi'ur Sefer ha-Nefesh" (1261: "The Middle Commentary"; *l.c.* p. 148): "Ha-Ḥush weha-Muḥash" (1254: "Parva Naturalia"; *l.c.* p. 154); "Mah she-Aḥar ha-Ṭeba'" (1258: "Metaphysica"; *l.c.* p. 159); "Bi'ur Arguza" (commentary on Avicenna's "Arjuzah"; Renan, "Averroes," p. 189; Steinschneider, *l.c.* p. 699).

Avicenna: "Ha-Seder ha-Ḳaṭon" (1272: "The Small Canon"; *l.c.* p. 696, comp. p. 285).

Baṭalyusi: "Ha-'Agullot ha-Ra'yoniyyot" ("Al-Ḥada'iḳ," on the "similarity of the world to an imaginary sphere"; *l.c.* p. 287), edited by D. Kaufmann ("Die Spuren al-Bataljusi's in der Jüdischen Religionsphilosophie," Leipsic, 1880).

Al-Ḥaṣṣar: "Sefer ha-Ḥeshbon" (1271: Treatise on Arithmetic; Steinschneider, *l.c.* p. 558; "Isr. Letterbode," iii. 8).

Euclid: "Shorashim," or "Yesodot" (1270: "Elements"; Steinschneider, *l.c.* p. 506, comp. p. 510).

Alfarabi: "Hatḥalot ha-Nimẓa'ot ha-Ṭib'iyyim" (1248: "Book of the Principles"; *l.c.* p. 291, comp. p. 47), edited by H. Filipowski, in a Hebrew almanac of 5610 (Leipsic, 1849).

Geminus: "Ḥokmat ha-Kokabim," or "Ḥokmat Tekunah" (1246, Naples: Introduction to the "Almagest" of Ptolemy; *l.c.* p. 539).

Ibn al-Jazzar: "Ẓedat ha-Derakim" (1259: "Viaticum").

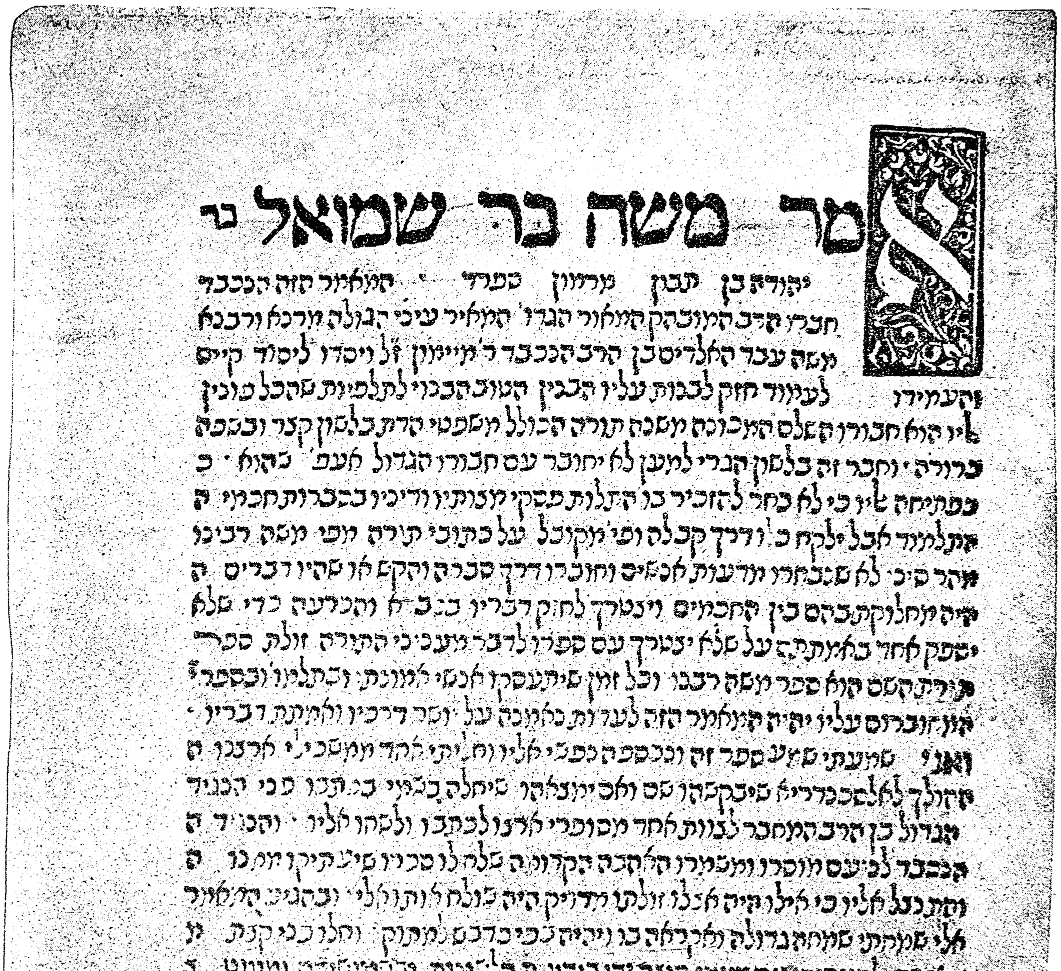

אמר משה בר שמואל נ״ע
יהודה בן תבון מרמון ספרדי · המאמר הזה הנכבד
חברו הרב המובהק המאור הגדול המאיר עיני הגולה מרנא ורבנא
משה עבד האלהים בן הרב הנכבד ר׳ מיימון ז״ל ויסדו ליסוד קיים
והעמידו לעמוד חזק לבנות עליו הבנין הטוב הבנוי לתלפיות שהכל פונין
אליו הוא חבורו הגדול המכונה משנה תורה הכולל משפטי הדת בלשון קצר ובשפה
ברורה · וחבר זה בלשון הערבי למען לא יחובר עם חבורו הגדול הנזכ׳ כאשר · ב
בפתיחה שלו כי לא בחר להזכיר בו התלות פסקי מצותיו ודיניו בסברות חכמי ה
התלמוד אבל ילקח כ׳ ודרך קבלה ומפי מקובל על כתובי תורה ומפי משה רבינו
מהר סיני · לא שנבחרו ודעות חכמים וחוברו דרך סברה ויקשו או שהיו דברים ה
שיה מחלוקת בהם בין החכמים ויצטרך לחזק דבריו בב״א והכרעה כדי שלא
יספק אחד באמתתם על שלא יצטרך עם ספרו לדבר מעניני התורה זולת ספר
תורת השם הוא ספר משה רבינו וכל זמן שיתעסקו חכמי האומות בתלמוד ובספרי
אם חוברים עליו יהיה המאמר הזה לעדות נאמנה על ישר דרכיו ואמתת דבריו ·
ואני שמעתי שמע ספר זה ונכספה נפשי אליו ואחר יחד ממשכילי ארצנו ה
ההולך לאלכסנדריא שיבקשהו שם ואם ימצאהו שיחלה [illegible] פני הנגיד
הגדול בן הרב המחבר לצוות אחד מסופרי ארצו לכתבו ולשלחו אלי · והנגיד ה
הנכבד לפי עוצם חסדו ומעוצם האהבה הקדומה [illegible] העתיקו ושלחו
[illegible] אליו כי אלו היה אצלו זולתו מדויק היה שולח לי אותו [illegible] ובהגיע המאמר
אלי שמחתי שמחה גדולה ואקראהו ויהי בפי כדבש למתוק · ואלך בו קצת [illegible]
ואחר כן להעתיקו עם דעתי קוצר ידי בידיעת הלשונות [illegible] ומיעוט ב
בחינות לשוני ומצאתי עד אין ראוי לקראו [illegible] וחסרון שמעתי בו כונת
התלמוד · ואחרי אשר העתקתיו קודם שהשלמתי לבדוק אותו ולהבין אחריו
והמשיג מדבר כי העתיקו הנשיא הנכבד [illegible] לשונות ב
בקי ובקי בהם [illegible] השר הגדול ר׳ אברהם הלוי בן חסדאי נ״ע א
אמרתי בלבי להעביר העתקתי מפני רעותה הטובה ממנה ואין טוב מהיות כל
איש מכיר ערכו ומעלתו בחכמה ודעת [illegible]
והאדם מתקנא בחברו לא בידוע ומפורסם במעלה גדולה · עניו וגדול מוכי
בחכמות ובינה · ואחר הימים הוגה אלי ההעתקה הנזכרת ועברתי עליה
[illegible] לטובה וכמעט מליצתה על טוב עצתי בהעלימי העתקתי [illegible]
כי הולכתי לעשותה · עוד עיינתי בדברי המאמר ואבינה בו כי העתק את
מעותה ראשון היו בו [illegible]

PAGE OF THE FIRST EDITION OF MOSES IBN TIBBON'S TRANSLATION OF MAIMONIDES' "SEFER HA-MIẒWOT," CONSTANTINOPLE, 1516-18.
(In the Columbia University Library, New York.)

Ḥunain: "Mabo el Meleket ha-Refu'ah" ("Introduction to Medical Science"; *l.c.* p. 711).

Razi: "Ha-Ḥilluḳ weha-Ḥilluf" ("Book of the Divisions [of Maladies]"; *l.c.* p. 730); "Al Iḳrabadhin" ("Antidotarium"; *l.c.* p. 730).

For his other translations see Steinschneider, *l.c.* pp. 177, 231, 362, 363, 416, 542, 544, 553; *idem*, "Cat. Bodl." cols. 1998 *et seq.*

True to the traditions of his family, Moses ibn Tibbon translated those of Maimonides' Arabic writings which his father had not translated:

Translations from Maimonides.

"Miktab" or "Ma'amar be-Hanhagat ha-Beri'ut," a treatise on hygiene in the form of a letter to the sultan, printed in "Kerem Ḥemed" (iii. 9 *et seq.*), in Jacob ben Moses Ẓebi's "Dibre Mosheh" (Warsaw, 1886), and by Jacob Saphir ha-Levi (Jerusalem, 1885, from his own manuscript, under the title "Sefer Hanhagat ha-Beri'ut"). This translation (1244) was one of his first, if not the first (Steinschneider, "Hebr. Uebers." pp. 770 *et seq.*).

Commentary on the Mishnah. A fragment of his translation of Pe'ah, which was published by A. Geiger 1847, makes it at least possible that he translated the whole Seder Mo'ed (*l.c.* p. 925).

"Sefer ha-Miẓwot," another of his earliest translations (Constantinople, c. 1516–18, also printed in various editions of Maimonides' "Yad," but without Moses ibn Tibbon's preface); in it he excuses himself for continuing his own translation, though having known of that of Abraham Ḥasdai, on the ground that the latter had obviously used the first edition of the Arabic original, while he himself used a later revision (*l.c.* p. 927).

"Millot ha-Higgayon," a treatise on logic (Venice, 1552, with two anonymous commentaries). No complete manuscript of the Arabic original is known. The terminology here used by Moses ibn Tibbon has been adopted throughout Hebrew philosophical literature (*l.c.* p. 434).

"Ha-Ma'amar ha-Nikbad," a treatise on poisons, also called "Ha-Ma'amar be-Ṭeri'aḳ" (extant in several manuscripts; see Steinschneider, "Cat. Bodl." col. 1919, iv.; *idem*, "Hebr. Uebers." p. 764).

Commentary on Hippocrates' "Aphorisms" (1257 or 1267: *l.c.* p. 769, comp. p. 659).

Bibliography: Steinschneider, *Jewish Literature*, pp. 96, 104, 125, 167, 184, 197; Renan-Neubauer, *Les Rabbins Français*, xxvii. 593 *et seq.*, 750 *et seq.*; idem, *Les Ecrivains Juifs Français*, pp. 356, 432, 686, 759; Grätz, *Gesch.* vii. 103; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 661; Gross, *Gallia Judaica*, pp. 59, 327, 356, 373, 534.

Moses ben Isaac ibn Tibbon appears as a copyist on the island of Candia in the early part of the fifteenth century (Steinschneider, "Mose Antologia Israelitica," 1879, ii. 457; 1880, iii. 283).

Samuel ibn Tibbon: Son of Moses ibn Tibbon; first mentioned in a responsum of Solomon ben Adret (Neubauer, in "R. E. J." xii. 82 *et seq.*), which narrates a suit brought by Samuel against his rich young cousin Bionguda (ביונגודא). Bionguda was the youngest of three daughters born to Bella, the daughter of Moses ibn Tibbon. After the death of her husband, Jacob ha-Kohen (1254), Bella went to Marseilles, where Bionguda became engaged to Isaac ben Isaac. Samuel ibn Tibbon, who at that time was probably living at Marseilles, contested the legality of the marriage to Isaac ben Isaac, saying that he had made Bionguda his legal wife while she was still living at Naples. Bionguda denied this. The lawsuit connected with this dispute has been reviewed by Isidore Loeb ("Un Procès dans la Famille des Ibn Tibbon," Paris, 1886) and by Grätz ("Monatsschrift," xxxvi. 49).

Bibliography: Geiger, *Wiss. Zeit. Jüd. Theol.* v. 98; Gross, in *R. E. J.* iv. 198 *et seq.*; idem, *Gallia Judaica*, p. 373; Steinschneider, *Hebr. Uebers.* p. 539.

Samuel ben Judah ibn Tibbon: Physician and philosophical writer; born about 1150 in Lunel; died about 1230 in Marseilles. He received from his father and other able teachers in Lunel a thorough education in medicine, in Arabic, in Jewish literature, and in all the secular knowledge of his age. Later he lived in several cities of southern France (1199 in Béziers, 1204 in Arles) and traveled to Barcelona, Toledo, and even to Alexandria (1210–1213). Finally he settled in Marseilles. That he was buried in Tiberias (see Brüll in Kobak's "Jeschurun," vi. 211, Hebr. text, note) is very improbable. His father's will (see Judah ben Saul ibn Tibbon) gives a good insight into Samuel's character.

Original Works.

In comparison with his translations, the original works of Samuel are not numerous. He composed in 1213, on shipboard, when returning from Alexandria, "Bi'ur meha-Millot ha-Zarot," an explanation of the philosophical terms of Maimonides' "Moreh Nebukim," printed, together with his Hebrew translation of the "Moreh," at Venice, 1551, and often afterward (see Geiger, "Wiss. Zeit. Jüd. Theol." iii. 427; Goldenthal, "Grundzüge und Beiträge zu einem Sprachvergleichenden Rabbinisch-Philosophischen Wörterb." in "Denkschriften der Kaiserlichen Akademie der Wissenschaften," i. 424 *et seq.*, Vienna). When finishing his translation of the "Moreh" he felt the necessity of giving an alphabetical glossary of the foreign words that he had used in his translation. In the introduction to the glossary he divides these words into five classes: (1) words taken mainly from the Arabic; (2) rare words occurring in the Mishnah and in the Gemara; (3) Hebrew verbs and adjectives derived from substantives by analogy with the Arabic; (4) homonyms, used with special meanings; and (5) words to which new meanings were given by analogy with the Arabic. He gives also a list of corrections which he desired to be made in the copies of his translation of the "Moreh." The glossary gives not only a short explanation of each word and its origin, but also in many cases a scientific definition with examples (Steinschneider, "Hebr. Uebers." pp. 420 *et seq.*). According to Isaac Lattes (Renan-Neubauer, "Les Ecrivains Juifs Français," p. 686), Samuel wrote a commentary on the whole Bible, but only the following portions are known:

"Ma'amar Yiḳḳawu ha-Mayim," a philosophical treatise in twenty-two chapters on Gen. i. 9, published by M. Bisliches, Presburg, 1837 (Geiger, *l.c.* iv. 413 *et seq.*). It deals with physical and metaphysical subjects, interpreting in an allegoric-philosophical manner the Bible verses cited by the author. At the end of the treatise (p. 175) the author says that he was led to write it through the propagation of philosophy among Gentiles and the ignorance of his coreligionists in philosophical matters. The many manuscripts of the "Ma'amar" are enumerated in Steinschneider, "Hebr. Uebers." p. 199, note 671. The year of its composition is not known.

A philosophical commentary on Ecclesiastes, quoted by Samuel in the foregoing work (p. 175), and of which several manuscripts are extant (Steinschneider, "Cat. Bodl." col. 2488). It is described by Perreau in "Bollettino Italiano degli Stud. Orient." new series, 1878.

A commentary on the Song of Solomon. Quotations from this work are found in his commentary on Ecclesiastes; in Neubauer, "Cat. Bodl. Hebr. MSS." No. 1649, 2, fol. 21; and in his son's commentary on the Song of Solomon. These make it perfectly evident that he really composed this work; but its contents are entirely unknown (see Salfeld, "Das Hohelied bei den Jüdischen Erklärern des Mittelalters," in Berliner's "Magazin," vi. 24 *et seq.*).

"Ner ha-Ḥofes," a commentary on those parts of the Pentateuch which, he contends, are to be taken allegorically. The book is only quoted by himself (in his "Ma'amar Yiḳḳawu ha-Mayim," pp. 9, 13, 17, 132), and no manuscript of it has yet been found.

Samuel ibn Tibbon was an enthusiastic adherent of Maimonides and his allegorical interpretation of the Bible, and he is said to have even gone so far as to declare that the Bible narratives are to be considered simply as parables ("meshalim") and the religious laws merely as guides ("hanhagot") to a higher, spiritual life (Brüll's "Jahrb." iv. 9, x. 89). Such statements, not peculiar in his age, aroused the wrath of the adherents of the literal interpretation of the Bible, the anti-Maimonidean party.

Translations.

The "Moreh Nebukim."

Samuel's reputation is based not on his original writings, however, but on his translations, especially on that of Maimonides' "Dalalat al-Ḥa'irin" (finished about 1190) into Hebrew under the title "Moreh Nebukim." This title, by which the book has always since been quoted, and which signifies "Guide of the Perplexed," his opponents satirically changed into "Nebukat ha-Morim" = "Perplexity of the Guides." Before finishing this difficult work, Samuel consulted Maimonides several times by letter regarding some difficult passages. Maimonides' answers, some of which were written in Arabic and were later on translated into Hebrew, perhaps by Samuel himself, praise the translator's ability and acknowledge his thorough command of Arabic, an acquirement very surprising in a country like France. After having given some general rules for translation from the Arabic into Hebrew, he explains the doubtful passages, which he renders into the latter language. (For some interesting remarks by Samuel on Arabic philosophical writers see Steinschneider, "Hebr. Uebers." pp. 40 *et seq.*) Some fragments of this correspondence have been printed in "Ḳobeẓ Teshubot ha-Rambam," ii. 26 *et seq.*; and in Ottensoser, "Briefe über den Moreh des Maimonides," Nos. 1 and 2; others have been discovered in a manuscript in the Bodleian Library, Oxford, by Steinschneider ("Hebr. Uebers." pp. 415 *et seq.*).

Samuel ibn Tibbon's translation is preceded by an introduction. As the motive for his undertaking he mentions that the scholars of Lunel asked him for a translation of the "Moreh." As aids in his work he indicates the Hebrew translation by his father (whom he calls "the Father of the Translators"), works on the Arabic language, and the Arabic writings in his own library. Samuel also wrote an index to the Biblical verses quoted in the "Moreh" (see Renan-Neubauer, "Les Ecrivains Juifs Français," p. 684).

Characteristics.

The distinction of Samuel's translation is its accuracy and faithfulness to the original. Whether one approves or disapproves his introduction of a number of Arabic words into Hebrew, and the fact that, by analogy with the Arabic, he gives to certain Hebrew words meanings different from the accepted ones, the magnitude of his work can not be questioned. Especially admirable is the skill with which he reproduces in Hebrew the abstract ideas of Maimonides, which is essentially a language of a people expressing concrete ideas. Soon after Samuel (that is, after 1230) the poet Judah al-Ḥarizi also translated the "Moreh" (part i., ed. Schlossberg, London, 1857; part ii., *ib.* 1876; part iii., *ib.* 1879). He adopted Ibn Tibbon's Hebrew title, "Moreh Nebukim" (see Kaufmann, "Die Attributenlehre," p. 363), and though he said of Samuel, not without some personal animus, that the latter had intentionally obscured the meaning of the original, he was not successful in his attempt to have his own translation supersede that of Ibn Tibbon (Pococke, cited by Wolf, "Bibl. Hebr." i. 856),

That keen critic Shem-Ṭob ibn Palquera passes judgment upon both translations in an anonymous letter. "In Ibn Tibbon's translation," he writes, "are only a few errors; and if the learned translator had had time he would certainly have corrected these: but in Al-Ḥarizi's translation mistakes are numerous, and words are often given a wrong meaning" (Steinschneider, "Hebr. Uebers." pp. 428 *et seq.*).

When the struggle between the Maimonists and anti-Maimonists arose, Samuel did not escape reproach for having spread the ideas of Maimonides, his chief accuser being Judah al-Fakhkhar (Kaufmann, *l.c.* p. 493).

Samuel also translated the following works of Maimonides:

Other Translations.

(1) A treatise on Resurrection under the Hebrew title "Iggeret" or "Ma'amar Teḥiyyat ha-Metim," Constantinople, 1569, and often afterward (see Steinschneider, "Cat. Bodl." col. 1914).

(2) Mishnah commentary on Pirḳe Abot, including the psychological introduction, entitled "Shemonah Peraḳim" (Soncino, 1484 *et seq.*, and often afterward in the Mishnah and Talmud editions). The preface to his translations exists in two different versions (Steinschneider, *l.c.* col. 1890; *idem*, "Hebr. Uebers." pp. 437, 926; see also Brann in Berliner's "Magazin," v. 41 *et seq.*; Baneth, *ib.* vi. 171 *et seq.*, 237 *et seq.*; Geiger, "Moses ben Maimon," in "Nachgelassene Schriften," iii. 60, 88). (3) "The thirteen articles" under the title "Shelosh 'Esreh 'Iḳ-ḳarim" or "Yesodot" (1505; see Steinschneider, "Hebr. Uebers." p. 925; *idem*, "Cat. Bodl." col. 1887). (4) A letter to his pupil Joseph ibn 'Aḳnin, a part of which is printed in "Ḳobeẓ Teshubot ha-RaMBaM," ii. 30 *et seq.* (see Steinschneider, "Hebr. Uebers." p. 931d; *idem*, "Cat. Bodl." col. 1901).

Samuel also translated the following writings of other Arabic authors: (1) 'Ali ibn Riḍwan's commentary on the "Ars Parva" of Galen (according to Paris MS. 1114), finished in 1199 in Béziers (Steinschneider, "Hebr. Uebers." p. 734). (2) Three smaller treatises of Averroes, under the title "Sheloshah Ma'amarim" (edited by J. Hercz, with German transl.: "Drei Abhandlungen über die Conjunction des Separaten Intellects mit den Menschen von Averroes, aus dem Arabischen Uebersetzt von Samuel ibn Tibbon," Berlin, 1869). Samuel translated these three treatises both as an appendix to his commentary on Ecclesiastes (see above) and separately (Steinschneider, *l.c.* p. 199).

(3) Yaḥya ibn Baṭriḳ's Arabic translation of Aristotle's "Meteora," under the title "Otot ha-Shamayim" (also quoted under the title "Otot 'Elyonot"), translated on a voyage from Alexandria, between the two islands Lampedosa and Pantellaria. It is extant in several manuscripts. The preface and the beginning of the text have been printed by Filipowski (*c.* 1860) as a specimen. Samuel made this translation, at the request of Joseph ben Israel of Toledo, from a single and bad Arabic translation of Baṭriḳ (Steinschneider, *l.c.* p. 132).

Some works are wrongly ascribed to Samuel by late copyists, *e.g.*, the translation of a "Biography of Alexander the Great," under the title "Sefer Aleksandros Maḳedon we-Ḳorotaw" (see "Ḳobeẓ 'al Yad," ii. 12 *et seq.*, Berlin, 1886; I. Lévi, in "R. E. J." iii. 248 *et seq.*; for the contrary view see Steinschneider, *l.c.* p. 899); a commentary on Avicenna's "Ḳanon" (Steinschneider, *l.c.* pp. 686, 692);

Shem-Ṭob ibn Palquera's "De'ot ha-Pilusufim" (the error in this case is due to a mistake in the introduction, where "Samuel" occurs instead of "Shem-Ṭob"; see Steinschneider, *l.c.* pp. 5, 285; *idem*, "Cat. Bodl." cols. 2483 *et seq.*).

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 573 *et seq.*; idem, *Les Ecrivains Juifs Français*, Index; Steinschneider, *Jewish Literature*, pp. 86 *et passim*; Grätz, *Gesch.* vi. 204; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 330, 385.

G. M. Sc.

IBN VERGA, JOSEPH: Turkish rabbi and historian; lived at Adrianople at the beginning of the sixteenth century; son of Solomon ibn Verga, author of "Shebeṭ Yehudah," who emigrated from Spain to Turkey as a Marano. Joseph was a pupil of Joseph Fasi, a contemporary of Tam ibn Yaḥya and of the physician Moses Hamon, and belonged to the college of rabbis of Adrianople. He completed his father's work by adding a record of some of the events of his own time and of the age immediately preceding. He knew Latin, and incorporated in the "Shebeṭ Yehudah" some narratives which he translated from what he calls the "Christian language." He also added a supplication ("teḥinnah") written by himself.

Joseph was the author of "She'erit Yosef" (Adrianople, 1554), a methodology of the Talmud, giving the rules that are wanting in the "Halikot 'Olam" of Joshua ha-Levi and in the "Sefer Keritut" of Samson of Chinon. Wolf ("Bibl. Hebr." i., No. 880) attributes this book to another Joseph ibn Verga, who lived at Avlona.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 34a; Azulai, *Shem ha-Gedolim*, i. 39; Grätz, *Gesch.* 3d ed., ix. 321, 323, 324; Steinschneider, *Cat. Bodl.* col. 1538; Fürst, *Bibl. Jud.* iii. 473.

G. M. Sel.

IBN VERGA, JUDAH: Spanish historian, cabalist, perhaps also mathematician, and astronomer, of the fifteenth century; born at Seville; martyred at Lisbon. He is supposed to have been the grandfather (by Carmoly, "Revue Orientale," ii. 98, the father) of Solomon ibn Verga, author of the "Shebeṭ Yehudah," and it is this work which furnishes some details of Ibn Verga's life. He was held in high esteem by the governor of Andalusia. Once the Jews of a little town, near Seville, called "Xerez de la Frontera," were accused of transferring the body of a converted Jew to their cemetery; they applied to Ibn Verga for help, who, admitted to the presence of the governor, proved by means of a cabalistic writing that the real criminals were the priests ("Shebeṭ Yehudah," § 38). He was very active in maintaining an understanding between the Maranos and the Jews; and the Inquisition, on its introduction into Spain, desired him to betray the former. He succeeded, however, in escaping to Lisbon, where possibly he lived several years, until he was taken by the Inquisition; he died under torture (*ib.* § 62). Ibn Verga wrote a history of the persecutions of the Jews, largely taken from Profiat Duran's "Zikron ha-Shemadot" (comp. the synopsis in Grätz, "Gesch." viii., note 1); his work, in turn, was the basis of the "Shebeṭ Yehudah" (see preface to the latter).

The Bibliothèque Nationale, Paris (MS. No. 1005, Hebr.), contains a series of scientific treatises written by a certain Judah ibn Verga, who is generally identified with the Judah ibn Verga of the "Shebeṭ Yehudah." These treatises are: (1) "Ḳiẓẓur ha-Mispar," a short manual of arithmetic (*ib.* folios 100–110a); (2) "Keli ha-Ofeḳi," a description of the astronomical instrument which he invented to determine the sun's meridian, written at Lisbon toward 1457 (folios 110b–118a); (3) a method for determining heights (folios 118b–119b); (4) a short treatise on astronomy, the result of his own observations, completed at Lisbon in 1457 (folios 120–127). Ibn Verga also wrote a commentary on Al-Farghani's compendium of the "Almagest," about 1480 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2013, 4).

There is, however, some reason for the statement that this identification is doubtful (comp. "Shebeṭ Yehudah," § 62). Another Judah ibn Verga lived in the sixteenth century and corresponded with Joseph Caro ("Abḳat Rokel," Nos. 99, 100).

Bibliography: Grätz, *Gesch.* 3d ed., viii. 322; Steinschneider, *Hebr. Uebers.* p. 557; Wiener's introduction to the *Shebeṭ Yehudah*.

G. M. Sel.

IBN VERGA, SOLOMON: Spanish historian and physician; lived in the fifteenth and sixteenth centuries. His relationship to Judah ibn Verga can not be determined; it is certain, however, that he was not the son of the latter, for he never refers to Judah as his father (see Ibn Verga, Judah). Schudt ("Jüdische Merkwürdigkeiten," i. 131) was apparently misled by the title of the "Shebeṭ Yehudah" when he called its author "Solomon b. Schefet." Ibn Verga himself says ("Shebeṭ Yehudah," § 64) that he was sent by the Spanish communities to collect money for the ransom of the prisoners of Malaga; but he lived also at Lisbon as a Marano, and was an eye-witness of the massacre there (*ib.* § 60). Later he escaped to Turkey, probably to Adrianople, where he wrote the "Shebeṭ Yehudah," an account of the persecutions of the Jews in different countries and epochs. In a short preface he says that he found an account of some persecutions at the end of a work of Judah ibn Verga, which he copied; to this he added a narration of the persecutions of his own time, the compilation being afterward completed and edited by his son, Joseph ibn Verga. The title "Shebeṭ Yehudah," which is an allusion to Judah ibn Verga ("Shebeṭ" in Hebrew being the equivalent of the Spanish "Verga"), refers to Gen. xlix. 10. The work contains an account of 64 persecutions, besides narratives of many disputations and an account of Jewish customs in different countries. Ibn Verga endeavored to solve the problem why the Jews, particularly the Spanish Jews, suffered from persecutions more than any other people. He gives various reasons, among them being the superiority of the Jews ("whom the Lord loveth He chasteneth": Prov. iii. 12, Hebr.), and chiefly their separation from the Christians in matters of food; their troubles were also a punishment for their sins. In general, Ibn Verga does not endeavor to conceal the faults of the Jews; he sometimes even exaggerates them.

As this work is the compilation of three authors, it is not arranged in chronological order. There is no connection between the narratives, but the Hebrew style is clear and attractive. Ibn Verga knew Latin, and derived many narratives from Latin sources. This work contains also a treatise on the form of the Temple of Solomon. Zunz ("Notes on the Itinerary of Benjamin of Tudela," ed. Asher, ii. 268) points out the importance of the work from the geographical point of view, as it contains a considerable number of names of places, as well as a description of customs.

The "Shebeṭ Yehudah" was first printed in Turkey *c.* 1550; since then it has been reprinted several times. It has been four times translated into Judæo-German, first at Cracow, 1591. It has been translated into Spanish by Meïr de Leon, Amsterdam, 1640; into Latin by Gentius, *ib.* 1651; into German by M. Wiener, Hanover, 1856. Fragments of it have been translated by Eisenmenger ("Das Entdecte Judenthum," ii.), Schudt ("Jüdische Merkwürdigkeiten," i.), Menahem Man ha-Levi ("She'erit Yisrael"), and Zedner ("Auswahl," pp. 96 *et seq.*). At the end of paragraph 64 Ibn Verga says that he wrote a work entitled "Shebeṭ 'Ebrato," containing persecution narratives and some rabbinical treatises, now lost.

[The historical value of the data contained in the "Shebeṭ Yehudah" has been seriously questioned by Isidore Loeb ("R. E. J." xxiv. 1 *et seq.*). Loeb holds that, though an original writer, Ibn Verga is not always trustworthy, and that some of his material belongs really in the domain of legend. Ibn Verga was especially interested in the religious controversies held between Jews and Christians; and the fullest account of these controversies is given in his work. But even these seem to be fictitious—with the exception, perhaps, of that of the one at Tortosa (§ 40). The "Shebeṭ Yehudah" is valuable, however, for the Jewish folk-lore and the popular traditions which it contains. The only one of Verga's contemporaries that made use of his work seems to be Samuel Usque, in his "Consolação" ("R. E. J." xvii. 270). The Latin translation of Gentius contains two peculiar mistakes on the title-page: the word שבט is written שבת, and is translated "tribe" instead of "rod." A Yiddish translation, with additions ("Shebeṭ Yehudah ha-Shalem"), was published in Wilna, 1900. Corrections to the text of Wiener are given by Loeb in "R. E. J." xvii. 87. —G.]

Bibliography: Grätz, *Gesch.* 3d ed., ix. 323, 324; De Rossi, *Dizionario*, ii. 157-159; Steinschneider, *Cat. Bodl.* cols. 2391-2396; Loeb, in *R. E. J.* xvii. 87; Wiener, preface to his edition of the *Shebeṭ Yehudah*.

G. M. Sel.

IBN VIVES (VIVAS), ḤAYYIM: Spanish translator; translated from Arabic into Hebrew for David ibn Bilia the farewell letter of Ibn al-Ṣa'igh to 'Ali ben 'Abd al-'Aziz ibn al-Imam of Granada. 'Ali was Ibn al-Ṣa'igh's pupil and the collector of his works (Steinschneider, "Hebr. Uebers." p. 357).

Another Ḥayyim ibn Vives (Vivas) lived at the period when Judah b. Asher was in Toledo. He was then an old man, and occupied himself with rabbinical science. He lived at Xativa, at which place Isaac ben Sheshet addressed a letter to him (Responsa, No. 297).

G. M. K.

IBN VIVES, JUAN: Grandson of one of the richest Jews of Valencia, and one of the most influential and respected of the citizens of that city. In 1510, at an auto da fé held in Valencia, he was condemned for Judaizing, and his houses, which were located in the district which had formerly been the Juderia, were torn down. **Luis Vives,** the many-sided scholar, was one of his relatives, and in order to avoid all suspicion of unbelief, wrote his "De Veritate Fidei Christianæ," attacking Judaism (Rios, "Hist." i. 14).

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSEPH BEN JOSHUA: Spanish physician; died before 1372; father of Joshua ben Joseph ibn Vives al-Lorqui. He revised Tibbon's translation of Moses Maimonides' "Millot Higgayon" and dedicated the revision to his pupil Ezra ben Solomon ibn Gatigno. He wrote also the "Sefer Yesodot."

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSEPH BEN JOSHUA: Spanish physician; died before 1408; son of Joshua ibn Vives al-Lorqui. He translated from Arabic into Hebrew various books of the short canon of Avicenna, and added to the translation a commentary which was used by Shem-Ṭob Shaprut.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1505; *idem*, *Hebr. Bibl.* xviii. 68; idem, *Hebr. Uebers.* pp. 436, 681, 921; Carmoly, *Les Médecins Juifs*, p. 117.

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSHUA BEN JOSEPH: Spanish physician; lived about 1400 in Alcañiz. In 1408, at the command of the rich and influential Benveniste ben Solomon b. Labi, he wrote a work in Arabic on the value and effects of various foodstuffs and of simple and composite medicaments. It was translated into Hebrew, under the title "Gerem ha-Ma'alot," by Benveniste's son, Joseph Vidal.

This Joshua al-Lorqui is perhaps, as Philoxene Luzzatto points out, identical with the Joshua al-Lorqui who wrote an anti-Christian letter to his friend Solomon ha-Levi (Paul de Burgos), and who was also a physician in Alcañiz and was on friendly terms with Benveniste ben Labi, being present at Moses Benveniste's wedding. In the letter the writer expresses his astonishment at the fact that Paul de Burgos should have resolved to change his faith; he investigates the motives which could have led him to take such a step—ambition, mania for wealth and power, satisfaction of sensual desires, doubt of the truths of Judaism. He then gives eight arguments against the truth of Christianity, and in conclusion asks Paul if one who professes a certain religion is obliged to inquire into the truth of its doctrines.

This letter was addressed to Paul de Burgos at a time when the latter occupied a high position, was surrounded by luxury and a band of servants, and, as is supposed, had already been appointed tutor to the young king Juan II.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 762; Carmoly, *Les Médecins Juifs*, p. 118; *Dibre Ḥakamim*, p. 41, where the letter of Joshua al-Lorqui is reproduced; *Oẓar*

Neḥmad, ii. 5, which gives the answer of Paul de Burgos; Grätz, *Gesch.* viii. 90 *et seq.*, 424 *et seq.*; see also Hieronymus de Santa Fé in Brüll's *Jahrb.* iv. 50 *et seq.*

G. M. K.

IBN VIVES AL-LORQUI (OF LORCA), JOSHUA BEN JOSEPH (Hieronymus [Geronimo] **de Santa Fé):** Spanish physician, anti-Semitic writer, and propagandist. As a Jew his name was Joshua ha-Lorki (from the name of his birthplace, Lorca, near Murcia), although it is hardly correct to identify him with the author of the same name who wrote an anti-Christian letter to Solomon ha-Levi (Paul de Burgos). The only proof offered for such an identification is a note appended to the manuscript of the letter to the effect that "the author afterward became a Christian." This note, not in another manuscript ("Cat. Leyden," pp. 276, 354), was probably added by a later copyist who was misled by the similarity of the names (see IBN VIVES AL-LORQUI, JOSHUA BEN JOSEPH, above). Joshua ha-Lorki was baptized before Vicente Ferrer delivered his proselytizing sermons in Lorca. Although not a rabbi, as Spanish chroniclers claim, he was well versed in the Talmud and in rabbinical literature. In order to show his zeal for the new faith he tried to win over to Christianity his former cobelievers, and to throw suspicion on them and on their religion. For that reason he was called "megaddef" (= "the slanderer"), from the initial letters of his name, Maestro Geronimo de Santa Fé. He offered to prove from the Talmud that the Messiah had already come in the person of Jesus. For this purpose he induced Pope Benedict XIII., whose physician he was, to arrange a public disputation with learned Jews, which event was celebrated as a great triumph for Hieronymus. Either before or after the debate Hieronymus, at the request of Pope Benedict XIII., wrote two articles in which he heaped up accusations against the Jews and repeated the old slanderous charges.

His Works.

One of these articles, was entitled "Tractatus Contra Perfidiam Judæorum"; the other, "De Judæis Erroribus ex Talmuth"; they were published together as "Hebræomastix" (Zurich, 1552; Frankfort-on-the-Main, 1602; Hamburg, n. d.), printed in the "Bibliotheca Magna Veterum Patrum," Lyons, vol. xxvi., and Cologne, 1618; they were also translated into Spanish under the title "Azote de los Hebreos." Articles in response were written by Don Vidal Benveniste, with the title "Ḳodesh ha-Ḳodashim," and by Isaac Nathan ben Kalonymus in his "Tokaḥat Mat'eh."

Hieronymus de Santa Fé had several sons. One of them, Pedro, was in special favor with Queen Maria. Another was assessor for the governor of Aragon and lived in Saragossa; this son of the "apostle of Tortosa," as De los Rios calls him ("Hist." iii. 264), took part in the rebellion against Pedro Arbues, was arrested with other Maranos, and, in order to escape the disgrace of being publicly burned, killed himself in prison. His body was burned publicly on Oct. 21-22, 1486. Other members of the Santa Fé family were burned as Maranos in 1497 and 1499.

BIBLIOGRAPHY: See under TORTOSA.

G. M. K.

IBN WAḲAR, JOSEPH BEN ABRAHAM: Spanish cabalist and Talmudist; lived at Toledo in the fourteenth century. Moses Narboni, who began his commentary on the "Moreh" at Toledo in 1355, speaks of a discussion he had there with Ibn Waḳar (Commentary on the "Moreh," i. 28); and Solomon Franco, who wrote his supercommentary on Ibn Ezra to the Pentateuch before 1372, speaks, at the end, of Ibn Waḳar as dead and as having been his teacher. Ibn Waḳar must have died between 1355 and 1370. He drew up the statutes of the Jewish community of Toledo (Judah b. Asher, Responsa, No. 51). He is quoted by Samuel Ẓarẓah in his philosophical commentary on the Pentateuch ("Meḳor Ḥayyim," beginning of Bereshit and Beḥuḳḳotai), and by Ezra b. Solomon Gatigno, who gives Ibn Waḳar's opinion that the "standing still" of the sun at the time of Joshua was due to an eclipse, understood only by Joshua.

As a cabalist Ibn Waḳar attempted to reconcile the Cabala with philosophy. Whether he wrote his treatises in Arabic and then translated them into Hebrew, is uncertain. They are: (1) on the principles of Cabala, and especially on the Sefirot (probably Scaliger's "De Fundamentis Artis Cabbalisticæ" [see Wolf, "Bibl. Hebr." i., No. 877] suggested Neubauer's title, "Yesod ha-Ḳabbalah" ["Cat. Bodl. Hebr. MSS." No. 1627], though Johanan ALLEMANNO ["Collectanea," p. 96] mentions it under the title "Ba-Shorashim be-'Inyan ha-Sefirot"); (2) "Ha-Ma'amar ha-Kolel," an effort to reconcile the Cabala with the Torah and with philosophy (see below); (3) "Shir ha-Yiḥud," a cabalistic poem on the Sefirot, to which the author himself wrote a commentary (published in the Venice prayer-book of 1645); (4) "Sefer ha-Yiḥud," a cabalistic treatise on the unity of God (transl. from the Arabic and edited with notes by Manasseh Grossberg, Vienna, n.d.).

In the treatise on the principles of the Cabala Ibn Waḳar shows how the Sefirot emanate from the First Cause, and treats of the relation between the Sefirot and the divine attributes, the various names of God, and the various names used in Biblical and Talmudic literature for the Sefirot. According to him the chief difference of opinion among the cabalists is as to whether the Sefirot are extrinsic to the Primal Being (which seems to be Ibn Waḳar's opinion), or whether they are intrinsic (see CABALA and SEFIROT). His chief authorities are the Talmud, Midrash Rabbah, Sifra, Sifre, Bahir, Pirḳe R. Eliezer, and, among the later cabalists, Naḥmanides, Ṭodros ha-Levi, and Abulafia. He cautions the cabalistic student against the Zohar as full of mistakes. The "Ha-Ma'amar ha-Kolel" is known only through Samuel Motot (who described it in his "Meshobeb Netibot," i., ch. 5), Zunz ("G. V." p. 422), and Steinschneider (Ersch and Gruber, "Encyc." section ii., part 31, pp. 100-106). Steinschneider identified Joseph ibn Waḳar with Joseph b. Yaḳar, and, despite difference in the titles, the latter's "Sefer Haskamat" (Vatican MS. No. 384, 2) with the work described by Motot. But later, Steinschneider attributed the "Sefer Haskamat" to Isaac b. Moses ibn Waḳar ("Hebr. Uebers." p. 598). Jellinek ("Beiträge," ii. 44) attributes the work described by

Motot to Joseph ibn Samnun ("Hebr. Bibl." xiv. 81). Two other works, "Sefer Refuot" (a medical treatise, translated from the Arabic) and "Liḳḳuṭim," or "Collectanea" (Munich MSS. Nos. 221, 320), are ascribed by Lilienthal to Joseph ibn Waḳar. Steinschneider (*l.c.*) thinks it not impossible that it was this Joseph ibn Waḳar who in 1295 translated into Hebrew Zahrawi's "Kitab al-Taṣrif."

Bibliography: Steinschneider, *Jewish Literature*, p. 114; idem, *Hebr. Uebers.* p. 921; Karpeles, *Gesch. der Jüdischen Litteratur*, p. 774, Berlin, 1886; Zunz, *Literaturgesch.* p. 503; Grätz, *Gesch.* 3d ed., vii. 288.

G. M. Sel.

IBN WAḲAR (WAḲḲAR, HUACAR, HUCAR, וקאר), JUDAH BEN ISAAC OF CORDOVA: Tax-collector for, and representative and traveling companion (about 1320) of, the infante Don Juan Manuel; the author of "Conde Lucanor." He was a very pious man, an admirer of R. Jehiel b. Asher of Toledo, and punished relentlessly all moral and religious offenses.

Bibliography: Asher b. Jehiel's *Responsa*, xvii. 8, xviii. 13; Grätz, *Gesch.* vii. 291 *et seq.*

G. M. K.

IBN WAḲAR (HUACAR), SAMUEL: Physician to King Alfonso XI. of Castile; astronomer and astrologer; flourished in the fourteenth century. A favorite of the king, he gained influence in the administration of the finances of the country, and received the privilege of minting the coin at a lower standard. He induced the king to forbid the importation of grain, etc., from the kingdom of Granada, thereby arousing the antagonism and envy of Joseph de Ecija. Both of them were accused by Gonzalo Martinez of enriching themselves at the expense of the state. Samuel ibn Waḳar was imprisoned with his two brothers and other members of his family, and died under torture. His body was left unburied for an entire year. It is doubtful whether Samuel ibn Waḳar was the author of the anonymous "Castilian Medicine," still extant in manuscript. If Don Samuel ibn Waḳar is identical, as is here assumed, with the "Hebreo medico del rey y grande astrologo" who treated the queen before the birth of Don Pedro and saved her life, he did not die until late in 1333.

Bibliography: *Cronica de Alfonso XI.* ch. 98 *et seq.*; *Sheḅeṭ Yehudah*, pp. 30 *et seq.*; Antonio de Vera, *El Rey D. Pedro*, p. 2a; Grätz, *Gesch.* vii. 335 *et seq.*; Carmoly, *Histoire des Médecins Juifs*, pp. 99 *et seq.*; *Monatsschrift*, vi. 368, xxxiii. 479.

G. M. K.

IBN YAḤYA, DAVID: Grammarian and philosopher; son of the martyr Don Joseph; born at Lisbon 1465; died 1543. He was a pupil of David ben Solomon ibn Yaḥya, a relative, who wrote expressly for him two school-books, entitled respectively "Leshon Limmudim" and "Sheḳel ha-Ḳodesh." In 1496 he and his family were forced to emigrate to Italy. In 1518 he became rabbi of Naples, and remained in that position until the expulsion of the Jews from the kingdom of Naples in 1540. To his care for the interests of his own congregation, Ibn Yaḥya added an active concern for the welfare of his coreligionists elsewhere. In 1533 a number of Jewish prisoners were brought from Tunis to Naples; Ibn Yaḥya was instrumental in effecting their release; his own congregation having already exhausted its means, he sent a general appeal to his brethren in Genoa, Lombardy, Montferrat, and (in 1535) Bologna. In 1534 he engaged in an effort to avert the impending decree of expulsion. When the expulsion of the Jews occurred, six years later, Ibn Yaḥya resumed his wanderings, which ended at Imola, where he died.

David ibn Yaḥya corresponded with Meïr of Padua, the chief rabbinical authority of his time in Italy, and was highly eulogized by him. He wrote various works on grammar and philosophy, which his grandson, the chronicler Gedaliah ibn Yaḥya, possessed in manuscript. David Kaufmann had in his possession a copy of the "Maḳaṣid" of Ghazali, copied by David ibn Yaḥya. The Hebraist Widmannstadt, a pupil of Reuchlin, was also a pupil of Ibn Yaḥya.

Bibliography: Steinschneider, *Cat. Bodl.* col. 864; idem, *Jüdische Litteratur*, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 450; Michael, *Or ha-Ḥayyim*, No. 131; *R. E. J.* xvi. 37, 46.

G. I. E.

IBN YAḤYA, JOSEPH BEN DAVID: Italian exegete and philosopher; born at Florence 1494; died at Imola 1539. His parents were Spanish exiles who had lived for a time in Florence and had then settled in Imola. His son Gedaliah, author of "Shalshelet ha-Ḳabbalah," relates that his father having asked to be buried in the Holy Land, his body was sent to Safed, where Joseph Caro superintended its interment. Ibn Yaḥya was the author of two works: (1) "Perush" (Bologna, 1538), a commentary on the Five Scrolls and Hagiographa, and (2) "Torah Or" (*ib.* 1537–38), a treatise on theology and eschatology.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1476; De Rossi, *Dizionario*, p. 133; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 101.

G. I. Br.

IBN YA'ISH, BARUCH BEN ISAAC: Philosopher and translator of the fifteenth century; apparently a native of Spain, though he lived in Italy. Ibn Ya'ish, in addition to being a master of Hebrew, had a thorough knowledge of Arabic and Latin. His only original work is a Hebrew commentary, in ten chapters, to Avicenna's "Medicamenta Cordialia," entitled "Bi'ur la-Sammim ha-Libbiyyim," taken from a Latin translation. He analyzes the functions of the heart, quoting Averroes and Aristotle (comp. Parma, De Rossi, MS. No. 1036). MS. (Hebr.) No. 1001 in the Bibliothèque Nationale, Paris, an anonymous commentary on Aristotle's "Ethics," bears the name of Ibn Ya'ish, but it is not clearly indicated whether he was the commentator or only the translator (see Steinschneider, "Hebr. Uebers." p. 218). He also translated from the Latin, at the request of Samuel Ẓarfati, Aristotle's "Metaphysics," under the title "Mah she-Aḥar ha-Ṭeba'" (*c.* 1485?). In the introduction he explains that he gave the preference to the Latin translation because the Arabic translation was very confused. While his Hebrew translation is literal, he divided each of the twelve books into chapters, a division not existing in the original. He prefaced the work with a minute table of contents. Another **Baruch ben Isaac ibn Ya'ish**, of Cordova, was the author of "Meḳor Baruk," a triple commentary on Canticles, Ecclesiastes, Proverbs, and Job (Constantinople, 1576). Carmoly (Jost's "Annalen," i. 302) identifies the two.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 12; Steinschneider, *Cat. Bodl.* col. 774; idem, *Hebr. Uebers.* pp. 157–158, 218, 701.

J. M. SEL.

IBN ZABARRA or **ZABARA** (זבארה, זאבארה, זברה or זבארו): Judæo-Spanish family-name, found as early as the twelfth century; derived perhaps from a place-name. In Spanish documents a Jafre Avinzabarre is mentioned, in 1258; and, toward the end of the thirteenth century, at Manresa, the brothers Ausch, Juçef, and Astruc Zabarra (or de Zabarra), and Mair Zabarra. A Juçef Zabarra is also mentioned at Besalu. In Jewish literature Joseph Zabara (*c.* 1200), Judah ibn Zabarra, Joseph b. Benveniste Zabarra, and Moses ibn Zabara are known.

BIBLIOGRAPHY: Isidore Loeb, in *R. E. J.* v. 287; Jacobs, *Sources*, Index; Steinschneider, in *J. Q. R.* x. 520.

G.

IBN ZABARRA, JUDAH: Poet and theologian; flourished in the thirteenth and fourteenth centuries; probably a native of Spain, where the surname of "Zabara" was borne by several scholars. He was the pupil of Aaron ha-Levi (d. 1293–94) and of Meïr Abulafia, and seems to have resided a certain time at Montpellier. Judah was the author of "Miktab ha-Teḥiyyah," a treatise on resurrection (Constantinople, 1569). Of his poetical productions only one poem has survived, which celebrates the works of Menahem Meïri of Perpignan (Stern, preface to the introduction of Meïri, ed. Vienna, p. xiv.).

BIBLIOGRAPHY: Dukes, in *Orient, Lit.* viii. 117, note; Schlesinger, introduction to Albo's '*Iḳḳarim*, p. xli.; Steinschneider, *Cat. Bodl.* col. 1369; Gross, *Gallia Judaica*, p. 331.

G. I. BR.

IBN ẒARẒAL. See ẒARẒAL, ABRAHAM IBN.

IBRAHIM IBN YA'ḲUB, The Israelite: Jewish merchant-traveler of the tenth century. The little that is known about Ibrahim ibn Ya'ḳub is from his own account of the countries of the Slavs, and this is rather uncertain. He was a merchant and a slave-dealer, and perhaps he traveled besides on a diplomatic mission. His native land was most probably North Africa; it can scarcely have been Spain. In 965 he crossed the Adriatic Sea, went to the countries of the West Slavs, visited Prague and eastern Germany, and later on at Magdeburg met Bulgarian ambassadors at the court of Otto I. He traveled thence along the right bank of the Elbe, through Slavonic countries and farther northward to Schwerin, situated near the Lake of Schwerin. It is extremely difficult to find out which road he took, as the names of towns and places which he mentioned have been corrupted. His short, important, and cleverly written sketch of the Slavs is a most precious source for the history of the Slavs in general and the West Slavs in particular.

It is worthy of note that thirty miles from Neuberg, near Thietmar, Ibrahim found a "Saline of the Jews"—probably Dürrenbergen on the Saale. In speaking of the kingdom of Boleslau of Bohemia, he mentions the Jewish merchants who came, together with Mohammedans, from Hungary. They carried away from Bohemia "flour, tin, and skins." Ibrahim mentions the Chazars, but says nothing about their being Jews; though he probably traveled only to those places where Jews lived and where he was sure of a friendly reception. His account is therefore also of interest for the study of the commercial activity of the Jews in the tenth century.

It may be mentioned that the account of his journeys throws light also on the much-disputed nationality of the Old-Russians.

De Goeje of Leyden discovered the account of Ibrahim's journeys in the second part of the "Kitab al-Masalik wal-Mamalik," by the Spanish-Arabic savant Abu 'Ubaid al-Bakri (1094), which was found by Schefer in 1875 in the library of the Nur i Osmanie mosque at Constantinople. In the "Mémoires de l'Académie Impériale des Sciences" of St. Petersburg (Appendix, vol. xxxii., No. 2) appeared in 1878 the Arabic text of Ibrahim's sketch, with an introduction and a translation by Rosen, and a minute explanation by Kunik, under the title "Records of Al-Bakri and Other Authors About Russia and the Slavs" (in Russian). In 1880 De Goeje edited a Dutch translation of the report, with extracts from Kunik's abundant explanations, published in "Verslagen in Medeelingen der Konigelijke Academie van Wetenschappen, Afdeeling Letterkunde," 2de Reeks, Deel ix., Amsterdam, 1880. These two publications form the foundation for the study of Ibrahim's account.

BIBLIOGRAPHY: F. Westberg, *Ibrahim-ibn-Ya'ḳub's Reisebericht*, in *Mémoires de l'Académie des Sciences*, 8th series, vol. iii., No. 4, St. Petersburg, 1898; comp. the literature in Jacob, *Ein Arabischer Berichterstatter über Fulda, Schleswig, etc.*, p. 6, Berlin, 1890; 2d ed., p. 29 (1891); idem, *Studien in Arabischen Geographen*, part iv., Berlin, 1892.

F. W.—G.

IBZAN (אבצן): Judge of Israel for seven years after Jephthah; a native of Beth-lehem; he had thirty sons and thirty daughters, and was buried in his native town (Judges xii. 8–10). As "Beth-lehem" here is not followed by "Ephratah" or by "Judah," the town may have been one in the tribe of Zebulun (Josh. xix. 15).

Ibzan is identified by the Talmudists with BOAZ. The objection which might be based upon Ruth iv. 17, where it appears that Obed was Boaz's only child, is met by the assertion that all the children of Ibzan died in their father's lifetime because he had not invited Manoah to their weddings (B. B. 91a; Yalḳ., Judges, 601).

E. G. H. M. SEL.

ICHABOD: Son of Phinehas and grandson of Eli. Born after the death in battle of his father and the tragic death of his grandfather, he was named "Ichabod" (אי = particle of negation; כבוד = "glory") by his dying mother, who exclaimed at the same time, "The glory is departed from Israel" (I Sam. iv. 14–22). Thus, his very name embodied a memorial of a great battle which resulted disastrously for Israel.

The Septuagint rendering of "Ichabod"—"wo to the glory of Israel"—points to a similar origin (אי = "wo"; comp. Eccl. x. 16). The name occurs but once besides, in I Sam. xiv. 3, where Ahijah, son of Ahitub, Ichabod's (evidently elder) brother, is mentioned as a priest. The description of Ahitub as "Ichabod's brother" is evidence that Ichabod was a priest of recognized importance in Israel at this period.

E. G. H. I. M. P.

IDDO (עדו): A seer (חזה), or prophet (נביא), whose prophecies were directed against Jeroboam (II Chron. ix. 29). In the Masoretic text his name occurs as יעדי (ketib) and יעדו (ḳeri). He is quoted also (*ib.*) as an authority on the lives of Solomon, Rehoboam (*ib.* xii. 15), and Abijah (*ib.* xiii. 22); his work being entitled the "Midrash of the Prophet Iddo" (*ib.*, Hebr.). Iddo, on account of his prophecies against Jeroboam, has been identified by Josephus ("Ant." viii. 8, § 5) and Jerome ("Quæstiones Hebraicæ," to II Chron. xii. 15) with the prophet who denounced the altar of Jeroboam and who was afterward killed by a lion (I Kings xiii.). Jerome identifies Iddo also with the Oded of II Chron. xv. 8.

E. G. H. M. Sel.

IDENTITY, PROOF OF: In criminal cases the witnesses were required to be certain of the identity both of the accused and of the victim, as well as of the nationality to which the victim belonged (Sanh. 40b). When the accused succeeded in escaping among a crowd of people, where he could not be clearly identified, or even when found with only one other person who was beyond all suspicion of crime, there could be no trial (*ib.* 79a, 80a; Maimonides, "Yad," Roẓeaḥ, iv. 67). The mere testimony of the witnesses was believed; and they did not need to bring any proofs to establish the identity of either the criminal or the victim.

In the case of lost objects, the loser had to describe "convincing signs" ("simanim mubhaḳim") before the object was restored to him. By "convincing signs" the Rabbis understood such marks of identity as referred to the measure or weight of the object, to the number of objects found, or to the place where found. An exception was made in the case of a scholar who was known never to deviate from the exact truth; to him the found object was returned on his simple claim, even though he could not describe the object itself. If the object did not possess any intrinsic marks by which it could be identified, the finder was not obliged to announce his find in public, as was the custom with regard to found objects which did possess such marks (see Finder of Property). In all cases the testimony of witnesses with regard to the ownership of the object superseded any proof of identity advanced by those claiming it (B. M. 24a, 28a; "Yad," Gezelah, xiii. 5, 6; xiv. 13; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 262, 3, 21; 267, 7, 9).

In the case of an 'Agunah the Rabbis manifested great leniency with regard to the kind of evidence required to establish the death of her husband, so that she should not remain in continual suspense and be prevented from marrying again. They were, however, very strict regarding the proofs necessary to identify a corpse. If it was found within three days of death, the identity of the person could be established if convincing peculiarities were found on the body, such as a superfluous or missing limb, or an unusual growth, or if the face and forehead could be recognized. Testimony derived from the garments, however, or from such general characteristics as the color of the hair or the size of the body, was not sufficient to establish identity. If the body had been in water, although for a long time and had been cast up on the land, no special marks were necessary to establish the identity; for water was supposed to preserve the body. The question of identity, in connection with a dead body, through which a woman might become free from the shackles of uncertainty, is, on account of its frequent occurrence, discussed in all its details by rabbinical authorities in their various responsa (Yeb. 120a *et seq.*; "Yad," Gerushin, xiii. 21, 22; Shulḥan 'Aruk, Eben ha-'Ezer, 17, 22-28; "Pitḥe Teshubah," *ad loc.*).

Bibliography: Mielziner, *The Jewish Law of Marriage and Divorce*, § 64, Cincinnati, 1884; Mendelsohn, *Criminal Jurisprudence*, §§ 86, 127, Baltimore, 1891.

s. s. J. H. G.

IDI: Name of several Babylonian amoraim who flourished from the middle of the second to the middle of the fifth century. In the Talmud "Idi" is sometimes interchanged with "Ada" (אדא = אידי), according to the variation of pronunciation between eastern and western Syriac, as in the case of "Abba" = "Iba," "Ami" = "Imi," "Asi" = "Isi," "Ḥasda" = "Ḥisda."

s. s. J. D. E.

IDI B. ABIN NAGGARA: Babylonian amora of the fourth period (about 350). His father, whose name ("Naggara" = "carpenter") probably indicates his occupation, came from Nerash or Nerus (נרשאה), in Babylonia. The son, Idi (or Ada), gave an explanation in the presence of R. Joseph (Shab. 60a), had discussions with Abaye on various occasions (B. M. 35b), and likewise gave explanations in the presence of Rabbah ('Er. 56b; Ḳid. 40a). He also had occasion to appear in the court of Ḥisda (B. B. 33a). Idi was the brother of Ḥiyya. Passing the door of their father's house one Friday evening, Huna (b. Ḥiyya of Pumbedita) noticed that the house was illuminated with candles; whereupon Huna predicted that two shining lights would issue from that house. The prophecy was verified in the birth of Idi and Ḥiyya (Shab. 23b). Idi married the daughter of a priest, who bore him two sons—Sheshet and Joshua (Pes. 49a). Idi took advantage of his wife's position as a kohen to accept "the shoulder, and the two cheeks, and the maw" as the share due to a priest (Deut. xviii. 3), a custom which prevailed even during the Exile (Ḥul. x. 1). Idi was considered the main authority in Nerash, where he introduced a certain ordinance (Ned. 67b). Idi seems to have moved at a later period to Shekanzib, where he had occasion to receive Papa and Huna, whom he treated in a somewhat slighting manner (Yeb. 85a).

s. s. J. D. E.

IDI OF CÆSAREA. See Idi b. Jacob II.

IDI B. GERSHOM (ADA B. GERSHON): Babylonian amora of the tannaitic period (about 150); father of **Idi b. Idi** (Ḥul. 98a; comp. Yer. Ter. x. 10). There is some connection between Idi b. Gershom and Idi b. Jacob I.; perhaps they were brothers-in-law. Idi quotes Ada b. Ahabah in the name of Simeon (b. Eleazar) (Ker. 9a).

s. s. J. D. E.

IDI OF ḤUTRA. See Idi b. Jacob II.

IDI BEN IDI. See Idi b. Gershom.

IDI B. JACOB II: Babylonian amora of the second period (about 250). Idi was a disciple of Johanan. The journey from Idi's home in Babylonia to the yeshibah of Johanan at Tiberias occupied about three months, and two journeys there and back in the year left him but one day each six months to attend the yeshibah. This caused his comrades to call him "the one-day scholar." Idi answered by quoting Job xii. 4. Johanan, however, begged Idi not to call down the punishment of Heaven, and delivered a lecture in the yeshibah on the text "They seek me daily" (יום יום; Isa. lviii. 2), concluding with the statement that to devote a single day to learning the laws of God is as meritorious as devoting a whole year to study. On the other hand, one day spent in doing evil is equivalent to one year of iniquity; which explains the imposition of forty years of punishment for forty days of evil (Num. xiv. 34; Ḥag. 5b). Idi was likewise known as Idi of Ḥutra (Yer. Shab. v., end; M. Ḳ. v. 2), and is probably identical with Idi of Cæsarea (Idit).

s. s. J. D. E.

IDIOCY: Mental deficiency, depending upon disease or imperfect development of the nervous system, and dating from birth or from early infancy previous to the evolution of the mental faculties.

Though the parents of more than 15 per cent of idiotic children have been alcoholics, and alcoholism is rare among Jews, yet idiocy and imbecility are found comparatively more often among Jews than among non-Jews. Thus in Prussia in 1871 there were among Jews 1,826 idiots per 100,000 of population; among Protestants 1,437, and among Catholics 1,346 ("Preussische Statistik," 1875, xxx. 137). In Silesia there was one idiot among 580 Catholics, one among 408 Protestants, and one among 514 Jews ("Bulletin de la Société d'Anthropologie," iv.). From recent statistics collected by Pilcz it is evident that in Vienna the proportion of Jews affected with mental deficiency is very large. He found that of the cases of idiocy and imbecility treated at the clinic for nervous diseases in that city between Jan. 1, 1898, and Aug., 1901, no less than 17.7 per cent of the males and 15.3 per cent of the females were of Jewish extraction. At the census of 1900 the Jews of Vienna were found to constitute only 8.86 per cent of the general population.

In Württemberg, also, there was one idiot among 3,003 Jews, as against one among 3,207 Protestants, and one among 4,113 Catholics. Mayr reports that in 1880 the proportion of idiots and imbeciles per 10,000 population in Baden, Bavaria, and Prussia was as follows:

State.	Jews.	Non-Jews.
Baden	26.07	15.8
Bavaria	20.73	14.4
Prussia	15.27	13.6

In Hanover it has been calculated that according to the census of 1855–56 there was one idiot to 1,528 Lutherans; 1,473 Reformed Church; 1,143 Catholics; 763 Jews (G. Brandes, "Der Idiotismus und die Idiotie mit Besonderer Berücksichtigung der Verhältnisse im Kgr. Hannover," 1862).

In New York city a large proportion of the inmates of the hospital for feeble-minded children are Jewish; but no definite statistics are obtainable. It must be recalled in this connection that the rigid examination at the port prevents the entrance of such defectives into the United States.

Amaurotic Idiocy.

It is a curious fact that amaurotic family idiocy, a rare and fatal disease of children, occurs mostly among Jews. The largest number of cases have been observed in the United States—over thirty in number. It was at first thought that this was an exclusively Jewish disease, because most of the cases at first reported were among Russian and Polish Jews; but recently there have been reported a few cases occurring in non-Jewish children. The chief characteristics of the disease are progressive mental and physical enfeeblement; weakness and paralysis of all the extremities; and marasmus, associated with symmetrical changes in the macula lutea. On investigation of the reported cases it has been found that neither consanguinity nor syphilitic, alcoholic, or nervous antecedents in the family history are factors in the etiology of the disease. No preventive measures have as yet been discovered, and no treatment has been of any benefit, all the cases having terminated fatally.

The Mongolian type of idiocy is also very frequently observed among Jews. Its chief features are shortness of stature; broad, protruding cheekbones, flattened bridge of the nose, rounded pinna of the ears, enlarged tongue, and the obliquely placed Mongolian eyes. There is a more hopeful prognosis in this type than in amaurotic family idiocy. Many cases improve under treatment.

Marriages of those of near kin, which occur more often among Jews than among Gentiles (see Jew. Encyc. iv. 229, *s.v.* Consanguinity), have been assigned as a cause of the frequent procreation of mentally deficient children; but statistics do not bear out this contention. It appears that the proportion of idiotic children who are the offspring of cousins is not in excess of the ratio of consanguineous marriages to marriages generally; and the sole evil result of such marriages is the intensification in the offspring of some morbid proclivity common to both parents.

In the present state of knowledge of the etiology of idiocy and imbecility in general the only cause of their frequency among Jews that may be considered is the neurotic taint of the race. Children descending from a neurotic ancestry have nervous systems which are very unstable, and they are often incapable of tiding safely over the crises attending growth and development. They are often idiots or imbeciles.

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J. M. Fi.

IDIT: Name of an amora who is known only from a passage preserved by Naḥman (Sanh. 38b), the passage being a part of a controversy between Idit and a heretic. The proper reading of the name is "Idi" (אידי), and this amora is identical with the Palestinian Idi (comp. Bacher, "Ag. Pal. Amor." iii. 708).

S. S. J. D. E.

IDOLATRY AND IDOLS. See Worship, Idol.

IDUMEA. See Edom.

IGEL, LAZAR ELIAS: Austrian rabbi; born Feb. 28, 1825, at Lemberg, where his father was a second-hand bookseller; died at Czernowitz March 26, 1892. After studying in the gymnasium of Lemberg, he went, at the age of fifteen, to Padua, where he continued his studies in the rabbinical seminary, under S. D. Luzzatto and Della Torre, graduating (D.D.) in 1849. On his return to Lemberg he was appointed religious teacher at the gymnasium and "Realschule," becoming at the same time privatdocent of Semitic languages at Lemberg University. In 1854 he was called as district rabbi ("Kreisrabbiner") to Czernowitz, and became later chief rabbi of Bukowina. He was the author of "Syrischer Wegweiser" (1851), and of a large number of essays in various German and Hebrew periodicals. His "Israelitische Moraltheologie" (1870) is a German translation from the Italian of S. D. Luzzatto.

S.

IGGERET. See Letter-Writing.

'IGGUL OF RABBI NAHSHON GAON. See Calendar.

IGLAU: Mining-town in Moravia, Austria. While Jews settled at Brünn at a very early time, regulations concerning the Jews of Iglau are not found in the town records before 1250. Charles IV., while margrave of Moravia, sought to stimulate commerce by importing Jews—at that time called "servi cameræ"—into Iglau. Attracted by the favorable conditions, many Jewish families of Bohemia and Moravia settled in the western part of the town, in the "Judengasse," which still retains that name; and they built a synagogue in 1345. Jews lived in Iglau undisturbed for nearly a century; but in 1426 Margrave Albert expelled them from the town, on the ground that they had been in league with the Taborites. They were obliged to relinquish their immovable property; and the synagogue was transformed into a chapel. The exiles settled in the neighboring localities of Triesch, Pirnitz, etc. Iglau was thus the first of the royal towns of Moravia to expel the Jews. The town records show, however, that many Jews returned to Iglau in 1463.

After the departure of the Swedes, the municipal council complained, in 1643, that the Jews, who since 1576 had not been permitted to engage in any commerce whatever, dared to traffic in public and to enter and leave the city at will. Since their expulsion in 1426 they had been allowed to enter the city one at a time only, and under certain conditions; and they had not been permitted to remain there. The many quarrels that thus arose were adjusted by the general ordinance of May 18, 1709, permitting Jews to enter the city by a certain gate on payment of an entrance-fee of 15 kreuzer. The census of 1846 showed that there were many Jews from Triesch, Trebitsch, etc., in Iglau.

These oppressive conditions remained unchanged till 1848. With the permission of the imperial vicegerency at Brünn the Jews of Iglau founded a religious society April 25, 1861, for the purpose of organizing and maintaining the necessary educational and philanthropic institutions. By a decree of Feb. 17, 1862, there was granted to this society the right to organize itself into a congregation. Its first statutes were drafted in Dec., 1875, and, according to the statutes which were approved by the government or "Statthalterei" June 2, 1878, the congregation included only the town of Iglau. By the law of March 21, 1890, referring to the regulation of the external legal affairs of the Jewish congregations, thirty-one localities within the jurisdiction of Iglau were assigned to the congregation of that town. The statutes of the reorganized congregation were approved by the government Feb. 15, 1895.

The synagogue, in the Moorish style, was begun in 1862 and dedicated in the following year, orations being delivered by Rabbis J. J. Unger of Iglau and A. Jellinek of Vienna. Precisely thirty-three years later (Sept. 3, 1896) dedicatory services were held in the remodeled synagogue. The institutions include a society for the relief of the poor, a ḥebra ḳaddisha and burial society, a women's society for the relief of poor and sick women, and Shir Ẓiyyon, the Temple choral society. In 1900 the Jews of Iglau numbered about 1,450 in a total population of 24,387.

D. S. Sp.

IGNATIEV (IGNATYEV, IGNATIEFF), COUNT NIKOLAI PAVLOVICH: Russian statesman; born 1832. He was one of the prime movers in the reactionary anti-Jewish legislation of the last quarter of the nineteenth century, the alleged instigator of the anti-Jewish riots, and the author of the notorious May Laws. On the assassination of Alexander II. (March 13, 1881), Ignatiev became minister of domains, and in May of the same year minister of the interior, and used his influence to promote anti-Jewish legislation. Gathering about him a group of followers, he through them encouraged anti-Jewish agitation, which soon assumed serious proportions and which led to the organization of the "barefooted brigades" ("bosaya komanda"). These were bands composed of irresponsible characters who preached open violence against the Jews. As a result riots occurred in a number of places, particularly in South Russia (see Alexander III., Alexandrovich).

Fosters Anti-Jewish Agitation.

Ignatiev, it is said, took advantage of the great anxiety which was caused to the Jews of Russia by the riots, and extorted blackmail from the wealthy among them; and he was successfully imitated by the great host of minor officials. It was his purpose to make the Jews appear responsible for the nihilistic movement, and to create the impression that they were a source of danger to the rest of the population. In his circular to the provincial governors (Sept., 1881) he stated: "While protecting the Jews against violence, the government recognizes the need of equally vigorous measures for changing the existing abnormal relations between the Jews and the native population, and for protecting the people from that injurious activity of the Jews which has been the real cause of the agitation."

The anti-Jewish movement continued while an inquiry was being made by a commission appointed by the czar in response to a petition from the Jews of St. Petersburg. Fresh outbreaks occurred; and there is abundant proof that the riots were prearranged. They could not have taken place had an earnest effort been made to prevent them. This is evidenced by the fact that order was maintained without difficulty in the provinces where the governors were not adherents or followers of Ignatiev, *e.g.*, in Wilna.

May Laws of 1882.

On May 15, 1882, with the sanction of the czar, Ignatiev issued what are known as the May Laws, he having availed himself of the state provision applicable to cases of emergency, since the opposition to the enactment of the laws was too great to permit of their passage as permanent measures. It has been stated that Ignatiev offered to exempt the Jews of St. Petersburg from the ukase on the payment of a large sum of money; but while he may have secured large sums from individuals, he was not successful in obtaining any from the community generally. Ignatiev retired from office June 12, 1882, because, it is said, proof was furnished to the czar of his dishonesty and attempted extortions. It is stated by some, however, that Ignatiev's retirement was due partly to his action in connection with his own vast estates; for before the May Laws were brought to the czar for signature, Ignatiev sent his mother to southern Russia to renew his contracts with his Jewish tenants and leaseholders for a further period of twelve years. The czar's uncle, Grand Duke Nicholas, when informed of the proposed laws hurried to renew his own contracts with his Jewish tenants, but the law had become operative before he was able to get the contracts signed. On learning that Ignatiev had renewed his contracts before the laws had been signed, he reported the matter to the czar. According to the official statement, however, Ignatiev was retired because of a resolution of the Senate stating that "he had not taken the necessary steps to prevent the riots."

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H. R. J. G. L.

IGNORANCE OF THE LAW ("shogeg"): Through the institution of Hatra'ah, warning by the witnesses before the crime was committed was made by the Rabbis a prerequisite to the infliction of punishment for all criminal acts (Sanh. 8b). The warning once given, the culprit could claim neither ignorance of fact nor ignorance of the Law. But when the warning had not been administered, the claim of ignorance was sufficient to exculpate the accused. In the case of murder, however, where, if the act was committed unwittingly, the manslayer was obliged to flee to a city of refuge, there was a distinction drawn between those who claimed ignorance or mistake in fact, and those who claimed ignorance of the Law. The former could escape the revenge of the Go'el (the avenger of blood) by fleeing to a city of refuge; but the latter could not, and if he was killed by the go'el, the court did not prosecute his slayer (Mak. 7b, 9a; Maimonides, "Yad," Roẓeaḥ, vi. 10). A Noachid who had killed an Israelite could not advance the plea of ignorance of the Law, for "it was his duty to learn, and he did not learn." Nor was the hatra'ah necessary in order to convict a Noachid of murder ("Yad," Melakim, ix. 14).

In Temple times a sacrifice was provided for the transgression, if committed unwittingly or through ignorance of the Law, of any of the negative Biblical commands which carried with it the punishment of excision ("karet") (Lev. iv. 27; Num. xv. 27). Ignorance was thus considered a sin, and had to be expiated by a sin-offering, differing in nature and in the accompanying ritual with the persons who exhibited it—whether the individual, the anointed priest, the ruler ("nasi"), or the highest court (see Horayot). Maimonides ("Yad," Shegagot, i. 4) enumerates forty-three transgressions for which, if committed unwittingly or through ignorance of the Law, a sin-offering ("ḥaṭṭat") was brought. For every one of these transgressions, even if committed a number of times, the transgressor had to bring only one sacrifice. If, however, he was reminded of the Law after having transgressed it, and then forgot again and committed the same sin, he had to bring a sacrifice for each single act of transgression (Ker. 2b, 15a; "Yad," *l.c.* iv.-vi.).

With regard to Sabbath, the following general rule was established: One who did not know that the Israelites were commanded to observe the Sabbath—*e.g.*, one who was brought up from his childhood among non-Jews, or one who became a proselyte when very young and was not taught the principles of Judaism—even though he violated many Sabbaths, had to bring one sacrifice only. The same principle applied to all other laws that he violated through ignorance; and for each transgression, even when repeated a number of times, only one sin-offering had to be brought. If, however, he knew of the institution of Sabbath, but did not know that particular kinds of work were forbidden on that day, he had to bring a sacrifice for every one of the thirty-nine classes of works ("Abot Melakot") forbidden on the Sabbath (see Sabbath) and which he transgressed (Shab. 67b, 68b; "Yad," *l.c.* ii. 6, vii. 2).

Scholars were frequently warned not to insist upon the observance of such laws as were generally disregarded by the people; for, as the Talmud puts it, "it is better that they do it out of ignorance than that they should do it knowingly." This principle applied only to such cases as did not touch on any law expressly stated in the Bible, and to other laws concerning which the scholar was convinced that his words would not be heeded. In other respects the Rabbis were ordered to teach and warn the people against any law of which they may have in the course of time become ignorant (Beẓah 30a; "Yad," Shebitot 'Asor, i. 7; Shulḥan 'Aruk, Oraḥ Ḥayyim, 608, 2, and Isserles' note). It is especially the scholar who can not plead ignorance in case of mistake. An old proverb runs: "Be cautious in study; for mistake may amount to a presumptuous sin" (Ab. R. N. 18). See SACRIFICE; SIN.

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S. S. J. H. G.

IKRIṬI (האיקריטי), SHEMARIAH B. ELIJAH OF NEGROPONT: Italian philosopher and Biblical exegete; contemporary of Dante and Immanuel; born probably at Rome about 1275, the descendant of a long line of Roman Jews. His father, in his youth, went as rabbi to Crete, whence his surname, "Ha-Yewani" (= "the Greek"), or "Ha-Ikriṭi" (= "the Cretan"). Shemariah had a critical mind, and knew Italian, Latin, and Greek. Up to 1305 he studied the Bible exclusively; then he took up Talmudic haggadah and philosophy. His reputation was such that he was called to the court of King Robert of Naples, where he devoted himself chiefly to Biblical studies and wrote commentaries on Scripture. By 1328 he had completed philosophic commentaries on the Pentateuch (especially the story of the Creation), the Book of Job, and Canticles. He aimed at bringing about a union between Karaites and Rabbinites; the Karaites, in fact, recognized and honored him. The death of a son (1330) interrupted his work for a time, but he soon took it up again. In 1346 he wrote his "Sefer ha-Mora," a refutation of the philosophical views on the Creation. Believing that he had placed Rabbinism on a sure foundation, Shemariah undertook, in 1352, a journey to Castile and Andalusia, in order to convert the Karaites. He is said to have pretended to be the Messiah, and was reviled to such an extent that the government arrested him. He died in prison. Like most of his contemporaries, he was scientifically an epigone of the great philosophers and exegetes. He also wrote "Elef ha-Magen" (a commentary on the haggadah in the treatise Megillah), some piyyuṭim, and poems.

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T. I. E.

IL PROGRESSO LADINO. See PERIODICALS.

ILIOWIZI, HENRY: American rabbi and author; born in Choinick, in the government of Minsk, Russia, Jan. 2, 1850. His father was affiliated with the Ḥasidim. Iliowizi was educated at first in the local ḥeder, afterward at the yeshibah of Vietka, where he studied under Rabbi Bear, and later at Frankfort-on-the-Main, Berlin, Breslau, London, and Paris. At the age of fourteen he was sent to Jassy, Rumania, to escape military conscription; he left Jassy for Frankfort-on-the-Main in 1865.

Iliowizi became a teacher in the schools of the Anglo-Jewish Association and of the Alliance Israélite Universelle. From 1877 to 1880 he taught in the Alliance's school at Tetuan, Morocco. In July, 1880, he emigrated to New York. For a brief time he was minister of a congregation at Harrisonburg, Virginia; from 1880 to 1888, rabbi of the Congregation Sha'aré Tob in Minneapolis; and from 1888 to 1900, of the Congregation Adath Jeshurun in Philadelphia. Since 1900 he has devoted himself exclusively to literature.

Iliowizi's writings include: "Sol," an epic poem (1883); "Herod," a tragedy (1884); "Joseph," a drama (1885); "Through Morocco to Minnesota" (1888); "Six Lectures on Religion" (1889); "Jewish Dreams and Realities" (1890); "The Quest of Columbus" (1892); "Saul" and "A Patriarch's Blessing," tragedies (1894); "In the Pale: Stories and Legends of Russian Jews" (1897); "The Weird Orient" (1901). He has also published many articles in "The Jewish Messenger" and "The Jewish Exponent."

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A. A. M. F.

'ILISH: Babylonian scholar of the fourth century (fourth amoraic generation); contemporary of Raba (B. M. 96a). He and the daughters of R. Naḥman were kidnaped. One day while 'Ilish was sitting in the company of a fellow captive who understood the language of birds, the croak of a raven overhead prompted him to ask his companion what the bird said, and he was informed that the raven had said, "'Ilish, escape!" 'Ilish, however, disbelieved the message. Then a dove passed with the same message, which the interpreter again communicated to 'Ilish. This time 'Ilish, remembering that Israel is likened to a dove (see Ber. 53b), accepted the message as providential, and determined to escape. He wished to find a way to save Naḥman's daughters also; but, finding that they were not worthy, he abandoned them and escaped in company with his interpreter. 'Ilish succeeded in evading their pursuers, but his companion was overtaken and killed (Giṭ. 45a).

Once Raba, after hearing a divorce case affecting property, was about to pronounce an erroneous verdict, when 'Ilish corrected him (Giṭ. 77b). Another time Raba had occasion to reciprocate the service thus rendered him. 'Ilish showed some embarrassment, fearing that such errors might have occurred before in his judicial practise, but Raba reassured him (B. B. 133b).

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S. S. M.

ILIYER MANASSEH. See MANASSEH, ILIYER.

ILLEGITIMACY: The state of being born out of lawful wedlock; in Jewish law, the state of being born of any of the marriages prohibited in the Bible and for which the punishment is excision ("karet"; Yeb. 49a; Maimonides, "Yad," Issure Biah, xv. 1). The exception to this rule is the child born of relations with a woman during her period of uncleanliness, in which case, although the punishment for such a transgression is excision, the child is not considered illegitimate (see BASTARD: ḤALALAH).

Three kinds of illegitimates ("mamzer") are recognized in Jewish law; namely:

(1) The real mamzer ("waddai"), who may not intermarry with Israelites; "even to his tenth generation shall he not enter into the congregation of the Lord" (Deut. xxiii. 2). He may, however, marry a woman who is of the same status or a proselyte.

(2) The doubtful mamzer ("safeḳ"); one born of a woman who had been previously married, but whose marriage was later considered doubtful, or of a woman who had been divorced and whose divorce was doubtful (see Divorce). He may marry neither an Israelitish woman nor an illegitimate nor a proselyte, nor even one who is of the same status as himself (Ḳid. 74a).

(3) A mamzer made so by the decree of the sages ("mi-derabanan"). The offspring of a woman who on hearing that her husband has died marries again, and when the report proves false, goes back to her first husband and lives with him, is declared a mamzer. He may not marry any woman except one of the same status as himself (Yeb. 87b, 89b). But if a woman during her husband's absence has illicit connection with another man, and then lives with her husband, the offspring is not regarded as illegitimate (Mordecai to Yeb. iv. 42).

A child born of an unmarried woman ("penuyah") is considered only a doubtful mamzer, even if the mother admits that she has had relations with a mamzer and the alleged father also admits the fact. If, however, the mother says that she has had intercourse with an Israelite ("kasher"), even though the latter does not admit it, the child is legitimate. He may not, however, marry into the alleged father's family, and he can not claim inheritance in the estate, unless the alleged father admits the paternity. The child of a betrothed woman is legitimate if she claims that the child is by her betrothed husband, and if he does not refute her. In such a case the child is also entitled to a share in the alleged father's estate. If, however, the alleged father denies the paternity, the child is considered a mamzer (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 26, 27).

The children of illegitimates are also considered illegitimates, whether both parents are illegitimates or only one of them is an Israelite. The mother's testimony concerning the illegitimacy of her child is not admitted in evidence, and the father is believed with regard to his child only if that child has not yet any children of his own (Ḳid. 78b). A man's testimony against himself is believed in so far as to disqualify him or his children from marrying an Israelitish woman; but it does not permit him to marry an illegitimate ("mamzeret") until he produces confirmatory testimony. If he has grandchildren, his testimony is admitted in evidence only with regard to himself; he can not place the stigma on his family. See Elijah; Foundling; Messiah.

Bibliography: Maimonides, *Yad*, *Issure Biah*, xv. 1-22; *Shulḥan 'Aruk, Eben ha-'Ezer*, 4, 13-30.

S. S. J. H. G.

ILLESCOS, JACOB DI: Bible commentator, probably of Italian origin; lived in the fourteenth century. He was the author of "Imre No'am," an allegorical, cabalistic, and grammatical commentary on the Pentateuch, with explanatory notes on the obscure passages of Rashi and Ibn Ezra; it was first published at Constantinople in 1546. The work went through many editions, and was incorporated by Moses Frankfurter in the "Miḳra'ot Gedolot" (Amsterdam, 1724–27). Illescos quotes Rashi, "Leḳaḥ Ṭob," "Bekor Shor," together with Judah ha-Ḥasid, the tosafot, Moses of Coucy, and many other commentators.

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S. S. I. Br.

ILLIBERIS. See Elvira.

ILLINOIS: One of the Central States of the United States of America; admitted to the Union Dec. 3, 1818. The Jewish pioneer of Illinois prior to its admission as a state was John Hays. He was sheriff of St. Clair county 1798–1818, and was appointed collector of internal revenue for Illinois territory by President Madison in 1814. The earliest Jewish settlement in the state was that in Chicago, to which city the first Jewish settler went in 1838; and up to 1844 he was followed by quite a number of Jews (see Jew. Encyc. iv. 22, *s.v.* Chicago). Some of these early settlers soon left the city, moving to Joliet, Will county; to Troy Grove, La Salle county; and to Grundy county; but they all returned to Chicago a few years later.

Jewish Farmers.

Among these early arrivals in Chicago was Henry Meyer, an agent of a Jewish colonization society established in New York about 1842 by William Renau and others. Meyer was sent by the society to select in the vicinity of Chicago a suitable location for a Jewish colony. He purchased from the government 160 acres of land in the town of Schaumburg, Cook county; and on this land he settled as a farmer. He reported to the society that the land which he had bought was good land, and he recommended that some Jewish families be sent to the neighborhood. In consequence of his favorable report, a number of Jews soon went to Chicago; but only two settled as farmers near Schaumburg, the rest drifting into mercantile pursuits throughout the state.

In the city of Peoria Jews first settled in 1847; in Quincy and Bloomington, in 1850; in Pontiac, in 1856; in Aurora, in 1861; and in Moline, in 1866. The settlements of Cairo, Urbana, Champaign, Frankfort Station, and other places in the state are of more recent date.

First Organization.

Chicago had the earliest Jewish organizations in the state, the first being the Jewish Burial-Ground Society (established 1846), followed by the congregations Anshe Ma'arab (1847), B'nai Sholom (1852), Sinai congregation (1861). Since the establishment of these three congregations seventy-five have been organized in the state of Illinois, sixty-eight in Chicago, and eight in seven other towns. The total membership of these congregations is not less than 5,000; their annual income is fully $250,000; and their property value is about $1,000,000. Religious schools are connected with twenty-five congregations.

In Chicago are located the most prominent Jewish institutions and associations of the state. Of the smaller Jewish communities in the state, the following may be mentioned: Bloomington (congregation organized in 1892); Cairo (congregation organized in 1894); Chicago Heights; Danville; Elgin; Joliet; Peoria (which has two congregations: Anshai Emeth, organized in 1865, and Agudath Achim, organized in 1897, besides a Council of Jewish Women, United Jewish Charities, and other Jewish organizations); Quincy (with a congregation, organized in 1870, and a Hebrew Ladies' Benevolent Society); Springfield (with two congregations, the first Beth Sholem, organized in 1865); and Waukegan.

General Statistics.

They contain 47 benevolent associations; 25 ladies' societies for charity and social purposes; 11 social clubs; 13 loan associations; 5 sections of the Council of Jewish Women; 4 Zionist societies; 20 lodges of the Order B'nai B'rith; 10 of the Free Sons of Israel; 8 of the Order Sons of Benjamin; 33 of the Order B'rith Abraham; and 25 cemeteries. Most of these are in Chicago.

The Jews of Illinois are important factors in the commerce and manufactures of the state; and their financial power and influence manifest themselves in many directions. In the professions Jews are well represented; Jewish lawyers, physicians, architects, engineers, engravers, designers, pharmacists, rabbis, professors, teachers, and journalists being numbered by hundreds.

In public life the Jews of Illinois have been and are honored by their fellow citizens with elections, and by the authorities with appointments, to positions of trust. Samuel ALTSCHULER of Aurora was nominated for the governorship of the state by the Democratic party in the campaign of 1900. A number of Jews have held the office of mayor in several towns of the state.

More than $150,000 is annually collected by the Jews of Illinois for non-sectarian institutions. The Associated Hebrew Charities of Chicago collect $130,000 annually. Within the last twenty years nearly $1,000,000 has been donated by Jews to Jewish charities.

The Jewish inhabitants of Illinois are estimated to exceed 100,000, three-fourths of this number living in Chicago. Peoria and Quincy have the largest Jewish communities outside of Chicago, the former numbering 2,000 and the latter 600 Jews. See also CHICAGO.

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A. H. E.

ILLOWY, BERNHARD: American rabbi; born at Kolin, Bohemia, 1814; died near Cincinnati, Ohio, June 22, 1871. He was descended from a family of Talmudists, his great-grandfather, Jacob Illowy, having been rabbi of Kolin. He studied in his native city, later at the school of Moses Sofer in Presburg, and received the degree of Ph.D. from the University of Budapest. Illowy continued his studies at the rabbinical college in Padua under S. D. Luzzatto, and then returned to his native country, where for a time he was engaged in teaching; but political conditions forced him to look for a rabbinical position elsewhere. He was prominently mentioned as a candidate for the position of "Landrabbiner" of Cassel ("Allg. Zeit. des Jud." 1850, p. 326), but, not being elected, he emigrated to the United States, where he was successively rabbi at Syracuse, New Orleans, and Cincinnati.

Illowy was one of the ablest champions of Orthodoxy, being a man of great Talmudic learning and an accomplished linguist. He was one of the promoters of the rabbinical conference held at Cleveland in 1855; but, the general feeling at that gathering being in favor of Reform, he did not exercise the influence to which his scholarship and eloquence entitled him. He wrote numerous articles for the Jewish press. Those published in S. R. Hirsch's "Jeschurun" are a specially valuable source of information concerning the condition of American Judaism. One of his sons, **Henry Illoway** of New York, is a medical writer.

BIBLIOGRAPHY: *Phrenological Journal*, quoted in *Allg. Zeit. des Jud.* 1869, p. 157; *American Israelite*, June 30, 1871.

A. D.

ILLUMINATED MANUSCRIPTS. See MANUSCRIPTS.

ILLUSTRA GUERTA DE HISTORIA. See PERIODICALS.

ILLUSTRATING OF HEBREW MANUSCRIPTS. See MANUSCRIPTS.

ILLUSTRIRTE JUDENZEITUNG. See PERIODICALS.

ILLUSTRIRTE MONATSHEFTE FÜR DIE GESAMMTEN INTERESSEN DES JUDENTHUMS. See PERIODICALS.

ILLUSTRIRTE WIENER JÜDISCHE PRESSE. See PERIODICALS.

IMAGES. See WORSHIP, IDOL.

IMBER, NAPHTALI HERZ: Austrian Hebrew poet; born at Zloczow, Galicia, in 1856. After the usual Talmudic training he began his wandering life by journeying to Vienna and Constantinople. At the latter place he met Laurence Oliphant, with whom he spent some time in Palestine, paying a visit to Egypt in the interim. After Oliphant's death (1888) Imber went to England, where he became acquainted with Israel Zangwill and did some work for the "Jewish Standard," then edited by that writer. In 1892 he went to the United States, wandering through the country, and spending some time at Boston (where he edited the journal "Uriel"; 1895), Chicago, San Francisco, and Los Angeles, in each city becoming connected with persons interested in mysticism, on which subject he has written several pamphlets; *e.g.*, "The History of the Golden Calf" and "Keynote to Mystic Science." Besides these he has published a translation of the Targum Sheni under the title "Treasures of Ancient Jerusalem" (1898), and an account of "The Education of the Talmud" supplemented by "The Alphabet of Rabbi Akiba," which appeared in the reports of the United States commissioner of education for 1895–96.

Imber has, however, obtained his reputation by the mastery of Hebrew verse displayed in his two books of collected poems, "Barkai" (1877–99). These show great command of the language. His most famous poem is "Ha-Tikwah," in which the Zionistic hope is expressed with great force, and which has been practically adopted as the national anthem of the Zionists.

Bibliography: Imber, *A Child of Half Asia*, Philadelphia, 1904; *International Encyclopedia*, s.v. *Uriel*, Preface.

S. J.

IMMA SHALOM: Wife of Eliezer ben Hyrcanus and sister of Gamaliel II. Of her early life but little is known. She was probably brought up under the care of her brother, and is therefore sometimes cited as his daughter (ברתיה דר"ג, Sanh. 39a; see Rabbinovicz, "Diḳduḳe Soferim," *ad loc.* and 90b *et seq.*); and she received an education befitting the sister of a nasi and a daughter of the family of Hillel the Great. That she put her accomplishments to use is seen from the anecdotes preserved in rabbinic lore. On one occasion she heard a skeptic taunting her brother: "Your God is not strictly honest, or He would not have stolen a rib from sleeping Adam" (Gen. ii. 21). "Leave him to me," said Imma Shalom; "I will answer him." Turning to the skeptic, she requested him to summon a constable. The skeptic inquired: "What need hast thou for a constable?" "We were robbed last night," she answered, "of a silver cruet, and the thief left in its place a golden one." "If that is all," exclaimed the skeptic, "I wish that thief would visit me every day!" "And yet," retorted Imma, "thou objectest to the removal of the rib from sleeping Adam! Did he not receive in exchange a woman to wait on him?"

Imma Shalom's marriage with Eliezer ben Hyrcanus was blessed with extraordinarily handsome children (Ned. 20a). In spite of Eliezer's avowed antagonism to the education of women, he thoroughly appreciated his wife's intellectual gifts. He not only passed on to her some traditions ('Er. 63a), but even obeyed her in matters ritualistic. After the rupture between her brother Gamaliel and her husband she feared that the complaints of so great and wronged a man as Eliezer would be answered by Heaven, and that the wrong done him would be visited on her brother; she therefore requested her husband not "to fall on his face," that is, not to offer a prayer (such as Ps. vi. 10 or xxv. 19) for deliverance from enemies (see Taḥanun). Eliezer complied with her request, of which she reminded him at the proper time each day. One morning, however, she did not do so, and found him in the midst of the prayer; she sorrowfully exclaimed, "Cease, thou hast killed my brother!" Not long after Gamaliel's death occurred. Asked by Eliezer what had led her to expect such dire consequences, she stated that there was a tradition in her family that while all other gates of prayer are sometimes closed the gates for the cry of oppression are never closed (B. M. 59b).

Imma Shalom survived both her husband and her brother. She dutifully tended the former in his last moments, although his disposition had become soured (Sanh. 68a). A story is told of a mock suit between Imma Shalom and her brother, in which the pretensions of a certain judge were exposed. The judge (the Talmud calls him "philosophos") appears to have been a Jewish Christian who boasted of his honesty and impartiality. Imma Shalom presented him with a golden lamp, and then brought a suit against her brother for a share in their father's estate. The judge favored her claim. Gamaliel protested on the ground of the provision "in our Law"—"Where there is a son, a daughter inherits nothing" (see Num. xxvii. 8 *et seq.*); but the judge replied, "Since your people have come under foreign government the law of Moses has been superseded by other writings, which rule that son and daughter inherit alike." Gamaliel then presented him with a Libyan ass and renewed his protest. Then the judge reversed his previous decision, saying, "I have read further in those writings, and there it is written, 'I came neither to take away from the law of Moses nor to add to the law of Moses' [comp. Matt. v. 17], and in that law it is written that where there is a son a daughter inherits not." Imma Shalom thereupon exclaimed, "Let thy light shine as a lamp" (comp. Matt. v. 16), in allusion to her gift. But Gamaliel said, "An ass came and upset the lamp" (Shab. 116a *et seq.*).

Bibliography: Zirndorf, *Some Jewish Women*, pp. 139 *et seq.*

S. S. M.

IMMANUEL (עמנו אל): This name occurs only thrice in the Bible, in Isa. vii. 14 and viii. 8, 10 (in the last-cited verse the rendering "God is with us" is given in the English versions). According to the Targum Yerushalmi, "Immanuel" in the first two instances is to be taken as a proper name and not as two words; in the last passage, as two words forming an entire sentence (Norzi's "Minḥat Shai," *ad loc.*; Geiger, "Urschrift," p. 282; Müller, "Masseket Soferim," p. 88). In the Talmud and Midrash the name does not occur at all; nor is it among the many names for the Messiah enumerated by Hamburger, "R. B. T." ii. 740 *et seq.* The Greek Baruch Apocalypse (iv.) says (see Kautzsch, "Apokryphen," ii. 451) that Jesus Christ is called "Immanuel," which of course is a Christian interpolation. In the Haggadah "Immanuel" is not mentioned, which seems to indicate that the application of this word to the Messiah was not known in Jewish circles.

Bibliography: Bredenkamp, *Vaticinium Quod de Immanuele Edidit Jesaias*, 1880; Giesebrecht, *Die Immanuelweissagung*, in *Studien und Kritiken*, 1888; F. C. Porter, *A Suggestion Regarding Isaiah's Immanuel*, in *Jour. Bib. Lit.* 1895.

E. C. L. B.

IMMANUEL B. JACOB OF TARASCON. See Bonfils, Immanuel ben Jacob.

IMMANUEL BEN JEKUTHIEL OF BENEVENTO: Grammarian and corrector for the press at Mantua; lived in the second half of the sixteenth century. He was connected with the printing establishments of Meïr Sofer ben Ephraim of Padua and Jacob ben Naphtali ha-Kohen of Gazolo, and was the author of "Liwyat Ḥen," on Hebrew grammar and prosody, in eleven chapters (Mantua, 1557). On page 16 he gives an explanation of the riddle of Abraham ibn Ezra on the four letters י, ו', ה, א. Owing to an obscure note by Judah Moscato, Immanuel has been accused of taking this explanation from Profiat Duran without acknowledgment (see Friedländer and Kohn, "Ma'aseh Efod," pp. 11, 46). This accusation, however, has been refuted by Mortara in "Bet Talmud" (ii. 179 *et seq.*). The Mantua

(1557) edition of the "Tiḳḳune Zohar" was annotated by Immanuel.

Bibliography: Zunz, *Z. G.* p. 253; Steinschneider, *Cat. Bodl.* cols. 541, 1055; idem, *Bibliographisches Handbuch*, p. 68; Mortara, *Indice*, p. 7; Renan-Neubauer, *Les Rabbins Français*, p. 638.

G. M. Sc.

IMMANUEL, SIEGMUND (SOLOMON JACOB): German philologist; born at Hamburg Sept. 4, 1792; died at Minden Dec. 28, 1847. Educated at the gymnasium of Altona and later at Hamburg, he embraced Christianity in 1809. He then studied theology and philology at the universities of Helmstädt, Göttingen, and Leipsic, graduating in 1813. After being a private teacher for a year he in 1814 became state teacher at Hirschberg in Silesia, and in 1821 was appointed principal of the gymnasium at Minden, which position he held until his death. His work in this school was of great importance. He was the first principal to introduce gymnastics into the school curriculum (1831) and to divide the gymnasium into departments of arts and sciences (1840), which division ("Gymnasium" and "Realschule") for the higher classes was later adopted by the German states.

Among Immanuel's works may be mentioned: "Die Anfänge der Reformation und die Gründung des Gymnasiums in Minden," Minden, 1822; "Declamations-Unterricht auf Schulen," *ib.* 1824; "Historischer Unterricht auf Gymnasien," *ib.* 1827; "Gutachten über Herrn Lorinser's Schrift: Zum Schutze der Gesundheit auf Schulen," Bielefeld, 1836.

Bibliography: *Allgemeine Deutsche Biographie*, xiv. 36, 37; De le Roi, *Juden-Mission*, i. 219.

S. F. T. H.

IMMANUEL B. SOLOMON B. JEKUTHIEL: Italian scholar, satirical poet, and the most interesting figure among the Jews of Italy; born at Rome *c.* 1270; died probably at Fermo *c.* 1330. He was a member of an important and wealthy family, and occupied a very prominent position at Rome. He seems to have been president or secretary of the Roman community, preached on the Day of Atonement, and also delivered discourses on special occasions. In 1325 he had the misfortune to lose his entire wealth, and was obliged to leave his home. All his friends deserted him, and, "bowed by poverty and the double burden of age," he wandered through Italy, until he found refuge in 1328 at Fermo in the march of Ancona, at the house of a patron of the name of Daniel (?), who provided for his old age and enabled him to devote himself to poetry.

The studies of Immanuel comprised not only Biblical and Talmudical literature, but also mathematics, astronomy, medicine, and the philosophical works of Arabians and Christians. He was aided by an excellent memory, and was acquainted with Italian, Arabic, Latin, and perhaps some Greek. He especially devoted himself to writing verse. He was stimulated in this work by his cousin Judah Romano, one of the foremost philosophers of his time. Immanuel, whose poetic gifts appeared at an early age, devoted himself to the study of rime, took lessons in versification, and read the works of the foremost Jewish and Christian poets. He mentions among his teachers Benjamin b. Joab and his cousin Daniel; he may also have been a pupil of Zerahiah b. Shealtiel Ḥen.

Works.

Immanuel's varied scientific activity corresponded with his wide scholarship, although he confined his activity exclusively to Jewish subjects. With the exception of an introductory poem his first work is lost; it dealt with the letter-symbolism popular at that time. A second work, "Eben Boḥan" (Touchstone), concerns Biblical hermeneutics, and deals with the different meanings of the verbs in different constructions, with the omission, addition, and interchange of letters, and with other linguistic questions. More important are his Biblical commentaries, which covered almost all the books of the Bible, and of which a part are lost. Following his Jewish and Christian contemporaries, he interpreted the Bible allegorically, symbolically, and mystically, endeavoring to find therein his own philosophic and religious views, though not disregarding the simple, literal meaning, which he placed above the symbolical. The sole value of his commentaries lies in the fact that his wide range of reading enabled him to make the works of the exegetes and philosophers accessible to his contemporaries and countrymen. The commentary on Proverbs is printed in the edition of the Hagiographa, Naples, 1487; the others are preserved in manuscript at Parma and Munich. Abbé Perreau published the commentaries on the Megillot and the Psalms (i.-lxxv.); on the commentary to Job see Perreau's article in "Mosé," Corfu, 1884.

His Verse.

The originality that Immanuel lacked as a scholar he possessed as a poet. In his verse this is given free play, and his poems assure him a place for all time. The child of his time, in sympathy with the social and intellectual life of Italy of that period, he had acquired the then prevalent pleasing, easy, humorous, harmlessly flippant tone, and the art of treating questionable subjects wittily and elegantly. He composed both in Italian and in Hebrew. Only a few of his Italian poems have been preserved. In a truly national spirit they portray and satirize the political or religious conditions of the time. Immanuel was held in high regard by the contemporaneous Italian poets; two Italian sonnets referring to his death have been preserved, which place him as poet beside Dante. Immanuel in fact knew Dante's works, and drew upon them: in his own Italian as well as in his Hebrew poems there are very clear traces of the "divine poet." See Jew. Encyc. iv. 435.

Hebrew Poems.

Immanuel introduced the form of the sonnet from Italian literature into Hebrew, and in this respect he is justified in saying that he excelled his models, the Spaniards, for he introduced alternate rime instead of single rime. He also excelled all his predecessors in invention and humor. In his old age, during his sojourn at his patron's at Fermo, he collected his Hebrew poems, in the manner of Al-Ḥarizi's "Makamat," in a diwan that he entitled "Meḥabberot" (מחברות). Out of gratitude for his generous friend he put these poems in a setting that made it appear as if they had been composed entirely during his intercourse with him and as if stimulated by him, although they were in reality composed at different periods. These poems deal with all the events and episodes of Jewish life, and are replete with clever witticisms, harmless fun, caustic satire, and at times frivolity. The Hebrew idiom in which Immanuel wrote lends an especial charm to his work. His parodies of Biblical and Talmudic sentences, his clever allusions and puns, his equivocations, are gems of diction on account of which it is almost impossible to translate his poems into another language. These 27 poems—satires and letters, prayers and dirges, intermingled—embrace a great variety of themes, serious or humorous. A vision entitled "Ha-Tofet weha Eden" (Hell and Paradise; poem 28), at the end of the diwan, is a sublime finale, the seriousness of which, however, is tempered by lighter passages, the humorist asserting himself even in dealing with the supernatural world. As an old man of sixty, the poet recounts, he was overcome by the consciousness of his sins and the fear of his fate after death, when a recently deceased young friend, Daniel, appeared to him, offering to lead him through the tortures of hell to the flowering fields of the blessed. There then follows a minute description of hell and heaven. It need hardly be said that Immanuel's poem is patterned in idea as well as in execution on Dante's "Divine Comedy." It has even been asserted that he intended to set a monument to his friend Dante in the person of the highly praised Daniel for whom he found a magnificent throne prepared in paradise. This theory, however, is untenable, and there remains only that positing his imitation of Dante. Though the poem lacks the depth and sublimity, and the significant references to the religious, scientific, and political views of the time, that have made Dante's work immortal, yet it is not without merit. Immanuel's description, free from dogmatism, is true to human nature. Not the least of its merits is the humane point of view and the tolerance toward those of a different belief which one looks for in vain in Dante, who excludes all non-Christians as such from eternal felicity.

Immanuel's "Diwan" was printed at Brescia 1491, Constantinople 1535, Berlin 1796, and Lemberg 1870; the last chapter also separately, Prague 1613, Frankfort-on-the-Oder 1713. Some passages have also been translated into German, *e.g.*, the introduction and ch. 28, and the latter also into Italian. Yet the book is little known or disseminated. His contemporaries even censure Immanuel as a wanton scoffer, as he is occasionally flippant even in religious matters. He fared worse with later critics. Moses Rieti excluded him from the hall of fame that he erected to Jewish sages in his "Miḳdash Me'aṭ" (*c.* 1420). Joseph Caro even forbade the reading of his poems (Shulḥan 'Aruk, Oraḥ Ḥayyim, 307, 16). Immanuel Frances censures his "wanton songs," and warns all poets of love-songs against imitating them ("Meteḳ Sefatayim," pp. 34, 38). This criticism is due to the strong admixture of the lascivious, frivolous, and erotic found in the poems. Never since Immanuel's verse has the Hebrew muse appeared so bold and wanton, notwithstanding that his work contains poems filled with true piety and even with invitations to penitence and asceticism.

Bibliography: Grätz, *Gesch.* 3d ed., vii. 264 *et seq.*; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, ch. iv. and note vii.; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 421-440; Fr. Delitzsch, *Zur Gesch. der Jüd. Poesie*, pp. 52 and 144, Leipsic, 1836; Steinschneider, in the Lemberg ed. of the *Meḥabberot*; A. Geiger, *Jüdische Dichtungen der Spanischen und Italienischen Schule*, pp. 58 *et seq.*; Zunz, *Literaturgesch.* p. 368. On Immanuel and Dante: Geiger, *Jüd. Zeit.* v. 286-301; Th. Paur, in *Jahrbuch der Deutschen Dantegesellschaft*, iii. 452, iv. 429; Leonello Modona, *Una Poesia Inedita di Manoello Giudeo*, in *Vessillo Israelitico*, xxxiii., No. 12; and *Rime Volgari di Immanuele Romano*, Parma, 1898; F. H. Kraus, *Dante, Sein Leben*, etc., Berlin, 1897; Kaufmann, in *Allg. Zeit. des Jud.*, 1899, p. 330.

G. I. E.

IMMIGRATION. See Migration.

IMMORTALITY OF THE SOUL (late Hebrew, "hasharat ha-nefesh"; "ḥayye 'olam"): The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere expressly taught in Holy Scripture. As long as the soul was conceived to be merely a breath ("nefesh"; "neshamah"; comp. "anima"), and inseparably connected, if not identified, with the life-blood (Gen. ix. 4, comp. iv. 11; Lev. xvii. 11; see Soul), no real substance could be ascribed to it. As soon as the spirit or breath of God ("nishmat" or "ruaḥ ḥayyim"), which was believed to keep body and soul together, both in man and in beast (Gen. ii. 7, vi. 17, vii. 22; Job xxvii. 3), is taken away (Ps. cxlvi. 4) or returns to God (Eccl. xii. 7; Job xxxiv. 14), the soul goes down to Sheol or Hades, there to lead a shadowy existence without life and consciousness (Job xiv. 21; Ps. vi. 6 [A. V. 5], cxv. 17; Isa. xxxviii. 18; Eccl. ix. 5, 10). The belief in a continuous life of the soul, which underlies primitive Ancestor Worship and the rites of necromancy, practised also in ancient Israel (I Sam. xxviii. 13 *et seq.*; Isa. viii. 19; see Necromancy), was discouraged and suppressed by prophet and lawgiver as antagonistic to the belief in Yhwh, the God of life, the Ruler of heaven and earth, whose reign was not extended over Sheol until post-exilic times (Ps. xvi. 10, xlix. 16, cxxxix. 8).

As a matter of fact, eternal life was ascribed exclusively to God and to celestial beings who "eat of the tree of life and live forever" (Gen. iii. 22, Hebr.), whereas man by being driven out of the Garden of Eden was deprived of the opportunity of eating the food of immortality (see Roscher, "Lexikon der Griechischen und Römischen Mythologie," *s.v.* "Ambrosia"). It is the Psalmist's implicit faith in God's omnipotence and omnipresence that leads him to the hope of immortality (Ps. xvi. 11, xvii. 15, xlix. 16, lxxiii. 24 *et seq.*, cxvi. 6-9); whereas Job (xiv. 13 *et seq.*, xix. 26) betrays only a desire for, not a real faith in, a life after death. Ben Sira (xiv. 12, xvii. 27 *et seq.*, xxi. 10, xxviii. 21) still clings to the belief in Sheol as the destination of man. It was only in connection with the Messianic hope that, under the influence of Persian ideas, the belief in resurrection lent to the disembodied soul a continuous existence (Isa. xxv. 6-8; Dan. xii. 2; see Eschatology; Resurrection).

The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal

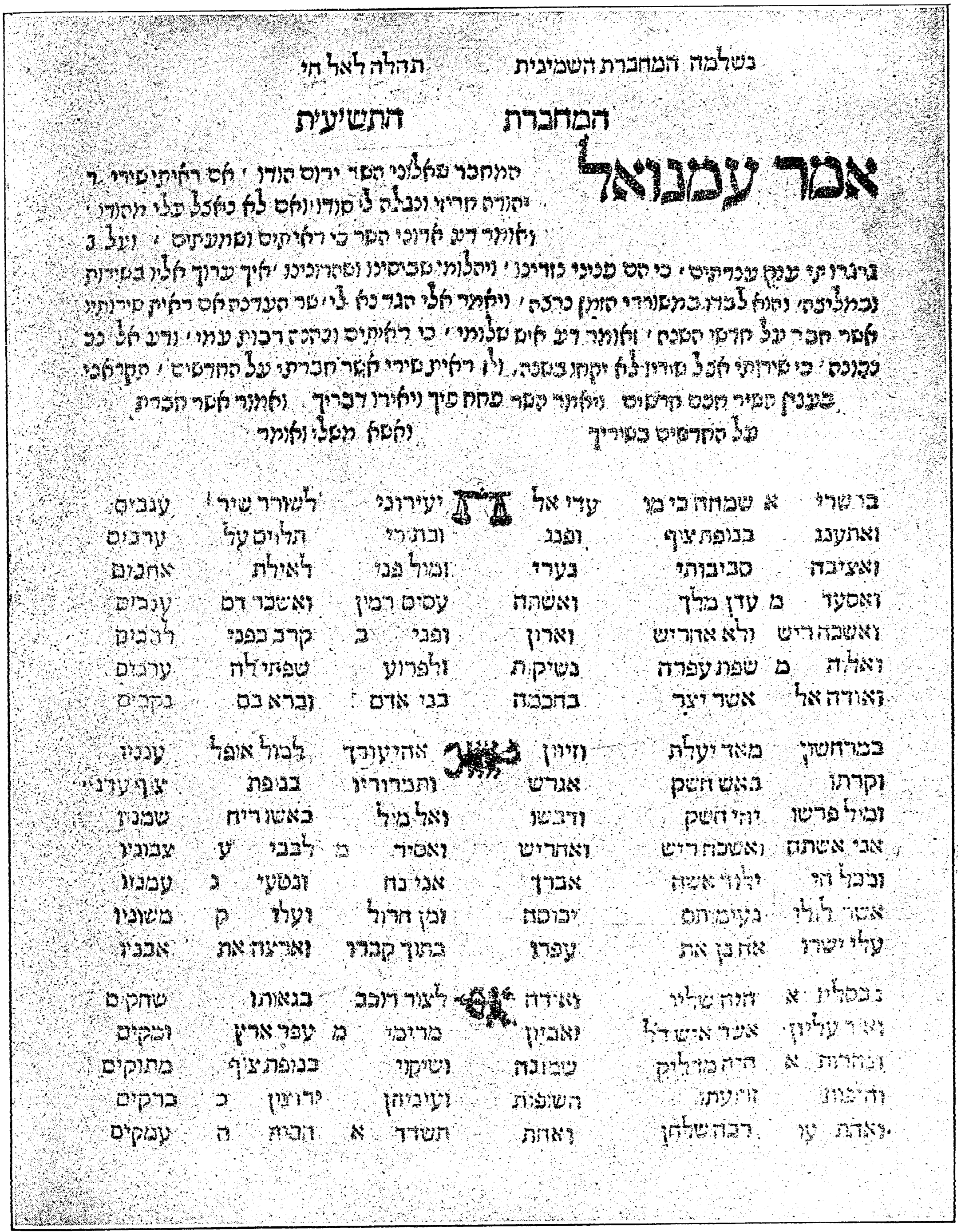

נשלמה המחברת השמינית תהלה לאל חי

המחברת התשיעית

אמר עמנואל

PAGE FROM THE FIRST EDITION OF IMMANUEL BEN SOLOMON'S "MEḤABBEROT," BRESCIA, 1491.
(In the Columbia University Library, New York.)

Hellenistic View.

exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended, as the Semitic name "Minos" (comp. "Minotaurus"), and the Egyptian "Rhadamanthys" ("Ra of Ament," "Ruler of Hades"; Naville, "La Litanie du Soleil," 1875, p. 13) with others, sufficiently prove. Consult especially E. Rhode, "Psyche: Seelencult und Unsterblichkeitsglaube der Griechen," 1894, pp. 555 *et seq.* A blessed immortality awaiting the spirit while the bones rest in the earth is mentioned in Jubilees xxiii. 31 and Enoch iii. 4. Immortality, the "dwelling near God's throne" "free from the load of the body," is "the fruit of righteousness," says the Book of Wisdom (i. 15; iii. 4; iv. 1; viii. 13, 17; xv. 3). In IV Maccabees, also (ix. 8, 22; x. 15; xiv. 5; xv. 2; xvi. 13; xvii. 5, 18), immortality of the soul is represented as life with God in heaven, and declared to be the reward for righteousness and martyrdom. The souls of the righteous are transplanted into heaven and transformed into holy souls (*ib.* xiii. 17, xviii. 23). According to Philo, the soul exists before it enters the body, a prison-house from which death liberates it; to return to God and live in constant contemplation of Him is man's highest destiny (Philo, "De Opificio Mundi," §§ 46, 47; *idem*, "De Allegoriis Legum," i., §§ 33, 65; iii., §§ 14, 37; *idem*, "Quis Rerum Divinarum Hæres Sit," §§ 38, 57).

It is not quite clear whether the Sadducees, in denying resurrection (Josephus, "Ant." xviii. 1, § 4; *idem*, "B. J." ii. 12; Mark xii. 18; Acts xxiii. 8; comp. Sanh. 90b), denied also the immortality of the soul (see Ab. R. N., recension B, x. [ed. Schechter, 26]). Certain it is that the Pharisaic belief in resurrection had not even a name for the immortality of the soul. For them, man was made for two worlds, the world that now is, and the world to come, where life does not end in death (Gen. R. viii.; Yer. Meg. ii. 73b; M. Ḳ. iii. 83b, where the words על מות, Ps. xlviii. 15, are translated by Aquilas as if they read: אל מות, "no death," ἀθανασία).

Immortality of Martyrs.

The point of view from which the Ḥasidim regarded earthly existence was that man was born for another and a better world than this. Hence Abraham is told by God: "Depart from this vain world; leave the body and go to thy Lord among the good" (Testament of Abraham, i.). The immortality of martyrs was especially dwelt on by the Essenes (Josephus, "B. J." vii. 8, § 7; i. 33, § 2; comp. ii. 8, §§ 10, 14; *idem*, "Ant." xviii. 1, § 5). The souls of the righteous live like birds (see Jew. Encyc. iii. 219, *s.v.* Birds) in cages ("columbaria") guarded by angels (IV Esd. vii. 32, 95; Apoc. Baruch, xxi. 23, xxx. 2; comp. Shab. 152b). According to IV Esdras iv. 41 (comp. Yeb. 62a), they are kept in such cages (גוף) before entering upon earthly existence. The souls of martyrs also have a special place in heaven, according to Enoch (xxii. 12, cii. 4, cviii. 11 *et seq.*); whereas the Slavonic Enoch (xxiii. 5) teaches that "every soul was created for eternity before the foundation of the world." This Platonic doctrine of the preexistence of the soul (comp. Wisdom viii. 20; Philo, "De Gigantibus," §§ 3 *et seq.*; *idem*, "De Somniis," i., § 22) is taught also by the Rabbis, who spoke of a storehouse of the souls in the seventh heaven ("'Arabot"; Sifre, Deut. 344; Ḥag. 12b). In Gen. R. viii. the souls of the righteous are mentioned as counselors of God at the world's creation (comp. the Fravashi in "Farwardin Yast," in "S. B. E." xxiii. 179).

Upon the belief that the soul has a life of its own after death is based the following story: "Said Emperor Antoninus to Judah ha-Nasi, 'Both body and soul could plead guiltless on the day of judgment, as neither sinned without the other.' 'But then,' answered Judah, 'God reunites both for the judgment, holding them both responsible for the sin committed, just as in the fable the blind and the lame are punished in common for aiding each other in stealing the fruit of the orchard'" (Sanh. 91a; Lev. R. iv.). "There is neither eating nor drinking nor any sensual pleasure nor strife in the world to come, but the righteous with their crowns sit around the table of God, feeding upon the splendor of His majesty," said Rab (Ber. 17a), thus insisting that the nature of the soul when freed from the body is purely spiritual, while the common belief loved to dwell upon the banquet prepared for the pious in the world to come (see Eschatology; Leviathan). Hence the saying, "Prepare thyself in the vestibule that thou mayest be admitted into the triclinium"; that is, "Let this world be a preparation for the next" (Ab. iv. 16). The following sayings also indicate a pure conception of the soul's immortality: "The Prophets have spoken only concerning the Messianic future; but concerning the future state of the soul it is said: 'Men have not heard nor perceived by the ear, neither hath the eye seen, O God beside Thee, what He hath prepared for him that waiteth for Him'" (Ber. 34b; comp. I Cor. ii. 9, Greek; Resh, "Agrapha," 1889, p. 154). "When man dies," says R. Meïr, "three sets of angels go forth to welcome him" (Num. R. xii.); this can only refer to the disembodied soul.

Nevertheless, the prevailing rabbinical conception of the future world is that of the world of resurrection, not that of pure immortality. Resurrection became the dogma of Judaism, fixed in the Mishnah (Sanh. x. 1) and in the liturgy ("Elohai Neshamah" and "Shemoneh 'Esreh"), just as the Church knows only of a future based upon the resurrection; whereas immortality remained merely a philosophical assumption. When therefore Maimonides ("Yad," Teshubah, viii. 2) declared, with reference to Ber. 17a, quoted above, that the world to come is entirely spiritual, one in which the body and bodily enjoyments have no share, he met with strong opposition on the part of Abraham of Posquières, who pointed in his critical annotations ("Hassagot RABaD") to a number of Talmudical passages (Shab. 114a; Ket. 111a; Sanh. 91b) which leave no doubt as to the identification of the world to come ("'olam ha-ba") with that of the resurrection of the body.

The medieval Jewish philosophers without exception recognized the dogmatic character of the belief in resurrection, while on the other hand they insisted on the axiomatic character of the belief in immortality of the soul (see Albo, "'Iḳḳarim," iv. 35-41). Saadia made the dogma of the resurrection

In Jewish Philosophy.

part of his speculation ("Emunot we-De'ot," vii. and ix.); Judah ha-Levi ("Cuzari," i. 109) accentuated more the spiritual nature of the future existence, the bliss of which consisted in the contemplation of God; whereas Maimonides, though he accepted the resurrection dogma in his Mishnah commentary (Sanh. xi.; comp. his monograph on the subject, "Ma'amar Teḥiyyat ha-Metim"), ignored it altogether in his code ("Yad," Teshubah, viii.); and in his "Moreh" (iii. 27, 51–52, 54; comp. "Yad," Yesode ha-Torah, iv. 9) he went so far as to assign immortality only to the thinkers, whose acquired intelligence ("sekel ha-niḳneh"), according to the Aristotelians, becomes part of the "active divine intelligence," and thus attains perfection and permanence. This Maimonidean view, which practically denies to the soul of man personality and substance and excludes the simple-minded doer of good from future existence, is strongly combated by Ḥasdai Crescas ("Or Adonai," ii. 5, 5; 6, 1) as contrary to Scripture and to common sense; he claims, instead, immortality for every soul filled with love for God, whose very essence is moral rather than intellectual, and consists in perfection and goodness rather than in knowledge (comp. also Gersonides, "Milḥamot ha-Shem," i. 13; Albo, "'Iḳḳarim," iv. 29). Owing to Crescas, and in opposition to Leibnitz's view that without future retribution there could be no morality and no justice in the world, Spinoza ("Ethics," v. 41) declared, "Virtue is eternal bliss; even if we should not be aware of the soul's immortality we must love virtue above everything."

While medieval philosophy dwelt on the intellectual, moral, or spiritual nature of the soul to prove its immortality, the cabalists endeavored to explain the soul as a light from heaven, after Prov. xx. 27, and immortality as a return to the celestial world of pure light (Baḥya b. Asher to Gen. i. 3; Zohar, Terumah, 127a). But the belief in the preexistence of the soul led the mystics to the adoption, with all its weird notions and superstitions, of the Pythagorean system of the transmigration of the soul (see Transmigration of Souls). Of this mystic view Manasseh ben Israel also was an exponent, as his "Nishmat Ḥayyim" shows.

It was the merit of Moses Mendelssohn, the most prominent philosopher of the deistic school in an era of enlightenment and skepticism, to have revived by his "Phædon" the Platonic doctrine of immortality, and to have asserted the divine nature of man by presenting new arguments in behalf of the spiritual substance of the soul (see Kayserling, "Moses Mendelssohn," 1862, pp. 148–169). Thenceforth Judaism, and especially progressive or Reform Judaism, emphasized the doctrine of immortality, in both its religious instruction and its liturgy (see Catechisms; Conferences, Rabbinical), while the dogma of resurrection was gradually discarded and, in the Reform rituals, eliminated from the prayer-books. Immortality of the soul, instead of resurrection, was found to be "an integral part of the Jewish creed" and "the logical sequel to the God-idea," inasmuch as God's faithfulness "seemed to point, not to the fulfilment of the promise of resurrection" given to those that "sleep in the dust," as the second of the Eighteen Benedictions has it, but to "the realization of those higher expectations which are sown, as part of its very nature, in every human soul" (Morris Joseph, "Judaism as Creed and Life," 1903, pp. 91 *et seq.*). The Biblical statement "God created man in his own image" (Gen. i. 27) and the passage "May the soul . . . be bound in the bundle of life with the Lord thy God" (I Sam. xxv. 29, Hebr.), which, as a divine promise and a human supplication, filled the generations with comfort and hope (Zunz, "Z. G." p. 350), received a new meaning from this view of man's future; and the rabbinical saying, "The righteous rest not, either in this or in the future world, but go from strength to strength until they see God on Zion" (Ber. 64a, after Ps. lxxxiv. 8 [A. V.]), appeared to offer an endless vista to the hope of immortality.

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K.

IMMOVABLE PROPERTY. See Real Estate.

IMPLIED CONTRACT. See Contract.

IMPRISONMENT: Imprisonment as a punishment for crime is not known in Mosaic law. The few apparent cases mentioned in the Pentateuch (Lev. xxiv. 12; Num. xv. 34) refer in fact to the temporary detention of the criminal until sentence could be passed on him. Later, however, during the period of the first commonwealth, a few cases of punishment by imprisonment are recorded (I Kings xxii. 27; II Chron. xvi. 10; Jer. xxxvii. 15–16; comp. Ps. cvii. 10). The Hebrew language contains a number of words meaning "prison" or "dungeon," which would imply that imprisonment was customary among the Jews, as it was likewise among many other nations of antiquity. Nevertheless, it seems to have been an arbitrary punishment inflicted by the magistrates or by the kings upon those who were under accusation or in disfavor.

The Rabbis, however, fixed this punishment for the following cases: (1) When the court is convinced of the guilt of one accused of murder, but can not legally convict because some condition has not been complied with (Sanh. 81b; Maimonides, "Yad," Roẓeaḥ, iv. 8). (2) When one commits murder by the hands of a hireling (Ḳid. 43a; Roẓeaḥ, ii. 2–4). (3) When one who has been twice condemned and punished with stripes for the same offense is found guilty for the third time (Sanh. 81b; "Yad," Sanhedrin, xviii. 4). (4) When one can not be convicted by the court for a crime which involves capital punishment because he does not acknowledge that he was conscious of the guilt, even after being warned three times by the witnesses (Sanh. 81b; Tosef., Sanh. xii. 4; "Yad," *l.c.* xviii. 5). In all these cases the period of imprisonment was left to the discretion of the court. In most such cases, especially in the first instance given above, the sentence was for life, the treatment being very severe, aiming at the speedy death of the criminal (Sanh. 81b).

Temporary imprisonment, pending trial, is authorized by the Talmud, as it is in the Bible, in all cases (Sanh. 78b; Roẓeaḥ, iv. 3). See Crime; Punishment.

Bibliography: Hastings, *Dict. Bible*, s.v. *Crimes and Punishments*; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, Baltimore, 1891; Saalschutz, *Das Mosaische Recht*, ch. lviii., Berlin, 1853.

S. S. J. H. G.

IMPURITY. See Carcass; Clean and Unclean Animals; Purity.

INCANTATION: The invocation of magical powers. All peoples, civilized as well as savage, have believed and still believe in magical influences and effects. The chief means of harming or of protecting from harm was the utterance of some word or words invested with the highest magical power; and whoever knew the right word had influence over gods and demons; for they could not resist the command, spoken under certain necessary and auspicious conditions. Magic pervaded the religions of the Assyrians, Babylonians, Egyptians, Greeks, and Romans, and in a still higher degree the religions of primitive peoples. According to the Bible the nations which lived in the same country as the ancient Israelites or in that surrounding it practised all sorts of superstitions forbidden to the Israelites (Blau, "Das Altjüdische Zauberwesen," pp. 16-19). The nature of these superstitions can not always be determined. Probably the original meaning of כשף, the root-word by which magic is indicated in Hebrew, is "to murmur" or "to mutter" (Fleischer, in Levy, "Neuhebr. Wörterb." ii. 459). Hence, the magician (מכשף) was a person who muttered magic formulas; but no example of such formulas has been preserved in the Bible.

Talmudic Formulas.

Rabbinical literature, however, contains a large number of these formulas, the majority of which, designated as "heathen" (Amoritic), are forbidden, while a small number are recommended. Thirty-two incantations in Hebrew and Aramaic are enumerated in Blau, *l.c.* pp. 65-86. In some there are unintelligible words, which are the characteristic mark of magic formulas; in others there are Persian words, pointing to a Persian origin of the formula. The exclamations "Jammia and Bizia"; "Dagan and Kedron"; "Healing" (on sneezing; see Asusa); "Abundance and remainder, drink and leave a drop" (*ib.* p. 66) are Amoritic; that is, they originated among the primitive heathen inhabitants of Palestine. When a teacher of the Law had taken an excessive quantity of wine, his palm and knee were rubbed with oil and salt, while these words were pronounced: "As this oil evaporates, so may the wine evaporate from A. son of B." (*ib.* p. 72). Several observances were followed in the case of ague, one of them being as follows: The person took a new earthen jug to a river, turned it around his head seven times, poured out the water backward, and said "River, river, lend a jug full of water for the guest who has come to me" (*ib.* p. 73) If a person is choking with a bone, another bone of the same kind is laid on his head, while some one utters the words: "One, one, it goes down; swallow, swallow, it goes down; one, one" (*ib.* p. 76). This formula consists of four words, which in the second part are repeated in inverse order. The same remedy is also mentioned in Pliny's "Historia Naturalis," xxviii. 49. The following abracadabra is pronounced against the demon of blindness:

SHABRIRI
BRIRI
RIRI
IRI
RI

During the Hellenistic period of Jewish history Hebrew incantations were used among both the Jews and the pagans, as appears from the magic papyri published by Wessely (Vienna, 1888, 1894). The Tetragrammaton and the divine names "Eloe" and "Adonai" were most frequently used (*ib.* pp. 102 *et seq.*). But there are other words, which it is difficult to identify on account of the obscurity in which the formulas were enveloped. The Greco-Roman world was acquainted with the barbaric words of the "Chaldeans" (magicians), and in the famous inscription on the pedestal of a Greek oracle altar several Hebrew words may be recognized. The "Sword of Moses" ("Ḥarba de-Mosheh"), published by Gaster, which also contains incantations, is connected with Judæo-Hellenistic magic.

Medieval Formulas.

The literature of medieval mysticism likewise presents formulas for incantation. These formulas are an essential part of the so-called practical Cabala, which has still its adepts in eastern Europe and in Asia. Jewish folk-lore also furnishes examples of incantation, some of which are noted in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," published by Grunwald (see No. vii., *s.v.* "Beschwörungen, Besprechungen, Feuerbeschwören"). The "Revue des Ecoles de l'Alliance Israélite," published by the Alliance Israélite Universelle, contains valuable material relating to incantations from the folk-lore of all countries of the East.

J. L. B.

INCARNATION. See Logos.

INCENSE: An aromatic substance which exhales perfume during combustion; the odor of spices and gums burned as an act of worship. In ancient times, on account of the extreme heat of the Orient, incense was used, as it is to-day, to a much greater extent in the East than in the West. "Ointment and perfume rejoice the heart," says Prov. xxvii. 9. Garments were perfumed to such an extent that an old marriage song (Ps. xlv. 9 [A. V. 8]) could say of the royal bridegroom, "All thy garments smell of myrrh, and aloes, and cassia." Beds were perfumed with "myrrh, aloes, and cinnamon" (Prov. vii. 17). The bride in Cant. iii. 6 was perfumed with all sorts of incense; and noble guests were honored by being sprinkled with perfume or incense (Luke vii. 46; comp. Lane, "Manners and Customs of the Modern Egyptians," iii. 8). It was customary among noble Jews to pass incense ("mugmar") around on a brazier after meals (comp. Ber. vi. 6).

Sacrifices of Incense.

Under these circumstances the use, with sacrifices, of spices and perfumes that were burned as incense seems a matter of course. It is an open question whether the ancient Hebrews ascribed to this incense any special efficacy in banning demons (comp. Tobit vi. 1-7); but in any case the offering of incense was widely practised in the ancient Oriental religions. That it was a common adjunct of Egyptian worship is evident from the fact that in the representations of worship the king is nearly always pictured with a censer in his hand offering incense. Enormous quantities of spices were used for this purpose every year by the temples. According to one list, King Rameses III. presented during the thirty-one years of his reign 368,461 jars and 1,933,766 pieces of incense, honey, and oil (Erman, "Egypten," p. 407). Incense is mentioned just as frequently in the Babylonian-Assyrian cult. According to Herodotus (i. 183), at the great yearly feast of Bel 1,000 talents (58,944 kg.) of incense were burned on his great altar.

In Israelitish Cult.

It might be inferred from the foregoing, as a matter of course, that incense was also used in the cult of Israel. The offering of incense is not, however, mentioned till a comparatively late date in the Old Testament. Occupying a prominent position in the sacrificial legislation of the middle Pentateuch, this sacrifice is mentioned seldom, if at all, in the historic and prophetic books. This is all the more remarkable since the Israelites must from early times have been acquainted with the ingredients themselves, the fragrant gums, etc. The caravans that carried the spices of Syria to the Egyptian markets went by way of Palestine (Gen. xxxvii. 25); and the spices of southern Arabia were brought by Solomon to Jerusalem (I Kings x. 10 *et seq.*). Nevertheless no trace can be found in Hebrew literature of the offering of incense in the time of the early kingdom; nor is it represented as a regular and especially important part of worship, as it became in later times. Although the noun "ḳeṭoret" and the verb "ḳaṭar" ("ḳiṭṭer," "hiḳṭir") occur, they do not designate incense burnt on the altar and its offering, as in the sacrificial legislation. "Ḳeṭoret" is rather a general term for the burning sacrifice and the sacrificial odor; and in the same way "ḳaṭar" is used as an entirely general term for the burning of any gift on the altar (comp. Amos iv. 5; Hosea iv. 13, xi. 2).

This can not be accidental; for there is likewise no mention of the offering of incense in those passages where it might be expected. The Prophets refer more than once to the vain endeavors of the people to gain Yhwh's favor. They enumerate all the things that the people are doing, and all the gifts they offer, including even their own children; but nowhere is there an allusion to the holy sacrifice of incense (comp. Amos iv. 4 *et seq.*, v. 21 *et seq.*; Isa. i. 11 *et seq.*; Micah vi. 6 *et seq.*). Jeremiah is the first to say, in such an enumeration, "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?" (Jer. vi. 20; comp. *ib.* xli. 5). It is clearly evident that the offering of incense is here still considered as something rare and precious, because the material of the incense comes from a far country and is valuable. Similarly, Isaiah says (xliii. 23 *et seq.*), "I have not caused thee to serve with an offering, nor wearied thee with incense." From this time onward, however, the offering of incense is mentioned much more frequently, and especially often in Chronicles. In view of these facts it may be assumed that the incense-offering was not frequent in the time of the Earlier Prophets, becoming more popular only in the time of Jeremiah, and that it did not become important as the most holy of offerings until the post-exilic period.

Legal Ordinances.

In the sacrificial legislation of the Pentateuch the incense-offering is mentioned both as a concomitant of other offerings and by itself. As regards the former, every meat-offering ("minḥah") required the addition of incense, which was burned, under the name of "azkarah," on the great altar with a certain part of the flour. The sacrifice of the twelve loaves of showbread was also combined with an incense-offering; according to later sources (Josephus, "Ant." iii. 10, § 7; Men. xi. 5, 7, 8), two golden bowls were placed upon the table of the showbread. When the stale loaves were taken away on the Sabbath, to be replaced by new ones, the old incense was burned in the fire of the great altar of burnt offering (Lev. xxiv. 7-9). The incense-offering was omitted only in two cases—with the sin-offering of the poor (Lev. v. 11-13) and with the meat-offering of the lepers (Lev. xiv. 10, 20).

The independent incense-offering ("tamid") was brought twice every day, in the morning and in the evening, corresponding to the daily morning and evening sacrifices on the altar of burnt offering. The ordinance regarding the tamid prescribes that when the priest dresses the lamps in the morning he shall burn incense, and also when he lights the lamps at even ("ben ha-'arbayim"; Ex. xxx. 7-9). This reference was considered obscure even in early times; the Samaritan and Karaitic interpretation, that it refers to the time from sunset to complete darkness, *i.e.*, twilight, is most probably the correct one. An independent incense-offering was prescribed also for the Day of Atonement. On this day the high priest himself was required to burn the incense in the censer in the Holy of Holies (see Censer), not, as usually, on the altar of incense (Lev. xvi. 12).

Importance of the Sacrifice.

The importance ascribed to the incense-offering is evident from the special sanctity characterizing the sacrifice. It is the high prerogative of the priesthood to offer it. Uzziah is severely punished for presuming upon this prerogative (II Chron. xxvi. 16); and the Levites who attempt to bring this offering without being entitled to do so suffer death (Num. xvi. 6 *et seq.*, 17 *et seq.*). But the two priests entitled to perform the service, Aaron's sons Nadab and Abihu, also perished when they committed an error in offering this most holy sacrifice by putting profane fire into their censers instead of fire from the altar of burnt offering (Lev. x. 1 *et seq.*). In the Law itself it is denounced as a sin deserving death if any one takes of the holy incense for profane purposes, or even makes incense according to the special receipt for holy incense; and similarly if any one uses for the offering incense other than that prescribed by law (Ex. xxx. 34-38).

Composition of the Holy Incense.

The receipt for making the holy incense, given in Ex. xxx. 34–38, names four ingredients: (1) "naṭaf" (A. V. "stacte"), probably storax-gum, the Rabbis taking it to be balsam; (2) "sheḥelet" (A. V. "onycha"), the fragrant operculum of a species of shell found in the Red Sea, and still used in the East for incense and medicine; (3) "ḥelbenah" (A. V. "galbanum"), a species of gum, according to ancient authorities the product of narthex, and according to the modern view that of the ferula herb; (4) "lebonah" (A. V. "frankincense"), the resin of the olibanum-tree, *i.e.*, one of the various species of *Boswellia* indigenous to Arabia Felix. The same quantity of each is to be taken and, mixed with salt, made into a confection.

In the later tradition (Ker. vi. a, b; comp. Maimonides, "Yad," Kele ha-Miḳdash, ii. 1–5; on the Arabic words used by Maimonides see Bacher, "Aus dem Wörterbuche Tanchum Jeruschalmi's," p. 122) these four spices were not regarded as sufficient, and seven others were added, namely: myrrh ("mor"), cassia ("ḳeẓi'ah"), the flower of nard ("shibbolet nerd"), saffron ("karkom"), kostus ("ḳoshṭ"), cinnamon ("ḳinnamon"), and cinnamon-bark ("kinashah"). Josephus ("B. J." v. 5, § 5) speaks of thirteen ingredients; this agrees with the fact that in other sources Jordan amber ("kippat ha-Yarden") and a herb now unknown, which caused the smoke to rise (hence called "ma'aleh 'ashan"), are mentioned. Salt is omitted in these lists, a very small quantity being added (¼ kab to the incense used for the whole year). But only the salt of Sodom ("melaḥ Sedomit") might be used.

Three hundred and sixty-eight minas of incense were prepared once a year, in the Temple, one for each day and three extra for the sacrifice of the Day of Atonement. Some of the ingredients had to be specially prepared, as, for example, the onycha, which was first soaked in Cyprus wine to take away the tartness. Great care was bestowed upon the comminuting of the ingredients, each of which was pounded by itself; and the man who performed that work incited himself by repeating the words, "hadeḳ heṭeb" = "make it very fine." The incense was pounded in the mortar twice a year, and required care otherwise. On damp days it was piled up; on warm, dry days it was spread out for drying. In Herodian times the preparation of the incense was a kind of privilege retained in the family of Abtinas, which was thought to be in possession of special directions for making it. They were particularly credited with knowing how to cause the smoke of the incense-offering to rise in the form of the stem of a date-tree. I. Be.

When it reached the ceiling it spread out and descended, and covered the whole space. The smoke from incense prepared by other apothecaries spread irregularly as it rose. The family would not divulge the secret of its art, and was consequently driven from office. Apothecaries from Alexandria were sent for who were proficient in incense-making; but they could not secure smoke which rose regularly. The Abtinases were, therefore, recalled, but they demanded double the pay they had previously received (Yoma 38b; Yer. Yoma iii. 9). They gave as a reason for their secrecy that, anticipating the destruction of the Temple, they feared the secret might be used later in idolatrous services (Yer. Sheḳ. v. 1). The Rabbis, however, severely criticized the Abtinases for their selfishness. The Mishnah records their name as infamous (Yoma iii., end). R. Johanan b. Nari tells of meeting an old man of the Abtinas family carrying a scroll containing a list of the ingredients used in the composition of the incense; the old man surrendered the scroll to R. Johanan, "since the Abtinases were no longer trustworthy." When R. Akiba heard of this he shed tears, and said: "From now we must never mention their name with blame" (Yer. Sheḳ. v. 1). J. D. E.

The Ritual of the Offering.

Apparently incense was generally offered in a pan ("maḥtah"), which the priest carried in his hand. In such a pan Aaron carried the incense that he offered for the sins of the people (Num. xvii. 11–12 [A. V. xvi. 46–47]). Each of Aaron's sons had his own pan (Lev. x. 1 *et seq.*); and the rebellious Levites also sacrificed incense on pans, which were subsequently used to cover the altar of burnt offering of the Tabernacle (Num. xvii. 4 [A. V. xvi. 39]). It would thus appear that every priest had his censer (comp. Egyptian illustrations). In the Jewish statutory sacrificial ritual, on the introduction of a special incense-altar this custom was set aside, surviving only in the ritual of the Day of Atonement. On that day the priest entered the Holy of Holies, carrying in his right hand the pan for the incense, filled with live coals, and in his left hand a spoonlike vessel, called "kaf," containing the incense. After placing both of these utensils on the floor, the high priest took the incense from the kaf with the hollow of his hand, not with his fingers, and heaped it upon the pan containing the coals. It was considered especially difficult to take the incense up thus without spilling any (Lev. xvi. 12; comp. Yoma i. 5, 47b).

In later times a special altar for the incense-offering was introduced, and this, more than anything else, shows the great importance that was ascribed to the offering. The assumption that the incense-altar mentioned in the Law is of later origin is supported by the passages quoted above, where it is expressly said that the holy sacrifice of incense was not burned on a special altar, but in the censers of the priests. It must, moreover, be noted that this altar is not mentioned in the account of the building and arrangement of the Tabernacle, being referred to only in Ex. xxx. 1 *et seq.* Reference to it was similarly added later in the account of the building of the Temple. Otherwise these points of criticism need not be discussed here. According to the description in I Kings vi. 20-22, vii. 48, the altar in the Temple consisted of a table of cedar-wood overlaid with gold. It stood in the sanctuary, near the entrance to the Holy of Holies. The fact that in the

Epistle to the Hebrews (Heb. ix. 4) this altar was included in the Holy of Holies shows how sacred it was considered to be.

In the course of time the ritual became increasingly complicated. According to the Talmud (Tamid iii. 6, vi. 1–3), the ceremony was as follows: After completing the preparations for the morning's burnt offering, such as the cleaning of the altar, etc., two priests removed the ashes from the altar of burnt offering and the lamps; then the sacrificial animals were killed; lots were drawn to decide which priest should offer the incense; and then followed the preparations for the sacrifice. A priest took live coals from the altar of burnt offering in a silver brazier ("maḥtah") and placed them on the incense-altar. The officiating priest then entered the sanctuary, carrying the incense in a jar ("bazak"), which he held over a shallow spoon-shaped utensil (kaf) to prevent any grains from dropping on the floor from the heaped jar; and when the command "burn the incense" issued from the chamber of the priests he spread upon the coals the incense in the jar. An assisting priest held the spoon; he was also to pour into the hollow hand of the officiant any grains that might drop into the spoon. Both priests then left the sanctuary. It is expressly stated that none of the other priests was to be present, and that no other person might be in the sanctuary. After the incense had been consumed the pieces of the tamid were placed on the altar of burnt offering.

Significance of the Incense-Offering.

The importance of the incense-offering is evident from what has been said above regarding its origin. Whatever was pleasing to men was offered to the Deity also; and as men were honored with incense, to the Deity was paid similar honor. This explanation is entirely sufficient. It was natural that the rising smoke should be regarded as the symbol or vehicle of prayer (thus, perhaps, may be interpreted Ps. cxli. 2; comp. Rev. v. 8). But all other symbolical interpretations are far-fetched and not supported by the ancient sources, as, for example, the opinion of Josephus ("B. J." v. 5, § 5) that the thirteen ingredients, which come from the sea, the desert, and the fertile country, are meant to signify that all things are God's and are intended for His service; or the view of Philo, that the four ingredients mentioned in the Law symbolize the four elements, water, earth, fire, and air, which combined represent the universe. I. Be.

Maimonides regards the incense-offering as designed originally to counteract the odors arising from the slaughtered animals and to animate the spirit of the priests ("Moreh," iii., ch. 45, p. 69, ed. Schlosberg, London, 1851). The incense was also considered as an antidote against the plague. The reciting of the incense chapter (פטום הקטורת) after Psalm cxlv. prevents death from entering the house (comp. Num. xvii. 12, Hebr.; Zohar, *s.v.* "Pineḥas," p. 224a). This passage of the Talmud is now incorporated in some prayer-books. J. D. E.

Bibliography: Maimonides, *Yad*, *Temidin u-Musafin*, iii. 1 *et seq.* (comp. ib. *Kele ha-Miḳdash*, ii. 1–5); Benzinger, *Arch.*; Nowack, *Hebr. Archäologie*; the commentaries to *Ex. xxx.*; Delitzsch, in Riehm's *Handwörterb. des Biblischen Alterthums*; Selbie, in Hastings, *Dict. Bible*, ii. 467 *et seq.*; G. F. Moore, in Cheyne and Black, *Encyc. Bibl.* ii. 2165 *et seq.*

E. C. I. Be.

INCEST.—Biblical Data: Marriage or carnal commerce between persons of a close degree of consanguinity. Even in modern times the connotation of "incestuous" is not the same in all countries. Among primitive and barbarous races there is a still wider divergence. Nor has the opinion as to which marriages between relatives were incestuous and hence forbidden been constant at all times among the Israelites. The oldest customs were laxer in permitting marriages than was the law of the intermediary books of the Pentateuch. The marriage of the father with his own daughter (and therefore presumably also that of the son with his mother) was forbidden at all times as incestuous. The story of Lot, which might be construed as showing that even this relationship was allowed in Ammon and Moab (Gen. xix. 30 *et seq.*), reflects the antipathy of Israel, which regarded these peoples as born of an incestuous union. But of other marriages forbidden in olden times as incestuous no definite data are obtainable. Endogamic marriages (*i.e.*, within the circle of one's relatives) were preferred by ancient tribes. The chosen suitor for a girl was her cousin; it was actually forbidden for the eldest daughter to marry outside the family. By analogy, then, the conclusion is safe that marriages between very near relatives were permitted among the ancient Hebrews also. In fact, there is no lack of evidence for this. Abraham, whose wife Sarah was also his half-sister, may be mentioned as an example of a marriage between brother and sister (Gen. xx. 12). Even in David's time, although it is represented as unusual for a royal prince to marry his sister (II Sam. xiii. 13), it was still regarded as neither objectionable nor forbidden. It should be noticed that in both these cases the union was with a paternal half-sister; the husband and wife being of one father, but not of one mother. Jacob had to wife two sisters at the same time, and Moses was born of a marriage between nephew and aunt (Num. xxvi. 59). Marriage with a sister-in-law, or the widow of a deceased brother, is in certain cases a religious duty (see Levirate); only from the account of Judah and Tamar (Gen. xxxviii.; comp. especially v. 26) is it to be concluded that in case of a lack of brothers the oldest custom obliged the father to marry his daughter-in-law.

It has been contended that marriage with the father's wife (who was not the son's own mother) seems not to have been objectionable in olden times. As an instance of this the union between Reuben and Bilhah is adduced (Gen. xxxv. 22). But in Gen. xlix. 4 this union is severely condemned. The right explanation of this incident as well as of the similar occurrence reported in the story of Absalom's uprising (II Sam. xvi. 21, 22) is that control of the harem of one's predecessor was regarded as the assertion of one's right to the throne. And when Adonijah asks for Abishag from his father's harem, he appears from this act to claim to be his heir (I Kings ii. 13 *et seq.*). The phrase עלית משכבי אביך (Gen. xlix. 4) may be taken symbolically, and does not necessarily convey the idea of an actual incestuous union. The following, however, are the degrees of consanguinity and relationship within which marriage is forbidden as incestuous in Deuteronomy: the father's wife (xxi. 30, xxvii. 20); a sister or half-sister (xxvii. 22); and a mother-in-law (xxvii. 23). In all three points, however, even in Ezekiel's time, custom by no means upheld the law (Ezek. xxii. 10 *et seq.*).

The so-called Priestly Code goes furthest in forbidding marriages among relatives. According to Lev. xviii. 6–18, a man may under no circumstances marry: (1) mother, (2) stepmother, (3) sister, (4) son's daughter, (5) daughter's daughter, (6) half-sister, father's side [or mother's side], (7) father's sister, (8) mother's sister [aunt], (9) wife of father's brother, (10) daughter-in-law, (11) sister-in-law, (12) wife and her daughter [or wife and (16) her mother], (13) wife's son's daughter, (14) wife's daughter's daughter, or (15) wife and her sister [both living]. In Lev. xx. 11–21 another list is given, which enumerates only Nos. 2, 6, 7, 8, 9, 10, and 12, and omits those that are implied, such as mother's sister, granddaughter, and sister-in-law; explaining also that No. 6 includes a half-sister on the mother's side, and that No. 12 includes wife and her mother. This chapter describes the punishments of the various classes of incest (see PUNISHMENT).

The same unions were in general forbidden by Islam, as also by custom earlier than Islam.

E. G. H. I. BE.

——**In Rabbinical Literature:** The crime of incest is known in the Talmud as "'arayot"; and it is implied that alliances involving its commission are illegitimate and consequently null and void.

A notable omission from the list of those with whom sexual intercourse, according to Lev. xviii., constitutes incest is a daughter, in regard to whom the prohibition is explained by the Talmud as "self-evident" or implied from the expressed proscription against a granddaughter (Yeb. 3a). Deut. xxvii. 20, 22, 23, as was noted above, enumerates only Nos. 2, 6, and 12, namely, father's wife, half-sister, and mother-in-law; this, according to the Rabbis, is because they are more remote [the others being implied], and because, since they usually live together in the same house, if they violate the law they can not be easily detected (Rashbam, Commentary). The intercourse of such relatives is among the "secret sins" to which the Levites' curse on Mt. Ebel was directed (Deut. xxvii. 15). The levirate marriage of the childless wife of a dead brother (יבמה), though commended in the Bible, is discouraged by some rabbis. Abba Saul said that "ḥaliẓah" is preferable to marriage (Yeb. 3a). Later it was prohibited in European countries. See LEVIRATE MARRIAGE.

The soferim or scribes (322–221 B.C.) extended the number of degrees of relationship within which marriage involved incest, and ranked those relations as "seconds" (שניות) or subordinates which are not included in the Bible. Marriage with these was forbidden by the Rabbis (מדרבנן) as a precaution and safeguard against the infringement of the Mosaic degrees (מדאורייתא; Yeb. 21a). The rabbinical "seconds" are as follows: [19] mother's mother; [20] father's mother; [21] wife of father's father; [22] wife of mother's father; [23] wife of father's brother, on the mother's side; [24] wife of mother's brother, on the father's side; [25] son's daughter-in-law; [26] daughter's daughter-in-law (Tosef., Yeb. ii. 3). The prohibition is thus raised one degree on the ascent, and one degree on the descent in the case of the daughter-in-law; while the prohibition of the wife of a father's half-brother is balanced by the prohibition of the wife of a mother's half-brother on the mother's side (being comparative seconds to the Mosaic half-sister prohibition).

R. Ḥiyya, in his list of seconds, or rather "thirds," goes one step further, and adds the third generation on the descent, namely: [27] daughter's granddaughter, and [28] son's granddaughter; likewise a wife's third generation [29] and [30]. On the ascent he includes the fourth generation and prohibits the grandmother of a wife's mother or father [31] and [32] (Yeb. 22a). A like prohibition on the man's side is implied, but not mentioned, the existence of relatives of this degree being an improbability, except on the wife's side, who usually was the husband's junior. It is questionable whether R. Ḥiyya's seconds are infinite, *i.e.*, whether the prohibition is endless, both on the ascent and the descent, or whether it stops at the point described (*ib.*). Rab is of the opinion that the prohibition stops with the wife of a mother's brother [24], and goes no further, even on the father's side; nor above the wife of a father's brother on the mother's side [23]; nor below a daughter's daughter-in-law [26]. Ze'era permits the wife of the father of a mother [22] (*ib.* 21a). Rab denies this permission, as it might be mistaken to refer to the wife of a father's father, whereas she, as well as the wife of any of a father's direct ancestors, to the infinite degree, is prohibited. Ze'era, however, thought there was no chance for an error, as a man is not in the habit of visiting his mother's family in like manner as his father's (*ib.*). Beyond the line of seconds, affinitive incest, according to Rab, stops, but consanguinitive incest is infinite. Accordingly the marriage of any of the direct descendants of Abraham with any of those of Sarah, to the end of humanity, would be prohibited (Yer. Yeb. ii. 4).

Bar Ḳappara adds to the seconds the mother of the father of one's mother [33], and the mother of the father of one's father [34], and thinks that incest stops both above and below the line of seconds. R. Ḥanina, however, is of the opinion that the seconds which are specifically mentioned include merely those with whom the natural length of human life allows marriage to be thought of as a probable contingency; but the prohibition extends to infinity, except in the case of a mother's father's wife (*ib.*).

Rab rules as a second a male whose female prototype is prohibited in the Mosaic law, and thus includes among the seconds the wife of a father's or mother's brother [23] and [24]; also his son's or daughter's daughter-in-law [25] and [26] (*ib.*); but he excepts the wife of a father-in-law (*40*) and the wife of the son of a mother-in-law or father-in-law, or the wife of the son of a stepson; these are permitted, for the reason that in these cases the affinity is not direct, but requires two distinct marriages to

Principal and Second Degrees of Incest, of Kindred and Affinity, in Ascending and Descending Scales, Prohibited to the Man.

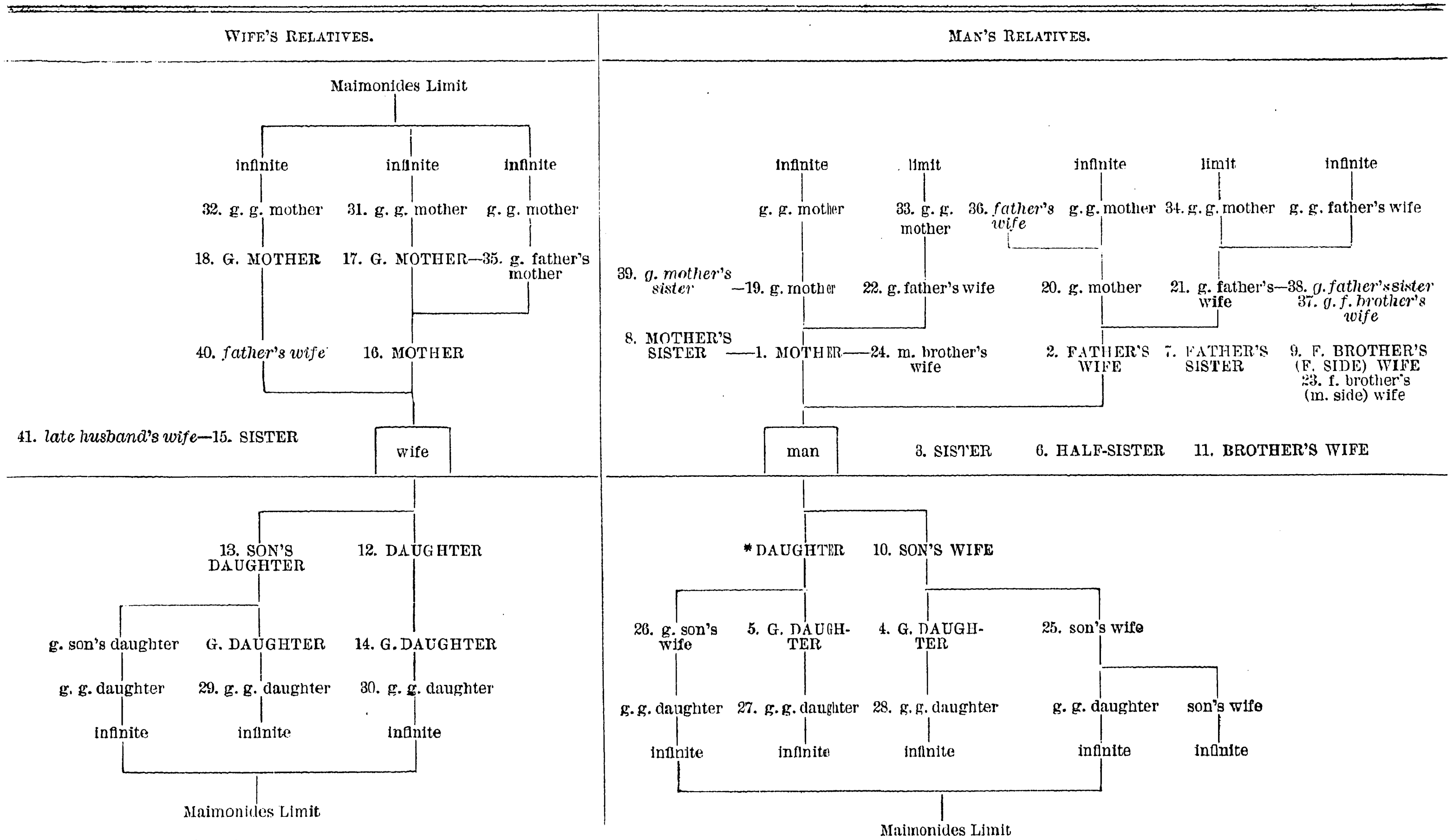
Wife's Relatives.
Maimonides Limit
infinite
infinite
infinite
32. g. g. mother
31. g. g. mother
g. g. mother
18. G. MOTHER
17. G. MOTHER—35. g. father's mother
40. *father's wife*
16. MOTHER
41. *late husband's wife*—15. SISTER
wife
13. SON'S DAUGHTER
12. DAUGHTER
g. son's daughter
G. DAUGHTER
14. G. DAUGHTER
g. g. daughter
29. g. g. daughter
30. g. g. daughter
infinite
infinite
infinite
Maimonides Limit
Man's Relatives.
infinite
limit
infinite
limit
infinite
g. g. mother
33. g. g. mother
36. *father's wife*
g. g. mother
34. g. g. mother
g. g. father's wife
39. *g. mother's sister*—19. g. mother
22. g. father's wife
20. g. mother
21. g. father's wife—38. *g. father's sister*
37. *g. f. brother's wife*
8. MOTHER'S SISTER—1. MOTHER—24. m. brother's wife
2. FATHER'S WIFE
7. FATHER'S SISTER
9. F. BROTHER'S (F. SIDE) WIFE
23. f. brother's (m. side) wife
man
3. SISTER
6. HALF-SISTER
11. BROTHER'S WIFE
*DAUGHTER
10. SON'S WIFE
26. g. son's wife
5. G. DAUGHTER
4. G. DAUGHTER
25. son's wife
g. g. daughter
27. g. g. daughter
28. g. g. daughter
g. g. daughter
son's wife
infinite
infinite
infinite
infinite
infinite
Maimonides Limit

Nos. 1 to 15 = Biblical
Nos. 16 to 18 = Biblical tradition
Nos. 19 to 26 = Talmudical seconds
Nos. 27 to 32 = R. Ḥiyya's seconds
Nos. 28, 29 = Bar Ḳappara's seconds
Nos. 36 to 41 = Some authorities

Nos. 19, 20, 21, 25 infinite
Nos. 26 to 33 Maimonides limits and Caro makes infinite
Nos. 34, 35 all authorities limit
* Not expressed, but implied
f. = father. m. = mother. g. = grand. g. g. = great-grand.

bind the kinship (Yeb. 21b). There is no incest between one's wife and his stepson, nor between his stepson and his daughter, although a stepdaughter is prohibited in the Bible (Tosef., Yeb. ii. 3); nor between two stepchildren, that is, one his own and the other his wife's, who may intermarry, though they both live in the same house. R. Eleazar, however, prohibited their marriage for appearance's sake, and R. Ḥanina would permit it only in a place where the parties are unknown as stepchildren (Yer. Yeb. ii. 4). Amemar permitted the wife of the brother of a father's father (*37*), and the sister of a father's father (*38*); while other authorities prohibit them (Yeb. 21b). The authorities agree on the prohibition of the son's son's daughter-in-law infinitely, on the ground that the inheritance line is continuous on the son's side, and because father and son usually visit each other, whereas on the daughter's side both the inheritance and the visits cease (Tosafot, *s.v.* שניות; Yeb. 22a).

The principal reason for prohibiting the great-grandmother, though she is not on the inheritance line, is because she is likewise called "grandmother" (אימא רבתא). A similar reason is applied to the great-granddaughter. R. Ḥana derives the prohibition against the third generation, both ascending and descending, from the specific proscription against the wife's grandchild in Lev. xviii. 17 (Yer. Yeb. ii. 4). Some authorities prohibit the grandmother's sister (*39*) and also the marriage of a man to the wife of the former husband of his wife (*41*) ("Tif'eret Yisrael" to Yeb. ii. 1).

David took Rizpah, the wife of his father-in-law Saul (II Sam. xii. 8), which is permitted according to the Biblical law, though R. Ḥanina prohibits a wife's stepmother for appearance's sake (Yer. *l.c.*). But the Talmud Babli permits a father-in-law's wife. The Babylonian Talmud is less strict in regard to the degree of relationship which renders a marriage incestuous than the Jerusalem Talmud, a difference which furthermore divides the Sephardim from the Ashkenazim ("Bet Yosef" to Ṭur Eben ha-'Ezer, xv. 39a). The former, led by Maimonides, are guided by the Babylonian Talmud, while the Ashkenazim, headed by Asheri and Caro, concur with the Jerusalem Talmud.

The later authorities in Europe were even more rigid, as the condition of their countries and the development of the time warranted a stricter observance of the law against incest. Thus Rabbenu Tam in France stopped the marriage of a man to the wife of his father-in-law, and spoiled the banquet and all preparations for the wedding (*ib.*). Yet the Sephardim permit such a marriage. In a case presented to Rabbi Nathanson he rules to prohibit it (Responsa, "Sho'el u-Meshib," iii., No. 29), and where the marriage has already taken place would compel the husband to divorce his wife; making an exception, however, if she has borne him children, so as not to reflect on their legitimacy. The responsum is dated 1857.

There is a difference between Maimonides, who is against, and Asheri and Caro, who are for, the infinite extension of the prohibition beyond the line of seconds of the wife's ancestors and descendants to the third generation, also below the third generation on the man's side, except the daughter-in-law from son to son. But all authorities agree that the man's parental line is infinite except in cases indicated.

The majority of the rabbis permit the illegitimate (seduced) wife of a father or of his son. R. Judah prohibits the former (Yeb. 4a). But the decision is against him, though there is no question as to the prohibition of an illegitimate daughter or granddaughter. Cousins german are permitted to marry, and to marry the daughter of a sister (a niece) is even advised as a meritorious act (Yeb. 62a, and Rashi).

The difference between the principal (Biblical) degrees of incest and the rabbinical seconds is that the marriages involving the former are considered illegal, requiring no divorce, and the issue is declared illegitimate, while the marriages involving the latter must be dissolved by a divorce, and the children are legitimate (Shulḥan 'Aruk, Eben ha-'Ezer, 16, 1). Incest by affinity is disregarded when the first marriage is not legal (Yeb. 94b).

Prior to the enactment of the Mosaic law on Sinai, a Noachid was prohibited only the natural degrees of incest, such as were later capitally punished by the Jews (Sanh. 57b). Maimonides enumerates them as follows: marriage with (1) mother, (2) father's wife, (3) married woman, and (4) sister on the mother's side ("Yad," Melakim, ix.). Hence Abraham was permitted to marry his half-sister on the father's side, and Jacob might marry two sisters because these cases were not contrary to the natural law, although they were later prohibited by the laws of Moses. It should be noted that the Noachian law was more rigorous on the mother's side and the Mosaic law stricter on the father's side, as the former was based on nature and the latter on the civil law of inheritance and social connections.

Special rules were made for teaching the laws of incest: "Whoever puts a different interpretation upon 'arayot at the public reading of the Pentateuch shall be stopped" (Meg. vi. 9). The teacher must explain the various grades of incest to each student separately; therefore "'arayot shall not be taught in public" (Ḥag. ii. 1), as one might be inattentive and misinterpret the Law. The chapter on incest (Lev. xviii.) is read on the most solemn day, Yom Kippur, to impress the public with its importance.

[Reference-numbers in parentheses in the article INCEST correspond with names of relatives printed in capitals in table; those in brackets with the names in small letters; those in italics with the names in italics.]

BIBLIOGRAPHY: *Tif'eret Yisrael* to *Yeb. ii. 1*; Michaelis, *Comm. Laws of Moses*, art. 265, § 8; *Monatsschrift*, xxxviii. 108.

S. S. J. D. E.

——**Karaite View:** Among the points on which Karaites and Rabbinites were divided was the interpretation of the Biblical laws concerning incest. Applying to these laws the hermeneutic rule of analogy ("heḳesh"), Anan, the founder of Karaism, was more strict than the Rabbinites, who laid down the principle that the laws concerning incest were not subject to the hermeneutic rules of interpretation. Anan's immediate successors went still further. Assuming the principle that husband and wife are to be considered legally as one person, the Karaite expounders of the Law, known as "ba'ale ha-rikkub," prohibited the marriage of the husband to the wife's relatives, regarding them as being related to him in the same degree as they are to her. On the same principle, the prohibition was extended to the relatives of the second, third, or fourth husband of a divorced wife. A stepsister, because of the name "sister," was classed by them as a sister, the prohibition being made to apply to her relatives as well as to those of a real sister. The Biblical prohibition of Lev. xviii. 17 applies, according to them, not only to a wife's direct daughter, but also to her stepdaughter, and even to her husband's stepdaughter.

Reforms of Joseph ha-Ro'eh.

In the eleventh century two expounders of the Law, Joseph ha-Ro'eh and his pupil Jeshua, started a reform movement. They refuted the arguments upon which the ba'ale ha-rikkub based their principle that husband and wife are to be considered as one person, and rejected their prohibitions based on "appellation," *e.g.*, the prohibition against marrying a stepsister on account of the name, and the prohibition derived "by inversion," as that of marrying a woman and her stepdaughter. Only the prohibitions enumerated in the Pentateuch and those derived from them by the application of the hermeneutic rule of analogy were recognized by Joseph ha-Ro'eh and Jeshua, whose views were ultimately adopted by all Karaites.

These prohibitions, both expressed and derived, are divided into five categories according to Joseph, into six according to Jeshua. To the first category belong those referring to the six relatives known in legislation as שאר (= "issue of flesh"), namely, mother, stepmother, sister, sister-in-law, daughter, and daughter-in-law. Of these prohibitions, five are expressed and one (that of the daughter) is derived. According to Jeshua, the prohibition in this category is infinite, both in the ascending line (*e.g.*, grandmother, great-grandmother, etc.), and in the descending (*e.g.*, granddaughter, great-granddaughter, etc.). The second category comprises the prohibitions of relatives in the second degree (שאר שארו), namely, aunt (father's side or mother's side, by blood or by alliance), granddaughter (by son or daughter), and son's or daughter's daughter-in-law. The prohibition in this category is infinite in the direct line, but stops at the point described in the collateral line. To the third category belong the prohibitions against marrying two women who are related in the first degree, as mother and daughter, sisters, sisters-in-law, a mother and her daughter-in-law.

By analogy the prohibition is extended to the "rivals" of the prohibited women, as the wife of the mother's, sister's, and sister-in-law's husband. The fourth category prohibits marrying two women who are related in the second degree, namely, grandmother and granddaughter (by the son or by the daughter), aunt and niece (father's side or mother's side), grandmother-in-law and granddaughter-in-law (by the son or by the daughter).

The fifth category prohibits the marriage of parallel related pairs, as of a father and son respectively to a mother and daughter, or to two sisters; of two brothers to mother and daughter, or to two sisters or two sisters-in-law; the prohibition affecting both the ascending and the descending lines, the direct and the collateral lines. Stepbrothers are considered as brothers, and the prohibition contained in this category is applied also to them.

The sixth category prohibits marrying a woman one of whose relatives in the first degree, as, for instance, her mother, or her daughter, has married one's relative in the second degree, as, for instance, a grandfather, grandson, or uncle. Jeshua infers from the omission of the word שאר (= "kinswoman") in Lev. xviii. 14 that "brother" includes the stepbrother, to whom the prohibition contained in the sixth category is extended.

Bibliography: Aaron of Nicomedia, *Gan 'Eden*, pp. 128 *et seq.*; Hadassi, *Eshkol ha-Kofer*, §§ 316 *et seq.*; Elijah Bashyazi, *Aderet Eliyahu*, pp. 144 *et seq.*

J. I. Br.

INCUNABULA: Works printed in the fifteenth century. Those of Jewish interest consist of (*a*) works printed in Hebrew and (*b*) works in other types relating to Jewish subjects. Of the former about 101 can be traced as certainly printed before 1500; or exactly 100 if the Isaiah and Jeremiah with Ḳimḥi (22*) is merely the first part of the Guadalajara Later Prophets of 1482 (26). Both have thirty-three lines to the page. The number of incunabula is reduced to 99 if the Brescia Pentateuch of 1493 (91) be regarded as a part of the Bible of 1494. There are, besides these, eight incunabula of which either no copy is known or the time and place of publication can not be definitely determined. A list of ascertained incunabula is given in tabular form on pp. 578 and 579, and to these may be added the last-mentioned eight, which include the Talmud tractates Ketubot, Giṭṭin, and Baba Meẓi'a, each printed separately by Joshua Soncino in 1488–89, and of which no copy is known to exist. The same fate has met all the copies of the Leiria edition of the Early Prophets (1494). There is also a siddur of the Roman rite, probably published by one of the Soncinos, and, from its type, likely to be of the fifteenth century. This was first described by Berliner ("Aus Meiner Bibliothek," p. 58); a copy is possessed by E. N. Adler of London, and an incomplete copy is in the library of Frankfort-on-the-Main. In addition, there are two editions of Maimonides' "Mishneh Torah," one possibly printed in Italy in the fifteenth century, a copy of which is in the library of the Vienna community; the other, parts of which Dr. E. Mittwoch of Berlin possesses, was probably printed in Spain.

Date of First Printing.

The date at which printing in Hebrew began can not be definitely established. There is a whole series of works without date or place (12–21) which experts are inclined to assign to Rome (where Latin printing began in 1467), and any or all of these may be anterior to the first dated work, which is an edition of Rashi's commentary on the Pentateuch, published in Reggio, Calabria, by Abraham Garton, Feb. 5, 1475. It may be assumed that the actual printing of this work took some time, and that it was begun in the latter part of 1474. Even this must have been preceded by the printing of the four parts of the Ṭurim of Jacob b.

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* Numbers in parentheses refer to the list on pp. 578 and 579.

Asher, finished July 3, 1475, in Piove di Sacco by Meshullam Cusi, which must have taken considerably longer to print than the Rashi. It is exceptional for Hebrew works to be dated at all before 1482, but from that time onward to 1492, during which decade two-thirds of the Hebrew incunabula were produced, most of them are dated. With the expulsion from Spain in 1492 the Hebrew printing-presses in that country were stopped, and those in Italy and Portugal produced only about a dozen works during the remainder of the century.

Places of Printing.

Hebrew books were produced in the fifteenth century only in the Italian and Iberian peninsulas, though several of the printers were of German origin, as Abraham Jedidiah, the Soncinos, Ḥayyim ha-Levi, Joseph and Azriel Gunzenhauser. The period under review was perhaps the nadir of Jewish fortunes in Germany. Expulsions occurred throughout the land, and it is not to be wondered at that no Hebrew presses were started in the land of printing. In all there are known seventeen places where Hebrew printing took place in the fifteenth century—eleven in Italy, three in Spain, and three in Portugal, as may be seen from the following list, which gives in chronological order the places, the names of the printers, and numbers (in parentheses) indicating the works printed by each, the numbers having reference to the table on pp. 578, 579.

ITALY.

1. **Reggio**, Calabria; 1475; Abraham Garton (1).
2. **Piove di Sacco;** 1475; Meshullam Cusi (2).
3. **Mantua;** 1475-80; Abraham Conat (3, 7, 8, 9, 11, 23); Estellina Conat (10); Abraham of Cologne (11).
4. **Ferrara;** 1477; Abraham dei Tintori (4, 5).
5. **Bologna;** 1477-83; Ḥayyim Mordecai (6); Hezekiah de Ventura (6); Abraham dei Tintori (25, 28).
6. **Rome** (?); before 1480; Obadiah (12, 13, 14, 18); Manasseh (12, 13, 14); Benjamin (12, 13, 14); Solomon b. Judah (18); . . . (15, 16, 17, 21, 22, 24).
7. **Soncino;** 1483-95; Joshua Solomon Soncino (29, 30, 31, 32, 33, 34, 36, 37, 38, 40, 41, 47, 48, 50, 51, 52, 56, 57, 58, 60); Gershon b. Moses Soncino (55, 71, 75, 90); Solomon b. Moses Soncino (64, 95, 96, 97).
8. **Casal Maggiore;** 1486; Joshua Solomon Soncino (42).
9. **Naples;** 1486-92; Ḥayyim ha-Levi (39); Joseph b. Jacob of Gunzenhauser (43, 46, 53, 61, 62, 70); Yom-Ṭob b. Perez (61, 62); Solomon b. Perez (61, 62); Isaac ben Judah ibn Katorzi (72, 73, 78); Joshua Solomon Soncino (74, 76, 77, 86); Azriel Gunzenhauser (81, 87); . . . (54, 69, 85, 89).
10. **Brescia;** 1491-94; Gershon Soncino (80, 84, 91, 92, 94).
11. **Barco;** 1497; Gershon Soncino (100, 101).

SPAIN.

1. **Guadalajara;** 1482; Solomon ibn al-Ḳabiẓ (26, 27).
2. **Ixar;** 1485-95; Eliezer Alantansi (35, 45, 68, 99); Solomon Salmati b. Maimon (65).
3. **Zamora;** 1487 (1492); Samuel b. Musa (44); Immanuel (44).

PORTUGAL.

1. **Faro;** 1487; Don Samuel Giacon (49).
2. **Lisbon;** 1489-92; Eliezer Toledano (59, 67, 79, 83); Eliezer Alantansi (63); . . . (66, 82).
3. **Leiria;** 1492-95; Abraham d'Ortas (88, 93, 98).

Printers.

As to the personal history of the printers enumerated in the list above very few details are known. Abraham Conat was a physician whose wife also was interested in printing: she produced the first edition of the "Beḥinat 'Olam." Garton, Cusi, and Giacon appear to have produced their works as a labor of love rather than for profit. Abraham dei Tintori, the Soncinos, and the Gunzenhausers, on the other hand, seem to have regarded their craft as a means of livelihood. The Soncinos, indeed, printed books in other characters than Hebrew (see SONCINO), as did also Abraham d'Ortas. There does not appear to have been much competition, though it is remarkable how invariably the choice of publishers fell within a limited class of works. In one case, however, two printers of the same city opposed each other with an edition of the same work. In Aug., 1490, Joseph Gunzenhauser produced at Naples an edition of Ḳimḥi's "Shorashim"; on Feb. 11, 1491, the same work was produced, as Zedner states, by Isaac b. Judah b. David Katorzi, who, according to Proctor, was also the printer of the Naples Naḥmanides of 1490. It would seem also that the two Pentateuchs of Ixar, 1490, were produced by rival printers.

Typographical Details.

All forms of Hebrew type were used in this period, the square, the Rashi or rabbinic (in which the first dated work was entirely printed), and the so-called "Weiberteutsch" (in which the later Yiddish works were printed); a primitive form of this last had already been used in the Psalms of 1477. Different sizes of type were used as early as the Ṭurim of Piove di Sacco, which uses no less than three. The actual fonts have not yet been determined, and until this is done no adequate scientific treatment of the subject is possible. A beginning, however, has been made by Proctor. Generally speaking, a more rounded form was used in Spain and Portugal (perhaps under the influence of Arabic script) than in the Italian presses, whose types were somewhat Gothic in style. It has been conjectured that the Spanish printers used logotypes in addition to the single letters. The Soncinos and Alantansis used initials; in other presses vacant spaces were left for them to be inserted by hand. Vowel-points were only used for Scripture or for prayer-books, and accents seem to have been inserted for the first time in the Bologna Pentateuch of 1482 (25). Special title-pages were rare; colophons were usually short. Borders were used by the Soncinos, as well as by Toledano at Lisbon and D'Ortas in the Ṭur of 1495 (see BORDERS; COLOPHON; TITLE-PAGE). Illustrations were only used in one book, the "Mashal ha Ḳadmoni" (75). Printers' marks appear to have been used only in Spain and Portugal, each of the works produced in Ixar having a different mark. Of the number of copies printed for an edition the only detail known is that relating to the Psalms with Ḳimḥi in 1477, of which three hundred were printed. If this number applies to many of the incunabula, it is not surprising that they are extremely rare at the present day. Twenty of them exist only in a single copy; most of the rest are imperfect through misuse or have been disfigured by censors.

A majority of the examples still extant exist in seven public libraries (British Museum, London; Columbia University, New York; Bibliothèque Nationale, Paris; Bodleian, Oxford; Frankfort City Library; Biblioteca Palatina, Parma; Asiatic Museum, St. Petersburg) and seven or eight private collections (E. N. Adler, London; Dr. Chwolson, St. Petersburg; A. Freimann, Frankfort; Dr. M. Gas-

Location.

ter, London; Baron Günzburg, St. Petersburg; H. B. Levy, Hamburg; Mayer Sulzberger, Philadelphia). The numbers included in each of these collections are given in the following lists, with the letters by which they are indicated in the table on pp. 578, 579. Each of the following lists has been checked and authenticated by the librarian or owner of the collection, and is here published for the first time. The remaining locations are mentioned in the table only in sporadic instances, and do not profess to exhaust the incunabula contained in such collections as those of Amsterdam, Berlin, Breslau, Carlsruhe, Munich, etc. Dr. N. Porges of Leipsic and Dr. Simonsen of Copenhagen are also understood to have collections.

A.	Adler (29)	6, 9, 10, 11, 18. 24, 31. 32, 33, 36, 37, 38, 39, 42, 43, 46, 55, 59, 61. 64, 68, 69, 71, 73, 78, 79, 80, 82, 89.
B.	British Museum (75)	2, 3, 4, 5, 6, 7, 8, 9, 10. 11, 12, 13, 14, 16, 18, 19, 25, 26, 29, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. 47, 48, 49, 51, 53, 54, 55, 59, 61, 62, 63. 64, 65, 66, 67, 68. 69, 70, 71, 72, 73, 75, 76, 78, 79. 80, 81, 83, 84, 86, 87, 88. 89, 90, 91, 94, 95, 97, 100, 101.
C.	Columbia University (23)	2, 8, 9, 11, 13, 14, 17, 18, 31, 32, 33, 36. 38, 42, 53, 61, 62, 63, 71, 72, 78, 80, 81.
Ch.	Chwolson (28)	6, 11, 14, 17, 18, 24, 32, 33, 37, 38, 39, 40, 42, 53, 54, 55, 58, 59, 60, 62, 63, 64, 69, 71, 72. 78, 80, 86.
F.	Frankfort (56)	2, 4, 6, 8. 9, 10, 11, 13, 14, 15, 16, 17, 18, 24. 25, 29, 30, 31, 32, 33, 35, 36, 37, 38. 39. 40, 42, 43. 45, 51, 53, 55, 56, 57. 59, 60, 62, 63, 64, 69, 71, 72, 74, 77, 78, 79, 80, 81, 82, 83, 89, 94, 95, 97, 98, 100.
Fr.	Freimann (16)	11, 31, 32, 33, 37, 40, 55, 62, 63, 64, 71, 72, 82, 86, 89, 100.
G.	Baron Günzburg (25)	2, 4, 8, 11, 13, 17, 18, 24, 31, 32, 37, 38, 39, 42, 53, 59, 61, 62, 69, 71, 73, 78, 80, 81, 82.
Ga.	Gaster (16)	8, 9, 11, 13, 38, 42, 46, 61, 62, 69, 71, 79, 80, 81, 87, 89.
L.	H. B. Levy, Hamburg (15)	2, 8, 9, 11, 13, 24, 32, 36, 37, 40, 42, 62, 80, 81, 86.
N.	Bibliothèque Nationale (26)	8, 9, 25, 31, 32, 36, 37. 38, 42, 50, 54, 55, 59, 63, 64, 65, 66, 73, 77. 79, 80, 81, 86, 93, 95, 99.
O.	Oxford (67)	2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 24, 25, 27, 29, 30, 31, 32, 33, 34, 36, 37, 38, 39. 40, 42, 43, 46, 47, 51, 53, 54, 55, 59, 60, 61, 62, 63, 64, 65, 66, 68, 69, 70, 72, 73, 78, 79, 80, 81, 83, 84, 86, 88, 89, 91, 93, 94, 95, 96, 99.
P.	St. Petersburg (33)	9, 11, 17, 18, 31, 32, 33, 36, 37, 38, 40, 42, 50, 52, 53, 55, 59, 60, 62, 63, 64, 69, 71, 72, 73, 79, 80, 81, 86, 87, 88, 89, 93.
Pr.	Parma (61)	1, 2, 3, 4, 6, 9, 11, 13, 14, 16, 17, 18, 19, 20, 21, 22, 24, 25, 28, 29, 31, 33, 35. 37, 38, 39, 40, 42, 44, 45, 46, 53, 54, 55, 58, 59, 60, 61, 63, 64, 65, 70, 71 72, 73, 74, 76, 77, 78, 79, 80, 81, 82, 83, 84, 88, 89, 93, 94, 99, 100.
S.	Sulzberger (45)	2, 3, 6, 9, 11, 12, 15, 16, 18, 24, 31, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 46, 55, 59, 60, 61, 63, 64, 69, 70, 71, 72, 73, 75, 78, 80, 81, 83, 86, 87, 89, 94, 95.

But few details are known as to the actual prices paid for some of these works. It would appear that Reuchlin paid three Rhine gulden for the Naples Naḥmanides of 1490 and the Former Prophets with Ḳimḥi (Soncino, 1485), and twice as much for the Soncino Bible of 1488. A note at the end of De Rossi's copy of the Guadalajara Ḳimḥi of 1482 states that three carline were paid for it in 1496 by the owner of that date.

Choice of Books.

The subject-matter of the works selected for the honors of print was on the whole what might have been anticipated. First came the Bible text, either a part (19, 30, 49, 68, 74, 77, 84, 91, 92, 93) or the whole (51, 76, 94). A large number of Bible commentaries was printed, including those of Abraham ibn Ezra (53), Baḥya ben Asher (87), David Ḳimḥi (6, 22, 37, 40, 46, 83), David ibn Yaḥya (82), Immanuel of Rome (39), Levi b. Gershon (4, 11, 16), Naḥmanides (14, 59, 72), and Rashi (1, 12, 25, 28, 44, 48): some of the works contained a combination of commentaries (43, 65, 79, 88). Then came the Mishnah (86) and parts of the Talmud (29, 30, 56, 57, 58, 60, 90). As further aids to these were grammars (54, 85), Ḳimḥi's Bible lexicon (21, 73, 78), and the Talmud lexicon of Nathan b. Jehiel (13). Next in popularity to Bible and Talmud came the halakic works, especially the codes of Jacob b. Asher (2, 3, 5, 27, 35, 45, 64, 67, 98)—the most popular single work—Maimonides (18, 71), and Moses de Coucy (15, 55), together with the "Agur" (89) and Kol Bo (69). To these may be added the solitary volume of responsa, that of Solomon ben Adret (17).

After law came prayers, of which a considerable number were printed (36, 41, 42, 47, 63, 95, 96, 97, 100); and to these may be added the tables of day durations (23) and Naḥmanides' "Sha'ar ha-Gemul" (70). Ethical works were moderately frequent (10, 31, 32, 53, 60, 61, 62, 66), which only two philosophical works received permanent form in print, Maimonides' "Moreh" (24), and Albo's "'Iḳḳarim" (38). Very few belletristic works appeared (75, 80); history is represented by Eldad ha-Dani (7) and the "Yosippon" (8); and science by Avicenna (81), in the most bulky Hebrew book printed in the fifteenth century. It is characteristic that the only book known to be printed during its author's lifetime was the "Nofet Ẓufim" of Judah b. Jehiel (9), one of the few Hebrew works showing the influence of the Renaissance. It is doubtful whether Landau's "Agur" was issued during the author's lifetime, though it may have been printed with the aid of his son Abraham, who was a compositor in Naples at the time. Very few works went into a second edition, Maḥzor Romi (36, 42, 95) and the tractate Beẓah (30, 90) being the chief exceptions. The reprinting of Beẓah seems to show that this treatise was the one selected then, as it is now, for initial instruction in the Talmud.

As regards the second class of incunabula of Jewish interest—such as were printed in other languages than Hebrew—these have never before been treated, and only a few specimens can be here referred to. They deal with topics of controversial interest, as the "Contra Perfidos Judeos" of Peter Schwarz (Eslingen, 1475), his "Stella Meschiah" (*ib.* 1477), and the well-known "Epistle" of Samuel of Morocco (Cologne, 1493). Two earlier tractates deal with the

INCUNABULA.

No.	Date.	Author and Title.	Place.	Printer.	Bibliography.	Location.
1	1475, Feb. 5	Rashi, *Pentateuch*	Reggio, Calabria	Abraham Garton	R. 3-5, St. 2342	Pr.
2	" July 3	Jacob b. Asher, *Arba' Turim*	Piove di Sacco	Meshullam Cusi	R. 5-7, St. 1182	B. C. F. G. L. O. Pr. S.
3	1476, July 6	Jacob b. Asher, *Ṭur Oraḥ Ḥayyim*	Mantua	Abraham Conat	R. 9-12, St. 1188	B. Breslau, O. Pr. S.
4	1477, May 16	Levi b. Gershon, *Job*	Ferrara	Abraham dei Tintori	R. 1, St. 1613	B. Berlin Royal, F. G. O. Pr.
5	" June 25	Jacob b. Asher, *Ṭur Yoreh De'ah*	"	"	R. 9-12, 19-22, St. 1186	B. Breslau, O.
6	" Aug. 29	*Psalms* with Ḳimḥi	Bologna	Ḥayyim Mordecai, Hezekiah de Ventura	R. 14, St. 1 (Add. lxxi.), G. 780-94	A. B. Breslau, Ch. F. O. Pr. S.
7	1475-80	Eldad ha-Dani	Mantua	Abraham Conat	St. 924; Luzzatto, *Litt. Or.* 1846, No. 31.	B. O. Padua
8	"	*Yosippon*	"	"	R. 114-20, St. 1549	B. Berlin, C. F. G. Ga. L. N. O.
9	"	Judah b. Jehiel, *Nofet Ẓufim*	"	"	R. 112, St. 1332	A. B. C. F. Ga. L. N. O. P. Pr. S.
10	1476-80	Jedaiah Bedersi, *Beḥinat 'Olam*	"	Estellina Conat	R. 110-1, St. 1283.	A. B. F. O.
11	Before 1480	Levi b. Gershon, *Pentateuch*	"	Abraham Conat, Abraham of Cologne	R. 111, St. 1611	A. B. C. Ch. F. Fr. G. Ga. L. O. P. Pr. S.
12	"	Rashi, *Pentateuch*	Rome (?)	Obadiah, Manasseh, Benjamin	R. 124, St. 2342	B. O. S.
13	"	Nathan b. Jehiel, *'Aruk*	"	Obadiah, Manasseh, Benjamin of Rome.	R. 123, St. 2040; Geiger, *Zt.* iii. 280, iv. 123	B. Breslau, C. F. G. Ga. L. O. Pr.
14	"	Naḥmanides, *Pentateuch*	"	" "	R. 122, St. 1960	B. C. Ch. F. O. Pr. Stras.
15	"	Moses de Coucy, *Semag*	"		R. 122, St. 1796	Breslau, F. O. S.
16	"	Levi ben Gershon, *Daniel*	"		R. 124, St. 1614	B. Breslau, F. Pr. S.
17	"	Solomon b. Adret, *Responsa*	"		R. 126, St. 2272	C. Ch. F. G. O. P. Pr.
18	"	Maimonides, *Mishneh Torah*	"	Solomon b. Judah, Obadiah b. Moses	R. 126-7, St. 1869	A. B. C. Ch. F. G. O. P. Pr. S.
19	"	*Psalms*, unpointed	Italy		R. 128, St. 161; Proctor, No. 7436	B. Munich Royal, O. Pr.
20	"	*Psalms*, unpointed, with *Grace*	"		R. 129, St. 161	Pr.
21	"	D. Ḳimḥi, *Shorashim*	Rome (?)		R. 125, St. 873	Amsterdam Seminary, Pr.
22	"	D. Ḳimḥi, *Isaiah and Jeremiah*	(?)		R. 109, St. 869	Pr.
23	"	Mordecai Finzi, *Luḥot*, tables	Mantua	Abraham Conat	R. 113, St. 1658.	——
24	"	Maimonides, *Moreh Nebukim*	Rome (?)		R. 121, St. 1894.	A. Ch. F. G. L. O. Pr. S.
25	1482, Jan. 26	*Pentateuch* with Onḳelos and Rashi	Bologna	Abraham dei Tintori	R. 22, St. 1; Geiger, *Zt.* v. 99; G. 792-802	B. Berlin, F. N. Y. Pub., N. O. Pr.
26	"	D. Ḳimḥi, *Later Prophets*	Guadalajara	Solomon ibn Alḳabiẓ	Geiger, *Zt.* v. 37; St. 869	B. Breslau
27	"	Jacob b. Asher, *Ṭur Eben ha-'Ezer*	"	"	St. 1190; Häbler, *Icon. Iber*	O.
28	1482-83	*Megillot* with Rashi	Bologna	Abraham dei Tintori	R. 130, St. 158.	Pr.
29	1483, Dec. 19	Talmud Babli *Berakot*	Soncino	Joshua Solomon Soncino	R. 28-34, St. 217, 244, H. B. i. 867	B. F. O. Pr.
30	" Dec. 19	Talmud *Beẓah*	"	"	St. 246.	B. F. O. Vatican
31	1484, Jan. 14	Ibn Gabirol, *Mibḥar ha-Peninim*	"	"	R. 35, St. 2319	A. B. C. F. Fr. G. Munich, N. O. P. Pr. S.
32	" Dec. 12	Jedaiah Bedersi, *Beḥinat 'Olam*	"	"	R. 28, St. 1284; Rabbinovicz, *Ma'amar*, 11	A. B. C. Ch. F. Fr. G. L. Munich, N. O. P. S. *bis*
33	1484-85	*Abot* with Maimonides	"	"	R. 131, St. 228-9	A. B. C. Ch. F. Fr. O. P. Pr. S.
34	1485 (?)	Talmud Babli *Megillah*	"	"	St. 217; Proctor, No. 7296	O.
35	" Aug	Jacob b. Asher, *Ṭur Oraḥ Ḥayyim*	Ixar	Eliezer Alantansi	R. 39, St. 1186	B. F. Pr. S.
36	" Sept	*Maḥzor*, Roman rite, vol. i	Soncino	Joshua Solomon Soncino	R. 46, St. 393	A. B. C. F. L. N. *bis*, O. P. S.
37	" Oct. 15	*Former Prophets* with Ḳimḥi	"	"	R. 40, St. 1, G. 803-7	A. B. Ch. F. Fr. G. L. N. O. P. Pr. S. Strasburg, Stuttgart
38	" Dec. 29	Albo, *'Iḳḳarim*	"	"	R. 114, St. 1443	A. B. Berlin, C. Ch. F. G. Ga. N. O. P. Pr. S.
39	1486	Immanuel Romi, *Proverbs*	Naples	Ḥayyim ha-Levi Ashkenazi	R. 133-4, St. 1058	A. B. Ch. F. G. O. Pr. S.
40	"	*Later Prophets* with Ḳimḥi	Soncino	Joshua Solomon Soncino	R. 131, St. 1-162	B. Ch. *bis*, F. Fr. L. O. P. Pr. S.
41	" April 7	*Tefillat Yaḥid*	"	"	Roest, *Bet ha-Sefer*; H. B. xix. 18	B. S.
41a	"	*Haggadah* ED. PR.	"	"		S. (bound up with 41)
42	" Aug. 21	*Maḥzor*, Roman rite, vol. ii	Casal Maggiore	"	R. 46, St. 393	A. B. C. Ch. F. G. Ga. L. N. *bis*, O. P. Pr. S.
43	" Sept. 8	*Hagiographa* Variorum	Naples	Joseph Günzenhäuser	R. 52, St. 1, 162, 1058, G. 807-14	A. B. F. O. S.
44	1487 (1492)	Rashi, *Pentateuch*	Zamora	Samuel ben Musa, Immanuel	St. 2342	B. Breslau, Pr.
45	"	Jacob b. Asher, *Ṭur Yoreh De'ah*	Ixar	Eliezer Alantansi	St. 1189	B. F. Pr. S.
46	" Mar. 28	*Psalms* with Ḳimḥi	Naples	Joseph Günzenhäuser	St. 2	A. B. Breslau, Ga. Munich Royal, O. Pr. S. Stuttgart
47	" May 16	*Seder Taḥanunim*	Soncino	Joshua Solomon Soncino	R. 51	B. Breslau, O.
48	" June 6	Rashi, *Pentateuch*	"	"	St. 2342	B. Breslau
49	" June 30	*Pentateuch*	Faro, Portugal	Don Samuel Giacon	St. 163, 2781, G. 815-20	B.
50	1488	Bedersi, *Baḳashat ha-Memmin*; Joseph Ezobi, *Ḳa'arat Kesef*, etc.	Soncino	Joshua Solomon Soncino	Wiener, *Ḳohelet Mosheh*, p. 1; *R. E. J.* [xii. 119.	N. P.

INCUNABULA.—*Continued.*

No.	Date.	Author and Title.	Place.	Printer.	Bibliography.	Location.
51	1488, Feb. 23	*Bible*	Soncino	Joshua Solomon Soncino	R. 57, St. 2, G. 820-31	B. Carlsruhe, F. O.
52	"	M. Ḳimḥi, *Mahalak Shibbole ha-Da'at*	"	"	Wiener, *Ḳohelet Mosheh*, p. 1	P.
53	" May 3	Abraham ibn Ezra, *Pentateuch*	Naples	Joseph Günzenhäuser	R. 58, St. 680	B. C. Ch. F. G. O. P. Pr.
54	" Aug. 8	*Maḳre Dardeḳe*	"		St. 622	B. Berlin, Ch. N. O. Pr.
55	" Dec. 19	Moses de Coucy, *Semag*, 2d ed	Soncino	Gershon ben Moses Soncino	R. 61, St. 1797	A. B. Ch. F. Fr. N. O. P. Pr. S.
56	1489	Talmud Babli *Shabbat*	"	Joshua Solomon Soncino	Rabbinovicz *Ma'amar*, 13; St. 217	F.
57	"	Talmud Babli *Baba Ḳamma*	"	"	" "	F.
58	" June 13	Talmud Babli *Ḥullin*	"	"	R. 64, St. 249	Ch. Pr.
59	" July	Naḥmanides, *Pentateuch*	Lisbon	Eliezer Toledano	R. 54, St. 1961	A. B. Ch. F. G. N. O. P. Pr. S. *bis*
60	" July 22	Talmud Babli *Niddah*	Soncino	Joshua Solomon Soncino	R. 66, St. 264	Ch. F. O. P. Pr. S.
61	" Aug.	Kalonymus, *Eben Boḥan*	Naples	Joseph Günzenhäuser, Yom-Ṭob b. Perez, Solomon b. Perez	R. 67, St. 1578	A. B. Berlin, C. G. Ga. O. Pr. S.
62	" Nov. 18	Baḥya ibn Paḳuda, *Ḥobot ha-Lebabot*	"	" " "	R. 78, St. 780	B. C. Ch. F. Fr. G. Ga. L. Munich, O. P.
63	" Nov. 25	Abudarham	Lisbon	Eliezer Alantansi	R. 67, St. 856	B. C. Ch. F. Fr. N. O. P. Pr. S.
64	1490	Jacob ben Asher, *Ṭurim*	Soncino	Solomon b. Moses Soncino	R. i. 138, St. 1182	A. B. Ch. F. Fr. G. N. O. P. Pr. S. *bis*
65	"	*Pentateuch* with Onkelos, etc	Ixar	Solomon Salmati ben Maimon	R. 75, St. 2, G. 831-6	B. N. O. Pr.
66	"	Jeshua Levi, *Halikot 'Olam*	Lisbon		St. 1392	B. N. O.
67	"	Jacob ben Asher, *Ṭur Oraḥ Ḥayyim*	"	Eliezer Toledano	Proctor, No. 9837	B.
68	"	*Pentateuch* with Megillot, etc	Ixar	Eliezer Alantansi	R. 73-5, St. 156	A. B. O.
69	"	*Kol Bo*	Naples		Proctor, No. 7437	A. B. Berlin, Ch. F. G. Ga. O. P. S.
70	" Jan. 23	Naḥmanides, *Sha'ar ha-Gemul*	"	Joseph Günzenhäuser	R. 69, St. 1962	B. Berlin, Munich Royal, O. Pr. S.
71	" Mar. 23	Maimonides, *Mishneh Torah*	Soncino	Gershon ben Moses Soncino	R. 70, St. 1870; Zedner, 582	A. B. C. Ch. F. Fr. G. Ga. P. Pr. S.
72	" July 2	Naḥmanides, *Pentateuch*	Naples	Isaac ben Judah ibn Katorzi	R. 71, St. 1961; Proctor, No. 6741	B. C. Ch. F. Fr. O. P. Pr. S.
73	" Aug.	Ḳimḥi, *Shorashim*	"	Joseph Günzenhäuser	R. 78, St. 873; Proctor, No. 6734	A. B. Berlin, G. N. O. P. Pr. S.
74	" Dec. 12	*Psalms*, *Proverbs*, *Job*	"	Joshua Solomon Soncino	R. 79, St. 2	F. Pr.
75	1490–91	Isaac ibn Sahula, *Mashal ha-Ḳadmoni*	Soncino	Gershon ben Moses Soncino	St. 1151	B. S.
76	1491	*Bible*	Naples	Joshua Solomon Soncino	R. 139, St. 155, G. 847-55	B. Fr.
77	"	*Pentateuch* with accents	"	"	R. 83, St. 3	F. N. Pr. Stuttgart
78	" Feb. 11	Ḳimḥi, *Shorashim*	"	Isaac ben Judah ibn Katorzi	R. 80, St. 873; Proctor, No. 6742; Zedner, 200	A. B. C. Ch. F. G. O. Pr. S.
79	" July	*Pentateuch* with Onkelos, etc	Lisbon	Eliezer Toledano	R. 91-4, St. 2, G. 836-47	A. B. Berlin, F. Ga. N. O. P. Pr.
80	" Oct. 30	Immanuel Romi, *Maḥberot*	Brescia	Gershon Soncino	R. 84, St. 1057	A. B. C. Ch. F. G. Ga. L. N. Y. Pub. N. O. P. Pr. S.
81	" Nov. 9	Avicenna, *Canon*	Naples	Azriel Günzenhäuser	R. 86, St. 767	Amst. B. C. F. G. Ga. L. N. O. P. Pr. S. Stras.
82	1492	*Proverbs* with David ben Yaḥya	Lisbon		R. 143, St. 162	A. F. Fr. G. Pr.
83	"	*Isaiah and Jeremiah* with Ḳimḥi	"	Eliezer Toledano	R. 94, St. 3, G. 855-9	B. O. Pr. S.
84	" Jan. 23	*Pentateuch* with Megillot, etc	Brescia	Gershon Soncino	R. 88, St. 3, G. 865-71	B. O. Pr.
85	" Feb. 28	*Petaḥ Debarai*	Naples		R. 89, St. 634	Pr. Vatican
86	" May 8	*Mishnah* with Maimonides	"	Joshua Solomon Soncino	R. 90, St. 280	B. Ch. F. Fr. L. N. O. P. S.
87	" July	Baḥya ben Asher, *Pentateuch*	"	Azriel Günzenhäuser	St. 777	Amst. B. Ga. P. S.
88	" July 25	*Proverbs* with Targum	Leiria	Abraham d'Ortas	R. 94, 174, St. 3, G. 859-65	B. O. P. Pr.
89	1487–92	J. Landau, *Agur*	Naples		R. 148, St. 1225	A. B. F. Fr. Ga. O. P. Pr. S.
90	1493	Talmud *Beẓah*	Soncino	Gershon Soncino		B.
91	" Nov. 24	*Pentateuch*	Brescia	"	St. 3	B. O.
92	" Dec. 16	*Psalms*	"	"	R. 98, St. 3	Florence
93	1494	*Former Prophets*	Leiria	Abraham d'Ortas	R. 104, St. 4	N. O. P. Pr.
94	" May	*Bible* (?) with accents	Brescia	Gershon Soncino	R. 99-101, St. 3, G. 71 *et seq.*, 871-80	B. Berlin, F. Munich, O. Pr. S.
95	1495	*Maḥzor*, Roman rite, 2d ed	Soncino (Brescia?)	Solomon ben Moses Soncino	R. 149, St. 394	B. F. N. O. S.
96	"	*Tefillot*, German rite	"	"	St. 358	O.
97	"	*Seliḥot*, German rite	"	"	St. 430	B. F.
98	" June 2	Jacob ben Asher, *Ṭur Oraḥ Ḥayyim*	Leiria	Abraham d'Ortas		F.
99	1490-95	*Pentateuch* with Megillot	Ixar	Eliezer Alantansi	R. 143, St. 156	N. O. Pr.
100	1497, Sept. 15	*Seliḥot*	Barco	Gershon Soncino	St. 430	B. F. Fr. Pr.
101	" Nov. 16	Talmud Babli *Sanhedrin*	"	"	St. 273 (Add. lxxvii.)	B.

J.

legend of Simon of Trent (Hain, Nos. 7,733, 15,658), while there exists in Munich an illustrated broadside relating to the blood accusation at Passau, printed as early as 1470. Folz's "Die Rechnung Kolpergers von dem Gesuch die Juden" (Nuremberg, 1491; Hain, No. 7,210) may also be referred to. Chief among the incunabula of this kind, however, are those of Latin translations of the medieval Jewish scientists and philosophers, as that of Abraham ibn Ezra, "De Nativitatibus" (1485, Venice), of Bonet de Latis, Astronomy (1493, Rome), of Maimonides, Aphorisms (Bologna; Hain, No. 10,524), and of Israeli, "De Particularibus Diæctis" (Padua, 1487). One of the most interesting of Latin incunabula is the version of Abraham Zacuto's tables published in Leiria by Abraham d'Ortas (1496).

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G. J.

INDEMNITY: That by which a surety who has been compelled to pay the debt of his principal is reimbursed, either by the principal or from other sources. The rabbinic law recognizes the surety's right to reimbursement (B. B. 174a, b), and also, in certain cases, his right to take steps, before the maturing of the debt, to secure himself against loss. The surety can not recover in case of dispute, unless he has witnesses to the fact that he has paid a debt on behalf of the principal; the production of the joint bond is not sufficient, unless a receipt by the creditor is attached showing that the bond was satisfied by the surety. Where the fact of debt depends for proof upon oral evidence, there must be also proof, by witnesses or by the debtor's admission, of the fact of suretyship.

The right to recover from the debtor's land, sold or encumbered after the date of the bond (see Deed), does not pass by subrogation to the surety upon payment alone; the bond which carries this right must be formally assigned and delivered to him by the creditor, unless the surety has a separate bond of indemnity from the debtor in which he (the debtor) subjects himself and his estate to the surety upon the surety's payment. Should the surety pay the joint bond, but leave the document in the hands of the creditor, he can not recover from the principal, for he is guilty of gross neglect toward him.

Should the surety pay the debt and the principal debtor die before the surety can recover from him, in order to recover from the principal's heirs the surety must show that the principal has not paid the debt himself. He may show the admission of the debtor shortly before his death; or he may show that the debtor actually died under the ban for nonpayment (see Execution).

Should the surety pay the debt after the principal has paid it, he has no remedy; but if the creditor brings proof that he has not been satisfied, and the surety pays under compulsion, the debtor, as the cause of the loss, must reimburse the surety. The law on this subject is, however, full of exceptions and disputed points, and is of little practical value.

What applies to the surety holds good in the case of the "ḳablan," or "undertaker" (one who in form is the principal contractor, though the consideration moves to another; as when A buys in his own name goods that are delivered to B). It also holds good of joint contractors or joint sureties; for each of them is to the extent of half (or some other share, proportionate to the number of sureties) the surety of the other or others, and has therefore the right to reimbursement for whatever he is compelled to pay beyond his just share.

A surety, or ḳablan, who finds that the debtor is wasting his estate can, even before the maturity of the debt, apply to the court for indemnity against the debtor, so as to be secured against the latter's default. A remedy of this sort (an attachment for a debt not due) is wholly unknown to the Talmud, and, like Foreign Attachment, grew up in the age of the Geonim to meet the necessities of times when the Jews were no longer farmers and land-owners, but acted as money-lenders and traders. Whether the surety can, upon the maturity of the debt, call upon the creditor to collect from the principal, and whether the surety is exempt from liability in the event of the creditor's refusal to bring suit, are matters nowhere discussed in the Talmud, and are subjects of dispute among the later authorities.

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S. S. L. N. D.

INDEPENDENT HEBREW, THE. See Periodicals.

INDIA: An extensive region of southern Asia, comprising many countries, races, and sects. Including about 2,800 in the settlement of Aden, which is administered by the presidency of Bombay, there are at present about 21,000 Jews in the whole of India. This number is an insignificant fraction of a population amounting to more than 280,000,000. According to the census of 1901, the following are the official numbers of Jews residing in the various states of India in that year:

Assam	1
Baluchistan (Districts, etc.)	48
Baroda	8
Bengal	1,939
Bengal States	7
Berar	3
Bombay	12,928
Bombay States	991
Burma	685
Central India	24
Central Provinces	127
Hyderabad	13
Madras	45
Madras States	1,288
Mysore	34
North West Frontier Province	4
Punjab	14
Punjab States	10
Rajputana	5
United Provinces	54

From very early times India has been accessible to the West. The navies of Kings Hiram and Solomon possibly visited India; for it is stated that they brought back gold, silver, ivory, apes, and peacocks (I Kings x. 22). These are all Indian products, especially peacocks; and it is interesting to note that the Hebrew word for "peacock," "tukkiyyim," is of Dravidian origin. Caravans of Indian wares passed over the Palestinian frontier in ancient times. The Midianite merchants who purchased Joseph were importing spices, balm, and myrrh.

The Jews of India comprise both Whites and Blacks: the former being racially pure; the latter, of mixed descent. To the White Jews belong the so-called "Jerusalem Jews" of Cochin, who have been reenforced by coreligionists from Europe, and a part of the Beni-Israel of Bombay. The Black Jews are descended from converts from the Hindu race, or are the offspring of marriages between Jews and natives. Just as the Eurasian descendants of the Portuguese of Goa resemble the natives in the color of their skin, so do the Jewish offspring of mixed unions.

The Cochin Jews claim to have come to Malabar from Jerusalem after its destruction, and to have settled at Cranganore, a few miles north of their present location. There they acquired, about 750, a feudal property, sometimes dignified as a "state" (see, however, COCHIN). In 1523 the Portuguese seized Cranganore and fortified it. According to Zain al-Din al-Ma'bari, the Mohammedans in the following year attacked the Jews near Cranganore, and, after killing many of them and destroying their synagogues, drove them with the Portuguese out of the town. The ruin of the Jewish fief, after its existence for a thousand years, was brought about by strife between the White and the Black Jews. One tradition states that there arose dissensions between the brothers of the ruler's household, and one of them sought the aid of a powerful raja, who drove out the Jews or enslaved them. Neither Zain al-Din nor Moens (the latter was the Dutch governor of Cochin from 1771 to 1782) mentions this fraternal struggle. Whichever story is correct, it seems that Joseph Azar, the seventy-second and last feudal ruler, fled with a few faithful followers to Nabo and thence to Cochin. Their flourishing city, which, according to Alexander Hamilton's account, had contained 80,000 families, was ruined, and the survivors went to Cochin. Even to-day the site of Cranganore is avoided by the Jews. Joan Hugo von Lindschotten, a Dutchman, visited Cochin at the end of the seventeenth century. He says: "In Cochin the Jews have fine stone houses; they are first-rate merchants, and are advisers to the king. They possess a synagogue."

In 1662 the Portuguese killed many of the Cochin Jews on account of the sympathy with the Dutch which they had shown when the Dutch ineffectually attacked the city. The following year Cochin was taken by the Dutch, and the Jews received religious liberty. In 1685 the Dutch Jews sent a commission from Amsterdam to investigate the condition of the Jews of Cochin. The report appeared in 1697 under the title "Notisias dos Judeos de Cochim Mandadas por Mosseh Pereyra de Paiva." In 1795 the English became possessors of Cochin. For further particulars of the Cochin Jews and for an account of the Beni-Israel, see BENI-ISRAEL; COCHIN.

Benjamin of Tudela's itinerary contains one of the earliest descriptions of the Black Jews of India. According to him, about 1,000 families lived "in the land of pepper, cinnamon, and ginger." He describes them as honest people who follow the Ten Commandments and the Mosaic code, who read the Prophets, and are good Talmudists and strict observers. Benjamin made his journey between the years 1160 and 1174. Many merchants, sailors, and travelers must have visited India. The Jew Gaspar de las Indias became admiral to Sabayo, the Moorish ruler of Goa, in the fifteenth century. More than one Jew sailed with the flotillas of the Portuguese. Hucefe was the most intimate friend of Alfonso d'Albuquerque. A recent traveler was Rabbi David di-Bet Hillel of Safed, whose travels were published in English at Madras in 1832. G. O.

The first foreign Jew to settle in India was Jacob Semah of Bagdad. He settled at Surat about 1680, where the first English factory was built, and was followed by several more from the same region. Others came from Persia and southern Arabia. A small synagogue was erected and a cemetery acquired. Seeing Bombay growing in commercial importance, Semah removed the seat of his business thither. The synagogue at Surat is now demolished, but the cemetery remains. The new settlers in Bombay were very hospitably received by the Beni-Israel.

An early settler was David SASSOON of Bagdad. Compelled to flee from his native place on account of persecution, he sought refuge in Bombay under British rule. Beginning with little capital, he built up a world-wide business, and almost held the monopoly of the opium trade with China. About fifty years ago nearly all the Jews of Bombay were dependent upon the Sassoon family for their livelihood; but their position is now considerably improved, and they are a body of great commercial importance. There are a few petty merchants and hawkers among them. There are only two Jews in the employ of the government: one in the customs, the other in the engineering department of the municipality.

In Bombay there is a ḥebra ḳaddisha, of which Jacob Elias David Sassoon is the president. Though its chief object is the assistance of the poor Jews of Palestine and Bombay, it seems to have given rise to much the same condition of affairs as the Palestine ḥaluḳḳah. The Sassoon family and others regularly distribute aid to the Jewish poor of the city, and Jacob Elias David Sassoon has bestowed the sum of 75,000 rupees for the erection of a building, the income of which is to be used exclusively in the aid of poor Jews. The Beni-Israel poor are totally excluded from any share in these charities.

The members of the community have no competent rabbis for their religious guides; there are a few, however, who are acquainted with the Gemara and the Shulḥan 'Aruk. Their views are strictly Orthodox. Most of them are from Bagdad. On account of their poverty the poor are sometimes led to change their faith and to accept Christianity, which they abjure as soon as they find some better means of support. They are careful for the Hebrew education of their children. Toward the end of the year 1855 David Sassoon opened a school in which English, Hebrew, and Arabic were taught. In 1860 it was removed to a spacious building with large classrooms, built by David Sassoon in the compound of the Magen David Synagogue at Byculla.

The vernacular of the Beni-Israel is Mahrati; that of the Cochin Jews, Malayalam. The Jews from Bagdad, Syria, and southern Arabia use Arabic; and there are Jews from Persia who speak Persian.

There are also small communities of German, Austrian, and Rumanian Jews who employ the languages of their respective countries. Most of the Arabic-speaking portion of the community is now adopting the use of English. The European Jews holding high government and mercantile offices do not associate much with the others. See BENI-ISRAEL; CALCUTTA. J. E.

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J. G. O.

INDIANA: One of the Central States of the American Union; admitted 1816. The earliest Jewish congregation, the Achduth Vesholom congregation, was established at **Fort Wayne** in 1848. Fort Wayne now (1903) has a second congregation, Shearith Israel, founded in 1878, and a social club. Congregation Ahavath Achim was established at **Lafayette** in 1849 (present rabbi, Morris Feuerlicht, his predecessor having been Joseph Leiser). Lafayette has a second congregation and a social club.

In 1853 the Congregation Bnai Israel was established at **Evansville** (Israel Klein, present rabbi). The first Jewish inhabitants were Abraham Oppenheimer and Sigmund Redelsheimer, who took up their residence there in July, 1840. The first birth occurred in 1846, and the first marriage a year later. In 1848 the congregation Acheluth Veshalum was founded, with twelve members, and in the same year the Broadway Cemetery was purchased, though the first burial did not occur for two years. The present cemetery was purchased in 1885. In 1856 the first temple was dedicated, and the corner-stone of the present temple was laid in 1874, the dedication taking place a year later.

Among the communal societies are the Bikkur Cholim and Kevurath Methim; the Hebrew Relief Society, the Emek Berucha Lodge (founded in 1865), and the Standard Club. Evansville has another congregation, B'nai Moshe (founded 1880); a ladies' Hebrew benevolent society (founded 1859), a cemetery, and a social club. The rabbis of Evansville have been: Joseph Solomon, 1848; Rosenthal, Edward Rubin, 1864–81; Duschner, Israel Aaron, 1883–86; Tobias Schanfarber, 1887–88; Adolph Gutmacher, 1889–91; Samuel Hirshberg, 1891–95; Frederick Cohn, 1896. Among the local celebrities have been Charles Nirdlinger, author, and Mrs. Leopold Levy, wife of the ex-state treasurer. The occupations pursued by the community are commerce, manufactures, banking, and medicine.

Indianapolis, the capital of the state, has a Jewish population of about 4,000. Its first Jewish settlers were Moses Woolf, and Alexander and Daniel Franco, who went there from London about 1850. Its principal congregation was organized in 1856; services were held at first, under Rabbi M. Berman, in a rented room; before 1858 a hall was fitted up, in which, until 1861, Rabbi J. Wechsler officiated. In 1863 Isidore Kalish entered upon the rabbinate, which he occupied for one year. The corner-stone of the new temple was laid in 1865; in 1867 Rabbi M. Messing, the present incumbent, was elected. The building was dedicated Oct. 31, 1868. A new building, rendered necessary by the growth of the congregation, was dedicated Nov. 3, 1899. Indianapolis has four other congregations and various charitable societies, among them a ladies' benevolent society (founded 1859).

Of the other towns in the state, **Anderson** has holy day services; **Attica,** a congregation and burial-ground; **Columbia City,** holy day services; **Elwood,** holy day services and a ladies' Hebrew benevolent society; **Goshen** has a congregation, founded in 1878; **Kendallville,** holy day services; **Kokomo,** a small congregation; **Ligonier,** a congregation, founded in 1864 (present rabbi, Henry Englander, whose predecessor was Julius M. Magil; there are several benevolent and social organizations in Ligonier); **Logansport,** a congregation, founded in 1900; **Madison,** a congregation and a burial-ground; **Marion,** a congregation and a club; **Michigan City, Mount Vernon,** and **Muncie,** a congregation each; Muncie has also a ladies' aid society and a literary association; **Peru,** a congregation, founded in 1870; **South Bend,** a congregation and a ladies' benevolent society; **Terre Haute,** two congregations—Temple Israel (founded in 1890; Emil W. Leipziger, rabbi) and B'nai Abraham (Reuben Horwitz, rabbi); **Vincennes** and **Wabash,** a congregation each.

The Jewish population of the state is estimated at 25,000.

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A.

INDIANAPOLIS. See INDIANA.

INDICTMENT. See ACCUSATORY AND INQUISITORIAL PROCEDURE.

INFAMY. See EVIDENCE.

INFANCY, LEGAL ASPECT OF: Infants, the deaf, and those of unsound mind are always named together, as not liable for torts, nor punishable for offenses, nor competent as witnesses (see ACCIDENT; ASSAULT AND BATTERY; EVIDENCE). For the difficulties encountered in suing infant heirs see DEBTS OF DECEDENTS. The freedom of infants from punishment for crime seems to be silently admitted. There is therefore no need to discuss anything but the validity of contracts (see ALIENATION). A boy over thirteen, and a girl over twelve, years old are of age, provided signs of puberty exist.

The age of competency to contract differs with the kind of contract. A child having no guardian may buy and sell movable property (Giṭ. v. 7); the very rare word "pe'uṭot" (= "children") used here is explained (Giṭ. 59a) to refer to children between six and ten, according to their capacity for business, and the child is given this power in order that he may obtain food and raiment. But later amoraim add that such a child may also make gifts of movable property either "inter vivos" or "mortis causa"; though such ability can not be for his good. But a child that has a guardian, or, according to ReMA's gloss to Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 235, 2, one that is under the care of a householder, can neither buy nor sell without the guardian's or householder's consent. An infant can in no case dispose of land; but if he buys land, pays for it, and takes possession, he becomes the owner; though it is not clear that he may not rescind the purchase (B. B. 137b). An infant can not appoint an attorney; hence all alienations or acquisitions resting on an agency for the infant fall to the ground.

An infant can not become surety for the debt of another. Before the age of twenty an infant can not dispose of lands that have come to him by descent or by gift "mortis causa" (Giṭ. 65a), because a young person anxious to get money would sell his land too cheaply. In the purchase and sale of movable property, and in disposing of lands that have not come by descent or by gift "mortis causa," persons under twenty, though inexperienced in business, are considered as of age. In regard to an infant that has borrowed money, the opinion of later authorities (the Talmud being silent) is divided; some assert, others deny, his liability; while the best opinion distinguishes: if it can be shown that the money was borrowed for necessaries, the debt is binding; otherwise it is not; and if necessaries have been obtained on credit, the debt so incurred is binding. Suit, however, can be brought only after the infant comes of age.

Where an infant sells land, whether acquired or inherited, by deed attested, and dies, the heirs can not impeach the deed and recover the land (see B. B. 154a). But one who has sold ancestral land while under the age of twenty can reclaim it, either before or after that age (*ib.*).

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K. L. N. D.

INFIDELITY. See Unbelief.

INFORMERS. See Moserim.

INFRATIREA. See Periodicals.

INGATHERING, FEAST OF. See Tabernacles, Feast of.

INHERITANCE ("yerushah," "naḥalah").—**Biblical Data:** Among the early Hebrews, as well as among many other nations of antiquity, custom decided that the next of kin should enter upon the possession of the estate of a deceased person. The first-born son usually assumed the headship of the family, and succeeded to the control of the family property (see Primogeniture). When there were no sons, the dying man would appoint a trusted friend as his heir, sometimes to the exclusion of a near relative. Thus, Abraham, when he despaired of having children himself, was about to appoint his slave Eliezer as his heir, although his nephew Lot was living (Gen. xv. 3). Even when there were children, it was within the right of the father to prefer one child to another in the disposition of his property. Sarah, not wishing Ishmael to share in the inheritance with her son Isaac, prevailed upon Abraham to drive Hagar and her son out of her house (Gen. xxi. 10); and Abraham later sent away his children by concubines, with presents, so that they should not interfere in the inheritance of Isaac (Gen. xxv. 6). Jacob, however, as it appears, made no distinction between the sons of his wives and those of his concubines (Gen. xlix.), and included his grandsons Ephraim and Manasseh among his heirs (Gen. xlviii. 5, 6). There could have been no question in those days of a widow inheriting from her husband, since she was regarded as part of the property which went over to the heirs, as is shown by the stories of Ruth, Absalom (II Sam. xvi. 21, 22), Adonijah, and Abishag (I Kings ii. 22; see Levirate Marriage). Nor could there have been a question about daughters inheriting from their father, since daughters were given in marriage either by their father, or by their brothers or other relatives after the father's death, thus becoming the property of the family into which they married (see Daughter in Jewish Law). An exceptional case is mentioned: Job gave his daughters a share in his estate equal to that of their brothers (Job xlii. 15).

Case of Zelophehad.

As a result of the question raised by the daughters of Zelophehad, the following general rules of inheritance were laid down by Moses: "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it" (Num. xxvii. 8-11). Brief though this law is, it allows sufficient latitude for legitimate interpretation by the phrase, "unto his kinsman that is next to him." According to this provision, there are four degrees of hereditary succession—that of the son, the daughter, the brother, and the father's brother. In the case of the daughter, it is stated that when she becomes the heir of her father's estate, she shall marry in her own clan (Num. xxxvi. 6, 7). This restriction was later repealed by the Rabbis (Ta'an. 30b; B. B. 120a). On the right of the first-born to a double share in the inheritance (Deut. xxi. 17) see Primogeniture.

——**In Rabbinic Law:** In accordance with the principles that he who comes first in the order of hereditary succession transmits that right to his descendants, and that the father comes before all his descendants in hereditary succession (B. B. 115a), the Rabbis elaborated the incomplete provisions of the Bible and established the following order of legal heirs: (1) sons and their descendants; (2) daughters and their descendants; (3) the father; (4) brothers and their descendants; (5) sisters and their descendants; (6) the father's father; (7) the father's brothers and their descendants; (8) the father's sisters and their descendants; (9) the father's father's father; and so on (Maimonides, "Yad," Naḥalot, i. 1-3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 276, 1). To this list, which they regarded as implied in the Biblical passages, the Rabbis added another legal heir, the husband, whose right to the inheritance of his wife's possessions was deduced from the term שאר (= "kinsman"; B. B. 111b).

Each of the sons of the deceased receives an equal share of the estate of his father or of his mother, except the first-born of the father, who receives a double share (see Primogeniture). A son born after the death of his father (Yeb. 67a), or one born of illegitimate connections ("mamzer"; *ib.* 22b), is also a legal heir to his father's estate, but the son born of a slave or of a non-Jewess is excluded (*ib.*; Naḥalot, i. 7, comp. iv. 6; Ḥoshen Mishpaṭ, 276, 6; comp. *ib.* 279, 6, and "Be'er ha-Golah," *ad loc.*). An apostate Jew does not lose his right of inheritance, although the court, if it sees fit, may deprive him of his share (Ḳid. 18a; Naḥalot, vi. 12; Ḥoshen Mishpaṭ, 283, 2).

Exceptions.

Where the laws of a non-Jewish state deprive a proselyte of the right of inheritance, the Jewish court may do likewise with an apostate (comp. responsa "Geone Mizraḥ u-Ma'arab" [ed. Müller, Berlin, 1888], § 11, and Weiss, "Dor," iv. 117, 129, and notes). In the case of the death of a son during his father's life, his children inherit his portion of the estate. If one of the sons dies before his mother, and leaves no children, his brothers of the same father but not of the same mother do not inherit the estate of his mother by reason of his right to it. But if he lives even for one hour after his mother's death, he becomes her heir, and on his death his brothers, as his heirs, inherit his portion of his mother's estate (B. B. 114b; Naḥalot, i. 13; Ḥoshen Mishpaṭ, 276, 5).

Where there are neither sons nor sons' children the daughters and their descendants become the rightful heirs. The Sadducees held that the daughter shared in the inheritance when there was only a daughter of a son living, but Johanan b. Zakkai and the other Pharisees decided that the son and all his descendants, whether male or female, should precede the daughter in the right of inheritance (B. B. 115b; comp. Tosef., Yad. ii. 9; Meg. Ta'an. 5). Among the Karaites the daughters always receive an equal share with their brothers in their father's estate (Fürst, "Gesch. des Karäert." part i., § 9, and note; comp. Shab. 116b). The Rabbis, while denying the daughters a share in the inheritance where there are sons, still make ample provision for their maintenance and support as long as they remain unmarried (see Daughter; Ketubah).

When there are no heirs in the descending line, the property is transmitted to the nearest relative in the ascending line. Although the father is not mentioned in the Bible among the legal heirs, the Rabbis did not hesitate to make him precede the brothers of the deceased, mentioned as the next heirs in the absence of either sons or daughters. Philo ("De Vita Moysis," iii. 32) gave as a reason for this omission that it would be an evil omen for father and mother to receive any gain from the inconsolable affliction of the loss of children dying prematurely, but he indirectly intimated their right to be invited to such an inheritance when he conceded it to the uncles (comp. B. B. 108b; Naḥmanides' commentary to Num. xxvii. 8). The mother of the deceased and his brothers of the same mother are excluded from the line of hereditary succession, on the principle that the family is based on relationship to the father and not that to the mother (B. B. 108b).

Husband and Wife.

The husband inherits from his wife, but the wife does not inherit from her husband. Provision is, however, made for her support as long as she remains unmarried (see Husband and Wife; Ketubah). The husband's right of inheritance extends only to property that actually belonged to his wife at the time of her death (see Dowry), but not to property that would have fallen to her had she lived, as, for instance, an expected inheritance from a relative who, however, survived her, or a debt which was not secured by a pledge or by a mortgage (B. B. 125b; Naḥalot, i. 11, and "Maggid Mishneh," *ad loc.*; Shulḥan 'Aruk, Eben ha-'Ezer, 90, 1). As in the case of her sons who died before her death, the husband who dies before his wife is not regarded as her heir to the extent of transmitting her estate to his relatives (B. B. 114b; see RaShBaM and Tos. *ad loc.*; Naḥalot, i. 12). A man does not inherit from his betrothed ("arusah"; Yeb. 29b). Later authorities also made provision against his inheriting his wife's property in case she died childless soon after marriage (see Dowry). The husband does not inherit from his wife if his marriage with her was illegal and carried the punishment of excision ("karet"), but if the punishment involved was only stripes, as in the case of a priest marrying a divorced woman, he does not lose his right of inheritance to her estate (Tosef., Yeb. ii. 3). The husband is also the heir of his apostate wife (Eben ha-'Ezer, 90, 3, gloss; Ḥoshen Mishpaṭ, 283, 2, gloss).

Levirate Connections.

The "yabam" (see Levirate Marriage) who performed his duty by marrying the widow of a brother who died without children became the sole heir to his brother's estate. But he did not receive his brother's share in their father's estate unless the father died before the brother (Yeb. 40a), for his right of inheritance extended only to such property as actually belonged to his brother at the time of his death, and not to property in expectancy (Bek. 52a). If, however, he did not marry his brother's widow, but followed the alternative of performing the ceremony of Ḥaliẓah, he was not entitled to his brother's inheritance, but took an equal share with his other brothers. Later, by an institution established in various Jewish communities as an inducement to one of the brothers to free the widow from her uncertain state, the property of the deceased brother was divided into two equal parts, one part being given to the widow and the other to the yabam who went through the ceremony of ḥaliẓah. There is much difference of opinion regarding the details connected with this institution, and the court that has to deal with such a case is advised to arbitrate between the contending parties (Eben ha-'Ezer, 165, 5, gloss; Mordecai to Yeb. iv. 23; Responsa of Meïr of Lublin, § 11). Where the widow died before any of her deceased husband's brothers either married her or submitted to the ceremony of ḥaliẓah, the heirs of her deceased husband inherited the amount due to her by her "ketubah" (marriage contract) and one-half of the dowry given (at marriage) to her by her father or his heirs ("nikse ẓon barzel"; see DOWRY), while the rest of her property went to her family (Ket. 80a; Naḥalot, iii. 9; Eben ha-'Ezer, 160, 7; comp. Nissim Gerondi, Responsa, §§ 46, 54).

Mere presumption is sufficient to establish the identity of an heir (see ḤAZAḲAH). If two witnesses testify that a man is known as the son of the deceased, though they can not trace the genealogy of the family, the man so known is regarded as the legal heir (Naḥalot, iv. 7; Ḥoshen Mishpaṭ, 280, 1). If, however, the deceased said before death that the claimant was not his son, the latter, although the presumption is in his favor, can not claim a portion in the inheritance. The testimony of the deceased is valid only when it relates to a son, but not when it relates to a brother or to another relative (B. B. 134a). On the other hand, the identity of the deceased and positive proof of his death by two legal witnesses must be established before the heirs are permitted to enter upon his estate (B. M. 38b, 39a; Naḥalot, vii. 4-10; Ḥoshen Mishpaṭ, 285; see TRUSTS AND TRUSTEES).

Testamentary Disposition.

If one said before his death: "This, my son, shall have no portion in my estate," or if he appointed a stranger as his heir in the place of his legal heirs, his declaration is void, for this is against the prescription of the Bible. It is, however, possible for a man to disinherit legal heirs either by preferring one legal heir to another or by bequeathing his entire estate to a stranger in the form of a gift (B. B. 130a, 133b). But such action on the part of a father was regarded with disfavor by the Rabbis (Ḳid. 53a; Naḥalot, vi. 11; Ḥoshen Mishpaṭ, 282; see BEQUEST; WILL).

The heirs enter upon their possession immediately on the death of the deceased. If all the heirs are of age, the division of the property may be proceeded with at once. If, however, there are minors among the heirs, the court appoints a trustee for the minors before the division takes place. If, after the division, a new heir appears, of whose existence the others were unaware, or if a creditor of the deceased collects a debt from the portion of one of the heirs, a redivision of the whole property has to take place (B. B. 106b; Naḥalot, x. 1; Ḥoshen Mishpaṭ, 175, 3-4). Before the division all the heirs are regarded as partners in the estate, and if they all live together each one may spend on his person according to his needs, except in the case of an extraordinary expense, as an expense incurred by marriage, which is counted against him at the division. When there are majors and minors among the heirs, and the majors have improved the property by their toil, they all share alike in the improvement. But if the majors said before they entered upon the estate, "This is what our father left us," thus taking an inventory of the estate, in the presence of the court, any improvement that came to it through their efforts belongs to them only (B. B. 143b). At the time of the division of the property, when appraisement is made of the estate, the garments that were provided for the heirs from the paternal estate are also estimated, but not the garments worn by their wives and children, although these also may have been supplied from the common treasury. The holiday garments, even of their wives and children, are included in the appraisement (B. Ḳ. 11a; see APPRAISEMENT).

Proof of Title.

Heirs whose title to the inheritance is doubtful are excluded in favor of those who can produce certain testimony to their title (Yeb. 38a). If, however, there are two sets of doubtful heirs and the facts can not be determined, the property is divided (B. B. 159b). For instance, a man and his daughter's son were killed, and it is not known who died first; the direct heirs of the man claim that his grandson died first and therefore did not inherit from his grandfather, but left them the only legal heirs; the heirs of the grandson claim that the grandfather died first and that the grandson inherited from him, leaving them, as the heirs of the grandson, sole legal heirs to the estate of his grandfather: in such a case the property is divided between the claimants. Many similar instances are recorded in the Talmud; in some cases the decision is in favor of the present possessor; in others, as in the case cited, the decision is that the property be divided among the various claimants (Yeb. 37b; B. B. 157-159).

The property of a proselyte who has left no children belongs to the first who takes possession of it (see HEFḲER). The property of a criminal who was executed for his crime is not diverted, but belongs to those who would have inherited it in the regular way (Sanh. 48b). If, however, his crime was that of treason, his property may be confiscated (*ib.*). See also AGNATES; FAMILY AND FAMILY LIFE; PATERNITY.

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J. J. H. G.

INITIALS. See ABBREVIATIONS.

INJURIES. See DAMAGE; TORT.

INK (Hebr. "deyo"): The only passage in the Old Testament in which ink is mentioned is Jer. xxxvi. 18. It would evidently, however, be a mistake to conclude that it was unknown in earlier times, for in this passage "deyo" is spoken of as something well known. Perhaps the Hebrew word "katab" presupposes the existence of ink; and ink was certainly known to the ancient Egyptians. It has not been determined how ink was prepared by the ancient Jews; at any rate the Talmudic "deyo" designates no fluid ink, but rather a cake of pigment which had to be made liquid before use. This ink was made chiefly from soot. Oil or balsam-gum was used to change the soot into a tough, pitchy substance (Shab. 23a); and that made with olive-oil was preferred, as it gave the finest pigment.

Gallnuts, first mentioned by Marcianus Capella, are unknown to the Mishnah, but are mentioned in the Gemara. A mineral ink was "ḳalḳantus" (χαλκανθός), which was also used occasionally in Palestine unmixed. As the ancient world had mixed copper sulphate with the ink of gallnuts, R. Meïr (after 100 C. E.), a descendant of Greek proselytes, did the same with deyo, the national ink of the Jews. His object was evidently to make the writing more permanent, since ink with a mineral mixture has the advantage of penetrating the material written upon, although it also gradually destroys it. The writing was probably done with an "'eṭ," which designates not only a metal style, but also a reed pen which corresponds to the Arabic "ḳalam" of to-day. As is still common in the Orient, the scribe used to carry the 'eṭ or stylus together with the "ḳeset ha-sofer," or inkhorn, in his girdle (Ezek. ix. 2–11). He carried also a particular kind of penknife ("ta'ar ha-sofer") wherewith to sharpen his reed pen and to cut the writing-material (Jer. xxxvi. 23).

Bibliography: L. Löw, *Graphische Requisiten und Erzeugnisse bei den Juden*, i. 145 *et seq.*, Leipsic, 1870; Blau, *Studien zum Althebräischen Buchwesen*, pp. 150 *et seq.*, Budapest, 1902.

E. G. H. W. N.

INN: House of entertainment for travelers. In the Bible references are made to lodging-places ("malon") where caravans or parties of travelers stopped for the night (comp. Gen. xlii. 27, xliii. 21; Ex. iv. 24). This does not necessarily imply a separate building; a wall or enclosure to prevent the cattle from straying, with room to pitch tents and with accessibility to a well, would be sufficient to constitute such a lodging-place in early times, when it would scarcely have been to the advantage of any one individual to attempt to make a living out of passing travelers. According to tradition, there was an inn ("gerut"), built by Chimham, near Bethlehem (II Sam. xix. 37–40; but comp. Targum *ad loc.*). By New Testament times the Holy Land had been sufficiently developed to afford opportunity for real inns, which are referred to in the New Testament (Luke x. 34, 35) and in the Talmud under the same word (*πανδοχεῖον*, פונדק). That in both cases the house of entertainment was strictly of the nature of an inn is shown by the fact that there was a special word for "host" or "innkeeper" (*πανδοχεύς*, פנדקי). The good Samaritan left his patient at an inn (Luke x. 34), just as a company of Levites traveling to Zoar left at an inn one of their comrades who had fallen sick (Yeb. xvi. 7). The character of female innkeepers was by no means above suspicion, as in the instance of Rahab, who is credited with being of that calling (Yer. Targ., Josh. ii. 1). Nevertheless, Rabbi Ishmael bar Jose declared that his father used to pray in an inn (Yer. Ber. iv. 7). Cattle as well as men were put up at inns ('Ab. Zarah ii. 1). The ancient inn was probably unfurnished, like the modern khan or caravansary, but probably had arches in the walls in which the travelers could shelter themselves.

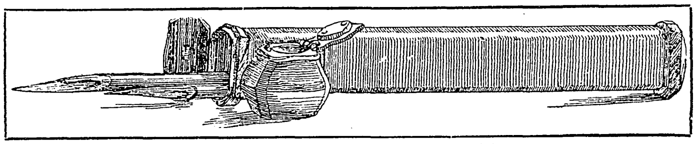
Modern Palestinian Inkhorn and Reed Pens.

In the Middle Ages each Jewish community had a communal inn where wandering travelers who had no acquaintances in the town could put up for a night or two without cost. These would usually be connected with the dancing-hall, or "Tanzhaus," where entertainments too large for private houses were given. Jews' inns occur in early Spanish records, and were probably of this kind. In Paris during the eighteenth century there was a special Jews' inn, or "auberge Juive," where all Jewish travelers had to stop, and which often became the subject of blackmail by the police under the charge of being disreputable (L. Kahn, "Les Juifs de Paris," *passim*). These communal inns were maintained out of the communal funds; wandering beggars being entertained on the ground floor, while paying guests could take rooms on the upper story. The use of Christian inns was often forbidden to Jews in medieval regulations (Gudemann, "Gesch." i. 260). An instance occurs where a Jew in England himself kept an inn (Jacobs, "Jews of Angevin England," p. 153).

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 74, 314; Levy, *Neuhebr. Wörterb.*

G. J.

INNOCENT III. (LOTHARIO CONTI): Pope from 1198 to 1216; born at Anagni in 1161; elected June 8, 1198; died July 17, 1216. A Roman writer said of him, "Thy words are the words of God; thy deeds are the deeds of the devil" (Gregorovius, "Gesch. der Stadt Rom," v. 92). This was eminently true of his conduct toward the Jews. He was the first pope who not only did not protect the Jews, but persecuted them with the utmost cruelty. Feeling obliged to show some pity for the victims of the excesses committed by the crusaders, Innocent, on ascending the pontifical throne, issued a bull ("Sicut Judæis") in which he renewed the prohibitions that had been issued by Clement III. (see Popes). "Although," it read, "the faithlessness of the Jews can not be too much disapproved, they ought not to be excessively oppressed by believers, for they are the living witness of the true religion." He did not, however, conform to this maxim himself; and at his instigation the Lateran Council, over which he presided, dictated the humiliating laws which rendered the Jews the pariahs of humanity; and it especially condemned them to wear Badges.

Believing that the spread of the heretical sects, especially of the Albigenses, in southern France, was due to Jewish influence, Innocent endeavored so to humiliate the Jews that the Christians should shrink from associating with them. To the common accusation of ritual murder, Innocent added new ones of his own invention. "The doors of the Jews," writes he, "are open to bandits, and the Christians are mocked for believing in a crucified peasant" ("Epistolæ," vii., No. 186, ed. Bréquigny, in his "Diplomata," ii. 610). He remonstrated with Philip Augustus for allowing the Jews to possess landed property and employ Christian servants and nurses (*ib.*). In 1205 Innocent censured Alfonso the Noble for the protection granted by that monarch to his Jewish subjects. He wrote, also, to the Count of Nevers, whom he threatened with excommunication if he continued to protect the Jews:

> "The Jews, like the fratricide Cain, are doomed to wander through the earth as fugitives and vagabonds, and their faces must be covered with shame. They are under no circumstances to be protected by Christian princes; but are, on the contrary, to be condemned to serfdom. It is, therefore, discreditable for Christian princes to receive Jews into their towns and villages, and to employ them as usurers in order to extort money from Christians. They [the princes] arrest Christians who are indebted to Jews, and allow the Jews to take Christian castles and villages in pledge; and the worst of the matter is that the Church in this manner loses its tithes. It is scandalous that Christians should have their cattle slaughtered and their grapes pressed by Jews, who are thus enabled to take their portion and to impose the leavings, prepared according to Jewish religious precepts, upon Christians. It is a still greater sin that this wine, prepared by Jews, should be used in the Church for the sacrament of the Lord's Supper. While the Christians are excommunicated for favoring the Jews, and their lands laid under the ban, the Jews are laughing in their sleeves because, on their account, the harps of the Church are hung on willows and the priests are deprived of their revenues" (Epistolæ x. 120, ed. Baluz, II., p. 123).

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G. I. Br.

INNOCENT XI. (BENEDETTO ODESCALCHI): Pope from 1676 to 1689; born at Como in 1611; elected Sept. 21, 1676; died Aug. 12, 1689. That the Jews were not excluded from the results of his keen sense of justice is evidenced in his compelling the city of Venice to release the Jewish prisoners that had been taken by General Morosini in 1685. Still he went so far as to forbid (Oct. 30, 1682) the Jews to engage in banking transactions. However, ultimately convinced that such a measure would cause much misery to the Jews, the enforcement of the edict was twice delayed (Feb. 26, 1683; March 21, 1684). Innocent discouraged compulsory baptisms, which accordingly became less frequent under his pontificate. But he could not abolish altogether the old practise, and on Nov. 12, 1678, the Holy Congregation declared the baptism of a Jewish child, performed by its Christian nurse, to be valid.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 223-226.

G. I. Br.

INNSBRUCK: Capital of Tyrol, Austria. While Jews settled throughout Tyrol, especially in the southern part, as early as the beginning of the fourteenth century, no mention of them at Innsbruck is met with until the end of the sixteenth century. As elsewhere in the country, they were engaged in business, chiefly as dealers in grain and bullion or as money-lenders and brokers. By a special privilege granted by Archduke Ferdinand II. June 11, 1578, Samuel May, descendant of the specially privileged Solomon of Bassano, was permitted to establish himself at the court at Innsbruck, at first for eight years, and then for an additional period; and this privilege was subsequently extended to his children. May and his friends lived in the so-called "Judengasse"; but there never was a ghetto at Innsbruck. In 1748 Maria Theresa expelled from Innsbruck the Jews Uffenheimer and Landauer, although both were prominent purveyors, and the first a court factor. When the Jews were expelled from Hohenems in 1670, the Dannhauser and other families went to Innsbruck. A descendant of the Dannhausers, Wilhelm, was for twenty-four years a member of the municipal council of Innsbruck. Although the Bavarian edict of 1813 (when Tyrol was under Bavarian rule) regulating the condition of the Jews was confirmed by Austria in 1817 (after the latter had again come into possession of Tyrol), the laws against new settlers, the acquisition of real estate, and the holding of public office, remained in force down to the promulgation of the constitution of 1867. The revolt of Hofer in 1809 began at Innsbruck with excesses against the Jews, although Hofer was supplied with funds by the Jew Nathan Elias of Hohenems, and the firm of Arnstein & Eskeles of Vienna.

There is no separate community at Innsbruck, but under the law of 1890 the Jews of the city are included in the community of Hohenems. The Jews of Innsbruck number 40 families, and about 160 individuals, in a total population of 27,056. They have independent schools and religious committees, and have their own synagogue and cemetery.

The neighboring village of Rinn, near Hall, is noted as the place where the child Andreas Oxner was said to have been murdered by Jews July 12, 1462 (see Jew. Encyc. iii. 262, *s.v.* Blood Accusation). The so-called "Judenstein," where the deed was alleged to have occurred, is still a place of pilgrimage. The story, with which many miracles have been connected, has long since been proved to have been a mere invention (Scherer, "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern," pp. 594–596, Leipsic, 1901).

BIBLIOGRAPHY: Tänzer, *Geschichte der Juden in Tirol und Vorarlberg*, 1903, vol. i.; Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, p. 627.

D. A. Tä.

INQUISITION (called also **Sanctum Officium** or **Holy Office**): Court for the punishment of heretics and infidels, established as early as the reigns of the emperors Theodosius and Justinian, though not under that name. Little was heard of this institution until the beginning of the thirteenth century, when, in consequence of the spread of the heretical sect of the Albigenses, it was established in various cities of southern France. Its management was then given into the hands of the Dominicans and Franciscans, of the mendicant orders of friars, who, being severed from all worldly ties, were sure to show themselves pitiless in the persecution of heretics and infidels. Having their time fully occupied with the Albigenses, the inquisitors at first left the Jews unmolested, contenting themselves with occasional autos da fé of Jewish books that had been denounced as heretical. But when the dissenters became more rare, the Inquisition began to persecute backsliding converts from Judaism and Jews who attempted to proselytize. The converts were especially the object of the rigor of the Inquisition from the promulgation, in 1268, of the papal bull "Turbato Corde." In 1274 Bertrand de la Roche was appointed inquisitor of Judaizing Christians in Provence, and in 1285 William of Auxerre was nominated inquisitor for

Origin.

heretics and apostatizing Jews. About 1276 several backsliding converts were burned by order of Nicolas III.; thirteen Jews were burned as heretics in 1288 at Troyes; and at the auto da fé held at Paris March 31, 1310, a converted Jew who had returned to Judaism also died at the stake.

About the same time as in southern France the Inquisition was introduced into Aragon. In 1233 Pope Gregory X. commissioned the Archbishop of Tarragona to appoint inquisitors; and by the fourteenth century there was a grand inquisitor in Aragon. In 1359, when some Jews who had returned to Judaism after conversion fled from Provence to Spain, King Pedro IV. of Aragon empowered the inquisitor Bernard du Puy to sentence them wherever found. One of the most prominent personages of the Aragonese Inquisition was the grand inquisitor or inquisitor-general Nicolas Eymeric. He sentenced the Jew Astruc da Piera, accused of sorcery, to imprisonment for life; and Ramon de Tarrega, a Jew who accepted baptism and became a Dominican, and whose philosophic works Eymeric stigmatized as heretical, he kept imprisoned for two years, until compelled by Pope Gregory XI. to liberate him.

The New Inquisition.

The New or Spanish Inquisition, introduced into the united kingdoms of Castile, Aragon, and Navarre by Ferdinand V. and Isabella the Catholic, was directed chiefly against converted Jews and against Jews and Moors. During the cruel persecutions of 1391 many thousands of Jewish families accepted baptism in order to save their lives. These converts, called "Conversos," "Neo-Christians" ("Christaõs Novos"). or "Maranos," preserved their love for Judaism, and secretly observed the Jewish law and Jewish customs. Many of these families by their high positions at court and by alliances with the nobility excited the envy and hatred of the fanatics, especially of the clergy. After several unavailing attempts to introduce the Inquisition made successively, from the reign of Juan II., by the Bishop of Osma, Alfonso de Espina, and by Niccolo Franco, nuncio of Sixtus IV. at the Spanish court, the Dominicans applied to the young queen Isabella. Alfonso de Hojeda and the papal nuncio exerted all their energies, and succeeded in 1478 in obtaining from Sixtus IV. a bull authorizing Ferdinand and Isabella to choose sundry archbishops, bishops, and other persons, both clericals and laymen, for the purpose of conducting investigations in matters of faith. The king readily gave his consent to a scheme which promised to satisfy his cupidity, while the queen hesitated to sanction its establishment in Castile. It was early in Sept., 1480, that Isabella, urged by Alfonso de Hojeda, Diego de Marlo, Pedro de Solis, and other ecclesiastical dignitaries, finally affixed her signature to the document which established the Inquisition in her dominions. On Sept. 27, 1480, two Dominicans, Juan de San Martin and Miguel de Morillo, were appointed the first inquisitors.

The newly appointed inquisitors together with their assistant, Dr. Juan Ruiz de Medina, and with Diego Merlo, went first to Seville, where the feeling aroused was divided. The "good" Christians and the populace gave the visitors a ceremonious reception; but many nobles, several of whom had intermarried with the Maranos, were terrified at the new arrivals. A number of prominent and wealthy Maranos of Seville, Utrera, Carmona, Lorca, and other places, including Diego de Susán, father of the beautiful Susanna; Benadeva, father of the canon of the same name; Abolafia "el Perfumado," farmer of the royal taxes; Pedro Fernandez Cansino; Alfonso Fernandez de Lorca, Juan del Monte, Juan de Xerez, and his father Alvaro de Sepulveda the Elder, and many others, convened and agreed to oppose the inquisitors. They intended to distribute arms and to win over the people by bribes. An old Jew of their number encouraged them. The conspiracy, however, was betrayed and suppressed in its inception (details of this "Conjurados de Sevilla" are given in Fita, "La España Hebræa," I. 71–77, 184–196).

First Seizure of Maranos.

Many Maranos, on receiving news of the introduction of the Inquisition, went with all their possessions to Cadiz, in the hope of finding protection there; but the inquisitors addressed (Jan. 2, 1481) an edict to Rodrigo Ponce de Leon, Marquis of Cadiz, and to all dukes, counts, grand masters of orders, and knights, as well as to the alcaldes of the cities of Seville, Cordova, Jerez de la Frontera, Toledo, and others in Castile, ordering them to seize and give up all Maranos hidden among them, and to confiscate their property. All persons who refused to obey this edict were to be punished by excommunication and by forfeiture of their property, offices, and dignities (Fita, *l.c.* p. 77). The bands of fugitive Maranos were very numerous; in the territory of the Marquis of Cadiz alone there were 8,000, who were transported to Seville and delivered to the Inquisition. Even during the early days of 1481 many of the wealthiest, most prominent, and learned Maranos, municipal councilors, physicians, etc., had been apprehended, and it had been deemed necessary to transfer the tribunal to the castle of Triana near Seville.

This tribunal, the object of fear and terror for nearly 300 years, began its work; and on Feb. 6, 1481, the first auto da fé at Seville was held with a solemn procession on the Tablada. Six men and women were burned at the stake, probably the same persons whom Alfonso de Hojeda had accused of desecrating an image of Jesus. This zealous Dominican preached at this first auto da fé; but he did not live to see a second one, as he was one of the first victims of the plague which was then raging in Andalusia. A few days later three of the wealthiest and most prominent men of Seville, Diego de Susán (a "gran rabi," with a fortune of 10,000,000 maravedis), Manuel Sauli, and Bartolome de Torralba, mounted the "quemadero," as the stake was called. Many other members of the conspiracy mentioned above were burned soon after: Pedro Fernandez Benadeva; Pedro Fernandez Cansino and Gabriel de Zamora, the two last-named being municipal councilors of Seville; Abolafia "el Perfumado," reputed to be a scholar; Medina el Barbudo, meat commissary at Seville; the municipal councilor Pedro de Jaen and his son Juan del Monte; Aleman Poca Sangre, progenitor of the Alemanes; the wealthy brothers Aldafes, who had been living in the castle of Triana; Alvaro de Sepulveda the Elder and his son Juan de Xerez; and others from Utrera and Carmona. The immense wealth of all the condemned was seized by the royal treasury. At Seville there was at least one auto da fé every month; 17 Maranos were burned on March 26, 1481; many more, a few weeks later; and by the following November nearly 300 had perished at the stake, while 79 were condemned to imprisonment for life. The Inquisition held office also at Cordova and in the archbishopric of Cadiz, where many Jewish heretics, mostly wealthy persons, were burned during the same year.

The Inquisition, in order to set a trap for the unhappy victims, issued a dispensation and called upon all Maranos guilty of observing Jewish customs to appear voluntarily before the court, promising the repentants absolution and enjoyment of their life and property. Many appeared, but they did not obtain absolution, until, under the seal of secrecy and under oath, they had betrayed the name, occupation, dwelling, and mode of life of each of the persons they knew to be Judaizers, or had heard described as such. A large number of unfortunates were thus entrapped by the Inquisition. On the lapse of this decree all those who had been betrayed were summoned to appear before the tribunal within three days. Those that did not attend voluntarily were dragged from their houses to the prisons of the Inquisition. Then a law was issued, indicating in thirty-seven articles the signs by which backsliding Maranos might be recognized. These signs were enumerated as follows:

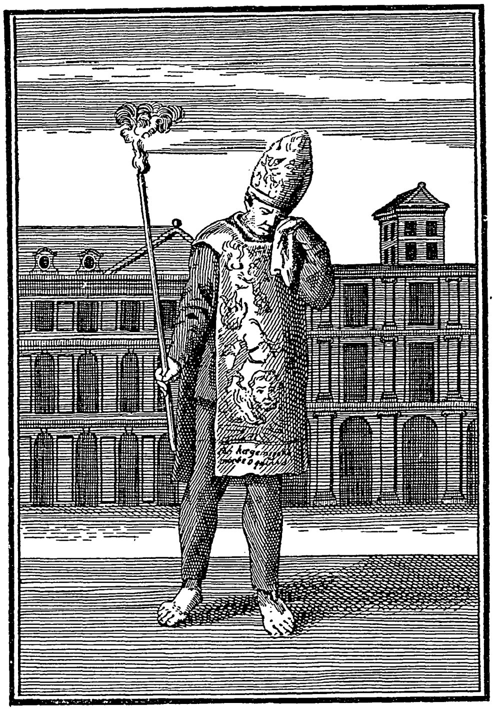

A Sanbenito.
(After Picart.)

Signs of Judaism.

> If they celebrate the Sabbath, wear a clean shirt or better garments, spread a clean tablecloth, light no fire, eat the food ["ani"] which has been cooked overnight in the oven, or perform no work on that day; if they eat meat during Lent; if they take neither meat nor drink on the Day of Atonement, go barefoot, or ask forgiveness of another on that day; if they celebrate the Passover with unleavened bread, or eat bitter herbs; if on the Feast of Tabernacles they use green branches or send fruit as gifts to friends; if they marry according to Jewish customs or take Jewish names; if they circumcise their boys or observe the "hadas" [a Babylonian superstition], that is, celebrate the seventh night after the birth of a child by filling a vessel with water, throwing in gold, silver, pearls, and grain, and then bathing the child while certain prayers are recited; if they throw a piece of dough in the stove before baking; if they wash their hands before praying, bless a cup of wine before meals and pass it round among the people at table; if they pronounce blessings while slaughtering poultry, cover the blood with earth, separate the veins from meat, soak the flesh in water before cooking, and cleanse it from blood; if they eat no pork, hare, rabbits, or eels; if, soon after baptizing a child, they wash with water the spot touched by the oil: give Old Testament names to their children, or bless the children by the laying on of hands: if the women do not attend church within forty days after confinement; if the dying turn toward the wall; if they wash a corpse with warm water; if they recite the Psalms without adding at the end: "Glory be to the Father, the Son, and the Holy Ghost," etc. (see Llorente, "Histoire de l'Inquisition," i. 153, iv. Supplement, 6; "Boletin Acad. Hist." xxii. 181 *et seq.*; "R. E. J." xi. 96 *et seq.*, xxxvii. 266 *et seq.*).

It was easy for the Inquisition, with this mode of procedure, to entrap more and more Maranos. From Seville, the only permanent tribunal, it sent its officers to Cordova, Jerez de la Frontera, and Ecija, in order to track the fugitives and especially to confiscate their property. The two inquisitors at Seville were so cruel that complaints were made to Sixtus IV., who addressed a brief (Jan. 29, 1482) to the royal couple, amending the bull of Nov. 1, 1478, and expressing his dissatisfaction. He declared that but for consideration for their majesties he would depose Miguel de Morillo and Juan de San Martin. He refused a request to appoint inquisitors for the other countries of the united kingdom; nevertheless, hardly two weeks later (Feb. 11, 1482) he appointed Vicar-General Alfonso de San Capriani inquisitor-general for the kingdoms of Castile and Leon, and seven other clericals, including Thomas de Torquemada (Turrecremata) as inquisitors.

Ferdinand and Isabella gave no heed to the pope's urgent recommendation to treat the Maranos more humanely; and they still more strongly disapproved his giving absolution to heretics condemned by the tribunal. Upon this subject Queen Isabella addressed an autograph letter to Sixtus IV., which he answered at length (Feb. 23, 1483). While recognizing her piety, he hinted that the queen was urged to proceed so rigorously against the Maranos "by ambition and greed for earthly possessions, rather than by zeal for the faith and true fear of God." Still, he made many concessions. Although, as he expressly says in the bull of May 25, 1483, he was the only power to whom final appeal could be made in matters of faith, yet, at the request of the Spanish sovereigns, he appointed the Archbishop of Seville, Inigo Manrique, judge of appeals for Spain. This, however, did not prevent the vacillating pope from issuing a few months later (Aug. 2) the bull "Ad Futuram Rei Memoriam," in which he commanded that all Maranos who had repented at Rome and had done penance should no longer be persecuted by the Inquisition. The fact that he had permitted as many copies as possible to be made of this bull did not prevent him from repealing it eleven days later (Aug. 13). By way of further concession to the royal couple the pope appointed as officials of the Inquisition only clericals of pure Christian descent and orthodox Catholics in no degree related to Maranos.

On Oct. 17, 1483, Thomas de Torquemada, then sixty-three years of age and prior of a monastery at Segovia, his native city, was appointed inquisitor-general. His chief endeavor was to make the Inquisition more effective. Tribunals were established in quick succession at Cordova, Jaen, and Ciudad Real. At Cordova, seat of the oldest tribunal next to Seville, the first inquisitors were Pedro Martinez de Barrio and Alvar Gonzalez; and one of the first to be condemned was Pedro Fernandez de Alcaudete, treasurer of a church (Ad. de Castro, "Judios en España," p. 118; "Boletin Acad. Hist." v. 401 *et seq.*). The first inquisitors at Jaen were Juan Garcia de Canas, chaplain to their majesties, and Juan de Yarca, prior of a monastery at Toledo. The tribunal at Ciudad Real, whose first inquisitors were Pedro Diaz de Costana and Francisco Sanchez de la Fuente, existed only two years. From Feb. 6, 1484, to May 6, 1485, ten autos da fé were held in that city, the largest being celebrated Feb. 23-24, 1484, and March 15, 1485. On Feb. 23 about 26 Maranos of either sex suffered at the stake, among them Alvaro de Belmonte, Pero Çarça, Maestre Fernando (known as "el Licenciado de Cordova"), and Maria Gonsales la Pampana. Juan Gonsales Pampana, husband of the last-named, was burned in effigy on the following day together with 41 others, some of whom, like him, had fled, and some of whom had died. On March 15, 1485, not less than 8 were burned alive and 54 in effigy. One of the former was Juan Gonsales Escogido, who was reputed to be a rabbi and "Confesor de los Confesos" (Process of Maria Gonsales la Pampana and of Juan G. Escogido, published, after the acts of the Inquisition, in "Boletin Acad. Hist." xx. 485 *et seq.*, xxii. 189 *et seq.*). In May, 1485, the tribunal of Ciudad Real was transferred to Toledo.

Thomas de Torquemada.

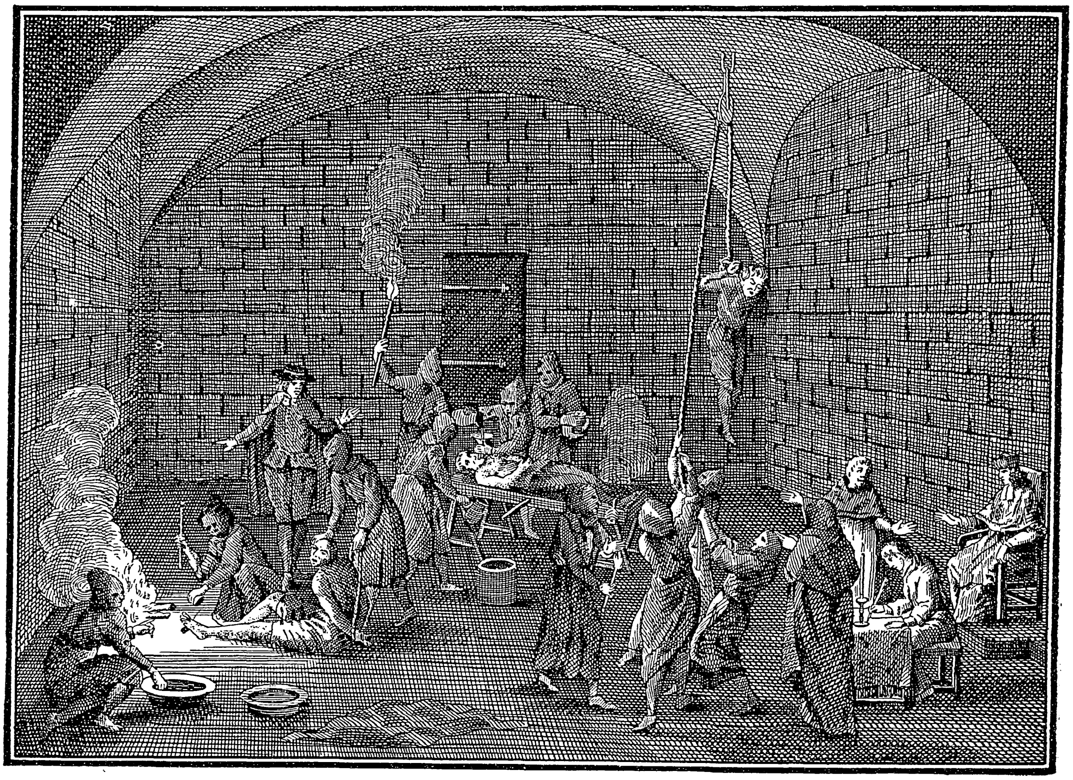

Various Manners of Torturing During the Inquisition.
(After Picart.)

In order to give more uniformity and stability to the tribunal, Torquemada drafted an inquisitorial constitution, "Compilacion de las Instrucciones," containing twenty-eight articles, to which several additions were subsequently made. It provided for a respite of thirty or forty days for those accused of Judaizing, and that all who voluntarily confessed within that time should, on payment of a small fine and on making presents to the state treasury, remain in possession of their property. They had to make their confession in writing before the inquisitors and several witnesses, conscientiously answering all questions ad-

Conditions of Confession.

dressed to them concerning the time and duration of their Judaizing. Thereupon followed the public recantation, which could be made in secret only in rare cases. Those that confessed only after the expiration of the respite were punished by having their property confiscated or by imprisonment for life ("carcel perpetuo") according to the gravity of the offense. Maranos under twenty years of age who admitted that they were obliged by their parents, relations, or other persons to observe Jewish ceremonies were not subject to confiscation of their property, but were compelled to wear for a certain length of time the sanbenito (see AUTO DA FÉ). Those that confessed after the publication of the testimony, but before sentence was pronounced, were admitted to "reconciliation," but were sentenced to imprisonment for life, while those that concealed part of their guilt were condemned to the stake. If a suspected Marano could not be convicted of apostasy he was to be tortured; if he confessed on the rack, he was condemned to death as a Judaizer; but if he recanted his confession or resorted to untruths, he was again subjected to torture.

The prisons of the Inquisition—which, with the instruments of torture, still exist in some cities in Spain, as in Saragossa—were small, dark, damp apartments, often underground. The food of the captives, furnished at their own cost, was both meager and poor; and their only beverage was water. Complaining aloud, crying, or whimpering was rigorously repressed. The punishment inflicted by the Inquisition was imprisonment, either for a stated time or for life, or death by fire. If impenitent the condemned was tied to the stake and burned alive; if penitent he was strangled before being placed on the pile. Flight was considered equivalent to a confession or to a relapse ("relapso") to Judaism. The property of the fugitive was confiscated, and he himself was burned in effigy ("Compilacion de las Instrucciones del Oficio de la S. Inquisicion," Madrid, 1667; Llorente, *l.c.* i. 175 *et seq.*; "R. E. J." xi. 91 *et seq.*).

In Aragon, Catalonia, and Valencia.

With Torquemada the Inquisition was introduced into Catalonia (Oct. 17, 1483); as to Valencia, it had existed there since 1420, the inquisitor being the Dominican Juan Cristobal de Gualbes (Galves). In Aragon the Inquisition could be instituted only with the consent of the Cortes; and its introduction according to the new organization was determined (April, 1484) only after violent debates. Gaspar Juglar, and Pedro Arbues, canon of the metropolitan church of Saragossa, were appointed inquisitors for Aragon, and Pedro d'Epila and Martin Iñigo for Valencia. On May 10, 1484, the first auto da fé at Saragossa was held under the presidency of Maestre Julian, who, according to Lea, is identical with Gaspar Juglar. He was soon after poisoned by the Conversos or Maranos.

Death of Pedro Arbues.

There was violent opposition to the Inquisition throughout Aragon as well as in Catalonia; not only the Conversos and persons descended from Conversos or connected with them by marriage, but Christians also considered the Inquisition as destructive of their liberties. There was so much opposition that the assembled Cortes determined to send a deputation to protest to the king, who remained inflexible, even refusing the enormous sum which the Maranos offered to induce him to revoke the decree confiscating their property. The Maranos in despair then assassinated the inquisitor ARBUES. When the murder became known, the populace proceeded to the ghetto in order to kill the Jews and Maranos, and a fearful massacre would have followed had not the young Archbishop Alfonso de Aragon appeared in time to pacify the people.

This conspiracy incited the Inquisition to horrible activity. Between Dec. 15, 1485, and the beginning of the sixteenth century one or two autos da fé were held nearly every month at Saragossa. Especial severity was exercised toward the instigators of and participants in the conspiracy. Juan de Esperanden first had his hands chopped off, and was then dragged with Vidal de Urango to the market-place, and beheaded. Both were quartered and finally burned June 30, 1486. On Dec. 15 a similar fate befell the scholarly Francisco de S. Fé (a descendant of Jerome de S. Fé), who was held in high esteem by the governor of Aragon. Juan de la Abadia, who had attempted suicide, was dragged through the streets, quartered, and burned Jan. 21, 1487. Four weeks later the Jesuit Juan Martinez de Rueden, in whose possession anti-Christian books in Hebrew were found, was burned; and on April 10, 1492, his relative, the widow of Antonio de Rueda of Catalayud, who had kept the Sabbath and had regularly eaten "ḥamyn" ("potagium vocatum ḥamyn" = חמין or "shalet"), met a similar fate. Gaspar de S. Cruce and Juan Pedro Sanchez, who had escaped to Toulouse, were burned in effigy. During the last fifteen years of the fifteenth century more than fifty autos da fé were held at Saragossa, and during the year in which the Jews were expelled from Spain not less than nine were celebrated there; hundreds of members of the most wealthy and prominent families—those of Sanchez, Caballeria, Santangel, Paternoy, Monfort, Ram, Almaçan, and Clemente—were either burned or sentenced to imprisonment for life (Henry C. Lea, "The Martyrdom of S. Pedro Arbues," New York, 1889; Rios, "Hist." iii. 615–634; "R. E. J." xi. 84 *et seq.*).

The Maranos of Toledo likewise resisted the introduction of the Inquisition; and several of them conspired to kill the inquisitor. In May, 1485, the inquisitors Pero Diaz de la Costana and Vasco Ramirez de Ribera entered Toledo. On June 2 an attack was made on one of them; but he was protected by the populace, who, falling upon the conspirators, De la Torre and his four companions, strangled and hanged them. The inquisitors granted a respite of forty days to the Maranos, which was extended to seventy, in order to afford them the opportunity to give themselves up voluntarily to the Inquisition. At the same time they called together the rabbis, and demanded from them, under oath and on pain of dire punishment, that they pronounce the great excommunication upon all the Jews, and that they recall it only after the Jews had denounced all Maranos following Jewish customs. Some frightened

Jews are said to have betrayed their coreligionists; others, poor, degraded, and filled with hatred against the apostates, denounced them as Judaizers, giving false testimony. Eight or more of these false witnesses were tortured with hot irons at the command of Queen Isabella (Pulgar, "Cron. de los Reyes Catolicos," iii., li. 100; "Boletin Acad. Hist." xi. 297, xxiii. 407).

In Toledo.

There was no lack of victims. On Feb. 12, 1486, occurred the first auto da fé in Toledo in the presence of a large concourse of the people of the city and of the surrounding country. On this day 750 persons were received into the Church; on April 2, 900; on June 11, 750. On Aug. 16 of the same year, 25 persons, including Alfonso Cota and other prominent men, were burned alive; on the following day the pastor of Talavera and a cleric, both of whom were adherents of Judaism, were burned; and on Oct. 15 several hundred deceased persons, whose property had been confiscated by the state, were burned in effigy. At an auto da fé held Dec. 10 following, 950 persons received absolution. On Jan. 15 and March 10, 1487, 1,900 Judaizers were readmitted to the Church. On May 7, 23 persons, including a canon, were burned alive; on July 25, 1488, 37 persons, and two days later 6 Judaizing clericals, shared the same fate. On May 24, 1490, 21 persons suffered at the stake, and 11 were sentenced to imprisonment for life. At a great auto da fé on the following day the bones of 400 Judaizers and many Hebrew books formed the pile for a woman who wished to die as a Jewess, and who expired with the word "Adonai" on her lips. On July 25, 1492, eight days before the expulsion, 5 Maranos were led to the stake, and many others were condemned to imprisonment for life. At an especially large auto da fé held July 30, 1494, 16 persons from Guadalajara, Alcalá de Henares, and Toledo were burned, and 30 were condemned to life imprisonment. In 1496 three autos da fé were held, and in the following year two. All the condemned persons were of course deprived of their property (on Toledo see "Boletin Acad. Hist." xi. 285 *et seq.*, xx. 462).

Before the end of the fifteenth century there were nearly a dozen tribunals in Spain. The one at Guadalupe, province of Estremadura, was established as early as that at Toledo; many Maranos were living there; and the inquisitor, Nuno de Arevato, proceeded rigorously against them. The tribunal existed there for a few years only; but during that time, beginning with 1485, seven autos da fé were held, at which 52 Judaizers were burned alive, 25 were burned in effigy together with the bones of 46 deceased persons, 16 were condemned to imprisonment for life, and many were sentenced to wear the sanbenito, and were deprived of their property.

Opposition in Catalonia.

The Catalonian cities, too, stubbornly opposed the newly organized Inquisition; and in 1486 there were riots at Teruel, Lerida, Barcelona, and Valencia, during which the tribunals were destroyed. It was not until 1487 that the inquisitor-general Torquemada was able to appoint Alfonso de Espina of Huesca inquisitor of Barcelona. De Espina began his activity on Jan. 25, 1488, with a solemn auto da fé, the first victim being the royal official Santa Fé, a descendant of a well-known Jew-hater, Jerome de Santa Fé. On May 2, 1489, the wife of Jacob Monfort, the former Catalonian treasurer, was burned in effigy; and on March 5 and 23, 1490, Louis Ribelles, a surgeon of Falces, together with his children and his daughter-in-law, was condemned to imprisonment for life; his wife Constancia was burned on March 12 at Tarracona, where a large auto da fé was held on July 18, 1489; and on March 24, 1490, Gabriel Miro (magister in artibus et medicina), his wife Blanquina, the wealthy Gaspar de la Cavalleria, and his wife were burned in effigy. Simon de Santangel and his wife, whom their own son denounced to the Inquisition at Huesca as Judaizers, were burned on July 30, 1490, at Lerida.

Conforming Jews Involved.

In Catalonia the activity of the Inquisition was restricted to a few autos da fé held at Barcelona and some other cities; and the number of victims was limited. The Inquisition was all the more active in Old Castile, where Ferdinand and Isabella, with Torquemada, did their utmost, not to confirm the Maranos in their new faith, but to destroy them and to deprive them of their property. On June 19, 1488, the tribunal of Valladolid held its first auto da fé, at which 18 persons who had openly confessed Judaism were burned alive. The first inquisitors at Segovia were Dr. de Mora and the licentiate De Cañas; and the first victim to be publicly burned was Gonzalo de Cuellar, whose property to the amount of 393,000 maravedis was confiscated by the state treasury. Involved in the process against him were his Jewish relatives, Don Moses de Cuellar, the latter's son Rabbi Abraham and his brother, of Buytrago, as well as Juan (Chalfon) Conbiador (= "changer") and Isaac Herrera, both of Segovia ("Boletin Acad. Hist." xxiii. 323 *et seq.*). At Avila the first victims were the Francos, who were accused of having murdered the child La Guardia. Between 1490 and the end of the century more than 100 persons were burned at Avila as "Judios" or Judaizers, the majority being natives of Avila, with a few from Arevalo, Oropesa, and Almeda; 70 were punished otherwise (see lists of the condemned in Fita, *l.c.* i. 51 *et seq.*).

Torquemada accused even bishops who were of Jewish descent, as Juan Arias Davila, Bishop of Segovia, and Pedro de Aranda, Bishop of Calahorra. During his term of fifteen years he condemned more than 8,000 Jews and Maranos to be burned alive, and more than 6,000 in effigy. His successor, the scholarly Dominican Diego Deza, the friend and patron of Columbus, was equally cruel, condemning many Maranos. On Feb. 22, 1501, a great auto da fé was held at Toledo, at which 38 persons were burned, all of them from Herrera. On the following day 67 women of Herrera and Alcocen were burned at Toledo; a few days previously about 90 Maranos of Chillon were burned at Cordova; and on March 30, 1501, 9 persons were burned at Toledo, while 56 young men and 87 young women were condemned to life imprisonment. In July of the same year 45 persons were burned at Seville, among them a young woman 25 years of age, who was considered a scholar and who read the Bible with her fellow sufferers ("Boletin Acad. Hist." xl. 307 *et seq.*; "R. E. J." xxxvii. 268, xxxviii. 275). Diego Deza, of Jewish descent on his mother's side, despite his cruelty to the Jews, was himself accused of Judaizing. As he was continually ill, Juan, Bishop of Vigue, was appointed grand inquisitor of Aragon, and Francisco de Ximenes, Archbishop of Toledo, was appointed grand inquisitor of Castile, even during Deza's lifetime.

Diego Rodriguez Lucero.

Deza's most pliable tool was Diego Rodriguez Lucero, the inquisitor of Cordova, who enjoyed the special favor of Ferdinand and Isabella. For his espionage and confiscations he received from them "ayudas de Costa" to the value of 20,000 and 25,000 maravedis. He was a monster of cruelty and committed so many atrocities that Gonzalo de Avora wrote to the royal secretary Almazan on July 16, 1507: "Deza, Lucero, and Juan de la Fuente have dishonored all provinces; they have no regard either for God or for justice; they kill, steal, and dishonor girls and women to the disgrace of the Christian religion." In order to curry favor with King Ferdinand, Lucero brought accusations against all persons suspected of being of Jewish blood, regardless of their station in life, and extorted confession on the rack. One of these victims was the young Archdeacon de Castro, whose mother was of an old Christian family, while his father was a Marano; his revenues, amounting to 300,000 maravedis, were divided among Lucero, Cardinal Carvajal, the royal treasurer, and the king's secretary. A bachelor of divinity, Membreque by name, was accused of having publicly preached on the doctrines of Judaism, whereupon Lucero procured a list of the persons who had listened to his sermon, and all of them, 107 in number, were burned alive.

Attempts to Check Lucero.

No one was sure of his life. The prisons were crowded, and large numbers of prisoners were taken to Toro, the seat of the supreme council of the Inquisition. Lucero's principal object was the confiscation of property, as the Bishop of Cordova and many dignitaries of the city stated in a complaint against him which they sent to the pope. The most prominent persons of Cordova requested the inquisitor-general Deza to depose Lucero; and an appeal was made to Queen Juana and her husband, Philip of Austria, who then lived in Flanders. On Sept. 30, 1505, Philip and Juana addressed a cedula to Deza, in which they sharply criticized Lucero's proceedings and suspended the Inquisition until their arrival in Spain. Though this missive was disregarded, Philip's coming filled the Maranos with new hope. At Rome they had bought the Curia; and they had offered 100,000 ducats to King Ferdinand during his sojourn at Valladolid if he would suspend the Inquisition until the arrival of the young couple. At first matters looked very bright for their attempts, and Lucero's conduct was the object of an investigation. Unfortunately, Philip died suddenly, and Lucero, now emboldened, asserted that most of the knights and nobles of Cordova and other cities were Judaizers, and had synagogues in their houses. The highest dignitaries were treated by him like "Jewish dogs." He accused the pious Hernando de Talavera, Archbishop of Granada, who had Jewish blood in his veins, and his whole family, of Judaizing. His relatives were imprisoned, and he himself, who once had been the confessor of Queen Isabella, was compelled with many other converts to go barefoot and bareheaded in procession through the streets of Granada. The exposure brought on an attack of fever, and he died five days later.

Ferdinand, who reascended the throne after Philip's death, was obliged to dismiss Deza, in order to stem the movement against the Inquisition at Cordova; and Ximenes, Archbishop of Toledo, was appointed inquisitor-general in his place (June, 1507). The supreme council of the Inquisition, headed by Ximenes, decided in May, 1508, to imprison Lucero; and he was taken in chains to Burgos and confined in the castle there. The "Congregacion Catolica," consisting of the most pious and learned bishops and other high ecclesiastics of the whole country, was commissioned to investigate the charges against Lucero, and at a solemn session held at Valladolid Aug. 1, 1508, it gave orders for the liberation of all those imprisoned on the charge of Judaizing (Henry C. Lea, "Lucero, the Inquisitor," in "Am. Hist. Review," ii. 611-626; Rios, "Hist." iii. 483 *et seq.*).

Attitude of Charles V.

The grand inquisitor Cardinal Ximenes de Cisneros was not more tolerant toward the Maranos than his predecessor had been; he caused many to be burned and many thousands to be punished by forcing them to perform various acts as penance. A few years after his death the victims of incessant persecution, profiting by the opposition of Castile to the young Charles I. (afterward Emperor Charles V.), sent a deputation, consisting of the most prominent Maranos, to King Charles in Flanders, requesting him to restrict the powers of the Inquisition and to have testimony heard in public. As an inducement to the king they offered him a very large sum, said to have amounted to 800,000 gold thalers. In order to win over the Curia, Gutierrez sent his nephew, Luis Gutierrez, to Rome, where other converts, among them Diego de las Casas and Bernaldino Diez, were working for them. The tolerant Pope Leo X. granted them a bull such as they desired, and which some persons claim to have seen in a Spanish translation. As soon as Charles heard of the intended bull, he made every effort to prevent its publication. He sent word to Leo X. by his envoy Lope Hurtado de Mendoza that the complaints of the converts as well as the expostulations of a few Spanish prelates and of misinformed or interested persons deserved no credit, and that the inquisitor-general for Castile, Adrian, formerly Bishop of Tortosa, who had been appointed May 4, 1518, was much more inclined to moderation than to severity. Furthermore, he stated that the converts had sent a complaint to him against the servants of the Inquisition, and had offered to him, as formerly to his grandfather, a large sum to restrain the tribunal. Moreover, Charles affirmed that under no conditions would he allow a bull restraining the Inquisition to be published in his kingdom. The pope acceded to Charles's demand, issuing the brief of Oct. 12, 1519; and the Inquisition pursued its course unchecked ("Boletin Acad. Hist." xxxiii. 307 *et seq.*; "R. E. J." xxxvii. 269 *et seq.*). Nevertheless, Charles would have restrained the Inquisition in his dominions had not his chancellor Selvagio, who advocated the plan, died. After his death Charles became an ardent protector of the Inquisition. Down to 1538 there were tribunals at Seville, Cordova, Jaen, Toledo, Valladolid, Calahorra, Llerena, Saragossa, Valencia, Barcelona, Cuenca, Granada, Tudela, and at Palma in the Balearic Isles, where the first auto da fé was held in 1506, and 22 Judaizers were burned in effigy. Several Jews were burned alive in 1509 and 1510, and 62 Judaizers were burned in effigy in the following year.

Under the Philips.

The cruel Philip II. favored the Inquisition. One of his grand inquisitors was Fernando de Valdes, formerly Archbishop of Seville, who was unsurpassed for his cruelty. The Cortes in vain repeatedly remonstrated against the terrible abuses of the tribunals and demanded that they be restricted. Philip III. was very weak, and during his reign the Inquisition proceeded still more shamelessly after the unsuccessful attempt of the Duke de Olivares to check it. Under this king as well as under his successor, Philip IV., Jews were burned throughout the realm; every tribunal held at least one great auto da fé each year. The largest number occurred in Andalusia, at Seville, Granada, and Cordova. The fanatical populace gathered in greater multitudes at the autos than at theaters and bull-fights. Every auto was like a great popular festival, to which the knights and representatives of neighboring cities were solemnly invited, the windows of the houses nearest to the quemadero being reserved for them. Great autos were held at Cordova on Dec. 3, 1625; May 3, 1655; and June 29, 1665. Among the large number burned at the first of these was Manuel Lopez, who obstinately resisted all attempts at conversion. At the last-mentioned auto the city spent, according to the bills preserved in the municipal archives, not less than 392,616 maravedis for food served to the inquisitors and their servants, the dignitaries, knights, and invited guests. The auto lasted from seven in the morning till nine at night; and 55 Judaizers were burned, 3 of them alive. In addition 16 were burned in effigy. Under Philip IV. a tribunal was instituted at Madrid, the new capital, and on July 4, 1632, the first auto was held for Judaizers in celebration of the delivery of Elizabeth of Bourbon. One of the largest autos at Madrid took place on June 30, 1680, in the presence of King Charles II. and his young wife. In the previous year, between May 6 and May 28, five autos had been held at Palma, at which 210 "Chuetas" (or Maranos) were condemned to imprisonment for life; and on May 6, 1691, 25 Chuetas were burned there.

Philip V. took the Inquisition under his especial care. During the forty-six years of his reign it celebrated its greatest triumphs. Every tribunal held one and sometimes two or three autos a year for Judaizers. In 1722 three autos were held at Seville, and two each at Murcia and Cuenca; in 1723 three were held at Granada, and two each at Valladolid, Toledo, and Cuenca. During the reign of Philip V. 1,564 persons were burned alive and 782 in effigy, and 11,730 were sentenced to various punishments, ranging from imprisonment for six months to imprisonment for life. Nine-tenths of this number were accused of Judaizing.

Under Ferdinand VI. and Charles III. the power of the Inquisition was more and more restricted. Judaizers were no longer burned; and the terrible auto da fé became less frequent. King Joseph Bonaparte abrogated the Inquisition in 1808, and the Cortes condemned it in 1813; but, to the astonishment of both nations and rulers, Ferdinand VII. reinstituted it. Not until 1834 did the tribunals of the Inquisition disappear completely from Spain; in 1835 its property was devoted to the payment of the public debt. Through the Inquisition Spain was depopulated and impoverished.

In America.

After the discovery of the New World, Spain introduced the Inquisition into her American colonies, and proceeded against the Maranos and Jews who had sought refuge there. One of the first to be condemned by the Inquisition at New Española was Diego Caballero, the son of Neo-Christians from Barrameda. The Inquisition was introduced into Mexico in 1571; and three years later the first auto da fé was held. Between 1574 and 1593 nine autos were held there. At one held Dec. 8, 1596, 60 persons appeared in the sanbenito, and more than 100 at the auto of March 25, 1602. In 1608 Jorge de Almeida was excommunicated "in contumaciam," and in 1645 the young Gabriel de Granada was sentenced (Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 29 *et seq.*; "Trial of Gabriel de Granada," ed. C. Adler, *ib.* No. vii.). In 1646 and the following years autos continued to be held in Mexico; at the first two of these, 71 persons, mostly Judaizers, appeared; at the auto of March 13, 1648, 48 persons, among them Anna Xuarez; and in 1649 many Judaizers were either readmitted to the Church or burned in effigy. In 1659 Diego Diaz and Francisco Botello suffered at the stake as faithful Jews (A. de Castro, "Historia de los Judios en España," p. 214; Puigblanch, "Inquisition Unveiled," p. 106).

There were also tribunals at Lima and Carthagena. One of the first victims at Lima, about 1581, was the physician Juan Alvarez of Zafra, who, together with his wife, children, and father, was burned as a confessor of Judaism. A few years later a similar fate befell Manuel Lopez, also called "Luis Coronado." A great auto da fé was held at Lima Jan. 23, 1639. Of the 63 Judaizers who then appeared 11 (and these were the wealthiest) were burned. Among the martyrs for Judaism on that day were the physician Francisco Meldonado de Silva, also called "Eli Nazareno," and Diego Lopez de Fonseca. At the same time the physician Thomas (Isaac) Tremiño (Trebiño) de Sobremonte was burned at Lima, or, according to another source, at Mexico. In all, 129 autos da fé were held in America; and in the period between 1581 and 1776, 59 persons were burned alive, and 18 in effigy.

The Inquisition was not introduced into Portugal until after many struggles. John III. (1521-57), possessed of the most intense hatred for the Neo-

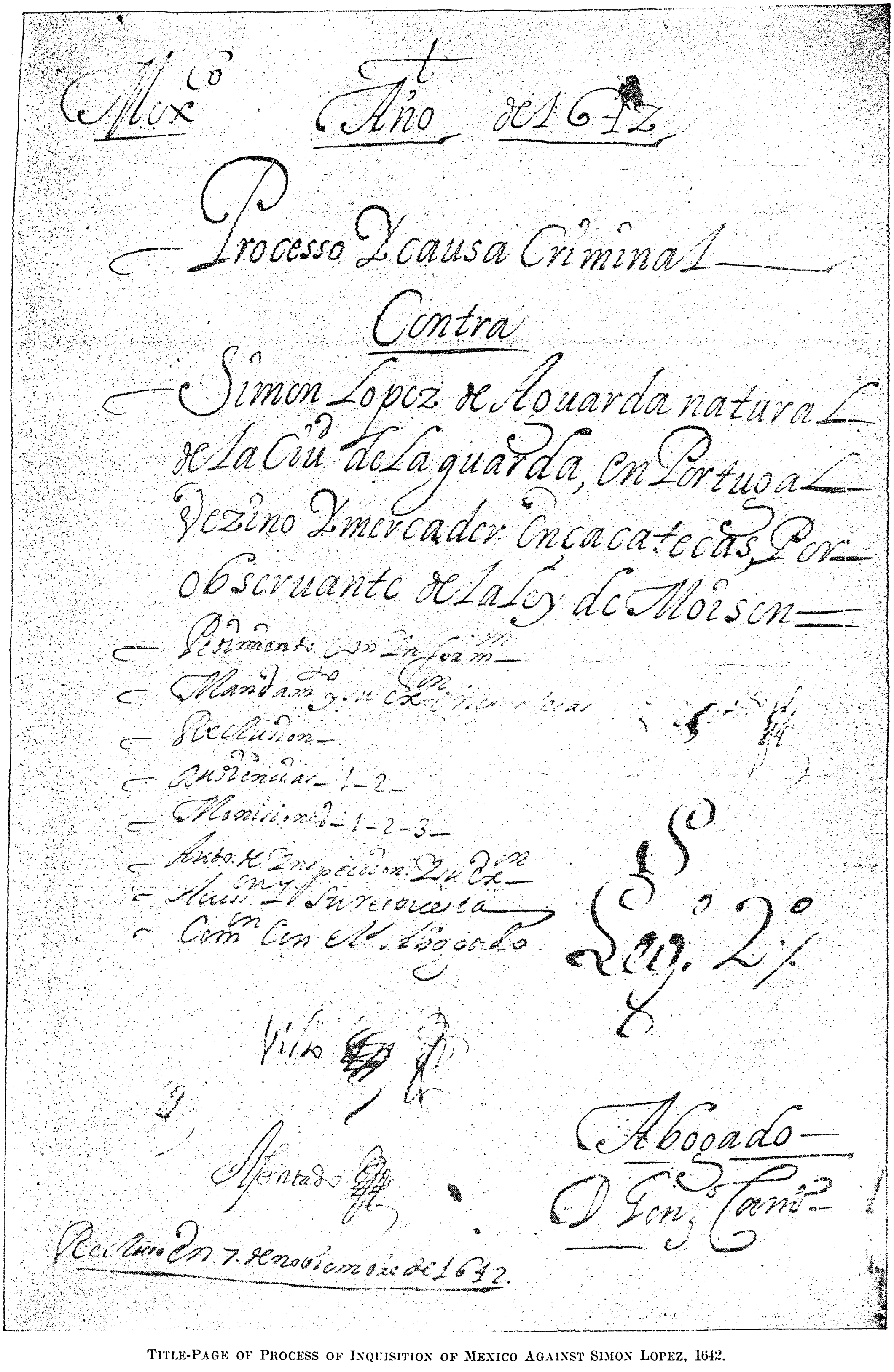

Mex.co Año de 1642

Processo y causa Criminal
Contra
Simon Lopez de Aguarda natural
de la Ciud. de la guarda, en Portugal
vezino y mercader en çacatecas, Por
obseruante de la Ley de Moisen

Pedimento con Inform.n
Mandam.to y su Exe.on [illegible]
Reclusion
Audiencias 1-2
Moniciones 1-2-3
Auto de Inspeccion y su Exe.on
Acus.on y su Respuesta
Com.on con el Abogado

Leg.° 2°

Visto

2

Asentado

Abogado
D. Fern.do Cam.o

Reclusion en 7 de noviembre de 1642

TITLE-PAGE OF PROCESS OF INQUISITION OF MEXICO AGAINST SIMON LOPEZ, 1642.

(In the possession of E. Nott Anable, New York.)

Introduction into Portugal.

Christians, began to intrigue for its establishment in his dominions. He was supported in his schemes by Queen Catherine, a granddaughter of Isabella the Catholic, and especially by a converted Jew named Henrique Nunes, who represented to the king that the greater part of the Neo-Christians were still Jews at heart, and who strongly urged the institution of the tribunal.

A further stimulus to the introduction of the Inquisition was the appearance of the adventurer David Reubeni, who, after circumcision, called himself Solomon Molko (Malcho) and the young Portuguese visionary Diogo Pires, who was so powerfully influenced by Molko. The Maranos, trusting in the Messianic redemption proclaimed by Molko, ventured in their enthusiasm to rescue a few women from the clutches of the Spanish Inquisition. Enraged at this, Selayo, the inquisitor of Badajoz, wrôte to the king (March 30, 1528), beseeching him to follow the example of the neighboring country and to extirpate the Neo-Christian heretics, root and branch. At the same time, the Maranos in Gouvea were falsely accused of having desecrated an image of the Virgin and were subjected to other groundless charges. The king, influenced by these facts as well as by the continued urging of the young queen and of "other powerful lords," as stated in a memorial of the Neo-Christians to the pope, was finally induced to adopt the plan for the introduction of the Inquisition. But Jews were burned in Portugal even before the introduction of the Inquisition. To the great delight of the populace, who arranged for a bull-fight to celebrate the event, the Bishop of Ceuta, a former Franciscan, caused five Maranos who had observed the Mosaic law to be publicly burned in Olivença, which town belonged to his diocese.

John III. Seeks to Introduce It.

The king, in spite of the dissuasion of the noble Bishop Fernando Coutinho of Silves and of Diogo Pinheiro of Funchal, applied to the pope for permission to introduce the Holy Office. In the spring of 1531 the king commissioned Bras Neto, his ambassador at the Curia, to obtain from Pope Clement VII. as quickly and secretly as possible a bull to this effect. At first Bras Neto encountered great opposition; for Cardinal Lorenço Pucci openly declared that King John's chief aim was, as had been that of Ferdinand and Isabella, to get possession of the Maranos' property. Pucci, however, died shortly after, and the bull "Cum ad Nihil Magis," which gratified King John's wishes, was obtained (Dec. 17, 1531). At the suggestion of Affonso, the Franciscan Diogo da Silva, confessor of King John, was appointed grand inquisitor.

Restraining the Neo-Christians.

But it was a far cry from the papal decree to the actual establishment of the Inquisition. Da Silva, who had been appointed grand inquisitor, refused to accept the position, which he detested. In the meanwhile the Neo-Christians, who were kept informed of the progress of affairs by friends in Rome, made preparations to emigrate, although a law issued by John on June 14, 1532, sought to make it impossible for them to leave the country. Every one who should aid or abet the Maranos in their attempt to escape was to be punished with confiscation of property, and any owner of a vessel and any captain who should transport them were to be sentenced to death.

"Bulle de Perdon" of 1533.

As it seemed to the Neo-Christians that they were destined to be killed, they determined to adopt the most extreme measures and to turn to Rome for protection. They sent to that city the talented Marano Duarte de Paz, who obtained first the suspension of the bull, then (Oct. 17, 1532) its abrogation, and finally (April 7, 1533) the bull of pardon ("Bulle de Perdon"). In this the pope pointed out that those who had been baptized by force were not to be regarded as members of the Church, and hence not as heretics; but that, on the other hand, those who had been voluntarily brought into the Church by their parents were to be regarded as Christians, and even if they had nevertheless been educated as Jews were to be treated with consideration and won over to Christianity through kindness and love.

According to this bull all Neo-Christians shared in the edict of pardon and were to be enabled to leave the country with their property. Disregarding the threats of ban and excommunication, John prevented the publication of the bull; and he employed every means to have it repealed. He sent D. Henriquez de Menezes as ambassador extraordinary to Rome. With the aid of Cardinal Santiquatro, Menezes finally succeeded in having the matter investigated by a new commission, consisting of Cardinals Campeggio and De Cesis, in whose knowledge and integrity the pope had full confidence, of Santiquatro and of the Portuguese ambassador. As a result of their report Clement issued a new and much more energetic brief (April 2, 1534), and a few months later (July 26) another brief to the nuncio in Lisbon, ordering him to publish the bull of April 7, 1533, without delay and to effect the liberation of all imprisoned Maranos.

Continued Struggles.

Under Clement's successor, Paul III., a friend to the Jews, the struggle concerning the Inquisition in Portugal was continued. King John, in whose interest the Spanish ambassador at Rome, Count de Cifuentas, and Cardinal Santiquatro were active, left no means untried to induce the pope to repeal the bull of his predecessor. At the same time the representatives of the Neo-Christians, Duarte de Paz and Diogo Rodriguez Pinto (who joined De Paz later), were not idle. Paul decided in Nov. (3 or 26), 1534, that for the present the "Bulle de Perdon" should not be published. He then submitted the matter for further careful investigation to a commission consisting of theologians and jurists, among whom were Cardinals Hieronymo Ghenucci, author of a work in defense of the Neo-Christians, and Jacobo Simonetta, one of the most learned men in the Curia. The majority of this commission expressed itself in favor of the Neo-Christians. At the same time the papal nuncio in Lisbon informed the Curia that the "Bulle de Perdon" had been published throughout the land, but that the king not only refused to liberate those imprisoned for their religious belief, but had made new arrests and had renewed

(June 14, 1535) for three years the law of July 14, 1532, prohibiting emigration.

With John, as with his father Manuel, the chief concern was the property of the Maranos; and for this reason neither father nor son wished them to leave the country. The former desired to baptize them; the latter, to burn them. Knowing this, the pope issued the humane brief of July 20, 1535, in which every one, on pain of excommunication, was forbidden to hinder the emigration of the Maranos. Soon after the issue of this brief the pope made a proposition to King John—it is said on the advice of Diogo Rodriguez Pinto—to grant pardon to all Neo-Christians, even to those imprisoned, and to permit them to leave the country within a year. In case he did this, the pope would permit the king to introduce the Inquisition in the way he desired. John, however, would listen to no concessions of this sort.

Bull of Oct. 12, 1535.

Tired of these endless negotiations, Paul issued (Oct. 12, 1535) a new and decisive bull, similar to the "Bulle de Perdon" of April 7, 1533, in which he suppressed all suits brought against the Neo-Christians, canceled every confiscation of their property, and annulled all sentences against them without regard to place of residence or to any avowals made by them. In short, he declared all Neo-Christians of Portugal to be free. This bull was published in all parts of the country, the king being unable to prevent it. The whole Christian population of Portugal feared the anger of Rome. John, and still more eagerly the Infante Affonso, hastened to liberate the imprisoned Maranos, especially those who had a recommendation from Rome ("Bullar. Roman." ed. Cherubim, i. 712 *et seq.*: Herculano, "Da Origem . . . da Inquisição," ii. 143 *et seq.*).

It was said that the pope was willing to sanction the institution of a tribunal for matters of faith on the following conditions: namely, that the Inquisition should not be an independent institution; that the evidence of servants, low persons, or convicts should not be received; that the testimony of witnesses should not be kept secret; that the prisons should be kept open; that suits should not be brought against deceased persons; that the property of heretics should not fall to the state treasury, but to the heirs of the condemned; and that appeal to the Curia should be permitted (Sousa, "Annæs," p. 459; Herculano, *l.c.* ii. 107 *et seq.*). The hatred of the king toward the Maranos and his greed were too great to permit him to assent to any such conditions. In order to attain his end he turned to his brother-in-law, Emperor Charles V., to secure his intervention with the pope. Accordingly, when Charles entered Rome (April, 1536) as victor over the Turks, he asked the pope as a special favor to grant John's demand. Paul, however, refused, saying that the Maranos of Portugal, who had been forcibly baptized, could not be regarded as Christians.

Bull of May 23, 1536.

Meanwhile Duarte de Paz had been disposed of—not without the knowledge or the connivance of King John—and unfortunately the enormous sums which he had promised the Roman Curia could not be raised by the Neo-Christians. In vain did the nuncio Della Ruvere negotiate with the rich Maranos in Evora; he also put himself in communication with the wealthy Diogo Mendes, who had already made so many pecuniary sacrifices for the sake of his fellow sufferers. Paul could not long withstand the violent demands of the emperor. The Portuguese ambassador at Rome, Alvare Mendes de Vasconcellos, pressed for a settlement of the affair; and on May 23, 1536, the pope issued a bull in which the establishment of the Inquisition in Portugal was definitely announced and by which the bulls of April 7, 1533, and Oct. 12, 1535, were wholly repealed (Aboab, "Nomologia o Discursos Legales," p. 293, the text of which is followed by Manasseh b. Israel, "Humble Addresses," p. 15, in Lucien Wolf, "Menasseh ben Israel's Mission to Oliver Cromwell," p. 95; Sousa, *l.c.* p. 397; *idem*, "Provas," ii. 713 *et seq.*). Paul III., however, imposed, for the first three years, the conditions that the procedure customary in civil courts should be observed; that the names of the accusers and witnesses should not be concealed from the unfortunate Neo-Christians; and that during the first ten years the property of the condemned should be secured to their nearest relatives. John ostensibly acceded to these conditions.

Before the Inquisition began its activity, the humane inquisitor-general Diogo da Silva, who had been recommended by Paul, promulgated a manifesto in which all Maranos were required within thirty days to make a complete confession of faith, under promise of full pardon. Before the thirty days had expired two of the most influential Neo-Christians of Lisbon, Jorge Leaõ and Nuño Henriquez, entered into negotiations with the Infante Louis, the king's brother, for an extension of this period to one year. All the representations, however, of the Infante and the advice of the most important statesmen were disregarded by the king. Thereupon, the "representatives of the Jewish nation," as they are called in documents of the time, appealed from the pope "ignorant of the true state of affairs," as they put it, to the pope whom they would acquaint with the real facts; and they tried to get from him a repeal of the bull of May 23. They declared openly:

> "If your Holiness should disregard the petitions and the tears of the Jewish nation, which we do not indeed expect, we hereby swear before God and before your Holiness with loud lamentations, and we solemnly declare before the whole world, that, since no place has been found where we have been admitted among Christians and since we, our honor, our children, our flesh and blood, have been persecuted, though we have tried to abstain from Judaism, if hereafter tyranny does not cease, we will do that which not one of us would otherwise have thought of; namely, we will return to our Mosaic religion and will abandon Christianity, through the teachings of which we have been forced to take this step.
>
> "We solemnly declare this, in the face of the cruelty to which we are sacrificed; we will make use of the right assured to us by your Holiness, by the cardinal protector, and by the ambassadors of Portugal, and we will all leave our old homes to seek safety and protection among less cruel peoples" (see the memorial in Herculano, ii. 182).

The Maranos were aided considerably in their struggle against the Inquisition by the nuncio Della Ruvere, who pictured the cruel procedure of King John in the darkest colors, and succeeded in persuading the pope to entrust the bull of May 23, 1536,

Further Negotiations.

to a commission for investigation. This commission consisted of Cardinal Ghinucci, Jacobacio, and Cardinal Simoneta. A new nuncio, Hieronymo Ricenati Capodiferro, was sent to Portugal with directions to protect the Neo-Christians and to see that the king punctiliously fulfilled his agreement. In consequence of complaints from Maranos concerning the inhuman treatment to which they were subjected, a brief was issued (Feb., 1537), in which the pope called upon the king, under pain of excommunication, no longer to oppose the emigration of Neo-Christians. It also authorized every one to give the accused help and support. Capodiferro, who was not proof against gifts of money, liberated the Maranos from the dungeons of the Inquisition and helped them to escape to Turkey and to Barbary. In spite of a grand inquisitor and all the machinery for persecution, the efforts of the nuncio practically put a check upon the Inquisition, and the Neo-Christians for a short time enjoyed repose, from which they were aroused by a remarkable incident.

The Lisbon Placard.

In Feb., 1539, placards were found on the doors of the cathedrals and churches of Lisbon, with the words: "The Messiah has not come. Jesus was not the true Messiah." The king and Capodiferro offered rewards of 10,000 (or 5,000) crusados for the discovery of the author of this proclamation. The Maranos, in order to divert suspicion from themselves and to escape the popular fury, posted the following proclamation on the cathedral door: "I, the author, am neither Spaniard nor Portuguese, but an Englishman; and if instead of 10,000 you should offer 20,000 escudos, you would not discover my name." Nevertheless the author was detected in the person of a Marano by the name of Manuel da Costa. Stretched on the rack he confessed everything; and after both his hands had been cut off he was publicly burned in Lisbon. The mild treatment of the Neo-Christians again ceased. The weak and lenient Diogo da Silva was removed; the Cardinal-Infante Henrique, a brother of the king, was appointed grand inquisitor; and the fanatical John of Mello and the immoral John Soares were made inquisitors. In order to win over the Curia, King John sent as ambassador to Rome the unprincipled Pedro Mascarenhas, who, by means of money gifts and promises, enlisted the cardinals on his side. Only the pope remained immovable. He insisted on the recall of the newly appointed inquisitor-general, and, influenced by reports concerning the cruelty of the tribunal, he issued a new bull Oct. 12, 1539, ordaining that the names of the accuser and of the witnesses be told to the accused; that false witnesses be punished; that no one be arraigned on the ground of statements made on the rack; that a commutation of punishment to a loss of property be not allowed without the consent of the condemned; and that appeal to Rome be always permitted.

Bull of Oct. 12, 1539.

This bull remained a dead letter, and John carried on his work with the greatest energy. In a communication to his ambassador, Mascarenhas, he offered to renounce all claim to the property of the condemned for ten full years, if the pope would grant the Portuguese Inquisition the same independence which that of Spain possessed. Scarcely had the ambassador given this letter to the pope, when Hector Antonio, brother of Diogo Antonio, who had come directly from Portugal, brought a complaint concerning the inhuman procedure of the Cardinal-Infante.

First Portuguese Auto da Fé.

The bull of Oct. 12, 1539, was never published. D. Henrique, who was hated by the pope, remained grand inquisitor; and the Holy Office developed an ever greater activity. The first tribunals were established in Lisbon, Evora, and Coimbra. The tribunal in Lisbon, the first inquisitor of which was John of Mello, celebrated its first public auto da fé Oct. 23, 1541. Among those burned was Gonçalo Bandara, a shoemaker who had proclaimed himself a prophet. A few months later the tribunal in Evora, the authority of which extended over Alemtejo and Algave, held its first auto da fé. There the first to suffer death at the stake were David Reubeni and Luis Dias, who had called himself the Messiah and who had imposed upon many Neo-Christians, among them the body-physician of D. Affonso, brother of the Cardinal-Infante.

The prisons of the Inquisition filled rapidly, and pyres burned in many places. The Maranos, bitterly disappointed in their expectations, tried only to limit the power of the tribunal and to have another nuncio sent to Portugal for their protection. To these ends they placed large sums at the disposal of their representative in Rome, Diogo Fernandez Neto. Neto had gained a powerful supporter in Cardinal Parisio, who during his residence in Bologna in the second and third sessions of the "Consil pro Christianis Noviter Conversis" had demonstrated "by reason and law, that considering they [the Jews] were forced to accept baptism and were not converted willingly, they had not fallen, nor do they fall, under any censure" (Aboab, *l.c.* p. 93; Manasseh ben Israel, *l.c.* p. 96). Although Neto had offered to make the pope a present of 10,000 crusados and to give the nuncio 250 crusados every month, and although the pope was strongly urged to take the step by Cardinals Parisio and Carpi, it was only after a stormy debate between the pontiff and the Portuguese minister De Sousa that the pope resolved to appoint a new nuncio. He chose Luis Lippomano, Bishop of Bergamo. Lippomano had not yet reached Lisbon when a remarkable incident occurred, which was exploited by King John to his own advantage. Letters were seized which seriously compromised the agents of the Maranos, the new nuncio, and even the pope himself.

The situation of the Maranos was now hopeless. The hands of the nuncio were tied: he could do nothing for them. Their agent, Neto, languished in prison; the majority of the cardinals, with P. Caraffa (the future Pope Paul IV.) at their head, sided with the king. The Neo-Christians, who had nothing more to lose, then sent to Rome new agents who by large gifts succeeded in winning back many cardinals to their cause. In order to refute the false reports of the Portuguese court and its agents, they in 1544 caused a comprehensive memorial to be prepared at Rome and given to the vice-chancellor, Alexander Farnese, who was friendly to the Jews and was at that time the most influential personage in the Curia.

This memorial, provided with forty-four supplements and containing an enumeration of all the trials and persecutions that the Maranos had suffered from their enforced baptism in 1493 up to the time of the memorial, exists in manuscript ("Symmicta Lusitania," xxxi., xxxii.), in the Bibliotheca da Ajuda and in the Borghesi library at Rome. Herculano, *l.c.* iii. 109 *et seq.*, gives several extracts from it.

Cruelties Perpetrated at Lisbon.

The tribunals proceeded with the greatest cruelty even before the Inquisition was sanctioned. The court at Lisbon, to which all the other courts of the country were subordinate, was presided over by the inquisitor-general John of Mello, the most implacable enemy of the Neo-Christians. The unfortunates, who languished in underground dungeons, had their limbs wrenched off; they were bastinadoed; the soles of their feet were cut open, the cuts were smeared with butter; and their bodies were then held over the flames. The inquisitor in Coimbra was the former bishop of S. Thomas, a Dominican who hated the Neo-Christians with inhuman hatred; and his nephew, a lad of sixteen who could not even write, was his secretary. A rich Marano from Porto, Simon Alvares, who had settled in Coimbra with his wife and children, was imprisoned by the Inquisition after nine years' residence in the city. His little daughter, scarcely ten years old, was placed in front of a brazier of glowing coals and was told that if she did not at once confess that her parents had struck a crucifix in Porto, her hands would be burned off immediately. In her utter fright the innocent child confessed. Alvares and his wife were burned.

The activity of the Inquisition in Coimbra quickly spread over the province of Beira. It sent its agents to Trancoso, of which the richest inhabitants were Neo-Christians, most of whom fled to the mountains. Thirty-five persons, the old and sick, who had been unable to escape, were arrested and thrown into the prisons of the Inquisition. The first inquisitor in Evora was Pedro Alvares de Paredes, a Castilian who had been inquisitor in Llerena, but had been dismissed on account of various irregularities. He possessed a rare faculty for extorting avowals from the accused. He forged letters and read forged decisions to the prisoners, and by this means forced his victims to admit what he demanded of them. In Lamego, the home of many Maranos, the Inquisition was introduced toward the end of 1542, to the indescribable joy of the populace. At the sight of the officers of the Inquisition the Neo-Christians were filled with such terror that most of them fled to Tras-os-Montes, but they were brought back to Lamego. A little later Porto also received a tribunal. The bishop of the diocese, Balthasar Limpo, a Carmelite, was the inquisitor, and he waged a war of complete extermination against the Neo-Christians. Criminals and prostitutes were hired to testify against them. A veritable monster was a certain Francisco Gil, who went about his business of capturing Maranos very craftily. The number of imprisoned Neo-Christians became so large that the jails of the Inquisition could not hold them. In Lisbon the Estaõs, situated on the Rocio place, and several public buildings were utilized as prisons. Seven or eight girls and women were often stretched on the rack in one day. The description which the above-mentioned memorial of the Neo-Christians gives of the cruel procedure of the Portuguese Inquisition in the early years of its unnatural existence wholly agrees with the account of S. Usque in his "Consolaçam," p. 202a. But the efforts of the Neo-Christians finally proved effective. Paul III. once more opposed the deeds of violence and excesses of the Portuguese Inquisition. In place of the weak Lippomano he appointed a new nuncio, Cardinal Ricci de Monte Policiano. King John, however, allowed the new nuncio to enter Lisbon only after a long interchange of communications between the Portuguese court and the Curia (Sept., 1545). The decisiveness of Ricci, who sternly rebuked the Cardinal-Infante, the king, and the prelates for the inhuman procedure of the inquisitors, caused the fight between John and the Curia to be renewed, and fresh cause for strife was furnished by the bull of Aug. 22, 1546, which prolonged that of May 23, 1536, for a twelvemonth and prohibited the confiscation of the property of Neo-Christians for ten more years. The king, although at first not a little angered over this bull, became in the end more submissive. Four of the most prominent Maranos were entrusted by him with a commission to define the conditions under which their fellow believers and sufferers would submit to a religious tribunal. They prepared a document, presented to the king in Jan., 1547, in which they demanded that the long-decreed pardon should be put into effect; that the severe procedure of the Inquisition should be mitigated; and that the names of accusers and witnesses should be communicated to the accused.

Bull of Aug. 22, 1546.

Memorial of the Neo-Christians, Jan., 1547.

"If we should be granted peace," it says, "all Neo-Christians who are now in the country would stay here and those also who are wandering in Galicia and Castile, and many of those who have already settled in Flanders, Italy, and other lands would return; they would establish business houses and resuscitate the commerce, which is now prostrate. . . . The severity of the Spanish Inquisition ought not to be taken as a model. The Portuguese resolve to leave home more quickly; it would be in vain to forbid them to emigrate. Experience has shown how readily they abandon property and everything else and with what fearlessness they defy every danger in order to escape from their birthplace. Without moderation and tolerance few of us will remain in the country. Even in Castile we are not ill treated until we have been found guilty of some crime. . . . To this extent our fellow believers exposed themselves to the dangers of the Inquisition and nevertheless how many escaped from Spain? At present those who flee from Portugal are hospitably received in the different Christian states and are protected with especial privileges, which we formerly did not dare to expect. This, Sire, is our attitude."

This plan proposed by the Neo-Christians was laid before the inquisitors for approval; but they would hear of no concessions. In order to bring the question to a final settlement the Curia resolved to proclaim a general pardon for all Maranos who should publicly confess their adherence to Judaism, and at the same time to order the king to grant them

Submission of the Curia.

a year in which to take their free departure from the kingdom. But to these proposals John would not agree on any conditions. The pope, unable to hold out any longer, finally submitted, although with a heavy heart. Ugolino, a nephew of Cardinal Santiquatro, was sent as commissioner extraordinary to transmit three bulls—(1) for the institution of the Inquisition, (2) the one of pardon (May 15, 1547), and (3) that suspending the privileges granted—to the king and, according to his instructions, to the "chefes da nação," the representatives of the Neo-Christians. (All of these bulls—dated before July, 1547—are preserved in manuscript in the national archives at Lisbon.) This ended the twenty years' struggle. The Inquisition in Portugal had been held in check by the expenditure of enormous sums by the Neo-Christians; and the king finally bought it from Rome by means of still greater sums. As a reward for the cardinals' efforts, several of them received rich preferments and considerable pensions. Cardinal Farnese, the last to be won over by the king, received the bishopric of Visen, which was taken away from Miguel da Silva; and Santiquatro was given an annual pension of 1,500 crusados.

Recantation of Neo-Christians, 1548.

On July 10, 1548, the pardon was published in the Cathedral of Lisbon, and soon afterward the general recantation of the Neo-Christians took place in front of the Church of the Hospitalers. The prisons of the tribunals in Lisbon, Evora, and Coimbra were emptied for a time; and the activity of the tribunals of Porto, Lamego, and Thomar came to an end forever. About 1,800 persons were set free (Herculano, "Da Origem," iii. 304 *et seq.*; "Historia da Inquisição," p. 5; Aboab, *l.c.* p. 293; "Münchener Gelehr. Anzeiger," 1847, No. 79).

After a few years the Inquisition resumed its operations. The Neo-Christians were remorselessly arrested and stretched upon the rack. They enjoyed a short respite during the reign of Sebastian, who allowed them, in return for the enormous sum of 225,000 ducats, to leave the country, and released them for ten years from confiscation of their property. Much more cruel was the procedure of the Cardinal-Infante Henrique, who caused many Maranos to be burned to death. Under his rule they were so sorely oppressed that they complained to the pope, although in vain.

General Pardon of 1604.

After the death of D. Henrique, Portugal fell under Spanish rule, and the Inquisition celebrated its greatest triumphs. On Aug. 3, 1603, a grand auto da fé was held on the Praça Ribeiro in Lisbon, in presence of the viceroy. The Franciscan Diego de la Assencion, who had been convinced of the truths of Judaism by reading the Bible, was burned, together with Thomar Barocas and other persons who sacrificed themselves for their faith. A year later Philip III., in return for the payment of a large sum, interceded with Pope Clement VIII. in behalf of the Maranos; and in a bull dated Aug. 23, 1604, the pope granted a general pardon. As soon as the bull reached Lisbon an auto da fé of 155 persons was arranged; but the accused acknowledged their fault, and were set free (Jan. 16, 1605). Under Philip IV., Lisbon, Evora, and Coimbra had at least one auto da fé every year. At one which was celebrated in Lisbon May 5, 1624, the deacon ("diaconus") Antonio Homom, who had led divine service and preached in a synagogue in Lisbon, was burned. After an auto da fé had been held in Evora on April 1, and one in Lisbon on Sept. 2, 1629, a law was passed (Nov. 17 of that year) permitting Neo-Christians to emigrate without hindrance.

Renewed Activity Under John IV.

King John IV., of the house of Braganza, after the liberation of Portugal from Spanish rule, had, it was claimed, the earnest intention of granting liberty to the Maranos and of stopping the Inquisition (1640); but he was prevented from so doing by the grand inquisitor Francisco da Costa. According to another opinion, the Neo-Christians offered the king a large sum of money if he would suspend the tribunal; but he decided in the negative. However this may have been, the Maranos continued to be tortured, garroted, or burned. On April 2, 1642, two very rich Neo-Christians accused of professing Judaism were burned in the presence of the queen; and on Dec. 15 (22), 1647, Isaac de Castro Tartas, a philosopher, was also burned with five other Neo-Christians, while 60 were condemned to lifelong imprisonment or other punishments. On Dec. 1, 1652, the Portuguese consul-general and author Manuel Fernandes de Villa-Real suffered death by fire in Lisbon, and on Dec. 15, 1658, 90 Neo-Christians appeared at an auto da fé, of whom 6 were burned because they kept the Jewish festivals and would not eat swine's flesh. But, as the English consul Maynard wrote to Thurloe, the secretary of state in London, "their greatest crime was the possession of wealth" ("Collection of State Papers," vii. 567). Two years later (Oct. 17, 1660), at an auto da fé in Lisbon, many Neo-Christians were burned at the stake; and on Oct. 26, 1664, no less than 237 persons appeared at an auto in Coimbra. An attempt to break the power of the tribunal was made at this time by the learned Jesuit Antonio Vieira, who was employed in the state service under John IV., and who exercised great influence over King Pedro, whose tutor he was. For some unknown reason Vieira was degraded by the Inquisition in Coimbra and condemned to prison. Set free after six months' imprisonment, he went to Rome (1669) with the intention of revenging himself on the tribunal. The Jesuit provincial of Malabar, Balthasar da Costa, during his stay in Lisbon undertook to pave the way for Vieira. In a conference with the prince regent Da Costa suggested the means by which Portugal might reconquer India. He advised the prince regent to obtain a general pardon for the Neo-Christians, who would then gladly give him the sums necessary for carrying on the war. The Neo-Christians also were not idle. They put themselves in communication with Manuel Fernandes, the father confessor of Pedro, and came to an agreement with

Attempt to Restrain the Tribunal.

him, of which the chief point was that the Inquisition should no longer keep them in prison nor condemn them. On the advice of Manuel Fernandes, in order to give the matter more authority, the opinions of theologians and of the Jesuits at the University of Coimbra and other colleges were obtained (1673). All spoke in favor of the Neo-Christians. Thereupon, Manuel Fernandes, at the desire of the prince regent, placed the matter before the pope in a document composed by himself; and the Neo-Christians, in accordance with the pontiff's wish, sent a representative to Rome, where Vieira was displaying great activity in their behalf. Their representative was Francisco de Azevedo, who placed abundant means at the disposal of the Jesuits and truthfully described the inhuman procedure of the Inquisition. In the light of these events, Pope Clement X. issued a bull Oct. 3, 1674, which suspended the activity of the Portuguese Inquisition and strictly prohibited every condemnation or confiscation of property.

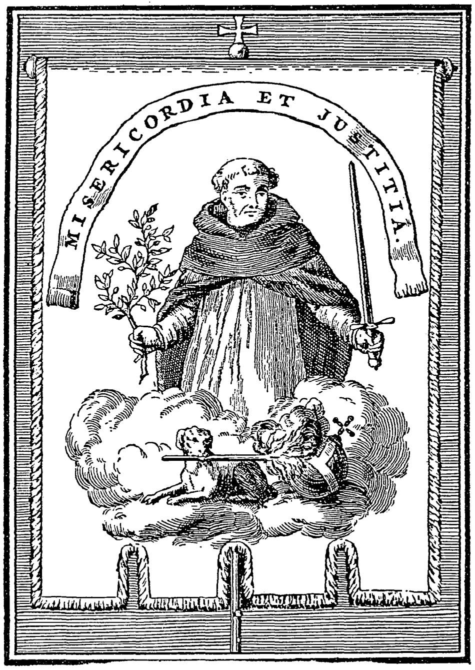
MISERICORDIA ET JUSTITIA.

The Banner of the Inquisition at Goa.
(After Picart.)

Scarcely had this bull become known through the papal nuncio in Lisbon, when the inquisitors and a considerable portion of the Cortes, which had just assembled, urged Pedro to repress the pretensions of the Neo-Christians; and the regent insisted that everything should be restored to "its former state." To this, however, the nuncio could not and would not agree. Dissensions again arose between the Portuguese court and the Curia. The new inquisitor-general Verissimo de Alemcastro, appointed by Innocent XI., Clement's successor, refused to obey the papal command. Thereupon, the pope ordered the nuncio to proclaim again the bull of Oct. 3, 1674, and commanded the inquisitor-general to hand over to the nuncio within ten days all the documents of the tribunals. After long negotiations the Inquisition resumed its activity on the strength of the bull of Aug. 22, 1681; and on May 10, 1682, an auto da fé was held in Lisbon, the first of the new series, and the largest and most horrible in the whole history of the Portuguese Inquisition. The cruelty of the Inquisition is shown by a law of Aug. 5, 1683, according to which children of seven years and upward were to be taken away from all those who had once been placed before a tribunal (Manuel Thomaz, "Leis Extravagantes do Reino de Portugal," p. 188; Kayserling, "Gesch. der Juden in Portugal," pp. 355 *et seq.*).

In the Eighteenth Century.

Even in the eighteenth century backsliding Neo-Christians were burned at the stake in Portugal. In Lisbon, Evora, and Coimbra there were autos in 1701, 1704, and in the following years. At one held in Lisbon Sept. 6, 1705, 60 persons appeared as professors of Judaism, and the Bishop of Cranganor made a speech in which he shamefully attacked Judaism. His accusations were refuted by David Nieto, haham of London. On June 30, 1706, six Judaizers were burned in Lisbon; and on July 9, 1713, an auto da fé was celebrated in that city, at which the inquisitor Francisco Pedroso, in a speech which appeared in print, launched forth into a dogmatic admonition against Jewish faithlessness. At the same time the condemnation of a nun who was accused of being a secret Jewess was the occasion of a veritable revolt among the nuns. The tribunal in Coimbra organized an auto da fé June 17, 1718, at which more than 60 Maranos, all of them from Braganza, were condemned, and some of them, *e.g.*, Manuel Rodriguez de Carvalho and Isabella Mendes, accused of desecrating the host, were strangled and then burned (Ross, "Dissertatio Philos. Qua Inquisitionis Iniquitas Evincitur," Marburg, 1737). An apothecary from Braganza, Francisco Diaz, met a like fate in Coimbra March 14, 1723. On Sept. 1, 1739, 4 men and 8 women were condemned to death by burning, and 35 Judaizers were condemned to imprisonment for life.

The power of the Inquisition was broken by King Joseph. In 1751 he issued a decree to the effect that before trial the prosecutors of the tribunal must inform the accused of the charge against him, and of the names of the witnesses, that the accused should be free to choose his own counsel, that no verdict should be rendered without the approval of the government, and that no further auto should be held. During the great earthquake which destroyed Lisbon (Nov. 1, 1755), the building in which the proceedings of the Inquisition took place fell to the ground. A theater now occupies the site. The Inquisition was completely abolished on March 31, 1821.

In the Portuguese Colonies.

The Portuguese carried the Inquisition to their transoceanic possessions. The wealth acquired by the many Maranos who sought protection there opened up a new field for its activity, and as early as 1555 the Jesuit Belchior Carneiro tried to crush such colonists. Its chief seat was at Goa, in South India, and its first grand inquisitor, the archbishop Gaspar de Leaõ, who issued a proclamation "to the people of Israel" Sept. 29, 1565. In Brazil the Inquisition raged more fiercely than the famine or the plague. A trace of Jewish blood was considered the greatest crime. All Maranos who were found in the Portuguese colonies or on ships bound thither had to be sent back to Portugal; and if no ship was returning at the time, they were taken to Goa and held captive there until a vessel set sail for Portugal. At the auto da fé held at Lisbon on Dec. 15, 1649, 5 Judaizers of Pernambuco were burned. At Rio de Janeiro the Inquisition began its persecution of the Maranos in 1702, when Bishop Francisco da S. Jeronimo of Evora was made governor. From Rio shiploads of Maranos were sent every year to Lisbon and handed over to the Inquisition, or the reverse was the case, and Maranos in Portugal were sentenced to several years' exile in Brazil. Among those who suffered death at the stake were Therese Paes de Jesus (1720), seventy-five years old, wife of Francisco Mendes Simoẽs; Manuel Lopez de Carvalho of Bahia (1726); John Thomas de Castro (1729); and the wife of Francisco Pereira (1731). Many Maranos born at Rio de Janeiro and living there, among them Joseph Gomez de Paredes, an "estudiante de gramatica," twenty-four years of age, together with his elder brother and his sister, twenty years old, were sentenced to imprisonment for life at the auto da fé held at Lisbon Oct. 10, 1723.

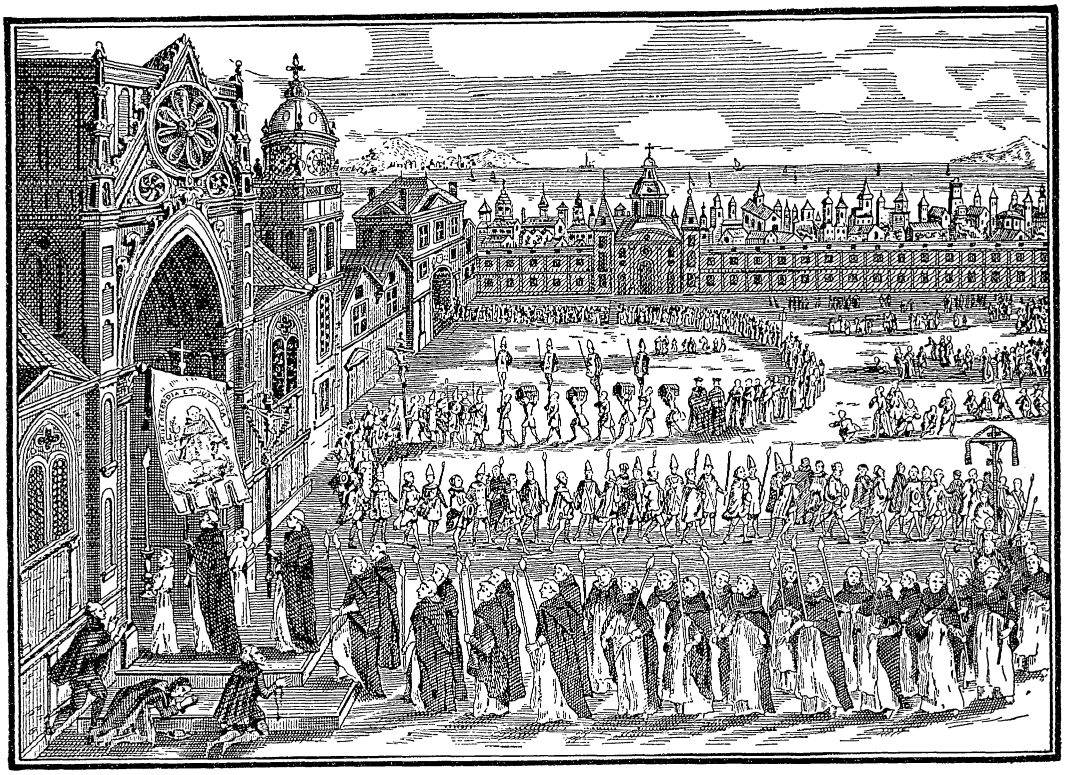

Procession of the Inquisition at Goa.
(After Picart.)

At Rome.

At Rome the Inquisition was first invested with the power which became so fateful to the Roman Jews by the bull "Turbato Corde," issued by Pope Clement IV. July 26, 1267, and confirmed by Gregory X., Nicolas III., and Nicolas IV. It was directed chiefly against the neophytes who returned to Judaism, and also against those Jews who had seduced the neophytes and confirmed them in their purpose. In 1299 the Jews of Rome complained to Pope Boniface VIII. that the inquisitors concealed from them the names of their accusers and of the witnesses; and the pope thereupon protected the Jews, being unwilling that they should be subjected to injustice and oppression.

The later Inquisition began under Pope Paul III., who at the beginning of his reign had protected the Spanish and Portuguese Maranos and had permitted them free sojourn in Rome. In April, 1542, he instituted the "Congregatio Sancti Officii," consisting of six cardinals; and on Sept. 4 of the same year the Franciscan Cornelio of Montalcino, who had embraced Judaism, was burned at Rome by the pontiff's order. The inflexible Pietro Caraffa, Pope Paul IV., who lived only for the Holy Office, made the Italian Inquisition the peer of the Spanish in cruelty. On April 30, 1556, he decreed that all Jews or Maranos arriving from Portugal should be immediately burned; and in the following May, 24 persons, among them seven old men—Simon ibn Menahem, Joseph Oheb, Joseph Papo, Abraham Cohen, Samuel Guascon, Abraham Falcon, and Abraham d'España — together with Solomon Yaḥya Jacob Mozo, Moses Pazo, Solomon Pinto, Solomon Aguades, Abraham Lobo, David Reuben, and the pious Donna Majora were publicly burned at Ancona (Joseph ha-Kohen, "'Emek ha-Bakah," pp. 116 *et seq.*; "R. E. J." xxxi. 222 *et seq.*). After the death of Paul IV. there was a riot in Rome, during which the tribunal of the Inquisition was stormed, the officials maltreated, the documents burned, and the prisons forcibly opened. Pius V. strengthened the tribunal; and Gregory XIII. gave to it new powers over the Jews. On Feb. 9, 1583, Rome witnessed the burning of a Jew, the Marano Joseph Saralbo, born in Portugal, who openly confessed Judaism at Ferrara. The Inquisition likewise had unlimited power under Paul V., Gregory XV., and Clement XI., although the Jews did not suffer from it then.

In France, the Inquisition, which had been abolished, was again instituted by Pius VII. (Aug., 1814), though against Jewish books and not against Jews.

In Sicily.

In Sicily the Inquisition at an early date directed its activity chiefly against the Jews. Emperor Frederick II., who was not friendly to them, although he gathered Jewish scholars at his court, granted the Inquisition in Sicily in 1224 one-third of the property confiscated from the Jews. Pope Clement VI. gave orders in 1344 to his legate in Naples to punish all Jewish apostates severely; and in 1355 Innocent VI. exhorted Francisco da Messina to perform his duties rigorously. The Jews, persecuted by the Inquisition and deprived of their property, appealed in 1375 to the king, who thereupon commanded the inquisitors to keep the captives in the royal prisons only, to require civil judges to take part in the prosecution, and to grant to the condemned the right to appeal. In 1449 Pope Nicolas V. appointed Matteo da Reggio inquisitor, directing him to put to death Jews guilty of apostasy after baptism —then of very frequent occurrence. In 1451 Curio Lugardi, inquisitor of Palermo, compelled the Jews, by virtue of the decree promulgated by Frederick II. in 1224, to provide once a year for the service of the inquisitor and for his official traveling expenses. Even before the introduction of the Inquisition into Spain the above-mentioned law of 1224 was confirmed, at the request of the Sicilian inquisitor, Philip de Barbieri, by Isabella the Catholic at Seville (Sept. 2, 1477) and by Ferdinand of Aragon at Jerez de la Frontera (Oct. 18, 1477). The Inquisition in Sicily, having its chief seat at Palermo, was under the jurisdiction of the inquisitor-general of Spain, and was modeled after the Holy Office in that country. During its existence more than 200 persons were burned alive, and 279 in effigy, while more than 300 individuals were subjected to various lesser punishments. On March 30, 1782, Ferdinand IV., amid the great rejoicing of the Jewish population, abolished the institution.

BIBLIOGRAPHY: There is as yet no history of the Inquisition having especial reference to Judaizers; such a work, which would be highly desirable, could be prepared only after a thorough examination of the records of the Inquisition. These are to be found at Madrid, Simancas, Seville, and Cordova, at Lisbon, Coimbra, and Evora. In addition to the sources mentioned in the text and in the article AUTO DA FÉ, see Javier G. Rodrigo, *Historia Verdadera de la Inquisicion*, Madrid, 1876 *et seq.*; *R. E. J.* xv. 263, xviii. 231 *et seq.*, xliii. 126 *et seq.*; E. N. Adler, in *J. Q. R.* xiv. 698; Cardozo de Bethencourt, *ib.* xv. 251 *et seq.*, xvi. 135 *et seq.* See also SOUTH AND CENTRAL AMERICA.

G. M. K.

INSANITY: Mental disease. Among the Jews the proportion of insane has been observed to be very large. From statistics collected by Buschan he concludes that they are four to six times more liable to mental disease than are non-Jews. Lombroso quotes Servi ("Gli Israeliti di Europa," 1872) to the effect that in Italy there is one insane among 391 Jews, nearly four times as many as among the Catholic population of that country. Verga ("Archivio di Statistico," 1880) shows that in 1870 there was one insane among 1,775 Catholics in Italy, while with the Jews it reached the alarming proportion of one insane in 384 of population. A similar phenomenon has been observed in other countries. In the various provinces of Germany and also in Denmark the percentage of Jewish insane is very large, as is seen from the figures in the appended table:

Country.	Year.	Insane to 10,000.		Authority.
		Christians.	Jews.	
Prussia	1871	Catholics ... 8.84 Protestants. 8.47	16.79	"Preussische Statistik," QI 1883, xxx. 137.
"	1880	Catholics .. 12.37 Protestants. 24.2	38.9	*ib.* 1883, p. xlii.
Berlin	1880	Catholics ... 14.0 Protestants. 18.1	13.9	
Posen	1880	Catholics ... 13.8 Protestants. 17.5	19.3	
Silesia	1880	Catholics ... 19.3 Protestants. 22.1	32.1	
Hanover	1880	Catholics ... 30.8 Protestants. 29.2	62.9	
"	1863	17.1	29.7	Buschan, "Allg. Med. Centralzeitung," 1897, Nos. 9 *et seq.*
Württemberg ..	1863	4.8	6.4	
Bavaria	1863	10.6	19.2	
"	1871	9.8	25.2	
"	1881	9.0	28.6	
"	1883	16.9	31.5	
"	1884	17.0	37.3	
"	1885	16.4	27.19	
Denmark	1863	5.8	33.4	
Italy	1880	5.8	39.0	

In this table the proportion of Jewish insane is in nearly all places very large, in some cases more than double that of the non-Jewish population.

Maximoff and Sikorsky have shown that similar conditions prevail in Russia. Among the troops in Kiev they found the following proportions of insane:

Russians	0.91 per cent insane.
Poles	0.92 " "
Mohammedans	1.06 " "
Jews	2.19 " "

("Proceedings of the Twelfth International Medical Congress," vol. iv., part i., p. 661.)

There are similar statistics for other parts of Russia (see M. A. Ryazanski, "Vrachebnaia Gazeta," 1902, ix. 438-442).

In Vienna.

In Vienna A. Pilcz has recently shown that the Jews have a proportionally larger number of insane than the Gentiles. The figures taken from the records of the First Psychiatric Clinic in that city show that from Jan. 1, 1898, to Aug., 1901, 1,219 patients (723 men and 496 women) were treated for insanity at that institution. Of these 134 (10.99 per cent) were Jews. As to sex, 81 (64.9 per cent) were men and

53 (35.1 per cent) women. The population of Vienna, according to the census of 1900, was 1,648,335, of which 146,113 (8.86 per cent) were Jews. Among the 723 non-Jewish male insane 173 were found to be affected with alcoholic insanity; among the 496 female patients, 22. As not one Jew or Jewess was affected with alcoholism, Pilcz remarks that when the cases of alcoholism are deducted the relative percentage of Jewish insanity is perceptibly increased.

In New York city Frank G. Hyde has collected the statistics of the admission of Jewish insane to the asylums during the period extending from Dec. 13, 1871, to Nov. 30, 1900. He found that of 17,135 males, the total number of cases recorded, 1,722 (10.05 per cent) were Jews. While the percentage of Jews in Greater New York is at the present time (1903) estimated to be about 18 per cent, it must be recalled that up to 1882 there were comparatively fewer Jews there, and that this indicates a higher proportion than 10.05 per cent for the 29 years. Indeed, an analysis of the figures given by Hyde for the five years ending Nov. 30, 1900, shows that the proportion of Jewish insane in New York city is perceptibly larger. During these five years 3,710 insane were admitted to the asylums of the city; 573 (15.44 per cent) of these were Jews.

C. F. Beadles, who has investigated the subject in the Colney Hatch Asylum in London, shows that there appears to be a great preponderance of general paralysis among Jewish males, over 21 per cent of all the male Jews admitted being subjects of that disease, while the proportion of cases of general paralysis among all the males admitted to the hospitals for the insane in England and Wales is only 13 per cent. "It is evident," says Mr. Beadles, "that among the Jewish males, admissions for general paralysis are 60 per cent more frequent than among the non-Jewish English and Welsh." No such disparity has been observed in the case of Jewesses.

General Paralysis.

The frequency of general paralysis in Jews observed by Beadles is confirmed by Hirschl, who found among 200 of his paretic patients 40 Jews, *i.e.*, 20 per cent (Hirschl, "Zur Aetiologie der Progr. Paralysis," in "Jahrbuch für Psychiatrie," xiv. 449). Pilcz also found a large proportion of paretics among the Jews in Vienna: 18.75 per cent of all cases, though this is about the same proportion as among his non-Jewish patients—18.07 per cent. He adds that the Jews' acute struggle for existence, and their peculiar occupations as merchants, speculators, stockbrokers, etc., are etiological factors.

On the other hand, Minor of Moscow has found that general paralysis has been six times more frequent among his Gentile patients than among his Jewish patients. He also cites statistics from the practise of Kajewnikoff and Korsakoff to the effect that among the 2,403 cases of nervous diseases, including 347 Jews, noted by the former he found 48 affected with general paralysis. Only three of the 347 Jewish patients were affected with this disease. He explains this by the fact that 65 per cent of the paretics gave a history of previous syphilis, while among the Jews syphilis was very rare. Among the 2,610 of Korsakoff's patients were 89 Jews. Of these patients 69 were affected with general paralysis, including one Jew. This observer also attributes the infrequency of paresis among Jews to the rarity of syphilis among them, and he shows that in 72 per cent of his paretics could be discerned syphilitic antecedents. Minor summarizes as follows:

In 4,700 Christian patients 124 cases of general paralysis = 2.6 per cent.

In 696 Jewish patients 6 cases of general paralysis = 0.8 per cent.

It thus appears that the whole question resolves itself into the relative infrequency of syphilis among Jews. "In my experience," says George H. Savage of London, "there has been very little general paralysis either among the [Jewish] men or women. Just as other races are affected, general paralytics among Jews have nearly all some history of syphilitic degeneration" ("Jour. of Mental Science," 1900, xlvi. 735).

The infrequency of syphilis among Jewish insane, as among the Jews generally, has been observed repeatedly. In the insane asylums of New York city, as Hyde reports, among the 1,722 Jewish insane only 72 (4.18 per cent) had syphilitic antecedents, which proportion is very low.

In parallel lines it may be mentioned here that alcoholic insanity is only rarely found among Jews. Among 205 patients suffering from alcoholic insanity at the insane asylum in Vienna, Pilcz did not find a single Jew. In the New York city insane asylum Hyde records only 5.51 per cent of alcoholics among the Jewish patients. A similar low proportion is reported by Minor, Korsakoff, Kajewnikoff, and others to be the case in Russia.

According to the observations of Pilcz, Jews are more liable to the acute psychoses of early age than are Gentiles, and moral insanity is rare among them. In London, Beadles observed that insanity following childbirth is more common among Jewish women than among women of other races, being found in 15 per cent of all the Jewish women admitted to the Colney Hatch Asylum, as compared with 6.18 per cent among non-Jewish patients. It was also found by Beadles that insanity appears earlier in Jews of both sexes than in non-Jews: at thirty-seven years of age in Jews as compared with forty-three years in Christians. Relapses occur twice as frequently in Jewish patients discharged from insane asylums as in other patients. Melancholia is said to occur in Jewish patients more often than mania.

Suggested Causes.

The causes of the great frequency of insanity among Jews are differently interpreted by different authorities. Some, like Buschan, see in it a racial characteristic. They show that there is evidence in the Bible that the ancient Hebrews were already great sufferers from mental alienation. They point out that many passages in the Bible indicate that mental alienation was not unknown in Biblical times (see particularly Wilhelm Ebstein, "Die Medizin im Alten Testament," pp. 114-117; also the references to persons "possessed with devils," "lunatics," "men of unclean spirits," etc., in Matt. viii. 16, ix. 32, xii. 22, xvii. 15; Mark v. 2; Luke viii. 27,

xii. 11, and in many other places in the New Testament).

As is the case with all the physical, mental, and intellectual traits of the Jews, consanguineous marriages have been considered a cause of a great part of the insanity among them. The Jews, it is well known, are very neurotic, as is manifested by the frequency of various nervous affections among them (see Nervous Diseases); and the marriage of relatives who are affected by a neurotic taint has been positively proved to be detrimental to the succeeding generation. In one generation the neuropathy may manifest itself as hysteria; in another, as some organic or functional nervous affection, then as insanity, etc. The chances of thus perpetuating the nervous strain in families by consanguineous marriages are therefore greater among Jews than among peoples in whom nervous diseases are less frequent.

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J. M. Fi.

——**Legal Status:** The deaf-mute ("ḥeresh"), the insane ("shoṭeh"), and the minor ("ḳaṭan") are usually classed together in the Talmud as far as their legal standing is concerned. From the rabbinical legal standpoint, not only the confirmed maniac is regarded as insane, but also the idiot or imbecile that shows signs of derangement, as one who persists in unnecessarily exposing himself to danger, or one who destroys his garments for no reason whatsoever. When the derangement is temporary or periodic, the person so stricken is not regarded as totally irresponsible, but is accountable for actions committed in lucid intervals (Ḥag. 3b). A person intoxicated to the degree of unconsciousness is also classed with the insane as regards legal responsibility ('Er. 65a).

Insane Not Responsible.

The insane person is not capable of "willing"; as the Rabbis express it, he "has action, but no thought" (Maksh. iii. 8), and therefore can enter into no transaction which requires consent (Yeb. 31a). He is not responsible for his actions; he can bear no testimony, and the court can pay no attention to claims instituted by him or against him. In all civil and ritual matters he is placed in the same category as the deaf-mute (see Deaf and Dumb in Jewish Law). The court must act as trustee, or appoint a trustee, for the insane, as it does in the case of minors (Ket. 48a).

The marriage of insane persons is not valid, since the consent of both parties is absolutely necessary. A man who becomes insane after marriage can not give a bill of divorce to his wife, nor can he order others to do so (Yeb. 112b). A woman who becomes insane after marriage can, according to the Mosaic law, be divorced, for no consent is necessary on her part (see Divorce). But the Rabbis forbade divorce in such a case, because, if left without a protector, she might become the victim of the lust of wicked people (*ib.* 113b). Her husband, however, is permitted to marry again, even since polygamy has been prohibited. At a later period the Rabbis endeavored to put all possible obstacles in the way of his remarriage, and even demanded the signatures of one hundred rabbis of three different countries before granting him permission to marry again. Rabbis are warned to investigate very carefully before signing such a permission (Shulḥan 'Aruk, Eben ha-'Ezer, 1, 10, Isserles' gloss; "Pitḥe Teshubah," *ad loc.*).

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S. S. J. H. G.

INSCRIPTIONS, GREEK, HEBREW, and **LATIN.** See Paleography.

INSECTS: Under this head are treated the species not described in separate articles under their individual names, as Ant; Bee; Beetle; Fly; Locust; etc.

Centiped: The words "marbeh raglayim" (Lev. xi. 42), rendered by the Revised Version "whatsoever hath many feet," are taken in Ḥul. 67b as the designation of an insect called "nadal," on which Rashi comments: "It is called the hundred-foot" ("me'ah raglayim"). In 'Er. 8b Rashi explains the same phrase as "a creeping thing that has many feet" (L. Lewysohn, "Z. T." p. 322).

Flea ("par'osh"): This insect is mentioned in I Sam. xxiv. 15 and xxvi. 20 in a comparison referring to its insignificance. The meaning of the Hebrew word is not only assured by the authority of the old versions—LXX. ψύλλος; Vulgate, "pulex"—but is also confirmed by the dialects: Arabic, "burghuth"; Syriac, "purta'ana" (transposed from "pur'atana"). R. V. margin to Ex. viii. 12 (A. V. 16) suggests "fleas" as rendering of the Hebrew "kinnim," which is more correctly translated "lice."

In the Talmud the par'osh is counted among the animals that propagate by copulation and are therefore not to be killed on the Sabbath-day (Shab. 107b). Tosef., Shab. 12a describes it as a "hopping louse" ("kinnah ḳofeẓet"), in contrast to the "creeping louse" ("kinnah roḥeshet"). Al-Ḥarizi's humorous "maḳamah" on the flea need only be mentioned here (Tristram, "Nat. Hist." p. 305; L. Lewysohn, *l.c.* p. 327).

Gnat: This word, in the plural form, is suggested by the R. V. margin to Isa. li. 6, reading "kinnim" for "ken" of the Masoretic text; but in this case "lice" would be the more nearly correct rendering.

In the Talmud the "yattush," which is the most common term for the gnat, is called a "tiny creature" ("biryah ḳallah") having a mouth wherewith to take in food, but no opening for evacuation (Giṭ. 56b). It is enumerated among the weak that cast terror on the strong, its victim being the elephant, whose trunk it enters (Shab. 77b). From Sanh. 77a it appears that gnats in mass could torture a fettered and therefore defenseless man to death; and at times they would become such a plague, entering the eyes and nose of man, that public prayers were instituted for their extermination (Ta'an. 14a). Insignificant as the gnat is, it admonishes man to humility, having preceded him in being created (Sanh. 38a). For the legend of the gnat as tormentor of Titus see Giṭ. 56a (L. Lewysohn, *l.c.* p. 315).

Grasshopper. See LOCUST.

Hornet: Rendering in the English version of the Hebrew "ẓir'ah." The hornet is mentioned as an instrument in God's hand for the punishment and expulsion of the Canaanites (Ex. xxiii. 29; Deut. vii. 20; Josh. xxiv. 12). Some assume that the hornet in these passages is used, like the "æstrus," or gadfly, in Greek and Latin, figuratively for panic or terror. There are at present four species of hornet in Palestine, the most common being *Vespa orientalis.* The frequency of hornets in Palestine in former times is perhaps indicated by the local name "Zoreah" (Josh. xv. 33; R. V. "Zorah").

In the Talmud the hornet ("ẓir'ah," "zibura," "'ar'ita") is usually referred to as a dangerous animal, with the scorpion, serpent, etc. The dread of its sting gave rise to the proverb: "Neither thy sting nor thy honey!" (Tan., Balaḳ, 6). Public prayers for its destruction were sometimes ordered (Ta'an. 14a). Its sting brings death to an infant of one year, unless moss of a palm-tree pounded in water is administered (Ket. 50a); and even an adult has been known to die from a hornet's sting in the forehead (Shab. 80b). As the most atrocious act of cruelty perpetrated by the inhabitants of Sodom is related the treatment to which they subjected a girl who had given bread to a poor man; she was besmeared with honey and exposed to the stings of hornets (Sanh. 109b). To cure the sting of the hornet bruised flies were laid on the wound (Shab. 77b); or the urine of a forty-day-old infant was applied (*ib.* 109b). The patient must be guarded against cold ('Ab. Zarah 28b). The swallowing of a hornet results in certain death; and the drinking of very strong vinegar will keep the patient alive only long enough for him to make his will (*ib.* 12b). The hornet of Nineveh was considered particularly dangerous (Shab. 121b, alluding to Isa. vii. 18; Tristram, *l.c.* p. 322; Lewysohn, *l.c.* p. 303).

Horse-Leech (A. V. "horseleach"): The English translation of the Hebrew "'aluḳah" in Prov. xxx. 15, where it is symbolically used for insatiable greed. This traditional rendering of the word is not only supported by the old versions—LXX. *βδέλλη*; Vulgate, "sanguisuga"—but also by the Arabic "'alaḳ" (comp. Targ. to Ps. xii. 8). The bloodthirstiness of the leech and the tenacity of its hold are proverbial in all languages. Both the horse-leech, *Hæmopsis sanguisuga*, and the medicinal leech, *Hirudo medicinalis*, are common in Palestine. Some take "'aluḳah" to be intended for some vampire-like demon, comparing the Arabic "'aluḳ," which is explained in "Ḳamus" by "ghul," a female blood-sucking monster.

The Talmud, besides "'aluḳah," "'alḳa," or "'arḳa" (Bek. 44b), has "beni de-maya" (= "caterpillar of the water"; Giṭ. 69b) and "nima shel mayim" (= "thread of the water"; 'Ab. Zarah 12b) for "leech." The swallowing of a leech is very dangerous, and it is therefore permitted in such a case to prepare a warm potion on the Sabbath-day (*ib.* 12b). Yer. Ber. 13c mentions the bedbug as a cure; *i.e.*, the inhaling by the patient of the smell of burned bedbugs causes the swallowed leech to come out through the mouth (comp. Harduin, Not. et Emendat. to Pliny, "Hist. Nat." xxix. 17). On the other hand, roasted leeches taken in wine are a cure for enlargement of the spleen (Giṭ. 69b). In 'Ab. Zarah 17a "'aluḳah" in the passage from Prov. xxx. 15 is interpreted to mean "Gehenna"; its "two daughters," the secular government ("reshut") and heresy ("minut"). In this sense also "'alaḳ" is used in the piyyuṭ אין צור of the Ḥanukkah Sabbath. Rabbenu Tam considers it as the name of one of the wise men, like "Ithiel," etc. (comp. Tosef., 'Ab. Zarah, 17a, and 'Er. 19a; Tristram, *l.c.* p. 299; Lewysohn, *l.c.* p. 336).

Lice (Hebr. "kinnim"): Lice are mentioned as the third plague inflicted on the Egyptians (Ex. viii. 12 [A. V. 16]; Ps. cv. 31 [R. V. margin suggests "flea" or "sand-fly"; and to Isa. li. 6, "gnats"]). The Greek equivalent for "lice" is also found in Josephus ("Ant." ii. 14, § 3).

The Talmud distinguishes between lice of the head and those of the body, *i.e.*, of the garments: the former have red blood; the latter, white (Niddah 19b). Both are produced not by copulation, but by uncleanliness; and cleanliness is therefore the best means of getting rid of them (Shab. 107b; Ber. 51b; comp. Beẓah 32b). The Medes were especially afflicted with them (Ḳid. 49b). It is sinful to kill a louse in the presence of other people on account of the disgust thus caused (Ḥag. 5a). For the medicinal use of lice see Giṭ. 69b (Tristram, *l.c.* p. 314; Lewysohn, *l.c.* p. 324).

Moth (Hebr. "sas" and "'ash"): The moth is mentioned in the Old Testament as being destructive to clothes and as illustrating in its own great frailty the perishableness of earthly things (Isa. li. 8; Job iv. 19, xiii. 28, xxvii. 18; the passages evidently refer to some species of the *Tineidæ*, or clothes-moths).

The Talmud distinguishes, according to the material attacked by the insect, silk-, fur-, clothes-, and tapestry-moths (Shab. 75a, 90a; Ber. 56a; B. M. 78b; Ḥul. 28a, 85b). They are driven away by sprinkling the blood of animals or birds on the material (Ḥul. 28a; Tristram, *l.c.* p. 326; Lewysohn, *l.c.* p. 321).

Spider (Hebr. "'akkabish"): The spider's web ("threads," or "house of the spider") is twice referred to in the Old Testament as an emblem of useless doings and vain hopes (Isa. lix. 5; Job viii. 14). "Semamit" (Prov. xxx. 28) is more correctly rendered by "gecko" (see LIZARD). The species of spiders in Palestine number hundreds.

The Talmud likewise uses the cobweb in a comparison: "Passion is at first like the web ["thread"] of the spider ["kubya"], but afterward it grows as strong as the ropes of a wagon" (Suk. 52a and parallels). Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot" (ed. Fürstenthal, p. 240, 2), gives this comparison another turn: "As the cobweb obstructs the light of the sun, so does passion the light of reason."

The spider is the creature most hated of man (Yalḳut Shim'oni, ii. 140c; Tristram, *l.c.* p. 303; Lewysohn, *l.c.* p. 299).

E. G. H. I. M. C.

INSPIRATION: The state of being prompted by or filled with the spirit of God. Bezaleel was "filled with the spirit of God" (Ex. xxxi. 3, xxxv. 31); that is, he planned the work of the Tabernacle by inspiration. Inspiration is essential to all prophetic utterances; "the Spirit of God came upon Balaam" to make him prophesy (Num. xxiv. 2); upon the seventy men selected by Moses (Num. xi. 17, 25, 26); upon Saul and Saul's messengers (I Sam. x. 6, 10; xi. 6; xix. 20, 23); upon Elisha as heir and successor to Elijah (II Kings ii. 15); upon Amasai (I Chron. xii. 18); upon Jahaziel the Levite (II Chron. xx. 14). Inspiration empowered Micah to "tell Jacob his transgression" (Micah iii. 8). The prophet, therefore, is called "the man of the spirit," that is, the inspired one (Hosea ix. 7 [A. V., incorrectly, "spiritual man"]). All true prophets have their visions by divine inspiration (Isa. xxix. 10, xxx. 1; Zech. vii. 12; Neh. ix. 30).

Of Persons.

Ezekiel very frequently describes the working of the power of inspiration (Ezek. ii. 2; iii. 12, 24; viii. 3; xi. 1, 24; xxxvi. 1). Therefore he is compared to a man from the country who is demonstrative in his description of the king; whereas Isaiah is compared to a man of the city who is accustomed to seeing the king (Ḥag. 13b). The seer of the Exile also describes the mode of his inspiration (Isa. xlviii. 16, lxi. 1).

In the future all men will come under the influence of inspiration and prophecy, says Joel (ii. 28 *et seq.*, iii. 1 *et seq.*; comp. Isa. xliv. 3, lix. 19). Daniel also was inspired; "the holy spirit of God was in him" (Dan. iv. 6, 8, 15; v. 11 [A. V. and R. V., incorrectly, "the spirit of the holy gods"]) and enabled him to interpret the dream correctly, as it did Joseph also (Gen. xli. 38). David, too, sang under the power of inspiration (I Sam. xvi. 13; comp. II Sam. xxiii. 2); and the Psalmist prays for inspiration (Ps. li. 12–14 [A. V. 11–13]). Othniel, Gideon, Jephthah, and Samson judged and led Israel under the power of inspiration (Judges iii. 10, vi. 34, xi. 29, xiii. 23 *et seq.*). Inspiration was occasionally brought upon the prophet by the power of music (II Kings iv. 15). According to the Book of Jubilees the Patriarchs were inspired when they blessed their children or grandchildren (xxv. 14, xxxi. 12). Ben Sira says of Isaiah that his visions of the future were inspired (Ecclus. xlviii. 24; regarding Daniel, see Susanna 45 [Theodotion] and Ascensio Isaiæ, v. 14). The great festivity of the drawing of water on Sukkot ("Simḥat bet ha-Sho'ebah") brought about the inspiration of the saints and miracle-workers ("ḥasidim we-anshe ma'aseh," Suk. v. 4), and occasioned a pouring out of songs and of other manifestations of spiritual rejoicing (Yer. Suk. v. 55a; Suk. 50–51, "the pouring out of the Holy Spirit," with reference to Isa. xii. 3). Similarly the people of Israel at the Red Sea were inspired when they sang their song, faith having caused the Holy Spirit to rest upon them (Mek., Beshallaḥ; comp. Ps. R. iv. 6).

Inspiration, in rabbinical theology, is the influence of the Holy Spirit which prompted the Patriarchs, the Prophets, and the sacred writers (Sifre, Deut. 176; Tosef., Soṭah, xii. 5, xiii. 2; Seder 'Olam xx.–xxi.), the Holy Spirit and the spirit of prophecy being considered as identical (Yer. Meg. i. 70a; Targ. to Ps. li. 13, Isa. xl. 13, and I Sam. xxiii. 3). Eber was regarded as having been inspired (Gen. x. 25; Gen. R. xxxv.; Seder 'Olam R. i.); so also were Sarah (Meg. 14a; Gen. R. lxxii.), Isaac and Rebekah (Gen. R. lxxv.), Jacob (Gen. R. xcviii.), Joseph (Gen. R. xciii.; Pirḳe R. El. xxxix.), King Solomon (Tan., Ḥuḳḳat, ed. Buber, p. 11), Balaam (Tan., Balaḳ, ed. Buber, pp. 11, 17), and Job and his four friends (B. B. 15b; Lev. R. i.; Seder 'Olam R. xxi.). Often (not always in the later Haggadah, as Zunz contends in "G. V." pp. 2, 188, 191, 255, 260, 266, 275, 277 *et seq.*, 326, 365) the prophetical and hagiographal passages are quoted as having been uttered by the Holy Spirit through Solomon, David, Amos, Ezekiel, Elisha, the sons of Korah, etc. (Pesiḳ. R. vi., vii., x., xi., xx.; Gen. R. xlv., lxxv., cxiii.; Pes. 87b; *et al.*). The high priest, too, when giving the answer of the Urim and Thummim, was believed to be inspired (Yoma 73b; comp. Josephus, "Ant." iv. 8, § 14, who speaks of the prophet together with the high priest). See HOLY SPIRIT.

Whatever book has been included in the Bible canon must necessarily have been inspired or written by the Holy Spirit (Meg. 7a; Tosef., Yad. ii. 14). Often the words of Scripture are taken to be exclamations of the Holy Spirit intercepting the speaker, and, therefore, also the work of inspiration (Soṭah ix. 7; Tosef., Soṭah, ix. 2–9; Ab. R. N. 14; Pes. 117a; Gen. R. lxiii., lxxxv.; Num. R. xvii.; Deut. R. xi.). According to IV Esd. xiv. 38, Ezra and his coworkers reproduced from memory the lost twenty-four holy books, as well as the seventy apocryphal books, by the power of the Holy Spirit. The prevailing opinion is that with the last of the Prophets, Haggai, Zechariah, and Malachi, inspiration ceased (Tosef., Soṭah, xiii. 2; Seder 'Olam R. xx.; Sanh. 11a; I Macc. iv. 46).

Of the Holy Scriptures.

The Targum, as the recognized traditional interpretation of the Prophets, was regarded as having been written by Jonathan ben Uzziel under the inspiration of the last prophets (Meg. 3a). Similarly the Septuagint translation of the Pentateuch was regarded as the work of the Holy Spirit, or as having been inspired (Philo, "Vita Moysis," ii. 7; comp. Masseket Soferim i. 8; Aristeas Letter, §§ 305–317). Necessarily, inspiration was claimed for the translation of Holy Scripture as well as for the original text; while the Essenes made the same claim for their apocryphal writings (Wisdom vii. 27; IV. Esd. xiv. 38; see ESCHATOLOGY; ESSENES). It appears from Tosef., Shab. xiii. 1; Shab. 115a; and Masseket Soferim i. 7 that the earlier view regarding the inspired character of the Targum and the Septuagint was later discarded by the Rabbis, though it was maintained in Alexandria, where the apocryphal writings ranked with the canonical literature.

The traditional view is that the Pentateuch in its entirety emanated from God, every verse and letter being consequently inspired; hence the tannaitic

Traditional View.

statement that "he who says the Torah is not from Heaven is a heretic, a despiser of the Word of God, one who has no share in the world to come" (Sanh. xi. 1; *ib.* Gemara, 99a) is expressly explained to include any one that says the whole Torah emanates from God with the exception of one verse, which Moses added on his own responsibility, or any one that finds verses like Gen. xxxvi. 12 and 22 too trivial to assign to them a divine origin (Shab. 99a, b). The Pentateuch passages are quoted in the schools as the sayings of God ("amar Raḥmana" = "the Merciful One has said," B. M. 3b, and often). Moses wrote the whole Pentateuch at God's dictation, even, according to R. Simeon, the last eight verses, relating to his own death (B. B. 14b). On the other hand, some held that the curses in Lev. xxvi. were pronounced by "the mouth of the Divine Power," whereas those in Deut. xxviii., by Moses, were of his own prompting (Meg. 31b; but see Tosafot, "this does not exclude divine inspiration"). Every letter of the Torah was fixed by the Masorah and counted by the Soferim (Ḳid. 30a), and on each particle, such as "et," "we," "gam," "af" ("and" or "also"), were based important laws (Pes. 22b; Sanh. 70a); even the Masoretic signs formed the basis for halakic or haggadic interpretations in Akiba's system (see Akiba). The division of the Pentateuch into verses was ascribed to Moses (Meg. 22a). The final letters, also (מנצפך), were fixed by the Prophets, and were therefore inspired (Shab. 104a; Yer. Meg. i. 71d; Gen. R. i.). R. Ishmael said to R. Meïr while the latter was occupied with the professional work of a scribe, "Be on thy guard concerning thy sacred task, for if thou omittest or addest one single letter to the Law thou destroyest the whole world" ('Er. 12b). This whole view of plenary inspiration was in the main (though the passage regarding the counting of the letters by the Soferim, Ḳid. 30a, includes the Prophets and Hagiographa) strictly held only in regard to the five books of Moses—the Torah. Upon the absolute completeness of the Torah rested the fundamental rabbinical principle, "No prophet after Moses was allowed to change anything in the Law" (Shab. 104a; Yoma 80a; Meg. 2b; based upon Lev. xxvii. 34 or Num. xxxvi. 13). Whatever is written in the other holy writings must therefore, somewhere or somehow, have been alluded to in the Torah (Ta'an. 9a). To the Pentateuch or Torah a higher degree of divine inspiration is accordingly ascribed than to the Prophets and Hagiographa, which are often called "dibre ḳabbalah" = "words of tradition" (see Zunz, "G. V." p. 44), or simply "sefarim" = "books" (Meg. i. 8, iii. 1), or "ketubim" (see Bible Canon). All the canonical books are "kitbe ḳodesh" = "holy writings" (Shab. xvi. 1), and were read at divine service as the divinely inspired Word ("Miḳra" = "the recited Word of God"). The prophetical and hagiographic books are implicitly included in the Torah (Tan., Re'eh, ed. Buber, p. 1), but the Torah is the standard by which their value or holiness is judged and gaged (see Shab. 13b, 30b; Meg. 7a; Ab. R. N. i.; Tos. Meg. iv. 19; Yer. Meg. iv. 73d). The final composition as well as the writing of the Hagiographa was ascribed to the "men of the Great Synagogue," who also were regarded as working under the influence of the Holy, or prophetic, Spirit, having among them the last of the Prophets (B. B. 15a; see Synagogue, Great).

Degrees of Inspiration.

As to the distinction between the plenary inspiration of the Pentateuch and the more general inspiration of the other sacred writings, a definite statement is nowhere to be found in Talmudic literature. Judah ha-Levi, in the "Cuzari" (iii. 32-39), distinguishes the books of Moses and of the other prophets from those that were only influenced by the divine power, claiming divine origin for every vowel or sign of the Pentateuch as having been given to Moses on Sinai; on the other hand, he places the inspired man, whether prophet, "nazir" like Samson, high priest, or king, above the category of common men, seeing in him one lifted to the rank of angels (iv. 15). The latter view is shared by Maimonides ("Yad," Yesode ha-Torah, vii. 1-6; "Moreh," ii. 32-35; see Prophecy). How far the view that certain passages in the Pentateuch are emendations of the scribes ("tiḳḳune soferim," Mek., Beshallaḥ, Shirah, 6; comp. with Tan., Yelammedenu, Beshallaḥ; Gen. R. xlix.; Lev. R. xi.; Num. R. iii.) is compatible with the idea of plenary inspiration is discussed by Albo ("'Iḳḳarim," iii. 22). In fact, the expression in Mek. *l.c.*, "kinnah ha-katub" (Holy Writ has used a euphemistic form), is such as does not impugn the divine character of any part of the book (see I. H. Weiss in note i. 47 of his Mekilta edition, and Geiger, "Urschrift," pp. 308 *et seq.*).

According to Philo, whose idea of inspiration was more or less influenced by the Platonic conception of the ecstatic or God-intoxicated seer, the prophet spoke and wrote in an ecstatic state ("Quis Rerum Divinarum Heres Sit," §§ 51-52). Josephus ("Contra Ap." i., § 7) writes: "The Prophets have written the original and earliest accounts of things as they learned them of God Himself by inspiration." This view regarding the inspiration of the Bible as a whole is expressed also in II Tim. iii. 16: "All Scripture is given by inspiration of God" (*θεόπνευστος*, "given by the spirit of God," the same as the Hebrew "be-ruaḥ ha-ḳodesh"). Maimonides ("Moreh," ii. 45), enumerating the various degrees of prophecy, ascribes different degrees of inspiration to the Pentateuch, to the Prophets, and to the writers of the third class of Scripture—the Hagiographa. The view regarding the plenary inspiration of the Pentateuch maintained by the Rabbis and the philosophers of the Middle Ages, such as Saadia, Maimonides, and others, did not prevent them from resorting to allegorical interpretation when the literal meaning seemed opposed to human reason (Saadia, "Emunot we-De'ot," ii. 44, ix. 133; Maimonides, "Moreh," ii. 29, 47).

Modern Views.

Modern Jewish theology of the Reform school, after making full allowance for the human origin of the Holy Scriptures, and recognizing that the matter recorded is sometimes in contradiction to the proved results of modern historical, physical, and psychological research, arrives at the following conclusion: While the ancient view of a literal dictation by God must be surrendered, and while the seers and writers of Judea must be regarded as men with human failings, each with his own peculiarity of style and sentiment, the Spirit of God was nevertheless manifested in them. The Holy Scriptures still have the power of inspiration for each devout soul that reads or hears them. They speak to each generation with a divine authority such as no other book or literature possesses. The inspiration of the Bible is different from the inspiration under which the great literary and artistic masterworks of later eras were produced. The religious enthusiasm of the Jewish genius leavens the whole, and the truth uttered therein, whatever be the form it is clothed in, seizes men now as it did when prophet, psalmist, or lawgiver first uttered it, themselves carried away by the power of the Divine Spirit. This view of modern theology, compatible with Biblical science and modern research, which analyzes the thoughts and the forms of Scripture and traces them to their various sources, finds that prophet and sacred writer were under the influence of the Divine Spirit while revealing, by word or pen, new religious ideas. But the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age.

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K.

INSTALLATION. See ORDINATION.

INSTITUT ZUR FÖRDERUNG DER ISRAELITISCHEN LITERATUR: Society, founded by Ludwig PHILIPPSON, for the promotion of Jewish literature. The books published by the society were issued from Leipsic. On Feb. 12, 1855, an article by Philippson appeared in the "Allg. Zeit. des Jud.," proposing the creation of a Jewish publication society. On May 1 following, the society began its active existence with a membership of twelve hundred subscribers, which increased to two thousand during the year. The annual subscription of two thalers entitled each member to the works published within the year. A committee of three, Ludwig Philippson of Magdeburg, Adolph Jellinek of Leipsic, and Isaac Markus Jost of Frankfort-on-the-Main, selected the works for publication and awarded honoraria to the authors. In 1856, when Jellinek was called to Vienna, he was succeeded by M. A. Goldschmidt. On the death of Jost (1860) L. Herzfeld of Brunswick became a member of the committee. In 1855 the Austrian government issued a prohibition against joining the society (Frankl-Grün, "Gesch. der Juden in Kremsier," ii. 28), and Philippson was expelled from Austrian territory when he was on a tour in Milan, 1858 ("Allg. Zeit. des Jud." 1868, p. 428). The society existed for eighteen years, chiefly through the untiring efforts of its founder; and its membership reached a total of about three thousand. It published, in German, about eighty works of Jewish history, science, poetry, fiction, and biography, including the following:

Grace Aguilar: "Henriquez Morales."
"Amerikanische Skizzen" (anonymous).
Bernhard Beer: "Das Leben Abraham's und das Leben Moses' nach Jüdischen Legenden."
"Bibliothek der Griechischen und Römischen Schriftsteller über Judenthum und Juden."
Boxberger: "Bar Cochba."
David Cassel: "Gesch. der Jüdischen Literatur."
Erckmann-Chatrian: "Die Blokade von Pfalzburg."
Benjamin Disraeli: "Alroy."
L. A. Frankl: "Reise nach Jerusalem"; "Der Primator"; "Die Ahnenbilder."
Frankolm (pseudonym, "Rispart"): "Die Juden und die Kreuzfahrer Unter Richard."
Frey: "Erzählungen."
Julius Fürst: "Gesch. des Karäerthums."
A. Geiger: "Divan Gabirol's"; "Parschandatha"; "Jüdische Dichtungen."
H. Grätz; "Gesch. der Juden" (vols. iii., v.-x.).
J. Hamburger: "Geist der Hagada."
L. Herzfeld: "Gesch. des Volkes Israel" (2 vols.); "Metrologische Untersuchungen" and "Ueber die Kunst bei den Hebräern."
Honigmann: "Das Grab zu Sabioneta."
"Jahrbuch für Gesch. des Judenthums und der Juden."
Josephus: "Kleinere Schriften."
I. M. Jost: "Gesch. des Judenthums und Seiner Sekten."
M. Kayserling: "Gesch. der Juden in Portugal"; "Moses Mendelssohn."
Julius Kossarski: "Titus."
E. Kulke: "Jüdische Geschichten."
Antoïne Levy: "Die Exegese bei den Franzosen."
M. A. Levy: "Gesch. der Jüdischen Münzen."
L. M. Lewysohn: "Das Jüdische Kalenderwesen."
Leopold Löw: "Zur Jüdischen Alterthumskunde."
S. Munk: "Palästina" (translated by M. A. Levy).
A. Neubauer: "Aus der Petersburger Bibliothek."
Oelsner: "Sabbathai Bassista."
Ludwig Philippson: "Saron"; "Sepphoris und Rom"; "Jacob Tirado"; "An den Strömen"; "Die Entthronten"; "Ausführliche Darstellung der Israelitischen Religionslehre"; "Weltbewegende Fragen"; "Reden Wider den Unglauben"; "Die Entwickelung der Religiösen Idee im Judenthume, Christenthume, und Islam"; "Die Religion der Gesellschaft"; "Israelitisches Gebetbuch."
Phöbus Philippson: "Biographische Skizzen"; "Der Unbekannte Rabbi"; "Die Marannen"; "Veilchen Jacob"; "Rachel"; "In Banden Frei."
Philo: Part of his writings in vol. iv. of "Bibliothek der Griechischen und Römischen Schriftsteller."
L. Seligmann: "Giuseppe Levi's Parabeln aus Talmud und Midrasch."
M. Wassermann: "Judah Touro."
M. Wiener: "Emech Habacha."
I. Wiesner: "Der Bann bei den Juden."
B. Willstädter: "Ueber Jüdische Stiftungen."
A. A. Wolff: "Piutim."

The society also contributed financially to the publication of a number of works, among them being: "Likkuṭe Ḳadmoniyyot" (S. Pinsker); "Zoologie des Talmuds" (L. Lewysohn); "Kerem Ḥemed," vol. ix.; "Vorlesungen über Offenbarungslehre" (Steinheim); "Die Religiöse Poesie der Juden in Spanien" (Michael Sachs); "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte" (Z. Frankel); "Beiträge zur Literaturgesch." (Zunz).

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D. S. MAN.

INSTITUTIONS. See TAḲḲANOT.

INSTITUTUM JUDAICUM: A special academic course for Protestant theologians who desire to prepare themselves for missionary work among Jews. The first of its kind was founded at the University of Halle by Professor Callenberg in 1724. The great interest which Franz Delitzsch took in the conversion of the Jews to Christianity prompted him to establish a similar course at the University of Leipsic in 1886, and another was founded by Prof. H. L.

Strack in Berlin the same year. The institutes of Leipsic and Berlin have courses in New Testament theology with reference to the Messianic passages in the Old Testament, and they also give instruction in rabbinic literature; they further publish works helpful to their cause, as biographies of famous converts, controversial pamphlets, autobiographies of converted Jews, and occasionally scientific tracts. The Berlin institute has published Strack's "Introduction to the Talmud," his editions of some tractates of the Mishnah, and a monograph on the blood accusation. A special feature of its publications is the New Testament in Hebrew and Yiddish translations. The present head of the Leipsic Institutum Judaicum is Professor Dalman, who is assisted in his literary work by a Jew, J. J. Kahan (see MISSION).

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D.

INSTRUMENT. See DEED.

INSTRUMENT. See MUSIC AND MUSICAL INSTRUMENTS.

INSURANCE. See EXPECTATION OF LIFE.

INTELLIGENCERS: Persons who supply intelligence or secret information; Stuart English for "spies." A number of crypto-Jews in London supplied Cromwell with "intelligence" in connection with foreign and colonial affairs. In 1655, during the discussion of Manasseh ben Israel's plea for the readmission of the Jews, a writer to the "Mercurius Politicus" living in Amsterdam suggested that the government could make good use of the Jews for obtaining political information, and that for this reason they should be propitiated. The suggestion was seized upon by Thurloe, the secretary of state, and by Dr. Dorislaus, a secret agent of the foreign office. This is seen from a remark in Gilbert Burnet's "History of His Own Times," and in the Parliamentary Diary of Thomas Burton (1658), who speaks of the Protector's having used the Jews, "those able and general intelligencers" (see CARVAJAL).

Chief among these intelligencers were agents of Antonio Fernandez Carvajal, fourteen of whose despatches (now in the Clarendon Collection) are supposed by Wolf to have been obtained for Thurloe. They are said to have enabled Cromwell "to take measures for the defeat of the projected invasion of England concerted at Brussels early in 1656 between Charles II. and the Spanish government." Of a similar kind were the services of Manuel Martinez Dormido (*i.e.*, David Abravanel), who submitted to Thurloe extracts of letters from his Marano correspondents in Amsterdam. These services are supposed to have been rewarded by Cromwell in 1656 by his giving permission for the resettlement of Jews in England.

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J. G.

INTENTION: An intelligent purpose to do a certain act. In criminal cases wrongful intent must accompany the wrongful act in order to make the culprit punishable by law. While in the common law, when any wrongful act has been committed, it is inferred conclusively that the act was intentionally committed, in Talmudic law the intention must be clearly established, as well as the act itself. An innocent intention will excuse a wrongful act (see IGNORANCE OF THE LAW), and a wrongful intention that failed of consummation, even though another crime was accidentally committed at the same time, is not punishable. For instance, one who intended to kill a certain man, and by mistake killed another, could not be criminally prosecuted (Sanh. 79a; Maimonides, "Yad," Roẓeaḥ, iv. 12). Similarly, if one, with the intention of killing a certain man, aimed a stone at a part of his body where a mortal wound could not be inflicted, and the stone struck a more delicate part, and caused death, the one that threw the stone was free from punishment (*ib.*). The right of ASYLUM, however, was afforded only to one who had had no intention of killing; in the cases mentioned above the homicide was not admitted to the cities of refuge, and the avenger of blood ("go'el") could kill him without being liable to punishment.

In civil cases, the law disregards the intention, and considers only the injury done by the act. One who injures another's person or property, even without intention, must make full restitution for the damage (B. Ḳ. 26a, b; "Yad," Ḥobel, i. 11–14, vi. 1); one need not, however, compensate him for the pain suffered ("ẓa'ar"), or for the services of a physician ("rippui"), or for the time lost ("shebet"), or for incident indignities ("boshet"). See DAMAGE. An ox that gored a man unintentionally, and caused his death, was not killed; but if the ox was known to have gored others ("mu'ad"), its owner was compelled to make compensation ("kofer") to the victim's heirs. For unintentional, non-fatal injuries committed by an animal upon any person or property, its master must make compensation equal to half the damage done (B. Ḳ. 43a, 44b; "Yad," Nizḳe Mamon, x. 9, 13; xi. 6). See BEQUEST; CONSENT; DEVOTION; GORING OX; HATRA'AH; KAWWANAH.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 378, 421; Mielziner, *Legal Maxims*, etc., Cincinnati, 1898; Mendelsohn, *Criminal Jurisprudence of the Ancient Hebrews*, Baltimore, 1891.

S. S. J. H. G.

INTEREST. See USURY.

INTERMARRIAGE: Marriage between persons of different races or tribes. A prohibition to intermarry with the Canaanites is found in Deut. vii. 3, where it is said: "Neither shalt thou make marriages with them [any of the seven nations of the land of Canaan]; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." The reason stated for this prohibition is: "For they will turn away thy son from following me, that they may serve other gods" (*ib.* vii. 4); and, inasmuch as this reason holds good as regards intermarriage with any idolatrous nation, all Gentiles are included in the prohibition (R. Simeon, in 'Ab. Zarah 36b; comp. Ḳid. 68b; the other rabbis regard the prohibition as rabbinic only). At any rate, from Ezra onward this prohibition was extended to all Gentiles (Ezra ix. 1–2, x. 10–11; Neh. x. 31), and accordingly the Law was thus interpreted and codified by Maimonides ("Yad," Issure Biah, xii. 1; comp. Shulḥan 'Aruk, Eben ha-'Ezer, 16, 1; Aaron ha-Levi, "Sefer ha-Ḥinnuk," cxxvii.). Older, however, than the Deuteronomic law is the patriarchal law forbidding the descendants of Abraham to intermarry with the Canaanites (Gen. xxiv. 3, xxvi. 34, xxvii. 46, xxviii. 8, xxxiv. 14). Nevertheless the Israelites during the pre-exilic period did intermarry with the Gentiles, and the consequence was that they were led to adopt idolatrous practises (Judges iii. 6; comp. I Kings xi. 1 *et seq.*). It is singular that Moses was the first to be censured, and that by his own sister and brother, for having married an Ethiopian woman (Num. xii. 1), though this expression is referred to Zipporah by the commentaries *ad loc.* Intermarriage with Ammonites and Moabites was especially forbidden, whereas the offspring of intermarriages with the Idumeans and Egyptians were to be admitted to the congregation of the Lord in their third generation (Deut. xxiii. 4–7, 8–9). An exception to the prohibition against intermarriage was the case of a captive woman during time of war (Deut. xxi. 10–13); but this seems to have referred to warfare with nations other than the Canaanites (see the commentaries of Dillmann and Driver *ad loc.*).

Biblical Prohibition.

But, however strong was the tendency to intermarry in pre-exilic Israel, during the Babylonian captivity the Jews realized that they were to be "a holy people unto the Lord their God" and were therefore forbidden to intermarry with the Gentiles, wherefore the princes of the new Judean colony came to Ezra saying: "The people of Israel and the priests and Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Idumeans [LXX. and I Esd. viii. 68; Masoretic text incorrectly "Amorites"]; for they have taken of their daughters for themselves and for their sons so that the holy seed have mingled with the people of those lands" (Ezra ix. 1–2). The prophet Malachi also complains (Mal. ii. 11): "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." It was the fear of seduction to idolatry which induced Ezra and the other leaders of the new colony to exclude from the commonwealth foreign wives and such as insisted upon keeping them (Ezra ix.–x.; Neh. x. 31, xiii. 23).

One important factor, however, was introduced afterward which essentially modified the prohibition of intermarriage, and that was the conversion of Gentiles to Judaism. This was believed to be typified in Ruth when she says to Naomi, "Thy people shall be my people, and thy God my God" (Ruth i. 16; comp. Isa. xiv. 1; and see Proselyte). All the Biblical passages referring to permitted intermarriages, as that of a captive woman in war-time (Sifre, Deut. 213: "She shall bewail her father and mother" being explained by R. Akiba to mean "She shall bewail her ancestral religion"; Yeb. 48b), or of the Ammonites and Moabites (Sifre, Deut. 249, 253), or of Joseph (see Asenath), were therefore interpreted by the Rabbis as having been concluded after due conversion to Judaism; whereas Esau's intermarriage was found blameworthy on account of the idolatrous practises of his wives (Gen. R. lxv.; comp. Jubilees, xxv. 1). In regard to King Solomon see Yeb. 76a and Maimonides, "Yad," Issure Biah, xiii. 14–16.

Influence of Conversion.

In the Book of Jubilees intermarriage with all Gentiles is prohibited, no allowance being made for proselytes (Jubilees, xx. 4, xxii. 20, xxx. 11; comp. Targ. Yer. to Lev. xviii. 21, "Thou shalt not give any of thy seed to make them pass through the fire of Moloch," which is translated: "Thou shalt not give a child in marriage to a Gentile by which the offspring is turned over to idolatry"—a translation refuted in Meg. iv. 9, but comp. Sanh. ix. 6, 82a). This hostility to all pagan nations seems to have been the fruit of the reaction against the Hellenistic excesses (comp. I Macc. i. 15: "they joined themselves to the heathen"; that is, "they intermarried"; 'Ab. Zarah 36b; Sanh. 82b). Hence also the Rabbis would not allow intermarriage with the Canaanites even after conversion ('Ab. Zarah 34b; Yeb. 76a; comp. "Yad," Issure Biah, xii. 22). In regard to the Ammonites and Moabites, the Rabbis discriminated between the men descended from them, who were forbidden to marry Jewesses, and the women, whom—at least from the third generation onward—Jews were permitted to marry (Yeb. viii. 3; "Yad," *l.c.* xii. 18). Altogether, however, the view prevailed that the nations of Palestine not having remained in the ancient state, the exclusion of Gentiles after they had once embraced Judaism ought no longer to be insisted upon (Yad. iv. 4; Tosef., Ḳid. v. 4; Ber. 28a; "Yad," *l.c.* xii. 25). Hence, marriage with converted Gentiles was no longer regarded as intermarriage (see Shulḥan 'Aruk, *l.c.* iv. 10, where slight differences of opinion are stated).

Intermarriages between Jews and Christians—who are not identified with Gentiles, but regarded as "proselytes of the gates" (Isaac b. Sheshet, Responsa, No. 119)—were first prohibited by the Christian emperor Constantius in 339, under penalty of death ("Codex Theodosianus," xvi. 8, 6; comp. "Codex Justinianus," i. 9, 7), then by the councils of Agdes in 506, of Rheims in Gaul in 630, of Elvira (Grätz, "Gesch." iv. 363), of Toledo (*l.c.* v. 359); and in Hungary by King Ladislaus I. 1077, and Andrew in 1233 (Grätz, *l.c.* 3d ed., iv. 363; v. 45, 52, 59; vii. 27; L. Löw, "Gesammelte Werke," ii. 176).

Between Jews and Christians.

The removal of the disabilities of the Jews did away with these state interdictions. Moses of Coucy in 1236 induced those Jews who had contracted marriages with Christian or Mohammedan women to dissolve them ("Sefer Mizwot ha-Gadol," cxii.). The Great Sanhedrin, convened by Napoleon in 1807, declared that "marriages between Israelites and Christians when concluded in accordance with the civil code are valid, and though they can not be solemnized by the religious rites of Judaism, they should not be subject to the ḥerem" (rabbinical anathema). With reference to this declaration of the Sanhedrin, which was, however, incorrectly presented, the Rabbinical Conference of Brunswick, in 1844, declared: "The marriage of a Jew with a Christian woman or with any adherent of a monotheistic religion is not prohibited if the children of such issue are permitted by the state to be brought up in the Israelitish religion." Holdheim, in his "Autonomie der Rabbinen," 1843, tries to prove that the Biblical prohibition of intermarriage does not include monotheists; but his statements are not always correct (see Frankel, "Zeitschrift," 1844, p. 287). Both Geiger and Aub, as members of the committee appointed by the first Jewish Synod, held at Leipsic in 1869, declared themselves against intermarriage as being injurious to the peace of the home and to the preservation of the Jewish faith, the faith of the minority ("Referate über die der Ersten Synode Gestellten Anträge," p. 193). Ludwig Philippson, a member of the Brunswick Conference, changed his view afterward and in his "Israelitische Religionslehre," 1865, iii. 350, declared himself against intermarriage. D. Einhorn, in "The Jewish Times," 1870, No. 45, p. 11, declares marriages between Jews and non-Jews to be prohibited from the standpoint of Reform Judaism. On the other hand, in contradiction to Einhorn's view, Samuel Hirsch, emphasizing the monotheistic faith of the Christians and the monotheistic mission of Judaism, in Nos. 26-37 of "The Jewish Times" and *ib.* No. 47, defended his opinion as former member of the Brunswick Conference, that intermarriages are permitted by Reform Judaism.

Regarding intermarriages with Karaites, see KARAITES; with Shabbethaians, see SHABBETHAI ẒEBI.

BIBLIOGRAPHY: Löw, *Gesammelte Schriften*, 1893, iii. 108-163; Mielziner, *The Jewish Law of Marriage and Divorce*, pp. 45-52, Cincinnati, 1884.

K.

It is very difficult to obtain any statistical information as to the number of Jews who marry outside their faith; but some of the Continental governments have made inquiries on this point with a view to testing the tendency to assimilation in this regard.

Statistics.

During 1900 in Prussia there were 4,799 Jews who married Jewesses, and 474 Jews and Jewesses who married outside their faith ("Zeitschrift für Preussische Statistik," 1902, p. 216). In Bavaria during the year 1899, while 416 Jews married Jewesses, 31 Jews and Jewesses married outside the faith ("Zeitschrift des Königl. Bayer. Statistischen Bureaus," 1900, p. 259). Information of the same kind is obtainable for some of the chief towns, as for Berlin, where in 1899 there were 621 Jewish marriages as against 229 intermarriages ("Statistisches Jahrbuch," 1902, p. 61). Similarly in Budapest for 1898 there were 1,238 Jewish marriages as against 146 intermarriages ("Statistikai Evkönyve," 1901, p. 82). In Vienna in 1898 there were 110 mixed marriages as against 847 purely Jewish marriages; while in Prague there were only 6 as against 354 ("Oesterreichisches Städtebuch," viii. 283, Vienna, 1900). Perhaps the most remarkable case of all is that of New South Wales, which, according to the latest census, gives the number of persons living in the married state, and not merely of marriages in a year. Of these there were 781 who had married Jews or Jewesses, as against 686 who had married outside the faith ("Census of New South Wales 1901, Bulletin No. 14").

In all of these cases it is necessary to double the number of purely Jewish marriages in order to determine the proportion of persons married within or without the faith; for it is obvious that if any of those who married outside had married another who also married outside, this would form only one Jewish marriage, whereas, under the present circumstances, they constitute two mixed marriages. With this taken into consideration, all the figures given above will work out as 9.3 per cent of mixed marriages. But this would be very misleading if applied to all Jews, as those mentioned above are the chief communities in which intermarriages occur. In Russia and Austria mixed marriages are still very rare, as, for instance, in Prague (see above).

In countries still under medieval conditions, intermarriages are still rarer. In Algeria between 1830 and 1837, in an average population of 25,000, there were only 30 such marriages in all (Ricoux, "Démographie de l'Algérie," p. 71, Paris, 1860).

Statistical inquiry has proved that the number of children resulting from intermarriages is considerably smaller than that from purely Jewish marriages, averaging only about one child to a marriage compared with an average of three or four from purely Jewish marriages. Reasons have been given by Rüppin, in Conrad's "Jahrbücher" for 1902, to show that the comparison is somewhat deceptive, as the birth-rate is determined by dividing marriages by births; and as mixed marriages are on the increase there are fewer earlier marriages to raise the quotient. This, however, does not explain the very great contrast, which is probably due to the fact that persons marry without the faith at more advanced ages than they marry within, and are of a somewhat higher social standing, among which classes children are generally fewer. See BIRTHS.

J.

INTERMEDIATE DAYS. See HOLY DAYS.

INTESTACY. See AGNATES; INHERITANCE.

INVOCATION: A form of praise or blessing greatly in vogue in medieval Hebrew literature. In ancient times the invocation was an essential part of the various forms of salutation, many instances of which are found in Biblical, and especially in post-Biblical, literature. They recognize the divine presence, invoke the divine benediction, and express the wish that the object of the salutation may enjoy a long and happy life and general prosperity. To them belong also the special blessings invoked upon arriving and departing travelers and upon the sick, and those recited upon extraordinary occasions, joyful or otherwise—upon drinking wine, upon sneezing, and upon the completion of a written communication. See ASUSA.

With the exception of a few formulas used when mentioning the name of the Lord (יתברך שמו, יתברך, ית' ש' של מלך מלכי המלכים הקב"ה, שמו של הקב"ה, הקב"ה יתברך שמו ויתרומם זכרו), invocations, as a rule,

Invocations for the Living.

refer to persons, and fall into two main groups, those upon the living, and those upon the dead. In the first group the oldest formula occurs frequently in the Mishnah (זכור לטוב = "may he be remembered for good!"). This formula, however, afterward came to be invoked mainly upon the dead. From geonic times are derived expressions like ברכינון רחמנא and נטריה רחמנא [ופרוקיה], abbreviated נר"ו, נ"ר; the latter abbreviation, having gained the signification of the term נרו ("his light"), evolved into נרו יאיר. Later were added שמרהו צורו, ישמרהו צורו also with the addition ונואלו (י"ץ, יצ"ו, ש"ץ, שצ"ו, יש"ץ ישצ"ו).

The wish that the one saluted may enjoy a long and happy life was conveyed in the formula יחיה, יחיה לעד; then, more fully, in שיחיה לארך ימים (שלי"ו, שילי"ו, with אמן=שילי"א), or שיחיה לארך ימים ושנים טובים (שלי"ט, with אמן = שליט"א; with the further addition סלה=שליטא"ס). The Spanish or Oriental Jews write סופו טוב (ס"ט). In the case of prominent men, particularly those that wielded worldly power, non-Jewish rulers included, the formula ירום הודו was, and still is, used (יר"ה; הוד מלכות is a Biblical expression; see Dan. xi. 21; I Chron. xvi. 27, xxix. 25). Besides these special phrases, several Bible verses, generally in abbreviated and altered form, were employed, such as, for instance, those from Ex. xviii. 4: אלהי אבי בעזרי (see Ps. cxlvi. 5: שאל יעקב בעזרו); Deut. xxxiii. 24: יהי רצוי אחיו (יר"א); Isa. liii. 10: יראה זרע יאריך ימים (יזי"י) with the appended אמן=יזיי"א); Ps. xxii. 27: יחי לעד; xxiv. 5: ישא ברכה מאת י"י (יבמ"י); xli. 3: י"י ישמרהו ויחיהו; lxxii. 17: יהי שמו לעולם לפני שמש ינון שמו; Prov. iii. 2: ארך ימים ושנות חיים ושלום יוסיפו לך (from which came: אי"ש = אך ימי שנות חיים יוסיפו לו חי"ל; or perhaps, in order to obtain this ingenious abbreviation, the letter ו of ושנות and the word ושלום have been omitted, and the eulogy runs: ארך ימים שנות חיים יוסיפו לו); Ezra i. 3: יהי אלהיו עמו, etc. In the case of women, from Judges v. 24 is recited: תברך מנשים and מנשים באהל תברך (מב"ת, ת"מ) transposed תמ"ב) were customary. On occasion of mentioning localities use was made of the eulogy formed after Num. xxi. 27: תבנה ותכונן במהרה בימינו (תוב"ב ת"ו, with אמן=תובב"א); so, likewise, the adaptations from Ps. xlviii. 9 and lxxxvii. 5: יכוננה עליון (with אמן = יע"א) and יכוננה עד עולם סלה, were employed.

Invocations for the Dead.

Eulogies upon the dead contain an expression of the desire that the life of the departed may prove to have been a blessing, that their earthly remains may have peace, and that their souls have entered the realms of bliss, are partaking there of heavenly blessings and of the raptures of Eden, and are face to face with the glory of God. The utterance of some of these eulogies, such as the phrase זכרונו לברכה לחיי העולם הבא (briefly: זכרונו לברכה) was early enjoined upon children when naming their deceased father, and upon pupils when naming their deceased teacher. The following forms of eulogy, each with its variations, have gradually developed: זכור לטוב (ז"ל), זכר צדיק לברכה (Prov. x. 7, compare Ps. cxii. 6; abbreviated זצ"ל), זכר קדוש לברכה (זק"ל); in combination these eulogies upon the dead occur in numerous variations, among which זכר צדיק וקדוש לברכה לחיי העולם הבא (זצוקללה"ה and זצוללה"ה) is the most complete formula; עליו השלום (ע"ה); נוחו עדן (נ"ע); נוחו נפש (נ"נ); נפשיה לשלמא; נפשו בגן עדן תנוח (נב"ע); [נפשו, נשמתו] בגן עדן (נבע"ת; in transpositions נתב"ע, תנב"ע; with אמן = תנבע"א); גן עדן תהי מנוחתו (געת"ם), etc.

Besides these freely selected formulas, as in the case of eulogies upon the living, verses from the Bible, more or less modified in form, have been employed. These were largely taken from Ex. xvi. 14: ותעל שכבת הטל (the resurrection is notably associated with the dew, טל של תחיה); I Sam. xxv. 29: והיתה נפש אדוני צרורה בצרור החיים (from among the many variations the most customary is: תהי נפשו צרורה בצרור החיים = תנצ"בה); Isa. xi. 10: [והיתה] מנוחתו כבוד (מ"כ, תמ"ך = תהי מנוחתו כבוד); *ib.* xxvii. 11: ירחמנו עשהו; *ib.* lvii. 2: יבוא שלום ינוחו על משכבותם הלך נכחו; lxiii. 14: רוח ד' תניחנו (compare also Genesis ii. 15: וינחהו בגן עדן; from the two verses developed the formula רוח ד' תניחנו בגן עדן = ריתב"ע); Hab. ii. 4: צדיק [ו]באמונתו יחיה (צב"י): Ps. xvii. 14: חלקם בחיים; *ib.* xxv. 13: נפשו בטוב תלין וזרעו יירש ארץ (נבתוי"א; often only the first half, נב"ת); *ib.* xci. 1: בצל שדי יתלונן (בש"י); *ib.* cxvi. 9: אתהלך לפני י"י בארצות החיים (in the third person יתהלך, etc. = יליב"ה); Dan. xii. 13: ותעמד לגורלך לקץ הימין; and many others. The merits of the deceased who led a pious life were recited to the surviving in expressions such as זכותו יגן עלינו (זי"ע), זכותו תעמד לנו (זת"ל), זכותו לעד יגן בעדנו (זלי"ב), etc.

It may naturally be assumed that the eulogies found upon tombstones represent the eulogies in current use at the time of inscription. Nor have the poets in their acrostics neglected them (חזק, חזק ואמץ, ז"ל, נ"ע; יגדל בתורה ובמעשים טובים, יגדל בתורה, יחיה ר"ת). The contractions of eulogy, as abbreviations in general, have greatly influenced the formation of family-names: compare, for example, names such as Shalit (שלי"ט), Jare (יר"א), and others.

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G. H. B.

IONIA. See JAVAN.

IOWA: One of the north-central states of the American Union. A part of the Louisiana Purchase (1803), it was incorporated successively in the territories of Louisiana, Missouri, Michigan, and Wisconsin. In 1838 it was organized as the Iowa Territory, and in 1846 admitted to the Union. There are no records of Jewish organizations, charitable or congregational, prior to 1855. There were, however, Jews living in the river towns as early as 1847–48, especially at Dubuque and McGregor, the main shipping and crossing points for the West, and small unorganized Jewish communities existed at Davenport, Burlington, and Keokuk. From 1849 to 1879 the population shifted steadily toward the interior of the state and the Missouri River.

Des Moines is the capital and the largest city of Iowa; it was settled in 1846, incorporated in 1851, and chartered as a city and made the capital of the state in 1857. Its population (1903) is about 70,000, of which, perhaps, 1,800 are Jews. The first congregation in Des Moines was the B'nai Yeshurun, organized in 1873, with conservative tendencies; its temple was dedicated in 1887, and ministered to by Rabbis Davidson, Freudenthal, Müller, Bottigheimer, and Sonneschein. It is now a Reform congregation. Three other congregations, the youngest of which was established in 1903, use the Orthodox ritual.

Davenport, on the Mississippi, has (1903) a population of 40,000, including about 300 Jews. Its one congregation, B'nai Israel (Reform), was organized in 1861. The synagogue Temple Emanuel was dedicated in 1884. The pastorate has been held by Rabbis Freuder, Thorner, and Fineshriber. The community has a ladies' aid society, a burial-ground association, a B'nai B'rith lodge, and a branch of the Jewish Woman's Council.

Keokuk, on the Mississippi, and at the southeastern extremity of the state, organized, in 1856, a benevolent society, which, in 1863, was reorganized into the Congregation B'nai Israel. A temple was built, and the congregation flourished until 1898, when the removal of many members compelled the resignation of their minister. Since that time services have been held only occasionally, and on holy days. The total population is 15,000, of which not more than 50 are Jews (1903).

Sioux City had its earliest Jewish organization, the Hebrew Ladies' Aid Society, in 1884; Mt. Sinai congregation was organized in 1898. It has the usual number of philanthropic societies. Rabbis Ellinger, Leiser, and Mannheimer have successively officiated since the organization of the congregation. It has a total population of 35,000, of which 400 are Jews (1903).

Burlington has one congregation, Anshe Yitzchak (Orthodox), founded in 1902. In the early seventies a congregation existed under Rev. S. Hecht, but it lived only one year. B'nai B'rith Lodge No. 251 was organized in 1875. There are about 150 Jews, in a total population of 25,000.

Small congregations exist in **Centerville, Council Bluffs, Dubuque,** and **Waterloo. Cedar Rapids, Clinton, Lake City, Ottumwa,** and **Rock Island** have very small communities without organized congregations, though holding services on holy days.

Moses Bloom of Iowa City was elected twice to the state legislature, and in 1883 was chosen senator of Johnson county.

The name of A. F. Slimmer of Waverly is connected with many bequests to Jewish, Christian, and non-sectarian institutions.

The entire Jewish population of Iowa does not exceed 5,000.

Bibliography: *American Jewish Year-Book*, 5661 (1900-01).

A. W. H. F.

IRELAND: An island west of Great Britain, forming part of the United Kingdom of Great Britain and Ireland. The earliest mention of Jews in Ireland appears toward the end of the eleventh century, although, curiously enough, quite a number of books have been written to identify the Irish with the Lost Ten Tribes.

The first authentic mention of Jews in Ireland is a record, dating from 1079, that "five Jews came over the sea bearing gifts to Fairdelbach [Hua Brian], and were sent back over the sea." No further reference is found until nearly a century later, in the reign of Henry II. of England. That monarch, fearful lest an independent kingdom should be established in Ireland, prohibited a proposed expedition thither. Strongbow, however, went in defiance of the king's orders; and, as a result, his estates were confiscated. In his venture Strongbow seems to have been assisted financially by a Jew; for under date of 1170 the following record occurs: "Josce Jew of Gloucester owes 100 shillings for an amerciament for the moneys which he lent to those who against the king's prohibition went over to Ireland" (Jacobs, "Jews of Angevin England," p. 51).

Jewish names appear in the "Calendar of Documents Relating to Ireland," between 1171, when Joseph the Doctor is referred to, down to 1179. It is unlikely, however, that Jews settled in the island in appreciable numbers at that period; for no further record is found concerning them until several years later. An entry dated 1225 shows that Roger Bacon had borrowed considerable sums from English Jews in connection with his mission on the king's service in Ireland.

Branch of the Irish Exchequer.

By that date, however, there was probably a Jewish community in Ireland; for under date of July 28, 1232, appears a grant by King Henry III. to Peter de Rivall, granting him the office of treasurer and chancellor of the Irish Exchequer, the king's ports and coast, and also "the custody of the King's Judaism in Ireland." This grant contains the additional instruction that "all Jews in Ireland shall be intentive and respondent to Peter as their keeper in all things touching the king." The Jews at this period probably resided in or near Dublin. In the Dublin White Book, under date of 1241, appears a grant of land containing various prohibitions against its sale or disposition by the grantee. Part of the prohibition reads "vel in Judaismo ponere." Both this and the preceding reference were common form.

The last mention of Jews in the "Calendar of Documents Relating to Ireland" appears about 1286. When the expulsion from England took place (1290), the Irish Jews had doubtless to go as well. At any rate, there is no further mention of them until the period of the Commonwealth, when the resettlement of the Jews in England under Cromwell led to resettlement in Ireland also. From investigations made by Lucien Wolf, it would appear, however, that as early as 1620 one David Sollom, a Jewish merchant, purchased some property in Meath which is still in the possession of his descendants.

Jews are first heard of again in Dublin; and there is reason to believe that they were among the Dissenters who came after Cromwell's conquests. It is even stated that some Portuguese Jews settled in Dublin on Cromwell's invitation, and that they soon became opulent merchants. They established a synagogue in Crane lane.

Settlement in Dublin.

The Dublin congregation prospered, and seems to have been in existence in the reigns of King William III. and Queen Anne. In a work published in the latter's reign mention is made of a visit to London by a Rabbi Aaron Sophair of Dublin. No record, however, is found of any Jewish settlement outside of Dublin. As late as 1737 Cork seems to have had no Jewish community, though toward the middle of the century mention is made of Jews residing there.

In 1728, or thereabout, Michael Phillips presented the Dublin Jews with a piece of freehold ground at Ballybough Bridge for a cemetery; and about the middle of the eighteenth century the Bevis Marks Congregation of London assisted them financially in erecting a wall round the burial-ground. It should be mentioned that the Dublin congregation at one time proposed to affiliate itself with the Spanish and Portuguese congregation of London. Dublin in 1745 contained about forty Jewish families, comprising about 200 persons. Their synagogue was at Marlborough Green, and their cemetery in the center of the village of Ballybough.

In 1746 a bill was introduced in the Irish House of Commons "for naturalizing persons professing the Jewish religion in Ireland." Another was introduced in the following year, agreed to without amendment, and presented to the lord lieutenant to be transmitted to England; but it never received the royal assent. These Irish bills, however, had one very important result; namely, the formation of the Committee of Diligence, which was organized by British Jews at this time to watch the progress of the measure. This ultimately led to the organization of the Board of Deputies, which important body has continued in existence to the present time.

Jews were expressly excepted from the benefit of the Irish Naturalization Act of 1783.

The Dublin congregation declined steadily toward the end of the eighteenth century; and by the beginning of the nineteenth the synagogue was discontinued, and the borrowed scrolls were returned to the Bevis Marks Congregation. About 1822, however, the congregation was reorganized, and it has prospered ever since. Its meeting-place was for several years at 40 Stafford street; a new synagogue was built in Mary's Abbey in 1835; and the present place of worship is in Adelaide road.

The exceptions in the Naturalization Act of 1783, referred to above, were abolished in 1846. In the same year the obsolete statute "De Judaismo," which prescribed a special dress for Jews, was also formally repealed. The Irish Marriage Act of 1844 expressly made provision for marriages according to Jewish rites.

When the Irish famine was at its height in 1847, the Jews of America took an active interest in relieving the distress; and a notable meeting was organized by the Spanish and Portuguese congregation of New York, at which a fund was raised in aid of the sufferers.

Toward the middle of the nineteenth century several families of German Jews settled in Ireland. Conspicuous among these was the JAFFE family of Belfast, which established the famous linen-house bearing its name.

Jews have repeatedly held office in Ireland. A Benjamin d'Israeli, or Disraeli, a public notary in Dublin from 1788 to 1796, and later a prominent member of the Dublin Stock Exchange, held the office of sheriff for County Carlow in 1810. In all likelihood, however, he was a Jew by origin only.

Ralph Bernal-Osborne, of Jewish extraction, was a prominent land-owner in Ireland, and represented Waterford in Parliament in 1870.

The first professing Israelite, however, to hold office was Lewis Harris, alderman of the city of Dublin. His son, Alfred Wormser Harris, succeeded him as senior alderman, and in 1880 contested the county of Kildare in the Liberal interest. Alfred now (1903) holds commissions of the peace for the city and county of Dublin.

Prominent Irish Jews.

The most prominent position ever held in Ireland by a Jew was that of Lord Mayor of Belfast, held by Sir Otto JAFFE 1899–1900; he also became high sheriff in 1901. At present Sir Otto is justice of the peace for Belfast and also consul at that city for the German government. Maurice E. Solomons, justice of the peace for the city and county of Dublin, is acting consul in that city for the Austro-Hungarian empire.

Among the Jews graduated from Trinity College, Dublin, may be mentioned N. L. Benmohel, the first professing Jew to enter the institution since its foundation by Queen Elizabeth; John D. Rosenthal, LL.D; Barrow Emanuel, J.P.; and Ernest W. Harris, LL.D. The Rev. Alfred Philip Bender, J.P., a native Irish Jew, has been government member of the council of the University of the Cape of Good Hope.

Ireland is the only portion of the British Isles that has a religious census; and, consequently, figures are more nearly correct there than elsewhere. The Jewish population in 1871 was 258. By the census of 1881 it did not exceed 453, mostly of English and German extraction. Since that date, however, it has increased considerably, doubtless owing to Russian immigration. In 1891 it was given as 1,779; in 1901 as 3,771. The bulk of this population resides in Dublin, which contains about 2,200 Jews. Besides the synagogue on Adelaide road, there are five minor congregations, a board of guardians, and a number of charitable and educational institutions.

Belfast has a Jewish population of about 450, and contains several charitable organizations and two synagogues, of one of which Sir Otto Jaffe is president. The Jewish population of **Cork** is about 400. **Limerick, Londonderry,** and **Waterford** have each a synagogue and charitable organizations. Zionist societies also have been established in Ireland.

The Jewish population is distributed in the provinces as follows: Connaught, 4; Leinster, 2,246; Munster, 670; and Ulster, 851.

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O'Conor, *Annals of Innisfallen*, ii. 81; Moses Margoliouth, *History of the Jews in Great Britain*, i. 174, ii. 63, London, 1851; James Picciotto, *Sketches of Anglo-Jewish History*, pp. 77, 114, 115, 121, 168, 225, London, 1875; *Bloch's Oesterreichische Wochenschrift*, May 9, 1902, p. 319; Lucien Wolf, *The Middle Age of Anglo-Jewish History*, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 76; John Curry, *An Historical and Critical Review of the Civil Wars in Ireland*, ii. 262, London, 1786; *The Occident* (Phila.), 1847, v. 35-45; *Jew. Chron.* Jan. 4, Feb. 8, 1901; *The Jewish Year Book*, London, 1902-03; *Dict. Nat. Biog.* iv. 373, xx. 117, New York.

J. L. Hü.

IR HA-HERES. See Heres.

IRKUTSK. See Siberia.

IRON: The invention of the art of working in brass and iron is ascribed to Tubal-cain (Gen. iv. 22), and thus placed in prehistoric times. The Israelites, therefore, derived their knowledge of the art from others. Further proof of this fact is furnished by the undoubtedly trustworthy report that Solomon brought Hiram, an artificer, from Tyre to make the brazen implements used in the Temple; from this it is apparent that at that time the Jews had not acquired the art. Indeed, as industrial pursuits in general among the Jews arose only after the time of Solomon, it may be assumed that the same was the case with the art of working in brass and iron. Outside of the cities the peasant continued for a long time to make (as he still makes at the present day, in some places) his own clothes and his own simple tools, and to be his own carpenter. As soon, however, as the Israelites began to settle in larger towns, and especially as the Canaanitish cities were opened to them, a division of labor took place; then, for the first time, such occupations as working in brass and iron began to develop among them. Without doubt the use of brass preceded that of iron: the kitchen utensils were of brass ("neḥoshet"), as also were parts of the armor—helmet, shield, cuirass, greaves, bow, and, perhaps, sword (I Sam. xvii. 5 *et seq.*; II Sam. xxii. 35).

Iron does not seem to have taken the place of brass until a rather late date. Although the art of working in iron is mentioned in the Hexateuch (Num. xxxi. 22, xxxv. 16; Deut. iii. 11, xix. 5; Josh. xxii. 8), these are generally considered comparatively late passages, and would therefore only indicate something for the time in which they were written, but nothing for the period to which they refer. The same is claimed for I Sam. xvii. 7 and II Kings vi. 5; these passages are said to belong to a considerably later period. The oldest passage from this point of view which presupposes the use of iron is II Sam. xii. 31, in which "ḥarize ha-barzel" are mentioned. In Amos "ḥaruẓot ha-barzel," used by the Arameans, are spoken of. It may be inferred from II Sam. xii. 31 that the Israelites of that time were also familiar with the metal.

Period of Introduction.

Iron was used in a great many ways: for manufacturing axes and hatchets (Deut. xix. 5; II Kings vi. 5); sickles, knives, swords, and spears (I Sam. xvii. 7); bolts, chains, and fetters (Ps. cv. 18; cvii. 10, 16; Isa. xlv. 2); nails, hooks, and hilts (Jer. xvii. 1; Job xix. 24). It was also used in making plows, thrashing-carts, and thrashing-boards (Amos i. 3; I Sam. xiii. 20; II Sam. xii. 31), as well as for sheathing war-chariots. The Israelites found such "iron chariots" already in use among the Canaanites, and were compelled to avoid encountering the enemy in the open plain, where the latter could use their chariots.

Iron lends itself readily to figurative usage. Thus Egypt is called "kur ha-barzel" (the iron furnace; Deut. iv. 20); those who are sunk in misery are described as "asire 'oni u-barzel" (bound in affliction and iron; Ps. cvii. 10). A tyrannical ruler is characterized as "shebeṭ barzel" (Ps. ii. 9), or "'ol barzel" (Deut. xxviii. 48); an unbending neck is "gid barzel" (Isa. xlviii. 4). The teeth of the fourth great beast which Daniel saw in his vision are of iron (Dan. vii. 7; comp. II Macc. xi. 19; Ecclus. [Sirach] xxii. 15).

E. G. H. W. N.

IR-SHEMESH (עיר שמש, "city of the sun"): A city of Dan, mentioned with Shaalabbin and Ajalon (Josh. xix. 41-42). Its parallel name in Judges (i 35, Hebr.) is "Har-Ḥeres" (the mountain of the sun). Some modern critics identify Ir-shemesh with Beth-shemesh, in Judah. See Heres.

E. G. H. M. Sel.

ISAAC.—Biblical Data: Second patriarch; son of Abraham and Sarah. He was the child of a miracle, for at the time of his birth his mother, hitherto childless, was ninety years old, and his father a hundred. By the command of God the child was named "Isaac" (יצחק; in poetical language ישחק = "laughter"), because Abraham had, covertly, laughed in incredulity when, a year previously, he had received the promise of God that a son would be born to him by Sarah (Gen. xvii. 17); so also did Sarah as, standing at the door of the tent, she heard the promise reiterated by the angel (Gen. xviii. 12). Isaac was circumcised when he was eight days old, and at his weaning the parents manifested their joy by giving a great feast. As a solicitous mother Sarah urged Abraham to send away Ishmael, his son by the servant-maid Hagar, whom she had seen mocking Isaac. At first Abraham hesitated, but at the command of God he complied with the wish of his wife; Isaac was thus declared the sole heir of his father.

Birth of Jacob and Esau.

A critical event in Isaac's life occurred when God's command came that he should be offered as a sacrifice on a mountain in the land of Moriah (Gen. xxii. 2). Isaac showed himself in this trial to be worthy of his father. Without murmuring he suffered himself to be bound and laid upon the altar. But Abraham was prevented by God from consummating the sacrifice, and a ram that happened to be near was offered instead. At the age of thirty-six Isaac lost his mother. Abraham then charged Eliezer, his steward, with the mission of selecting a wife for Isaac from among his (Abraham's) own people. After a series of providential coincidences, Eliezer returned with Rebekah, whom Isaac, then forty, married (Gen. xxv. 20). For twenty years they were childless; at last Isaac's prayers were heard, and Rebekah gave birth to the twins Esau and Jacob. As the children grew the gentle and good-natured Isaac came to prefer the boisterous and adventurous Esau, who gratified his father with the choicest spoils of the chase, while the quiet and less adventurous Jacob was an object of special regard to Rebekah: a division of feeling which became later a source of jealousy and hatred between the two brothers.

A famine compelled Isaac to leave his abode "by the well of Lahai-roi." On this occasion he had his first vision. God appeared to him in a dream and warned him not to go down to Egypt, but to remain within the boundaries of Palestine, promising him great prosperity and numerous descendants. Isaac therefore settled among the Philistines at Gerar, where, fearing lest Rebekah's beauty should tempt the Philistines to kill him, he had recourse to a stratagem that had been used in similar circumstances by his father; he pretended that she was his sister. The Philistine king, however, was not long in finding out the truth, and, after rebuking Isaac for his deceit, adopted stringent measures for the protection of husband and wife.

Persecuted by Philistines.

In his new home Isaac devoted himself to husbandry, and succeeded so well that he incurred the envy of the Philistines. They commenced a petty persecution against him, stopping up the wells which his father had dug, and which Isaac's servants had reopened. The peace-loving Isaac submitted patiently to these persecutions until Abimelech enjoined him to remove from Gerar. Isaac then pitched his tent in the valley of Gerar, shortly afterward settling at Beer-sheba, where God appeared to him for the second time and blessed him. An altar was built by Isaac on the spot where he had had the vision, and his servants dug a well. While living there Isaac received a visit from Abimelech, king of the Philistines, and Phichol, the chief captain of his army, who came to court his alliance.

Isaac's old age was not a happy one. He was assailed by infirmities, and became totally blind. To this was added the enmity between his two sons. With prevision of his death, Isaac recommended his son Esau to bring him some venison and receive his blessing. At the instigation of Rebekah, Jacob, profiting by the blindness of his father, presented himself in Esau's stead, and received the blessing intended for the latter. This infuriated Esau to such an extent that Jacob had to seek safety in flight. Isaac died at Hebron, at the age of 180, shortly after the return of Jacob and his family from Mesopotamia, and was buried by his two sons in the cave of Machpelah, beside Abraham and Sarah.

——**In Rabbinical Literature:** According to the Rabbis, Isaac was born in the month of Nisan, at noon, when the spring sun was shining in all its glory (Rosh ha-Shanah 10b; Gen. R. liii.). At that hour the sick were restored to health, the blind recovered their sight, and the deaf their hearing; the brightness of the sun and of the moon was intensified (Tan., Gen. 37); a spirit of justice began to prevail in the world: hence the name יצחק, a compound of יצא and חוק (= "Law was issued"). In the numerical value of each letter of the name there is an allusion: thus, the י (= 10) alludes to the Decalogue; the צ (= 90), and the ק (= 100), to the respective ages of Sarah and Abraham at the birth of Isaac; the ח (= 8) refers to the day of circumcision (Gen. R. liii.). Notwithstanding, there were slanderers who maintained that Abraham and Sarah had picked up a foundling, or, according to another haggadah, had taken a son of Hagar and pretended that he was their son. To silence these slanderers Abraham prepared a great feast on the occasion of the weaning of Isaac, whereat, by a miracle, Sarah was enabled to nurse all the sucklings that had been brought by the women invited to the feast. As there was no longer any doubt as to Sarah's maternity, the slanderers questioned Abraham's paternity. Then God imprinted on the face of Isaac the features of Abraham, and the likeness between father and son became so great that one was often mistaken for the other (B. M. 87a; Yalḳ., Gen. 93). According to some Ishmael committed the crime of attracting Isaac to the fields and there casting at him arrows and balls under the pretext of play (מצחק), but in reality to get rid of him (Gen. R. liii.): for this reason Sarah insisted on Ishmael and his mother being dismissed.

The Sacrifice of Isaac.

A fertile subject in the Haggadah is the attempted sacrifice of Isaac, known as the "'aḳedah." According to Jose ben Zimra, the idea of tempting Abraham was suggested by Satan, who said: "Lord of the Universe! Here is a man whom thou hast blessed with a son at the age of one hundred years, and yet, amidst all his feasts, he did not offer thee a single dove or young pigeon for a sacrifice" (Sanh. 87b; Gen. R. lv.). In Jose ben Zimra's opinion, the 'aḳedah took place immediately after Isaac's weaning. This, however, is not the general opinion. According to the Rabbis, the 'aḳedah not only coincided with, but was the cause of, the death of Sarah, who was informed of Abraham's intention while he and Isaac were on the way to Mount Moriah. Therefore Isaac must then have been thirty-seven years old (Seder 'Olam Rabbah, ed. Ratner, p. 6; Pirḳe R. El. xxxi.; Tanna debe Eliyahu R. xxvii.). Not only did he consent to the sacrifice, but he himself suggested it in the course of a discussion that arose between him and Ishmael concerning their respective merits. Ishmael asserted his superiority to Isaac on account of his having suffered himself to be circumcised at an age when he could have objected to it, while Isaac underwent the operation on the eighth day after his birth "Thou pridest thyself," replied Isaac, "on having given to God three drops of thy blood. I am now thirty-seven years old, and would gladly give my life if God wished it" (Sanh. 89b; Gen. R. lvi. 8).

While he was on the way to Mount Moriah Isaac was addressed by Satan in the following terms: "Unfortunate son of an unfortunate mother! How many days did thy mother pass in fasting and praying for thy birth! and now thy father, who has lost his mind, is going to kill thee." Isaac then endeavored to awaken the pity of his father (Gen. R. lv.). According to another haggadah Isaac rebuked Satan and told him that he was not willing to oppose the wish of his Creator and the command of his father (Tan., Gen. xlvi.). While Abraham was building the altar Isaac hid himself, fearing lest Satan should throw stones at him and render him unfit for a sacrifice. The same fear caused him to ask to be bound on the altar; "for," said he, "I am young and may tremble at the sight of the knife" (Gen. R. lvi. 8).

The 'Akedah in Jewish Liturgy.

The 'akedah is especially prominent in the Jewish liturgy. The remembrance of the incident by God is believed to be a sure guaranty of His forgiveness of the sins of Israel; hence the numerous 'akedah prayers, a specimen of which is found in the Mishnah. See 'Akedah. Isaac is presented in rabbinical literature as being the prototype of martyrs (Esth. R. i.). The great tractability of his character is shown by his conduct in the affair of the wells, which he abandoned without complaining of the injustice done him (Sanh. 111a). More than other patriarchs he pleads for Israel. When Abraham and Jacob, says the Talmud, were told that their children had sinned, they answered, "Let them be blotted out for the sanctification of Thy name"; but when God said to Isaac, "Thy children have sinned," Isaac answered, "Why are they my children more than Thine? When they answered, 'We will do [all that God shall command] and we will listen,' Thou calledst them 'My first-born'; yet now they are mine and not Thine! Moreover, how long can they have sinned? The duration of man's life is seventy years. In the first twenty years he is not punished [being irresponsible]; half of the remaining fifty is passed in sleeping. Half of the remainder is spent in praying, eating, etc. There remain only twelve and a half years. If thou art willing to bear the whole, it is for the better; if not, let half be borne by me and the other half by Thee. But if Thou insist upon my bearing the whole, I have already sacrificed myself for Thee" (Shab. 89b).

To Isaac is attributed the institution of the "Minḥah" prayer (Ber. 26b). Like Abraham, he observed all the commandments, and made proselytes. He was one of the three over whom the Angel of Death had no power; one of the seven whose buried bodies were not devoured by worms; one of the three upon whom the "yeẓer ha-ra'" (the seducer) had no influence (B. B. 17b). He caused the Shekinah to descend from the sixth to the fifth heaven (Gen. R. xix.).

s. I. Br.

ISAAC: Member of the embassy sent in 797 by Charlemagne to Harun al-Rashid, calif at Bagdad, probably as interpreter for the ambassadors, who were the noblemen Sigismund and Landfried. Both died on their way back, and Isaac became the sole bearer of the calif's answer and presents, among which latter was a magnificent elephant. When the emperor was informed of Isaac's return to France, he sent the notary Erchenbald to Liguria in order to prepare for the transportation of the elephant and the other presents. Isaac arrived at the port of Vendres in Oct., 801; but, as the Alps were covered with snow, he was obliged to pass the winter at Verceil. He reached Aix-la-Chapelle in the summer of 802, and the emperor received him in audience there.

Zunz ("G. S." i. 157) supposes that Isaac was the means of establishing relations between the French rabbis and the Geonim, as France is not mentioned in the decisions of the latter before 850 ("Sha'are Ẓedeḳ," p. 12).

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G. M. Sel.

ISAAC B. ABBA MARI: French codifier; born in Provence about 1122; died after 1193 (in Marseilles ?). Isaac's father, a great rabbinical authority, who wrote commentaries on the Talmud ("'Iṭṭur," i. 17, ed. Warsaw, section "Kinyan"), and responsa (*l.c.* p. 49, section "Shemat Ba'alim"), was his teacher. In his "'Iṭṭur" Isaac often mentions as another of his teachers his uncle, who, according to a manuscript note (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2356), was a pupil of Alfasi. Isaac carried on a friendly correspondence with Jacob Tam, whom he was in the habit of consulting on doubtful questions, though not as a pupil consults a teacher. Abraham b. Nathan of Lunel and Abraham b. Isaac (RABaD II.) were related to him, while the son-in-law of the latter, Abraham b. David of Posquières, frequently consulted him on scientific questions. Isaac began his literary activity at the age of seventeen, when, at his father's suggestion, he wrote "Sheḥiṭah u-Ṭerefot," rules for the slaughtering of animals and the eating of their flesh. At about the same time he wrote a small work on the precepts concerning ẓiẓit, at the request of Sheshet Benveniste "ha-Nasi" of Barcelona. Both works form a part of the legal codex "'Iṭṭur," or "'Iṭṭur Soferim," which occupied Isaac about twenty-three years (from 1170 to 1193). Until modern times only the first part of this work was known (Venice, 1608); the whole codex was published first by Schönblum (Lemberg, 1860), and included Isaac's "'Aseret ha-Dibrot," which is really only a special name for a part of the "'Iṭṭur." The "'Iṭṭur" contains, in three parts, almost a complete code of laws, and is divided as follows: part i., jurisprudence, including the laws of marriage and divorce; part ii., rules concerning the slaughter of cattle, and concerning meat which it is permissible to eat; concerning circumcision, ẓiẓit, tefillin, marriage ceremonies; part iii., "'Aseret ha-Dibrot," embracing a consideration of the rules governing the following ten subjects: (1) the Feast of Tabernacles; (2) lulab; (3) hallel; (4) shofar; (5) Yom Kippur; (6) megillah; (7) Ḥanukkah; (8) prohibition of leavened bread on the Passover; (9) the commandment concerning maẓẓah and mara; (10) general laws for feast-days.

The book belongs to the classic productions of rabbinical literature in France. Isaac shows in this work a knowledge of the two Talmuds such as almost no other person of his time possessed. With works on the Geonim, among them many responsa and treatises which are otherwise unknown to-day, he shows the same familiarity as with the productions of the northern French Talmudists. At the same time he proceeds independently in his criticism, without regard to the age or reputation of former authorities, and spares not even the Geonim and Alfasi, though he admired them greatly.

While Spanish and German Talmudists, up to the time of the "Ṭur," often mentioned the "'Iṭṭur," and authorities like Solomon ibn Adret, Asher b.

Jehiel, Mordecai b. Hillel, and several others refer to this work, after the appearance and wide circulation of the "Ṭur" it soon shared the fate of many other codices (as, for example, Abraham b. Isaac's "Eshkol"), and fell into disuse. Joseph Caro was the first who, after a long interval, made use of the "'Iṭṭur" (for his "Bet Yosef"; see the introduction), but even he does not appear to have had the whole work before him (comp. "Bet Yosef," Oraḥ Ḥayyim, 671).

Spread of the "'Iṭṭur."

At the end of the seventeenth century Jacob b. Israel Sason wrote a commentary to a part of the "'Iṭṭur," under the title "Bene Ya'aḳob" (Constantinople, 1704). In the eighteenth century the following authors wrote commentaries to the work: Eliezer b. Jacob ("Naḥum"; not published); Abraham Giron ("Tiḳḳun Soferim u-Mikra Soferim" (Constantinople, 1756, with text); Jacob b. Abraham de Boton gives fragments of his commentary to the "'Iṭṭur" in his collection of responsa, "'Edut be-Ya'aḳob" (Salonica, 1720); while a similar work by Solomon al-Gazi was lost during its author's lifetime. Samuel Schönblum published an edition of the "'Iṭṭur" annotated by himself. Meïr Jonah b. Samuel wrote a very exhaustive and learned commentary (with text; parts ii. and iii., Wilna, 1874; part i., in two sections, Warsaw, 1883 and 1885). Isaac wrote also marginal notes to Alfasi's "Halakot," with the title "Me'ah She'arim," which appeared for the first time in a Wilna edition of Alfasi (1881–97). No trace has been preserved of his commentary to Ketubot, which he quotes ("'Iṭṭur," i. 15, section "Zeman").

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S. S. L. G.

ISAAC ABENDANA. See Abendana, Isaac.

ISAAC BEN ABRAHAM ANCONA AL-ḲUSṬANṬINI: Italian Talmudist; lived at Ancona in the first half of the eighteenth century. He carried on a scientific correspondence with Isaac Lampronti, who frequently mentions him in his "Paḥad Yiẓḥaḳ."

Bibliography: Mortara, *Indice*, p. 2.

K. I. Br.

ISAAC BEN ABRAHAM HA-GORNI: Provençal poet; lived at Luc in the second half of the thirteenth century. He is known in Hebrew literature under the surname of "Gorni," which, as Steinschneider first pointed out, is the Hebrew equivalent of "Aire" (= גרן). Isaac is represented by Abraham Bedersi in his diwan as a venal itinerant poet, selling his praises to the highest bidder. However, judging from some fragments in the library of Munich (Steinschneider, "Cat. Munich," No. 128), extracts from which were published in "Monatsschrift" (1882, p. 510), Isaac possessed a poetical talent far above that of his antagonist Bedersi. In addition to the fragments mentioned, a diwan of which Isaac was the author is still extant in manuscript (St. Petersburg).

Bibliography: Steinschneider, in *Ḥotam Toknit*, pp. 1–13; Neubauer, in *Arch. des Missions Scientifiques*, 3d series, i. 571; Renan-Neubauer, *Les Rabbins Français*, pp. 719 *et seq.*; *Monatsschrift*, 1882, pp. 510–523; Gross, *Gallia Judaica*, p. 49.

G. I. Br.

ISAAC BEN ABRAHAM OF NEUSTADT: Dutch cabalist; lived at Amsterdam in the seventeenth and eighteenth centuries. He was an assistant rabbi at Amsterdam, where he devoted himself to the editing of cabalistic works. In 1701 he published, from a manuscript he had in his possession, the "Sefer Raziel ha-Gadol" of Eleazar of Worms, in the preface to which Isaac expresses his firm belief that the book possesses the virtue of protecting from fire the house in which it, or a copy of it, is kept. He reedited the cabalistic treatises "Sefer ha-Malbush," "Sefer Noaḥ," "Sefer ha-Mazzalot," "Shi'ur Ḳomah," "Tefillot," and "Ma'aseh Bereshit." In the same year he edited and published "Zohar he-Ḥadash," "Midrash ha-Ne'elam," "Sitre Torah," "Tiḳḳunim," "Liḳḳuṭim," and the Zohar on the Five Scrolls. His son Löb added to the "Zohar he-Ḥadash" a vocabulary to the two Zohars, extracted from the "Imre Binah" of Issachar Bär.

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1147; Jellinek, in *Orient*, *Lit.* vii. 254; Steinschneider, *Cat. Bodl.* col. 1074.

K. I. Br.

ISAAC BEN ABRAHAM OF POSEN: Polish rabbi and author; died in Posen 1685. He was the pupil of R. Jonah Teomim, author of "Ḳiḳayon de-Yonah," and colleague of R. Moses Zacuto; later he became rabbi of Lutzk, Volhynia, whence he went to Grodno. In 1664 he was called to Wilna to succeed R. Moses, author of "Ḥelkat Meḥoḳeḳ"; thence he went (1667) to the rabbinate of Posen. He was called "Rabbi Isaac the Great" because of his extensive knowledge in Talmud and Cabala. He gave his approbation to many books at the meetings of the Polish rabbis. He is mentioned in "Magen Abraham," on Oraḥ Ḥayyim, Nos. 1, 32; and his responsa are found in "Ge'on Ẓebi," "Bet Ya'aḳob," and "Eben ha-Shoham."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 41, 43; Dembitzer, *Kelilat Yofi*, 70b, 122a; Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, 1865, No. 14.

S. S. N. T. L.

ISAAC OF ACCO. See Isaac ben Samuel of Acre.

ISAAC BEN ASHER II.: Tosafist, apparently of the beginning of the thirteenth century. He is quoted by Mordecai b. Hillel (M. Ḳ No. 504), who adds that Isaac b. Asher died a martyr The same passage is also found in "Haggahot Maimuniyyot" ("Semaḥot," No. 78), where it is simply said that he was killed. He is also quoted in "Da'at Zeḳenim" (to Ex. vii. 25), where it is said that he was born on the same day that the tosafist Isaac b. Asher ha-Levi died. This statement makes Zunz suppose ("Z. G." p. 32) that Isaac b. Asher II. was the latter's grandson. Zunz also says that Isaac b. Asher II. was killed at Würzburg, which is against probability.

Bibliography: Fuenn, *Keneset Yisrael*, p. 595; Kohn, *Mordochai b. Hillel*, p. 120.

S. M. Sel.

ISAAC BEN ASHER HA-LEVI (RIBA): Tosafist; lived at Speyer in the eleventh century; son-in-law of Eliakim ben Meshullam and pupil of Rashi. His are the earliest known tosafot, and are mentioned, under the name of "Tosafot Riba," in the "Temim De'im," in the printed tosafot (Soṭah 17b), and in the "Tosafot Yeshanin" (Yoma 15a). They are frequently quoted without the name of their author. Isaac ben Asher also wrote a commentary on the Pentateuch, which is no longer in existence. It is cited in the "Minḥat Yehudah," and Jacob Tam made use of it in his "Sefer ha-Yashar" (p. 282).

Bibliography: Azulai, *Shem ha-Gedolim*; Zunz, *Z. G.* p. 31; Michael, *Or ha-Ḥayyim*, p. 501, No. 1074.

S. S. I. Br.

ISAAC (ABU JACOB) BAR BAHLUL: Karaite scholar; lived at the end of the eleventh, or at the beginning of the twelfth, century. Two decisions of his have been preserved by Hadassi. The first of these ("Eshkol ha-Kofer," alphabet 197) refers to the eating of quail in the wilderness, which, according to his calculation, began on the 24th of Iyyar in the second year after the Exodus, and ended on the 24th of Siwan (Num. x. 11, 33; xi. 18, 19). The second decision ("Eshkol ha-Kofer," alphabet 236) refers to the conditions under which it was allowable to sacrifice outside the sanctuary. Isaac is also quoted by Jacob Tamani and the author of "Ḥilluḳ." Nothing is known of his literary activity.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 166 (where his name is erroneously given as "Gahlul"; comp. also pp. 82, 86, 106, 193); Fürst, *Gesch. des Karäert.* ii. 48; Steinschneider, *Hebr. Bibl.* v. 50; *J. Q. R.* x. 134.

K. S. P.

ISAAC IBN BARUN, ABU IBRAHIM. See Ibn Barun, Abu Ibrahim Isḥaḳ.

ISAAC THE BLIND (סגיא נהור; ISAAC BEN ABRAHAM OF POSQUIÈRES): French cabalist; flourished in the twelfth and thirteenth centuries. Isaac is considered the founder of the Cabala; or, rather, he transmuted the mysticism of the Geonim into the present form of the Cabala. He is therefore called by Baḥya b. Asher "Father of the Cabala" (Commentary on the Pentateuch, section Wayishlaḥ). Joseph Gikatilla (Commentary to the Pesaḥ Haggadah), speaking of the "Ma'aseh Merkabah," says that cabalistic science was handed down from Mount Sinai from person to person until it reached Isaac the Blind. Other cabalists, like Shem-Ṭob ibn Gaon, Isaac of Acre, and Recanati, expressed themselves similarly. Among Isaac's pupils was Azriel (Ezra) ben Menahem of Gerona. It was Isaac who gave names to the ten Sefirot, and who first adopted the idea of metempsychosis. Recanati (Commentary on the Pentateuch, section Wayesheb) declares that Isaac the Blind could tell whether a man's soul was new or old. He is generally supposed to have been the author of a commentary on the "Sefer Yeẓirah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2456, 12). Later scholars attribute to him the authorship of the Bahir.

Bibliography: Grätz, *Gesch.* 3d ed., vii. 60 and note 3; Jellinek, *Auswahl Kabbalistischer Mystik*, i. 14; Landauer, in *Orient, Lit.* vi. 215; Gross, *Gallia Judaica*, p. 450.

K. M. Sel.

ISAAC DE CASTRO. See Castro.

ISAAC BEN ELEAZAR HA-LEVI (surnamed Segan Lewiyah): German Talmudist and liturgical poet; flourished at Worms; died, according to Abraham Zacuto ("Yuḥasin ha-Shalem," p. 217), in 1070. Zunz says ("Literaturgesch." p. 155) that he died between 1070 and 1096. He was a pupil of R. Gershom "Me'or ha-Golah" and one of the teachers of Rashi; the latter mentions him often in his commentary on the Talmud (*e.g.*, to Yoma 39a; Suk. 35b; Meg. 26a), and twice in his commentary on the Bible (to I Sam. i. 24 and Prov. xix. 24). Conforte ("Ḳore ha-Dorot," p. 8a) confounds Isaac b. Eleazar ha-Levi with another teacher of Rashi, Isaac b. Judah, while Abraham Zacuto (*l.c.*) calls him "Isaac b. Asher ha-Levi." He was one of the "scholars of Lorraine" ("Ha-Pardes," p. 35a; "Asufot," p. 150a, Halberstam MSS.); Isaac b. Moses relates ("Or Zarua'," ii. 75b) that Meïr of Ramerupt sent a responsum, signed by his father-in-law and teacher Rashi, to Isaac ha-Levi of Lorraine. The occurrence of "Vitry" as the birthplace of Isaac ha-Levi in Asheri to Ḥul. iv. is, according to Gross ("Gallia Judaica," p. 197), a mistake for "Lotar" (Lorraine). It is stated in the Maḥzor Vitry (quoted by Zunz, "Literaturgesch." p. 626) that Jacob b. Yaḳar, Isaac ha-Levi, and Isaac b. Judah, all three teachers of Rashi, directed the yeshibah of Paris.

Isaac ha-Levi had four sons, all great Talmudic scholars: Asher, the father of the tosafist Isaac b. Asher ("Ha-Pardes," p. 19a); Eliezer; Jacob, known under the name of "Ya'beẓ" (Mordecai to Meg. 3); and Samuel ("Ha-Pardes," pp. 16b, 18b, 45c). He was the author of four wedding piyyuṭim: "Yoẓer," in a double alphabet and signed "Isaac ben R. Eleazar Ḥazaḳ"; "Ofan," alphabetically arranged; "Zulat," in tashraḳ order; "Reshut," in four parts, the first riming in מה, and the other three in ים, the whole giving the acrostic "Isaac ben R. Eleazar ha-Levi."

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 8a, 17a; Abraham Zacuto, *Yuḥasin*, p. 217, London, 1857; Azulai, *Shem ha-Gedolim*, i.; Michael, *Or ha-Ḥayyim*, No. 507; Zunz, *Literaturgesch.* pp. 155–157, 626; idem, *Z. G.* pp. 63, 192, 326, 404, 566, 567; Fuenn, *Keneset Yisrael*, pp. 627–628; Weiss, *Dor*, iv. 317–320.

G. M. Sel.

ISAAC BEN ELIAKIM OF POSEN: German moralist and author; lived in the sixteenth and seventeenth centuries. He was the author of "Leb Ṭob" (Prague, 1620), an ethical work in Judæo-German in twenty chapters. Its popularity may be judged from the fact that it was reprinted many times. Criticisms on it are to be found in the anonymous "Hassagot," Amsterdam (?), *c.* 1707.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 3473, 5344; Fürst, *Bibl. Jud.* ii. 110; extracts are given in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 541.

G. M. Sel.

ISAAC BEN ELIEZER: Ethical writer at Worms; flourished from 1460 to 1480. He attended the lectures of Moses ben Eliezer ha-Darshan (Zunz, "Z. G." p. 105), whom he praises in high terms. Isaac wrote in German an ethical and ascetic treatise under the title "Sefer ha-Gan" (Cracow, about 1580). It is divided into seven parts, one for each day in the week. Translated into Hebrew by Moses

Saertels, it was subsequently printed, together with Johanan Luria's "Sefer ha-Derakah," in Prague (1597, 1612) and Amsterdam (1663, 1713). The Hebrew translation has been twice rendered into German ("Das Hochgelobte Sefer ha-Gan," Hanau, about 1620; "Das Ist der Teutsch Sefer ha-Gan," Fürth, 1692).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 98; Fürst, *Bibl. Jud.* ii. 141; Steinschneider, *Cat. Bodl.* col. 1107; idem, *Jewish Literature*, p. 102; Zunz, *Z. G.* pp. 130, 263, 279, 288.

S. M. Sc.

ISAAC BEN ELIEZER HA-LEVI: Spanish grammarian of the fourteenth century. He was the author of "Sefer ha-Riḳmah," a grammatical treatise still extant in manuscript (Paris, Bibliothèque Nationale, Hebr. MSS., Ancien Fonds, No. 510). As stated in the introduction to this work, it was composed for a Babylonian scholar named Aaron ben Abraham, for whom Isaac had previously written a grammar entitled "Sefat Yeter."

BIBLIOGRAPHY: *Revue Orientale*, i. 275; Benjacob, *Ozar ha-Sefarim*, p. 551.

G. I. Br.

ISAAC BEN ELIJAH SHENI (SHANI): Turkish rabbi; lived at Constantinople in the first half of the sixteenth century. The name "Sheni" is followed by the letters נצכה, which Steinschneider ("Cat. Bodl." col. 1155) suggests should be read as נצבה, the initials of the eulogy "Nafsho Ẓerurah bi-Ẓeror ha-Ḥayyim." Isaac wrote a work called "Me'ah She'arim," a double commentary, simple and cabalistic, on one hundred of the six hundred and thirteen commandments (Salonica, 1543). He also revised and edited Menahem Recanati's "Ṭa'ame ha-Miẓwot" (Salonica, 1544). He is, perhaps, identical with Isaac ibn Farḥi (Steinschneider, *l.c.*).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 1162; iii., No. 1162; Azulai, *Shem ha-Gedolim*, ii. 74; Zunz, *Z. G.* p. 453; Steinschneider, *Cat. Bodl.* col. 1155; Fürst, *Bibl. Jud.* i. 276.

S. S. M. Sel.

ISAAC OF EVREUX: French rabbinical scholar and Biblical commentator; flourished in the thirteenth century. His authority was invoked by Mordecai (Giṭ. iv., No. 384; Ber. vi.), and by R. Perez in his glosses on the "Semaḳ" (No. 293). He is mentioned as a Biblical commentator in "Da'at Zeḳenim" (p. 33b), and as an author of responsa in "Sha'are Dura" (12a, 25b, 46a). He is also mentioned in "Kol Bo" (No. 114) as having corresponded with R. Nathanael. Gross ("Gallia Judaica," p. 41) identifies Isaac of Evreux with the tosafist Isaac ben Sheneor (Tem. 18a), who was the master of Isaac of Corbeil ("Semaḳ," No. 153; "Orḥot Ḥayyim," i. 55a).

BIBLIOGRAPHY: Zunz. *Z. G.* p. 50; Gross. *Gallia Judaica*, p. 41.

S. S. M. Sel.

ISAAC IBN GABBAI. See Gabbai.

ISAAC IBN ḤALFON, ABU IBRAHIM: Spanish poet of the eleventh century. According to Moses ibn Ezra's treatise on poetry (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1974, fol. 316), his father had emigrated from Africa to Andalusia. Isaac was acquainted with Jacob ibn Jaso, at whose house in Cordova he was a frequent guest (see Abu al-Walid, "Ha-Riḳmah," ed. Goldberg, p. 122; Derenbourg, "Opuscules et Traités d'Aboû l-Walîd," p. vii.). Abu al-Walid (*l.c.* p. 186) complains that one of the very few poems that he had written in his early youth had been copied by certain jealous persons and circulated among some people of Toledo with the name of Isaac ibn Ḥalfon as its author; and that when some of his pupils noticed this and asserted Abu al-Walid's authorship, they were disbelieved. Isaac ibn Ḥalfon is quoted as "the poet" ("ha-meshorer") by Moses ibn Ezra in several passages in his above-cited treatise (see Schreiner, "Le Kitab al-Mouhadara," etc., in "R. E. J." xxii. 244). According to Al-Ḥarizi ("Taḥkemoni," xviii., ed. "Aḥiasaf," p. 181, Warsaw, 1899), it seems that Isaac introduced new (perhaps Arabic) meters into Hebrew poetry, which were used by succeeding poets.

Though he doubtless wrote a number of poems, only two may be ascribed to him with any degree of certainty. These are one beginning חולת אהבה, metrically translated and published by Michael Sachs, in "Die Religiöse Poesie der Juden in Spanien" (Hebrew part, p. 39; German part, p. 107; comp. also p. 216); and one beginning חום ורחם (see Steinschneider, "Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin," i. 126, No. 142). If the first-mentioned poem, which has the acrostic חלפון, is really genuine, it is probable that חלפון is a more correct form of Isaac's name than כלפון, though both of them seem to be the Hebrew transliteration of the Arabic "khalfun" (= "banker," "money-changer"). According to Sachs (*l.c.* p. 289), Isaac ibn Ḥalfon is to be identified with Ḥalfon ha-Levi Abu Sa'id, who lived in Damietta.

That acute critic Al-Ḥarizi (*l.c.*), in passing judgment upon the value of Isaac's poetry, said that only a few of his poems were beautiful like the fruit of goodly trees (comp. Lev. xxiii. 40), most of them being thorns and thistles. However, among the numerous poets of his age he was "anointed king" (comp. "Taḥkemoni," iii. 39).

BIBLIOGRAPHY: Bacher, in *Z. D. M. G.* xxxvi. 401; Steinschneider, *Cat. Bodl.* col. 835; idem, *Die Handschriften-Verzeichnisse der Königl. Bibl. zu Berlin*, ii. 29a; idem, *Hebr. Bibl.* xii. 66; Zunz, *Literaturgesch.* Supplement, p. 52.

S. M. Sc.

ISAAC BEN ḤAYYIM BEN ABRAHAM HA-KOHEN: Italian exegete; lived successively at Bologna, Jesi, Recanati, and Rome, in the fifteenth and sixteenth centuries. He was the author of the following works: (1) a commentary on the Song of Songs, on Lamentations, and on the Sayings of the Fathers, extant in manuscript ("Almanzi," p. 71); (2) a commentary on Esther, mentioned by Alḳabiẓ in "Monot ha-Levi"; (3) sermons and a series of didactic verses, fragments of which have been preserved ("Almanzi," p. 71).

BIBLIOGRAPHY: Mortara, *Indice*, p. 15; Steinschneider, *Hebr. Bibl.* iv. 122; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 92.

S. S. I. Br.

ISAAC BEN ḤAYYIM OF VOLOZHIN: Russian Talmudist; born at Volozhin, government of Wilna; died at Ivenitz, government of Minsk, June 16, 1849. Isaac was a distinguished Talmudist, owing to which fact he succeeded his father as head of the yeshibah of Volozhin. In 1844 he was called to St. Petersburg as a member of the rabbinical commission appointed by the emperor to consider a proposal to found rabbinical seminaries and schools for Jewish children. Isaac was the author of a work entitled "Mille de-Abot" (n.p.; n.d.), consisting of novellæ on Pirḳe Abot.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 601.

S. S. M. SEL.

ISAAC BEN ISAAC: French tosafist of the second half of the thirteenth century; mentioned in Tos. Naz. 16b; identical, according to Gross and Zunz, with **Isaac of Chinon,** whose glosses are found in Shiṭṭah Meḳubbeẓet to Naz. 63a. He is also referred to in Solomon ben Adret's responsa, where he is described as "chief of the French yeshibot." According to these responsa Isaac corresponded with Isaac ben Joseph of Marseilles, exhorting him to moderation in his dispute with a certain Nathan, one of Isaac of Chinon's own relatives. Isaac corresponded also with the above-mentioned Nathan, as well as with David ben Levi, author of the ritual work "Miktam," and with Mordecai ben Isaac Ḳimḥi.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 331; idem, *Z. G.* p. 50; Gross, *Gallia Judaica*, p. 580; *R. E. J.* xii. 80-81.

S. S. A. PE.

ISAAC ISRAELI. See ISRAELI, ISAAC BEN SOLOMON.

ISAAC (ISACHOK), JACOB: Court physician to King Sigismund I. of Poland; son of Abraham of Jerusalem; died at Kazimierz, a suburb of Cracow, about 1510. He was recommended in 1504 to King Alexander Jagellons by Archbishop Andreas of Gnesen, whose court physician he had been. On the archbishop's recommendation, the king permitted Isaac to purchase from the heirs of Frederick of Olmütz, formerly surgeon to King John Albert, the right to the taxes of the Jews of Cracow, which amounted to one hundred Hungarian florins per annum. For this privilege Isaac paid the heirs the sum of three hundred florins. In order to disprove the taunts of the Jews of Kazimierz, who had ascribed to him a humble origin, Isaac persuaded two Polish noblemen, Jacob Wagorzowski and Thomas Czarnycki, who were setting out to visit the Holy Sepulcher at Jerusalem, to secure his pedigree ("yiḥus") from his sister Sarah, resident in that city, as written evidence of his descent from a family of undoubted antiquity. His friends accordingly returned to Isaac with the required documents. King Sigismund evinced great interest in the matter, as appears from a decree dated Cracow, May 12, 1507, embodying the facts in regard to Isaac's lineage. Isaac's difficulties with the Jewish community continued nevertheless, as is evidenced by a second decree, dated June 14, 1509, affirming the fact that the taxes of the Jews of Cracow had been made payable to the "king's physician, the Spanish Jew Dr. Isaac, during his life."

Isaac must have died before June, 1510, as by a decree dated June 18 in that year it appears that, as a reward for Isaac's services, the king granted the Jewess Barsaba (Isaac's widow), together with her children, all the privileges which had been enjoyed by her husband. Whether Isaac was a Sephardic Jew from Palestine or a Spanish exile is difficult to determine. The Russian historian Bershadski, referring to the Polish sobriquet "Jerosolimska Schlachta" (noblemen of Jerusalem), declares it as his belief that the term arose out of Isaac's efforts to establish his noble birth.

BIBLIOGRAPHY: *Metrika Koronnaya*, 1504, No. 21, fol. 95, v.; No. 21, fol. 116, v.; *ib.* 1505-06, No. 22, fol. 149, v.; *ib.* 1508, No. 24, fol. 124, v.; No. 24, fol. 283 (published in *Russko-Yevreiski Arkhiv*, vol. iii., St. Petersburg, 1903); Bershadski, in *Voskhod*, 1893, i. 79 (with errors in dates).

H. R.

ISAAC (EISAK) BEN JACOB ḤABER: Rabbi at Tikotzyn and Suwalki, Poland; lived in the first half of the nineteenth century. He wrote: "Bet Yiẓḥaḳ," a ritualistic work, the first part of which bore the title "Sha'ar ha-Ḳabua'," the second, "Sha'ar ha-Sefeḳut" (Sudzilkow, 1836); "Seder Zemanim," on the precepts to be observed on certain dates (Warsaw, 1844); "Yad Ḥazaḳah," a commentary on the haggadah of Passover, with annotations by his son Joseph, under the general title "Yad Miẓrayim" (*ib.* 1844); "Magen we-Ẓinnah," a defense of the Cabala against the attacks of Judah de Modena in "Ari Nohem" (n.p., n.d.).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1126; Benjacob, *Oẓar ha-Sefarim*, p. 126, No. 50; p. 298, No. 510.

S. S. I. BR.

ISAAC BEN JACOB HA-LABAN: Tosafist and liturgical poet; flourished at Prague in the twelfth century; the brother of the traveler Pethahiah of Regensburg. He was among the earliest of the tosafists ("ba'ale tosafot yeshanim"), a contemporary of R. Eleazar of Metz, and a pupil of R. Tam ("Sefer ha-Yashar," § 704; Solomon Luria, Responsa, No. 29). According to Recanati (Responsa, No. 168), Isaac directed the yeshibah of Ratisbon. He also lived at Worms for a time ("Agur," 71b). Isaac is mentioned in the Tosafot (Yeb. 5a, 71a; Ket. 38b; Zeb. 73b; and frequently elsewhere), and Isaac ben Moses, in his "Or Zarua'," No. 739, quotes Isaac ben Jacob's commentary on Ketubot, a manuscript of which exists in the Munich Library (No. 317). He is also mentioned in a commentary to the Pentateuch written in the first half of the thirteenth century (Zunz, "Z. G." p. 80). There is a piyyuṭ signed "Isaac b. Jacob," whom Zunz ("Literaturgesch." p. 313) supposes to be Isaac ben Jacob ha-Laban.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Michael, *Or ha-Ḥayyim*, p. 507; Zunz, *Z. G.* pp. 33, 42, 45, 80; Grätz, *Gesch.* 3d ed., vi. 236; Fuenn, *Keneset Yisrael*, p. 627.

S. S. M. SEL.

ISAAC BEN JACOB THE LEVITE (מן הלויים; abbreviated ימ"ה): Rabbi and cantor at Venice; born in 1621. He was the son of a cabalist and a grandson of Judah de Modena, whose "Bet Yehudah" (on haggadic Talmudical passages) Isaac set up in type when only fourteen years old. Isaac had many persistent personal enemies in Venice, whose persecutions he described in his autobiography, a manuscript copy of which was known to Ghirondi. According to Ghirondi, Isaac wrote: (1) a short compendium of Moses Cordovero's "Pardes Rimmonim"; (2) several poems, some of which are printed in Yom-Ṭob Valvason's "Hed Urim" (Venice, 1661); (3) "Ma'ase Ḥakamim" (Venice, 1647), a summary of occurrences in the lives of the teachers of the Talmud, taken from Jacob ibn Ḥabib's "'En Ya'aḳob" (which Isaac cites as "'En Yisrael") and from Judah de Modena's "Bet Yehudah." The narratives follow the order of the Talmudical treatises, and each is closed with a moral sentence. Isaac was both author and printer of this book. He also supplied notes to several of the works of other authors.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 254; Fürst, *Bibl. Jud.* ii. 143; Steinschneider, *Jewish Literature*, p. 256; idem, *Cat. Bodl.* col. 1133; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 176.

S. M. Sc.

ISAAC IBN JASOS IBN SAKṬAR (more correctly **Abu Ibrahim Isaac ibn Yashush** [ישוש]; also called **Yiẓḥaḳi**): Spanish grammarian; born 982; died at Toledo about 1057–58. He is identified by Steinschneider with the physician Isḥaḳ ibn Ḳasṭar or, as Moses ibn Ezra calls him, Isḥaḳ ibn Saḳṭar ("Z. D. M. G." viii. 551, ix. 838). According to Ibn Abi Uṣaibi'a ("'Uyun al-Anba'," ii. 50), he was the physician in ordinary of Muwaffaḳ Mujahid al-'Amiri and of his son Iḳbal al-Daulah, kings of Denia. He was well trained in logic, Hebrew grammar, and Jewish law, and was conversant with the opinions of the philosophers. Moses ibn Ezra (*l.c.*) called him and Abu al-Walid the two sheiks of Hebrew grammar.

He wrote in Arabic "Sefer ha-Ẓerufim" (the Arabic title of which was, probably, "Kitab al-Taṣarif"; Neubauer, in "Journal Asiatique," 1862, ii. 249), on inflection. It is known only from references to it by Abraham ibn Ezra, who, in his commentary on the Bible, often condemns Isaac's exegesis because of its too bold historical criticism. Thus, Isaac ibn Jasos holds that Gen. xxxvi., in which the genealogy of the kings of Edom is given, was not written earlier than the time of King Jehoshaphat. He also identified the "Hadad" of Gen. xxxvi. 35 with "Hadad the Edomite" of I Kings xi. 14; the "Mehetabel" of Gen. xxxvi. 39 with the "sister of Tahpenes" of I Kings xi. 19; Jobab ben Zerah with Job; the prophet Hosea ben Beeri with Hosea ben Elah, the last king of Israel (see Ibn Ezra on Hosea i. 1, and comp. Isa. xv. 8, where both seem to be mentioned in the word "Beer-elim").

Such opinions, seemingly drawn from Moses ibn Gikatilla, caused Ibn Ezra to declare that Isaac ibn Jasos' book deserved to be burned as the work of a "prattler ["mahbil"] of vain things" (see Ibn Ezra on Job xlii. 16 and Gen. xxxvi. 32). Isaac may likewise be the "mahbil" whom Ibn Ezra opposes because he desired to alter words or expressions in more than 200 passages in the Bible ("Safah Berurah," ed. Lippmann, p. 9b, Fürth, 1839; "Ẓaḥḥut," ed. Lippmann, p. 72a, *ib.* 1834). This system of substitution had been used for the first time by Abu al-Walid.

BIBLIOGRAPHY: Carmoly, in *Zion*, i. 46; Neubauer, in *Journal Asiatique*, 1862, ii. 257; Steinschneider, *Die Arabische Litteratur der Juden*, p. 135; compare also Wolf, *Bibl. Hebr.* i. 662; Geiger, *Wissenschaftliche Zeitschrift*, i. 20; Grätz, *Gesch.* vi. 42; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 183, 262, 335; Poznanski, *Mose ibn Chiquitalla*, pp. 54, 136, Leipsic, 1895.

G. M. Sc.

ISAAC, JOHANN LEVITA: German professor of Hebrew; born 1515; died at Cologne 1577. At first a rabbi at Wetzlar, he was baptized as a Protestant in 1546, but embraced the Roman Catholic faith when called to Cologne as professor of Hebrew, in which office he remained until his death. In 1556 he wrote a popular Hebrew grammar, the last of the five editions of which was published at Antwerp in 1570. He also edited Maimonides' work on astrology (Cologne, 1555) and Moses ibn Tibbon's commentary on Aristotle's "Physics" (*ib.* 1555; Bartolocci, "Bibliotheca Magna Rabbinica," iii. 912).

Isaac's son, **Stephan** (b. 1542), was at first educated as a physician, but was called as an assistant to his father in 1565, when he became a priest of the Roman Catholic Church. He created great excitement by openly denouncing Catholicism as idolatry from his pulpit (Oct. 5, 1583). In 1586 he wrote an "Apologia," and went over to Calvinism. He was, however, accused of having reverted to Judaism, and reports were current that he had been seen acting as a Levite in the priestly benediction at Deutz.

BIBLIOGRAPHY: Von Mering, *Zur Gesch. der Stadt Cöln*, iii. 234; Weber and Welte, *Kirchenlexikon*, vi. 938–939.

T. J.

ISAAC BEN JOSEPH OF CORBEIL (also known as בעל החוטם = "the man with the nose"): French ritualist; flourished in the second half of the thirteenth century. He was the son-in-law of R. Jehiel ben Joseph of Paris, whose school he attended, and the pupil of the "Great Men of Evreux," notably of Samuel, whom he calls "the Prince" (שר) of Evreux. Isaac's conspicuous piety drew toward him many disciples, the best known of whom were Perez ben Elijah of Corbeil, Baruch Ḥayyim ben Menahem of Niort, and his fellow citizen Joseph ben Abraham. He was induced by his pupils to publish in 1277 an abridgment of Moses ben Jacob of Coucy's "Sefer Miẓwot Gadol" (called "Semag" from its initials סמ"ג), under the title "'Ammude ha-Golah" or "Sefer Miẓwot Ḳaṭan" (generally called "Semaḳ" from the initials סמ"ק). This work was most favorably received by the communities of France and Germany, and has often been edited and annotated. Isaac also published "Liḳḳuṭim" (collectanea), and several small compilations containing his ritual decisions. The "Kol Bo" (No. 128) contains a long fragment of a Talmudic work of R. Isaac, with this superscription: קצת דינים מה"ר יצחק ז"ל.

BIBLIOGRAPHY: Carmoly, *Biographies des Israélites de France*, p. 45; *Rev. Ét. Juives*, iv. 213, vi. 168; Gross, *Gallia Judaica*, pp. 563–565.

L. G. S. K.

ISAAC (EISAK) BEN JOSHUA BEN ABRAHAM OF PRAGUE: Physician and parnas of Prague in the sixteenth century. He was the author of "'Olat Yiẓḥaḳ," a collection of ritual laws arranged after the Arba' Ṭurim of Jacob ben Asher. They are in the form of 843 problems or riddles, in one hundred chapters (Prague, 1606).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 432; Fürst, *Bibl. Jud.* ii. 142; Steinschneider, *Jewish Literature*, p. 217; idem, *Cat. Bodl.* col. 1129; Zunz, *Z. G.* p. 283.

S. S. M. Sc.

ISAAC JOSHUA BEN IMMANUEL DE LATTES: Italian Talmudist and publisher; born at Rome at the end of the fifteenth century; died at Ferrara about 1570. He was the grandson of the well-known physician and astronomer Immanuel Boneto. Isaac occupied, about 1530, the position of rabbi at Avignon (Neubauer, in "R. E. J." x. 80 *et seq.*). In 1536 he was at Mantua, where he published the Zohar. Thence, for some unexplained reason, he had to flee to Bologna, leaving his books behind him. In 1546 he was manager of the Hebrew printing-office in Rome, and in this capacity rendered many services to Hebrew literature. Family affairs called him again to Avignon in 1558. On his return to Bologna he found himself in very straitened circumstances. In a letter addressed to one of his friends he complains of his poverty, which prevented him from going to Piedmont or to Lombardy, where Hebrew books were not liable to confiscation, and where he might have founded a Talmudical school and thus secured a livelihood. His chief regret was that he did not possess the 300 scudi he had promised as dowry to his daughter Dolcetta, who was engaged to Laudadio di Sienna. Later, Isaac lived at Ancona and afterward at Cesena, whence he was called to Ferrara by Isaac Abravanel as tutor to his sons.

Isaac wrote a collection of responsa, published by Friedländer (Vienna, 1860), and a commentary on the "Beḥinat 'Olam" of Jedaiah Bedersi, still extant in manuscript (Vienna MS. No. 84).

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 227; *Orient, Lit.* 1847, pp. 818 *et seq.*; *Ozar Neḥmad*, ii. 60; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 99.

S. S. I. Br.

ISAAC BEN JUDAH: Talmudist of the twelfth century; teacher of Solomon ben Isaac (Rashi). He was a native of Lorraine ("Ha-Pardes," 35a), but settled early in life in Germany, where he studied under Eleazar ha-Gadol. Isaac occupied successively the positions of head of the rabbinical schools of Mayence and Worms; it was in the latter place that he became the teacher of Rashi. Isaac was one of the greatest Talmudic authorities of his time, and his name is frequently mentioned in rabbinical literature. He was the author of commentaries on the Talmud, some of which are cited by Rashi (Ber. 39a, 57a; R. H. 28a); and his responsa are scattered in the "Pardes ha-Gadol," the "Liḳḳuṭe Pardes," the "Or Zarua'," the "Shibbole ha-Leḳeṭ," the "Mordekai," and the responsa of Meïr of Rothenberg. In a French Maḥzor manuscript quoted by Zunz ("Z. G." p. 622), Isaac is mentioned as having been at one time head of the rabbinical school of Paris; this, however, is highly improbable.

BIBLIOGRAPHY: Weiss, *Dor*, iv. 319; Michael, *Or ha-Ḥayyim*, p. 502; Gross, *Gallia Judaica*, pp. 295, 507.

S. S. I. Br.

ISAAC BEN JUDAH HA-LEVI: French exegete and tosafist; lived at Sens, probably, in the second half of the thirteenth century. He was the pupil of Ḥayyim of Falaise, whom Gross identifies with Ḥayyim Paltiel. Isaac compiled, under the title "Pa'aneaḥ Raza," a commentary on the Pentateuch, in which literal interpretations ("peshaṭ") are frequently intermingled with "notariḳon" and "gemaṭriot." The authorities quoted by Isaac are Joseph Ḳara, Joseph Bekor Shor, Judah he-Ḥasid, Eleazar of Worms, Ḥayyim of Falaise, and many other tosafists. The "Pa'aneaḥ Raza" was first published at Prague in 1607, from an incomplete manuscript, by Isaac Cohen, the son-in-law of Jacob Mölin. Complete copies of the work, with a postscript, and a poem containing the name of the compiler in acrostic, are extant in manuscript in the Bodleian and other European libraries. Isaac wrote tosafot to the Talmud, and is called "Ba'al Tosafot mi-Shanẓ" (= "The Tosafist of Sens").

BIBLIOGRAPHY: Zunz, *Z. G.* p. 92; Steinschneider, *Cat. Bodl.* col. 1127; Neubauer, in *Ha-Maggid*, 1870, Nos. 28, 29; Renan-Neubauer, *Les Rabbins Français*, p. 437; Gross, *Gallia Judaica*, p. 481.

S. I. Br.

ISAAC BEN JUDAH LÖB: Rabbi at Offenbach in the first half of the eighteenth century. He wrote "Be'er Yiẓḥaḳ," a commentary on the Hafṭarot, with the text (1729); "Me'irat 'Enayim," on the 613 Biblical precepts according to Maimonides (Fürth, 1730). In the preface to the latter work he mentions his "Be'er Yiẓḥaḳ," which is otherwise unknown.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1127.

D. S. Man.

ISAAC BEN JUDAH BEN NATHANAEL OF BEAUCAIRE (surnamed **Ha-Sheniri**): Liturgic poet of the early part of the thirteenth century. Zunz credits him with thirty-eight synagogal hymns, most of them to be found in the rituals of Carpentras, Avignon, and Tripoli. They are dated between 1205 and 1220. The author asserts that he was officiating as minister, and that he lived in מגדל השניר or מגדל מלנצה, הר שניר. Cassel believes that שניר designates Montauban, while Gross thinks it refers to Mont-Ventoux, at the foot of which Malauçene (מלנצה) is situated. Al-Ḥarizi ("Taḥkemoni," ch. xlvi.) speaks in praise of this poet, "whose songs make the stars turn pale."

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 472; idem, *S. P.* pp. 110-290; idem, *Z. G.* pp. 316, 466, 469, 475; Landshuth, *'Ammude ha-'Abodah*, p. 118; Renan-Neubauer, *Les Rabbins Français*, p. 715; Gross, *Gallia Judaica*, p. 360.

S. S. I. L.

ISAAC HA-KOHEN OF MANOSQUE: French Talmudist of the first half of the fourteenth century; rabbi at Manosque, in the department of Basses-Alpes. He is praised as a great Talmudist by his contemporaries, although he does not seem to have written anything. He had a controversy with one of his pupils by the name of Baruch, which terminated in the excommunication of the latter. Baruch, supported by many rabbis, protested vehemently; Solomon ben Adret, however, confirmed the excommunication. Beyond this, nothing is known of Isaac. Gross identifies him with Isaac b. Judah ha-Kohen, who addressed a responsum to Isaac ben Mordecai called "Moshe Petit de Nîmes."

BIBLIOGRAPHY: Gross, in *Monatsschrift*, xxviii. 423; idem, *Gallia Judaica*, p. 362.

S. S. A. Pe.

ISAAC HA-KOHEN OF NARBONNE: French Talmudist; lived in the twelfth and thirteenth centuries; a disciple of Abraham ben David of Posquières. He was the author of a commentary, no longer extant, on various treatises of the Jerusalem Talmud. This commentary is mentioned by Isaac de Lattes and Menahem Me'iri. Gross identifies him with the Isaac ha-Kohen whose authority on ritual matters is frequently invoked by Aaron ha-Kohen in his "Orḥot Ḥayyim."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 420.
S. S. I. BR.

ISAAC HA-KOHEN OF OSTROG: Russian rabbi; lived in the sixteenth and seventeenth centuries. He was the author of a work entitled "Mattenot 'Ani," or "Ḳiẓẓur Mizraḥi," a compendium of Elijah Mizraḥi's commentary on Rashi, with notes (Prague, 1604–09).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 143; Steinschneider, *Cat. Bodl.* col. 1130; Zunz, *Z. G.* p. 282.
S. S. M. SEL.

ISAAC DE LEON: One of the last rabbis of Castile; lived at Toledo. He was a native of Leon, and a pupil of Isaac Campanton, and, like Moses de Leon, a cabalist and a believer in miracles. Joseph Caro and others honored him with the title of "the great teacher." He was more than seventy years of age at his death, which occurred some years before the expulsion of the Jews from Spain; he was mourned by many pupils. The work ascribed to him, "Megillat Ester," an answer to Naḥmanides' criticism of Maimonides' "Sefer ha-Miẓwot," has been proved by Azulai to belong to Isaac Leon ibn Ẓur, a later writer.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 28a; Zacuto, *Yuḥasin*, p. 226; Joseph Cohen, *'Emek ha-Bakah*, p. 83; Azulai, *Shem ha-Gedolim*, i. 105; Grätz, *Gesch.* viii. 225.
G. M. K.

ISAAC LEON BEN ELIEZER IBN ẒUR SEFARDI: Rabbi at Ancona in the first half of the sixteenth century. He belonged to a Spanish family which settled in Italy after the expulsion of the Jews from Spain. Isaac was the author of "Megillat Ester," in which he defends the "Sefer ha-Miẓwot" of Maimonides against the criticisms of Naḥmanides (Venice, 1592; Amsterdam, 1660; Berlin, 1733). Isaac's name occurs in connection with a halakic decision which he rendered in 1546 conjointly with Jacob Israel Finzi, rabbi of Recanati, the occasion being a lawsuit between Asher ben Solomon of Monte de Lulo and Jacob Catelano. This decision was reversed by the bet din of Rome. Both the decision and the reversal were published at Rome in 1546, under the title "Pesaḳ."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 105: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 134; Steinschneider, *Cat. Bodl.* col. 1159; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 98.
S. S. I. BR.

ISAAC BEN LEVI OF PROVENCE: French liturgical poet; flourished in the twelfth century. Among the piyyutim for New-Year's Day contained in the Maḥzor of Provence are some which indicate Isaac b. Levi as their author. Zunz ("Z. G." p. 466) supposes that Isaac is identical with the Ben Levi quoted by Abraham Bedersi in his "Ḥereb ha-Mithappeket."

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 164.
G. M. SEL.

ISAAC BEN LEVI BEN SAUL OF LUCENA: Spanish grammarian and liturgical poet; flourished in the first half of the eleventh century; a contemporary of Isaac Gikatilla and Isaac ibn Halfon. Isaac is quoted under the name of "Isaac b. Saul" by Ibn Janaḥ in "Ha-Riḳmah" (p. 122), where some of his verses are given; in "Sefer ha-Shorashim" (*s.v.* עיר); in "Sefer ha-Ḳerub weha-Yesher"; by Moses ibn Ezra (see Wolf, "Bibl. Hebr." iii. 4); and by Abraham ibn Ezra in his commentary to the Bible (Deut. xxxii. 17; Isa. xxvii. 5) and in his "Sefat Yeter" (No. 68). The metrical poem beginning "Elohai al-tedineni" is attributed to Isaac b. Levi, while the one beginning "Ha-kol yifḥadu" gives the acrostic "Yiẓḥaḳ bar Lewi ben Mar Sha'ul Alisani." There also exist a seliḥah for the seventeenth of Tammuz and a poem for the seventh day of Passover, which both give the acrostic "Yiẓḥaḳ bar Lewi"; this, according to Zunz ("Literaturgesch." p. 217), may designate Isaac ben Levi b. Saul.

BIBLIOGRAPHY: L. Dukes, *Litteratur-Historische Mittheilungen*, p. 168; idem, *Naḥal Ḳedumim*, p. 9; idem, *Orient, Lit.* viii. 362; Zunz, *Literaturgesch.* pp. 187, 216; Carmoly, in Jost's *Annalen*, ii. 309; Munk, *Abu'l-Walid*, pp. 78, 79; Landshuth, *'Ammude ha-'Abodah*, p. 127.
G. M. SEL.

ISAAC HA-LEVI OF WORMS. See ISAAC B. ELEAZAR HA-LEVI.

ISAAC, MARC JACOB: French educationist and writer; born March 10, 1828, at Niederhomburg, near Saargemünd, Lorraine. After attending the teachers' seminary at Colmar (1844–47), he taught in several Jewish schools in Alsace, and later in Paris. He is the author of "Le Crime du Déicide et les Juifs" (1894), "De Dieu et l'Âme" (1894), and "La Foi Aveugle et les Curés" (1902), and is a contributor to the "Archives Israélites."
S. S. MAN.

ISAAC B. MEÏR OF DUEREN. See DUEREN, ISAAC B. MEÏR.

ISAAC BEN MEÏR OF NARBONNE: French liturgical poet of the first half of the twelfth century. He is mentioned as a liturgical poet by Joseph Ḳara in his commentary to Job. He was probably the author of the following five poems: "Yomam 'Enenu," pizmon, in which the poet bewails the condition of the Jews in his time, and expresses a longing for the "holy places"; "Yosheb Ḳedem Ebḥarenu," a pizmon in nine verses; "Omnam 'Awinu u-Pasha'nu," a prayer in twelve verses, with a refrain; "Ye'teru Ḥaberim," a prayer in nine verses; "Tafḳidam Mebaḳḳeshim," a prayer for the Festival of Gedaliah. It is not certain, however, that Isaac wrote the third and fifth. All these poems are distinguished by vivid coloring and facility of expression.

BIBLIOGRAPHY: *Monatsschrift*, v. 472; *Kerem Ḥemed*, v. 67; Zunz, *S. P.* p. 199; idem, *Literaturgesch.* p. 254; Gross, *Gallia Judaica*, p. 412.
S. S. A. PE.

ISAAC BEN MELCHIZEDEK OF SIPONTO: Italian rabbi and Talmudist; lived about 1110–70; born in Siponto, a seaport of Apulia and an ancient seat of Jewish learning. His father was known there as an erudite Talmudist and was connected with the bet ha-midrash; Isaac has sometimes been confounded with him (see Neubauer in "Ha-Maggid," 1874, No. 5; Zunz, "Literaturgesch." p. 163). For unknown reasons Isaac removed to Salerno, where he met the traveler Benjamin of Tudela, who subsequently referred to him as "the great rabbi" (הרב הגדול; "Itinerary" of Benjamin of Tudela, ed. Asher, i. 13 [Hebr. part, ii. 29]). Isaac addressed a legal question to his contemporary R. Tam, which the latter answered in a responsum (see "Or Zarua‘," ii., § 52). He wrote also a letter to the rabbis of Rome to get an explanation of an obscure mishnah (R. Tam, "Sefer ha-Yashar," §§ 548–549; comp. Berliner, "Peleṭat Soferim," pp. 8, 46). It is improbable that the Greek Talmudist whom Abraham ibn Ezra derided on account of his deficient knowledge of Hebrew was identical with Isaac ben Melchizedek of Siponto, as Grätz suggests ("Gesch." vi. 372). His son **Shiloh** is mentioned in "Sefer ha-'Iṭṭur" (ed. Lemberg, i. 14b).

Isaac, one of the earliest Talmudists of lower Italy, wrote a commentary on the Mishnah, probably on the whole of the Mishnah, though only the part on Seder Zera‘im has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 392); this part has been printed in the new (1890) Wilna edition of the Talmud; Bik. ii. 4 to the end was printed long before as an addition to Simson of Sens's commentary. Isaac's commentary on Seder Ṭohorot is often quoted (see Azulai, "Shem ha-Gedolim," i. 106), especially by Simson of Sens. Fragments of it are to be found in R. Tam's "Sefer ha-Yashar" (*l.c.*) and in a Rashi and RaSHbaM manuscript described by A. Berliner ("Monatsschrift," xiii. 217, 223). His methods of explanation are concise and clear and similar to Rashi's. Most of his explanations are original, and some of them are based upon Greek, Arabic, and Italian linguistic analogies; fantastic explanations, of course, are not wanting. He quotes the two Talmudim, the Sifre and the lost Sifre Zuṭa, the Targum, the Seder 'Olam, the "'Aruk" of Nathan ben Jehiel of Rome, Hai's commentary on Zera‘im and Ṭohorot, and R. Nissim's "Mafteaḥ."

Isaac's merit consists in having paved the way for the study of the Talmud in Italy. He did for that country what Rashi had done for Germany and northern France, though to a slighter extent, being a man of less authority. His commentary soon became well known not only in Italy, but also in Spain, France, Germany, and Austria; great halakists like Isaac ben Moses of Vienna, Meïr Rothenburg, and Jacob ben Asher referred to him, as did the tosafists and others; but in the end their commentaries displaced his.

BIBLIOGRAPHY: Gross, in Berliner's *Magazin*, 1875, ii. 21 *et seq.*; Güdemann, *Gesch.* ii. 65; Steinschneider, *Cat. Bodl.* col. 1137; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 224, 368; Zunz, notes in Benjamin of Tudela's *Itinerary*, ed. Asher, ii. 28, 29; Frankel, *Darke ha-Mishnah*, p. 331; Grätz, *Gesch.* vi. 172.

S. M. Sc.

ISAAC B. MENAHEM THE GREAT: French Talmudist; flourished in the second half of the eleventh century. Isaac, who lived at Orléans, was a pupil of Eliezer the Great of Mayence, and the teacher of Eliezer ben Judah of Châlons (Gross, "Gallia Judaica," p. 591), as well as of Rashi, who quotes him five times (B. M. 7b, 23b; Shab. 67a; Suk. 40a; Tem. 4a). He is twice quoted in the Tosafot (Giṭ. 21b; Men. 5a) under the name of "Isaac of Orléans." Gross also identifies him, contrary to Zunz, with the Isaac of Orléans mentioned in Nathan ben Jehiel's "'Aruk." According to a quotation in Mordecai to Baba Meẓi‘a iv., Isaac ben Joseph was personally acquainted with Ṭob Elem, though Gross thinks the passage is corrupt.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 127; idem, *Z. G.* pp. 47, 50, 192; Gross, *Gallia Judaica*, pp. 32, 591.

S. S. A. Pe.

ISAAC BEN MERWAN HA-LEVI: French Talmudist; flourished in the first third of the twelfth century; elder son of Merwan of Narbonne. As highly respected in the community as his father, he was elected rabbi of Narbonne. He is often quoted, his Talmudic decisions being regarded as decisive. He directed the yeshibah, and several of his pupils achieved distinction, among them being his nephew Moses ben Joseph, Moses ben Jacob ha-Nasi, and Abraham ben Isaac, "ab bet din" of Narbonne.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 413.

S. S. A. Pe.

ISAAC BEN MORDECAI GERSHON: Talmudist of the fifteenth century. He was the author of "Shelom Ester," a commentary on the scroll of Esther (Constantinople, 15th cent.). Steinschneider, in Benjacob's "Oẓar ha-Sefarim" (p. 583, No. 679), attributes to the same author the following three works: "Ketem Paz," a commentary on Canticles; "Mebaḳḳesh Adonai," a commentary on the Pentateuch; "Mor Deror," a commentary on Esther. But the first two of these three works belong to Isaac Gershon, the press-corrector of Venice. Fuenn ("Keneset Yisrael," p. 612) erroneously considers these two authors to be identical.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 126; Steinschneider, *Cat. Bodl.* col. 1113.

S. S. M. Sel.

ISAAC BEN MORDECAI HA-LEVI: Rabbi of Lemberg; died in Cracow 1799. His father was chief of the yeshibah at Lemberg, and Isaac himself officiated as rabbi first in Leshnow, Galicia, afterward in Chelm, Poland. In 1776 he left the last-named place for the rabbinate of Cracow, where he remained until his death. Of his writings, only two responsa are known, and these are incorporated in the "Bet Ya‘aḳob" and the "Peri Tebu'ah." In "Keter Kehunnah" allusion is made to a responsum which he wrote for the author of that work. He is also known from his approbations to various works of his time.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 121–122.

S. S. N. T. L.

ISAAC BEN MOSES ELI (Ha-Sefardi): Spanish mathematician of the fifteenth century; born at Oriola, Aragon. According to Steinschneider, he may have been one of the Spanish exiles of 1492; he probably went to Constantinople. His brother was possibly the Judah ben Moses Eli of Lisbon mentioned in the Paris manuscript No. 292. He wrote a mathematical work entitled (according to Steinschneider) "Meleket ha-Mispar," probably the first two words of the book (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1297, 2, 2065, 11; Paris MSS. Nos. 1029, 4, 1095; Leyden MS. No. 66, 3; on the MS. at the Sofia Rabbinical Seminary see Grünwald in

Rahmer's "Jüd. Litt.-Blatt." 1894, p. 176). The book is divided into three parts: (1) a theory of numbers, dealing with the first four rules and the extraction of square roots; (2) proportion, etc.; (3) elementary geometry. The book is an introduction to Euclid, and begins with a definition of the science of figures. The Sofia manuscript was copied for Mordecai Kumtiano (about 1460).

BIBLIOGRAPHY: Steinschneider, *Bibliotheca Mathematica*, 1901, p. 74; idem, *Jewish Literature*, p. 192.

S. M. Sc.

ISAAC BEN MOSES OF VIENNA (also called **Isaac Or Zarua'**): German halakist, a descendant of a learned family; probably born in Bohemia; lived about 1200-70. He mentions as his teachers two Bohemian scholars, Jacob ha-Laban and Isaac ben Jacob ha-Laban (author of "'Arugat ha-Bosem"). Led by a thirst for Talmudical knowledge, he undertook in his youth extensive journeys to the prominent yeshibot of Germany and France. According to Gross he went to Ratisbon first; but S. N. Bernstein conjectures that previously he stopped for a long time at Vienna, and became closely identified with the city, as he is usually quoted as "Isaac of Vienna." From among the many scholars at Ratisbon he selected for his guide the mystic Judah ben Samuel he-Ḥasid (d. 1217). About 1217 he went to Paris, where the great Talmudist Judah ben Isaac Sir Leon (d. 1244) became his chief teacher. He also visited for a short time the yeshibah of Jacob ben Meïr in Provins (see Gross, "Gallia Judaica," p. 495). Then he returned to Germany, and studied under the mystic Eleazar ben Judah at Worms, and, at Speyer, under Simḥah ben Samuel, his intimate friend, and Eliezer ben Joel ha-Levi, author of "Abi ha-'Ezri" and "Abi'asaf" (see Zunz, "Z. G." p. 36). At Würzburg, where Meïr Rothenburg was his pupil (*c.* 1230), he became "rosh yeshibah." Later on Isaac returned to Ratisbon, and then settled for some time in Vienna, where he held the position of "ab bet din" and rosh yeshibah. Finally, he went to Saxony and Bohemia.

Isaac lived a long but unsteady and troubled life, the facts of which are gathered from his "Or Zarua'," the only source of information. He saw the law compelling Jews to wear the yellow badge put into force in France, and he deplored the massacres of the Jews in Frankfort-on-the-Main (1241) and the extortions practised upon them by the nobles of Austria. His son-in-law was Samuel ben Shabbethai of Leipsic; his son **Ḥayyim Eliezer,** called "Or Zarua'," like him a scholar, carried on a comprehensive halakic correspondence, a part of which (251 responsa) was printed under the title "Sefer She'elot u-Teshubot" (Leipsic, 1860).

His "Or Zarua'."

Toward the end of his life, about 1260, Isaac composed his ritual work "Or Zarua'." He is usually quoted as "Isaac Or Zarua'." It was printed from the Amsterdam manuscript (incomplete) by Lipa and Höschel in Jitomir, 1862 (parts i. and ii.); other manuscripts are at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 650) and in the Jewish Theological Seminary of America, New York (MS. Halberstam No. 454). In the edition of Lipa and Höschel Seder Neziḳin is wanting; most of the rest of the work was afterward printed at Jerusalem by J. M. Hirschensohn (part iii., 1887; part iv., 1890) (Harkavy, "Ḥadashim gam Yeshanim," No. 10; Grätz, "Gesch." v. 20, Hebr. ed.).

The "Or Zarua'" comprises the whole ritual, and is arranged according to the Talmudical treatises, while at the same time the halakot are kept together. The author, unlike Maimonides in his "Yad," does not confine himself to giving the halakic decisions, but gives also the passage of the Talmud, explains the subject-matter, and develops the "din" from it. Thus the "Or Zarua'" is at the same time a ritual code and a Talmudic commentary. As it contains, in addition, explanations of some passages in the Bible, the author is also quoted as a Bible commentator. Moreover, the book contains a part of the halakic correspondence which the author carried on with Talmudical scholars of Italy, France, and Austria. Older collections of halakic decisions (לקוטים) which the author had gathered together during his lifetime seem also to be embodied in the work. Isaac explains unknown words in Bohemian (לשון כנען), his mother tongue (see Harkavy, "Die Juden und die Slavischen Sprachen," pp. 53 *et seq.*), and cites the Talmud of Jerusalem, to which he ascribes great authority in halakic decisions. The work is introduced by a treatise couched in words to whose meanings mystical significance is attached. It is an imitation of the Alphabet of Akiba ben Joseph, and was composed at the order of Isaac's teacher Eleazar ben Judah of Worms. Isaac's son Ḥayyim Eliezer arranged a compendium of this work which exists in several manuscripts.

The "Or Zarua'" succeeded in displacing all the older ritual works. It is very important also for the "Culturgeschichte" of the German Jews in the Middle Ages (see, for instance, Berliner, "Aus dem Leben der Juden im Mittelalter," on almost every page).

According to Gross, Isaac's chief importance rests upon the fact that he introduced among the Slavs the study of the Talmud from France and the west of Germany.

Isaac was of a mild and peace-loving character, and it was for this reason, perhaps, that he did not participate in the struggle against the study of secular sciences, though an incorrect ritual decision would rouse him to indignant energy. He carried on a controversy with several rabbis concerning the legal status of a betrothed girl who had been forced by circumstances to adopt Christianity and had afterward returned to Judaism. His anxiety for correct observance led him to counsel the more difficult rather than the easier ritual practise. His mystical studies account for his belief in miracles. He was held in high regard by his pupils, and, like other teachers of the time, was given the title "Ha-Ḳadosh" (the holy; Asheri, Ta'an. iv.). His contemporary Isaiah di Trani described him as "the wonder of the age" ("Or Zarua'," i. 226).

BIBLIOGRAPHY: S. N. Bernstein, in *Ha-Ẓefirah*, 1902, Nos. 229, 231, 232; Grätz, *Gesch.* vii. 101; Gross, in *Monatsschrift*, 1871, pp. 248 *et seq.* (whom the present writer has mainly followed); Güdemann, *Gesch.* i. 114, 152, 153; Zunz, *Z. G.* Index; *idem*, in Steinschneider, *Hebr. Bibl.* 1865, pp. 1 *et seq.*; idem, *G. S.* iii. 128 *et seq.*; Weiss, *Dor*, v. 73.

S. M. Sc.

ISAAC NATHAN BEN KALONYMUS: French philosopher and controversialist; lived at Arles, perhaps at Avignon also, and in other places, in the fourteenth and fifteenth centuries. He belonged to the well-known Nathan family, which claimed its descent from David; he was probably the grandson of the translator Maestro Bongodas Judah Nathan. According to the statement of Isaac himself, in the introduction to his concordance (see below), he was completely ignorant of the Bible until his fifteenth year, his studies having been restricted to the Talmud and to religious philosophy. Later he took up other branches of learning, and owing to his frequent association with Christians and to the numerous anti-Jewish writings of Jewish apostates that appeared at that time, he turned his attention to religious controversy. Isaac was the author of the following works (some are still extant, and some are known only through citations): a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco, who endeavored to demonstrate from the Bible the Messiahship of Jesus (introduction to Nathan's concordance); "Tokaḥat Mat'eh," against Joshua Lorki (Geronimo de Santa Fé after baptism; De Rossi, "Bibliotheca Antichristiana," pp. 76–77); "Mibẓar Yiẓḥak," anti-Christian polemics (De Rossi, *l.c.*); "Me'ah Debarim," for the instruction of youth, twenty-one essays on various topics, the Biblical names of God forming one, another being on the Masorah (collection of I. S. Reggio and Schorr); "Me'ammeẓ Koaḥ," on virtue and vice, in three parts (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2232); "Meïr Netib," a Biblical concordance upon which the author worked from 1437 to 1447, with a philosophico-exegetical introduction ("Petiḥat Meïr Netib").

The "Meïr Netib" was the first Bible concordance in Hebrew, and was distinguished from the similar Latin work of Arlotus of Prato in that its vocabulary was arranged in the order of the roots. In the introduction the author says that his work aimed to facilitate the study of Biblical exegesis and to prevent Jewish converts to Christianity from making, in their religious controversies, incorrect quotations from the Bible, as was often the case with Geronimo de Santa Fé. The "Meïr Netib," with its complete introduction, was first published at Venice (erroneously under the name of Mordecai Nathan) in 1523; in 1556 it was published at Basel by Buxtorf, but with only a part of the introduction.

Bibliography: De Rossi, *Dizionario*, p. 77; I. S. Reggio, *Iggerot*, i. 71; Schorr, in *He-Ḥaluẓ*, i. 29, note 6; Steinschneider, *Cat. Bodl.* col. 1141; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 582; Grätz, *Gesch.* viii. 162; Gross, in *Monatsschrift*, xxix. 518 *et seq.*; idem, *Gallia Judaica*, p. 89; Zunz, *G. S.* iii. 190.

S. I. Br.

ISAAC BEN NOAH COHEN SHAPIRA: Polish rabbi; lived in the sixteenth and seventeenth centuries; grandson of Hirsh and teacher of Joel Sirkes. He received his Talmudical training in the yeshibah of Ḥayyim ben Samuel of Kremenetz, and after filling the position of rabbi at Gorodnitza and at Beresnitza was called to Meseritz (Mezhirechye). Isaac was the author of "Sefer Zikkaron," containing all the paragraphs of the Shulḥan 'Aruk arranged in alphabetical order and rimed as an aid to memory. It was published at Cracow or at Prague, in the seventeenth century. To this was appended "Petiḥat ha-Leb," an abridgment of a more extensive work of his entitled "Harhabat ha-Leb," containing sermons arranged in the order of the Sabbatical sections.

Bibliography: Zunz, *Z. G.* p. 299; Steinschneider, *Cat. Bodl.* col. 1144; Benjacob, *Oẓar ha-Sefarim*, p. 157, No. 127; Carmoly, in *Ha-Karmel*, vi. 301; Fuenn, *Keneset Yisrael*, p. 666.

H. R. I. Br.

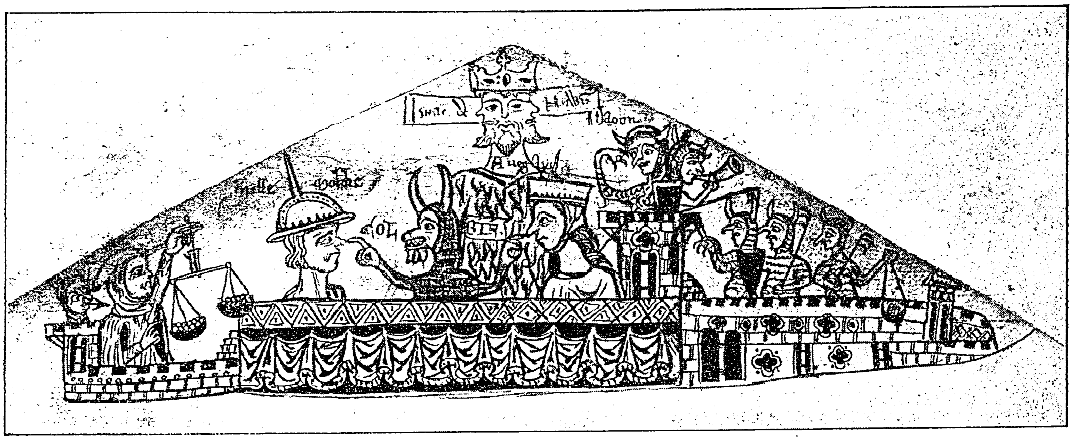

Isaac of Norwich Depicted in a Contemporary Caricature.
(In the Record Office, London.)

ISAAC OF NORWICH (Isaac b. Eliab): English financier of the twelfth and thirteenth centuries. He was among the Jews imprisoned by King John in 1210 ("Select Pleas of the Jewish Exchequer," ed. Riggs, p. 3). It is possible that at this time a house of his in London fell into the hands of the king and was afterward (1214) transferred to the Earl of Derby ("Rotuli Cartarum," p. 3, London, 1837). He was by far the most important Jewish money-lender at Norwich in the early years of Henry III., the majority of the items of a day-book of that place now preserved at Westminster Abbey referring to his transactions (Jacobs and Wolf, "Bibl. Anglo-Jud." p. xviii.). In the "Shetarot" Isaac is referred to as "Nadib" or "Mæcenas" (Davis, "Shetarot," Nos. 1-2); he appears to have died before 1247 (*ib.* No. 11). A caricature of him appears in an issue of the Exchequer, 17, Hen. III. (1233), which represents him as being tortured by a demon and expresses the contemporary Christian view of his rapaciousness (F. Devon, "Issues of the Exchequer," frontispiece, and p. 506, London, 1837).

The accompanying caricature represents Isaac as three-faced, probably in allusion to the wide extent of his dealings. He is crowned with a coronet, and surveys a scene in which another Jew, Mosse Mok, and a Jewess named Abigail, are being tortured by demons, seemingly under his direction. The scene appears to be taken from a miracle-play, the drapery representing the stage, and the architectural adornment the cloister of a church, such plays generally being performed in churches.
J.

ISAAC PULGAR. See Ibn Pulgar (Polgar, Polkar), Isaac ben Joseph.

ISAAC B. REUBEN ALBARGELONI (ALBARCELONI): Spanish Talmudist and liturgical poet; born at Barcelona in 1043. He was a judge in the important community of Denia, where he became connected, probably as son-in-law, with Ibn Alḥatosh. Among his later descendants was Moses b. Naḥman (Naḥmanides); Judah Albargeloni is said to have been Isaac's pupil. He was one of five prominent contemporaneous scholars of the name of "Isaac," and the regard in which he was held by his own and succeeding generations is indicated by the fact that he is simply designated "Ha-Rab Albargeloni." He wrote commentaries on various sections of the treatise Ketubot, and at the age of thirty-five (1078) translated, from the Arabic into Hebrew, Hai Gaon's "Ha-Miḳḳaḥ weha-Mimkar," on buying and selling (Venice, 1602, and frequently afterward with commentaries). Noteworthy among his liturgical poems are his Azharot, included in the rituals of Constantine, Tlemçen, Tunis, Morocco, Algeria, and Oran (see Jew. Encyc. ii. 371).

Of the 145 strophes in the poem each consists of three verses, ending with a Biblical quotation. Isaac's use of Biblical verses indicates great skill. Al-Ḥarizi remarked: "He has put the religious laws into rime, and has fitted them so well to Biblical passages that it almost seems as if the work had been inspired by a higher power." Isaac copies faithfully the division of the laws and interdictions of the "Halakot Gedolot"; at times even following its wording, while he also takes into account the regulations of traditional literature referring to Biblical prescriptions. The following poems of Isaac are also included in the "Azharot": "'Alah Mosheh le-Rosh Har Sinai" (introduction); "Yom Zeh Horid" (pizmon preceding the commands); "Yaḥid Nora 'Alilah" (pizmon between the commands and interdictions). Isaac also wrote: "Paḥadti mi-Yoẓeri" and "Yom Zeh Mekapper le-Shabim," both in three-line strophes, the latter with signature and alphabet. Rapoport further assigns to Isaac "Ayumati Yonah," "ahabah" for the Sabbath before the Feast of Weeks; and "Yakush be-'Onyo," "ge'ullah" for the fifth Sabbath after Pesaḥ; but other scholars do not agree with Rapoport on this point.

Bibliography: Rapoport's biography of Hai Gaon in *Bikkure ha-'Ittim*, 1829, x. 91; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 46, 168; Steinschneider, *Cat. Bodl.* cols. 1149 *et seq.*; idem, *Hebr. Uebers.* p. 910; Michael, *Or ha-Ḥayyim*, p. 510; Geiger, *Jüdische Dichtungen*, pp. 9 *et seq.* (Hebr. part, pp. 4 *et seq.*); Landshuth, *'Ammude ha-'Abodah*, p. 126; Zunz, *Literaturgesch.* pp. 201, 673; Grätz, *Gesch.* 3d ed., vi. 62 *et seq.*; Weiss, *Dor*, iv. 281; Halberstam, introduction to Judah Albargeloni's commentary on the *Sefer Yeẓirah*, pp. xvii.-xviii.; comp. *Oẓar Neḥmad*, ii. 188 *et seq.*
G. H. B.

ISAAC BEN SAMSON HA-KOHEN: Bohemian Talmudist; died May 30, 1624, in Prague. He was assistant rabbi and magistrate of the community, and was son-in-law of the chief rabbi of Prague, Lewa ben Bezaleel, and the father of Ḥayyim ha-Kohen (rabbi at Frankfort-on-the-Main and at Posen) and Naphtali ha-Kohen (rabbi at Lublin). Isaac was in the habit of writing acrostic introductions to his own and other works. He wrote: a supplement to "Ḥatan Damim," a commentary on the Pentateuch by Samuel Runkel (Prague, 1605); glosses to "Pa'neaḥ Raza," a small cabalistic work by Isaac ben Judah ha-Levi (*ib.* 1602); a commentary on the Pentateuch, in German (*ib.* 1608); notes on Midrash Tehillim (*ib.* 1613); "Ḳiẓẓur Mizraḥi," a commentary on Rashi to Genesis. Isaac, according to a statement in one of his glosses, was occupied for some time in the composition of a cabalistic work entitled "Sidre Bereshit."

Bibliography: *Gal 'Ed*, No. 84; Zunz, *Z. G.* pp. 285, 402, 882.
S. S. A. Pe.

ISAAC, SAMUEL: Promoter of the Mersey Tunnel, near Liverpool, England: born at Chatham, England, 1812; died in London Nov. 22, 1886. He went to London as a young man, and carried on a large business as an army contractor in Jermyn street, under the firm name of Isaac, Campbell & Co. During the Civil war in America this firm was the largest European supporter of the Southern States, and its ships, laden with military stores and freighted home with cotton, were the most enterprising of blockade-runners; it ultimately failed on the fall of the Confederacy.

After a time Isaac acquired the rights of the promoters of the Mersey Railway, a project which had obtained the sanction of Parliament, but had remained in abeyance owing to the disinclination of capitalists to venture on the task of tunneling the bed of the Mersey. Isaac pushed the scheme into practical development. He himself undertook to build the tunnel, and enlisted the aid of an influential directorate. Fresh powers were obtained from Parliament, money was raised in bonds and shares, and the tunnel was duly opened under the auspices of the Prince of Wales. Isaac's brother **Saul Isaac** (born at Chatham 1823; died at London Oct. 6. 1903) was connected with him in his commissariat business, and became M.P. for Nottingham from 1874 to 1880.

Bibliography: *The Times* (London), Nov. 23, 1886; *Jew. Chron.* and *Jew. World*, Nov. 26, 1886; Oct. 9, 1903; *Dict. Nat. Biog.* s.v.
J. G. L.

ISAAC BEN SAMUEL OF ACRE: Palestinian cabalist: flourished in the thirteenth and fourteenth centuries. According to Azulai ("Shem ha-

Gedolim," *s.v.*), he was a pupil of Naḥmanides. He was at Acre when that town was taken by Al-Malik al-Ashraf, and was thrown into prison with many of his coreligionists; but he escaped the massacre, and in 1305 went to Spain. Abraham Zacuto states, in his "Yuḥasin," that Moses of Leon discovered the Zohar in the time of Isaac of Acre. But Isaac doubted the authenticity of the Zohar, not having heard of it in the Holy Land, and made inquiries about it of Naḥmanides' pupils, without, however, any satisfactory result. When he met Moses of Leon at Valladolid, the latter took an oath that he had in his house at Avila a copy of the Zohar, written by Simeon b. Yoḥai himself. But Moses of Leon died before he could return to Avila, and Isaac, more than ever desirous of obtaining the truth, consulted at Avila a certain David Rafan. The last-named told Isaac that Moses of Leon's wife and daughter had revealed to the wife of a certain R. Joseph the fact that Moses of Leon had written the book himself. Grätz ("Gesch." vii. 211) takes this story as historical, but Landauer (in "Orient, Lit." vi. 710-713) shows it to be apocryphal, and demonstrates that the Zohar was discovered much later.

Isaac of Acre is frequently quoted by Elijah de Vidas in his "Reshit Ḥokmah," and by R. Ḥayyim Vital in his "Megillat Setarim." He was an expert in composing the sacred names ("ẓerufim"), by the power of which angels were forced to reveal to him the great mysteries (Azulai, *l.c.*). According to Azulai he wrote many cabalistic works. Those that are known are: "Me'irat 'Enayim," a cabalistic commentary on Naḥmanides' commentary to the Pentateuch; "Sefer ha-Sodot," mentioned in the "Nobelot Ḥokmah" of Joseph Solomon Delmedigo; "Ketem Paz," a cabalistic work mentioned by Moses Botarel in his commentary to the "Sefer Yeẓirah," and the author of which he calls "Isaac ben Samuel," identified by Michael ("Or ha-Ḥayyim," No. 1088) with Isaac b. Samuel of Acre; "Liḳḳuṭe Shoshanim," possibly a compendium of the "Sefer ha-Sodot." It appears from the "Reshit Ḥokmah" that Isaac of Acre wrote also a book on ethics. A specimen of the "Me'irat 'Enayim" was published by Jellinek in his "Beiträge"; the remainder of Isaac's works are still in manuscript.

Bibliography: *Me'irat 'Enayim*; Grätz, *Gesch.* 3d ed., vii. 186, 211, 427–428; Abraham Zacuto, *Yuḥasin*, ed. Filipowski, pp. 95, 96, London, 1857; Azulai, *Shem ha-Gedolim*, p. 54; Jellinek, *Beiträge*, ii., xiii.; Steinschneider, *Cat. Bodl.* col. 2523; Landauer, in *Orient. Lit.* vi. 182, 224, 509; Michael, *Or ha-Ḥayyim*, p. 513, No. 1088.

K. M. Sel.

ISAAC BEN SAMUEL HA-LEVI: Polish rabbi; born at Vladimir, government of Volhynia, Russia, about 1580; died before 1646. He was the elder brother and teacher of David b. Samuel ha-Levi, author of the "Ṭure Zahab." As a young man he became rabbi of Chelm, Russian Poland; later he lived at Lemberg. He was the author of an important work in two parts; the first part, consisting of responsa, is entitled "She'elot u-Teshubot R. Yiẓḥaḳ ha-Lewi"; the second, consisting of novellæ, is entitled "Ḥiddushe Halakot." The work was published at Neuwied in 1736. Other responsa by him are found in his brother's "Ṭure Zahab" (ch. xxv., on Oraḥ Ḥayyim; ch. xxvii., on Yoreh De'ah), and in the "She'elot u-Teshubot Geone Batra'e" (No. 20).

David b. Samuel ha-Levi's grandson Isaiah b. Abraham, in the preface to his "Be'er Heṭeb Yashan," said that Isaac had written a work entitled "Paḥad Yiẓḥaḳ," a commentary on the Yoreh De'ah, and another entitled "Ḳorban Yiẓḥaḳ." Isaac is identified by Fuenn ("Keneset Yisrael," p. 628) and by Buber ("Anshe Shem," p. 114) with the Isaac b. Samuel ha-Levi of Posen who wrote a work entitled "Siaḥ Yiẓḥaḳ," a Hebrew grammar based on phonetic laws (Prague, 1628). Both Fuenn and Buber assert that Isaac b. Samuel ha-Levi went from Lemberg to Posen, where he became the head of the yeshibah. They attribute to him the authorship of the "Shir Ge'ulah," a piyyuṭ written in 1609 on the occasion of the reacquisition by the Jews of Lemberg of the synagogue which the Jesuits had seized five years previously. This piyyuṭ, found at the end of the Maḥzor (ed. Prague), is recited by the Jews of Lemberg on the Sabbath after Purim. The author of the "Siaḥ Yiẓḥaḳ" says in his preface that he also wrote a commentary on the compound words of the Bible, entitled "Berit ha-Lewi." This work is also mentioned in the text of the "Siaḥ Yiẓḥaḳ," with another work, by the same author, entitled "Eleh Toledot Yiẓḥaḳ," a commentary on Rashi.

Bibliography: Wolf, *Bibl. Hebr.* i. and iii., No. 1279; Steinschneider, *Cat. Bodl.* cols. 1153, 1154; idem, *Jewish Literature*, p. 240; Dembitzer, *Kelilat Yofi*, i. 50a, b.

S. S. M. Sel.

ISAAC BEN SAMUEL OF NARBONNE: French scholar; flourished in the first half of the twelfth century. He is quoted in an anonymous commentary to Chronicles, written at Narbonne before 1140, as having given the author verbal explanations of various verses—I Chron. ix. 39; xviii. 3, 5; II Chron. xxiv. 14 (see Zunz, "Z. G." p. 73). Zunz ("Literaturgesch." p. 168) identifies Isaac b. Samuel of Narbonne with the liturgical poet who composed a number of piyyuṭim and seliḥot with the acrostic "Isaac b. Samuel." Zunz (*l.c.*) supposes him to have been also the author of the fourteen calendar tables known under the same name.

Bibliography: Gross, *Gallia Judaica*, p. 416; Zunz, *Z. G.* p. 73; idem, *Literaturgesch.* pp. 168, 169, 262; Landsberg, in *Monatsschrift*, xiii. 37; Landshuth, *'Ammude ha-'Abodah*, p. 127.

G. M. Sel.

ISAAC BEN SAMUEL HA-SEFARDI: Spanish Biblical exegete; flourished in the eleventh and twelfth centuries. From his commentary, which is written in Arabic, it seems that Isaac b. Samuel lived in Palestine; Steinschneider ("Hebr. Bibl." vi. 114) concluded that he lived at Aleppo. Isaac b. Samuel is regarded as the successor in Biblical exegesis of Judah ibn Balaam and Moses ibn Gikatilla. The authorities he quotes are the geonim Saadia, Sherira, and Hai, and Judah ibn Ḳuraish, Judah ibn Balaam, Nathan ben Jehiel, and Moses ibn Gikatilla. In turn, Isaac's commentary is frequently quoted by the exegete Abraham b. Solomon (Steinschneider, "Hebr. Bibl." xx. 10). His commentary to the second book of Samuel is found in the British Museum (Or. 2388).

Bibliography: G. Margoliouth, in *J. Q. R.* x. 385–403; Bacher, *ib.* x. 729; Joseph Derenbourg, in *R. E. J.* v. 139; Steinschneider, *Hebr. Bibl.* vi. 114; xx. 10, 11.

s. s. M. Sel.

ISAAC BEN SAMUEL HA-ZAḲEN: French tosafist and Biblical commentator; flourished at Ramerupt and Dampierre in the twelfth century. He died, according to Grätz ("Gesch." vi. 210), about 1200; according to Gross ("Gallia Judaica," p. 161, and "R. E. J." vii. 76), between 1185 and 1195; and as he is known to have reached an advanced age, Gross supposes that he was not born later than 1115. On the other hand, Michael ("Or ha-Ḥayyim," p. 512) says that as Isaac b. Samuel was spoken of as "the sainted master" ("Sefer ha-Terumah," §§ 131, 161; Tos., Zeb. 12b, 59b), a term generally given to martyrs, he may have been killed at the same time as his son Elhanan (1184). On his father's side Isaac was a grandson of R. Simḥah of Vitry, author of the Maḥzor Vitry; on his mother's side he was a nephew of R. Tam, of Rashbam, and of Isaac b. Meïr (RiBaM), a great-grandson of Rashi, and a relative of R. Eleazar of Worms. He was surnamed "ha-Zaḳen" (the elder) to distinguish him from another tosafist of the same name, Isaac b. Abraham, surnamed "ha-Baḥur" (the younger). He is often quoted as R. Isaac of Dampierre ("Maimuniyyot," Ma'akalot Asurot, No. 5; "Shibbole ha-Leḳeṭ," ii., No. 40), but it seems that he lived first at Ramerupt, where his maternal grandfather resided ("Sefer ha-Nayyar," p. 162; "Maimuniyyot," *l.c.*). It was also at Ramerupt that he studied under his uncle R. Tam (Luria, Responsa, No. 29); after the latter had gone to Troyes, Isaac b. Samuel directed his school. Isaac settled at Dampierre later, and founded there a flourishing and well-attended school ("Or Zarua'," i. 126). It is said that he had sixty pupils, each of whom, besides being generally well grounded in Talmud, knew an entire treatise by heart, so that the whole Talmud was stored in the memories of his pupils (Menahem, "Ẓedah la-Derek," Introduction). As he lived under Philip Augustus, at whose hands the Jews suffered much, Isaac prohibited the buying of confiscated Jewish property, and ordered that any so bought be restored to its original owner. A particular interest attaches to one of his responsa, in which he relies on the oral testimony of his aunt, the wife of R. Isaac b. Meïr, and on that of the wife of R. Eleazar of Worms, a great-granddaughter of Rashi ("Sefer ha-Nayyar," p. 167a).

Isaac's tosafot completed the commentary of Rashi on the Talmud (Romm of Wilna included in his edition of the Talmud Isaac ben Samuel's tosafot on Ḳiddushin). He also compiled and edited with great erudition all the preceding explanations to Rashi's commentary. His first collection was entitled "Tosefot Yeshanim," which, however, was afterward revised and developed. He is quoted on almost every page of the Tosafot, and in various works, especially in the "Sefer ha-Terumah" of his pupil Baruch b. Isaac of Worms, and in the "Or Zarua'" of Isaac b. Moses.

Isaac is mentioned as a Biblical commentator by Judah b. Eliezer ("MinḥatYehudah," p. 8b), who quotes also a work of Isaac's entitled "Yalḳuṭe Midrash" (*ib.* p. 22a); by Isaac ha-Levi; by Hezekiah b. Manoah in his "Ḥazzeḳuni"; and in two other commentaries (see "Kerem Ḥemed," vii. 68). Isaac b. Samuel is supposed to be the author also of several liturgical poems, of a piyyuṭ to the Hafṭarah (Landshuth, "'Ammude ha-'Abodah," p. 108), and of a piyyuṭ for Purim (Maḥzor Vitry, No. 255; comp. Luzzatto in Berliner's "Magazin," v. 27, Hebr. part). The authorship of these piyyuṭim may, however, belong to the liturgical writer Isaac b. Samuel of Narbonne.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Michael, *Or ha-Ḥayyim*, pp. 511–513; Weiss, *Dor*, iv. 286, 342, 349; Grätz, *Gesch.* 3d ed., vi. 210, 211, 214; Gross, *Gallia Judaica*, pp. 161–168, 638; *idem*, in *R. E. J.* vii. 76; Neubauer, *ib.* xvii. 67; Zunz, *Z. G.* p. 33, *passim*.

s. s. M. Sel.

ISAAC BEN SHESHET BARFAT (RiBaSH): Spanish Talmudic authority; born at Valencia in 1326; died at Algiers in 1408. He settled early in life at Barcelona, where he studied under Perez ha-Kohen, under Ḥasdai ben Judah, and especially under R. Nissim ben Reuben (RaN), for whom he professed throughout his life the greatest veneration. Although Isaac acquired while still young a world-wide reputation as a Talmudic authority, and halakic inquiries were addressed to him from all quarters, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as rabbi. Together with six other prominent men of Barcelona, among whom was his younger brother Judah ben Sheshet and his teacher Nissim ben Reuben, he was thrown into prison on a false accusation. After his acquittal he accepted the rabbinate of Saragossa; but troubles still awaited him. To the grief caused by the death of his brother Judah and of his son-in-law was added that due to dissensions in the community, stirred up by the dayyan Joseph ben David. Isaac in consequence accepted the less important rabbinate of Calatayud; but when he was on the point of leaving Saragossa the leaders of that community induced him to stay. The peace, however, did not remain long undisturbed, and Isaac settled at Valencia, where he directed a Talmudical school.

Becomes Rabbi.

In 1391 occurred the great persecutions of the Jews of Spain in consequence of the preaching of Fernandes Martinez. Isaac saved himself by flight. After sojourning a certain time at Milianah he settled at Algiers, where he was received with great honor. Fate, however, had decided that he should not find peace. A certain Spanish refugee who had settled at Algiers before him aspired to become the leader of the community, and, seeing in Isaac a rival, began to persecute him. To give to Isaac the power necessary to act against this man, Saul ha-Kohen Astruc persuaded the government to appoint Isaac rabbi of Algiers. But this won for him a still more powerful enemy in the person of Simon ben Ẓemaḥ Duran, who disapproved of any intervention on the part of the government in the affairs of the rabbinate.

Notwithstanding these events, Isaac ben Sheshet was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anniversary of his death. His tombstone was restored by the community of Algiers in 1862. It bears a Hebrew elegy, composed by Abba Mari ibn Caspi, and the following French inscription: "Ce monument a été restauré par la communauté Israélite d'Alger en l'honneur du Rabbin Isaac bar Chichat, né en Espagne, décédé à Alger en 1408, dans sa 82 année. Alger le 11 août, 1862." The accuracy of the date of his death given in this epitaph is, however, questioned by some scholars, who claim with some authority that Isaac died at least one year later.

Isaac was the author of 417 responsa, to which great halakic value is attached by men like Joseph Caro, Berab, and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

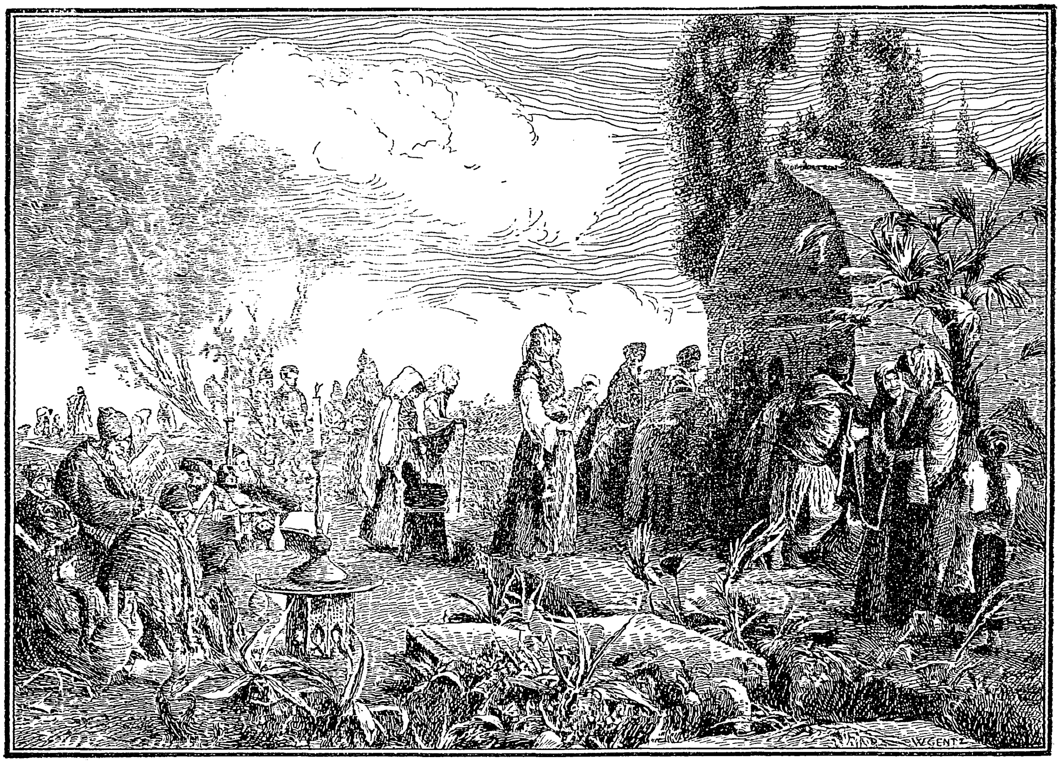

TOMB OF RABBI ISAAC BEN SHESHET AT ALGIERS.
(After the painting by Wilhelm Gentz.)

His Works.

Although Isaac was very strict in his halakic decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he disapproves the study of Aristotle only because the latter professed belief in the eternity of matter and denied God's providence. Isaac's responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Levi ben Gershon and that of Abraham ben David of Posquières (RABaD) on free will, and gives his own views on that complicated subject. He shows himself a decided adversary of the Cabala. His teacher says Isaac never spoke of the Sefirot, and Isaac cites the words of a certain philosopher who reproaches the cabalists with believing in the "Ten" (Sefirot) as the Christians believe in the Trinity (No. 159).

Isaac's responsa were first published, under the title "She'elot u-Teshubot," at Constantinople in 1546–47. A new collection of the responsa was published recently under the title "She'elot u-Teshubot ha-Ribash ha-Ḥadashot" by David Frenkl at Muncas. In addition to these, he wrote novellæ on the Talmud which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the treatise Ketubot, are cited by Bezaleel Ashkenazi in the "Shiṭṭah Meḳubbeẓet." Azulai says that he has seen a manuscript containing a commentary on the Pentateuch by Isaac ben Sheshet.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 26a; Azulai, *Shem ha-Gedolim*, i. 100; Rossi, *Dizionario*, p. 291; Zunz, *Zeitschrift*, p. 132; Grätz, *Gesch.* viii. 34; Schorr, in *He-Ḥaluẓ*, i. 28; Steinschneider. *Cat. Bodl.* col. 1155; Heinrich Jaulus, in *Monatsschrift*, 1875, p. 320; Atlas, in *Ha-Kerem*, i. 1-26; Bloch, in *R. E. J.* viii. 288; Kaufmann, in *Monatsschrift*, 1882, p. 86; 1883, p. 190; Fuenn, *Keneset Yisrael*, s.v.

S. S. I. BR.

ISAAC IBN SID (ZAG; ÇAG): Spanish astronomer; flourished at Toledo in the second half of the thirteenth century. From the surname "ha-Ḥazzan," given him by Isaac Israeli ("Yesod

'Olam," iv. 30), it may be inferred that he was precentor at the synagogue. Isaac ibn Sid took a leading part in the compilation of the ALFONSINE TABLES. Isaac Israeli (*ib.*) states that he saw recorded in Isaac ibn Sid's own handwriting three observations of moon-eclipses made by him at the order of Alfonso. In official documents (De Castro, "Bibliotheca," i. 184b) Isaac ibn Sid is termed by Alfonso "our learned Rabbi Çag." In 1277 Isaac translated from the Arabic a work on the quadrant. His name is also connected with the invention of various instruments (De Castro, *l.c.* i. 144a, 156a, 157).

BIBLIOGRAPHY: Grätz, *Gesch.* vii. 115; Steinschneider, *Hebr. Uebers.* pp. 617 *et seq.*
G. I. BR.

ISAAC BEN SOLOMON: Liturgical poet; lived in Germany in the first half of the fourteenth century; author of the seliḥah "Ani hu ha-Geber," on the martyrs of the persecutions of 1337, which Isaac had witnessed. The signature to this seliḥah includes the words "Yifraḥ Samak," which, according to Zunz, form a part of the poet's name.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 368; idem, *S. P.* p. 368; *Revue Orientale*, i. 279; Landshuth, *'Ammude ha-'Abodah*, p. 127; text and transl. of "Ani hu ha-Geber" in Salfeld, *Martyrologium*, p. 347 (comp. p. 237).
G. I. BR.

ISAAC BEN SOLOMON HA-KOHEN: Biblical commentator; lived at Constantinople in the middle of the sixteenth century. He was the author of a commentary on Job, published, with the text, at Constantinople in 1545. He wrote also a commentary on Pirḳe Abot, still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 426; Steinschneider, *Jewish Literature*, p. 232; idem, *Cat. Bodl.* col. 1153; Fürst, *Bibl. Jud.* ii. 141.
G. I. BR.

ISAAC BEN TODROS: Spanish rabbi and Talmudist toward the end of the thirteenth century. He was the teacher of Shem-Ṭob ibn Gaon and Nathan b. Judah, and the friend of Baḥya ben Asher, who mentions him in his Pentateuch commentary (§ Beshallaḥ). He is mentioned also by Mordecai ben Hillel (d. 1310); and was still living in 1305, on July 26 of which year he subscribed, with others, the excommunication launched by Solomon ben Adret against the study of metaphysics by any one before attaining the age of thirty. He was probably one of the rabbis of Barcelona. He wrote a commentary on the Maḥzor (Lonsano, "Shete Yadot," 62a), and a halakic commentary to the "Azharot" of Gabirol (Paris, Bibliothèque Nationale, No. 273, 2). It is not probable that he is to be identified with the Ṭodros ben Isaac of Gerona (Brüll) who is praised by Kalonymus (1323) at the end of his "Eben Boḥan," and who wrote novellæ on Nazir (Neubauer, "Cat. Bodl. Hebr. MSS." No. 448, 1).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2522; Conforte, *Kore ha-Dorot*, p. 18b; Solomon ben Adret, *Responsa*, No. 415; Dukes, in *Orient. Lit.* 1847, p. 405; Brüll's *Jahrb.* viii. 87.
G.

ISAAC B. TODROS: French physician at Avignon during the second half of the fourteenth century. In 1373 he was the pupil of the astronomer Immanuel b. Jacob of Tarascon and Orange, the author of the "Shesh Kenafayim." Isaac was well read in rabbinical literature and philosophy as well as in medicine and medical literature. A plague had devastated southern France, the Jews being the first to be attacked. On this account he wrote in 1377 a short treatise, "Be'er Leḥai," on the origin of plagues and the methods to be used in combating them. He was an eye-witness of the cures performed by John of Tornamira, the body-physician of Pope Gregory XI., of whom he speaks well, perhaps influenced by that ecclesiast's favorable attitude toward Jewish physicians. Isaac cites Hippocrates, Ibn Sina, Ibn Roshd, Razi, Ibn Zuhr (although Isaac does not seem to have known Arabic), Galen, John Giacomo, chancellor of Montpellier, and the following Jews: R. Judah Nathan, Isaac Israeli, Moses Narboni, and Immanuel b. Jacob. His data in regard to the effect of the plague upon the Jews in Avignon are substantiated by Chalin de Vinarios (Höniger, "Der Schwartze Tod," p. 172). The treatise has been published from his unique manuscript by David Günzburg in the "Zunz Jubelschrift" (Hebrew part, pp. 91 *et seq.*). Among the Oxford manuscripts (No. 2142, folio 258b; Neubauer, "Cat. Bodl. Hebr. MSS.") there is another medical treatise by Isaac, on עוות הפנים.

BIBLIOGRAPHY: D. Kaufmann, in *Göttingische Gelehrte Anzeigen*, June, 1885, No. 11, p. 451; Brüll's *Jahrb.* viii. 87. Kaufmann and Brüll offer many emendations of the text as published by Günzburg.
G.

ISAAC TYRNAU: Hungarian rabbi and ritualist; flourished in the fourteenth and fifteenth centuries. He was a pupil of Abraham Klausner of Vienna and of R. Shalom of Neustadt; one of his schoolfellows was Jacob Mölin (MaHaRiL). Grätz concluded that Isaac Tyrnau died before 1427, but David Gans's "Ẓemaḥ Dawid" (p. 65) cites him as living in 1460. Like his teachers and his schoolfellow Mölin, Isaac Tyrnau described (in his "Minhagim le-Kol ha-Shanah," Venice, 1616) the customs of different communities using the Ashkenazic rite. The book was translated into German by Simon L. Ginzburg (ed. princeps, Mantua, 1590, and often reprinted). The author has attached to it his treatise on morals entitled "Orḥot Ḥayyim," in 132 sections. Isaac Tyrnau is quoted by Mordecai Jaffa at the end of his "Lebush" on Oraḥ Ḥayyim. Gabriel Polak and Israel Böhmer published (Königsberg, 1857) an anonymous story entitled "Eẓba' Elohim," the heroes of which are Isaac Tyrnau and his beautiful daughter.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., viii. 11, 12; Azulai, *Shem ha-Gedolim*, i.; Wolf, *Bibl. Hebr.* i., Nos. 214, 1194; David Gans, *Ẓemaḥ Dawid*, p. 65, Warsaw, 1890; Steinschneider, *Cat. Bodl.* col. 909; Fürst, *Bibl. Jud.* iii. 456.
G. M. SEL.

ISAACS, ABRAM SAMUEL: American rabbi, professor, and editor; born in New York city Aug. 30, 1852. He was educated at New York University (B.A. 1871, M.A. 1873, Ph.D. 1878) and at the University of Breslau. Isaacs held professorships of Hebrew and of German language and literature at New York University from 1886 to 1895, and has been professor of German literature in New York University Graduate Seminary since 1895. He was preacher to the East 86th Street Synagogue, New York, in 1886–87, and since 1896 has been rabbi of the B'nai Jeshurun congregation of Paterson, N. J. From 1878 to 1903 Isaacs edited the "Jewish Messenger," published in New York city. He has contributed articles on educational, literary, and Jewish subjects to leading periodicals for over a quarter of a century, and is the author of "Moses Chaim Luzzatto" (1878) and "Stories from the Rabbis" (1894).

A.

ISAACS, SIR HENRY AARON: Former Lord Mayor of London; born in that city Aug. 15, 1830. For a quarter of a century he labored in the best interests of the city of London. He agitated for improving the dwellings of the poor, and was mainly instrumental in bringing about much-needed reforms in the finance committee of the corporation. In 1859 he was appointed to the chairmanship of the City Lands Committee. Some years later, as head of the Markets Committee, he gave valuable evidence before the House of Commons; and the Tower Bridge owed its existence, in a great measure, to his persistence. Upon the oral system of teaching deaf-mutes, his brochure "Sounds Versus Signs" is a recognized authority.

In 1887 Isaacs became sheriff of London and Middlesex, and was knighted in the same year. In 1889 he was elected Lord Mayor of London. He has published "Memoirs of My Mayoralty."

Bibliography: *Jewish Chronicle*, Sept., 1889.

J. G. L.

ISAACS, ISAAC A.: Australian statesman and jurist; born at Melbourne, Victoria, Aug. 6, 1855; educated at Melbourne University, and admitted to the Victorian bar in 1880. From 1892 to 1901 he was a member of the Legislative Assembly, after which period he became a member of the Federal House of Representatives. He became solicitor-general in 1893 and attorney-general in 1894, and was reappointed to the latter office in 1900. He retired in 1901, on ceasing to represent his state in Parliament.

He was a member of the Australian Federal Convention which framed the Commonwealth Constitution in 1897, and became a Q.C. in 1899.

Bibliography: *Who's Who*, 1903.

J. V. E.

ISAACS, JACOB: American inventor of the colonial and revolutionary period; died 1798. He was resident in Newport in 1755 ("Publications Am. Jew. Hist. Soc." v. 199), and on Feb. 17, 1758, he carried a law-case before the king in council, securing a favorable judgment. His family is mentioned as including five souls in 1760 (*ib.* x. 8); in 1762 he is mentioned by Ezra Stiles as being the owner of a brig (*ib.* viii. 124). In 1790 he presented to Washington, on the occasion of the president's visit to Newport, a bottle of water "extracted from ocean water, so free from saline matter as to answer for all the common and culinary purposes of fountain or river water"; and "the president was pleased to express himself highly satisfied therewith" (Max J. Kohler, in *ib.* vi. 78). A detailed account of his attempts to extract fresh from salt water is furnished by H. Friedenwald (*ib.* ii. 111 *et seq.*); it shows that Isaacs presented a petition to the House of Representatives in 1791, offering to convey the rights in his discovery to the United States for proper remuneration. The matter was referred to Thomas Jefferson, who communicated on the subject with well-known men of science. Jefferson's memorandum was favorable to Isaacs, but Congress took no action in the matter.

A.

ISAACS, MYER SAMUEL: American lawyer; born in New York city May 8, 1841; educated at the University of New York. He was admitted to the bar of New York in 1862, and in 1880 became a judge of the Marine Court of New York. Isaacs has always been identified with municipal affairs. He was a member of the Committee on Reform Legislation for New York in 1884, and of the Republican Club committee which, in 1894, proposed amendments to the state constitution. As a member of the Outdoor Recreation League he assisted in establishing Seward Park, on the East Side of New York city, and the Roof-Playground of the Hebrew Institute. He has been active in the movement for improved dwellings for the poor and in behalf of other civic improvements. He assisted in the organization of the Citizens' Union in 1897. During the years 1886 to 1890 he was a director and vice-president of the Real Estate Exchange.

Isaacs has been equally prominent in Jewish affairs. One of the founders of the Board of Delegates of the American Israelites (1859), of the Hebrew Free School Association (1864), and of the Educational Alliance (1889), he took the initiative in organizing the United Hebrew Charities (1873). He was one of the founders of the Montefiore Home; a member of the executive committee of the Alliance Israélite Universelle (1881); president of the Baron de Hirsch Fund (1890). In December, 1881, he called a meeting to consider the action to be taken for the relief of the Russian exiles. Isaacs has also taken an active part in the establishment of the agricultural school at Woodbine, N. J.

Isaacs was connected with the "Jewish Messenger" from 1859 to 1884.

Bibliography: Markens, *The Hebrews in America*, p. 219; *Nat. Cyc. Biog.* vi. 87; Lamb, *Biog. Dict. of the United States.*

A.

ISAACS, NATHANIEL: African traveler; born in England 1808; died after 1840. He left England in 1822 for St. Helena, where his uncle was consul for France and Holland. In 1825 he accompanied Lieut. King, R.N., to the Cape of Good Hope and thence to the east coast of Africa on an expedition to Natal. For seven years he traveled through the Zulu and Fumos countries, besides paying a short visit to the Comoro Islands. The expedition was undertaken for the relief, if necessary, of Farwell and his party and also for commercial and industrial purposes. King and Isaacs found Farwell; had interviews with Chaka, the Zulu king; took the coast natives under their protection; and established fertile farms, which the Zulus afterward laid waste. King died of disease in Natal, and Isaacs was wounded in fighting for King Chaka with his European weapons, which terrified the hostile blacks. In return for his services he was created Chief of Natal and was granted a tract of country from the River Umslutee to the River Umlass, embracing twenty-five miles of seacoast and one hundred miles of inland territory, with the exclusive right of trading with the people settled there.

Isaacs afterward traded on the West Coast, and in 1835 petitioned the government against French interference with his commerce at Portendie. He complained of the conduct of two French brigs-of-war toward the English brig "Eliza," trading from Sierra Leone and belonging to G. C. Redman of London, for whom Isaacs was acting as agent and together with whom he was part owner of two merchant vessels.

Isaacs published in 1836 his "Travels and Adventures in Eastern Africa," descriptive of the Zulus, with a sketch of Natal. In this work is given for the first time a topographical view of the interior of the colonies through which he passed, and an account of the manners and customs of the natives.

BIBLIOGRAPHY: *Jew. Chron.* July 26, 1895; Isaacs, *Travels in Eastern Africa*, 1836.

J. G. L.

ISAACS, REBECCA: English actress and singer; born in London June 26, 1828; died there April 21, 1877. Her father, John Isaacs, an actor and singer of Covent Garden Theater, trained her for the stage, on which she first appeared March 17, 1835. She took the chief rôles in the English opera season at Drury Lane Theater in 1846, and often appeared in concerts and operas with Sims Reeves. She produced a series of operas at the Strand Theater in 1852–55, and created the rôle of *Leila* in the opera "Satanella," at Covent Garden Theater, in 1858. Her voice was a soprano of great compass and sweetness.

BIBLIOGRAPHY: *The Players*, iii. 279–280, 289, London, 1860; *The Era* (London), April 29, 1877; Bose, *Modern English Biog.*

J.

ISAACS, SAMUEL HILLEL: American calendarer; born 1825 at Raczek, Poland; educated under Judah Bacharach, Moses Leib of Kutna, and others; emigrated to New York on June 30, 1847. During 1886 and 1887 he was principal of the Talmud Torah in New York. Isaacs has contributed articles to the American Jewish press, and also a number of articles of a Talmudical nature to the "Torah me-Ẓiyyon," a monthly periodical published at Jerusalem, two of which articles, "Ḥadshe ha-Shanah" and "Petaḥ 'Inim," have been reprinted in pamphlet form (1901–02).

Isaacs is the compiler of an "Artificial Perpetual Calendar" and of a "Civil and Ecclesiastical Perpetual Calendar" (New York, 1891).

BIBLIOGRAPHY: For a description of Isaacs' perpetual calendars see *Seminary*, March, 1894, pp. 77, 91; *The Sun* (New York), Sept. 14, 1893; *The Scientific American*, May 7, 1892.

A. I. G. D.

ISAACS, SAMUEL MYER: Rabbi and journalist; born at Leeuwarden, Holland, Jan. 4, 1804; died in New York city May 19, 1878. His father, on the approach of the French army of occupation, removed with his family to London. For a time Isaacs was principal of the old Neweh Ẓedeḳ, now the Jews' Hospital and Orphan Asylum, West Norwood, London, but he left England to accept the ministry of the Congregation B'nai Jeshurun, then in Elm street, New York city (1839). Regular sermons in English in the synagogue, such as he delivered, were a novelty, Isaac Leeser of Philadelphia being the only other rabbi in the country preaching in English. In 1847 he was chosen minister of the Congregation Shaaray Tefilla, whose members had withdrawn from the Elm Street Synagogue; with that congregation he remained until his death.

Isaacs contributed to the "Asmonean" and the "Occident"; in 1857 he founded the "Jewish Messenger" as an organ of conservative Judaism, which he edited until the close of his life. To him was largely due the institution of the Board of Delegates of American Israelites, the Hebrew Free School Association, and the United Hebrew Charities, while he was one of the founders and first vice-president of the Jews' (now Mt. Sinai) Hospital. Isaacs took a leading part in the establishment of Maimonides College, Philadelphia, and, while identified with the cause of Conservatism, he was courageous enough to issue, in 1875, a call for ritual reform on the lines suggested by Sabato Morais; his views, however, met with no support.

BIBLIOGRAPHY: Morais, *Eminent Israelites of the Nineteenth Century*; *Jewish Messenger*, Supplement, Jan. 6, 1882; *Magazine of American History*, March, 1891; *The Memorial History of New York*, iv.

A.

ISABELLA I. See FERDINAND AND ISABELLA.

ISAIAH.—Biblical Data: The greatest of the Hebrew prophets of whom literary monuments remain. He resided at Jerusalem, and so contrasts with Micah, the prophet of the country districts. He was married (Isa. viii. 3), and had children (vii. 3, viii. 3). His bearing indicates that he could maintain his dignity in the highest society, as is shown by his freedom toward Ahaz (vii.) and his acquaintance with Uriah, the chief priest (viii. 2). The heading in Isa. i. 1 refers to Uzziah, Jotham, Ahaz, and Hezekiah as the kings under whom he prophesied. This and similar headings, however, have no historical authority, being the work of later writers whose statements had no documentary basis and were purely inferential. It is true, moreover, that no prophecy can be shown to be as early as Uzziah's time, except indeed the kernel of ch. vi. "In the year that King Uzziah died I saw the Lord," etc. (vi. 1, R. V.), seems to come from a cycle of prophetic narratives, some of which (comp. viii. 1-3, 5; ii. 16), rightly or wrongly, claimed the authorship of Isaiah. Certainly the whole man is reflected in the grand vision of ch. vi. No personal consideration holds him back (contrast Jeremiah) from offering himself as the Lord's spokesman, and though assured that no exhortation will affect the callous consciences of his hearers, he still goes in and out among his people as if hope existed; and perhaps (human nature is inconsistent) hope still persisted even when reason altogether denied its right.

The story of him who "by vileness made the great refusal" (to apply Dante's well-known words), who might have led his people to social and personal reformation, by the wise counsel of the prophet, is recorded in ch. vii. Isaiah was no statesman, and yet the advice which he gave the king was as good from a political as from a religious point of view. For why should Ahaz pay Assyria for doing work which an enlightened regard for its own interest would certainly impel it to perform? Why should he take the silver and gold in the Temple and in the palace, and send it as tribute to the Assyrian king?

It is to be noted that in ch. viii. Isaiah's wife is called "the prophetess." By her solidarity with her husband she is detached from the unholy people among whom she dwells, and made, as it were, sacrosanct. His children, too, are "signs and omens" of divine appointment; and one may conjecture that if Isaiah ever pictured the worst disaster coming to Jerusalem, he saw himself and his family, like Lot of old, departing in safety (for some work reserved for them by God) from the doomed city. Ch. xx. describes the strange procedure by which Isaiah, as it were, "gave an acted prediction" of the fate in store for Mizraim and Cush (Egypt and Ethiopia), or, as others think, for Mizrim and Cush (North Arabia), on which the peoples of Palestine had counted so much as allies. From ch. xxxvi.-xxxix., perhaps, much assistance can not be expected in the biography of Isaiah, for in their present form they are certainly rather late. No more can be said of Isaiah from direct documentary information. His words are his true biography. In them is seen the stern, unbending nature of the man, who loved his people much, but his God more.

Isaiah has all the characteristics of a classic writer—terseness, picturesqueness, and originality. But was he also a poet? It is hard to think so. Could such a man condescend to the arts necessary to the very existence of poetry? Isa. xxxvii. 22-29 is assigned to him. But the narration in which it is placed is thought by many critics to be late, and the phraseology of the poem itself seems to point away from Isaiah. On the late tradition of the martyrdom of Isaiah in the reign of Manasseh see Isaiah, Ascension of.

E. G. H. T. K. C.

——**In Rabbinical Literature:** According to the Rabbis Isaiah was a descendant of Judah and Tamar (Soṭah 10b). His father was a prophet and the brother of King Amaziah (Meg. 15a). While Isaiah, says the Midrash, was walking up and down in his study he heard God saying, "Whom shall I send?" Then Isaiah said, "Here am I; send me!" Thereupon God said to him, "My children are troublesome and sensitive; if thou art ready to be insulted and even beaten by them, thou mayest accept My message; if not, thou wouldst better renounce it" (Lev. R. x.). Isaiah accepted the mission, and was the most forbearing, as well as the most ardent patriot, among the Prophets, always defending Israel and imploring forgiveness for its sins. He was therefore distinguished from all other prophets in that he received his communications directly from God and not through an intermediary (*ib.*). When Isaiah said, "I dwell in the midst of a people of unclean lips" (vi. 5) he was rebuked by God for speaking in such terms of His people (Cant. R. i. 6).

In the order of greatness Isaiah is placed immediately after Moses by the Rabbis; in some respects Isaiah surpasses even Moses, for he reduced the commandments to six: honesty in dealing; sincerity in speech; refusal of illicit gain; absence of corruption; aversion for bloody deeds; contempt for evil (Mak. 24a). Later he reduced the six to two—justice and charity (*ib.*). The chief merit of Isaiah's prophecies is their consoling character, for while Moses said, "Thou shalt perish in the midst of the nation," Isaiah announced deliverance. Ezekiel's consoling addresses compared with Isaiah's are as the utterances of a villager to the speech of a courtier (Ḥag. 14a). Therefore consolation is awaiting him who sees Isaiah in a dream (Ber. 57b).

It is related in the Talmud that Rabbi Simeon ben 'Azzai found in Jerusalem an account wherein it was written that Manasseh killed Isaiah. Manasseh said to Isaiah, "Moses, thy master, said, 'There shall no man see God and live' [Ex. xxxiii. 20, Hebr.]; but thou hast said, 'I saw the Lord seated upon his throne'" (Isa. vi. 1, Hebr.); and went on to point out other contradictions—as between Deut. iv. 7 and Isa. lv. 6; between Ex. xxxiii. 26 and II Kings xx. 6. Isaiah thought: "I know that he will not accept my explanations; why should I increase his guilt?" He then uttered the Unpronounceable Name, a cedar-tree opened, and Isaiah disappeared within it. Then Manasseh ordered the cedar to be sawn asunder, and when the saw reached his mouth Isaiah died; thus was he punished for having said, "I dwell in the midst of a people of unclean lips" (Yeb. 49b). A somewhat different version of this legend is given in the Yerushalmi (Sanhedrin x.). According to that version Isaiah, fearing Manasseh, hid himself in a cedar-tree, but his presence was betrayed by the fringes of his garment, and Manasseh caused the tree to be sawn in half. A passage of the Targum to Isaiah quoted by Jolowicz ("Die Himmelfahrt und Vision des Prophets Jesajas," p. 8) states that when Isaiah fled from his pursuers and took refuge in the tree, and the tree was sawn in half, the prophet's blood spurted forth. From Talmudical circles the legend of Isaiah's martyrdom was transmitted to the Arabs ("Ta'rikh," ed. De Goeje, i. 644).

S. I. Br.

ISAIAH, BOOK OF: The chief note of the Book of Isaiah is variety—variety of tone, of style, of thought, and of historical background. The first step in the study of Isaiah is to realize this variety by taking a survey of the contents. The heading (i. 1) prepares the reader to expect a collection of closely related prophecies (hence called a "vision," in the singular) concerning Judah and its capital. It is plain, therefore, that ch. xiii.-xxiii. were only inserted as an afterthought; for, with the exception of ch. xxii., they all relate to foreign nations; ch. xiv. 24-27, xvii. 12-14, xxii. 1-14, and 15-25 (which relate to Judah or Jerusalem) may be regarded as fragments which would have perished if an editor had not thought of inserting them in this group. Ch. xxiv.-xxvii., also, can only have been admitted through an extension of the original plan, for they speak primarily of a judgment upon the earth at large, and when they do digress to Israel it is in obscure language, which the men of "Judah and Jerusalem" could not generally have understood. Similarly, ch. xxxiv.-xxxv. can have formed no part of the original vision, for the larger part (xxxiv.) is concerned, not with Judah, but with Edom. Ch. xxxvi.-xxxix. speak of Isaiah in the third person, and largely co-

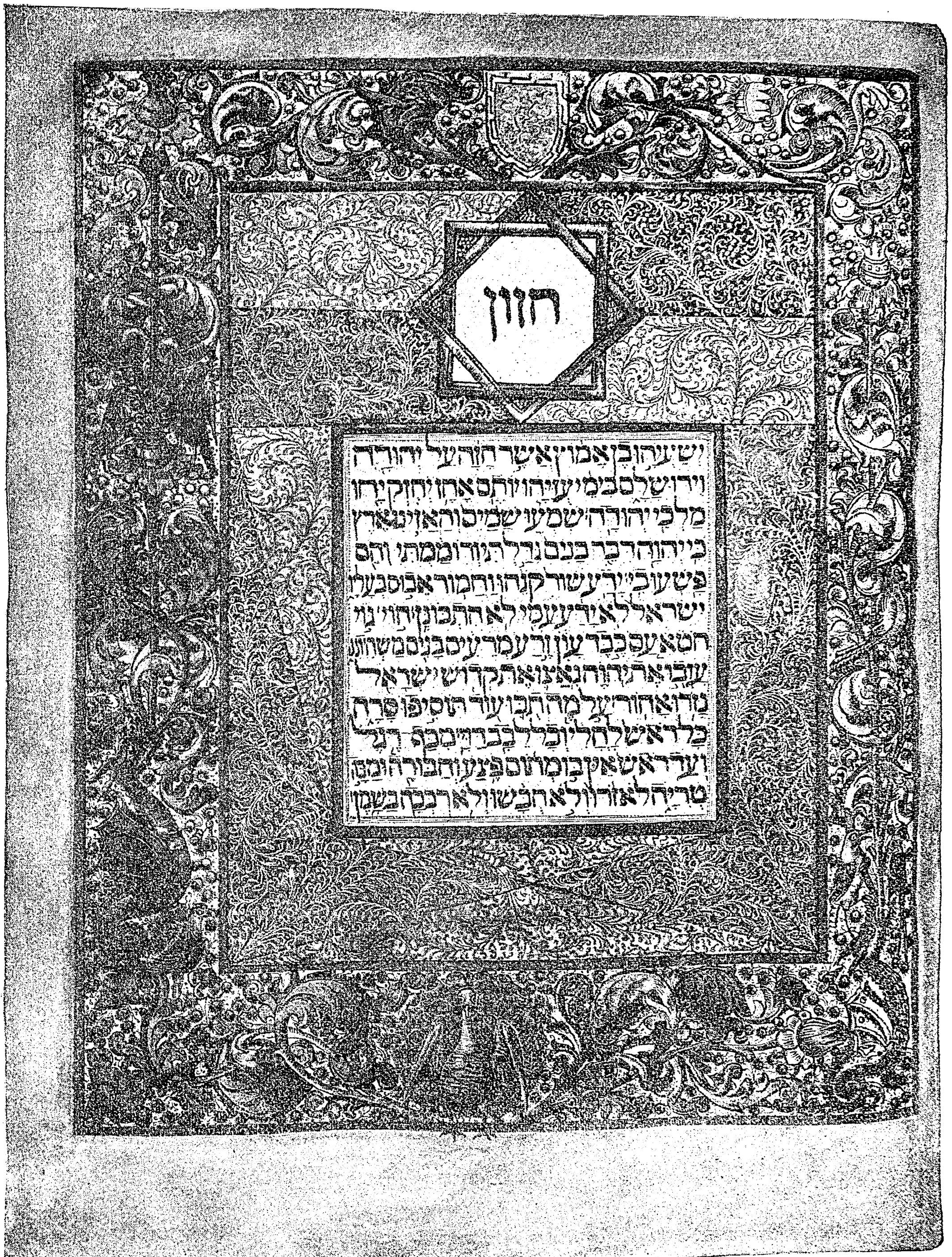

חזון

ישעיהו בן אמוץ אשר חזה על יהודה
וירושלם בימי עזיהו יותם אחז יחזקיהו
מלכי יהודה שמעו שמים והאזיני ארץ
כי יהוה דבר בנים גדלתי ורוממתי והם
פשעו בי ידע שור קנהו וחמור אבוס בעליו
ישראל לא ידע עמי לא התבונן הוי גוי
חטא עם כבד עון זרע מרעים בנים משחיתים
עזבו את יהוה נאצו את קדוש ישראל
נזרו אחור על מה תכו עוד תוסיפו סרה
כל ראש לחלי וכל לבב דוי מכף רגל
ועד ראש אין בו מתם פצע וחבורה ומכה
טריה לא זרו ולא חבשו ולא רככה בשמן

ILLUMINATED PAGE OF ISAIAH FROM A MANUSCRIPT BIBLE, SAID TO BE OF THE TWELFTH CENTURY.

(Lately in the possession of Henriques de Castro, Amsterdam.)

incide with II Kings xviii. 13-xx. 19. Ch. xl.-lxvi. have for their background, at any rate to a considerable extent, Jerusalem in ruins and her people in captivity. In following, therefore, that instinct of order, which is, of course, not the same thing as criticism, but is at least one element in it, the first impressions of Isaiah must be obtained from ch. i.-xii. and xxviii.-xxxiii.

Ch. i.: One of the finest specimens of prophetic rhetoric known. It is in its present form a general prophecy, full of edification for all periods of Israel's history, though the prominence given in verses 29, 30 to the heathen worship practised in the recesses of gardens would not have seemed perfectly natural in the later period of strict religious purity. There are four leading ideas: Israel's ingratitude to its God: the false repentance of oblations; the true repentance of a changed life; purification from without, failing purification from within.

Ch. ii.-iv.: A series of denunciations of the national corruption enclosed between two pictures of the ideal age. Here Isaiah goes into greater detail, both as to the nature of Judah's sin and as to the inevitable punishment. Like a thunder-storm the wrath of God will overthrow the proud, and sweep away the heathenish luxury of the grandees of the land; all classes will be disturbed from their pleasant security; the ablest citizens will go into captivity, for theirs is the greatest guilt; nor shall the women of Jerusalem escape (comp. Amos iv. 1-3).

Ch. v.: A briefer utterance with similar scope. It begins with a bright parable on the vineyard of God, the moral of which is the danger of Judah's ingratitude; then follows a series of "wos" on the chief national sins, and a weird, mysterious announcement of terrible invaders.

The Call of the Prophet.

Ch. vi.: This chapter might well have stood at the head of the whole book. It describes the call of the prophet. A vision, such as all prophets may expect to have (though abundance of visions is no proof of the goodness of a "man of God"), came to Isaiah, and in this vision—the sum of which was the glorified and idealized Temple—God and Isaiah interchanged these words: "Whom shall I send?" "Send me." No passage is so important as is this one for the true biography of Isaiah.

Ch. vii.-ix. 7: Partly historical, partly prophetical. It is unfortunate that this precedent is not followed more frequently. It is now known that Isaiah sought to influence Ahaz, but was repelled by the king. Judah was in sore peril from the invaders Pekah and Rezin (not the invaders to whom he pointed so mysteriously in v. 26 *et seq.*), and there was a conflict between the two principles—reliance on outside human help and implicit trust in Israel's God. Ahaz stood for the first, Isaiah for the second. One result there was which Ahaz could never have anticipated: the sign of Immanuel has supplied material for controversy to the present hour. It might be thought that it was a promise of safety. But Isaiah could not "speak peace when there was no peace." It is desolation, and not deliverance, which the unbelief of Ahaz will ultimately bring on his unhappy country (vii. 17-25). In ch. viii. 1-4 Isaiah reaffirms his declaration (vii. 7-9) of a judgment swiftly coming to Damascus and Samaria. But will Judah escape? No, but the kernel of the nation will escape. Judgment will bring about purification. A deliverer already exists in the counsels of God, and he will restore the kingdom of David in an idealized form (ix. 1-7).

Ch. ix. 8-x. 4: A highly poetical picture of the approaching ruin of the Northern Kingdom, though there are also glances at Judah. The rivalry of factions in the state and the fall of the incompetent rulers on the field of battle are graphically described.

Reliance on Assyria.

Ch. x. 5-xii. 6: There is more religious thought, however, in the discourses contained in these chapters. The variety of imagery, too, is highly remarkable. Assyria (that is, its king; comp. the use of "France" and "England" in Shakespeare) is the staff or the ax in God's hand. Its army is like a forest. Assyria's lust of conquest is like the sport of bird-nesting. See the astonishingly rapid march of the armed hosts! Some with their leader "shake their hands" at the sacred mountain. The Davidic kingdom will, as it seems, be cut down. But so, too, Assyria will be cut down; and while a "shoot" (R. V.) will "come forth out of the stock of Jesse," no such prospect is held out for Assyria. Not to Babylon, but to Jerusalem, will the nations repair. Not in Assyria, but in the land of Israel, will the peace of paradise be exemplified. Thither will all Israel's exiles be brought back, singing psalms of devout and grateful joy.

Ch. xxviii.-xxxiii.: These chapters also are full of variety. From the first the prophet alternates between judgment and salvation. The proud crown of the drunkards (princely drunkards!) of Ephraim is trodden down; for the residue there is a crown of glory (Samaria fell 722 B.C.). But there are drunkards (priestly drunkards!) in Judah too, trusting in a "refuge of lies" instead of in the "sure foundation" stone (xxviii. 15-17). At another time the teacher seems to have adopted a different tone. A few, perhaps, became dejected by Isaiah's frequent reference to destruction. Would this plowing and thrashing go on forever? No; an earthly husbandman is too wise for that; and the heavenly husbandman knows best of all that destruction is justified only by the object of sowing some useful plant when the soil has been prepared (xxviii. 23-29).

It is true, as ch. xxix. shows, the great majority were quite otherwise impressed by Isaiah's preaching. A deep lethargy clouded the senses of the rulers (verses 10-12). But the crash of thunder will awaken them. Within a year Jerusalem will be besieged, and in the midst of the siege God Himself will fall upon Jerusalem and punish her (1-4, 6). But fear not; the foe will suffer most; God will not permit the nations to destroy Mount Zion (5, 7, 8). Wo to the formalists and to the unbelieving politicians of Judah! (13-15). But all the best blessings are to the poor and the meek.

The cause of Isaiah's wrath against the politicians was an alliance with Egypt which was being planned in secret. This is shown by ch. xxx. Isaiah predicts the disappointment which awaits the ambassadors, and the terrible results which will

Alliance with Egypt.

follow from this short-sighted statecraft. But here again the usual contrast is introduced. Storm and sunshine compete with each other. The Golden Age will yet come; Nature will participate in the happiness of regenerate Judah. Assyria will be crushed, and meantime the Jews will sing, as in the night of the feast-day (the vigil of the Passover; comp. Ex. xii. 42). In ch. xxxi.-xxxii. 8 the prophet still hovers about the same theme, while in xxxii. 9-20 the careless security of the women is chastised (comp. iii. 16 *et seq.*), the desolation soon to be wrought by the invader is described, and, as a cheering contrast, the future transformation of the national character and of the physical conditions of life are once more confidently announced. Ch. xxxiii. is one of the most singular of the extant specimens of prophetic writing. There is no apparent arrangement, and some of the verses seem to be quite isolated. It is a kind of vision which is described. The land is being laid waste. O Lord, help! But see! the hostile hordes suddenly disappear; Zion's God is her security. Alas! not yet. The highways still lie waste. The whole country from Lebanon to Sharon mourns. Yes, it is God's time to arise. He has, in fact, arisen, and the "godless" (the converted Jews) tremble, while the righteous are assured of salvation. How happy will the retrospect of their past troubles make them! (verse 18). Then, too, it will be plain that Zion's load of guilt has been removed.

Book of Judgments.

The idea which pervades the first of the five lesser books (ch. xiii.-xxiii., xxiv.-xxvii., xxxiv.-xxxv., xxxvi.-xxxix., and xl.-lxvi.) which still await consideration may be expressed in Isaiah's own words (they are taken here provisionally to be Isaiah's): "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations" (xiv. 26). It is, in fact, a Book of Judgments on the nations, except that four passages have found admission into it which relate, not to the world outside, but to the little people which, as Isaiah may have thought, outweighed in the eyes of God all the other nations put together. These four passages are as follows:

Ch. xiv. 24-27 is a short prophecy declaring the purpose of Israel's God to tread Assyria under foot upon the "mountains" of Judah, to which is appended a solemn declaration, part of which is quoted above (verses 26, 27). In ch. xvii. 12-14 there is a graphic prophecy of the destruction of the "many nations" which attack Jerusalem (comp. viii. 9, 10; xxix. 7, 8); no special nation is singled out. In ch. xxii. 1-14 there is an indignant rebuke of the people of Jerusalem, who are in no degree sobered by the danger, just now removed, from the Assyrians; instead of examining into their ways, ceasing to do evil, and learning to do well, they indulge in wild revelry. In ch. xxii. 15-25 an invective against the vizier of the day (Shebna) is followed by a promise of his office to a worthier man (Eliakim), to which an appendix is attached announcing this second vizier's fall.

Of the judgments upon definite nations, other than the Jewish, the first (ch. xiii.) declares the doom of Babylon, and to it is appended a fine, artistic ode of triumph on the King of Babylon (xiv. 4b-21). Observe that the prophet distinctly speaks as if the Medes were already mustering for the march on Babylon. Is it to be supposed that Isaiah was at the time in an ecstasy? Ch. xiv. 22-23 is a prophecy, summing up Babylon's doom in more prosaic style.

Ch. xiv. 28-32 contains the doom of the Philistines, who are in premature exultation at the "breaking" of some terrible "rod." Ch. xv.-xvi. 12 are highly dramatic; they begin with a picture of the consternation of the Moabites at the havoc wrought by an invader, describe the flight of the people in much detail, mention how an appeal to Mount Zion for help was rejected, make sympathetic references to the lamentations of the Moabites over their ruined vines, and then, without any apparent connection, assert that no appeal to Chemosh for aid will be effectual. To this is added (verses 13, 14) a solemn declaration that the prophecy which had been delivered at some previous period shall be fulfilled within three years.

Ch. xvii. 1-11 is directed against Damascus (that is, Syria) and Ephraim (that is, Israel). These two powers have set themselves against the true God, and must suffer the same doom. However, the few who are left in Israel will turn to the holy God, and give up lower forms of worship.

Ch. xviii. was apparently intended to be an address to Ethiopia. But already (verse 3) the prophet turns to the world at large, and bids men take heed of the signs of the divine approach. When the power hostile to God is ripe for destruction, it will be cut off. Then will the Ethiopians send presents to Jerusalem. The doom, therefore, is really confined to verses 4-6.

Ch. xix. describes the utter collapse of Egypt, owing to its conquest by a "cruel lord" (verse 4). The main interest, however, lies in verses 18-24, which apparently contain circumstantial predictions of the establishment of Jewish colonies in five cities of Egypt, including the "city of the sun"; of the erection of a sanctuary in Egypt to Israel's God; of the deliverance of the Jews (?) in Egypt in their sore distress; of the conversion of the Egyptians; and of the providential discipline of Egypt, which henceforth will be a member of a sacred triad of closely connected nations—Egypt, Assyria, and Israel.

The prophecy in ch. xx. gives a second judgment upon Egypt, and a perfectly new judgment on Ethiopia. It stands in marked contrast both to ch. xviii. and to ch. xix. Its possession of a historical introduction would have led to its being grouped with ch. vii.-ix. 7 and ch. xxxvi.-xxxix.; but doubtless it was too short to stand alone.

Ch. xxi. contains three "burdens" (or oracles)—that of the "wilderness of the sea" (R. V.), relative to the destruction of Babylon by Elam and Media (contingents in the assailing army?), that of Dumah (that is, Edom), and that of the "Dedanites" (R. V.), entitled by the early editors of the Hebrew text "in Arabia," words apparently derived from the opening words "in the forest in Arabia." The oracles in ch. xxi contain great textual difficulties.

The only remaining prophecy in this section is that on Tyre. It has a strongly elegiac character, and its reference is much disputed. Here, again, textual problems have to be settled before any attempts at exegesis. But it is clear that the standpoint of verses 15–18 is not that of verses 1–14. It is an epilogue, and expresses a much more hopeful spirit than the original prophecy. Tyre will one day be of importance to the people of Jerusalem; its prosperity is therefore to be desired. Here, then, the note of variety or contrast is as strongly marked as in any part of Isaiah.

Still more remarkable is the variety in the contents of the second of the lesser books (ch. xxiv.–xxvii.). It is observed by R. G. Moulton that, dramatic as this fine passage is, one looks in vain for temporal succession, and finds instead "the pendulum movement dear to Hebrew imagination, alternating between judgment and salvation." However, the parts of this "rhapsody" can not safely be distributed among the dramatis personæ, for it is no literary whole, but a "rhapsody" in a sense not intended by Moulton, a collection of fragments, large or small, stitched, as it were, together. It might also be called a "mosaic," and, since very little, if any, attempt has been made to fuse the different elements, one might, with much advantage, read this composite work in the following order:

(1) xxiv. 1-23: The Last Judgment.
(2) xxv. 6-8: The Feast of Initiation into communion with God, spread not only for Israel, but for all peoples.
(3) xxvi. 20, 21: Summons to the Jews to shut themselves up, while God carries out the awful doom of the wicked (comp. Ex. xii. 22b, 23).
(4) xxvii. 1, 12: Mystic prophecy of the Leviathan's doom, and the restoration of the entire body of dispersed Jews.
(5) xxvii. 7-11: Conditions of salvation for the Jews.
(6) xxvi. 1-19: Song of praise for the deliverance of the Righteous, which passes into a meditative retrospect of recent events, and closes with a prophecy of the resurrection of those who have been faithful unto death.
(7) xxv. 1-5: Song of praise for the destruction of an insolent city.
(8) xxv. 9-12: Praise for deliverance, and anticipations of the downfall of Moab.
(9) xxvii. 2-5: Song concerning God's vineyard, Israel.

Ch. xxxiv.–xxxv. show the same oscillation between judgment and salvation which has been previously noted. The judgment upon all nations (especially Edom) is depicted in lurid tints; upon this, with no link of transition, follows a picture of salvation and of the restoration of the Jewish exiles.

Ch. xxxvi.–xxxix. are a mixture of narrative, prophecy, and poetry. The great deliverance from Assyria under Hezekiah, in which Isaiah plays an important part, is related. An ode on the fall of the King of Assyria (recalling xiv. 4b–21) shows Isaiah (if it be Isaiah) to be a highly gifted poet (xxxvii. 21b–29); and a kind of psalm (see xxxviii. 20), ascribed to Hezekiah, tells how the speaker had recovered from a severe illness, and recognized in his recovery a proof of the complete forgiveness of his sins. A historical preface elucidates this. Both the ode in ch. xxxvii. and the psalm in ch. xxxviii. are accompanied with circumstantial prophecies, not in a poetic style, addressed to Hezekiah. Ch. xxxix. contains a prediction of a Babylonian captivity, also addressed to Hezekiah, and a historical preface.

The Question of Ch. xl.–lxvi.

There still remain ch. xl.-lxvi., which follow abruptly on ch. xxxvi.-xxxix., though a keen eye may detect a preparation for "Comfort ye, comfort ye," in the announcement of the spoiling of Jerusalem and the carrying away of Hezekiah's sons to Babylon in ch. xxxix. Ch. xl.-lxvi. are often called "The Prophecy of Restoration," and yet it requires no great cleverness to see that these twenty-seven chapters are full of variety in tone and style and historical background. A suggestion of this variety may be presented by giving a table of the contents. Alike from a historical and from a religious point of view, these chapters will reward the most careful study, all the more so because controversy is rendered less acute respecting these prophecies than respecting the prophecies in ch. i.-xxxix. The word "prophecies," however, has associations which may mislead; they are better described as "unspoken prophetic and poetical orations."

(1) Good news for the Exiles (xl. 1-11).
(2) Reasoning with the mental difficulties of Israel (xl. 12-31).
(3) The Lord, the only true God, proved to be so by the prophecy concerning Cyrus (xli. 20).
(4) Dispute between the true God and the false deities (xli. 21-29).
(5) Contrast between the ideal and the actual Israel, with lofty promises (xlii. 1-xliii. 7).
(6) How Israel, blind as it is, must bear witness for the true God, who is the God of prophecy: the argument from prophecy is repeatedly referred to (xliii. 8-13).
(7) The fall of Babylon and the second Exodus (xliii. 14-21).
(8) The Lord pleads with careless Israel (xliii. 22-xliv. 5).
(9) Once more, the argument for the true God from prophecy, together with a sarcastic description of the fabrication of idols (xliv. 6-23).
(10) The true object of the victories of Cyrus—Israel's deliverance (xliv. 24-xlv. 25).
(11) The deities of Babylon contrasted with the God of Israel (xlvi. 1-13).
(12) A song of derision concerning Babylon (xlvii. 1-15).
(13) The old prophecies (those on Cyrus' victories) were great; the new ones (those on Israel's restoration) are greater (xlviii.).
(14) Israel and Zion, now that they are (virtually) restored, are the central figures in the divine work (xlix. 1-13).
(15) Consolations for Zion and her children (xlix. 14-l. 3).
(16) The true servant of the Lord, at once confessor and martyr, soliloquizes (l. 4-11).
(17) Exhortation and comfort, with a fervid ejaculatory prayer (li. 1-16).
(18) Words of cheer to prostrate Zion (li. 17-lii. 12).
(19) The martyrdom of the true servant of the Lord, and his subsequent exaltation (lii. 13-liii. 12).
(20) Further consolations for Zion, who is once more the Lord's bride, under a new and everlasting covenant (liv.).
(21) An invitation to the Jews of the Dispersion to appropriate the blessings of the new covenant, followed by more prophecies of deliverance (lv.).
(22) Promises to proselytes and to believing eunuchs (lvi. 1-8).
(23) An invective against the bad rulers of Jerusalem and against the evil courses of heretical or misbelieving persons, with promises to humble-minded penitents (lvi. 9-lvii. 21).
(24) Practical discourse on fasting and Sabbath-observance (lviii.).
(25) Partly denunciation of immorality, partly confession of sins (lix. 1-15a).
(26) A vision of deliverance, with a promise of the permanence of regenerate Israel's mission (lix. 15b-21).
(27) A poetic description of glorified Zion (lx.).
(28) The true servant of the Lord, or, perhaps, the prophetic writer, soliloquizes concerning the gracious message entrusted to him, and the Lord confirms his word (lxi. 1-12).
(29) Vision of the divine warrior returning from Edom (lxiii. 1-6).
(30) Exhausted and almost despairing, Israel complains to the Lord (lxiii. 7-lxiv. 12).
(31) Threatenings to the heretical and misbelieving faction, and promises to the faithful (lxv.).
(32) Polemic against those who would erect a rival temple to that of Jerusalem (lxvi. 1-4).
(33) The fates of Jerusalem and all her opponents contrasted (lxvi. 5-24).

The Critical Problem.

The reader who has not shrunk from the trouble of the orderly perusal of Isaiah which is here recommended will be in a position to judge to some extent between the two parties into which, as it may strike one who is not an expert, the theological world is divided. The study of criticism, as it is commonly called, apart from exegesis, is valueless; he is the best critic of Isaiah who knows the exegetical problems best, and to come into touch with the best critics the student must give his days and nights to the study of the text of this book. An attempt will now be made to give some idea of the main critical problem. Many persons think that the question at issue is whether ch. i.-xxxix. were (apart from slight editorial insertions) written by Isaiah, and ch. xl.-lxvi. by some other writer of a much later age. This is a mistake. A series of prophetic announcements of deliverances from exile is interspersed at intervals throughout the first half of Isaiah, and the date of these announcements has in each case to be investigated by the same methods as those applied to the different parts of Isa. xl.-lxvi. The "parts" of Isa. xl.-lxvi. are referred to because here again there exists a widely prevalent error. That the second part of Isaiah has no literary unity will be obvious to any reader of the preceding synopsis. To argue the question whether the so-called Book of Isaiah has one or two authors is to beat the air. If there was more than one Isaiah, there must have been more than two, for the same variety of idea, phraseology, and background which is by so many scholars taken to prove that "Comfort ye, comfort ye my people, saith your God" (xl. 1) was not written by Isaiah can be taken to prove that "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions" (lviii. 1, R. V.) was not written by the author of "Comfort ye, comfort ye my people."

The "Variety" of Isaiah.

By "variety" is not, of course, meant total, absolute difference. It stands to reason that a great prophet like Isaiah would exert considerable influence on subsequent prophetic writers. There is no justification, therefore, for arguing that because the phrases "the Holy One of Israel" and "the Mighty One of Israel" occur in both halves of Isaiah (the second phrase, however, is varied in Isa. xl. *et seq.* by the substitution of "Jacob" for "Israel"), the same prophet must have written both portions. A correspondence of isolated phrases which is not even uniformly exact is of little value as an argument, and may be counterbalanced by many phrases peculiar to the disputed prophecies. Still more unwise would it be to argue, from a certain general likeness between the idea of God in the prophecies of the two parts of Isaiah, that the two parts had the same prophetic author, especially now that the extent of Isaiah's contributions to the first half of the book is being so keenly debated. Most unwise of all would it be to attach any weight to a tradition of Isaiah's authorship of the whole book which goes back only to Ecclesiasticus (Sirach) xlviii. 24, 25: "By a spirit of might he saw the end, and comforted the mourners of Zion, forever he declared things that should be, and hidden things before they came" (Hebr.).

Two eminent Jewish rabbis, Abraham ibn Ezra and Isaac Abravanel, were the first who showed a tendency to disintegrate the Book of Isaiah, but their subtle suggestion had no consequences. Practically, the analytic criticism of Isaiah goes back to Koppe, the author of the notes to the German edition of Bishop Lowth's "Isaiah" (1779-81). The chief names connected with this criticism in its first phase are those of Hitzig, Ewald, and Dillmann; a new phase, however, has for some time appeared, the opening of which may perhaps be dated from the article "Isaiah" in "Encyc. Brit." (1881) and two articles in "J. Q. R." (July and Oct., 1891), all by T. K. Cheyne; to which may be added the fruitful hints of Stade in his "Gesch. des Volkes Israel" (1889, vol. i.), and the condensed discussions of Kuenen in the second edition of his "Investigations into the Origin and Collection of the Books of the Old Testament" (part ii., 2d ed., 1889). To these add Duhm's and Marti's recent commentaries, and the "Introduction" (1895) by T. K. Cheyne. Prof. G. A. Smith's two volumes on Isaiah reflect the variations of opinion in a candid mind, influenced at first, somewhat to excess, by the commentary of Dillmann. For a convenient summary of the present state of criticism the reader may consult Kautzsch's "Outline of the History of the Literature of the Old Testament" (1898), translated by John Taylor, and "Isaiah," in Cheyne-Black, "Encyc. Bibl." (1901). The former work shows how much light is thrown on the different parts of the Book of Isaiah by reading them as monuments of definite historical periods. For a much less advanced position Driver's "Life and Times of Isaiah" (1st ed., 1888) may be consulted; for an impartial sketch of different theories consult the sixth edition of the same writer's "Introduction to the Literature of the Old Testament."

Periods of the Prophecy.

It must suffice here to give a few hints as to the probable periods of the chief prophecies. Three great national crises called forth the most certainly genuine prophecies of Isaiah—the Syro-Israelitish invasion (734), the siege and fall of Samaria (722), and the campaign of Sennacherib (701). Among the non-Isaian prophecies, there are two exilic prophecies of the fall of Babylon (xiii. 1-xiv. 23, and, as most suppose, xxi. 1-10); a probably post-exilic prophecy, or elegy, on the ruin of Moab (xv.-xvi.); prophecies on Egypt and on Tyre, both post-exilic, and the former furnished with a late appendix belonging to the Greek period. The strange and difficult work here called a "rhapsody" or a "mosaic" (ch. xxiv.-xxvii.) belongs at earliest to the fall of the Persian and the rise of the Greco-Macedonian empire. Ch. xxxiv.-xxxv. are so weak that it is not worth while to dogmatize on their date, which is certainly very late. The Prophecy of Restoration is, of course, a late exilic work; it is disputed whether it closes properly at ch. xlviii. or at ch. lv. The subsequent prophecies are additions, belonging presumably to the times of Nehemiah and Ezra. The latest editor of ch. xl.-lxvi. seems to have given a semblance of unity to the various prophecies by dividing the entire mass into three nearly equal books, the two former of which close with nearly the same words (xlviii. 22, lvii. 21).

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II. Illustrative and Comprehensive Notes: S. R. Driver and Ad. Neubauer, *The 53d Chapter of Isaiah According to Jewish Interpretations* (with introduction by E. B. Pusey), Oxford, 1876-77; G. Vance Smith, *The Prophecies Relating to Nineveh and the Assyrians*, London, 1857; R. Payne Smith, *The Authenticity and Messianic Interpretation of the Prophecies of Isaiah Vindicated*, Oxford and London, 1862 (the lines of Jewish interpretations are well sketched); Sir E. Strachey, *Jewish History and Politics in the Times of Sargon and Sennacherib*, 2d ed. London, 1874; T. K. Cheyne, *Introduction to the Book of Isaiah*, ib. 1895; W. Robertson Smith, *The Prophets of Israel*, Edinburgh, 1882 (2d ed. London, 1896); A. H. Sayce, *Life of Isaiah*, London, 1883; C. H. H. Wright, *Pre-Christian Jewish Interpretations of Isaiah liii.* in *The Expositor* (London), May, 1888; S. R. Driver, *Isaiah, His Life and Times, and the Writings Which Bear His Name*, London, 1888; J. Kennedy, *Argument for the Unity of Isaiah*, ib. 1891; C. H. H. Wright, *Isaiah*, in Smith's *Dict. of the Bible*, 2d ed. 1893; G. Douglas, *Isaiah One and His Book One*, London, 1895; C. F. Kirkpatrick, *Doctrine of the Prophets*, ib. 1892; Max L. Kellner, *The Prophecies of Isaiah, an Outline Study in Connexion with the Assyrian-Babylonian Records*, Cambridge, Mass., 1895; J. F. McCurdy, *History, Prophecy, and the Monuments*, New York and London, 1894; F. H. Krüger, *Essai sur la Théologie d'Esaie xl.-lxvi.* Paris, 1861; C. P. Caspari, *Beiträge zur Einleitung in das Buch Jesaja*, Berlin, 1848; idem, *Ueber den Syrisch-Ephraimit. Krieg Unter Jotham und Ahaz*, Christiania, 1849; L. Seinecke, *Der Evangelist des Alten Testaments*, Leipsic, 1870; H. Guthe, *Das Zukunftsbild des Jesaja*, ib. 1885; Fr. Giesebrecht, *Beiträge zur Jesaiakritik*, Göttingen, 1890; M. Schian, *Die Ebed-Jahwe Lieder*, Halle, 1895; H. Lane, *Die Ebed-Jahwe Lieder*, Wittenberg, 1898; E. Sellin, *Serubbabel*, Leipsic, 1898; A. Bertholet, *Zu Jesaja liii.: Ein Erklärungsversuch*, Freiburg-im-Breisgau, 1899; H. Winckler, *Alttestamentliche Untersuchungen*, Leipsic, 1897; idem, *Altorientalische Forschungen*, ib. 1897; J. Meinhold, *Jesaja und Seine Zeit*, Freiburg-im-Breisgau, 1898; idem, *Die Jesajaerzählungen, Jesaja xxxvi.-xxxix.* Göttingen, 1898. See also the various histories of Israel, introductions to the Old Testament, and Old Testament theologies.

E. G. H. T. K. C.

ISAIAH, ASCENSION OF: Apocryphal book, consisting of three different parts, which seem originally to have existed separately; one is of Jewish, two are of Christian, origin. The common name of the book, "Ascension of Isaiah," properly covers only ch. vi.-xi., where Isaiah's journey through the seven heavens is described; Epiphanius calls this part Τὸ 'Αναβατικὸν 'Ησαίου; Jerome calls it "Ascensio Isaiæ"; elsewhere it is named Ὅρασις 'Ησαίου ("Visio Isaiæ"). In ch. i.-v. two parts are to be distinguished: (1) the Martyrdom of Isaiah (Jewish), referred to by Origen under the name 'Απόκρυφον 'Ησαίου; (2) a Christian apocalypse, probably the same as the Διαθήκη 'Εζεκίου mentioned by Cedrenus. In the Ethiopic version the whole work bears the title "'Ergata Īsāyĕyās" (The Ascension of Isaiah), and in modern times this name has been generally used; whereas the single constituents are: (1) Martyrdom of Isaiah; (2) Testament of Hezekiah (?); (3) Vision of Isaiah.

Name.

It is generally supposed that the various parts of this book were originally written in Greek. This theory is undoubtedly correct as to the two Christian parts, and it seems to hold true in the case of the Martyrdom also; though the latter may have had a Hebrew or Aramaic prototype. Now there are different parts or fragments of the Ascension in Greek, Latin, and Slavonic, and an Ethiopic version of the entire work. The relations among these fragments and parts are very complicated, though the problems involved seem to have been solved by Charles in his introduction to his edition and translation of the Ascension. According to him the history of the text may be constructed as follows:

The Vision of Isaiah (ch. vi.-xi.) was edited in two different Greek recensions, G^1 and G^2. From G^2 a Latin (L^2) and a Slavonic (S) translation were made. G^1 was united with the independent Greek (G) texts of the Martyrdom and of the Testament, and the whole of this composite work was done into Ethiopic (E); parts of it are extant in a Latin version (L^1). The Greek original of G^1 is lost; a considerable portion of it, however, may be restored from a Greek "Legend of Isaiah," based on this recension. Finally, there is another Greek fragment, containing parts of the Martyrdom and of the Testament. Charles terms it G^2, with the understanding that it is no deliberate and separate recension like the G^2 of the Vision (ch. vi.-xi.), but that the differences between EL^1 and this Greek fragment are "due to the errors and variations incidental to the process of transmission." Following is an outline of the contents of the entire work:

Ch. i. 1-iii. 12.—Introduction and First Part of the Martyrdom of Isaiah: Isaiah predicts, in the presence of Hezekiah, his own death through Manasseh; after Hezekiah's death Isaiah, on account of Manasseh's evil doings, flees into the desert with several other prophets; then, accused by Balkira, a Samaritan, he is seized by Manasseh, in whose heart Beliar (Belial) reigns.

Ch. iii. 13-v. 1a.—The So-Called Testament of Hezekiah: A Christian apocalypse, introduced here by the Christian redactor of the whole work in order to explain Beliar's anger against Isaiah, caused by the last-named's prediction of the destruction of Sammael (Satan), the redemption of the world by Jesus, the persecution of the Church by Nero, and the final judgment.

Ch. v. 1b-14.—Conclusion of the Martyrdom of Isaiah: In the presence of Balkira and of other false prophets, Isaiah, refusing to recant, is sawn asunder by means of a wooden saw.

Ch. vi.-xi.—Vision of Isaiah: In the twentieth year of Hezekiah Isaiah has a vision, which he tells before the king and his assembly. Isaiah is taken by an angel through the seven heavens; in the seventh he beholds the departed righteous, among them Abel and Enoch, and finally God Himself. Then he sees the whole history of Jesus. In ch. xi. 41-43, an editorial addition, he is told that "on account of these visions and prophecies Sammael (Satan) sawed in sunder Isaiah the son of Amos, the prophet, by the hand of Manasseh."

Composition and Date.

The most important critical inquiries into the structure of this book are those of Dillmann and Charles. Dillmann's conclusions, accepted by many leading scholars, are as follows: (1) The Martyrdom is contained in ch. ii. 1-iii. 12, v. 2-14. (2) The Vision (Christian) is contained in ch. vi. 1-xi. 1, 23-40. (3) They were united by a Christian redactor, who added ch. i. (except verses 3 and 4a) and xi. 42-43. (4) Later additions are: ch. i. 3-4a; iii. 13-v. 1; v. 15-16; xi. 2-22, 41. These results were somewhat modified by Charles, who gives the following analysis: (1) The Martyrdom consists of: i. 1-2a, 6b-13a; ii. 1-iii. 12; v. 1b-14. (2) Ch. iii. 13b-iv. 18 are to be counted as a separate work, added by the first editor of the entire work, probably before the "Greek Legend" and the Latin translation were written. (3) The Vision comprises ch. vi. 1-xi. 40, ch. xi. 2-22 being thus an integral part of this section. (4) Editorial additions are: ch. i. 2b-6a, 13b; ii. 9; iii. 13a; iv. 1a, 19-22; v. 1a, 15-16; xi. 41-43. With regard to ch. i. Dillmann's view seems preferable, while Charles's arguments concerning the Testament of Hezekiah are very convincing.

From internal evidence, as well as from quotations in writings of the second and following centuries, it is safe to conclude that the three parts of the book were written during the first century C. E.

There are three main features in this book which are paralleled in the Jewish literature: the legend of Isaiah, the Beliar myth, and the idea of the seven heavens. (1) The legend of Isaiah's death under Manasseh, based on II Kings xxi. 16, is attested twice in the Babylonian Talmud and also in the Jerusalem Talmud (in a targum of Isaiah). In the Babylonian Talmud it is further reported that Isaiah took refuge in a cedar-tree and that Manasseh had the cedar sawn in two; this form of the legend may explain why in the Ethiopic Ascension Isaiah is sawn in sunder by means of a "wooden" saw. (2) Beliar is, in post-Biblical times, identified with Satan. He occurs several times in apocryphal books; for example, the Book of Jubilees, the Ethiopic Book of Enoch, the Testaments of the Twelve Patriarchs, and the Sibylline Books. In Sibyllines iii. 63 he is said to have come from Samaria, which recalls Beliar's association with Balkira the "Samaritan" in causing Isaiah's death. The Beliar myth shows unmistakable traces of the old Babylonian dragon saga, and is probably a Jewish transformation of the latter (see Charles, "The Ascension of Isaiah," pp. lv. *et seq.*). (3) The story of Isaiah's journey through the seven heavens was doubtlessly influenced by the Enoch legend, and its appearance in the Slavonic Book of Enoch tends to confirm this view. The idea of the seven heavens is well known in Jewish theology; Charles has discussed it at length in his edition of the "Secrets of Enoch." Even in the third century, it is told of the Rabbi Joshua b. Levi that he traveled through heaven and hell (Ab. vi. 2b, ed. Strack). In the "Etudes Evangeliques," pp. 65-96 (Paris, 1903) J. Halévy has treated of the parellels between the martyrdom of Isaiah and temptation of Jesus.

EDITIONS: Laurence, *Ascensio Isaiæ Vatis . . . cum Versione Latina Anglicanaque*, Oxford, 1819; Dillmann, *Ascensio Isaiæ Aethiopice et Latine*, Leipsic, 1877; Charles, *The Ascension of Isaiah*, London, 1900 (in which all the Greek and Latin fragments are published, together with a Latin translation by Bonwetsch of the Slavonic version of ch. vi.-xi.).

TRANSLATIONS: Laurence and Dillmann, in works cited above; Laurence's Latin translation was reprinted by Gfrörer in *Prophetæ Veteres Pseudepigraphi* (1840), and given in German by Jolowicz, *Die Himmelfahrt und Vision des Propheten Jesaja* (1854). Basset translated Dillmann's Ethiopic text into French in *Les Apocryphes Ethiopiens* (iii. 1894). Beer published a German translation of ch. ii. 1-iii. 12, v. 2-14. Charles gives an English translation with a copious commentary in his *Ascension* (see above).

BIBLIOGRAPHY: For bibliography see Schürer, *Gesch.* 3d ed., iii. 283-285; Charles, *The Ascension of Isaiah*; Schürer, in *Theologische Literaturzeitung*, 1901, cols. 169-171.

T. E. LI.

ISAIAH BEN ABBA MARI (also called **Astruc de Savoie**): French rabbi of the second half of the fourteenth century; famous for his controversies and for the divisions he caused among the communities of France. Armed with an order from R. Meïr ha-Levi of Vienna, conferring upon him supreme rabbinical authority, he endeavored to bring all the Jews in France within his jurisdiction, and threatened with excommunication those who did not submit to his authority. He compelled a certain R. Simeon to give him his niece in marriage by threatening him with the loss of his position; and he even attacked Johanan ben Mattithiah, grand rabbi of France, the son of the preceding grand rabbi. Relying upon Meïr ha-Levi's order, he attempted to eject Johanan from his office. Johanan, however, although he had been officially recognized by the crown, instead of appealing to the secular authorities, preferred to carry his case before the rabbis of Catalonia, and applied to Ḥasdai Crescas, and to Sheshet and Moses Halawa. All three justified him completely and severely censured Isaiah and the illegal action of Meïr ha-Levi. The result of the dispute is not known, but the expulsion of the Jews from France, which followed soon after, probably put an end to these rivalries.

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S. S. I. S.

ISAIAH BEN ABRAHAM: Polish rabbi of the seventeenth century; author of "Be'er Heṭeb," a commentary on Shulḥan 'Aruk, Oraḥ Ḥayyim, based upon the later casuists (Amsterdam, 1708). In the preface Isaiah asserts that he wrote a similar commentary to Shulḥan 'Aruk, Yoreh De'ah. Steinschneider ("Cat. Bodl." col. 1384) and Fürst ("Bibl. Jud." ii. 57) say that Isaiah was the grandson of DAVID B. SAMUEL HA-LEVI (ṬaZ). Fürst further says that Isaiah and his family were burned to death, probably accidentally, in 1723, while they were on their way to Palestine.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii., No. 1298b.

S. M. SEL.

ISAIAH BERLIN. See Berlin, Isaiah b. (Judah) Loeb.

ISAIAH MENAHEM BEN ISAAC (also known as **Rabbi Mendel, Rabbi Abigdors**): Rabbi of Cracow; died Aug. 16, 1599. At first chief of the yeshibah of Szczebrscyn, government of Lublin, Poland, he was later called to the rabbinate of Vladimir, Volhynia. There he was one of the rabbis who signed the protest against the shameful selling of the rabbinate, a protest afterward renewed by Yom-Ṭob Lipmann Heller. From Vladimir he was invited to the rabbinate of Cracow, where he died. He was the first "ab bet din" or chief rabbi of Cracow; previously the affairs of the community had been decided by three dayyanim. Isaiah was the author of: (1) "Sefer 'Ammude Golah," notes on the "Sefer Miẓwot Ḳaṭon" of Isaac of Corbeil (Cracow, 1596); (2) a commentary on Rashi to the Pentateuch, entitled "Ba-Urim Kabbedu Adonai" (comp. Isa. xxiv. 15), the title being a play on "bi'urim" = "commentaries" (Cracow, 1604); (3) "Tiḳḳun Sheṭarot," on contracts (*ib.* n.d.).

Bibliography: Friedberg, *Luḥot Zikkaron*, p. 13; M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 45–49; Steinschneider, *Cat. Bodl.* col. 1388.

s. s. M. Sel.

ISAIAH (BEN ELIJAH) DI TRANI (the Younger): Italian Talmudist and commentator; lived in the thirteenth and fourteenth centuries. He was the grandson, on his mother's side, of Isaiah (ben Mali) di Trani the Elder. He is usually quoted as ריא"ז (= "R. Isaiah Aḥaron, ז"ל"), or ריב"א (= "R. Isaiah ben Elijah"). He wrote commentaries on the books of Joshua (Leipsic, 1712), Judges and Samuel (printed in the rabbinical Bible), Kings (I Kings iv. 4, 5, 19, and v. 17 only being included in the principal editions of the rabbinical Bible), and Job (printed in J. Schwarz, "Tiḳwat Enosh," pp. 39 *et seq.*, Hebr. Supplement; see Geiger, "Jüd. Zeit." vii. 142). MSS. Nos. 217–218, in the Bibliothèque Nationale, Paris, contain commentaries by him on the prophetical books and on Psalms; the Rome MSS. contain a commentary on the five Megillot (Steinschneider, "Hebr. Bibl." ix. 137). The last-named are sometimes ascribed to his grandfather; but Güdemann advances several reasons in support of Isaiah ben Elijah's authorship, the principal being their identity of style with Isaiah's acknowledged commentaries (Berliner's "Magazin," i. 45 *et seq.*).

Isaiah's commentaries are confined to simple, concise, and rational exegesis. Their importance lies in the fact that they were the first to be issued in Italy that were free from allegorical interpretations. In them he quotes the Spanish grammarians Ibn Janaḥ, Ibn Ḥayyuj, and Abraham ibn Ezra.

More important, however, is his "Pirḳe Halakot," a ritual code, the first produced in Italy (Halberstam MSS. and other incomplete MSS.; Paris MSS. Nos. 395, 396; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 643–650; Parma, De Rossi, MSS. Nos. 793, 934). Extracts from it are printed in Joshua Boas's "Shilṭe ha-Gibborim," Sabbionetta, 1554, and in the editions of Isaac Alfasi's "Halakot." On the basis of the Talmudical treatises and following their sequence the "Halakot" are derived from the Mishnah rather than from the Gemara, and are clearly arranged in a precise way. The author ascribes great authority to the Jerusalem Talmud. He is independent in his criticisms of older authorities, his grandfather not excepted, whom he often quotes (with the abbreviation מו"ה = "Mori Zeḳeni ha-Rab"). As a sort of preliminary work to the "Halakot" he wrote a book, "Ḳontres ha-Re'ayot," which contained and discussed the proofs for his halakic decisions.

Isaiah also wrote a "Taḥanun" prayer (Zunz, "Literaturgesch." p. 363). Two other prayers, signed merely "Isaiah" (*ib.*), may be ascribed to him or to his grandfather, who also was a liturgical poet (see Landshuth, "'Ammude ha-'Abodah," p. 134). Unlike his grandfather, Isaiah was an opponent of Aristotle and of the rest of the Greek philosophers who "denied the Torah." Religious conceptions are, according to him, a matter of tradition more than of individual meditation. He advised against religious disputations with the Gentiles and against teaching them the Torah. He endeavored to shield the grotesque midrashim from derision on the part of Christian theologians and baptized Jews by interpreting them as symbolic or hyperbolic.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Berliner, *Pletath Soferim*, pp. 8, 13 *et seq.*; Grätz, *Gesch.* vii. 161; Güdemann, *Gesch.* ii. 189 *et seq.*, 390; Steinschneider, *Cat. Bodl.* col. 1392; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 332, 338, 483; Mortara, *Indice*, p. 66; Weiss, *Dor*, v. 95 *et seq.*

s. M. Sc.

ISAIAH (BEN MALI) DI TRANI (the Elder; RID): Prominent Italian Talmudist; born about 1180. He originated in Trani (Conforte, "Ḳore ha-Dorot," p. 15a), an ancient settlement of Jewish scholarship, and lived probably in Venice. He died about 1250. He carried on a correspondence with Simḥah of Speyer and with Simḥah's two pupils, Isaac ben Moses of Vienna ("Or Zarua'," i. 88, 218, 220) and Abigdor Cohen of the same city. Isaiah himself probably lived for some time in the Orient. He left a learned son, **David,** and a daughter, with whose son, Isaiah ben Elijah di Trani, he has often been confounded.

Isaiah was a very prolific writer. He wrote: "Nimmuḳim" or "Nimmuḳe Ḥomesh," a commentary on the Pentateuch, consisting mainly of glosses on Rashi which show him to have been, as Güdemann says, an acute critic rather than a dispassionate exegete. The work has been printed as an appendix to Azulai's "Pene Dawid" (Leghorn, 1792); extracts from it have been published in Stern's edition of the Pentateuch (Vienna, 1851) under the title "Peṭure Ẓiẓẓim" (see also Berliner, "Rashi," p. xii.); and Zedekiah ben Abraham, author of "Shibbole ha-Leḳeṭ" and a pupil of Isaiah, composed glosses on it in 1297 (Leipsic MS. No. 15, p. 318). As regards other Bible commentaries ascribed to him, see Isaiah (ben Elijah) di Trani, the Younger. Isaiah also wrote an introduction ("petiḥah") to a "seliḥah" beginning with איכה שפתי (Maḥzor Rome, ed. Luzzatto, p. 32, Introduction), which has been metrically translated into German by Zunz ("S. P." p. 299; see *idem*, "Literaturgesch." p. 336).

Isaiah's chief importance, however, rests upon the fact that he was the most prominent representative of Talmudic scholarship in Italy. He wrote commentaries on almost the whole Talmud, in the form of "tosafot," "ḥiddushim" (novellæ), or "pesaḳim" (decisions). Of his tosafot the following have been printed: those to Ḳiddushin, in the Sabbionetta (1553) edition of that treatise (see Steinschneider, "Cat. Bodl." No. 1718); on Ta'anit and Ḳiddushin, in Eleazar ben Aryeh Löw's "'Ene ha-'Edah" (Prague, 1809); on Baba Batra, Baba Ḳamma, Baba Meẓi'a, 'Abodah Zarah, Ḥagigah, Shabbat, Niddah, 'Erubin, Rosh ha-Shanah, Yoma, Sukkah, Megillah, Mo'ed Ḳaṭan, Pesaḥim, Beẓah, Nedarim, and Nazir, in the two collections "Tosafot R. Yesha'yahu" (Lemberg, 1861, 1869). Some extracts are also contained in Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet."

Of his pesaḳim there have been printed those on Rosh ha-Shanah, Ḥagigah, and Ta'anit, in "Ohole Yiẓḥaḳ" (Leghorn, 1819); on Berakot in N. Coronel's "Bet Natan" (Vienna, 1854); on sukkah, tefillin, ẓiẓit, mezuzah, in "Sam Ḥayyim" (Leghorn, 1803); and some others exist in manuscript only (MS. Vienna, No. xli., MS. Paris, Nos. 364, 365, 976, 2; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 334–336; Steinschneider, "Hebr. Bibl." iv. 54).

The author sometimes quotes the pesaḳim in his tosafot, from which it would seem that he composed the former earlier than the latter. As in many instances the pesaḳim appear to have been inserted in the tosafot by the copyists, they can not always be distinguished. Of some of the tosafot Isaiah made two or more versions.

Isaiah also wrote, under the title "Ha-Makria'," halakic discussions and decisions on ninety-two halakic topics. The first edition of this work (Leghorn, 1779) contains also his tosafot (or ḥiddushim) on Ta'anit. Isaiah mentions other works of his; *e.g.*, a second commentary on the Sifra, "Ḳontres ha-Zikronot," "Sefer ha-Leḳeṭ," and some responsa, a volume of which Azulai claims to have seen in manuscript and which exist in the collection of MSS. in Cambridge University.

Isaiah possessed a remarkable clarity of expression, which enabled him to expound the most difficult topics with ease and lucidity. The same severe criticism that he passed upon such respected authorities as Rashi, Alfasi, Jacob Tam, Samuel ben Meïr, Jacob ben Samuel (RIJ), and others he applied toward his own halakic decisions whenever he changed his view. He was in favor of a more moderate interpretation of the Law, and he condemned the ritualistic rigor of the teachers of France and Germany. According to Güdemann, Isaiah as a halakic authority had for Italy the same importance that Maimonides had for the Orient and Jacob Tam for the Jews of France and Germany. He was held in very high esteem both by his contemporaries and by the teachers of the following centuries; even one so important as Isaac ben Moses of Vienna called him and Eleazar ben Samuel of Verona "the two kings of Israel" ("Or Zarua'," i. 755).

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Berliner, *Pletath Soferim*, pp. 8, 13 *et seq.*; Güdemann, *Gesch.* ii. 184 *et seq.*, 320 *et seq.* (the best monograph on the subject); Grätz, *Gesch.* vii. 160; Steinschneider, *Cat. Bodl.* cols. 1389 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 483; Zunz, *Z. G.* pp. 58 *et seq.*, 101, 566; Mortara, *Indice*, p. 66; Landshuth, *'Ammude ha-'Abodah*, p. 134; Fuenn, *Keneset Yisrael.* p. 678; Schechter in *J. Q. R.* iv. 95.

S. M. Sc.

'ISAWITES. See Isḥaḳ ben Ya'ḳub Obadiah Abu 'Isa al-Isfahani.

ISCARIOT. See Judas Iscariot.

ISCOVESCU, BARBU (JUDAH): Rumanian painter; born 1816 at Bucharest; died Oct. 24, 1854, at Constantinople. The son of a house-painter, he served his apprenticeship in that calling under his father, afterward going to Vienna and Paris, where he devoted himself to drawing and painting. Returning to Bucharest, he was, together with Rosenthal, one of the first painters to disseminate in Rumania the plastic arts.

Iscovescu became involved in the revolutionary movement. During his sojourn at Paris he had become acquainted with several young Wallachians who subsequently initiated the Rumanian revolution of 1848; on his return to Bucharest he became associated with them and undertook several missions for the revolutionary committee. When the Russians entered Wallachia and suppressed the revolution, Iscovescu, with others, was banished to Constantinople. He died in exile, and, wishing to be united in death with his companions in arms, was buried in the Greek Orthodox cemetery, in the same grave with Negulici and the preacher Atanasie Luzin, who were exiled with him. Heliade Radulescu, kaimakam and a member of the revolutionary government, and D. Balintineanu, one of the great poets of Wallachia, composed his epitaph, in verse.

Bibliography: M. Schwarzfeld, *Yehudah Barbu Iscovescu*, in *Anuarul Pentru Israeliti*, viii. 118, Bucharest, 1884.

S. E. Sd.

ISE (ISI, JOSE) BEN JUDAH: Palestinian tanna of the second century; contemporary of Simeon ben Yoḥai and of R. Meïr. Bacher thinks it probable that Ise ben Judah is identical with both Jose the Babylonian and Jose of the "Babylonian village," of whom the following maxim is quoted in the "Sayings of the Fathers": "He who learns from the young, what is he like? Like one that eats unripe grapes, and drinks wine from his vat. He who learns from the old, what is he like? Like one that eats ripe grapes, and drinks old wine" (iv. 28). Ise ben Judah was distinguished by the high esteem in which he held his colleagues, whose learning and ability he characterized in the most flattering terms (Giṭ. 67a). Want of mutual respect is, according to him, the sin which brings premature death to scholars (Ab. R. N. xxix., end). Contrary to the opinion of Jose ha-Gelili, Ise ben Judah held that the commandment "Thou shalt rise up before the hoary head" (Lev. xix. 32) is applicable to any old man, and not only restricted to scholars (Ḳid. 32b). He valued the respect of parents so highly that, according to him, the personal fulfilment of any precept that can be committed to another must be abandoned, if that is necessary to carry out a father's order (*ib.*). Of Ise ben Judah's activity in Biblical exegesis evidence is given by his remark that there are five passages in the Bible each of which contains a word that can not be positively connected with either the preceding or the following words. This remark was afterward incorporated in the Masorah, where it is noted that "there are five passages in the Bible, each of which contains a word that has no balance" (Mek., Ex. xvii. 9, and parallels). Ise ben Judah is often confounded with Ise ben Judah bar 'Ilai.

Bibliography: Bacher, *Ag. Tan.* p. 373; Zacuto, *Yuḥasin*, ed. Königsberg, p. 60a; Frankel, *Darke ha-Mishnah*, p. 203; Mielziner, *Introduction to the Talmud*, p. 39.

S. S. I. Br.

ISḤAḲ IBN 'ALI IBN ISḤAḲ: Karaite scholar of the eleventh century. The "Chronicle" of Ibn al-Hiti contains a warm eulogy of the scholarly attainments of Isḥaḳ ibn 'Ali, and cites two works of his, one a polemic against Saadia in the style of the "Sefer ha-Ma'or" by the Karaite Yusuf al-Basir (a mistake for Yusuf al-Ḳirḳisani); the other, to judge from its title, "I'tidal" (Moderation), an ethical work.

Bibliography: *Jew. Quart. Rev.* ix. 442 *et seq.*

K. I. Br.

ISḤAḲ BEN YA'ḲUB OBADIAH ABU 'ISA AL-ISFAHANI (*i.e.*, "from Ispahan"; surnamed **'Obed Elohim**): Persian founder of a Jewish sect and "herald of the Messiah"; lived at the time of the Ommiad calif 'Abd al-Malik ibn Marwan (684–705). He was of low origin, "a plain tailor"; and his adherents relate that "though he could neither read nor write, yet he wrote books without any assistance" ("J. Q. R." vii. 705).

Abu 'Isa asserted that the coming of the Messiah was to be preceded by five messengers, of whom he himself was the last—the Messiah's herald ("rasul"), summoner ("da'i"), and prophet, whom the Lord had sanctified. In a colloquy with the Lord, the mission was entrusted to Abu 'Isa (so he claimed) of delivering the Jews from the rule of the Gentiles, and of making them politically independent. According to one source, he did not confine himself to being the herald, but declared that he himself was the Messiah. Probably he took this further step only after he had gained followers in his position of herald; and it is even possible that the claim to Messiahship was not made by Abu 'Isa, but was only ascribed to him by later adherents.

In any case he found many followers among the Jews of Persia, and raised a revolt against the calif; so that the latter sent an army against him. The decisive battle was fought at Rai (the ancient Rhagæ), and resulted in the death of Abu 'Isa and in the complete defeat of his adherents. The surname "Al-Ra'i," which Al-Biruni gives him, probably had its origin in this event. One of Abu 'Isa's disciples narrates that when the battle resulted so disastrously Abu 'Isa hid in a cave, and that his ultimate fate was never known. An account of the battle which other followers give ascribes a miraculous victory to Abu 'Isa. It is said that he surrounded his camp with a rope and assured his men that they would be safe from the enemy's swords so long as they did not leave the enclosed space. The hostile army fled from the rope, and Abu 'Isa's followers pursued and completely destroyed the enemy. The prophet himself then wandered into the desert, to announce to the "bene Mosheh" the word of the Lord and his prophetic mission.

Abu 'Isa's adherents laid particular stress upon the fact that, in spite of his illiteracy, he wrote books, and they claimed that this furnished the strongest evidence of his divine inspiration. But history has no record of any literary activity on his part.

Abu 'Isa became the founder of the first Jewish sect in the geonic period, the members of which were called, after him, 'Isawites, "'Iswanites," or "'Isuyites." Their divergences from rabbinic Judaism as regards dogma and ritual are known only through quotations in several Arabic sources and in one Hebrew source. They abstained from wine and animal food. According to Harkavy, Abu 'Isa, in imposing these restrictions, was influenced less by the custom of the Rechabites (comp. Jer. xxxv. 2–10) than by the Pharisaic view (B. B. 60b) that meat and wine ought not to be indulged in by the Jews so long as they live in exile ("galut"). Divorce was not allowed even in case of adultery—a prohibition which was also observed by the Sadducees and by the early Christians. Alluding to the passage in Ps. cxix. 164, "Seven times a day do I praise thee," Abu 'Isa instituted seven daily prayers in place of the three rabbinical ones. In accordance with the rabbinical opinion, he declared the "Shemoneh 'Esreh," the "Shema'," and the two benedictions before and one after the "Shema'" to be obligatory by divine order. Jesus and Mohammed, whom, according to Maḳrizi, Abu 'Isa had seen in heaven, were recognized by the sect as prophets, each of whom had been sent as a missionary to his nation. Al-Ḳirḳisani, the Karaite, held that Abu 'Isa took this attitude merely for diplomatic reasons; for had he not recognized the post-Biblical prophets, his own claim to prophetic inspiration would not have been so readily accepted.

Tenets of the 'Isawites.

The 'Isawites used the Rabbinite calendar, which at that time was a very essential point; for upon the strength of this the Rabbinites did not hesitate to associate and even intermarry with the followers of Abu 'Isa. So Jacob ben Ephraim al-Shami answered Al-Ḳirḳisani, who objected to the friendly attitude of the Rabbinites toward the 'Isawites. Altogether, therefore, Shahrastani's judgment that the customs of the 'Isawites differed greatly in many essential points from the laws of the Torah does not seem to be well founded. At the time of Al-Ḳirḳisani (about 930) the sect survived in Damascus only, and numbered not more than twenty persons.

Abu 'Isa and his disciple Yudghan greatly influenced the founder of the Karaites, Anan, who lived about seventy years later; for instance, Anan took from Abu 'Isa the rule of abstinence from meat and wine.

Bibliography: Shahrastani, *Kitab al-Milal*, ed. Cureton, p. 168 (German transl. by Haarbrücker, i. 254); Judah Hadassi, *Eshkol ha-Kofer*, § 97; Maḳrizi, in Sylvestre de Sacy, *Chrestomathie Arabe*, i. 307; Ḳirḳisani, in Harkavy, *Le-Korot ha-Kittot be-Yisrael*, in Graetz, *Hist.*, Hebr. ed., iii. 501; Harkavy, *Liḳḳuṭe Ḳadmoniyyot*, ii. 193; Bacher, in *J. Q. R.* vii. 700; Weiss, *Dor*, iv. 62; Pinsker, *Liḳḳuṭe Kadmoniyyot*, i. 10, 16, 25, 26; Grätz, *Gesch.* v. 156 *et seq.*, 160, 403 *et seq.*

J. M. Sc.

ISH-BOSHETH (lit. "man of shame"): Fourth and youngest son of Saul, and, as the sole male survivor in direct line of descent, his legitimate successor to the throne (II Sam. ii. 8 *et seq.*). His original name was "Esh-baal (= "man of ba'al" [then, Yhwh]; see I Chron. viii. 33, ix. 39). But when the developed religious consciousness of the Prophets took exception to the identification of "Ba'al" with "Yhwh" (comp. Hosea ii. 18, 19; ix. 10; Jer. iii. 24, xi. 13), names containing "ba'al" were changed (though not consistently), as in this case, by substituting for the objectionable element the significant and contemptuous word "boshet" (comp. "Jerub-boshet" for "Jerubba'al" [see Gideon, Critical View]; "Mephi-boshet" for "Meribba'al"), or, as in I Sam. xiv. 49, by making some other substitution ("Ishui" [Hebr. "Yishwi" = "Ishyo"] for "Ish-ba'al"). Under the protection of his uncle Abner, Ish-bosheth became king in opposition to David, and resided in fortified Mahanaim, east of the Jordan, that place being secure against the Philistines, whose power it was necessary to break before he could think of taking up his residence west of the Jordan. The skill and fidelity of Abner succeeded in securing for Ish-bosheth the allegiance of all the tribes west of the Jordan with the exception of that of Judah. He is credited with having reigned two years (II Sam. ii. 8–10); but they probably must be reckoned to cover only the period after the subjection of the West Jordanic tribes, and not the preceding longer term during which he was recognized as ruler by the eastern section alone. Abner attempted to reduce Judah, but failed (II Sam. ii. 12–32).

Thereafter David gradually but surely extended his authority as against that of the "house of Saul" (II Sam. iii. 1). Finally, Ish-bosheth lost the support of Abner by accusing him of having intrigued with Rizpah, one of Saul's concubines (II Sam. iii. 8 *et seq.*), and of having thereby tacitly asserted a claim to the succession. When Abner left him Ish-bosheth lost all hope, and dared not refuse David's demand for the return of Michal, a demand which emphasized David's claim to the throne of Saul (I Sam. xxv. 44; II Sam. iii. 14 *et seq.*). The assassination of Abner prompted two of his captains, Baanah and Rechab, to slay Ish-bosheth. Entering the palace under the pretext of getting wheat (according to the Greek text they entered while the woman at the gate was sleeping over her task of cleansing the wheat), they slew him while he was on his bed. But David, to whom they carried the head of the unfortunate king, far from rewarding them for their dastardly deed, put them to an ignominious death (II Sam. iv.).

E. G. H. M. Sel.

ISHMAEL (ישמעאל).—**Biblical Data:** Eldest son of Abraham by his concubine Hagar; born when Abraham was eighty-six years of age (Gen. xvi. 15, 16). God promised Abraham that His blessing should be upon Ishmael, who, He foretold, would beget twelve princes and would become a great nation (Gen. xvii. 18, 20). Ishmael was circumcised at the age of thirteen (Gen. xvii. 23–26). When Sarah saw Ishmael mocking her son Isaac, his brother, younger by fourteen years, she insisted that Abraham cast out Ishmael and his slave-mother. Abraham reluctantly yielded, having provided them with bread and a bottle of water. Ishmael was about to die of thirst when an angel showed his mother a well, repeating to her at the same time that Ishmael would become a great nation. Ishmael dwelt in the wilderness, apparently, of Beer-sheba, where he became a skilful archer; later he settled in the wilderness of Paran, where his mother took him a wife from Egypt (Gen. xxi. 8–21). Both Ishmael and Isaac were present at the burial of their father, Abraham. Ishmael died at the age of 137. He had twelve sons, ancestors of twelve tribes that dwelt "from Havilah unto Shur, that is before Egypt, as thou goest to Assyria" (Gen. xxv. 9–18).

——**In Rabbinical Literature:** The name of Ishmael is an allusion to God's promise to hear (ישמעאל) the complaints of Israel whenever it suffered at the hands of Ishmael (Gen. R. xlv. 11). Abraham endeavored to bring up Ishmael in righteousness; to train him in the laws of hospitality Abraham gave him the calf to prepare (Gen. R. xlviii. 14; comp. Gen. xviii. 7). But according to divine prediction Ishmael remained a savage. The ambiguous expression מצחק in Gen. xxi. 9 (see Hagar) is interpreted by some rabbis as meaning that Ishmael had been idolatrous; by others, that he had turned his bow against Isaac. According to the interpretation of Simeon b. Yoḥai, Ishmael mocked those who maintained that Isaac would be Abraham's chief heir, and said that as he (Ishmael) was the first-born son he would receive two-thirds of the inheritance (Tosef., Soṭah, v. 12, vi. 6; Pirḳe R. El. xxx.; Gen. R. liii. 15). Upon seeing the danger to Isaac, Sarah, who had till then been attached to Ishmael (Josephus, "Ant." i. 12, § 3), insisted that Abraham cast out Ishmael. Abraham was obliged to put him on Hagar's shoulders, because he fell sick under the spell of the evil eye cast upon him by Sarah (Gen. R. liii. 17).

Ishmael, left under a shrub by his despairing mother, prayed to God to take his soul and not permit him to suffer the torments of a slow death (comp. Targ. pseudo-Jonathan to Gen. xxi. 15). God then commanded the angel to show Hagar the well which was created on Friday in the week of Creation, in the twilight (comp. Ab. v. 6), and which afterward accompanied the Israelites in the wilderness (Pirḳe R. El. xxx.). But this was protested against by the angels, who said: "Why should Ishmael have water, since his descendants will destroy the Israelites by thirst?" (comp. Yer. Ta'an. iv. 8; Lam. R. ii. 2). God replied: "But now he is innocent, and I judge him according to what he is now" (Pirḳe R. El. *l.c.*; Gen. R. *l.c.*; *et al.*). Ishmael married a Moabitess named 'Adishah or 'Aishah (variants "'Ashiyah" and "'Aifah," Arabic names; Targ. pseudo-Jonathan to Gen. xxi. 21; Pirḳe R. El. *l.c.*); or, according to "Sefer ha-Yashar" (Wayera), an Egyptian named Meribah or Merisah. He had four sons and one daughter. Ishmael meanwhile grew so skilful in archery that he became the master of all the bowmen (Targ. pseudo-Jonathan to Gen. xxi. 20; Gen. R. liii. 20). Afterward Abraham went to see Ishmael, and, according to his promise to Sarah, stopped at his son's tent without alighting from his camel. Ishmael was not within; his wife refused Abraham food, and beat her children and cursed her husband within Abraham's hearing. Abraham thereupon asked her to tell Ishmael when he returned that an old man had asked that he change the peg of the tent. Ishmael understood that it was his father, took the hint, and drove away his wife. He then married another woman, named Faṭimah (Peṭimah; Targ. pseudo-

Jonathan *l.c.*), who, when three years later Abraham came again to see his son, received him kindly; therefore Abraham asked her to tell Ishmael that the peg was good.

Ishmael then went to Canaan and settled with his father (Pirḳe R. El. *l.c.*; "Sefer ha-Yashar," *l.c.*). This statement agrees with that of Baba Batra (16a)—that Ishmael became a penitent during the lifetime of Abraham. He who sees Ishmael in a dream will have his prayer answered by God (Ber. 56a).

Bibliography: Beer, *Leben Abraham's nach Auffassung der Jüdischen Sage*, pp. 49 *et seq.*, Leipsic, 1859.

S. M. Sel.

——**In Arabic Literature:** For the history of Ishmael, according to Mohammedan legend, see Jew. Encyc. i. 87, *s.v.* Abraham in Mohammedan Legend; and Hagar. It may be added here that Ishmael is designated a prophet by Mohammed: "Remember Ishmael in the Book, for he was true to his promise, and was a messenger and a prophet" (Koran, xix. 55). Ishmael is, therefore, in Mohammedan tradition a prototype of faithfulness. He was an arrow-maker, and a good hunter. As a prophet, he had the gift of performing miracles. He converted many heathen to the worship of the One God. He left twelve sons. His son Kedar is said to have been an ancestor of Mohammed. Ishmael is reputed to have lived one hundred and thirty years; he was buried near the Kaaba. His posterity, however, became pagan, and remained so until they were brought back to Islam by Mohammed.

G. H. Hir.

ISHMAEL B. ABRAHAM HA-KOHEN: Talmudic scholar and author; chief rabbi of Modena; born 5484 (= 1724); died 5571 (= 1811). He was recognized as a profound dialectician, and many casuistic questions were submitted to him. His responsa and novellæ were collected under the title "Zera' Emet," two volumes of which appeared in his lifetime (vol. i., Leghorn, 1786; vol. ii., *ib.* 1796), comprising responsa in Oraḥ Ḥayyim and Yoreh De'ah.

Bibliography: Fuenn, *Keneset Yisrael*; Walden, *Shem ha-Gedolim he-Ḥadash*, 3d ed., p. 36a, Warsaw, 1882.

S. S. M.

ISHMAEL OF AKBARA: Founder of the Jewish sect of Akbarites; flourished in the time of the calif Al-Mu'taṣim (833–841). He was a native of Akbara, in Irak, ten parasangs from Bagdad. He is reputed to have been very vain, and is said to have directed that the words "The chariot of Israel and the horsemen thereof" (II Kings ii. 12) should be inscribed on his tombstone. Nothing is known of the principles of his sect; and of his opinions that differed from the traditional doctrine only a few have been preserved. It is an interesting fact that he essayed Biblical criticism; he held, for instance, that in Gen. iv. 8 the words "Arise, let us go to the field" (קום נצא השדה) should be added after "and Cain said to Abel his brother"; that *ib.* xlvi. 15 the copyists wrote "thirty-three" (שלשים ושלוש) in place of the original reading "thirty-two"; that in Ex. xvi. 35 "and the children of Israel ate manna" was originally "and the children of Israel shall eat manna" (reading יאכלו instead of אכלו, probably on the ground that otherwise the verse could not have been written by Moses); that *ib.* xx. 18 "and the people saw [ראים] the thunderings" should be "and the people heard [שמעים] the thunderings." The first and last of these emendations are also found in slightly different forms among the Samaritans, from whom Ḳirḳisani thought that Ishmael had borrowed them. This assumption also explains the fact that Hadassi, who got his information concerning Jewish sects chiefly from Ḳirḳisani, erroneously ascribed ("Ha-Eshkol," alphabet 97) Ishmael's opinions to the Samaritans, but did not quote the emendations correctly. However, it is not yet certain that Samaritans were at that time in Irak (see Büchler in "R. E. J." xliii. 67), or that Ishmael had access to Samaritan texts, especially as two of his readings do not appear in the Samaritan at all, while the other two, as mentioned above, appear in a different form (נלכה instead of נצא in Gen. iv. 8 and שמע instead of שמעים in Ex. xx. 18).

It must be assumed that Ishmael did not hesitate, in order to remove difficulties from the Bible, to attack the Masoretic text; he furthermore preferred the "ketib" to the "ḳeri" in all cases, for which he was attacked by Ḳirḳisani in the second section of his "Kitab al-Anwar." Ishmael, like most sectarians, did not recognize the existing calendar, insisting that the new month begins with the conjunction of the sun and moon (or rather an hour later, when the moon begins to move away from the sun), and that then prayers and sacrifices for New Moon should begin, even if the sun is about to set. He relaxed the laws for the Sabbath (in contrast, for instance, to the Karaites), and permitted on that day the eating of food prepared by non-Jews. The owner of a bath-house or a ship in continual use is enjoined to divide with the poor the profits of the seventh and the fiftieth days, just as was done with the fruits of the earth in the seventh and the fiftieth years; Ishmael relaxed the law on this point also. However, he added an onerous restriction by forbidding in the Diaspora the use of meat. He bases this restriction on Deut. xii. 20–27, where the permission to eat meat is, as it were, conditioned upon the bringing of sacrifices; these having ceased, meat may no longer be eaten. Ishmael also attacked Anan, whose opinions he characterized as "stupid" and "foolish"; his own opinions, in turn, being attacked by Ḳirḳisani as "injurious" and "ignorant." Hence it is wrong to class Ishmael among the Karaites, as does Harkavy. As to the sect of the Akbarites, nothing is known of its numbers or as to the precise period in which it flourished. By the time of Ḳirḳisani, in the first half of the tenth century, it had ceased to exist. The sectary Musa of Tiflis was a pupil of Ishmael.

A Vegetarian.

Bibliography: Harkavy, *Ḳirḳisani*, section i., pp. 268–269, 284–285, 314, 317; Maḳrizi, in De Sacy, *Chrestomathie Arabe*, 2d ed., i. 116; Grätz, *Gesch.* v., note 18; Harkavy, in *Voskhod*, pp. 6–10, Feb., 1898; Poznanski, in *R. E. J.* 1897, xxxiv. 162.

K. S. P.

ISHMAEL B. ELISHA: Tanna of the first and second centuries (third tannaitic generation). He was a descendant of a wealthy priestly family in Upper Galilee (Tosef., Hal. i. 10; B. Ḳ. 80a;

comp. Rabbinovicz, "Diḳduḳe Soferim," *ad loc.*; Ḥul. 49a), and presumably the grandson of the high priest of the same name. As a youth he was carried away by the Romans, but Joshua b. Hananiah, succeeding in purchasing his liberty, restored him to Palestine, where he rapidly developed into an accomplished scholar (Tosef., Hor. ii. 5; Giṭ. 58a). Of his teachers, only Neḥunya ben ha-Ḳanah is expressly mentioned (Sheb. 26a), but he doubtless learned much from his benefactor, between whom and himself grew up a close friendship; Joshua called him "brother" ('Ab. Zarah ii. 5; Tosef., Parah, x. [ix.] 3), a term by which he was afterward known to his colleagues (Yad. iv. 3; Sanh. 51b).

Ishmael's teachings were calculated to promote peace and good-will among all. "Be indulgent with the hoary head," he would say, "and be kind to the black-haired [the young]; and meet every man with a friendly mien" (Ab. iii. 12). What he taught he practised. Even toward strangers he acted considerately. When a heathen greeted him, he answered kindly, "Thy reward has been predicted"; when another abused him, he repeated coolly, "Thy reward has been predicted." This apparent inconsistency he explained to his puzzled disciples by quoting Gen. xxvii. 29: "Cursed be every one that curseth thee, and blessed be he that blesseth thee" (Yer. Ber. viii. 12a; Gen. R. lxvi. 6).

His Kindly Disposition.

He was fatherly to the indigent, particularly to poor and plain maidens, whom he clothed attractively and provided with means, so that they might obtain husbands (Ned. ix. 10; 66a). One Friday night, while absorbed in the study of the Bible, he inadvertently turned the wick of a lamp; and he vowed that when the Temple was rebuilt he would offer there an expiatory sacrifice (Shab. 12b).

Views on Marriage.

He manifested the same spirit of hope in declining to countenance the refusal of the ultra-patriotic to beget children under the Roman sway (Tosef., Soṭah, xv. 10 [comp. ed. Zuckermandel]; B. B. 60b). Even under the conditions then existing he recommended early marriage. He said, "The Scripture tells us, 'Thou shalt teach them [the things thou hast seen at Horeb] to thy sons and to thy sons' sons; and how may one live to teach his sons' sons unless one marries early?" (Deut. iv. 9, Hebr.; Yer. Ḳid. i. 29b; Ḳid. 61a; see Samuel Edels *ad loc.*).

Ishmael was one of the prominent members of the Sanhedrin at Jabneh ('Eduy. ii. 4), and when that august body was forced by circumstances to move to Usha, Ishmael attended its sessions there (B. B. 28b), though his residence was at Kefar 'Aziz, on the borders of Idumæa, where Joshua b. Hananiah once visited him (Kil. vi. 4; Ket. v. 8). He gradually developed a system of halakic exegesis which, while running parallel with that of Akiba, is admitted to be the more logical. Indeed, he established the principles of the logical method by which laws may be deduced from laws and important decisions founded on the plain phraseology of the Scriptures. Like Akiba, he opened up a wide field for halakic induction, but, unlike Akiba, he required more than a mere jot or a letter as a basis for making important rulings (comp. Sanh. 51b). He was of opinion that the Torah was conveyed in the language of man (see Yer. Yeb. viii. 8d; Yer. Ned. i. 36c), and that therefore a seemingly pleonastic word or syllable can not be taken as a basis for new deductions. In discussing a supposititious case with Akiba, he once exclaimed, "Wilt thou indeed decree death by fire on the strength of a single letter?" (Sanh. 51b). The plain sense of the Scriptural text, irrespective of its verbal figures, was by him considered the only safe guide.

Hermeneutic Rules.

To consistently carry out his views in this direction Ishmael drew up a set of thirteen hermeneutic rules by which he interpreted Scripture. As a basis for these rules he took the seven rules of Hillel, and on them built up his own system, which he elaborated and strengthened by illustrating them with examples taken from the Scriptures (see Baraita of R. Ishmael; Talmud; comp. Gen. R. xcii. 7). Even these rules he would not permit to apply to important questions, such as capital cases in which no express Scriptural warrant for punishment existed; he would not consent to attach a sentence of death, or even a fine, to a crime or misdemeanor on the strength of a mere inference, however logical, where no such punishment is clearly stated in Scripture (Yer. 'Ab. Zarah v. 45b), or to draw a rule from a law itself based on an inference (Yer. Ḳid. i. 59a). His rules were universally adopted by his successors, tannaim as well as amoraim, although occasionally he himself was forced to deviate from them (see Sifre, Num. 32).

Thus his name became permanently associated with the Halakah; but in the province of the Haggadah also it occupies a prominent place (M. Ḳ. 28b). In answer to the question whether future punishment will be limited to the spirit or to the body, or whether in equity any punishment at all should be inflicted on either, seeing that neither can sin when separated from the other, Ishmael draws this parallel: A king owning a beautiful orchard of luscious fruit, and not knowing whom to trust in it, appointed two invalids—one lame and the other blind. The lame one, however, tempted by the precious fruit, suggested to his blind companion that he ascend a tree and pluck some; but the latter pointed to his sightless eyes. At last the blind man raised his lame companion on his shoulders, and thus enabled him to pluck some of the fruit. When the king came, noticing that some fruit had disappeared, he inquired of them which was the thief. Vehemently asserting his innocence, each pointed to the defect which made it impossible for him to have committed the theft. But the king guessed the truth, and, placing the lame man on the shoulders of the other, punished them together as if the two formed one complete body. Thus, added Ishmael, will it be hereafter: soul and body will be reunited and punished together (Lev. R. iv. 5; comp. Sanh. 91a *et seq.*).

Ishmael laid the foundation for the halakic midrash on Exodus, the Mekilta; and a considerable portion of the similar midrash, the Sifre on Numbers, appears also to have originated with him or in his school, known as "Debe R. Ishmael." Some suppose that he was among the martyrs of Bethar (comp. Ab. R. N. xxxviii. [ed. Schechter, p. 56b]); the more generally received opinion, however, is that one of the martyrs, a high priest, was a namesake (Ned. ix. 10).

Bibliography: Bacher, *Ag. Tan.* i. 240 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 103 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 105 *et seq.*; Grätz, *Gesch.* iv. 60; Hamburger, *R. B. T.* ii. 526 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.; Hoffmann, *Einleitung in die Halachischen Midraschim*, pp. 5 *et seq.*; Weiss, *Dor*, ii. 101 *et seq.*; idem, introduction to his edition of *Mekilta*, x. *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, p. 25.
s. S. M.

ISHMAEL B. JOHANAN B. BAROḲA: Tanna of the second century (fourth tannaitic generation); contemporary of Simon b. Gamaliel II. These two rabbis are often quoted together, either as opposing, or as agreeing with, each other (Tosef., 'Er. iv. [v.] 2; *ib.* Yeb. xiii. 5). Joshua b. Ḳarḥah also appears to have been of their circle, and the trio joined in opinions on marital questions (Tosef., Yeb. *l.c.*; Tosef., Ket. ix. 2; comp. Yeb. 42b, 75a; see Sanhedrin). Once Ishmael is cited as opposing his father, Johanan b. Baroḳa, on a question of civil law (B. Ḳ. x. 2; *ib.* p. 114b; comp. Alfasi and Rosh *ad loc.*). While his name is connected with about forty halakot, on dietary laws, sacrifices, and Levitical cleanness, as well as on civil law, he is but little known in the province of the Haggadah. He says, "Whoso learns in order to teach is aided by Heaven to learn and to teach; but whoso learns in order the more fully to discharge his duties, him Heaven enables to learn and teach and practise" (Ab. iv. 5). Elsewhere he points out that the pious man must not live in the neighborhood of the wicked, for when punishment providentially falls upon the latter the former suffers also (Ab. R. N. ix. [ed. Schechter, p. 20a; comp. p. 34b]).

Bibliography: Bacher, *Ag. Tan.* ii. 369; Brüll, *Mebo ha-Mishnah*, i. 209; Frankel, *Darke ha-Mishnah*, p. 185; Weiss, *Dor*, ii. 167.
s. S. M.

ISHMAEL B. JOSE B. ḤALAFTA: Tanna of the beginning of the third century. Ishmael served as a Roman official together with Eliezer b. Simon, and was instrumental in suppressing the hordes of Jewish freebooters that had collected during the war between Severus and Rescennius Niger (193). His activity in this direction was greatly resented by the Jews, who never forgave him for handing over fellow Jews to the Roman authorities for execution (Meg. 84a). In halakic literature he is known by his citations of his father's sayings which he transmitted to Judah I., with whom he read Lamentations and the Psalms (Lam. Rab. ii. 420; Midr. Teh. iii. 1). He had a wide knowledge of the Scriptures, and could write down from memory the whole of the Bible (Yer. Meg. 74d).

Ishmael b. Jose was not on good terms with the Samaritans. On one occasion, when he was passing through Neopolis on a pilgrimage to Jerusalem, the Samaritans jeeringly invited him to pray on Mount Gerizim instead of on "those ruins [Jerusalem]"; Ishmael retorted that the object of their veneration was the idols hidden there by Jacob (Gen. R. lxxxi.; comp. Gen. xxxv. 4). Sanh. 38b would indicate that he also had occasional passages with Christians.

As a judge, Ishmael was noted for absolute integrity (Mak. 24a). His modest bearing called forth high praise from his master. The treasures of Tyre shall be "for them that dwell before the Lord" (Isa. xxiii. 18) refers, said R. Judah, to Ishmael b. Jose and to others who, like him, consider themselves as of little account, but for whom some day a greater glory waits (Eccl. R. i. 7). The following gives an instance of his timely wit: Compelled to say something agreeable about a very ugly woman, he in vain sought ground for a compliment, until he learned that her name was "Liḥluḥit" (the dirty one). "Ah!" said he, "there is something beautiful about her—her name, which suits her uncommonly well." His haggadic interpretation of למנצח מזמור (Ps. iii.) may be given as an example of his method of exegesis. He explains it to mean "a psalm to Him who causes man to conquer himself." "Sing a psalm to Him who feels a great joy in being conquered. Come and behold! God's way is not man's way. One who is defeated is depressed, but God rejoices in being conquered, as seen in Psalm cvi. 23, where the joy of the Lord is expressed at the fact that Moses, His chosen one, was victorious in his mediation for Israel" (Pes. 119a; see Rashi *ad loc.*).

Bibliography: Weiss, *Dor*, 286; Bacher, *Ag. Tan.* ii. 407-411; Graetz, *Hist.* ii. 467-469.
s. s. S. Lev.

ISHMAEL BEN ḲIMḤIT (ḲAMḤIT [קמחית]): High priest under Agrippa I.; probably identical with Simon, son of Κάμιθος (or Κάμη), mentioned by Josephus ("Ant." xx. 1, §§ 3 *et seq.*). He is known as having had a hand so large that it could contain four cabs of flour (Yoma 47a). Once, while talking with an Arab (or with the Arabian king), the latter's saliva fell on Ishmael's garment and made him unclean, so that his brother officiated in his stead (*ib.*; Tosef., Yoma, iv. [iii.] 20). In Yer. Yoma i. 1, Lev. R. xx. 7, and Tan., Aḥare Mot, 9, this story is related of Simeon ben Ḳimḥit. According to the Talmudic sources mentioned above, "Ḳimḥit" was the name of the mother of Ishmael, or Simeon; she had seven sons, all of whom became high priests.

Bibliography: Derenbourg, *Hist.* p. 197, Paris, 1867; Grätz, *Gesch.* 4th ed., iii., note 19 (pp. 738-739); *idem*, in *Monatsschrift*, xxx. 53 *et seq.*
s. M. Sel.

ISHMAEL, SON OF NETHANIAH. See Gedaliah.

ISHMAEL BEN PHABI (FIABI) II.: High priest under Agrippa II.; not to be identified (as by Grätz and Schürer) with the high priest of the same name who was appointed by Valerius Gratus and who officiated during 15-16 of the common era. Ishmael was a worthy successor of the high priest Phinehas. He was appointed to the office by Agrippa in the year 59, and enjoyed the sympathy of the people. He was very rich; his mother made him, for the Day of Atonement, a priestly robe which cost 100 minæ. Ishmael at first followed the Sadducean method of burning the sacrificial red heifer, but finally authorized the procedure according to the Pharisaic teaching. Being one of the foremost ten citizens of Jerusalem sent on an embassy to Emperor Nero, he was detained by the empress at Rome as a hostage. He was beheaded in Cyrene after the destruction of Jerusalem, and is glorified by the Mishnah teachers (Parah iii. 5; Soṭah ix. 15; Pes. 57a; Yoma 35b).

Bibliography: Josephus, *Ant.* xx. 8, §§ 8, 11; idem, *B. J.* vi. 2, § 2; Schürer, *Gesch.* ii. 219; Ad. Büchler, *Das Synedrion in Jerusalem*, pp. 67, 96, Vienna, 1902.

G. M. K.

ISIDOR, LAZARD: Chief rabbi of France; grandson, on his mother's side, of Hirsch Katzenellenbogen, chief rabbi of Upper Alsace; born at Lixheim, Lorraine, July 13, 1813; died at Montmorency 1888. At the age of fourteen he entered the rabbinical school at Metz, which two years later became the Ecole Centrale Rabbinique of France, under government control. Isidor became rabbi of Pfalzburg, Lorraine, in 1838, where he attracted general attention by questioning the validity of the oath "more Judaico," which he refused to take, considering it an insult to his coreligionists. As an incumbent of a government office he was arraigned before the court though, defended by Crémieux, he obtained a favorable verdict. In 1844 Isidor went to Paris, where he was received with acclamation, and in 1847, at the early age of thirty-three, became chief rabbi of Paris, a position which he filled for twenty years. As chief rabbi Isidor achieved a great success, to which his personal popularity contributed, and he united the heterogeneous elements of the community into one harmonious body. In 1867 he became chief rabbi of France.

Isidor was conservative, and his enthusiasm for unity led him to oppose the Reform party. He was the creator of the rabbinical missions, and especially devoted himself to the task of assimilating Algerian Judaism with that of France. As an orator Isidor was distinguished. His literary efforts include only pastoral letters, funeral orations, sermons, etc. One of the finest of his funeral orations is entitled "Paroles Prononcées sur la Tombe du Commandant Franchetti."

S. J. L.

ISIDORUS HISPALENSIS: Archbishop of Seville; flourished in the sixth and seventh centuries. He presided over the fourth Council of Toledo, called together by the Visigothic king Sisenand (633), and gave expression to the principle that Jews ought not to be forced into the Christian Church. To convert the Jews he wrote a book in two volumes, "Contra Judæos," in which he takes care to maintain the claims of Christianity from the Old Testament. Whether the Spanish Jews entered into controversy with Isidorus, and, as Grätz believes, carried it on in Latin, is an open question.

Bibliography: Grätz, *Gesch. der Juden*, v. 77 *et seq.*

J. M. K.

ISIS: Egyptian deity, at whose instigation, it was alleged, the Jews were forced to leave Egypt. Cheremon, the enemy of the Jews, asserted that the goddess Isis had appeared to the Egyptian king Amenophis, and had censured him because her sanctuary had been destroyed; whereupon the priest Phritibantes told the king that the terrible vision would not recur if he would purge Egypt of the "foul people." Then the departure of the Jews from Egypt took place (Josephus, "Contra Ap." i. 32). Tacitus has a different version, according to which the Jews were natives of Egypt, and had emigrated during the reign of Isis ("Hist." v. 2–5). In the Epistle of Jeremiah (30–40) either the cult of Isis or that of Cybele is described. The violation of the chaste Paulina in the Temple of Isis at Rome was one of the reasons for the expulsion of the Jews from that city by Tiberius (Josephus, "Ant." xviii. 3, § 4; Hegisippus, "De Excidio Hieros." ii. 4).

After the destruction of Jerusalem, Vespasian and Titus celebrated their triumph in the Temple of Isis at Rome (Josephus, "B. J." vii. 5, § 4). Tiberius Julius Alexander, a descendant of the apostate and procurator (of Judea) of the same name, erected a statue to Isis at Alexandria, in the 21st year of Antoninus Pius (Schürer, "Gesch." 3d ed., i. 568, note 9). The Greeks that lived in Palestine worshiped, among other gods, the goddess Isis (*ib.* ii. 35). Hence it is not surprising that the Rabbis also speak of the worship of Isis; they do not mention her name, but refer to her as the "suckling" ("meniḳah"; 'Ab. Zarah 43a; Tosef., 'Ab. Zarah, v. 1); she is often represented with the suckling Horus. This specific application of "the suckling" has not been recognized in the Talmudic dictionaries of Levy, Kohut, and Jastrow.

Bibliography: Sachs, *Beiträge zur Sprach- und Altertumskunde*, ii. 99, Berlin, 1854; S. Krauss, in *Kohut Memorial Volume*, p. 346, Berlin, 1897.

G. S. Kr.

ISLAM: Arabic word denoting "submission to God"; the name given to the religion of Mohammed and to the practises connected therewith. This religion was preached first to Mohammed's fellow citizens in Mecca, then to all Arabia; and soon after his death it was spread to distant lands by the might of the sword. Its followers are called "Moslems" (Arabic, "Muslimin"). The word "Islam" represents the infinitive, the noun of action, of the factitive stem of the Arabic root "salam," and is rightly compared (Zunz, "Literaturgesch." p. 641; comp. Steinschneider, "Polemische und Apologetische Literatur," p. 266, note 56) with the use of the "hif'il" of "shalam" in later Hebrew; *e.g.*, Pesiḳ. 125a ("mushlam"); Tan., ed. Buber, Gen. p. 46 *ib.* (where "hishlim" is used of proselytes).

Motive Principles.

The preaching of Mohammed as the messenger of God ("rasul Allah"; see Mohammed) owed its origin to the prophet's firm conviction of the approach of the Day of Judgment ("Yaum al-Din") and to his thorough belief in monotheism. The former was primarily a reaction against the conduct of the Meccan aristocracy of his time, which in his eyes was sensual, avaricious, proud, oppressive, and wholly indifferent to things spiritual; the latter was a protest against the polytheistic traditions of the Arabs. Mohammed was led to both through Jewish and Christian influences, to which he was subjected in his immediate surroundings as well as during the commercial journeys undertaken by him in his youth. Only in the second period of his activity, after the Hegira—the departure of himself and his most faithful followers to Medina (formerly Yathrib) in 622—did he undertake a practical organization of his prophetic work, and, by making concrete laws, give a definite form to the general religious feeling which had been aroused by his preaching. These laws dealt both with social relations and with religious worship. It was only then that the religious tendency which had arisen out of a reaction against the heathenism of Arabia took on the form of a real, positive institution.

Mohammed's conception of his own calling and the fate which his efforts had to endure at the hands of the infidels ("kafir" = "kofer") appeared to his mind as a reflection of the prophets of the Bible, whose number he increased by a few characters (*e.g.*, Hud and Ṣaliḥ) borrowed from an old tradition (see JUBILEES, BOOK OF). The persecutions which were suffered at the hands of their fellow citizens by those whose work he had now taken up were repeated in his own career. There was the same obstinate refusal, the same appeal to ancestral traditions, the resigning of which for the sake of a God-sent message heathen nations had ever opposed. In the conduct of the Meccans toward Mohammed were repeated the actions of earlier peoples toward the messengers and prophets sent from time to time by Allah to mankind. Mohammed himself was the last link in the prophetic chain; the conclusion, the "seal of the prophets" ("khatam al-anbiya'"; comp. parallels in "J. Q. R." xiv. 725, note 5).

Relation to Predecessors.

In reality this confession or practise which he sought to establish was nothing new: it was only a restoration of the ancient religion of Ibrahim, to which God had called him (Mohammed) through the medium of Gabriel, the angel of revelation, whom he identified with the Holy Ghost. He claimed that he was to continue the mission of the earlier prophets from Adam to Jesus, and demanded for all of them faith and recognition; he would have their revealed books recognized as Holy Scriptures, viz., the Torah ("Taurat"), the Psalms ("Zabur"), and the Gospel ("Injil"). In addition, certain other prophets had written the will of God on rolls. As to his personal valuation, he made the most modest demands: he did not wish to be regarded as being above the sphere of humanity; he was only a man, of the same flesh and blood as those to whom his speech was directed; and he even declined with consistent firmness the suggestion to perform miracles, the one and only miracle being God's inimitable, unsurpassable word ("ḳur'an"), as the instrument of which he was called by God. Hence he emphatically denied the claims which Christianity made in regard to the character of its founder—a character which he held to be in contradiction not only to that of a prophet sent by God, but also to that of the transcendental monotheism which he (Mohammed) preached: "He is Allah, one alone; he begets not, and is not born; and no one equals him in power" (sura cxii.).

Since he claimed to be a restorer of the ancient, pure religion revealed to Abraham, he connected his teaching with that of the Holy Scriptures of the Jews and Christians, of whose contents, however, he had in many particulars only a very imperfect knowledge—his teachers having been monks or half-educated Jews—and this knowledge he often repeated in a confused and perverted fashion. What he received from the Jews was mixed with haggadic elements current orally among Arabian Jews or existing in written form [—probably preserved in Ethiopic translations of Hebrew pseudepigraphic writings.—K.]; and his conception of Christian teachings was sometimes that of the heretical sects (Collyridians, Docetæ) scattered throughout the Orient, and not recognized in the canonical doctrines of Christianity. As has recently been shown, Mohammed himself not only borrowed from Jews and Christians, but was influenced also by Parseeism, with the professors of which ("majus," "magian") he came into direct contact (I. Goldziher, "Islamisme et Parsisme," in "Actes du 1er Congrès Internat. d'Histoire des Religions," i. 119–147, Paris, 1901).

The Koran.

The first and most ancient document of Islam is naturally the KORAN ("Proclamation"), which, containing God's revelations to Mohammed, forms the foundation of his religion. The doctrine of faith and practise preached by Mohammed is unfolded gradually with the succession of stages in the growth of the Koran. In the first period of his activity (at Mecca) he was occupied chiefly with his inspirations in regard to the truths of the faith, the monotheistic idea, the divine judgment, and his prophetic calling. The monotheistic conception of God, which he opposes to Arabian heathendom, agrees in substance with that of the Old Testament; he emphasizes, however, as Nöldeke has pointed out, "more the universal power and the unhindered free will of God than His holiness." Mohammed connects the idea of omnipotence with the attribute of mercy, which forms an essential element in the exercise of God's omnipotence and which is expressed in the name for God taken from the mother religion, "al-Raḥman" ("Raḥmana"), usually joined with "al-Raḥim" (= "the Compassionate"). The formulation of the social and ritualistic laws was revealed to him principally after the Hegira, during his sojourn in Medina; while the most essential elements of the ritual ordinances had been evolved during the Meccan period. In Medina he had counted much on the support of the influential Jews, by whom he expected to be regarded as the final messenger of God promised in the Scriptures. He accordingly at first made them various concessions. He pointed to Jerusalem as the direction ("ḳiblah") toward which they should turn when praying, and he established the tenth day of the first lunar month ('ASHURA) as the great annual fast-day. The prohibition against eating swine's flesh was also taken from Judaism, and, like that against drinking wine, was accepted, since it was difficult in those days for Arabs to procure that beverage; whereas the adoption of the Biblical prohibition against camel's flesh would have encountered great opposition, because such meat formed an integral part of the national food (Fränkel, "Aramäische Fremdwörter im Arabischen," iii.). CIRCUMCISION, a custom preserved from old Arabian heathendom, does not possess in Islam the fundamental character peculiar to it among the Jews.

In view, however, of the obstinate opposition maintained by the Jews, Mohammed soon annulled some of these concessions. The ḳiblah was directed

Opposition to Judaism.

toward Mecca (sura ii. 136); the month Ramaḍan became the great period of fasting, in place of the tenth day of the first month; and in other cases also he opposed some of the principal details of Jewish practise. He set aside the restrictions of the dietary laws (retaining only those in regard to swine's flesh and animals which die a natural death or are offered as heathen sacrifices); and he protested against the Jewish conception and observation of the Sabbath. Instead of the day of rest in commemoration of God's resting, he appointed Friday ("Jumʿah") as a day of assembly for divine worship ("Die Sabbath-Institution in Islam," in "Kaufmann Gedenkbuch," pp. 86–101). In the abolition of such Biblical ordinances he laid down the principle of Abrogation which forms the basis of Islamic theology.

Institutions of Islam.

The fundamental obligations of Islam, called "pillars of religion," in their most complete systematic form are five in number: (1) The "shahadah," the confession of faith: "There is no God but Allah; and Mohammed is his apostle." This twofold confession ("kalimata al-shahadah") is amplified into the following creed: "I believe in Allah, in his angels, in his [revealed] Scriptures, in his Prophets, in the future life, in the divine decree [in respect to] the good as well as [to] the bad, and in the resurrection of the dead." (2) "Ṣalat" (divine worship), to be performed five times a day; viz., at noon ("ẓuhr"), in the afternoon ("ʿaṣr"), in the evening ("maghrib"), at the approach of night ("ʿishaʾ"), and in the morning between dawn and sunrise ("ṣubḥ"). The institution of these five times of prayer developed gradually; to the three daily prayers which Mohammed himself appointed after the Jewish pattern were soon added the other two, in imitation of the five "gah" of the Parsees. (3) "Zakat," the levying of an annual property-tax on all property, the sum coming into the state treasury from this source to be used for the public and humanitarian objects enumerated in the Koran (sura ix. 60). (4) "Al-ṣiyam" (= Hebr. "ẓom"), fasting from morning till evening every day during the month Ramaḍan (the severity of this law was lightened by certain indulgences). (5) "Al-ḥajj" (the pilgrimage) to Mecca, imposed on every one for whom the performance of this duty is possible. The ceremonies incident to this pilgrimage Mohammed preserved from the traditional practises followed during the period of heathendom, although he reformed and reinterpreted them in a monotheistic sense (C. Snouck Hurgronje, "Het Mekkaansche Feest," Leyden, 1880). Dozy's theory, based on I Chron. iv. 39–43 (see his "De Israelieten te Mekka," Haarlem, 1864; German transl., Leipsic, 1864), that the pilgrimage ceremonies of olden times in Mecca were instituted by Israelites, more particularly by Simeonites who had been scattered thither, and that even the nomenclature of the rites may be etymologically explained from the Hebrew, has found little favor (comp. Geiger, "Jüd. Zeit." iv. 281; "Z. D. M. G." xix. 330).

In addition to the religious duties imposed upon each individual professing Islam, the collective duty of the "jihad" (= "fighting against infidels") is imposed on the community, as represented by the commander of the faithful. Mohammed claimed for his religion that it was to be the common property of all mankind, just as he himself, who at first appeared as a prophet of the Arabs, ended by proclaiming himself the prophet of a universal religion, the messenger of God to all humanity, or, as tradition has it, "ila al-aḥmar wal-aṣwad" (to the red and the black). For this reason unbelief must be fought with the force of weapons, in order that "God's word may be raised to the highest place." Through the refusal to accept Islam, idolaters have forfeited their lives. Those "who possess Scriptures" ("ahl al-kitab"), in which category are included Jews, Christians, Magians, and Sabians, may be tolerated on their paying tribute ("jizyah") and recognizing the political supremacy of Islam (sura ix. 29). The state law of Islam has accordingly divided the world into two categories: the territory of Islam ("dar al-Islam") and the territory of war ("dar al-ḥarb"), *i.e.*, territory against which it is the duty of the commander of the faithful ("amir al-muʾminin") to lead the community in the jihad.

For the exercise of the ritual duties certain ceremonies are appointed (*e.g.*, the preliminary ablutions and the definite number of bows and prostrations in the case of the ṣalat), the forms of which were, however, still variable during the first century of Islam. The early dispersion of the Moslems into distant lands, in which they conducted wars of conquest, made it difficult to establish a fixed practise. The most varying opinions arose concerning the regulations which the prophet had ordained in regard to these forms and the manner in which he had himself performed the ceremonies—in a word, concerning what was the "sunna" (traditional custom) in these matters. The claim as to the validity of each opinion was based on some alleged report ("ḥadith") either of a decree or of a practise of the prophet or of his companions ("aṣḥab"). In regard to these questions of detail, as indeed in regard to questions of law in general—which latter embraces both jurisprudence and matters of ritual—it was only in the second century after the establishment of Islam that fixed rules were adopted. These were founded partly on what was recognized as tradition, partly on speculative conclusions, and partly on the generally acknowledged and authenticated consensus of opinion in the community ("ijmaʿ"). These legal regulations were worked up systematically, and furnished material for the activity of those theological schools in which was developed the Mohammedan law that to-day is still recognized as authoritative.

The study of law is one of the most important of Mohammedan sciences, "fiḳh" (lit. "reasonableness" = "juris prudentia"; Hebr. "ḥokmah"). Its students are the "fuḳaha" (sing. "faḳih"; *i.e.*, "prudentes" = "ḥakamim"). On the development of this science Roman and Talmudic law, especially the former, has exercised a great influence. The studies of the oldest law schools have led to different results in the regulation of many details of the law according to the varying application of the data and of the fundamental principles. Hence arose the differences in the ritualistic practises and in the verdicts of the various legal sects ("madhahib") of Islam. Many of these sects have since disappeared; but the Hanafites, the Shafiites, the Malikites, and the Hanfalites have survived to the present day, and are distributed over large tracts of the extensive Islamic world.

Sects.

By far the largest sect is that of the Hanafites, founded in the school of the Imam Abu Ḥanifah (d. 150 A.H. = 767 C.E.); it predominates in Turkey, in middle Asia, and in India. The Shafiites, named after the Imam Al-Shafi'i (d. 204 = 819), prevail in Egypt, southern Arabia, the Dutch colonies, and in German East-African territory. The Malikites, named after Malik ibn Anas, the great Imam of Medina (d. 179 = 795), include those who profess Islam in northern Africa and some in Upper Egypt. The Hanbalites, distinguished for their rigor and intolerance, and for a strict adherence to tradition, are named after the Imam Aḥmad ibn Ḥanbal (d. 241 = 855). This sect suffered a serious decline after the fifteenth century; but it revived in the eighteenth century in the Wahabite movement of central Arabia, where the general adoption of its point of view led to the foundation of the Wahabitic dynasty. These four sects stand on the common basis of the sunna.

The Mohammedan schismatic movement was in origin not religious, but political. Its central point is the question as to the rightful successor to the prophet in the government of the Islamic community. While the Sunnites recognize the right of election to the califate, the Shiites refuse to accept the historical facts, and recognize as legitimate rulers and successors ("khalifah") to the prophet only his direct blood relations and descendants in the line of his daughter Fatima, the wife of Ali. But they are again divided among themselves according to which branch of the prophet's descendants they recognize. The Shiitic High Church, represented by the sect of the Ithna-'ashariyyah (= "Twelvers"), also called "Imamites," derive the legitimate succession in the califate (they prefer the term "Imam" to "Khalifah") from Ali, and transmit it from father to son until the twelfth Imam, Mohammed b. Ḥasan al-'Askari. This Mohammed is said to have disappeared mysteriously in the year 266 A.H. (= 879 C.E.), when he was but eight years old; and the "Twelvers" hold that since then he has lived in concealment, and will appear again at the last day as Imam Mahdi. Another branch of the Shiites, the so-called "Isma'iliyyah," known in history as "the Fatimites," founded a dynasty which was powerful for some time in North Africa and in Egypt (909–1171 C.E.). As a result of the veneration paid by the Shiites to the family of Ali and Fatima (belief in the infallibility of the Imams is obligatory on all Shiites), doctrines of incarnation have sprung up within these sects, which join to the theory of the legitimate imamate the belief that the possessor of this dignity becomes superhuman; and this belief is even carried to the point of recognizing the existence of "God-men."

The Gnostic teachings that have developed in Islam have exercised an influence on its cosmogonic and emanational theories, plainly evidencing the effect of Babylonian and Parsee ideas. To this day the stunted remains of these old tendencies survive in the Druses, Noṣairians, and the other sects scattered through Persia and Syria; and the history of Islam as well as a not inconsiderable literature bears testimony to the extent of their influence (comp. Dussaud, "Histoire et Religion des Noṣairis," Paris, 1900; Seybold, "Die Drusenschrift 'Das Buch der Punkte und Kreise,'" Tübingen, 1902). An acquaintance with the dogmatic movement in Islam and with the sects that have proceeded from it is of great importance for the study of the history of religious philosophy in Judaism, and of its expression in the Jewish literature of the Middle Ages. As early as the second century of Islam, through the influence of Greek philosophy a rationalistic reaction took place in Syria and Mesopotamia against a literal acceptance of several conceptions of orthodox belief.

Liberal Movement in Islam.

This reaction touched especially upon the definition of the attributes of God, the doctrine of revelation, and the conceptions of free will and fatalism. While the strictly orthodox party, represented for the greater part by the followers of Ibn Ḥanbal (see above), clung in all questions to a literal interpretation of the Koran and tradition, the Motazilites introduced a more reasonable religious view, one more in keeping with the essence of monotheism (see Arabic Philosophy).

Its Spread.

Wholly without parallel in the history of the world was the rapid and victorious spread of Islam, within scarcely a century after the death of its founder, beyond the boundaries of Arabia, over Asia Minor, Syria, Persia, middle Asia to the borders of China, the whole coast of North Africa (ancient Mauritania and Numidia), and Europe as far as Spain. It subdued the Sudan as well as India; it flooded the Malayan islands; and it has not yet finished its propaganda among the negroes of Africa, where it is steadily gaining ground. Starting from Zanzibar, it has spread to Mozambique, to the Portuguese colonies on the coast, to the negro tribes of South Africa, and it has even penetrated Madagascar. Islam is represented in America also, in some of the negroes who have immigrated to the western hemisphere. The slight Islamic propaganda of modern times among the Christians of North America is a peculiar one. It finds its expression in an English-Mohammedan service, in an Islamic literature, as well as in a newspaper ("The Moslem World"). In England, also, a Mohammedan community has recently been founded (Quilliam; comp. "Islam in America," New York, 1893).

The total number of professors of the Mohammedan faith in the world has been variously estimated. Two computations of modern times should especially be mentioned: that of the Mohammedan scholar Rouhi al-Khalidi, who gives the total number as 282,225,420 ("Revue de l'Islam," 1897, No. 21), and that of Hubert Jansen ("Verbreitung des Islams," etc., Friedrichshagen, 1897), whose estimate, in round numbers, is 260,000,000.

Relation to Judaism: In connection with the general sketch given above it is of especial importance from the Jewish standpoint to note the relations between Jews and Mohammedans.

In the Koran many a harsh word is spoken against the Jews, probably as the immediate effect of the difficulties which people in Arabia offered to the fulfilment of Mohammed's hopes and of the obstinate refusal with which they met his appeal to them. They are characterized as those upon whom "God's anger rests" (suras v. 65, lviii. 15, and, according to the traditional exegesis of Mohammedans, i. 7). They are taxed with having a special hatred for the faithful (v. 85); hence friendships with them should not be formed (v. 56). This sentiment is presupposed to a still greater degree in the old ḥadith. It was a general conviction that the Jew who seems to salute a Moslem with the usual salaam greeting, instead of saying the word "salam" (health) says "sam" (death), which has a similar sound. One instance of this is related as having taken place even as early as the time of the prophet (Bukhari, "Isti'dhan," No. 22; *idem*, "Da'awat," No. 56). "Never is a Jew alone with a Moslem without planning how he may kill him" (Jaḥiẓ, "Bayan," i. 165). In this way a fanatical rage against the Jews was infused into the minds of the Mohammedans. On the last day the faithful will battle with the Jews, whereupon the stones will say to the believers: "Behind me lurks a Jew, oh Moslem! Strike him dead!" (Musnad Aḥmad, ii. 122, 131, 149; Bukhari, "Jihad," No. 93).

Treatment of Jews.

But, in spite of the continuance of this malevolent disposition in single cases, one gathers from the old literature of Islam the general impression that after the foundation of the Mohammedan community a milder sentiment in respect to the Jews was introduced. Even Mohammed had already proclaimed toleration of the "Ahl al-Kitab" in consideration of their paying a certain tax ("jizyah") into the state treasury; although, to be sure, a certain humiliation for the unbelievers attached to the collection of this tax (sura ix. 29). In the following generation, under the calif Omar, the details were fixed for the execution of this general law. One might say that side by side with the harshness shown by Mohammed and Omar toward the Jews settled in Arabia itself (they were, in fact, all driven out), there existed a more tolerant disposition toward those who were brought under the Mohammedan yoke through the extensive conquests of Islam. This disposition is expressed in many old ḥadiths, of which the following may serve as an illustration: "Whoever wrongs a Christian or a Jew, against him shall I myself appear as accuser on the Judgment Day." A number of current decrees emphasize the duties toward the "mu'ahad" (those with whom a compact has been made to protect them), or the "dhimmi" (those recommended to protection)—such are the names given to the professors of other faiths who are granted protection—and whenever mention is made of protection of the "persecuted," the commentators never omit to add that this is obligatory in regard to Moslems and also in regard to the "ahl al-dimmah." It is probable that the influence of the old Arabic conception of the duty of caring for whomsoever the tribe had taken under its protection is to be seen here; according to that conception, difference in religion was not sufficient ground for making an exception (an example of this may be found in "Kitab al-'Aghani," xi. 91). In the instructions which Omar gave to the generals as they set forth to spread the supremacy of Islam by the power of the sword, and to the officials to whom he entrusted the administration of the conquered lands, the injunction to respect and guard the religious institutions of the inhabitants of such lands who profess other faiths often occurs; *e.g.*, in the directions given to Mu'adh ibn Jabal for Yemen, that no Jew be disturbed in the exercise of his faith ("Baladhuri," ed. De Goeje, p. 71). Omar likewise directed that some of the money and food due to the poor from public revenues be given to non-Moslems (*ib.* p. 129). Characteristic of this attitude toward the Jew is a story—somewhat fabulous, it is true—told of a house in Busrah. When Omar's governor in this conquered city desired to build a mosque, the site of a Jew's house appeared to him to be suitable for the purpose. In spite of the objections of the owner, he had the dwelling torn down, and built the mosque in its place. The outraged Jew went to Medina to tell his grievance to Omar, whom he found wandering among the graves, poorly clad and lost in pious meditation. When the calif had heard his complaint, anxious to avoid delay and having no parchment with him, he picked up the jaw-bone of an ass and wrote on it an urgent command to the governor to tear down his mosque and rebuild the house of the Jew. This spot was still called "the house of the Jew" up to modern times (Porter, "Five Years in Damascus," 2d ed., p. 235, London, 1870). To Omar, however, is likewise ascribed the origin of a pact ("'ahd 'Omar"; see OMAR) whose provisions were very severe.

Pact of Omar.

Whatever may be true as to the genuineness of these "pacts" (see in this connection De Goeje, "Mémoire sur la Conquête de la Syrie," p. 142, Leyden, 1900; T. W. Arnold, "The Preaching of Islam," p. 52), it is certain that not until the science of Mohammedan law had reached its full development in the Fiḳh school and the canonical law had been definitely codified after the second century of the Hegira, was the interconfessional law definitely established. A chapter dealing with the social and legal position of those "possessing Scriptures" may be found in every Mohammedan legal code. There is a regular gradation in respect to the degree of tolerance granted by the various legal sects ("madhahib"). On the whole, the attempt was made in these codes to adhere in theory to the original fundamental laws. The adherence was modified, however, by a certain amount of increased rigor, corresponding to the public feeling of the age in which the codes came into existence—that of the Abbassids. The most intolerant were the followers of Aḥmad ibn Ḥanbal. The codification of the laws in question has been given in detail by Goldziher in "Monatsschrift," 1880, pp. 302-308.

The different tendencies in the codifications are shown in divergences in the decrees attributed to the prophet. While one reads, "Whoever does violence to a dhimmi who has paid his jizyah and evidenced his submission—his enemy I am" ("Usd al-Ghaba," iii. 133), people with fanatical views have put into the mouth of the prophet such words as these: "Whoever shows a friendly face to a dhimmi is like one who deals me a blow in the side" (Ibn Ḥajar al-Haitami, "Fatawi Ḥadithiyyah," p. 118, Cairo, 1307). Or: "The angel Gabriel met the prophet on one occasion, whereupon the latter wished to take his hand. Gabriel, however, drew back, saying: 'Thou hast but just now touched the hand of a Jew.' The prophet was required to make his ablutions before he was allowed to take the angel's hand" (Dhahabi, "Mizan al-I'tidal," ii. 232, 275). These and similar sayings, however, were repudiated by the Mohammedan ḥadith-critics themselves as false and spurious. They betray the fanatical spirit of the circle in which they originated. Official Islam has even tried to turn away from Jews and Christians the point of whatever malicious maxims have been handed down from ancient times. An old saying in regard to infidels reads: "If ye meet them in the way, speak not to them and crowd them to the wall." When Suhail, who relates this saying of the prophet, was asked whether Jews and Christians were intended, he answered that this command referred to the heathen ("mushrikin"; "Musnad Aḥmad," ii. 262).

Anti-Jewish Traditions.

Under the dominion of the Ommiads the followers of other religious faiths were little disturbed, since it was not in keeping with the worldly policy of those rulers to favor the tendencies of fanatical zealots. Omar II. (717-720) was the only one of this worldly-wise dynasty who trenched upon the equal privileges of unbelievers; and he was under the pietistic influence. Intolerance of infidels and a limitation of their freedom were first made a part of the law during the rule of the Abbassids (see Abbassid Califs), who, to bring about the ruin of their predecessors, had supported theocratic views and granted great influence to the representatives of intolerant creeds (comp. "Z. D. M. G." xxxviii. 679; "R. E. J." xxx. 6). Under them also the law was introduced compelling Jews to be distinguished by their clothing ("ghiyar"; Abu Yusuf, "Kitab al-Kharaj," pp. 72-73, Bulak, 1302). At a later period such distinguishing marks became frequent in the Mohammedan kingdoms, especially in North Africa, where the badge was known as "shaklah" (Fagnan, "Chroniques des Almohades et des Hafçides Attribué à Zerkechi," p. 19, Constantine, 1895).

Influence of Judaism on Islam.

The debt of Islam to Judaism is not limited to the laws, institutions, doctrines, and traditions which Mohammed himself borrowed from the Jews and incorporated in his revelations (see Koran). For its later development, also, Islam made use of much material presented to its teachers through direct association with Jews, through the influence of converted Jews, and through contact with the surrounding Jewish life. Many a Jewish tradition has thus crept into Islam and taken an important place there. It is related that 'Ayisha, the wife of the prophet, owned to having received the idea of the torments of the grave ("'adhab al-ḳabr" = Hebr. "ḥibbuṭ ha-ḳeber") from Jewish women, and that Mohammed incorporated it in his teaching. Other eschatological details of Judaism served to embellish the original material, much of which goes back to Parsee sources (*e.g.*, the leviathan and "shor ha-bar" as food = preserved wine as a drink in paradise; the "luz" = "'ujb" out of which men's bodies will be reconstructed at the resurrection, etc.; see Eschatology). From the very beginning Jews versed in the Scriptures ("ḥabr" [plural, "aḥbar"] = Hebr. "ḥaber") became of great importance in providing such details; and it was from the information thus supplied that the meager skeleton of the teachings of the Koran was built up and clothed.

These aḥbar hold an important position also as sources for information concerning Islam. It will be sufficient here to refer to the many teachings in the first two centuries of Islam which are recorded under the names Ka'b al-Aḥbar (d. 654) and Wahb ibn Munabbih (d. *circa* 731). In the first place, Islam owes to this source its elaborations of Biblical legends; many of these elaborations are incorporated in the canonical ḥadith works, and still more in the historical books (*e.g.*, Ṭabari, vol. i.); and they early developed into an important special literature, a compilation of which is found in a work by Tha'labi (d. 1036) dealing exhaustively with these subjects and entitled "'Ara'is al-Majalis" (frequently printed in Cairo). Here belong the many tales current in Islamic legendary literature under the name "Isra-'iliyyat" (= "Jewish narratives"; comp. "R. E. J." xliv. 63 *et seq.*). According to the researches of F. Perles and Victor Chauvin, a large number of the tales in the "Thousand and One Nights" go back to such Jewish sources (see Arabian Nights).

The system of genealogy, so important among the Arabs, connecting early Arabian history with that of the Biblical patriarchs, also goes back to Jewish sources. In particular a Jewish scholar of Palmyra is mentioned who adapted the genealogical tables of the Bible to the demands of Arabic genealogy (comp. references in Goldziher, "Muhammedanische Studien," i. 178, note 2). It was likewise such Jewish converts who offered the material for certain theories hostile to Judaism; for example, the view, not generally accepted by Mohammedans (*ib.* i. 145), but which is nevertheless very widely spread, that it was Ishmael, not Isaac, who was consecrated as a sacrifice ("dhabiḥ") to God, originates from the teaching of a crafty convert who wished to ingratiate himself with his new associates (Ṭabari, i. 299).

Influence of Jewish on Mohammedan Law.

Islam in the course of its development borrowed also a large number of legal precepts from the Jewish Halakah. The importance attached to the "niyyah" (= "intentio") in the practise of law is at first glance reminiscent of the rabbinical teaching concerning "kawwanah," even though all the details do not coincide. The Mohammedan regulations appertaining to slaughtering, those relating to the personal qualifications of the "shoḥeṭ" (Arabic, "dhabiḥ") as well as those in regard to the details of slaughtering, show plainly the influence of the Jewish Halakah, as a glance into the codes themselves will prove. These are easily accessible, in the original as well as in European translations (Nawawi, "Minhag al-Ṭalibin," ed. Van den Berg, iii. 297, Batavia, 1882–84; "Fatḥ al-Ḳarib," edited by the same, pp. 631 *et seq.*, Leyden, 1894; Tornaw, "Das Muslimische Recht," p. 228, Leipsic, 1855). For example, the Mohammedan law in regard to slaughtering ordains expressly that the "ḥulḳum" (Hebr. "ḳaneh") and the "mari'" (Hebr. "weshet") must be severed, and forbids killing in any other manner. On the other hand, the law, peculiar to Islam, that the slaughterer in the performance of his duty must turn the animal toward the "ḳiblah," has given material for halakic reflections on the part of Jews (Solomon ben Adret, Responsa, No. 345; "Bet Yosef," on Ṭur Yoreh De'ah iv., end). The rule that God's name be mentioned before slaughtering is probably a reflection of the Jewish benediction, as are also in general the eulogies ordained by Islamic tradition at the appearance of certain natural phenomena (Nawawi, "Adhkar," p. 79, Cairo, 1312), which may be traced back to the influence of Jewish customs. Mohammedan law has adopted literally the provision "ka-makḥol ba-shepoperet" in the case of the precept concerning adultery, and it betrays its source through this characteristic form of speech ("R. E. J." xxviii. 79), which is not the only one that teachers of Islam have taken over from rabbinical linguistic usage (*ib.* xliii. 5).

The attempt has been made by Alfred von Kremer ("Culturgesch. des Orients Unter den Chalifen," i. 525, 535) to show by many examples that the codifiers of Mohammedan civil law were influenced by Talmudic-rabbinical law. There is, however, legitimate doubt in the case of many of such coincidences whether Roman law, the influence of which on the development of Mohammedan law is beyond question, should not be considered as the direct source from which Islamic teachers borrowed. Such a question must arise from a consideration of the legal principle of the "istiṣḥab" (= "præsumptio"), the meaning and application of which coincide fully with that of the rabbinical principle of the חזקה קמייתא ("Wiener Zeitschrift für die Kunde des Morgenlandes," i. 239). Likewise the rules אין לו לדיין אלא מה שעיניו רואות and אין ספק מוציא מידי ודאי, and the fundamental principle of the תקון העולם ("istiṣlaḥ") are found literally among the cardinal juridical principles of Islamic law (*ib.* p. 229; "Muhammedanische Studien," ii. 82, No. 6). In spite of the fact that it is a principle of Islamic tradition to avoid all imitation of the usages and customs of the ahl al-Kitab and that the disapproval of many usages of religious as well as of secular life is specifically ascribed to such a cause ("R. E. J." xxviii. 77), still many religious practises of Judaism have been incorporated into Islam; for example, many details in the ceremony of burying the dead, as "ṭaharah" (washing the dead), holy texts being recited during the washing of the various parts of the body (Al-'Abdari, "Madkhal," iii. 12, Alexandria, 1293). Such intrusive customs are not seldom censured by the purists of Islam as being "bid'a" (unorthodox innovations), in opposition to the "Sunnah" (old orthodox usage). Those elements of Mohammedan religious literature which correspond to the Jewish Haggadah offer a large field for derivation; in this connection see Hadith.

Islam is regarded by Mohammedans, as may be easily conceived, not only as the final stage of the divine revelation, but also as being quantitatively richer than either Judaism or Christianity. More ethical demands are made by it than by the older religions. This idea found expression in an old ḥadith which even at a very early period was misinterpreted to read: "Judaism has 71, Christianity 72, and Islam 73 sects." The word which was taken to mean "sects" denotes literally "branches," and should be interpreted "religious demands," "the highest of which is the acknowledgment of God and Mohammed, and the lowest the removal of offense from the way" (on the original meaning of this saying see Goldziher, "Le Dénombrement des Sectes Mohametanes," in "Revue de l'Histoire des Religions," xxvi. 129–137).

Polemics.

The theological relation of Islam to Judaism is presented in an extensive polemical literature on the part of Mohammedan scholars. The subject-matter of this literature is closely related to the attacks and accusations already directed against Judaism by the Koran and the ḥadith. In the Koran (ix. 30) the Jews are charged with worshiping Ezra ("'Uzair") as the son of God—a malevolent metaphor for the great respect which was paid by the Jews to the memory of Ezra as the restorer of the Law, and from which the Ezra legends of apocryphal literature (II Esd. xxxiv. 37–49) originated (as to how they developed in Mohammedan legends see Damiri, "Ḥayat al-Ḥayawan," i. 304–305). It is hard to bring into harmony with this the fact, related by Jacob Saphir ("Eben Sappir," i. 99), that the Jews of South Arabia have a pronounced aversion for the memory of Ezra, and even exclude his name from their category of proper names.

More clearly still does this literature bring forward an accusation, founded on suras ii. 70, v. 15, that the Jews had falsified certain portions of the Holy Scriptures and concealed others (iii. 64, vi. 91). Even in Mohammed's time the rabbis were said to have misrepresented to the prophet the law in regard to adulterers ("R. E. J." xxviii. 79). In later times the details as to these falsifications were continually augmented. It was said, for example, that in order to rob the Arabs of an honor done to their ancestors the Jews wrongly inserted in the Pentateuch the choice of Isaac as the child whose sacrifice God demanded of Abraham and which the patriarch was willing to make, whereas in reality it was Ishmael (comp. "Muhammedanische Studien," i. 145, note 5). But the accusation of misrepresentation and concealment is most emphatic in connection with those passages of the Pentateuch, the Prophets, and the Psalms in which the adherents of Islam claim that Mohammed's name and attributes, his future appearance as "seal of the prophets," and his mission to all mankind were predicted.

Mohammedan theologians divide these charges into two classes: they hold (1) that in some cases the original text itself has been falsified, while (2) in others it is the interpretation of a genuine text that has been wilfully perverted. Whereas in the earlier period of the controversy these accusations were made against the "aḥbar" as a class, who were represented as leading the Jewish people astray, later on the personal nature of the charge was accentuated, and the fault ascribed to Ezra "the writer" ("al-warraḳ"), who in his restoration of the forgotten writings was said to have falsified them ("Z. D. M. G." xxxii. 370). Abraham ibn Daud ("Emunah Ramah," p. 79) combats this accusation. According to tradition, Ibn Ḳutaiba (d. 276 A.H. = 889 C.E.) was the first to bring together the Biblical passages supposed to refer to the sending of Mohammed. His enumeration of them has been preserved in a work by Ibn al-Jauzi (12th cent.), from which it has been published in the Arabic text by Brockelmann ("Beiträge für Semitische Wortforschung," iii. 46–55; comp. Stade's "Zeitschrift," 1894, pp. 138–142). These passages recur with more or less completeness in the works of all Moslem apologists and controversialists (comp. the enumeration of the Biblical names of the prophet and the Biblical verses relating to him in "Z. D. M. G." xxxii. 374–379), and are usually combined with similar New Testament prophecies supposed to refer to him (Παράκλητος, confused with Περικλυτός, is taken to mean Mohammed). Of the Biblical names supposed to allude to Mohammed, Jewish apologists have been compelled most often to refute the identification of מאד מאד with the name of the prophet of Islam.

With this portion of the polemic directed against the Bible is often connected an exposition of the contradictions and incongruities in the Biblical narrative. The first to enter this field was the Spaniard Abu Mohammed ibn Ḥazm, a contemporary of Samuel ha-Nagid, with whom he was personally acquainted (see Bibliography below). He was the first important systematizer of this literature; and his attacks upon Judaism and its Scriptures are discussed by Solomon ben Adret in his "Ma'amar 'al Yishmael" (Schreiner, in "Z. D. M. G." xlviii. 39).

Restriction of Recognition of Islam.

One of the earliest points of controversy was the contention of the Jews that, although Mohammed was to be regarded as a national prophet, his mission was to the Arabs only or in general to peoples who had had as yet no revealed Scriptures ("ummiyin"; Kobak's "Jeschurun," ix. 24). In opposition to this, Mohammedan theologians and controversialists declared that Mohammed's divine mission was universal, hence intended for the Jews also. Abu 'Isa Obadiah al-Iṣfahani, founder of the 'Isawites (middle of the 8th cent.), admitted that Mohammedanism as well as Christianity was entitled to recognize its founder as a prophet, whose mission was intended for "its people"; he thus recognized the relative truth of Islam in so far as its followers were concerned (Ḳirḳisani, ed. Harkavy, § 11).

The turning-point in this controversy was the question of abrogation of the divine laws, inasmuch as a general acceptance of Islam presupposed the abolition of the earlier divine revelations. Otherwise the abolition of the Sabbath law (see "Kaufmann Gedenkbuch," p. 100), of the dietary laws, and of other Biblical precepts and regulations given by God would lose all claim to validity. Consequently the Mohammedans, while maintaining the authority of the ancient prophets, had to demonstrate the provisional and temporary nature of such of the earlier divine laws abrogated by Mohammed as they did not claim to be out-and-out inventions. So much the more vigorously, therefore, did the Jewish dogmatists (Saadia, "Emunot we-De'ot," book iii.; Abraham ibn Daud, "Emunah Ramah," pp. 75 *et seq.*) oppose from a philosophical standpoint this view, which attacked the essential principles of the Jewish religion.

The anti-Jewish controversialists of Islam assumed as an established fact that the Jews were required to hold an anthropomorphic, corporeal conception of God ("tajsim," "tashbih"). Judaism is even held responsible for the anthropomorphic conceptions found in other confessions (see "Kaufmann Gedenkbuch," p. 100, note 1). The Biblical passages brought forward as proof (among the earliest of them is Gen. i. 26–27) are counted with those which it is claimed were falsified by the Jews. Besides the Biblical passages, references from the Talmud in which extremely anthropomorphic statements are made concerning God ("God prays, mourns," etc.) are also brought forward to support these charges. The material for the last-named class of attacks was probably furnished by the Karaites, who are treated respectfully by the Mohammedan controversialists, are characterized as standing closer to Islam, and in general are exalted at the expense of the Rabbinites.

Ibn Ḥazm extends the attack against the Jews to the rabbinical amplifications of the laws, to the "bonds and chains" with which the Jews have, with unjustifiable arbitrariness on the part of the Rabbis, been bound. Since the time of the Jewish apostate Samuel b. Yaḥya, the polemic has taken the form of satire, directed most often against the minutiæ of the precepts on slaughtering and on the order of procedure in connection with the "bedikat ha-re'ah." The same controversialist also began to criticize the text of certain prayers (which he cites in Hebrew) and to hold up the conduct of the Rabbis to ridicule. Later Islamic controversialists have copied extensively from this convert from Judaism.

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K. I. G.

ISLAMI, 'ABD AL-ḤAḲḲ AḲ-: Jewish convert to Islam; lived at Ceuta, Morocco, in the first half of the fourteenth century. He wrote an Arabic work against the Jews in which the passages that he quotes from the Bible are given in Hebrew, transliterated in Arabic characters. Manuscripts of it are in the British Museum.

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G. M. Sel.

ISLER, MEYER: German philologist; born Dec. 14, 1807, at Hamburg; died there Aug. 19, 1888; studied philology at the universities of Bonn and Berlin (Ph.D. 1830). Appointed registrar of the city library of Hamburg in 1832, he thenceforward remained identified with that institution, being appointed secretary in 1851, superintendent in 1873, and director in 1878. The last-named post he held until his retirement in 1883. He was actively interested in Jewish matters, and was one of the first to advocate (in the "Allg. Zeit. des Jud.") the establishment of rabbinical seminaries.

Isler was the author of "Quæstionum Hesiodiarum Specimen," Berlin, 1830; and he edited the following works: B. G. Niebuhr's "Vorträge über Römische Gesch." *ib.* 1846–48; the same author's "Vorträge über Alte Länder- und Völkerkunde," *ib.* 1851; "Excerpta ex P. Ovidii Nasonis Carminibus," Edinburgh, 1851; "Eclogæ Ovidianæ," Hamburg, 1853; "Verhandlungen der Fünfzehnten Versammlung Deutscher Philologen, Schulmänner, und Orientalisten zu Hamburg, 1–4 Oct., 1855," Hamburg, 1856; Gabriel Riesser's "Gesammelte Schriften," 4 vols., Frankfort-on-the-Main and Leipsic, 1867–68.

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S. I. G. D.

ISPAHAN: City in the district of Jabal, Persia, situated on the Zendarud. The Jews pretend to have founded Ispahan, saying that it was built by the captives whom Nebuchadnezzar transported thither after he had taken Jerusalem. This tradition is related not only by Moses of Chorene (iii., ch. xxxv.), but also by the Arabic geographers Ibn al-Faḳih (p. 261), Al-Iṣṭakhri (p. 198), Ibn Ḥauḳal (p. 261), Al-Muḳaddasi (p. 388), Yaḳut (i. 295, iv. 1045), and Abu al-Fida (p. 411), and by historians, *e.g.*, Ibn Khaldun (ed. Bulak, ii. 114). It is related that the Jews took with them earth and water from Jerusalem; that wherever they went they weighed the earth and the water of the place. Arrived at Ispahan, they encamped at a place which in Hebrew means "Encamp!" and there they found that the earth and the water weighed the same as those they had brought with them from Jerusalem.

Traditional Founding.

This colony was founded a mile or two east of Jayy, and was called "Al-Yahudiyyah"; the name "Jayy" being changed to "Shahristan" (= "the city"). Al-Yahudiyyah grew in importance and became the modern Ispahan; being twice as large as Shahristan (Al-Iṣṭakhri). Al-Muḳaddasi speaks in high terms of its merchants; and Manṣur ibn Badhan is reported to have said that the origin of all the rich merchant families of Ispahan would be found to be some idolater or Jew. The founding of the Jewish colony may have occurred in the third century under Sapor II.

Under Perozes (457–484) the Jewish community of Ispahan was accused of having killed and flayed two magi, and that monarch put to death half of the Jews of that city. He also had the Jewish children brought up in the temple of Horwom as fire-worshipers. About the middle of the tenth century the Buyyid king Rukn al-Daulah united the two towns of Jayy and Al-Yahudiyyah and resumed the ancient name of Ispahan.

During the first centuries after their establishment at Ispahan the Jews prospered greatly. Benjamin of Tudela (12th cent.) found in Ispahan about 15,000 Jews. Sar Shalom, rabbi of that city and of all other towns of the Persian empire, was promoted to that dignity by the prince of the captivity, who resided at Bagdad. Afterward the Jews suffered great violence at the hands of the viziers, especially under the Sufi dynasty, whose kings made Ispahan their residence. The Jews were the first upon whom the Moslems vented their ire. They were in constant terror, as the slightest incident served the vizier as a pretext to compel them either to embrace Islam or to leave the country. Chardin, who resided for some time at the court of Shah Abbas II., describes the misery in which the Jews of Ispahan lived. They were obliged to wear a special mark on their dress, to distinguish them from the believers. Their caps had to be of a different color from the Moslems'; and they were not allowed to wear cloth stockings. The Jews had at Ispahan one principal synagogue and several small ones. Chardin says that Shah

Persecution.

Abbas I. gave 400 francs to every Jewish male convert to Islam and 300 francs to every female convert. Shah Abbas II. repeated these offers. Babai (see Hamadan) describes at great length the persecutions which the Jews of Ispahan suffered under Shah Abbas I. and his successors; while Arakel of Tabriz, the Armenian historian, devotes a whole chapter to the persecutions under Shah Abbas II. Both Babai and Arakel narrate the tortures which the grand vizier Mohammed Bey inflicted upon the Jews.

Babai ascribes these persecutions to the theft of a costly poniard belonging to Shah Abbas II., which was stolen by his gardener and sold to two Jews. The thief was caught, and he identified the two Jews who had bought the jewels that had been removed from the weapon. The Jews strenuously denied their guilt; but Shah Abbas, being certain that they lied, ordered a general massacre of the Jews of the city. His vizier advised Shah Abbas to force the Jews to embrace Islam instead of killing them; the suggestion was adopted, and the vizier was authorized to use all possible means to secure this result.

Not succeeding by force, the vizier had recourse to stratagem: he endeavored to secure converts from Judaism by presents of money and other valuables. The first convert was Obadiah, the chief of the community, who was followed by several of the elders and by a great number of the poor, who were thus helped out of their pecuniary difficulties. During the civil wars at the beginning of the eighteenth century, the Jews of Ispahan were the first to suffer at the hands of the conquerors. But no persecution equaled that which they suffered under Fatḥ Ali Shah (1798–1834). The Illiats (the Persian nomads) made constant irruptions into the Jewish quarter, violated the women, massacred the men, pillaged the houses, and broke to pieces what they could not carry away. After Fatḥ Ali Shah's death new riots broke out, in which about thirty Jews were killed and many more were wounded. Among the victims were Abba Nasi, the richest Jew in the community; Mulley Agha Baba, chief rabbi of Ispahan; and a Jewess named Kiskia. Further persecutions occurred under Naṣr al-Din Shah.

Benjamin II. found at Ispahan in 1850 about four hundred Jewish families, three synagogues, and eight rabbis or ḥakamim. He also made there the acquaintance of the vizier Ishmael, a Jewish convert to Islam, whose Hebrew name was Jekuthiel, and who, a poor workman's son, rose to high rank.

Babai records that the principal synagogue of Ispahan was called "Serah bat Asher." When the other synagogues of Ispahan were set on fire by Mirza Mas'udi under Shah Abbas II., Serah bat Asher escaped. This synagogue is still held in great veneration. The Jews make pilgrimages to it from all parts of the Persian empire; for there is a tradition that Serah, the daughter of Asher, was buried there. According to Confino, there are now in Ispahan about 6,500 Jews.

It was here that the false prophet Abu 'Isa or Mohammed ibn 'Isa al-Ispahani was born, from whom arose the Judæo-Persian sect Al-Ispahaniyyah, who are also called "Al-'Isawiyyah" or "'Isawites" (Biruni, p. 15; Shahrastani, transl. Haarbrucker, i. 254; Schreiner, in "Monatsschrift," xxxiv. 140; *idem*, in "R. E. J." xii. 259). It is curious to note that the Mohammedans believed that Antichrist would arise in this city, probably because of its large Jewish population (Ibn al-Faḳih, p. 268; Al-Muḳaddasi, p. 399; "Z. D. M. G." xlii. 596).

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M. Sel.—G.

ISRAEL. See Jacob.

ISRAEL, KINGDOM OF: In the article People of Israel the history of the Northern Kingdom in its wider relations is briefly set forth; here the details will be more fully sketched. The history may be divided into four periods. The first was a period of confusion and semianarchy; the second, a time of national consolidation and heroic self-defense; the third, a period marked by extremes of misfortune and success; and the fourth, a term of humiliation by the Assyrians, ending in national extinction.

First Period.—Jeroboam I. to Omri (934-886 B.C.): The kingdom during this period was in the formative stage: it was, in fact, continuing the political experiences of the time of Saul. The territory of Israel outside of Judah and southern Benjamin had not been organized by David and Solomon except for purposes of taxation and statute labor. It was not a federation of tribes, but virtually a combination of districts, the region north of Esdraelon being especially loose in its attachment. The inhabitants of the territory called "Israel" had not before acted together except in rebellion against the house of David. The genius of David had placed Judah half a century ahead of the rest of the land, in both political and military affairs.

Dynastic Changes.

Accordingly in the inevitable wars with Judah, Israel was at first at a disadvantage. Its reverses increased the original confusion and discontent. The rule of Ephraim became unpopular; and Jeroboam's son Nadab (913) was slain by a usurper, Baasha of Issachar (911). The northern districts needed especial protection; for the Arameans of Damascus were beginning their fateful border attacks.

Baasha fixed his capital at Tirzah, nearer his own home, and made a treaty with Damascus. His measures of concentration enabled him to assert the natural superiority of northern Israel and to establish himself firmly on the border of Judah. With costly gifts King Asa of Judah induced the Arameans to break with Baasha, and to invade the territory of Israel. The result was the loss to Israel of fertile lands northwest and west of the Sea of Galilee, and the abandonment by Baasha of his southern vantage-ground. The dynasty of Baasha was soon overthrown. His son Elah (888) was slain in a military conspiracy; and after the downfall of two pretenders, Omri, the general of the army, was made king by his soldiers.

Policy and Success of Omri.

Second Period.—Omri to Jehu (886-842): Omri chose a new capital, Samaria, the strongest site for defense in central Palestine. Under him the fratricidal war with Judah was changed to friendship based on common interest; and Judah became a stanch ally, almost a vassal, of Israel. Alliance with Tyre was cemented by a marriage between Omri's son Ahab and Jezebel, the daughter of the Tyrian king. Gilead was held with a firm hand against Damascus on the north and against the Moabites on the south. But west of the Jordan the Arameans were still predominant; and Omri was forced to concede an open market to them in Samaria (I Kings xx. 34). Israel, now narrowing to Ephraim, Jezreel, and Gilead, was being consolidated.

Ahab (875) carried out strenuously his father's policy. His association with Tyre was of material but not of religious advantage to Israel. The cult of the Phenician Baal and Astarte could not be reconciled with the worship of Yhwh; besides, it ministered to lust and luxury. Ahab and Jezebel thus provoked the wrath of the prophet Elijah, whose crusade against the house of Omri was further inspired by Ahab's spoliation and murder of a freeholder of Jezreel. Yet Ahab was a valiant defender of Israel against the growing power of Damascus, with which he was almost constantly at war. On the whole, he was successful; and by the peace of Aphek (855) he revoked the concessions of his father (I Kings xx.). Next year he was actually to be found with Benhadad II. of Damascus as one of many allies fighting against the Assyrians, who under Shalmaneser II. were threatening Palestine as well as Syria. But in 853 war with Damascus broke out afresh. Ahab, who had Jehoshaphat of Judah as an ally, was slain in battle at Ramoth in Gilead.

Fall of the House of Omri.

Ahab's son Ahaziah sickened and died soon after his accession; and his place was taken by his brother Joram (853). The war with Damascus was prosecuted vigorously. Ahab's policy was continued, and Jezebel still promoted the worship of her Baal. The prophet Elisha, at the head of the partizans of Yhwh, now decided upon a coup d'état; and at his instigation Jehu, an officer of the army, rose against the royal house, put Joram and Jezebel to death, and carried out on his own account a murderous proscription against all their relatives as well as against the priests of the Baal.

Third Period.—Jehu to Menahem (842-741): Jehu, having cleared the way to the throne, found himself at once face to face with Hazael of Damascus, who a short while before had also made himself king by the assassination of his master. To secure himself Jehu sent many rich presents to Shalmaneser of Assyria. This, however, availed him nothing. The Assyrians had made frequent expeditions against Damascus, and thereby had greatly helped Israel—perhaps, indeed, had saved it from utter destruction; but after 839 Shalmaneser appeared no more in Syria, and Hazael had his way in Israel and Judah. Jehu's reign was thus made utterly inglorious; and his son Jehoahaz (815) was, if possible, still further reduced by the power of Damascus, so that the vassal state was allowed to maintain only a nominal guard of chariots and horsemen.

But deliverance was granted when most sorely needed. The Assyrians again came against Damascus after the death of Hazael (803); and under Joash (799), son of Jehoahaz, Israel gradually revived. In 797 Damascus was captured by the Assyrians, and for two generations remained innocuous. The Assyrians soon retired; and, freed from the double danger, Israel still further revived, till Jeroboam II. (783), son of Joash, brought it to a height of power and prosperity never before known. Indeed, for a time, the old ideal boundaries both east and west of the Jordan were maintained. But the glory was external and short-lived. The moral causes of decay are shown in the prophecies of Amos and Hosea. Jeroboam's son Zachariah (742) had scarcely begun to reign when a usurper, Shallum, put him to death, he in his turn being summarily disposed of by an army officer, Menahem.

Vassalage, Revolt, and Ruin.

Fourth Period.—Menahem to Hoshea (741-722): In the time of Menahem, Israel had at last to deal directly with the Assyrians, who under Tiglath-pileser III. were now beginning their final era of conquest. In 738 he bought them off for a thousand talents of silver. His reign was brief, and his son Pekahiah, after ruling little more than a year, was slain by his general Pekah (735). In 734 the Assyrians returned. To cope with them Pekah made an alliance with Damascus. The Assyrians annexed Galilee and Damascus, dethroned Pekah, and put an intriguer, Hoshea, in his place. Over the central remnant Hoshea reigned as an Assyrian vassal till in 724 he was incited to revolt by Egypt under the Ethiopian dynasty. Samaria was soon placed under siege, and at the end of 722 was taken. Of the little kingdom 27,290 people were deported, and it was made an Assyrian province.

Bibliography: See Israel.

E. G. H. J. F. McC.

ISRAEL, PEOPLE OF: In the Bible "Israel" is the national name of the people who are known racially as "Hebrews." In the tribal condition no comprehensive name was historically applied to the whole people. The story (Gen. xxxii. 24 *et seq.*) of the change of name from "Jacob" to "Israel" is in part a reflex of the historical fact of the union of the tribes and of their final triumph over the Canaanites.

Ultimate Babylonian Origin.

I. Origin of the People: Whether regarded politically or ethnologically, Israel must be considered a composite people. This appears both from the genealogical statements of the Bible and from recorded instances of racial amalgamation. It is not, however, easy to determine exactly all the racial elements of Israel; and the beginnings are involved in greatest obscurity. A primary Babylonian contribution is at least probable. The tradition that Abram as the founder of the race came from Ur of the Chaldees is meaningless if it is a mere geographical reference; and the fact that the Hebrews shared with the Babylonians their oldest literary reminiscences, such as characteristic forms of the Creation and the Flood stories, is apparently a confirmation of the tradition.

The more immediate Biblical tradition is to the effect that Israel was fundamentally Aramean; and this belief is not incompatible with partial Babylonian descent. The course of the earliest history was perhaps somewhat as follows: During the Babylonian domination of the west country—not later than about 1600 B.C.—a party of emigrants from the lower Euphrates came to the region about Charran, the seat of an old Babylonian colony. After a time certain families of them went farther to the west and south, settling in scattered bands both east and west of the Jordan. From these the Hebraic peoples, including the Hebrews proper, the Moabites, Ammonites, and Edomites, claimed descent. By the ancestors of the Hebrews proper the old affiliations were maintained for a time by Aramean accessions, so that later it could be said of Israel, "an Aramean nomad was thy father" (Deut. xxvi. 5, Hebr.).

II. Tribal History: There are thus given a few sturdy clans, the most prominent being marked off by their Aramean affiliations, forming settlements for themselves in Palestine and never wholly abandoning them, till by superior moral and physical energy they make good their claim to the possession of most of the country. By putting in most probable chronological order the substance of the patriarchal and tribal traditions and genealogical tables, and utilizing the scanty notices from outside sources, the following tentative outline history may be constructed:

Early Existence of the Tribes.

1. The Tribes Before the Exodus: Most, if not all, of the tribes of Israel had some kind of organic existence before 1200 B.C., the approximate date of the Exodus from Egypt, though they may not in all cases have then borne the names which have become historical. The scheme of the Twelve Tribes is a later construction, based in part upon genealogical data and in part upon geographical boundaries; yet this scheme is still the chief guide for determining the tribal distribution in the period preceding the invasion.

Division and Distribution of the Tribes.

The traditional classification of the tribes (Gen. xxx.) into the sons of Leah, the sons of Rachel, and the sons of their two maids is of essential historical value. The eldest four were the first to make an independent settlement in Canaan. Reuben was the first leader; but he early lost his preeminence, and made his permanent home across the Jordan. Simeon and Levi were almost destroyed in a feud with Canaanites of the region of Shechem, with whom they had made an alliance. The scattered remnants of Simeon were later absorbed by Judah. Whether Levi at length became rehabilitated in Israel as the priestly tribe is not quite certain (see Levites). Judah in these early days allied himself with Canaanites of the districts of Adullam and Timnath, and maintained his tribal existence in spite of many disasters (Gen. xxxviii.). Early and late Judah derived strength from the absorption of outsiders.

Some sort of settlement was also probably made by Issachar and Zebulun in the plain of Jezreel and northward before the return from Egypt, which would account for the prominence of these tribes so soon after that era (Judges v.) in those fertile and much-coveted regions. Joseph and Benjamin are of more relative consequence in Palestine after than before the sojourn in Egypt. In the earlier time the ambition and progress of the tribe of Joseph excited the jealousy of the other tribes, and it was compelled to migrate into Egypt, as was the fashion with many Asiatics during the eighteenth and nineteenth dynasties. Benjamin as a tribe in Canaan was perhaps non-existent till after the Egyptian era. The historical location of Gad, Asher, Dan, and Naphtali is suggestive of their predominantly foreign origin, which explains their being accounted as the sons of the maids of Leah and Rachel. As connected with Israel they were not prominent till the time of the general settlement. But in the Egyptian records of about 1300 B.C. a people called "Aseru" then occupied the territory later ascribed to Asher.

The question of a federation of any of the tribes is obscure. But there seems to have been an "Israel" in some sense in Canaan before the Exodus, for Me(r)neptah, son of Rameses II., refers to having devastated Israel in Canaan. No other supposed monumental allusion to Jacob or Joseph or the Hebrews can be used as yet for historical purposes.

2. The Egyptian Era and the Exodus: Meanwhile the people of Joseph prospered so greatly in Egypt that many families from kindred tribes migrated thither. But a change of policy under the kings of the nineteenth dynasty brought about a sore oppression of the Hebrews, so that their life there became intolerable. The great design of restoring them to Canaan was cherished by Moses, a Hebrew of Egyptian education, but at this time a fugitive in the peninsula of Sinai in consequence of active partizanship in the cause of his oppressed brethren. There he adopted the religion of his hosts, the Kenites, who were worshipers of Yhwh. He then returned to Egypt, induced his people to migrate with him, and effected a passage of an arm of the Red Sea when hard pressed by the pursuing Egyptians. After this deliverance it became easier for the fugitives to make the worship of Yhwh their own; and the new religious bond was strengthened by a prolonged visit to the seat of Yhwh, Mount Sinai. Of this religion Moses was the first priest, though the ministry was subsequently transferred to other hands. As civil leader and priest in one he was the supreme judge; and as the interpreter of the will of Yhwh he was the first and in a sense the greatest of the prophets. Law and justice, the rudiments of which were imparted by Moses to his people, were also of the essence of revelation.

Moses and Jahvism.

3. The Occupation of Palestine: The tribesmen of Joseph, now divided into two great clans, were naturally the head and front of the movement upon Palestine. Their main endeavor was to effect an

Settlement East of the Jordan.

entrance into "the hill country of Ephraim," where their kinsmen were most numerous. Attempts to reach this goal by the west and south were found to be hopeless; and after many long delays a détour was made around the land of Edom, a union being effected with the Israelitish population already east of the Jordan and their allies. The chief foes of all the Hebraic peoples of this time were the Amorites, who by the invasion of the newcomers were driven out of Gilead and the northern border of Moab, with the result that new Israelitish settlements were made in the region north and south of the Jabbok.

Settlement in Canaan Proper.

With these achievements the life and work of Moses were finished. His place was taken by Joshua, the representative of the dominant tribe of Ephraim. Under the new leadership the Jordan was crossed near Jericho (*c.* 1160 B.C.); and with the entrance into the central highlands, the old Israel already in Palestine and the new immigrants, endowed with the spirit of a world-conquering religion, made common cause in the gradual occupation of the land of promise and the realization of a national ideal. It is doubtful, however, whether there was any complete federation of the tribes before the era of the kingdom. For more than a century the settlement extended itself, partly through conquest, but chiefly through peaceful assimilation of the Canaanitish communities. Mainly because the Canaanites could maintain themselves in fortified cities a complete and speedy conquest of the whole country was out of the question (comp. Judges i.). Against the more numerous and wealthy but divided Canaanites the main advantage possessed by the Hebrews was common action over an extended area, inspired by land-hunger and by religious enthusiasm.

Fortunes of the Tribes.

At first aggression was naturally the chief factor. The occupation of the central hill country laid the foundation of the great settlement of the people of Joseph with Ephraim itself in the center, Manasseh (Machir) in the north, and the new tribe of Benjamin in the south. This territory was firmly held and long remained the kernel and defense of Israel. The other tribes adjusted themselves gradually to this primary condition. Those to the north, Issachar, Zebulun, and Naphtali, strengthened their hold upon the plain of Jezreel and beyond, and in an early stage of the general occupation (*c.* 1130 B.C.), by the help of Machir (Manasseh), Ephraim, and Benjamin (Judges v.), made good their claim against a desperate combination of northern Canaanites. The southern tribes, Judah, Simeon, and Dan, took little part in the distinctive work of securing Canaan for Israel. Yet Judah, virile and enterprising, continually enlarged itself from well-chosen centers, absorbing whole clans of outsiders, such as the Kenites and the Kenizzites, as well as the remnant of Simeon. Dan held a part of the Shephela by precarious tenure, first against the Canaanites, and later against the Philistines, till it was forced to migrate to the foot of Hermon, where it thenceforth remained inactive in the common affairs of Israel. In the northwest Asher was claimed for the people of YHWH (*ib.* v. 17), but was never assimilated. Gilead and Bashan became a home for emigrants, especially from the overcrowded territory of Manasseh; and Gilead actually became synonymous with Gad (*ib.*).

4. Period of the Judges: After centuries of military control Canaan had been relinquished by the Egyptians (*c.* 1170 B.C.) to become in large measure the possession of the Israelites. But the title of the new occupants was not to be undisputed. Successful raids, sometimes amounting to prolonged occupations, were made by Arameans (who came in large numbers over the Euphrates to replace the now almost extinct Hittite communities), by Moabites, by Midianites, and east of the Jordan by Ammonites. Only a portion of the country was attacked and despoiled by each of the invading hosts; and on each occasion a leader was raised up to deliver his people. The most serious incursion was that made by the Midianites, who (*c.* 1090 B.C.) struck into the center of Israel's territory by way of the possessions of Manasseh. After the repulse Gideon, the leader or "judge," was almost made a king by his tribesmen; and the lack of a common leadership was henceforth so strongly felt that it became only a question of time when a kingdom of Israel should be established.

The National Spirit.

The last and greatest of the judges was Samuel (*c.* 1030 B.C.). He was the first legitimate successor of Moses, as being an epoch-making priest, prophet, and judge in one. Moses had been the founder of Israel, in that he had imbued his people with the national spirit along with the religion of YHWH. But the idea of nationality was being rapidly obliterated by the disintegrating effect of agriculture upon a people primarily nomadic, by the establishment of individual families and septs in their own several holdings and districts, and by the inevitable adoption almost everywhere of Canaanitish customs, with separate city government and the worship of local deities (see BA'AL).

External influences seemed still more destructive. Most pressing of all immediate dangers was the growing power of the Philistines. They had (*c.* 1040 B.C.) repeatedly defeated the armies of Israel; they had destroyed the sacred city of Shiloh with its shrine; they had seized the chief strongholds of Ephraim and Benjamin; and they were now holding central Israel in vassalage.

III. The Kingdom.—**1. The United Kingdom:** Samuel now perceived that only a king could reclaim and unite Israel; and by him Saul, a wealthy landholder of Gibeah in Benjamin, was consecrated to the kingly office (*c.* 1030 B.C.). Saul's first achievement was of happy omen. The town of Jabesh in Gilead was under siege by the Ammonites, and claimed the protection of the western tribes. Saul fired the heart of Israel by proclaiming a holy war in behalf of this town. The rescue which followed gave heart to the despondent tributaries of the Philistines; and a series of brilliant victories, in which the crown prince, the noble Jonathan, took the lead, served to make Israel strong and united. Saul gathered about him men of force and promise, and gave them the command of chosen bodies of militia. Abner, the captain of the host, was a brave and skilful leader; and among the officers was a youth of genius, David, the son of Jesse of Beth-lehem in Judah, the first of that tribe to take an active part in the affairs of Israel. Jonathan and David became fast friends; and their alliance promised well for the redemption of their country.

Battle of Gilboa.

All went happily for a time. The Philistines, driven out from central Palestine, were kept at bay; and if Saul had been a statesman as well as a soldier the state might have been saved under his régime. But he lacked the gift of administration so essential to the building up of the nation. He also became moody and melancholy, and suspected a plot against him on the part of both David and Jonathan. David was compelled to flee from the court. He made himself the leader of a daring band of outlaws. Though often pursued by Saul, he would not retaliate. He became a nominal vassal of the King of Gath, but helped the Philistines as little, and his own men of Judah as much, as possible. The Philistines, unable to penetrate the western passes of Benjamin and Ephraim, marched northward, and struck at Israel from the plain of Jezreel. On a slope of Mount Gilboa the fateful battle was fought, in which Saul and three of his sons, Jonathan, Abinadab, and Melchishua, laid down their lives; and the Israelites once more became tributary to their terrible foes (*c.* 1000 B.C.).

David had laid for himself the foundation of a kingdom in his own separate tribe; and when Ishbaal (Ishbosheth), a surviving son of Saul, was proclaimed King of Israel by Abner, he (David) took up a royal residence in Hebron, where he reigned as King of Judah for some years, probably on good terms with his old allies the Philistines. The reign of Ishbaal was very brief; and he never possessed real authority west of the Jordan, his capital being at Mahanaim in Gilead. He was dethroned by his general after a quarrel; and Abner, when a few years of anarchy had passed, handed the kingdom over to David, who then received the allegiance of the elders of Israel (*c.* 995 B.C.).

King David.

David was the political creator of Israel. Before him there had been national aspirations, but never a united nation. He was the most commanding public figure in the history of Israel. Surpassed in the art of war by his general and near relative, Joab, to whom he owed most of his military success, he was unrivaled in his genius for statesmanship. His eventual comparative failure as a ruler was due to moral weaknesses and an overwrought emotional temperament.

His early achievements as King of Israel were the final expulsion of the Philistines from their garrisons in the central region; the capture of Jerusalem from the Canaanitish Jebusites, which he made his capital and the sacred city of YHWH, thus securing the alliance of the powerful and warlike Benjamin and the religious allegiance of all Israel; his establishment of an organized administration with permanent state officials; and the formation of a regular body-guard of trained soldiers as the nucleus of a standing army.

There soon began a period of foreign wars, which ended in the subjugation of the Moabites, Edomites, and Ammonites, besides the Arameans of southern and central Syria. Israel's suzerainty over all of these except the Arameans lasted till well into the reign of David's successor.

The kingdom proper was, however, not fully organized internally; and David's own crimes and follies came nearly rending it into fragments. Adultery with Bath-sheba, the wife of a faithful officer, and the murder of the husband were followed in the latter half of his reign by fatal dissensions among the children of his many wives, and finally by the open rebellion of Absalom, the heir to the throne. Through the fidelity of a few devoted friends David's safety was secured, and through the strategy of Joab, Absalom was defeated and slain. Local dissensions were once more outwardly healed, and the closing years of the great king's reign were passed in comparative tranquillity. A court intrigue at the close of David's days put an end to the pretensions and the life of the next heir, Adonijah, and thereby Solomon, son of Bath-sheba, succeeded to the throne (*c.* 965 B.C.).

Solomon.

Solomon's merits were fewer and his demerits more numerous than those of his father. He cultivated peace and friendship with his neighbors, developed trade and production, and organized the kingdom into administrative districts; and by the aid of workmen and materials brought from Phenicia, he erected the great Temple on Moriah along with a gorgeous palace for himself. On the other hand, he was sensual in his habits, and without religious depth or steadfastness. He impoverished the rest of the kingdom to build up Judah and Jerusalem, to repay his debts to the Phenicians, to maintain a splendid court, and to gratify his own luxurious and extravagant tastes. Before his reign was ended he had lost the allegiance of all the vassal states, and provoked an ominous discontent throughout northern Israel. His reign was the first epoch of Hebrew literary history; for then was made the oldest collection of epic ballads and of the traditions of tribal heroes.

2. The Divided Kingdom: At the death of Solomon (934 B.C.) his son Rehoboam claimed kingship over all Israel. But the discontent in the northern tribes showed itself at once in a great "folkmote" at Shechem. There they chose as their king Jeroboam, an Ephraimite who had been a fugitive in Egypt on account of an attempt at rebellion in the reign of Solomon. Benjamin, in whose territory were Jerusalem and the Temple, remained with Judah. Thus the ideal of a united Israel was shattered forever. Thenceforth for a time there were enmity and strife between north (Israel) and south (Judah); and though there came at length a longer period of almost unbroken peace, yet the hope of reunion was never again cherished.

Despite the popularity of Jeroboam's election, northern Israel was kept in a state of partial or total anarchy for half a century. To compete with the Temple at Jerusalem shrines were erected at Dan and at Beth-el, and strong fortresses were built up

The Northern Kingdom.

on both sides of the Jordan. But at first Israel was at a disadvantage as compared with Judah. The latter was small numerically, but it had a well-disciplined force of warriors along with the legitimate seat of government and worship. The real founder of the Northern Kingdom was Omri (886 B.C.), who built the strong fortress Samaria and made it his capital. Under his dynasty friendship was cultivated with both Judahites and Phenicians, and east of the Jordan strenuous war was waged with the rising power of Damascus. His successor, Ahab (875), continued his policy, but Joram, the son of Ahab, was overthrown and slain by the usurper Jehu.

The new dynasty suffered terribly at the hands of Damascus, but after that powerful state had been crushed by the Assyrians (797) Israel revived, and under Jeroboam II. (783–742) attained to the height of its power. Jeroboam's successors, however, had brief and unfortunate reigns until in 733 both Damascus and Samaria were captured by the Assyrians, who annexed the whole of Israel north of Jezreel. Hoshea, the vassal king in Samaria, rebelled in 724 at the instigation of the intriguing Ethiopian dynasty in Egypt, and his capital was taken after a siege lasting till the end of 722. Many of the people of the kingdom were exiled, and their places were taken by heathen colonists deported thither from Babylonia. Of internal matters the most important were the rise and influence of the preaching prophet Elijah (*c.* 870) and his school, and of the first great literary prophets, Amos (*c.* 760) and Hosea (*c.* 740).

The Southern Kingdom.

The kingdom of Judah, after its early successes against Israel, played a subordinate rôle for over a century. Its fiercest struggles—of varying success—were waged with the Edomites; and it continued to grow by the naturalization of outsiders to the south. Under Uzziah (783–738) it reached the height of its prosperity, having much of Philistine and Edomite territory under tribute. But in 734, under Ahaz (735–719), it became tributary to the Assyrians, who were then ravaging northern Palestine. Ahaz's son, Hezekiah (719–690), joined in an important revolt against Assyria in 701. The kingdom was laid waste; many inhabitants were deported; and Jerusalem was saved from capture only through the breaking out of a plague in the Assyrian army near the border of Egypt. Thenceforth almost till the fall of Nineveh (607) Judah continued an Assyrian vassal.

In 608 Palestine was traversed by an Egyptian force under Pharaoh-Necho; and the young king, Josiah (639–608), having marched out to give him battle, was defeated and slain. A brief Egyptian régime was terminated in 604 by the great Nebuchadnezzar of Babylon, who had succeeded to the fallen empire of Assyria. The Egyptians, expelled from Palestine, still kept intriguing, and Judah under Jehoiakim (608–597) was induced to rebel in 598. The next year the newly ascended king Jehoiachin was taken with his city and deported to Babylonia with many of his subjects, including the prophet Ezekiel. In 588 Judah again rebelled under Zedekiah (598–586). In 586 Jerusalem was taken, the king and many more of his people were deported, and the kingdom was finally abolished.

The Remnant in Palestine.

IV. The Babylonian Régime: Over the Judahites left in Palestine a governor of their own race, Gedaliah, was appointed. In a few years he was assassinated by an apostate named Ishmael. As a punishment for the murder a third deportation was made to Babylonia, while a band of fugitives, taking the aged prophet Jeremiah with them, made their way to Egypt and were heard of no more. A considerable number still remained in Palestine.

The exiles, as a whole, fared well in Babylonia. The bulk of the first or principal deportation was placed beside the Canal Chebar, not far from Nippur in central Babylonia. Here and elsewhere most of the captives were employed on public works, and many of all classes of the exiles eventually gained their freedom and rose to influential positions. Hence Babylonia furnished a strong moral and financial support to Judaism for many centuries. Here, also, the faith and religious devotion of Israel were renewed; the literature of the kingdom was studied, reedited, and adapted to the needs of the reviving community; and the hope of restoration to Palestine was preached and cherished. About 545 this aspiration took more definite form. Cyrus, King of Persia, had by that time attained to dominion over the whole uplands of Asia as far as the shores of the Ægean Sea, and it seemed to the seers of Israel (the second Isaiah and others) that the Semitic lowlands would soon fall to him also. As a matter of fact, the Babylonian empire became his possession when the city of Babylon surrendered to his army without resistance in July, 539.

The Restoration.

V. The Persian Dominion: Soon thereafter Cyrus issued a proclamation giving the Judahite and other exiles permission to return to their own lands. The Jews gladly seized the opportunity. A "prince" of the Davidic line, Sheshbazzar, with a large following, set out for Jerusalem in 538. The difficulties of resettlement were enormous, largely due to jealousy and intrigue on the part of the Samaritans and other peoples of Palestine. The foundation of a temple was laid; but it was not till 521, when Darius Hystaspes, the great patron of subject religions, gave further encouragement, that a decisive impulse was given by the exertions of Zerubbabel, a prince of the same royal line, supported by a contingent of new colonists. Through his agency along with that of Joshua the high priest, and the inspiring words of the prophets Haggai and Zechariah, the Temple was completed and dedicated in 516.

The Hebrew settlement was still little more than a struggling colony; and during the next two generations it showed a marked decline in religious earnestness and therefore in social and political weal. Separation from the heathen and semi-heathen peoples of the whole region was indispensable. But intermarriages with them were frequent; and with these alliances the practises of forbidden cults went hand in hand. A great reformation was now

Reforms of Ezra and Nehemiah.

brought about by Ezra, a priest and a scribe in Babylonia, who came to Jerusalem (458?), with authority from King Artaxerxes I., to reform the Jewish community. His efforts would have been of little avail if they had not been backed up by the powerful influence of Nehemiah, a Jewish cupbearer of Artaxerxes, who came with a royal escort and with a governor's commission to set right the affairs of his compatriots in Palestine.

Nehemiah, whose genius was eminently practical, rebuilt the walls of Jerusalem; forced the richer Jews to release the property mortgaged to them by their poorer brethren; forbade the taking of usury, the contracting of mixed marriages, and the profanation of the Sabbath. Ezra's greatest work was the more lasting, being nothing less than a new edition of the Law, which soon became the strongest pillar of Judaism. It was read before a great congregation in 444. A second visit of Nehemiah in 432 resulted in the vigorous carrying out of some of the most sorely needed reforms.

During the century that followed till 330 little is accurately known of the fortunes of the Jewish state. The people were homogeneous; and the result of the labors of Nehemiah and Ezra was seen in the fact that the religious purity of the community was maintained.

VI. The Hellenistic Era: The conquests of Alexander the Great brought Syria under Hellenistic influence, at first chiefly exercised by the Ptolemies of Egypt from Alexandria as a center (323–203), and later by Antiochus III. of Syria and his two successors, reigning in Antioch (203–165).

Rule of the Ptolemies.

What the Egypt of the Pharaohs had failed to do in Palestine, the Egypt of the Ptolemies in large measure accomplished. Not only was a political control established there, but a strong intellectual influence was exercised. Ptolemy Logi, who occupied Jerusalem in 320, took large numbers of Jews to Egypt as colonists and prospective citizens. Other Jews followed, strong in their loyalty to the Judaism established by Ezra: forerunners and types of faithful Jews ever since scattered throughout the world. The Jews prospered in Egypt; and Alexandria reacted upon Jerusalem in matters intellectual. The Egyptian capital became a center of Jewish learning; and the devoted Jews who resorted for worship to their Holy City familiarized the people of the home land with the enlarged outlook and knowledge of the world acquired in Egypt. Moreover, the first Greek translation of the Old Testament was made and used by Hellenistic Jews. On the whole, the Ptolemaic régime was a benefit to Judaism.

Seleucid Dominion.

In 203 Antiochus III. wrested Judea from Egypt. Under his second successor, Antiochus Epiphanes, the fatal epoch of worldliness and compromise with heathenism began with the success of his endeavor to corrupt the priesthood. His next step was to seize the Temple and profane it.

VII. The Maccabees: At this juncture a heroism worthy of the best days of Israel was displayed by the noble priest Mattathias of the Hasmonean family, who in 167 raised the standard of rebellion. Under his son and successor, Judas Maccabeus, Jerusalem was recovered, the Temple purified, and its worship restored (165). The rule of the Maccabees was finally established in Judea, and was maintained for a full century, till Syria became a Roman province.

BIBLIOGRAPHY: Josephus, *Ant.*; the histories of Grätz (1853 *et seq.*; Engl. ed., abridged, 1891 *et seq.*), Ewald (1864 *et seq.*), Hitzig (1869), Stade (1887 *et seq.*), Renan (1887 *et seq.*), Kittel (1888, 1892), Wellhausen (1894), Klostermann (1896), Kent (1896 *et seq.*), Piepenbring (1898), Cornill (1898), Winckler (1895, 1900), and Guthe (1899); Milman, *History of the Jews* (1829); F. W. Newman, *Hebrew Monarchy* (1847); Stanley, *History of the Jewish Church*; McCurdy, *History, Prophecy, and the Monuments* (1894 *et seq.*); articles on *Israel* by Wellhausen in *Encyc. Brit.*; by Barnes in Hastings, *Dict. Bible*; and by Guthe in Cheyne and Black, *Encyc. Bibl.*

E. G. H. J. F. McC.

ISRAEL: First "Hochmeister" (chief rabbi) of Germany; lived at the beginning of the fifteenth century. He was called to this office by a special edict of Rupert III., issued May 3, 1407. In this edict the emperor says that, in consequence of complaints made before him of maladministration of communal affairs by certain German rabbis, he has decided to create the office of "Hochmeister" to control all the German rabbinates; he named Israel as the first "Hochmeister" on account of his vast knowledge of Jewish lore, his oratorical talent, and his scrupulous honesty. The seat of the new chief rabbi seems to have been Nuremberg. Israel's authority, however, was contested, and in the same year (Nov. 23) Rupert issued a new edict, by which he imposed a fine of twenty gold marks upon any Jew or Jewess who should disobey the orders of the chief rabbi. Notwithstanding this, the German rabbis continued to maintain their opposition to Israel, whom they accused of having solicited his post from the emperor, and thereby given the government occasion to meddle in Jewish communal affairs; they also accused him of having been exacting in the levying of taxes in order to win the good graces of the emperor. See ISRAEL OF KREMS; HOCHMEISTER.

BIBLIOGRAPHY: Wiener, *Regesten zur Gesch. der Juden in Deutschland*, pp. 65, 171 *et seq.*; Güdemann, *Gesch.* iii. 35.

S. I. BR.

ISRAEL: An Eastern family of rabbis and authors whose members dwelt in Alexandria, Jerusalem, and Rhodes, where they held important positions. It included:

Abraham Israel: Rabbinical author; lived at Alexandria in the eighteenth century (see ISRAEL, ḤAYYIM ABRAHAM). His son was **Moses ben Abraham Israel,** who held the office of chief rabbi of Alexandria from 1784 to 1802.

Elijah Israel: Chief rabbi of Alexandria from 1773 to 1784. He wrote: "'Ugat Eliyahu" and "Ḳol Eliyahu," responsa; "Kisse Eliyahu," on the four Ṭurim; "Shene Eliyahu," sermons; "Aderet Eliyahu," commentary on Elijah Mizraḥi. He left two sons, Moses ben Elijah Israel and Jedidiah ISRAEL.

Judah Israel: Son of Moses ben Elijah Israel; chief rabbi of Rhodes; lived at the beginning of the nineteenth century. He was the author of "Ḳol Yehudah" and "Shebeṭ Yehudah."

Moses Israel: Rabbi at Jerusalem, and, from 1714 to 1727, chief rabbi of Rhodes. He was sent to Morocco as a collector by the city of Safed, before he removed to Rhodes; and he was sent to Italy in the same capacity by Jerusalem (1731). He was the author of "Mas'at Mosheh," responsa, Constantinople, 1735.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Hazan, *Ha-Ma'alot li-Shelomoh*.

D. M. FR.

ISRAEL OF BAMBERG: Tosafist; flourished about the middle of the thirteenth century. He was a pupil of Samuel of Bamberg, to whose rabbinate he succeeded. Zunz ("Z. G." p. 40) supposes that Israel of Bamberg was the father of Jedidiah of Nuremberg, who flourished about 1270-80, and whose son Israel was killed at Bamberg in 1298, a time of persecution (Salfeld, "Martyrologium," p. 49). It is likely that Israel of Bamberg was also the father of Anna, killed at the same time (*ib.*). The tosafot of Israel of Bamberg are quoted by Mordecai (Shab. No. 296; 'Ab. Zarah Nos. 817, 833, 855). Benjacob ("Oẓar ha-Sefarim," p. 624) concluded that these tosafot are only to Alfasi and not to the text of the Talmud. Eckstein ("Gesch. der Juden im Ehemaligen Fürstenthum Bamberg," pp. 144-145) identifies Israel of Bamberg with Israel b. Uri Shraga, whose tosafot are also mentioned by Mordecai (Shab. No. 656); but Kohen (in "Monatsschrift," xxvii. 82) thinks they were two different persons.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 624; idem, *Debarim 'Atiḳim*, ii. 10; Zunz, *Z. G.* p. 40.

S. S. M. SEL.

ISRAEL BRUNA BEN ḤAYYIM: German rabbi of the fifteenth century. He was at first rabbi of Brünn, and after the expulsion of the Jews from that city (1454) he settled at Ratisbon, where he opened a yeshibah against the wishes of Rabbi Anshel, who considered this an encroachment upon his rights. Israel Bruna was upheld by the leading rabbis of his time, *e.g.*, Jacob Weil and Israel Isserlein of Wiener-Neustadt, who spoke very highly of him. In 1474 he was thrown into prison on some charge—possibly one of ritual murder—brought against him by his enemies, and was held, most likely for blackmail. After having spent thirteen days in prison Israel was liberated. There is some confusion in regard to details, and some think that he was twice in prison. Israel Bruna wrote a volume of responsa (Salonica, 1798; Stettin, 1860).

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., viii. 263 *et seq.*; Güdemann, *Gesch.* iii. 20 *et passim.*

D.

ISRAEL, EDWARD: American arctic explorer; born July 1, 1859, at Kalamazoo, Mich.; died May 27, 1884; educated at the University of Ann Arbor, Mich. He joined the Signal Corps of the United States Army and became a sergeant. In 1881 Israel volunteered for the Lady Franklin Bay Expedition, under the command of Gen. A. W. Greely, accompanying the expedition as astronomer (1881-84); in this expedition he made many valuable scientific observations. At times he commanded special sleigh parties. Although not physically robust, he often volunteered for geographical work; in 1882 he rendered especially important service in determining the practicability of an overland route to Hazen Land in Greenland through "The Bellows" valley. The amiability of his disposition endeared him to his comrades, and, being the youngest in the party, he was familiarly denominated "Benjamin." When ill and starving, he refused to accept more than an equal ration. Israel died before the return of the expedition. In reading the burial service, General Greely, remembering that Israel was of the Jewish faith, omitted such portions as were inappropriate.

BIBLIOGRAPHY: Greely, *Lady Franklin Bay Expedition*, 1885.

A. I. G. D.

ISRAEL, ḤAYYIM ABRAHAM: Italian rabbi of the eighteenth century; lived at Candia and Ancona. He wrote: (1) "Bet Abraham" (Leghorn, 1786), a casuistical commentary on the Ṭur Ḥoshen Mishpaṭ and on the "Bet Yosef" thereto (at the end of the volume is a treatise entitled "Ma'amar ha-Melek," on the laws of government); (2) "Amarot Ṭehorot" (*ib.* 1787), a similar commentary on the Ṭur Eben ha-'Ezer. Israel is quoted by Mattithiah Terni in his "Sefat Emet" (p. 73b, ed. Leghorn).

BIBLIOGRAPHY: Mortara, *Indice*, p. 30; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 392.

S. M. SEL.

ISRAEL ISSER BEN ZE'EB WOLF: Russian rabbi; lived at Vinnitsa, Podolia, in the nineteenth century. He wrote: "Sha'ar Mishpaṭ," novellæ on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, in two volumes, Königsberg, 1860; "Sha'ar De'ah," novellæ on the laws of interest in Shulḥan 'Aruk, Yoreh De'ah, published as an appendix to the preceding work.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 690; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 74, ii. 74.

S. S. I. BR.

ISRAEL ISSERLEIN. See ISSERLEIN ISRAEL BEN PETHAHIAH ASHKENAZI.

ISRAEL, JACOB: Russian rabbi and author; flourished 1623-78. He is said to have been born in Temesvar, and to have been rabbi in Belzyce and Lublin; Fürst says in Slutsk also. He was a contemporary of Samuel (Aaron) Keidanover, and perished during the Chmielnicki persecutions (1648). The Bodleian manuscript No. 889 (Neubauer, "Cat. Bodl. Hebr. MSS." p. 212) contains some of his homilies on the Pentateuch, entitled "Tif'eret Yisrael." His more important work was the "Yalḳut Ḥadash," first printed at Lublin in 1648, then at Prague, 1657, Amsterdam, 1659, and with appendix "Tosafot Shikḥat Leḳeṭ" at Wilmersdorf, 1673. In later editions it is sometimes called "Yalḳut Yisraeli," after its author. The book was printed as an anonymous work. It contains a collection of midrashim arranged in alphabetical order, drawn not only from early midrashic works, but also from such cabalistic works as the Zohar, "Tiḳḳune Zohar," "Yonat Elem," "Galya Razaya," etc.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, iii. 54; Azulai, *Shem ha-Gedolim*, ii., *s.v.* ילקוט חדש; Steinschneider, *Cat. Bodl.* col. 1163; idem, *Hebr. Bibl.* ii. 43; Roest, *Cat. Rosenthal. Bibl.* Hebrew part, p. 134; Fürst, *Bibl. Jud.* ii. 154; Neubauer, in *Ha-Maggid*, 1870, No. 49, p. 397.

S. G.

ISRAEL, JAMES: German physician; born at Berlin Feb., 1848; M.D. Berlin, 1870. Settling in the German capital, he became in 1875 assistant surgeon at the Israelitish Hospital, and in 1880 chief surgeon. In 1894 he received the honorary title of professor.

Israel is a prolific writer, his essays and works numbering more than 100. Among these may be mentioned: "Klinische Beiträge zur Aktinomykose des Menschen," 1885; "Erfahrungen über Nervenchirurgie," Berlin, 1894; and "Statistische Uebersicht über 191 Nierenoperationen," in "Verhandlungen des Internationalen Kongress zu Moskau," 1897.

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s. F. T. H.

ISRAEL, JEDIDIAH: Rabbi at Alexandria, Egypt, from 1802 to 1827; died 1827; son of Israel Israel, who had held the rabbinate from 1773 to 1784. He was a disciple of Jonathan Galante, and presided over an academy at Alexandria which bore the name "Midrash Rab Yedidyah." He wrote several responsa, some of which have been published in the works of Rabbi Abbahu; also annotations to "Kisse Eliyahu" on the Shulḥan 'Aruk. His treatise "Mazkeret ha-Giṭṭin," on divorce, is still in manuscript.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 4b-5b, 113a, b.
s. S. Man.

ISRAEL BEN JEHIEL ASHKENAZI: Italian rabbi; lived at the end of the fifteenth and in the early part of the sixteenth century. He was corrector of the edition of the Talmud published in Pesaro 1511-13; and in 1518 he approved the first edition of Elijah Levita's "Ha-Baḥur" in Rome. Israel belonged to the board of Roman rabbis, and, it seems, excelled his two colleagues in Talmudical knowledge. Israel was highly respected in Rome, and in 1519 gave a decision on a legal question concerning Donina, the daughter of Samuel Ẓarfati. This decision still exists in manuscript ("Il Mose," v. 191, No. 40; 193, Nos. 102, 119). At an advanced age he emigrated to Palestine.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 78, 84, 93, 115.
s. M. Sc.

ISRAEL JOSHUA OF KUTNO: Russian-Polish rabbi; died at Kutno, in the government of Warsaw, July 11, 1893, at an advanced age. He studied in the yeshibah which was founded in the village of Kukhari by R. Solomon Posner about 1835. Israel Joshua and R. Ḥayyim Wasserzug (Filipower) were the most famous graduates from that institution, which was an adjunct to the agricultural colonies Posner had established on his estates. Israel Joshua occupied various small rabbinates up to 1860, when he became rabbi of Kutno, which he consistently refused to leave for larger rabbinates to which he was invited from time to time. By many he was considered the greatest Talmudical authority of Russian Poland. He was the author of "Yeshu'ot Yisrael," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Warsaw, 1870), published by his son R. Moses of Viskitke, his successor in the rabbinate.

Bibliography: *Ha-Asif*, vi. 172-173; *Aḥiasaf*, 5655, pp. 447-448.
s. s. P. Wi.

ISRAEL KOHEN BEN JOSEPH: Polish scholar; lived in the second half of the sixteenth century. He edited the anonymous philosophical work "She'elot 'Inyan ha-Neshamah," containing a dialogue between pupil and master on eighteen questions concerning the soul (Lublin, 1566). The work has been translated into Judæo-German by Isaac ben Ḥayyim.

Bibliography: Zunz, *Z. G.* p. 288; Steinschneider, *Cat. Bodl.* col. 642.
s. s. I. Br.

ISRAEL OF KREMS (according to Azulai, "Shem ha-Gedolim," ii., *s.v.* הגהות אשרי, and Michael, "Or ha-Ḥayyim," No. 1092, **Israel of Kremsier**): Austrian rabbi; flourished in the fourteenth and fifteenth centuries. He was the great-grandfather of Israel ben Pethahiah Isserlein, who quotes him in his commentary on Rashi to the Pentateuch, section "Wayeḥi." Israel was the author of "Haggahot Asheri," notes on R. Asher's Talmudic compendium, printed with the text. Grätz identifies Israel of Krems with the Israel whom Emperor Rupert appointed, by a decree of May 3, 1407, chief rabbi of all the German communities ("Hochmeister über alle Rabbinen"), giving him a certificate declaring him to be a great Talmudic scholar and a good man. But as Israel's functions included the civil control of the Jews, and especially the collection of the taxes, the German rabbis opposed his appointment. Some of them even threatened him with excommunication in case he did not resign. The emperor, upon hearing of this, confirmed Israel's appointment as chief rabbi by a second decree (Nov. 23, 1407), imposing a fine of twenty gold marks on any one refusing to submit to him. But the edicts had little effect, and the office of the chief rabbi became obsolete soon after its creation. No further mention of Israel occurs until 1415, when he is mentioned in a document of Emperor Sigismund, appointing him to superintend the collection of the Jewish taxes, in which office he was the subordinate of the hereditary chamberlain Conrad of Weinsberg.

Bibliography: Grätz, *Gesch.* 3d ed., viii. 102-104; Stobbe, *Die Juden in Deutschland*, pp. 148, 259, Brunswick, 1866; Fuenn, *Keneset Yisrael*, pp. 702-703; Frankel-Grün, *Gesch. der Juden in Kremsier*, i. 14, 15, Breslau, 1896.
s. s. M. Sel.

ISRAEL BEN MEÏR: Printer and author; lived at Prague in the seventeenth and eighteenth centuries. He was the author of a work entitled "Hanhagot Yisrael," a treatise on the education of children, the first edition of which is anonymous (Frankfort-on-the-Oder, 1712). In the same year Israel established, or helped to establish, a printing business at Wilmersdorf; but his name, followed by the letters יר"ל, appears only on two works of 1712: the "Bet Abot" of Moses Heilburg and the Talmudic treatise Beẓah.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1168, 2914; Zunz, *Z. G.* pp. 267-268; Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 82.
s. M. Sel.

ISRAEL B. MOSES: Polish cabalist; lived at the end of the sixteenth century. He is known only through his book "Tamim Yaḥdaw," in which all verses of the Psalms and the Proverbs found in the Zohar are collected, with the explanations there given. The collection is preceded by a cabalistic treatise on the soul and a "baḳḳashah" by the compiler.

Bibliography: Benjacob, *Oẓar ha-Sefarim*; Zunz, *Literaturgesch.* p. 420.
k. P. B.

ISRAEL BEN MOSES HA-LEVI OF ZAMOSC: Galician scholar; born at Boberka at the beginning of the eighteenth century; died at Brody April, 1772. His father instructed him in Talmud and Hebrew literature; but Israel was more interested in philosophy and mathematics, which he eagerly studied from Hebrew sources. This love for science caused him to leave his native country for Germany in the hope of being able there to devote himself to his favorite studies. After having sojourned in many places, barely earning a livelihood by teaching, he settled in Berlin, becoming teacher of Talmud in the Talmud Torah of Veitel-Heine Ephraim. Among his disciples was Moses Mendelssohn, whom he instructed in mathematics and to whom he imparted his love for philosophy. Israel's sojourn in Berlin, however, was not a long one. Persecutions by the Orthodox rabbis forced him to seek another home, and he returned to Galicia, where he lived in great poverty. The last years of his life were spent at Brody.

Israel was the author of the following works: (1) "Neẓaḥ Yisrael," on the astronomical and geometrical passages in both Talmuds (Frankfort-on-the-Oder, 1741); (2) "Eben Yisrael," responsa; (3) "Arubbot ha-Shamayim," on ancient and modern astronomy (mentioned in his commentary on "Ḥobot ha-Lebabot"); (4) "Ṭob ha-Lebanon," commentary on "Ḥobot ha-Lebabot" (Vienna, 1809); (5) "Nezed ha-Dema'," moral tale in rimed prose (anon., Dyhernfurth, 1773); (6) "Perush," commentary on the "Ruaḥ Ḥen" of Jacob Anatoli (*ib.* 1744); (7) Commentary on the "Cuzari" (Vienna, 1797).

BIBLIOGRAPHY: Zunz, in Liebermann's *Volkskalender*, 1853, p. 69; Steinschneider, *Cat. Bodl.* col. 1169; Carmoly, in *Revue Orientale*, ii. 333.

D. I. BR.

ISRAEL, OSKAR: German physician; born at Stralsund Sept. 6, 1854; educated at the universities of Leipsic, Kiel, and Berlin (M.D. 1877). In 1878 he entered the pathological institute of his alma mater as assistant; in 1885 became first assistant; was admitted to the medical faculty in the same year as privat-docent; and in 1893 was appointed assistant professor.

Israel has written many essays in the medical journals, especially on pathology. He is the author of: "Practicum der Pathologischen Histologie," Berlin, 1888 (2d ed., 1898; translated into French by Letulle and Critzman); "Internationaler Beitrag zur Wissenschaftlichen Medizin," *ib.* 1891; "Elemente der Pathologischen Diagnose," *ib.* 1898.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

ISRAEL B. PETHAHIAH. See ISSERLEIN, ISRAEL BEN PETHAHIAH ASHKENAZI.

ISRAEL SALANTE. See LIPKIN, ISRAEL.

ISRAEL BEN SAMUEL ASHKENAZI OF SHKLOV: Talmudic casuist; born at Shklov about 1770; died at Tiberias May 13, 1839. One of a group of Talmudical scholars of Shklov who were attracted to Wilna by Elijah Gaon (see ELIJAH BEN SOLOMON) (1720-97), Ashkenazi was one of "the last arrivals," and attended upon the gaon as a disciple for less than a year. He gained Elijah's confidence, and was chosen to arrange for publication the gaon's commentary to the first two parts of the Shulḥan 'Aruk. That on the Oraḥ Ḥayyim was published in Shklov in 1803. Ashkenazi also published his master's notes to the tractate Sheḳalim of the Jerusalem Talmud, with a commentary of his own, under the title "Tiḳlin Ḥadtin" (Minsk, 1812). Later he emigrated to Palestine and became the head of the German and Polish congregations of Safed and then of Jerusalem. He was there surnamed "Ashkenazi" (the German), a name applied to all Jews of German extraction, in contradistinction to the Sephardim, who came originally from Spain or Portugal.

After a residence of several years in the Holy Land, Ashkenazi went to Europe as a "sheliaḥ" (emissary of the rabbis), to collect alms for the poor Palestinian Jews; and in that capacity he traveled through Lithuania and other parts of Russia. On his return to Palestine he wrote his chief work, "Pe'at ha-Shulḥan," which is intended as a sort of supplement to the Shulḥan 'Aruk, supplying all the agricultural laws obligatory only in the Holy Land, omitted by Caro in his code. Israel also incorporated in this book the notes of Elijah Wilna to the tractate Zera'im, the first order of the Mishnah, and gave in addition a voluminous commentary of his own which he called "Bet Yisrael." The work was published in Safed in 1836 by the printing-house of Israel ben Abraham Back.

Ashkenazi is also the author of "Naḥalah u-Menuḥah," a collection of responsa mentioned in the work above. An account of his rabbinate of Jerusalem is given in Mendel ben Aaron's "Ḳore ha-'Ittim" (Wilna, 1840).

BIBLIOGRAPHY: Heschel Lewin, *'Aliyyat Eliyahu*, p. 74, Wilna, 1854, and Stettin, 1862; Fuenn, *Keneset Yisrael*, s.v. *Israel ben Samuel*; Fürst, *Bibl. Jud.* i. 63; Eliezer of Botushan, *Ḳin'at Soferim*, 1892, s.v. *Elijah Wilna.*

S. S. P. WI.

ISRAEL SAMUEL BEN SOLOMON: Polish Talmudic and halakic author of קלפארא. About 1620 he lived in Cracow. His father, a physician, was of Spanish origin. Israel wrote, about 1624: (1) A compendium of the "dinim" contained in the four parts of the Shulḥan 'Aruk, arranged in alphabetical order, under the title "Yismaḥ Yisrael" (Cracow, 1626; Hamburg, 1686). It contains likewise a mystical "teḥinnah." The work was also published in parts, with Jekuthiel Kaufmann ben Abigdor's commentaries, collectively entitled "Ḥuḳḳat ha-Torah," on Oraḥ Ḥayyim and Yoreh De'ah, Berlin, 1699-1700; on Eben ha-'Ezer, Dyhernfurth, 1693 (according to Benjacob); on Ḥoshen Mishpaṭ, *ib.* 1691 (according to Benjacob); and the four parts with the above-mentioned commentaries were printed as an entire work in Sudilkov, 1834. (2) "Tiḳḳun Shemirat Shabbat" (Frankfort-on-the-Oder, 1698; Offenbach, 1719), laws on Sabbath observance. (3) A large halakic work based upon the Talmud, the Tosafot, and the Poseḳim, in four parts, following the Shulḥan 'Aruk, under the respective titles "Ẓeror ha-Ḥayyim," "Orḥot Mishpaṭ," "'Eẓ ha-Da'at," "Magen 'Ezreka." (4) "Megalleh 'Amuḳot," a mystical commentary on the Pentateuch. (5) "Kerem Shelomoh," a commentary on Pirḳe Abot. (6) A treatise on difficult haggadic passages and midrashim. (7) Some other works which are cited in the introduction to his "Yismaḥ Yisrael," but have not been printed.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 232; De Rossi, *Dizionario*, p. 177a; Fuenn, *Keneset Yisrael*, i. 702; Fürst, *Bibl. Jud.* ii. 149; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 180; Steinschneider, *Cat. Bodl.* cols. 1171 *et seq.*; Zunz, *Literaturgesch.* p. 430.

S. M. SC.

ISRAEL BEN SHABBETHAI OF KOZIENICE (also known as the **Maggid of Kozienice**): Ḥasidic rabbi, cabalist, and thaumaturge; born at Kozienice, government of Radom, Russian Poland, about 1745; died in 1815. Israel was successively a pupil of BAER OF MESERITZ, Samuel Shmelka Hurwitz, and Elimelech of Lezaysk. He was a great Talmudic scholar, and had many discussions on rabbinical matters with Phinehas ha-Levi Hurwitz, who inserted in his "Gib'at Pineḥas" some of Israel's responsa. The "Keter Kehunnah" of Isaac Abraham b. Dob Berush also contains one of his responsa (No. 76). After the death of Baer of Meseritz (1772), Israel became the leader of the Ḥasidim, and won numbers over to Ḥasidism. His renown as a wonder-worker was so great that even Christians believed in his supernatural powers and resorted to him for aid; while Jews were attracted to him from far and near. He left a large number of works, mostly cabalistic; the following have been published: notes to the "Sefer Raziel," printed with the text, Warsaw, 1812; "'Abodat Yisrael" (Jozefow, 1842), containing sermons, novellæ on Ḥullin, and notes on the Pentateuch, the Hafṭarot, the Pesaḥ Haggadah, and Pirḳe Abot; "Tehillot Yisrael," commentary on Psalms (1861?); "Or Yisrael," commentary on the "Tiḳḳune Zohar," Czernowitz, 1862; "Nezer Yisrael," commentary on the Zohar, *ib.* 1869; "Ner Yisrael," commentary on the "'Eser Sefirot," on Hai Gaon's "Liḳḳuṭim," and on Joseph Gikatilla's "Sha'ar ha-Shamayim"; "Bet Yisrael" and "Geburat Yisrael."

BIBLIOGRAPHY: Grätz, *Gesch.*, 2d ed., xi. 113, 561: Walden, *Shem ha-Gedolim he-Ḥadash*, pp. 75, 76; Fuenn, *Keneset Yisrael*, p. 701.

K. M. SEL.

ISRAEL BEN URI SHRAGA: German tosafist of the thirteenth century; died before 1298. Little is known of his life or of his family. He was a pupil of the tosafist Samuel of Bamberg, and, about 1250, was called to succeed his teacher as rabbi of Bamberg. His family perished during the persecution at the end of the century, after his death. His tosafot are often quoted as "Tosafot ha-Rab R. Israel."

BIBLIOGRAPHY: Zunz, *Z. G.* p. 40; Salfeld, *Martyrologium*, p. 201; Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 144.

S. S. A. PE.

ISRAEL OF VALABRÈGUE: French Talmudist of the first half of the fourteenth century. He lived apparently at Tarascon, and was among the small number of Jews that remained in France after the expulsion in 1306. Israel was a pupil of Immanuel of Tarascon, and is said to have written several works. Gross assumes that Rotelus of Olobrega, who lived at Tarascon in 1299, and is mentioned in a Latin document (Camille Arnaud, "Essai sur la Condition des Juifs en Provence," p. 22, Forcalquier, 1879), is identical with Israel, the name being a diminutive.

BIBLIOGRAPHY: *Sha'are Ẓiyyon*, in Berliner's *Magazin*, iv. 75; Gross, *Gallia Judaica*, p. 25.

S. S. A. PE.

ISRAELI, ISAAC BEN JOSEPH (the Younger): Spanish astronomer; flourished at Toledo in the first half of the fourteenth century. He was a pupil of Asher ben Jehiel, at whose request (in 1310) he wrote the astronomical work "Yesod 'Olam," the best contribution on that subject to Hebrew literature. It treats of geometry and trigonometry as introductory to the subject-matter; of the structure and position of the globe; of the number and movements of the celestial spheres; of the time-differences in days and nights in the various parts of the earth; of the movements of sun and moon; of the solstices, the neomeniæ, the eclipses, and the leap-years; it contains as well astronomical tables and a perpetual calendar. It also deals (iv., § 17) with the chronological systems of other nations, especially Christian; and gives (iv., § 18) in chronological order the noted personages of the Biblical, Talmudic, and geonic periods, following the "Sefer ha-Ḳabbalah" of Abraham ibn Daud. This last was included by Zacuto in his "Sefer ha-Yuḥasin."

The "Yesod 'Olam" was first published at Berlin, in 1777, by Jacob Shklower. A more complete edition, with a preface by David Cassel, was published by B. Goldberg and L. Rosenkranz (*ib.* 1848). Israeli's work was much studied in the Middle Ages. Isaac al-Ḥadib, Judah Bassan, and Elijah Mizraḥi annotated it, and an anonymous author wrote a commentary to it (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 2044, 746, 5). An abridgment was made in Arabic by the author's son Joseph Israeli ben Isaac, of which the Hebrew translation, "Ḳiẓẓur Yesod 'Olam," is still extant (*ib.* No. 1319, 6).

Israeli was also the author of two other astronomical works, "Sha'ar ha-Shamayim" and "Sha'ar ha-Milu'im," both extant in manuscript (*ib.* No. 2046).

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 130; Cassel, preface to *Yesod 'Olam*; Carmoly, *Itinéraires*, p. 224; Steinschneider, *Cat. Bodl.* col. 1124; idem, *Hebr. Uebers.* p. 596; idem, *Die Arabische Litteratur der Juden*, § 121; Grätz, *Gesch.* vii. 249.

G. I. BR.

ISRAELI, ISAAC BEN SOLOMON (ABU YA'ḲUB ISḤAḲ IBN SULAIMAN AL-ISRA'ILI; generally known as **Isaac Israeli** and sometimes as **Isaac Israeli the Elder)**: African physician and philosopher; born in Egypt before 832; died at Kairwan, Tunis, in 932. These dates are given by most of the Arabic authorities; but Abraham b. Ḥasdai, quoting the biographer Sanaḥ ibn Sa'id al-Ḳurṭubi ("Orient, Lit." iv., col. 230), says that Isaac Israeli died in 942. Grätz ("Gesch." v. 236), while stating that Isaac Israeli lived more than one hundred years, gives the dates 845-940; and Steinschneider ("Hebr. Uebers." pp. 388, 755) places his death in 950. Israeli studied natural history, medicine, mathematics, astronomy, etc.; so that he was reputed to be one who knew all the seven sciences. He was a contemporary of Saadia Gaon, whose works probably inspired Israeli with a love for the study of the Bible.

Israeli first gained a reputation as a skilful oculist; but after he went to Kairwan he studied general medicine under Isḥaḳ ibn 'Amran al-Baghdadi, with whom he is sometimes confounded ("Sefer ha-Yashar," p. 10a). At Kairwan his fame became widely extended, the works which he wrote in Arabic being considered by the Mohammedan physician as "more valuable than gems." His lectures attracted a large number of pupils, of whom the two most prominent were Abu Ya'far ibn al-Yazzar, a Mohammedan, and Dunash ibn Tamim.

As Court Physician.

About 904 Israeli was nominated court physician to the last Aghlabite prince, Ziyadat Allah. Five years later, when the Fatimite calif 'Ubaid Allah al-Mahdi became master of northern Africa, of which Kairwan was the capital, Israeli entered his service. The calif enjoyed the company of his Jewish physician on account of the latter's wit and of the repartees in which he succeeded in confounding the Greek Al-Ḥubaish when pitted against him. At the request of Al-Mahdi, Israeli composed in Arabic several medical works, which were translated in 1087 into Latin by the monk Constantine of Carthage, who claimed their authorship for himself. It was only after more than four centuries (Lyons, 1515) that the editor of those works discovered the plagiarism and published them under the title "Opera Omnia Isaci," though in that collection works of other physicians were erroneously attributed to Israeli. His works were also translated into Hebrew, and a part of his medical works into Spanish.

On medicine Israeli wrote the following:

"Kitab al-Ḥummayat," in Hebrew, "Sefer ha-Ḳadaḥot," a complete treatise, in five books, on the kinds of fever, according to the ancient physicians, especially Hippocrates.

"Kitab al-Adwiyah al-Mufradah wa'l-Aghdhiyah," a work in four sections on remedies and aliments. The first section, consisting of twenty chapters, was translated into Latin by Constantine under the title "Diætæ Universales," and into Hebrew by an anonymous translator under the title "Ṭib'e ha-Mezonot." The other three parts of the work are entitled in the Latin translation "Diætæ Particulares"; and it seems that a Hebrew translation, entitled "Sefer ha-Mis'adim" or "Sefer ha-Ma'akalim," was made from the Latin.

"Kitab al-Baul," or in Hebrew, "Sefer ha-Shetan," a treatise on urine, of which the author himself made an abridgment.

Medical Works.

"Kitab al-Istiḳṣat," in Hebrew, "Sefer ha-Yesodot," a medical and philosophical work on the elements, which the author treats according to the ideas of Aristotle, Hippocrates, and Galen. The Hebrew translation was made by Abraham b. Ḥasdai at the request of the grammarian David Ḳimḥi.

"Manhig ha-Rofe'im," or "Musar ha-Rofe'im," a treatise, in fifty paragraphs, for physicians, translated into Hebrew (the Arabic original is not extant), and into German by David Kaufmann under the title "Propädeutik für Aerzte" (Berliner's "Magazin," xi. 97-112).

"Kitab fi al-Tiryaḳ," a work on antidotes. Some writers attribute to Isaac Israeli two other works which figure among Constantine's translations, namely, the "Liber Pantegni" and the "Viaticum," of which there are three Hebrew translations. But the former belongs to Mohammed al-Razi and the latter to 'Ali ibn 'Abbas or, according to other authorities, to Israeli's pupil Abu Jaf'ar ibn al-Jazzar.

Israeli was reputed to be a philosopher of note, and his philosophical works were praised by both Moslem and Jewish authors. They include:

Philosophical Works.

"Kitab al-Ḥudud wal-Rusum," translated into Hebrew by Nissim b. Solomon (14th cent.) under the title "Sefer ha-Gebulim weha-Reshumim," a philosophical work of which a Latin translation is quoted in the beginning of the "Opera Omnia." This work and the "Kitab al-Istiḳṣat" were severely criticized by Maimonides in a letter to Samuel ibn Tibbon ("Iggerot ha-Rambam," p. 28, Leipsic, 1859), in which he declared that they had no value, inasmuch as Isaac ben Solomon Israeli was nothing more than a physician.

"Kitab Bustan al-Ḥikmah," on metaphysics.

"Kitab al-Ḥikmah," a treatise on philosophy.

"Kitab al-Madkhal fi al-Mantiḳ," on logic. The last three works are mentioned by Ibn Abi Uṣaibi'a, but no Hebrew translations of them are known.

"Sefer ha-Ruaḥ weha-Nefesh," a philosophical treatise, in a Hebrew translation, on the difference between the spirit and the soul, published by Steinschneider in "Ha-Karmel" (1871, pp. 400–405). The editor is of opinion that this little work is a fragment of a larger one.

A philosophical commentary on Genesis, in two books, one of which deals with Gen. i. 20.

Carmoly ("Ẓiyyon," i. 46) concludes that the Isaac who was so violently attacked by Abraham ibn Ezra in the introduction to his commentary on the Pentateuch, and whom he calls in other places "Isaac the Prattler" and "Ha-Yiẓḥaḳi," was no other than Isaac Israeli. But if Israeli was attacked by Ibn Ezra he was praised by other Biblical commentators, such as Jacob b. Ruben, a contemporary of Maimonides, and by Ḥasdai.

Another work which has been ascribed to Israeli, and which more than any other has given rise to controversy among later scholars, is a commentary on the "Sefer Yeẓirah." Steinschneider (in his "Al-Farabi," p. 248) and Carmoly (in Jost's "Annalen," ii. 321) attribute the authorship to Israeli, because Abraham ibn Ḥasdai (see above), and Jedaiah Bedersi in his apologetical letter to Solomon ben Adret ("Orient, Lit." xi., cols. 166–169) speak of a commentary by Israeli on the "Sefer Yeẓirah," though by some scholars the words "Sefer Yeẓirah" are believed to denote simply the "Book of Genesis." But David Kaufmann ("R. E. J." viii. 126), Sachs ("Orient, Lit." *l.c.*), and especially Grätz ("Gesch." v. 237, note 2) are inclined to attribute its authorship to Israeli's pupil Dunash ibn Tamim.

Bibliography: Ibn Abi Uṣaibi'a, *'Uyun al-Anba'*, ii. 36, 37, Bulak, 1882; 'Abd al-Laṭif, *Relation de l'Egypte* (translated by De Sacy), pp. 43, 44, Paris, 1810; Hammer-Purgstall, *Literaturgesch. der Araber*, iv. 376 (attributing to Israeli the authorship of a treatise on the pulse); Wüstenfeld, *Gesch. der Arabischen Aerzte*, p. 51; Sprenger, *Gesch. der Arzneikunde*, ii. 270; Leclerc, *Histoire de la Médecine Arabe*, i. 412; Carmoly, in *Revue Orientale*, i. 350–352; Grätz, *Gesch.*

3d ed., v. 257; Ḥaji Khalfa, ii. 51, v. 41, *et passim*; Steinschneider, *Cat. Bodl.* cols. 1113-1124; idem, *Hebr. Bibl.* viii. 98, xii. 58; Dukes, in *Orient, Lit.* x. 657; Gross, in *Monatsschrift*, xxviii. 326; Jost's *Annalen*, i. 408.

G. M. Sel.

ISRAELI, ISRAEL (or **IBN ISRAEL**): Spanish scholar; died at Toledo 1326; probably identical with Israel ben Joseph of Toledo, brother of the astronomer Isaac Israeli. He was a pupil of Asheri, for whom he translated from the Arabic the ordinances ("taḳḳanot") of Toledo and probably also parts of Maimonides' commentary on the Mishnah. A specimen of the translation of the latter is found in Asheri's commentary on Kilayim (iii. 5). According to Geiger ("Moses ben Maimon," p. 63) all the quotations from Maimonides in Asheri that vary from the current text are extracts from Israeli's translations.

Israeli wrote an Arabic work on the ritual, translated into Hebrew, under the title "Miẓwot Zemaniyyot," by Shem-Ṭob ben Isaac Ardotial, and extant in the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 904, 1081) and other libraries; also a commentary in Arabic on Pirḳe Abot (*ib.* No. 2354; another copy in the Biblioteca Ambrosiana, Milan). This commentary was used by Isaac ben Solomon in his commentary on the first six "peraḳim." Israeli gives many illustrations from the ancient Jewish literature; and allusions are made by him to medieval works on Abot and on other subjects. His interpretations are mostly of a philosophical character, and discussions of ethical points are fully entered into. On v. 19 he makes a long excursion on the principles of almsgiving. He cites Saadia, Hai Gaon, Samuel ha-Maggid, Isaac ibn Ghayat, and others.

Zunz supposes Israeli to have been the author of the six liturgical poems for the Day of Atonement and the New-Year bearing the signature "Israel." Israeli's epitaph figures in Luzzatto's "Abne Zikkaron," No. 48.

Bibliography: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 502; idem, *Ritus*, p. 30; Carmoly, in *Israelitische Annalen*, i. 181; Sachs. *Religiöse Poesie*, p. 177; Steinschneider, in Brüll's *Jahrb.* ix. 75; idem, *Hebr. Uebers.* p. 912; Fuenn, *Keneset Yisrael*, p. 695; Taylor, *Sayings of the Jewish Fathers*, Appendix, No. 90, p. 46.

S. S. I. Br.

ISRAELIK. See Periodicals.

ISRAELIT, DER: Biweekly periodical published in Galicia since 1868. It is the organ of the Shomer Yisrael Association of Lemberg, of which its editorial staff are members; and it represents the liberal and progressive element of the Galician Jews. It has an excellent belletristic department.

G. A. M. F.

ISRAELIT, DER: Formerly a weekly, now a semiweekly journal published at Mayence, Germany. It was founded in 1860 by M. Lehmann and edited by him up to his decease. Since that time Oskar Lehmann has been the editor. Valuable literary supplements accompany each number. In the feuilleton some excellent stories have appeared. The magazine represents Orthodox Judaism, to conserve the interests of which it was founded.

G. A. M. F.

ISRAELIT DES NEUNZEHNTEN JAHRHUNDERTS, DER: Periodical published in Germany in the first half of the nineteeth century. It first appeared, from Oct., 1839, up to Oct., 1841, as a monthly in Meiningen. It was then enlarged and issued weekly in Herzfeld from 1842 to June, 1848; and at Frankfort in 1845 as the organ of the Frankfort Reformverein. A literary supplement was issued in 1846. Mendel Hess, a rabbi active in the Reform movement, was the editor, and S. Holdheim joined him during the last months of the paper's existence, January to June, 1848. This periodical was noted for its advanced theological standpoint and for its polemical attacks on Orthodoxy.

G. A. M. F.

ISRAELITE-CHRISTIANS (Izrailskiye Christiyanye): To encourage the conversion of Jews to Christianity, the Committee of Guardians for Israelite-Christians was established in Russia under Alexander I. It came into existence by an imperial decree of March 25, 1817, which describes the condition of converted Jews as full of hardship in consequence of the animosity of their former coreligionists. The government ordered all administrative officers to help and protect all such converts, and to form the Association of Israelite-Christians, to which should be given land in one of the northern or southern governments. The members of the association were to be empowered to found settlements on the land granted, to admit strangers into such settlements at discretion, to engage in agriculture, trades, commerce, and manufactures, and were to be exempted from the obligation to join a gild. Moreover, converts, including foreigners, were to be freed from all compulsory government service. The association was also to be permitted to regulate its own local affairs and to elect delegates for that purpose. In 1818 the Committee of Guardians commissioned a certain Misko to select suitable lands for the settlement of the Israelite-Christians. Misko spent much time inspecting various lands in New Russia, and decided on a tract near the cities of Taganrog and Mariampol. A correspondence which lasted six years ensued, but with no result.

When M. S. Vorontzov became governor-general of New Russia (1822), the matter was referred to him by Count A. N. Golitzyn. Vorontzov regarded the project favorably, and on making inquiries (1823) found that the settlement had not yet been established, and that necessary information was still being collected. The formalities involved delayed the settlement year after year, until, in 1833, the committee itself ceased to exist. An inquiry, begun in the office of the governor-general of New Russia Sept. 9, 1823, at the instance of thirty-eight families of Israelite-Christians, who petitioned that they be settled on the lands granted to the association, showed the committee to be moribund. Excepting two families, one resident in Odessa, the other in Tiraspol, these petitioners bore the names of "Dobrovolski" and "Kryzhanovski." Investigation showed that their conversion to Christianity was not proved, and their petition was therefore not granted.

Bibliography: Lerner, *Yevrei v Novorossiskom Kraye*, p. 234, Odessa. 1901.

H. R. J. G. L.

ISRAÉLITE FRANÇAISE. See PERIODICALS.

ISRAELITISCH-THEOLOGISCHE LEHRANSTALT: Rabbinical and teachers' seminary in Vienna, founded 1893 at the suggestion of Wilhelm and David von Guttmann and with the assistance of Albert von Rothschild and Freiherr von Königswarter, and opened Oct. 15 of that year. It is subventioned by the Austrian government, by the "Cultusgemeinden" of Vienna, Prague, and Lemberg, and by the "Landesjudenschaft" of Bohemia, and is governed by fifteen curators. The first president was Baron von Königswarter, who, at his death, was succeeded by Moritz Karpeles; the latter was followed by Moritz Edler von Kuffner.

Since 1893 the faculty has consisted of Dr. Adolf Schwarz, professor of Talmud, halakic literature, and homiletics, rector, and the following professors: M. Friedmann (lector in the Vienna bet ha-midrash), in the Midrash; Dr. D. H. Müller, in Bible exegesis, grammar, and religious philosophy; Dr. A. Büchler, in history; Dr. Jerusalem, in pedagogics and German; Dr. Monat, in Polish; and Dr. E. Fuhrmann, in Bohemian. The institution publishes every year an annual report together with an important scientific treatise. In 1902 the number of students preparing for the rabbinate was 26, and the number preparing to be teachers of religion, 11.

BIBLIOGRAPHY: Bloch, *Oesterreichische Wochenschrift*, 1893, pp. 818 *et seq.*; *American Jewish Year Book*, 1900, p. 514.

J. S.

ISRAELITISCHE ALLIANZ ZU WIEN: Society for the promotion of Jewish interests, founded at Vienna in 1872 by Joseph Ritter von Wertheimer, and modeled on the Alliance Israélite Universelle of Paris. Its establishment was directly due to the oppression of the Jews in Rumania and the excesses committed against the Jews in Asiatic Turkey. The organizers, among whom were the publicist Ignatz Kuranda and the poet Leopold Kompert, proposed as an important part of their program, to improve Jewish education in Austria and more especially in Galicia by organizing and supporting schools, and by other suitable means. The other object of the society, "to afford efficient relief to Jews where they still suffer by reason of their race," claimed subsequently the larger part of its attention, in consequence of the many persecutions in the countries on the eastern border. On account of the geographical situation of Vienna, it was the task of the Israelitische Allianz to render first assistance to refugees from eastern Europe. Thus the society expended about 862,000 crowns for the relief of the persecuted Russian Jews in 1881-83, and about 367,000 crowns for that of the Rumanian emigrants in 1900-02.

In a conference held at Vienna in Aug., 1882, and attended by all the relief committees of western Europe, the Israelitische Allianz was entrusted with the management of the relief-work in behalf of the Russian Jews, and it was represented at all of the succeeding international conferences of similar character. The Allianz raised about 220,000 crowns for the victims of the massacre of Kishinef. The board of directors frequently had occasion to intervene personally with Count Goluchowski, foreign minister of Austria, in behalf of the Rumanian Jews; and a memorandum laid before him by the society is reprinted in its report for 1902.

Educational Work.

The educational work of the Israelitische Allianz in Galicia has been carried on since 1892 through the Baron de Hirsch Fund for Galicia and Bukowina. The society was confronted with new tasks at home by the growth of anti-Semitism in Austria; it was called upon to aid the sufferers from the anti-Jewish excesses at Prague and Nachod, at Holleschau and Neusandec, and the victims of mob prejudice in the Hilsner trial at Polna. It also offers subsidies to poor provincial communities, in order that they may maintain religious instruction, and to numerous educational and charitable societies.

According to the report for 1902 there were 3,000 regular members (including many societies as corporate bodies), each paying a minimum contribution of 6 crowns; 1,185 of these were in Vienna. Income in 1902: annual contributions, 25,794 crowns; donations, 9,016 crowns; interest, 10,403 crowns; and gifts for special relief. President (1903), David Ritter von Gutmann; first vice-president, Dr. Alfred Stern; secretaries, 1874-76, Dr. P. Frankl (subsequently rabbi at Berlin); 1880-90, Dr. M. Friedländer; and since 1901 Rabbi A. Kaminka.

BIBLIOGRAPHY: *Annual Reports* of the Israelitische Allianz.

D. A. K.

ISRAELITISCHE ANNALEN: Weekly journal; published in Frankfort-on-the-Main. The first number appeared Jan. 4, 1839; it discontinued publication Dec. 24, 1841. The well-known historian Isaac Marcus Jost was its editor. The journal printed Jewish news from all points and articles on Jewish literature and history. Its theological position was neutral, and its chief value lay in its historical work.

G. A. M. F.

ISRAELITISCHE BOTE. See PERIODICALS.

ISRAELITISCHE GEMEINDEBLATT. See PERIODICALS.

ISRAELITISCHE GEMEINDE- UND FAMILIENZEITUNG. See PERIODICALS.

ISRAELITISCHE GEMEINDE- UND SCHULZEITUNG. See PERIODICALS.

ISRAELITISCHE GEMEINDEZEITUNG. See PERIODICALS.

ISRAELIETISCHE JAARBOEKJE. See PERIODICALS.

ISRAELITISCHE LEHRER. See PERIODICALS.

ISRAELITISCHE LEHRER UND KANTOR. See JÜDISCHE PRESSE.

ISRAELITISCHE LEHRERZEITUNG. See PERIODICALS.

ISRAELIETISCHE LETTERBODE. See PERIODICALS.

ISRAELITISCHE MERKUR. See PERIODICALS.

ISRAELIETISCHE NIEUWSBODE. See PERIODICALS.

ISRAELITISCHE SCHUL- UND PREDIGERMAGAZIN: Monthly periodical, published in Magdeburg by Ludwig Philippson. It first appeared in 1834, and continued up to the end of 1836. It was the precursor of the "Allgemeine Zeitung des Judenthums," and contained articles of homiletic and pedagogic interest. At times short notices of current happenings appeared in it.

G. A. M. F.

ISRAELITISCHE SCHULZEITUNG. See Periodicals.

ISRAELITISCHE VOLKSBLATT. See Periodicals.

ISRAELITISCHE VOLKSLEHRER: Monthly, published at Frankfort-on-the-Main. It was founded in 1851, and continued to 1862. It was edited by Leopold Stein; in its last years S. Süsskind, the publisher of the feuilletonistic family journal "Der Freitagabend," was associated with him in the editorship. The journal was popular in tone, and published sermons, rabbinical decisions, and discussions on religious matters.

G. A. M. F.

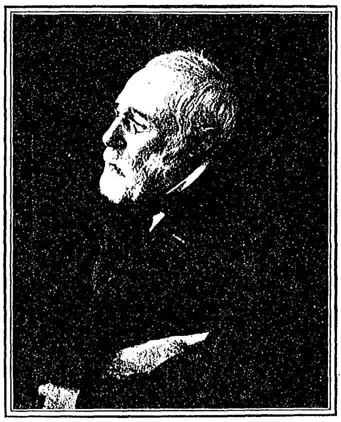

Joseph Israels.

ISRAELITISCHE WOCHENSCHRIFT FÜR DIE RELIGIÖSEN UND SOCIALEN INTERESSEN DES JUDENTHUMS: Weekly journal, published at Breslau and later at Magdeburg. The first number appeared Jan. 5, 1870; the last toward the close of 1894. It was edited successively by A. Treuenfels and M. Rahmer. Together with the "Wochenschrift" were published three supplements: "Jüdisches Familienblatt," "Jüdisches Litteraturblatt," and "Homiletische Beilage." Its theological position was conservative.

G. A. M. F.

ISRAELITISCHER HAUS- UND SCHULFREUND. See Periodicals.

ISRAELITISCHER LEHRERBOTE. See Periodicals.

ISRAELITISCHER MUSENALMANACH. See Periodicals.

ISRAELITISCHER NEUIGKEITSBOTE. See Periodicals.

ISRAELITULU ROMANUL. See Periodicals.

ISRAELS, ABRAHAM HARTOG: Dutch medical historian; born at Groningen March 27, 1822; died at Amsterdam Jan. 16, 1883; educated at the university of his native town (M.D. 1845). He established himself as a physician in Amsterdam, where, in 1867, he became lecturer on the history of medicine and hygiene at the Athenæum. In 1877 he was appointed assistant professor at the University of Amsterdam.

Among Israels' works may be mentioned the following, all of which were published in Amsterdam: "Twee Epidemien in Nederland," 1853; "De Salernitaansche School," 1856; "Bydragen tot de Geschiedenis der Lepra in de Noordelyke Nederlanden," 1857; "De Geschiedenis der Diphtheritis Beknopt Medegedeelt," 1861; "Bydragen tot de Geschiedenis der Geneeskunde in Nederland," 1873; "De Keizersnede by Levenden, Volgens den Babylonischen Talmud," 1882. He also translated into Dutch Ideler's "Allgemeine Diätetik für Gebildete" (Amsterdam, 1851) and Häser's "Lehrbuch der Geschichte der Medizin" (*ib.* 1855–59).

From 1874 to 1876 Israels was editor of "Hygieia, Weekblad voor de Gezondheidsleer."

Bibliography: C. E. Daniels, *Levensschets van Dr. A. H. Israels*, Amsterdam, 1884; Hirsch, *Biog. Lex.*

S. F. T. H.

ISRAEL'S HEROLD. See Periodicals.

ISRAELS, JOSEPH: Dutch genre painter; born at Groningen, Holland, June 27, 1824. It was his mother's desire that he should enter the rabbinate, but other influences prevailed, and at an early age he adopted a commercial career, which his father, a banker, had mapped out for him in his own counting-room. This career, however, he soon abandoned, but not until the elder Israels had become fully convinced of the bent of his son's mind, mainly through his insistent desire to make sketches upon the borders of the huge ledgers which it was his duty to keep in order. At last permission was given him to take up art as a profession.

Upon leaving his office-desk Israels immediately began his studies in art at Groningen under local masters. At the age of twenty-two, having in a measure exhausted the opportunities offered by his native town, he went to Amsterdam. There he entered the studio of Cornelis Kruseman, and quickly responded to the classical influences then predominating, not only at the Amsterdam Academy of Fine Arts, over which his master presided, but to an even greater extent in Paris, where Israels ultimately went. While in Paris he studied under Picot, Horace Vernet, and Paul Delaroche, living meanwhile economically upon a small allowance made him by his father. While in Paris he felt to the full the positive influence of the romantic school, of which his masters were the foremost exponents and from which he became one of the first seceders.

In 1848 Millet exhibited for the first time in Paris, and, judging from Israels' later work, there is little doubt that he was one of the first painters to appreciate the significance of Millet's revolt against the ultra-classical tendencies of the period. From Paris Israels returned to Amsterdam, and there commenced painting historic scenes, of which the first was "William the Silent of Orangè Bidding Defiance to King Philip II. of Spain" (1855). Meeting with little success in this field, he turned for subjects to the peasantry that flocked into the city on market-days from the surrounding country, and began to paint the homely scenes which have since made him famous. Later he drew for material upon the life of the fisherfolk of the seaside villages near Amsterdam. Those of his pictures that interpret the life of the Dutch fishermen, the arduous and frequently tragic element of which Israels portrayed with deep feeling and with a masterly application of chiaroscuro, soon became popular. In developing his tendencies he finally attained the extreme of realism and depicted the sober side of life—its toils, its sorrows, and its sacrifices.

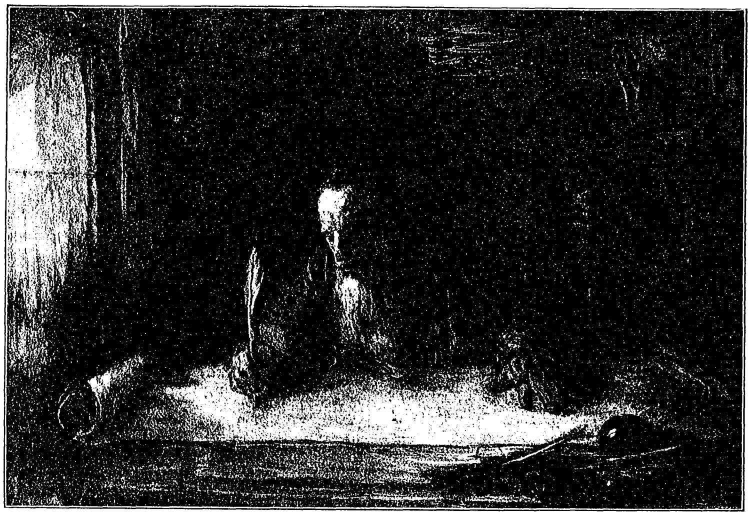

THE SCRIBE.
(From the painting by Joseph Israels.)

Several medals have been conferred upon Israels in recognition of the merit of his work. He received a medal (third class) at the Paris Exposition of 1867, and another (first class) at the Exposition of 1878. He was decorated with the cross of the Legion of Honor in 1867, and created an officer of that order in 1878. The Order of Leopold has also been conferred upon him by the king of the Belgians. In 1883 the Munich *International* Exposition awarded him a gold medal (second class), and he received a gold medal (first class) from the Paris Exposition of 1889. At the Paris Exposition of 1900 he exhibited two paintings: "The Merchant of Bric-à-brac" and "Returning from the Fields."

Of Israels' pictures, "Passing Mother's Grave" (1856) was purchased in 1861 by the Amsterdam Academy of Fine Arts, "Alone in the World" (1878) by the Amsterdam Museum. His "Frugal Meal" was bought by W. K. Vanderbilt of New York. Among his other works may be mentioned: "Village Scene," "Preparing for the Future" (1855): "Children of the Sea," "Peaceful House," "Fishermen Shipwrecked off Scheveningen" (1862); "The Sick Mother," "The Mother in Health," "The Orphan Asylum at Katwyk," "The Last Breath," "True Support," "Madonna in Hut," "Age and Infancy" (1872); "First Sail," "Village Poor" (1873); "Expectation," "An Anxious Family" (1874); "Waiting for the Fishing-Boats" (1875); "Returning from the Fields," "Breakfast Time," "Cobblers at Dinner" (1878); "Nothing More!" "The Sewing-School at Katwyk" (1881); "A Silent Interview" (1882); "Fair Weather," "A Sleeping Child" (1883); "The Return" (1884); "When One

Becomes Old" (1886); "The Little Sick Nurse," "The Sewer" (1888). Some of his works deal with Jewish subjects, as "David Before Saul," "The Scribe," "A Son of the Ancient People," and "Old Jewish Sage" (etching).

Israels is an aquarellist and etcher of great talent. Through his efforts painting has received a new impetus in Holland, where a modern Dutch school of painting has arisen. He now resides at The Hague, and recently has become corresponding member of the Institut de France.

Bibliography: Seybert, *Künstler Lexikon*; *Meyers Konversations-Lexikon*; Champlin, *Cyclopedia of Painters and Painting*; *Nouveau Larousse Illustré*; *Jüdische Künstler*, Berlin, 1903.

S. C. H. I.

ISSA. See Jose.

ISSACHAR (יששכר).—**1. Biblical Data:** Ninth son of Jacob and fifth of Leah, born a considerable length of time after her other children (Gen. xxx. 17, 18; comp. xxix. 35). This name belongs to that class of words which, according to Masoretic printing, are not read as they are written, the second ש being ignored. The meaning of the name is either "there is a reward" ("yesh sakar") or, according to Wellhausen ("Text der Bücher Samuels," p. 95), "a man of hire" ("ish sakar"). In Gen. xxx. 18 (Hebr.) the former explanation is plainly indicated: "God has given me my reward, because I have given my maiden to my husband." Still there is in verse 16 an allusion to the latter explanation: "For I have surely hired thee with my son's mandrakes." Ball ("S. B. O. T.," "Genesis," on Gen. xxx. 18) interprets the name as "Sokar's man," that is, "man of the Egyptian god Sokar." Issachar had four sons, who founded the four chief families of the tribe (Gen. xlvi. 13; Num. xxvi. 23, 24; I Chron. vii. 1). Jacob in blessing his children before his death compared Issachar to a strong or bony ass (Gen. xlix. 14). This expression is a prophecy referring to the tribe of Issachar.

E. G. H. M. Sel.

——**In Rabbinical Literature:** Issachar was one of the five brothers whom Joseph presented to Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3). In the wars between Jacob's sons and the Canaanites, in which, according to the legend, the other sons achieved astonishing exploits, Issachar took but a feeble part. He is mentioned as having remained beneath the walls of Sarṭa and Gaash, two strongly fortified cities, and at a given opportunity as having opened their gates ("Sefer ha-Yashar," section "Wayishlaḥ," ed. Leghorn, 1870, pp. 60b, 63a). He married Aridah, the younger daughter of Jobab, the son of Joktan (*ib.* section "Wayesheb," p. 75a). At Jacob's funeral Issachar was one of the three who were placed to the east in carrying the bier (*ib.* section "Wayeḥi"; comp. Gen. R. c. 2). Issachar's name was engraved in the sapphire of the high priest's breastplate (Ex. R. xxxviii. 11). Issachar was born on the fourth day of the fifth month (Ab) and died at the age of 122 (Midrash Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxiii.).

2. A Levite, seventh son of Obed-edom (I Chron. xxvi. 5).

S. S. M. Sel.

ISSACHAR, TRIBE OF.—Biblical Data: A tribe of Israel, descended from Issachar. The numbers accredited to Issachar are: 54,400 in Num. i. 29; 64,300 in Num. xxvi. 25; and 145,600 in I Chron. vii. 1–5. The territory occupied by the tribe was the fourth lot specified in Josh. xix. 17–23, immediately north of the half-tribe of Manasseh, west of the Jordan, and south of Zebulun and Naphtali; and it probably extended from the Jordan on the east to the Mediterranean Sea (comp. Deut. xxxiii. 18) on the west. It embraced sixteen cities and the fertile plain of Esdraelon.

The first important event in which Issachar figures is the battle of Deborah and Barak with Sisera in the plain of Esdraelon. In Judges v. 15 (R. V.) it is said: "And the princes of Issachar were with Deborah; as was Issachar, so was Barak." It may be, though it is by no means certain, that both Deborah and Barak belonged to this tribe, in whose territory the battle was fought and won.

The judge Tola, son of Puah, son of Dodo, was also a man of Issachar (Judges x. 1). Jehoshaphat, son of Paruah, was one of Solomon's commissary officials (I Kings iv. 17). The second dynasty of the Northern Kingdom belonged to Issachar: "And Baasha, the son of Ahijah, of the house of Issachar," slew Nadab, son of Jeroboam I., and reigned in his stead (I Kings xv. 27–28). There are no other specific references to descendants of Issachar who occupied prominent places in Israel's history; but, according to the genealogical tables of the chronicler, some further importance is attached to the tribe.

E. G. H. I. M. P.

——**In Rabbinical Literature:** The tribe of Issachar is particularly represented as one which consisted mostly of scholars, to which there is said to be an allusion in I Chron. xii. 32. According to Raba, there was not to be found a Jewish student that was not a descendant either of Levi or of Issachar (Yoma 26a). The passage of Jacob's blessing referring to Issachar (Gen. xlix. 14–15) is interpreted as an allusion to the study of the Law, with which the people of that tribe occupied themselves (Gen. R. xcviii. 17; comp. also pseudo-Jonathan and Rashi *ad loc.*). The tribe of Issachar is also said to have been most influential in making proselytes (Gen. R. xcviii. 12; comp. Sifre, Deut. 364).

Although Issachar was the ninth son of Jacob, yet the prince of his tribe was the second to bring the offering for the dedication of the altar (Num. vii. 18–23), because the tribe was well versed in the Law (Gen. R. lxxii. 4). The Midrash finds in the details of the offering various allusions to the Torah (Num. R. xiii. 15). The tribe of Issachar advised the others to bring six covered wagons and twelve oxen (Num. vii. 3) on which to load the parts of the Tabernacle (Num. R. xii. 19). The 200 chiefs of Issachar (I Chron. xii. 32) were leaders of the Sanhedrin, whose decisions were implicitly accepted by their brethren (Gen. R. lxxii. 5, xcviii. 17). The wise men consulted by Ahasuerus (Esth. i. 13) were people of Issachar (Esth. R. iv.). The tribe is also represented as having been rich (comp. Targ. Onḳ. to Gen. xlix. 14); and its members figure as persons who united wealth and learning (B. Ḳ. 17a). It was because they studied the Torah under favorable conditions that they produced only 200 chiefs of the Sanhedrin, while the people of Naphtali, who studied it under difficulties, produced 1,000 (Cant. R. viii. 14).

S. S. M. SEL.

ISSACHAR BÄR B. TANḤUM: Russian rabbi; born (in Grodno ?) 1779; died at Wilna July 31, 1855. He became one of the "more ẓedeḳ" ("dayyanim") of Wilna in 1819, and held that position till his death. He made a special study of the religious usages of Elijah Wilna not practised by others, and incorporated the results in his work "Ma'aseh Rab" (Zolkiev, 1808), of which a second edition, with notes and additions by his son **Mordecai,** was published at Wilna and Grodno in 1832. Another of his sons, **Elijah Perez,** who was also a moreh ẓedeḳ in Wilna, republished that work with additions and an appendix entitled "Minḥat 'Ereb" (Wilna, 1832). Later editions (Warsaw, 1858, and Wilna, 1889) contain various additions and extracts from other books on subjects similar to those treated in the body of the work.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 212, 285-286, Wilna, 1860.

S. S. P. WI.

ISSACHAR DOB BEN JACOB JOSHUA: Rabbi of Podhajce, Galicia; born at Lisko, Galicia, 1712; died in Berlin Oct. 28, 1744. His father was the author of "Pene Yehoshua'," novellæ on the Talmud, and Issachar Dob himself was a pupil of Hirsch, rabbi of Halberstadt. In 1741 he gave his approbation to the printing of Ḥoshen Mishpaṭ with its three commentaries. Three years later he was called to be "rosh yeshibah" of Metz, but while on his way thither he fell sick and died.

Issachar Dob, though comparatively young at the time of his death, was known as an eminent Talmudic scholar. He wrote many responsa, some of which were published in the responsa collection "Ḳiryat Ḥannah" (§§ 41-44) and some in that of Ḥayyim Cohen Rapoport. His son Ẓebi Rosanes inserted others in his "Tesha' Shiṭṭot." Issachar Dob is perhaps identical with the Issachar Dob ben Jacob who wrote annotations to Ezekiel Landau's "Dagul me-Rebabah."

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 125; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 118.

S. S. M. SEL.

ISSACHAR BEN ISSACHAR COHEN GERSONI: Bohemian printer and author; lived in Prague in the seventeenth and eighteenth centuries. In 1691 he was employed at Fürth on the "Sefer Me'irat 'Enayim." He afterward went to Prague, where he worked for different printers. Issachar wrote "'Ippush Lid fun Prag" (Prague, 1714), a description in Judæo-German verse of the plague which ravaged Prague in 1713-14.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1060, 2899.

S. M. SEL.

ISSERLEIN (ISSERLIN), ISRAEL BEN PETHAHIAH ASHKENAZI: The foremost Talmudic authority of Germany in the first half of the fifteenth century; born in the last decade of the fourteenth century, probably at Ratisbon; died at Neustadt, near Vienna, 1460. Isserlein belonged to an old family of scholars: his great-grandfather on his father's side was Israel of Krems, author of the "Haggahot Asheri"; and his maternal uncle was the martyr Aaron Blumlein. The latter was Isserlein's principal teacher, Isserlein, after his father's death at Ratisbon, having accompanied his mother to Neustadt, where Aaron Blumlein conducted a yeshibah. Isserlein also studied with a certain Nathan, who is likewise known as an eminent Talmudist. In consequence of the persecution of the Jews at Neustadt, of which his mother and uncle were victims (March 12, 1421), Isserlein seems to have left Austria and gone to Italy; later he settled at Marburg, Styria, wherefore he is often called "Israel of Marburg." After a lengthy sojourn in that city he returned (before 1445) to Neustadt, where he remained until his death.

His Activity at Neustadt.

Neustadt owed its reputation of being the foremost seat of Jewish scholarship in Austria in no small degree to Isserlein's activity. Hundreds of eager students went there in order to sit at the feet of the great rabbi; and his opinions on difficult or doubtful questions of religious or civil law were sought far and wide. His chief service as a teacher of the Talmud and of rabbinical literature was his endeavor to revive the study of the original sources. In the century preceding him Talmudic lore in Germany had declined to such an extent that even the so-called scholars gave their attention almost exclusively to the codices of the Law, neglecting the study of the Talmud and of the old authorities. Isserlein's efforts brought him into frequent conflict with the older rabbis. Thus he took the part of two young Talmudists who desired to open a school in Neustadt but were opposed by Meisterlein, the representative of the old school, because he did not favor the study of the RISHONIM, whose teachings, he said, had only a theoretic value.

Isserlein cared little for the opinions of the later codifiers, or even for the authority of the Ṭurim, as against the decisions of the Geonim. He was exceedingly modest, however, and, although recognized as a great Talmudist, would not allow himself to be addressed as "Morenu" when called to the reading of the Torah. He was also remarkably obliging: although subject to the gout and troubled with an affection of the eyes, he insisted, even when sick, on dictating responsa to the many questions addressed to him.

His Works.

The following two works by Isserlein have been printed: (1) "Terumat ha-Deshen" (Venice, 1519), consisting of 354 (a number corresponding to the numerical value of דשן and to the days of the lunar year) decisions in the form of responsa on synagogal, ritual, and legal subjects; and (2) "Pesaḳim u-Ketabim," containing 267 responsa, of which nearly one-third deal with the various rules regarding the marriage laws. The first work was edited by Isserlein himself; the material for the second was collected and edited after his death by one of his pupils. Many of his responsa are found also in the responsa collections of MaHaRiSh, Israel Bruna, and Jacob Weil; and others are still in manuscript. The manuscript of his supercommentary to Rashi's commentary on the Pentateuch is still extant, while his "She'arim," on things permitted and those prohibited, which Moses Isserles used, has been preserved in fragments only; extracts from it are included in the Basel edition of the "Sha'are Dura" (1547). A "Seder ha-Geṭ" by Isserlein, which is mentioned by some authorities, is perhaps the basis of the form of divorce given in Moses Minz's responsum No. 123. Three of Isserlein's liturgic pieces show him to have been a man of much talent, but not a poet.

Isserlein's responsa were highly important for the religious life of the German-Polish Jews. What Joseph Caro neglected in the Shulḥan 'Aruk, Moses Isserles supplied in his notes; and Isserles often cites opinions of Isserlein's to which Caro had paid little attention. Even Solomon Luria, who as a rule was very independent in his views, considered Isserlein's opinions as authoritative. He said: "Do not deviate from his words; for he was great and eminent" ("Yam shel Shelomoh" to Giṭ. iv. 24).

As a Legal Authority.

It is difficult to characterize Isserlein's standpoint in his many decisions, which cover almost the entire religious and social life. He was, on the whole, inclined to a rigorous interpretation of the Law, excepting in the case of an 'Agunah; he always endeavored to facilitate the woman's remarriage. His severe views were due chiefly to his own asceticism; for, being himself accustomed to self-denial, he saw no special hardship in a decision that curtailed any of the joys of life. He spoke very bitterly, however, against those who out of mere professional envy, and in order that the views of others might not prevail, placed a stricter interpretation on the laws. Isserlein was opposed to severe punishments, and decided that the way ought to be made easy for the return of a penitent to Judaism, and that he should not be discouraged by the necessity of a too rigorous atonement; for he maintained that a return to Judaism involved a denial of three kinds of pleasure, and entailed a large amount of suffering which should be counted to the credit of the penitent.

In many cases Isserlein's decisions are true reflections of German Talmudism in the fifteenth century, with all its strong and its weak points. Thus he could hardly make up his mind to observe the comet in 1456, because, according to the opinion of an old codifier, star-gazing was one of the practises of magic forbidden in the Bible. Nevertheless he permitted a sick person to consult a magician, if the latter did not belong in the category of the magicians forbidden in the Pentateuch.

Isserlein's works are most valuable for the study of Jewish history in the Middle Ages on account of the rich material they contain regarding the civilization of that period.

Isserlein is a pet name for Israel.

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S. S. L. G.

ISSERLES, MOSES BEN ISRAEL (ReMA): Polish rabbi, code annotator, and philosopher; born at Cracow about 1520; died there May 1, 1572. His father was a rich and prominent Talmudist, and it may be concluded from the terms "ha-ḳaẓin" and "ha-parnes," which his son applies to him (preface to "Meḥir Yayin"), that he was the chief of the community. Isserles studied in his native city, and then under Shalom Shekna, rabbi of Lublin, whose son-in-law he became. Among his fellow pupils were his relative Solomon Luria (MaHaRShaL), and Ḥayyim b. Bezaleel, who later was his opponent. Isserles returned to Cracow about 1550, when he established a large yeshibah and, being a wealthy man, supported his pupils at his own cost. Three years later he was ordained rabbi and was named one of the three dayyanim to form the rabbinate of Cracow, which community had as yet no chief rabbi ("ab bet din"). In 1556, when the plague ravaged Cracow, Isserles went to Szydlowiec, where he wrote his "Meḥir Yayin."

While still young Isserles was recognized as an authority in rabbinical matters. As early as 1550 his relative Meïr Katzenellenbogen of Padua, a man of eighty years, had applied to him to use his influence in forbidding the unlawful printing in Poland of the "Mishneh Torah," which was causing Katzenellenbogen heavy loss. Isserles in ten responsa defended the interests of the aged rabbi of Padua. He also corresponded with many other rabbis, among them Joseph Caro, who answered him in a very considerate manner.

Relations with Solomon Luria.

A close friendship existed between Isserles and his relative Luria, though, as will be seen, they differed later on various matters (Isserles, Responsa, No. 6). In many respects their aims were similar: both aimed at the truth in their decisions, both worked for the furtherance of Talmudic literature, and both ascribed great importance to customs ("minhagim"). In certain other matters, however, there was great opposition between the two friends, especially in their attitude toward philosophy. Luria was the adversary of philosophy; Isserles, its warm defender, declaring openly that the aim of man is to search for the cause and the meaning of things ("Torat ha-'Olah," III., ch. vii.). Isserles accordingly devoted a part of his time to philosophy. When Luria reproached him for having based his decisions on Aristotle's teachings, he replied that he followed Maimonides, and that he studied Greek philosophy only from the "Moreh"; further, that he pursued his philosophical studies on Sabbaths and holy days only, when people generally took walks, and that it was better to occupy oneself with philosophy than to err through Cabala (Isserles, Responsa, No. 7). The fact that Isserles studied the "Moreh" on Sabbaths and holy days—on which days the reading of profane literature was particularly forbidden—shows how much he appreciated philosophy in general and Maimonides in particular.

Isserles also occupied himself with the secular sciences; and whereas Caro says that a man must devote all his time to the study of the Torah and the Talmud, Isserles decides that one may now and then occupy himself with the secular sciences provided he is not led into heresy through studying them (Shulḥan 'Aruk, Yoreh De'ah, 246, 4). He himself had an extensive knowledge of astronomy and a great liking for history. It was Isserles who induced his pupil David Gans to write the historical work "Ẓemaḥ Dawid." Isserles was opposed to "pilpul" (Responsa, No. 78); and he taught his pupils how to interpret the Talmud in a simple way (*ib.* No. 38).

Connection with Council of Four Lands.

Some of his responsa are written in an elevated style of versified prose, as are his prefaces, though, as he himself declared, he had never studied Hebrew grammar (*ib.* No. 7). Isserles was also an excellent scribe, and in the scroll of the Pentateuch which he wrote and which is preserved in the synagogue—originally his house, which he gave to the community for a place of worship—there are fourteen readings different from those in other scrolls (see "Ha-Maggid," i. 54, ii. 16). Isserles was prominent in the Council of Four Lands, which was established in his time. A quarrel having broken out among the rabbis, he launched an anathema against those who were desirous of continuing the agitation and would not await the decision of the rabbinical congress at the fair of Lublin (Responsa, Nos. 63, 64).

Owing to the fact that he was one of the founders of rabbinic learning in Poland and Germany, and was recognized as the authority not only in rabbinic law but also in Cabala, philosophy, and the secular sciences, legends attached themselves to him. Many curious stories are told of the number of years he lived, of the number of works he wrote, etc. (comp. Azulai, "Shem ha-Gedolim," i., *s.v.* "Mosheh Isserles"). Even at the present day the Polish Jews consider him a saint, and on the anniversary of his death large numbers make a pilgrimage to his tomb at Cracow ("Ha-Maggid," 1903, No. 18). In the epitaph on Isserles' tombstone occurs the following: "From Moses [Maimonides] to Moses [Isserles] there was none like Moses" (comp. Deut. xxxiv. 10). This is an exaggeration, but there is a resemblance between the two, as both were halakists, and both devoted a large part of their time to philosophy.

Isserles and Caro.

Isserles' writings may be divided into two classes of works: (1) halakic, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim. Like Caro, he wrote a commentary to the Arba' Ṭurim, entitled "Darke Mosheh," of which two parts were printed (i., Fürth, 1760; ii., Sulzbach, 1692). An abridgment of this work, entitled "Ḳiẓẓur Darke Mosheh," was published with the text in Venice, 1593. This commentary contains a severe criticism of the "Bet Yosef." It is also the source of Isserles' other work, "Mappah," which is both a criticism of and a supplement to Caro's Shulḥan 'Aruk. Isserles saw that Caro's "table" was not sufficiently "prepared"; for Caro as a Sephardi had neglected the Ashkenazic minhagim. He therefore provided the Shulḥan 'Aruk (= "Prepared Table") with a "Mappah" (= "Table-Cloth"), consisting of notes ("haggahot") inserted in Caro's text. These notes first appeared in the Cracow edition of the Shulḥan 'Aruk (1571), in Rashi type to distinguish them from the text of Caro.

The authorities receiving special attention in the "Darke Mosheh" and "Mappah" are the Aḥaronim and, more particularly, the minhagim, to which Isserles attached great importance. The importance of the minhag had already been pointed out by Solomon Luria, who declared that the minhag outweighed the Law ("Yam shel Shelomoh" to B. Ḳ. x. 42). Isserles went still further: he established the minhag in several cases as the standard authority. "The minhag is the Law," he said ("Darke Mosheh" on Ṭur Yoreh De'ah, 116). "One must not act contrary to the minhag" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 619, 1). Still, even in establishing the minhag as an authority, he did not do so indiscriminately, because he made a distinction among minhagim. Where the minhag seemed to him absurd, he declared it to be unacceptable (Shulḥan 'Aruk, Yoreh De'ah, 160, 18). It must be added that when Ashkenazim now speak of the Shulḥan 'Aruk they understand by it both Caro's text and Isserles' notes, and that when there is a conflict between the two, Isserles is taken as the authority.

Liberal Tendencies.

As to Isserles' system, it may be said that he was more inclined toward restrictive decisions ("maḥmir"), especially in his rulings concerning kasher food (see, for instance, Shulḥan 'Aruk, Yoreh De'ah, 35, 5; 107, 2 *et passim*). But he has been judged too severely by modern Maskilim, who have accused him of making arbitrary restrictions, of inventing customs, and of causing heavy pecuniary losses by his reliance on the minhagim (P. Smolenskin, "'Am 'Olam," ch. xiii.). These accusations are unjustified, because Isserles was consistent in principle, inasmuch as he regarded the minhag as the norm for the practise on both the liberal and the restrictive sides. Throughout his "Darke Mosheh," "Mappah," and responsa occur many liberal decisions of his which are based on the minhag, but are contrary to the decisions of other casuists ("posekim"), including Solomon Luria. In general he adapted his decisions to the spirit of the time in which he lived; and he gave a liberal decision when he saw that a restrictive one would prove burdensome ("She'elot u-Teshubot ReMA," No. 50).

Isserles touches also, in his halakic decisions, on the question of the superiority of the Hebrew language and the sacred characters. He allows one to read on Saturdays non-religious works if written in Hebrew (Shulḥan 'Aruk, Oraḥ Ḥayyim, 307, 16). The Targumim have the same sacred character as the Hebrew ("Darke Mosheh" on Ṭur Eben ha-'Ezer, 126). The square characters are sacred because the scroll of the Law is written in them; and he forbade the writing of non-religious works in such characters (Shulḥan 'Aruk, Yoreh De'ah, 284, 2).

His other halakic works are:

"Torat Ḥaṭṭat," also called "Issur we-Hetter" (Cracow, n.d.), a treatise on what is lawful and unlawful, arranged according to the "Sha'are Dura" of Isaac of Düren, and written before the "Mappah." Later Isserles added notes to this work (*ib.* 159 1). Eliezer ben Joshua of Shebrszyn and Jacob Rzeszower (Reischer) wrote commentaries on the "Torat Ḥaṭṭat": that of the former was entitled "Dammeseḳ Eli'ezer"; that of the latter, "Minḥat Ya'aḳob." The work was severely criticized by Ḥayyim b. Bezaleel in his "Wikkuaḥ Mayim Ḥayyim" and by Yom-Ṭob Lipmann Heller in his "Torat ha-Asham."

"She'elot u-Teshubot ReMA" (*ib.* 1640), a collection of 132 responsa, many of which were addressed to him by other rabbis. In these responsa Isserles sometimes criticizes Solomon Luria, Shalom Shekna (his own master; see Responsa, No. 30), Mordecai b. Hillel (*ib.* No. 100), and others.

"Haggahot" (Prague, 1604), notes to Jacob Weil's "Sheḥiṭot u-Bediḳot."

Notes on Mordecai b. Hillel (Isserles, Responsa, No. 38).

Philosophical Works.

His works of a philosophical character are "Meḥir Yayin" (Cremona, 1559) and "Torat ha-'Olah" (3 vols., Prague, 1659). The former is a philosophical work in which he treats the Book of Esther as an allegory of human life. The "Torat ha-'Olah" is a philosophical explanation of the Temple, its equipment, and its sacrifices. In the description of the Temple, Isserles follows Maimonides' "Yad," Bet ha-Beḥirah, even in those cases where Maimonides is in conflict with the Talmud ("Torat ha-'Olah," I., ch. ii.). According to Isserles, the entire Temple and its appurtenances—their forms, dimensions, and the number of their parts—correspond to things either in divine or in human philosophy. For instance, the seven parts of the Temple (*ib.*) correspond to the so-called seven climates. The women's courtyard and its four chambers correspond to the active intelligence and the four kingdoms, mineral, vegetable, animal, and rational, which receive their form from the active intelligence ("Torat ha-'Olah," I., iv., vi., viii.). He also follows Maimonides in many philosophical points, as, for example, in a belief in the active intelligence, and regards the angels not as concrete bodies, but as creative; every power of God being called "angel" (messenger) because it is an intermediary between the First Cause and the thing caused or created (*ib.* II., xxiv.; III., xvii.; comp. "Moreh," ii. 6).

In many other points, however, he differs widely from Maimonides. He follows Albo in fixing the number of the articles of faith or fundamental principles ("'iḳḳarim") at three; viz., belief (1) in the existence of God, (2) in revelation, and (3) in divine retribution. To Albo's six derived principles Isserles adds three: free will, tradition, and the worship of God alone ("Torat ha-'Olah," I., xvi.). Belief in the creation of the world is in his eyes the most important of the derived principles; and he refutes the seven arguments of the philosophers against it (*ib.* III., xliv., xlv., lxi.). He does not, however, consider it necessary to believe in the end of the world (*ib.* ii. 2)—another point on which he differs from Maimonides (comp. "Moreh," ii. 27).

As Isserles lived at a time when the Cabala predominated, and as he was a contemporary of Isaac Luria, Ḥayyim Vital, and other cabalists, it was natural that he should be influenced by mystical views. Although, as has been already said, he was opposed to the Cabala, he devoted a part of his time to its study. His "Torat ha-'Olah" is full of cabalistic opinions. He appreciated the Zohar, believing it to have been revealed from Mount Sinai; and he rejoiced when he found that his philosophical views were confirmed by it ("Torat ha-'Olah," I., xiii.; II., i.). He occupied himself, too, with the study of Gematria (*ib.* I., xiii.), and believed that a man might perform wonders by means of combinations ("ẓerufim") of holy names (*ib.* III., lxxvii.). But he refutes the cabalists when their opinions do not agree with philosophy. In general, Isserles endeavored to prove that the teaching of true cabalists is the same as that of the philosophers, the only difference being in the language employed (*ib.* III., iv.). Still in halakic matters he decided against the Zohar ("Darke Mosheh" on Ṭur Oraḥ Ḥayyim, 207; *ib.* on Ṭur Yoreh De'ah, 65).

The other works of Isserles are:

Commentary on the Zohar (unpublished).

"Yesode Sifre ha-Ḳabbalah," a treatise on the Cabala, mentioned in "Darke Mosheh" on Ṭur Oraḥ Ḥayyim, 61.

Notes and additions to Zacuto's "Yuḥasin." Cracow, 1580.

Notes to Elijah Mizraḥi's supercommentary on Rashi, a part of which has been published by Joseph Kohen-Ẓedeḳ in "Meged Yeraḥim," ii. Lemberg, 1856.

Notes on the "Moreh Nebukim" and on the commentaries on that work by Shem-Ṭob and Efodi. Published by Kohen-Ẓedeḳ in "Oẓar Ḥokmah," No. 2.

Commentary on the Haggadah of the Talmud, mentioned in "Torat ha-'Olah," I., ch. lxxxiii.

Commentary on Sanhedrin ("Darke Mosheh" on Ṭur Oraḥ Ḥayyim, 486), on Shabbat ("Torat ha-'Olah," I., ch. xix.), and on Sukkot, entitled "Megillat Setarim" (*ib.* I., ch. viii.).

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s. s. M. Sel.

ISSI (ISI, ISSA). See Ise and Jose.

ISTRIA: A small peninsula at the northern end of the Adriatic Sea, having about 320,000 inhabitants, of whom 285 are Jews. Ethnographically it is Italian, although politically it is under Austrian rule. At times it has included the city of Triest, which now forms a province by itself and has a very important Jewish community. In Istria, as in almost the whole of Europe, the Jews conducted banks for lending money, the first of them being opened in 1380 at Capo d'Istria; others were subsequently founded at Isola, Pirano, Rovigno, Pola, and Veglia. The street in which the Jewish bankers and their associates were located was called "Ghetto"; and this name was preserved even after their departure.

The "Capitoli."

The most important of these banks seems to have been that in Pirano, of which the "capitoli" ("capitula Judæorum Pirani"), *i.e.*, agreements between the city of Pirano and the said bankers, approved by the republic of Venice in 1484, are still extant. Under these "capitoli" the city of Pirano was obliged to provide the Jews with sound animals for slaughter according to Hebrew rites, and with a field for a cemetery, and to permit them to invite other "Zudei," including teachers for their sons, to settle in the city. Jews above thirteen years of age were obliged to wear an "O" on their clothing, but not within Venetian domains. Jewesses were exempt from this rule. The Jews did not possess a synagogue, but their religious services were held in a house under the protection of the city. At Isola the bank was conducted by a certain Meïr, who in 1478 left it to his wife Richa.

Family Names Derived from Istria.

In 1634 a "monte di pietà," in opposition to the bank of the Jews, was established at Pirano by the city, and later others were opened elsewhere in Istria. In consequence the Jews disappeared toward the end of the seventeenth century. Most of them then went to Italy, where there still exist Jewish family names derived from Istrian towns, as "Muggia," "Parenzo," "Coen Pirani," etc. Others settled at Triest, where their gifts to the synagogue are still remembered in the Yom Kippur service. At Muggia, a little Istrian town on the gulf of the same name, opposite Triest, there is an inscription on the town hall recording the expulsion of the Jews in 1532.

Asher Lämmlein.

Istria was the field of operations of the pseudo-Messiah Asher Lämmlein about 1502.

Most of the 285 Jews in Istria in 1900 were engaged in commerce. There were 20 at Rovigno, 14 at Parenzo, 10 at Capo d'Istria, and 112 at Pola, where a new congregation is now (1903) being organized. The remainder were scattered here and there. The Jews of Pola, for the most part German, are without a synagogue, but since there is a large garrison at the place and many Jews serve in the army or in the navy, the government supports a minister, who is sent from Triest on the high festivals to hold religious services in a room in the navy building, to which all Jews are admitted. There has been recently assigned to them ground for a cemetery.

In accordance with the law of March 4, 1890, the Jews of Istria form part of the Jewish community of Triest.

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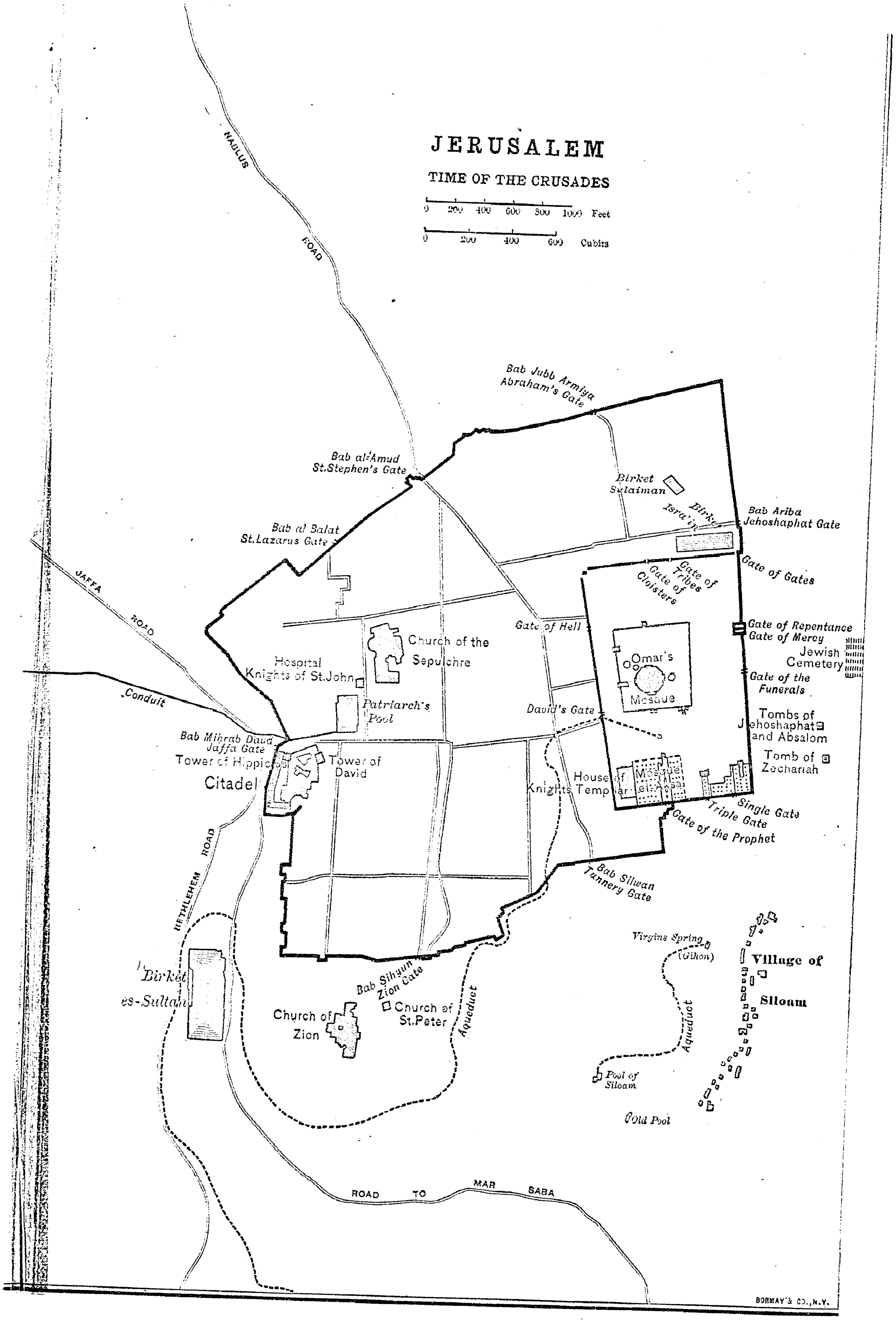

JERUSALEM

TIME OF THE CRUSADES

0 200 400 600 800 1000 Feet
0 200 400 600 Cubits
NABLUS ROAD
JAFFA ROAD
Conduit
Bab Jubb Armiya
Abraham's Gate
Bab al-Amud
St.Stephen's Gate
Bab al Balat
St.Lazarus Gate
Birket Sulaiman
Birket Isra'in
Bab Ariba
Jehoshaphat Gate
Gate of Gates
Gate of the Tribes
Gate of Cloisters
Gate of Hell
Gate of Repentance
Gate of Mercy
Jewish Cemetery
Omar's Mosque
Gate of the Funerals
Church of the Sepulchre
Hospital Knights of St.John
Patriarch's Pool
David's Gate
Tombs of Jehoshaphat and Absalom
Tomb of Zechariah
Bab Mihrab Daud
Jaffa Gate
Tower of Hippicus
Citadel
Tower of David
House of Knights Templar
Mosque el-Aksa
Single Gate
Triple Gate
Gate of the Prophet
Bab Silwan
Tannery Gate
BETHLEHEM ROAD
Birket es-Sultan
Bab Sihyun
Zion Gate
Church of Zion
Church of St.Peter
Aqueduct
Virgins Spring
(Gihon)
Village of Siloam
Pool of Siloam
Old Pool
ROAD TO MAR SABA
BORMAY & CO.,N.Y.

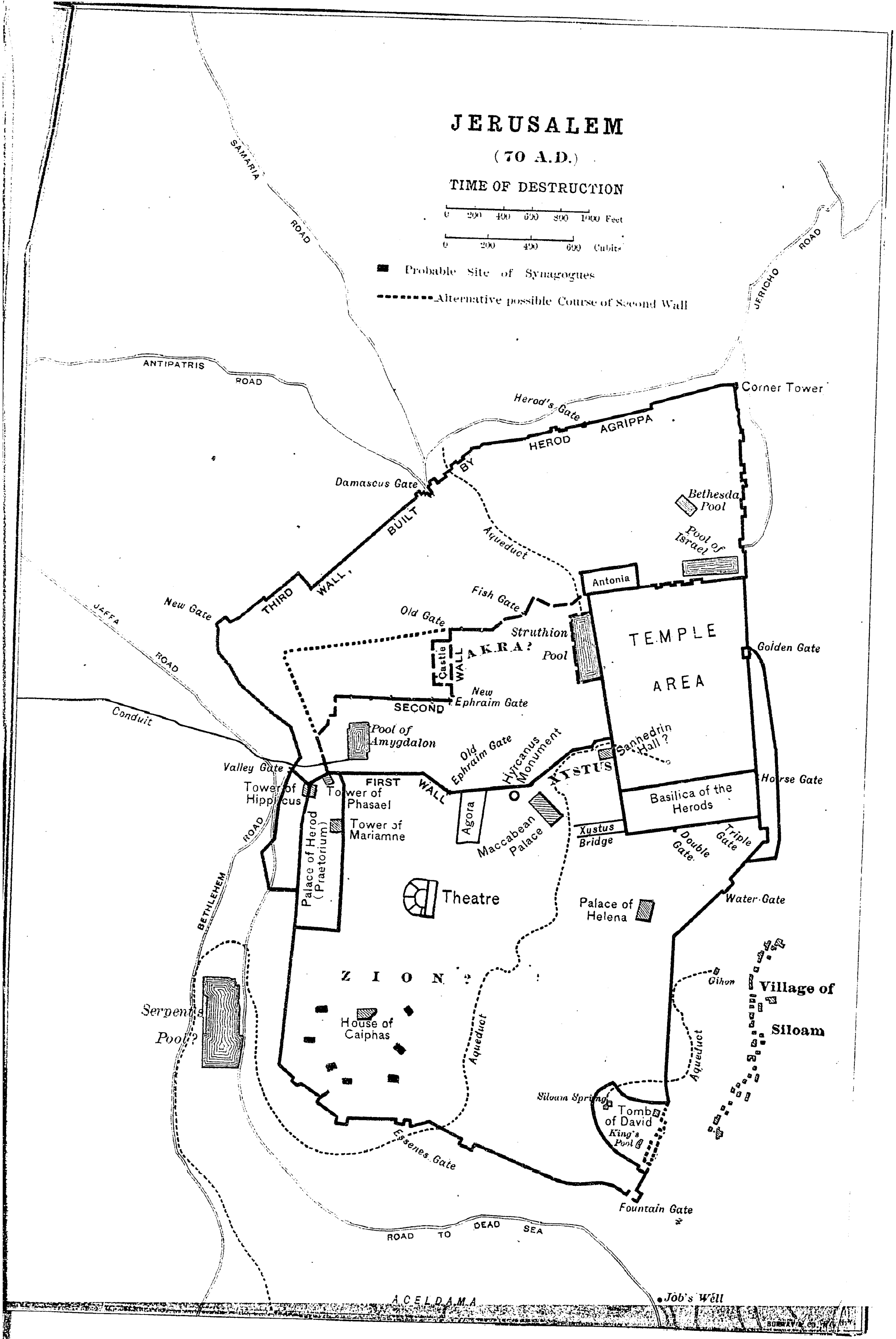
JERUSALEM
(70 A.D.)
TIME OF DESTRUCTION
0 200 400 600 800 1000 Feet
0 200 400 600 Cubits
Probable Site of Synagogues
Alternative possible Course of Second Wall
SAMARIA ROAD
JERICHO ROAD
ANTIPATRIS ROAD
JAFFA ROAD
BETHLEHEM ROAD
ROAD TO DEAD SEA
Conduit
Corner Tower
Herod's Gate
THIRD WALL, BUILT BY HEROD AGRIPPA
Damascus Gate
New Gate
Bethesda Pool
Pool of Israel
Aqueduct
Antonia
Fish Gate
Old Gate
Struthion Pool
TEMPLE AREA
Golden Gate
Castle
WALL
AKRA?
New Ephraim Gate
SECOND
Pool of Amygdalon
Old Ephraim Gate
Hyrcanus Monument
Sanhedrin Hall?
XYSTUS
Valley Gate
FIRST WALL
Tower of Hippicus
Tower of Phasael
Tower of Mariamne
Palace of Herod (Praetorium)
Agora
Maccabean Palace
Xystus Bridge
Basilica of the Herods
Horse Gate
Double Gate
Triple Gate
Theatre
Palace of Helena
Water Gate
ZION?
House of Caiphas
Serpent's Pool?
Gihon
Village of Siloam
Aqueduct
Siloam Spring
Tomb of David
King's Pool
Essenes Gate
Fountain Gate
ACELDAMA
Job's Well

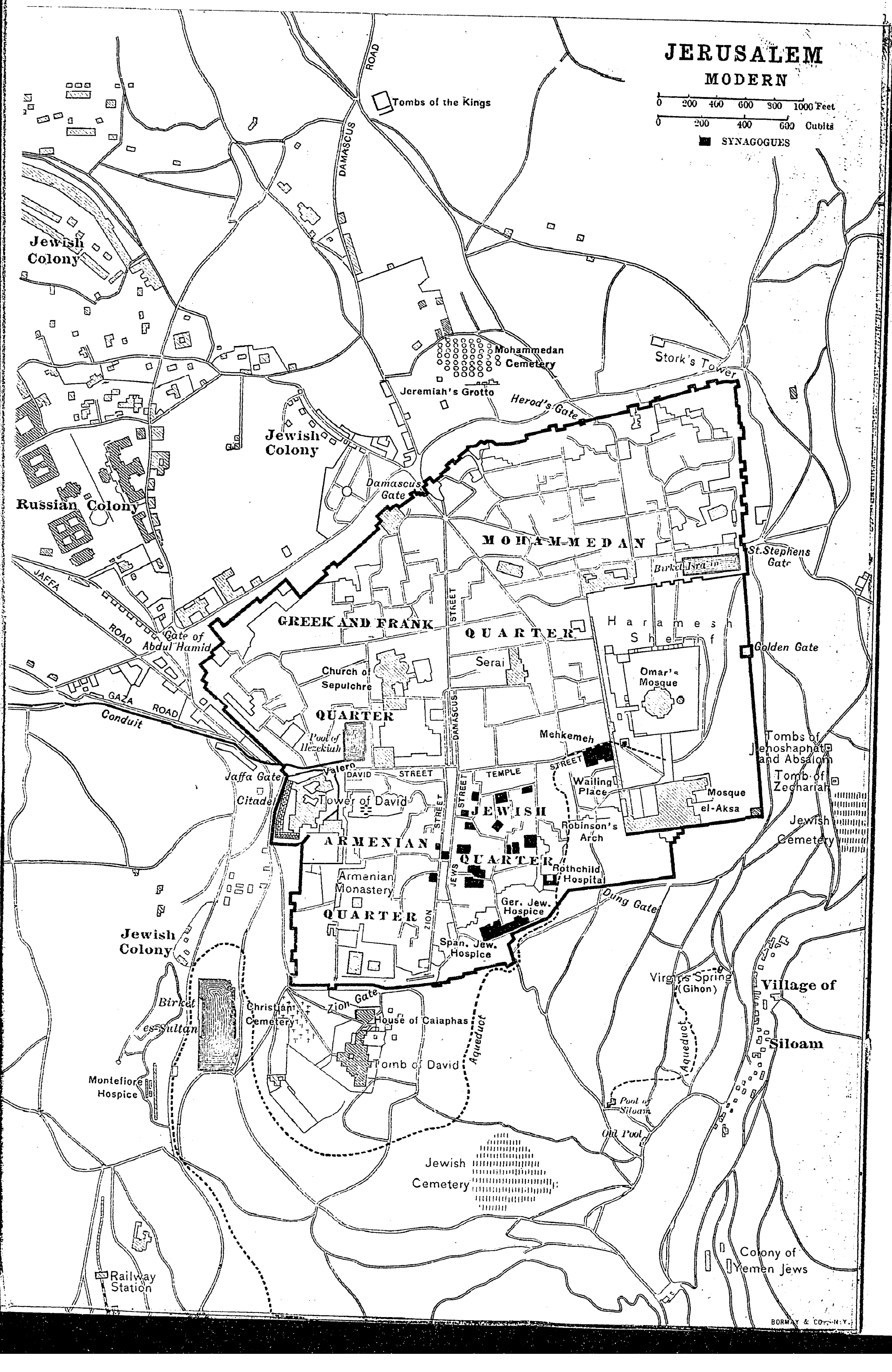
JERUSALEM
MODERN
0 200 400 600 800 1000 Feet
0 200 400 600 Cubits
▪ SYNAGOGUES
DAMASCUS ROAD
Tombs of the Kings
Jewish Colony
Mohammedan Cemetery
Jeremiah's Grotto
Herod's Gate
Stork's Tower
Jewish Colony
Russian Colony
Damascus Gate
MOHAMMEDAN
St. Stephens Gate
Birket Israin
JAFFA ROAD
Gate of Abdul Hamid
GREEK AND FRANK
QUARTER
STREET
Haram esh Sherif
Golden Gate
GAZA ROAD
Conduit
Church of Sepulchre
Serai
Omar's Mosque
QUARTER
DAMASCUS
Pool of Hezekiah
Mehkemeh
Tombs of Jehoshaphat and Absalom
Jaffa Gate
Valero
DAVID STREET
TEMPLE STREET
Tomb of Zechariah
Citadel
Tower of David
Wailing Place
Mosque el-Aksa
JEWISH
Jewish Cemetery
ARMENIAN
Robinson's Arch
JEWS STREET
QUARTER
Rothchild Hospital
Armenian Monastery
Ger. Jew. Hospice
Dung Gate
QUARTER
ZION
Jewish Colony
Span. Jew. Hospice
Virgins Spring (Gihon)
Village of Siloam
Birket es-Sultan
Christian Cemetery
Zion Gate
House of Caiaphas
Aqueduct
Aqueduct
Tomb of David
Montefiore Hospice
Pool of Siloam
Old Pool
Jewish Cemetery
Colony of Yemen Jews
Railway Station
BORMAY & CO., N.Y.

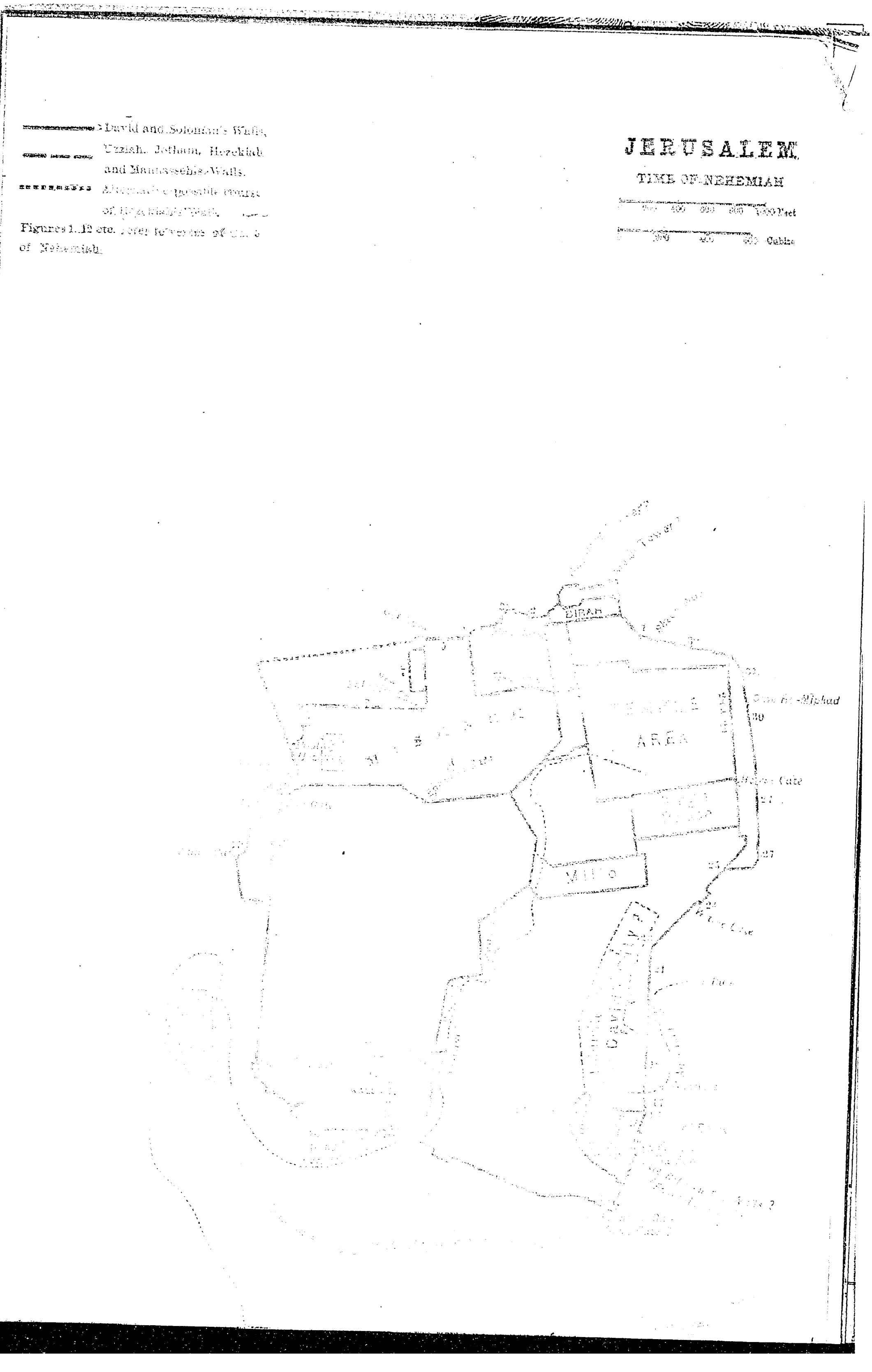

JERUSALEM,

TIME OF NEHEMIAH

David and Solomon's Walls,
Uzziah, Jotham, Hezekiah and Manasseh's Walls.
Alternative possible course of Hezekiah's Wall.
Figures 1..12 etc. refer to verses of ch. 3 of Nehemiah.
200 400 600 800 1000 Feet
200 400 600 Cubits
BIRAH
TEMPLE AREA
MILLO
Gate Miphkad
30
Horse Gate
27
Water Gate
CITY OF DAVID

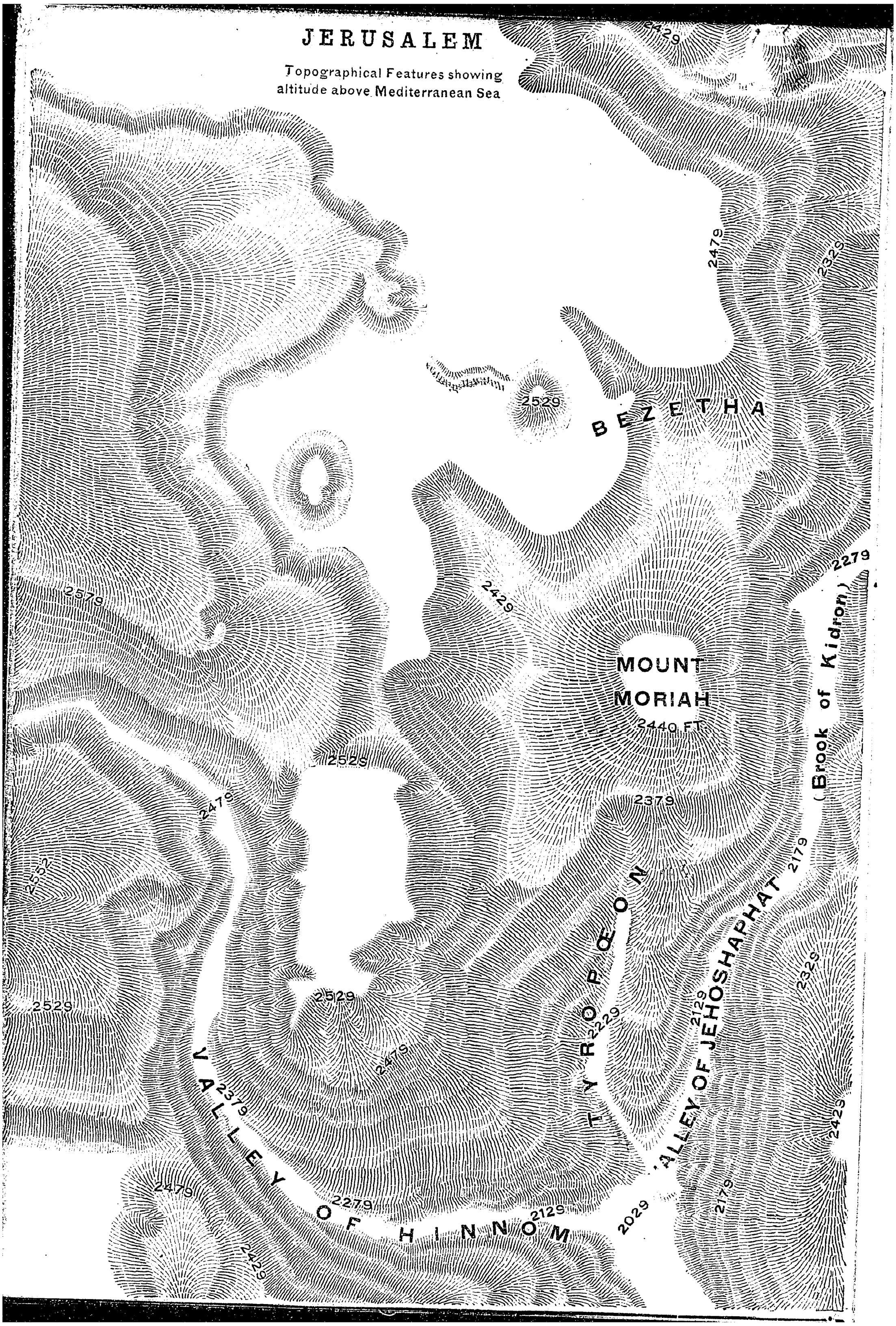

JERUSALEM

Topographical Features showing altitude above Mediterranean Sea

2429
2479
2329
2529
BEZETHA
2579
2429
2279
(Brook of Kidron)
MOUNT MORIAH
2440 FT.
2529
2479
2379
2552
TYROPŒON
2179
VALLEY OF JEHOSHAPHAT
2129
2229
2329
2529
2529
2479
2429
VALLEY OF HINNOM
2379
2479
2279
2129
2029
2179
2429

7/15

THE
Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב *b*	ז *z*	ל *l*	פּ (*with dagesh*), *p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ (*without dagesh*), *f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע '	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a*	◌ֻ *u*	◌ַ *a*	◌ֱ *e*	וֹ *o*
◌ָ (ḳameẓ ḥatuf) *o*				
◌ֵ *e*	◌ֶ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع '	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a*	◌ِ *i*	◌ُ *u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

---

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al,* no account being taken of the assimilation of the *l* to the following letter; *e.g., Abu al-Salt,* not *Abu-l-Salt; Nafis al-Daulah,* not *Nafis ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g., Risalah dhat al-Kursiyy,* but *Hi'at al-Aflak.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g., 'Amr,* not *'Amru* or *'Amrun; Ya'ḳub,* not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar, Alexander, deciatine, Moscow,* are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.,* Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.,* to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g., Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d', de, da, di, van, von, y, of, ben, ha-, ibn** are arranged under the letter of the name following this word; *e.g.,* de Pomis under *Pomis,* de Barrios under *Barrios,* Jacob d'Illescas under *Illescas.* The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

---

* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi‘a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch.	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
‘Eduy	‘Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
J. Q. R	Jewish Quarterly Review
J. R. A. S	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling. Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)

K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Kil	Kilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T	Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Nega'im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer G. T	Neubauer, Géographie du Talmud
Neubauer, M. J. C	Neubauer, Mediæval Jewish Chronicles
n.p	no place of publication stated
N. T	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eli'ezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib	Revue Biblique
R. E. J	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Politicos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta'an	Ta'anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist.	Natural History of the Bible
Ṭ. Y	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S	Zunz, Gesammelte Schriften
Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G	Zunz, Zur Geschichte und Literatur

CONTRIBUTORS TO VOLUME VII

A............**Cyrus Adler, Ph.D.,** President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. A.........**A. Amar,** Paris, France.

A. Bü.......**Alexander Büchler, Ph.D.,** Rabbi, Keszthely, Hungary.

A. F.........**A. Freimann, Ph.D.,** Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. Fe........**Alfred Feilchenfeld, Ph.D.,** Principal of the Realschule, Fürth, Bavaria, Germany.

A. F.-G......**A. Frankl-Grün, Ph.D.,** Rabbi, Kremsir, Moravia, Austria.

A. Ga........**Abraham Galante,** Editor of "La Buena Esperanca," Smyrna Asia Minor.

A. Gu........**Adolf Guttman, Ph.D.,** Rabbi, Syracuse, N. Y.

A. H.........**Abraham de Harkavy,** Librarian of the Hebrew Department of the Imperial Public Library, St. Petersburg, Russia.

A. H. R.... **A. H. Rosenberg,** New York City.

A. K........**A. Kaminka, Ph.D.,** Rabbi; Secretary of the Israelitische Allianz zu Wien, Vienna, Austria.

A. Kai.......**Alois Kaiser,** Cantor, Temple Oheb Shalom, Baltimore, Md.

A. Ki........**Alexander Kisch, Ph.D.,** Rabbi, Prague, Bohemia, Austria.

A. Ku........**A. Kurrein, Ph.D.,** Rabbi, Teplitz, Bohemia, Austria.

A. M. F.....**Albert M. Friedenberg, B.S., LL.B.,** Counselor at Law; Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. P..........**A. Porter,** Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........**A. Peiginsky, Ph.D.,** New York City.

A. R.... ....**A. Rhine,** Rabbi, Hot Springs, Ark.

A. S. W......**A. S. Waldstein, B. A.,** New York City.

B. B..........**Benuel H. Brumberg,** Contributor to "National Cyclopedia of American Biography," New York City.

B. Ei..... .. **Benzion Eisenstadt,** New York City.

B. Fr........**B. Friedberg,** Frankfort-on-the-Main, Germany.

B. L..........**Benno Lewinson,** Counselor at Law, New York City.

B. P..........**Bernhard Pick, Ph.D., D.D.,** Formerly Pastor of St. John's Lutheran Church, Albany, N. Y.; New York City.

B. T..........**Blanche Tausik,** New York City.

B. Te.........**Bernhard Templer, Ph.D.,** Rabbi, Vienna, Austria.

B. Z..........**Bernhard Ziemlich, Ph.D.,** Rabbi, Nuremberg, Germany.

C. C. T.......**Charles C. Torrey, Ph.D.,** Professor of Semitic Languages, Yale University, New Haven, Conn.

C. I. de S....**Clarence I. de Sola,** President of the Federation of Canadian Zionists, Montreal, Canada.

C. J. M......**Charles J. Mendelsohn,** Philadelphia, Pa.

C. L..........**Caspar Levias, M.A.,** Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. S.........**Carl Siegfried, Ph.D., LL.D.** (deceased), Late Professor of Theology, University of Jena, Germany.

D............. **Gotthard Deutsch, Ph.D.,** Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. Ba........**David Bachrach,** Baltimore, Md.

D. G..........**Baron David von Günzburg,** St. Petersburg, Russia.

D. P..........**David Philipson, D.D.,** Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. Su........**David Sulzberger,** Philadelphia, Pa.

D. W. A.....**David Werner Amram, LL. B.,** Counselor at Law, Philadelphia, Pa.

E. A.........**Edouard André,** Paris, France.

E. C..........**Executive Committee of the Editorial Board.**

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,** Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy, University of Chicago; Chicago, Ill.

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E. J..........**Emil Jelinek,** Vienna, Austria.

E. L..........**Eude Lolli,** Chief Rabbi; Professor of Hebrew, University of Padua, Italy.

E. Ms...... .**Edgar Mels,** New York City.

E. N..........**Eduard Neumann, Ph.D.,** Chief Rabbi, Nagy-Kanisza, Hungary.

E. N. A......**Elkan N. Adler,** London, England.

E. Schr..... **E. Schreiber, Ph.D.,** Rabbi, Emanu-El Congregation, Chicago, Ill.

E. Sd........**E. Schwarzfeld, LL.D.**,
Secretary of the Jewish Colonization Association, Paris, France.

E. Sl.........**E. Slyper**,
Amsterdam, Holland.

F. C.........**Frank Cramer, B.Sc.**,
New York City.

F. H. V......**Frank H. Vizetelly, F.S.A.**,
Associate Editor of the "Columbian Cyclopedia" and of the STANDARD DICTIONARY; New York City.

F. L. C.....**Francis L. Cohen**,
Principal Rabbi, Sydney, N. S. W., Australia.

F. T. H.....**Frederick T. Haneman, M.D.**,
Brooklyn, N. Y.

G.............**Richard Gottheil, Ph.D.**,
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.

G. A. B......**George A. Barton, Ph.D.**,
Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.

G. A. K......**George Alexander Kohut**,
Formerly Rabbi in Dallas, Texas; Assistant Librarian of the Jewish Theological Seminary of America, New York City.

G. F. M......**George F. Moore, M.A., D.D.**,
Professor of Biblical Literature and the History of Religions, Harvard University, Cambridge, Mass.

G. L..........**Goodman Lipkind, B.A.**,
Rabbi, New York City.

G. Ro........**G. Rosenmann, Ph.D.**,
Vienna, Austria.

H. Ab........**Herman Abramowitz**,
New York City.

H. B.........**H. Brody, Ph.D.**,
Rabbi; Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Nachod, Bohemia, Austria.

H. Ba........**H. Baar**,
Formerly Rabbi in New Orleans; Superintendent, Hebrew Orphan Asylum, New York City.

H. G. E......**H. G. Enelow, D.D.**,
Rabbi, Congregation Adath Israel, Louisville, Ky.

H. Gut.......**H. Guttenstein**,
New York City.

H. Hir.......**Hartwig Hirschfeld, Ph.D.**,
Professor, Jews' College, London, England.

H. Hirs......**H. Hirschenson**,
New York City.

H. M.........**Henry Malter, Ph.D.**,
Assistant Professor, Hebrew Union College, Cincinnati, Ohio.

H. N..........**H. Necarsulmer**,
Counselor at Law, New York City.

H. R.........**Herman Rosenthal**,
Chief of the Slavonic Department, New York Public Library, New York City.

H. S..........**Henrietta Szold**,
Secretary of the Jewish Publication Society of America; New York City.

H. V.........**Hermann Vogelstein, Ph.D.**,
Rabbi, Königsberg, East Prussia, Germany.

I. A..........**Israel Abrahams**,
Reader in Rabbinic, University of Cambridge; Coeditor of "The Jewish Quarterly Review"; Cambridge, England.

I. Be.........**Immanuel Benzinger, Ph.D.**,
Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.

I. Ber........**Israel Berlin**,
Chemist, New York City.

I. Br.........**Isaac Broydé** (*Office Editor*),
Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. E..........**Ismar Elbogen, Ph.D.**,
Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. G. D.......**I. George Dobsevage**,
New York City.

I. L...........**Israel Lévi**,
Rabbi; Professor at the Jewish Theological Seminary, Paris; Editor of "Revue des Etudes Juives"; Paris, France.

I. M. C......**I. M. Casanowicz, Ph.D.**,
United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, B.D., Ph.D., LL.D.**,
Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

I. S...........**I. Schwartz**,
Paris, France.

I. Z...........**Ignaz Ziegler, Ph.D.**,
Rabbi, Carlsbad, Bohemia, Austria.

J..............**Joseph Jacobs, B.A.**,
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. D. E......**J. D. Eisenstein**,
New York City.

J. E. B...... **J. E. Boutelje**,
Amsterdam, Holland.

J. F. M......**J. F. McLaughlin, M.A., B. D.**,
Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.**,
Professor of Oriental Languages, University College, Toronto, Canada.

J. G. L...... **J. G. Lipman, Ph.D.**,
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. de H......**J. de Haas**,
Journalist; Secretary of the Federation of American Zionists, New York City.

J. H. G......**Julius H. Greenstone**,
Rabbi, Philadelphia, Pa.

J. H. H......**Joseph Hermann Hertz**,
Rabbi, Pretoria, South Africa.

J. Hy ....**J. Hyams**,
Bombay, India.

J. Ka........**Jacques Kahn**,
Rabbi, Paris, France.

J. So.........**Joseph Sohn**,
Contributor to "The New International Encyclopedia"; formerly with "The Forum"; New York City.

J. Sto.......**Joseph Stolz, D.D.**,
Rabbi, Chicago, Ill.

J. Stos.......**Joseph Stössel, Ph.D.**,
Rabbi, Stuttgart, Württemberg, Germany.

J. T...........**J. Theodor, Ph.D.**,
Rabbi, Bojanowo, Posen, Germany.

J. V..........**Jacob Voorsanger, D.D.**,
Professor of Semitic Languages and Literature, University of California, Berkeley, Cal.; Rabbi, Congregation Emanu-El, San Francisco, Cal.

J. Z. L.......**J. Z. Lauterbach, Ph.D.**,
New York City.

K.............**Kaufmann Kohler, Ph.D.**,
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

K. B..........**Karl Budde, Ph.D.,**
Professor of Old Testament Exegesis, University of Marburg, Germany.

L. B..........**Ludwig Blau, Ph.D.,**
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó-Szémle"; Budapest, Hungary.

L. Be.........**L. Belleli,**
London, England.

L. E..........**L. Edelstein,**
New York City.

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. Grü......**Lazarus Grünhut,**
Director, Orphan Asylum, Jerusalem, Palestine.

L. La.........**Laura Landau,**
New York City.

L. Le.........**Leo Lewinsohn,**
New York City.

L. M..........**L. Magnes, Ph.D.,**
Rabbi, Brooklyn, N. Y.

L. N. D......**Lewis N. Dembitz, D.H.L.,**
Counselor at Law, Louisville, Ky.

L. V..........**Ludwig Venetianer, Ph.D.,**
Rabbi, Ujpest, Hungary.

L. Wie.......**Leo Wiener,**
Assistant Professor of Slavic Languages, Harvard University, Cambridge, Mass.

L. Y..........**L. Ysaye,**
Vienna, Austria.

M. A..........**M. Abrahams,**
Leeds, England.

M. Ad.......**Michael Adler, B.A.,**
Rabbi, Hammersmith Synagogue; Fellow of Jews' College, London, England.

M. A. M.....**Martin A. Meyer,**
Rabbi, Temple Beth Emeth, Albany, N. Y.

M. Co........**Max Cohen,**
Counselor at Law, New York City.

M. Ei.........**Mathias Eisler, Ph.D.,**
Rabbi, Klausenburg, Hungary.

M. F..........**Michael Friedländer, Ph.D.,**
Principal, Jews' College, London, England.

M. Fr.........**M. Franco,**
Principal, Alliance Israélite Universelle School, Démotica, Rumelia, Turkey.

M. Gar.......**M. Garsson,**
New York City.

M. Go........**Milton Goldsmith,**
Philadelphia, Pa.

M. Gr.........**M. Grunwald, Ph.D.,**
Rabbi, Vienna, Austria.

M. J. K.......**Max J. Kohler, M.A., LL.B.,**
Counselor at Law; Recording Secretary of the American Jewish Historical Society, New York City.

M. K..........**Meyer Kayserling, Ph.D.,**
Rabbi, Budapest, Hungary.

M. L. B.......**Moses Löb Bamberger, Ph.D.,**
Rabbi; Lecturer in Rabbinic, Jewish Seminary, Würzburg, Bavaria, Germany.

M. Lö.........**Max Löhr, Ph.D.,**
Professor of Old Testament Theology and Exegesis, University of Breslau, Germany.

M. Mr........**M. Margel, Ph.D.,**
Rabbi, Pozega, Slavonia, Austria.

M. R..........**Max Rosenthal, M.D.,**
Visiting Physician, German Dispensary, New York City.

M. Sc........**Max Schloessinger, Ph.D.** (*Office Editor*),
Rabbi, New York City.

M. Sel.......**Max Seligsohn** (*Office Editor*),
Doctor of the University of Paris, France; New York City.

M. St..........**Marcus Stieglitz,**
Berlin, Germany.

M. Sta........**M. Stark,**
Rabbi, Königliche Weinberge, near Prague Bohemia, Austria.

M. Su.........**Mayer Sulzberger,**
Philadelphia, Pa.

M. W.........**Max Weisz, Ph.D.,**
Budapest, Hungary.

M. We........**M. Weissberg,**
Stanislaw-Zaremcze, Galicia, Austria.

M. W. L......**Martha Washington Levy, B.A.,**
Contributor to "The New International Encyclopedia," New York City.

M. W. M.....**Mary W. Montgomery, Ph.D.,**
New York City.

M. Z..........**M. Zametkin,**
New York City.

N. P...........**N. Porges, Ph.D.,**
Rabbi, Leipsic, Germany.

N. Sl..........**N. Slouschz,**
Paris, France.

N. T. L.......**N. T. London,**
New York City.

P. B...........**Philipp Bloch, Ph.D.,**
Rabbi, Posen, Germany.

P. Wi.........**Peter Wiernik,**
Journalist, New York City.

R. Gu.........**Raphael Guggenheimer, Ph.D.,**
Rabbi, Kolin, Bohemia, Austria.

R. H. K.......**Rosa H. Knorr,**
New York City.

S..............**Isidore Singer, Ph.D.,**
MANAGING EDITOR, New York City.

S. A. B........**Samuel Augustus Binion, M.D.,**
New York City.

S. Ba..........**Solomon Bamberger,**
Strasburg, Germany.

S. Be..........**Simon Bernfeld,**
Berlin, Germany.

S. E...........**Samuel Ehrenfeld, Ph.D.,**
Prague, Bohemia, Austria.

S. Fr..........**Siegmund Fränkel, Ph.D.,**
Professor of Semitic Philology, University of Breslau, Germany.

S. Fy..........**Siegmund Frey,**
Rabbi, Chicago, Ill.

S. K...........**S. Kahn,**
Rabbi, Nîmes, France.

S. Kr.........**Samuel Krauss, Ph.D.,**
Professor, Normal College, Budapest, Hungary.

S. Le.........**S. Levy, M.A.,**
Rabbi, London, England.

S. Lev........**S. Levene,**
Brooklyn, N. Y.

S. M..........**S. Mendelsohn, Ph.D.,**
Rabbi, Wilmington, N. C.

S. Man.......**S. Mannheimer, B.L.,**
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. Mdl........**S. Mandl, Ph.D.,**
Rabbi, Neutitschin, Moravia, Austria.

S. Mu.........**S. Mühsam, Ph.D.,**
Chief Rabbi, Gratz, Styria, Austria.

S. P...........**Samuel Poznanski, Ph.D.,**
Rabbi, Warsaw, Poland, Russia.

S. Po..........**S. Posner,**
Warsaw, Poland, Russia.

S. S...........**Solomon Schechter, M.A., Litt.D.,**
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa.........**Sigismund Salfeld, Ph.D.,**
Rabbi, Mayence, Hesse, Germany.

S. Se.........**Sigmund Seeligmann,**
Rabbi, Amsterdam, Holland.

T............. **Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew, Harvard University, Cambridge, Mass.

U. C......... **Umberto Cassuto,**
Florence, Italy.

V. C.........**Vittore Castiglioni,**
Chief Rabbi, Rome, Italy.

V. E.........**Victor Rousseau Emanuel,**
Laurel, Md.

V. R.........**Vasili Rosenthal,**
Kremenchug, Russia.

V. Ry........**Victor Ryssel, Ph.D.,**
Professor of Old Testament Exegesis and Semitic Languages, University of Zurich, Switzerland.

W. B.........**W. Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. N........ **Wilhelm Nowack, Ph.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

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THE

JEWISH ENCYCLOPEDIA

ITALY: Kingdom of southern Europe, with a total population of about 32,000,000, in which there are about 34,653 Jews (1901). This country, which the Israelites, punning upon the name, called "I Ṭal Yah" = "the land of the dew of the Lord" (comp. Gen. xxvii. 39), has been prominent in the history of the Jews. This prominence has not been due to the number of Jews in Italy, which has never been particularly large, but rather to the fact that they were not subjected to those continued and cruel persecutions to which they were exposed in other countries; and they may be said to have enjoyed, especially at certain periods, a fair degree of liberty.

Under the Empire.

The first definite appearance of Jews in the history of Italy was that of the embassy sent by Simon Maccabeus to Rome to strengthen the alliance with the Romans against the Syrians. The ambassadors received a cordial welcome from their coreligionists who were already established there, and whose number at the time of the emperor Claudius was comparatively so great that when, for some unknown reason, he was desirous of expelling them, he did not dare to do so. Moreover, when, toward the end of his reign, by reason of trouble provoked by a Christian propagandist, he actually expelled a portion of the Jews, there remained in Rome a fully organized community, presided over by heads called *ἄρχοντες* or *γερουσιάρχοι*. The Jews maintained in Rome several synagogues, whose spiritual head was called *ἀρχισυνάγωγος*; in their cemetery the tombstones bore the symbolic seven-branched candlestick. Even in the time of Tiberius—who pretended to be friendly to the Jews, but really was as hostile to them as Augustus had been—many converts to Judaism were made in Rome. It was when the wife of his friend, the senator Saturninus, became a convert to Judaism, that Tiberius showed his enmity toward the adherents of this faith by publishing, on the advice of his minister Sejanus, an edict commanding all Jews and proselytes who should not have abjured their faith before a fixed date to leave Rome under penalty of perpetual bondage. A large number of young Jews was ordered to fight against the brigands in Sardinia, where the greater part of them lost their lives. This was the first persecution of the Jews in the West. There were other Jewish colonies at that time in southern Italy, in Sicily, and in Sardinia, but they were neither large nor important.

From Rome, where Judaism had many adherents and enjoyed a certain influence even at court, the Jews spread into other parts of Italy; but the greater number of those who came to such parts somewhat later immigrated from other countries. Thus in Sicily there came from Africa to Palermo about 1,500 families, and to Messina about 200 families. To Tuscany Jews came from Spain; to Lombardy, to Piedmont, and to the territory of Genoa, from central Italy. But they were never numerous; only in Milan, Turin, and Genoa were there communities of some importance; and even from these provinces they were frequently expelled and after an interval allowed to reenter. From the Orient, where the Venetian republic had important colonies, many went to Venice, and also to Ancona and Pesaro. From these cities, too, as from Ferrara, they were at times expelled; and, as elsewhere, they were readmitted. There were some Jews in almost every village of the Venetian possessions; at Padua, Verona, Mantua, and Modena there were long-established and important communities. In the Neapolitan realm the greater number of the Jews were settled in Naples, in Capua, and in other large towns along the Adriatic coast, such as Bari, Otranto, Brindisi, Taranto, Benevento, Sulmona, Salerno, and Trani. In the interior there were scarcely any Jews.

After Judea had been declared a Roman province, the procurators sent thither by the Senate became more and more cruel in their treatment of the Jews, and finally incited them to a rebellion which ended in the ruin of the Jewish state under the emperor Titus (70 C.E.). A large number of prisoners and soldiers were transferred to Italy; but naturally the vanquished did not feel disposed to emigrate to the land of their conquerors and oppressors. Titus had a reign of short duration; and his successor, Domitian, treated the Jews cruelly. To him is attributed the intention to execute a decree which he had forced the Senate to approve, and under which, within thirty days after its promulgation, all the Jewish subjects of Rome were to be massacred. The patriarch, with three of the most illustrious tannaim, repaired to Rome in order to prevent the carrying out of this infamous project; soon afterward Domitian died, and his successor, Nerva, showed himself favorable to his Jewish subjects. He remained on the throne but a short time and was succeeded by Trajan, a persistent opponent of the Jews, and in whose wars many thousands of them lost their lives in Babylon, in Egypt, and in Cyprus. Hadrian, in turn, was at first inclined to favor the Jews, and he even granted them permission to rebuild the Temple at Jerusalem (118). This concession he later withdrew, and, indeed, he became one of their most bitter enemies, issuing an edict forbidding them to continue their religious practises.

Influence of Christianity.

A few years later this hostile legislation, which for the most part had never been enforced, was repealed, and the condition of the Jews was for a short time improved. Through the growth and diffusion of Christianity, however, it soon became worse and worse. As the Christians detached themselves from the Jews, the former became the fiercest enemies of the latter. When Constantine, who at the beginning of his reign had advocated liberty of conscience, became a convert to Christianity, he established oppressive laws for the Jews; but these were in turn abolished by Julian the Apostate, who showed his favor toward the Jews to the extent of permitting them to resume their scheme for the reconstruction of the Temple at Jerusalem. This concession was withdrawn under his successor, who, again, was a Christian; and then the oppression grew considerably. Thus periods of persecution were followed by periods of quiescence, until the fall of the Roman empire.

At the time of the foundation of the Ostrogothic rule under Theodoric, there were flourishing communities of Jews in Rome, Milan, Genoa, Palermo, Messina, Agrigentum, and in Sardinia. The popes of the period were not seriously opposed to the Jews; and this accounts for the ardor with which the latter took up arms for the Ostrogoths as against the forces of Justinian—particularly at Naples, where the remarkable defense of the city was maintained almost entirely by Jews. After the failure of the various attempts to make Italy a province of the Byzantine empire, the Jews had to suffer much oppression from the Exarch of Ravenna; but it was not long until the greater part of Italy came into the possession of the Lombards, under whom they lived in peace. Indeed, the Lombards passed no exceptional laws relative to the Jews. Even after the Lombards embraced Catholicism the condition of the Jews was always favorable, because the popes of that time not only did not persecute them, but guaranteed them more or less protection. Pope Gregory the Great treated them with much consideration. Under succeeding popes the condition of the Jews did not grow worse; and the same was the case in the several smaller states into which Italy was divided. Both popes and states were so absorbed in continual external and internal dissensions that the Jews were left in peace. In every individual state of Italy a certain amount of protection was granted to them in order to secure the advantages of their commercial enterprise. The fact that the historians of this period scarcely make mention of the Jews, proves that their condition was tolerable.

There was an expulsion of Jews from Bologna, it is true, in 1172; but they were soon allowed to return. A nephew of Rabbi Nathan ben Jehiel acted as administrator of the property of Alexander III., who showed his amicable feelings toward the Jews at the Lateran Council of 1179, where he defeated the designs of hostile prelates who advocated restrictive and odious anti-Jewish laws. Under Norman rule the Jews of southern Italy and of Sicily enjoyed even greater freedom; they were considered the equals of the Christians, and were permitted to follow any career; they even had jurisdiction over their own affairs. Indeed, in no country were the canonical laws against the Jews so frequently disregarded as in Italy. A later pope—either Nicholas IV. (1288-92) or Boniface VIII. (1294-1303)—had for his physician a Jew, Isaac ben Mordecai, surnamed Maestro Gajo.

Early Literature.

Among the early Jews of Italy who left behind them traces of their literary activity was Shabbethai Donnolo (died 982). Two centuries later (1150) there became known as poets Shabbethai ben Moses of Rome; his son Jehiel Kalonymus, once regarded as a Talmudic authority even beyond Italy; and Rabbi Jehiel of the Mansi (Anaw) family, also of Rome. Their compositions are full of thought, but their diction is rather crude. Nathan, son of the above-mentioned Rabbi Jehiel, was the author of a Talmudic lexicon ("'Aruk") which became the key to the study of the Talmud.

Solomon Parḥon compiled during his residence at Salerno a Hebrew dictionary which fostered the study of Biblical exegesis among the Italian Jews. On the whole, however, Hebrew culture was not in a flourishing condition. The only liturgical author of merit was Joab ben Solomon, some of whose compositions are extant.

Toward the second half of the thirteenth century signs appeared of a better Hebrew culture and of a more profound study of the Talmud. Isaiah di Trani the Elder (1232-79), a high Talmudic authority, was the author of many celebrated responsa. David, his son, and Isaiah di Trani the Younger, his nephew, followed in his footsteps, as did their descendants until the end of the seventeenth century. Meïr ben Moses presided over an important Talmudic school in Rome, and Abraham ben Joseph over one in Pesaro. In Rome two famous physicians, Abraham and Jehiel, descendants of Nathan ben Jehiel, taught the Talmud. One of the women of this gifted family, Paola dei Mansi, also attained distinction; her Biblical and Talmudic knowledge was considerable, and she transcribed Biblical commentaries in a notably beautiful handwriting (see Jew. Encyc. i. 567, *s.v.* Paola Anaw).

About this period Frederick II., the last of the Hohenstaufen, employed Jews to translate from the Arabic philosophical and astronomical treatises; among these writers were Judah Kohen of Toledo, later of Tuscany, and Jacob Anatolio of Provence. This encouragement naturally led to the study of the works of Maimonides—particularly of the "Moreh Nebukim"—the favorite writer of Hillel of Verona (1220-95). This last-named litterateur and philosopher practised medicine at Rome and in other Italian cities, and translated into Hebrew several medical works. The liberal spirit of the writings of Maimonides had other votaries in Italy; *e.g.*, Shabbethai ben Solomon of Rome and Zerahiah Ḥen of Barcelona, who migrated to Rome and contributed much to spread the knowledge of his works. The effect of this on the Italian Jews was apparent in their love of freedom of thought and their esteem for literature, as well as in their adherence to the literal rendering of the Biblical texts and their opposition to fanatical cabalists and mystic theories. Among other devotees of these theories was IMMANUEL B. SOLOMON of Rome, the celebrated friend of Dante. The discord between the followers of Maimonides and his opponents wrought most serious damage to the interests of Judaism.

Innocent III.

The political and social status of the Jews was also destined to suffer because of the advent to the papal throne of Innocent III. (1198–1216), the chief originator of the many persecutions suffered in later times by the Jews in all Christian lands. This retrogressive pope, the most bitter enemy of freedom of thought, set into operation against the Jews most illegitimate measures; especially did he threaten with excommunication those who placed or maintained Jews in public positions, and he insisted that every Jew holding office should be dismissed. The deepest insult was the order that every Jew must always wear, conspicuously displayed, a special badge.

In 1235 Pope Gregory IX. published the first bull against the ritual sacrifice עלילת הדם. Other popes followed his example, particularly Innocent IV. in 1247, Gregory X. in 1272, Clement VI. in 1348, Gregory XI. in 1371, Martin V. in 1422, Nicholas V. in 1447, Sixtus V. in 1475, Paul III. in 1540, and later Alexander VII., Clement XIII., and Clement XIV.

The rise of poetry in Italy at the time of Dante influenced the Jews also. The rich and the powerful, partly by reason of sincere interest, partly in obedience to the spirit of the times, became patrons of Jewish writers, thus inducing the greatest activity on their part. This activity was particularly noticeable at Rome, where a new Jewish poetry arose, mainly through the works of Leo Romano. translator of the writings of Thomas Aquinas and author of exegetical works of merit; of Judah Siciliano, a writer in rimed prose; of Kalonymus ben Kalonymus, a famous satirical poet; and especially of the above-mentioned Immanuel. On the initiative of the Roman community, a Hebrew translation of Maimonides' Arabic commentary on the Mishnah was made. At this time Pope John XXII. was on the point of pronouncing a ban against the Jews of Rome. The Jews instituted a day of public fasting and of prayer to appeal for divine assistance. King Robert of Sicily, who favored the Jews, sent an envoy to the pope at Avignon, who succeeded in averting this great peril. Immanuel himself described this envoy as a person of high merit and of great culture. This period of Jewish literature in Italy is indeed one of great splendor. After Immanuel there were no other Jewish writers of importance until Moses da Rieti (1388), a writer of Hebrew as elegant as his Italian; but despite this, his wearisome and unnatural style could not compare with the pleasing and spirited works of Immanuel.

Benedict XIII.

The Jews suffered much from the relentless persecutions of the antipope Benedict XIII.; and the accession of his successor, Martin V., was hailed with delight by the Jews. The synod convoked by the Jews at Bologna, and continued at Forli, sent a deputation with costly gifts to the new pope, praying him to abolish the oppressive laws promulgated by Benedict and to grant the Jews those privileges which had been accorded them under previous popes. The deputation succeeded in its mission, but the period of grace was short; for Martin's successor, Eugenius IV., at first favorably disposed toward the Jews, ultimately reenacted all the restrictive laws issued by Benedict. In Italy, however, his bull was generally disregarded. The great centers, such as Venice, Florence, Genoa, and Pisa, realized that their commercial interests were of more importance than the affairs of the spiritual leaders of the Church; and accordingly the Jews, many of whom were bankers and leading merchants, found their condition better than ever before. It thus became easy for Jewish bankers to obtain permission to establish banks and to engage in monetary transactions. Indeed, in one instance even the Bishop of Mantua, in the name of the pope, accorded permission to the Jews to lend money at interest. All the banking negotiations of Tuscany were in the hands of a Jew, Jehiel of Pisa. The influential position of this successful financier was of the greatest advantage to his coreligionists at the time of the exile from Spain.

The Jews were also successful as medical practitioners. William of Portaleone, physician to Ferdinand, King of Naples, and to the ducal houses of Sforza and Gonzaga, was one of the ablest of that time. He was the first of the long line of illustrious physicians in his family.

Influence of the Renascence; Printing.

The revival of interest in the studies of ancient Greece and Rome stimulated the study of Biblical literature; and such men as Pico di Mirandola and Cardinals Ægidius da Viterbo and Domenico Grimani devoted themselves to the study of Hebrew and Hebrew literature. This produced amicable relations between Jews and Christians. At the time of the Medicis Jews frequented the universities and were active in the renascence of letters and of the sciences; but they remained strangers to the fine arts, especially painting and sculpture. The printing establishments of Reggio, Pieve di Sacco, Mantua, Ferrara, Bologna, and Naples were founded at this period. Obadiah of Bertinoro, eloquent preacher and famous commentator of the Mishnah; Messer Leon (Judah ben Jehiel) of Naples, rabbi and physician at Mantua; and Elijah Delmedigo, the philosopher, flourished at this period. Pico di Mirandola was a disciple of the last-named, as were many others, who learned from him the Hebrew language or studied philosophy under his guidance. Driven from Germany and Poland by persecutions, many learned rabbis and Talmudists went to Italy; among these were Judah Minz, who became rabbi at Padua, and Joseph Colon, of French extraction, rabbi successively at Bologna and Mantua. Both were opposed to the liberal ideas then dominant in Italy; and soon strife and controversy arose between Colon and Messer Leon, between Minz and Elijah Delmedigo.

Toward the end of the fifteenth century the monks disturbed the relatively peaceful condition of the Jews. The most bitter enemy was Bernardinus of Feltre. Not succeeding in inflaming the Italians with his calumnies, he instigated a bloody persecution of the Jews of Trent, then under German rule. The murder of the infant Simon was attributed to them. In their favor appeared the Doge of Venice, Peter Mocenigo, and Pope Sixtus IV., who at first refused to proclaim as a saint the child found dead, firmly declaring the story of the ritual murder to be an invention.

A great number of the exiles from Spain (1492) betook themselves to Italy, where they were given protection by King Ferdinand I. of Naples. Don Isaac Abravanel even received a position at the Neapolitan court, which he retained under the succeeding king, Alfonso II. The Spanish Jews were well received also in Ferrara by Duke Hercules I., and in Tuscany through the mediation of Jehiel of Pisa and his sons. But at Rome and Genoa they experienced all the vexations and torments that hunger, plague, and poverty bring with them, and were forced to accept baptism in order to escape starvation. In some few cases the immigrants exceeded in number the Jews already domiciled, and gave the determining vote in matters of communal interest and in the direction of studies.

Refugees from Spain.

From Alexander VI. to Clement VII. the popes were indulgent toward the Jews, having more urgent matters to occupy them. Indeed, the popes themselves and many of the most influential cardinals openly violated one of the most severe enactments of the Council of Basel, namely, that prohibiting Christians from employing Jewish physicians; and they even gave the latter positions at the papal court. The Jewish communities of Naples and of Rome received the greatest number of accessions; but many Jews passed on from these cities to Ancona and Venice, and thence to Padua. Venice, imitating the odious measures of the German cities, assigned to the Jews a special quarter ("ghetto").

Isaac Abravanel with his sons exercised a beneficent influence alike upon the native Jews and the newcomers. Among the sons the most influential was Samuel; he and his wife, Benvenida, were on terms of intimacy with the court of Naples. The daughter of the governor, Don Pedro de Toledo, was attached to Benvenida, whom she called mother, and continued her love and respect after her marriage to Cosimo II., Duke of Tuscany. These relations with powerful and illustrious families made Abravanel the pride and shield of the Italian Israelites.

The Talmudic school at Padua, presided over by Judah Minz, enjoyed great repute. Not only young men but those advanced in life came to him from Italy, from Germany, and even from Turkey, to attend his lectures. He died at an advanced age; and his son Abraham continued the school, though with diminished success. At Bologna during the first half of the sixteenth century flourished Obadiah Sforno, who, while practising as a physician, applied himself with much earnestness to Biblical exegesis and to philosophy. He dedicated some of his works, written in Hebrew but furnished with a Latin translation, to King Henry III. of France. At Ferrara Abraham ben Mordecai Farissol, philosopher and exegete, enjoyed the protection of Hercules I. of Este, a patron of literature, science, and art. It became common in the Italian cities for learned Jews to enter into discussions of theological questions with the monks, and in several of these Farissol took part. By order of the duke his dissertations, originally written in Hebrew, were translated into Italian, so that his opponents could prepare a defense. Among those who assisted Reuchlin in aid of the Jews was Ægidius da Viterbo, head of the Augustinians, disciple and patron of Elijah Levita, and student of Hebrew literature and poetry. "Fighting with you," he wrote to Reuchlin, "we fight for light against darkness, aiming to save not the Talmud, but the Church." The watchword which went forth from Italy and passed on everywhere was "For the salvation of the Talmud."

In Italy Elijah Levita numbered many Christians among his disciples. Just as many illustrious Italians, among them princes of the Church, devoted themselves with zeal to Hebrew studies, so the Jews with equal ardor devoted their energies to Italian, which they spoke with ease and elegance and which they sometimes employed in their writings. A famous writer was Leo Hebræus (Judah Abravanel), known through his "Dialoghi di Amore." His language was fluent and correct, and his work was everywhere enthusiastically received.

Spread of the Cabala.

In the sixteenth century cabalistic doctrines were introduced into Italy by Spanish exiles, Abraham Levita, Baruch of Benevento, and Judah Ḥayyaṭ, among others. These awakened much interest, and their mystical ideas appealed to many. Moreover, the fact that prominent Christians, such as Ægidius da Viterbo and Reuchlin, were devoted to the Cabala, exercised a great influence upon the Jews. The wide-spread dispersion of the Jews had weakened in many minds faith in a final redemption; so that the new Messianic interpretations of the cabalists appealed to them. The indefatigable Abravanel wrote three works in which he attempted to show the truth of the Messianic doctrines; but, carried away by the dominant error of the times, he unwisely fixed a date for the advent of the Messiah. In Istria—a country which had been under Venetian dominion—appeared Asher Lämmlein, a German, who pretended to be a prophet, and who announced with much solemnity the coming of the Messiah in the year 1502. In this "year of penitence" there were much fasting, much prayer, and a generous distribution of alms. The movement was so general that even Christians believed Lämmlein to be possessed of the true prophetic spirit. The year came to an end, and the prophecy remained unfulfilled. Discouraged, many embraced Christianity. The cabalists, however, were not disheartened, and, supported by reports of miraculous happenings, they began to revive the courage of their coreligionists

Pseudo-Messiahs.

and to preach again faith in the coming of the Messiah. They were disposed to place credence in the most improbable assertions; and accordingly, when David Reubeni made his appearance in Italy, he found ready a large body of supporters. His mission was to gain support, especially from the pope, to fight the Turks. David went to Venice and to Rome, where he presented himself before Pope Clement VII., by whom he was received with all the honors accorded to an ambassador. The idea of a crusade of Jews against Turks was a most pleasing one to the pope. After a year's sojourn in Rome David was called to Portugal. Here he found a champion in a Marano in service at the court, who, undergoing circumcision and changing his name to Solomon Molko, announced his fealty to Judaism. The Maranos and cabalists maintained generally that the sack of Rome in 1527 was a sign of the coming of the Messiah. But David lost favor, and was expelled from Portugal. Thereupon the Maranos were condemned to the stake by thousands. Many succeeded in escaping to Italy; and the pope, together with the college of cardinals, wishing to restore prosperity to Ancona, assigned to the exiles an asylum in that city. Molko also went to Ancona, where, as a professed Jew, he delivered public Messianic sermons, and held theological disputations with illustrious Christians. In some of his sermons he prophesied a great flood. At Rome, where, after thirty days of fasting, he presented himself to the pope, he was favorably received, and was given a safe-conduct through all the papal dominions. The flood which he had prophesied really came to pass (Oct., 1530); and on his return to Rome he was greeted as a prophet. Accompanied by a faithful servant, he escaped the Inquisition and reached Ancona, where he again began his preaching. The fierce persecutions suffered by the Spanish and Portuguese Maranos induced Molko and Reubeni to repair to Ratisbon and appear before the emperors Charles V. and Ferdinand of Austria to solicit their aid. Josel of Rosheim gave them his support; nevertheless both enthusiasts were made prisoners. Molko was burned on the pyre at Mantua, and Reubeni was imprisoned in Spain, where he died three years later.

Expulsion from Naples.

The ultra-Catholic party tried with all the means at its disposal to introduce the Inquisition into the Neapolitan realm, then under Spanish rule. Charles V., upon his return from his victories in Africa, was on the point of exiling the Jews from Naples, but deferred doing so owing to the influence of Benvenida, wife of Samuel Abravanel. A few years later, however (1533), such a decree was proclaimed, but upon this occasion also Samuel Abravanel and others were able through their influence to avert for several years the execution of the edict. Many Jews repaired to Turkey, some to Ancona, and still others to Ferrara, where they were received graciously by Duke Hercules II.

After the death of Pope Paul III., who had showed favor to the Jews, a period of strife, of persecutions, and of despondency set in. A few years later the Jews were exiled from Genoa, among the refugees being Joseph ha-Kohen, physician to the doge Andrea Dorea and eminent historian. The Maranos, driven from Spain and Portugal, were allowed by Duke Hercules to enter his dominions and to profess Judaism without molestation. Thus, Samuel Usque, also a historian, who had fled from the Inquisition in Portugal, settled in Ferrara; and Abraham Usque founded a large printing establishment there. A third Usque, Solomon, merchant of Venice and Ancona and poet of some note, translated the sonnets of Petrarch into excellent Spanish verse, which was much admired by his contemporaries.

While the return to Judaism of the Marano Usques caused much rejoicing among the Italian Jews, this was counterbalanced by the deep grief into which they were plunged by the conversion to Christianity of two grandsons of Elijah Levita, Leone Romano and Vittorio Eliano. One became a canon of the Church; the other, a Jesuit. They violently slandered the Talmud to Pope Julius III. and the Inquisition; and as a consequence the pope pronounced the sentence of destruction against this work, to the printing of which one of his predecessors, Leo X., had given his sanction. On the Jewish New-Year's Day (Sept. 9), 1553, all the copies of the Talmud in the principal cities of Italy, in the printing establishments of Venice, and even in the distant island of Candia (Crete), were burned. Still more cruel was the fate of the Jews under Pope Marcellus III., who wished to exile them from Rome because of a charge of ritual murder. He was restrained from the execution of this cruel and unjust project by Cardinal Alexander Farnese, who, animated by a true love for his fellow creatures, succeeded in bringing to light the infamous author of the murder.

Paul IV.

But the most serious misfortune for the Jews was the election of Paul IV. as Marcellus' successor. This cruel pontiff, not content with confirming all the more severe of the bulls against the Jews issued up to that time, added others still more oppressive and containing all manner of prohibitions, which condemned the Jews to the most abject misery, deprived them of the means of sustenance, and denied to them the exercise of all professions. They were finally forced to labor at the restoration of the walls of Rome without any compensation whatever. Indeed, upon one occasion the pope had secretly given orders to one of his nephews to burn at night the quarter inhabited by the Jews; but Alexander Farnese, hearing of the infamous proposal, succeeded in frustrating it. Many Jews now abandoned Rome and Ancona and went to Ferrara and Pesaro. Here the Duke of Urbino welcomed them graciously in the hope of directing to the new port of Pesaro the extensive commerce of the Levant, which was at that time exclusively in the hands of the Jews of Ancona. Among the many who were forced to leave Rome was the illustrious Marano, Amato Lusitano, a distinguished physician, who had often attended Pope Julius III. He had even been invited to become physician to the King of Poland, but had declined the offer in order to remain in Italy. He fled from the Inquisition to Pesaro, where he openly professed Judaism.

The persecutions at Ancona now became barbarous. Three Jews and a Jewess, Donna Maiora, were

Persecution at Ancona.

burned alive at the stake, preferring death to apostasy. The glories of their martyrdom were sung by three Jewish poets in elegies which are still recited in the synagogue at Ancona on the anniversary of the destruction of the Temple. Another interesting personality was Donna Gracia Mendesia Nasi. Charles V. and other potentates had frequently had recourse to the bank founded by her husband in Portugal. At her husband's death Donna Gracia moved with her children to Antwerp, and thence, after protracted wanderings with varying fortunes, to Venice, Ferrara, Rome, Sicily, and finally to Turkey, where she succeeded in persuading Sulaiman to force the pope to set at liberty all the Turkish Jews imprisoned at Ancona. These tragic events, and in general the unprecedented cruelty and violence of Paul IV., induced the Jews to unite and to form a plan of retaliation by allying themselves with the Jews of the Levant to boycott the port of Ancona, to stop all commercial relations with that papal state, and thereby to cripple its activity. This plan was partially carried out, and the city of Ancona began rapidly to decline. Special circumstances, however, interfered with the complete execution of the scheme, especially the supreme authority of the pope throughout Europe, which enabled him to prejudice popular feeling against the Jews in countries other than Italy and to intensify the antagonism toward them in his own land. At the end of a year the condition of Ancona was so desperate that the magistrates of the city complained to the pope, urging that if steps were not soon taken the city would be entirely ruined. As the league against the pope waned in influence, the Duke of Urbino, who, as stated above, had hoped to attract to Pesaro all the Eastern Jewish trade and had been disappointed in his expectation, withdrew his protection from the Jews. A very large number of them emigrated, including Lusitano, who settled at Ragusa. Even the Duke of Ferrara showed himself less favorable to the Jews at this time, so that Abraham Usque, being deprived of the duke's protection, was forced to close his printing-office at Ferrara.

The School of Cremona.

But it was about this time that there was founded in the city of Cremona and under the protection of the Spanish governor of Milan, a famous school, directed by Joseph of Ettlingen (Ottolenghi). This eminent Talmudist knew where to gather a goodly number of hidden copies of the Talmud and of other Jewish works; and he had other copies printed at Riva di Trento, which were sent to Germany, Poland, etc. Thus the study of the Talmud was resumed, and learning flourished in northern Italy. But peace was concluded between the pope and the Spaniards; and some fanatics, aided by certain baptized Jews, persuaded the governor of Milan to destroy all the Hebrew books in Cremona. Twelve thousand volumes were burned in public in May, 1559, including all Jewish books except the Zohar, which, according to the opinion of most of the cardinals and princes of the Church, contained the mysteries of Christianity, and the introduction to which had been printed (Mantua, 1558) by Emanuel Benevento under Paul IV. with the sanction of the Inquisition. Somewhat later a complete edition of the Zohar was printed at a Christian establishment in Cremona, with an introduction by the baptized grandson of Elijah Levita, Vittorio Eliano, who had already contributed so much to the destruction of the Talmud. This predilection of the Church and the clergy for the Zohar lasted but a short time; for a few years later this book was likewise placed upon the Index.

Pius IV., the successor of Paul IV., was in every respect a better man than his predecessors; but, being sickly and weak, he submitted to the influence of the Jesuits. Mordecai Soncino appeared before him to obtain for the emperor Ferdinand absolution from an oath made by him to expel the Jews from Prague. The absolution was granted; and the Jews were favored, particularly during the succeeding reign of Maximilian. The Soncinos had established printing-presses in various cities of Lombardy, also at Constantinople and at Prague. They printed not only Jewish works, but also Latin ones, among them the poems of Petrarch. Permission to reprint the Talmud, but under another name and with the omission of all that might be considered contrary to Christianity, was granted to a deputation which waited on Pius IV. with a large gift of money. The Talmud was immediately reprinted at Basel.

Expulsion from Papal States.

But this tolerant pope was succeeded by Pius V., even more cruel than Paul IV., and excelling him in wickedness. He brought into force all the anti-Jewish bulls of his predecessors—not only in his own immediate domains, but throughout the Christian world. In Lombardy the expulsion of the Jews was threatened, and, although this extreme measure was not put into execution, they were tyrannized in countless ways. At Cremona and at Lodi their books were confiscated; and Carlo Borromeo, who was afterward canonized, persecuted them mercilessly. In Genoa, from which city the Jews were at this time expelled, an exception was made in favor of Joseph ha-Kohen. In his "'Emeḳ ha-Bakah" he narrates the history of these persecutions. He had no desire to take advantage of the sad privilege accorded to him, and went to Casale Monferrato, where he was graciously received even by the Christians. In this same year the pope directed his persecutions against the Jews of Bologna, who formed a rich community well worth despoiling. Many of the wealthiest Jews were imprisoned and placed under torture in order to force them to make false confessions. When Rabbi Ishmael Ḥanina was being racked, he declared that should the pains of torture elicit from him any words that might be construed as casting reflection on Judaism, they would be false and null. It was forbidden to the Jews to absent themselves from the city; but many succeeded in escaping by bribing the watchmen at the gates of the ghetto and of the city. The fugitives, together with their wives and children, repaired to the neighboring city of Ferrara. Then Pius V. decided to banish the Jews from all his dominions, and, despite the enormous loss which was likely to result from this measure, and the remonstrances of influential and well-meaning cardinals, the Jews (in all about 1,000 families) were actually expelled from all the papal states excepting Rome and Ancona. A few became Christians; but the large majority migrated to Turkey. A great sensation was caused in Italy by the choice of a prominent Jew, Solomon of Udine, as Turkish ambassador to Venice to negotiate peace with that republic, which was accomplished in July, 1574. As there was pending a decree of expulsion of the Jews from the Venetian domains, the Senate was at first in doubt whether it could treat with this Jew; but later, through the influence of the Venetian diplomats themselves, and particularly of the consul, Marc Antonio Barbaro, who esteemed Udine highly, he was received with great honors at the palace of the doges. In virtue of this exalted position he was able to render great service to his coreligionists, and through his influence Jacob Soranzo, agent of the republic at Constantinople, came to Venice. Solomon was successful also in having the decree of expulsion revoked, and he furthermore obtained a promise that it should never be reissued and that those Jews who had left Venice should be allowed to return and settle in peace. Laden with honors and gifts, Solomon returned to Constantinople, leaving his son Nathan in Venice to be educated. The success of this mission cheered the Jews in Turkey, particularly in Constantinople, where they had attained great prosperity.

Azariah dei Rossi.

At that time there lived in Italy a man of the highest intellectual attainments, one who could have done much for Judaism had he been possessed of greater courage or had the times been more propitious—Azariah dei Rossi (Min ha-Adummim), a native of Mantua and the author of "Me'or 'Enayim." He went from Mantua to Ferrara, and thence to Bologna; and everywhere he was regarded as a marvel of learning. Rossi was conversant with all Jewish literature, Biblical as well as Talmudical; he was likewise familiar with Latin and Christian literature, with the works of the Fathers of the Church as well as with those of Philo and of Flavius. The orthodox rabbis opposed the "Me'or 'Enayim," the rabbi of Mantua prohibiting its study by young men under twenty-five years of age; but it found favor in the world at large and was translated into Latin. A contrast to Rossi was Gedaliah ibn Yahya of northern Italy, who traveled about as a preacher in that part of the country. His short history of the Jews, entitled "Shalshelet ha-Ḳabbalah," is a mixture of fables and fantastical tales; but it was more generally appreciated than the careful work of Dei Rossi. At this epoch there became famous in the field of the new Cabala Vital Calabrese and Isaac Luria, both of whom were well received at Safed, the center of the adherents of the new occult doctrine which was to bring such great loss to Judaism.

Persecutions and Confiscations.

The position of the Jews of Italy at this time was pitiable; the bulls of Paul IV. and Pius V. had reduced them to the utmost humiliation and had materially diminished their numbers. In southern Italy there were almost none left; in each of the important communities of Rome, Venice, and Mantua there were about 2,000 Jews; while in all Lombardy there were hardly 1,000. Gregory XIII. was not less fanatical than his predecessors; he noticed that, despite papal prohibition, Christians employed Jewish physicians; he therefore strictly prohibited the Jews from attending Christian patients, and threatened with the most severe punishment alike Christians who should have recourse to Hebrew practitioners, and Jewish physicians who should respond to the calls of Christians. Furthermore, the slightest assistance given to the Maranos of Portugal and Spain, in violation of the canonical laws, was sufficient to deliver the guilty one into the power of the Inquisition, which did not hesitate to condemn the accused to death. Gregory also induced the Inquisition to consign to the flames a large number of copies of the Talmud and of other Hebrew books. Special sermons, designed to convert the Jews, were instituted; and at these at least one-third of the Jewish community, men, women, and youths above the age of twelve, was forced to be present. The sermons were usually delivered by baptized Jews who had become friars or priests; and not infrequently the Jews, without any chance of protest, were forced to listen to such sermons in their own synagogues. These cruelties forced many Jews to leave Rome, and thus their number was still further diminished.

Varied Fortunes.

Under the following pope, Sixtus V., the condition of the Jews was somewhat improved. He repealed many of the regulations established by his predecessors, permitted Jews to sojourn in all parts of his realm, and accorded to Jewish physicians liberty in the practise of their profession. David de Pomis, an eminent physician, profited by this privilege and published a work in Latin, entitled "De Medico Hebræo," dedicated to Duke Francis of Urbino, in which he proved to the Jews their obligation to consider the Christians as brothers, to assist them, and to attend them. The Jews of Mantua, Milan, and Ferrara, taking advantage of the favorable disposition of the pope, sent to him an ambassador, Bezaleel Massarano, with a present of 2,000 scudi, to obtain from him permission to reprint the Talmud and other Jewish books, promising at the same time to expurgate all passages considered offensive to Christianity. Their demand was granted, partly through the support given by Lopez, a Marano, who administered the papal finances and who was in great favor with the pontiff. Scarcely had the reprinting of the Talmud been begun, and the conditions of its printing been arranged by the commission, when Sixtus died. His successor, Gregory XIV., was as well disposed to the Jews as Sixtus had been; but during his short pontificate he was almost always ill. Clement VII., who succeeded him, renewed the anti-Jewish bulls of Paul IV. and Pius V., and exiled the Jews from all his territories with the exception of Rome, Ancona, and Avignon; but, in order not to lose the commerce with the East, he gave certain privileges to the Turkish Jews. The exiles repaired to Tuscany, where they were favorably received by Duke Ferdinand dei Medici, who assigned to them the city of Pisa for residence, and by Duke Vincenzo Gonzaga, at whose court Joseph da Fano, a Jew, was a favorite. They were again permitted to read the Talmud and other Hebrew books, provided that they were printed according to the rules of censorship approved by Sixtus V. From Italy, where these expurgated books were printed by thousands, they were sent to the Jews of other countries.

In the Ducal Dominions.

It was strange that under Philip II. the Jews exiled from all parts of Spain were tolerated in the duchy of Milan, then under Spanish rule. Such an inconsistency of policy was designed to work ill for the interests of the Jews. To avert this misfortune an eloquent ambassador, Samuel Coen, was sent to the king at Alessandria; but he was unsuccessful in his mission. The king, persuaded by his confessor, expelled the Jews from Milanese territory in the spring of 1597. The exiles, numbering about 1,000, were received at Mantua, Modena, Reggio, Verona, and Padua. The princes of the house of Este had always accorded favor and protection to the Jews, and were much beloved by them. Eleonora, a princess of this house, had inspired two Jewish poets; and when she was ill public prayers were said in the synagogues for her restoration to health. But misfortune overtook the Jews of Ferrara as well; for when Alfonso I., the last of the Este family, died, the principality of Ferrara was incorporated in the dominions of the Church under Clement VII., who decreed the banishment of the Jews. Aldobrandini, a relative of the pope, took possession of Ferrara in the pontiff's name. Seeing that all the commerce was in the hands of the Jews, he complied with their request for an exemption of five years from the decree, although this was much against the pope's wish.

The Mantuan Jews suffered seriously at the time of the Thirty Years' war. The Jews exiled from the papal dominions had repeatedly found refuge in Mantua, where the dukes of Gonzaga had accorded protection to them, as they had done to the Jews already resident there. The next to the last duke, although a cardinal, favored them sufficiently to enact a statute for the maintenance of order in the ghetto. After the death of the last of this house the right of succession was contested at the time of the Thirty Years' war, and the city was besieged by the German soldiery of Wallenstein. After a valiant defense, in which the Jews labored at the walls until the approach of the Sabbath, the city fell into the power of the besiegers, and for three days was at the mercy of fire and sword. The commander-in-chief, Altringer, forbade the soldiers to sack the ghetto, thereby hoping to secure the spoils for himself. The Jews were ordered to leave the city, taking with them only their personal clothing and three gold ducats per capita. There were retained enough Jews to act as guides to the places where their coreligionists were supposed to have hidden their treasures. Through three Jewish zealots these circumstances came to the knowledge of the emperor, who ordered the governor, Collalto, to issue a decree permitting the Jews to return and promising them the restoration of their goods. Only about 800, however, returned, the others having died.

The victories in Europe of the Turks, who brought their armies up to the very walls of Vienna (1683), helped even in Italy to incite the Christian population against the Jews, who remained friendly to the Turks. In Padua, in 1683, the Jews were in great danger because of the agitation fomented against them by the cloth-weavers. A violent tumult broke out; the lives of the Jews were seriously menaced; and it was only with the greatest difficulty that the governor of the city succeeded in rescuing them, in obedience to a rigorous order from Venice. For several days thereafter the ghetto had to be especially guarded.

Leon of Modena.

At the end of the sixteenth and during the seventeenth century several Hebrew writers attained considerable fame. Among them was Leon of Modena, who wrote Italian and Latin verse. At Venice, where there was a population of about 6,000 Jews, he and Simon Luzzatto (Simḥah), both holding liberal views, were members of the rabbinical college. Several Jews of this epoch wrote elegant Italian prose and verse. Two women merit special mention, Deborah Ascarelli and Sarah Copia Sullam. Even more cultured and profound than Modena was his friend and disciple Joseph Solomon Delmedigo, who had a special aptitude for mathematics, and whose instructor was the great Galileo. Simon Luzzatto, in his "Discorso sullo Stato degli Ebrei," without concealing their faults, took up the defense of the Jews. Isaac Cardoso of Verona did likewise, in a work entitled "Sulla Excellenza degli Ebrei." These liberal Italian thinkers persistently combated, as did others in various parts of Europe, the spirit of the Cabala as well as some of the exaggerated practises introduced later into Judaism; for this reason their works did not meet with popularity.

Mordecai of Eisenstadt.

A strange phenomenon in the history of the Italian Jews was Mordecai of Eisenstadt, a man of commanding presence, and a disciple and partizan of Shabbethai Ẓebi. Abraham Rovigo and Benjamin Coen, rabbis of Reggio and Italian cabalists of the school of Zacuto, were captivated by him and greeted him with enthusiasm. He proposed that they should go to Rome to preach Messianic sermons. The majority considered him a madman, and feared the unlucky consequences of this foolish agitation; others declared that it would be necessary for him to become a Christian in order to achieve his purposes. The Inquisition, failing in its attempts to convert him, became suspicious; and his friends counseled him to leave Italy and to go to Bohemia.

Moses Ḥayyim Luzzatto (born at Padua in 1707; died at the age of forty) was a savant of the highest order among Italian Jews famous in science and in Hebrew poetry. He elaborated a new Zohar, which brought upon him much trouble. Finally he was persecuted, excommunicated, and forced to abandon his family and country and to become a wanderer. Isaac Lampronti compiled a monumental work of rabbinical science, the great Talmudical cyclopedia entitled "Paḥad Yiẓḥaḳ." Isaac Reggio, influenced by Mendelssohn's works, above all by his German translation of the Pentateuch, translated portions of the Bible into Italian. He was the author also of various poetical and philosophical works.

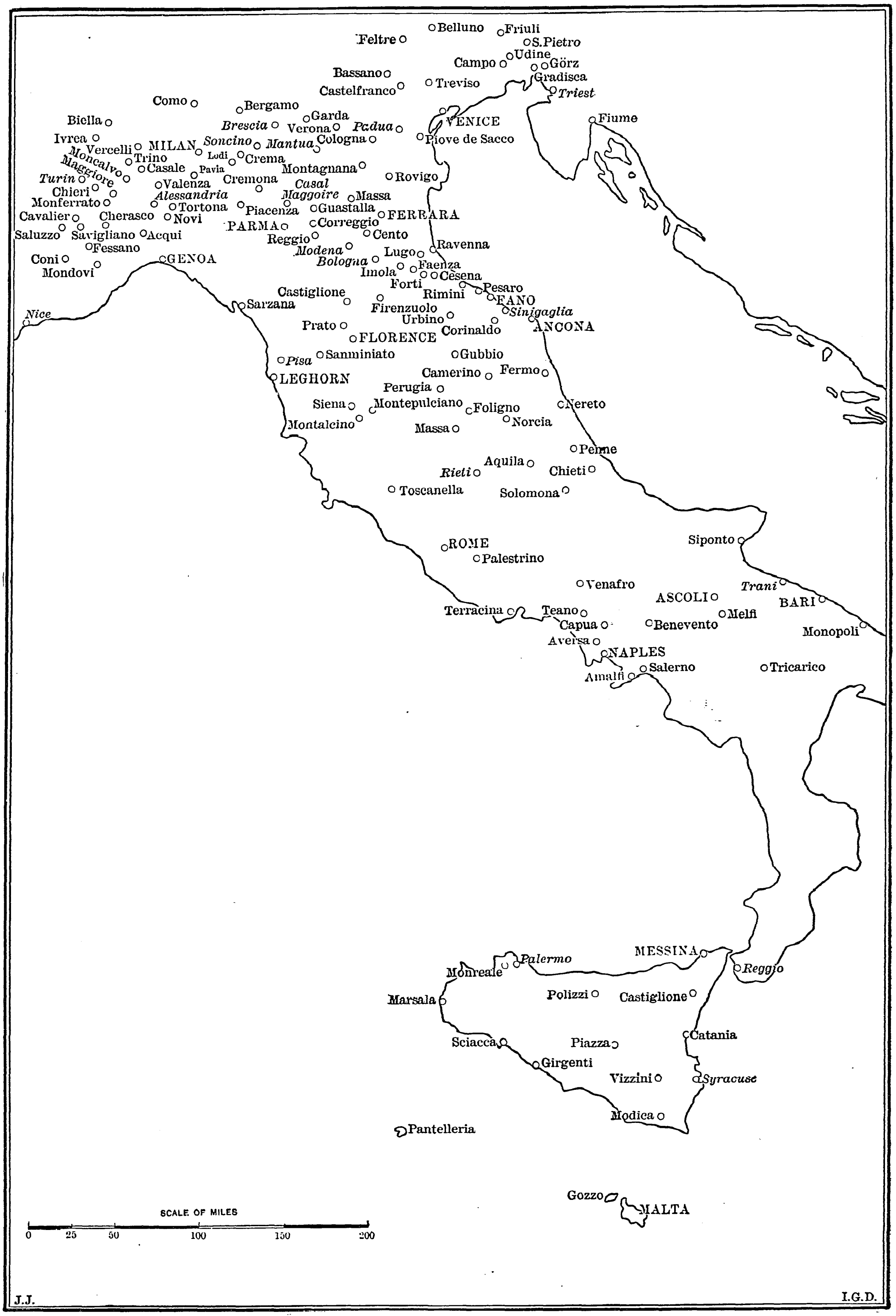
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J.J.
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MAP OF ITALY SHOWING PLACES WHERE JEWISH COMMUNITIES HAVE EXISTED.

Among the first schools to adopt the Reform projects of Hartwig Wessely were those of Triest, Venice, and Ferrara. Under the influence of the liberal religious policy of Napoleon I., the Jews of Italy, like those of France, were emancipated. The supreme power of the popes was broken: they had no longer time to give to framing anti-Jewish enactments, and they no longer directed canonical laws against the Jews. To the Sanhedrin convened by Napoleon at Paris (1807), Italy sent four deputies: Abraham Vita da Cologna; Isaac Benzion Segre, rabbi of Vercelli; Graziadio Neppi, physician and rabbi of Cento; and Jacob Israel Karmi, rabbi of Reggio. Of the four rabbis assigned to the committee which was to draw up the answers to the twelve questions proposed to the Assembly of Notables, two, Cologna and Segre, were Italians, and were elected respectively first and second vice-presidents of the Sanhedrin. But the liberty acquired by the Jews under Napoleon was of short duration; it disappeared with his downfall. Pius VII., on regaining possession of his realms, reinstalled the Inquisition; he deprived the Jews of every liberty and confined them again in ghettos. Such became to a greater or less extent their condition in all the states into which Italy was then divided; at Rome they were again forced to listen to proselytizing sermons. But the spark of the French Revolution could not be extinguished so easily; a short time after it burst forth into a flame more brilliant and enduring. In the year 1829, consequent upon an edict of the emperor Francis I., there was opened in Padua, with the cooperation of Venice, of Verona, and of Mantua, the first Italian rabbinical college, in which Lelio della Torre and Samuel David Luzzatto taught. Luzzatto was a man of great intellect; he wrote in pure Hebrew upon philosophy, history, literature, criticism, and grammar. Many distinguished rabbis, of whom several still fill important pulpits, came from the rabbinical college of Padua. Zelman, Moses Tedeschi, and Castiglioni followed at Triest the purposes and the principles of Luzzatto's school. At the same time, Elijah Benamozegh, a man of great knowledge and the author of several works, distinguished himself in the old rabbinical school at Leghorn.

Reaction After Napoleon.

The return to medieval servitude after the Italian restoration did not last long; and the Revolution of 1848, which convulsed all Europe, brought great advantages to the Jews. Although this was followed by another reaction, yet the persecutions and the violence of past times had disappeared. The last outrage against the Jews of Italy was connected with the case of Mortara, which occurred in Bologna in 1858. In 1859 all the papal states became the united kingdom of Italy under King Victor Emanuel II.; and except in Rome, where oppression lasted until the end of the papal dominion (Sept. 20, 1870), the Jews obtained full emancipation. In behalf of their country the Jews with great ardor sacrificed life and property in the memorable campaigns of 1859, 1866, and 1870. Of the many who deserve mention in this connection may be singled out Isaac Pesaro Maurogonato. He was minister of finance to the Venetian republic during the war of 1848 against Austria, and his grateful country erected to him a memorial in bronze. There was also erected in the palace of the doges a marble bust of Samuel Romanin, a celebrated Jewish historian of Venice. Florence, too, has commemorated a modern Jewish poet, Solomon Fiorentino, by placing a marble tablet upon the house in which he was born. The secretary and faithful friend of Count Cavour was the Piedmontese Isaac Artom; while L'Olper, later rabbi of Turin, and also the friend and counselor of Mazzini, was one of the most courageous advocates of Italian independence. The names of the Jewish soldiers who died in the cause of Italian liberty were placed along with those of their Christian fellow soldiers on the monuments erected in their honor.

Modern History.

After the death of Luzzatto the rabbinical college rapidly declined; the wars and the revolutions that convulsed Italy absorbed the interest of the Jews entirely. When the Venetian province became part of Italy the college was abolished with the intention of establishing another elsewhere. Somewhat later (1887) such a college was founded at Rome, which had been made the capital of the kingdom. The rabbinical school at Leghorn continued its work. The abandonment of the Jewish college in Padua not only resulted in a loss to Jewish studies in general, but was felt throughout Italy likewise in the scarcity of able Italian rabbis. The rabbinical college at Rome was opened under the leadership of Rabbi Mortara of Mantua, Professors Ehrenreich and Sorani being among the instructors. It was not successful; and it was transferred to Florence, where it flourished under the direction of Dr. S. H. Margulies.

In 1853 the rabbis Pontremoli and Levi founded at Vercelli a monthly review, which was entitled "L'Educatore Israelita," for the discussion of vital questions of Jewish literature and history. This was published with the title "Vessillo Israelitico" at Casale Monferrato, and was under the direction of Flaminio Servi until his death (Jan. 23, 1904). About fifteen years ago another Jewish magazine, the "Corriere Israelitico," was founded by Abraham Morpurgo at Triest, where it is still published.

The small and obscure old synagogues situated in narrow streets have been replaced by magnificent and imposing temples in Milan, Turin, Modena, Florence, and even at Rome, where the community, which is the largest in Italy, and contains between 12,000 and 14,000 Jews, is now being completely reorganized. As head of this most important community Prof. Vittorio Castiglione of Triest has lately been chosen chief rabbi. In order to make a place in the service for the choir, the ritual has been shortened, while the sermons have become more general and elevated in tone. In exceptional cases Jews have become ministers of finance (Leone Wollemberg in 1901, and Luigi Luzzatti, for the fifth time, in 1903) and minister of war (Ottolenghi in 1902-3). The Italian Jews, like those of other countries, are worthily represented in all fields of human activity; and it may be added that Italy remains free from the contagion of anti-Semitism with which too many of its influential European neighbors have become inoculated.

See Apulia; Bari; Bologna; Church Councils; Ferrara; Florence; Leghorn; Mantua; Padua; Popes; Rome.

G. V. C.

ITHAMAR (איתמר): Youngest son of Aaron by Elisheba (Ex. vi. 23). Together with his father and three brothers he was consecrated to the priesthood (*ib.* xxviii. 1; Lev. viii. 13). On the death of Nadab and Abihu, Ithamar and his elder brother, Eleazar, were ordered not to mourn for them; and he and Eleazar were appointed successors of Aaron in the priesthood (Lev. x. 6-15; Num. iii. 4). During the wanderings of the Israelites in the wilderness, Ithamar was the superintendent of the Gershonites and Merarites, who were in charge of the Tabernacle and its equipment, and he directed the service of the Levites (Ex. xxxviii. 21; Num. iv. 21-33). The high-priesthood passed over into the family of Ithamar through Eli, and from him descended in regular succession until Abiathar was deprived of it by Solomon; the high-priesthood then reverted to the family of Eleazar (I Kings ii. 27, 35). In the reign of David, as the descendants of Eleazar were more numerous than those of Ithamar, the latter were appointed for the monthly services in the proportion of one to two of the former (I Chron. xxiv. 3, 4).

E. G. H. M. Sel.

ITIL. See Atel.

ITINERANT MENDICANT. See Schnorrer.

ITINERANT TEACHERS. See Baḥur.

ITUREA (Ἰτουραία): Greek name of a province, derived from the Biblical "Jetur," name of a son of Ishmael (comp. Gen. xxv. 15, 16). The name of the province is mentioned only once (Luke iii. 1), while in historical sources the name of the people, the Itureans (Ἰτουραῖοι, Ἰτυραῖοι), occurs. The latter are first mentioned by Eupolemus—as one of the tribes conquered by David (Eusebius, "Præparatio Evangelica, " ix. 30)—and subsequently by Strabo, Pliny, Josephus, and others, some of whom designate the Itureans as Arabs and others as Syrians. They were known to the Romans as a predatory people (Cicero, "Philippics," ii. 112), and were appreciated by them for their great skill in archery (Cæsar, "Bellum Africanum," 20).

The Itureans did not always possess the same land; as a nomadic people they roamed through the country, and when dispossessed of one place settled in another. Thus, according to I Chron. (v. 19-22), the people of Jetur, the Itureans of the Greeks, fell with the Hagarites into the hands of the children of Reuben, Gad, and the half-tribe of Manasseh, who occupied their country. Later, in the time of the Roman conquest, they dwelt in the region of Mount Lebanon.

Many Christian theologians, among them Eusebius ("Onomasticon," ed. Lagarde, pp. 268, 298), taking into consideration the above-cited passage of Luke, place Iturea near Trachonitis; but this seems contrary to all the historical sources. According to Josephus ("Ant." xiii. 11, § 3), the Iturean kingdom lay north of Galilee, and in 105 B.C. Aristobulus, having defeated the Itureans, annexed a part of their country to Judea, imposing Judaism upon the inhabitants. Strabo (xvi. 2, § 10, p. 753) includes the land of the Itureans in the kingdom of Ptolemy, son of Mennæus, whose residence was at Chalcis and who reigned 85-40 B.C. Ptolemy was succeeded by his son Lysanias, called by Dio Cassius (xlix. 32) "king of the Itureans." About 23 B.C. Iturea with the adjacent provinces fell into the hands of a chief named Zenodorus (Josephus, *l.c.* xv. 10, § 1; *idem*, "B. J." i. 20, § 4). Three years later, at the death of Zenodorus, Augustus gave Iturea to Herod the Great, who in turn bequeathed it to his son Philip (Josephus, "Ant." xv. 10, § 3).

That Iturea was in the region of Mount Lebanon is confirmed by an inscription of about the year 6 C.E. ("Ephemeris Epigraphica," 1881, pp. 537-542), in which Q. Æmilius Secundus relates that he was sent by Quirinius against the Itureans in Mount Lebanon. In 38 Caligula gave Iturea to a certain Soemus, who is called by Dio Cassius (lix. 12) and by Tacitus ("Annals," xii. 23) "king of the Itureans." After the death of Soemus (49) his kingdom was incorporated into the province of Syria (Tacitus, *l.c.*). After this incorporation the Itureans furnished soldiers for the Roman army; and the designations "Ala I. Augusta Ituræorum" and "Cohors I. Augusta Ituræorum" are met with in the inscriptions ("Ephemeris Epigraphica," 1884, p. 194).

Bibliography: G. A. Smith, in Hastings, *Dict. Bible*; Winer, *B. R.*; Schürer, *Gesch.* 3d ed., i. 707 *et seq.*

E. G. H. M. Sel.

ITZE (ISAAC) OF CHERNIGOV: Russian scholar of the twelfth century, frequently consulted by his contemporaries on questions of Biblical exegesis. He is probably identical with Isaac of Russia, found in the English records of 1181. His explanation of the term "yabam," for which he finds a parallel in the Russian language, is quoted by Moses ben Isaac Nasi of London in his lexicon "Sefer ha-Shoham." Zunz, and after him Harkavy, see in this explanation evidence that the Jews living in Russia in the time of Itze of Chernigov spoke the vernacular of the country.

Bibliography: Zunz, *Ritus*, p. 73; Harkavy, *Ha-Yehudim u-Sefat ha-Selavim*, pp. 14, 62; Neubauer, in *Allg. Zeit. des Jud.* 1865, No. 17; Jacobs, *Jews of Angevin England*, pp. 66, 73; *J. Q. R.* ii. 329.

H. R. I. Br.

ITZIG (sometimes **Hitzig**): Wealthy German family which did much in the eighteenth century for the development of modern culture among the Jews.

Babette Itzig: Born 1749; married Salomon; her daughter Leah became the wife of Abraham Mendelssohn and was the mother of Felix Mendelssohn-Bartholdy.

Blümchen Itzig: Born 1752; married David Friedländer

Bonem Itzig: Born 1756; probably the **Julius Eduard Hitzig** whose son **Georg Heinrich Friedrich Hitzig** (born Berlin April 8, 1811; died there Oct. 11, 1881), the architect, built the Berlin Stock Exchange on the site of his grandfather Daniel Itzig's residence on the Burgstrasse (see Kayserling, "Moses Mendelssohn," p. 11, Leipsic, 1888).

P. Wi.

Daniel Itzig: German banker; head of the Jewish communities of Prussia (1764–99); born 1722; died at Berlin May 21, 1799. Itzig was a member of the wealthy banking firm of Itzig, Ephraim & Son, whose financial operations greatly assisted Frederick the Great in his wars. He was also the owner of the large lead-factories at Sorge as well as of the oil-mill at Berlin, being one of the few Jews permitted to engage in such enterprises. In 1756 Itzig was appointed "Münzjude" (mint-master) by Frederick the Great, and again in 1758, together with his partner Ephraim.

In 1797 Itzig became "Hofbankier" (court-banker) under Frederick William II. When the latter came to the throne he instituted a commission to examine into the grievances of the Jews and to suggest measures for their relief. Itzig, with his son-in-law David Friedländer, was appointed general delegate to that body. They had the courage to expose to the conference the cruel legislation of Frederick the Great and to refuse the inadequate reforms proposed (König, "Annalen der Juden im Preussischen Staate," p. 236).

The Itzigs were among those granted equal rights with Christians, and an order was issued that they should not be classified as Jews in official documents. Itzig was the first to plan the founding of a home and school for poor Jewish children at Berlin (1761), a plan which, through the endeavors of David Friedländer and of Itzig's son **Isaac Daniel Itzig,** was realized in 1778 in the establishment of the Ḥinnuk Ne'arim, the first school of its kind in Germany. At the instance of Moses Mendelssohn, Itzig, as the head of the Jewish community, interposed (April, 1782) in behalf of Wessely's "Worte der Wahrheit und des Friedens," which work had been put under the ban by Polish rabbis, and was about to receive the same treatment from Hirschel Levin, chief rabbi of Berlin.

Itzig married Miriam (daughter of Simḥah Bonem), by whom he had thirteen children.

Bibliography: Geiger, *Gesch. der Juden in Berlin*, pp. 84–85, 140-141, Berlin, 1871; Kohut, *Gesch. der Deutschen Juden*, pp. 720, 760; Graetz, *Hist.* v. 397, 413, 415–416; see also Steinschneider, *Hebr. Bibl.* iv. 72–73, for a poem dedicated to Itzig by Israel Samosc.

I. G. D.

Elias Itzig: Born 1755; father of **Julius Eduard Itzig,** "Criminalrath" and writer on criminal law, who was born in Berlin March 27, 1780; died there Nov. 26, 1849.

Henriette Itzig: Wife of Nathan Mendelssohn.

Jacob Itzig: Born 1764; his son adopted the name of "Bornheim."

Jettchen (Yetta) Itzig: Born 1767; married Mendel Oppenheim, whose sons adopted the name of "Oppenfeld."

Johannet Itzig: Born 1748; married Fliess.

Julius Eduard Hitzig: Son of the architect Georg Itzig; born in Berlin Feb. 6, 1838; medical professor at the universities of Zurich and (later) Halle; an authority on diseases of the brain.

Rachel Itzig: Born 1766; died (unmarried) 1826.

Rebecca Itzig: Born 1763; married Ephraim.

Vögelchen Itzig: Became Baroness Fanny von Arnstein, of Vienna; born in Berlin Sept. 29, 1757; died June 8, 1818.

Zaerlche Itzig: Born 1761; died May 11, 1854; married Samuel Levi.

Zipperche Itzig: Born 1760; married Bernhard, Freiherr von Eskeles.

Most of the descendants of the Itzig family are members of the Christian Church.

Bibliography: Steinschneider, *Hebr. Bibl.* iv. 72–74; *Allg. Deutsche Biog.*; *Meyers Konversations-Lexikon*; Fuenn, *Keneset Yisrael*, pp. 263–264, Warsaw, 1886.

s. P. Wi.

IVAN III., VASSILIVICH, THE GREAT: Czar of Russia 1462–1505. His attitude toward the Jews was friendly. Under his reign the Jew Skhariyah (Zechariah), who arrived in Novgorod with the suite of Prince Mikhail Olelkovich, founded a Judaizing sect to which several eminent Russians adhered; among them the priest Dionis, the archpriest Aleksei, Feodór Kuritzyn, the archimandrite Sosima, the monk Zechariya, and even Ivan's daughter-in-law, Princess Helena.

With the aid of Chozi Kokos (from "Chozi" = "a pilgrim to the Holy Land," and "Kok-Kos" = "the blue-eyed"), an influential Jew of Kaffa, Ivan concluded and maintained throughout his entire reign a very important alliance with Menghli Girei, Khan of the Crimea. The services rendered by Kokos to Ivan may partly explain the latter's favorable attitude toward the Jews. The part played by Kokos as the agent of the grand duke is shown by the instruction given by the latter to his emissary, the boyar Nikita Beklemishev, dated March, 1474 ("Sbornik Imp. Russ. Istor. Obschestva," xli. 8). In his letter Beklemishev is instructed by Ivan to transmit to Kokos his credentials to the court of the khan and the regards of the grand duke. Kokos is requested to discontinue the use of the Hebrew language in his further communications to the grand duke, and to use either Russian or Tatar instead.

Although there is no evidence of the existence of Jewish communities in Great Russia during the reign of Ivan, it seems certain that Jewish merchants from Kiev, Novgorod, and other towns were prominent in the commercial transactions of Moscow with Lithuania, the Orient, and the Crimea.

The fact that Ivan ordered the beheading (April 22, 1490) of his Jewish physician Leon should not in any way affect the estimate of his attitude toward the Jews as a whole; for Leon had boasted of his ability to heal the son of the grand duke, and he was punished for his boastfulness and for his failure to effect the promised cure. If the condition of the Jews of Moscow was changed for the worse, it was through the persistent efforts of the clergy, led by Gennadi, who saw a great menace to the Greek Church in the spread of the heresy.

Bibliography: *Sbornik Imp. Russ. Istor. Obschestva*, xli. 8, 12, 40–41, 50, 71, 74, 77, 114, 309; *Polnoye Sobraniye Russkikh Lyetopisei*, vi. 763, 786, 819; Karamzin, *Istor. Gosud. Rosis.* vi. 154–156, 216, 225, notes 122, 125, 494, 595; Solovyev, *Istor. Rossii*, vol. v.; Platon, *Kratkaya Tzerkovnaya Rossiskaya Istoriya*, passim, Moscow, 1833; Grätz, *Gesch.* (Hebr. ed.), vii. 62; P. Pierling, *La Russie et l'Orient*; *Mariage d'un Tsar au Vatican, Ivan III. et Sophie Paléologue*, Paris, 1891, *passim*.

H. R.

IVAN IV., VASSILIVICH, THE TERRIBLE: Czar of Russia 1533–84. In his time the prejudice against the Jews in the Muscovite dominions was very pronounced. They were feared as

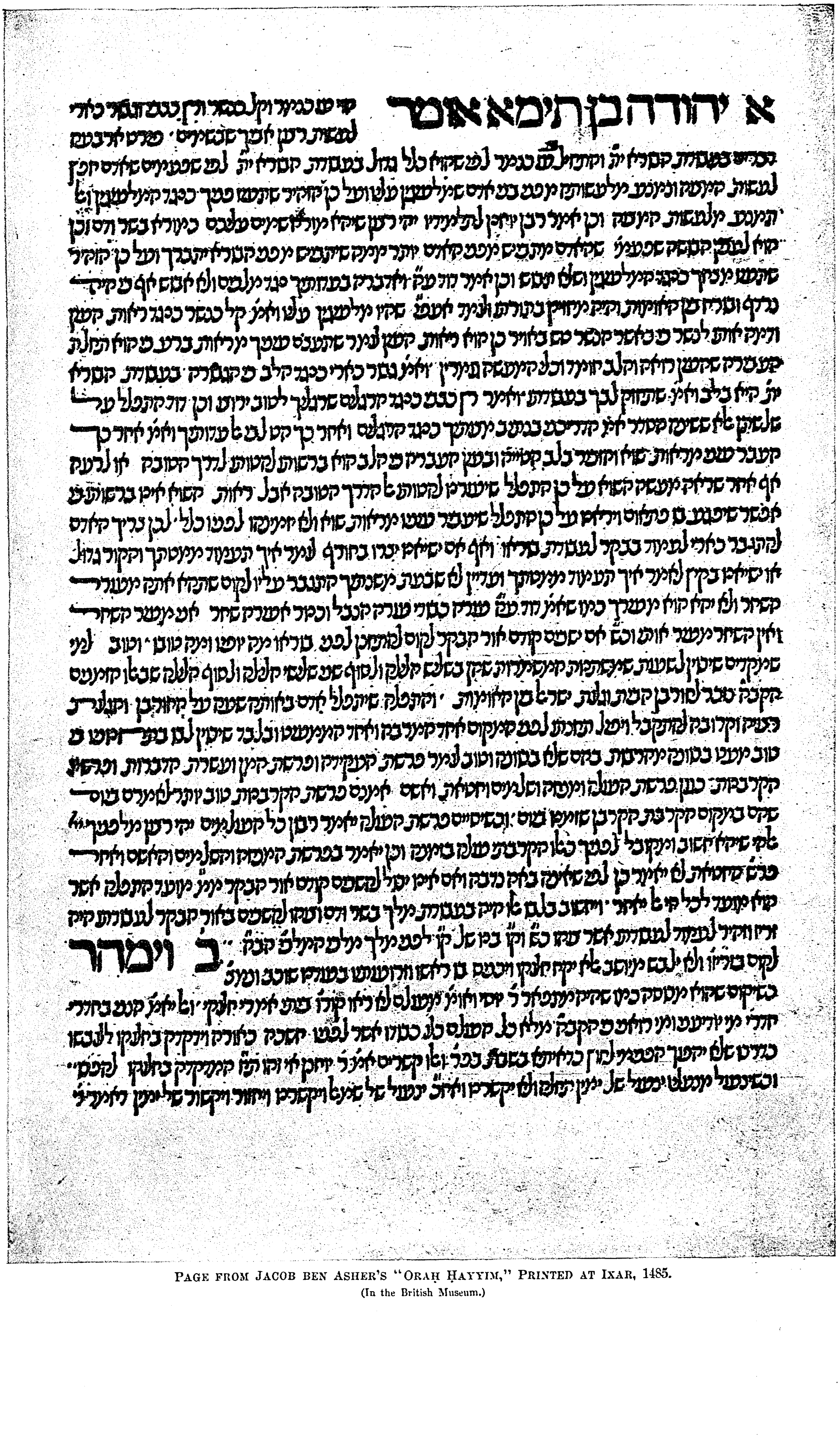

א יהודה בן תימא אומר

Page from Jacob ben Asher's "Oraḥ Ḥayyim," Printed at Ixar, 1485.

(In the British Museum.)

magicians and proselytizers. In 1545 Ivan sent a special embassy to Sigismund August, King of Poland, with reference to boundary disputes and to certain Jews of Brest whose goods had been burned in Moscow because they had brought thither some red ocher ("mumeya"), notwithstanding the prohibition to enter Muscovite territory. In 1550 Sigismund August asked Ivan the Terrible to permit the Lithuanian Jews to trade without hindrance throughout Russia, on the strength of old agreements permitting Polish merchants to trade in Lithuania. The czar firmly refused to comply with his request.

When the Russian army occupied the flourishing Polish city of Polotzk, which at that time (1563) had a prosperous Jewish community, the czar ordered that all the local Jews be converted to the Greek Orthodox faith; and those who resisted were either drowned in the Düna or burned at the stake.

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H. R.

IVISA or **IVI[illegible].** See BALEARIC ISLANDS.

IVORY: The Hebrew word for ivory, *i.e.*, "shen" (="tooth"), shows that the Israelites knew what ivory was. The other term used to denote ivory, "shenhabbim" (I Kings x. 22; II Chron. ix. 21), is usually explained as a compound of "shen" and the Egyptian "ab," "ebu" (elephant). Other suggested derivations, from the Indian or Assyrian, are improbable, though the question can not be decided with certainty. In ancient times ivory was always a very costly article. In the East it was commonly used for inlaid work. It is related of Ahab (I Kings xxii. 39) that he built for himself an "ivory house," or palace, the halls and chambers of which were enriched with inlaid ivory. With this should be compared Homer's description of Menelaus' palace ("Odyssey," iv. 63). The Assyrians had similar palaces. Ps. xlv. 9 (A. V. 8) and Amos iii. 15 also speak of palaces, or houses, of ivory. As the latter passage indicates, the luxury of the court was still imitated by the great of the land at the time of Amos. Whether or not it may be concluded, from the "ivory tower" in Cant. vii. 4, that the exterior of such palaces, or the exterior of one special tower, was inlaid with ivory is doubtful.

Ezek. xxvii. 6 mentions the rich ivory ornamentation (of the deck ?) of Phenician ships. Inlaid work was popular also for furniture. Amos (vi. 4) condemns the newly introduced luxury of couches inlaid with ivory. Ivory couches and chairs are included in the enumeration of HEZEKIAH's tribute to Sennacherib. Solomon's ivory throne (I Kings x. 18 *et seq.*) seems to have been of another kind—most probably of carved ivory. The statement that Solomon's ships brought ivory from Ophir (I Kings x. 22) is the only indication as to the source of his supply. It is usually supposed that it came from India, but it is more likely that it was brought mostly from the east coast of Africa. Ethiopia supplied the Egyptians with most of their ivory, and the Phenician markets were undoubtedly partially supplied from Egypt.

E. G. H. I. BE.

IWRE-TEUTSCH. See JUDÆO-GERMAN.

IXAR (HIJAR): Town in Aragon, Spain, 62 miles to the northeast of Teruel. Here were printed by Eliezer Alantansi two parts of the Spanish edition of the Arba' Ṭurim: the Oraḥ Ḥayyim in 1485, and the Yoreh De'ah in 1487, possibly in continuation of the Guadalajara Eben ha-'Ezer. Besides these, Alantansi printed a Pentateuch with Megillot. In the same year there appeared a Pentateuch with the Targum, issued by Solomon Salmati, possibly in rivalry with Alantansi. Alantansi used as a printer's mark a lion on a black shield in his first publication, a lion on a red shield in his second, and a lion fighting with a unicorn in his Pentateuch.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2880, 3099; Cassel and Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 37a; Freimann, *Ueber Hebräische Inkunabeln*, pp. 3, 4.

J.

IYYAR: The second month in the Jewish calendar, consisting always of twenty-nine days, and falling between the tenth of April and the eighth of June (R. H. 3a *et passim*; Targ. Yer. to Ex. xii. 39; Targ. Sheni to Esth. iii. 7). This month in the Bible is designated as זו (I Kings vi. 1 = the month of beginning the Temple-building), probably the same as the Phenician or Punic זיב (Lidzbarski, "Nord-Semitische Epigraphik," p. 267). The word "Iyyar" is undoubtedly connected with the root אור, and thus denominates the month as the month of light, over and against Adar, which etymologically is the dark month. Like all the names of the months, "Iyyar" is a loan-word from the Assyro-Babylonian ("A-a-ru"; see Delitzsch, "Handwörterb." p. 34b). This month falls in the OMER, the first of Iyyar being the sixteenth day of Omer.

The principal events recorded in Iyyar are as follows:

Iyyar 1.—According to Seder 'Olam R. viii., the census of the people was begun under Moses (Num. i.-ii. 18).

2.—Solomon began the building of the Temple (see above; II Chron. iii. 2).

7.—Anniversary of the dedication of the walls of Jerusalem (Meg. Ta'an. ii. 1, xii. 5).

8.—Memorial day of the massacre of the Jews of Speyer during the First Crusade (גזירות ת"תנ"ו, 1096; see Grätz, "Gesch." vi. 101 *et seq.*; Jellinek, "Ḳontres Gezerot").

10.—Eli died (I Sam. iv. 1-18).

15.—Arrival of the Israelites in the desert of Sin (Ex. xvi.); also the day for Pesaḥ Sheni (Num. ix. 7; II Chron. xxx.).

16.—The manna began to fall (Ex. xvi.).

17.—On this day, rising against Florus, the Jews broke down the colonnade connecting the citadel Antonia with the Temple (3826 = 66; Josephus, "B. J." ii. 16, § 17); also the anniversary of the imprisonment of the Jews in England (5047 = Friday, May 2, 1287; Grätz, *l.c.* vii. 197-198).

18.—LaG be-'Omer = thirty-third day of Omer, when marriages may be solemnized.

21.—Siege of Jotapata began 3827 = 67 (Grätz, *l.c.* iii. 410-414).

23.—Arrival of Israel at Rephidim (Seder 'Olam R. v.).

27.—A day of victory on account of the recognition of the independence of Judea under Simon I. (Meg. Ta'an. ii.); beginning of a new Era (3618 = 142 B.C.; I Macc. xiii. 41, 42).

29.—Death of Samuel the prophet (Meg. Ta'an. *l.c.*).
E. G. H.

IZATES: Proselyte; King of Adiabene; son of Queen Helena and Monobaz I.; born in the year 1 of the common era; died in 55. While in Charan Spasinu, whither he had been sent by his father, a Jewish merchant named Ananias acquainted him with the tenets of the Jewish religion, in which he became deeply interested. His mother had been previously won over to Judaism without his knowledge. On ascending the throne on the death of his father, Izates discovered the conversion of his mother; and he himself intended to adopt Judaism, and even to submit to circumcision. He was, however, dissuaded from this step both by his teacher Ananias and by his mother, but was ultimately persuaded thereto by another Jew, Eleazar.

For some time Izates enjoyed peace; and he was so highly respected that he was chosen as arbitrator between the Parthian king Artaban III. and the rebellious nobles of that monarch. But when several of Izates' relatives openly acknowledged their conversion to Judaism, some of the nobles of Adiabene secretly induced Abia, King of Arabia, to declare war against him. Izates defeated his enemy, who in despair committed suicide. The nobles then conspired with Volageses, King of Parthia, but the latter was at the last moment prevented from carrying out his plans, and Izates continued to reign undisturbed for twenty-four years. He left twenty-four sons and twenty-four daughters. Izates' remains and those of Queen Helena were sent by Monobaz II. to Jerusalem for burial. For the account of Izates' conversion given in the Midrash see Gen. R. xlvi. Compare Adiabene; Ananias; Helena, and the bibliography there cited.
G. I. Br.

IZBAN. See Elon.

IZRAELITA: Jewish weekly in the Polish language, published in Warsaw since 1865. It was the successor of the Jutrzenka. At the beginning the "Izraelita" met with many obstacles in the way of restrictions from the censor; and it was also strongly opposed by the Orthodox Jews. Even the Liberals were not altogether pleased with it. While the "Izraelita" advised the Orthodox Jews to introduce the Polish language in the ḥeder, it urged the Liberals to teach their children Hebrew. From 1865 to 1897 the paper was edited by Samuel H. Peltyn, who always conducted it in a spirit of patriotism, and advocated assimilation. After his death (Sept., 1897) N. Sokolow became its editor, and upheld Zionism; but in 1901, when L. Grosglik became editor, the "Izraelita" returned to its old program.
H. R. S. Po.

IZRAELITA KÖZLÖNY. See Periodicals.

IZRAELITA MAGYAR NÉPTANITÓ. See Periodicals.

J

JAARBOOKEN VOR DE ISRAELITEN. See Year-Books.

JAAZER or **JAZER** (יעזר: in I Chron. xxvi. 31 יעזיר = "he will help"): A city east of the Jordan, in or near Gilead (Num. xxxii. 1, 3; I Chron. *l.c.*), and inhabited by the Amorites. It was taken by a special expedition sent by Moses to conquer it (Num. xxi. 32). From the Septuagint, which reads Ἰαζήρ for עז in Num. xxi. 24, it appears that Jaazer was on the border of Ammon. As an important city it gave its name to the whole of the surrounding territory (*ib.* xxxii. 1). Even a "sea of Jaazer" is mentioned in Jer. xlviii. 32 (but comp. the Septuagint rendering *πόλις* Ἰαζήρ, probably due to reading עיר יעזר instead of ים יעזר).

Jaazer is stated to have been a fertile land fit for the raising of cattle (*ib.*) and a place having many vineyards (Isa. xvi. 8, 9; Jer. *l.c.*). It was occupied by the children of Gad (Josh. xiii. 25; I Chron. xxvi. 31), by which tribe it was allotted to the Merarite Levites (Josh. xxi. 39; I Chron. vi. 66 [A. V. 81]). In the time of David it seems to have been occupied by the Hebronites, who were descendants of Kohath (I Chron. xxvi. 31). It was chosen as one of the stations by David's officers who were sent to number the children of Israel (II Sam. xxiv. 5).

According to Josephus ("Ant." xii. 8, § 1), Jaazer was captured and burned by Judas Maccabeus. The site of Jaazer was defined by Eusebius and Jerome ("Onomasticon," *s.v.* "Azor") as being 8 or 10 Roman miles west of Philadelphia, and 15 miles north of Heshbon, and as the source of a large river falling into the Jordan. It is identified by some scholars (*e.g.*, S. Merrill; see Hastings, "Dict. Bible," *s.v.*) with the modern Khurbat Ṣar on the road from 'Iraḳ al-Amir to Al-Salt; but this identification has been rejected by Cheyne (Cheyne and Black, "Encyc. Bibl." *s.v.*).
E. G. H. M. Sel.

JABAL IBN JAWWAL: Jewish Arabic poet of the seventh century; contemporary of Mohammed. According to Ibn Hisham ("Kitab Sirat Rasul Allah," ed. Wüstenfeld, pp. 690, 713) and Abu al-Faraj al-Iṣbahani ("Kitab al-Aghani," viii. 104), Jabal was a Tha'alabite (Abu al-Faraj gives the whole genealogy), but neither of them mentions the fact that he was a Jew. Ibn Ḥajar, however, in his biographical dictionary "Kitab al-Aṣabah fi Tamyiz al-Ṣaḥabah" (ed. Sprenger, i. 453), relying on Ibn al-Kalbi and on Al-Marzabani, declares that such was the case and that Jabal subsequently embraced Islam. Yaḳut ("Mu'jam," i. 765), quoting a verse of Jabal, calls him erroneously "Jamal ibn Jawwal al-Taghlabi."

Jabal is sporadically cited by the above-mentioned Arabic authors. Abu al-Faraj (*l.c.* p. 101) quotes two verses of Jabal's, apparently from a poem which he addressed to Al-Shammakh, himself a Tha'alabite poet, in reference to a quarrel that arose between them. This is probably the same incident as that related by Abu al-Faraj (*l.c.* p. 104); namely, that Al-Shammakh fell in love with Jabal's sister Kalbah, and when, shortly afterward, Al-Shammakh went on a journey she married his brother, giving rise to a poetical contest between the disappointed lover and Jabal. Eleven other verses by Jabal, indicating sufficiently the poet's Jewish religion, are quoted by Ibn Hisham (*l.c.* p. 713). They are an elegy on the death of Ḥuyayy (according to Sprenger's punctuation in Ibn Ḥajar, *l.c.*, "Jubayy") ibn Akhṭab, chief of the Banu al-Naḍir, and on the defeat by Mohammed of this tribe and of the Banu Ḳuraiẓa. These verses were a reply to the poet Ḥassan ibn Thabit. They apparently do not form a complete poem; for Ibn Ḥajar (*l.c.*) quotes a verse of Jabal's not appearing in the quotation of Ibn Hisham, but having the same meter and the same rime, and therefore probably from the same poem.

Bibliography: Besides the sources mentioned above, H. Hirschfeld, in *R. E. J.* x. 26.

G. M. Sel.

JABALI, ABU AL-ṬAYYIB AL-: Karaite scholar of the tenth century. His full name is said to have been **Samuel ben Asher ben Manṣur.** The surname "al-Jabali" indicates that he came from the province of Jabal, in the neighborhood of Hamadan. According to Ibn al-Hiti, he was a contemporary of Abu al-Faraj Harun, the author of "Mushtamil." This is, however, inaccurate, inasmuch as Abu al-Faraj wrote in the year 1026, whereas Al-Jabali is quoted by an earlier writer, Sahl b. Maẓliaḥ. Al-Jabali controverted Saadia Gaon in a special writing. He is also said to have controverted a certain Menahem, the head of a school, after he had read a letter written by a son of this Menahem to one Abu Thabit (otherwise unknown).

Perhaps this Menahem is identical with a scholar of the same name who directed questions to Saadia in the Arabic language. In that case Al-Jabali can not have flourished before 950–960.

Al-Jabali must not be confounded with the Karaite author Samuel ibn Manṣur, who presumably belongs to the fourteenth century.

Bibliography: Steinschneider, *Die Arabische Literatur der Juden*, §§ 30, 42, 196.

K. S. P.

JABBOK (יבק): One of the principal tributaries of the Jordan; first mentioned in connection with the meeting of Jacob and Esau and with the struggle of Jacob with the angel (Gen. xxxii. 23 *et seq.*). It was the boundary separating the territory of Reuben and Gad from that of Ammon, the latter being described as lying along the Jabbok (Num. xxi. 24; Deut. ii. 37, iii. 16; Josh. xii. 2). The territory of Sihon is described as extending "from Arnon unto Jabbok" (Num. xxi. 24), and it was reclaimed later by the King of Ammon (Judges xi. 13, 22). Eusebius ("Onomasticon," ed. Larsow-Parthey, pp. 222, 224, Berlin, 1862) places the river between Gerasa and Philadelphia. The Jabbok is identified with the Wadi or Nahr al-Zarḳa, a river that rises in Mount Hauran, and, after receiving many tributaries, empties into the Jordan between Gennesaret and the Dead Sea (Schwarz, "Das Heilige Land," p. 30; comp. Estori Farḥi, "Kaftor wa-Feraḥ," ed. Luncz, p. 63, Jerusalem, 1897). The general opinion is that the name "Zarḳa" is given to this river on account of the bluish color of its water; but Schwarz (*l.c.*) says that it is because the river in its course touches the fortress of Zarḳa on the route between Damascus and Mecca.

E. G. H. M. Sel.

JABESH (more fully **Jabesh-gilead** [יבש, יביש = "dry"]): Principal city of Gilead, east of the Jordan. It is first mentioned in connection with the war between the Benjamites and the other tribes of Israel (Judges xxi. 8–24). Because its inhabitants had refused to march against the Benjamites, 12,000 Israelites were sent against it. All the people of the city were slain except 400 virgins, who were spared to be given as wives to the surviving Benjamites. In the beginning of the reign of Saul the city was attacked by Nahash, King of Ammon, and was forced to apply to Saul for help (I Sam. xi. 1–10). The inhabitants of Jabesh-gilead remained grateful to Saul for his assistance, and when he and his three sons were killed by the Philistines on Mount Gilboa, they went by night, took the bodies from the wall of Beth-shan, brought them to Jabesh, burned them, buried the remains, and fasted seven days (*ib.* xxxi. 2, 6, 11–13). For this deed Jabesh-gilead was afterward highly lauded (II Sam. ii. 4–6).

Josephus ("Ant." vi. 5, § 1) calls Jabesh the metropolis of the Gileadites. Eusebius ("Onomasticon") speaks of it as of a village six Roman miles from Pella on the road to Gerasa. The name is preserved in the modern Wadi Yabis; and Robinson ("Researches," 2d ed., iii. 319) holds the ruins of Al-Dair to be the site of Jabesh-gilead.

E. G. H. M. Sel.

JABEZ: Eponym of a clan of the Kenite family of the Rechabites, which clan was merged into the tribe of Judah. I Chron. ii. 55 refers to "families of scribes" ("soferim") dwelling at Jabez; while in another passage (*ib.* iv. 9–10) Jabez is described as "more honorable than his brethren." His name (Ya'beẓ) is derived from his mother's saying: "I bare him with sorrow" ("'oẓeb"). Another explanation is (*ib.* iv. 10, Hebr.): "Jabez called on the God of Israel, saying, 'If Thou wilt bless me and enlarge my boundary, and Thine hand be with me, and Thou wilt give me friendships that will not grieve me [an allusion to "'eẓeb"] then' [the concluding words are omitted in the text; see the commentaries to iv. 10]. And God granted him that which he requested."

Jabez was prominent, particularly after the Exile, among those Kenite clans that embraced Judaism becoming scribes and teachers of the Law. Rabbinical tradition identifies Jabez with Othniel the Kenezite, the head of the bet ha-midrash after the death of Moses (Tem. 16a; Targ. to I Chron. ii. 55, iv. 9). Hence the vow of Jabez was understood to refer to his schoolhouse: "If Thou wilt bless me with children, and give me many disciples and associates," etc. (Tem. *l.c.*; Sanh. 106a). "The whole tribe of

Jethro, the Kenites as well as the Rechabites, left their habitations near Jericho and went to Jabez to learn the Torah from him" (Mek., Yitro, 'Amaleḳ, ii.; Sifre, Num. 78).

In the Syriac Apocalypse of Baruch (v. 5) Jabez is mentioned together with Jeremiah and Gedaliah among the saintly leaders of the people at the destruction of the Temple, being one of the deathless frequently mentioned in rabbinical tradition (Massek. Derek Ereẓ i.; see "J. Q. R." v. 417 *et seq.*).

E. G. H. K.

JABEZ, BARZILLAI BEN BARUCH: Turkish Talmudist of the seventeenth and eighteenth centuries; son-in-law of Elijah Ḥako, author of "Ruaḥ Eliyahu." Jabez was a Talmudist of considerable reputation, and had many pupils, among whom were his son-in-law Judah Ashkenazi, and Isaac Nuñez Belmonte, author of "Sha'ar ha-Melek." Jabez was the author of: "Leshon 'Arummim" (Smyrna, 1749), containing annotations to Elijah Mizraḥi's supercommentary on Rashi on the Pentateuch and to the passages in Maimonides, and novellæ by Jabez's father; "Leshon Limmudim" (*ib.* 1755), novellæ on the Ṭurim.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 38; Michael, *Or ha-Ḥayyim*, p. 297, No. 643; Fuenn, *Keneset Yisrael*, p. 202.

S. S. I. BR.

JABEZ, ISAAC BEN SOLOMON BEN ISAAC BEN JOSEPH HA-DORESH: Turkish Biblical exegete and preacher in the second half of the sixteenth century; a descendant of Joseph JABEZ. He wrote: (1) "Ḥasde Abot," commentary on Pirḳe Abot (Constantinople, 1583); (2) "Yafiḳ Raẓon," homiletic explanations of the Hafṭarot according to the German and Portuguese rites (Belvedere, 1593); (3) "Torat Ḥesed," commentaries on the Hagiographa, except Chronicles (*ib.* c. 1593–94); the commentary to each book has a subtitle indicating its contents—as "Tehillot Adonai" (on Psalms), "Limmude Adonai" (on Proverbs), "Yir'at Shaddai" (on Job), "Ḳodesh Hillulim" (on Canticles), "Ẓemaḥ Ẓaddiḳ" (on Ruth)—and a commentary on the Pesaḥ Haggadah is appended to the work. All the hagiographic commentaries except those on Proverbs, Ecclesiastes, and Esther are printed in the rabbinical Bible "Ḳehillat Mosheh," Amsterdam, 1727, the subtitles in a few cases being somewhat changed.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 196, 228, 647; Conforte, *Ḳore ha-Dorot*, p. 30a; Fuenn, *Keneset Yisrael*, i. 615; Fürst, *Bibl. Jud.* ii. 2; Steinschneider, *Jewish Literature*, p. 232; idem, *Cat. Bodl.* col. 1125.

G. M. SC.

JABEZ, JOSEPH BEN ḤAYYIM: Spanish theologian of the fifteenth and sixteenth centuries. He lived for a time in Portugal, where he associated with Joseph Ḥayyun, who inspired him with that taste for mysticism which he subsequently displayed in his writings. When the Jews were banished from Spain Jabez settled at Mantua, Italy. There he met his compatriot, the cabalist Judah Ḥayyaṭ, whom he induced to write the commentary "Minḥat Yehudah" on the cabalistic work "Ma'areket Elahut."

Jabez was an opponent of philosophy. For him the truth of the Jewish religion is demonstrated by the miracles recorded in the Bible. He criticizes the thirteen articles of faith of Maimonides, the six of Ḥasdai Crescas, and the three of Albo. According to him, only the following three, alluded to in the verse "I AM THAT I AM" (Ex. iii. 14), are the fundamental principles of Judaism: (1) that God is one; (2) that He governs the world; (3) that in the end all mankind will believe in His unity. These dogmas are expounded by him in the following books: "Ḥasde Adonai" (Constantinople, 1533), an ethical work wherein the author demonstrates that the wise man is more grateful to God for his misfortunes than for worldly advantages; "Ma'amar ha-Aḥdut" (Ferrara, 1554), on the unity of God; "Perush 'al Massekat Abot" (*ib.* 1555), on the sayings of the Fathers, mentioned by the author of "Yesod ha-Emunah"; "Or ha-Ḥayyim" (*ib.* 1555), against philosophy; a commentary on the Psalms (Salonica, 1571).

Jabez left also a great number of manuscript works, which, according to Ghirondi, are still in the possession of the author's descendants.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 30a; Azulai, *Shem ha-Gedolim*, ii. 4; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 158; Jellinek, in *Orient, Lit.* vii. 262; Steinschneider, *Cat. Bodl.* col. 1474; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 66.

G. I. BR.

JABIN: **1.** King of Hazor; head of one of the great confederations which faced Joshua in his conquest of Canaan (Josh. xi.). He summoned his allies from every side, including the Amorites, Hittites, and many petty kingdoms. By "the waters of Merom" the battle was fought, and the great coalition, notwithstanding its chariots of iron, was defeated. Joshua took advantage of his victory, captured the royal city Hazor, and slew Jabin, its king. He thus conquered territory that was finally divided by lot among (at least) Asher, Naphtali, Zebulun, and Issachar.

2. King of Canaan "that reigned in Hazor" (Judges iv.). Some regard Josh. xi. and Judges iv. as referring to one and the same event. This Jabin appears as an oppressor of Israel for twenty years, whose most formidable instruments of war were nine hundred chariots of iron. Israel arose under the inspiration of Deborah and Barak to throw off this yoke. Jabin's army was in charge of Sisera, his commander-in-chief, who afterward fell in the tent of Jael the Kenite. No mention is made of Jabin's part in the battle, either in the prose or in the poetic account of that event (Judges iv., v.). The result of the battle, however, was that "God subdued on that day Jabin, the King of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed more and more against Jabin, the King of Canaan, until they had destroyed Jabin, King of Canaan" (*ib.* iv. 23, 24). An interesting reference is found in Ps. lxxxiii. 9: "Do thou unto them as unto Midian, as to Sisera, as to Jabin, at the River Kishon."

E. G. H. I. M. P.

JABLONSKI, DANIEL E.: German Christian theologian and Orientalist; born Nov. 26, 1660, in Danzig; died May 25, 1741, in Berlin. After spending some time as a wandering scholar in the universities of Holland and England, he settled in Lissa in 1686, but ultimately removed to Berlin, where he became a member of the Academy of Sciences in

1700. He established there a Hebrew printing-press, from which he issued a text of the Old Testament (1699) based upon Leusden's (that is, Athias') of 1667; several prayer-books; and an edition of the Babylonian Talmud in twelve volumes (1715–21). An attempt to produce a second edition of the Talmud led him into pecuniary difficulties.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie.*

J.

JABNEH (יבנה), or **JAMNIA** (*'Ιαμνία, 'Ιαμνεία*): Philistine city; taken by Uzziah, who demolished its wall (II Chron. xxvi. 6). Jabneh is mentioned with Gath and Ashdod, two other cities of the Philistines, and is generally identified by Biblical students with Jabneel (יבנאל), on the boundary of Judah, near Ekron, and not far from the coast (Josh. xv. 11). Neither Jabneh nor Jabneel is mentioned afterward among the cities of Judah, but the Septuagint renders וימה, which follows Ekron in Josh. xv. 46, by *Γεμνά*. In post-Biblical history, in the books of the Maccabees, in Josephus and in other Greek authors, the name occurs as "Jamnia," and in Judith (ii. 28) as "Jemnaan." With Ashdod, Jamnia is described by Josephus sometimes as a maritime city ("Ant." xiii. 15, § 4) and sometimes as an inland city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7). This was due to the fact that, though removed from the coast, it had its own harbor; and it was considered by Pliny ("Historia Naturalis," v. 13, § 68) and Ptolemy (v. 16, 2) likewise as two distinct towns. According to Strabo (xvi. 759), Jabneh, or Jamnia, was so populous that, with the surrounding villages, it could furnish 40,000 able warriors. It is referred to in I Macc. iv. 15, v. 58, x. 69, xv. 40, and was apparently garrisoned by Gorgias; later it served other generals as a place of encampment. Judas Maccabeus took it by assault, and fired the shipping in the harbor as well as the town, so that the conflagration was seen from Jerusalem, 240 furlongs distant (II Macc. xii. 8–9, 40).

Jamnia was taken from the Syrians by Simon Maccabeus, but the Jews did not enter into possession of the city until the time of Alexander Jannæus. Pompey restored it to the Syrians, and about 57 B.C. it was rebuilt by Gabinius ("Ant." xiii. 6, § 7; 15, § 4; xiv. 4, § 4; "B. J." i. 2, § 2; 7, § 7; 8, § 4). Jamnia must have been given by Augustus to Herod, for the latter bequeathed it to his sister Salome, who in her turn gave it to Livia ("Ant." xvii. 8, § 1; 11, § 5; xviii. 2, § 2; "B. J." ii. 6, § 3; 9, § 1). The inhabitants of the city at that time were chiefly Jews (Philo, "Legatio ad Caium," § 30). Philo states further that a Roman officer raised at Jamnia an altar of mud for the deification of Caligula, but that the altar was thrown down by the Jews. Owing to the turbulence of its large population, Vespasian twice found it necessary to besiege the city ("B. J." iv. 3, § 2; 8, § 1).

Jabneh became the seat of Jewish scholarship even before the destruction of the Temple; for Johanan b. Zakkai, while predicting to Vespasian that he would become emperor of Rome, asked him as a special favor to spare Jabneh and its scholars (Git. 66a). After the destruction of Jerusalem the Great SANHEDRIN removed to Jabneh, where it was presided over by Johanan b. Zakkai (R. H. 31a). The Sanhedrin held its sittings in a "vineyard," which term, however, is explained as figurative ('Eduy. ii. 4; Yer. Ber. iv. 1): "the Sanhedrin sat in rows similar to vines in a vineyard." Jabneh took the place of Jerusalem; it became the religious and national center of the Jews; and the most important functions of the Sanhedrin, such as determining the time of the new moon and of the festivals, were observed there. It even enjoyed some of the privileges of the Holy City, among others the right to blow the shofar when New-Year's Day fell on a Sabbath (R. H. iv. 1 [29b]). In the time of Gamaliel II. the Sanhedrin removed to Usha, but it met again in Jabneh from the time of Simeon b. Gamaliel to that of Bar Kokba (R. H. 31b).

Seat of the Great Sanhedrin.

Benjamin of Tudela identifies Jabneh with the Ibelin mentioned in the history of the Crusades. He places Jabneh at three parasangs from Jaffa and two from Ashdod (Azotus). He professes to have seen there traces of the academy, though in his time there were no Jews in the place (ed. Asher, i. 43, Hebr.; comp. ii. 98, note). Rapoport ("'Erek Millin," p. 4) places Jabneh the seat of the Sanhedrin in Galilee, identifying it with the Jabneel of Naphtali (Josh. xix. 33). The modern Yabna, a village situated on a hill south of the Wadi Rubin, is generally assumed to mark the site of the ancient Jabneh (comp. Robinson, "Researches," ii. 420, iii. 22).

BIBLIOGRAPHY: Grätz, in *Monatsschrift*, ii. 108-110; idem, *Gesch.* 3d ed., iv. 13, 28, 95, 121; Guérin, *Judée*, ii. 55 *et seq.*, Paris, 1868; Neubauer, *G. T.* pp. 73 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 98, *passim*; Büchler, *Das Synedrion*, passim, Vienna, 1902.

G. M. SEL.

JACA (Hebr. גאקא): City of Aragon, Spain. Jews were settled here as early as the eleventh century, during which the city became the seat of a Jewish high school. Sancho Ramirez the Great, King of Navarre, did not permit the Jews to grind their grain in any mill they pleased; but a certain mill belonging to the city was assigned to them and to the bread-sellers. This they were allowed to use on payment of a certain tax; and they were, in addition, compelled to pay all the usual imposts and taxes. In 1281 the Jews of Jaca and of the surrounding villages—who were engaged in industries and lived in comfortable circumstances—were obliged, like those of Gerona, to contribute toward repairing the fortifications, which had been damaged during the French invasion. In 1289 they had to pay King Jaime 6,000 sueldos toward defraying the costs of an expedition against Sicily.

The Jaca Jews were victims of the outbreak of the Shepherds in 1321, no fewer than 400 of them being killed on Tammuz 17 (= July 14). In 1391, also, Jews were killed or forcibly baptized at Jaca. In 1438 the community was so reduced that it could pay only 200 sueldos in taxes. Toward the end of the fourteenth century Seraiah ben Daud and Samuel Almosnino, who corresponded with Isaac ben Sheshet, lived in Jaca. In 1492 the Jews of the city left Saragossa for Italy and Turkey.

BIBLIOGRAPHY: Zuaznavar, *Legislacion de Navarra*, ii. 31; Usque, *Consolação*, p. 181a; Isaac ben Sheshet, *Responsa*, Nos. 413, 455, 470; Rios, *Hist.* ii. 13, 362; iii. 82; Kayserling, *Gesch. der Juden in Spanien*, i. 10, 142; Jacobs, *Sources*, Index.

G. M. K.

JACHIN (יכין = "he establishes"): **1.** The right-hand pillar of the two brazen ones set up in the porch of the Temple of Solomon, that on the left or north being called "Boaz" (I Kings vii. 21; II Chron. iii. 17). For an elaborate reconstruction of these pillars based on Assyrian and Egyptian models and on the parallel description in Jer. lii. 21-23, see Perrot and Chipiez, "History of Art in Sardinia and Judæa," pp. 250-257, and plates vi. and vii., London, n.d. Comp. Freemasonry. **2.** Fourth son of Simeon and founder of the family of the Jachinites (Gen. xlvi. 10; Ex. vi. 15; Num. xxvi. 12). In the parallel list of I Chron. iv. 24 his name is given as "Jarib." **3.** Head of the twenty-first division of priests in the time of David (I Chron. xxiv. 17); his descendants returned from Babylon (*ib.* ix. 10; Neh. xi. 10).

E. G. H. M. Sel.

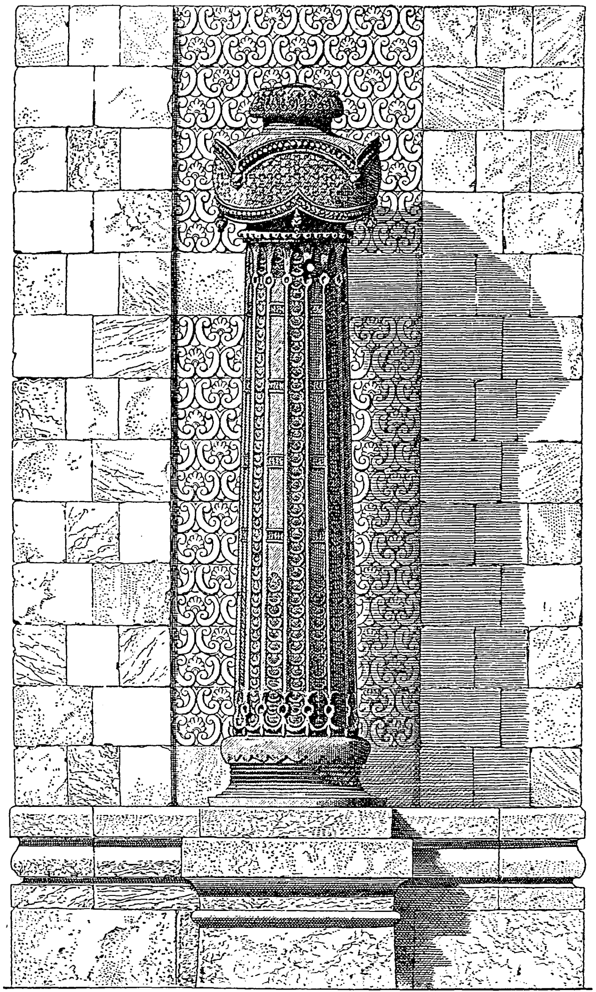

Column of Jachin.
(Restored by Chipiez.)

JACKAL. See Fox.

JÄCKLIN (JACOB): Jewish financier of Ulm in the fourteenth century; married the daughter of the "Grossjuden" Moses of Ehingen. Jäcklin had several sons; one of them, Isaac, lived in Strasburg, another in Riedlingen, or Reutlingen, and a third, Veflin, in Nuremberg. Jäcklin was probably president of the Jewish community of Ulm for many years; he loaned considerable sums to the municipal government of Ulm and to the counties of Helfenstein, Altenbeck, and Werdenberg. For example, he advanced (Oct. 1, 1378) to the community of Ulm 1,680 gulden for the redemption of the monastery of Langenau, receiving 84 gulden interest semiannually; and later, 1,800 gulden, receiving the gate-toll of the city in payment. On Nov. 13, 1378, the council of Ulm entered into an agreement with Jäcklin to declare void all the documents bearing upon the city's indebtedness to him, excepting those relating to the two loans mentioned. A letters patent ("Tedingbrief") has been preserved which gives him the right to remain in Ulm until Dec. 6, 1379.

Eberhard der Greiner (= "the complainer") of Württemberg taxed Jäcklin 4,000 gulden, which he refused to pay. Thereupon Eberhard sued him and won his case before the court of Nuremberg (1376); the wife and son of Jäcklin were put into the "Reichsacht" by the emperor (Charles IV.) until the 4,000 gulden were paid (Sept. 5, 1376). It seems that Jäcklin nevertheless continued to live in Ulm. The "Reichsacht" directed against Ulm as also against Jäcklin was annulled by the Reichstag of Rothenburg May 31, 1377. On Oct. 6, 1376, in consideration of the damage done to the county of Heinrich von Würdenberg, the emperor declared void his debts to Jäcklin. The city of Ulm, however, reimbursed Jäcklin by paying him from 1378 onward, in half-yearly instalments, 10 per cent interest on Heinrich's debts.

Bibliography: Pressel, *Gesch. der Juden in Ulm*, p. 31; Nübling, *Die Judengemeinden des Mittelalters*, pp. lxviii., 327 *et seq.*

G. M. Sc.

JACKSON, HARRY: English actor; born in London 1836; died there Aug. 13, 1885. At an early age he left England for Australia, where he adopted the stage as a profession. After playing at Auckland, New Zealand, and at San Francisco (1856-1862) he returned to England about 1870, and appeared at the Gaiety Theatre, London, later at the Princess', of which he became stage-manager. He held the same post at the Drury Lane Theatre, where he impersonated chiefly Jewish characters, or rather caricatures, in modern melodramas. His portrayal of Napoleon I., whom he much resembled, attracted some notice.

Bibliography: *Jew. Chron.* and *Jew. World*, Aug. 21, 1885; *Era*, Aug. 15 and 22, 1885; *Illustrated Sporting and Dramatic News*, Aug. 22, 1885.

J. G. L.

JACOB (יעקב, יעקוב), called also **Israel** (ישראל). —**Biblical Data:** Third patriarch; son of Isaac and Rebekah, and ancestor of the Israelites. He was born when his father was sixty years old and after his mother had been barren for twenty years. For the account of his birth and origin of his name see Gen. xxv. 19, 26. The name "Jacob" is explained elsewhere as meaning "supplanter" or "deceiver" (*ib.* xxvii. 36; Hos. xii. 4 [A. V. 3], where there is also an allusion to the struggle before birth between the two brothers). Jacob was the favorite of his mother (Gen. xxv. 28). He is represented as "a plain man [איש תם], dwelling in tents," that is to say, pursuing the life of a shepherd (*ib.* xxv. 27; comp. *ib.* iv. 20).

Only two important incidents marked the early period of Jacob's life. The first was his obtaining the birthright from his brother Esau. The birthright being a very important possession, Jacob waited for the opportunity to acquire it, and the opportunity came. Esau, returning one day tired from hunting, and seeing Jacob cooking a mess of lentils, asked Jacob to give him some. Jacob offered to do so in exchange for the birthright, and Esau, feeling faint and ready to die, consented to sell it, an oath confirming the bargain (*ib.* xxv. 29–34).

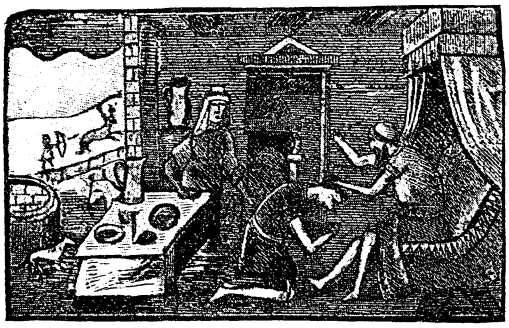

Isaac Blessing Jacob.
(From a "Teutsch Chumesh.")

Obtains Isaac's Blessing.

The second incident happened many years later, and with it Jacob's life assumed an entirely new phase. Isaac, having become blind, sent Esau to hunt for some game and to prepare for him a meal in order that he might bless him before his death. Rebekah, hearing of this, instigated Jacob to intercept the blessing by taking his brother's place. At first Jacob objected; but he soon yielded to his mother's persuasion. Having anticipated his brother in the preparation of the meal and having put goatskins upon his hands and neck lest his father should recognize him, Jacob brought the meal to his father, who, after having partaken of it, blessed him and promised him that he should be lord over his brethren and that his mother's sons should bow to him (*ib.* xxvii. 1–29). This substitution was in agreement with the divine purpose (comp. *ib.* xxv. 23); and Isaac, when he learned of Jacob's trick, not only did not revoke his blessing, but even confirmed it (*ib.* xxvii. 33, 37).

Owing to this deceit Esau hated his brother, and resolved to kill him after their father's death. Rebekah found no better means to protect her favorite son from his brother's vengeance than to send him to Haran, to her brother Laban. She advised Jacob to stay with his uncle a short time till his brother should have forgotten his wrongs, and to marry one of his uncle's daughters. Jacob, after having received a further blessing from his father, left the paternal home (*ib.* xxvii. 42–xxviii. 5).

When Jacob was on his way he saw in a prophetical dream a ladder reaching from earth to heaven and angels ascending and descending thereon. YHWH Himself appeared to him, promising to give the land of Canaan to his descendants, who should be as numerous as the dust of the earth (*ib.* xxviii. 10–15). Jacob commemorated his dream by setting up a pillar on the spot on which he had slept, calling the name of the place "Beth-el" (= "the house of God"; *ib.* xxviii. 18–22).

Marriage with Laban's Daughters.

On his arrival at Haran Jacob met Rachel, his uncle's second daughter. Jacob offered to serve Laban seven years for Rachel. Laban, however, deceived him at the end of that period by giving him Leah instead of Rachel, and exacted of him a further service of seven years for Rachel, though he gave her to him immediately after the conclusion of Leah's wedding-feast (*ib.* xxix. 1–28). During the second seven years Jacob begat by his two wives and two concubines eleven sons and one daughter, Dinah. By Rachel he had one son only, Joseph (*ib.* xxix. 31–xxx. 25). Having finished the second term of seven years, Jacob stayed with Laban six years longer, tending his sheep for pay, which consisted, according to an agreement between them, of all the spotted, speckled, and ring-straked sheep and goats born in the flocks. Jacob, by means of peeled sticks which he set up before them, caused all the strongest of the flocks to bear speckled and spotted offspring. Thus he baffled the plans of Laban, who endeavored to deprive him of his hire (*ib.* xxxi. 7, 8), and Jacob amassed great wealth (*ib.* xxx. 26–43).

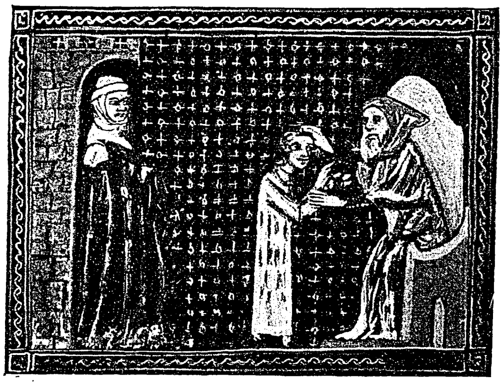

Isaac Blessing Jacob.
(From the Sarajevo Haggadah, 14th century.)

Jacob, seeing that Laban was no longer friendly toward him, resolved upon returning to his parents. His resolution was approved by YHWH; and, encouraged by his two wives, he departed without acquainting his uncle and father-in-law (*ib.* xxxi. 1–21). Laban, however, three days later learned of Jacob's flight, and, after pursuing him for seven days, overtook him on Mount Gilead. They at first quarreled, but were finally reconciled and made a covenant, building, in commemoration of their compact, a cairn which Jacob called "Galeed" (= "a heap as witness"; *ib.* xxxi. 22–54).

Wrestles with the Angel.

Immediately after this Jacob was informed that his brother Esau was coming to meet him, accompanied by 400 men. Jacob, fearing Esau, sent him very rich presents, but at the same time made plans to escape from his brother's fury in case the latter should reject them. At night Jacob sent his family and all his possessions over the brook Jabbok, he himself remaining alone on the other side, where an angel wrestled with him all night till the breaking of the day. While wrestling, the angel touched the hollow of Jacob's thigh, causing him to limp; but the angel was overpowered by Jacob, who would not let him go until blessed by him. The angel then changed Jacob's name to "Israel" (ישראל, apparently shortened from ישר אלהים = "he overpowered Elohim"). Jacob gave to the place at which this event occurred the name "Peniel" ("for I have seen Elohim face to face"). The Israelites commemorate the event to this day by not eating "the sinew which shrank which is upon the hollow of the thigh" (*ib.* xxxii. 32). Hosea alludes to Jacob's wrestling with the angel, whom he calls once "Elohim" and once "Mal'ak," adding that the angel wept and implored Jacob to let him go (Hos. xii. 4).

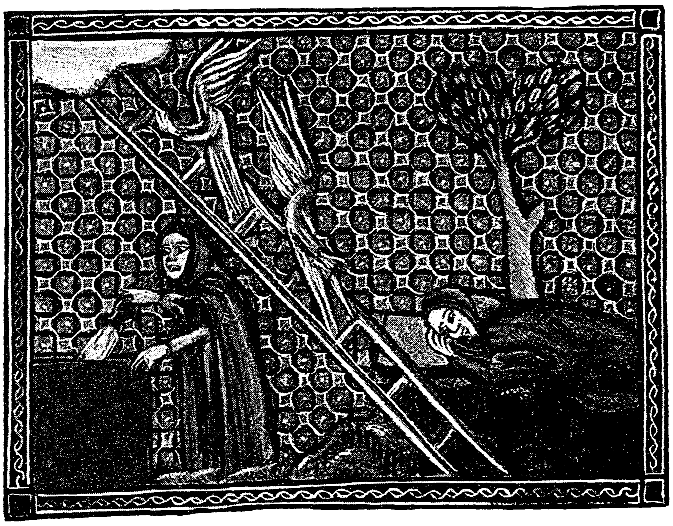

Jacob's Dream.

(From the Sarajevo Haggadah, 14th century.)

After his meeting with Esau, at which the brothers were reconciled (Gen. xxxiii. 1–16), Jacob went to Shechem, where he bought from the children of Hamor, for a hundred pieces of money, a field in which he erected an altar (*ib.* xxxiii. 17–20). The abduction of Dinah, which occasioned the destruction of Shechem by her brothers, caused Jacob much apprehension; but God allayed his fears, and he arrived peacefully at Beth-el, where God appeared again to him, confirming the name "Israel" which had previously been given to him by the angel, and repeating the promise that his children should possess the land of Canaan. While Jacob was on his way home Rachel gave birth to Benjamin, his last son. Jacob, with his twelve sons, the fathers of the twelve tribes of Israel, then arrived at Hebron, where his parents lived (*ib.* xxxv. 9–27).

Journey to Egypt.

At the end of ten years (comp. *ib.* xxxvii. 2) Jacob's favorite son, Joseph, was sold to a company of Ishmaelites by his brothers, who led their father to think that he had been devoured by a wild beast. While Jacob was still mourning for Joseph, Isaac died, and at his funeral Jacob again met his brother Esau (*ib.* xxxv. 29). Later, when the famine grew severe in Canaan, Jacob sent his sons into Egypt to buy corn, but kept with him Benjamin, Rachel's second son. Jacob was, however, at last compelled to let Benjamin go with his brothers to Egypt, through Joseph's refusal otherwise to release Simeon, whom he held as hostage until Benjamin should be brought to him. When, on the second return of his sons from Egypt, Jacob heard that Joseph was alive and was ruler over Egypt, he decided to go there to see him (*ib.* xlv. 26–28). Before doing so he journeyed to Beer-sheba, where his resolution to go to Egypt was approved by God. He went to Egypt with his eleven sons and their children, numbering altogether sixty-six, Joseph meeting him in Goshen (*ib.* xlvi. 1–30). Afterward Jacob was honorably received by Pharaoh, who assigned him and his sons a residence "in the best part of the land, in the land of Rameses." Jacob was at that time 130 years old (*ib.* xlvii. 5–11).

When about to die, Jacob made Joseph swear that he would not bury him in Egypt, but in the sepulcher of his fathers in Canaan. Jacob then adopted Joseph's two sons, Ephraim and Manasseh, placing them on the same footing as his own children. While blessing them he gave the first place to the younger son, Ephraim. To Joseph himself he gave one portion more than his brothers (*ib.* xlviii. 22).

Jacob assembled his sons in order to bless them (see Jacob, Blessing of), after which, having pronounced his last will, he died, being 147 years old (*ib.* xlix.). His body was embalmed according to the Egyptian custom; a great funeral procession, which included all the servants of Pharaoh and all the elders of Egypt, accompanied it to Canaan; and there Jacob was buried in his family grave in the cave of Machpelah at Hebron (*ib.* l. 1–13). The name "Jacob" as well as that of "Israel," though to a lesser degree, was used by the Prophets to designate the whole nation of Israel (comp. Isa. ix. 7, xxvii. 6, xl. 27).

E. G. H. M. Sel.

—— **In Rabbinical Literature:** Even before their birth the struggle between the two brothers Esau and Jacob commenced. Each of them wished to be born first, and it was only after Esau threatened to kill Rebekah, his mother, if he was not permitted to be born first that Jacob acceded (Midrash ha-Gadol [ed. Schechter, Cambridge, 1902] on Gen. xxv. 22; comp. Pesiḳ. R. [ed. Friedmann, Vienna, 1880], p. 48a). The respective characters of the two brothers were thus revealed before they were born. Whenever Rebekah passed a pagan house of worship Esau moved within her; and whenever she passed a synagogue or bet ha-midrash Jacob moved (Gen. R. lxiii. 6; Yalḳ., Gen. 110). There was also a conflict between them as to who should inherit this world, and who the world to come. In the conflict the angel Samael was about to kill Jacob, when Michael intervened; and the struggle between the two angels was settled by a court which God Himself convened for that purpose (Yalḳ., Gen. 110, from Midrash Abkir). All these legends are based upon the word "wa-yitroẓeẓu" (= "and they struggled"; Gen. xxv. 22).

Sale of Birthright.

Jacob was born circumcised (Ab. R. N. ii. 5; Gen. R. lxiii. 7). Until the age of thirteen both he and Esau attended school; but later Esau became a hunter, while Jacob continued his studies under various tutors—Abraham, Methuselah, Shem, and Eber (*ib.*; Gen. R. *l.c.*). The sale of the birthright occurred after Esau had slain Nimrod and two of his associates and fled from his pursuers. Jacob did not desire the material benefits of the birthright as much as the spiritual prerogatives attendant upon it. According to one opinion, this transaction was the final settlement of the quarrel which the brothers had had before they were born; and Esau thus sold to Jacob his portion in the world to come. Another opinion is that Jacob wished for the birthright because the first-born was the forerunner of the priest who offered the family sacrifices; and he thought that Esau was not fit to bring offerings to God (Yalḳ., Gen. 111; comp. Zeb. 112b). With the purchase of the birthright Jacob came into possession of the garments which Esau had inherited from Adam and which were the official robes of the officiating minister (Midr. Tan. 67b).

The Rabbis attempted to explain that Jacob did not intend to deceive his father in the words, "I am Esau thy first-born" (Gen. xxvii. 19), but meant by them: "I am the one whose children will accept the Decalogue which begins with I ("anoki"); but Esau is thy first-born" (Gen. R. lxv. 14; Yalḳ., Gen. 115). By confirming the blessing before Jacob's departure (Gen. xxviii. 1-4), Isaac established the fact that the blessing really belonged to Jacob (Gen. R. lxvii. 10).

Furthermore, it was only to please his mother that Jacob allowed himself to be disguised; and he brought the venison to Rebekah in a very distressed frame of mind and crying (Gen. R. lxv. 11). The goodly raiment which Rebekah put upon Jacob was that which Esau had taken from Nimrod when he murdered him (*ib.* 12). Rebekah accompanied Jacob to his father's door, and then said, "Thus far I was obliged to go with you, but now may thy Maker assist you." When Jacob entered and Isaac said, "Come near, I pray thee, that I may feel thee" (Gen. xxvii. 21), Jacob felt his heart melting like wax; but two angels supported him (Gen. R. lxv. 13, 15). He then came near to his father, who said unto him, "See, the smell of my son is like the smell of a field which the Lord hath blessed"; that is, according to the Rabbis, the fragrance of paradise came with him (*ib.* 18).

When Jacob left the presence of his father he, by reason of the blessing he had received, came out crowned like a bridegroom, and the dew which is to revive the dead descended upon him from heaven; his bones became stronger, and he himself was turned into a mighty man (Pirḳe R. El. xxxiii.). Jacob then fled from Esau, and went to the school of Shem and Eber, devoting himself to the study of the Torah. There he was hidden for fourteen years, and then returned to his father. He found that his brother was still purposing to kill him; whereupon he accepted the advice of his mother to go to Padan-aram (Gen. R. lxviii. 5; see also "Sefer ha-Yashar").

At Beth-el.

When Jacob arrived in Haran he bethought himself that he had passed without offering any prayer the place where his ancestors had prayed (Pes. 84a). He therefore decided to turn back to Beth-el; but to his surprise the place came to him, and he recited there the evening service (Ber. 26b). After this he wished to proceed on his journey, but God said, "This pious man came to My house: shall I permit him to depart before night?" So the sun set before its time, and Jacob remained in Beth-el overnight. The contradiction in the text, where it says first that Jacob took "of the stones" (Gen. xxviii. 11), and then that he took "the stone" (*ib.* verse 18), is variously explained. Some think that he took twelve stones, corresponding to the number of the tribes; others, that he took three stones, corresponding to the number of the Patriarchs; others, again, that he took two stones; but all agree that the stones were later merged into one. Some of the rabbis say that he took a number of stones and placed them all round him for protection; that the stones began to quarrel, each one wishing that Jacob should lay his head upon it; and that, in order to settle the quarrel, God made all the stones into one (Gen. R. lxviii. 13; Yalḳ., Gen. 118-119; Ḥul. 91a; Sanh. 95b).

The angels that had accompanied Jacob thus far on his journey ascended the ladder, and other angels descended to accompany him farther. When the angels saw Jacob's likeness engraved on the throne of glory, they became jealous and desired to injure him; but God Himself came down and watched over him. When God promised to give him the land whereon he was lying, the whole land of Palestine folded up and placed itself under Jacob's head, so that it should be easier later for his children to conquer it. The angels ascending and descending the ladder are also interpreted to have represented the tutelary genii of the various nations to whom the Jews in later times were to be subjected. When Jacob's turn came to ascend he refused, fearing that, like the others, he, too, would have to come down. Then God said unto him, "If thou hadst had faith and hadst ascended thou wouldest not have come down; but since thou didst not believe, thy children shall be subjected to many nations.

Nevertheless this shall not be forever, for I will redeem them from all the lands of their exile."

When Jacob left his father's house he had with him much silver and gold which his father had given him. Esau, on learning of Jacob's intention to depart, summoned his thirteen-year-old son, Eliphaz, and told him to encounter Jacob on his way and to kill him. Eliphaz with a company of ten men lay in wait for Jacob by the road, but, being of a more gentle disposition (Deut. R. ii. 13), he had pity on him and did not injure him. He, however, took from Jacob all his possessions, so that when the latter came to Laban he had nothing with him ("Sefer ha-Yashar," end of "Toledot").

Leah and Rachel.

From the very first Jacob suspected that Laban would deceive him, and he therefore gave Rachel a sign by which she might cause him to recognize her; but she sacrificed her own love for the sake of her sister, and before the marriage revealed Jacob's plan to Leah. When Jacob discovered that Leah instead of Rachel had been given to him he became very angry; but Leah reminded him that he had been guilty of a similar deceit when he obtained the blessing from his father by assuming his brother's disguise (Gen. R. lxx. 17; Midr. ha-Gadol to Gen. xxix. 23; comp. B. B. 123a). In his machinations to obtain sheep from Laban's flock, Jacob was assisted by angels who brought sheep to him from Laban's herds. There are several estimates of the number of Jacob's flock, ranging from 200 to 2,207,100 (Gen. R. lxxiii. 8; comp. commentary to Gen. R.). These sheep Jacob gave to his children to watch, for he would not take any time that belonged to his employer Laban (Midr. ha-Gadol to Gen. xxx. 40).

The encounter between Jacob and the angel who subsequently injured his thigh is explained in the following manner: When Jacob had transported a part of his belongings over the Jabbok, he met an angel who appeared to him as a shepherd; and when Jacob returned to gather up the rest of his belongings the angel accused him of stealing from his flock, and the encounter ensued. Others think that it was the tutelary angel of Esau whom Jacob met; while still others identify him with the angel Michael, who came to reproach Jacob for neglecting to give a tithe of his possessions to God, as he had promised (Yalḳ., Gen. 132; Pirḳe R. El. xxxvii.; Tan., Gen. 87b). The angel, although defeated by Jacob, injured the latter's thigh; and when the sun rose he begged Jacob to let him go (comp. Hos. xii. 5), as the time for adoration had arrived, and if he, who was to begin the service, was away, the adoration of the angels could not take place. Jacob, however, eager for a blessing, would not let him go until he blessed him. The angel was compelled to submit; and in changing his name from "Jacob" to "Israel" he promised him that his children should be as righteous as he. The wound inflicted by the angel was cured when the sun appeared (Gen. R. lxxix. 5; Yalḳ., Gen. 133).

When Laban returned to his place (Gen. xxxii. 1) he was not reconciled to Jacob's departure. He then, with the purpose of avenging himself, sent his son Beor, aged seventeen, and Abiharof, son of Uz, son of Nahor, with an escort of ten men, to Esau, saying unto him, "Have you heard what your brother has done unto us? He who came unto me poor and forsaken, that I went to meet, and brought up, and to whom I gave my two daughters and their maids, and whom God blessed for my sake, so that he became mighty and had sons and daughters and female slaves, and sheep and oxen and camels and asses, and much gold and silver—when he saw that his fortune was great he left me, and stole my gods and ran away. Now, behold, I left him in the valley of Jabbok. If thou intendest to go to him, thou wilt find him there, where thou mayest deal with him as thy heart willeth." When Esau heard this he recalled his hatred, and his wrath kindled, and he took his sons and sixty others and gathered all the 340 male descendants of Seir. He divided these into seven parties; placing sixty men under Eliphaz, his first-born, and the other six parties under the sons of Seir. But the messengers of Laban, on leaving Esau, went to the land of Canaan to the house of Rebekah, and said, "Behold thy son Esau is preparing to attack Jacob with 400 men because he has heard that he is coming." Rebekah therefore hastened and took seventy-two men from among the servants of Isaac to meet Jacob before his arrival, because she thought that Esau would give battle on the way. When Jacob saw them he said, "This host comes unto me from God"; and he called the place "Mahanaim" ("Sefer ha-Yashar," section "Wayesheb"). According to others (Gen. R. lxxiv. 16), the host consisted of 120 myriads of angels.

When the messengers of Rebekah met Jacob they said unto him in her name, "My son, I have heard that Esau, thy brother, comes to meet thee with men from the sons of Seir. And now, my son, listen to my voice and consider what shall be done. Do not speak hard words unto him; pray for his mercy and give him from thy fortunes as much as thou canst afford; and when he shall ask thee about thy affairs, conceal from him nothing. Perhaps he will be induced to forget his great anger, so that thou and all depending upon thee will be saved; for it is thy duty to respect him, seeing that he is thy elder brother."

Meeting with Esau.

When the brothers again met and Esau fell on Jacob's neck, it was his intention to bite him; but Jacob's neck became hard as marble, so that Esau's teeth were injured by the contact. This explanation is derived from the fact that the word "wa-yishshaḳehu" ("and kissed him"; Gen. xxxiii. 4) has dots on the top of each letter.

Although Jacob's gifts were accepted, he still feared the anger of his brother; and during the eighteen months that he lived in Succoth he sent presents to his brother, which, however, his descendants, the nations, will return to the Messiah (comp. Ps. lxxii. 10). Jacob's fears were well grounded; for in the year that Leah died, when Jacob least expected him, and had only 200 slaves with him, Esau returned with a large and formidable army. Jacob pleaded with Esau from the wall of the fortress; but Esau would not listen. Then Judah took his bow and shot Admon the Edomite, and also hit Esau in his right loin with an arrow which later caused his death (Yalḳ., Gen. 133). Jacob entered Shechem "perfect" ("shalem") in every respect, both spiritually and materially (Shab. 33b).

Simeon and Levi did not ask their father's advice in destroying the inhabitants of Shechem; and Jacob was very angry when he heard of the action of his children. Still, after the act was done, he girded his sword and was ready to meet the enemy (Gen. R. lxxx. 9; comp. *ib.* xcvii. 9). Although the surrounding nations were afraid to fight them at that time, they did so seven years later, when they saw that Jacob had made Shechem his home and was intent upon inheriting the land. The war lasted six days; and every day witnessed great victories for Jacob and his sons. On the sixth day all the kings of the Amorites made peace with Jacob, agreeing to pay him a certain tribute (Yalḳ., *l.c.*; "Sefer ha-Yashar," section "Wayishlaḥ"; comp. Jubilees, 34; see AMORITES; JUDAH IN RABBINICAL LITERATURE).

When Jacob was about to rest from the persecutions of Esau and from the wars with the neighboring tribes, the troubles of Joseph came upon him. The Rabbis severely censure Jacob for manifesting his love for Joseph by clothing him with a special garment (Yalḳ., Gen. 141; comp. Shab. 10b).

Favoritism Toward Joseph.

The grief of Jacob at the loss of his son was much aggravated by the idea that he would now be unable to establish the twelve tribes, since he dared not marry again because of the oath he had made to Laban that he would take no more wives. Isaac knew that Joseph was living; but he did not reveal this to Jacob, because he thought that if God wished him to know, He would reveal it Himself (Gen. R. lxxxiv. 19; Yalḳ., Gen. 143). When his children brought him the report that Joseph was still living, and that he was the ruler of all Egypt, Jacob refused to believe it, until they told him in the name of Joseph at what portion of the Law they had suspended their studies twenty-two years before. Then Jacob rejoiced in the thought that Joseph still retained his piety, and immediately prepared for his journey. Before he went to Egypt he stopped at Beer-sheba, and cut down cedars which Abraham had planted and which were later used by the Israelites in the building of the Tabernacle (Gen. R. xciv. 3, xcv. 2).

Before his death Jacob wished to reveal to his children the time of the Messiah's advent, but he could not recall it at that moment. When they were all gathered around his death-bed he said to them, "Perhaps there is in your hearts a feeling against God?" (that is to say, an inclination to idolatry). Then they all cried out, "Hear, O Israel, the Lord is our God, the Lord is One." He replied, "Blessed be the name of the glory of His kingdom forever and ever" (Gen. R. xcviii. 4; Pes. 56a).

His Death.

Jacob gave three commandments to his children before his death: (1) that they should not worship idols; (2) that they should not blaspheme the name of God; and (3) that they should not permit a pagan to touch his hearse. Three of his sons were to be stationed on each side of the coffin even as the tribes were later stationed in the wilderness. The Rabbis looked with disfavor upon Joseph's order to have his father embalmed; for to them it manifested a lack of faith in the providence of God.

When Jacob's sons reached the cave of Machpelah, they found Esau there prepared to prevent them from interring their father's body in the ancestral cave, and claiming that the place belonged to him. Jacob, however, had foreseen such a complication, and had previously bought the place from Esau; but the deed of sale was in Egypt, and there was nothing to do but to send some one back to Egypt to procure the document. Naphtali, the swift, volunteered to go, but Hushim, the son of Dan, who was hard of hearing, meanwhile inquired about the delay. When told the reason he said angrily, "Shall my grandfather's body lie and wait until the deed is obtained from Egypt?" and threw a missile at Esau so that his eyes fell out on the knees of Jacob, who opened his eyes and smiled. Then it was that Rebekah's words, "Why should I be bereft of both of you in one day?" (Gen. xxvii. 45) were fulfilled (Yalḳ., Gen. 162; "Sefer ha-Yashar," section "Wayeḥi"; comp. Soṭah 13a). Another opinion is that Jacob had not died, although the embalmers and the mourners thought that he was dead (Ta'an. 5b; Rashi and MahrShA, *ad loc.*; comp. B. B. 17a, 121b). See ESAU; JOSEPH; PATRIARCHS.

BIBLIOGRAPHY: Hamburger, *R. B. T.*; *Aggadat Bereshit* ed. Buber, Vienna, 1894; *Midr. Leḳaḥ Ṭob*, ed. Buber, Wilna, 1880; Peiser, *Naḥalat Shime'oni*, Wonzibeck, 1728; Heilprin, *Seder Ha-Dorot*, s.v., Warsaw, 1897.

S. S. J. H. G.

JACOB, BLESSING OF.—Biblical Data: Name given to the chapter containing the prophetic utterances of Jacob concerning the destiny of his twelve sons as the fathers and representatives of the twelve tribes (Gen. xlix. 1–27). It is called thus after verse 28: "Every one according to his blessing he blessed them"; though in reality many of the utterances contain rebukes rather than blessings. Jacob is represented as revealing to his sons that which shall befall them "in the last days." Reuben is told that he has forfeited his birthright—that is, his leadership among the tribes—on account of his incestuous conduct with reference to Bilhah (Gen. xlix. 3–4; comp. *ib.* xxxv. 22; I Chron. v. 1). Simeon and Levi are called brethren whose inborn nature (for "mekerah" or "mekurah" = "kinship"; comp. Ezek. xxi. 35 [A. V. xxii. 3], xxix. 14) it is to handle weapons of violence (A. V. "instruments of cruelty"); their fate—"to be divided in Jacob and scattered in Israel," instead of forming two strong tribes—is declared to be due to their fierce anger shown at the massacre of the men of Shechem (Gen. xlix. 5–7; comp. *ib.* xxxiv. 25).

Judah, on the other hand, is addressed as the leader of the tribes, before whom his enemies shall flee and his brethren shall bow down. The rather obscure verse, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the peoples be," seems to refer to David as having been elected king in Shiloh (this is not in harmony with II Sam. v. 3; but the whole history of Shiloh is wrapped in mystery; see SHILOH). Judah's land, as producing wine, is especially praised (Gen. xlix. 8–12). Zebulun is told that he shall dwell on the coast of the sea and be a neighbor of the Phenician merchant city of Sidon (*ib.* verse 13). Issachar with his beautiful land is rebuked for having allowed himself from love of ease to become a tribute-paying servant to the Canaanite (verses 14–15). Dan is represented as struggling hard for his existence among the tribes; he can assail his mightier foe only by waylaying him and acting like the serpent, which bites the heels of the horse so that the rider falls. The situation is that of the later time of the Judges (verses 16–18; comp. Judges i. 35, v. 17, xviii. 1–29). The tribe of Gad is depicted as being pursued by troops of the neighboring tribes of Ammon or Moab, but at last overcoming them by falling upon them in the rear (Gen. xlix. 19). Asher is praised only because of its land, which yields choice fruits for the table of kings (*ib.* verse 20). Naphtali, according to the Masoretic text, is declared to be a "hind let loose; he giveth goodly words"; but this fails to convey a clear idea, and the original reading seems to have been: "Naphtali is a stretched-out terebinth ["elah" instead of "ayyalah"], sending forth beautiful branches." It refers to the beautiful landscapes of the country (*ib.* verse 21; comp. Deut. xxxiii. 23). Signal blessing is conferred upon Joseph, who is called "a fruitful bough by the well, whose branches run over the wall." His tribe is described as being engaged in warfare but coming forth victorious, strengthened by the mighty God of Jacob and by the arms (read "mi-zero'e" instead of "mi-sham ro'eh") of the Rock of Israel. In consequence of this he possesses the hills of Ephraim, rich in blessing (Gen. xlix. 22–26). Benjamin, the warrior tribe (Judges iii. 15, xx. 16; I Chron. viii. 40, xii. 2), is likened to a wolf that devours its prey in the morning and divides the spoil at night (Gen. xlix. 27).

E. C. K.

——**Critical View**: It has been held by some authorities that the text is not intact. Verses 10, 25, 26, and probably verse 18, are regarded as interpolations. Verse 10 interrupts the continuity of thought, verse 11 taking up the thread dropped in verse 8. All these verses touch upon the possession of the land of promise; whereas verse 10 refers to the future and to the submission of the people. Verses 25 and 26 bear a suspicious resemblance to Deut. xxxiii. 13–16; and while the text of verses 22–24, corresponding to other very ancient songs, presents a knotty problem, verses 25 and 26 are comparatively intelligible (Fripp, in "Zeit. für Alttestamentliche Wissenschaft," 1891, pp. 262 *et seq.*; Holzinger, "Commentar zur Genesis," *ad loc.*). The lack of connection between verse 18 and the other verses is made clear by the form of the matter: the speech concerning Dan consists of three couplets, and verse 18 seems to hobble lamely after. Moreover, the idea expressed in verse 18 is different from that of the other verses (comp. Ball, "S. B. O. T." *ad loc.*).

Origin of the Song.

The question as to the origin of the song is independent of the age of the Pentateuchal sources; for there is no doubt that the song bears no relation to them, and that it had been composed before the time of the author who introduced it into his narrative. It is difficult to determine who that author was; yet, since Reuben's great transgression and the dispersion of Levi and Simeon, here mentioned, were likewise touched upon, in fact were more explicitly given, in the oldest source (J)—in Gen. xxxiv., xxxv. 22—it is highly probable that J was the one who wove the song into his story. Consequently the origin of this oldest source determines the latest date at which the song could have been written.

Date of Composition.

The difficulty of an exact determination is increased by doubt concerning the unity of the composition. The first to dispute its unity was E. Renan ("Histoire Générale des Langues Sémitiques," p. iii.); and the conjecture that the song consists of sayings originating in different periods gains more and more credence (J. P. N. Land, "Disputatio de Carmine Jacobi," 1857; Kuenen, Holzinger, and others). The great variety of forms in the song supports this theory: while the language of one part is smooth and clear, another part is obscure. The determination of the correctness of this theory involves an investigation of the age of each verse; and in several instances this can not be ascertained, since the verses indicate nothing concerning the time of their origin (see verses on Zubulun, Gad, Asher, and Naphtali). The verses on Issachar have reference to the period after the struggles of Deborah (Judges v.); the verses on Dan, describing his battles in the north, where in his conflicts with the surrounding nations he maintained the old Israelitish custom of making an insidious rear attack instead of offering a bold challenge, refer to the time after Judges xvii. *et seq.*; and the verses on Judah (8, 11) presuppose the kingdom of Judah. The comparison of Judah to a lion's whelp seems to characterize him as a rising power. This may apply to different periods, not necessarily to the time of David.

The verses on Joseph (22–27) allude to a defensive war, in which Joseph was successful. Since the text refers to archers, and the Arabs were excellent marksmen, Dillmann thinks that the war was with the Arabs. But his conjecture is erroneous; for the conflicts with the Arabs were confined to the portion of Manasseh east of the Jordan, and the term "Joseph" designates the portion of the tribe of Joseph dwelling west of the Jordan. Since, moreover, the reference could not have been to the Philistines, by whom the tribe was occasionally subdued, the verse clearly alludes to the Arameans of Damascus, with whom the conflicts were of long duration, often threatening the safety of the tribe of Joseph—that is, of the Northern Kingdom. Verse 24, however, bears no testimony of times following the glorious period of Jeroboam II.; consequently the passage on Joseph points to the ninth century. Probably it was in the second half of this century, at all events before the conquests of Jeroboam, and evidently in the Southern Kingdom, that the collection of these pithy descriptions of the tribes was completed. If verses 25 and 26 are interpolations, this is the only interpretation which would also explain both the esteem felt for Judah, expressed in the passage on him, and the silence concerning the Benjamite kingdom and possibly even the Northern Kingdom.

Dillmann endeavored to arrive at the same conclusion by the supposed sequence in the enumeration of the minor tribes, proceeding from south to north. But this supposition is not tenable; for the very first tribe mentioned is the most northerly, and, furthermore, the sequence is broken by Gad. However, even if there were an exact geographical succession of tribes from south to north, it would prove nothing concerning the home of the collector of the passages, since the same order would have been natural for an Ephraimite (comp. Holzinger *ad loc.*).

Zimmern's attempt (in "Zeit. für Assyriologie," 1892, pp. 161 *et seq.*) to connect Jacob's blessing with the Babylonian representation of the zodiac, specifically with the Gilgamesh epic, can not be regarded as successful. Ball has given some important and well-founded arguments against this theory (Commentary on Genesis in "S. B. O. T." pp. 114 *et seq.*). Zimmern himself does not assume that the poet or collector of the song was aware of the original significance of each passage.

Historically, Jacob's blessing is of the greatest value, both because it is the only source of information for certain of the tribes in ancient times, and because it is an aid in rendering the sources (for example, Gen. xxxiv.) more intelligible.

Bibliography: See, besides the commentaries on Genesis of Dillmann, Merx, Knobel, Delitzsch, Holzinger, Ball, and Gunkel, Diestel, *Segen Jakobs*, 1853; Meier, *Gesch. der Poet. Nationalliteratur*, 1858; K. Kohler, *Der Segen Jakobs*, 1867; Offord, *The Prophecy of Jacob*, 1877.

E. C. W. N.

JACOB: 1. Tanna of the second century; probably identical with Jacob b. Ḳorshai (= "the Ḳorshaite," or "of Ḳorsha"), the contemporary of Simon b. Gamaliel II. Of his relations with this patriarch the Talmud has preserved the following incident: Nathan the Babylonian and Meïr had determined to humiliate Simon and bring about his deposition by putting to him questions on 'Uḳẓin, which he had not mastered; but Jacob prevented the patriarch's discomfiture by indirectly turning his attention to the neglected treatise (Hor. 13b). He was a grandson of Elisha ben Abuyah on his mother's side (Ḳid. 39b; Ḥul. 142a), and was a teacher of Judah I. (Yer. Shab. x. 12c).

Jacob is frequently met in halakic controversies with Akiba's later disciples (see Tosef., Zeb. x. 9, 11; *ib.* Tem. i. 17; *ib.* Ṭoh. vi. 5, 6). Sometimes he cites Meïr as an authority (Tosef., Ma'as. Sh. ii. 10; *ib.* Yeb. xii. 11). The compiler of the Mishnah cites Jacob (Tosef., 'Ab. Zarah, v. [vi.] 4), and preserves the following eschatological remarks of his: "This world is as if it were a vestibule to the future world: prepare thyself in the vestibule that thou mayest [becomingly] enter the reception-room. One hour devoted to penitence and good deeds in this life is worth more than the whole of the life hereafter [where no opportunity is given for improvement]; and one hour's happiness in the world to come is worth more than all the pleasures of this world" (Ab. iv. 16, 17).

In this spirit Jacob interprets the rewards attached to filial reverence and to sparing the dam when rifling a bird's nest: "That thy days may be prolonged, and that it may go well with thee" (Deut. v. 16, xxii. 7). An incident once came under his notice that seemed to falsify this Scriptural promise. A dutiful son, in obedience to his parent's wish, climbed a tree after some birds. He duly complied with the Scriptural requirements, and yet, in descending, he fell and was killed. Thereupon Jacob remarked, "In this world there is no reward for good deeds: the rewards promised will be awarded in the world which is all good and immeasurably long" (Ḳid. 39b). Many decades later a prominent Babylonian amora remarked, "Had Aḥer [Elisha b. Abuyah] interpreted those promises as did his daughter's son he would not have become a sinner" (*ib.*; comp. Yer. Ḥag. ii. 77b; Eccl. R. vii. 8).

Bibliography: Bacher, *Ag. Tan.* ii. 395; Brüll, *Mebo ha-Mishnah*, i. 242; Frankel, *Darke ha-Mishnah*, p. 202; Hamburger, *R. B. T.* ii.; Weiss, *Dor*, ii. 171.

2. Palestinian amora of the fourth century; contemporary of R. Jeremiah; probably identical with Jacob b. Aḥa (comp. Pes. 91b with Yer. Pes. viii. 36a, B. M. 101a with Yer. B. Ḳ. ix. 6d, and 'Ab. Zarah 13b with Yer. 'Ab. Zarah i. 39d).

s. s. S. M.

JACOB B. AARON OF KARLIN: Russian rabbi and author; died at Karlin, government of Minsk, 1855. He was a grandson of Baruch of Shklov, the mathematician and author, and was one of the earliest and most renowned graduates of the yeshibah of Volozhin. He held the office of rabbi at Karlin for about thirty years, and was considered one of the greatest rabbinical authorities of his time.

Jacob was the author of: (1) "Mishkenot Ya'aḳob" (Wilna, 1838), responsa on the four parts of the Shulḥan 'Aruk; (2) "Ḳohelet Ya'aḳob" (*ib.* 1857), novellæ on the tractates of the Talmudic orders Zera'im and Mo'ed; and (3) another collection of responsa.

Bibliography: Fuenn, *Keneset Yisrael*, p. 574.

s. s. N. T. L.

JACOB B. ABBA: 1. Babylonian scholar of the third century; junior to Rab (B. M. 41a). He was an expert dialectician, and prevailed in argument even against his famous senior (Yer. Sanh. vii. 25c).

2. Amora of the fourth century; contemporary of Abaye and Raba (b. Joseph). His patronymic is variously given as "Abba," "Abaye," "Abina," "Abuha," "Abun," and "Aibu" (comp. Yer. Sanh. x. 28b; Gen. R. xlii. 3; Ruth R., proem, 7; Tan., Aḥare Mot, 7; *ib.*, ed. Buber, 9; Num. R. ii. 26). As regards his nativity, he appears in the company of Palestinian scholars (Pesiḳ. viii. 71a; Lev. R. xxviii. 6), but also, before the leaders of the fourth amoraic generation, in Babylonia ('Er. 12a; Ḳid. 31b). The fact, however, that he was a favorite in Babylonia would make it seem more probable that he was a Babylonian by birth. Whenever Jacob returned from school his father and mother would vie with each other in waiting on him; but this Jacob did not consider consonant with the respect due from child to parent; he therefore appealed to Abaye, who told him: "Thy mother's services thou mayest receive, but not those of thy father, who is himself a scholar" (Ḳid. 31a). He doubtless visited Palestine, since he is mentioned in the company of Palestinians; but as an old man he is found in Babylonia (Zeb. 70b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.

s. s. S. M.

JACOB B. ABBA MARI. See Anatolio (Anatoli), Jacob ben Abba Mari.

JACOB BAR ABINA (ABIN; BUN): Palestinian amora of the fourth century. He is known as having transmitted the haggadot of Samuel b. Naḥman, Abbahu, and Abba b. Kahana (Eccl. R. i. 5). Jacob is reported to have had a heated controversy with R. Jeremiah on the question of the payment of taxes to the Roman government (Yer. M. Ḳ. iii. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 712–713 *et passim*; Heilprin, *Seder ha-Dorot*, ii.

s. s. M. Sel.

JACOB BEN ABRAHAM FAITUSI (פייתוסי): Tunisian scholar; died at Algiers July, 1812. He settled in the later part of his life at Jerusalem, whence he was sent as a collector of alms to Italy and Algeria. He was the author of "Berit Ya'aḳob" (Leghorn, 1800), the contents of which were as follows: sermons; Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" on Soṭah, with the editor's notes, entitled "Yagel Ya'aḳob"; glosses of the Geonim on the Talmudical treatises Nedarim and Nazir, with the editor's notes; commentaries on Nazir by Abraham ben Musa; "Sha'are Ẓedeḳ," a commentary, attributed to Levi ben Gershon, on the thirteen hermeneutic rules of R. Ishmael; novellæ on Ḥullin and Pesaḥim; and poems, entitled "Ḳontres Aharon."

Jacob wrote also "Yerek Ya'aḳob" (*ib.* 1842), sermons arranged in the order of the Sabbatical sections, with an appendix entitled "Ya'ir Kokab mi-Ya'aḳob," containing novellæ and responsa, and edited "Mizbaḥ Kapparah" of Naḥmanides; Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet" on Zebaḥim and various tosafot of Rabbi Perez, Eliezer of Touques, and others on several Talmudical treatises, with an appendix entitled "Ranenu le-Ya'aḳob" (*ib.* 1810) containing Talmudic novellæ and sermons by Jacob (republished with additions by Saul ha-Levi, Lemberg, 1861); "Sefer Mar'eh ha-Ofannim" (Leghorn, 1810), containing Asher ben Jehiel's novellæ on Soṭah, Aaron ha-Levi's "Shiṭṭah" on Beẓah, and an appendix entitled "Yagel Ya'aḳob," containing novellæ on Pesaḥim, Beẓah, Rosh ha-Shanah, Mo'ed Ḳaṭan, 'Abodah Zarah, and Makkot.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 211; Steinschneider, *Cat. Bodl.* col. 1210; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 247; Cazès, *Notes Bibliographiques*, pp. 182 *et seq.*

D. I. Br.

JACOB BAR AḤA: **1.** Palestinian amora of the third generation (latter part of the third century); contemporary of R. Ze'era. He rarely gives opinions of his own, but repeats halakot and homiletic remarks in the names of earlier authorities. In Yer. Ber. 11a he communicates in the name of Rabbi Johanan a halakah relating to grace at meals. In the name of R. Eleazar (probably ben Pedat) he reports that in the words "Hide not thyself from thine own flesh" (Isa. lviii. 7) the prophet refers to a divorced wife, whom her former husband has to support (Lev. R. xxxiv. 14).

Jacob bar Aḥa associated with Assi (Yer. Meg. 74b); and it is also recorded that he once took a meal together with Ze'era, Ḥiyya bar Abba, and Ḥanina, and was invited to say grace (Yer. Ber. 11a).

2. Palestinian amora of the fourth generation; a contemporary of Hezekiah, with whom he associated (Yer. Ber. ii. 5a, iii. 6a; Ket. v. 30a).

Bibliography: Zacuto, *Yuḥasin*, ed. Königsberg, 95a; Frankel, *Mebo ha-Yerushalmi*, 104b, 105a; Bacher, *Ag. Pal. Amor.* ii. 178 and Index; Heilprin, *Seder ha-Dorot*, i. 236.

s. s. I. Br.

JACOB BEN AMRAM: Polemical writer of the seventeenth century. He wrote in 1634, in Latin, a book against the religion of the Christians, with the Hebrew title "Sha'ar Emet" ("Porta Veritatis"). He borrows largely from Manasseh ben Israel, but that Manasseh himself was not the author of this book was proved by Wolf. The English bishop Richard Kidder, in his "Demonstratio Messiæ" (part iii., London, 1684, etc.), wrote a refutation of Jacob ben Amram's arguments.

Bibliography: Jöcher, *Allgemeines Gelehrtenlexicon*, ii. 1806; Steinschneider, *Jewish Literature*, p. 213; Wolf, *Bibl. Hebr.* i. 686, iii. 442.

J. M. Sc.

JACOB BEN ASHER (known also as **Ba'al ha-Ṭurim**): German codifier and Biblical commentator; died at Toledo, Spain, before 1340. Very little is known of Jacob's life; and the few glimpses caught here and there are full of contradictions. According to Menahem b. Zerah ("Ẓedah la-Derek," Preface), Jacob was the third son of Asher, and older than Judah. Indeed, Jacob is usually mentioned before Judah. On the other hand, Jacob himself, in his introduction to the Ṭur Oraḥ Ḥayyim, which he wrote after his father's death, at a time when Judah was more than fifty years old (comp. Judah's testament, published by S. Schechter in "Bet Talmud," iv. 340 *et seq.*), says that he himself was then a young man. What is definitely known is that, contrary to the assertions of Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Zolkiev, p. 47b) and Heilprin ("Seder ha-Dorot," p. 169), Jacob emigrated with his father to Spain, where in 1317 he and his brother Judah were appointed by their father treasurers of the money which the family had to distribute as alms, his signature to his father's testament coming before Judah's (Schechter, *l.c.* p. 375). Besides his father, who was his principal teacher, Jacob quotes very often in the Ṭurim his elder brother Jehiel; once his brother Judah (Ṭur Oraḥ Ḥayyim, § 417), and once his uncle R. Ḥayyim (*ib.* § 49).

His Life.

Jacob was very poor all his lifetime and suffered great privations (Ṭur Oraḥ Ḥayyim, § 242; comp. his epitaph in Luzzatto, "Abne Zikkaron," No. 7). His business seems to have consisted in lending money (Ṭur, *l.c.* § 539). It is also known, contrary to the statement of Zacuto ("Yuḥasin," ed. London, p. 223), that Jacob did not succeed his father in the rabbinate of Toledo, his brother Judah filling that office (Schechter, *l.c.*, Luzzatto, *l.c.* No. 5). Jacob's testament (Schechter, *l.c.* 378 *et seq.*) betrays a lofty spirit. He wandered in different countries, where he observed the varying religious customs which he quotes in his Ṭurim; but his epitaph (Luzzatto, *l.c.* No. 7) refutes the assertion of Azulai ("Shem ha-Gedolim," i.) that he died and was buried in Chios. His pupil David

Abudarham, writing in 1340, speaks of Jacob as already dead.

The Ṭurim.

Jacob was one of the pillars of rabbinic learning. His name became known throughout the entire Jewish world through the following works, which he wrote probably in Spain: (1) "Sefer ha-Remazim," or "Ḳiẓẓur Pisḳe ha-Rosh" (Constantinople, 1575), an abridgment of his father's compendium of the Talmud, in which he condensed his father's decisions, omitting the casuistry. This work is arranged in the same order as the treatises of the Talmud, and is quoted by Jeroham b. Meshullum ("Sefer Mesharim," Preface), Simeon b. Ẓemaḥ Duran (Responsa, iii., No. 86), Elijah Mizraḥi (Responsa, No. 4), and other Talmudists. (2) The four Ṭurim, namely, (*a*) Ṭur Oraḥ Ḥayyim (separately Mantua, 1476), containing the ritual laws relating to the daily prayers, the Sabbath, and holy days; (*b*) Ṭur Yoreh De'ah (separately first third, *ib.* 1476; completed at Ferrara, 1477), containing the laws concerning things lawful and unlawful ("issur we-hetter"); (*c*) Ṭur Eben ha-'Ezer (separately Guadalajara, n.d.), containing the laws relating to marriage and divorce, legitimacy, etc.; and (*d*) Ṭur Ḥoshen ha-Mishpaṭ (edited with the other three, Piove di Sacco, 1475), containing the civil laws. The first complete edition, that of Piove di Sacco, finished July 3, 1475, is the second dated Hebrew book, and must have been begun earlier than the Rashi of Reggio of the same year. It was, after the Bible, the most popular work printed in the fifteenth century, no less than two complete editions and seven editions of parts being printed between 1475 and 1495 (Leiria). See INCUNABULA.

As stated above, Jacob was a young man when he began the Ṭurim, which remained the standard code for both Sephardim and Ashkenazim up to the appearance of the Shulḥan 'Aruk. In the introduction to the Ṭur Oraḥ Ḥayyim he says he was induced to undertake such an immense work by a desire to establish a code suited to the requirements of the time. Maimonides' Yad ha-Ḥazaḳah, being a compilation of all the laws contained in the six orders of the Talmud, was too bulky for general use. Besides, with the course of time, questions arose to which no immediate solution was given in the Talmud. Jacob on the one hand simplified Maimonides' work by the omission of laws which could not be applied after the destruction of the Temple, thus reducing the whole code to four parts, and on the other he inserted an account of the customs which he had observed in various countries. In the Ṭur Oraḥ Ḥayyim Jacob shows a greater deference to Ashkenazic than to Sephardic rabbis, citing the former very often. Once (§ 35) he even bases his decision on the Cabala, and once (§ 113) he speaks of the German Ḥasidim. Just the contrary is the case in the other three Ṭurim, where Sephardic authorities predominate. But throughout the four parts he speaks of the customs of different countries as an eye-witness; and very often he points out the differences between the Ashkenazic and the Sephardic practises.

Jacob was averse to all kinds of controversy; and he recorded the laws as they had been pronounced by preceding expounders ("poseḳim"). In many cases he indicated merely that he was inclined to accept the opinion of a certain authority, without forcing his view upon the student. In many other cases he refrained from expressing his own opinion, and left the decision to the officiating rabbi. He never speaks either favorably or unfavorably of secular sciences, ignoring them altogether.

Commentaries on the Ṭurim.

The Arba' Ṭurim soon became very popular with students; but, as is generally the case with works of this nature, they felt the necessity of writing commentaries upon it. The commentators are: Joseph CARO ("Bet Yosef"), who sometimes criticizes Jacob's text; Moses Isserles ("Darke Mosheh"); Joel Sirkes ("Bayit Ḥadash"); Joshua Falk ("Derishah u-Ferishah"); and Joseph Escapa ("Rosh Yosef"), who deals with only a part of the work. The four Ṭurim have been unduly depreciated by Grätz and A. Geiger because they were not written in the philosophical spirit of Maimonides.

Jacob wrote also two commentaries on the Pentateuch: (1) "Rimze Ba'al ha-Ṭurim" (Constantinople, 1500), which is printed in all the editions of the Pentateuch accompanied by commentaries, and consists only of gemaṭria, noṭariḳon, and Masoretic calculations; (2) "Perush 'al ha-Torah," less known (Zolkiev, 1806), and taken mainly from Naḥmanides, but without his cabalistic and philosophical interpretations. Jacob quotes many other commentators, among them Saadia, Rashi, Joseph Ḳara, Abraham ibn Ezra, Ḥiyya ha-Sefaradi, which last name Geiger erroneously emends to "Abraham b. Ḥiyya" ("Wiss. Zeit. Jüd. Theol." iv. 401; comp. Carmoly in "Orient, Lit." xii. 373).

BIBLIOGRAPHY: Buchholz, in *Monatsschrift*, xiii. 253-254; Conforte, *Ḳore ha-Dorot*, 26a; Fürst, *Bibl. Jud.* ii. 14-16; A. Geiger, in *Jüd. Zeit.* iii. 244 *et seq.*; Grätz, *Gesch.* 3d ed., vii. 298 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1060; Steinschneider, *Cat. Bodl.* cols. 1181-1192; Weiss, *Dor*, v. 118-123.

S. S. M. SEL.

JACOB (ABERLE, ABRIL) BENEDICT (BENET): Rabbi at Alt-Ofen at the beginning of the nineteenth century; son of Mordecai b. Abraham BENET (Marcus Benedict). Jacob was the author of "Toledot Mordekai Benet" (Alt-Ofen, 1832). The first part contains a biography, and the second various writings of his father: "Liḳḳuṭim," explanations of Biblical passages; homiletic explanation of "dayyenu" as it occurs fifteen times in the Pesaḥ Haggadah; sermon on Shabbat Teshubah, delivered in 1826; commentary on the song of Deborah; "Ḥiddushe Halakot." The biography is written in a pure and easy Hebrew style.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 620; Fürst, *Bibl. Jud.* i. 103; *idem*, in *Orient, Lit.* viii. 494; Steinschneider, *Cat. Bodl.* col. 1193.

G. M. SC.

JACOB BEN BENJAMIN ZEEB SAK: Lithuanian Talmudist; born in the first half of the seventeenth century at Wilna, Russia; died at Jerusalem. Driven from his native city by the Chmielnicki persecutions, he left Russia with his father-in-law, Ephraim ben Aaron. On the way they were separated by their pursuers, and after barely escaping

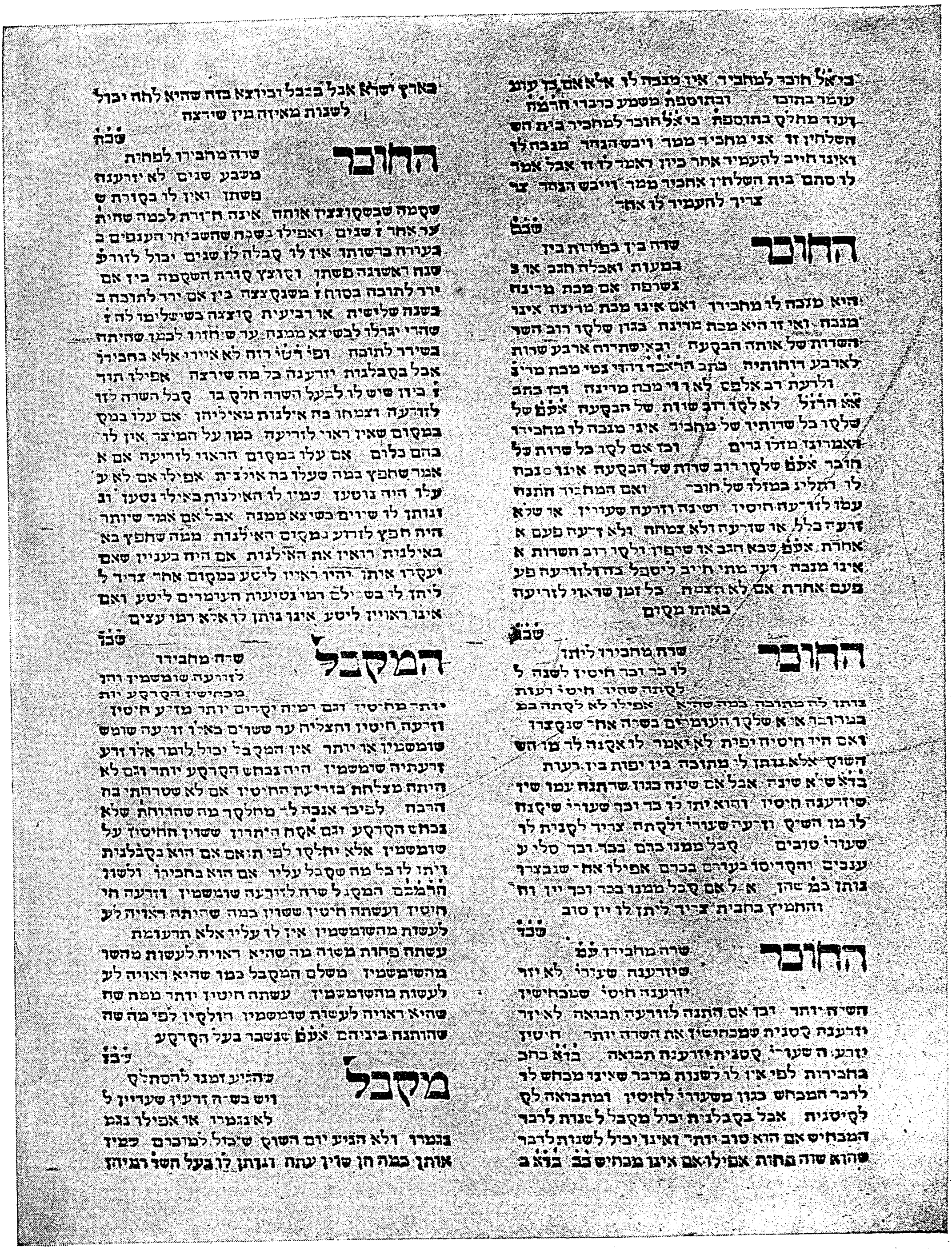

Page from the First Edition of Jacob ben Asher's "Arba' Ṭurim," Piove di Sacco, 1475.

(In the Library of Columbia University, New York.)

death Jacob wandered about for several months, finally arriving at Trebitsch, Moravia, where he found his father-in-law.

About 1665 Jacob was appointed rabbi of Trebitsch, later of Ungarisch-Brod, and after the death of Ephraim he officiated in Ofen. There also fate was against him; for the city was captured in 1686 by the imperial troops, and Jacob was carried captive to Berlin. Ransomed by the Jews of that city, he lived for some years with his son Ẓebi Ashkenazi in Altona, and then went to Jerusalem, where he died at the age of seventy-three.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 85.
S. S. A. PE.

JACOB, BENNO: German rabbi and Biblical scholar; born at Breslau Sept. 8, 1862; educated at the gymnasium, the university, and the theological seminary of his native town (Ph.D. 1889). Since 1891 Jacob has been rabbi at Göttingen.

Among his writings may be especially mentioned: "Das Buch Esther bei den LXX." Giessen, 1890; "Unsere Bibel in Wissenschaft und Unterricht," Berlin, 1898. He also edited "Predigten, Betrachtungen und Gebete von Dr. Benjamin Rippner," *ib.* 1901; and has made many contributions to Stade's "Zeitschrift."
S. F. T. H.

JACOB BERAH DE-BAT SAMUEL. See MARI B. RACHEL B. SAMUEL.

JACOB BAR BERATEH DE-ELISHA AḤER. See JACOB, 1.

JACOB ÇADIQUE (ẒADDIḲ): Spanish physician and writer; born at Ucles in the second third of the fourteenth century. He devoted himself to the study of medicine, and became body-physician to D. Lorenzo Suarez de Figueroa, Maestre de Santiago, from whom he received a commission to translate from the Limousinian into the Castilian dialect a moral-philosophical work containing proverbs and sayings from the Old and New Testaments and from the works of Aristotle, Seneca, Cicero, and others. This work, entitled "Libro de Dichos de Sabios é Filosofos," and consisting of seven parts, was finished in Velez July 8, 1402, and is still extant in manuscript in the Escurial. Whether Jacob Çadique was baptized, as Amador de los Rios states, is not certain.

BIBLIOGRAPHY: Rios, *Estudios*, pp. 443 *et seq.*; Steinschneider, *Jewish Literature*, p. 103; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 110.
G. M. K.

JACOB OF CHINON: French tosafist; lived about 1190–1260. He was a pupil of Isaac ben Abraham of Dampierre and a teacher of Perez of Corbeil. His two brothers were Nathanael, "the Holy," and Eliezer ben Joseph, "the Martyr," both Talmudical scholars. Jacob wrote: (1) "Shiṭṭah," probably on Sanhedrin, quoted by Mordecai (iii., Nos. 690, 691, on Sanh.; see Benjacob, "Oẓar ha-Sefarim," p. 573); (2) commentary on Giṭṭin; (3) tosafot, some of which are quoted in Ber. 12a and Nazir 53a, and in Mordecai (Shab. x. 377; 'Er. viii. 527; B. M. ii.; comp. "Monatsschrift;" 1878, p. 82).

In the "Semaḳ" on Giṭṭin (No. 81), a passage somewhat doubtful as regards its genuineness, some tosafot of "R. Tam de Chinon" are quoted, while in a corresponding passage in Kol Bo (No. 88) the name of the author is given as "Jacob de Chinon." "R. Tam of Chinon" occurs also in the Halberstam MSS. (No. 345), which makes it appear likely that Jacob of Chinon was known also by that name.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 566, 579; Renan-Neubauer, *Les Rabbins Français*, pp. 445-743; idem, *Les Ecrivains Juifs Français*, p. 469; Zunz, *Z. G.* p. 39.
S. S. M. SC.

JACOB OF CORBEIL (called "the Saint"): French tosafist of the twelfth century. He was the brother of Judah of Corbeil, author of tosafot to various treatises of the Talmud. He is sometimes confounded with Jacob ha-Levi, "the Pious," of Marvège or Marvéjols (Lozère, France). Aaron ben Ḥayyim ha-Kohen, in his commentary on the Maḥzor, praises him highly. He is mentioned by Isaac ha-Levi ben Judah in his "Pa'aneaḥ Raẓa" as well as in Judah ben Eliezer's "Minḥat Yehudah."

Jacob of Corbeil wrote tosafot to several Talmudical treatises, and he is frequently mentioned in the Tosafot, *e.g.*, to Ket. 12b; Ḥul. 122b; Beẓah 6b; Shab. 27a, 61a; Pes. 22. The "Memorbuch" of Mayence names Jacob among the martyrs of Corbeil.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 50, 77; Renan-Neubauer, *Les Rabbins Français*, pp. 438, 441; *Rev. Etudes Juives*, iv. 24; Gross, *Gallia Judaica*, p. 562.
L. G. S. K.

JACOB OF COUCY: French tosafist of the thirteenth century; mentioned in tosafot to Ḳiddushin (43b, 67a), by Mordecai, and in Joseph Colon's "She'elot u-Teshubot" (No. 47, Venice, 1579).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 556; Renan-Neubauer, *Les Rabbins Français*, p. 446; Zunz, *Z. G.* p. 50.
S. S. M. SC.

JACOB BEN DAVID PROVENÇAL (פרווינצאלי or פרוינצל): French Talmudist of the fifteenth century; not to be confounded with the astronomer Jacob ben David ben Yom-Ṭob Po'el, called "Sen Bonet Bongoron (or Bonjorn) of Perpignan" (14th cent.). Jacob lived at Marseilles, where he was engaged in maritime commerce. Subsequently he retired to Naples, and thence addressed a letter (1490) to David ben Judah Messer Leon of Mantua on the utility of secular studies, and especially of medicine. Jacob was a learned Talmudist, and wrote a letter of approbation for Jacob Landau's casuistic work "Sefer Agur." He wrote also a commentary on Canticles.

BIBLIOGRAPHY: Carmoly, *Hist. des Médecins Juifs*, p. 125; Gross, *Gallia Judaica*, p. 383.
G. S. K.

JACOB B. ELEAZAR: Spanish grammarian of the first third of the thirteenth century. The assumption that he lived in the first third of the twelfth century (Geiger's "Jüd. Zeit." xi. 235; Grätz, "Gesch." 3d ed., vi. 110; Winter and Wünsche, "Jüdische Litteratur," ii. 183) is erroneous. He was probably a native of Toledo, where he had access to the famous Bible Codex Hilleli (David Ḳimḥi, "Miklol," ed. Fürst, p. 78b); subsequently he went to southern France, where he wrote "Gan Te'udot" (see below) at the request of Samuel and Ezra, the sons of Judah, who, according to Steinschneider (in "Z. D. M. G." xxvii. 558), are identical with Judah b. Nathanael's sons of the same names, mentioned by Al-Ḥarizi.

Jacob ben Eleazar's chief work, the "Kitab al-Kamil" (Hebr. "Sefer ha-Shalem"), written in Arabic, has long since been lost. Tanḥum Yerushalmi, who quotes it in his lexicon (see Bacher, "Aus dem Wörterbuche Tanchum Jerushalmi's," 1903, p. 42), says in the introduction to his Bible commentary that the book was in reality, and not merely metaphorically, complete, as its name indicated ("R. E. J." xl. 141). Tanḥum's contemporary Abraham Maimonides also cites the work in his Pentateuch commentary ("Zeit. für Hebr. Bibl." ii. 155).

The "Kitab al-Kamil," which probably included a grammar and a lexicon, is cited frequently by David Ḳimḥi; in about twenty articles of his "Sefer ha-Shorashim" he quotes opinions of Jacob's, some of which are most original and remarkable (see ed. Lebrecht and Biesenthal, p. xxviii.). Many citations are found also in an anonymous Hebrew-Arabic lexicon (Steinschneider, "Die Arabische Literatur der Juden," p. 290). As late as the fourteenth century the work was freely quoted by Isaac Israeli of Toledo in his commentary on Job (Neubauer, "Cat. Bodl. Hebr. MSS." No. 383; "Oẓar Neḥmad," iii. 151). A Hebrew author of Damascus (date unknown) says that complete copies of the "Kitab al-Kamil" had been found in Egypt ("Zeit. für Hebr. Bibl." ii. 154). It may be assumed that, the work being very large, only a limited number of copies existed. If Israelson's assumption (really originating with Poznanski in "Zeit. für Hebr. Bibl." ii. 156) is justified, long portions of the grammatical part of the "Kitab al-Kamil" are still extant; namely, the fragments found in a St. Petersburg manuscript and elsewhere, which have been ascribed to the earlier grammarian Isaac ibn Yashush. This fragmentary grammatical work also quotes the Codex Hilleli.

Certain Hebrew works bearing the name of Jacob b. Eleazar have been assigned, and probably correctly, to the author of the "Kitab al-Kamil"; and they are probably among the twelve works by him dealing with different subjects which Tanḥum Yerushalmi mentions (see "R. E. J." xl. 141, note 5).

The following three works of Jacob b. Eleazar are still extant: (1) "Gan Te'udot," a parenetic work on the human soul, written in mosaic style (formerly Halberstam MS., now in the Montefiore collection at Ramsgate; see "R. E. J." xv. 158). Copies of this work, under a different title, seem to be also in the libraries of the Vatican and the Escurial (see Steinschneider in "Z. D. M. G." xxvii. 555 *et seq.*). (2) "Meshalim," parables in "maḳamah" form, written in 1233 at the instance of friends, in order to show that Hebrew was as good a language as Arabic (Munich MS. No. 207). (3) "Sefer Kalilah wa-Dimnah," a Hebrew version of the famous book of fables, in rimed prose, written for a certain Benveniste. Only the beginning of this translation has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 384); this has been edited by Joseph Derenbourg ("Deux Versions Hébraïques du Livre de Kalilah et Dimnah," pp. 311-388, Paris, 1881; see KALILAH WA-DIMNAH). Two liturgical poems by Jacob b. Eleazar are enumerated in Zunz, "Literaturgesch." p. 201.

BIBLIOGRAPHY: Steinschneider, *Die Arabische Literatur der Juden*, pp. 158 *et seq.*; idem, *Hebr. Uebers.* p. 878; Geiger's *Jud. Zeit.* xi. 232 *et seq.*; idem, *Oẓar Neḥmad*, ii. 159 *et seq.*

T. W. B.

JACOB B. ELIEZER. See TEMERLES, JACOB.

JACOB BEN EPHRAIM: Syrian Talmudist of the tenth century. From Salmon b. Jeroham's commentary to Psalms (cxl. 6) it appears that Jacob b. Ephraim wrote a commentary to the Jerusalem Talmud. He is especially mentioned by the Karaite Joseph al-Ḳirḳisani in his "Ha-Ma'or ha-Gadol," where he recounts a dispute with Jacob ben Ephraim al-Shami in regard to the permissibility of marriage with a niece. Al-Ḳirḳisani states further that he asked Jacob b. Ephraim why they (the Rabbinites) intermarried with the 'Isawite sectaries, and that the latter answered, "They have not seceded from us in regard to the calendar." Pinsker erroneously conjectured that Jacob ben Ephraim was to be identified with the Karaite Ben Ephraim, who was so violently attacked by Abraham ibn Ezra ("Liḳḳuṭe Ḳadmoniyyot," p. 24), while Schorr, ignoring the evidence, denied the existence of Jacob ben Ephraim ("He-Ḥaluẓ," vi. 70).

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 24 (Supplement, p. 14); Poznanski, in *Steinschneider Festschrift*, p. 201; *idem*, in *J. Q. R.* x. 159.

S. S. M. SEL.

JACOB BEN EPHRAIM OF LUBLIN: Polish rabbi; died in Lublin 1648. At first he occupied the post of rabbi and instructor at the yeshibah of that city, whence he was called to officiate as rabbi in Brest. There he entertained in 1631 R. Yom-Ṭob Lipman Heller, who speaks of him with great respect, and mentions his officiating as rabbi in the two cities cited ("Megillat Ebah," p. 28). From Brest he returned to Lublin as rabbi, and remained there till his death.

Jacob was known as "the Gaon Rabbi Jacob of Lublin"; for he was the teacher of the most eminent Polish rabbis of his time, who studied in his yeshibah and profited by his extensive knowledge of Halakah. Only a few of his responsa have been preserved: these are to be found among the responsa of the Geone Batra'e. Some novellæ by him and by his son R. Höschel, on Yoreh De'ah, Eben ha-'Ezer, and Ḥoshen Mishpaṭ, are still in manuscript.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 535; *Oẓerot Ḥayyim*, p. 252; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 32, 33.

S. S. N. T. L.

JACOB OF FULDA. See JACOB BEN MORDECAI.

JACOB THE GALILEAN: Son of the Judah who caused an uprising against the Romans at the time of the taxation under Quirinius. Jacob followed his father's example, and together with his brother Simeon also rebelled against the Romans. The procurator Alexander Tiberius had the two brothers nailed to the cross about the year 46 (Josephus, "Ant." xx. 5, § 2).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 364; Schürer, *Gesch.* 3d ed., i. 487, note 139, and p. 568.

G. S. KR.

JACOB GEBULAAH (GEBULAYA): Palestinian scholar of the third century; disciple of Johanan (Yer. Yeb. viii. 9b). He seems also to have sat at the feet of Ḥanina b. Ḥama, for he reports the latter's halakot and haggadot, and this even in the presence of Johanan, who on one occasion expressed himself as opposed to an opinion of Ḥanina's quoted by Jacob (Yer. Ḥal. iii. 59a). Jacob transmitted the halakot and haggadot of others also (Yer. Yeb. viii. 9b). Thus, he cites Ḥanina's eschatological interpretation of the passage "A generation passeth away, and a generation cometh" (Eccl. i. 4, Hebr.). Adducing the Biblical "I [the Lord] kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39), Jacob argues that there was no need for the latter clause, since he who can revive the dead is surely able to heal the wounded; the Bible means that as the generation passeth away so the generation will come back; those who were lame at death will return lame, and the blind at death will return blind, all doubt of the identity of the dead and the resurrected being thus precluded. Then, after having revived the dead, the Lord will free them from their infirmities (Eccl. R. i. 4).

S. S. S. M.

JACOB B. GERSHOM HA-GOZER (= "the Mohel"): German Talmudist of the twelfth century. He was a nephew of Ephraim b. Jacob of Bonn, with whom he carried on a scientific correspondence; he had also personal relations with Eliezer b. Joel ha-Levi. As far as is known, Jacob was the first to write a monograph on circumcision. The work published by Glassberg in his collection "Zikron Berit ha-Rishonim" (Berlin, 1892), after a manuscript in the Hamburg Library, under the title "Kelale ha-Milah le-Rabbi Ya'akob ha-Gozer," was not composed by Jacob himself, but by one of his pupils, of whom nothing further is known except that he was also a pupil of Eliezer b. Joel ha-Levi.

The "Kelale" opens with a homily on circumcision, very characteristic of the German preaching of that time; this is followed by a brief but very clear exposition of the processes "milah," "peri'ah," and "meẓiẓah," and by a detailed account of the regulations concerning circumcision on the Sabbath, leading the writer to comment also on the cases when the milah does not take place on the eighth day after birth. The work contains valuable material for the history of the liturgy and the religious customs of the German Jews. Doubtless it is incomplete in its present shape; how much of it can be ascribed to Jacob and how much to the anonymous compiler is unknown. Aside from the Geonim, only German halakists and some authorities of northern France, as Rashi and Jacob Tam, are quoted in the book.

Bibliography: Brüll's *Jahrb.* ix. 12; Müller, in the introduction to *Zikron Berit ha-Rishonim.*

S. S. L. G.

JACOB THE GNOSTIC. See James (the Just).

JACOB BEN HANANEEL SEKILI (= "of Sicily"): Bible commentator and cabalist; lived in the fourteenth century. He was the author of "Minḥat ha-Bikkurim," the first part of which, "Torat ha-Minḥah," is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 984–986). It contains homilies on Genesis, Exodus, and Leviticus, delivered on Sabbath afternoons. The author knew Arabic, quotes Maimonides, and refers to his own large commentary on the Pentateuch, entitled "Talmud Torah." Each section is brought into connection with some verses from the Prophets, and cabalistic explanations are frequent. He wrote also a work on Palestine, treating of localities and of the tombs of prominent men.

Bibliography: *Yuḥasin*, ed. London, p. 228; Azulai, *Shem ha-Gedolim*, ii. 153; Steinschneider, *Jewish Literature*, p. 104; Fuenn, *Keneset Yisrael*, p. 570; Gross, *Gallia Judaica*, p. 434.

K. I. Br.

JACOB BEN ḤAYYIM BEN ISAAC IBN ADONIJAH: Masorite and printer; born about 1470 at Tunis (hence sometimes called **Tunisi**); died before 1538. He left his native country in consequence of the persecutions that broke out there at the beginning of the sixteenth century. After residing at Rome and Florence he settled at Venice, where he was engaged as corrector of the Hebrew press of Daniel Bomberg. Late in life he embraced Christianity. Jacob's name is known chiefly in connection with his edition of the Rabbinical Bible (1524–25), which he supplied with Masoretic notes and an introduction which treats of the Masorah, of "ḳere" and "ketib," and of the discrepancies between the Talmudists and the Masorah. The value of his activity as a Masorite was recognized even by Elijah Levita, who, however, often finds fault with his selections (second introduction to "Massoret ha-Massoret," ed. Ginsburg).

Jacob's introduction to the Rabbinical Bible was translated into Latin by Claude Capellus ("De Mari Rabbinico Infido," vol. ii., ch. 4, Paris, 1667), and into English by Christian D. Ginsburg (Longham, 1865). Jacob also wrote a dissertation on the Targum, prefixed to the 1527 and 1543–44 editions of the Pentateuch, and published extracts from Moses ha-Naḳdan's "Darke ha-Niḳḳud weha-Neginot," a work on the accents. He revised the "editio princeps" of the Jerusalem Talmud (1523), of Maimonides' "Yad," and of many other works from Bomberg's press.

Bibliography: De Rossi, *Dizionario*, p. 322; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 197; Christian D. Ginsburg, *Massoret ha-Massoret*, pp. 33–34, London, 1867; *Oẓar Neḥmad*, iii. 112; Steinschneider, *Cat. Bodl.* col. 1205; Fürst, *Bibl. Jud.* iii. 451.

J. I. Br.

JACOB B. IMMANUEL PROVENÇAL. See Bonet de Lates.

JACOB, ISRAEL: German banker and philanthropist; born April 14, 1729, at Halberstadt; died Nov. 25, 1803. He was widely respected for his philanthropy, which he did not confine to his own coreligionists. He was court agent to the Duke of Brunswick and the Margrave of Baden. Owing to his efforts the Jews' body-tax was repealed in the state of Baden. He also took a prominent part in the conferences held in Berlin and Spandau relating to the apportioning of the Jews' tax among the Prussian communities.

Bibliography: Karl Witte, *Israel oder der Edle Jude*, Magdeburg and Leipsic, 1804; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, 1866, pp. 137 *et seq.*; E. Philippson, *Israel Jacob*, in *Jahresbericht der Jacobsonschule*, 1903; A. Lewinsky, in *Allg. Zeit. des Jud.* 1903, pp. 557 *et seq.*

S. R. H. K.

JACOB BEN ISRAEL HA-LEVI: Rabbi of Zante; died on that island in 1634. He was a native of Morea, Greece, and passed the earlier part of his life at Salonica, where he studied under the direction of Aaron Ḥasun. Later he was called to the rabbinate of Zante, a position which he held until his death.

Jacob combined great Talmudical learning with extensive secular knowledge, and was highly esteemed by his contemporaries. He was the author of the following works: "She'elot u-Teshubot Rabbi Ya'aḳob le-Bet Lewi" (2 vols., Venice, 1614; with additions, 1632), responsa; "Derushim," sermons arranged in the order of the Sabbatical sections, no longer extant; a translation of the Koran from the Latin into Hebrew, with an essay on the history of Mohammed and his religion. This translation is still in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2207). A funeral oration on Jacob pronounced by Azariah Figo is inserted in "Binah le-'Ittim" (No. 73).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 47a; Azulai, *Shem ha-Gedolim*, s.v.; Michael, in *Orient, Lit.* ii. 606; Steinschneider, *Cat. Bodl.* col. 1221; Fuenn, *Keneset Yisrael*, p. 552.

S. S. I. Br.

JACOB B. JACOB HA-KOHEN: Spanish cabalist of the end of the thirteenth century; born at Soria; buried at Segovia; also called **Gikatilla**, according to Jellinek ("Beiträge zur Gesch. der Kabbala," ii. 49). The cabalist Isaac ha-Kohen of Béziers was his elder brother, and outlived him. Nothing definite is known regarding Jacob's life. Of his works only "Tefillat R. Ya'aḳob mi-Seguba," a cabalistic prayer, has been printed (in Gabriel Warschauer's "Liḳḳuṭim me-Rab Hai Gaon"). His most important work is "Perush Ẓurot ha-Otiyyot," on the form of the letters of the Hebrew alphabet.

Bibliography: Steinschneider, *Hebr. Bibl.* 1877, xvii. 36.

K. P. B.

JACOB BEN JACOB MOSES OF LISSA: German Talmudist; died in Stryj, Galicia, May 25, 1832. He was a great-grandson of Ẓebi Ashkenazi and a pupil of Meshullam Eger. Jacob was ab bet din in Kalisz and afterward in Lissa, and is usually quoted as Jacob of Lissa or Jacob Lisser. Later he returned to Kalisz and lived there for ten years. Jacob wrote: "Ta'alumot Ḥokmah," commentary on Ecclesiastes (Lemberg, 1804; Dyhernfurth, 1819); "Ẓeror ha-Mor" and "Palge Mayim," commentaries on Canticles and Lamentations, under the general title "Imre Yosher" (*ib.* 1815 and 1819); the character of all three is homiletic-haggadic. Jacob had intended to write commentaries on the Five Megillot also under this title.

Jacob's importance, however, rests upon the following halakic writings, all of which contain ḥiddushim and bi'urim: (1) "Sefer Ḥawwot Da'at," commentary on Shulḥan 'Aruk, Yoreh De'ah, 69–201; the earlier sections of Yoreh De'ah (1–68) are very briefly dealt with in the form of an introduction to the work (Lemberg, 1799; Dyhernfurth, 1810, and often since in editions of the Yoreh De'ah, as the Wilna [1894] ed.). In it the works of earlier commentators are discussed and somewhat pilpulistically developed. (2) "Sefer Meḳor Ḥayyim," commentary on Shulḥan 'Aruk, Oraḥ Ḥayyim, 429 and following, with notes on the commentaries "Ṭure Zahab" and "Magen Abraham"; the second part contains ḥiddushim on Keritot (Zolkiev, 1807; Frankfort-on-the-Oder, 1813; Warsaw, 1825; Dyhernfurth, 1827). (3) "Sefer Netibot ha-Mishpaṭ," commentary on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, in two parts (Dyhernfurth, Lemberg; Zolkiev, 1809, 1816; Sudilkov, 1830; and often since in Lemberg editions of Shulḥan 'Aruk, Ḥoshen Mishpaṭ). (4) "Sefer Torat Giṭṭin," commentary on Shulḥan 'Aruk, Eben ha-'Ezer," 119–155, and ḥiddushim on the Talmudic treatise Giṭṭin (Frankfort-on-the-Oder, 1813; Warsaw, 1815). (5) "Sefer Bet Ya'aḳob," commentary on Shulḥan 'Aruk, Eben ha-'Ezer, 66–118, and on the Talmudic treatise Ketubot (Grubeschow, 1823). (6) "Sefer Ḳehillat Ya'aḳob," a collection of discussions and notes on several legal points in the Eben ha-'Ezer and Oraḥ Ḥayyim (Lemberg, 1831).

Toward the end of his life Jacob composed a short compendium of dinim, under the title "Derek ha-Ḥayyim" (Zolkiev, 1828; Altona, 1831). This compendium is very popular and was frequently reprinted in the larger Hebrew prayer-books. These dinim are taken either from later exponents of the Law as contained in the works "Ṭure Zahab," "Magen Abraham," "Peri Megadim," etc., or from his own decisions. The sources from which he borrowed are usually indicated.

Jacob wrote also a commentary on the Pesaḥ Haggadah under the title "Ma'aseh Nissim," with the text and a short compendium of the Passover ritual ("Kiẓẓur Dinim"; Zolkiev, 1807, 1835; Minsk, 1816; Dyhernfurth, 1817, and later). After Jacob's death his grandson Naphtali Z. N. Chachamowicz published his "Naḥalat Ya'aḳob" (Breslau, 1849), containing sermons on the Pentateuch, halakic ḥiddushim, responsa, and his last will.

Bibliography: Benjacob, *Oẓar ha-Sefarim*; A. B. Flohm, *Ebel Yaḥid*, Warsaw, 1833; Fuenn, *Keneset Yisrael*, i. 554; Fürst, *Bibl. Jud.* ii. 21 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1229; Walden, *Shem ha-Gedolim he-Ḥadash*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 304.

S. S. M. Sc.

JACOB BEN JEKUTHIEL: French Talmudic scholar; born at Rouen; died at Arras in 1023. Jacob became known by the fact that he was the bearer of a petition to Pope John XVII. praying him to stop the persecution of the Jews in Lorraine (1007). These persecutions, organized by King Robert of France, are described in a Hebrew pamphlet published in Berliner's "Magazin" (iii. 46–48, Hebrew part, reproducing Parma [De Rossi] MS. No. 563, 23; see also Jew. Encyc. v. 447, *s.v.* France). They were so terrible that many women, in order to escape the fury of the mob, jumped into the river and were drowned. Jacob undertook the journey to Rome, but was imprisoned with his wife and four sons by Duke Richard (doubtless Richard the Fearless of Normandy), and escaped death only by a miracle. He left his eldest son, Judah, as a hostage with Richard while he with his wife and three remaining sons went to Rome. He made a present of seven gold marks and two hundred pounds to the pope, who thereupon sent a special envoy to King Robert ordering him to stop the persecutions.

Jacob stayed in Rome till the return of the envoy, a space of four years, during which time he made the acquaintance of the three members of the Roman rabbinate, Moses Nasi, Abraham, and Shabbethai. He then went to Lorraine and remained there twelve years. In 1023, being invited by Count Baldwin of Flanders to settle in his territory, he went with thirty of his friends to Arras with the intention of so doing. Jacob, however, died three months after his arrival; and, as there was no Jewish cemetery in the place, he was buried at Reims.

BIBLIOGRAPHY: Besides the Hebrew text mentioned above, Gross, *Gallia Judaica*, pp. 71 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 212.

S. S. M. SEL.

JACOB BEN JEREMIAH MATTITHIAH HA-LEVI: German translator of the seventeenth century. He translated into Judæo-German Abraham Jagel's "Leḳaḥ Ṭob" (Amsterdam, 1675; Wilmersdorf, 1714; Jesnitz, 1719) and the "Sefer ha-Yashar" (under the title "Tam we-Yashar"; Frankfort-on-the-Main, 1674; frequently reprinted). The latter work contains Biblical history from Adam to the period of the Judges, with haggadic elaboration (see Zunz, "G. V." p. 163). After every paragraph a short résumé of the content and the moral application of the story of the section are given. The early editions contain also extracts from Abraham Zacuto's "Sefer Yuḥasin" and from Eleazar Askari's "Sefer Ḥaredim," together with various prayers (in German).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 233; Fürst, *Bibl. Jud.* ii. 20; Steinschneider, *Cat. Bodl.* col. 1222; idem, *Jewish Literature*, p. 223.

D. M. SC.

JACOB BEN JOEL: Russian rabbi in Brest-Litovsk in the seventeenth and eighteenth centuries. He wrote: "She'erit Ya'aḳob," containing ḥiddushim on the Pentateuch, on the Five Megillot, and on some Talmudic haggadot (Altona, 1727). See BREST-LITOVSK.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 562; Feinstein, *'Ir Tehillah*, pp. 32, 37, Warsaw, 1886; Fürst, *Bibl. Jud.* ii. 19; Steinschneider, *Cat. Bodl.* col. 1223.

H. R. M. SC.

JACOB BEN JOSEPH ISRAEL (known also as **Joseph Israel**): French scholar; lived at Pont-Audemer in the twelfth century; pupil of Jacob Tam, with whom he carried on a correspondence ("Sefer ha-Yashar," pp. 77–78; Tos. to Ket. 98b), and of Samuel b. Meïr ("Teshubot Rabbane Ẓarfat," No. 3). Gross supposes that Jacob is identical with Jacob of Pont-Audemer, known as a Biblical commentator.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 441.

G. I. BR.

JACOB JOSHUA BEN ẒEBI HIRSCH: Polish rabbi; born at Cracow in 1680; died at Offenbach Jan. 16, 1756. On his mother's side he was a grandson of Joshua of Cracow, the author of "Maginne Shelomoh." While a youth Jacob became examiner of the Hebrew teachers of Lemberg. In 1702 his wife, his child, and his mother were killed through an explosion of gunpowder that wrecked the house in which they lived. Jacob himself narrowly escaped death. He was then called to the rabbinate of Tarli and Lisko, small Galician towns. In 1717 he replaced Ḥakam Ẓebi in the chief rabbinate of Lemberg; and thence he was called to Berlin in 1731. Having displeased Veitel-Heine Ephraim, one of the most influential leaders of the community, by rendering a judgment against him, he was compelled at the expiration of his term of office (1734) to resign. After having been for seven years rabbi of Metz he became chief rabbi of Frankfort-on-the-Main; but the unfavorable attitude of the local authorities toward the Jews, and the fact that the community was divided by controversies, made his position there very precarious. Soon afterward the quarrel between Jacob Emden and Jonathan Eybeschütz broke out. The chief rabbi, because of his opposition to Eybeschütz, was ultimately compelled to leave the city (1750). He wandered from town to town till he came to Worms, where he remained for some years. He was then called back to Frankfort; but his enemies prevented him from preaching in the synagogue, and he left the city a second time.

Jacob was one of the greatest Talmudists of his time. He wrote "Pene Yehoshua'," novellæ on the Talmud, in four parts. Two of them were published at Frankfort-on-the-Main (1752); the third, with his "Pesaḳ bet-Din Ḥadash," at Fürth (1766); the fourth, which, in addition to Talmudic novellæ, contains novellæ on the Ṭur Ḥoshen Mishpaṭ and "Liḳḳuṭim," also at Fürth (1780). He wrote also a commentary on the Pentateuch, which is mentioned by the author himself, but has not appeared in print.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 353, 362, 366; Buber, *Anshe Shem*, pp. 104–109; Landshuth, *Toledot Anshe Shem*, pp. 27–30; Fuenn, *Keneset Yisrael*, pp. 567–569.

S. S. M. SEL.

JACOB JUDAH ARYEH LEON. See LEON.

JACOB BEN JUDAH ḤAZZAN OF LONDON: English codifier of the thirteenth century. His grandfather was one Jacob he-Aruk (possibly Jacob le Long). In 1287 Jacob wrote "'Eẓ Ḥayyim," a ritual code in two parts, containing sixty and forty-six sections respectively, dealing with the whole sphere of Halakah, and following in large measure Maimonides in the Mishneh Torah, though Jacob utilized also the "Halakot Gedolot," the "Siddur" of R. Amram, and the works of Moses of Coucy, Alfasi, and the tosafists. He quotes, furthermore, Isaac ben Abraham, Moses of London, and Berechiah of Nicole (Lincoln). Some verses by him are also extant ("J. Q. R." v. 359). The "'Eẓ Ḥayyim" still exists in a manuscript which formerly belonged to Wagenseil and is now in the Rathsbibliothek at Leipsic.

The work is of interest as the chief literary production of an English Jew before the Expulsion, and gives an account of the ritual followed by the Jews of England at that date, a full analysis of which is given by D. Kaufmann in "J. Q. R." iv. 20–64, 550–561. The only part of the work that has been published is the section edited by H. Adler in the "Steinschneider Festschrift" (Hebr. section, pp. 156–208).

BIBLIOGRAPHY: H. Adler, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 276, London, 1888; *idem*, in *Steinschneider Festschrift*, pp. 241-242; D. Kaufmann, as above and in *J. Q. R.* v. 353-374.

J.

JACOB BEN JUDAH LÖB: Polish rabbi; lived in the second half of the eighteenth century. Educated as a Talmudist, he became rabbi of Krasnopolie, government of Suwalki. He wrote "Peduyot Ya'aḳob," an index to the halakot and subjects of the Shulḥan 'Aruk, in the reverse order of the alphabet ("tashrak"). This was published in Frankfort-on-the-Oder with the approbation of the rabbi of that city, Naphtali Hirz, in 1800. In the preface the author describes his sufferings at the hands of his enemies; how through them he was confined in prison for seven weeks; and how when he was liberated he wrote his work according to a vow that he had made while in prison.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 210.

S. S. N. T. L.

JACOB, JULIUS: German landscape- and portrait-painter; born in Berlin April 25, 1811; died there Oct. 20, 1882. He studied under Wach at the Düsseldorf Kunstakademie, and under Delaroche in Paris. Having completed his studies at the latter place he traveled through Europe, North Africa, and Asia Minor, returning with more than a thousand landscape-studies and over three hundred copies of portrait-paintings from foreign art-galleries. From 1844 to 1855 Jacob lived in London; he then visited Vienna, where he painted the portraits of several prominent men, among whom may be mentioned the princes Metternich, Schwarzenberg, Liechtenstein, and Lobkowitz, and Count Kinsky.

Among Jacob's most important paintings are the following: "Steinfeld von Sorrent" and "Aus der Mark" (exhibited in Berlin, 1876); "Verstossung aus dem Paradies"; "Scene aus der Frithjofssage"; "Künstlerleben"; and "Scenen aus der Geschichte St. Ludwigs." Jacob was awarded gold medals by the academies of arts in Paris, Lyons, and Rouen, and became an honorary member of several academies throughout Europe.

BIBLIOGRAPHY: Müller, *Allgemeines Künstler-Lexicon*; Clement and Hutton, *Artists of the Nineteenth Century and Their Works.*

S. F. C.

JACOB OF KEFAR HANAN (ḤANIN): Palestinian amora of the third generation (3d and 4th cent.). Jacob is especially known as a haggadist (Pesiḳ. iv. 30b; Gen. R. xxxii. 5; Yer. Ber. v. 2; Yer. Ta'an. i. 1), but most of his haggadic sayings have been transmitted only by his pupils and successors. Once (Pesiḳ. R. 33 [ed. Friedmann, p. 153b]) his name occurs as "Jacob of Kefar Hananiah."

BIBLIOGRAPHY: Bacher, *Agada der Palästinensischen Amoräer*, iii. 569-571.

S. S. M. SEL.

JACOB OF KEFAR ḤIṬṬAYA (חיטייא): Palestinian scholar of the second century; contemporary of Judah I. Jacob is said to have been in the habit of visiting his teacher every day (Ḥag. 5b). Heilprin ("Seder ha-Dorot," ii.) concluded that he was a pupil of Akiba and teacher of Judah I.; this, however, is not certain.

S. S. M. SEL.

JACOB OF KEFAR NEBURAYA: Judæo-Christian of the fourth century. Neburaya is probably identical with Nabratain, a place to the north of Safed, where, according to Schwarz ("Tebu'at ha-Areẓ," p. 103a), is the tomb of Jacob as well as that of Eleazar of Modi'im. Jacob was well known as a haggadist before he embraced Christianity; and in two instances his haggadot met with the approval of the Rabbis. One of these may be quoted: in the school of Cæsarea he interpreted Hab. ii. 19 as being a rebuke of simony. On the same occasion he indicated Isaac b. Eleazar as a worthy candidate for the rabbinate (Yer. Bik. iii. 3; Midr. Shemu'el vii.).

Jacob was also consulted at Tyre on halakic matters; but his decisions were not accepted. He decided (1) that the rules of sheḥiṭah should be applied to fish, and (2) that a son born of a Gentile woman may be circumcised on the Sabbath. On account of these decisions Jacob incurred reprimands from R. Haggai, who ordered him to be flogged. Jacob, after presenting some arguments against this punishment, finally acknowledged that he deserved it (Pesiḳ. R. 14 [ed. Friedmann, p. 61a]; Pesiḳ. iv. 35b-36a; Yer. Yeb. ii. 6 and parallels). His heresy was not generally known.

Only Jacob's contemporary Isi of Cæsarea counts him among the Judæo-Christians, applying to him the Biblical word "sinner" (Eccl. R. vii. 47). The appellation "Jacob Mina'ah" (= "Jacob the Heretic"), met with in the Midrashim, may refer to the subject of this article.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 709-711 *et passim*; Heilprin, *Seder ha-Dorot*, ii.; Levy, in *Ha-Maggid*, xiv. 245; Neubauer, *G. T.* p. 270.

S. S. M. SEL.

JACOB OF KEFAR SEKANYA (SIMAÏ): Judæo-Christian of the first century; mentioned on two occasions, in both Talmuds and in the Midrash. Meeting R. Eliezer in the upper market-place of Sepphoris, he asked him for an opinion on a curious ritualistic question bearing upon Deut. xxiii. 18. As R. Eliezer declined to give an opinion, Jacob acquainted him with the interpretation of Jesus derived from Micah i. 7. R. Eliezer was pleased with the interpretation and was consequently suspected of Christian leanings by the governor ('Ab. Zarah 17a; Eccl. R. i. 24; Tosef., Ḥul. ii. 24). On another occasion R. Eleazar ben Dama, nephew of R. Ishmael, having been bitten by a serpent, Jacob went to heal him in the name of Jesus. R. Ishmael objecting, Jacob proved from the Torah that one may seek healing from any source whatever. But in the meantime R. Eleazar died, and R. Ishmael rejoiced that his nephew had not been defiled by the treatment of a Christian (Yer. Shab. iv., end, where "Kefar Simaï" is given; 'Ab. Zarah 23b; Eccl. R. *l.c.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 113; Grätz, *Gesch.* 3d ed., iv. 44; Neubauer, *G. T.* p. 234.

G. M. SEL.

JACOB B. KORSHAI. See JACOB, 1.

JACOB HA-LEVI HE-ḤASID: French rabbi and cabalist; lived in the thirteenth century, at Marvège. It was said that by prayers and invocations he was able to obtain from heaven decisions in religious matters, which were communicated to him in dreams. His decisions are collected in his "She'elot u-Teshubot min ha-Shamayim," published by Judah Żeraḥiah Azulai in part five of David ibn Zimra's responsa (Leghorn, 1818). Some of his responsa are found also in Zedekiah ben Abraham's "Shibbole ha-Leḳeṭ" and in Jehiel's "Tanya," an epitome of the latter.

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 556; Gross, *Gallia Judaica*, p. 364; Güdemann, *Gesch.* i. 81, Vienna, 1880; Michael, *Or ha-Ḥayyim*, No. 1066.

S. S. S. Man.

JACOB LOANZ B. JEHIEL. See Loanz b. Jehiel, Jacob.

JACOB OF LONDON: First known presbyter of the Jews of England; appointed to that position by King John in 1199, who also gave him a safe-conduct. He appears to have died in 1217, when Josce is mentioned as his successor. He is possibly identical with the rabbi Jacob of London who translated the whole Haggadah into the vernacular so that women and children could understand it (Isserles, "Darke Mosheh," to Ṭur Oraḥ Ḥayyim, 473).

Bibliography: Prynne, *Short Demurrer*, ii. 3-5; H. Adler, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 262-263.

J.

JACOB OF LUNEL. See Jacob Nazir.

JACOB BEN MEÏR TAM (known also as **Rabbenu Tam**): Most prominent of French tosafists; born at Ramerupt, on the Seine, in 1100; died at Troyes June 9, 1171. His mother, Jochebed, was a daughter of Rashi. Rabbenu Tam received his education from his father, from Joseph Ṭob 'Elem (Bonfils) II., and from his eldest brother, Samuel ben Meïr (RaSHBaM). After his father's death Jacob conducted a Talmudic academy in Ramerupt. On May 8, 1147, on the second day of the Feast of Weeks, French crusaders broke into his home, robbed him of everything except his books, dragged him into a field, insulted him on account of his religion, and decided to kill him. They inflicted five wounds upon his head, in order, as they said, to take revenge upon the most prominent man in Israel for the five blows which the Jews had dealt to Jesus. At that moment a prince of high rank happened to pass, and Jacob called upon him for protection, promising him a horse worth five marks in return. The prince thereupon bade the crusaders give the rabbi into his keeping, promising that he would either persuade him to be baptized or place him in their power again on the following day (Ephraim bar Jacob, in Neubauer and Stern, "Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge," p. 64).

Shortly afterward, Jacob went to Troyes, not far away. It was probably there that the first French assembly of rabbis took place in 1160, in the deliberations of which Jacob (R. Tam) and his brother took a prominent part. Among other things, it was decreed in this assembly under penalty of excommunication that disputes between Jews must be settled in a Jewish and not in a Christian court (Neubauer, in "R. E. J." xvii. 66 *et seq.*; Jacobs, "The Jews of Angevin England," p. 47). A second synod in Troyes, held after RaSHBaM's death, renewed an old law of Narbonne which decreed that if a woman died childless within the first year after her marriage her husband, after deducting the equivalent of what she had used during the year, was to return her dowry and valuables to her parents or guardians (see "Sefer ha-Yashar," § 579; "R. E. J." xvii. 71–72). This regulation and that of the first synod (see Kol Bo, § 117) are by some authorities (Meïr Rothenburg, Responsa, No. 934, ed. Prague; No. 159, ed. Cremona; Harleian MSS., London, No. 5686) designated "ordinances ["taḳḳanot"] of R. Tam." A third synod, presided over by R. Tam and Moses of Pontoise, threatened with excommunication any person who should question the legality of a deed of divorce on the ground that the document had not been written in the prescribed way. Other ordinances, doubtless passed at similar synods (see Synods, Rabbinical) by R. Tam in conjunction with other French rabbis, were cited in the name of R. Tam alone, and correctly, in so far as they were due to his suggestion. Among them was the repetition of the ban uttered by R. Gershom against polygamy, and the regulation that men must not divorce or desert their wives except for sufficient cause; according to Halberstam MS. No. 45, p. 256 (now in Montefiore Library, No. 130; comp. H. Hirschfeld in "J. Q. R." xiv. 195), in which this second regulation is cited in the name of R. Tam, only the exigencies of business or study are sufficient to justify a man in leaving his wife at any time.

His Taḳḳanot.

It is said that R. Tam was very wealthy, and had official relations with the King of France ("Sefer ha-Yashar," § 595), who favored him (Abraham ben Solomon, in Neubauer, "M. J. C." i. 102; Harkavy, "Ḥadashim gam Yeshanim," supplement to the Hebrew edition of Graetz, "Hist." vi. 6, note 10; Heilprin, "Seder ha-Dorot," i. 208a). So far as is known, Jacob had two sons, Joseph and Solomon, and one daughter, who married in Ramerupt. The "Isaac ben Meïr" mentioned in the "Sefer ha-Yashar" (§§ 99, 252, 604) was his brother. When the news of the heroic death of the martyrs at Blois reached Jacob, he appointed Siwan 20 (in the year 1171 it was May 26) a day of fasting for the inhabitants of France, England, and of the Rhine provinces.

The "Sefer ha-Yashar."

R. Tam's chief work is his "Sefer ha-Yashar," a very poor edition of which was published in Vienna in 1811, from a manuscript; the second part, according to an Epstein manuscript, with the notes of Ephraim Solomon Margoliouth and his own, was reissued by F. Rosenthal, among the publications of the Meḳiẓe Nirdamim Society (Berlin, 1898). The first part (§§ 1–582) contains principally R. Tam's explanations ("bi'urim") and novellæ ("ḥiddushim")—usually called "tosafot"—to thirty Talmudic treatises; the second part contains principally his responsa. A very clear critical analysis of the "Sefer ha-Yashar" was made by I. H. Weiss in 1883; according to him the book in its present form was written by a pupil and relative of R. Tam, a grandson of R. Yom-Ṭob ben Judah. The original "Sefer ha-Yashar," written by R. Tam himself, and corresponding approximately to the first part of the present work, as the subscription at the end of § 540 shows, has doubtless been lost. The compiler, however, worked with great literary precision and faithfulness, and such expressions as

"I found no more in this connection in R. Jacob's work," or, "so concludes R. Jacob," expressions which occur repeatedly throughout the book, leave no doubt as to the identity of the various sources. In the tosafot also are various passages from the "Sefer ha-Yashar," which are cited in the name of R. Tam (*e.g.*, comp. § 26 with Tos. to Ber. 34a; § 41 with Tos. to Ket. 27a; etc.). The compiler of the "Sefer ha-Yashar" had before him both redactions of the original work of R. Tam (see §§ 271, 353, 367, and Tos. to 'Er. 74b). The tosafot contained therein are not arranged in the order of the Gemara, but just as the last compiler chanced upon them, as he himself says.

Object and Method.

The present "Sefer ha-Yashar" contains neither all the tosafot of R. Tam, nor only his. He himself had incorporated into his book the explanations of other commentators, as R. Gershom, Rashi, Eliezer of Mayence (RABeN), and RaSHBaM; and the later compiler added further tosafot of R. Tam's pupils. The original object of the book is plainly stated in the introduction, which unfortunately has been preserved only in a very incomplete form: "I called it 'Sefer ha-Yashar,'" says the author, "because in it I wish to reconcile the old [divergent] traditions concerning the text of the Talmud with the original form of the text" (comp. David of Estella's "Ḳiryat Sefer" in "M. J. C." ii. 231). In these words is proclaimed a campaign against the conjectural criticism which was prevalent among Talmud exegetes of Jacob's day. Rashi had often allowed himself to indicate in his commentary the necessity for different readings based on evidence supplied by the context. His pupils, however, and especially Samuel ben Meïr, went still further and corrected the Talmud text itself according to these corrections and their own. Against such violent treatment of ancient texts ("Sefer ha-Yashar," p. 48b) R. Tam vigorously protested. "Where my grandfather made one correction, Samuel made twenty, and erased [the old readings] from the manuscripts [replacing them with new ones]." Although R. Tam well knew that the Talmud was not free from textual corruptions, he desired to restrain incompetent commentators who were in the habit of altering the established readings. Only old manuscripts and well-authenticated readings, which Jacob zealously collected and examined, would he recognize as the norm. He also made corrections in the Talmud on the basis of the Talmud text of R. Hananeel, but he exercised the greatest caution in making such emendations (§ 361), and hoped that later generations might understand what had seemed unintelligible in his age. Thus a large part of his tosafot is devoted to a rectification of the readings of the text.

Treatment of Contradictory Passages.

Since R. Tam objected so strongly to textual emendations, except in extreme cases, he was forced to adopt a system of casuistic interpretation, and to invent distinctions which did not exist in the plain reading of the text and which had to be interpreted into it. He boasts of his skill in reconciling contradictory decisions found in the Talmud ("Sefer ha-Yashar," p. 78b). He would, however, have energetically opposed the designation of his method as "pilpulistic." He emphatically asserts that his explanations follow the simple meaning of the text ("peshaṭ"), and argues against those persons "who, by their pilpulistic methods, distort the explanations of our teachers, and whose interpretations render the Halakot wholly meaningless"; and he accuses them of inventing difficulties solely with the purpose of meeting them (*ib.* p. 79c). The pupils of R. Tam took his warning against textual changes to heart, and in so far as they were thereby induced to preserve comparatively unaltered the Talmud text as it existed in their time, his influence can only be commended. On the other hand, however, it can not be denied that he is in some degree responsible for the pilpulistic methods followed by his successors.

As Tosafist.

R. Tam is generally regarded as the head of the French school of tosafists ("ba'al ha-Tosafot"; Joseph ibn Ẓaddiḳ, in "M. J. C." i. 94). The closer association of the French and German Jews with their Christian fellow citizens created new conditions of life, and necessitated religious regulations and decisions other than those contained in the Talmud. To derive such laws directly or by inference from the Talmud, and to formulate them, was the task of the tosafists; and it was above all R. Tam who held that all new enactments must represent a continuous development of the Talmud, as regards both its halakah and its method of discussion. He is not content in his tosafot merely to give halakic decisions, but in each case attempts their justification. He uses two methods of demonstration—the analogical or inductive method, and the logical method; the second method consists of a series of Socratic questions, by which all possible opinions or decisions except his own are excluded as logically impossible. The questions are thus the single steps in the demonstration.

R. Tam was well aware that he had created this method of indirect demonstration. He wrote to his pupil Joseph of Orleans ("Sefer ha-Yashar," p. 78b; comp. also § 282): "Thou knowest my method of postulating questions in order to reach the correct halakic view ["shemu'ah"]. I give no forced answers; my questions are their own answers." If the tosafists are really the continuators or epigones of the Amoraim, and differ from them only in respect to language, it was chiefly R. Tam who gave them the impulse in that direction.

Relation to Tosafot of Talmud.

A large part of the tosafot given in the "Sefer ha-Yashar" have been reprinted in abbreviated form among the Talmudic Tosafot. The observation has been made that the decisions in the "Sefer ha-Yashar" and those in the Tosafot frequently contradict each other (comp. *e.g.*, on שבועת היסת, "Sefer ha-Yashar," § 482, with Tos. to Shebu. 41a, *s.v.* ולמאן). These contradictions can be partially explained by the fact of the existence of various manuscripts of R. Tam's tosafot (see p. 78a), into which textual divergences, variations, additions, and mistakes crept at a very early period. Afterward the mere content of his practical decisions was regarded as sufficient, and these were transmitted in the shortest form possible—often, indeed, in too brief a form; so that when the laws came in later times to be analyzed and amplified again, motives, methods of reasoning, and arguments which were in reality wholly foreign to R. Tam were attributed to him. Weiss suggests that if people had studied the "Sefer ha-Yashar" itself, which has always been neglected, and had learned to know the writer through his book, the Halakah would perhaps have had in many respects a wholly different development.

His Teshubot.

Even during his lifetime R. Tam was considered the greatest Talmudic authority in France and Germany, and questions from those two countries, occasionally also from Spain (Mordecai, Ḥul., No. 666), England (Meïr Rothenburg, Responsa, No. 240), and Italy (Mordecai, Ket., No. 146), were addressed to him. His elder contemporaries willingly recognized his superiority, and were not offended at his authoritative and rather overbearing tone. His responsa are scattered through many halakic works; the greater part (103) of them is contained in his "Sefer ha-Yashar" (2d part); in "Halakot Pesuḳot min ha-Geonim" (ed. Müller, Nos. 7–9); in "Kerem Ḥemed" (vii. 47 *et seq.*); and in the "Teshubot Ḥakme Ẓarfat we-Lotar" (ed. Joel Müller, pp. ix. *et seq.*, Vienna, 1881); others are found in the Maḥzor Vitry, which contains also his rules for writing the Torah scroll (ed. Hurwitz, pp. 651 *et seq.*, Berlin, 1893), and in a manuscript in the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 641, 9). No. 2343, 2 of the Bodleian collection contains his rules for the drawing up of contracts, especially deeds of divorce (comp. "Sefer ha-Yashar," §§ 68–69; Maḥzor Vitry, ed. Hurwitz, p. 782; comp. *ib.* p. 786 for the ḥaliẓah formula; see also Z. Frankel, "Entwurf einer Gesch. der Literatur der Nachtalmudischen Responsen," pp. 32 *et seq.*).

As Liturgical Poet.

In the field of Hebrew poetry, also, the importance of R. Tam is not slight. He was influenced by the poetry of the Spaniards, and is the chief representative of the transition period, in Christian lands, from the old "payyeṭanic" mode of expression to the more graceful forms of the Spanish school. According to Zunz ("Literaturgesch." pp. 265 *et seq.*) he composed the following pieces for the synagogue: (1) several poems for the evening prayer of Sukkot and of Shemini 'Aẓeret; (2) a hymn for the close of Sabbath on which a wedding is celebrated; (3) a hymn for the replacing of the Torah rolls in the Ark on Simḥat Torah; (4) an "ofan" in four metric strophes (see Luzzatto in "Kerem Ḥemed," vii. 35); (5) four Aramaic "reshut"; (6) two "seliḥot" (the second is reproduced by Zunz in "S. P." p. 248, in German verse; see also "Naḥalat SHeDaL" in Berliner's "Magazin" ["Oẓar Ṭob"], 1880, p. 36). It must, however, be remarked that there was a synagogal poet by the name of Jacob ben Meïr (Levi) who might easily have been confounded with the subject of this article, and therefore Tam's authorship of all of these poems is not above doubt (see Landshuth, "'Ammude ha-'Abodah," p. 106; comp. also Harkavy, "Ḥadashim gam Yeshanim," supplement to the Hebrew edition of Graetz, "Hist." v. 39; Brody, "Ḳuntras ha-Piyyuṭim," p. 72). The short poems which sometimes precede his responsa also show great poetic talent and a pure Hebrew style (see Bacher in "Monatsschrift," xliv. 56 *et seq.*). When Abraham ibn Ezra was traveling through France R. Tam greeted him in verse, whereupon Ibn Ezra exclaimed in astonishment, "Who has admitted the French into the temple of poetry?" ("Kerem Ḥemed," vii. 35). Another work of his in metric form is his poem on the accents, which contains forty-five strophes riming in ח״ם; it is found in various libraries (Padua, Hamburg, Parma), and is entitled "Maḥberet." Luzzatto has given the first four strophes in "Kerem Ḥemed" (vii. 38), and Halberstam has printed the whole poem in Kobak's "Jeschurun" (v. 123).

As Grammarian.

In the field of grammatical exegesis R. Tam towered high above his northern French contemporaries. He wrote his "Sefer ha-Hakra'ot" with the avowed intention of "harmonizing" the statements of the two grammarians Menahem ben Saruḳ and Dunash ben Labraṭ, but as a matter of fact he usually agrees with Menahem and defends him against his opponent. In this work R. Tam divides the verbs into twelve classes, according to their roots, and it is a noteworthy fact that he arrives at the triliteral theory quite independently of Judah ben David Ḥayyuj. The work has been published by Filipowski in "Maḥberet Menaḥem" (London, 1855). Joseph Ḳimḥi afterward wrote the "Sefer ha-Galui" in opposition to this work of R. Tam.

The cabalists claimed R. Tam as one of themselves, ascribing to him a cabalistic prayer beginning בבקשה מכם מיכאל. It is reproduced in Nathan ben Meïr Krumenau's "Ḥayye 'Olam ha-Ba" (Cracow, 1643; see Steinschneider, "Cat. Bodl." col. 1258). R. Tam probably wrote marginal notes to a Maḥzor (see Zunz, "Ritus," p. 26), to "Seder Ḳodashim," and to the "Halakot Gedolot" (see Tos. to Ber. 37a and 'Er. 40a; Meïr Rothenburg, Responsa, ed. Prague, No. 74; "Sefer ha-Terumah," No. 13).

Characterization.

R. Tam, in spite of absorbing scholarly activity, looked upon life and its changing conditions with a clear eye, and wherever the Talmud would permit welcomed a less severe ritualistic practise (comp. "Sefer ha-Yashar," p. 74a); in many cases he was "the apologist for existing customs and usages" (Löw, "Lebensalter," p. 170). He was especially lenient in regard to permitted and forbidden foods ("issur we-hetter"; see Tos. to Ḥul. 104b; Tos. to 'Ab. Zarah 35b), to the collection of taxes from Jews and Jewish proselytes ("Sefer ha-Yashar," § 73b), to the wine-trade (יין נסך; *ib.* § 618), and to many other practical questions (comp. *ib.* p. 75b, on unleavened bread at the Passover Feast), too numerous to be indicated here. For example, he allowed women to wear rings on the Sabbath, and under certain conditions permitted marriages to be performed on that day; for the formation of a quorum of ten ("minyan") he was willing to recognize a boy who was a minor ("ḳaṭon") as being of age (Tos. to Ber. 47b; see also Oppenheim in "Monatsschrift," 1869,

p. 92, on the "Bernickelgans"). In his decisions he is everywhere independent of standard authorities, even of his grandfather Rashi ("Sefer ha-Yashar," § 586); in this respect he served as a model for later teachers (Asher ben Jehiel, Responsa, No. 53).

R. Tam had a large number of disciples, who had come to him from France, Germany, Bohemia, and Russia; the following are the most prominent: Ḥayyim ben Hananeel ha-Kohen (see his saying in Tos. to Ket. 103b); Isaac ben Samuel (RI the Elder), son of R. Tam's sister, and who afterward took his place in Ramerupt; Peter, who was killed in Carinthia (see Wiener, "'Emeḳ ha-Bakah," p. 165, note 107; Gross, "Gallia Judaica," p. 434) in 1147; Joseph of Orleans; Eliezer ben Samuel of Metz; Joseph Bekor Shor. In after-times, R. Tam, like Rashi, was paid almost unbounded respect. People hardly dared to contradict him (see Meïr Rothenburg, Responsa, ed. Cremona, No. 144) or to decide between grandfather and grandson, "those two high mountains" (*ib.* No. 159; Joseph Colon, Responsa, No. 161).

As a matter of fact both have exercised an unusually deep and a universal influence on the halakic development of European Judaism down to the present day. Fables have been woven around the history of R. Tam, and it is said that on one occasion, when certain rabbis were discussing whether the knots in the tefillin should be tied anew every day (Tos. to Men. 35b), he descended from heaven "like a lion" and discussed the question with Moses in the house of Menahem Vardimas until Moses acknowledged himself defeated, and told the rabbis that R. Tam was worthy to be followed (see D. Kaufmann in "R. E. J." v. 273 *et seq.*). So high an authority as Asher ben Jehiel placed R. Tam's knowledge even above that of Maimonides (see "Yam shel Shelomoh" on B. Ḳ., Preface).

Bibliography: Berliner, in *Jahrbuch der Jüd. Literar. Gesellschaft*, Frankfort-on-the-Main, 1903; Azulai, *Shem ha-Gedolim*, i.; Fuenn, *Keneset Yisrael*, i. 578 *et seq.*; Grätz, *Gesch.* vi. 142, 144, 153, 176, 178 *et seq.*, 185; Geiger, *Parschandatha*, pp. 24 *et seq.*; Gross, *Gallia Judaica*, pp. 230, 542, 636; Güdemann, *Gesch.* i. 43, 48, 152, 236, 255 *et seq.*; Neubauer, *M. J. C.* i. 78, 84, 94, 102; ii. 229, 231, 235, 243; Loewinsohn, *Eleh Toledot Rabbenu Ya'aḳob Tam*, in *Ha-Shaḥar*, vol. i., No. 5, pp. 17 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1067; Weiss (whom the author of the present article chiefly followed), *Toledot Gedole Yisrael*, No. 3, Vienna, 1883 (first appeared in *Bet Talmud*, vol. iii.); idem, *Dor*, iv. 66, 245, 261, 286, 337; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 181, 184, 185, 196, 279, 465, 468; iii. 6, 71, 321; Zunz, *Z. G.* Index; Löw, *Lebensalter*, passim; Neubauer and Stern, *Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge*, pp. 31, 63, 64, 68; Ersch and Gruber, *Encyc.* section ii., part 13, p. 191; Schechter, in *J. Q. R.* iv. 94; Zacuto, *Sefer Yuḥasin*, p. 218; Bacher, in *Monatsschrift*, xliv. 56 *et seq.*

S. S. M. Sc.

JACOB BEN MORDECAI: German scholar; flourished in the seventeenth and eighteenth centuries. A native of Fulda, he was generally called "Jacob of Fulda"; but he was banished from that town and settled at Schwerin. He wrote: (1) "Tiḳḳun Sheloshah Mishmarot" (Frankfort-on-the-Oder, 1691), prayers to be recited in the three divisions of the night, for which the Zohar was his main source. This work was translated into Judæo-German by the author's wife, Laza, who added a preface (Frankfort-on-the-Main, 1692). Benjacob ("Oẓar ha-Sefarim," p. 669), following Wolf ("Bibl. Hebr." iii., Nos. 1338 *et seq.*), attributes the authorship to Laza. (2) "Shoshannat Ya'aḳob" (Amsterdam, 1706; Leghorn, 1792), a treatise on chiromancy, physiognomy, and astrology.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 462, 1239; Fürst, *Bibl. Jud.* i. 305, where he is mentioned under *Fuld.*

S. S. M. Sel.

JACOB BEN MORDECAI HA-KOHEN: Gaon of Sura from 801 to 815; succeeded Hilai ben Mari. He officiated fourteen years, according to a text of Sherira ("M. J. C." i. 39); according to other authorities (*l.c.* i. 65, 188), eighteen years. In his decisions Jacob ben Mordecai leaned as much as possible toward the milder interpretation of the Law, for which Zadok (appointed gaon in 823) and his contemporaries blamed him ("Ḥemdah Genuzah," ed. Jerusalem, No. 8; "Sefer ha-Eshkol," i. 91). A long responsum of his is preserved in "Or Zarua'" (i., No. 411; comp. also Rosh to Ḥul. iii., No. 14). His decisions are given in comparatively pure Hebrew.

Bibliography: Halevy, *Dorot ha-Rishonim*, iii. 121a *et seq.*; Müller, *Mafteaḥ li-Teshubot ha-Ge'onim*, pp. 73 *et seq.*; Weiss, *Dor*, iv. 41, 44-45.

G. M. Sc.

JACOB BEN MOSES BEN ABUN (called **ha-Nabi** = "the prophet"): Head of the yeshibah of Narbonne, France. As Abraham b. David in his "Sefer ha-Ḳabbalah" (MS. quoted by Abraham Zacuto in his "Yuḥasin," ed. London, p. 84) mentions that Moses ha-Darshan was the son of Jacob b. Moses, it may be concluded that Jacob lived in the eleventh century. He is mentioned by Abraham b. Isaac or Abraham, ab bet din of Narbonne ("Ha-Eshkol," ed. Auerbach, iii. 152), as the author of a responsum. The title "ha-Nabi" is honorific, and was applied to other persons besides Jacob.

Bibliography: Gross, *Gallia Judaica*, p. 410; *R. E. J.* xvi. 227.

S. S. M. Sel.

JACOB BEN MOSES OF BAGNOLS: Provençal theologian of the second half of the fourteenth century; lived successively at Salon, Avignon, and Argon. He was the author of a casuistic and philosophical work, still extant in manuscript ("British Museum Cat." MS. No. 2705). It is divided into three parts, each with a different title: (1) "Pesaḳim," on things permitted and prohibited ("issur we-hetter"); (2) "'Ezrat Nashim," on marriage, levirate, and divorce laws; (3) "Sod ha-Hashgaḥah," containing essays on ethics, philosophy, and mysticism.

Bibliography: Neubauer, in *R. E. J.* ix. 51-58; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 311 *et seq.*; Gross, *Gallia Judaica*, p. 657.

G. I. Br.

JACOB B. MOSES MÖLLN. See Mölln, Jacob ben Moses.

JACOB IBN NA'IM or **NAYYAM**: Rabbi of Smyrna toward the end of the seventeenth century. He corresponded with Ḥayyim Benveniste, author of "Keneset ha-Gedolah," whom Jacob seems to have succeeded in the rabbinate of Smyrna. Jacob was the author of "Mishkenot Ya'aḳob" (Salonica, 1721), homilies on the Pentateuch and other subjects, followed by a pamphlet entitled "Ẓenif Melukah," on the obligations of subjects to their king; a responsa collection entitled "Zera' Ya'aḳob," followed by a collection of sermons bearing the title "Yeshu'ot Ya'akob," Leghorn, 1784. Zedner ("Cat. Hebr. Books Brit. Mus." p. 2) attributes the last two works to a different author, whom he calls Jacob Ḥayyim ibn Na'im; but Benjacob attributes them to Joseph ibn Na'im.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i., *s.v.*; Fürst, *Bibl. Jud.* iii. 16.
S. S. M. SEL.

JACOB BEN NAPHTALI: Talmudist of Gnesen; flourished about 1650. His father was clerk of the Jewry in Great Poland (סופר מדינה), and died in 1646. Jacob lost his fortune and books in a fire, and had to wander aimlessly about. In 1652 he published in Amsterdam "Naḥalat Ya'akob: Meliẓot," a book of poems, containing a dialogue between the body and the soul, hymns for the dedication of a scroll of the Law, and elegies on the Cossack massacre of 1648. Jacob superintended as corrector the printing of Nathan Hanover's work "Yewen Meẓulah" (Venice, 1653). In 1654, when Jacob intended to go to Rome in order to procure from the pope a letter of protection against the blood accusation and the excesses committed by the students of Jesuit colleges in Great Poland, he was highly recommended to the Italian communities by Moses Zacuto.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1242; Kaufmann, in *Monatsschrift*, 1894, p. 89.
D. P. B.

JACOB BEN NAPHTALI HA-KOHEN: Italian printer; born in Gazolo; lived in the sixteenth century. For some time prior to 1556 he was the manager of Tobiah Foa's printing establishment at Sabbionetta, which issued Abravanel's "Merkebet ha-Mishneh" (1551). In 1556 Jacob removed to Mantua, where he superintended the printing of a great number of works in Rufellini's printing-house, first alone, afterward in association with Meïr b. Ephraim Sofer, then from 1560 to 1563 again alone. The first work printed by Jacob at Mantua was Elijah Levita's "Sefer ha-Baḥur"; the last, "Midrash Yelammedenu."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 24, 25; Zunz, *Z. G.* pp. 252 *et seq.*; Steinschneider, *Cat. Bodl.* col. 2930.
J. M. SEL.

JACOB BEN NATHANAEL IBN AL-FAYYUMI (the name is given in this form in "Maẓref la-Ḥokmah," fol. 93a; in Neubauer, "M. J. C." [Sambari] i. 122, 24; and in Nahum's Hebrew version of Maimonides' "Letter" cited below): Rosh yeshibah of the Yemen Jews in the second half of the twelfth century. All that is known of him is that at the suggestion of Solomon ha-Kohen, a pupil of Maimonides, he wrote to the latter asking his advice in regard to a pseudo-Messiah who was leading the Jews of southern Arabia astray. From a passage in Maimonides' "Letter to the Wise Men of the Congregation of Marseilles," the date of Jacob's letter is fixed as 1172 (Halub, in his ed. of "Iggeret Teman," p. 51, note). In answer, Maimonides sent his "Iggeret Teman," or, as it is also called, "Petaḥ Tiḳwah." Harkavy supposes that Jacob had cognizance of Saadia's "Sefer ha-Galui" ("Studien und Mittheil." v. 154; comp. "Monatsschrift," xliv. 508). Jacob's father was known as a philosophical writer (see JEW. ENCYC. v. 354). G.

JACOB BAR NAṬRONAI: Gaon of Sura (911–924). After the death of his predecessor, Shalom bar Mishael, the Academy of Sura became impoverished and was abandoned by most of the students (Sherira, in "M. J. C." i. 39, 189). Jacob bar Naṭronai was then made gaon, and he retained the position for thirteen years. Halevy has shown that he is not to be identified with Amram ben Solomon, as Grätz holds.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 246; *idem*, in *Monatsschrift*, vi. 343; Halevy, *Dorot ha-Rishonim*, iii. 128, 132, 142; JEW. ENCYC. v. 571, *s.v.* GAON, and the chronological list there given.
S. S. M. SC.

JACOB NAZIR: French exegete; flourished in the second half of the twelfth century; one of the five sons of Meshullam ben Jacob of Lunel. "Jacob of Lunel" would accordingly be only another designation for "Jacob Nazir." Jacob Nazir wrote certain Biblical commentaries, including commentaries on Genesis (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1646, 2) and Job (see Zunz, "Z. G." p. 74). An explanation by him of a prayer in the ritual, given to a certain Moses ben Isaiah, is also extant (Maḥzor Vitry, ed. Hurwitz, p. 368). Isaac ben Samuel of Acre (*c.* 1300) is said to have described him as one of the most prominent cabalists, and Abraham ben David is said to have been one of his pupils. It is, however, very doubtful whether Jacob Nazir had anything to do with Cabala.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 203; Gross, in *Monatsschrift*, xxiii. 172 *et seq.*; idem, *Gallia Judaica*, p. 279; Steinschneider, *Jewish Literature*, pp. 144, 167, 306; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 257; Zunz, *Ritus*, p. 197.
G. S. K.

JACOB BEN NISSIM IBN SHAHIN: Philosopher; lived at Kairwan in the tenth century; younger contemporary of Saadia. At Jacob's request Sherira Gaon wrote a treatise entitled "Iggeret," on the redaction of the Mishnah. Jacob is credited with the authorship of an Arabic commentary on the "Sefer Yeẓirah" (translated into Hebrew by Moses ben Joseph). He asserts in the introduction that Saadia, while living in Egypt, used to address very insignificant questions to Isaac ben Solomon of Kairwan, and that, on receiving Saadia's commentary, he found that the text had not been understood by the commentator. Jacob therefore decided to write another commentary. In the same introduction Jacob speaks of Galen, repeating the story that that celebrated physician was a Jew named "Gamaliel." The Hebrew translation of Jacob's commentary is still extant in manuscript (Munich MSS., No. 92, 20; De Rossi MSS., No. 769); excerpts from it have been given by Landauer and Dukes.

BIBLIOGRAPHY: Landauer, in *Orient*, vii. 121; Fürst, *ib.* vi. 562; Dukes, *Kontres ha-Masoret*; Munk, *Notice sur Aboulwalid*, p. 47; Steinschneider, *Cat. Bodl.* col. 1243; idem, *Hebr. Uebers.* p. 396; idem, *Die Arabische Literatur der Juden*, § 58.
K. I. BR.

JACOB BEN OBADIAH SFORNO: Italian scholar; lived at Venice in the sixteenth and seventeenth centuries. He was the author of a work entitled "Iggeret ha-Ṭe'amim," on the Hebrew accents (Venice, 1600). Steinschneider, however, believes the work to be identical with the "Iggeret ha-Ṭe'amim" of AARON ABRAHAM BEN BARUCH.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 716, 1255; Mortara, *Indice*, p. 61; Benjacob, *Oẓar ha-Sefarim*, p. 11.

G. I. BR.

JACOB OF ORLEANS: French tosafist; died as a martyr in London Sept. 3, 1189. He was one of the most distinguished pupils of Rabbenu Tam, being often called by his teacher's name. According to "'Emeḳ ha-Baka" (ed. Cracow, p. 52), Jacob was still at Orleans in 1171, and went to London later, probably in response to a call as teacher from the community. He was killed during the anti-Jewish riots in London at the coronation of Richard I.

Jacob was a prominent tosafist, his tosafot being often quoted; *e.g.*, in 'Ab. Zarah 34a; Giṭ. 8b; Ket. 47a; Men. 10b; Naz. 54b; Pes. 5b; Sanh. 35b; Zeb. 14b, 39a; Yeb. 4a; also in the old tosafot to Yoma 34a, 88a; in Judah of Paris' tosafot to Ber. 21b, etc. He also wrote glosses to the Pentateuch, which are included in Isaac ben Judah ha-Levi's "Pa'neaḥ Raza," and are mentioned even more frequently in Judah ben Eliezer's "Minḥat Yehudah." Jacob introduces a large number of gemaṭriot into these glosses.

According to Gross, Jacob is also the author of the tosafot to Rashi's Pentateuch commentary which were written under the name of Rabbenu Tam, and which are mentioned by Geiger ("Parschandatha," p. 36).

BIBLIOGRAPHY: *'Emeḳ ha-Baka*, ed. Vienna, pp. 39, 45; ed. Cracow, pp. 52, 58; *R. E. J.* iv. 211; *Or Zarua'*, ii. 112a; Zunz, *Z. G.* pp. 51, 75, 91, 93; Gross, *Gallia Judaica*, p. 36; Jacobs, *Jews of Angevin England*, pp. 108, 419.

J. A. PE.

JACOB OF PONT SAINT-MAXENCE: French tax-farmer of the fourteenth century. With Manecier of Vesoul and his brother Vivant he was appointed (1360) by Charles V., King of France, to collect the taxes imposed upon the Jews, retaining two florins out of the fourteen which each Jew had to pay upon entering France. In 1365 a dispute arose between Jacob and Manecier, in consequence of which the former brought suit against his opponent before the parliament of Paris, and Manecier was fined. The two functionaries became reconciled in 1370, and their position with the king, although weakened, was still sufficiently important to enable them at the approach of Passover in 1372 to obtain the loan of the Hebrew books deposited in the Sainte Chapelle, Paris.

BIBLIOGRAPHY: Isidore Loeb, *Les Expulsions*, pp. 16-18; Léon Kahn, *Les Juifs à Paris*, p. 28; *Revue Historique*, 1878, vii. 368.

G. S. K.

JACOB B. REUBEN: Karaite Bible exegete of the eleventh century. He wrote a brief Hebrew commentary on the entire Bible, which he entitled "Sefer ha-'Osher," because, as he says in the introduction, the reader will find therein sufficient information, and will not need to have recourse to the many voluminous commentaries which the author himself had consulted. The book is, in fact, merely a compilation; the author's explanation of any given passage is frequently introduced by the abbreviations מע״ or יע״ (*i.e.*, Arabic "ma'nahu" or "ya'ni" = "that is to say"); and divergent explanations of other commentators are added one after the other and preceded by the vague phrase ד״א ("another says"). It is, in fact, chiefly an extract of Jefet b. 'Ali's work, from whom Jacob borrowed most of his explanations as well as the quotations from various authors, chiefly on the Pentateuch. But Jacob also drew upon later Karaite authors, the last of whom is Jeshua b. Judah, who, so far as is known, flourished about 1054 (see Harkavy, "Ḥadashim gam Yeshanim," vii. 17). This date points to the second half of the eleventh century as the date of composition of the "Sefer ha-'Osher."

The "Sefer ha-'Osher."

Among Rabbinitic authors Jacob quotes Abu al-Walid; but his quotations have apparently been intentionally suppressed by Firkovich in his edition (see Harkavy, "Altjüdische Denkmäler aus der Krim," p. 211, note 1), though they are found in the manuscripts, and one of them has been given in the edition (on Jer. iv. 37; fol. 2b, line 1). If Jacob read Abu al-Walid not in the Arabic original but in the Hebrew translation, he must have compiled his book in the second half of the twelfth century. Firkovich believes Jacob to have lived at Kertch, in southern Russia, said to have been called ספרד in Hebrew; and he asserts that the הספרדי quoted several times in the commentary to the Pentateuch is identical with Abraham b. Simḥah of Kertch (*c.* 986), a personage invented by him. Both of these assumptions are of course impossible. Jacob was probably a native of Constantinople, as his commentary contains Greek glosses; and he was doubtless influenced by Byzantine authors.

The "Sefer ha-'Osher" is found in manuscript at St. Petersburg, Paris, and Leyden. The library of the last-named city is reported to contain two copies of the commentary to the Earlier Prophets and to the twelve Minor Prophets ("Cat. Leyden," 8, 12; see Steinschneider, "Hebr. Uebers." p. 941). Another portion, from Jeremiah to Chronicles (except Psalms), was printed, under the general title "Mibḥar Yesharim," together with Aaron b. Joseph's "Mibḥar" to the Earlier Prophets and Isaiah (Koslov, 1835). Steinschneider has edited the introduction ("Cat. Leyden," p. 384); Pinsker has printed passages to the Pentateuch ("Liḳḳuṭe Ḳadmoniyyot," ii. 83 *et seq.*); and Dukes, passages to the Psalms ("Arch. Isr." 1847; "Orient, Lit." 1850, p. 12). The "Sefer ha-'Osher" is of no especial importance for Karaitic Bible exegesis, nor, so far as is known, is it mentioned by earlier Karaite authors. But it may have been used by a Hebrew translator or editor of Jefet's commentary to the Minor Prophets. Of the latter work the beginning to Hosea has been edited by Töttermann ("Die Weissagung Hoseas," pp. 90 *et seq.*, Leipsic, s.a. [1880]; see Steinschneider, "Hebr. Uebers." *l.c.*).

Jacob b. Reuben has been wrongly identified with the Rabbinite translator of the "Liber Lapidum" (by the English bishop Marbod, d. 1123) from the Latin into Hebrew, the translation also bearing the title "Sefer ha-'Osher" (Steinschneider, *l.c.* p. 957; Kohut Memorial Volume, p. 56). Further, Jacob must not be confounded with the Rabbinite polemical writer Jacob b. Reuben, author of the anti-Christian work "Milḥamot Adonai."

BIBLIOGRAPHY: Dukes, *Beiträge*, ii. 42; *idem*, preface to *Proverbs* (in Cahen's French Bible), p. 33; Jost, *Gesch. des Judenthums*, ii. 354; Steinschneider, *Cat. Leyden*, p. 24; Pinsker, *Liḳḳute Ḳadmoniyyot*, i. 216, ii. 80; Fürst, *Gesch. des Karäert.* ii. 157; Gottlober, *Biḳḳoret*, p. 180; Grätz, *Gesch.* 3d ed., vi. 56.

G. S. P.

JACOB BEN REUBEN IBN ẒUR: Talmudist and rabbi of Fez; born in the latter part of the seventeenth century; died after 1750. That his reputation as a Talmudist stood high is apparent in the responsa ("Kerem Ḥemed," Leghorn, 1871) of Abraham Ankava, where he is quoted as an authority recognized by all Moroccan Jewish communities. Jacob was the author of the following works, still extant in manuscript: "Ḥiddushim u-Derushim," casuistic and homiletic notes ("Cat. Munich," MS. No. 261); "Leshon Limmudim," collection of epistles signed יבץ (= J[acob] b[en] Ẓ[ur]; Steinschneider, "Cat. Berlin," MS. No. 54). Jacob was also a liturgical poet, and wrote many dirges on the destruction of the Temple which were incorporated in the "Ḳinot" for the 9th of Ab in use among the Moroccan Jews; and his name occurs in the approbations to various Talmudical works, the last of which is dated 1750.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 96; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214; Steinschneider, *Heb. Bibl.* xvi. 33; Kaufmann, in *Z. D. M. G.* l. 234.

G. I. BR.

JACOB ROMAN IBN PAḲUDA. See ROMAN, JACOB.

JACOB BEN SAMSON (sometimes called **Jacob ben Simeon**): French tosafist and liturgist; flourished at Paris or at Falaise in the first third of the twelfth century. He is mentioned by Moses Taku in his "Ketab Tamim" (see "Oẓar Neḥmad," iii. 59) as having been the pupil of Rashi and the teacher of Jacob Tam. The former statement is confirmed by the fact that in his commentary on Abot, Jacob frequently quotes Rashi, speaking of him as his master. There exists also a decision of his (Paris MS. No. 326, fol. 80) which he seems to have written at the dictation of Rashi. Zunz, however ("Literaturgesch." p. 458), doubts the statement of Taku that Jacob was the master of R. Tam.

Jacob is called by Meïr of Rothenburg (Responsa, No. 655) "Jacob b. Samson of Paris," but in the corresponding passage in Mordecai on Beẓah (No. 672) he is called "Jacob b. Simeon of Falaise." He is also mentioned in the tosafot to Ḥul. 54b (as "Jacob b. Simeon"); 'Ar. 28b; Men. 64b; Mordecai on Yoma (No. 727); and "Liḳḳuṭe Pardes," ed. Amsterdam, 12b (where also he is called "Jacob b. Simeon").

Jacob's literary activity was both extensive and varied. Of his works the following are extant: (1) "Sefer ha-Elḳoshi" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 692, 7), a calendar beginning with the year 1123. (2) Commentary on Abot (Neubauer, *l.c.* Nos. 376, 379), which, owing to its being anonymous, was ascribed by some scholars to Rashi, by others to R. Isaiah, Rashbam, and R. Ephraim (comp. Ṣamuel of Uceda, preface to his "Midrash Shemu'el"). The author, however, introduces the fourth chapter with an acrostic giving the name Jacob b. Samson (see S. D. Luzzatto in "Kerem Ḥemed," iv. 201 *et seq.*, and S. Schechter, introduction to his edition of Ab. R. N. ch. ii.).

Jacob borrows freely from the Abot or Mishnah or Baraita of R. Nathan, commonly designated by him "Baraita." The authorities quoted by him are Rashi, Mishnah of R. Gershom, R. Ephraim, ר'ת' (probably R. Tam), Meshullam b. Kalonymus, Nathan ha-Babli, "Haggadat Hashkem," "Dibre ha-Yamim shel Mosheh," and "Midrash shel R. Shim'on Ḳara." (3) Commentary on the Seder 'Olam Rabbah, or perhaps a treatise so entitled and quoted by Judah Sir Leon in his tosafot to Berakot (ed. Warsaw, p. 57b, or "Berakah Meshulleshet," 42d), a fragment of which is to be found in Neubauer (*l.c.* No. 692, 12). (4) "Pisḳe shel Beẓim," halakic novellæ on Beẓah (Neubauer, *l.c.* No. 1101, 2). It may also be concluded from his being quoted by Shemaiah in his commentary on Tamid that Jacob wrote a commentary on this treatise. (5) Commentary on the Baraita of R. Samuel and on the "Sefer Yeẓirah." (6) Notes to Samson b. Jonah's halakot concerning the Passover feast ("Or Zarua'," ii. 116b). (7) A poem in Aramaic on the tenth commandment and a commentary on it, as well as on three Aramaic poems written by other liturgists on the Decalogue (Parma [De Rossi] MS. No. 159). In his commentaries Jacob sometimes follows the system of the mystics, explaining the words according to gemaṭria and noṭariḳon, but he does so in a less degree than the later commentators.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 514-515; Zunz, *Literaturgesch.* p. 458; A. Epstein, in *R. E. J.* xxxv. 240 *et seq.*; Schechter, *Ab. R. N.* ch. ix.; Taylor, *Sayings of the Jewish Fathers*, Appendix, No. 20.

S. S. M. SEL.

JACOB B. SAMUEL SIRKES. See SIRKES, JACOB B. SAMUEL.

JACOB BEN SHESHET GERONDI: Spanish cabalist of Gerona (whence his surname "Gerondi") in the thirteenth century. He was the author of "Sha'ar ha-Shamayim," a cabalistic essay published by M. Mortara in "Oẓar Neḥmad" (iii. 153 *et seq.*), and of "Meshib Debarim Nekoḥim," an apologetic work in defense of the Cabala, in thirty chapters, still in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1585, 1586). According to the preface, he composed this apology against a certain work full of heterodoxy. He refers to another work that he had written, and quotes Ibn Ezra, Maimonides, Ezra (Azriel), R. Joseph bar Samuel, and Samuel ibn Tibbon's "Yiḳḳawu ha-Mayim."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vii. 302; Fuenn, *Keneset Yisrael*, s.v.

K. I. BR.

JACOB BEN SOLOMON (called also **Jacob of Courson**): French tosafist; born at Courson, department of the Yonne; flourished between 1180 and 1250. He was a pupil of Samson of Sens and, apparently, teacher of Meïr of Rothenburg (Meïr of Rothenburg, Responsa, ed. Cremona, No. 144). His tosafot are quoted in "Shiṭṭah Meḳubbeẓet" to B. Ḳ. (ed. Venice, 1262) 43a, b, under the name "Jacob of Courson," and 79a under the erroneous designation "Jacob of Kurso." According to "Haggahot Maimuniyyot" on "Ma'akalot Asurot," No. 13, Jacob wrote a work entitled "Nimuḳim," containing comments on the Talmud. He may also have been the author of another work entitled "Maṭbea'," containing Talmudic decisions (comp. "Haggahot Maimuniyyot," *l.c.*, and responsa of Samuel of Medina on Yoreh De'ah, No. 193.

Jacob corresponded with the liturgical poet Judah b. Shencor, or Judah the Elder, as he is also called.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 42; idem, *Literaturgesch.* p. 474; Gross, *Gallia Judaica*, p. 574.
S. S. A. PE.

JACOB BEN SOSA: Idumean leader. In the great war against Rome, 67–70, when Simon bar Giora went on a raid through Idumæa to take provisions, the Idumeans gathered together to defend their country, and then 20,000 of them went to Jerusalem. One of their four leaders was Jacob ben Sosa (Josephus, "B. J." iv. 4, § 2), who succeeded in betraying the Jews to Simon (*ib.* 9, § 6). The Zealots called the Idumeans to Jerusalem as a protection against the aristocrats, who were suspected of favoring the Romans. Some 5,000 of these Idumeans, whose chief leaders were Jacob b. Sosa and Simon ben Kathla, joined the party of Simon bar Giora (*ib.* v. 6, § 1). The Romans were repulsed in an attack on the citadel of Antonia, one of the most prominent in the defense being Jacob b. Sosa (*ib.* vi. 1, § 8). He was equally conspicuous when the Romans tried to storm the Temple (*ib.* 2, § 6).

The Idumeans finally grew tired of the unequal conflict, and secretly opened negotiations with Titus for surrender. When Simon bar Giora heard of this he had their leaders seized and imprisoned, among them Jacob b. Sosa (*ib.* 8, § 2).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 508, 512, 536.
G. S. KR.

JACOB TEMERLS. See TEMERLS, JACOB.

JACOB TUS (TAWUS). See TAWUS.

JACOB UZZIEL. See UZZIEL, JACOB.

JACOB OF VIENNA: Austrian rabbi and Biblical commentator of the fourteenth century. The Munich MSS. (Hebrew) contain a commentary on the Pentateuch written by "Jacob of Vienna" (No. 27, 2) and mention a certain "Jacob of Austria" (No. 402). Zunz ("Z. G." p. 103) identifies him with the R. Jekel who was a pupil of Meïr b. Baruch ha-Levi and who was consulted by Jacob Mölin (MaHRIL) as "the great luminary R. Jekel of Austria" (Jacob Mölin, Responsa, No. 101); Judah Minz (Responsa, No. 15) also mentions a "R. Jekel of Vienna," probably the same person.

BIBLIOGRAPHY: Güdemann, *Gesch.* iii. 27.
G. M. SEL.

JACOB (B. JUDAH) WEIL. See WEIL, JACOB.

JACOB BEN WOLF KRANZ OF DUBNO (DUBNER MAGGID): Russian preacher; born at Zietil, government of Wilna, about 1740; died at Zamosc Dec. 18, 1804. At the age of eighteen he went to Meseritz (Mezhirechye), where he occupied the position of preacher. He stayed there for two years, and then became preacher successively at Zolkiev, Dubno, Wlodawa (government of Lublin), Kalisch, and Zamosc. He remained at Dubno eighteen years, his stipend being at first six Polish gulden per week with lodging, this amount being afterward augmented by two gulden. He left Dubno for Wilna at the request of Elijah Wilna, who, having recently recovered from a sickness and being unable to study, sought diversion in his conversation.

Jacob was an unrivaled preacher. Possessed of great eloquence, he illustrated both his sermons and his homiletic commentaries with parables taken from human life. By such parables he explained the most difficult passages, and cleared up many perplexing questions in rabbinical law. He was also an eminent rabbinical scholar, and on many occasions was consulted as an authority.

All of Jacob's works were published after his death by his son Isaac Kranz and his pupil Abraham Bär Plahm. These are: "Ohel Ya'aḳob," a homiletic commentary on the Pentateuch abounding with graphic parables (i., Jozefow, 1830; ii., Zolkiev, 1837; iii., Vienna, 1863; iv., 1861; v., Vienna, 1859); "Ḳol Ya'aḳob" (Warsaw, 1819), a similar commentary on the Five Scrolls; "Kokab mi-Ya'aḳob," a commentary on the "hafṭarot"; "Emet le-Ya'aḳob" (Zolkiev, 1836), a commentary on the Passover Haggadah; "Sefer ha-Middot" (n.p., 1862), ethics arranged in eight "gates" or sections, each section being divided into several chapters. This work resembles very much the "Ḥobot ha-Lebabot" of Baḥya. As the author himself had given no name to it, Abraham Bär Plahm, its editor, at first intended to call it "Ḥobot ha-Lebabot he-Ḥadash" (= "The New 'Ḥobot ha-Lebabot'"); but out of respect for Baḥya he changed his mind. The editor also revised the work, and added to it a preface containing a sketch of the author's life, and glosses of his own under the title "Shiyyure ha-Middot." Moses Nussbaum of Przemysl extracted from the author's "Ohel Ya'aḳob" all the parables, and published them in one book entitled "Mishle Ya'aḳob" (Cracow, 1886).

BIBLIOGRAPHY: *Sefer ha-Middot*, Preface; Fuenn, *Keneset Yisrael*, p. 543; H. Margaliot, in *Ha-Ẓefirah*, 1902, No. 8.
H. R. M. SEL.

JACOB B. YAḲAR: German Talmudist; flourished in the first half of the eleventh century. He was a pupil of Gershom b. Judah in Mayence, and is especially known as the teacher of Rashi, who characterizes him as "mori ha-zaḳen."

Jacob was one of the leading Talmudic authorities of his time, although Rashi sometimes criticizes the opinions of his teacher. It appears that Jacob had already written commentaries on portions of the Talmud before Rashi (*e.g.*, comp. Rashi on Bek. 41a); at any rate, much in Rashi's commentary on the Talmud is derived from oral communications of Jacob, who, in fact, is meant when Rashi says simply "my teacher" without naming any one. It appears also, from a remark of Rashi (commentary to Job xxii. 30), that Jacob was engaged in interpreting the Bible and in the study of Hebrew. Besides Rashi, the German Talmudists Eliakim b. Meshullam ha-Levi and Solomon b. Samson were pupils of Jacob.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 300, 506; Zunz, *Biography of Rashi*, Hebrew transl., pp. 7b, 26a, b.
S. S. L. G.

JACOB BEN ZABDA: Palestinian amora of the fourth generation (4th cent.); junior contemporary, and probably pupil, of Abbahu, in whose name he repeats several halakic decisions and homiletic remarks (Yer. Dem. 23c; Pes. 29d; Pesiḳ. 75b; Sheb. iv. 35a; Niddah ii. 6a). He also repeats halakot in the names of Jeremiah and Jose II. (Kelim i. 1).

Jacob was a firm believer in the powers of magic. Bread or other eatables found on the road must not be touched, according to him, because such food may have been laid there for magical purposes (Lev. R. xxxvii.). From the words "And the people spake against God, and against Moses" (Num. xxi. 5) Jacob infers that he who speaks against his teacher is as though he insulted the majesty of God (Midr. Teh. xxx.).

Bibliography: Zacuto, *Yuḥasin*, ed. Königsberg, 64b; Heilprin, *Seder ha-Dorot*, i. 236; Bacher, *Ag. Pal. Amor.* ii., *passim*; Frankel, *Mebo ha-Yerushalmi*, p. 105.
S. S. I. Br.

JACOBI, ABRAHAM: American physician; born at Hartum, near Minden, Westphalia, May 6, 1830; educated at the universities of Greifswald, Göttingen, and Bonn (M.D., 1851). Identified with the revolutionary movement in Germany, he was imprisoned at Berlin and Cologne, under the charge of high treason, from 1851 to 1853; when liberated he emigrated to America, settled in New York city, and soon became one of its leading practitioners. He became professor of diseases of children at the New York Medical College (1861-64), at the University of the City of New York (1865-70), and at the College of Physicians and Surgeons, Columbia University (1870-92), from the last of which institutions he received the degree of LL.D.

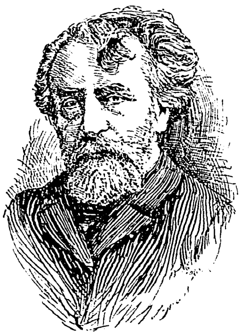

Abraham Jacobi.

Jacobi was connected also with many of the hospitals of New York city, and was president of the New York Academy of Medicine (1885-89) and chairman of the American Commission to the Fourteenth International Medical Congress at Madrid (1903).

Jacobi contributed articles on diphtheria, dysentery, etc., to Gerhardt's "Handbuch der Kinderkrankheiten." Among his works are: "Dentition and Its Derangement," New York, 1862; "The Raising and Education of Abandoned Children in Europe," *ib.* 1870; "Infant Diet," *ib.* 1874; "Diphtheria," *ib.* 1876; "Therapeutics of Infancy and Childhood," Philadelphia, 1878; "Intestinal Diseases," New York, 1880.

Bibliography: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*
A. F. T. H.

JACOBI, HEINRICH OTTO: German philologist; born at Tütz, West Prussia, 1815; died in Berlin 1864. He studied at Berlin University, and received the honorary degree of Ph.D. from the University of Königsberg in 1854 for his profound knowledge of the Greek language. He was engaged as teacher at the Joachimsthal Gymnasium, Berlin, from 1854 till 1858, and then became teacher at the Friedrich Wilhelm Gymnasium at Posen, where in 1860 he received the title of professor. He became a Protestant.

Jacobi is the compiler of the most valuable "Index Græcitatis" to Meineke's edition of "Græcorum Comicorum Fragmenta," Berlin, 1847. Of his other works may be mentioned "In Comicos Græcos Adnotationum Corollarium," *ib.* 1866.

Bibliography; De le Roi, *Juden-Mission*, i. 218; *Allg. Deutsche Biographie.*
S. F. T. H.

JACOBI, KARL GUSTAV JAKOB: German mathematician; born Dec. 10, 1804, at Potsdam; died at Berlin Feb. 18, 1851; brother of Moritz Hermann Jacobi. He studied mathematics, philosophy, and philology at the University of Berlin, and in 1824 (having embraced the Christian faith) became privat-docent in mathematics at his alma mater. In 1825 he acted in the same capacity at Königsberg, where he was appointed assistant professor in 1827 and professor in 1829. At that period he, together with Abel, made his epoch-making discoveries in the field of elliptic functions. To benefit his health he went in 1843 to Italy. On his return to Germany he established himself as professor of mathematics at the University of Berlin.

Most of Jacobi's papers were published in Crelle's "Journal für die Reine und Angewandte Mathematik" and in the "Monatsberichte" of the Berlin Academy of Sciences, of which he became a member in 1836. Of his independent works may be mentioned: "Fundamenta Novæ Theoriæ Functionum Ellipticarum," Königsberg, 1829, and "Canon Arithmeticus," Berlin, 1839. Jacobi's lectures on dynamics were published in Berlin in 1866 (2d ed., 1884). The Berlin Academy of Sciences published his "Gesammelte Werke" (8 vols., including supplement; *ib.* 1881-91).

Bibliography: *Brockhaus Konversations-Lexikon*; Lejeune-Dirichlet, in *Abhandlungen* of the Berlin Academy of Sciences (1852); De le Roi, *Juden-Mission*, p. 204; Gerhardt, *Gesch. der Mathematik in Deutschland*, pp. 247-257.
S.

JACOBI, MORITZ HERMANN: German physicist; born Sept. 21, 1801, at Potsdam; died March 10, 1874, at St. Petersburg. He was established as architect at Königsberg when, in 1835, he was appointed professor of architecture in the University of Dorpat. Called in 1837 to St. Petersburg, he became in 1842 an extraordinary member, and in 1847 full member, of the Russian Academy of Sciences, and later he received the title of "state councilor." His greatest merit was the discovery of galvanoplasty (1838). Besides his "Die Galvano-Plastik" (St. Petersburg, 1840) and "Mémoire sur l'Application de l'Electromagnétisme au Mouvement des Machines" (*ib.* 1835), Jacobi published a large number of papers in the "Mémoires" of the Academy of St. Petersburg.

Bibliography: *Brockhaus Konversations-Lexikon*; Wild, *Zum Gedächtnis an Moritz Hermann Jacobi*, 1876.
S.

JACOBI, SAMUEL: Danish physician; born in Yaroslav, Galicia, 1764; died in Copenhagen 1811. He studied the Talmud for some years, but later devoted himself to medical studies, which he pursued at the universities of Breslau, Leipsic, and Halle, obtaining his diploma from the last-named.

In 1792 he settled in Copenhagen, and in 1796 obtained permission to practise medicine in Denmark. In 1798 a royal patent assured him that his faith should prove no hindrance to his promotion.

Jacobi was a very active worker in the interests of his coreligionists. He acted as physician to the Jewish poor, and assisted in founding a free school for Jewish boys, as administrator of which he officiated until his death. During the last year of his life Jacobi was vice-president of the Danish Medical Society.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*.
S. F. C.

JACOBS, GEORGE: American rabbi of English Sephardic descent; born in Kingston, Jamaica, Sept. 24, 1834; died in Philadelphia July 14, 1884. He went to the United States in 1854 and settled in Richmond, Va., frequently officiating for the Congregation Beth Shalome, studying meanwhile for the ministry; in 1857 he was elected to the rabbinate. In 1869 he succeeded Isaac Leeser as rabbi of the Congregation Beth El Emeth in Philadelphia. He was connected with many Jewish and other lodges, and was one of the founders of the Young Men's Hebrew Association of Philadelphia, of the Board of Jewish Ministers of Philadelphia, and of the American Jewish Publication Society. He was a contributor to the Philadelphia Jewish press, published several catechisms, and aided in the revision of the English of the Szold-Jastrow Prayer-Book.

Bibliography: *Jewish Record* (Philadelphia), July 18 and 25, and Oct. 24, 1884.
A.

JACOBS, HENRY S.: American rabbi; born in Kingston, Jamaica, March 22, 1827; died in New York Sept. 12, 1893. He studied for the Jewish ministry under the Rev. N. Nathan, at Kingston, holding at the same time the position of head master in the Jewish Free School. At the age of twenty he accepted a call from the congregation in Spanish Town, but later returned to Kingston as rabbi of the English and German synagogue there. In 1854 he went to the United States as rabbi of the Congregation Beth Shalome in Richmond, Va. His subsequent rabbinates were at Charleston (1858–1862), at New Orleans (1866–73), and at New York (Shearith Israel, 1873–74; B'nai Jeshurun, 1874–93). The honorary degree of D.D. was conferred upon him in 1900. He was president of the Board of Jewish Ministers of New York from its organization until his death, and was vice-president of the New York branch of the Alliance Israélite Universelle. A.

JACOBS, JOSEPH: Critic, folklorist, historian, statistician, communal worker; born Aug. 29, 1854, at Sydney, N. S. W.; educated at Sydney Grammar School, Sydney and London universities, and St. John's College, Cambridge (senior moralist, 1876). After taking his B.A. degree at Cambridge he went to Berlin (1877), where he studied under Steinschneider and Lazarus. From 1878 to 1884 he was secretary of the Society of Hebrew Literature. In the London "Times" of Jan. 11 and 13, 1882, appeared articles by Jacobs on the persecution of the Jews in Russia which drew the attention of Europe to the "pogrom" of 1881 and led to the Mansion House Meeting of Feb. 1, 1882, and to the formation of the Mansion House Fund and Committee, of which Jacobs was secretary (1882–1900). From his connection with the Mansion House (later Russo-Jewish) Committee he was led to investigate the general "Jewish question," as a result of which he published a bibliography (1885) and social and other statistics of the Jews of Europe in a series of papers contributed to the "Jewish Chronicle" and to the "Journal of the Anthropological Institute" (1882 to 1889; afterward republished as "Studies in Jewish Statistics," 1890); they were among the first attempts to apply the principles of statistical science to modern Jewish problems.

Meanwhile his attention had been drawn to Jewish history by the Anglo-Jewish Historical Exhibition of 1887, to the literature and art committee of which he was honorary secretary, in that capacity compiling, with Lucien Wolf, the catalogue of the exhibition. He was associated with Wolf in the compilation also of a bibliography of Anglo-Jewish history as one of the publications of the exhibition. This bibliography has been the inspiration of all subsequent research in that field. In 1888 he undertook a literary journey to Spain to investigate the Jewish manuscript sources of that country; the results of his journey were published in 1893 under the title "Sources of Spanish-Jewish History." In 1891 he wrote, in connection with the Guildhall Meeting, a further account of Russian persecutions, with an appendix on anti-Jewish legislation in Russia (reprinted by the Jewish Publication Society of America).

From his researches in connection with the Anglo-Jewish Historical Exhibition Jacobs was led to study the early history of the Jews in England, on which he published his "Jews of Angevin England" (1893). In 1896 he collected a number of his essays on Jewish philosophy and history under the title "Jewish Ideals"; in the same year appeared the first issue of his "Jewish Year-Book." One of the chief critics of the "Athenæum," he wrote necrologies on George Eliot, Matthew Arnold, Newman, Stevenson, and others, later assembled under the title "Literary Essays" (1894). He has published also a volume on "Tennyson and 'In Memoriam'" (1892). Jacobs has issued many editions of English classics, including Howell's "Familiar Letters" and Painter's "Palace of Pleasure," and has written introductions to Jane Austen's "Emma," Thackeray's "Esmond," and other masterpieces. Toward the end of 1896 he visited the United States, lecturing at Gratz College in Philadelphia and before the Council of Jewish Women at New York, Philadelphia, and Chicago, on the "Philosophy of Jewish History." Jacobs was one of the founders of the Jewish Historical Society of England, of which he was president (1898-99), and also of the Maccabeans. He was for many years on the executive committee of the Anglo-Jewish Association and on the conjoint committee of that body with the Board of Deputies. In 1900 he went to New York to act as revising editor of the Jewish Encyclopedia, in which capacity he is still engaged (1904). He was connected for a time with the "Jewish Chronicle" of London and the "Jewish World" (New York), and is one of the editors of "Jewish Charity."

Jacobs is one of the chief English authorities on folk-lore, and was editor of "Folk-Lore," honorary secretary of the International Folk-Lore Council, and chairman of the literary committee of the Folk-Lore Congress in London, 1881. He has published many works in this field, notably a reprint (1889) of Caxton's "Esope" with a volume of prolegomena on the history of the Æsop fable, as well as several volumes of English and other folk-tales. From his studies in folk-lore he was, in his "Studies in Biblical Archeology" (1894), led to apply to the Bible the method of comparative institutional archeology. Jacobs has also written an imaginative life of Jesus from a Jewish standpoint ("As Others Saw Him," 1895; 3d ed. 1903).

Bibliography: *Men and Women of the Time*, 1894; *Who's Who in England*; *Who's Who in America*; *Dictionnaire International des Folkloristes*, 1889; *Nat. Dict. of Am. Biog.*; *Encyc. of Am. Biog.* 1903; *Critic* (New York), Jan. 23, 1897; *Brit. Mus. Cat.* Supplement, 1903, *s.v.*

A. I. A.

JACOBS, JOSEPH (known as **Jacobs the Wizard**): English conjurer; born at Canterbury 1813; died Oct. 13, 1870. He first appeared in London at Horn's Tavern, Kennington, in 1835, when he introduced the Chinese ring trick. At the Strand Theatre in 1841 he achieved a great success by the aid of expensive apparatus. Jacobs in 1850 invented the trick of producing from under a shawl bowls of water containing goldfish; he appeared at the Adelaide Gallery in 1853, in America in 1854, and in Australia and New Zealand in 1860. In the last-cited year he opened the Polygraphic Hall in London.

Bibliography: *Jewish Record*, Nov. 18, 1870; Frost, *Lives of the Conjurers*, pp. 214-220, London, 1876; Boase, *Modern British Biography*.

J. G. L.

JACOBS, SIMEON: Judge in the Supreme Court of the Cape of Good Hope; born in 1830; died in London June 15, 1883. He became a barrister of the Inner Temple in Nov., 1852. In 1860, in search of health, he emigrated to the Cape of Good Hope, and in 1861 was appointed attorney-general of British Kaffraria, which office he held till 1866, when he became solicitor-general at the Cape of Good Hope. He acted as attorney-general from 1874 to 1882, in which year he was promoted puisne judge and made a member of the executive council. In the course of a few months he retired from active life, and was created C.M.G. in Nov., 1882.

Bibliography: *Jew. Chron.* and *Jew. World*, June 22, 1883; *Times* (London), June 20, 1883; *Zingari*, March 14, 1873; *Cape Argus*, July, 1883; Boase, *Modern British Biography*.

J. G. L.

JACOBSOHN, PAUL: German physician and hygienist; born in Berlin Sept. 30, 1868; educated at the gymnasium in Berlin and the universities of Berlin and Freiburg (M.D. 1891). He settled in his native city, and from 1892 to 1894 was assistant physician at the Jewish hospital there. From 1894 to 1897 he was assistant at the dispensary of Martin Mendelsohn; and since 1898 he has been coeditor with E. Dietrich of the "Deutsche Krankenpflege-Zeitung," of which he was the founder.

Jacobsohn's specialty is the improvement of nursing and the training of nurses. He founded the Deutsche Krankenpflegerbund (society of German nurses) in 1899. Jacobsohn has invented a special stretcher for the conveyance of patients, and a scale for weighing. Among his works may be mentioned: "Handbuch der Krankenversorgung und Krankenpflege" (with G. Liebe and G. Meyer), Berlin, 1898-1902.

S. F. T. H.

JACOBSON: Danish family of engravers, of whom the first important member was **Aaron Jacobson** (1717-75), who, in the middle of the eighteenth century, left Hamburg and settled in Copenhagen, where (1745) he became engraver of the royal seals. He had two sons: **David Aaron Jacobson** (born in Copenhagen 1753; succeeded his father as royal engraver) and **Solomon Aaron Jacobson** (born in Copenhagen 1754; died there June 28, 1830). Solomon Jacobson was a skilful engraver, and in 1788 went to Stockholm to make miniature reproductions in precious stones of some antique statuary belonging to Gustavus III. of Sweden. He was a member of the Academy of Arts of Stockholm, and was admitted (1796) to membership in the Danish Academy of Fine Arts, to which he had submitted an onyx engraving of Apollo. He engraved also several medals, among them being the "Ole Borch Medal" and a medal in commemoration of Queen Marie Sofie Frederikke. **Albert Jacobson**, son of Solomon Jacobson, also became a noted medalist and a member of the Danish and Swedish academies of arts. He carved (1826) in topaz a portrait of King Frederick VI. of Denmark, and (1827) in carnelian a portrait of Emperor Nicholas I.

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexicon*.

S. F. C.

JACOBSON, EDUARD: German dramatist; born at Gross Strelitz, Silesia, Nov. 10, 1833 (M.D. Berlin, 1859); died in Berlin Jan. 29, 1897. He established himself as a physician in Berlin. While a student he wrote the farce "Faust und Gretchen" (1856); and from this time on he wrote—either alone or in collaboration with O. F. Berg, O. Girndt, G. v. Moser, Julius Rosen, and others—burlesques which became stock pieces in almost all German theaters. The following may be specially mentioned: "Meine Tante—Deine Tante!" (Berlin, 1858); "Lady Beefsteak" (1860); "Wer Zuletzt Lacht" (1861); "Backfische, oder ein Mädchenpensionat" (1864); "Seine Bessere Hälfte" (1864); "Humor Verloren—Alles Verloren!" (1867); "1,733 Thaler 22½ Silbergroschen" (1870); "500,000 Teufel" (played 300 times successively in Berlin); "Der Nachbar zur Linken" (1887); "Das Lachende Berlin" (1888); "Salontirolerin" (1888); and "Goldfuchs" (1890).

Bibliography: *Meyers Konversations-Lexikon*, 1897.

S.

JACOBSON, HEINRICH: German physician; born Oct. 27, 1826, at Königsberg, East Prussia; died Dec. 10, 1890, at Berlin; educated at the gymnasium of his native town and at the universities of Heidelberg, Berlin, Prague, and Halle, he graduated from the last-named as doctor of medicine in 1847. Settling as a physician in Königsberg, he became privat-docent, and in 1872 assistant professor, at the university of that town. Being elected chief physician at the Jewish Hospital (Jüdisches Krankenhaus: Innere Station) in Berlin in 1872, he removed to the German capital, where he resided for the remainder of his life.

Jacobson was a great clinicist, and wrote many essays and books, especially on experimental pathology. Among them are: "Beiträge zur Hämodynamik" (in Reichert-Du Bois's "Archiv," 1860-62); "Zur Einleitung in die Hämodynamik" (*ib.* 1861); "Ueber die Blutbewegung in den Venen" (in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin"), 1866, 1867; "Ueber Normale und Pathologische Localtemperatur," Berlin, 1870; "Ueber die Herzgeräusche," "Ueber den Blutdruck in Comprimitirter Luft."

Bibliography: *Jew. Chron.* Dec. 19, 1890; Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

JACOBSON, HEINRICH FRIEDRICH: German jurist and writer on ecclesiastical law; born at Marienwerder June 8, 1804; died at Königsberg March 19, 1868. He studied in the latter city, and at Göttingen and Berlin; became privat-docent at the University of Königsberg; assistant professor in 1831; and professor of law in 1836. Early in life Jacobson embraced Christianity. He wrote: "Kirchenrechtliche Versuche" (2 vols., Königsberg, 1831-1833); "Gesch. der Quellen des Kirchenrechts des Preussischen Staats" (3 vols., *ib.* 1837-44); "Der Preussische Staat" (Leipsic, 1854); "Ueber das Oesterreichische Konkordat" (*ib.* 1856); and "Das Evangelische Kirchenrecht des Preussischen Staats und Seiner Provinzen" (2 parts, Halle, 1864-66), which was his principal work. Jacobson took a very active part in the ecclesiastical movement of his time and became a partizan of the Free Evangelical Church. In this capacity he wrote on mixed marriages (1838), and on the genuflection of Protestants in Bavaria (1844), etc.

Bibliography: *Meyers Konversations-Lexikon*, 1897.

S.

JACOBSON, ISRAEL: German philanthropist and reformer; born in Halberstadt Oct. 17, 1768; died in Hanover Sept. 14, 1828. Originally his father's name was Jacob. His parents were in humble circumstances. Owing to the very low level of efficiency of the Halberstadt public schools, Israel attended mainly the Jewish religious school, in his leisure hours studying on his own account. At the age of nineteen, after having accumulated a small fortune, he became engaged to the granddaughter of Philip Samson, founder of the Samson-Schule at Wolfenbüttel, at which Zunz and Jost were educated. Jacobson took up his residence in Brunswick, and, possessing great financial ability, rapidly increased his fortune. He established (1801) in Seesen, near the Harz Mountains, a school in which forty Jewish and twenty Christian children were to be educated together, receiving free board and lodging. This close association of children of different creeds was a favorite idea of his. The Jacobson school soon obtained wide reputation, and hundreds of pupils from neighboring places were educated there. During the hundred years of its existence it has stood foremost in every line of educational work.

Jacobson very soon perceived the necessity of imbuing the young as early as possible with proper religious impressions. In 1810 he built a beautiful temple within the school-grounds and showed his Reform sympathies by supplying it with an organ, the first instance of the placing of an organ in a Jewish house of worship. Hymns in German were sung by the boys; and prayers in German were added to those in Hebrew. The liberality of his views was further shown by his strong advocacy of the introduction of confirmation. It was Jacobson himself who, in 1811, confirmed, in the Seesen Synagogue, the first five Jewish boys. When, under Napoleon's rule, the kingdom of Westphalia was created, and Jerome, the emperor's brother, was placed at its head, Jacobson, who had removed to Cassel, the residence of the king, was appointed president of the Jewish consistory. In this capacity, assisted by a board of officers, he did his best to exercise a reforming influence upon the various congregations of the country. He opened a house of prayer in Cassel, with a ritual similar to that introduced in Seesen; he also advocated a seminary for the training of Jewish teachers.

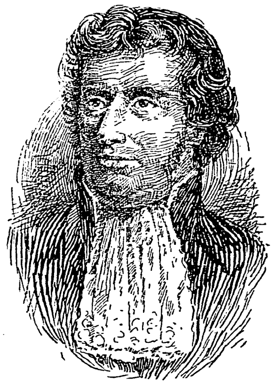
Israel Jacobson.

After Napoleon's fall (1815) Jacobson removed to Berlin, where also he attempted to introduce reforms in divine service. For this purpose he opened in his own house a hall for worship in which eloquent sermons were delivered by Zunz, Kley, and Auerbach; but the Prussian government, remembering the French sympathies of Jacobson, and receiving, moreover, continued complaints from the Orthodox party, ordered the services discontinued. It was through Jacobson's influence and persuasion that the so-called "Leibzoll" (poll-tax) was abolished. Throughout his life Jacobson seized every opportunity to promote a cordial understanding between Jews and Christians, and his great wealth enabled him to support many poor of both faiths.

Bibliography: *Allgemeine Deutsche Biographie*, xiii. 619; Fürst, *Bibl. Jud.* ii. 6.

S. H. Ba.

JACOBSON, LUDWIG LEWIN: Danish surgeon; born in Copenhagen Jan. 10, 1783; died there Aug. 29, 1843. He received his early education at the German Lyceum in Stockholm, Sweden, but on deciding to pursue the study of medicine removed to Copenhagen, where he entered the surgical academy. He was graduated as C.B. and M.D. in 1804, and was appointed at his alma mater assistant surgeon in 1806 and lecturer on chemistry in 1807. From 1807 to 1810 he was engaged as tutor at Den Kongelige Veterinær og Landbohöjskole (the Royal Veterinary and Agricultural High School) in Copenhagen.

The Jacobsonian Organ.

During the bombardment of Copenhagen by the British (1807), Jacobson served as a military surgeon at the lazaretto of the freemasons' academical lodge, and after the capitulation he showed his zeal for scientific research by requesting and obtaining permission to inspect the British field-hospitals, of which he later (1809) published an interesting account in the "Bibliothek for Læger." It was, however, in the field of comparative anatomy that Jacobson won his reputation. This science, which at that time constituted the main basis for the study of biology, was being zealously cultivated by the most distinguished savants. In 1809 Jacobson announced to the Danske Videnskabernes Selskab his discovery of and researches concerning a hitherto unknown absorptive organ in the human nose (later named after him "the Jacobsonian organ"). Of this discovery G. Cuvier published an account, "Description Anatomique d'un Organe Observé dans les Mammifères," in "Annales du Muséum d'Histoire Naturelle" (Paris, 1811). This discovery at once placed Jacobson in the front rank of the biologists of his age. The Danish society of sciences awarded him a silver medal of honor; he was given military rank as a regimental surgeon, and was granted a royal stipend to enable him to travel through Germany and France.

During his sojourn in Paris Jacobson devoted a great deal of time to the study of practical medicine and surgery, and was so successful that the Danish government, on his return in 1813, obtained for him admission into the French army in order that he might study the medical system employed therein. In 1814 he served in a field-hospital near Leipsic, and became dangerously ill with fever when the lazaretto was attacked and pillaged by Cossacks. He returned to Denmark the same year (1814) and received from the University of Kiel an honorary diploma as doctor of medicine and surgery. In 1816 the same university conferred upon him the title of professor.

His Surgical Instruments.

Jacobson invented several appliances which proved of great benefit to the surgical profession. Of these may be mentioned his apparatus for the arrest of arterial hemorrhage and his lithoclast for the crushing of stones in the bladder. The latter instrument, which replaced the French lithotrites then in use, was later somewhat modified by the eminent French surgeon Dupuytren.

In 1833 the Académie des Sciences awarded Jacobson one of the Monthyon prizes (4,000 francs), having previously awarded him a gold medal for his important researches into the venal system of the kidneys in birds and reptiles. On the death of the English anatomist Sir Everard Homes, Jacobson became his successor as a corresponding member of the Académie des Sciences. In 1836 he was elected an honorary member of the Kongelige Medicinske Selskab, the Royal Medical Society (of Denmark).

Jacobson was created a knight of the Danebroge in 1829, and he received the silver cross of the same order in 1836. He was also honored with decorations from several foreign potentates. In spite, however, of all the flattering recognition that he received, Jacobson felt depressed because he as a Jew was barred from the University of Copenhagen. A professorship had been offered him on the condition that he embrace Christianity, but he refused to abandon the faith of his fathers. His religious belief prevented also his accepting a special invitation to attend the first meeting of natural scientists to be held in Christiania (1822), because at that time the edict forbidding Jews to stay in Norway was still in force.

Of Jacobson's many writings the following may be mentioned: "Undersögelser over den Steensen'ske Næsekirtel hos Pattedyr og Fugle," Copenhagen, 1813; "Nyreportaaresystemet hos Fisk, Padder, og Krybdyr," *ib.* 1813, 2d ed. 1821; "Primordialnyrerne," *ib.* 1830; "Primordialkraniet," *ib.* 1842.

Bibliography: Salmonsen, *Store Illustrerede Konversations-Lexicon*; C. F. Bricka, *Dansk Biografisk Lexicon*; Erslew, *Forfatter-Lexicon*.
s. F. C.

JACOBSON, NATHAN: American surgeon; born in Syracuse, N. Y., June 25, 1857. He was graduated from Syracuse University, and took a postgraduate course at the University of Vienna. He is professor of clinical surgery in the College of Medicine of Syracuse University, visiting physician to St. Joseph's Hospital at Syracuse, and consulting surgeon to the Syracuse Hospital for Women and Children. Jacobson has for more than twenty years been a member of the executive board of the Jewish Orphan Asylum of western New York. He has published numerous papers on surgical subjects.
A.

JACOBSTHAL, JOHANN EDUARD: German architect; born at Stargard, Pomerania, Sept. 17, 1839. He studied at the architectural academy in Berlin, and, after long travels through Greece and Asia Minor, became in 1874 professor in that institution. At present (1904) he is teacher in the technical high school at Berlin. His architectural abilities were especially displayed in the construction of railroad stations in Alsace-Lorraine (Metz, 1874–78; Strasburg, 1877–84), of the Alexanderplatz station of the Berlin surface railroad, and of the gates of the railway bridges of Dirschau and Marienburg. He has published: "Grammatik der Ornamente," 2d ed., Berlin, 1880; "Süditalienische Fliesenornamente," *ib.* 1887; and "Araceenformen in der Flora des Ornaments," 2d ed., 1889.

Bibliography: *Meyers Konversations-Lexikon*, 1897.
S.

JACOBY, JOHANN: German physician and statesman; born at Königsberg, Prussia, May 1, 1805; died there March 6, 1877. The son of a well-to-do merchant, after attending the Königsberg Collegium Fredericianum, in 1823 he entered the university in that city, devoting himself to philosophy and medicine. After completing his course (1827) he journeyed through Germany and Poland, and established himself in Königsberg as a physician in 1830, soon acquiring an extensive practise.

In 1831 an article by him entitled "Einige Worte Gegen die Unentbehrlichkeit der Medicinisch-Chirurgischen Pepinière zu Berlin" and consisting of an attack upon the administration of the medical schools, appeared in the "Zeitschrift für Staatsarzneikunde." The same year witnessed the great cholera epidemic. The disease was then almost unknown in Europe, and Jacoby hastened to the Warsaw cholera hospital, where he battled energetically to stem its progress. On his return he was invited to lay the results of his researches before the Königsberg Medical Society, the outcome being improved government regulations for the prevention and treatment of the disease.

Political Activity.

But Jacoby's principal field of activity was to be the political, which he entered with a pamphlet entitled "Ueber das Verhältniss des Königlich-Preussischen Oberregierungsraths Streckfuss zu der Emancipation der Juden" (Hamburg, 1833), being a reply to the pamphlet of Streckfuss, "Ueber das Verhältniss der Juden zum Christlichen Staate." Jacoby points out that the edict of March 11, 1812, did not break the fetters of the Jews in Prussia but only loosened them, inveighs against the plea of Streckfuss that the Jews should be satisfied for thirty or forty years with the rights that had been granted to them, and insists upon the principle that Jews should be invested with equality as a matter of right instead of having privileges doled out to them as favors.

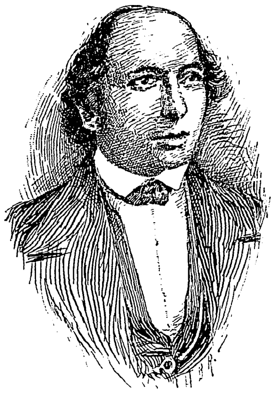
Johann Jacoby.

In his pamphlet "Der Streit der Pädagogen und Aerzte" (Königsberg, 1836) Jacoby advocated a concurrent mental and physical training for the young. An answer by Director Gotthold elicited Jacoby's "Die Apologie des Director Gotthold," in the same year. In July, 1838, he brought out his "Beiträge zu einer Künftigen Gesch. der Censur in Preussen." Jacoby identified himself with the Liberal party, and won national recognition by his "Vier Fragen, Beantwortet von einem Ostpreussen," which appeared in Feb., 1841, on the eve of the meeting of the provincial parliament, to whose members it was addressed. This was at the beginning of the reign of Frederick William IV., when constitutional agitation was rife throughout the kingdom, and Jacoby's anonymous pamphlet, claiming a constitution as a matter of right, created much excitement. The author sent a copy to the king, together with a letter complaining that the pamphlet had been confiscated by the police of Leipsic, and appealing for royal protection. The response came in the form of arrest for lese-majesty and subversive criticism of the law. On April 20, 1842, Jacoby was found guilty and sentenced to two and a half years' imprisonment, but was acquitted on appeal. Meanwhile the pamphlet was republished in Strasburg and Paris. Three years later his two pamphlets entitled "Preussen im Jahre 1845" and "Das Königliche Wort Friedrich Wilhelms III." again moved the authorities to proceed against him.

Member of Prussian National Assembly.

After such experiences it was natural that on the outbreak of the agitation of 1848 Jacoby should be recognized as one of the leaders of the democratic movement. He took a prominent part in the deliberations of the preliminary parliament convened at Frankfort-on-the-Main March 31, 1848, and composed of unauthorized delegates chosen by a committee for the purpose of creating a popular constitution, and was chosen one of the committee of fifty to carry out the provisions of the resolutions adopted by it. On May 22, 1848, the opening day of the Preussische Nationalversammlung, he issued an appeal entitled "Deutschland und Preussen," maintaining that it was the duty of the Prussian deputies not to pursue a selfish Prussian policy but to labor to make Germany a free and united country. A few weeks later he left Frankfort and went to Berlin, where he was elected a member of the Prussian National Assembly. He was appointed a member of the deputation which waited upon the king in vain remonstrance against the Brandenburg-Manteuffel ministry. When, after the address had been read, the king refused a hearing, he exclaimed, "That is the misfortune of kings; they do not wish to hear the truth." Jacoby continued to take part in the proceedings of the National Assembly after its removal to Stuttgart in 1849 and until its dissolution. When he returned to Königsberg in October he was arrested for treason on the charge of having taken part in the "Stuttgart Rumpfparlament," was acquitted Dec. 8 following, and returned to his medical practise. But Jacoby could not long remain out of the turmoil of political life. At the assembly of the electors of Königsberg Nov. 10 and 11, 1858, he delivered a speech on the principles of the Prussian democracy. On May 17 following he was elected to the Prussian Abgeordnetenhaus (Chamber of Deputies), and affiliated with the extreme opposition. On Dec. 13, 1863, he delivered a speech to the electors of Berlin denouncing militarism and the Junkers, for which he was sentenced to six months' imprisonment. Details of his trial are given in "Ein Urtheil des Berliner Kriminalgerichts, Beleuchtet von Jacoby" (Leipsic, 1864) and "Dr. Jacoby vor dem Kriminalsenate des Kammergerichts" (*ib.* 1865).

In his "Heinrich Simon, ein Gedenkbuch für das Deutsche Volk" (Berlin, 1865) Jacoby paid a tribute to his former colleague. In 1866 appeared his pamphlet "Der Freie Mensch, Rück- und Vorschau Eines Staatsgefangenen." Other contributions to literature were "Gotthold Ephraim Lessing, der Philosoph," embodied in the biography of Lessing by Adolf Stahr (Berlin, 1861) and afterward printed separately, and "Kant und Lessing, eine Parallele" (Königsberg, 1867).

Jacoby gradually lost popularity during these later years, and at last stood alone in the chamber. He violently opposed Bismarck, the Austrian war, the reorganization of the army, and the North-German Bund. Estranged from the Fortschrittspartei, he sought to reorganize the Volkspartei, and on

Reorganizer of the Volkspartei.

Jan. 30, 1868, in a speech at Berlin on "Das Ziel der Deutschen Volkspartei," claimed that the working classes must have a greater participation in the government; the speech was published at Königsberg in the following year. In Sept., 1868, the Stuttgart Congress adopted his program. On Jan. 20, 1870, Jacoby spoke at Berlin on "Das Ziel der Arbeiterbewegung" (Berlin, 1870), expounding the principles of Lassalle. His opposition to the annexation of Alsace-Lorraine led to his arrest at a public meeting on Sept. 20, 1870, and he was confined for five weeks in the citadel of Lötzen. In 1874 Jacoby definitely adopted the Social-Democratic program; he was elected to the Reichstag in the same year, but declined to serve. A complete edition of Jacoby's writings and addresses was published at Hamburg (1872, 2 vols.; Supplement, 1877). His "Geist der Griechischen Geschichte" was published after his death by F. Rühl (1884).

Bibliography: Julian Schmidt, in *National-Zeitung*, 1877, No. 147; I. Moller, *Rede Gehalten bei der Gedächtnisfeier*, etc., Königsberg, 1877; *Allg. Deutsche Biographie*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

s. M. Co.

JACOBY, LOUIS: German engraver; born June 7, 1828, at Havelberg, Brandenburg, Germany; pupil of the engraver Mandel of Berlin, in which city he settled. The year 1855 he spent in Paris; 1856 in Spain; and the years 1860-63 in Italy, especially in Rome. In 1863 he was appointed professor of engraving at the Vienna Academy, and in 1882 was called to Berlin as adviser on art to the imperial printing-office.

Jacoby's first engraving, Tiarini's "St. John," appeared in 1850. His most important engravings are: Kaulbach's "The Battle of the Huns"; Raphael's "School of Athens" (of which he had made a copy during his stay at Rome); Soddoma's "The Wedding of Alexander and Roxana"; Winterhalter's "The Austrian Emperor Francis Joseph and the Empress Elizabeth"; as well as the portraits of many important scientists and members of society in the Austrian and German capitals, *e.g.*, Rokitansky, Olfers, Ritter, Cornelius, Guhl, Mommsen, Henzen, Grillparzer, Brücke, De la Motte-Fouqué, and York von Wartenburg.

Bibliography: *Meyers Konversations-Lexikon*.

s. F. T. H.

JACOPO (JACOMO) SANSECONDO: Italian musician of the fifteenth and sixteenth centuries; born about 1468. Jacopo was an eminent violinist; his reputation is shown by the fact that in 1502 he played at the wedding of Lucrezia Borgia (Castiglioni, "Il Cortegiano," ii.). He held a prominent position at the court of Pope Leo X. Jacopo was also known as a handsome man, and is said to have been the original of Raphael's "Apollo on Parnassus" (Galleria Sciara, Rome).

Bibliography: Burckhardt, *Die Cultur der Renaissance*, p. 388, Basel, 1868; Vogelstein and Rieger, *Juden in Rom*, ii. 35, 119, 120-121.

d. M. Sel.

JACQUES, HEINRICH: Austrian deputy; born in Vienna Feb. 24, 1831; shot himself Jan. 25, 1894. He studied philosophy and history at Heidelberg, and afterward jurisprudence at Vienna (Dr. Juris, 1856). After having been for five years manager of the Vienna banking firm of Hermann von Wertheimstein Söhne, he severed his connection with the house in 1859, and settled in Vienna as an attorney.

In 1879 Jacques was delegated from the first district of Vienna to the Reichsrath, where he joined the constitutional party ("Verfassungspartei"), and where he secured the passage of a law providing that a certain amount of property, the minimum sufficient for subsistence, should be exempt from taxation. He also endeavored, by repeated motions, to arrange that the full right to pension—especially for railway and postal employees—should commence after thirty-five years' service.

Jacques was director of the following enterprises: the Theissbahn, the Süd-Norddeutsche Verbindungsbahn, the Südbahn, the Creditanstalt, and the Wiener Handelsakademie; in the interests of the last-named institution he labored for twenty years, first as its founder, and afterward as its vice-president. In 1870 he superintended the collection for the wounded in the Franco-Prussian war, and in 1872 was decorated with the Prussian Order of the Crown.

His best-known works are: "Theorie und Praxis im Civilrecht," Vienna, 1857; "Denkschrift über die Stellung der Juden in Oesterreich," 4th ed., 1859; "Unterrichtsrath und Unterrichtswesen in Oesterreich," 1863; "Revolution und Reaction in Oesterreich 1848-49," 1867; "Die Wuchergesetzgebung und das Civil- und Strafrecht," 1867; "Die Legislative Organisation der Freien Advocatur," 1868; "Grundlagen der Pressgesetzgebung," 1874; "Abhandlungen zur Reform der Gesetzgebung," Leipsic, 1874; "Alexis de Tocqueville," Vienna, 1876; "Eisenbahnpolitik und Eisenbahnrecht in Oesterreich," 1878; "Oesterreich's Gegenwart und Nächste Zukunft," 1888. Of a greater work, "Revision des Deutschen und Oesterreichischen Strafrechtes," which he had planned, only the first volume was completed.

s. L. Y.

JACQUES PASHA (Jacques Nissim Pasha): Turkish army surgeon; born in 1850 at Salonica; died there Aug. 25, 1903. The son of a physician, he was sent at an early age to the school of medicine at Constantinople, from which he was graduated in 1874. In the following year he was attached, with the rank of captain, to the hospital Haidar Pasha at Constantinople, and in the same year he accompanied, as adjutant-major, a Turkish detachment to Bosnia and Herzegovina. He later became director of the Central Hospital of Salonica, which position he occupied until his death. He was also appointed medical inspector of the Third Army Corps at Salonica and inspector of public and private hygiene for the vilayet of Salonica. He died from gangrene contracted while dressing the wound of a soldier who had been disabled in a skirmish with the Macedonians. He was decorated with the orders of Nishan-i-Medjidie and Nishan-i-Osmanie, the medal of Iftikhar, and a number of foreign decorations. He was president of the Biḳḳur Ḥolim of Salonica.

Bibliography: *El Avenir*, Salonica, Aug. 26, 1903; *Moniteur Oriental*, Sept. 1, 1903; *Jew. Chron.* Sept. 4, 1903.

s. M. Fr.

JADASSOHN, JOSEF: German physician; born at Liegnitz Sept. 10, 1863. He was educated at the universities of Göttingen, Breslau, Heidelberg, and Leipsic (M.D. Breslau, 1886). From 1887 to 1892 he was assistant physician at the dermatological hospital and dispensary of the University of Breslau, and from 1892 to 1896 physician-in-chief of the dermatological department of the Allerheiligen Hospital. In 1896 he was appointed assistant professor, and director of the dermatological clinic, at the University of Bern; in 1904, professor. He has contributed various essays on syphilis and dermatology to the medical journals, and is the author of "Venerische Krankheiten," in Ebstein-Schwalbe's "Handbuch der Praktischen Medizin."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

JADASSOHN, SOLOMON: German composer and music teacher; born at Breslau, Prussia, Aug. 13, 1831; pupil at the Breslau gymnasium and of Hesse (pianoforte), Lüstner (violin), and Brosig (harmony). In 1848 he entered the Leipsic Conservatorium, which, however, he left after a year in order to study with Liszt at Weimar. Here he advanced rapidly, and eventually became a virtuoso of no mean ability.

After a private course in composition under Hauptmann, Jadassohn in 1852 settled in Leipsic as a teacher of music. In 1866 he became conductor of the Psalterion Choral Society, and from 1867 to 1869 was director of the Euterpe concerts. Since 1871 he has been professor of harmony, composition, and instrumentation at the Conservatorium; and his treatises on these subjects are considered among the best.

Jadassohn's most noteworthy theoretical works are: "Harmonielehre" (Leipsic, 1883, and four later editions; English ed., New York, 1893; 2d revised ed., 1894; also translated into French and Italian); "Kontrapunkt" (1884); "Die Formen in den Werken der Tonkunst" (1889; 2d ed., 1894); "Lehrbuch der Instrumentation" (1889). In addition to these works, most of which have been translated into English, Jadassohn has published more than 130 compositions.

BIBLIOGRAPHY: Mendel, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*; *Famous Composers and Their Works*, p. 595, Boston, 1900; Riemann, *Musik-Lexikon*, s.v., 1900.

S. J. So.

JADDUA: High priest at the time of the Second Temple. According to Neh. xii. 11, his father's name was Jonathan, but according to verse 22 of the same chapter, it was Johanan. If both of these names are correct, and if Johanan was the son of Jonathan, or vice versa, Jaddua belonged to the sixth generation after Jeshua, the first high priest who returned from the Exile; but if "Jonathan" and "Johanan" refer to one person, then Jaddua was of the fifth generation. A certain Jaddus, son of Joannes, whose brother Manasseh married Sanballat's daughter, officiated at the time of Alexander the Great (Josephus, "Ant." xi. 7, § 2); and between this date and the return from the Exile there are six, rather than five, generations. Indeed, even six seem to be too few. The hypothesis that Johanan and Jonathan were father and son is therefore the more probable, since the Jaddua mentioned by Nehemiah seems to be identical with the Jaddus mentioned by Josephus; but it must be noted that the Septuagint has once 'Ιωδαέ and once 'Ιδούα, which do not correspond well with 'Ιαδδοῦς, found in Josephus. The high priest whom Alexander the Great greeted respectfully before the gates of Jerusalem was Jaddus, according to Josephus ("Ant." xi. 8, § 4); while in Talmudic accounts the same story is told of Simon the Just. But as Jaddua's son was the same Onias ("Ant." xi. 8, § 7) who was, according to another source (I Macc. xii. 7, 8, 20), a contemporary of King Areus of Sparta (309–265 B.C.), and as the often-mentioned Simon the Just was Onias' son ("Ant." xii. 2, § 5), there is an insolvable discrepancy between Josephus and the Talmud. Josephus must be given the preference here, as it is well known that the Talmud was inclined to group all the legends of that period around the person of Simon; and the act of Alexander the Great seems to be merely a legend.

The Christian chroniclers, as Eusebius, the "Chronicon Paschale," and Syncellus, of course follow Josephus; while the Jewish chroniclers of the Middle Ages tried to solve the difference in a naive way which excited the ridicule of Azariah dei Rossi ("Me'or 'Enayim," § 37). The Jewish sources write the name in the form עדון or עדוא; *e.g.*, Simon Duran in "Magen Abot," p. 4d (Leipsic, 1855). A more detailed account of the person of Jaddua would have to deal with the question how the lists of high priests in Nehemiah and in Josephus are to be interpreted.

BIBLIOGRAPHY: Herzfeld, *Gesch. des Volkes Israel*, ii. 368; Grätz, *Gesch.* 2d ed., ii. 221; Schürer, *Gesch.* 3d ed., i. 182; Skreinka, *Beiträge zur Entwickelungsgesch. der Jüdischen Dogmen*, pp. 140-153, Vienna, 1861; Krauss, in *J. Q. R.* x. 361.

G. S. Kr.

JAEL, THE KENITE WOMAN: Wife of Heber, the Kenite (Judges iv. 17). Jabin, the king of Canaan, "that reigned in Hazor," had tyrannized over Israel for twenty years. Deborah and Barak aroused the northern tribes and assembled them at Mount Tabor, to throw off, if possible, the yoke of their oppressor. Jabin's general, Sisera, took the field at the head of a great Canaanitish army, but was defeated by Israel. In his flight Sisera, who was on foot, came to the tent of Jael, whose husband had been on good terms with King Jabin. She invited him into her tent: "Turn in, my lord, turn in to me; fear not." He accepted the proffered refuge and hospitality. She gave him nourishment in the form of curds, and concealed him in her tent. He asked her to protect him against any one who should be seeking him. As soon as he had fallen asleep she stealthily crept up to him and drove a tent-pin into his temples; and when she saw Barak in pursuit she invited him in to see his enemy prostrate in death.

The poetic account (Judges v.), while it does not give all the details of the prose record, by no means conflicts; it is complementary. Jael's act, praised in Judges v. 24, is contrary to modern ideas of right and to the obligations of hospitality as recognized in the East to-day. But she was a Kenite, akin to Israel; and history contains many precedents to justify a breach of faith under such circumstances. Though barbarous to modern sentiment, her act was not below the morality of her times.

E. G. H. I. M. P.

JAEN: Capital of the province of Jaen in Andalusia, Spain. It possessed a flourishing Jewish community as early as the thirteenth century. In 1391 many of its members were either killed or forced to accept baptism. A still heavier blow fell upon the Jews of Cordova and the Maranos of Jaen in March, 1473. The Connetabe Miguele Lucas de Iranzo, who tried to protect the Maranos, had to seek refuge, and was speared to death in a church by the infuriated populace, who then fell upon the Maranos and Jews, plundering and killing them. The massacre at Jaen was even more terrible than that at Cordova.

BIBLIOGRAPHY: Rios, *Hist.* ii. 362, iii. 159 *et seq.*
G. M. K.

JAFFA (Hebr. **Yafo**; A. V. **Joppa**; Greek, **Joppe**; Arabic, **Yaffa**): City of Palestine and Mediterranean port, 35 miles northwest of Jerusalem. In ancient times it was Palestine's only point of communication with the Mediterranean. The cedars of Lebanon, destined for use in the construction of Solomon's Temple, were disembarked at Jaffa (II Chron. ii. 15 [A. V. 16]; Ezra iii. 7). The prophet Jonah embarked there for Tarshish (Jonah i. 3). There is no further mention of the city in the Old Testament.

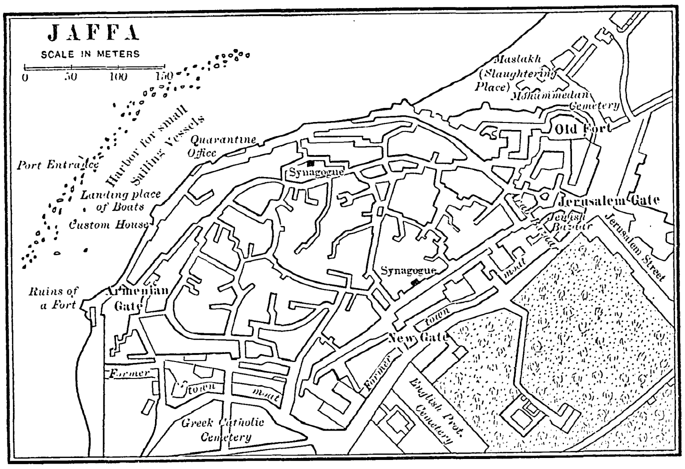

Plan of the Modern City of Jaffa.

Historical Data.

At a later date the Maccabean princes Jonathan and Simon wrested it from the Syrians (I Macc. x. 76, xiv. 5). At the time of the Jewish insurrection against the Romans the town was taken by assault and burned by Cestius, 8,000 inhabitants being massacred by the Roman soldiers. Some time afterward the Jews rebuilt the city walls. Pirates, putting out from the port of Jaffa, troubled the coasts of Phenicia and Syria, which brought down the Romans upon the city anew. Vespasian took it by a night attack, razed it to the ground, and erected in its place a citadel in which he placed a Roman garrison.

There is no record of any Jews in Jaffa under the Byzantine domination, but there are mentioned in Babli a Rab Adda and a R. Aḥa of Yafo (Ta'an. 16b; Meg. 16b). Under the Arabs there were no Jews in Jaffa.

During the period of the Crusades Benjamin of Tudela (1170) sojourned at Jaffa, and found there one Jew only, a dyer. At the end of the sixteenth century Jaffa, according to the traveler Cotwyk, was only a heap of ruins.

In 1780 the grand rabbinate of Constantinople officially requested a Christian official, one Hanna Domia, to protect Jews passing through Jaffa on their way to Jerusalem. In 1820 Isaiah Agimann, who acted as banker of the Janizaries at Constantinople, shocked by the humiliation to which Jews were exposed at Jaffa, purchased there a piece of real estate which he legally transferred to the Sephardic community of Jerusalem. One part of this served as a free hotel for Jewish travelers, in which was fitted up a prayer-room. Little by little the Jews established themselves in Jaffa.

A sailing vessel from the north of Africa, with a large number of Jewish passengers, foundered before Haifa; and those who escaped from the wreck settled at Jaffa. In 1839 a body of Ashkenazim, coming from Europe, established themselves at Jaffa. The community was, however, too poor to buy a cemetery, and continued to bury its dead at Jerusalem.

In 1841 the chief rabbi of Jerusalem, Abraham Ḥayyim Gagin, assigned to Jaffa Judah Halevy as rabbi. Thenceforth the old "ḥerem" of the Jerusalem rabbis against the settlement of Jews in Jaffa, the object of which was to attract all immigrants to Jerusalem, ceased to be binding. Jews even from Jerusalem went to Jaffa and established themselves there for commercial purposes. Among these may be cited Amzaleg, the present English consul in the city.

Present Statistics.

Jaffa, in a total population of 17,713 inhabitants, including 11,630 Moslems and 3,113 Christians, besides Armenians, Greeks, Latins, Maronites, and Copts, possesses 2,970 Jews, of whom 1,210 are Sephardim and 1,760 Ashkenazim. The Jews occupy three city districts, bearing the respective names "Neweh Ẓedeḳ," "Neweh Shalom," and "Neweh Yafeh," and each comprising a block of houses. The Jewish market, consisting of shops and workrooms, is partly on the quay and partly on the main street traversing the city. Although of recent foundation, the community possesses a number of institutions, *e.g.*:

The Hospital Sha'ar Ẓiyyon, founded in 1891, and sustained by the gifts of the Jewish philanthropists of Europe; a public library, founded in 1885, and containing several thousands of books in different languages; two schools, founded in 1894, sustained by the Alliance Israélite and by Zionist societies of Russia and Vienna, and educating 118 boys and 241 girls; two Talmud Torahs: one, Or Torah, Sephardic, founded (1838) through the munificence of Baron Menascé of Alexandria and educating 180 boys; the other, Sha'are Torah, Ashkenazic, dating from 1884 and accommodating 130 boys; three Ashkenazic synagogues, one Sephardic; and some private midrashim. Jaffa possesses also five Jewish benevolent societies, among them a B'nai B'rith lodge.

In 1898 Jaffa had for chief rabbi Joseph ben Nuss (d. 1901). He was succeeded by Rabbi Malka.

Bibliography: *Almanach Luncz*, 1898; *Bulletin d'Alliance Israélite*, 1901; S. Munk, *La Palestine*.
D. M. Fr.

JAFFE (JOFFE): Family of rabbis, scholars, and communal workers, with members in Germany, Austria, Russia, Great Britain, Italy, and the United States. It traces its descent from Mordecai Jaffe (1530–1612), author of the "Lebushim," and his uncle Moses Jaffe, both descendants of an old family of Prague. According to Joseph Lewinstein, rabbi at Serock, government of Warsaw, the progenitor of the Jaffes was Samuel ben Elhanan, a grandson of Isaac ha-Zaken (died at the end of the twelfth century), whose father was Samuel, the son-in-law of Rabbi Meïr of Ramerupt, the father of Jacob Tam, grandson of Rashi. Lewinstein's conclusions, however, have not yet been substantiated.

From Abraham, the father of Mordecai ("Lebushim"), came the Jaffe branch proper, while another Mordecai, the son of Moses Jaffe, settled in Cracow, where he married the daughter of Joel Singer and assumed the name of his father-in-law, in accordance with the custom current among the Jews of Poland. His descendants, often called Ḳalmanḳes, were sometimes confounded with the descendants of the author of the "Lebushim," and it is difficult to ascertain to which of the two houses some of the later Jaffes belong. Again, many Jaffes have taken the names of Itzig, Meier, Margolies, Schlesinger, Rosenthal, Wallerstein, etc., while many distant relatives, really of other houses, have preferred to take the popular name of Jaffe. In the tables given below these questions have been elucidated in so far as documentary or authoritative private evidence has permitted. Isaac and Eliezer, two other brothers of Abraham ben Joseph (father of the author of the "Lebushim"), settled in Italy, and there became the progenitors of the Italian branch of the Jaffes. Three daughters of Mordecai Jaffe ("Lebushim") married

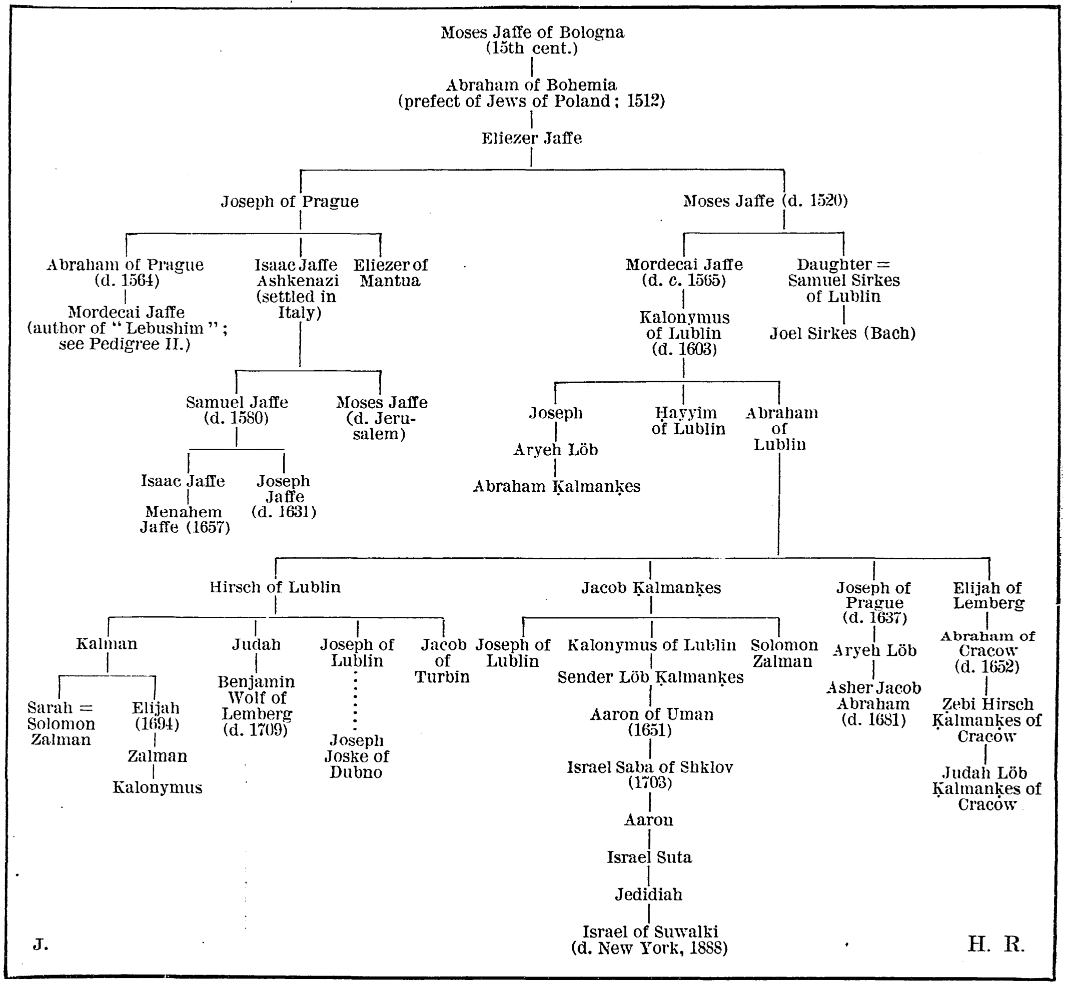
Moses Jaffe of Bologna (15th cent.)
Abraham of Bohemia (prefect of Jews of Poland; 1512)
Eliezer Jaffe
Joseph of Prague
Moses Jaffe (d. 1520)
Abraham of Prague (d. 1564)
Mordecai Jaffe (author of "Lebushim"; see Pedigree II.)
Isaac Jaffe Ashkenazi (settled in Italy)
Eliezer of Mantua
Mordecai Jaffe (d. c. 1565)
Daughter = Samuel Sirkes of Lublin
Kalonymus of Lublin (d. 1603)
Joel Sirkes (Bach)
Samuel Jaffe (d. 1580)
Moses Jaffe (d. Jerusalem)
Isaac Jaffe
Menahem Jaffe (1657)
Joseph Jaffe (d. 1631)
Joseph
Aryeh Löb
Abraham Ḳalmanḳes
Ḥayyim of Lublin
Abraham of Lublin
Hirsch of Lublin
Jacob Ḳalmanḳes
Joseph of Prague (d. 1637)
Aryeh Löb
Asher Jacob Abraham (d. 1681)
Elijah of Lemberg
Abraham of Cracow (d. 1652)
Zebi Hirsch Ḳalmanḳes of Cracow
Judah Löb Ḳalmanḳes of Cracow
Kalman
Sarah = Solomon Zalman
Elijah (1694)
Zalman
Kalonymus
Judah
Benjamin Wolf of Lemberg (d. 1709)
Joseph of Lublin
Joseph Joske of Dubno
Jacob of Turbin
Joseph of Lublin
Kalonymus of Lublin
Sender Löb Ḳalmanḳes
Aaron of Uman (1651)
Israel Saba of Shklov (1703)
Aaron
Israel Suta
Jedidiah
Israel of Suwalki (d. New York, 1888)
Solomon Zalman
J.
H. R.

Jaffe Pedigree I.

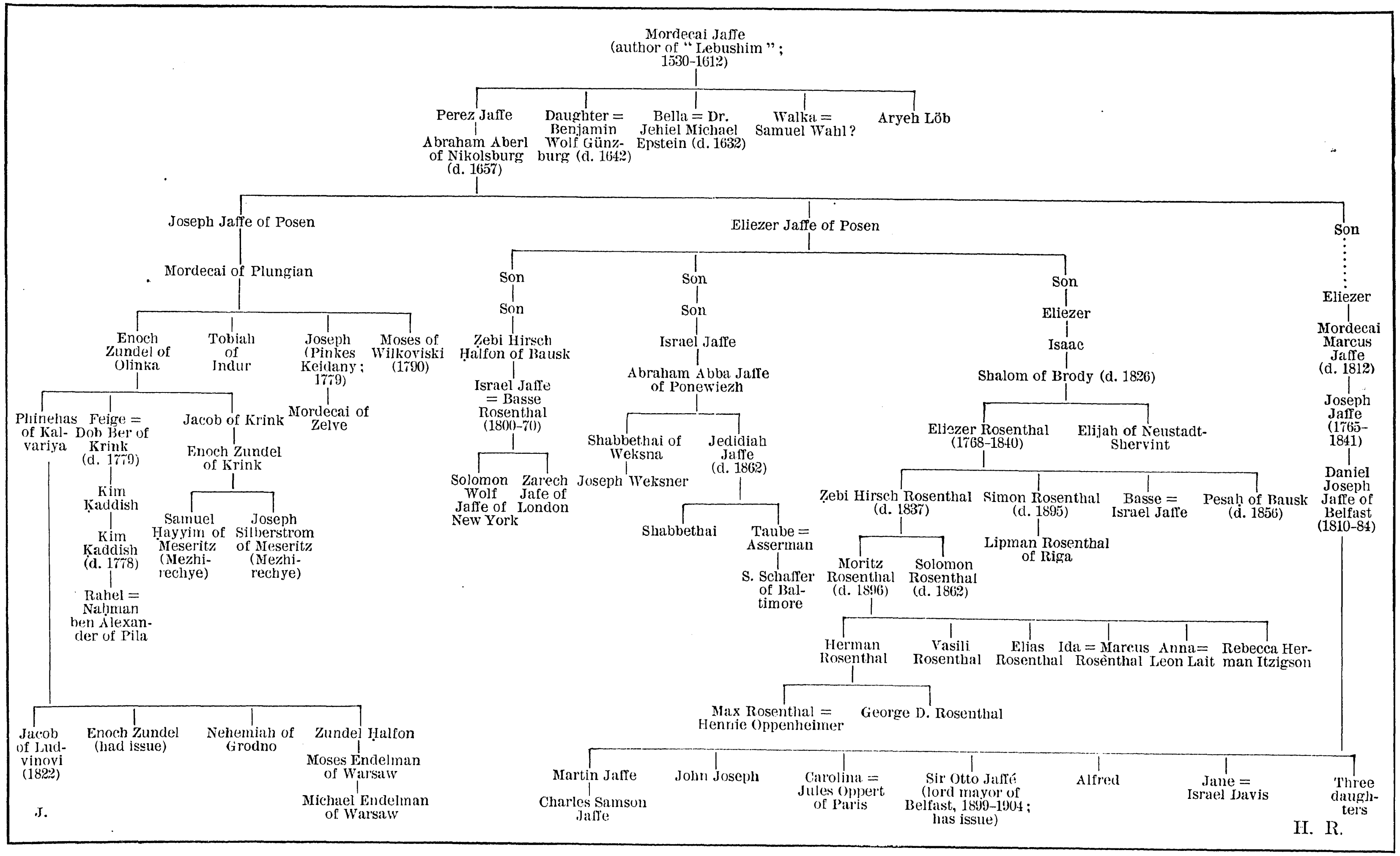
Mordecai Jaffe (author of "Lebushim"; 1530-1612)
Perez Jaffe
Abraham Aberl of Nikolsburg (d. 1657)
Daughter = Benjamin Wolf Günzburg (d. 1642)
Bella = Dr. Jehiel Michael Epstein (d. 1632)
Walka = Samuel Wahl?
Aryeh Löb
Joseph Jaffe of Posen
Mordecai of Plungian
Enoch Zundel of Olinka
Tobiah of Indur
Joseph (Pinkes Keidany; 1779)
Moses of Wilkoviski (1790)
Phinehas of Kalvariya
Feige = Dob Ber of Krink (d. 1779)
Kim Kaddish
Kim Kaddish (d. 1778)
Rahel = Nahman ben Alexander of Pila
Jacob of Krink
Enoch Zundel of Krink
Samuel Hayyim of Meseritz (Mezhirechye)
Joseph Silberstrom of Meseritz (Mezhirechye)
Mordecai of Zelve
Jacob of Ludvinovi (1822)
Enoch Zundel (had issue)
Nehemiah of Grodno
Zundel Halfon
Moses Endelman of Warsaw
Michael Endelman of Warsaw
J.
Eliezer Jaffe of Posen
Son
Son
Zebi Hirsch Halfon of Bausk
Israel Jaffe = Basse Rosenthal (1800-70)
Solomon Wolf Jaffe of New York
Zarech Jafe of London
Son
Son
Israel Jaffe
Abraham Abba Jaffe of Ponewiezh
Shabbethai of Weksna
Joseph Weksner
Jedidiah Jaffe (d. 1862)
Shabbethai
Taube = Asserman
S. Schaffer of Baltimore
Son
Eliezer
Isaac
Shalom of Brody (d. 1826)
Eliezer Rosenthal (1768-1840)
Elijah of Neustadt-Shervint
Zebi Hirsch Rosenthal (d. 1837)
Moritz Rosenthal (d. 1896)
Solomon Rosenthal (d. 1862)
Simon Rosenthal (d. 1895)
Lipman Rosenthal of Riga
Basse = Israel Jaffe
Pesah of Bausk (d. 1856)
Herman Rosenthal
Max Rosenthal = Hennie Oppenheimer
George D. Rosenthal
Vasili Rosenthal
Elias Rosenthal
Ida = Marcus Rosènthal
Anna = Leon Lait
Rebecca Herman Itzigson
Son
Eliezer
Mordecai Marcus Jaffe (d. 1812)
Joseph Jaffe (1765-1841)
Daniel Joseph Jaffe of Belfast (1810-84)
Martin Jaffe
Charles Samson Jaffe
John Joseph
Carolina = Jules Oppert of Paris
Sir Otto Jaffé (lord mayor of Belfast, 1899-1904; has issue)
Alfred
Jane = Israel Davis
Three daughters
H. R.

Jaffe Pedigree II.

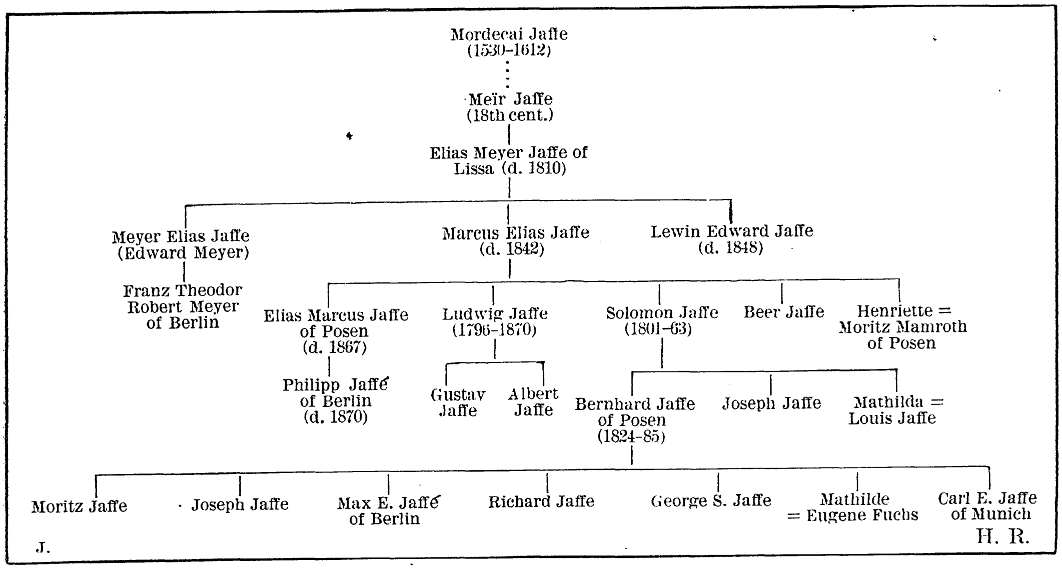
Mordecai Jaffe (1530–1612)
Meïr Jaffe (18th cent.)
Elias Meyer Jaffe of Lissa (d. 1810)
Meyer Elias Jaffe (Edward Meyer)
Marcus Elias Jaffe (d. 1842)
Lewin Edward Jaffe (d. 1848)
Franz Theodor Robert Meyer of Berlin
Elias Marcus Jaffe of Posen (d. 1867)
Ludwig Jaffe (1796–1870)
Solomon Jaffe (1801–63)
Beer Jaffe
Henriette = Moritz Mamroth of Posen
Philipp Jaffé of Berlin (d. 1870)
Gustav Jaffe
Albert Jaffe
Bernhard Jaffe of Posen (1824–85)
Joseph Jaffe
Mathilda = Louis Jaffe
Moritz Jaffe
Joseph Jaffe
Max E. Jaffé of Berlin
Richard Jaffe
George S. Jaffe
Mathilde = Eugene Fuchs
Carl E. Jaffe of Munich
J.
H. R.

Jaffe Pedigree III.

the sons of three of the most prominent Jewish families of that time (see Table II.), and in this way the Jaffe family became related to the Wahls, Epsteins, and Günzburgs. The daughter of Moses Jaffe was the wife of Samuel Sirkes. Later the Jaffes united with the families of Katzenellenbogen, Schorr, Heilprin, Bacharach, Deiches, Rosenthal, Minz, etc. The following is a partial enumeration of the members of both branches of the family, the descendants of Moses Jaffe being indicated by K (= Ḳalmanḳes):

Aaron Jaffe (K): Son of Israel (Saba) of Shklov and father of Israel Jaffe Zuṭa; lived in the middle of the seventeenth century.

Aaron Jaffe (K) **of Uman:** Father of Israel Jaffe (Saba) of Shklov; born 1568 at Prague; died at Glusk 1651. He was rabbi at Uman, and escaped during the Cossack uprising (1648) to Glusk.

Abraham Abba ben Israel Jaffe: Rabbi at Ponewiezh; author of "Sefatayim" on the Talmud, and "Bet Yisrael," responsa (in manuscript at Jerusalem). His mother was the daughter of David Solomon, rabbi at Lissa, and his sons were Shabbethai Weksner, Jedidiah of Bausk, and Isaac (went to Jerusalem). The son of Shabbethai was Joseph of Weksna.

Abraham Aberl b. Perez: Grandson of Mordecai Jaffe ("Lebushim"); died at Nikolsburg, Moravia, 1657. Misled by Warnheim ("Ḳebuẓat Ḥakamim," p. 117), N. Brüll declared Abraham Aberl to have been the son of Mordecai and the successor of R. Pethahiah as chief rabbi of Moravia. Friedländer and others followed him in that error. Aberl's tombstone, however, was badly decayed, and the words ר' פרץ (= "R. Perez") were ascertained with great difficulty (Feuchtwang, in "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900).

Abraham b. Aryeh Löb Ḳalmanḳes: Author of "Ma'yan ha-Ḥokmah," an introduction to the Cabala (Amsterdam, 1652). Fuenn ("Keneset Yisrael," p. 59) confounded him with Asher Jacob Abraham (see Joseph Kohen-Ẓedeḳ in "Ha-Asam").

Abraham of Bohemia (see Jew. Encyc. i. 100): According to Joseph Lewinstein, the great-grandfather of Abraham b. Joseph.

Abraham b. Elijah Ḳalmanḳes: Dayyan at Cracow; son of Elijah b. Abraham Ḳalmanḳes, rabbi at Lemberg. He was the son-in-law of Zalman b. Jacob Walsh, and his signature appears in the "pinḳes" of Lemberg of 1650 in two cases (Dembitzer, "Kelilat Yofi," p. 39b, note 2). He died 1652.

Abraham b. Joseph: Father of Mordecai Jaffe ("Lebushim"); a merchant and a rabbinical scholar; pupil of Abraham ben Abigdor; died 1564 ("Lebush ha-Or," p. 294).

Abraham b. Kalonymus of Lublin (K): Author of "Adderet Eliyahu" (commentaries and notes on the Pentateuch; Frankfort-on-the-Oder, 1694). He was a second cousin of Asher Jacob Abraham b. Aryeh Löb (the author of "Ha-Eshel"). He had a son named Kalonymus.

Abraham b. Kalonymus b. Mordecai (K): Brother of the first Hebrew printers in Lublin. He had two sons, Hirsch and Jacob.

Anselm Benjamin Jaffe: Died at Berlin 1812. His wife was Reicke, daughter of Aaron b. Isaac Saul of Frankfort-on-the-Oder, who published (1746), in conjunction with his brother-in-law Judah Be'er, the great-grandfather of Giacomo Meyerbeer, a Pentateuch with commentaries. Anselm's son was Saul Ascher of Berlin.

Aryeh Löb b. Joseph b. Abraham Ḳalmanḳes: Father of Asher Jacob Abraham.

Aryeh Löb b. Mordecai: Son of the author of the "Lebushim"; mentioned in preface to "Yam shel Shelomoh, Giṭṭin" (Berlin, 1761).

Asher Jacob Abraham b. Aryeh Löb Ḳalmanḳes: Author of "Ha-Eshel," sermons (Lublin, 1674), and "Birkat Abraham," on Talmudic law.

Until the age of ten he studied Talmud with his grandfather Joseph. During the Cossack uprising (1648) he fled to Egypt, and from there went to Jerusalem. In 1671 he returned to Lublin, where he became rabbi. He died at Lemberg 1681.

Benjamin Wolf b. Judah Ḳalmanḳes: Died at Lemberg 1709. He left in manuscript (preserved at Oxford) a work entitled "Hanhagat ha-Bayit," on religious ethics, with a commentary; it is published in "Maẓẓebet Ḳodesh" (see "Maẓẓebet Ḳodesh," i. 62; Fuenn, "Keneset Yisrael," p. 173).

Daniel Jaffe. See Itzig, Daniel.

David Friedländer: Son-in-law of Daniel Itzig-Jaffe.

David Jaffe: Father of Aryeh Löb Wallerstein of Holschitz.

David b. Ẓebi Hirsch Saba: Rabbi at the Klaus-Synagoge, Prague.

Dobrush: Daughter of Phinehas Jaffe of Kalvariya; wife of Tobiah of Kalvariya, a pupil of Elijah of Wilna; lived in the eighteenth and nineteenth centuries.

Eleazar Jaffe: His signature is found in the pinḳes of Berlin of 1743 (Landshuth, "'Ammude ha-'Abodah," p. 37).

Eliasberg, Mordecai b. Joseph (1817–89), and his son **Jonathan** (1850–98). See Jew. Encyc. v. 111.

Eliezer Jaffe: Son of Abraham of Bohemia; lived in the sixteenth century.

Eliezer (Lazar) Jaffe: Physician; lived in the middle of the nineteenth century ("Ha-Maggid," 1861, No. 39, p. 255).

Eliezer b. Alexander Kleinberg (Bausker): Rabbi at Wilna; went to America and became rabbi at Chicago, Ill.; died in New York city 1891.

Eliezer (Lazar) b. Jacob Riesser-Katzenellenbogen: Father of Gabriel Riesser; son-in-law of Raphael ha-Kohen, rabbi of Hamburg. He was the author of "Zeker Ẓaddiḳ," with a supplement, "Ma'alele Ish," containing sermons and a biography of Raphael ha-Kohen (Altona, 1805). He also wrote, in German, "Sendschreiben an Meine Genossen in Hamburg, oder eine Abhandlung über den Israelitischen Kultus" (Altona, 1815). His "Ma'alele Ish" (p. 11b) traces the descent of his father-in-law from Mordecai Jaffe.

Eliezer of Mantua: Son of Joseph of Prague and uncle of Mordecai Jaffe ("Lebushim").

Eliezer (Lazar) b. Shalom Rosenthal: Born at Brody 1768; died at Bausk, Courland, 1840 (see Rosenthal, Eliezer).

Elijah b. Abraham Ḳalmanḳes: Rabbi at Lublin, and later at Lemberg and Opatow; died at the latter place in 1636 ("Kelilat Yofi," pp. 26, 38b).

Elijah b. Kalonymus: Author of "Adderet Eliyahu" (see Jew. Encyc. v. 131). According to Joseph Cohen-Ẓedeḳ (Rabinowitz, "Ha-Meassef," p. 134, St. Petersburg, 1902), he was the brother-in-law of Solomon Zalman Ḳalmanḳes. He had a son named Kalonymus.

Elijah b. Shalom: Rabbi at Neustadt-Shervint (Wladislawow); born between 1750 and 1775; died about the middle of the nineteenth century; a brother of Eliezer (Lazar) Rosenthal (see Rosenthal, Elijah).

Enoch Zundel: Rabbi at Olinka; son of Mordecai b. Joseph of Plungian; lived in the eighteenth century.

Enoch Zundel: Rabbi of Pultusk; son of Jacob of Lidvinovi; died on the 11th of Adar (Sheni), 1891.

Enoch Zundel Jaffe (called also **Zundel Ḥalfon**): Grammarian and authority on the Masorah; son of Moses b. Mordecai b. Joseph Jaffe; lived in the eighteenth century.

Ephraim b. Aaron of Prague (K): Brother of Israel of Shklov (author of "Or Yisrael"); born about 1638, his father then being at the age of seventy (Walden, "Shem ha-Gedolim he-Ḥadash," p. 26).

Epstein, Aryeh Löb (K): Relative of Israel b. Aaron Jaffe (Saba) of Shklov (17th cent.; see Fuenn, "Keneset Yisrael," p. 694; Eliezer Kohn, "Ḳin'at Soferim," p. 61b).

Epstein, Jehiel Michael ha-Levi: Physician; died in 1632; son of Abraham Epstein, rabbi of Brest-Litovsk (d. 1617). He married Bella, the daughter of Mordecai Jaffe. His son-in-law was Abraham b. Joseph Heilprin, rabbi at Kauth, a descendant of Elhanan b. Isaac, the tosafist. Rabbi Joseph Lewinstein of Serock is a descendant of this family.

Frank Jaffe: Lived in London; translated A. Mapas' "Ahabat Ẓiyyon" into English under the title "Amnon, Prince and Peasant" (London, 1887). His father was **Abraham Jaffe,** of London; his grandfather, **Mordecai Jaffe,** of Memel, Prussia. **Moses Jaffe,** a lawyer of New York city, is a nephew of Abraham.

Frommet: Wife of Ḥayyim Jaffe; died at Prague in 1635, at the age of seventy-three (Hock, "Die Familien Prag's," p. 172).

Ginzberg, Louis (see Jew. Encyc. v. 671): Related to the Jaffes on his mother's side.

Ḥayyim b. Kalonymus b. Mordecai (K): Printer at Lublin.

Hirsch b. Abraham (b. Kalonymus b. Mordecai: K): Bought the printing establishment of his grandfather Kalonymus (1606).

Hirsch b. Benzion Shlez: Grandson of Shabbethai Jaffe of Weksna; author of "Te'ome Ẓebiyyah," on the Halakah, and of "Siḥat Ḥullin," sayings of rabbinical scholars (2d ed., Warsaw, 1889).

Isaac b. Joseph Jaffe-Ashkenazi: Studied in Padua under Judah b. Eliezer Minz, and settled in Italy, where he married into a Sephardic family. His sons were **Samuel** and **Moses.**

Isaac Ḳalmanḳes of Lublin: Teacher of Moses ha-Kohen of Metz (formerly of Narol); author of "Birkat Ṭob"; lived in the seventeenth century. His son was **Meïr,** and his grandson **Mordecai** (author of "Tabnit ha-Bayit").

Isaac b. Simon of Warka.

Israel (K): Rabbi at Kopys, government of Moghilef; had a Hebrew printing establishment at Kopys, and published an edition of the Talmud (1816–28).

H. R.

Israel ben Aaron Jaffe (Saba): Russian rabbi; born at Uman about 1640; died at Frankfort-on-the-Oder after 1702. From childhood he was brought up in the atmosphere of the Talmud. On attaining maturity he became rabbi at Shklov, where he remained till 1702. He then went to Frankfort-on-the-Oder to publish his "Or Yisrael" (1702), which aroused considerable animosity because it was alleged to countenance the followers of Shabbethai Ẓebi.

Jaffe, who in his youth had witnessed the sufferings of his coreligionists at the hands of Chmielnicki and his associates (1648), devoted himself assiduously to the study of the Cabala in order to find out the reason for the prolongation of the Exile ("Galut"), and why God had permitted the outrages of 1648. He rebuked the Rabbis, who declared that their work was the real work of God. Especially did he rebuke them for their lack of interest in the study of the Cabala; and it was on this account that he composed the "Or Yisrael." Besides this work he wrote "Tif'eret Yisrael," called also "Milḥamot Adonai," appended to which are "Kishshut Ṭob" and "Sefer Yisrael Zuṭa," homiletical expositions of the Law. It was published by his grandson Israel Jaffe (Zuṭa), Frankfort-on-the-Oder, 1774.

Bibliography: Fuenn, *Keneset Yisrael*, p. 694, Warsaw, 1886.

H. R. B. Fr.

Israel b. Aaron Jaffe (Zuṭa: K): Grandson of Israel b. Aaron Jaffe (Saba); lived in the eighteenth century. At the age of twenty-five he published an extract of his grandfather's "Tif'eret Yisrael" ("Ha-Shaḥar," vi. 929).

Israel David b. Mordecai Margolies-Schlesinger-Jaffe (called also **David Sered**)**:** Rabbi at Bösing, Hungary; descendant of Mordecai Jaffe, and, on his mother's side, of Liva b. Bezaleel of Prague; author of "Meḥolat ha-Maḥanayim," responsa (Presburg, 1859); "Har Tabor," responsa, with a supplement in German directed against Dr. W. A. Meisel, chief rabbi of Budapest (Presburg, 1861); and "Ḥazon la-Mo'ed," on the calendar.

Israel b. Jedidiah (K)**:** Cantor at Suwalki and in New York city; author of "Ishshe Yisrael," commentary to Moses Isserles' "Torat ha-'Olah" (Königsberg, 1854–57); died in New York city 1888; descendant of Israel b. Aaron of Shklov (as is evident from the preface to "Torat ha-'Olah") and not of Jedidiah b. Abba of Bausk (as given by N. Sokolov in "Sefer Zikkaron").

Israel Landau: Lived at Sadagora; descendant of Mordecai Jaffe ("Lebushim").

Israel b. Zalkind b. Isaac Jaffe: Lived at Zhagory; father-in-law of Dob Bär Rabbiner, the father of Benash Zalkind Rabbiner of New York; Israel's brother Simon was the grandfather of Ḥayyim Sack of Zhagory.

Israel b. Ẓebi Hirsch Jaffe (called also **Israel Weksler**)**:** Prominent merchant at Bausk, Courland; born in 1800; died in 1870; son-in-law of Eliezer (Lazar) Rosenthal. His son **Solomon Wolf** removed to New York city.

Jacob: Son of Israel Jaffe of Shklov; rabbi at St. Petersburg, where he died April 22, 1820 ("Voskhod," Feb., 1881, p. 41).

Jacob: Rabbi at Ludvinovi; author of "Gufe Halakot" (1822); son of Phinehas of Kalvariya and of Naomi, daughter of Samuel of Karlin and Antipoli.

Jacob b. Abraham b. Kalonymus b. Mordecai (called also **Jacob Ḳalmanḳes**)**:** Lived in the seventeenth century. In 1662 he reestablished the Hebrew printing-press at Lublin, which had been closed in 1648 on account of the Cossack uprising, and employed his two sons, **Joseph** and **Kalonymus (Ḳalman),** as assistants.

Jacob of Krink: Son of Enoch Zundel Ḥalfon; died at Krink 1780; left various works in manuscript (see "Da'at Ḳedoshim," p. 36).

Jedidiah b. Abraham Abe Jaffe: Educator; lived at Bausk; died about 1862; brother of Shabbethai Jaffe (Weksner); grandfather of S. Schaffer of Baltimore, Md. (through his daughter Taube).

Joel ben Samuel Jaffe. See Sirkes, Jacob.

Joseph: Grandfather of Mordecai Jaffe ("Lebushim"); lived in the fifteenth century.

Joseph b. Abraham Ḳalmanḳes (K)**:** Rabbinical scholar; rabbi at various places in Poland and Bohemia; died at Prague 1637 ("Gal Ed," No. 82).

Joseph b. Kalonymus b. Mordecai (K)**:** Printer at Lublin in the seventeenth century.

Joseph b. Mordecai b. Joseph of Plungian: President of the Lithuanian council; his signature is attached to documents emanating from the council of Krozhe (1779).

H. R.

Joseph b. Moses Jaffe: Russian rabbi; born in Vilkomir, government of Wilna, 1846; died in Manchester, England, June 30, 1897. In 1874 he became rabbi of Pokroi, government of Wilna, where he remained nine years. In 1883 he became rabbi of Salaty, government of Kovno, and in 1886 he succeeded his father as rabbi of Garsdi, in the same government. In 1893 he went to England as rabbi of the Russian-Polish congregation at Manchester, and retained the position until his death. He was the author of "Yosef Bi'ur" (Wilna, 1881), on Canticles, and of an ethical work in verse, entitled "Ha-Sekel we ha-Yeẓer." He wrote also responsa and sermons, which are still in manuscript.

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, i. 32, Wilna; *Aḥiasaf*, 5659, pp. 342–343.

H. R. P. Wi.

Joseph Silverstrom: Son of Jacob of Krink; son-in-law of Arush Mintz of Meseritz (Mezhirechye).

Judah Löb b. Asher Selig Margolioth: Rabbi at Suchostav, Kapitschintze, Buzhanov, Lesla, Plotzk, and Frankfort-on-the-Oder (where he died 1811). He was a descendant of Mordecai Jaffe and of Moses Mat, author of "Maṭṭeh Mosheh" (see "Ḳorban Reshit," Frankfort-on-the-Oder, 1778). His sons were **Asher Selig Margolioth** (rabbi at Pruzhany) and **Ephraim** (Joseph Cohen Ẓedeḳ, "Shem u-She'erit," p. 72).

Judah Löb Jaffe of Halberstadt: Member of the Jewish community at Berlin about the middle of the eighteenth century (see Landshuth, "'Ammude ha-'Abodah," pp. 28, 37, 40).

Judah Löb Ḳalmanḳes: District rabbi of Eidlitz in the seventeenth century; son of Ẓebi Hirsch Ḳalmanḳes, dayyan of Cracow.

Judah Löb b. Shabbethai Jaffe: Rabbi at Chernigov; his signature is attached to taḳḳanot of 1818.

Ḳalman b. Joseph b. Kalonymus: Died at Jerusalem in 1598 (13th of Shebaṭ). His brothers were Jehiel and Moses, the father of Kalonymus.

H. R.

Kalonymus ben Mordecai Jaffe: Polish printer; died at Lublin 1603. About 1556 he founded a Hebrew printing-press at Lublin, and published as his first work the Pentateuch, which was followed in 1559 by an edition of the Talmud. In 1592 Kalonymus ben Mordecai left Lublin, on account of an outbreak of cholera, and settled in Bistrowitz, where, in that year, he published Isaac Abravanel's "Zebaḥ Pesaḥ." He later returned to Lublin, and continued in business there until his death.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2918; B. Friedberg, *Gesch. der Hebräischen Typographie in Lublin*, p. 3.
J. B. Fr.

Kalonymus b. Moses Jaffe: Died at Prague in 1656.

Kim Ḳaddish: Dayyan of Krotoschin; author of "Sefer Ma'amar Ḳaddishin 'al Ḥoshen Mishpaṭ" (Prague, 1766); son of Kim Ḳaddish Jaffe of Pila and father-in-law of Naḥman b. Alexander of Pila.

Kresel: Wife of Ozer Jaffe; died at Prague 1618 (Hock, "Die Familien Prag's," p. 172).

Lewinstein, Joseph: Rabbi at Serock, government of Warsaw, Poland; descendant of Mordecai Jaffe ("Lebushim"). See Lewinstein, Joseph.

Maskileison, Naphtali. See Maskileison.
H. R.

Max Jaffé: German pharmacologist; born at Grünberg, Silesia, July 25, 1841. He studied medicine at the University of Berlin (M.D. 1862), and was from 1865 to 1872 assistant at the university hospital at Königsberg, where he became privatdocent (1867) and assistant professor (1872) of medical chemistry; in 1873 he was elected professor of pharmacology by the university. In 1880 he was appointed member of the German sanitary commission ("Gesundheitsamt") and received the title of "Geheime Medizinalrat." Among his writings may be mentioned: "Ueber den Niederschlag Welchen Pikrinsäure im Normalen Harn Erzeugt," 1886; "Vorkommen des Urethan im Alkoholischen Extrakt des Normalen Harns," 1890; "Zur Kenntniss der Durch Phenylhydrazin Fällbaren Harnbestandtheile," 1897; "Ueber das Verhältniss des Furfurols im Thierischen Organismus," 1900.

Bibliography: Hirsch, *Biographisches Lexikon.*
s. F. T. H.

Mordecai Hirsch: Rabbi at Kalvariya; son of Jacob of Lidvinovi.

Mordecai Jaffe: Codifier of rabbinical law; born in Prague about 1530; died at Posen March 7, 1612. His father, Abraham b. Joseph, was a pupil of Abraham ben Abigdor. Moses Isserles and Solomon Luria were Mordecai Jaffe's teachers in rabbinics, while Mattithiah b. Solomon Delacrut was his teacher in Cabala. Jaffe studied also philosophy, astronomy, and mathematics. He was head of a yeshibah in Prague until 1561, when, by order of the emperor Ferdinand, the Jews were expelled from Bohemia. Jaffe then went to Venice and studied astronomy (1561–71). In 1572 he was elected rabbi of Grodno; in 1588, rabbi of Lublin, where he became one of the leaders of the Council of Four Lands. Later Jaffe accepted the rabbinate of Kremenetz. In 1592 he was called as rabbi to Prague; from 1599 until his death he occupied the position of chief rabbi of Posen.

The "Lebush."

The "Lebush" is the achievement with which Jaffe's name is principally associated, and he is best known as the "ba'al ha-Lebushim" ("the author of the 'Lebushim'"). It is a rabbinical code, arranged in the order adopted in the Ṭurim and the Shulḥan 'Aruk, and divided into five parts. The titles of the work and its various parts were derived by Mordecai, with allusion to his own name, from Esther viii. 15. The reason advanced by Jaffe for the compilation of the work was his desire to give a digest of the latest decisions and minhagim, mainly those of German and Polish authorities and including those of his teachers, in order to shorten the course in his yeshibah (introduction). The appearance of Joseph Caro's "Bet Yosef" appended to the Ṭurim was hailed with joy as a great event in rabbinical circles. Even Jaffe thought, at the time, that this work was final. The "Bet Yosef," however, was too scientific and voluminous for the general use of an ordinary rabbi. Jaffe was on the point of publishing his work, when Caro anticipated him with the Shulḥan 'Aruk, to which Isserles later added annotations and the minhagim prevailing in Germany, Poland, and Russia. The two extremes presented by the copiousness of the "Bet Yosef" and the brevity of the Shulḥan 'Aruk left many dissatisfied, and Jaffe accordingly continued his work on his own lines, avoiding both the exuberant, argumentative style and the too terse and legal manner of Caro. Another advantage possessed by the "Lebush" was that it included parts of the Ṭurim omitted by Caro, and the latest minhagim collected by Isaac Tyrnau. The "Lebush," while its author was alive, enjoyed great popularity; but after his death Caro's code gradually superseded it, not only in the Orient but also in Europe, for the reason that the rabbis were obliged to consult the "Bet Yosef" for the sources, while the layman was content with the shorter Shulḥan 'Aruk.

His Method.

Nevertheless, for scholars who study the spirit of the Law, the "Lebushim" are a valuable contribution to halakic literature. As Jaffe rightly observes, the Shulḥan 'Aruk is "a table well prepared with all kinds of refreshments, but it lacks the salt of reasoning." Jaffe seasoned his work with the "salt of reasoning" by giving logical explanations at the beginning of almost every section.

In treating ritual-legal matters from a cabalistic standpoint, Jaffe is an exception among the codifiers. Even Caro, in Safed, the seat of Cabala, refrained from infusing Cabala into his code. Jaffe's method was to a certain extent an innovation, and tended to draw together the Talmudists and cabalists, otherwise in danger of an open breach.

In his "Lebush Tekelet," § 36, Jaffe treats the form of the script alphabet cabalistically. In addition to the "holy and true science" of Cabala, Jaffe was well versed in the secular sciences of his time. In § 94, by means of a map, he indicated the site of Jerusalem, and directed the worshipers of his own country to face the Temple, to the east, "a degree southward." In §§ 427–428 (written in 1579) he gives a minute, scientific explanation of the calendar, with tables and illustrations. That he was familiar with the Russian language is evident from his "Lebush Buẓ we-Argaman," § 129.

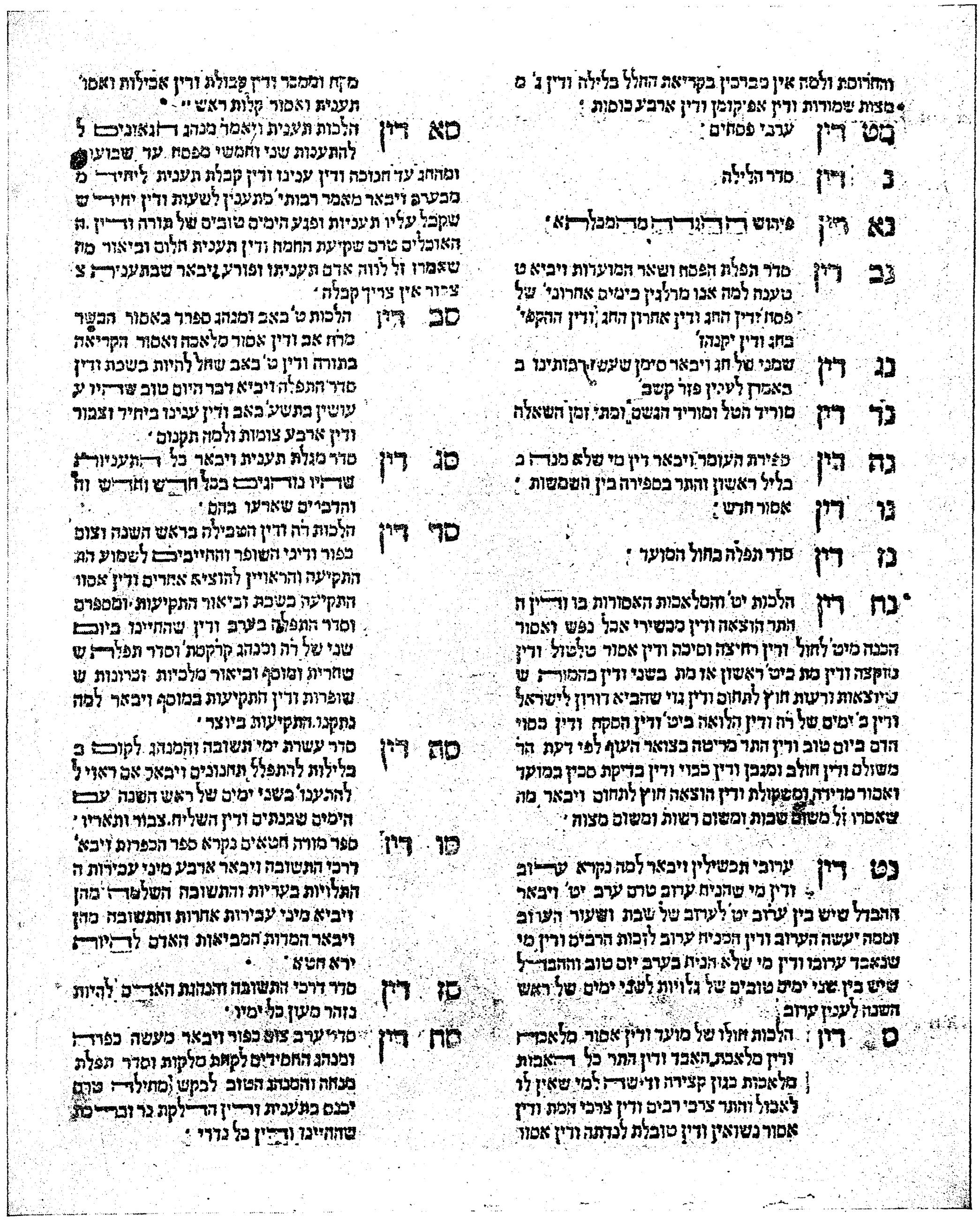

PAGE FROM THE FIRST EDITION OF MORDECAI JAFFE'S "LEBUSHIM," LUBLIN, 1590.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

His "Lebush Ḥur," corresponding to Oraḥ Ḥayyim, part ii., begins with § 242, on "Sabbath rules." Jaffe quotes the Talmud freely and explains, "Whoever strictly observes the Sabbath, his worship of idols is forgiven," as follows: Sabbath is based on the belief in the creation of the world by the Almighty, in the deliverance from Egypt, and in the revelation of the Torah on Sinai. Therefore it is to be presumed that in one who strictly observes the Sabbath the worship of idols is merely a formality, an involuntary act due entirely to the pressure of circumstances. Perhaps Jaffe intended this for the Maranos.

In his "Lebush 'Aṭeret," corresponding to Yoreh

De'ah, Jaffe follows the restrictions of his teacher Isserles, as opposed to Caro, his reason for doing so being "the lack of knowledge of physical science in our time." In a case in which the upper jaw of an animal has been removed (by accident or design), Caro is inclined to pronounce it kasher, but is reluctant to do so because Maimonides decided otherwise (§ 33). Jaffe, however, says that authoritative physicians concur in the rabbinical opinion that the absence of the upper jaw is certain to result in the death of the animal from tuberculosis, and that therefore it can not be slaughtered as kasher meat (*ib.*).

Liberal Interpretation.

Regarding wine of Gentiles, Jaffe, like Isserles, is somewhat lax. Caro prohibits "honey wine" (mead) made by a Mohammedan; Jaffe permits it (§§ 123-126). The principal reason for the existing prohibition is that wine is intoxicating and promotes companionship, causing an intimacy that is apt to lead to intermarriage between Jews and Gentiles. But at the present time, when business with the Gentile is generally opened with an introductory libation, it would be impossible to expand or enforce the rule. Besides, Jews are now socially too much separated from the Gentile to fear assimilation. Hence there is no necessity to expand the prohibition to include any other intoxicating beverage than wine, which was the original Gezerah; and this can not be permitted in the absence of an authoritative synod (*ib.*).

In regard to loans and interest, Jaffe considered a Karaite as an Israelite, and significantly said that "the Karaites are in a measure under duress, being wrongly brought up from infancy to discard the rabbinical traditions" (§ 159). He was very strict against usury, and would not allow any pretext or evasion, as the evil is contagious; "permit an opening of the size of a pinhole, and it will enlarge from day to day until it becomes as wide as the entrance of the Temple corridor" (§ 160). In the next paragraph he attacks an alleged ruling by Rashi to the effect that the prohibition against interest can be avoided by an intermediary between debtor and creditor. Caro, in "Bet Yosef," does not hesitate to say that an unscrupulous scribe inserted the ruling, and "hung himself on a tall tree" (that is, a recognized authority) by attributing it to Rashi. Jaffe is of the same opinion, and criticizes his teacher, Isserles, for adding this ruling to the Shulḥan 'Aruk; he can not comprehend how his "holy mouth" could have uttered such a thing, as there is not the slightest excuse or basis for the subterfuge, which makes the prohibition of usury a mockery and a laughing-stock in the eyes of the common people. He goes on to threaten: "If I ever get into power I will order the obliteration of that paragraph from the books" (*ib.*).

The "Lebush Buẓ we-Argaman," corresponding to Eben ha-'Ezer, contains rules, regulations, and forms for the writ of divorce. In connection with this appears an interesting alphabetical list of names, male and female, with their spellings, appended to § 129.

The "Lebush 'Ir Shushan," corresponding to Ḥoshen Mishpaṭ, is devoted to civil laws. Speaking, in the first section, of judges and judgment, he says: "Judgment is one of the fundamental principles of creation; as the Mishnah says, 'The triple basis of the world is truth, judgment, and peace'" (Abot i. 18). The maxim "The law of the government is law" is fully treated in § 369, and defined democratically by the statement that "only that government is legitimate in which the king's seal of authority is voluntarily acknowledged by his subjects; otherwise he is not their king, but a robber gathering imposts by force, whose edicts have no legal value."

Jaffe's other works are: "Lebush Orah," a commentary on Rashi to the Pentateuch (Prague, 1603); "Lebush Simḥah," sermons (in manuscript); and "Lebush Or Yeḳarot," consisting of three independent treatises: (1) "Lebush Yeḳarah," on Recanati; (2) "Lebush Eder ha-Yeḳar," on the Jewish calendar, following Maimonides; (3) "Lebush Pinnat Yeḳarot," on Maimonides' "Moreh" (Lublin, 1594). He also annotated the Talmud, and his notes were first published at Vienna in 1830.

Jaffe's opinion was sought on many questions of law, and his responsa were highly valued.

Authority at Lublin Fair.

Lublin was one of the great fair-towns and commercial centers of Poland, and thousands of Jews from neighboring countries attended its fairs. Disputes growing out of their transactions there required adjudication by an authority of more than local standing, and Mordecai Jaffe, who had already established a reputation in Lithuania as rabbi of Grodno, was chosen as judge. The reputation he had won did much also to increase and extend his influence in the Council of Four Lands; and even after his return to Prague he was recognized as its principal leader (D. Gans, "Ẓemaḥ Dawid," p. 46a, Frankfort-on-the-Main, 1692; see also Harkavy in Hebr. transl. by Rabinowitz of Grätz, "Gesch." vol. vii. ["Ḥadashim we-gam Yeshanim," p. 18]).

His last responsum, referring to a conditional divorce, is printed in the collection of R. Meïr of Lublin (No. 125). Jaffe dictated this opinion from his death-bed two days before he died. In it he said: "I am now lying on my bed, subject to the judgment of the King of Kings, hoping that He will heal and cure me of my illness." His signature was so faint that he directed his secretaries to authenticate it (*ib.*).

Jaffe had five children, two sons and three daughters: Perez Jaffe (d. 1647; see D. Kaufmann in Nissenbaum's "Le-Ḳorot ha-Yehudim be-Lublin," Warsaw, 1899); Aryeh Löb; Walka, the wife of R. Samuel Wahl; Bella, the wife of Jehiel Michael ha-Levi-Epstein, son of Abraham Epstein, rabbi of Brest; and a third daughter, the wife of Benjamin Wolf Günzburg, rabbi of Mayence.

Bibliography: Graetz, *Hist.* iv. 645; Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, xiii. 409-416; Horodetzki, *Rabbi Mordecai Jaffe*, in *Ha-Eshkol*, iii. 69-90, iv. 191-193.

H. R. J. D. E.

Mordecai Jaffe: Rabbi at Zelve in the eighteenth century; descendant of Abraham Aberl (the grandson of the author of the "Lebushim"). His signature occurs in connection with the last meeting of the Council of Lithuania.

Mordecai (Marcus) Jaffe of Berlin: Rabbi at Schwerin until 1770; born in Bohemia; died 1812.

His correspondence with Moses Mendelssohn is preserved in "Bikkure ha-'Ittim" (iv. 182, 219, 233). He was the father of **Joseph Jaffe** (1765–1841). His grandson **Daniel Joseph Jaffe** (1810–74) was the father of Sir Otto Jaffé.

Mordecai Jaffe of Brody: Rabbi at Gorochov, government of Volhynia; died 1828; corresponded with Eliezer b. Aryeh Löb of Pilz (1788, 1802).

Mordecai Jaffe-Margolies-Schlesinger of Vienna: Son-in-law of R. Raphael of Wilna; died in 1754. "Torat ha-Ḳena'ot" (p. 45, Amsterdam, 1737) contains two letters written to him about 1729 from Padua by the physician Jekuthiel b. Löb of Wilna.

Mordecai Gimpel Jaffe: Rabbi at Ruzhany; died at Jehud (colony), near Petaḥ Tiḳwah, Palestine, in 1892. He was active in furthering the Zionist colonization movement among the Jews of Russia, his articles on which subject appeared in "Ha-Lebanon."

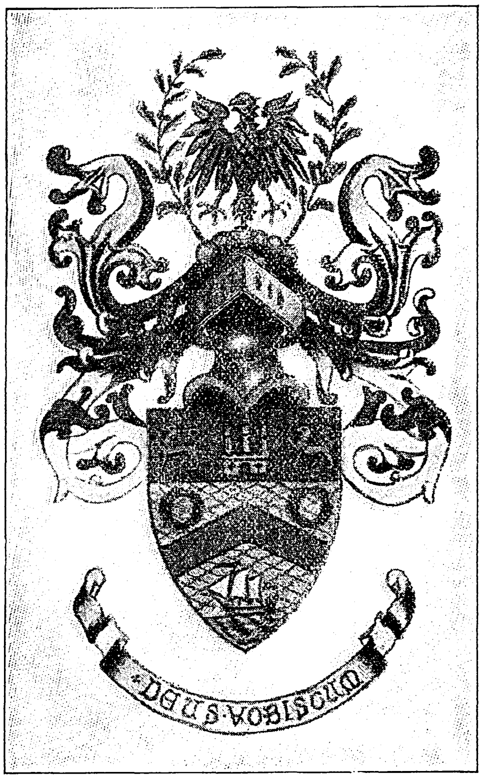

Arms of Sir Otto Jaffé.

Mordecai b. Joseph of Plungian: Descendant of Mordecai Jaffe ("Lebushim"); born in 1721; went with his father from Posen to Plungian. At the age of twelve he was captured by soldiers of the army of the Polish Confederation and taken to Wilkoviski, where he was ransomed by the wealthy Enoch Zundel (son-in-law of Tobiah b. Joseph Solomon Ḥasid-Bacharach) for 1,200 "tinpes." He married Enoch Zundel's daughter. In 1756 he was appointed rabbi at Keidany.

Mordecai b. Meïr of Zamoscz: Author of "Tabnit ha-Bayit," ethical poetry (Frankfort-on-the-Oder, 1746). Another edition, with a German translation by Maier Kohn, entitled "Abriss des Mikrokosmos," appeared in Vienna, 1853 (Steinschneider, "Hebr. Bibl." i. 96). He was the grandson of Isaac Ḳalmanḳes of Lublin. His mother belonged to the family of R. Löb b. Jacob Temerlesh.

Mordecai b. Moses of Prague: Rabbi at Grodno and later at Cracow; married the daughter of Joel Singer of Cracow, and took the name of Jaffe-Singer; president of the yeshibah at Cracow in succession to Moses Storch. Died 1568.

Moritz Rosenthal: Prominent merchant and communal worker; son of Hirsch and grandson of Eliezer (Lazar) Rosenthal; born at Bausk in 1818; died at Friedrichstadt July 29, 1896.

Moses Jaffe of Berlin: His signature appears in a document of 1743 (see Landshuth, "'Ammude ha-'Abodah," p. 37).

Moses Jaffe of Pinsk: Pupil of Meïr of Lublin (Responsa, pp. 86, 87); lived in the early part of the sixteenth century.

Moses b. Eliezer Jaffe: Born in Poland; removed to Italy, where, at the end of the fifteenth century, he was prominent as a rabbi; mentioned in the "Shalshelet ha-Ḳabbalah" manuscript at St. Petersburg (see Wiener's supplement to "Da'at Ḳedoshim," p. 48). In printed editions of "Shalshelet ha-Ḳabbalah" he is described as "of Bologna," not "of Polonia."

Moses b. Eliezer Jaffe: Rabbi at Cracow; grandfather of Joel Sirkes; died 1520.

Moses ben Issachar: Author of "Pene Mosheh," sermons (Lublin, 1681).

Moses b. Mordecai (b. Joseph): Rabbi at Wilkoviski in the eighteenth century. His signature appears in some taḳḳanot in the pinḳes of Wilkoviski. His son was **Zundel Ḥalfon,** the grammarian. H. R.

Sir Otto Jaffé: Lord Mayor of Belfast; born in Hamburg 1846; the third son of Daniel Joseph Jaffe, and a descendant of Mordecai Jaffe. He was educated in Belfast, Hamburg, and Switzerland. After carrying on business in New York from 1865 to 1877, on the retirement of his brothers he became chief director of the Belfast firm. He had acquired considerable experience in navigation concerns, and in 1894 placed himself at the head of the successful agitation for the reporting and destruction of derelicts in the North Atlantic Ocean. Sir Otto is president of the Belfast Hebrew Congregation, a justice of the peace for the city of Belfast, and a member of the Harbor Board. He is also consul in Belfast for Germany. He was elected lord mayor of the city in 1899 and again in 1904, and was knighted in March, 1900.

Bibliography: *Jew. Chron.* Jan. 27, 1899, and March 2, 1900; *Who's Who*, London, 1903.

J. G. L.

Philipp Jaffé: German historian and philologist; born at Schwersenz, province of Posen, Germany, Feb. 17, 1819; committed suicide at Wittenberg April 3, 1870. After graduating from the gymnasium at Posen in 1838 he went to Berlin, entering a banking-house. Two years later he abandoned commercial life and studied at Berlin University distinguish the contributions of J from those of E; but critics now agree with virtual unanimity in their assignment of the most important passages at issue to one or to the other.

Contributions of J to the Hexateuch.

From the Jahvist there is in Genesis the account of the creation of the world of men, of the probation and fall of "the man" and his "helpmeet," and of the career of the earliest men generally (ii. 4–iv.). He gives a part of the complex story of the Flood, and the sole account of the settlement of Babylonia (x. 8–12) and of the dispersion of the race (xi. 1–9). The stories of Abraham's relations with Lot and of the cities of the plain (xviii., xix.) are also from J, as are the narratives of the quest of a wife for Isaac (xxiv.), most that is told of the earlier life of Jacob and Esau (xxv., xxvii.), Judah's family history (xxxviii.), and a large part of the story of Joseph, especially where Judah is prominent. The same writer contributed the blessing of Jacob (xlix.). In Exodus is found less of J than of E (or of P); but he tells much of the preparations for the migration from Egypt and of the flight itself. In Numbers it is mostly impossible to separate J and E. They together have given x. 29–xii., xx.–xxv. 6, and most of xxxii. In Joshua J and E form practically one document, comprising most of the first half of the book.

J's Distinctive Teaching.

II. J is classed with E as belonging to the prophetic school, as distinguished from P, or the Priestly writer. The main distinction between J and E is that while both of them in their narratives aim to set forth God's providential guidance and His manifestation of Himself, J illustrates his theme by indicating the ideas and principles of revelation, and E by exhibiting its forms and modes. J is an adept at conveying religious truth in his matchless stories, even when these are legendary. Nowhere else earlier than the Later Prophets can be found such profound views of the nature and progress of sin among men, or of God's plan of redeeming the world from sin, or of His choice of Israel and Israel's representative men to be the instruments of such redemption.

The Style of J.

Admiration of the Jahvist is heightened when one studies the literary forms in which he conveys these great and far-reaching ideas. In a certain sense it is immaterial in what guise truth is presented if only it come out strong and clear; hence one must always maintain that the stories of the Pentateuch as literature are of secondary importance as compared with their prophetic teachings. Still, of all narrators he is the most skilful in selection of details, the most vivid, graphic, and picturesque, and withal the most simple, realistic, and sympathetic. As one reads one sees Isaac tremble, one hears Esau's cry, and Judah's appeal to Joseph. To make God real to the reader J shrinks not from the most extreme anthropomorphism; and much of the world's faith in YHWH to-day is due to the fact that the Jahvist has told how He used to come down to men and talk and walk in the midst of them.

III. There seems to be good reason for believing that the work of the Jahvist is composite; not merely that he worked over materials from different sources into his book, but that he incorporated directly considerable portions of a separate composition. Gen. xxxviii. and xxxix., for example, both belong to him, but they are not continuous, and they apparently occupy different levels of moral development (J[1] and J[2]). The question thus arising, though important for the history of the growth of prophetic ideas, becomes of secondary importance in view of the fact that the work in general is on a very high plane and as a whole must be the product of a single mind and of a definite epoch.

Time and Occasion of Writing.

But there is no approach to unanimity on the part of critics as to the time of composition. The place of its production is usually held to be the kingdom of Judah. Yet such eminent critics as Reuss, Kuenen, and Schrader maintain that it proceeded from the Northern Kingdom, on the ground that a Judahite would not have made so much of the northern shrines of Shechem, Beth-el, and Peniel (Gen. xii. 6, etc.). But one remembers that the prophets of Judah, as devoted Israelites, held fast to all the great common Hebrew traditions. Moreover, one must without doubt hold to a Judahite origin, in view of the association of Abraham and Jacob with Hebron, and the special prominence given to Judah, the head of the tribe that gave its name to the kingdom.

The standpoint, however, is not that of Judah alone, but that of Judah as representing all Israel. This obvious fact suggests as a date a time after the destruction of the Northern Kingdom. It was there, undoubtedly, that E was composed, probably about 770 B.C.; and it is natural to suppose that J was written as its counterpart, and as an expression of the view that YHWH ruled all things from the beginning, and that the faith and worship cherished in Jerusalem were also those of the Fathers. The date is therefore perhaps about 720 B.C. Soon thereafter J and E were combined into a single work.

For a brief summary of the results of the analysis see JEW. ENCYC. iii. 174 *et seq.*, s.v. BIBLE EXEGESIS.

BIBLIOGRAPHY: Since the study of the Jahvist can not be pursued independently of that of the other sources of the Hexateuch, it must suffice here to give a general reference to recent critical commentaries, especially those upon Genesis, above all that of Dillmann; to critical treatises, such as the epoch-making works of Kuenen and Wellhausen; and for the history of the analysis and the limits of J the following: Westphal, *Les Sources du Pentateuque*, 1888–92; Holzinger, *Einleitung in den Hexateuch*, 1893: Briggs, *Higher Criticism of the Hexateuch*, 1893. The introductions of Driver and Cornill distribute the several sources in convenient tabular form.

E. G. H. J. F. McC.

JAIL. See IMPRISONMENT.

JAIR (יאיר = "He gives light"): **1.** A contemporary of Moses, called in the Pentateuch "son of Manasseh," who in the beginning of the conquest took from the Amorites the whole tract of Argob, containing sixty fortified cities, which he called HAVOTH-JAIR (Num. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; I Kings iv. 13). In I Chron. ii. 22, 23 Jair is mentioned as of mixed descent, he being the son of Segub, whose father was Hezron, a Judahite, and whose mother was the daughter of Machir, grandson of Manasseh and father of Gilead.

2. A Gileadite who judged Israel for twenty-two years. He had thirty sons; and thirty cities were

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called after him "Havoth-jair." He was buried at Camon (Judges x. 3–5). This Jair is probably the same as No. 1. According to another tradition the number of cities called after him was twenty-three (I Chron. ii. 22).

3. The father of Mordecai, a Benjamite (Esth. ii. 5).

4. (Ḳere, יעיר; ketib, יעור = "He awakens.") Father of Elhanan, one of David's heroes (I Chron. xx. 5). In the parallel narrative in II Sam. xxi. 19 his name is stated to be "Jaare-oregim."

E. G. H. M. Sel.

JALOMSTEIN, MORDECAI B. DAVID: American journalist; born in Suwalki, Russian Poland, 1835; died in New York city Aug. 18, 1897. He was well versed in Talmudic and neo-Hebrew literature, and was a skilful linguist. He went to New York in 1871 and for several years edited Hirsch Berstein's "Ha-Ẓofeh be-'Ereẓ ha-Ḥadashah," the first Hebrew periodical issued in the United States. He was a regular American correspondent of "Ha-Meliẓ," his letters, over the signature "Yashan," attracting much attention. For about twenty years Jalomstein was the chief collaborator on the "Jewish Gazette" (Yiddish) of New York, founded by his brother-in-law, K. H. Sarasohn. He also contributed to "Ha-'Ibri," and his "Dibre Yeme Arẓot ha-Berit" (New York, 1893) is a reprint from that periodical, in which it appeared as a serial during about two years.

Bibliography: *Ha-'Ibri*, vii. No. 46; *Jewish Gazette*, xxiii. No. 35.

A. P. Wi.

JAMAICA: Largest island in the British West Indies. It has a total population of 644,841 (1901), of whom about 2,400 are Jews. When England conquered the island in 1655, a considerable number of Jewish inhabitants was found there, known as "Portugals," under which name the Sephardic Jews concealed their true faith from Spanish persecution. Jews settled in Jamaica during the century preceding Cromwell's conquest. The proprietary rights of the family of Columbus to Jamaica were recognized in 1508 and 1538, and passed to the female Braganza line in 1576. The friendship which subsisted between Columbus and the Jews continued with his descendants, and as their proprietary rights excluded the Inquisition and prevented the inclusion of Jamaica in the bishopric of Cuba, unavowed Jews were enabled to live in Jamaica in comparative safety, even during the Spanish period. Clarendon's "State Papers" refer, under date of 1623, to some of these Portuguese as yearning to throw off the Spanish yoke.

The principal pilot, Captain Campoe Sabbatha, whom Penn and Venables relied upon in their attack upon Jamaica seems to have been a Jew, and there is strong reason for believing that Cromwell considered Jews settled and to be settled in and about Jamaica as important factors in the establishment of his ambitious British colonial policy. Simon de Caceres, one of Cromwell's principal secret-intelligencers, furnished him with reports on conditions in Jamaica immediately after its conquest. The British, in their methods of dealing with the conquered residents, were careful to distinguish between the Portuguese Jews and the Spanish inhabitants, with the result that Jews at once began to establish and develop the commercial prosperity of the island. The Dutch capitulation of Brazil augmented the Jewish settlement in Jamaica; it was further increased by considerable accessions from Surinam upon the British withdrawal from that district in 1675, and by direct migration from England, beginning in 1663, and later from Curaçao and Germany. In 1700 the Jews bore the bulk of the taxes of the island, though the avowed Jewish population at that time is figured as only 80. No fewer than 151 of the 189 Jews in the American colonies whose names have been handed down as naturalized under the Act of Parliament of 1740 between that year and 1755, resided in Jamaica. The vanilla and sugar industries of Jamaica, and in fact almost the entire foreign and intercolonial trade of the colony during the first half of the eighteenth century, were principally in the hands of the Jews, and Jamaica was a far more important commercial center in that century than it since has been. Among the leading Jewish families that contributed most signally to the development of Jamaica's trade are the following: Da Silva, Soarez, Cardoza, Belisario, Belinfante, Nuñez, Fonseca, Gutterecet, De Cordova, Bernal, Gomez, Vaz, and Bravo.

Immigration from England, Curaçao, and Germany.

Efforts were early made to abolish the special taxes which were imposed on Jews in the colony, which efforts, with the assistance of the crown, finally succeeded. Attempts, inspired by local mercantile jealousy, made during the reign of William III. to expel the Jews from the island, also met with a vigorous royal check. In fact, Jamaica led the way for all the present British possessions in the direction of abolishing Jewish disabilities; this had been accomplished as early as 1831, with the result that in 1838 it was possible for Sir F. H. Goldsmid to compile a long and remarkable list of Jews appointed to civil and military offices in Jamaica since the Act of 1831, which list was used by him as a potent argument in favor of Jewish emancipation at home. The first Jew chosen as a member of the Jamaican assembly was Alexander Bravo, for the district of Kingston, in 1835; a year or two later he became a member of the council of the island; afterward, receiver-general. In 1849 eight of the forty-seven members of the colonial assembly were Jews; and the legislature adjourned over Yom Kippur by a decisive vote, the Jews not voting. Dr. C. M. Morales was elected speaker of the House of Assembly in 1849. Numerous other positions of importance, civil, judicial, and military, have been held by the Jews since 1831.

In the Legislature.

In 1700 Jews are referred to as having made at least three different settlements on the island, though Kingston, from the time of its foundation, has been the most important. Spanish Town, Montego Bay, Falmouth, and Lacovia have also had Jewish settlements, and Jews are, in fact, to be encountered in all portions of the island, though Kingston alone has now any Jewish synagogues. Spanish Town had two Jewish congregations between 1840 and

1845. A synagogue is mentioned by local historians as having been established about 1684; it is referred to in the Journal of the House of Assembly in 1687. The Spanish and Portuguese synagogue of Kingston, situated in Princess street until the time of its destruction by fire in 1882, was consecrated in 1750. The English and German synagogue was consecrated in 1789, a new synagogue taking its place in 1837. Hannah Adams, in her "History of the Jews," written in 1812, refers to two parties among the Jamaican Jews, one of which regarded the other as heretics because they had relaxed in the observance of the ritual and had intermarried with Christians. A third (German) synagogue was used for purposes of worship beginning at some time prior to 1850, but the congregation merged in that year with the Portuguese. Rev. M. N. Nathan was rabbi of the English and German synagogue at the time of the consecration of its new building in 1837, and for a number of years thereafter, and was active in various Jewish literary controversies and undertakings, including the editorship of a Jewish monthly, called "First Fruits of the West" (1845). Among other Jewish clerical leaders in Jamaica were Joshua PARDO (went to Jamaica as rabbi in 1683), Daniel Israel Lopez LAGUNA (Spanish Jewish poet, a contemporary of Pardo), Haham de Cordoza (went to Jamaica about the time of the American Revolution; died and was buried in Spanish Town in 1798), Rev. A. P. Mendes, and Rev. George Jacobs.

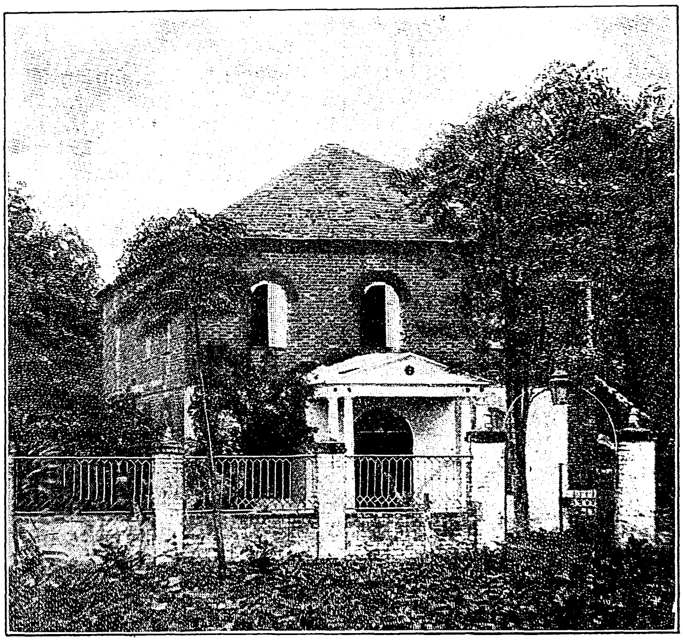

Synagogue at Spanish Town, Jamaica.
(From a photograph.)

Recent History.

After the disastrous conflagration in Kingston in 1882, an effort was made to unite all three of its synagogues, especially as the decrease of the Jewish population of Jamaica and its diminished commercial importance had made it desirable to concentrate religious energies. Differences as to ritual, however, induced a number of the members of the Spanish and Portuguese congregation to withdraw from the movement; they consecrated a synagogue in East street in 1884. A number of members of the English and German congregation also withdrew, and finally consecrated a synagogue in 1894. The majority of both, however, constructed a synagogue in Duke street under the name of "Amalgamated Congregation of Israelites," consecrated in 1888. The two principal congregations were merged in Dec., 1900, since which they have worshiped under one roof, Rev. Joseph M. Corcos being their minister. Several communal charitable organizations are maintained in Kingston, the chief of which is the Hebrew Benevolent Society, established in 1851.

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A. M. J. K.

JAMES (English equivalent for 'Ιάκωβος = "Jacobus"; Italian, **Giacomo**): Name of three persons prominent in New Testament history.

1. Son of Zebedee (Aramaic, "Ya'ḳob bar Zabdai"); with his brother John one of the first disciples of Jesus. Like their father, both were fishermen of Galilee (Matt. iv. 21; Mark i. 19; Luke v. 10); their mother, apparently Salome, is mentioned among the women watching at the grave of Jesus (Matt. xxvii. 56; Mark xv. 40); she was possibly sister to Mary, the mother of Jesus (John xix. 25). James and his brother John are mentioned immediately after Peter and Andrew in the list of the Twelve Apostles (Matt. x. 2-4; Luke vi. 14-16); Mark iii. 17 has preserved the story that when calling them to the apostleship Jesus surnamed them "Bene Ra'ash" or "Bene Rogez" (Job xxxvii. 2) (the text has "Boanerges, which is, The sons of thunder"). This by-name was probably expressive of their impetuous nature (comp. Luke ix. 55 and Mark x. 37). James and his brother John together with Peter were the inseparable followers of Jesus (Mark v. 37, ix. 2, xiii.

3, xiv. 33), and after the death of their master they with the other apostles remained in the city of Jerusalem "steadfast in prayer" (Acts i. 14). James was the first one of the apostles to suffer a martyr's death (Acts xii. 2). What action of James and the other disciples provoked the wrath of Herod Agrippa is not stated. Legend added new features to the martyrdom (Eusebius, "Hist. Eccl." ii. 9); and Spain, whose patron saint James became, surrounded his life with miraculous incidents.

2. Son of Alphæus (Aramaic, "Ḥalfai" or "Ḥolpai" = "Cleophas"; see John xix. 25; Eusebius, "Hist. Eccl." iii. 11, iv. 22), an apostle mentioned in the list of the twelve (Matt. x. 2-4; Mark iii. 16-19; Luke vi. 14-16; Acts i. 13). Probably he was the brother of "Levi the son of Alphæus" (Mark ii. 14), better known as Matthew (Matt. ix. 9); nothing else is known of him. He is often identified with James the Little ("ha-Ḳaṭan," Mark xv. 40; A. V., incorrectly, "the less," John xix. 25; but see No. 3, below). According to Hegesippus (see Eusebius, *l.c.*), James was a cousin, and his father an uncle, of Jesus.

3. Brother of Jesus; also called **James the Just.** James is mentioned as the first among the brothers of Jesus, the others being Joses, Simon, and Judas (Matt. xiii. 55; Mark vi. 3), all of whom were, according to Luke ii. 7, younger than Jesus. Neither James nor any of the other brothers believed in the miraculous powers of Jesus (John vii. 5; Matt. xii. 47 *et seq.*; Mark iii. 31). But after the crucifixion James, the brother of Jesus, is said by Paul to have seen the risen Jesus in a vision after Peter, the twelve, and the five hundred had seen him (I Cor. xv. 7); and when Paul went to Jerusalem to defend his claim to the assumed apostleship to the heathen, James was the head of the Church (Gal. i. 19; ii. 9, 12; Acts xii. 17, xv. 13, xxi. 18). According to Clement of Rome, quoted by Eusebius ("Hist. Eccl." ii. 1), James, surnamed "the Just" on account of his great virtue, was the first bishop of the Church elected at Jerusalem. About his martyrdom Clement writes that "he was cast from a wing of the Temple and beaten to death with a fuller's club." Somewhat differently Josephus writes: "The younger Anan, a high priest belonging to the sect of the Sadducees, who are very rigid in judging offenders, had James, the brother of Jesus, the so-called 'Christ,' together with some of his companions, brought before the Sanhedrin on the charge of having broken the Law, and had them delivered over to be stoned. This act of Anan caused indignation among the citizens best known for their fairness and loyalty" ("Ant." xx. 9, § 1). Hegesippus, quoted by Eusebius (*l.c.* ii. 23), gives the following description of James:

> "James, the brother of the Lord, succeeded to the government of the Church in conjunction with the Apostles. He was holy from his mother's womb; he drank no wine nor did he eat flesh. No razor came upon his head, nor did he anoint himself with oil or use any [warm] bath. He alone was permitted to enter the Holy Place, for he wore not woolen, but linen garments; he was in the habit of entering alone into the Temple, and was frequently found upon his knees praying for forgiveness for the people, so that his knees became hard as those of a camel. . . . Because of his exceeding great justice ["Ẓaddiḳut"] he was called 'the Just' ["Ya'aḳob Ḳobal 'Am" = "Jacob, the bulwark of the people"] and 'Ẓaddiḳ Yesod 'Olam' [= "the righteous are the foundation of the world"; Prov. x. 25, Hebr.]. Now, when some of the seven sects which existed among the people [the Sadducees] asked him: 'What is the gate of salvation?' ["sha'ar ha-yeshu'ah"; comp. Lev. R. xxx.; Ps. cxviii. 20; for which some copyist wrote "sha'ar Yeshua'" = "the gate of Jesus"] he replied that it was the Messiah. James's words were understood to refer to Jesus, and led many to believe in him. . . . The Scribes and the Pharisees, fearing lest the people would all be led over to the belief in Jesus, asked James to place himself upon a wing of the Temple and address the people assembled there on account of the Passover, and persuade them not to be led astray.
>
> "Whereupon James said: 'Why do ye ask me concerning Jesus the Son of Man? He sitteth in heaven at the right hand of great Power, and is about to come upon the clouds of heaven.' And when many cried 'Hosannah to the Son of David,' the Scribes and Pharisees cast him down and stoned him. And James before dying said: 'Lord, God, Father, forgive them; for they know not what they do' [the words ascribed to Jesus; Luke xiii. 34]. And one of the Rechabites cried out: 'Cease! What do ye? The just one prayeth for you.' Then one of the crowd, a fuller, took the club with which he beat out clothes and struck the just man on the head. Thus he suffered martyrdom; they buried him on the spot by the Temple where his monument still remains. Immediately after this, Vespasian besieged them."

It is difficult to say whether this legendary record contains any actual facts or not. The Essene character of James "the Little," or "the Just," seems to rest on authentic tradition. According to Epiphanius ("Hæres." lxxviii. 14), he wore a golden plate on his forehead (comp. Meg. iv. 8, where this is characterized as "the way of the Gnostics" ["derek minut" or "ḥizonim"]), and no sandals. Another evidence of his Essene piety manifests itself in the following: "When, during a drought, he stretched forth his hands in prayer, rain immediately came" (comp. Ta'an. 23a *et seq.*).

It is possible that the last words ascribed to Jesus were original with James the Just. The idea that Mary, the mother of Jesus, should afterward have borne other children became obnoxious to the ascetics of the Church, and consequently either the brotherhood of James was explained to have been on the father's side only (so Clement, in Eusebius, *l.c.* ii. 1; "Clementine Recognitions," xi. 35), or Mary, the mother of James the Little and of Joses, was differentiated from Mary, the mother of Jesus (Matt. xxvii. 56; Mark xv. 40, 47; Luke xxiv. 10; but comp. John xix. 25). This, again, gave rise to a number of different versions in the early literature of the Church, many claiming that James the Little was identical with the son of Alphæus, the cousin of Jesus, and was as such called brother (see Lightfoot on Colossians, 10th ed., pp. 260-267, London, 1896).

K.

JAMES, GENERAL EPISTLE OF: Letter of exhortation and instruction, written by "James, a servant of God and of the Lord Jesus Christ," and addressed "to the twelve tribes which are of the Dispersion" (i. 1, R. V.). The writer is supposed to be James, the brother of Jesus, on which account the epistle was accorded the first place among the so-called "general epistles" of the New Testament. As a matter of fact, aside from the reference to Jesus Christ in the introductory verse quoted above, and in ii. 1 (where the words "Jesus Christ" are obviously an interpolation), the epistle contains nothing to indicate a Christian origin. It comprises, loosely joined together, a number of moral sayings which have their parallels in contemporary Jewish writings, and there is no reason for holding that "the brethren" addressed may not have been Jews of a particular frame of mind—pious and humble, such as were the Essenes, who formed a strong brotherhood in the Diaspora. Especially noteworthy are the facts that the name of the meeting-place of the worshipers addressed is "synagogue" (συναγωγή; ii. 2), not "church" ('εκκλησία), and that the Hebrew prophets Job and Elijah are regarded as patterns, but nowhere the personality of Jesus (v. 10, 11, 17 *et al.*). The canonical character of the epistle has accordingly at all times been questioned; Eusebius ("Hist. Eccl." iii. 25, 3) counts it among the controverted writings—ἀντιλεγόμενα; Origen ("Johannem," xix. 6, xx. 10) speaks of it as "the so-called Epistle of James"; Luther, who calls it "a right strawy epistle," as well as Erasmus, doubted its genuineness; Schneckenburger ("Beiträge zur Einleitung in das N. T." 1832, pp. 196 *et seq.*) and Jülicher ("Einleitung in das N. T." 1894, p. 143) likewise find its standpoint to be Jewish; and Spitta ("Zur Gesch. und Lit. des Urchristenthums," 1896, ii. 61–239), whom this article follows, has, notwithstanding all contradictions or doubts, established its Jewish origin and character.

Contents of the Epistle.

The author, beginning with the Greek formula of greeting (χαίρειν = "joy"), urges his "brethren" (i. 2–4) to rejoice over their trials (comp. Judith viii. 25; IV Macc. vii. 22, ix. 12), as through such "tests of faith" (comp. *ib.* xv. 21) they shall acquire "patience" (Test. Patr., Joseph, 2, 10; IV Macc. xiii. 12, lx. 8 *et seq.*; Book of Jubilees, xvii. 17 *et seq.*) and become "perfect" (comp. Philo, "De Abrahamo," § 33). The same test of virtue is given in Rom. v. 4 and II Peter i. 5. He who lacks wisdom should, in order to be perfect (see Wisdom ix. 6), pray to God for it with a confiding heart, free from wavering doubt (i. 5–8; comp. Wisdom i. 3–5, vii. 7 *et seq.*), and not be double-minded (δίψυχος = "be-leb wa-leb"; Ps. xii. 3 [A. V. 2]; Tan., Ki Tabo, ed. Buber, 3: "Pray not before God with two hearts"; comp. Ecclus. [Sirach] i. 28; Enoch, xci. 4; "Shepherd of Hermas," Mandate, ix. 4, 5, and the Jewish apocryphon quoted; I Clement xxiii. 3; II Clement xi. 2). In allusion to Jer. ix. 22 *et seq.* (comp. Ecclus. [Sirach] iii. 18, x. 21, xi. 1), the lowly brother is admonished to glory in that (through self-humiliation) he is exalted, and the rich to rejoice in that he is made low (by the speedy vanishing of his riches; i. 9–10). "Blessed is the man that . . . is tried; he shall receive the crown of life, which the Lord hath promised to them that love him" (comp. i. 12 with Job v. 17; Ecclus. [Sirach] xxxiv. 8–10; "Shepherd of Hermas," Visio, ii. 2 *et seq.*; Wisdom v. 15 *et seq.*; the passage quoted in I Cor. ii. 9 and the passages in Yalḳut, Judges, 59; see also Crown).

In i. 12–16 temptations are declared to come, not directly from God, but from the powers of the flesh, the "yeẓer ha-ra'"—lust which leads to sin and death (comp. Ecclus. [Sirach] xv. 12; Test. Patr., Reuben, 2 *et seq.*; Judah, 14, 19; and often). "Only good gifts come from God" ("kol de-'abed raḥmana le-ṭab 'abed"); "What God doeth is for good" (Ber. 60b, after Gen. i. 31; comp. Philo, "De Profugis," § 15; and often). "The Father of Lights" (*i.e.*, of the stars as sons of God; comp. Apoc. Mosis, 36; Philo, "De Somniis," i. 13; *idem*, "De Sacrificantibus," § 4) is one "with whom there is no variation or turning," as with the stars (Wisdom vii. 18; Enoch, xli. 8; lxxii. 5, 35). Especially is man created by His word of truth, the first-fruit of His creation (comp. Yer. Shab. 5b: "man is the pure 'ḥallah' [first dough] of creation").

Decidedly Jewish or rabbinical in conception and expression are the following sentences—i. 19–27: "Let every man be swift to hear, slow to speak, slow to wrath" (comp. Abot v. 11–12: "Hard to provoke and easy to be pacified is the disposition of the ḥasid"; "Quick to hear and slow to forget is wise"). "Lay apart all filthiness . . . and receive in meekness the engrafted word which is able to save your souls" (comp. Zech. iii. 3 *et seq.*; pseudo-Phocylides, 128; Apoc. Mosis, 20–21; Ps. cxix. 11; Test. Patr., Gad, 4). "Be ye doers of the word, and not hearers only" (comp. Abot i. 17, v. 14; Shab. 88a: "A crown for Israel's promise to do, and another for his promise to hear"). In i. 25 "the word" is spoken of as "the perfect law of liberty" (comp. Abot vi. 2; IV Macc. xiv. 2; Philo, "Quod Omnis Probus Liber," § 7), the observance of which brings eternal bliss (IV Macc. xvii. 18, xviii. 23). "The attendance at the divine service where the word of God is read should lead to pure speech and a pure worship of God the Father [comp. Ps. lxviii. 6] through works of charity, visiting the fatherless and widows in their affliction" (comp. Ecclus. [Sirach] iv. 10, xxxii. 14), and "keeping oneself unspotted from the world" (comp. Enoch, xlviii. 7).

Synagogal Teaching and Practise.

In ch. ii. the Synagogue and its specific teachings form the main subject of discussion, introduced by verse 1: "My brethren, show not respect of persons while professing belief in [the Lord of Glory]" (comp. Enoch, xl. 3, lxiii. 2; Ps. xxiv. 7–10; the Christian interpolation, "our Lord Jesus Christ," destroys the sense of the whole sentence and of all that follows). "Discrimination between the rich and the poor in the assignment of seats in the synagogue is not in keeping with the faith professed by the brethren, according to which God has chosen the poor as those rich in faith and as heirs to the kingdom promised to those that love Him" (2–5; comp. Ecclus. [Sirach] x. 22, xi. 6; Wisdom iii. 9; Enoch, xliii. 4; and often). "To despise the poor and honor the rich who drag the poor to the courts and thus desecrate the fair [καλὸν; perhaps originally μέγαλον = "great"] name by which ye are called [that is, "ḥillul ha-shem"] is not fulfilling the royal Law, 'Thou shalt love thy neighbor as thyself' [Lev. xix. 18]; those who do so are transgressors of the Law, inasmuch as he who offends in one point is guilty of transgressing the whole" (6–11; comp. Lev. xix. 15; Deut. xvi. 19, xxvii. 26; the Decalogue is quoted after the LXX., Ex. xx. 13–15; comp. Philo, "De Decalogo," §§ 24–26).

The writer then continues: "The freedom that comes from the study of the Law [Abot vi. 2] does not consist in the mere speaking of it, but must be shown in the doing; the mere profession of faith without works is of no avail; words without action do not relieve the naked and destitute—the demons also believe that there is one God. Abraham, our father, testified to his faith by his action, so it was accounted to him for righteousness [Gen. xv. 6], and he became the friend of God [comp. Book of Jubilees, xix. 9]. Also, Rahab the heathen was justified by her work in relieving the messengers [Josh. ii. 9–11] and not by mere confession. Faith without works is like the body without motion [so Spitta; text has "without the spirit"]" (12–26; comp. IV Esd. vii. 24, viii. 32–36, ix. 7, xiii. 23; Enoch, xxxviii. 2). It has been assumed by most New Testament exegetes that these observations refer to Paul's doctrine concerning justification by faith, a doctrine which also is based upon Gen. xv. 6 (see Rom. iv. 3; Gal. iii. 6), but which is contradicted by James. Spitta, however, insists that they were made independently of Paul (see, especially, *l.c.* ii. 204 *et seq.*).

The Power of the Tongue.

Ch. iii. contains observations, in the spirit of the Wisdom literature, regarding the evil tongue (comp. Ps. xxxii. 9, xxxiv. 16; Ecclus. [Sirach] xxii. 25, xxviii. 10–23). The readers are admonished not to pursue in large numbers the vocation of teachers, as it entails great responsibilities (comp. Abot i. 10, 11), since by the unbridled tongue all men are apt to sin. The tongue often defiles the whole body and sets on fire the whole wheel of existence (A. V. "course of nature"). With the mouth with which we bless God the universal Father we also curse men made in His image (1–10; comp. Tan., Meẓora‘, ed. Buber, 4–5; ‘Ar. 15b–16a; Test. Patr., Benjamin, 6). Let therefore the wise show his wisdom in removing strife and envy, for the wisdom that comes from above works peace and mercy without partiality and hypocrisy (11–18; comp. Abot i. 12, ii. 15; Test. Patr., Levi, 13).

In ch. iv. the brethren are warned against lusts which produce war among the members of the body (1–3; comp. Test. Patr., Reuben, 2; Dan, 5; Ned. 32b, with reference to Eccl. ix. 14). In the spirit of Essenism the author calls them (4–5) "adulterers," because cherishing unlawful desires, and says, "Know ye not that the friendship of the world is enmity with God?" (comp. Enoch, xlviii. 7); and with reference to Gen. vi. 3 and Prov. iii. 34 (LXX.) he tells them to resist the devil, or tempter, and he will flee from them; and instead to cling to God, and He will draw nigh to them (comp. Ps. xviii. 26 [A. V. 25] *et seq.*; Zech. i. 3; Test. Patr., Simeon, 3; Issachar, 4, 7; Dan, 5, 7; Naphtali, 8). They should therefore cleanse hands and hearts and weep over their sins, and through humbleness before God they will be lifted up (8–10; such monitions could never have emanated from a believer in Jesus as Christ without some reference to the power of forgiving sin ascribed to him by his followers). The brethren are especially warned against speaking evil against, and judging, one another, inasmuch as, being teachers of the Law, they thereby speak evil against, and judge, the Law itself. "God alone is the Lawgiver and Judge who is able to save and to destroy. Who art thou that judgest thy neighbor?" (11–12).

The Great Judgment-Day.

In the following (iv. 13–15) the rich merchants who plan great voyages and undertakings for the future are reminded of the uncertainty of human life (comp. Deut. R. ix.); they ought to say, "If God wills, we shall live and do this or that." (Compare the Jewish saying, "Im yirẓeh ha-shem" = "If God permits." On the other hand, "he who is able to do good and does it not, sins.") Finally, the rich ones who live only for their own pleasure and withhold the wages of their laborers are told to prepare for the great judgment-day (v. 1–5; comp. Enoch, xciv.–c., cii. 9, ciii. 5 *et seq.*; Ecclus. [Sirach] xxxi. 21; Wisdom ii. 20). On the other hand, the righteous who suffer innocently at the hands of the rich are admonished to wait patiently for the judgment-day of the Lord which is nigh, not to bear grudges one against another, and to take for their example the Prophets and Job, who also suffered in the cause of God (6–11).

Specific Essene Teachings.

Here follow, without any connection with the preceding, a number of Essene teachings concerning (1) swearing and (2) the treatment of members of the brotherhood. (1) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea and your nay, nay; lest ye fall into [eternal] judgment" (12; comp. Josephus, "B. J." ii. 8, § 6; Ecclus. [Sirach] xxiii. 9–11; Philo, "De Decem Oraculis," § 17; Sifra, Ḳedoshim, viii.; Ruth R. vii. 5; Num. R. xxii.; Lev. R. vi.; Ned. 8b; Shebu. iv. 13: Matt. v. 33–37 is probably an amplification of this passage in James). (2) "Pray for the afflicted and sing psalms with the joyful." If one is sick, the elders of the congregation (A. V. "church") should be called to offer prayer for him and anoint him with oil (for healing) in the name of the Lord (comp. B. B. 116a; Ned. 40a; Apoc. Mosis, 9; Sanh. 101a; Yoma 77b; Yer. Ma‘as. Sh. ii. 53b; Shab. xiv. 3). A confession of sins ("widdui") should precede the prayer (Lev. R. x.), "the prayer of true faith saveth the sick, and that of the righteous man availeth much" (comp. Ber. v. 4b, 5; Test. Patr., Reuben, i. 4; Gad, 5). As an example of the power of the saint the story of Elijah (I Kings xvii. 1, xviii. 1) is referred to. As the ailing brother is thus induced by the one who visits him to repent of his sins, the writer closes with the general sentence (19–20): "If any of the brethren leads another to repentance ["teshubah"] he saves him from death, and hides [*i.e.*, removes from sight] a multitude of sins."

To ascribe these instructions to a believer in Jesus as the Savior and Healer of men is absolutely without foundation. As Spitta has shown, much of early Christian literature, especially the Second Epistle General of Peter, is founded on the epistle.

Bibliography: Spitta, *Der Brief des Jacobus*, Göttingen, 1896.

T. K.

JAMES, DAVID (DAVID BELASCO): English comedian; born at Birmingham 1839; died in London Oct. 3, 1893. Under the auspices of Charles Kean, James made his début, when a child, in the ballet at the Princess' Theatre, London. Next he appeared in various burlesques, his best creation being *Mercury* in F. C. Burnand's "Ixion," produced at the Royalty.

In 1870 James joined H. J. Montague and Thomas Thorne in the management of the Vaudeville Theatre.

His greatest success was as *Perkyn Middlewick* in Byron's "Our Boys," a part which he made famous and which he played more than thirteen hundred consecutive times—the record run for an English play—Jan. 16, 1875, to April 18, 1879. In 1881 he went to the Haymarket to join the Bancrofts; and thence he removed to the Lyceum, where "Two Roses" had been revived especially for him. In 1886 he joined Charles Wyndham's company, playing at the Criterion Theatre. In 1893, shortly before James's death, "Our Boys" was revived for him.

James left his large fortune to charity, mainly to Jewish institutions.

Bibliography: *The Times* (London), Oct. 3, 1893; *Jew. Chron.* Oct., 1893.

J. E. Ms.

JAMNIA. See Jabneh.

JANINA or **YANYA:** City in Albania, European Turkey, on the lake of Janina.

The community, which was flourishing in the middle of the nineteenth century, is now dwindling. It includes about 1,000 families in an entire population of 30,000 inhabitants. It has two synagogues and two private meeting-rooms for prayer, a Talmud Torah, a school (400 boys and 150 girls) where Turkish and Greek are taught in addition to Hebrew, and about ten benevolent societies.

Bibliography: *Univ. Isr.* (Paris, April 25, 1902).

D. M. Fr.

JANNAI. See Yannai.

JANNES AND JAMBRES (more correctly **Mambres,** ינים זימברים; also יוחני וממרא, **Yoḥanai and Mamre):** Names of two legendary wizards of Pharaoh "who withstood Moses" (II Tim. iii. 8) by imitating "with their enchantments" the works of Moses and Aaron, though they were defeated (Ex. vii. 11, viii. 7). According to rabbinical tradition they were the two chiefs of the magicians at the court of Pharaoh who foretold the birth of Moses, "the destroyer of the land of Egypt," thereby causing the cruel edicts of Pharaoh (Soṭah 11a; Sanh. 106a). They said to Moses when he performed his miracles with the water and the rod: "Dost thou wish to introduce magic into Egypt, the native land of the magic art?" (Men. 85a). According to Midrash Yelammedenu, Ki Tissa (Ex. xxxii.), they were among "the mixed multitude that went up with Israel from Egypt" (Ex. xii. 38) and aided in the making of the golden calf. They were the "two youths" (A. and R. V. "servants") that accompanied Balaam on his travels when commissioned to curse Israel (Targ. i. to Num. xxii. 22). They flew up into the air before the sword of Phinehas and made themselves invisible, until, by the power of the Ineffable Name, they were caught and slain (Zohar, Balaḳ, 194; comp. Targ. Yer. to Num. xxxi. 8).

Numenius the Pythagorean, quoted by Eusebius ("Præparatio Evangelica," ix. 8), relates after Artapanus (see Freudenthal, "Alexander Polyhistor," 1875, p. 173) that "Jannes and Jambres, the most powerful Egyptian magicians, dispersed the plagues which Moses (Musæus) had brought upon Egypt." In the third century the tomb of Jannes and Jambres was shown in Egypt; Christian saints knew it as a place where the evil demons could be consulted for magic purposes (see the story of Macarius in Palladius, "Historia Lausiaca"; Fabricius, "Codex Pseudepigraphus Vet. Test." i. 181, ii. 106–111). Jannes and Jambres are the subjects of many legendary tales, one of which is presented in a Greek work entitled "Pœnitentia Jannis et Mambre," counted among the Apocrypha in Pope Gelasius' "Decretum," and referred to by Origen (to Matt. xxvii. 9). These legends seem to have been known also to such pagan writers as Pliny and Apuleius; Pliny ("Historia Naturalis," xxxi. 11) mentions Moses, Jannes, and Jotape (Rotape?) among the Jewish magicians, and Apuleius ("Apologia," xc.) mentions Moses and Jannes among the world's great magicians.

Regarding the names, various etymologies have been proposed. Ewald ("Gesch." i., pt. ii. 128), Lauth ("Moses der Hebräer," p. 77), and Freudenthal (*l.c.*) believe them to have been derived from the Egyptian; Steiner (Schenkel, "Bibel-Lexicon") attempts to find for them a Hebrew origin; Geiger ("Urschrift," p. 474) considers the sons of Jambri as Amorites (comp. I Macc. ix. 36; see Kohut, "Aruch Completum"). Jastrow ("Dict.") and Levy ("Neuhebr. Wörterb.") each offer equally untenable explanations. The fact that a demon belonging to the class of Lilith, or a sorceress named Yoḥane bat Reṭibi (יוחני בת רטיבי), was greatly dreaded in Talmudical times (Soṭah 22a), and that Abraham's concubine Keturah (believed to have been familiar with magic) was also known as "Yoḥane" (Zeb. 62b; but see Bacher, "Ag. Tan." i. 357; 2d ed., p. 350), seems to throw some light upon the names "Jannes" and "Jotape" in Pliny; while the name "Mambre" appears to be correctly identified with ממרה (= "the rebel"; Levy, *l.c.*).

Bibliography: Schürer, *Gesch.* iii. 292 *et seq.*, where all the literature to date is given; to this may now be added Israel Abrahams, in Cheyne, *Encyc. Bibl.*

K.

JANOWSKI, DAVID: Russian chess-player; born May 25, 1868, in Russian Poland. He learned to play chess as a child, but did not make a serious study of the game until about 1886, when he removed to Paris, where he still (1904) resides. In international tournaments Janowski has played as the representative of France. His chief successes have been:

1894. Leipsic, fifth prize.
1896. Nuremberg, fifth prize.
1896. Budapest, fourth prize.
1897. Berlin, fourth prize.
1898. Vienna, third prize.
1899. London, second prize (tied with Pillsbury).
1901. Monte Carlo, first prize.
1902. Hanover, first prize.

In 1902 Janowski succeeded S. Rosenthal as chess editor of "Le Monde Illustré."

Bibliography: H. F. Cheshire, *The Hastings Chess Tournament, 1895*, London, 1896; H. Helms, in *Brooklyn Daily Eagle*, passim.

S. A. P.

JANUARIUS (ינובריום)**:** Talmudic name of a legendary hero; it is taken from the name of the first of the twelve Roman months. R. Johanan, in Yer. 'Ab. Zarah i. 39c, relates as follows: "The governments of Egypt and Rome, having been at war with each other for a long time, finally agreed to cease their cruel bloodshed and instead to recognize as ruler that government whose general would in obedience to command forthwith cast himself upon his sword and die. Egypt found no general willing. The Romans, however, had an old man by the name of Januarius, who had twelve sons. To him they said: ‘Obey our command, and in compensation we will make thy twelve sons dukes, eparchi, and leaders of the army.’ He then cast himself upon his sword and died; and hence the first of January was called ‘Calendæ Januarii,’ and the following day was made a day of mourning." This is obviously a misunderstood Roman legend of old King Janus, the father of Time, who—like Chronus—dies to make room for his twelve sons, the twelve months of the year, and probably is connected with a festival of Janus celebrated in Rome on the 1st of January.

Bibliography: Brüll's *Jahrb.* i. 161, note; Michael Sachs, *Beiträge zur Sprach- und Alterthumsforschung,* ii. 125, Berlin, 1854.

A. K.

JAPHETH (יפת).—Biblical Data: One of the sons of Noah, and the ancestor of a branch of the human race called "Japhetites." Japheth and his two brothers, Shem and Ham, were born when Noah had attained his five hundredth year (Gen. v. 32). It is not clearly indicated which of the three brothers was the eldest. Japheth usually comes third in order (*ib.* vi. 10, vii. 12, ix. 18, x. 1), but in the genealogy of their descendants the order is inverted (*ib.* x. 2–22). The words "the elder" (*ib.* x. 21) are more probably applied to Shem. Still, it seems, from a comparison of Gen. v. 32, vii. 6, and xi. 10, that Japheth was by two years Shem's senior. Japheth with his brother Shem covered the nakedness of their father when he lay drunken in his tent, for which deed he received from his father the blessing that his descendants might extend over the surface of the earth and that Canaan should be his as well as Shem's servant (ix. 23, 27). Japheth was married before the Flood, and had his wife with him in the ark (vii. 13); but his seven sons were born after the Deluge (x. 1).

The name "Japheth" is derived, according to Gen. ix. 27, from the Aramaic root פתה = "to extend," in allusion to the expansion of the Japhetites. Saadia and the modern lexicographers, as Gesenius and others, derive it from יפה = "fair"; but this interpretation had already been rejected by Ibn Ezra.

As to the identification of Japheth with the Iapetos of the Greek mythology, see D. S. Margoliouth in Hastings, "Dict. Bible"; comp. also Sayce in "Tr. Soc. Bibl. Arch." 1883, p. 154. See Biblical Ethnology.

E. G. H. M. Sel.

——**In Rabbinical Literature:** Japheth is considered by the Talmudists to have been the eldest son of Noah (Sanh. 69b; Gen. R. xxvi.). The reason why Shem's name always appears first is that the sons of Noah are named in the order of their ability (*i.e.*, as wise men, among whom Shem excelled; Sanh. *l.c.*). According to the Midrash, the prosperity of Japheth is alluded to in Ps. i. 3: "and whatsoever he doeth shall prosper" (Gen. R. *l.c.*). In the act of covering Noah's nakedness it was Shem who first took "the cover"; but Japheth came afterward to help him and was repaid therefor in that his descendants Gog and Magog were granted burial (Ezek. xxxix. 11 *et seq.*; Gen. R. xxxvi.).

The words "yaft elohim le-Yefet" (Gen. ix. 27) are interpreted as alluding to the construction of the Second Temple by Cyrus, who was descended from Japheth (Yoma 10a). Bar Ḳappara interpreted the passage as meaning that the Law will be explained in the language of Japheth (Gen. R. xxxvi.; Deut. R. i.); R. Ḥiyya b. Abba, interpreting "yaft" as derived from the root יפה, meaning "beauty" (see Japheth, Biblical Data), explains it more clearly thus: "The Law will be explained in the beautiful language of the Greeks, descendants of Japheth" (Meg. 9b). According to the Targum pseudo-Jonathan (*ad loc.*), the passage means that the descendants of Japheth will become proselytes and will study the Law in the schools of Shem.

When God blessed Noah and his sons (Gen. ix. 1), He in blessing Japheth promised that all of his sons should be white; and He gave them as their portion deserts and fields (Pirḳe R. El. xxiv.).

S. S. M. Sel.

JAPHETH HA-LEVI (Arabic, **Abu** or **Ibn 'Ali Ḥasan [= Japheth] al-Baṣri al-Lawi**): Karaite Bible translator and commentator; flourished at Jerusalem between 950 and 980. He was one of the most able Bible commentators among the Karaites, who distinguished him by the epithet "maskil ha-Golah" (= "teacher of the Exile"). Unlike his Karaite predecessors in the field of Bible exegesis, Japheth realized the importance of grammar and lexicography for the interpretation of Scripture, although he did not excel in either. The interest which his commentaries present lies chiefly in the accumulation of material for the history of the differences between the Rabbinites and the Karaites; for he enters into lengthy disputes with the Rabbinites, especially with Saadia, from whose commentaries on the Bible and polemical works, including some no longer in existence, he gives many extracts. Thus in regard to Ex. xxxv. 3 he discusses with Saadia the kindling of a fire by a non-Jew on Sabbath, a practise which the Karaites considered to be forbidden. Japheth reproaches Saadia with being unfaithful to the principles he himself had laid down for the interpretation of the Law, according to which no deductions by analogy are admissible in definite revealed precepts. On Lev. xxiii. 5 Japheth cites fragments from Saadia's "Kitab al-Tamyiz," a polemical work against Karaism, in which the author states that there are three sects which are divided on the question of the new moon: (1) the Rabbinites, who, except in special cases, determine it by the molad; (2) the sect of the Tiflis, which follow the molad absolutely; and (3) a sect which is guided by the first appearance of the moon.

His Exegetical Principles.

Japheth claims full freedom for the exegete, refusing to admit any authority for the interpretation of the Law; and, although he sometimes uses the thirteen hermeneutic rules laid down in the Mishnah, he denies their authority: they are to be applied, he claims, only when it is not possible to explain the passage literally. Thus, notwithstanding his profound veneration for Anan, the founder of Karaism, and for Benjamin Nahawandi, he often rejects their interpretations.

Japheth was a decided adversary of the philosophico-allegorical treatment of Scripture. He, however, symbolizes several Biblical narrations, as, for instance, that of the burning bush, in which he finds a representation of Israel, whom enemies can not annihilate; and he admits that the Song of Solomon is an allegory.

Japheth attacked Islam with the greatest violence. For him the words of Isaiah, "Woe to thee that spoilest" (Isa. xxxiii. 1), refer to Mohammed, who robbed all nations and dealt treacherously with his own people, and Isa. xlvii. 9 to the downfall of Islam. In the following verse he sees an allusion to the sufferings inflicted by the Mohammedan rulers upon the Israelites, who are loaded with heavy taxes, compelled to wear badges, forbidden to ride on horseback, etc.

Japheth was no less bitter in his attacks on Christianity and on rabbinical Judaism, to which he refers many prophecies. Unlike his predecessors, he was not an opponent of secular science. To him the word "da'at" (Prov. i. 7) denotes "the knowledge" of astronomy, medicine, mathematics, etc., the study of which is to be undertaken before that of theology.

Their Influence.

Japheth's commentaries were much used by succeeding Karaite exegetes, and were often quoted by Ibn Ezra. Written in Arabic, some of them were rendered into Hebrew either in full or abridged. Nearly the whole Arabic text on all the Biblical books is extant in manuscript in the leading European libraries (Leyden, Oxford, British Museum, London, Paris, Berlin, etc.). The parts which have been published are: on the Psalms and the Song of Solomon, by Abbé Bargès (Paris, 1861, 1884); on Proverbs, by Z. Auerbach (Bonn, 1866); on Hosea, by Tottermann (Leipsic, 1880); on Daniel, by Margoliouth (in "Anecdota Oxoniensa," Semitic Series, i., vol. iii., Oxford, 1889); on Ecclesiastes i.-iii., by J. Günzig (Cracow, 1898); on Ruth, by N. Schorstein (Heidelberg, 1903).

Other Works.

Before devoting himself to Biblical exegesis Japheth wrote several other works of lesser importance. Among these were: (1) an epistle in rimed prose refuting the criticism on Karaism by Jacob ben Samuel, surnamed by the Karaites "ha-'Iḳḳesh" (= "the intriguer"), published by Pinsker in his "Liḳḳuṭe Ḳadmoniyyot," p. 19. Japheth endeavors in this epistle to demonstrate that there is no trace of oral tradition in Scripture, and consequently the Mishnah, Talmud, and other rabbinical writings fall under the prohibition "Ye shall not add unto the word which I command you" (Deut. iv. 2). (2) "Sefer ha-Miẓwot," treating of the precepts, and containing many controversies with the Rabbinites; mentioned by Japheth in the commentaries to I Sam. xx. 27; Dan. x. 3. Some fragments of this work were found in the Library of St. Petersburg and published by A. Harkavy. (3) "'Iyyun Tefillah," in ten chapters, treating of all that pertains to prayer; extant in manuscript (Paris MS. No. 670). (4) "Kalam," perhaps a liturgical work, extant in manuscript. Levi, Japheth's son, mentions in his "Muḳaddimah" to Deuteronomy another work by his father, entitled "Safah Berurah," the contents of which are unknown (the supposition of Fürst that it was a grammatical treatise is considered to be erroneous).

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, passim; Munk, in Jost's *Annalen*, 1841, pp. 76 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 348; Fürst, *Gesch. des Karäert.* ii. 124 *et seq.*; Grätz, *Gesch.* v. 28; Poznanski, in *J. Q. R.* viii. 691, x. 246; Bacher, in *R. E. J.* xxviii. 151 *et seq.*; Steinschneider, in *J. Q. R.* x. 533, xi. 327; idem, *Hebr. Uebers.* p. 941; idem, *Die Arabische Literatur der Juden*, § 44.

K. I. Br.

JAPHIA (יפיע = "He shineth"): **1.** King of Lachish, and one of the five kings who, entering into a confederacy against Joshua (Josh. x. 3), were killed by the latter at Makkedah (see Adoni-zedek). **2.** According to II Sam. v. 15, the eighth of the eleven sons of David born in Jerusalem, but according to I Chron. iii. 7, xiv. 6, the tenth of thirteen sons born there. This name is given in the Peshiṭta as "Nefia," which reading seems to have been followed by Josephus, who has "Ennaphen" ("Ant." vii. 3, § 3). **3.** A place marking the boundary of Zebulun (Josh. xix. 12, 13). It is identified with Japha, a strong village of Galilee fortified by Josephus ("Vita," 37, § 45; *idem*, "B. J." ii. 20, § 6; iii. 7, § 31), and with the modern Yafa, a small village southwest of Nazareth, in which Robinson found about thirty houses (Robinson, "Researches," iii. 200). This village is also described by Eusebius and Jerome ("Onomasticon," *s.v.* "Japheth"). The Italian monks now call it "St. Giacomo," on account of the tradition that this village was the residence of Zebedee and his two sons James and John.

E. G. H. M. Sel.

JAPHO. See Jaffa.

JARE (ירא = "God-fearing"; by some it is regarded as the abbreviation of the words "Yehi reẓui eḥaw" [Deut. xxxiii. 24]): Name of an ancient Italian family of scholars dating back to the fifteenth century.

Giuseppe Jaré: Italian rabbi; born at Mantua, Dec., 1840. He was educated at the Istituto Rabbinico of Padua, being one of the last pupils of S. D. Luzzatto. In 1868 he received his rabbi's diploma, and at the same time a professor's diploma from the university. He officiated as rabbi in his native city, and in 1880 went in the same capacity to Ferrara. A specialist in Jewish literature, he has collaborated on the works of prominent scholars. His independent works include: "Della Immutabilità della Legge Mosaica" (Leghorn, 1876); "Cenni su Abramo Colòrni" (Ferrara, 1891).

S. I. E.

Isaac Jare: Rabbi at Ivrea. Another Isaac Jare was rabbi at Mantua about 1720.

Mordecai b. Berechiah Reuben Jare: Italian preacher; lived at Mantua toward the end of the sixteenth century. His father died at Mantua in 1598. Mordecai compiled for the Shomerim la-Boḳer society the collection of liturgical poems known under the title "Ayyelet ha-Shaḥar," including chiefly "tefillot," "baḳḳashot," "seliḥot," and "pizmonim," printed first at Mantua in 1612 in the newly established printing-office of Eliezer d'Italia. Jare included many poems by his contemporary Hananiah

Eliakim Rieti. The collection contains also the following compositions by Mordecai: (1) "Leka Eli Teshuḳati," baḳḳashah for the Sabbath, in verse, a clever imitation of an anonymous baḳḳashah in the Spanish ritual (printed also in M. Sachs's "Religiöse Poesie," Hebrew part, p. 44; D. Kohn, "Abraham ibn Esra," i. 204). Both poems are closely connected with Gabirol's "Leka Nafshi Tesapper." (2) "Ehyeh Asher Ehyeh," seliḥah for days on which no "taḥanun" is recited, consisting of eleven strophes, each of which, except the last, begins with a name of God. It was written at the request of Isaac Galico.

Mordecai wrote also an approbation for Joseph Jedidiah Karmi's "Kenaf Renanim" (Venice, 1626).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1666; idem, *Hebr. Bibl.* vii. 23; Zunz, *Literaturgesch.* p. 424.
G. H. B.

Pethahiah Jare, of Spoleto, received from his teacher in Arabic a work entitled "Ḳontros 'Ereẓ ha-Ẓebi," which his son, the physician **Moses Jare,** showed to Azariah dei Rossi at Ferrara.

Reuben Jare: Father of Mordecai Jare; teacher and rabbi at Mantua about 1598.

Bibliography: Zunz, *Literaturgesch.* p. 424; *idem*, in *Kerem Ḥemed*, v. 158; Steinschneider, *Cat. Bodl.* No. 6233; *R. E. J.* v. 111; Fürst, *Bibl. Jud.* ii. 28.
D. M. K.

JARGON. See Judæo-German.

JARMON, NEHORAI. See Garmon, Nehorai.

JARNO, JOSEF (Josef Cohen): Austrian actor; born at Budapest Aug. 24, 1866. He was educated for a mercantile career, but went on the stage when nineteen years of age. His début was made in 1885 at Ischl, where he has since been engaged during the summer months. From 1887 to 1890 he played in Laibach; from 1890 to 1899 in Berlin at the Residenztheater and the Deutschestheater; and since 1899 he has been a member of the Josefstädter Theater company at Vienna.

Jarno has written several plays, among which may be mentioned: "Der Rabenvater"; "Illusionen"; "Der Vielgeliebte"; "Die Wahrsagerin"; etc.

Bibliography: Eisenberg, *Biog. Lex.*
S. F. T. H.

JAROSLAW. See Yaroslav.

JAROSLAW, AARON: One of the Biurists; a tutor in the house of Mendelssohn; afterward teacher at Lemberg. His commentary on the Book of Numbers appeared in the first edition of Mendelssohn's Pentateuch ("Netibot ha-Shalom," Berlin, 1783) and has been included in all subsequent editions. He published the third edition of Maimonides' "Millot ha-Higgayon," with Moses Mendelssohn's Hebrew commentary (Berlin, 1784).

Bibliography: Fürst, *Bibl. Jud.* ii. 28; Steinschneider, *Cat. Bodl.* col. 721; Zeitlin, *Bibl. Post-Mendels.* pp. 153-154; Moses Mendelssohn, *Gesammelte Schriften*, v. 660.
S. S. Man.

JASHER, BOOK OF (Hebrew, "Sefer ha-Yashar" = "Book of the Righteous One"): A book, apparently containing heroic songs, mentioned twice in the Old Testament: in the account of the battle of Gibeon a fragment of a song of Joshua is given as taken from it (Josh. x. 13); and another fragment is quoted in David's lamentation for Saul and Jonathan (II Sam. i. 18).

The nature of this book has been a matter of discussion from the time of the Septuagint up to the present day. The Septuagint, in Joshua, omits all reference to the Book of Jasher, while in II Samuel it refers to it as *Βιβλίον τοῦ Εὐθοῦς*. On the other hand, in I Kings viii., transposing verses 12–13, which are a fragment of a song, after verse 53, it adds, "is it not written in the book of songs (*ἐν βιβλίῳ της ᾠδῆς*)?" It is evident that the Septuagint had a text which in this passage read הלא היא כתובה בספר השיר; and it may be supposed that the word הישר, which occurs in the two passages mentioned above, is simply an anagram of השיר. This supposition is supported by the Peshiṭta, which reads in II Samuel "Sefer Ashir," while in Joshua it translates "Sefer ha-Yashar" by "Sifra de-Tushbeḥata" (= "Book of Praises"). Another theory is that "Sefer ha-Yashar" is a misreading for "Sefer Az Yashir" (אז ישיר; comp. Ex. xv. 1), the book beginning with this phrase, and containing songs.

The Rabbis, followed by Jerome, translated "Sefer ha-Yashar" by "Book of the Righteous" ("Liber Justorum"); but while following the rendering of the Targum Yerushalmi, "Sifra de-Oraita" (= "The Book of the Law"), they did not agree as to which book was meant. R. Johanan referred it to Genesis, finding there allusions both to the title ("Book of the Righteous") and to the incidents in connection with which it is quoted; R. Eleazar referred it to Deuteronomy; and Samuel b. Naḥmani to the Book of Judges ('Ab. Zarah 25a). Sixtus Senensis ("Bibl. Sanct." book ii.) states that some Hebrew writers (whose names he does not give) understand by the "Book of Jasher" the twelve Minor Prophets.

Levi b. Gershon was the only commentator who thought that the "Sefer ha-Yashar" was a special book, lost during the Captivity. His opinion has been adopted by Junius, Hottinger ("Thes. Phil." ii. 2, § 2), and many others. For further details in regard to the opinions of modern critics and Donaldson's attempt to reconstruct the book, see W. A. Wright in Smith, "Dict. Bible." For the more modern midrash of the same name see Yashar.
E. G. H. M. Sel.

JASON (JESHUA or JESUS): **1.** High priest from 174 to 171 B.C.; brother of the high priest Onias III. During the absence of Onias, who had been summoned to Antioch to meet charges brought against him by the Hellenists, Jason joined hands with his brother's enemies. Through the payment of large sums he obtained from Antiochus the transfer of the high-priesthood, permission to erect at Jerusalem a gymnasium and an ephebeum, and the grant to the inhabitants of Jerusalem of the privileges and title of citizens of Antioch; for the latter favor alone he paid 150 talents.

During the three years of Jason's administration the influences of Hellenism in Judea reached their climax. In his desire to pass for a Hellene Jason went so far as to send representatives to a duplication of the Olympian games celebrated in the presence of Antiochus at Tyre, and presented 300 drachmas for a sacrifice to Hercules, to whom the games were dedicated. But notwithstanding his zeal Jason was deposed at the end of the third year, having been outbid by Menelaus, supported by the TOBIADS. Jason, however, did not consider himself defeated; profiting by the absence of Antiochus Epiphanes, then engaged in a war with Egypt, and backed by the majority of the inhabitants, he rendered himself master of the city, and compelled his adversary to seek refuge in the fortress. Jason's triumph was short-lived. Antiochus, forced by the Romans to abandon his campaign against Egypt, seized the opportunity afforded by Jason's uprising to march against Jerusalem. When the city was taken Jason fled to the Ammonites, among whom he remained until his death.

BIBLIOGRAPHY: *II Macc.* iv. 7-26; Josephus, *Ant.* xii. 5; Stanley, *Lectures on the History of the Jewish Church*, iii. 324; Grätz, *Gesch.* ii. 298 *et seq.*; Schürer, *Gesch.* i. 194; Wellhausen, *Israelitische und Jüdische Gesch.* 2d ed., p. 235, Berlin, 1895; Büchler, *Die Tobiaden und Oniaden*, pp. 106 *et seq.*, Vienna, 1899.

E. G. H. I. BR.

2. Son of Eleazar; sent by Judas Maccabeus as envoy to Rome (I Macc. viii. 17; Josephus, "Ant." xii. 10, § 6). In the reference to the embassy in II Macc. iv. 11 only Jason's companion, Eupolemus, son of John (or John, son of Eupolemus), is mentioned.

G. S. KR.

JASON OF CYRENE: Judæo-Hellenistic historian. He wrote a history of the Maccabean revolt in five books, from which the author of II Maccabees took his data (II Macc. ii. 23), this book being practically an abstract (*ἐπιτομή*; *ib.* ii. 26, 28) of Jason's work. The author of II Maccabees himself gives a short account of Jason's work, in which he indicates the moral value of reading it.

Jason doubtless presented the events in fine rhetorical language, his style being still easily recognizable in II Maccabees. The four letters incorporated in II Macc. xi. 16 *et seq.*, as well as the legendary stories of the martyrdom of Eleazar and the seven brothers (*ib.* vi.-vii.), were written probably by Jason himself. Jason no doubt described the occurrences in detail for the purpose of edifying his readers, chiefly Jews, and of confirming them in their faith. This explains why he required five books for a narrative that was compressed into one small book like II Maccabees. The epitome preserved covers a period of fifteen years, from the death of Seleucus IV. to the victory over Nicanor (175-161). The abrupt ending is probably due to the epitomist; for this victory marks no period in the Maccabean uprising.

The many important details in Jason's work prove that he was not far removed from the events; he therefore probably did not make use of written notes, but obtained his information by word of mouth. In any case he wrote his work in Greek, and II Maccabees also is in pure Greek, and is not a translation. The epitomist probably copied many passages outright; but he may also have incorporated material of his own. The two letters in the beginning of the book are not by Jason.

Nothing is known about Jason beyond the references to him in II Maccabees. A Jason of Cyrene who inscribed his name on the temple of Thothmes III. in Egypt (Sayce, "Revue des Etudes Grecques," vii. 297) may be identical with the subject of this article. In this case he must have traveled; and he may therefore have been in Palestine also and have gathered his material on the spot.

Polybius may be regarded as a source used by Jason, though doubtless only for the dates of general history (Willrich, "Judaica," p. 140). It is also assumed that Jason drew upon III Maccabees; *e.g.*, the account of the Dionysus celebration (II Macc. vi. 7) is said to have been taken from III Macc. ix. 29 (Willrich, *l.c.* p. 165), though this can not be proved. If it is rightly assumed that the Hebrew "Yosippon," or Gorionides, shows traces of Jason's work, as was stated first by Trieber, and, following him, by Willrich (*l.c.* p. 170), further reference might be found to Jason's lost work. It must have been one of the finest examples of Judæo-Hellenistic literature; and its loss is irreparable. Even Philo did not know Jason's work itself, but only the extract in II Maccabees; it was this epitome therefore that caused the original work to be forgotten so quickly.

BIBLIOGRAPHY: Trieber, *Zur Kritik des Gorionides*, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1895, pp. 401, 408; Willrich, *Juden und Griechen*, ch. ii., Göttingen, 1895; idem, *Judaica*, ch. iv., *ib.* 1900; Schlatter, *Jason von Kyrene*, in *Festschrift der Universität Greifswald*, 1899; Schürer, *Gesch.* 3d ed., iii. 359-364.

G. S. KR.

JASSY (Jaschi): City of Rumania. Jassy contains the oldest and most important Jewish community of Moldavia, of which principality it was formerly the capital. Psantir has found in the old cemetery there stones with inscriptions dating back to 1467 and 1549. Jews were living at Jassy before it became the capital of Moldavia (1565), and their numbers certainly increased after that, for Jassy, on the commercial highway between Poland and Turkey, was frequented by Jewish merchants. The numerical importance of the Jews of Jassy after the second half of the sixteenth century explains their having among them at that time the distinguished Rabbi Jacob (or Solomon) b. Arvi, who officiated there for forty years, whom Joseph Solomon Delmedigo cites as an able physician and cabalist, and who migrated to Palestine in his old age.

The Cossack Revolt.

When Prince Aaron rose against Turkey, Nov., 1594, and killed all the Turks at Jassy, nineteen Jews were also victims; and when the Cossacks rose against Poland, 1648-52, killing indiscriminately Christians and Jews, a number of the latter fled to Jassy, while the community ransomed others from the Tatars. Others were sent to Jassy by the Jews of Constantinople, who had bought them in the slave-market of that city. Some of these redeemed Jews remained at Jassy. Soon after, the Jews of Jassy themselves were harried by the Cossacks. When Timush, the son of Chmielnicki, went to Jassy, Aug., 1652, to marry the daughter of Vasilje Lupul, the soldiers of his large escort fell upon the Jews, who were forced to hide while the Cossacks remained in the city; about sixty Jews who were caught were maltreated and compelled to pay a high ransom for their lives. When Vasilje Lupul, dethroned by Stephen George, called upon his son-in-law for aid, the Cossacks returned and the Jews suffered more cruel tortures at their hands; all would have perished had not the Patriarch of Antioch intervened in their behalf on his passage through the city.

The insurrection was propitious, however, for the intellectual life of the Jews of Jassy, for among the Polish Jews that sought refuge in Moldavia was Rabbi Nathan Nata Hanover, author of the "Yewen Meẓulah." Called to Jassy from the rabbinate of Focsani, he directed its community for several years. Since that time many learned rabbis have occupied the rabbinate of Jassy, and the inscriptions on tombstones preserve the names of a number of Biblical and Talmudic scholars who dwelt in the community. At the beginning of the eighteenth century the rabbinate was filled by Pethahiah Lida, son of David Lida, who fled to Jassy when Lemberg was sacked by the Swedes. His successor was Bezaleel ha-Kohen, subsequently ḥakam basha, whose son and grandson held in turn the same office. In fact, about the beginning of the eighteenth century Jassy became the seat of the ḥakam bashas, who exercised authority over the Jews of the entire country.

In the Eighteenth Century.

During the troublous times of the first war between Russia and Turkey the community of Jassy suffered greatly, especially under the kaimakam Lupul (1711). After a period of quiet under Nicholas Mavrocordato (1711–1715) the Jews were again harassed under the terrible Michael Racovitza (1716–26), the last year of whose reign was marked by an accusation of ritual murder at Onitzcani. The case, on being appealed, was tried at Jassy, where the populace, incited by the prince, plundered the ghetto and set fire to the synagogue, while Racovitza had a number of Jews tortured in order to extract money from them. During the periodic wars between Russia and Turkey in this century the Jews of Jassy suffered equally with their Christian fellow citizens, being despoiled and pillaged by both sides. The community was, moreover, torn by internal dissensions. The Frankists also caused trouble by their propaganda, and the ḥakam basha of Jassy was forced to appeal to the pasha of Chotin to prevent them from seeking refuge in Moldavia after the death of Archbishop Dembowsky.

On the death of Isaac ha-Kohen, Dec., 1776, or Jan., 1777, the community split into two hostile parties, one of which chose Isaac's son Naphtali as his successor, while the other elected Mordecai b. Moses Ḥayyim. A violent conflict arose, during which both sides spent enormous sums, and the prestige of the Jews of Jassy suffered greatly. The quarrel was finally compromised in 1782, when Naphtali ha-Kohen was recognized as titulary ḥakam basha, though he ceded certain of his rights to his less successful rival. After foreign consulates were established at Jassy, in 1780, there were incessant contentions between the native Jews and the foreign or protected Jews in regard to the gabel, which the latter refused to pay. Agreements were made but soon broken, and the dissensions between the two parties finally led to the suspension of the office of ḥakam basha (1832).

During the Nineteenth Century.

In 1803, during the reign of Prince Alexander Murusi, the Jews of Jassy were threatened with a general massacre, and were saved only through the intervention of the metropolitan, who sheltered them in the court of the archbishop's residence, declaring that the mob would have to pass over his body before reaching the Jews. Calimah (1812–19), although favorably disposed toward them, could not prevent the annoyances and extortions to which they were subjected by his rapacious officials. The plague that raged in Moldavia in 1815 was made a pretext for subjecting the Jews to oppressive regulations, enacted ostensibly for the protection of the city. The assessments of the community were considerably increased, and the Jewish money-lenders were restricted in their business. The most calamitous days fell upon the community in 1821–22, at the time of the Greek revolution. This uprising, known as the "Hetæria," first broke out at Jassy, where Turks and Jews were slain indiscriminately. There were continual conflicts between Jews and Hetærists; Jewish tailors were compelled to furnish gratuitously the uniforms of the revolutionists; the shops of the Jews were plundered, their horses were carried off, and they were generally oppressed and harassed. The well-to-do Jews left the city and country. When the Turks took possession of Jassy, they in turn pillaged and oppressed the Jews as well as the rest of the people; many Jews were imprisoned in order to extort money from them, and women and children were violated. There were frequent fires in the Jewish quarters; the largest of these occurred on July 29, 1822, when three-fourths of the entire city was reduced to ashes. Many Jews perished in the flames, and those that succeeded in saving anything were despoiled by the soldiers. Five synagogues and hundreds of Jewish houses were burned.

Under the Sturzas and Dynasty Ghika.

During the reign of the easy-going prince Ioan Sandu Sturza (1822–28), the Jews were forbidden to make or sell candles or bread to Christians. Much suffering followed the fire of Aug., 1827, when the main and the neighboring streets were destroyed; the merchants lost not only their goods but their books, and were thus deprived of the legal means of holding their debtors, many families being completely ruined. The provisional government of Russia (1828–34) imposed such heavy taxes that the Jews felt the consequences even after the departure of the army. They suffered still more during the plague of 1829 and the cholera of 1831–34. All business was interrupted; the wealthy Jews left the city, while the poor ones were driven out and forced to live miserably in tents on the outskirts.

On the accession of Prince Michael Sturza (1834–1848) the community of Jassy had to pay heavily in order to set aside the decree relating to vagabondage, deliberately intended as an excuse for despoiling the Jews. The people of Jassy were several times induced by the prince to bring complaints against the Jews in order to justify the revival of restrictive measures against them, which measures were ignored as soon as the Jews had paid a sufficient sum. Ordinances forbidding the Jews of Jassy to live in certain streets, hire Christian servants, engage in money-lending or in selling old clothes, were in turn promulgated and then quietly disregarded. Gregory Ghika (1849–56) reorganized the community and admitted Jewish children to the public schools. During his reign a modern Jewish school was established at Jassy, this being the first step toward the civilization and progress that steadily continued under the first Cuza (1859–66).

Organization.

In addition to the ḥakam basha the affairs of the community were originally managed by three starosts, who exercised also a certain judicial power; they represented the community before the authorities and supervised the collection of taxes. After 1832 the starosts were replaced by "epitropes," officials who were recognized by the authorities down to 1866. For a long time there was only one official synagogue, in the upper part of the city, and rebuilt after a fire in 1764; but there has always been a number of ḥebrot. No new synagogues were built before the beginning of the nineteenth century. The community now possesses a modern temple, several large synagogues, and about one hundred smaller places of worship. All its educational and philanthropic institutions are managed by special committees or societies and supported by voluntary contributions. The meat-tax, which as late as 1866 yielded 200,000 francs annually, has not been reestablished.

The religious affairs of the community are in the hands of one preacher at the temple (Rabbi Niemirover, 1903), two rabbis of the old school, and five dayyanim. Among the older rabbis at Jassy who contributed to Jewish literature, Aaron Moses Taubes (d. 1852) should be mentioned. The society Cultura supports two primary schools; the society Junimea and a ladies' society support a school for girls; other educational institutions include a gymnasium, a business school, a trade-school for girls, a Talmud Torah (where Rumanian is taught), a large number of ḥadarim, and some private schools for Jewish boys and girls. The philanthropic institutions include a hospital with 120 beds, a home for the aged, an orphan asylum, a B'nai B'rith lodge, the society Fraterna Pacurar (furnishing medicine and monetary relief to its members), and a women's benevolent society. Certain committees distribute bread and wood to the poor at Passover, and clothing and shoes to needy school children. Of the many Zionist societies formed at Jassy only three survive. The cemetery is in charge of the ḥebra ḳaddisha.

Statistics.

According to partial statistics, published in 1901, there are at Jassy 1,014 Jewish master workmen in a total of 1,493; 1,038 Jewish journeymen in a total of 1,620; and 511 Jewish apprentices in a total of 717. In consequence of the restrictive measures enacted against the Rumanian Jews since 1880 many have left Jassy; since 1899 more than 5,000 Jews have gone elsewhere. In 1803 there were 563 Jewish taxpayers at Jassy in a Jewish population of more than 3,000. Their numbers increased considerably as the city became more important. In 1820 there were 1,099 Jewish taxpayers; in 1827 they had increased to 1,256; in 1831, to 1,700 in a total Jewish population of 17,032; in 1839, to 4,528 in a total of more than 30,000. The census of 1859 showed a Jewish population of 31,000; that of 1894, 33,253; and that of 1899, 39,441.

The city and district of Jassy have, according to the census of Dec., 1899, a Jewish population of 46,696 in a total of 191,828. The Jews in the district are divided among the following communities: Tîrgu-Formoss (2,107), Podul Iloei (1,692), Bivolari (1,005), Sculeni (410), Caminareschti (Tziganash, 170), Tzibana (122), Poieni (100), Socola (71), and Dimache (57). About 1,520 live in villages.

G. E. Sd.

JASTROW, IGNAZ: German economist and statistician; born Sept. 13, 1856, at Nakel. Having studied at Breslau, Berlin, and Göttingen (Ph.D. 1878), he became in 1885 privat-docent of social economy at the University of Berlin.

Among Jastrow's works may be mentioned: "Zur Strafrechtlichen Stellung der Sklaven bei Deutschen und Angelsachsen," Breslau, 1878; "Gesch. des Deutschen Einheitstraums und Seiner Erfüllung," Berlin, 1884 (4th ed., 1891); "Die Volkszahl Deutscher Städte am Ende des Mittelalters und zu Beginn der Neuzeit," *ib.* 1886; "Das Interesse des Kaufmannsstandes am Bürgerlichen Gesetzbuch," *ib.* 1890; "Deutsche Gesch. im Zeitalter der Hohenstaufen" (with G. Winter), *ib.* 1894; "Kommunale Anleitungen," *ib.* 1900.

Jastrow is the editor of the "Jahresberichte der Geschichtswissenschaft" and "Soziale Praxis" (formerly "Blätter für Soziale Praxis").

Bibliography: *Meyers Konversations-Lexikon.*

S. F. T. H.

JASTROW, JOSEPH: American psychologist; born Jan. 30, 1863, at Warsaw, Poland. He accompanied his father, Dr. Marcus Jastrow, to the United States in 1866, and was educated in Philadelphia. In 1882 he graduated from the University of Pennsylvania and took the degree of B.A., in 1885 that of M.A.; at Johns Hopkins University he became fellow in psychology (1885–86), and in 1886 took the degree of Ph.D. In 1888 he accepted the chair of psychology in the University of Wisconsin, which position he still (1904) holds. He was placed in charge of the psychological section of the World's Columbian Exposition, Chicago, 1893. For the year 1900 he served as president of the American Psychological Association. Among Jastrow's publications are: "Time Relations of Mental Phenomena" (1890); "Epitomes of Three Sciences" (the section on psychology; Chicago, 1890); "Fact, Fable, and Psychology" (Boston, 1900). During 1902–3 he contributed numerous articles on abnormal psychology, mental pathology, and on anthropology to Baldwin's "Dictionary of Philosophy and Psychology." He is a prolific contributor on psychological subjects to scientific journals, magazines, and encyclopedias.

A. F. H. V.

JASTROW, MARCUS (MORDECAI): American rabbi and scholar; born June 5, 1829, at Rogasen, Prussian Poland; died Oct. 13, 1903, at Germantown, Pa.; fifth child of Abraham Jastrow and Yetta (Henrietta) Rolle. Until 1840 he was privately educated. In 1844 he entered the third-year class of the Friedrich Wilhelm Gymnasium at Posen, graduating in 1852. Thence he went to Berlin University, and continued his Talmudic studies under the rabbis of Berlin. The strongest influence exerted upon him during his Berlin student days was that of Michael Sachs.

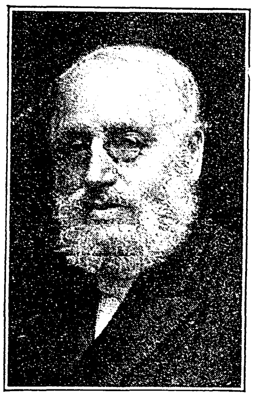
Marcus Jastrow.

In 1855 he took the Ph.D. degree at the University of Halle, his thesis being "De Abraham ben Meïr Aben Esræ Principiis Philosophiæ." In Elul, 5617 (1857), he received the rabbinical authorization from Rabbi Feilchenfeld of Rogasen and from Dr. Wolf Landau of Dresden. He taught in the religious school of the Berlin congregation, at that time conducted by Dr. David Rosin.

Joins in Polish Revolution.

In 1858 Jastrow removed as rabbi to Warsaw, and threw himself into the study of the Polish language and of Polish conditions. By Feb. 27, 1861, national feeling had risen so high in Poland that the government called out the military; five victims fell in the Krakauer Vorstadt, Warsaw, and their burial and the memorial service were turned into patriotic demonstrations, in which, for the first time, "the Old Testament Brethren" of the Poles participated as a community. Though it was Sabbath, three rabbis, including Jastrow, joined the funeral cortège; at the memorial service in his synagogue, also on a Sabbath, Jastrow preached his first Polish sermon, which aroused such great enthusiasm that on Sunday his auditors reassembled and took it down at his dictation. Circumventing the censor, they distributed ten thousand manuscript copies within a week.

On various pretexts the three rabbis were arrested (Nov. 10, 1861) and incarcerated in the citadel of Warsaw. For twenty-three days Jastrow was kept in solitary confinement; for seventy-two days he shared the cell of Rabbi Meisels. His release came on Feb. 12, 1862, when, being a Prussian subject, he was sent across the frontier. During his imprisonment he had been required to answer in writing three questions concerning the relation of the Jews to the Polish Christians in their opposition to the government (see "Hebrew Leader," July 15, 22, 1870).

Returns to Warsaw.

Broken in health, Jastrow, with his family, spent the spring and summer of 1862 in Breslau, Berlin, and Dresden; in the autumn he accepted a call from Mannheim. A few weeks later, Nov., 1862, the order for his expulsion was revoked, and gave occasion for a controversy between the congregation at Warsaw (which had continued his salary until he went to Mannheim) and that of Mannheim; at Jastrow's request the latter released him. A few months after his return to Warsaw (Jan., 1863) the revolution broke out. During its progress, and while Jastrow was traveling, his Prussian passport was canceled, and he was not permitted to return to Warsaw.

The literary results of his Polish period are: "Die Lage der Juden in Polen" (anonymous; Hamburg, 1859); "Kazania Polskie," a volume of Polish sermons (Posen, 1863); "Die Vorläufer des Polnischen Aufstandes" (anonymous; Hamburg, 1864). He probably had a considerable share in the production of "Beleuchtung eines Ministeriellen Gutachtens" (Hamburg, 1859 [?]). In July, 1864, Jastrow accepted a call to Worms as district rabbi, and while there he produced "Vier Jahrhunderte aus der Gesch. der Juden von der Zerstörung des Ersten Tempels bis zur Makkabäischen Tempelweihe" (Heidelberg, 1865).

Aids Organization of American Jews.

In the autumn of 1866 he went to Philadelphia as rabbi of the German-Hebrew Congregation Rodeph Shalom, with which he was connected until his death, remaining in active service until 1892 and identifying himself with the interests of the Jewish community. The problem under discussion at the time was organization, urged in the Eastern States by Isaac Leeser, and in the Western by Isaac M. Wise. It dealt with higher education, representation, and the regulation of liturgical changes, and Jastrow's personality became a factor in its solution. When, through the exertions of Isaac Leeser, the Maimonides College was opened at Philadelphia, Oct., 1867, Jastrow occupied the chair of religious philosophy and Jewish history, and later also of Biblical exegesis; he was identified with the college until it closed its doors. He supported the plan of organizing the Board of Delegates of Civil and Religious Rights, and, under its auspices, the American Jewish Publication Society (1873). His main activity, however, from 1867 to 1871, was directed toward combating the tendencies expressed in the resolutions of the rabbinical conferences of 1869 and 1871. His opposition to them found expression in a series of polemical articles published in "The Hebrew Leader" and "The Jewish Times."

To the same period belongs his collaboration with Benjamin Szold in the revision of the latter's prayer-book ("'Abodat Yisrael") and home prayer-book ("Hegyon Leb"), and his translation of the same prayer-books into English. In his own congregation his influence effected consolidation and growth; in the Jewish community he participated in the formation and reorganization of societies.

In 1876 Jastrow fell severely ill, and for some years his public activities were limited by his poor health, which necessitated a sojourn in the south of Europe. During this period of withdrawal he fully matured the plans for his great work, "A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature" (London and New York, 1886–1903). When the dictionary was approaching completion in manuscript (1895), the Jewish Publication Society of America was about to begin work on its projected new translation of the Bible into English, and to Jastrow was entrusted the chief-editorship. At the time of his death the translation of more than half the books of the Bible had been revised by him. In addition to these two great undertakings, he was a member of the Publication Committee of the Jewish Publication Society from the time of its establishment, and was connected with the Jewish Encyclopedia as editor of the department of the Talmud; he took a prominent part in the proceedings of the Jewish Ministers' Association, held a seat in the central board of the Alliance Israélite Universelle at Paris, was on the committee of the Meḳiẓe Nirdamim, was one of the vice-presidents of the American Federation of Zionists, and was active in relieving the needs, material and intellectual, of the Russian immigrants.

In 1900 the University of Pennsylvania conferred upon him the doctorate of literature.

Besides the journals previously mentioned, articles of his appear in the "Revue des Etudes Juives"; Frankel's "Monatsschrift"; Berliner's "Magazin für die Wissenschaft des Judenthums"; "Sippurim"; "Journal of Biblical Literature"; "Hebraica"; "Young Israel"; "Libanon"; "Jewish Record"; "Jewish Messenger"; "American Hebrew"; "Jewish Exponent"; etc.

Bibliography: M. Jastrow, *Bär Meisels, Oberrabbiner zu Warschau, Ein Lebensbild auf Historischem Hintergrunde nach Eigner Anschauung Entworfen*, in *Hebrew Leader*, April 1–July 1, 1870; *Jewish Exponent*, Oct. 16, 1903.

A. H. S.

JASTROW, MORRIS, JR.: American Orientalist and librarian; son of Marcus Jastrow; born Aug. 13, 1861, at Warsaw, Poland. His family removed to the United States in 1866, and settled in Philadelphia. Morris received his early education chiefly at private schools until, in 1877, he entered the University of Pennsylvania. He graduated from that university in 1881, and shortly afterward went to Europe with the intention of studying for the Jewish ministry. He entered the seminary at Breslau and at the same time took up the study of Oriental languages at the university there. In 1884 he received the degree of Ph.D. at Leipsic, and spent another year in Europe, continuing his studies in Paris and Strasburg. On his return to America he occupied the post of lecturer to his father's congregation for a year, but at the expiration of that period determined to leave the ministry. He was elected to the chair of Semitic languages in the University of Pennsylvania in 1892, a position he still (1904) holds; in 1898 he accepted the post of librarian of that university.

Jastrow is the author of "Religion of the Babylonians and Assyrians" (Boston, 1898), of which a revised edition in German is now appearing under the title "Die Religion Babyloniens und Assyriens" (1902 *et seq.*). He published also: "A Fragment of the Babylonian Dibbarra Epic" (Boston, 1891); the Arabic text of the two grammatical treatises of Abu Zakariyya Ḥayyuġ (Leyden, 1897); and "The Study of Religion" (London and New York, 1902). His literary activity has embraced the editing of "Selected Essays of James Darmesteter," translated by Helen Bachman Jastrow (Boston, 1895). He is the editor of a series of handbooks on the history of religion, of which three have appeared (1903), and has contributed numerous articles to the journals for Oriental languages and to the transactions of various learned societies in America and Europe.

A. F. H. V.

JATIVA or **XATIVA** (Hebrew שאטיבה; not identical with Setif, Algeria; Gross, "Gallia Judaica," p. 289): City in the kingdom of Valencia. The Jews of this locality were granted special privileges by Don Jaime, the conqueror of Valencia. He gave them houses and fields, and allotted them a street as a special quarter. In 1267 the bailiff of the city was ordered by the king to see that the Jews were not insulted or injured in their property. In 1320 they received permission to rebuild their synagogue. In 1336, when their privileges were renewed, they were so poor that they could no longer pay their taxes, which in 1274 had amounted to 600 sueldos. In the year of terror, 1391, the congregation dissolved, its members being either murdered or forced to accept baptism.

Here lived one Isaac ben Janaḥ, who in 1273 was freed of all taxes for five years. In the last third of the fourteenth century Phinehas ben Salaṃis of Lünel was rabbi of Jativa. He, as well as Rabbi Ḥabib and the aged scholar Ḥayyim ben Vivas, both of whom also resided in Jativa, corresponded with Isaac ben Sheshet.

Bibliography: Rios, *Hist.* i. 405, ii. 153; Jacobs, *Sources*, Nos. 417, 536, 561, 788; Isaac ben Sheshet, *Responsa*, Nos. 253 *et seq.*, 297 *et seq.*, 326.

G. M. K.

JAVAL, EMILE: French physician and deputy; born May 5, 1839, at Paris; son of Leopold Javal. Emile studied both medicine and mineralogy (M.D. 1868); he devoted himself specially to ophthalmology, and invented an ingenious method for the diagnosis of astigmatism. He became one of the leading authorities on strabismus; and in 1877 he was appointed director of the ophthalmological laboratory of the Sorbonne. On July 28, 1885, he was elected member of the Academy of Medicine. In January of the same year he had been returned by a large majority as the Republican member for the district of Sens, and he sat on the benches of the Republican Union. At the general elections of the following October he was sent to the Chamber of Deputies by the department of Yonne. Here he opposed the Panama scheme. He did not offer himself for reelection in 1889. Javal is an officer of the Legion of Honor. In 1900 he was stricken with blindness.

Among his published works are the following: "Du Strabisme dans ses Applications à la Physiologie de la Vision," 1868; "Hygiène des Ecoles Maternelles et des Ecoles Primaires," 1884; "Mémoires d'Ophthalmometrie" (translated into four languages); "Manuel du Strabisme," 1894. Javal translated Helmholtz's "Handbuch der Physiologischen Optik."

Bibliography: Vapereau, *Dict.*; *La Grande Encyclopédie.*

S. V. E.

JAVAL, ERNEST LEOPOLD: French administrative officer; born Sept. 25, 1843, at Paris; died there Sept. 1, 1897; son of Leopold Javal. He was a lieutenant in the Gardes Mobiles during the Franco-Prussian war (1870–71). In 1877 he was appointed successively subprefect of Boussac and Aubusson; in 1880, of Lunéville; in 1881, of Doucie

(June 27) and Guéret (July 30), and in the same year he became prefect of the department La Creuse at Guéret; in 1883, inspector of administrative service in the Ministry of the Interior; and in 1885, director of the Institution Nationale des Sourds-Muets. As a result of observations made during a prolonged visit to America, he introduced in the institution various innovations, including manual training and the oral method of instructing deaf-mutes. He was made a chevalier of the Legion of Honor in 1888.

S. J. Ka.

JAVAL, LEOPOLD: French politician; born at Mülhausen Dec. 1, 1804; died at Paris March 28, 1872. The son of a wealthy merchant, he entered the army and became a sublieutenant; as such he took part in the expedition against Algiers (1830). He subsequently resigned his commission and returned to France, where he interested himself in financial matters. Javal helped to establish in Paris the first omnibuses, which were known as "Orléanaises" and "Favorites." He became a bank director and established a model farm at Vauluisant; for planting pine trees in certain sandy plains he gained a gold medal at the Exposition of 1855, and he was awarded the cross of an officer of the Legion of Honor after the London Exhibition of 1863. Javal also took a prominent part in establishing the Alsatian railways.

In 1857 Javal was elected to the legislature as deputy for the Yonne department, and he consistently advocated free trade. He was reelected in 1863 and 1869, voted with the Left, opposed the Plébiscite, and aided Thiers and E. Picard in proclaiming the republic. The Yonne department sent him to the National Assembly in Feb., 1871. Javal represented the Jews of Alsace at the Central Consistory of Paris.

Bibliography: Larousse, *Dict.*; *La Grande Encyclopédie.*

S. V. E.

JAVAN (יון): Name of one of the seven sons of Japheth, given in the list of nations (Gen. x. 2, 4; comp. I Chron. i. 5, 7), and as such the progenitor of Elisha, Tarshish, the Hittim, and the Dodanim (Rodanim). The word corresponds to the Greek *'Ιάων*, the plural of which is *'Ιάονες*, with the digamma between the *a* and *o* (see Homer's "Iliad," xiii. 685). The Greek name denotes the Ionians, settled, when the list of Genesis was written, on the mainland of Greece and on the islands of the Ægean Sea as well as along the coast of Asia Minor. The Greeks were designated by this name in Assyrian ("Ya-wa-nu" [Greece], "Yawnai" [Greek]; Schrader, "K. A. T." 2d ed., pp. 87 *et seq.*) and in Old Persian, and the name was used in this sense by the Syrians, the Arabs, and the Egyptians. The question is still open whether in the Old Testament "Javan" connotes the Greeks, in keeping with this usage of other ancient peoples, or merely the Ionians proper. According to Stade ("De Populo Javan," Giessen, 1880), the term stands for the Ionians of Asia Minor in all pre-Persian passages of the Old Testament (*e.g.*, Ezek. xxvii. 13; Isa. lxvi. 19, and therefore also in Gen. x. 2, 4). It has the wider significance in Joel iii. 6 (Persian age), Zech. ix. 13, and Dan. viii. 21.

In these passages the context shows merely that a distant country is meant (Isa. lxvi. 19) into which Israelites were sold as slaves (by the Phenicians and Philistines; Joel iii. 6). Something of this kind is certainly also referred to in Zech. ix. 13; in fact Ezekiel (xxvii. 13) speaks of "Ionian" (or Greek) slave-trading in the markets of Tyre. In Ezek. xxvii. 19 the word "Javan" is either a corruption of the text (in view of the circumstance that in verse 13 it is used in a clearly different meaning from that required here; see Cornill, "Ezekiel," pp. 351 *et seq.*), or it designates an Arabic people. Glaser ("Skizze der Gesch. und Geographie Arabiens," ii. 428) suggests that in this verse it is the name of the place called "Jain," not very far from Medina.

In Talmudic literature "Javan" stands unquestionably for Greece (*e.g.*, in Yoma 10a); "lashon Yewanit" means the Greek language. In late Hebrew "Javan" denotes the Russians, because they belong to the Greek Catholic Church; therefore Nathan Nate Hanover calls his description of the Chmielnicki persecution "Yewen Meẓulah," punning on Ps. lxix. 3. In Yiddish literature and in the parlance of the Russian Jews "Javan" (pronounce "Yoven") denotes the soldier. So Perez in his sketch "Der Meshullaḥ": "Bei Yoven is a gut Cheder" = "Military service is a good training."

Bibliography: Ed. Meyer, *Die Heimat der Ionier*, in *Philologus*, new series, iii. 479 *et seq.*; Fr. Lénormant, *Histoire Ancienne de l'Orient*, i. 296, Paris, 1881; idem, *Les Origines de l'Histoire*, etc., i., ii. 1-29, Paris, 1884; Fr. Delitzsch, *Wo Lag das Paradies?* pp. 248-250, Leipsic, 1881; W. Max Müller, *Asien und Europa*, p. 370, *ib.* 1893; Stade, *De Populo Javan*, Giessen, 1880 (now incorporated in *Reden und Abhandlungen*, ib. 1899); Ed. Meyer, *Gesch. des Altertums*, i. 490-494, ii. 433, 685 *et seq.*, Stuttgart, 1883-84.

E. G. H.

JAWLIKAR, SAMUEL ISAAC: Beni-Israel; born about 1820 in Bombay. He enlisted in the Third Bombay Native Light Infantry April 4, 1840; was promoted jemidar Jan. 1, 1855; native adjutant March 19, 1855; subahdar Feb. 1, 1862; and subahdar-major May 12, 1869. He was admitted to the second class of the Order of British India Dec. 10, 1869, and to the first class Jan., 1877. He served with the Bombay column of the army of the Punjab 1848-49, was present during the siege of Multan from Dec. 27, 1848, to Jan. 22, 1849, and was present at the storming of Mundi Ava at Multan (Dec. 27, 1848). He was with the reserve brigade at the attack of the city of Multan Jan. 2, 1849, and at the battle of Gujarah Feb. 21, 1849, and accompanied General Gilbert's force in pursuit of the Sikh army under Shere Sing, witnessing its surrender at Hoormuck March 10, 1849. He next proceeded in pursuit of the Afghan army, then stationed at Peshawur. For the above services Jawlikar won the Punjab medal with two bars.

Jawlikar served also with the field force which penetrated the Eussufzee country north of Peshawur in Dec., 1849, for the purpose of chastising the hill tribes on the Swat border, and was present at the capture and destruction of the villages of Sujas, Pullival, Shairkhanee, and Zoorumundee in the Bazdurrah valley, for which he was awarded a medal and bar. He was in garrison at Canton, China, 1860-61, and gained a medal in the Abyssinian campaign of 1868.

Jawlikar after his retirement from the army became treasurer of the Thana Synagogue.

J. J. Hy.

JEARIM, MOUNT. See Chesalon.

JEBUS. See Jerusalem.

JEBUSITES (יבוסי, היבסי, היבוסי).—**Biblical Data:** One of the nations that occupied Palestine at the time of the invasion of the Israelites. In the list of the sons of Canaan, the Jebusite occupies the third place, between Heth and the Amorite (Gen. x. 15, 16; I Chron. i. 13, 14). This is also its position in Num. xiii. 29; in Josh. xi. 3, however, the Jebusite is mentioned between the Perizzite and the Hivite. On the other hand, in the oft-repeated enumeration of the tribes that occupied the land of Canaan, the Jebusite comes always at the end (Gen. xv. 21; Ex. iii. 8).

The Jebusites, stated to have dwelt in the mountains (Num. xiii. 29; Josh. xi. 3), were a warlike people. At the time of Joshua's invasion the capital of the Jebusites was Jerusalem, called also "Jebus" (Judges xix. 10, 11; II Sam. v. 6), whose king Adoni-zedek organized a confederacy against Joshua. Adoni-zedek was defeated at Beth-horon, and he himself was slaughtered at Makkedah (Josh. x. 1-27); but the Jebusites could not be driven from their mountainous position, and they dwelt at Jerusalem with the children of Judah and Benjamin (Josh. xv. 63; Judges i. 21).

The Jebusites contested David's entrance into Jerusalem (II Sam. v. 6-8). Later a notable Jebusite, Araunah, or Ornan, sold his thrashing-floor to David for the erection of an altar (II Sam. xxiv. 18-24; I Chron. xxi. 18-25). The Jebusites as well as the other tribes that had not been exterminated were reduced to serfdom by Solomon (I Kings ix. 20, 21). In the expression of Zechariah, "and Ekron will be as a Jebusite" (Zech. ix. 7), "Jebusite" must be taken to mean "Jerusalemite."

E. G. H. M. Sel.

——**In Rabbinical Literature:** The Jebusites, who are identical with the Hittites, derived their name from the city of Jebus, the ancient Jerusalem, which they inhabited. Within their territory lay the cave of Machpelah, which Abraham wished to buy. But they said to him: "We know that God will give this country to your descendants. Now, if you will make a covenant with us that Israel will not take the city of Jebus against the will of its inhabitants, we will cede to you the cave and will give you a bill of sale." Abraham, who was very anxious to obtain this holy burial-place, thereupon made a covenant with the Jebusites, who engraved its contents on bronze. When the people of Israel came into the promised land they could not conquer Jebus (comp. Judges i. 21) because the bronze figures, with Abraham's covenant engraved thereon, were standing in the center of the city.

The same was the case later with King David, to whom the Jebusites said: "You can not enter the city of Jebus until you have destroyed the bronze figures on which Abraham's covenant with our ancestors is engraved." David thereupon promised a captaincy to the person who should destroy the figures; and Joab secured the prize (comp. II Sam. v. 6; I Chron. xi. 6). David then took the city of Jebus from its owners; the right of appeal to the covenant with Abraham had been forfeited by them through the war they had waged against Joshua; and after the figures themselves had been destroyed, David had not to fear even that the people would reproach him with having broken the covenant. Nevertheless he paid the inhabitants in coin the full value of the city (comp. II Sam. xxiv. 24; I Chron. xxi. 25), collecting the money from all the tribes of Israel; so that the Holy City became their common property (Pirḳe R. El. xxxvi.; comp. David Luria's notes in his commentary *ad loc.*; on the money paid for Jerusalem, comp. Midr. Shemu'el xxxii., beginning; Sifre, Num. 42; Zeb. 16b).

According to a midrash quoted by Rashi on II Sam. v. 6, the Jebusites had in their city two figures—one of a blind person, representing Isaac, and one of a lame person, representing Jacob—and these figures had in their mouths the words of the covenant made between Abraham and the Jebusites.

S. S. L. G.

JECONIAH. See Jehoiachin.

JEDAIAH PENINI. See Bedersi, Jedaiah ben Abraham.

JEDIDAH: Mother of Josiah, King of Judah; daughter of Adaiah of Boscath, and wife of Amon (II Kings xxi. 26, xxii. 1). The name means "beloved."

E. G. H. I. M. P.

JEDIDIAH (GOTTLIEB) BEN ABRAHAM ISRAEL: Galician preacher and Masorite; lived at Lemberg in the seventeenth century. He wrote: "Ahabat ha-Shem," fifty haggadic expositions on Deut. x. 12 (Cracow, 1641; Lublin, 1645); "Shir Yedidut," commentary on the Masorah, in four parts and in alphabetical order (*ib.* 1644).

Bibliography: Fürst, *Bibl. Jud.* i. 340; Michael, *Or ha-Ḥayyim*, No. 943; Steinschneider, *Cat. Bodl.* col. 1288.

D. S. Man.

JEDIDIAH BEN MOSES OF RECANATI (called also **Amadeo of Rimini ben Moses of Recanati**): Italian scholar; flourished in the second half of the sixteenth century. At the request of Immanuel di Fano, Jedidiah translated, in 1580, the "Moreh Nebukim" into Italian, under the title "Erudizione di Confusi." Parts of this translation, which is still extant in manuscript (Parma MS. No. 5), were published in 1892 by G. Sacerdote, under the title "Una Versione Italiana Inedita del Moreh," in the "Rendiconti della R. Accademia dei Lincei." Jedidiah is mentioned, together with other Italian rabbis, in a responsum of the sixteenth century (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2317). He was the author of a Hebrew-Italian vocabulary of the Bible, entitled "Sefer Turgeman" (*ib.* No. 1498). In a manuscript collection of letters (*ib.* No. 241) are two addressed by him to Eleazar ben Solomon of Camerino. Some mathematical notes of Jedidiah and a hymn beginning with אודך במו פי, in which the name of the author is given in acrostic, were in manuscript in the library of the late D. Kaufmann.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 922; *idem*, in *Monatsschrift*, xliii. 33.

G. I. Br.

JEDIDJA. See Heinemann, Jeremiah; Periodicals.

JEDUTHUN: The name of one of the three great orders or gilds of Temple singers, in charge of the music of the Temple from David's day down into post-exilic times. In I Chron. xvi. 41, 42 Jeduthun is mentioned along with Heman as one of the musicians in service before the Ark of the Covenant; and also as the father of a class of doorkeepers (*ib.* xvi. 38, 42). In I Chron. xxv. 1, 6, and II Chron. v. 12 Jeduthun, Asaph, and Heman are mentioned as the three heads of the musical part of the Temple service. In II Chron. xxxv. 15 Jeduthun is called "the king's seer." In Neh. xi. 17 is mentioned the descendant of a Jeduthun engaged in service with the Levites. In I Chron. vi. 33, 39, 44, and xv. 17 the name "Ethan" seems to be used in place of "Jeduthun," and some scholars have devised a plan to show the possible philological identity of the two names.

The titles of three psalms (Ps. xxxix., lxii., and lxxvii.) contain the word "Jeduthun," possibly as indicating some kind of musical direction or instrument.

E. G. H. I. M. P.

JEHIEL ANAW. See ANAW.

JEHIEL BEN ASHER: Liturgical poet; flourished in Andalusia in the fourteenth and fifteenth centuries. He was the author of four liturgical poems, mentioned by Zunz ("L. G." p. 520), and of a dirge of twenty-five strophes on the persecution of the Jews in Spain in 1391. Jehiel was also the author of a poetical work entitled "Ma'aseh 'Ugah," published, together with Profiat Duran's "Iggeret Al Tehi Ka-Aboteka," at Constantinople about 1577. Firkovich claims to have seen in the possession of a Karaite of Constantinople named Joseph Ḳimḥi a manuscript containing a poem by Jehiel, entitled "Ha-Rewayah."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1273; idem, *Jewish Literature*, p. 152; Dukes, in *Orient, Lit.* xi. 251; *Ha-Karmel*, ii. 385.

G. I. BR.

JEHIEL B. JEKUTHIEL ANAW. See ANAW.

JEHIEL BEN JOSEPH OF PARIS: Tosafist and controversialist; born at Meaux at the end of the twelfth century; died in Palestine in 1286. His French name was **Sir Vives,** and in rabbinical literature he is variously designated as **Jehiel of Paris, Jehiel the Holy, Jehiel the Pious,** and **Jehiel the Elder.** He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded, in 1224, as head of the Talmudical school of Paris. This school was attended under Jehiel's direction by three hundred disciples, among whom were the later renowned tosafists Isaac of Corbeil (Jehiel's son-in-law), Perez ben Elijah of Corbeil, Yaḳar of Chinon, Meïr of Rothenburg, and many other well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews; and, without giving any credence to the legends that present him as Saint Louis' councilor, it is quite probable that he was favorably received at court. Jehiel's position as chief of the Jewish community of Paris forced him into many controversies with Christians. Thus he once had to combat the arguments of the chancellor of Paris, who pretended to prove by the Bible that Jews are compelled by the demands of their ritual to use Christian blood. On another occasion he debated with a friar who, on the strength of a misunderstood Biblical text, maintained that Jews could not, consistently with their belief, bear witness in courts of justice.

But these minor controversies were trivial in comparison with the disputation which, in the presence of Saint Louis and his court, he, together with two other rabbis, had to sustain in 1240 against the apostate Nicholas Donin, who denounced the Talmud as containing blasphemies against Christianity. The result of this controversy was, as was to be expected, the condemnation of the Talmud; but Jehiel displayed on that occasion great courage and dignity. At first he refused to enter into the discussion, alleging that the popes had assured independence to the Jews in their domestic affairs, and that the Talmud was the very essence of their lives. Then, being assured by the queen that the lives of the Jews were in no danger, he consented to answer any questions submitted to him, but positively refused to take an oath. After the controversy the state of the French Jews grew daily worse, and Jehiel had the mortification of seeing his son thrown into prison upon a baseless charge. He decided, therefore, together with his son to leave his native country for Palestine, where he stayed until his death.

Jehiel was the author of tosafot on the Talmudical treatises Berakot, Shabbat, Pesaḥim, Mo'ed Ḳaṭan, Beẓah, Yebamot, Ketubot, Baba Ḳamma, Ḥullin, Zebaḥim, and probably Menaḥot; but these tosafot are no longer in existence. By the later tosafists, Jehiel is mentioned as a Biblical commentator. He wrote also halakic decisions, several of which are cited by Mordecai ben Hillel and Meïr of Rothenburg and in "Orḥot Ḥayyim." See DISPUTATIONS; DONIN, NICHOLAS, OF LA ROCHELLE.

BIBLIOGRAPHY: Carmoly, *Itineraire*, p. 183; Zunz, *Z. G.* p. 42; Zadoc Kahn, in *R. E. J.* i. 232; *Monatsschrift*, 1869, p. 148; Grätz, *Gesch.* vii. 130; Gross, *Gallia Judaica*, pp. 526–531.

S. S. I. BR.

JEHIEL MICHAEL BEN ELIEZER: Rabbi at Nemirov, Russia; murdered May, 1648. When the hordes of Chmielnicki, taking Nemirov, began the work of pillage and massacre, a Cossack concealed Jehiel, hoping that the latter would show him where the Jews had hidden their wealth. A shoemaker, however, discovered Jehiel and his mother, dragged them to the cemetery, and murdered them. Jehiel was the author of a work entitled "Shibre Luḥot," containing homilies on several Sabbatic sections and the various Biblical readings given in the Talmud. The work was published posthumously at Lublin in 1680.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1247; Fuenn, *Keneset Yisrael*, p. 526.

H. R. I. BR.

JEHIEL MICHAEL BEN JUDAH LÖB (known also as **Michael Ḥasid**): Rabbi of Berlin; died March, 1728. After filling the office of rabbi in several Polish communities he removed about 1701 to Berlin, where, with his brother-in-law Aaron, he was entrusted with the direction of the yeshibah founded by JOST LIEBMAN. When in 1713 Aaron was called to the rabbinate of Frankfort-on-the-Oder, Jehiel was nominated rabbi of Berlin.

This nomination was ratified by royal edict in 1714, which provided that when the rabbinate of Frankfort became vacant it would be annexed to that of Berlin. Accordingly on the death of Aaron in 1721 Jehiel's jurisdiction was extended to Frankfort. Jehiel was a Talmudist of high repute, and was well versed in Cabala. His predilection for Cabala was, indeed, so great that he blindly gave his approbation to the works of the Shabbethaian Ḥayyun. Jehiel, however, was not long in acknowledging his fault, and at the conference of rabbis held at Frankfort-on-the-Oder in 1726 he was the first to demand that a "ḥerem" should be launched against the followers of Shabbethai Ẓebi, and that all the cabalistic works published since 1666 in which Shabbethaian ideas were expressed should be put under the ban.

Jehiel's distrust of the Cabala became, indeed, so great that he abstained from publishing his own cabalistic works, fearing lest they might be interpreted in the Shabbethaian spirit. Jehiel wrote novellæ on Megillah (published with the text at Berlin in 1714) and on Rosh ha-Shanah (published in the 1726 Amsterdam edition of the Talmud). Other novellæ and homilies of his are scattered in various works of his contemporaries, such as the "Ḳol Yehudah" of Judah Glogau, the "Asifat Ḥakamim" of Israel Isserles, etc. He annotated the commentary on Canticles of his son-in-law Joel ben Jekuthiel Sachs, and wrote "Miklal Yofi," annotations on the haggadot found in the Jerusalem Talmud (published as a supplement to the "Yefeh Mareh" of Samuel Jaffe; Berlin, 1725–26). Jehiel left several cabalistic works in manuscript.

Bibliography: Landshuth, *Toledot Anshe Shem*, pp. 11 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1274; Ludwig Geiger, *Gesch. der Juden in Berlin*, p. 40; Fuenn, *Keneset Yisrael*, p. 524.

K. I. Br.

JEHIEL MICHAEL BEN UZZIEL OF GLOGAU: Rabbinical author; died in Vienna 1730. He was well versed in the Midrashim, and was the author of "Nezer ha-Ḳodesh," an extensive commentary on Midrash Rabbah, a part of which, namely, on the first section of Genesis, was published in Tessnitz 1718. Jehiel carried on a correspondence with Jacob Emden, as is mentioned in "She'elot Ya'beẓ," No. 2.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 85; Fuenn, *Keneset Yisrael*, p. 521.

S. S. N. T. L.

JEHIEL OF PISA: Philanthropist and scholar of Pisa; died there Feb. 10, 1492. The wealth he had acquired in the banking business he spent liberally for charitable purposes. Himself a scholar, he extended his protection to Jewish learning. Johanan Alemanno, the teacher of Pico di Mirandola, seems to have lived for years in Jehiel's house. Jehiel was on intimate terms with Don Isaac Abravanel, with whom he carried on a correspondence. In 1472 Abravanel induced Lopo de Almeida and the physician Joao Sezira, Alfonso's ambassadors to the pope, to pay Jehiel a visit. They carried costly presents to Jehiel's wife from Abravanel, and valuable manuscripts, among which were copies of Abravanel's own works, to Jehiel.

The end of Jehiel's life was embittered by the apostasy of one of his daughters. On that occasion Abravanel wrote him a letter of consolation, in which he reminded him of the saying of the Rabbis (M. Ḳ. 20b) that the result of education is not dependent upon the merits of the parents: thorns grow in every field among the ears of corn.

Gedaliah ibn Yaḥya relates that most of Jehiel's fortune was spent in aiding the refugees of Spain. Jehiel's death was bewailed by the poets and writers of his time, such as Eliezer Ezra of Volterra, Solomon of Camerino, and the astronomer Abba Mari Ḥalfon.

Bibliography: *Oẓar Neḥmad*, ed. Blumenfeld, ii. 65 *et seq.*; Grätz, *Gesch.* viii. 239; Kaufmann, in *R. E. J.* xxvi. 84.

G. I. Br.

JEHOAHAZ: **1.** Son of Jehu; second king in the fifth dynasty of northern Israel; reigned 814–797 B.C. During the period of his rule Syria under Hazael and Ben-hadad became particularly aggressive (II Kings xiii. 1–9, 22); Israel's army was reduced to a mere handful of troops (*ib.* xiii. 7); and the land was practically at the mercy of the Syrians, as foretold by Elisha the prophet (*ib.* viii. 12). Israel's religious decline is likewise noted, in the continuation of the abominations of Asherah worship in Samaria (*ib.* xiii. 6). The humility of Jehoahaz and his appeal to Yhwh call forth the statement that a savior was given and Israel was released from its oppression. Just when that savior appeared or who he was is not determined. But in II Kings xiii. 25, xiv. 27, Jehoahaz's son Joash and his grandson Jeroboam II. would seem to fulfil the requirements. It is also true that Adad-nirari III., King of Assyria (812–783 B.C.), made campaigns into the west (804–797), and on one of the incursions captured and sacked the city of Damascus, and thus removed the worst enemy of Israel's prosperity (Schrader, "K. A. T." 3d ed., p. 260).

Bibliography: Commentaries on *Kings*; histories of Israel by Stade, Guthe, and Winckler (i. 154); Goodspeed, *Hist. of Assyria and Babylonia*; J. F. McCurdy, *History, Prophecy, and the Monuments*; Price, *Monuments and Old Testament*, §§ 140–142.

2. (Called also **Shallum.**) Third son of Josiah, King of Judah (II Kings xxiii. 31, 36). In I Chron. iii. 15 Shallum is named as the fourth son of Josiah; but the ages given of those who became king show that Zedekiah (II Kings xxiv. 18) was the youngest. The identity of Jehoahaz and Shallum seems to be established by the evidence of the chronicler above indicated and of Jer. xxii. 11. The change to the more dignified regal name may have been made at his coronation. Immediately upon the death of Josiah at the hands of Necho in 608 B.C., the people of the land took Jehoahaz and anointed him king in the place of his father, although he was not the first in the line of succession. This fact attests the popularity of the young man, and probably also his political affiliations or policy, as being in line with those of his father. At any rate his disposition (Ezek. xix. 2–4) was such that Necho had him seized and carried to Riblah in the plains of Hamath, the seat of Necho's authority. Jehoahaz's elder brother Eliakim, under his new name "Jehoiakim," was enthroned under Egyptian suzerainty; and the land was laid under tribute to Egypt's coffers. The captive king, Jehoahaz, was carried prisoner to Egypt (Ezek. xix. 4), and he here disappears from history, mourned as having gone never to return to his native land (Jer. xxii. 10-12).

Bibliography: Commentaries on *Kings* and *Chronicles*; and the histories of Israel mentioned above.

3. Name, occurring in two passages in II Chronicles (xxi. 17, xxv. 23), for Ahaziah, King of Judah. Etymologically the names "Aḥazyah" and "Yeho'aḥaz" are one and the same; the element "Yah" following in the one case, and the longer "Yeho" preceding in the other. See Ahaziah.

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JEHOASH. See Joash.

JEHOIACHIN.—Biblical Data: King of Judah; son and successor of Jehoiakim (II Kings xxiv. 6); reigned a little over three months. He was scarcely on the throne when Jerusalem was besieged by Nebuchadnezzar, King of Babylon. Unable to resist, he soon surrendered with the queen-mother Nehushta, the servants, captains, and officers. With these he was sent captive to Babylon. The treasures of the palace and the sacred vessels of the Temple were also carried away. For thirty-six years Jehoiachin remained in prison at Babylon, his throne having been given by Nebuchadnezzar to Mattaniah (son of Josiah), whose name was changed to "Zedekiah" (*ib.* xxiv. 11-17; II Chron. xxxvi. 9-10; Jer. xxxvii. 1). When Nebuchadnezzar died, his son Evil-merodach released Jehoiachin and gave him an honorable seat at his own table (II Kings xxv. 27-30; Jer. lii. 31-34).

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——**In Rabbinical Literature:** Jehoiachin was made king in place of his father by Nebuchadnezzar; but the latter had hardly returned to Babylon when some one said to him, "A dog brings forth no good progeny," whereupon he recognized that it was poor policy to have Jehoiachin for king (Lev. R. xix. 6; Seder 'Olam R. xxv.). In Daphne, near Antiochia, Nebuchadnezzar received the Great Sanhedrin, to whom he announced that he would not destroy the Temple if the king were delivered up to him. When the king heard this resolution of Nebuchadnezzar he went upon the roof of the Temple, and, turning to heaven, held up the Temple keys, saying: "As you no longer consider us worthy to be your ministers, take the keys that you have entrusted to us until now." Then a miracle happened; for a fiery hand appeared and took the keys, or, as others say, the keys remained suspended in the air where the king had thrown them (Lev. R. *l.c.*; Yer. Sheḳ. vi. 50a; other versions of the legend of the keys are given in Ta'an. 29a; Pesiḳ. R. 26 [ed. Friedmann, p. 131a], and Syriac Apoc. Baruch, x. 18). The king as well as all the scholars and nobles of Judah were then carried away captive by Nebuchadnezzar (Seder 'Olam R. *l.c.*; compare Ratner's remark *ad loc.*). According to Josephus, Jehoiachin gave up the city and his relatives to Nebuchadnezzar, who took an oath that neither they nor the city should be harmed. But the Babylonian king broke his word; for scarcely a year had elapsed when he led the king and many others into captivity.

Jehoiachin's sad experiences changed his nature entirely, and as he repented of the sins which he had committed as king he was pardoned by God, who revoked the decree to the effect that none of his descendants should ever become king (Jer. xxii. 30; Pesiḳ., ed. Buber, xxv. 163a, b); he even became the ancestor of the Messiah (Tan., Toledot, 20 [ed. Buber, i. 140]). It was especially his firmness in fulfilling the Law that restored him to God's favor. He was kept by Nebuchadnezzar in solitary confinement, and as he was therefore separated from his wife, the Sanhedrin, which had been expelled with him to Babylon, feared that at the death of this queen the house of David would become extinct.

They managed to gain the favor of Queen Semiramis, who induced Nebuchadnezzar to ameliorate the lot of the captive king by permitting his wife to share his prison. As he then manifested great self-control and obedience to the Law, God forgave him his sins (Lev. R. xix., end). Jehoiachin lived to see the death of his conqueror, Nebuchadnezzar, which brought him liberty; for within two days of his father's death Evil-merodach opened the prison in which Jehoiachin had languished for so many years.

Jehoiachin's life is the best illustration of the maxim, "During prosperity a man must never forget the possibility of misfortune; and in adversity must not despair of prosperity's return" (Seder 'Olam R. xxv.). On the advice of Jehoiachin, Nebuchadnezzar's son cut his father's body into 300 pieces, which he gave to 300 vultures, so that he could be sure that Nebuchadnezzar would never return to worry him ("Chronicles of Jerahmeel," lxvi. 6). Evil-merodach treated Jehoiachin as a king, clothed him in purple and ermine, and for his sake liberated all the Jews that had been imprisoned by Nebuchadnezzar (Targ. Sheni, near the beginning). It was Jehoiachin, also, who erected the magnificent mausoleum on the grave of the prophet Ezekiel (Benjamin of Tudela, "Itinerary," ed. Asher, i. 66). In the Second Temple there was a gate called "Jeconiah's Gate," because, according to tradition, Jeconiah (Jehoiachin) left the Temple through that gate when he went into exile (Mid. ii. 6).

S. S. L. G.

JEHOIADA: High priest under Ahaziah, Athaliah, and Jehoash (Joash). By his marriage with the princess Jehosheba or Jehoshabeath, daughter of Jehoram, he became the brother-in-law of Ahaziah (II Chron. xxii. 11). After the death of Ahaziah at Megiddo, Athaliah slew all the royal family of Judah (II Kings ix. 27, xi. 1; II Chron. xxii. 10) with the exception of Jehoash (Joash), whom Jehoiada and his wife had stolen from among the king's sons and whom they kept hidden for six years in the Temple.

Athaliah, who had usurped the throne of Judah (842-836 B.C.), promoted the worship of Baal and produced disgust among those who adhered to the true worship. In the seventh year of her reign a great and enthusiastic assembly took place in the Temple which hailed Jehoash (Joash), whom Jehoiada had brought from his hiding-place, as the legal claimant to the throne of Judah. Under the guidance of Jehoiada, Baal-worship was renounced, the altar and temple of Baal were destroyed, and other measures were taken for the purification of the

Temple. Jehoiada died at the age of 130, "and was buried in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house" (II Chron. xxiv. 16).

E. G. H. B. P.

JEHOIAKIM.—Biblical Data: King of Judah (608–597 B.C.); eldest son of Josiah, and brother and successor of Jehoahaz (Shallum), whom Pharaoh-necho had deposed. When placed on the throne, his name, originally "Eliakim," was changed to "Jehoiakim" (II Kings xxiii. 34). During his reign Nebuchadnezzar invaded Palestine, entered Jerusalem, and compelled Jehoiakim to pay tribute to him. After three years Jehoiakim rebelled against Nebuchadnezzar (*ib.* xxiv. 1), thereby bringing ruin upon himself and upon the country. Dying after a wicked reign of eleven years, he was buried "with the burial of an ass, drawn, and cast forth beyond the gates of Jerusalem" (Jer. xxii. 19). It was Jehoiakim who slew the prophet Uriah "and cast his dead body into the graves of the common people" (*ib.* xxvi. 23); and it was he also who impiously "cut with the penknife and cast into the fire" Jeremiah's roll of prophecies from which Jehudi had read three or four leaves to the king (*ib.* xxxvi. 23). Jehoiakim's history is briefly stated in II Kings xxiii. 34–xxiv. 6 and II. Chron. xxxvi. 4–8, which must be read in connection with Jer. xxii. 13–19, xxvi., xxxvi.

E. G. H. B. P.

——**In Rabbinical Literature:** Although Jehoiakim was Josiah's eldest son, he was passed over at the latter's death as being unworthy to be his father's successor, and his brother Jehoahaz mounted the throne in his place. Jehoahaz was publicly anointed king to offset his brother's claims to the throne (Seder 'Olam R. xxiv.; Hor. 11b; Ratner's objection *ad loc.* to Seder 'Olam was anticipated and answered by the Gemara). When, subsequently, Jehoiakim took the government, after Jehoahaz had been led captive to Egypt, he showed how little he resembled his pious father: he was a godless tyrant, committing the most atrocious sins and crimes. He lived in incestuous relations with his mother, daughter-in-law, and stepmother, and was in the habit of murdering men, whose wives he then violated and whose property he seized. His garments were of "sha'aṭnez," and in order to hide the fact that he was a Jew, he had made himself an epispasm by means of an operation, and had tattooed his body (Lev. R. xix. 6; Tan., Lek Leka, end; Midr. Aggadat Bereshit xlviii.; see also Sanh. 103b). He even boasted of his godlessness, saying, "My predecessors, Manasseh and Amon, did not know how they could make God most angry. But I speak openly; all that God gives us is light, and this we no longer need, since we have a kind of gold that shines just like the light; furthermore, God has given this gold to mankind [Ps. cxv. 16] and is not able to take it back again" (Sanh. *l.c.*).

When Jehoiakim was informed that Jeremiah was writing his Lamentations, he sent for the roll, and calmly read the first four verses, remarking sarcastically, "I still am king." When he came to the fifth verse and saw the words, "For the Lord hath afflicted her for the multitude of her transgressions" (Lam. i. 5), he took the roll, scratched out the names of God occurring therein, and threw it into the fire (M. Ḳ. 26a). No wonder then that God thought of "changing the world again into chaos," and refrained from doing so only because the Jewish people under this king were pious (Sanh. 103a). Yet punishment was not withheld. Nebuchadnezzar came with his army to Daphne, near Antiochia, and demanded from the Great Sanhedrin, whose members came to pay him their respects, that Jehoiakim be delivered to him, in which case he would not disturb the city and its inhabitants. The Sanhedrin went to Jehoiakim to inform him of Nebuchadnezzar's demand, and when he asked them whether it would be right to sacrifice him for their benefit, they reminded him of what David did in a similar case with the rebel Sheba (Lev. R. xix. 6).

Various opinions have been handed down concerning the circumstances of Jehoiakim's death, due to the difficulty of harmonizing the conflicting Biblical statements on this point (II Kings xxiv. 6; Jer. xxii. 18, 19; II Chron. xxxvi. 6). According to some, he died in Jerusalem before the Sanhedrin could comply with the demand made by Nebuchadnezzar, who therefore had to be content with the king's body, which was cast to him over the walls. Another version says that he died while being let down over the wall. Others, again, maintain that after leading him through the whole land of Judah, Nebuchadnezzar killed him, and then threw his corpse piecemeal to the dogs, or, as one version has it, put it into the skin of a dead ass (Lev. R. xix. 6; Seder 'Olam R. xxv., agreeing in part with Josephus, "Ant." x. 6, § 3; see also Jerome to Jer. xxii. 18, and NEBUCHADNEZZAR IN RABBINICAL LITERATURE).

Even this shameful death, however, was not to be the end of the dead king, upon whose skull were scratched the words, "This and one more." After many centuries the skull was found by a scholar before the gates of Jerusalem; he piously buried it, but as often as he tried to cover it the earth refused to hold it. He then concluded that it was the skull of Jehoiakim, for whom Jeremiah had prophesied such an end (Jer. xxii. 18); and as he did not know what to do with it, he wrapped it in a cloth and hid it in a closet. After a time his wife found it and showed it to a neighbor, who said: "Your husband had another wife before you whom he can not forget, and therefore he keeps her skull." Thereupon the wife threw it into the fire, and when her husband returned he knew what the enigmatical words "this and one more" meant (Sanh. 82a, 104a). Notwithstanding his many sins, Jehoiakim is not one of the kings who have no part in the future world (Sanh. 103b).

S. S. L. G.

JEHONADAB (JONADAB): Son of Rechab, a Kenite (I Chron. ii. 55), the founder of the so-called Rechabites (I Chron. ii. 55; Jer. xxxv. 6–7). The English versions transliterate everywhere in Jeremiah "Jonadab," although the Masoretic text reads thus in Jer. xxxv. 6, 10, 19 only. The name signifies "God promised or gave" (comp. "Chemoshnadab"). Jehonadab was contemporary with Jehu, King of Israel, whom he met on his way to the city of

Samaria, where he purposed to eradicate the worship of Baal. Jehu, discovering in him a ready ally, took him into his chariot, and on the way they concocted the scheme which ended with the massacre of the worshipers of Baal (II Kings x. 15–23). The good example set by Jehonadab was followed by his descendants, and in consequence a blessing was pronounced upon him and them by the prophet Jeremiah (Jer. xxxv. 18–19).

E. G. H. B. P.

JEHORAM (JORAM): 1. King of Israel (852–842 B.C.); son of Ahab and Jezebel; brother and successor of Ahaziah. Like his predecessors, Jehoram worshiped Baal. With Jehoshaphat and the King of Edom, Jehoram attacked Mesha, King of Moab. In the war between Syria and Israel, Elisha befriended Jehoram, revealing to him the plans of the enemy. Subsequently, when Ben-hadad besieged Samaria, reducing the city almost to starvation, Jehoram sought to kill the prophet. The latter, however, foretold a period of plenty, which quickly came, and the old relation between the king and the prophet was restored. When Hazael revolted in Damascus, as Elisha had predicted (II Kings viii. 12), Jehoram made an alliance with his nephew Ahaziah, King of Judah, the two kings going forth to take Ramoth-gilead from Syria. The project failed; Jehoram was wounded, and he withdrew to Jezreel to recover. Attacked by Jehu, the commander of the army in rebellion against Jehoram, he fell pierced by an arrow (see JEHU). With the death of Jehoram the dynasty of Omri became extinct.

E. G. H. B. P.

2. Fifth king of Judah; son of Jehoshaphat and grandson of Asa. He was first named as regent in 854 B.C., when his father went with Ahab to fight the Assyrians at Karkar (comp. II Kings i. 17, iii. 1, viii. 16). He was entrusted with the full reins of government in the twenty-third year (849 B.C.) of his father's reign, and he ruled eight years. The records of his reign are given in II Kings viii. 16–24, 27; and II Chron. xxi. After his father died, and he had secured himself in power, he slew his six brothers (to whom his father had given fenced cities and great wealth) and certain other influential men in Israel (II Chron. xxi. 2–4).

Jehoram took to wife Athaliah, daughter of Ahab of Israel, "and he walked in the way of the kings of Israel, as did the house of Ahab" (II Kings viii. 18, 27). His wickedness would have brought his people to destruction, except for the promise to David "to give him always a light, and to his children" (*ib.* viii. 19; comp. I Kings xi. 36, xv. 4). The Edomites, who apparently had been subservient to Judah since David's day (II Sam. viii. 14), revolted. Jehoram's attempt to force them to submit almost resulted in fatal disaster to his own troops. His army was surrounded, but under cover of night succeeded in cutting its way out and retreating to its own territory. About the same time Libnah revolted, and the Philistines and Arabians invaded the land of Judah, captured and sacked Jerusalem, and carried off all the royal household except Jehoahaz (Ahaziah; II Chron. xxi. 16, 17). During this time the king received a letter of warning from Elijah (*ib.* 12–15).

Jehoram's idolatry, viciousness, and general wickedness brought upon him an incurable disease. At the end of two years of intense suffering he died, unmourned, and despised by his own people. They "made no burning for him, like the burning of his fathers," and "they buried him in the city of David, but not in the sepulchres of the kings" (*ib.* xxi. 19, 20).

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E. G. H. I. M. P.

JEHOSHABEATH (called also **Jehosheba**): Daughter of Jehoram, King of Judah, and wife of the high priest Jehoiada, together with whom she saved her brother's son Joash from Athaliah (II Kings xi. 2; II Chron. xxii. 11).

E. G. H. B. P.

JEHOSHAPHAT: Son of Asa; fourth king of Judah (873–*c.* 849 B.C.); contemporary of Ahab, Ahaziah, and Jehoram, kings of Israel. He inaugurated a policy which was contrary to that pursued by his predecessors, by recognizing the conditions created by the division of the realm, and by entering into a close alliance with the Northern Kingdom. In execution of this policy, his son JEHORAM married Athaliah, Ahab's daughter (I Kings xxii. 51; I Chron. iii. 11; II Kings viii. 18; II Chron. xxi. 6). Jehoshaphat took part in the expedition undertaken by Ahab against the Arameans (I Kings xxii. 1 *et seq.*; II Chron. xviii. 3 *et seq.*), and together with JEHORAM of Israel waged war upon King MESHA of Moab (II Kings iii. 4 *et seq.*; comp. II Chron. xx. 1 *et seq.*, where the episode is embellished with religious and miraculous elements). He also had the ambition to emulate Solomon's maritime ventures to Ophir, and built a large vessel for Tarshish. But when this boat was wrecked at Ezion-geber he relinquished the project (I Kings xxii. 48 *et seq.*; II Chron. xx. 35 *et seq.*).

In I Kings xxii. 43 the piety of Jehoshaphat is briefly dwelt on. Chronicles, in keeping with its tendency, elaborates this trait of the king's character. According to its report (II Chron. xvii. 7 *et seq.*, xix. 4 *et seq.*) Jehoshaphat organized a missionary movement by sending out his officers, the priests, and the Levites to instruct the people throughout the land in the Law of YHWH, the king himself delivering sermons. Ecclesiastical and secular jurisdictions, according to II Chron. xix. 11, were by royal command kept distinct.

Underlying this ascription to the king of the purpose to carry out the Priestly Code, is the historical fact that Jehoshaphat took heed to organize the administration of justice on a solid foundation, and was an honest worshiper of YHWH. In connection with this the statement that Jehoshaphat expelled the "Ḳedeshim" (R. V. "Sodomites") from the land (I Kings xxii. 46) is characteristic; while II Chron. xix. 3 credits him with having cut down the Asherot. The report (II Chron. xvii. 6) that he took away the "high places" (and the Asherim) conflicts with I Kings xxii. 44 (A. V. v. 43) and II Chron.

xx. 33. The account of Jehoshaphat's tremendous army (1,160,000 men) and the rich tribute received from (among others) the Philistines and the Arabs (II Chron. xvii. 10 *et seq.*) is not historical. It is in harmony with the theory worked out in Chronicles that pious monarchs have always been the mightiest and most prosperous.

Bibliography: Commentaries on *Kings* and *Chronicles*; the histories of Stade, Guthe, Winckler, Piepenbring, Smith, and Ewald; Hastings, *Dict. Bible*; Guthe, *Kurzes Bibel Wörterb.*; Cheyne and Black, *Encyc. Bibl.*; Riehm, *Handwörterb.* 2d ed.

E. G. H.

JEHOSHAPHAT, VALLEY OF: A valley mentioned by the prophet Joel (Joel iv. [A. V. iii.] 2, 12), where, after the return of Judah and Jerusalem from the Captivity, Yhwh would gather all the heathen and would sit in judgment on their misdeeds to Israel. On account of the significance of the name "Jehoshaphat" ("Yhwh judges") some commentators and translators have thought the designation "Valley of Jehoshaphat" to represent only an imaginary locality. Thus Theodotion renders *τὴν χώραν τῆς κρίσεως* ("the land of judgment"); Targum Jonathan, מישר פלוג דינא ("the plain of the settlement of judgment"). The name is first met with in the fourth century of the common era, having been applied by the unknown Pilgrim of Bordeaux in 333. It has since continued to be so used among Jews, Christians, and Mohammedans, who identify it with the valley of Kidron (the present Wadi Sitti Maryam, which separates Jerusalem from the Mount of Olives, and through which at one time the stream Kidron flowed), and believe that the Last Judgment will be held there. According to the Midrash Tehillim (viii.; quoted by Neubauer, "G. T." p. 51) no "valley called Jehoshaphat" exists (ואין עמק ששמו יהושפט).

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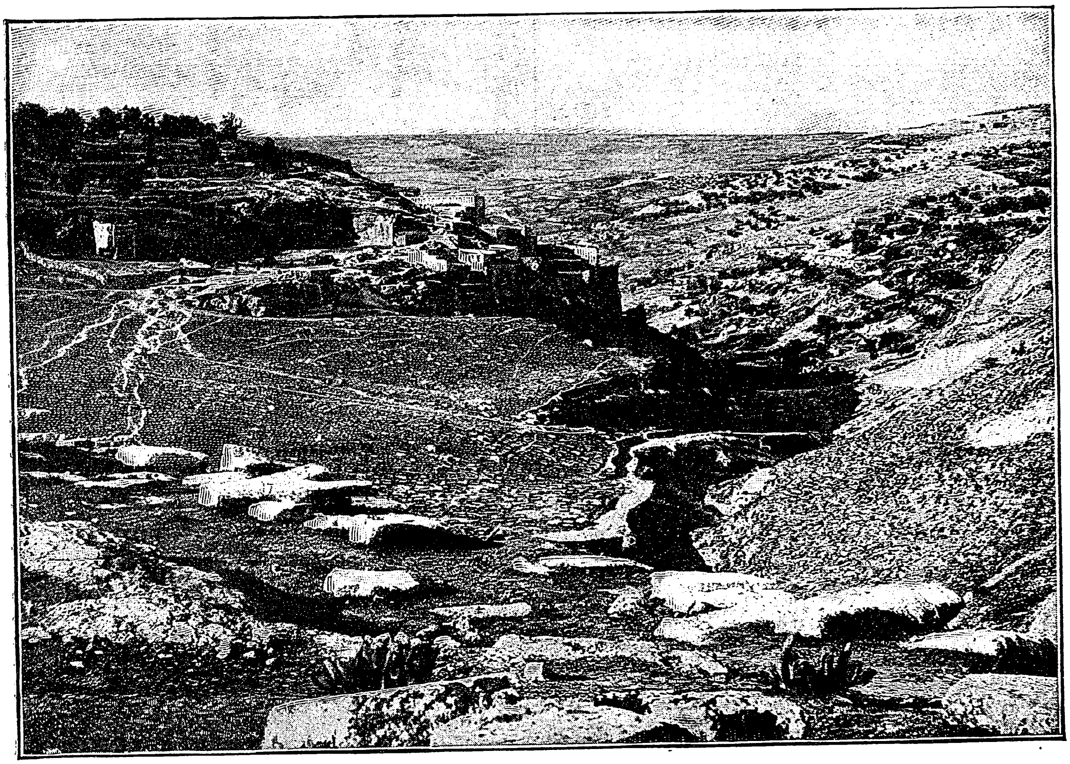

Valley of Jehoshaphat.
(From a photograph by Bonfils.)

JEHOVAH: A mispronunciation (introduced by Christian theologians, but almost entirely disregarded by the Jews) of the Hebrew "Yhwh," the (ineffable) name of God (the Tetragrammaton or "Shem ha-Meforash"). This pronunciation is grammatically impossible; it arose through pronouncing the vowels of the "ḳere" (marginal reading of the Masorites: אֲדֹנָי = "Adonay") with the consonants of the "ketib" (text-reading: יהוה = "Yhwh")—"Adonay" (the Lord) being substituted with one exception wherever Yhwh occurs in the Biblical and liturgical books. "Adonay" presents the vowels "shewa" (the composite ◌ֲ under the guttural א becomes simple ◌ְ under the י), "ḥolem," and "ḳameẓ," and these give the reading יְהֹוָה (= "Jehovah"). Sometimes, when the two names יהוה and אדני occur together, the former is pointed with "ḥatef segol" (◌ֱ) under the י—thus, יֱהֹוִה (= "Jehovah")—to indicate that in this combination it is to be pronounced "Elohim" (אֱלֹהִים). These substitutions of "Adonay" and "Elohim" for Yhwh were devised to avoid the profanation of the Ineffable Name (hence יהוה is also written ה׳, or even ד׳, and read "ha-Shem" = "the Name").

The reading "Jehovah" is a comparatively recent invention. The earlier Christian commentators report that the Tetragrammaton was written but not pronounced by the Jews (see Theodoret, "Question. xv. in Ex." [Field, "Hexàpla," i. 90, to Ex. vi. 3]; Jerome, "Præfatio Regnorum," and his letter to Marcellus, "Epistola," 136, where he notices that "PIPI" [= ΠΙΠΙ = יהוה] is presented in Greek manuscripts; Origen, see "Hexapla" to Ps. lxxi. 18 and Isa. i. 2; comp. concordance to LXX. by Hatch and Redpath, under ΠΙΠΙ, which occasionally takes the place of the usual *κύριος*, in Philo's Bible quotations; *κύριος* = "Adonay" is the regular translation; see also Aquila).

"Jehovah" is generally held to have been the invention of Pope Leo X.'s confessor, Peter Galatin ("De Arcanis Catholicæ Veritatis," 1518, folio xliii.), who was followed in the use of this hybrid form by Fagius (= Büchlein, 1504–49). Drusius (= Van der Driesche, 1550–1616) was the first to ascribe to Peter Galatin the use of "Jehovah," and this view has been taken since his days (comp. Hastings, "Dict. Bible," ii. 199, *s.v.* "God"; Gesenius-Buhl, "Handwörterb." 1899, p. 311; see Drusius on the tetragrammaton in his "Critici Sacri," i. 2, col. 344). But it seems that even before Galatin the name "Jehovah" had been in common use (see Drusius, *l.c.* notes to col. 351). It is found in Raymond Martin's "Pugio Fidei," written in 1270 (Paris, 1651, iii., pt. ii., ch. 3, p. 448; comp. T. Prat in "Dictionnaire de la Bible," *s.v.*). See also Names of God.

The pronunciation "Jehovah" has been defended by Stier ("Hebr. Lehrgebäude") and Hölemann ("Bibelstudien," i.).

The use of the composite "shewa" "ḥatef segol" (ֱ) in cases where "Elohim" is to be read has led to the opinion that the composite "shewa" "ḥatef pataḥ" (ֲ) ought to have been used to indicate the reading "Adonay." It has been argued in reply that the disuse of the "pataḥ" is in keeping with the Babylonian system, in which the composite "shewa" is not usual. But the reason why the "pataḥ" is dropped is plainly the non-guttural character of the "yod"; to indicate the reading "Elohim," however, the "segol" (and "ḥirek" under the last syllable, *i.e.*, יֱהֹוִה) had to appear in order that a mistake might not be made and "Adonay" be repeated. Other peculiarities of the pointing are these: with prefixes ("waw," "bet," "min") the voweling is that required by "Adonay": "wa-Adonay," "ba-Adonay," "me-Adonay." Again, after "Yhwh" (= "Adonay") the "dagesh lene" is inserted in בגדכפת, which could not be the case if "Jehovah" (ending in ה) were the pronunciation. The accent of the cohortative imperatives (קומה , שׁוּבָה), which should, before a word like "Jehovah," be on the first syllable, rests on the second when they stand before יהוה, which fact is proof that the Masorites read "Adonay" (a word beginning with "a").

Bibliography: Schrader-Schenkel, *Bibellexikon*, iii. 147 *et seq.*; Köhler, *De Pronunciatione Tetragrammatis*, 1867; Driver, *Recent Theories on the . . . Pronunciation*, etc., in *Studia Biblica*, i., Oxford, 1885; Dalman, *Der Gottesname Adonaj und Seine Gesch.* 1889; Dillmann, *Kommentar zu Exodus und Leviticus*, p. 39, Leipsic, 1897; Herzog-Hauck, *Real-Encyc.* viii., s.v. *Jahve*.

E. G. H.

JEHOVAH-JIREH (יהוה יראה = "Yhwh seeth"): Name given by Abraham to the place where he sacrificed a ram instead of his son Isaac (Gen. xxii. 14). The name may be an allusion either to Gen. xxii. 8 or, as is the opinion of the commentators, to the future importance of the place on which the Temple was to be built by Solomon. The Targumim do not regard "Jehovah-jireh" as a proper name.

E. G. H. M. Sel.

JEHU (Assyrian, Ja'ua): **1.** Son of Jehoshaphat and grandson of Nimshi, founder of the fifth Israelitish dynasty (842–743 b.c.); died 815 b.c., in the twenty-eighth year of his reign. A commander of troops (II Kings ix. 5–14, 25), with the cooperation of the prophetic party intent upon making an end of Baal-worship and the Phenician atrocities in vogue in the Northern Kingdom under Jezebel's influence (I Kings xix. 16; II Kings ix. 1; see Elijah; Elisha), Jehu, profiting by the absence of King Jehoram, who had gone to Jezreel to be healed of the wounds which the Syrians had inflicted on him at Ramah (II Kings viii. 29), had himself proclaimed king by the soldiers in garrison at Ramoth-gilead (*ib.* ix. 13). Taking precautions that the news should not leak out, Jehu hastened to Jezreel, where he met Jehoram in company with his visitor Ahaziah, King of Judah, who had come out to greet him. Jehu slew Jehoram with his own hands, casting the body into a portion of the field of Naboth; while Ahaziah, overtaken in flight, was mortally smitten at his command (*ib.* ix. 21–27). Jezebel was by his orders thrown out of the window by the eunuchs, and he trod her under foot, leaving her body to be "as dung upon the face of the field" (*ib.* ix. 30–37).

His next care was to exterminate the house of Ahab and its adherents (*ib.* x.). Meeting, on his triumphal march to Samaria, Ahaziah's brethren, he caused them to be put to death (*ib.* x. 13–15); and in Samaria he continued his policy of annihilating Ahab's family and party (*ib.* x. 17). True to the intentions of the prophetic partizans, aided by Jehonadab, the son of Rechab, he, pretending to be a worshiper of Baal, succeeded in gathering the priests, devotees, and prophets of Baal in Baal's temple, where he had them put to death by his soldiers, and then destroyed the sanctuary and the sacred pillars (*ib.* x. 18 *et seq.*). The "golden calves" at Dan and Beth-el he did not remove (*ib.* 29–31).

One of Jehu's first cares was to cultivate the good graces of Shalmaneser II., King of Assyria (see the Black Obelisk, second line from top on the four sides; Schrader, "K. B." p. 151; III Rawlinson, 5, No. 6, 40–65; Schrader, "K. A. T." 2d ed., p. 210). It is not unlikely that Assyria had a hand in the revolution that carried Jehu to the throne ("K. A. T." 3d ed., p. 43): Assyria at least promised to be a protector against Damascus and Hazael. Assyria did not keep Damascus in check, however, and so Jehu lost (after 839) to Hazael the control over the district east of the Jordan (II Kings x. 32).

The war must have been waged with great cruelty. The Damascenes penetrated also into the Southern Kingdom and beyond (II Kings xii. 17, 18). Amos refers to the atrocities then committed, while Jehu's assassination of Jezebel and her son is mentioned with horror by Hosea (i. 4). Jehu was succeeded by his son Jehoahaz.

Bibliography: Commentaries to *Kings*; histories of Israel by Ewald, Stade, Winckler, and Guthe; Schrader, *K. A. T.* 3d ed., pp. 255-258, and the references given in the notes thereto.

E. G. H.

2. Son of Hanani; a prophet. He denounced Baasha for the idolatry practised by him, and predicted the downfall of his dynasty (I Kings xvi. 1, 7). He censured also Jehoshaphat, King of Judah, for his alliance with Ahab (II Chron. xix. 2, 3). Jehu's father was probably the Hanani who prophesied against Jehoshaphat's father, Asa (II Chron. xvi. 7). Jehu must have either lived to a very great age or begun his prophetical career very young; for between his two prophecies there is an interval of thirty years. Besides, he survived Jehoshaphat, and wrote the latter's life (II Chron. xx. 34). Jerome (in the Vulgate) adds a gloss to I Kings xvi. 7, representing Jehu as having been killed by Baasha.

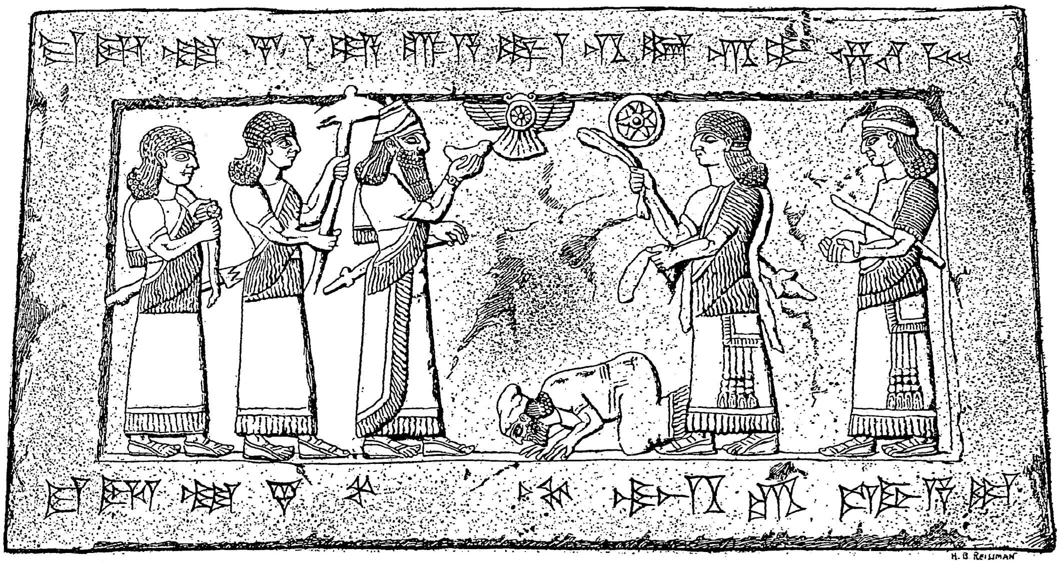

Tribute of Jehu to Shalmaneser II.
(From the Black Obelisk.)

3. Son of Obed, a descendant of Jarha, an Egyptian, and of a daughter of Hezron the Judahite, the direct male line being Egyptian (I Chron. ii. 38).

4. A Simeonite prince, son of Josibiah; lived in the reign of Hezekiah (I Chron. iv. 35, 41).

5. One of David's heroes, an Antothite, who while David was still at Ziklag, for his sake forsook the cause of Saul (I Chron. xii. 3).

E. G. H. M. Sel.

JEHUDA. See Judah.

JEHUDI B. SHESHET: Hebrew philologist of the tenth century; pupil of Dunash b. Labraṭ. He is known exclusively through the polemic in which he defended his teacher against the attacks of the pupils of Menahem b. Saruḳ. The only manuscript which has preserved this very interesting polemic (Parma MSS., Codex Stern, No. 6) names in its title "the pupils of Dunash" as having framed the answer to the pupils of Menahem. At the end of the manuscript, however, the answer is called "Teshubot shel Talmid Dunash," and in the work itself (verse 46) the writer names himself explicitly "Jehudi [see Jer. xxxvi. 14] ben Sheshet." The father's name is punctuated שֵׁשַׁת, and made to rime with words ending in "-shat," hence it should properly be pronounced "Sheshat," instead of, as is usually done, "Sheshet." The polemic gives no further information concerning the person of Jehudi. He wrote it during the lifetime of his teacher Dunash, perhaps with his assistance; Ḥasdai ibn Shaprut, however, was no longer living, a fact which may explain why Jehudi did not preface his work with a eulogy of this great patron of the sciences.

Jehudi b. Sheshet makes the three pupils of Menahem the object of relentless invective, and his coarse ridicule does not spare even their names, especially that of Ben Kafron, which he derides because of its signification in Latin ("caper" = "goat"). He reproaches Judah b. David Ḥayyuj, the youngest of them, for his Christian descent; indeed, he goes far beyond his teacher and the pupils of Menahem in his polemical zeal.

Jehudi ben Sheshet uses the same meter and the same rime as Dunash and his opponents had used. His writing consists of a metrical part containing 154 verses, of which 1-83 form the introduction, and of a prose part preceded by a prologue in rimed prose. The portion in prose is an elucidation of the second half of the metrical part. He answers only about thirty of the fifty criticisms of Menahem's pupils, and is very emphatic in his eulogy of Dunash, preferring him even to Saadia (verse 61). He also defends the application of Arabic laws of prosody to Hebrew verse (p. 22), introduced by Dunash. Jehudi's polemic has been published, with that of Menahem's pupils, by S. G. Stern in "Sefer Teshubot: Liber Responsionum" (Vienna, 1870).

Bibliography: Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 156, 161.

G. W. B.

JEITELES (JEITTELES): Austrian family of some importance, which can be traced back to the first half of the eighteenth century.

Aaron (Andreas) Ludwig Joseph Jeitteles: Physician, poet, and writer; born at Prague Nov. 24, 1799; died at Graz June 17, 1878; son of Judah Jeiteles. Having graduated from the gymnasium of his native city at the age of fifteen, he studied medicine at the universities of Prague and Vienna (M.D. 1825). Three years later he was converted to Catholicism. From 1829 to 1835 he was successively prosector and professor in the anatomical department of Vienna University, and from 1835 to 1869 he held the chair of surgical therapeutics at the University of Olmütz. He contributed several scientific dissertations to medical journals and prepared a new edition of A. M. Mayer's "Beschreibung des Ganzen Menschlichen Körpers" (Vienna, 1831). In 1848 he took an active part in the revolutionary movement, edited the journal "Neue Zeit," and represented the Olmütz district in the revolutionary parliament at Frankfort-on-the-Main.

Aaron had entered the field of literature while still attending the gymnasium. He wrote a great number of poems, some of which were set to music by Beethoven and other composers. On the centenary of his birth his son published his "Gesammelte Dichtungen," which form the tenth volume of the "Bibliothek der Deutschen Schriftsteller aus Böhmen." He pleaded strongly for humanity, justice, and freedom (hence his pseudonym "Justus Frey"), and in his hymn in honor of Huss and Jerome of Prague he attacked the obscurantism of the Roman Church. His former coreligionists found in him a warm defender. In the poem "Warnung" he appealed to them to adhere to their ancestral faith, and gave expression to the pangs which torment the soul of him who without conviction deserts the religion of his fathers.

BIBLIOGRAPHY: Bernhard Münz, in *Beiblatt zum General-Anzeiger für die Gesammten Interessen des Judenthums*, Berlin, No. 52, Dec. 21, 1903; Wurzbach, *Biographisches Lexikon*, x. 119 *et seq.*

D. S. MAN.

Baruch b. Jonah (Benedict) Jeiteles: Bohemian Talmudist and Hebraist; born in Prague April 22, 1762; died there Dec. 18, 1813; eldest son of Jonas Jeiteles and father of Ignaz Jeiteles. He turned from the Orthodoxy then dominant in Prague, and espoused the liberalism championed by Mendelssohn. He conducted a yeshibah there and took an active interest in communal affairs, but his endeavors to modify the prejudiced views of his coreligionists in Prague subjected him to many persecutions at the hands of the more zealous.

After the battles of Kulm and Dresden, in 1813, when the numbers of the wounded who were brought into Prague increased to such extent that the public hospitals could no longer accommodate them all, Jeiteles urged the erection of private infirmaries for the unfortunate men, who had been neglected for weeks. Unceasingly active, collecting funds, visiting the soldiers and relieving them without regard to their religion or nationality, he contracted hospital fever, of which he died.

Jeiteles was the author of the following works: "'Ammude ha-Shaḥar" (Prague, 1785), on Talmudical subjects; "Dibre Yosef ha-Sheni ha-Aḥaronim" (*ib.* 1790), translated from the German; "'Emeḳ ha-Baka" (*ib.* 1793), a funeral sermon on the death of R. Ezekiel Landau; "Ha-'Oreb" (Vienna, 1795), which purports to be by Phinehas Hananiah Argosi de Silva, and to have been published in Salonica, but which was really the work of Baruch: it deals with a dispute between him and Landau; "Siḥah ben Shenat חק"ם ותקס"א," on the disciples of Shabbethai Ẓebi and of Frank in Prague, which was published anonymously (Prague, 1800) and is attributed (by Benjacob, "Oẓar ha-Sefarim," p. 574) to his brother Judah Jeiteles; "Ṭa'am ha-Melek" (Brünn, 1801–1803), on the "Sha'ar ha-Melek" of Isaac Nuñez Belmonte. It was republished with additions by R. Joseph Saul Nathansohn, Lemberg, 1859.

Baruch wrote also Hebrew poems and epigrams which appear in his brother's "Bene ha-Ne'urim," and he delivered a lecture on vaccination, "Die Kuhpockenimpfung" (Prague, 1804). In 1784, 1790, and 1794 he published in "Ha-Meassef" some excellent translations of the fables of Lessing and Lichtwer; and odes, elegies, and funeral and other orations by him in German and Hebrew are scattered through various periodicals.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 51–52; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 319; Fuenn, *Keneset Yisrael*, pp. 194–195, Warsaw, 1886.

S. S. A. KI.—P. WI.

Ignaz Jeiteles: Austrian writer on esthetics and philosophy; born at Prague Sept. 13, 1783; died at Vienna June 19, 1843. The son of Baruch (Benedict) Jeiteles and grandson of Jonas Jeiteles, he was carefully educated under their supervision. He studied at the Piarists' gymnasium at Prague, and was then enrolled in the law school of the university in that city, but devoted himself to classical literature and esthetics, being influenced by A. G. Meissner, who was then lecturing at Prague on these subjects. Forced by private circumstances to devote most of his time to commercial pursuits, he removed to Vienna, where, nevertheless, he soon became known by the clear, incisive articles, full of common sense, which he wrote for different periodicals of Vienna.

He especially interested himself in all that pertained to the oppressed condition of the Jews, although he was not always successful in his endeavors. His "Gedanken an der Wiege eines Jüdischen Kindes" still possesses considerable value. He contributed hundreds of essays to the "Annalen für Oesterreichische Literatur" (1816–20); "Elegante Zeitung" (1809–12); "Dresdener Abendzeitung" (1817); "Sulamith" (1806–18); "Hormayers Archiv" (1812–15); "Wiener Zeitschrift für Kunst und Literatur" (1817–20); Lewald's "Europa"; and the various "Taschenbücher" of that time. Unfortunately he could not carry out his plan (1838) of issuing a literary supplement to Bäuerles' "Theater-Zeitung." His death interrupted also his work on a history of literature, for which he had been collecting material for years.

Jeiteles published in book form: "Die Kuhpockenimpfung," Prague, 1804 (together with his father and grandfather); "Biographie des Dr. Jonas Jeiteles," *ib.* 1806; "Analekten, Arabesken, und Analogien," *ib.* 1807; "Clio, eine Reihe Welthistorischer Szenen," Vienna, 1834; and his chief work, "Aesthetisches Lexicon, ein Alphabetisches Handbuch zur Theorie der Philosophie des Schönen und der Schönen Kunst," 2 vols., Vienna, 1835-38. During his last years he undertook a journey to Italy, the fruit of which, "Eine Reise nach Rom," was published posthumously by August Lewald (Siegen and Wiesbaden, 1844). In 1838 Jeiteles received the honorary degree of Ph.D. from the University of Jena for his works on esthetics. A. Ki.

Jonas Mischel Jeiteles: Austrian physician; born at Prague May 5, 1735; died there April 18, 1806. His early training he received from his father, who was an apothecary. In 1752 he went to Leipsic to study medicine, and in 1753 to Halle, where he graduated M.D. in 1755. Returning to his native town, he in 1756 received a license to practise medicine among his coreligionists, and in 1763 was appointed physician of the Jewish hospital. In 1784 he received a license to practise medicine and surgery without restriction as to the creed of his patients, and succeeded in building up a large practise. He was the author of "Observata Quædam Medica," Prague, Vienna, and Leipsic, 1783.

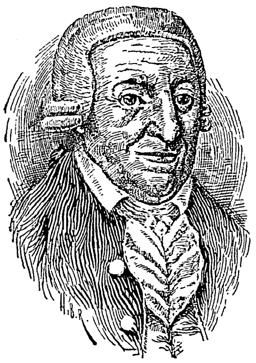

Jonas Mischel Jeiteles.

Bibliography: *Sulamith*, ii. 1, Dessau, 1809.

F. T. H.

Judah Jeiteles: Austrian Orientalist; born at Prague March, 1773; died at Vienna June 6, 1838; son of Jonas Jeiteles. He devoted himself to the study of Oriental languages and literature under the direction of his brother Baruch. He was the first to compose in Hebrew a grammar of Biblical Aramaic, its title being "Mebo Lashon Aramit" (Prague, 1813). He edited and wrote commentaries on the books of Samuel, Kings, the twelve Minor Prophets, Chronicles, Ezra, Nehemiah, and Daniel for Anton Schmid's new (fourth) edition of the Bible with German translation. Jeiteles also published: "Siḥah: Gespräch über die Sekte der Sabbatäer" (in Hebrew, Brünn, 1800); "Psalm zum Lobe Gottes," Prague, 1817; and "Sammlung Hebräischer Gedichte, Fabeln, Sprüche," etc., *ib.* 1821; besides contributing many essays to "Ha-Meassef."

s. A. Ki.

JEITELES, ALOIS: Austrian physician and poet; born June 20, 1794 (or 1795), at Brünn, Moravia; died there April 16, 1858. He studied philosophy at Brünn and Prague, and medicine at Vienna (M.D. 1819). Stimulated by his intercourse with men like Beethoven, Grillparzer, and the leading artists of the Vienna Burgtheater, he turned to poetry, attracting attention even as a student. His song-cycle, "An die Ferne Geliebte," which appeared in "Selam Aglaja," was set to music by Beethoven. The parody "Der Schicksalstriumph," written in 1818 in collaboration with Castelli, made the rounds of the German stage. In 1819 he together with his cousin Ignaz Jeiteles founded the weekly "Siona"; but it was soon discontinued. In 1821 he settled as a physician in Brünn. In 1848 he was appointed editor of the official "Brünner Zeitung," an office which he held till his death.

A student of the old Italian and Spanish dramatists, Jeiteles published translations from the latter, and also wrote plays that appeared at the Burgtheater, Vienna. Among these were: "Fegefeuer des Heiligen Patricius"; "Die Macht des Blutes"; "Der Richter aus Zalamea"; "Die Vergeltung"; "Auge und Ohr"; "Der Liebe Wahn und Wahrheit"; "Die Hausgenossen"; and "Der Hirtenknabe von Tolosa." Most of his scientific works have appeared in annuals and other periodicals. His last work, "Der Lehrer des Propheten," was printed in Wertheimer's "Jahrbuch für Israeliten," 5618 (≐ 1857–1858), pp. 667 *et seq.*

Bibliography: *Wiener Zeitung*, 1858, No. 91; Löw, *Ben Chananja*, 1858, p. 240; Wertheimer, *Jahrb.* 5619 (=1858-59), p. 336; *Jüdisches Athenäum* (Grimma and Leipsic), 1851, pp. 111 *et seq.*; Würzbach, *Biog. Lex.* x. 117; Gödeke, *Grundriss zur Gesch. der Deutschen Dichtung*, vii. 28 *et seq.*, Dresden, 1900.

s. B. Te.

JEKEL, RABBI. See Jacob of Vienna.

JEKUTHIEL IBN ḤASAN: Statesman and scientist of the eleventh century; lived in Saragossa. According to Geiger, he is identical with the astronomer Ḥasan ben Ḥasan, who lived as dayyan in Cordova, where he wrote a work on astronomy, and later settled in Saragossa, where he filled a high position under the emir. "The government was upon his shoulders, and by his word princes ruled," sings Solomon ibn Gabirol, who found in Jekuthiel a benefactor and true friend, and who continually praises his learning, modesty, and generosity. In the revolution under Abdallah ibn Ḥakam, who conspired against his uncle, King Mundhir of Saragossa, and beheaded him (1039), Jekuthiel also was beheaded (Nisan, 1039), notwithstanding his great age; a year later, however, the murderers met their punishment. Jekuthiel's death was lamented by the foremost Jewish poets of his age, especially by Gabirol in a poem of more than 200 verses.

Bibliography: Grätz, *Gesch.* vi. 26; idem, in *Monatsschrift*, vii. 453 *et seq.*; Geiger, in *Z. D. M. G.* xii. 514 *et seq.*; idem, *Salomo Gabirol*, pp. 38 *et seq.*, 118 *et seq.*; Dukes, *Shire Shelomoh*, pp. 29 *et seq.*; Senior Sachs, *Salomo Gabirol*, pp. 29–36.

J. M. K.

JEKUTHIEL BEN JUDAH HA-KOHEN (YaHBI [יה״בי]; known also as **Jekuthiel ha-Naḳdan** and **Zalman ha-Naḳdan**)**:** Grammarian of Prague; lived in the second half of the thirteenth century. Baer claimed to have seen a manuscript which gave 1171 as the date of Jekuthiel's death ("Orient. Lit." xii. 6), but according to Steinschneider ("Cat. Bodl." col. 1381) the date refers to Jacob Tam (comp. Gross, "Gallia Judaica," p. 117). Jekuthiel occupied himself chiefly with the Masorah and its punctuation, hence his surname "ha-Naḳdan" (the punctuator). With the help of six ancient Spanish manuscripts he prepared a correctly vocalized and accented text of the Pentateuch and the Book of Esther. His rules of punctuation are explained in his "'En ha-Ḳore," in which he quotes the ancient grammarians Ben Naphtali, Ben Asher, Ibn Janaḥ, Ibn Ezra, Jacob Tam, and others. In ancient texts of the Pentateuch his work is indicated by the initials ע״ה. It is quoted by Abraham de Balmes in his "Miḳneh Abraham," by Elijah Levita in his "Masoret ha-Berit," and by Solomon Hanau in his "Ẓohar ha-Tebah." HEIDENHEIM published the preface of the "'En ha-Ḳore," and many extracts from it, in his editions of the Pentateuch ("Me'or 'Enayim") and the Seder Purim. It was Heidenheim's opinion that Jekuthiel lived before David Ḳimḥi.

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T. M. SEL.

JEKUTHIEL BEN LÖB GORDON: Russian physician and cabalist; born at the beginning of the eighteenth century. Even as a young man he enjoyed a reputation as an able Talmudist. He went to Padua to study medicine, and there made the acquaintance of the young Moses Ḥayyim Luzzatto, under whose guidance he took up the study of the Cabala. From his letters to Mordecai Jaffe of Vienna (to whom he probably had been introduced by his father-in-law, R. Raphael of Wilna) and to Joshua Höschel, rabbi of Wilna (in 1729; published in Emden's "Torat ha-Ḳena'ot," p. 45, Amsterdam, 1737), it is evident that he was a firm believer in the teachings of the Cabala, and even in miracles. He was careless enough to write to Wilna and Vienna that Luzzatto was a great cabalist and a seer of visions, an indiscretion which led to Luzzatto's persecution by Moses Ḥagiz and other fanatical rabbis. When Luzzatto was compelled to leave Padua, Jekuthiel remained, and for two years, with a circle of companions, continued in secret the study of the Cabala. He then returned to Lithuania and made many converts to the Cabala. In 1742 he was sent from Brest-Litovsk as a delegate to Wilna (?); from that time his movements are unknown. He left many works in manuscript, of which the following came into the possession of Jeshuah ben Höschel Schorr at Brody: "Mar'eh ha-Musar"; "Derushim," etc.; "Mar Ḳashshisha"; "Sugyot ha-Talmud," commentary to the thirteen rules of Rabbi Ishmael and other rules of the Talmud. The first three are cabalistic works.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 104, 110; idem, *Keneset Yisrael*, p. 668; Jazkan, *Rabbenu Eliyahu mi-Wilna*, p. 20; Benjacob, *Oẓar ha-Sefarim*, p. 429; Kaufmann, in *R. E. J.* xxiii. 256.
H. R. J. G. L.

JEKUTHIEL BEN SOLOMON (called also **Mæstro Bonsenior**): French physician; lived at Narbonne in the second half of the fourteenth century. In 1387 he translated into Hebrew, under the title "Shoshan ha-Refu'ah," the "Lilium Medicinæ" of Bernard of Gordon. The translation is extant in manuscript.

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 386; Steinschneider, *Hebr. Uebers.* p. 785.
G. I. BR.

JEKUTHIEL OF WILNA. See JEKUTHIEL B. LÖB GORDON.

JELIN, ARYEH LÖB: Rabbi of Byelsk, government of Grodno, Russia; born 1820; died April 2, 1886. He was one of the most prominent Russian rabbis, to whom halakic matters were frequently referred for decision. He was the author of "Ḳol Aryeh" and "Miẓpeh Aryeh," novellæ on various Talmudical treatises. His most important production is the "Yefeh 'Enayim," giving the parallel passages found in the Babylonian Talmud, the Yerushalmi, the Midrashim, the Pesiḳtas, and other ancient rabbinic productions, occasionally with critical remarks which are of the greatest value to the rabbinic student. The "Yefeh 'Enayim" accompanies the Talmudic text in the new Talmud editions of the Romms of Wilna. Jelin left in manuscript many novellæ on the Talmud and a collection of responsa.

BIBLIOGRAPHY: Bravermann, *Anshe Shem*, p. 95; *Ha-Asif*, iii. 123.
S. S. I. BR.

JELLINEK: Austrian family whose name has been rendered illustrious by the great preacher Adolf Jellinek.

Adolf Jellinek: Austrian rabbi and scholar; born June 26, 1821, at Drslawitz, Moravia; died Dec. 29, 1893, at Vienna. In 1845 he became preacher at the Leipsic-Berliner Synagogue in Leipsic, and in 1848 preacher at the Leipsic community synagogue; in 1856 he was called as preacher to the Leopoldstädter Tempel, Vienna, where he remained until the death of Mannheimer, whom he succeeded in 1865 in the Seitenstettengasse Tempel.

Adolf Jellinek.

Jellinek's intellectual activity covered the three fields of religious philosophy, bibliography, and oratory, and falls naturally into two periods, that of Leipsic and that of Vienna. The first may be designated as the preeminently scientific period; the second, as the preeminently oratorical one. Like most self-taught scholars, Jellinek was an omnivorous reader and investigated many subjects; he had a remarkable memory and a brilliant intellect. He was greatly stimulated to scientific studies by the scholarly circles of Leipsic. While he did not issue a large number of independent works he edited many in his chosen fields, adding valuable scholarly notes or introductions. He devoted especial attention to the Cabala, his first work being "Die Kabbala von Dr. Franck, aus dem Französischen Uebersetzt," Leipsic, 1844. This was followed by: "Moses b. Schem Tob de Leon und Sein Verhältniss zum Sohar," *ib.* 1851; "Beiträge zur Gesch. der Kabbala," *ib.* 1852; "Auswahl Kabbalistischer Mystik," *ib.* 1853; "Thomas von Aquino in der Jüdischen Literatur," *ib.* 1853; "Maarich von M. de Lonsano," *ib.* 1853; "Philosophie und Kabbala," part i., *ib.* 1854. His works on the philosophy of religion include: "System der Moral von R. Bechaje b. Josef," *ib.* 1846; "Mikrokosmos: 'Olam Ḳaṭon von R. Josef ibn Zadik," *ib.* 1854; "R. Salomon Alamis

Sittenlehre," *ib.* 1854; "Der Mensch von Sabb. Donolo," 1854. He published with scholarly introductions a collection of small midrashim taken partly from manuscripts, partly from printed books, and entitled "Beth ha-Midrasch" (six parts, 1853–78). Others of his editions are commentaries by Tobiah b. Eliezer, Solomon b. Meïr, Simon b. Ẓemaḥ, Joseph Bekor Shor, and Jedidiah Solomon Norzi.

Very valuable are his six bibliographies (1876–78) on the earliest commentators of the Talmud ("Ḳontres ha-Mefaresh"), Jewish proper names ("Ḳontres ha-Mazkir"), haggadic hermeneutics ("Ḳontres ha-Maggid"), the 613 precepts ("Ḳontres Taryag"), Maimonides' legal code ("Ḳontres ha-RaMBaM"), and the methodologic-hermeneutic and chronological literature to the Midrash and the Talmud ("Ḳontres ha-Kelalim"). In this connection must also be mentioned Jellinek's index to the German translation of De Rossi's "Dizionario" (1839–46).

While Jellinek's most valuable scientific works were produced during his sojourn at Leipsic, his oratorical achievements culminated at Vienna. Although his discourses printed at Leipsic gave indication of latent power, he at this time was still under the influence of Salomon, the famous preacher of Hamburg; but as soon as he went to Vienna he manifested his independence. "The air of the large city bewitches one," he was wont to say; and he certainly would not have reached his commanding position if he had not occupied the pulpit at Vienna.

Jellinek was the greatest, most gifted Jewish preacher that modern Judaism has produced. His thorough knowledge of the Midrash, and the startling uses he made of it in his sermons, distinguish him especially from all his contemporaries and predecessors. In his discourses he is the most brilliant apologist of Judaism and the most accomplished and courageous opponent of all its enemies, both within and without the Synagogue. All his addresses are timely answers to present-day questions and problems of intellectual and national life, of religion and science. With admirable insight he immediately recognizes in every midrash the whole structure of the original discourse, as he strikingly proved in the sermon "Eine Alte Schutzrede für die Proselyten" ("Zeitstimme," ii. 19). Jellinek printed about 200 discourses, singly or in volumes. Three parts, containing 68 discourses, were published in the years 1862, 1863, and 1866; and the following later: "Das Weib in Israel" (Vienna, 1866), two discourses; "Das Gesetz Gottes Ausser der Thora" (1867), five discourses; "Schema Israel" (1869), five discourses; "Zeitstimmen" (1870–71), two parts, eighteen discourses; "Bezelem Elohim" (1871). For the seventieth birthday of I. N. Mannheimer he issued "Nofeth Zufim, R. Jehuda Messer Leons Rhetorik nach Aristoteles." Jellinek was one of the most productive homiletic writers, the modern classical haggadist par excellence. His "Der Jüdische Stamm" (1869) and "Der Jüdische Stamm in Nichtjüdischen Sprüchwörtern" (1881–82) are psychologic and ethnologic studies.

Bibliography: D. Leimdörfer, in *Allg. Zeit. des Jud.* 1903, lxvii. 581–582; Kohut, *Berühmte Israelitische Männer und Frauen*; I. M. Jost, *Adolf Jellinek und die Kabbala*, Leipsic, 1852; Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880.

A. Ku.

Arthur Jellinek: Hungarian deputy; born March 15, 1851. He studied law at the University of Vienna (Ph.D. 1875). In 1876 he opened a law office at Budapest, and in the following year he was elected to the Parliament (Diet). He drafted among other bills that on the jurisdiction of the courts in electoral matters, also the general report on marital laws; and he has contributed many articles on legal topics to the periodicals "Themis," "Togtudományi Közlöny," and "Ügyvédeklapja." His chief works are "Katonai Büntetöjog ei Katonai Eskü" (1884) and "A Magyar Magánjog mai Ervényében" (1886).

Bibliography: *Pallas Lex.* ix.

M. W.

Georg Jellinek: Austrian jurist and author; born at Leipsic June 16, 1851; son of Adolf Jellinek; educated at the universities of Heidelberg, Leipsic, and Vienna, where he studied law and philosophy. He entered the Austrian government service in 1874, but resigned in 1879 to become privat-docent at Vienna University. Appointed professor of jurisprudence in 1883, he resigned in 1889. The following year he was appointed professor at Basel, and since 1891 he has held the chair of international law at the University of Heidelberg. He studied Orientalia at the University of Prague and later in Leipsic.

Among his works may be mentioned the following, all, with one exception, published in Vienna: "Die Sozial-Ethische Bedeutung von Recht, Unrecht und Strafe," 1878; "Die Rechtliche Natur der Staatenverträge," 1880; "Die Lehre von den Staatenverbindungen," 1882; "Oesterreich-Ungarn und Rumänien in der Donaufrage," 1884; "Ein Verfassungsgerichtshof für Oesterreich," 1885; "Gesetz und Verordnung," Freiburg-in-Baden, 1887; "System der Subjektiven Oeffentlichen Rechte," 1892.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

F. T. H.

Heinrich Jellinek de Haraszt: Born at Budapest Dec. 21, 1853; son of Moritz Jellinek. After having studied the street-railway system of the Continent, he entered the offices of the Budapest Tramway Company, and later succeeded his father as its president. He introduced electric traction, and extended the system to the environs of Budapest, establishing the branches Budapest-Szent-Endre and Budapest-Haraszti. He was ennobled by the king in recognition of his services. Jellinek is president of the Budapest chamber of commerce and of the Budapest Sick Fund for Working Men.

M. W.

Hermann Jellinek: Austrian writer; brother of Adolf Jellinek; born Jan. 12, 1823, at Drslawitz, near Ungarisch-Brod, Moravia; executed Nov. 23, 1848, at Vienna. At the age of thirteen he left home, going successively to Presburg, Nikolsburg, and Prague. At Prague he studied Kant and Schelling, and wrote essays on philosophy and theology. He at this time intended to qualify for the rabbinate, but later he became a decided opponent of all religion. In 1842 he went to Leipsic, where he studied Hegel, Feuerbach, Bruno Bauer, natural science, political economy, and socialistic literature.

A most determined character, all his writings were in the nature of polemics. For this reason he was expelled from Leipsic in 1847, and subsequently from Berlin. He then returned to Vienna and engaged in journalism, writing editorials for the "Allgemeine Oesterreichische Zeitung" and "Die Radicalen." During the October revolution he criticized the lack of unity in the defense of democracy. On the fall of Vienna Jellinek was imprisoned (Nov. 9, 1848). During his court martial he so bitterly arraigned his judges that he was threatened with physical punishment. Attempts made to induce him to disavow his works, in order that he might be liberated, proved futile. He said, in a letter written the night before his death, that his printed ideas could not be shot. He was buried in the cemetery of Währing, near Vienna, where his grave is marked by the figures "26," his age.

Jellinek was the author of the following works: "Uriel Acosta," Zerbst, 1848; "Das Verhältniss der Lutherischen Kirche zu den Reformatorischen Bestrebungen," Leipsic, 1847; "Die Täuschungen der Aufgeklärten Juden und Ihre Fähigkeit zur Emancipation," Zerbst, 1847; "Das Denunciationssystem des Sächsischen Liberalismus," Leipsic, 1847; "Die Gegenwärtige Krisis der Hegelschen Philosophie," *ib.* 1847; "Kritik der Religion der Liebe," Zerbst, 1847; "Kritische Gesch. der Wiener Revolution," Vienna, 1848; "Kritischer Sprechsaal für die Hauptfragen der Oesterreichischen Politik," *ib.* 1848; "Kritisch-Philosophische Schriften," 1849.

BIBLIOGRAPHY: *Jüdisches Athenäum*, 1851, p. 112; *Meyers Konversations-Lexikon.*

L. V.

Max Hermann Jellinek: Austrian philologist; born in Vienna May 29, 1868; son of Adolf JELLINEK. Educated at the university of his native city (Ph.D. 1889), he became privat-docent there in German philology (1892) and subsequently assistant professor (1900).

Of Jellinek's publications the following may be mentioned: "Die Sage von Hero und Leander in der Dichtung," Berlin, 1890; "Beiträge zur Erklärung der Germanischen Flexion," *ib.* 1891; "Die Psalmenübersetzung des Paul Schede Melissus," Halle, 1896; "Ein Kapitel aus der Gesch. der Deutschen Grammatik," *ib.* 1898. He edited Philipp von Zesen's "Adriatische Rosemund," *ib.* 1899. S.

Moritz Jellinek: Hungarian political economist; born at Ungarisch-Brod, Moravia, in 1823; died at Budapest June 13, 1883; brother of Adolf JELLINEK. He studied political economy at the universities of Vienna and Leipsic. Influenced by his brother Hermann, he took part in 1848 in the Austrian revolution, founding Liberal periodicals at Brünn and Krems. He was associated with the revolutionists at Vienna. Early in the second half of the nineteenth century he went to Budapest, where he established a wholesale grain-house. As president of the Grain Exchange, he organized the Stock Exchange tribunal, which still exists. In 1864 he founded the Budapest Tramway Company, of which he remained general director till his death. He was president also of the Corn Exchange. He contributed to "Ilon" articles on the Magyarizing of commerce, and to the annals of the Academy of Sciences essays on the price of cereals and on the statistical organization of the country.

BIBLIOGRAPHY: *Pallas Lex.* ix.

S. M. W.—L. V.

JENER, ABRAHAM NAPHTALI HIRZ BEN MORDECAI: Polish rabbi; born at Yanov 1806; died at Cracow July 14, 1876. He was a pupil of his father and of his brother Johanan, and soon distinguished himself as a Talmudist. In 1826 he went to Cracow, where he engaged in business, but was unsuccessful. He accepted the position of dayyan or judge of the city of Cracow, and was later appointed president of the bet din.

Jener was an eminent Talmudist and an able dayyan, many renowned rabbis relying upon his decisions.

His responsa are contained in "Birkat Abraham" (1874) and "Ẓeluta de-Abraham." Some of his homilies were added to those works (Lemberg, 1866).

BIBLIOGRAPHY: B. Friedberg, *Luḥot Zikkaron*, p. 79, Drohobicz, 1897; idem, *Keter Kehunnah*, p. 38, *ib.* 1898.

S. S. B. FR.

JEPHTHAH (יפתח).—Biblical Data: Judge of Israel during six years (Judges xii. 7); conqueror of the Ammonites. According to Judges xi. 1, he was a Gileadite, son of Gilead and a harlot. Driven from his father's house by his father's legitimate sons, he settled in the land of Tob as chief of a band of freebooters (Judges xi. 3). On the occasion of the war with the Ammonites, Jephthah's aid was sought by the elders of Gilead and obtained on the condition that they would accept him as their chief; and he was accordingly solemnly invested with authority at Mizpah (Judges xi. 4–11). Before taking the field, Jephthah resorted to diplomacy, sending an embassy to the King of Ammon. This failing, Jephthah attacked and completely defeated him, taking from him twenty cities (Judges xi. 12–33).

The most prominent act in Jephthah's life was his vow to sacrifice to YHWH whatsoever came first out of his house to meet him if he should return victorious. His vow fell upon his only daughter, who came out to meet him dancing to the sound of timbrels. Jephthah, having given her a respite of two months, consummated his vow. After this it became the custom for the daughters of Israel to lament four days in every year the death of Jephthah's daughter (Judges xi. 34–40). After the war a quarrel broke out between Jephthah and the Ephraimites, who reproached him for not having called them to take part. Having seized the fords of the Jordan, Jephthah required every fugitive who attempted to cross to pronounce the word "shibboleth." Those who betrayed their Ephraimite origin by saying "sibboleth" were put to death; in this manner 42,000 Ephraimites fell (Judges xii. 1–6).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Jephthah is represented by the Rabbis as an insignificant person. That vain men gathered about him (Judges xi. 3) was an illustration of the proverb that a sterile date-palm associates with fruitless trees (B. Ḳ. 92b). His name being mentioned in connection with Samuel's (I Sam. xii. 11) shows that even the most insignificant man, when appointed to a position of importance, must be treated by his contemporaries as if his character were equal to his office (R. H. 25b). He is classed with the fools who do not distinguish between vows (Eccl. R. iv. 7); he was one of the three men (Ta'an. 4a), or according to other authorities one of the four men (Gen. R. lx. 3), who made imprudent vows, but he was the only one who had occasion to deplore his imprudence. According to some commentators, among whom were Ḳimḥi and Levi b. Gershom, Jephthah only kept his daughter in seclusion. But in Targ. Yer. to Judges xi. 39 and the Midrash it is taken for granted that Jephthah immolated his daughter on the altar, which is regarded as a criminal act; for he might have applied to Phinehas to absolve him from his vow. But Jephthah was proud: "I, a judge of Israel, will not humiliate myself to my inferior." Neither was Phinehas, the high priest, willing to go to Jephthah. Both were punished: Jephthah died by an unnatural decaying of his body; fragments of flesh fell from his bones at intervals, and were buried where they fell, so that his body was distributed in many places (comp. Judges xii. 7, Hebr.). Phinehas was abandoned by the Holy Spirit (Gen. R. *l.c.*).

The Rabbis concluded also that Jephthah was an ignorant man, else he would have known that a vow of that kind is not valid; according to R. Johanan, Jephthah had merely to pay a certain sum to the sacred treasury of the Temple in order to be freed from the vow; according to R. Simeon ben Laḳish, he was free even without such a payment (Gen. R. *l.c.*; comp. Lev. R. xxxvii., 3). According to Tan., Beḥuḳḳotai, 7, and Midrash Haggadah to Lev. xxvii. 2, even when Jephthah made the vow God was irritated against him: "What will Jephthah do if an unclean animal comes out to meet him?" Later, when he was on the point of immolating his daughter, she inquired, "Is it written in the Torah that human beings should be brought as burnt offerings?" He replied, "My daughter, my vow was, 'whatsoever cometh forth of the doors of my house.'" She answered, "But Jacob, too, vowed that he would give to YHWH the tenth part of all that YHWH gave him (Gen. xxviii. 22); did he sacrifice any of his sons?" But Jephthah remained inflexible. His daughter then declared that she would go herself to the Sanhedrin to consult them about the vow, and for this purpose asked her father for a delay of two months (comp. Judges xi. 37). The Sanhedrin, however, could not absolve her father from the vow, for God made them forget the Law in order that Jephthah should be punished for having put to death 42,000 Ephraimites (Judges xii. 6).

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——**Critical View:** The story of Jephthah (Judges x. 17–xii. 7) does not, in the opinion of most critics, consist of a uniform account. The following four views are held respecting it:

(1) The main narrative is held to be derived from a single source into which a long interpolation (*ib.* xi. 12–28) has been introduced. This interpolation has really nothing to do with Jephthah, but discusses Israel's title to the land between the Arnon and the Jabbok. Jephthah is an eponymous hero; the narrative is introduced because of the story of the sacrifice of his daughter; and the whole tale is unhistorical. This hypothesis is adopted by Wellhausen ("Die Composition des Hexateuchs," etc., 1889, pp. 228 *et seq.*) and Stade ("Gesch. des Volkes Israel," 1889, i. 68).

(2) Another view supposes, like the foregoing, that the narrative is derived from one source, with an interpolation as above, but regards either the whole story or the main thread of the narrative as historical. Some of its supporters hold that the myth connected with the women's festival of Gilead has attached itself to this historical portion. This view is supported by Kuenen ("Die Historischen Bücher des Alten Testaments," 1890, pp. 13, 18 *et seq.*), Budde ("Richter und Samuel," 1890, pp. 125 *et seq.*), and Moore ("Judges," in "International Critical Commentary," 1895, pp. 282 *et seq.*).

(3) A third view regards the story as composed of two narratives from J and E respectively. E pictured Jephthah as residing at Mizpah, from which he made war on some foreign people who had done him great injury, and as winning a victory at the cost of his daughter. J represented him as a freebooter on foreign soil, who was commissioned by the Gileadites to avenge their wrongs, which he did without the help of the west-Jordanic tribes. This view, put forth by Holzinger in an unpublished manuscript, has been elaborated and defended by Budde ("Richter," in "K. H. C." pp. 80 *et seq.*), and is adopted by Nowack ("Richter," in his "Hand-Kommentar," 1902). Supporters of this hypothesis see evidence of a mixture of sources in Judges xi. 12–28, and make a stronger argument than do the adherents of the second view for the historical character of the whole story.

(4) Cheyne ("Encyc. Bibl." *s.v.*) adopts the two-source theory, but supposes that only one of the original narratives concerned itself with Jephthah. He thinks that the other was a story about Jair.

Of these views the second is, perhaps, the most probable.

BIBLIOGRAPHY: In addition to the works cited, W. Frankenberg, *Die Composition des Deuteronomischen Richterbuches*, 1895.

E. G. H. G. A. B.

JERAHMEEL (ירחמאל).—Biblical Data: David, while he was a refugee at the court of Achish, King of Gath, is said to have made a raid against the "south of the Jerahmeelites" (I Sam. xxvii. 10) and after his raid to have sent a part of the spoil to the "cities of the Jerahmeelites" (*ib.* xxx. 29). In I Chronicles (ii. 9) Jerahmeel appears as a great-grandson of Judah (*i.e.*, he was the son of Hezron, the son of Pharez, the son of Judah); and Caleb is said to have been a brother of Jerahmeel (*ib.* verse 42).

——**Critical View:** From the foregoing references the natural inference is that the Jerahmeelites were a Judean clan, to the south of whose habitat a part of the Negeb extended. But Professor Cheyne has put forth concerning the Jerahmeelites a most surprising theory. In his view they were a powerful north-Arabian tribe, with which the Hebrews came into conflict on their first approach to the land. A part of the Jerahmeelites was absorbed by the Hebrews, but there were many contests between the Israelites and the main body of the Jerahmeelites all through the period of the Kings. Even among the post-exilic opponents of Nehemiah, the Jerahmeelites appear again. Cheyne believes that echoes of these conflicts once reverberated throughout the Old Testament, but that, owing to the corruption of the Masoretic text, they must now be reawakened by conjectural emendation of the text.

Carrying out this idea, Cheyne finds the chief elements of Israel's origin, religion, and history in Jerahmeel. Babylonia and Assyria sink into insignificance beside Jerahmeel in so far as influence on the Old Testament is concerned. "Amalekites" is a corruption of "Jerahmeelites"; "Beer-lahai-roi" (Gen. xvi. 14) is a corruption of "Well of Jerahmeel"; "Ephraim" is often a corruption of "Jerahmeel." The epithet of Jericho, "city of palm-trees," is a corruption of "city of Jerahmeel"; the names of Saul, of Kish, his father, and of most of the sons of Saul are held to be corruptions of "Jerahmeel"; and Isaiah's "Maher-shalal-hash-baz" is held to be a corruption of "Jerahmeel will be deserted." "Jerahmeel" has been displaced by "Babylon" in Isa. xiii. and xiv.; and Ezekiel's three wise men were "Enoch, Jerahmeel, and Arab." This list might be continued indefinitely.

The ingenuity of Cheyne's method may be admitted; but the thesis must be rejected as altogether arbitrary. That it has received serious attention is owing solely to the great service rendered by its sponsor in other departments of Old Testament research.

Bibliography: Cheyne and Black, *Encyc. Bibl.* passim, especially the articles *Jerahmeel*, *Negeb* (§ 2), *Saul*, and *Sargon* (§ 20); Cheyne, *Critica Biblica*, 1903, *passim*; Peake's review of *Encyc. Bibl.* vol. iii., in *Hibbert Journal*, No. 1, and Herford's review (vol. iv.) of the same work, *ib.* No. 6.

E. G. H. G. A. B.

JEREMIAH.—Biblical Data: Son of Hilkiah; prophet in the days of Josiah and his sons.

§ I. Life: In the case of no other Israelitish prophet is information so full as in that of Jeremiah. The historical portions of the Book of Jeremiah give detailed accounts of his external life evidently derived from an eye-witness—probably his pupil Baruch. Jeremiah's prophecies give an insight into his inner life, and by reason of their subjective quality explain his character and inward struggles. Of a gentle nature, he longed for the peace and happiness of his people, instead of which he was obliged to proclaim its destruction and also to witness that calamity. He longed for peace and rest for himself, but was obliged instead to announce to his people the coming of terrors, a task that could not but burden his heart with sorrow. He had also to fight against the refractory ones among them and against their councilors, false prophets, priests, and princes.

His Family.

Jeremiah was born in the year 650 B.C. at Anathoth, a small town situated three miles north of Jerusalem, in the territory of Benjamin. He belonged to a priestly family, probably the same one as cared for the Ark of the Covenant after the return from Egypt, and the one to which the high priest Eli had belonged, but which had retreated to Anathoth when Abiathar, David's priest, was banished by Solomon (I Kings ii. 26). The family owned property in this place, so that Jeremiah was able to give himself up wholly to his prophetic calling. Devoted as he was exclusively to his high vocation, and realizing that it entailed vexation and involved the proclaiming of disaster, he did not marry (Jer. xvi. 2 *et seq.*). In the thirteenth year of King Josiah (626 B.C.) while still a young man Jeremiah was called to be a prophet. It was just at this time that the plundering Scythian hordes, which troubled Nearer Asia for decades in the second half of the seventh century, swept past the western boundary of Palestine on their swift horses, to capture rich booty in the ancient civilized land of Egypt (Herodotus, i. 164). Since he continued to prophesy until after the conquest and destruction of Jerusalem by Nebuchadnezzar (586 B.C.), Jeremiah's prophetic career covered a period of more than forty years. All the important events of this period are reflected in his prophecies: the publication of the Deuteronomic law (621 B.C.) and the religious reforms instituted by Josiah in consequence; the first deportation to Babylon, that of Jehoiachin, or Jeconiah (597); and the final catastrophe of the Jewish kingdom (586). Strange to say, of all these events the publication of the Deuteronomic law and the religious reforms of Josiah are the least prominently brought out in his writings.

Attitude Toward Jerusalem Priesthood.

It is not improbable that the opposition in which Jeremiah seems to have stood to the priesthood of the central sanctuary at Jerusalem was a continuation of the opposition which had existed from former times between that priesthood and his family and which is traceable to Zadok, the successful opponent of Abiathar. Jeremiah's attitude may also have been influenced by the fact that he considered Josiah's measures too superficial for the moral reformation which he declared to be necessary if the same fate were not to befall the Temple of Zion as had in days gone by befallen the Temple of Shiloh (I Sam. iv.). An inward opposition of Jeremiah to the Deuteronomic law is not to be thought of. This may be seen from the exhortation (*ib.* xi. 1-8) in which Jeremiah calls on his people to hear "the words of this covenant" (*ib.* v. 3) which God had given to their fathers when He brought them up out of Egypt. In this passage there is a plain reference to the newly found law.

Just as little justifiable is the theory, which has recently been suggested, that Jeremiah in his later years departed from the Deuteronomic law. "The false [lying] pen of the scribe," which, as Jeremiah says, "makes the Torah of Yhwh to falsehood" (Jer. viii. 8, Hebr.), could not have referred to the Deuteronomic law, nor to its falsification by copyists. Rather, Jeremiah is thinking here of another compilation of laws which was then in progress under the direction of his opponents, the priests of the central sanctuary at Jerusalem. Jeremiah probably expected from them no other conception of law than the narrow Levitical one, which actually is apparent in the legal portions of the so-called Priestly writings and results from the Priestly point of view.

§ II. Prophetic Career: **(a) During the Time of King Josiah:** No further details of Jeremiah's life during the reign of Josiah are known. This is probably due to the fact, as has recently been suggested, that Jeremiah continued to live in his home at Anathoth during the opening years of his prophetic career. This theory is supported by the description of the prevailing religious rites which he gives in his first prophecies (Jer. iv. 4) and which applies better to the rough, simple, local cults than to the elaborate ritual of Yhwh in the central sanctuary. "On every hill and under every green tree" (*ib.* ii. 20) they honor the "strangers" (*ib.* v. 25), *i.e.*, the Baalim (*ib.* ii. 23), who, introduced from abroad, had taken their place among the local deities. Israel had "acted wantonly" with them from the time when he first settled in the land of Canaan and had even burned his own children for them "in the valley" (*ib.* vii. 31).

Residence in Jerusalem.

The oldest discourses concerning the Scythians (*ib.* iv. 5–31) seem also to have first been written in Anathoth. In them Jeremiah describes the irresistible advance of the people "from the north" which will bring terrible destruction upon the land of Israel on account of its apostasy. Another proof in favor of the theory that Jeremiah continued to live in Anathoth at the outset of his career is that the prophecies before ch. v. do not concern themselves with the doings of the capital, and that only with his supposed change of residence to Jerusalem begins the account of the external details of his life by his pupil, who was probably originally from Jerusalem and who first became associated with the prophet there. In the capital the simple local cults dwindled into comparative insignificance before the central sanctuary, but on the other hand immorality, frivolity, and deceit made themselves prominent, together with a disregard of the words of the prophet spoken by him to the people by Yhwh's order. Even the prophets took part in the general moral debasement; indeed they were worse than those who erstwhile had "prophesied in the name of Baal" (*ib.* ii. 8), *i.e.*, the prophets of the Northern Kingdom. The people, moreover, which Jeremiah was to test for its inner worth, as an assayer (*ib.* vi. 27) tests the purity of metal, had lost all its preciousness and was only a generation of wrath.

Imprisonment and Release.

(b) **During the Time of King Jehoiakim:** Jeremiah's removal from Anathoth to Jerusalem seems to have taken place a little before the time of Jehoiakim's accession; at least he appears as a resident in Jerusalem under that king. Just as his sternness and his threat of impending punishments had already displeased his fellow citizens in Anathoth to such an extent that they sought his life (*ib.* xi. 19), so also in Jerusalem general anger was soon aroused against him. The first occasion therefor was an event in the reign of Jehoiakim. Jeremiah preached a sermon in the valley Ben-hinnom against idolatry, and in order to bring the utter and complete ruin of the kingdom of Judah more clearly before the minds of his hearers he broke an earthen pitcher. When immediately afterward he repeated the same sermon in the Temple court, he was put in prison by Pashur, the priest in charge, being liberated, however, on the next day. The following section (*ib.* xxvi.) gives more details. When the people at the beginning of Jehoiakim's reign, in spite of the terrible loss they had sustained by the death of Josiah in the unfortunate battle of Megiddo and the resultant establishment of the Egyptian domination, still took comfort in the thought of the Temple and of the protection which the sanctuary was believed to afford, Jeremiah stood in the Temple court and called on the people to improve morally; otherwise the Temple of Jerusalem would share the fate of that of Shiloh. In terrible excitement the priests and prophets cried out that Jeremiah was worthy of death. He, however, was acquitted by the priests and elders, who seem to have had great respect for the word of a prophet, especially in view of the fact that some of the most prominent persons rose up and called to mind the prophet Micah, who had prophesied the same fate for the Temple and for Jerusalem.

Reading of the Roll.

The following incidents in Jeremiah's life are most closely connected with public events as he was more and more drawn into political life by them. In the fourth year of Jehoiakim, the same in which the Babylonians conquered the Egyptians in the battle of Carchemish and thus became the ruling power in the whole of Nearer Asia for almost seventy years, Jeremiah dictated to Baruch the speeches he had composed from the beginning of his career till then, and caused his pupil to read them before the people in the Temple, on a feast-day in the fifth year of Jehoiakim. Upon hearing of this event the highest officers of the court caused Baruch to read the roll once more to them; and afterward, in their dismay at its contents, they informed the king of it. Jehoiakim next caused the roll to be brought and read to him, but scarcely had the reader Jehudi read three or four leaves when the king had the roll cut in pieces and thrown into the brazier by which he was warming himself. Jeremiah, however, who on the advice of the officials had hidden himself, dictated anew the contents of the burnt roll to Baruch, adding "many like words" (*ib.* xxxvi. 32). It was his secretary likewise who (later) wrote into the roll all the new prophecies which were delivered up to the time of the destruction of Jerusalem.

Political Attitude.

(c) **During the Time of Zedekiah:** In the original roll which was burned by Jehoiakim, and which probably included practically the prophecies contained in ch. ii.–xii., Jeremiah had not made any positive demands concerning the political attitude of the kingdom of Judah. He had merely, in accordance with the principle laid down by Hosea and Isaiah, declared that Judah should not take any political stand of her own, and should follow neither after Assyria nor after Egypt, but should wait and do what Yhwh commanded (*ib.* ii. 18, 36). But in the course of events he felt impelled to take active part in political affairs. This was during the time of Zedekiah, who had been placed on the throne by Nebuchadnezzar after the deportation of Jehoiachin (*ib.* xxvii., xxviii.). When, in the fourth year of Zedekiah, ambassadors from the surrounding nations came to deliberate with the King of Judah concerning a common uprising against the Babylonian king, a prophet by the name of Hananiah

Advises Acceptance of Yoke.

proclaimed in the Temple the speedy return of Jehoiachin and his fellow exiles as well as the bringing back of the Temple vessels which had been carried off by Nebuchadnezzar, supporting his prophecy by the announcement that the "word of Yhwh" was to the effect that he would "break the yoke of the king of Babylon" (*ib.* xxviii. 4). Jeremiah then appeared in the market-place with a yoke of wood and counseled the ambassadors, King Zedekiah, and his people to submit voluntarily to the Babylonian power. When Jeremiah appeared also at the Temple, Hananiah tore the yoke from his shoulders and repeated his prophecy of good tidings (*ib.* v. 10 *et seq.*). Jeremiah likewise advised the exiles in Babylon to settle there quietly (*ib.* xxix.), which caused one of them to write to the high priest in Jerusalem directing him to fulfil his duty, to watch over every mad man in the Temple and over every one that "maketh himself a prophet" and, consequently, to put Jeremiah "in prison and in the stocks" (*ib.* xxix. 26).

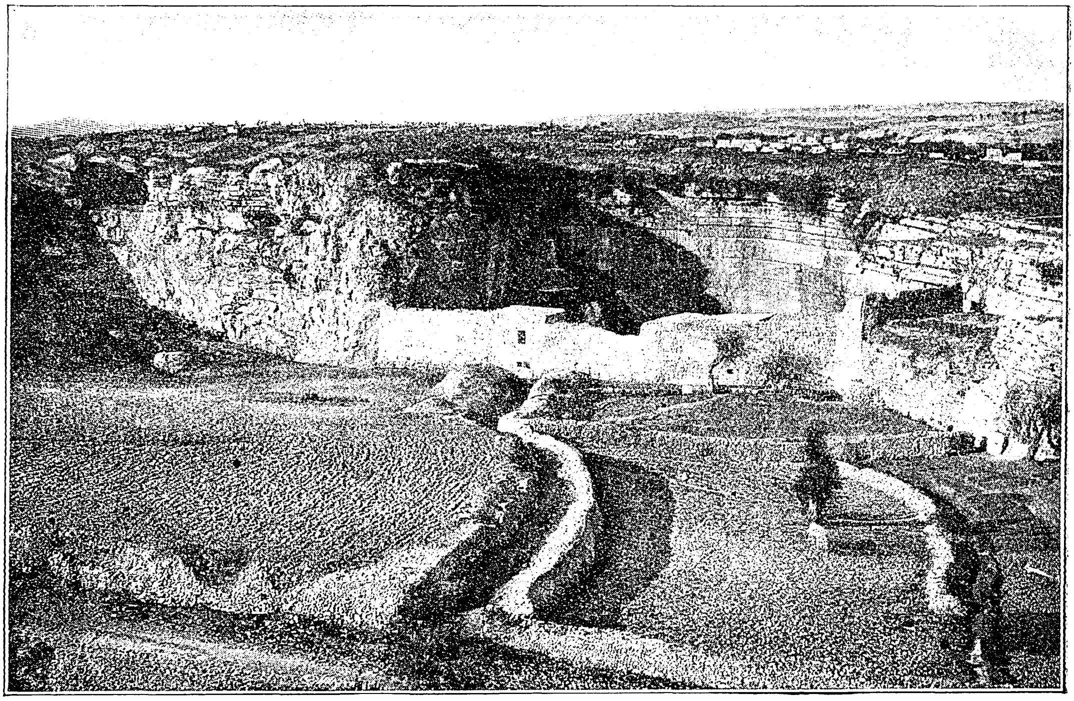

Grotto of Jeremiah, North of Jerusalem.
(From a photograph by Bonfils.)

Second Imprisonment.

But destiny was soon fulfilled, and with it came new trials for Jeremiah. Zedekiah had been obliged to succumb to the insistence of the war party and to rebel against Nebuchadnezzar. The Babylonians then marched against Judah to punish Zedekiah and quell the rebellion. When Jeremiah's prophecy was near its fulfilment, the king sent often for him to consult with him and to ascertain how it would go with the people and with himself and what he should do to save himself. Jeremiah told him plainly that the Babylonians would conquer and advised him to surrender before the beginning of hostilities, in order to ward off the worst. Zedekiah, however, did not dare follow this advice, and thus the catastrophe came to pass, not without Jeremiah having in the meantime to endure many hardships owing to the siege. Since he undoubtedly prophesied the overthrow of Jerusalem by the Babylonians, and warned against resisting them as well as against trusting in the Egyptians for help, he was regarded as a traitor to his country; and for that reason and because his openly expressed conviction robbed the besieged of their courage, he was placed in confinement. He was treated as a deserter also because he desired to go to his native city on a personal matter at a time when the Babylonians had temporarily raised the siege to march against Hophra, the Egyptian king (the "Apries" of Herodotus), who was advancing against them. Jeremiah was arrested and thrown into a dungeon, whence he was released by the king. He was then confined in the court of the guard in the royal castle, as his discouraging influence on the soldiers was feared. Although he was allowed a certain freedom there, since he continued to make no secret of his conviction as to the final downfall of Judah, the king's officers threw him into an empty cistern. From this also he was rescued by a eunuch with the king's permission, being saved at the same time from death by starvation (*ib.* xxxvii., xxxviii.). He then remained in the lighter captivity of the court prison until he was liberated at the capture of Jerusalem by the Babylonians.

Taken to Egypt.

(d) **During the Time After the Fall of Jerusalem:** The Babylonians handed Jeremiah over to the care and protection of the governor Gedaliah, with whom he lived at Mizpah. After the murder of the governor, Jeremiah seems to have been carried off by Ishmael, the murderer of Gedaliah, and to have been rescued by Johanan and his companions. This may be concluded from the fact that the prophet, with Baruch, was among the non-deported Jews who thought of going to Egypt through fear of the Babylonians. During a stay near Beth-lehem he was asked for God's will on the matter. When, after ten days, he received the answer that they should remain in the country, his warning voice was not heard, the cry being raised against him that Baruch had incited him to give this counsel. Accordingly the Jews dragged the prophet with them, as a hostage (Duhm ["Theologie der Propheten," p. 235]: "as an amulet") to Tahapanhes (*i.e.*, Daphne, on the eastern branch of the Nile). Here Jeremiah continued to prophesy the destruction by the Babylonians of his fellow refugees as also of the Pharaohs and of the temples of Egypt (*ib.* xxxvii.-xliv.). Here also he must have experienced the anger of the women refugees, who could not be prevented by him from baking cakes and pouring out wine to the "queen of heaven" (*ib.* xliv. 15 *et seq.*).

Jeremiah probably died in Egypt. Whether his countrymen killed him, as tradition says, can, on account of the lack of historical data, be neither affirmed nor denied. But his assassination does not seem wholly impossible in view of the angry scene just mentioned. At any rate, his life, even as it had been a continual struggle, ended in suffering. And it was not the least of the tragic events in his life that his chief opponents belonged to the same two classes of which he himself was a member. The priests fought him because he declared sacrifice to be of little importance, and the prophets because he declared that it was self-interest which prompted them to prophesy good for the people.

Strong Personality.

§ **III. Character:** (a) **Character of Personality:** The tragic element in Jeremiah's life has already been mentioned. It was heightened by the subjective trait which is peculiar to Jeremiah more than to other prophets, even the older ones. This personal suffering over the hard fate which he is obliged to proclaim to his people as God's changeless will is so strong that he even makes the attempt in earnest intercession to move God to a milder attitude toward the guilty. "Remember that I stood before thee to speak good for them and to turn away thy wrath from them" (*ib.* xviii. 20). He would undoubtedly like to keep silence and yet must speak: "I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"—*i.e.*, "I struggled to keep it within me and I could not" (*ib.* xx. 9). Yhwh even has to forbid his intercession for the sinners (*ib.* vii. 16, xi. 14, xiv. 11), and to forbid the people to seek his intercession (*ib.* xlii. 2, 4). Jeremiah's sympathy for his countrymen who have been punished by God is so great that at one time the prophetical declaration to the people is changed into the people's petition: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (*ib.* x. 24). In moving terms he describes the pain which he feels within him, in his "very heart," when he hears the sound of war and must announce it to the people (*ib.* iv. 19, viii. 18-22); and in despair over his sad life he curses the day of his birth (*ib.* xx. 14-18).

With this intense sensitiveness on the part of the prophet, it should not cause surprise that, on the other hand, his anger breaks forth against his persecutors and he desires a day of destruction to come upon them (*ib.* xvii. 18).

Despondent Tone.

(b) **Character of His Writing:** It is doubtless due to this despondent and often despairing frame of mind that his words frequently make a dull and lifeless impression which is not remedied by a heaping up of synonymous terms; and this is all the more noticeable because the rhythm of the speeches is very feeble and frequently almost disappears. Although this may have been due in part to the fact that Jeremiah did not write his book himself, it is still undeniable that there is a monotony in the contents of his speeches. This may be traced to the conditions of his age. The prophet is always complaining of the sins of the people, particularly of their idolatry, or else describing the catastrophe which is to burst upon them through the hordes from the north. Seldom is there a brighter outlook into a better future. The hope which he had at the beginning, that the people would recognize the evils of idolatry and would turn again to God with inward repentance (*ib.* ii.-iv. 4), entirely disappears later in face of the utter perverseness of the people; as does the other hope that Ephraim, the lost favorite of Yhwh, that child of Rachel who had been lost sight of for 100 years, would return from "out of the desert." But when Jeremiah speaks from the depths of his soul the monotony of the content is relieved by the charm of the language in which he, as no other prophet, is able to relate God's words of love to his faithless wife Judah.

Relieved by Consolation.

From his choice of words it may be concluded that Jeremiah, like Isaiah, was an educated man. The pictures which he paints of outdoor life show a deep, delicate appreciation of nature. The voices of the desert sound in his poems; he speaks of the swift-footed dromedary running to and fro, of the cattle grown wild on the plains, of the thirsty wild ass gasping for breath with dim eyes, and of the bird of prey which the fowler has tied to a stake in order to attract his victim. Even in the description of chaos (*ib.* iv. 25) "Jeremiah does not forget the birds" (Duhm, in the introduction to his translation of Jeremiah, p. xxii.). His is, indeed, rather a lyrical nature, since even without a picture he tarries sometimes in an appreciative contemplation of nature, which corresponds to his sensitive comprehension of the human heart. God's greatness is manifested to him in the sand on the shore, which is placed as an eternal boundary for the sea: "and

His Similes.

though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it" (*ib.* v. 22). He observes the lengthening shadows as the day is sinking (*ib.* vi. 4), or the dry wind of the high places which comes in from the wilderness and is too strong to serve either for fanning or for cleansing (*ib.* iv. 11). Now and then with a special touch he raises his pictures of human life above the vagueness which on account of the suppression of details is common to the Old Testament illustrations and examples. He furnishes the "smelter" (צורף), who has been a stereotyped example since the oldest prophets, with bellows (*ib.* vi. 29); as symbols of the joyful existence which his prophecies foretelling punishment will drive away, he mentions, besides the voices of the bridegroom and of the bride, the sound of the millstones and the light of the candle (*ib.* xxv. 10; comp. *ib.* vii. 34, xvi. 9). He also observes how the shepherd counts the sheep of his flock (*ib.* xxxiii. 13).

The symbolic acts of which he makes frequent use, whether he actually carries them out, as in breaking the earthen pitcher, in putting on the cords, and in placing the yoke on his neck, or merely imagines them, as in the allegories in Jer. xiii. 1 *et seq.*, are simple and easily intelligible (Baudissin, "Einleitung," pp. 420 *et seq.*).

Universality of the Godhead.

(c) Character of His Religious Views: In conformity with the subjectivity of his nature, Jeremiah raised the conception of the bond between God and His people far above the conception of a physical relation, and transferred piety from mere objective ceremonies into the human heart (comp. *ib.* iv. 4, xvii. 9, xxix. 13, and, if Jeremianic, also xxxi. 31 *et seq.*). Through this conception of man's relation to the divinity, the idea of the divine universality, if not created by him, was yet (if Amos ix. 2-4, 5 *et seq.* be excluded) very clearly demonstrated. Although a large part of the passages in which the universality of God is most clearly expressed (Jer. xxvii. 5, 11; xxxii. 19; xlix. 11) are doubtful as regards their authorship, there are nevertheless undoubted passages (*ib.* xii. 14 *et seq.*, and xviii. 7 *et seq.*) in which Jeremiah, although from the standpoint that YHWH is the special God of Israel, expresses his conviction that He can reject nations other than Israel and afterward take them again into His favor. If in these passages the particularistic conception of God is not completely abandoned, nevertheless His universality is the direct consequence of the portrayal, which was first given by Jeremiah, of His omnipresence and omnipotence, filling heaven and earth (*ib.* xxiii. 23; comp. ii. 16). Thus Jeremiah, starting out from his conception of God, can characterize the gods of the heathen as "no gods," and can express his conviction that "among the idols of the heathen there is not one which can cause rain," whereas YHWH has made all (*ib.* xiv. 22; comp. xvi. 19 *et seq.*). But in spite of this tendency toward a universalistic conception of God, which later became a firm article of belief, the barriers of the national religion had not yet fallen in Jeremiah's mind. This is shown most clearly by the fact that even he conceives of a final restoration of the tribe of Israel.

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E. G. H. V. RY.

——**In Rabbinical Literature:** Jeremiah, a descendant of Rahab by her marriage with Joshua (Sifre, Num. 78; Meg. 14b, below), was born during the persecution of the prophets under Jezebel (Gen. R. lxiv. 6; Rashi on Jer. xx. 14 reads, probably correctly, "Manasseh" instead of "Jezebel"). The lofty mission for which Jeremiah was destined was evident even at his birth; for he not only came into the world circumcised (Ab. R. N. ii. [ed. Schechter, p. 12]; Midr. Teh. ix. [ed. Buber, p. 84]), but as soon as he beheld the light of day he broke out into loud cries, exclaiming with the voice of a youth: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me," etc. (Jer. iv. 20). He continued by accusing his mother of unfaithfulness; and as the latter was greatly astonished to hear this unbecoming speech of her new-born infant, he said: "I do not mean you, my mother. My prophecy does not refer to you; I am speaking of Zion and Jerusalem. They deck out their daughters, and clothe them in purple, and put golden crowns on their heads; but the robbers shall come and take these things away."

Jeremiah refused God's call to the prophethood, and referred to Moses, Aaron, Elijah, and Elisha, all of whom, on account of their calling, were subjected to sorrows and to the mockery of the Jews; and he excused his refusal with the plea that he was still too young. God, however, replied: "I love youth because it is innocent; it was for this reason that when I led Israel out of Egypt I called him 'my son' [comp. Hosea xi. 1], and when I think lovingly of Israel, I speak of it as of a boy [Jer. ii. 2]; hence do not say 'I am a boy.'" Then God handed to Jeremiah the "cup of wrath," from which he was to let the nations drink; and when Jeremiah asked which nation should drink first, the answer was "Israel." Then Jeremiah began to lament his fate, comparing himself with the high priest who was about to perform in the Temple the ceremonies prescribed in the case of a woman suspected of adultery (Num. v. 12 *et seq.*), and who, when he approached her with the "cup of the bitter water," beheld his own mother (Pesiḳ. R. 26 [ed. Friedmann, p. 129a, b]).

His Prophetic Activity.

The prophetic activity of Jeremiah began in the reign of Josiah; he was a contemporary of his relative the prophetess Hulda and of his teacher Zephaniah (comp. Maimonides in the introduction to "Yad"; in Lam. R. i. 18 Isaiah is mentioned as Jeremiah's teacher). These three prophets divided their activity in such wise that Hulda spoke to the women and Jeremiah to the men in the street, while Zephaniah preached in the synagogue (Pesiḳ. R. *l.c.*). When Josiah restored the true worship, Jeremiah went to the exiled ten tribes, whom he brought to Palestine under the rule of the pious king ('Ar. 33a). Although Josiah went to war with Egypt against the prophet's advice, yet the latter knew that the pious king did so only in error (Lam. R. *l.c.*); and in his dirges he bitterly laments the king's death, the fourth chapter of the Lamentations beginning with a dirge on Josiah (Lam. R. iv. 1; Targ. II Chron. xxxv. 25).

Under Jehoiakim the prophet's life was a hard one; not only did the wicked king burn the early chapters of Lamentations, but the prophet was even in danger of his life (M. Ḳ. 26a; Lam. R., Introduction, p. 28). He fared still worse, however, under Zedekiah, when he had to withstand many attacks both upon his teachings and upon his life. On account of his descent from the proselyte Rahab he was scorned by his contemporaries as one who had no right to reproach the Jews for their sins (Pesiḳ., ed. Buber, xiii. 115b), and they furthermore accused him of unchastity (B. Ḳ. 16b). The hatred of the priests and of the war party against Jeremiah brought about his imprisonment on a false accusation by one of them, Jeriah, a grandson of HANANIAH, an old enemy of Jeremiah. His jailer Jonathan, a relative of Hananiah, mocked him with the words: "Behold, what honors your friend has brought upon you! How fine is this prison in which you now are; truly it is like a palace!" Yet the prophet remained steadfast; and when the king asked whether Jeremiah had a prophecy for him, the prophet fearlessly answered: "Yes: the King of Babel will lead you into exile." When he saw how angry the king grew on hearing this, he tried to change the subject, saying: "Lo, even the wicked seek a pretext when they revenge themselves on their enemies! How much greater right has one to expect that a just man will have sufficient reason for bringing evil upon any one! Your name is 'Zedekiah,' indicating that you are a just 'ẓaddiḳ'; I therefore pray you not to send me back to prison." The king granted this request; but he was unable to withstand for long the clamorings of the nobles, and Jeremiah was cast into a muddy pit, the intention being that he should perish therein. As there was enough water in the pit to drown a man, the design of his enemies would have been carried out had not God miraculously caused the water to sink to the bottom and the dirt to float, so that Jeremiah escaped death. Even then his former keeper, Jonathan, mocked the prophet, calling to him: "Why do you not rest your head on the mud so that you may be able to sleep a while?" At the instance of Ebed-melech, the king permitted Jeremiah to be rescued from the pit. Jeremiah at first did not answer Ebed-melech when he called to him, because he thought it was Jonathan. Ebed-melech, who thought that the prophet was dead, then began to weep, and it was only after he had heard the weeping that Jeremiah answered; thereupon he was drawn up from the mire (Pesiḳ. R. 26 [ed. Friedmann, p. 130a, b]; comp. EBED-MELECH IN RABBINICAL LITERATURE).

During the Destruction of the Temple.

The enemies and adversaries of the prophet were not aware that to him alone they owed the preservation of the city and the Temple, since his merits were so great in the eyes of God that He would not bring punishment upon Jerusalem so long as the prophet was in the city (Pesiḳ. R. *l.c.* [ed. Friedmann, p. 131a]; somewhat different in the Syriac Apoc. Baruch, ii.). The prophet was therefore commanded by God to go to Anathoth; and in his absence the city was taken and the Temple destroyed. When Jeremiah on his return beheld smoke rising from the Temple, he rejoiced because he thought that the Jews had reformed and were again bringing burnt offerings to the sanctuary. Soon, however, he discovered his error, and began to weep bitterly, lamenting that he had left Jerusalem to be destroyed. He now followed the road to Babylon, which was strewn with corpses, until he overtook the captives being led away by Nebuzar-adan, whom he accompanied as far as the Euphrates (Pesiḳ. R. *l.c.*; comp. Syriac Apoc. Baruch, *l.c.*). Although Jeremiah, by the express command of Nebuchadnezzar, was allowed to come and go as he pleased (Jer. xxxix. 12), yet when he saw captives he voluntarily caused himself to be chained or otherwise bound to them, notwithstanding Nebuzar-adan, who, anxious to carry out the orders of his master, always unchained him. At last Nebuzar-adan said to Jeremiah: "You are one of these three: a false prophet, one who despises suffering, or a murderer. For years you have prophesied the downfall of Jerusalem, and now when the prophecy has been fulfilled, you are sorry, which shows that you yourself do not believe in your prophecies. Or you are one who voluntarily seeks suffering; for I take care that nothing shall happen to you, yet you yourself seek pain. Or perhaps you are hoping that the king will kill me when he hears that you have suffered so much, and he will think that I have not obeyed his commands" (Pesiḳ., ed. Buber, xiv. 113; Lam. R., Introduction, p. 34).

After the prophet had marched with the captives as far as the Euphrates, he decided to return to Palestine in order to counsel and comfort those that had remained behind. When the exiles saw that the prophet was about to leave them, they began to cry bitterly, saying: "O father Jeremiah, you too are abandoning us!" But he answered: "I call heaven and earth to witness, had you shed a single tear at Jerusalem for your sins you would not now be in exile" (Pesiḳ. R. 26 [ed. Friedmann, p. 131b]; according to Pesiḳ., ed. Buber, and Lam. R. *l.c.* God commanded Jeremiah to return to Palestine). On the way back to Jerusalem he found portions of the bodies of the massacred Jews, which he picked up lovingly one after another and placed in various parts of his garments, all the while lamenting that his warnings had been heeded so little by these unfortunates (Pesiḳ., ed. Buber, and Lam. R. *l.c.*).

Vision of the Mourning Woman.

It was on this journey that Jeremiah had the curious vision which he relates in the following words: "When I went up to Jerusalem, I saw a woman, clad in black, with her hair unbound, sitting on the top of the [holy] mountain, weeping and sighing, and crying with a loud voice, 'Who will comfort me?' I approached her and said, 'If you are a woman, then speak; but if you are a spirit, then depart from me.' She answered, 'Do you not know me? I am the woman with the seven children whose father went far oversea, and while I was weeping over his absence, word was brought to me that a house had fallen in and buried my children in its ruins; and now I no longer know for whom I weep or for whom my hair is unbound.' Then said I to her, 'You are no better than my mother Zion, who became a pasture for the beasts of the field.' She answered, 'I am your mother Zion: I am the mother of the seven.' I said, 'Your misfortune is like that of Job. He was deprived of his sons and daughters, and so were you; but as fortune again smiled upon him, so it will likewise smile upon you'" (Pesiḳ. R. *l.c.*; in IV Esd. there is mentioned a similar vision of Ezra; comp. Lévi in "R. E. J." xxiv. 281–285).

On his return to Jerusalem it was the chief task of the prophet to protect the holy vessels of the Temple from profanation; he therefore had the holy tent and the Ark of the Covenant taken [by angels ?] to the mountain from which God showed the Holy Land to Moses shortly before his death (II Macc. ii. 5 *et seq.*; comp. Ark in Rabbinical Literature). From the mountain Jeremiah went to Egypt, where he remained until that country was conquered by Nebuchadnezzar and he was carried to Babylon (Seder 'Olam R. xxvi.; comp. Ratner's remark on the passage, according to which Jeremiah went to Palestine again).

The Christian legend (pseudo-Epiphanius, "De Vitis Prophetarum"; Basset, "Apocryphen Ethiopiens," i. 25–29), according to which Jeremiah was stoned by his compatriots in Egypt because he reproached them with their evil deeds, became known to the Jews through Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. princeps, p. 99b); this account of Jeremiah's martyrdom, however, may have come originally from Jewish sources. Another Christian legend narrates that Jeremiah by prayer freed Egypt from a plague of crocodiles and mice, for which reason his name was for a long time honored by the Egyptians (pseudo-Epiphanius and Yaḥya, *l.c.*). The assertion—made by Yaḥya (*l.c.* p. 101a) and by Abravanel (to Jer. i. 5), but not by Isserles, as Yaḥya erroneously states—that Jeremiah held a conversation with Plato, is also of Christian origin.

In haggadic literature Jeremiah and Moses are often mentioned together, their life and works being presented in parallel lines. The following old midrash is especially interesting in connection with Deut. xviii. 18, in which a prophet like Moses is promised: "As Moses was a prophet for forty years, so was Jeremiah; as Moses prophesied concerning Judah and Benjamin, so did Jeremiah; as Moses' own tribe [the Levites under Korah] rose up against him, so did Jeremiah's tribe revolt against him; Moses was cast into the water, Jeremiah into a pit; as Moses was saved by a female slave (the slave of Pharaoh's daughter), so Jeremiah was rescued by a male slave [Ebed-melech]: Moses reprimanded the people in discourses, so did Jeremiah" (Pesiḳ., ed. Buber, xiii. 112a; comp. Matt. xvi. 14).

Compare the rabbinical section of the following articles: Ebed-melech; Manna; Temple.

s. s. L. G.

JEREMIAH, BOOK OF.—Biblical Data: Contents: At the beginning of the book is a superscription (i. 1–3) which, after giving the parentage of Jeremiah, fixes the period of his prophetical activity as extending from the thirteenth year of Josiah to the eleventh of Zedekiah (*i.e.*, the year of the second deportation, 586 B.C.). This period certainly does not cover the whole contents of the book; hence probably the superscription was originally that of an older book of smaller compass. This is followed by the first part, i. 4–xxxviii. 28a, containing prophecies concerning the kingdom of Judah and incidents from the life of the prophet up to the destruction of Jerusalem and the second deportation. Only one passage treats of a different subject, viz., ch. xxv. 13 *et seq.*, containing Yhwh's command to Jeremiah, according to which the prophet was to proclaim God's judgment to foreign peoples. The second part of the book, xxxviii. 28b–xliv. 30, contains prophecies and narrations from the period following the destruction of Jerusalem. As an appendix to this, in ch. xlv., is a short warning to Baruch on the occasion of his writing down the words of Jeremiah. A third part, xlvi.–li., comprises prophecies against foreign peoples. At the end are given, by way of appendix, historical data (lii.) concerning Zedekiah, the deportation of the captives to Babylon, and the change in the fortunes of King Jehoiachin.

Three Sections.

——**Critical View: § I. The Prophecies in Part I.:** In the first part no consistent plan of arrangement, either chronological or material, can be traced. The speeches not being separated by superscriptions, and data generally (though not always as to time and occasion) being absent, it is very difficult to fix the date of composition. In this first part, however, may be distinguished different groups which, with a single exception, reflect substantially the successive phases of the development of Jeremiah's prophetic activity. These groups are five in number, as follows:

(1) Ch. i. 4–vi. 30, belonging to the reign of Josiah. Its first passage, describing the calling of the prophet, is also chronologically the oldest (iii. 6b–18, fixed by the superscription as belonging to the time of Josiah, does not harmonize with the assumed historical background [see below, § II.]; the superscription is undoubtedly a later addition).

(2) Ch. vii.–xx., in the main, of the time of Jehoiakim. This group contains passages that belong to earlier and later dates respectively. For instance, ch. xi. 1–8 is earlier: the mention of the "words of the covenant" assigns it to the antecedent period (Josiah) and as having been written soon after the discovery of the Book of Deuteronomy. Ch. xiii. is certainly later, and probably belongs to the time of the young king Jehoiachin (see below, § II.). Other passages in this group should be excluded as not being by Jeremiah, or at least as having been only partially written by him: ch. ix. 22 *et seq.*; ch. ix. 24 *et seq.*; ch. x. 1–16; and the sermon on the Sabbath, ch. xvii. 19–27 (see below, § II.).

(3) Speeches from various periods: (*a*) a proclamation of the certain fall of Jerusalem made, according to the superscription to Zedekiah and the people, during the siege of Jerusalem, *i.e.*, about 588 B.C. (xxi. 1–10); (*b*) menacing prophecies against the kings of Judah in the time of Jehoiakim (608;

xxi. 11–xxii. 19), completed by the passage xxii. 20–30, descriptive of the leading away of Jehoiachin into captivity (597); (*c*) threats against the "unfaithful shepherds" (*i.e.*, the prophets), the promise of peace and of the real shepherd (after 597), and warnings against false prophets and godless priests (perhaps in the time of Jehoiakim; xxiii. 1–8, 9–40); (*d*) the vision of the two baskets of figs, illustrating the fate of the captives and of those who were left behind, from the period after the first deportation by Nebuchadnezzar, in 597 (xxiv.); (*e*) threats of punishments to be inflicted on Judah and the surrounding nations, in the fourth year of Jehoiakim, *i.e.*, the year of the battle of Carchemish (605; xxv.); (*f*) the first of the historical passages recounting Jeremiah's prophecy in the Temple (comp. vii.), his arrest, his threatened death, and his rescue, in which connection the martyrdom of the prophet Uriah is briefly mentioned (xxvi.).

Dated Prophecies.

(4) Utterances from the time of Zedekiah (see § II.), with an appendix, the last connected prophecy of any length, in ch. xxxv., treating of the fidelity of the Rechabites and of the unfaithfulness of Judah. This dates from a somewhat earlier period, that of Jehoiakim (because certainly before 597), and thus forms a transition to the first passages of the narrative sections.

(5) The fifth group of part I. consists of the first half of the historical narrative concerning Jeremiah's life and work, xxxvi.–xxxviii. 28a, and may be thus divided: (*a*) account of the writing, destruction, and rewriting of the prophecies of Jeremiah under Jehoiakim (xxxvi.); (*b*) narratives and sayings from the time of Zedekiah, who is introduced as a new ruler at the beginning of this historical account (xxxvii. 1), although often mentioned before in the prophecies (xxxvii.–xxxviii. 28a).

§ II. Displaced, Disputed, and Non-Authentic Passages of Part I.: In group 2 the short admonition in ix. 22 *et seq.* is certainly not genuine; it is a warning against self-glorification and an appeal to those who would boast to glory in the knowledge of God instead. As its sententious style indicates, it was probably taken from a collection of wise sayings. The question as to the genuineness of the second short utterance, ix. 24 *et seq.*, which proclaims God's punishment upon the uncircumcised—the heathen who are uncircumcised in the flesh, and the Israelites who are uncircumcised in heart—can not be so easily decided, since the Biblical conception of being uncircumcised in heart is found elsewhere in Jeremiah.

Relations with Deutero-Isaiah.

Again, the following section, x. 1–16, is certainly not genuine. Here, in a style wholly like that of Deutero-Isaiah, the speaker mocks at the unreality of idols, which exist only as images and hence are not to be feared; this recalls the time of Deutero-Isaiah and the idols of Babylon rather than the period of Jeremiah and the tendency of his contemporaries to worship other gods than Yhwh. The interpolated Aramaic verse (x. 11) is held by Duhm to be a magic formula with which the later Jews, who did not know much Hebrew, used to exorcise the various evil spirits in the air, shooting stars, meteors, and comets. In xi.–xx., besides various additions to Jeremiah's sayings which can not be by the prophet himself, there are two passages which till now have generally, and probably rightly, been held to be genuine, although they do not belong to the time of Jehoiakim. That the passage xi. 1–8 is earlier, and belongs to the time of Josiah, has been explained above (§ I.). Ch. xiii., however, must have been written later than Jehoiakim's time; after a symbolic narrative of a girdle buried beside the Euphrates, and which, in that it is soiled and unfit for use, represents Israel and Judah, the passage treats of the king and "queen"—that is, the queen mother—to whom it is announced that they must descend from their throne; and the deportation of the whole of Judah is similarly foretold. The king in this case, however, with whom his mother is mentioned on equal terms, is certainly (comp. xxii. 26, xxix. 2) the youthful Jehoiachin, and the time is shortly before his deportation to Babylon. The one non-authentic passage incorporated in group 2 is that concerning the Sabbath, xvii. 19–27. The reason why the prophet can not be credited with the authorship of this passage, though in form and content it is not unlike Jeremiah, is the high value put upon the observance of holy days, which is wholly foreign to the prophet. The author of the passage not only recommends the keeping of the Sabbath day holy as a day of rest ordained by God, but he even goes so far as to make the possibility of future salvation, and even directly the destruction of Jerusalem, depend upon the observance or non-observance of this day.

Passage on Sabbath Not Genuine.

In group 3, ch. xxv. is doubtful (see below, § IV., in connection with the prophecy against foreign peoples in xlvi.–li.).

In group 4 (of the time of Zedekiah) certain parts of the promises in xxx.–xxxiii. have given rise to doubt in more than one respect. Of the three sections in this collection, xxx. *et seq.*, xxxii., and xxxiii., the middle one may, however, be accepted without reserve. This section begins (xxxii. 9) with a relation of Jeremiah's purchase of a field in Anathoth in accordance with ancient usage, at the time when the Babylonians were already besieging Jerusalem (comp. xxxii. 1 with lii. 5, in opposition to lii. 4), and of Jeremiah's prophecy to Zedekiah of the conquest of the city and of the deportation to Babylon. The divine promise is appended to this narration: "Houses and fields and vineyards shall be possessed again" (*ib.* verse 15), which, upon a question of the prophet's, is explained thus (*ib.* verses 26 *et seq.*): Jerusalem will be burned by the Chaldeans on account of its sins, but afterward Yhwh will collect His people, scattered in all lands. He will make an everlasting covenant with them, and will cause them with rejoicing to settle again in this land (*ib.* verse 41).

The first of the three sections, xxx. *et seq.*, foretells another day of terror for Jacob, but also promises liberation from foreign rule, punishment of the enemy, the rebuilding of the destroyed cities by the people (who will have begun to increase again and whose numbers will have been swelled by the return of Ephraim), and the making of a new covenant. In

Ungenuine Passages in Later Sections.

this section the following passages are doubtful as regards a Jeremianic origin: the passage in which the servant of God, Jacob, is comforted in his exile with words of Deutero-Isaiah (xxx. 10 *et seq.*; comp. Isa. xl. *et seq.*); the threat inserted among the words of promise (xxx. 23 *et seq.*; comp. xxiii. 19 *et seq.*, where this threat occurs again, likewise in an inappropriate place); the description of Yhwh's power on the sea (xxxi. 35b, similar to Isa. li. 15); and various other passages which have many points of contact with Deutero-Isaiah. A considerable portion of this section is shown to be secondary matter by the fact that it is lacking in the text of the Septuagint. At any rate, examination leads to the conclusion that this section, like so much else in the Book of Jeremiah, was worked over afterward, although it is not justifiable to deny to Jeremiah the authorship of the whole of the section, nor to assume that it was written by a post-exilic author. Such a writer would have had more interest in the hope that the Judeans, only a part of whom had come back, would all return home, whereas for a prophet who wrote immediately before the downfall of Judah it was more natural to recall the overthrow of the Northern Kingdom, and to express the hope that with the return of Ephraim Judah also would return, although its present downfall seemed certain to him.

In the third of these sections, ch. xxxiii., the conclusion (xxxiii. 14-26) is suspicious. It is missing in the Septuagint, although no plausible reason for the omission is apparent. Not to speak of smaller matters, the fact that the people among whom (according to verse 24) the prophet was sojourning, and who were wholly opposed to the compatriots of the prophet, can only have been Babylonians—who indeed might have said insultingly of Israel that "it was no more a nation before them" (*ib.*)—does not seem to accord with Jeremiah's authorship. The passage must consequently have been written by one of the exiles in Babylon and not by Jeremiah, in whose time such a taunt could not have been uttered either in Palestine or later in Egypt.

Ch. xxvi. and xxxv.-xlv.

§ **III. The Historical Sections of Parts I. and II.:** The historical passages contained in xxvi. and xxxvi.-xlv. display such an exact knowledge of the events described in the life of Jeremiah, and contain so many interesting details, that as a matter of course they were formerly considered to have been written by a pupil of Jeremiah in close touch with him. When Kuenen and other commentators object that in certain passages the single episodes are not properly arranged and that details necessary for a complete understanding of the situation are lacking, it must be remembered that it is just an eye-witness who would easily pass over what seemed to him as matter of course and likewise displace certain details. Moreover, a comparison with the text of the Septuagint shows that in the historical as in the prophetical passages many changes were made after composition. It is therefore neither necessary nor advisable to set, with Kuenen, 550 B.C. as the date of the first edition of the book; but even if that late date be accepted one must still suppose that the notes of a pupil and eye-witness had been used as material. If, however, the former and generally prevalent opinion is maintained (which has been readopted also by Duhm), namely, that the historical passages were written by a pupil of Jeremiah, there can be no doubt that this pupil was Baruch.

Work of Baruch.

Since it is known that it was Baruch and not Jeremiah who first wrote down the prophecies, and since in all cases the speeches in the historical portions can not be taken out of their setting, it seems the most natural thing to suppose that Baruch was also directly concerned in the composition of the historical passages. But this does not at all exclude the possibility of the insertion, shortly after the passages had been written and put together, of various details and episodes. This theory is supported by Jeremiah's admonition to Baruch (in xlv.), which, although addressed to him by the prophet on the occasion of Jeremiah dictating the prophecies in the time of Jehoiakim, yet stands at the end of the section containing prophecies against Judah. The fact that this admonition occurs at the end of the original Book of Jeremiah (concerning xlvi. *et seq.* see § IV.) can only mean that Baruch placed it at the end of the book edited by him as a legitimation of his labor.

§ **IV. The Prophecies Against Foreign Peoples in Part III.:** Ch. xxv. speaks of the direction received by Jeremiah from God to proclaim His anger to foreign peoples. In the fourth year of Jehoiakim—that is, the year of the battle of Carchemish and of Nebuchadnezzar's victory and accession to the throne—Jeremiah proclaims that Yhwh, in revenge for Judah's sins, will bring His servant Nebuchadnezzar and the peoples of the north against Judah and the surrounding peoples; that they will serve the King of Babylon for seventy years; and that at the end of this time Yhwh will punish the King of Babylon and the Chaldeans. In connection with this, Jeremiah is further told to pass the wine-cup of divine wrath to all the nations to whom he is sent, and all the nations who must drink of the cup are enumerated.

Prophecy Not by Jeremiah.

But however appropriate it may have been for Jeremiah to announce the downfall of foreign nations (comp. xxxvi. 2 and i. 5), and however much the expression "cup of wrath" may sound like one of Jeremiah's, since this illustration occurs often after him and accordingly probably goes back to him, yet this prophecy as it now stands (in xxv.) can not have been written by him. The proclamation of the punishment of Babylon (*ib.* verses 12-14) interrupts the connection of the threatening of the nations by Babylon. Also the words "all that is written in this book, which Jeremiah hath prophesied against all the nations" (verse 13) can not of course have originated with Jeremiah. Finally, the enumeration of the nations that must drink from the cup of wrath (verses 17-26) is not Jeremianic; indeed, some of the nations were located far from Jeremiah's horizon, and the concluding remark (verse 26), with the puzzling word "Sheshach" (*i.e.*, Babylon), certainly dates from a much later period. This passage characteristically illustrates the fact that more than one hand worked on the amplification, and that such passages arose in several stages, as may be observed in detail by a comparison with the Septuagint text (see § VI.).

The question next arises as to whether the prophecies against foreign nations contained in xlvi.-li. are really those which, according to xxv., were to be expected as the latter's amplification. This question seems all the more natural because in the text of the Septuagint those prophecies are actually incorporated in xxv. If l. *et seq.*, a long oracle dealing with the sentence against Babylon, be left out of consideration, there can be no doubt that the section xlvi.-xlix. has in some way a Jeremianic basis. The single oracles of this section are in part expressly referred to Jeremiah in the heading, and the victory of Nebuchadnezzar is in part given as their occasion. At any rate the hypothesis that this section is a working over of original Jeremianic material is to be preferred to the difficulties attending the various other theories that have been suggested to explain the later origin of xlvi.-xlix. On the face of it, it is hardly probable that a later author would have written a whole series of oracles and have artificially made them seem to belong to the time of Nebuchadnezzar, merely for the sake of enriching the Book of Jeremiah. If it is suggested that some one else, perhaps Alexander the Great, was intended by the Nebuchadnezzar of these oracles, it must be objected that even to the last judgment, that against Elam (which, however, did not originally belong in this section; see below), which might be taken to mean Persia, no reference to post-Jeremianic events can be found.

Oracles Worked Over.

A detailed examination, however, shows that in most of these prophecies only a Jeremianic basis is possible. The prophecy concerning the Philistines in xlvii. (but without the heading) is the one that could most readily be accepted as belonging as a whole to Jeremiah.

On the other hand, it is to be supposed that all the other oracles underwent a more or less extensive revision, so that they do not give the impression of being real prophetic utterances, but seem rather to be compilations by later scholars, who also made use of the oracles of other prophets, especially of the exilic and post-exilic passages in Isaiah (comp. Jer. xlviii. 43 *et seq.* with Isa. xxiv. 17, 18a; Jer. xlix. 18 with Isa. xiii. 19 *et seq.*; Jer. xlix. 24 with Isa. xiii. 8). This working over of the material explains the lack of perspicuity and the non-adherence to the historical situation which frequently characterize these prophecies. The following oracles are contained in this section: (*a*) the oracle against Egypt, in two parts, xlvi. 1-12 and xlvi. 13-28 (comp. xlvi. 27-28 [= xxx. 10 *et seq.*] with the consolations of Deutero-Isaiah); (*b*) that against the Philistines, xlvii.; (*c*) that against Moab, xlviii., which in parts recalls Isa. xv. *et seq.*; (*d*) that against Ammon, xlix. 1-6; (*e*) that against Edom, xlix. 7-22, which has much in common with that of Obadiah; (*f*) that against Damascus and other Aramaic cities, xlix. 23-27; (*g*) that against Kedar and other Arabic tribes, xlix. 28-33; and (*h*) that against Elam, xlix. 34-39. Whereas the other nations named all lay within Jeremiah's horizon, this was not the case with Elam, since Judah had no direct dealings with this country until after the Exile. This alone would not, however, be a sufficient reason for denying that Jeremiah wrote the oracle, especially since as early as Isa. xxii. 6 the Elamites were known as vassals of the kings of Assyria, and hence an interest in the history of Elam could not have been so far removed from a prophet of Israel as may now appear. By whom and at what time the supposed revision of Jeremiah's original stock of material was made, it is impossible to determine; but the large number of similar expressions connecting the separate oracles makes it probable that there was only one redaction.

The oracle against Babylon, l.-li. 58, which follows the section xlvi.-xlix., and to which a historical addition is appended (li. 59-64), is very clearly seen to be non-Jeremianic in spite of the fact that individual passages recall very vividly Jeremiah's style. It is really no oracle at all, but a description in oracle form, dating from after the Exile, and originally written so as to appear as a production by Jeremiah, for which purpose the author assumes the standpoint of an older time. Since he is acquainted with Deutero-Isaiah (comp. li. 15-19 with Jer. x. 12-16, which is also taken from Deutero-Isaiah, and apparently furnishes the direct basis for the passage in question), and describes the upheaval in Babylon and the destruction of the city—making use of the exilic oracle in Isa. xiii. *et seq.* (Jer. l. 16, 39 *et seq.*; comp. l. 39; li. 40 with Isa. xxxiv. 14 and xxxiv. 6 *et seq.*), he can not have written it before the end of the Babylonian exile at the earliest. This also explains why the destroyers of Babylon are called "kings of Media" (li. 28). Moreover, the author of the oracle against Babylon made use of the Jeremianic oracle against Edom, at times quoting it literally (comp. l. 44-46 with xlix. 19-21; and the origin of l. 41-43 is found in vi. 22-24). That he lived in Jerusalem may be inferred not only from l. 5, in which, speaking of the returning exiles, he says that their faces were turned "hitherward," but also from the fact that he is much more concerned with the desecrated and destroyed Temple of Jerusalem than are the prophets of the Exile. The added passage, li. 59-64, proceeding probably from a historical record of a journey to Babylon made by Seraiah, was most likely written by the author of the oracle against Babylon, if not by some one later, who desired by his short narrative to authenticate the oracle which he took to be Jeremianic.

Not Before the End of the Exile.

The section closes with the words: "Thus far [are] the words of Jeremiah," showing that the Book of Jeremiah once ended at this point, and that that which follows is a later addition. In fact, lii. is a historical account, concerning Zedekiah, the deportation to Babylon, and the turning-point in the fortunes of Jehoiachin, which was transferred from the Book of Kings to that of Jeremiah. This is shown by the fact that with slight variations and with the exception of two passages, the two accounts agree; one of the exceptions is presented by three verses giving a count of the exiles, which are found only in Jeremiah (lii. 28-30) and which were probably inserted later from some separate source, since they are lacking also in the text of the Septuagint; the other is the short passage recording the appointment of Gedaliah as governor, his murder, and the flight to Egypt of those who were left, which is lacking in Jeremiah (II Kings xxv. 22-26), and which doubtless was purposely omitted because the same facts had already been recorded elsewhere in the Book of Jeremiah (xl. *et seq.*). Moreover, the addition of ch. lii. was of itself not necessary, since the information given in it was already partially known from earlier statements of the Book of Jeremiah; and the last passage concerning the change in the fate of Jehoiachin is wholly superfluous, since the event recorded took place after Jeremiah's death.

§ **V. Sources of the Book of Jeremiah, According to Duhm:** What has here been said concerning the supposed origin of the Book of Jeremiah corresponds to the opinion held on the subject by most modern scholars, whose consensus, though they may differ in detail, has indorsed the view as a whole and in substance. The views of Duhm differ materially from this opinion, however many points of contact therewith it may show, because Duhm, in opposition to previous conceptions, has with an unparalleled boldness and confidence extended his critical investigation to the most minute details, for which reason his analysis is here given separately. Although it seems more plausible to suppose that the real prophecies of Jeremiah are contained in the versified portions, whereas in the prose utterances the thoughts of Jeremiah have been worked over, for the most part in the form of sermons, the question still arises whether one is justified in "ascribing, with the greatest detail, [the various parts of] writings which without doubt have passed through many hands before they received the form in which we know them, to their [respective] authors" (see Nöldeke in "Z. D. M. G." lvii. 412). Duhm distinguishes:

Duhm's Analysis.

(1) *Jeremiah's Poems.* These, in all about sixty, date (*a*) from the period when Jeremiah was still in Anathoth: the cycle ii. 2b, 3, 14-28; 29-37; iii. 1-5; 12b, 13, 19, 20; 21-25; iv. 1, 3, 4; the cycle xxxi. 2-6; 15-20; 21, 22, and perhaps xxx. 12-15; the oldest five poems concerning the Scythians, iv. 5-8; 11b, 12a, 13, 15-17a; 19-21, 23-26; 29-31; (*b*) from the time of Josiah: v. 1-6a; 6b-9; 10-17; vi. 1-5; 6b-8, 9-14; 16, 17, 20; 22-26a; 27-30; vii. 28 *et seq.*; viii. 4-7a; 8, 9, 13, 14-17; 18-23; ix. 1-8; 9; 16-18; 19-21; x. 19, 20, 22; (*c*) from the time of Joah: xxii. 10; (*d*) from the time of Jehoiakim: xxii. 13-17, and probably xi. 15 *et seq.*; xii. 7-12 (from the first period); xxii. 18 *et seq.*, and perhaps xxii. 6b, 7; 20-23; xiii. 15 *et seq.*; 17; 18, 19; 20, 21a, 22-25a, 26 *et seq.* (from the time after the burning of the book-roll); (*e*) from the time of Jehoiachin: xxii. 24; 28; (*f*) from a later period (a more exact definition is unnecessary): description of the great famine, xiv. 2-10; of the evil conditions in the country and their results, xv. 5-9; xvi. 5-7; xviii. 13-17; xxiii. 9-12; 13-15; impressive complaints of personal enmities, xi. 18-20; xv. 10-12, 15-19a, 20 *et seq.*; xvii. 9 *et seq.*, 14, 16 *et seq.*; xviii. 18-20; xx. 7-11; xx. 14-18; from an earlier period, but first inserted after the restoration of the roll: xiv. 17 *et seq.*; xvii. 1-4; (*g*) from the last period of Zedekiah (according to Baruch), xxxviii. 22.

Parts Ascribed to Baruch.

(2) *The Book of Baruch.* Besides single data and exhortations preserved in i.-xxv. (*e.g.*, i. 1-3, 6; vii. 18; comp. xliv. 15 *et seq.*, xi. 21, vii. 21 *et seq.*), the following passages are derived from this book (they are here arranged according to their original order of succession, the groups of verses which have been revised being marked with an asterisk): (*a*) on the time of Jehoiakim: xxvi. 1-3, 4 (to אלי), 6-24 (early period); xxxvi. 1-26; 32 (fourth and fifth years of Jehoiakim); xxxv. 1-11* (a later year); (*b*) on the time of Zedekiah: xxviii. 1a, xxvii. 2 *et seq.*, xxviii. 2-13, 15-17 (fourth year of Zedekiah); xxix. 1 (to הגולה), 3, 4a, 5-7, 11-15, 21-23, 24 *et seq.*,* 26-29 (probably the same period); xxxiv. 1-7* (ninth year); xxxiv. 8-11*; xxxvii. 5, 12-18, 20 *et seq.*; xxxii. 6-15; xxxviii. 1, 3-22, 24-28a (during the siege of Jerusalem); (*c*) on the time after the conquest of Jerusalem, events in Mizpah and the emigration to Egypt: xxxviii. 28b, xxxix. 3, 14a, xl. 6; xl. 7-xlii. 9, 13a, 14, 19-21, xliii. 1-7; (*d*) on an event in Egypt (comp. vii. 18): xliv. 15a, 16-19, 24 *et seq.*,* 28b; xlv. forms the conclusion.

Messianic Passages.

(3) *The Supplements to the Writings of Jeremiah and Baruch.* These comprise about 800 verses, that is, more than the poems of Jeremiah (about 280 verses) and the sections from the Book of Baruch (about 200 verses). The process of amplification, by which the Book of Jeremiah grew to its present size, must have gone on for centuries. It is possible that single additions (which are difficult to identify) were incorporated in the roll of the Book of Jeremiah in the Persian period. The greatest number of additions was made in the third century, the age of "the most midrashic literature"; the most recent are in general the Messianic passages and their complement, the prophecy concerning the heathen. They are in part (as in i.-xxv.) inserted among older additions, in part placed together in a separate section (xxx. *et seq.*, xlvi.-li.), which could not have originated before the end of the second century B.C., and which have received even later additions; single passages (*e.g.*, xxxiii. 14-26) are so late as not even to have come into the Septuagint. These additions fall into separate categories according to their contents: (*a*) amplifications in the nature of sermons in connection with verses of the Jeremianic text, to suit the needs of the post-exilic period; (*b*) short narratives, in the form of the Midrash or of free versification, recording deeds and sayings of the prophet; (*c*) consolatory passages which in part are appended to an admonitory sermon, and in part stand in a separate group in xxxii. *et seq.*; (*d*) additions of various kinds having no connection with the contents of the book.

However justifiable it may be to separate the "songs" of Jeremiah, the question still arises whether much of that which Duhm excludes as a later addition may not still be Jeremianic, since it is easy to suppose that besides the versified portions there must also have been prose utterances of Jeremiah, to which these excluded passages may have belonged.

§ **VI. Relation of the Hebrew Text to the Septuagint:** A comparison of the Masoretic text with the

Septuagint throws some light on the last phase in the history of the origin of the Book of Jeremiah, inasmuch as the translation into Greek was already under way before the work on the Hebrew book had come to an end. This is shown by the fact that a large part of the additions to the Hebrew text, which, absent in the Septuagint, are evidently secondary, are proved also by their contents to be later elaborations. The two texts differ above all in that the Septuagint is much shorter, containing about 2,700 words (that is, about one-eighth of the whole book) less than the Hebrew. On the other hand, headings in the Hebrew text are only comparatively rare. Even if the text of the Septuagint is proved to be the older, it does not necessarily follow that all these variations first arose after the Greek translation had been made, because two different editions of the same text might have been in process of development side by side. Furthermore, the correspondence between the Septuagint and the Hebrew is too great, and their relationship too close, for one to be able to speak of two redactions. They are rather two editions of the same redaction.

Additions to the Septuagint.

§ VII. Origin of the Book of Jeremiah: The different stages in the history of the growth of the book as they are shown in the two theories of its origin, that of Duhm and that of Ryssel, practically coincide. The book, dictated by Jeremiah himself under Jehoiakim, was first worked over by a pupil, probably Baruch, who added later utterances, which he wrote perhaps partly at the dictation of the prophet, but in the main independently, and to which he furthermore added narrative passages (at least for the time preceding the conquest of Jerusalem). This "Book of Baruch," the composition of which Kuenen without sufficient reason (see above, § III.) places first in the second half of the Babylonian exile, concludes with the passage addressed to that scribe. It contains oracles concerning foreign nations, which, however, stood immediately after the section referring to the cup of wrath for the nations, and had little to do with the group of oracles, now contained in xlvi.-li., concerning the nations conquered by Nebuchadnezzar. Besides the oracle concerning Babylon, which is without doubt not genuine, the one concerning Elam must also have been added later, since, according to its dating, it did not belong to the oracles of the fourth year of Jehoiakim. The Book of Jeremiah at a comparatively early date became subject to additions and revisions, which were made especially in the schools and from the material of Deutero-Isaiah; and the only question which suggests itself is whether this critical activity in reality must have continued until the end of the second century or even later. The book as a whole was first terminated by the addition of the oracle concerning Babylon, and again later by the addition of the account taken from the Book of Kings.

Final Redaction.

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Treatises and Monographs: (1) On single critical questions: K. Budde, *Ueber die Kapitel 50 und 51 des Buches Jeremia*, in *Jahrbücher für Deutsche Theologie*, xxiii. 428-470, 529-562; C. J. Cornill, *Kapitel 52 des Buches Jeremia* (in Stade's *Zeitschrift*, iv. 105-107); B. Stade, *Jer. iii. 6-16* (*ib.* pp. 151-154), and *Jer. xxxii. 11-14* (*ib.* v. 175-178); *Das Vermeintliche Aramäisch-Assyrische Aequivalent für* מ כת השמים, *Jer. xliv. 17* (*ib.* vi. 289-339); F. Schwally, *Die Reden des Buches Jeremia Gegen die Heiden, xxv., xlvi.-li.* (*ib.* viii. 177-217); B. Stade, *Bemerkungen zum Buche Jeremia* (*ib.* xii. 276-308). (2) On the metrical form of the speeches: K. Budde, *Ein Althebräisches Klagelied* (in Stade's *Zeitschrift*, iii. 299-306); C. J. Cornill, *Die Metrischen Stücke des Buches Jeremia*, Leipsic, 1902. (3) On Biblical-theological questions: H. Guthe, *De Fœderis Notione Jeremiana Commentatio Theologica*, 1877; A. von Bulmerincq, *Das Zukunftsbild des Propheten Jeremia*, 1894; H. G. Mitchell, *The Theology of Jeremiah*, in *Jour. Bibl. Lit.* xx. 56-76. (4) For the life and personality of Jeremiah see the bibliography to JEREMIAH (the prophet).

The Text and Translations: (1) Edition of the text: C. J. Cornill, *The Book of the Prophet Jeremiah* (English transl. of the notes by C. Johnston), part xi. of P. Haupt's *S. B. O. T.* 1895. (2) A collection of single conjectures in the appendixes to Kautzsch's translation of the Old Testament (2d ed. 1896) and to *Het Oude Testament*; much scattered material, *e.g.*, on Jer. ii. 17, in Stade's *Zeitschrift*, xxi. 192. (3) Relation of the Masoretic text to the Septuagint: F. K. Movers, *De Utriusque Recensionis Vaticiniorum Jeremiæ, Græcæ Alexandrinæ et Hebraicæ Masorethicæ, Indole et Origine*, 1837; P. F. Frankl, *Studien über die LXX. und Peschito zu Jeremia*, 1873; G. C. Workman, *The Text of Jeremiah*, 1889; Ernst Kühl, *Das Verhältniss der Massora zur Septuaginta im Jeremia*, Halle, 1882; A. W. Streane, *The Double Text of Jeremiah*, 1896.

In general, comp. also the introduction to the Old Testament and articles on the Book of Jeremiah in the theological cyclopedias.

E. G. H. V. Ry.

JEREMIAH, EPISTLE OF: A Greek apocryphon, being a fictitious letter which Jeremiah is supposed to have written to the Jews who were about to be led as captives to Babylonia, the purpose of the letter being to warn them against idolatry. It seems to be written with especial reference to Jer. x. 1-16, wherein the prophet sharply contrasts the living and everlasting God of Israel with the idols of Babylonia. Jer. x. 11, a declamation addressed to the Babylonians, distinguished by being written in Aramaic, appears to have suggested the idea (as may be seen from the Targum to the passage) that Jeremiah sent an epistle of that nature (comp. Jer. xxix. 1) to the elders of the Captivity, who were to read it to all the Jews as a warning against being induced by their heathen masters to worship idols. The author, however, while making use also of such passages as Isa. xliv. 9-19, xlvi. 1-2; Ps. cxv. 4-8, cxxxv. 15-18, has Egyptian idolatry in view, as may be gathered from verse 18, where the Feast of Lights at Sais (Herodotus, ii. 62) is obviously alluded to. The epistle, therefore, must be classed among the propagandist literature of the Alexandrian Jews issued for the purpose of winning the heathen over to Jewish monotheism.

After a few introductory verses announcing the transportation of the Jews to Babylonia as a punishment for their sins, and promising their return to the Holy Land after the lapse of seven generations (possibly a mistake for the seven decades in Jer. xxix. 10), the writer of the epistle immediately turns to his subject, describing with fine sarcasm and vivid coloring, and ostensibly from his own experience, the practises of the idolatrous priests and people:

> "The idols are decked with silver and gold, which often the priests steal to give them to harlots (8-11); they are given pur-

ple and scepters, but have no power; daggers and axes, but can not defend themselves against thieves (12-16, 18); they have candles lit before them, but see not (19); their eyes are full of dust, their faces black with smoke (17, 21); insects and bats cover their bodies, but they feel them not (20, 22). They are carried upon the shoulders, and when they fall they can not rise; yet gifts are set before them as unto the dead! The priests sell and misuse them, take off their garments and clothe their wives and children (26-33); they can give neither health nor wealth, nor sight nor speech, nor any help whatsoever to their worshipers, and instead cause women to deliver themselves over to incest (34-43). [A survival of this Astarte cult is reported by S. I. Curtiss ("Primitive Semitic Religion To-day," Chicago, 1904) as still existing in Egypt.] Men's own handiwork, they can neither save them from war and plague nor from famine, nor their own temples from fire (45-55). Any vessel or piece of furniture in the house is of greater use than they; the stars and the clouds fulfil the command of their Maker, but these idols are like a scarecrow in a garden of cucumbers, that availeth nothing (61-71)."

This description is made quite effective by the refrains

"Whereby they are known to be no gods; therefore fear them not" (16, 23, 29, 66); "How should a man think and say that they are gods?" (40, 44, 52, 56, 64); "And ye shall know them to be no gods . . . " (72-73); "Better the just man that hath no idols; he shall be far from reproach."

In some editions of the Greek text, as well as in the Old Latin and Syriac versions, and accordingly in Luther's and the English translation, the Epistle of Jeremiah constitutes ch. vi. of Baruch, but without justification.

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K.

JEREMIAH, THE LAMENTATIONS OF. See LAMENTATIONS.

JEREMIAH: Polish rabbi in the second half of the eighteenth century; head of the yeshibah at Mattersdorf, Hungary, in which he devoted himself especially to the legal treatises of the Babylonian Talmud. Aaron CHORIN was one of his pupils. Jeremiah was the author of "Moda'ah Rabbah," a commentary to Ḥayyim Shabbethai's "Torat Ḥayyim," part ii. (on "Moda'ah we-Ones," a protest against a forced or unduly influenced action); Jeremiah's son **Joab** wrote a parallel commentary entitled "Moda'ah Zuṭa." In the approbation to his work, published at Lemberg, 1795, by his son, Jeremiah is given the title of "gaon." Joab wrote also "Sha'are Binah," novellæ to the "Sha'are Shebu'ot" of Isaac ben Reuben, grandson of Isaac Alfasi.

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S. S. S. MAN.

JEREMIAH: Palestinian scholar of the fourth century; always quoted by the single name "Jeremiah," though sometimes that name is used for JEREMIAH B. ABBA. A Babylonian by birth, he passed his youth in his native land without giving much promise of gaining celebrity as a scholar (Ket. 75a). He emigrated to Cæsarea, in Palestine, where he made rapid progress in his studies. Among his teachers were Abbahu (B. M. 16b); Samuel b. Isaac, whose homilies he very frequently reports (Yer. Peah i. 16b; Yer. Meg. i. 70d; Yer. Ḥag. i. 76c); and Assi II. (Giṭ. 44a; Ḥul. 21a); but his principal teacher was his countryman Ze'era. Both Ze'era and Abbahu loved the young scholar as a son (M. Ḳ. 4a; B. M. 16b). Ammi employed Jeremiah as tutor to his son (Yer. Beẓah v. 63a). Once while Ze'era and his pupil were engaged in some halakic investigation the hour of prayer arrived, and Jeremiah began to betray impatience at being detained. Ze'era, noticing it, reproved him with the words, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9; Shab. 10a).

His Over-Subtlety.

Jeremiah developed such industrious habits as to evoke from his teacher the remark that since the death of Ben 'Azzai and Ben Zoma, with whom industry ended, there had not been so zealous a student as Jeremiah (Yer. Ned. viii. 40d; comp. Soṭah ix. 15). But in his anxiety to acquire knowledge and accuracy he developed extreme captiousness. He frequently provoked the laughter of the college, except of his teacher (Niddah 23a); and ultimately his ultra-subtleties became insufferable. His considerate preceptor time and again warned him against pursuing his arguments beyond the bounds of the Halakah (R. H. 13a; Soṭah 16b), but it proved of no avail. At last his colleagues gave vent to their displeasure. The college was seriously discussing a point of law, when Jeremiah broke in with what appeared to be a ridiculous objection, whereupon he was ordered out of the academy (B. B. 23b). It happened that after the death of the great teachers a legal problem vexed the minds of the scholars, and there was none to solve it. It was submitted to Jeremiah, who returned it with the solution, which he prefaced with the humble words: "Although I am not worthy [to be consulted by you], your pupil's opinion inclines this way." On receipt of this, which was taken as an apology for the past, his colleagues reinstated him (B. B. 165b).

Thenceforth Jeremiah was the undisputed head of the scholastic circle at Tiberias (Yer. Shab. i. 3d, iii. 6c; comp. *ib.* vi. 8a), and questions were addressed to him from different parts of Palestine. Nor was his fame limited by the boundaries of his adopted country. In Babylonia also his opinions carried great weight, and when a contemporary or later Babylonian scholar introduced a statement by the phrase "It is said in the West," it was generally assumed that that statement emanated from Jeremiah (Sanh. 17b). The reverence in which he was held by his former countrymen appears from the following colloquy between his younger contemporaries Abaye and Raba: Said the former: "One Palestinian scholar is worth two of ours"; whereupon the other remarked: "And yet when one of ours emigrates to Palestine he is worth two of the natives. Take, for example, Jeremiah; although while he was here he could not comprehend our teachers, since emigrating to Palestine he has risen to such eminence as to look upon us as 'stupid Babylonians'" (Ket. 75a). Indeed, not only did Jeremiah repeatedly apply this epithet to Babylonian scholars, but he spoke disdainfully of his native land as well. Whenever an opinion by a Babylonian scholar met with his disapprobation, he would say: "Those Babylonian simpletons! they dwell in a land of darkness and advance opinions of darkness" (Pes. 34b; Yoma 57a; Bek. 25b).

Active Life.

With the leadership of the scholastic circle the management of public affairs was entrusted to him. He considered this occupation as paramount to engaging in the study of the Law (Yer. Ber. v. 8d); but it sometimes occasioned him unpleasantness. On one occasion some serious trouble threatened the Jews of Tiberias, and much treasure was required to avert it. Jeremiah was called upon to assess the people, and in discharging this duty he displeased his older colleague Jacob b. Bun. Jeremiah had called on Jacob for a considerable contribution, whereupon he remarked, "Jeremiah is still at his tricks: he deserves excommunication." The feeling between them became so bitter that they excommunicated each other, though they soon revoked their decrees and became reconciled (Yer. M. Ḳ. iii. 81d).

Jeremiah had many pupils, among them Jonah and Hezekiah II., who stood in the front rank of the scholars of the next generation. His name is frequently found in the departments of the Halakah and the Haggadah, in the Babylonian as well as in the Palestinian Gemara, and in the Midrashim. He left the following directions for his interment: "Clothe me in white garments with sleeves, put stockings and shoes on my feet, place a staff in my hand, and lay me down on my side. Thus equipped, when the Messiah comes I shall be ready to follow him" (Yer. Kil. ix. 32b; Yer. Ket. xii. 35a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 95; Frankel, *Mebo*, p. 107b; Halevy, *Dorot ha-Rishonim*, ii. 356; Weiss, *Dor*, iii. 107.

s. s. S. M.

JEREMIAH B. ABBA (b. Wa in the Palestinian Talmud): Babylonian amora of the third century; disciple and fellow of Rab (Ber. 27b). In Yerushalmi his patronymic is often omitted (comp. 'Er. 21a with Yer. 'Er. ii. 20a; see also *ib.* 19d and Abina). Jeremiah devoted himself to the study of the Halakah; but he is also cited in connection with haggadot. Most of the latter are embodied in the Babylonian version of the treatise Sanhedrin (pp. 91a, 92b, 93b, 103a). A specimen of these follows. The Jewish Bible canon not recognizing a separation of the Book of Nehemiah from that of Ezra, the Talmud raises the question, "Since what is contained in the Book of Ezra has been told by Nehemiah b. Hachaliah, why is there no Biblical book bearing the name of Nehemiah?" To this Jeremiah answers, "Because Nehemiah claimed credit for what he had done, saying, 'Remember [A. V. "Think upon"] me, O my God, for good, according to all that I have done for this people'" (Neh. v. 19; Sanh. 93b). He proves from Scriptural texts that the following four classes of persons will never be admitted into the Divine presence: (1) scorners; as it is said (Hosea vii. 5), "He stretched out his hand with [Hebr. משך = "withdraweth from"] scorners"; (2) liars; as it is said (Ps. ci. 7), "He that telleth lies shall not tarry in my sight"; (3) deceivers; as it is said (Job xiii. 16), "A hypocrite shall not come before him"; and (4) slanderers; as it is said (Ps. v. 5, Hebr.), "Evil shall not dwell with Thee" (Sanh. 103a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 582; Heilprin, *Seder ha-Dorot*, ii., s.v.

s. s. S. M.

JEREMIAH OF DIFTA: Babylonian amora of the fourth century; contemporary of Papi (B. B. 52a; 'Ab. Zarah 40a). Rabbina, who eventually assisted in the compilation of the Babylonian Gemara, was his pupil. Once, while they were studying, a certain man passed them without covering his head (out of respect to the scholars). Rabbina thereupon remarked, "How bold this fellow is!" But Jeremiah rejoined, "Possibly he comes from Mata Meḥasya, where scholars are not rare and people pay no special attention to them" (Ḳid. 32b).

s. s. S. M.

JEREMIAH BEN ELEAZAR: **1.** Palestinian scholar of the second century; contemporary of Simeon b. Gamaliel, the father of Judah I. He is known through one haggadah, transmitted by his pupil Bar Ḳappara, and giving various reasons for the death of the two sons of Aaron, Nadab and Abihu (Pesiḳ. xxvii. 112b; Lev. R. xx. 8; Tan., Aḥare Mot, 7). Ephraem Syrus ("Opera," i. 240) adopted an explanation by Jeremiah without mentioning his name (comp. Graetz in "Monatsschrift," iii. 319). Jeremiah's son **Eleazar** is mentioned in Pesiḳ. R. 23 (ed. Friedmann, p. 117b) and Soṭah 4a.

2. Haggadist of the third amoraic generation (second half of the third century). Bacher places him among the Palestinian haggadists, although several of his haggadot are found in the Babylonian Talmud, while only one is recorded in Yerushalmi (Shab. vi. 10).

Jeremiah's haggadot are numerous; and a whole group of them is found in 'Er. (18a-19a). He inferred from Ps. cxxxix. 5 that Adam was created with two faces, one of a man and one of a woman, and that God afterward cleft them asunder ('Er. 18a). In Gen. R. viii. 1 this opinion is ascribed to Samuel b. Naḥman, while Jeremiah's opinion is stated to have been that Adam was created a hermaphrodite (see Androgynos). From Gen. v. 3 Jeremiah concluded that all the time that Adam lived under the curse (that is, till the age of 130) he begot demons and spirits ('Er. 18b; see Lilith). According to Jeremiah, the builders of the Tower of Babel were divided into three different groups, which respectively had the intention of dwelling there, of establishing there the cult of idolatry, and of waging war against God. The first group was dispersed; the second was punished by a confusion of language; and the third was transformed into one of apes, demons, and spirits (Sanh. 109a). Jeremiah also indicated the crow as a bird of prophecy (Lev. R. xxxii. 2).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 583-587.

s. s. M. Sel.

JEREMIAH BEN JACOB BEN ISRAEL NAPHTALI: German Talmudist and philanthropist; died in Halberstadt before 1664. Like his father, Jacob (Jockel Halberstadt), Jeremiah was parnas of the congregation. His wealth, which he used for the benefit of the community, his learning, and his broad culture gave him importance and secured for him the government's recognition, which enabled him to obtain many advantages for his coreligionists.

That, however, which procured influence for him in the higher circles of society availed him nothing against the rage of the populace. On the Ninth of Ab, 1621, the synagogue built by his father was destroyed by a mob. Jeremiah seized the very first opportunity of building a new synagogue at his own expense. This opportunity seemed to be afforded by the wording of a sentence in the rescript issued by the elector Frederick William on May 1, 1652: "The Jews, on account of the synagogue which they shall keep, shall give yearly a gulden in gold." Jeremiah interpreted this to refer to a synagogue proper, and he proceeded to build one. It was claimed, however, that the rescript permitted only a meeting-place for private devotions, and a protest against the new edifice was made to the elector. Before the latter's decision was rendered Jeremiah died, being thus spared the pain of seeing the second synagogue destroyed (March 18, 1669).

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, Halberstadt, 1866.

s. s. A. Pe.

JEREZ DE LA FRONTERA. See Xerez de la Frontera.

JERICHO (יְרֵחו, יריחו, and once, I Kings xvi. 34, יריחה).—**Biblical Data:** A city in the Jordan valley, opposite Nebo (Deut. xxxii. 49), to the west of Gilgal (Josh. iv. 19). Owing to its importance, the part of the Jordan near Jericho was called "the Jordan of Jericho" (Num. xxii. 1, Hebr.). It was a well-fortified city, surrounded by a wall, the gate of which was closed at dusk (Josh. ii. 5, 15), and was ruled by a king (*ib.* ii. 2, xii. 9). It was also rich in cattle and particularly in gold and silver (see the account of the spoil taken there, *ib.* vii. 21).

Jericho commanded the entrance to Palestine; hence while Joshua was still encamped at Shittim, east of the Jordan, he sent two spies to investigate the state of the country in general and of Jericho in particular (*ib.* ii. 1). They lodged at Rahab's house in the wall of the city, and, upon their presence being suspected, Rahab let them out through the window by means of a rope (*ib.* ii. 2-15). Crossing the Jordan, and having first encamped at Gilgal (*ib.* v. 10), Joshua besieged Jericho and took it in a miraculous manner (*ib.* vi. 1). The whole army marched around it once a day for six days and seven times on the seventh day. When the last circuit had been made and while the [seven] priests blew trumpets, the Israelites were ordered to shout, and when they did so, the walls fell down before them (*ib.* vi. 2-20). According to this narrative, the Israelites had no conflict with the people of Jericho; but Josh. xxiv. 11 speaks of their fight with the "men of Jericho."

Taking of Jericho.

The conquerors, by special command of the Lord, spared the life of none except Rahab and her family, who were saved according to the promise given to her by the spies; even the cattle were destroyed. The city and everything in it were burned; only the vessels of gold, silver, copper, and iron were declared sacred and were reserved for the treasury of the Lord (*ib.* vi. 21-25). Joshua pronounced a solemn curse on the man who should rebuild Jericho (*ib.* vi. 26), and this curse was fulfilled on Hiel (I Kings xvi. 34). Still it can not be affirmed that Jericho remained uninhabited till Hiel's time.

Jericho was given by Joshua to the tribe of Benjamin (Josh. xviii. 21), and later, when David's ambassadors had been ill-treated by Hanun, the King of Ammon—he had shaved off one-half of their beards—they were told by David to stay at Jericho till their beards should be grown (II Sam. x. 4-5).

The "city of palm-trees," conquered by Eglon, King of Moab (Judges iii. 13), was probably Jericho (comp. Deut. xxxiv. 3; II Chron. xxviii. 15). After it had been rebuilt by Hiel, the city gained more importance. The sons of the prophets settled there; Elisha "healed" its waters by casting salt into them (II Kings ii. 5, 19-22). Elijah's ascension took place not far from Jericho (*ib.* ii. 4 *et seq.*).

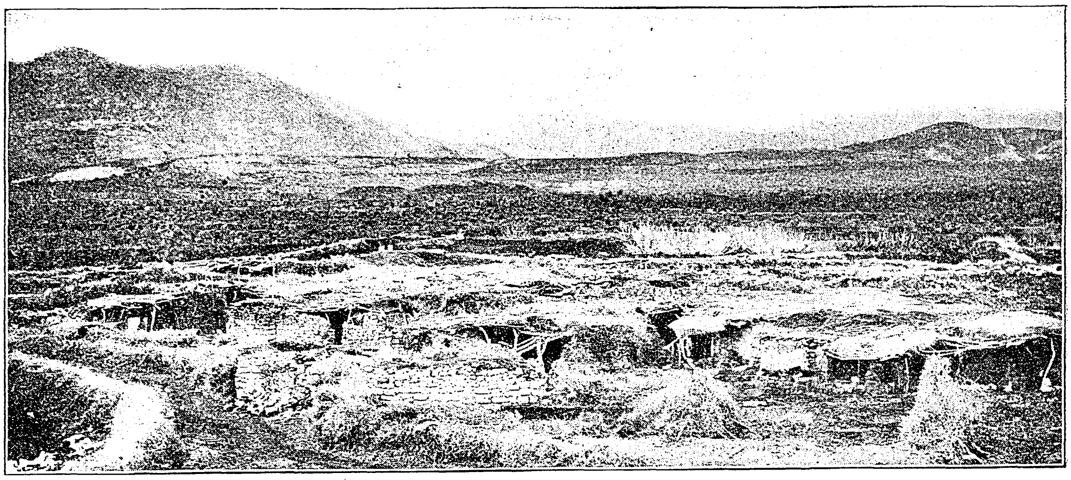

Traditional Site of Ancient Jericho.
(From a photograph by Bonfils.)

The captives who had been carried away by Pekah to Samaria, and were released by order of the prophet Oded, were brought to Jericho, "the city of palm-trees" (II Chron. xxviii. 8-15). Zedekiah was captured by the Chaldeans in the plains of Jericho (II Kings xxv. 5; Jer. xxxix. 5). At the return from captivity, under Zerubbabel, the children of Jericho are stated to have been 345 in number (Ezra ii. 34; Neh. vii. 36). It seems that they settled again in their native town; for men of Jericho assisted Nehemiah in reconstructing the wall of Jerusalem (Ezra iii. 2). Later, Jericho was fortified by the Syrian general Bacchides (I Macc. ix. 50).

Post-Biblical History.

The fertility of the plain of Jericho, alluded to in the Bible by the appellation "city of palm-trees" (see above), is described at length by Josephus ("B. J." iv. 8, § 3). Strabo (xvi. 2) likens the plain surrounded by mountains to a theater.

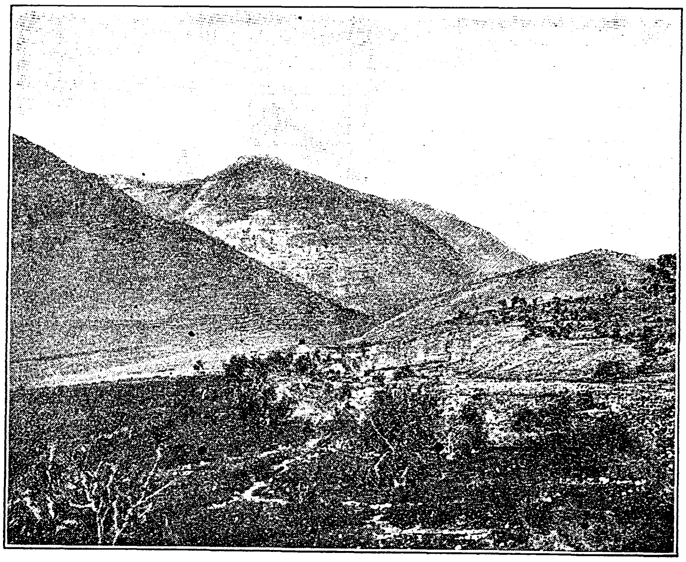

Jabal Ḳarantal and Probable Site of Ancient Jericho.
(From a photograph by Dr. W. Popper.)

Jericho was an important place under the Romans. When Pompey endeavored to clear Palestine of robbers, he destroyed their two strongholds, Threx and Taurus, which commanded the approach to Jericho (*ib.*). After Jerusalem had been taken by Pompey, Gabinius divided the whole country into five judicial districts (*σύνοδοι*, *συνέδρια*), one of which was Jericho (Josephus, "B. J." i. 8, § 5). Later, when Herod in his fight with Antigonus for the throne needed corn for his army, Jericho was plundered by the Roman soldiery, who "found the houses full of all sorts of good things" (*ib.* i. 15, § 6). A short time after this event Jericho was the scene of the massacre of five Roman cohorts and of the death of Joseph, brother of Herod. Herod himself, coming at the head of two legions to avenge his brother's death, was wounded by an arrow, and had to retire from Jericho ("Ant." xiv. 15, §§ 3, 10-12; "B. J." i. 15, § 6; xvii. 1, §§ 4-6). In the year 34 B.C. Antony gave Jericho with other cities of Judea as a present to Cleopatra ("Ant." xv. 4, §§ 1-2; "B. J." i. 18, § 5), who farmed out to Herod the revenues of the regions about the city ("Ant." xv. 4, § 2). Four years later Herod received from Augustus the whole country (including Jericho) that had been in Cleopatra's possession (*ib.* xv. 7, § 3; "B. J." i. 20, § 3). He erected many villas at Jericho for the entertainment of his friends, calling them after their respective names ("B. J." i. 21, § 4); he built also a wall about a citadel that lay above Jericho, calling it "Cypros" (*ib.* i. 21, § 9). At Jericho Herod caused Aristobulus to be drowned by Gallic mercenaries in one of the large water-reservoirs of the city ("Ant." xv. 2, §§ 3-4; "B. J." i. 22, § 2). Jericho had its amphitheater, and it was there that Salome announced Herod's death to the soldiers (*ib.* i. 33, § 8).

After Herod's death his ex-slave Simon burned the royal palace at Jericho and plundered what had been left in it ("Ant." xvii. 10, § 6). It was magnificently rebuilt by Archelaus, who also carried on some important irrigation works (*ib.* xvii. 13, § 1). In the time of Josephus, Judea was divided into eleven toparchies, of which the eleventh was Jericho ("B. J." iii. 3, § 5). When Vespasian approached Jericho the inhabitants fled to the mountains (*ib.* iv. 8, § 2). Vespasian erected a citadel at Jericho and garrisoned it (*ib.* iv. 9, § 1). Among the remarkable events that took place at Jericho according to Christian tradition was Jesus' healing the blind (Matt. xx. 29; Mark x. 46; Luke xviii. 35).

Jericho, on account of the fertility of its soil, continued to prosper till about 230, when it was destroyed in the war between Alexander Severus and Ardashir, surnamed "Artaxerxes," the founder of the Sassanid dynasty (Solin, "Collectanea," in Th. Reinach's "Textes Relatifs au Judaïsme," p. 339). It is most probable that Jericho was destroyed by the Romans themselves in order to chastise the Jews for their Persian leanings. Many historians, including Graetz, ascribe the second destruction of Jericho to Artaxerxes III., Ochus; but Solin's text shows the improbability of this interpretation. It is to this destruction that Jerome ("Onomasticon") refers in his statement that after Jericho was destroyed by the Romans it was rebuilt a third time. Munk ("Palestine," p. 41b) maintains that Jericho had been destroyed by Vespasian, and was rebuilt by Hadrian. It was entirely burned during the Crusades. Near the site of ancient Jericho there is now a small village called "Al-Riḥah," inhabited by forty or fifty Mohammedan families (Munk, *ib.*).

It may be of interest to note that, according to Eusebius ("Hist. Eccl." vi. 16), in the last years of Caracalla's reign (217) there were found at Jericho manuscripts, both Hebrew and Greek, of the Old

Testament, and ORIGEN is said to have used these for his Hexapla.

During Mohammedan occupation Jericho was the center of an extensive sugar-cane industry ("Kitab al-Masalik," pp. 57, 78, Leyden, 1889; Al-Ya'ḳubi, "Kitab al-Buldan," p. 113, *ib.* 1861). Jericho or Al-Riḥah was destroyed for the last time in 1840 by Ibrahim Pasha in a punitive expedition against the Bedouins.

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E. G. H. M. SEL.

——**In Rabbinical Literature:** Jericho is greatly praised by the Talmudists for its fertility and the abundance of its palm-trees; it is alluded to in the Bible as the "city of palm-trees" (see BIBLICAL DATA, above). The Targum of Jonathan without hesitation renders the "'Ir ha-Temarim" of Judges (i. 16, iii. 13) as well as the "Tamar" of Ezekiel (xlvii. 19) by "Jericho." It was also rich in balsam (Ber. 43a; comp. Strabo, xvi. 2), and its plain was covered with wheat (Mek., Beshallaḥ, 'Amaleḳ, 1 [ed. Weiss, p. 64a]). When the Israelites divided the land of Canaan among themselves they left a fertile area of the plain of Jericho, 500 ells square, to the tribe on whose territory the Temple was to be built, giving it in temporary charge to Jonadab b. Rechab (Sifre, Num. 81 [ed. Friedmann, p. 21b]). In Jericho fruit ripened earlier than in any other place, while at Beth-el it ripened later (Gen. R. xcix. 3).

Owing to its geographical position, Jericho was considered the key to Palestine; therefore the Israelites said, "If we take Jericho we shall possess the whole of Palestine" (Midr., Tan., Beha'aloteka, ed. Vienna, p. 206b). Jericho was conquered by Joshua on Saturday (Yer. Shab. i. 3), its wall being swallowed up by the earth; and it is counted among the places where miracles were performed and where a benediction must be recited (Ber. 54a, b). When Joshua pronounced the curse against whomever should rebuild it, he meant both the rebuilder of Jericho and the builder of any other city under the same name (Sanh. 113a). The King of Babylon had a viceroy in Jericho who sent dates to his master, receiving in return articles manufactured in Babylonia; hence the Babylonian garment stolen by Achan (see Josh. vii. 21; Gen. R. lxxxv. 15; Yalḳ., Josh. 18).

In the time of the Tannaites Jericho had a large priestly population (Ta'an. 27a). An indication of the size of its population is the fact that for each of the twenty-four groups ("ma'amadot") of men furnished by Jerusalem for the service in the Temple, Jericho furnished another group, but half as numerous. It could have supplied as many men as Jerusalem, which, however, was given the preeminence (Yer. Ta'an. iv. 2; Pes. iv. 1). The bellicose priests ("ba'ale zero'ot") so often spoken of in the Talmud were at Jericho, where the owners of sycamore-trees were obliged to consecrate them to the Lord in order to save them from the rapacity of the priests (Pes. 57a). It is said that the people of Jericho were accustomed to do six questionable things: graft palm-trees during the whole day of the 14th of Nisan; read "Shema'" without stopping between "eḥad" and "we-ahabta"; reap before the 'Omer; use the fruit of the consecrated sycamore-trees; eat on Sabbath the fruit which fell from the trees; leave "pe'ah" of vegetables. The Talmudists blamed them for doing the latter three things (Pes. 55b, 56a; Yer. Pes. iv. 9). These six things are somewhat differently enumerated in Men. 71a. Büchler concluded that by "the people of Jericho" the priests are meant. There was a school in Jericho which was named "Bet Gadya" (Yer. Soṭah ix. 13) or "Bet Guriyya" (Sanh. 11a).

Though ten parasangs distant from Jerusalem the people of Jericho could hear on Yom Kippur the Sacred Name pronounced by the high priest in the Temple of Jerusalem, and the daily closing of the large gate of the Temple (Yoma 39b; Yer. Suk. v. 3). It is said (Ab. R. N., Text B, ed. Schechter, 53b) that in Jericho could be heard the singing of the Levites and the sound of the horn and trumpet. The fragrance of the incense burned at Jerusalem pervaded Jericho and rendered perfume unnecessary for its women's toilet (Yoma *l.c.*; Yer. Suk. *l.c.*; Ab. R. N. *l.c.*).

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JERIDIE-TERJUME: Title of a Jewish periodical, written in Judæo-Spanish, and printed in rabbinic characters, which was published at Constantinople in 1876 under the editorship of Nissim Niego.

G. M. FR.

JEROBOAM (ירבעם): Name of two kings of Israel. The meaning generally attached to the name is "[he] strives with [oppresses] the people," or "the people strive," the root of the first element being taken to be רוב = ריב (comp. Judges vi. 32). This equation, however, between "rub" and "rib" presents difficulties. Hommel ("Z. D. M. G." 1895, pp. 525 *et seq.*) holds "'Am" to be the name of a deity, and gives "'Am fights [for us]." Kittel ("Die Bücher der Könige," p. 99) suggests the derivation from "rabab" (= "to be numerous"), and proposes the rendering "the people, or the sept, is become numerous." This would necessitate the pointing "Yerubbe'am."

1. Biblical Data: Son of Nebat; founder of the kingdom of Israel; an Ephraimite of Zeredah, whose mother, Zeruah, is described as a widow. Jeroboam rebelled against Solomon, whose favor he had won by his industry during the repairing of the city wall and the building of the Millo. Though appointed by his royal protector overseer of "all the labor of the house of Joseph" (R. V.) he engaged in a conspiracy against him (I Kings xi. 26–28). In this he was encouraged by the prophet AHIJAH, the Shilonite, who, upon meeting the young conspirator, rent his new garment into twelve pieces, bidding Jeroboam take ten of them, thus symbolically announcing the division of the realm (as a punishment for Solomon's idolatry) and the appointment of Jeroboam to rule over the ten northern tribes, while one tribe (or two ?), retaining Jerusalem, remained faithful to the house of David. Solomon, suspecting Jeroboam's loyalty, sought to kill him, but the conspirator succeeded in escaping to Egypt, where, under the protection of Shishak, the Egyptian king, he awaited the death of Solomon (I Kings xi. 30–40).

Crowned King.

When Rehoboam convened Israel at Shechem, after his father's death, to confirm his own succession to the throne, Jeroboam, apprised of what had occurred, returned. He seems to have been the spokesman for assembled Israel and to have represented their demands for relief from the "grievous yoke." Upon the refusal of Rehoboam to accede to their demands, and the failure of the attempt to coerce the complainants into submission, which led to the stoning of ADORAM, the ten northern tribes asserted their independence by proclaiming Jeroboam their king, the prophet Shemaiah preventing any warlike measures on the part of Rehoboam (I Kings xii. 1–24; II Chron. x., xi. 1–4).

Jeroboam selected Shechem for his capital, and fortified it and Penuel. To prevent his people from turning again to the house of David, he set up two golden calves, one in Beth-el and the other in Dan, on the plea that the pilgrimage to Jerusalem was "too much" for the people and that "these are thy gods, O Israel, which brought thee up out of the land of Egypt." Jeroboam also built altars on HIGH PLACES, and appointed non-Levites to serve them; he changed the date of the Feast of Sukkot from the seventh to the eighth month; on the new date Jeroboam himself offered incense on the altar (I Kings xii. 25 *et seq.*). This act of his provoked a "man of God" to journey from Judah to Beth-el to cry out against the altar and announce that under Josiah its priests would be slaughtered. As a sign the altar would be rent. Jeroboam, in anger, stretched forth his hand, commanding his attendants to seize the prophet of evil, whereupon the king's hand was "dried up" and the altar was rent; the king recovered the use of his hand only by humbly imploring the prophet to restore it (II Kings xiii. 1 *et seq.*; for the fate of this "man of God" see I Kings xiii. 11 *et seq.*).

War with Judah.

Jeroboam, undeterred by this incident, continued his policy of appointing priests regardless of their Levitical origin (I Kings xiii. 33). But when his son Abijah fell sick, Jeroboam sent his wife, in disguise, with presents to Ahijah the prophet, at Shiloh, to consult him concerning the child. Though blind, the prophet recognized her and announced to her the doom of the dynasty: the sick son of Jeroboam would be the only one of his house to come to the grave; all others would meet a violent death (I Kings xiv. 1–17). The account of this episode names Tirzah as the royal residence. Jeroboam became involved in war with Rehoboam's son Abijah, and was defeated, notwithstanding superior numbers and strategy. In consequence of this defeat several districts reverted to the Southern Kingdom. Jeroboam reigned twenty-two years (I Kings xiv. 20; comp. II Chron. xiii. 1).

——**In Rabbinical Literature:** Jeroboam became for the rabbinical writers a typical evil-doer. This appears in the Septuagint (2d recension), where even his mother is represented as a disreputable woman. The name is explained as שעשה מריבה בעם (= "one that caused strife among the people," or "one that caused strife between the people and their Heavenly Father"; Sanh. 108b). The name (Nebat) of his father is construed as implying some defect in his progenitor. Jeroboam is excluded from the world to come (Yalḳ., Kings, 196). Although he reached the throne because he reproved Solomon, he was nevertheless punished for doing so publicly (*ib.*). In the meeting between Jeroboam and the Shilonite the Rabbis detect indications of Jeroboam's presumption, his zeal for impious innovations (*ib.*). His arrogance brought about his doom (Sanh. 101b). His political reasons for introducing idolatry are condemned (Sanh. 90). As one that led many into sin, the sins of many cling to him (Abot v. 18). He is said to have invented one hundred and three interpretations of the law in reference to the priests to justify his course. At first God was pleased with him and his sacrifice because he was pious, and in order to prevent his going astray proposed to His council of angels to remove him from earth, but He was prevailed upon to let him live; and then Jeroboam, while still a lad, turned to wickedness. God had offered to raise him into Gan 'Eden; but when Jeroboam heard that Jesse's son would enjoy the highest honors there, he refused. Jeroboam had even learned the "mysteries of the chariot" (Midr. Teh.; see "Sefer Midrash Abot," Warsaw, 1896).

——**Critical View:** The account of Jeroboam's reign as contained in the First Book of Kings reflects the religious views of later, post-Deuteronomic times, though it is not altogether true that it is written from the Judean standpoint, as stated by Wellhausen in Bleek's "Einleitung" (4th ed., p. 243; Stade, "Gesch." i. 344 *et seq.*). The stress laid on the popular election of the king (I Kings xii. 2) and the evident effort apparent in some portions to regard Jeroboam as an innocent favorite of the people point to an original Israelitish source which in course of time had been worked over by Judean writers (Benzinger, "Die Bücher der Könige," p. 86). The Septuagint has a double recension. This circumstance indicates that the account of this episode must have passed through different stages, in which Jeroboam was first represented as the people's choice, then as the chief conspirator artfully utilizing the just dissatisfaction of the people for his ends, and finally as the wicked seducer of his followers, who, if left to themselves and not kept away from Jerusalem, would soon have overcome their feelings of resentment and returned to the house of David. Even so, their continued defection was not altogether due to Jeroboam's intrigue: it had been foreordained by YHWH as a penalty for Solomon's idolatry (I Kings xi. 33; comp. 1–8). The prophetic episodes are seemingly introduced in accordance with the editor's desire to have prophets appear at every important crisis (see Benzinger, *l.c.* Introduction, iii.).

In the second Septuagint recension (xii. 24, Swete = xiii. 15, 16, Lagarde) the Ahijah episode is placed after Jeroboam's return from Egypt, and the prophet is identified with Shemaiah (I Kings xii. 22). It is curious that, though the mantle is rent into twelve pieces, only eleven are accounted for (I Kings xi.

29–32). Klostermann suggests (commentary *ad loc.*) that originally no numbers were mentioned, and that "twelve" is an interpolation. The Septuagint boldly introduces δύο in verses 32 and 36. After separating the different strata of the story and allowing for their respective biases the following results as the most probable account of Jeroboam's reign.

Recon-structed History.

The antipathy between North and South (Joseph and Judah) was as old as the house of Israel itself. Saul and David had with difficulty succeeded in establishing a closer union under the hegemony of the southern tribes; but Solomon, by extravagant building, by his luxurious court, and by his introduction and support of foreign cults, had awakened again the old spirit of disunion, never altogether extinct in the north. Jeroboam, for a time in the service of Solomon, grasped the opportunity, but, detected in an attempt to build for himself a fortress (see LXX., 2d recension, I Kings xi. 28; Winckler, "Gesch.") and organize an army in his native district, was compelled to flee to Egypt. (The story of his having married Shishak's sister-in-law Ano [LXX., 2d recension] is unhistorical, a double of the preceding episode in Hadad's career.) There he succeeded in winning for his plans the favor of the Egyptian king, with whose consent (see LXX., 2d recension) he returned after the death of Solomon. At home, undoubtedly, a prophetic party countenanced his movement, and his return crystallized the sentiments of all malcontents. He was acknowledged king by the northern tribes, and his southern rival would not even renew the attempt, which cost his general his life during the gathering at Shechem, to retake the rebellious cities by force of arms.

The sanctuaries at Beth-el and Dan, where the golden calves were enshrined, were old and recognized places of worship and pilgrimage (see High Places). The king, by making them royal sanctuaries, gave these old places new significance. The censure passed on Jeroboam for his appointment of non-Levitical priests is post-Deuteronomic. The postponement of the Feast of Sukkot to the eighth month is also charged against him as a sin by later writers. Probably in the north, where the harvest ends later, this annual pilgrimage (not the Sukkot of P or D) took place in the later month. The prophetic party, finding Jeroboam not so pliant a tool as expected, were organizing against him and looking again to the south. This is the basis of the episode at the altar at Beth-el, if the whole is not to be looked upon as altogether a later embellishment drawn from a collection of prophetical experiences, like those of Elijah and Elisha (Budde, in "Zeitschrift für die Alttestamentliche Wissenschaft," 1892, pp. 37 *et seq.*).

From I Kings xiv. 25 *et seq.* the inference has been drawn that it was Shishak who kept the Southern Kingdom from resorting to arms. But the inscription of Shishak, on the southern wall of the great temple at Karnak, enumerates as conquered more than sixty cities that belonged to Israel. The most plausible explanation of this is that Shishak encouraged Jeroboam to secede from Judah, at first keeping the latter in check in order after the division the more easily to carry out his intention to reestablish Egyptian suzerainty over Palestine and Syria. Judah, under Abijah, entering into an alliance with King Tabrimmon of Damascus (I Kings xv. 19), succeeded in getting the better of Israel: This is the historical basis of the fiction in II Chron. xiii. 19. Thus, in the closing years of his reign, Jeroboam began to lose ground, and his failure prepared the way for his successor's assassination and the extermination of his dynasty. The chronology of this reign is not beyond all doubt; Ebers gives 949 as the year of Shishak's expedition; Maspero, 925; modern scholars give, variously, 933–912, 937–915, 937–916.

2. (Jeroboam II.)—Biblical Data: Son of Joash; fourth king of the dynasty founded by Jehu. He ascended the throne in the fifteenth year of Amaziah, King of Judah, and reigned forty-one years (II Kings xiv. 23). His religious policy followed that of Jeroboam I.; that is, under him Yhwh was worshiped at Dan and Beth-el and at other old Israelitish shrines (see High Places), but through actual images, such as the golden calf (II Kings xiv. 24). But in his foreign policy he was extremely successful, restoring the old frontiers of Israel "from the entering of Hamath unto the sea of the plain" (*ib.*). In fact, Jonah, the son of Amittai the prophet, had designated him as the "helper" ("moshia'") for Israel; his reign arresting for the time being the impending doom of the kingdom. He is remembered as having waged war and won back for Israel Damascus and Hamath (II Kings xiv. 26–28). In II Chron. v. (vi.) 17 he is credited with having classified by genealogies the inhabitants of the recovered (transjordanic) territory.

——**Critical View:** Contrary to the usual method of the Books of Kings, in which prophetic experiences and predictions are elaborately introduced, the words of Jonah ben Amittai are not given. The reference to his acclaiming the powerful monarch has the appearance of a timid excuse to account for the palpable exception presented to the Deuteronomic construction of history by the successes of this emulator of Jeroboam, the son of Nebat, and the note (II Kings xiv. 28) shows that sufficient material was accessible to give a much fuller history of his reign. The chronological data require emending. The synchronism in II Kings xiv. 23 agrees with verse 17 preceding, but does not harmonize with xv. 1 following. Again, the length of the reign (41 years) can not be reconciled with xv. 8. In xv. 1 "twenty-seventh year" must be changed to "fifteenth," while the "forty-one" in xiv. 23 should perhaps be "fifty-one." The dating formerly accepted (825–772 B.C.) is now generally abandoned; about 785(3)–745(3) is more probable. The boundaries mentioned correspond with the ideal limits given in Amos vi. 14—Hamath on the Orontes and the Arabah, the southern continuation of the Jordan plain (the Ghor) from Jericho and the Dead Sea to the Red Sea. The expression in xiv. 28 is almost unintelligible, though in meaning it is probably identical with xiv. 25: "to Judah" is certainly a textual error, perhaps due to a false resolution of an abbreviation of the following "for Israel."

A man of great energy, this monarch turned to

His Character.

good profit the developments of his times. Damascus had, since the very first days of the independent Northern Kingdom, been a thorn in the flesh of the Israelitish kings. Attacked by Assur-dan III., King of Assyria (773), Damascus had been sensibly weakened. But Assyria itself was on the decline. This enabled Jeroboam to carry out his own plans and extend the boundaries of his kingdom in accordance with claims never totally relinquished. According to Schrader ("K. A. T." 2d ed., pp. 212 *et seq.*), Jeroboam II. had to pay tribute to Assyria for its acquiescence in his military expeditions and conquests, among which, according to Grätz ("Gesch."), were the cities Lodebar and Karnaim, alluded to in Amos vi. 13.

That certain of the prophets saw in these successes signs of Messianic import is plain from the mention, however grudging, of Jonah's oracle by the compilers of the Books of Kings. Amos and Hosea reveal the disappointment at the miscarriage of these extravagant expectations. The triumphs of the king had engendered a haughty spirit of boastful overconfidence at home (Amos vi. 13). Oppression and exploitation of the poor by the mighty, luxury in palaces of unheard-of splendor, and a craving for amusement were some of the internal fruits of these external triumphs. The YHWH services at Dan and Beth-el, at Gilgal and Beer-sheba, were of a nature to arouse the indignation of these prophets, and the foreign cults (Amos v.), both numerous and degrading, contributed still further to the corruption of the vainglorious people. What these conditions were bound to lead to, Amos and Hosea had no doubt. Assyria, now weak, would soon recover its prestige, and then would come the day of reckoning. But it is for this arousing of the prophetic spirit that the reign of Jeroboam II. is an important period in the evolution of Judaism. The old Israelitish religion of YHWH was more and more ethicized, and the connection between it and the old "high places" was loosened. See AMOS; HOSEA.

E. G. H.

JEROHAM BEN MESHULLAM: French Talmudist; flourished in the first half of the fourteenth century. According to Gross, he lived in Languedoc, but on the banishment of the Jews from that province (1306) he settled at Toledo, where he devoted himself to the study of the Talmud under the direction of Asher ben Jehiel and Abraham b. Ishmael. Jeroham was the author of two casuistical works: "Sefer Mesharim," on the civil laws (Constantinople, 1516), and "Toledot Adam we-Ḥawwah" (*ib.*). The latter work is divided into two parts, the first being entitled "Adam"; the second, "Ḥawwah." The first part considers the laws and regulations that come into force before marriage, such as those regarding circumcision, instruction, prayer, Sabbath ordinances, etc.; the second part deals with the laws and observances that become obligatory at and after marriage, such as those connected with betrothal, marriage, etc.

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G. I. BR.

JEROME (EUSEBIUS HIERONYMUS SOPHRONIUS): Church father; next to Origen, who wrote in Greek, the most learned student of the Bible among the Latin ecclesiastical writers, and, previous to modern times, the only Christian scholar able to study the Hebrew Bible in the original. The dates of his birth and death are not definitely known; but he is generally assumed to have lived from 337 to 420. Born in Stridon, Dalmatia, he went as a youth to Rome, where he attended a school of grammar and rhetoric. He then traveled in Gaul and Italy, and in 373 went to Antioch, where he became the pupil of Apollinaris of Laodicea, the representative of the exegetical school of Antioch; subsequently, however, Jerome did not accept the purely historical exegesis of this school, but adopted more nearly the typic-allegoric method of Origen. From Antioch he went to Chalcis in the Syrian desert, where he led the strictly ascetic life of a hermit, in atonement for the sins of his youth. Here to facilitate his intercourse with the people, he was obliged to learn Syriac; and this language doubtless aided him later in his Hebrew studies ("Epistolæ," xvii. 2; yet comp. *ib.* lxxviii. and comm. on Jer. ii. 18). Here also he began with great labor to study Hebrew, with the aid of a baptized Jew (*ib.* cxxv. 12), and it may be he of whom he says (*ib.* xviii. 10) that he was regarded by Jewish scholars as a Chaldean and as a master of the interpretation of Scripture (*ib.* cxxv. 12). On a second visit to Antioch Jerome was ordained a priest. He then went to Constantinople, and thence to Rome, where he undertook literary work for Pope Damasus, beginning at the same time his own Biblical works (*c.* 383). He finally settled at Bethlehem in Palestine (*c.* 385), founding a monastery there which he directed down to his death. This outline of Jerome's life indicates that he was a master of Latin and Greek learning, and by studying furthermore Syriac and Hebrew united in his person the culture of the East and of the West.

His Teachers.

It was in Bethlehem that he devoted himself most seriously to Hebrew studies. Here he had as teachers several Jews, one of whom taught him reading ("Hebræus autem qui nos in veteris instrumenti lectione erudivit"; comm. on Isa. xxii. 17); the peculiar pronunciation of Hebrew often found in Jerome's works was probably therefore derived from this Jew. Jerome was not satisfied to study with any one Jew, but applied to several, choosing always the most learned (preface to Hosea: "diceremque . . . quid ab Hebræorum magistris vix uno et altero acceperim"; "Epistolæ," lxxiii. 9 [i. 443]: "hæc ab eruditissimis gentis illius didicimus"). With similar words Jerome is always attempting to inspire confidence in his exegesis; but they must not be taken too literally, as he was wont to boast of his scholarship. However, he was doubtless in a position to obtain the opinions of several Jews; for he often refers to "quidam Hebræorum." He even traveled in the province of Palestine with his Jewish friends, in order to become better acquainted with the scenes of Biblical history (preface to "Paralipomena," i.); one of them was his guide (preface to Nahum).

Of only three of his teachers is anything definite known. One, whom he calls "Lyddæus," seems to have taught him only translation and exegesis, while the traditions ("midrash") were derived from another Jew. Lyddæus spoke Greek, with which Jerome was conversant (comm. on Ezek. ix. 3; on Dan. vi. 4). Lyddæus, in interpreting Ecclesiastes, once referred to a midrash which appeared to Jerome absurd (comm. on Eccl. iii. 1); Jerome thought him fluent, but not always sound; this teacher was therefore a haggadist. He was occasionally unwilling to explain the text (*ib.* v. 1). Jerome was frequently not satisfied with his teacher's exegesis, and disputed with him; and he often says that he merely read the Scriptures with him (comm. on Eccl. iv. 14, v. 3; "Onomastica Sacra," 90, 12).

Another teacher is called "Baranina," *i.e.*, "Bar Ḥanina," of Tiberias. He acquainted Jerome with a mass of Hebrew traditions, some of which referred especially to his native place, Tiberias. He came at night only, and sometimes, being afraid to come himself, he sent a certain Nicodemus ("Epistolæ," lxxxiv. 3 [i. 520]).

A third teacher, who may be called "Chaldæus," taught Jerome Aramaic, which was necessary for the Old Testament passages and the books of the Apocrypha written in that language. This teacher of Aramaic was very prominent among the Jews, and Jerome, who had great difficulty in learning Aramaic, was very well satisfied with his instruction (prefaces to Tobit and Daniel). Jerome continued to study with Jews during the forty years that he lived in Palestine (comm. on Nahum ii. 1: "a quibus [Judæis] non modico tempore eruditus"). His enemies frequently took him to task for his intercourse with the Jews; but he answered: "How can loyalty to the Church be impaired merely because the reader is informed of the different ways in which a verse is interpreted by the Jews?" ("Contra Rufinum," ii. 476). This sentence characterizes the Jewish exegesis of that time. Jerome's real intention in studying the Hebrew text is shown in the following sentence: "Why should I not be permitted, . . . for the purpose of confuting the Jews, to use those copies of the Bible which they themselves admit to be genuine? Then when the Christians dispute with them, they shall have no excuse" (*ib.* book iii.; ed. Vallarsi, ii. 554).

His Knowledge of Hebrew.

Jerome's knowledge of Hebrew is considerable only when compared with that of the other Church Fathers and of the general Christian public of his time. His knowledge was really very defective. Although he pretends to have complete command of Hebrew and proudly calls himself a "trilinguis" (being conversant with Latin, Greek, and Hebrew), he did not, in spite of all his hard work, attain to the proficiency of his simple Jewish teachers. But he did not commit those errors into which the Christians generally fell; as he himself says: "The Jews boast of their knowledge of the Law when they remember the several names which we generally pronounce in a corrupt way because they are barbaric and we do not know their etymology. And if we happen to make a mistake in the accent [the pronunciation of the word as affected by the vowels] and in the length of the syllables, lengthening short ones and shortening long ones, they laugh at our ignorance, especially as shown in aspiration and in some letters pronounced with a rasping of the throat" (comm. on Titus iii. 9). Jerome not only acquired the peculiar hissing pronunciation of the Jews, but he also—so he declares—corrupted his pronunciation of Latin thereby, and ruined his fine Latin style by Hebraisms (preface to book iii., comm. on Galatians; "Epistolæ," xxix. 7; ed. Vallarsi, i. 143). This statement of Jerome's is not to be taken very seriously, however. In his voluminous works Jerome transcribed in Latin letters a mass of Hebrew words, giving thereby more or less exact information on the pronunciation of Hebrew then current. But, although he studied with the Jews, his pronunciation of Hebrew can not therefore be unhesitatingly regarded as that of the Jews, because he was led by the course of his studies, by habit, and by ecclesiastical authority to follow the Septuagint in regard to proper names, and this version had long before this become Christian.

Jerome shared the belief of the Hebrews and of most of the Church Fathers that Hebrew was the parent of all the other languages ("Opera," vi. 730b). He sometimes distinguishes Hebrew from Aramaic (preface to Tobit), but sometimes appears to call both Syriac. In reference to Isa. xix. 18 (comm. *ad loc.*; comp. "Epistolæ," cviii.) he speaks also of the "Canaanitish" language, as being closely related to Hebrew and still spoken in five cities of Egypt, meaning thereby either Aramaic or Syriac. In explaining "yemim" (Gen. xxxvi. 24), he correctly states in regard to the Punic language that it was related to Hebrew ("Quæstiones Hebraicæ in Genesin"). His knowledge of Hebrew appears most clearly in his two important works, that on the Hebrew proper names and that on the situation of the places mentioned in the Bible; in his extensive commentaries on most of the books of the Old Testament; and especially in his chief work, the new Latin translation of the Bible from the Hebrew original (see VULGATE). Through these works he not only became an authority on the Bible during his lifetime, but he remained a leading teacher of Christianity in the following ages, because down to very recent times no one could go direct to the original text as he had done.

Jerome's importance was recognized by the Jewish authors of the Middle Ages, and he is frequently cited by David Ḳimḥi; also by Abu al-Walid ("Sefer ha-Shorashim," *s.v.* גלל and דום), Abraham ibn Ezra (on Gen. xxxvii. 35), Samuel b. Meïr (on Ex. xx. 13), Naḥmanides (on Gen. xli. 45), Joseph Albo (iii. 25), and the polemic Isaac Troki (in "Ḥizzuḳ Emunah"). Jerome is also important because he could consult works which have since disappeared, as, for example, Origen's "Hexapla" (he says that he had seen a copy of the Hebrew Ben Sira, but he seems not to have used it); he had Aramaic copies of the Apocryphal books Judith and Tobit; and the so-called Hebrew Gospel, which was written in Hebrew script in the Aramaic language, he translated into Greek and Latin ("Contra Pelagianos," iii. 2; "De Viris Illustribus," ch. ii.; comm. on Matt. xii. 13).

Exegesis.

Jerome's exegesis is Jewish in spirit, reflecting the methods of the Palestinian haggadists. He expressly states, in certain cases, that he adopts the Jewish opinion, especially when he controverts Christian opponents and errors (comm. on Joel iv. 11: "nobis autem Hebræorum opinionem sequentibus"); he reproduces the Jewish exegesis both in letter (comm. on Amos v. 18–19) and in substance (*παραφραστικῶς*; comm. on Dan. ix. 24). Hence he presents Jewish exegesis from the purely Jewish point of view. Even the language of the Haggadah appears in his commentaries, *e.g.*, where the explanation is given in the form of question and answer (comm. on Dan. ii. 12: "quærunt Hebræi"); or when he says, in explaining, "This it is that is said" ("Hoc est quod dicitur"; comp. זה הוא שנאמר); or when several opinions are cited on the same subject ("alii Judæorum"); or when a disputation is added thereto ("Epistola xix. ad Hedibiam," i. 55). He even uses technical phrases, such as "The wise men teach" ("Epistolæ," cxxi.) or "One may read" (comm. on Nahum iii. 8). This kind of haggadic exegesis, which is merely intended to introduce a homiletic remark, leads Jerome to accuse the Jews unjustly of being arbitrary in their interpretation of the Bible text. But he did not believe that the Jews corrupted the text, as Christians frequently accused them of doing. While at Rome he obtained from a Jew a synagogue-roll ("Epistolæ," xxxvi. 1) because he considered the Hebrew text as the only correct one, as the "Hebraica veritas," which from this time on he regarded as authoritative in all exegetical disputes. Jerome hereby laid down the law for Bible exegesis. Of course he recognized also some of the faults of Jewish exegesis, as, for example, the forced combination of unconnected verses (comm. on Isa. xliv. 15: "stulta contentione"); he sometimes regards his teacher's interpretation to be arbitrary, and opposes to it his own (*ib.* xlix. 1). Contrary to the haggadic interpretation of the Jews, he correctly notices a difference between "Hananeel" (Jer. xxxi. 38; see comm. *ad loc.*) and "Hanameel" (*ib.* xxxii. 7). Jerome rarely employs simple historical exegesis, but, like all his contemporaries, wanders in the mazes of symbolic, allegoric, and even mystic exegesis. In his commentary on Joel i. 4 he adopts the Jewish interpretation, according to which the four kinds of locusts mean the four empires; Zech. iv. 2, in which the lamp means the Law, its flame the Messiah, and its seven branches the seven gifts of the Holy Spirit, he interprets entirely mystically. In his commentary on Eccl. i. 9 he even teaches the preexistence of all beings, including man. He frequently uses the Notarikon, *e.g.*, in reference to Zerubbabel (comm. on Hag. i. 1) or to Abishag ("Epistolæ," lii. [i. 210]).

Use of Notarikon.

Jerome's exegesis came in some respects like a revelation to the Christian world, and cleared up difficulties in reading the Bible; *e.g.*, his explanation of the Hebrew alphabet ("Epistola xxx. ad Paulam," i. 144) or that of the ten names of God ("Epistola xxv. ad Marcellam," i. 128). It must always be remembered that in many portions of his allegorical exegesis Jerome is entirely in agreement with Hellenistic methods; for instance, in the explanation of the four colors in the sanctuary of the desert ("Epistola lxiv. ad Fabiolam," i. 364; comp. Philo, "De Monarchia," § 2; Josephus, "B. J." v. 4, § 4; *idem*, "Ant." iii. 7, § 7). Jerome's commentaries are of small value for Old Testament criticism, on account of the inclination to allegorize which leads him to a free treatment of the text, as well as on account of his polemics against Judaism (comp. Jew. Encyc. iv. 81, *s.v.* Church Fathers).

Traditions.

Jerome's works are especially important for Judaism because of the numerous Jewish traditions found in them, particularly in his work "Quæstiones Hebraicæ in Genesin." Jerome designates by the general name "tradition" all supplementary and edifying stories found in the Midrash and relating to the personages and events of the Bible; these stories may fitly be designated as historic haggadah. Here also Jerome affirms that he faithfully reproduces what the Jews have told him (comm. on Amos iv. 16: "hoc Hebræi autumant et sicut nobis ab ipsis traditum est, nostris fideliter exposuimus"). He designates the Jewish legend of Isaiah's martyrdom as an authentic tradition (comm. on Isa. lvii. 1: "apud eos certissima traditio"), while he doubts the story of Jeremiah's crucifixion because there is no reference to it in Scripture (comm. on Jer. xi. 18). Jerome often remarks that a certain story is not found in Scripture, but only in tradition (comm. on Isa. xxii. 15), and that these traditions originated with the "magistri," *i.e.*, the Rabbis (comm. on Ezek. xlv. 10); that these "fables" are incorporated into the text on the strength of one word (comm. on Dan. vi. 4); and that many authors are cited to confirm this tradition. All these remarks exactly characterize the nature of the Haggadah. Jerome apparently likes these traditions, though they sometimes displease him, and then he contemptuously designates them as "fabulæ" or "Jewish fables," "ridiculous fables" (comm. on Ezek. xxv. 8), "ridiculous things" (on Eccl. iii. 1), or "cunning inventions" (on Zech. v. 7). Jerome's opinion of these traditions is immaterial at the present time. The important point is that he quotes them; for thereby the well-known traditions of the Midrash are obtained in Latin form, and in this form they are sometimes more concise and comprehensible—in any case they are more interesting. Moreover, many traditions that appear from the sources in which they are found to be of a late date are thus proved to be of earlier origin. Jerome also recounts traditions that are no longer found in canonical Jewish sources, as well as some that have been preserved in the Jewish and Christian Apocrypha. It is, furthermore, interesting to note that Jerome had read some of these traditions; hence they had been committed to writing in his time.

Although other Church Fathers quote Jewish traditions none equal Jerome in the number and faithfulness of their quotations. This Midrash treasure has unfortunately not yet been fully examined; scholars have only recently begun to investigate this field. Nor have Jerome's works been properly studied as yet in reference to the valuable material they contain on the political status of the Jews of Palestine, their social life, their organization, their religious views, their Messianic hopes, and their relations to Christians.

Jerome was no friend to the Jews, although he owed them much; he often rebukes them for their errors; reproaches them for being stiff-necked and inimical to the Christians; controverts their views in the strongest terms; curses and reviles them; takes pleasure in their misfortune; and even uses against them both the books that he has cunningly obtained from them and the knowledge he has derived therefrom. Thus Jews and Christians agree that he is eminent only for his scholarship, and not for his character. See CHURCH FATHERS.

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T. S. KR.

JERSEY CITY. See NEW JERSEY.

JERUBBAAL: A name given to Gideon by his father, Joash (Judges vi. 32), because the men of the city of Ophrah demanded that he turn over to them Gideon, who had destroyed the altar of Baal. When Joash named him "Jerubbaal," he said, "Let Baal contend against him, because he hath broken down his altar." The name means "Baal strives," or "contends." It is used three times in subsequent passages (*ib.* vii. 1; viii. 29, 35) when referring directly to Gideon, and in two of these passages "who is Gideon" is added to the new name. In Judges ix., however, it occurs often. In II Sam. xi. 21 it is replaced by "Jerubbesheth" ("Beshet-Ba‘al"). See GIDEON.

E. G. H. I. M. P.

JERUSALEM—Ancient: Capital at first of all Israel, later of the kingdom of Judah; chief city of Palestine; situated in 31° 46′ 45″ N. lat. and 35° 13′ 25″ E. long., upon the southern spur of a plateau the eastern side of which slopes from 2,460 ft. above sea-level north of the Temple area to 2,130 ft. at the southeastern extremity. The western hill is about 2,500 ft. high and slopes southeast from the Judean plateau. Jerusalem is surrounded upon all sides by valleys, of which those on the north are less pronounced than those on the other three sides. The principal two valleys start northwest of the present city. The first runs eastward with a slight southerly bend (the present Wadi al-Joz), then, deflecting directly south (formerly known as "Kidron Valley," the modern Wadi Sitti Maryam), divides the Mount of Olives from the city. The second runs directly south on the western side of the city, turns eastward at its southeastern extremity, then runs directly east, and joins the first valley near Bir Ayyub ("Job's Well"). It was called in olden times the "Valley of Hinnom," and is the modern Wadi al-Rababi, which is not to be identified with the first-mentioned valley, as Sir Charles Warren (in his "Recovery of Jerusalem," p. 290, and in Hastings,

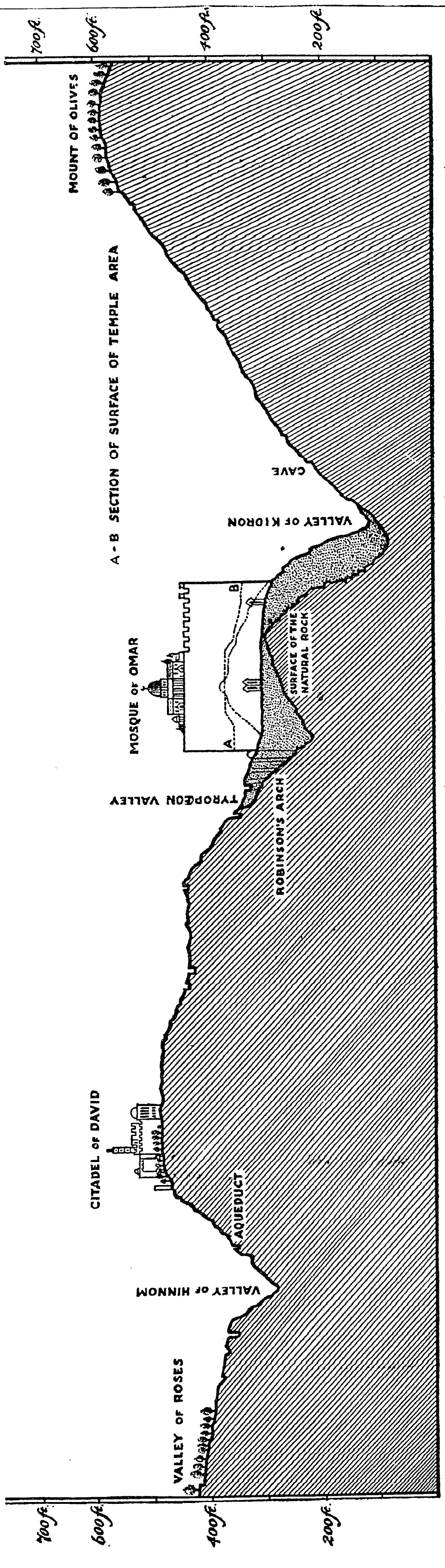

CROSS-SECTIONAL VIEW OF JERUSALEM (WEST TO EAST) AS SEEN FROM THE SOUTH.
(After Heyck, "Die Kreuzzüge.")

"Dict. Bible," *s.v.*) has done. Easy access to Jerusalem could be had only on the north and northwest. In olden times there were other valleys which divided up this complex; but these are now filled in by the accumulated rubbish of centuries. A third valley, commencing in the northwest where is now the Damascus Gate, ran south-southeasterly down to the Pool of Siloam, and divided the lower part into two hills (the lower and the upper cities of Josephus). This is probably the later Tyropœon ("Cheese-makers'") Valley, though it should be mentioned that W. R. Smith, Sayce, Birch, and Schwartz identify the Tyropœon with the Valley of Hinnom (Cheyne and Black, "Encyc. Bibl." ii. 2423; Hastings, "Dict. Bible," ii. 387). A fourth valley led from the western hill (near the present Jaffa Gate) over to the Temple area: it is represented in modern Jerusalem by David street. A fifth cut the eastern hill into a northern and a southern part. Later Jerusalem was thus built upon four spurs (see frontispiece map of physical features of Jerusalem).

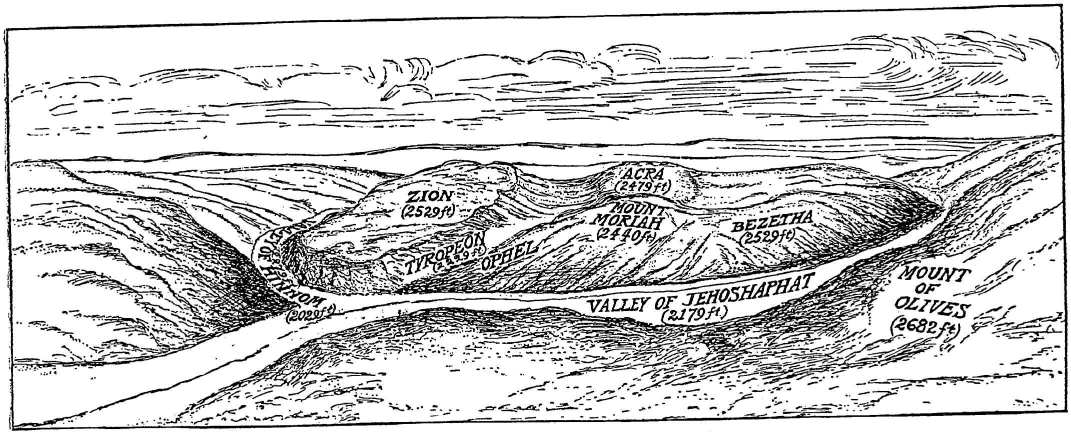

SKETCH SHOWING TOPOGRAPHICAL FEATURES OF JERUSALEM.
(After Fulton, "The Beautiful Land.")

The Name.

The name "Jerusalem" is written in the Old Testament and upon most of the old Hebrew coins defectively ירושלם, though punctuated "Yerushalayim" as a "ḳere perpetuum" (with the exception of five places where the "yod" is added; Frensdorff, "Massora Magna," p. 293). The Aramaic form, "Yerushlem" (Ezra iv. 8, 20, 24, 51), the Syriac "Urishlem," the Septuagint transcription Ἱερουσαλημ, the Assyrian "Urusalim" (El-Amarna tablets) and "Ursalimu" (Sennacherib), point to an original pronunciation "Yerushalem"; the ending "-ayim" either being due to a diphthongization or representing a dual formation (König, "Lehrgebäude," ii. pt. 1, p. 437). A shortened form is perhaps to be found in "Shalem" (Gen. xiv. 18; Ps. lxxvi. 3; comp. Josephus, "Ant." i. 10, § 2), known also to the Arabs ("Shallam," in Yaḳut, "Geographisches Wörterb." iii. 315). Several etymologies for the word have been suggested; *e.g.*, ירוש שלם = "possession of peace" or "of Salem"; ירו שלם, "foundation of peace" or "of Shalem [God of peace]"; according to the Midrash it is made up of "Shalem," the name given to the city by Shem, and "Yir'eh," that given to it by Abraham (Gen. R. lvi. 10; Midr. Teh. to Ps. lxxvi. 3). A more plausible derivation makes it the equivalent of "Uru-shalim" (= "City of [the god] Shalim"; comp. the Assyrian god Shalman or Shulman, the Phenician שלמן [Greek Σαλαμαν], and the Egyptian Sharamana [Zimmern, in "K. A. T." 3d ed., pp. 224, 475; Praetorius, in "Z. D. M. G." lvii. p. 782), "Uri" having become "Yeru" by metathesis (see Haupt in "Isaiah," in "S. B. O. T." Eng. transl., p. 100). In the Greek period the name was Hellenized into Ἱεροσόλυμα (Sibyllines, x. 103, New Testament, Josephus, Philo, and the classical writers). Following the New Testament, the Vulgate has both "Hierusalem" and "Hierosolyma" (or "Ierusalem," "Ierosolyma"). Philo uses the name Ἱερόπολις (ed. Mangey, ii. 524). Under Hadrian (135) the city was renamed "Ælia Capitolina," from which Ptolemy took his Καπιτολιας. The Arabs at times preserved the ancient forms "Urishalam," "Urishallam," "Uraslam" (Yaḳut, *l. c.* i. 402), or "Iliya" (*ib.* 423), or more commonly "Bait al-Maḳdis" or "al-Muḳaddas" (*ib.* iv. 590); in modern parlance, "Al-Ḳuds al-Sharif" or simply "Al-Ḳuds" = "the Sanctuary."

In the El-Amarna Tablets.

The earliest historical notices respecting Jerusalem come from the El-Amarna tablets. Before the fifteenth century B.C. Babylonian influences must have been present. There was a city called "Bit-Ninib" (Temple of the God Ninib) in the "district of Jerusalem" (Letter 180, 25). In the fifteenth century Amenophis III. had extended Egyptian rule so as to include Syria, Mesopotamia, Babylonia, and Assyria. This empire, however, became disrupted through its own weight. The individual districts in Palestine and Syria had been first under native princes ("amelu") with an Egyptian resident ("rabiẓ"), and then under a "ḥazzanu," who was in reality a viceroy of the Pharaoh. Jerusalem was the chief seat of one of the districts, in consequence of which it may at one time have changed its name ("the king has placed his name upon Jerusalem," Letter 180, 60). The four El-Amarna letters from Jerusalem were written by its ḥazzanu, one Abdi Heba. The whole district was sorely pressed by the Ḥabiri. The chief conspirators against him were Milki-il, his father-in-law Tagi, Shuardatu, the Banu Lapaya, the Banu Arzawa, and Adaya, a military chief; they prevented him from personally reporting to his sovereign, upon whom he impressed the fact that if reenforcements were not sent, the whole "land of the King" would be lost. He protested his loyalty, and mentioned the presents he had sent to the king by the latter's officer Shuta. How long the conspiracy had lasted is not known. Before that, an Egyptian special officer (rabiẓ) had been sent to Jerusalem.

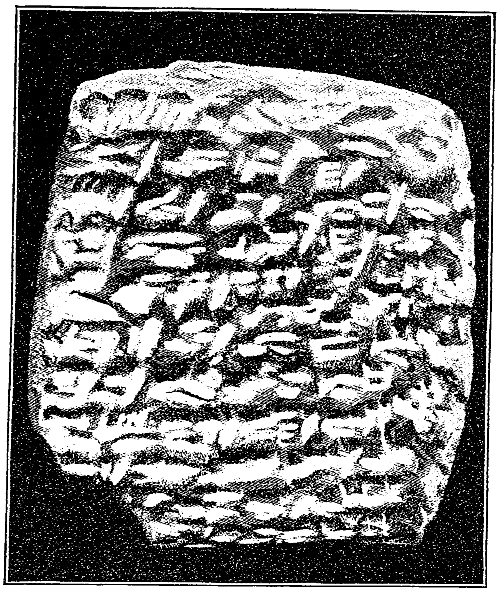

One of the El-Amarna Tablets Mentioning Abdi Heba of Jerusalem.

(From Ball, "Light from the East.")

The Kash (?) had also entered Abdi Heba's dominions; and one city had gone over to the Kilti. From another of the El-Amarna letters (182, 5) it appears that Jerusalem itself was in the hands of rebels, and that Egyptian troops which had been sent under Haya had been detained in Gaza. It was evidently a period of general anarchy, due to the break-up of the Egyptian power.

Resists the Israelites.

In Hebrew annals Jerusalem is first mentioned in connection with Melchizedek, King of Salem (Gen. xiv. 18), then with the incursions of the Israelites after the taking of Ai. It was one of the five cities of the Amorites, who seem to have succeeded to the Egyptian power in southern Palestine. Each of these cities had its prince ("melek"), that of Jerusalem being Adoni-zedek, who took the lead against the city of Gibeon (Josh. x. 1 *et seq.*). All the princes were taken, slain, and hanged at Makkedah (see, also, the list, *ib.* xii. 10). The relation of the inhabitants of Jerusalem to the Jebusites can not now be determined. They may themselves have been Jebusites; at least, the latter were not completely driven out at the time (*ib.* xv. 63). In fact, Jerusalem is expressly called a "foreign city," not belonging to the Israelites (Judges xix. 12); and the Jebusites are said to have lived there for very many years together with the Benjamites (*ib.* i. 21; according to Josh. xv. 63, "with the children of Judah"), in whose territory the city lay. At one time the city seems to have been called "Jebus" (Josh. xv. 8, xviii. 28; Judges xix. 10). It was at Jerusalem that Adoni-bezek died (Judges i. 7). Finally the Judahites took the place, burned it, and killed its inhabitants. It must have been soon rebuilt; for in the early history of David (I Sam. xvii. 54) it is again called by its old name, "Jerusalem." Perhaps only the "lower city" had been taken (Josephus, "Ant." v. 2, § 2)—just as in Maccabean times the Acra or citadel was held for twenty-six years by the Syrian garrison—which would explain the apparent contradiction between verses 8 and 21 of Judges i. (Moore, "Judges," p. 21). The name "Zion" seems already to have been attached to a portion of the city; at least the "Meẓudat Ẓiyyon" is mentioned (II Sam. v. 7; I Chron. xi. 5). But the place was renamed by David "'Ir Dawid" (= "City of David"), in the same manner as Assyrian rulers were wont to give their names to captured cities. Though dignified by the name "'Ir," the town need not necessarily have been large. In addition to the fortress, it must have contained some place of worship, besides houses for the people and the soldiers. What the "Ẓinnor" (II Sam. v. 8) was is not known. The word is usually rendered "watercourse" (LXX. *παραξιφις* (?); Aquila, *κρουνισμος* = "stream"; Symmachus, *ἐπαλξις* = "battlement," "parapet"; according to later Hebrew usage, "canal," "aqueduct").

Situation of Zion.

The exact situation of these early settlements has always been a matter of dispute. The author of I Macc. iv. 37 says expressly that the Temple was built upon Mt. Zion; and the presence of St. Mary's Well and the Siloam Pool seems to show that the natural position of the ancient fortress was upon the edge of the southeastern hill, where, as the excavations of Guthe and Bliss have shown, the level of the ground was much higher than at present. It is true that later tradition, both Jewish and Christian, agrees in placing Zion upon the southwestern hill; but even the latest attempts of Karl Rückert ("Die Lage des Berges Sion," Freiburg, 1898), Georg Gatt ("Sion in Jerusalem," Brixen, 1900, and "Zur Topographie Jerusalems," in "Z. D. P. V." xxv. 178), and C. Mommert ("Topographie des Alten Jerusalems," Leipsic, 1902) have not been successful in harmonizing this theory with the Biblical data. The theory is based chiefly upon (1) the direction of the old north wall, ending at the Ḥaram, as described by Josephus ("B. J." v. 4, § 2), and south of which Zion must (?) have stood, and (2) the place of David's burial, which, according to tradition, is usually placed on the southwestern hill (see "Z. D. P. V." xxiv. 180-185).

There were only two natural water sources near Jerusalem, En-rogel and Gihon, respectively east and southeast of the city. The first (II Sam. xvii. 17; I Kings i. 9) has generally been identified with

St. Mary's, or the Virgin's, Spring, largely because the flight of steps running from the spring to Silwan is to-day called "Zaḥwayleh," *i.e.*, "Zoheleth" (I Kings *l.c.*). But the distance is too great; and the application of the term to these particular steps is not certain. En-rogel, according to tradition ("Ant." vii. 14, § 4), was in the king's garden; and Mitchell's identification of it with the Bir Ayyub is worthy of acceptance ("Jour. Bib. Lit." xxii. 108). The well Gihon (I Kings i. 33, 35, 38; II Chron. xxxii. 30, xxxiii. 14) is the so-called "Virgin's Spring." In addition, there were several pools: the "old pool" (Isa. xxii. 11), now called the Patriarch's Pool, northwest of the city; the "lower pool" (Isa. xxii. 9), now known as the Birkat al-Ḥamra; and the "upper pool" (*ib.* vii. 3, xxxvi. 2; II Kings xviii. 17), probably the Mamilla Pool, west of the Jaffa Gate, which fed the "old pool." In regard to the "Serpents' Pool," see below.

City of David.

The city at this epoch may have extended to the southwestern hill; but it is not clear what enlargements were due to David. In II Sam. v. 9 it is said that he built "round about from Millo and inward." The Millo, however, was built by Solomon (I Kings ix. 15, 24); and the reference at the time of David may be to the place where in later times the Millo was. Whether the latter was part of the wall or a citadel (LXX. ἡ ἄκρα) is not known. It was, however, part of the defense of the city, and is mentioned in connection with the walls (*ib.*). It was strengthened by Hezekiah upon the approach of Sennacherib (II Chron. xxxii. 5); and may have been an artificial terrace (comp. the Assyrian "Mulu" and "Tamlu").

A palace of stone and of cedar-wood from Lebanon was built for David by Tyrian workmen (II Sam. v. 11, vii. 2). It must have stood somewhere between the Temple and the Siloam Pool, from the latter of which steps led up to the city of David (Neh. iii. 15). Some sort of tabernacle must also have been erected for him (אהל, II Sam. vi. 17; יריעה, *ib.* vii. 2); for he brought the Ark from the house of Abinadab in Gibeah, first to the house of Obed-edom, and then to the city of David (*ib.* vi. 3, 11). It was here that he deposited the gold and the silver that he had taken from the Aramean princes and from the Moabites and Ammonites, whom he had subdued (*ib.* viii. 11 *et seq.*). The plague that appeared in the land toward the end of David's reign does not seem to have touched Jerusalem. It was supposed to have been stayed mysteriously at a threshing-floor on Mt. Moriah, north of the city of David, belonging to one Araunah or Aranyah, which place was then bought by David, who erected an altar there (II Sam. xxiv. 14 *et seq.*; I Chron. xxi. 15 *et seq.*). David was buried "in the city of David" (I Kings ii. 10). The site of the tomb is unknown; but it was situated probably in the rocks of the southeastern hill ("Z. D. P. V." iii. 210, v. 330). It is mentioned in Neh. iii. 16 as being near to the steps (see above); and it was known in New Testament times (Acts ii. 29).

Improvements by Solomon.

Under Solomon the city took on a much grander aspect. There is now definite reference to a wall surrounding it (I Kings iii. 9, ix. 15), a part of which seems to have been the Millo mentioned above. This wall must have enclosed some portion left open by David (*ib.* xi. 27). Solomon erected a palace made up of various buildings (*ib.* iii. 1), which took thirteen years to build (*ib.* vii. 1). The Temple was commenced in the month Ziv (*ib.* vi. 1; see TEMPLE); it occupied seven years in construction, and was finished in the month Bul (*ib.* vi. 38). With the help of a Tyrian, the two pillars Jachin and Boaz were fashioned out of bronze (*ib.* vii. 13 *et seq.*, ix. 11). The Temple was made up of a forecourt, the Holy Place (40 × 20 × 30 ells), the Holy of Holies (a cube of 20 ells), and various smaller buildings adjoining. To this Temple the Ark was removed from the city of David on the Feast of Tabernacles (*ib.* viii. 1). With the assistance of Hiram of Tyre (I Kings v. 15 *et seq.*), Solomon built a palace for Pharaoh's daughter (*ib.* vii. 8), and the "house of the forest of Lebanon" ("bet ya'ar ha-Lebanon," *ib.* vii. 2), which measured 100 × 50 × 30 cubits, and the top part of which was used as an armory (*ib.* x. 16). All these buildings, constructed of stone and wood, seem to have stood in a sort of court ("ḥaẓer"), around which was a wall of three courses of stone (*ib.* vii. 12). Smaller courts surrounded the individual buildings. Solomon is said to have embellished Jerusalem with silver and costly wood (*ib.* x. 27). In later years he built, also, a "bamah" to Chemosh and to Molech "in the mount that is before Jerusalem" (*ib.* xi. 7, R. V.).

The extent of the city at this time might be gaged by tracing the probable line of the wall, if that line were at all certain. Some scholars believe that Solomon enclosed the western hill; the wall would then be the first of the three, which had sixty crenelations, mentioned by Josephus ("B. J." v. 4, § 2). It would accordingly have commenced at what was later the tower Hippicus, near the present Jaffa Gate; running eastward to the Xystus, it would then have encircled the greater part of the Temple mount; bending south and southwest, it would have skirted Ophel, though not including the Siloam Pool (Josephus says "above the fountains"); and, enclosing the present Jewish and Protestant cemeteries, it would then have turned north again, meeting the other end at the Jaffa Gate. Upon this supposition, the remains found in the excavations of Maudslay in 1865, successfully followed by Bliss in 1896-97, are parts of this wall. Where the towers Hananeel and Ha-Meah or Meah stood can not be ascertained. They are mentioned in Jer. xxxi. 38; Zech. xiv. 10; Neh. iii. 1, xii. 39. The former seems to have marked the northeast corner of the city; the latter, to have been on a wall leading westward from this corner.

As Capital of Judah.

After the partition of the kingdom Jerusalem suffered many vicissitudes. It was taken by Shishak of Egypt at the time of Rehoboam of Judah (I Kings xiv. 25-26); and Jehoash of Israel destroyed 400 cubits of the wall from the Ephraim Gate to the corner gate (II Kings xiv. 13). It seems probable that the wall was repaired under Uzziah; at least, according to II Chron. xxvi. 9, he built towers over three of the gates. The Ophel wall was further repaired or enlarged by Jotham (*ib.* xxvii. 3); and a gate, called in Jer. xxxvi. 10 the "new gate," was built in the north wall of the Temple court (II Kings xv. 35). The coming of Sennacherib (701) caused the rebuilding of some portion of the wall which in the course of time had become ruined; but Sennacherib withdrew and Jerusalem was spared a siege (see Nagel, "Der Zug des Sanherib Gegen Jerusalem," Leipsic, 1902; and Jensen in "Theol. Lit. Zeitung," 1904, 4, col. 103). Hezekiah is mentioned as having done this repairing. He also rebuilt the Millo, and especially erected "another wall outside" (Isa. xxxii. 10; II Chron. xxxii. 5). This is probably Josephus' second wall, which "took its beginning from that gate which they called Genneth, which belonged to the first wall: it only encompassed the northern quarter of the city and reached as far as the tower Antonia," the northwest corner of the Temple mount ("B. J." *l.c.*). This indicates the growth of the city to the north; the additional part being called "Mishneh" ("second city"; II Kings xxii. 14; Zeph. i. 10). Whether the Maktesh (Zeph. i. 11), in which the Phenician traders lived, was a part of the city can not be ascertained (Neh. xiii. 16; Zech. xiv. 21).

Water-Supply.

To Hezekiah was due also the regulation of the water-supply in Jerusalem, so that the city might be prepared for a siege. The only natural spring of real value is Gihon on the southeastern side in the Kidron Valley (now called "Virgin's Spring" or "Spring of the Steps"), which from early times seems to have been used to provide the city with water. Undoubted traces have been found of an early conduit, partly open and partly underground, which conducted the water from the spring around the hill into the city of David (perhaps the earlier "Shiloah" of Isa. viii. 6; see Schick in "Palestine Exploration Fund Quarterly Statement" [hereafter cited as "P. E. F. S."], 1886, p. 197). In 1867 a rock tunnel was discovered by Warren that brought the water westward into a basin cut in the rocks; to this access was had by a shaft from above (perhaps the "king's pool," Neh. ii. 14), from the top of which a series of corridors led to an exit on the Hill of Ophel. Hezekiah cut off the flow of water to the north and had a conduit excavated through the rock, thus leading the water within the city limits to the Siloam Pool (II Chron. xxxii. 30; II Kings xx. 20). This Siloam conduit, which was discovered in 1880, is 1,757 feet in length. At about 19 feet from the Siloam end was found the famous inscription detailing the manner in which the undertaking had been carried out (see SILOAM INSCRIPTION). The usefulness of this work may be gaged by the fact that it is specially mentioned to Hezekiah's honor by Ben Sira (Ecclus. [Sirach] xlviii. 17). It seems probable also that this king built a special fortification around Siloam ("wall of the pool of Siloah," Neh. iii. 15; "between the two walls," Isa. xxxii. 11; Jer. lii. 7). The graves of the common people (Jer. xxvi. 23, xxxi. 40) were probably in the Kidron Valley. The wall built by Manasseh (II Chron. xxxiii. 14) encompassed Ophel; starting west of Gihon, it must have been an additional protection for the southeastern fortifications. Its position can not be accurately determined.

Taken by Nebuchadnezzar.

In the reign of Jehoiakim, Nebuchadnezzar of Babylon made his first invasion into Palestine. There is no trace of a siege of Jerusalem at this time; but some of the Temple vessels were carried off (*ib.* xxxvi. 7). In 597 B.C., however, an encircling wall was built by the invaders, and the city invested. At the time of Jehoiachin (Jer. lii. 6) famine raged in the city. The rebellion of Zedekiah caused a second invasion in 587; and after a siege of a year and a half Jerusalem was taken on the ninth day of the fourth month (Ab), 586. The beauty and the strength of the city were destroyed. Nebuchadnezzar's general, Nebuzar-adan, burned the Temple, carrying away all the brass and the vessels; he burned also the king's palace and the larger houses of the city. The walls were razed, and a large number of the inhabitants (10,000, according to II Kings xxiv. 14) were deported and settled in various parts of Babylon; a number probably at Nippur, to judge from the names found by Hilprecht in the business documents of that city ("P. E. F. S." 1898, pp. 54, 137; Batten, "Ezra and Nehemiah," p. 57, in "S. B. O. T."). Even before this the city must have been depleted through the flight of many to Egypt (Jer. xlii. *et seq.*). The seat of government was removed to Mizpah (II Kings xxv. 23; Jer. xli. 1 *et seq.*).

Rebuilt 537–516 B.C.

There are no materials for a history of Jerusalem during the period of the captivity, or even during the centuries following the return. The view advanced by Kosters and supported especially by Wildeboer and Cheyne will be criticized elsewhere (see ZERUBBABEL); but there seems to be no really valid ground for doubting the tradition reported by the chronicler in Ezra iii. of a first return under Sheshbazzar and Zerubbabel in 539, during the reign of Cyrus; though Kosters may be right in pointing out that the Judahites who had been left in the city must have continued the worship of YHWH in some manner or other. In the seventh month of that year there was a great gathering in Jerusalem, and the altar of burnt offering was again set up—presumably upon the place it had formerly occupied. The reconstruction of the Temple was begun in the second month of the second year (537; Ezra iii. 8 *et seq.*). Though this was attended with great ceremony (*ib.* verses 10–11), it is entirely ignored by the accounts in Ezra v. 2; Hag. i. 14, ii. 15; and Zech. viii. 8, which place the commencement of the building seventeen years later, in 520, during the reign of Darius Hystaspes, under the same Zerubbabel and the high priest Jeshua. But as nothing is said in Ezra iii. of the amount of building done, it may be surmised that it did not extend beyond the mere foundations, the work being interrupted by the evil devices of the Samaritans (*ib.* iv.), who made complaint to the suzerain in Babylon. Even the erection of the building of the year 520 was not uninterrupted, Tatnai, governor of Cœle-Syria and Phenicia, making a second reference of the matter to Babylon necessary (Ezra vi.). It was at length finished in 516 (*ib.* verse 15). For the Temple building itself see Temple.

It is possible that the Birah or fortress was built at this time, though it is first mentioned in Neh. ii. 8. It was twice rebuilt in later times: once ("Ant." xv. 11, § 4, "Baris") by the Hasmonean kings, and a second time by Herod, who renamed it "Tower of Antonia." It was a strong, square building in the northwestern corner of the Temple mount, of some extent, as it had several gates. It was here that the high priests' vestments were kept (*ib.* xviii. 4, § 3), if the tower "built" by the high priest Hyrcanus is to be identified with Antonia, as is done by Josephus.

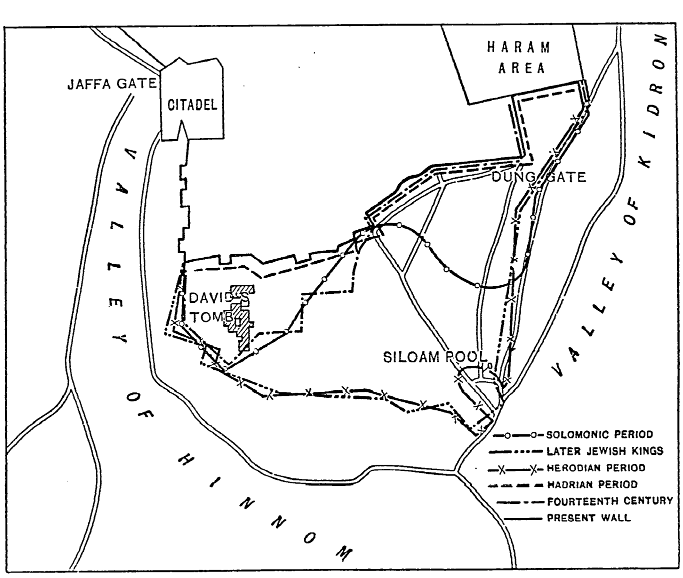

Southern Wall of Jerusalem at Various Times.
(After Bliss.)

The population of the city was further augmented by the expedition under Ezra in the year 458, which comprised 1,496 men, besides women and children. It was through Ezra and Nehemiah that the new community was organized. It is difficult to estimate accurately the relation of these two to each other; but the material building up of the city seems to have been due to the latter. Whatever theories may exist regarding the composition of the Book of Nehemiah, the data there given are old and trustworthy. Nehemiah's night journey around the walls (Neh. ii. 13 *et seq.*), the account of the building operations (*ib.* iii.), and the route of the processions (*ib.* xii.), would give definite information as regards the extent of the city if the identification of the gates were in every case certain. A thorough exposition of the archeological data to be gotten from Nehemiah's accounts will be found in Ryssel's commentary ("Kurzgefasstes Exegetisches Handbuch"). The most recent study of the subject has been commenced by H. Vincent in "Revue Biblique," 1904, pp. 56 *et seq.* **The Night Ride of Nehemiah.** In his night ride Nehemiah starts from the Valley Gate; goes in the direction of the well 'En-Tannin, then to the Dung Gate, the Fountain Gate, and the Pool of the King; passes through the valley; and returns to the Valley Gate. The location of these various places depends upon the position assigned to the Valley Gate. The word "Gai" undoubtedly stands for "Gai ben Hinnom"; and this must be identical with the Wadi al-Rababi on the south and its continuation northward on the west. Bliss has uncovered a line of wall starting southwest of the old Pool of Siloam and running in a northwestern direction, as well as remains of a gate 600 feet from what was the southwestern corner of the ancient city. This was probably the Valley Gate, although many identify the latter with the present Jaffa Gate, on the western side of the city. From the Valley Gate Nehemiah, taking the direction of the Serpents' Pool ("'En-Tannin"; sometimes identified with the pool of that name mentioned by Josephus ["B. J." v. 3, § 2]; by Caspari and Schick ["Z. D. P. V." xiv. 42], with the aqueduct which led the water from the Pools of Solomon; by Stade and Mitchell, however, with En-rogel ["Jour. Bib. Lit." 1903, p. 114]), proceeded to the Dung Gate, 1,000 cubits from his starting-point, and possibly the Harsith Gate of Jer. xix. 2, which in turn may be identified with a second gate, discovered by Bliss, 1,900 feet east of the first. He then went east, crossed the Tyropœon below the present Birkat al-Ḥamra, and came to the Fountain Gate near the Siloam Pool (here called the "pool of the king"), perhaps the "gate between two walls" through which King Zedekiah fled (II Kings xxv. 4; Jer. xxxix. 4, lii. 4), traces of which have also been found by Bliss. Nehemiah was then in the Kidron Valley, and, being unable to proceed farther along the walls, he returned to the city through the Valley Gate. It seems therefore that he examined only the southern and the southwestern walls of the city.

The walls and gates as rebuilt under Nehemiah's directions are succinctly noticed in Neh. iii.; and their order is partially assured by the reverse enumeration, *ib.* xii. 38 *et seq.* The Sheep Gate is naturally to be sought for north of the Temple area. It is identified by some with the "gate of Benjamin" (Jer. xxxvii. 13, xxxviii. 7). The Fish Gate was so named after Tyrians who brought fish to Jerusalem (Neh. xiii. 16), and was situated on the northwestern side near the present Damascus Gate (II Chron. xxxiii. 14; Zeph. i. 10). The latter, which was strengthened by Manasseh, is sometimes called the "middle gate" (Jer. xxxix. 3). **The Gates.** The "old gate" or "gate of the old pool"—referring perhaps to the Patriarch's Pool northwest of the city—is called also "Sha'ar ha-Rishon" (Zech. xiv. 10) and "Sha'ar ha-Pinnah" (II Kings xiv. 13; Jer. xxxi. 38; "ha-Poneh," II

Chron. xxv. 23; "ha-Pinnim," Zech. xiv. 10). The Ephraim Gate led to the chief road to the north, where the throne of the Persian governor was placed; which throne can not have been in another place, Mizpah, the residence of the governor, as Ryle and Mitchell suggest. Where the "broad wall" was can not now be determined. In connection with it, reference is made to the "tower of the furnaces" (Neh. iii. 11), mentioned before the Valley Gate, and which was probably somewhere along the Tyropœon Valley. Schick, however ("Z. D. P. V." xiv. 51), places it near the Tower of David; Stade, about the middle of the western wall; and Mitchell (*ib.* p. 128), at the southwestern corner of the ancient city, where the remains of a tower whose base was hewn out of the native rock have been found ("P. E. F. S." 1875, p. 83). Then came the Dung Gate and the Fountain Gate mentioned above, a wall or a dam enclosing the Siloam Spring (*i.e.*, the "lower pool," Birkat al-Ḥamra), in the neighborhood of which were the king's gardens (II Kings xxv. 4), the king's wine-presses (Zech. xiv. 10), and the steps leading down from the city of David on the eastern side of the hill ("Z. D. P. V." xi. 12), an artificial pool (Neh. iii. 16), and the "house of the warriors," either a tower or a species of barracks. The line of wall then turned ("angle," *ib.* verse 19) apparently to the northeast. Here two corners were found by Guthe ("Z. D. P. V." v. 298), between which turning and Ophel were the houses of the high priest and the dwelling-places of the Nethinim (Neh. iii. 21–23). Then came the upper royal palace, a projecting tower the ruins of which have been found, the "court of the guard" (*ib.* 25, 26), and the Water Gate (*ib.* iii. 26, xii. 37), near which there must have been an open space (*ib.* viii. 1, 3, 16); it was probably so called because a road led from it to the Virgin's Spring. The Horse Gate (*ib.* iii. 28) was probably toward the southeastern corner of the Temple. In former times it was directly connected with the palace (II Kings xi. 16; II Chron. xxiii. 15; comp. Jer. xxxi. 40). The other gates of the Temple wall on the east were the "gate of Benjamin" (Jer. xx. 2; R. V. "upper gate of Benjamin"; Zech. xiv. 10); the "gate of the Guard," generally located at the northeastern corner of the Temple area, though Schick and Mitchell are inclined to place it south of the Temple; and the "gate Miphḳad" (Neh. iii. 31). The Sheep Gate on the north ended the work.

In addition to the walls, Nehemiah did much for the rebuilding of the city itself. A house for the high priest is mentioned (Neh. iii. 20), as are also dwellings for the other priests near the Horse Gate (*ib.* iii. 28); while, as stated above, the Nethinim had residences on Ophel, west of the Water Gate (*ib.* iii. 26), where there was also an outlying tower. The king's palace seems still to have been standing, or to have been rebuilt (*ib.* iii. 25), and was also flanked by a tower. It has been computed that the whole city thus included within the walls (Temple mount, the old city, and its southern additions) occupied about 200 acres, and covered both the eastern and the western hills. It is said to have been "large and great" (*ib.* vii. 4); but there were few houses built for the common people.

Seized by the Persians.

No events during the Persian period are recorded with any certainty. Josephus has a story that one Bagoses (Bagoas), "the general of Artaxerxes' army," used a quarrel between the high priest John and his brother Jesus (in which the latter was slain) as a pretext to enter the Temple with his Persian soldiers and to "punish the Jews for seven years" ("Ant." xi. 7, § 1; Eusebius, ed. Schoene, ii. 112). This Bagoas is supposed to be the general of the same name under Artaxerxes Ochus (357–338), who with Memnon put down an Egyptian revolt. The identification is quite uncertain, in spite of the authority of Nöldeke ("Aufsätze," p. 78), Wellhausen ("I. J. G." p. 146), and Cheyne ("Introduction to Isaiah," p. 360). Winckler places the occurrence under Cambyses (Schrader, "K. A. T." 3d ed., pp. 120, 291).

Under the Seleucids.

Whether Alexander the Great was really in Jerusalem after the siege of Gaza in 332 is a matter of dispute, though it is hardly to be supposed that he was in Palestine without visiting the capital. The Talmud (Yoma 69a, etc.) has a reminiscence of such a visit, which may be true despite the legendary character of the details in Josephus (Grätz, "Gesch." ii., 2d. ed., p. 221). The latter says ("Ant." xi. 8, §§ 4 *et seq.*) that Alexander exempted its inhabitants from the payment of tribute in the seventh year (see Jew. Encyc. i. 341, *s.v.* Alexander the Great). But the city naturally suffered during the wars between the Ptolemies and the Seleucids which followed the disruption of Alexander's Asiatic empire. Ptolemy Soter seized Jerusalem (in 320 or 305) on a Sabbath-day, as Josephus says ("Ant." xii. 1, § 1) on the authority of Agatharchides of Cnidus, and the priests probably paid tribute to him. In 203 the city was taken by Antiochus; but it was retaken in 199 by the Egyptian general Scopas. The Jews inclined to the Seleucids. According to Josephus ("Ant." xiii. 3, § 3), they even assisted Antiochus when in 198 he seized the (Egyptian?) garrison which was in the citadel of Jerusalem, and admitted him and his soldiers into the city. The Syrian king showed his gratitude by assisting in the rebuilding of various places which had fallen into decay, by repopulating the city, by supplying material for the sacrifices, and by removing part of the heavy taxes. It seems probable that Simon, the high priest, using the permission to offer sacrifices, had the Temple repaired, a cistern dug, the wall for the Temple ("hekal melek") built, and the city fortified; for all of which he is praised by Ben Sira (Ecclus. [Sirach] l. 1-4).

Described by Aristeas and Hecatæus.

If the letter of Aristeas dates from about 200 B.C., as Schürer and Abrahams hold, it gives a fair description of the appearance of the city and especially of the Temple at that time. The city comprised 40 stadia, and the wall had towers. The narrator expresses his especial astonishment at the many canals that carried off the blood and the water from the Temple, and at the magnificence of the service. A similar description of Jerusalem at this time occurs in the fragments ascribed to Hecatæus of Abdera (cited by Josephus, "Contra Ap." i. 22), who speaks of the city as being 50 stadia in extent, with 120,000 inhabitants; of the wall surrounding the Temple area (150 miles in length, 44 miles wide); and of the altars and priests in the Temple (Reinach, "Textes," p. 232). The "flagrant mistakes" which the letter of Aristeas is supposed to contain (Kautzsch, "Apokryphen," ii. 12, note b) are not apparent. This view rests upon his description (§§ 100-104) of the Acra or citadel, which was the chief defense of the Temple area. That such an Acra existed is evidenced, in spite of Wendland, Willrich, and Wellhausen, by the presence of the Syrian garrison left there by the Egyptian general Scopas (II Macc. iv. 27; "Ant." xii. 3, § 1), which garrison was driven out by Simon Maccabeus (I Macc. xiii. 49). Where the Acra stood is doubtful, as the word is applied by Josephus in a general sense to various citadels. Under the Hasmoneans this defense was finally razed, the hill on which it stood being leveled, in order that the Temple might rise high above all other buildings, and to prevent the occupation of the citadel by an enemy ("Ant." xiii. 6, § 7). The northwestern part of the Temple mount can not be meant, as the rock upon which the Antonia was built still exists. In addition, I Maccabees speaks repeatedly of the Greeks fortifying themselves in the "city of David" (i. 33, ii. 31, vii. 32, xiv. 36), which overlooked the Temple ("Ant." xii. 9, § 3; 10, § 5).

The spread of Hellenism was in many ways fatal to the Jews of Jerusalem. It introduced factions into the life of the people; and the contests between the brothers Jason and Menelaus for the high-priestly office occasioned the presence of Antiochus Epiphanes (170 B.C.), who plundered the Temple of its treasures and killed a large number of the inhabitants (I Macc. i. 20; II Macc. v. 12; "Ant." xii. 5, § 3; "B. J." i. 1, § 1). Two years later his general and farmer of the taxes, Apollonius, attacked Jerusalem with a large army; took the city, also killing a large number; set fire to many of its buildings, razed some of its walls, and carried away many captives. The altar of the Temple was desecrated; and the Temple itself was given over to heathen worship. Apollonius built a strong wall around the Acra, which he evidently enlarged (I Macc. i. 29; II Macc. v. 24), and in which he entrenched the Syrian garrison. Jerusalem must, however, have commenced to take on the appearance of a Hellenic city. There was a gymnasium built on the hill west of the Temple (I Macc. i. 14; "Ant." xii. 5, § 1); probably the Xystus (Colonnade), which was joined to the Temple plateau by a bridge.

Recaptured by Judas Maccabeus.

In 165 Judas Maccabeus was at length successful in driving the Syrians out of the Temple and out of the greater part of the city, in honor of which the Feast of Ḥanukkah was instituted. The Temple mount was fortified with high walls and strong towers (I Macc. iv. 60, vi. 7). The citadel, however, was not freed until the time of Simon (142). In 163 Jerusalem was once more besieged, by Antiochus V., Eupator. Failing to take it, he feigned a peace; and, entering the city, he caused the wall around the Temple area to be razed (I Macc. vi. 60 *et seq.*; "Ant." xii. 9, §§ 5-7). It was rebuilt by the Maccabean Jonathan with rectangular stones, and he also repaired the walls of the city (I Macc. x. 10, 11). In 143 he raised the wall still higher, rebuilding a portion called "Caphenatha," which led down to the Kidron Valley, and which had fallen into decay (*ib.* xii. 36, 37). Finally, he built a wall to separate effectually the Acra from the rest of the city (*ib.*). This work was completed by his successor, Simon (*ib.* xiii. 10), who as related above expelled the Syrian garrison and leveled the hill of the Acra. The author of I Maccabees, however, knows nothing of this leveling; in xiv. 37 he speaks of Simon's fortifying the citadel, and in xv. 28 he mentions it as still existing. Wellhausen ("I. J. G." p. 227) supposes that the work was done at the time of John Hyrcanus. No certainty can be reached on this subject; but that the leveling occurred is proved by the various ground-levels as they exist to-day (Schürer, "Gesch." i. 195, note 14). Under Hyrcanus the city was once again besieged, by Antiochus VII., Sidetes (134 B.C.). Towers were raised by him opposite the northern wall; and great suffering ensued. On this occasion Hyrcanus opened the sepulcher of David and took out 3,000 talents ("Ant." vii. 15, § 3; "B. J." i. 2, § 5). A truce was made and, while the Syrian garrison was not admitted, some part of the fortifications around the city was leveled ("Ant." xiii. 8, §§ 2-4); it seems, however, to have been soon rebuilt (I Macc. xvi. 23).

Captured by Pompey.

The Roman power was hovering not far from Judea. It was soon to fasten its claws upon Jerusalem, in consequence of the fratricidal war between Aristobulus II. and Hyrcanus II. Aristobulus had fortified himself on the Temple mount, where he was besieged by Hyrcanus, aided by the Idumean Aretas. Pompey was appealed to by both combatants; and, not wishing to decide in favor of either, he moved against the city (66 B.C.). The war party had entrenched itself behind the walls in the northern part of the Temple area, and day after day Pompey raised a bank on which the Roman battering-rams were placed. These finally broke down one of the towers and made breaches in the wall (Tacitus, "Hist." v. 9; Dio Cassius, xxxvii. 16). Josephus ("Ant." xiv. 4, § 4; "B. J." i. 7, § 12) says that 12,000 Jews perished, and that many houses were fired by the Jews themselves. Though the Temple was not touched, the bridge crossing the Tyropœon to the Xystus was destroyed; this, however, was rebuilt later ("B. J." ii. 16, § 4). Jerusalem thus became (in the autumn of 63) the capital of one of the five provinces into which Palestine was divided ("Ant." xiv. 5, § 4; "B. J." i. 8, § 5); but this arrangement was not of long duration. The Syrian proconsul M. Lucinius Crassus despoiled the Temple, taking 2,000 talents of money and all the golden objects he could find ("Ant." xiv. 7, § 1; "B. J." i. 8, § 8). Permission to rebuild the walls was given by Julius Cæsar ("Ant." xiv. 10, § 5). More blood was shed in the conflicts between Antigonus, Phasael, and Herod, the sons of the Idumean Antipater; and in the year 40 the Parthians, under Pacorus and Barzapharnes, occupied Jerusalem and plundered it and the surrounding country ("Ant." xiv. 13, § 9). The city itself was beleaguered by Herod (37 B.C.) and the Roman general Sosius, the attack coming again from the north. After forty days the first wall was taken; after fifteen more, the second; finally, the Temple and the upper city were captured and a terrible slaughter ensued ("Ant." xiv. 16, § 3; "B. J." i. 18, § 2).

Buildings of Herod.

With the accession of Herod the city entered on a period of outward brilliancy. He was the great building king, and is renowned especially for the palace that he erected and for the Temple that he restored. The palace was built (24 B.C.) upon the extreme western part near the present Jaffa Gate, where to-day are the barracks and the Armenian Garden. It was walled in to the height of 30 cubits; it had towers, many porticos in which were pillars, and large chambers; and outside were groves of trees, a deep canal, cisterns, and brazen statues, all of which excite the admiration of Josephus. Herod's restoration of the Temple, begun in 20 B.C. (finished in 62-64 C.E.), was carried out with great magnificence. He built also a theater, and in the plain ("P. E. F. S." 1887, p. 161) an amphitheater covered with "inscriptions of the great actions of Cæsar" ("Ant." xv. 8, § 1; a hippodrome, according to "B. J." ii. 3, § 1), as well as a town hall, near the present maḥkamah; and in the northeast he erected a monument to himself ("B. J." v. 12, § 2), which can not be exactly located. He enlarged the Baris commanding the Temple on the north, and renamed it "Antonia." It was connected with the Temple by a flight of stairs (Acts xxi. 35). He does not seem to have added to the walls, but to have strengthened and beautified them to the north of his palace by four towers called respectively "Psephinus" (an octagon 70 cubits high), "Hippicus" (a square of 25 cubits), "Mariamne" (a square of 40 cubits), and "Phasael" (a square of 30 cubits). In these towers were reservoirs and living-rooms; and they had battlements and turrets ("B. J." v. 4, § 3). Of the other features of the city at this time may be mentioned the Κολυμβήθρα 'Αμύγδαλον ("B. J." v. 11, § 4), which, if it represents the Hebrew "Berekat ha-Migdalim," must have been in the neighborhood of the four towers. Where the "Lishkat ha-Gazit," in which the Sanhedrin sat, was situated is not clear. According to the Mishnah, it was in the inner court of the Temple. If it is the Βουλή of Josephus, or rather the Βουλευτήριον, it must have been on the western side of the Temple mount not far from the Xystus, of which word the Hebrew "Gazit" would be a translation (Schürer, "Gesch." 3d ed., ii. 211). The city, largely extended as it was to the north, was indeed magnificent in appearance, but with a strangely Roman character imprinted upon an Oriental background. It was during the reign of Herod that Jesus was born (Matt. ii. 1; Luke ii. 1); and during the reign of Herod's successor, Herod Antipas, that he was crucified (see Jesus).

Growth of Northern Suburb.

Very little change was effected in Jerusalem during the years between Herod and the destruction under Titus. Pilate increased the water-supply by building a conduit 200 furlongs in length; whence the water came, Josephus does not state ("Ant." xviii. 3, § 2). If this conduit was one of those which carried the water from the Pools of Solomon south of Bethlehem, it is probable that Pilate only repaired what already existed (Baedeker, "Palestine and Syria," p. 132). The friction between Jews and Romans increased, especially as a garrison of the latter was permanently stationed in the Antonia. The northern suburb had grown to such an extent that in the year 41 of the common era Agrippa I. repaired its walls, making them broader and higher ("Ant." xix. 7, § 2). Josephus says that the work was stopped by Emperor Claudius, and that the people completed it, probably not in as magnificent a style as had been contemplated ("B. J." v. 4, § 2). According to Schick, this work is represented by the present northern wall ("Z. D. P. V." xvii. 87). Most of the original wall has in course of time been carried off for building purposes; but as late as 1869 about forty or fifty yards were still visible (Merrill, in "P. E. F. S." 1903, p. 159). This new part of the city was over against the Antonia, but was divided from it, as a precaution, by a deep valley. Josephus calls this "Bezetha" ("B. J." v. 5, § 8), which he interprets as "New City," but which in Aramaic ought to be "Bet-Ḥadta." It is called "Bezeth" in I Macc. vii. 19; "Bezetho" in "Ant." xii. 10, § 2; "Bethzatha" in John v. 2 (R. V., margin; "Bethesda," A. V.; בית חסדא in Palestinian Syriac; see Grätz, "Gesch." iii., note 11).

The beauty of the city was enhanced by several palaces erected toward the south by the royal family of Adiabene: one by Monobaz near the wall running east from Siloam ("B. J." v. 6, § 1); another for Queen Helena ("in the middle of the Acra," "Ant." vi. 6, § 3); and a third built by Grapte, a relative of Izates ("B. J." iv. 9, § 11). A family burial-place was erected by Helena three furlongs north of the city in the form of a triple pyramid ("Ant." xx. 4, § 3). Agrippa II. built an addition to the Hasmonean palace near the Xystus, which, however, gave offense to the priests, as from it all the doings in the Temple courts could be observed. It was also a menace in time of war. They, therefore, erected a wall which effectually shut out the inner court even from the western cloisters, in which a Roman guard was kept ("Ant." xx. 8, § 11). The Antonia was also a constant menace to the Temple itself. In the time of Florus the Jews destroyed the cloisters between the two buildings ("B. J." ii. 15, § 6); but subsequently they were rebuilt.

A picture of Jerusalem shortly before its final destruction can be drawn from the accounts of Josephus, Tacitus, and the New Testament. The varied character of its population must have been quite evident, made up, as it was, of different parties of Jews, notably Zealots and Hellenists, on the one hand, and of Romans on the other. At the time of the great festivals, the city and its surroundings must have been filled with Jews from other towns and villages, and even from the farthest portions of the Diaspora ("Ant." xvii. 9, § 3). Josephus says that at one time 2,565,000 offered the Passover sacrifice ("B. J." vi. 9, § 3; comp. John

Jerusalem Before the Fall.

xii. 20; Acts ii. 5–11; and "Z. D. P. V." iv. 211), and that at the similar festival in the time of Florus 3,000,000 were present ("B. J." ii. 14, § 3)—as evident an exaggeration as the Talmudic reckoning of 12,000,000 (see Chwolson, "Das Letzte Passamahl Christi," p. 48), though Tacitus ("Hist." v. 13) states that the number of the besieged was 600,000. According to Josephus ("B. J." v. 6, § 1) there were 10,000 soldiers in Jerusalem at the time of the final rebellion in addition to 5,000 Idumeans. The Roman procurator had his court in the Pretorium (Mark xv. 16 *et seq.*). It seems likely that this was part of the Antonia, where the Roman garrison was situated (Acts xxi. 34) and where the procurator's judgment-seat is said to have been (Matt. xxvii. 19).

The Walls.

The account of Tacitus ("Hist." v. 8–12) is meager. He mentions the walls with towers 120 feet high, part of which height was that of the natural elevation upon which they were built. He mentions also a perennial fountain of water. Further details, especially of the walls, are given by Josephus ("B. J." v. 4). He says that the city lay upon two opposite hills, with a valley between: the one containing the upper city was much higher and longer, and was called in his day the "upper market-place"; the other hill, called "Acra," was ἀμφίκυρτος ("gibbous"), referring, no doubt, to the city of David of the Old Testament, *i.e.*, Zion. Over against this was a third hill, lower and separated from it by a valley, evidently the Temple mount. In addition to this there was the "new city" (for another, novel but unacceptable, view of these designations see Gatt in "Z. D. P. V." xxv. 178). This would give the city an extent of about 33 stadia or 6 square kilometers; though Eusebius gives only 27 stadia. The walls were three in number. That on the north was a triple one, on account of the vulnerable condition of the city from that direction. The southernmost wall encompassed the upper and the lower city and Ophel. It started at Hippicus, ran south to the Gate of the Essenes at the southwest corner of the city, then east, curving as it approached the Kidron Valley, from which it ran north-northeast, joining the Temple enclosure at its southeastern extremity. Bliss supposes that this wall did not include the Siloam Pool, as Josephus ("B. J." v. 9, § 4) speaks of the pool as being in the hands of the Romans. On the north it ran from Hippicus directly east to the northern edge of the southwestern hill, near the Xystus, where it joined the western porch of the Temple. The second wall to the north has been partly retraced by the excavations of Schick. It must have started near Hippicus and the gate Gennath, running slightly northward, enclosing the Amygdalon Pool, and then east; thence it ran north-northeast until it reached the Antonia. Schick supposed that it did not include the place where now the Church of the Sepulcher stands; but, according to Mitchell, he made a wrong estimate of the material found by him in 1887, and the wall included this space ("Jour. Bib. Lit." xxiii. 142). The third wall was that built by Agrippa I. It started also at Hippicus, ran northwest, then northeast, over against the monuments of Helena, passed by the tomb of the kings, and joined the old wall in the Kidron Valley. It seems probable that this coincided with the present northern wall of the city. See frontispiece, map of Jerusalem (time of destruction).

Destruction of the City (70).

The city, however, was doomed to destruction, partly because of the dissensions among its inhabitants and partly because of the exactions of the Roman procurators. Among the latter was particularly Gessius Florus (66 C.E.), who inflamed the multitude by taking 17 talents out of the treasury of the Temple, and by bringing his soldiers to Jerusalem, where they plundered the upper market-place and robbed many houses; though in the end he was forced to retire again to Cæsarea ("B. J." ii. 14–15). Cestius Gallus tried to retrieve the lost fortunes of Florus: he burned the new city Bezetha, stormed the inner wall, and had commenced to undermine the Temple wall when he was repulsed. Under Vespasian (70) was commenced the great siege of Jerusalem, which lasted from the 14th of Nisan until the 8th of Elul, 134 days. The war party, the parties of Simon and of John of Giscala, the Idumeans, and the peace party rent the city in pieces. Simon held the upper and lower cities; John, the Temple and Ophel; and they did as much destruction from within as the Romans did from without ("B. J." ii. 6, § 1). Vespasian was succeeded by his son Titus, who came with four legions. On the fifteenth day of the siege the wall of Agrippa was taken; on the twentieth and twenty-fourth, the second wall; on the seventy-second, the Antonia; on the eighty-fourth, the daily sacrifice in the Temple was stopped; on the ninety-fifth, the northern cloisters of the Temple were destroyed; on the one hundred and fifth, fire was set to the Temple and the lower city was burned; finally, the greater part of the city went up in flames. The Jews commemorate the Ninth of Ab as the day of the destruction of the Temple, though this seems to have taken place on the 10th of the month (Schürer, "Gesch." i. 530). Josephus says ("B. J." vii. 1, § 1) that orders were given to allow the towers Hippicus, Phasael, and Mariamne to stand, and "so much of the wall as enclosed the city on the western side," but that all of the remaining walls were leveled, and even their foundations were dug up. How far this is to be taken literally is not clear: recent excavations seem to show that it is only partially true. There is no proof that even the altar of burnt offering in the Temple was left, and that some sacrifices were still offered there; the explicit statement (Ta'an. iv. 6) that on the 17th of Tammuz the daily offering ceased is proof against the notices in the Epistle to the Hebrews, Clement of Rome, and Josephus (see discussion in Schürer, "Gesch." i. 548 *et seq.*). The suffering in the city must have been terrible. Many of the inhabitants were carried off and sold as slaves in the Roman markets. According to Josephus ("B. J." v. 13, § 7), as many as 115,880 dead bodies were carried out through one gate between the months of Nisan and Tammuz; and even before the siege was ended, 600,000 bodies had been thrown out of the gates. The 10th Roman legion was left in the city, for whose purposes the towers mentioned were allowed to stand. Bricks marked "leg. X Fret." (*i.e.*, Fretensis) have been found in numbers both in and outside of the city proper. Cæsarea, however, remained the capital of the Roman province (see Church, "The Last Days of Jerusalem," 1903).

The emperor Hadrian attempted to erect a Roman city upon the ruins of Jerusalem, and even to turn the Temple into a place of worship of Jupiter Capitolinus. A stone from the foundation of the statue of the latter, with a Roman inscription, is still to be seen in the southern wall of the Ḥaram (Luncz, "Jerusalem," v. 100). The Jewish legend (Gen. R. lxiv.), mentioned also by Chrysostom, Cedrenus, and Callistus, that the Jews themselves attempted to rebuild the Temple, seems untrustworthy; and the "Chronicon Paschale" says expressly that it was actually rebuilt by Hadrian (Schürer, *l.c.* i. 564). This may or may not have been the direct cause of the Bar Kokba war (see Jew. Encyc. ii. 508, *s.v.* Bar Kokba); at any rate, during the Bar Kokba revolt Jerusalem suffered still further. It seems probable that the leader and his insurgents did occupy Jerusalem for a while; his restruck Greco-Roman tetradrachms have as symbol a portico with four columns, evidently representing the Temple (Reinach, "Jewish Coins," p. 51), with the inscription "Of the Freedom of Jerusalem." When the rebellion was put down, in 134, the city was further destroyed (Appian, "Syria," p. 50), and the plow was drawn over the Temple mount by the governor-general Tinnius Rufus (Ta'an. iv. 6; Jerome on Zech. viii. 19). The new city was finally built and was named Ælia Capitolina after Hadrian and Jupiter Capitolinus; heathen colonists were introduced, and the Jews were prohibited from entering—a decree of Hadrian which was in force certainly up to the time of Eusebius, 312 ("Hist. Eccl." iv. 6). After a while the walls were repaired; but the city does not seem to have had the same extent as before. The new wall did not include part of Ophel and Mount Zion, and seems to have stood on the south where the present wall is found. Various public buildings were erected: a temple to Venus in the northern quarter, and a sanctuary to Jupiter on the site of the Temple. Statues to Hadrian and Jupiter were placed on the Temple area. The Antonia was rebuilt, but on a smaller scale, the ground to the north being turned into a covered market-place on which a triumphal arch was erected to Hadrian, part of which is the present so-called "Ecce homo" arch. The above-mentioned edict does not seem to have been strictly observed; for the Bordeaux Pilgrim (333) states that the Jews were allowed to visit annually "the pierced stone," which they anointed, and at which they bewailed their fate ("Palestine Pilgrim Text Soc. Publ." i., v. 22), a fact corroborated by Jerome (on Ezek. i. 15) and by the rabbinical writings (Eccl. R. xi. 1; Cant. R. i. 15; Lam. R. i. 17; Yer. Ber. 13b, above; "Luaḥ Ereẓ Yisrael," v. 16). Stone ossuaries ("osteophagi") containing bones of both Jews and Jewish Christians and dating from the second to the fourth century have been found in the Valley of Jehoshaphat.

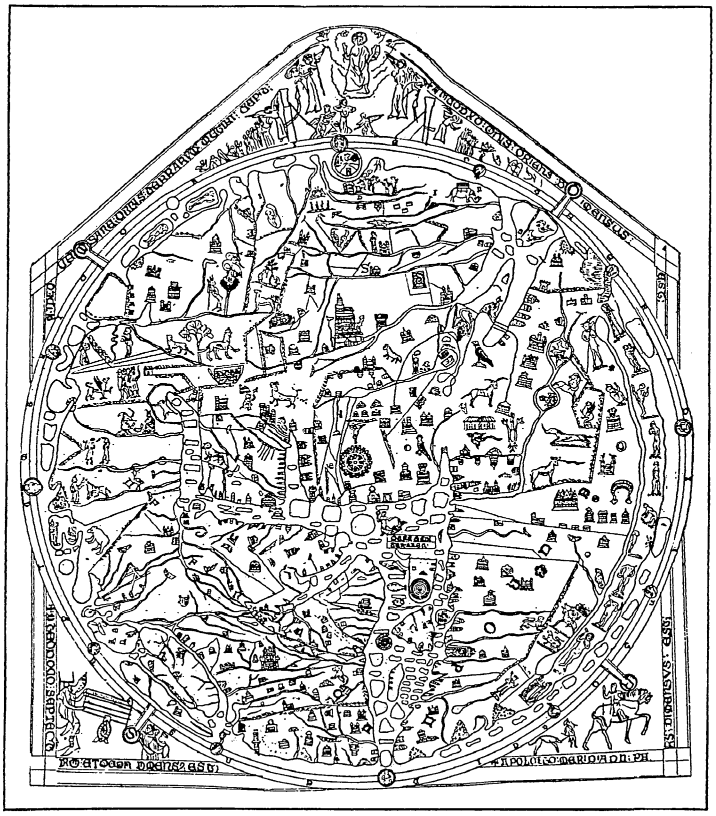

The Hereford Mappa Mundi, 1280, Showing Jerusalem in the Center of the World.

Under the Christian Emperors.

With the advent of Constantine the Great the city became thoroughly Christian. In 336 the Church of the Anastasis was built over the Holy Sepulcher, and the Pool of Siloam was surrounded by a portico. There is a tradition that the emperor Julian, called "the Apostate," in 362 gave the Jews, of whom Rabbi Ḥillel was nasi, permission to rebuild the Temple, but that the plan was not carried out because of an explosion (Socrates, "Hist. Eccl." iii. 20; see Hanauer in "P. E. F. S." 1902, p. 389). Valentinian commenced to rebuild the walls, but died before the work was accomplished. In 450 the empress Eudoxia, widow of Theodosius II., restored them, enclosing within them the Pool of Siloam. Under the Council of Chalcedon (451) Jerusalem became an independent patriarchate. Additional Christian buildings were erected by Justinian in 532. In 614 the Persian Chosroes II. attacked Jerusalem. He is reported by the "Chronicon Paschale" to have been aided by 24,000 Jews ("P. E. F. S." 1898, p. 36). At the time of the emperor Maurice there were several earthquakes in Palestine; one of these caused the destruction of the building which had been erected on the site of the Temple. It is said that Jews were sent to rebuild it. In 629 Heraclius made peace with Siroes, the son of Chosroes, and reentered the city. He renewed the edict prohibiting the Jews from dwelling in Jerusalem. In 637 Omar and the Arabs appeared before Jerusalem, and the city came under the power of the Moslems. Omar erected a wooden mosque west of the Rock, and ordered that no new churches were to be built.

Rabbinic References.

For the whole of the Talmudic period very little information in regard to Jerusalem is to be obtained from the Jewish sources. What became of the Temple utensils carried off by Titus, and figured upon the arch erected to him in Rome, can not be ascertained, despite the various legends that have gathered around them (see, *e.g.*, Naphtali b. Isaac, "'Emek ha-Melek," p. 14a, Amsterdam, 1648). It is interesting to note that a picture on colored glass dating from the third century and representing the Temple at Jerusalem has been found in the Jewish catacombs of Rome ("Archives de l'Orient Latin," ii. 439). Jerusalem was supposed by the Rabbis to be the center of the habitable world (see the passages in Farḥi, "Kaftor wa-Feraḥ," p. 18a), a view adopted by medieval Christendom (see Bevan and Philroth, "Medieval Geography," p. xiii.); and the earthly Jerusalem (ירושלים של מטה) was believed to be paralleled by the Jerusalem above (ירושלים של מעלה), which had been prepared before the creation of the world (Apoc. Baruch, iv. 3). The same idea is found in the Apocrypha (II Esdras vii. 26; viii. 52, 53; x. 44–59) and in the New Testament (ἡ ἄνω Ἰερουσαλήμ, Gal. iv. 26; Heb. xii. 22; Rev. iii. 12, xxi. 10; see Weber, "Lehren des Talmuds," p. 356; Charles, "Apoc. of Baruch," p. 6, note 3; and Jew. Encyc. v. 215).

The Rabbis count seventy different names for Jerusalem in the Bible (Midr. ha-Gadol, ed. Schechter, p. 678; "Agadat Shir ha-Shirim," l. 125, and Schechter's note in his ed. p. 50, Cambridge, 1896; see also Ta'an. v.; Midr. ha-Ne'elam, in Zohar Ḥadash, section "Noaḥ"). They are of course extravagant in their praise of the city: "Whoever has not seen Jerusalem in its glory has never seen a delightful city" (Suk. 51a; Midr. Teh. on Ps. xlviii.): "Ten measures of beauty descended upon the world: Jerusalem took nine, and the rest of the world one" (Ḳid. 49b; Esther R. i.); "There is no beauty like that of Jerusalem" (Ab. R. N. § 28); "No serpent or scorpion ever did harm in Jerusalem" (Ab. v. 48); "nor was there ever a destructive fire or ruin in Jerusalem" (Ab. R. N. xxxv.).

Synagogues and Schools.

Of the city itself the following data may be mentioned: There were 480 synagogues (Lam. R., Preface, 12) and 80 schools (Num. R. xviii.), among them the bet ha-midrash of Johanan b. Zakkai, all of which were destroyed by Vespasian. Each bet ha-midrash contained an elementary and a high school (Pesiḳ., ed. Buber, p. 121b, and note). Mention is made of a synagogue of the טרסיים (Naz. 52a), which was sold to Rabbi Eliezer b. Zadok (Meg. 26b). This may refer to a synagogue of the Jews of Tarsus, though Tosef., Meg. iii. 6 reads: "Synagogue of the Alexandrians." In Midr. Tadshe xxii. (Epstein, "Beiträge," p. xliv.) occurs the following: "Jerusalem originally was made up of two cities: the upper one, which fell to Judah's lot; and the second, to that of Benjamin. Upon Joshua's death, the Judahites took their portion, fired the city, and made it waste. The lower city remained until the time of David, who commenced to rebuild the upper one and to surround both with a wall. In the upper one was the threshing-floor of Araunah; in the lower one (Mt. Moriah) the Temple was situated." Ten peculiarities are mentioned in connection with Jerusalem: its houses could not have balconies or extensions; neither ash-pits nor potters' ovens were allowed, nor gardens, other than those of roses; chickens were not to be raised; a corpse was not to remain over night; a house might not be irredeemably sold; the ceremony of the "beheaded heifer" was not performed to atone an unknown murder committed in Jerusalem or its neighborhood (Deut. xxi. 1–8); it could not be declared "a city led astray" (Deut. xiii., xiv.); nor could any house in it be made unclean by reason of a plague (see Lev. xiv. 34 *et seq.*; see also B. Ḳ. 82 and parallels). There were twenty-four squares in Jerusalem, each having twenty-four porticoes (Lam. R. 1). The following market-places are mentioned: שוק של פטמין, for those that fattened animals: explained by some to be either a meat- or poultry-market or the market of the apothecaries (Yer. Soṭah viii. 3); it was closed on the Sabbath-day ('Er. x. 9); שוק של צמרים, that of the wool-dealers (*ib.* 101a); שוק העליון, where the non-Jewish washers dwelt (Sheḳ. viii. 1); and the דיר העצים (Tosef., 'Eduy. iii. 3), the wood-market, or, perhaps, a chamber in the Temple area where wood for the altar was kept (Zeb. 113a). There was also a large court, Bet Ya'zeḳ, in which the witnesses to the new moon collected (R. H. 23b); a Lishkat Ḥashsha'im (Sheḳ. v. 6), where the charitable made their contributions in secret and the poor received them also in secret; the Eben ha-Ṭo'im (or Ṭo'en), where found articles were brought and returned to their owners (B. M. 28b); the Shokat Yehu ("Water-channel of Jehu"), cut in the rocks (Miḳ. iv. 5; Yeb. 15a); the Kippah shel Ḥeshbonot, a vaulted place immediately outside of the city, in which business accounts were settled; it was placed there so that no one might sorrow in Jerusalem on account of a money loss (Ex. R. lii., end). Courts were built over the rocky ground; in the hollows below were born those children who were to assist the high priest in offering the red heifer (Num. xix. 2; Suk. 21a and parallels). Very peculiarly, Shiloh (Siloam) is said to have been in the middle of the city (Yer. Ḥag. 76a). The trees of Jerusalem were cinnamon-trees, and gave forth an odor over the whole land (Shab. 63a). All sorts of pictures ("parẓupot") except those of human figures were in Jerusalem (Tosef., 'Ab. Zarah, vi.). There were no graves there except those of the house of David and of Huldah the prophetess (Tosef., Neg. vi.).

Old Customs.

Certain customs peculiar to Jerusalem are mentioned in the rabbinical writings. A man invited to a meal turned up one of his sleeves as a sign of the receipt of the invitation (Lam. R. iv. 2); a flag ("mappah") was displayed at the door of a house where a feast was being held; after it had been taken away no one could enter (Tosef., Ber. iv. 8; comp. Yer. Demai iv. 4). Jerusalemites were accustomed to bind their lulabs with golden bands (Suk. 36b). Certain women habitually provided the narcotic which was given to a condemned man in order to blunt his sensibilities (Sanh. 43a; comp. Matt. xxvii. 48 and parallels). On the Fifteenth of Ab and on the Day of Atonement the maidens went abroad in borrowed white garments and danced in the vineyards, saying to the young men, "Lift up thy eyes and see whom thou wouldst choose" (Ta'an. 26b). In writing deeds in Jerusalem it was customary to state not only the day but also the hour of execution (Ket. 94b). A man approaching the city recited, "Zion is a wilderness, Jerusalem a desolation" (Isa. lxiv. 10), and made a rent in his garment (M. Ḳ. 26 and parallels)—a custom observed to this day. As a congregation, the Jews of Jerusalem are called specifically קהלא קדישא דבירושלים (Ber. 9b) and עדה קדושה (Yer. Ma'as. Sh. ii. 10).

The Rabbis further held that the western wall, the Gate of the Priests, and the Huldah Gate were not and never will be destroyed (Cant. R. § 2), and that whether the Temple was standing or not the Shekinah was not removed from it; it still dwelt near the western wall (Tan., Shemot, x.; Cant. R. ii. 9). God will bring back all the former joy to Jerusalem; and every one that on earth bewails its destruction will in the future world rejoice at its restoration (Pes. 28 and parallels). It will not be rebuilt until all the Diaspora is gathered together (Tan., ed. Buber, Noaḥ, 17); then it will reach to the Gate of Damascus (Cant. R. § 7; Sifre ii. 1); and people will come borne on clouds (Pes. 1). God and His angels will be a wall around the city (Yalḳ., Zech. 569), which will be a "metropolis for all countries" (Cant. R. i., § 37); it is even said that all nations will be collected therein (Ab. R. N. xxxv., end), and that the city will then have a new name (Isa. lxii. 2; Pesiḳ. § Sosa Asis). The passages from the Talmudical writings will be found in Jehiel Ẓebi Hirschensohn, "Sheba' Ḥokmot sheba-Talmud," pp. 128 *et seq.*, Lemberg, 1883; Judah Idel Zisling, "Sefer Yalḳuṭ Ereẓ Yisrael," Wilna, 1890; David b. Simon, "Sha'ar ha-Ḥaẓer," Jerusalem, 1862; see also Farḥi, "Kaftor wa-Feraḥ," ed. Edelmann, p. 14a, and Neubauer, "G. T." pp. 134 *et seq.*

Under the Arabs.

After the conquest of Jerusalem by the Arabs the city soon took on a Mohammedan aspect. In 688 the calif 'Abd al-Malik built the Dome of the Rock; in 728 the cupola over the Aḳṣa mosque was erected, the same being restored in 758–775 by Al-Mahdi. In 831 Al-Ma'mun restored the Dome of the Rock and built the octagonal wall. In 1016 the Dome was partly destroyed by earthquakes; but it was repaired in 1022. The chief Arabic histories of Jerusalem are those by Al-Maḳdisi, "Mutir al-Ghanam" ("J. R. A. S." xix. 297); Al-Suyuṭi, "Itḥaf al-Aḥissa" (1470, p. 258); and Mujir al-Din al-'Ulaimi, "Ins al-Jalil" (1496), ed. Cairo, 1866 (partly translated in H. Sauvaire, "Histoire de Jerusalem," Paris, 1876). Mujir al-Din relates that when 'Abd al-Malik built the Dome, he employed ten Jewish families, who were freed from all taxes. They increased so quickly in number that they were removed by the calif Omar (*c.* 717). He relates further: "And among the servants of the sanctuary, too, was another company of Jews, who made the glass plates for the lamps and the glass lantern-bowls and glass vessels and rods. No poll-tax was demanded of them, nor from those that made wicks for the lamps." Another tradition, reported by a number of Arabic writers, says that the original position of the Temple was pointed out to Omar by the apostate Ka'b ("Z. D. P. V." xiii. 9 *et seq.*). This tradition is referred to also in an anonymous Hebrew letter ("Oẓar Ṭob," 79, 13) and by Isaac Ḥelo (1333), who says that the place was pointed out by an old Jew to the Mohammedan conqueror on condition that he preserve the western wall (Carmoly, "Itinéraires de la Terre Sainte," p. 237). Bar Hebræus ("Chronicum Syriacum," p. 108) asserts that it was specially stipulated between Omar and Sophronius, the patriarch of Jerusalem, that the Jews should not live in the city—a statement which can not be verified.

The geographer Al-Muḳaddasi, writing in 985, does not speak highly of Jerusalem; he complains that the Christians and the Jews "have the upper hand" (ed. De Goeje, p. 167). He adds that in Palestine and Syria most of the minters, dyers, tanners, and money-changers were Jews (*ib.* p. 183). The later complaints about the burdensomeness of the taxes were evidently not unwarranted; for, according to Al-Muḳaddasi, the tax on Palestine was 259,000 dinars (*ib.* p. 189). The Persian traveler Nasir i-Khusrau (1047) says that both Christians and Jews came up to Jerusalem to visit the church and the synagogue there (Guy le Strange, "Palestine under the Moslems," p. 88). According to the Ahimaaz Chronicle (Neubauer, "M. J. C." ii. 128, 25), Paltiel, the vizier of Al-Mu'izz in the second half of the tenth century, presented, among other gifts, 1,000 dinars to the אבילי בית העולמים (*l.c.* 128, 25), otherwise called the אבילי ציון (*ib.* 130, 13). These are the usual designations for the Karaites in Jerusalem ("R. E. J." xxxii. 149; "Monatsschrift," xl. 535).

The Karaite Sahl b. Maẓliaḥ of the eleventh century gives a picture of the Jerusalem of his day. There were very few Jews there to bewail her fate, and Sahl begs his fellow Jews wherever they may be to return to the city. He speaks of the wailing women who lamented the city's state in Hebrew, Persian, and Arabic; especially on the Mount of Olives in the months of Tammuz and Ab. Zion, he says, is in the hands of Esau; Jerusalem, in the hands of the Arabs (Harkavy, "Meassef Niddaḥim," No. 13, in "Ha-Meliẓ," 1879, No. 31, p. 639, and in

Berliner's "Magazin," 1878, p. 181). There seems to be some support even for the view that there were German Jews in Jerusalem at this time. The story is told, on the authority of Elijah Ba'al Shem of Chelm, that a young man named Dolberger was saved by a Jew in Palestine who knew German, and that out of gratitude one of his family who was among the Crusaders saved some of the Jews in Palestine and carried them to Worms ("Seder ha-Dorot," ed. 1878, p. 252). In the second half of the eleventh century halakic questions were sent from Germany to Jerusalem (Epstein, in "Monatsschrift," xlvii. 344).

During the Crusades.

It is said that Harun al-Rashid sent the keys of Jerusalem to Charlemagne, and that under Harun various Christian buildings were erected. In 969 Mu'izz al-Din of Egypt took the city; and under Ḥakim (1010) certain buildings were destroyed, which were restored in 1048 by the patriarch Nicephorus. In 1077 the Seljuk Turks, under Isar al-Atsis, drove the Egyptian garrison out of Jerusalem, and 3,000 of the inhabitants of the city were slain. During the First Crusade (1098) the Turks were expelled by Egyptians after a siege lasting forty days. The walls were rebuilt, and the city was taken by the Crusaders July 15, 1099. The latter built extensively and repaired the walls in 1177. The Franks were defeated in Jerusalem in 1187 by Saladin, who is said to have invited the Jews to return to Palestine. The Ḥaram area was reconverted into a mosque, the Dome rebuilt, and in 1192 the city walls were repaired. There are very few notices of the Jews in the city during all this time. Abraham b. Ḥiyya says that in his day (1136) it contained no Jew ("Monatsschrift," xlvii. 450). Yet there must have been some there, as the street in which they lived is called "Judairia" in Latin documents of the times ("Regesta Regni Hierosolymitani," ed. Röhricht, p. 109). A Petrus Judæus is mentioned as swearing allegiance to Baldwin III. on Feb. 11, 1056; and the same name occurs in a document of 1160 (*ib.* pp. 77, 78, 89, 95). That a yeshibah existed or was reinstituted during the first half of the tenth century is proved by the title "Rosh ha-Yeshibah" given to Ben Meïr, perhaps by Saadia himself (Schechter, "Saadyana," p. 18, lines 11, 17). He seems, also, to have had about him both a large and a small Sanhedrin ("R. E. J." xliv. 239; "Zeit. für Hebr. Bibl." vii. 147).

It was in the first half of the eleventh century that the attempt was made to revive the gaonate in Palestine. The yeshibah in Jerusalem is mentioned in the year 1031 (see also Schechter, "Saadyana," p. 18, l. 10 [comp. "J. Q. R." xv. 96]); and in 1046 Solomon b. Judah was at its head; but upon the coming of the Seljuks it was removed to Tyre (see Jew. Encyc. v. 572a, *s.v.* Gaon).

A letter from Jerusalem dated 1188 seems to relate to the dire straits of the Jews, perhaps after Saladin had recaptured the city, to which event a certain passage in the letter ("Oẓar Ṭob," p. 79, 12) may refer. It is partially an alphabetic acrostic, and was given to R. Jonah b. Judah the Sephardi, who was sent out to collect money. He mentions the yeshibah, which at his time had practically ceased to exist. The Jews, though very few in number, were bound to pay the same tax which was originally laid upon them (see Berliner's "Magazin," iii. 217, iv. 233; "Oẓar Ṭob," p. 77). A fragmentary letter, referring probably to the same time, is published in Luncz, *l.c.* v. 67. A letter of 1137 mentions not only the assembling of the Jews in their synagogue ("Midrash Me'aṭ"), but also their gathering together with Jews from other places on the Mount of Olives on the festivals of Sukkot and Hosha'na Rabbah, a custom otherwise attested (see Schechter, *l.c.* 22, 5; according to 21, 12, the dates of the festivals were promulgated on the Mount of Olives; "Sefer ha-Ḥasidim," p. 169, § 630; "R. E. J." xlii. 181; Luncz, *l.c.* i. 65). Abraham ibn Daud (Neubauer, "M. J. C." i. 79, 7) also mentions the custom, but adds that the "Minim" (Karaites) were in tents opposite the other Jews.

Medieval Jewish Visitors.

About the year 1140, Judah ha-Levi visited Jerusalem and was inspired, as legend says, to compose his "Zionide" before its walls. In 1173 Benjamin of Tudela visited Jerusalem. He describes it as a small city full of Jacobites, Armenians, Greeks, and Georgians. Two hundred Jews dwelt in a corner of the city under the Tower of David. He mentions especially the two buildings of the Hospitalers and of the Templars; the four gates of Abraham (Khalil), David, Zion, and "Gushpat" (Jehoshaphat); the Gate of Mercy; the house and stable of Solomon; the Pillar of Absalom; and the grave of Uzziah. In front of Jerusalem is Mt. Zion, upon which there is only a Christian church, and where are the graves of the princes of the house of David ("P. E. F. S." 1894, p. 294). It is curious that Pethahiah of Regensburg (p. 11) mentions only one Jew in Jerusalem, a certain R. Abraham the dyer, who had to pay a heavy tax for permission to remain (ed. Benisch, p. 60). Pethahiah recalls (p. 64) the tradition connected with the Gate of Mercy; namely, that it could not be opened until the Shekinah returned to the gate by means of which it had left the city. Though often spoken of as one, this was really two gates in the eastern wall of the Temple enclosure (now called the "Golden Gate")—the Gate of Repentance and the Gate of Mercy, the first of which was for happy people, the second for the unhappy (see "Oẓar Ṭob," p. 35; Carmoly, *l.c.* pp. 237, 239, 458; Gurland, "Ginze Yisrael," pp. 13, 39, 49; "Shibḥe Yerush." p. 19b; Luncz, *l.c.* v. 242; "Luaḥ Ereẓ Yisrael," vii. 95, 106; ix. 8). The later Arabs had the same designations for these gates ("Z. D. P. V." vii. 163; Guy le Strange, *l.c.* pp. 161, 177, 184), and many tales are told in Jewish writings of the futile attempts of the Arabs to open them (see, *e.g.*, Gurland, *l.c.* p. 39; "Sammelband," Meḳiẓe Nirdamim, 1888, pp. 27, 47; Obadiah of Bertinoro, ed. Neubauer, p. 65; and Jehudah, in Luncz, *l.c.* v. 240 *et seq.*). Reference to a gate separating the blessed from the damned is made in the Koran, sura lvii. 13.

In 1210 a certain Samuel b. Simon made a pilgrimage to Palestine as the forerunner (Berliner's "Magazin," iii. 158) of the 300 and more rabbis from the south of England and from France who went to the Holy Land in 1211 ("Shebeṭ Yehudah," p. 113). His account has been published in "Oẓar Ṭob," p. 35;

transl. in Carmoly, *l.c.* p. 127. He mentions the custom of praying on Sabbaths on the Mount of Olives. In 1218 Al-Ḥarizi visited Jerusalem and saw the English and French rabbis mentioned above. Among them were Samuel b. Simon, Joseph b. Baruch, his brother R. Meïr, and Samson b. Abraham. According to Grätz ("Gesch." vi. 404), this migration was the consequence of the Albigensian persecutions. Al-Ḥarizi speaks of the Jews coming to Jerusalem in large numbers; but he bewails the spirit of discord he found there (see "Taḥkemoni," ch. xxvii., xxviii., xlvi., and xlvii.; and M. Schwab in "Archives de l'Orient Latin," 1881, pp. 231 *et seq.*). In 1219 the walls of the city were taken down by order of the Sultan of Damascus; in 1229 by treaty with Egypt Jerusalem came into the hands of Frederick II. of Germany. In 1239 he began to rebuild the walls; but they were again demolished by Da'ud, the emir of Kerak.

In 1243 Jerusalem came again into the power of the Christians, and the walls were repaired. The Kharezmian Tatars took the city in 1244; and they in turn were driven out by the Egyptians in 1247. In 1260 the Tatars under Hulaku Khan overran the whole land, and the Jews that were in Jerusalem had to flee to the neighboring villages.

On Aug. 12, 1267, Naḥmanides visited Jerusalem. He found there only two Jews, brothers, who were dyers, and who on Sabbath and at festivals gathered Jews from the neighboring villages (see his letter to his son in "Sha'ar ha-Gemul"). He reorganized the community, and on New-Year's Day, 1268, service was held in a new synagogue, later called חורבת רבינו יהודה החסיד, in a court to the right of the present synagogue. It was near the Zion Gate, which led down to the traditional graves of the kings of Judah ("Yiḥus ha-Abot," in Carmoly, *l.c.* p. 440), and seems to have been called "Midrash ha-Ramban" (Conforte, "Ḳore ha-Dorot," p. 19a).

Naḥmanides in Jerusalem.

Palestine at this time was under Egyptian rule. This rule was clement and the congregation grew. Naḥmanides also founded a yeshibah and planted in Jerusalem the study of the Cabala. Pupils came to him from all parts of the Diaspora, among the most famous being the commentator and lexicographer R. Tanḥum, who may, however, have been there even before Naḥmanides, as he was perhaps an eye-witness of the Tatar raids (see Bacher, "Aus dem Wörterbuch des Tanḥum," 1903, p. 11). Naḥmanides died in 1270, and the yeshibah lost its attraction.

In the year 1322 Estori Farḥi was in Jerusalem; and his "Kaftor wa-Feraḥ" (ch. vi.) gives an archeological description of the city (Eng. transl. in "Itinerary" of Benjamin of Tudela, ii. 393; German, in Zunz, "G. S." ii. 268). According to Farḥi, Jerusalem was three parasangs long. He mentions the entrance to the Cave of Hezekiah (B. Ḳ. 16b), within the walls of Jerusalem to the north; the tent erected by David for the Ark, which was supposed to be still in a place called "David's Temple," south of Mt. Moriah (comp. "Yiḥus ha-Abot," p. 25); northwest of this was a place near which were a synagogue and the Jewish quarter (see David b. Zimrah, Responsa, No. 633). The city of Jerusalem is, according to him, higher than Mt. Moriah, and of course higher than the above-mentioned synagogue. A further description of the city is obtained from a letter written by Isaac Ḥelo of Aragon in the year 1333 (Luncz, *l.c.* v. 55). He describes the community as a large one, most of its members having come from France (probably referring to the rabbis mentioned above); they lived at peace and in seeming tranquillity. Many were dyers, clothiers, and shoemakers; others were engaged in commerce and shopkeeping. A few were busy with medicine, astronomy, and mathematics; but most of them were students of the Law and were nourished by the community. It was an old institution that the Talmudic scholars should be exempt from all taxes except the poll-tax. This was reenforced by Isaac Cohen Sholal, and is mentioned in 1535 by Moses de Rossi ("J. Q. R." ix. 498, 23). Isaac Ḥelo describes four gates of the city: Ha-Raḥamim to the east, leading to the Mount of Olives, where the Jewish cemetery is; David's Gate, leading to the Valley of Rephaim on the west; the Gate of Abraham to the north, leading to the tombs of the kings and to the cavern of Ben Sira, the grandson of Jeremiah; and the Zion Gate to the south, leading to Mt. Zion, the Hinnom Valley, and Siloah. He places David's fortress upon Mt. Zion, but the Temple upon Mt. Moriah. He enumerates seven remarkable things in Jerusalem: the Tower of David, where the Jews used to live, but which at his time was only a fortification; the Palace of Solomon, in Christian times a hospital, but at his time a market-place; the tomb of Huldah on the Mount of Olives; the sepulchers of the kings of Judah, the exact location of which was unknown to him; the tombs of the kings; the Palace of Helena, used in his day by the Mohammedan officials; the Gate ha-Raḥamim and the western wall of the Temple.

The number of Ashkenazim in Jerusalem grew rapidly, and a certain Isaac ha-Levi (Asir ha-Tiḳwah) founded a yeshibah for them. R. Samuel Schlettstadt had come from Strasburg (*c.* 1390), but had returned after a short while. Though the Sephardim formed a separate congregation, all the Jews worshiped in one synagogue. In 1434 the plague broke out in the city and ninety Jews perished.

Ashkenazim and Sephardim.

A short while after this the Italian Talmudist, Elijah of Ferrara, came to Jerusalem; and in 1437 he was chosen chief rabbi and head of the bet ha-midrash, his decisions having validity in Syria on the one hand and in Egypt on the other. He seems also to have been a physician (for his letters see Jew. Encyc. v. 131, *s.v.*). He relates that the Jewish women manufactured silk, which the men then sold.

If Isaac Ẓarfati's letter (Jellinek, "Ḳonṭres Tatnu," p. 14) belongs to this period (end of the fifteenth century; Grätz, "Gesch." viii. 446), it would seem that the report had been spread in Germany that the Jews had bought Mt. Zion, had destroyed the buildings upon it, and had also bought the Holy Sepulcher. For this reason Jews were not allowed on Venetian ships, but had to travel to Jerusalem by the land route (mentioned also by Obadiah of Bertinoro, ed. Neubauer, p. 68). Probably in connection with a similar rumor, the Jews of Calabria were mulcted in a large sum, owing to the vexations caused by Jerusalem Jews to the Minorite convent on Mount Zion (Jorga, "Notes . . . pour l'Histoire des Croisades," ii. 255, Paris, 1899). The conditions in Jerusalem grew so bad that within six years more than 100 families left the city, among them that of R. Nathan Cohen Sholal. A contributing cause was another famine which in 1441 came upon the city. In addition to this, the Mameluke sultan Ḳa'it Bey (*c.* 1450) demanded of the Jews 400 ducats a year, besides the 50 ducats which they had to pay to the city authorities for the privilege of making wine. For the collection of this sum, a sort of "vice-nagid" was established in Jerusalem, who together with five others was responsible for the tax. The consequent hardship was so great that the community was forced to sell its books, the holy ornaments, and even the scrolls of the Law (see the letter of the Jerusalem congregation, dated 1456, in "Sammelband," Meḳiẓe Nirdamim, 1888, p. 46). The attitude of the Sephardim toward the Ashkenazim in this matter was not calculated to increase the good-will between the communities, the latter feeling that they were being made the scapegoat (see the complaint of Israel Isserlein in "Pesaḳim," No. 88; Grätz, "Gesch." viii. 294). It was at this time that the well-known "taḳḳanah" was laid down "that if a man die without issue his property (with the exception of real estate) shall go to the community unless he shall have made an arrangement with the leaders during his lifetime." As many old people came to Jerusalem, this brought in a considerable sum of money (Moses Ḥagiz in his "Sefat Emet" says that in his time it was as much as 2,000 francs a year); but it also led to abuses, as the old people were not properly cared for. The decree therefore created much discussion and opposition, and had to be renewed every ten or twenty years. In 1720 it was enforced by a haskamah from the rabbis in Constantinople (Luncz, *l.c.* v. 121).

Meshullam of Volterra.

In 1481 Meshullam of Volterra visited the city (see his letter in Luncz, *l.c.* i. 202). He found there 10,000 Mohammedan and about 250 Jewish families (Brüll's "Jahrb." vii. 123). The Gate ha-Raḥamim, he says, is 4 cubits above the earth and 2 cubits below; and he solemnly records that on every Ninth of Ab, when the Jews go to pray near where the Temple was situated, the lights go out of their own accord. Of the twelve gates in the Temple area, five were closed: the two Ha-Raḥamim mentioned above and three others which had been built up by the Moslems, but the traces of which could still be seen. He speaks of the buildings in Jerusalem as large and beautiful; and it is interesting to note that he gives the name "Mt. Zion" to the hill on which the Temple stood (pp. 202, 207). He mentions as parnas R. Joseph de Montaña Ashkenazi, and as vice-parnas R. Jacob b. Moses. The chief rabbi was R. Shalom Ashkenazi. It seems probable that the custom of regularly sending out "sheliḥim" commenced at this time. The first of them seems to have been R. Moses Twenty-four (עשרים וארבע). The two letters of Obadiah of Bertinoro, dated respectively 1488 and 1489 (ed. Neubauer, Leipsic, 1863), give an interesting picture of the Jerusalem Jews at this time. Among the 4,000 inhabitants he found seventy Jewish families, all in poor circumstances, and in the ratio of seven women to one man. The community was in debt to the extent of 1,000 gold pieces. Even the ornaments on the scrolls of the Law had been sold. Jews lived not only in the Jews' street, but also on Zion. He was especially interested in the Ashkenazic Jews, to whom all the houses around the synagogue belonged.

Effect of Expulsion from Spain.

The expulsion of the Jews from Spain and Portugal in 1492 sent large numbers of Jews to the East. In a few years 130 families were added to those already in Jerusalem, and the community numbered 1,500 souls. The anonymous writer who came to Bertinoro in Jerusalem in 1495 (Neubauer, "Zwei Briefe Obadjahs," pp. 80 *et seq.*) could hardly find a dwelling-place in the city. With the exception of the goldsmiths, it was difficult for workmen to make a living. The Jews had to pay a poll-tax of 1½ ducats. Near the Jews' quarter there was a gate of which they had the key. The houses were made of stone and brick, no wood being used; they contained five or six rooms each. He mentions the Midrash of King Solomon (*i.e.*, the Aḳṣa Mosque), near the synagogue, and states that the Jews were not allowed to enter it. This midrash is also mentioned by Isaac b. Meïr Laṭif (see his letter in "Oẓar Ṭob," p. 33). He says that Jerusalem was twice the size of Ancona, and that it took him six hours to make the tour of the city. He found the Jews living on good terms with the Moslems, which had not always been the case, at least as regards the Ulemas. A significant example of their fanaticism is given in connection with the synagogue of Naḥmanides. It is said that a woman out of spite had sold a piece of property near the synagogue to the Mohammedans, who had built there a mosque and who desired to make a street leading directly to it. The Moslems wished to buy a courtyard for this purpose, but the Jews refused to sell. The rain had washed away part of the wall and disclosed a door in this courtyard west of the mosque. The matter was carried before the sultan in Egypt. It was held that the synagogue was a new one and that therefore, according to the Pact of Omar, it had no right to exist. It was closed for a time, and though the Jews paid a large sum of money, it was pulled down by the fanatical religious leaders. The case was again brought before the sultan; the ringleaders were punished; and the synagogue was eventually rebuilt (1478; see the account by Mujir al Din in Luncz, *l.c.* iii. 72; Grätz, "Gesch." viii. 295; Obadiah of Bertinoro, p. 60; Kolon, Responsa, No. 5; Schwarz, "Tebu'ot ha-Areẓ," ed. Luncz, 1900, p. 465).

The exiles from Spain commenced to form a new congregation ('Adat Sefardim), which caused the Ashkenazim to form one also; the North Africans instituted a third ('Adat ha-Ma'arabim); and the old inhabitants were thus left to themselves ('Adat ha-Moriskos or Musta'ribim). These communities, however, still seem to have used one and the same synagogue. In course of time the Arabic-speaking Jews drew together again and joined the Sephardim, the result being the establishment of two main classes, the Ashkenazim and the Sephardim. The first set of taḳḳanot for the community seems to have been laid down by the nagid of Egypt, Isaac Cohen Sholal, in 1509, and accepted by the Jerusalem yeshibah. In 1517 a further series of taḳḳanot was drawn up, approved by the nagid, engraved on a plate, and affixed to the wall of the synagogue.

Taḳḳanot.

In the same year the Ottoman Turks captured Syria. Salim I. abolished the office of nagid in Egypt; and Sholal came to Jerusalem. The latter did much good in the city, spending his own money and founding two new yeshibot, so that many scholars flocked thither from other parts of Palestine. He also laid down some further taḳḳanot; namely, that a Jew should not cite a fellow Jew before a Mohammedan court, unless he had previously cited him three times before a bet din; that no unseemly drinking should take place at the tomb of Samuel the prophet; and that disputes should not be held in the synagogue. He seems to have commenced to regulate the ḥaluḳḳah and to have instituted vigils ("mishmarot"), for which in 1521 he drew up special rules. It is said that on the first day of these vigils there was a heavy rainfall, and lightning damaged the dome of the Great Mosque (see letter of the Jerusalem rabbis, published by Neubauer in "Ha-Lebanon," 1868, v. 26).

In 1527 Sulaiman I. began to rebuild the walls of Jerusalem. He also improved the water-supply, bringing water from a distance into three basins near the Ḥaram area. The Tower of David was also restored, the walls being finished in 1542. Sulaiman gave the Jews permission to do whatever work they wished, and the Jewish accounts take cognizance of his action; *e.g.*, the author of the "Yiḥus ha-Abot" (ed. Hottinger, 1659; ed. Baruch, Leghorn, 1785; transl. Carmoly, *l.c.* p. 453), who in 1522 came to Jerusalem from Venice. He relates that there were four covered market-places: one for Mohammedans selling wool and flax; a second for Jews selling spices; a third for the sale of vegetables; and a fourth for the sale of fruit. The most beautiful street was that leading from a gate in the Temple area. He himself lived "in the house of Pilate." He refers to the twelve gates of the Ḥaram area, ten of which, he says, were open; and seven gates of the city, of which he mentions only Bab al-Ṣabṭ, Bab al-'Amud, and Bab al-Kuṭṭan, and three gates on the side of Zion. He gives a description of the Naḥmanides Synagogue with its beautiful marble columns. The only window was in the door on the west side, so that lights had to be used even during the daytime. There were 300 Jewish families in the city, among which were more than 500 widows. In addition to Isaac Sholal, he mentions R. David ibn Shoshan, the physician, as head of the Sephardic yeshibah, and a R. Israel as head of the Ashkenazic yeshibah. In 1523 David Reubeni was in Jerusalem for five weeks. He affirms (Neubauer, "M. J. C." ii. 145) that the Moslems showed him the cave below the rock in the Great Mosque. He speaks of two hills; one being Zion, where David was buried, and the other, Jerusalem. The same year a severe drought afflicted the city so that many fled; among them the nagid, who died in 1525. He was followed as head of the community by Levi ibn Ḥabib, who was active in promoting harmony among the various Jewish parties in the city. A certain disturbance was wrought in 1529 by the coming of Solomon Molko. Many people commenced to fast, awaiting the end of time. His influence, however, was effectually nullified by Ibn Ḥabib. In 1538 Jacob Berab attempted to reestablish the old practise of ordination ("semikah") in Palestine; and although Ibn Ḥabib himself was one of those ordained by him, he resented the ordination, and Berab was obliged to fly to Egypt.

Jacob Berab and Ibn Ḥabib.

The inhabitants, especially the scholars, had largely increased in number; and though the former were well-to-do because of the many merchants that came from Italy, the scholars languished. Debts were contracted; and some of the houses used for charitable purposes had to be sold. This is especially dwelt on in two letters written by a certain R. Israel to Abraham of Perugia ("Sammelband," Meḳiẓe Nirdamim, 1888, p. 26). In his day there were two yeshibot, one of David Shoshan; but the scholars had to leave and seek sustenance elsewhere. Only goldsmiths, silversmiths, weavers, and shoemakers could make a living (*ib.* pp. 25, 26); the rest of the Jews hawked their wares in the neighboring villages. Most of the learned men were Sephardim; but two German scholars had recently arrived (*ib.* p. 30, below). Attempts had been made at various times to force the scholars to contribute to taxes other than the poll-tax. In order to prevent this, a taḳḳanah had been laid down in 1509 by the Bene ha-Yeshibah (20 in number); this was renewed toward the end of 1547 and again in 1566 (according to Avila) or 1596 (Steinschneider, "Hebr. Bibl." xvi. 58; "Centralanzeiger für Jüdische Literatur," i. 51).

Ibn Ḥabib died in 1553, and was succeeded by David ibn Abi Zimra. Even he was unable to lighten the burden of the taxes levied by the Turks; and with many others he left the city in 1567 and went to Safed. In addition to Ibn Ḥabib the following prominent men deserve mention: Menahem di Lonsano (1562), Moses Alshakar of Egypt, Aaron b. Ḥayyim, Simon ha-Levi Innsburg of Frankfort, and Moses Najjarah of Damascus. In 1586 trouble was occasioned by the Moslems: the mufti declared that the synagogue of Naḥmanides had previously been a mosque; and it had to be vacated. The Sephardim then built a synagogue, now the K. K. Talmud Torah; the Ashkenazim, one near the closed synagogue, supposed to be the present Menaḥem Ẓiyyon. In 1587 additional taḳḳanot were issued, and after seven months had to be reaffirmed. In 1594 and 1599 the community was further depleted by plagues. In addition to the taḳḳanah of 1596, ḥerem was placed upon all those who should reveal the names of rich scholars to the authorities. Moses Alshech, rabbi in Safed, intervened and secured aid for the Jerusalem Jews from Venice and other places.

For a number of years no further complaints are met with; and in spite of the plague, which reappeared in 1618 (Azulai, "Ḥesed le-Abraham," Introduction), the Jews prospered. In 1621 Isaiah Horowitz (Sheloh) went to Jerusalem as head of the

Ashkenazim, who had become very important in the community. Through him assistance came to Jerusalem from the Jews of Prague; but five years later he and others were obliged to flee to Safed on account of the extortions of the pasha. In 1623 an attempt was made to separate the Sephardic from the Ashkenazic ḥaluḳḳah; but it was vetoed by the authorities, who reissued the taḳḳanah referring to it (Luncz, "Jerusalem," ii. 147). In 1625 Mohammed ibn Farukh became governor of Jerusalem; and he oppressed the people with such onerous taxes that they fled to the rocks and caverns around the city and had hardly sufficient clothing to cover themselves. His brother-in-law Ottoman Agha took Ibn Farukh's place for a short time while the latter went on a pilgrimage. It was Ottoman who imprisoned Horowitz, Isaac Habillo, Moses Cordovero, and others (Luncz, *l.c.* iii. 38), and demanded heavy ransoms. Ibn Farukh returned and did worse than before. Complaint was made to the authorities in Damascus; and a cadi was sent to watch Ibn Farukh. Even this resulted in no change. Some of the leaders were tortured, *e.g.*, Samuel Tardiulah, Moses Romano, and especially Abraham Ustiral, brother of Isaac Aboab, who had laid the complaint before the vali of Damascus. The cadi of Jerusalem joined in the oppression. He extorted money by threatening to turn one of the synagogues into a mill. In 1627 Ibn Farukh was deposed. He extorted in all 50,000 piasters from the Jews. An account of these persecutions, under the title "Ḥorbot Yerushalayim," was drawn up by the rabbis of Jerusalem, and sent to Venice (printed in 1636; see Steinschneider, "Cat. Bodl." No. 3547, who has given a German translation in Pascheles, "Sippurim," 1856, iv. 49). A special deputy was sent to Europe to collect funds in aid of the community, the Ashkenazic congregation having been practically broken up by the flight of Horowitz, and the few who were left having joined the Sephardim. A letter was also sent to the Jews of Persia (Luncz, *l.c.* v. 262) complaining that only 144 Jews were to be allowed to reside in the city as poll-tax for only that number was being paid.

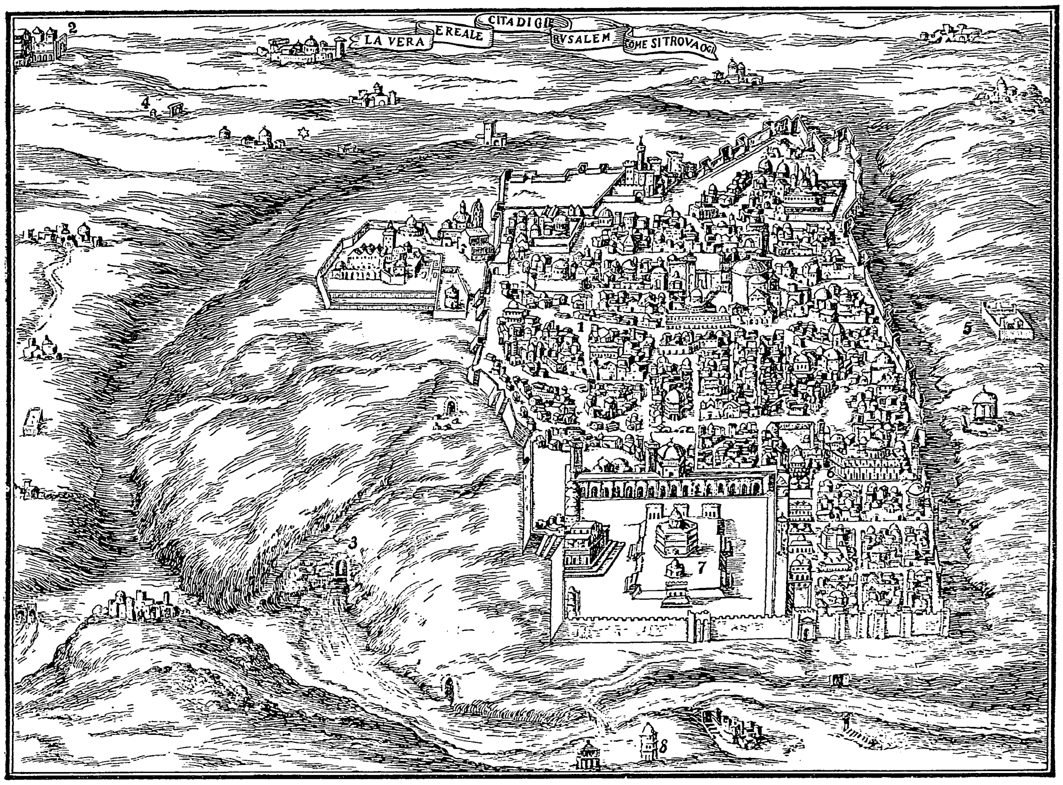

PLAN OF JERUSALEM, *Circa* 1600.

1. Jewish Quarter. 2. Bethlehem. 3. Pool of Siloam. 4. Tomb of Rachel. 5. Tomb of the Kings. 6. Palace of Herod. 7. Mosque of Omar. 8. Tomb of Absalom.

(From Bernandino Amico, "Trattato della Terra Santa," Florence, 1620.)

A letter written about this time by an unknown traveler from Carpi to his son (*ib.* v. 74) has been preserved. He found in Jerusalem many members of well-known Italian families, *e.g.*, Moses Finzi, David Moscato, Mattathias Rieti, and Benjamin b. Moses of Orbino. The Jews were compelled to wear the same clothing as the Turks, except that they wore a bonnet resembling a "cappello." The community was deep in debt. Several times it had had to pay a sum of 6,000 piasters. There were two synagogues: a small one for the Ashkenazim, at whose head was Horowitz; another, a large one, for the Sephardim, near to which was a bet ha-midrash. There was also a small Karaite synagogue, the congregation of which numbered 20. He estimated the Jewish population at 2,000 souls. The city had eight gates, the walls having been built 100 years before his time. He describes at length the city and its monuments, especially the western wall where the Jews were allowed to congregate in times of peace. He speaks of the prayers prepared for the visits to this wall—an early reference, since the present prayers were arranged only at the beginning of the nineteenth century, by R. Samuel (author of "Minḥat Shemuel") under the title "Sha'are Dim'ah."

Solomon al-Gazi's Description.

In 1635 Solomon al-Gazi came to Jerusalem from Smyrna. He was the progenitor of a large and important family. Of the scholars of that time may be mentioned Samuel Garmizon, Moses Galante, and Jacob Ḥagiz. A special bet ha-midrash had been founded for Ḥagiz by the Vega brothers of Leghorn; and among his pupils may be mentioned Moses ibn Ḥabib and Joseph Almosnino. In 1641 Samuel b. David, the Karaite, visited Jerusalem (Gurland, *l.c.* pp. 12 *et seq.*). He gives an account of the Karaite synagogue, founded, he says, by Anan, which was built so low down that it had to be reached by twenty steps; he also states that there were fifteen houses provided for the poor, in which twenty-seven persons (families?) were maintained. He mentions six gates of the city, and a hill near the Mount of Olives, where Abraham had caused his attendants to wait, and where the Jews were accustomed to pray. In 1654 another Karaite, Moses b. Elijah ha-Levi (Gurland, *l.c.* p. 36), visited the city. He describes the same synagogue as very beautiful, and has much to say of the wonderful cave under the sanctuary, mentioned above in connection with David Reubeni. In 1645 the chief rabbi of Jerusalem was Jacob Ḥayyim Ẓemaḥ, a physician from Portugal. The important rabbis of the time were Nathan Spira of Cracow, Uri Shraga Phoebus, and Meïr Poppers. In 1650 appeared the "Darke Ẓiyyon" of Moses b. Israel Naphtali Porges (Moses Präger; transl. by Steinschneider in "Z. D. P. V." iii. 225). At the gate of Jerusalem Moses had to pay a tax of 2 löwenthaler (60 paras; see Gurland, *l.c.* p. 12). He mentions the synagogue in the court of the Temple, which was closed to the public after the evening prayer, and the two yeshibot. The poll-tax amounted to 3 löwenthaler for each householder. The community, he found, had been in great want, especially since the Chmielnicki disasters in Poland, from which country much money had usually come. Near the Jewish burial-ground were two holes in the earth popularly supposed to lead to Gehenna (see Steinschneider, "Hebr. Bibl." 1864, p. 105).

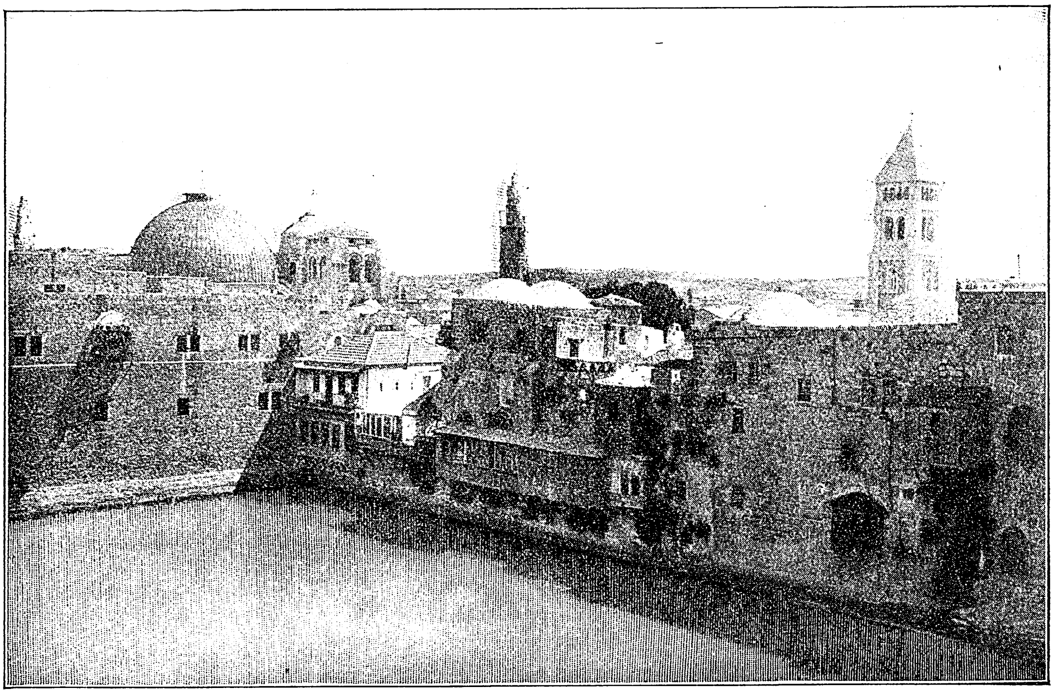
Pool of Hezekiah, Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

In 1665 the chief rabbi was Moses Galante, and among his associates were Abraham Ẓemaḥ, Joseph Ḥagiz, and Aaron Padro (Pardo ?). Shabbethai Ẓebi, though in Palestine at this time, does not seem to have visited Jerusalem. Galante was followed by Moses ibn Ḥabib in 1689; while the head of the Ashkenazim was Moses ha-Kohen. In 1690 a large number of Ḥasidim, at whose head was R. Judah he-Ḥasid of Shidliz near Grodno, came to Jerusalem and took up their abode in Dair Siknaji, which on that account was afterward called "Ḥurbat Rabbi Judah he-Ḥasid." Judah, however, died three days after their arrival. They were so poor that, in order to meet the exactions of the authorities, they had to hypothecate all their buildings, and Moses ha-Kohen, head of the Ashkenazim, went, together with Isaac of Slutsk, to Europe to gather money in their behalf. Frankfort-on-the-Main alone sent 128,000 piasters (25,600 gulden), and Metz 5,000 gulden. Especially helpful were Samson Wertheimer and his son Wolf of Vienna, who not only sent large sums, but through court influence exercised through the Austrian representative at Constantinople tried to prevent the Jews in Jerusalem from falling still further into debt (see Kaufmann in "R. E. J." xxi. 140, and in "Jerusalem," iv. 25 *et seq.*). In 1695 Moses Ḥayyun was chief rabbi. Among other prominent rabbis were Samuel Tanuji and Moses Ḥagiz, while the head of the Ashkenazim was Nathan Naṭa of Mannheim. In 1715 the chief rabbi was Abraham Yiẓḥaḳi, whose successor for two years was Benjamin ha-Kohen Ma'ali.

In the Eighteenth Century.

In 1716 appeared the "Sha'alu Shelom Yerushalayim" of Gedaliah of Semiecz (transl. by Steinschneider in "Z. D. P. V." iii. 226). Gedaliah had come with Judah he-Ḥasid. He describes the synagogue built by the Ḥasidim in a courtyard in which were forty houses. When a new pasha came, the Jews paid him 500 löwenthaler for three years, and an extra bakshish whenever any additional building was to be erected. To meet these requirements, money had to be borrowed from the Turks at 10 per cent. The Jews were forbidden to sell wine or other liquor to the Turks. Few of them had shops; and they were in general very poor. In 1703 the people of the city had revolted against the pasha and had shut the gates of the city upon him. His successor was allowed to enter only for the purpose of receiving the taxes; but in 1705–6 he put down the rebellion, and demanded much money from the richer Jews. Another pasha forbade the Jews to wear white garments on Sabbath or iron in the soles of their shoes. Their turbans were to be large and black; and on the street Jews were always to pass on the left of Moslems. In 1721 the Moslems fell upon the synagogue of the Ashkenazim; burned all the woodwork and the books; took the Jews prisoners; and occupied all the dwelling-places in Dair Siknaji.

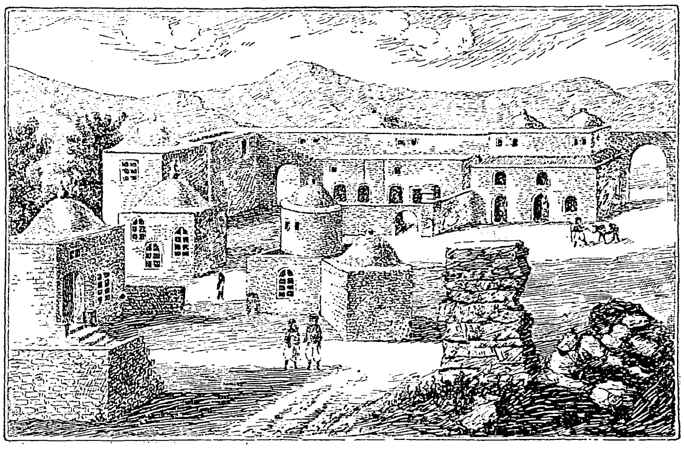

The Ashkenazic Synagogue, Jerusalem.

(From Schwarz, "Descriptive History of Palestine," 1850.)

In 1730 the chief rabbi was Eleazar b. Jacob Nahum, and his associates were Isaac Zarḥi, Israel Mizraḥi, and Menahem Ḥabib. In 1738 Emanuel Ḥai Ricci came to Jerusalem, and in 1742 Ḥayyim ibn 'Aṭṭar, who became president of one of the yeshibot. In 1745 Nissim Ḥayyim Moses Mizraḥi was chief rabbi. He was followed by Israel Jacob al-Gazi, and in 1754 by Isaac ha-Kohen of the Rapoport family in Lublin. Prominent in Isaac's day were Ḥayyim Joseph Azulai, Jonah Nabon, and Joseph b. Aaron Ḥason. Isaac was followed in 1762 by Raphael Meyuḥas Bekor Samuel, and in 1786 by Yom-Ṭob al-Gazi, in whose day there lived the noted cabalist Shalom Mizraḥi (called שרעבי) of Yemen.

Taxation and Income.

There is a short account of Jerusalem during this period in Moses Ḥagiz's "Parashat Ele Massa'ai" (cited in "Ḥibbat Yerushalayim," pp. 37a *et seq.*). The taxes were paid from the sum gathered by the congregation from those who had died in Jerusalem, which produced an income of 3,000 piasters. There were then about 9,000 Mohammedans and Christians in the city, and 1,000 Jews, most of whom were Sephardim. In 1758 there were eight Sephardic yeshibot, each with a definite income: (1) that of R. Jacob Ferrara of Holland (1,200 pi. a year); (2) Newe Shalom, founded by R. Isaac Dimayo of Constantinople (700 pi.); (3) Pe'er 'Anawim, founded by the Franco family of Leghorn (600 pi.); (4) Ḥesed le-Abraham (1,000 pi.); (5) Damesek Eliezer, founded by Eliezer Ashkenazi (450 pi.); (6) Keneset Yisrael, founded by Ḥayyim ibn 'Aṭṭar (600 pi.); (7) that of Mordecai Taluk of the Maghreb (400 pi.); and (8) that of Abraham Meyuḥas (1,000 pi.). In addition, there were a cabalistic yeshibah, Bet-el, founded by R. Shalom, and three private yeshibot. There were only a few Ashkenazim at this time; and these had no separate congregation (see letter of the rabbis of Constantinople in "Jerusalem," v. 45).

In 1782 some trouble arose in regard to the burial-ground on the Mount of Olives, the site of which the Mohammedans wished to use. They were bought off with a large sum of money ("Jerusalem," vi. 43). In 1785 Benjamin b. Elijah, the Karaite, visited Jerusalem (Gurland, *l.c.* p. 48). He mentions six gates: the Western, David, Hebron, Damascus, Pillar, and Lion. He speaks of two burial-places: a new one under the wall near the Midrash of Solomon, and the old one separated from this by a valley.

When Napoleon came to Palestine in 1798, the Jews were accused of assisting him, and were threatened with death by the Moslems. Led by Mordecai al-Gazi they assembled at the Wailing-Wall for prayer. Napoleon, however, did not come near the city. The condition of the Jews at this time was so bad that the chief rabbi, Yom-Ṭob al-Gazi, went to Europe in their behalf, returning in 1801. He was followed in office by Mordecai Joseph Meyuḥas (1802), who was succeeded by Jacob Moses 'Ayish of the Maghreb (1806). In his day lived Zechariah Zamiro and Solomon Isaac Meyuḥas. On account of the plague in Safed a number of Jews came thence to Jerusalem, at times clothing themselves as Sephardim in order to escape the hatred of the Mohammedans. Two of them, R. Menahem Mendel and R. Abraham Solomon Zalman, founded the 'Adat Ashkenazim Perushim, consisting of about twenty persons. They had a private synagogue in the house which had been the yeshibah of Ḥayyim ibn 'Aṭṭar, where they worshiped on weekdays. On other days they prayed in the synagogue of the Sephardim, whose cemetery also they used. By the year 1817 they had a yeshibah of their own (see letter in "Jerusalem," v. 112); but they were in continual dread that the taxes left unpaid by former Ashkenazim would be demanded of them, and an attempt was made in 1816 to settle the matter in Constantinople. The chief rabbi of the community in 1807 was Jacob Ḳoral; in 1813, Joseph b. Ḥayyim Ḥazzan of Smyrna; and in 1822, Yom-Ṭob Danon. The position was vacant for a year, when it was filled by Moses Sozin, and in 1826 by Moses Jonah Nabon. In 1825 Syria and Palestine revolted against Turkish rule, and in 1832 the country was taken by Mohammed Ali of Egypt. In 1840 Jerusalem was restored to the Turks. During this time a number of Ashkenazim had come from Russia. Great distress prevailed among the learned men; messengers were sent out to all parts of Europe and to the United States; and the Ḥalukkah was organized. In 1827 Moses Montefiore visited Jerusalem for the first time. Occasional aid came through the European powers; *e.g.*, in 1829, through an Austrian representative, Prokesch Osten, who had been sent from Vienna to look after the Austrian subjects.

In the Nineteenth Century.

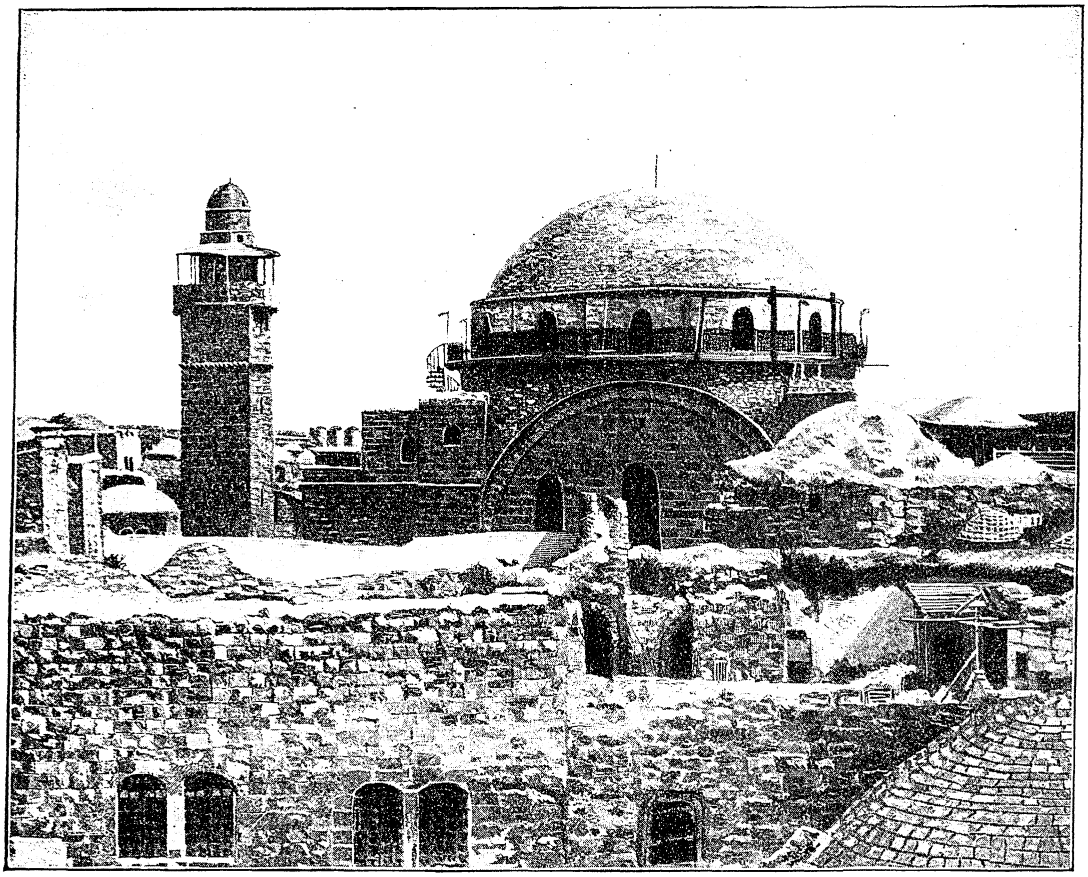

THE GREAT ASHKENAZIC SYNAGOGUE AT JERUSALEM.
(From a photograph.)

Ashkenazim continued to come in large numbers, from Lithuania, White Russia, and other European countries; often whole families arrived, *e.g.*, Shemariah Luria with forty persons. Luria did much for the Ashkenazim; but after a short while he returned to Russia (1834). In order to establish a bet ha-midrash, Akiba Leeren of Amsterdam gave a certain sum of money to be used for this purpose by Rabbi Isaiah בארדאקי. This was called "Sukkat Shalom," or more popularly "Bet ha-Midrash of R. Isaiah." This produced a split in the Ashkenazic community; but after ten years the Ḥurbah was victorious. R. Abraham Solomon Ẓoref went to Egypt in order to obtain authority to rebuild the "Ḥurbat R. Yehudah he-Ḥasid." He was helped by the Russian and Austrian consuls, and received the necessary permission. The new bet ha-midrash, called "Menaḥem Ẓiyyon," or popularly "Bet ha-Midrash ha-Yashen," was inaugurated in 1837.

The same year there was a slight earthquake in Jerusalem, which, however, was very severely felt in Safed and Tiberias. This caused many families to remove from these places to Jerusalem, where the anniversary of the event is still observed. The plague appeared in Jerusalem in 1838 and 1839, as many as fifteen persons dying in one day. England was the first European power to send a consul to Jerusalem (1839); by the year 1844 Austria, Sardinia, Prussia, France, and Russia were similarly represented. The Damascus Affair of 1840, by bringing Crémieux, Albert Cohn, and Montefiore to Palestine, made the wretched condition of the Jerusalem Jews known to their brethren. The idea had arisen among the Ashkenazim and Sephardim of Jerusalem that it was necessary to induce the Jews to till the soil again. Montefiore took up this idea, and was assisted by R. Aryeh b. Jerahmeel, who had taken the place of Menahem Mendel (d. 1847) as head of the Ashkenazic Jews.

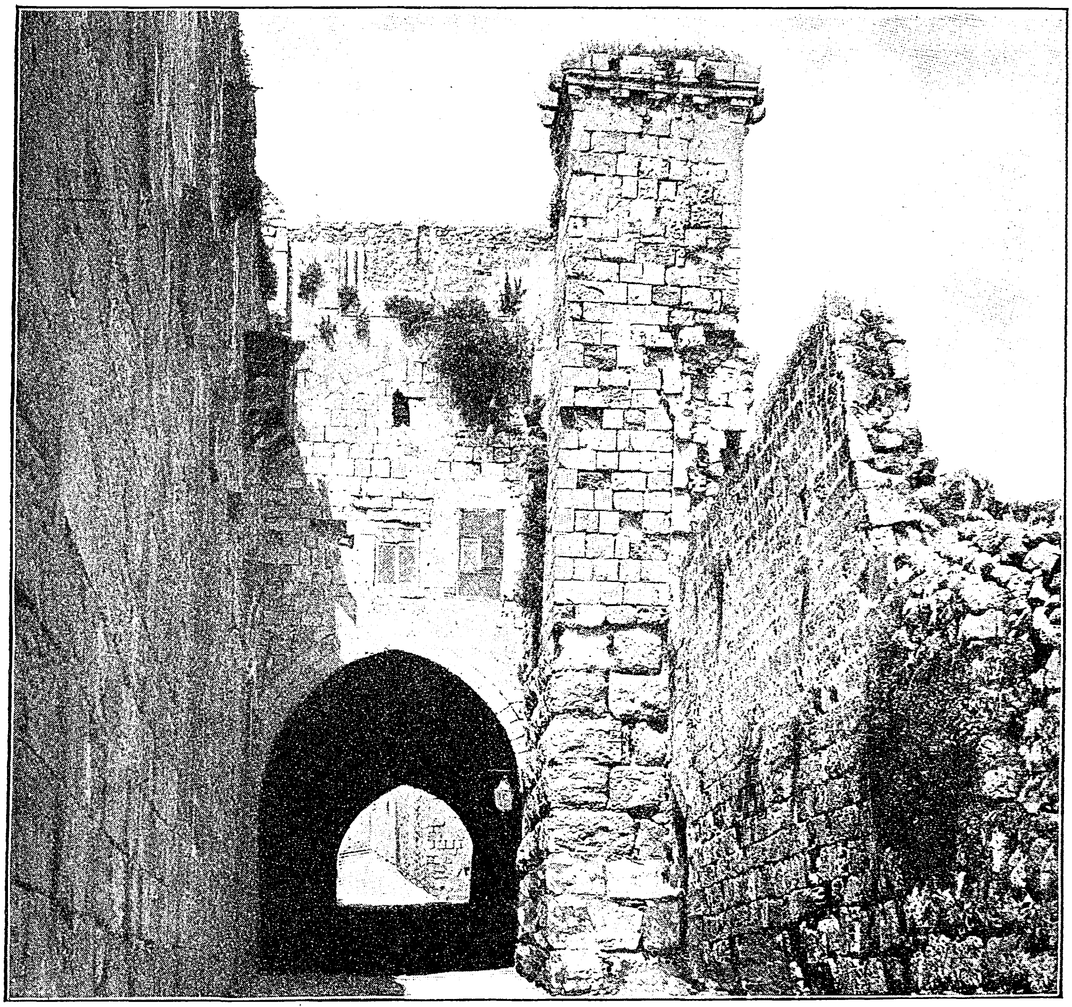

TOWER OF ANTONIA, JERUSALEM.
(From a photograph by Bonfils.)

Moses Nabon had been followed in 1841 as chief rabbi by Judah Bekor Raphael Nabon, and he in 1842 by Abraham Ḥayyim Gagin. He seems to have been the first who was called "Ḥakam Bashi." When he walked out a man holding a staff in his hand preceded him; and ten soldiers were allotted to him to keep order and to protect him. There

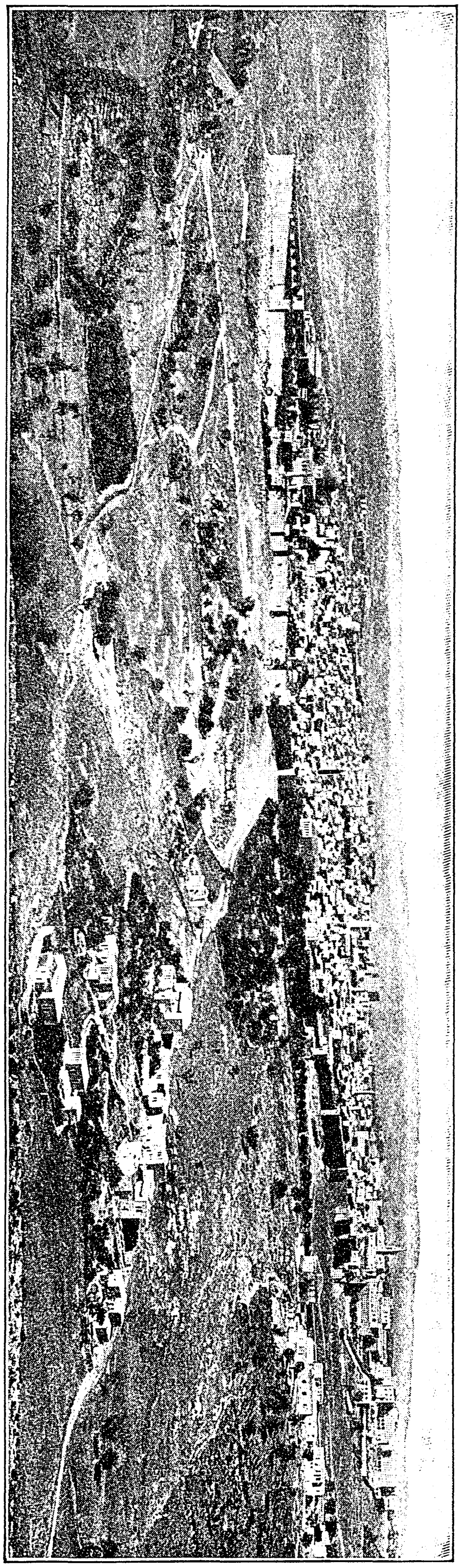

BIRD'S-EYE VIEW OF JERUSALEM.
(From a photograph by Bonfils.)

Albert Cohn and Ludwig Frankl.

were at this time several assemblies: the general assembly (ועד הכללי) of eighty learned and lay members, under the presidency of the vice-ḥakam bashi; the spiritual assembly (ועד הרוחני) of seven learned men, elected by the general assembly; and the "material" assembly (ועד הגשמי) of eight members, also elected by the general assembly (see the firman, rules, and a list of the ḥakam bashis in "Jerusalem," v. 188 *et seq.*). In 1854 Albert Cohn was in Jerusalem as almoner for the Rothschilds and other rich Jews of Europe. He gave his attention especially to the efforts of the missionaries and to the Ḥaluḳḳah system. He founded a hospital, a society of manual workers, a girls' school, and a loan society. In 1856 Montefiore, who visited Jerusalem in 1827, 1839, 1840, 1855, 1866, and 1875, made it possible for 500 Jews to take up agriculture; he also laid the foundation for a hospital, and founded a girls' school, against which, however, a ḥerem was issued. The Sephardic congregation was now decreasing in numbers, and so poor that in 1854 it had to sell its bet ha-midrash; while in 1857 the Ashkenazim received permission to build a new synagogue (finished in 1864), which was called "Bet Ya'aḳob." Some statistics of the year 1856 are due to the visit of Ludwig August Frankl, who went from Vienna to Jerusalem to found the Frau Elise von Herz-Lämel School. A section of the community was violently opposed to this foundation, fearing that a modern school would be inimical to Orthodox observance. Placards were put on the houses, lamentations recited, and prayers offered up at the Wailing-Wall. Frankl, however, was successful, being assisted by the Austrian consul, Pizzamano, and by Kiamil, the pasha of Jerusalem. Of the 18,000 inhabitants of the city 5,137 were Jews; and of the latter 1,700 were under Austrian protection. Frankl gives the following details: Sephardim, 3,500; Ashkenazim Perushim, 770; Ḥasidim, 430; Austrians, 145; Warsawers, 145; Ḥabad, 90; Germans, 57; total, 5,137 (see "Monatsschrift," 1856, p. 330; in his "Nach Jerusalem," ii. 11, Leipsic, 1858, he gives the number of Jews as 5,700). The Sephardim were so well organized that at their head was a ḥakam bashi. For worldly affairs, the "ḥakamim" chose three "peḳidim," under whom there were three other chiefs. Three "mashgiḥim" (observers) examined the accounts of the leaders. The community had 36 yeshibot. The Perushim had no head in Jerusalem, the seat of authority being in Wilna. The Ḥasidim, mostly from Volhynia, had at their head Nissim Bak, who with the aid of Moses Montefiore (*l.c.* p. 22) was the first to establish a printing-press in the city. The Ḥabad were Ḥasidim who got their name from the initial letters of the words "Ḥokmah," "Binah," and "De'ah." The Warsawers were made up of Perushim and Ḥasidim. They had separated from the other Ashkenazim about the year 1850. The Germans, or as they called themselves "Anshe Hod" (*i.e.*, men of H[olland and] D[eutschland]), had separated a year later. Zion, the large synagogue of the Sephardim, was really made up of four synagogues, which together occupied considerable space. According to tradition it had been built 460 years before Frankl's time. The synagogue of the Ashkenazim (Ḥurbat R. Yehudah he-Ḥasid) was rebuilt about 1856, a man named Ezekiel of Bagdad contributing 100,000 piasters for the purpose ("Nach Jerusalem," p. 53). Frankl estimates the money sent every year in charitable gifts to Jerusalem at 800,000 piasters.

Further Benefactions.

In 1856 the Turkish authorities gave permission to all persons to visit the mosques; and this brought more Europeans, who commenced to build churches and hospices. The American Mission had been established in the city in 1821; the English, in 1826. In 1845 the seat of the Greek Orthodox Patriarch had been moved from Constantinople to Jerusalem; and in 1847 the Latin Patriarchate had been renewed. In 1849 the Jerusalem Literary and Scientific Society had been formed, out of which the Palestine Exploration Fund developed. The Jews also continued to increase in numbers. In 1854 the American Judah Touro gave $60,000 for the purpose of founding hospices for them; these were built on the road to Hebron, and were called בתי משכנות שאננים, or "Montefiore Homes," because the money was expended partly through that philanthropist and partly through the "North American Relief Society for the Indigent Jews of Jerusalem." In 1864 the Rothschilds of London established the Evelyn de Rothschild School for Girls.

In 1865 there was an epidemic of cholera, and many Jews were victims. The poverty in the city was very great; flagrant abuses of the Ḥalukkah system having ruined the Jewish banking business there, and the gifts of the charitable Europeans having been in the hands of the Kolel ("Ben Chananja," 1867, p. 45). In the same year the water-works were rebuilt, and water was brought to the city from 'En 'Eṭam and from the Pools of Solomon. In this year Montefiore made his fifth visit, and contributed £300 on condition that the water should be led into the Jewish quarter. A Jewish manual school was founded by Baron Franchetti of Turin. In 1867 Albert Cohn of Paris commenced the work later continued by the Paris Rothschilds and the Alliance Israélite Universelle, and laid the foundation for a Jewish library (*ib.* p. 174). A serious attempt was made to provide better dwellings for the Jews, who lived in miserable huts; this was largely due to the munificence of the brothers Hirsch in Halberstadt (*ib.* pp. 459, 659). In 1870 Prof. H. Grätz and M. Gottschalk Lewy of Berlin were in Jerusalem, and, seeing the sad plight of the orphans left by recent Jewish immigrants, founded the Verein zur Erziehung Jüdischer Waisen in Palästina, the seat of which was in Frankfort-on-the-Main. The work was taken up by M. Herzberg. Despite the strongest possible opposition, a certain R. Kuttner having put the ban on the learning of foreign languages, a school was established in which Arabic, Hebrew, German, French, and English were taught. The Württemberg Templars (a Christian sect) founded a colony in Jerusalem in 1873 and introduced the soap-manufacturing industry. In 1878 the hospital Misgab

JERUSALEM AS VIEWED FROM THE NORTH.

(From a photograph by the American Colony, Jerusalem.)

la-Dak was founded for the Jews, without distinction of party. In 1879 the English Mission Society founded, specifically for Jews, a hospital, a pilgrim-house, and schools at an expense of £10,000 a year, but the results of these missionary efforts were inconsiderable. In the same year the colony Petaḥ Tiḳwah was founded by Jerusalem Jews, as well as an orphan asylum for the Ashkenazim, together with a school which was afterward joined to the Lämel School. In 1881 the number of Jews had grown to 13,920; in 1891, to 25,322. In 1882 the London Society for the Assistance of Persecuted Jews, founded by the Earl of Shaftesbury, bought a piece of property called "Abraham's Vineyard," in which Jews were employed. The colony of Artuf was bought by Jews in 1896. The School for Boys (Bet Sefer), founded by the Alliance, dates from 1882. The British Ophthalmic Hospital was founded and is maintained by the Knights of St. John.

A change for the better came with the Russian Jews (1881–91), who brought with them more modern ideas of life. It was impossible to find room for all in the old Jewish quarter between the traditional Zion and the Temple mount. New portions were built up north and west of the city, especially by building societies such as Maḥaneh Yehudah, Sha'are Ẓedeḳ, and Oholeh Mosheh. In 1891 there were eighteen such societies, owning 400 houses in front of the Jaffa and Damascus gates, and 15 houses on the Mount of Olives. Other societies were founded to enable Jews to acquire landed property, *e.g.*, Elef She'arim, Naḥalat Ya'aḳob (1886), Ḥibbat ha-Areẓ, and Yishshub Ereẓ Yisrael (1896). These were aided by similar societies in Europe, among them the Lema'an Ẓiyyon, founded by Israel Hildesheimer in Berlin, the Moses Montefiore Testimonial Fund, and the Esra in Germany. In addition to the Jews, the Russians and the French Catholics have done a great deal to build up modern Jerusalem. The Russian buildings are nearly all in a walled quadrangle on the Jaffa road. They contain an insane asylum, mission- and pilgrim-houses, and a cathedral. On the Mount of Olives also the Russians have built a church and a hospice for pilgrims. A Mrs. Spofford, who claimed prophetic powers, came from America and formed a community in Jerusalem. A few years later 117 Swedish-Americans, mostly from Chicago, joined her. Visitors commenced to come in larger numbers with the opening on Sept. 26, 1892, of the narrow-gage railway from Jaffa, which was built by a French company. Bokharian Jews commenced to settle in the city in the year 1893.

Spread of Modern Jerusalem.

On Nov. 1, 1898, the German emperor William II. visited Jerusalem in state. One of the three arches built on the Jaffa road was erected by the Jews, a deputation of whom was received by the emperor. On the following day a deputation of Zionists, with Dr. Theodor Herzl at the head, had an audience. In connection with the emperor's visit,

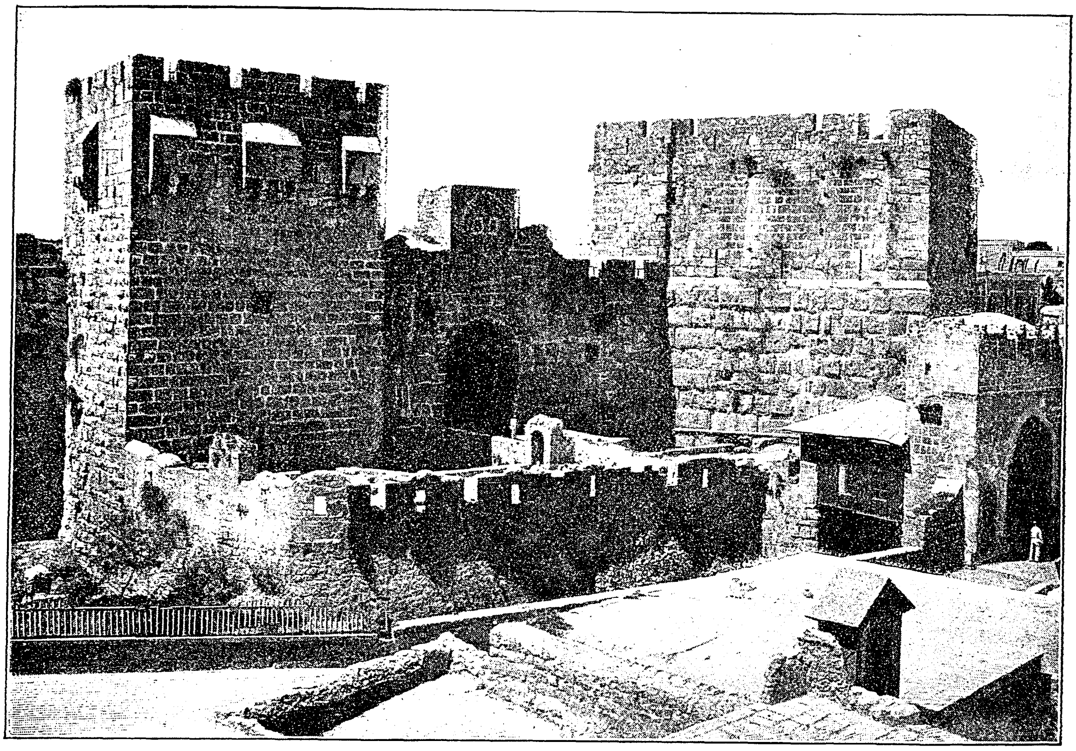

Towers of David and Hippicus, Jerusalem.
(From a photograph by Bonfils.)

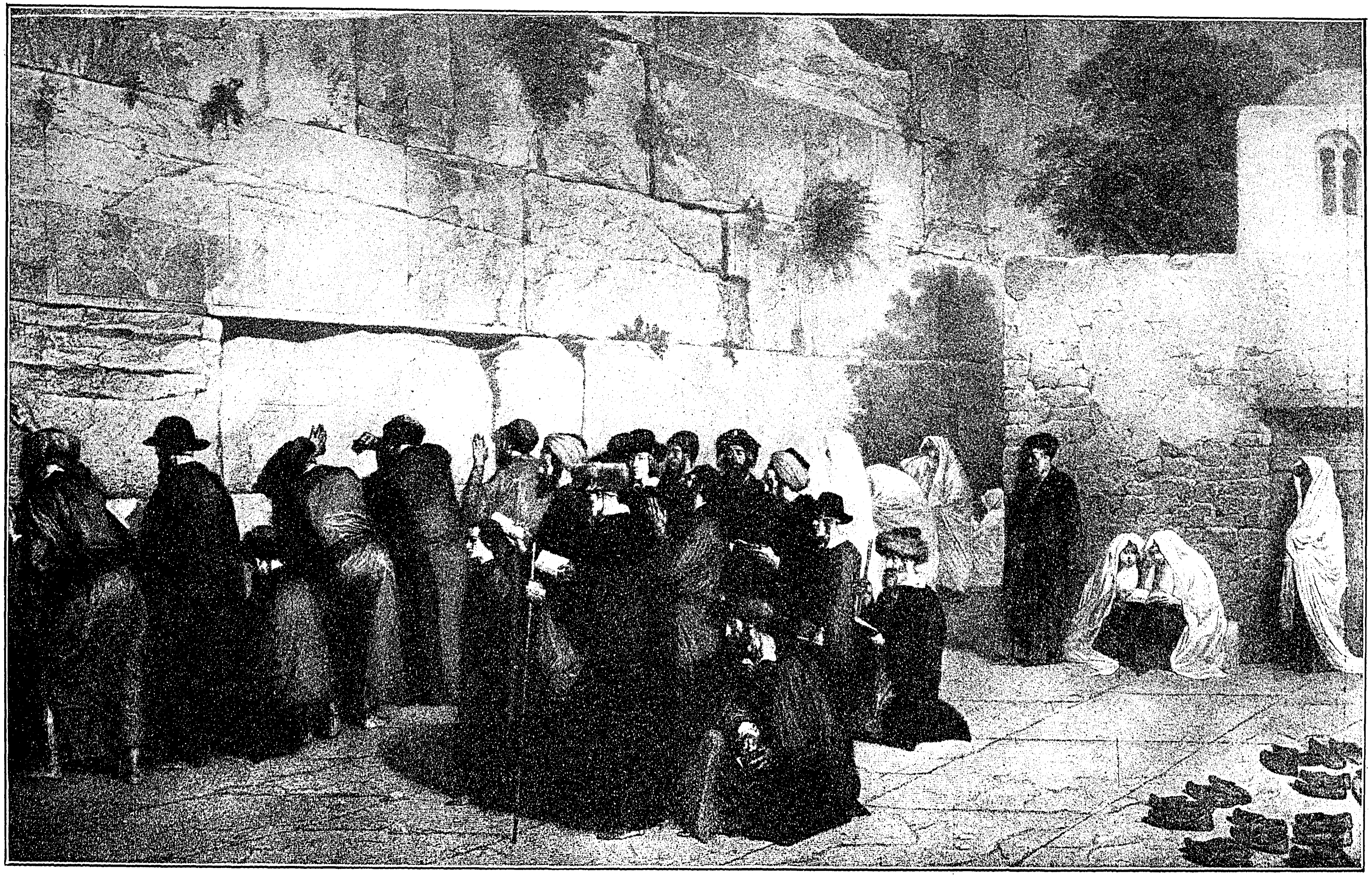

THE WAILING-PLACE, JERUSALEM.
(After the painting by Bida.)

many of the old roads had been repaired and new ones built, especially up to the Mount of Olives; and a portion of the city wall to the right of the Jaffa Gate had been torn down to make the entry to the city commodious ("P. E. F. S." 1899, p. 117). In order to assist the German colonists, the Deutsche Palästina Bank was established. This was followed in 1903 by the Anglo-Palestine Co., founded by the Zionists in connection with the Jewish Colonial Trust.

For some hundreds of years a small community of Karaites existed in Jerusalem. According to their own tradition, in 1586 they numbered 200; but on account of the plague most of them wandered away. An anonymous Italian writer of the year 1625 (Luncz, *l.c.* v. 86) says that their number in his day was 20, most of whom were goldsmiths. About the year 1830 there were none to be found in the city; their dwellings had been appropriated by the other Jews; but the latter were forced by the Damascus Karaites to give them up again ("Jerusalem," vi. 239). Their synagogue, to which a number of steps led down, is still standing. The oldest gravestone dates from the year 1716. In 1856 they numbered 32 (Frankl, "Nach Jerusalem," ii. 63; and see Fürst, "Gesch. des Karäerthums," iii. 129 *et seq.*).

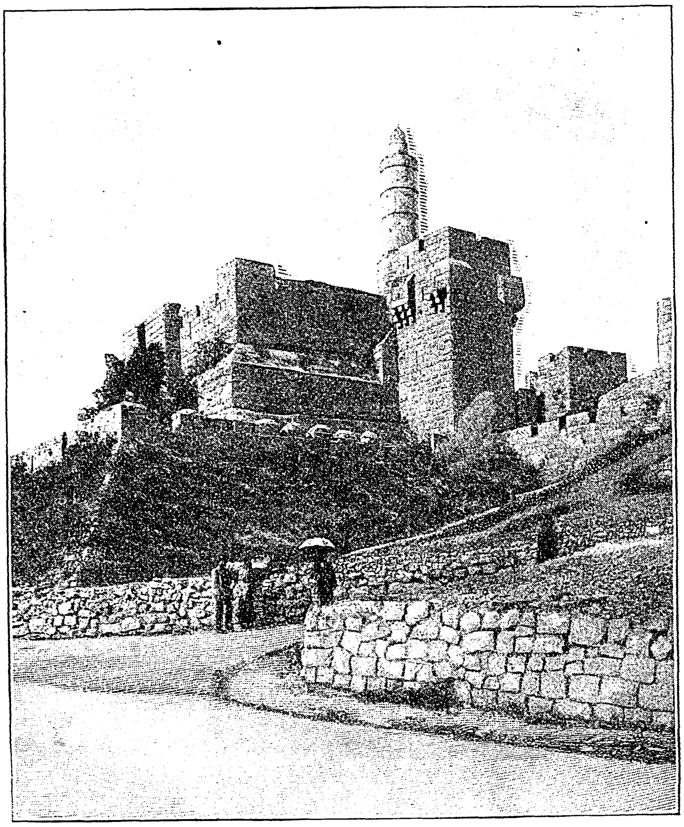

Citadel of Zion, Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

Customs of Jerusalem Jews.

Peculiarities in the customs of the Jerusalem Jews are mentioned in various accounts; only a few can be cited here. It was the custom to put on ṭallit and tefillin during the afternoon; to recite seliḥot also in the afternoon; and on Simḥat Torah to deck the synagogues with hangings ("Z. D. P. V." iii. 225). Reference has already been made to the custom of reciting Isa. lxiv. 10 and of making a rent in one's garments when approaching the city (Shulḥan 'Aruk, Oraḥ Ḥayyim, 561). The Sephardim were accustomed to have two wives; Nathan Spira was the first German rabbi to follow this custom ("Gannat Weradim"; Shulḥan 'Aruk, Eben ha-'Ezer, 9). Only very small tombstones, with no inscriptions, are set over the graves, because they are apt to be stolen by the non-Israelites (Naphtali b. Jacob, "'Emeḳ ha-Melek," p. 14a). To-day the Jews are wont to throw rough bits of stone, on which are written names and prayers, into the Tombs of the Judges, the same as is done through holes in the walls of the Ḥaram of Hebron ("Jour. Bib. Lit." xxii. 172). For further peculiarities, see Luncz, *l.c.* v. 82; "Sammelband," Meḳiẓe Nirdamim, 1888, p. 26; Obadiah of Bertinoro, ed. Neubauer, p. 61. Joseph b. Mordecai ha-Kohen wrote a series of hymns to be sung in praise of Jerusalem ("Sha'ar Yerushalayim," Venice, 1707).

Archeological research in Jerusalem was really commenced in 1838 by the American Edward Robinson, who was followed by Count de Vogüé, Sir Charles Wilson (1864-67), and Lieutenant Warren (1867), the latter two working in the service of the Palestine Exploration Fund. Of recent years much has been done by Clermont-Ganneau, Baurath C. Schick, Frederick J. Bliss, and the Jesuit fathers. In 1900 the "American School of Oriental Research in Palestine" was founded by the Society of Biblical Literature in conjunction with the "Archeological Institute of America." On Nov. 15, 1903, the German Palestine Archeological Institute was opened at Jerusalem. The English Palestine Exploration Fund has a museum and library in the Bishop's Buildings near the Tombs of the Kings. The débris is sometimes 100 to 125 feet deep; and excavations usually uncover some antiquities. Among the more important may be mentioned Robinson's Arch on the western side of the Ḥaram, 39 ft. from the southwestern angle. Warren found the remains of the other end of the arch, which had a span of 42 ft., and which

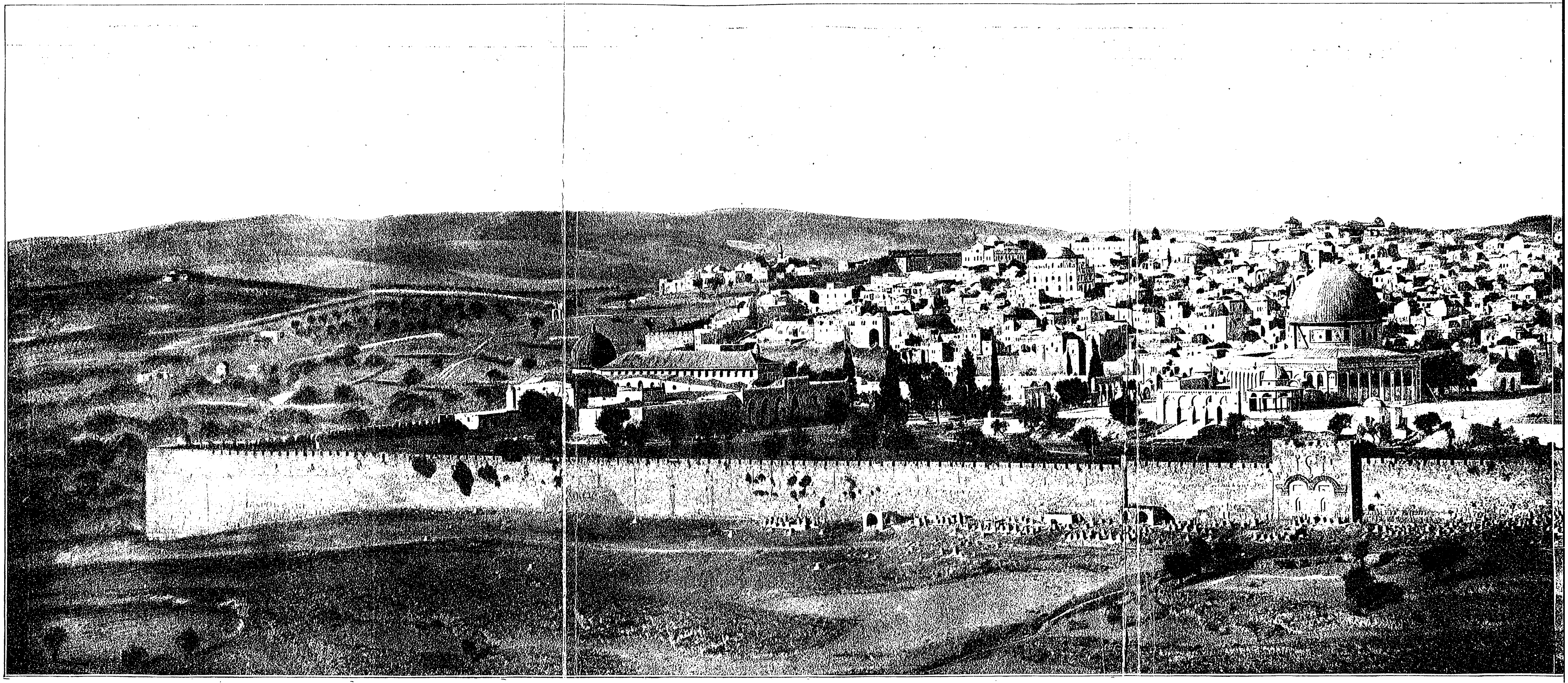
VALLEY OF HINNOM
ASHKENAZIC HOSPICE
DUNG GATE
DAVID'S TOMB
ROTHSCHILD HOSPITAL
ZION GATE
GREAT ASHKENAZIC SYNAGOGUE
ASHKENAZIC SYNAGOGUE
MOSQUE OF OMAR
GOLDEN GATE

PANORAMA OF MO

ION GATE GREAT ASHKENAZIC SYNAGOGUE ASHKENAZIC SYNAGOGUE TOWER OF HIPPICUS JAFFA GATE

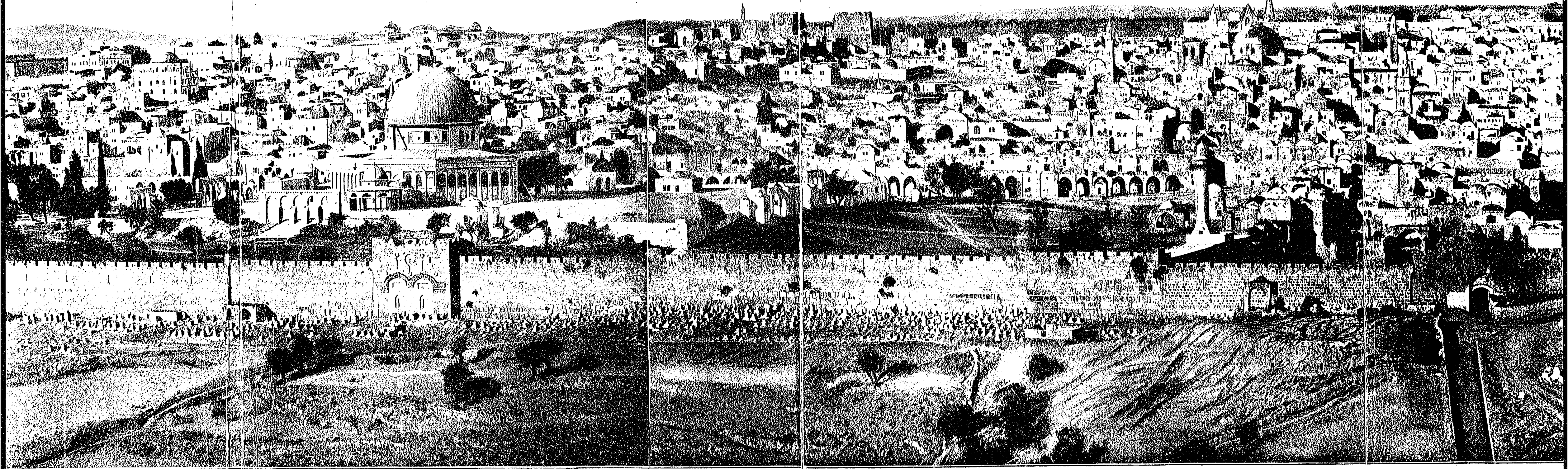

MOSQUE OF OMAR
GOLDEN GATE

MOHAMMEDAN CEMETERY

ST. STEPHEN'S GATE

NORAMA OF MODERN JERUSALEM FR

DAMASCUS GATE

HEROD'S GATE

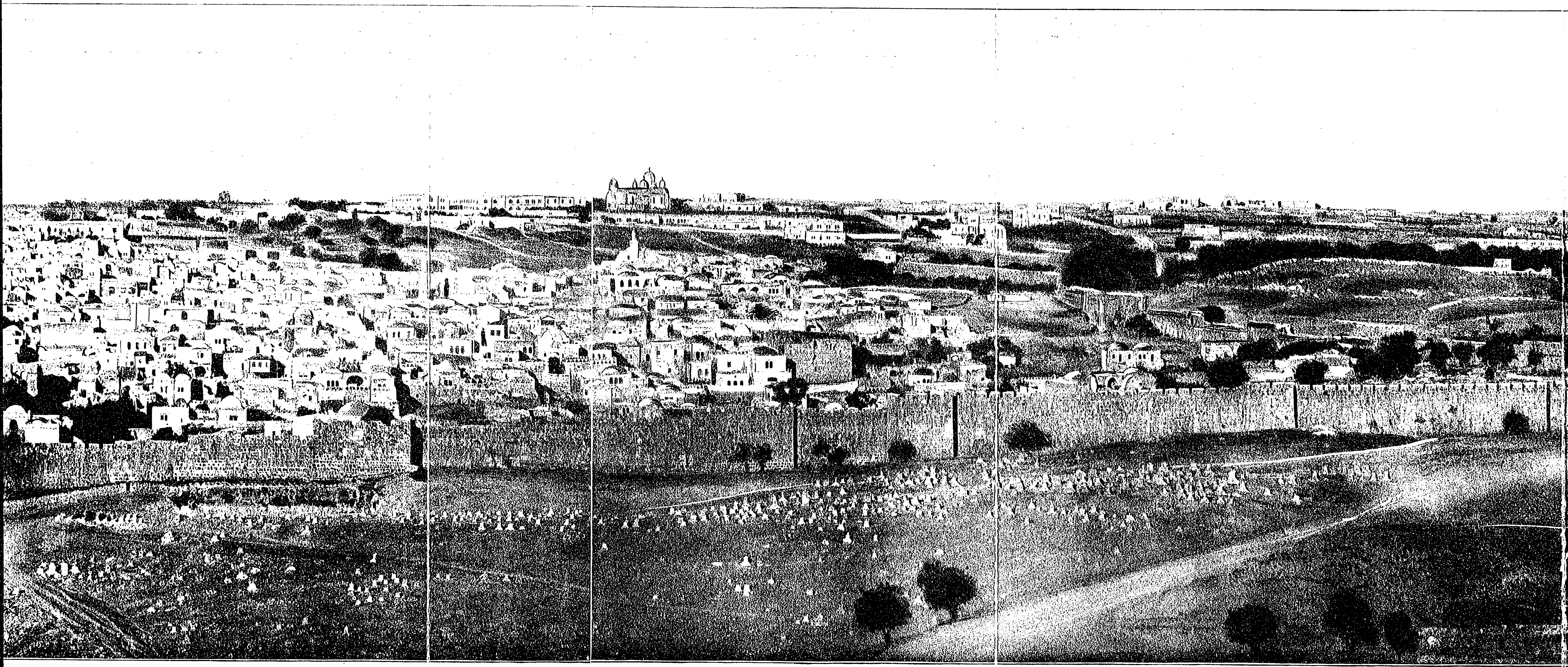

S GATE

MOHAMMEDAN CEMETERY

ROM THE MOUNT OF OLIVES

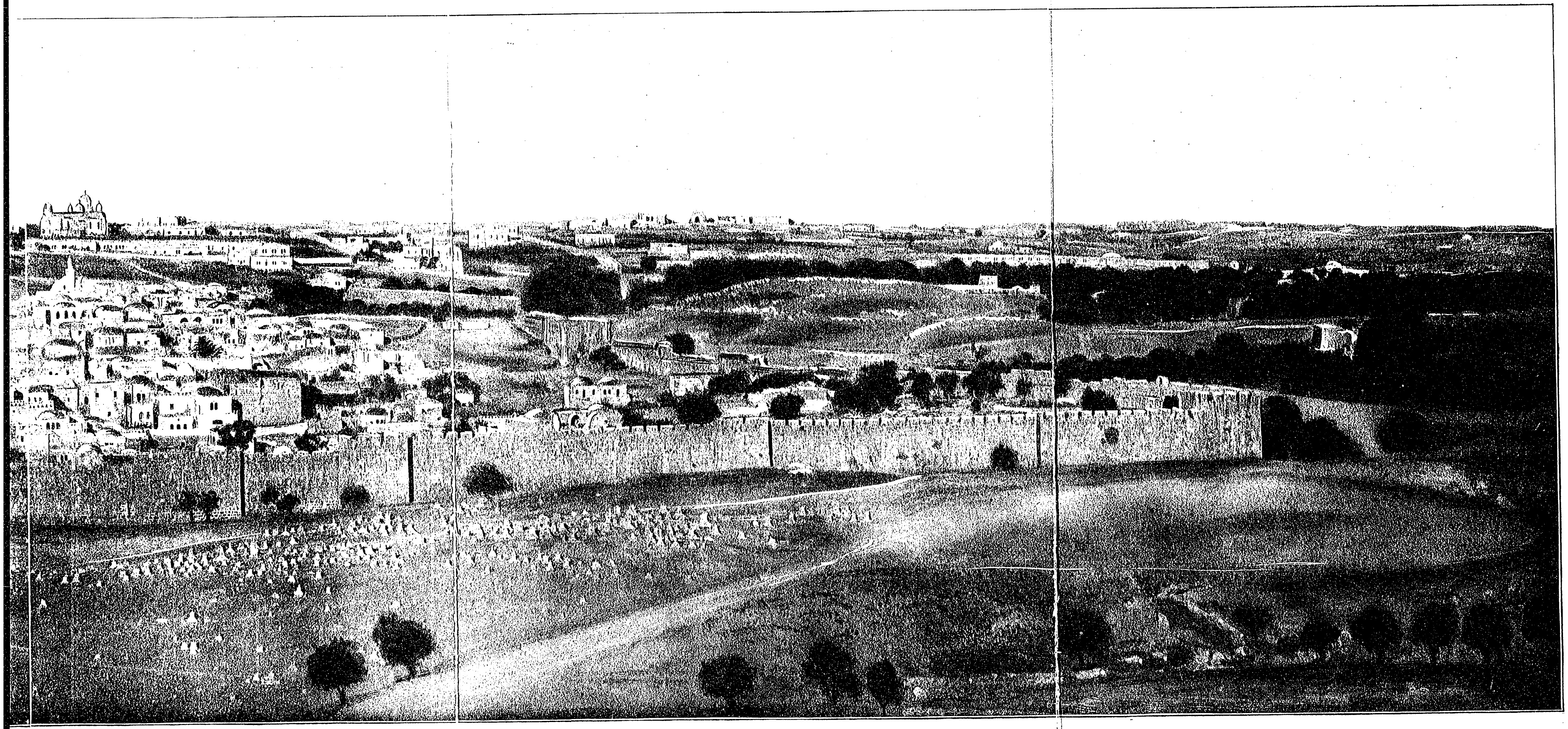
DAMASCUS GATE
HEROD'S GATE
MOHAMMEDAN CEMETERY

UNT OF OLIVES

was probably part of an aqueduct carrying water to the Temple area. The remains called "Wilson's Arch" were found in front of the present Gate of the Chain. It also had a span of 42 ft. The southern wall of Jerusalem, partly laid bare in 1875 by Henry Maudslay, on the property of the English School, was accurately determined 1894–97 by F. J. Bliss.

Remains and Inscriptions.

In 1871 Clermont-Ganneau discovered a stone from Herod's Temple with an inscription in both Greek and Latin (comp. Acts xxi.). The Siloam inscription was found in 1880 by the Rev. Mr. Klein. An unfinished pillar, probably intended for the Herodian Temple, is still to be seen in the Russian quarter. A second pillar has been discovered 1¼ miles northwest of the Jaffa Gate ("P. E. F. S." 1899, p. 213). On a rock-cut wine- and olive-press found in "Abraham's Vineyard," northwest of Jerusalem, see *ib.* 1902, p. 398. A number of Hebrew gravestone inscriptions have been found, mostly in the outskirts of the city, and of a period not earlier than the Roman. These are mostly inscriptions upon ossuaries (see Chwolson, "C. I. H." p. 76; Lidzbarski, "Ephemeris für Sem. Epigr." i. 187, 312; "Repet. d'Epigr. Sém." i., Nos. 374, 382, 421, 422, 429–435). Special reference may be made to that of the Bene Ḥazir at the entrance to the so-called St. Jacob's grave (Chwolson, *l.c.* p. 64); the inscription in Syriac and Hebrew of Queen Helena in the Tombs of the Kings ("C. I. S." ii. 156); the inscription upon a lintel ("Repet. d'Epigr. Sém." *l.c.* No. 373); and that of a somewhat later date found below the Al-Aḳṣa Mosque (Chwolson, *l.c.* p. 96).

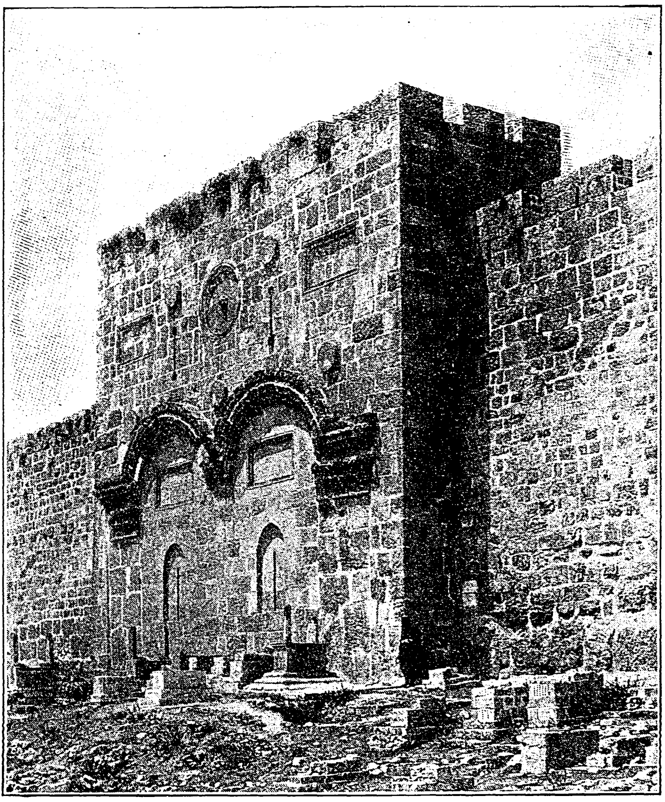

Exterior of the Golden Gate, Jerusalem.
(From a photograph by Bonfils.)

Reference must be made also to the large subterranean quarry called the "Quarry of Solomon" or "The Cotton Grotto," about 100 paces east of the Damascus Gate and 19 ft. below the wall. It is about 100 ft. long and 150 ft. deep. From this quarry was obtained much of the stone of which Jerusalem was built. The cavern is supposed to represent the "Royal Caverns" of Josephus ("B. J." iv. 2; see Cyrus Adler in "J. Q. R." viii. 384 *et seq.*). Remains of an aqueduct have been found which formed part of a remarkable system of water-works extending about 15 kilometers south of Jerusalem. The Arabs call it "Ḳanat al-Kuffar." It contains a peculiar siphon constructed partly, as the Roman inscriptions show, in 195 during the reign of Septimius Severus ("P. E. F. S." 1901, p. 118).

The valleys lying north and east of the city were from the earliest times used as burial-places. A number of the latter, hewn out of the rock, still exist; though the assumption of their use for the burial of judges and prophets is not founded on any real tradition. The Tombs of the Judges, north of Jerusalem, were called by the Jews the "Tombs of the Seventy" and were connected with the Sanhedrin (Carmoly, *l.c.* pp. 387, 430, 443). They have been accurately described by Robinson and Tobler. Formerly a court existed, which measured nearly 10m. × 9m. The tombs are made up of a series of rooms, the first being 6 m. square and 2.52 m. high. On the northern side there are two tiers of loculi ("kukim"), 2 m. long, 0.81 to 0.90 m. high, and 0.47 to 0.62 m. wide. Above these are three arched recesses each with two loculi. A door leads from this room to the second room, which contains 21 niches, and to a third, with 9 niches.

Tombs.

At the end of the series of rooms is a small chamber used for depositing bones removed from the ossuaries in order to secure space for other bodies. Another, similar tomb, south of the Tombs of the Judges, on the road to Nabi Samwil, was very finely conceived, but apparently was not finished (see Barton in "Jour. Bib. Lit." xxii. 164 *et seq.*). About 1,500 ft. northeast of the Tombs of the Judges another series of tombs was found; they have been described in the "Mittheilungen" of the German Palestine Assoc., 1898, p. 39; in the "Revue Biblique," 1899, p. 297; and in the "P. E. F. S." 1900, p. 54. They are like the Tombs of the Judges in their internal decoration and elaborate workmanship. They are said to date from the Hasmonean period, though their use by Christians at a later time is evidenced by the crosses scratched on the walls. The "Tombs of the Prophets" or the "Small Labyrinth" on the Mount of Olives is very extensive and very old. A few steps lead under a low arch into a rotunda, lighted from above. From this rotunda passageways radiate into rooms cut farther into the rocks, and these again are intersected by semicircular passages. In the wall of the outermost circular passage are 24 loculi (see "P. E. F. S." 1901, p. 309, and Baedeker, *l.c.* p. cxiii.). Other tombs are to be found on Mt. Scopus, close to the road leading to Anata ("P. E. F. S." 1900, p. 75), and a few of the Roman period opposite the southwestern corner of the city wall ("Z. D. P. V." xvi. 202).

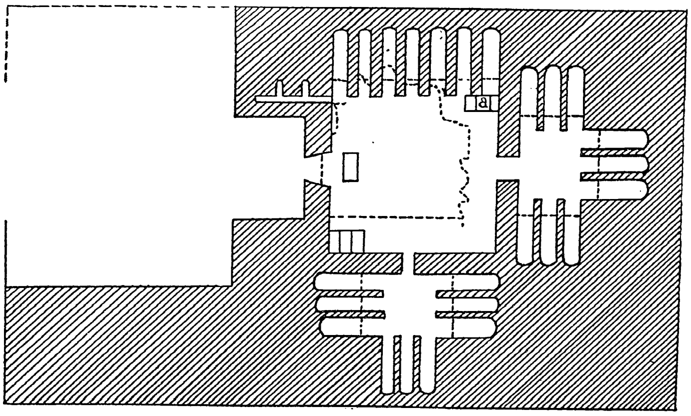

Plan of the Tombs of the Judges, Upper Level.
(From the "Journal of Biblical Literature.")

A series of tombs somewhat differently arranged was found some years ago on the northern extremity of the Mount of Olives, now called "Karm al-Sayyid," but formerly "Viri Galilæi," because the Galileans who came to the festivals spread their tents here. The general plan is that of a road with rooms lying on either side; but there seems to be no definite architectural arrangement. The entrance was originally closed by a stone; and in many of the chambers the center was scooped out to catch the rain that ran down the walls. Though many of the rooms were used by Christians, the tombs are evidently of Jewish origin. The Jewish graves are farther apart from each other than the Christian ones. This series is supposed by Schick to be the "Peristereon" mentioned by Josephus ("B. J." v. 12, § 2). Roman bricks with the mark of the 10th Legion and Jewish coins have been found there ("Z. D. P. V." xii. 193). The oldest Jewish gravestones near and in Jerusalem date from about the year 1690 ("Jerusalem," v. 53). To be buried in Jerusalem was always considered a special favor; see the passages cited in "Yalḳut 'Ereẓ Yisrael," pp. 78 *et seq.* Among the prominent men supposed to be buried in and around the city may be mentioned: the prophets Haggai, Zechariah, and Malachi; Mordecai, Simon the Just, Johanan b. Zakkai, Naḥmanides, Obadiah of Bertinoro. See "Yuḥasin," p. 228b, ed. London; Conforte, "Ḳore," p. 19a; Carmoly, "Itinéraires," *passim*; the list in Pinner's Catal. p. 7 (Fragment, 1861 ?); and Basset, "Nédromah," pp. 158 *et seq.*, Paris, 1901.

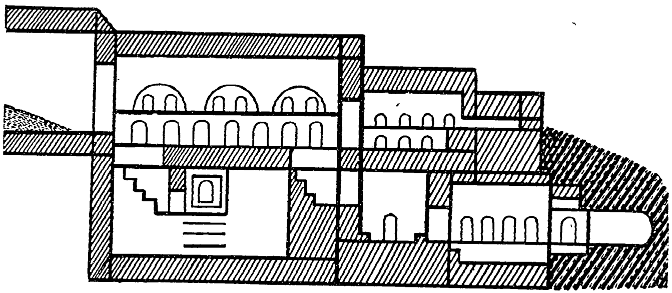
Sectional View of the Tombs of the Judges.
(From the "Journal of Biblical Literature.")

The climate of Jerusalem has been carefully studied since 1883 by Dr. Thomas Chaplin. The mean annual temperature is 62.8°; maximum 112°; minimum 25°. See the résumé by Kersten in "Z. D. P. V." xiv. 93 *et seq.* The mean annual rainfall is 26.06 in.; see the result of observations made from 1861 to 1892 by James Glaisher in "P. E. F. S." 1894, p. 39.

The following chronological table gives a list of the more important incidents that had a direct or indirect bearing on the history of the Jews of Jerusalem:

B.C.
1500. Earliest historical mention of Jerusalem, found in the El-Amarna tablets.
1048. David takes possession of Jerusalem from the Jebusites, calling it "Ir Dawid."
1007. Solomon's Temple completed after seven years' labor.
972. Shishak of Egypt takes the city from Rehoboam.
713. Sennacherib advances toward Jerusalem.
700. Hezekiah perfects the water-supply.
586. (Ab 9.) Captured by Nebuzar-adan.
516. Rebuilt during reign of Darius.
350. Seized by the Persians.
332. Visited by Alexander the Great?
320 or 305. Seized by Ptolemy Soter.
170. Plundered by Antiochus Epiphanes.
165. (Kislew 25.) Judas Maccabeus recaptures Jerusalem and reconsecrates the Temple.
66. Pompey enters Jerusalem.
37. Besieged and taken by Herod the Great.
20. Restoration of the Temple begun by Herod the Great.
C.E.
29. (April.) Jesus of Nazareth executed at Jerusalem.
70. (Nisan 14.) Siege commenced by Vespasian, lasting 134 days.

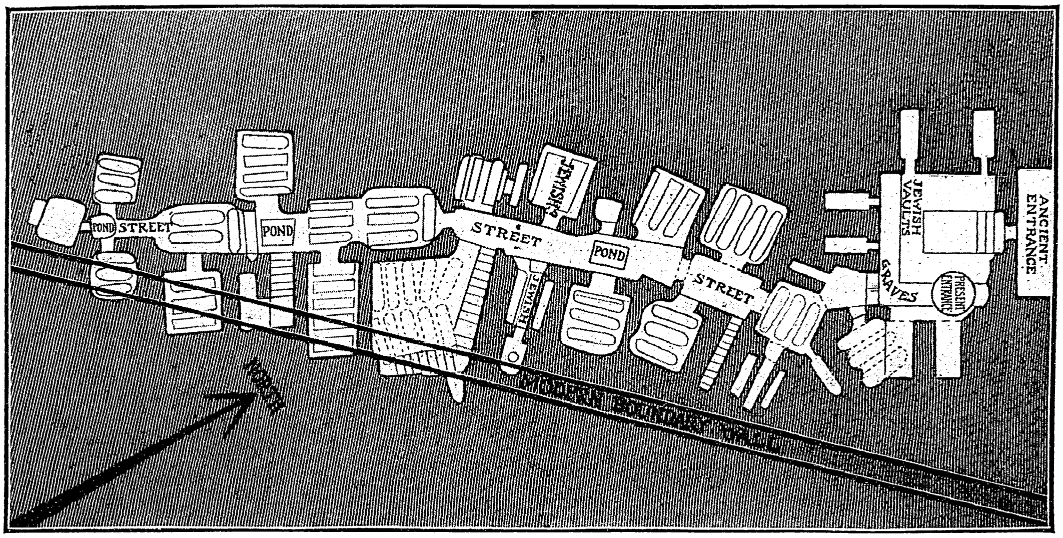
POND
STREET
POND
STREET
JEWISH
POND
JEWISH
STREET
JEWISH VAULTS
GRAVES
PRESENT ENTRANCE
ANCIENT ENTRANCE
NORTH
MODERN BOUNDARY WALL

PLAN OF THE CATACOMBS ON THE MOUNT OF OLIVES, EAST OF JERUSALEM.
(After Schick.)

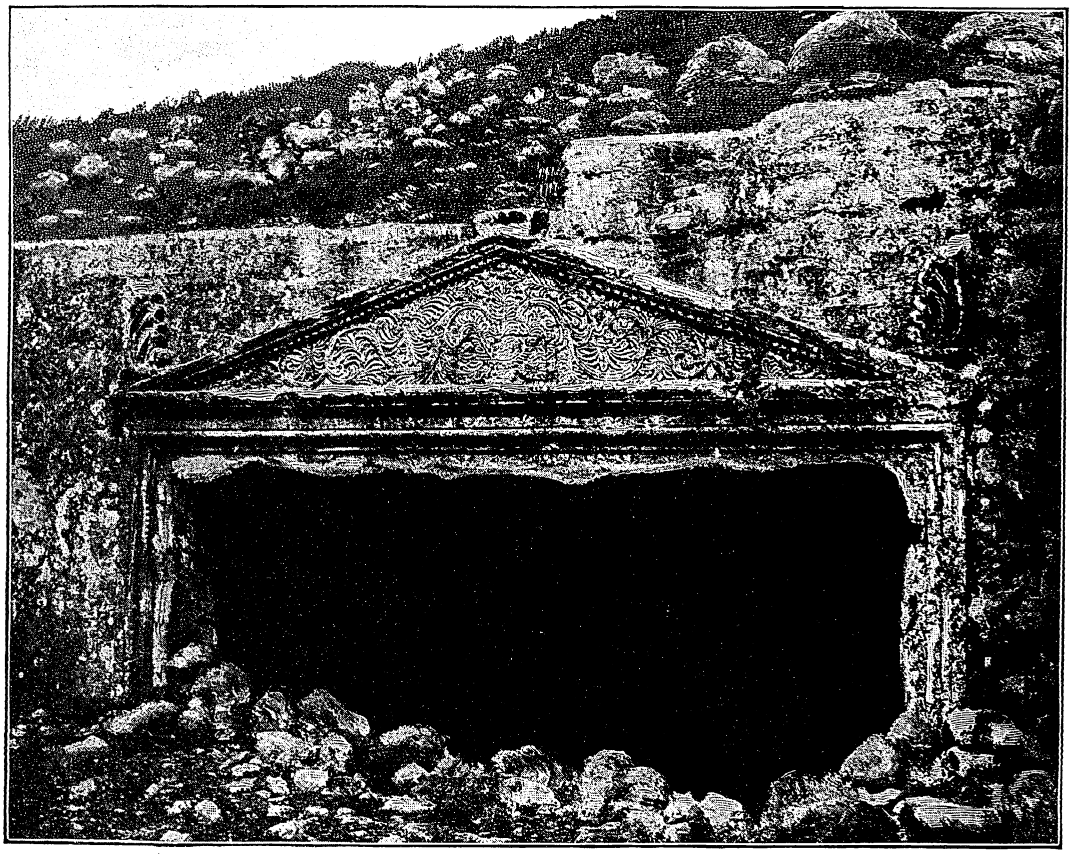

CAVE LEADING TO THE TRADITIONAL TOMBS OF THE JUDGES, NEAR JERUSALEM.
(From a photograph of the Palestine Exploration Fund.)

70. (Ab 9.) Jerusalem destroyed by Titus.
135. Hadrian rebuilds the city.
136. Jerusalem called Ælia Capitolina.
362. Restoration of the Temple undertaken by Julian the Apostate.
614. Jews aid the Persian Chosroes II. in attack on Jerusalem.
628. Retaken by Heraclius; Jews forbidden to enter the city.
637. Omar puts Jerusalem under Moslem power.
688. 'Abd al-Malik builds the Dome of the Rock.
1046. Solomon ben Judah head of the yeshibah at Jerusalem.
1077. Seljuk Turks capture Jerusalem.
1099. (July 15.) Crusaders put 70,000 infidels to the sword, and found a new Christian kingdom.
1100. "Assize of Jerusalem" established by Godfrey of Bouillon.
1140. Judah ha-Levi visits Jerusalem.
1173. Benjamin of Tudela visits Jerusalem.
1187. (Oct. 2.) Saladin defeats the Franks and takes Jerusalem.
1211. Several hundred English and French rabbis settle in Jerusalem.
1218. Al-Ḥarizi visits Jerusalem.
1267. (Aug. 12.) Naḥmanides visits Jerusalem.
1437. Elijah of Ferrara made chief rabbi.
1492. Jews expelled from Spain settle in Jerusalem.
1517. Capture by Ottoman Turks.
1580. Naḥmanides synagogue closed by the Moslems, claiming that it had previously been a mosque.
1621. Isaiah Horowitz and a number of his friends settle in Jerusalem.
1627. Ibn Farukh, governor of Jerusalem and persecutor of the Jews, deposed.
1705. Jews subjected to certain vexatious restrictions in matters of attire.
1798. Napoleon visits Palestine; Jewish community of Jerusalem accused of assisting him and its members threatened with death.
1827. First visit of Moses Montefiore.
1838. Edward Robinson commences archeological research in Jerusalem.
1840. Crémieux, Montefiore, and Albert Cohn visit Jerusalem.
1841. (Nov. 7.) S. M. S. Alexander, convert to Christianity, consecrated first Anglican Bishop of Jerusalem.
1854. Albert Cohn establishes many charitable institutions.
1862. (Sept. 5.) Treaty to preserve the Holy Sepulcher signed by Russia, France, and Turkey.
1880. Siloam Inscription discovered.
1892. (Sept. 13.) Railway from Jerusalem to Jaffa, built by a French company, opened.
1898. (Nov. 1.) William II. of Germany visits Jerusalem in state and receives a Jewish deputation.
1900. Abarbanel Library founded.

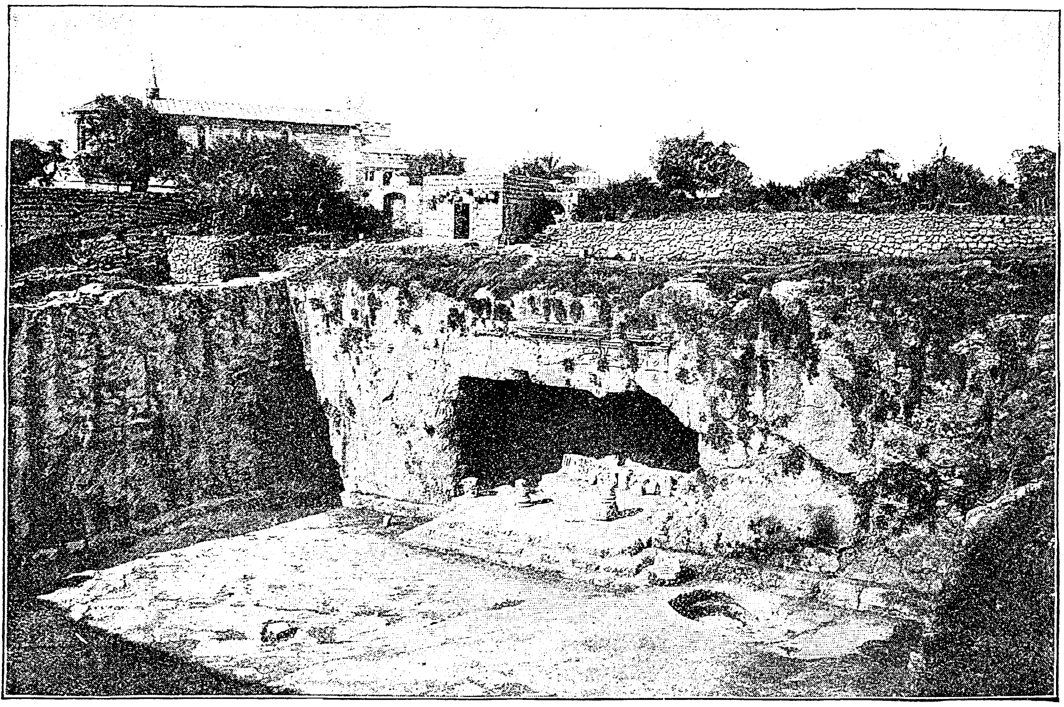

Grotto Leading to the Traditional Tombs of the Kings, near Jerusalem.

(From a photograph by Bonfils.)

Bibliography: Only the chief works of the very large literature on the subject can be mentioned. Numerous articles are to be found in the publications of the Palestine Exploration Fund, the Deutsche Verein zur Erforschung Palästinas, and the Société de l'Orient Latin. For the older literature: Röhricht, *Bibliotheca Geographica Palæstinæ*, Berlin, 1890 (see the additions in *Z. D. P. V.* xiv. 113; xvi. 209, 269). For the archeological material: *Survey of Western Palestine: Jerusalem*, 1867–1870; C. W. Wilson, *Ordnance Survey of Jerusalem*, Southampton, 1866; C. Warren, *Underground Jerusalem*, London, 1876; H. Guthe, *Ausgrabungen bei Jerusalem*, Leipsic, 1883; Frederick J. Bliss, *Excavations at Jerusalem*, London, 1898; W. Sanday, *Sacred Sites of the Gospels*, Oxford, 1903. For a general account: Edward Robinson, *Researches*, 1856; E. Starck, *Palästina und Syrien . . . Lexikalisches Hilfsbuch*, p. 86, Berlin, 1894; Buhl, *Geographie des Alten Palästina*, pp. 93 *et seq.*, 132 *et seq.* For the Mohammedan period: Guy le Strange, *Palestine Under the Moslems*, London, 1890. For the Crusading period: Besant and Palmer, *The History of Jerusalem*, London, 1888; J. R. Sepp, *Jerusalem und das Heilige Land*, 2d ed., 1873; R. Röhricht, *Gesch. des Königreichs Jerusalem*, Berlin, 1898. For modern Jerusalem: Bädeker's *Palestine and Syria* (by Socin and Benzinger), 3d ed., Leipsic, 1898. For the history of the Jews: Various articles by A. M. Luncz in his *Jerusalem*, vols. i.–vi.; Schwartz, *Tebu'ot ha-Areẓ* (best edition by Luncz, Jerusalem, 1890); Steinschneider, *Bibliography of Hebrew Works*, in *Jerusalem*, vols. iii., iv.; Solomon b. Menahem (Mendel), *Zikkaron bi-Yerushalayim* (on the synagogues, schools, graves, etc.), Jerusalem, 1876; Joel Moses Solomon, *Bet Ya'aḳob* (on the Ashkenazic synagogue), *ib.* 1877; Löb Urenstein, *Tal Yerushalayim* (on the customs of the Jerusalem Jews), *ib.* 1877; *Shibḥe Yerushalayim*, ed. Jacob Baruch, Leghorn, 1785; *Sefer Hibbat Yerushalayim*, pp. 35b *et seq.*, Jerusalem, 1844; Farḥi, *Kaftor wa-Feraḥ*, 2d ed., *ib.* 1902; Frumkin, *Eben Shemuel* (on Jewish men of learning in Jerusalem), Wilna, 1894; idem, *Massa' Eben Shemuel*, Jerusalem, 1871.

G.

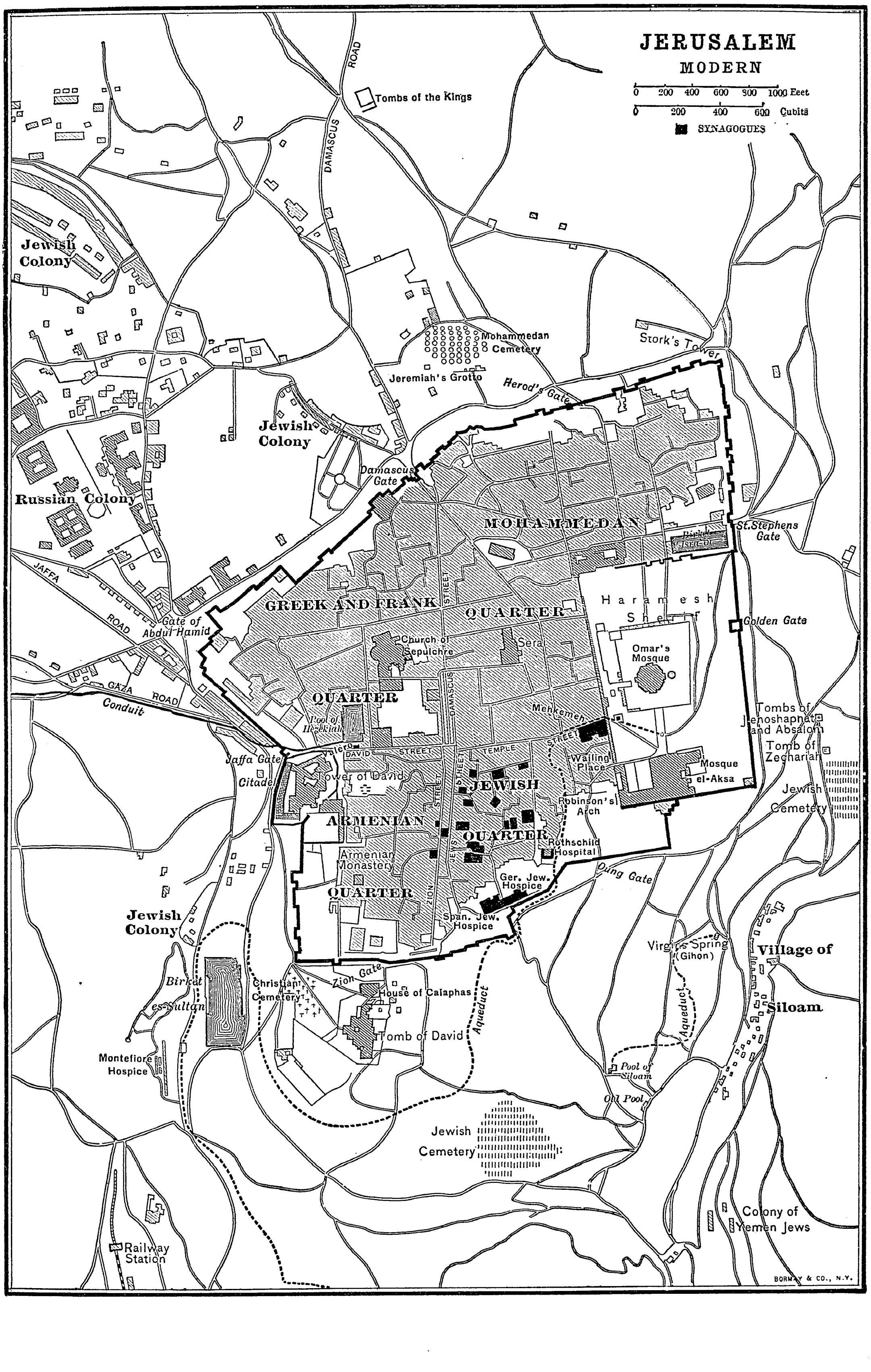
JERUSALEM
MODERN
0 200 400 600 800 1000 Feet
0 200 400 600 Cubits
SYNAGOGUES
Tombs of the Kings
DAMASCUS ROAD
Jewish Colony
Russian Colony
Mohammedan Cemetery
Jeremiah's Grotto
Herod's Gate
Stork's Tower
Jewish Colony
Damascus Gate
MOHAMMEDAN
Birket Israel
St. Stephens Gate
JAFFA ROAD
Gate of Abdul Hamid
GREEK AND FRANK
QUARTER
QUARTER
Haram esh Sherif
Golden Gate
Church of Sepulchre
Sera
Omar's Mosque
GAZA ROAD
Conduit
Pool of Hezekiah
DAMASCUS STREET
Mehkemeh
Tombs of Jehoshaphat and Absalom
Tomb of Zechariah
Valero
DAVID STREET
TEMPLE STREET
Wailing Place
Mosque el-Aksa
Jaffa Gate
Citadel
Tower of David
JEWISH
Jewish Cemetery
Robinson's Arch
ARMENIAN
QUARTER
Rothschild Hospital
Armenian Monastery
ZION STREET
JEWS STREET
QUARTER
Dung Gate
Ger. Jew. Hospice
Span. Jew. Hospice
Jewish Colony
Virgin's Spring (Gihon)
Village of Siloam
Birket es-Sultan
Christian Cemetery
Zion Gate
House of Caiaphas
Aqueduct
Aqueduct
Tomb of David
Montefiore Hospice
Pool of Siloam
Old Pool
Jewish Cemetery
Colony of Yemen Jews
Railway Station
BORMAY & CO., N.Y.

——**Modern:** The modern city of Jerusalem (Arabic, "Al-Ḳuds") practically covers the site of the ancient city. Excavations have shown, however, that the old city extended farther to the south; while to the north, and particularly to the west, the modern city far exceeds the ancient one, whole settlements lying beyond the walls of the medieval city. The western city wall coincides with the line of the original wall; the northern wall is held by some to be identical in its course with the ancient third wall, and by others with the second; and the eastern wall follows the course of the eastern Temple enclosure. The present wall, erected by the Osman sultan, Sulaiman the Magnificent, is thirty-eight and one-half feet high, and forms an irregular quadrangular enceinte two and one-half miles in extent. It is pierced by eight gates: Jaffa, Zion, Dung, St. Stephen's, Herod, Damascus, New, and Golden, the last-named being sealed. Parts of the old city wall are still in situ, especially on the southern and eastern sides, and much of the old material was used in the reconstruction, evidences of which are abundant. On the north an old moat, separating the Hill of Jeremiah from Bezetha, is used as part of the city's defenses.

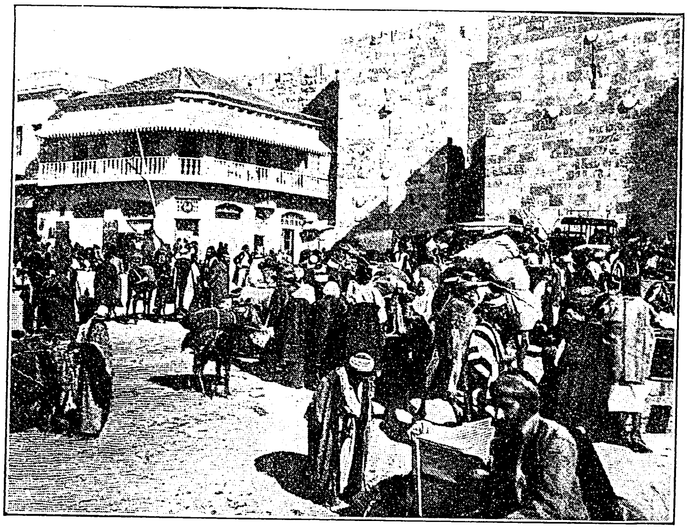

Square Outside the Jaffa Gate, Jerusalem.

(From a photograph by Dr. W. Popper.)

Divisions.

Within the walls the city is divided into four quarters: the Christian, the Moslem, the Jewish, and the Armenian. David street, running east and west from the Jaffa gate to the Temple place, and Damascus street, with its continuation, Bazaar street, which starts from the Damascus gate and runs north and south, form the boundary-lines for these quarters. The Christian quarter is in the northwestern corner of the city; the Moslem, in the northeastern and eastern parts, including the Temple place; the Jewish, in the southern part, on the eastern slope of the traditional Mt. Zion; and the Armenian, in the southwestern part. In recent years the Moslem quarter has been invaded by the Jews; and outside of the walls, along the Jaffa and Damascus roads, are numerous colonies of Jews. The homes of many of the better classes of Christians and Moslems, as well as the foreign consulates, the more important convents, monasteries, hospitals, schools, and hotels, are also in this extramural quarter. Within the walls the streets are narrow, crooked, and steep. Many of them are covered over so that sunlight never enters; and the sanitary conditions are, on the whole, very poor. The style of the architecture is typical, the houses consisting of a series of low, square, flat-domed rooms, built about an open court, which generally contains a cistern for gathering water. An occasional latticed balcony is seen; and almost all roofs are provided with a balustrade. Outside the walls the streets are wider and better cared for, and the houses are more European in appearance.

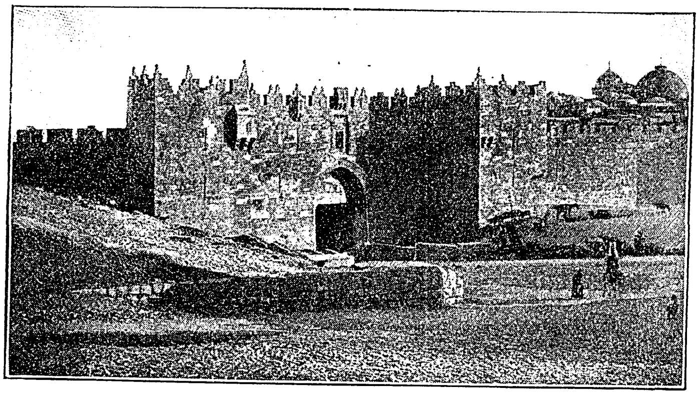

Damascus Gate, Jerusalem.

(From a photograph by the American Colony, Jerusalem.)

The climate is mild; but the extremes of heat and cold are not unknown. Snow and frost are occasionally experienced in the winter, a season of long-protracted rains. The late summer is very uncomfortable, owing to the heavy dust and the hot eastern winds. The absence of foliage and the glare of the bare stone seem to intensify the natural heat of the sun.

With the exception of the Spring of Siloam ('Ain Sitti Maryam), Jerusalem is without any natural water-supply. Every house therefore is provided

Weather and Water.

with one or more cisterns for gathering rain-water. The well-being of the city is thus directly dependent on the amount of the rainfall. The old aqueduct from Solomon's Pools has recently been replaced by a modern pipe-line. The amount of water thus conducted is small; and the Temple place is more directly benefited than the city proper. The increase of private cisterns of late years has reduced the amount of water formerly collected in the large public pools, which are now used only in case of necessity by the poorest of the population. Some water is brought in by train and cart from Bittir and 'Ain Karim, mostly for the use of the European inhabitants. The large pools are all of ancient construction: the Birkat Isra'in (Bethesda?), to the north of the Temple place; the Birkat al-Sulṭan (upper Gihon?), southwest of the Jaffa gate; the Birkat al-Baṭraḳ (Hezekiah's Pool?), in the city, west of the Muristan; the Birkat Mamilla, in the Moslem cemetery, west of the city; and the upper and lower pools of Siloam, southeast of the city.

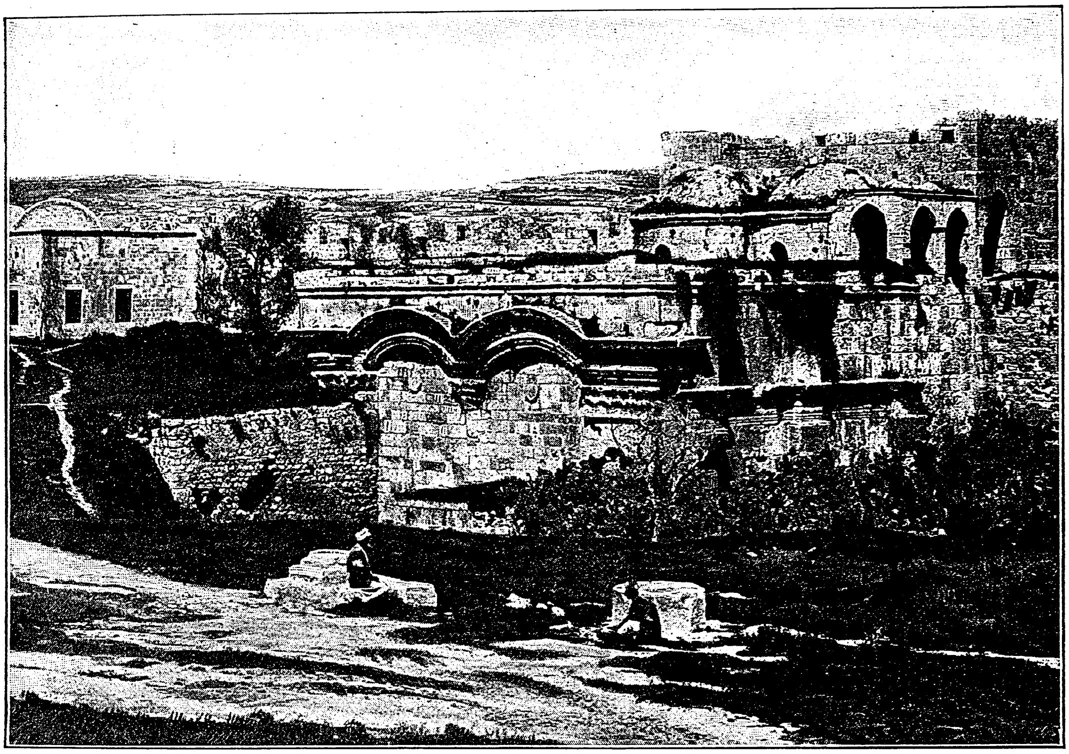

The Golden Gate from Within the City of Jerusalem.
(From a photograph by Bonfils.)

Jerusalem is now reached by rail from Jaffa. The station is twenty minutes' ride southwest of the city, in the plain of Rephaim, near the German colony of the Templars. Transportation within the city is by means of horse, camel, or donkey, only few streets being practicable for wheeled conveyances. Certain streets which are very much crowded have low iron bars across them to prevent camels from entering, their large loads causing much confusion and damage. Without the walls modern carriages are in use.

Population.

The present population of Jerusalem is about 46,500. Of this number 29,000 are Jews; 8,500, Moslems; and the remaining 9,000, Christians of different sects. Each of the properly accredited confessions has its representatives in the town council ("Majlis Baladiyyah"), of which the mayor of the city is president. Jerusalem forms an independent sanjak, subject to the sultan, who appoints the "mutaṣarrif." A regiment of infantry is maintained in the city, in the Tower of David.

Jews of Jerusalem.

Up to 1837 the number of Jews in the Holy City was very small; and of these the great majority were Sephardim. In previous centuries Ashkenazim had preferred to settle in the Galilean cities. The earthquake at Safed and Tiberias in 1837 caused many to move southward; and this gave the first impetus to the growth of the Jewish colony in Jerusalem. The next great movement toward Jerusalem occurred in connection with the persecutions in Russia; and since then the growth of the community has been extraordinary. From 3,000 in 1837, the Jews have, as stated above, increased to 29,000 in 1903. Rumania, Persia, Mesopotamia, Morocco, and Yemen have each furnished a quota to the now complex Jewish community of Jerusalem. The Sephardim number about 15,000, and comprise, besides the original Spanish-Portuguese stock, colonies of Eastern Jews of various nationalities. The Ashkenazim are broadly divided into Ḥasidim and Perushim, which in turn are divided into numerous small "ḥaluḳḳah" congregations. A few Karaites still remain.

Occupations.

Modern Jerusalem is a city with no commerce except the importation of the necessities of life, the export of souvenirs, and the tourist trade, and manufactures little but olive-wood souvenirs and sacred scrolls. Jerusalem is dependent upon the tourist and upon charity. The Jew gets the least from the former, and a large part of the latter. There is but one good Jewish hotel (Hotel Jerusalem, Kaminitz) where Europeans are accommodated, though there are several Jewish inns. A small number of Jews is engaged in the administration of the various charitable and educational institutions established in the city by their brethren abroad. These include the physicians, chemists, teachers, and other paid officials. About 2,000 Jews are craftsmen, occupied in carpentry, tailoring, capmaking, shoemaking, printing, tin- and copper-smithing, baking, engineering, etc. These trades are, however, all overcrowded, and regular employment is scarce. A few Jews are engaged in money-changing, and one is a banker; writing sacred scrolls gives employment to a small number; many drive cabs; and a great number are engaged in petty trading. A store is a sign of prosperity, no matter how mean it may be. A large portion of the Jews exist on the charity that pours in from abroad.

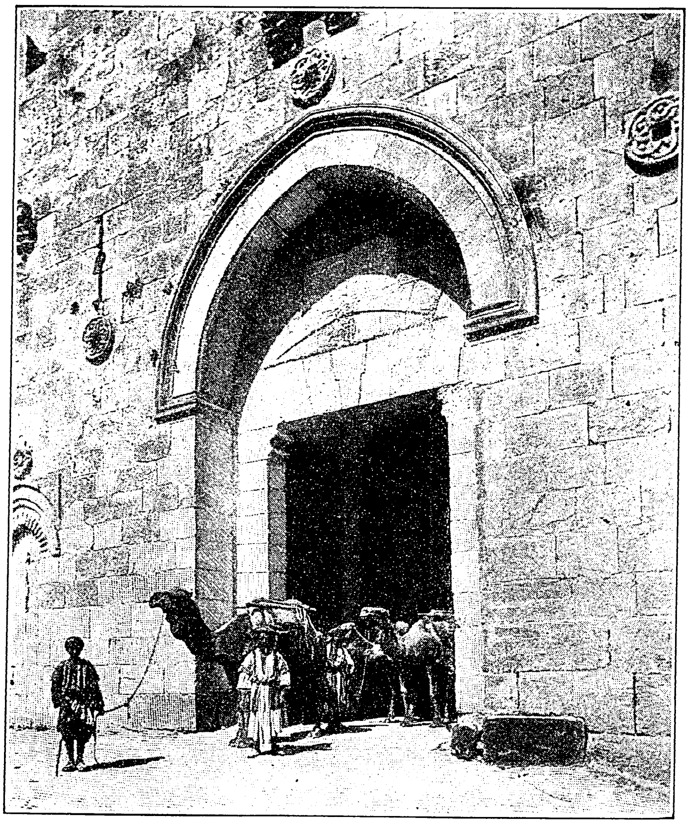

Zion Gate, Jerusalem.
(From a photograph by Bonfils.)

Institutions.

Much is done in aid of the Jew; but so abject is his poverty, and so limited are his chances for improvement, that even the best-directed efforts do not suffice to relieve the situation. For the benefit of the Jewish poor a number of dwellings have been erected which are either let at a nominal rental or occupied free. Free dispensaries are maintained in connection with the hospitals and by the Le-Maʻan Ẓiyyon Society. There are four Jewish hospitals: the Biḳḳur Ḥolim, under the auspices of the Ashkenazim; the Misgab la-Dak, under the Sephardim; the Shaʻare Ẓedeḳ, under the Orthodox of Germany; and the Rothschild. Two orphanages for boys have been established. There are also an institute for training blind children, an asylum for incurables and the insane, and a home for aged men and women. There are a large school for girls, the Evelina de Rothschild School (founded 1864), at present under the Anglo-Jewish Association of London; a German school for boys, the Edler von Laemmel School (1856), under the Frankfort Society; the elementary school (1884) for boys; and the technical shops (1886) of the Alliance Israélite Universelle. At the schools many of the children are provided with food and clothing. A library (the Jewish Central Library) has been established, and contains a promising collection of 20,000 books (see Abarbanel Library). There is a large number of Orthodox ḥadarim and yeshibot scattered through the city, where students are supplied with an education in the traditional sense of the term, and with the necessaries of life.

The working men have organized for purposes of mutual aid and the encouragement of industries in the city.

The great majority of the Jews is, as stated above, dependent on foreign charity. The Jewish Colonization Association and several other societies dispense doles through their agents; but the ḥaluḳḳah system reaches more people than all the others combined. "Ḥaluḳḳah" is the term applied to the funds sent by pious Jews from abroad for the support of needy scholars in the Holy City, who in return pray and study, at the holy sites, in memory of their benefactors. While accomplishing a great deal of good, the system is regarded by some as thoroughly

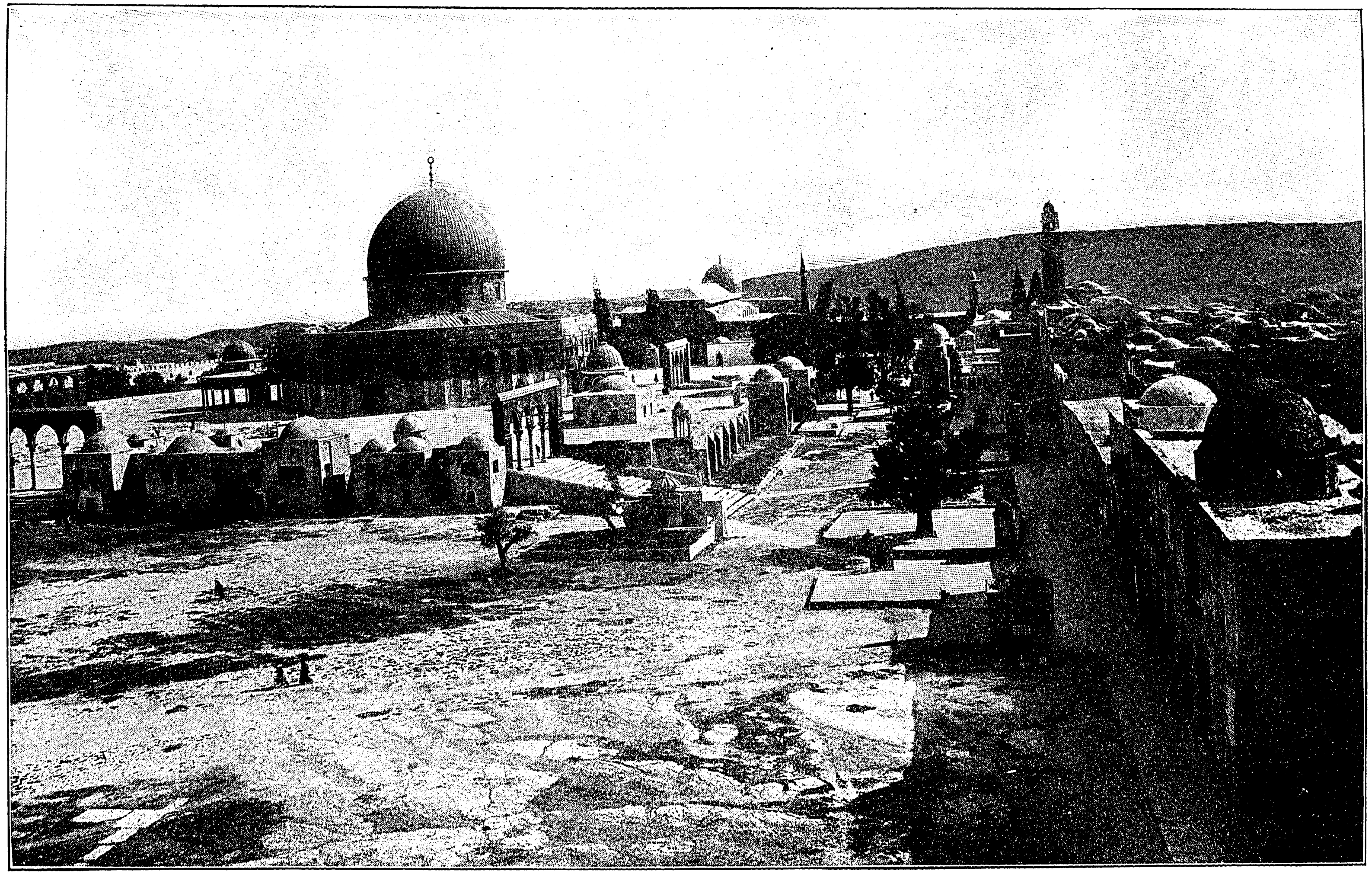

The Ḥaram Area, Site of the Temple.

(From a photograph by Bonfils.)

iniquitous because of its pauperizing tendencies and of the inequality of the distribution of the funds. See Ḥaluḳḳah.

Two weeklies ("Ha-Ḥabaẓẓelet," edited by A. Frumkin; and "Hashḳafha," by Ben Judah) as well as an annual almanac ("Jerusalem," by Luncz) are published by the Jews of Jerusalem. Besides the Talmudic works of the Orthodox rabbis, other works of real importance and value appear from time to time. The names of Grünhut, Ben Judah, Luncz, Simeon Ḥakam, and Yellin are most prominent in this connection.

The Sephardic community is recognized by the government, its chief rabbi, the ḥakam bashi, when installed being invested by the sultan with an official robe and an order. Rabbi Abraham Ḥayyim Gagin was the first to receive an irade as ḥakam bashi of Palestine, in 1842. He died in 1848, and was succeeded by R. Jacob Covo (d. 1854). Since the latter's death the following have held the office: Ḥayyim Nissim Abulafia (d. 1860); Ḥayyim David Hazan (d. 1869); Abraham Ashkenazi (d. 1880); Meïr Panisel (d. 1893); and Saul Jacob El Yashar, the present incumbent (1904), who has a place on the town council, but, owing to age, has delegated this office to his grandson. The ḥakam bashi is responsible for the taxes of the Jews and for their good behavior; and has the right to collect for the communal treasury the meat-tax ("gabella") and any fines he may impose. He has jurisdiction over his people; and the Turkish authorities are at his service for enforcing his decrees and those of his court ("bet din"). The "shaikh al-Yahud" is an administrative officer under the chief rabbi, whose duty it is to police the Jewish quarter and to collect the taxes, etc. Formerly the military tax ("'askariyyah") was paid out of the communal taxes, but recently Baron Edmond de Rothschild has defrayed this expense for all the Jews of Palestine.

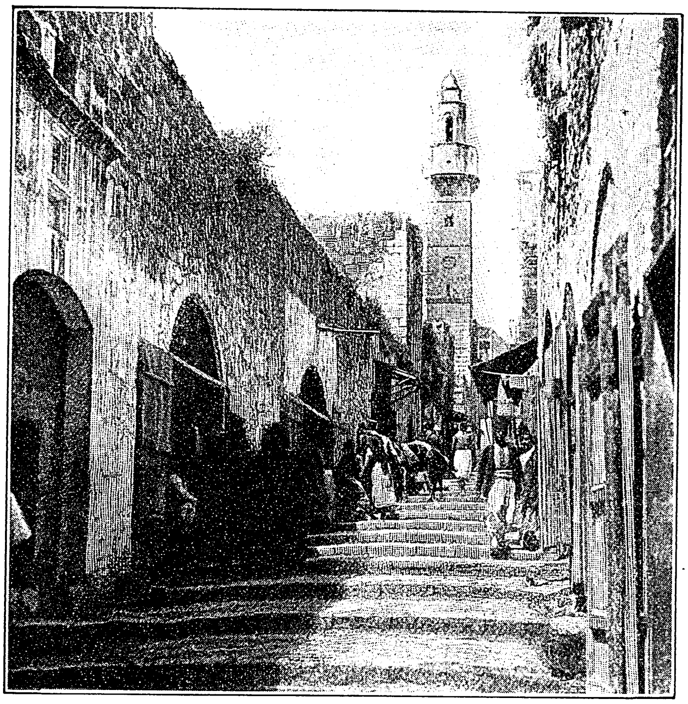

A Typical Street in Jerusalem.
(From a photograph by Bonfils.)

The Ashkenazim refuse to recognize the authority of the ḥakam bashi, and have their own organization. They have one head, Samuel Salant, to whose administrative ability the present state of affairs is attributable. An assistant was lately called from Russia, E. D. Rabbinowitz-Tummim. This organization is of course unofficial; and these rabbis depend on their moral and personal influence for the enforcement of their decisions. Most of the Ashkenazim enjoy the protection of some foreign consulate.

There are about 250 places of prayer for the Jerusalem Jews, about seventy of which are in independent buildings. The Ashkenazim possess two large, commodious synagogues, both in the city proper—the Neu Schul of Salant and the synagogue of the Ḥasidim. The other synagogues of the Ashkenazim are Bet Ya'aḳob, Sha'are Ẓiyyon, and Menahem Ẓiyyon (all of which are built about the courtyard of R. Judah he-Ḥasid, and are owned by the members of the Perushim community), and Tif'eret Yisrael, also known as "the synagogue of R. Nissim Bak," Bak having collected the funds for its building.

Synagogues and Yeshibot.

The principal synagogues of the Sephardic Jews are the Ḳehal Isṭambul, the official synagogue in which the ḥakam bashi is installed and in which he officiates on holy days; the Ḳehal Emẓa'i, so called because it is in the midst of the other synagogues; Bet ha-Keneset R. Johanan b. Zakkai; Ḳehal Talmud Torah. All of these are united and form one group. There is a small synagogue, Bet El, used by the Cabalists, and another, Ḳehal Ma'arabim, used by the Moroccan Jews. The Karaites also have an interesting place of worship; and the services of the Yemenite, Persian, and Bokharian Jews are worthy of notice because of the variations in the forms of the ritual.

Besides the larger synagogues within the city, there are several smaller ones. Outside the walls each Jewish colony has a synagogue of its own; the largest of these are Me'ah She'arim, Bet Ya'aḳob, Naḥalat Shib'ah, Bet Yisrael, Yemin Mosheh, Mazkeret Mosheh, Ohel Mosheh, and Reḥobot, the last-named belonging to the colony of the Bokharian Jews.

The famous Wailing-Place ("Kotel Ma'arabi") is interesting from every point of view. Every Friday afternoon and after morning service on Sabbaths and holy days the Jews assemble in a picturesque crowd to bewail their departed glory. This is the great show-place of the Jerusalem Jewry, as the Temple place is for the Moslems, and the Church of the Holy Sepulcher for the Christians.

Of the yeshibot those of the Sephardim are mostly foundations in which the ḥakamim, who are beneficiaries, have to study and to offer prayers daily for the souls of the deceased testators. Chief of these yeshibot are: Ḥesed le-Abraham, an ancient trust which benefits ten rabbis, including the ḥakam bashi; Ḳa'id Nissim Shamama of Tunis, which has an annual income of 6,000 francs, divided among fifty ḥakamim; Mazzal Ẓomeaḥ, supported by the Sassoon family of Bombay, at which ten rabbis each receive 200 francs annually; Menahem Elijah of Vienna, which grants 200 francs a year to each of ten rabbis; Gedaliah, presided over by the ḥakam bashi, and founded and maintained by Ḥayyim Guedalla, a nephew of the late Sir Moses Montefiore; Bet Ya'aḳob, in which ten rabbis receive each an annual allowance of 140 francs; and Tif'eret Yerushalayim, for young students, each of whom receives a small annual income.

The yeshibot of the Ashkenazim are more in the nature of colleges, at which young men spend their time in the study of the Talmud and the codes. Each student receives a monthly allowance varying from 10 to 80 francs. Their chief yeshibot are: 'Eẓ Ḥayyim, attended by about 100 students, under the supervision of R. Samuel Salant; Me'ah She'arim, with 50 students, under R. Saul Ḥayyim Hurvitz; Torat Ḥayyim, managed by R. Ḥayyim Weingrad; and Ḥayye 'Olam, a small yeshibah for Ḥasidim.

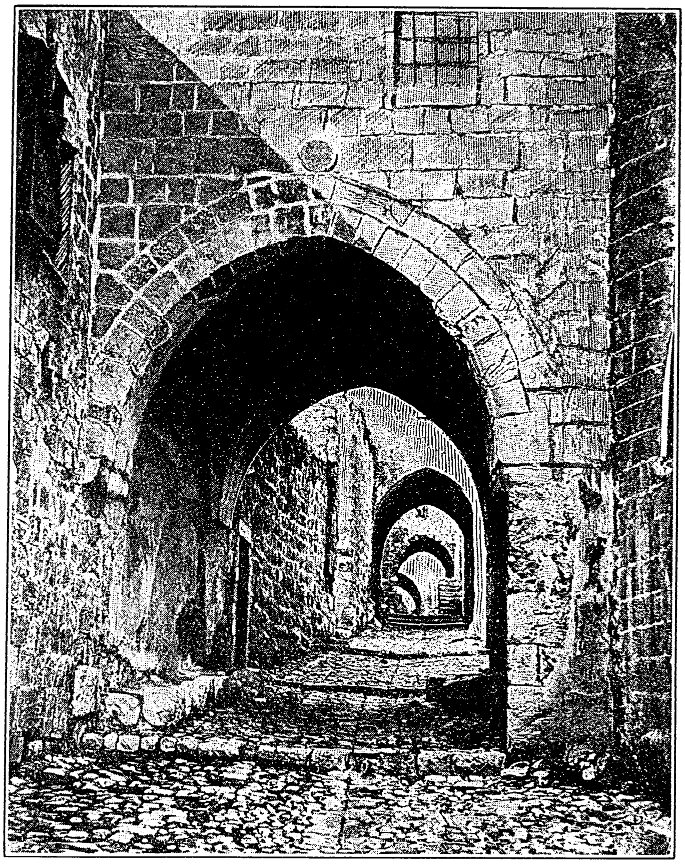

Street of Arches Leading to the Palace of Herod.

(From a photograph by Bonfils.)

Typography: The following books have been printed in Jerusalem since 1842:

1842. Azharot (published by Israel Bak), selections read on Shabu'ot night by the Moroccan Jews.
1843. Be'er Sheba' (I. Bak), commentary on the Pentateuch, by Moses David Ashkenazi.
1843. Dibre Shalom (I. Bak), by Abraham Shalom Mizraḥi.
1843. Ohole Yehudah (I. Bak), commentary on Rambam, by Judah ha-Kohen.
1846. Be'er ba-Sadeh (I. Bak), by Menahem Danon.
1855. Ge Ḥizzayon (I. Bak), a life of Sir Moses Montefiore, by Jacob Sappir.
1863. Sefer ha-Goralot of R. Ḥayyim Vital (Bril, Cohen, and Salomon), published from a manuscript found in Yemen by Jacob Sappir.
1864. Dim'at ha-'Ashuḳim (I. Bak), on local disputes, by Salomon Bojarsky.
1868. Ohole Yosef (I. Bak), on the ritual laws, by Elias Joseph Rivlin.
1871. Eben Shelomoh (J. M. Salomon), commentary on some difficult passages in the Talmud, by Rabbi Salomon of Tolotshin.
1871–76. Imre Binah (J. M. Salomon), responsa, by Meïr Auerbach.
1872. Arẓot ha-Ḥayyim (Jos. Schmer), by Ḥayyim Palaggi, chief rabbi of Smyrna.
1875. Darke Ish (Nissim Bak), sermons, by Judah Arewass.
1876. Em la-Massoret (N. Bak), by Aryeh Löb Ḥarif.
1876–79. Or ha-Ḥokmah (J. M. Salomon), commentary on the Zohar, by Abraham Azulai.
1877. Eleh Toledot Yiẓḥaḳ (A. M. Luncz), biography of the French statesman, Isaac Cremieux, by Luncz.
1878. Ha-Yehudim bi-Sefarad we-Portugal (Frumkin), translated from the English of Frederick D. Mocatta by I. B. Frumkin.
1881. Ohel Abraham (J. M. Salomon), responsa and "dinim," by Abraham Schag.
1882. Ohel Mo'ed (Agan), commentary on passages from the Pentateuch, the Five Scrolls, Joshua, Judges, and Samuel, by Abraham Bick.
1883. Ereẓ Yisrael (J. M. Salomon), by E. Ben Judah.
1884. Zeker 'Olam (Goshzini), a journey to Palestine, by Rebecca Lippe.
1885. Alfasi Zuṭa (A. M. Luncz), an outline of Alfasi, by Menahem Azariah da Fano; edited by N. Nathan Coronel.
1886. The life of Sir Moses and Lady Judith Montefiore (Zuckermann), by Ezra Benvenisti.

1886. Ohel Mo'ed (S. Zuckermann), by R. Samuel Yarundi.
1887. Eben Shelomoh (Isaac Hirschensohn), commentary on some difficult passages in the Talmud and the Tosafot, by Salomon Epstein.
1887. Iggeret le-Dawid (J. M. Salomon), a letter by David Cohen, containing some references to the events of the year 5648.
1891. Or le-Ḥayyim (I. B. Frumkin), by Hillel Gelbstein.
1893-94. Batte Midrashot (G. Lilienthal), old midrashim, collected and edited by S. A. Wertheimer.
1899. Hafṭarah for the eighth day of Pesaḥ, with the Persian (Luncz).
1899. Wa-Ye'esof Dawid, sermons, by David Kaẓin of Aleppo.
1901. Ben Ish Ḥayil (Frumkin), sermons, by David Ḥayyim of Bagdad.
1901. Bet Ḥayil (Ben Judah), "Domestic Economy," a Hebrew reader, by Joseph Meyuḥas.

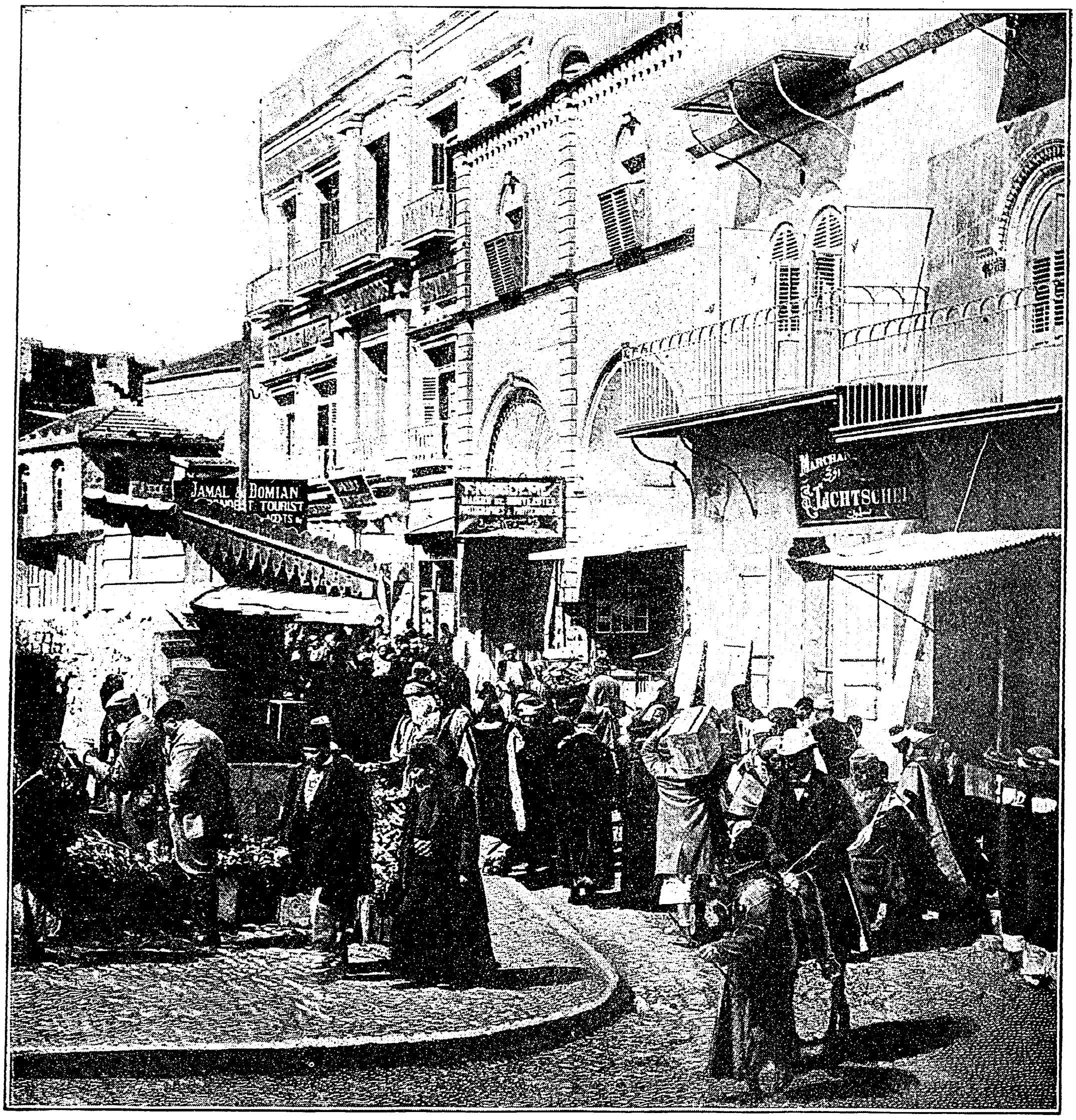

DAVID'S STREET, JERUSALEM.
(From a photograph by the Palestine Exploration Fund.)

1894. Ezor Eliyahu (J. M. Levy), commentary on Pirḳe Abot, etc., by Elihu ha-Kohen Etmari.
1898-1900. Jehoiada on some passages of the Talmud (Frumkin).
1899. Agudah (Frumkin), ritual code, by Alexander Susslin Cohen of Frankfort-on-the-Main.
1899. Or Yeḳarot (I. N. Levy), a commentary on the Mishnaic order Ṭohorot, by Asher Luria.
1899. Ben Ish Ḥay (Salomon), on the Pentateuch, by Joseph Ḥayyim, chief rabbi of Bagdad.

The present ḥakam bashi has published "'Olat Ish," "Ma'aseh Ish," and "Simḥah le-Ish (שיא=the initials of Saul Jacob El Yashar in inverted order); A. M. Luncz has issued six volumes of his year-book "Jerusalem," as well as a new edition of Estori Parḥi's "Kaftor wa-Feraḥ," and Rabbi Joseph Schwarz's "Tebu'ot ha-Ereẓ"; L. Grünhut has published some midrashim, "Ḳobeẓ Midrashim"; David Jellin, a Hebrew reader; Ḥayyim Hirschensohn, the work "Mosedot Torah She-be'al Peh"; S. A. Wertheimer, "Midrash Ḥaserot we-Yeterot"; Sliman Mani of Hebron, "Siaḥ Yiẓḥaḳ"; M. Baruch of Bokhara, a volume of sermons, "Tebat Mosheh"; and I. M. Pines has edited the "'Emeḳ Berakah" of David Friedman, chief rabbi of Karlin.

Besides these there have recently been published in Jerusalem for the Jews of Yemen and Bokhara various works in Hebrew, Arabic, and Persian. Among them may be mentioned a Siddur of the Yemenite Jews (1894); "Keter Torah," or "Taj," Pentateuch with Targum and Saadia's Arabic translation (1895-1901); "Mikra Meforash," Pentateuch with modern Persian translation (1901-03).

D. M. A. M.

In addition to the annual contributions from abroad there are the following permanent funds, the interest of which is devoted to the same purpose as the ḥalukkah:

Donor.	Residence.	Date.	Amount.
L. Lewenberg	(?)	(?)	6,200 francs.
Sir Moses Montefiore (testimonial)	London	1877	£13,000.
Sir Moses Montefiore	London	1882	£30,000.
Jacob Nathanson	Plymouth	(?)	£26 (annual interest).
Isaac Ratzesderfer	Antwerp	1885	20,000 florins.
Dr. Salvendi	Dürkheim	1895	1,000 francs.
Ḳa'id Nissim Shamama	Leghorn	1884	178,000 francs.
Levi Solomon	London	(?)	£54 (annual interest).
Gedaliah Tiktin	Breslau	1887	20,000 marks.
Visotzki	Russia	1894	12,780 francs.
Visotzki	Russia	A second deposit.	250 francs (annual interest).
Naḥman Moses Volkoviski	Russia	1900	10,000 rubles.
Samson Wertheimer	Vienna	August 8, 1808	53,657 florins.
Joshua Zeitlin	Dresden	1887	33,250 francs.

There are also several houses in Jerusalem erected from charitable funds contributed from abroad. These are either placed at the disposal of the same persons as those for whom the ḥalukkah is founded, or the income is devoted to their use. These buildings are as follows:

Donor.	Residence.	Name of Terrace.	No. of Houses.	Date.
Moses Alexander	New York	Obole Mosheh	20	1901
Miss Davis	America		24	
Samuel Poliakoff	St. Petersburg	[Income of 3,000 rubles]	..	1863
David Reiss	Yanov	Bet David	20	1874
Mrs. Scheindel	Jassy	Ḥazer ha-Geberet	10	1899
Judah Touro	New Orleans	Bet Mishkenot	20	
Moses Wittemberg	Dünaburg	Sha'are Mosheh	40	
Isaac Rotzesderfer	Antwerp	Ohel Yiẓḥak	18	1892
Jacob Taninwurzel	Warsaw	Naḥalat Ya'aḳob	50	1897
Baron M. de Hirsch and Dr. Arie Salvendi	Paris Dürkheim	'Ezrat Niddaḥim	65	1889

Bibliography: *Revue des Ecoles de l'Alliance Israélite*, June, 1902.

J. M. Fr.

JERUSALEM. See Periodicals; Year-Books.

JESCHURUN: Periodical published in Frankfort-on-the-Main and subsequently in Hanover. Founded in Oct., 1854, it was issued as a monthly by Samson Raphael Hirsch up to 1870. From 1882 till 1886 his son Isaac Hirsch published it as a weekly. It was then merged into "Der Israelit." Its theological position was ultra-Orthodox.

G. A. M. F.

JESCHURUN (Zeitschrift für die Wissenschaft des Judenthums): Periodical edited and published by Joseph Isaac Kobak. Among its contributors were S. L. Rapoport, S. D. Luzzatto, A. H. Weiss, Halberstam, Dukes, Steinschneider, Reifmann, and other well-known scholars. The first two volumes are in Hebrew only, but the succeeding volumes are partly in Hebrew and partly in German (vols. i., ii., Lemberg, 1856–58; iii., Breslau, 1859; iv., v., Fürth, 1864–66; vi.–ix., Bamberg, 1868–78). Some of its Hebrew articles were published separately in four volumes under the title "Ginze Nistarot" (Bamberg, 1868–78).

Bibliography: Harkavy, List of Jewish Periodical Publications and Literary Collections (Russian), in *Yevreiski Biblioteka*, vii.–viii., St. Petersburg, 1879-80; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 174.

G. P. Wi.

JESHARELAH. See Asarelah.

JESHIBAH. See Yeshibah.

JESHUA BEN JUDAH (Arabic, **Abu al-Faraj Furḳan ibn Asad**): Karaite exegete and philosopher; flourished, probably at Jerusalem, in the second half of the eleventh century; pupil of Joseph ben Abraham ha-Ro'eh. Jeshua was considered one of the highest authorities among the Karaites, by whom he is called "the great teacher" ("al-mu'allim"). Like all the Karaite leaders, he was a very active propagandist; and his public lectures on Karaism attracted many inquirers. Among these was a Castilian Rabbinite named Al-Taras, who, after having accepted the Karaite teachings, returned to his native country, where he organized a powerful propaganda by circulating Jeshua's writings. The greatest service, however, rendered by Jeshua to Karaism was his accomplishment of the reform of the laws concerning incest, a reform which had been advocated by his master, Joseph ben Abraham ha-Ro'eh.

As Biblical Exegete.

Jeshua's activity in the domain of Bible exegesis was very extensive. He translated the Pentateuch into Arabic, and wrote thereon an exhaustive commentary, of which he made, in 1054, an abridged version. In this commentary, Jeshua made use of all the exegetical works of his Karaite predecessors and of that of Saadia, often attacking the latter most vigorously. Several passages of Jeshua's commentary are quoted by Abraham ibn Ezra. Fragments of the Pentateuch translation and of the exhaustive commentary on a part of Leviticus, with almost the whole of the abridged version, are extant in manuscript in the British Museum (MSS. Or. 2491; 2494, ii; 2544–46). Both commentaries were early translated into Hebrew; and parts of them are in the Firkovich collection at St. Petersburg. Jeshua wrote two other Biblical works, an Arabic commentary on the Decalogue (which he reproduced in an abridged form); and a philosophical midrash entitled "Bereshit Rabbah," in which he discusses, in the spirit of the Motazilite "kalam," creation, the existence and unity of God, the divine attributes, etc. A fragment of a Hebrew translation of the abridged commentary on the Decalogue, made by Tobiah ben Moses under the title "Pitron 'Aseret ha-Debarim," is still extant in manuscript ("Cat. Leyden," Nos. 5 and 41, 2). The "Bereshit Rabbah" is no longer in existence; but passages from it are frequently quoted by Aaron of Nicomedia in his "'Eẓ Ḥayyim," and by Abraham ibn Daud, who in his "Sefer ha-Ḳabbalah" (end) calls it a blasphemous work.

Rules of Relationship.

Jeshua was also the author of a work on the precepts, entitled "Sefer ha-Yashar," which has not been preserved. From it was probably extracted his treatise on the degrees of relationship within which marriage is forbidden, quoted by him under the title "Al-Jawabat wal-Masa'il fi al-'Arayot," and known in the Hebrew translation made by Jacob ben Simon under the title "Sefer ha-'Arayot." Fragments of both the Arabic text and the Hebrew translation still exist in manuscript, the former in the British Museum (H. Or. No. 2497, iii.), and the latter in the libraries of Leyden ("Cat. Leyden," Nos. 25, 1; 41, 16) and St. Petersburg (MS. No. 1614). In this treatise Jeshua discusses the hermeneutic rules which are to be used in the interpretation of these laws, gives a critical view of the principles upon which the various prohibitions are based, quotes Karaite authorities, such as Anan and Al-Ḳirḳisani, on the subject, and produces the views of the Rabbinites Saadia and Simon Kahira (author of the "Halakot Gedolot"). Another treatise by Jeshua on the same subject was the "Teshubat ha-'Iḳḳar," published at Goslow in 1834 under the title "Iggeret ha-Teshubah."

Jeshua was also the author of the following philosophical treatises, probably translated from the Arabic: "Marpe la-'Eẓem," in twenty-five short chapters, containing proofs of the creation of the world, of the existence of God, and of His unity, omniscience, and providence (MS. Paris No. 670; MS. St. Petersburg No. 686); "Meshibot Nefesh," on revelation, prophecy, and the veracity of the Law; and three supplementary chapters to Joseph ben Abraham ha-Ro'eh's "Sefer Ne'imot" ("Cat. Leyden," No. 172), in which Jeshua treats of reward and punishment and of penitence. The Arabic original manuscript of the last of these three chapters is in the British Museum. It bears the title "Mas'alah Mufarridah," and the author shows therein that the repetition of a prohibition must necessarily have a bearing on the punishment in case of transgression.

BIBLIOGRAPHY: Pinsker, *Likkuṭe Ḳadmoniyyot*, p. 71 and Index; Fürst, *Gesch. des Karäert.* ii. 162 *et seq.*; Gottlober, *Biḳḳoret le-Toledot ha-Ḳera'im*, p. 195; G. Margoliouth, in *J. Q. R.* xi. 187 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 459, 942; idem, *Die Arabische Literatur der Juden*, § 51; Schreiner, in *Bericht der Lehranstalt*, 1900; Neubauer, *Aus der Petersburger Bibliothek*, pp. 19 *et seq.*

K. I. BR.

JESHURUN: Poetical name for Israel, occurring four times in the Bible (Deut. xxxii. 15, xxxiii. 5, 26; Isa. xliv. 2; in the last-cited place the A. V. has "Jesurun"). All the commentators agree in applying this term to Israel. The Peshiṭta and the Targumim render it by "Israel"; only the Targum Yerushalmi has in the first instance "Jeshurun." The Septuagint invariably renders the word by ἠγαπήμενος, and Jerome once by "dilectus," probably taking ישרון as a diminutive of endearment. But in three other places Jerome renders it by "rectissimus," in which he seems to have followed the opinion of Aquila, Symmachus, and Theodotion (comp. Jerome on Isa. xliv. 2). Thus they derive this word from ישר = "to be upright"; and the same etymology is given by Ḳimḥi and Ibn Ezra. Obadiah Sforno derives it from שור = "to behold," meaning a clear-sighted people.

Some modern scholars accept the etymology from ישר, the word being formed similarly to "Zebulun," from "zabal" (see W. Stärk, "Studien zur Religions- und Sprachgeschichte des Alt. Test." part ii., p. 74, Berlin, 1899; see also Duhm, "Das Buch Jesaiah," p. 304, Göttingen, 1892; Hummelauer, "Deuteronomium," 1901, p. 522; W. Bacher, "Jeschurun," in Stade's "Zeitschrift," v. 161 *et seq.*).

E. G. H. M. SEL.

JESI, SAMUEL: Italian engraver; born at Milan 1789; died at Florence Jan. 17, 1853. He was a pupil of G. Longhi at the Academy of Milan. His first work (1821) was "The Abandonment of Hagar," engraved after a painting by Guercino in the Palazzo di Brera at Milan; this was followed (1834) by "The Madonna with St. John and St. Stephen," from a painting by Fra Bartolomeo in the Cathedral of Lucca. He then devoted himself to the works of Raphael, whom he ably interpreted. His masterpiece is the group representing Pope Leo X. with Cardinals Rossi and Giulio dei Medici (1834). While in Paris for the purpose of having it printed he was elected a corresponding member of the Academie des Beaux-Arts, and received the ribbon of the Legion of Honor. In 1846 he began to work on his engraving of the "Cœna Domini," discovered in the Church of S. Onofrio, Florence, and attributed to Raphael. Meanwhile he engraved the "Madonna della Vite." In 1849 he completed the drawing of the "Cœna Domini," but died before finishing the engraving.

BIBLIOGRAPHY: Boccardo, *Enciclopedia*, p. 1079; *Sulamith*, vii. 5, p. 341; Busch's *Jahrbuch*, 1846, p. 129; *Meyers Konversations-Lexikon*.

S. U. C.

JESSE (יִשַׁי): Father of David, son of Obed, and grandson of Boaz and Ruth. He is called "the Bethlehemite" (I Sam. xvi. 1, 18; xvii. 58) and "the Ephrathite of Bethlehem" (*ib.* xvii. 12). He had eight sons (*ib.* xvi. 10, 11; xvii. 12), although in I Chron. ii. 13–15 only seven are mentioned. He was a person of wealth, his property being chiefly in sheep (I Sam. xvi. 1, 11; xvii. 20; comp. Ps. lxxviii. 71).

Jesse's name stands out preeminently as that of the father of David, who is called "the son of Jesse"; and though this expression was used during David's lifetime and even afterward as a term of contempt—so by Saul (I Sam. xx. 27, 30, 31; xxii. 7, 8), by Doeg (*ib.* xxii. 9), by Nabal (*ib.* xxv. 10), by Sheba (II Sam. xx. 1), and by the Ten Tribes (I Kings xii. 16; II Chron. x. 16)—Isaiah the prophet connects with the "stem of Jesse" (Isa. xi. 1) and "root of Jesse" (*ib.* xi. 10) one of his sublimest Messianic prophecies. As Jesse was "an old man in the days of Saul" (I Sam. xvii. 12), it is doubtful whether he lived to see his son king. The last historical mention of Jesse is in I Sam. xxii. 3, where it is stated that David entrusted his father and his mother to the care of the King of Moab; but, as may be inferred from *ib.* xxxii. 4, this was only temporary.

E. G. H. B. P.

JESSEL, SIR GEORGE: English master of the rolls; born in London 1824; died there March 21, 1883; youngest son of Zadok Aaron Jessel. Educated at University College, London, and London University, he became M.A. and gold medalist in mathematics in 1844. He entered Lincoln's Inn in 1842, was called to the bar in 1847, and became queen's counsel eighteen years later. In 1868 he was returned to Parliament for Dover in the Liberal interest, and retained his seat until 1873. He won the attention of Gladstone by a speech on the Bankruptcy Bill in 1869; and in 1871 was made solicitor-general. In 1872 he was knighted. In Aug., 1873, when Lord Romilly retired from the presidency of the Rolls Court, Sir George Jessel was appointed in his place. He was also sworn as a privy councilor, and in Nov., 1875, became a judge of the Supreme Court of Judicature.

It was when sitting as a judge of a court of first instance that Jessel showed his marked capacity as an equity judge. In a few months the whole character of the Rolls Court underwent a marked change. The prolixity of former trials was done away with, and the practise of the master of the rolls permeated the other courts. It was Jessel's distinction that he was at the same time one of the most erudite of case lawyers and also the most courageous of judges in handling authorities. He was a "law-making judge" whose decisions soon grew to be taken as guiding dicta. His judgments were rarely appealed from and seldom reversed. Being the first master of the rolls after the Judicature Act, he had many important and novel functions to fulfil as chairman of the chancery division of the court of appeal and of the committee for drafting new rules of procedure. He was besides, from 1873 to 1883, practically the head of the Patent Office, and supervised the important series of national historical publications known as the Rolls Series.

Sir George Jessel.

In 1880 Jessel was unanimously elected by the senate of the University of London as vice-chancellor.

Jessel was a vice-president of the Anglo-Jewish Association and served on the Rumanian Committee. He was one of the last judges who had the right to sit in the House of Commons.

Bibliography: *Jew. Chron.* and *Jew. World*, March 23, 1883; *Law Times*, March 31, 1883; *Jew. World*, March 30, 1883; *Times* (London), March 22, 1883; A. P. Peter, *Decisions of Sir George Jessel*, London, 1883; *Dict. National Biography.*
J. G. L.

JESURUN: A family whose members were descendants of the Spanish exiles, and are found mainly in Amsterdam and Hamburg. The earliest known member appears to have been Reuel Jesurun.

Daniel Jesurun: Preacher and president of an educational institute at Amsterdam, founded in 1682 and annexed to the charitable institution Maskil el Dal. "He sang verses of the Scripture for an hour on feast-days and half an hour on the Sabbath."

Bibliography: De Barrios, *Maskil el Dal*, p. 142; idem, *Arbol de las Vidas*, p. 93.

David Jesurun (Jessurun, Jeshurun): Spanish poet; died at Amsterdam at the beginning of the seventeenth century. He wrote verses in early youth, and hence was called "poeta niño" (= "the little poet"). His poems in manuscript were in the possession of Benjamin Belmonte. Daniel Levi de Barrios published a number of them, among others a eulogy of the city of Amsterdam, in which place Jesurun found a refuge from the Spanish Inquisition; also some verses on his circumcision and a Portuguese sonnet on the death of the martyr Diego de la Asumçaõ.

Bibliography: De Barrios, *Triumpho del Govierno Popular*, pp. 74 *et seq.*; Kayserling, *Sephardim*, p. 177; Grätz, *Gesch.* 3d ed., ix. 484.

Isaac Jesurun: Victim of a false accusation in Ragusa in the seventeenth century; died in Jerusalem. Jesurun, an old man, was accused by a Christian woman, who had robbed and killed the daughter of a Christian merchant of Ragusa, of having persuaded her to commit the crime in order to provide blood for the celebration of the Jewish holy day. On Sept. 19, 1622, Isaac was taken prisoner and racked six times in the most cruel manner. Though he still insisted that the accusation was false, he was sentenced to twenty years' imprisonment in a cave. He was accordingly chained naked in a very narrow room specially prepared, where he was given as nourishment nothing but bread and water, which were passed him through a hole.

When several of the judges who had sentenced the innocent man died suddenly, the others regarded this as a punishment from God, and released Jesurun after three years' confinement. Jesurun, who survived all the tortures and hardships, traveled throughout Italy, where those who had heard of his sufferings looked on him with wonder. Several years later he died, as stated above, in Jerusalem.

Isaac Jesurun's brother **Joseph** was president of the Talmud Torah in Hamburg, and died there Oct. 7, 1660.

Bibliography: Aaron ha-Kohen, *Ma'aseh Yeshurun* (appended to *Shemen ha-Ṭob*), Venice, 1657; reprinted in *Ma'aseh Nissim* (1798); Manasseh ben Israel, *Vindiciæ Judæorum*, p. 10 (German transl. in Mendelssohn, *Rettung der Juden* [*Gesammelte Schriften*, iii. 215]); *Memorable Relacion de Ishac Jesurun*, a Spanish translation of the *Ma'aseh Yeshurun*, still in MS.; Grunwald, *Portugiesen-Gräber*, p. 113.

Isaac ben Abraham Ḥayyim Jesurun: Haham of the Portuguese congregation in Hamburg; died there March 19, 1655. He was the author of "Panim Ḥadashot" (Venice, 1651), a short compilation of ritual ordinances according to the ritual codices, containing also an index to the collection of published decisions after Joseph Caro. The "Sefer ha-Zikronot" of Samuel Aboab was falsely ascribed to Jesurun. He wrote also, in Portuguese, "Liuro da Providencia Divina" (Amsterdam, 1663), wherein he makes philosophical reflections on the nature and results of divine providence. He was succeeded by **Isaac Jesurun** of Venice as haham of the community on Aug. 16, 1656.

Bibliography: Wolf, *Bibl. Hebr.* i., iii., No. 1211; De Rossi-Hamberger, *Hist. Wörterb.* p. 147; Fürst, *Bibl. Jud.* ii. 65; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 53.

Reuel (Rohel) Jesurun (alias **Paul de Pina**): Portuguese poet; born in Lisbon; died in Amsterdam after 1630. He went to Rome in 1599 to become a monk. His cousin Diego Gomez (Abraham Cohen) Lobato, a Marano like himself, gave him a letter to the physician Eliau Montalto, at that time living at Leghorn, which, translated, runs as follows: "Our cousin Paul de Pina is going to Rome to become a monk. I would be much obliged to you, sir, if you would dissuade him therefrom." Montalto succeeded in doing so, and Paul de Pina, who as an avowed believer in Judaism called himself Reuel Jesurun, returned to Portugal. He went with Lobato to Brazil in 1601, and thence to Amsterdam (1604).

Jesurun became a very active member of the first congregation in Amsterdam, and belonged to those who drew up the earliest regulations (1614) for the cemetery which the new congregation had bought. In 1624 he composed songs which were recited by seven youths at the Shabu'ot festival in the first synagogue at Amsterdam. These were published under the title "Wikkuaḥ Shib'ah Harim: Dialogo dos Montes," Amsterdam, 1767. The book was dedicated by Aaron de Chaves, the editor, to the "virtuous" David de Aaron Jesurun; president of the congregation.

In the possession of the Portuguese congregation in Amsterdam is Jesurun's manuscript "Liuro de Beth Ahaim do K. K. de Beth Jahacob."

Bibliography: Kayserling, *Sephardim*, pp. 175 *et seq.*, 340 *et seq.*, followed by Grätz, *Gesch.* ix. 520 *et seq.*, x. 4; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 89.

Samuel Jesurun: Physician at Amsterdam in 1650.

G. M. K.

JESUS OF NAZARETH.—In History: Founder of Christianity; born at Nazareth about 2 B.C. (according to Luke iii. 23); executed at Jerusalem 14th of Nisan, 3789 (March or April, 29 C.E.). His life, though indirectly of so critical a character, had very little direct influence on the course of Jewish history or thought. In contemporary Jewish literature his career is referred to only in the (interpolated) passage of Josephus, "Ant." xviii. 3, § 3, while the references in the Talmud are for the most part as legendary as those in the apocryphal gospels, though in an opposite direction (see Jesus in Jewish Legend). Under these circumstances it is not necessary in this place to do more than to give a sketch of the main historical events in the public career of Jesus, with an attempt to ascertain his personal relations to contemporary Judaism; for the theological superstructure based upon his life and death, and certain mythological conceptions associated with them, see Jew. Encyc. iv. 50a, *s.v.* Christianity.

Sources of Life.

In the New Testament there are four "Gospels" professing to deal with the life of Jesus independently; but it is now almost universally agreed that the first three of these, known by the names of "Matthew," "Mark," and "Luke," are interdependent, corresponding to the various forms of contemporary Baraitot, while the fourth, the Gospel of John, is what the Germans call a "Tendenz-Roman," practically a work of religious imagination intended to modify opinion in a certain direction. The supernatural claims made on behalf of Jesus are based almost exclusively on statements of the fourth Gospel. Of the first three or synoptic Gospels the consensus of contemporary opinion regards that of Mark as the earliest and as being the main source of the historic statements of the other two. This Gospel will, therefore, be used in the following account almost exclusively, references to chapter and verse, when the name of the Gospel is not given, being to this source. Beside the original of the Gospel of Mark, there was another source used in common by both Matthew and Luke, namely the "logia," or detached sayings, of Matthew and Luke; and besides these two documents the apocryphal "Gospel According to the Hebrews" has preserved, in the opinion of the critics, a few statements of Jesus which often throw vivid light upon his motives and opinions. Much industry and ingenuity have been devoted by A. Resch to the collection of extracanonical statements of Jesus, known as "agrapha" (Leipsic, 1889).

The earliest of all these sources, the original of Mark's Gospel, contains references which show that it was written shortly before or soon after the destruction of Jerusalem in the year 70; in other words, forty years after the death of Jesus. Like the other Gospels, it was originally written in Greek, whereas the sayings of Jesus were uttered in Aramaic. It is therefore impossible to lay much stress upon the perfect accuracy of the records of events and statements written down forty years after they occurred or were made, and then in a language other than that in which such statements were originally uttered (even the Lord's Prayer was retained in variant versions; comp. Matt. vi. 10-13; Luke xi. 2-4); yet it is upon this slender basis that some of the most stupendous claims have been raised. For the processes by which the traditions as to the life of Jesus were converted into proofs of his supernatural character, see Jew. Encyc. iv. 51-52, *s.v.* Christianity. Many incidents were actually invented (especially in Matthew) "in order that there might be fulfilled" in him prophecies relating to a

Messiah of a character quite other than that of which Jesus either claimed or was represented by his disciples to be.

Yet the supernatural in the life of Jesus according to the Gospels is restricted to the smallest dimensions, consisting mainly of incidents and characteristics intended to support these prophecies and the dogmatic positions of Christianity. This applies especially to the story of the virgin-birth, a legend which is common to almost all folk-heroes as indicating their superiority to the rest of their people (see E. S. Hartland, "Legend of Perseus," vol. i.). Combined with this is the inconsistent claim of Davidic descent through Joseph, two discrepant pedigrees being given (Matt. i., Luke iii.).

Perhaps the most remarkable thing about the life of Jesus as presented in the Gospels is the utter silence about its earlier phases. He was one of a rather large family, having four brothers, Jacob, Jose, Simon, Judah, besides sisters. It is known that he earned his living by his father's trade, that of a carpenter; according to Justin Martyr, plows and yokes made by Jesus were still in existence at his (Justin's) time, about the year 120 ("Dial. cum Tryph." § 88). It is doubtful whether he received any definite intellectual training, the great system of Jewish education not being carried into effect till after the destruction of Jerusalem (see Education). It is probable, however, that he could read; he was certainly acquainted, either by reading or by oral instruction, with much of the Old Testament; and his mode of argumentation often resembles that of the contemporary rabbis, implying that he had frequented their society. In defending his infringement of the Sabbath he seems to have confused Abiathar with Ahimelech (ii. 25; comp. I Sam. xxi. 1), if this is not merely a copyist's blunder. It would appear from his interviews with the scribe (xii. 29-31; comp. Luke x. 27) and with the rich young man (x. 19) that he was acquainted with the Didache in its Jewish form, accepting its teachings as summing up the whole of Jewish doctrine. Only a single incident of his early days is recorded: his behavior about the time of his bar miẓwah (or confirmation) in the Temple (Luke ii. 41-52). It is strange that so masterful a character showed no signs of its exceptional qualities before the turning-point of Jesus' career.

Influence of John the Baptist.

The crisis in Jesus' life came with John the Baptist's preaching of repentance and of the nearness of the kingdom of God. At first Jesus refused to submit to baptism by John. According to a well-authenticated tradition of the "Gospel According to the Hebrews," he asked wherein he had sinned that it was necessary for him to be baptized by John. Nevertheless the sight of the marked influence exercised by the latter evidently made a profound impression on the character of Jesus: he probably then experienced for the first time the power of a great personality upon crowds of people.

It is at this moment of his life that Christian legend places what is known as the temptation, information concerning which, from the very nature of the case, could have been communicated only by Jesus himself. In the "Gospel According to the Hebrews" account this is given in the form: "My mother, the Holy Spirit, took me just now by one of my hairs and carried me up to the great Mount Tabor" (which was in the neighborhood of his home). As Jerome remarks (on Isa. xl. 9), the form of this saying implies a Hebrew (or rather Aramaic) original ("Ruḥa Ḳaddisha"); and for this reason, among others, the saying may be regarded as a genuine one. It is significant as implying two things: (1) the belief of Jesus in a special divine origin of his spirit, and (2) a tendency to ecstatic abstraction. This tendency is found in other great leaders of men, like Socrates, Mohammed, and Napoleon, being accompanied in their cases by hallucinations; auditory in the first case (the "demon" of Socrates), and visual in the last two (Mohammed's dove and Napoleon's star). These periods of ecstasy would tend to confirm in Oriental minds the impression that the subject of them was inspired (comp. the original meaning of "nabi"; see Prophet), and would add to the attractive force of a magnetic personality.

In Jesus' family and among his neighbors the effect seems to have been different. His own people regarded him even as being out of his mind (iii. 21), and they do not appear to have been associated with him or with the Christian movement until after his death. Jesus himself seems to have been greatly incensed at this (comp. vi. 4), refusing to recognize any special relationship even to his mother (iii. 33; comp. John ii. 4), and declaring that spiritual relationship exceeded a natural one (iii. 35). He felt perforce driven out into public activity; and the feverish excitement of the succeeding epoch-making ten months implies a tension of spirit which must have confirmed the impression of inspiration. On the whole subject see O. Holtzman, "War Jesus Ekstatiker?" (Leipsic, 1902), who agrees that there must have been abnormal mental processes involved in the utterances and behavior of Jesus.

Instead, however, of remaining in the wilderness like John, or like the Essenes, with whose tendencies his own show some affinity, he returned to his native district and sought out those whom he wished to influence. Incidentally he developed a remarkable power of healing; one sick of a fever (i. 29-34), a leper (i. 40-45), a paralytic (ii. 1-12), and an epileptic (ix. 15-29) being severally cured by him. But his activity in this regard was devoted especially to "casting out demons," *i.e.*, according to the folk-medicine of the time, healing nervous and mental diseases. It would appear that Jesus shared in the current belief of the Jews in the noumenal existence of demons or evil spirits; and most of his miraculous cures consisted in casting them out, which he did with "the finger of God" (Luke xi. 20), or with "the Spirit of God" (Matt. xii. 28). It would seem also that he regarded diseases like fever to be due to the existence of demons (Luke iv. 39). One of the chief functions transmitted to his disciples was the "power over unclean spirits, to cast them out" (Matt. x. 1), and his superiority to his followers was shown by his casting out demons which they had failed to expel (ix. 14-

His Belief in Demonology.

29). As regards the miracle in which Jesus cast out a demon or several demons whose name was "Legion" into some Gadarene swine (v. 1–21), it has recently been ingeniously suggested by T. Reinach that the name "Legion" given to the spirits was due to the popular confusion between the Tenth Legion (the sole Roman garrison of Palestine between the years 70 and 135) and the wild boar which appeared as the insignia on its standard ("R. E. J." xlvii. 177). From this it would seem that the legend arose, at any rate in its present form, after the destruction of Jerusalem, at which time alone the confusion between the title "legion" and the insignia could have occurred. For a full account of the subject see F. C. Conybeare in "J. Q. R." viii. 587–588, and compare Demonology.

It is difficult to estimate what amount of truth exists in the accounts of these cures, recorded about forty years after their occurrence; but doubtless the mental excitement due to the influence of Jesus was often efficacious in at least partial or temporary cures of mental illnesses. This would tend to confirm the impression, both among those who witnessed the cures and among his disciples, of his possession of supernatural powers. He himself occasionally deprecated the exaggeration to which such cures naturally led. Thus in the case of Jairus' daughter (v. 35–43) he expressly declared: "She is not dead, but sleepeth" (39). Notwithstanding this, her resuscitation was regarded as a miracle.

In essentials Jesus' teaching was that of John the Baptist, and it laid emphasis on two points: (1) repentance, and (2) the near approach of the kingdom of God. One other point is noted by Christian theologians as part of his essential teaching, namely, insistence upon the fatherhood of God. This is such a commonplace in the Jewish liturgy and in Jewish thought that it is scarcely necessary to point out its essentially Jewish character (see Father). As regards repentance, its specifically Jewish note has been recently emphasized by C. G. Montefiore ("J. Q. R." Jan., 1904), who points out that Christianity lays less stress upon this side of religious life than Judaism; so that in this direction Jesus was certainly more Jewish than Christian.

As regards the notion of the "kingdom of heaven," the title itself ("malkut shamayim") is specifically Jewish; and the content of the concept is equally so (see Kingdom of God). Jesus seems to have shared in the belief of his contemporaries that some world-catastrophe was at hand in which this kingdom would be reinstated on the ruins of a fallen world (ix. 1; comp. xiii. 35–37 and Matt. x. 23).

Almost at the beginning of his evangelical career Jesus differentiated himself from John the Baptist in two directions: (1) comparative neglect of the Mosaic or rabbinic law; and (2) personal attitude toward infractions of it. In many ways his attitude was specifically Jewish, even in directions which are usually regarded as signs of Judaic narrowness. Jesus appears to have preached regularly in the synagogue, which would not have been possible if his doctrines had been recognized as being essentially different from the current Pharisaic beliefs. In his preaching he adopted the popular method of "mashal," or Parable, of which about thirty-one examples are instanced in the synoptic Gospels, forming indeed the larger portion of his recorded teachings. It is obvious that such a method is liable to misunderstanding; and it is difficult in all cases to reconcile the various views that seem to underlie the parables. One of these parables deserves special mention here, as it has obviously been changed, for dogmatic reasons, so as to have an anti-Jewish application. There is little doubt that J. Halevy is right ("R. E. J." iv. 249–255) in suggesting that in the parable of the good Samaritan (Luke x. 17–37) the original contrast was between the priest, the Levite, and the ordinary Israelite—representing the three great classes into which Jews then and now were and are divided. The point of the parable is against the sacerdotal class, whose members indeed brought about the death of Jesus. Later, "Israelite" or "Jew" was changed into "Samaritan," which introduces an element of inconsistency, since no Samaritan would have been found on the road between Jericho and Jerusalem (*ib.* 30).

Jewish Characteristics.

While the aim of Jesus was to redeem those who had strayed from the beaten path of morality, he yet restricted his attention and that of his followers to the lost sons of Israel (vii. 24). He particularly forbade his disciples to seek heathens and Samaritans (x. 5), and for the same reason at first refused to heal the Syrophenician woman (vii. 24). His choice of twelve apostles had distinct reference to the tribes of Israel (iii. 13–16). He regarded dogs and swine as unholy (Matt. vii. 6). His special prayer is merely a shortened form of the third, fifth, sixth, ninth, and fifteenth of the Eighteen Benedictions (see Lord's Prayer). Jesus wore the Ẓiẓit (Matt. ix. 20); he went out of his way to pay the Temple tax of two drachmas (*ib.* xvii. 24–27); and his disciples offered sacrifice (*ib.* v. 23–24). In the Sermon on the Mount he expressly declared that he had come not to destroy the Law, but to fulfil it (*ib.* v. 17, quoted in Shab. 116b), and that not a jot or tittle of the Law should ever pass away (*ib.* v. 18; comp. Luke xvi. 17). It would even appear that later tradition regarded him as scrupulous in keeping the whole Law (comp. John viii. 46).

Attitude Toward the Law.

Yet in several particulars Jesus declined to follow the directions of the Law, at least as it was interpreted by the Rabbis. Where John's followers fasted, he refused to do so (ii. 18). He permitted his followers to gather corn on the Sabbath (ii. 23–28), and himself healed on that day (iii. 1–6), though the stricter rabbis allowed only the saving of life to excuse the slightest curtailment of the Sabbath rest (Shab. xxii. 6). In minor points, such as the ablution after meals (vii. 2), he showed a freedom from traditional custom which implied a break with the stricter rule of the more rigorous adherents of the Law at that time. His attitude toward the Law is perhaps best expressed in an incident which, though recorded in only one manuscript of the Gospel of Luke (vi. 4, in the Codex Bezæ), bears internal signs of genuineness. He is there reported to have met a man laboring on the Sabbath-day—a sin deserving of death by stoning, according to the Mosaic law. Jesus said to the man: "Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, accursed art thou, and a transgressor of the Law." According to this, the Law should be obeyed unless a higher principle intervenes.

While claiming not to infringe or curtail the Law, Jesus directed his followers to pay more attention to the intention and motive with which any act was done than to the deed itself. This was by no means a novelty in Jewish religious development: the Prophets and Rabbis had continuously and consistently insisted upon the inner motive with which pious deeds should be performed, as the well-known passages in Isa. i. and Micah vi. sufficiently indicate. Jesus contended that the application of this principle was practically equivalent to a revolution in spiritual life; and he laid stress upon the contrast between the old Law and the new one, especially in his Sermon on the Mount. In making these pretensions he was following a tendency which at the period of his career was especially marked in the Hasidæans and Essenes, though they associated it with views as to external purity and seclusion from the world, which differentiated them from Jesus. He does not appear, however, to have contended that the new spirit would involve any particular change in the application of the Law. He appears to have suggested that marriages should be made permanent, and that divorce should not be allowed (x. 2-12). In the Talmud it is even asserted that he threatened to change the old law of primogeniture into one by which sons and daughters should inherit alike (Shab. 116a); but there is no evidence for this utterance in Christian sources. Apart from these points, no change in the Law was indicated by Jesus; indeed, he insisted that the Jewish multitude whom he addressed should do what the Scribes and Pharisees commanded, even though they should not act as the Scribes acted (Matt. xxiii. 3). Jesus, however, does not appear to have taken into account the fact that the Halakah was at this period just becoming crystallized, and that much variation existed as to its definite form; the disputes of the Bet Hillel and Bet Shammai were occurring about the time of his maturity.

It is, however, exaggerated to regard these variations from current practises as exceptionally abnormal at the beginning of the first century. The existence of a whole class of 'Am ha-Areẓ, whom Jesus may be taken to represent, shows that the rigor of the Law had not yet spread throughout the people. It is stated (iii. 7) that, owing to the opposition aroused by his action on the Sabbath, Jesus was obliged to flee into heathen parts with some of his followers, including two or three women who had attached themselves to his circle. This does not seem at all probable, and is indeed contradicted by the Gospel accounts, which describe him, even after his seeming break with the rigid requirements of the traditional law, as lodging and feasting with the Pharisees (Luke xiv.), the very class that would have objected to his behavior.

Nothing in all this insistence upon the spirit of the Law rather than upon the halakic development of it was necessarily or essentially anti-Jewish; but the tone adopted in recommending these variations was altogether novel in Jewish experience. The Prophets spoke with confidence in the truth of their message, but expressly on the ground that they were declaring the word of the Lord. Jesus adopted equal confidence; but he emphasized his own authority apart from any vicarious or deputed power from on high. Yet in doing so he did not—at any rate publicly—ever lay claim to any authority as attaching to his position as Messiah. Indeed, the sole evidence in later times of any such claim seems to be based upon the statement of Peter, and was intimately connected with the personal demand of that apostle to be the head of the organization established by or in the name of Jesus. It is expressly stated (Matt. xvi. 20) that the disciples were admonished not to make public the claim, if it ever was made. Peter's own pretensions to succession in the leadership appear to be based upon a half-humorous paronomasia made by Jesus, which finds a parallel in rabbinic literature (Matt. xvi. 18; comp. Yalk., Num. 766).

Tone of Authority.

Indeed, the most striking characteristics of the utterances of Jesus, regarded as a personality, were the tone of authority adopted by him and the claim that spiritual peace and salvation were to be found in the mere acceptance of his leadership. Passages like: "Take my yoke upon you . . . and ye shall find rest unto your souls" (Matt. xi. 29); "whosoever shall lose his life for my sake . . . shall save it" (viii. 35); "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40), indicate an assumption of power which is certainly unique in Jewish history, and indeed accounts for much of modern Jewish antipathy to Jesus, so far as it exists. On the other hand, there is little in any of these utterances to show that they were meant by the speaker to apply to anything more than personal relations with him; and it might well be that in his experience he found that spiritual relief was often afforded by simple human trust in his good-will and power of direction.

This, however, raises the question whether Jesus regarded himself as in any sense a Messiah or spiritual ruler; and there is singularly little evidence in the synoptic Gospels to carry out this claim. These assert only that the claim was made to some of the disciples, and then under a distinct pledge of secrecy. In the public utterances of Jesus there is absolutely no trace of the claim (except possibly in the use of the expression "Son of Man"). Yet it would almost appear that in one sense of the word Jesus regarded himself as fulfilling some of the prophecies which were taken among contemporary Jews as applying to the Messiah. It is doubtful whether it was later tradition or his own statements that identified him with the servant of Yhwh represented in Isa. liii.; but there appears to be no evidence of any Jewish conception of a Messiah suffering through and for his people, though there possibly was a conception of one suffering together with his people (see Messiah). Jesus himself never used the term "Messiah." He chose for specific title "Son of Man," which may possibly have been connected in his mind with the reference in Dan. vii. 13, but which, according to modern theologians, means simply man in general. In his own mind, too, this may have had some reference to his repudiation by his family. In other words, Jesus regarded himself as typically human, and claimed authority and regard in that aspect. He certainly disclaimed any application to himself of the ordinary conception of the Messiah, the Davidic descent of whom he argues against (xii. 35–57) entirely in the Talmudic manner.

No New Organization Contemplated.

It is difficult to decide the question whether Jesus contemplated a permanent organization to carry out his ideals. The whole tendency of his work was against the very idea of organization. His practical acceptance of the Law would seem to imply an absence of any rival mode of life; and his evident belief in an almost immediate reconstruction of the whole social and religious order would tend to prevent any formal arrangements for a new religious organization. The opposition between his followers and the "world," or settled and organized conditions of society, would also seem to imply that those who were to work in his spirit could not make another "world" of their own with the same tendency to conventionality and spiritual red tape. On the whole, it may be said that he did not make general plans, but dealt with each spiritual problem as it arose. "It would almost seem as if he had no consciousness of a mission of any definite sort, so content had he been to let things merely happen" (E. P. Gould, "St. Mark," p. lxxv.): that is certainly how his career strikes an outside observer. He was content to let the influence of his own character work upon the persons immediately surrounding him, and that they should transmit this influence silently and without organization; working by way of leaven, as his parable puts it (Matt. xiii.). His chief work and that of his disciples consisted in the conscious attempt at "saving souls." Jesus was justified in thinking that this new departure would tend to bring dissension rather than peace into families, dividing sons and parents (*ib.* x. 53).

On the character which, whether designedly or otherwise, produced such momentous influence on the world's history, it is unnecessary in this place to dilate. The reverential admiration of the greater part of the civilized world has for a millennium and a half been directed toward the very human and sympathetic figure of the Galilean Jew as presented in the Gospels. For historic purposes, however, it is important to note that this aspect of him was shown only to his immediate circle. In almost all of his public utterances he was harsh, severe, and distinctly unjust in his attitude toward the ruling and well-to-do classes. After reading his diatribes against the Pharisees, the Scribes, and the rich, it is scarcely to be wondered at that these were concerned in helping to silence him. It must also be remembered that in his public utterances he rarely replied directly to any important question of principle, but evaded queries by counter-queries. In considering his public career, to which attention must now be turned, these two qualities of his character have to be taken into account.

During the ten months which elapsed between the ripening of the corn about June of the year 28 and his death in March or April of the following year Jesus appears to have wandered about the northwest shore of Lake Gennesaret, making excursions from time to time into the adjacent heathen territories, and devoting himself and his disciples to the spread of John the Baptist's message of the nearness of the kingdom of heaven and of the need of repentance in order to enter it. The details of these wanderings are very obscure, and need not be discussed here (see Briggs, "New Light on the Life of Jesus," New York, 1904).

The antinomianism of Jesus became more evident to the rulers of the people; and many of the more religious classes avoided contact with him. He had from the beginning laid stress upon the difficulty of associating sanctity with riches; and in this he adopted the quasi-socialistic views of the later Psalms, Ps. ix., x., xxii., xxv., xxxv., xl., lxix., cix. (comp. I. Loeb, "La Littérature des Pauvres dans la Bible," Paris, 1894). He insisted to the fullest extent on the view implied in those Psalms and in various utterances of the Prophets, that poverty and piety, riches and antisocial greed, were practically synonymous (comp. the form of the beatitudes given in Luke vi. 20, 24–26). The parable of Lazarus and Dives and the interview with the rich young man show a distinct and one-sided tendency in this direction similar to that of the later Ebionites; though, on the other hand, Jesus was willing to lodge with Zacchæus, a rich publican (Luke xix. 2, 5). In the form of the interview with the rich young man given in the "Gospel According to the Hebrews," sympathy seems to be restricted to the poor of the Holy Land: "Behold, many of thy brethren, sons of Abraham, are clothed but in dung, and die for hunger, while thy house is full of many goods, and there goeth not forth aught from it unto them."

Jesus in Jerusalem.

As the Passover of the year 29 approached, Jesus determined to carry out the injunction of the Law which made it incumbent to eat the sacrificial lamb at Jerusalem. In the later tradition attempts were made to convey the impression that Jesus was aware of the fate that awaited him at Jerusalem: but in the earliest forms (ix. 32, x. 32) it is recognized that the disciples did not understand the vague hints, if they were at all given; and there is little to show that his visit to Jerusalem was a case of sublime suicide. At the last moment at Gethsemane he made an attempt to avoid arrest ("Rise up, let us go," xiv. 42). Jerusalem at this time appears to have been in a very unsettled state. An attempted revolution seems to have broken out under one Jesus bar Abbas, who had been captured and was in prison at the time (xv. 7). It appears to have been the practise of Pontius Pilate to come up to Jerusalem each year at Passover for the purpose of checking any revolt that might break out at that period recalling the redemption of Israel. It is indicative of the temper of the people that during the first half of the first century several risings occurred against the Romans: against Varus, 4 B.C.; under Judas against the Census, 6 C.E.; by the Samaritans against Pilate in 38; and by Theudas against Fadus in 45—all indicating the continuously unsettled condition of the people under Roman rule.

As far as can be judged, his reception was as much a surprise to Jesus as it was to his followers and to the leaders of the people. His reputation as a miracle-worker had preceded him; and when the little cavalcade of some twenty persons which formed his escort approached the Fountain Gate of Jerusalem he was greeted by many of the visitors to the city as if he were the long-hoped-for deliverer from bondage. This would appear to have been on the first day of the week and on the 10th of Nisan, when, according to the Law, it was necessary that the paschal lamb should be purchased. It is therefore probable that the entry into Jerusalem was for this purpose. In making the purchase of the lamb a dispute appears to have arisen between Jesus' followers and the money-changers who arranged for such purchases; and the latter were, at any rate for that day, driven from the Temple precincts. It would appear from Talmudic references that this action had no lasting effect, if any, for Simon ben Gamaliel found much the same state of affairs much later (Ker. i. 7) and effected some reforms (see Derenbourg in "Histoire de la Palestine," p. 527). The act drew public attention to Jesus, who during the next few days was asked to define his position toward the conflicting parties in Jerusalem. It seemed especially to attack the emoluments of the priestly class, which accordingly asked him to declare by what authority he had interfered with the sacrosanct arrangements of the Temple. In a somewhat enigmatic reply he placed his own claims on a level with those of John the Baptist—in other words, he based them on popular support. Other searching questions put to him by the Sadducees and the Scribes received somewhat more definite answers. On the former asking what evidence for immortality he derived from the Old Testament, he quoted Ex. iii. 6, and deduced from it that as God is God of the living, Abraham, Isaac, and Jacob must have been living after their death—a deduction quite in the spirit of Talmudic ASMAKTA (comp. Sanh. 90b).

In the Temple.

To a scribe asking him (in the spirit of Hillel) to what single commandment the whole Law could be reduced, he quoted the doctrine of the Didache, which gives the two chief commandments as the Shema' (Deut. vi. 4) and "Thou shalt love thy neighbor as thyself" (Lev. xviii. 19), thus declaring the essential solidarity of his own views with those of the Old Testament and of current Judaism. But the most crucial test was put to him by certain of the adherents of Herod, who asked him whether it was lawful to pay tribute to Cæsar. Here again he scarcely answered directly, but, asking for a denarius of tribute, deduced from the image and superscription thereon the conclusion that it ought to be returned unto Cæsar (Matt. xxii. 21). A very probable tradition, retained in Tatian's "Diatessaron," declares that the colloquy with Peter recorded in Matt. xvii. 24-26 occurred on this occasion. Neither the original answer nor his further defense of it was satisfactory to the Zealots, who were anxious for an uprising against the Romans. He had made it clear that he had no sympathy with the nationalistic aspirations of the common people, though they had welcomed him under the impression that he was about to realize their hopes. It is only this incident which accounts historically for the contrast between the acclamations of Palm Sunday and the repudiation on the succeeding Friday.

The Test of the Tribute.

This change of popular sentiment cleared the way for action by the priestly class, which had been offended in both pride and pocket by Jesus' action in clearing the purlieus of the Temple. They may have also genuinely feared a rising under Jesus, having in view the manner in which he had been welcomed on the previous Sunday, though this was possibly brought forward merely as a pretext. It would appear that they determined to seize him before the Feast of the Passover, when the danger of an outbreak would be at its greatest height and when it would be impossible for them to hold a court (Yom-Ṭob v. 2).

According to the synoptic Gospels, it would appear that on the Thursday evening of the last week of his life Jesus with his disciples entered Jerusalem in order to eat the Passover meal with them in the sacred city; if so, the wafer and the wine of the mass or the communion service then instituted by him as a memorial would be the unleavened bread and the unfermented wine of the SEDER service (see Bickell, "Messe und Pascha," Leipsic, 1872). On the other hand, the Gospel of John, the author of which appears to have had access to some trustworthy traditions about the last days, represents the priests as hurrying on the trial in order to avoid taking action on the festival—which would, according to this, have begun on Friday evening—though this view may have been influenced by the desire to make the death of Jesus symbolize the sacrifice of the paschal lamb. Chwolson ("Das Letzte Passahmal Christi," St. Petersburg, 1893) has ingeniously suggested that the priests were guided by the older Halakah, according to which the law of the Passover was regarded as superior to that of the Sabbath, so that the lamb could be sacrificed even on Friday night; whereas Jesus and his disciples would seem to have adopted the more rigorous view of the Pharisees by which the paschal lamb ought to be sacrificed on the eve of the 14th of Nisan when the 15th coincided with the Sabbath (see Bacher in "J. Q. R." v. 683-686).

The Last Supper.

It would seem that by this time Jesus had become aware of the intention of the high priests to do him harm; for after the Seder ceremony he secreted himself in the Garden of Gethsemane outside the city walls, where, however, his hiding-place was betrayed by one of his immediate followers, Judas, a man of Kerioth (see JUDAS ISCARIOT). On what grounds Jesus was arrested is not quite clear. Even if he had claimed to be the Messiah, he would have committed no crime according to Jewish law. It appears that he was taken first to the house of the high priest, probably Anan's, which was without the walls, and where in a hurried consultation the only evidence against him was apparently an assertion that he could overthrow the Temple and replace it with one made without hands—in other words, with a spiritual kingdom. This, according to Holtzmann ("Leben Jesu," p. 327), was equivalent to a claim to the Messiahship. Jesus is reported to have distinctly made this claim in answer to a direct question by the high priest; but the synoptic Gospels vary on this point, xiv. 62 making the claim, and Matt. xxvi. 64 and Luke xxii. 69 representing an evasion, which was more in accord with the usual practise of Jesus when questioned by opponents. The rending of his clothes by the high priest seems rather to imply that the charge was one of "gidduf" or blasphemy (Sanh. vii. 10, 11).

There could be no question of anything corresponding to a trial taking place on this occasion before the Sanhedrin. Whatever inquest was made must have occurred during the Thursday night and outside Jerusalem (for on entering the city a prisoner would have had to be given up to the Roman garrison), and can not have been held before a quorum of the seventy-one members of the Sanhedrin. It is more probable that the twenty-three members of the priestly section of the latter, who had most reason to be offended with Jesus' action in cleansing the Temple, met informally after he had been seized, and elicited sufficient to justify them in their own opinion in delivering him over to the Romans as likely to cause trouble by his claims or pretensions to the Messiahship, which, of course, would be regarded by them as rebellion against Rome. Nothing corresponding to a Jewish trial took place, though it was by the action of the priests that Jesus was sent before Pontius Pilate (see Crucifixion). The Gospels speak in the plural of the high priests who condemned him—a seeming contradiction to Jewish law which might throw doubt upon their historic character. Two, however, are mentioned, Joseph Caiaphas and Annas (Hanan), his father-in-law. Hanan had been deposed from the high-priesthood by Valerius Gratus, but he clearly retained authority and some prerogatives of the high priest, as most of those who succeeded him were relatives of his; and he may well have intervened in a matter touching so nearly the power of the priests. According to the Talmud, Hanan's bazaars were on the Mount of Olives, and probably therefore also his house; this would thus have become the appropriate place for the trial by the Sanhedrin, which indeed just about this time had moved its place of session thither (see Sanhedrin).

The Crucifixion.

In handing over their prisoner to the procurator, Pontius Pilate, the Jewish officials refused to enter the pretorium as being ground forbidden to Jews. They thereby at any rate showed their confidence in the condemnation of Jesus by the Roman power. Before Pilate the sole charge could be attempted rebellion against the emperor. In some way, it would appear, the claim to be king of the Jews (or possibly of a kingdom of heaven) was made before him by Jesus himself, as is shown by the inscription nailed up in derision on the cross. To Pilate the problem presented was somewhat similar to that which would present itself to an Indian official of to-day before whom a Mohammedan should be accused of claiming to be the Mahdi. If overt acts in a disturbed district had accompanied the claim, the official could scarcely avoid passing sentence of condemnation; and Pilate took the same course. But he seems to have hesitated: while condemning Jesus, he gave him a chance of life. It appears to have been the practise to grant to the Jewish populace the privilege of pardoning a prisoner on public holidays; and Pontius Pilate held out to the rabble surrounding the pretorium (for most responsible heads of families must have been at this time engaged in searching for leaven in their own homes) a choice between Jesus and the other Jesus (bar Abbas), who also had been accused of rebellion. The mob had naturally more sympathy for the avowed rebel than for the person who had recommended the payment of tribute. It chose Barabbas; and Jesus was left to undergo the Roman punishment of Crucifixion in company with two malefactors. He refused with some not overkindly words (Luke xxiii. 28–31) the deadening drink of frankincense, myrrh, and vinegar which the ladies of Jerusalem were accustomed to offer to condemned criminals in order that they might pass away in an unconscious state (Sanh. 43a). Whatever had been Jesus' anticipations, he bore the terrible tortures, due to the strain and cramping of the internal organs, with equanimity till almost the last, when he uttered the despairing and pathetic cry "Eloi, Eloi, lama sabachthani?" (the Aramaic form of Ps. xxii. 1, "My God, my God, why hast thou forsaken me?"), which showed that even his resolute spirit had been daunted by the ordeal. This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God" (Deut. xxi. 23), "an insult to God" (Targum, Rashi). How far in his own mind Jesus substituted another conception of the Messiah, and how far he regarded himself as fulfilling that ideal, still remain among the most obscure of historical problems (see Messiah).

Bibliography: Of the enormous literature relating to Jesus it is unnecessary to refer in this place to more than a few of the more recent works, which give in most cases references to their predecessors. On the sources the best work, at any rate in English, still remains E. A. Abbott's *Gospels* in *Encyc. Brit.* On the parallels with rabbinic sources: Lightfoot, *Horæ Talmudicæ* (best ed., Oxford, 1854); A. Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1878; G. H. Dalman, *The Words of Jesus*, Edinburgh, 1901. On the life of Jesus the best and most critical recent work is that of O. Holtzmann, *Leben Jesu*, Leipsic, 1901 (Eng. transl. London, 1904). W. Sanday, in Hastings, *Dict. Bible*, s.v., presents a moderate and candid estimate of the various aspects of the life from the orthodox Christian standpoint, and gives a critical bibliography to each section. A similar critical view, with a fuller account of the literature attached to each section, is given by Zöckler in Herzog-Hauck, *Real-Encyc.* s.v. With regard to the relation of the Law to Jesus, the Christian view is expressed by: Bousset, *Jesu Predigt in Ihrem Gegensatz zum Judentum*, Göttingen, 1892; G. H. Dalman, *Christianity and Judaism*, London, 1901. Of Jewish writers on Jesus may be mentioned: G. Solomon, *The Jesus of History*, London, 1880; H. Weinstock, *Jesus the Jew*, New York, 1902; J. Jacobs, *As Others Saw Him*, London, 1895. See also Polemics.

J.

——**In Theology:** Because the Gospels, while containing valuable material, are all written in a polemical spirit and for the purpose of substantiating the claim of the Messianic and superhuman character of Jesus, it is difficult to present an impartial story of his life. Nor is the composite picture of

Jesus drawn from the synoptic Gospels, such as is presented by modern Christian writers and in which the miraculous is reduced to the minimum, an approximation to the real Jesus. The Jesus of history was equally as remote from Paulinian antinomianism as from the antagonism to his own kinsmen which has been ascribed to him; the Pharisees having had no cause to hate and persecute him, nor had they given any cause for being hated by him even if their views differed from his (see New Testament).

It was not as the teacher of new religious principles nor as a new lawgiver, but as a wonder-worker, that Jesus won fame and influence among the simple inhabitants of Galilee in his lifetime; and it was due only to his frequent apparitions after his death to these Galilean followers that the belief in his resurrection and in his Messianic and divine character was accepted and spread. The thaumaturgic and eschatological views of the times must be fully considered, and the legendary lives of saints such as Onias, Ḥanina ben Dosa, Phinehas ben Jair, and Simeon ben Yoḥai in the Talmud, as well as the apocalyptic and other writings of the Essenes, must be compared before a true estimate of Jesus can be formed.

However, a great historic movement of the character and importance of Christianity can not have arisen without a great personality to call it into existence and to give it shape and direction. Jesus of Nazareth had a mission from God (see Maimonides, "Yad," Melakim, xi. 4, and the other passages quoted in Jew. Encyc. iv. 56 *et seq.*, *s.v.* Christianity); and he must have had the spiritual power and fitness to be chosen for it. The very legends surrounding his life and his death furnish proofs of the greatness of his character, and of the depth of the impression which it left upon the people among whom he moved.

Legends Concerning His Birth.

Some legends, however, are artificial rather than the natural product of popular fancy. To this category belong those concerning Jesus' birthplace. The fact that Nazareth was his native town—where as the oldest son he followed his father's trade of carpenter (Mark i. 9, vi. 3; comp. Matt. xiii. 55; John vii. 41)—seemed to be in conflict with the claim to the Messiahship, which, according to Micah v. 1 (A. V. 2) (comp. John vii. 42; Yer. Ber. ii. 5a; Lam. R. i. 15), called for Beth-lehem of Judah as the place of his origin; hence, the two different legends, one in Luke i. 26, ii. 4, and the other in Matt. ii. 1–22, where the parallel to Moses (comp. Ex. iv. 19) is characteristic. In support of the Messianic claim, also, the two different genealogies were compiled: the one, in Matt. i. 1–16, tracing Joseph's pedigree through forty-two generations back to Abraham, with a singular emphasis upon sinners and heathen ancestresses of the house of David (comp. Gen. R. xxiii., li., lxxxv.; Ruth R. iv. 7; Naz. 23b; Hor. 10b; Meg. 14b); the other, in Luke iii. 23–38, tracing it back to Adam as "the son of God" in order to include also the non-Abrahamic world. Incompatible with these genealogies, and of pagan origin (see Boeklen, "Die Verwandtschaft der Jüdisch-Christlichen mit der Parsichen Eschatologie," 1902, pp. 91–94; Holtzmann, "Hand-Commentar zum Neuen Testament," 1889, p. 32; Soltau, in "Vierteljahrschrift für Bibelkunde," 1903, pp. 36–40), is the story representing Jesus as the son of the Virgin Mary and of the Holy Ghost (taken as masculine, Matt. i. 20–23; Luke i. 27–35). So also the story of the angels and shepherds hailing the babe in the manger (Luke ii. 8–20) betrays the influence of the Mithra legend (Cumont, "Die Mysterien des Mithra," 1903, pp. 97, 147; "Zeitschrift für die Neutestamentliche Wissenschaft," 1902, p. 190), whereas the legend concerning the prophecy of the two Essene saints, Simeon and Anna, and the bar miẓwah story (Luke ii. 22–39, 40–50) have a decidedly Jewish character.

From the "Gospel According to the Hebrews" (Jerome, commentary on Matt. iii. 13, 16), it seems that Jesus was induced by his mother and brothers to go to John to be baptized in order to obtain the forgiveness of his sins; his vision, too, is there described differently (comp. Justin, "Dial. cum Tryph." lxxxviii., ciii.; Usener, "Religionsgeschichtliche Untersuchungen," 1889, pp. 1, 47; and Holy Spirit). Genuinely Jewish also is the legend which depicts Jesus as spending forty days with God among the holy "ḥayyot" (not "wild beasts," as rendered in Mark i. 13) without eating and drinking (comp. Ex. xxxiv. 28; Deut. ix. 9); and his encounter with Satan is similar to the one which Moses had in heaven (Pesiḳ. R. xx., based upon Ps. lxviii. 19; comp. Zoroaster's encounter with Ahriman [Zend Avesta, Vend., Fargard, xix. 1–9]) and to Buddha's with Mara (Köppen, "Die Religion des Buddha," 1857, i. 88, and R. Seydel, "Das Evangelium von Jesu," 1882, p. 156).

As Healer and Wonder-Worker.

When, after John's imprisonment, Jesus took up the work of his master, preaching repentance in view of the approach of the kingdom of God (Mark i. 14; Luke i. 79; comp. Matt. iii. 2, iv. 16–17), he chose as his field of operations the land around the beautiful lake of Gennesaret, with Capernaum as center, rather than the wilderness; and he had as followers Peter, Andrew, John, and others, his former companions (John i. 35–51; comp. Matt. iv. 18; Mark i. 16 with Luke v. 1). His chief activity consisted in healing those possessed with unclean spirits who gathered at the synagogues at the close of the Sabbath (Mark i. 32–34; Luke iv. 40). Wherever he came in his wanderings through Galilee and Syria the people followed him (Matt. iv. 23–24; xii. 15; xiv. 14, 34; xv. 30; xix. 1; Mark iii. 10; Luke vi. 17–19), bringing to him the sick, the demoniacs, epileptics, lunatics, and paralytics to be cured; and he drove out the unclean spirits, "rebuking" them (Matt. xvii. 18; Luke iv. 35, 39, 41; ix. 42; comp. "ga'ar" in Zech. iii. 2; Isa. l. 2; Ps. lxviii. 31 [A. V. 30]) with some magic "word" (Matt. viii. 8, 16; comp. "milla," Shab. 81b; Eccl. R. i. 8), even as he "rebuked" the wind and told the sea to stand still (Mark iv. 35 and parallels). At times he cured the sufferers by the mere touch of his hand (Mark i. 25; Matt. viii. 8, ix. 18–25), or by powers emanating from him through the fringes of his garment (*ib.* ix. 20, xiv. 36), or by the use of spittle put upon the affected organ, accompanying the operation with a whisper (Mark vii. 32, viii. 23; John ix. 1-11; comp. Sanh. 101a; Yer. Shab. xiv. 14d: Loḥesh and Roḳ). By the same exorcismal power he drove a whole legion of evil spirits, 2,000 in number, out of a maniac living in a cemetery (Josephus, "B. J." vii. 6, § 3; Sanh. 65b) and made them enter a herd of swine to be drowned in the adjacent lake (Luke viii. 26-39 and parallels; comp. Ta'an. 21b; Ḳid. 49b; B. Ḳ. vii. 7). It was exactly this Essenic practise which gained for him the name of prophet (Matt. xxi. 11, 46; Luke vii. 16, 39; xxiv. 19; John iv. 19). In fact, by these supernatural powers of his he himself believed that Satan and his hosts would be subdued and the kingdom of God would be brought about (Luke ix. 2, x. 18, xi. 20); and these powers he is said to have imparted to his disciples to be exercised only in connection with the preaching of the kingdom of God (Matt. ix. 35-x. 6; Mark vi. 7; Luke ix. 1-2). They are to him the chief proof of his Messiahship (Matt. xi. 2-19; Luke vii. 21-22). It was as the healer of physical pain that Jesus regarded himself "sent to the lost sheep of the house of Israel"; and in the same spirit he sent forth his disciples to perform cures everywhere, yet always excluding the heathen from such benefits (Matt. x. 6-8, xv. 22-28). Other miracles ascribed to Jesus, such as the feeding of the 5,000 and the 4,000 (Mark vi. 30-46, viii. 1-9, and parallels), have probably been suggested by the miracles of Moses, and the raising of the dead (Luke vii. 11-17, viii. 40-56; John xi. 1-46) by those of Elijah.

As Helper of the Poor and Forsaken.

While the Essenes in general were not only healers and wonder-workers but also doers of works of charity, there was aroused in Jesus, owing to his constant contact with suffering humanity, a deep compassion for the ailing and the forsaken (Matt. xiv. 14, xv. 32). With this there came to him the consciousness of his mission to bring good tidings to the poor (Luke iv. 16-30, vii. 22) and to break down the barrier which Pharisaism had erected between the Pharisees as the better class of society and the 'Am ha-Areẓ, the publicans and fallen ones (Matt. ix. 10-13, xi. 19, and parallels; Luke vii. 36-50). This was a great departure from Essenism, which, in order to attain a higher degree of pharisaic sanctity, kept its adherents entirely apart from the world, in order that they might not be contaminated by it. Jesus, on the contrary, sought the society of sinners and fallen ones, saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke v. 31-32; comp. parallels). No wonder that, when performing his miracles, he was believed to be in league with Satan or Beelzebub, the spirit of uncleanness, rather than to be filled with the Holy Spirit (Mark iii. 22 and parallels). This anti-Essenic principle, once announced, emboldened him to allow the very women he had cured to accompany him and his disciples—in sharp contrast to all tradition (Luke viii. 1-3); and they repaid his regard with profound adoration, and subsequently were prominent at the grave and in the resurrection legend.

Another departure from pharisaic as well as Essenic practise was his permission to his disciples to eat with unwashed hands. When rebuked he declared: "Whatsoever from without entereth into the man can not defile him, but that which proceedeth out of the man [evil speech], that defileth the man" (Mark vii. 15 and parallels)—a principle which scarcely implied the Paulinian abrogation of the dietary laws, but was probably intended to convey the idea that "the profane can not defile the word of God" (Ber. 22a).

In another direction, also, Jesus in his practises as a physician was led to oppose the rigorists of his day. The old Hasidæan Sabbath laws were extremely severe, as may be seen from the last chapter of the Book of Jubilees; to these the Shammaites adhered, prohibiting healing on Sabbath. But there were also the Hillelites, who accepted liberal maxims, such as "Where a life is at stake the Sabbath law must give way" and "The Sabbath is handed over to you, not you to the Sabbath" (Mek., Ki Tissa). Jesus, following these latter, performed cures on the Sabbath (Mark ii. 27, iii. 1-16, and parallels; Luke xiii. 10-21, xiv. 1-8); but that the Pharisees should on this account have planned his destruction, as the Gospels record, is absurd. In fact, the compilers misunderstood the phrase "The son of man is lord of the Sabbath"—as if this abrogation of the Sabbath were the privilege of the Messiah—as well as the story of the plucking of grain by the disciples, which Luke (vi. 1) alone has preserved more correctly. It was not on the Sabbath, but on the first day of the second Passover week (called *δευτεροπρώτη* from the Biblical expression "the morrow of the Sabbath," Lev. xxiii. 11-14), when no new corn was allowed to be eaten before some had been offered on the altar, that the disciples of Jesus passed through the field and plucked the new corn, called "ḥadash" in rabbinical literature. In defending their action Jesus correctly referred to David, who ate of the holy bread because he was hungry (I Sam. xxi. 5-7)—an argument which would not at all apply to the Sabbath.

Man of the People; Not a Reformer.

Jesus spoke with the power of the Haggadists—compare, *e.g.*, "the men of little faith" (Soṭah 48b); "the eye that lusts, the hand that sins must be cut off" (Nid. 13b); "no divorce except for fornication" (Giṭ. 90b); "purity like that of a child" (Yoma 22a)—and not like the men of the Halakah (Luke iv. 32; comp. Matt. vii. 29, "not like the scribes"). He often opposed the legalism of the Halakists (Matt. xxiii. 9; Mark vii. 6-23), but he affirmed in forcible and unmistakable language the immutability of the Law (Matt. v. 17-19). The Sermon on the Mount, if this was ever delivered by him, was never intended to supplant the law of Moses, though the compiler of the Gospel of Matthew seeks to create that impression. Nor does any of the apostles or of the epistles refer to the new code promulgated by Jesus. As a matter of fact the entire New Testament teaching is based upon the Jewish Didache (see Seeberg, "Katechismus der Urchristenheit," 1903, pp. 1-44).

Only in order to be prepared for the kingdom of God, which he expected to come in the immediate

The Kingdom of God.

future and during the lifetime of his hearers (Matt. xvi. 28, xxiv. 42–44, xxv. 13), Jesus laid down especial rules of conduct for his disciples, demanding of them a higher righteousness and purity and a greater mutual love than the Pharisees practised (Matt. v. 20, xviii. 4–5). It was the Essenic spirit which dictated a life of voluntary poverty, of abstinence from marriage and domestic life, and of asceticism (Matt. xix. 12, 21–24, 29), as well as that principle of non-resistance to evil which the Talmud finds commendable in "the lovers of God" who "take insult and resent not" and shall in the life to come "shine like the sun" (Shab. 88b). The kingdom of God of which Jesus spoke had a decidedly political character, and all the apocalyptic writers so regard it. The Messiah with the twelve judges of the twelve tribes was expected to rule over the land (Matt. xvi. 27, xix. 28); the Judgment Day was to have its tortures of Gehenna for the wicked, and its banquet in Paradise for the righteous, to precede the Messianic time (Matt. viii. 11–12, xviii. 8–9; Luke xiii. 28–29, xiv. 15–24); the earth itself was to produce plenty of grapes and other fruit of marvelous size for the benefit of the righteous, according to Jesus' own statement to John (Papias, in Irenæus, "Adversus Hæreses," v. 33–34).

Often Jesus spoke of the "secrets" of the kingdom of God in allegories and enigmas (not "parables"; see Matt. xiii. 1–52; comp. ii. 35), "dark sayings" hidden from the foundation of the world (Ps. lxxviii. 2; John xvi. 25, 29), because they referred to the kingdom of Satan (Matt. xiii. 39)—that is, Rome—whose end was nigh. Of course such "secrets" were afterward turned into spiritual mysteries, too deep even for the disciples to comprehend, while simple words announcing the immediate nearness of the end were changed into phrases such as "The kingdom of God is within you" (Luke xvii. 21, for "among you"). On the other hand, the rabbinical phrase "the yoke of God's kingdom which liberates from the yoke of the kingdom of the worldly power" (Ab. iii. 5) is spoken of as "my yoke" and declared to be "easy" (Matt. xi. 29); for the allegory of the tares and the wheat (Matt. xiii.) used for the heathen and the Jews in the Judgment Day, comp. Midr. Teh. to Ps. ii. 12. Occasionally political strife, as a means of bringing about the catastrophe, is approved by Jesus (Luke xii. 51–53, xxii. 36; comp. verses 49–50).

His Death.

Like all the Essenes of his time (Tosef., Men. xiii. 21–23), Jesus was a sworn enemy of the house of the high priest Hanan. His indignation at seeing the Temple hill turned into a poultry- and cattle-market for the benefit of the arrogant hierarchy (Mark xi. 15–18) fired him into action against these "bazaars of the Hananites" (Derenbourg, "Histoire de la Palestine," p. 466), which he called with Jeremiah (vii. 1) "a den of thieves"; he seized the tables of the money-changers and drove their owners out of the Temple. Whether he had then actually claimed for himself the title of Messiah in order to be empowered to act thus, or whether he allowed the band of his followers to call him thus, it is certain that he laid no claim to the Messiahship before his entrance into Jerusalem (see Jew. Encyc. iv. 51, *s.v.* Christianity; Son of Man). According to the more authentic older records (Mark viii. 31, x. 33, xi. 18, xiv. 43, and parallels), he was seized by the high priests and the Sanhedrin, and was delivered over to the Roman authorities for execution. The high priests feared the Roman prefect (John xviii. 14); but the people clung to Jesus (Matt. xxvi. 5; Luke xix. 48, xxi. 38, xxiii. 27), and lamented over his death (Luke xxiii. 48). Later "the Pharisees" were added to the list of the persecutors of Jesus (Matt. xxii. 15; Mark xii. 13; John xviii. 3; and elsewhere), and the guilt of shedding his blood was laid upon the Jews, while the bloodthirsty tyrant Pontius Pilate was represented as having asserted Jesus' innocence (Matt. xxvii. 24; John xviii. 28–xix. 16). The term "heathen" or "Romans" was changed into "sinners" or "men" (Mark ix. 31, xiv. 41, and parallels), and the charge of rebellion against Rome with the implied instigation to refuse the tribute (Luke xxiii. 2) was put into the mouth of the Jewish authorities, whereas Jesus is represented as having declared: "My kingdom is not of this world" (John xviii. 36) and "Render to Cæsar the things that are Cæsar's" (Mark xii. 13–17 and parallels).

The Resurrection.

The story of the resurrection of Jesus is the natural consequence of the belief of his followers in his miraculous powers as the subduer of Satan. Indeed, it is stated that it was not he alone who arose from the grave, but that many saints arose with him (Matt. xxvii. 52) just as many saints in Jewish folk-lore overcame death (Shab. 55b; Mas. Derek Ereẓ, i.); and resurrection is the proof of the working of the Holy Spirit (Soṭah xv. 15; Cant. R., Introduction, 9; see Resurrection). The disciples and the women who had been his constant companions when he was alive beheld him in their entranced state as partaking of their meals and heard him address to them instruction and argumentation (Matt. xxviii. 9, 18–20; Luke xxiv. 27–49; John xx. 15–xxi. 23). Many apparitions of Jesus after his death were in the course of time related as having taken place during his lifetime. Thus the strange stories of his walking at night as a spirit upon a lake (Matt. xiv. 24–36; Luke ix. 28–36; and parallels), of his transfiguration and conversation with Moses and Elijah (Matt. xvii. 1–13), and others became current in those credulous times when all the Apostles had their visions and direct communications from their master, whom they beheld as "the Son of Man in the clouds" waiting for "his return with myriads of angels" to take possession of this earth. And so it came about that, consciously or unconsciously, the crystallized thought of generations of Essenes and entire chapters taken from their apocalyptic literature (Matt. xxiv.–xxv.) were put into the mouth of Jesus, the acme and the highest type of Essenism.

It was not the living but the departed Jesus that created the Church with Peter as the rock (Matt. xvi. 18); while, according to the Jewish Haggadah, Abraham was made the rock upon which God built His kingdom (Yalḳ., Num. 766). See Lord's Prayer; Lord's Supper; Sermon on the Mount.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 281-314; F. Nork, *Rabbinische Quellen Neu-Testamentlicher Stellen*, Leipsic, 1839; August Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1872.

K.

——**In Jewish Legend:** The Jewish legends in regard to Jesus are found in three sources, each independent of the others—(1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ("Toledot Yeshu‘") that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. In view of their general character they are called indiscriminately legends. Some of the statements, as that referring to magic, are found among pagan writers and Christian heretics; and as the Ebionites, or Judæo-Christians, who for a long time lived together with the Jews, are also classed as heretics, conclusions may be drawn from this as to the origin of these legends.

It ought also to be added that many of the legends have a theological background. For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church. Magic may have been ascribed him over against the miracles recorded in the Gospels; and the degrading fate both on earth and hereafter of which the legends speak may be simply directed against the ideas of the assumption and the resurrection of Jesus. The Jewish legends relating to Jesus appear less inimical in character when compared with the parallel passages which are found in pagan authors and Christian sources, more especially as such legends are fixed and frequently occurring themes of folk-lore; and imaginations must have been especially excited by the historical importance which the figure of Jesus came to have for the Jews.

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 3. The mysterious phrase ("that man") cited in this passage as occurring in a family register which R. Simeon ben Azza is said to have found seems to indicate that it refers to Jesus (see Derenbourg in "R. E. J." i. 293), and here occur also the two expressions so often applied to Jesus in later literature—איש פלוני (= "that anonymous one," the name of Jesus being avoided) and ממזר (= "bastard"; for which in later times אותו איש was used). Such a family register may have been preserved at Jerusalem in the Judæo-Christian community.

Birth of Jesus.

The Jews, who are represented as inimical to Jesus in the canonical Gospels also, took him to be legitimate and born in an entirely natural manner. A contrary statement as to their attitude is expressed for the first time in the "Acts of Pilate" ("Gospel of Nicodemus," ed. Thilo, in "Codex Apoc. Novi Testamenti," i. 526, Leipsic, 1832; comp. Origen, "Contra Celsum," i. 28). Celsus makes the same statement in another passage, where he refers even to a written source (*ἀναγέγραπται*), adding that the seducer was a soldier by the name of Panthera (*l.c.* i. 32). The name "Panthera" occurs here for the first time; two centuries later it occurs in Epiphanius ("Hæres." lxxviii. 7), who ascribes the surname "Panther" to Jacob, an ancestor of Jesus; and John of Damascus ("De Orthod. Fide." iv., § 15) includes the names "Panther" and "Barpanther" in the genealogy of Mary. It is certain, in any case, that the rabbinical sources also regard Jesus as the "son of Pandera" (פנתירא, פנדירא, פנדרא), although it is noteworthy that he is called also "Ben Sṭada" (בן סטדא) (Shab. 104b; Sanh. 67a).

It appears from this passage that, aside from Pandera and Sṭada, the couple Pappus b. Judah and Miriam the hairdresser were taken to be the parents of Jesus. Pappus has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called "Miriam" (= "Mary"), and was known to be an adulteress.

The one statement in which all these confused legends agree is that relating to the birth of Jesus. Although this is ascribed only to the Jews, even in Celsus, the Jews need not necessarily be regarded as its authors, for it is possible that it originated among heretics inimical to Jesus, as the Ophites and Cainites, of whom Origen says "they uttered such hateful accusations against Jesus as Celsus himself did" ("Contra Celsum," iii. 13). It is probable, furthermore, that the accusation of illegitimacy was not originally considered so serious; it was ascribed to the most prominent personages, and is a standing motive in folk-lore (Krauss, "Leben Jesu," p. 214).

The incident of Jesus concerning the dispute with the Scribes was copied by the rabbinical sources (Kallah 18b [ed. Venice, 1528, fol. 41c]; comp. N. Coronel, "Comment. Quinque," p. 3b, Vienna, 1864, and "Batte Midrashot," ed. Wertheimer, iii. 23, Jerusalem, 1895). All the "Toledot" editions contain a similar story of a dispute which Jesus carried on with the Scribes, who, on the ground of that dispute, declared him to be a bastard. Analogous to this story are numerous tales of predictions by precocious boys.

Sojourn in Egypt.

The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early infancy, but Celsus says that he was in service there and learned magic; hence he was there in early manhood. This assumption may serve to throw more light on the obscure history of Jesus than the account found in the Gospels. The Talmud also says that Jesus was in Egypt in early manhood. R. Joshua b. Peraḥyah is said to have fled with his pupil Jesus to Alexandria in order to escape the persecutions of the Jewish king Yannai (103-76 B.C.); on their return Jesus made a remark on the not faultless beauty of their hostess, whereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into apostasy (Sanh. 107b; Soṭah 47a; Yer. Ḥag. 77d). This account is supplemented by the statement, made on the assumption that Ben Sṭada is identical with Ben Pandera, that Ben Sṭada brought magic from Egypt (Shab. 104b). The story that Joshua b. Peraḥyah, a contemporary of Simeon b. Sheṭaḥ, was the teacher of Jesus, is not clearly stated in the various "Toledot"; it is said merely that Jesus was named after this brother of his mother. The assumption that Joshua b. Peraḥyah was the uncle of Jesus is confirmed by Ḳirkisani, who wrote about 937 a history of Jewish sects (ed. Harkavy, § 1, St. Petersburg, 1894; comp. "J. Q. R." vii. 687). The references to Yannai, Salome Alexandra, and Joshua b. Peraḥyah indicate that according to the Jewish legends the advent of Jesus took place just one century before the actual historical date; and some medieval apologists for Judaism, as Naḥmanides and Salman Ẓebi, based on this fact their assertion that the "Yeshu'" mentioned in the Talmud was not identical with Jesus; this, however, is merely a subterfuge.

Jesus as Magician.

According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4; Yer. Shab. 13d); but as it states that the disciples of Jesus healed the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; 'Ab. Zarah 27b; Eccl. R. i. 8) it may be assumed that its author held the miracles of Jesus also to have been miraculous cures. Different in nature is the witchcraft attributed to Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Meforash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. This magic formula then had to be recovered from him, and Judah the Gardener (a personage of the "Toledot" corresponding to Judas Iscariot) offered to do it; he and Jesus then engaged in an aerial battle (borrowed from the legend of Simon Magus), in which Judah remained victor and Jesus fled.

The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews: "Magum vocant et Judæi Dominum meum" ("Ep. lv., ad Ascellam," i. 196, ed. Vallarsi); Marcus, of the sect of the Valentinians, was, according to Jerome, a native of Egypt, and was accused of being, like Jesus, a magician (Hilgenfeld, "Ketzergesch." p. 370, Leipsic, 1884). There were even Christian heretics who looked upon the founder of their religion as a magician (Fabricius, in "Codex Apocr. Novi Testamenti," iii. 396), and public opinion at Rome accused all Christians of magic (W. M. Ramsay, "The Church in the Roman Empire Before A.D. 170," pp. 236, 392, London, 1897). The Apostles were regarded in the same light ("Acta Petri et Andreæ," ed. Bonnet, § 8). Neither this accusation nor that concerning the birth of Jesus is found in the canonical Gospels, but it occurs in the apocryphal accounts; *e.g.*, "Gesta Pilati," ii. 1; "Acta Pilati," version B, ii. 3, iii. 1; *ib.* i. 1 (*μαγεῖαι*; comp. *γόης ἐστιν* = "he is a magician"); *ib.* in ed. Tischendorf, 2d ed., p. 216, "maleficus est"; *ib.* p. 338 ("Zeit. für die Neutest. Wissenschaft," 1901, iii. 94), with which comp. "veneficus" = "poisoner" ("Evang. Infantiæ Arab." ed. Thilo, § 36). Somewhat different is the accusation that Jesus imposed upon the people and led them astray (comp. Bischoff, "Ein Jüdisch-Deutsches Leben Jesu," p. 20, Leipsic, 1895: מרמה, often also מתעה, and in the Greek texts *πλανός*, *λαοπλανός*; comp. *πλανᾷ τὸν ὄχλον* = "he deceives the people"; John vii. 12). As Balaam the magician and, according to the derivation of his name, "destroyer of the people," was from both of these points of view a good prototype of Jesus, the latter was also called "Balaam."

The Disciples of Jesus.

Celsus (i. 62) says there were ten or eleven apostles. A passage of the Talmud (Sanh. 43a) ascribes five disciples to Jesus: "Matthai" (Matthew), "Nakai" (Luke), "Nezer" (Nazarene, a general designation for Christian in antiquity), "Boni" (probably the Nicodemus mentioned by John), and "Thoda" (Thaddæus). The following are mentioned in the "Toledot" (Huldricus, p. 35): "Simeon" (Peter), "Matthia" (Matthew), "Elikum" (Luke), "Mordecai" (Mark), "Thoda" (Thaddæus), and "Johannos" (John)—that is, the four evangelists plus Peter and Thaddæus. Paul is mentioned in another connection, and (p. 48) Judas "the betrayer": it is to be noted that the last-named does not occur at all in Talmudic legends. The Twelve Apostles are mentioned in other versions of the "Toledot" (ed. Wagenseil, p. 19; ed. Bischoff, p. 21), while still other versions frequently mention a following of 300, 310, 320, 330 men. It is especially striking that all these disciples are described as eminently wise and learned, while according to Celsus (i. 63, ii. 46) the disciples of Jesus were common men, toll-keepers and seamen, an assumption that agrees to some extent with the canonical Gospels.

The Doctrines of Jesus.

In all the editions of the "Toledot" the doctrine of Jesus is summed up in the statements that he was the son of God, born of a virgin mother, a descendant of David and the promised Messiah; this he proved from passages of Scripture, in the rabbinic-Talmudic manner. In connection with these statements he is also represented as engaging in disputations with Jewish scholars. The only specifically Christian doctrine mentioned by the Talmud is (Shab. 116a, b) that the law of Moses has been annulled and the Gospels put in its place—the well-known Christian doctrine of the abrogation of the Law; the saying of Jesus, "I have not come to take away the law of Moses, but to add to it," is also cited (*ib.*). In the "Toledot" the doctrine of abrogation is put into the mouth of Peter, and the latter, secretly intending to separate the Christians from the community in the interest of the Jews, promulgates the following tenets: Jesus suffered the pain and punishment of death in order to redeem from hell those that believe in him (comp. I Cor. xv. 26, 55); believers shall not hurt the Jews (comp. Acts iii. 26); one who deserves to be accompanied one mile only shall be accompanied two miles; both cheeks shall be offered if one cheek has been struck (comp. Matt. v. 39–41); instead of the Sabbath, Sunday shall be kept holy; Easter shall be celebrated instead of the Passover, Pentecost instead of the Feast of Weeks, etc.; circumcision is abrogated, and the dietary laws annulled. All these doctrines are merely external, while the essential points of the teachings of Jesus are hardly alluded to.

Jesus performed all his miracles by means of magic, as stated above. These miracles are not specified in the Talmud, but they are in the "Toledot"; they are partly such as are mentioned in the Gospels, as the healing of the halt, blind, and leprous, and are somewhat different in nature, though based on the Gospels, as the story of Jesus walking on the sea on a heavy millstone ("Toledot"—ed. Wagenseil, p. 14; ed. Huldricus, p. 43; ed. Bischoff, p. 25; MS. Adler, in Krauss, "Leben Jesu," p. 119; comp. Matt. xiv. 25, xviii. 6). Other miracles are derived from apocryphal accounts, as the story that Jesus fashioned birds from clay or marble and put life into them; this occurs also in the "Gospel of Thomas," in "Evang. Infantiæ Arab." § 36 (Thilo, *ib.* i. 111), and in the Koran. These legends are much amplified in the later "Toledot," although the substance remains the same.

Trial and Death of Jesus.

The Talmudic account of the manner of executing a person guilty of leading the people astray (Sanh. 67a) would be of signal historical importance if it were certain that it referred to Jesus. The proceeding against one who incites others to deny the religion of their fathers consists in convicting him of his guilt by means of concealed witnesses, as follows: The accused is placed in an inner room with a light, so that witnesses unknown to him and watching him from an outer room can see and hear him clearly. Then a companion says to him: "Tell me again what you told me in confidence [in regard to renouncing our religion]." If he does so, the other replies: "How could we leave our God in heaven and serve idols?" If he recants now, it is well; but if he says, "It is our duty and we must do it," then the witnesses outside take him into court and he is stoned. "Thus they did with Ben Sṭada at Lydda, who was hanged on the eve of the Passover." This passage refers to Jesus only if he is regarded as identical with Ben Sṭada; this can hardly be assumed in view of the reference to Lydda. The frequently repeated statement that Jesus was condemned for inciting to apostasy (מסית ומדיח) is based on Sanh. 43a; there is added the entirely improbable statement that forty days before the condemnation of Jesus a herald called upon any one who could say anything in his favor to come forward and testify, but that no one appeared.

The proceeding is related very differently in the "Toledot"; although the several editions of the same differ in detail they agree in substance. The following account is found in a rather old edition (see Krauss, *l.c.* pp. 43 *et seq.*). The scholars of Israel took Jesus into the synagogue of Tiberias and bound him to a pillar; when his followers came to liberate him, a battle occurred in which the Jewish party was worsted and his disciples took him to Antiochia. On the eve of Passover he entered Jerusalem riding on an ass (comp. Matt. xxi. 4-17), disguised—according to several editions—so that his former disciple Judas had to betray him in order to secure his seizure. He was executed on the eve of the Passover festival, which was also the eve of the Sabbath. The executioners were not able to hang him upon a tree, for he had conjured all trees, by means of the name of God, not to receive him, and therefore they all broke; he was finally received by a large cabbage-stalk (comp. Targ. Sheni to Esth. vii. 9). He was buried on the same day, in conformity with the Law, and the apostates, his disciples, wept at his tomb.

According to the "Toledot" his disciples sought for his body in the tomb, but being unable to find it they used the incident as proof before Queen Helena that he who had been slain had ascended into heaven. It then appeared that a man—sometimes called "Judas the Gardener" (Judas Iscariot), sometimes, indefinitely, the "master of the garden"—had taken the body out of the grave, used it as a dam to keep the water out of his garden, and had flooded the tomb. Then there was joy again in Israel; the body was taken before the queen at Jerusalem, and the Christians were shamed. Three points deserve notice in this account: (1) The fact that the body was stolen. According to Matt. xxvii. 64, the Pharisees asked Pilate to guard the tomb so that the disciples might not steal the body and say that Jesus had ascended into heaven; but when the report was nevertheless circulated that Jesus had ascended, the Pharisees bribed the soldiers to say that the body had been stolen by the disciples (Matt. xxviii. 13). The "Gospel of Nikodemus," § 13 (Thilo, *ib.* i. 616), adds that the Jews still persisted in this statement. A similar story is known to Justin ("Dial. cum Tryph." § 108; comp. § 17) and Eusebius ("Hist. Eccl." ch. iv. 18), while in the pseudo-Clementine "Recognitiones" (i., § 42) this assertion is ascribed to "others" (probably the Jews). (2) The statement of the theft of the body and the statement of the gardener who was afraid that the multitude of disciples might destroy his lettuce-beds were both known to Tertullian ("De Spectaculis," § 30). (3) The insult offered to the body in the streets of Jerusalem is alluded to in the Koran (see below).

The Resurrection.

It is clear, therefore, that the Jewish legends deny the resurrection of Jesus; the halakic assertion that Balaam (*i.e.*, the prototype of Jesus) had no part in the future life must also be especially noted (Sanh. x. 2). It is further said: "The pupils of the recreant Balaam inherit hell" (Abot v. 19). Jesus is accordingly, in the following curious Talmudic legend, thought to sojourn in hell. A certain Onḳelos b. Ḳaloniḳos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus, who are here taken together as the worst enemies of Judaism. He asked Jesus: "Who is esteemed in that world?" Jesus said: "Israel." "Shall one join them?" Jesus said to him: "Further their well-being; do nothing to their detriment; whoever touches them touches even the apple of His eye." Onḳelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise (Giṭ. 56b-57a). This most revolting passage was applied in the Middle Ages to another Jesus (*e.g.*, by R. Jeḥiel, in the Paris disputation; "Wikkuaḥ," p. 4, Thorn, 1873). A parallel to the story is found in the statement of the "Toledot" that when Judas found he could not touch Jesus in any way in the aerial battle, he defiled him. This feature naturally especially angered Christians (see Wagenseil, "Tela Ignea Satanæ," p. 77). According to a passage in the Zohar (Steinschneider, "Polemische Litteratur," p. 362) the same degrading fate is meted out to both Jesus and Mohammed.

Legends regarding Jesus are found in Mohammedan folk-lore. Although the innocence of Mary is most emphatically asserted, there are such striking parallels to Jewish legends that this material must certainly have been taken from Judaism into the Koran. In that work, also, it is stated that Jesus formed birds out of clay and endowed them with life (sura iii. 43); both the Koran and Jalal al-Din (in Maracci, "Refutatio Alcorani," fol. 114b, Patavii, 1698) refer to the peculiar clothing worn by the disciples of Jesus; and in Ibn Said (Maracci, *l.c.* fol. 113b) is found the statement that the body of Jesus was dragged with ropes through the streets.

Karaites and Samaritans.

The cardinal point in the Jewish legends concerns the birth of Jesus. This question is discussed by both the Samaritans ("Chronique Samaritaine," ed. Neubauer, p. 18, Paris, 1873) and the Karaites, as may be seen in a recently published passage from the work of the Karaite Judah Hadassi ("J. Q. R." viii. 440). Other essential points are that Jesus performed his miracles by conjuring with the name of God (*ib.* viii. 436), and the legend appended to the "Toledot" editions regarding the finding of the cross (*ib.* viii. 438). The Karaites, however, had their own "Toledot." Meswi al-'Akkbari, the founder of a Karaite sect, engaged in similar polemics against the Christian doctrines ("R. E. J." xxxiv. 182).

Antichrist Legends.

The Jewish legends referring to Jesus can not be regarded as originally purely Jewish, because the Christian Antichrist legends also make use of them. The Antichrist is born of a wandering virgin, the latter being, according to one version, a Danitic, hence Jewish, woman, while the father belongs to the Latin race (corresponding to the Roman soldier Panthera). Similar details are found in the Armilus legend (Bousset, "Der Antichrist," p. 99, Göttingen, 1895; Krauss, "Das Leben Jesu," p. 216).

Bibliography: Mehlführer, *Jesus in Talmude*, Altorf, 1699; Andr. Conr. Werner, *Jesus in Talmude*, Stade, 1738; D'Herbelot, *Bibliothèque Orientale*, ii. 349; Wagenseil, *Tela Ignea Satanæ*, Altorf, 1681 (where the *Confutatio* of the *Toledot* is separately paged); Eisenmenger, *Entdecktes Judenthum*, i. 105, 133, 249, *passim*; Von der Alm, *Die Urtheile Heidnischer und Jüdischer Schriftsteller über Jesus*, Leipsic, 1864; Hoffmann, *Das Leben Jesu nach den Apokryphen*, ib. 1851; G. Rosch, *Jesusmythen*, in *Theologische Studien und Kritiken*, 1873, pp. 77-115; *Jüdische Sagen über das Leben Jesu*, by Conard, in *Neue Kirchliche Zeitschrift*, pp. 164-176, Erlangen and Leipsic, 1901; Baring-Gould, *Lost and Hostile Gospels*, 1875; Laible, *Jesus Christus im Talmud* (with Appendix—*Die Talmudischen Texte*, by G. Dalman), Berlin, 1891 (has been transl. into English); Krauss, *Das Leben Jesu nach Jüdischen Quellen*, Berlin, 1902; R. Travers Herford, *Christianity in Talmud and Midrash*, pp. 1-96, London, 1903.

G. S. Kr.

JESUS B. PHABI: High priest (*c.* 30 B.C.). He was deposed by Herod the Great, his office being given to Simon, the son of Boethus, the king's father-in-law (Josephus, "Ant." xv. 9, § 3). Jesus' father's name in this passage of Josephus (ed. Niese) has the form *Φοαβι*; the same name was borne by the high priests Ishmael b. Phabi I. (*c.* 15 C.E.) and II. (*c.* 60 C.E.), and is found in rabbinical works (also פאבי, פיאבי, פואבי).

The name is probably Egyptian (see Parthey, "Aegyptische Personennamen," *s.v.* *Φαβίς*); hence the many variants in Greek as well as in Hebrew texts. It follows from this that Jesus b. Phabi was a native of Egypt, like his predecessor Hananeel (Parah iii. 5) and his successor Simon, who was of the family of the Boethusians.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 223; Schürer, *Gesch.* 3d ed., ii. 216; Krauss, *Lehnwörter*, ii. 419; Wilcken, *Griechische Ostraka aus Aegypten und Nubien*, Index, s.v. Φαμῖν and Φᾶφις, Leipsic and Berlin, 1899.

G. S. Kr.

JESUS SIRACH. See Sirach.

JESUS BEN ZAPPHA (perhaps **Zopha**; compare I Chron. vii. 35): General (*στρατηγός*) of Idumæa in the first century, appointed by the revolutionary government of Jerusalem after Cestius Gallus had been driven away. Jesus' companion was Eleazar b. Neos; and both belonged to high-priestly families (Josephus, "B. J." ii. 20, § 4). Niger of Peræa, who had been until then governor of Idumæa, was commanded to place himself under the orders of the two generals (*ib.*). Jesus is perhaps identical with a former high priest of the same name, who, together with other nobles, fled from Jerusalem to the Romans shortly before the destruction of the Temple (*ib.* vi. 2, § 2).

G. S. Kr.

JETHRO (יתרו; **Jether** [יתר] in Ex. iv. 18).—**Biblical Data:** Priest of Midian and father-in-law of Moses (Ex. iii. 1 *et al.*). In the account of the marriage of his daughter Zipporah to Moses (Ex. ii. 16-21), he is called "Reuel" (רעואל = "God is his friend"; see also Hobab). Happening one day to be at the well where Jethro's daughters were drawing water for their flocks, Moses had occasion to defend them against some shepherds who attempted to drive them away. Jethro, out of gratitude, gave him his daughter Zipporah. After Moses and the Israelites had crossed the Red Sea Jethro went to Moses with the latter's wife and two sons (Ex. xviii. 1-5). When Moses told Jethro of all the miracles done for the Israelites by Yhwh, Jethro, rejoicing, exclaimed, "Now I know that the Lord is greater than all gods," and offered burnt offerings and sacrifices. Jethro advised Moses to appoint deputies to assist him to judge the Israelites and render his burdens lighter. After this Jethro returned to his own country (Ex. xviii. 8-27).

E. G. H. M. Sel.

——**In Rabbinical Literature:** The different names of Jethro puzzled the Talmudists: some thought that his real name was "Hobab," and that Reuel was his father (see Hobab); others thought that his name was "Reuel," interpreting it "the friend of God" (see Jethro—Biblical Data, and comp. the view of some modern scholars, who hold that his name was "Reuel," and that "Jethro" was a title, "his Excellency"). According to Simeon b. Yoḥai, he had two names, "Hobab" and "Jethro" (Sifre, Num. 78). It is, however, gen-

His Names.

erally accepted that he had seven names: "Reuel," "Jether," "Jethro," "Hobab," "Heber," "Keni" (comp. Judges i. 16, iv. 11), and "Putiel"; Eleazar's father-in-law (Ex. vi. 25) being identified with Jethro by interpreting his name either as "he who abandoned idolatry" or as "who fattened calves for the sake of sacrifices to the idol" (Ex. R. xxvii. 7; Mek., Yitro, 'Amaleḳ, 1; Tan., Shemot, 11; comp. Targ. pseudo-Jonathan to Ex. vi. 25 and Soṭah 44a).

Jethro together with Balaam and Job was consulted by Pharaoh as to the means for exterminating the children of Israel; and as he dissuaded Pharaoh from his design, he was recompensed in that his descendants, the Rechabites, sat with the Sanhedrin in the Temple (Sanh. 106a; Ex. R. i. 12; comp. I Chron. ii. 55). In Ex. R. xxvii. 5 it is said that Jethro and Amalek were consulted by Pharaoh, and that both advised him to throw the male children into the river; but, seeing that Amalek was excluded from both this and the future life (comp. Ex. xvii. 14), Jethro repented.

R. Joshua and R. Eleazar ha-Moda'i disagree as to Jethro's position in Midian: according to one, the words "kohen Midyan" mean that he was the priest of Midian; according to the other, "prince of Midian" (Mek. *l.c.*; Ex. R. xxvii. 2). The opinion that Jethro was a priest is met with in Ex. R. i. 35 and in Tan., Yitro, 5. It is further said (Ex. R. *l.c.*) that Jethro, having remarked that the worship of an idol was foolish, abandoned it. The Midianites therefore excommunicated him, and none would keep his flocks; so that his daughters were compelled to tend them and were ill-treated by the shepherds. This, however, is in conflict with another statement, to the effect that Jethro gave his daughter Zipporah to Moses on condition that their first son should be brought up in the worship of idols, and that Moses swore to respect this condition (Mek. *l.c.*; Yalḳ., Ex. 169).

Whether Jethro went to the wilderness before or after the Torah was given, and consequently what it was that induced him to go to the wilderness, are disputed points among the Rabbis (Zeb. 116a; Yer. Meg. i. 11; Mek. *l.c.*). According to some, it was the giving of the Torah; according to others, the crossing of the Red Sea dry-shod, or the falling of the manna.

Honored by Moses.

The manner in which Jethro announced his arrival to Moses is also variously indicated. According to R. Eliezer, Jethro sent a messenger; according to R. Joshua, he wrote a letter and tied it to an arrow which he shot into the camp. Moses did not go out alone to meet his father-in-law; but was accompanied by Aaron, Nadab, Abihu, and the seventy elders of Israel, in order to honor Jethro. Some say that even the Shekinah itself went out to meet him (Mek. *l.c.*; Tan., Yitro, 6). The words "wa-yiḥad Yitro" (Ex. xviii. 9), generally translated "and Jethro rejoiced," are interpreted by the Talmudists as "he circumcised himself"; or "he felt a stinging in his flesh"; that is to say, he was sorry for the loss of the Egyptians, his former coreligionists. By an interchange of the ח with the ה, the phrase would read "wa-yihad," meaning "he became a Jew" (Tan., Yitro, 5).

Jethro was the first to utter a benediction (ברוך) to God for the wonders performed by Him for the Israelites (comp. Ex. xviii. 10). Such a thing had not been done either by Moses or by any of the Israelites (Sanh. *l.c.*; Mek. *l.c.* 2). Jethro knew that Yhwh was greater than all the gods (comp. Ex. xviii. 11), because he had previously worshiped all the idols of the world (Mek. *l.c.*; Tan. *l.c.*); but at the same time he did not deny to idols all divine power (Yalḳ., Ex. 269). According to R. Joshua, Moses purposely sent Jethro away in order that he should not be present at the revelation of the Law (comp. Ex. xviii. 27, Hebr.).

S. S. M. Sel.

JEW (The Word): Up to the seventeenth century this word was spelled in Middle English in various ways: "Gyu," "Giu," "Gyw," "Iu," "Iuu," "Iuw," "Ieu," "Ieuu," "Ieuz," "Iwe," "Iow," "Iewe," "Ieue," "Iue" ("Ive"), "Iew," "Jew." All these forms were derived from the Old French "Giu," which was earlier written "Juieu," derived from the Latin accusative "Judæum" with the elision of the letter "d." The Latin form "Judæus" was derived from the Greek *'Ιουδαῖος*; and this in turn from the Aramaic יהודאי, corresponding to the Hebrew יהודי, a gentilic adjective from the proper name "Judah," seemingly never applied to members of the tribe, however, but to members of the nationality inhabiting the south of Palestine (Jer. xliii. 9). It appears to have been afterward extended to apply to Israelites (II Kings xvi. 3) in the north. The English word is met with in the plural form as early as 1175, in the Lambert "Homilies"; in earlier English the form "Iudea," derived from the place-name "Iudea," is found in the Anglo-Saxon Gospels (John xviii. 35) of about the year 1000. Ormin, about 1200, uses the form "Judeow," derived from Old High German "Judeo," from which the modern German "Jude" is also derived.

In the Old Testament the term "Jew" appears to be applied to adherents of the worship of Yhwh as conducted at Jerusalem after the Exile: it is thus used in the late Book of Esther. In more modern usage the word is often applied to any person of the Hebrew race, apart from his religious creed. At one time during the emancipation era there was a tendency among Jews to avoid the application of the term to themselves; and from 1860 onward the words "Hebrew" and "Israelite" were employed to represent persons of Jewish faith and race, as in the titles "Alliance Israêlite Universelle" and "United Hebrew Charities." At the present time the name "Jew" is being more commonly employed.

The word is sometimes used as an adjective, as in "Jew Bill," "Jew boy," etc.; frequently in special combinations, as in "Jew-baiting," corresponding to the German "Juden Hetze," and in "Jew bail," insufficient bail; but more often in the genitive, as "Jew's eye," a proverbial expression for something very valuable, used by Shakespeare ("Merchant of Venice," Act II., Scene V., line 43); "Jews' houses," remains of ancient smelting-furnaces in Cornwall; "Jews' tin," lumps of tin found in the "Jews' houses." The term occurs in very many names of plants, as "Jews'-apple," the egg-plant (*Solanum esculentum*); "Jew-bush" (*Pedilanthus tithymaloides*); "Jews'-myrtle," butchers'-broom; "Jews' frankincense," a plant of the genus *Styrax*; "Jews'-mallow" (*Corchorus olitorius*), a plant of the linden family; "Jews'-thorn," the Christ's-thorn.

Of the several terms derived from the word "Jew" the only derivations in common use are "Jewess," "Jewish," and Jewry; but there are several curious more or less obsolete forms, as "Jewhead" (1300), "Jewhood" (Carlyle), "Jewishness," "Jewdom," "Jewism," and "Jewship," all used for the religious system of the Jews, as well as "Jewling," used by Purchas (1613) for a small or young Jew. As adverbs are used "Jewishly" and "Jewly" (Wyclif, 1382). In more modern English the adjectival and adverbial derivations are from the original Latin form—"Judaic," "Judaical" (rare), "Judaically," radically connected with the word "Judaism." The chief derivations, however, "Judaizer," "Judaist," and "Judaistic," with the verb "Judaize" and the noun "Judaization," refer rather to Jewish tendencies in the Christian Church than to any specifically Jewish characteristics.

Special classes of Jews have often specific names; thus, in the Caucasus, "Bergjuden"; those in Maga, near Shemachi, "Biki." Those of Jamaica used to be called "Smouse Jews" (H. Adams, "History of the Jews," p. 459); those of northwest Africa are termed Daggatun and "Riff Jews"; while those who have nominally left Judaism have often special names, such as Maranos, "Chuetas," "Anusim," "Maimin," "Jedid al-Islam," and Crypto-Jews. Symbolic epithets for the Jews are: "Chosen People," "People of the Book" (supposed to be derived from Mohammed, who, however, used the term "Peoples of a Book" (or Scripture) as applying equally to Jews, Christians, and Sabeans), "Peculiar People" (comp. M. Ḳ. 16b), "Israel," "Jeshurun," "Keneset Yisrael," "Dove" (comp. D. Kohan, "Yonah," in "Ha-Asif," 1889, v.), "The Nation," "The Race," "The Lily" (comp. Cant. v. 13).

Slang names, given to the Jews by their opponents, also occur, as "Sheeny" in English, "Zit" in Russian, "Youtre" in French. Among Russian Jews a distinction is made between "Yehudi," a Jew of German origin, and "Yid," one of Russian or Lithuanian extraction.

Bibliography: Jellinek, *Jüdische Stamm*, i. 10-19, ii. 97-98; *Allg. Zeit. Jud.* ii. 241; *Jewish Voice*, Feb. 23, 1900; Murray's *New English Dict.*

J.

JEW, THE: Jewish monthly whose avowed object finds expression in its subtitle as "being a defense of Judaism against all adversaries, and particularly against the insidious attacks of Israel's advocate." It was published in New York city and edited by Solomon H. Jackson from March 1, 1823, to March 1, 1825. "The Jew" was the first Jewish periodical published in the United States, and was aimed against Christian conversionists.

G. A. M. F.

JEW BILL. See England.

JEW OF MALTA. See Barabas.

JEWELL, JACOB: Owner of the largest traveling circus in England; died Sept., 1884; tenant, under W. Holland, of North Woolwich Gardens for about fifteen years. Jewell attended the English and Continental fairs for more than sixty years.

Bibliography: Boase, *Modern English Biography*, ii. 97.

J.

JEWESSES: Anthropologically considered, Jewesses present certain distinctive physiognomic and epidermic characteristics marking them off from the male members of their race. It has been observed that as a rule they show the Jewish type of feature and expression more markedly. Investigation appears to have developed the fact that their skin is darker than that of the men, while their hair is lighter (Fishberg, in "American Anthropologist," 1903, pp. 92-93). Combining the two factors, it is found that 58.39 per cent of Jewesses are brunettes as against 66.82 per cent of male Jews. On the other hand, Jewesses seem to be less afflicted with color-blindness (see Eyes). They are superior in keenness of sight (Jacobs and Spielman, in "Journal of the Anthropological Institute," xix. 80), but inferior in all other anthropological measurements. It would also appear that the "custom of women" (Gen. xxxi. 35) appears earlier among Jewesses than among other European females (see Niddah).

Bibliography: Jacobs, *Studies in Jewish Statistics*, pp. 28-29.

J.

JEWISH ABEND-POST: Yiddish newspaper, issued daily except Saturday and Jewish holidays, established in New York Feb. 3, 1899, by Jacob Saphirstein and Joseph L. Rosenbaum; now (1904) published by the Jewish Press Publishing Company. Its first editor was George Selikovich; and among its chief collaborators have been Philip Krantz, Ḥayyim Malitz, Jacob Magidoff, and M. Seifert. N. M. Shaikevich, the Yiddish novelist, has written for it several long serial stories. Its weekly edition, the "Jewish Journal," first appeared May 26, 1899.

G. P. Wi.

JEWISH ADVANCE. See Leeser, Isaac; Periodicals.

JEWISH ADVOCATE. See Periodicals.

JEWISH CHRONICLE, THE: Oldest and most influential Anglo-Jewish newspaper; published in London, England; next to the "Allgemeine Zeitung des Judenthums," the oldest Jewish newspaper in existence. It first appeared Nov. 12, 1841, under the editorship of D. Meldola and M. Angel, in quarto, which was soon changed to octavo. On Oct. 18, 1844, under the editorship of Joseph Mitchell, it took the title of "The Jewish Chronicle (New Series) and Working Man's Friend"; it appeared only fortnightly till July 9, 1847, when it became a weekly; from Aug. 18, 1854, it was edited by M. H. Bresslau, who changed the title to "The Jewish Chronicle and Hebrew Observer." From Jan. 12, 1855, A. Benisch assumed the editorship, which he retained till April 2, 1869, when Michael Henry took charge of the paper until his death. Benisch then resumed the editorship (June 18, 1875), which he retained till July 21, 1878. He bequeathed the paper to the Anglo-Jewish Association, which, however, sold the proprietary rights to Asher I. Myers, Sydney M. Samuel, and Israel Davis.

Asher I. Myers was the managing editor till his death in 1902. Under his editorship the paper obtained a very influential position in the London community by its prompt publication of news, its reports of important public meetings, its correspondence from leading members of the community, and by the growing practise of publishing all family notices in its advertising columns. "The Jewish Chronicle," under his direction, was also one of the earliest Jewish newspapers to resort frequently to illustration. On his death the managing editorship was assumed by M. Duparc, and the newspaper itself became the property of Israel Davis, who had survived his two associate owners.

The newspaper throughout has been conservative in tendency, though admitting correspondence on various reforms. A special feature has been made of book-reviews, a running column of which is (1904) contributed by Israel Abrahams under the caption "Books and Bookmen." On the occasion of the paper's jubilee in 1891 a separate jubilee number was issued, to which most of the prominent writers and authorities in the Anglo-Jewish world contributed.

Bibliography: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, pp. 148–149; *The Jewish Chronicle*, Nov. 13, 1891 (Jubilee Number).

G. J.

JEWISH CHRONICLE (Baltimore; Boston; Mobile). See Periodicals.

JEWISH COLONIAL TRUST, THE (Jüdische Colonialbank): The financial instrument of the Zionist movement. Its establishment was suggested at the First Zionist Congress, held at Basel in 1897; the first definite steps toward its institution were taken at Cologne, May, 1898. It was conceived by the political Zionists as a financial instrument which should hold in trust the moneys of the Zionists for the direct purposes of the movement, and, at the same time, should act as a bank and carry on business according to the methods of the commercial world. These slightly conflicting ideas rested on a basic principle of the Zionist movement, namely, that it must not serve as a charity, but must teach and foster independence. On the other hand, it was recognized by the Zionists that financial power is needed to support diplomatic negotiations.

Origination.

The idea of founding the trust met with Zionist sympathy from the start, and in May, 1898, the preliminary committee, consisting of David Wolfsohn and Dr. M. Bodenheimer of Cologne, and Dr. Rudolph Schauer of Mayence, issued the first statement of the proposed institution and the first call for subscriptions. The purposes of the trust were described as the economic development and strengthening of the Jewish colonies in Palestine and Syria, the purchase of land for new settlements on a "publicly and legally recognized" basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond and mortgage and the making of advances for colonization, and the establishment of savings-banks or banking-offices in the colonies. The statement also referred to the purchase of concessions, etc., in Asia Minor, especially in Syria and Palestine, particular consideration being given to railway concessions and the building of harbors. Other points mentioned were the administration of the National Fund (see Zionism) and the carrying on of ordinary banking and exchange business.

It was decided that the principal office of the bank should be in London, that it should be registered under the English Companies Acts, and that the capital stock should be two millions sterling, issued in one-pound shares. Prospective shareholders were permitted to secure shares by a payment of 10 per cent per share, the balance to be subscribed within a stated period. These preliminaries were terminated on July 15, 1898, and the chairman of the committee was able to submit so gratifying a report to the Second Zionist Congress that the establishment of the bank was immediately decided upon. A numerous financial committee was appointed to represent Zionist interests in every country, and the institution was incorporated as a limited company under the English Companies Acts on March 20, 1899. The sum of £2,051 5s. was paid in stamp-duties.

At an extraordinary general meeting held in Aug., 1899, the shareholders revised the first paragraph of the memorandum of the articles of agreement as follows: "To promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria, and further to promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world."

The predominance of the council of administration was assured by the allocation of the first hundred shares as "founders' shares," which are entitled, at any general meeting of the company, or at any poll, to as many votes as there are ordinary shares represented at that meeting or poll.

The first governors of the trust were Dr. Schauer of Mayence, Leib Schalit of Riga, and Abraham Hornstein of Kiev.

The prospectus, which stipulated that the company should not make an allotment until 250,000 shares had been subscribed, was issued April 29, 1899, from the offices in Broad street, London. The largest number of applications were for single shares, from applicants who undertook to pay for their holdings in five instalments, at a premium of 2½ per cent, within one year. Even the single shares were divided, especially in Galicia, between from four to eight persons. The applications, which, by the end of the following month, had made the establishment of the trust certain, represented over 100,000 shareholders; and special accommodations for the register at Somerset House, London, were necessary. The application for shares, above the necessary minimum, did not proceed very rapidly, until, in 1900, a system of share clubs was invented by an independent organization to facilitate the purchase of holdings on a still smaller allotment scheme. At the Zionist Congress of 1900 the deposits from various countries having been drawn into the central office, the trust was declared ready to transact business, and it was decided to devote part of the capital to the eventual founding of branches in Russia and Palestine. This plan was taken in hand in 1902, and a subsidiary corporation, the Anglo-Palestine Company, was formed and a branch opened in Jaffa.

At the 1903 annual general meeting, held in Basel, the directors recommended, and the shareholders approved, the payment of a dividend of five pence per share; and it was decided to found branches of the trust in the East End of London and in New York, and to take steps for carrying into effect the resolution relating to the Russian branch. The trust is made directly responsible to the Zionist movement by the fact that the council of administration is selected from among the members of the Grosses Actions Comité, and that one of them must report to each Zionist Congress. The council thus directs the policy of the trust in accordance with the resolutions of the Zionist congresses.

J. J. DE H.

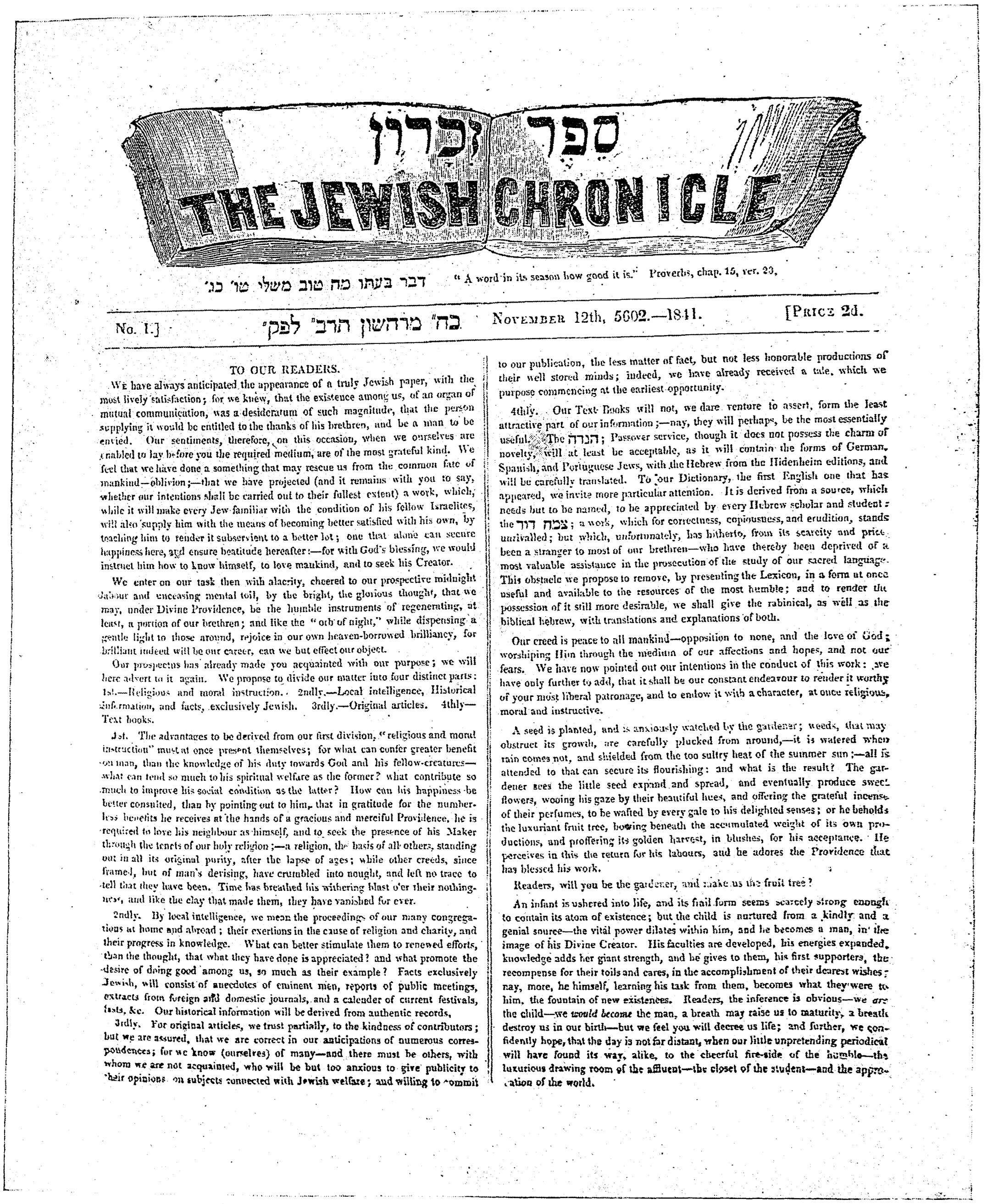

ספר זכרון

THE JEWISH CHRONICLE

דבר בעתו מה טוב משלי טו' כג' "A word in its season how good it is." Proverbs, chap. 15, ver. 23,

No. I.] כח" מרחשון תרב" לפק" November 12th, 5602.—1841. [Price 2d.

TO OUR READERS.

We have always anticipated the appearance of a truly Jewish paper, with the most lively satisfaction; for we knew, that the existence among us, of an organ of mutual communication, was a desideratum of such magnitude, that the person supplying it would be entitled to the thanks of his brethren, and be a man to be envied. Our sentiments, therefore, on this occasion, when we ourselves are enabled to lay before you the required medium, are of the most grateful kind. We feel that we have done a something that may rescue us from the common fate of mankind—oblivion;—that we have projected (and it remains with you to say, whether our intentions shall be carried out to their fullest extent) a work, which, while it will make every Jew familiar with the condition of his fellow Israelites, will also supply him with the means of becoming better satisfied with his own, by teaching him to render it subservient to a better lot; one that alone can secure happiness here, and ensure beatitude hereafter:—for with God's blessing, we would instruct him how to know himself, to love mankind, and to seek his Creator.

We enter on our task then with alacrity, cheered to our prospective midnight labour and unceasing mental toil, by the bright, the glorious thought, that we may, under Divine Providence, be the humble instruments of regenerating, at least, a portion of our brethren; and like the "orb of night," while dispensing a gentle light to those around, rejoice in our own heaven-borrowed brilliancy, for brilliant indeed will be our career, can we but effect our object.

Our prospectus has already made you acquainted with our purpose; we will here advert to it again. We propose to divide our matter into four distinct parts: 1st.—Religious and moral instruction. 2ndly.—Local intelligence, Historical information, and facts, exclusively Jewish. 3rdly.—Original articles. 4thly—Text books.

1st. The advantages to be derived from our first division, "religious and moral instruction" must at once present themselves; for what can confer greater benefit on man, than the knowledge of his duty towards God and his fellow-creatures—what can tend so much to his spiritual welfare as the former? what contribute so much to improve his social condition as the latter? How can his happiness be better consulted, than by pointing out to him, that in gratitude for the numberless benefits he receives at the hands of a gracious and merciful Providence, he is required to love his neighbour as himself, and to seek the presence of his Maker through the tenets of our holy religion;—a religion, the basis of all others, standing out in all its original purity, after the lapse of ages; while other creeds, since framed, but of man's devising, have crumbled into nought, and left no trace to tell that they have been. Time has breathed his withering blast o'er their nothingness, and like the clay that made them, they have vanished for ever.

2ndly. By local intelligence, we mean the proceedings of our many congregations at home and abroad; their exertions in the cause of religion and charity, and their progress in knowledge. What can better stimulate them to renewed efforts, than the thought, that what they have done is appreciated? and what promote the desire of doing good among us, so much as their example? Facts exclusively Jewish, will consist of anecdotes of eminent men, reports of public meetings, extracts from foreign and domestic journals, and a calender of current festivals, fasts, &c. Our historical information will be derived from authentic records,

3rdly. For original articles, we trust partially, to the kindness of contributors; but we are assured, that we are correct in our anticipations of numerous correspondences; for we know (ourselves) of many—and there must be others, with whom we are not acquainted, who will be but too anxious to give publicity to their opinions on subjects connected with Jewish welfare; and willing to commit to our publication, the less matter of fact, but not less honorable productions of their well stored minds; indeed, we have already received a tale, which we purpose commencing at the earliest opportunity.

4thly. Our Text Books will not, we dare venture to assert, form the least attractive part of our information;—nay, they will perhaps, be the most essentially useful. The הגדה; Passover service, though it does not possess the charm of novelty, will at least be acceptable, as it will contain the forms of German, Spanish, and Portuguese Jews, with the Hebrew from the Hidenheim editions, and will be carefully translated. To our Dictionary, the first English one that has appeared, we invite more particular attention. It is derived from a source, which needs but to be named, to be appreciated by every Hebrew scholar and student: the צמח דוד; a work, which for correctness, copiousness, and erudition, stands unrivalled; but which, unfortunately, has hitherto, from its scarcity and price been a stranger to most of our brethren—who have thereby been deprived of a most valuable assistance in the prosecution of the study of our sacred language. This obstacle we propose to remove, by presenting the Lexicon, in a form at once useful and available to the resources of the most humble; and to render the possession of it still more desirable, we shall give the rabinical, as well as the biblical hebrew, with translations and explanations of both.

Our creed is peace to all mankind—opposition to none, and the love of God; worshiping Him through the medium of our affections and hopes, and not our fears. We have now pointed out our intentions in the conduct of this work: we have only further to add, that it shall be our constant endeavour to render it worthy of your most liberal patronage, and to endow it with a character, at once religious, moral and instructive.

A seed is planted, and is anxiously watched by the gardener; weeds, that may obstruct its growth, are carefully plucked from around,—it is watered when rain comes not, and shielded from the too sultry heat of the summer sun;—all is attended to that can secure its flourishing: and what is the result? The gardener sees the little seed expand and spread, and eventually produce sweet flowers, wooing his gaze by their beautiful hues, and offering the grateful incense of their perfumes, to be wafted by every gale to his delighted senses; or he beholds the luxuriant fruit tree, bowing beneath the accumulated weight of its own productions, and proffering its golden harvest, in blushes, for his acceptance. He perceives in this the return for his labours, and he adores the Providence that has blessed his work.

Readers, will you be the gardener, and make us the fruit tree?

An infant is ushered into life, and its frail form seems scarcely strong enough to contain its atom of existence; but the child is nurtured from a kindly and a genial source—the vital power dilates within him, and he becomes a man, in the image of his Divine Creator. His faculties are developed, his energies expanded, knowledge adds her giant strength, and he gives to them, his first supporters, the recompense for their toils and cares, in the accomplishment of their dearest wishes; nay, more, he himself, learning his task from them, becomes what they were to him, the fountain of new existences. Readers, the inference is obvious—we *are* the child—we *would become* the man, a breath may raise us to maturity, a breath destroy us in our birth—but we feel you will decree us life; and further, we confidently hope, that the day is not far distant, when our little unpretending periodical will have found its way, alike, to the cheerful fire-side of the humble—the luxurious drawing room of the affluent—the closet of the student—and the approbation of the world.

First Page of the First Issue of "The Jewish Chronicle" (London).

JEWISH COLONIZATION ASSOCIATION (known colloquially as the **ICA** or **IKA**): Society founded by Baron de Hirsch Sept., 1891, and incorporated at London under the Companies' Acts of 1862–90, with a capital of £2,000,000, divided into 20,000 non-dividend-drawing shares of £100 each; Baron de Hirsch subscribed for 19,993 shares; and Lord Rothschild, Sir Julian Goldsmid, E. Cassel, F. D. Mocatta, and Benjamin S. Cohen of London, and S. H. Goldschmidt and Solomon Reinach of Paris for one share each. Before his death Baron de Hirsch divided his shares among the following corporations: the synagogue of Brussels and the Jewish communities of Berlin and Frankfort-on-the-Main, 3,600 shares each; the Anglo-Jewish Association of London and the Alliance Israélite Universelle of Paris, 4,595 shares each. The purpose of the association is stated in article 3 of its charter as follows: "To assist and promote the emigration of Jews from any parts of Europe or Asia, and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities, to any other parts of the world, and to form and establish colonies in various parts of North and South America and other countries for agricultural, commercial, and other purposes." "To establish and maintain or contribute to the establishment and maintenance in any part of the world of educational and training institutions, model farms, loan-banks, industries, factories, and any other institutions or associations which in the judgment of the council may be calculated to fit Jews for emigration and assist their settlement in various parts of the world, except in Europe, with power to contribute to the funds of any association or society already existing or hereafter formed and having objects which in the opinion of the council may assist or promote the carrying out of the objects of the association."

Objects.

Originally, the association was to be governed by an administrative council of six members, but this provision was modified by the general assembly of 1896. The administrative council now numbers eleven members: five are appointed directly, one each by the five corporations each holding, approximately, one-fifth of the capital; the other six are elected for a period of five years by a vote of the general assembly of the stockholders, convened once a year. Baron de Hirsch was really the sole director of the association; only after his death, April, 1896, did the council of administration enter upon its duties.

After the death of his only son, Lucien, Baron de Hirsch conceived the idea of creating a number of foundations for the purpose of raising the moral and material status of the Jews of eastern Europe; one of these was destined for the Russian Jews. Statutes were drawn up and submitted to the Russian government, which was at first favorably disposed; but it soon changed its attitude, and Baron de Hirsch decided to devote the money to philanthropic work outside Europe for the benefit of the oppressed European Jews.

History.

It was at this time (1889) that Dr. W. Löwenthal, on his return from a trip to Argentina, suggested to Baron de Hirsch the idea of founding a colony in that country. On Aug. 20, 1890, a conference was held in Paris at the residence of Baron de Hirsch, those present including Isidore Loeb, Michel Erlanger, Dr. W. Löwenthal, C. E. Cullen, Colonel Vanvinkeroy, and Dr. E. Schwarzfeld. C. E. Cullen, Dr. Löwenthal, and Colonel Vanvinkeroy were appointed as a commission to visit that country; six months later they submitted a favorable report, and Dr. Löwenthal was sent to the Argentine Republic as director, with full powers to make the necessary preparations for the future Jewish colonists. He was allowed a year's time; but he had hardly landed at Buenos Ayres when the persecutions in Russia forced masses of Jews to leave that country (May, 1891). Then, at the instance of Jewish relief committees, Baron de Hirsch decided to send a certain number of families to the Argentine Republic at once. But the land acquired in the provinces of Santa Fé (the Moïseville colony) and Buenos Ayres (the Mauricio colony) was insufficient for all the immigrants. Many of them gave up agricultural life, and a change of management became necessary (Dec., 1891). The new provisional director, A. Roth, had acquired land in the province of Entre Rios (the colony Clara), where the overflow from the Mauricio and Moïseville colonies was sent; but neither Roth nor his successor, Colonel Goldsmid, appointed in 1892, could overcome the numerous difficulties, especially as the large and costly staff did not understand the manners and customs of the immigrants; and the temporary relief which had necessarily been given to the colonists had demoralized many families.

Argentine Colonies.

Colonel Goldsmid was succeeded March, 1893, by Maxim Kogan, and the latter by Samuel Hirsch and David Cazès; the undesirable elements were eliminated, and the monthly relief was cut off. The council now decided to select colonists in Russia only from such families as desired to be sent to Argentina. Ten groups, of fifty families each, were accordingly designated in the province of Bessarabia; some of their members went ahead to examine the new country and prepare for the remainder: these families constituted several groups in the Clara colony. At the same time another group of forty families was selected in the government of Grodno, and was established at Moïseville, which had been reduced to fifty families in 1893 through the elimination of the undesirable elements. The colonists were subjected to many trials, losing all their crops through locusts, heavy rains, drought, and their own inexperience. Hence Baron de Hirsch decided not to send out any more colonists until those already in the country were on a firm footing.

Process of Selection.

Through the death of Baron de Hirsch the Jewish Colonization Association came into possession of a fund amounting to £6,000,000 ($30,000,000). The council then decided to extend the work; colonies were successively founded in North America, the island of Cyprus, Asia Minor, Palestine, Russia, Rumania, and Galicia, the Jewish Colonization Association also aiding the Alliance Israélite Uni-

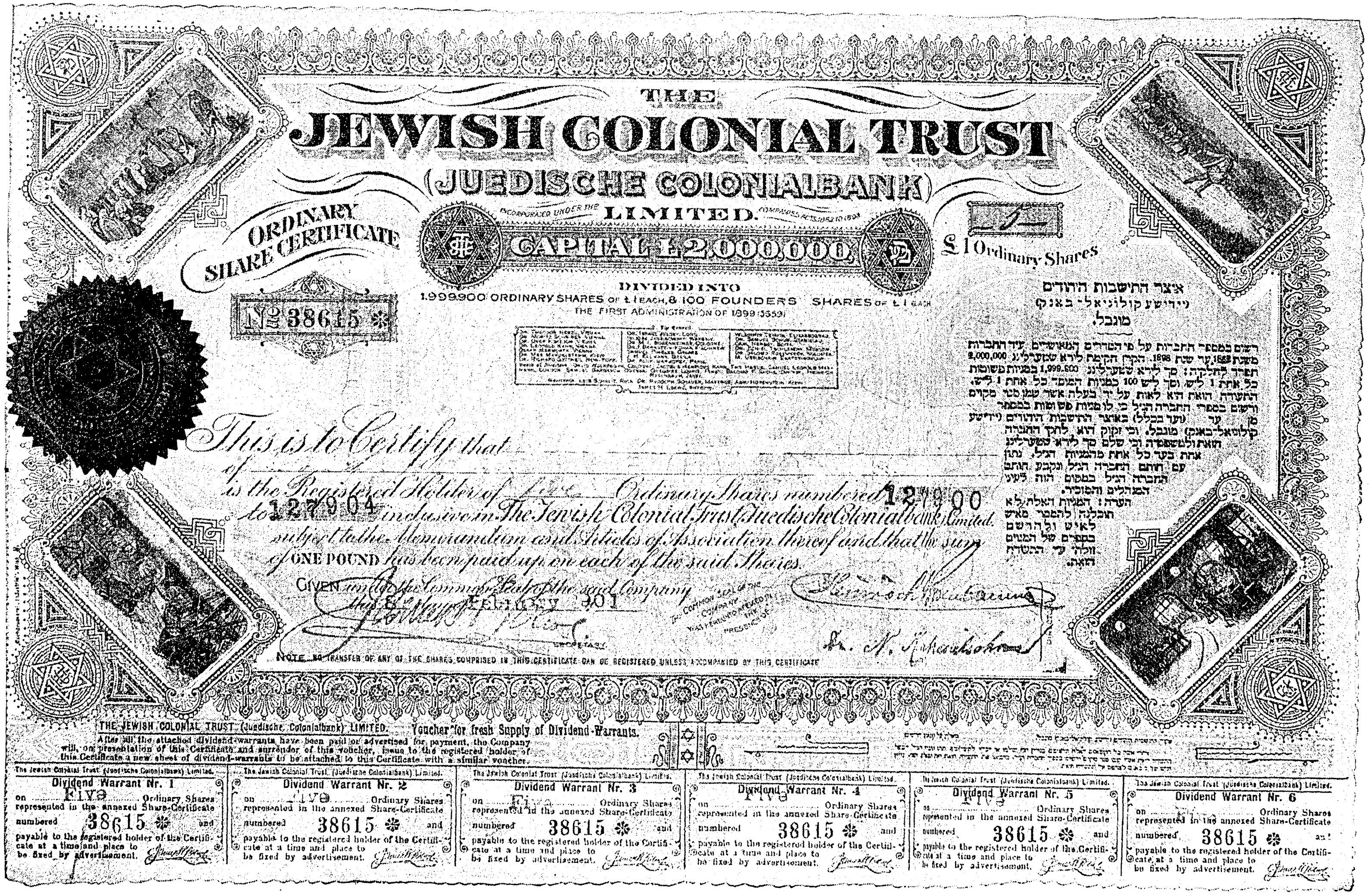

THE
JEWISH COLONIAL TRUST
(JUEDISCHE COLONIALBANK)
INCORPORATED UNDER THE COMPANIES ACTS 1862 TO 1893
LIMITED.

ORDINARY SHARE CERTIFICATE

No. 38615 ❊

CAPITAL £2,000,000,

DIVIDED INTO
1,999,900 ORDINARY SHARES OF £1 EACH, & 100 FOUNDERS' SHARES OF £1 EACH
THE FIRST ADMINISTRATION OF 1899 (5659)

5

£10 Ordinary Shares

אוצר התישבות היהודים
יודישע קולוניאל-באנק
מוגבל.

הערה: המניות האלה לא תוכלנה להמסר מאיש לאיש ולהרשם בספרים של המניות זולתי ע״י התעודה הזאת.

This is to Certify that ______ of ______ is the Registered Holder of Five Ordinary Shares numbered 127900 to 127904 inclusive in The Jewish Colonial Trust (Juedische Colonialbank) Limited subject to the Memorandum and Articles of Association thereof and that the sum of ONE POUND has been paid up on each of the said Shares.

GIVEN under the Common Seal of the said Company this 8th day of February 1901

The Common Seal of the Company was hereunto affixed in the presence of

SECRETARY.

NOTE. NO TRANSFER OF ANY OF THE SHARES COMPRISED IN THIS CERTIFICATE CAN BE REGISTERED UNLESS ACCOMPANIED BY THIS CERTIFICATE

THE JEWISH COLONIAL TRUST (Juedische Colonialbank) LIMITED. Voucher for fresh Supply of Dividend-Warrants.

After all the attached dividend-warrants have been paid or advertised for payment, the Company will, on presentation of this Certificate and surrender of this voucher, issue to the registered holder of this Certificate a new sheet of dividend-warrants to be attached to this Certificate with a similar voucher.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 1
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 2
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 3
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 4
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 5
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

The Jewish Colonial Trust (Juedische Colonialbank) Limited.
Dividend Warrant Nr. 6
on Five Ordinary Shares represented in the annexed Share-Certificate numbered 38615 ❊ and payable to the registered holder of the Certificate at a time and place to be fixed by advertisement.

SHARE CERTIFICATE OF THE JEWISH COLONIAL TRUST.

verselle and other institutions whose aims were the same as its own. By an agreement with Baron Edmond de Rothschild the Jewish Colonization Association, since 1899, has also assumed the management of the colonies founded by him in Palestine. The history of the colonies will be found in Jew. Encyc. i. 241, *s.v.* Agricultural Colonies in the Argentine Republic; the latest statistics are here added:

	Moïseville.	Mauricio.	Clara.
Number of colonists	2,298 200 artisans } 2,498	1,128 210 artisans } 1,338	3,307
Schools	6	2	13
Pupils	430	231	522
Synagogues	1	—	20
Hospitals	1	1	1
Baths	1	1	7
Dairies	2	1	3
Bakeries	2	—	—
Shops	—	2 (+1 mill)	7 (+2 mills)
Warehouses	—	—	3
Barns	—	125	512
Houses	582	270	777
Live stock:			
oxen	2,609	1,170	4,404
cows	5,265	2,555	5,887
bulls	50	157	108
bullocks	—	510	13
heifers	1,151	8	6
breeding cattle	—	1,216	7,715
sheep	—	3,000	—
horses	1,325	1,329	4,190
mares	2,168	1,485 (+56 stallions)	
colts	—	303	—
mules	110	53	9

North America.

In the United States the ICA assists the Baron de Hirsch Fund principally in aiding the agricultural school at Woodbine, N. J., and the trade-school at New York, N. Y. It has been instrumental in consolidating the colonies of Alliance, Carmel, and Rosenhayn, and has aided individual farmers in various parts of the country. It has founded, in conjunction with the Baron de Hirsch Fund, the Jewish Agricultural and Industrial Aid Society, whose object is to aid Jewish farmers and subvention the Removal Committee created by this society. Since 1892 the ICA has contributed to the founding of the Hirsch colony near Assa, Northwest Territories; it has aided the Baron de Hirsch Institute of Montreal in building and maintaining a school for the children of Jewish immigrants; and it contributes to a fund for the aid of immigrants settling in Canada. Since 1901 the Jewish Colonization Association has contributed to the foundation of a new colony near Qu'Appelle, Assiniboia, N. W. Ter., on land granted by the Canadian government to families of Rumanian Jews.

Asia Minor and Palestine.

In Brazil the association has acquired 3½ square miles of territory in the province of Rio Grande do Sul, where it proposes to start a colony. Since 1897 it has contributed to the foundation of a colony (33 persons) in Cyprus—Margo Tchiflik, near Nicosia, which it at present owns. The places of the former Russian colonists have been taken almost wholly by former pupils of the agricultural school of Jaffa (see Cyprus). In 1899 it acquired, near Smyrna, a tract of land covering 2,587 hectares, naming it "Or Yehudah." An agricultural school was founded there in Nov., 1900, which has now about fifty pupils. Six Jewish farmers are also established there, and seventy-six additional persons take part in the agricultural labors. Aside from the old colonies of Baron Edmond de Rothschild, of which it has assumed the management, the Jewish Colonization Association has contributed to the consolidation of the colonies Wadi el-Ḥanin, Rehoboth, Katra (Gadara), Hederah, and Mishmar ha-Yarden, and in the district of Tiberias it has exploited an agricultural tract, known as "Sajara," which is cultivated exclusively by Jewish laborers. Several of these laborers have also been established as petty farmers. In order to increase the number of merchants and artisans in Jerusalem the association has established the following: a silk- and woolen-mill for purposes of instruction, employing about one hundred persons; a knitting machine establishment, furnishing machines to poor families, which pay in monthly instalments; a dyeing establishment, the complement of the weaving-mill; a working men's quarter, in which artisans, laborers, and small traders may purchase small houses for a moderate sum; a bank that loans money on security, with moderate interest, to artisans, laborers, manufacturers, and small shopkeepers; schools for teaching girls to make lace and also nets for the hair.

Galicia and Russia.

The loan-banks, founded since 1899, constitute the chief work of the Jewish Colonization Association in Galicia. There are now six of these in operation —at Brody, Kolomea, Rzeszow, Stanislawow, Tarnow, and Zaleszczyki; and others are contemplated. Each of these institutions is managed by a council, in conformity with the Austrian laws. By the end of 1902 these banks had altogether 3,912 shareholders with 7,929 shares of 10 kronen each; the loans range from 25 to 400 kronen, repaid in small monthly instalments. Since their foundation these banks have loaned altogether 1,197,554.96 kronen. The industrial work of the association includes: the operation of knitting-mills, furnishing work for about sixty working women; the doll-factory at Tarnow, which employs one hundred men and women, and is intended to introduce the manufacture of dolls among the Galician Jews; the carpenter-shops at Stanislawow and Tarnow, for instructing boys in trades. In 1899 the association acquired the estate of Slobodka Lesna, near Kolomea, where it has established an agricultural school, with seventy pupils and eight carpenter's apprentices (1903). In Russia the association subventions agricultural, professional, and primary schools. It aids the Jewish farmers in the different governments, contributes to the loan-banks, and has established at Dubrovna a spinning-mill and a society for providing cheap lodging-houses. It has six agricultural and horticultural schools, with 210 pupils, at Czestoniew, Minsk, Moghilef-on-the-Dnieper, Novopoltawka, Orgejew, and Orsha. It supports twenty trade-schools for boys (1,916 pupils), seven trade-schools for girls (1,547 pupils), and two mixed schools, these schools being distributed in twenty-seven different localities. The association trains young men to assume positions as directors and instructors in its schools. In the interest of primary instruction it aids the Ḥebrat Marbeh Haskalah (Society for the Spread of Enlightenment) of St. Petersburg, which subventions seventy-five schools having a total roll of more than 5,500 pupils. It aids Jewish farmers by instructing and encouraging them in employing improved methods in agriculture and fruit-growing; it plants model gardens, introduces bee-culture and mutual loan-banks, and distributes farmers' almanacs and pamphlets on agriculture. This work also extends to Bessarabia and the colonies of the Northwestern Zone and of Kherson. The association has furthermore been instrumental in forming cooperative societies among the Jewish artisans at Akkerman, Bairamtcha, Romanowka, and Tarutino, and advances funds to the loan-banks founded in the cities for the purpose of aiding especially artisans and small dealers. The thirteen banks which thus have received funds are situated in localities having a total Jewish population of 240,000 persons. The banks have altogether 7,600 shareholders; the average sum loaned is 40 rubles, and in 1902 more than half a million rubles were loaned. Beginning with 1898 the association has instituted a statistical inquiry into the Jewish population of Russia in order the better to study its needs; this census is now completed, and the results have been published.

Rumania.

In order to counteract the disastrous results of the laws of 1893, by which most of the public schools were closed to Jewish children in Rumania, the Jewish Colonization Association subventions communities and societies which have established schools. There are thirty-five such schools: eighteen primary schools for boys, thirteen for girls, two mixed schools, and two commercial schools, with a total attendance of 4,953 boys and 2,945 girls. It also supports at Bucharest a school for the preparation of boys for the professions (130 pupils) and another of the same kind for girls (96 pupils), and has loaned money to about twenty communities for building schoolhouses. Since the end of 1899, when the economic crisis, added to the restrictive laws, forced the Jews to leave Rumania, the association has systematically organized emigration. It has a representative at Bucharest and correspondents in all the centers of emigration. It has aided about 20,000 persons in leaving Rumania, a number of whom have been settled as colonists in Argentina and Canada.

In addition to the work mentioned above, the association has assisted a large number of Jewish institutions and societies in various countries, especially such as aid emigrants and provide schools. It has also contributed large sums for colonization in Asia Minor.

Organization.

The council of administration is in charge of the work. After the death of Baron de Hirsch, S. H. Goldschmidt became president; in Oct., 1896, he was followed by Narcisse Leven; Franz Philippson is vice-president. The other members of the first council were: Alfred L. Cohen of London (succeeded by Leonard Cohen), Chief Rabbi Zadoc Kahn of Paris, Charles Hallgarten of Frankfort-on-the-Main, Georges Kohn of Paris (succeeded by Paul Errera of Brussels), Dr. Edmond Lachmann of Berlin, Herbert G. Lousada and Claude G. Montefiore of London, Julius Plotke of Frankfort-on-the-Main (succeeded by Dr. Julius Blau), and Solomon Reinach of Paris.

The council is assisted by the directorate in Paris (three members and a general secretary), where the work of the association is concentrated. In Russia there is a central committee of ten members under the presidency of Baron Horace de Günzburg; it is appointed by the council of administration and approved by the Russian government. There is a general directorate at Buenos Ayres, with two directors who are in charge of its affairs in the Argentine Republic. Similarly, in Palestine the work is in the hands of a general directorate, under one chief director. The work in Galicia is in the hands of an agency.

BIBLIOGRAPHY: Since 1894 the Jewish Colonization Association has published annual reports, under the title *Rapport de l'Administration Centrale au Conseil d'Administration*; reports for 1893–96 have appeared in English. There is also published a *Bericht des Curatoriums der Baron Hirsch-Stiftung . . . in Galizien, . . . Lodomerien, . . . Krakau, . . . und . . . Bukowina*, Vienna.

G. E. SD.

JEWISH COMMENT: A weekly published at Baltimore, Md., since May 29, 1895. Its first editor was Max Myers; he was succeeded by Louis H. Levin. The "Comment's" theological position is conservative, but it welcomes free interchange of opinions between Radical and Orthodox. It has made a special feature of regular correspondence from England, New York city, France, Germany, Italy, Australia, and Austria. It also publishes from time to time articles of a scholarly character dealing with Jewish history and literature. As an organ it has been friendly to the Zionist propaganda.

G. A. M. F.

JEWISH CRITERION, THE: American weekly newspaper; established at Pittsburg, Pa., Feb. 8, 1895, by S. Steinfirst and Joseph Mayer. Rabbi Samuel Greenfield was its first editor. In 1899 Charles H. Joseph succeeded him, and in 1900 became owner of the paper. In 1901 J. Leonard Levy was appointed editor-in-chief, Charles H. Joseph assuming the position of associate editor. The paper is published in the interest of Reformed Judaism.

G. S.

JEWISH EXPONENT, THE: A weekly published in Philadelphia and Baltimore since 1887, when it was founded by the Jewish Exponent Publishing Company. Charles Hoffman is the editor, and Ephraim Lederer associate editor. It represents American Judaism in its broadest sense, and is also the organ of the Jewish Chautauqua Society of America. Its theological position is conservative. It is very sympathetic toward the Zionist movement.

G. A. M. F.

JEWISH EXPOSITOR. See PERIODICALS.

JEWISH FREE PRESS. See PERIODICALS.

JEWISH GAZETTE. See PERIODICALS.

JEWISH HERALD. See PERIODICALS.

JEWISH HISTORICAL SOCIETY OF ENGLAND: After the Anglo-Jewish Historical Exhibition in 1887, it was proposed by Lucien Wolf to form a historical society to continue the researches begun by that exhibition, but nothing was done until six years later, when a meeting was held in London, at the club of the Maccabæans (June 3, 1893), and the Jewish Historical Society of England was constituted for the purpose of "conducting researches into the history of the Jews of the British empire, transcribing and publishing documents, forming a library and museum, and organizing a course of lectures on general Jewish history." Lucien Wolf was the first president, and he was succeeded by Hermann Adler, Joseph Jacobs, F. D. Mocatta, and Isidore Spielmann, the present (1904) holder of the presidency. Israel Abrahams is, and has been throughout, its honorary secretary. Besides four volumes of transactions, the society has published Menasseh ben Israel's pamphlets on the Resettlement, with introduction and notes by Lucien Wolf; and, together with the Selden Society, a volume of "Select Pleas from the Jewish Exchequer," edited by J. M. Rigg. The society has undertaken, also, in conjunction with the American Jewish Publication Society, a series of "Jewish Worthies," of which the first volume, on "Maimonides," has appeared. Under the presidency of Isidore Spielmann steps have been taken to arrange for a museum of historical relics in connection with the society.

J.

JEWISH LADS' BRIGADE: Military association of English Jewish boys, formed, organized, and directed by Col. Albert E. W. Goldsmid "to instil into the rising generation from their earliest years habits of orderliness, cleanliness, and honor, so that in learning to respect themselves they will do credit to their community." It is the first association of its kind. Jewish lads are eligible for membership between the ages of twelve and sixteen, and may remain, up to the rank of sergeant, until the age of eighteen. There is no limit to the age of superior officers. There are at present three regiments in existence: the London Regiment, consisting of all the battalions and companies in the London district; the Northern Regiment, consisting of similar units in the north and center of England; and the Colonial Regiment, consisting of companies in Canada and South Africa. In addition to the infantry training there are also signaling and ambulance organizations. Stress is laid upon the athletic clubs in connection with the organization.

The brigade was founded, after a lecture by Colonel Goldsmid before the Maccabæans, at a meeting held at the Jews' Free School in Feb., 1895, when the first company of boys was enrolled; and six weeks later the first weekly drill was held. In 1896 the first summer camp, of nineteen boys, was held at Deal, and social and athletic clubs were organized.

The idea speedily became popular, and by March, 1898, there were thirteen companies in England, while a company was also established at Montreal, Canada. Four of these, consisting of five officers and ninety boys, had been represented at the seaside camp at Deal, England, during the preceding summer. A labor bureau was then established with a view to obtaining employment for the boys; and provincial companies rapidly sprang into existence. In 1898 the summer encampment consisted of 400 boys; and a year later the number of companies in existence rose to twenty-three, including one at Johannesburg, South Africa.

In Aug., 1899, a second summer camp was formed in the north of England for the benefit of the members of the northern contingent, while the Deal camp was inspected by Lieut.-Gen. Sir Charles Warren, who highly praised the efficiency of the lads. In 1900 a public display was given in London, which was attended by Maj.-Gen. Sir Henry Trotter, the general officer commanding the home district. The following year the number of companies had increased to thirty, while the muster-roll showed a total strength of between 3,000 and 4,000 members. Seventeen officers and members of the brigade took part in the South-African war, including Colonel Goldsmid, his place as commandant being occupied by Lieut.-Col. E. Montefiore. Of the seventeen, two lost their lives, one of them being Lieut. F. M. Raphael, who was killed at Spion Kop while attempting to rescue a wounded soldier.

In 1901 there were 540 boys at the Deal camp, and about 250 at the camp at Lytham. The membership is now (1904) about 3,500, and there are companies existing, in addition to those in London, at Newcastle, Bradford, Leeds, Sheffield, Hull, Birmingham, Manchester, Liverpool, Johannesburg, and Montreal. That in the last-named city has already become a popular institution. A somewhat similar movement in New York has resulted in the formation of the Manhattan Rifles.

Bibliography: *Annual Reports* and *Pocket Book* of the Jewish Lads' Brigade.

J. V. E.

JEWISH LEDGER, THE: Weekly journal; founded in New Orleans, La., Jan. 4, 1895, by A. Steeg, who is still (1904) its publisher. Its first editor was Alexander Harris, who was succeeded by Maurice Switzer, afterward editor of "The Owl" (absorbed by the "Ledger" March, 1903). Rev. Dr. Max Heller was editor of the "Ledger" during the years 1896–97, and was succeeded by its present editor, Dr. M. J. Lehman, formerly editor of the "Jewish Times." Its tendency is toward moderate Reform.

G. P. Wi.

JEWISH MESSENGER, THE: Weekly; published in New York city; founded and edited by R. Samuel M. Isaacs (Jan., 1857). Upon his death his son Abram S. Isaacs became editor (May 19, 1878). Its editorial and theological position was conservative. Under its first editor the paper took a conspicuous abolitionist position prior to and during the Civil war.

From Jan. to Dec., 1879, a literary supplement, "Hebraica," was issued, to which such scholars as Bacher, Kaufmann, Rosin, Neubauer, and Gaster contributed.

On Dec. 19, 1902, "The Jewish Messenger" was sold to the proprietor of "The Jewish Gazette" (New York city), and subsequently by him to the owners of "The American Hebrew," into which it was merged Jan. 1, 1903.

G. A. M. F.

JEWISH MORNING JOURNAL (MORGEN JOURNAL): The first Yiddish daily morning newspaper; established in New York July 2, 1901, by Jacob Saphirstein, who is still (1904) its managing editor; now published by the Jewish Press Publishing Company. Its staff of writers includes Jacob Magidoff (city editor), Hayyim Malitz, A. M. Sharkansky, M. Seifert, I. Friedman, and Peter Wiernik. While professedly Orthodox and Zionistic, it is the most secular of the Yiddish papers in America, and is an ardent advocate of the Americanization of the Russian immigrants who form the bulk of its readers.

G. P. Wi.

JEWISH NEWS. See Periodicals.

JEWISH PROGRESS. See Periodicals.

JEWISH PUBLICATION SOCIETY OF AMERICA: Society for "the publication and dissemination of literary, scientific, and religious works giving instruction in the principles of the Jewish religion"; the third of its kind in the United States (see Jew. Encyc. i. 519). Its headquarters are at Philadelphia. It was founded June 3, 1888, at a convention held in Philadelphia. At the end of the first fiscal year the membership was 1,071; by 1903 it had reached 4,700. Every member of the society receives a copy of each publication; since the society has been in existence over two hundred thousand volumes have been distributed and sold. The society is supported by the income derived from a permanent fund and from membership dues.

As a rule, four, sometimes five, publications a year are issued; the first, "Outlines of Jewish History," by Lady Magnus, appeared in 1890. The society issues two series, a "Special Series" (seven numbers), appearing occasionally, and including short works of a miscellaneous character, and "The American Jewish Year Book," published since 1899–1900 (5660). Besides the twelve volumes of these two series, the society has brought out thirty-one works (thirty-eight volumes), among them translations from German, French, and Hebrew. They include histories, literary, religious, and ethical essays, poems, biographies, proceedings of societies, republications of older classics, and fiction. The most important undertakings of the society are the publication of the English edition of Graetz's "History of the Jews" (six volumes), and a new translation of the Bible into English, first suggested at the second biennial meeting, June 5, 1892; only the Book of Psalms has appeared (1903). Other notable publications of the society are: "Children of the Ghetto" (Israel Zangwill); "Studies in Judaism" (Solomon Schechter); "The Ethics of Judaism" (M. Lazarus); and "Idyls of the Gass" (Martha Wolfenstein).

Bibliography: *Reports, Jewish Publication Society of America*, 1888-1903; *The Jewish Exponent*, 1888, vol. iii.

A. H. S.

JEWISH QUARTERLY REVIEW: Journal of Jewish science; founded in London Oct., 1888; edited by Israel Abrahams and C. G. Montefiore. While containing for the most part scientific articles on Jewish literature and history, it has also from time to time dealt with current topics, especially of a theological nature. Many of Professor Schechter's discoveries from the genizah at Cairo, including parts of Ecclesiasticus, have appeared first in its pages, often in facsimile. Among those who have contributed series of articles have been (in addition to the editors): E. N. Adler (Karaitica and Judæo-Persian), W. Bacher (all branches), L. Blau (Masorah), A. Büchler (history of Hellenistic period), T. K. Cheyne (Biblical criticism), H. Hirschfeld (Arabica), D. Kaufmann (history and rabbinics), A. Neubauer (all branches), M. Steinschneider (introduction to Arabic literature), S. Schechter (rabbinic theology), I. Zangwill (poems and analyses of tendencies in modern Judaism).

G. J.

JEWISH RECORD (LONDON). See Periodicals.

JEWISH RECORD, THE: Weekly; published in Philadelphia, Pa., from 1874 until the spring of 1887. Alfred T. Jones was the editor, and later Henry S. Morais became associate editor. Its theological position was conservative.

G. A. M. F.

JEWISH REFORMER. See Periodicals.

JEWISH REVIEW, THE. See Periodicals.

JEWISH REVIEW AND OBSERVER, THE: American weekly newspaper; founded under the name "The Jewish Review" in Nov., 1893, by M. Machol and his son Jacob Machol at Cleveland, Ohio, and continued under their management until Nov. 4, 1896, when it was purchased by Daniel S. Wertheimer. In Oct., 1899, Wertheimer purchased "The Hebrew Observer"; and the two papers were then merged under the title "The Jewish Review and Observer." Jessie Cohen is editor.

G. S.

JEWISH SABBATH JOURNAL. See Periodicals.

JEWISH SCHOOLFELLOW. See Periodicals.

JEWISH SOUTH. See Periodicals.

JEWISH SPECTATOR, THE: The first Jewish weekly journal in the southern United States; founded in Memphis, Tenn., Oct. 19, 1885, by M. Samfield and edited and published by him until 1904. In 1892 his son Joseph M. Samfield assumed the position of business manager. Its tendency is toward moderate Reform.

G. P. Wi.

JEWISH THEOLOGICAL SEMINARY OF AMERICA: Rabbinic seminary established in New York city under the auspices of the Jewish Theological Seminary Association; founded in 1886 mainly by the exertions of Dr. Sabato Morais of Philadelphia, and conducted by him till his death, he serving as president of its faculty, and the Hon. Joseph Blumenthal being president of its board of trustees. Dr. A. Kohut was its professor of Talmud, and it issued seven reports containing scholarly papers. The position of the association having become precarious after their death, a new organization was projected in Oct., 1901, entitled "Jewish Theological Seminary of America," with which the association was invited to incorporate. This arrangement was carried into effect April 14, 1902. The new organization was endowed with a fund of over $500,000, and was presented with a suitable building on University

Heights by Jacob H. Schiff. It obtained a charter from the state of New York (approved Feb. 20, 1902), "for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of Biblical and archeological research, the advancement of Jewish scholarship, the establishment of a library, and the education and training of Jewish rabbis and teachers. It is empowered to grant and confer the degrees of Rabbi, Ḥazan, Master and Doctor of Hebrew Literature, and Doctor of Divinity, and also to award certificates of proficiency to persons qualified to teach in Hebrew schools." The reorganized seminary was opened on Sept. 15, 1902, in the old building of the Theological Seminary Association, 736 Lexington avenue, but it has since moved into more commodious quarters at 531–535 West 123d street. A synagogue is attached which contains an Ark discovered in the Cairo Genizah by Prof. Schechter and presented by him.

A valuable library comprising about 7,500 printed volumes and 750 manuscripts, including part of the Halberstam Library, was presented by Mayer Sulzberger, raising the number of printed books in the possession of the seminary to more than 14,500 volumes. It already had the library of David Cassel, numbering about 3,000 volumes.

The course of study extends over a period of four years, and includes training in Bible, Talmud, Jewish history and literature, theology and homiletics, and Semitics. The students are in most cases required to be graduates of a university or college before entering the seminary. In 1904, classes were established for the training of teachers of religious schools.

The affairs of the seminary are conducted by a board of directors, the president of which is Dr. Cyrus Adler. The faculty is composed of the following members: Solomon Schechter, M.A., Litt. D., president, and professor of Jewish theology; Louis Ginzberg, Ph.D., professor of Talmud; A. Marx, Ph.D., professor of history and rabbinical literature and librarian; I. Friedländer, Ph.D., professor of Biblical literature and exegesis; J. M. Asher, M.A., professor of homiletics; Rev. Dr. B. Drachman, instructor in Hebrew and acting reader of codes; Joshua A. Joffe, instructor in Talmud. In 1904 there were 37 students in the theological department, and 120 took the teachers' course. Twenty-five students have thus far been graduated, and are occupying pulpits in various parts of the United States, Canada, and South Africa.

Bibliography: *Biennial Reports* of the seminary; *Jewish Year Book*, 5663-64 (1903-4).

A. J.

JEWISH TIDINGS. See Periodicals.

JEWISH TIMES, LONDON. See Periodicals.

JEWISH TIMES, THE; A Journal of Reform and Progress: A weekly published in New York city. The first number appeared on March 5, 1869, Moritz Ellinger being the publisher, and from Nov. 10, 1871, to Feb. 23, 1872, also the editor. On Oct. 4, 1878, Harry H. Marks became the occupant of that position. The last number was issued Feb. 21, 1879. During the last two years of publication (vols. ix. and x.) the periodical was entitled "The Reformer and Jewish Times; A Journal of Progress in Religion, Literature, Science, and Art." It contained an English and a German part in which literary, biographical, Talmudic, and rabbinical articles were published, reprinted, and translated. Jewish news, correspondence, and sometimes sermons appeared in its pages. The journal, throughout its existence, was the exponent of Progressive and Reform Judaism.

G. A. M. F.

JEWISH TIMES AND OBSERVER. See Periodicals.

JEWISH TRIBUNE. See Periodicals.

JEWISH VOICE: American weekly newspaper; published in St. Louis, Mo., since Jan. 1, 1888. The present editor, M. Spitz, founded on Aug. 29, 1879, the "Jewish Tribune," which title was changed to the "Jewish Free Press," and later to the "Jewish Voice."

The "Jewish Voice" is a Reform paper with conservative tendencies. Jointly with S. H. Sonneschein the editor issued for a time, as a supplement, a German monthly entitled "Sulamith."

G. S.

JEWISH WEEKLY REVIEW. See Periodicals.

JEWISH WOMEN. See Periodicals.

JEWISH WORLD, THE (Die Yiddische Welt): Yiddish daily paper; founded in New York city June 27, 1902, by the Lebanon Printing and Publishing Company (president, H. Masliansky), with the purpose of furthering the Americanization of Russian immigrants. In each issue one page is printed in English; this page has been edited successively by Joseph Jacobs, J. de Haas, I. L. Brill, B. G. Richards, and Samuel Mason. The general editor (1904) is D. M. Hermalin. One of the principal collaborators is the Yiddish poet Morris Rosenfeld.

J. S.

JEWISH WORLD, THE: The fourth Jewish newspaper published in London, immediately on the passing of the "Jewish Record." Its first number was issued Feb. 14, 1873, the founders being George Lewis Lyon, who remained the proprietor and general editor up to 1897, and Myer D. Davis, Jewish teacher and antiquary, who was the first editor, and who resigned soon after the founding of the journal. The editorship passed successively to P. B. Benny, Lucien Wolf, Edwin Collins, J. de Haas, and S. H. Herschkowitch. Since a change in proprietorship in Sept., 1897, the editors have been Samuel L. Bensusan, and John Raphael, the present editor.

From its foundation to 1881 the paper pursued the policy of presenting a trenchant criticism of Christian doctrine and belief. On the outbreak of the Balta riots it sent a commissioner to Russia, and until after the outbreak in 1892 earnestly championed the cause of the Russian and Rumanian Jews.

Its criticism of Christianity brought it into contact with W. E. Gladstone; and its doubt of the utility of the forty-second clause of the Berlin Treaty brought it correspondence from the Marquis of Salisbury.

Until 1897 "The Jewish World" advocated Orthodox Judaism, and was a sharp critic of Anglo-Jewish institutions. From 1892 to 1900 it consistently advocated, in one form or another, the Zionist idea. Till 1897 it was a quarto of eight pages, with occasional supplements; from 1897 it has had sixteen pages with cover, and regular illustrations appropriate to the events of the week.

G. J. DE H.

JEWNIN, ABRAHAM JONAH B. ISAIAH: Russian Talmudist; a native of Paritz, government of Minsk; died at Grodno June 12, 1848, while still young. He was the author of novellæ on the works of Maimonides, part of which appeared in the edition of the "Sefer ha-Miẓwot" known as "Maḥshebet Mosheh" (Wilna, 1866), and other parts in the Warsaw edition of the "Yad ha-Ḥazaḳah" (1882). His son Samuel Jewnin (b. *c.* 1830) lives at Wilna (1904); he is the author of "Dibre Ḥefeẓ," a collection of essays on Scriptural texts (Odessa, 1872); "Naḥalat 'Olamim," a collection of the important inscriptions on the tombstones in the Jewish cemetery of Warsaw (Warsaw, 1882); and of several lesser works. A second son, Nate Jewnin (b. *c.* 1835), who now resides in Grodno, is the author of a work entitled "Niṭ'e Or." A third son, Bezalel Jewnin, born about 1840, is a well-known itinerant preacher in the United States.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 22, Wilna, 1900; Friedenstein, *'Ir Gibborim*, p. 85, Wilna, 1880.

H. R. P. WI.

JEWRY (Old French, "Juierie"): Originally a designation for Judea and sometimes for the entire Holy Land. The term was afterward applied to any special district inhabited by Jews; hence the name of "Old Jewry" in London. The following reference to a Jewry occurs in Chaucer ("Prioress' Tale," lines 37-38):

> "Ther was in Asye in a great citee
> Amonges cristene folk a Iewerye."

In Old and Middle English the term was used also to express the belief of the Jews. In more modern times it has been extended to include the Jewish people, nation, race, or community in a collective sense, as in the proem to Zangwill's "Children of the Ghetto" (1893): "That long cruel night in Jewry which coincides with the Christian era."

BIBLIOGRAPHY: Murray's *Eng. Dict.*

G. J.

JEWS' COLLEGE: Rabbinical seminary in London, England; it owes its existence to the chief rabbi Dr. N. M. Adler; the first stone was laid Jan. 4, 1852, at a public meeting presided over by Sir Moses Montefiore. The original design of the institution was threefold: the training of ministers, readers, and teachers; the formation of a day-school; the establishment of a bet ha-midrash. The third part of the scheme, however, was soon abandoned as impracticable. On Nov. 10, 1856, the college and college school were opened at 10 Finsbury Square, with Dr. L. Löwe as head master. Dr. Löwe, however, soon resigned (Sept., 1858), and was succeeded by the Rev. Barnett Abrahams, B.A., as principal (d. 1863). At his death the Rev. Dr. H. Adler accepted the post provisionally, and held it until the appointment of the present principal, Dr. M. Friedländer. The constitution of Jews' College provides that the chief rabbi of England shall be the president of the council (which is annually elected by the subscribers), and the Orthodox principle is thus, though indirectly, maintained. After having remained in Finsbury Square for twenty-five years, it removed, for the benefit of those of its students that attended University College, to Tavistock House, Tavistock Square, formerly the residence of Charles Dickens; after eighteen years there it removed to Queen's Square House, bought for the college by Charles Samuel.

Of the two departments, the day-school and the college, the former was not popular. For twenty-five years it struggled on, but ultimately it was closed (1880). Its place was taken by "the preparatory class" for young men intending to devote themselves to the study of theology. In this class pupils are prepared for the college in both theological and secular subjects, to enable them to pass the university matriculation examination and an examination of a similar standard in Hebrew and religion. There are three examinations, which correspond to the university matriculation, intermediate, and final examinations; successful candidates receive certificates entitling them to be styled "Probationers," "Associates," and "Fellows" of Jews' College. The "Third Certificate" precedes the obtaining of the HATTARAT HORA'AH from the chief rabbi. The last provision, that the chief rabbi and not Jews' College should grant the highest certificate, gave rise to a prolonged agitation led by Prof. Israel Gollancz. Ultimately (Feb. 11, 1903) it was decided that arrangements should be made for the granting by the college of the diploma of rabbi, with which should be combined the hattarat hora'ah.

The college possesses a large library, the most interesting and important part of it being the collection of the Rev. A. L. Green, a zealous and intelligent collector of Hebrew and Anglo-Jewish literature. Part of the Ramsgate College Library also is deposited in Jews' College, including a valuable collection of Hebrew manuscripts acquired for it by Dr. M. Gaster. The general public is allowed to read in the library and to borrow books. In connection with the college there exist a Jews' College Literary Society and a Jews' College Union for past and present pupils.

The "Jews' College Journal" was started by some of the pupils and students of Jews' College April, 1875; only three numbers were published, the last in 1888.

J. M. F.

JEWS' WALK: Name given to the southeast corner of the colonnade in the Royal Exchange, London, owing to the fact that the Jewish brokers were accustomed to assemble there for business when on 'Change. It was customary at the end of the eighteenth century for each section of the Exchange to have its special position; and to the present day the dealers in foreign bills meet in the old Jews' Walk.

Another Jews' Walk existed opposite the court of Hustings at Guildhall. The name was attached to the wall there, but was removed in 1838 at the request of Sir Moses Montefiore.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 18, 1901.

J.

JEZDEGERD. See Persia.

JEZEBEL: Daughter of Ethbaal, King of Sidon, and wife of Ahab, second king of the fourth dynasty of Israel, founded by Omri (I Kings xvi. 31). This marriage was the culmination of the friendly relations existing between Israel and Phenicia during Omri's reign, and possibly cemented important political designs of Ahab. Jezebel, like the foreign wives of Solomon (*ib.* xi. 7, 8), required facilities for carrying on her form of worship. So Ahab "reared up an altar for Baal in the house of Baal, which he had built in Samaria, and Ahab made the Asherah" (*ib.* xvi. 32, 33, R. V.).

The aggressive character of Jezebel went so far as to require that her religion should be the national religion of Israel. She organized and maintained gilds of prophets, 450 of Baal, and 400 of Asherah (*ib.* xviii. 19). She also destroyed such prophets of Yhwh as she could reach. Obadiah, the faithful overseer of Ahab's house, rescued one hundred of these, hid them, and secretly fed them in a cave (*ib.* xviii. 3).

The violence, bloodshed, and idolatry occasioned by Jezebel, and apparently assented to by Ahab, aroused the indignation of the prophet Elijah. Ahab was charged directly with the sin of following the Baalim (*ib.* xviii. 18). The superiority of Elijah and of his God in the test at Carmel, and the slaughter of the 450 prophets of Baal, fired the vengeance of Jezebel. Elijah fled for his life to the wilderness, where he mourned the devotion of Israel to Baal and the lack of worshipers of Israel's God. He was sharply rebuked with the words, "Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (*ib.* xix. 18).

The determination and unscrupulousness of Jezebel are best illustrated by her false charges against and her murder of Naboth and his sons (*ib.* xxi. 7–16; II Kings ix. 26) to satisfy the whim of Ahab. For this base deed Elijah pronounced upon Ahab and Jezebel and their house a ghoulish prophecy (I Kings xxi. 21–24) which was promptly fulfilled (*ib.* xxii. 38; II Kings ix. 26, 35, 36). Jezebel's influence and religion took root in and brought disaster upon the kingdom of Judah through her daughter Athaliah, who became the wife of Jehoram, son of Jehoshaphat; so that Phenician idolatry, introduced by Jezebel, poisoned both the northern and the southern kingdom of Israel; and its results stretched far down into Israel's history.

Jezebel survived Ahab, who was slain at the battle of Ramoth-gilead, and saw two of her sons, Ahaziah and Jehoram, sit on the throne of their father. In the insurrection of Jehu she lost her life in a horrible manner (see Jehu).

E. G. H. I. M. P.

JEZELUS: **1.** Father of Sechenias, the chief of a family that returned with Ezra from captivity (I Esd. viii. 32). In Ezra viii. 5 he is called "Jahaziel." **2.** Father of Obadiah (Abadias), who was also one of the chiefs on the return from captivity (I Esd. viii. 35). In Ezra viii. 9 he is called "Jehiel."

E. G. H. M. Sel.

JEZREEL (יזרעאל, "God sows"). **1.** See Esdraelon.

2. A city of Issachar, mentioned with Chesulloth and Shunem (Josh. xix. 18). Owing to its importance, Jezreel gave its name to the whole district which was subsequently included in the kingdom of Ish-bosheth (II Sam. ii. 8). But Jezreel acquired its greatest fame in the reign of Ahab, who chose it for his residence (I Kings xviii. 45). Ahab had a palace there (*ib.* xxi. 1). The harem was near the gate, forming a part of the city wall (II Kings ix. 30, 33). Close by was a watch-tower, which perhaps also formed a part of the royal building (*ib.* ix. 17). It may be that Ahab's ivory palace (I Kings xxii. 39) and Jezebel's establishment for idolatrous priests (*ib.* xvi. 33, xviii. 39; II Kings x. 11) were also at Jezreel.

Close to Ahab's palace was the vineyard of Naboth the Jezreelite, so much coveted by Ahab (I Kings xxi. 1 *et seq.*). It would seem, from a comparison of I Kings xxi. 19 and xxii. 38, that the assassination of Naboth took place at Samaria. But with reference to the latter passage Josephus ("Ant." viii. 15, § 6) says that Ahab's chariot was washed in the fountain of Jezreel. Besides, a confusion between Samaria and Jezreel is seen in I Kings xxi. 18 and II Kings x. 1. In front of Ahab's palace was an open space where dogs roamed. It was there that they devoured Jezebel's body (II Kings ix. 35–37).

Jezreel was also the residence of Joram, son of Ahab (*ib.* viii. 29, ix. 15); there he met his death at the hands of Jehu (*ib.* ix. 24, 25). The heads of Ahab's seventy sons were sent by command of Jehu from Samaria to Jezreel, by the gateway of which city they were piled till the following morning (*ib.* x. 7, 8). Jezreel was also the scene of the massacre of Ahab's family and of all who were suspected of sympathy with his dynasty (*ib.* x. 11–14).

Jezreel was known to the Crusaders as "Parvum Gerinum"; and in 1183 a skirmish with Saladin took place near the city (William of Tyre, xxii. 26). It was called even as late as that time "Zar'in," which is almost the equivalent of the Hebrew "Yizre'el." The same identification was made by Benjamin of Tudela, who describes it as being distant a day and a half from Lod, and three miles from Sepphoris, and having a large fountain. He found there one Jewish inhabitant, a dyer ("Itinerary," ed. Asher, i. 44, Hebr.). It was near this fountain that Saul and his army encamped during their war with the Philistines (I Sam. xxix. 1); it is called "Tubania" by William of Tyre (xxii. 20).

Zar'in is now a small village; it is situated at the foot of Mount Gilboa on the western side and has twenty to thirty houses (see Robinson, "Researches," iii. 163–167; Guérin, "Samarie," i. 311–312; Fried. Wilken, "Gesch. der Kreuzzüge," II. ii. 144, Leipsic, 1808; George Adam Smith, "Historical Geography," etc., 1894, pp. 356, 381).

3. A town in the hill country of Judah not far from the Judean Carmel (Josh. xv. 56). Ahinoam, one of David's first two wives, was a native of this town (I Sam. xxv. 43).

4. A Judean; son of Etam, according to the Septuagint (I Chron. iv. 3).

5. Hosea's eldest son, being so called by command of God in token of the divine vengeance which would overtake Jehu for massacring Ahab's family in Jezreel (Hosea i. 4).

6. Name used for Israel in Hosea ii. 24.

E. G. H. M. Sel.

JHIRATKAR, SOLOMON BALLAJCE: Beni-Israel soldier; enlisted in the 14th Regiment Bombay N. L. I. in 1818; promoted jemidar Jan. 10, 1839; subahdar Jan. 1, 1843; subahdar-major Jan. 1, 1856; served as a native adjutant for five years and ultimately became sirdar bahadur; was present at the siege of Mahadewghur in 1832; in the field service at Kolhapur in 1836; and at the operations of Dwarka and Burda Hills against the Waghers 1859–60. He received the first and second stars of the Order of British India.

J. J. Hy.

JICHUS. See Yiḥus.

JID. See Periodicals.

JIDISCHE ILLUSTRIRTE ZEITUNG. See Periodicals.

JIDISCHE VOLKSBIBLIOTHEK. See Periodicals.

JIDISCHER PUCK. See Periodicals.

JOAB (יואב = "Yhwh is Father"). — **1. Biblical Data:** Son of Zeruiah, David's sister (II Chron. ii. 16), and commander-in-chief of David's army. Joab first appears after David's accession to the throne on the occasion of the engagement at the pool of Gibeon between Joab and David's servants on one side and Abner with the servants of Ish-bosheth on the other (II Sam. ii. 13 *et seq.*; see also Helkath Hazzurim). Abner, defeated, on the retreat kills Joab's youngest brother, Asahel. Voluntarily giving up the pursuit, Joab marches to Hebron (*ib.* ii. 17–32). Still minded to avenge his brother's death, Joab, upon learning of Abner's visit to and reception by David during his (Joab's) absence from Hebron, manages to lure his unsuspecting enemy to return to Hebron, where, meeting him in the gateway, he smites him under the fifth rib. David compels Joab to attend in penitent garb the obsequies of his victim.

Becomes "Prince of the Army."

The great opportunity for Joab to distinguish himself came with the siege of Jebus or Jerusalem. David had promised the office of chief to the one who should first smite the Jebusites. Joab, accomplishing this, obtained the position (I Chron. xi. 6). The vague designation of "chief" or "head" ("rosh") is supplemented by the more explicit title of "prince of the army" (II Sam. viii. 16). Joab's strategic skill was immediately shown in his fortification of the conquered city (I Chron. xi. 8). After that event, Joab is throughout represented as a most skilful general and as a model of fidelity. David himself was conscious of Joab's merits in these respects, though he somewhat feared him (comp. II Sam. iii. 39). Owing to his rank, Joab had an armor-bearer of his own (*ib.* xxiii. 37; I Chron. xi. 39) and ten servants to carry his equipment (II Sam. xviii. 15). His usual residence was at Jerusalem (*ib.* xiv. 30), but he had also a house in the wilderness (I Kings ii. 34). Joab was active in all the wars of David. The most important was first in Edom, where Joab remained six months till he had exterminated all the males (*ib.* xi. 15–16). So great was the terror of his name in Edom that Hadad ventured to return to his native country only after Joab's death (*ib.* xi. 21). The second important war in which Joab was engaged was that with the Ammonites in two campaigns. In one of these the Ammonites, allied with Syrians, compelled Joab to leave a part of the army with his brother Abishai, who made an attack on the Ammonites while Joab himself attacked and defeated the Syrians (II Sam. x. 7–14). In the other, in the following year, Joab devastated Ammon and besieged Rabbah (*ib.* xi. 1). So great was Joab's devotion to David that after he had conquered the royal city or "the city of waters," he sent messengers to David asking him to come and complete the conquest himself (*ib.* xii. 26–28). It was during this expedition that David had recourse to the services of Joab in his designs on Uriah (*ib.* xi. 6–25). Joab used his influence over David to effect the rehabilitation of Absalom in his father's favor. Knowing that David longed to see Absalom, Joab instructed a "wise woman from Tekoa" to induce David by a parable to recall his son, and finally brought about a reconciliation between them (II Sam. xiv.). At the time of Absalom's revolt, though Absalom's party was the stronger, Joab remained with David, accompanying him in his flight. David entrusted to Joab only one-third of his men, while the other two-thirds were led by Abishai and Ittai the Gittite (*ib.* xviii. 2). The battle terminated adversely for Absalom's party, and Joab took upon himself the responsibility of killing Absalom, despite David's repeated injunction to spare the young man's life. Afterward he had the courage to rouse David from his grief for his son's death (*ib.* xviii. 5–15, xix. 6–8).

His Devotion to David.

Joab's loyalty was still more striking when David, yielding to his resentment against him, imprudently transferred the office of commander-in-chief from Joab to Amasa. At the revolt of Sheba, Amasa proved himself incapable, and David appointed Abishai to take the lead in the attack, in which Joab of his own accord nevertheless took part (*ib.* xx. 1, 4–7). Joab treacherously killed his rival, but as Amasa had previously been commander-in-chief of the rebels (*ib.* xvii. 25), Joab in slaying him was inspired not by private but by political motives. Joab, having effected the defeat of Sheba, was reinstated in the office of commander-in-chief (*ib.* xx. 15–23). When, later, he was commissioned by David to number the people of Israel, he tried, but in vain, to dissuade the king from his design (*ib.* xxiv. 2–4; I Chron. xxi. 2–4). Even when the king insisted in his purpose Joab's scruples were such that he did not number the tribes of Levi and Benjamin (II Chron. xxi. 6)

Joab's last act, which proved his undoing, was his espousal of the cause of Adonijah (I Kings i. 7, 19), probably because Adonijah was the elder son after Absalom (*ib.* i. 6), and on the death of Adonijah the succession rightfully belonged to him. It seems that David understood that the affair of

Adonijah was not sufficient to convict Joab of treason; for he recommended Solomon to kill Joab out of revenge for Abner and Amasa (*ib.* ii. 5–6). Joab, unaware of David's special recommendation, thought Solomon would probably condemn him as a traitor, and, having heard of Adonijah's death, he fled to the Tabernacle and took hold of the altar. Solomon, however, had no scruples with regard to the defilement of the altar; and Benaiah slew him there, by the king's command. Joab was buried in his own house in the wilderness (*ib.* ii. 28–34).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Joab appears in the Mishnah as the ideal general (Mak. 11b). He and David supplemented each other; he would not have succeeded in his wars without David's continuous study of the Torah, and David would not have been able to apply himself to his ideal pursuits without such a reliable general as Joab (Sanh. 49a). His generosity is indicated by the words "his house in the wilderness" (I Kings ii. 34), which are taken to mean that his house was as free as the wilderness; that it was open to everybody; that everybody could find there food of all kinds; that, like a wilderness, it was free from robbery (Sanh. 49a). R. Johanan even declared that Joab was not guilty of Abner's death, but that he brought him before the Sanhedrin, which, in the gate of the city (comp. Deut. xvi. 18 *et al.*), condemned Abner for killing Asahel (Sanh. 49a). When Joab had smitten the male children of Edom, David inquired why he had done so; Joab answered, "It is written, 'Thou shalt blot out the males ["zakar"] of Amalek'" (Deut. xxv. 19). David retorted, "But it is 'zeker' [remembrance], not 'zakar'!" Joab replied that his teacher had made him read "zakar" (B. B. 21a, b). Joab struggled hard but vainly to dissuade David from numbering the people. Joab made two numberings, a complete and an incomplete one. He intended to render the incomplete numbering; if David became angry, he would give him the complete one (Pesiḳ. R. 11 [ed. Friedmann, p. 43b]). After Joab had fled to the Tabernacle, he was brought before the judges for trial. Declared not guilty of the murder of Abner, as he had only avenged the blood of his brother Asahel, he was condemned for the murder of Amasa; to Joab's defense that Amasa was a traitor because he had failed to execute David's order (comp. II Sam. xx. 4–5), the judges objected that Amasa, being occupied with the study of the Law, was not bound to execute the king's order (Sanh. 49a). When Benaiah went to execute Joab the latter said: "Let not Solomon condemn me to a double punishment; let him either kill me and take on himself the curses which his father uttered against me [II Sam. iii. 29] or let me live and suffer from the curses only." Solomon took on himself the curses, all of which were fulfilled in his descendants (Sanh. 48b). The Talmudists do not agree as to whether Joab left a son or not, as some identify the Joab of Ezra viii. 9 (see Joab, No. 3) with the general of David (B. B. 116a).

Midrashim.

In various midrashim Joab is the subject of a number of hero-tales. Once, hearing David repeat, "Like as a father pitieth his children" (Ps. ciii. 13), Joab objected that a mother had more pity for her children than a father. David suggested that he should more carefully observe the dispositions of parents toward their children, and to do this, Joab undertook a journey. He arrived at the house of a poor old laborer who had twelve sons and who worked very hard to support his family. In the evening the old man divided the bread which he had won by his day's labor into fourteen equal pieces, for his twelve sons, his wife, and himself.

On the following day Joab said to the old man: "You are old and feeble; why do you work for your young sons? Take my advice and sell one of them; and with the money you will be able to live with your family in comfort." The old man rebuked him for such advice and went on to his work; from the mother, however, he succeeded, after meeting many objections, in buying one son for one hundred pieces of gold. In the evening Joab, himself unseen, observed what passed between the father and the mother. The former, having noticed that one of the fourteen pieces of bread remained untouched, asked after his son. His wife at first gave various reasons for his absence, but her husband remained unsatisfied, and she was obliged to tell him the truth. The man took the money, and, having found Joab, demanded the return of his son. As Joab resisted, the man threatened to kill him unless he restored his son to him, which Joab gladly did, and acknowledged that David was right (Midr. Rabbotenu, in Jellinek, "B. H." v. 52–53).

Siege of Ḳinsali.

At the head of 12,000 warriors Joab besieged Ḳinsali, or Ḳinsari, the capital of the Amalekites. After a fruitless siege of six months Joab's men despaired and desired to return to their homes. But Joab, having supplied himself with money, and taking his sword, ordered them to hurl him over the wall from a sling and wait forty days; if at the end of that time they saw blood flowing under the gates they would know that he was alive. His order was executed, and he fell in the yard of a house where lived a widow and her married daughter. Joab was taken and revived by its inmates, meeting their questions by telling them "I am an Amalekite; the Israelites captured me and threw me over the wall; now let me stay with you and I will pay you." At the end of ten days Joab went into one of the 140 streets of the city, entered a smith's shop, and ordered the smith to make a sword like the one which he had, but which was broken. The first two which the smith made Joab shook and broke, but the third one stood the test. Joab asked the blacksmith who should be killed with such a sword, and the answer was "Joab." With the words "Suppose I am Joab" he slew the smith. Then Joab went into the principal street, killed 500 mercenaries whom he met, and returned to the house. In the city it was rumored that Asmodeus had killed the mercenaries; when Joab was asked whether he had heard of it he said he had not. Joab paid his hostess for ten more days, and at the end of that time went to the gate of the city, where he slew 1,500 men. This time his hand stuck to the sword, and he returned to the house and asked the young woman for warm water. But she said to him, "You eat and drink in our house and go out to kill our people!" Joab thereupon ran her through with his sword, after which his hand was healed. He then went into the street, killed every one he met on his way to the gates, slew the guard and threw open the gates. The Israelites had seen the blood flowing under the gates and shouted for joy. After ordering them to send for David, Joab climbed on to a tower in order that all might see him, and then saw the twentieth Psalm written on his right foot. Joab slew all the people of the city except the king, whom he left for David himself to kill. Then Joab put the slain king's crown on David's head while his troops were engaged in carrying off the spoils of the city (Jellinek, "B. H." v. 146–148).

S. S. M. SEL.

——**Critical View:** In the Biblical account of Joab's life the endeavor is palpable to shield David and Solomon, and to paint Joab as a man moved by motives of private revenge, and unscrupulous in the methods of accomplishing his designs. It is he who, contrary to the intentions of the king, assassinates Abner, though David must have had an equally strong reason for the removal of this partizan of Saul's son and a possible rival to the throne. In the narrative of Absalom's death, the same tendency is clearly visible. It is Joab who, contrary to David's instructions, ends the crown prince's life. II Sam. xix. reveals the true situation. Amasa was probably under the suspicion of playing into the hands of Sheba (II Sam. xix. 14, xx. 18 *et seq.*), and as a loyal adherent of David, Joab may have deemed it justifiable to put the lukewarm commander effectually out of the way.

In the narrative as now extant private jealousy is suggested as the motive; and this is later consistently adduced to shield Solomon for having sacrilegiously ignored the right of asylum in the sanctuary (I Kings ii. 28). It was in execution of David's last will, to avenge the assassination of Abner and Amasa—that of Absalom, though logically it should also have been included, is of course omitted, for it would not do to represent Solomon as requiting the death of his rival's brother, who, had he lived, would have been the legitimate heir—that this outrage upon the right of asylum is represented as having been perpetrated. Joab was a loyal and willing tool in the hands of his master David; a sturdy, unscrupulous military chieftain, such as surround Asiatic despots and leaders of freebooters.

E. G. H.

2. Son of Seraiah, and descendant of Kenaz (I Chron. iv. 14); prince of GE-ḤARASHIM.

3. Head of an important family that returned with Zerubbabel from captivity, the number of whose descendants together with those of Jeshua is given as 2,812 (Ezra ii. 6; Neh. vii. 11). A Joab is also mentioned in Ezra viii. 9 whose descendants numbered 218; but this may be a different person from the preceding.

E. G. H. M. SEL.

JOAB: Jewish family to which belonged AARON B. SAMUEL HA-NASI, who lived for some time at Oria in Apulia in the second half of the ninth century. The name "Joab" has been especially frequent since the tenth century in the Roman family of Anaw, within which it is characteristic of the branch that calls itself "Beth-el," "Min ha-Keneset," or "De Synagoga" (see JEW. ENCYC. i. 566, *s.v.* ANAW). In the Anaw family the name occurs as follows:

(1) Joab, great-great-grandfather of Nathan, the author of the 'Aruk (second half of 10th cent.).

(2) Joab b. Solomon b. Abraham (1166), great-great-grandson of No. 1.

(3) Joab, grandfather of Paola, descendant of No. 1.

(4) Joab b. Benjamin b. Solomon (1280–1304), grammarian and Biblical exegete in Rome.

(5) Joab b. Solomon b. Shabbethai b. Mattithiah, father of Menahem, in Rome (about 1340). In the fourteenth century a synagogue of R. Joab in Rome is mentioned.

The following is a genealogical table of the Joab family:

I.

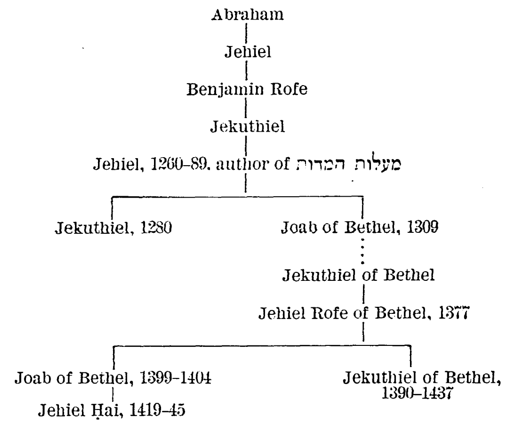
Abraham
Jehiel
Benjamin Rofe
Jekuthiel
Jehiel, 1260–89. author of מעלות המדות
Jekuthiel, 1280
Joab of Bethel, 1309
Jekuthiel of Bethel
Jehiel Rofe of Bethel, 1377
Joab of Bethel, 1399–1404
Jehiel Ḥai, 1419–45
Jekuthiel of Bethel, 1390–1437

II.

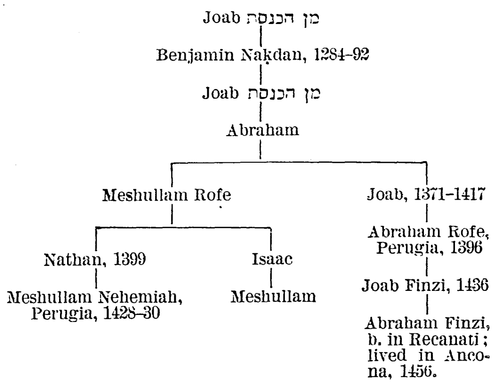
Joab מן הכנסת
Benjamin Naḳdan, 1284–92
Joab מן הכנסת
Abraham
Meshullam Rofe
Nathan, 1399
Meshullam Nehemiah, Perugia, 1428–30
Isaac
Meshullam
Joab, 1371–1417
Abraham Rofe, Perugia, 1396
Joab Finzi, 1436
Abraham Finzi, b. in Recanati; lived in Ancona, 1456.

III.

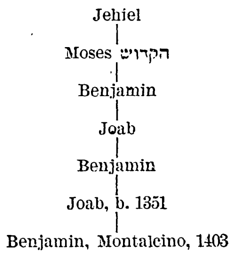
Jehiel
Moses הקדוש
Benjamin
Joab
Benjamin
Joab, b. 1351
Benjamin, Montalcino, 1403

Most of the persons named in the genealogical table are known merely as copiers of Hebrew manuscripts. Only the following are more important:

Benjamin b. Joab: A writer of religious poems (Paris MS. 814; Zunz, "Literaturgesch." p. 365).

Benjamin b. Joab Naḳdan: Grammarian and Biblical commentator in Rome. He is the author of a manuscript work dating from 1284, and is mentioned in another manuscript dated 1292. He was probably the teacher of the poet Immanuel b. Solomon.

Jekuthiel b. Jehiel (**אביר הרופאים מבית אל**): No less than twelve manuscripts of his have been preserved.

Joab of Bethel: Synagogal poet of the fourteenth century. Whether he is identical with the religious poet attacked by Immanuel b. Solomon can not be determined. Zunz mentions three poets of this name.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 1, p. 50, Frankfort-on-the-Main, 1893; Landshuth, *'Ammude ha-'Abodah*, p. 81, Berlin, 1857; Luzzatto, מבוא אל מחזור רומי, p. 23, לוח הפייטנים, p. 35; Steinschneider, *Polemische und Apologetische Literatur*, p. 284; idem, *Hebr. Bibl.* vii. 115, xi. 104, xiv. 61; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 332, 426, 446, Berlin, 1896; Zunz, *G. S.* iii. 169, 171; idem, *Literaturgesch.* pp. 501, 709.

The following persons are known as belonging to the Beth-El family:

Baruch b. Solomon b. Joab: Lived in Larricia 1451.

Bezaleel b. Baruch in Larricia: Son of preceding; flourished 1457–63.

Ishmael Rofe b. Moses: Judge in Rome 1562.

Jehiel (Ḥiel) of Bethel: Contemporary of Immanuel b. Solomon, who speaks of him as "one who is in Hades" ("Maḥberot," xxviii., ed. Berlin, p. 256).

Joab b. Abraham b. Joab (**מן הכנסת**): Writer in Tivoli 1333.

Joab b. Nathan b. Daniel: Writer of synagogal poetry.

Joab Raphael b. Benjamin, of Montesanto, president of the synagogue Quattro Capi in Rome, 1539–50, doubtless belongs to this family.

Mattathiah b. Jehiel, of Pisa (14th cent.; see Schorr in "He-Ḥaluẓ," ix. 50).

Mordecai da Pisa b. Solomon da Camerino (1483).

Shelumiel b. Jehiel, of Tivoli: Lived in Rome 1578.

It is probable that the following persons also belonged to the Beth-El family:

Abraham b. Joab Eliashib (1438).

Baruch b. Joab: Member of the rabbinical board in Rome 1538–42.

Benjamin b. Joab: Lived in Ravenna 1579.

David b. Joab (1468).

Eliezer Moses b. Joab (1463).

Elijah b. Joab: Banker in Rome 1536.

Elijah Melammed b. Joab: Lived in Rome 1524.

Ephraim b. Joab b. Moses, of Modena: Writer and poet (1462); lived at Abruzzo 1481.

Jehiel b. Joab: Pupil of Shabbethai b. Solomon in Rome 1290.

Jekuthiel, of Tivoli (1416).

Joab: Teacher of Benjamin b. Abraham Anaw at Rome in the first half of the thirteenth century.

Joab: Lived in San Miniato in the sixteenth century.

Joab b. Abraham Finzi (*c.* 1660).

Joab b. Baruch Lampronti: Lived in Ferrara about 1730.

Joab (Dattilo) b. Baruch degli Piatelli: Teacher in Rome; supported Joshua Menaggen's efforts and defended Jacob Ẓahalon's writings. He wrote introductions to two works by the latter which appeared in Venice in 1665. Joab was rabbi of Sienna at the time of his death.

Joab b. Benjamin: Lived in Rome 1555.

Joab b. David: Copyist and writer of synagogal poems (*c.* 1426).

Joab Elijah b. Joab (1483; see R. Judah Minz, Responsa, Nos. 2, 3).

Joab Ḥazzan: Writer of synagogal poems.

Joab Immanuel Finzi (1466–77).

Joab b. Jehiel, of Modena.

Joab b. Jekuthiel, of Tivoli (1414).

Joab b. Joseph, of Modena (1495).

Joab b. Maẓliaḥ de Ceprano: Son of Maẓliaḥ b. Menahem Ceprano; lived in Rome 1575.

Joab Melammed: Lived in Rome 1539; perhaps identical with **Joab Fattore** in Rome (1539) and with **Joab Melammed de Recanati**, who lived in Rome 1553.

Joab b. Menahem Joseph (1460).

Joab b. Mordecai Trioufo: Lived in Rome 1539.

Joab b. Moses.

Joab b. Moses: Lived in Rome 1584.

Joab b. Obadiah, of Tivoli: Lived in Rome 1599.

Joab della Ripa (or of Larricia ?). His widow, **Fresca Rosa**, died in Rome 1565 (Berliner, "Aus Schweren Tagen," No. 32).

Joab b. Shabbethai: Lived in Rome 1499.

Joab Shemariah, of Corregio (1503).

Joab Valencin: Lived in Venice 1594.

Joseph b. Joab Elijah (1461).

Joshua b. Joab (1405).

Maẓliaḥ b. Menahem Ceprano: Lived in Rome 1562.

Menahem b. Joab, of Ascoli (1479).

Menahem b. Joab: Lived in Ferrara 1745.

Mordecai b. Joab, מבינפרי: Banker in Rome; "fattore" of the Roman congregation 1536–38.

Mordecai b. Joab.

Obadiah b. Joab: Presider in Rome 1554.

Shabbethai b. Joab Calabrese: Presider and rabbi in Rome 1539–58.

Jacob b. Joab Elijah ha-Kohen de Fano, author of "Shilṭe ha-Gibborim," certainly does not belong to this family, nor does Joab of Salerno (about 1300).

Bibliography: Berliner, *Gesch. der Juden in Rom*, vol. ii., part 1, pp. 114 *et seq.*, Frankfort-on-the-Main, 1893; Steinschneider, *Hebr. Bibl.* xi. 103 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 332 *et seq.*, ii. 417–422 *et passim*, Berlin, 1895–96; Zunz, *G. S.* iii. 162 *et seq.*; idem, *Literaturgesch.*, passim.

G. H. V.

JOAB BEN JEHIEL: Liturgical poet; lived at Rome in the fourteenth century. He belonged to the Beth-El family, and was the author of five piyyuṭim (inserted in the Roman Maḥzor) for Passover, having for their subject the Canticles, and piyyuṭim for Shabu'ot and the New-Year (before "Nishmat"), and for the Day of Atonement (before "Ḳaddish"). In the Roman Maḥzor, also, a prayer entitled "Ashmurot ha-Boḳer" for Thursdays on which the "Taḥanun" is not recited, is signed "Joab"; and a seliḥah bearing the same signature is found in the seliḥot collection at Tripoli. Joab is believed to be identical with the young poet whom Immanuel satirized ("Maḥberot," viii. 66).

Bibliography: Luzzatto, *Mebo*, pp. 23, 26; Zunz, *G. S.* iii. 171; idem, *Literaturgesch.* p. 501; Landshuth, *'Ammude ha-'Abodah*, p. 81; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 446.

G. I. Br.

JOACHIM, JOSEPH: Hungarian violinist; born at Kittsee, near Presburg, Hungary, June 28, 1831. He began to study the violin when he was five years old, and was placed under Szervaczinski, leader of the orchestra at the Budapest opera-house. He advanced so rapidly that after two years he was able to make his first appearance in a public concert given at the Adels Casino, Budapest, March 17, 1839.

At the age of nine he was sent to study with Joseph Böhm at the Vienna Conservatorium, whence, after a course of three years, he went to Leipsic. There he met Mendelssohn and played at a concert of Madame Viardot's. A few months later he played Ernst's "Otello Fantasia" at a Gewandhaus concert, and achieved such success that in the following year—that is, at the age of twelve—he was invited to play in a violin quartet with Ernst, Bazzini, and Ferdinand David.

Joachim remained in Leipsic until 1849, studying with Ferdinand David (violin) and Moritz Hauptmann (composition), and making occasional concert tours through Germany and elsewhere. In 1844 he was taken by Mendelssohn to England, where he made his début at a benefit concert given at Drury Lane in March, 1844. He revisited England in 1847, and thereafter played annually at the Monday Popular, the Crystal Palace, and other concerts. In 1849 he spent two months at Paris, where he achieved his first success in an orchestral concert given by Hector Berlioz. Shortly afterward he accepted the position of concert-master at Weimar. In 1852 he accepted a call as solo violinist to the King of Hanover; and it was here, in 1863, that he married Amalie Weiss, the well-known contralto.

After a residence of sixteen years at Hanover, Joachim, in 1868, removed to Berlin, where he was appointed director of the newly established Königliche Hochschule für Musik, and member of the Academy of Fine Arts (musical section). His famous quartet, originally established in 1869, and later consisting of Joachim, De Ahna, Wirth (followed by Kruse and Halir), and Hausmann, has, by reason of its artistic character and perfect ensemble, set the standard for high-class chamber-music performances.

Among the compositions of Joachim, most of which are somewhat tinged by the influence of Schumann, the Hungarian concerto in D minor is generally regarded as the most perfect as to both form and content. Other important compositions are: overture to "Hamlet," for orchestra, op. 4; "Hebrew Melodies," for viola and piano, op. 9; nocturne in A for violin and small orchestra, op. 12; "Dem Andenken Kleists," op. 14; "Szene der Marta" (from Schiller's "Demetrius"), for contralto solo and orchestra, op. 14; 3 cadenzas to Beethoven's violin-concertos, etc.

Joachim has embraced Christianity.

Bibliography: Moser, *Joseph Joachim*, 1900; Lahee, *Famous Violinists*, pp. 244-260; Grove, *Dict. Music and Musicians*.

S. J. So.

JOACHIMSEN, PHILIP J.: American jurist and communal worker; born in Breslau Nov., 1817; died in New York city Jan. 6, 1890. He emigrated to New York in 1827, and was admitted to the bar there in 1840. During the Civil war, he organized and commanded the Fifty-ninth New York Volunteer Regiment, and was injured at New Orleans. For his services he was made brigadier-general by brevet. After having assiduously practised law, he was elected judge of the New York Marine Court in 1870 and acted as such up to 1877. He then resumed practise.

Joachimsen was the first president of the Hebrew Orphan Asylum (1859). In 1879 he organized the Hebrew Sheltering Guardian Society for Children in New York.

Bibliography: Isaac Markens, *The Hebrews in America*, p. 228, New York, 1888; *The New York Times*, Jan. 7, 1890; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 262, Philadelphia, 1895.

A. A. M. F.

JOACHIMSTHAL, FERDINAND J.: German mathematician; born May 9, 1818, at Goldberg, Silesia; died April 5, 1861, at Breslau. In the year of his graduation (Ph.D. Berlin, 1842) he was appointed teacher at a "Realschule" in Berlin, and in 1846 was admitted to the philosophical faculty of the university as privat-docent. In 1856 he was appointed professor of mathematics at Halle, and in 1858 at Breslau.

Joachimsthal contributed essays to Crelle's "Journal," 1846, 1850, 1854, 1861, and to Torquem's "Nouvelles Annales des Mathématiques."

Bibliography: *Allgemeine Deutsche Biographie*.

S. F. T. H.

JOACHIMSTHAL, GEORG: German physician; born at Stargard, Pomerania, May 8, 1863. He graduated as doctor of medicine from the University of Berlin in 1887 and established himself at the German capital the following year. In 1890 he became assistant in orthopedic surgery at the university dispensary, where in 1898 he was appointed privat-docent in the medical faculty. In 1897 he received the Pourat prize of the French Institute for his essay "Etude des Changements Morphologiques et Fonctionels qu'on Peut Produire Expérimentalement sur l'Appareil Locomoteur."

Joachimsthal has contributed several essays to the medical journals, and since 1897 has been collaborator with J. Wolff in the orthopedic section of Virchow's "Jahresbericht über die Leistungen und

Fortschritte in der Gesammten Medizin." He is the author of "Die Angeborenen Verbildungen der Oberen Extremitäten," Hamburg, 1900.

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JOASH (יואש, contraction of יהואש = "given by Yhwh"). **1.** (Called also **Jehoash.**)—**Biblical Data:** Son of Ahaziah and Zibiah of Beer-sheba; eighth king of Judah (II Kings xii. 1, 2). Joash was the only descendant of the house of David living at the time of Ahaziah's death that escaped slaughter at the hand of his grandmother Athaliah. Only a year old when the royal family was exterminated, he with his nurse was concealed by his paternal aunt Jehosheba in "the bedchamber," where he remained six years (II Kings xi. 1–3; II Chron. xxii. 10–12). When he was seven years old he was brought out from his hiding-place by Jehoiada and placed on the throne of his ancestors. As Joash was the only living member of David's line his coronation is particularly narrated; after he was crowned the covenant was renewed between God, the king, and the nation, and after having destroyed the altars of Baal and killed Mattan, the priest of Baal, the king was conducted with great ceremony to the throne (II Kings xi. 4–19; II Chron. xxiii. 11–20). Jehoiada, desiring to secure the permanence of the throne of David, chose two wives for Joash, who begat sons and daughters (II Chron. xxiv. 3). Under the guidance of Jehoiada the young king established the worship of Yhwh, though the "high places" continued to be used for worship (II Kings xii. 3–4).

The first public religious act of Joash was to order the repair of the Temple, which had been despoiled by Athaliah (II Chron. xxiv. 7). To this end the king entrusted to the priests the duty of setting aside all the money resulting from the sale of dedicated things and the money offered by the people. But the twenty-third year of Joash's reign saw the Temple still unrepaired, so the king took away from the priests the charge of the money (II Kings xii. 5–8). In II Chron. xxiv. 5 it is stated that the king ordered the priests and Levites to travel through the cities of Judah and collect money, but that the Levites were slow in their mission. A chest was therefore placed by Jehoiada beside the altar (according to II Chron. xxiv. 8, without the gate and at the command of Joash), in which the princes and all the people placed contributions, and when enough had been collected the money was given to the artisans that restored the Temple (II Kings xii. 10–17; II Chron. xxiv. 8–14). After the death of Jehoiada, Joash proved weak enough to permit himself to be worshiped by the princes of Judah, and this turned the people from the worship of Yhwh. Joash showed his ingratitude toward Jehoiada by slaying the latter's son Zechariah for censuring his (the king's) acts (II Chron. xxiv. 17–22).

An important event in Joash's life is differently stated in II Kings and II Chronicles; according to the former (xii. 18–19 [A. V. 17–18]) when Hazael, the Syrian king, marched against Jerusalem, Joash bribed him with the gold of the royal and sacred treasuries to turn back; in the latter (xxiv. 23–25) it is said that after the Syrian army had destroyed all the princes of Judah the soldiers "executed judgment against Joash," so that they "left him in great diseases." Joash was assassinated by his own servants at Beth-milo, after a reign of forty years, and his assassination is recorded as an act of revenge for the blood of the son of Jehoiada (II Kings xii. 1, 21; II Chron. xxiv. 1, 25). II Kings and II Chronicles differ also with regard to the burial of Joash: according to the former (xii. 22), Joash was buried with his fathers in the city of David, while in the latter (xxiv. 25) it is expressly said that he was buried in the city of David, but "not in the sepulchers of the kings."

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——**In Rabbinical Literature:** As the extermination of the male descendants of David was a divine retribution for the extermination of the priests by David (comp. I Sam. xxii. 17–21), Joash escaped death because in the latter case one priest, Abiathar, survived (Sanh. 95b). The hiding-place of Joash was, according to R. Eleazar, one of the chambers behind the Holy of Holies; according to R. Samuel b. Naḥman, one of the upper chambers of the Temple (Cant. R. i. 66).

Although a king who is the son of a king need not be anointed, exception was made in the case of Joash, as well as of Solomon and Zedekiah, the succession of each of whom was contested (Lev. R. x. 8). Particular mention is made of the crown placed on Joash's head (II Kings xi. 12), because it fitted exactly, showing that he was qualified for kingship ('Ab. Zarah 44a).

Joash was one of the four men who pretended to be gods. He was persuaded thereto particularly by the princes, who said to him. "Wert thou not a god thou couldst not come out alive from the Holy of Holies" (Ex R. viii. 3). He was assassinated by two of his servants, one of whom was a son of an Ammonite woman and the other the offspring of a Moabite (II Chron. xxiv. 26); for God said: "Let the descendants of the two ungrateful families chastise the ungrateful Joash" (Yalk., Ex. 262).

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2. (Called also **Jehoash.**) King of Israel 798–782 B.C. He was the son and successor of Jehoahaz, and one of the greatest of the Israelitish kings. In three signal and successive victories he overcame the Syrians, and retook from them the towns which Hazael had captured from Israel. He was also involved in a war with Amaziah, King of Judah. In the battle at Beth-shemesh Jehoash defeated Amaziah, advanced to Jerusalem, broke down the wall of that city for a distance of 400 cubits, and carried away to Samaria the treasures of the Temple and of the palace (II Kings xiv. 11–14). Although Jehoash, like his predecessors, worshiped the golden calves, he held the prophet Elisha in high honor, looking up to him as a father. When Elisha was about to die, Jehoash repaired to the bedside of the prophet, "wept over his face, and said, O my father, the chariot of Israel and the horsemen thereof" (*ib.* xiii. 14). Jehoash died soon after his victory over Amaziah, and was buried in Samaria (*ib.* xiv. 16; comp. II Chron. xxv. 17–24).

3. Father of Gideon (Judges vi. 32; II Sam. xi. 21). Joash belonged to the tribe of Manasseh and lived at Ophrah, where he was buried. He must have been a man of importance, because an altar of Baal was in his house, and he had more than ten servants (Judges vi. 25, 27); and he alone was able to check the fury of the people against his son (*ib.* 30-31). See Gideon. M. Sel.

4. Son of Ahab. When the latter was about to set out to meet the Syrians in battle at Ramoth-gilead, he entrusted the prophet Micaiah, whose prophecy had been against him, to Amon, the governor of Samaria, and to Joash, the king's son, saying, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace" (I Kings xxii. 26, 27). It may be that Joash was an under-officer of Samaria; or, as Rawlinson suggests, the word translated "king's son" may refer to a state officer, such as is found in Jer. xxxvi. 26. There is no other mention of this Joash. I. M. P.

5. A descendant of Shelah, the son of Judah; one of the men "who had the dominion in Moab" (I Chron. iv. 22). **6.** Son of Shemaah the Gibeathite; one of David's warriors (*ib.* xii. 3). **7.** (יועש.) Son of Becher, the son of Benjamin (*ib.* vii. 8). **8.** Overseer of David's cellars of oil (*ib.* xxvii. 28).

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JOB (איוב).—Biblical Data: Titular hero of the Book of Job. He was a native of Uz, rich, very pious, and upright, and he had seven sons and three daughters. His sons used to make a feast in their houses, one each day; and at the end of the week Job would bring seven holocausts, according to the number of his sons, thinking perhaps that the latter, while feasting, had committed sins (Job i. 1-5).

One day in the heavenly council, in consequence of a question asked by God, Job's piety was discussed by the accuser Satan, who maintained that if Job should be stricken with calamity he would certainly sin. Satan, having received permission to deal with Job as he pleased, first brought poverty on him by causing all his cattle to be stolen; then he caused the death of all Job's children. But Job did not sin. On the contrary, he declared God's act to be just, saying, "The Lord gave, and the Lord hath taken away" (*ib.* i. 6-22).

At a second gathering of the "sons of God" Satan obtained permission to afflict Job's own person. He accordingly smote him with a most painful disease (elephantiasis ?); still Job did not complain. Even when his wife advised him to curse God and die, he replied that he had to accept evil at His hands, just as he had received good (*ib.* ii. 1-10). Three friends came to condole with him, and stayed with him seven days and seven nights in silence (*ib.* ii. 11-13), after which began the colloquies between him and his friends that form the text of the Book of Job.

Finally, God restored Job to his former state, giving him twice as much as he had before, even fourteen sons. The daughters, however, born to him after his restoration were only three in number. Job lived 140 years after this and saw four generations (*ib.* xlii. 10-17). He is mentioned by Ezekiel (Ezek. xiv. 14, 20) with Noah and Daniel as among the three most righteous men. See Job, Book of.

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——**In Rabbinical Literature:** Owing to the importance of the Book of Job, the Talmudists occupied themselves frequently with its chief character. One of the amoraim expressed his opinion in the presence of Samuel b. Naḥmani that Job never existed and that the whole story was a fable (B. B. 15a). An opinion couched in similar words and pronounced by Simeon ben Laḳish was interpreted to mean that such a person as Job existed, but that the narratives in the drama are inventions (Gen. R. lvii.). Apart from these utterances all of the rabbis took it for granted that Job existed, but they differed widely as to the epoch in which he lived and as to his nationality, two points of discussion closely connected. Every one of the Talmudists inferred Job's epoch and nationality from an analogy between two Biblical words or sentences. According to Bar Ḳappara, Job lived in the time of Abraham; according to Abba b. Kahana, in the time of Jacob, he having married Dinah, Jacob's daughter (*ib.*; B. B. 15b; comp. additions in Targ. Yer. to Job ii. 9). R. Levi said that Job lived in the time of Jacob's sons; and he also said, in the name of Jose b. Ḥalafta, that Job was born when Jacob and his children entered Egypt and that he died when the Israelites left that country. Job consequently lived 210 years (comp. Rashi on Ex. xii. 40). When Satan came to accuse the Israelites of being idolaters, God set him against Job, whence Job's misfortunes (Gen. R. *l.c.*).

Opinions as to Date.

This opinion is supported by the statement that Job with Jethro and Balaam was consulted by Pharaoh as to the means of reducing the number of the children of Israel and that Job was stricken with calamity because he had remained silent (Sanh. 106a; Soṭah 11a). It may be mentioned that this legend is narrated differently in the "Sefer ha-Yashar" (section "Shemot," p. 110a, ed. Leghorn, 1870) as follows: At first Job, who was one of Pharaoh's eunuchs and counselors, advised Pharaoh to have every male child murdered (Ex. i. 16). Afterward Pharaoh, having had a dream which prognosticated the birth of a helper, again consulted Job. The latter answered evasively: "Let the king do as he pleases" ("Sefer ha-Yashar," *l.c.* p. 111a). Levi b. Laḥma also held that Job lived in the time of Moses, by whom the Book of Job was written. Some of the rabbis even declare that the one servant of Pharaoh who feared the word of God (Ex. ix. 20) was Job (Ex. R. xii. 3). Raba, specifying the time more accurately, said Job lived in the time of the spies who were sent by Moses to explore the land of Canaan (B. B. 15a). According to these rabbis, Job was a Gentile—an opinion which is elsewhere expressed more fully, in that Job is said to have been a pious Gentile or one of the prophets of the Gentiles (*ib.* 15b; Seder 'Olam R. xxi.). Other tannaim place Job variously in the reign of Saba, in that of the Chaldees, and in that of Ahasuerus. R. Johanan and R. Eleazar both declared that Job was one of those who returned from the Captivity and that his bet ha-midrash was at Tiberias (Yer. Soṭah v. 8; B. B. *l.c.*; Gen. R. *l.c.*). It is said in B. B. (*ib.*) that these tannaim necessarily considered Job an Israelite; but R. Hananeel (*ad loc.*) has in his text, "All the Tannaim and Amoraim, with the exception of the one who placed Job in the time of Jacob, were of opinion that Job was an Israelite" (comp. also Gen. R. *l.c.*).

Job is prominent in haggadic legends. His prosperity is thus described: Samuel b. Isaac said: "He who received a 'peruṭah' from Job prospered in his affairs." Jose b. Ḥanina inferred from Job i. 10 that Job's goats could kill wolves; and R. Johanan inferred from Job i. 14 that God gave Job a foretaste of the bliss of paradise (B. B. 15b). Satan, seeing Job's extraordinary prosperity, was filled with envy and therefore began in the councils of heaven to disparage Job's piety.

According to the Targum Yerushalmi (Job i. 6, ii. 1) the two councils of heaven took place respectively on Rosh ha-Shanah and Yom Kippur. When the messenger told Job that the Sabeans had seized his oxen, he armed his men and prepared to make war upon them. But the second messenger came, telling him that a fire from heaven had destroyed his sheep, and he then said: "Now I can do nothing" (Lev. R. xvii. 4). The wind that blew down his house was one of the three great winds whose power was sufficient to destroy the world (Gen. R. xxiv. 4). Job was stricken by Satan with fifty different plagues (Ex. R. xxiii. 10). His house was filled with a bad smell, and Job sat down on a dunghill. His flesh was filled with worms which made holes in his body and began to quarrel with one another. Job thereupon placed every worm in a hole, saying: "It is my flesh, yet you quarrel about it" (Ab. R. N., ed. Schechter, p. 164; comp. Kohler, Testament of Job, v. 6-8, in Kohut Memorial Volume, pp. 264-295). Job's sufferings lasted twelve months ('Eduy. ii. 10; comp. Testament of Job, v. 9, where the number of years is given as seven); then God, yielding to the prayer of the angels, healed him and restored to him twofold what he had before (Ab. R. N. *l.c.*). Only the number of Job's daughters was not doubled. Nevertheless their beauty was doubled, and therefore their names (Job xlii. 14), indicating their extraordinary charms, are given (B. B. 16b). The legendary accounts of Job extend also to his three friends. These entered his house simultaneously, though they lived 300 miles apart. Each had a crown or, according to another statement, a tree on which the images of the three friends were carved; and when a misfortune befell any one of them his image was altered (*ib.*; comp. Targ. to Job ii. 11). It has been said that Job lived 210 years; this is inferred from Job xlii. 16, where it is said that he lived 140 years after his recovery (Gen. R. lviii. 3, lxi. 4; comp. Yalḳ., Kings, 243, and Testament of Job, xii. 8). It is said also that the whole world mourned Job's death (Soṭah 35a).

Job's Generosity.

But it was chiefly Job's character and piety that concerned the Talmudists. He is particularly represented as a most generous man. Like Abraham, he built an inn at the cross-roads, with four doors opening respectively to the four cardinal points, in order that wayfarers might have no trouble in finding an entrance, and his name was praised by all who knew him. His time was entirely occupied with works of charity, as visiting the sick and the like (Ab. R. N., ed. Schechter, pp. 33-34, 164; Midrash Ma'yan Gannim, ed. Buber, p. 92; comp. Gen. R. xxx. 9). Still more characteristic is the conclusion of Raba that Job used to take away, ostensibly by force, a field which belonged to orphans, and after making it ready for sowing would return it to the owners (B. B. *l.c.*). Job was also of exemplary piety. Like Abraham he recognized God by intuition (Num. R. xiv. 7). Nothing in his possession had been acquired by rapacity, and therefore his prayer was pure (Ex. R. xii. 4). He, Melchizedek, and Enoch were as spotless as Abraham (Midr. Teh. to Ps. xxxvii.). He took the greatest care to keep himself aloof from every unseemly deed (Ab. R. N. ch. ii., Recension B, ed. Schechter, p. 8). According to Targ. Sheni to Esth. i. Job's name was one of the seven engraved on the seven branches of the golden candlestick.

But these features of Job's character made the Rabbis apprehend that he might eclipse Abraham; and some of them therefore depreciated Job's piety. Johanan b. Zakkai used to say that Job's piety was only the result of his fear of punishment (Soṭah 27a; Yer. Soṭah v. 5). In Ab. R. N., Recension A, p. 34, where the generosity of Job is so much praised, it is concluded that when he, after having been afflicted, complained that he was inadequately rewarded, God said to him: "Thy generosity has not yet attained to the half of that of Abraham." R. Levi even went as far as to exculpate Satan, declaring that he had the same apprehension that God might forget the piety of Abraham (B. B. 16a). Still even among the Tannaim Job had his defenders, *e.g.*, Joshua b. Hyrcanus, whose opinion was that Job worshiped God out of pure love (Soṭah *l.c.*). This difference of opinion existed with regard to Job's attitude at the time of his misfortune. R. Eliezer said that Job blasphemed God (the Talmudic expression being "he desired to upset the dish"), but R. Joshua considered that Job spoke harsh words against Satan only (B. B. 16a). This discussion was continued by Abaye and Raba, of whom the former pleaded for Job, while Raba followed R. Eliezer's opinion. Raba's (according to another text, Rab's) expression was "dust into the mouth of Job." He inferred from the passage "and yet Job sinned not with his lips" (Job ii. 10) that Job sinned in his heart (*ib.*).

In the Talmudic literature it is generally assumed that Job sinned or, as the expression is, "he rebelled" ("ba'aṭ"; Midr. Teh. xxvi.). It is further said that if Job had not sinned people would recite in prayer "and the God of Job," just as they recite "the God of Abraham, Isaac, and Jacob," but he rebelled (Pesiḳ. R. Aḥare Mot, ed. Friedmann, p. 190a; comp. Ex. R. xxx. 8). Job's chief complaint was, according to Raba, that although man is driven to sin by the seducer ("yeẓer ha-ra'"), whom God Himself has created, yet he is punished (comp. Job x. 7). But Eliphaz answered him: "Thou castest off fear" (*ib.* xv. 4), meaning, if God created the seducer, He also created the Torah, by which a man can subdue the seducer (B. B. *l.c.*). Raba concluded also that Job denied resurrection (*ib.*).

A more picturesque treatment of Job's bitterness against God is recorded by Rabbah (according to B. B. 16a), or Raba (according to Niddah 52a): Job blasphemed God by using the term "tempest" when he said, "For he breaketh me with a tempest" (Job ix. 17), which passage is interpreted by the Rabbis to mean, "Perhaps a tempest passed before Thee which caused the confusion between איוב [= "Job"] and אויב [= "enemy"]" (comp. also Ecclus. [Sirach] xlix. 9, the Hebrew, Greek, and Syriac versions, and the commentaries *ad loc.*). God therefore answered him out of the tempest (*ib.* xxxviii.-xxxix., which are interpreted as a refutation of Job's charge). Still, Rabbi's opinion was that Job spoke in praise of God more than Elihu did (Ex. R. xxxiv. 1).

It has already been said that the Book of Job was ascribed by the Rabbis to Moses. Its place in the canon is between Psalms and Proverbs (B. B. 14b). The high priest read the Book of Job for diversion before Yom Kippur (Yoma i. 4 [18b]). According to the Talmudists, he who sees the Book of Job in a dream may anticipate a misfortune (Ber. 57b). There was an ancient Targum to Job which was regarded by the Talmudists as a dangerous work (comp. Tosef., Shab. xiv.).

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——**Critical View:** The hero whose name has furnished the title of the Book of Job appears only as a legendary figure. It is idle to inquire whether the story has any historical basis, since nothing definite relating to Job can be ascertained. The story originated in the land of Edom—a background that has been retained in the Hebrew poem. The names of Job and his three friends have been partly Hebraized. "Iyyob," the Hebrew form of "Job," is either passive, meaning "the person attacked [by Satan]" (comp. "yillod" = "the born one"; Ex. i. 22; Josh. v. 5; "shilloah" in Job ix. 7 = *ἀπεσταλμένος*), or active, meaning "the attacker [*i.e.*, of the ancient doctrine of retribution]" (comp. Merx, "Das Gedicht von Hiob," 1871, pp. xvii., xxxv.), like "yissor," Job xl. 2 = "the reprover"; the Arabic etymologies given in Ewald, "Das Buch Ijob" (2d ed., 1854, pp. 19 *et seq.*: "the returning, repenting"), and in Hitzig, "Das Buch Hiob" (1874, pp. xix. *et seq.*: from the Arabic tribe "banu Awwab" = "sons of the evening star," *i.e.*, "of the returning one"), are doubtful.

Eliphaz the Temanite (Job ii. 11) appears also in Gen. xxxvi. 4, 11, 15, as Esau's eldest son. Bildad the Shuhite is mentioned only in the Book of Job. According to Nöldeke (in "Z. D. M. G." xlii. 479), the name means "Bel has loved" (comp. "Eldad"). In Gen. xxv. 2 "Shuah" is the name of a tribe, not of a place. "Zophar" also occurs only in the Book of Job. His home, Naamah, is mentioned in Josh. xv. 41 as a city within the Judaic "shefelah." Job's home, Uz (*Χώρα Αὐσίτις* in the Septuagint), is mentioned in Lam. iv. 21 as being in Edom; according to Wetzstein (in Delitzsch, "Hiob," pp. 576 *et seq.*) it was in Hauran, east of the Jordan. For other opinions see Budde, "Das Buch Hiob," 1896, pp. x. *et seq.*

Composite Nature of Book of Job.

The poem of Job as found in the Old Testament is a combination from two sources. The earlier of these, a folk-book, comprises the prologue (Job i. and ii.) and the epilogue (*ib.* xlii. 7-17). According to this source Job was a rich Edomite sheik, of irreproachable piety (*ib.* i. 1, 3, 8), as is shown especially by his punctiliousness in ritual observances (*ib.* i. 5) according to the customs of the time. The accusing angel Satan (*ib.* i. 6) in the presence of God casts reflections on the causes of Job's piety (*ib.* i. 9-11), and, in agreement with the conceit that the evil upon earth is not caused by God directly, but is brought by one or many intermediary angels, receives permission to test Job by misfortune (Gen. xix.; II Sam. xxiv. 16 *et seq.*; Ezek. ix. 4 *et seq.*; comp. *κολαστικὴ δύναμις* in Philo, "Quis Rerum Divinarum Heres Sit," § 34 [ed. Mangey, i. 496]; "middat ha-din" in the Jewish midrash, Gen. R. xii.).

The first trial consists in the destruction of Job's possessions (Job i. 12-19), in which he is the victor through his resignation (*ib.* i. 20-22). Satan declares this trial to have been insufficient, and demands another to consist in personal bodily suffering. This also is granted, and Job is again victorious (*ib.* ii. 1-10). Job's wife (*ib.* ii. 9, 10) here shows how great in such cases is the temptation to do wrong. That the friends of Job, who come to comfort him (*ib.* ii. 11-13), also sin on this occasion is evidenced in Job xlii. 7-10a, where Job, who alone remains guiltless, has to intercede for them when they bring the burnt offerings. The nature of their sin does not appear, since the folk-book is interrupted at this point by the interpolation of the poem of Job (*ib.* iii. 1-xlii. 6).

The folk-book is further differentiated from the poem by its employment of the name of Yhwh, which it naively puts into the mouth of the Edomites (*ib.* i. 7, 21b; xlii. 7). Here again Job refrains from sinning with his lips (*ib.* ii. 10), even in his deepest suffering, and says to Yhwh only what is just ("nekonah"; *ib.* xlii. 7b, 8b), whereas in the poem he utters the most offensive sentiments against God, beginning by cursing the day of his birth.

In the folk-book the sins consist mainly in unseemly speeches to and about God (*ib.* i. 10; xlii. 7, 8; comp. *ib.* i. 22, "natan tiflah"). He who refrains, like Job, is "sar me-ra'" (= "one who escheweth evil") and "yere Elohim" (= "who feareth God") (*ib.* i. 1). In other respects piety here, as among the Patriarchs (Gen. xxii. 3), is a matter of ritual, consisting in burnt offerings (Job i. 5). Job's dress is that worn by the Patriarchs; his flocks are reminiscent of Gen. xii. 16, xxxii. 5; his servants ("'abuddah"), of Gen. xxvi. 14. According to Duhm ("Das Buch Hiob," 1897, p. viii.) Ezek. xiv. 14 *et seq.* indicates that the writer of that passage knew the folk-book.

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JOB, THE BOOK OF.—Biblical Data: A dramatic poem in forty-two chapters, the characters in which are Job, his wife (mentioned only once, ii. 9), his three friends—Eliphaz, Bildad, and Zophar—Elihu, and God (see Drama, Hebrew). **Ch. i.-ii.:** Prologue, describing Job's prosperity, its disappearance, and the calamities sent upon him at the suggestion of Satan. **Ch. iii.:** Job's complaint. He curses the day he was born; wishes he had died immediately after birth; thinks death preferable to a life of misfortune. **Ch. iv.-v.:** Reply of Eliphaz. He declares that a truly righteous man is never afflicted; that a man sometimes thinks himself just, though he is unjust; hence his complaint. He exhorts Job to turn to God in sincerity, who will surely restore him to well-being. **Ch. vi.-vii.:** Job resumes his complaint. His afflictions are greater than he can bear; his sole desire is to die at once, all his friends having deserted him. He relates his sufferings, and reproaches God, who takes delight in torturing him. **Ch. viii.:** Reply of Bildad. He reproaches Job for his injustice toward God, declaring that if he were really upright, God would not have so afflicted him, and that the prosperity of the wicked, of which Job complains, is unstable. **Ch. ix.-x.:** Job represents God as a capricious tyrant, who lets His hand fall on both the just and the unjust. He maintains that God knows that he is not wicked, and yet tortures him. **Ch. xi.:** Zophar, in reply, accuses Job of wickedness, for which he is being punished, and exhorts him to repent. **Ch. xii.-xiv.:** Job declares that he is as wise as his friends and that he needs not their counsel. God is ruler, and therefore he complains directly to Him of the prosperity of the wicked and of the suffering of the righteous. God, the Omnipotent, ought not to bring under judgment so frail a creature as man. **Ch. xv.:** Eliphaz replies; Job's own words prove his guilt. He repeats the assertion that the prosperity of the wicked is not of long duration.

Complaint and Rejoinders.

Ch. xvi.-xvii.: Job again accuses God of injustice. **Ch. xviii.:** Bildad confirms his friends' assertion that the wicked, in spite of present prosperity, will come to a bad end. **Ch. xix.:** Job accuses his friends of being unjust toward him, laments that now he has none to whom he may go for comfort: God persecutes him, his friends and acquaintances have abandoned him, even his wife turns against him. **Ch. xx.:** Zophar makes the same reply as Bildad in ch. xviii., but in other words. **Ch. xxi.:** Job refutes his friends' assertions, maintaining that only the wicked prosper, that they spend their lives in pleasure and pass swiftly to the grave. Even if misfortune overtakes their children, the wicked have departed, and will know it not. **Ch. xxii.:** Eliphaz asserts that God has no profit in man's righteousness, only man himself profits by it; that Job is being punished for his manifold sins. He again exhorts Job to repentance, telling him that therein he will prosper at last.

Ch. xxiii.-xxiv.: Job complains that, not knowing the abode of God, he can not bring his case directly before Him. Then, changing his theme, he describes the perverseness of the wicked and marvels that God, who sees everything, does not check them. **Ch. xxv.:** Bildad rejoins that man has no right to complain, as he can not be perfect. **Ch. xxvi.-xxxi.:** Job, after declaring to Bildad that he knows well that God is omnipotent and omniscient, cites a parable, maintaining that he is upright and a stranger to wickedness. The wicked are destined to destruction, and will not profit in their great wealth. In ch. xxviii. he exalts wisdom, and contrasts, in the two following chapters, his present condition with his former prosperity. Formerly, he was respected and beloved by all for his generosity and his charitable deeds, and the wicked feared his power. Now, he is mocked by the meanest, by the outlawed; he again speaks harshly against God. He describes his generosity and his uprightness, calling upon God to witness it.

Ch. xxxii.-xxxvii.: Elihu's speeches. Seeing that Job's three friends remained silent, unable to answer him, Elihu takes their place. He had remained silent because the others were older; but being now convinced that wisdom is not in years, he assumed the duty of replying to Job. The chief points of Elihu's speeches are that God is never wrong, that calamity is a warning from God to man to repent, that God, who neither profits in man's righteousness nor suffers in his sins, always chastises the wicked and rewards the righteous.

Speeches of Elihu.

Ch. xxxviii.-xxxix. are theophanous; they present a cosmographical sketch and take the form of questions addressed to Job by God, who speaks to him out of the whirlwind. They tell of the creation of earth, seas, light, darkness, snow, hail, rain, the heavens, and the celestial bodies; the habits of the wild goat, the unicorn, the peacock, the ostrich, the horse, and the eagle are spoken of in passages of great beauty. **Ch. xl.-xli.:** Continuation of God's address with a brief reply from Job. These two chapters describe the nature and habits of the hippopotamus ("behemoth") and the whale ("leviathan"). **Ch. xlii.:** Epilogue; after a short speech from Job declaring his repentance, an account of his restoration to his former state of prosperity is given. The sublime grandeur of the final theophany, the simple directness of the narrative portions, and the imaginative coloring of the soul-problems raised in the book make it, regarded merely as literature, the most striking production of the Hebraic genius. See Job, Biblical Data.

E. C. M. Sel.

——**Critical View:** The poem which is contained in Job iii. 1-xlii. 6, exclusive of later interpolations, discusses a religious problem which could scarcely have been formulated in the early period of the Israelitic people; for it presupposes a high spiritual development and a maturity of judgment which are acquired by a people only after great trials and sore tribulations. This view excludes all the earlier opinions which assign the date of the composition of the poem either to the patriarchal age (so Eichhorn, Jahn, Bertholdt, Haneberg, and others), or to the time of Moses (B. B. 15a), of David (Herder), of Solomon (Schlottmann, Haevernick, and Hahn), and even of Hezekiah (Ewald).

The special problem discussed in Job concerns the justice of the divine government of the world. It could have been formulated only after the principles of that justice had been announced in Deuteronomy; according to which earthly happiness was promised as a reward to the faithful followers of the Law and of Yhwh, and earthly misfortune was held up as a punishment to the recalcitrant (Deut. xxviii.-xxx.). Hence the poem must have been composed after the promulgation of the Deuteronomic code. And the question as to God's dealings with His world must have become paramount at a time when experience directly contradicted the principles laid down in that code. After the reforms of Josiah (622 B.C.) Israel undoubtedly had a right to unalloyed happiness. Instead there came a succession of catastrophes: the defeat of Megiddo (609), and the Babylonian exile (587), by which the congregation of the Lord in Israel in particular was most deeply smitten.

Merx, Stickel, Reuss, Dillmann, Hirzel, Hitzig, and Ley (in "Studien und Kritiken," 1898, pp. 34–70) assume the seventh century B.C. as the date of composition; Gesenius, Vatke ("Biblische Theologie," i. 563), and Duhm ("Das Buch Hiob," p. ix.) place it as late as the fifth century; while Budde ("Das Buch Hiob," p. xiv.) assigns it even to the year 400. But the question involved in the poem must have become imperative, not when righteous Israel was pitted against the heathen evil-doers (as in Hab. i. 2–5, ii. 4), but when the oppressed Israelitic congregation presented a violent contrast to its wicked oppressors who were joined by traitors to their own religion and people. This contrast is found in the Exile, but still more markedly perhaps at the time of the Maccabees, when Israel was persecuted by Antiochus Epiphanes (2d cent. B.C.). The same designations are applied to him in the Book of Job as are found, according to advanced critical views, in the Psalms. On the one hand there are the "resha'im" (Job xx. 5 *et seq.*, xxi. 7 *et seq.*, 16 *et seq.*); the "po'ale awen" (xxxi. 3); the "'ariẓim" (xxvii. 13); the "ḥanef" (xxvii. 8); the "'awwal" (xxix. 17); the "'ashir" (xxvii. 19), etc.; on the other, the "ẓaddiḳim" (xxii. 19); the "ebyonim" (xxiv. 4); and the "'aniyye areẓ" (xxiv. 4b); comp. "'ani we-ebyon" (xxiv. 14 *et seq.*); "yashar" (xxiii. 7); "naḳi" (xxvii. 17), etc. Many catastrophes had been recently witnessed falling upon great nations (xii. 23); *e.g.*, when the Assyrians were vanquished by the Babylonians, and the latter in turn by the Persians. It had indeed become a matter of daily occurrence to witness countries given into the hands of evil-doers, and to see YHWH mock at the despair of the innocent (ix. 23, 24) and to behold the triumph of the wicked (xxi. 7 *et seq.*). The doom of the evil-doer (xv. 20 *et seq.*) is described in terms which seem to allude to the fate of Alexander Jannæus. The language of the speeches in the Book of Job, the late Hebraic words recurring in it (comp. Barth, "Beiträge zur Erklärung des Buches Hiob," 1876, p. 4; Stade, "Lehrbuch der Hebr. Grammatik," 1879, p. 12), and the many Aramaisms (comp. Budde, "Beiträge zur Kritik des Buches Hiob," 1876, p. 141) and Arabisms (comp. Stade, *l.c.* pp. 12 *et seq.*) all point to a comparatively late time.

From the references to many Egyptian matters, Hitzig has assumed that Egypt was the home of the poet; but the passages referring to the hippopotamus and crocodile may be suspected to be later interpolations. The Egyptian mines (xxviii. 1–11) were known in Palestine, as were also the swift ships of the Nile (ix. 26), the papyrus-rolls (xxxi. 36; comp. viii. 11), the war-horse (xxxix. 19), and the pyramids (A. V. "desolate places"; iii. 14). From "them that go by the way" (xxi. 29), also, much may have been learned of foreign countries. The poet himself may have joined caravans (vi. 15–19); the descriptions of the sufferings of the pious in Israel indicate that he also had suffered (xi. 15, 19a; vii. 1–3). He wrote his poem with his heart's blood (Duhm).

The Doctrine of Retribution.

It had become necessary to assail the popular doctrine that obedience to the Law would be rewarded, and its transgression punished. For both of these principles were interpreted in an entirely external way: reward meaning a long and pleasant life (Ex. xx. 12; Lev. xxvi. 3 *et seq.*), and punishment misfortune and an early death (Deut. xxviii. 20 *et seq.*; Lev. xxvi. 15 *et seq.*; Gen. ii. 17 *et seq.*). The leper especially was considered to be smitten by God; hence the term "nega'" (= "blow"; Lev. xiii. 22) for leprosy. The sufferings of the law-abiding Israelite or of the righteous seemed therefore irreconcilable with YHWH's justice and truthfulness; for He smote him who deserved praise, and punished where He had promised a reward.

The ancient doctrine of retribution is developed at great length by Job's three friends. According to it God shows His anger by inflicting suffering; He turns from man as from an enemy (xiii. 24, xix. 11); looks at him angrily (vii. 19a, xiv. 6a, xvi. 9); smites him with His hand (xiii. 21b, xix. 21); makes him afraid by His terrors (ix. 34, xiii. 21b, xxiii. 16); covers him with darkness (xix. 8b); stands in his way (iii. 23); overwhelms him with His power (ix. 12, 13, 19a; xxiii. 6); pierces him with His arrows (vi. 4, xvi. 14); punishes him with His scourge (ix. 23). The poet introduces also the imagery of the prison (vii. 12, xiii. 27, xiv. 16), the net (xix. 6), the storm (ix. 17, xxx. 22), and an army assailing an unfortunate captive (x. 17, xvi. 13, xix. 12), who in the end succumbs (xxx. 12 *et seq.*). He vainly questions how he may have incurred the inscrutable anger of God (x. 2, xiii. 23). The burning pain will not let him rest (xxx. 17). Imagery from the animal world is also used (x. 16). God's hostility calls up fear of further visitation (ix. 18, x. 13–15, xxx. 23) and despair because of the unending misery (ix. 11 *et seq.*, xxiii. 15 *et seq.*), so that the prayer for a short respite (vii. 16–19, x. 20, xiv. 6) is interwoven with the cry for death (vi. 9, 10; vii. 15).

Added to all these sufferings of the stricken one is the bitterness of seeing that his enemies as well as his friends heartlessly consider him to be a sinner branded by God (xvii. 6). His enemies snatch at the opportunity to vent their malice on him (xvi. 10 *et seq.*, xxx. 1–14); his servants and followers refuse him obedience (xix. 15, 16); his wife and children, as well as relatives and friends, abandon him (xii. 4; xix. 13–14, 17–19, 21 *et seq.*). His guilt is assumed as a matter of course, and no one thinks of doubting it; otherwise God would have to be accused of injustice—an accusation that would be the most grievous blasphemy (iv. 7, viii. 3). Hence it becomes the imperative duty of the sufferer to find out, by a frank examination of his past life and thoughts, in what way he has sinned. For there must be some guilt (iv. 18-19, xv. 14-16, xxv. 4-6)—this must be assumed a priori in order to explain the suffering (viii 11, xxii. 5 *et seq.*). If the sufferer admits his guilt God will forgive him (v. 17-27, viii. 5-7, xi. 13-19, xxii. 21-30); but if he obstinately persists in declaring that he is innocent he adds another grievous sin to his former guilt, and his punishment will increase accordingly (xi. 4, xv. 13, xxii. 3-4).

Job's Replies.

In answer to all these arguments of his friends Job insists, in the first place, that the sufferer has the right to complain (vi. 5-7). He points out the heartlessness to which their doctrine leads: for instead of comforting the sufferer in his pain, they reprove him for his alleged sins (vi. 14-22). But it is cheap wisdom to repeat the ancient doctrine of divine retribution in all sorts of variations and to apply these to an unfortunate man (xii. 2-3, xiii. 2, xix. 2-5). Although the supreme power of God makes it impossible to rebel against His blows, the justice of His decrees is not thereby proved (ix. 2-21, 30-35; x. 15-17; xii. 14; xiii. 3; xix. 6 *et seq.*; xxi. 31). Experience shows that in the catastrophes of nature the perfect and the wicked are alike smitten by God (ix. 22-23); and it often happens that the wicked live prosperously to the end of their days (xii. 6; xxi. 7-15, 32 *et seq.*), being made the judges of right and wrong (ix. 24), although occasionally the ancient doctrine of retribution brought them to the bar of justice (xix. 29).

But no power on earth can take away the feeling of innocence from the sinless sufferer, or force him to declare himself guilty against his better convictions (x. 6, 7; xiii. 18 *et seq.*; xvi. 17; xxvii. 5, 6; xxxi. 1 *et seq.*). He has the right to appeal to God's judgment, as being superior to the condemnation his friends pretend to see in his present misfortunes (xii. 4, xiii. 7-10, xvi. 18-20, xix. 17). It is useless to say that no man is clean in the eyes of God (xiv. 4); for even according to that argument it is incomprehensible why the comparatively just person should be most heavily stricken and the worst evildoers go unpunished (vii. 21, xiii. 26, xiv. 17).

The negative result reached by these arguments of the Book of Job may be stated as follows: What hitherto has been called divine justice is merely the display of the omnipotence of God. His decisions are devoid of all moral qualities, and are pronounced indifferently, as blessings or as curses, upon all men, upon the good and the bad alike. In the same way men are prosperous or unhappy according to the fortuitous events of their lives, quite independently of their ethical qualities. The gifts of fortune and the strokes of calamity are in no wise connected either with God's justice or with man's moral nature.

But as these arguments deprived the divine omnipotence, as manifested in the world, of all ethical quality, the danger arose of excluding this quality altogether from the divine nature, and of actually destroying the attribute of justice in God. Hence the poet attempted to rehabilitate the latter in a roundabout way, succeeding, however, only by means of a postulate. He declares that many of the phenomena of nature are indeed the manifestations of an omnipotence that overwhelms man by the terrors of its sublimity (xxvi. 6-14), but that this is not the only thing that nature declares of God. The marvelous law and order of those phenomena, of nature and the multiplicity and curious modes of life of her creatures, are also the manifestations of a hidden wisdom, to which man simply must submit.

Composition of the Book.

The author of the Book of Job incorporated the folk book into his work in a manner still showing traces of the component parts. The use of this preexisting material very cleverly placed the problem outside of Palestine, thereby excluding the possible objection of orthodox theology that such a case—a perfectly righteous man persecuted by Yhwh—could not occur in Israel. Yhwh, moreover, did not inflict the suffering; it was inflicted by Satan with Yhwh's permission. The problem is discussed in a disputation between Job—who like a leper sits on the dust-heap (Ar. "mazbalah") outside the nomad village (on the separation of lepers see II Chron. xxvi. 21)—and his three friends who, according to the folk-book, come to comfort him (ii. 11). In the body of the book, however, they bring no comfort, but heap the bitterest accusations upon Job.

Job opens the discussion with the ancient cry of all sufferers (iii., Hebr.): "O, that I had never been born! and since I was brought into the world, why could I not, even in the hour of birth, have found the eternal rest of Sheol" (comp. Sophocles, "Œdipus Coloneus," line 1225: *τὸ μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον*; Eccl. iv. 2-3); and in his questionings at the end of this monologue (iii. 26 *et seq.*) he formulates the problem as to the cause of this inexplicable suffering. The friends defend the views of the orthodox doctrine of retribution, according to which all suffering is a punishment for some sin; while Job defends the views of the clear conscience, which knows itself to be free from sin, and declares his suffering to be inexplainable from the Old Testament point of view. The discussion is held in a threefold series of dialogues (iv.-xxxi.), in each of which Job alternates once with each of the three friends. Hence arises the following scheme, aside from the additions to be discussed later on: First series of dialogues: Eliphaz (iv.-v.); Job (vi.-vii.); Bildad (viii.); Job (ix.-x.); Zophar (xi.); Job (xii.-xiv.). Second series: Eliphaz (xv.); Job (xvi.-xvii.); Bildad (xviii.); Job (xix.); Zophar (xx.); Job (xxi.). Third series: Eliphaz (xxii.); Job (xxiii.-xxiv.); Bildad (xxv.-xxvi. 5-14); Job (xxvi. 1-4, xxvii. 2-23, xxviii.-xxxi.); Zophar; Job (not in Hebrew text in the Masoretic arrangement). The third series of dialogues especially has been altered by interpolations. The beginning of Bildad's speech (xxv. 1-6) has been separated from the portion continuing it (xxvi. 5-14). It is followed by Job's answer (xxvi. 1-4; xxvii. 2-6; xxix. 1-6, 19, 20, 7-11, 21-23, 12, 13, 15-17, 24, 25, 14, 18; xxx. 1-24, 26-31; xxxi. 1-20; xxx. 25; xxxi. 21-23, 38-40, 24-37, 40; for this arrangement see C. Siegfried, "The Book of Job," critical ed., especially pp. 42 *et seq.*, Leipsic and Baltimore, 1893).

These speeches do not present a direct, continuous train of thought developing or elaborating some central idea. The art and power of Semitic rhetoric consist rather in the rich elaboration of a single thought expressing the same idea in a varied profusion of imagery (comp. Ecclus. [Sirach] i. 5–10; Franz Delitzsch, "Gesch. der Jüdischen Poesie," pp. 21 *et seq.*, Leipsic, 1836). In general it may be said that Eliphaz represents on the whole the proof of authority, basing his arguments on a vision (iv. 12–21). Bildad appeals chiefly to experience, which proves the truth of the doctrine of divine retribution (viii. 8 *et seq.*, xviii. 5–21). Zophar argues with all the fervor of religious conviction and appeals to the divine decision (xi. 5 *et seq.*).

It appears from Job's speeches that, overawed by the veneration clinging to the old sacred doctrine of retribution (xii. 12), he at first does not dare to proclaim his innocence, of which he is so firmly convinced. He begs his friends to grant him the right to complain (vi. 2–13); not to refuse him the comfort he had expected from them (vi. 14–21), nor to attack him so mercilessly (vi. 24–27). He points out that experience shows only that the misfortunes befalling men are manifestations of God's omnipotence, and that because His decisions are strong enough to overcome all resistance it does not necessarily follow that they are just (ix., xii. 7–25). He therefore boldly asks the reason for his suffering (xiii. 18–23).

Second and Third Dialogues.

In the second dialogue Job develops the thought that while in some cases God's judgment is in accordance with the old doctrine of retribution (xxi. 16–21), very frequently just the opposite happens, as appears in the undisturbed good fortune of the wicked (xxi. 7–15, 22–34). He persists, moreover, even more strongly in declaring his innocence, appealing to the judgment of God, who apparently is so hostile to him, but whose justice will ultimately induce Him to become the avenger (go'el) of that innocence (xvi. 17–19, xix. 25–27).

In the third dialogue, as the friends begin to weaken in their attacks, Job emphasizes the impossibility of contending with such an opponent as God. Of course Job must outwardly succumb; but even against God he will maintain his right, and is willing to prove it, if God will appear and answer (xxvii. 1–6, xxxi.). The discussion is ended by YHWH's appearance in the storm (xxxviii.–xxxix. 30, xl. 1–5). YHWH reminds Job of the limitations of human nature, and Job, humbly admitting them, no longer seeks an answer to his question.

Later Additions and Changes in the Text.

In the course of time various interpolations were made in the text of the poem. These comprise: (1) a number of passages that have been placed among the foot-notes in the edition by Siegfried mentioned above; (2) the parallel texts, so called because they are parallel developments of the corresponding passages in the genuine text; *e.g.*, as vii. 1–10; x. 18–22; xii. 4–6; xiv. 1, 2; xiii. 28; xiv. 5, 7–12, 14, 18–22; xvii. 11–16; xl. 6–32; xli. 1–26; xlii. 1–6; (3) corrections and revisions of Job's speeches made for the purpose of harmonizing them with the orthodox doctrine of retribution (these revisions include xii. 7–10 [11, 12 as glosses], 13–25; xiii. 11; xxi. 16–18; xxiv. 13–24; xxvii. 7–23); (4) passages containing a polemic against the ideas expressed in the poem (xxviii. 1–28 and the so-called speeches of Elihu, xxxii.–xxxvii.). Ch. xxviii. rejects the effort to fathom the divine wisdom and to discover the rule of its workings, these being regions into which human understanding and empiric knowledge can not penetrate. Speculation here must give way to faith. The fear of YHWH ("yir'at Adonai"; xxviii. 28), that is, religion, and the departure from evil ("sur me-ra'"), that is, morality, take the place of science, which here has reached the end of its resources.

The speeches of Elihu contradict the fundamental teachings of the genuine poem of Job, according to which it is impossible that the righteous should suffer, all pain being a punishment for some sin. Elihu, however, assumes that suffering may be decreed for the righteous for pedagogic reasons, as a protection against greater sin, and for moral betterment (xxxiii. 17 *et seq.*, 28–30). How little these Elihu speeches come into the general scheme of the poem is shown by the fact that Elihu is not mentioned either in the prologue or in the epilogue, being entirely ignored by YHWH in the latter. They have been defended as genuine by Umbreit, Stickel, Schlottmann, and Budde (1876; and in his commentary [1896], especially pp. xxxv.–xxxviii.). On Studer's criticism in "Jahrb. für Protestantische Theologie" (1875, pp. 688 *et seq.*; 1877, pp. 545 *et seq.*) and in "Das Buch Hiob für Geistliche und Gebildete Laien" (1881) comp. Budde, "Beiträge zur Kritik des Buches Hiob," pp. 77 *et seq.*

Textual Criticism.

The textual criticism of Job must rest on the Masoretic text (see Baer, "Liber Jobi," 1875). As Lagarde has pointed out ("Anmerkungen zur Griechischen Uebersetzung der Proverbien," 1863. pp. 1 *et seq.*), that text goes back to a single original manuscript, so that nothing in regard to textual corrections is gained by a collation of manuscripts. The recently discovered Babylonian Bible manuscripts are important only for the history of the vocalization and accentuation of the Biblical text (comp. Harkavy and Strack, "Katalog der Hebräischen Bibelhandschriften der K. Bibliothek in St. Petersburg," 2 parts, 1875). Jerome, who in his version of Job closely followed the Hebrew, calls for little notice (comp. Hupfeld, "Beleuchtung Dunkler Stellen in der Alttestamentlichen Textgesch." in "Studien und Kritiken," 1830, pp. 1571 *et seq.*; Nowack, "Die Bedeutung des Hieronymus für die Alttestamentliche Textkritik," Göttingen, 1875).

Translations.

The Septuagint version, being a very free rendering of the Book of Job (comp. Bickell, "De Indole ac Ratione Versionis Alexandrinæ in Interpretando Libro Jobi," 1862), must be used very cautiously; yet it can not be denied that it contains many traces of the correct reading (comp. A. Merx, "Das Gedicht von Hiob," 1891; C. Siegfried, "The Book of Job," 1893). For the Targum of Job see W. Bacher in "Monatsschrift," xx. 208–223. The Syriac translation ("Peshiṭta") may also be consulted, but as it was corrected after the Septuagint, its agreement with the latter does not mean much textually. For the Arabic translation of the poem by Saadia Gaon see I. Cohn, Altona, 1889; "Œuvres Complètes de R. Saadia Gaon," v. (ed. Bacher), Paris, 1899. Emendations of the poem must often be based on conjecture.

Bibliography: Commentaries: For the earlier exegesis, Rosenmüller, *Scholia in Vetus Testamentum*, v.; and the commentaries and introductions to the *O. T.* For modern views compare especially H. Ewald, 1836; 2d ed. 1854; L. Hirzel, 1839; 2d ed. by I. Olshausen, 1852; 3d ed. 1869; 4th ed. by A. Dillmann, 1891; Ferdinand Hitzig, 1874; A. Klostermann, *Hiob*, in Herzog-Hauck, *Real-Encyc.* viii. 97–126; K. Budde, 1896; B. Duhm, 1897. Translations with commentaries: A. Merx, 1871; G. Studer, 1881; E. Reuss, *Das Alte Testament*, 1892–1894; idem, *Vortrag über das Buch Hiob*, 1888; G. Hoffmann, 1891; F. Baethgen, in Kautzsch, *Die Heilige Schrift des Alten Testaments*, 2d ed.; idem, *Hiob: Deutsch mit Anmerkungen für Ungelehrte*, 1898; Friedrich Delitzsch, *Das Buch Hiob*, Leipsic, 1902. For problems in the Book of Job, J. Meinhold, *Das Problem des Buches Hiob*, in *Neue Jahrb. für Deutsche Theologie*, 1892, pp. 63 *et seq.*; I. Ley, *Die Probleme im Buche Hiob*, in *Neue Jahrb. für Philologie und Pädagogik*, 1896, pp. 125 *et seq.* For special questions on composition, I. Grill, *Zur Kritik der Composition des Buches Hiob*, Tübingen, 1890; T. K. Cheyne, *Job and Solomon*, 1887; Duhm, as above; L. Laue, *Die Composition des Buches Hiob*, 1895. For textual criticism, G. Bickell, *Kritische Bearbeitung des Jobdialogs*, in *Wiener Zeitschrift für Kunde des Morgenlandes*, vi. 137–147, 241–257, 327–334; vii. 1–20, 153–168; idem, *Dichtungen der Hebräer*, ii., 1882; idem, *Das Buch Job nach Anleitung der Strophik und der Septuaginta*, Vienna, 1894; P. Vetter, *Die Metrik des Buches Hiob*, in *Biblische Studien*, ed. Bardenhewer, ii. 4, Freiburg, 1897; H. Grimme, *Metrisch-Kritische Emendationen zum Buche Hiob*, in *Theol. Quartalschrift*, lxxx. 295–304, 421–432; lxxxi. 112–118, 259–277; O. Voigt, *Einige Stellen des Buches Hiob*, 1895; I. Ley, in *Studien und Kritiken*, 1895, pp. 635 *et seq.*; G. Bär, *Der Text des Buches Hiob*, 1895; *idem*, in Stade's *Zeitschrift*, 1896, pp. 297 *et seq.*

E. G. H. C. S.

JOB, TESTAMENT OF: Greek apocryphal book, containing a haggadic story of Job. It was first published by Angelo Mai in the seventh volume of the "Scriptorum Veterum Nova Collectio" (pp. 180–191, Rome, 1833), and was translated in Migne's "Dictionnaire des Apocryphes" (ii. 403), but remained unnoticed by critics until Montague Rhodes James, in his notes to the "Testament of Abraham" (in "Texts and Studies," p. 155, Cambridge, 1892), called attention to it. Kohler, in the "Kohut Memorial Volume" (1897, pp. 264–338), republished and translated Mai's text, with introduction and notes, and about the same time M. R. James reedited the work, after a Paris manuscript (which gives a text by no means superior in value to Mai's), in "Apocrypha Anecdota" (pp. 104–137, Cambridge, 1897, with an introduction). The book was condemned as apocryphal by Pope Gelasius I., about 496, in his decree concerning canonical and noncanonical books. In Mai's version it has a double title: "Testament of Job the Blameless, the Conqueror in Many Contests, the Sainted" (which seems to be the older title) and "The Book of Job Called Jobab, and His Life, and the Transcript of His Testament." For the identification of Job with Jobab (Gen. xxxvi. 33) see Septuagint, Job xlii.; also Aristeas, in Eusebius, "Præparatio Evangelica," ix. 25; comp. Kohler, *l.c.* pp. 267 *et seq.*, and James, *l.c.* p. lxxxv.).

Contents of the Book.

Like the Patriarchs (comp. Test. Patr., Adam, 14, and Tan., Wayeḥi, 8, ed. Buber, and Bo, 2), Job in a farewell address to his children reviews his life, telling them that he is of the generation of Abraham, a descendant of Esau (Gen. *l.c.*), and was known as "Jobab," a rich ruler of the land of Uz (Ausitis), before God called him "Job" because of his martyrdom (see Job, Critical View); that his second wife, their mother, was Dinah, the daughter of Jacob (comp. B. B. 15b). Like Abraham, he had changed from idolatry to the worship of the true God, the Maker of heaven and earth (comp. Num. R. xiv.); yet as he had set out to destroy the idols of the land, the work of Satan, he had been told by the archangel of God to prepare for a lifelong battle with Satan, but at the same time he had been promised lasting renown as a great spiritual athlete and a crown of amaranth in the world to come, after the resurrection. "I shall from love of God endure until the end," Job said, and received from the angel the seal of life (comp. Soṭah v. 5, and Kohler, *l.c.* pp. 271, 316). Satan, after having first attempted, in the guise of a beggar, to get Job into his power, but without success, secured from God permission (comp. Targ. Job i. 12) to take away all his possessions (ch. i.–ii., ed. Kohler; ch. i.–viii., ed. James). Job then relates how he used his great wealth for the benefit of the poor; how of the 130,000 sheep he owned he separated 7,000 for the clothing of orphans and widows, of poor and sick; 800 dogs watched his sheep (comp. Job xxx. 1), and 200 his house. Of his 9,000 camels he caused 3,000 to work for the poor; and he sent out ships laden with goods for the feeble, sick, and unfortunate. Of the 130,000 (340,000, Mai's text) wild asses in his possession he set 500 aside, and the offspring and all the proceeds therefrom were given to the needy.

His Wealth and Charity.

The four doors of his house were opened to the poor, who came from all parts of the country to enjoy his hospitality (comp. Gen. R. xlviii., lxix.; Ab. R. N., ed. Schechter, i. 7, ii. 14). Thirty tables loaded with all kinds of food were set for the strangers, twelve of them for widows, and none were turned away hungry. Of his 3,500 yokes of oxen, 500 were for the use of the poor. He employed fifty bakeries for the bread of the poor (comp. Ber. 58b; Ḥana b. Ḥanilai) and assigned special slaves to serve them at the tables. Some poor persons were hired for that purpose, so that they might support themselves; he released many poor from their indebtedness. The milk of his cows and ewes flowed in such plenty that passers-by were invited to take a share (comp. Job xxix. 6), and the servants that distributed the meat among the widows and the poor were so overburdened with their task that they broke out into cursings (comp. Job xxxi. 31). At the table slaves played on harps and on other musical instruments, and he himself took the cithara, intoning a song of thanksgiving and praise to God (comp. Gen. R. xlix., liv., and Ab. R. N., ed. Schechter, Text A, vii.; Text B, xiv. 33–34). After each feast held by his children in turn, to atone for any possible offenses committed by them through pride, he not only offered sacrifices (Job i. 5) but also gave gifts of charity to the poor.

Satan's Mischief.

These things, however, Satan begrudged Job, so he destroyed his sheep and camels and herds by fire, or had them taken by marauders. Finding that Job in his piety still gave praise to God, instead of blaspheming, he came in the guise of the King of Persia and besieged his city, capturing all the goods thereof; then he overthrew the house of Job and killed all his children, and everything he possessed was taken. Yet under all these sad happenings Job bravely spoke the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21). While Job sat on his throne mourning over his children, Satan came in the form of a great hurricane (comp. "ruaḥ ḳozmiḳon," Gen. R. xxiv.; Yer. Ber. ix. 13d; Mek., Beshallaḥ, to Ex. xiv. 24), threw him upon the ground, and smote him from head to foot with leprosy, so that his whole body was covered with sores and worms (comp. Ab. R. N. *l.c.*; Tischendorf, "Apocalypses, Apocrypha," p. 67). For seven years (48 years; Paris MS.) he sat on a dunghill outside of the city, while his wife, Sitis, who had been brought up in royal luxury, served as water-carrier to win bread for herself and him. Afterward (after 15 years; Paris MS.), when she was no longer allowed to take him bread, Satan, disguised as a bread-seller, went to meet her, asking, as the price of three loaves of bread for her starving husband, for the hair on her head; to save her husband from famishing, she consented (comp. Shab. 59a; Akiba's wife). At last, when under the influence of Satan, her patience gave way, and in an impassioned appeal, full of pathos (contrasting her former riches and glory with her present state of gloom and poverty) and poetic grandeur, she called upon Job to curse God and die (comp. LXX. Job ii. 9). Job, however, indignantly rebuked her, and challenged Satan, who had been hidden behind her all this while, saying: "Only a coward fights with frail woman; come forth and wage war with me!" Then Satan broke forth into tears, and said, "I yield to thee who art the great wrestler," and left him, abashed (ch. iii.-vi., ed. Kohler; ix.-xxvii., ed. James; comp. B. B. 16a: "The grief of Satan was greater than that of Job"). As to Job, the great "athlete" or "wrestler," see IV Macc. vi. 10, xvii. 15-16; and Philo [where Job is frequently characterized as such]; comp. Heb. x. 32.

The Three Friends of Job.

The three friends of Job, kings like himself, Eliphaz, King of Teman (comp. Targ. to Gen. xxxvi. 12; "Ma‘yan Gannim," ed. Buber, p. 9), Bildad of Shuah (Gen. xxv. 2), and Zophar (B. B. 15b; Yalḳ. i. 766), who had come with their body-guards to see him, were dumfounded at finding Job, who had excelled them all in wealth, in such a state; Eliphaz offered a song of lamentation, in which all joined, recalling all Job's former splendor, each strophe ending with the refrain "Whither has thy glory gone?" Job in his reply pointed to "the splendor and glory that will be mine at the right hand of the Savior in heaven among the Holy Ones in the imperishable world. Kings perish and their glory vanishes like the shadow in a mirror, but God's kingdom lasts forever, and its glory is in the chariot of my Father" (ch. vii., ed. Kohler; xxviii.-xxxiii., ed. James). The whole chapter is a most powerful effusion of Ḥasidean sentiment, and has its exact parallel in the penitential prayer of Asenath (see Jew. Encyc. ii. 173, *s.v.* Asenath).

"The Dead Shall Live."

Eliphaz, on hearing Job in his abject state speak thus contemptuously of his friends and their glory, became furious, and said, "Let us go hence!" but Bildad, pacifying him, said, "Instead of upbraiding a man thus afflicted, let us see whether his mind has not given way under his great ordeal." Bildad accordingly began arguing with Job concerning God and destiny. Job, however, proved to be his superior in wisdom, and showed that he was initiated into the mysteries of God which he (like the Essenes) would not betray. Finally, Zophar, stepping forth, said: "We have brought our physicians with us to cure you"; but Job declined, saying, "My cure cometh from God, the Maker of physicians." Here follows a remarkable scene. While the friends were thus conversing Sitis appeared, dressed in rags, and prostrated herself before the kings, asking them for the sake of their former friendship to have the bodies of her children taken out from the ruins of her house in order that they might be given decent burial. But Job interfered, saying, "My children will not be found; they have been taken up to their Master in heaven." "Behold, he raves!" the kings exclaimed; but instantly Job spelled the Ineffable Name, and all beheld the children of Job, with crowns on their heads, near the throne of God. Sitis, overcome with emotion, went back to her master, lay down in the manger of his cattle, and died. The animals and afterward all the people of the city wept and mourned for her, and the dirge that was sung (says the writer) "is found in the Chronicles" (ch. ix., ed. Kohler; xxxiii.-xl., ed. James).

Elihu, the Satanic Beast.

These marvelous things, however, did not prevent the friends of Job from contending that he must have sinned terribly to have brought upon himself so much suffering, and when he resented these insinuations, Elihu came forward, imbued with the spirit of Satan, and spoke hard words to Job. God showed Job afterward that Elihu was a wild beast ("serpent"), not a man (comp. Elihu as identified with Baalam in Yer. Soṭah v. 20d). The three friends finally confessed their error, brought to Job animals to be offered as sin-offerings to the Lord, and obtained pardon through Job; Elihu, however, was not pardoned. A peculiar lyric song closes this episode, in which the three friends offer praise that their sin is taken away, while Elihu, "the evil one, the son of darkness, the lover of the Serpent, the Northern One ["Zephoni"], and the hater of the saints," is cast into Sheol.

The story of Job's restoration to health is missing in the narrative. It continues with Job's return to the city, where he held a feast of thanksgiving, asking the people each to give him a lamb for the clothing of the poor and four drachmas of gold or silver for their support. Thus taking up again his former work of charity, he soon became rich, married Dinah, and became the father of ten children, as before. Job finally admonishes his sons, summing up his ethics and his religion in the following precepts: "Forsake not the Lord! Be charitable to the poor and do not disregard the feeble. Take not unto yourselves wives from strangers." This last command proves beyond the possibility of doubt that the book is Jewish in character and conception.

After having distributed his property among his seven sons, Job gave to each of his three daughters, out of a hidden treasure-box, three-stringed girdles which God had given him that by their magic power he might be cured of his leprosy and be endowed with new physical and spiritual strength, so that he might forecast all the secrets of the future. As soon as his daughters put these girdles around their bodies they were transfigured, and, in the voices of angels, archangels (heavenly archons), and cherubim, sang hymns echoing the mysteries of heaven, all of which were written down by Nahor, the brother of Job.

Job's Three Daughters.

Job, on seeing death approach, gave a cithara to his first daughter, Day ("Yemimah"), a censer to his second, Kassiah ("Perfume"), and a timbrel to his third, Amaltheas Horn ("Ḳeren ha-Puk"), that they might welcome the holy angels who came to take his soul; and while they played and glorified God in the holy dialect, He who sitteth upon the Great Chariot came and took the soul of Job away with a kiss and carried it eastward, where the Heavenly Throne is erected. Amid the singing of his daughters and the great mourning of the people, particularly the poor and the fatherless, his body was taken to the grave. The dirge is given at the close of the book (ch. xi.-xii., ed. Kohler; xli.-lii., ed. James).

James (*l.c.* Introduction) hesitates to assign the whole book to Jewish sources, but the Midrashic parallels in Kohler (*l.c.*) sufficiently prove that the work is one of the most remarkable productions of the pre-Christian era, explicable only when viewed in the light of ancient Ḥasidean practise.

T. K.

JOB, WELL OF (the modern Bir Ayyub and the Biblical **En-rogel** [Josh. xv. 7, lxviii. 26; II Sam. xvii. 17; I Kings i. 9]): A deep well, situated just below the junction of the valley of Hinnom with that of Jehoshaphat, the channel of the Kidron being at this point 345 feet lower than the level of the Temple plateau. The well is of an irregular quadrilateral form, walled up with large square stones—according to Al-Ḳasim, five yards in length and two in height (Mujir al-Din, "History of Jerusalem," anno 1495 P.C., published in "Fundgruben des Orients," ii. 130). Titus Tobler (in "Das Ausland," 1866, No. 12) reports its depth to be 38 meters. When Robinson ("Bibl. Researches," i. 332) visited it, he found 50 feet of water, which he describes as sweet but not very cold. In the rainy season the well fills up and sometimes overflows at the mouth, the overflow being considered by the inhabitants of the adjacent village of Silwan to be the augury of a fertile year. Usually, however, the water runs off under the surface, finding an outlet 40 yards below.

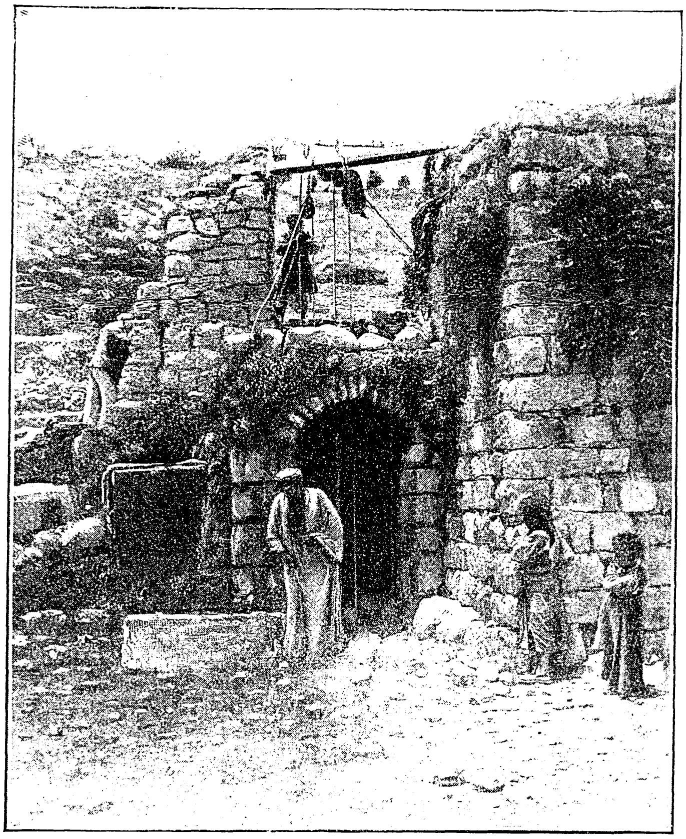

Job's Well, South of Jerusalem.
(From a photograph by the American Colony, Jerusalem.)

Besides in Mujir al-Din's history, "Well of Job" occurs for "En-rogel" in the Arabic version of Joshua in the Paris and London polyglots (Josh. xv. 7). The well is not mentioned by the earlier historians of the Crusades; but later it is designated the "Well of Nehemiah," and is identified with the "Well of Fire," on the supposition that it was in this well that Nehemiah hid the sacred fire during the Captivity (II Macc. i. 19-22; Robinson, *l.c.* p. 331, note 5). It is designated also the "Well of Jeremiah" (Tobler, "Die Topographie von Jerusalem," etc., ii. 50, note 3).

The Jewish itinerary published by Hottinger in his "Cippi Hebraici" gives it the name "Well of Joab," supposedly on the strength of I Kings i. 7, 9 (see Schwarz, "Palästina," pp. 288 *et seq.*). But as this designation occurs only after the sixteenth century, "Job" in this connection can not be, as has been suggested, a corruption of "Joab," the reverse being true. The identification given by Brocardus with the En-rogel of the Old Testament admits of no doubt, Josephus notwithstanding ("Ant." vii. 14, § 4, where En-rogel is described as situated in the royal gardens). E. G. H.

JOBAB: 1. Son of Joktan the Shemite (Gen. x. 29; I Chron. i. 23).

2. Son of Zerah of Bozrah; second king of Edom (Gen. xxxvi. 33, 34; I Chron. i. 44-45). In the Greek version of the Book of Job, at the end, there is the following addition: "This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumæa and Arabia; and his name before was Jobab: and he, having taken an Arabian wife, begot a son whose name was Ennon. And he himself was the son of Zare, who was one of the sons of Esau, and Bosorrha; so that he was the fifth in descent from Abraham. And these were the kings who reigned in Edom, which country he also ruled over: first Balak, the son of Beor, and the name of his city was Dennaba; and after Balak Jobab," etc. From this it has been supposed that this Jobab was identical with Job.

3. Canaanitish king of Madon (LXX. "Maron"), whose aid Jabin, King of Hazor, invoked in the struggle with the Israelites (Josh. xi. 1).

4. Son of Shaharaim by his wife Hodesh (LXX. "Ada"); of the tribe of Benjamin, although apparently born in Moab (I Chron. viii. 8–9). In the Septuagint this Jobab is called "Jolab."

5. A Benjamite, son of Elpaal (I Chron. viii. 18).

E. G. H. B. P.

JOCEUS (JOCE) OF YORK: English Jew of the preexpulsion period; leader of the York community at the time of the massacre in 1190. He is mentioned in the first English sheṭar, of 1176 (Jacobs, "Jews of Angevin England," p. 58). He was one of those who attended the coronation of Richard I., doubtless as the representative of the York congregation, and escaped the massacre (*ib.* p. 101). On his return to York, where he had a house which rivaled a citadel in the scale and magnificence of its construction, he was attacked by the mob, and with his wife and children joined other fugitives who sought refuge in Clifford's Tower. When the decision was reached to put one another to death rather than fall into the hands of the enemy, Joceus was the first to act, slaying his wife, Anna, and his children; he himself was slain last by Yom-Ṭob of Joigny (*ib.* p. 127).

It is probable that Joceus and Samuel Hoppecole held the land in London on which the chief synagogue was built (*ib.* p. 234). J.

JOCHANAN. See JOHANAN.

JOCHEBED (יוכבד).—Biblical Data: Wife and aunt of Amram, and mother of Aaron, Moses, and Miriam (Ex. vi. 20). She was the daughter of Levi, and was born in Egypt (Num. xxvi. 59). In the account of Moses' birth, Jochebed is indicated merely as being the daughter of Levi, her name not being given (Ex. ii. 1).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Jochebed is identified by the Talmudists with Shiphrah, one of the midwives ordered by Pharaoh to kill the new-born male children (Ex. i. 15 *et seq.*); the name is given various interpretations (Soṭah 11b; Ex. R. i. 17). The "houses" with which God recompensed the midwives (Ex. i. 21) were those of priesthood and royalty, realized, in the case of Jochebed, in the persons of her two sons Aaron and Moses (Ex. R. xlviii. 5). She is further identified with Jehudijah (I Chron. iv. 18), this name, interpreted as "the Jewess," being given to her because, by disobeying Pharaoh's order, she founded the Jewish nation (Lev. R. i. 3). To elucidate Gen. xlvi. 15, where the children of Leah are said to be thirty-three, while only thirty-two are enumerated, the Midrash names Jochebed as the thirty-third. But as this would appear to conflict with Num. xxvi. 59, where Jochebed is said to have been born in Egypt, it is further explained that she was born when her parents were entering Egypt, in the "gateway of the city" (Gen. R. xciv. 8; Ex. R. i. 23).

Moses was eighty years old when the Israelites went out from Egypt (comp. Ex. vii. 7), and the Israelites were in Egypt 210 years; Jochebed therefore was 130 years old when she bore Moses. An allusion to this is found in the weight (130 shekels) of the silver chargers offered by the princes for the dedication of the altar (Ex. R. i. 23; Num. R. xiii. 19).

The Midrash also explains why Jochebed could hide Moses no longer than three months. When Pharaoh had given the order to throw the male children into the river, Amram repudiated Jochebed, who had been pregnant three months. But, urged by Miriam, he immediately remarried her, and the Egyptians calculated the time for Moses' birth from that day (Ex. R. i. 17). The second wedding was as splendid as the first; Jochebed sat in her nuptial chamber, and Miriam and Aaron danced before her (*ib.* i. 23). The story of Jochebed was used by Rabbi (R. Judah ha-Nasi) to divert his audience when they became sleepy. There was once a woman in Egypt, he told them, who gave birth to 600,000 children at once; on being asked who that woman was, he said she was Jochebed, whose son Moses was worth 600,000 Israelites (Cant. R. iv. 2).

In the Maḥzor Romi (p. 79a, Mantua, 1718) there is a piyyuṭ for Simḥat Torah, beginning "Azlat Yokebed," the subject of which is Jochebed's lamentation over Moses' death (comp. Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," pp. 128 and xlv.).

S. S. M. SEL.

JOCHELSON, WALDEMAR: Russian explorer and ethnologist; born in Wilna Jan. 1, 1856. He graduated from the gymnasium of Wilna, and became identified with the revolutionary movement. Compelled to leave Russia (1880), he went to Switzerland, where he remained four years, studying at Zurich and Bern, and keeping in touch with the revolutionary movement as editor of the "Vyestnik Narodnoi Voli," which had a clandestine circulation in Russia. On his return to Russia in 1884 he was arrested and confined for three years in the Petro-Pavlovsk fortress in St. Petersburg, and in 1887 was sentenced by order of the czar to exile for ten years in northern Siberia, in the province of Yakutsk.

In Siberia Jochelson made a special study of the language, manners, and folk-lore of the aboriginal inhabitants, especially that of the Tungus, Yakuts, and the fast-disappearing Yukaghirs. His articles on those subjects began to attract attention, and in 1894 he and a fellow exile, **Bogoras (Tan,** also of Jewish descent), were by special permission attached to the first expedition of the Imperial Russian Geographical Society (1894–97), which had been sent to that part of Siberia at the expense of a wealthy Russian promoter of art and science named Sibiryakov. On that expedition Jochelson discovered among the natives in the outlying regions two Yukaghir dialects then considered as extinct. The Imperial Geographical Society published his discoveries in the field of ethnology, while the linguistic reports of his investigation were acquired for publication by the Imperial Academy of Science.

When the Jessup expedition to north Asia was being fitted out by the American Museum of Natural History (New York), the Russian Imperial Academy of Science, in answer to a request, recommended Jochelson and the above-named Bogoras as the men best fitted to contribute to its success by knowledge of the country and of the native dialects. After another two years and a half in the distant north, Jochelson returned with the expedition to the United States, and is now (1904) studying there the material which he and his wife, who accompanied him in the last journey, have collected. Jochelson's chief work on his special subject is "Materyaly po Izucheniyu Yukagirskavo Yazyka i Folklora" (Material for the Study of the Language and Folk-Lore of the Yukaghirs), published by the Imperial Academy of Science (vol. i., St. Petersburg, 1900). He wrote also "Ueber die Sprache und Schrift der Jukagiren" (Bern, 1900). He has contributed largely to scientific journals in various languages.

H. R. P. Wi.

JOD. See Alphabet, Hebrew; Yod.

JOEL.—1. Biblical Data: The superscription of the second book of the so-called Minor Prophets names as the author of the book "Joel, the son of Pethuel." Further historical record is wanting. It is even impossible to get an idea of the prophet's personality from the contents of his book, because, in correspondence with its partly oratorical, partly visionary style, all personal traits have been omitted. Only this can be concluded from his writing, that he was a Judean and that at the time of his prophetical activity he lived in Jerusalem. On the other hand, imaginative suppositions try to prove from passages like Joel i. 9, 13; ii. 17 that he belonged to the tribe of Levi.

——**Critical View:** The name "Joel" was quite common, being borne by the first-born son of Samuel (I Sam. viii. 2), and by prominent Levites of the time of David (I Chron. vi. 18 *et seq.*) and of Hezekiah (II Chron. xxix. 12). "Joel" means "Yhwh is God" (comp. Ps. l. 1; Jer. xxii. 24); it is, therefore, the transposed form of אליהו. In the face of this clearly recognizable and wholly appropriate meaning of the name, it is not necessary to suppose (with Baudissin) that it is the jussive of הואיל (= "may He [*i.e.*, God] prove"); nor (with Nestle) that it is the participle of יאל, which, corresponding to the proper names ויל or ואל (Arabic, "wa'il") occurring often in the Sinaitic inscriptions, is supposed to mean "strong-willed." The fact that יאל is found also as a Phenician proper name (see "C. I. S." 132), proves nothing against the most natural interpretation of the name.

What non-Biblical sources tell of the prophet belongs to the realm of fable. According to pseudo-Epiphanius (ii. 245), Joel was from the town Bethor of the tribe of Reuben; but according to the Syrian pseudo-Epiphanius, the true reading is "Bet Me'on" (to be read instead of בית מרון), the place mentioned in the Mesha inscription (line 9) as Moabitic, but which, according to Josh. xiii. 17, originally belonged to Reuben.

Bibliography: See bibliography under Joel, Book of.

V. Ry.

2. Eldest son of Samuel and father of Heman the singer (I Sam. viii. 2; I Chron. vi. 18 [A. V. vi. 33]). His name is omitted in I Chron. vi. 13 (A. V. vi. 28); the word והשני (= "and the second one"), corrupted into ושני, is erroneously supposed to be the name given by the chronicler to the eldest son of Samuel. Joel and his younger brother Abiah, or Abijah, were made judges in Beer-sheba when Samuel was old and could no longer make his usual circuit (comp. I Sam. vii. 16, 17). They disgraced their office by taking bribes and perverting judgment; and their misdeeds provoked the people to ask for a king (*ib.* viii. 5 *et seq.*). For the different opinions of the Talmudists with respect to the sins of these two judges see Abijah in Rabbinical Literature.

3. An ancestor of Samuel who is mentioned in I Chron. vi. 21 (A.V. 36), and who in verse 9 (A.V. 24) is called "Shaul." **4.** A Simeonite prince (*ib.* iv. 35). **5.** A Reubenite; father of Shemaiah (*ib.* v. 4, 8). **6.** A Gadite chief (*ib.* v. 12). **7.** A chief of Issachar (*ib.* vii. 3). **8.** One of David's mighty men, indicated as the brother of Nathan (*ib.* xi. 38). In the parallel list of II Sam. xxiii. 36 he is called "Igal, the son of Nathan." **9.** A Gershonite Levite, a prince in the time of David (I Chron. xv. 7, xxiii. 8, xxvi. 22). **10.** Son of Pedaiah; a Manassite chief in the time of David (*ib.* xxvii. 20). **11.** A Kohathite Levite in the time of Hezekiah (II Chron. xxix. 12; comp. No. 2, above). **12.** One of those who married foreign wives (Ezra x. 43). **13.** Son of Zichri; a Benjamite overseer after the Exile (Neh. xi. 9).

E. G. H. M. Sel.

JOEL, BOOK OF.—Biblical Data: The prophecies of the Book of Joel are divided into two parts, comprising respectively (1) ch. i. 2–ii. 17 and (2) ch. ii. 18–iv. 21. The contents of the first part may be summarized as follows:

The prophet at the beginning calls the attention of the elders and of all the inhabitants of the land to a coming event the like of which has never been seen, a terrible visitation by locusts (i. 2–7), which will be coincident with a famine, and which will together reduce the entire land to the bitterest misery (i. 10–12, 16–20). The prophet exhorts the people to fast, to pray, and to mourn (i. 13 *et seq.*, ii. 1–12 *et seq.*). In this double visitation the prophet perceives the approach of the "day of the Lord" (i. 15), which is to be ushered in by a terrible affliction (ii. 2–11) unless the people become truly repentant (ii. 12–17).

In the second part it is first related how the people did actually bring about a gracious change in God's plans by obeying the prophet's injunctions (ii. 18); this is followed by Yhwh's answer to the prayer of the people (ii. 19 *et seq.*); then there is the promise of relief from famine through abundant rains and through a marvelous fruitfulness, after which the spirit of prophecy is to be poured out over all flesh, and the day of the Lord will draw near, accompanied by terrifying signs in heaven and earth. These terrors, however, are not for the Jews, who will be rescued in the day of judgment because they called on the Lord, but for their enemies (iii. 1–5). At the time of the change in the fate of Judah and Jerusalem the Lord will gather all nations into the valley of Jehoshaphat (see Jehoshaphat, Valley of), there to be destroyed through the fulfilment of the divine judgment of wrath (iv. 11–13), because they have plundered the treasuries of the Lord and have sold the sons of Judah and of Jerusalem to the sons of the Grecians (iv. 5–8). God will be a refuge for His people (iv. 16); strangers will no longer pass through Jerusalem (iv. 17); the soil of Judah will become exceedingly fruitful, and a fountain will even water the valley of Shittim (*i.e.*, the unfruitful Jordan valley), whereas Egypt and Edom will be changed into a wilderness on account of the evil they have done to Judah (iv. 18–19).

Duplicate Character.

——**Critical View: § 1.** That Joel consists of two parts appears from ii. 18, which, if the rules of Hebrew syntax are applied, must be construed as a narrative reporting the change of God's attitude subsequent to the exhortation to repentance. Only through a misunderstanding of the method of Hebrew narrative will the demand be urged, in opposition to this construction, that such a report should necessarily include the story of the actual accomplishment of penitence. Stylistic carelessness is very usual in Hebrew narrative; and the act of penitence is left to be supplied by the reader from the context—*i.e.*, in this instance from the prophetical exhortation to repentance (the accomplished penitence must be supplied between verses 17 and 18). On the other hand, neither the interpretation of the imperfects in verse 17 as jussives nor even the reading of the consecutive imperfects (וַיְקַנֵּא, etc.) as simple historical imperfects (וְיקַנֵּא, etc.) justifies the following translation approved by De Wette, Baudissin, and others: "Then will Yhwh be jealous for His land and will protect His people; and Yhwh will speak and say to His people," etc. In this rendering, which is inadmissible on linguistic grounds, the words following verse 17 appear as a promise connected with the foregoing petition for a return to favor, and the prophecy of Joel would then form a consecutive whole. But even the acceptance of this theory would not remove the difficulties in the way of fixing the time of Joel's prophecy.

§ 2. Date of the Book: Theory of a Pre-Exilic Period: (*a*) According to the formerly generally accepted opinion, Joel wrote in the beginning of the reign of King Joash (836–797 B.C.), and was therefore the oldest prophet to leave a book of prophecies. This theory of an early date of composition was, above all, strongly supported by the fact that no mention is made of the Assyrians.

The beginning of the reign of Joash was urged in view of the failure of the book to refer to or to name the Damascus Syrians, who, according to II Kings xii. 18 *et seq.*, seriously threatened Jerusalem under Joash (comp. Hazael).

Reasons for the Time of Joash.

In further support of this theory stress was laid on the absence of any reference to the king, which would point to the period of the minority of Joash, while the predominance of the priestly influence led to the conclusion that Joash, at the beginning of his reign, was under the influence of the high priest Jehoiada. Another point of agreement in favor of this date was the hostility shown to the Israelites by the nations, mentioned in iv. (A.V. iii.) 4, 19, which was made to refer to the rebellion of the Edomites under King Jehoram of Judah (849–842 B.C.), on which occasion the Arabs and the Philistines plundered Jerusalem (II Chron. xxi. 8 *et seq.*, 16 *et seq.*; comp. § 3, below).

Reasons for the Time of Josiah.

(*b*) König places the composition of the book at a much later date, but still in the pre-exilic period; namely, in the time of King Josiah, or in the period immediately following. His reasons are these: The form of the prophecies is too finished to date from the beginning of the prophetic style of writing; indeed, the linguistic character is that of about the seventh century B.C. Moreover, the contents reflect the time of Josiah, because it was then that the great famine occurred which Jeremiah (Jer. xiv. 2–6) describes in a similar way to Joel. Finally, the mention of the Egyptians points to the last years of Josiah (or else those immediately following), referring to Josiah's campaign against the Egyptians. The fact that neither the Assyrians nor the Babylonians are alluded to militates against König's dating, since all the other pre-exilic prophets, from Amos to Jeremiah, recognize God's judgment, which is to fall on His people precisely in the extension of the Assyrian and, later, of the Babylonian empire.

Theory of a Post-Exilic Period: This theory was first, and in the beginning rather hesitatingly, brought forward by Vatke; since then it has been adopted by Merx (who takes the book for a midrash written after 445 B.C.), by Stade, Kuenen, Wellhausen, Wildeboer, Nowack, Kautzsch, Duhm, Oort, Cornill, and others. The last-named scholar, holding the book to be a compendium of late Jewish eschatology, places it in the year 400 B.C., because Jerusalem at that time not only was inhabited, but had a temple (i 14, ii 15), as well as a wall (ii. 9), which would indicate a period after Nehemiah. But he overlooks the fact that the walls mentioned in the text are certainly those of the houses within the city.

Of all that has been adduced in support of the post-exilic theory, only passages like iv. (A. V. iii.) 17 really have any weight. The statement, "Then shall Jerusalem be holy, and there shall no strangers pass through her any more," indicates a city that had been destroyed—a fate that befell Jerusalem only under Nebuchadnezzar (see further § 3, below).

On the other hand, iv. (A.V. iii.) 1 can not be appealed to, since the words שוב שבות do not mean, as was formerly believed, "to bring back the captivity"—which would indeed lead to the presupposition that deportation of the inhabitants of Judea and Jerusalem had preceded—but more correctly "to turn the fate."

Objections to Post-Exilic Date.

The other reasons advanced for the post-exilic theory are not very plausible. Thus the fact that the king is not mentioned is not remarkable, since the king is likewise not mentioned in Nahum and Habakkuk. If silence of this sort is of weight, it ought to be considered just as decisive against a post-exilic dating if the governor and high priest were not mentioned in a work. Neither is the absence of any mention of the high places and their cult beside the Temple at Jerusalem remarkable, since Isaiah and, before him, Amos recognize only the Temple at Jerusalem as the habitation of God; and Isaiah, unlike Amos and Hosea, even polemizes against other places of worship. When, however, Joel in i. 9 speaks of the discontinuance of the meat- and drink-offerings as a calamity, and in i. 13 *et seq.* calls on the priests to fast in consequence, this should not be considered as proof of any high regard for the ritual, an attitude so utterly foreign to the pre-exilic period. Isaiah also mentions the meat-offering (Isa. i. 13), and Amos emphasizes the observance of the Sabbath (Amos viii. 5); and when the pre-exilic prophets reject the external worship of God, they do so only in so far as it tends to represent the whole of man's religious life and to displace entirely the true inner relationship to God (obedience).

On the other hand, the appointment of a fast on the occasion of exceptional afflictions is found in the narratives of the Book of Kings (I Kings xxi. 9; comp. II Chron. xx. 3). It has justly been pointed out that the way in which Joel, by dint of his prophetic office, gives, as it were, higher commands to the priests, does not at all agree with the position which the priesthood occupied during the time of the Persians and later. The post-exilic composition of the book can least of all be proved from the mention of the "elders" (see especially i. 14, where, however, זקנים is accusative, not vocative), since Joel does not speak of them as official persons, but connotes by "old men" only the most respected of the people.

The post-exilic theory, moreover, far from removing difficulties, gives rise to various additional ones of a serious nature. In the first place, the acceptance of the post-exilic theory of composition necessitates the wholly improbable hypothesis that the prophet in i. 1 *et seq.* places himself at the end of time and speaks to the generation of the last day. Since there is no announcement of the final day, the conclusion is natural that the opening address of the book was intended for the contemporaries of the speaker; but, if so, the apocalyptic interpretation of the opening words becomes impossible, and this negatives one of the most weighty arguments in favor of the late date of composition. It must be noticed, moreover, that no mention of a future judgment is made until after iii. 1 (A. V. ii. 28), for which reason the nations hostile to Israel are not mentioned until then (*e.g.*, in iv. [A. V. iii.] 2).

The Plague of Locusts.

Another difficulty arises when, for the sake of the post-exilic theory, the locusts are taken to mean not real but "apocalyptic locusts"; that is, such as the fantasy of the prophet has invented to illustrate the final judgment. But the plague of locusts is represented as actually having begun; the prophet describes it without indicating that it is to be expected in the future; and he therefore exhorts his countrymen, who have suffered this affliction with him, to lamentation and repentance. Moreover, by "locusts" is not meant, as some have held, the mounted army of a human enemy, for there is nothing in the description to indicate anything else than a real plague of locusts. If it were true that by them the prophet intended horsemen of the enemy, there would result the incongruity of comparing an army of horses and riders to heroes and warriors (ii. 4. *et seq.*). When the swarms of locusts are called "northern" (צפוני) in ii. 20, it is indeed most natural to think of an army coming from the north, because locusts in Palestine always come from the south. Whereas it is not unreasonable to argue that the locusts here described might have been driven into Palestine by a northeast wind from the Syrian desert (so Volck), this theory, in face of the more natural explanation of צפוני, appears only a makeshift. But the difficulty disappears with the hypothesis next to be considered.

§ 3. Theory of the Origin of Joel in Two Different Parts Written at Different Times: The theory that ch. iii.-iv. (A. V. ii. 28-iii.) are to be separated from i.-ii. was first brought forward by Rothstein in the German translation of Driver's "Introduction to the Old Testament," Berlin, 1896 (p. 333). He starts out with the fact that the general assumptions in the two parts are wholly different: in ch. i. *et seq.* people and state (Judah) appear in unimpaired integrity; the evil of the day is a terrible plague of locusts together with an all-devouring drought; in the passages where the relation to other nations is characterized, there is no trace of a distressing condition brought about, in a political sense, by the enemy (ii. 17; comp. *ib.* 19b). On the other hand, in iii. *et seq.* (A. V. ii 28 *et seq.*) the whole historical background is a political one; a reference to the time of need indicated in i. 1 *et seq.* is not to be discovered (no more so in ii. 18); moreover, the people, at least a very large part of them, are in exile; the judgment from which they are to be saved according to i. *et seq.* has long since come to pass; and Jerusalem is already trodden down and desecrated by Gentiles.

Difference of Background.

Finally, it must be added that a large number of passages in iii. (ii. 28 *et seq.*) are wholly lacking in originality (with the exception of iv. [iii.] 9 *et seq.*, where probably fragments of a vigorous original have been preserved). Rothstein concludes from this that ch. i. and ii. were written by Joel during the minority of King Joash; that, on the other hand, ch. iii. (ii. 28 *et seq.*) and iv. (iii.) date from a post-exilic period, and were written by an author who was lacking in originality, so that he connected his elaboration with the older prophecy in ch. i. and ii., as is the recognized case with Obadiah, verses 10–21 (with which section many parallels are found in Joel iii. *et seq.* [ii. 28 *et seq.*]) and 1–9. This author, however, who for his part regards the plague of locusts announced in ch. ii. as a symbolic reference to the inroad of hostile hordes, also wrote ii. 20, in which place he expressly chose expressions which would lead one to think of the "northern" army (*i.e.*, the army of heathen which had already entered the country) together with the swarms of locusts which he interprets symbolically. In the same way ii. 10–11 (or else only 11a) originated from the same hand, since these verses give the impression that the author meant powerful armies rather than locusts.

Reasons for the Division.

When, on the other hand, it is objected (by Baudissin, in "Einleitung in die Bücher des Alten Testaments," 1901, p. 499) that in this way the difficulties attendant on the time determination are by no means removed, since the reasons for and against a pre-exilic date apply to both halves of the book, it must still be recognized (as Baudissin himself admits) that the difficulties of the pre-exilic theory are greater in the second part. Moreover, it can not be admitted that the reasons which could justify the acceptance of the pre-exilic theory are found almost entirely in the second part only. The placing of the prophecy in the opening period of King Joash's reign, which rested on the identification of the hostilities mentioned in iv. (iii.) 4 *et seq.* with the revolt of the Edomites under Jehoram, will, however, have to be abandoned. The difficulty arises that these descriptions apply even less to a post-exilic period than to the time of King Joash (see below). At any rate the prophetic character of ch. i. and ii., in contrast to the apocalyptic character, which actually begins with iii. 1 (ii. 28), is alone sufficient (as is also emphasized by Baudissin) to justify the chronological determination of the two parts. Furthermore, the oratorical attitude, the vigorous language, and the originality of expression and of illustrations—of which the picture of being spread out like the morning upon the mountain is found only in Joel (ii. 2)—speak for the older date of composition of the first part.

It is wrong to suppose that the perfection of form of this prophecy indicates that it was not written in the first period of prophetical composition, because, in the face of the song of Deborah and of the elegies on Saul and Jonathan, the possibility of perfection of form in the period in which Joel wrote can not be denied; just as in other literatures also the first poetical writings have always been preceded by a longer stage of poetic development. Whether or not Joel really prophesied under Joash, or is to be placed only shortly before Amos, is irrelevant, if one separates ch. iii. and iv. and at the same time ii. 4, 11, which are based on the early theory. In favor of the time shortly before Amos, Baudissin has suggested, not without justice, that also in Amos a plague of locusts together with a drought is mentioned as a divine punishment (Amos iv. 6–9; comp. vii. 1–6), and that in this book, as also in Joel iv. (iii.) 4 *et seq.* (if this passage as well as iv. [iii.] 9 *et seq.* also dates from an older prophecy), there is a complaint concerning the delivery of captured slaves (Amos i. 6, 9) which, in spite of single variations, makes it easy to suppose that the same event is here meant, namely, the killing of the Judeans at the time of the revolt of Edom against Judah under Jehoram (comp. Amos i. 11 and Joel iv. [iii.] 19). The mention of the "sons of the Grecians" (in iv. [iii.] 6, if this still belongs to the older part) can hardly be taken as a proof against this theory (although it has been brought forward to prove a very late date of composition), since there is no reason why Greeks should not have been mentioned in an early pre-exilic period.

Reasons for Later Composition.

On the other hand, the fact that most of the data pointing to a post-exilic composition are found in the second half of the book, after ch. iii. (ii. 28), speaks for the later composition of ch. iii. and iv. (ii. 28–iii.). This is assumed on the following grounds: Only Judah is expressly mentioned, whereas the idea seems to be to connote both Judah and Israel (thus ch. iv. [iii.] 2; but not so in ii. 27); also because in the description of the approaching day of judgment for the nations and the glorification of God's people there is no reference to Ephraim; finally, above all, because in iv. (iii.) 17, as has already been remarked, not only the destruction of Jerusalem is presupposed, but also the dispersion of God's people, Israel, among the nations, and the division of Israel's land.

As to the question concerning the prophetic sources of the respective passages, it is probably easier to derive the passages iii. 5 (ii. 32) from Obadiah, verse 17; iv. (iii.) 18 from Ezek. xlvii. 1 *et seq.*; and iv. (iii.) 16 from Amos i. 2—all of them in a part which gives the impression of a dull and barren style of writing—than to suppose these passages in Joel to have been original. For these reasons the supposition that iii. and iv. (ii. 28–iii.) were written in a post-exilic period seems to offer the easiest solution of the difficulty.

§ 4. Theory of the Revision of an Older Book in a Later Period: The division of the book into two parts convinces Baudissin (*l.c.* p. 499) that such a revision must have taken place. He considers the description of the judgment of the nations with its reference to the scattering of Israel, the division of the land of Yhwh, and the passing of strangers through Jerusalem as additions of the reviser. But the theory leaves open the possibility that single parts of the second half of the book may have belonged to the original composition and were incorporated in the compilation of the later writer, directly or else with certain changes to suit the times. In view of this, and of the further supposition, first suggested by Rothstein, that the second author made changes and additions also in the first part, there is little difference between the two theories. Moreover, it is possible to agree with Baudissin that the original writing does not need to have originated in the Persian period. It is indeed advisable to place its composition as late as the time of the Ptolemies, since then the mention of Egypt might refer to the war in Egypt.

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E. G. H. V. Ry.

JOËL, DAVID: German rabbi and author; born Jan. 12, 1815, at Inowrazlaw, Posen; died Sept. 7, 1882, at Breslau; brother of Manuel Joël. His father, who went in 1832 as chief rabbi to Schwerin-a-W., as well as R. Akiba Eger of Posen, instructed him in the Talmud. In 1836, in order to complete his education, he went to Berlin, where he attended the Talmudic lectures of Rabbis Oettinger and Landsberg, and, at the same time, the secular courses of Friedrich von Raumer, H. Steffens, and Neander at the university. After being ordained rabbi (1842) he accepted (1843) a call to Schwersenz, Posen. There he wrote "Midrash ha-Zohar," or "Die Religionsphilosophie des Sohar und Ihr Verhältniss zur Allgemeinen Theologie" (Leipsic, 1849). This book, which is at the same time a criticism of Adolphe Franck's "La Cabale," is indispensable to every student of the Zohar. A year after the publication of his work he received his degree as Ph.D. From 1859 to 1879 he acted as rabbi at Krotoschin, Posen. In the latter year he accepted a call to the Jewish Theological Seminary at Breslau, and entered upon his duties with the beginning of the year 1880.

During the period that he remained at Breslau—somewhat less than three years—he wrote his book "Der Aberglaube und die Stellung des Judenthums zu Demselben," only two parts of which appeared: part i., accompanying the annual report of the seminary at Breslau for 1881; part ii., published after the death of the author by his brother Manuel Joël, and accompanying the annual report of the seminary for 1883.

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S. B. Z.

JOEL B. ISAAC HA-LEVI: German tosafist of the twelfth century; born probably at Bonn; died at Cologne about 1200. Joel studied in his youth at Ratisbon under Ephraim b. Isaac, Isaac b. Mordecai, and Moses b. Joel, with whom he later, kept up a learned correspondence. It is not known whether he also studied under Isaac b. Asher ha-Levi of Speyer; but as Isaac b. Mordecai and Moses b. Joel were pupils of this great tosafist, they would naturally have communicated to their own pupils the doctrines of their master. Joel studied also at Würzburg and Mayence, where he was the pupil of Eliezer b. Nathan, who speaks of him with much affection, and whose son-in law he became. Joel taught chiefly at Bonn and Cologne, and at his death was succeeded by his son Eliezer b. Joel as rabbi and teacher in the latter city. Another son, Uri, died as a martyr at the stake in 1216; and his friend Mordecai b. Eliezer wrote a dirge on his death.

Joel, who was among the most eminent Talmudic authorities of his time, wrote tosafot to various treatises of the Talmud. They have not, however, been preserved; though they are quoted in the manuscript of the "Mordekai," where Joel's "Yesod" and "Perishah" are also mentioned. It is difficult to determine the nature of these two works, but they were probably short commentaries to the Talmud. Many of Joel's responsa and decisions are found in the works of his son Eliezer; in the "Mordekai," whose author was Eliezer's great-grandson; as well as in Isaac b. Moses' "Or Zarua'" and in Asher b. Jehiel's halakot.

Joel's relation to Ephraim b. Isaac is noteworthy. Although he was originally a pupil of this peculiar man, he subsequently became his persistent antagonist, the teacher assuming an attitude of exasperation toward his former pupil. Joel attempted to uphold the authority of later tradition against Ephraim's excessive independence; his manner was very decisive, though he never forgot the respect due to his old master.

Joel also wrote liturgical poems, of which six have been preserved, and which all deal with the bloody persecutions of the Jews of Germany. Though simple in language and not very artistic in form, they are touching dirges on the sorrows of Israel.

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S. S. L. G.

JOEL B. JUDAH SELKI HA-LEVI (LÄMMEL?): Author of "Dibre ha-Iggeret," a description of the sufferings of the Jews of Glogau when that town was besieged by the Prussians in the winter of 1740-41. It was published at an unknown place in 1741, but became so rare that many of the bibliographers did not know of it. It was recently reprinted by Joseph Fischer (Cracow, 1895) together with Nathan Hannover's "Yewen Meẓulah," under the title "Shene Sefarim Niftaḥim." In the "Dibre ha-Iggeret," which is written in the style of piyyuṭim common to that period, the name of the author occurs several times, but the surname "Lämmel" is never added. At the end there is a song by his brother **Asher Lämmel**, who was a dayyan in Glogau; and this is probably the reason why the name "Lämmel" was added by Steinschneider to Joel's name.

S. S. P. Wi.

JOËL, KARL: German philosophical writer; born March 27, 1864, at Hirschberg, Silesia; son of Rabbi H. Joël of that city and nephew of David and Manuel Joël. Educated at the gymnasium of his native town and the universities of Breslau and Leipsic, he graduated as Ph.D. in 1886. The following year he went to Basel, where he was admitted to the philosophical faculty as privat-docent in 1893, becoming assistant professor in 1897, and professor in 1902.

Joël has written many philosophical and philosophico-historical essays in specialist journals, as the "Zeitschrift für Philosophie und Philosophische Kritik" (vols. xcvii., cix. *et seq.*); "Archiv für die Gesch. der Philosophie" (vols. viii. *et seq.*); "Wochenschrift für Classische Philologie"; etc. He is also the author of: "Zur Erkenntnis der Geistigen Entwicklung und der Schriftstellerischen Motive Platos," Berlin, 1887; "Der Echte und der Xenophontische Sokrates," vol. i., *ib.* 1893; vol. ii., *ib.* 1901; "Philosophenwege," *ib.* 1901.

s. F. T. H.

JOEL, LEWIS: British consul-general to Chile; born in Dublin 1824; died in London Feb. 28, 1899. He was educated at Bristol; in May, 1861, was appointed unpaid British vice-consul at Cobija; and from Sept., 1863, to June, 1866, was acting French consul there. In 1867 he was for a short time acting chargé d'affaires at Caracas, and in the following year was named commissioner in the mixed British and Venezuelan commission for the settlement of British claims against the government of Venezuela. In 1869 Joel was again acting chargé d'affaires as well as consul-general at Caracas, and in the following year was promoted to be consul at Rosario, a position which he occupied for seven years. Subsequently he became consul successively at Brindisi, Italy; Georgia, U. S.; and Cadiz, Spain; and he was then promoted to be consul general for the departments of Panama, Bolivar, Magdalena, and Cauca. Later on Joel became consul-general to Chile, and had charge of the legation of Santiago, from which he retired on a pension in Jan., 1894.

Joel was the author of "A Consul's Manual," London, 1879.

Bibliography: *Jew. Chron.* March 17, 1899; *Times* and other London daily newspapers of same date.

J. G. L.

JOËL, MANUEL: German rabbi; born Oct. 19, 1826, at Birnbaum, province of Posen; died at Breslau Nov. 3, 1890; son of Rabbi Heimann Joël of Birnbaum. In 1849 he went to the University of Berlin to study classical philology and philosophy. In 1852 Joël passed his examination as "Oberlehrer," and took the Ph.D. degree at Halle in 1854. In that year he accepted a call to the Jewish Theological Seminary of Breslau, where he taught for nine years. In 1864 he was appointed successor to Abraham Geiger, rabbi of the Breslau congregation.

Joël's first literary work consisted of biographies of the most prominent followers of R. Akiba—R. Meïr, R. Simeon ben Yoḥai, R. Jose ben Ḥalafta, and R. Judah ben 'Ilai ("Monatsschrift," 1855–57). His preference, however, was for religious philosophy, in which he was to do pioneer work. His series of essays on Ibn Gabirol ("Monatsschrift," 1857–59; reprinted in his "Beiträge zur Gesch. der Philosophie," 1876) was intended as a critical review of Solomon Munk's "Mélanges." He shows Ibn Gabirol's "Meḳor Ḥayyim" to be nothing but a text-book of Neoplatonic philosophy, and that its author had no claim whatever to originality. Joël then turned his attention to Maimonides, devoting two papers to him, one being a comprehensive account of Maimonides' system ("Die Religionsphilosophie des Moses ben Maimon," in the Breslau Jew. Theol. Seminary Program of 1859; reprinted in "Beiträge," i.), the other proving him to be one of the sources of Albertus Magnus ("Verhältniss Albert des Grossen zu Maimonides," in the Breslau Jew. Theol. Seminary Program of 1863; reprinted in his "Beiträge," i.).

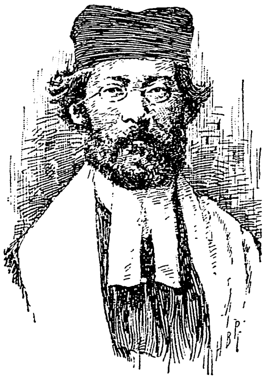
Manuel Joël.

After this Joël devoted himself to the exposition of the systems of two almost forgotten Jewish philosophers, Levi ben Gershon ("Levi b. Gershon als Religionsphilosoph," in "Beiträge," i.) and Ḥasdai Crescas ("Don Chasdai Crescas' Religionsphilosophische Lehren in Ihrem Geschichtlichen Einflusse Dargestellt," in "Beiträge," ii.). Inquiry into the philosophy of the latter led Joël to the discovery of Spinoza's dependence on Jewish thinkers ("Spinoza's Theologisch-Politischer Tractat auf Seine Quellen Geprüft; zur Genesis der Lehre Spinoza's," in "Beiträge," ii.). Joël's object in his publications was twofold: first, he wished to make possible a better comprehension of the Jewish philosophy of the Middle Ages; secondly, he desired to show the influence which had been exerted by Jewish philosophy on the Christian scholastics ("Etwas über den Einfluss der Jüdischen Philosophie auf die Christliche Scholastik," in "Beiträge," i.) and on the non-Jewish world in general ("Ueber den Wissenschaftlichen Einfluss des Judenthums auf die Nicht-Jüdische Welt," in "Beiträge," ii.).

Of Joël's other publications the following may be mentioned: "Zur Orientirung in der Cultusfrage" (1867); "Festpredigten" (1867); "Notizen zum Buche Daniel"; "Etwas über Sifra und Sifre" (1873); "Religionsphilosophische Zeitfragen" (1876); "Gutachten über den Talmud" (1877); "Die Angriffe des Heidenthums Gegen Juden und Christen in den Ersten Jahrhunderten der Römischen Cæsaren" (1879); "Blicke in die Religionsgesch." (2 vols., 1880–83), a work of profound research and of great value for the student of Jewish and Christian literature of the first and second Christian and pre-Christian centuries; "Gegen Gildemeister" (1884); "Predigten aus dem Nachlasse von Dr. M. Joël" (3 vols., 1892–98). The "Jahrbuch für Jüdische Geschichte und Litteratur," pp. 25–90, Berlin, 1904;

contains a posthumous essay by Joël entitled "Der Mosaismus und das Heidenthum."

Bibliography: *Gedenkblätter zur Erinnerung an Dr. Manuel Joël*, Breslau, 1890; J. Freudenthal, *Ueber die Wissenschaftliche Thätigkeit Dr. M. Joël's*, in *Allg. Zeit. des Jud.* 1890, pp. 589 *et seq.*; Eckstein, *Zu Dr. M. Joël's Jahrzeitstage*, ib. 1891, p. 558; *Meyers Konversations-Lexikon*.

s. B. Z.

JOEL IBN SHU‘AIB. See Ibn Shu‘aib, Joel.

JOHANAN B. BAROḲA: Teacher of the second century (second and third tannaitic periods); disciple of Joshua b. Hananiah and colleague of Eleazar b. Ḥisma (Tosef., Soṭah, vii. 9; Ḥag. 3a). He maintained a scholarly intercourse with Johanan b. Nuri. Quite a considerable number of halakot has been handed down in his name, and many of them, particularly those concerning marital and civil affairs, were adopted as law (‘Er. viii. 2; B. Ḳ. x. 2; B. B. viii. 5; Kelim, xvii. 11). He is also cited in the Haggadah. According to him, the saying (Gen. i. 28), "Be fruitful, and multiply, and replenish the earth," implies that the duty of racial propagation devolves upon woman as well as upon man (Yeb. vi. 6). He taught that whoever profanes the name of God, even secretly, is punished publicly, whether the deed is committed intentionally or unintentionally (Ab. iv. 4; Ab. R. N., ed. Schechter, p. 35a).

Bibliography: Bacher, *Ag. Tan.* i. 448; Brüll, *Mebo ha-Mishnah*, i. 137; Frankel, *Darke ha-Mishnah*, p. 131; Weiss, *Dor*, ii. 122.

s. s. S. M.

JOHANAN GADI (Greek, Γαδδις): Eldest of the five sons of Mattathias the Maccabee (I Macc. ii. 2; Josephus, "Ant." xii. 6, § 1), though the least important. When Jonathan took the leadership and was being hard pressed in the country east of the Jordan, he sent Johanan with the baggage to the friendly Nabatæans; but another tribe, the sons of Jambri, seized it and killed Johanan. His death was avenged by his brothers Jonathan and Simeon (I Macc. ix. 35–42; Josephus, "Ant." xiii. 1, §§ 2–3; "B. J." i. 1, § 6). This tragic end is in strong contrast to the surname "Gadi" (גדי, meaning probably "the Lucky"). The rabbinical sources ascribe more importance to Johanan, but these accounts are confused (see "R. E. J." xxx. 215).

G. S. Kr.

JOHANAN B. GUDGADA: Scholar and chief gatekeeper at the Temple in the last years of its existence (Tosef., Sheḳ. ii. 14); senior of Joshua b. Hananiah. He survived the destruction of Jerusalem, and was present at the memorable sessions of the Jabneh (Jamnia) Sanhedrin that laid the foundation of the Talmudic treatise ‘Eduyot, and before which he gave certain "evidences" (Yeb. xiv. 2; Giṭ. v. 5; comp. ‘Eduy. vii. 9). One rabbinical source makes of him a disciple of Gamaliel II. and an expert mathematician (Hor. 10a): but this evidently rests on an error, ריב"נ (= R. Johanan b. Nuri) having been mistaken for ריב"ג (= R. Johanan b. Gudgada). As it reads, the story is anachronistic, since Johanan was older than Joshua, who was the senior of Gamaliel. Of Johanan's life and work nothing more is known than that he gave the abovementioned evidences (see also Ḥul. 55b), and that he was a Ḥaber (Ḥag. ii. 7).

Two of Johanan's grandsons, or nephews, are said to have lived in the days of Rabbi. They were deaf-mutes, but regularly attended Rabbi's lectures, and by the motions of their heads and lips appeared to follow and understand him (Ḥag. 3a). Now, as Johanan had reached the age of manhood prior to the destruction of the Temple (70 C.E.), it is chronologically incredible that his nephews, or even his grandsons, should have attended Rabbi's lectures in the last decades of the second century. It might therefore be assumed that here also ריב"נ was misread ריב"ג, were it not that another, more reliable source precludes that assumption. There it is said: "The sons of Johanan b. Gudgada were deaf-mutes; still they were entrusted with the direction of ritualistic matters in Jerusalem" (Tosef., Ter. i. 1; Yer. Ter. i. 40b). They were therefore contemporaries of Joshua; and accordingly it may be conjectured that in the Babylonian version the initial sign in ר"י (= R. Joshua) was converted into the letter ב; hence the erroneous name רבי ("Rabbi").

Bibliography: Brüll, *Mebo ha-Mishnah*, i. 93; Frankel, *Darke ha-Mishnah*, p. 99; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 122.

s. s. S. M.

JOHANAN BEN HA-ḤORANIT: Palestinian tanna of the first generation; disciple of Hillel (according to Frankel, "Darke ha-Mishnah," p. 53, note 8, a disciple of Shammai) and teacher of Eleazar b. Zadok. Once, during a famine, his pupil Eleazar found him eating dry bread with salt and told his father thereof, whereupon the latter, a disciple of Shammai, sent Johanan some olives. But Johanan, noticing that the olives were wet, and therefore, according to Hillel, liable to be unclean, refused to eat them (Tosef., Suk. ii. 3; Yeb. 15b). It is also recorded that a visit was paid to him, on the Feast of Tabernacles, by the elders of both Hillel's and Shammai's schools (Suk. 28a; ‘Er. 13b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, i. 177.

s. s. M. Sel.

JOHANAN BEN ISAAC OF HOLLESCHAU: Rabbi of the German community of London at the beginning of the eighteenth century. He edited "Teshubot ha-Geonim," responsa of contemporary rabbis on the pronunciation of the divine names, with additions of his own (Amsterdam, 1707), and wrote "Ma‘aseh Rab," in which he sharply criticized the action of a certain London rabbi in regard to a divorce and an excommunication (published together with the preceding work). See Hambro' Synagogue.

Bibliography: Fürst, *Bibl. Jud.* s.v. *Holleschau*, i. 405; Steinschneider, *Cat. Bodl.* col. 1397.

J. S. Man.

JOHANAN BEN JEHOIADA: High priest under Artaxerxes Ochus (359–338 B.C.); perhaps identical with the one mentioned in Neh. xii. 11 ("Johanan" being read instead of "Jonathan") and 22. He murdered his younger brother Jesus in the Temple, probably fearing that, supported by the Persian general Bagoas, whose favor he enjoyed, Jesus would deprive him of the dignity of high priest (Josephus, "Ant." xi. 7, § 1; see Artaxerxes III.; Bagoas). The incident is not historically authenticated, the account being perhaps based upon events that happened in the reign of Antiochus Epiphanes. A similar story is narrated in Tosef., Yoma, i. 12: Two brothers, both priests, attempted to ascend to the altar at the same time, when one stabbed the other to the heart with a dagger. The high priest Jaddua was the son of Johanan.

G. S. Kr.

JOHANAN BEN KAREAH (קרח): General of the Israelites at the time of Nebuchadnezzar (*c.* 586 B.C.). After the kingdom of Judea had been destroyed by the Chaldeans, the Babylonian king appointed Gedaliah b. Ahikam governor, with residence at Mizpah, over the remnant of the people that had remained in the country. Before him, as the representative of the government, appeared the Israelitish generals Ishmael b. Nethaniah, Johanan and Jonathan, the sons of Kareah, and others. This is the reading of the Masoretic text (Jer. xl. 8), but the name of Jonathan seems incorrect, and is omitted in the Septuagint, in Josephus ("Ant." x. 9, § 2, where, furthermore, the name Ἰωάδης, hence "Joiada," replaces "Johanan" in Niese's text), and also in II Kings xxv. 23.

The generals noticed that Ishmael intended to kill Gedaliah; and Johanan, who seems to have had an especial feeling of friendship for Gedaliah, volunteered secretly to kill Ishmael before it might be too late; Gedaliah, however, would not consent (Jer. xl. 15–16). Ishmael carried out his intention, and Johanan b. Kareah, at the head of the other generals, fought with Ishmael "by the great water in Gibeon." The people who had been imprisoned by Ishmael at once went over to Johanan, and Ishmael had to flee (Jer. xli. 11–15). Johanan then gathered about him the generals and all the people he had saved in the hamlet of Chimham (Jer. xli. 17; Josephus, "Ant." x. 9, § 5, has Μάνδρα = "hamlet," the name apparently having been lost), intending to lead them into Egypt, beyond the reach of the Chaldeans. The people sought counsel of Jeremiah, who advised them, addressing himself chiefly to Johanan (Jer. xlii. 8), to stay in the country. But the generals and the much-tried people rejected the prophet's advice, and emigrated to Egypt under Johanan's leadership (Jer. xliii. 1–7). Here all trace of him is lost.

G. S. Kr.

JOHANAN BEN MERIYA: Palestinian amora of the fifth or sixth generation (4th and 5th cent.). Johanan is frequently mentioned in the Talmud of Jerusalem in connection with both halakic and haggadic subjects, instances of the latter, however, predominating. In a controversy between R. Mana and R. Hananiah as to whether any high place may temporarily be used by a prophet as an altar, Johanan used Josh. viii. 30 and I Sam. vii. 9 to support the affirmative opinion of Hananiah (Yer. Meg. i. 14; Lev. R. xxii. 6; Midr. Teh. to Ps. xxvii. 6, where the name "Jacob" occurs). He also transmitted a haggadah of Johanan b. Nappaḥa (Yer. Peah i. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 722; Frankel, *Mebo ha-Yerushalmi*, p. 97b.

S. S. M. Sel.

JOHANAN B. NAPPAḤA (HA-NAPPAḤ): Palestinian scholar; born at Sepphoris in the last quarter of the second century; died at Tiberias 279. He is generally cited as "Johanan," but sometimes by his cognomen only (Yer. R. H. ii. 58b; Sanh. 96a), which he himself uses once (Mak. 5b); but he is never cited by both together. He traced his descent from the tribe of Joseph (Ber. 20a), but he knew neither of his parents, his father having died before, and his mother at, his birth; he was brought up by his grandfather. His first teachers were the last Tannaites or semi-Tannaites Yannai, Ḥanina b. Ḥama, and Hoshaiah Rabbah. For a short time he also attended the lectures of Judah I. (Rabbi); but, as he himself said, his acquaintance with Rabbi was only slight (see Yer. Beẓah v. 63a.) He mentions again his pupilage under Rabbi in a reference to an occasion when he sat seventeen rows behind Rab (Abba Arika), and could not comprehend the discussions (Pes. 3b; Ḥul. 137b). But in the short time he sat under him he is said to have manifested such aptness as to convince Rabbi that great things might reasonably be expected of him (Yoma 82b). By Ḥanina he was instructed in the homiletic interpretation of the Bible—except the books of Proverbs and Ecclesiastes (Yer. Hor. iii. 48b)—and probably in medicine, in which he became skilled (‘Ab. Zarah 28a).

His Teachers.

Johanan had an agreeable presence and a pleasing disposition; he was kind and considerate to the stranger as well as to his brethren; to the non-observant as to the pious; to the ‘am ha-areẓ as to the ḥaber; wherefore he was beloved by his teachers and honored by all (B. M. 84a; Yer. ‘Ab. Zarah iii. 42c; Meg. 10b, 16a; ‘Ab. Zarah 26b; Yer. Dem. ii. 23a; Bek. 31a). For a time he subsisted on the proceeds of some arable land, a vineyard, and an olive-orchard, which he had inherited, and which he sold one after another in order to obtain an education. As he expressed it, he exchanged the things that God created in six days for the things the delivery of which required forty days (Ex. xx. 11, xxxiv. 28; Deut. ix. 10; Cant. R. viii. 7). But all his resources having been at last exhausted, he was compelled to follow some bread-winning occupation. After a short time, however, he felt impelled to return to his school, where he earned, not without a struggle, the encomiums of his masters (Ta‘an. 21a; Yeb. 57a; Yer. Yeb. viii. 9b; Yer. R. H. ii. 58a *et seq.*; Shab. 112b; ‘Er. 24a). At last, owing to the universal homage paid to the young master, the patriarch accorded him a pension, and soon a lecturer's place was found for him.

His Teaching.

Johanan began teaching at his native place, Sepphoris, and quickly became very popular there. One day his former teacher Ḥanina noticed unusually large crowds hurrying toward one place. Inquiring the reason of his attendant, he was told that Johanan was to lecture at the college lately presided over by R. Banna'ah, and that the people were flocking to hear him. Ḥanina thereupon thanked God for permitting him to see his life's work bearing such blessed fruit (see Ḥanina b. Ḥama). How long Johanan continued to act as teacher at Sepphoris can not be ascertained; but he removed some time before Ḥanina's death. They had disagreed on two points of ritual, and Johanan, not wishing to oppose his master at his home, removed to Tiberias (Yer. Beẓah i. 60a; Yer. Sheb. ix. 38c, where the text is mutilated). It is doubtful whether the two ever met again. With his other teachers he maintained intimate relations to the end of their days. This was particularly the case with Hoshaiah. He, too, removed from Sepphoris and settled at Cæsarea, where he opened a college and whither Johanan often went from Tiberias to consult him on difficult problems (Yer. Ter. x. 47a; Yer. Ḥal. i. 58b). These visits to his aged teacher Johanan continued during the last thirteen years of Hoshaiah's life, but they were merely social visits, Johanan no longer needing Hoshaiah's help: "He that pays his respects to his teacher is considered as one waiting on the Divine Presence" (Yer. Sanh. xi. 30b).

His Pupils.

At Tiberias Johanan opened an academy, which soon drew large numbers of gifted students, native and foreign, among whom were the great scholars Abbahu, Ammi, Assi II., Eleazar ben Pedath, Ḥiyya ben Abba, Jose ben Ḥanina, and Simon ben Abba; as many scores of his disciples accepted and taught his decisions, and as he himself did not confine his labors to the precincts of the college, but visited and lectured at other places (Yeb. 64b; Ket. 7a), his fame spread far and wide, and his name more than that of any other teacher was on the lips of scholars. In the Diaspora, whither his teachings were carried by his disciples, his authority was almost as great as in his native land, and few contemporary scholars in Babylonia opposed him. As for Johanan himself, he recognized no foreign authority except that of Rab (Abba Arika), his senior schoolmate under Judah I. With Rab, Johanan kept up a correspondence, and addressed him as "our master in Babylonia." After Rab's death Johanan wrote to Rab's colleague Samuel, but addressed him as "our colleague in Babylonia." Samuel sent him a complete calendar covering the intercalations for a period of sixty years; Johanan, however, admitted merely that Samuel was a good mathematician. But when Samuel transmitted to him a mass of disquisitions on the dietary laws, Johanan exclaimed, "I still have a master in Babylonia!" He even resolved to pay him a visit, but rumor made him believe that Samuel had in the meantime died (Ḥul. 95b).

Halakic Method.

Johanan pursued a strictly analytical method in his studies of the Halakah. Penetrating deeply into the sense of the Mishnah, and subjecting every part to a thorough examination and careful comparison with more or less related laws, he soon perceived that Rabbi's compilation contained contradictory decisions, based in many cases on the opinions of individuals. These he endeavored to reconcile; but as that could not always be done, he perforce rejected many halakot adopted in the Mishnah, preferring the authority of baraitas taught by his former masters Ḥiyya and Hoshaiah. To carry out his line of thought systematically and consistently he laid down certain rules for the final decision of cases where two or more tannaim were found to have entertained opposite opinions, or where halakot are ascribed to recognized authorities, but are in conflict with anonymous opinions given elsewhere (see Conflict of Opinion). Some rules of this kind had been devised before his, but had proved insufficient. Johanan therefore elaborated and supplemented them (see Yer. Ter. iii. 42a; Shab. 39b; 'Er. 46a *et seq.*; Yeb. 42b; Giṭ. 75a), and most of his rules are to this day authoritative for the student of Talmud. All of them were collected in the geonic period and embodied in the so-called "Order of the Tannaim and Amoraim" (סדר תנאים ואמוראים; abridged, סתו״א), which is ascribed to Naashon b. Zadok of the ninth century (see Grätz, "Einleitung in den Talmud von Ibn-Aknin," p. vii.). Later Talmudists, seeing that Johanan was so prolific an amora that his name is more frequently mentioned in the Gemara than any other, ascribed to him the compilation of the Palestinian Gemara (see Maimonides, "Haḳdamah," ed. Hamburger, p. 58, Berlin, 1902). Modern scholars for obvious reasons deny this, but admit that he projected the compilation, which, however, was not completed till over a century after him (see Talmud Yerushalmi). The Midrash to the Book of Psalms also has been erroneously ascribed to Johanan (see Buber, "Midrash Tehillim," Introduction, p. 2a). He was one of the most prolific haggadists.

His Decisions.

In his religious decisions Johanan was comparatively liberal. He aided Judah II. in the repeal of the prohibition against using oil made by pagans ('Ab. Zarah 36a); he permitted Greek to be studied by men, because it enabled them to defend themselves against informers, and by women because familiarity with that language is an attractive accomplishment in their sex (Yer. Peah i. 15c); he allowed the painting of decorative figures on the walls (Yer. 'Ab. Zarah iii. 42d). Under certain circumstances he permitted emigration from Palestine: "If thou art mentioned [nominated by the Romans] for office make the Jordan thy boundary friend [escape over the Jordan], even on a semiholiday" (Yer. M. Ḳ. ii. 81b).

Johanan is the subject of many legends (Ber. 5b; Yer. Ber. v. 9a; Ḥag. 15b; B. Ḳ. 117a *et seq.*; B. M. 84a; B. B. 75a), in which some further traits of his are preserved. His servants he treated with great kindness: "Did not he that made me in the womb make him?" (Job xxxi. 15; Yer. B. Ḳ. viii. 6c). He was blessed with many children, but lost ten sons. The last one is said to have died by falling into a caldron of boiling water. The bereft father preserved a joint of the victim's little finger, which he exhibited to mourners in order to inspire resignation. "This is a bone from the body of my tenth son," he would say (Ber. 5b; see Ḥiddushe Geonim *ad loc.*). However, he himself was not resigned at the death of his brother-in-law Resh Laḳish, his fellow amora, whom he affectionately called "my counterpart" (שכנגדי—Ket. 54b, 84b). He mourned for him long and deeply, weeping often and crying, "Bar Laḳish, where art thou? O Bar Laḳish!" At last he became melancholy, and for three years and a half could not attend his college;

but it seems that he finally recovered his health and resumed his labors (Yer. Meg. i. 72b; B. M. 84a). On his death-bed he ordered that he should be dressed neither in white nor in black, but in scarlet, so that on awaking after death he would not feel out of place in the company either of the pious or of the wicked (Yer. Ket. xii. 35a; Gen. R. xcvi. 5).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 205-339; Frankel, *Mebo*, pp. 95b-97b; Grätz, *Gesch.* 2d ed., iv. 257 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii. 149b *et seq.*; Hamburger, *R. B. T.*; Heilprin, *Seder ha-Dorot*, ii.; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 149, *passim*; Weiss, *Dor*, iii. 69 *et seq.*

S. S. S. M.

JOHANAN B. HA-NAZUF: Friend of Gamaliel II. (first and second centuries). It is related that Ḥalafta once went to Tiberias and found Gamaliel at the house of Johanan b. ha-Nazuf (= "the excommunicated"), reading a targum of the Book of Job. Ḥalafta informed the patriarch that he had been present at Jerusalem when a targum of the same book was laid before his grandfather Gamaliel I., and that that patriarch had ordered it entombed in a wall. Thereupon the second Gamaliel also ordered that the targum be suppressed (Tosef., Shab. xiii. [xiv.] 2; Shab. 115a). This Johanan has been identified by Levy ("Wörterbuch," i. 470) and Berliner ("Onkelos," ii. 90) with Johanan Sofer, scribe or secretary to Gamaliel II. J. Derenbourg, however, thinks that he was the son of Eliezer b. Hyrcanus, and, consequently, the nephew of Gamaliel II. ("Magyar Zsidó-Szémle," iii. [1885] 434; comp. Sanh. 68a).

Bibliography: Grätz, *Gesch.* 3d ed., iii. 373; Frankel, *Darke ha-Mishnah*, p. 57; Joel Müller, *Briefe und Responsen in der Vorgaonäischen Literatur*, pp. 7, 21, Note 29.

S. S. S. M.

JOHANAN B. NURI: Tanna of the first and second centuries; junior of Gamaliel II. and senior of Akiba (Sifra, Ḳedoshim, iv. 9; 'Ar. 16b; comp. Sifre, Deut. 1). A great halakist, always provided with satisfactory answers to all questions, he was familiarly called "pedler's basket" or "bundle of halakot" (Ab. R. N. xviii.; Giṭ. 67a); the number and diversity of halakot cited under his name in the Mishnah alone, about forty, justify those appellations. Besides exhaustive rabbinical knowledge, he acquired familiarity with the general science of his time, especially geometry. It was said of him, as of his colleague Eleazar b. Ḥisma, that he could approximately state the number of drops contained in the sea; like Eleazar, also, he was very poor. Through the influence of Joshua b. Hananiah both were appointed by Gamaliel to remunerative offices (see Eleazar b. Ḥisma; comp. Sifre, Deut. 16).

Johanan showed himself grateful to Gamaliel. When, after that patriarch's death, Joshua proposed a change in a rule established by Gamaliel, Johanan opposed him: "I have observed that the head is always followed by the trunk; as long as Gamaliel lived we observed the rule laid down by him, and now you propose to veto his directions. Joshua, we shall not harken to thee" ('Er. 41a). Between him and Ḥalafta also intimate scholarly relations existed (comp. Tosef., B. B. ii. 10 with B. B. 56b and parallels).

In his discussions of halakot Johanan considered expediency and economy as well as law and authority. When Ṭarfon declared that only olive-oil was appropriate for the Sabbath-lamp, Johanan became impatient: "And what shall the Babylonians do where none but sesame-oil is to be had; and what shall the Medians do, who have nothing but nut-oil; and the Alexandrians, who have nothing but radish-oil; or the Cappadocians, who have only naphtha?" (Shab. 26a). On another occasion, when Akiba suggested that a married woman who has become the common talk of the "spinsters by the moon" ought to be divorced, Johanan remarked, "In that case there is no chance for a daughter of Judah to live with a husband! Only where infidelity is fully established by legal evidence may a divorce be imposed" (Giṭ. 89a; see Deut. xix. 15, xxiv. 1). In the Haggadah he is not often cited. He was very pious, and therefore later rabbis said that when one dreams of Johanan b. Nuri one may hope to develop a wholesome fear of sin (Ab. R. N. xl. [ed. Schechter, p. 64b]).

Bibliography: Bacher, *Ag. Tan.* i. 372; Brüll, *Mebo ha-Mishnah*, i. 122; Frankel, *Darke ha-Mishnah*, p. 123; Hamburger, *R. B. T.*; Weiss, *Dor*, ii. 118.

S. S. S. M.

JOHANAN HA-SANDALAR ("the sandal-maker"): Tanna of the second century; one of Akiba's disciples that survived the Hadrianic persecutions and transmitted the traditional law (Gen. R. lxi. 3; Eccl. R. xi. 6; comp. Yeb. 62b). With several colleagues he repaired to the Valley of Rimmon to institute a leap-year, and in the course of the discussions that ensued he betrayed considerable passion. Meïr had just cited an opinion which he ascribed to Akiba, but the authenticity of which Johanan denied, adding, "I have waited on R. Akiba standing [by his side as an advanced student] longer than thou didst sitting [as a mere hearer]." The learned company took umbrage at this derogatory remark, and murmured, "Johanan ha-Sandalar is a true Alexandrian [given to gasconade]." The incident, however, ended in reconciliation, and the disputants did not leave the session without kissing each other (Yer. Ḥag. iii. 78d; see Rapoport, "'Erek Millin," p. 102a). Because he is called here "a true Alexandrian," it is assumed that he was a native of Alexandria.

As a halakist he is sometimes cited in the Mishnah (Yeb. xii. 5; Ket. v. 4; Kelim v. 5), and Simon b. Gamaliel II. reports two halakot from him (Tosef., Kelim, B. Ḳ. iv. 2, 5). To obtain an authoritative decision in a doubtful case he once exposed himself to great danger; it was during the Hadrianic persecutions, when many rabbis had been put to death for teaching Judaism, and Akiba was imprisoned and awaiting his doom at the command of Rufus. A marital question agitated the collegians, and Johanan undertook to procure the closely guarded master's advice upon it. Disguised as a pedler, he offered some trifle for sale near the prison: "Who wants needles? Who wants hooks? How about private Ḥaliẓah?" Akiba, looking out through an aperture, said in reply, "Hast thou spindles? Hast thou kasher?" (= "valid!"—Yer. Yeb. xii. 12d). At one time during the persecutions, Johanan and Eleazar I. (b. Shammua) left Palestine, intending to betake themselves to Judah b. Bathyra in Nisibis; but they did not carry out their intention. By the time they arrived at Sidon they felt too homesick to proceed any farther, and returned (Sifre, Deut. 80).

In the Haggadah Johanan is not mentioned, except as author of the following maxim: "An assembly that aims to glorify the name of the Omnipresent will have permanence, but one that does not so aim will not endure" (Ab. iv. 11; comp. Ab. R. N. xl. [ed. Schechter, pp. 64b, 65a]).

Bibliography: Bacher, *Ag. Tan.* ii. 265; Brüll, *Mebo ha-Mishnah*, i. 198; Frankel, *Darke ha-Mishnah*, p. 175; Grätz, *Gesch.* 2d ed., iv. 177, 186; Weiss, *Dor*, ii. 166; Zacuto, *Yuḥasin*, p. 47a.

S. S. S. M.

JOHANAN B. TORTA: Scholar of the first and second centuries; contemporary of Akiba. When Akiba hailed Bar Kokba as the Messiah, the latter exclaimed, "Akiba, grass will have grown out of thy jaws ere the Son of David appears" (Yer. Ta'an. viii. 68d; Lam. R. ii. 2). To a legend of a cow that refused to work on a Sabbath, and thereby caused the conversion of Johanan, who had been a pagan, is referred Johanan's by-name "ben Torta" (son of a cow; Pesiḳ. R. xiv. 56b *et seq.*). No halakot are ascribed to him, and only one haggadah bears his name: "Shiloh was destroyed because there sacred things were treated contemptuously" (see I Sam. ii. 17); "the first Jerusalem Temple was destroyed because at the time people perpetrated the sins of idolatry, incest, and bloodshed. But we know that in the age of the later Temple people studied the Law and carefully tithed their produce: why then were they exiled? Because they loved Mammon and hated one another! From this we may learn that to hate man is grievous in the eyes of the Omnipresent, and that it is paramount to idolatry, incest, and bloodshed" (Tosef., Men. xiii. 22; comp. Yoma 9a *et seq.*).

Bibliography: Bacher, *Ag. Tan.* ii. 557; Grätz, *Gesch.* 2d ed., iv. 150; Heilprin, *Seder ha-Dorot*, ii. (see *ib.* s.v. *Ḥanina b. Torta*).

S. S. S. M.

JOHANAN B. ZAKKAI: The most important tanna in the last decade of the Second Temple, and, after the destruction of Jerusalem, the founder and first president of the academy at Jabneh. According to the theory formulated in the Mishnah (Ab. ii. 8), that traditions were handed down through an unbroken chain of scholars, Johanan, in receiving the teachings of Hillel and Shammai, formed the last link in that chain. But it is rather as a pupil of Hillel than of Shammai that he is known (Suk. 28a). Before his death Hillel is said to have prophetically designated Johanan, his youngest pupil, as "the father of wisdom" and "the father of coming generations" (Yer. Ned. v., end, 39b). Like that of Hillel, Johanan's life was divided into periods of forty years each. In the first of these he followed a mercantile pursuit; in the second he studied; and in the third he taught (R. H. 30b). Another version has it (Sifre, Deut. 357) that in the last forty years of his life he was a leader of Israel. If the last statement be accepted as approximately correct, and it is assumed that Johanan lived at the latest one decade after the destruction of Jerusalem, his public activity as the recognized leader of the pharisaic scribes must have begun between the years 30 and 40 of the common era.

Activity Before Destruction of Temple.

Residence in Galilee.

Some data have been preserved concerning Johanan's public activity in Jerusalem before the destruction of the Temple. Together with Simon b. Gamaliel I. he sent orders to the different districts of Palestine concerning the delivery of the tithe (statement of his pupil Joshua b. Neḥunya in the Mekilta of Simeon b. Yoḥai; Midr. ha-Gadol to Deut. xxvi. 13). He refuted the objections of the Sadducees to the Pharisees (Yad. iv. 5), and opposed the halakah of the Sadducees (Men. 65a; B. B. 115b). He prevented a Sadducean high priest from following the Sadducean regulations at the burning of the red heifer (Tosef., Parah, iii. 8; comp. Parah iii. 7, 8). It was Johanan's activity as a teacher in Jerusalem which was especially extolled by tradition. His school was called the "great house," after the expression in II Kings xxv. 9 (Yer. Meg. 73d). It was the scene of many incidents that formed the subjects of anecdote and legend (Lam. R. i. 12, *passim*; Gen. R. iv.). The oft-repeated story concerning Johanan's most important pupil, Eliezer b. Hyrcanus, shows Johanan's bet ha-midrash (academy) as the scene of a pathetic meeting between son and father (Tan., ed. Buber, to Gen. xiv. 1). An old tradition (Pes. 26a) relates that Johanan sat in the shadow of the Temple and lectured the whole day; but that of course was not the permanent place for his teaching. The statements regarding five of his pupils, his verdict concerning them, and the question he put to them as to the best road for a person to pursue through life (Ab. ii. 8) are reminiscences of the period before the destruction. Johanan's residence in 'Arab, a place in Galilee, which was perhaps his home, belongs to this period. Two questions of a legal nature (regarding the observance of the Sabbath) which he answered while there (Shab. xvi. 7, xxii. 3) gave rise to the statement that he lived there for eighteen years (probably a round number) and that he was moved by the religious indifference of the inhabitants to exclaim: "O Galilee, Galilee, thou hatest the Torah; hence wilt thou fall into the hands of robbers!" Another prophetical exclamation of a similar nature is ascribed to Johanan. The gates of the Temple had ominously opened of themselves, whereupon he apostrophized the sanctuary: "O Temple, Temple, why dost thou frighten thyself? I know of thee that thou shalt be destroyed; Zechariah the son of Iddo [Zech. xi. 1] has already prophesied concerning thee: 'Open thy doors, O Lebanon, that the fire may devour thy cedars'" (Yoma 39b; comp. Ab. R. N., Recension B, vii., ed. Schechter, p. 21).

Johanan's part in the last struggle of Jerusalem against Rome has been immortalized in the legends concerning the destruction of that city, which, however, have a historical kernel (Giṭ. 56b; Lam. R. i. 5; Ab. R. N. iv.). He counseled peace; and when the strife of parties in the besieged city became unbearable he had himself carried to the Roman camp in a coffin. Like Josephus, Johanan prophesied imperial honors for the general Vespasian, quoting the words of the prophet Isaiah: "Lebanon [that is, the sanctuary] shall fall by a mighty one" (Isa.

After the Destruction.

x. 34). He sought and obtained permission to settle in Jabneh (Jamnia) and to exercise his profession of teacher there. In Jabneh, surrounded by his pupils, Johanan received the terrible news that the Temple was burned to ashes. They tore their garments, wept, and made lamentation as for the dead (Ab. R. N. iv.). But the aged master in the catastrophe which had befallen the Jewish people kept his vigor unimpaired. He converted the school at Jabneh into a center for Judaism in Palestine. The college, of which he was president, exercised the functions of the great law court (Sanhedrin) of Jerusalem, and by this institution of an authorized board the continuity of spiritual leadership was maintained uninterrupted. Johanan saw to it that Jabneh took the place of Jerusalem as the Jewish religious center. He ordained that certain privileges peculiar to Jerusalem and the sanctuary should be transferred to Jabneh (R. H. iv. 1, 3). Other regulations of his dealt with the determination of the exact time when the new month begins—a matter then very important—and with the acceptance of the testimony on which such determination is based (*ib.* iv. 41; Baraita, R. H. 21b). His order that, as had been customary in the Temple, the trumpets should sound in Jabneh on New-Year's Day even when it fell on the Sabbath, was opposed, but unsuccessfully, by some of the members of the council (Baraita, R. H. 29b).

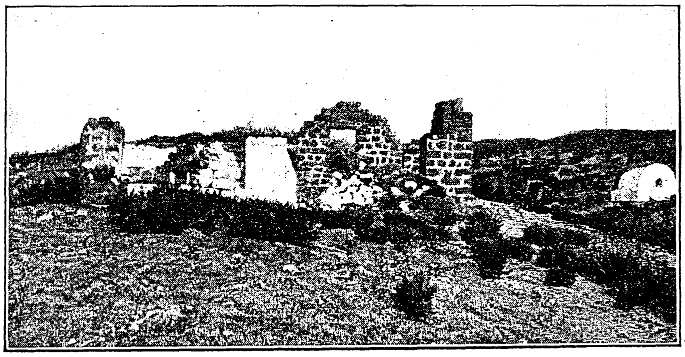

Traditional Tomb of Johanan ben Zakkai, near Tiberias, with the Grave of Maimonides to the Right.

(From a photograph by Dr. W. Popper.)

It is not known how long Johanan remained at the head of the bet ha-midrash and of the legal council. It may be accepted as certain that Johanan was succeeded by Gamaliel II. while the former was still living, inasmuch as he did not die in Jabneh; for it is related (Eccl. R. vii. 7; comp. Ab. R. N. xiv.) that his pupils went to Jabneh after his death. And furthermore, since a place, Berur Ḥayil, is mentioned as the seat of a legal council over which Johanan presided (Sanh. 32b; Sifre, Deut. 144), and at another time it is related that Joshua b. Hananiah visited his teacher in Berur Ḥayil (Tosef., Ma'aser al-Rishon, i. 1), it may be concluded that Johanan spent the last years of his life and died at this place, which was near Jabneh (concerning the name comp. Krauss's conjecture in Berliner's "Magazin," xx. 119; Derenbourg, in "Monatsschrift," xxxvii. 304). His pupils were present at his death. The solemn conversation between the dying master and his disciples (Ber. 28b) begins with a question from the latter: "Light of Israel, pillar of the sanctuary, strong hammer, why dost thou weep?" These remarkable epithets characterize the work of Johanan and his importance for his period. The blessing which just before his death he pronounced upon his pupils at their desire consisted of the prayer: "May it be God's will that the fear of heaven be as strong in you as the fear of flesh and blood" (*ib.*). His last words were: "Put the vessels out of the house, that they may not become unclean, and prepare a throne for Hezekiah, the King of Judah, who is coming" (*ib.*). By this puzzling reference to Hezekiah, Johanan plainly meant the coming of the Messiah, of which he was thinking in his last moments. A son of Johanan died before him (Ab. R. N. xiv., end). In one anecdote (B. B. 10b) his sister's sons are mentioned. One of these nephews, Ben Baṭiaḥ, is named as one of the Zealot leaders (Lam. R. to i. 4; Jew. Encyc. ii. 673).

His Teaching.

Johanan ben Zakkai's motto was, "If thou hast learned much of the Torah, do not take credit for it; for this was the purpose of thy creation" (Ab. ii. 8). He found his real calling in the study of the Law. The following description of him was handed down by tradition (Suk. 28a): "He never spoke an idle word; he did not go four yards without reflecting on the Torah and without the phylacteries; no one ever preceded him in entering the bet ha-midrash; he never slept in the bet ha-midrash, and was always the last to leave it; no one ever found him engaged in anything but study." His knowledge was spoken of as though it included the whole of Jewish learning (Ab. R. N. xiv., end; Suk. 28a; B. B. 134a; Masseket Soferim xvi. 8). He advises a priestly family in Jerusalem, the members of which died young, to occupy itself with the study of the Torah so as to ward off the curse of dying in the prime of life, which is laid upon the descendants of Eli (from whom they may have descended) in I Sam. ii. 23 (R. H. 18a). He, however, warned against a one-sided devotion to study, as in his verdict concerning scholars and those free of sin: "Whoever possesses both these characteristics at the same time is like an artist who has his tools in his hands" (Ab. R. N. xxii.).

In the halakic tradition Johanan is but seldom referred to as an originator of maxims. His halakah is doubtless to be found in that of Hillel's school and in the sayings of his pupils, especially of Eliezer and Joshua. The haggadic tradition, on the other hand, connects numerous and varied sayings with his name. Mention may first be made of conversations between him and his pupils, or between

His Exegesis.

him and unbelievers who were versed in the Bible, in which questions of textual interpretation were discussed. At one time he asked his pupils what the words in Prov. xiv. 34 meant (Pesiḳ., ed. Buber, 12b; comp. B. B. 10b, where the accounts of two conversations have been confused). He himself interpreted them as follows: "Benevolence [ḥesed] on the part of a nation has the atoning power of a sin-offering" (B. B. *l.c.*). In the same sense he interpreted the words of the prophet (Hosea vi. 6), "I desired mercy [ḥesed], and not sacrifice," with which he comforted his pupils for the destruction of the Temple and the discontinuance of the sacrifice of atonement (Ab. R. N. iv.). He answered several questions of a polemical tendency put by a Roman commander (ἡγεμών), who can not be identified owing to the different ways in which his name is written. These questions referred to the contradiction between the figures in Num. iii. 22, 28, 34 and the total sum in verse 39 of the same chapter (Bek. 5b), between Ex. xxxviii. 26 and 27 (*ib.*), and between Gen. i. 20 and ii. 19 (Ḥul. 27b); also to the legal regulation in Ex. xxi. 29 (Yer. Sanh. 19b), and to the law concerning the red heifer (Pesiḳ. 40a). In connection with the last-mentioned question Johanan refers the Gentile to a Gentile analogy: Just as the evil spirit is driven out of a person possessed through burning certain roots and by other means, so the process of purification drives out the "unclean spirit" (Zech. xiii. 2). To his pupils, however, who were not satisfied with this answer, he said: "By your lives, death does not make impure, nor water clean; but it [the law concerning the red heifer] is a decree of the All Holy, whose reasons we must not question" (comp. Lazarus, "Die Ethik des Judenthums," i. 189, 246).

The Homer.

A special group of Johanan's haggadic text interpretations is given the name "ḥomer," which term is related to the designation "doreshe ḥamurot," applied to the ancient expositors of the Bible. In this group the interpretations are symbolic, seeking to penetrate into the spirit of the Bible text.

One source (Tosef., B. Ḳ. vii. 3 *et seq.*) puts five such explanations of Johanan together. They answer the following questions: "Why is the ear of a Hebrew slave bored who voluntarily refuses to be made free?" (Ex. xxi. 6; comp. Ḳid. 22b). "Why is iron excluded from the building material of the altar?" (Ex. xx. 25; Deut. xxvii. 5; comp. Mek., Yitro, Baḥodesh, 11). "What does the remarkable word 'asher' in Lev. iv. 22 mean?" (comp. Hor. 10b). "Why was Israel exiled specially to Babylon?" (comp. Pes. 87b). "Why were only the first tables of the testimony, and not the second, considered to be the work of God?" (Ex. xxxii. 16).

Besides the explanations to these questions, Johanan gave others of a similar character. He explained why a thief is punished more severely than a robber (B. Ḳ. 79b), and by explaining the Biblical numbers symbolically he answered the question: "Why does the Scripture [Ex. xxii. 1] ordain fivefold restitution for an ox and only fourfold for a sheep?" (*ib.*). The forty days of rain during the Flood which destroyed sinful man (Gen. vii. 12) corresponded, he said, to the forty days of the formation of the human embryo (Gen. R. xxxii.). The ten gerah (= a half-shekel) of the atonement money (Ex. xxx. 13) corresponded to the Ten Commandments, for the transgression for which atonement is to be made (Pesiḳ. 19b).

Among other things Johanan explained the following:

The exhortation to those who are freed from military service to return home (Deut. xx. 5-7):—this, he said, was given in order that the cities of Israel might not become depopulated in times of war (Sifre, Deut. 192). The passage Gen. ii. 19:—he does not find that the account of the creation of the animals is here repeated but that their subjection to man is described (Gen. R. xvii). The words "And the eyes of them both were opened" (Gen. iii. 7):—this means that God opened their eyes to the evil they had brought upon future generations (Gen. R. xix.). Abraham's vision of the future (Gen. xv. 18):—this showed Abraham the present world only, not the future one (Gen. R. xliv.).

Johanan's views on piety (comp. his motto given above) correspond to his teaching that Job's piety was not based on the love of God, but on the fear of Him (Job i. 1; Soṭah v. 5, reported by Joshua b. Hananiah). He explains the exhortation in Eccl. ix. 8 allegorically: "White garments and costly oils are not meant here," he says (Eccl. R. ix. 6), "for the Gentile peoples have these in plenty: it is rather an exhortation to fulfil the Law, to do good deeds, and to study the Scriptures."

Esoteric Doctrines.

In a tradition concerning the knowledge of esoteric doctrines ("Ma'aseh Bereshit" and "Ma'aseh Merkabah"), related by Jose b. Judah, a tanna of the second half of the second century, it is said that Joshua b. Hananiah, the pupil of Johanan, under the eye of his master occupied himself with esoteric doctrines and that Akiba learned them from him (Ḥag. 14b). According to another tradition (*ib.*), it was Eleazar b. 'Arak with whom Johanan studied the mystic doctrines. A remarkable saying of Johanan's has been preserved, which is in accord with his study of mystic doctrines (Ḥag. 13a; comp. Pes. 94b). In this saying man is advised to bring the infinity of God, the Creator of the world, nearer to his own conception by imagining the space of the cosmos extended to unthinkable distances.

In conclusion may be mentioned the historical meaning which Johanan, on a certain sad occurrence, gave to a verse of the Song of Solomon (Yitro, Baḥodesh, 1). In Ma'on, a town of southern Judea, Johanan saw, probably not long after the destruction of Jerusalem, a young Jewess picking out grains of barley from the ordure of an Arab's horse, in order to still her hunger. Johanan said to his pupils who were with him: "My whole life long I have tried to understand that sentence in the Song of Solomon [i. 8]: 'If thou know not, O thou fairest among women,' etc. Now for the first time I catch its meaning: 'You did not wish'—so goes the word reproving Israel—'to submit to God; hence you are made subject to foreign peoples. You did not wish to pay God a half-shekel for each person; now you pay 15 shekels to the government of your enemies. You did not wish to repair the roads and streets for the holiday pilgrims; you must now repair the road-houses and watch-towers for your oppressors. And in you is fulfilled the prophecy [Deut. xviii. 47-48, R. V.]: Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things, therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things.'"

Johanan felt the fall of his people more deeply than any one else, but—and in this lies his historical importance—he did more than any one else to prepare the way for Israel to rise again.

Bibliography: Frankel, *Mebo*; Grätz, *Gesch.* iii.; Weiss, *Dor*, i.; Brüll, *Einleitung*; Derenbourg, *Histoire*; Bacher, *Ag. Pal.*

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S. S. W. B.

JOHANNES DE CAPUA. See John of Capua.

JOHANNES HISPALENSIS: Baptized Jew who flourished between 1135 and 1153; his Jewish name is unknown and has been corrupted into "Avendeut," "Avendehut"="Aven Daud," "Avendar." He was a native of Toledo, and hence is called also **Johannes (David) Toletanus.** He was one of the earliest translators from the Arabic. As Steinschneider—who was the first to determine his identity—has shown, he was for a time associated with the archdeacon Dominicus Gundisalvi, for whom he probably interpreted the few translations ascribed to that cleric.

Johannes translated principally astrological and astronomical, likewise some philosophical and a few medical works. With Gundisalvi's assistance he translated Gabirol's "Fons Vitæ" from the Arabic into Latin. In 1142 Johannes compiled from Arabic sources his "Epitome Totius Astrologiæ," Nuremberg, 1548. Johannes Hispalensis must be distinguished from the archbishop John of Seville, who corresponded with Hugo a St. Victor.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1402; idem, *Hebr. Uebers.* pp. 281 *et seq.*, 380, 582, 981 *et seq.*

G. M. K.

JOHANNES PAULI: German humorist and convert to Christianity; born about 1455; died at Thann 1530. He became a distinguished preacher of the Franciscan Order at Oppenheim and Strasburg, at which latter place he took notes of Geiler's sermons, which he edited at Schlettstadt 1517. He is known chiefly, however, for his collection of jests under the title "Schimpf und Ernst" (Thann, 1519), which went through innumerable editions, imitations, and explanations, making it the "Joe Miller" of Germany. Some of his stories were taken over into the "Hundred Merry Tales" used by Shakespeare.

Bibliography: Veith, *Ueber den Barfüsser Johannes Pauli*, Vienna, 1839; H. Oesterley, introduction to *Schimpf und Ernst*, 1863; *idem*, in *Allg. Deutsche Biographie.*

G. J.

JOHANNES (DAVID) TOLETANUS. See Johannes Hispalensis.

JOHANNESBURG: Largest city in the Transvaal and principal center of Jewish life in South Africa. The Jewish community there is estimated at 12,000 in a total population of 120,000—the largest relative number, outside of Aden and Gibraltar, in the entire British empire. From its foundation, immediately upon the discovery of the Witwatersrand gold-fields at the end of 1885, Jews have formed about 10 per cent of the white population. The first attempts at religious organization took place July 10, 1887, when about eighty-eight pioneers, mostly from the Barberton gold-fields, the Kimberley diamond-fields, the coast towns, England, and Australia, formed the Witwatersrand Gold-Fields' Jewish Association. A death having occurred as early as May 12, 1887, the Boer government made a grant of the present Jewish cemetery, in which, up to the end of 1903, 829 burials had taken place. During the greater festivals of 1887 the Rev. Joel Rabbinowitz of Cape Town conducted the services. On Jan. 29, 1888, the association bought two building-plots on President street for a synagogue, and at the same time changed its name to "Witwatersrand Hebrew Congregation." The Rev. Mark L. Harris of Kimberley, who preached at the laying of the foundation-stone (Nov. 9, 1888), was elected rabbi, retaining that post till March 31, 1898. He was succeeded by the Rev. W. Wolf (reader) and Dr. J. H. Hertz (rabbi).

In 1891 two secessions occurred: a small Russian section formed the Bet ha-Midrash, with miḳweh, synagogue, and dayyan (Rabbi Dagutzky, succeeded by Rev. M. Friedman); and a larger Anglo-German-Polish section constituted the Johannesburg Hebrew Congregation. The senior body in consequence inserted the word "Old" in its name. The new congregation obtained from the government a free grant of valuable ground on which it erected a synagogue, which President Kruger, delivering bareheaded a speech in Dutch, declared open "in the name of our Lord Jesus Christ." The Rev. P. Wolfers became its rabbi, and was succeeded by the Revs. H. Isaacs, David Wasserzug, S. Manne (reader since 1899), and Dr. J. L. Landau (since 1903). The membership of the two larger synagogues is about 450 each. There is also a synagogue in the suburb of Jeppestown (1903), as well as various "ḥebrot" in Fereiras Township and in the suburb of Fordsburg. A Reform congregation—the Rand Modern Hebrew congregation—formed on semi-American lines, dissolved after a few months' existence in 1898–99.

Johannesburg has a ladies' benevolent society; a flourishing Gemilut Ḥasadim society for free loans to deserving poor; the Jewish Ladies' Communal League (maintains the South-African Jewish Orphanage); the Jewish Guild, a young people's charitable and literary society; a Talmud Torah; religious classes in connection with the English congregations; a Jewish social club; several Yiddish newspapers; and, intermittently, a Yiddish theater. The Witwatersrand Jewish Helping Hand and Burial Society, founded in 1887, combines the functions of a ḥebra ḳaddisha with those of a "United Hebrew Charities," has a membership of two thousand, and an income (July, 1902–June, 1903) of £4,801, with an expenditure of £3,972. The Jewish School, with an attendance of 400, is subsidized by the British government. Johannesburg is the seat of the executive of the Jewish Board of Deputies for the Transvaal and Natal, of the South-African Zionist Federation, and of the Transvaal Zionist Association. The Jewish population has always formed an integral portion of the business, intellectual, social, and political life of the city. Since the British occupation, Johannesburg Jews have sat in the Legislative Council of the Transvaal. See South Africa.

Bibliography: *Souvenir of the Decennial Celebration of the Witwatersrand Old Hebrew Congregation*, 1898; Joel Rabbinowitz, *Early History of the Witwatersrand Old Hebrew Congregation*, Cape Town, 1899; *Jew. Chron.* (various dates).

J. J. H. H.

JOHLSON, JOSEPH (Asher ben Joseph Fulda): German Bible translator and writer on educational topics; born in 1777 at Fulda; died at

Frankfort-on-the-Main June 13, 1851. He was sometimes called "Fulda," after his native place, where his father was acting rabbi. In 1813 he was called to Frankfort as teacher at the Philanthropin, the recently founded Jewish school. He introduced systematic religious instruction, and in 1814, devotional exercises in connection with the school. He published the Twelve Minor Prophets, Carlsruhe, 1827, and "Die Heiligen Schriften der Israeliten: Nach dem Masoretischen Texte Wortgetreu Uebersetzt" (Genesis to Kings, 1831–36). Johlson's chief work was "Alume Yosef," an elementary book for Jewish schools, consisting of: (*a*) "Shoroshe ha-Dat," lessons in the Mosaic religion, 1814 (4th ed. 1840); (*b*) "Shire Yeshurun," Hebrew hymn-book, 1816 (4th ed., containing 600 hymns, 1840); (*c*) "Toledot Abot," a chronologically arranged Bible history, 1820 (2d ed., 1839). He wrote also: "Yesod ha-Lashon," a Hebrew grammar for schools (1833); "'Erek Millin," a Biblical Hebrew dictionary, with the corresponding synonyms, 1840; and, under the pen-name "Bar Amittai," "Ueber die Beschneidung in Historischer und Dogmatischer Hinsicht" (1843). Several letters addressed by him to L. Zunz have been published by S. Maybaum in the twelfth report of the "Lehranstalt für die Wissenschaft des Judenthums in Berlin."

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S. M. K.

JOHN. See NEW TESTAMENT.

JOHN ALBERT (Jan Albrecht or Olbracht): King of Poland (1492–1501). He ascended the throne of Poland in the same year in which his brother Alexander Jagellon became grand duke of Lithuania. The one-sided training received by John Albert showed itself in his attitude toward the Jews. He placed Buonocorsi Callimachus at the head of his advisers, who were as unpopular as the king himself. The hatred of the Jews instilled into him in his boyhood and youth by his teachers Buonocorsi and John Dlugosz led him to adopt repressive measures toward the Jews, although he had at first confirmed the privileges granted them by his father, Casimir IV. He ratified at the general diet of Petrokov (1496) the Nyeshav statute limiting the rights of the Jews. To him is also ascribed the creation of the first ghetto in Poland. In 1494 a conflagration destroyed the greater part of Cracow, and the mob availed itself of the opportunity to plunder the Jewish houses. In consequence of this the king ordered that the Jews, who were then scattered throughout the city, should move to Kazimierz, a suburb of Cracow, and there live alone. From that time Kazimierz became an isolated Jewish town, which had for centuries a life of its own, connected with the outer world only by economic interests. On the expulsion of the Jews from Lithuania (1495) by ALEXANDER JAGELLON, John Albert allowed them to settle in Ratno and its vicinity; later he extended their right of residence to all Polish towns already inhabited by Jews.

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H. R. J. G. L.

JOHN THE BAPTIST: Essene saint and preacher; flourished between 20 and 30 C.E.; forerunner of Jesus of Nazareth and originator of the Christian movement. Of his life and character Josephus ("Ant." xviii. 5, § 2) says:

> "He was a good man [comp. *ib.* 1, § 5], who admonished the Jews to practise abstinence [ἀρετὴν = "Pharisaic virtue" = "perishut"; comp. "B. J." ii. 8, § 2], lead a life of righteousness toward one another and of piety [εὐσέβειαν = "religious devotion"] toward God, and then join him in the rite of bathing [baptism]; for, said he, thus would baptism be acceptable to Him [God] if they would use it not simply for the putting away of certain sins [comp. II. Sam. xi. 4] or in the case of proselytes [see Soṭah 12b; comp. Gen. R. i.], but for the sanctification of the body after the soul had beforehand been thoroughly purified by righteousness. The people flocked in crowds to him, being stirred by his addresses. King Herod Antipas, fearing lest the great influence John had over the people might be used by him to raise a rebellion, sent him to the fortress of Macherus as a prisoner, and had him put to death.
>
> "The people in their indignation over this atrocious act beheld in the destruction which came soon afterward upon the army of Herod a divine punishment."

Legend of Birth.

John the Baptist was made the subject of a legendary narrative embodied in Luke i. 5–25, 57–80, and iii. 1–20, according to which he was the son of Zacharias, a priest of the section of Abia, and of Elisabeth, also of priestly descent, and was born in their old age. The angel Gabriel announced John's birth to Zacharias while that priest stood at the altar offering incense, and told him that this child would be a Nazarite for life ("nezir 'olam"; Nazir i. 2); filled with the Holy Spirit from his mother's womb, he would be called upon to convert the children of Israel to God, and with the power of Elijah would turn the hearts of the fathers to the children while preparing the people for the Lord (Mal. iii. 24 [A. V. iv. 6]). Zacharias, hesitating to believe the message, was struck dumb, and his mouth was opened again only after the birth of the child, when at the circumcision a name was to be given him; then he answered simultaneously with his wife that he should be called "John," as the angel had foretold. Zacharias, filled with the Holy Spirit, blessed God for the redemption of the people of Israel from the hand of their enemies (the Romans) through the house of David (a Messianic view altogether at variance with the New Testament conception), and prophesied that the child John should be called "Prophet of the Highest," one that would show how salvation should be obtained by remission of sins (through baptism; comp. Midr. Teh. to Ps. cxix. 76), so that through him a light from on high would be brought to "those that sit in darkness."

John remained hidden in the desert until, in the fifteenth year of Tiberius, the word of God came to him, and he stepped forth, saying in the words of Isa. xl. 2–5: "Repent ye: for the kingdom of heaven is at hand" (Matt. iii. 2), and preaching to the people to undergo baptism in repentance for the remission of their sins, and instead of relying on the merit of their father Abraham like hypocrites ("many-colored vipers"; see HYPOCRISY), to prepare for the coming day of judgment and its fiery wrath by fruits of righteousness, sharing their coats and their meat with those that had none. To the publicans also he preached the same, telling them to exact no more taxes than those prescribed; to the soldiers he declared that they should avoid violence and calumny (as informers) and be content with their wages. (The sermon of John the Baptist given here is obviously original with him, and the similar one of Jesus, Matt. xii. 33–34, xxiii. 33, is based thereon.) When asked whether he was the Messiah, he answered that with his baptism of repentance he would only prepare the people for the time when the Messiah would come as judge to baptize them with fire, to winnow them and burn the chaff with fire unquenchable (the fire of Gehenna; comp. Sibyllines, iii. 286; Enoch, xlv. 3, lv. 4, lxi. 8)—a conception of the Messiah which is widely different from the one which saw the Messiah in Jesus.

Among the many that came to the Jordan to undergo the rite of baptism in response to the call of John, was Jesus of Nazareth, and the influence wrought through him created a new epoch in those circles among which Christianity arose, so that henceforth the whole life-work of John the Baptist was given a new meaning—as if in his Messianic expectations he had Jesus in view as the true Messiah (see Matt. iii. 14; John i. 26–36).

His Appearance.

John the Baptist was regarded by the multitude as a great prophet (Matt. xiv. 5; Mark xi. 32). His powerful appeal (see Matt. xi. 12) and his whole appearance reminded the people forcibly of Elijah the prophet; "he wore raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. iii. 4; comp. xi. 7–8). He stationed himself near some water-fountain to baptize the people, at Bethabara (John i. 28) or Ænon (John iii. 23). While he "preached good tidings unto the people" (Luke iii. 18), that is, announced to them that the redemption was at hand, he made his disciples prepare for it by fasting (Matt. ix. 14, xi. 18, and parallel passages). The prayer he taught his disciples was probably similar to the so-called Lord's Prayer (Luke xi. 1). John, however, provoked the wrath of King Herod because in his addresses he reproached the king for having married Herodias, his brother Philip's wife, and for all the evil things he had done. Herod therefore sent for him and put him in prison. It was while in prison that John heard of the work of preaching or healing done by Jesus (Matt. xi. 2–19; Luke vii. 18–35). Herod was afraid of the multitude and would not put John to death; but Herodias, says the legend (Matt. xiv. 6; Mark vi. 19 *et seq.*), had plotted revenge, and when on Herod's birthday a feast was given at which Herodias' daughter ingratiated herself into his favor by her dancing, she, at the instigation of her mother, asked that the head of John the Baptist be given her on a charger, and the cruel petition was granted. John's disciples came and buried his body.

The influence and power of John continued after his death, and his fame was not obscured by that of Jesus, who was taken by Herod to be John risen from the dead (Matt. xiv. 1–2 and parallel passages). His teaching of righteousness (Matt. xxi. 32) and his baptism (Luke vii. 29) created a movement which by no means ended with the appearance of Jesus. There were many who, like Apollos of Alexandria in Ephesus, preached only the baptism of John, and their little band gradually merged into Christianity (Acts xviii. 25, xix. 1–7). Some of the disciples of John placed their master above Jesus. John had thirty apostles, of whom Simon Magus claimed to be the chief (Clementine, Recognitions, i. 60, ii. 8; *ib.* Homilies, ii. 23).

No doubt along the Jordan the work begun by John the Baptist was continued by his disciples, and later the Mandæans, called also "Sabians" (from "ẓaba'" = "to baptize") and "Christians according to John," retained many traditions about him (see Brandt, "Die Mandäische Religion," pp. 137, 218, 228; "Mandäer," in Herzog-Hauck, "Real-Encyc.").

Bibliography: Herzog-Hauck, *Real-Encyc.* s.v. *Johannes der Täufer* (where the whole literature is given); Soltau, in *Vierteljahrschrift für Bibelkunde*, 1903, pp. 37 *et seq.*

K.

JOHN OF CAPUA: Italian convert to Christianity, and translator; flourished between 1262 and 1269. He translated Rabbi Joel's Hebrew version of "Kalilah wa-Dimnah" into Latin under the title "Directorium Vite Humane"; and his translation was the source from which that work became so widely spread in almost all European tongues (see Jacobs, "Fables of Bidpai," Table of Versions, 1887). It was edited by Joseph Derenbourg (Paris, 1887). John of Capua translated also Maimonides' "Dietary" (Steinschneider, "Hebr. Bibl." xi. 76), and Ibn Zuhr's (Avenzoar's) "Al-Taisir," on diseases.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 748, 772, 875.

E. C. J.

JOHN CASIMIR: King of Poland (1648–68). He was elected to the throne with the aid of Chmielnicki, who after the election returned to the Ukraine. To the commission sent to him by the king he dictated that no Jew should be allowed on the Cossacks' lands. When the Jews who had escaped the Cossack massacres returned to the country John Casimir allowed those who had been baptized by the Cossacks under fear of death to return to Judaism. He could do that without conscientious scruples, for, although he was a Jesuit, he did not recognize the validity of the Greek Orthodox faith, to which the Jews had been converted by force during the Cossack uprising. This privilege was especially sought by the Jewish women who had been compelled to marry Zaporogians. Hundreds of Jewish children who had lost their parents and relatives were brought back to Judaism; and in order to prevent marriage between near relatives, the Jews took pains to ascertain the descent of such children, and supplied them with parchment-rolls containing records thereof, which they hung around their necks. In 1651 Chmielnicki renewed the war on the Jews.

John Casimir confirmed, Feb. 17, 1649, the privileges conferred by his predecessors on the Jews of Wilna, Brest, Moghilef, Minsk, Grodno, Pinsk, Orsha, and other places. He reaffirmed the Magdeburg rights for Kremenetz Jan. 20, 1650; for Pinsk, Dec. 31, 1650; he confirmed the privileges of the Jews of Kremenetz Jan. 26, 1650, and of the Jews of Pruzhany Dec. 31, 1650. On Feb. 22, 1653, he issued a decree forbidding the Jews of Wilna to keep Christian servants. They were given a period of six weeks within which to discharge any such servants, and they were to pay a fine on their failure to do so. If Christian servants should again be hired after the payment of the fine, Jews employing them were to pay a second fine, and the third time the community was to be deprived of its synagogue, which was to be removed to a place assigned for it outside of the city gates.

By a decree dated June 23, 1655, it was ordered that no infringement of the rights of the leaseholders of Brest should be allowed. A decree dated June 16, 1661, granted privileges to the Jews of Kamenetz, permitting them to have, besides the regular market-day on Saturday, a special market-day on Tuesday. Casimir also permitted them to build a synagogue, provided it was inferior in its dimensions and ornamentation to the Catholic and Greek Orthodox churches; and also to build a bath-house and to lay out a cemetery. Besides these privileges he also granted them special rights in trading and in industrial occupations, in the purchase of lands, houses, etc.

Enactments.

In July of the same year he ordered that the Jews of Brest be relieved for three years from the payment of excise duties because of the ruin of their houses, stores, and other buildings, and reaffirmed the rights given to them by the law of the land. By a decree of June 20, 1662, Casimir ordered that the Jews of Lithuania, in consideration of their great poverty, be relieved from the payment of that portion of the 12,000 gold ducats levied upon them by the Diet which was still unpaid. On Feb. 21, 1663, he issued another decree in reference to the employment of Christian servants by the Jews, and ordered the discharge of servants within four weeks, under heavy penalties in cases of disobedience.

On April 18, 1664, he decreed that the Jewish butchers of Moghilef be forbidden to sell meat in any other place than that adjoining the synagogue; and on June 8 of the same year he prohibited the Jews of Wilna from dealing in non-Hebrew books. On March 16, 1666, he decreed that the Jews of Brest be relieved from all military duties, in order to avert their entire ruin, and he further ordered the commander of the garrison not to require from the Jews of Brest either the quartering of soldiers or the supply of provisions, nor to burden them with any other requisitions.

The same exemption from taxation of the Jews of Brest was reaffirmed by a decree dated Warsaw, May 23, 1667. For in spite of the explicit orders of the king, the Jews of Brest had been compelled to pay the exactions of the military commanders, as appears from the order of Hetman Patz, who also ordered the military not to make any levies on the Jews, and informed the officers that they would be held responsible for any injury inflicted.

Bibliography: Kostomarov, ii. 175, 372; Grätz, *Gesch.* x. 67, 69; *Akty Yuzhnoi i Zapadnoi Rossii*, iii. 278-307, 369; *Akty Vilenskoi Arkhivnoi Kommissii*, i. 220; iii. 374; v. 193, 208, 247, 297; *Sobraniye Gosudarstvenykh Gramot i Dogovorov*, part iii., p. 453; *Chteniye Mosk. Obschest. Istorii i Drevn.* 1859, i., division iv., pp. 1-16; *Arkhiv Yug. Zapad. Rossii*, i., part 5, p. 38; *Akty Vilens. Arkhiv. Kommis.* vols. i.-x.; *Istor. Yurid. Materialy*, ed. Sazonov, xii. 275; *Akty Vilenskoi Arkhivnoi Komm.* ix. 57.

H. R.

JOHN OF GISCALA (Johanan ben Levi): Native of the small Galilean city of Giscala (גוש חלב), who took an important part in the great war against Rome (66–70). He was originally poor, weak in body, and not at all eager for battle; but the vices that Josephus ascribes to him, saying that he was covetous and bloodthirsty, a cunning and ready liar, and greedy for glory ("B. J." ii. 21, § 1; iv. 2, § 1; comp. *ib.* vii. 8, § 1), may have been strongly colored by that writer, his mortal enemy. Josephus says also that John was so unwarlike and unambitious that he endeavored to persuade his native city to remain loyal to the Romans; but when the city was attacked and burned by the Gadarenes, the Baraganeans, and the Tyrians he called together his fellow citizens, armed them, conquered the invaders, and rebuilt Giscala so that it was more beautiful than before. He also built walls for future protection (Josephus, "Vita," § 10; comp. *ib.* § 38), but not at Josephus' command, as the latter says in another passage ("B. J." ii. 20, § 6).

Gathers Troops.

Four hundred fugitives from Tyrian districts gathered about John (*ib.* ii. 21, § 1), their number quickly increasing to between 4,500 and 5,000 (*ib.* § 7; "Vita," § 66). He realized large sums of money from the sale of his oil to Jewish customers in Cæsarea Philippi; and this money he used in paying his soldiers ("Vita," § 13). He asked permission of Josephus, at that time governor of Galilee, to seize the grain stored for the emperor; and when Josephus, unwilling to break with the Romans, refused, John took the grain with the permission of Josephus' fellow ambassadors, and built the walls of Giscala with the proceeds. These coambassadors, therefore, who were very prominent men and loyal patriots, had confidence in John. This was the beginning of the conflict between John and Josephus, which grew still more serious.

Conflict with Josephus.

Josephus takes false credit for having refrained from injuring John when the latter was in his power (*ib.* § 15); for at first the enmity between the two men was not deep enough to call for any act of violence; and later on John was always on his guard. Among the cities of Galilee, Tiberias and, later, Tarichеæ were especially devoted to Josephus, while Giscala and Gabara sided with John (*ib.* §§ 25, 45). When John asked Josephus' permission to use the warm baths of Tiberias, Josephus not only granted the request, but also provided lodgings and ample food for John and his companions (*ib.* § 16). This happened after the affair of Josephus with the youths of Daberath (*ib.* § 26; "B. J." ii. 21, § 3); for it was then that John first became suspicious of him. As Josephus was at that time absent, John seized the opportunity to persuade the people of Tiberias to secede from Rome, and was much alarmed at Josephus' unexpected return. The latter now began to exhort the people; but when he heard that John had picked out, for the purpose of killing him, the most reliable men from among the 1,000 that he (John) had with him, he immediately fled to Tarichеæ ("Vita," §§ 17–18). John, seeing his scheme frustrated, returned to Giscala, and wrote to Josephus, with many protestations, that he had not instigated the attack.

Measures Against Josephus.

John now began an agitation against Josephus in Jerusalem itself. He sent his brother Simon and Jonathan, son of Sisenna, with 100 armed men to that city to demand the recall of Josephus. Simon b. Gamaliel, the leader of the Pharisees, was John's friend; Josephus, on the other hand, was supported by the high-priestly families. The priests, however, decided to recall Josephus. The latter had intercepted letters in which John had attempted to incite the people of Galilee against him ("Vita," § 46). John and the envoys of the government of Jerusalem had assembled at Tiberias in the house of Jesus b. Sapphia, which was strongly fortified, hoping to take Josephus prisoner there; but this attempt also failed; and John finally returned to Giscala. According to Josephus' account, the Galileans desired to seize John and turn him over to his enemy; but Josephus prevented them, as they would thereby have occasioned a civil war.

Josephus, however, was again in great danger, as John marched against him at Tiberias with an army, obliging him once more to fly to Taricheæ (*ib.* § 59), whereupon John returned to Giscala. The latter, however, had succeeded in inciting the people of Tiberias against Josephus, sending them a detachment of his men. Josephus was compelled to subdue Tiberias with an armed force (*ib.* § 63), John's 4,000 followers (3,000 according to "B. J.") surrendering, and he himself retaining only 1,500 men (2,000 according to "B. J."). Thenceforward he remained at Giscala ("Vita," § 66; "B. J." ii. 21, §§ 7, 8).

John showed himself a true patriot and hero in open war with the Romans much more than in the petty strife with Josephus. When Josephus had been conquered and Galilee was in the hands of the Romans, Giscala still held out ("B. J." iv. 2, § 1). Titus, commissioned by his father, Vespasian, to reduce the city, attacked it with 1,000 horse. John did not dare to engage in battle, having probably only his countrymen, peaceful tillers of the soil, about him. On the pretext that the Sabbath was approaching he asked for a truce of one day, which Titus granted. But John left the city secretly in the night; and the next day the citizens opened the gates. Titus was so angry at this deception that he sent men in pursuit; but John found refuge in Jerusalem ("B. J." iv. 2, §§ 2-5).

John at Jerusalem.

The second stage of John's activity began at Jerusalem. Here he persuaded the people that it was better to repulse the Romans from behind strong walls than to die to no purpose in the small towns of Galilee. His followers, several thousand strong, who passed in Jerusalem under the name of "Galileans," distinguished themselves by wild bravery; more than 2,000 men from Tiberias alone were in the city ("Vita," § 65). Josephus accuses them of plunder and rape. John made himself the tyrant of Jerusalem, then rent by parties; and to the end he remained a chief personage of the war. His headquarters were at first on Ophel ("B. J." iv. 9, § 11); and from this position he forced the Zealots back into the Temple. He was joined by the Idumeans that had remained at Jerusalem. The peace party of Jerusalem now called Simon BAR GIORA and his army into the city; but this was to their detriment, as they now had two tyrants over them (*ib.* § 12; comp. *ib.* v. 13, § 1). Another party now arose, Eleazar b. Simon seceding from John's command and occupying the inner court of the Temple (*ib.* v. 1, § 2; Tacitus, "Hist." v. 12). This step must have materially weakened John's power, especially as the Idumeans he had called to his aid were no longer in the city. The latter had murdered the high priest Anan b. Anan, a deed for permitting which John must be blamed; and Eleazar's defection proves that likewise after that event he did not hesitate to commit acts of violence. Circumstances almost justified John in seizing the dictatorship ("B. J." iv. 7, § 1; comp. 9, § 10).

The three parties in Jerusalem now fell upon one another. John fought both with Bar Giora and with Eleazar. He repulsed the followers of the former from the colonnades of the Temple; and the missiles that the Eleazarites hurled from the Temple he stopped by machines, in the construction of which he used even the timber that had been provided for alterations to the holy house (*ib.* v. 1, § 5; comp. vi. 3, § 2). On the occasion of the last Passover that the Jews ever celebrated in the Temple Eleazar admitted the country people into the building; but John's followers pressed in among them with concealed weapons and attacked them (*ib.* v. 3, § 1). When Eleazar disappeared from the scene, John took possession of the Temple. He now had 8,400 followers, including 2,400 Zealots. They burned the part of the city lying between the forces of John and those of Simon that they might be better able to fight; and John and Simon bar Giora did not unite until the Romans were at the gate. Then they so arranged matters that the followers of John defended the part of the wall at ANTONIA and the northern stoa of the Temple, while the followers of Simon defended the rest (*ib.* 7, § 3; comp. 9, § 2).

John's End.

When the engines were brought, John had from within undermined the space that was over against the tower of Antonia, as far as the banks themselves, and had supported the ground over the mine with beams laid across one another, whereby the Roman works stood upon an uncertain foundation. Then he ordered such materials to be brought in as were daubed over with pitch and bitumen and set them on fire; and as the cross-beams that supported the banks were burning, the ditch yielded on the sudden, and the banks were shaken down and fell into the ditch with a prodigious noise (*ib.* v. 11, § 4).

As the people had nothing more of which they could be robbed, John laid hands upon the vessels of the Temple. All being nearly lost, John was asked to surrender; but even now he reviled Josephus—who had been commissioned by Titus to make the demand—still hoping that the city would not be conquered. After the Temple fell John succeeded in escaping to the upper city, and when again asked to surrender he demanded free retreat with his arms. As this request was not granted the fighting was continued. In Elul, 70, the upper city also fell into the hands of the Romans: the leaders, however, did not surrender, but hid in subterranean passages. John was finally forced by hunger to give himself up to the Romans. Condemned to lifelong fetters, he was reserved for the Roman triumph of Titus, and he probably died in a prison at Rome (*ib.* vii. 5, § 3).

Bibliography: In addition to the sources cited in the article, Grätz, *Gesch.* 4th ed., iii. 478-546; Schürer, *Gesch.* 3d ed., i. 608 *et passim*; Wellhausen, *I. J. G.* 4th ed., pp. 370 *et seq.*

G. S. Kr.

JOHN, THE GOSPEL OF. See New Testament.

JOHN HYRCANUS. See Hyrcanus.

JOHN SOBIESKI: King of Poland (1674–96). During his reign Poland had already lost its prominent position among European peoples, and, except during a few years, her lost prestige was never regained. With the loss of Poland's power came also the waning prosperity and influence of her Jewish communities. The poverty of the Polish Jews at that time increased to such an extent that many sought work in Prussia, where they hired themselves out as common laborers in the fields of Catholic landlords (König, "Annalen der Juden in den Preussischen Staaten," p. 85).

Commission to Polish Karaites.

During the reign of Sobieski, King Charles XI. of Sweden, who was actuated by the desire to convert the Jews to Christianity, commissioned Prof. Gustavus Perringer of Lillienblad (*c.* 1690) to go to Poland in order to study the manners of the Karaite Jews and to purchase copies of their writings at any cost. Perringer first went to Lithuania, where there were a number of Karaite communities. He probably failed to get much information or to secure many books, for the Lithuanian Karaites had become ignorant, and were of less intelligence than their brethren in Constantinople, in the Crimea, and in Egypt; and they knew little of their own origin and history. About this time the Polish Karaites were ordered by King Sobieski to leave their most populous communities, such as Troki, Lutsk, and Halicz, and to disperse in the smaller towns. The Karaite judge Abraham ben Samuel of Troki, who was a favorite of Sobieski, transmitted this order, and the Karaites thus became distributed (Easter, 1688) as far as the northern province of Samogitia. In this manner the Polish Karaites were made to mingle more intimately with their neighbors, and gradually assumed the manners and customs of the Polish peasants.

His Stanch Friendship for the Jews.

Sobieski always showed himself to be a stanch friend of the Jews. He granted them many privileges in Lithuania and Poland, endeavored to counteract the agitation of the priests against them, and sought to discredit the false accusations brought forward by their enemies. At the same time he often found himself unable to intervene effectually in their behalf, since the royal power had become to a great extent nominal. The Jesuits had already succeeded in imbuing the lords and the minor nobility ("schlyakhta") with a spirit of intolerance and suspicion, as is shown by the charge of host-desecration made in 1670 against the Jews of Mlava. The increase of the influence of the clergy was favored also by the frequent absences of Sobieski in times of war. Still, the Jews found in him a powerful protector. During his reign the Jewish communities partly regained their former prosperity, and their organization, including that of the Council of the Four Lands, was strengthened.

Besides the special privileges granted to the Jewish community of Zolkiev situated on his personal estate, Sobieski also issued about twenty decrees in favor of the Jews of Lemberg, which edicts included warnings to the magistrates and priests not to oppress the Jews ("Acta Grodzkie i Ziemskie Miasta Lwowa," vol. x.). When the four districts of the Lithuanian council — Wilna, Grodno, Brest, and Pinsk—could not agree as to spheres of influence, Sobieski ordered (Feb. 8, 1682) that the question be settled within twelve weeks (Bershadski, "Litovskiye Yevrei," p. 19). In 1682 he ordered, in response to a petition of the Jews of Wilna, that they be relieved from the supervision of the magistrates (Bershadski, *l.c.* pp. 18–19). He also renewed the old edicts by a decree dated May 6, 1672.

Bibliography: Kluczucki, *Acta Johannis Sobieski*, Cracow, 1880-82; Grätz, *Gesch.* Hebrew transl., viii., *passim*; Neubauer, *Aus der Petersburger Bibliothek*, p. 139; Mordecai, *Dod Mordechai*, ch. vii.

H. R.

JOHN OF VALLADOLID: Jewish convert to Christianity; born 1335. An able speaker, and possessed of some knowledge of rabbinical literature, he persuaded King Henry of Castile that he could convince the Jews of the truth of Christianity if they were obliged to listen to him and to answer his questions. An order was accordingly issued, compelling the Jews to attend John's lectures in their synagogues and to discuss them with him. In company with another Jewish convert, John traveled throughout the Castilian provinces and lectured and debated in the synagogues, but with a signal lack of success.

At Avila he assembled the Jews four times and discussed with them the tenets of Christianity before numerous Christian and Moslem audiences. At Burgos he summoned Moses ha-Kohen of Tordesillas to a religious controversy in the presence of Archbishop Gomez of Toledo. John endeavored to demonstrate from the Bible the Messianic claims and the divinity of Jesus, and the truth of the dogma of the Trinity and of other Christian doctrines. Thus, for instance, he claimed that the final closed "mem" used in the word לםרבה (Isa. ix. 6) is an allusion to the immaculate conception. Moses ha-Kohen had no difficulty in refuting arguments of this kind, and the controversy was broken off in the middle of the fourth sitting.

Bibliography: Moses ha-Kohen of Tordesillas, '*Ezer ha-Emunah*, Introduction; Grätz, *Gesch.* viii. 20; Isidore Loeb, in *R. E. J.* xviii. 228.

K. I. Br.

JOHNSON: American family, members of which have attained distinction in Ohio, Texas, and New York. The family is from England, the most important members being:

David Israel Johnson: The earliest known member of the family; married Eliza Davis May 16, 1816. Before leaving England one son was born to them—**Edward I. Johnson**, Feb. 14, 1817. This son enlisted in the Texan War of Independence, became lieutenant of artillery, and lost his life at the Alamo, in 1836, at the age of nineteen.

Edgar M. Johnson: Youngest child of David Israel Johnson; born Nov. 5, 1836; admitted to the Cincinnati bar in 1854, at the age of eighteen. He became prosecuting attorney of the police court of Cincinnati by appointment in 1857, and was elected to the office in 1859, serving one full term. Johnson was a member of the school board of Cincinnati from 1867 to 1871, and was mainly instrumental in bringing into the courts the famous controversy as to the reading of the Bible in the public schools, the controversy resulting in the discontinuance of the reading.

In 1864 Johnson, with John P. Jackson and the Honorable George Hoadly, then a judge of the superior court of Cincinnati, formed a partnership under the name of "Hoadly, Jackson & Johnson." In 1877 Johnson and Hoadly went to New York city and associated themselves with Edward Lauterbach under the firm name of "Hoadly, Lauterbach & Johnson," which partnership continued until the death of Johnson on Dec. 8, 1893. In 1881 Johnson was nominated as lieutenant-governor of Ohio, but failed of election.

Frederic A. Johnson: Third son of David Israel Johnson; the first Jewish child born in Ohio; born in Cincinnati, Ohio, June 2, 1821; died Jan. 20, 1893. He was elected justice of the peace of Cincinnati township, Hamilton county, Ohio, in 1869, and served continuously until 1884. In 1885 he was elected to the General Assembly of Ohio as a member of the House of Representatives. In 1889 he was again elected to a justiceship, and served until 1892.

Henry D. Johnson: Second son of David Israel Johnson; born at Connersville, Ind., Feb. 21, 1819. He was the first Jewish child born in Indiana—in fact, the first, so far as known, born west of the Alleghanies. Henry served in the Mexican war and died in California.

James W. Johnson: Sixth child of David Israel Johnson; born April 23, 1830; died Oct., 1889. He wrote the music and words of the following songs, which were very popular for a time: "At home thou art remembered still"; "Wipe away each dripping tear"; "Awake from thy slumber." He wrote also "Affinity," a novel, published in the "Cincinnati Times" about 1867. He served as deputy treasurer of Hamilton county, Ohio, from 1874 to 1880.

Selina Emma Johnson: Fourth child of David Israel Johnson; born Sept. 13, 1823; still living (1904); the first Jewish female child born in Ohio. She married Eleazar Ezekiel Dec. 8, 1841, became a teacher in the public schools of Cincinnati, and was for a time acting principal of the girls' department of the Center street school. Eleazar Ezekiel having died, she married Abraham Abraham Sept. 24, 1851.

A. D. P.

JOIADA (יוידע; in LXX. once Ἰωδαε): Son of Eliashib, high priest about 450 B.C. (Neh. xii. 10-11, 22). One of his children became a son-in-law of Sanballat the Horonite, and was removed from the Temple by Nehemiah (Neh. xiii. 28).

G. S. Kr.

JOIGNY: Chief town in the department of the Yonne (the ancient Champagne), France, situated on the River Yonne. It had an important Jewish community, which flourished especially in the twelfth century. The "notables of Joigny" are mentioned in the Maḥzor Vitry (No. 244). The rabbis of this place were reckoned among the most important of France; *e.g.*, Menahem ben Perez (died toward the end of the twelfth century) and Yom-Ṭob ben Isaac, surnamed "the Holy," *i.e.*, the martyr, who died at York, England, in 1190.

Bibliography: Gross, *Gallia Judaica*, p. 250.

D. I. S.

JOINT OWNERS: In the Mishnah joint owners are known as "shuttafin." When the joint owners are coheirs the Mishnah speaks of them as "the brothers"; but the relation arises apart from common descent, as when two or more people make a purchase in common, or when a sole owner sells shares in his land or chattels to another.

Limits of Division.

I. For cases in which some of the joint owners desire a division, against the wish of the others, the Mishnah (B. B. i. 6) lays down this principle: "Whenever the several parts, after division, are great enough, so that each of them can bear the name of the whole, any part-owner is entitled to claim a division; otherwise not; but a sacred book can not be divided, though all the owners be willing." Thus a courtyard for two or more houses should not be divided unless large enough to leave four cubits square for each part. The smallest field deserving of the name would be sown with nine cabs of grain, which, according to the commentators, would mean an area of 3,750 square cubits, or 6,666⅔ square feet; a garden must have for each share an area enough for half a cab of seed; similarly a dining-hall, or a dove-cot, or a bath-house, or an irrigation sluice, or an oil-press, or a shawl. In the Gemara (B. B. 12a) the minimum of an orchard ("pardes") is fixed at the area for three cabs of seed. But all these measurements are meant for Palestine; in Babylonia a field for each part-owner must be large enough for one day's plowing, and an orchard or vineyard must be sufficient for thirty-six trees or vines—as many as one man can dress in a day; and these greater limits were generally recognized in the countries of the Diaspora (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 171, 3).

It is the opinion of some rabbis (*ib.* 171, 4-5) that if a part-owner has land adjoining the land held in common, he can be compelled to divide, though his share of the latter by itself would be below the minimum; also that the part-owner can not be compelled to take a share which has no other outlet than over the share of a companion. When the rule of partition applies as above any joint owner can call for its enforcement, no matter how the joint ownership arose. Where the land is all of the same quality and can be partitioned by measurement alone, a part-owner who has an adjoining field may ask that his share be laid off next to that field, and it must be done; but if there are countervailing qualities (*e.g.*, one part being nearer to the river, another having better soil) each owner must be satisfied with what the lot gives him, and none has a right to choose. According to later authorities, in case of need a division in which the quality of the land is taken into account may be made by three unlearned men, provided they are known to be men of integrity and well acquainted with land-values.

Assignment by Lot.

The first-born son gets his double share in one continuous tract, and so does one of several purchasers of land who has a share twice as large as any of the others. But one who has bought out another part-owner must be satisfied to have the old and the newly bought share both assigned by lot, and take the chance of their being together or apart. So the "yabam" (a brother who has taken his childless brother's widow to wife, and whose eldest son by her is heir to the dead brother's share) must draw separately for his own and for his son's share.

When the land is flanked on two sides by a river, and on the other sides by roads, it should be cut diagonally so as to give, as far as possible, to each part-owner access to the river as well as to the roads (Maimonides, "Yad," Shekenim, xii. 1–3, following B. B. i. 6). Where there are two parcels, such as two houses, of like uses and of nearly the same value, held jointly by two owners, the court should rather listen to him who proposes to assign one to each part-owner than to divide each separately; but where two things jointly owned have different uses, such as two women slaves, one being a spinner and the other a cook, or two pieces of land, one a vineyard and the other a corn-field, neither of the owners can demand a division by assignment of one to each.

Division by Compulsory Purchase.

II. Where, by the above principles, a partition in kind can not be adjudged, the next alternative, when there are only two part-owners, is for either of them to say "gud o agud" (buy, or I shall buy; B. B. 13b), of course at the same price. The price so named may be far above the appraisement or true value. But one who is unwilling to buy can not compel his companions to buy, even at the lowest price. However, if of the two owners, say the two coheirs, of something indivisible, as a bath-house or a wine-press, one is too poor to buy out his companion and is unable to borrow the money for the purpose, he may sell his half with the incident right of saying "gud o agud," to a third person. It is the better opinion that this offer must always be made on a cash basis. "Buy thou on time payments or I will buy on time payments!" might be very unfair where one part-owner is amply solvent and the other is irresponsible. In the case of two articles used for different purposes, instanced above, the "gud o agud" proposition may be made for both jointly. Where one of the joint owners is an infant the proposition can not be made, for the guardian appointed for the infant has no power to sell real estate.

III. When neither a division in kind nor the "buy or sell" alternative is possible, the parties can, of course, sell the land, or whatever thing is held in common, to others; or the court can order such a sale on the application of any one of them (Hoshen Mishpaṭ, 171, 7); in such a case the law of Appraisement, of valuation and advertisement, applies, and the proceeds in money can be divided.

Common User.

IV. But when for any reason none of the parties will ask for a settlement by sale, they must enjoy the thing in common; and this common enjoyment is also regulated by law. When they are coheirs of a former owner who has leased the property, they divide the rent as it comes in.

R. Moses Isserles (on Ḥoshen Mishpaṭ, 171, 8) thinks that in leasing the plan of "gud o agud" should be tried before a lease is made to a stranger; that is, each of the two part-owners can offer to buy or sell half of the rights for a year. But if the place is not intended for renting, and the owners can not or do not wish to occupy it jointly, they should alternate in occupation by years; and if one owns two-thirds and the other one-third, the former should occupy for two years and the other for one year at a time. A bath-house, however, can be used by two or more owners successively every day; and so in the case of other indivisible things.

Results of Division.

V. When a division in kind has been made, new duties between the former joint owners arise. Where a courtyard is divided, and each part-owner takes a house and part of the yard, each can claim the right of privacy (*i.e.*, that his new neighbor shall not look over into his ground), and insist on the building, at the common expense, of a partition wall four cubits in height, to be placed in the middle (*i.e.*, one-half on the ground of each). The Mishnah (B. B. i. 1, 4) prescribes the thickness of the wall according to the material, which, after the custom of the several parts of Palestine, was either of rubble-stone, or cut stone, or half-baked brick, or full-baked brick—a wall of the last-named material having at least the thickness of three palms' breadth (*ib.* i. 2). In dividing a garden a stone fence can be required, unless the custom is to the contrary; and custom may require such a fence in a divided field also (B. B. 4a). Should the wall or fence fall the place and stones belong to both in common. In that case each must contribute one-half to rebuild it to the height of four cubits. So in any division of a court for which a watchman is kept, each of the new owners must contribute toward building a gate-house.

VI. What the Talmud in this connection (B. B. 13b *et seq.*) says about the division of sacred books is not a matter of jurisprudence but of ritual, for a bodily division is unlawful with or without the consent of the owners. The duties of part-owners often run into communal duties toward their fellow citizens, in a town, a community, or among the dwellers of some court or alley.

The term "shuttafin," which in the Talmud stands for "part-owner," is in the later law literature applied also to "partners" (see Partnership). For other aspects of joint ownership see Bererah.

Bibliography: Maimonides, *Yad, Shekenim*; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 158–174.

S. L. N. D.

JOINVILLE (Old French, **Joanville**): French town in the department of Haute-Marne; in the Tosafot occur יונביל, יינביל, יונבילא, מנייבילא, and other variants (Yoma 81; 'Er. 24; Ber. 8; Bek.

32; etc.). The counts of Champagne drew abundant revenue from the Jews of Joinville, who were practically their serfs. In 1284, when Philip the Fair took possession of Champagne, they had to contribute 25,000 livres as a gift "on his happy advent."

Among the Jewish scholars of Joinville were the following: R. Bonet or Benoit (בנייט) of אינבילא (Gross, "Gallia Judaica," p. 255); Samuel ben Aaron, the tosafist; Simeon ben Samuel, son of the preceding and himself an eminent tosafist and Bible commentator.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 447; Zunz, *Z. G.* p. 93; Brussel, *Usage Général des Juifs en France*, vol. i., book ii., ch. 39; Depping, *Les Juifs dans le Moyen Age*, p. 116; Gross, *Gallia Judaica*, pp. 254–255.

G. S. K.

JOKTAN (יקטן).—Biblical Data: Younger son of Eber and progenitor of thirteen Arabic tribes (Gen. x. 25–29; I Chron. i. 19–23), many of which—as Hazarmaveth, Shebah, Ophir, and Havilah—have been identified. The name seems to mean "the younger" or "the smaller," but in Gen. R. xxxvii. 10 it is interpreted as "he who humbles himself," and for his humility Joktan was rewarded by being made the ancestor of thirteen tribes. The place of settlement of Joktan's descendants is given as "from Mesha, as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The district indicated is in Arabia, but Targum pseudo-Jonathan identifies Sephar with Sepharvaim. Josephus ("Ant." i. 6, § 4) asserts that their dwelling was "from Cophen, an Indian river, and in part of Asia adjoining it."

M. Sel.

——In Arabic Literature: Joktan in Arabic literature bears the name "Ḳaḥṭan." In Gen. x. Joktan is described as the ancestor of several south-Arabian tribes. In accordance with this statement Arab genealogists hold Ḳaḥṭan to be the first king of Yemen, and his son and successor Ya'rub the first person who spoke Arabic. This is but the legendary form of the tradition that Ḳaḥṭan was the progenitor of the southern Arabs, or Arabs proper, while the Ishmaelite Arabs were originally of non-Arab stock; but, pretending to be Arabs, they adopted Arab customs and intermarried with genuine Arabs, being therefore called "Musta'rabs." Another son of Ḳaḥṭan, who was called Jurhum, emigrated to northwest Arabia, and founded a kingdom in the Ḥijaz. This tradition was probably invented at a later date in order to establish a close relationship between the northern and southern Arabs, because it is added that Ishmael married a woman of the tribe of Jurhum and became a member thereof.

E. G. H. H. Hir.

JOLLES, ZECHARIAH ISAIAH B. MORDECAI: Rabbinical scholar and author; born at Lemberg about 1814; died at Minsk, Russia, May 14, 1852. In 1834, after having married the daughter of Jacob Dokshitzer, one of the wealthiest Jews of Minsk, he settled in that city. Jolles sympathized with the Haskalah or progressive movement, and is said to have sided with Lilienthal when the latter visited Minsk in 1844 for the purpose of inducing the Jews to establish schools in accordance with the governmental program.

Jolles' published works are: "Dober Mesharim" (Lemberg, 1831), on the emendations of the Talmudical text by Mordecai Jaffe, surnamed "Lebush"; "'Et le-Dabber" (*ib.* 1834), an epistle to candidates for the rabbinate, in which various phases of contemporary Jewish life are discussed in the spirit then prevailing among the progressists; "Zeker Yeshayahu" (Wilna, 1882), novellæ on the code of Maimonides, and responsa, published posthumously by his son Süssman Jolles. He is said to have written more than twenty-five other works on rabbinical and scientific subjects. It is understood that R. Akiba Eger's responsum No. 176 is addressed to Jolles.

Bibliography: Eisenstadt, *Rabbane Minsk wa-Ḥakameha*, pp. 29–30, 46, Wilna, 1898; Zeitlin, *Bibl. Post-Mendels.* p. 161.

K. P. Wi.

JOLOWICZ, HEYMANN (ḤAYYIM BEN ABRAHAM): German preacher and author; born Aug. 23, 1816, at Santomischl, province of Posen; died at Königsberg, Prussia, Jan. 31, 1875. He attended the University of Berlin and then filled the position of preacher in Marienwerder, Kulm, and finally in Köslin. He belonged to the ultra-Reform party and always expressed his views fearlessly. After he retired from his office, he settled at Königsberg, where he delivered a series of lectures (1864–1865) on the history and development of Judaism and on the history of the Synagogue service. He established a radical Reform congregation, with Sunday services and German liturgy, which, however, was of short duration.

Jolowicz was very active as an author, beginning in his student years. The following is a list of his publications:

Die Fortschreitende Entwickelung der Kultur der Juden. Reprinted from "Orient, Lit." Berlin, 1841.
Das Buch Kusari Uebersetzt und Commentirt (together with D. Cassel, parts i. and ii.). Leipsic, 1841–43.
Rationalismus und Supranaturalismus, Ihr Verhältnis und Ihre Beziehung zur Auslegung der Bibel. Königsberg, 1844.
Harfenklänge der Heiligen Vorzeit. Leipsic, 1846.
Geist und Wesen der Israelitischen Religion. Köslin, 1847.
Moses Mendelssohn's Allgemeine Einleitung in die Fünf Büchern Moses. Köslin, 1847.
Zwei Bücher Rabbinischer Weisheit, 2d ed. Thorn, 1849.
Polyglotte der Orientalischen Poesie. Leipsic, 1853.
Die Himmelfahrt und Vision des Propheten Jesaias (translated from the Ethiopian). *Ib.* 1854.
Die Germanische Welt in Ihrer Berührung mit dem Christenthume. *Ib.* 1854.
The First Epistle of Baruch (translated from the Syriac). London, 1855.
Sharpe's History of Egypt, German transl. Leipsic, 1857.
Bibliotheca Aegyptiaca. Leipsic, 1858; supplement, *ib.* 1861.
Blüthenkranz Morgenländischer Dichtung. Breslau, 1860.
Gesch. der Juden in Königsberg. Posen, 1867.
German translation of Lecky's "History of the Rise and Influence of the Spirit of Rationalism." Leipsic and Heidelberg, 1868.

Bibliography: Jolowicz, *Gesch. der Juden in Königsberg*, pp. 180 *et seq.*; *Allg. Zeit. des Jud.* xxxix. 153.

S. M. K.

JONADAB. See Jehonadab.

JONAH.—Biblical Data: Prophet in the days of Jeroboam II.; son of Amittai of Gath-hepher. He is a historical personage; for, according to II Kings xiv. 25, he predicted in Yhwh's name the extent to which Jeroboam II. would restore the boundaries of the Northern Kingdom, "from the entering of Hamath unto the sea of the plain." The wording of the passage may also imply that Jonah's prophecy was uttered even before Jeroboam II., perhaps in the time of Jehoahaz (thus Klostermann to II Kings xiii. 4). In any case Jonah is one of the prophets who advised the house of Jehu, and it is not unlikely that with him the series of prophets that began with Elijah came to a close. The next succeeding prophet, Amos of Tekoa, whose activity fell in the reign of Jeroboam II., begins an entirely new series, as regards not only his position toward the king and the people, but also his method of communication, in that he resorted to writing instead of the spoken word.

Jonah belongs only seemingly to the prophets who were also writers; for the book bearing his name does not afford the least evidence of having been written by the prophet himself. It merely tells his history, as the Books of the Kings tell of Elijah, Elisha, Micaiah, or Yimlah ben Zimlah. The book, however, doubtless refers to the same prophet Jonah as is mentioned in II Kings xiv. 25; for the name of both is Jonah ben Amittai. This identity has recently been denied by Hugo Winckler ("Altorientalische Forschungen," 1900, ii. 260 *et seq.*; see also Cheyne in "Encyc. Bibl." ii. 2570), but Winckler's reasoning, however ingenious, does not suffice to make his theory more than possible. It is one and the same prophet that is mentioned in both places: in the superscription to the Book of Jonah, with the name of his father; in the historical narrative, with the name of his home also. Indeed, the account in the Book of Jonah depends on that in the Book of Kings; nor has it been proved, as some have held, that the Book of Jonah was written to account for the non-fulfilment of the predictions against Nineveh contained in the prophecy of NAHUM, and that the Jonah of Kings and the Jonah of the prophetical book can consequently not be identical. Winckler retracted his opinion in "Allgemeine Evangelisch-Lutherische Kirchenzeitung," 1903, p. 1224.

E. G. H. K. B.

——**In Rabbinical Literature:** The tribal affinities of Jonah constitute a point of controversy; generally assigned to Asher, he is claimed for Zebulun by R. Johanan on the strength of his place of residence (II Kings xiv. 24); these opinions were harmonized by the assumption that his mother was of Asher while his father was of Zebulun (Yer. Suk. v. 1; Gen. R. xcviii. 11; Yalḳ., Jonah, 550; Abravanel's commentary to Jonah). According to another authority his mother was the woman of Zarephath that entertained Elijah (*ib.*; Pirḳe R. El. xxxiii.). As this prophet, who was also of priestly descent, would have profaned himself if he had touched the corpse of a Jew, it was concluded that this woman, whose son (Jonah) he "took to his bosom" and revived, was a non-Jew (Gen. R. *l.c.*). He received his prophetic appointment from Elisha, under whose orders he anointed Jehu (II Kings ix.; Ḳimḥi, *ad loc.*; and Ẓemaḥ Dawid). He is said to have attained a very advanced age (more than 120 years according to Seder 'Olam; 130 according to Sefer Yuḥasin), while Ecclesiastes Rabbah viii. 10 holds that the son (Jonah) of the Zarephath widow never died. The "holy spirit" descended on him while he participated in the festivities of the last day of Sukkot (Yer. Suk. v. 1, 55a). His wife is adduced as an example of a woman voluntarily assuming duties not incumbent on her, for she is remembered as having made the pilgrimage to Jerusalem on the "regel" (holiday; Yer. 'Erubin x. 1, 26a; "Seder ha-Dorot"; and "Shalshelet ha-Ḳabbalah").

Reason for Flight.

Jonah was induced to flee because, after having won his reputation as a true prophet (אמתי = "one whose words always came true") by the fulfilment of his prediction in the days of Jeroboam II. (II Kings xiv.), he had come to be distrusted and to be called a false prophet, the reason being that when sent to Jerusalem to foretell its doom its inhabitants repented and the disaster did not come. Knowing that the Ninevites also were on the point of repenting ("ḳerobe teshubah"), he anticipated that among them, too, he would earn the reputation of being a false prophet; he therefore resolved to flee to a place where the glory of God, or His Shekinah, could not be found (Pirḳe R. El. x.; but comp. Ibn Ezra's commentary). The phrase in Jonah iii. 1, "and the word of God came unto Jonah the second time," is interpreted by Akiba, however, to imply that God spoke only twice to him; therefore the "word of YHWH" to him in II Kings xiv. 25 has no reference to a prophecy which Jonah delivered in the days of Jeroboam II., but must be taken in the sense that as at Nineveh Jonah's words changed evil to good, so under Jeroboam Israel experienced a change of fortune (Yeb. 98a).

When Jonah went to Joppa he found no ship, for the vessel on which he had intended taking passage had sailed two days before; but God caused a contrary wind to arise and the ship was driven back to port (Zohar, Ḥayye Sarah). At this Jonah rejoiced, regarding it as indicating that his plan would succeed, and in his joy he paid his passage-money in advance, contrary to the usual custom, which did not require its payment until the conclusion of the voyage. According to some he even paid the full value of the ship, amounting to 4,000 gold denarii (Yalḳ., *l.c.*; Ned. 38a). But all this happened to teach him the fallacy of his conclusion that God could be evaded (Yalḳ., *l.c.*; and Rashi, *ad loc.*), for the contrary wind affected his ship only; all others on the sea at that time proceeded uninterruptedly on their courses.

The Ship.

The storm which overtook Jonah is quoted as one of three most noteworthy storms (Eccl. R. i. 6). After the sailors' prayers to their idols, as well as their efforts to turn about and lighten the ship, had proved futile, the crew finally was compelled to believe Jonah's statement that this calamity had befallen their craft on his account, and assented to his petition to be thrown overboard. Praying that they might not be held accountable for his death, they first lowered him far enough for the waters to touch his knees. Seeing that the storm subsided, they drew him back into the ship, whereupon the sea at once rose again. They repeated this experiment several times, each time lowering him deeper, but taking him out again, and each time with the same result, until finally they threw him into the sea (Yalḳ., *l.c.*).

The fish which swallowed Jonah had been created

The Fish.

in the very beginning of the world in order to perform this work (Zohar, Wayaḳhel; Pirḳe R. El. x.; see also Gen. R. v. 5). Therefore this fish had so large a mouth and throat that Jonah found it as easy to pass into its belly as he would have found it to enter the portals of a very large synagogue (*ib.*). It had eyes which were as large as windows, and lamps lit up its interior. According to another opinion, a great pearl suspended in the entrails of the fish enabled Jonah to see all that was in the sea and in the abyss. The fish informed Jonah that he was to be devoured by Leviathan. Jonah asked to be taken to the monster, when he would save both his own life and that of the fish. Meeting Leviathan, he exhibited the "seal of Abraham," whereupon the monster shot away a distance of two days. To reward him for this service the fish showed Jonah all the wondrous things in the ocean (*e.g.*, the path of the Israelites across the Red Sea; the pillars upon which the earth rests). Thus he spent three days and three nights in the belly of the fish, but would not pray. God then resolved to put him into another fish where he would be less comfortable. A female fish quick with young approached the male fish in which Jonah was, threatening to devour both unless Jonah were transferred to her, and announcing her divine orders to that effect. Leviathan confirmed her story at the request of both fishes, and then Jonah was ejected from one fish into the over-filled belly of the other. Cramped for room and otherwise made miserable, Jonah finally prayed, acknowledging the futility of his efforts to escape from God (Ps. cxxxix.). But he was not answered until he had promised to redeem his pledge to capture Leviathan. As soon as God had his promise, He beckoned to the fish and it spat out Jonah upon the dry land, a distance of 968 parasangs. When the crew of the ship saw this they immediately threw away their idols, sailed back to Joppa, went to Jerusalem, and submitted to circumcision, becoming Jews (Yalḳ., *l.c.*; Tan., Wayiḳra, ed. Stettin, 1865, pp. 370 *et seq.*; see also Pirḳe R. El. x.).

In the Zohar (Wayaḳhel) it is related that the fish died as soon as Jonah entered, but was revived after three days. When Jonah was thrown into the sea his soul immediately left his body and soared up to God's throne, where it was judged and sent back. As soon as it touched the mouth of the fish on its way back to the body, the fish died, but was later restored to life. The fish's name is given in "Shalshelet ha-Ḳabbalah" as ציטון (*i.e.*, "cetos" = "whale"). The fate of Jonah is allegorized in the Zohar (Wayaḳhel) as illustrative of the soul's relation to the body and to death. In the assumption that Jonah is identical with the Messiah, the son of Joseph, the influence of Christian thought is discernible (comp. Matt. xii. 39-41).

The gourd of Jonah was enormous. Before its appearance Jonah was tortured by the heat and by insects of all kinds, his clothes having been burned by the heat of the belly of the fish; he was tortured again after the worm had caused the gourd to wither. This brought Jonah to pray that God should be a merciful ruler, not a strict judge (Pirḳe R. El. x.; Yalḳ. 551).

S. S. E. G. H.

JONAH, BOOK OF.—**Biblical Data:** The Book of Jonah stands unique in the prophetical canon, in that it does not contain any predictions, but simply relates the story of its hero, beginning for that reason with "wa-yehi," like a passage taken from history. The contents may be summarized as follows:

Ch. i.: Jonah is commanded by Yhwh to prophesy against Nineveh. Hoping to escape from this commission by flight into another country, he goes down to Joppa to take ship for Tarshish (Tartessus in Spain). Yhwh then sends a terrible storm, and the pious heathen mariners, after all their labors to lighten the ship and all their prayers prove vain, cast lots to find out on whose account this misfortune has come upon them (comp. Achan in Josh. vii. and Jonathan in I Sam. xiv.). The lot falls upon Jonah, and upon being questioned he answers that he is a Hebrew and worships Yhwh, the God of Heaven; he admits his guilt and requests that he be thrown into the sea. After having prayed to Yhwh the mariners comply with his wish, and when the storm has subsided they give thanks to Yhwh with sacrifices and vows.

Ch. ii.: Yhwh prepares a great fish to swallow Jonah, who remains for three days and three nights in the monster's belly; after having there praised Yhwh, Jonah is cast up by the fish upon the dry land.

Ch. iii.: Yhwh's command being repeated, Jonah goes to Nineveh, and announces to the city that it shall be destroyed within forty days. Then all the inhabitants, following the example of the king and the nobles, repent in sackcloth and ashes; even the flocks and herds fast and are covered with sackcloth. Yhwh, repenting of the punishment He had intended for them, permits the Ninevites to go free.

Ch. iv.: Yhwh's action displeases Jonah exceedingly; he prays Yhwh to let him die. Yhwh comforts him by preparing a "ḳiḳayon" (castor-oil plant?) to spring up beside his booth, which gives Jonah great pleasure. But Yhwh prepares a worm to smite the plant, so that it withers; the sun beating upon the head of Jonah causes him to faint; and again he begs for death. Yhwh then says that if Jonah is sorry for the gourd, which sprang up of itself in one night, and withered also in one night, how much more must Yhwh feel sorrow for the mighty city which contains more than twelve myriads of innocent people besides much cattle.

E. G. H. K. B.

——**Critical View:** The text on the whole has been fairly well preserved. The following variants of the Septuagint deserve notice: i. 2: צעקת רעתם, probably a combination of two variants, צעקתם being placed side by side with רעתם (comp. Gen. xviii. 21, xix. 13); i. 4: גדולה is lacking and not needed; verse 16: זבחים instead of זבח; iii. 2: *κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ὃ ἐγὼ ἐλάλησα*, equivalent to כקריאה הראשנה אשר אנכי דברתי, probably correct, since only absolute obedience to the first command would agree with the context; iii. 4: שלשת instead of ארבעים, but probably only an error following verse 3, end; iii. 7: מעם instead of מטעם; iii. 9: ישוב is lacking, probably correctly so in view of the following וישב; iv. 2: אַל is lacking; iv. 6: מעל לראש יונה; iv. 11: ישבו instead of יש—hardly the original reading, but a possible one.

H. Winckler ("Altorientalische Forschungen," ii. 260 *et seq.*), especially, has proposed important emendations of the text that are all worthy of careful examination. He transposes i. 13 to come directly after i. 4, which makes a better connection at both places. Again, he transposes i. 10 to follow immediately i. 7, at the same time striking out in verse 8 the words ויאמרו אליו and (like many other emendators and critics) באשר to לנו, besides 10b entirely. This will not do, however, as verse 10a, depicting the fright of the men, with their exclamation, "Why hast thou done this?" is intelligible only after Jonah has told the men why he was on the ship. Still this explanation should not have been given in 10b, but rather either in 9b*a* (which would then read ומלפני יהוה אלהי השמים אני ברח) or as an addition to verse 9 (*i.e.*, ומלפניו אני ברח). If this phrase be inserted here it is necessary merely to delete the corresponding phrase in verse 10 (*i.e.*, 10b), and to omit also 8a*β*, which disturbs the context. Winckler also transposes iv. 5 to follow iii. 4, which is at the first glance a simple and entirely obvious emendation. The verse could follow ch. iii. only with the introduction ויונה יצא, and even then would have to precede iv. 1. Ch. iv. 4 must be stricken out (as Böhme has proposed), being a poor repetition of iv. 9, which probably came in with the erroneous interpolation of iv. 5. Ch. iv. 3 connects closely with iv. 6. In the latter verse Wellhausen, and after him Nowack, strike out להציל לו מרעתו; Winckler strikes out instead להיות צל על ראשו because Jonah was protected by the booth (iv. 5). Winckler furthermore says that the sun could not have stricken Jonah if he had been protected by the booth; he therefore proposes to insert the statement in verse 8 that the east wind blew down the booth. This is a happy conjecture; for ותהרם את־סכתו could have easily been corrupted to form the enigmatical חרישית (even Cheyne's בשחר, "Encyc. Bibl." ii. 2566, is unsatisfactory). It must be remarked, however, that this would duplicate the motive, while verse 9 mentions the gourd only. It may be questioned therefore whether the mention of the booth is not a later interpolation, in which case iv. 5 should not be transposed after iii. 4, but should be simply stricken out together with iv. 4 and the mention of the east wind in iv. 8, so that the text would read simply: ויהי כזרח השמש ותך השמש וגו'. Verse 6 would then remain unchanged.

The last-named considerations, which were touched upon by Hitzig and Böhme, lead to the question whether Böhme (in Stade's "Zeitschrift," vii. 224 *et seq.*; for earlier attempts see Cheyne, *l.c.* p. 2565, note) is correct in attempting to trace the Book of Jonah to various sources. Since his attempt the question has been answered everywhere in the negative, probably correctly. This popular story, in its present state, rather creates the impression that extraneous matter has been added here and there, as in the cases of the Book of Daniel and that of Esther, or that such additions were transferred to the Masoretic text from manuscripts going more into detail. To this might be due the grotesque detail in ch. iii. that even the flocks and herds should take part in Nineveh's general penitence, by fasting in sackcloth, and perhaps also by uttering loud cries (verse 8). Yet the words האדם והבהמה (iii. 8) must not be simply stricken out as an addition, as Böhme, Wellhausen, and Nowack propose; for they now fit in admirably with the legendary tone of the whole. Cheyne rightly refers to what Herodotus (ix. 24) recounts of the Persians. The psalm (ii. 3-10) was in any case added to the original composition later (comp. Stade's "Zeitschrift," 1892, p. 42). As a prayer of thanks it is undeniably in the wrong place, since Jonah is still in the belly of the fish. That it was added at this point is probably due to the fact that the words ויתפלל יונה אל־יהוה ממעי הדגה (verse 2) offered a convenient connection, the interpolator wishing to give the exact words of the prayer. Originally verse 2 was immediately followed by verse 11 thus: "Then Jonah prayed to the Lord his God out of the fish's belly; and the Lord spake unto the fish, and it vomited out Jonah upon the dry land." The psalm certainly seemed appropriate, because it speaks, even if only metaphorically, of Jonah being cast into the midst of the seas, and of the salvation which is of the Lord. And it was perhaps added also partly because the book contained no connected speech of the prophet. The time at which this interpolation was added can be conjecturally fixed only after the sources and the origin of the book have been discussed.

Age and Origin.

The book does not bear the least evidence of having been written by the prophet or even during his time; and its age must be gathered from different indications. It has long since been held that it is one of the latest books of the Hebrew canon. This is proved in the first place by the language, as considered lexically, grammatically, and stylistically (comp. on this point the commentaries, and books like S. R. Driver's "Introduction"). Only Esther, Chronicles, and Daniel are of later date. Again, the way in which Nineveh is referred to shows that the city had long since vanished from the face of the earth and had faded into legend (comp. iii. 3). The King of Nineveh, also (iii. 6), could have been referred to only in a late myth; and the legendary atmosphere of the whole story, from beginning to end, is in accord with the length of time that had elapsed since the events recounted took place. This becomes evident both in the episode of the fish which swallows a man and then casts him up alive after three days, and in that of the plant which in one night grows high enough to overshadow Jonah. These things might, it is true, be considered as divine miracles; but such an explanation can not be offered for the three days' time that it takes to pass through Nineveh (iii. 3), nor for the fasting, sackcloth, and penitent cries of the animals (iii. 7 *et seq.*), much less for the conception that an Israelitish prophet could preach penitence to the city of Nineveh, and that the king and the citizens would listen to him. Everything about the story is, and was intended to be, miraculous and legendary.

The Book of Jonah is a midrash. The book must undoubtedly be placed in this class; and it remains only to see whether a more definite position can be assigned to it in the Midrashic literature. The writer of this article has attempted to do this (in Stade's "Zeitschrift," 1892, pp. 40 *et seq.*), suggesting that the Book of Jonah is a section from the Midrash of the Book of the Kings mentioned in II Chron. xxiv. 27, which in all probability was the chief source used by the author of the Chronicles. The suggestion is supported by the simple fact that the prophet Jonah ben Amittai is referred to in no other place except in II Kings xiv. 25. Furthermore, it is highly improbable that at the time of the earliest Midrashic literature any other notice of him could have existed; and, finally, since the Book of Jonah begins without any superscription—it begins not simply with the word "wayehi," which introduces a period of time (comp.

Ruth i. 1; Esth. i. 1), but with the phrase ויהי דבר־יהוה אל יונה ב'א', which certainly assumes a previous mention of Jonah—the suggestion proposed is the most natural one. If this be correct, then Chronicles of course omitted the passage found in its source and mentioning the prophet, a circumstance that is explained by the fact that the scene is laid in the Northern Kingdom, with which Chronicles has nothing to do.

The suggestion would be invalid if Winckler (see, however, Jonah, Biblical Data, end) and Cheyne were correct in maintaining that the Jonah of the story is a different person from that mentioned in the Book of Kings. It is impossible, however, to refute the suggestion by referring to the distinctive character of that midrash, as König (Introduction, p. 379) and Smend ("Alttestamentliche Religionsgesch." 1st ed., p. 409) have done. If extensive stories of personal events happening to Elijah have been included in the Book of Kings (*e.g.*, I Kings xvii., xix.), why should not the same have occurred (against König) in the case of Jonah? And Smend's assertion that, compared with the Book of Jonah the Midrash of the Book of the Kings was "a work of such a different character that its (Jonah's) author would not have buried his book therein," can not be substantiated.

On the contrary, just the passage in the midrash referring to Jonah seems to be closely related to the Book of Jonah as regards the contents. The author of the Book of Kings puts into Yhwh's mouth warm words of mercy toward the sinful Northern Kingdom (II Kings xiv. 26 *et seq.*). It is easy to see how a midrash could be added showing that this mercy was extended even to an alien, heathen empire. If there were any reasons for assuming the existence of another Midrash of the Book of the Kings than the one mentioned in Chronicles, the Book of Jonah might have been taken from the latter; but at present the writer of this article does not see what reasons could be brought forward in support of such a theory. In any case the connection of the book with II Kings xiv. 25 must be insisted upon. In agreement with the view here expressed, the date of the book would fall some time toward the end of the fourth or in the fifth century; such a date is supported by other considerations.

Inclusion in Canon.

The inclusion of the Book of Jonah among the Minor Prophets is paralleled by the inclusion of II Kings xviii.-xx. in the Book of Isaiah (ch. xxxvi.-xxxix.), but with this exception that in the latter (as also in Jer. lii.) historical passages are added to an already existing prophetical book, while an entirely new personality and an entirely new book are added to the canon of the Prophets with the Book of Jonah. How may this have happened? Smend's assumption (*l.c.*), that the author wrote the book with the intention of adding it to the "Twelve Minor Prophets," may be set aside, for the styles of the two differ too widely, as noted above; nor, if that had been the intention, would it have been necessary to introduce a psalm in order to make the book fit into its surroundings: there are numerous examples to show that the writers of later periods knew how to reproduce the style of the Prophets when they desired to do so. On the other hand, it can not have been the intention of inserting stories of the Prophets in the books of the Prophets; for if it had been, the "Earlier Prophets" would have offered the right place therefor. This is proved in the case of I Kings xiii., a story, relating to a prophet, which has many points of similarity to the story of Jonah and is of about the same length. It likewise is probably derived from the Midrash of the Book of the Kings (comp. Stade's "Zeitschrift," 1892, xii. 49 *et seq.*) and was added later to the canonical Book of Kings. The reasons for the inclusion of Jonah in the "Twelve Minor Prophets" must be sought in the book itself. The fixing of the number of the "Minor Prophets" at twelve was certainly intentional, and the Book of Jonah must have been included in order to make up that number, although it does not harmonize with the other books, and originally belonged elsewhere. The necessity for including it arose, perhaps, only in later times; for the enumeration (without Jonah) of precisely eleven books in the canon is not entirely self-evident. It need only be pointed out that Zech. ix.-xi. and xii.-xiv. are added very loosely to Zechariah, and may equally well have been regarded as independent books; that Malachi, on the contrary, at first probably had no superscription (comp. Mal. iii. 1), and might have been added as an appendix to Zechariah. According as these matters were arranged, it might occur that there were only eleven books found where formerly twelve had been counted. The passage in Num. R. xviii. seems in fact to refer to a time when the Book of Jonah was not included in the twelve Prophets.

Purpose and Teachings.

It becomes necessary to inquire into the purpose and teaching of the book, because of the fact that it is not a historical narrative, but a midrash, and also because of its conclusion. The whole story ends with the lesson received by Jonah, the purpose of the book having thus been accomplished; and as one can not follow the effects of this lesson on Jonah's further career (unlike the story of Elijah in I Kings xix.), the lesson itself is in reality addressed to the reader, *i.e.*, to the Jewish congregation. It is not probable that the story was carried on further in its original place in the Midrash of the Book of the Kings.

This short story, as Wellhausen has best expressed it, is directed "against the impatience of the Jewish believers, who are fretting because, notwithstanding all predictions, the antitheocratic world-empire has not yet been destroyed;—because Yhwh is still postponing His judgment of the heathen, giving them further time for repentance. Yhwh, it is hinted, is hoping that they will turn from their sins in the eleventh hour; and He has compassion for the innocent ones, who would perish with the guilty." In agreement with this synopsis of the purpose, the book is closely akin to and emphasizes the basic passage, II Kings xiv. 26 *et seq.*, which also shows, and as it were explains, how it is possible that Yhwh can grant a prophecy of good things to come to the disloyal Northern Kingdom and to a king who, according to verse 24, persists in all the sins of all his predecessors, and can then fulfil what He has promised. This purpose harmonizes perfectly with the idealized description of the piety of the heathen mariners (ch. i.) and of the king and the inhabitants of Nineveh (ch. iii.). The book is therefore in a way the negative pole to the positive pole in the Book of Ruth. The first shows why Yhwh does not destroy the heathen; the second, why and how He can even accept them among His people and bring them to high honor. Both these tendencies became apparent in Israel after the puristic reforms of Ezra and Nehemiah, which rigorously drew a sharp line between Israel and the pagan world. The opposition to this dominating doctrine was clothed in the unassuming but all the more effective garb of poetry and of story, as has happened time and again in similar cases. Cheyne rightly points to the parable of the good Samaritan in the New Testament and to the story of the three rings in Lessing's "Nathan der Weise."

Details of the Story.

All the details of the book are subordinated and made subservient to this one purpose; and there is every probability that it was invented only for that purpose, whereby of course appeal to other, well-known motives also is not excluded. The story of Elijah on Horeb (I Kings xix.) furnished the model for the general outline, and for the lesson taught the prophet, who was filled with doubts and was weary of his office. No search was necessary for the name of the hero, which was given in I Kings xiv. 25. The fact that "Jonah" means "dove" is a coincidence which must not be interpreted allegorically, as Cheyne has done. Nor must the fact that Israel is spoken of as a prophet in Deutero-Isaiah and is called "Servant of Yhwh" be used in order to attenuate the personality of Jonah to an allegory of the people of Israel; nor that he was swallowed by the sea, to an allegory of the Exile. All these are comparisons, it is true, which may easily be made and which are fully justified as secondary considerations, but they must not be allowed to confuse the simplicity of the original story.

Nor must mythological motives, although they may easily be deduced from the story, be regarded as constitutive elements that were introduced consciously. This applies to the Andromeda myth as well as to that of Oannes, of Nineveh as the "Fish City" ("nun"), etc., and to the chaotic dragon Tiamat, which has recently become a favorite myth with scholars (comp. Cheyne, *l.c.*, s.v. "Jonah," for details). The author of the story was of course familiar with all the current conceptions regarding the sea; and he probably had in mind, whether consciously or not, the myths and sagas clinging to it (comp. the rich collection of material relating to these myths in Hermann Usener, "Die Sintfluthsagen," 1899). It was probably the intention of the author, however, to confine himself to the narration of a story which, dealing with the prophet Jonah known to tradition, should be a vehicle for the lesson he meant to teach.

Later Uses and Interpretation.

In the New Testament Jesus (Luke xi. 29-32) makes use of the book in its original sense, referring to the people of Nineveh as examples of the faith and repentance that he missed among his contemporaries, while refusing them the miracle that they were asking at his hands. The endeavor to find more than this simple reference in the "sign of Jonas," which is akin to the tendency of the artificial interpretations mentioned above, has led in the parallel passage (Matt. xii. 39-41) to the interpolation (verse 40), according to which Jonah's three days in the belly of the fish are a prophecy of the three days that Jesus would spend in the grave. The early Christian Church more correctly elevates Jonah's rescue from the belly of the fish into the standing type of the resurrection from the grave, a type which is found in all the plastic representations that decorate the early Christian sarcophagi and other monuments.

As far as can be seen, the canonicity of the book has never been seriously doubted. One might rather find in the Midrash ha-Midbar and perhaps also in Ta'an. ii. a vague reference to a time when the book was classed, not with the "Nebi'im," but with the "Ketubim." In that place it would at least find a sufficient counterpart in Ruth. This, however, is only a remote probability, and does not touch the question of the origin of the work.

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JONAH: Palestinian amora of the fourth century; leading rabbinical authority in the fourth amoraic generation. With Jose II., his early schoolmate and lifelong colleague and business partner, he studied under Ze'era I. and Ela (Bek. 30a; Yer. Ter. ii. 41d); and when, as young men, they called on Abbahu to express their sympathy with him in his bereavement, he treated them as prominent scholars (Yer. Sanh. vi. 23d). But Jonah's special master was Jeremiah (Yer. Ḥal. i. 57c, ii. 58b). From these masters and others the youths acquired a thorough familiarity with the traditions, and gradually rose from pupils to fellows. Thus, it is said, "Haggai opened the discourse and Jonah and Jose closed it" (Yer. R. H. ii. 58b). Finally they succeeded to the rectorate of the academy at Tiberias. In his office Jonah was distinguished by his paternal care for his pupils, to whom he gave both advice and material support (Yer. Beẓah i. 60c). According to the Biblical and rabbinical requirement he gave away the tithe of his income, but to those who studied the Law, not to priests or Levites, deriving his authority from II Chron. xxxi. 4 (Yer. Ma'as. Sh. v. 56b). When he discovered a worthy man who was poor, he would aid him in such a way as not to hurt his self-respect. "I understand," he would say to him, "that you have fallen heir to an estate" or "that your debtors will soon pay you; borrow some money of me, which you may repay when you come into possession of your fortune." As soon as the proffered loan had been accepted he would relieve the borrower from his promise by telling him, "This money is thine as a gift." This procedure he regarded as suggested by the Psalmist: "Blessed is he that considereth

[Hebr. משכיל = "dealeth prudently with"] the poor" (Ps. xli. 2 [A. V. 1]; Yer. Peah viii. 21b; Midr. Teh. to passage).

Jonah also enjoyed a certain respect among the Romans (Yer. Ber. v. 9a; Ta'an. 23b). He was included among those styled תקיפי דארעא דישראל ("the mighty ones of the land of Israel"), because, the Rabbis explained, of the efficacy of his prayers in times of drought. The following miracle is related of him: Once, on a Sabbath, fire broke out on his premises. A Nabatæan whose property adjoined Jonah's attempted to extinguish it, but Jonah would not permit him thus to profane the Sabbath. "Dost thou rely on thy good luck?" mockingly asked the Nabatæan; to which Jonah replied, "Yes"; whereupon the fire was quenched (Yer. Yoma viii. 45b). As rectors of the academy at Tiberias, Jonah and Jose had many disciples, some of whom became leaders in the next generation, and spread and perpetuated their master's doctrines. Jonah left a worthy son and successor in the person of Mani II.

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S. S. S. M.

JONAH (ABU AL-WALID MERWAN IBN JANAḤ). See IBN JANAḤ.

JONAH BEN JUDAH GERSHON: Rabbi and author; died in Wilna 1808. He was dayyan of that city, and devoted his time to the study of the Tosefta, which he considered indispensable to a better understanding of the Mishnah and Gemara. But, finding the text corrupt, he undertook the work of preparing a critical edition of it and of providing it with a commentary by the aid of the citations from the Tosefta in the Babylonian and Jerusalem Talmuds and their early commentaries. He made use also of the annotations of Elijah Wilna, in manuscript. Only the first part of Jonah's work, on "Zera'im," was published (Wilna, 1799). The commentary on the part "Mo'ed" is still in manuscript, in the possession of his grandson Jonah Gerstein.

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S. S. N. T. L.

JONAH LANDSOPHER. See LANDSOPHER, JONAH.

JONAS, BENJAMIN FRANKLIN: American lawyer, soldier, and statesman; born in Williamstown, Grant county, Kentucky, July 19, 1834. In early youth he removed to Adams county, Illinois, where he received his education. In 1853 he went to New Orleans, where he took up the study of law, receiving his diploma from the law department of the University of Louisiana in 1855. Throughout the Civil war Jonas fought on the Confederate side, as a private of artillery, and subsequently as acting adjutant of artillery, in Hood's corps of the Army of Tennessee.

From 1865 until the consummation of reconstruction Jonas was a member of the Louisiana legislature; and in the Democratic National Convention of 1868 he was chairman of the Louisiana delegation. Jonas was the Democratic candidate in 1872 for the office of lieutenant-governor of Louisiana, but resigned in favor of the Fusion nominee. The same year he was elected state senator.

In 1874 Jonas was elected to the office of city attorney of New Orleans, and was reelected in 1876. In the latter year he became a member of the National House of Representatives, serving up to the end of the session of 1877. In Congress Jonas was chairman of the judiciary committee. During this period he was the Democratic national committeeman from his own state. From March 18, 1879, to March 3, 1885, Jonas was United States senator from Louisiana in succession to James B. Eustis. On the expiration of his term of office President Cleveland appointed him surveyor of the port of New Orleans.

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A. A. M. F.

JONAS, EMIL (JACOB; pseudonym, **Graf Löwenbalk v. Hohenthal):** German writer and publicist; born July 14, 1824, at Schwerin, Mecklenburg; educated at the gymnasium of his native city and at Heidelberg. In 1845 he became editor of the "Flensburger Zeitung." This paper took the part of the Danish government, which had emancipated the Jews in Denmark as early as 1836, while in the duchies of Sleswick and Holstein Jews were merely tolerated. Weary of the lengthy political struggles, Jonas went to Copenhagen in 1847, where he engaged in teaching. A pamphlet that he wrote on the political conditions in Denmark and in the two duchies attracted the attention of the crown prince, who on his accession to the throne in 1848 as King Frederick VII. called Jonas to the Ministry of Foreign Affairs, and entrusted him with several important missions. In 1849, when a liberal constitution was under discussion, Jonas published a pamphlet entitled "Das Ein- und Zweikammersystem," which met with the approval of the king, who in 1851 appointed Jonas "Kammer-Assessor" and private secretary. In 1852 he was transferred as "Kammer-Rath" to the ministry of Holstein. He resigned in 1854 for political reasons, although he remained connected with the court down to the king's death.

After the war of 1863-64 Jonas went to Berlin, where he engaged in literature, devoting himself chiefly to the translation of Scandinavian works and to the publishing of travelers' guide-books, among which may be mentioned: "Reise- und Skizzenbuch für Schweden," 1875; "Illustrirtes Reisebuch für Norwegen," 1876; "Reisehandbuch für Kopenhagen," 10 editions, 1886. His works include also a history of the Franco-Prussian war, a text-book for self-instruction in Swedish according to the Toussaint-Langenscheidt system, a German-Danish lexicon, and also "König Oscars Gedichte und Prosa-Schriften," 1872-94, and "Anthologie Hervorragender Skandinawischer Dichter," 1903. S.

JONAS, ÉMILE: French musician; born at Paris March 5, 1827. He entered the Conservatoire in 1841, where he took the first prize in harmony in 1847 and the Grand Prix de Rome in 1848. Two overtures by him were played in the Conservatoire in 1851 and 1852 respectively. He later devoted himself principally to the composition of comic operettas in the style of Offenbach's, his principal productions being: "Le Duel de Benjamin" (Bouffes Parisiens, 1855); "La Parade" (1856); "Le Roi Boit" and "Les Petits Prodiges" (1857); "Job et Son Chien" (1863); "Avant la Noce" (1865); "Deux Arlequins" (1865); "Le Canard à Trois Becs" (1869); "Javotte" (1871; afterward given in London as "Cinderella"); "Le Premier Baiser" (1883).

From 1847 to 1866 Jonas was professor of solfeggio at the Conservatoire, where he also conducted a class in harmony for students of military music. He was musical director at the Portuguese synagogue of Paris, and has published a work entitled "Recueil de Chants Hebraïques" (1854).

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S. J. So.

JONAS, MOSES. See BONN, JONAS BEN MOSES.

JONATHAN, JEHONATHAN (יונתן, יהונתן): **1.** Son or descendant of Gershom, son of Moses. He officiated as a priest to the idol of Micah—a service continued in his family till the Israelites were driven from their country (Judges xviii. 30). In the passage in which Jonathan's parentage is mentioned "Moses" is written with a suspended נ, so that it may be read "Manasseh"; and this reading is given by the Septuagint. On the other hand, the only son of Gershom, son of Moses, is called "Shebuel" in I Chron. xxiii. 16. Still, according to the Talmudists and to Jerome, Jonathan was the descendant of Moses. The Talmudists declare (B. B. 109b) that the "nun" was inserted in the name of this Moses out of respect to the great lawgiver, and that the former's name was changed to "Manasseh" because the wickedness of Jonathan resembled that of King Manasseh. They identify Jonathan with the above-mentioned Shebuel (*ib.* 110a), saying that he was so named because he repented (שבו אל = "he returned to God"). The same interpretation is given by the Targum to I Chron. xxiii. 16.

The adventure of Jonathan is narrated as follows: A young Levite of Beth-lehem-judah, in search of a home, happened to come to the house of Micah, and he was appointed by the latter to be his private priest. He was afterward recognized by the five Danite spies who were sent by their tribe to select a territory. When, later, the spies came that way with the warriors of their tribe, they attacked Micah's house, and carried off the gods and the young Levite. The Danites conquered Laish, established there the idol of Micah, and appointed Jonathan to be their priest (Judges xvii. 7-xviii. 30).

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2. Biblical Data: Eldest son of Saul (I Chron. viii. 33). Soon after his father's accession (I Sam. xiii. 2) Jonathan is represented as sharing his father's perils and enterprises, as the leader of a thousand men—one-third of the force kept under arms by Saul. Like Saul, Jonathan possessed great strength and agility, and, as becoming in a Benjamite, was a clever archer (II Sam. i. 22-23; I Chron. xii. 2). It was Jonathan who put to the sword the garrison of the Philistines in Geba, and thereby gave the signal for a general rising of the Israelites (I Sam. xiii. 3). This led to the complete overrunning of the land by the Philistines. The two armies, Israelitish and Philistine, met at the passage of Michmash, and took up positions on opposite sides of the ravine (I Sam. xiii. 16, 23). Jonathan, accompanied by his armor-bearer, scaled the opposite rock and surprised the Philistines, having previously decided to take an omen from the conduct of the enemy: if the enemy, on seeing him, should make a move as though about to attack him, he would wait in the ravine; but if the enemy dared him to ascend, he would do so. The latter took place, and the daring act of Jonathan put the Philistines to flight (I Sam. xiv. 6-23). On that occasion Jonathan narrowly escaped death at the hands of his father. Before pursuing the Philistines Saul had pronounced a curse upon any one who should eat before the evening; Jonathan, unaware of this, ate some honey, and Saul sentenced him to death; the people, however, interfered on his behalf and saved him (I Sam. xiv. 24-45).

Jonathan and David.

Jonathan's attachment to David began soon after the latter's victory over Goliath; "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. xviii. 1). The latter expression is repeated in I Sam. xx. 17, their love being further described in II Sam. i. 26 as "passing the love of women." The friendship was confirmed by a covenant, Jonathan giving David his garments, sword, and bow, and on several occasions David escaped death at the hands of Saul through the intervention of Jonathan. Their parting was full of pathos, and was marked by passionate embraces and tears (I Sam. xviii. 3-4; xix. 1-7; xx. 1-34, 41-42).

The disinterestedness of Jonathan's affection for David is emphasized in the fact that Saul himself reminded him that while he had nothing to gain through David he had much to lose. It seems that Jonathan fully understood that popular feeling was running toward David, and that his father's insanity was weakening the probability that the throne would remain with his family. Jonathan himself said to David at their last meeting, "Thou wilt reign over Israel and I will be thy second" (I Sam. xx. 30-31, xxiii. 17; comp. xviii. 5). In fact, their covenant stipulated that David should not exterminate Jonathan's posterity (I Sam. xx. 15, 42).

The greatest affection is said to have existed between Jonathan and Saul; and when Jonathan undertook the dangerous attack on the enemy he had to conceal his intention from his father (I Sam. xiv. 1). Saul's words, "though it be . . . Jonathan my son, he shall surely die" (I Sam. xiv. 39), show the father's love for his son. When Saul decided on the death of David he consulted Jonathan, who induced him to abandon his intention (I Sam. xix. 1, 4-6). Jonathan was incredulous when told that his father, without revealing to him his decision, had again decided to slay David (I Sam. xx. 2). During Saul's growing insanity the mutual attachment of father and son seems to have weakened. Saul on one occasion rebuked Jonathan, and cast his spear at him, whereupon Jonathan left the table (I Sam. xx. 30-34). Jonathan fell with his father and two younger brothers on Mount Gilboa (I Sam. xxxi. 2, 6).

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——**In Rabbinical Literature:** Jonathan's omen (see Biblical Data, above) is considered by Rab to be the typical omen (Ḥul. 95b). When it became known that Jonathan had transgressed Saul's vow (comp. I Sam. xiv. 45), Saul would have slain him with the sword, but the people argued that Jonathan did it through ignorance, and redeemed him with a burnt offering (Pirḳe R. El. xxxviii.). In Midrash Shemuel (xvii. 3) the incident is stated differently. According to R. Eleazar, the people gave to the sacred treasury Jonathan's weight in gold; according to R. Johanan, the people merely argued that Saul cursed only him who would eat bread, whereas Jonathan ate honey; R. Simeon b. Laḳish assumed that Jonathan tasted, but did not eat.

According to the Rabbis, when the virtues of David were enumerated before Saul (I Sam. xvi. 18), the latter in his jealousy exclaimed, "My son Jonathan possesses them too" (Sanh. 93b). The battle between Jonathan and the Philistines (I Sam. xiv. 13) was one of the three in which the heathen combined against the children of Israel, but were hindered by God from achieving their evil intentions (Gen. R. lxxxi. 4). Jonathan's love for David is considered the type of disinterestedness (Ab. v. 17). Jonathan is ranked by R. Judah the Saint among the great self-denying characters of Jewish history, though one of the rabbis remarked that his love for David may have been a result of his conviction that David's great popularity was certain to place him on the throne in the end (B. M. 85a). Jonathan is declared guilty of the destruction of Nob (I Sam. xxii. 18–19), and of its consequences, which he could have prevented by lending David two loaves of bread (Sanh. 104a).

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3. Son of Shimeah and nephew of David, who slew a giant of Gath (II Sam. xxi. 20–21; I Chron. xx. 6–7); perhaps identical with the Jonathan, uncle of David, who is styled "a wise man, and a scribe" (I Chron. xxvii. 32). **4.** Son of Abiathar the priest, and last descendant of Eli. As a courier, he rendered great services to David during Absalom's rebellion (II Sam. xv. 27, 36; xvii. 17, 20). He also brought to Adonijah the news of Solomon's accession (I Kings i. 42 *et seq.*). **5.** Son of Shage the Hararite; one of David's mighty men (I Chron. xi. 34). The parallel list gives "Shammah the Hararite" (II Sam. xxiii. 33). **6** (Jehonathan). Son of Uzziah; one of David's treasurers (I Chron. xxvii. 25). **7** (Jehonathan). Scribe in whose house Jeremiah was imprisoned (Jer. xxxvii. 15, 20). **8.** Son of Kareah and brother of Johanan; one of the captains after the fall of Jerusalem (Jer. xl. 8). In the Septuagint his name is omitted. **9.** Father of Ebed, who returned from captivity at the head of fifty males of the children of Adin (Ezra viii. 6). **10.** Son of Joiada. See Johanan ben Jehoiada. **11.** Son of Asahel; he opposed (R. V.) or assisted (A. V.) Ezra in regard to marriage with foreign women (Ezra x. 15). **12.** Father of Zechariah the priest, who was one of the musicians in the time of Nehemiah (Neh. xii. 35).

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JONATHAN (NATHAN): Tanna of the second century; schoolfellow of Josiah, apart from whom he is rarely quoted. Jonathan is generally so cited without further designation; but there is ample reason for identifying him with the less frequently occurring Jonathan (or Nathan) b. Joseph (or Jose; comp. Mek., Yitro, Baḥodesh, 10, with Sifre, Deut. 32; Mek., Ki Tissa, 1, with Yoma 85b; Tosef., Niddah, ii. 2, Ket. 60b, and Yer. Soṭah vii. 19c). In consequence of the Hadrianic religious persecutions he determined to emigrate from Palestine, and with several other scholars started on a journey to foreign parts. But his patriotism and innate love for the Holy Land would not permit him to remain abroad (Sifre, Deut. 80). Jonathan and Josiah were educated together at the academy of Ishmael b. Elisha (Men. 57b), whose dialectic system, as opposed to that of Akiba, they acquired. It is even reported that Jonathan all but converted Ben 'Azzai, a "fellow student" of Akiba, to Ishmael's system, and made him deeply regret his failure to study it more closely. Ben 'Azzai then exclaimed, "Wo is me that I have not waited on Ishmael" (Ḥul. 70b *et seq.*). Nevertheless, in later years, probably after Ishmael's death, both Jonathan and Josiah adopted some of Akiba's principles. Of Jonathan it is expressly stated that "he followed the system of his teacher Akiba" (Yer. Ma'as. v. 51d).

Together, Jonathan and Josiah devoted their analytical minds to halakic midrashim, interpreting laws as they understood them from the corresponding Scriptural texts, but not suggesting them. Only one halakah unconnected with a Scriptural text bears their names. Their argumentations are mostly embodied in the Mekilta (about thirty) and in the Sifre to Numbers (over forty; see Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 38). Neither Jonathan nor Josiah appears in Rabbi's compilation of the Mishnah, with the exception of a single sentence, in the name of Jonathan, in Abot iv. 9: "Whoso observes the Law in poverty shall live to observe it in affluence; and whoso neglects the Law in affluence shall at last be compelled to neglect it because of poverty" (comp. Ab. R. N. xxx. 1 [ed. Schechter, pp. 41b, 45a]). Of other ancient compilations, the Tosefta cites these scholars once (Tosef., Sheb. i. 7: the text has "Nathan," but the context shows unmistakably that "Jonathan" is meant), while the Sifra mentions them twice (Sifra, Ḳedoshim, ix. 5, 11) by their names; once (Sifra, Behar, i. 9; comp. Ket. 60b) "Jonathan b. Joseph" occurs; and some of Josiah's midrashim are cited, but anonymously (comp. Sifra, Wayiḳra, Ḥobah, xx. 8, with B. M. 54a; Sifra, Aḥare, iv. 9, with Yoma 57b).

Jonathan was the author of many aphorisms, among which is the following: "Consoling the mourner, visiting the sick, and practical beneficence bring heavenly grace into the world" (Ab. R. N. xxx. 1). Contrary to the astrological views of his times, Jonathan taught the Scriptural idea of natural phenomena; quoting Jer. x. 2, he added: "Eclipses may frighten Gentiles, but they have no significance for Jews" (Mek., Bo, 1; comp. Yalḳ., Ex. 188). To the question as to the permissibility of profaning the Sabbath to save human life he answered, "The Law says (Ex. xxxi. 16), 'The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations'; but one may profane one Sabbath in order to preserve a man that he may observe many Sabbaths" (Mek., Ki Tissa; comp. Yoma 85b). According to him an 'Am ha-Areẓ is one who has children and does not train them in the knowledge of the Law (Soṭah 22a; comp. Ber. 47b). Jonathan contradicted the general opinion of earlier and of contemporaneous rabbis that a "rebellious son" as defined by the teachers of traditional law never was and never will be executed, and that communal apostasy never did and never will occur (see Capital Punishment); he declared that he himself had sat on the grave of an executed prodigal and had seen the ruins of a city which had been razed to the ground for general apostasy (Sanh. 71a).

Bibliography: Bacher, *Ag. Tan.* ii. 351 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 153; Frankel, *Darke ha-Mishnah*, p. 146; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, ii. 126.
S. S. S. M.

JONATHAN BEN ABSALOM: General of Simon Maccabeus. At the command of the latter he took possession of Joppa, and drove out the inhabitants in order that they might not be able to surrender the city to Ṭarfon (I Macc. xiii. 11; Josephus, "Ant." xiii. 6, § 4).
G. S. Kr.

JONATHAN B. 'AKMAI: Palestinian amora of the third generation. According to Yer. Ter. xi. he was one of the teachers of Abbahu. It is probable that he was a descendant of the 'Akmai family of Jerusalem, in which there were many high priests (Yeb. 15b).

Bibliography: Frankel, *Mebo*, p. 99.
S. S. A. H. R.

JONATHAN (NATHAN) B. AMRAM: Semi-tanna of the second and third centuries; disciple of Judah I. and senior of Jannai, who consulted him concerning ritual questions (Ḥag. 20a; 'Ab. Zarah 26b). Reluctance to make the possession of learning a means of material gain, so insistently inculcated by the Rabbis (Ab. iv. 5 *et al.*), was characteristic of him. When there was a famine in the land, Judah I. offered food to any needy ones who were possessed of some learning. Jonathan, forced by want, applied for aid, but not on the ground of scholarship. He denied his identity, and when asked what entitled him to Judah's bounties, he replied, "Nothing more than being an animal and feeling the want of sustenance." His plea was admitted; and when Judah's son discovered the dissimulation and brought it to the notice of the patriarch, the condition was removed, and relief was thereafter granted to all applicants indiscriminately (B. B. 8a).
S. S. S. M.

JONATHAN B. ANAN: Son of the high priest Anan; was appointed by Vitellius high priest in the place of Joseph Caiaphas, at the time of the Passover in the year 36 (Josephus, "Ant." xviii. 4, § 3). For reasons unknown he was deposed by Vitellius when the latter was in Jerusalem the second time, and his brother Theophilus was appointed in his place (*ib.* 5, § 3). When King Agrippa I. deposed Simon Cantheras (*c.* 43) he wished to appoint Jonathan again as high priest; but the latter refused the office, saying he was satisfied to have once worn the high-priestly garments. He recommended his brother Matthias for the office; and the latter was appointed (*ib.* xix. 6, § 4).

During the sanguinary conflict between the Judeans and the Samaritans, under the procurator Cumanus, Jonathan together with several nobles represented the cause of the Judeans before the Syrian legate at Tyre, and he also went in the same capacity to the emperor Claudius at Rome. He brought about the appointment of Felix as procurator in the year 52 (Josephus, "B. J." ii. 12, §§ 5, 6; comp. "Ant." xx. 8, § 5). Jonathan often exhorted Felix to mend his ways, in order that the people might not reproach him (Jonathan) for having brought the procurator into the country. As Jonathan was hated by the Sicarii also, this just and peaceable man was treacherously assassinated at the instigation of Felix ("B. J." ii. 13, § 3; "Ant." xx. 8, § 5).
G. S. Kr.

JONATHAN (NATHAN) OF BET GUBRIN (= Eleutheropolis; Rapoport, "'Erek Millin," pp. 53 *et seq.*): Palestinian scholar of the third century; junior of Joshua b. Levi and senior of Simon b. Pazzi (Cant. R. i. 1). He confined his labors to the Haggadah, and contributed to the Midrash several homilies, some of which, however, are given under different names in other compilations. One of his sayings was: "Four great languages have been given to the world: Greek for song, Aramaic for dirges, Hebrew for conversation, Latin for war" (Yer. Meg. i. 71b; comp. Esth. R. iv. 6; Midr. Teh. xxxi. 21).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 592.
S. S. S. M.

JONATHAN BEN DAVID HA-KOHEN OF LUNEL: French philosopher; flourished in the twelfth and thirteenth centuries. He defended Maimonides against the severe attacks of Abraham ben David of Posquières (RABaD), and at Jonathan's instance Maimonides sent to Lunel his "Moreh Nebukim," which Samuel ibn Tibbon translated into Hebrew. Jonathan is the author of a commentary on a work by Alfasi. About 1210, shortly before his departure for Palestine, whither he went with Tobiah and Samuel ben Simson, he corresponded with Isaac ben Abraham of Dampierre, who had sent him a Talmudic responsum on a subject concerning the Holy Land.

Bibliography: I. Lattes, *Sha'are Ẓiyyon*, p. 74; Gross, in *Monatsschrift*, 1874, p. 21; Steinschneider, *Hebr. Uebers.* p. 416; *R. E. J.* vi. 177.
G. S. K.

JONATHAN BEN ELEAZAR: Palestinian scholar of the third century; contemporary of Ḥanina b. Ḥama (Shab. 49a *et seq.*); disciple of Simon b. Jose b. Laḳonya. Rabbah b. Ḥana twice reports communications which he had with Jonathan in which the latter speaks of his intercourse with Simon (Pes. 5a; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*; Bek. 38b). It is also related that Jonathan once propounded to Simon a ritualistic question, and that the teacher misunderstood it and chided him. But when Jonathan respectfully corrected his teacher, explaining his problem more clearly, Simon found it too difficult for him to solve, and invited his pupil to follow him to another school in quest of the needed solution, which they obtained from a baraita taught by Hezekiah (Yer. Hor. ii. 45d; comp. Sheb. 18b). Sometimes he is cited as "Jonathan b. Eleazar Sar [Ish] ha-Birah [Castellan]," or as "Jonathan Ish ha-Birah" (Tan., Wayiggash, 12, ed. Buber; Gen. R. xcv. 3). Generally, however, he is cited without either patronymic or cognomen, and his name appears in this form quite frequently in both Talmuds.

Jonathan was a Babylonian by birth, and his first associates in Palestine were the foremost Babylonian immigrants, Ḥiyya Rabbah and Ḥanina b. Ḥama (Ḥul. 45a; Yer. Ber. v. 9a; Yer. Pes. vi. 33b). In company with the latter and Joshua b. Levi he once made a pilgrimage to Jerusalem (Yer. Ma'as. Sh. iii. 54b). He was very charitable; when a prominent official came to his city he would make him costly presents, in order, as he said, to pave the way for eventual intercession on behalf of a widow or an orphan whose suit might be subject to the decision of that official (Yer. 'Ab. Zarah ii. 41d). To him is also ascribed the halakah that a son may be compelled to support his parent; and it is related that once, while he was in the company of Yannai, he was humbly kissed by a stranger. Yannai asked whether he knew the man, and Jonathan informed him that the man had once appealed to him against his hard-hearted son, who would not support him, and that he had forced the son to do his duty toward his father (Yer. Peah i. 15d; comp. Ket. 49b).

As a halakist he paid due regard to expediency. According to him, one may do anything or use anything (otherwise forbidden) as a remedy against disease—idolatrous objects, lawless cohabitation, and bloodshed excepted (Yer. Shab. xiv. 14d; comp. Pes. 25a). He taught that "One must appear justified before men as well as before God." He based this doctrine on dicta in the Prophets and Hagiographa (Josh. xxii. 22; Prov. iii. 4), but mainly on Num. xxxii. 22: "Ye shall . . . be guiltless before the Lord, and before Israel" (Yer. Sheḳ. iii. 47c).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 58-88; Frankel, *Mebo*, p. 99a; Halevy, *Dorot ha-Rishonim*, ii. 149a; Weiss, *Dor*, iii. 52.

S. S. S. M.

JONATHAN BEN HORḲINAS (ARCHINAS): Palestinian scholar of the first century; contemporary of Eleazar b. Azariah and a disciple of the school of Shammai. He was reputed for his acuteness, in recognition of which he was styled "bekor saṭan" (= "first-born as adversary," *i.e.*, a fierce disputant; Yer. Yeb. i. 6; Yeb. 16a; comp. Rashi *ad loc.*, and rabbinic dictionaries, *s.v.* "Bekor"). R. Ẓemaḥ, however, amends the reading to "bekor shoṭeh" (lit. "foolish first-born son"; applied to a son first-born to the mother—but not to the father; Zacuto, "Yuḥasin," ed. Filipowski, p. 11). Although the school of Hillel was the standard authority in halakic matters, Jonathan prevailed upon some of the Rabbis to permit, in accordance with the school of Shammai, marriage between a man and his brother's widow, where she was the co-wife of his daughter. The Jerusalem Talmud (Yeb. *l.c.*) relates concerning this the following incident: The disciples of Hillel, having heard that a son of Horḳinas had granted this permission, credited it to Dosa b. Horḳinas, Jonathan's older brother, of the school of Hillel, and consequently went to Dosa for an explanation. Dosa referred them to his brother Jonathan, who, he said, had three hundred arguments in favor of such a marriage. The Rabbis then went to Jonathan, whom Dosa had warned by letter to prepare for a visit from the wise men of Israel. Jonathan, accordingly, explained to the Rabbis his arguments, but they could not understand them. Becoming impatient, he cast clods of earth at them and drove them out through three different doors. Then he wrote to his brother: "Thou hast informed me of the visit of the wise men of Israel, but those that came to me are in need of learning." Meeting Akiba, Jonathan said to him: "Thou art lucky to have acquired such renown while thou hast not yet acquired the knowledge of a cowherd" (Yeb. *l.c.*).

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 20; Heilprin, *Seder ha-Dorot*, ii.

J. M. SEL.

JONATHAN BEN JACOB: Hungarian Talmudist and author; flourished at Buda (Ofen) toward the end of the seventeenth century. In 1688, when Buda was taken by the imperial troops, Jonathan was among the captives, but he was ransomed by the Jews of Nikolsburg. Jonathan wrote: "Ḳeset Yehonatan" (Dyhernfurth, 1797), a treatise on morals and asceticism taken from the "Shene Luhot ha-Berit"; "Sefer Ḥasidim," and other cabalistic works; "Neu Ma'aseh-Buch" (*ib.* 1797), a collection of Judæo-German stories. He had previously edited the "Ma'amar ha-'Ittim" of Menahem Azariah di Fano (*ib.* 1693).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 105; Steinschneider, *Cat. Bodl.* col. 1432.

G. M. SEL.

JONATHAN BEN JOSEPH: Lithuanian rabbi and astronomer; lived at Risenoi, government of Grodno, in the seventeenth and eighteenth centuries. In addition to his Talmudical acquirements Jonathan was proficient in astronomy and mathematics. In 1710 a terrible plague visited the town of Risenoi, and Jonathan and his family lived an entire year in the fields. He then vowed that, should he be spared, he would disseminate astronomical knowledge among his coreligionists. To fulfil this vow Jonathan, although he became blind, went to Germany, where the bibliographer Wolf met him in 1725. Jonathan was the author of "Yeshu'ah be-Yisrael," an astronomical commentary on Maimonides' laws on the neomenia (Frankfort-on-the-Main, 1720), and "Bi'ur," a commentary on Abraham ben Ḥiyya's astronomical work "Ẓurat ha-Areẓ" (Offenbach, 1720).

BIBLIOGRAPHY: Wolf, *Bibliotheca Hebræa*, iii., No. 844c; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184; Steinschneider, *Cat. Bodl.* col. 1433; Fuenn, *Keneset Yisrael*, p. 428.

G. I. BR.

JONATHAN LEVI ZION: Representative of the Jewish community of Frankfort-on-the-Main in its defense against the attacks of John Pfefferkorn. When the latter had obtained from Emperor

Maximilian I. an edict ordering the confiscation of all Hebrew books (Aug. 19, 1509), Jonathan Levi Zion went to Worms to obtain its suspension by the imperial court. Failing in this, he was sent to Italy to plead before the emperor personally. When he reached the emperor's headquarters at Verona, he met there Isaac of Triest, through whose influence he obtained an audience with the emperor, who promised that he would send them his decision. A week later the Margrave of Baden, whom the emperor appointed procurator, promised Jonathan to do everything in his power in favor of the Jews. But Pfefferkorn's arrival (Oct. 29, 1509) frustrated the hopes of the Jewish delegate. Whenever he met Jonathan in the streets of Verona he intimidated him by threats and insults. Fearing for his personal safety, Jonathan threw himself at the feet of the emperor and asked for protection. For a time Maximilian was inclined to submit the affair to a committee of princes. But the two Jewish delegates asked for a postponement in the hope of finding substitutes more able to plead their cause against their opponent.

A letter from Archbishop Uriel of Mayence, exposing Pfefferkorn's ignorance, and a renewed appeal of the Jews made some impression upon the emperor. At the beginning of November he issued a decree authorizing the archbishop to examine the confiscated books; in a second decree he enjoined the magistrate of Frankfort to submit to the decision of the archbishop. Through Erwin Hutten, Jonathan had knowledge of these decrees before they were sent, and reported to Frankfort this favorable turn of affairs. But on Nov. 10 the emperor modified the first decree and ordered the continuance of the confiscation. After vainly protesting Jonathan returned to Frankfort.

BIBLIOGRAPHY: Grätz, *Gesch.* ix. 93-94, 523 *et seq.*; Kracauer, in *Zeitschrift für die Gesch. der Juden in Deutschland*, i. 170 *et seq.*

D. S. MAN.

JONATHAN MACCABEUS: Son of Mattathias; leader of the Jews in the Maccabean wars from 161 to 143 B.C. He is called also **Apphus** ('Απφοῦς [Syriac, חפוש] = "the dissembler," "the diplomat," in allusion to a trait prominent in him; I Macc. ii. 5). With his brother Judah, Jonathan had taken an active part in the battles against the Syrians, and although he displayed less bravery than Judah, his courage had been frequently tried, and he gave brilliant proof of it on many occasions in his career. After Judah's death the Syrian general Bacchides proceeded with crushing rigor against the Maccabean party; and at the same time a famine broke out in the land. In this extremity the Jews chose Jonathan for their leader. Noticing that Bacchides was trying to entrap him, he retired with his brother Simeon and his followers to a desert region in the country east of the Jordan, camping near a morass by the name of Asphar. As Bacchides followed him even there, overtaking him on a Sabbath, Jonathan gave all the baggage into the hands of his brother Johanan. Johanan went to the friendly Nabatæans; but a hostile tribe, the sons of Jambri of Medaba, killed him and his companions and seized the baggage (I Macc. ix. 32-36; Josephus, "Ant." xiii. 1, § 2). Jonathan subsequently avenged this treachery.

Leader of the Jews.

On that Sabbath Jonathan and his companions were forced to engage in battle with Bacchides. Jonathan had encountered and had raised his hand to slay Bacchides, when the latter evaded the blow; the Jews, defeated, sought refuge by swimming through the Jordan to the western bank. In this first encounter Bacchides lost about 1,000 men. Soon after this event, informed that one of the sons of Jambri was leading home a noble bride in great pomp, the Maccabean brothers proceeded to Medaba, ambushed the bridal procession, killed the entire party, to the number of 300, and seized all the treasure (I Macc. ix. 37-49; Josephus, *l.c.* xiii. 1, §§ 3-4). They remained, however, in the swamp in the country east of the Jordan, and Bacchides thought them so insignificant that, after the death of the high priest Alcimus, his creature, he left the country. Two years afterwards the Hellenistic Jews in the ACRA, whom Jonathan had certainly endeavored to injure, went, as in the time of Judah, to King Demetrius and asked to have Bacchides sent back, thinking that Jonathan and his followers could be destroyed in a night. But this proved impossible, as Jonathan was on his guard, and Bacchides in his anger killed fifty of the leaders of the Hellenists. Jonathan and Simeon thought it well to retreat farther, and accordingly fortified in the desert a place called Beth-hogla ("Bet Ḥoglah" for Βηθαλαγά in Josephus; I Macc. has Βαιδβασὶ, perhaps = Bet Bosem or Bet Bassim ["spice-house"], near Jericho); there they were besieged several days by Bacchides. Jonathan left his brother Simeon in charge of the defense, while he himself made inroads into the neighboring country, fought with a certain Odares and his brothers, and with the sons of Phasiron, and attacked the rear of the army of Bacchides, who, compelled to retire, again punished the Hellenists at Jerusalem.

When Jonathan perceived that Bacchides regretted having set out, he asked for peace and an exchange of prisoners. Bacchides readily consented, swore that he would nevermore make war upon Jonathan, and then returned home. Jonathan now took up his residence in the old city of Michmash, and cleared the land of the godless and the apostate (I Macc. ix. 55-73; Josephus, *l.c.* xiii. 1, §§ 5-6). The chief source, the First Book of the Maccabees, says that with this "the sword ceased in Israel"; and in fact nothing is reported for the five following years (158-153).

But Jonathan must have used this period to good advantage, for he was soon in possession of great power. An important event brought the design of the Maccabeans to fruition. Demetrius I., Soter, lost the friendship of the kings of Pergamus and Egypt, who set up against him an adventurer, Alexander Balas, as rival king. Demetrius was now forced to recall the garrisons of Judea, except those in the Acra and at Beth-zur; he also made a bid for the loyalty of Jonathan, whom he permitted to recruit an army and to take the hostages kept in the Acra. Jonathan gladly accepted these terms, and took up his residence at Jerusalem, which he began to fortify (153). Balas, however, offered Jonathan still more favorable terms, even appointing him high priest; Jonathan thereby became the official leader of his people, and the Hellenistic party could no longer attack him. On the Feast of Tabernacles in 153 Jonathan put on the high priest's garments and officiated for the first time. He had determined to side with Balas, not trusting Demetrius, who in a second letter made promises that he could hardly have kept and conceded prerogatives that were almost impossible (I Macc. x. 1-46; Josephus, "Ant." xiii. 2, §§ 1-4). The events justified Jonathan's action; Demetrius lost his throne and life, and Balas became King of Syria. The Egyptian king, Ptolemy Philometor, gave Balas his daughter Cleopatra to wife, taking her as far as Ptolemais to meet him. After the wedding, Jonathan was invited to that city. He appeared with presents for both kings, and was permitted to sit between them as their equal; Balas even clothed him with his own royal garment and otherwise accorded him high honor. He would not listen to the Hellenistic party that still accused Jonathan, but appointed Jonathan as strategus and "meridarch" (*i.e.*, civil governor of a province; details not found in Josephus), and sent him back with honors to Jerusalem (I Macc. x. 51-66; Josephus, "Ant." xiii. 4, § 1).

Jonathan High Priest.

Victory over Apollonius.

Jonathan proved grateful. Demetrius II. tried to win back his father's throne (147), and Apollonius Taos, governor of Cœle-Syria, who probably had joined Demetrius, challenged Jonathan to battle, saying that the Jews might for once leave the mountains and venture out into the plain. Thereupon Jonathan and Simeon appeared, with 10,000 men, before Joppa, where the forces of Apollonius lay, and the gates of which were opened to them out of fear. But reenforced from Azotus, Apollonius appeared with 3,000 men in the plain, relying on his cavalry, and forced Jonathan to engage in battle. The missiles of the horsemen rebounded from the shields of Simeon's men, who successfully resisted the enemy's onslaughts. Jonathan in the meantime vanquished the infantry, scattered it in wild flight, and pursued it to Azotus, which city he took by assault, burning it and its villages, including the Temple of Dagon. In reward, Balas gave him the city of Ekron with the outlying territory. The people of Azotus vainly complained to King Ptolemy Philometor, who had come to make war upon his son-in-law Balas, that Jonathan had destroyed their city and temple. Jonathan met Ptolemy at Joppa, accompanied him as far as the River Eleutherus, and then returned to Jerusalem (I Macc. x. 67-89, xi. 1-7; Josephus, *l.c.* xiii. 4, §§ 3-5).

Balas was vanquished by Ptolemy, and Demetrius II. ascended the throne of the Seleucids (145). Jonathan took this opportunity to conquer the Acra, still garrisoned by a Syrian force and inhabited by the Jewish Hellenists (I Macc. xi. 20; Josephus, *l.c.* xiii. 4, § 9). The king was greatly incensed; he appeared with an army at Ptolemais and ordered Jonathan to come before him. Without raising the siege Jonathan, accompanied by the elders and priests, went to the king, and pacified him with presents, so that the king not only confirmed him in his office of high priest, but gave to him the three Samaritan toparchies of Ephraim, Lydda, and Ramathaim. In consideration of a present of 300 talents the entire country was exempted from taxes, the exemption being confirmed in writing. Jonathan in return left the Acra in Syrian hands. A new pretender to the throne appeared in the person of the young Antiochus VI., son of Balas, in the care of a certain Trypho, who himself had designs on the throne. In face of this new enemy, Demetrius not only promised to withdraw the garrison from the Acra, but also called Jonathan his ally and requested him to send troops. The 3,000 men of Jonathan protected Demetrius in his capital, Antioch, against his own subjects (I Macc. xi. 21-52; Josephus, *l.c.* xiii. 4, § 9; 5, §§ 2-3; "R. E. J." xlv. 34).

Under Demetrius II.

Friendship with Rome and Sparta.

Trypho.

As Demetrius did not keep his promise, Jonathan thought it better to support the new king when Trypho and Antiochus seized the capital, especially as the last-named confirmed all his rights and appointed his brother Simeon strategus of the seacoast, from the "Ladder of Tyre" to the frontier of Egypt. Jonathan and Simeon were now entitled to make conquests; Ashkelon submitted voluntarily, and Gaza was forcibly taken. Jonathan vanquished even the strategi of Demetrius far to the north, in the plain of Hazar, and Simeon at the same time took the strong fortress of Beth-zur on the pretext that it harbored Demetrians (I Macc. xi. 53-74; Josephus, *l.c.* xiii. 5, §§ 3-7). Like Judah in former years, Jonathan sought alliances with foreign peoples. He renewed the treaty with Rome, and exchanged friendly messages with Sparta and other places. (It should be added that this point and the documents referring to it are open to question.) The followers of Demetrius collected at Hamath, but scattered again at the approach of Jonathan. The latter vanquished an Arabian tribe, the Zabadeans, entered Damascus, and went through the whole country. On his return to Jerusalem he had a conference with the elders, fortified the city, and cut off all intercourse with the Acra (I Macc. xii. 1-22, 24-37; Josephus, *l.c.* xiii. 5, §§ 8, 10-11). Even before this, Simeon had sent a Jewish garrison to Joppa and fortified the city of Hadid in the west of Judea. This made Trypho suspicious; he went with an army to Judea, invited Jonathan to Scythopolis for a friendly conference, and persuaded him to dismiss his army of 40,000 men, promising to give him Ptolemais and other fortresses. Jonathan fell into the trap; he took with him to Ptolemais 1,000 men, all of whom were slain; he himself was taken prisoner (I Macc. xii. 33-38, 41-53; Josephus, *l.c.* xiii. 5, § 10; 6, §§ 1-3).

When Trypho was about to enter Judea at Hadid, he was confronted by the new Jewish leader, Simeon, ready for battle. Trypho, avoiding an engagement, demanded one hundred talents and Jonathan's two sons as hostages, in return for which he promised to liberate Jonathan. Although Simeon did not trust Trypho, he complied with the request in order that he might not be accused of the death of his brother. But Trypho did not liberate his prisoner; angry that Simeon blocked his way everywhere and that he could accomplish nothing, he killed Jonathan at Baskama, in the country east of the Jordan (143; I Macc. xiii. 12–30; Josephus, *l.c.* xiii. 6, § 5). Jonathan was buried by Simeon at Modin. Nothing is known of his two captive sons. One of his daughters was the ancestress of Flavius Josephus (Josephus, "Vita," § 1). See JUDAS MACCABEUS.

G. S. KR.

JONATHAN THE SADDUCEE: Friend of the Hasmonean prince John Hyrcanus (135–104 B.C.). As the Pharisees belittled the prince's fitness for the office of high priest, Jonathan incited the prince against them, with the intention of driving them out of office. He succeeded in doing so, for toward the end of his life John Hyrcanus turned from the Pharisees and favored the Sadducees (Josephus, "Ant." xiii. 10, § 6). Josephus calls Jonathan 'Ιωνάθης. In the corresponding Talmudic account (Ḳid. 66a) Eleazar b. Po'era is mentioned as having worked for the same object.

BIBLIOGRAPHY: Derenbourg, *Hist.* p. 79, Paris, 1867; Grätz, *Gesch.* 4th ed., iii. 116, 684; Schürer, *Gesch.* 3d ed., i. 272; I. Lévi, in *R. E. J.* xxxv. 220.

G. S. KR.

JONATHAN SAR HA-BIRAH. See JONATHAN BEN ELEAZAR.

JONATHAN BEN UZZIEL: Hillel's most distinguished pupil (Suk. 28a; B. B. 134a). No halakot of his have been preserved, though a tradition makes him the author of a halakah which, if authentic, proves him to have possessed the quality of unselfishness in a marked degree. A man whose children had misconducted themselves had bequeathed to Jonathan the whole of his property. Jonathan, however, kept only one-third, giving one-third to the sanctuary, and one-third to the children of the deceased (B. B. 134a). According to another version, Jonathan's father, Uzziel, disinherited him and left his estate to Shammai, who, however, declined to receive it (Yer. Ned. v. 6). According to Meg. 3a, Jonathan wrote a targum to the Prophets to remove all impediments to the understanding of the Scriptures. It is, however, generally conceded to be doubtful whether the targum to the Prophets that has been preserved is his. He is said to have desired to translate the Ketubim also.

BIBLIOGRAPHY: Weiss, *Dor*, i. 177.

S. J. Z. L.

JONATHANSON, AARON B. ẒEBI: Russian Hebraist and poet; born about 1815; died in Kovno July 27, 1868. His father, a great-grandson of Jonathan Eybeschütz, settled in Wilna, and there Aaron followed the profession of teacher until about 1859, when he removed to Yanova, near Kovno. He corresponded with Isaac Erter; and Judah Löb Gordon, who was one of his pupils, remembered him with great affection and thought well of his poetry. Jonathanson was the author of "Kele Shir" (Wilna, 1864), a collection of poems and epigrams.

His son **Ẓebi Jonathanson** (born in Wilna 1841) is the author of "Shire Ẓiyyon" (Warsaw, 1893), a volume of poetry. Another son, **Jonathan Jonathanson** (born in Wilna July 5, 1858), now (1904) residing in New York, is a contributor to the Yiddish periodical press under the nom de plume "Ḳal wa-Ḥomer."

BIBLIOGRAPHY: *Ha-Karmel*, vii., No. 22; *Ha-Meliẓ*, viii., No. 34; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 55, New York, 1903.

H. R. P. WI.

JONES, ALFRED T.: American editor and communal worker; born in Boston July 4, 1822; died at Philadelphia Oct. 3, 1888. In 1842 he became a resident of Philadelphia, and was successively engaged in the wholesale clothing and printing businesses. In 1875 he established the "Jewish Record," a newspaper which remained in existence until 1886.

Jones was the secretary of the first Jewish Publication Society (organized 1845), president of the Jewish Benevolent Society and of the Hebrew Society for the Visitation of the Sick and Mutual Assistance, manager of the Hebrew Relief Society, secretary of the Fuel Society, director of the United Hebrew Charities, member of the advisory board of the Jewish Foster Home, secretary and vice-president of the Hebrew Education Society, past master of the Shekinah Lodge of Masons, and for over thirty years its secretary, besides being prominent in other lodges. Jones was first president of the Jewish Hospital Association, first president of the Jewish Immigrants' Aid Society, and president of the Congregation Beth-El-Emeth, all of Philadelphia.

A. D. SU.

JONES, THOMAS: English publisher; convert to Judaism; born in 1791; died in London May 25, 1882. By birth a Roman Catholic, his change of faith was the result of deep study and conviction. Jones, who for many years pursued the business of publisher and bookseller in Paternoster row, was well versed in Biblical literature, and was a frequent attendant at the Spanish and Portuguese synagogue, being specially scrupulous in his observance of the sacred festivals. Later, by reason of ill health and reduced circumstances, he resided with his daughter, who was a Sister of Mercy at the Hospital of St. John of Jerusalem. Here he remained steadfast to his adopted faith.

BIBLIOGRAPHY: *Jew. Chron.* June 2, 1882.

J. G. L.

JOPPA. See JAFFA.

JORAM. See JEHORAM.

JORDAN, THE (ירדן): Principal river of Palestine, formed by the confluence of three streams rising respectively at (1) Ḃaniyas (Paneas), (2) Tell al-Ḳadi (Dan), and (3) Ḥasbeyah (Baal Gad) at the foot of Mt. Hermon. The Jordan flows south through the Bahr al-Ḥulah (Lake Merom) and Baḥr al-Ṭabariyyah (Lake of Tiberias or Gennesaret) and empties into the Dead Sea at its northernmost point, 137 miles in a straight line from the river's source. The Jordan's course is so winding that between Tiberias and the Dead Sea, a direct distance of 65 miles, it measures 200. At Tiberias the water is clear, but farther down it becomes yellow. The stream is very rapid, for it has a fall of 3,000 feet from its source to its mouth. The Jordan valley (in Arabic "Al-Ghor") is geologically remarkable as compared with the remainder of Palestine. The lower portion lies far below the level of the sea, and it is furthermore lined on both sides by cliffs which rise precipitously above it in abrupt terraces and shut it off from all breezes. Its climate is therefore tropical, the temperature being rarely below 77° and sometimes as high as 130°. In flora and fauna it is to a corresponding degree distinct: plants characteristic of Nubia, Abyssinia, and the Sahara grow in rank luxuriance; fishes proper to Lake Tanganyika are found in the Sea of Galilee; and birds which belong naturally in Ceylon and India are seen throughout the valley.

——**Biblical Data:** Except in Ps. xlii. 7 (A. V. 6) and Job xl. 23, "Jordan" occurs with the definite article, its meaning being "the descender." The Jordan is pointed out as the source of fertility to a large plain ("Kikkar ha-Yarden"), called on account of its luxuriant vegetation "the garden of God" (Gen. xiii. 10). There is no regular description of the Jordan in the Bible; only scattered and indefinite references to it are given. Jacob crossed it and its tributary, the Jabbok (the modern Al-Zarḳa), in order to reach Haran (Gen. xxxii. 11, 23–24). It is particularly noted as the line of demarcation between the "two tribes and the half tribe" settled to the east (Num. xxxiv. 15) and the "nine tribes and the half tribe of Manasseh" that, led by Joshua, settled to the west (Josh. xiii. 7, *passim*).

The sources of the Jordan are not mentioned; and only in the short description of the eastern boundary of the latter tribes (Num. xxxiv. 10–12) is the Jordan mentioned in connection with Chinnereth (Gennesaret) and the Dead Sea, the latter being the southern end of the boundary-line. Opposite Jericho it was called "the Jordan of Jericho" (Num. xxxiv. 15, xxxv. 1, *passim*). The Jordan in general is very deep (comp. I Macc. ix. 48), but it has a number of fords, and one of them is famous as the place where 42,000 Ephraimites were slain by Jephthah (Judges xii. 5–6). It seems that these are the same fords mentioned as being near Beth-barah, where Gideon lay in wait for the Midianites (Judges vii. 24). In the plain of the Jordan, between Succoth and Zarthan, is the clay ground where Solomon had his brass-foundries (I Kings vii. 46).

In Biblical history the Jordan appears as the scene of several miracles, the first taking place when the Jordan, near Jericho, was crossed by the Israelites under Joshua (Josh. iii. 15–17). Later the two tribes and the half tribe that settled east of the Jordan built a large altar on its banks as "a witness" between them and the other tribes (Josh. xxii. 10, 26 *et seq.*). The Jordan was crossed dry-shod by Elijah and Elisha, each of whom divided the waters with a stroke of the mantle (II Kings ii. 8, 14). Elisha performed two other miracles at the Jordan: he healed Naaman by having him bathe seven times in its waters, and he made the ax of one of the children of the prophets float by throwing a piece of wood into the water (II Kings v. 14, vi. 6). The Jordan was crossed by Judas Maccabeus and his brother Jonathan during their war with the Nabatæans (I Macc. v. 24). A little later the Jordan was the scene of the battle between Jonathan and Bacchides, in which the latter was defeated (I Macc. ix. 42–49).

E. G. H. M. SEL.

——**In Rabbinical Literature:** According to the Talmud ירדן is a compound, ירד דן (= "which descended from Dan"), and the river was called thus because it takes its source in the grotto of Paneas, in the city of Dan (the Biblical Leshem; Bek. 55a; comp. Josephus, "B. J." iii. 10, § 7). The Jordan is one day's march from Jerusalem (Ma'as. Sh. v. 2). It traverses lakes Samko (Samachonitis) and Tiberias, the Dead Sea, falls into the Mediterranean, and there flows into the mouth of Leviathan (Bek. 55a; B. B. 74b). However, by a miracle, the water of the Jordan, the use of which in the Temple was prohibited on account of its impurity (Parah viii. 9), does not mingle with the waters of the Lake of Tiberias (Gen. R. iv.). The river bears the name "Jordan" only below Bet Jericho (Bet Jerah, according to the reading proposed by Neubauer, "G. T." p. 30), on the Lake of Tiberias (Bek. 55a). Its current is so strong that boats can not ascend it, but can only cross from one shore to the other (Yer. Shab. iv. 2).

When the Israelites came to the Jordan the water piled itself into a pillar twelve miles in height, leaving dry a space equivalent to that occupied by the Israelitish camp, so that the whole people could cross together. According to Eleazar ben Simeon the water formed itself into arches more than three hundred miles in height, which were seen by all the kings of the East and West (Soṭah 34a; Yer. Soṭah vii. 31b). The hornet which fought for the Jews stopped at the Jordan, but did not cross it (Soṭah 36a).

Bibliography: Neubauer, *La Géographie du Talmud*, pp. 29 *et seq.*

S. S. I. Br.

JOSE (Joseph), ABBA, BEN DOSITAI (Dosai; Derosai; Dosa): Palestinian tanna of the second century; mentioned as both halakist and haggadist. He transmitted a halakah of R. Jose the Galilean (Tosef., Ta'an. ii. 6). His haggadot consist chiefly of reconciliations between contradictory Biblical passages, almost all of them being transmitted by Rabbi (Judah I.). A series of them is in the Sifre to Num. 42; they are reproduced in Num. R. xi. 19, and single haggadot occur in Sanh. 52a, Yoma 22a, Zeb. 116b, and elsewhere. Lev. R. xxiv. 3 and Tan., Ḳedoshim, 9, preserve a demon-story the hero of which is called Jose of Ẓitor; while according to Midr. Teh. to Ps. xx. 7, where the same story occurs, the hero is Abba Jose b. Dositai.

Bibliography: Bacher, *Ag. Tan.* ii. 388; idem, *Ag. Pal. Amor.* ii. 450; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. Sel.

JOSE, ABBA, BEN ḤANIN: Palestinian tanna of the last decades before the destruction of the Temple; contemporary of Eliezer b. Jacob and of Ḥanina b. Antigonus, with both of whom he is mentioned in a halakic discussion (Tosef., Suk. iv. 15). His name occurs also as "Abba Jose b. Hanan," or "b. Johanan" (which is erroneously followed by "ish Yerushalayim"), "Abba Joseph," and

"Abba Issi." Jose's halakot are also mentioned in Sifre, Num. 8, Mid. ii. 6, and Soṭah 20b. He transmitted a haggadah of Abba Cohen Bardela (Sifre, Deut. 2) and one of Samuel ha-Ḳaṭon (Derek Ereẓ Zuṭa ix.). A sentence of Jose's, rebuking the priestly families that acted violently toward the people, transmitted by Abba Saul b. Boṭnit, reads as follows: "Wo unto me for the house of Baithus and its rods; wo unto me for the house of Ḥanin and its calumnious whispering; wo unto me for the house of Ḳatros and its pens; wo unto me for the house of Ishmael b. Phabi and its fists" (Pes. 57a, where he is called "Abba Joseph").

In Yeb. 53b an "Abba Jose b. Johanan" ("b. Hanan" in Rashi) is mentioned as having transmitted a halakah of R. Meïr, who lived a century later. Bacher ("Ag Tan." i. 46, note 2) therefore supposes that the author of the sentence quoted above was Abba Saul b. Boṭnit, and that it was transmitted by the Abba Jose of Yebamot (comp. Büchler, "Die Priester und der Cultus," p. 30).

Bibliography: Bacher, in *R. E. J.* xxxvii. 299; Heilprin, *Seder ha-Dorot*, ii.
S. S. M. Sel.

JOSE, ABBA, OF MAḤUZA: Scholar of the third (?) century; mentioned once only (Mek., Beshallaḥ, Wayeḥi, 3), a haggadah of his being transmitted by R. Nathan. In Mek., Bo, 17, there is mentioned an Abba Jose together with R. Jonathan; and as the above-mentioned haggadah of Abba Jose is ascribed in Men. (37a) to R. Jose ha-Ḥorem, Weiss (introduction to his edition of the Mekilta, p. xxix.) conjectures that "ha-Ḥorem" may be amended to "ha-Maḥuzi."
S. M. Sel.

JOSE B. ABIN (called also **Jose b. Abun** and **Jose b. R. Bun**): Palestinian amora of the fifth generation (4th cent.); son of R. Abin I. (Bacher, "Ag. Pal. Amor." iii. 724) and the teacher of R. Abin II. (Yer. Ned. 3b). He was at first the pupil of R. Jose of Yodḳart, but the latter's indifference to his own family caused Jose to leave him and follow R. Assi or Jose II. (Ta'an. 23b; Weiss, "Dor," iii. 117). Jose was the most important among the last halakists of the Palestinian amoraim. He had a thorough knowledge not only of the Palestinian customs and halakot, but of the Babylonian, a fact that has led some scholars to maintain that Jose must have resided at some time in Babylonia. It is probable, however, that he derived his knowledge of Babylonian teaching from his father, who had traveled in Babylonia.

Jose's chief work in the field of the Halakah was the expounding of the Mishnah and the halakot of the Amoraim, though some halakot are credited to him. In Haggadah he excelled in the transmission and elucidation of the sayings of his predecessors, especially those of R. Ḥiyya, Joshua b. Levi, R. Johanan, and R. Simeon b. Laḳish.

His chief halakic opponents were R. Mana and Jose b. Zebida.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 724 *et seq.*; Weiss, *Dor*, iii. 117 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 224; Frankel, *Mebo*, 102a; Halevy, *Dorot ha-Rishonim*, iii. 122 *et seq.*
S. S. A. S. W.

JOSE (ISI, ISSI) BEN AḲABYA (AKIBA): Tanna of the beginning of the third century. The name "Issi" or "Assa" is derived from "Jose," and was borne by many tannaim and amoraim; hence the confusion that prevails in the Talmud concerning the identity of each of them, the same halakic or haggadic saying being attributed sometimes to one and sometimes to another of that name. Thus the prohibition against riding on a mule is reported in the Yerushalmi (Kil. 31c) in the name of Issi ben Aḳabya, while in the Tosefta (Kil. v. 6) it is attributed to Issi ha-Babli, who is undoubtedly identical with Issi ben Judah. Bacher supposes that Issi ben Aḳabya was the brother of Hananiah ben Aḳabya, the interpreter ("meturgeman") of R. Judah. Issi was a diligent student of the Bible, and some of his interpretations have been preserved in the midrashic literature. From I Kings viii. 64 he infers that the expression מזבח אדמה (Ex. xx. 24) means an altar of copper filled with earth (Mekilta to Ex. xx. 24). In reference to Ex. xxi. 14 he says that though the murderer of a heathen can not be convicted by a Jewish tribunal, he must answer for his crime to God (Mekilta, *ad loc.* 80b). The permission expressed in Deut. xxiii. 25 is, according to Issi, extended to everybody and not only to the workers in the field; but the permission applies only to the harvest-time (Yer. Ma'as. 50a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 225; Bacher, *Ag. Tan.* ii. 371.
S. S. I. Br.

JOSE THE GALILEAN: Tanna; lived in the first and second centuries of the common era. Jose was a contemporary and colleague of R. Akiba, R. Ṭarfon, and R. Eleazar b. Azariah. Neither the name of his father nor the circumstances of his youth are known, though his name ("ha-Gelili") indicates that he was a native of Galilee. He suffered from the prejudice commonly held against the Galileans by the Judeans; on one occasion a woman whom he had met on the street and had requested to direct him to Lydda called him a "stupid Galilean" ("Gelili shote"; 'Er. 53b). When he entered the academy at Jabneh, he was entirely unknown. It is also noted that he was extremely modest and addressed R. Ṭarfon as "my master" ("rabbi"; Zeb. 57a). He was, nevertheless, a thorough scholar even then, and his arguments nonplused both R. Ṭarfon and R. Akiba. His first appearance at Jabneh thus obtained for him general recognition, and the two rabbis considered him not as a pupil, but as a colleague. Akiba was obliged to endure more than one sharp criticism from Jose, who once said to him: "Though thou expound the whole day I shall not listen to thee" (Zeb. 82a). R. Ṭarfon expressed his high esteem of Jose by interpreting Dan. viii. 4-7 as though it contained an allusion to him: "I saw the ram, that is, R. Akiba, and saw that no beast might stand before him; and I beheld the he-goat, that is, Jose the Galilean, come, and cast him down to the ground" (Tosef., Miḳ. vii. 11; Sifre, Num. [ed. Friedmann, p. 44a]). As a matter of fact, Jose was the only one who opposed Akiba successfully, and the latter frequently abandoned his own interpretation in favor of his opponent's (Ḥag. 14a; Pes. 36b).

Jose frequently showed a tendency to revert to the older Halakah (see Midrash Halakah), explaining the text according to its literal meaning (Mek., Bo [ed. Weiss, pp. 4b, 9b]; Mek., Beshallaḥ [ed. Weiss, p. 44a]; Sifre, Deut. [ed. Friedmann, p. 97b]; 'Ab. Zarah 45a; *et al.*). But generally his halakic exegesis differed little from that of Akiba, and both often employed the same rules of interpretation (comp. Ket. 44a; Ḳid. 32b; Pes. 23a, 36a; Beẓah 21a, b). Only two of his halakot need be cited here. He taught that poultry may be cooked in milk and eaten (Ḥul. 113a), as was done in his own native town (*ib.* 116a); also that at the Passover one may enjoy anything that is leavened, except as food (Pes. 28b). Of his haggadic opinions the two following may be mentioned: The command of the Torah that the "face of the old man" shall be honored (Lev. xix. 32) includes, by implication, the young man who has acquired wisdom (Ḳid. 32b). The words "He shall rule over thee" (Gen. iii. 16) do not refer to power of every description (Gen. R. xx.).

Jose's married life was unhappy. His wife was malicious and quarrelsome, and frequently insulted him in the presence of his pupils and friends; on the advice of the latter he divorced her. When she married again and was in straitened circumstances, he was magnanimous enough to support her and her husband (Gen. R. xvii.).

Jose was famed, moreover, for his piety. An amora of the third century says: "When, for their sins, there is drought in Israel, and such a one as Jose the Galilean prays for rain, the rain cometh straightway" (Yer. Ber. 9b). The popular invocation, "O Jose ha-Gelili, heal me!" survived even to the tenth century. This invocation is justly condemned by the Karaite Sahal b. Maẓliaḥ (comp. Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 32).

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 125–127, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, pp. 125–130, Frankfort-on-the-Main, 1876; Bacher, *Ag. Tan.* i. 252–265; Weiss, *Dor*, ii. 119–120.

s. J. Z. L.

JOSE BEN ḤALAFTA (called also simply **Jose**): Palestinian tanna of the fourth generation (2d cent.). Of his life only the following few details are known: He was born at Sepphoris; but his family was of Babylonian origin (Yoma 66b). According to a genealogical chart found at Jerusalem, he was a descendant of Jonadab b. Rechab (Yer. Ta'an. iv. 2; Gen. R. xcviii. 13). He was one of Akiba's five principal pupils, called "the restorers of the Law" (Yeb. 63b), who were afterward ordained by Judah b. Baba (Sanh. 14a). He was, besides, a pupil of Johanan b. Nuri, whose halakot he transmitted (Tosef., Kelim, B. Ḳ. lxxxii. 7; B. B. lxxxvii.), and of Eutolemus ('Er. 35a; R. H. 15a). It is very likely that he studied much under his father, Ḥalafta, whose authority he invokes in several instances (B. Ḳ. 70a; Me'i. 17b). But his principal teacher was Akiba, whose system he followed in his interpretation of the Law (Pes. 18a; Yeb. 62b). After having been ordained in violation of a Roman edict (Sanh. *l.c.*), Jose fled to Asia Minor (B. M. 84b), where he stayed till the edict was abrogated. Later he settled at Usha, then the seat of the Sanhedrin. As he remained silent when his fellow pupil Simeon b. Yoḥai once attacked the Roman government in his presence, he was forced by the Romans to return to Sepphoris (Shab. 33b), which he found in a decaying state (B. B. 75b). He established there a flourishing school; and it seems that he died there (Sanh. 109a; comp. Yer. 'Ab. Zarah iii. 1). Jose's great learning attracted so many pupils that the words "that which is altogether just shalt thou follow" (Deut. xvi. 20) were interpreted to mean in part "follow Jose to Sepphoris" (Sanh. 32b). He was highly extolled after his death. His pupil Judah ha-Nasi I. said: "The difference between Jose's generation and ours is like the difference between the Holy of Holies and the most profane" (Yer. Giṭ. vi. 9).

His Halakot.

His halakot are mentioned throughout the greater part of the Mishnah, as well as in the Baraita and Sifra. His teaching was very systematic. He was opposed to controversy, declaring that the antagonism between the schools of Shammai and Hillel made it seem as if there were two Torahs (Sanh. 88b). For the most part, Jose adopted a compromise between two contending halakists (comp. Ter. x. 3; 'Er. viii. 5 [= 86a]; Yoma iv. 3 [= 43b]). Like his master Akiba, Jose occupied himself with the dots which sometimes accompany the words in the Bible, occasionally basing his halakot on such dots (Pes. ix. 2 [= 93b]; Men. 87b). He was generally liberal in his halakic decisions, especially in interpreting the laws concerning fasts (Ta'an. 22b) and vows (Ned. 21b, 23a). In those cases where there was a difference of opinion between Jose and his contemporaries, it was Jose's decision that was adopted as the norm for the practise (Yer. Ter. iii. 1; 'Er. 51a).

Bible Chronology.

Jose was also a prominent haggadist; and the conversation which he had with a Roman matron, resulting in her conviction of the superiority of the Jewish religion (Gen. R. lxviii. 4), shows his great skill in interpreting Biblical verses. Jose is considered to be the author of the Seder 'Olam Rabbah, a chronicle from the Creation to the time of Hadrian, for which reason it is called also "Baraita de R. Jose b. Ḥalafta" (Yeb. 82b; Niddah 46b; comp. Shab. 88a). This work, though incomplete and too concise, shows Jose's system of arranging material in chronological order.

Jose is known for his ethical dicta, which are characteristic, and in which he laid special stress on the study of the Torah (comp. Ab. iv. 6). He exemplified Abtalion's dictum, "Love the handicrafts" (*ib.* i. 9); for he was a tanner by trade (Shab. 49a), and followed a craft then commonly held in contempt (Pes. 65a). A series of Jose's ethical sayings in Shab. 118b shows his tendency toward Essenism. As has been said above, Jose was opposed to disputation. When his companion Judah desired to exclude Meïr's disciples from his school, Jose dissuaded him (Ḳid. 52a; Nazir 50a). One of his characteristic sayings is, "He who indicates the coming of the Messiah [הנותן את הקץ], he who hates scholars and their disciples, and the false prophet and the slanderer, will have no part in the future world" (Derek Ereẓ R. xi.). According to Bacher, in

"Monatsschrift," xlii. 505–507, this was directed against the Hebrew Christians.

Owing to Jose's fame as a saint, legend describes him as having met Elijah (Ber. 3a; Sanh. 113b). Jose, complying with the Law, married the wife of his brother who had died childless; she bore him five sons: Ishmael, Eleazar, Menahem, Ḥalafta (who died in his lifetime), and Eudemus (Yer. Yeb. i. 1).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 150–190; idem, *Ag. Pal. Amor.* ii. 158 *et passim*; Brüll, *Mebo ha-Mishnah*, pp. 156–160, 178–185, Frankfort-on-the-Main, 1876; Frankel, *Darke ha-Mishnah*, pp. 164–168; *idem*, in *Monatsschrift*, iv. 206–209; Joël, *ib.* vi. 81–91; Weiss, *Dor*, ii. 161–164.

S. S. M. SEL.

JOSE B. JACOB B. IDI: Palestinian amora of the fourth generation (4th cent.). He was the colleague of R. Judan of Magdala (Yer. Ta'an. i. 3), and one of the expounders of the haggadot of R. Aha the Lydian. He has also some original sayings, in one of which he makes the statement—based on I Kings xii. 27, and with reference to Deut. xxxi. 11—that Jeroboam was elected king in the Sabbatical year, when the head of the nation was required to read publicly in the Temple at Jerusalem the prescribed portion of the Law; and that, in order to avoid celebrating the festival in the Holy City, where he would have had the mortification of seeing the King of Judea read the Law, he (Jeroboam) set up another place of worship with the golden calves (Yer. 'Ab. Zarah 39b). Only one halakah of Jose's has been preserved (Yer. Yeb. 10d).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 729; Frankel, *Mebo*, p. 95a.

S. S. A. S. W.

JOSE BEN JOEZER OF ZEREDAH: Rabbi of the early Maccabean period; possibly a disciple of Antigonus of Soko, though this is not certain. He belonged to a priestly family. With him and Jose ben Johanan of Jerusalem, his colleague, begins the period known in Jewish history as that of the "zugot" (duumvirate), which ends with Hillel and Shammai. According to an old tradition, the member of the "zugot" mentioned first occupied the office of president of the Sanhedrin, while the one mentioned second served in the capacity of vice-president. Jose belonged to the party of the Ḥasidim, and was a decided adversary of Hellenism. To prevent Jews from settling beyond Palestine he declared all heathen countries "unclean" (Shab. 46a). He declared also glass utensils "unclean," probably because they were manufactured in heathen countries. In other respects, however, he was very liberal, and received the surname "Sharaya" ("one who permits") for having rendered three liberal decisions on certain ritual questions ('Eduy. viii. 4; Pes. 15a).

The first halakic controversy known in the Talmud was that between Jose ben Joezer and his colleague Jose ben Johanan. It arose over the question whether the laying of hands on the heads of the sacrifices is permitted on feast-days (Ḥag. ii. 2). Jose ben Joezer was distinguished for his piety, and is called "the pious of the priesthood" ("ḥasid shebi-kehunnah"; Ḥag. ii. 7). He professed great veneration for scholars, one of his sayings being: "Let thy house be a meeting-place for the wise; powder thyself in the dust of their feet, and drink their words with eagerness" (Abot iv. 4). Jose was probably among the sixty pious men who, at the instigation of the high priest Alcimus, the son of his sister, were crucified by the Syrian general Bacchides (I Macc. vii. 16).

The Midrash reports the following dialogue between Alcimus and Jose ben Joezer while the latter was on the way to execution:

> Alcimus: "See the profit and honors that have fallen to my lot in consequence of what I have done, whilst thou, for thy obstinacy, hast the misfortune to die as a criminal." Jose, quietly: "If such is the lot of those who anger God, what shall be the lot of those who accomplish His will?" Alcimus: "Is there any one who accomplished His will more than thou?" Jose: "If this is the end of those who accomplish His will, what awaits those who anger Him?"

On this Alcimus was seized with remorse and committed suicide (Gen. R. i. 65; comp. ALCIMUS). Jose ben Joezer left a son whom he had disinherited for bad conduct (B. B. 133b). See ALCIMUS.

BIBLIOGRAPHY: *Yuḥasin*, p. 60a, ed. Königsberg; Heilprin, *Seder ha-Dorot*, p. 211, ed. Warsaw; Weiss, *Dor*, i. 98; Braunschweiger, *Die Lehrer der Mishnah*, p. 165, Frankfort-on-the-Main, 1903; Z. Frankel, *Darke ha-Mishnah*, pp. 31, 32; Grätz, *Gesch.* 3d ed., iii. 3; Schürer, *Gesch.* ii. 202, 352, 357, 407.

S. S. I. BR.

JOSE (JOSEPH) BEN JOHANAN: President of the Sanhedrin in the second century B.C.; a native of Jerusalem. He and Jose b. Joezer were the successors and, it is said, the disciples of Antigonus of Soko (Ab. i. 4–5), and the two together formed the first of a series of duumvirates that transmitted the traditional law; in each pair one, according to tradition, was prince-president ("nasi"), and the other vice-president, of the Sanhedrin ("ab bet din"; Ḥag. ii. 2 [16a]). One of Jose's sayings was: "Let thy house be opened wide; and let the needy be thy household; and prolong not converse with woman" (Abot i. 5). A disagreement between the two colleagues in regard to halakic decisions gave rise to the formation of two different schools (see JOSE B. JOEZER). Both men were opposed to Hellenism, and both belonged to the Ḥasidim. Jose b. Joezer and Jose b. Johanan were the last of the "eshkolot" (derived by some from σχολή; Rapoport, "'Erek Millin," p. 237) (Soṭah ix. 9 [47a]; comp. Tosef., B. Ḳ. viii. 13; Yer. Soṭah ix. 10).

BIBLIOGRAPHY: Frankel, *Darke ha-Mishnah*, pp. 29 *et seq.*; Grätz, *Gesch.* 3d ed., ii. 274, iii. 3; *idem*, in *Monatsschrift*, xviii. 20 *et seq.*; Heilprin. *Seder ha-Dorot*, ii.; Schürer, *Gesch.* 3d ed., ii. 202, 352, 357; Weiss, *Dor*, i. 103 *et seq.*

S. S. M. SEL.

JOSE BEN JOSE: The earliest payyeṭan known by name; flourished, at the latest, about the end of the sixth century in Palestine. He is called "ha-yatom" (the orphan), probably because, bearing his father's name, it was assumed that the latter died either before his son's birth or before his circumcision. Earlier sources state that Jose was a priest, even a high priest, but this assertion is not supported. As a poet Jose deserves the recognition and appreciation which have been accorded him. His style is raised above the level of mere prose by his use of new though not difficult words and paraphrases, and by frequent archaic expressions. He employs no rime, nor is he conversant with the other self-imposed restrictions of payyeṭanic poetry. The use of acrostics constitutes the only external ornamentation of his compositions, which are distinguished by depth of thought, conciseness of expression, imagination, and tenderness. The parallelism characteristic of his verse lends it additional charm. In one of his poems (No. 2, below) he employs the refrain.

The following poems of his are known: (1) אהללה אלהי אשירה עזו, an intercalation in the Musaf prayer for New-Year's Day designated by the term "teḳi'ata," a term which is found already in the Talmud. The "teḳi'ata" is recited on the second day of the New-Year in the Polish and German rituals. (2) אמנם אשמינו עצמו, a sort of confession of sins ("widdui") for the evening of the Day of Atonement (Kol Nidre), with quadruple alphabet and two alternating refrains, included in the Polish and German rituals, although in most communities only a part of it is recited. (3) אזכיר גבורות אלוה, an "'abodah" for the Day of Atonement, including the alphabet ten times in acrostics, while the letter ת occurs eighteen times. Saadia has included the poem in his Siddur (Oxford MSS.), and Rosenberg has reprinted it in "Kobeẓ Ma'ase Yede Ge'onim Kad" (Berlin, 1856). (4) אתה כוננת עולם ברב־חסד, another 'abodah that has been assigned to Jose. Zunz quotes many passages to show that it frequently corresponds in phraseology with the "Azkir." The initial letters of its verses form a quadruple alphabet, which is followed by a second quadruple alphabet. It was formerly recited in Burgundy and France, and is still used in the communities of Asti, Fossano, and Moncalvo, in Piedmont. Luzzatto has printed it in Rosenberg's "Kobeẓ" (pp. 111 *et seq.*), and as an appendix to the Italian Maḥzor (ed. Leghorn, 1861, ii. 212 *et seq.*); it is also printed in the separate edition of Luzzatto's "Mebo." The introduction אתן תהלה (reprinted in Zunz's "Literaturgesch." p. 646) by an unknown author—said to be the apostle Peter—belongs to this 'abodah. The 'abodah אתה כוננת עולם מראש, included in Spanish rituals, was written before Jose's time, and has been ascribed to him only through being confounded with his poem dealing with the same subject and beginning in the same way. (5) A piyyuṭ, of which only one verse has been preserved.

אור עולם has also been ascribed to him, though its authorship is doubtful. It is a short fragment of the earliest known "Yoẓer," which originally contained probably the entire alphabet quadrupled in acrostics. In the Polish and German rituals it precedes the "Yoẓer" on feast-days; in the Roman ritual it precedes the Sabbath prayers also.

BIBLIOGRAPHY: Rapoport, *Bikkure ha-'Ittim*, 1829, p. 116; Sachs, in Rosenberg's *Kobeẓ*, ii. 85; Luzzatto, *ib.* p. 107; idem, *Mebo*, pp. 9, 13; Landshuth, *'Ammude ha-'Abodah*, p. 85; Zunz, in Geiger's *Jüd. Zeit.* ii. 306; idem, *Literaturgesch.* pp. 26, 643; Harkavy, *Studien und Mittheilungen*, v. 105.

G. H. B.

JOSE B. JUDAH: Tanna of the end of the second century. He is principally known through his controversies with R. Judah I. As specimens of his exegeses, the following may be given here. On the expression הין צדק (Lev. xix. 36) he comments, "Let thy yea be yea and thy nay nay" (Sifre to the verse; B. M. 49a; comp. Matt. v. 37). Deut. viii. 5 he explains thus: "Dear to God are the afflictions destined for man, for on whomsoever they come, the glory of God reposes, as it is said, 'It is the Lord thy God who chastiseth thee'" (Sifre, Deut. vi. 5). As characteristic of his poetical mind, the following may be cited as his view on the repose and peacefulness of the Sabbath: "Two angels, a good and a bad one, accompany man on the Sabbath eve from the synagogue into his house. When the man finds the lamp lit, the table laid, and the bed made, the good angel prays, 'May it be Thy will, O Lord, that it be the same next Sabbath!' to which the evil angel, against his will, responds 'Amen!' If, however, the man finds his house in disorder, the wicked angel says, 'May it be the same next Sabbath!' to which the good angel is forced to respond 'Amen!'" (Shab. 119b).

Of a controversial nature is probably the saying in which Jose insists that the proselyte must show his readiness to accept even the precepts of the sages in their capacity as interpreters of the Law (see Tosef., Demai, ii. 5; Sifra, Lev. xix. 34). Jose, like his father, Judah b. 'Ilai, and through the teachings of his father, was the depositary of many old traditions, which appear in his name.

BIBLIOGRAPHY: Weiss, *Dor*; Bacher, *Ag. Tan.* ii. 417-421.

S. S. S. LEV.

JOSE B. ḲAẒRATA (Ḳuẓira; Ḳaẓra): Palestinian amora of the first amoraic generation; son-in-law of R. Jose. Kohut is of the opinion that the surname is derived from "Ḳaẓẓara" (washer); but in Tan., Wayeḥi, the name "Ḳaẓra" is found. Two other amoraim with this patronymic are mentioned in the Talmud—R. Johanan b. Ḳaẓrata and R. Isaac b. Ḳaẓrata; but as both of them cite R. Jona, an amora of the third generation, they can not have been Jose's brothers. Jose b. Ḳaẓrata taught that the Creator chose the finest earth with which to make the first man (Gen.R. xiv.). In Yer. B. B. x. 17 Jose discusses a halakah concerning marriage in which he maintains the interests of woman.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, s.v.; Frankel, *Mebo*; Kohut, *Aruch Completum*; Bacher, *Ag. Pal. Amor.* iii. 596.

S. S. A. H. R.

JOSE HA-KOHEN ("the Pious"): Tanna of the second generation; flourished in the first and second centuries; pupil of Johanan ben Zakkai. It is said of him that he never allowed any writing of his to remain in the hands of a heathen, lest he should carry it on Sabbath (Tosef., Shab. xvii. 13; Shab. 19a). Jose valued friendship above all worldly goods. "The good a man should cleave to is a good friend, and the evil a man should shun is an evil neighbor" (Ab. ii. 12). His maxim was: "Let the property of thy friend be precious unto thee as thine own; set thyself to learn the Torah, for it is not an heirloom unto thee, and let all thy actions be taken in the name of Heaven" (*ib*). Jose's name is associated in the Halakah with that of Zechariah ha-Ḳaẓẓab (Ket. 27a). The Haggadah has preserved two sayings of Jose. One is connected with the death of the son of Johanan ben Zakkai. Jose endeavored to console the father by reminding him that the high priest Aaron lost two sons in one day and yet he continued his services in the Tabernacle without interruption (Ab. R. N. xiv.). The other was in answer to a question addressed by a female proselyte to the patriarch concerning the seeming contradiction between Deut. x. 17 and Num. vi. 26. Illustrating his answer by a parable, Jose said that Deut. x. 17 refers to offenses against man that can not be forgiven, while Num. vi. 26 refers to offenses against God that are always forgiven (R. H. 17b). Jose is said to have been devoted to mystical studies (Yer. Ḥag. ii.).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 211; Weiss, *Dor*, i. 192, ii. 73; Bacher, *Ag. Tan.* i. 67 *et seq.*
S. S. I. Br.

JOSE OF MALLAḤAYA: Palestinian amora of the fourth generation. According to his explanation of Ps. lvii. 5 the disasters that overtook the Jews were caused by their inclination to slander, common among them even in the time of David (Lev. R. xxvi.). There are two halakot emanating from him, one referring to the transfer of land (Yer. Ḳid. 60c), the other prescribing the rules governing the purification of utensils that have been used by Gentiles (Yer. 'Ab. Zarah 41c).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 724; Heilprin, *Seder ha-Dorot*; Kohut, *Aruch Completum*.
S. S. A. H. R.

JOSE OF MAON: Popular preacher of the beginning of the third century; delivered his addresses in a synagogue at Tiberias which bore the name of the locality—"Maon" (מעונאה), whence probably his surname מעונאה (= "of Maon"). He is said to have been aggressive in his speeches and to have been no respecter of persons; he attacked even the house of the patriarch (Yer. Sanh. ii.; Gen. R. lxxx. 1). See Judah II.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 221; Frankel, *Mebo*, p. 101b; Bacher, *Ag. Pal. Amor.* ii. 114, note 5; iii. 595 *et seq.*
S. S. I. Br.

JOSE B. NEHORAI: Palestinian amora of the first generation; halakot are transmitted in his name by Johanan (Rashi, B. M. 41a). Of his haggadic explanations the following may be cited: With reference to Eccl. iii. 15 he explains the word נרדף to mean "the persecuted," "the hunted," and gives the passage the meaning that God will always assist the persecuted, and that even when a righteous man persecutes a wicked man God will assist the latter. Jose gives various Scriptural instances in support of this view (Lev. R. xxvii. 5). As to the religious rites which children are required to perform R. Jose thought that they have an educational purpose, but are not obligatory (Yer. Ber. iii. 6b). He taught also that, except in the case of taxes for maintaining schools, the tax-collectors must not be harsh in their dealings (Lev. R. xxx. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 597; Heilprin, *Seder ha-Dorot*; Frankel, *Mebo*.
S. S. A. H. R.

JOSE B. SAUL: Palestinian amora of the first generation (3d cent.). He is known chiefly as a transmitter of the sayings and traditions of the patriarch Judah I., whose disciple he was. These as well as his own sayings are further transmitted by R. Joshua b. Levi and by Ḥiyya ben Gamda. In one place the following order is given: Simon b. Pazzi says in the name of R. Joshua b. Levi in the name of R. Jose b. Saul in the name of R. Judah ha-Nasi in the name of the holy assembly of Jerusalem (Beẓah 14b, 27a; Tamid 27b). The Palestinian Talmud has preserved only one anecdote of his in the Aramaic ('Ab. Zarah ii. 3). His brothers were Johanan and Ḥalafta, with the former of whom he used to hold halakic controversies (Shab. 125b).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 598; Heilprin, *Seder ha-Dorot*, ii. 221, Warsaw, 1882.
S. S. A. S. W.

JOSEFFY, RAFAEL: American piano virtuoso; born in 1852 in Hunfalu, Hungary. In the following year the family moved to Miskolcz, where he spent his childhood and received his first musical instruction. At the age of ten he made his first public appearance at a concert in Budapest; and such was its promise that in 1864 his father took him to the Conservatorium at Leipsic, where he studied under Wenzel and Moscheles. Thence he went in 1866 to the Berlin Conservatorium, where for three years he was taught by Carl Tausig. After two summers (1869–70) with Liszt in Weimar, and considerable practise and study, he made successful concert tours through Europe, making Vienna his home until 1879, when Herman Colell took him to America. His New York début at Chickering Hall was successful. He became domiciled in the United States, and in 1900 took the oath of citizenship.

Joseffy lives at Tarrytown-on-the-Hudson, and devotes himself to music, occasionally giving public concerts. He has written a "Schule des Höheren Clavierspieles" for advanced players, in addition to a great number of compositions for the piano. He is the head of the department of piano in the National Conservatory of Music in New York.
A. B. L.

JOSEL (JOSELMANN, JOSELIN) OF ROSHEIM (JOSEPH BEN GERSHON LOANZ): The great advocate ("shtadlan") of the German Jews during the reigns of the emperors Maximilian I. and Charles V.; born about 1480; died March, 1554, at Rosheim, Alsace.

While still young he worked for the welfare of his coreligionists, and probably was instrumental in thwarting the hostile plans of Pfefferkorn. In 1510 he was made by the Jewish communities of Lower Alsace their "parnas u-manhig" (sworn guide and leader). As such he had "to keep his eyes open in special care of the community," and possessed the right to issue enactments for the Jews of his district and to put under the ban ("ḥerem") refractory members. On the other hand, he had to defend individuals and communities against oppression, and, if necessary, to appeal to the government and to the emperor. During the first years of his public activity Josel lived in the town of Mittelbergheim. In 1514 he with other Jews of this place was accused of having profaned the consecrated host, and was put in prison for several months, until his innocence was established. Soon afterward Josel moved to Rosheim, in which place he remained until his death.

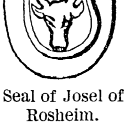

Seal of Josel of Rosheim.

In 1515–16 he aided his oppressed brethren in Oberehnheim by bringing their complaints personally before the emperor Maximilian I. and obtaining a special imperial safe-conduct for them. During the peasants' war in 1525 Josel succeeded in protecting the Alsatian Jews against oppression and in inducing the army of the peasants, already drawn up at the gates of Rosheim, to leave the town in peace.

Advocate of the German Jews.

Josel was the advocate of all the Jews in the German empire. Soon after Charles V. had ascended the throne (1520) Josel procured a letter of protection from him for the whole German Jewry; ten years later he obtained its renewal. Several times he interceded successfully with King Ferdinand, brother of the emperor, in favor of the Jews of Bohemia and Moravia. In 1530, in presence of the emperor and his court at Augsburg, Josel had a public disputation with the baptized Jew Antonius Margarita, who had published a pamphlet full of libelous accusations against Judaism. The disputation terminated in a decided victory for Josel, who obtained Margarita's expulsion from Augsburg. At this same Reichstag Josel defended the Jews against the strange accusation that they had been the cause of the apostasy of the Lutherans. Josel's most important action at the Reichstag of Augsburg was the settlement of rules for business transactions of the Jews. They were forbidden to exact too high a rate of interest, to call a negligent debtor before a foreign court of justice, etc. Josel announced these articles to the German Jews as "governor of the Jewish community in Germany."

In Bohemia.

While still occupied with the Augsburg articles Josel had to hurry to the court of Charles V. of Brabant and Flanders in order to defend the calumniated German Jews there (1531). In this to him most inhospitable country—for no Jews were living there then—he spent three months, occupying himself, when he was not officially engaged, with Hebrew studies. Though his life was once in danger, he succeeded in attaining the object of his journey. At the Reichstag of Regensburg (1532) he tried in vain to dissuade the proselyte Solomon Molko from carrying out his fantastic plan to arm the German Jews and to offer them as a help to the emperor in his wars with the Turks. Molko did not follow Josel's advice, and soon after was burned as a heretic. In 1534 Josel went to Bohemia to make peace between the Jews of Prague and those of the small Bohemian town of Horowitz. He succeeded in his mission, but the Jews of Horowitz plotted against his life, and he had to seek refuge in the castle of Prague.

In 1535 Josel traveled to Brandenburg-Ansbach to intercede with the margrave Georg in favor of the Jews of Jägerndorf, who had been falsely accused and thrown into prison; and he obtained their freedom. Two years later Josel tried to help the Saxon Jews, who were threatened with expulsion by the elector John Frederick. He went to Saxony with letters of high recommendation to that prince from the magistrate of Strasburg, and to Luther from Capito, the Alsatian reformer. But Luther had become embittered against the Jews on account of their faithfulness to their creed, and he refused every intercession, so that Josel did not obtain even an audience with the elector. But at a meeting in Frankfort (1539) he found occasion to speak to the prince, whose attention he attracted by refuting, in a public dispute with the reformer Butzer, some spiteful assertions about the Jews. In the same Reichstag Melanchthon proved the innocence of the thirty-eight Jews who had been burned in Berlin in 1510, and this helped to induce Kurfürst Joachim of Brandenburg to grant Josel's request. The Elector of Saxony then also repealed his order of expulsion.

Refutes Luther's Charges.

The same year Josel heard that the Hessian Jews had to suffer many persecutions because of a pamphlet by Butzer. He therefore wrote a defense of Judaism in Hebrew, to be read in synagogue every Sabbath for the comfort of his coreligionists. The magistrate of Strasburg having expressed the belief that attacks on Christianity were contained in the defense, Josel had a verbatim translation made and sent to him. Soon Josel had to defend the Jews against the attacks of Luther himself, who in 1543 had published a very spiteful pamphlet entitled "Von den Juden und Ihren Lügen," which had led to harsh treatment of Jews in different Protestant districts. Josel refuted Luther's assertions in a voluminous petition to the magistrate of Strasburg, and the latter thereupon inhibited a new edition of Luther's book. In 1541 Josel appeared as "chief of the Jews in the German lands" at the Reichstag of Regensburg, and succeeded in averting a dangerous edict which would have forbidden the Jews to engage in any monetary transaction. He succeeded at the Reichstag of Speyer in 1544 in obtaining a new letter of protection for the German Jews from the emperor, wherein they were expressly allowed to charge a much higher rate of interest than the Christians, on the ground that they had to pay much higher taxes than the latter, though all handicrafts and the cultivation of land were prohibited to them. At the same time Josel paid to the emperor in the name of the German Jews a contribution of 3,000 florins toward the expenses of the French war. In the Speyer letter of protection, referred to above, the emperor disapproved of the accusation of ritual murder, and he ordained that no Jew should be put in prison or sentenced for this crime without sufficient proof. Josel was anxious to obtain this order because in 1543 at Würzburg five Jews accused of ritual murder had been imprisoned and tortured. After having personally interceded in favor of these prisoners Josel at length obtained their pardon from the emperor.

In 1546 Josel was called upon to interfere in behalf of the whole body of German Jews, who suffered much during the Smalkaldic war. Through Granvella, the influential counselor of the emperor, Josel obtained an imperial order to the army and a mandate to the Christian population in favor of the Jews, so that they were not molested in the course of the war. As a proof of their gratitude Josel caused the Jews to provide the imperial army with victuals wherever it passed. In recognition of the great services rendered by Josel to the emperor on this occasion and previously, Charles V. renewed at Augsburg in 1548 the safe-conduct for Josel and his family, which thereby received the right of free passage throughout the German empire and free residence wherever Jews were allowed to live. Josel's life as well as all of his belongings was thus protected by a special imperial order. Even in the last years of his life Josel was able to make himself useful to Charles V. In 1552 he sent to the emperor at Innsbruck by a special messenger a warning that Elector Moritz of Saxony intended to invade Tyrol, and the emperor was thus enabled at the last moment to effect his escape.

Literary Activity.

Josel worked for the welfare of his people to the last, dying suddenly in March, 1554. In his active life he always found time to study religious literature, and besides his apologetic pamphlets he wrote several religious and ethical works, which in part are still extant. His most important books are: (1) "Derek ha-Ḳodesh," written 1531 in Brabant, containing rules for a pious life, especially in cases where a Jew has to bear martyrdom. Two fragments of this work, otherwise lost, are retained in the book "Yosif Omeẓ," by Joseph Hahn, Frankfort-on-the-Main, 1723. (2) "Sefer ha-Miḳnah," finished 1546, the first part of which contains words of admonition against traitors in the midst of Israel, the second part being cabalistic. A manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2240), contains the greater part of this work. Josel's memoirs (printed in the Hebrew original with a French translation in "Rev. Études Juives," xvi. 84) contain reports (incomplete) of some important events in his life until 1547, especially some relating to his public activity. They seem to have been written down soon after that year.

Bibliography: H. Bresslau, in Geiger's *Zeitschrift für Gesch. der Juden in Deutschland*, 1892, v. 307–334; M. Stern, *ib.* iii. 66–74; Kracauer, in *Rev. Etudes Juives*, xvi. 84, xix. 282; Scheid, *ib.* xiii. 62, 248; Grätz, *Gesch.* ix., *passim*; M. Lehmann, *Rabbi Joselmann von Rosheim*, Frankfort-on-the-Main, 1879; Ludwig Feilchenfeld, *Rabbi Josel von Rosheim: Ein Beitrag zur Gesch. der Deutschen Juden im Reformationszeitalter*, Strasburg, 1898, where the earlier bibliography is to be found.

D. A. Fe.

JOSEPH (יוסף; יהוסף in Ps. lxxxi. 6).—**Biblical Data:** Eleventh son of Jacob and the elder of the two sons of Rachel; born at Haran (Gen. xxx. 24). The meaning given to the name (*l.c.*) is "shall add": "The Lord shall add to me another son." It seems probable, however, from Ps. lxxxi. 6, that, like all other Hebrew names beginning with the syllable "Jo," it has Yhwh as its first element, and is a contraction, the original form being "Jehoseph," while in Gen. xxx. 23 there is an allusion to the connection of "Joseph" with אסף ("to take away"). Upon Joseph centered the love of his father, Jacob, who showered upon "the son of his old age" many tokens of special favor and arrayed him in a "coat of many colors." This favoritism, however, excited the envy of his older brothers, and Joseph increased their envy by telling them of two dreams which prognosticated his ruling over them (Gen. xxxvii. 2–11). When a lad of seventeen, Joseph was sent by his father to inquire after his brothers, who were pasturing the flocks in Shechem. He found them at Dothan, and when his brothers saw him approaching they planned to kill him. Reuben, however, took his part, and, in order to remove him from the fury of the others, advised them to throw Joseph into a pit (Gen. xxxvii. 13–24). Different accounts are given of the sale of Joseph, which immediately followed; according to one, the brothers, while eating at some distance from the pit, sighted a caravan of Ishmaelites, to whom they decided, at Judah's advice, to sell Joseph. In the meantime some Midianite merchants passing the pit drew Joseph out and sold him for twenty pieces of silver to the Ishmaelites, who took Joseph to Egypt (Gen. xxxvii. 25–28).

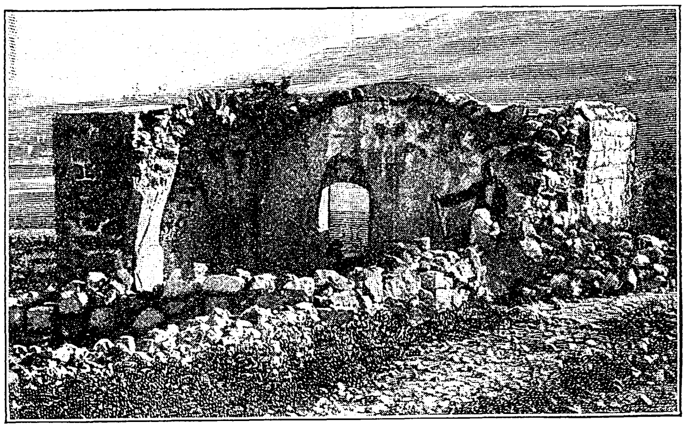

Traditional Tomb of Joseph near Nablus (Shechem).
(From a photograph by Bonfils.)

Sold as Slave.

The last statement is repeated in Gen. xxxix. 1, while in Gen. xxxvii. 36 it is said that the Midianites (Hebr. "Medanites") sold him to Potiphar in Egypt.

Cast into Prison.

In Potiphar's house Joseph fared well, for, seeing that he prospered in all that he did, his master appointed him superintendent of his household. But Joseph was "a goodly person and well favored," and his master's wife conceived a passion for him. Her repeated advances being repulsed, she finally attempted compulsion; still failing, she brought a false accusation against him before her husband, and Joseph was thrown into prison. There, too, Yhwh was with Joseph; the keeper of the prison, seeing that he could place confidence in him, committed the other prisoners to his charge (Gen. xxxix.). Soon afterward two of Pharaoh's officers, the chief cupbearer and the chief baker, having offended the king, were thrown into the prison where

Joseph was, and Joseph was appointed to serve them. One morning both officers told Joseph their dreams of the previous night, which they themselves were unable to interpret. Joseph concluded from their dreams that the chief cupbearer would be reinstated within three days and that the chief baker would be hanged. Joseph requested the chief cupbearer to mention him to Pharaoh and secure his release from prison, but that officer, reinstalled in office, forgot Joseph (Gen. xl.).

Joseph remained two years longer in prison, at the end of which period Pharaoh had a dream of seven lean kine devouring seven fat kine and of seven withered ears devouring seven full ears. Great importance was attached to dreams in Egypt, and Pharaoh was much troubled when his magicians proved unable to interpret them satisfactorily. Then the chief cupbearer remembered Joseph and spoke of his skill to Pharaoh. Accordingly he was sent for, and he interpreted Pharaoh's dream as foretelling that seven years of abundance would be followed by seven years of famine and advised the king to appoint some able man to store the surplus grain during the period of abundance. Pleased with his interpretation, Pharaoh made him viceroy over Egypt, giving him the Egyptian name of Zaphnath-paaneah and conferring on him other marks of royal favor. Joseph was then thirty years of age. Pharaoh married him to Asenath, the daughter of Potiphera, priest of On, through whom he had two sons, Manasseh and Ephraim (Gen. xli. 1-52).

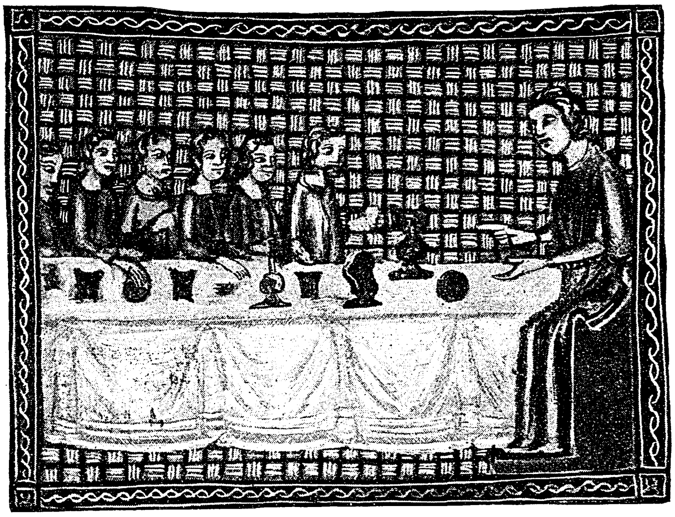

Joseph and His Brothers.

(From the Sarajevo Haggadah, 14th century.)

As Viceroy of Egypt.

During the seven years of abundance Joseph amassed for the king a great supply of corn, which he sold to both Egyptians and foreigners (Gen. xli. 48-49, 54-57). The famine having extended to all the neighboring countries, Joseph's brothers, with the exception of Benjamin, went to Egypt to buy corn. Joseph recognized his brothers, who prostrated themselves before him and therein fulfilled, in part, his dreams. He received them roughly and accused them of being spies, thereby compelling them to give him information about their family. Desiring to see Benjamin, Joseph demanded that they substantiate their statements by sending one of their number for Benjamin while the others remained behind. He accordingly imprisoned them for three days, and then sent them away with corn, retaining Simeon as a hostage (Gen. xlii. 1-25). The famine in Canaan continuing, Jacob was again obliged to send his sons to Egypt for corn. As Joseph had commanded them not to appear before him again without Benjamin, Jacob was compelled to let Benjamin go with them. He sent also a present to Joseph in order to win his favor, together with the money which had been, by Joseph's orders, put into their sacks.

Makes Himself Known to His Brothers.

The second time Joseph received them very kindly and prepared a feast for them, but paid special attention to Benjamin (Gen. xliii.). Desiring to know what his brothers would do if under some pretext he retained Benjamin, Joseph gave orders to fill their sacks with corn, put their money into their sacks, and put his silver goblet in Benjamin's. On the following morning the brothers departed, but before they had gone far a messenger overtook them, accusing them of stealing the goblet. The messenger searched their sacks and found the goblet in Benjamin's sack; this compelled them to return. Joseph reproached them for what they had done, and Judah, speaking on behalf of his brothers, expressed their willingness to remain as slaves to Joseph. The latter, however, declined their offer, declaring that he would retain Benjamin only (Gen. xliv. 1-17). Overcome by Judah's eloquent appeal (Gen. xliv. 18-34) and convinced of his brothers' repentance, Joseph disclosed himself to them. He inquired after his father, but as they were too much amazed and startled to answer him, he assured them that in treating him as they did they had been carrying out the will of God. He then urged them to return home quickly, loaded them with presents for his father, and supplied them with vehicles for the transportation of the whole family (Gen. xlv.). Joseph met his father in the land of Goshen. He recommended his brothers to represent themselves as shepherds so that they might remain in Goshen unmolested. Then he presented five of his brothers to Pharaoh, who granted them a domain in Goshen; and, after having introduced Jacob to Pharaoh, Joseph domiciled the whole family, at Pharaoh's command, "in the land of Rameses," where he supplied them with all they needed (Gen. xlvi. 29-xlvii. 12).

As a ruler, Joseph changed the system of land-tenure in Egypt. The famine being severe, the people first expended all their money in the purchase of corn, then they sold their cattle, and finally gave up their land. Thus all the cultivated land in Egypt, except that of the priests, became the property of the crown, and the people farmed it for the king, giving him one-fifth of the produce (Gen. xlvii. 14-26). Hearing of his father's sickness, Joseph went to him with his two sons, whom Jacob blessed, conferring upon Joseph at the same time one portion more than the portions of his brothers (Gen. xlviii.). Joseph carried Jacob's remains to the land of Canaan, where he gave them stately burial. His brothers, fearing that he would avenge himself upon them, then sent to implore his forgiveness. Joseph allayed their fears and promised that he would continue to provide for their wants. He lived to the age of one hundred and ten, and saw his great-grandchildren grow up. Before his death he made the children of Israel take an oath that when they left the land of Egypt they would take his bones with them. His body was embalmed and placed temporarily in a coffin. At the Exodus his bones accompanied Moses, and were finally buried in Shechem (Gen. l.; Ex. xiii. 19; Josh. xxiv. 32).

J. M. Sel.

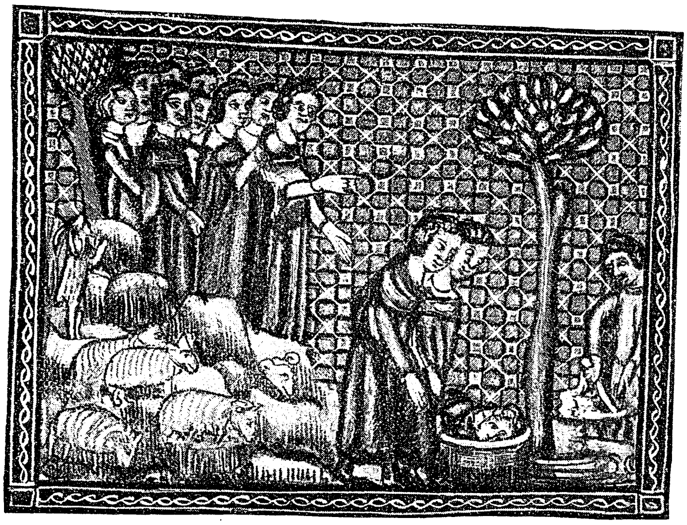

Joseph Sold by His Brothers.

(From the Sarajevo Haggadah, 14th century.)

Like His Father.

——**In Rabbinical Literature:** Joseph occupies a very important place in the Haggadah, and no patriarch was the subject of so many Midrashic legends. As Rachel was visited by the Lord on Rosh ha-Shanah (R. H. 10b), Joseph was born in due course on the 1st of Tammuz, 2199 (Book of Jubilees, xxviii. 32). He is represented as a perfectly righteous man ("ẓaddiḳ gamur") and as the counterpart of his father; not only did Joseph resemble his father in appearance and in having been born circumcised, but the main incidents of their lives were parallel. Both were born after their mothers had been barren for a long time; both were hated by their brothers; both were met by angels at various times (Gen. R. lxxxiv. 6; Num. R. xiv. 16). Joseph is extolled by the Rabbis for being well versed in the Torah, for being a prophet, and for supporting his brothers (Tan., Wayesheb, 20). According to R. Phinehas, the Holy Spirit dwelt in Joseph from his childhood until his death (Pirḳe R. El. xxxviii.). Jacob's other children came into the world only for Joseph's sake; the Red Sea and the Jordan were passed dry-shod by the children of Israel through the virtue of Joseph (Gen. R. lxxxiv. 4; Leḳaḥ Ṭob to Gen. xxxvii. 2). When Joseph and his mother bowed to Esau (Gen. xxxiii. 7), Joseph shielded his mother with his figure (Targ. pseudo-Jonathan, *ad loc.*), protecting her from the lascivious eyes of Esau, for which he was rewarded through the exemption of his descendants from the spell of the evil eye (Gen. R. lxxviii. 13; comp. Ber. 20a; Soṭah 36b).

When Joseph reported to his father the evil doings of his brothers (Gen. xxxvii. 2), his design was merely that his father might correct them (Leḳaḥ Ṭob, *ad loc.*). The nature of the "evil report" is variously given by the Rabbis. According to Pirḳe R. El. xxxviii., Joseph spoke only against the sons of Bilhah and Zilpah, that they ate meat which they had not slaughtered in accordance with the Law (comp. Targ. pseudo-Jonathan, *ad loc.*). According to R. Judah, Joseph reported that the sons of Leah slighted the sons of the concubines by calling them slaves. R. Simeon's opinion was that Joseph spoke against them all, accusing them of "looking at the daughters of the land" (Gen. R. lxxxiv. 7). The reason for Jacob's special love toward Joseph was, according to R. Judah, that Joseph resembled Jacob in appearance; but according to R. Nehemiah it was that he transmitted to Joseph all the halakot he had studied in the school of Shem and Eber (*ib.* lxxxiv. 8).

Sent to Brothers.

Joseph is represented as an exemplar of filial respect, for when his father requested him to go and see how his brothers fared, he went promptly and with gladness of heart, although he knew that they hated him (Mek., Beshallaḥ, Wayehi, 1; Gen. R. lxxxiv. 12, 15). When he went to his brothers, he was accompanied to Dothan by three angels (*ib.* lxxxiv. 13; comp. Targ. pseudo-Jonathan to Gen. xxxvii. 15, and "Sefer ha-Yashar," section "Wayesheb"). When the brothers saw Joseph approaching from a distance, they decided to set the dogs upon him (*l.c.*). After being beaten by his brethren, Joseph was thrown by Simeon into a pit, among serpents and scorpions; but Joseph prayed to God and the reptiles retired to their holes (*ib.* lxxxiv. 15; Targ. pseudo-Jonathan, *ad loc.*). Afterward, Simeon ordered stones thrown into the pit (Tan., Wayesheb, 13; Yalḳ., Gen. 142). The brothers encamped at a distance from the pit that they might not hear Joseph's cries, and while they were eating a company of Midianites passed by the pit, heard Joseph calling for help, and drew him up. A struggle then ensued between the brothers and the Midianites. The former declared that Joseph was their rebellious slave; the latter regarded their statements with suspicion; but the difference was settled by the sale of Joseph to the Midianites ("Sefer ha-Yashar," *l.c.*). The brothers then divided among themselves the purchase-money—twenty pieces of silver (Gen. xxxvii. 28), each taking two pieces, with which they bought shoes (Pirḳe R. El. xxxviii.). As Joseph had been thrown naked into the pit, the Midianites would have compelled him to accompany them so, but God, not willing that so righteous a man should travel in an unseemly manner, sent Gabriel to transform into a long garment the amulet Joseph wore on his neck. The brothers, however, on seeing the garment, demanded it of the Midianites, saying that they had sold them a naked slave, but, after some altercation, consented to take four pairs of shoes in exchange. Joseph wore the same garment when he was Potiphar's slave, when he was in prison, and when he became the viceroy of Egypt (Jellinek, "B. H." v. 157, vi. 120).

Joseph in Captivity.

When the Midianites noticed the nobility of Joseph's countenance, they understood that he was not a slave and regretted having bought him. They would have taken him back to his father had not the distance been too great; but when they met, soon after, a company of Ishmaelites they sold Joseph to them. Passing his mother's grave, Joseph prostrated himself upon it, weeping bitterly and imploring her assistance; from her grave she answered that she was afflicted by his troubles, but that he must hope and await the intervention of God. The Ishmaelites violently dragged Joseph away, beat him cruelly, and continued their journey. They finally met four merchants, descendants of Medan, to whom they sold Joseph; and the Medanites in turn sold Joseph to Potiphar for four hundred pieces of silver ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxxxiv. 20.)

Joseph was sold by his brothers on Yom Kippur (Book of Jubilees, xxxiv. 15). In reward for his righteousness, the Ishmaelites, who generally dealt in ill-smelling articles, were on that occasion influenced by Providence to carry fragrant spices in order that Joseph's journey to Egypt might be more agreeable (Gen. R. lxxxiv. 16). When Jacob's sons reached home, affirming that Joseph had been devoured by a wild beast (comp. Gen. xxxvii. 33), Jacob ordered them to arm themselves and capture the beast. They accordingly went forth and returned with a wolf; but when Jacob began to reproach the beast for its cruelty, the wolf answered, in human language, that it had not committed the crime of devouring Joseph, and that it was itself searching for its lost cub; Jacob therefore let the wolf go ("Sefer ha-Yashar," *l.c.*).

Jacob did not wholly believe that Joseph was dead, because he could not forget him, while the dead are soon forgotten. He therefore hewed out twelve stones and placed them in a row, after writing on them the names of his twelve sons with their corresponding months and zodiacal signs. Then he commanded them to bow to the stone of Reuben, but no stone moved; then he commanded them to bow to Simeon's stone, with the same result; but when he came to the stone of Joseph, all the other stones bowed to it. Even then Jacob was not sure that Joseph was alive, and repeated the same experiment with sheaves, getting the same result, without, however, reaching a conviction. He was finally convinced by a vision which he had of the future priestly organization, interpreting the names of Eliashib, chief of a division of the sons of Aaron (I Chron. xxiv. 12), and Elkanah, a noted Levite (I Sam. i. 1), as signifying respectively "God will bring him back" and "he was bought by Potiphar" (Soferim xxi. 9).

Joseph's Temptation.

The prosperity of Joseph in Potiphar's house is described by the Rabbis as follows: "The wishes of Potiphar were executed in an instant; when he desired that the cup which Joseph handed him should be warm, it was warm; and if he desired that it should be cold, it was cold" (Tan., Wayesheb, 16; Gen. R. lxxxvi. 6). At first Potiphar was of the opinion that Joseph was a magician, and he wondered, saying, "Is there a lack of magicians in Egypt?" but afterward he saw that the Shekinah dwelt in Joseph (Gen. R. *l.c.*; Leḳaḥ Ṭob to Gen. xxxix. 3). Joseph's character was antithetical to the characters of all the other slaves; the latter were rapacious, while Joseph never enjoyed anything that was not his (Zeb. 118b); the other slaves were given over to lust, while Joseph was chaste; the others ate the priestly portions because they were slaves of the priests (see Lev. xxii. 11), while Joseph, through his righteousness, caused the descendants of his master, who were his own descendants as well, to eat those portions; this identifies Joseph with Putiel, Eleazar's father-in-law (Gen. R. lxxxvi. 3; comp. Mek., *l.c.*; Soṭah 43a). Like all other righteous men, Joseph was tried by God (Gen. R. lxxxvii. 3; comp. Test. Patr., Joseph, 2). He was one of the three men who successfully resisted temptation; for this he was rewarded by having the letter ה (one of the letters composing the Tetragrammaton) added to his name (Lev. R. xxiii. 10; comp. Ps. lxxxi. 6). The day on which Joseph "went into the house to do his work" (Gen. xxxix. 11–12) was the Sabbath day, and the work consisted in repeating the Torah, which he had learned from his father (Midrash Abkir, quoted in Yalḳ., Gen. 146). Some rabbis, however, charged Joseph with vanity, saying that, even before being sold, he took too much pains with his personal appearance (Gen. R. lxxxiv. 7), and that he continued to do so as ruler over Potiphar's house, forgetting his father, who was mourning over his disappearance. God punished him, therefore, by setting against him Potiphar's wife (Gen. R. lxxxvii. 3). Certain rabbis declared even that Joseph was ready to yield to his mistress, but that his father's image suddenly appeared to him and called him to his duty (Soṭah 36b; Gen. R. lxxxvii. 9; comp. Pirḳe R. El. xxxix.).

The story of Joseph and Zelikah (Zulaikha), the wife of Potiphar, is narrated in the "Sefer ha-Yashar" (*l.c.*, following Arabic sources, as the very name "Zelikah" shows) as follows: Zelikah at first attempted to seduce Joseph by arraying him in fine garments, putting before him the most delicious viands, and speaking to him in amorous terms. These means failing, she used threats, but without effect, for Joseph remained inflexible (comp. Test. Patr., Joseph, 3). The vehemence of her unrequited passion soon impaired her health. On one occasion, when some noble ladies of Egypt had come to see her, she told her maid to give them oranges and sent Joseph in to wait upon them; the women, unable to turn their eyes from Joseph, cut their fingers while peeling the oranges, and when Zelikah asked them the cause, they answered that they could not help looking at Joseph. She then said: "What would you do if, like myself, you had him every day before your eyes?" According to Gen. R. lxxxvii. 5 and Test. Patr., Joseph, 4–5, Zelikah told Joseph that she was ready to kill her husband so that he might marry her legally. But Joseph exclaimed: "After inducing me to commit adultery, thou desirest me to become a murderer!" Zelikah promised that, if he would yield to her, she would embrace his religion and induce all the Egyptians to do the same. Joseph answered that the God of the Hebrews does not desire unchaste worshipers. She next brought Joseph into her chamber in the inner part of the house and placed him on her bed, over which was the image of her Egyptian god. Then she covered her face with a veil, and Joseph said: "Thou art afraid of an idol; shall I not fear YHWH, who sees all things?" (Gen. R. *l.c.*).

It happened that, at the Nile festival, all the people of the house except Joseph and Zelikah had gone to see the ceremonies; Zelikah feigned illness as her reason for not attending the festival (comp. Soṭah 36b). With one hand she grasped a sword and with the other caught Joseph's garment, and when he attempted to release himself a rent was made in the garment. Afterward, when Joseph was brought before the priests for judgment, and while they were deliberating, Zelikah's child of eleven months suddenly began to speak, accusing its mother and declaring Joseph's innocence. The priests then ordered the garment to be brought in order that they might see on which side it had been rent: seeing that it was rent in the back, they declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxxxvii. 10). According to Midrash Abkir (Yalḳ., Gen. 146), Zelikah requested her female friends to testify that Joseph had assailed them also. Potiphar was going to kill him, but his wife prevailed on him to imprison him and then sell him, so as to recover the money he had paid for Joseph. According to the same Midrash, it was Asenath who told Potiphar of her mother's false accusation.

Joseph in Prison.

Joseph's duties took him every day to his master's house, and this gave Zelikah opportunities to renew her entreaties and threats. As Joseph continued to look downward, she put an iron spear under his chin to force him to look at her, but still Joseph averted his gaze (Gen. R. lxxxvii. 11; comp. "Sefer ha-Yashar," *l.c.*). There is a disagreement among rabbinical writers as to the length of time Joseph spent in Potiphar's house and in prison. According to Seder 'Olam (Neubauer, "M. J. C." ii. 28) and Gen. R. (lxxxvi. 7, after the correction of "Mattenot Kehunnah"), Joseph was one year in Potiphar's house and twelve years in prison; according to Pirḳe R. El. (*l.c.*), he was in prison ten years; according to the Book of Jubilees (xlvi. 7), he was ten years in the house and three years in prison. The last opinion seems to be supported by Gen. R. lxxxix. 2 and Tan., Miḳḳeẓ, 2, where it is said that Joseph remained two years longer in prison as a punishment for having trusted in the promises of man (comp. Gen. xl. 14–15). When the chief butler told Pharaoh of Joseph's skill in interpreting dreams (Gen. xli. 12–13), he endeavored at the same time to discredit Joseph, but an angel baffled the chief butler's design (Gen. R. lxxxviii. 6, lxxxix. 9). According to Soṭah 36b, Gabriel taught Joseph the seventy languages which a ruler of Egypt was obliged to know, and it was then that he added the letter ה to Joseph's name (comp. Num. R. xiv. 16). Joseph was released from prison on Rosh ha-Shanah (R. H. 10b).

Joseph as Ruler.

When Joseph interpreted Pharaoh's dreams, the king asked him for a sign by which he might know that his interpretation was true. Joseph then told him that the queen, who was about to be delivered of a child, would give birth to a son, but that at the same time another son, two years of age, would die; and it so happened. As a viceroy, Joseph built himself a magnificent palace, placing in it a great number of slaves. He equipped also a considerable army, with which he marched to help the Ishmaelites against the Tarshishites, winning a great victory ("Sefer ha-Yashar," section "Miḳḳeẓ").

Joseph showed great discernment in preserving the grain which he gathered, by storing in each district only the amount which had grown there (Gen. R. xc. 5). Later, when the famine waxed sore and the Egyptians went to Joseph for grain, he compelled them to undergo circumcision, refusing food to uncircumcised people (*ib.* xc. 6, xci. 5). He stored up in Egypt all the gold and silver of the world, and it was carried away by the Israelites when they left Egypt. According to another opinion, Joseph placed the gold and silver in three hidden treasuries, of which one was discovered by Korah, one by Antoninus, son of Severus, and one is being kept for the righteous in the future world (Pes. 119a; comp. "Sefer ha-Yashar," section "Wayiggash").

Joseph always kept in mind his father and brothers, and during the twenty-two years he was away from home he drank no wine (Shab. 139a; Gen. R. xciv. 25; Test. Patr., Joseph, 3). It is said also that Joseph wore sackcloth and fasted much (Gen. R. lxxxv. 2; Test. Patr. *l.c.*). He is represented as very modest, so that though viceroy of Egypt he was not vain of his power (Ex. R. i. 7). Knowing that his brothers would come to buy grain, Joseph gave orders that nobody should be permitted to enter until he had given in writing his own and his father's names. His brothers, fearing the evil eye,

Joseph and His Brethren.

entered the city at ten different gates, and in the evening the gatekeepers brought their names to Joseph. Three days passed, and the brothers had not appeared before Joseph; so Joseph sent seventy strong men to search for them. The brothers were found in the street of the harlots, whither they had gone with the object of looking for Joseph. When they were brought into Joseph's house, Joseph, feigning divination through his goblet, enumerated all their deeds, how they had destroyed Shechem, how they had sold their brother; and the fact of being found in the street of the harlots proved, he said, that they were spies. A struggle ensued between Joseph's men and his brothers, who were on the point of destroying Egypt, but they were subdued by Manasseh, who imprisoned Simeon (Gen. R. xci. 6; comp. "Sefer ha-Yashar," *l.c.*). Later, when, under the pretext of his having stolen the goblet, Benjamin was detained by Joseph (Gen. xliv.), another violent struggle ensued between Joseph and his brothers, who would have carried Benjamin off by force. Seeing that his brothers, especially Judah, were again becoming furious, Joseph, with his foot, struck a marble pillar on which he was sitting, shattering it into fragments (Gen. R. xciii. 7).

Why He Died Before His Brothers.

According to the "Sefer ha-Yashar" (section "Wayiggash"), where the whole struggle is narrated at great length, Manasseh was the hero of that exploit (see Targ. Yer. to Gen. xliv. 19). Joseph allowed himself to be recognized by his brothers for fear they might destroy Egypt (Gen. R. *l.c.*). Certain rabbis underrated Joseph's merit by declaring that he died before his brothers because he had made them feel his authority (Ber. 55a; comp. Tan., Wayiggash, 3). According to other opinions, Joseph died before them because he embalmed his father's body instead of relying on God to keep the body from decay; or because he heard Judah say "thy servant my father" several times without correcting him (Pirḳe R. El. xxxix.; Gen. R. c. 4). Joseph's solicitude on behalf of his brothers is pointed out by Pesiḳ. R. 3 (ed. Friedmann, p. 10b) as follows: Although he honored his father greatly, he always avoided meeting him, so that he would not have known that his father was sick had not a messenger been sent to him (Gen. xlviii. 1); Joseph apprehended, perhaps, that his father would ask him how he came to be sold by his brothers, and would curse them. When Jacob prepared himself to bless Joseph's two sons, the Holy Spirit had left him, but it returned to him through Joseph's prayer (Pesiḳ. *l.c.* p. 12a). Joseph is said to have himself superintended his father's burial, although he had so many slaves; he was rewarded in that Moses himself carried his bones (Soṭah 9b; comp. Ex. xiii. 19), and in that his coffin was carried in the wilderness side by side with the Ark of the Covenant (Mek., *l.c.*).

According to most rabbinical authorities, Joseph's coffin was sunk in the Nile (Targ. pseudo-Jonathan to Gen. l. 26; Mek., Beshallaḥ, Wayyehi, 1; Ex. R. xx. 17); but according to R. Nathan, Joseph was buried in the royal palace. In the time of the Exodus, Serah, daughter of Asher, showed Moses where the coffin was sunk. Moses threw a pebble into the water there and cried out: "Joseph! Joseph! the time has come for the Israelites to be rescued from their oppressors; come up and do not cause us any further delay!" The coffin thereupon floated up (Mek., *l.c.*; Ex. R. *l.c.*). It may be added that the piyyuṭ beginning "Arze ha-Lebanon" and recited on Yom Kippur is based on the legend that Joseph was bartered for shoes (comp. Amos ii. 6).

Bibliography: Adolf Kurrein, *Traum und Wahrheit, Lebensbild Josephs nach der Agada*, Regensburg, 1887.

S. S. M. Sel.

——**Critical View:** The narratives concerning Joseph (Gen. xxxvii. and xxxix.-l.) are composed of two principal strata: a Jahvistic stratum and an Elohistic one, with a few details here and there from the compiler of the Priestly Code (for details see J. E. Carpenter and G. Harford-Battersby, "Hexateuch," pp. 58-79). According to the Jahvistic narrative, Joseph is rescued by Judah when his brethren plot against him, and is afterward sold to Ishmaelites, who in turn sell him to an Egyptian of high position whose name is not given. The wife of this Egyptian brings an accusation against Joseph, and he is cast into prison; but the jailer makes him overseer of the other prisoners. The Jahvistic account of his escape from prison has been omitted; and in the sequel nothing is said about Simeon's becoming a hostage. The brethren open their sacks at a halting-place and find their money; Judah offers to become surety to his father for Benjamin's return; the Israelites settle in the land of Goshen; and Jacob's life closes with his poetic blessing.

In the Elohistic portions Joseph is rescued from his other brethren by Reuben and thrown into a pit, from which he is taken and sold to the Midianites; they in turn sell him to Potiphar, captain of the guard, who makes him ruler over the prisoners confined in his house. Afterward, when his brethren are accused of being spies, they volunteer the information about the younger brother. Simeon is left in Egypt as a hostage; the others open their sacks at the end of their homeward journey; Reuben offers to become security for Benjamin's return; and there is no mention of Goshen. In other respects the narratives seem to have been closely parallel. The Priestly Code adds a few statistics and gives a list of the people who went down to Egypt.

Modern critics have made various estimates of the historical worth of these narratives of Joseph. As the reputed ancestor of the tribes of Ephraim and Manasseh, he is regarded by some as altogether legendary or even mythical. Thus Winckler held the story of Joseph to be a sun-myth ("Gesch. Israels," part ii., pp. 73-77; see, however, his "Abraham der Babylonier, Joseph der Egypter," 1903); while the fact that "Jacob-el" and "Joseph-el" appear in a list of Thothmes III. as the names of places in Palestine (W. Max Müller, "Asien und Europa," pp. 163 *et seq.*), lends to the legendary view some probability. Still, even if these narratives should prove to be legendary, not every legend is a sun-myth.

On the other hand, archeological evidence has been urged in favor of the historical character of Joseph. Two of the El-Amarna tablets (Schrader, "K. B." v., Nos. 44, 45) show that a Semite held a position in Egypt quite analogous to that attributed to Joseph. The Egyptian "Tale of Two Brothers" shows that such situations as that in which Joseph found himself with the wife of his master were not unknown in Egypt (comp. Sayce, "Verdict of the Monuments," pp. 209–211).

The Egyptians attached great significance to dreams, as they are said to have done in the Biblical narrative (comp. Brugsch, "History of Egypt," pp. 200, 314, 406); famines of long duration were also not infrequent, being produced by the failure of the Nile overflow. One such, from 1064 to 1071, is attested by the Arabic historian Al-Makrizi (comp. Stanley, "Jewish Church," i. 79). Such instances of the correctness of the portraiture from an Egyptian standpoint might be greatly multiplied. At the most, however, they do not prove the historical character of the narrative, but that, if it is fiction, it is very realistic fiction. In either case the narratives were not written till after the ninth century B.C.; for such names as "Potiphar" (Gen. xxxix. 1) and "Zaphenath-paneah" (Gen. xli. 45) do not occur in Egyptian before that century (comp. Brugsch in "Old Testament Student," xi. 481).

Those who regard the Joseph stories as historical generally hold that the Pharaoh by whom Joseph was made the practical ruler of Egypt was one of the Hyksos kings. This result is reached partly by reckoning back from Rameses II., who is regarded as the Pharaoh of the oppression, and partly by assuming that the Hyksos were Semitic or Asiatic, and that such a situation was more possible under them. The El-Amarna tablets cited above make it clear, however, that it would have been equally possible under the kings of the eighteenth dynasty, such as Amenophis III. or Amenophis IV. (about 1400 B.C.).

BIBLIOGRAPHY: In addition to the literature cited above, see the commentaries of Dillmann and Gunkel on *Genesis*, and Driver in Hogarth, *Authority and Archæology*, pp. 46–54.

E. G. H. G. A. B.

——**In Arabic Literature:** The story of Joseph or Yusuf as it is told in Arabic literature has the same general outlines as the Biblical narrative; but in the Arabic account there is a wealth of accessory detail and incident. Some of these amplifications have been borrowed by Jewish writers (as in the "Sefer ha-Yashar"; see Grünbaum, "Zu 'Yussuf und Suleicha,'" in "Z. D. M. G." xliii. 1 *et seq.*). Joseph is regarded by the Arabs as a prophet (Koran, suras vi. 84, xl. 36). He is also a type of manly beauty; so that one often finds the expression "a second Joseph," meaning one extraordinarily beautiful. He is likewise called the "Moon of Canaan." A great many public works in Egypt have been attributed to him. Some believe that he built the city of Memphis, and that he was instrumental in building the obelisks and pyramids. He also instructed the Egyptians in science. In the Koran a whole chapter (sura xii.) is devoted to Joseph; and the commentators add many details to this "best of stories," as Mohammed calls it (sura xii. 3).

Joseph and Zuleikah.

The story of Yusuf and Zulaikha is a favorite love-song in the East, and the Persian poet Firdusi has written on the subject an epic which begins with Jacob's suit for Rachel (published by Schlechta-Wssehrd, Vienna, 1889). The narrative, however, among the Mohammedans is more than a simple love-tale. Their theologians use it to symbolize the spiritual love between God and the soul (D'Herbelot, "Bibliothèque Orientale," iii. 371). Zulaikha or Ra'il is the wife of Kitfir or Itfir (the Biblical Potiphar), through whose accusations, although they are proved to be false, Joseph is thrown into prison. After his phenomenal rise to power, as he is passing through the street one day his attention is attracted by a beggar woman whose bearing shows traces of former greatness. Upon stopping to speak to her he discovers Zulaikha, who has been left in misery at the death of her husband. Joseph causes her to be taken to the house of a relative of the king, and soon obtains permission to marry her, she having lost none of her former beauty nor any of her first love for him.

Other features in the Arabic history of Joseph which are lacking in the Old Testament narrative, are the stories of Jacob and the wolf and of Joseph at his mother's tomb (contained in a manuscript at Madrid). After Joseph's brothers had returned to their father with the coat dipped in blood, Jacob was so prostrated that for several days he was as one dead. Then he began to wonder that the garment had no rents or marks of claws and teeth, and suspicions of the truth arose in his mind. To allay his doubts the brothers scoured the country and caught in a net a wolf, which they brought alive to their father. Jacob, after reproaching the wolf for its cruelty, asked it to relate how it came to commit so wicked a deed; whereupon Allah opened the mouth of the dumb beast and it talked, disclaiming any connection with the death of Joseph. It even expressed sympathy for the grieving father, saying that it had itself lost its own dear child. The patriarch was much affected by this tale, and entertained the wolf hospitably before sending it on its way with his blessing.

The story of Joseph at his mother's tomb shows the boy's piety and forgiving nature. As the caravan bearing him to Egypt passed near his mother's grave Joseph slipped away unnoticed and fell upon the tomb in an agony of tears and prayer. For this he was severely abused, whereupon a storm suddenly arose, making further progress impossible. Only when Joseph had forgiven the offender did the storm disappear (Ticknor, "Hist. of Spanish Literature," 3d American ed., i. 85 *et seq.*, Boston, 1864). This "Poema de José" was written in Spanish with Arabic characters by a Morisco, who had forgotten the language of his forefathers, but still remembered their traditions. These stories are found in the "Sefer ha-Yashar" also; but their origin is certainly Arabic (see Grünbaum, *l.c.*).

Differences of Tradition.

There are certain minor points in which the Arabic story differs from the Biblical. In the Koran the brothers ask Jacob to let Joseph go with them. In the Arabic story the pit into which Joseph is thrown is a well with water in it, and Joseph escapes by climbing upon a rock. Joseph's face possessed such a peculiar brilliancy that his brothers noticed the different light in the sky as soon as he appeared above the edge of the well, and they came back to claim him as their slave. This same peculiarity was noticeable when they went to Egypt: although it was evening when they entered the city, his face diffused such a light that the astonished inhabitants came out to see the cause of it. In the Bible Joseph discloses himself to his brethren before they return to their father the second time after buying corn. In the Arabic story they are compelled to return to Jacob without Benjamin, and the former weeps himself blind. He remains so until the sons have returned from Egypt a third time, bringing with them Joseph's garment which Gabriel had given him in the well, and which, having come from paradise, healed the patriarch's eyes as soon as he put it to his face.

Joseph was buried in the Nile, as there was some dispute as to which province should be honored by having his tomb within its boundaries. Moses was able by a miracle to raise the sarcophagus and to take it with him at the time of the Exodus.

BIBLIOGRAPHY: *Koran*, sura xii., and its commentators, Baiḍawi, Zamakhshari, Ṭabari, and others; D'Herbelot, *Bibliothèque Orientale*, iii. 368 *et seq.*, Paris, 1789; A. Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* Bonn, 1833; Schlechta-Wssehrd, *Aus Firdusi's "Yussuf und Suleicha,"* in *Z. D. M. G.* xli.; G. Weil, *Biblical Legends of the Mussulmans*, Eng. transl., New York, 1846.

G. M. W. M.

JOSEPH (High Priest): 1. Son of Ellem (אילם) of Sepphoris; installed by Herod for one day (Yom Kippur) as a substitute for the high priest, who had become unclean (Tosef., Yoma i. 4; Yer. Yoma i. 1; Yer. Hor. iii. 3; Hor. 12b; *et al.*). Josephus, who tells the same story ("Ant." xvii. 6, § 4), says that "Mattathias, son of Theophilus" (4 B.C.) was the name of the priest for whom he substituted. The Rabbis forbade him afterward to officiate, even as a common priest (Yoma 12b; Hor. 12b). **2.** Son of Ḳimḥit (Ḳamḥit); he became a substitute for his brother Ishmael, or Simeon, when the latter had become unclean (Yoma 47a). Josephus ("Ant." xx. 5, § 2), calling him "Joseph, son of Kamythus" (Κάμῖθος), speaks of him as having been removed from the high-priesthood by Herod II. **3.** Son of Simeon Kabi (61–62 C.E.; Josephus, "Ant." xx. 8, § 11); installed in the high-priesthood by Agrippa II. Grätz ("Gesch." 4th ed., iii. 739) concludes that this Joseph was the son of Simeon Kamithus. See ISHMAEL BEN ḲIMḤIT.

BIBLIOGRAPHY: Derenbourg, *Hist.* p. 160; Grätz, in *Monatsschrift*, xxx. 51 *et seq.*; Schürer, *Gesch.* ii. 216 *et seq.*

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JOSEPH II.: German emperor; born March 13, 1741; died Feb. 20, 1790, at Vienna. As German emperor his sovereignty was one in name only, but as ruler of Austria in succession to his mother, Maria Theresa (d. Nov. 29, 1780), his activities were as manifold as they were beneficent. Joseph was a believer in the principles of humanitarianism as taught by the philosophers of his time, and while he remained a strict Romanist in matters of dogma, he opposed the Church strongly in its policy toward the adherents of other creeds. This change of policy affected the Jews almost from the moment that he ascended the throne. He abolished the poll-tax and the Jew's badge (1781) and issued the "Toleranzpatent" (Jan. 2, 1782), in which the principles were laid down that the restrictions on the Jews should be gradually removed and that the Jews should be encouraged in taking up handicrafts and agriculture; the schools were expressly declared to be open to them, and special Jewish schools were to be established. In individual questions, such as the frequent cases of baptism of infants by midwives contrary to the will of the parents, he strongly demanded that justice should be done, that the children should be returned to their parents, and that midwives should not be permitted to baptize Jewish children (Wolf, "Judentaufen," p. 97, Vienna, 1863). When a Jew made a bid for the renting of a brewery on the imperial family estate at Göding, and the administration rejected the bid on the ground that Jews had been expelled from that town, the emperor said: "The only reason for the expulsion of the Jews is that they are not Christians; to me they are human beings, consumers, and taxpayers, and consequently useful, if properly kept in check" ("Allg. Zeit. des Jud." 1844, p. 655).

Of great importance was the law of 1787 requiring the Jews to serve in the army, the first enactment to that effect in history. Many Jews objected, and sent petitions to the emperor, but he would not repeal it. Upon the request of the community of Presburg he repealed the law demanding that the Jews should shave off their beards, the object of which was to oblige them to relinquish a distinction that marked them off from their Christian fellow subjects. Consistently with his principles he abolished the annual collective tax upon the Jews, and substituted for it the "Familientaxe," which the community paid for every member who had contracted a legal marriage (see FAMILIANTEN GESETZ), and a tax on every article of food, the object of the change being to abolish the use of the invidious word "Schutzgeld," implying that the Jews were merely tolerated. From the surplus of these taxes over the amount of the former "Toleranzsteuer" the Jewish fund in Moravia ("Landemassafonds") was accumulated. However, most of the disabilities remained, as the restriction upon marriage, the confinement to ghettos, and the inability to hold office. 'See AUSTRIA.

BIBLIOGRAPHY: Adam Wolf, *Oesterreich Unter Maria Theresia und Josef II.*, Berlin, 1884; Fournier, *Josef II.*, Prague, 1885; Mandl, *Das Jüdische Schulwesen in Ungarn Unter Josef II.*, Frankfort-on-the-Main, 1903. A digest of the laws issued by Joseph II. concerning the Jews of Hungary is given in *Allg. Zeit. des Jud.* 1840, p. 607.

D.

JOSEPH: Prominent Jewish family which settled in Canada toward the close of the eighteenth century. It was descended from **Naphtali Joseph,** of an Anglo-Jewish family which had come from the Netherlands.

1. Abraham Joseph: A brother of Henry Joseph (No. 4); followed the latter to Canada some years after he had settled in the country. He became prominent in public affairs.

2. Abraham Joseph: Born in Berthier, Canada, in 1815; died in Quebec in 1886; son of Henry Joseph (No. 4). He removed to the latter city in 1832, and became a member of the city council. He was a candidate for the mayoralty. During the rebellion of 1837–1838 he served in the Quebec Light Infantry, attaining the rank of major.

Joseph was president of the Dominion and the Quebec boards of trade, president of the Stadacona Bank, one of the founders of the Banque Nationale, and a director of the Quebec and Gulf Ports Steamship Company.

3. Gershom Joseph: Born in 1821; youngest son of Henry Joseph (No. 4); studied jurisprudence at Toronto University (M.A. and B.C.L.). He practised law in Montreal, but abandoned the profession in 1849 to embark in gold-mining in California. In 1863 he returned to Montreal, and resumed his law practise. In 1892 Joseph was appointed a queen's counsel, being the first Canadian Israelite to attain that distinction. At the time of his death Joseph was president of the Spanish and Portuguese synagogue.

4. Henry Joseph: Born in London, England, in 1775; son of Naphtali Joseph. His mother was a sister of Commissary Aaron Hart, seignior of Bécancourt. Joseph moved to Canada in 1790, being the first member of the family to settle there, and became connected with the commissariat of the garrison at Fort William Henry, at the mouth of the Richelieu River. Afterward he established a chain of trading-posts from Hudson's Bay to Berthier, Montreal, and Quebec, and he gradually became an important factor in the development of Canadian commerce. He was the first to build and charter Canadian ships for the transatlantic trade, and was one of the founders of Canada's merchant marine.

During the war between Great Britain and the United States (1812–14) Joseph took part in several engagements. After the war his business interests centered in Montreal, where he eventually took up his residence. Here he became deeply interested in Hebrew communal affairs, and was one of the most active members of the Spanish and Portuguese synagogue. He also generously aided a number of non-sectarian institutions. In 1832 he and his eldest son, **Samuel,** fell victims on the same day to the cholera epidemic. Joseph was married to Rachel Solomons and was the father of a very large family, including four sons, **Jacob Henry, Abraham, Jesse,** and **Gershom,** and four daughters, **Catherine, Rebekah, Sarah,** and **Esther.** Catherine married Dr. Aaron Hart David, and Esther became the wife of Dr. Abraham de Sola.

5. Jacob Henry Joseph: Born in Berthier in 1814; eldest son of Henry Joseph (No. 4); married Sara Gratz Moses, a niece of Rebekah Gratz of Philadelphia. He took up his residence in Montreal in 1830. He was prominent in the establishment of the first telegraph-line between Canada and the United States, and was associated with the Newfoundland Telegraph Company. He also took an active interest in Canadian railways and was prominent in financial circles, helping to found the Union Bank, the Ontario Bank, and the Provident Savings Bank, besides being for many years the president and controlling stockholder of the Montreal Elevator Company.

During the Canadian rebellion of 1837–38 Joseph served as an officer in a loyalist regiment sent to oppose the rebels advancing from Lacolle. Joseph was for some years treasurer of the Spanish and Portuguese synagogue in Montreal.

6. Jesse Joseph: Born in Berthier in 1817; died in Montreal Feb. 24, 1904; son of Henry Joseph (No. 4). He was the first to establish a direct line of ships between Antwerp and Montreal. In 1850 he was appointed consul for Belgium at Montreal, and in recognition of his eminent services in establishing trade relations between Belgium and Canada was twice decorated by the King of the Belgians. He also maintained very extensive commercial relations between England and Canada.

In 1864 Joseph retired from business and became identified with the promotion of many public undertakings. He was for thirty years president or director of the Montreal Gas Company, afterward the Light and Heat Power Company. He was elected president of the Montreal Street Railway Company in 1884, and was also for many years a director of different telegraph companies and financial institutions.

In 1893 Joseph became president of the Corporation of Spanish and Portuguese Jews of Montreal. He was also a governor of the Montreal General Hospital, and was an active supporter of many other charities.

7. Judah Joseph: A son of Naphtali Joseph. With his brother Abraham (No. 1) he joined Henry Joseph some years after the latter had settled in Canada. He was a member of the board of the Montreal synagogue, and an active communal worker. After acquiring considerable weath he returned to England.

Bibliography: *Records of the Joseph Family*; *Minutes of the Corporation of Spanish and Portuguese Jews, Shearith Israel, Montreal*; *Cyclopædia of Canadian Biography*, Toronto, 1888; Clarence I. de Sola, contributions to J. D. Borthwick's *History and Biographical Gazetteer of Montreal*, Montreal, 1892.

A. C. I. de S.

JOSEPH BEN ABBA: Gaon of Pumbedita for a period of two years; died in 816 (Sherira Gaon; Neubauer, "M. J. C." i. 37). Abraham ibn Daud ("Sefer ha-Ḳabbalah," *ib.* i. 64) calls him Joseph b. Judah and places his death in 824. After the death of the preceding gaon (R. Abumai, or, according to Abraham ibn Daud, Aḥinai) in 814 or 822, Joseph was preferred to Mar Aaron, who, though a greater Talmudist, did not possess the former's miraculous powers. Joseph was believed to have conversed with Elijah, and once, when he was on the point of beginning a lecture before a numerous audience, he exclaimed: "Make room for the old man who is now entering!" The old man, who was invisible to all save Joseph, was believed to be Elijah. On the day of Joseph's death there was an earthquake (Sherira Gaon, *l.c.*). Judah Gaon, Sherira's grandfather, was Joseph's secretary, according to Sherira Gaon and Abraham ibn Daud (*l.c.*). These two authorities mention further that Joseph as a boy diligently studied the Talmud, and that his teacher, Mar Shinai Gaon, blessed him, declaring that he would become the head of the people. See Gaon.

Bibliography: Grätz, *Gesch.* 3d ed., v. 196, 388.

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JOSEPH IBN ABITUR. See Abitur, Joseph.

JOSEPH BEN ABRAHAM: Liturgical poet. Seven prayers bearing the name "Joseph ben Abraham" are found in the Siddur of Avignon. Zunz identifies this Joseph with Joseph of Monselice, whose seliḥah for the seventeenth of Tammuz is inserted in the ritual of Carpentras (Amsterdam ed., 1762). It is possible that the liturgical poet Saul ben Joseph, whose poem is found in the same ritual, was a son of this Joseph.

Bibliography: Zunz, *Z. G.* p. 469; Landshuth, *'Ammude ha-'Abodah*, p. 89.

A. I. Br.

JOSEPH BEN ABRAHAM ISSACHAR BÄRMAN MINKDAM: Dutch scholar of the seventeenth and eighteenth centuries. He translated into Judæo-German the Targum to Canticles (Amsterdam, 1711); the translation was inserted in Jacob b. Isaac's "Ẓe'enah u-Re'enah," the well-known homiletic paraphrase of the Pentateuch.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1439; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 544.

S. S. M. Sel.

JOSEPH BEN ABRAHAM HA-KOHEN HA-RO'EH (Arabic, **Abu Ya'ḳub al-Baṣir**): Karaite philosopher and theologian; flourished in Babylonia or Persia in the first half of the eleventh century; teacher of Joshua ben Judah (Abu al-Faraj Furḳan ibn Asad). By way of euphemism he was surnamed "ha-Ro'eh" (= "the seer"), on account of his blindness. This infirmity, however, did not prevent him from undertaking long journeys, probably as a Karaite missionary. In the course of his travels he frequented the religio-philosophical schools of the Motazilites, whose teachings he defended in his works. Of these the most important is the "Muḥtawi," translated from the Arabic into Hebrew, perhaps by Tobiah ben Moses, under the title "Sefer ha-Ne'imot," or "Zikron ha-Datot." It is divided into forty chapters, in which all the main principles of the Motazilite "kalam" are applied to the Karaite dogmas: the five principles of the unity of God; the necessity of admitting atoms and accidents; the existence of a Creator; the necessity of admitting certain attributes and rejecting others; God's justice and its relation to free will; reward and punishment; etc. The author often argues against the Christians, the Dualists, the Magians, the Epicureans, and various other sects, with whose tenets he shows himself well acquainted. He cites the founders of the Motazilite sects of Al-Jabaiyah and Al-Bahshamiyyah, Abu 'Ali Mohammed ben 'Abd al-Wahhab al-Jabai, and his son Hashim 'Abd al-Salam, whose teachings he closely follows. The "Muḥtawi" is still extant in manuscript, both in the Arabic original and in its Hebrew translation; the former in the David Kaufmann Library, the latter in the libraries of Leyden, Paris, and St. Petersburg.

His "Muḥtawi."

His "Al-Tamyiz."

Another extant work of his is "Al-Tamyiz," called also "Al-Manṣuri" (Brit. Mus. Or. No. 2568). It was translated into Hebrew, with some additions, by Tobiah ben Moses under the title "Maḥkimat Peti" (Oxford, Leyden, Paris, St. Petersburg). It is divided into thirty-three chapters, and treats in abridged form all the non-polemical subjects contained in the "Muḥtawi." In the fourteenth chapter the author criticizes the "Shi'ur Ḳomah," and refutes the theory of Benjamin ben Moses Nahawandi, who, holding God too sublime to concern Himself directly with the material world, believed that it was created by an angel acting as God's representative. From the similarity between some passages of the "Maḥkimat Peti" and of the "Emunot we-De'ot" it may be inferred that Joseph knew Saadia's work and often used it. The "Maḥkimat Peti" (xxiii.) is quoted, under its Arabic title "Al-Manṣuri," by Joseph ibn Ẓaddiḳ in reference to God's sufficiency; Ibn Ẓaddiḳ criticizes also the Motazilite theory adopted by Joseph ben Abraham (xxvii.) concerning the reward reserved in the next world for animals and children in return for the sufferings inflicted upon them in this world (" 'Olam Ḳaṭan," ed. Jellinek, pp. 46, 70).

Joseph quotes in the "Muḥtawi" and "Al-Tamyiz" the following works of his, which are no longer in existence: "Ṣihat al-Istidlal bi-al-Shahd (Shahr) 'ala al-Ghaib," probably on the proofs of the existence of a Creator; "Aḥwal al-Fa'il"; "Al-Muḥiṭ," in Hebrew, "Shefoṭ ha-Shofeṭim"; a writing on, perhaps against, Abu Ghalib Thabit; "Meliẓat Iḳre al-Lubad" (?); "Al-Isti'anah"; "Al-Istibṣar," on the precepts ("Sefer ha-Miẓwot"), a fragment of which, comprising the laws of inheritance and purity, is still extant (Brit. Mus. Or. 2567). The laws concerning the festivals were translated into Hebrew by Tobiah ben Moses, under the title "Sefer ha-Mo'adim." They are divided into eight chapters, in which Joseph discusses the arguments used by Samuel ben Ḥofni against the Karaites in regard to the neomenia and the celebration of the Feast of the First Fruits. Harkavy supposes that these arguments were discussed also in another work of Joseph's entitled "Kitab al-Hidayah." Joseph is supposed to have been the author also of: "Ẓidduḳ ha-Din," on eschatology; "She'elot u-Teshubot" (Arabic, "Mas'ail wa-Jawa'ib"), containing thirteen philosophical questions addressed to Jewish and non-Jewish scholars; "Peri Ẓaddiḳ," a chapter on theodicy.

His Influence on Karaism.

Joseph was considered one of the greatest authorities among the Karaites. To him was due the reform introduced in the laws of incest (" 'arayot "), he having been the first to protest against exaggerations of the scope of the hermeneutic rule of analogy ("heḳesh") by which the successors of Anan had prohibited intermarriage between the most distant relatives. His philosophical system was adopted by all his Karaite successors down to Aaron ben Elijah of Nicomedia, who, in his " 'Eẓ Ḥayyim," cites him often. In this field, however, Joseph has no claim to originality, for he only reproduced the "kalam" of the Motazilites, and his main work, the "Muḥtawi," but for the few Biblical quotations contained therein, might have been signed by any Moslem.

Joseph discussed only the general questions of monotheism, which are the common ground of both Jews and Mohammedans, and carefully avoided those on which Jews and Mohammedans are divided, as, for instance, the question whether the Mosaic law has been abrogated. The value of his works lies only in the information they furnish concerning the "Kalam" of the Motazilites. It is probable that in representing the Karaite theologians as Mutakallamin ("Moreh," lxxi.) Maimonides alluded to Joseph.

BIBLIOGRAPHY: Dukes, in *Orient, Lit.* x. 250; Geiger, *Wiss. Zeit. Jüd. Theol.* v. 207; Pinsker, *Likkuṭe Ḳadmoniyyot*, ii. 192 (and see Index); Fürst, *Gesch. des Karäert.* ii. 50 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii.; Neubauer, *Aus der Petersburger Bibliothek*, p. 7; P. F. Frankl, in *Monatsschrift*, xx.114; idem, *Ein Mutazalitischer Kalam im 10. Jahrhundert*, in *Sitzungsberichte der Wiener Akademie der Wissenschaften, Philologisch-Philosophische Klasse*, 1872, vol. lxxi.; Harkavy, in Berliner's *Magazin*, v. 22; idem, *Zikkaron la-Rishonim*, i., part 3, p. 45; *idem*, in Rahmer's *Jüd. Lit.-Blatt*, 1878, No. 9; *idem*, in Stade's *Zeitschrift*, 1881, p. 156; Steinschneider, *Leyden Catalogue*, pp. 169 *et seq.*; idem, *Hebr. Uebers.* pp. 450 *et seq.*; idem, *Die Arabische Literatur der Juden*, § 50.

K. I. BR.

JOSEPH BEN AḤMAD IBN ḤASDAI: Egyptian physician and medical writer; lived in Cairo at the beginning of the twelfth century. Although his biographer, Ibn Abi Uṣaibi'ah, does not affirm his Jewish descent, there is no doubt that Joseph belonged to the Judæo-Spanish family of Ḥasdai. Early in life he went to Egypt, where he found a protector in the vizier Ma'mun Abu 'Abd Allah ibn Nur al-Daulah al-'Amiri. Joseph carried on a scientific correspondence with the Arabic philosopher Avempace (Ibn Baja). He was the author of the following works: "Al-Sharḥ al-Ma'muni," commentary on Hippocrates' work on the oath ("Kitab al-Iman"); "Sharḥ al-Fuṣul," commentary on the first book of Hippocrates' "Aphorisms"; "Ta'aliḳ"; "Fawa'id," extracts from Ali ibn Riḍwan's commentary on Galen's work on nature; "Al-Ḳaul 'ala Awwal al-Ṣina'ah al-Ṣaghirah," on Galen's first book of "Ars Parva"; "Al-Ajmal," on logic, with notes.

BIBLIOGRAPHY: Ibn Abi Uṣaibi'ah, ii. 51; Hammer-Purgstal, *Literaturgesch. der Araber*, vi. 481, No. 615; vii. 505; Steinschneider, *Die Arabische Literatur der Juden*, § 100.

G. I. BR.

JOSEPH THE APOSTATE: Jewish convert to Christianity in the first half of the fourth century. He was one of the assessors of the rabbinical school of the patriarch Judah III. at Tiberias, and in this capacity was sent as delegate to the Jewish communities of Cilicia. There he associated with the Christian bishop, by whom he was induced to read the New Testament. While engaged in reading he was surprised by some Cilician Jews who suspected his orthodoxy. Joseph then publicly acknowledged his conversion to Christianity. On his return to Palestine his zeal for his new faith took the form of persecuting his former coreligionists. He thereby won the favor of the ecclesiastical dignitaries, such as Epiphanius and Eusebius. They were especially impressed by the wonderful tales he related concerning the progress Christianity was making among the Jews. According to him, all the enlightened Jews nourished a secret predilection for Christianity; the patriarch himself, under the pretext of obtaining medical advice, had invited to his house a bishop of the neighborhood of Tiberias. Joseph's zeal did not remain without reward. At the recommendation of Eusebius the emperor Constantine elevated Joseph to the rank of comes, a dignity which conferred upon its holder an immunity from punishment for any violation of the law.

BIBLIOGRAPHY: Epiphanius, *Hæres*, book i., t. ii. 4, 16; Grätz, *Gesch.* iv. 360 *et seq.*

G. I. BR.

JOSEPH BEN ARDUT. See NASI, JOSEPH.

JOSEPH OF ARIMATHÆA: Wealthy Jew (probably a member of the Essene fraternity) who, out of sympathy with Jesus, gave him burial in one of the tombs cut in the rocks near the city of Jerusalem. The story is told with some variations in all the Gospels, but in the simplest form in Mark (xv. 42 *et seq.*). According to Mark, Joseph was a member of the Sanhedrin, of noble birth, and belonged to those who "waited for the kingdom of God" (or for the Messiah): that is to say, he was one of the Essenes (comp. Luke ii. 25, 38; Pesiḳ. R. xxxiv.-xxxvii.). He asked Pilate for the body of Jesus, which he placed in a tomb newly hewn in the rocks near the city of Jerusalem. Luke xxiii. 50 *et seq.* represents him as having been a member of the Sanhedrin which, under the presidency of Caiaphas, condemned Jesus, but as not having given his consent to the conviction. In Matt. xxvii. 57 *et seq.* his (Essene) hope for the Messiah is transformed into a discipleship of Jesus, and the tomb in which he buries Jesus is represented as having been his own new tomb, hewn out for himself. In John xix. 38 Joseph is represented as acting in conjunction with NICODEMUS, another prominent and pious Jew, and called "a ruler of the Jews," the two together burying Jesus in a tomb just hewn out in the place where Jesus had been crucified.

Arimathæa, the birthplace of Joseph (called "Ramathem" in I Macc. xi. 34), is the same as the Ramathaim-zophim of I Sam. i. 1, spoken of in Targum Yerushalmi: "Ramata, where the pupils of the prophets [seers] reside" (comp. Meg. 14a). In fact, Ramah, or Bet Ramata, was, according to Ab. R. N. xii. (see ed. Schechter, p. 56), the seat of a Hasidæan colony. Like Simeon and Anna (Luke ii. 25, 36), Joseph (perhaps the leader of an Essene colony near Jerusalem) was claimed for nascent Christianity, as was Nicodemus (comp. "Nicodemus" in Cheyne and Black, "Encyc. Bibl."). Possibly the well-known passage Isa. liii. 9—"He made his grave with the wicked, and with the rich in his death"—led to Matthew's story of Jesus' burial in the tomb of the wealthy Joseph (see Weiss, "Das Leben Jesu," ii. 592).

According to the later Gospel of Nicodemus (xii.), Joseph was imprisoned by the Jews on Friday evening shortly before the Sabbath; but when they went to release him, he was gone, though the gate had been sealed and the key was in the possession of Caiaphas. Another legend sends him to Great Britain as one of the Seventy Apostles, to erect there the first oratory; and out of the staff which stuck in the ground as he stopped to rest himself on the hilltop there grew, they say, a miraculous thorn, said still to grow and bud every Christmas-Day. Out of these legends grew another, connecting Joseph of Arimathæa with the legend of the Holy Grail. The vessel from which Jesus had eaten at the Last Supper Joseph is said to have held in his hand when he took down Jesus' body; and drops of the blood that was still running from his wounds fell into the vessel and endowed it with transcendent thaumaturgic properties. It sustained Joseph's life in prison during forty-two years and instructed him in heavenly knowledge.

BIBLIOGRAPHY: Winer, *B. R.*; Smith, *Dict. of the Bible*; Helinaut's *Chronicles*, in Migne's *Patrologie*, ccxii.
T. K.

JOSEPH OF ARLES: French Talmudist and cabalist of the sixteenth century. A letter signed "Joseph ריליׅ" (= "of Arles") is found among the halakic decisions of Menahem Carmi, written in 1584 (Almanzi collection). Joseph is identical with Joseph מארלי, who, in a letter addressed about 1560 to Immanuel di Cropulo, complains of the publication of the Zohar, on the ground that those who are hardly able to explain a Biblical verse allow themselves to draw conclusions which are harmful to religion. According to him the Zohar made its appearance in the eleventh century. Joseph's letter was included by Judah Modena in his "Ari Nohem" (ch. xxx.). Joseph was the author of a work on gematriot, fragments of which are found in the Almanzi collection (No. 140, 4).

BIBLIOGRAPHY: Luzzatto, in *Hebr. Bibl.* v. 45; Zunz, *Literaturgesch.* p. 422; Gross, *Gallia Judaica*, p. 74.
K. I. BR.

JOSEPH THE ASTRONOMER. See VECINHO, JOSEPH.

JOSEPH DE AVILA. See ZOHAR.

JOSEPH BEN BARUCH: Tosafist of the twelfth and thirteenth centuries. Gross identifies him with Joseph of Clisson. Joseph resided for some time in Paris, where he associated with Judah Sir Leon and instructed Samuel of Falaise in special subjects.

In 1211 he emigrated with his brother Meïr to Palestine by way of Egypt. It was probably Joseph who took to England the Hebrew translation of the "Cuzari" which had been made by Judah CARDINAL. Judah al-Ḥarizi met Joseph and his brother as heads of the new congregation of Jerusalem ("Taḥkemoni," xlvi.). Joseph is cited in the Tosafot as "Joseph of Jerusalem" (Pes. 15a), "Joseph, inhabitant of Jerusalem" (Meg. 4a), and "R. Joseph of Palestine" (Ḳid. 34a). Explanations of his are quoted by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet," and in various commentaries on the Pentateuch. To Joseph of Clisson are attributed consultations ("Maimoniyyot," קניין, No. 31) and divers ritual decisions (Mordecai on Ḥul. iii., No. 635; *idem* on Giṭ. iv., No. 465). Joseph was also the author of liturgical poems; a confession of sins for the Day of Atonement written by him, beginning with אבואה בתחנון, has been preserved in the ritual.

He is referred to as "Joseph קאינון" in a manuscript tosafist commentary to the Pentateuch belonging to E. N. Adler; but in the parallel passages in "Minḥat Yehudah," 21b, "Da'at Zeḳenim," 20b, and "Hadar Zeḳenim," 18a, he is cited as "the man of Jerusalem." Berliner ("Zeit. für Hebr. Bibl." iv. 148) identified him with Joseph b. Johanan the Jerusalemite (see Gross in "Monatsschrift," xlv. 370).

BIBLIOGRAPHY: Zunz, *Z. G.* p. 52; *idem*, to Asher's *Benjamin of Tudela*, ii. 256; idem, *Literaturgesch.* p. 324; Gross, in *R. E. J.* iv. 178; idem, *Gallia Judaica*, p. 595; Fuenn, *Keneset Yisrael*, p. 495.
G. I. BR.

JOSEPH AL-BAṢIR. See JOSEPH BEN ABRAHAM HA-KOHEN.

JOSEPH BEKOR SHOR. See JOSEPH BEN ISAAC BEKOR SHOR.

JOSEPH BEN BERECHIAH: Rabbi of Kairwan and a pupil of Jacob bar Nissim; flourished in the tenth century. He carried on a scientific correspondence with Hai Gaon, whom he consulted on halakic decisions, among which was that on the Tetragrammaton published among the Gaon's responsa by Eliezer of Tunis in the "Ṭa'am Zeḳenim" (p. 54b). Joseph is mentioned in the letter of Ḥushiel ben Hananeel published by S. Schechter in the "Jewish Quarterly Review" (1899, p. 643).

BIBLIOGRAPHY: Harkavy, in Grätz, *Gesch.* Hebr. transl. iii. 323, note i.
S. S. I. BR.

JOSEPH CASPI. See CASPI, JOSEPH.

JOSEPH OF CHARTRES (called also **Joseph b. Asher**): French elegiac poet; born in the second half of the twelfth century (Zunz ["Literaturgesch." p. 470] says that he flourished about 1200–10); brother-in-law of Joseph b. Nathan of Etampes, and great-uncle of the author of "Joseph le Zélateur." The latter reports in that work (No. 24) a discussion which Joseph had with an ecclesiastic. "A monk asked R. Joseph of Chartres why God had manifested Himself in a bush rather than in a tree. Joseph answered: 'Because it is impossible to make an image [crucifix] thereof.'"

Joseph was a disciple of R. Tam and of Rashbam. He is cited in the "Semag" of Moses of Coucy (Prohibition 113) in connection with the ordinance forbidding the descendants of Ammon and of Moab to enter the Jewish community. He composed an elegy commencing with the words אלהים בעלונו, on the massacre of the Jews of York, England, in 1191. He is doubtless identical with the Bible commentator Joseph me-Karṭesh, erroneously called "Joseph me-Ḳarpenṭras" (of Carpentras) in the "Semag" (*ib.*) and the "Minḥat Yehudah" (p. 78b). According to a happy conjecture by Gross ("Gallia Judaica," p. 604), the mathematician Joseph מקיירון, mentioned in the "Minḥat Yehudah" (p. 4a), is identical with Joseph of Chartres; קיירון designating not the locality of Charon, as Zunz ("Z. G." p. 98) and Renan ("Les Rabbins Français," p. 441) believe, but that of Chartres, being a corruption which should be changed to קרטרש, or rather קרטרן, *i.e.*, "Chartrain," the ancient name of the county of Chartres.

BIBLIOGRAPHY: Zadoc Kahn, in *R. E. J.* i. 238–246; Zunz, *Literaturgesch.* p. 470; Grätz, *Gesch.* vi. 439; Geiger's *Jüd. Zeit.* ix. 217–218; Gross, *Gallia Judaica*, pp. 603–604.
G. S. K.

JOSEPH OF CHINON: French Talmudist; lived about the middle of the thirteenth century. According to Zunz, Joseph was a son of Nathanael the Holy, but Gross points out that this was not the case. He is quoted in "Minḥat Yehudah" (Renan-Neubauer, "Les Rabbins Français," p. 441) and in the responsa of Solomon ben Adret.

Joseph is better known through the reputation of his three sons than through his own. These three, Eliezer, Nathanael, and Jacob, it has been supposed, suffered martyrdom at the same time in Chinon; but this, according to Gross, is not probable, because Nathanael did not live in Chinon at that time.

Bibliography: Zunz, *Literaturgesch.* p. 363; idem, *Z. G.* p. 54; Carmoly, *Lébanon*, iii. 330; Gross, *Gallia Judaica*, p. 585.

S. S. A. Pe.

JOSEPH OF CLISSON. See Joseph ben Baruch.

JOSEPH, DAVID: German architect; born July 4, 1863, at Königsberg, eastern Prussia; educated at the gymnasium of his native town and at Gnesen, at the Technische Hochschule and the University of Berlin, and at the University of Heidelberg, passing his examination as architect in 1888. In the same year he established himself as architect in Berlin. In 1894 he received the degree of doctor of philosophy from Heidelberg University, and was admitted to the Humboldt Akademie in Berlin as privat-docent. Two years later he received the "venia legendi" at the University of Ghent, and became professor of archeology and the history of art at the New University and Polytechnic School at Brussels. He resigned his chair in 1898, and, returning to Berlin, resumed the profession of architect. He also became chief editor of the "Internationale Revue für Kunst, Kunstgewerbe und Technik" in Berlin.

Joseph is a prolific writer. He has contributed many essays to "Literarischer Merkur" (1885 and 1886); "Der Bau" (vols. ii. *et seq.*); "Deutsche Bauzeitung" (vols. xxix. *et seq.*); "Der Bär" (vols. xxi. *et seq.*); "Repertorium für Kunstwissenschaft" (vols. xviii. *et seq.*); "Centralblatt der Bauverwaltung" (vols. xv. *et seq.*). He is the author also of: "Die Paläste des Homerischen Epos, mit Rücksicht auf die Ausgrabungen Heinrich Schliemanns," Berlin, 1895 (2d ed. 1895); "Architektonische Meisterwerke in Deutschland, Belgien, Holland, und der Schweiz," *ib.* 1896; "Bibliographie de l'Histoire de l'Art de la Première Renaissance (Trecento et Quattrocento) en Italie," Brussels, 1898; "Stiftshütte, Tempel- und Synagogen-Bauten," Berlin, 1902; "Geschichte der Baukunst vom Altertum bis zur Neuzeit," 2 vols., Berlin, 1902; "Architekturdenkmäler von Rom, Florenz, Venedig," Leipsic, 1904.

S. F. T. H.

JOSEPH DAVID: Rabbi of Salonica; flourished in the first half of the eighteenth century; contemporary of Solomon Amarillo and Joseph Covo I. According to Azulai ("Shem ha-Gedolim," i.), Joseph David, "the Saint," was the chief rabbi of Salonica; if so, he must have officiated between Amarillo and Covo. He was the author of: "Bet Dawid," halakic novellæ on the four Ṭurim (Salonica, 1740–46); "Yeḳara de-Shikbe," sermons (*ib.* 1774); "Ẓemaḥ Dawid," a homiletic commentary on the Pentateuch, with rules for preaching (*ib.* 1785–1811); "Batte Abot," a commentary on Abot (*ib.* 1825).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 354.

S. S. M. Sel.

JOSEPH BEN DAVID HEILBRONN OF ESCHAU: German Masorite; lived at The Hague in the eighteenth century. He was the author of "Sefer Mebin Ḥidot" (Amsterdam, 1765), an important work on the Masorah, with an appendix containing a reply to a criticism of Asher Worms. Joseph edited, under the title "Seder Tefillot li-Yeme Simḥat Torah" (*ib.* 1769), prayers for the feast of Simḥat Torah and other occasional prayers.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 283; Fuenn, *Keneset Yisrael*, p. 491.

D. I. Br.

JOSEPH BEN DAVID HA-YEWANI (= "the Greek"): Greek grammarian and lexicographer; flourished at the end of the thirteenth or about the middle of the fourteenth century. He was the author of a still unpublished work entitled "Menorat ha-Ma'or," a Hebrew lexicon preceded by a short grammar, the latter being dedicated to a certain Elijah b. Hananeel ha-Levi. The lexicon reached no further than the root חשב. Joseph often quotes Judah Ḥayyuj, Ibn Janaḥ, Rashi, Ḳimḥi, Abraham ibn Ezra, and others; but Saadia, Sherira, and Hai are quoted less frequently. He quotes also the poets, as Moses ibn Ezra and Judah ha-Levi, giving occasionally some of their verse. In his grammar Joseph explains allegorically the forms of the Hebrew letters, using chiefly Judah ibn Matḳah's "Midrash ha-Ḥokmah"; and he complains of the indifference with which Hebrew grammar was regarded by the Jews. Extracts from the lexicon were published by Dukes in "Orient, Lit." (xi. 173, 183, 215), but Dukes erroneously placed Joseph at the beginning of the thirteenth century, though the "Midrash ha-Ḥokmah" quoted by Joseph was first written in Arabic in the middle of the thirteenth century (see Ibn Matḳah). The sale-contract at the head of the manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1485) is dated 1649 Seleucidan era (=1337 C.E.). Both Benjacob ("Oẓar ha-Sefarim," p. 338, No. 1442) and Fürst ("Bibl. Jud." ii. 168) confounded the author of the "Menorat ha-Ma'or" with Joseph b. Moses Kalti, a Greek of the second half of the fifteenth century, and author of a treatise on logic entitled "Minḥat Yehudah" (still unpublished; comp. Zunz, Notes to Benjamin of Tudela, ed. Asher, ii. 29).

Bibliography: Dukes, in *Orient, Lit.* x. 705, 727, 745; Steinschneider, *Jewish Literature*, p. 140; Wolf, *Bibl. Hebr.* iii., No. 875b.

T. M. Sel.

JOSEPH DAVID BEN ẒEBI: Russian rabbi and author; born in Zetil, government of Grodno, 1767; died in Mir, government of Minsk, 1846. He was the grandson of the rabbi of Zetil and son-in-law of R. Moses of Kletzk. At an early age he was appointed rabbi of his native city, and at twenty-six he received a call to the rabbinate of Mir. Young men came from many places to attend his yeshibah, and hundreds of them were ordained by him as rabbis.

Joseph David wrote novellæ, some of which are incorporated in the book "Nir Dawid" by his pupil R. Mordecai Rabinowitz, while a responsum by him is to be found in "Galya Masseket" by R. David of Novogrodek.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 23; M. Rabinowitz, *Toledot Ẓaddiḳ*, in *Gan Peraḥim*, part i., Wilna, 1882.
S. S. N. T. L.

JOSEPH OF DREUX: French Talmudist of the first half of the thirteenth century. His name occurs in a manuscript in the British Museum collection of commentaries on the Pentateuch (MS. Brit. Mus. Add. No. 22,092; see Geiger's "Jüd. Zeit." ix. 231). Gross takes him to be a son of Solomon of Dreux, in the present department of Eure-et-Loire, and identical with the Bible commentator Joseph of רדום (which is a misspelling of דרום = "Dreux"), who is mentioned in a manuscript of "Minḥat Yehudah" (Renan-Neubauer, "Les Rabbins Français," p. 441). Gross states also that this Joseph ben Solomon corresponded with Isaac ben Abraham of Dreux.

Bibliography: Gross, *Gallia Judaica*, p. 173.
S. S. A. Pe.

JOSEPH BEN ELIMELECH OF TORBIN: Polish scholar of the seventeenth century. He was the author of "Ben Ẓiyyon" (Amsterdam, 1690), containing mnemonic terms for the precepts, formulas of headings of letters, explanations of the accent "zarḳa," ethical dissertations, and hymns for seafarers, merchants, etc.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1457; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 332.
K. I. Br.

JOSEPH OF GAMALA: Son of a midwife (Josephus, "Vita," § 37). With Chares he incited the inhabitants of Gamala to revolt against Agrippa, and hence also against the Romans, in 66 C.E. (Josephus, "B. J." iv. 1, § 4). When the Romans took the city, Joseph was killed (66 C.E.).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 481, 500.
G. S. Kr.

JOSEPH BEN GORION (JOSEPHUS GORIONIDES; referred to also as Yosippon and Pseudo-Josephus): Author of the "Sefer Yosippon," a history of the Jews from the time of the destruction of Babylon (539 B.C.) to the downfall of the Jewish state (70 C.E.), with historical accounts of Babylonia, Greece, Rome, and other countries. In the current text the author professes to be the old Greek historian Flavius Josephus, giving to the name "Joseph" the Greek ending "on" ("Josephon," "Joseppon," or "Josippon" [יוסיפון]. His Arabic name "Yusibus" is, according to Wellhausen, identical with "Egesippus"). A gloss gives the form גושיפוש, from the Italian "Giuseppe." Down to the eighteenth century, his work was universally known as the "Hebrew," or the "smaller, Josephus" as contrasted with the work now commonly known under the name of Josephus and written in Greek. It is generally held that the work was composed by a Jew living in southern Italy. Scaliger and Zunz believed that he lived in the middle of the ninth century; but Zunz later modified his view, placing the date at 940. The Mohammedan writer Ibn Ḥazm (d. 1063) was acquainted with the Arabic translation of the "Yosippon" made by a Yemen Jew, and Chwolson believes therefore that the author of the "Yosippon" lived at the beginning of the ninth century. No Jewish author mentions this chronicle before Dunash ibn Tamim (10th cent.), and even the passage in Dunash supposed to refer to the "Yosippon" does not certainly do so. Trieber holds the singular view that the author lived in the fourth century.

Date of the "Yosippon."

Commencing with Adam and the geographical conditions of the first millennium, the author passes to the legendary history of Rome and Babylon, to the accounts of Daniel, Zerubbabel (according to the Apocrypha), the Second Temple, and Cyrus, and to the histories of Alexander the Great and his successors. He then gives the history of the Jews down to the destruction of the Temple. The last part contains, among other things, a brief history of Hannibal and an account of the coronation of an emperor, which, according to Basnage ("Histoire des Juifs," vii. 89, Paris, 1710), refers to that of Otto the Great (crowned 962); this would be the only and a most valuable source of information concerning this event. If Basnage's conjecture is correct, the date of the composition of the "Yosippon" may be placed at the end of the tenth century. The "Yosippon" is written in comparatively pure Biblical Hebrew, shows a predilection for certain Biblical phrases and archaisms, and is rich in poetical passages and in maxims and philosophical speculations.

By the Jews of the Middle Ages the "Yosippon" was much read and was highly respected as a historical source. Scaliger in his "Elenchus Trihæresii Nicolai Serarii" was the first to doubt its worth; Jan Drusius (d. 1609) held it to be historically valueless on account of its many chronological mistakes; Zunz and Delitzsch have branded the author as an impostor. In fact, both the manuscripts and printed editions are full of historical errors, misconceptions of its sources, and extravagant outbursts of vanity on the part of the author. But there is scarcely any book in Jewish literature that has undergone more changes at the hands of copyists and compilers; Judah Mosconi knew of no less than four different compilations or abridgments. The later printed editions are one-third larger than the editio princeps of Mantua.

It was perhaps due to Jerahmeel ben Solomon that the work received its traditional title "Yosippon." He supplemented his copy from Josephus, whom he designates as "the great Joseph," or, according to a gloss, "the Gentile Joseph" (יוסיפון שלנוצרים; Wolf, "Bibl. Hebr." i. 521; Neubauer, "M. J. C." i. 20); a copyist, however, considered the Hebrew work (יוסיפון העברי)from which he copied to be an abridged Josephus (יוסיפון מינור). The original title of the work, according to Trieber, was probably "History of Jerusalem" (as in ed. Mantua, p. 133a), or, as a manuscript suggests, "History and Wars of the Jews." It is quoted in the Hebrew-Persian dictionary of Solomon ben Samuel (14th cent.), under the title "History of the Second Temple" (דברי הימים בית שני; see Bacher in Stade's "Zeitschrift," xvi. 242; *idem* in "R. E. J." xxxvii. 143 *et seq.*; Fränkel in "Monatsschrift," xliii. 523).

Sebastian Münster's edition (Basel, 1541) omits as not genuine the legendary introduction (ch. i.–iii.) with its genealogical list (which addition, however,

Literary Criticism of the Work.

was made as early as the twelfth century; see Abraham ibn Ezra on Psalm cx. 5; David Ḳimḥi, "Sefer ha-Shorashim," *s.v.* משך), and also ch. lxvii. to the end, narrating the expedition of Vespasian and Titus against Jerusalem. Azariah dei Rossi also recognized that the Alexander romance of Pseudokallisthenes in a Hebrew translation had been smuggled into the first edition; and, following David Ḳimḥi, Rapoport showed that the last chapter belonged to Abraham ibn Daud (see Ḳimḥi on Zech. xi. 14; also "Sefer ha-Shorashim," *s.v.* חבל). Zunz has shown many other portions of the work to be Spanish additions, made in the twelfth century. Almost the whole account of Alexander and his successors has been proved by Trieber to be of later origin. According to that critic, the part of the work original with its author ended with ch. lv. (the dedication of Herod's Temple), more or less of the remainder being taken from Hegesippus, and perhaps added as early as the fifth century. This would explain the numerous contradictions and style-differences between these two parts. There remains, as the nucleus of the whole chronicle, a history of the Second Temple, beginning with the apocryphal stories concerning Daniel, Zerubbabel, etc., and finishing with the restoration of the Temple under Herod. A copyist of HEGESIPPUS, however, identified the "Joseph ben Gorion" (Josephum Gorione Genitum), a prefect of Jerusalem, mentioned in iii. 3, 2 *et seq.*, with the historian Josephus ben Mattithiah, at this time governor of the troops in Galilee. This may account for the fact that the chronicle was ascribed to Joseph b. Gorion. Wellhausen, agreeing with Trieber, denies that the genuine part has any historical value whatever. Trieber contends that the author did not draw his information directly from Josephus or from the Second Book of Maccabees, as is usually believed, and as Wellhausen still maintains. He believes that both II Maccabees and the "Yosippon" used the work of Jason of Cyrene, and Josephus and the "Yosippon" that of Nicholas of Damascus. A study of the "Yosippon" would reveal the manner in which Josephus and II Maccabees used their sources. Apart from the Chronicle of Panodorus, which was largely used by the interpolators, the work in its original, as well as in its later form, seems to have been influenced by other sources, hitherto unascertained. Further light may in the future be thrown upon the subject by a more extended criticism of the text.

EDITIONS: (1) The first edition of the "Yosippon" was published in Mantua by Abraham Conat (1476-79), who also wrote a preface to it. Other editions are: (2) Constantinople, 1510; arranged and enlarged, with a preface by Tam ibn Yaḥya ben David. It is borrowed to a great extent from that of Judah Leon ben Moses Mosconi (b. 1328), published in "Oẓar Ṭob," 1878, i. 017 *et seq.* (see Berliner's "Magazin," 1876, p. 153). The text in this edition is divided into ninety-seven chapters. (3) Basel, 1541; with a Latin preface, and a translation from the text of the editio princeps, by Sebastian Münster. The edition, however, contains only chapters iv. to lxiii.; the remaining chapters have been translated into Latin by David Kyberus ("*Historia Belli Judaici,*" in *De la Bigne's* "*Bibliotheca Patroni,*" Paris). (4) Venice, 1544; reprinted from the Constantinople edition, as were all the following editions. (5) Cracow, 1588 and 1599. (6) Frankfort-on-the-Main, 1689. (7) Gotha, 1707 and 1710; with Münster's preface and a Latin translation and notes by Friedrich Breithaupt. Other editions appeared at Amsterdam (1723), Prague (1784), Warsaw (1845 and 1871), Jitomir (1851), and Lemberg (1855; see Steinschneider, "Hebr. Bibl." xi. 62).

TRANSLATIONS AND COMPILATIONS: A Judæo-German translation, with excellent illustrations, was published by Michael Adam (Zurich, 1546; Prague, 1607; Amsterdam, 1661); it was later revised by Menahem ben Solomon ha-Levi, and published under the title "Keter Torah" (Amsterdam, 1743). Another Latin translation, with Tam ibn Yaḥya's preface, was published by Joseph Gagnier (Oxford, 1706); a French translation of Kyberus' Latin supplement by F. de Belleforest was published in Genebrard's French translation of Fl. Josephus (Paris, 1609). The oldest extant abstract was made in southern Italy, about 1150, by Jerahmeel ben Solomon (see the fragments published by Neubauer—"M. J. C." i. 190; "J. Q. R." xi. 364—and the translation of a portion by M. Gaster—"The Chronicles of Jerahmeel," London, 1899). Another abstract, made in 1161 by Abraham ibn Daud and used as the third book of his "Sefer Seder ha-Ḳabbalah," was published (Mantua, 1513; Venice, 1545; Basel, 1580, etc.), with Münster's Latin translation, at Worms (1529) and Basel (1559). An English translation of this abstract was made by Peter Morvyn (London, 1558, 1561, 1575, 1608). A Judæo-German compendium by Edel bat Moses was published in Cracow in 1670; the oldest German extract, under the title "Joseppi Jüdische Historien" (author not known) is described in Wolf, "Bibl. Hebr." (iii. 389). Some short extracts, in German, are given in Zedner, "Auswahl aus Hebräischen Schriftstellern" (pp. 16 *et seq.*), and in Winter and Wünsche, "Die Jüdische Litteratur" (iii. 310 *et seq.*). For the Arabic and Yemenite translations, in which the author is called "Yusuf ibn Ḳaryun," see ZECHARIAH IBN SAID.

BIBLIOGRAPHY: Buber, *Midrash Leḳah Ṭob*, Introduction, p. xxiia; Carmoly, in Jost's *Annalen*, i. 149; Chwolson, in the *Meḳiẓe Nirdamim Sammelband*, 1897, p. 5; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 39 *et seq.*; Dukes, *Ehrensäulen*, p. 7; Fränkel, in *Z. D. M. G.* l. 418 *et seq.*; Grätz, *Gesch.* v. 235, 295; Güdemann, *Gesch.* ii. 41; David de Gunzbourg, in *R. E. J.* xxxi. 283 *et seq.*; Harkavy, *Skuzaniya Yevreiskikh Pisatelei o Khozarakh de*, St. Petersburg, 1874; D. Kaufmann, in *J. Q. R.* iii. 512, note; P. H. Külb, in Ersch and Gruber, *Encyc.* section ii., part 23, p. 134; I. Lévi, in *R. E. J.* xxviii. 147 *et seq.*; I. B. Levinsohn, *Bet Yehudah*, p. 156, Warsaw, 1878; Lilienblum, in *Ha-Meliẓ*, xx. 366; *J. Q. R.* xi. 355 *et seq.*; Azariah dei Rossi, *Me'or 'Enayim*, p. 866, Mantua, 1574; Rapoport, *Saadia Gaon*, note 39; idem, *Kalir*, p. 102, note 7, and Supplement, p. 13; idem, *Natan ben Yeḥiel*, p. 44; *idem*, in *Parḥon's Aruch*, p. x.; De Rossi, *Annales Hebræo-Typographici*, pp. 114 *et seq.*, Parma, 1795; Steinschneider, *Jewish Literature*, pp. 77, 335; idem, *Cat. Bodl.* col. 1547 *et seq.*; idem, *Hebr. Uebers.* p. 898; idem, *Hebr. Bibl.* ix. 18 *et seq.*; idem, *Die Geschichtslitteratur der Juden*, pp. 28 *et seq.*; idem, in *J. Q. R.* xvi. 393; Trieber, in *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1895, pp. 381 *et seq.*; F. Vogel, *De Hegesippo Qui Dicitur Josephi Interprete*, Erlangen, 1881; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 185 *et seq.*; Weiss, *Dor*, iv. 224, note 5; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 292 *et seq.*; J. Wellhausen, *Der Arabische Josippus*, in *Abhandlungen der Königlichen Gesellschaft der Wissenschaft zu Göttingen*, vol. i., Berlin, 1897; Zunz, *Zeitschrift für die Wissenschaft des Judenthums*, pp. 304 *et seq.*; idem, *G. V.* pp. 154 *et seq.*; idem, *Z. G.* p. 62, *passim*; idem, in Benjamin of Tudela's *Itinerary*, ed. Asher, ii. 246.

G. M. Sc.

JOSEPH IBN ḤASAN: Arabic author of the fifteenth century or earlier. In 1467 he wrote "Muḥsin al-Adab," on culture, in fifty ḳaṣidahs. It was adapted from the "Sefer ha-Musar" of Isaac ibn Crispin, according to Steinschneider (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1220, 4).

BIBLIOGRAPHY: Steinschneider, *Die Arabische Literatur*, p. 203.

J. M. Sc.

JOSEPH ḤAZZAN BEN JUDAH OF TROYES: French Talmudist and ḥazzan; flourished at Troyes about the middle of the thirteenth century. From quotations in "Minḥat Yehudah" (pp. 1b, 19b, 24a, 28a, 38a) it is known that he wrote a commentary on Ecclesiastes and a grammar, "Sefer Yedidot." In a Pentateuch manuscript (Neubauer, "Cat. Bodl." No. 25) are contained a few of his Masoretic notes. He wrote also a treatise on the calen-

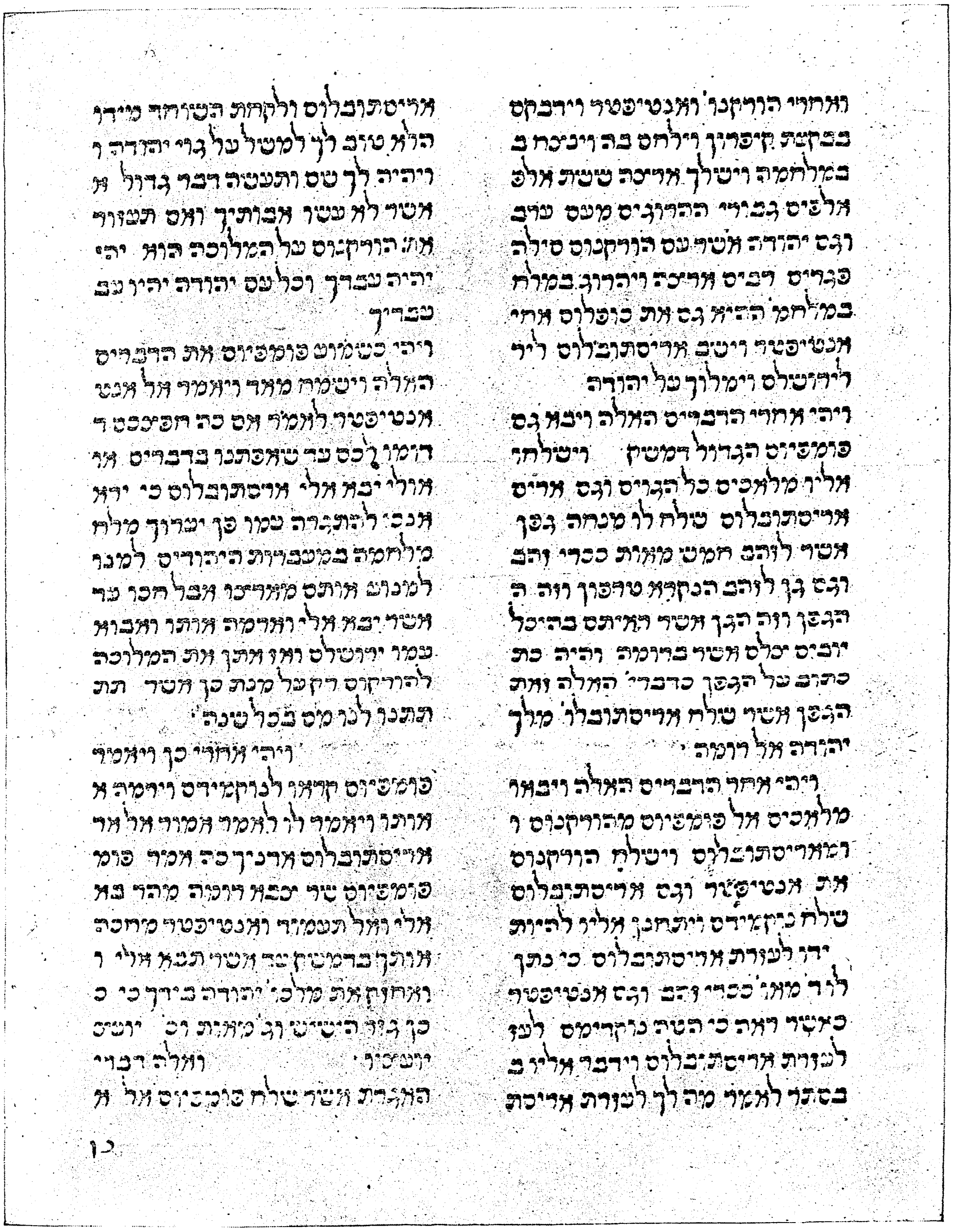

ואחרי הורקנו׳ ואנטיפטר וידבקם
בבקעת קיפרון וילחם בה וינצח ב
במלחמה וישלך אריסה ששת אלפ
אלפים גבורי ההרוגים מעם ערב
וגם יהודה אשר עם הורקנוס סילה
פגרים רבים אריסה ויהרוג במלח
במלחמ׳ ההיא גם את כופלוס אחי
אנטיפטר וישב אריסתובלוס ליר
לירושלם וימלוך על יהודה
ויהי אחרי הדברים האלה ויבא גם
פומפיוס הגדול דמשק וישלחו
אליו מלאכים כל הגוים וגם אריס
אריסתובלוס שלח לו מנחה גפן
אשר לזהב חמש מאות ככרי זהב
וגם גן לזהב הנקרא טרפון וזה ה
הגפן וזה הגן אשר ראיתם בהיכל
יובים יכלס אשר ברומה והיה כת
כתוב על הגפן כדברי׳ האלה וזאת
הגפן אשר שלח אריסתובלו׳ מלך
יהודה אל רומה ׃

ויהי אחר הדברים האלה ויבאו
מלאכים אל פומפיוס מהורקנוס ו
ומאריסתובלוס וישלח הורקנוס
את אנטיפטר וגם אריסתובלוס
שלח נקמידס ויתחנן אליו להיות
ידו לעזרת אריסתובלוס כי נתן
לו ד׳ מאו׳ ככרי זהב וגם אנטיפטר
כאשר ראה כי הטה נקדימס לעז
לעזרת אריסתובלוס וידבר אליו ב
בסתר לאמר מה לך לעזרת אריסת
אריסתובלוס ולקחת השוחד מידו
הלא טוב לך למשל על גוי יהודה ו
ויהיה לך שם ותעשה דבר גדול א
אשר לא עשו אבותיך ואם תעזור
את הורקנוס על המלוכה הוא יהי
יהיה עבדך וכל עם יהודה יהיו עב
עבדיך

ויהי כשמוע פומפיוס את הדברים
האלה וישמח מאד ויאמר אל אנט
אנטיפטר לאמר אם כה תחפיכבם ד
דומו לכם עד שאשפטנו בדברים או
אולי יבא אלי אריסתובלוס כי ירא
אנכי להתגרה עמו פן יערוך מלח
מלחמה במעברות היהודים למנו
למנוע אותם מארצו אבל חכו עד
אשר יבא אלי ואדמה אותו ואבוא
עמו ירושלם ואז אתן את המלוכה
להורקנוס רק על מנת כן אשר תת
תתנו לנו מס בכל שנה׃

ויהי אחרי כן ויאמר
פומפיוס קראו לנקמידס וידמה א
אותו ויאמר לו לאמר אמור אל אר
אריסתובלוס אדניך כה אמר פומ
פומפיוס עד יבא רומה מהר בא
אלי ואל תעמוד ואנטיפטר מחכה
אותך בדמשק עד אשר תבא אלי ו
ואחוק את מלכי יהודה בידך כי כ
כן גזר הקיסר וג׳ מאות רכ׳ יועט
יועצי׃ ואלה דברי
האגרת אשר שלח פומפיוס אל א

כו

PAGE FROM THE FIRST EDITION OF THE "YOSIPPON," MANTUA, 1475–80.
(In the Library of Columbia University, New York.)

dar (Halberstam MS. No. 321). Another, similar treatise on the calendar, under the title "Mozne Ẓedeḳ" (Hamburg MS. No. 246), written by a "gaon of Troyes," may perhaps also be ascribed to Joseph. Zunz furthermore ascribes to him the anonymous grammar שרים (so the title is given; probably an error for שרשים or שהם; comp. "Minḥat Yehudah," p. 23b).

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 84, 112; Steinschneider, *Hebr. Bibl.* xviii. 67; *idem*, in Berliner's *Magazin*, xii. 213; idem, *Cat. der Hebräischen Handschriften in Hamburg*, p. 125, note; Gross, *Gallia Judaica*, p. 234.

S. S. A. PE.

JOSEPH, HENRY SAMUEL: English convert to Christianity; born in 1801; died at Strasburg, Alsace, Jan. 28, 1864. At first a preacher in the synagogue at Bedford, he became converted to Christianity and was ordained in 1839 as a literate in the Church of England, and afterward he became traveling secretary to the London Society for Promoting Christianity Among the Jews. From 1847 to 1856 he acted as chaplain to Chester Castle.

Joseph was the author of "Reasons for Embracing Christianity" (1834) and "Memoirs of Convicted Prisoners" (Chester, 1853).

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, 2d ed., ii. 71; F. Boase, *Modern English Biography*, s.v.

J. G. L.

JOSEPH BAR ḤIYYA: Gaon of Pumbedita from 828 to 833. In the controversy between Daniel and the exilarch David ben Judah, the gaon Abraham ben Sherira seems to have been deposed by one party and Joseph bar Ḥiyya, the "ab bet din," appointed gaon of Pumbedita. Abraham, however, by means of influential friends, regained his position, and Joseph was compelled to recognize Abraham's authority. Both nevertheless continued as geonim of the same school until, on the occasion of an annual meeting at Bagdad in the synagogue of Bar Nasla, Joseph, moved by the weeping of the congregation because of the dissensions between the heads of the school, rose and declared: "I herewith voluntarily renounce the office of gaon and resume that of ab bet din." Thereupon Abraham rose and blessed him, saying: "May God give you a share in the world to come." After Abraham's death (828) Joseph bar Ḥiyya became his legal successor and retained the office until his death in 833 (Letter of Sherira, in Neubauer, "M. J. C." i. 38). See GAON.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 197; Halevy, *Dorot ha-Rishonim*, iii. ch. 21; Weiss, *Dor*, iv. 28.

S. S. M. SC.

JOSEPH BEN IBRAHIM IBN WAḲAR. See IBN WAḲAR, JOSEPH BEN ABRAHAM.

JOSEPH BEN ISAAC BEKOR SHOR OF ORLEANS: French tosafist, exegete, and poet; flourished in the second half of the twelfth century; pupil of Jacob Tam, Joseph Caro, and Samuel ben Meïr (RaSHBaM). The identity of Joseph Bekor Shor and the tosafist Joseph ben Isaac of Orleans has been sufficiently demonstrated by Gross, who showed that the same explanations given in the Tosafot (Ḥul. 112b; Yeb. 25b, 36b) in the name of Joseph ben Isaac, are quoted in the "Semaḳ" (No. 205) and in Meïr of Rothenburg's Responsa (ed. Prague, No. 863) as those of Joseph Bekor Shor. Joseph was on very friendly terms with his teacher Jacob Tam, with whom he carried on a learned correspondence ("Sefer ha-Yashar," p. 71a). Besides tosafot on the greater part of the Talmud, he wrote a Biblical commentary marked by considerable acumen. Even more than Rashi, to whose exegetical school he belonged, he confined himself to literal interpretations ("peshaṭ"). Anticipating later Biblical criticism, he assumed the presence of duplicate narratives in the Bible; and he strove to give rational explanations to the miraculous stories. Thus he interprets "tree of life" (Gen. ii. 9) as "tree of healing," explaining that the fruit of the tree possessed the virtue of healing the sick, without, however, bestowing eternal life. In regard to the transformation of Lot's wife into a pillar of salt (Gen. xix. 26) he explains that, disbelieving in the destruction of Sodom and Gomorrah, she lingered on the road, and was overtaken by the rain of brimstone and fire, which are usually mixed with salt.

Well acquainted with the Vulgate and Christian Biblical exegesis, Joseph, in commenting on Psalm ii., cites Jerome, whose explanation of the word בר he criticizes. His commentary on the Pentateuch is still extant in manuscript in the libraries of Leyden and Munich. Part of it, on Genesis and Exodus, was published by Jellinek (Leipsic, 1855). Extracts from the remaining books were published by Berliner in "Peleṭat Soferim" (1872).

Joseph was the author also of a number of liturgical poems. Besides the short hymns in the style of Ibn Ezra with which he concludes each section of the commentary, he wrote the following seliḥot: ד' אליך עיני ישברו, believed by Zunz to have been written on the martyrs of Blois and Bray; אדון כתקח מועד (fourteen strophes); אדון רב העלילה (with two refrains—והשב and ושוב); אין לבנון די בער (fifteen strophes, ending with לה' אלהינו הרחמים והסליחות); אל אלהי האלהים ואדוני (fourteen strophes); אלהים ממכון שבתך (twenty-six strophes).

BIBLIOGRAPHY: Carmoly, in *Univers Israélite*, 1852, p. 365; Geiger, *Parschandatha*, pp. 37 *et seq.*; Zunz, *Literaturgesch.* pp. 282, 285; idem, *Z. G.* p. 74; Steinschneider, *Cat. Bodl.* col. 1446; Zadoc Kahn, in *R. E. J.* iii. 6; Gross, in Berliner's *Magazin*, i. 93; idem, *Gallia Judaica*, p. 34.

K. I. BR.

JOSEPH B. ISAAC OF CHINON: French tosafist; lived in the second half of the twelfth and at the beginning of the thirteenth century. He is mentioned as a prominent Talmudist in "Ha-Terumah" (ed. Zolkiev, No. 44) and in "Roḳeaḥ" (ed. Lemberg, p. 475). He is quoted in the Tosafot under the name of "Joseph" ('Ab. Zarah 67b). Joseph corresponded with the somewhat younger Judah Sir Leon of Paris. Some of his Talmudic decisions are quoted in "Or Zarua'" (ed. Jitomir, ii. 115a, 116a; ed. Jerusalem, 111) to B. B. 34. The last-cited decision, which is also included in the responsa of Meïr of Rothenburg, is addressed to Isaac b. Samuel of Dampierre, or Isaac the Elder.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 52; Gross, *Gallia Judaica*, p. 578.

S. S. A. PE.

JOSEPH BEN ISAAC HA-LEVI: Lithuanian philosopher of the sixteenth and seventeenth centuries. He was well versed in philosophical

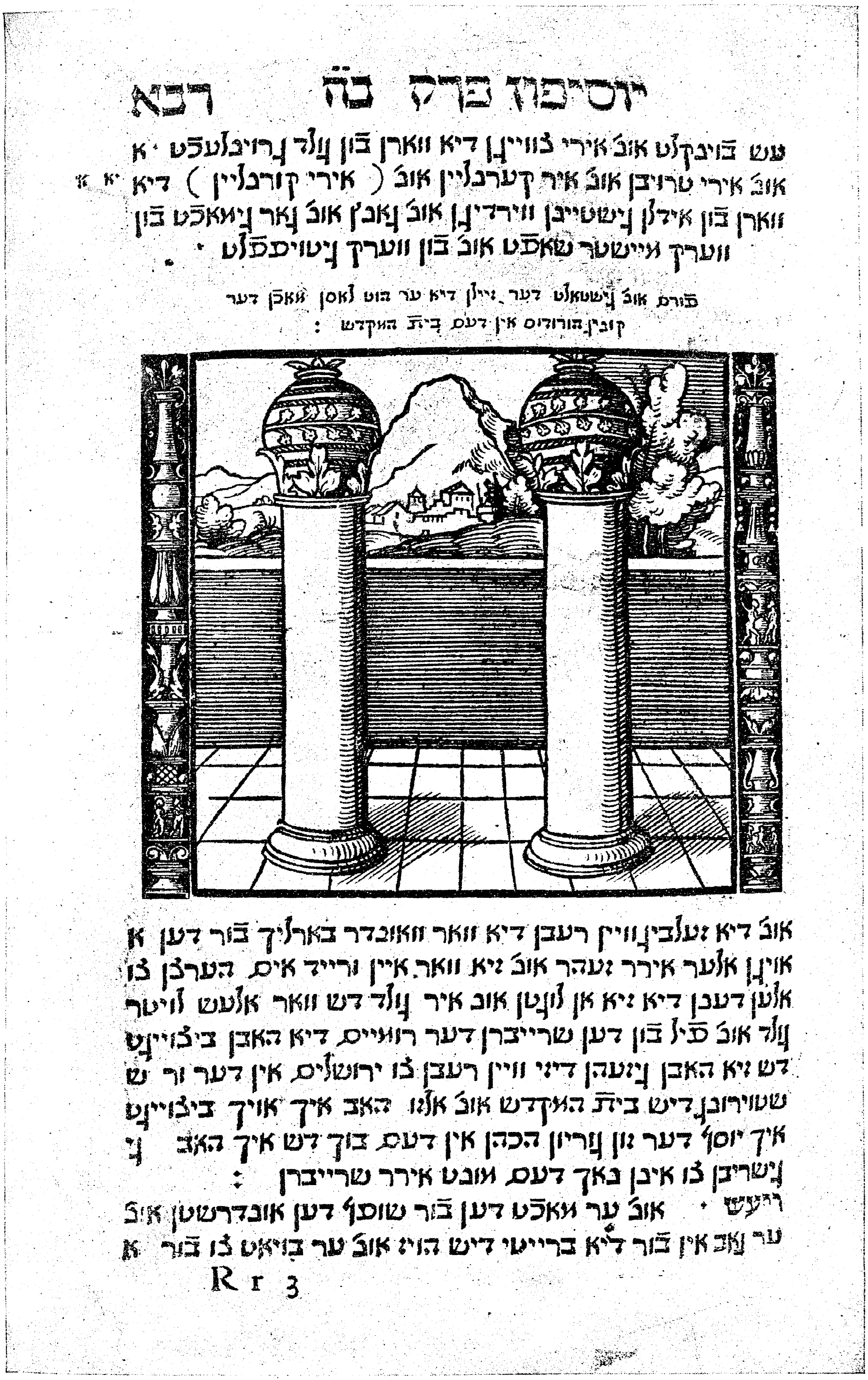

יוסיפון פרק נה רכא

עש פֿוינקלט אונ׳ אירי צווייגן דיא ווארן פֿון גלד גרויבלעכט · א
אונ׳ אירי טרויבן אונ׳ איר קערנליין (אירי קורנליין) דיא ·א׳ א׳
ווארן פֿון אידלן געשטיינן ווירדיגן אונ׳ גאנץ אונ׳ גאר געמאכט פֿון
ווערק מייסטער שאפֿט אונ׳ פֿון ווערק גטויספֿלט ·

פֿורם אונ׳ גשטאלט דער זיילן דיא ער הוט לאסן מאכן דער
קונין הורודוס אין דעם בית המקדש :

אונ׳ דיא זעלביגן וויין רעבן דיא וואר וואונדר בארליך פֿור דען א
אויגן אלער אירר זעהר אונ׳ זיא וואר איין ורייד אים הערצן צו
אלען דענן דיא זיא אן זעהן אונ איר גלד דש וואר אלעש לויטר
גלד אונ׳ פֿיל פֿון דען שרייבר דער רומיים דיא האבן בצויגט
דש זיא האבן געזעהן דיזי וויין רעבן צו ירושלים אין דער ור ש
שטורובן דיש בית המקדש אונ׳ אלזו האב איך אויך בצויגט
איך יוסף דער זון גוריון הכהן אין דעם בוך דש איך האב ג
גשריבן צו איבן נאך דעם אונט אירר שרייבן :
ויעש · אונ׳ ער מאכט דען פֿור שוסף דען אובדרשטן אונ׳
ער גאב אין פֿור ליא ברייטי דיש הויז אונ׳ ער בויאט צו פֿור א

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PAGE FROM THE FIRST EDITION OF THE JUDÆO-GERMAN "YOSIPPON," ZURICH, 1546.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

works, and when in Prague was asked by Yom-Ṭob Lipman Heller to explain to him the "Moreh Nebukim." He then wrote "Gib'at ha-Moreh," containing criticisms on the "Moreh," published with annotations by Yom-Ṭob Lipman Heller, Prague, 1611. The work is divided into three parts: the first criticizing Maimonides' proofs of the existence of God; the second, on the negation of anthropomorphisms; and the third, on Maimonides' proofs of the unity of God. It is quoted by Joseph Delmedigo in his "Miktab Aḥuz," and was approved by Ephraim Lentschutz, Isaac Katz, and Mordecai Jaffe. In another work, entitled "Ketonet Passim" (*ib.* 1614), Joseph expounded the principles contained in the "Moreh."

BIBLIOGRAPHY: S. Sachs, in *Ẓiyyon*, ii. 78; Zunz, *Z. G.* p. 288, No. 141; Steinschneider, *Cat. Bodl.* col. 1473; Fürst, *Bibl. Jud.* ii. 115.

K. I. BR.

JOSEPH ISRAEL. See JACOB BEN JOSEPH ISRAEL.

JOSEPH, JACOB: Russian-American rabbi; born at Krozhe, government of Kovno, Russia, 1848; died at New York July 28, 1902. He studied in the yeshibah at Volozhin under Hirsch Leib Berlin and Israel Salanter, and his aptness as a student won him the title "ḥarif" (= "sharp-witted"). He became successively rabbi of Vilon (1868), Yurburg (1870), and Zhagory, Kovno, and his fame as a preacher spread, so that in 1883 the community of Wilna selected him as its "maggid" (preacher).

In response to a call from a number of congregations in New York Joseph emigrated to the United States, and on July 8, 1888, was chosen chief rabbi of the Russian Orthodox communities of New York. His funeral (July 30, 1902), which was attended by more than 50,000 Jews, was marked by a public disturbance in which a number of persons were injured. He published "Le-Bet Ya'aḳob" (Wilna, 1888), a collection of homilies and novellæ.

BIBLIOGRAPHY: Eisenstadt, *Ḥakme Yisrael be-Amerika*, pp. 56, 57, New York, 1903; *The Jewish Journal*, Aug. 1, 1902; *New York Times* and *New York Herald*, July 29 and 31, 1902; *Der Jude*, Cracow, pp. 9, 10, Aug. 21, 1902; *International Yearbook*, New York, 1902; *American Review of Reviews*, Aug., 1902.

A. I. G. D.

JOSEPH BEN JACOB (known also as **Bar Saṭya** [סטיא]): Gaon of Sura about 930–936 and 942–948. He was chosen by the exilarch David ben Zakkai to fill the place of Saadia (*c.* 930) when the latter was deposed. In 936, however, when the exilarch became reconciled to Saadia, Joseph was deprived of his position, though the income attached to it continued to be paid to him. After Saadia's death (942) Joseph was reappointed gaon, which office he held until 948, when, on account of the impoverishment and general decadence of the Academy of Sura, he left for Bassora, where he died. See GAON.

BIBLIOGRAPHY: Abraham ibn Daud, in *M. J. C.* i. 65, 66; letter of Sherira Gaon, *ib.* i. 40; comp. *ib.* ii. 81-83; Grätz, *Gesch.* v. 250, 277 *et seq.*; Weiss, *Dor*, iv. 158-159.

G. M. SC.

JOSEPH B. JACOB ISAAC: Rabbi at Yampol, Russia, later at Zamoscz; died in 1807. He was the author of "Mishnat Ḥakamim," on various subjects, including Maimonides' "Madda'" (Lemberg, 1792). Appended to the book are some novellæ by his son Isaac, rabbi of Chelm. He refers also to his son's responsa on the laws of Sabbath and festivals, entitled "Otot le-Mo'adim."

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 69–70; Fuenn, *Keneset Yisrael*, p. 469.

S. S. N. T. L.

JOSEPH BEN JACOB OF PINCZOW: Lithuanian Talmudist of the seventeenth century. He was a pupil of Ẓebi Hirsch, rabbi in Lublin. In 1687 he was rabbi at Kosowi, Russia, whence he was called to Syeltzy. In 1702, compelled to leave Syeltzy on account of the persecution of the Jews under the temporary rule of the Swedes, he went to Hamburg, where he remained until 1706. He returned to Syeltzy in that year, but in 1710 was compelled again to leave it by the outbreak of an epidemic. This time he went to Berlin, where he published his "Rosh Yosef," notes on various Talmudic treatises.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, p. 96.

S. S. A. PE.

JOSEPH BEN JACOB IBN ẒADDIḲ (Arabic, **Abu Omar**): Spanish rabbi, poet, and philosopher; died at Cordova 1149. A Talmudist of high repute, he was appointed in 1138 dayyan at Cordova, which office he held conjointly with Maimon, father of Maimonides, until his death. Joseph was also a highly gifted poet, as is attested by Al-Ḥarizi (Kämpf, "Nichtandalusische Poesie," i. 13). Several of Joseph's religious poems are found in the Sephardic and African maḥzorim; and a poem addressed to Judah ha-Levi, on his visit to Cordova en route to Palestine, is included in the latter's diwan.

His Microcosmus.

Joseph's reputation rests, however, not on his rabbinical knowledge or his poetical abilities, but on his activity in the field of religious philosophy. In a short treatise written in Arabic (the title being probably "Al-'Alam al-Ṣaghir") and, according to Steinschneider, translated by Nahum ha-Ma'arabi into Hebrew under the title "'Olam Ḳaṭan," he expounds his views on the most important problems of theology. Though not an original thinker he shows himself to be thoroughly familiar with the philosophical and scientific literature of the Arabs, and imposes the stamp of his own individuality on the subjects treated. The "'Olam Ḳaṭan" comprises four main divisions, subdivided into sections. After stating the elementary and primary principles of the knowledge of God, the acquisition of which is the highest duty of man, and explaining how the human soul builds up its conception of things, Joseph treats, in the manner of the Arabic Aristotelians, of matter and form, of substance and accident, and of the composition of the various parts of the world. He concludes the first division with the central idea from which the book is evolved, namely, the comparison between the outer world (macrocosm) and man (microcosm), already hinted at by Plato ("Timæus," 47b), and greatly developed by the Arabian encyclopedists known as "the Brethren of Sincerity," by whom Joseph was greatly influenced.

Conceptions of the higher verities are to be attained by man through the study of himself, who sums up in his own being the outer world. Joseph therefore devotes the second division of his work to the study of physical and psychological man. There is nothing in the world, he holds, that does not find a parallel in man. In him are found the four elements and their characteristics; for he passes from heat to cold, from moisture to dryness. He participates in the nature of minerals, vegetables, and animals: he comes into being and passes out of being like the minerals; nourishes and reproduces himself like the plants; has feeling and life like the animals. Further, he presents analogies to the characteristics of things: his erect figure resembles that of the terebinth; his hair, grass and vegetation; his veins and arteries, rivers and canals; and his bones, the mountains. Indeed, he possesses the characteristics of the animals: he is brave like a lion, timid like a hare, patient like a lamb, and cunning like a fox.

From the physical, Joseph passes on to deal with the psychical man. Man, he says, is made up of three souls, vegetative, animal, and rational. Of these the rational soul is the highest in quality: it is of a spiritual substance; and its accidents are equally spiritual, as, for instance, conception, justice, benevolence, etc. Imbecility, injustice, malice, etc., are not accidents, but are negations of the accidents of conception, justice, and benevolence. Thus from the knowledge of his physical being man derives his conception of the material world; from that of his soul he acquires his conception of the spiritual world; and both of them lead to the cognizance of the Creator.

His Theological Views.

The third division deals with the doctrine of God, the divine attributes, and similar theological problems. Like Saadia and Baḥya, though more precisely and more systematically, Joseph proves the creation of the world (and consequently the existence of a Creator) from its finiteness. He criticizes the theory of the Motekallamin (as expounded in the "Maḥkimat Peti" of Joseph ha-Ro'eh), who assert that the world was produced by the created will of God. For him the will of God has existed from all eternity, and can not be separated from the essence of God. He claims that creation is timeless, and that before the production of the spheres time did not exist.

From the notion of the existence of God results the conception of the uniqueness of God; for the supposition of a plurality in His essence would nullify the notion of His existence. What the unit is to other numbers—forming and embracing them, yet still differing from them in essence—God is to the created beings. With the doctrine of the unity of God is connected the doctrine of the divine attributes. Here Joseph is in advance of his predecessors Saadia and Baḥya; and, like Maimonides, he concludes that no positive attributes, whether essential or unessential, can be posited of God, who is indefinable.

His Ethics.

The fourth division deals with the duties of man, reward and punishment, and resurrection. Man must serve God with all his heart, and carry out all His precepts, though, owing to the weakness of his intellect, he may not grasp the reason for some of them. With Plato, Joseph says that man ought to know three things: (1) that there is a Creator who protects all and disposes of everything; (2) that nothing can be hidden from God; (3) that man can not win the favor of God by sacrifices, but must gain it by good deeds. Joseph asserts man's free will, without which there could be no reward or punishment (see Free Will); and he follows Saadia in the solution of the problem of God's prescience. The inequality in the distribution of worldly goods, the transitoriness of the world, the relativeness of the happiness procured by worldly goods, are for Joseph so many proofs that reward and punishment can take place only in the next world. He argues against the doctrine of bodily resurrection in the Messianic time. Though not himself a Motazilite, Joseph accepted a number of Motazilite theories and views (Schreiner, "Der Kalam," p. 27).

The "'Olam Ḳaṭan" was little studied in the Middle Ages, and is very rarely quoted. Although paying a high tribute to Joseph's learning, Maimonides, in his letter addressed to Samuel ibn Tibbon ("Pe'er ha-Dor," p. 28b), acknowledges that he has never seen the work, in which, he believes, are expounded the teachings of "the Brethren of Sincerity." The "'Olam Ḳaṭan" is cited by David Ḳimḥi, Jedaiah Bedersi, Meïr ibn Aldabi, Isaac ibn Laṭif, and by the author of "Ma'amar Haskel." It was edited for the first time by A. Jellinek at Leipsic in 1854. A critical edition was published by S. Horovitz in the "Jahresbericht des Jüd.-Theol. Seminars," Breslau, 1903. Joseph was the author also of an Arabic work on logic, entitled "Al-'Uyun wal-Mudhakarat," quoted in the "'Olam Ḳaṭan."

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, ed. Amsterdam, p. 47b; Zacuto, *Sefer ha-Yuḥasin*, ed. Filipowski, p. 220; *Orient, Lit.* ix. 283; Jellinek, in *Kerem Ḥemed*, viii. 93; Beer, *Philosophie und Philosophische Schriftsteller der Juden*, p. 70; *idem*, in *Monatsschrift*, iii. 159 *et seq.*; Zunz, *Literaturgesch.* p. 216; Sachs, *Religiöse Poesie der Juden in Spanien*, p. 289; Leopold Weinberg, *Der Mikrokosmos*, Breslau, 1888; Kaufmann, *Attributenlehre*, pp. 255 *et seq.*; Eisler, in *Centralblatt*, vi. 153; Steinschneider, *Hebr. Uebers.* p. 997; idem, *Die Arabische Literatur der Juden*, § 102; Max Doctor, *Die Philosophie der Joseph* [*ibn*] *Zaddik*, Münster, 1895.

G. I. Br.

JOSEPH BEN JOHANAN: French rabbi of the fourteenth century. He was a native of Treves (טריויש, read by Carmoly "Troyes"), and seems to have been the first to adopt "Treves" as a family name. He is called also "the Great" ("ha-Gadol"), owing to his erudition. He emigrated to France in 1306, and in 1343 he was rabbi of Marseilles, where he was prominent in a decision concerning the marriage law (Isaac de Lattes, Responsa, ed. Vienna, p. 88). Isaac b. Sheshet (Responsa, Nos. 271–272) speaks of Joseph as "the ornament of the wise men, the crown of the ancients."

Joseph's wife, also, was very learned in the Talmud; and a decision by her has been preserved by Simeon b. Ẓemaḥ Duran (Responsa, iii., No. 78). In 1363, when as a widow she was living in Paris, where her son Mattithiah was rabbi, she was excused from wearing the Jewish badge ("Ordonnances des Bois de France," v. 498).

Bibliography: Brüll, *Jahrb.* i. 90–91; Carmoly, in *Arch. Isr.* xvii. 262; Gross, *Gallia Judaica*, pp. 242, 381.

G. M. Sel.

JOSEPH B. JOSHUA B. LEVI: Amora of the third century; educated by his father (Shab. 68a; Ber. 8b; Yeb. 9a). He was the son-in-law of Judah ha-Nasi; and therefore his father, Joshua b. Levi, did him the honor to rise at his approach, in order to show his (Joshua's) esteem for the house of the patriarch (Ḳid. 33b).

Once Joseph was at the point of death, and fancied he had a glimpse of the mysteries of the world beyond. When he awoke from his vision he declared he had seen the highest abased and the lowest exalted, implying the existence of a world in which men are judged according to standards far different from earthly ones. There he had also heard the greeting: "Blessed is the man who came here with his Talmud [that is, with the proof of his devotion to the study of the Torah] in his hands" (Pes. 50a).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 105.

s. J. Z. L.

JOSEPH BEN JOSHUA BEN MEÏR HA-KOHEN: Historian and physician of the sixteenth century; born at Avignon Dec. 20, 1496; died at Genoa in 1575 or shortly after. His family originally lived at Cuenca, then at Chuete, Spain; when the Jews were expelled from Spain it settled at Avignon. At the age of five Joseph left Avignon with his father and went to Genoa, where they remained until 1516; driven from that city, they went to Novi, but returned to Genoa in 1538, where Joseph practised medicine for twelve years. On June 3, 1550, he and all his coreligionists there were driven from Genoa as a consequence of the rivalry of the non-Jewish physicians. Joseph then settled at Voltaggio, at the request of the citizens of that small town, practising there down to 1567. When the Jews were driven out of the territory of Genoa, he went to Costeletto (Montferrat), where he was very well received; in 1571 he was again established at Genoa, where he died.

Joseph ha-Kohen had three sons (Joshua, Isaac, Judah) and two daughters. He was highly regarded, not only as historian and physician, but also for the interest he took in all Jewish matters. One of his chief concerns was the release of the many Jewish captives taken by the vessels of the Italian republics and by the Corsairs; as in 1532, when André Doria captured many Jews on taking Coron, Patras, and Zante; in 1535, when the emperor Charles V. took Tunis; in 1542, when the galleys of Cegala Visconti had imprisoned a number of Jews.

In Hebrew literature Joseph ha-Kohen achieved prominence by two great historical works. The first of these, "Dibre ha-Yamim le-Malke Ẓarfat we-'Oṭoman," is in the nature of a history of the world, in the form of annals, in which he represents the sequence of events as a conflict between Asia and Europe, between Islam and Christianity, the protagonist for Islam being the mighty Turkish empire, and for Christianity, France. With these two great groups he connects European history, beginning with the downfall of the Roman empire. The work was completed Nov., 1533, printed the next year at Venice, and reprinted at Amsterdam in 1733; parts were translated into German and French; the entire work was issued in English, but badly translated, by Bialloblotzky.

Joseph was a careful historian. He gathered his facts from all possible sources, made notes, kept registers, and conducted a wide correspondence. He added continually to the first redaction of his works, carefully dating each one. Of the "'Emeḳ" he made, or caused to be made, at least nine copies; of the "Book of India," at least five. His work is valuable also on account of its brilliant narrative, excellent characterization, and fine Biblical style. Having lived in Italy from his childhood and become acquainted with persons prominent politically, he is a valuable source for the history of his time; concerning many events, he had closely examined competent witnesses. He also mentions a number of important facts ignored by other historians. He is less happy in the treatment of ancient history, for which he often was obliged to consult untrustworthy sources.

His Jewish Annals.

In writing his annals Joseph ha-Kohen at first intended to devote a special work to the great Jewish persecutions, with which he had become acquainted through then unused sources, and accounts of which he inserted in the annals. This idea he carried out, drawing upon Samuel Usque's "Consolaçam as Tribulaçoens de Ysrael" (1557), in his "'Emeḳ ha-Bakah," in which he dwells upon the sorrows and sufferings the Jews endured in various countries in the course of centuries. The book, which is a martyrology from beginning to end, closes with the 24th of Tammuz, 5335 (1575). The author's moderation and self-control are admirable. He does not make use either of the chronicle of Abraham ibn Daud or of those written by any of the other Judæo-Spanish chroniclers. Variants to the printed text will be found in "R. E. J." x. 248, xvi. 5.

Joseph ha-Kohen began this work in 1558, at Voltaggio, and concluded it, in its initial form, toward the end of 1563, the book circulating in Italy in manuscript. It was finally carried by the author down to 1575. M. Letteris has edited it with notes (Vienna, 1852), and M. Wiener has issued a German translation (Leipsic, 1858).

Joseph ben Joshua wrote also a Hebrew version, with the title "Meḳiẓ Nirdamim," of Meïr Alguadez's Spanish medical work giving prescriptions for the healing of various diseases; to these prescriptions he added some of his own (comp. Wolf, "Bibl. Hebr." iv. 853 *et seq.*; Steinschneider, in Berliner's "Magazin," x. 166; *idem*, "Hebr. Uebers." p. 775; *idem*, in "J. Q. R." xv. 137).

Other Works.

Less known is his work upon the New World ("Dibre ha-Yamim"). It contains a reference to Columbus (whom, however, he confounds with Amerigo); the work is very meager in its information (Harrisse, in "Centralblatt für Bibliothekswesen," 1888, p. 136). After writing it he became acquainted with Francisco Lopez de Gomara's "Historia General de las Indias" and Joan Boemus' "Omnium Gentium Mores Leges et Ritus." From these, in 1557, he compiled his "Maẓẓib Gebulot 'Ammim" (see Deut. xxxii. 6), a history of the conquest of Mexico, to which he added a full account of the discoveries of Columbus. A small work of a different kind was his "Peles ha-Shemot," written in 1561, containing an alphabetical list of Hebrew nouns, with Scripture illustrations of their occurrence given for the purpose of fixing their gender—a matter in which (as he says) "many writers in Hebrew erred." He also compiled, in 1567, a book of polite formulas to be used in addressing letters, and a large number of verses, which are found, written in his own hand, at the end of his works. A large number of letters, evidently meant to serve as models, are found in the MSS. Rabbinowicz, No. 129 (now in the library of the Alliance Israélite Universelle at Paris); two-thirds of these are by Joseph ha-Kohen; they give a good insight into his private life.

Bibliography: M. Letteris, introduction to the Hebr. edition of *'Emeḳ ha-Bakah*; Wiener, introduction to the German edition of the same work; Grätz, *Gesch.* 3d ed., ix. 324 *et seq.*; especially Isidore Loeb, *Josef Haccohen et les Chroniqueurs Juifs*, in *R. E. J.* xvi. 28 *et seq.* (also published separately). See also R. Gottheil, *Columbus in Jewish Literature*, in *Publ. Am. Jew. Hist. Soc.* ii. 129 *et seq.*

E. N.—G.

JOSEPH BEN JUDAH IBN 'AḲNIN (in Arabic, **Abu al-Hajjaj Yusuf ibn Yaḥya ibn Sham'un al-Sabti** [*i.e.*, "of Ceuta"] **al-Maghrabi**): Disciple of Moses Maimonides; born about 1160; died 1226. For the first twenty-five years of his life he lived with his father, who was an artisan at Ceuta in Maghreb. His youth fell in the period of the religious persecution of the Jews by the fanatic 'Abd al-Mu'min; and he had probably, like Maimonides and other Jews, to abstain from publicly practising any Jewish rite. He may have been compelled to learn the Koran; but he certainly was instructed in the Bible and in Hebrew literature. This contradiction between the outward appearance and the inner conviction ceased as soon as circumstances permitted him to leave the country. He must then have been about twenty-five years old, as he was already engaged in the practise of medicine (Munk, "Notice sur Joseph b. Jehudah," in "Jour. Asiatique," 1842, p. 14). When not occupied with professional work he wrote Hebrew poems, which were known to Al-Ḥarizi, and in his "Taḥkemoni" (xviii.) the latter speaks highly of them. Maimonides, to whom Joseph sent his poems together with other compositions from Alexandria, was not so lavish with his praise. He appreciated only the great longing for higher studies which found expression in Joseph's poems.

Physician and Poet.

To satisfy this longing Joseph went from Alexandria to Fusṭaṭ (Cairo) and studied logic, mathematics, and astronomy under Maimonides' direction. Maimonides likewise expounded the writings of the Prophets, because Joseph seemed perplexed as to the possibility of reconciling the teachings of the Prophets with the results of metaphysical research. Maimonides advised patience and systematic study; but the disciple left Fusṭaṭ before Maimonides had completed his course of lectures on the Prophets (Maimonides, "Moreh Nebukim," Introduction). His stay with Maimonides was short (Munk, *l.c.* p. 34)—less than two years. He went further east and settled in Aleppo. Here he established himself as a medical practitioner, married, and made a successful commercial journey which enabled him to live henceforth independently and free from care. It was probably in the course of this journey that he witnessed at Bagdad the burning of the works of the philosopher 'Abd al-Salam (1192).

Correspondence with Maimonides.

After the departure of Joseph from Fusṭaṭ the intercourse between master and disciple was continued in writing. Maimonides' "Moreh Nebukim" (Guide for the Perplexed) was written for Joseph and for those like him who found it difficult to harmonize the results of philosophical research with the teachings of the Prophets.

Joseph, however, was not convinced; for he writes allegorically to his master as follows: "Thy daughter Kimah [*i.e.*, Maimonides' method of reconciling theology and philosophy: the most difficult point in his theory seems to have been the explanation of prophecy], whom I loved and married according to law and custom, in the presence of two witnesses, 'Abd Allah and Ibn Rushd, turned her face from me to follow other men. There must be something wrong in her education. Restore the wife to her husband, 'for he is a prophet.'" Maimonides replies in the same style, declaring the innocence of his daughter and the guilt of the husband; and he advises his disciple to have faith in God, and to be more modest and more careful in his utterances lest he bring evil upon himself.

Joseph remained, however, a true disciple of his master. He abandoned his other pursuits and wished to open a school. Maimonides dissuaded him from the undertaking, unless he should do it without seeking material profit from his teaching. When, thirty years later, Al-Ḥarizi visited Aleppo (1217) he found Joseph in the zenith of his glory. He praised him as the "Western light," and applied to him the words of Scripture, "and Joseph was ruler over the whole land; he supplied food for all" ("Taḥkemoni," xlvi., l.). He must indeed have had great authority when he defended his master and silenced the opposition expressed by some rabbis in Bagdad against the works of Maimonides. The latter, true to his character, exhorted Joseph to moderation, begging him, being young in years, not to oppose an old rabbi whose authority was recognized in the congregation (see "Birkat Abraham," Lyck, 1859; "Zikronot," ii.: a letter written by Maimonides in 1192).

Joseph was twice married: by the first wife he had two daughters; by the second, several sons.

His Works.

His poems are all lost except one in praise of Maimonides (see Maimonides, "Ḳobeẓ," ed. A. Lichtenberg, ii. 29, Leipsic, 1859), and the beginning of another preserved by Al-Ḥarizi ("Taḥkemoni," xviii.; Munk, *l.c.* p. 49). He wrote also a treatise on three problems: (1) the nature of the Absolute; (2) the derivation of all things from the Absolute; and (3) "creatio ex nihilo." Not satisfied with his master's explanation, he submits to the consideration of Maimonides a new solution of his own. The treatise was written in Arabic, but it is known only in the Hebrew translation published by M. Levy, "Drei Abhandlungen," Berlin, 1879. Either this essay must have been written before Maimonides wrote the "Guide," or the "unsatisfactory explanations" referred to are those given by Maimonides in that work.

Ibn 'Aḳnin wrote also an allegorical commentary on Canticles (Salfeld, "Hohelied," pp. 81–85, Berlin, 1879). Two of his writings on Talmudical subjects are referred to by himself and are probably identical with an introduction (edited by Grätz, Breslau, 1871), and a treatise on Talmudic weights and measures, extant in Hebrew translations. He wrote also an ethical work entitled "Tabb al-Nufus," fragments of which, in Arabic and Hebrew, have been published by Güdemann in his "Das Jüdische Unterrichtswesen," pp. 42 *et seq.* (Vienna, 1873). The identity of the author of "Tabb al-Nufus" with Ibn 'Aḳnin has been questioned.

BIBLIOGRAPHY: In addition to Munk, as above, Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, pp. 45 *et seq.*; Neubauer, in *Monatsschrift*, 1870, pp. 348 *et seq.*; M. Friedländer, *Guide of the Perplexed of Maimonides*, part i., note 1.

K. M. F.

JOSEPH BEN KALONYMUS HA-NAḲDAN: German Masorite and liturgical poet; flourished in the first half of the thirteenth century. He was the author of a long acrostic poem on the accents, with a commentary. Joseph composed also liturgical poems, among which were: אדיר במרום and מלך עליון, found in the French manuscript Maḥzor of 1278; a dirge beginning with אמרר בבכי and a seliḥah beginning with אזעק חמס קורות, on the martyrs of Fulda.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 335; idem, *Z. G.* p. iii.; Landshuth, *'Ammude ha-'Abodah*, p. 95; Steinschneider, *Jewish Literature*, p. 139.

G. I. BR.

JOSEPH KARA. See KARA, JOSEPH BEN SIMEON.

JOSEPH, KING OF THE CHAZARS. See CHAZARS.

JOSEPH (JOSE) B. ḲISMA: Tanna of the first and second centuries; contemporary and senior of Hananiah b. Teradion. He is never cited in connection with halakot, but some ethical and eschatological sayings of his are preserved in the Talmud. He prized association with scholars more than gold; and when a rich man once offered him great wealth as an inducement to follow him to a place where no sages lived, he declined it: "If all the precious metals of the world were offered me, I would not live but in the atmosphere of the Torah; as David has said, 'The Law of Thy mouth is better unto me than thousands of gold and silver'" (Ps. cxix. 72). Nevertheless, when, in disregard of the Roman prohibition against teaching the Law, Hananiah b. Teradion held public assemblies and taught, Jose endeavored to dissuade him from pursuing that dangerous course (see HANANIAH B. TERADION). This came to the ears of the Romans, and when Jose died the foremost among them attended his funeral ('Ab. Zarah 18a). On one occasion at the bet ha-midrash of Tiberias, he witnessed a warm controversy between Jose b. Ḥalafta and Eleazar b. Shammua', in which the debaters became so excited that they rent a scroll between them; thereupon he severely reprimanded them, and predicted that the bet ha-midrash eventually would be converted into a pagan temple. It is said that his prediction was fulfilled (Yer. Sheḳ. ii. 47a). Asked by his pupils "When will the Messiah come?" he exacted from them a promise not to call for signs to satisfy them of the accuracy of his prediction before he answered their question; and when they had promised, he replied: "When this gate shall have twice fallen and been restored, and fallen again, then, before it shall be restored the third time, the Messiah will come." Before his death he ordered that his coffin be placed deep in the ground; for, said he, "a time will come when to every palm in Babylonia a Persian horse will be tethered, and out of every coffin in Palestine Median horses will feed" (Sanh. 98a *et seq.*).

The word "Ḳismaḥ" is a locative noun, probably identical with "Ḳesam," by which Targ. Yer. (Num. xxxiv. 4) renders "Azmon." Neubauer ("G. T." p. 280) suggests its identity with "Ḳasmeya," name of a place in Upper Galilee.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 401; Grätz, *Gesch.* 2d ed., iv. 174.

S. S. S. M.

JOSEPH HA-KOHEN. See JOSEPH BEN JOSHUA BEN MEÏR HA-KOHEN HA-SEFARDI.

JOSEPH DE LAMEGO. See CAPATEIRO, JOSEPH.

JOSEPH (B. JACOB) OF MANDEVILLE (MORELL): French exegete; pupil of Abraham ibn Ezra. He wrote a supercommentary on that scholar's commentary on Exodus (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1234, 9). It is probable that he is identical with the Joseph b. Jacob to whom Abraham ibn Ezra dedicated his "Yesod Mora."

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 415; Jacobs, *Jews of Angevin England*, pp. 29, 30, 263.

G. J.

JOSEPH BEN MEÏR: Liturgical poet of the thirteenth century; perhaps uncle of Meïr of Rothenburg. He was the author of a dirge beginning with the words ארמון נוטש עוזב טוב, which is believed to have been written on the occasion of the burning of the Talmud at Paris. It is possible that Joseph is identical with Joseph ben Meïr of Saulieu, whom Meïr of Rothenburg cites as having been his master (comp. Gross, "Gallia Judaica," p. 575).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 482; Fuenn, *Keneset Yisrael*, p. 482.

S. S. I. BR.

JOSEPH BEN MEÏR TE'OMIM. See TE'OMIM, JOSEPH BEN MEÏR.

JOSEPH BEN MORDECAI GERSHON HA-KOHEN: Polish Talmudist; born at Cracow 1510; died 1591. He began his studies in the Talmud at an early age, and became the head of a yeshibah founded for him by his father-in-law. The many pupils who attended this school soon made him famous for his scholarship; and his views on religious questions were widely sought. Solomon Luria was one of his correspondents.

Joseph was the author of "She'erit Yosef" (Cracow, 1590), containing responsa and discussions on various rabbinical subjects, as well as a commentary on the "Mordekai," treating Neziḳin, Berakot, and Mo'ed. In the preface the author states that he published this work at the request of his sons, Tanḥuma and Aaron Moses, who were members of the

Jewish community of Cracow. He also corrected the manuscript from which was printed the "Aggudah" of Alexander Suslin ha-Kohen of Frankfort.

BIBLIOGRAPHY: I. M. Zunz, *'Ir ha-Ẓedeḳ*, p. 23, Lemberg, 1874; Rabinowitz, *Ha'arot we-Tiḳḳunim*, p. 6, Lyck, 1875; Dembitzer, *Kelilat Yofi*, p. 4b, Cracow, 1888; B. Friedberg, *Gesch. der Hebräischen Typographie in Krakau*, p. 8, *ib.* 1900.

S. S. B. Fr.

JOSEPH BEN MORDECAI HA-KOHEN: Turkish rabbi and liturgist of the seventeenth and eighteenth centuries; born in Jerusalem. He was a pupil of Moses Galante (the younger), whose "Zebaḥ ha-Shelamim" he brought to Amsterdam, where it was printed in 1708. Joseph wrote "Dibre Yosef" (Venice, 1751), a collection of homilies, and "Sha'are Yerushalayim" (*ib.* 1707), hymns and songs to be recited on the week-days in praise of Jerusalem, partly of his own composition and partly by other authors.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 116; Steinschneider, *Cat. Bodl.* col. 1508.

K. M. Sel.

JOSEPH B. MORDECAI TROKI. See Troki, Joseph b. Mordecai.

JOSEPH, MORRIS: English rabbi; born in London May 28, 1848; educated at Jews' College in that city. He was appointed rabbi of the North London Synagogue in 1868, and in 1874 went to the Old Hebrew Congregation of Liverpool, where he officiated as preacher until 1882. He became delegate senior minister of the West London Synagogue in 1893, when Professor Marks retired from active service. Joseph has published a collection of sermons, "The Ideal in Judaism," London, 1893, and a valuable popular work on Jewish theology, entitled "Judaism as Creed and Life," *ib.* 1903. His position is conservative, midway between Reform and strict Orthodox.

BIBLIOGRAPHY: *Jewish Year Book*, London, 1903.

J.

JOSEPH (JOSLEIN) BEN MOSES: Bavarian Talmudist; born at Höchstädt about 1420; died after 1488. A few details of Joseph's life are known through his "Leḳeṭ Yosher," of which only one copy is extant in manuscript (Munich MSS., Nos. 404, 405). Having studied for five years under Israel Isserlein, Joseph traveled to the Rhine provinces, but returned to his teacher, whose decisions, at the request of his fellow students, he committed to manuscript, subject to Isserlein's corrections. In 1463, three years after Isserlein's death, Joseph began to arrange the material for publication, continuing the task at Cremona (1474) and finishing it in 1488. It is arranged in the order of the four Ṭurim. The work, besides its halakic value, is historically interesting, containing as it does many passages bearing on the lives of Isserlein and his students and illustrating the manners and customs of rabbinical academies in that period. Judah incorporated in the "Leḳeṭ Yosher" the decisions of a pupil of Shalom of Austria, for which he was praised by Isserlein; he included also some of the collectanea of Judah Obernik.

BIBLIOGRAPHY: Berliner, in *Monatsschrift*, xviii. 131, 132; Steinschneider, *Cat. Munich*, Nos. 404–405.

S. S. M. Sel.

JOSEPH (JOSEL) BEN MOSES FRANKFURT: Dayyan at Fürth in the first half of the eighteenth century; born at Frankfort-on-the-Main; author of "Torat Yosef," masorah on the Pentateuch, with a commentary (Wilmersdorf, 1725).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 114; Steinschneider, *Cat. Bodl.* col. 1515.

D. S. Man.

JOSEPH B. MOSES PHINEHAS (surnamed **Ha-Ẓaddiḳ**): Polish rabbi; born 1726; died at Posen 1801. He was a man of wealth and influence, and of great piety. His father-in-law, R. Ezekiel Landau of Prague, frequently cites him in his "Noda' bi-Yehudah." Joseph was successively rabbi of Yaworow, Sokoli, and Posen. He was the author of "Zikron She'erit Yosef" (Kolomea, 1881), novellæ on the Babylonian Talmud.

Joseph was succeeded in the rabbinate of Posen by his brother **Samuel,** author of "Bet Shemuel Aharon," who had been rabbi of Tarnopol. Samuel died at Posen in 1806.

BIBLIOGRAPHY: Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, v. 14, 87–88, 261–262; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 69; M. Straschun, *Liḳḳuṭe Shoshannim*, p. 78, No. 1536; Elazar Kohen, *Ḳin'at Soferim*, p. 82b, Lemberg, 1892.

S. S. P. Wi.

JOSEPH BEN MOSES OF TRANI. See Trani, Joseph b. Moses di.

JOSEPH BEN MOSES OF TROYES: French Talmudist of the first half of the twelfth century. Isaac ben Samuel the Elder quotes in his responsa Talmudic explanations which he received orally from Joseph of Troyes. The latter is probably identical with Joseph ben Moses, who was an elder contemporary of Rabbenu Tam. The latter addresses Joseph in a letter as "my honored teacher"; while Joseph designates R. Tam as one of his most intimate friends, and regrets that he has been obliged to leave the place (Troyes) where R. Tam is staying. It is doubtful whether this Joseph is identical with the tosafist Joseph ben Moses who is quoted in the earlier tosafot to Yoma 20b and in Judah Sir Leon's tosafot to Ber. 22b.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 238; Zunz, *Z. G.* p. 38.

S. S. A. Pe.

JOSEPH HA-NAGID. See Nagdela (Nagrela), Abu Ḥusain Joseph ibn.

JOSEPH NASI OF NAXOS. See Nasi, Joseph (João Migues).

JOSEPH BEN NATHAN OFFICIAL (surnamed **ha-Meḳanne** = "the Zealot"): French controversialist; lived, probably at Sens, in the thirteenth century. He was a descendant of Todros Nasi of Narbonne. His father held a public office to which Joseph probably succeeded; whence the surname "Official." Coming thus in contact with high officials and ecclesiastical dignitaries, Joseph, like his father, was often invited to take part in religious controversies, in which he acquired great skill. Accounts of these controversies, together with those of his father and of some French rabbis, were collected by Joseph in a work entitled "Yosef ha-Meḳanne" or "Teshubot ha-Minim," which is still extant in manuscript (Paris, Bibliothèque Nationale, Hebr. MS. No. 712; Steinschneider, "Cat. Hamburg

Controversies with Officials.

Hebr. MSS." No. 187, 7). The Christian personages who figure in the discussions are: Pope Gregory (probably Gregory X.); the bishops of Sens, Mans, Meaux, Vannes, Anjou, Poitiers, Angoulême, and St. Malo; the bishop of the king (St. Louis); the confessor of the queen (probably Guillaume of Auvergne); the chancellor; friars of the Cordelier and Jacobite orders; and some Jewish converts. All the Christian dogmas which are derived from Scriptural texts, such as the immaculate conception, the divinity of Jesus, his mission on earth, his birth, death, and resurrection, are analyzed and discussed; and there occur refutations of some attacks on Judaism, such as the accusation of ritual murder, which the chancellor endeavored to base upon Num. xxiii. 24.

The characteristic feature of these controversies, which in the main have no claim to great originality as regards the arguments used, is the freedom of speech and boldness displayed by the Jewish participants, who do not content themselves with standing upon the defensive, but very often attack their opponents not with dialectics, but with clever repartee. Of this kind of controversy the following may serve as examples:

Examples.

Nathan ben Meshullam was asked to give a reason for the duration of the present exile, while that of Babylon, which was inflicted upon the Jews as a punishment for the worst of crimes, idolatry, lasted only seventy years. He answered: "Because in the time of the First Temple the Jews used to make stone images of Astarte and statues which had no chance of duration, while in the time of the Second Temple they deified one of themselves, Jesus, to whom they applied the holy prophecies, and thus created a durable idol which attracted many worshipers. The gravity of the fault, therefore, occasioned equal severity in the punishment."

Nathan was also asked why the usual expression "And God saw that it was good" is lacking in the account of the second day of the Creation, to which he replied: "Because among the things done on that day was the division of the waters, which God had foreseen would be used for idolatrous purposes [baptism]."

Elijah, Joseph ben Nathan's brother, was asked by the chancellor why the Mosaic law declared contact with, or being in the presence or neighborhood of, a dead body to be a cause of impurity. "Because," answered he, "God foresaw that a time would come when a nation would pretend that He had voluntarily submitted Himself to death; therefore He showed Himself so severe against the impurities of death."

Joseph's compilation furnishes much valuable information concerning the condition of the French Jews in the twelfth and thirteenth centuries. The numerous accusations brought against them by the Christian population, such as ritual murder and the crucifixion of Jesus, found an echo in the discussions. In an explanation of a text may very often be detected an expression of the anguish of the persecuted.

Influence.

Although the "Yosef ha-Meḳanne" is nowhere expressly quoted, it may be assumed that it was used by the polemists. The "Niẓẓaḥon Yashan," published by Wagenseil, and the "Niẓẓaḥon" of Lipmann of Mülhausen have some analogical passages. A great number of the answers of Joseph are reproduced almost verbatim in many Bible commentaries of French origin. Specimens of such commentaries, in which many passages can thus be traced, were published by Berliner in his "Peleṭat Soferim" and by Neubauer in Geiger's "Zeitschrift" (1871).

Joseph seems to have been the author also of a commentary on the Pentateuch, and of the Hebrew version of the controversy of Jehiel of Paris, at the end of which is a short poem containing his initials.

Bibliography: Dukes, in *Orient, Lit.* 1847, p. 84; Carmoly, in *Ben Chananja*, 1861, p. 204; *idem*, in *La France Israélite*, p. 158; Zunz, *Z. G.* pp. 84, 86; Grätz, *Gesch.* vi. 142, 367; Zadoc Kahn, in *R. E. J.* i. 222 *et seq.*, iii. 1. *et seq.*; Gross, *Gallia Judaica*, p. 252.

S. S. I. Br.

JOSEPH NAZIR BEN ḤAYYIM MOSES HA-LEVI: Palestinian rabbi; born at Hebron about 1650; died probably at Cairo 1719. He studied under Moses Galante and became rabbi at Hebron, from which community he was sent to Europe to solicit alms. Ẓebi Ashkenazi met him in this capacity at Belgrade in 1679, and states that the name "Nazir" was given him as a Nazarite ("Ḥakam Ẓebi," No. 168). Joseph ha-Levi wrote two volumes of responsa under the title "Maṭṭeh Yosef" (Constantinople, 1717–26), edited by his son-in-law, Jeshua זין (Shababo). Joseph also edited the responsa ("Ginnat Weradim," *ib.* 1717–19) of his friend Abraham ben Mordecai ha-Levi, whom he succeeded as rabbi of Cairo.

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*; Steinschneider, *Cat. Bodl.* col. 1450; Wolf, *Bibl. Hebr.* iii. 390.

D. L. Grü.

JOSEPH BEN NOAH HA-BAṢRI (Abu Ya'ḳub Yusuf ibn Nuḥ): Karaite scholar of the eighth and ninth centuries; brother of Nissim ben Noah. He translated the Pentateuch into Arabic, with a commentary, an abridgment ("talkhiṣ") of which was made by Abu al-Faraj Harun, and excerpts from which, on Numbers and Deuteronomy, are given by 'Ali ben Sulaiman in his Pentateuch commentary. Hadassi says that Joseph recognized only two canons for religious law: Scripture (כתב) and harmony in the totality (קבוץ) of the laws; and that he rejected logical deduction (היקש; "Eshkol ha-Kofer," § 168).

Luzki confounded Joseph ben Noah with Joseph al-Ḳirḳisani, and attributed to the former the "Sefer ha-Ma'or," which really belonged to the latter ("Dod Mordekai," p. 11b).

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, i. 25, ii. 73; Fürst, *Gesch. des Karäert.* i. 119; Gottlober, *Biḳḳoret le-Toledot ha-Ḳeraim*, p. 177; Frankel, in Ersch and Gruber, *Encyc.* section ii., part xxxiii., p. 15; Harkavy, in Stade's *Zeitschrift*, 1881, p. 158; Poznanski, in *R. E. J.* xxxiii. 215; Steinschneider, *Hebr. Uebers.* p. 450; idem, *Die Arabische Literatur der Juden*, § 38.

K. I. Br.

JOSEPH (MAESTRO) DE NOVES: French physician of Avignon who lived in the middle of the fifteenth century, and was highly esteemed throughout the south of France (Joseph Colon, Responsa, No. 181). During the first part of the seventeenth century a rabbi of the same name, Joseph de Noves, lived at Nicopolis, Bulgaria; he wrote prefaces to Abraham di Boton's "Leḥem Mishneh" and Abraham ibn Asus' "Leḥem Abbirim."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 391.

G. S. K.

JOSEPH B. PETROS: Palestinian amora of the first generation (3d cent.). He was the father of Joshua b. Levi's first wife (Yer. M. Ḳ. iii. 5). He stood in friendly relations with Bar Ḳappara and had a discussion with him in regard to the exposition of a certain Biblical verse (Gen. R. xciv.). He is mentioned also as having had an argument with Zabdai b. Levi on a point of Biblical exegesis.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 598; Heilprin, *Seder ha-Dorot*, ii. 220.

S. S. A. S. W.

JOSEPH B. PHINEHAS. See FRANKFORT-ON-THE-MAIN.

JOSEPH IBN PLAT (פלט, rarely פלאט; not "Pilat," as Grätz deduces from the form בילאת, occurring once in "Temim De'im," p. 40; and not identical with Ibn Bulat, or Bolat, of Estella): Rabbinical authority of the twelfth century; born presumably in southern Spain, whence he went to Provence and settled in Lunel, though Epstein is of opinion that he was born in the Byzantine empire. If this is so, he may be identical with the Joseph ibn פלאת whom Benjamin of Tudela met in Damascus ("Itinerary," ed. Asher, i. 48). He also spent some time in Rome, and may have traveled in France, Lorraine, Lombardy, and Spain. According to Joseph ibn Ẓaddiḳ, he was flourishing in the year 1205; according to Abraham b. Solomon of Torrutiel, he died in 1225; but according to others he died before 1198. Abraham b. David, Asher b. Meshullam, and Zerahiah ha-Levi Gerondi, all of Lunel, received oral instruction from him, and he corresponded with Zerahiah, and also with Abraham b. David of Posquières, Maimonides, and Abraham b. Isaac of Narbonne. He wrote a treatise on the prayers entitled "Tiḳḳun Soferim," of which a fragment is extant. His halakic treatises, commentaries on various Talmudic books, such as Nedarim and Ḥullin, are quoted in the "'Ittur" (ii. 18c), the "Kol Bo" (No. 106), and "Shiṭṭah Meḳubbeẓet" to Nedarim (fol. 7d), and extracts are to be found in the Pardes; his name, however, is cited in the last-named only in one long citation on the Benedictions (ed. Constantinople, fol. 39b–41c).

BIBLIOGRAPHY: Joseph ibn Ẓaddiḳ, *Chronicles*, ed. Neubauer, p. 94; Conforte, *Ḳore ha-Dorot*, p. 8b; Zunz, *Ritus*, p. 26; *idem*, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 308, 312; Solomon ben Adret, *Responsa*, No. 18; *Kol Bo*, Nos. 5, 8, 106; Auerbach, *Sefer ha-Eshkol*, Introduction, pp. x. *et seq.*; Grätz, *Gesch.* vi. 287; Gross, *Gallia Judaica*, pp. 284 *et seq.*; A. Epstein, in *Monatsschrift*, xli. 475, xliv. 290.

M. K.—G.

JOSEPH PORAT BEN MOSES (French, **DON BENDIT**): Tosafist of the thirteenth century. The surname "Porat" is an allusion to Gen. xlix. 22. According to Gross, Joseph Porat is identical with Joseph of Caen, who is cited by Samuel of Falaise as a rabbinical authority; but he can not, as supposed by Dembitzer ("Ha-Ḥoḳer," ii. 48 *et seq.*), be identified with Joseph ben Moses of Troyes, the codisciple and opponent of Jacob Tam. Joseph Porat was the pupil, and perhaps the grandson, of Samuel ben Meïr (RaSHBaM), but certainly was not his son, as erroneously given by Zacuto ("Sefer ha-Yuḥasin," ed. London, p. 218). Joseph Porat wrote a commentary on the Talmud, fragments of which are found in the Tosafot to Shabbat (52a) and Yoma (37b, 46a). According to Dembitzer (*l.c.*), all the passages cited in the Tosafot in the name of Joseph without any further indication are to be attributed to Joseph Porat, who is probably also the author of a mathematical work found in the Oppenheim collection under the name of Joseph ben Moses Ẓarfati. Probably it is Joseph Porat who is designated as "Joseph, grandson of Samuel ben Meïr," in the manuscript commentary on the Pentateuch in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 271; see, however, Neubauer in Geiger's "Zeitschrift," ix. 216).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 543.

S. S. I. BR.

JOSEPH BEN SAMUEL. See BONFILS, JOSEPH BEN SAMUEL.

JOSEPH, SAMUEL A.: Australian pioneer and politician; born in London 1824; died in Sydney, New South Wales, Sept. 25, 1898. At the age of eighteen he emigrated to New Zealand, and there acquired so thorough a knowledge of the native language that he acted as interpreter to Sir George Grey when the latter undertook his expedition to pacify the Maoris. In 1855 Joseph removed to Sydney, where he became associated in business with Jacob Levi Montefiore. He was a member first of the lower and then of the upper house of the legislative assembly, besides filling the offices of president of the chamber of commerce and chairman of the City Bank.

BIBLIOGRAPHY: *Jew. Chron.* Sept. 30, 1898.

J. G. L.

JOSEPH SAMUEL BEN ABRAHAM BEN JOSEPH BEN ABRAHAM BARUCH BEN NERIAH: French rabbi; born at Aix, Provence; flourished at Avignon toward the end of the thirteenth century. Like his father, Abraham ben Joseph of Aix, he was an adherent of Abba Mari of Lunel. During the religious controversy of 1303–1306, which greatly excited the whole of southern France, he sent assurances of his support to Solomon ben Adret of Barcelona, who calls him, in the correspondence between the two, "Joseph ben Samuel ben Abraham."

BIBLIOGRAPHY: Isaac de Lattes, *Responsa*, pp. 41, 44, 45; Renan-Neubauer, *Les Rabbins Français*, pp. 517, 675.

G. S. K.

JOSEPH BEN SAMUEL HA-ḤAZZAN (also called **Joseph ha-Mashbir**): Karaite ḥakam of Halicz, Galicia; died in 1700; pupil of R. Nissim. He was the author of the following works, none of which has been published: "Porat Yosef," on Hebrew grammar and on the excellence of the Hebrew language; "Sheber Yosef," on religious philosophy; "Birke Yosef," the subject of which is not known; a commentary on the ten Karaite articles of faith; "Ner Ḥokmah" or "Perush Seder ha-Tefillah," a commentary on the prayer-book. The last-named work remained unfinished at the time of the death of the author. Joseph composed also numerous liturgical poems, which have been inserted in the Karaite prayer-book. A funeral oration was pronounced over him by Mordecai, author of "Dod Mordekai," who had consulted him on the answer he was to give to Jacob Trigland about the origin of Karaism.

Bibliography: Fürst, *Gesch. des Karäert.* iii. 88; Neubauer, *Aus der Petersburger Bibliothek*, p. 75.

K. I. Br.

JOSEPH BEN SAMUEL IBN REY: Italian rabbi; died prematurely in Venice April 2, 1608. His epitaph (Wolf, "Bibl. Hebr." iv. 1213) leaves it to be supposed that his surname was an equivalent for "son of a king." Wolf, however (*ib.*), spells it דיי (= "Dei"). He was the author of a work entitled "Sefer Massoret," a treatise on the Masorah, in which he endeavored to prove that there are no reasonless or unjustified repetitions in the Bible. Joseph is mentioned by Samuel Aboab in his responsa "Debar Shemuel" (No. 56).

Bibliography: Fuenn, *Keneset Yisrael*, p. 509; Mortara, *Indice*, p. 54; Steinschneider, *Cat. Bodl.* col. 1520.

D. M. Sel.

JOSEPH SHALLIṬ BEN ELIEZER RICHETTI (RIQUETI): Italian scholar; born at Safed, Palestine; lived in the second half of the seventeenth century at Verona, where he directed a Talmudical school. He was the author of "Ḥokmat ha-Mishkan" or "Iggeret Meleket ha-Mishkan" (Mantua, 1676), on the construction of the First Temple. He also published a map of Palestine which Zunz supposes to have been prepared as one of the illustrations of a Passover Haggadah. Besides his own works Joseph edited "Ḥibbur Ma'asiyyot" (Venice, 1646), a collection of moral tales, and Gershon ben Asher's "Yiḥus ha-Ẓaddiḳim," to which he added notes of his own (Mantua, 1676).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 213; Zunz, in Asher's edition of Benjamin of Tudela's *Massa'ot*, ii. 286; Steinschneider, *Cat. Bodl.* col. 1526; Mortara, *Indice*, p. 54.

G. I. Br.

JOSEPH BEN SHESHET LATIMI: Spanish liturgical poet; lived at Lerida in the thirteenth and fourteenth centuries. In 1308 he wrote a prayer entitled "Elef Alfin" (comp. Dan. vii. 10), consisting of one thousand words, each word beginning with the letter א, and each verse with the last word of the preceding. The "Elef Alfin" was included in the collection "Ḳobeẓ Wikkuḥim," published first at Constantinople, later at Breslau (1844).

Bibliography: Zunz, *Literaturgesch.* p. 499; Landshuth, *'Ammude ha-'Abodah*, p. 98.

G. I. Br.

JOSEPH BEN SOLOMON (JOSEPH DARSHAN OF POSEN): German preacher; born at Posen in 1601; died there in 1696. When a youth Joseph studied at Byelaya Tzerkov, Russia, where he seems to have settled, for in 1648 he was an eyewitness of the Chmielnicki massacres. Joseph succeeded in escaping to his native town, where he was appointed preacher in 1676, holding the office till his death. The following three works of his appeared at Frankfort-on-the-Oder in 1679: "Yesod Yosef," a denunciation of certain sins; "Sedeh Bokim," a homiletic commentary on Pereḳ Shirah; and "Tiḳḳun Ḥaẓot," a collection of psalms and prayers. Among his many unpublished works the following two may be mentioned: "Wa-Yekalkel Yosef," sermons arranged in the order of the parashiyyot, and "Wa-Yelaḳḳeṭ Yosef," collectanea of cabalistic and midrashic works, in the same order.

Bibliography: Fuenn, *Keneset Yisrael*, p. 464; Perles, in *Monatsschrift*, xiv. 121; Steinschneider, *Cat. Bodl.* col. 1522.

S. S. M. Sel.

JOSEPH BEN SOLOMON OF CARCASSONNE: French liturgical poet of the eleventh century. He wrote a Ḥanukkah "yoẓer" beginning "Odeka ki anafta," which is mentioned by Rashi in his commentary on Ezek. xxi. 18. Joseph took the material for this yoẓer from various haggadot, working it over in a payyeṭanic style. It is composed of verses of three lines each, arranged in alphabetical order.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 96; Zunz, *Literaturgesch.* p. 123; Gross, *Gallia Judaica*, p. 614.

S. S. A. Pe.

JOSEPH SOLOMON DELMEDIGO. See Delmedigo, Joseph Solomon.

JOSEPH TAITAZAK. See Taitazak, Joseph.

JOSEPH ṬOB ELEM. See Bonfils, Joseph b. Samuel.

JOSEPH BEN TOBIAH: Farmer of the Egyptian royal revenues from about 220 to 198 B.C.; nephew, on his mother's side, of the high priest Onias II.; founder of the Tobiade family, which held an important place in the politics of Judea until the execution of its last member, Menelaus (162 B.C.). When Onias withheld the tribute at the time of Ptolemy IV., Philopator, Athenion was sent to Judea to insist upon its payment. Onias, however, persisted in his attitude, and when matters came to a crisis Joseph hastened from his native village Phicola to Jerusalem, remonstrated with his uncle for thus endangering the welfare of the Jews, and succeeded in obtaining permission to go to Alexandria to settle the matter with Ptolemy himself. He then convoked the people in the court of the Temple, tranquilized them in regard to the issue of the conflict, and caused himself to be proclaimed leader. As such he received Ptolemy's ambassador with the greatest honors, made him costly presents, and persuaded him to return to Alexandria, whither he promised to follow soon afterward.

Having no means of his own, Joseph borrowed money from friends in Samaria so as to appear with dignity at the Egyptian court, and proceeded to Alexandria. Already predisposed in his favor through the recommendations of Athenion, Ptolemy was charmed with Joseph's humor and wit, and asked him to consider himself a guest during his stay in the Egyptian capital. The offense given by Onias was attributed to his great age, and Joseph was recognized as political leader of Judea. This victory was followed by another: he cleverly managed to obtain the office of chief tax-collector of Phenicia and Cœle-Syria. A force of two thousand soldiers was given to him by Ptolemy, and he did not scruple to use the greatest severity in levying taxes. Thus in Ascalon and Scythopolis he beheaded, and then confiscated to the crown the possessions of, twenty of the most distinguished citizens for refusing to pay their taxes.

Visits Egypt as Envoy Extraordinary.

Joseph occupied the position of tax-collector, or rather of governor, for twenty-two years, and accumulated immense riches, the influence of which was felt throughout Judea. But though Joseph's administration was materially beneficial to Judea, it was ethically pernicious; he and the members of his family introduced that corruption and dissoluteness which were characteristic of the Hellenic court of Alexandria. The poor Jewish agriculturists, becoming suddenly rich, began to copy degenerate Greek customs. To these evils were added the dissensions that arose between the seven sons of Joseph by his first marriage and Hyrcanus, his son by his second wife, which dissensions divided Judea into two hostile camps—Oniades and Tobiades.

BIBLIOGRAPHY: Josephus, *Ant.* xii. 4; Ewald, *Gesch.* v. 271; Herzfeld, *Gesch. des Volkes Jisrael*, i. 186; Grätz, *Gesch.* ii. 243 *et seq.*; Schürer, *Gesch.* i. 183, note 4; 195, note 28; Adolf Büchler, *Die Tobiaden und die Oniaden*, Vienna, 1899; Wellhausen, *Israelitische und Jüdische Gesch.* p. 232, note 1.

G. I. BR.

JOSEPH BEN URI SHERAGA: Russian liturgist of the seventeenth century; born in Kobrin, government of Grodno. He was the author of "Ma'arakah Ḥadashah" (Frankfort-on-the-Main, 1699), containing three seliḥot in commemoration of the persecutions of the Jews of Ḳaidan and Zausmer in 1698. The first, beginning "Alluf baṭuah," is unique in that not only are the verses arranged in alphabetical order, but each verse begins with the name of the corresponding letter. This seliḥah is provided with a commentary written by the author himself.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 181; Steinschneider, *Jewish Literature*, p. 256; Zunz, *Literaturgesch.* p. 442.

K. M. SEL.

JOSEPH BEN UZZIEL: Supposed author of a cabalistic work which is often quoted by Recanati, in his commentary on the Pentateuch, under the title of "Baraita de-R. Yosef b. 'Uzziel," which is entitled "Mishnat Yosef b. 'Uzziel" in Neubauer, "Cat. Bodl. Hebr. MSS." (No. 1947, 3a). Neubauer describes this work as a commentary on the "Sefer Yeẓirah," but it seems from Oppenheim ("Ḳohelet Dawid," p. 352, No. 965) that it is a supplement to it. Under the title "Shorashim" a copy is found in the Parma Library (De Rossi, No. 1138, 12). Joseph b. Uzziel is often cited in the commentary to the Alphabet of Ben Sira, where he is called Ben Sira's grandson and where his opinion sometimes differs from that held by his father. Steinschneider (in Benjacob, "Oẓar ha-Sefarim," p. 84) identifies this Joseph b. Uzziel with the author of the cabalistic work. Apparently Oppenheim was of the same opinion, for he appended to the name of Joseph b. Uzziel the words "a disciple of Jeremiah." Some marginal notes on a Maḥzor (Neubauer, *l.c.* No. 1038) are headed משם יוסף בן עזיאל.

G. M. SEL.

JOSEPH ZABARA (Joseph ben Meïr Zabara): Spanish physician, satirist, and poet of the beginning of the thirteenth century; born and died in Barcelona. He studied in Narbonne under Joseph Ḳimḥi, who twice quotes Zabara on Proverbs. The only work known to be his is the "Sefer Sha'ashu'im," published by Isaac Arish, Constantinople, 1577, and republished in 1865 in "Ha-Lebanon," and again by Senior Sachs ("Yen Lebanon," Paris, 1866). The Constantinople edition contains three other sections, probably of the same work. It is a book of stories and fables, after the model of the "Kalilah wa-Dimnah," which are supposed to be communicated to the author by a giant named "Enan Manatash" during a series of visits. Many of them relate to the wickedness and guile of women, including a parallel to the "Widow of Ephesus." Another is a variant of "the clever girl" (comp. Jacobs, "Indian Fairy Tales," p. 251), while an abstract of the story of Tobit forms the subject of another tale. The book concludes with the return of the author to Barcelona, "where dwells the great prince R. Sheshet Benveniste."

BIBLIOGRAPHY: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 93; Abrahams, in *J. Q. R.* vi. 502-532 (with an almost complete English transl.); S. Sachs, introduction to *Yen Lebanon.*

G. J.

JOSEPH B. ZACHARIAH: Jewish general of the Maccabean period. He, together with Azariah, was left in charge of the forces when the Maccabean brothers Judah, Jonathan, and Simon were obliged to go to Gilead and Galilee for the protection of the Jews there (I Macc. v. 18; Josephus, "Ant." xii. 8, § 2). Although Judah had expressly commanded Joseph and Azariah to fight no battles, they, being ambitious to make a name for themselves, attacked the city of Jabneh. The Syrians under Gorgias repulsed them with a loss of 2,000 men, and pursued them into Judea (I Macc. v. 56-62; Josephus, *l.c.* § 6).

G. S. KR.

JOSEPH BEN ẒADDIḲ: Rabbi in Arevalo, Spain, during the fifteenth century; author of a treatise entitled "Zeker Ẓaddiḳ," on ritual matters, in fifty chapters, still in manuscript. The last chapter contains a chronicle of Jewish worthies from the Creation down to the day of the writer; the last entry being dated 1487. A few of the events near or in his own time are treated somewhat fully. The rest is made up of names and dates which are often sadly distorted, both by the author and by the writer of the manuscript. Nearly all the data given in the historical chapter are found in the "Yuḥasin" of Abraham Zacuto. According to Neubauer (who has printed the chapter in his "M. J. C." i. 85-100), the two authors drew from a common source.

BIBLIOGRAPHY: Neubauer, *M. J. C.* i., p. xiv.; idem, *Cat. Bodl. Hebr. MSS.* col. 825; Isidore Loeb, in *R. E. J.* xvii. 75 *et seq.* (where corrections of the text may be found); Michael, *Or ha-Ḥayyim*, No. 1054.

G.

JOSEPH ẒARFATI (so called because he belonged to the French synagogue): Convert to Christianity and missionary to the Jews at Rome; died before 1597. He accepted Christianity in 1552, taking the name of **Andrea (Filippo?) di Monti** (more correctly **del Monte**) in honor of Julius III. He was born in Fez, and hence is sometimes called "Joseph Moro." Beginning with 1576, he delivered sermons having for their object the conversion of the Jews, which the latter were compelled to attend. He also wrote, in Italian, works against the Jews, as "Confusione dei Giudei," which he published in Hebrew under the title מבוכת היהודים. The Roman Jews thereupon protested to the Curia, and refused to listen to his sermons. Nor was he more successful with his "Lettera di Pace" (אגרת שלום), which he issued in 1581. As censor of Hebrew works in Spoleto and later in Rome he did much harm to the Jews. He was suspected of having embezzled money and of having accepted bribes.

Margulies believes him to be identical with the Joseph Moro mentioned by Joseph ha-Kohen ("'Emek ha-Bakah," pp. 111, 119) as having on the Day of Atonement, 1558, forced his way into the synagogue at Recanati with a crucifix in his hand, which he placed in the Ark. Joseph ha-Kohen says that Ẓarfati's Christian name was "Filippo," which name he may have taken in addition to "Andrea."

Bibliography: Berliner, *Censur und Confiscation*, p. 4; idem, *Gesch. der Juden in Rom*, ii. 2, pp. 8 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 172; *Monatsschrift*, 1898, p. 466; *R. E. J.* ix. 86, xxx. 260; Popper, *Censorship of Hebrew Books*, pp. 40, 41, 62, 72; S. H. Margulies, in Berliner *Festschrift*, pp. 267 *et seq.*

I. E.—G.

JOSEPH (Josel) BEN ZEEB WOLF LEVI: Rabbi in Lesla during the first half of the eighteenth century. He was the author of a supercommentary on Rashi to the Pentateuch entitled "Tif'eret Yosef" (Prague, 1724); it deals with the first three books of the Pentateuch.

Bibliography: Zunz, *Zeitschrift*, p. 343; Steinschneider, *Cat. Bodl.* No. 6008.

G.

JOSEPHS, MICHAEL (known also as **Myer Königsberg**): English Hebraist and communal worker; born in Königsberg Oct. 8, 1763; died in London Feb. 9, 1849. He left his native town in his thirteenth year for Berlin, where he attended the Talmudical colleges and met Moses Mendelssohn. In 1781 he went to London, where while engaging in commercial pursuits he retained his attachment to Hebrew literature. He contributed to Hebrew periodicals; and his poetical writings appeared in the "Hebrew Review," the "Voice of Jacob," and the "Jewish Chronicle." In conjunction with Chief Rabbi Herschell and Dr. Van Oven, he established in 1818 the Jews' Free School, which became thereafter the chief object of his devotion, he himself instructing and examining both pupils and teachers. He served also as life-governor of the Jews' Hospital.

As a Hebraist Josephs excelled all his contemporaries in England. He edited an English-Hebrew dictionary under the title "Midrash Millin."

Bibliography: *Jew. Chron.* Feb. 16, 1849; May 1, 1903; Morais, *Eminent Israelites*, s.v.

J. G. L.

JOSEPHS, WALTER: English educationist and communal worker; born in London Nov. 22, 1804; died Jan. 24, 1893. He was closely connected with the management of the following institutions: Jews' Free School; Jews' Infant School (honorary secretary from its foundation in 1840); West Metropolitan Jews' School; Jews' Emigration Society; Jews' Hospital; and the Anglo-Jewish Association. In Jan., 1877, he was presented with a testimonial in recognition of his long services in the cause of Jewish education.

Josephs was a frequent contributor to the Jewish press on questions of ritual modification; and in 1874 he formed the Association for Effecting a Modification in the Liturgy of the German Jews. In 1837 he had been presented with the freedom of the city of London; and he was the first Jew to be admitted a member of the Drapers' Company.

Bibliography: *Jew. Chron.* and *Jew. World*, Jan., 1893.

J. G. L.

JOSEPHSTADT. See Prague.

JOSEPHUS, FLAVIUS: General and historian; born in 37 or 38; died after 100. He boasts of belonging to the Hasmonean race on his mother's side ("Vita," § 1). His great-grandfather was Simon "the Stammerer." As a boy Josephus was distinguished for his good memory and his ease in learning. He passed through the schools of the Pharisees, the Sadducees, and the Essenes in turn, and then spent three years in the desert with a certain Banus. When nineteen years old he attached himself finally to the party of the Pharisees (*ib.* § 2). In his twenty-sixth year he had occasion to journey to Rome in the interests of certain priests who had been sent thither in chains by the procurator Felix. Here he obtained the favor of the empress Poppæa.

Appointed Governor of Galilee.

Shortly after the return of Josephus to Jerusalem (66) the great Jewish war broke out, and the defense of Galilee was entrusted to him by the Sanhedrin in Jerusalem ("B. J." ii. 20, § 4; "Vita," § 7). Why this most important post was allotted to him is not known. In his autobiography he states that he was sent there in order to tranquilize the province and to keep it faithful to the Romans, for only part of it had revolted ("Vita," § 7; comp. § 14). This is plainly a distortion of the facts, since Galilee was always most inclined to war. He was accompanied by two men learned in the Law, Joazar and Judas, sent by the Sanhedrin to watch over his actions. He sent them back to Jerusalem (*ib.* §§ 7, 12, 14), and then proceeded to organize the administration of the province; instituting a sanhedrin of seventy members, and governing the cities through a council of seven men, an institution afterward extended throughout Palestine under the title "The Seven Best of the City." He maintained strict discipline among the troops, which numbered about 100,000 infantry and 5,000 cavalry; he surrounded himself with 500 guards; and he fortified and provisioned a considerable number of cities (*ib.* §§ 12–14; "B. J." ii. 20, §§ 5–8).

Though a strict adherent of the Law, he was accused of treachery by some of the zealous patriots and especially by John of Giscala. But the deeds of which Josephus was accused may be interpreted to his honor. Young men from the village of Dabaritta had stolen treasure from the governor of King Agrippa. Josephus had taken it with the intention of restoring it to the king. The report was spread that he was a traitor, and the people were incited against him by John of Giscala and Jesus b. Zappha in Tarichæa. He was in danger of being killed, but he succeeded in making the Taricheans believe that he intended to use the treasure for the fortifications of their city. People from Tiberias, however, surrounded his house with the intention of setting it on fire. Their leaders were enticed within and there whipped and mutilated; and the Tiberians thereupon took to flight ("B. J." ii. 21, §§ 3-5; somewhat differently, "Vita," §§ 26-30). Not long afterward John went to Tiberias with the intention of murdering Josephus; but the latter fled to Tarichæa, which city was so devoted to him that war would have ensued between it and Tiberias had he not restrained the inhabitants ("B. J." ii. 21, § 6; "Vita," §§ 16-18).

Antagonism of John of Giscala.

John's next scheme was to have Josephus accused before the Sanhedrin at Jerusalem. The most influential members, being convinced of Josephus' guilt, sent four of their number with a force of 2,500 men to depose him. He, however, pretended to be occupied with preparations for war; and the delegates could not see him. Several Galileans went voluntarily to Jerusalem to demand the recall of the envoys. The latter then ordained a day for general fasting and prayer in Tiberias, but Josephus fell upon his opponents with his armed guards. A few days afterward messengers from Jerusalem brought letters in which the leaders of the people confirmed him in his position as governor of Galilee. He sent the Sanhedrin delegates back to Jerusalem in chains, and subdued by force the inhabitants of Tiberias, who were in revolt against him ("B. J." ii. 21, § 7; "Vita," §§ 38-64). They, however, still refused to recognize Josephus; but by a ruse he again overcame them ("B. J." *ib.* §§ 8-10; "Vita," §§ 32-34; comp. §§ 68, 69).

Sepphoris now asked for and received a Roman garrison in order to be safe from the rebels. Josephus, who was obliged to heed the insistence of his followers, tried to punish the city before the Romans arrived; but hearing that the last-named were on the way he beat a retreat. When the troop sent by Cestius Gallus had entered Sepphoris, it was no longer possible for Josephus to storm the city. A few days later the Romans made a sortie, and Josephus was defeated ("Vita," §§ 67-71). He was more successful against Sylla, a lieutenant of King Agrippa, whom he put to flight beyond the Jordan (*ib.* §§ 72, 73).

In the spring of 67 the Romans under Vespasian and Titus began the war. Josephus was encamped near the village of Garis, not far from Sepphoris; but he was forced to draw back upon Tiberias because his men had fled at the approach of the Romans (*ib.* § 71; "B. J." iii. 6, §§ 2-3). He demanded of Jerusalem whether or not he should treat with Vespasian, and asked for reenforcements. The Sanhedrin was unable to comply with his request; and Josephus entrenched his troops at JOTAPATA (May, 67), which place was besieged by Vespasian on the following day. Josephus had recourse to all possible stratagems; but in spite of these and of marvelous deeds of valor performed by the defenders, the Romans, after a siege of forty-seven days, forced their way into the city, which with the fortifications was razed to the ground (July, 67). Josephus escaped into a cistern connected with a cave in which he found forty soldiers. Their hiding-place was discovered; and Josephus, whose life had been assured to him by the Romans through the intervention of a friend named Nicanor, escaped only by playing a trick on his companions. He persuaded them to kill each other after drawing lots, but arranged to be the last, and then surrendered to the Romans with one companion ("B. J." iii. 8, §§ 1-8). Led before Vespasian, Josephus, asserting earnestly that he possessed the prophetic gift, prophesied that that general would become emperor (*ib.* § 9). According to the Talmud, Johanan b. Zakkai had made the same prophecy, and heathen priests had foretold the accession of Vespasian and Titus to the imperial throne (see Schürer, "Gesch." i. 613). Josephus' actions from this time on do not cover him with glory; and the suspicion of treachery rests heavily upon him.

Wins Favor of Vespasian.

Josephus, when Vespasian gave him his freedom ("B. J." iv. 10, § 7), according to custom adopted Vespasian's family name, "Flavius"; and when Vespasian became emperor, Josephus accompanied him to Alexandria ("Vita," § 75). While still a prisoner he married, at Vespasian's command, a Jewish captive from Cæsarea. She, however, did not remain with him long, but left him when he was in Alexandria. It seems, however, that he had already been married some time before, and that his first wife, as well as his mother and all his aristocratic relatives, remained in Jerusalem during the siege ("B. J." v. 9, § 4). Josephus returned to Palestine in the suite of Titus ("Vita," § 75; "Contra Ap." i. 9); and during the siege of the capital he was compelled, at the risk of his life, to call upon the rebellious Jews to surrender. On the one hand, the Jews desired to capture and punish him; on the other, the Romans, whenever they were beaten, held him for a traitor. Titus, however, paid no heed to the accusations of the soldiers ("Vita," § 75). After the capture of Jerusalem, he gave Josephus permission to take whatsoever he chose. The latter took a few sacred books and asked only for the freedom of certain persons. He rescued 190 women and children who had been shut up in the sanctuary. He also begged Titus to rescue three persons whom he found crucified; and one of them actually recovered by careful nursing (*ib.*). As a Roman garrison was to be placed upon Josephus' estate near Jerusalem, Titus gave him other land in the plain. He returned with Titus to Rome, and there received high honors from Vespasian, including Roman citizenship and a yearly pension. He received also a fine estate in Judea, so that he was able to devote himself to writing without pecuniary anxiety. Josephus was occasionally calumniated by his coreligionists. Thus a certain Jonathan, who had raised a rebellion in Cyrene, claimed that he had received arms and money from Josephus; but Vespasian was not misled by the falsehood (*ib.* § 76; "B. J." vii. 11, §§ 1-3). The emperor Domitian punished certain Jews who had slandered Josephus; and he freed the Judean estate of his favorite from taxes. Josephus was also in favor with the empress Domitia.

The woman married by Josephus in Alexandria bore him three sons, of whom only one, Hyrcanus, was living at the time that the "Vita" was written. He divorced her and married a Jewess from Crete, who bore him two sons, Justus, in the seventh year of Vespasian, and Simonides, surnamed "Agrippa," two years later. Josephus' autobiography was written after the death of Agrippa II. ("Vita," § 65), which occurred in the third year of Trajan (*i.e.*, 100). The date of Josephus' death is uncertain. It is said that a statue of him was erected in Rome after his death (Eusebius, "Hist. Eccl." iii. 9; Jerome, "De Viris Illustribus," § 13).

Josephus' numerous and comprehensive writings are of value not only for the historical data which they contain, but also as an apology of Judaism. His works are:

(1) **"Concerning the Jewish War"** (Greek, *Περὶ τοῦ 'Ιουδαϊκοῦ Πολέμου*), usually cited as "Bellum Judaicum," in seven books ("Ant." xx. 11; "Vita," § 74); in some manuscripts and in Stephan Byzant (*s. v. Φασαηλίς*), *Ιστορία 'Ιουδαϊκοῦ Πολέμου Πρὸς 'Ρωμαίους*, which Niese holds to be correct. Von Gutschmid, however ("Kleine Schriften," iv. 343), accepts the title *Περὶ 'Αλώσεως* ("Concerning the Capture"), found in most manuscripts; but this title probably originated in Christian circles. The division into seven books belongs to Josephus himself ("Ant." xiii. 10, § 6; xviii. 1, § 2), and was known to Porphyry ("Peri Apoches," iv. 11, p. 76). In addition to a long introduction, they cover the period from Antiochus Epiphanes to the minor events that followed the war. Josephus wrote this history originally in Aramaic, in order that it might be read by the Jews in Parthia, Babylonia, Adiabene, Arabia, etc. ("B. J." Preface, § 2). At a later time he decided to publish the history of the war in Greek also, and for this he had to receive help from others in the matter of style ("Contra Ap." i. § 9). The supposition is possible that the original, which is entirely lost, was not as favorable to the Romans as was the Greek version.

The Works of Josephus.

Josephus gives as his reason for writing this history the contradictory reports circulated either to flatter the Romans or to disparage the Jews (*ib.* § 1). He himself pretends not to have flattered the Romans, though he is distinctly partial to them. He emphasizes his exactness (*e.g.*, "Vita," § 4); but his claim thereto is justified only when he states bare facts. He writes partly as an eye-witness and partly from reports obtained from eye-witnesses ("Contra Ap." i. § 9); and he had already begun to make notes during the siege of Jerusalem. Both Vespasian and Titus, to whom the work was submitted, praised his accuracy. The latter even wrote on the manuscript that it ought to be published ("Vita," § 65). King Agrippa II. testified in no less than sixty-two letters that he found the account accurate (*ib.*); and similar praise was given by relatives of the king ("Contra Ap." i. § 9). His rival, Justus of Tiberias, wrote his history twenty years later, while Josephus described the war immediately after the events ("Vita," § 65).

The work was presented to Vespasian, and must therefore have been completed before the year 79. The last events mentioned are of the year 73; but the account must have been written after the year 75: for Josephus refers to the Temple of Peace as being already finished ("B. J." vii. 5, § 7). It is necessary to assume a period of a few years between the end of the war and the final composition, other works on the war having already been published, as the introductions to the "Bellum Judaicum" and to the "Antiquitates Judaicæ" show. For the events preceding the war the same sources must be assumed as for the "Antiquities." The events of the war itself he knew exactly except the occurrences in the beleaguered city of Jerusalem, which facts he could get only from deserters. For the events within the Roman camp he doubtless made use of Vespasian's "Memorabilia." The statement of Sulpicius Severus ("Chron." ii. 30, § 6), that the Temple was burned at the express command of Titus, has not the credence possessed by Josephus' account ("B. J." vi. 4, §§ 5–7), which is to the effect that this happened contrary to the will of Titus. Schlatter's supposition, that Josephus is less creditable than Julianus Antonius, is unfounded.

(2) **"The Antiquities of the Jews"** (Greek, *'Ιουδαικὴ 'Αρχαιολογία*; Latin, "Antiquitates Judaicæ"). This is the most important of his works, and, indeed, one of the greatest of all antiquity. It comprises twenty books, and is so arranged that it might be placed side by side with the Roman history of Dionysius of Halicarnassus, which likewise consisted of twenty books. It was the purpose of Josephus to glorify the Jewish people, so often misunderstood, in the eyes of the Greco-Roman world. He wrote it in the thirteenth year of Domitian (93) and in the fifty-sixth year of his life. It commences with the creation of the world, and carries the history of the Jews down to the outbreak of the war in 66. In this stupendous work the individual books are preceded by an introduction which briefly indicates their contents; but it is doubtful whether these originated with Josephus. The work falls into the following divisions:

(a) **Book i. ch. 7 to Book xi. ch. 6,** parallel with the books of the Bible from the creation of the world to the rescue of the Jews under Artaxerxes in Persia. Here Josephus desires only to reproduce in Greek what may be read in the Hebrew Scriptures ("Ant." Preface, § 3; x. 10, § 6). He has, however, omitted or endeavored to excuse whatever might give offense. The story of the Golden Calf is wholly lacking; and excuses are found for the murmuring of the children of Israel. The Septuagint is used throughout, and even its style is imitated, though at times he deviates from this source (comp. "Ant." vi. 4, § 1, with I Sam. ix. 22). As a learned Pharisee, Josephus must have known enough Hebrew to make use of the original: this is shown by his explaining numerous Hebrew proper names, as the Hellenist Eupolemus had done before him; see, for example, "Ant." i. 1, § 2 (comp. Gen. iii. 20); i. 4, § 3 (comp. Gen. xi. 9, LXX.); iii. 7, § 3 (comp. Ex. xxviii. 40; xxxi. 2, LXX.); iii. 12, § 3 (comp. Gen. xxv. 10); viii. 5, § 3 (comp. I Kings ix. 13, LXX.).

The myths and legends scattered through this narrative deserve special attention. Eusebius ("Demonstratio Evangelica," vi. 39) had already noticed that the traditions (*δευτερώσεις*) of the Rabbis are to be found in Josephus' work; and it is from him that many haggadot came to the Church Fathers. Josephus remarks (see B. M. 86b) that every one of the three angels who appeared to Abraham had a special mission. This is also found in Philo ("De Abrahamo," §§ 22, 28) and in Justin Martyr ("Dial. cum Tryph." § 56). The story of the Patriarchs and of Moses is especially rich in such legends. He extols the beauty of Moses and relates how even as a child the latter frightened Pharaoh; and he gives the name of Pharaoh's daughter, all of which is to be found in Talmud and Midrash. The haggadot are told in an attractive manner; and their appearance here shows their antiquity.

Importance for Biblical Exegesis.

Although Josephus' treatment of Biblical data is very free, it is of importance for the history of Biblical exegesis. He gives the number of books in the Bible as twenty-two, whereas the Rabbis count twenty-four. He makes use of Hellenistic allegory; and his symbolization of the Tabernacle and of the priestly garments is similar to that of Philo ("Ant." iii. 7). He is very careful to emphasize the humanity and the high moral contents of the Law (*ib.* xvi. 2, § 4). He is usually in harmony with the rabbinical Halakah. The blasphemer against God, after having been stoned, is hanged (*ib.* iv. 8, § 6; comp. Sanh. 45b). The law concerning injury done to a woman with child (Ex. xxi. 22) makes a second fine obligatory, besides the one paid to the woman's husband, because the population has been diminished ("Ant." iv. 8, § 33)—a point of view not taken in the Halakah. Wishing to represent Jewish law as favorably as possible, he states that a judge who accepts a bribe is to be punished with death ("Contra Ap." ii. 27), which is not at all the case. The command in Ex. xxii. 28 is used by Josephus for the following excellent doctrine: "Let no one blaspheme those gods which other cities esteem such; nor may any one steal what belongs to strange temples nor take away the gifts that are dedicated to any god" ("Ant." iv. 8, § 10), which was not in the spirit of the Pharisees toward idolatry. He says that the whole city was interdicted to leprous persons ("B. J." v. 5, § 6), whereas it was only the Temple which they might not enter. Josephus goes farther than the Bible, in order to destroy the fable that Moses was afflicted with leprosy. He teaches that the first-born, not only of an ass, but of all unclean animals, is to be redeemed ("Ant." iv. 4, § 4), in order to remove all grounds for the idea that this animal occupied a peculiar position in Jewish law (see Ass-Worship), an elaboration of the law found also in Philo. In other respects Josephus presents an older stratum than does the rabbinical Halakah; *e.g.*, when he interprets Lev. xxii. 28 to mean that an animal may not be sacrificed on the same day with its mother (*ib.* xii. 9, § 4), having in view an older period when people ate only the meat of sacrifices. This is also held by Geiger, who sees in it traces of the Sadducean standpoint. In other cases Josephus gives the practise as it obtained in his day; namely, that the high priest, and not the king, read the Law on the Feast of Tabernacles in the seventh year ("Ant." iv. 8, § 12).

That Josephus wrote wholly from a Jewish point of view may be seen from his misunderstanding of the use of terms by non-Jewish authorities. This was the cause, for instance, of his placing the capture of Jerusalem by Pompey upon the Day of Atonement ("Ant." xiv. 4, § 3), where really a Sabbath was intended; he does not seem to have known that the Gentile authorities were in the habit of calling the Sabbath a fast-day. Josephus shows himself perfectly familiar with Jewish practical life; and it is wrong to suppose that his knowledge is faulty, or that with the lapse of time he had forgotten much (Olitzki, "Flavius Josephus und die Halacha," pp. 25, 27). He had intended to write a separate work on the laws; and therefore he treats some briefly, while others he does not mention at all.

Non-Biblical Authors Cited.

Josephus wished to confirm the Biblical data wherever they came in touch with the history of other peoples. In the first eleven books the following non-Biblical authors are cited: Berosus, Hieronymus the Egyptian, Mnaseas, Nicholas of Damascus (i. 3, § 6); Manetho, Berosus, Mochus, Hestiæus, Hieronymus, Hesiod, Hecatæus, Hellanicus, Acusilaus, Ephorus, Nicholas (*ib.* § 9); the "Sibyl" (apparently the pagan Sibyl, as the term *οἱ θεοί* shows; see Stade's "Zeitschrift," 1895, xv. 161), Hestiæus (i. 4, § 3); Berosus, Hecatæus, Nicholas (i. 7, § 2); Malchus, after a quotation from Alexander Polyhistor (i. 15); Homer (vii. 3, § 2); Nicholas (vii. 5, § 2); Menander, Dion (viii. 5, § 3); Herodotus (*ib.* 6, § 2; 10, §§ 2, 3); Menander (*ib.* 13, § 2; ix. 14, § 2); Herodotus, Berosus (x. 1, § 4); Berosus (*ib.* 2, § 2); Berosus, Megasthenes, Diocles, Philostratus (*ib.* 11, § 1). Josephus had not read all these authors; but he probably obtained his citations from the great works of Alexander Polyhistor, Nicholas of Damascus, and Strabo (the citations have been collected by Th. Reinach, "Textes d'Auteurs Grecs," Paris, 1895). It may here be noted that just as frequently as in the early parts of his "Antiquities," Josephus refers to ancient authors in his "Contra Apionem"; indeed he quotes the same passage from Herodotus (ii. 104) incorrectly in the former work ("Ant." viii. 10, § 3), while he gives it correctly in the latter ("Contra Ap." i. § 22).

Von Gutschmid (*l.c.* iv. 562) believes that Josephus follows Herodotus in Egyptian matters only, and that he uses Manetho from a secondary source. This is denied by Sethe ("Sesostris," pp. 3, 5, 19), but is justly affirmed by A. Wiedemann (in "Theologische Litteratur-Zeitung," 1901, p. 186). In the "Contra Ap.," however, Josephus has undoubtedly made use of Manetho. His familiarity with ancient history is evidenced by his information concerning Shalmaneser IV. (Lehmann, "Beiträge zur Alten Gesch." 1902, ii. 125–140).

(b) Book xi. ch. 7 to Book xiii. ch. 7, covering the period from Ezra and Nehemiah to the death of Simon Maccabeus. Here Josephus is very poorly informed. In addition to the canonical Ezra and Nehemiah he had before him an apocryphal Ezra. He uses the Septuagint to Esther together with its addenda, and, for the history of Alexander the Great, some Hellenic account containing legendary material. This is followed by a longer extract from pseudo-Aristeas (xii. 2), and by the history of the Tobiads, which has been variously estimated. On account of the chronological difficulties, it has been held by many to be purely legendary; whereas

A. Büchler holds at least the kernel to be historical (see TOBIADS). Josephus certainly had it from a written source. For the period 175–135 B.C. Josephus has a reliable authority in I Maccabees. He does not seem to have been acquainted with II Maccabees. He uses Polybius (see xii. 9, § 1) where Jewish history touches that of neighboring peoples; and where Polybius ceases (143 B.C.) he uses other historians. He must also have had access to the genealogy of the high priest; it is known that such genealogies were kept by the Jews.

(c) Book xiii. ch. 8 to Book xvii. ch. 12, from the death of Simon to the accession of Archelaus. For the beginning of this period Josephus must have used a Jewish source—probably the chronicle mentioned at the end of I Maccabees—containing much legendary material, because he praises Hyrcanus highly and credits him with the gift of prophecy ("Ant." xiv. 10, § 7). He relates similar legends concerning Aristobulus I.; and only for the period beginning with Alexander Jannæus did he make use of a good authority. Here a Talmudic narrative (Ḳid. 66a) makes it possible to control Josephus ("Ant." xiii. 10, §§ 5, 6; "R. E. J." xxxv. 28). For the years 137–135 B.C. Josephus had good authorities in Strabo, whom he often quotes, and Nicholas of Damascus, not only where he cites them by name, but also for the general narrative (B. Niese, in "Hermes," xi. 470, and H. Bloch, "Die Quellen des Flavius Josephus," p. 92, to the contrary). Both Strabo and Nicholas go back to Posidonius, whom Josephus once names explicitly ("Contra Ap." ii. § 7). He also cites Timagenes ("Ant." xiii. 11, § 3; 12, § 5), Asinius Pollio, and Hypsicrates (xiv. 8, § 3), the latter two in quotations from Strabo. Livy is mentioned once (xiv. 4, § 3). For the story of Herod, Nicholas is the chief source; perhaps also the "Memorabilia" of Herod (xv. 6, § 3).

(d) Book xvii. ch. 13 to Book xx. ch. 11 (ch. 12 is an epilogue of the whole work), divided into three groups: (1) a meager history of the successors of Herod; (2) a description of events in Rome under Caligula and Claudius, given in much detail, for which Josephus' authority seems to have been Cluvius Rufus ("Ant." xix. 1, § 13); also the history of Agrippa I. from verbal information; and (3) the chronicle of the high priests (*ib.* xx. 10).

Throughout divisions (*b*), (*c*), and (*d*) Greco-Roman decrees in favor of the Jews are interspersed, which Von Gutschmid (*l.c.* iv. 351) believes to be the most valuable records that writers have handed down from antiquity. Josephus claims to have seen them in the state archives at the Capitol at Rome ("Ant." xiv. 10, § 26). These, however, can have been only the records of the deliberations of the Senate. The decrees of the cities in Asia Minor must have come from the archives of the Jewish communities there. They are so loosely connected with the main work that Ritschl (in "Rheinisches Museum," xxviii. 599) and Mendelssohn ("Senatus Consulta Romanorum," etc., pp. 112, 156) believe that the later part of the "Antiquities" contains merely a collection of material. Niese, however (in "Hermes," xi. 466), holds that the work is uniform and that the decrees are those collected by Nicholas of Damascus. Willrich ("Judaica," p. 40) considers them to be the decrees collected by Agrippa I. in defense of the Jews (Philo, "Legatio ad Caium," § 28). The following corrections must be made in the dates: "Ant." xiii. 9, § 2, year 122 (not 133); xiv. 8, § 5, year 128 (not 139); xiv. 10, § 22, year 112 (not 133) (Unger, in "Sitzungsberichte der Münchener Akademie," 1895, p. 551).

Josephus uses throughout the Macedonian names of the months (Niese, in "Hermes," 1893, p. 197), commencing with Nisan 1 of the year 311–310 (Unger, *l.c.* 1896, p. 360). In dating the Maccabean princes, Josephus uses the Egyptian system, in which the governmental and calendric years were harmonized by making the two begin with every first of the month Toth. The Mishnah shows that this system of dating was in use among the Jews (R. H. i. 1). Josephus had taken the system either from Nicholas or from Strabo; with Agrippa I. he ceases to use it. Olympiads and consular dates are found only in accounts which go back to Nicholas and Strabo; the Seleucid era in that period is based upon I Maccabees. Not one of the dates of the Persian kings mentioned in the Old Testament has been converted into its corresponding Olympiad year (Unger, in "Sitzungsberichte," 1896, pp. 360–364).

(3) "Autobiography" (Βίος; "Vita"), chiefly a description of the author's activity as governor of Galilee, written because Justus of Tiberias had placed the blame for the revolt on Josephus. From the beginning the author represents himself as a partizan of the Romans, and therefore a traitor to the interests of his people. He thereby flatly contradicts many things said in the "Jewish War," which latter is more trustworthy. The "Vita" must have been written after the death of Agrippa II. (100 C.E.). From the conclusion of the "Antiquities" it appears that the "Vita" pretends to be merely an appendix; and Eusebius ("Hist. Eccl." iii. 10, § 8) cites a passage from it, designating it as occurring at the end of the "Antiquities," which was written in 93 C.E. It seems that Josephus had the plan of the "Vita" in mind when he wrote the concluding words of the "Antiquities," but did not publish it until after the death of Agrippa, when he inserted the remark that Justus had not dared to appear with his history while Agrippa was yet alive.

(4) "Against Apion," or "The Great Age of the Jewish People," directed against the calumnies which were circulated at that time against the Jews, and therefore a valuable apology even to-day. The author's chief aim is to prove the antiquity of the Jewish people; and the real title was therefore *Περὶ τῆς τῶν 'Ιουδαίων 'Αρχαιότητος* ("Concerning the Antiquity of the Jews"); *Πρὸς τοὺς "Ελληνας* or *κατὰ 'Ελλήνων* ("Against the Hellenes"). The present title, "Contra Apionem," is first found in Jerome ("De Viris Illust." ch. xiii.). The two books are found intact only in the Latin translation. The work must have been written later than 93 C.E., since the "Antiquities" is cited ("Contra Ap." i. 1, § 10). Like the "Antiquities," the "Contra Apionem" is dedicated to Epaphroditus, who was either a freedman and secretary of Nero or a grammarian in Rome.

A few other works are incorrectly attributed to Josephus; *e.g.*, the so-called "Fourth Book of Maccabees," or a work entitled "Concerning the All," cited by Photius ("Bibliotheca," Codex 48).

At the conclusion of the "Antiquities" Josephus says that he proposes to write "Concerning our [the Jewish] doctrine, in four books: concerning God, His nature, and concerning the laws, why, according to them, certain things are permitted and others are forbidden." He refers at times to his intention to treat more fully of some of the laws ("Ant." i. 10, § 5; iii. 11, § 2), which is partially carried out in the "Contra Apionem." This would then stand in the same relation to the "Antiquities" as the "Vita" does to the "Jewish War." He refers also to a more extensive historical work in such terms as "As has already been stated in other works," or "we have stated." Most of these references are in the "Antiquities"; but some are found in the "Jewish War," which can not therefore be the work referred to. Destinon ("Die Quellen des Josephus," p. 21) supposes that Josephus simply copied this formula from his original, perhaps from Nicholas of Damascus (A. Büchler, in "J. Q. R." ix. 318). Unger, however, more properly concludes that Josephus refers to a large work, now lost, and dealing with the history of Syria from the time of Alexander the Great to its incorporation in the Roman empire.

When his people in Galilee wished to compel two Gentiles, who had come to them, to enter the Abrahamic covenant, Josephus would not permit it, saying, "Every one ought to worship God according to his own inclinations, and ought not to be constrained by force" ("Vita," § 23). The Jews were to have one holy city, one temple, and one altar ("Ant." iv. 8, § 5). That he interprets even Biblical subjects freely only to please his Greek readers is seen in his mention of the destruction of Sodom as though it were only a mere incident that people would casually relate ("B. J." iv. 8, § 4). Otherwise, he naturally holds that the Biblical books "are truly reliable" ("Contra Ap." i. 8). He asserts that the Prophets wrote all the old historical Jewish writings, and he ascribed the gift of prophecy to John Hyrcanus and claimed it for himself. He frequently refers to the Divine Providence watching over Israel: but he also knows of the "Fatum" of the Greeks and Romans; and he himself inclines to the teachings of the Stoa ("Vita," § 2). He shows familiarity with the teachings of Plato in regard to the soul and the Pythagorean doctrine of its preexistence ("B. J." vii. 8, § 7). A new and better life beyond the grave is assured to those who preserve the laws and are capable of dying for them ("Contra Ap." ii. 31). He often speaks of the Messianic idea as having caused the revolution; but he never expresses his own opinion in regard to the Messiah, doubtless out of consideration for the Romans. The godless zealots are to blame for the destruction of the Temple ("B. J." iv. 6, § 3); but the people will come again to its senses during its servitude ("Ant." xx. 8, § 5; "B. J." v. 1, § 3); and the reestablishment of the sanctuary may be hoped for ("B. J." *l.c.*; "Ant." iv. 8, § 46).

His Biblical Interpretation.

Josephus' orthodoxy and piety are thus beyond doubt; but his conduct during the great Jewish war shows him in a very doubtful light. Justus of Tiberias and John of Giscala accuse him of treachery, hypocrisy, and of the perversion of facts. The other witnesses of his deeds, the Rabbis, are silent concerning him. Josephus lost his importance for following generations, which practically ignored him, yet some references to him exist. Although it has not been proved that the Joseph ha-Kohen mentioned in Ḥallah iv. 11 and M. Ḳ. 23a is really Josephus, the story of the four wise men of Jerusalem who sought out a philosopher in Rome (Derek Ereẓ R. v.) may, however, refer to him (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 29). In place of Josephus there appeared in the tenth century a Hebrew pseudo-Josephus (see Joseph ben Gorion). The idea which the later Jewish chroniclers had of Josephus is wholly false (see "Seder ha-Dorot," i. 123, Warsaw, 1903). Isaac Abravanel complains of his distortion of the Biblical narratives in order to curry favor with the Romans. Azariah dei Rossi is the first Jew to value him at his real worth.

The works of Josephus were rescued by the Christian Church, for whom, like Philo, the author occupies the rank of a Church father. The "Antiquities" was of importance because it illuminates the history of the New Testament and on account of the few notes which it contains dealing with Christendom. Josephus mentions John the Baptist; James, the brother of Jesus; and Jesus himself ("Ant." xviii. 3, § 3). In its present form, this passage can not have originated with Josephus (see Jesus). Eusebius ("Hist. Eccl." iii. 9, § 2) considers Josephus to have been the most learned man of his day; and Jerome ("Ep. xxii. ad Eustachium") calls him "the Greek Livy." The Byzantine chroniclers based their writings largely upon Josephus; and his "Antiquities" was taken over into many works (see Hegesippus). It can not be denied that he possessed extraordinary literary talents; and his desire to glorify his people ought not to be accounted to his dishonor. It is true that he was disingenuous in his dealings with his people; but he wrote an exemplary apology for them. He was vain and self-seeking; but he also fought and worked much; and his condemnation by such historians as J. Salvador and Graetz is certainly too severe.

Importance for the Christian Church.

Editions and Translations of Josephus' Works: In the Occident Josephus has become known chiefly through a Latin translation of all his works, with the exception of the "Vita," and through a free Latin redaction of the "Jewish War." Jerome ("Ep. lxxi. ad Lucinium") says that he could not accomplish the difficult task of translation, but that it was generally recognized that a Latin translation was necessary. Cassiodorus ("De Institutione Divinarum Literarum," ch. xvii.) caused a translation of the "Antiquities" and "Contra Apionem" to be made in the sixth century; but one of the "Jewish War," generally ascribed to Rufinus, had existed from about the fourth century. A free Latin translation was made under the name of Hegesippus or Egeosippus. Hegesippus compresses the seven books of the "Jewish War" into five; he shows himself throughout to be a Christian; and has inserted extraneous matter (*e.g.*, concerning Simon Magus, "B. J." iii. 2), especially of a geographical nature. The author, therefore, was probably a pilgrim to Palestine. The first edition of Hegesippus appeared in Paris in 1510, and the work has often been republished. The best edition is that of Weber and Cæsar, Marburg, 1864.

A correct Latin translation appeared first in Augsburg in 1470; the best edition is that of Basel, 1524. A critically correct text of the "Vetus Latinus" exists as yet only for the two books of "Contra Apionem" (ed. C. Boysen in "Corpus Scriptorum Ecclesiasticorum Latinorum," vol. xxxvii., Vienna, 1898). Concerning the character of the translation, Boysen observes (p. xlii.) that the translator has neither grasped the meaning of Josephus nor been able to accommodate himself to his style; nor has he understood how to translate the difficult Greek words.

A Syriac translation of book vi. of the "Jewish War" is contained in the Peshitta manuscript of the Ambrosianus in Milan, in which it is called "The Fifth Book of Maccabees." The beginning of it was published by Ceriani in 1871; the complete text—a photographic reproduction of the manuscript—was issued by him at Milan in 1876–83, and was republished with German translation by H. Kottek, Berlin, 1886 (see R. Gottheil in "Hebraica," iii. 3, 136, New Haven, 1887).

Syriac and Hebrew.

In consequence of the apologetic character of the "Contra Apionem," a Hebrew translation of it exists, printed together with Abraham Zacuto's "Yuḥasin" (Constantinople, 1566; London, 1857) and also separately under the title "Ḳadmut ha-Yehudim" (Lyck, 1858). The translation was not made by Zacuto, though he often made use of Josephus in his chronicle, but was appended to the "Yuḥasin" by its first publisher, Samuel Shullam. This Hebrew translation is very free, whole phrases of the text being omitted, and was probably made with the aid of the Latin translation.

In Modern Languages.

New Latin translations of most of the works are contained in the editions by Hudson, Havercamp, Oberthür, and Dindorf. A German translation made from the Latin (Strasburg, 1531) appeared even before the first Greek editions, and was later revised after the Greek (*ib.* 1561). Mention should also be made of the German translations of all the works, by Ott (Zurich, 1735–36), Cotta (Tübingen, 1736), and C. R. Demme (7th ed. Philadelphia, 1868–69); of the translation of the "Antiquities" by K. Martin (Cologne, 1852–53; 2d and 3d eds. by Kaulen) and by Clementz (Halle, 1900). German translations have been made by Jews as follows: books xi. and xii. of the "Antiquities" by Horschetzky (Prague, 1826); book xiii. by the same (Gross-Kanizsa, 1843); the "Vita" by M. J(ost); "Contra Apionem" by the same, both in the "Bibliothek der Griechischen und Römischen Schriftsteller über Judenthum und Juden," Leipsic, 1867; "Contra Apionem," abridged by Z. Frankel (in "Monatsschrift," 1851-52). In English may be mentioned the translation of the "Vita" and of the "Jewish War" by R. Traill (ed. J. Taylor, London, 1862), especially prized on account of its valuable supplements; and Whiston's translation of the entire works, revised by Shilleto (3 vols., London, 1890). In French: "Œuvres Complètes de Flavius Josephe," by Buchon, Paris, 1894. Of a new French translation there have appeared to date: "The Antiquities," by Julien Weill, and "Contra Apionem," by Léon Blum, both under the direction of Th. Reinach. A Hungarian translation of the "Jewish War" from the Latin was made by V. Istóczi, Budapest, 1900. In Italian, the complete works were translated by Frater Angiolini (Verona, 1779; 2d ed. Rome, 1792). There are also Spanish, Portuguese, Dutch, Danish, Bohemian, and Russian translations of Josephus.

Greek.

The editio princeps of the Greek text of the entire works appeared at Basel in 1544. It was followed by the Geneva editions of 1611 and 1634, and by Ittig's, with learned prolegomena, Leipsic, 1691. The edition by Bernard, Oxford, 1700, based upon manuscripts, remained incomplete. For a long time Hudson's edition (Oxford, 1720), corrected after the manuscripts, was held with that of Havercamp (Amsterdam, 1726) to be the best. The editions of Oberthür (Leipsic, 1782–85) and of Richter (*ib.* 1826–1827) followed Havercamp's; also that by Dindorf, which is still used (Paris, 1845–47). Bekker's edition (6 vols., Leipsic, 1855–56) was also much used in its day. The "Jewish War," corrected after the manuscripts by Cardwell, appeared at Oxford in 1837. The most painstaking and valuable work has been done by Benedict Niese, who has published the text of Josephus' works in a large edition (Berlin, 1887–94) and also in a small one (*ib.* 1888–95). The review by Naber (Leipsic, 1888–96) was based upon Niese's works. Niese's labors have done much but by no means all that is necessary for the purification of the text. He committed the mistake of correcting the text independently of any manuscript authority; so that Josephus' works still await philological treatment by a master.

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G. S. Kr.

JOSHUA (JEHOSHUA): Name of several Biblical personages.

In Hebrew יהושוע (Deut. iii. 21; Judges ii. 7) and commonly יהושע (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אלישוע = "helped by Yhwh," the shorter form being הושע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושוע). The Septuagint has Ἰησοῦς; the Vulgate, usually "Josue," but "Jesus" in Ecclus. (Sirach) xlvi. 1; I Macc. ii. 55; II Macc. xii. 15, identical with ישוע, the post-exilic form of the name.

1. Biblical Data: The son of Nun; servant and successor of Moses. An Ephraimite (Num. xiii. 8), the grandson of Elishama, he is described as the chief of his tribe (I Chron. vii. 26, 27). At first named "Hoshea" (Num. xiii. 8 [A. V. "Oshea"]; Deut. xxxii. 44), he was called by Moses "Jehoshua" (Num. xiii. 16). Joshua first leaps into notice in the account of the defeat of the Amalekites in the desert, where he leads the picked troops of the Israelites (Ex. xvii. 8-14). Afterward he appears successively at the side of Moses as his servant (*ib.* xxiv. 13; xxxii. 17, 18); as the guardian of the Tabernacle (*ib.* xxxiii. 11); and as the zealous defender of Moses' prestige on the occasion of Eldad's and Medad's prophesying in the camp (Num. xi. 27-29). He is one of the spies sent to explore Canaan (*ib.* xiii. 9, 17). Returning from this errand, it is he who with Caleb allays the apprehension of the excited people, bravely taking the risk of being stoned to death (*ib.* xiv. 6-10). For this fidelity he and Caleb, alone of all the Israelites twenty years old and upward at the time of this episode, are to enter the promised land (*ib.* xiv. 30-38, xxvi. 65, xxxii. 12).

Nevertheless, during the following thirty-eight years of the desert migration no further mention is made of him. But when Moses is apprised of his own impending death, Joshua is pointed out as the one man to carry to completion the great leader's unfinished task. Moses is bidden to lay his hand upon him—"a man in whom is the spirit"—and thus to give him charge as his successor; which command is carried out (*ib.* xxvii. 16 *et seq.*). Joshua is to preside over the division of the land (*ib.* xxxiv. 17), but must keep the compact entered into with Reuben, Gad, and the half of Manasseh (*ib.* xxxii. 28).

Appointed Moses' Successor.

God assures Joshua of success in the leadership (Deut. xxxi. 14, 23); and he as the designated successor is with Moses when the great prophet addresses his last counsel to the people (*ib.* xxxii. 44).

At Moses' death Joshua was filled with "the spirit of wisdom" (*ib.* xxxiv. 9). Upon him devolved a twofold duty: to conquer the land, and to apportion it among the tribes (Josh. i. 1-5). Yhwh Himself encouraged him to be strong and to cling to the Law, which was never to "depart out of his mouth." After enlisting the cooperation of the kindred east-Jordanic tribes (*ib.* i. 6-18), his first concern was to spy out Jericho (*ib.* ii. 1). On receiving the report of his emissaries (*ib.* ii. 23, 24) he gave the necessary instructions for the crossing by the Israelites of the Jordan (*ib.* iii. 1-13). With the Ark of the Covenant carried by the priests in the van, on the tenth day of the first month of the forty-first year after the Exodus the Israelites set out to conquer the land. The river, miraculously divided as long as the priests with the Ark remained in its bed, was crossed north of Adam; and in memory of this occurrence Joshua erected over the place where the priests had been stationed a monument of twelve stones (*ib.* iv. 9). He also ordered that one man from each tribe should take each another stone from that spot and deposit it on the western bank as a memorial (*ib.* iv. 1-8, xx. 24). Here, at Gilgal, Joshua pitched his camp and remained for some time; and in order that all might be able to participate in the Passover, he directed that every Hebrew that had been born in the desert should be circumcised (*ib.* v. 2-8).

Jericho was the first city captured. After exploring it by spies Joshua invested it, finally capturing it in a miraculous manner (*ib.* v. 13-vi.). The ban was pronounced over the ruins, and all the inhabitants were destroyed save Rahab and her paternal family; they being spared because she had shown hospitality to the spies. Joshua became famous by this victory, but met a reverse at Ai in consequence of Achan's misdeed; however, after visiting condign punishment upon the offender he made himself master of the town, which was the key to the mountains rising west of the plain of Jericho. The Gibeonites made their peace with him, gaining advantageous terms by means of a clever ruse (ix. 3 *et seq.*). On Ebal and Gerizim he caused the blessings and the curses to be read (comp. Deut. xxvii.).

Conquest of Jericho.

While Joshua was thus engaged in the north, five of the southern rulers made an alliance to punish Gibeon; but they were completely routed at Makkedah by Joshua, who had hastened to the assistance of the Gibeonites. It was during this battle that a furious hail-storm set in, proving more deadly than the sword (Josh. x. 11), and on this occasion also, at Joshua's command, the sun stood still upon Gibeon and the moon in the valley of Ajalon (*ib.* x. 12-13a). The fugitive five kings were discovered hiding in a cave at Makkedah. By Joshua's orders the cave was closed with huge stones until the pursuit was over, when it was reopened and the kings, after having been thoroughly humiliated, were slain, their bodies being hanged on trees until the evening, when they were taken down and cast into the cave. Then followed the conquest of Libnah, Lachish, Eglon, Hebron, and Debir. In the south Joshua penetrated as far as Kadesh-barnea; in the west as far as Gaza (*ib.* x. 29 *et seq.*). Later on he routed the allied kings of the north at Lake Merom—Hazor being the head of these kingdoms—killing the inhabitants and burning the city of Hazor (*ib.* xi.).

Division of the Land.

In this manner Joshua within a few years (*ib.* xiv. 7; comp. verse 10) had made himself master of the whole country with the exception of the Philistine and Phenician coasts. Still he continued to guard in Gilgal his fortified camp; thence he governed the land (*ib.* xiv. 6), and there he began to allot the districts to the various tribes. Judah, Ephraim, and the half of Manasseh were the first to be settled, Caleb being allowed to take Hebron (*ib.* xiv. 12, xv.-xvii.). After this, Joshua removed the Tabernacle and the Ark from Gilgal to Shiloh, and took up his residence there (*ib.* xviii.). Here he continued the work of apportioning the rest of the land by lot according to the families (*ib.* xviii.-xix.). Cities of refuge, in accordance with the Law, were appointed (*ib.* xx.). Joshua himself received the city of Timnath-serah in Ephraim for an inheritance (*ib.* xix. 49, 50; xxiv. 30). Having thus completed his task, he gave Reuben, Gad, and the half of Manasseh permission to return to their east-Jordanic territory (*ib.* xxii. 1-9).

When he was "old and stricken in age" Joshua convened the elders and chiefs of the Israelites and exhorted them to have no fellowship with the native population (*ib.* xxiii.). At a general assembly of the clans at Shechem he took leave of the people, admonishing them to be loyal to their God, who had been so mightily manifested in the midst of them (*ib.* xxiv.). As a witness of their promise to serve Yhwh, Joshua set up a great stone under an oak by the sanctuary of Yhwh (*ib.* xxiv. 26-28). Soon afterward he died, at the age of 110, and was buried in Timnath-serah (*ib.* xxiv. 29-30).

E. G. H.

——**In Rabbinical Literature:** Joshua is regarded as the type of the faithful, humble, deserving, wise man. Biblical verses illustrative of these qualities and of their reward are applied to him. "He that waiteth on his master shall be honored" (Prov. xxvii. 18) is construed as a reference to Joshua (Num. R. xii.), as is also the first part of the same verse, "Whoso keepeth the fig-tree shall eat the fruit thereof" (Yalḳ., Josh. 2; Num. R. xii. 21). That "honor shall uphold the humble in spirit" (Prov. xxix. 23) is proved by Joshua's victory over Amalek (Num. R. xiii.). Joshua was a wise man; hence in him was verified the saying, "With me [wisdom] kings shall rule" (Prov. viii. 15, Hebr.). Not the sons of Moses—as Moses himself had expected—but Joshua was appointed successor to the son of Amram (Num. R. xii.). Moses was shown how Joshua reproved Othniel (Yalḳ., Num. 776). Joshua's manliness recommended him for this high post. David referred to him in Ps. lxxxvii. 25, though without mentioning the name, lest dissensions should arise between his sons and those of his brothers (Yalḳ., quoting Sifre, *l.c.*).

Joshua was always at the front of the army, and did not, as other generals, remain in the rear (*ib.*) or in his tent. Moses in his lifetime appointed Joshua as his interpreter, ("meturgeman"), in order to forestall the possibility of his being looked upon as an upstart after Moses' death (Yalḳ., *l.c.*). Yet Moses' face was like the sun, and that of Joshua like the moon (*ib.*). Joshua had deserved the honor by his faithful service. He used to rise early in the morning and set in order the chairs in the house of assembly. Therefore, according to some, Moses raised up Joshua from the ground and took him on his knees, and he and the whole of Israel would lift up their heads to hear Joshua's words; but Joshua in his modesty exclaimed: "Blessed be Yhwh, who gave the Torah to Israel through Moses, our master" (Yalḳ., *l.c.*, quoting the Midrash Yelammedenu). The wisdom of Joshua is emphasized also in other connections (Ex. R. xi. and parallels). The prediction (Deut. xxxiii. 17) in the blessing of Moses is held to have come to pass in Joshua (Sifre, *ad loc.*). Moses possessed "hod" (splendor), but Joshua, only "hadar" (a lesser degree of fame; according to Friedmann, Sifre, 146b, note 11, this has reference to the fact that kingship was denied to Joshua); for if the former had been Joshua's portion he would have been absolutely irresistible. Joshua was given the strength of the ox but the beauty of the "re'em" (Sifre, *l.c.*; Yalḳ., Deut. 959). When Joshua upon his return with the spies found the people ungrateful, he was the only one that was shocked to the extent of both falling on his face, like Moses and Aaron, and rending his garments, like Caleb (Yalḳ., Num. 744).

His Faithful Service.

The Change in His Name.

Moses added the letter י to the name "Hoshea" (Num. xiii. 16) because he had prayed that God (יה) would keep Joshua from joining the conspiracy of the spies, and also because, as Caleb's reward was a portion of the land, Joshua's compensation was to be his own allotment and that of the other ten (= "yod") spies (Soṭah 34b; Tan. *ad loc.*; Num. R. xvi.). According to Yer. Sheb. vi. 1, the name "Hoshea" was changed as soon as Joshua entered the service of Moses, or at the latest after the victory over Amalek.

Joshua was among those who, too modest to call themselves "'ebed," were so dignified by God Himself (Sifre, Wa'etḥanan, cited in Yalḳ., Josh. 1). The spies whom Joshua sent to Jericho were Phinehas and Caleb (Yalḳ., *l.c.*). When Joshua commanded the sun to stand still he used the phrase דום (= "be still"; Josh. x. 12); for the sun kept on singing a song of praise as long as it was moving. The sun would not obey Joshua until he had assured it that he would sing God's praises himself (Yalḳ., *l.c.* 22). Joshua led and governed the people during thirty-eight years (Seder 'Olam R.; Yalḳ., *l.c.* 35). Israel is represented by the Rabbis as not very eager to pay him honor at his obsequies (Yalḳ., *l.c.*).

Married to Rahab.

Rahab is said to have become Joshua's wife. They had daughters but no son. From this union many prophets descended, and Hannah was Rahab's reincarnation. Rahab was ten years old when Israel left Egypt, and during the forty years intervening she was a great sinner; but when the spies visited her she became a proselyte. There is some doubt as to her having had only daughters by Joshua (see Zeb. 116b; Mek., Yitro [beginning]; Rashi to Josh. ii.; Yalḳ., Josh. 9; Meg. 14a; Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 14a).

According to Pirḳe R. El. xlii., when Joshua was fighting for the Gibeonites the Sabbath was about to set in. Seeing the disinclination of his people to continue the battle at the risk of desecrating the Sabbath, and perceiving that the magicians of the heathen were inciting the constellations to help the cause of Israel's enemies, he spread out his hand toward the light of the sun and of the moon and "remembered upon them" the Ineffable Name, when both sun and moon stood still for thirty-six hours (Yalḳ., Gen. Lek Leka). The song intoned by Joshua after his victory is given in full in the "Sefer ha-Yashar" (chapter on Joshua). Joshua had appealed to Israel before crossing the Jordan not, as the text has it in the literal sense, to prepare provisions for the journey—that was not necessary, since the manna had not yet ceased falling—but to repent (Pirḳe R. El. vi.).

Joshua's name is associated with many "taḳḳanot," *e.g.*, the benediction upon entering the holy land (Ber. 48b); the license to graze on the plowed field of others without liability to a charge of robbery (B. Ḳ. 60b); the permission to gather wood in a neighbor's field (*ib.* 61b); the permission to gather grass anywhere (*ib.*); and seven other measures enumerated in Maimonides ("Yad," Nizḳe Mamon, viii. 5), regulating certain privileges, permitting certain natural or necessary acts (in open fields or when walking through vineyards), and assuring to the unknown dead buried by the community the undisturbed possession of his grave (see DEAD, DUTY TO THE; Bloch, "Die Institutionen des Judentums," i. 54-68, Vienna, 1879).

E. G. H.

——**Critical View:** Joshua's historical reality has been doubted by advanced critics, who regard him either as a mythological solar figure (Winckler, "Gesch. des Volkes Israel," ii. 96-122; Schrader, "K. A. T." 3d ed., p. 225) or as the personification of tribal reminiscences crystallized around a semi-mythical hero of Timnath-serah (= "Timnat Ḥeres"). Eduard Meyer, denying the historicity of the material in the Book of Joshua, naturally disputes also the actuality of its eponymous hero (Stade's "Zeitschrift," i.). These extreme theories must be dismissed. But, on the other hand, it is certain that Joshua could not have performed all the deeds recorded of him. Comparison with the Book of Judges shows that the conquest of the land was not a concerted movement of the nation under one leader; and the data concerning the occupation of the various districts by the tribes present so many variants that the allotment in orderly and purposed sequence, which is ascribed to Joshua, has to be abandoned as unhistorical.

Yet this does not conflict with the view that Joshua was the leader of a section of the later nation, and that he as such had a prominent part in the conquest of the districts lying around Mount Ephraim. The conquest of the land as a whole was not attempted; this final achievement was the result of several successive movements of invasion that with varied success, and often with serious reverses, aimed at securing a foothold for the Israelites in the trans-Jordanic territories. Joshua was at the head of the Josephite (Leah) tribes (comp. Judges i. 22, according to Budde; Joshua dies at the age of 110, as does Joseph), for whom the possession of the hill-country of Ephraim—Gibeon in the south and Ebal in the north—was the objective point. This invasion on the part of the Josephites was probably preceded by others that had met with but little success (comp. the story of the spies, Num. xiv.). But the very fact that while earlier expeditions had failed this one succeeded impressed for centuries the imagination of the people to such an extent that the leader of this invasion (Joshua) became the hero of folk-lore; and in course of time the plan of the conquest of the whole land and its execution were ascribed to him. He thus grew to be in tradition the leader of the united people—especially in view of the supremacy enjoyed by the tribe of Joseph, in whose possession was the Ark at Shiloh—and therefore the successor of Moses, and as such the chief in authority when the land was divided among the tribes.

Leader of Josephites.

Recollections of valorous feats performed in the days of these fierce wars with the aboriginal kings were transferred to Joshua and his time; battles remembered in fable and in song were connected with his name; natural phenomena (the blocking of the waters of Jordan by rocks, the earthquake at Jericho, the hail-storm before Gibeon) which had inspired semi-mythological versions were utilized to enhance his fame, all the more since they helped to vindicate his dignity as a second Moses. Snatches of popular songs, no longer understood because their original mythology had become unintelligible, were applied to his feats, and in turn gave rise to new accounts of his marvelous accomplishments (*e.g.*, at Ajalon). This process is perfectly natural, and has its analogues in the stories concerning other heroes; in fact parallels between his biography and that of Jacob have been discovered (Steuernagel, "Joshua," p. 150). But all this makes the historical reality of Joshua as the chief of a successful army of invasion all the more strongly assured. The chapters dealing with the division of the land must be dismissed as theoretical speculation, dating from a period when the tribal organization had ceased to exist; that is, from the Exile and perhaps later. The epilogues (the story of Joshua's gathering the elders or the whole people at Shechem before his death, Josh. xxiii.-xxiv. 28) are clearly the work of a Deuteronomic writer; and the scenes are conceived in imitation of Jacob's blessing (Gen. xlix.) or of Moses taking leave of the people and admonishing them before his transition. The cruelty imputed to Joshua—the ban against Jericho, for instance—is a trait corroborative of the historical kernel of the military incidents of his biography.

According to the Biblical accounts, Joshua had nowhere to meet a non-Canaanite power. The Flinders Petrie inscription recording Me(r)neptah's battle with Israel, located in Palestine (before 1200 B.C.; see EXODUS), is thus not to be referred to this period. Egypt's claim to suzerainty had become merely nominal after 1250 B.C. The empire of the

Hittites (*c.* 1200) had become disrupted into a number of small principalities. This would indicate that the incursion of Joseph-Israel must have taken place about 1230-1200 B.C. E. G. H.

2. Son of Jozadak or Josedech; high priest when the Jews returned under Zerubbabel from the Babylonian exile. His father had died in exile, and on the return from the Captivity Joshua was the first high priest to officiate (Hag. i. 1, 12, 14; ii. 2, 4; Zech. vi. 11; Ezra iii. 2, 8; v. 2; x. 18; Neh. xii. 26). Joshua was therefore born during the Exile. On the arrival of the caravan at Jerusalem, he naturally took part in erecting the altar of burnt offering and in laying the foundations of the Temple (Ezra iii. 2 *et seq.*). With Zerubbabel he opposed the machinations of the Samaritans (*ib.* iv. 3). Several of Haggai's utterances are addressed to Joshua (Hag. i. 1, ii. 2), and his name occurs in two of the symbolical prophecies of Zechariah (iii. 1-10, vi. 11-15). He is eulogized in Ecclus. (Sirach) xlix. 12, in the list of worthies, as one who "builded the house and exalted a people holy to the Lord, prepared for everlasting glory." In Ezra (ii., iii., iv., v., x.) and Nehemiah (vii. 7; xii. 1, 7, 10, 26) he is called "Jeshua."

E. G. H. B. P.

JOSHUA, BOOK OF.—Biblical Data: The first book of the second greater division in the Hebrew canon, the "Nebi'im," and therefore also the first of the first part of this division, the "Nebi'im Rishonim." It bears in Hebrew the superscription יהושע; in the Septuagint, using the post-exilic form of the name (ישוע; Neh. viii. 17), Ἰησοῦς (in some manuscripts with the addition of *υἱὸς Ναυῆ*); in the Peshiṭta, "Ketaba de-Yeshu' bar-Nun Talmideh de-Mushe" (Book of Joshua, son of Nun, the Disciple of Moses). It belongs to the historical books of the Old Testament, its theme being the invasion and conquest under Joshua of west-Jordanic Palestine and its apportionment among the tribes, with an account of the closing days and death of the great leader.

The book, which comprises twenty-four chapters, readily falls into two main parts and an appendix, which may be summarized thus: (1) the events following Moses' death; the invasion and capture of the land; (2) the division of the country; (3) the conduct of the Reubenites, etc.; two hortatory addresses by Joshua shortly before his death, followed by a brief gloss on his burial-place and the disposition made of the bones of Joseph. In detail the contents are as follows:

Part I., ch. i.-xii.

i.: After Moses' death, Joshua, by virtue of his previous appointment as Moses' successor, receives from YHWH the command to cross the Jordan. In execution of this order Joshua issues the requisite instructions to the stewards of the people for the crossing of the Jordan; and he reminds the Reubenites, Gadites, and the half of Manasseh of their pledge given to Moses to help their brethren.

ii.: Joshua sends out from Shittim two spies to explore the city of Jericho. They are saved from falling into the hands of the king by the shrewd tactics of Rahab. The spies return and report.

iii.-iv.: Camp is broken at Shittim. A halt is made at the Jordan. Joshua addresses the people; assuring them that YHWH, the living God, is in the midst of them, that He will drive out the Canaanites, and that the Ark will cross the Jordan, whereupon a miraculous change will be worked in the waters of the river. The predicted miracle takes place as soon as the priests with the Ark wade into the water. In commemoration of the event, Joshua orders two monuments to be erected: one in the river-bed; the other on the west bank, at Gilgal.

Crossing of Jordan.

The Reubenites, the Gadites, and the half of Manasseh number 40,000 warriors. The priests are bidden to come up out of the river's bed after the people have crossed over. This happens on the tenth day of the first month; and the camp is pitched at GILGAL.

v.: Joshua is bidden to make flint knives wherewith to circumcise the Israelites, for those born in the desert had not been circumcised. This is done; Pesaḥ is celebrated; and the manna ceases. Joshua in front of Jericho receives the visit of a "captain of the host of the Lord" in the guise of a man, who declares that the soil on which Joshua is standing is holy ground.

vi.: The siege and capture of Jericho; after thirteen circuits—one every day for six days, and seven circuits on the seventh day—with seven priests blowing seven rams' horns and the people shouting, the walls cave in. Jericho is put under the ban; but RAHAB is excepted. A curse is pronounced against any one who should rebuild the city. Joshua becomes famous throughout the whole land.

vii.: The miscarriage of the expedition against Ai, undertaken, upon the counsel of spies, with a very small force, strikes terror into the heart of the people and brings Joshua to the verge of despair. But YHWH announces that the people have sinned. As stated in the first verse, Achan has not respected the ban. The people must be reconsecrated. The sinner must be discovered by the casting of YHWH's lot. This is done. By a process of elimination the guilt is limited to the tribe of Judah, then to the clan of the Zarhites, then to the sept of Zabdi; the individual members of Zabdi are then brought forward, man by man, and finally Achan is detected as the culprit. He admits having taken a costly Babylonian garment, besides silver and gold; and his confession is verified by the finding of the treasure buried in his tent. Achan is taken into the valley of Achor, and there stoned to death.

viii.: Expedition against Ai, this time with the whole army. The city is taken by clever strategy, 30,000 men being placed overnight in an ambush. The attacking force feigning flight, the King of Ai is drawn far away from the city; Joshua points with his lance toward the city; whereupon the men in ambush rush into it, while Joshua and the army with him face about. Thus the pursuing enemy is taken between the two sections of Israel's array. Not one man escapes; the city is burned; 12,000 inhabitants are killed, and the spoils are taken. The King of Ai is hanged to a tree until nightfall, when his body is thrown into a pit, whereon a stone heap is raised. Joshua erects an altar on Mount Ebal as Moses had commanded, offering to YHWH holocausts and sacrificing peace-offerings.

On the stones of the altar he engraves a copy of the law of Moses; the people being ranged in two sections—one facing Ebal; the other, Gerizim—while the blessings and curses are read as ordained by Moses.

The Confederacy Against Joshua.

ix.: Confederacy of the native kings to fight Joshua. The Gibeonites by craft obtain a treaty from the Israelites, which even after the detection of the fraud practised upon the invaders is not abrogated. They are, however, degraded to be "hewers of wood and drawers of water" for the altar of Yhwh.

x.: Adoni-zedek brings about an alliance between the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, and they ("the five kings of the Amorites") besiege Gibeon. In their distress the Gibeonites implore Joshua's help. Joshua, assured by Yhwh of victory, comes up from Gilgal by a forced night march and attacks the allies suddenly. Thrown into confusion, the Amorites flee as far as the ascent of Beth-horon. To this battle is referred a song from the Book of Jashar, commanding the sun to be still at Gibeon and the moon in the valley of Ajalon. The five kings are captured, first being incarcerated in the cave where they had hidden for safety, then, after the pursuit had been discontinued, —scarcely one of the enemies escaping—being by order of Joshua humiliated and hanged. Then follows a detailed enumeration of the cities captured and put under ban. Joshua becomes master of the whole land—the hill-country, the southland, the lowland, and the slopes—leaving not one king alive, and banning all men from Kadesh-barnea unto Gaza, and all the district of Goshen unto Gibeon. After this expedition he returns to Gilgal.

xi.: Jabin, King of Hazor, and his allies rendezvous at Merom. Joshua is assured by Yhwh of their total defeat, which in fact is brought about by a sudden attack on the part of Joshua. Pursuing them to a great distance (the cities are named), he hamstrings their horses and burns their chariots, capturing Hazor, killing all of its people, and burning the town. Other royal residences he takes by the sword, putting them under the ban. The spoils are taken, and the men are put to death. The cities on the hill are allowed to stand. Joshua drives the Anakim from the mountains, from Hebron, and from other places. Only in Gaza some remain. Finally the land has peace.

xii.: Recapitulation of Joshua's conquests, with statistical details of the number of the kings (30) captured and subdued.

Part II., ch. xiii.-xxi.

xiii.: After an enumeration of the places still unconquered (mainly the coast districts of the Philistines) Joshua is bidden to apportion the land, the unconquered as well as the conquered (verse 6b), among nine and one-half tribes of Israel, the other two and one-half tribes having under Moses been given their portion on the east of the Jordan (verses 14b-32).

xiv.: Résumé of the foregoing reference to Reuben, Gad, and the half of Manasseh, with a gloss concerning Levi's non-inheritance save as regards detached cities, while Joseph receives a double heritage (verses 1-5). Caleb's claim to Hebron is allowed.

xv.: The "lot" of Judah (verses 1-12). Caleb's share (13). Expulsion by him of the three Anakim (14). Story of Kirjath-sepher (16). Othniel takes it and wins, as promised, Caleb's daughter for wife (17). Her successful plea for the gift of wells (18). Catalogue of the heritage of Judah (20 *et seq.*). Gloss on the continued dwelling of the Jebusites in Jerusalem (63).

xvi.: Lot of the Josephites (1-3). The Ephraimites own cities in the territory of Manasseh (9). Gloss to the effect that the Canaanites dwelling in Gezer had not been driven out, but had been reduced to slavery (10).

xvii.: Lot of Manasseh, Machir as a warrior taking for his prize Gilead and Bashan (1). Delimitation of Manasseh (7). Manasseh's assignments in Issachar and Asher (11). Gloss stating that these cities had not been captured (12). Protest of the Josephites against receiving one share only (14). Joshua advises them to conquer the wooded hill-land (15). Plea on their part that the mountain is not extensive enough, while the plains are held by Canaanites equipped with iron chariots (16). Joshua's consolatory encouragement (17).

xviii.: Erection of the Tabernacle at Shiloh (1). Seven tribes without allotment. Joshua urges these to appoint commissions of three men out of each tribe to go and take the land and to report to him, when, after dividing it into seven portions, he will cast the lot (2-7). The commissions carry out the errand and lay their book of record before Joshua, who then casts the lot (8-10). Benjamin's share (11). The boundaries (12-20). List of the cities (21-28).

xix.: Simeon's share, in the territory of Judah. List of the cities (1-8). Reason why Simeon's lot was in Judean territory (9). Zebulun's share; its boundaries (10-14). Twelve cities not specified (15b). Issachar's share: its cities and boundaries (17-23). Asher's lot; its boundaries; summary gives twenty-two as the number of its cities (24-31). Naphtali's share; its boundaries and fortified cities (32-39). Dan's share; its cities enumerated (40-46). Why the Danites took Leshem = Dan (47). Joshua receives as his own share Timnath-serah (49-50). Eleazar and Joshua had assigned the lots before Yhwh at the gate of the Tabernacle at Shiloh (51). Cities of refuge established (51b-xx.).

xxi.: The Levites' assignment (1-8). Concluding paragraph, emphasizing God's fulfilment of His promise to the fathers (43-45).

Appendix, ch. xxii.-xxiv.

xxii.: Dismissal to their homes of Reuben, Gad, and the half of Manasseh with Joshua's blessing and an admonition to take heed of Yhwh's Law as commanded by Moses. Now that they have become rich in cattle, silver, gold, iron, and garments they are to divide the booty with their brethren (1-8). Return of the east-Jordanic tribes; they build an altar at the stone-heap on the bank of the Jordan; the Israelites desire to punish them for this act; but they first send Phinehas and ten princes to the Reubenites, etc., to censure them, recalling the Peor episode and advising them to remove to Palestine. The Reubenites explain that in building the altar their intention was to show their fidelity to Yhwh, that their descendants might not be taunted with being untrue to Him. The delegation rejoices at the explanation, and upon their report the Israelites abandon the projected punitive expedition (9-34).

xxiii.: Joshua, now old, calls an assembly of all Israel, at which he admonishes the people to remain loyal to the Torah of Moses.

xxiv.: An account of a gathering of Israel at Shechem, at which Joshua delivers an impressive address, reviewing the past, and makes the people vow to remain faithful. He erects a great stone as a witness to the promise (1-28). Joshua dies (29). Joseph's bones are buried in Shechem (32). Eleazar dies and is buried (33). E. G. H.

——**Critical View:** The Rabbis ascribe the authorship of the book, as of the last eight verses of Deuteronomy, to Joshua (B. B. 14b); the account of Joshua's death (Josh. xxiv. 29-32) was added, according to them, by Eleazar, the son of Aaron (B. B. 15a), and that of Eleazar's demise (Josh. xxiv. 33) by Phinehas (B. B. *l.c.*). But this view has been rejected by Isaac Abravanel (see preface to his commentary on the Earlier Prophets), who correctly observes that the use of the phrase עד היום הזה = "unto this day" (Josh. iv. 9, vii. 26, ix. 27, xiv. 14, xv. 62, xvi. 10) controverts this assumption, and that certain events mentioned in the Book of Joshua are recorded in the Book of Judges (xix. 45) as occurring "long after the death of Joshua" (Abravanel, "Comm. in Prophetas Priores," pp. 2b, col. 2; 3a, col. 1; Leipsic, 1686).

Views as to Authorship.

Christian commentators have for similar reasons contended that the book was by a later author, who had access to documents composed by Joshua or by contemporaries of his (Theodoret, "In Josue Quæst." xiv.). In the "Synopsis Sacræ Scripturæ" (xxviii., col. 309), attributed to St. Athanasius, the title of the book is explained not as the name of the author, but as indicating the hero of the events. Alphonsus Tostat ("Opera," Cologne, 1613; "In Josue I. Quæst." xiii.) rejects the authorship of Joshua, and advances the theory that the book is the work of King Solomon, while Maes ("Josue Imperatoris Historia," Antwerp, 1574) ascribes it to Ezra, who had access to ancient Hebrew archives. These and modern Catholic critics also (Cardinal Meignan, "De Moïse à David," Paris, 1896) thus make the book posterior to the time of Joshua, but, for the greater part, pre-exilic and always based on documents coeval with the events reported.

Among modern Jewish critics L. Wogue ("Histoire de la Bible," Paris, 1881) defends the traditional view, with reference to B. B. 14b and 15a. More recently the passage in Ecclus. (Sirach) xlvi. 1 has been invoked in proof of the authorship of Joshua; *προφητεῖαι* in Ecclesiasticus means "books," so that Joshua being designated (*ib.*) as *διάδοχος Μωϋσῇ ἐν προφητείαις* would imply that he was the "author" of the "book." The Hebrew text, however, has משרת משה בנבואה (see Israel Lévi, "L'Ecclésiastique," Paris, 1898), but this has also been construed, with reference to II Chron. ix. 29, where נבואה means "book," as supporting the traditional view.

Keil in his commentary has endeavored to defend this view by urging the force of עד עברנו = "until we had passed over" (Josh. v. 1) as demonstrating that the narrative must have been written by an eye-witness; but the ancient versions show this reading to be erroneous. Nor is xviii. 9 conclusive: at the utmost it proves that the catalogue of cities (xviii. 11–xix. 46) was abstracted from a document contemporary with Joshua. In the same way xxiv. 26 may be taken as evidence only that xxiv. 1-25 is by him, though upon closer inspection even this passage is seen to be merely the honest opinion of a later writer. The objections by Abravanel have not been answered.

Later Biblical books exhibit incidents which demonstrate that the situation assumed in Joshua could not have been that of the period of invasion. For instance, Jericho, represented in Joshua as completely overthrown and upon the rebuilding of which a solemn curse is invoked, is found to exist at a much later date, even as a city of the Prophets (see Elisha; comp. Josh. vi. 2-27, xvi. 1; Judges iii. 12-30; II Sam. x. 5; II Kings ii. 5, 15; v. 19-22; I Chron. xix. 5; for the curse see I Kings xvi. 34). Ai, reported burned, is known to Isaiah (as "Aiath"; Isa. x. 28). Gezer (Josh. xvi. 10), described as being reduced to vassalage, is not rendered tributary until the time of Solomon (I Kings ix. 16).

Comparison with Judges.

But a comparison with the Book of Judges suffices to discredit the theory that the Book of Joshua is an autobiography of its eponymous hero. The narrative in Judges reveals the fact that the invasion was not directed by a general-in-chief, nor undertaken at one time by the tribes united under a national commander, nor accomplished in the lifetime of one man, much less in two decades.

Nor is the book the work of one man. Contradictions abound, *e.g.*, in the chronology: in iii. 1 the crossing is set for the next day; iii. 2, three days intervene; iii. 5, the start is again delayed one day; comp. v. 10 with iv. 19 and v. 2-9. In xi. 21 the Anakim are expelled by Joshua, while in xv. 13 Caleb is reported as having performed this feat. Double and variant versions are given, as, for instance, the explanation of the name Gilgal (iv. 20; comp. v. 9 and xiv. 6 *et seq.* with xv. 13 *et seq.*).

The Book of Joshua must be regarded as a compilation; and analysis of its contents makes it certain that its sources are of the same character as those of the Pentateuch. This, to a certain degree, was the impression of the Rabbis. According to Mak. 11a, the chapter (xx.) concerning the cities of refuge was taken from the Pentateuch. The Book of Joshua was regarded by them as written in the light of the Deuteronomic legislation (Gen. R. vi. 14). At all events, Joshua and the Pentateuch are treated as of one character in the saying that the sins of Israel alone necessitated the adding of other books to these (Ned. 22b). Joshua is often compared with Moses (Ta'an. 20a; Soṭah 36a; B. B. 75a; Sanh. 20a; Mak. 9b).

While modern critics generally are agreed that the Book of Joshua is a compilation from sources that have been utilized in the Pentateuch (J, E, JE, D, and P), with additions by the editor (R = Redactor), they differ very widely as regards the details. According to Steuernagel ("Joshua," in Nowack's

"Hand-Kommentar"), Albers' attempt in his "Die Quellenberichte in Josua," i.-xii., 1891, to separate the components of J from E in part i. (i.-xii.) is unsatisfactory. In fact, Steuernagel assumes that J and E combined as JE never were accessible to the compiler of Joshua, the two being then still uncombined. A few fragments from J (after Budde, in Stade's "Zeitschrift," vii.), parallel with passages in Judges i., and others somewhat more numerous from E, are all that he finds in Joshua. He insists that for i.-xii. another work, D, was the main source. This D is not identical with the author of Deuteronomy, but is rather D^2 (= the author of Deut. i.-iii.), and is on the whole an independent elaboration of E. The few fragments of J and E in Joshua he concedes were added by R, and only after D^2 had been combined with P (mostly in part ii.).

Steuernagel's analysis has not been accepted by Holzinger ("Josua," in Marti's "K. H. C."), who rejects D^2 and works out a scheme on the basis of J, E, and JE, with a pronounced Deuteronomic coloring: Deuteronomist, Priestly Code, and Redactor. Contrary to the Pentateuchal R, who makes P the original document, in Joshua JED is the basis, supplemented by extracts from P. Still later additions are noticeable as well as changes in phraseology (*e.g.*, the use of אלהי ישראל in vii. 13, 19 *et seq.*; viii. 30; ix. 18, 20; x. 40, 42; xiii. 14, 33; xiv. 14; xxii. 16, 24; xxiii.; xxiv. 2, 23). For a detailed analysis on this basis see Holzinger, "Das Buch Josua," pp. xvii.-xxi.

Steuernagel in his translation prints the different sources in different types. W. H. Bennett in "The Book of Joshua" (in "S. B. O. T." 1895) indicates the various documents by the use of different colors.

Redaction.

Summing up, these various analyses have certainly demonstrated that, on the whole, in the narrative portion of the book (i.-xii.) the introduction (i.) is Deuteronomic, as is the conclusion of the whole book (xxi. 43-xxii. 6, xxiii.), and that Deuteronomic coloring is to be found in both parts, naturally in a greater degree in the narrative chapters. The basis of the book was a Deuteronomic history of Joshua, founded on material from J and E perhaps not as yet combined as JE, thus excluding Rje (=Redactor of JE). The main current of the narrative is not originally Deuteronomic, the Deuteronomic editor heightening its coloring, and dwelling on the moral and religious implications of the story. The narrative is not always consistent. In xiii.-xix. many fragments are for the most part parallels to Judges i., which make it appear that the conquest was a slow, laborious process, the tribes acting without concerted plan and nowhere under united central command. These belong to J.

But even in the narrative portion, strictly so-called, as distinct from the statistical, a twofold account is almost always discernible: one apparently older and more prosy; the other, with a clear tendency to magnify the importance of the events and the absolute annihilation of the inhabitants (though this may be set down as by Rd), and to emphasize the miraculous. The older recalls the method of J in the Pentateuch; the younger, that of E. P's share in the narrative section is very limited. Additions of a few verses may be ascribed to it. In xiii.-xxii. the contributions from P are much more extensive. The boundaries and the lists of the cities of refuge and of the Levitical towns belong to it. The combining of the Deuteronomic Joshua (Rd, J, E, perhaps JE [Rje]) with P was the work of R, who made verbal changes to suit his ends. But even after this additions were made, *e.g.*, xxii. 9-24 (comp. Num. xxxii.-xxxiii.; Judges xx.). Ch. xvi. and xvii. have come down in mutilated form. When they were abridged can not be determined. The duplication of Joshua's farewell also is by a later hand; or it is possible that one account of it (xxiv.) is from E, while the other is clearly Deuteronomistic, resembling Deut. iv. 29-30.

Historical Character of the Book.

After eliminating the pragmatic elements and toning down the Deuteronomic coloring, the critical study of the Book of Joshua penetrates to a bed of traditions that in a more or less confused way reflect actual occurrences; but these did not take place in the sequence here assumed, nor in the manner detailed. The division of the land is, on the whole, the work of a theorist who utilizes actual conditions to a certain extent, but always to bring into prominence his priestly program. Local legends, snatches of folk-lore and folk-songs, the tendency to concentration in one man of the experiences of tribes and generations (always characteristic of legend), have had a decisive share in the shaping of the original material. Explanations of names (Achor, Gilgal), old local shrines, and reminiscences of former religious usages are also detectable as the raw data upon which popular fancy had been at work long before the various literary sources had leaped into existence. To deny in toto, with Eduard Meyer (in Stade's "Zeitschrift," i.), the historical character of the book is dogmatic. It may, however, be noticed that, in contrast with Judges, the Book of Joshua has no chronological scheme (comp. xi. 18, xiv. 10, xxiii. 1, xxiv. 31).

The Hexateuch.

In view of the identity of its sources, and also of the fact that throughout the Pentateuch the conquest of the land is presupposed and emphasized as the goal (Gen. xiii. 14-17, xv. 13-16, xxvi. 3, xxviii. 13-15; Ex. iii. 8, 17; xxxii. 13; xxxiii. 1-3; Num. xiii. 17 *et seq.*, xiv., xxxii.; Deut. i. 38, iii. 21, xxxi. 3-6; P Gen. xvii. 6-8, xxviii. 3; Num. xxvii. 18-23, xxxiii. 50-54, xxxiv., xxxv.; Deut. xxxiv. 9), critics have held that Joshua at one time formed with the Pentateuch the so-called HEXATEUCH. If this was the case, it must have been at a time anterior to the separation of the Samaritans from the Jews, as the Samaritans have only the Pentateuch; but the books of Ezra and Nehemiah give no intimation of the existence of a hexateuch. In all probability the sources J, E, as well as D and P, carried the narrative to the conquest of the land; but in their present forms the Pentateuch and Joshua were never combined. Volck (in Herzog-Hauck, "Real-Encyc." ix. 390), assuming that P is older than JE and D, argues that before D was incorporated into the present Pentateuch, Joshua (i.-xxiv.) formed a part of a work composed of P, JE, and Deut. xxxi. 14-23, xxxii. 1-44, 48-52, xxxiii., xxxiv.

1-9, and that it was when Deut. v.-xxviii. was incorporated that Joshua was made a separate book. This theory, while not convincing, helps to make plain that the sources must have contained the story of the conquest. That Hosea, Amos, and Micah knew this Hexateuch (minus Deuteronomy) is not proved by such passages as Micah vi. 5 *et seq.* (or Hosea ix. 10, xii. 4 *et seq.*, and Amos ii. 10, v. 25, vii. 4). The traditions at the base of the histories were known to these early prophets. More than this can not be inferred from their references to Shittim and Gilgal (*e.g.*, in Micah vi. 5 *et seq.*).

The Text.

The fact that in Joshua the Pentateuchal archaic forms (נער for נערה or הוא for היא) are not found is not evidence against the Hexateuchal hypothesis. This circumstance merely indicates that at the time (post-exilic) when the consonantal text was fixed Joshua was not one work with the Pentateuch. Jericho is pointed יְרִיחוֹ for Pent. יְרֵחוֹ. The text is in fairly good condition. The Septuagint is without some of the glosses (v. 4-7, vi. 3-5, xx. 4-6). The omissions in the Hebrew (in xv. 59, names of eleven cities; in xxi., a passage between verses 35 and 36) are supplied in the Greek. At the end of xxiv. the Septuagint presents additions of interest.

The Samaritan Book of Joshua.

The Samaritan Book of Joshua, an extracanonical book written in Arabic, pretends to be a translation from the Hebrew ("Chronicon Samaritanum Cui Titulus Est Liber Josuæ," ed. Juynboll, Leyden, 1848). It relates the consecration of Joshua (Deut. xxxi.), the Balaam episode, and the war under Joshua as general against the Midianites; then, with a new title ("Book of Joshua the Son of Nun"), the conquest of the land and its division, continuing the story from Joshua's demise to Eli's death. Interpolations (xxvi.-xxxvii.) deal with other personages, and in the concluding chapters Nebuchadnezzar, Alexander, and Hadrian are the heroes. This book is a medieval compilation of the time when the Samaritans were under Mohammedan rule, but contains also old haggadic material (see SHOBACH).

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E. G. H.

JOSHUA, THE SAMARITAN BOOK OF: Samaritan chronicle, written in Arabic; so termed because the greater part of it is devoted to the history of Joshua. It was published from an Arabic manuscript written in Samaritan characters, with a Latin translation and a long preface by Juynboll (Leyden, 1848). Though based on the Hebrew canonical Book of Joshua, it differs greatly from the latter in both form and content. The author, who, as will be shown, was of a much later period, amplified the Biblical narratives by weaving into them legends of a later date and developing the narratives themselves, at the same time altering certain statements in accordance with Samaritan views on history. It is divided into fifty chapters, and contains, after the account of Joshua, a brief description of the period following Joshua, agreeing to that extent with the Book of Judges. Then follow histories of Nebuchadnezzar, Alexander the Great, and the revolt against Hadrian; it ends with an incomplete account of Baba Rabbah. The following is a synopsis of its contents:

Contents.

Ch. i.-viii.: Introduction: Ch. i.: The author claims to have translated the following narratives from the Hebrew. Ch. ii.: Moses appoints Joshua as his successor, investing him with royal power. Ch. iii.: Account of Balaam and the King of Moab (comp. Num. xxii. 2-41). Ch. iv.: Balaam advises the King of Moab to draw the Israelites into lust and thus cause their destruction (comp. Num. R. xx. 23). Ch. v.: Moses sends Joshua and Phinehas to the war with the Midianites (comp. Num. xxxi. 2 *et seq.*). Following the account of the fall of Jericho (Josh. vi.), the author relates that the walls of Midian's stronghold fell at the blast of the trumpets. Balaam, found in the Midianite temple speechless from terror, was killed by the soldiers in spite of Joshua's desire to take him alive before Moses. Ch. vi.-viii.: Moses' death; his testament; the mourning of the Israelites over him.

Variations from Biblical Accounts.

Ch. ix.-xliii.: Main Part of the Book: Ch. ix.-xii. (written in the same strain as the first chapter of the canonical Book of Joshua): Joshua's activity; his organization of the army and preparations for the war. Ch. xiii.: The sending of the spies to Jericho. Imitating the Biblical account of the Gibeonites (comp. Josh. ix. 4 *et seq.*), the writer says that the spies, who knew several languages, disguised themselves as travelers, telling those they met that, having heard of the exploits of Joshua, they had come from a distant land for the sake of further information about him. At Jericho, suspected of being spies, they hid themselves in the house of Rahab. The remainder of the chapter follows the canonical version. Ch. xiv.-xvii.: The Israelites cross the Jordan (as in Josh. iii.); Joshua's song, an imitation of the song of Moses in Ex. xv. 1-19; account of the fall of Jericho. Ch. xviii.: Achan is discovered to have taken possession of some of the accursed things. Here the account differs from that in Josh. vii.; there is no mention of the Israelites being defeated at Ai; but the gem in the high priest's breastplate that bore the name of Judah having become dim, it was known that one of that tribe had sinned. The wedge of gold stolen by Achan is said to have weighed 2,250 shekels. Ch. xix.: An account of the Gibeonites, similar to that in Josh. ix., except that only three Gibeonite cities are mentioned, Chephirah being omitted. Ch. xx.-xxiii.: The continuation of the war and the partition of the land. Joshua sends surveyors to divide the land into ten parts, assigning to the Levites forty-eight cities, which are to be taken from the other tribes. Joshua dismisses the two and a half tribes whose allotment was east of the Jordan, appointing Nabiḥ ("Nobah" in Num. xxxii. 42), son of Gilead, king over them; they number 110,580. Ch. xxiv.: The surveyors having returned, Joshua assigns to the tribes their respective lots. He then founds the city of Samaria and builds a temple on Mount Gerizim (comp. Josh. viii. 30). Ch. xxv.: Description of the prosperous state of the Israelites after the partition of the land, over which peace reigns for twenty years.

Additions.

Ch. xxvi.-xxxvii. give a long account of the war between Joshua and the league formed by Shaubak (Shobach), King of Persia. Shaubak, desiring to avenge the death of his father, Ḥammam, who has been killed in battle with the Israelites, enters into a league with all the neighboring kings, who decide to wage war with Joshua. Shaubak first sends an ambassador with a minatory letter to Joshua, who thereupon consults the senate as to the steps to be taken. The ambassador is amazed at the splendor with which Joshua is surrounded and at the dignity and order with which Joshua administers justice. He returns with Joshua's answer, that the Israelites are prepared for the war, and attempts to dissuade Shaubak from his design. Shaubak, however, encouraged by his mother and by the Magi, marches to the war with an immense army. Joshua, arrived with his army at 'Ajlun, one of the enemy's cities, is enclosed by seven iron walls, called into existence by magic. At Joshua's prayer a dove appears, and by it he sends a letter to Nabiḥ, who marches with a great army against Shaubak. The latter is defeated. At the shouting of Nabiḥ's soldiers the walls about Joshua disappear. Ch. xxxviii.-xliii.: After a reign of forty-five years Joshua dies, and is buried at Kafar Ghawirah (comp. Josh. xxiv. 30); account of his appointment of his successors and of the prosperous state of Israel during the ensuing period of 260 years—the "days of satisfaction" ("ayyam al-riḍa" or "yeme ha-raẓon"). For the original legend concerning Shaubak, see Soṭah viii. 1, 42b, with reference to II Sam. x. 16, 18.

Ch. xliv.-l.: Ch. xliv. contains an account of the division under Eli and of the period of sin ("al-ḍalal" or "fanuta"). Ch. xlv.-l. give accounts of Nebuchadnezzar, King of Mauṣil (Mosul), Alexander the Great, the revolt against Hadrian; the high priests 'Aḳbon and Nathanael, and Baba Rabbah (see SAMARITANS).

The Manuscript.

The manuscript from which Juynboll prepared his edition was the property of Scaliger, who, it is supposed, obtained it from the Egyptian Samaritans in 1584. Later, it was studied by Johann Heinrich Hottinger, who described it in his "Exercitationes anti-Morinianæ" (1644, pp. 109-116) and in his "Smegma Orientale" (1657). Two other manuscripts (in the British Museum and at Trinity College, Cambridge) have since come to Europe. An English translation of Juynboll's text has been made by O. T. Crane ("The Samaritan Chronicle or Book of Joshua," New York, 1890). Contrary to Reland, Juynboll (preface to his edition) concluded that the Samaritan Joshua was the work of one author, who did not live later than the thirteenth century, basing his conclusion on the fact that Abu al-Fatḥ, who wrote in 1355, drew from it much material for his own chronicle. It is also quoted by Maḳrizi (d. 1441). Juynboll further concluded that the author compiled the work from four sources—one Hebrew-Samaritan (the basis of the first twenty-four chapters) and three Arabic. The Hebrew-Samaritan source is based upon the Septuagint translation of Joshua. A Hebrew résumé of the story of Shaubak (ch. xxvi.-xxxvii.) was inserted in Zacuto's "Sefer Yuḥasin" by Samuel Shullam, who declared that he found it in a Samaritan chronicle ("Sefer Zikronot shel Kutim"), where it is said to have been taken from a Jewish Midrash. It is evident that Shullam saw it in an Arabic work, probably the Samaritan Book of Joshua, for he reads "Yaniaḥ" instead of "Nabiḥ," a change possible only if the original was in Arabic characters. Samuel Shullam's résumé was copied afterward by Ibn Yaḥya, in his "Shalshelet ha-Ḳabbalah," and by Reuben Hoshke, in his "Yalḳuṭ Re'ubeni" (section "Debarim").

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G. M. SEL.

JOSHUA (BRUNO): Physician and scholar of Treves; lived in the eleventh and twelfth centuries. He treated Bruno, Archbishop of Treves (1102–4), who granted him the privilege to wear knightly garments. The archbishop had frequent religious discussions with his Jewish physician, which resulted in Joshua's acceptance of Christianity. At baptism he received the name "Bruno."

BIBLIOGRAPHY: Aronius, *Regesten*, No. 222; Nübling, *Die Judengemeinden des Mittelalters*, p. 84.

G. M. SEL.

JOSHUA B. ABIN: Palestinian amora of the fourth century whose name is associated chiefly with haggadot. He transmitted a haggadah of Levi and a halakah of 'Anani b. Sason. There are also extant some of his own haggadic sayings, and some paraphrases by him of Biblical verses (Bacher, "Ag. Pal. Amor." iii. 731; Heilprin, "Seder ha-Dorot," ii. 195).

S. S. A. S. W.

JOSHUA (Jesus) BEN DAMNAI: High priest about 62-63 C.E. He was appointed by King Agrippa II., after Anan, son of Anan, had been deposed (Josephus, "Ant." xx. 9, § 1). Joshua also was soon deposed by the king, and in his place Jesus (Joshua) b. Gamaliel (Gamla) received the high-priestly dignity. A strife ensued between the deposed and the new high priest; they insulted each other in the public streets and even threw stones at each other (*ib.* § 4), but Jesus b. Gamaliel remained the victor.

BIBLIOGRAPHY: Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., i. 584, ii. 220.

G. S. KR.

JOSHUA (Jesus) BEN GAMLA: A high priest who officiated about 64 C.E. He married the rich widow Martha of the high-priestly family Boethos (Yeb. vi. 4), and she by bribing Agrippa II. (not Jannai, as Talmudic sources say) secured for him the office of high priest (Yeb. 61a; Yoma 18a; comp. "Ant." xx. 9, § 4). Although Joshua himself was not a scholar, he was solicitous for the instruction of the young, and provided schools in every town for children over five years of age, earning thereby the praises of posterity (B. B. 21a). The two lots used on the Day of Atonement, hitherto of boxwood, he made of gold (Yoma iii. 9).

Joshua did not remain long in office, being forced, after a year, to give way to Matthias ben Theophil ("Ant." xx. 9, § 7). Together with the former high priest Anan and other men of rank, he opposed, but without success, the election of Phinehas b. Samuel (68) as high priest ("B. J." iv. 3, § 9). He attempted peaceably to prevent the fanatic and pugnacious Idumeans from entering Jerusalem, then torn by internal dissensions. After they had come into possession of the city, these fanatics took bloody vengeance on him, by executing him, as well as Anan, as traitors to their country (68) ("B. J." iv. 5, § 2).

Bibliography: In addition to the authorities mentioned above, Derenbourg, *Histoire de la Palestine*, p. 248; Grätz, in *Monatsschrift*, xxx. 59; Strassburger, *Gesch. der Erziehung bei den Israeliten*, p. 20; Schürer, *Gesch. der Juden*, i. 584, 618; ii. 221, 424.

G. S. Kr.

JOSHUA B. HANANIAH: A leading tanna of the first half-century following the destruction of the Temple. He was of Levitical descent (Ma'as. Sh. v. 9), and served in the sanctuary as a member of the class of singers ('Ar. 11b). His mother intended him for a life of study, and, as an older contemporary, Dosa b. Harkinas, relates (Yer. Yeb. 3a), she carried the child in his cradle into the synagogue, so that his ears might become accustomed to the sounds of the words of the Torah. It was probably with reference to his pious mother that Johanan b. Zakkai thus expressed himself concerning Joshua ben Hananiah: "Hail to thee who gave him birth" (Ab. ii. 8). According to another tradition (Ab. R. N. xiv.) Johanan b. Zakkai praised him in the words from Eccl. iv. 12: "And a threefold cord is not quickly broken." Perhaps he meant that in Joshua the three branches of traditional learning, Midrash, Halakah, and Haggadah, were united in a firm whole; or possibly he used the passage in the sense in which it was employed later (Eccl. R. iv. 14; B. B. 59a), to show that Joshua belonged to a family of scholars even to the third generation.

Pupil of Johanan b. Zakkai.

Joshua ben Hananiah was one of the five who formed the inner circle of Johanan's pupils (Ab. ii. 8). In enumerating them tradition places him at the head together with Eliezer b. Hyrcanus. Tradition also frequently mentions these two together as upholders of opposite views. They were both present at the celebration of the circumcision of Elisha b. Abuyah (Aḥer), in Jerusalem, and diverted themselves by connecting passages in the Pentateuch with others in the Prophets and the Hagiographa (Yer. Ḥag. 77b). It was also Eliezer and Joshua who rescued Johanan ben Zakkai from the besieged city and brought him into the camp of Vespasian.

An Opponent of Asceticism.

After the destruction of the Temple Joshua opposed the exaggerated asceticism with which many wished to show their grief, *e.g.*, in going without meat and wine because the altar on which they had sacrificed animals and poured libations of wine had been destroyed. He represented to them that to be consistent they ought to eat no figs or grapes, since no more first-fruits were offered, and that they ought even to refrain from bread and water, since the festival of drawing water (Joshua describes this festival in Yer. Suk. 55b) had been discontinued, and the showbread as well as the two loaves of the feast of first-fruits could no longer be sacrificed (Tosef., Soṭah, end; B. B. 60b). With such arguments Joshua supported the efforts of his teacher to make the grief at the loss of the Temple, which until then had been the center of religious life, less bitter. His opposition to asceticism, however, was due also to his mild and temperate nature, which caused him to say in regard to the severe regulations which had been adopted by the school of Shammai shortly before the destruction of the sanctuary: "On that day they overstepped the boundary." As he declared in a dispute on this subject with his colleague Eliezer, "they have poured water into a vessel full of oil, thus causing the costly oil to run to waste" (Yer. Shab. 3c; comp. Shab. 153b).

Joshua saw the greatest danger to the community in the sickly offshoots of piety. The following he calls "enemies of general prosperity": the foolishly pious (pious at the wrong time); sly sinners; the woman who shows an overpious bearing; and the "plague of the Pharisees," the hypocrites who pretend to be saints (Soṭah iii. 4, 21b; Yer. Soṭah 21b). In his motto of life (Ab. ii. 11) he recommends temperance and the love of mankind as a security for individual happiness. An evil eye (grudging), evil inclination (passion), and hatred of mankind, he says, bring people out of the world. In the same spirit he answers the question put by Johanan ben Zakkai to his pupils as to the best standard of conduct. He declares that one should seek association with a good companion and avoid a bad one (Ab. ii. 11). Various anecdotes illustrate the opposition between Joshua, who represented the teachings of Hillel, and his colleague Eliezer, who represented the teachings of Shammai, much in the same way as the opposition between Hillel and Shammai is depicted elsewhere (Gen. R. lxx., beginning; Eccl. R. i. 8; Ḳid. 31a).

He Works at a Trade.

Joshua's permanent residence was in Beki'in, a place between Jabneh and Lydda (Sanh. 32b), where he followed the trade of a needler (Yer. Ber. 7d). This occupation did not in any degree diminish the respect paid to him as one of the influential members of the academy at Jabneh. After the death of Johanan b. Zakkai, he was the heartiest supporter of Gamaliel's efforts to bring about the predominance of the views of Hillel's followers over those of Shammai's, and thus to end the discord which had so long existed between the schools. But he was the very one whom Gamaliel humiliated on a certain occasion when the authority of the president was in question (R. H. 25a; Yer. R. H. 58b).

Joshua's pliant disposition did not shield him from humiliation by Gamaliel a second time; and the wrong done to this highly esteemed scholar was the cause of Gamaliel's removal from office. He soon obtained Joshua's forgiveness, and this opened the way for his reinstatement; but he was now obliged to share his office with Eleazar b. Azariah, who had originally been appointed his successor (Ber. 28a).

Joshua esteemed Eleazar very highly, and on one occasion called out in his emphatic manner: "Hail to thee, Father Abraham, for Eleazar b. Azariah came forth from thy loins!" (Tosef., Soṭah, vii.; Ḥag. 3a; Yer. Ḥag., beginning). When it became necessary to present the case of the Palestinian Jews at Rome, the two presidents, Gamaliel and Eleazar, went as their representatives, and Joshua b. Hananiah and Akiba accompanied them. This journey of the "elders" to Rome, and their stay in the Imperial City, furnished material for many narratives. In one of these the Romans call on Joshua b. Hananiah to give proofs from the Bible of the resurrection of the dead and of the foreknowledge of God (Sanh. 90b). In another, Joshua comes to the aid of Gamaliel when the latter is unable to answer the question of a "philosopher" (Gen. R. xx.). In one anecdote, concerning a sea voyage undertaken by Gamaliel and Joshua, the astronomical knowledge of the latter is put to use. He is said to have calculated that a comet would appear in the course of the voyage (Hor. 10a).

After Gamaliel's death (comp. M. Ḳ. 27a; Yer. M. Ḳ. 83a), the first place among the scholars fell to Joshua, since Eliezer b. Hyrcanus was under a ban. Joshua wished to do away with a regulation of Gamaliel's, but met with opposition on the part of the council ('Er. 41a). Joshua stood by the deathbed of his colleague Eliezer b. Hyrcanus and called to him: "O master, thou art of more value to Israel than God's gift of the rain; since the rain gives life in this world only, whereas thou givest life both in this world and in the world to come" (Mek., Yitro, Baḥodesh, 10; Sifre, Deut. 32; comp. Sanh. 101a). When, after Eliezer's death, the other law scholars, Eleazar b. Azariah, Ṭarfon, and Akiba, contested some of his opinions, Joshua said to them: "One should not oppose a lion after he is dead" (Giṭ. 83a; Yer. Giṭ. 50a). Eleazar, also, seems to have died some time before Joshua.

Under Hadrian.

Relations with the Emperor.

In the beginning of Hadrian's rule Joshua appears as a leader of the Jewish people. When the permission to rebuild the Temple was again refused, he turned the excited people from thoughts of revolt against Rome by a speech in which he skilfully made use of a fable of Æsop's concerning the lion and the crane (Gen. R. lxiv., end). About the same time Joshua by his eloquence prevented the whole area of the Temple from being pronounced unclean because one human bone had been found in it (Tosef., 'Eduy. iii. 13; Zeb. 113a). Joshua lived to witness Hadrian's visit to Palestine; and he followed the emperor to Alexandria (130). The conversations between Joshua and Hadrian, as they have been preserved in the Babylonian Talmud and the Palestinian Midrash, have been greatly modified and exaggerated by tradition; but they nevertheless present in general a just picture of the intercourse between the witty Jewish scholar and the active, inquisitive emperor, the "curiositatum omnium explorator," as Tertullian calls him. In Palestinian sources Joshua answers various questions of the emperor: how God created the world (Gen. R. x.); concerning the angels (*ib.* lxxviii., beginning; Lam. R. iii. 21); as to the resurrection of the body (Gen. R. xxviii.; Eccl. R. xii. 5); and with reference to the Decalogue (Pesiḳ. R. 21). In the Babylonian Talmud three conversations are related, which resemble that on the Decalogue, in that Joshua silences the emperor's mockery of the Jewish conception of God by proving to him God's incomparable greatness and majesty (Ḥul. 59b, 60a). Joshua also rebukes the emperor's daughter when she mocks at the God of the Jews (*ib.* 60a); in another place she is made to repent for having mocked Joshua's appearance (Ta'an. on Ned. 50b). The emperor's question concerning the odor of Sabbath food is a mocking one (Shab. 119a). Once Joshua told the emperor that he would dream of the Parthians (Ber. 56a). At another time he excused his own non-appearance at a meeting by cleverly describing the infirmities of his old age (Shab. 152a). In one conversation, preserved by a later authority (Jellinek, "B. H." v. 132), Joshua defended the justice of God, which was doubted by the emperor. Once a dispute in pantomime took place in the emperor's palace between Joshua and a Judæo-Christian ("Min"), in which Joshua maintained that God's protective hand was still stretched over Israel (Ḥag. 5b). In another conversation Joshua defended the honor of Israel against a heretic, who had attacked it, by quoting from Micah vii. 4 ('Er. 101a).

Opposes Judæo-Christians.

Some of the questions addressed to Joshua by the Athenian wise men, found in a long story in the Babylonian Talmud (Bek. 8b *et seq.*), contain polemical expressions concerning Christianity (Güdemann, "Religionsgeschichtliche Studien," pp. 89, 136 *et seq.*). The historical basis for this remarkable tradition is found in Hadrian's association with Joshua b. Hananiah, in Joshua's visit to Athens, and in his intercourse with Athenian scholars and philosophers. Its conclusion is an echo of the myth of the Danaides; and it is supposed to demonstrate the superiority of the "wise men of the Jews" over the "elders of Athens." Embodied in this tradition are the stories in which the wit of Athens is conquered by the cleverness of the men of Jerusalem (Lam. R. i. 1, *s.v.* "Rabbati"). In one of these the pupils of Johanan b. Zakkai make sport of an Athenian. That the tradition contains in parts polemics against Christianity is explained by the fact that Joshua b. Hananiah fought the heresy of the Judæo-Christians. The same spirit is manifested in the story concerning his nephew Hananiah (Eccl. R. i. 25). It is related that when Joshua ben Hananiah was about to die, the scholars standing round his bed mourned, saying: "How shall we maintain ourselves against the unbelievers?" Joshua comforted them with words from Jer. xlix. 7: "If counsel has been taken away from the children [of God, *i.e.*, Israel], the wisdom of these [the enemy] has also perished" (Ḥag. 5b).

After his death Joshua's importance was extolled in the words: "Since Rabbi Joshua died, good counsel has ceased in Israel" (Baraita, Soṭah, end). Not long after Joshua's death the thinkers were superseded by the men of action; and Bar Kokba, enthusiastically greeted by Joshua's most influential pupil, Akiba b. Joseph, raised the flag of rebellion against Rome. That this step had not been taken earlier was due to Joshua's influence.

His Exegesis.

In the haggadic tradition Joshua b. Hananiah's exegetical controversies with two of his most prominent contemporaries occupy an important place. These two are his colleague Eliezer ben Hyrcanus, who is frequently mentioned in the Halakah also as holding an opposite opinion, and Eleazar of Modi'im, who belonged to the school of Jabneh and was especially known as the author of haggadic expositions of the Bible. The controversies between Eliezer and Joshua refer to cosmology; to eschatology, comprising views on the Messianic period as well as on the future world and the resurrection; and to the interpretation of various Biblical passages. The controversies between Joshua b. Hananiah and Eleazar of Modi'im are found in the tannaitic midrash to Exodus; and they form at the same time a continuous double commentary on the sections concerning the stay of the Israelites at Marah (Ex. xv. 22-27), the miracle of the manna (*ib.* xvi.), the fight with Amalek (*ib.* xvii.), and the visit of Jethro (*ib.* xviii.). In these controversies Joshua, as a rule, stands for the literal meaning of the words and the historical interpretation of the contents, putting emphasis on the meaning demanded by the context. The Alexandrian Jews addressed twelve questions to Joshua (Niddah 69b). They fall into four groups: (1) three halakic, (2) three haggadic, (3) three foolishly ignorant questions (a sort of parody on the questions of halakic casuistry), and (4) three questions taken from practical life. Eleven questions also were addressed to him concerning the special position of woman in physical, spiritual, social, and religious matters (Gen. R. xvii., end). Some of these with his answers are: "Why is a man easy, a woman difficult, to persuade?" "Man was created out of earth, which easily dissolves in water; woman was created from bone, which is not affected by water."—"Why does a man have his head uncovered while a woman has hers covered?" "Whoever has committed a sin is ashamed before people; thus woman is ashamed on account of Eve's sin, and consequently covers her head."—"Why do women take precedence in funeral processions?" "Because they have brought death into the world."

Sayings.

Joshua ben Hananiah was regarded by posterity as a man always ready with an answer, and as the victorious representative of Jewish wit and wisdom. This is shown in the accounts of his conversations with heathens and in other narratives. He himself tells of three encounters in which he had to yield the palm to the wit of a woman and a child. He introduces the story in these words: "No one ever overcame me except a woman, a boy, and a maid" ('Er. 53b; comp. Lam. R. i. 1, section "Rabbati," end). Joshua explains the end of verse 18 of Ps. ix. to mean that there are even among the Gentiles pious people who will have a share in the life everlasting (Tosef., Sanh. xiii. 2; comp. Sanh. 105a). "The Psalms," he also said, "do not refer to the personal affairs of David, but to the affairs of all Israel" (Pes. 117b). If a man learns a halakic sentence in the morning and two sentences in the evening, and he is busy the whole day at his trade, it will be accounted to him as though he had fulfilled the whole Torah (Mek., Beshallaḥ, Wayassa', 2). Holidays are intended to be employed one-half for worldly enjoyment, one-half for study (Pes. 68b; Beẓah 15b). From Ruth ii. 19 it may be concluded that the poor person who receives does more for the giver than the giver does for the recipient (Lev. R. xxxiv.; Ruth R. *ad loc.*).

Bibliography: Frankel, *Darke*; Graetz; Weiss, *Dor*; Brüll, *Einleitung*; Derenbourg, *Histoire*; Bacher, *Agada der Tann.* 2d ed., 123-187, 196-210; A. Lewysohn, *Toledot R. Yehoshua' b. Hananiah*, in Keller's *Bikkurim*, i. 26-35.

S. S. W. B.

JOSHUA HÖSCHEL BEN JOSEPH: Polish rabbi; born in Wilna about 1578; died at Cracow Aug. 16, 1648. In his boyhood he journeyed to Przemysl, Galicia, to study the Talmud under Rabbi Samuel ben Phoebus of Cracow. He returned to his native country, and continued his Talmudic studies in the city of Lodmir (Vladmir, Volhynia) under Rabbi Joshua Falk. After his marriage to the daughter of Rabbi Samuel of Brest-Litovsk he became rabbi of the city of Grodno, whence he was called to the rabbinate of Tiktin (Tykotzin), and later to that of Przemysl. In 1639 he became rabbi of Lemberg, and in the following year he was appointed head of the yeshibah of Cracow. At Cracow Joshua devoted all his time to matters pertaining to the yeshibah, "din" (law), and religious decisions. As he was a man of wealth, he accepted no salary for all the laborious services he rendered to the Jewish community of Cracow.

Joshua was one of the most eminent Talmudical analysts of his age. Like many of his learned contemporaries, Joshua had also a taste for the Cabala; but he did not allow mystical teachings to influence his halakic decisions. On account of his extensive erudition in Talmudic literature, the number of his pupils at the yeshibah constantly increased. Many of them became noted rabbis.

Joshua's published works are: (1) "Maginne Shelomoh" (Amsterdam, 1715), novellæ on various tractates of the Talmud, in which the author attempts to refute the strictures made by the schools of the Tosafists on the commentaries of Rashi; (2) "She'elot u-Teshubot Pene Yehoshua'," Amsterdam, 1715; Lemberg, 1860. Other works of his are still in manuscript.

Bibliography: C. N. Dembitzer, *Kelilat Yofi*, i. 109, ii. 1, Cracow, 1888-93; I. M. Zunz, *'Ir ha-Ẓedek*, p. 79, Lemberg, 1874; B. Friedberg, *Luḥot Zikkaron*, p. 11, Drohobicz, 1897; idem, *Keter Kehunnah*, p. 5, *ib.* 1898; S. Buber, *Anshe Shem*, p. 82, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1557; R. N. Rabinowitz, *Hesrot u-Tikkunim*, p. 12, Lyck, 1875; S. Hurwitz, *Reḥobot 'Ir*, p. 10, Wilna, 1890.

S. S. B. Fr.

JOSHUA HÖSCHEL BEN MEÏR: Rabbinical author; lived in the eighteenth century; died at Jerusalem; a contemporary of Elijah Wilna. He wrote "Maẓmiaḥ Yeshu'ah" (Nowydwor, 1782), in two parts: the first consists of a commentary on the "Mordekai" of R. Mordecai b. Hillel; and the second, entitled "Yeshu'ot Ya'aḳob," comprises objections to the critical notes written on the "Bet Ya'aḳob," besides novellæ on Baba Ḳamma. Joshua was also the author of "Yeshua' be-Rosh" (Shklov, 1788), a commentary on Rosh to Baba Ḳamma, Baba Meẓi'a, and Baba Batra.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 229; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 41, ii. 49; Benjacob, *Oẓar ha-Sefarim*, pp. 231, 363; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 561.

S. S. N. T. L.

JOSHUA HÖSCHEL BEN SAUL: Polish rabbi; died in Wilna at an advanced age Sept. 9, 1749. He was named after his grandfather, R. Höschel of Lublin, Brest-Litovsk, and Cracow (d. 1663), and is referred to in a document dated 1745 as being very old. He became rabbi of Wilna in 1712 and held that position until his death. He is mentioned with great reverence by contemporaneous writers; and there are approbations by him in "Geon Ẓebi" by Ẓebi Horwitz (Prague, 1736) and in the Jerusalem Talmud with the commentary "Ḳorban ha-'Edah" by his brother-in-law David of Dessau (Dessau, 1743; Shklov, 1812). A letter written from Padua (1729) to R. Höschel by the physician Jekuthiel of Wilna, who studied in Italy, describing the writer's enthusiasm for Moses Ḥayyim Luzzatto, is published in Jacob Emden's "Torat ha-Ḳena'ot" (Amsterdam, 1752). The letter on cabalistic questions, presumably written to the subject of this article by Benjamin Cohen Vitali of Reggio in 1691, was probably really addressed to the cabalist Joshua Höschel ben Joseph Ẓoref of Wilna, who died at Cracow in 1720.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 109, 114, 269, Wilna, 1860; idem, *Keneset Yisrael*, p. 300, Warsaw, 1886; *Monatsschrift*, xli. 700-708; xlii. 328, note.

S. S. P. WI.

JOSHUA JOSEPH BEN DAVID HA-LEVI: Rabbi of Venice and Hebrew poet; lived in the seventeenth century. He composed elegies ("ḳinot") on the deaths of Samuel Aboab and Moses Zacuto (Venice, 1694), and one, entitled "Kos Tanḥumin," on the death of Moses Levi Majo, rabbi of Venice (*ib.* 1707).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 171; Steinschneider, *Cat. Bodl.* col. 1555.

S. S. M. SEL.

JOSHUA B. ḲARḤA: Tanna of the second century; contemporary of the patriarch Simeon b. Gamaliel II. Some regard him as the son of Akiba who was named "Kereaḥ" = "bald" (Rashi on Bek. 58a; Rashbam on Pes. 112a). This is incorrect (comp. Tosef., Pes. 112a), for he never mentions Akiba, and would have done so had Akiba been his father. Only a few halakot of his have been preserved, his utterances having been mostly haggadic.

Joshua was bald; and once in a dispute with a heretic who taunted him on this score, he refuted his opponent with remarkable readiness of wit (Shab. 152a). His affection for his people is shown by the indignation with which he rebuked Eleazar b. Simeon, who had delivered the Jewish freebooters over to the Romans, upbraiding him with the words: "Thou vinegar son of wine [= "Degenerate scion of a noble father"], how long wilt thou give the people of our God unto death?" (B. M. 83b).

He lived to a great age; and when he blessed Judah ha-Nasi he added the wish that the latter might live half as long as himself (Meg. 28b).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, p. 178, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, p. 202, Frankfort-on-the-Main; Bacher, *Ag. Tan.* ii. 308-321; Heilprin, *Seder ha-Dorot*, pp. 189-190.

S. J. Z. L.

JOSHUA B. LEVI: Palestinian amora of the first half of the third century. He was the head of the school of Lydda in southern Palestine, and an elder contemporary of Johanan bar Nappaḥa and Simeon b. Laḳish, who presided over the school in Tiberias (Gen. R. xciv.). With the former, Joshua often engaged in haggadic discussions (B. B. 116a; Meg. 27a; Shebu. 18b). It is doubtful whether the words "ben Levi" mean the son of Levi, whom some identify with Levi ben Sisi, or a descendant of the tribe of Levi (Grätz, "Gesch." iv. 263; Frankel, "Mebo," p. 91b; Weiss, "Dor," iii. 60; Bacher, "Ag. Pal. Amor." i. 124).

Joshua b. Levi was a pupil of Bar Ḳappara, whom he often quotes; but he considers his greatest indebtedness as being due to R. Judah b. Pedaiah, from whom he learned a great number of halakot (Ex. R. vi.; Eccl. R. vii. 7; Gen. R. *l.c.*). Another of his teachers was R. Phinehas ben Jair, whose piety and sincerity must have exerted a powerful influence upon the character of Joshua. Joshua himself was of a very gentle disposition. He was known for his modesty and piety; and whenever he instituted public fasting and prayer, it was said that his appeals were answered (Yer. Ta'an. 66c).

His love of peace likewise prevented him from making any attacks against the "Christian heresy" ("minut") that was then gaining ground. He was tolerant even to the Jewish Christians, though they often annoyed him; and he forbore cursing one of them, pronouncing rather Ps. cxlv. 9, "God's mercies extend over all His creatures" (Ber. 7a; 'Ab. Zarah 4b). His love of justice and his fear lest the innocent should suffer on account of the guilty (Yoma 19b) led him to pronounce against the custom then prevailing of removing from office a reader who, by omitting certain benedictions, had aroused the suspicion of heresy (Yer. Ber. 9c).

Representative Position.

Joshua was a public-spirited man and devoted a considerable portion of his time to furthering the public welfare (Eccl. R. vii. 7). His wealth, and the additional circumstance of his being allied to the patriarchal family through the marriage of his son Joseph (Ḳid. 33b), must have added to his authority. He was recognized as a representative of Palestinian Jewry, for he is found in company with his friend R. Ḥanina interceding on behalf of his people before the proconsul in Cæsarea, who accorded Joshua and his colleague much honor and respect (Yer. Ber. 9a). On another occasion, when the city of Lydda was besieged because a political fugitive had found refuge there, Joshua saved the city and its inhabitants by surrendering the refugee (Yer. Ter. 46b; Gen. R. *l.c.*). He also made a journey to Rome, but on what mission is not known (Gen. R. xxxiii.).

Although R. Joshua b. Levi was connected through family ties with the patriarchal house, and always manifested his high esteem for its members (Ḳid. 33b), yet it is largely due to him that the friendship between the southern yeshibot and the patriarchal house diminished (that such friendship existed see 'Er. 65b; Yer. Pes. 32a). For Joshua was the first to ordain fully his own pupils in all cases where ordination was requisite (Ned. 42b), thus assuming a power that hitherto had lain in the hands of the nasi alone.

In the field of Halakah Joshua was of considerable importance, his decisions being generally declared valid even when disputed by his contemporaries R. Johanan and Simeon ben Laḳish. He was lenient, especially in cases where cleanliness and the preservation of health were involved (Shab. 121b; Yer. Yoma 44d). Joshua devoted himself to the elucidation of the Mishnah; and his own halakot resemble in their form and brevity the mishnayot of the Tannaim.

In the Haggadah, however, he is even of greater importance. Of that study he entertained a high opinion, and he explained Ps. xxviii. 5, "the works of God," as referring to the Haggadah (Midr. Teh. xxviii. 5). Similarly in Prov. xxi. 21 he identifies "glory" ("kabod") with Haggadah (B. B. 9b). There is also a reference to a book ("pinḳes") by Joshua ben Levi which is presumed by some to have presented haggadic themes (Weiss, "Dor," p. 60); but this can not be well reconciled with the fact that Joshua disparaged greatly the writing down of haggadot (Yer. Shab. 15c; Midr. Teh. xxii. 4; Bacher, *l.c.* p. 129, against Weiss, *l.c.*, who assumes that the "pinḳes" was the work of another rabbi of the same name).

It is beyond doubt, however, that the Haggadah occupied a very important place in the teaching of Joshua b. Levi; this is evident from the many haggadot quoted in his name directly or given in his name by his disciples and contemporaries.

As an exegete Joshua b. Levi is of some importance, his interpretations often enabling him to deduce halakot. Some of his explanations have been accepted by later commentators (*e.g.*, Ibn Ezra and others on Ex. xv. 1; see Ex. R. xxiii.).

His Maxims.

Joshua b. Levi was an earnest student, and his emphasis of study is seen when he speaks of God as saying to David (Ps. lxxxiv. 11) that "better" in His sight is "one day" of study in the Law "than a thousand" sacrifices (Mak. 10a; Midr. Teh. cxxii. 2). Though learning is of paramount importance (Meg. 27a), still he also insists on piety. He who attends morning and evening the synagogue service will have his days prolonged (Ber. 8a), and he who moves his lips in prayer will surely be heard (Lev. R. xvi., end; Yer. Ber. 9d). He instituted a number of rules regulating the reading of the Law in the synagogue on week-days (Ber. 8a) and other matters relating to the service, many of which are to this day in force in the synagogue (Soṭah 39b).

Some of Joshua's philosophical and theological opinions are recorded. Speaking of the attributes of God, he represents Him (Yoma 69b; Yer. Ber. 11c; Yer. Meg. 74c) as "great, mighty, and awe-inspiring" (Deut. x. 17). He conceives the relation between Israel and God as most intimate, and he expresses it in the words, "Not even a wall of iron could separate Israel from his Father in heaven" (Pes. 85b; Soṭah 38b). In his doctrine of future reward and punishment, paradise receives those that have performed the will of God, while the nether world becomes the habitation of the wicked ('Er. 19a). In Ps. lxxxiv. 5 he finds Biblical authority for the resurrection of the dead (Sanh. 91b), and in Gen. R. xxvi. he expresses the liberal view that immortality is the portion not only of Israel, but of all other nations as well. In a legend (Sanh. 98a) Joshua is represented as inquiring of the Messiah the time of his advent, which Elijah answers will be the time when Israel shall harken unto God's voice (Ps. xcv. 7). In another connection he speaks of the futility of estimating the time of the coming of the Messiah (Midr. Teh. ix. 1; Lev. R. xix.).

In Legend.

In legend, Joshua b. Levi is a favorite hero. He is often made to be the companion of Elijah the prophet in the latter's wanderings on earth (Pesiḳ. 36a); he likewise has dealings with the Angel of Death (Ber. 51a). While yet alive, he is permitted to visit paradise and the nether world; and he sends thence a description of what he sees to R. Gamaliel through the submissive Angel of Death (Derek Ereẓ Zuṭa i., end). Many of these interesting legends relating to Joshua have been collected in separate small works entitled "Ma'aseh de-Rabbi Yehoshua' ben Lewi" and "Masseket Gan 'Eden we-Gehinnom."

Bibliography: Bacher, *Ag. Pal. Amor.* i. 124-194; Frankel, *Mebo*, p. 91b; Grätz, *Gesch.* iv. 263; Hamburger, *R. B. T.* ii. 520; Weiss, *Dor*, iii. 59; Steinschneider, *Cat. Bodl.* col. 610-612.

S. S. H. Ab.

JOSHUA (FALK) LISSER BEN JUDAH LÖB: German Talmudist; born in Lissa, Posen. He was schoolmaster at Hamburg toward the end of the seventeenth century, and was the author of "'Emeḳ Yehoshua'" (Frankfort-on-the-Oder, 1699), annotations to the Pentateuch and to novellæ of other rabbis arranged in the form of questions and answers. In the edition of Offenbach (1722), Joseph Yosbel of Fürth added to this work some notes taken from his "'Emeḳ ha-Shaweh."

Bibliography: Fürst, *Bibl. Jud.* i. 273; Steinschneider, *Cat. Bodl.* col. 1558.

G. M. Sel.

JOSHUA BEN MORDECAI FALK HA-KOHEN: American Talmudist; born at Brest-Kuyavsk, government of Warsaw, in 1799; died at Keokuk, Iowa, in 1864. While still a young man he settled in Kurnik, Prussia, and consequently he sometimes called himself "Joshua of Kurnik." In 1854 he emigrated to America, and was appointed rabbi first at Newburgh, and later at Poughkeepsie, after which he retired from the rabbinate. Joshua has justly been called "the father of American Hebrew literature." He was the author of "Abne Yehoshua'" (New York, 1860), a commentary on Pirḳe Abot. Joshua wrote also "Binyan Yehoshua'," novellæ on the Talmud, and "Ḥomat Yehoshua'," a collection of homilies.

Bibliography: Lebrecht, in *Hebr. Bibl.* iv. 28.

A. M. Sel.

JOSHUA (HA-KOHEN) BEN NEHEMIAH: Palestinian amora of the fourth century. He seems to have devoted himself almost entirely to the Haggadah, for no halakic opinion of his is known. In the Talmud he is mentioned in one passage only (Sheḳ. ii. 4), but his name occurs frequently in midrashic literature. Many of his haggadic sayings have been preserved. Joshua frequently made use of parables. "A king was angry with his queen. The king nevertheless went to a goldsmith and purchased for her an ornament. He did thus after she had angered him; what would he have done had she not angered him! In like manner God wrought miracles for Israel, even though he (Israel) had angered Him by saying, 'Is the Lord among us, or not?' [Ex. xvii. 7, 12-16]. How much more would God have blessed him had he done according to His will!" (Pesiḳ. R. No. 12 [ed. Friedmann, p. 50b]). Some of Joshua's haggadic interpretations are based on the symbolism of numbers (see Tan., Yitro, 19). In addition to his own haggadot he transmitted those of others, especially Eleazar II., Samuel b. Isaac, Ḥanina b. Isaac, and Aḥa.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 303-309.

S. J. Z. L.

JOSHUA B. PERAḤYAH: President ("nasi") of the Sanhedrin in the latter half of the second century B.C. He and his colleague Nittai of Arbela were the second of the five pairs of scholars who received and transmitted the tradition (Ab. i. 6; Ḥag. 16a; see ZUGOT). At the time of the persecution of the Pharisees by John Hyrcanus, Joshua was deposed—a disgrace to which his words in Men. 109b apparently allude. To escape Hyrcanus, he fled to Alexandria; but he was recalled to Jerusalem when the persecutions ceased and the Pharisees again triumphed over the Sadducees (Soṭah 47a, Talmud ed., Amsterdam and Berlin, 1865). The same passage refers to a pupil of Joshua's who according to many may have been Jesus (comp. Krauss, "Das Leben Jesu," p. 182, Berlin, 1902). Only a single halakah of Joshua's has been preserved (Tosef., Maksh. iii. 4), besides the following ethical maxim which shows his gentle judgment of his fellow men and his eagerness to spread knowledge among the people: "Get thee a teacher; win thee a friend; and in judging incline toward the side of innocence" (Ab. i. 6).

BIBLIOGRAPHY: Weiss, *Dor*, i. 125-128; Grätz, *Gesch. der Juden*, iii. 73, 87, 113, Leipsic, 1888.

S. J. Z. L.

JOSHUA PHABI. See JESUS BEN PHABI.

JOSHUA OF SHIKNIN: Amora of the third century; known especially as a transmitter of Levi's Haggadah. He also quotes a haggadic sentence by Aḥa (Lev. R. xxxi. 5). Of his own work only a haggadic sentence, quoted by Yusta b. Shunam, is known: "The death of sinners excludes them from heaven and earth, whilst the death of the righteous establishes them in both" (Tan., Wayeẓe, 6 [ed. Buber, i. 148]).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 730.

S. S. S. KR.

JOSIAH (יאשיה, יאשיהו = "YHWH supports"): King of Judah from 639 to 608 B.C.; son and successor of Amon and grandson of Manasseh. His mother was Jedidah, the daughter of Adaiah of Boscath (II Kings xxii. 1 *et seq.*). His father, Amon, fell a victim to a conspiracy and was murdered by his own servants. According to II Kings xxi. 24, the "people of the land"—that is to say, the citizens of Jerusalem and Judah as distinct, probably, from the court party to which the conspirators belonged—slew the murderers of King Amon and made his son Josiah king. Josiah, then eight years old, reigned thirty-one years.

Reform of Worship.

Of the first eighteen years of his reign the Book of Kings tells nothing. In 626 B.C. Jeremiah began his notable work. The influence of this great prophet, and possibly of Nahum and Zephaniah, made itself felt, and Josiah inaugurated in his eighteenth year that great reformation which marks an epoch in the religious history of Israel. He first undertook the repair of the Temple, with the cooperation of his high priest Hilkiah. During the progress of this work "the book of the law" was found in the house of the Lord. The king was greatly alarmed lest the calamities threatened in the book for non-observance of its commands should come upon him and his people. He sent to consult the prophetess Huldah, who assured him that the evil foretold would indeed come, but not in his day; "because," she said, "thine heart was tender and thou didst humble thyself before the Lord." An assembly of the elders of Judah and Jerusalem and of all the people was called, and the ancient covenant with YHWH was renewed.

The king then set himself to the task of cleansing the land from idolatry. First, the Temple in Jerusalem was purged by the removal of the instruments and emblems of the worship of Baal and "the host of heaven," introduced by Manasseh. Then the corrupt local sanctuaries, or HIGH PLACES, were destroyed, from Beer-sheba in the south to Beth-el and the cities of Samaria in the north. The priests of the high places he brought to Jerusalem, providing for their sustenance out of the priestly revenues (II Kings xxiii. 8-9). The slaughter of some of these priests and the desecration of their altars with their bones gives a glimpse of the darker side of this crusade of reform (*ib.* 19-20). Finally, a great Passover celebration occurred in Jerusalem, such as had not been known since the days of the Judges.

The evidence is very strong that "the book of the law" referred to was DEUTERONOMY, and the measures taken by Josiah are quite in harmony with this view. In one respect, however, it seems to have been impossible or impracticable to carry out the Deuteronomic law. The priests of the high places were not put on an equality with those of the Temple, probably because of the opposition of the Temple hierarchy (comp. II Kings xxiii. 9 and Deut. xviii. 6-8; see also Ezek. xliv. 10-16). The most important of the results which followed this reformation were the centralization of religious worship at the Temple in Jerusalem and the acceptance of a sacred book of spiritual and ethical teaching as canonical and authoritative.

Of the remainder of Josiah's reign very little is known. It would appear that he exercised some authority over at least a portion of the former kingdom of Israel, which had been an Assyrian

Foreign Relations.

province (II Kings xxiii. 15-20). When in 608 B.C. Nineveh was attacked by the Medes and Babylonians, the young and ambitious ruler of Egypt, Necho II., marched northward toward the Euphrates to take possession of Syria. Whether through chivalrous loyalty to his Assyrian suzerain or through fear of Egyptian domination, Josiah gave battle to Necho at Megiddo, in the valley of Esdraelon, but was defeated and slain. Zech. xii. 11 is probably a reference to the great mourning in Jerusalem which followed this disaster (comp. II Chron. xxxv. 24, 25; see HADAD). The story of Josiah's reign in II Chronicles xxxiv.-xxxv. is substantially in accord with that in II Kings xxii.-xxiii. It makes, however, Josiah's work of reform begin in his twelfth instead of in his eighteenth year, and attributes his defeat and death to wilful disregard of the divine warning received through Necho himself, who claimed to have the command of God to go with haste upon this expedition, and who assured Josiah that he had no quarrel with him.

The character of Josiah is highly praised by the editor of Kings and by Jeremiah (II Kings xxii. 2, xxiii. 25; Jer. xxii. 15-17). The one extols his zeal for the purifying of religion, and the other his impartial administration of justice.

BIBLIOGRAPHY: Histories of Israel by Stade, Guthe, Kittel, Smith, Piepenbring, Ewald, McCurdy; Kuenen, *De Godsdienst van Israel*; commentaries to *Deuteronomy*, *Jeremiah*, *Kings*.

E. G. H. J. F. M.

JOSIAH: Tanna of the second century; the most distinguished pupil of R. Ishmael. He is not mentioned in the Mishnah, perhaps because he lived in the south (Sanh. 88b), and his teachings were consequently unknown to the compiler of the Mishnah, Judah ha-Nasi, who lived at Tiberias and Beth-she'arim in northern Palestine. This is the explanation proposed by Frankel and Brüll; but the fact may have been that the Mishnah of Meïr, which served as the basis of Rabbi's Mishnah, did not accept the development of the teachings of Ishmael as formulated by Josiah and R. Jonathan, and they were consequently omitted by Rabbi from his Mishnah (Hoffmann, in Berliner's "Magazin," 1884, pp. 20 *et seq.*). Josiah is frequently mentioned in the Mekilta together with Jonathan. All their differences concerned only interpretations of Biblical passages, never halakot. During Hadrian's persecution Josiah seems to have fled from Palestine; for he was at Nisibis, where he delivered precepts in the college of Judah b. Bathyra (Sifre, Num. 123; *ib.* Deut. 218).

BIBLIOGRAPHY: Weiss, *Dor*, ii. 114; Frankel, *Hodegetica in Mischnam*, pp. 146-149, Leipsic, 1859; Bacher, *Ag. Tan.* ii. 351-364.

S. J. Z. L.

JOSIAH ḤAZZAN. See EXILARCH.

JOSIPPON. See JOSEPH BEN GORION.

JOSSA, GRIGORI ANDREIYEVICH: Russian mining engineer; born about 1800; died in St. Petersburg 1874. Jossa graduated from the St. Petersburg school of mines in 1823, and, after a short term of service at the Ural iron-works, was sent by the Russian government to complete his studies at the mining-school in Freiberg, Germany. On his return to St. Petersburg he was appointed professor of metallurgy and mining engineering in his alma mater, which position he held for twenty-five years.

The most noted of Jossa's writings are: "O Dobyvanii Syery," St. Petersburg, 1856, and "Kamenny Ugol, Ogneupornaya Glina i Syerny Kolchedan Novgorodskoi Gub," *ib.* 1855. Jossa was a convert to Christianity.

BIBLIOGRAPHY: *Gorny Zhurnal*, 1873, No. 1; *Entziklopedicheski Slovar*, xiii. 764.

H. R. L. LE.

JOST, ISAAC MARCUS: German historian; born at Bernburg Feb. 22, 1793; died at Frankfort-on-the-Main Nov. 22, 1860. Jost was one of a poor family of eleven, most of whom died in infancy; and when his father became blind, the duty of guiding him fell upon Isaac. At the age of ten he lost his father and was taken to Wolfenbüttel; there he attended the Samsonschule, which at that time was conducted in the style of an old-fashioned ḥeder. This condition improved, however, when S. M. Ehrenberg (1807) took charge of the school; under him Jost began to study the German language. An intimate friendship connected him with Zunz, who was also a pupil in that school, and together they prepared themselves for the entrance examination of the gymnasium. Jost entered the gymnasium at Brunswick, supporting himself during the years 1809-13 as a tutor in the family of one of the trustees of the Samsonschule; then, supported by Israel Jacobson, he entered the University of Göttingen, removing a year later to that of Berlin. He graduated in 1816, and took up the profession of teaching, refusing an offer of Jacobson, who wished him to become a preacher; for Jost believed that the task of modern Judaism lay not in any reform of the services, but rather in an improvement of education. His first charge was the Bock school, where, in accordance with the system then advocated by Jewish and Christian humanitarians, Jewish and Christian pupils were educated together. The reactionary government of Prussia, however, in 1819, prohibited the reception of Christian children; this severely injured the school, as a great many Jewish parents had sent their children to it solely because they desired them to come into contact with Christians. Nevertheless, Jost remained at his post until 1835, when he was called to Frankfort-on-the-Main as teacher in the "Philanthropin," which position he held up to his death.

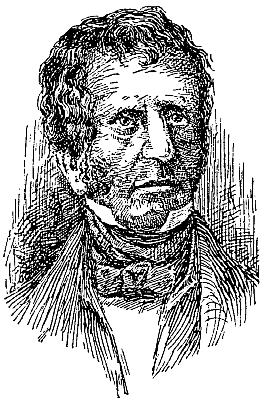
Isaac Marcus Jost.

Having himself suffered from the lack of system that characterized the yeshibah, Jost took the greatest interest in pedagogics, and his earliest literary work was devoted to the writing of text-books, among

Literary Activity.

which may be mentioned a grammar of the English language ("Lehrbuch der Englischen Sprache"), which went through three editions (Berlin, 1826, 1832, and 1843), and a dictionary to Shakespeare's plays (Berlin, 1830). He wrote also "Theoretisch-Praktisches Handbuch zum Unterricht im Deutschen Stil" (Berlin, 1835; the title of the 2d ed. being "Lehrbuch des Hochdeutschen Ausdruckes in Wort und Schrift," 1852). To the same class belongs his Biblical history, "Neue Jugendbibel, Enthaltend die Religiösen und Geschichtlichen Urkunden der Hebräer, mit Sorgfältiger Auswahl für die Jugend Uebersetzt und Erläutert: Erster Theil, die Fünf Bücher Mosis" (Berlin, 1823). In spite of his duties as a teacher and of his varied interests Jost never neglected Jewish literature, especially Jewish history. His first work in this line was the "Gesch. der Israeliten Seit der Zeit der Makkabäer bis auf Unsere Tage" (9 vols., Berlin, 1820–28), which was followed by a small compendium under the title "Gesch. des Israelitischen Volkes . . . für Wissenschaftlich-Gebildete Leser" (2 vols., Berlin, 1832). The work, which ended with the Napoleonic era, was continued in his "Neuere Gesch. der Israeliten" (Berlin, 1846–47), bringing it down to the date of its publication. Toward the end of his life he wrote another historical work, "Gesch. des Judenthums und Seiner Sekten" (3 vols., Leipsic, 1857–59), which deals with the whole of Jewish history down to 1858. Of other literary works of Jewish interest his edition of the Mishnah with vocalized text, German translation in Hebrew characters, and Hebrew commentary, deserves special mention (6 vols., Berlin, 1832–36).

Jost appeared repeatedly as an apologist of Judaism against political reactionaries and detractors of rabbinical literature; his "Was Hat Herr Chiarini in Angelegenheit der Europäischen Juden Geleistet?" (Berlin, 1830) was directed against Abbé Chiarini's "Théorie du Judaïsme"; and his "Offenes Sendschreiben an den Geheimen Oberregierungsrath Streckfuss" (Berlin, 1833), against Streckfuss' "Verhältnis der Juden zu den Christlichen Staaten." When in the beginning of the reign of Frederick William IV. of Prussia the rumor was spread that the king contemplated an alteration of the legal position of the Jews in a reactionary sense, Jost wrote "Legislative Fragen Betreffend die Juden im Preussischen Staate" (Berlin, 1842) and "Nachträge zu den Legislativen Fragen" (*ib.* 1842). He edited (1839–41) the "Israelitische Annalen," a weekly chiefly devoted to the collection of historical material, and (1841–42) the Hebrew periodical "Zion" (in collaboration with his friend and colleague Michael CREIZENACH). He was also a frequent contributor to the Jewish press, to almanacs, and to year-books.

As Historian.

When Jost published his first historical work Jewish historiography was still in its infancy. Of older works, that of Basnage was the best in existence; the sources had not yet been collected; and for the religious history the unsystematic and uncritical works of the chroniclers were the only guide and source. It was inevitable that, with the appearance of Zunz's monographs and the numerous similar works, published either independently or in magazines, the work of Jost should soon become antiquated. He recognized this himself at the end of his life by taking up the work again. Another shortcoming is his rationalistic attitude toward the narratives in Talmudic sources, which leads him to see in many of the Talmudic authors shrewd impostors who played on the credulity of their contemporaries by feigning miracles (see his presentation of Eliezer ben Hyrcanus in his "Allgemeine Gesch." ii. 108). His earlier works lack to a great extent the strictly historical interest, and evidence too much of Jewish sentiment (*ib.* ii. 387). His rationalism is found also in the bitterness with which he speaks of Judæo-German ("Jahrbuch," ii. 43). His best work is in the presentation of modern Jewish history, in which he is singularly exact and conscientious, and to which he gives an exhaustive literature of sources; here he exhibits not only a fine discernment of what is historically important, but a spirit of fairness which is the more creditable because he wrote in the midst of the struggle for Reform.

Jost endeavors to do justice to Samson R. Hirsch's mysticism as well as to Aaron Chorin's rationalism; he recognizes the importance of M. A. Günzburg and of Isaac Bär Lewinsohn, while Grätz, who wrote on this period a quarter of a century later, ignores Günzburg and Lewinsohn and speaks of Chorin with the bitterness of a partizan. It is undoubtedly due to that impartiality that Jost's work suffered by comparison with the warm Jewish spirit which permeates Grätz's work (see Grätz, "Gesch." xi. 456).

His Personality.

While not a man of public life, Jost devoted himself to the cause of orphans, and to his initiative was due the establishment in Frankfort-on-the-Main of a girls' orphan asylum (1853). He was instrumental also in founding a society (Permissionistenverein, 1843) for the aid of those who, according to the law then in existence, had no claim on the Frankfort charitable institutions, not being freemen of the city; he founded the Creizenach Stiftung, for the aid of aged teachers and their families (1842), and he often assisted young students and poor authors with both advice and influence. While advanced in his views, he was indifferent to Reform, and for years never attended a religious service (Zirndorf, "Isaak Markus Jost und Seine Freunde," p. 130). He married in 1816 a Miss Wolf, niece of Isaac Euchel. She died in 1842. He devoted himself with paternal affection to the pupils of the orphan asylum, whom he liked to call his children.

BIBLIOGRAPHY: Jost's autobiography; *Vor Einem Halben Jahrhundert*, in Pascheles' *Sippurim*, vol. iii., Prague, 1854, 1883; A. M. Goldschmidt, in *Jahrb. Gesch. der Jud.* vol. ii., Leipsic, 1861; Klein's *Volkskalender und Jahrbuch für Israeliten*, 1860–61; Brüll, in *Allg. Deutsche Biographie*; Zirndorf, *Isaak Markus Jost und Seine Freunde*, Cincinnati, 1886. A bibliography is given by Fürst, *Bibl. Jud.*, and Zirndorf, *ib.* pp. 225–228.

S. D.

JOST LIEBMANN: Court Jew and court jeweler of Elector Frederick III. of Brandenburg (King Frederick I. of Prussia), and one of the elders of the Jewish congregation of Berlin; died 1701. As court Jew Jost succeeded Israel Aaron, whose widow he married. His wealth and standing at the court enabled him to exercise a great influence in the early period of the Jewish congregation. He acquired the privilege of having his own synagogue, to which he appointed as rabbi his nephew and son-in-law, Aaron ben Benjamin Wolf. By his quarrels with Marcus Magnus, court Jew of the crown prince, the congregation was split into two factions, and after his death the quarrel was continued by his widow and his sons Israel and Liebmann Jost (see Jew. Encyc. iii. 71, iv. 317). Among his numerous descendants are the brothers Giacomo Meyerbeer, Michael Beer, and Wilhelm Beer.

Bibliography: Geiger, *Gesch. der Juden in Berlin*, i. 7, 21–23, Berlin, 1871; Grätz, *Gesch.* x. 309, 350, Leipsic, 1868; Kaufmann, *Samson Wertheimer*, p. 86, note 1, Vienna, 1888; idem, *Vertreibung der Juden aus Wien*, p. 217, *ib.* 1889; Emil Lehmann, *Berend Lehmann*, pp. 32–33, Dresden, 1885; Landshuth, *Toledot Anshe ha-Shem*, pp. 6–8, Berlin, 1884.

D. S. Man.

JOTAPATA (Ἰοτάπατα, Ἰοταπάτη): City in Galilee to the north of Sepphoris, strongly fortified by Josephus (Josephus, "Vita," § 37). In the Mishnah ('Ar. ix. 6, 32a) this city is called יודפת, styled "the Ancient," and is supposed to have been fortified by Joshua. The גיבנתא של צפורי mentioned in Gen. R. xcviii. 16 is identified by Reland ("Palästina," ii. 816) with Jotapata. There was a Menahem surnamed יודפאה (Zeb. 110b), which probably means "a native of Jotapata." Neubauer ("G. T." p. 203) thinks that the plain called יטבת (Tosef., Niddah, iii. 11) is the plain of Jotapata.

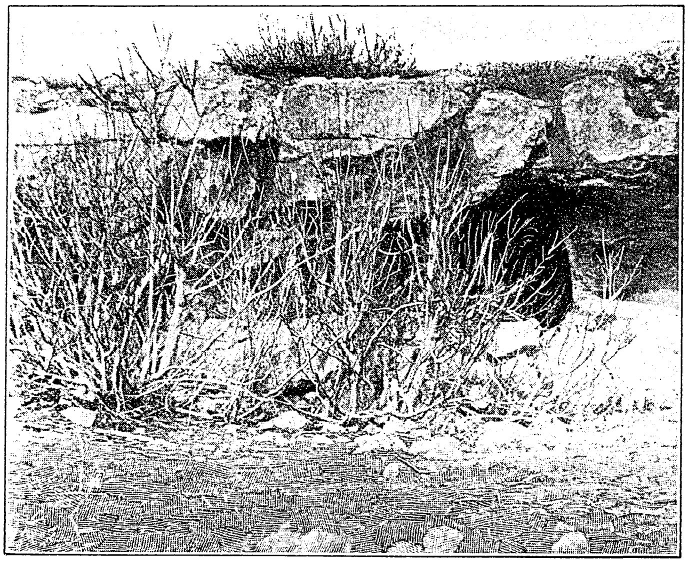

Cave on the Top of Tell Jafat, Site of Ancient Jotapata.
(From a photograph by Dr. W. Popper.)

The city is famous in Jewish history for the long siege which it sustained in the war with the Romans. As the fortress was very strong, being built on a rock surrounded by steep hills, and accessible on the northern side only, Josephus fled thither with his army (Josephus, "B. J." iii. 7, § 3). Vespasian arrived there after many difficulties and pitched his camp on the northern side of the city (*ib.* § 4). The Jews fought desperately; especially Eleazar b. Sameas of Saab, Netir, and Philip of Ruma. Vespasian himself was wounded. The siege continued for forty-seven days (*ib.* 7, § 33; 8, § 9), and might have lasted still longer had not a deserter betrayed the Jews. The Romans spared nobody; and many of the Jews killed themselves. Forty thousand of them lost their lives during the siege; and about 1,000 women and children were sold as slaves. The citadel was razed and the fortifications burned on the first of Tammuz, 67 (*ib.* 7, §§ 33–36).

The site of Jotapata has been identified with the modern Tell Jafat, north of Sepphoris (E. G. Schultz, in "Z. D. M. G." iii. 49 *et seq.*).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 496 *et seq.*; Neubauer, *G. T.* pp. 193, 203–204; Parent, *Siège de Jotapata*, 1866; Schürer, *Gesch.* 3d ed., i. 611–613.

G. M. Sel.

JOTHAM: **1.** Youngest son of Gideon or Jerubbaal. On the death of Gideon (Judges viii. 33) the children of Israel fell back into the slough of idolatry, from the results of which he had so signally delivered them by the battle against Midian (*ib.* vii., viii.). Abimelech, the son of one of Gideon's concubines at Shechem, conspired with the Shechemites, for a given sum of money, to have his seventy brothers slain at Ophrah, Gideon's home (*ib.* ix. 5). All were killed except Jotham, who hid himself.

While the assembly of Shechemites was crowning Abimelech at a given place in Shechem, Jotham suddenly appeared on a point of rock on Mount Gerizim and addressed to the men of Shechem a parable (*ib.* ix. 7–21), the construction and application of which are not entirely plain. The trees of the forest could not persuade either the olive-tree, the fig-tree, or the vine to rule over them. The worthless bramble proposed itself as king, threatening destruction if the trees rejected it. In other words, "this bramble, Abimelech, has proposed his own promotion. If you crown him and trust in him, then rejoice and let him rejoice in you; but if not, let fire come out from Abimelech and devour the men of Shechem, and from the house of Millo and devour Abimelech." Jotham then fled; but within three years his parable or curse was completely fulfilled (*ib.* ix.).

Bibliography: Moore, *Judges*, ad loc.

2. Son of Uzziah or Azariah; tenth king of Judah (751 to 735 B.C.). His father sacrilegiously offered incense in the Temple (II Chron. xxvi. 16–21) and was smitten with leprosy. He was thus compelled to dwell apart from the people, and for nearly fourteen years Jotham was regent, or, in reality, king over Judah. He inherited a strong government, well officered and administered. He himself is said to have built the upper gate of the house of Yhwh and to have avoided the rashness which allowed his father to enter the Temple (II Chron. xxvii. 2). "He built cities in the mountains of Judah, and in the forests he built castles and towers." He also defeated the Ammonites, who paid him an immense annual tribute. His might is attributed by the Chronicler (*ib.* xxvii. 6) to his having "ordered his ways before Yhwh, his God."

But the increasing corruption of the Northern Kingdom began to permeate Judah, as is seen in the words of Isaiah and Micah. Hosea's references to Judah indicate also a lack of purity of life and worship under Jotham's reign.

3. One of the sons of Jahdai, descended from Caleb (I Chron. ii. 47).

E. G. H. I. M. P.

JOURNAL SCIENTIFIQUE DE LA THÉOLOGIE JUIVE. See Periodicals.

JOURNALS, JEWISH. See Periodicals.

JOY (Hebrew, "simḥah," "sason," "ḥedwah," "gil," and "rinnah"): The feeling of gladness and rejoicing.—**Biblical Data:** Cant. R. i. 4 enumerates ten different terms for joy, and Wünsche ("Die Freude in den Schriften des Alten Bundes," 1896) states that no language possesses as many words for joy as does the Hebrew; which fact indicates the cheerful disposition of the Jewish people and the optimism predominant in Judaism (see Optimism). Often the Hebrew poet or prophet transfers the joy of his soul to the surrounding creation; and so heaven and earth, mountains and valleys, fields and trees, are pictured as breaking forth into joy (Ps. xcvi. 11–12, xcvii. 1, xcviii. 4; Isa. xxxv. 1–2, xliv. 23, xlix. 13).

The Bible couples joy with the earnestness of life, in striking contrast to paganism, which at times encourages wanton indulgence in sensual pleasures by rendering wild orgies of passion features of the worship of its lustful deities, and at other times turns to the opposite extreme of absolute world-contempt and avoidance of every healthful enjoyment ("Rejoice not, O Israel, in the joy of the heathen nations"; Hosea ix. 1, Hebr.; see Paganism). The Bible cautions against pleasures which leave behind them heaviness, sorrow, and want (Prov. xiv. 13, xv. 21, xxi. 15; Eccl. ii. 2, vii. 4); but it regards lawful and healthful enjoyments as commendable inasmuch as they are blessings from God (Deut. xii. 7, xxiv. 11; Prov. x. 18; Eccl. ix. 7, xi. 9). To some extent, rejoicing with or before God, the Dispenser of all good, becomes an obligation (Deut. xii. 12, 18; xvi. 11, 15; xxvi. 11; xxvii. 7). Pure joy is the joy of thanksgiving to God, or the joy in God and in His help (Lev. xxiii. 40; Isa. xix. 19, xxv. 9; Joel ii. 23; Ps. vii. 12, ix. 3, civ. 34; I Sam. ii. 1). God Himself is a God of joy, who rejoices in His works (Ps. civ. 31). So do His statutes rejoice the heart (*ib.* xix. 9 [A. V. 8]). "In uprightness of heart there is gladness, wherefore the righteous will rejoice" (*ib.* xcvii. 11–12, Hebr.). "It is joy to the just to do judgment" (Prov. xxi. 15). "The key-note of the old Hebrew cult was joy, because it was a communion of man with his God" (Smend, "Religionsgesch." p. 125, Freiburg, 1893). Fulness of joy is promised for the soul when in the presence of God (Ps. xvi. 11). Moreover, the Law consecrated joy, for it was destined to impart joy to those deprived of joy by poverty and privation. The festivals of thanksgiving were ordained to be occasions of beneficence to the homeless and fatherless (Deut. xvi. 9–11). The worship of God should be offered in joy (Ps. c. 2); and the house of prayer should be joyful (Isa. lvi. 7). An enemy's fall should not cause joy (Prov. xxiv. 17).

——**In Rabbinical Literature:** The same spirit of joyfulness, moderated by the consciousness of duty, pervades rabbinical literature. "Simḥah shel miẓwah" (= "joy emanating from sacred duty well performed") is regarded as the only state of the soul in which the Shekinah rests on man (Shab. 30b), and in which communion with God by means of prayer should be sought (Ber. 31a). This joy the Rabbis find commended in Eccl. viii. 15, and the profane form repudiated in Eccl. ii. 2 (Shab. *l.c.*). To cheer the depressed is a meritorious act which may obtain for the lowliest man a share in the world to come (Ta'an. 22a).

Against the ascetic view of the Essenes, Rab declared that man at the Judgment Day will have to give account for every lawful enjoyment offered to him by Providence and refused by him (Yer. Ḳid. iv. to end). Both he and Samuel quoted sayings even of a somewhat hedonistic character in order to discourage the spirit of ascetic world-contempt ('Er. 54a). In a similar sense must be taken the saying of R. Eleazar, "He who lives without a wife lives without joy" (Yeb. 63a), and that of Eliezer ha-Ḳappar, "He who denies himself wine is a sinner" (Ta'an. 11a). But the Rabbis made joy, above all, the characteristic feature of the Sabbath and of the holy seasons of the year. The words "call the Sabbath a delight" (Isa. lviii. 13) were so interpreted as to render the Sabbath the gem of days and the joy of the Jewish home (Shab. 118a, b; see Sabbath); and similarly every festival was invested with the character of joy (Pes. 109a; Meg. 16b). Even the Days of Penitence should have not an austere character like the Lenten days of the Christians but preeminently one of cheerfulness (Yer. R. H. i. 57b).

But more powerful than all rabbinical precepts as an incentive to joy was life itself. In spite of the gloom cast upon the Jew ever since the destruction of the Temple (Ber. 31a; 'Ab. Zarah 3b), in spite of all the persecutions and oppressions endured by him, there is a wondrous outburst of joy noticeable in the Jewish liturgy, in every morning and evening prayer (see Ge'ullah), in the prayers for Sabbath and holy days, and in the songs and benedictions recited at the table. Cheerfulness is the key-note of the Jew's character in his domestic life and in his religious devotion, because it is founded upon optimism, upon faith in God, and upon hope in the final triumph of justice and truth.

Bibliography: Guttmacher, *Optimism and Pessimism*, pp. 61–64, Baltimore, 1903; Hamburger, *R. B. T.* s.v. *Freude*; Wünsche, *Die Freude in den Schriften des Alten Bundes*, Weimar, 1896.

K.

JUAN DE ABADIA. See Abadia, Juan de la.

JUAN RODRIGO DE CASTEL-BRANCO (surnamed **Amatus Lusitanus**): Portuguese physician; born at Castel-Branco, Portugal, in 1511;

died at Salonica in 1568. He was a descendant of a Marano family called Ḥabib (= Amatus), and was brought up in the Jewish faith. After having graduated with honors as M.D. from the University of Salamanca, he left his native country in fear of the Inquisition. He went to Antwerp for a time and then traveled through Holland and France, finally settling in Italy. His reputation as one of the most skilful physicians of his time preceded him there, and during his short sojourn at Venice, where he came in contact with the physician and philosopher Jacob Mantino, he attended the niece of Pope Julius III. and other distinguished personages.

In 1546 Juan was in Ferrara, delivering lectures on anatomy and medicinal plants. At one of his lectures he dissected twelve cadavers—a great innovation at that time—in the presence of many scholars, among whom was the anatomist Jean Baptiste Cananus, who through his experience on this occasion discovered the function of the valves in the circulation of the blood. During his sojourn in Ferrara, which lasted for six years, Amatus Lusitanus received an invitation from the King of Poland to remove to that country, which he declined, preferring to settle in Ancona, where religious tolerance existed.

Meanwhile his reputation grew higher and higher. Jacoba del Monte, sister of Pope Julius III., was one of his patients; and he prescribed also for Julius himself, to whose sick-bed he was later summoned.

With the accession of Paul IV., Amatus underwent all the sufferings which the Maranos of Ancona had to endure from this pope. He took refuge in Pesaro, leaving behind him all his possessions, including several manuscript works, the loss of which he greatly deplored. One of these manuscripts, however, the fifth part of his "Centuriæ," was later restored to him and published. During his sojourn at Pesaro he received an invitation from the municipality of Ragusa to settle there. This he accepted, but after staying for some months he left the city for Salonica, where he openly professed the Jewish faith.

Amatus enriched medical literature with several valuable works which for a long time enjoyed the highest reputation. Among these the most important was his "Centuriæ," in which he published accounts of his cases and their treatment. This work, in seven volumes, entitled "Curationum Medicinalium Centuriæ Septem," passed through a number of editions (Florence, 1551; Venice, 1552, 1557, 1560, 1653; Basel, 1556; Leyden, 1560, 1570; Paris, 1620; Bordeaux, 1620; Barcelona, 1628). His other works were: "Enegemata in Duos Priores Dioscoridis de Arte Medica Libros," Antwerp, 1536; "Commentatio de Introitu Medici ad Ægrotantem," Venice, 1557; "De Crisi et Diebus Decretoriis," *ib.* 1557; "In Dioscoridis Anazarbei de Medica Materia Libros Quinque," *ib.* 1557; Leyden, 1558; "Enarrationes Eruditissimæ," Venice, 1553; "La Historia de Eutropio" (Eutropius translated into Spanish); commentary on the first book of Avicenna's Canon, which, as he relates in the preface to the seventh "Centuria," he lost among his possessions at Ancona.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 200; Carmoly, in *Revue Orientale*, ii. 200; Ernest David, in *Archives Israélites*, 1880; *Allg. Zeit. des Jud.* 1880, pp. 668, 684, 749; Steinschneider, *Hebr. Uebers.* p. 686; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 256.

D. I. Br.

JUAN DE SEVILLA: Representative of the Maranos in 1482, and a wealthy tax-farmer; lived in Jerez de la Frontera. In 1481, when ordered to answer to the charge of Judaism before the inquisitors Miguel de Morillo and Fra Juan de S. Martin, he fled, together with Pedro Gonçales Pichon, his brothers Alonso and Stephen Pichon (probably relatives of D. Juçaf Pichon), Martin Sanches Montesino, Rodrigo Dios Ayuda (Help-of-God Eliezer), and Pedro de Prieto—all tax-farmers and his coreligionists. Juan settled in Evora. Proceedings were instituted against him and the above-named Maranos, who owed large sums to the city of Jerez and to various chapters; and their houses, vineyards, and other properties were confiscated by the fiscal authorities. Through his efforts Pope Sixtus IV. issued on Aug. 2, 1483, the bull "Ad Futuram Rei Memoriam," in which he admitted Maranos outside Spain to reconciliation.

Juan de Sevilla induced the Bishop of Evora, Garcia de Meneses, to acknowledge the bull as genuine on Jan. 7, 1484; this kept the Inquisition in Seville in check for ten years. Juan never returned to Spain. With the Maranos who fled with him he was burned in effigy.

BIBLIOGRAPHY: Llorente, *Histoire Critique de l'Inquisition d'Espagne*, i. 169 *et seq.*, iv. 357 *et seq.* (where the bull is given); *Boletin Acad. Hist.* xv. 321 *et seq.*, 477 *et seq.*; Fidel Fita, *La España Hebrea*, i. 123 *et seq.*; Grätz, *Gesch.* vii. 316.

G. M. K.

JUAN DE VALLADOLID (called also **Juan Poeta**): Spanish poet and Marano of lowly station; born about 1420 in Valladolid. He lived at the courts of Naples, Mantua, and Milan as improvisator and astrologer. On his return to Spain he was captured by Moorish pirates and taken to Fez, but was soon released. After having married a Jewess named Jamila, and, as some maintain, also a Christian, he married a Moorish woman in Fez. He spent some years at the court of the kings of Navarre and later settled in Cordova, where he received a large honorarium from the city council and exchanged satirical poems with Anton de Montoro. Montoro, after tendering some advice to his "good and great friend," concluded with the words: "We both belong to one and the same race—we are both Jews; the insults offered to you wound me also, and the injury which you suffer I suffer too." Contemporary poets invariably refer to Juan as "Judio" (the Jew). With the great, even with Queen Isabella, he was in high favor. His poems are scattered through various collections of songs, both printed and in manuscript. Several are found in "Concionero de Anton de Montoro" (Nos. 157, 161, etc.).

BIBLIOGRAPHY: Emil Cotarelo y Mori, *Concionero de Anton de Montoro*, pp. 13, 341 *et seq.*

G. M. K.

JUBAL (יובל): Son of Lamech; "the father of all such as handle the harp and pipe" (Gen. iv. 19-21, R. V.); that is, he was the "father" or the first of the class of musicians, the founder of music, the inventor of the "kinnor" or lyre and of

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the "'ugab" or reed-pipe. It is noteworthy that though the three names "Jabal," "Jubal," and "Tubal" may be derived from the same root (יבל = "to lead" or "bring forth," "to be fruitful"), the name "Jubal" suggests likewise יובל ("the ram's horn"), and hence "music."

E. G. H. J. F. M.

JUBILEE. See Sabbatical Year.

JUBILEES, BOOK OF (Τὰ Ἰωβηλαῖα; known also as **Little Genesis** [Ἡ Κλεινὴ Γένεσις = "Bereshit Zuṭa"]; **Apocalypse of Moses; Life of Adam**): Midrashic commentary on the Book of Genesis and on part of the Book of Exodus, in the form of an apocalypse, containing the views, legends, and religious practises of the most rigid Pharisaic (or Hasidæan) school of the time of John Hyrcanus, in whose reign it was written, between 135 and 105 B.C. Originally composed in Hebrew, the book was translated into Greek (in which form it was known to the Church Fathers down to the sixth century), and from Greek into Latin and Ethiopic. The Latin version, published first by Ceriani (in "Monumenta Sacra et Profana," Fasc. I., 1861), later by Rönsch ("Das Buch der Jubiläen Unter Beifügung der Lateinischen Fragmente," 1874), is incomplete. The Ethiopic version was published by Dillmann in 1859; it was translated into German by him in Ewald's "Jahrbücher der Biblischen Wissenschaft," 1850-51, and then by Littmann in Kautzsch's "Apocryphen und Pseudepigraphen," ii. 1900; the Ethiopic text was published in revised form by Charles in 1895, and was translated by him into English in the "Jewish Quarterly Review," 1893-95; in 1902 it appeared separately in an edition rendered valuable by extensive notes. Epstein is inclined to believe ("R. E. J." xxi. 80 *et seq.*, xxii. 1 *et seq.*) that though the work was scarcely known in Talmudic times, many haggadot peculiar to the Book of Jubilees found their echo in Midrash Tadshe and Pirke R. Eli'ezer. Possibly Jellinek is nearer the truth in claiming an Essene origin for the book ("B. H." iii. 9 *et seq.*); whereas Beer ("Das Buch der Jubiläen und Sein Verhältniss zu den Midraschim," 1856; "Noch ein Wort über das Buch der Jubiläen," 1857), with arguments that are extensive and erudite but not convincing, ascribes it to a Samaritan author. Singer ("Das Buch der Jubiläen oder die Leptogenesis," 1898), following a few suggestions of Rönsch, endeavors to prove that the book was written by a Judæo-Christian, a contemporary of Paul, for the purpose of discrediting the latter's doctrine of the abrogation of the Law. Charles, however, in the notes to his translation, has established beyond doubt the origin and character of the work, and, therefore, his views are, in the main, here followed.

The author of the Book of Jubilees rewrote the history of the Protoplasts, of the Patriarchs, and of the Exodus with the view of inculcating certain principles that found no acceptance afterward in the rabbinical schools; foremost among these are the rules concerning the regulation of the calendar and the festivals. In place of the intercalated calendar, which he condemns in the strongest terms, he proposes a solar calendar consisting of a civil year of 12 months, 8 of 30 days and 4 of 31 days, and an ecclesiastical year of 13 months of 28 days each, so as to make all festivals, except the Day of Atonement, fall on Sunday, and make the Feast of Weeks fall on the 15th of Siwan (Book of Jubilees, i. 1, 26; vi. 22 *et seq.*, 38; xlix. 14; see Epstein in "R. E. J." xxii. 10 *et seq.*; Charles, "The Book of Jubilees," pp. 55 *et seq.*). His leading idea seems to be that the divine plan of the Messianic kingdom rests upon the exact calculation of the week, the common year, and the "Jubilee" year (*i.e.*, the last year of a cycle of 7 × 7, or 49 years), each being based upon the sacred number seven, and the entire history of Israel and the world being divided into "jubilee" periods (see vi. 35; comp. Lev. xxvi. 34-43 and Targ. Yer. *ad loc.*; 'Ar. 10b; Seder 'Olam R. xi.; Assumptio Mosis, i. 2; "Samaritan Chronicle," in "Journal Asiatique," 1869, pp. 421 *et seq.*). As in the Book of Enoch (xlvii. 3, lxxxi. 1, ciii. 2) and the Testaments of the Twelve Patriarchs (Levi, 5; Asher, ii. 5), every event, every statute of the Law, and every custom is, for the author, written down on the tablets of heaven (Jubilees, iii. 10, 31; vi. 17; xxiii. 32; xxviii. 6; xxx. 9; *et al.*); thus social custom and human destiny are alike determined by God's decree. Josephus, "Ant." xiii. 5, § 9, calls this Εἱμαρμένη.

Chronological System of Jubilees.

The Book of Jubilees, presenting itself as "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" (i. 1, 26, 29; l. 13), claims to be a revelation of God to Moses, given through the Angel of the Presence (i. 27-29 [probably Michael]) in addition to the written Law received by Moses on Mount Sinai (Ex. xxiv. 12); and, while the written Law was to be imparted to all, this was to be the "Cabala," the secret tradition entrusted only to the saints of each generation, to Enoch, Methuselah, Noah, and Shem (ch. vii. 38, x. 14, xxi. 10), then to Abraham, Isaac, Jacob, and Levi, and finally to the priests and scribes of the latter times (ch. xii. 27, xxi. 10, xxv. 7, xxxix. 6, xlv. 16).

Character and Object.

Obviously, the chief object of the work is to exalt the Law (and Hasidæan practise) as divinely ordained and fixed from eternity, to extol the institutions of the Sabbath and circumcision as heavenly signs distinguishing Israel from the rest of the nations, and, finally, to draw the sharpest possible lines of demarcation between Israel and the Gentiles —in striking contrast to the practise of the Hellenist party. As does the Book of Chronicles regarding the kings of Judah, the Book of Jubilees omits every Biblical narrative which suggests any blemish in the Patriarchs (see Charles, *l.c.* Introduction, p. xlviii.), and transfers to Satan and his hosts those acts of God which seem unworthy of Him—such as the tempting of Abraham, the attempt on Moses' life, the hardening of the heart of Pharaoh, and the slaying of the first-born (ch. xvii. 16; xlviii. 2, 17; xlix. 2). The Patriarchs are represented as saintly exemplars of religion and of filial affection. Abraham knew God from his youth, and did not leave his father, Terah, without his consent and blessing (ch. xi. 16 *et seq.*; xii. 1, 28-31); he married Keturah only after Hagar's death (ch. xix. 11). Jacob, likewise, waited for Isaac's blessing and is represented as being the spiritual heir to Abraham and prompted in all his doings by filial piety and regard (ch. xxii. 10, xxv. 4, xxvii. 9, xxix. 15, xxxv. 9–12); nor does he directly deceive his blind father ("I am thy son," xxxvi. 13 [the word "Esau" being omitted]).

The Twenty-two Works of Creation.

Israel, the people, stands in closest relation to God, the Father, the Israelites being His beloved children (ch. i. 24 *et seq.*, xix. 29). While all other nations are subject to angels or spirits appointed by Him as the Ruler of the world, Israel is subject only to God (comp. LXX. and Targ. Yer. to Deut. xxxii. 8). As a sign of its union with God, both the Sabbath and circumcision have been given to it, privileges which it shares with the angels (ch. ii. 18–21, xv. 26–27: "The two highest angelic orders have been created thus from the day of their creation"; comp. the passage concerning Adam and the rest of the world's saints [fifteen in number] having been born circumcised, derived from Gen. i. 27—"God created man in his own image" [Ab. R. N. ed. Schechter, p. 153]). Upon Jacob, as the end, the whole Creation is centered (ch. ii. 23, xix. 24–25), and the world's renewal is effected through the Messianic kingdom in Jerusalem (ch. i. 29, iv. 26). Accordingly, the twenty-two works of the six days of Creation are enumerated (ch. ii. 2–22): On the first day—heaven, earth, water, the spirits, the abyss, darkness, and light; on the second—the firmament; on the third—the land, the seas, vegetation, and paradise; on the fourth—sun, moon, and stars; on the fifth—the sea-monsters (Behemoth and Leviathan, "the first things of flesh created by His hands"), the fish, and the birds; on the sixth—the wild and the tame animals, the creeping things, and man; these twenty-two works correspond to the twenty-two generations from Adam to Jacob, as well as to the twenty-two letters of the alphabet and the twenty-two books of Holy Scripture (ch. ii. 23; comp. Midr. Tadshe vi.; Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," 1887, p. xx.; and Charles, *l.c.* pp. 11, 18).

Especially significant is it that, writing in a time when the Abrahamic rite was spurned by Jews who desired to be one in the arena with the Greeks (ch. xv. 33–34; I Macc. i. 13–15; "Ant." xii. 5, § 1; Assumptio Mosis, viii. 3; Abot iii. 11), the Hasidæan author represents circumcision as ordained in heaven from the beginning of Creation (ch. xv. 25–27), as well as the law regarding the covering of the loins ("gillui 'erwah") as given to Adam and prescribed on the heavenly tables (ch. iii. 31: "not as the Gentiles uncover themselves"). The Sabbath that comes at the close of the twenty-two generations (ch. ii. 23) was also ordained in heaven, and was, therefore, given to no other nation but Israel, to celebrate as it is celebrated by the angels in heaven (ch. ii. 30–31; comp. Sanh. 58b).

Separation from the Gentiles ("perishut" = ἀμιξία, II Macc. xiv. 38) is rendered the fundamental principle of Jewish law and custom. Israel is forbidden to eat, or associate, or intermarry with them, because "they sacrifice to the dead, worship evil spirits, and eat over the graves; because all their ways are unclean, and they will be destroyed from the earth, nor will they be saved on the Day of Judgment" (ch. xxii. 16–22, xxx. 7–10). Especially singled out as cursed and doomed forever in the heavenly tables are those nations with which the Jews came into contact in the time of the Maccabees: the Philistines (ch. xxiv. 28–32; comp. I Macc. v. 68; x. 60, 84, 89; xi. 60–62; xvi. 10); the Idumeans or the sons of Esau (ch. xxvi. 34, xxxviii. 14; comp. "Ant." xiii. 9, § 1; 15, § 4); the Amorites (ch. xxix. 11, xxxiv. 2–9; comp. the notes on Charles, *l.c.* pp. 200 *et seq.*). The motive of the writer, however, is not, as Charles says (*l.c.* Introduction, p. lv.), "hatred and contempt of the Gentiles," but is expressed in the words of the Rabbis ('Ab. Zarah 2b): "God saw that the Gentiles would not observe the Noachian laws, wherefore He outlawed them."

The Noachian Laws.

According to Jubilees, vii. 20–29 (comp. Laws, Noachian), Noah enjoined his sons to observe justice, to cover the shame of their flesh, to bless their Creator, to honor father and mother, to love their neighbors, and to refrain from fornication, uncleanness, and all iniquity, for because of these last three things the Flood came upon the earth. Possibly the seven Noachian laws enumerated in Sanh. 56a and Tosef., 'Ab. Zarah, viii. 4, were partly misunderstood by the Greek translator. These laws prohibit the following: (1) injustice; (2) blasphemy against God ("birkat ha-shem," a rabbinical euphemism—"blessing of God" instead of "blasphemy"); (3) incest ("gillui 'erwah"); (4) idolatry; (5) murder (comp. Gen. R. xxxi. 6: "ḥamas" [violence] in Gen. vi. 11 includes murder, idolatry, and incest; comp. Tanna debe Eliyahu Zuṭa x.); (6) eating flesh cut from living animals (probably included in the Biblical prohibition in Gen. ix. 4 against eating flesh from which the blood has not been drained; comp. Jubilees, vii. 29); (7) stealing. (For the statement that the men of the Flood were guilty of fornication see Gen. R. xxxi.; and in regard to their going about uncovered see Yalḳ., Job, xxiv. 7.) According to the author, Canaan, the son of Ham, seized by violence the land of Palestine, which belonged, by lot and by mutual agreement sealed by oath, to the sons of Shem; therefore Canaan was cursed by his father, Ham, and by his brothers Cush and Mizraim (ch. x. 29–34), and the Israelites in conquering the land of Canaan simply reclaimed their inheritance. The Garden of Eden, as the dwelling-place of the Lord, fell to Shem (ch. viii. 18–19, with reference to Gen. ix. 26–27), and the rest of the earth was divided by Noah among his three sons for generations to come (ch. viii.–ix.).

The author aims to trace all religious and social institutions and customs to the most ancient times, in order to give them the highest possible sanction; it may often be inferred that certain practises he mentions were observed in his own time. Thus the law distinguishing between the male and the female in regard to the days of uncleanness for a woman after the birth of a child (Lev. xii. 2–5) is attributed to the fact that Adam was created in the first week and brought into Eden on the fortieth day, whereas Eve was created in the second week and brought into Eden on the eightieth day (ch. iii. 8–14; comp. Midr. Tadshe xv.; Jellinek, "B. H." iii. 178).

When Adam went forth from Eden with his nakedness covered, he offered incense to God as a thank-offering at the rising of the sun (obviously a custom practised by the parents when their child thus left the state of infancy).

Hebrew the Language of Heaven.

Until Adam left paradise, all creatures, both animals and man, spoke Hebrew, the language of heaven (ch. iii. 28; comp. Targ. Yer. to Gen. xi. 1, and Shab. 12b). After the overthrow of the Tower of Babel, Hebrew was forgotten on earth until Abraham was taught it again by the angels (ch. xii. 25-26). After the murder by Cain, it was announced and written down on the heavenly tables that both he that committed murder, and he that witnessed it and did not declare it before the tribunal of justice for punishment, should be cursed; wherefore even the angels must declare every sin committed by man (ch. iv. 5-6). Enoch, who was the first man initiated by the angels into the art of writing, and who accordingly wrote down all the secrets of astronomy, of chronology, and of the world's epochs to the end of time, testified against the angels that fell by lusting after the daughters of men; and ever since he was taken to heaven he has been recording the good deeds and the sins of men, and will continue to record them until the Judgment Day (ch. iv. 21-24; comp. Lev. R. xxxiv. 9). Thus all the iniquities of men from the time of the Flood, and all that is done in heaven, earth, or Sheol, are written on the tablets of heaven for final judgment on the Last Day. But in regard to Israel, and Israel only, it was ordained that they should obtain pardon by repenting of their sins once each year—on the Day of Atonement (ch. v. 13-18).

The secret of astrology, divulged by the Heavenly Watchers to men and carved by the latter on rocks, was deciphered by Kainan the son of Arphaxad, whom his father had taught the art of writing (ch. viii. 2-4 ["Nahor" in ch. xi. 8]; comp. "Ant." i. 2, § 3). The distribution of land by lots, that is, by "writings taken out of the bosom," is ascribed to Noah (ch. viii. 11; comp. Prov. xvi. 33); so also is the book on healing herbs and various kinds of medicine for the treatment of sickness, diseases being caused by evil spirits, the host of Satan (ch. x. 7-14; comp. Jellinek, "B. H." iii., pp. xxx. and 155 *et seq.*). To marry the daughter of the father's brother or sister, or some other kinswoman, while not enjoined by a law, at least seems to be recommended, to judge from the fact that all the pious men mentioned in the Book of Jubilees are represented as following the practise (ch. iv. 15 *et seq.*, xi. 7, *et al.*; comp. Tobit iv. 12; Judith viii. 1; Gen. R. xviii.; "J. Q. R." v. 406). The command not to give the younger daughter in marriage before the elder is declared to be written on the heavenly tables (ch. xxviii. 6; comp. Gen. xxix. 26), as is also the command not to give one's daughter to a Gentile (ch. xxx. 9) or to commit incest (ch. xxxiii. 10).

The Festive Seasons of the Year.

The festive seasons of the year, with the rites connected therewith, are represented as having been instituted either by Noah or by the Patriarchs, though they were written from the beginning in the heavenly tables (ch. vi. 17, 31, 35). There are, first of all, the new moons, not of every month, since the lunar year is denounced by the author, but of the four "teḳufot," or seasons of the solar year, namely, the vernal equinox—the 1st of Nisan; the summer solstice—the 1st of Tammuz; the autumn equinox—the 1st of Tishri; the winter solstice—the 1st of Shebaṭ (ch. vi. 23-25; comp. v. 29-30, xiii. 8, xxiv. 22; comp. Enoch, lxxxv. 2, and the four New-Year's days of the year in R. H. i. 1: the 1st of Nisan, of Elul [perhaps originally Tammuz?], of Tishri, and of Shebaṭ). "On the 1st of Tishri, Abraham observed the stars, to forecast the rains of the coming seasons" (ch. xii. 16; comp. Lev. R. xx. 4 with regard to the Day of Atonement). On the 1st of Siwan, after the Flood had subsided, Noah made atonement for the earth by offering a kid (comp. Num. xxviii. 15, xxxv. 33), and other kinds of beasts, with the libation of wine and oil and with frankincense (ch. vi. 1-3). Then God made a double covenant with him—first, that blood should no longer be eaten nor the blood of man shed, while the blood of animals should be offered twice daily on the altar for the pardon of men's sins (ch. vi. 4-16; comp. Gen. ix. 4-6; Num. xxviii. 3-8); secondly, that the seasons and festivals of the year should be fixed according to the course of the sun (ch. vi. 23-38; comp. Gen. viii. 22).

Feast of Weeks.

But it is especially upon the right observance of the Feast of Weeks that the Book of Jubilees lays stress, following the Sadducean practise in insisting that it be celebrated each year on the first day of the week in literal conformity with the words "the morrow after Sabbath" (ch. vi. 17-22; see Lev. xxiii. 15-16). It was to take place on the 15th of Siwan. It was celebrated in heaven from the days of Creation until God ordained it to Noah. On that day God made the covenant with Abraham between pieces of sacrificial beasts, as mentioned in Gen. xv., while Abraham offered the first-fruits of his tillage with other sacrifices (ch. xiv. 10-20, xv. 1-9; see Charles, *l.c.* p. 106, notes). Celebrated, also, by Abraham, as the Feast of the Covenant of Circumcision (ch. xv. 3), and by Isaac (who was born on the 15th of Siwan; ch. xvi. 13) and Jacob (ch. xxii. 1, xxix. 6, xliv. 3), the Feast of Weeks was renewed by Moses for all generations as the Feast of the Covenant of Sinai (ch. vi. 19).

The Feast of Tabernacles was first celebrated by Abraham, in booths; it was maintained during seven days, and each day he brought seven rams, seven he-goats, seven kids, and seven sheep, with seven kinds of fragrant substances, rejoicing in the company of his own household and allowing no stranger nor any uncircumcised to partake of his feast; and he made each day seven circuits around the altar, carrying branches of palm-trees and the fruit of golden trees in his hand (thus the Israelites afterward, as evidently in the time of the author of Jubilees, celebrated the feast, wearing wreaths upon their heads; ch. xvi. 1-31; comp. Lev. xxiii. 39-42; but see Suk. iv. 5, and Crown). Jacob, too, celebrated the Feast of Tabernacles in great pomp and with many sacrifices (ch. xxxii. 4); and after the 22d of Tishri had become for him a day of glad tidings, he added the eighth day, Ḥag ha-'Aẓeret (xxxii. 16-29).

Tabernacles and Atonement.

The Book of Jubilees states also that the Day of Atonement originated in the time of the Patriarchs. It was on the 10th of Tishri that the sons of Jacob sold their brother Joseph and deceived their father by sending him Joseph's coat stained with the blood of a kid; and both Bilhah and Dinah died of grief on hearing of the death of Joseph, so that Jacob mourned three deaths. Thenceforth it was ordained that the children of Israel should afflict themselves on this day each year and bring a young goat as an atoning sacrifice for their sins (ch. xxxiv. 12-19).

Regarding the Passover night, called "lel shimmurim" = "the night of watching" or "of protection" (Ex. xii. 42 [A. V., incorrectly, "a night to be much observed"]), it is stated (ch. xlviii. 15, xlix. 5; comp. Mek. to Ex. xii. 42) that on that night, when all the powers of Satan (Mastema) had been let loose to slay the Egyptians, the angels of heaven bound him (Mastema) and kept him imprisoned until the Israelites reached the Red Sea, in order that he might not accuse them before God for having taken the golden and silver vessels of the Egyptians as payment for their servitude. That night "all Israel was engaged in eating the Pesaḥ and in drinking wine while praising and blessing the Lord, the God of their fathers," therein anticipating the Seder evening of later times, which must have been celebrated in this manner in the time of the author. The meaning of "between the evenings" (Ex. xii. 6) is stated to be "from the third part of the day to the third part of the night" (ch. xlix. 9-12; but comp. Pes. v. 1, and Josephus, "B. J." vi. 9, § 3).

Most striking and valuable, as throwing light on ancient practise, are the observations concerning the Sabbath (ch. xlix. 8-13; comp. ii. 29-30). Doing any of the following things on the Sabbath entails the penalty of death: traveling, by land or sea; buying or selling; drawing water; carrying burdens out of the house; killing or striking; snaring beasts, birds, or fish; fasting or making war; having marital intercourse. All these rigid ordinances of Jubilees (comp. Sanh. 46a) have been observed by the Falashas (see the work on the Sabbath translated by Halévy, "Taazaze Sanbat," in "Bibliothèque de l'Ecole des Hautes Etudes," p. 137, Paris, 1902), the Samaritans (De Sacy, "Notices et Extraits," xii. 175), and the Karaites (see Singer, *l.c.* pp. 198-199; Charles, *l.c.* p. 259). The origin of the saying of grace after meals is ascribed to Abraham (ch. xvi. 26) and to Jacob (ch. xlv. 5).

The Date of the Book.

While the angelology and demonology, as well as other features, of the book point to the same date as that of the Book of Enoch and of the Testaments of the Twelve Patriarchs, there are certain facts presented by the book which warrant the assertion, made by Charles (*l.c.* Introduction, pp. lviii.-lxvi.), that it was written under John Hyrcanus. It refers to the subjection of the Idumeans (Esau) to the Jewish people as still existing (ch. xxxviii. 14), and to Hellenistic Jews endeavoring to pass as heathen in the athletic games (ch. iii. 30-31, xv. 33-34). The hatred toward the Gentiles and the bitter opposition to intermarriage with them, the legend of the war with the Amorites, Idumeans, and Philistines (ch. xxx. 7-17, xxxiv. 1-9, xxxvii.-xxxviii.), and the warlike spirit pervading the book (ch. xxiii. 12-31), indicate the impression of the great events of the Maccabean wars. On the other hand, the haggadic amplifications and, at times, alterations of the Biblical history, as in the narrative of the war with the Shechemites (ch. xxx.) and the attachment of the death-penalty to infringements of Sabbatical laws, conform to the halakah of the austere Ḥasidim, and are explicable only upon the assumption that they emanated not from the late rabbinical schools, but from the leaders of the ancient Pharisees or Scribes.

Especially noteworthy in this connection is the reservation of the lofty position of high priest and ruler to the tribe of Levi, in reward for its destruction of Shechem (ch. xxx. 14-17, xxxii. 1-3). The Levites are represented as the keepers of the sacred books, and of the secret lore entrusted to them by the saints from of yore (ch. xlv. 16; comp. x. 4). This indicates that the priests and Levites still included among themselves, as in the days of the author of the Book of Chronicles, the men of learning, the masters of the schools, and that these positions were not filled by men from among the people, as was the case in the time of Shammai and Hillel. Nor is the fact to be overlooked that the calendric system proposed by the author of the Book of Jubilees (comp. Enoch, lxxii.-lxxxii.) suggests a time when the calendar and the entire religious life of the Jews was as yet in an unsettled condition, and not fixed by rabbinical authorities.

Bibliography: Charles, *The Book of Jubilees*, London, 1902 (where the entire literature is given); Littmann, *Das Buch der Jubiläen*, in Kautzsch, *Apokryphen*; Schürer, *Gesch.* 3d ed., iii. 274.

T. K.

JUDACARIA. See Ghetto.

JUDÆANS, THE: A society organized in New York Jan. 28, 1897, upon lines similar to those of the Maccabæans in London, England. It was formed "for the purpose of promoting and furthering the intellectual and spiritual interests of Jews." According to its constitution, "at least three-fourths of its members shall be engaged in literature, the arts, or science, or be members of a recognized profession." Its first officers were: Henry M. Leipziger, president; Richard J. H. Gottheil, first vice-president; Isaac S. Isaacs, second vice-president; Philip Cowen, secretary; and Albert Ulmann, treasurer. The society holds social and literary meetings from time to time; and it has published, under the title "The Judæans, 1897-1899" (New York, 1899), a detailed report covering its proceedings during the first two years of its existence.

A. G.

JUDÆO-CHRISTIANS. See Ebionites.

JUDÆO-GERMAN: The language spoken by the German Jews in Russia, former Poland, Austria, Rumania, and lately in America and South Africa. It is spoken also by many Jews in Germany, where, however, it is fast dying out. Before the end of the fifteenth century the Hebrew transliteration of

German is sporadically met with in the responsa of the Rabbis, in glosses and exegetic treatises, and occasionally in works of profane literature. In these the language in no way differs from the current idiom of Middle High German; and there is no evidence of the existence of a dialectic form of German among the Jews of central and eastern Europe previous to the invention of printing. The large number of Judæo-German books issued in the first century of the printing-press, and the wide-spread dissemination of such works in Germany, led in the seventeenth century to the writing of a series of grammatical sketches by the missionaries and by the scholars Buxtorf, Wagenseil, and Pfeffer. According to them, the Jews spoke a German dialect which differed from the literary norm in that it made use of antiquated words and of a large number of Germanized Hebrew ones. Its chief distinction, however, lay in its use of the Hebrew characters. The German spoken by the Jews of Moravia, Poland, and Bohemia these scholars stigmatize as corrupt, which goes to prove that the origin of Judæo-German must be assigned to a period much earlier than that of which they treat.

It is hard to ascertain what led to this peculiar development of the German language. The most plausible explanation is the one given by Güdemann, that it was due to the spread of German to Slavic countries, where the Jews were isolated from the purifying influence of the mother tongue; and that later, in the sixteenth century, the modified language was carried to Germany by Polish teachers and rabbis, who monopolized almost completely the learned professions during the next three hundred years. There were Jews in Slavic countries before the eleventh century; but it seems that they spoke Slavic. After the devastation of Galicia by the Tatars, however, Daniel of Galitch (1215-66) invited strangers, among them German Jews, to settle in his wasted province. After that, Polish kings frequently invited them to form town settlements among the agricultural Poles. Their solidarity and privileged self-government were favorable to the preservation of the language which they had brought from their German homes; but their isolation and their predilection for Talmudic and exegetic studies introduced a large number of Hebrew and Aramaic words into the vocabulary of the learned and thence into that of daily life, while their Slavic surroundings furnished them with many others denoting familiar objects. In their present state, the various Judæo-German dialects contain about 70 per cent of German, 20 per cent of Hebrew, and 10 per cent of Slavic words. The construction is chiefly German, though here and there Polish and Russian influences are patent.

Name.

Originally the Jews spoke of their language as "Teutsch," *i.e.*, German, from which it did not differ in any way. This is evidenced in the verb "verteutschen" (= "to translate," *i.e.*, to render into German) and in the common expression "steutsch" (= "What do you mean?"), contracted from "is teutsch," for some such phrase as "Wie ist das auf Deutsch?" (= "What does that mean in German?"). In the sixteenth century, when the written form of the Judæo-German differed considerably from the literary German, mainly in the presence of Hebrew words, the common designation was "Iwre-Teutsch," or "Jüdisch-Teutsch." The early Bible translations and ethical works are written in that "Iwre-Teutsch"; and down to the present time all ethical works and prayer-books have imitated the style found in the older productions. Such a procedure was made necessary by the fact that the "Ẓe'ena u-Re'ena" and similar works had become household books, appearing in an almost unchanged form and in countless editions for more than three centuries. This stage of the language is known under the name of "Tchines-Teutsch," *i.e.*, "Prayer German," or "Korben-Minche-Teutsch," and "Sidder-Teutsch," *i.e.*, "Prayer-book German," and is frequently used by modern writers in semiliturgic works, as by Abramowitsch in his hymns and Saturday prayers. Conformably to its ancient origin, it is comparatively free from Hebrew words.

For the spoken idiom there was no special term, though such words as "mame-loshen," *i.e.*, "mother tongue," and "prost-Jüdisch," *i.e.*, "simple Jewish," were used by writers of the earlier part of the nineteenth century; indeed, they are occasionally heard even now. The Mendelssohnian reform cast a slur on the "simple Jewish," and scornfully called it a "jargon." This contemptuous appellation has been adopted by Judæo-German writers in Russia, and is now the most current name for the language as used for literary purposes. The other common name, "Jüdisch," *i.e.*, "Jewish," has been carried by Jewish emigrants to English-speaking countries, where it has given rise to the form "Yiddish."

Southern, Polish, and Lithuanian.

Judæo-German is not a uniform language; the term is a generic name for a number of dialects that differ considerably among themselves. Rumanian, Hungarian, and Lithuanian Jews speak varieties sufficiently intelligible to one another, just as Bavarians, Silesians, and Alsatians understand one another; but their dialects are distinct, and owe their origin to the different localities in Germany from which the Jews emigrated. From linguistic evidence, it may be assumed that a small territory, with Frankfort-on-the-Main for its center, represents all the variations current in the eastern part. This assumption is sustained by the survival of town names, such as Mainz, Speyer, Worms, as the family names of Russian and Polish Jews. Originally, no doubt, the various colonies spoke their separate dialects; but frequent migrations brought them into competition, and either a fusion took place or the more prominent caused the others to disappear. The dialects of Judæo-German may be conveniently grouped in three divisions: (1) the southern, spoken in the south of Russia, in parts of Galicia, and in Rumania, and corresponding more closely to a variety of Bavarian; (2) the Polish, the dialect of Poland and parts of Lithuania and Galicia; and (3) the Lithuanian, the dialect spoken in the greater part of Lithuania and bearing strong resemblances to the dialects of Henneberg and of parts of Saxony. The most characteristic difference is in the vocalism, the Lithuanian having almost entirely lost its long vowels, the

Polish abounding in diphthongs, while the southern variety has proceeded farthest in the vowel-mutation.

There are many indications of the antiquity of Judæo-German. Many Middle High German forms have been preserved here that have disappeared from the modern German. The long "i" has given "ay" in the Lithuanian and "a" in the Polish, whereas Middle High German "ei" has become "ey" in the Lithuanian and "ay" in the southern dialects. The "u" in "kummen" has not mutated to "o" in the Lithuanian, but has gone over to "i" in the Polish and the southern varieties. Slavic words have frequently undergone the same mutations as German words; and similar mutations have taken place in the Hebrew element of Judæo-German. It is due to this adaptation of the Hebrew to the changed German language that the Polish pronunciation of Hebrew differs so much from the Sephardic.

Grammar.

The grammar has remained strictly Germanic, though much simplified in forms. The genitive has almost entirely disappeared from the declension; the plural formation has been enriched by the Hebrew "im," the German dialectic "ech," and the Hebrew "es," which last, however, is found also in German dialects. Judæo-German is exceedingly rich in diminutives; and this part of its structure is the only one that has been well investigated (by A. Landau). The verb has lost the imperfect tense; and all the prepositions govern the dative case. The order of words is much simpler than in modern German, being very much like that in English. The structure of the sentence is greatly influenced by the Slavic idioms; and Hebrew has left a few traces in the periodic arrangement of the parts.

Judæo-German as used for literary purposes is even more varied than the spoken dialects. The writers attempt to use the native dialect; but, being unhampered by an established grammar, and being accustomed to look upon Judæo-German as a corruption of literary German, they make more or less near approaches to the latter. The pure vernacular was first written in the beginning of the nineteenth century by Phinehas Mendel Lefin, a Galician; and varieties of the southern dialect have since been used by most of the writers of Judæo-German, from Ettinger to Abramowitsch. At first the Lithuanian dialect was but rarely used in literature, Dick being the most prominent writer in the Lithuanian half a century ago. At present, however, the northern idiom seems to be in the ascendent. This is particularly the case with the periodical literature in America, where hardly any other form is met with. The Polish vernacular has a few adherents, and has been used with especial vigor by Perez.

The scant literary development of Judæo-German previous to the middle of the nineteenth century has left the vocabulary poor; and various means have been used to supply its needs. Some have freely introduced the common terms of the other European languages, while others persist in coining new words from Hebrew stems. Others, again, have adopted the current words of the country; so that one may find Russian, Polish, Bohemian, Slovenian, Hungarian, and Rumanian elements in the Judæo-German of the various writers. In America the literary dialect is made to approach German more closely; but there is also a large infusion of English words.

The following series of extracts, representing four centuries and most of the countries in which Judæo-German is spoken, gives but an imperfect idea of all the shades of the vernacular; an investigation of the history of the language from its incipiency to the present time has not yet been made. The examples are given in the transcriptions in which they are found in recent works.

SPECIMENS OF JUDÆO-GERMAN.

Got kunig oberster Got er wont im himel, er ist stark im himel, sterk seines gewalt sie wert derhecht. Ewig un' aumer er wert kunigen. Wen as dein namen Got aso ist dein lob, du bist hert zu derzornen un' du bist senft zu wiligen un' nit du begerst an zu töten der da ist schuldig zu töten um sein sund wenn neuert das er wider kert von seinen tods. du wartest zu ihm ob er wider kert un' tut תְּשׁוּבָה zu hant du onpfangst ihn, wen du Got du bist ir beschefer un' drum du weist un' kenst wol ir gedeknis, wen sie sein vleisch un' blut. (Of the fifteenth century; in Grünbaum, "Chrestomathie.")

Zu dem Ubersiger zu Knecht Gots zu דָוִד das er hot geret zu Got, Red des Gesang das dosig, am Tag da hat beschirmt in Got von tener al sein veinden un' von hant שָׁאוּל. Un' er sprach, ich wil liben dich Got mein Sterk, Got mein Velsen un' mein Geheg un' mein Ontrinner, mein Got mein Sterk, ich beschuz mich an im, mein Schilt un' Horn meiner Hulf, mein Sterk, (1544; *ib.*)

Wol dem man der nit in der רְשָׁעִים rat get, un' in weg der sünder nit er stet, in gesess der speter nit er sizt, neiert auf recht der תּוֹרָה gibt er sein sin ue' wiz. Die recht der תּוֹרָה halt er in groser acht, da inen lernt er tag un' nacht, der selbig wert sein as ein baum der vun wasser nit stet weit, welcher sein ops gibt in seiner zeit. (1586; *ib.*)

Es is ein zeit zum schweigen, es is auch ein zeit zum reden. ale ding hot seine zeit, schweigen iz wol gut, reden vil besser wen es not thut; es is nit ale mol wol getan wen man schweigt, den wen dich einer an deiner eren un' כבוד antast, heisst dich ein גנב רוצח oder der gleichen, un' du woltest derzu schweigen, so thustu nit wol dran. (1615; *ib.*)

תרח der Vater von אברהם hat verkauft צלמים. Un' אברהם is ein mal derbei gestanden, un' wenn einer is gekommen un' hat gewolt kaufen עבודה זרה, da fragt אברהם: Wie alt bistu? Da entfert er fufzig oder sechzig jar, da sagt er wieder: du bist nun alt sechzig jar un' du wilst dich bucken zu einem das da ein tag alt ist? Da hat sich der selbiger geschemt un' is בְּחֶרְפָּה weg gegangen. (1648; *ib.*)

Kumt her libe manen un' frauen, un' tut das schen מעשה בוך anschauen, mit drei hundert und etliche מַעשים die da seinen ale aus die גמרא gemacht, un' ach aus den רבה un' בחיי gemacht. (1753; *ib.*)

SPECIMENS OF THE NINETEENTH CENTURY.

Der dales iz mit dem ĭd'n wi a gŭf mit a n'šóme. Der id bikónt ceχ mit dem dales wen er iz noχ ba der mamen in boŭjχ. In dales wet der id gibór'n, ujfgihódewet, hot χassene, dernoχ kinder, lebt un' štarbt. (Lithuania; "Am Urquell," 111.)

De brumfn iz tajer, de mûs iz klejn, aχ nit trinkn iz âχ nit šejn: byn iχ gegangn inter der tîr, hob iχ getrinkn on a šîr. (Poland; Lublin, in "Mittheilungen," 11.)

Jajnkele majner, šwarzer cigajner, wi bisti giwejn? Af jener wel't. Wus hosti gizejn? A bajtl' mit gelt. Farwus ost ništ ginimen? Men git iber di hent. (South; Odessa; *ib.*)

Oj waj! Gimer tâj! Tâj iz biter, gimer ciker! Ciker iz zîs, gimer fîs! Fîs iz fät, Lajg meχ in bät. (Galicia; *ib.*)

Schloif Kindele schloif, dort in jenem Hoif, steen zwa Schäfeloch bloube, wöllen mei Kindele hoube, kümmt der Halter mit de Geigen, thüt de Schäfeloch zusammen treiben. (Moravia; "Am Urquell," vi.)

Willst de wohin fōhren, nimm drei Kočijašes auf: aner sagt dir auf, anem sagst du auf, mit'm dritten fōhrst de. (Slavonia; *ib.*)

E toppelter Rüch tome hot sich on ihm medabbek gewesen, un dos geht bei ihm a wie bei e Brunn mit zwa Emmern. Kummt der gute Rüch herauf, flieht der Böse unten raus, un e su aach umgekehrt. (Hungary; Reb Simmel Andrichan.)

Haiszt ä Geschäft! Den ganzen geschlogenen Tag steih ich erüm, und kain Mensch braucht ä poar Hoisen, a lumpige West, chotschik bin ich nischt im Stande los zu werden. (Berlin; "Intimes aus der Liliengass.")

Transliteration.

The western European languages were early used by the Jews in Hebrew transliteration. There are in existence various documents in Spanish, Provençal, French, and German that reach back into the thirteenth, and probably into the twelfth, century. The oldest German specimen is a benediction of the womb. The spelling differs little from that current in the other western dialects, and seems to be a direct evolution from the one in vogue in Spain and France. י, ה, ו, א do duty for all vowel combinations, while ע is almost entirely absent. The deviations, if any, from the standard German are slight: ליג דיך = "leg dich"; בוכא = "buche"; ליגן = "legen"; רחטה = "rechte"; ויש = "visch"; מינשליכש = "menschlichs"; דְרִיא = "drie"; ינשטיט = "instet"; ויליוש = "wilius." A similar orthography is followed in the glosses of R. Moses ha-Darshan of the thirteenth century. Explicit rules for spelling are given by Isserlein (d. 1460) in the appendix to his "Sittenbuch." The main change from the earlier practise consists in the use of א to represent "a" and "o," whereas "o" was previously expressed as in Spanish and French by ו. This important change indicates the early mutation of the German "a" to the Judæo-German "o." No material deviations from the spelling established by Isserlein are met with before the middle of the nineteenth century.

SPECIMENS OF SPELLING.

איין גיזאנג צו דוד. גֿוט איז מיין הירט איך ווערד ניט גיברעכֿן.
אין וואונונג דיש גראז מכֿט ער מיך הֿירן אויף וואשרן דר רוואונג
בֿוירט ער מיך. ער דרקוויקט מיין זיל ער בֿוירט מיך אין דען שטייגן
דר גירעכֿטיגקייט אוס זיינש נאמן ווילן. אך ווען איך גיא אים טאל
דעש שאטן דיש טוטש בֿוירכֿט איך מיך ניט בוויזיש. דען דו בישט
מיט מיר. דיין רוט אונ דיין שטאב דיא טרווישטן מיך.

(16th cent.; Buxtorf.)

רבי אליעזר איז מיט זייני חבֿרים איבר פֿעלד גאנגן, זוא האט דיא
זון גאר שטארק גיברענט, אונ׳ איז זער הייס גיוועזן. זוא זיינן זיא
אויף איין פֿעלד גיקומן, דא אייטל גוטי קרייטיך זיין גיוואקסן, דיא
גאר וואל גישמעקט האבן, אונ׳ בוימן גישטנדן, דיא גוטי פירות
האבן גיטראגן, אונ׳ זיסי קוועלן ברונן זיינן אך דר בייא גיוועזן.

(1696; "Sefer Ma'ase ha-Shem.")

עֶס אִיז אֵיין מָאל גִיוֶועזן אִין דִיא אַלְטֶע צייטִין אִיז אֵיין שְׁטָאט
אַיין גְרוֹישֶׁער גְבִיר. אוּנ זַיין הַאנְדִיל אִיז גִיוֶועזן אִין מֶרְחַקִים אוּנ עֶר
אִיז גִיוֶועזן אַיין גְרוֹיסֶער בַּעַל צְדָקָה אָן אַיין עֶרֶךְ. אוּנ זַיין שְׁטֵיינֶער
אִיז גִיוֶועזן אַלֶע עֶרֶב פֶּסַח צוּ נֶעמֶען הוּנְדֶערְט אָרִימֶע לַייט אוּנ
פְלֶעגְט זַייא אוּיס קְלֵיידִין אוּנ שׁוּכִין אוּנ פְלֶעגְט זַייא גֶעבִּין אַלֶע
זַייעֶרֶע בַּאדֶערְפֶענִעס.

(1871; "Sippure Ḳedoshim.")

In the beginning of the nineteenth century א is found fully established as "a" and "o," and is silent at the end of words after vowels and in the beginning before ו and י; ע is universally tonic "e," and at present also atonic "e," for which at first י was used; ו is "u"; יי stands for "ej" and "aj"; וי is "ou" and "oj." This is true in the Lithuanian dialect. But since in the south and in Poland German "ā" has mutated through "o" to "u," א represents such "u"; similarly ו stands there for "i," וי for "oy," "ey," etc. As mentioned above, the so-called Polish pronunciation of Hebrew is nothing else than the mutated German pronunciation, on parallel lines with the changes in German words. Consequently it is not always possible to speak of the pronunciation, but the pronunciations, of Hebrew words; for they vary from place to place. Hebrew words in Judæo-German have suffered still further change owing to the fact that closed syllables are treated differently from open ones, that frequently the construct state or a similar form is the origin of the form in use, and that analogies of various kinds have produced still further deviation from the original Hebrew. All other foreign words are spelled phonetically and offer no difficulty; they have not mutated together with the native German words.

Pronunciation.

The greatest obstacles to reading Judæo-German are the compound words in which the stem is Hebrew while the suffixes are German and Slavic; here the etymological Hebrew, the semihistorical German, and the phonetic Slavic spellings meet in one and the same word. Only those texts which are pointed, and this is now frequently the case, offer a safe guide. Here pathaḥ = "a," ḳameẓ = "o," segol = "e," ẓere = "ey," shureḳ = "u," ḥireḳ = "i." The shewas are all silent in Lithuanian, but the other dialects pronounce them according to the mutations of the German vowels. The transliteration of the consonants has undergone fewer changes and is consequently much simpler. In modern times וו and not ב is used for "w," hence only one letter occurs with rafeh, namely פֿ for "f." In printed books פּ stands generally for "p," while פֿ is "f." The Slavic sound "z" is rendered by זש, and English "j" by דזש, and so forth. The chaos of spelling is best illustrated by the rules laid down and followed by the "Jüdische Volksbibliothek": (1) Write Judæo-German as you speak. (2) Write so that the Polish and the Lithuanian reader alike may understand you. (3) Remember that you are writing for the common people. (4) The German words are to be spelled as in German. (5) Spell differently words of the same sound but different signification; for example: שְׁטֵיין "Stein," and שְׁטֶעהְן, "stehn"; צֶעהְן, "zehn," and צֵאהְן, "Zähne"; etc.

SPECIMENS OF PRESENT-DAY SPELLING.

ווִיא עֶס איז גִיקוּמֶען פסח בַּיינַכְט איז הרב הקדוש ר׳ פינחס
גוּגַאנגֶען אוּנ בית המדרש אַרַיין דַאוִוינֶען דַאמַאלְס איז דֶער חסיד
גִוִיעזֶען בַּייא אוּם אוּנ דֶער הַייס אָן צוּ גְרֵייטֶען דֶעם טִישׁ מוּט כּוֹסוֹת
אוּנ אַסַאךְ לִוּכְט אוּנ עֶס איז זֶעהר לֶעכְטִיג גִוֶועזֶען.

(Lemberg.)

דָאס הַארְץ וַואר אִיהם זֶעהר בֶּעטְרִיבְּט אוּנ פֶּערְבִּיטֶערְט. עֶר גֵייט
אִין דִיא יַאטְקֶע נָאךְ דֶעם שַׁאף פְלֵייש. אוּנ גַנְבֶה׳ת מִיט אַשְׁטִיק טְרֵיפָה
פְלֵייש פָאן צֶעהְן אָדֶער צְווֶעלְף פוּנְט אוּנ הָאט עֶס אַרֵיין גִילֵייגְט אִין
דֶעם שַׁאף פְלֵייש. אוּנ הָאט פֶערְקוֹיפְט אוּנ דָאס טְרֵיפָה פְלֵייש הָאט
עֶר אוֹיךְ פֶערְקוֹיפְט פַאר כָּשֵׁר.

(Wilna.)

אִיךְ בִּין שׁוֹין אַלְט, מִיט יָאהְרֶען זַאט, בִּין שׁוֹין אַרִיבֶּער דֶעם וֶועלְט-
יַם כִּמְעַט, סִיזֶעהְט זִיךְ שׁוֹין דֶער בְּרֶעג, וואוּ מֶע דַארְף אַרָאפּ. אִיךְ

הָאבּ נָאךְ מֵיין הַארְץ, הָאבּ נָאךְ מֵיין קָאפּ, פַאר אַלֶעס, וָואס גוּט, הָאבּ
אִיךְ נָאךְ זִיי, אָבֶּער דָאךְ הַאלְט אִיךְ בַּיים גֶעהְן שׁוֹין אַהִין.

(Kiev; "Jüdische Volksbibliothek.")

סי איז א ציקאווע זאך צי זעהען וויא שווער סי קימט אָן איידער א
נייע זאך ווערד אנגענימען אף דער וועלט. געניג האט מיין רוסיש־
יודישער ווערטערביך געהאט צי טיהן איידער ער איז איבערגעקימען
זיינע סטיגאטערס מיט זיירע שאלות.

(Jitomir: Lifschitz's "Dictionary.")

וואשינגטאָן, 15 דעצעמבער — טראָץ דיא אָפּמאכונג פון סענא־
טאָר לאדזש און זיינע פריינד דעם אימיגרווישען ביליל דיעזע וואָך
דורצופיהרען (וועגען זייער אבזיכט, און אז דער ביל וועט דיא טעג
פאָרגעבראכט ווערען איז געווען נאָך לעצטע וואָך געמעלדעט אין
„אבענד בלאטט") האָבען דיא מאכערס דאָך נעכטען ערליטען א
שטארקע נידערלאגע דאָס איז געקומען גאָר אונערוואַרטעט.

(America.)

Influence on Other Languages.

The wide-spread dissemination of the German Jews in the central and eastern parts of Europe has not been without an influence on the languages of the nations among whom they have lived. The German, Russian, and Polish languages have incorporated a certain number of Judæo-German words into their vocabularies. The number of such words in Russian is naturally small; in Polish it is not always possible to ascertain whether a given word of German origin has come in directly or through the medium of the Judæo-German; the etymologist has to confine himself, therefore, to those of Hebrew origin in which the changed vocalism points unmistakably to a borrowing from the living dialect of the Jews. A thorough investigation will, probably, prove a greater indebtedness to the Jews than has heretofore been imagined. In German the Judæo-German element is, naturally, confined to the Hebrew stems; such words are: "acheln," "begern," "betuches," "bocher," "dalles," "dallinger," "dibbern," "dokes," "doufes," "flöten," "ganfen," "gauner," "goi," "kaffer," "kapores," "knassen," "kohl," "koscher," "matze," "mauschel," "meschugge," "moos," "schabbes," "schacher," "schächten," "schäkern," "schicker," "schicksel," "schlammassel," "schmuss," "schofel," "schote," "stusz," "trefe," "zores." The remarkable thing in this collection is that many of these words have come in through the "thieves' slang," in which the Hebrew element is not inconsiderable. Steinschneider dissents from the supposition that the vagabonds acquired these terms from their Jewish comrades, on the ground that the number of such Jewish rogues in the Middle Ages was inconsiderable. However this may have been, the thieves found the less-understood Jewish words convenient for their purposes; and thence the words passed through the students' slang into the conversational German.

History of Investigation.

Judæo-German has fared very badly with scientific scholars. While every unimportant dialect of Europe, spoken it may be by but a few thousand people, has found its investigator, Judæo-German, spoken by more than 4,000,000 people, has had a small number of apologists and scarcely any investigators. A large amount of work remains to be done before anything like a history of the language can be written. From the standpoint not only of Judæo-German, but of German itself, a thorough study will repay the philologist. A large number of Middle High German words has been preserved here that have disappeared from modern German. Such are: "onweren," for "ahne werden" = "to lose"; "lajlach," Middle High German "lilach" = "a spread"; "dermonen," Middle High German "ermanen" = "to remember"; "gewinnen" = "to bear"; "nechten" = "yesterday"; "gich," Middle High German "gâch" = "quick"; etc.

One of the most crying needs is a study of the various local subdialects. Şaineanu, in his "Studiu" (see bibliography below), has subjected the Rumanian variety to a general review, while A. Landau, in the "Deutsche Mundarten" (vol. i., part i.), has written a good disquisition on the diminutive in the East-Galician. Wiener, "On the Judæo-German Spoken by the Russian Jews" (in "The American Journal of Philology," vol. xiv.), deals in a general way with the Lithuanian dialect. There are no faithfully transcribed texts, no collections in a uniform scientific alphabet. A few tentative renderings of local varieties may be found in "Am Urquell, Monatsschrift für Volkskunde," published by F. S. Krauss; in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," published by M. Grunwald at Hamburg; and in a few scattered articles in the "Zeitschrift des Vereins für Volkskunde," the "Globus," and the "Zeitschrift für Ethnologie." A few specimens of East-Galician are given in "Zbiór Wiadomości do Antropologii Kra Jowej," vol. xvii., Cracow, 1893; but they contain countless printer's errors.

The older form of Judæo-German has been even more neglected than the modern dialects. Nothing has been done to ascertain the value of sounds in the older writings or to collect the peculiar words contained in them. Zunz ("G. V.") and Güdemann ("Quellenschriften" and "Gesch.") have gathered a few of the more peculiar words, while the older dictionaries of Callenberg, Bibliophilus, and Selig deal only with the Hebrew element in Judæo-German. Grünbaum, in his "Jüdisch-Deutsche Chrestomathie," has discussed a large number of words contained in the extracts of his chrestomathy; but no one period, no one book, has yet been treated in its entirety. Rosenberg's "Ueber eine Sammlung Deutscher Volks- und Gesellschafts-Lieder in Hebräischen Lettern" (Berlin, 1888) deals only with the contents of that interesting collection and not with the language.

There is a number of Judæo-German dictionaries which may serve as a starting-point for lexicological studies. The Judæo-German-Russian and Russian-Judæo-German ones by Lifschitz are particularly valuable on account of the very large collection of rarer words of the southern variety. The one by Dreisin is interesting because it gives the meanings in the Lithuanian and southern dialects. Harkavy has published a Judæo-German-English and English-Judæo-German dictionary, though it must be said that the Judæo-German which it contains is mainly corrupt German.

Bibliography: L. Şaineanu, *Studiu Dialectologic Asupra Graiului Evreo-German*, Bucharest, 1889 (in Rumanian), which gives a list of twenty-eight works with a short discussion of each. A much larger number is given by A. Landau

in *Deutsche Mundarten*, vol. i., part ii., Vienna, 1896. It will also be profitable to consult the Judæo-German magazines, especially the *Jüdische Volksbibliothek* and the *Hausfreund*, for books dealing with the language; see also Wiener, *The History of Yiddish Literature in the Nineteenth Century*, ch. ii., New York, 1899.

G. L. Wie.

JUDÆO-GERMAN LITERATURE: The earliest known Judæo-German translation of the Maḥzor belongs to the fourteenth century, and Isaac ben Eliezer's "Sefer ha-Gan," which has had many editions, as well as Simeon ben Judah's "Sefer ha-Musar," was written in the fifteenth century. The latter two belong to that small class of original ethical-religious works in which early Judæo-German literature attained its highest development. With these exceptions most of the earlier works in that language were translations, beginning with the Bible (see Jew. Encyc. iii. 191-192, *s.v.* Bible Translations) and the prayers, and were dependent on Hebrew, even for their titles. The well-known Baba Buch marks the introduction of translations from other tongues, in the beginning of the sixteenth century, when Judæo-German literature properly began. The equally well-known "Ma'aseh Buch," a collection of tales from Talmudical and rabbinical sources, appeared about a century later (Basel, 1602); it enjoys the rare distinction of having been translated into German by a Christian, one Helvich (Giessen, 1612). Abraham b. Mattathias' "Kuh-Buch" (1555), Moses Enoch's "Brand-Spiegel" (1602 ?), and Isaac b. Eliakim's popular "Leb Ṭob" (2d ed., Prague 1620) belong to the above-mentioned class of ethical works.

Prayers and Minhagim.

Works on "minhagim," or ritual customs, of which that by Jehiel Epstein of Lemberg (1679) is one of the earliest and the best, were much in favor in those times. But the attempt to introduce prayers in Judæo-German was opposed by the Rabbis, and Aaron b. Samuel's "Liebliche Tefillah, oder Kräftige Arznei für Guf und Neshamah" (1709), was interdicted. But there was no opposition to the large number of "teḥinnot" (prayers) composed especially for women, which began to appear as early as 1599 ("Teḥinnot be-Kol Yom," by Akiba Frankfurter, Basel) and multiplied very rapidly (see Jew. Encyc. iv. 551, *s.v.* Devotional Literature). Some of those special prayers, of later periods, are attributed to women, and contain so many absurdities that there is a well-grounded suspicion that they were composed with the object of producing mirth instead of devotion. The same kind of suspicion is entertained in regard to several collections of extravagant stories about the wonder-working "Ẓaddiḳim," or early Ḥasidic rabbis, and it is believed by many that even the well-known "Shibḥe Besht," of which numerous editions have appeared since the first Hebrew and Judæo-German editions about 1815, was written with the object of casting ridicule on the Ḥasidim.

Secular Works.

The number of works on secular subjects in the earlier periods of the literature is very small, and the number of those possessing any merit, either literary or historical, is still smaller. Gershon ben Eliezer's curious book of travels, "Gelilot Ereẓ Yisrael," and Menahem Man b. Solomon's "She'erit Yisrael," which was designed as a supplement to the "Yosippon" (1743), are the best examples in geography and history which this literature produced in the seventeenth and eighteenth centuries. The poetical productions that began with rhythmical paraphrasing of the Bible, as the "Shmuel Buch" (1543), and include poetical descriptions of persecutions, as the "Vinzlied" (1614) and the "Schwedischlied," and some imitations of the "Niebelungenlied," dealing with Biblical subjects and Midrashic tales, as the "Targum Sheni Lied" (1717), also possess very little literary merit. The Judæo-German folk-medicine books, dream-books, lot-books, and other books written for the ignorant masses, mostly by ignorant authors, are of interest to bibliographers only; this is true, indeed, of the bulk of the Judæo-German literature from the sixteenth to the eighteenth century inclusive. The number of Jews able to read Hebrew was so large in those three centuries that talented writers found among them a sufficient number of readers for all their literary productions. The Judæo-German writers were usually the publishers themselves, and they never attempted to produce, and therefore never succeeded in producing, works of real merit.

The quantity, like the quality, of the works of the early period is much more insignificant than is generally supposed. Steinschneider's list of the Judæo-German works contained in the Oppenheim collection includes the great majority of the books printed in that language down to about 1740, and consists of 385 numbers ("Serapeum," 1848, pp. 313 *et seq.*; *ib.* 1849, pp. 9 *et seq.*). The number of Judæo-German works written in the century which followed that period is probably much smaller than the number now (1904) produced in Russia alone in the course of a decade.

Modern Movement.

The modern period of Judæo-German literature began with the works of Isaac Baer Lewinsohn, Abraham Baer Gottlober, and other early leaders of the Haskalah movement, who thus sought adherents among the ignorant masses. The effort of Mendel Levin (Satanov) to imitate his friend and master Moses Mendelssohn by translating the Bible was abortive, and his translation of the Book of Proverbs into Judæo-German as spoken in Russia is known only through the ridicule heaped upon him by Tobias Feder in his "Ḳol Meḥaẓeẓim." The supposition that this translation had any influence on later writers, or was ever popular, is disproved by the fact that so competent a bibliographer as Benjacob, who was almost a contemporary of Levin, hardly knew of it (see "Oẓar ha-Sefarim," p. 644). Aksenfeld of Odessa was the first to raise the Judæo-German drama above the level of the "Purimspiel" and "Mekirat Yosef"; Ettinger of Russian Poland and Ehrenkranz-Zbarzer of Galicia introduced popular poetry surpassing anything that preceded it; and Isaac Meïr Dick of Wilna was the author of short stories that would be considered masterpieces even to-day were his style more in accordance with modern requirements.

The first Judæo-German newspaper was Alexander Zederbaum's "Ḳol Mebasser" (1863); in the same decade appeared Zunser the folk-poet, Abramovich the novelist, and Goldfaden the poet and playwright, none of whom has yet been excelled in his peculiar field. Among the earliest and best satirists were Joel Linetzki ("Polisher Yingel"), Mani Dlugotch ("'Olam ha-Tohu'nik"), M. A. Shatzkes ("Der Jüdischer far Pessaḥ"), and Eliezer Zweifel ("Der Gekaufter Maftir"). Some of the works of the above-mentioned writers have been translated into several European languages.

While the Judæo-German literature of the earlier period is rightly described by Karpeles as an "undercurrent" of Hebrew literature, the modern "Yiddish" literature (as it is preferably called by its devotees) equals, and in some respects rises above, the latter. This is especially true in the domains of belles-lettres, poetry, and periodical literature, and in dramatic works the Hebrew "closet-drama" remains far behind the Yiddish drama, which is successfully presented in several countries (see Drama, Yiddish). In periodical literature, Hebrew long held sway in Russia, where the better classes, almost all of whom are able to read Hebrew, form the bulk of the newspaper-reading public. But the inevitable change is occurring even there, and the oldest Hebrew newspaper ("Ha-Meliẓ") ceased to appear two months after the establishment, in Jan., 1904, of two daily Yiddish papers. In the United States—next to Russia, the most important center of Yiddish literature—where there is no censor to discriminate in favor of Hebrew, the Yiddish press is much more popular, and has been so from the beginning, while the Hebrew periodical press has only a precarious existence.

Novelists and Poets.

Among the later novelists in Russia, Dinesohn, Spektor, and Rabinowitz hold the highest rank, the latter's "Stempenju" and "Yosele Solovei" being considered the best productions of their kind. But most critics are unjust to fertile N. M. Shaikewich, whose stories possess more merit than is usually conceded to them. Of the poets, Frischman, M. Gordon, Frug, Reisen, Bialik, and J. L. Peretz stand preeminent. The last-named, perhaps unduly extolled at first, is now in great danger, owing to the reaction against him in Russia, of being underestimated. Goldfaden and Zunser went to the United States, and have almost ceased to write. The foremost among the Judæo-German poets whose talents were developed outside of Russia is Morris Rosenfeld, who, with A. M. Sharkanski, Ben-Neẓ, Edelstat, Jehoash Bovshoer, and others, represents the latest school of Yiddish poetry, emancipated from the censor and from the predominance of Hebrew which overshadowed it in Russia.

For scientific works of all descriptions, the Judæo-German literature of to-day depends on translations and compilations almost as much as it did in the earlier periods, Jacob Psanter's writings on the history of the Jews in Rumania and Lazar Schulman's researches into the history of Judæo-German literature being exceptions, to which, perhaps, may be added Kranz's "Culturgeschichte" (New York). But the number of original articles on various scientific subjects that have appeared in dailies, weeklies, and monthlies in both hemispheres is very large; some of them are very valuable. The year-books, as the "Jüdischer Volksbibliothek" (Kiev, 1888 and 1889), the "Volksfreund," and "Literatur und Leben," have a permanent literary value, and when the prejudice against the literature of this language has disappeared much that is contained in it will be found worthy of being translated into other European languages.

In America.

In the United States Alexander Harkavy has published a series of Yiddish-English and English-Yiddish dictionaries. Shaikewich, Dolitzki, Bukanski, Tannenbaum, Hermalin, Kranz, Kobrin, Gorin, Gordin, and several others have written original works, of more or less merit, that have helped the Judæo-German literature of the western hemisphere to assume respectable proportions. Its most prominent representatives in the journalistic field are Leon Zolotkoff of Chicago, Maurice Vinchevski (the above-named Ben-Neẓ), Abraham Cahan, John Paley, Feigenbaum, Malitz, Minz, Zevin, and Libin, almost all of whom are authors of works written in America. The sensational stories that appeared in the United States in the last decade of the nineteenth century became very popular in Russia, and the American export of Yiddish works promises soon to exceed, if it does not exceed already, the import of such works from the Old World.

Literary History.

The older Judæo-German literature has been studied and extensively treated by Jewish and non-Jewish literary historians, from the time of Wagenseil down to the present time. Karpeles devoted to it nearly thirty pages, although he has not even mentioned its modern developments. Grünbaum's "Jüdisch-Deutsche Chrestomathie" (Leipsic, 1882) is confined to selections from old works, while his "Jüdisch-Deutsche Literatur in Deutschland, Polen, und Amerika" (Berlin, 1894) hardly deserves notice. The poetical works of the modern division of that literature fared better, as they were introduced to the outside world in Dalman's "Jüdisch-Deutsche Volkslieder aus Galizien und Russland" (Berlin, 1891). A good bibliography of modern poetical works is appended to the excellent collection of Russian-Jewish folk-songs by Ginzburg and Marek ("Yevreiskya Narodnia Pyesni w Rossii," St. Petersburg, 1901).

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 80-82, Leipsic, 1836; Gosche's *Archiv für Literaturgesch.* i. 93 *et seq.*, Leipsic, 1870; Karpeles, *Gesch. der Jüdischen Litteratur*, ii. 1000-1029; Schulman, in *Jüdische Volksbibliothek*, ii. 115 *et seq.*, Kiev, 1889; Steinschneider, in *Monatsschrift*, xlii. 74 *et seq.*; *Verhandlungen der 26ten Versammlung Deutschen Philologen und Schulmänner in Würzburg*, pp. 215 *et seq.*, Leipsic, 1869; Wiener's *Yiddish Literature in the Nineteenth Century*, New York, 1899 (the only authority for general modern Judæo-German literature).

G. P. Wi.

JUDÆO-GREEK AND JUDÆO-ITALIAN: Although the Greek which is spoken and written by Jews in various parts of the Balkan Peninsula differs scarcely at all from that employed by the non-Jewish inhabitants, the term "Judæo-Greek" is convenient as distinguishing this dialect from that spoken by Jews elsewhere. The same is true of the term "Judæo-Italian," which refers here only to the Venetian and Apulian dialects. The island of Corfu, being, so to speak, a bridge which joins the Balkan Peninsula with Italy, may be regarded also as the rallying-point of modern Greek and of the Venetian and Apulian dialects as spoken and written by Jews. The exclusive sway of the Greek language among the Corfiote Jews was of short duration, and lasted only as long as the first stratum of the community which had come from the so-called Romania remained homogeneous—until from the Angevin possessions of southern Italy other Jews slowly but steadily joined them of their own accord between the twelfth and fourteenth centuries. There were Greek-speaking Jewish communities in various other parts of the Balkan Peninsula (see Greece): in Constantinople, Salonica, Chalcis, Janina, Arta, Zante, and Crete, where Jews are still found, as well as in various places where at present none remain.

Bible Translations.

For the Greek-speaking Jews of the Balkan Peninsula modern Greek translations of several parts of the Bible were made, *e.g.*, that of the Pentateuch printed in Constantinople in the year 1547, and that of Job made thirty years later, which unfortunately is no longer extant. In Candia, a town on the island of Crete, a modern Greek translation of Jonah, manuscript copies of which are preserved in the Bodleian and the Bologna University libraries, was read as part of the afternoon service of the Day of Atonement. No record is extant, however, of a similar custom in Corfu, despite all statements to the contrary. These translations are strictly literal versions of the original, and, although in places very ingenious, show but little knowledge of Hebrew on the part of the translators. The complete absence of Turkish words and the apparent fact that the translators did not know the commentaries of the western European exegetes lead to the belief that the Greek Pentateuch was written at least two centuries before the date of publication. The Greek Jonah is even older and seems to be the earliest known monument of the modern vernacular; it offers, indeed, forms much nearer to the ancient Greek than any remains of the late Byzantine literature. Following the originals very closely, these translations can not be set up as models of Greek style and syntax; but they supply trustworthy material for scientific study in so far as phonology and morphology are concerned. Their value from this standpoint is greater than that of other documents owing to the fact that the translators wrote in Hebrew characters the precise words and sounds of the every-day language, with no attempt at literary improvements.

Poetry.

That the Jews in Greece used to speak without change the same language as their Christian fellow countrymen is proved by their non-Biblical, and therefore freer, translations as well as by their original works. To the first class belongs a rimed poem for Pentecost in lines of unequal length, each stanza of which was chanted after the original Hebrew it purported to translate. A few quatrains of this poem without the Hebrew were sung in the Corfu Greek synagogue and other Jewish places of worship as late as 1884. There are also more or less free versions of some post-Biblical lamentations over the vicissitudes of the Jewish people, in all of which the genuine character of the Greek is noticeable. But the most important specimens in this branch of literature are two original dirges published, with many errors, in Ἐπετηρὶς Παρνασσοῦ (1902). They show the fifteen-syllable line of modern Greek poetry; and the only internal evidence of their being Jewish lies in the subject-matter. The Jews of the Greek-speaking places have drawn freely from the local stock of tales, unwritten poetry, etc., including all subjects except religion. The circular singing-dance, *χορὸς*, is still much in favor with the Jews of Corfu; and an original Greek dirge of a mother over the loss of a son in a far-distant country was mistaken for a specifically Jewish composition only because a copy was found written in Hebrew characters and with the words רבנים and חכמים substituted for others which in the original signified perhaps "dignitaries of the Orthodox Church." This dirge, the second of the two mentioned above as having been published in 1902, is valuable, however, for lines 26–29 (probably containing a lacuna), which were wrongly inserted in the piece, and which evidently are part of a lost festival song. They run as follows:

Κ' *ἡ γὶς πρέπει νὰ χαίρεται,* | *πρέπει νὰ καμαρώνει*
τὴν πασκαλιὰ καὶ τὸ Πουρὶμ | *καὶ τὴ* Μεγάλη Μέρα . . .
Πρέπει *νὰ τὴ* (?) *στολίσουμε* | *καὶ τρεῖς φορὲς τὸ χρόνο,*
γιατί μοῦ συμμαγόνουνται | *μικροί μου καὶ μεγάλοι.*

In Corfu a song beginning

Ἤρταμε
καὶ καλὰ σᾶς βρήκαμε

used to be sung on the first of Adar, which for this reason was called ראש חדש de *ἤρταμε*; and at Janina and Arta a song for Purim is still sung which contains a few Turkish words, and which must therefore have been composed after 1453. In this song the rules of meter, rime, and accent are observed as strictly as in the rest of Greek literature. It consists of quatrains with eight syllables to the line, except in the case of the introductory stanza:

Κ*ίνα γλῶσσα νὰ μιλεῖς,*
θαμάσμαπα νὰ μολοεῖς,
κοιμημένους νὰ ξυπνεῖς,
μὲ κρασὶ νὰ τοὺς μεθεῖς.

In a copy of the song in the British Museum (MS. Or. 5472) two stanzas near the end each lack two lines, and צי' is apparently used as the most approximate rendering of the broken palatal sounds "ke" and "ki" of the modern Greek pronunciation. The concluding quatrain, referring to Pharaoh's rush into the Red Sea, is as follows:

Μ*πῆκε νὰ μᾶς κυνηγήσει,*
εἶπε νὰ μᾶς σιγυρίσει,
τοῦκαμ' ὁ θεγὸς τὴν κρίση,
οὐδὲ ἑνας νὰ μ' ντὴ γλίσει.

The Jews of Zante composed Greek verse to commemorate the granting of civil equality to them by the French occupiers of the island after the fall of

Venice. In their speech they sometimes use words derived from the Hebrew (תן = נתן, אכל, עין, etc.), but in a Greek form; whereas the same roots in Corfu are inflected according to the Venetian or the Apulian morphology.

Use of Venetian.

The better class of the Jewish community of Corfu speaks the Venetian dialect with some modifications, due to the influence of the Greek, which was the only means of oral communication among the first Jewish settlers of the island. The latter language, while gradually disappearing as a living one before the newcomer, bequeathed to it a certain amount of its vocabulary and some of its syntactic peculiarities. The constant solution of the infinitive ("che digo" = *νὰ 'πῶ*, "che ti vegna" = *νὰ ῥθῇς*) is the most important phenomenon. The Venetian of the Corfiote Jews accordingly differs from the same dialect as spoken by non-Jews in the same town. A characteristic of this dialect is the formation in "ò" of the plural of nouns ending in "à," a formation which originated in the Hebrew ending ות, simplified, according to the Italian laws of phonology, into "ò," *e.g.*, the Italianized plural of "berakah" is "berakhò" (for "berakot"); hence "novità," "novitò"; "città," "cittò." There has presumably been no Jewish literature in this dialect, since Venice herself very early adopted pure Italian as her official language, and all documents of the Corfu Jewish community were written in that language, which served too in Hebrew schools as the means of translating the Bible.

The not very numerous Jews who went directly from Spain to Corfu did not long speak their own language, but soon adopted one or the other of the two predominant vernaculars of the place. In Arta is preserved the recollection of a Catalan as well as of a Sicilian and a Calabrian synagogue. All three were obviously built by Jews who went thither after a stay in Corfu which was so short that the very names of such congregations are unknown to the Jews of that town. There was also in the Albanian seaport of Valona (Arlona) a congregation called the ק"ק גירוש, formed by refugees from Spain; but all these congregations must have removed very early from Albania and Epirus to Salonica, where they subsequently had maḥzorim printed according to their own rites.

Permanent residence, however, was found in Corfu by the Apulians, who brought from the Italian coast their vernacular and a few specimens, still preserved, of their literature. Apulian is still spoken by the lower section of the community. Two Apulian love-songs, seemingly original, exist in manuscript, of which one is an independent composition of a rather scurrilous purport, while in the second each stanza is preceded by one of a religious Hebrew poem on a quite different subject. Both are written in Hebrew characters, as is a semioriginal composition containing the rules for the Passover supper, of which the following paragraph (with Italian words retransliterated) may be cited:

> "יהץ. Pigiamu la מצה cu li doi signali, e la spartimu a menzu, e dizzimu: Comu spartimu chista מצה, cussi הקדוש ברוך הוא spartiu lu Mari Ruviu, e passàra li padri nostri intra di issu e fizzi cun issi נסים e נפלאות. Cussì cu fazza cu nùi; chistu annu accà, l'annu che veni a la terra di ישראל omini liberi.—Menza mintimu sotto la tovaggia pir אפיקומן, e l'altva menza infra li doi, pir cu farrimu המוציא."

Apulian.

The Apulian dialect, in supplanting the Greek of the original settlers, took from it more material than did the Venetian. The borrowings extended to words expressing family connections: *e.g.*, "patri," "matri," "fratri" (plural, "fraturi"), "soru," "figgiu," "niputi," "maritu," "muggeri," "carussu"; but *γαμαρὸ*, *νύφη*, *πεθερὸ*, *πεθερὰ*, *λεχῶνα*, *κουμπάρο-α*, *ἀνύπαντρο-η*, and *γάμιι* (= "wedding"; plural, *γάμιιri*) (to express "they married," however, the Apulian "si spussàra" is used). Some vegetables and fruits are known only by their Greek names, both to the Venetian- and to the Apulian-speaking sections, *e.g.*, *σέσκλο*, *σέλινο*, *κοκκινογοῦμ*, *χεμονικὸ*; and many of the terms used in the game of buckle-bones are Greek: *κότσι*, *ἐνέση* (?) *μία*, *ἐνέση δύο*, *ἐνέση τρεῖς*, *ἕνας δύο τρέις*, *βούρδαλο*, *χάσουλο*; but "panza," "buso," and "re," for which last the Epirote Jews say *κερδουλός*, while they call its opposite *χασουλός*.

The simple past tense ("vitti," "vidisti," "vitti") is the only one in use among the Apulian Jews, who agree in this respect with the Apulians of the Italian coast; they differ from the latter, however, in forming the future, which is expressed by means of the auxiliary "anzu" (= "I have"), as on the Continent, and a following infinitive, which is always, as in modern Greek, resolved. Such resolution occurs quite frequently in Apulia itself (with the particles "mu" or "mi"), but not as regularly as in Corfu, where with the exception of the substantivized forms "lu manzari," "lu mbiviri," and a few others, the unresolved infinitive is absolutely unknown. So to-day "dirò," "aggiu diri" and "aggiu mu dicu" occur on the Continent, but only "anzu cu dicu" in Corfu.

The Apulian diminutive suffix "-ddhu" gave way to the Italian-looking "-llu," and is retained only in idiomatic expressions, such as "scazzamurieddhu" (= "funny little fellow"), "javaneddhu" (from יון), "bekozzerjameddhu" (from בקוצר ימים), "cavaddhu" (= "horse"), "capiddhu" (= "hair"), "chiddhu" (= "that"), although "indu," from "ille," is found.

This dialect has brought all borrowed words under its own laws of accidence; but its original vocabulary has been hopelessly impoverished and deprived of its finest elements. A Corfiote Jew visiting any part of Apulia would find difficulty in understanding the spoken vernacular or the songs of the natives, although the grammatical structure is exactly the same as that of his own dialect.

The Jews can boast of having preserved the oldest text in the Apulian dialect, a collection of translations of Hebrew dirges dating from the thirteenth century and now in the British Museum (MS. Or. 6276). It contains many obsolete terms which are very close to the Latin and many of the older and fuller grammatical forms. Among its points of interest are words and phrases such as "tamen sollicitatevi" (= "mind"), "etiam Ribbi Ismahel," "lu coriu" (= "skin"), "di la carni sua," "la ostia" (= "army"), and "di li cieli." In the fourteenth century the decay of Apulian in Corfu had so far advanced that readers were no longer able to pronounce correctly the words of this Hebrew manuscript or to grasp their meanings. Vowel-points were accordingly inserted, but very inaccurately; and later an incompetent scribe incorrectly substituted "duzzini" (= "dozens"), "douzelli" (= "young men"), "macchina" (= "machine") for "magina" (= "image"), and attempted to erase the superlative termination of "grandissima." It was perhaps owing to the influence of the Venetian that he spared all the simple futures; but in four or five places where the pronoun of the first person was erased the substituted words have so thoroughly obliterated the original readings that it is impossible to discover what was the old form of the peculiar "joni" which is now used side by side with "jò."

An adequate idea of the plurality of languages which prevailed among the Corfu Jewry during the last seven centuries may perhaps be derived from the various changes undergone by Biblical and other proper names, of which the following are some examples:

Abraham: Abram, Abram-άκι, Bambi, Bamboli, Abramino, Nino.
Solomon: Selomò, Σελωμάκι, Μάκι, Salamon, Salomon.
Sarah: Sarà, Sarina, Σάρη, Σάρω, Σαροῦλα, Σαρινιὼ, Sandra.
Rebekah: Rifgà, 'Ρίκω, Richetta, Enrichetta.
Simḥah: Μίχω, Μιχώνη, Mihhetta, Σιμιχοῦλα, Allegra, Allegrina, Εὐθυμια.
Στάμω (Stametta, Stamettina, Metti, Mattilde), Χάϊδω, Κόκω (from Byzantine Σὐδοκία), and Ζαφείρω came from the Greek peninsula.

To-day the Jews speak Venetian, Apulian, Italian, and Greek in Corfu; Greek in Arta, Zante, Chalcis, Crete, and Volo; Spanish and Greek in Athens; and Spanish in Larissa and Trikala. . In all these places Jewish children attend classes in the various Greek schools.

G. L. BE.

JUDÆO-PERSIAN: Language spoken by the Jews living in Persia. The earliest evidence of the entrance of Persian words into the language of the Israelites is found in the Bible. The post-exilic portions, Hebrew as well as Aramaic, contain besides many Persian proper names (especially in Esther; see I. Scheftelowitz, "Arisches im Alten Testament," part i., 1901) and titles (*e.g.*, "satrap," "aḥashdarpenim"), a number of nouns (as "dat" = "law"; "genez" = "treasure"; "pardes" = "park") which came into permanent use at the time of the Achæmenidæ. More than five hundred years after the end of that dynasty the Jews of the Babylonian diaspora again came under the dominion of the Persians; and among such Jews the Persian language held a position similar to that held by the Greek language among the Jews of the West. Persian became to a great extent the language of everyday life among the Jews of Babylonia; and a hundred years after the conquest of that country by the Sassanids an amora of Pumbedita, Rab Joseph (d. 323), dared make the statement (Soṭah, end) that the Babylonian Jews had no right to speak Aramaic, but should speak either Hebrew or Persian. Aramaic, however, remained the language of the Jews in Palestine as well as of those in Babylonia, although in the latter country a large number of Persian words found their way into the language of daily intercourse and into that of the schools, a fact which is attested by the numerous Persian derivatives in the Babylonian Talmud. But in the Aramaic Targum there are very few Persian words (see "Z. D. M. G." xxviii. 56, 67), owing to the fact that after the middle of the third century the Targumim on the Pentateuch and the Prophets were accepted as authoritative and received a fixed textual form in the Babylonian schools. In this way they were protected from the introduction of Persian elements. On a possible early Judæo-Persian translation of the Bible see JUDÆO-PERSIAN LITERATURE, § 1.

Among the Jews of Babylonia.

Persian in the Talmud.

The explanation of the Persian derivatives in the Talmud (they are even more numerous in the geonic literature) is one of the most important tasks of Talmudic lexicography. R. Nathan explained about twenty words in the Talmud as being Persian (see Rapoport, "Biographie R. Nathans," note 6; Kohut, "Aruch Completum," Introduction, p. viii.). A comprehensive work on the subject is still a desideratum. Contributions to the subject have been made by Fleischer (addenda to Levy's "Wörterb."), Perles ("Etymologische Studien," 1871; "Zur Rabbinischen Sprach- und Sagenkunde," 1873; and in "Monatsschrift," 1893), and Kohut. The last-named, however, in his edition of the "'Aruk," has not always used the necessary discretion, and frequently declares what is of purely Semitic origin to be derived from the Persian ("Z. D. M. G." xlvii. 501-509).

Earliest Traces of Modern Dialect.

Nothing definite can be said in regard to the diffusion of the Persian language among the Jews during the long period that elapsed between the date of the completion of the Talmud and that of the earliest monuments of the Judæo-Persian literature. It is nevertheless beyond all question that a portion of the extant translations of the Bible originated in a much older period than did the Judæo-Persian writings whose dates may be determined. Even in these writings there are "so many ancient phonetic and lexical and at times even grammatical forms, such as are not found in the oldest Neo-Persian monuments, that this literature must be assigned to a comparatively early date" (Salemann, "Khudâidâd," p. ii.). At any rate the old forms in Judæo-Persian show that Persian had at a very early time become the mother tongue of the Jews that lived in those portions of the dominions of the califs where Persian was spoken. It is even probable that as early as the Sassanids there were Jewish communities which spoke Persian.

The earliest literary monument of Judæo-Persian is the curious document, dating from the eighth century, which Dr. M. Aurel Stein has found in the ruins of Khotan. Its language is almost free from Arabic admixture, and it contains no Hebrew words (D. S. Margoliouth, in "Journal of the Royal Asiatic Society," Oct., 1903, pp. 735-760). The second oldest document (the deposition of witnesses in a family lawsuit) dates from the year 1332 of the Seleucidan era (=1020 C.E.), and was written in Ahwaz (Persian, "Hormshir"), the capital of Khuzistan, in which city there was at an early date a large Jewish population (*idem*, in "J. Q. R." xi. 671 *et seq.*).

Contemporary Dialects.

The Neo-Persian language, which brought forth a flourishing national literature in the tenth century, probably became the mother tongue of the Jews who lived within the smaller territory where Persian was spoken. Persian is spoken to-day by the Jews of Persia proper, and, for the most part, by those under Russian dominion in Central Asia (in Bokhara, etc.). There is a colony of Bokharian Jews in Jerusalem. The total number of Jews who speak Persian is estimated at about 50,000. The so-called "Mountain Jews" of the Caucasus speak a dialect called "Tat," which varies considerably from the ordinary Neo-Persian. Their number is reckoned at 20,000 (see Jew. Encyc. iv. 558b, *s.v.* Dialects; W. Geiger, "Bemerkungen," in "Grundriss der Iranischen Philologie," i., section 2, p. 408; and Vsevolod Miller, in the third report of the Lazarevski Institute for Oriental Languages at Moscow). What Geiger says of the general characteristics of Judæo-Persian should especially be emphasized (*l.c.* p. 410): "It differs from the written language not nearly so much as the other dialects and patois of Persian. It is no more a historically independent dialect than is the Tadshiki (the Persian of the transoxanian lands), but is rather a corruption of the High Neo-Persian with local dialectic color." This is due to the fact that the Persian Jews busied themselves with Persian national literature, transcribing it in Hebrew characters. In their own poetry also the Jews were influenced by this literature, which made itself felt even in their Bible translations. But in course of time corruptions crept in, especially in these Bible translations, as they were carried from place to place. Simeon Ḥakam in the introduction to his translation of the Pentateuch gives interesting examples of Persian words which are corrupted in vulgar speech and are used in this corrupted form by the Jews of Bokhara in their letters to one another. Thus, instead of אסמאן ("âsmân" = "heaven"), they write אספאן; instead of פאדשאה ("pâdishâh" = "ruler"), פאסג̄א; instead of סג̄דה (Arabic, "sajdah" = "bending"), שסדה; instead of כיתף (Arabic, "kitf" = "shoulder"), כיפת; instead of ג̄מע (Arabic, "jam'a" = "congregation"), ג̄עם; instead of עומר (Arabic, "'umr" = "life"), עורם. Of these examples the last three show instances where the corruption consists in the transposition of the consonants. The same occurs in the poem of Chudâidâd (see Salemann, *l.c.* p. vi.). Simeon Ḥakam himself used the vulgar tongue ("lashôn hamôniyi") in his translations intended for his fellow countrymen of Bokhara; and his Persian ritualistic compendium may well be called a treasure-house for the Judæo-Persian idioms of Bokhara. On the other hand, Simeon asserts that the language of his translations is correct Persian, "leshôn pârsi ẓaḥ" (see the title-page of the Pentateuch translation in "Z. D. M. G." lvi. 730).

Corruption from Literary Language.

The following attempt to present an idea of the character of Judæo-Persian will be restricted to grouping the prominent peculiarities under several heads. A distinction is made between the language of the older literary productions (such as the dictionary of Moses Shirwani and the commentary on Samuel), and the most recent Judæo-Persian writings in Bokhara. Among the latter is the poem of Chudâidâd, although it was written at the beginning of the nineteenth century.

Punctuation.

Transcription: All of the Judæo-Persian literature, whether in manuscript or printed, presents the Persian text in Hebrew characters. In Bokhara at an early date the Hebrew vowel-signs were used to represent the Persian vowels in the copies of the poems of Yusuf Yehudi and his circle and of the Chudâidâd poem. In the commentary on Samuel the Persian is also partially punctuated. The Neo-Persian publications in Jerusalem intended for Bokhara are all punctuated. This has the advantage of showing the pronunciation of the Persian within the district in which it originated more clearly than is the case with the common Arabo-Persian alphabet with its scarcity of vowel-signs. Thus, for example, in the Hebrew transcription "k" is always distinguished from "g"; also, as regards vocalization, "i" from "ê," "û" from "ô." The Hebrew transcription shows also very clearly the changes which many sounds have undergone among the Persian Jews partly through dialectic variation of pronunciation, partly through carelessness, or as aids to pronunciation. An example of the transcription of the older period is furnished by the Samuel commentary (about the 14th cent.; see "Z. D. M. G." li. 398). In this work ב, when it designates "b," is frequently written with dagesh; where it stands for "w" it is usually written with rafeh. ג with or without dagesh corresponds to the Persian "g" ("gaf"); ג̄ to Persian "gh," sometimes also to the ordinary "g"; ג̄ is "j" ("jim"), sometimes also "tsh." ד represents also "dh"; כ with or without dagesh is "k"; כ is "kh" or "khw," although the latter is sometimes transcribed by כו. ס = "ṣ" ("ṣad"). פ̄ with rafeh is "f"; without it, "p." צ̇ = "tsh." For the vowels, the following may be noted: Long "ā" is usually left undesignated, though it is often indicated by the vowel-letter א or by ḳameẓ; short "ă" ("ĕ") is often designated by shewa, sometimes by א; final "ăh" ("ĕh") here and there by א. Short "ŭ" is designated by the vowel-letter ו; short "ĭ" by the vowel-letter י (comp. "Z. D. M. G." liii. 412).

Various Forms of Gimel.

As an example of the modern method of transcription may be mentioned the rule that Simeon Ḥakam lays down. He uses four forms of gimel: (1) גּ for the usual, hard "g"; (2) ג̄ for "gh"; (3) גׄ for "j"; and (4) ג̄ for "tsh." He has thus avoided entirely the use of צ̇ for the last sound. In regard to פ, ף, and כ, ך, with or without dagesh, Simeon Ḥakam observes no rule: "We leave this to the reader, since there is a different pronunciation in every city. That of the people of Bokhara is not like that in the cities of Persia or in Balkh." In Simeon's ritualistic compendium the transcription is less methodized than in the translation of the Bible (see "Keleti Szemle," iii. 15b; "Z. D. M. G."

lvi. 759). In one of the Bokhara translations of Abot, printed in Jerusalem, "j" is rendered by ג̣; "tsh," by ג̤.

Consonantal Changes.

Phonetics, Consonants: In the Samuel commentary and in Shirwani's dictionary the following important variations in sound from the written language are found, some of which occur also in the later literary productions: "k" is found for "g," and vice versa (תונכר for "tuwânger," פיכן for "paigān," are, according to Nöldeke, "older forms which have preserved the original 'k'"); "ḳ" for "gh"; "g" for "ḳ"; "ṭ" for "t," and vice versa; final "t" instead of "d"; "d" for "th"; "d" for "ẓ"; "tsh" for "sh" (ספיץ = "shipish"); "j" for "z"; "h" for "ḥ"; "l" for "r" (in a modern publication תפסיל stands for תפסיר); "w" (ו or בֿ) for "b"; "b" for "f"; "m" (before "b") for "n"; "mb" (final) for "m." The changes which, especially among the Bokharian Jews, Arabic derivatives undergo, owing to the permutation of consonants, are such that the word-form often becomes almost unrecognizable (for examples see "Z. D. M. G." liii. 393, lv. 251 *et seq.*, lvi. 746–753); changes due to the transposition of consonants, as the above-cited remark of Simeon Ḥakam shows, are also a peculiarity of the vulgar speech of the Bokharian Jews.

Vowels: A marked characteristic of Judæo-Persian is the very frequent use of the vowel "u," it often being substituted for other vowels, for "a" ("e") or "i." The fact that in the Samuel commentary "u" (written ו) sometimes takes the place of "ĭ," may perhaps be explained by the supposition that in pronunciation the vowel "i" sounded like "ü," and that this was rendered by ו; hence, conversely, a י is sometimes found for "u" (דישמן = "dushman" = "enemy"). It has already been noted that the Judæo-Persian texts carefully designate (by יֵ and וֹ—) the vowels "ē" and "ō," which in Persian writing are not distinguished from "î" and "û." Also the suffixes of the first person plural ("-îm," "-îd") are frequently written ֵים and ֵיד (also ֵית). Modern publications and manuscripts write "segol" instead of "ẓere" (see "Z. D. M. G." lii. 199). For short "ĭ," the pronunciation "ē" is also found (the Samuel commentary writes סֶה, also סֵיה, for "sih" = "three"; גרד, but also גירד, for "gird" = "around," "about"). In the transliteration of Arabic words the Judæo-Persian texts of both ancient and modern times indicate the "imalah" of the "a" sound; the Samuel commentary also writes אשתיו ("ishtew") for the Persian word "shitâb." For the shortening of vowels in Judæo-Persian see Nöldeke, "Litterarisches Centralblatt," 1889, p. 890. The above-mentioned transcription of short vowels by means of "shewa" points to a shortened pronunciation of the vowels.

Sign of the Genitive.

Etymology: The use of the particles "az," "ân" between two substantives to designate the genitive relation is found in the old Samuel commentary as well as in the most modern texts. The original sign of the genitive (the vowel "ĭ"), which was appended to the first substantive ("status constructus"), is attached in these texts to the substantive and to the genitive particle also; thus: פָאדְשָאהִי אַזָאנִי עָאלַם = "king of the world." In the oblique case, besides the suffix "-ra," the particle "azmar" (instead of the "mar" used in the older language) is placed before the substantive both in the modern Bible translations ("Z. D. M. G." liv. 558) and in the old Samuel commentary (*ib.* li. 407). In the latter, "azmar" is also found alone, without the suffix "-ra." The use of the Arabic plural ending "-āt" in Persian words, *e.g.*, "murghāt" (מורגָאת = "birds"), is a peculiarity of the Tadshiki which has naturally affected the dialect of the Bokharian Jews ("Grundriss der Iranischen Philologie," i., section 2, p. 407). The preservation of the ג in the plurals בזוגן ("arms"), זניגן ("knees") in the Samuel commentary is an ancient usage (Nöldeke, in "Z. D. M. G." li. 671). The form "dudum" (second), in the Book of Daniel, goes back to the Old Persian form of this ordinal ("Grundriss," i., section 2, p. 116).

Pronouns.

As regards pronouns, the archaism "ēmā" (we) is found. Noteworthy also are "māyān" and "shumāyān" for the first and second persons plural. The attachment of the enclitic pronoun "sh" by means of "i," in the Ezekiel commentary (Salemann), is important.

Conjugation of Verbs.

In the conjugation of the verb the following points are to be noted: The suffix of the first person singular is "-um" instead of "-am"; *e.g.*, דאדום in the Samuel commentary; דידום, כונום in that on Ezekiel. The suffix of the third person plural, "-and," throughout the Samuel commentary, is shortened to "-an"; Yusuf Yahudi uses both; while Simeon Ḥakam writes the ending sometimes ַן ("-an"), sometimes ִן ("-in"). The second person plural has at times the ending "-ētān." The imperfect plural in the Samuel commentary has the ending "-īn" instead of "-īd" (*e.g.*, בְגִירִיין = "ye wept," instead of "bigiryid"). The apocope of "-ast" to "-as" is frequent (*e.g.*, כַרְדַם for "kardast"). In the Samuel commentary and elsewhere the present participle is preferably formed with "-ā." The same commentary also furnishes many examples of the archaic formation of the passive, that is, with the employment of the verb "âmadan," instead of the usual "shudan." Another form of the passive, without an auxiliary verb, is to be found in the Ezekiel commentary: it is a form which had been known only in Middle Persian (Pahlavi), and can now serve as an important testimony to the survival of that form (Salemann, "Zum Mittelpersischen Passive," St. Petersburg, 1900).

Of prepositions those should be noted in which the original initial "ă-" has been preserved. The Ezekiel commentary has אבא for "bā"; אבאז for "bāz"; אבר for "bar"; אבי for "bē" (Salemann, *ib.* p. 270). The substantive "tăh" ("under part," "ground") is used by the Jews of Bokhara as a preposition meaning "under." Especially remarkable are the particles which are used to-day by the Bokharian Jews, but have not yet been met with elsewhere: (1) The preposition "ḳaṭīr," also "ḳeṭī," meaning "with"; it is used also as a postpositive. Its origin may be traced to an Arabic substantive, "ḳiṭār," "ḳaṭār" (row), which is used also in Persian and Turkish. (2) The particle of comparison "warin," which is always placed after the substantive (probably from the particle "wār," "wārah," which is used only as a suffix to substantives, with the meaning of the Latin "instar"). (3) The adverbial particle "hamtōr" (meaning "at any rate," "certainly," "nevertheless"). (4) The interrogative particle "tshitō" (how?). In reference to these particles see "Z. D. M. G." lvi. pp. 730-739 (for No. 4, *ib.* li. 552). For the particle of negation with the imperative, Simeon Ḥakam uses "nă" instead of "mă" (*e.g.*, "nakun" instead of "makunn").

Prepositions and Particles.

Formation of Substantives.

Among the suffixes employed in the formation of substantives, "-ish" is often found in the older texts. In the written language it is used only in the shortened form "-ish," and is appended to the present stem. In Shirwani's dictionary nearly eighty such substantives are given (see Stade's "Zeitschrift," xvi. 231 *et seq.*; "Grundriss," i., section 1, p. 281). Another abstract ending, "-ih" (יה), of which many examples occur also in Shirwani, is added to adjectives to form substantives, and corresponds to the Pahlavi abstract ending of nouns "-îh" (Stade's "Zeitschrift," xvii. 200, 202; "Z. D. M. G." li. 671). The adjectival suffix "-omand" (instead of "-mand") should also be noted in סהמומנד (in the translation of Isaiah, ed. Lagarde) and בימומנד (in the Ezekiel commentary); both words mean "terrible."

Among the verbal formations are the numerous causatives ending in "-âuîdan" in the Samuel commentary ("Z. D. M. G." li. 672) and in the Ezekiel commentary (Salemann, *l.c.* p. 271).

Syntax.

As regards the syntax of Judæo-Persian the most noteworthy feature is the fact that the translations of the Bible follow exactly the syntactical construction of the Hebrew, in order not to lose any detail of the original text. The Hebrew participle is rendered by the participle without regard to tense; the Hebrew article, by the demonstrative "ān"; and the accusative particle את, by "mar" (or "azmar"). The infinitive which stands before a finite verb in Hebrew is faithfully rendered by the Persian infinitive; and in the same way the infinitive with a pronominal suffix is literally translated. This tradition of the Persian translators of the Bible has been preserved by their most recent representative, Simeon Ḥakam. His Pentateuch in a way furnishes an ideal interlinear translation; and, in order to emphasize its merits as such, he has carried out the plan of using dots to separate single words or groups of words in the translation which correspond to single words in the text. This of course is characteristic only of translations of the Bible into Judæo-Persian; but it is possible that it may also have influenced other productions. However, Nöldeke has stated that the "Narration of Daniel" (a translation from the Aramaic) is free from the Hebraized syntax of the Bible translations ("Litterarisches Centralblatt," 1884, p. 889). A peculiarity in the style of a modern literary production of Bokhara is the use of the "pluralis majestatis." In this work, a popular homily, the third person plural is used in speaking of the person represented as acting or speaking; similarly, a person is addressed in the plural of the second person. The singular is used, however, of wicked persons, and God also is always referred to in the singular. The reason for these two exceptions seems plainly to be the feeling that the polite form of the plural is not in place in speaking of God, whereas the respect implied by that form is not deserved by the wicked ("Z. D. M. G." lv. 250, lvi. 758).

Pluralis Majestatis.

Vocabulary.

The chief importance for Persian philology of the Judæo-Persian texts lies in the surprising wealth of additions to the vocabulary which all of them, without exception, offer. Lagarde has given a number of noteworthy lexical facts in his "Persische Studien aus der Propheten-Uebersetzung," and W. Bacher has also collected important expressions from Shirwani's dictionary and the Samuel commentary, as well as from the most recent Judæo-Persian writer, Simeon Ḥakam (Stade's "Zeitschrift," xvi.; "Z. D. M. G." li., lvi.). A number of words which can be traced back to Middle Persian, in part even to the Avesta language, have been brought to light and incorporated in the Persian dictionary; likewise interesting word-formations and meanings of well-known words which were not to be found elsewhere.

Further interest attaches to the Judæo-Persian texts on account of the large number of Arabic derivatives which they contain. These far exceed the number of Arabic words found in Persian dictionaries. Perhaps the influence of Arabic-speaking Jews, as well as familiarity with the Arabic Bible translations of Saadia, may have contributed to this.

Foreign Words Adopted.

A characteristic of the language of the Jews living in the northern lands where Persian is spoken is the intermixture of Turkish, especially East-Turkish, words. As early a writer as the lexicographer Solomon b. Samuel in the fourteenth century was influenced by Turkish ("Keleti Szemle," i. 27 *et seq.*, 87 *et seq.*; "Ein Hebräisch-Persisches Wörterb." pp. 10, 27). He even explains a Biblical word (קרני, Job xvi. 15) by a Turkish one having a similar sound (meaning "belly"). The above-mentioned homily contains a comparatively large number of Turkish words ("Z. D. M. G." lv. 255); but the greatest number occur in Simeon Ḥakam's ritualistic compendium (see "Keleti Szemle," lv. 157). The latter work is an interesting example of the fact that in modern times many words from European languages, especially from the Russian, have found their way into the language of the Persian-speaking Jews of Bokhara ("Z. D. M. G." lvi. 753 *et seq.*). The German word "Jahrzeit," in its ritualistic meaning, has been adopted by them (see "Zeit. für Hebr. Bibl." v. 154).

That which gives a Jewish character to Judæo-Persian is the use of mixed Hebrew and Persian forms, and the close union of the two elements. Combinations of a Hebrew noun with a Persian verb are frequent in the writings of Solomon b. Samuel ("Ein Hebräisch-Persisches Wörterb." pp. 20–22). By means of the Persian suffix "-î" he forms a word of Persian character from a Hebrew word; *e.g.*, "shelîḥî kunā" = "one who fills the office of prayer-leader" ("sheliaḥ ẓibbur"). He adds the Persian plural ending to a Hebrew word (*e.g.*, שטרהאי). The same Hebrew-Persian form of expression is found in the Samuel commentary. Simeon Ḥakam's ritualistic compendium offers the greatest number and most varied examples of the mixture of Hebrew with the Persian spoken by the Bokharian Jews of to-day ("Z. D. M. G." lvi. 755–758). In many of these a Persian (or Arabic) word is joined with its Hebrew equivalent in order to make the meaning more plain. Hebrew substantives are also joined by means of the Persian genitive suffix (יֵ; which is added to the first word); by the addition of the Persian ending "-nāk" an adjective is formed from a Hebrew substantive (*e.g.*, סַכָּנָה נָאךְ = "dangerous"), etc. Aramaic words also are used in Persian, and are similarly combined with Persian ones. This appears to be due to the influence of the Targumim, many words from which were adopted into the common language of the Persian Jews at an early date. Especially is this noticeable in the writings of Solomon b. Samuel, who, for example, regularly expresses the idea of praying by "ẓelûtâ kardan." The Aramaic "shibṭā" (= Hebr. "shebeṭ") is used throughout to designate a tribe. In the above-mentioned homily the tribe of Dan is called שִׁבְטָאִיִ דָן. Simeon Ḥakam in his translation of the Pentateuch everywhere renders מטה or שבט by the Aramaic word, writing it with ס instead of שׁ. He seems, however, to have kept the pronunciation with "s" for this Aramaic word, on account of the influence of the Arabic "sibṭ."

Admixture of Hebrew and Aramaic.

A curious fact, of interest in the history of language, is the custom of Solomon b. Samuel and of the writer of the Samuel commentary, when writing Hebrew, of using the Hebrew word יֵשׁ exactly like the Persian "ăst," and of placing it at the end of the sentence, which is not done in Hebrew. Solomon b. Samuel furnishes another example of the influence of Persian syntax on Hebrew style (see "Z. D. M. G." li. 396; "Ein Hebräisch-Persisches Wörterb." p. 22).

For the importance of Judæo-Persian for Persian philology see, further, Lagarde, "Persische Studien," p. 68; Paul Horn, in Stade's "Zeitschrift," xvii. 203; Carl Salemann, "Khudâidâd," p. ix.; Wilhelm Geiger, in "Grundriss," i., section 2, p. 408.

Bibliography: Besides the *Bemerkungen* of W. Geiger, cited in the article, Salemann, on Middle Persian, in *Grundriss der Iranischen Philologie*, i., section 1, pp. 259, 269, 281, 291, 319, 332; *idem*, in *Litteraturblatt für Orientalische Philologie*, ii. 74–86; Horn, on the literary New Persian, in *Grundriss der Iranischen Philologie*, i., section 2, pp. 19 *et passim*, Index, pp. 526 *et seq.*; Nöldeke, in *Litterarisches Centralblatt*, 1884, cols. 888–891; *idem*, in *Z. D. M. G.* li. 669–676; Ethé, in *Litteraturblatt für Orientalische Philologie*, i. 186–194.

G. W. B.

JUDÆO-PERSIAN LITERATURE: At the present stage of research it is not possible to arrange the literature of the Jews written in Persian but in Hebrew characters either in chronological or even in geographical order, because the origin of the manuscripts does not always show the origin of the works they contain. The following survey is based simply upon a division into prose works and poetry, each of these divisions being subdivided according to the subject-matter of the writings. The greater part of the manuscripts mentioned in this article belongs to E. N. Adler of London, who has published a catalogue of them in the "Jewish Quarterly Review" (x. 584–626; printed separately under the title "גנזי פרס ומדי, The Persian Jews: Their Books and Their Ritual," London, 1899). The manuscripts are here cited according to their provenience: T. = Teheran; B. = Bokhara. Other collections are to be found in the Bibliothèque Nationale, Paris ("Catalogue," 1866), and in the British Museum (Margoliouth, "Descriptive List of the Hebr. and Samaritan MSS. in the Brit. Mus." London, 1893; *idem*, "Cat. Hebr. and Samaritan MSS. in the Brit. Mus." part i., *ib.* 1899). The printed works have for the most part been published within the last few years at Jerusalem for the Jews of Bokhara.

Sources.

Location of Versions.

Prose. § I. Bible Translations: The oldest fragments of Persian translations of the Bible occur in a Parsee polemic dating from the second half of the ninth century, the "Shikand Gumanik Vijar" (see Jew. Encyc. iii. 190b, *s.v.* Bible Translations). Maimonides, in the "Iggeret Teman," refers to the fact that the Pentateuch was translated into Persian several centuries before Mohammed ("Ḳobeẓ," ii. 3d; Zunz, "G. V." p. 9). The Persian Jews at the time of Maimonides ascribed an equally ancient origin to their translation of the Bible; and the Syrian bishop Theodoret, in the fifth century, mentions a Persian Bible translation which existed in his day (Munk, "Notice sur Saadia," p. 63, note 2). This translation must have been in Pahlavi, but it has completely disappeared. There are, however, manuscript translations of the Pentateuch that are centuries older than that of Jacob ben Joseph Tawus, which was printed in the sixteenth century. Joseph b. Moses, the writer of MS. Brit. Mus. Or. 5446, which contains the Pentateuch, finished his work on the 24th Adar, 1319. He was probably also the translator ("J. Q. R." xv. 281). After this comes, according to Seligsohn (*ib.* pp. 278 *et seq.*), a translation contained in the Vatican, Paris, and St. Petersburg manuscripts of the fifteenth and sixteenth centuries (see Guidi in "Rendiconti . . . dei Lincei," 1885, p. 347; the St. Petersburg manuscript differs from the others in its readings; Harkavy-Strack, "Catalog," p. 166). On linguistic grounds Guidi believes that this translation was made in Kurdistan or in one of the border provinces, though the Vatican manuscript came from Laristan in southern Persia. Moreover, it is closely connected with the Targum of Onkelos ("Paris Cat." p. 7). The third translation chronologically is that, mentioned above, by Jacob ben Joseph Tawus, published in the so-called Constantinople Polyglot (1546) and incorporated, in Persian transcription with Latin translation by Thomas Hyde (1657), in vol. iv. of the London Polyglot. Like the preceding two it rests on the old traditions of the Judæo-Persian Bible translations. How the ancient tradition was exposed to later debasing influences is set forth by Simeon Ḥakam of Jerusalem in the preface (p. iv. b) to his work, which contains a carefully punctuated translation of the Pentateuch (ס' מקרא מפורש, 5 vols., Jerusalem, 1901–3). He says that it was the custom from oldest times in Bokhara to translate the Scriptures for school purposes, but that this was done orally, and that a great many changes and errors crept in, especially idioms from the ordinary spoken language. The meaning of certain words had been forgotten and the Hebrew was retained untranslated; Persian words were used in quite different significations because of similarity of sound, or Aramaic ones from Onḳelos were substituted, or the Persian words themselves were corrupted. Instead of this corrupt oral translation of the Torah, Simeon Ḥakam wished to give his fellow countrymen of Bokhara a new and correct translation, fixed by printing. Simeon had as aids to his work (Preface, p. v. b) the translation of Tawus, the poetic work of the Mollah Shahin, the Arabic translation of Saadia, and the commentaries of Rashi, Abraham ibn Ezra, and Samuel b. Meïr. His translation follows the Hebrew text verbatim. The single words are separated from each other by dots; and in order to satisfy the adherents of the traditional translation, he very often inserts in brackets and in smaller print the rendering of certain words as approved by the traditions of Bokhara. Simeon's statement as to the lack of written Bible translations among the Persian Jews is confirmed by the fact that Adler's collection contains only one manuscript of the Pentateuch (B. 61), dated 1776.

Character of Translation.

§ II. A translation of the Earlier Prophets, together with Ruth, Ezra, Nehemiah, and Chronicles, is found in a Paris manuscript (Nos. 90, 91), completed 1601–2 in the city of Lar. MS. Adler, B. 43h, contains a "tafsir" (explanation) of Joshua from the Targum. A Paris manuscript (No. 97), older than the sixteenth century, contains a translation of Isaiah, Jeremiah, and Ezekiel i.–x. (ed. Lagarde, "Persische Studien," 1884; see Nöldeke, in "Literarisches Centralblatt," 1884, p. 888). In it the Targum and the commentary of David Ḳimḥi have been used (Munk, *l.c.* pp. 70–83). The translation of Isa. lii. 13–liii. 12 had been edited earlier, in Persian transcription, by Neubauer in his work, "The 53d Chapter of Isaiah According to Jewish Interpretations" (pp. 137 *et seq.*). The Paris Library also contains a transcription of the translation of Isaiah and Jeremiah, made in Hamadan in the year 1606 (Munk, *l.c.* p. 69). The Targum is the basis of a translation of Jeremiah in a Paris manuscript (No. 100), the writing of which shows the same character as the other Paris manuscripts already mentioned. A codex of Samuel (MS. Adler, B. 43) also contains a tafsir of Isaiah. The commentary on Ezekiel to be mentioned later contains a translation of Ezekiel which follows the text closely and varies considerably from the translation edited by Lagarde. Translations of the twelve Minor Prophets are contained in a Paris manuscript (No. 101), and in two manuscripts in the St. Petersburg Library (Harkavy-Strack, "Cat." pp. 165, 262). MS. Adler, B. 45 (comp. B. 52), contains a collection of the prophetic hafṭarot (Harkavy-Strack, *l.c.* p. 166).

In the year 1740 Baba b. Nuriel in Ispahan completed a translation of the Pentateuch and Psalms at the command of Nadir Shah. The same translation is contained in MSS. Brit. Mus. Or. 4729 (year 1822) and 2452 (Margoliouth, "Cat." p. 120). I. Grill has edited the 68th Psalm ("Indogermanische Forschungen," ii. 142). A further translation of the Psalms is found in MS. Adler, B. 27 (comp. T. 31); but MSS. Vatican 37 and 42 are probably of non-Jewish origin (see Horn in "Z. D. M. G." li. 7; comp. Walton, "Prolegomena," p. 694). A new translation by Benjamin b. Johanan ha-Kohen of Bokhara was published at Vienna in 1883 (see Ethé in "Lit.-Blatt für Orientalische Philologie," i. 186). The same author published a translation of Proverbs at Jerusalem in 1885 (see Zetterstein in "Z. D. M. G." liv. 555). Other translations of this book exist at Paris (MSS. 116, 117) and in the Adler collection (B. 43, 46); translations of Job, at Paris (MSS. 118, 120, 121), St. Petersburg (Harkavy-Strack, *l.c.* p. 167), and Parma (MS. De Rossi 1093). A new translation of Job, made by Solomon Babagan b. Phinehas of Samarcand, was printed at Jerusalem in 1895 (see "J. Q. R." x. 547). Various translations of the Five Scrolls exist in manuscript; *e.g.*, of Canticles, Adler, B. 12, 43, 46; T. 31; Paris 116, 117; of Ruth, Paris 40, 116; of Lamentations, Adler, B. 43; Paris 101, 118 (see also Munk, *l.c.* p. 69, note 1); of Ecclesiastes, Adler, B. 43, 46; T. 31; Paris 116, 117; and of Esther, Adler, B. 43, T. 16; Paris 116, 127 (the last from the year 1280). Simeon Ḥakam has edited a Persian translation of Canticles (see his preface to the Pentateuch translation, p. v. b). The Paris Library has two copies of a translation of Daniel (MSS. 128, 129), the second having been made in the year 1460. The translation of Ezra, Nehemiah, and Chronicles has already been mentioned (MSS. Paris 90, 91).

§ **III. Apocrypha:** The apocryphal books translated from Hebrew redactions are Tobit, Judith, Bel and the Dragon, and the Book of Antiochus (MS. Paris 130, written 1601 in Lar; Munk, *l.c.* pp. 83–86). Especially noteworthy and also of linguistic interest is an Apocalypse of Daniel ("Ḳiṣṣai Daniyal," ed. Zotenberg, in Merx, "Archiv," i. 385 *et seq.*; see JEW. ENCYC. i. 684, *s.v.* APOCALYPTIC LITERATURE) translated from a lost Aramaic original and appended to the translation of the Biblical Daniel (MS. Paris 128). MS. Brit. Mus. Or. 4743 (of the year 1816) contains "Daniyal Namah" (= "History of Daniel"), by Khawajah Bukhari ("J. Q. R." vii. 119).

§ **IV. Bible Commentaries:** Of Bible commentaries in Persian there is only one, on Ezekiel, published by Salemann from a St. Petersburg manuscript (Firkovich collection, ii., No. 1682). The beginning (up to i. 26) is lacking, the existing commentary together with the above-mentioned translation extending to xxxix. 26. The date of the manuscript can not be determined, although the language of the commentary has many old forms (see C. Salemann in "Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg," 1900, xiii., No. 3, pp. 269–276). The Persian commentary on the Book of Samuel, "'Amuḳot Shemuel," written in northern Persia during the fourteenth century (MS. Gaster 77), is only in part Persian. Besides the Persian rendering of single words and sentences it contains principally extracts from the commentary of Rashi. In spite of its brevity it is of peculiar interest from a philological point of view. The beginning of a similar work on the Book of Kings, closely following that on Samuel, is also contained in this manuscript (Bacher, in "Z. D. M. G." li. 392–425). MS. Brit. Mus. Or. 2460 contains, according to Margoliouth ("Cat." i. 184 *et seq.*), a "fragment of a Persian commentary on portions of the Prophets." Only single prophetical haftarot are commented upon. The above-mentioned translation of the Pentateuch of the year 1319 is in individual passages accompanied by explanations in Persian ("J. Q. R." xv. 279). Likewise the translation of the twelve Minor Prophets (MS. Paris 101) contains explanatory remarks in the margin.

Lexicography.

§ V. Lexical glosses accompanying the Bible text were especially popular among the Persian-speaking Jews as an aid to the study of the Bible. Joseph b. Moses, the author of the Pentateuch translation of 1319, refers to the "Master Abu Sa'id," who wrote an explanation of the difficult words in all of the twenty-four books of the Holy Scriptures ("J. Q. R." xv. 282). The commentary on Samuel (MS. Gaster 77; see above) contains such lexical glosses on certain parts only. MS. Brit. Mus. Or. 2454 (of the years 1804–5) contains "A vocabulary of difficult words in the Bible, explained in Persian" (Margoliouth, "Descriptive List," p. 72). Of the Adler collection, B. 1 (perhaps of the year 1183) gives, as an appendix to a siddur, "Perush ha-Millot, Persian translation of the difficult words and passages of the Bible." B. 43 contains a "Sefer Bi'ur Millot ha-Torah," composed in 1708. In the same codex the difficult words (קשיא probably means nothing more than this) of the books of Daniel, Ezra, Nehemiah, and Chronicles are explained. B. 49 contains "A vocabulary of difficult words in the Pentateuch with explanations in Persian." B. 50: "Vocabulary of difficult words in the Bible (Pentateuch, Kings, Ezekiel, Esther, Canticles, and Joel)."

Judæo-Persian literature boasts of two dictionaries that deserve notice: one entitled "Sefer ha-Meliẓah," by Solomon b. Samuel of the fourteenth century; the other, "Agron," by Moses ben Aaron ben She'erit of Shirwan of the fifteenth century. The former, which is contained in one St. Petersburg and in three Adler manuscripts (these supplement one another: one of the Adler manuscripts was written in 1490; the St. Petersburg one is still older), was completed in Urgenj, Russian Turkestan, in the year 1339. The "Sefer ha-Meliẓah" is a literary curiosity not only on account of its place of origin, which is not elsewhere mentioned in the history of Jewish literature, but also on account of its contents. It comprises about 18,000 articles, some of them very short, however, which comprehend the whole vocabulary of the Bible, of the Targum, of the Talmudic-Midrashic literature, and of other writings, in a systematic alphabetical arrangement, with Persian translations of the words explained, hundreds of which are unidentifiable. Some of these may be corruptions of the original forms, or they may be derivatives; but some of them are nothing more or less than linguistic puzzles (see Bacher, "Ein Hebräisch-Persisches Wörterb." Strasburg, 1900).

Of the "Agron," composed in 1459, only a large fragment, from the middle of the letter "yod" to the end, has been preserved (MS. Gaster 77). It deals with the whole vocabulary of the Old Testament, including the Aramaic portions. The articles are arranged alphabetically, and consist partly of roots, partly of word-formations (chiefly substantives and particles). It gives the several different meanings of one root or noun in as many separate articles. The book is a popular aid to the study of the Bible; and in its use of the Persian language it presents many interesting idioms (Bacher, in Stade's "Zeitschrift," xvi. 201–247; xvii. 199–203).

Grammatical writings in Persian are not to be found in Judæo-Persian literature. Nevertheless Baba b. Nuriel's translation of the Psalms is preceded by "A Grammatical Introduction on the Servile Letters, the Vowels, and the Accents" (Margoliouth, "Cat." i. 120).

Talmud and Midrash.

§ VI. Traditional Literature: The Mishnah treatise Pirḳe Abot has frequently been translated on account of its use in the liturgy. It seems that in Bokhara not only is it read on the Sabbaths during the summer, but one chapter is read each day. This is to be seen from the introduction to the Persian translation, or rather explanatory paraphrase, printed at Jerusalem in 1902 (Bacher, in "Zeit. für Hebr. Bibl." vi. 112–118, 156–157). Other translations exist, *e.g.*, that of Jacob b. Palṭiel (MS. Adler, T. 25; see also T. 2, 60; B. 38). The beginning of a metrical translation of Abot by Mollah Amrani ('Imrani) has also been preserved ("J. Q. R." xv. 290). MS. Adler, B. 35, contains a translation of the so-called "Alphabet of Ben Sira," written in 1681; this is also found in MS. Brit. Mus. Or. 4731 (Cowley-Neubauer, "The Original Hebrew of Ecclesiasticus," pp. xv., xxix.). The Persian marginal notes to the Hebrew Genizah text of Ben Sira should also be mentioned here (Stade's "Zeitschrift," x. 308–310). A translation of portions of the Midrash on the death of Moses and Aaron is contained in MS. Adler, T. 32. The same Midrash has recently been translated by Simeon Ḥakam (see his preface to the Pentateuch translation, p. v. b). For a homiletic dissertation on the seven wonders of Egypt by Eleazar ha-Kohen (MS. Adler, B. 36) see "Z. D. M. G." liii. 422. MS. Adler, T. 32, "The Story of the Destruction of the Temple" ("Ḥorban ha-Bayit"), and T. 9, "Persian Hebrew Midrash," also belong here. MS. Adler, T. 65, "Hebrew-Persian Perush Mishnayot," written in the year 1830, probably contains lexical glosses to the Mishnah (comp. B. 43a, "explanation of unusual words which are found scattered throughout the Mishnah"). Persian glosses to the first book of Maimonides' "Yad ha-Ḥazaḳah" are found in MS. Brit. Mus. Or. 2456 (Margoliouth, "Descriptive List," p. 42).

§ VII. Halakah: A catechism on the rules for slaughtering, written in Hebrew some time between the thirteenth and fifteenth centuries in the northern part of the Persian linguistic territory, contains Persian expressions ("Zeit. für Hebr. Bibl." iii. 166). A comprehensive work in Persian on the ritual has recently appeared in Jerusalem. It is the ritual compendium of Abraham Aminof translated by Simeon Ḥakam from the unpublished Hebrew original ("Liḳḳuṭe Dinim," 4 parts, Jerusalem, 1901-3; see Bacher in "Zeit. für Hebr. Bibl." v. 147-154; *idem*, in "Z. D. M. G." lvi. 729-759; "Keleti Szemle," iii. 154-173).

§ **VIII. Liturgy:** Elkan N. Adler has discussed the siddur of the Persian Jews, on the basis of three manuscripts containing it (B. 1, B. 6, T. 79), in "J. Q. R." x. 601 *et seq.* One of these manuscripts, a revision of Saadia's siddur, was written in 1564 in Shiraz. Of the Persian parts of this siddur (p. 605) he says: "Many of the less easy hymns and prayers are translated into Persian." The liturgical rules and directions are frequently given in Persian (see also Neubauer's remarks on the Persian parts of the siddur of the Chinese Jews, in "J. Q. R." viii. 129, 137 *et seq.*). Other manuscripts to be mentioned in this connection are: Adler, T. 43, "Hebrew Prayers, Hymns, Seliḥot, Hosha'not, Stories, etc., with some translations into Hebrew-Persian, written by Ephraim b. Raḥamim"; T. 49, "Confessions of sins and prayers" ("Widduyim," "Taḥanunim"), by Elisha b. Samuel; T. 51-52, "Hebrew-Persian Prayers, Poems," etc.; T. 80, "Seliḥot, etc., Hebrew-Persian translation." T. 66 contains a translation of the Pesaḥ Haggadah.

Reference to a liturgical usage of the Bokhara Jews is made in a small book published by Raḥamim b. Elijah (Jerusalem, 1899), which contains a translation based on the Targum of the hafṭarah for the last day of the Pesaḥ feast (Isa. x. 32-xii.), and, in connection with it, a long homily on the invasion of Sennacherib. Another little book by the same author is a glorification of the seven evenings of the Feast of Tabernacles (the "seven guests"; comp. MS. Adler, B. 23) based on the Luria legend (see Bacher in "Zeit. für Hebr. Bibl." iv. 180-185, v. 131). The liturgical poetry (MSS. Adler, B. 3, 4) will be spoken of later.

§ **IX. Narratives:** Here may be mentioned, besides the works spoken of in § II., and those to be discussed in connection with poetical productions, the story of Eldad ha-Dani, of which several copies exist (MS. Brit. Mus. Or. 4731; see "J. Q. R." vii. 119; MSS. Adler, B. 14, T. 60); T. 26, "Ma'asiyyot," Hebrew-Persian narratives about Maimonides, etc.; and T. 42, historical stories.

§ **X. Miscellaneous:** MS. Adler, T. 5, is designated "Hebrew-Persian Medical Dictionary." MS. Brit. Mus. Or. 2455 (see Margoliouth, "Descriptive List," p. 85) contains various Persian treatises in Hebrew characters on medicine. The same manuscript, dating from the year 1807, contains also the "Ta'bir Nameh," a translation of the book of interpretations of dreams ("Pitron Ḥalomot"), attributed to Hai Gaon. A dream-book in Persian, a translation by Simeon Ḥakam of Nathan Amram's "Sefer ha-Aḥlama" (a compilation from the "Pitron Ḥalomot" and from the "Mefashsher Ḥelmin" of Solomon Almoli), was published in Jerusalem in 1901. It also contains an extract from the "Sefer ha-Pirkus" (on convulsions; see Benjacob, "Oẓar ha-Sefarim," p. 602), likewise attributed to Hai Gaon. The preface states that the work was widely circulated in Bokhara and the adjacent districts in 1877 by the pious R. David Ḥefeẓ. A Persian translation of the "Sefer ha-Bal'i" (by an unknown author), with an appendix entitled "Seder ha-Yamim," accompanies the dream-book. The "Sefer ha-Bal'i" resembles the "Sefer Re'amim u-Re'ashim" of Isaac Ashkenazi. The "Seder ha-Yamim" is attributed on the title-page to Ḥayyim Vidal. In the field of superstitious literature belongs also MS. Adler, B. 25, "Hebrew-Persian Charms."

Poetry. § **XI. Modern Persian:** Modern Persian poetry, which, since Firdusi, has enriched the literature of the world with numerous works of the first rank, has made a lasting impression on the Persian-speaking Jews. The love of poetry and the attention given to its cultivation which have characterized Persian civilization down to the present day, distinguish also the Jews who live among Persian-speaking people, and the classics of Neo-Persian poetry have been warmly appreciated by them. Various manuscripts of the classics transcribed into Hebrew testify to this. The British Museum contains Hebrew manuscripts of Niẓami (Or. 4730) and of Ḥafiẓ (Or. 4745), both of them of the eighteenth century ("J. Q. R." viii. 119). In the Adler collection, T. 78 contains "Niẓami's Romance 'Khosraw and Shirin,' transliterated with twelve three-quarter-page illustrations, highly colored"; T. 77, "The story of Yusuf and Zulaikha by Jami, with an illumination"; T. 27, besides writings on Jewish subjects, the "Gulistan" of Sa'di; the diwan numbered T. 21 contains chiefly poems of Sa'di; T. 19 contains a great deal of the diwan of Ṣā'ib; T. 73 is "the story of the Prince of Bokhara"; B. 36, which will be mentioned again, is a collection of poems by Mohammedan and Jewish poets. Among the poems are the "ghazals" of Sa'di and poems by Ṭufaili, Sayyidi, Zinbu of Samarcand, Mushfiḳi (d. 1585; concerning him see Vambéry, "Gesch. Bokhara's," ii. 97), Shamsi, and others whose names are not given. There are also a poem, interesting from a historical point of view; an elegy by Ḥagi on the death of the Khan 'Ubaid Allah (d. 1711; see "Z. D. M. G." xxxviii. 342); and two narratives in prose: one with verses intermixed, the scene of which is laid in Samarcand in the "madrasah" of Mirza Ulug-Beg; the other by the above-mentioned Sayyidi, written in the year 1680. One of the Hebrew writers of these non-Hebrew works was Simḥah b. David ("Z. D. M. G." liii. 422-427).

Influence on the Jews.

It will be seen further on (§ XVII.) that toward the end of the seventeenth and in the first half of the eighteenth century Persian poetry was especially cultivated by the Jews of Bokhara. Characteristic of earlier times is the fact that Mollah Shahin (see below) incorporated a verse of Sa'di in his poem without further remark (Horn, in "Z. D. M. G." xlvii. 204). Despite the religious and social chasm separating them from the authors and cultivators of Persian literature, the Jews zealously devoted themselves to its productions and made them their own by transcribing them into Hebrew characters. So, in their own poetry, which was based on Jewish tradition, they closely followed the Persian national literature in language and meter, and, in a certain sense, contributed to it.

Epic Poetry.

§ XII. Those Judæo-Persian poems should first be mentioned in which the subject-matter is furnished by Biblical narratives. The chief representative of this Biblical epic poetry is Maulana Shahin Shirazi, a poet of the fourteenth century. Simeon Ḥakam, in the introduction to his Pentateuch translation (p. v. a), states that Shirazi completed his work in the year 1639 of the Seleucid era (= 1328 C.E.). He terms the work itself "Sefer Sharḥ 'al ha-Torah" (= "Commentary on the Pentateuch"), or simply "Sharḥ" (= "Commentary"). In MS. Brit. Mus. Or. 4742, which was finished in 1702 by Molla Amina, the work is entitled merely "Kitab Shahin" (= "Book of Shahin"); and the note of an owner of this manuscript cites it simply as "this Shahin" (see Seligsohn in "J. Q. R." xv. 286 *et seq.*). One of the introductory poems is written in praise of Sultan Bahadir Abu Sa'id of Shiraz, whose reign (1317–36) is considered the golden age of Persian poetry (see Hammer-Purgstall, "Gesch. der Ilchane," ii. 262 *et seq.*).

Shahin, a fellow countryman and an older contemporary of Ḥafiẓ, was plainly under the influence of this florescent period when he undertook to write the narrative parts of the Pentateuch in poetic form. He selected for it the "hazaj" meter, which is especially popular in the narrative poetry of the Persians, and the form of the couplet ("mathnawi"). He strictly follows the sequence of the weekly sections, and enriches the Biblical material with legends, such as occur in the "Sefer ha-Yashar," and with other additions. The whole work is divided into short chapters, each provided with a superscription. Three of these have been published by Seligsohn with an English translation ("J. Q. R." xv. 290–300). Simeon Ḥakam has published the first two parts, on Genesis (Jerusalem, 1903).

Molla Shahin.

In similar fashion Shahin did into poetry the post-Pentateuchal parts of the Biblical narrative. MS. Adler, T. 15, entitled "Milḥamot Adonai," contains "The Wars of Joshua with the Philistines [*i.e.*, Canaanites], Bible stories in Persian verse, by Muley Shahin." An incomplete manuscript in the British Museum (Or. 2453; see "R. E. J." xxiii. 279) contains an anonymous poetical redaction of the books of Samuel (as far as II Sam. v. 11), as has been demonstrated by Horn (in "Z. D. M. G." xlvii. 202-212), who has edited a portion of it (on I Sam. xxv.). The manuscript begins with a poem on Yusuf and Zulaikha, which Horn, on the strength of the catalogue (see Margoliouth, "Descriptive List," p. 69), considers to be a transcription from the work of Jami. It is very probable, however, that it is the corresponding portion from Shahin's poetical redaction of the Pentateuch. The manuscript also contains a versification of the Book of Ruth (before that of Samuel). The contents and form of the work show that Shahin is the author and that he undertook a poetical redaction of the whole Bible narrative.

A metrical redaction of the books of Esther and Ezra and of the Targum Sheni on Esther (MS. Adler, T. 27) should also be mentioned in this connection.

Sacred Poetry.

§ XIII. The translations of liturgical poetry occupy a large place in the Judæo-Persian writings. Two poems of Solomon ibn Gabirol were frequently translated: the "Azharot" and "Keter Malkut." MSS. Adler, B. 35 and 38, contain the text and Persian translation of the "Azharot." The latter of these manuscripts contains a translation of the first part of the "Azharot" ("Tafsir Shemor Libbi") by Samuel, son of the Molla Pir Aḥmad, under the title "Iḥtiraz Namah" (= "Book of Warning"); it contains also a translation of the second part of the same work ("Tafsir Be-Ẓel Shaddai Eḥeseh") by Manasseh, son of the Molla Solomon b. Eleazar, who was called also "Jami Kashmiri." MS. Adler, T. 29, contains "Tafsir Azharot, by Muley Benjamin ben M. Mishael" ("R. E. J." xliii. 101, note 2). T. 64 contains "Azharot by Nathanael b. Moses," an original Hebrew poem, and the translation in Persian by the author himself. The "Keter Malkut" was published in Jerusalem with a Persian translation by Solomon Babagan b. Phinehas in 1895 ("J. Q.R." x. 597). A translation of the same poem is also contained in MSS. Adler, T. 31 and 47. Perhaps the "'Ateret Malkut" of R. Joseph, called "Yadgar" (MS. Adler, T. 48), is another name for the "Keter Malkut."

The translator of the "Azharot," Benjamin b. Mishael, translated the "'Aḳedah" of Judah Samuel 'Abbas b. Abun (Zunz, "Literaturgesch." p. 216; "J. Q. R." xiv. 622) in 1718, and augmented the translation considerably with verses of his own. This translation was first edited in 1902 in Jerusalem. As an appendix are added the Persian translations of the "widdui" of Rabbi Nissim for the morning prayer of the Day of Atonement, and two other confessions of sin for musaf and minḥah of the Day of Atonement. Sabbath hymns with Persian translations are printed in "Seder Kebod Shabbat," published by David Ḥakam, Wilna, 1895 (Salemann, "Chudâidâd," p. iii., note 2).

Numerous metrical translations of various nonliturgical Hebrew poems are found in the Hebrew-Persian book of songs, which will be spoken of later, and in other collections (diwans), of which only the fact that they exist is as yet known. A few other works to be mentioned in this connection are: MS. Brit. Mus. Or. 4744, containing "Liturgical Poems in Hebrew and Persian" ("J. Q. R." vii. 119); MS. Paris 127, at the end of which is a Purim poem in Hebrew and Persian (see "Paris Cat." p. 13); MS. Adler, T. 3, "Baḳḳashot u-Pizmonim; Text and Translation"; and MS. Adler, T. 43, "Prayers, Hymns, etc., with Some Translation into Hebrew-Persian" (see above, § VIII.).

§ XIV. Independent Collections: The translations of liturgical and other religious poetry into Persian are often augmented so as to form independent poems. The literature of this kind contained in the manuscripts is still too little known for it to be possible to give an enumeration of the religious poetry of the Persian Jews that does not rest on a Hebrew basis. Seligsohn, from a Paris manuscript (No. 1356), has published the interesting work of a Persian poet, Moses b. Isaac (of unknown date), in which the "Azharot" of Gabirol are imitated ("R. E. J." xliii. 101 *et seq.*). It is a new redaction in Hebrew verse, to which a translation is added, a Persian tetrastich corresponding to each Hebrew distich. The whole is preceded by a Persian introductory poem. The poem proper, like the above-mentioned Persian translation of Gabirol's "Azharot," is entitled "Iḥtiraz-Namah." MS. Adler, B. 41, contains a poem by R. Benjamin—which is perhaps the original of the above-mentioned one of Benjamin b. Mishael—in Hebrew with Persian translation. MS. Paris 118 contains an elegy on the Ninth of Ab in Persian, interspersed with Hebrew words (Munk, *l.c.* p. 68; "Orient, Lit." vi. 619). In MS. Brit. Mus. Or. 4729, the above-mentioned Persian translation of the Psalms is followed by "several liturgical poems in the same language" ("J. Q. R." vii. 119).

§ **XV. Diwans:** The Adler collection contains a considerable number of compilations of songs, briefly termed "diwans"; and only here and there is a scanty designation of their contents given. They are comprised in the following Adler manuscripts, all of them from Teheran: T. 4, "Poems, Problems"; T. 6, "Diwan of Muley Solomon"; T. 8; T. 17; T. 22; T. 30, "Hebrew-Persian diwan of Israel b. Moses, Samuel b. Nissim, Moses b. Joseph ha-Levi, Refuah Cohen b. Eleazar, Elisha b. Samuel, etc."; T. 40; T. 51-52, "Hebrew-Persian Prayers, Poems, etc."; T. 63, "Hebrew and Hebrew-Persian Diwan, inter alios Abraham, David b. Ma'amin"; T. 72; T. 74, "Seventy Songs from Yezd."

Of the manuscripts brought from Bokhara, B. 18, "Hebrew and Hebrew-Persian Diwan, Shirot," belongs here. B. 38 is a collection (written in Meshed, *c.* 1806) containing "Hebrew and Persian piyyuṭim for weddings, circumcisions, etc." As authors are mentioned: Siman-Ṭob, Israel b. Moses, Shabbethai Ṣaliḥ, and Abraham b. Levi. B. 13 contains ninety-one poems in Hebrew, Hebrew and Persian, and Persian alone.

Najjarah.

Many of the poems of this collection are also found in "Yismaḥ Yisrael" (Jerusalem, 1901), by Israel b. Abraham of Yezd, a collection of songs used by Persian Jews on festive occasions ("J. Q. R." xiv. 116-128). Of the sixty-three poems in the book only a very small number are Persian, although many of the Hebrew poems are followed by Persian translations. Many of the Hebrew poems are by Israel Najjarah; eight are accompanied by a Persian rendering; and "Molla Joseph" or "Molla Joseph the poet" (who is none other than Yusuf Yehudi of Bokhara) is named as the translator of four of them. Among those of Israel Najjarah, the Aramaic Sabbath song, "Yah Ribbon 'Alam," is reprinted in Persian translation in "J. Q. R." xiv. 126. Two others of his, from the collection "Yismaḥ Yisrael," have been published with their translations by Raḥamim b. Elijah (Bacher, in "Z. D. M. G." lv. 241-257; comp. *ib.* lvi. 729). Other authors of Persian poems or Persian translators whose works are found in this collection are: (1) Siman-Ṭob, who mentions, as a source of his "Ḥayat al-Ruḥ," a collection of songs by Israel Yezdi (see "Zeit. für Hebr. Bibl." v. 152). The collection has Hebrew poems of his accompanied with his own Persian translations. (2) Benjamin Amina: a prayer for the master of the house. (3) Tobiah: a "ghazal." (4) Judah: a Hebrew and Persian poem ("J. Q. R." xiv. 127). (5) Manasseh of Kashmir, also called "Jami Kashmiri" (see § XIII.): translations of two poems of Israel Najjarah, one of which is dated 5564 (= 1804). (6) Molla Amin: translation of a poem of Jonah, in which the curious rime of the original is imitated. Where the translator is not named, as in certain poems of Najjarah and in the "'Aḳedah" of Ephraim b. Isaac, the translator is probably Yusuf Yahudi or Siman-Ṭob. The anonymous Persian poems which the collection contains do not show Jewish religious color either in their subject-matter or in their language. Among the authors who contributed only Hebrew poems may be mentioned Shakirsh (on account of his remarkable name, which perhaps is connected with the Persian word "shagird") and Elisha b. Samuel.

Yusuf Yahudi.

§ **XVI.** Of these poets Molla Joseph b. Isaac deserves special attention. Under the name Yusuf Yahudi (= "Joseph the Jew") he was highly regarded even in non-Jewish circles. His name is at times accompanied with the epithet "sha'ir" (poet). In a Hebrew note, found in MS. Adler, B. 16, it is stated that Joseph b. Isaac wrote the "Seven Brothers" in the year 5448 (= 1688), and the two works "Sharḥ (?) Antiochus" and "Sharḥ Mosheh Rabbenu," sixty-one years later (5509 = 1749). He died on the eleventh of Nisan, 5515 (= 1755), and must therefore have reached the age of ninety. The last two works mentioned in the note have not yet been found. The one was plainly a redaction of the Antiochus Megillah (see above, § III.); the other, a poetical rendering of the life of Moses. The name "Sharḥ" (= "commentary") is the same as that of the work of Shahin (see above, § XII.). On the other hand, Yusuf's early work, the "Seven Brothers" ("Heft Biraderan" or "Heft Daderan"; also with Hebrew title "Shibe'ah Aḥim"), has been preserved in several copies (MSS. Adler, B. 7, B. 11, B. 16, B. 28, B. 51; fragment in B. 15), and was printed in Jerusalem in 1884 (see "J. Q. R." x. 588, 597). The poet says that he completed his work on the eighth of Ab, 5448 (= 1688), the day before the fast-day upon which it was to be read. This work, treating of the celebrated martyrdom of the seven brothers and their mother, is based on the narrative of the Palestinian midrash, Ekah Rabbati, to Lam. i. 16 (Bacher, "Jüdische Märtyrer im Christlichen Kalender," in "Jahrb. für Jüdische Gesch. und Litteratur," 1901, iv. 70-85). Another poem of Yusuf's which shows much similarity to the "Seven Brothers" in its phraseology is the eulogy of Moses, entitled "Mukhammas" (ed. Bacher, in "Z. D. M. G." liii. 396 *et seq.*) on account of its strophic form, containing twenty strophes of five lines each. MS. Adler, B. 36, contains also more than a dozen poems composed by Yusuf Yahudi. Part of them have the same strophic form as the eulogy of Moses. One is an elegy (1732) on a Molla Leṭifi, aged eighty-eight. Two poems have distinctly religious contents: a song for Sabbath and an Elijah song for the close of that day (see "Z. D. M. G." liii. 389-396). For Yusuf's translations see § XV.

§ XVII. In the note concerning Yusuf Yahudi, spoken of in the preceding paragraph, mention is also made of his associates ("ḥaberim"), probably meaning his poetical contemporaries. These latter are Molla Uzbek, Molla Elisha, and Molla Solomon. "It was this last who wrote a 'Sharḥ Antiochus' after Molla Joseph's work of the same name had appeared. They all died in Bokhara." Elisha is probably identical with the Elisha b. Samuel referred to in § XV.; and Molla Solomon is probably the author whose diwan is mentioned in the same section.

Other poets whose works are found in MS. Adler, B. 36, and who probably belong to the same circle, are: David b. Abraham b. Maḥji, who wrote an Elijah song in Hebrew and Persian strophes, and Uzziel, two of whose Elijah songs are given in "Z. D. M. G." liii. 417-421. These are the same in form as the Elijah songs of Yusuf Yahudi and of David b. Abraham. At the head of the collection of Bokhara Elijah songs is the poem of Benjamin Amina, mentioned above (§ XV.). With them is placed a short poem by the same author written in Hebrew verses interspersed with Persian (reprinted in "Z. D. M. G." liii. 420 *et seq.*; see also "J. Q. R." xiv. 123). The Molla David, several of whose poems are contained in this collection, is plainly identical with the David b. Abraham mentioned above. His poems include a "ḳaṣidah" in praise of Moses, and three pieces designated as "ḳaṣidahs," but which are really prose pieces, consisting of rather long paragraphs, each ending with the same rime and containing observations and exhortations. The same form of rimed prose is also found in a poem of Yusuf Yahudi; but there it is designated as "ṭawil." Of the poems given without their authors' names may be mentioned an elegy (perhaps by Yusuf Yahudi) on a Molla A'ta, a pious scholar who died on the 25th of Kislew, 1689.

Records of Persecution.

§ XVIII. The facts given in the last two sections seem to show that the Jews of Bokhara in the second half of the seventeenth and in the first half of the eighteenth century lived in comparatively favorable circumstances, and could cultivate Persian poetry without considerations of creed. In Persia proper, however, during the same period, they suffered oppression and repeated persecution, as appears from two remarkable poems written at the time in the same form of the "mathnavi" as are the Biblical poems of Molla Shahin (MS. Paris 1356, written in 1342; the first one also in MS. Adler, 291). Seligsohn has published four extracts from them with a French translation ("R. E. J." xliv. 87-103, 244-259). The longer one relates, in more than twenty divisions, the persecutions endured by the Jews in Ispahan under the rule of Abbas I. (d. 1628) and during the whole of the reign of Abbas II. (d. 1666). He also relates, in chronological order, the persecutions suffered by the Jews in the cities of Hamadan, Shiraz, Ferahabad, Kashan, and Yezd. Other extracts from the work of Babai are published by Bacher ("Une Episode de l'Histoire des Juifs de Perse") in "R. E. J." xlvii. 262-282. The poet was born in one of these cities: the heading of the work calls him "Babai b. Luṭf, known as the Kashani." The work has no title; it is designated simply "Gufta-i Babai" (= "Narrative of Babai"). The same is the case with the second work, the author of which is called in the superscription "Babai b. Ferhad." He describes the persecutions of the Jews under the Afghan dynasty of Maḥmud, Ashraf, and Ṭahmasp II. (1722-32). The Paris MS. contains also a poem composed by Mashiaḥ b. Raphael in honor of Abraham ha-Nasi.

A short poem of Babai b. Luṭf's is contained in MS. Brit. Mus. Or. 4731 (see "R. E. J." xliv. 88, note 2). This Teheran manuscript contains among other things "Timsal Namah, known as the 'Story of the Seven Viziers,' in the redaction of Rabbi Judah" ("J. Q. R." vii. 169). This is perhaps the same Judah whose bilingual poem has been mentioned above (§ XV.). The same manuscript contains further a work entitled "Maḥzan al-Pand." MSS. Brit. Mus. Or. 4732, 4744, from Teheran (of the year 1812), contain a metrical redaction of Abraham b. Ḥasdai's "Ben ha-Melek weha-Nazir" ("J. Q. R." *l.c.*). The Adler collection has four copies of this work—the Persian title of which is "Shahzada wa-Ṣufi"—likewise from Teheran (T. 18, 20, 41, 75).

Chudâidâd.

§ XIX. In the eighteenth century or at the beginning of the nineteenth, during the reign of Emir Ma'ṣum (d. 1802), the Zealot ruler of Bokhara, a pious and learned man by the name of Chudâidâd (Hebr. "Nathaniel") suffered martyrdom because he refused to embrace Islam, which, it was falsely said after his death, he had accepted. This occurrence was celebrated by a Bokhara poet, Ibrahim Abu al-Khair, in a poem containing nearly 400 double lines. It is in contents and meter of the same character as the two Babai poems referred to in the foregoing sections (ed. C. Salemann, in the "Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg," 7th series, vol. xlii.; comp. extracts by Nöldeke in "Z. D. M. G." li. 548-553, and corrections by Bacher, *ib.* lii. 197-212; see, also, "Zeit. für Hebr. Bibl." iii. 19-25). Of a longer poem by Ibrahim Abu al-Khair, completed on the eighth of Shebaṭ, 5569 (= 1809), only the introductory parts are extant, one of which is devoted to the praise of the ruler of Bokhara (see Salemann, *l.c.* pp. iv.-v.).

In MS. Adler, B. 11, the Chudâidâd poem has the superscription: "In memory of ["bi-yadi"] Molla Chudâidâd, the pious." Then follows a poem twelve pages long with a similar superscription: "In memory of Molla Isḥaḳ Kemal; may he rest in Eden."

Modern Literature.

The year 1893, in which the Jews of Bokhara founded a large colony in Jerusalem, marks the beginning of a new epoch in their literary activity. Many of them consider it a pious task to care for the education and edification of the Jews in their native country by publishing liturgical and other writings in the popular tongue of Persia. Among the Bokhara Jews living in Jerusalem, Simeon Ḥakam stands preeminent as an editor and translator.

§ XX. The following is an alphabetical list of the authors mentioned in this article, with references to the sections in which they are treated:

Abu Sa'id (13th or 14th cent.), 5.
Amin, 15.
Baba b. Nuriel (1740), 2.
Babai b. Ferhad (c. 1730), 18.
Babai b. Luṭf Kashani (1665), 18.
Benjamin, 14.
Benjamin Amina (18th cent.), 15, 17.
Benjamin b. Johanan ha-Kohen (1883–85), 2.
Benjamin b. Mishael (1718), 13, 14.
David, 17.
David b. Abraham b. Maḥji (18th cent.), 17.
David Ḥakam (1895), 13.
David b. Ma'min, 15.
Eleazar ha-Kohen, 6.
Elisha (18th cent.), 17.
Elisha b. Samuel, 8, 15.
Ibrahim Abu al-Khair (1809), 19.
'Imrani, 6.
Israel b. Abraham of Yezd (1901), 15.
Israel b. Moses, 15.
Jacob b. Joseph. See Tawus.
Jacob b. Paltiel, 6.
Joseph b. Isaac. See Yusuf Yahudi.
Joseph b. Moses (1319), 1.
Joseph Yadgar, 13.
Judah, 15, 18.
Khawajah Bukhari, 3.
Manasseh b. Solomon b. Eleazar Kashmiri (1804), 13, 15.
Mashiaḥ b. Raphael (18th cent.), 18.
Moses b. Aaron b. She'erit of Shirwan (1459), 5.
Moses b. Isaac, 14.
Moses b. Joseph ha-Levi, 15.
Nathanael b. Moses, 13.
Raḥamim b. Elijah (1899), 8, 15.
Refuah Cohen b. Eleazar, 15.
Samuel b. Pir Aḥmad, 13.
Shabbethai Ṣaliḥ, 15.
Shahin Shirazi (1328), 12.
Shakirsh, 15.
Siman-Ṭob, 15.
Simeon Ḥakam (1903), 1, 2, 6, 7, 10.
Solomon (18th cent.), 15, 17.
Solomon Babagan b. Phinehas of Samarcand (1895), 2, 13.
Solomon b. Samuel of Urgenj (1339), 5.
Tawus, Jacob b. Joseph (16th cent.), 1.
Tobiah, 15.
Uzbek (18th cent.), 17.
Uzziel (18th cent.), 17.
Yusuf Yahudi of Bokhara (d. 1755), 15, 16, 17.

G. W. B.

JUDÆO-SPANISH LANGUAGE (LADINO) AND LITERATURE: Judæo-Spanish is a dialect composed of a mixture of Spanish and Hebrew elements, which is still used as the vernacular and as a literary language by the Sephardim or "Spagnioli," descendants of the Jews expelled from Spain and now scattered throughout Turkey, Servia, Bosnia, Bulgaria, Palestine, and Morocco. The language to which it has the greatest similarity is the Old Spanish or Castilian of the fifteenth century; and it is frequently designated as "idioma Español," "lengua Castellana," or "lengua vulgar." Judæo-Spanish resembles the much more corrupted Judæo-German in that it includes many old Hebrew and Talmudic words, particularly such as have been transmitted from generation to generation or can not be exactly translated into another language; *e.g.*, "ḥen," "raḥmonut," "ẓedaḳah." It differs from modern Spanish in that it contains many Old Spanish forms and words which were still current in Castile toward the end of the fifteenth century, at the time when the Jews were expelled from Spain, but which have entirely disappeared from the vocabulary of modern Spanish, or which are now very rarely used; *e.g.*, "fruchiguar," "ermollecer," "escuentra," "muchiguar," "podestania," "pecilgo" (= Spanish "pellizco"), "espandir," etc.

One of the characteristics of Ladino is that it contains words taken from the Hebrew and Spaniolized; *e.g.*, "meldar" (to read), "meldador" (the reader), "melda" (school), "darsar" (from the Hebrew root דרש = "to investigate," "to instruct"), "chanufer" (from חנף = "the flatterer")—words occurring frequently in Judæo-Spanish, but not found in Spanish proper. Some Spaniolized Hebrew words, however, have become current in Spain and Portugal; for example, "malshin" (= Spanish "malsin," Portuguese "malsim," accuser, slanderer), and its derivatives "malsinar" and "malsindad"; the rabbinical "geṭ" (Spanish "guet"), and others.

Old Spanish Phonetics.

In Judæo-Spanish, as in Old Spanish, "f" and "g" are each used instead of "h"; *e.g.*, "fijo" instead of "hijo"; "fablar" instead of "hablar"; "fambre" instead of "hambre"; "fermosa" instead of "hermosa"; "agora" instead of "ahora." The letter "h," whether occurring at the beginning or in the middle of a word, is frequently omitted, as in "ermano" for "hermano," and in "conortar" for "conhortar." Often "m" changes into "n," as in "muestros" for "nuestros," "mos," "muevo," for "nos," "nuevo"; "m" and "n" are sometimes inserted, as "amvisar" for "avisar," "munchos" for "muchos." Metathesis of "d" before "r" takes place, as "vedrad," "vedre," "acodro," "pedrer," for "verdad," "verde," "acordo," "perder"; or of "r" before "o," as "probe" for "pobre," "proberia" (still used in Galicia) for "pobreria." "b" is not seldom used for "v," as "biuda," "bolar," instead of "viuda," "volar." For the study of Old Spanish, Ladino is a rich mine that has not yet been sufficiently explored. For the Turkish words which have entered the Ladino vocabulary, see Danon in "Keleti Szémle," iv. 215 *et seq.*

Ladino is written in the so-called Spanish cursive characters, and is printed generally in rabbinical, though sometimes in square, Hebrew characters, and not seldom in Latin letters. One of the phonetic characteristics of this dialect is the change of the Spanish "ll" to "y"; *e.g.*, "cabayero" for "caballero," "estreya" for "estrella" (the same change takes place in the Spanish of Andalusia). In printing with Hebrew or rabbinical characters this sound is represented by a "lamed" and a double "yod" (ליי); *e.g.*, לייאמאר for "llamar"; לייבאר for "llevar"; קאליי for "calle" (street). Instead of "q" preceding "e" and "i," קי is used, as קי for "que"; אקי for "aqui"; קיין for "quien"; "s" is used instead of "z" and "c," as in "sielo," "cabeson," for "cielo," "cabezon"; while ז̇, pronounced "j," is used instead of "y" and "g" before "e" and "i," as מוזיר for "muger"; איזו for "hijo." The letter "r" is not doubled in Ladino.

A comparatively rich literature, which arose at the beginning of the sixteenth century and is still diligently cultivated, exists in Ladino. For several centuries this literature was confined to translations. The first work published in Judæo-Spanish, a translation of the ritual rules for slaughtering (Constantinople, 1510, and reprinted several times at Venice, Pisa, London, Amsterdam), was designed to meet immediate religious needs. The translation of the Pentateuch in Hebrew vocalized square characters (Constantinople, 1547) was the first larger work which the Sephardic Jews of Turkey published in the language "which the old Jews use." Twenty years later the entire Bible was published in several parts, the third of which included the Later Prophets. This translation, which agreed almost entirely with the one that appeared at Ferrara in Latin letters in 1553, was followed by another, in four parts (Constantinople, 1739–45), in Ladino ("entero bien Ladinado"); seventy years later Israel

Ladino Literature; Bible.

b. Ḥayyim of Belgrade issued a translation (Vienna, 1813–16); the Constantinople edition was reprinted at Smyrna in 1838 *et seq.*, and again at Constantinople in 1873, all of these being in Rashi characters. New translations and reprints of single books of the Bible were frequently issued: the Pentateuch or "Humas de Parasioth y Aftharoth," generally in Latin letters, eight times at Amsterdam between 1627 and 1733; the Psalms at Salonica in 1582, several times at Amsterdam since 1628, at Vienna 1822 and often, at Constantinople 1836; the Megillot with Ladino translation, *ib.* 1813; and especially Canticles ("Cantares de Selomoh"), which was used in the liturgy, and printed with the Aramaic paraphrase about twenty times, beginning with 1619, at Venice, Amsterdam, Hamburg, Leghorn, and Vienna. A Judæo-Spanish translation of the apocryphal Ecclesiasticus (Sirach), after Ben Zeeb's Hebrew version, was first made by Israel b. Ḥayyim of Belgrade (Vienna, 1818).

Liturgy.

Contemporaneously with the Judæo-Spanish translation of the Bible that of the prayers for the whole year and for Rosh ha-Shanah and Yom Kippur was issued by the same establishment at Ferrara (1553). The prayers, "Orden de Oraciones de Todo el Anno" or "De Oraciones de (del) Mes," and "Orden de las Oraciones Cotidianas," were printed and frequently reissued at Ferrara, at Venice, especially at Amsterdam, and later at Vienna, in various sizes, generally in Latin letters, occasionally in vocalized Hebrew square characters. Sometimes calendars for twenty years or more were added. In the course of time there appeared special translations of: the "selihot" or penitential prayers (Venice, 1552; Amsterdam, 1666; Vienna, 1865); the "ma'amadot" (Venice, 1609; Amsterdam, 1654, and frequently); the Pesaḥ Haggadah (Amsterdam, 1622; Venice, 1629, and frequently there as well as in Leghorn, Vienna, and London); the prayers for the vigils (Hamburg, 1662; Amsterdam, frequently); prayers for the fast-days (Venice, 1623; Amsterdam, 1630, and often); the various blessings, "Orden de las Bendiciones" (Amsterdam, 1640, 1650, and frequently); the "azharot," recited by the Sephardim at Shabu'ot (Venice, 1753; Leghorn, 1777); the Sephardic prayers and songs on the 15th of Shebaṭ, under the title "Peri 'Eẓ Hadar" = "Fruit of the Tree Hadar" (Venice, 1766; Belgrade, 1865); and others. Threnodies and prayers for special occasions, as those recited every year in memory of the earthquake at Leghorn (Jan., 1742), were also translated (Pisa, 1746). The "Peraḳim" or "Sayings of the Fathers," which also served for liturgical purposes, were often translated (first by Moses Belmonte, Amsterdam, 1644), sometimes together with the Book of Ruth or Canticles (Amsterdam and London), but generally alone, and always with the Hebrew text (Venice, Amsterdam, Pisa, Belgrade, and Salonica).

Extracts from Joseph Caro's Shulḥan 'Aruk were translated under the title "ליברו ליאמאדו אין לשון הקדש שלחן הפנים y en Ladino Mesa de el Alma," in order to enable the women and the men who did not know Hebrew to become acquainted with the religious rules and ceremonies (Salonica, 1568; Venice, 1602). In 1609 Moses Altaras issued a revised edition at Venice under the title "Libro de Mantenimiento de la Alma." Joseph de David Pardo compiled a "Compendio de Dinim que Tcdo Ysrael Deve Saber y Observar," which was published by his son David Pardo of London (Amsterdam, 1689). Isaac Nombrado translated the entire ritual code Oraḥ Ḥayyim under the title "שלחן המלך Mesa del Rey, en Ladino Claro, con su הגהה" (Constantinople, 1744).

Apologetics and Homiletics.

An apologetic work, "Fuente Clara," which is now very rare, appeared anonymously at the end of the sixteenth century; and at the beginning of the seventeenth century Isaac Troki's "Ḥizzuḳ Emunah" was translated into Spanish by Isaac Athias. A Ladino translation of the latter work was published by Isaac Emaraji at Smyrna about 1840. Fifteen years later a refutation of McCaul's "Old Paths," made necessary by the efforts of the missionaries, was published at the same place by Raphael b. Elia Katsin.

Books of an ethico-religious nature were published in Ladino, partly as independent works, partly as translations of earlier ones. The initial work was the "Regimiento de la Vida" by Moses Almosnino, which "contains everything that it is necessary for man to know in order to travel the whole journey of life without neglecting his duties." This work was first printed in rabbinical script (Salonica, 1564), with a long treatise on dreams, in the form of a letter to Don Joseph Nasi, at whose request it was written; a revised edition in Latin letters was published at Amsterdam in 1729. Baḥya's "Ḥobot ha-Lebabot," or "Obligacion de los Corazones," translated into Ladino by Ẓaddiḳ b. Joseph Formon before the end of the sixteenth century, and printed at Constantinople, was republished several times (Amsterdam, 1610; Venice, 1713; Vienna, 1822) and was also translated into Portuguese (Amsterdam, 1670). Jacob Ḥagiz translated Isaac Aboab's "Menorat ha-Ma'or" "en lengua bulgar," under the title "Almenara de la Luz," at Leghorn in 1656 (2d ed., Amsterdam, 1708). "Shebeṭ Musar" was translated at Constantinople about 1740 and at Smyrna in 1860, and the popular "Ḳab ha-Yashar" (as "Castigerio Hermoso con Mucho Consuelo") at Constantinople in 1857. Isaac de Moses de Pas issued a kind of religious manual, containing Maimonides' Thirteen Articles of Faith, an explanation of the feast- and fast-days and of the Ten Commandments, in Hebrew and Judæo-Spanish (Leghorn, 1764), and "Medicina de Lengua, Arbol de Vidas" (*ib.* 1734), a compendium in defense of the Hebrew language. The foremost work of Judæo-Spanish literature is "Me'am Lo'ez," an exegetic-midrashic-ethic-homiletic encyclopedia, to which Jacob Culi and several other scholars contributed, and which passed through several editions (see CULI).

One of the earliest poetic works in Ladino is the rimed story of Joseph, "Coplas de Joseph ha-Zaddik (el Justo)," by Abraham Toledo (Constantinople, 1732). Judæo-Spanish literature is comparatively rich in songs—"coplas," "cantares," "roscas"—for Purim, with carnival games composed for the occasion. The first "Coplas de Purim" appeared about 1700. J. Clava wrote "Cancio de Purim," consist-

Poetry.

ing of 110 verses (Amsterdam, 1772); a "Compendio de la Alegria" appeared at Leghorn in 1782; another, at the same place in 1792 and 1875; "Roscas de Purim" was published at Vienna in 1866; and "Coplas Nuevas," at Salonica in 1868. Many other religious and secular poems in Ladino are still extant in manuscript. There are also many Judæo-Spanish proverbs, of which some have been collected and transcribed into Spanish in Kayserling's "Refranes ó Proverbios Españoles de los Judios Españoles" (Budapest, 1889); they have appeared amplified in R. Foulché-Delbosc's work "Proverbes Judéo-Espagnols" (Paris, 1895); and an additional collection has been published by A. Danon ("Recueil de Romances Jud.-Espan." in "R. E. J." xxxii. 102 *et seq.*, xxxiii. 122 *et seq.*).

Philosophy and Grammar.

In the first decades of the eighteenth century a desire for culture and education was gradually awakened in the Judæo-Spanish-speaking Jews of the East; Judæo-Spanish literature was in consequence filled with new life, and many Judæo-Spanish works were published at Vienna, Belgrade, and especially at Constantinople, Salonica, and Smyrna. As the Cabala and mysticism are wide-spread in the East, mystical and cabalistic works were at first most largely published. Even most of the books on morals published more recently are mystical in character; *e.g.*, the anonymous "Miḳra Ḳodesh" (Constantinople, 1818); Immanuel Salem's "Ṭobah Toḳaḥah" (Salonica, 1850), containing passages from the Talmud, Midrash, and Zohar, arranged according to the pericopes; Ḥayyim Abraham Uzziel's "Meḳor Ḥayyim" (Salonica and Smyrna, 1859–61), in four parts; Isaac Farḥi's "Zekut u-Mishor" (Smyrna, 1850); "Imre Binah" (Constantinople, 1863); and the works of the pious Eliezer Papo, as "Dammeseḳ Eliezer" (Belgrade, 1850), and "Pele Yo'eẓ" (Vienna, 1870), translated in part by his son. Elia de Vidas' mystico-cabalistic work "Reshit Ḥokmah" was printed as early as 1703 (Constantinople); that on the death of Moses, in 1763 (*ib.*). The story of the birth and youth of the cabalist Isaac Luria appeared at Smyrna in 1765; and the biography of Israel Shem-Ṭob (Besht) at Belgrade in 1852. As the reading of the "holy" Zohar was regarded as conducive to salvation, an extract therefrom, "Leḳeṭ ha-Zohar," was translated into Ladino (Belgrade, 1859, 1861). It is characteristic of the cultural status of the Jews of the East that a small medical work containing recipes for charms appeared in Ladino (Smyrna, 1865).

Miscellaneous Works.

The first Hebrew grammar in Ladino was published at Vienna in 1823; it was followed by several others (Smyrna, 1852; Bucharest, 1860), and by a "Diccionario de la Lengua Santa" (Constantinople, 1855), the explanations of each word being given in "la lengua Sephardis." Juvenile and popular works also were issued; *e.g.*, a Biblical history (*ib.* 1854), a compendium on astronomy (*ib.* 1850), one on astrology (*ib.* 1847), and an arithmetic (Belgrade, 1867). The Jewish chronicle "Shebeṭ Yehudah," which M. de Leon had translated into Spanish as early as 1640, was transcribed into Judæo-Spanish (Belgrade, 1859), and the "Libro de Acontecimientos de Sabbatai Zewi," on the experiences of Shabbethai Ẓebi, was also translated (Salonica, 1871). Eldad ha-Dani's legendary account of the Ten Tribes in farther Asia was translated into Ladino as early as 1806, a second edition being published at Salonica in 1860; and there also Kalonymus b. Kalonymus' treatise "Iggeret Ba'ale Ḥayyim" was published for the third time in a Judæo-Spanish translation. A short history of the Ottoman empire was issued for the instruction of the people (Salonica, 1860; Constantinople, 1873), and was edited by David Ḥazzan at Smyrna in 1887. Judah Nehama translated from the English a "Historia Universal" (*i.e.*, of Asia; Salonica, 1861); a history of Alexander the Great was translated from the Hebrew (*ib.* 1857); one of Napoleon III., from the French (Belgrade, 1860); and S. Bloch's geography of Asia and Africa was translated by Isaac b. Amaragi (Salonica, 1853, 1857). Several biographies of famous men, as Moses Montefiore, Adolphe Crémieux, and Albert Cohn, whose philanthropies extended also over the East, were written in Judæo-Spanish.

In the last quarter of the nineteenth century novels, stories, and dramas (Racine's "Esther," Molière's "L'Avare") were translated from the French and Hebrew or were worked over independently. The "Historia de Mille y Una Noche" was translated about 1855. Works in Judæo-Spanish in rabbinical script were and still are issued for the conversion of the Jews by the Scotch Missionary Society, which has also published in Ladino "El Manadero," a partly scientific review dealing with Jews and Judaism (Constantinople, 1855, 1885). A number of periodicals are published in Ladino.

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G. M. K.

JUDAH (יהודה = praised [?]; comp. Gen. xxix. 35, xlix. 8).—**Biblical Data:** The fourth son of Jacob and Leah; born in Padan-aram (Gen. xxix. 35). It is he who suggests the sale of Joseph to the Ishmaelite traders. He becomes surety for Benjamin, and prevails upon his father to let him go down to Egypt according to the request of Joseph, after Reuben has failed (*ib.* xliii. 3–14). In subsequent interviews with Joseph, Judah takes a leading part among the brethren (*e.g.*, "Judah and his brethren," *ib.* xliv. 14), and makes a most touching and persuasive plea for the release of Benjamin (*ib.* xliv. 16–34). In Jacob's blessing (*ib.* xlix.) he seems to be exalted to the position of chief of the brethren, owing apparently to the misconduct of Reuben and the treacherous violence of Simeon and Levi (see *ib.* xxxiv., xxxv. 22; comp. *ib.* xlix. 4, 5–7), who thereby forfeit the birthright. Success in war, booty (under the figure of the lion's prey), the hegemony, at least for a time, among the clans of Israel, and residence in a rich vine-growing and pastoral country are promised to his descendants (*ib.* xlix. 8–12).

According to Gen. xxxviii., he married the daughter of the Canaanite Shuah, by whom he had three sons, Er, Onan, and Shelah. Er married Tamar, but died childless. According to custom his widow was given in marriage to his brother Onan, who was slain for misconduct; and she was then promised to the third son, Shelah. This promise not having been fulfilled, she resorted to stratagem, and became by Judah the mother of Pharez and Zarah. Pharez was ancestor of the royal house of David (Ruth iv. 12, 18–22; I Chron. ii. 3–16).

E. G. H. J. F. M.

——**In Rabbinical Literature:** Judah was born on the fifteenth day of the third month (Siwan), in the year of the Creation 2195, and died, at the age of 119, eighteen years before Levi (Book of Jubilees, xxviii. 15, for the date of birth only; Seder 'Olam Zuṭa; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xxiii.; "Seder ha-Dorot," i. 47; comp. Test. Patr., Judah, 12). In the "Sefer ha-Yashar," section "Shemot," p. 104b (Leghorn, 1870), however, it is said that Judah died at the age of 129, eighty-six years after he went to Egypt.

His Name.

Judah's name is interpreted as a combination of "Yhwh" (given as a reward for his public confession, Gen. xxxviii. 26) with the letter "dalet," the numerical value of which is 4, Judah being the fourth son of Jacob (Soṭah 10b; Yalḳ., Gen. 159). With reference to I Chron. v. 2, Judah is represented by the Rabbis as chief over his brothers, who obeyed him and who did nothing without his approval; he is styled "the king" (Gen. R. lxxxiv. 16; Test. Patr., Judah, 1). He is therefore held responsible by the Rabbis for the deception that his brothers practised upon their father by sending to him Joseph's coat dipped in the blood of a kid (Gen. xxxvii. 31–32). Judah was punished for it in a similar manner, Tamar sending to him his pledge, saying, "Discern, I pray thee, whose are these" (*ib.* xxxviii. 25; Gen. R. lxxxiv. 19, lxxxv. 12). The death of his wife and his two sons (Gen. xxxviii. 7–12) is also considered by Tanḥuma (Tan., Wayiggash, 10) as a divine retribution for the suffering which he caused his father by selling Joseph. According to Gen. R. xcv. 1 and Tan., *l.c.*, Jacob suspected Judah of having killed Joseph; Tanḥuma even adds that it was Judah himself who brought Joseph's coat to Jacob. Judah's attempt to rescue Joseph (Gen. xxxvii. 26) is considered insufficient; for, as he was the chief, he should have brought Joseph on his shoulders to his father (Gen. R. lxxxv. 4). His brothers, on seeing their father's grief, deposed Judah and excommunicated him, saying: "If he, our chief, had ordered us to bring Joseph home, we would have done so" (Ex. R. xlii. 2; Tan., Wayesheb, 12). Judah atoned for that fault by confessing that it was he who had given Tamar the pledge; and he was rewarded for that confession by a share in the future world (Soṭah 7b). "Bat Shua'" (Gen. xxxviii. 12), according to Jubilees, xxxiv. 20, was the name of Judah's wife, while in "Sefer ha-Yashar" (section "Wayesheb") her name is given as "'Illit." Judah was the first to institute the levirate marriage (Gen. R. lxxxv. 6).

Judah is furthermore represented as a man of extraordinary physical strength. When he shouted his voice was heard at a distance of 400 parasangs; when he became angry the hair of his chest became so stiff that it pierced his clothes; and when he took into his mouth lumps of iron he reduced them to dust (Gen. R. xciii. 6). According to others, blood flowed from his two bucklers (*ib.* xciii. 7). He was a prominent figure in the wars between the Canaanites and his father's family after the latter had destroyed Shechem. These wars are alluded to by pseudo-Jonathan (on Gen. xlviii. 22) and in Midr. Wayissa'u (Jellinek, "B. H." iii. 1–5), and are described at great length in "Sefer ha-Yashar," section "Wayishlaḥ" (see also Jubilees, xxxiv. 1–9; Test. Patr., Judah, 3–7). Judah's first remarkable exploit was the killing of Jashub, King of Tappuah. The latter, clad in iron armor, came riding on a horse and shooting arrows with both hands. While still at a distance of thirty cubits (according to Midr. Wayissa'u, 177½ cubits) from him, Judah threw at Jashub a stone weighing sixty shekels, unhorsing him. Then in a hand-to-hand fight Judah killed his adversary. While he was stripping the armor from the body, he was assailed by nine of Jashub's companions, of whom he killed one and put to flight the rest. Of Jashub's army he killed 1,000 men (comp. Test. Patr., *l.c.*), or, according to "Sefer ha-Yashar" (*l.c.*), forty-two men. Great exploits were performed by him at Hazar and Gaash, where he was the first to jump upon the wall and create havoc among the enemy. Midr. Wayissa'u describes also the battle between the children of Jacob and those of Esau, in which the chief part was taken by Judah. When Judah interfered in behalf of Benjamin (Gen. xliv. 18–34), he at first had a heated discussion with Joseph, which is given at great length in the "Sefer ha-Yashar" (section "Wayiggash," agreeing in many points with Gen. R. xciii. 7). The following incidents may be mentioned: When Joseph retained Benjamin, Judah shouted so loudly that Hushim, the son of Dan, who was in Canaan at a distance of 400 parasangs from him, heard his voice. Hushim came immediately to Egypt, and with Judah desired to destroy the land. In the "Sefer ha-Yashar" it is stated that Judah lifted a stone weighing 400 shekels, threw it into the air, and finally ground it to dust with his foot. He then told Naphtali to count the districts of Egypt, and when the latter reported that there were twelve of them, he said to his brothers: "I take three for myself and let each one of you take one, and we shall destroy the whole of Egypt." It was this decision that induced Joseph to disclose himself to his brothers.

Judah as Hero.

Because Judah had pledged himself to bring Benjamin back to his father, saying, "If I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. xliii. 9), his bones were rolled about without rest in the coffin during the forty years that the children of Israel wandered in the wilderness. Moses then prayed to God, arguing that Judah's confession had induced Reuben to confess his sin with Bilhah (Soṭah 7b; B. Ḳ. 92a; Mak. 11b). Judah's name was engraved on the emerald in the high priest's breastplate (Num. R. ii. 6).

The tribe of Judah had the preeminence over the other tribes in that Elisheba, the mother of all the priests; Othniel, the first judge; Bezaleel, the

Preeminence of the Tribe.

builder of the Tabernacle; and Solomon, the builder of the First Temple; and all the pious kings were of the tribe of Judah, as will be the Messiah (Yalḳ., Gen. 159). This distinction was given to the tribe of Judah as a reward for its zeal in glorifying God at the passage of the Red Sea. When the children of Israel were about to cross, a dispute arose among the tribes, each desiring to be the first to enter the water. The tribe of Benjamin sprang in first, for which act the princes of Judah threw stones at it (Soṭah 37a). In Ex. R. xxiv. 1 it is stated, on the contrary, that the other tribes refused to enter the slimy bed of the sea until the tribe of Judah set them the example by plunging in. According to R. Judah, the Temple was erected on Judah's land—another reward to the tribe (Gen. R. xcix. 1); but a different opinion is that only the whole eastern side of the edifice, including the courtyards and the altar, was on Judah's ground, while the Temple proper was on land belonging to Benjamin (Yoma 12a; Zeb. 53b). The people of Judah are said to have been versed in the Law ("bene Torah"), because in the wilderness the tribe was placed on the east side of the camp (Num. ii. 3), being thus near to Moses and Aaron (Num. R. xviii. 4). It seems that the soil of Judah's territory was remarkable for the excellent quality of its grain, one measure of Judean grain being worth five measures of that produced in Galilee (B. B. 122a).

The reason given for the transportation into captivity of the tribe of Judah is that it was a punishment for intemperance (Gen. R. xxxvi. 7).

S. S. M. Sel.

——**Critical View:** It is very generally maintained by recent criticism that Judah is simply the eponymous ancestor of the tribe of that name, and that the narrative in Genesis gives the history of the tribe in the form of personal history (see Judah, Tribe of). It is worthy of note, however, that the thirty-eighth chapter of Genesis, which is held to give an account of the various clans which united to form the tribe, under the figure of the marriages, etc., of Judah and his sons, makes no mention of the Kenites and the Kenizzites (comp. Judges i. 12-15, 16). It is hardly a sufficient answer to say that the Caleb or Kenizzite clan was distinct until the time of David (see I Sam. xxv. 3, xxx. 14); for, according to the commonly received view, Gen. xxxviii. belongs to J and was not written earlier than the ninth century B.C., by which time, in any case, these clans must have been incorporated with Judah.

E. G. H. J. F. McC.

JUDAH, KINGDOM OF: The legitimate successor of the kingdom established by David was the smaller kingdom to the south, which remained true to Solomon's son Rehoboam. Although the first titular king of Judah, he was the third king to reign in Jerusalem. The possession of this great fortress rendered it possible to hold all the country to the south and the most valuable portion of Benjamin in the immediate north. More important than its strategic value was its prestige as the first great national center, the seat of a splendid court of the "thrones of justice," and, above all, of the prescriptive worship of the God of Israel. Moreover, its territory, though small, was compact, homogeneous, and easily defended; and its country population, frugal, hardy, and unspoiled by contact with foreigners, was devotedly attached to the legitimate dynasty.

Early Advantages.

Again, since all the most formidable invaders of Palestine came from the north, the rival kingdom became perforce its protector from spoliation and ruin. Thus it came to pass that, while northern Israel passed through frequent changes of dynasty, became a prey to many terrible invasions, and endured as a nation but a little more than two centuries, the kingdom of Judah was controlled by the "house of David" throughout its existence, which lasted for three and one-half centuries after the disruption.

The history of the kingdom may best be divided with reference to its most decisive external relations. The first period extends from Rehoboam to Jotham (934-735 B.C.); the second, from Ahaz to Josiah (735-608); the third, from Jehoahaz to Zedekiah and the fall of Jerusalem (608-586).

Strife with Israel.

I. Strife between the two kingdoms followed inevitably upon the separation. At first Judah, through the small standing army maintained by David and Solomon, was steadily successful. One victory especially, gained by Abijah (918) over Jeroboam, was made much of in the later traditions of the kingdom. But the next king, Asa (915), was so closely pressed by Baasha of Israel that he was forced to invoke the effective aid of the Arameans of Damascus. Yet before the death of Asa a lasting friendship was made with Israel, now under the new and powerful dynasty of Omri (886). Henceforth Judah assumed its natural subordinate rôle till Israel was crushed by alien foes. From any other serious danger Judah was for a long time almost entirely free. The raid of Shishak of Egypt (929) soon after the schism involved indeed the submission of Jerusalem; but it was quickly over and left no permanent results.

Alliance with Israel.

In the prolonged wars waged by the Arameans of Damascus and Mesha of Moab against northern Israel the Southern Kingdom took no direct share beyond sending aid to the sister kingdom. Thus Jehoshaphat (872), the son of Asa, fought side by side with Ahab of Israel in the fateful battle of Ramoth in Gilead (853). Jehoshaphat further strengthened the alliance by marrying his son Jehoram to Athaliah, the daughter of Ahab and the Phenician Jezebel. One injurious effect of this union was the introduction of the evil cult of the Tyrian Baal from Samaria into Jerusalem. When Jehu rose against Joram of Israel and put him to death (842), Ahaziah, the son of Jehoram, then visiting his uncle in Jezreel, also fell a victim to the fury of the usurper. The consequence was that Athaliah undertook to govern in Jerusalem.

The reign of this foreign queen with her odious cult was tolerated for only six years, when the priests of Yhwh placed upon the throne Jehoash, the youthful son of Ahaziah (836). His reign was chiefly marked by a purification of the Temple services. Under his son and successor, Amaziah, Judah began a career of development and prosperity which finally made it one of the leading kingdoms of the West-land. An essential factor in this achievement was the reconquest of Edom, which had been lost to Judah under Jehoram. This secured a share of the overland traffic of western Arabia, as well as the control of the Red Sea trade from the Gulf of Akaba. Amaziah's successes led him foolishly to provoke to war Joash, King of Israel. The result was the defeat and capture of Amaziah and the submission of Jerusalem, which, however, was released upon the surrender of the treasures of the Temple and of the royal palace (*c.* 790).

Era of Expansion.

With Uzziah (Azariah; sole ruler 769) the prosperity of Judah was renewed and brought to its greatest height. As a powerful ruler and statesman he was the only true successor of King David. His kingdom was extended beyond precedent, embracing much of the Philistine country, and for a time even holding the suzerainty of Moab. In fortifications and standing armies as well as in the development of all the natural resources of his country, he was a successful imitator of the great Assyrian monarchs. Jotham (sole ruler 738?) continued the vigorous régime of his father.

It should be noted that the expansion of Judah was coincident with the equally remarkable recuperation of northern Israel after the long and exhausting Syrian wars. The temporary prosperity of both kingdoms was chiefly due to the opportunities of development afforded by the decline of Damascus. Judah as well as Israel had suffered from the aggression of this powerful Aramean state; for in the early days of Jehoash (*c.* 835), Hazael of Damascus had ravaged the whole country up to the city of Jerusalem, which opened its gates to him and yielded up its spoil.

Vassalage to Assyria.

II. A decisive change took place with the accession of Ahaz, son of Jotham (735). The determining political factor was now the great Assyrian empire, reorganized under Tiglath-pileser III. (Pul). To resist his expected invasion Pekah, King of Israel, made alliance with Rezin of Damascus. Ahaz refused to join the league, and, when threatened with coercion by the allies, called in the help of the invader. The northern half of Israel was annexed by the Assyrians; and Damascus fared still worse. Judah was reprieved; but it became a vassal state of Assyria.

Hezekiah, son of Ahaz (719), prospered as long as he deferred to the prophet Isaiah with his wise policy of "quietness and confidence" in YHWH. But in 701 he joined in a wide-spread insurrection against Assyria, with the result that the whole of Judah was devastated by the Assyrian king Sennacherib, many of its people were deported, and Jerusalem itself was spared only after a plague had broken out in the army of the invader. This national discipline favored the religious reforms of Isaiah: but Hezekiah died in comparative youth; and the reign of his son and successor, Manasseh (690), was marked by degeneracy in faith, worship, and morals. Judah was still the vassal of Assyria; and the prestige of the sovereign state had potent influence in the religious as well as in the political sphere. An attempted insurrection in the latter part of the reign of Manasseh was speedily crushed; and Judah bore until the downfall of Assyria the yoke to which Ahaz had offered submission. The brief reign of Amon (641) showed no improvement upon that of his father, Manasseh.

Reformation; Vassalage to Egypt.

Under the youthful Josiah (639) the reforming priestly party gained the upper hand. The law of Moses was promulgated, and gross abominations in religion and morals were sternly put down (621). But this promising career was soon cut short. Necho II., at the head of the revived native monarchy of Egypt, was now aiming to replace Assyria in the dominion of western Asia. He passed through Palestine with an invading force in 608; and Josiah, offering battle to him at Megiddo, was defeated and slain.

III. At Jerusalem Jehoahaz, second son of Josiah, was put upon the throne, but after three months was dethroned by Necho and exiled to Egypt. He was replaced by Josiah's eldest son, Eliakim, whose name was changed by Necho to "Jehoiakim" to indicate his change of allegiance. Judah's vassalage to Egypt was, however, very brief. In 607 Nineveh was taken and destroyed by the Medes. The whole of the low countries westward to the Mediterranean fell to the ally of the Medes, the new Babylonian monarchy. The Chaldean Nebuchadnezzar shattered the power of Egypt at Carchemish in 604; Syria and Palestine were soon cleared of the Egyptians; and Jehoiakim became a Babylonian subject.

The prophet Jeremiah counseled continued submission; but in 598 Jehoiakim rebelled. Jerusalem was invested; and before the siege had well begun the unhappy king died. His son Jehoiachin (597) held out for three months, and then surrendered at discretion. He and his chief men, with the flower of the kingdom, were deported. Most of the captives, with the prophet Ezekiel, were placed in an agricultural colony by the canal Chebar in central Babylonia.

Fall of Jerusalem.

Over the crippled and enfeebled kingdom was placed Zedekiah, the third son of Josiah. Again symptoms of discontent appeared, fomented by Egyptian intrigues. Again Jeremiah interposed with remonstrance, protest, and invective; and yet again the deluded Judahites rebelled. In Jan., 587, the Chaldean army appeared before Jerusalem. This time a more desperate resistance was offered. Promises of help from Egypt could not be fulfilled. The city was taken (July, 586); the leaders of the rebellion were put to death; and Zedekiah himself was carried, a blinded captive, with the greater portion of his subjects, to Babylon. All valuable property was taken away as spoil; and the Temple and city were destroyed by fire. This was the end of the royal house of David, though not the end of Jewish nationality.

BIBLIOGRAPHY: See ISRAEL and the articles on the several kings of Judah.

E. G. H. J. F. McC.

JUDAH, TRIBE OF.—Biblical Data: The tribe of Judah is said to have been descended from the patriarch Judah, the fourth son of Jacob and Leah (Gen. xxix. 35). In the Book of Numbers it is represented as sharing with the other tribes, without distinctive fortunes, the experiences of the Exodus and of the sojourn in the wilderness. The clans which then composed the tribe are said to have been the Shelanites, Perizzites, Zerahites, Hezronites, and Hamulites (Num. xxvi. 19-22). In Josh. xv. Judah is said to have received a large inheritance which stretched right across the land from Jericho westward to the Mediterranean and from Jerusalem southward to the desert. The territory is said to have extended south as far as Kadesh-barnea (verse 3), which lay about fifty miles south of Beer-sheba (see Trumbull, "Kadesh Barnea," New York, 1884), and west as far as Gaza, Ashdod, and Ekron (verses 42-47). From the Book of Judges (i. 16) it is learned that the Kenites united with Judah so as to become, probably, a clan of the tribe. To these clans the two Kenizzite clans of Caleb and Othniel appear to have been added (*ib.* i. 12-15, 20; Josh. xiv. 6-15, xv. 13-19). Closely connected with Caleb was Jerahmeel, who is said to have been Caleb's brother (I Chron. ii. 42). In I Sam. xxvii. 10, xxx. 29, the Jerahmeelites appear to be a part of the tribe of Judah; they are therefore to be regarded as another clan of the tribe.

Territory of Judah.

After the settlement in Canaan, Judah seems to have stood apart from the other tribes. It is not mentioned in the song of Deborah (Judges v.); and in the accounts of the kingdom of Saul it is regularly reckoned separately from the other tribes (comp. I Sam. xi. 8, xvii. 52, xviii. 16). Upon the death of Saul, David erected the tribe of Judah into a separate kingdom (II Sam. ii. 1 *et seq.*). As the house of Saul under the weak Ish-bosheth maintained its supremacy over the remaining tribes but seven and one-half years, Judah was after that time reunited to Israel under her own king, David. This union continued for eighty years, through the reigns of David and Solomon. For the further history of the tribe see JUDAH, KINGDOM OF.

——**Critical View:** Possibly the tribe of Judah is mentioned in the El-Amarna tablets (comp. Jastrow in "Jour. Bib. Lit." xii. 61 *et seq.*); but, if so, the reference is too obscure to increase present knowledge. In the judgment of critics the stories of the patriarch Judah are not real biography, but are narratives of an eponymous hero, or portions of the history of the tribe. These being taken in this way, it is gathered that the clan of Judah was at first weaker than the clans of Reuben, Simeon, and Levi; that when Judah entered Palestine it first gained a foothold at Adullam and Timnah (Gen. xxxviii. 1, 12), places which were probably on the eastern side of the Judean ridge. This Timnah is not to be confused with the Timnah of the Shephelah (Judges xiv. 1). An alliance was soon made with the clans of the Perizzites and Zerahites, who had the palm-tree for their totem, and were therefore said to be children of Tamar (Gen. xxxviii. 13-30). Later the Kenizzite clans of Caleb and Othniel were amalgamated with the tribe. These clans were, perhaps, of Edomitish origin, since Kenaz is counted among the descendants of Esau (Gen. xxxvi. 11). These two clans occupied the region around Hebron, Carmel, and Kirjath-sepher, or Debir. Gradually the Jerahmeelites were also incorporated in the tribe of Judah. Their habitat appears to have been in the Negeb (I Sam. xxvii. 10), and as Jerahmeel is said to be Caleb's brother, perhaps they also were of Edomitish origin. A branch of the Kenites from the Sinaitic peninsula added another element to Judah's complex character (see KENITES). This large admixture of foreign blood in the tribe of Judah is probably the reason why the Judahites were so loosely connected with the other tribes of Israel. A consciousness existed on both sides that Judah stood apart in origin and in sentiment.

Joined by Clan of Caleb.

The prophets of Judah framed the Deuteronomic law which led to Josiah's reform. This reform accentuated the uniqueness of Israel's religion; and it was this that held the inhabitants of the Judean kingdom together in exile, that revived their state, and that made them the world's teachers of monotheism. But the inhabitants of the Northern Kingdom were absorbed by the people among whom they were scattered, because their religion lacked this uniqueness. It was this uniqueness, furthermore, which caused the name of the tribe of Judah to be perpetuated in one of the great religions of the world.

BIBLIOGRAPHY: Stade, *Gesch. des Volkes Israel*, i. 157-160, Berlin, 1889; Luther, in Stade's *Zeitschrift*, xxi. 55-60; Barton, *Semitic Origins*, pp. 271-286, New York, 1902. On the history of the kingdom of Judah, see the histories of Israel, by Stade, Wellhausen, Kittel, H. P. Smith, etc.

E. G. H. G. A. B.

JUDAH (Coadjutor of Josephus): The Sanhedrin of Jerusalem commissioned Judah and Joezar to assist Josephus (66 C.E.) in pacifying the people and inducing them to lay down their arms. Josephus at first calls them noble men ("Vita," § 7), but afterward remarks maliciously that, being priests, they had in their possession much money from the tithes given them. The envoys wished to return home, probably because they perceived Josephus' duplicity, but he persuaded them to remain ("Vita," § 12). He accused them of taking no thought for the future, and of accepting bribes from John of Giscala for permission to seize the grain in the imperial granaries in Galilee ("Vita," § 13); in other words, they sided with the patriot John. Josephus finally was obliged to send his colleagues back to Jerusalem ("Vita," § 14).

G. S. KR.

JUDAH (Jewish Prince): Son of Simeon Tharsi. When Antiochus VII., Sidetes, sent his general Cendebæus against Simeon, the latter, too old for war, gave the command to his two sons Judah and John, who valiantly executed the commission. After a short stay at Modin, their ancient family seat, they met the large army of the Syrians in the plain of Jabneh, defeated them, and pursued them as far as Azotus, inflicting a loss of 2,000 men. Judah was wounded, and John, who subsequently became ruler, led the army back alone to his father (*c.* 137 B.C.; I Macc. xvi. 1-10; Josephus, "Ant." xiii. 7, § 3, where his name is not given). When Simeon was murdered by his son-in-law Ptolemy, his two sons

Mattathias and Judah were also killed (135 B.C.; I Macc. xvi. 11–17). This passage seems to indicate that Judah was the second son, and was probably named after his great-uncle Judas Maccabeus; hence it must be assumed that he was born after 161 B.C. and was about twenty-five years of age at the time of his death.

G. S. Kr.

JUDAH ("Rabbi Mor"): Chief rabbi of the Jews in Portugal and treasurer of King Don Diniz, with whom he enjoyed great favor; died before 1304. He was very wealthy; in 1298 he lent 6,000 livres to Don Raimund de Cardona for the purchase of the city of Mourão. A document dated Oct. 2, 1303, bears the signature "En Judaz Arraby a vij." He was succeeded in office by his son Don Guedelha (Gedaliah), who was also treasurer of the queen mother Donna Brites; the high favor he enjoyed with the king was used in the interests of his coreligionists. The king presented him with two towers at Beja to supply him with the building material for his houses.

BIBLIOGRAPHY: Brandão, *Monarchia Lusitana*, v. 265, vi. 26; Ribeiro, *Dissertacioẽs*, iii. 2, 19; Kayserling, *Gesch. der Juden in Portugal*, pp. 19 *et seq.*; J. Mendes dos Remedios, *Os Judeus em Portugal*, pp. 139 *et seq.*; Rios, *Hist.* ii. 39.

G. M. K.

JUDAH (known also as **Thesoureiro Mor Judah**): Treasurer to Ferdinand, King of Portugal; appointed in 1378. After the king's death he became the favorite of his queen, Leonora de Meneyes, whom he accompanied as a page when she was obliged to flee from the infuriated populace of Lisbon. The deposed queen requested her son-in-law John I. of Castile, who had made war upon Portugal, to bestow the chief rabbinate of Castile (not of Portugal, as Grätz says) upon Judah; John, however, at the instance of his young wife, Beatrice, gave the office to Judah's rival, David Negro-Yaḥya. Thereupon the crafty Leonora hired a count to kill her daughter's husband, then besieging Coimbra. But the plot failed; the king was informed of it by David Negro, of his suite, who had been warned by a Franciscan monk. Leonora, Judah, and a maid who was in the conspiracy were immediately arrested. Brought before the king, Judah disclosed everything in presence of Queen Beatrice, David Negro, and a notary, and repeated his confession before Leonora. The last-named was banished to Tordesillas; Judah, whose wife was the sister of a wealthy man by the name of David Alguadez, a relative of Meïr Alguadez, was condemned to death, but was pardoned at the intercession of David Negro. He fled to Castile, accompanied by Judah and Moses Nahum, his tax-collectors. His treasures were given by John I. of Portugal to Gonçalo Rodriguez de Abreu, and his houses and other possessions to the widow of the brave king Pereira.

BIBLIOGRAPHY: Brandão, *Monarchia Lusitana*, viii. 509, 584; Kayserling, *Gesch. der Juden in Portugal*, pp. 26, 32 *et seq.*; J. Mendes dos Remedios, *Os Judeus em Portugal*, i. 168 *et seq.*; Grätz, *Gesch.* viii. 49–51 *et seq.*

G. M. K.

JUDAH or **JUDA (American Family):** Family members of which settled in Newport, R. I., New York, Charleston, Richmond, Philadelphia, Montreal, Jamaica, and Surinam. The following is an alphabetical list of those known to have lived in America (the "Publications of the American Jewish Historical Society" are cited as "Publ."):

Abigail Judah, born 1742; died 1819 at Richmond, Va. ("Publ." vi. 111); **Abraham Judah,** son of Hillel Judah; born July 15, 1774 (*ib.* xi. 155); **Andrew Judah,** mentioned in the "South Carolina Gazette," Dec. 31, 1764, as "a physician from London" (see B. Elzas, "Jews of South Carolina," ii. 12, Charleston, 1903); **Andrew Judah,** of Indiana; served in the Civil war (S. Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 412); **Anna Judah,** daughter of Naphtali Judah; died in New York 1822 ("Publ." iv. 208); **Baran Judah,** enrolled in the New York militia company in 1738 (*ib.* ii. 92).

Baruch Judah: Mentioned under date of Jan. 10, 1715–16, as one of the freemen of New York (*ib.* vi. 101); one of the signers of a petition addressed to the mayor and board of aldermen in New York praying permission to use ground purchased for a cemetery, Aug. 23, 1728 (comp. *ib.* iv. 196; vi. 127, 131). A **Baruch Judah** is also mentioned as one of the electors at a congregational meeting of the Spanish-Portuguese synagogue in New York. He died Jan. 12, 1774, aged 95 years (comp. *ib.* xi. 154). Another **Baruch Judah** was one of the charter members of Congregation Beth Shalome, Richmond, Va. (comp. *ib.* iv. 21, xi. 72), cited in its minute-book, 1791; was born June 21, 1763; died in Richmond, Va., Sept. 26, 1830 (comp. *ib.* xi. 154). Mrs. Baruch Judah was a member of that congregation in 1834 (*ib.* iv. 23).

B. H. Judah was librarian of the Richmond Library Company (comp. *ib.* xi. 73).

Benjamin S. Judah: One of the most prominent merchants of New York in the eighteenth century; a founder of the New York Tontine in 1786. He was an active member of Congregation Shearith Israel in that city. His signature is affixed to an official document, dated Iyyar 20, 5551 = 1791 ("Publ." ii. 51; iii. 120; vi. 130, 131), and to a petition addressed to the legislature, Feb. 13, 1789, to have Vermont admitted as a separate state into the Union (comp. *ib.* xi. 96, 97).

David Judah: Member of Capt. Gregory's Company in the Connecticut Line in 1776 (*ib.* xi. 92).

Emanuel Judah: Romantic actor of wide range; born in New York, where he made his début in 1823 in melodrama and light comedy. His person and talents are described by Daly ("Settlement of the Jews in North America," 2d ed., pp. 103–104, New York, 1893). He was drowned in the Gulf of Mexico in 1839 (Brown, "Hist. of the American Stage"; H. P. Phelps, "Players of a Century").

Gershom Seixas Judah, one of the charter members of Congregation Beth Shalome, Richmond, Va., mentioned in 1791; born Oct. 12, 1767 ("Publ." iv. 21, xi. 155); **Hillel** or **Hilliard Judah,** son of Baruch Judah and Sarah Hilbert; married in 1759 Abigail (daughter of Isaac Mendez Seixas and Rachel Levy), who bore him nine children. Their names are given in "Publ." xi. 154–155, where full data are furnished (comp. *ib.* iv. 202, 211). Mrs. Hillel Judah died in Richmond, Va., Sept. 1, 1819, aged 77 years; **H. Judah** was enrolled in the 90th Indiana Infantry during the Civil war (Wolf, *l.c.* p.

178); **Isaac Judah,** no doubt the same as **Isaac H. Judah,** officially connected with the congregations Shearith Israel in New York and Beth Ahaba in Richmond (comp. "Publ." iii. 120; iv. 21, 22; vi. 131; xi. 154; E. Calish, "Hist. of Congregation Beth Ahaba, Richmond, Va., 1841–1901," p. 8, Richmond, 1901), was born July 10, 1761 ("Publ." xi. 154); **Israel Judah,** served in Company F, 31st Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178); **Jacob Judah,** mentioned in 1658 as one of the early settlers at Newport, R. I. ("Publ." vi. 67); **Jacob Judah,** cited as one of the members of the Jewish congregation in Charleston, S. C., *c.* 1800 (B. Elzas, "Hist. of Congregation Beth Elohim, Charleston, S. C., 1800–1810," p. 4, Charleston, 1902), was son of Hillel Judah, and born May 4, 1765; **Jacob Samuel Judah,** of Philadelphia; died June 20, 1783 ("Publ." vi. 108); **Joseph Judah,** one of the earliest settlers in Newport, 1658 (*ib.* vi. 67); **Manuel Judah,** one of the charter members of Congregation Beth Shalome, Richmond, in 1791; born July 15, 1769; died in Baltimore, Md., Nov. 8, 1834 (*ib.* xi. 155; see also *ib.* iv. 21, 208); **Michael Judah** figures as a litigant in early Connecticut records, *c.a.* 1763. In 1777 he petitioned the Council of Safety for leave to forward mercantile supplies from Rock Hill to Norwalk, Conn. (comp. *ib.* xi. 90, 93); **Moses Judah,** mentioned, under date of 1768, as a merchant and one of the freemen of New York (*ib.* vi. 102); he was one of the signers of a petition to Congress, dated Philadelphia, Sept., 1779 (*ib.* iii. 149); **Naphtali Judah,** one of the trustees of Congregation Shearith Israel, New York, *c.* 1805 (*ib.* vi. 132); **Rebecca Judah,** daughter of Hillel Judah and Abigail Seixas; married May 31, 1809 (*ib.* iv. 211).

Samuel Judah: New York patriot, son of Baruch Judah, was born in New York Aug. 19, 1728; married, Kislew 29, 1759, Jessie, daughter of Alexander Jonas, of London (died in New York, May 29, 1818, aged 82 years). He was one of the signers of the decision to enforce the non-importation agreement against England in 1770; he died in Philadelphia Oct. 19, 1781, aged 53, the father of twelve children (Wolf, *l.c.* p. 34; "Publ." iv. 89; v. 205; vi. 102, 108); **Samuel Judah,** of Montreal, Canada; sympathizer with the American cause in the Revolutionary war ("Publ." iv. 224); **Samuel Judah,** served in Company K, 20th Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178).

Samuel B. H. Judah: Dramatist and author; son of Benjamin S. Judah; born in New York 1799. In 1820 he wrote a melodrama, "The Mountain Torrent," produced in the same year with fair success. In 1822 he wrote another, "The Rose of Arragon," received with much favor. Subsequently he wrote "The Tale of Lexington" and "Gotham and the Gothamites; a Medley," produced in 1823. The latter is a versified satire directed against more than a hundred prominent citizens of New York, and is spoken of as "defamatory" by Daly, who gives an admirable critique of it in his sketch of the author (Daly, *l.c.* pp. 139–145). Judah was indicted for libel, and, together with his publisher, was arrested. Unable to pay the fine imposed, he was sent to prison; but, owing to illness, he was soon pardoned by the governor and discharged. Subsequently he became an attorney and counselor of the supreme court. His character and personality are described by Daly, who knew him. W. Dunlap, in his "Hist. of the American Theatre" (p. 409, New York, 1832), mentions another of Judah's plays, entitled "Odofriede" ("Publ." vi. 114); and Daly (*l.c.* p. 145) says he wrote, besides, a work of fiction "of no particular merit." His plays had some vogue in Philadelphia (H. S. Morais, "The Jews of Philadelphia," p. 378). His son, **Emanuel Judah** (see above), was an actor of merit.

Thomas O. Judah, served in Company D, 117th Indiana Infantry, during the Civil war (Wolf, *l.c.* p. 178); **Uriah Judah,** mentioned among the earliest settlers in Montreal, Canada, in 1768 ("Publ." i. 117).

A person named Judah conducted the first school in Mobile, Alabama, *c.* 1820 (comp. "The Mobile Register," Oct. 3, 1822).

The name "Juda" occurs in documents pertaining to the history of the Jews in Surinam, Dutch Guiana, in 1790. **A. M. Juda** was the author of "Four Open Letters on the Finances of Surinam," written in Dutch, and published in Amsterdam in 1869–70. Another person bearing this name was an active abolitionist, and supported the antislavery movement in Jamaica, West Indies, in 1840.

A. G. A. K.

JUDAH (Russian Family): Family prominent in the communal life of Grodno and Lithuania during the greater part of the sixteenth century. **Judah Bogdanovich,** its chief founder, was born about 1475 and died at Grodno about 1546. His father, **Bogdan,** owned an estate in the district of Grodno prior to the expulsion of the Jews from Lithuania by ALEXANDER JAGELLON in 1495. Their departure from the country was followed by the occupation of their real property by their Christian neighbors; and the Bogdan possessions were so appropriated. Judah probably returned to Grodno with the other exiles in 1503. He petitioned for the restoration to him of the estate formerly owned by his father, and his claim was allowed and confirmed by the king. A few years later Judah was engaged in extensive business operations; and he became the farmer of the Grodno wax-taxes (1509). He probably is the "Judah of Grodno" referred to in the list of expenses incurred by the grand duchy of Lithuania for the years 1506–11, as having a claim of 12 kop groschen against the town secretary of Grodno for goods sold to him. His name is again mentioned in a document dated Nov. 11, 1523, wherein King Sigismund Jagellon orders payment to be made to Judah Bogdanovich and Lazar Chatzkovich, Jews of Grodno, for merchandise furnished by them.

Importance of Judah Bogdanovich.

In 1525 Judah Bogdanovich was collector of taxes, and had extensive dealings with the local nobles, many of them being indebted to him. In 1532, in a royal document issued to Judah, authorizing him to collect a debt, he is styled "merchant to the Queen Bona." At the instance of Prince Andrei Vassilivich Polubenski the fifteen servingmen who had been transferred to Judah in payment of the debt were to be turned over to the prince, the latter undertaking to pay to Judah the amount in question. At this time, Judah's oldest son, **Abraham (Avraam Igudich),** is mentioned in connection with the claim.

In the following year King Sigismund confirmed by a decree (June 23, 1533) the findings of the court of rabbis ("doctorov zhidovskikh") held in Lublin, by which Judah's son **Pesaḥ** was honorably acquitted of the charge made against him by the Jew Yesko Shlomich of Biyelsk to the effect that Pesaḥ had taken from him 13,000 kop groschen which he had failed to return. Some months later Judah and his son **Agron (Aaron)** were authorized to state under oath their claim against the nobleman Wilenski, who they alleged had borrowed of them 500 gold ducats and 1,009 kop groschen, and Wilenski was then ordered to pay them such claim.

Several years later Judah's son Abraham had become a prominent merchant. His name frequently occurs in court documents (1539-41) relating to his attempts to collect debts of money, grain, wax, etc., due to him.

Judah himself is mentioned frequently in legal documents of 1540–41. Thus on April 15, 1540, he was one of the three members of a court of citizens (the other two being Tatars) to pass on the claim of a certain Lukash against the Jewess Brenya; and on June 11, 1540, he was a member of another tribunal which had to consider an agreement made between a Jewess of Grodno, Stekhna Lyatzkova, and her stepson Moses Lyatzkovich. Further evidence of the esteem in which Judah Bogdanovich was held is furnished by a court document, dated Feb. 28, 1541, wherein he is accepted as a reliable witness.

On Nov. 8, 1546, Abraham, Agron, and **Moshko (Moses),** the elder sons of Judah by his first wife, Maryama, came to an agreement with **Govash, Ilya,** and **Shmoilo (Samuel),** their brothers by Judah's second wife, Nehama, as to the division of the estate left by their late father. This estate, which was of great value, included gold, silver, houses, lands, and outstanding debts. Breach of the compact on either side was to be subject to a fine of 1,000 kop groschen. Judah had at least three other sons not mentioned in this document, namely, Pesaḥ (mentioned above), **Israel,** and **Bogdan;** and to them should be added, perhaps, **Naḥman.**

Relations with the Grodno Community.

Moshko Igudich appears as one of the three persons elected (May 22, 1549) by the community of Grodno to settle with the Christian merchants of the city the proportion of taxes to be paid by the Jewish community, and to come to an agreement with them as to other relations of the community with their Christian neighbors. About this time the Judah family antagonized a part of the Grodno community in connection with the appointment of a rabbi. Complaints had evidently been made, since in a document dated Oct. 28, 1549, Queen Bona ordered Kimbar, the magistrate of Grodno, to assemble the Jews of the city for the election of a rabbi who should have no family ties in Grodno. In case of disagreement, the members of the community not related to the Judah family were to be given the privilege of electing a rabbi of their own. The trouble was chiefly due to the determination of the Judah family to place the religious affairs of the community in charge of their relative Mordecai, who had married a daughter of Judah Bogdanovich.

The decree of Queen Bona apparently failed to settle the matter; and the leaders of the opposition, Misan Chatzkovich and Isaac Israilovich, made renewed complaints to the queen, who again ordered Misan Chatzkovich and his followers to elect a rabbi of their own, such rabbi to have the same privileges in spiritual matters as the person selected by the Judah family.

On July 11, 1559, Moshko Igudich obtained a decree from King Sigismund relieving him from the payment of debts for a period of three years, because of a misfortune that had befallen Moshko's son Isaac, who had been robbed of a great amount of merchandise near the city of Shklov.

A local census of the Jewish householders in Grodno taken in 1560 gives the names of Agron, Abraham, Pesaḥ, Moshko, and Israel Igudichi, besides those of **Tobias,** the son of Abraham, and **Isaac,** the son of Agron.

Bibliography: *Akty Vilenskavo Centralnavo Arkhiva*, No. 6771, p. 102; *Akty Metriki Litvoskoi*; Bershadski, *Russko-Yevreiski Arkhiv*, i.-iii.; *Regesty*, i.

H. R. J. G. L.

JUDAH I.: Patriarch; redactor of the Mishnah; born about 135; died about 220. He was the first of Hillel's successors to whose name the title of hereditary dignity, "ha-Nasi" (= "the prince"), was added as a permanent epithet; and accordingly in traditional literature he is usually called "Rabbi Judah ha-Nasi." In a large portion of such literature, however, and always in the Mishnah, he is simply called "Rabbi," the master par excellence. He is occasionally called "Rabbenu" (= "our master"; see Yeb. 45a; Men. 32b; comp. Abbahu's sentence, Yer. Sanh. 30a). The epithet "ha-Ḳadosh" (= "the holy") was occasionally added to "Rabbenu." Two of Judah's prominent pupils, Rab and Levi, in speaking of him (Pes. 37b; Shab. 156a), add to the term "Rabbi" the explanatory sentence, "Who is this?" "Rabbenu ha-Ḳadosh" (Frankel, "Darke ha-Mishnah," p. 191, erroneously considers this as a later gloss). The epithet "holy" is justified by Judah's singularly moral life (Shab. 118b; Yer. Meg. 74a; Sanh. 29c). It may have been borrowed from the terminology which was used by the inhabitants of the city of Sepphoris; for Jose b. Ḥalafta also praises his colleague Meïr as a holy and moral man (Yer. Ber. 5, below; comp. Gen. R. c., where the second term is missing). The epithet "holy" is by no means analogous to the epithet "divus," used to designate the Roman emperors ("He-Ḥaluẓ," ii. 93). It is likewise incorrect to interpret (as Levy, "Neuhebr. Wörterb." iv. 255) the sentence of Ḥiyya, a pupil of the patriarch, in Ket. 103b to mean that the title "holy" was not used after Rabbi's death, for Ḥiyya intends what is repeated elsewhere in different words (Soṭah, end), namely: "At Rabbi's death 'humility and the fear of sin' ceased." The three virtues holiness, humility, and the fear of sin occur in this sequence in the series of virtues enumerated by Phinehas b. Jair (Soṭah ix., end, and parallel passages).

Birth and Education.

According to a statement handed down in Palestine (by Abba b. Kahana, Gen. R. lviii.; Eccl. R. i. 10) and in Babylonia (Ḳid. 72b), Judah I. was born on the same day on which Akiba died a martyr's death. The place of his birth is not known; nor is it recorded where his father, Simon b. Gamaliel II., sought refuge with his family during the persecutions under Hadrian. On the restoration of order in Palestine, Usha became the seat of the academy and of its director; and here Judah spent his youth. It may be assumed that his father gave him about the same education that he himself had received, and that his studies included Greek (Soṭah 49b; comp. Bacher, "Ag. Tan." ii. 325); indeed, his knowledge of Greek fitted him for intercourse with the Roman authorities. He had a predilection for this language, saying that the Jews of Palestine who did not speak Hebrew should consider Greek as the language of the country, while Syriac (Aramaic) had no claim to that distinction (Soṭah *ib.*). In Judah's house pure Hebrew seems to have been spoken; and the choice speech of the "maids of the house of Rabbi" became famous (Meg. 18a; R. H. 26b; Naz. 3a; 'Er. 53a).

Judah devoted himself chiefly to the study of the traditional and of the written law. In his youth he had close relations with most of the great pupils of Akiba; and as their pupil and in converse with other prominent men who gathered about his father at Usha and later at Shefar'am, he laid the foundations of that wide scholarship which enabled him to undertake his life-work, the redaction of the Mishnah. His teacher at Usha was Judah b. 'Ilai, who was officially employed in the house of the patriarch as judge in religious and legal questions (Men. 104a; Sheb. 13a). In later years Judah was wont to tell how when a mere boy he read the roll of Esther at Usha in the presence of Judah b. 'Ilai (Meg. 20a; Tosef., Meg. ii. 8).

Judah felt especial reverence for Jose b. Ḥalafta, that one of Akiba's pupils who had the most confidential relations with Simon b. Gamaliel. When, in later years, Judah raised objections to Jose's opinions, he would say: "We poor ones undertake to attack Jose, though our time compares with his as the profane with the holy!" (Yer. Giṭ. 48b). Judah hands down a halakah by Jose in Men. 14a.

His Teachers.

At Meron, in Galilee (called also "Teḳoa'"; see Bacher, *l.c.* ii. 76), Judah was a pupil of Simeon b. Yoḥai ("when we studied the Torah with Simeon b. Yoḥai at Teḳoa'"; Tosef., 'Er. viii. 6; Shab. 147b; comp. Yer. Shab. 12c). Judah also speaks of the time when he studied the Torah with Eleazar b. Shammua' ('Er. 53a; Yeb. 84a; comp. Men. 18a). Judah did not study with Meïr, evidently in consequence of the conflicts which had separated this famous pupil of Akiba from the house of the patriarch. He regarded it as great good fortune, however, to have beheld even Meïr's back, though he was not allowed to look him in the face, as one should regard one's teacher according to Isa. xxx. 20 ('Er. 13b; Yer. Beẓah 63a, where an anachronistic anecdote is connected with this saying of Judah's). Nathan the Babylonian, who also took a part in the conflict between Meïr and the patriarch, was another of Judah's teachers; and Judah confessed that once, in a fit of youthful ardor, he had failed to treat Nathan with due reverence (B. B. 131a; in different version Yer. Ket. 29a; B. B. 16a). In halakic as well as in haggadic tradition Judah's opinion is often opposed to Nathan's. In the tradition of the Palestinian schools (Yer. Shab. 12c; Yer. Pes. 37b) Judah b. Ḳorshai, the halakic specialist mentioned as assistant to Simon b. Gamaliel (Hor. 13b), is designated as Judah's real teacher. Jacob b. Ḥanina is also mentioned as one of Judah's teachers, and is said to have asked him to repeat halakic sentences (Sifre, Deut. 306). The R. Jacob whose patronymic is not given and in whose name Judah quotes halakic sentences is identical with one of these two tannaim (Giṭ. 14b; comp. Tosef., 'Ab. Zarah, v. 4). In an enumeration of Judah's teachers his father, Simon b. Gamaliel, must not be omitted (B. M. 85b). In the halakic tradition the view of the son is often opposed to that of the father, the latter generally advocating the less rigorous application (see Frankel, *l.c.* p. 184). Judah himself says ('Er. 32a): "My opinion seems to me more correct than that of my father"; and he then proceeds to give his reasons. Humility was a virtue ascribed to Judah, and he admired it greatly in his father, who openly recognized Simeon b. Yoḥai's superiority, thus displaying the same modesty as the Bene Bathyra when they gave way to Hillel, and as Jonathan when he voluntarily gave precedence to his friend David (B. M. 84b, 85a).

His Academy at Bet She'arim.

Nothing is known regarding the time when Judah succeeded his father as leader of the Palestinian Jews. According to a tradition (Mishnah Soṭah, end), the country at the time of Simon b. Gamaliel's death not only was devastated by a plague of locusts, but suffered many other hardships. It was for this reason, it may be assumed, that Judah, on beginning his public activity, transferred the seat of the patriarchate and of the academy to another place in Galilee, namely, Bet She'arim. Here he officiated for a long time. During the last seventeen years of his life he lived at Sepphoris, which place ill health had induced him to select on account of its high altitude and pure air (Yer. Kil. 32b; Gen. R. xcvi.; Ket. 103b). But it is with Bet She'arim that the memory of his activity as director of the academy and chief judge is principally associated: "To Bet She'arim must one go in order to obtain Rabbi's decision in legal matters," says a tradition concerning the various seats of the directors of the academies (Sanh. 32b). The chronology of Judah's activity is based entirely on assumption. The year of his death is deduced from the statement that his pupil Rab left Palestine for good not long before Judah's death, in 530 of the Seleucidan era (hence 219; see "R. E. J." xliv. 45-61). He assumed the office of patriarch during the reign of Marcus Aurelius and Lucius Verus (*c.* 165). Hence Judah, having been born about 135, became patriarch at the age of thirty, and died at the age of about eighty-five.

It is difficult to harmonize the many anecdotes, found in Talmudic and midrashic literature, relating to Judah's intercourse with an emperor named Antoninus (see Jew. Encyc. i. 656) with the accounts of the various bearers of that name; and they therefore can not be used in a historic account of Judah's life and activity. However, as Marcus Aurelius visited Palestine in 175, and Septimius Severus in 200, there is a historical basis for the statement that Judah came into personal relations with some one of the Antonines; the statement being supported by the anecdotes, although they may report more fiction than truth. In many of these narratives references to the emperor apply really to the imperial representatives in Palestine. The assumption that not Judah I., but his grandson, Judah II., is the patriarch of the Antonine anecdotes (so Graetz) seems untenable in view of the general impression made by the personality of the patriarch; the tradition doubtless refers to Judah I. The splendor surrounding Judah's position, a splendor such as no other incumbent of the same office enjoyed, was evidently due to the favor of the Roman rulers. Although the Palestinian Jews had to contend with serious difficulties, and were persecuted during the patriarch's tenure of office, covering more than fifty years, yet it was on the whole a period of peace and one favorable to the activity of the academy. Judah I., who united in himself all the qualifications for internal and external authority, was naturally the chief personage of this period, which was destined, in virtue of its importance, to close the epoch of the Tannaim, and to inaugurate definitely with Judah I.'s life-work the epoch of the Amoraim. Judah's importance, which gave its distinctive impress to this period, was characterized at an early date by the saying that since the time of Moses the Torah and greatness, *i.e.*, knowledge and rank, were united in no one to the same extent as in Judah I. (Giṭ. 59a; Sanh. 36a).

His Patriarchate.

It is a curious fact, explainable by the nature of the sources, that only scattered data concerning Judah's official activity are to be found. These data refer to: the ordination of his pupils (Sanh. 5a, b); the recommendation of pupils for communal offices (Yeb. 105a; Yer. Yeb. 13a); orders relating to the announcement of the new moon (Yer. R. H. 58a, above); amelioration of the law relating to the Sabbatical year (Sheb. vi. 4; Yer. Sheb. 37a; comp. Ḥul. 7a, b), and to decrees relating to tithes in the pagan frontier districts of Palestine (Yer. Dem. 22c; Ḥul. 6b). The last-named he was obliged to defend against the opposition of the members of the patriarchal family (Ḥul. *l.c.*). The ameliorations he intended for the fast of the Ninth of Ab were prevented by the college (Meg. 5b; Yer. Meg. 70c). Many religious and legal decisions are recorded as having been rendered by Judah together with his court, the college of scholars (Giṭ. v. 6; Oh. xviii. 9; Tosef., Shab. iv. 16; see also Yeb. 79b, above; Ḳid. 71a).

The authority of Judah's office was enhanced by his wealth, which is referred to in various traditions. In Babylon the hyperbolical statement was subsequently made that Rabbi's equerry was more wealthy than King Sapor. The patriarch's household was compared to that of the emperor (Ber. 43a, 57b). In connection with a sentence by Simeon b. Yoḥai, Simeon b. Menasya praised Judah I. by saying that he and his sons united in themselves beauty, power, wealth, wisdom, age, honor, and the blessings of children (Tosef., Sanh. xi. 8; Baraita Ab. vi. 8). During a famine Judah opened his granaries and distributed corn among the needy (B. B. 8a). But he denied himself the pleasures procurable by wealth, saying: "Whoever chooses the delights of this world will be deprived of the delights of the next world; whoever renounces the former will receive the latter" (Ab. R. N. xxviii.).

His Redaction of the Mishnah.

No definite statements regarding the redaction of the Mishnah, in virtue of which Judah became one of the most important personages of Jewish history, are to be found either in the Mishnah itself or in the remaining voluminous traditional literature. The Mishnah contains many of Judah's own sentences, which are introduced by the words, "Rabbi says." The work was completed, however, only after Judah's death, sentences by his son and successor, Gamaliel III., being included also (Ab. ii. 2-4). But no proofs are required to show that the Mishnah, aside from this final revision, is Judah's work. Both the Talmuds assume as a matter of course that Judah is the originator of the Mishnah—"our Mishnah," as it was called in Babylon—and the author of the explanations and discussions relating to its sentences. However, the Mishnah, like all the other literary documents of Jewish tradition, can not be ascribed to any one author in the general acceptance of that term; hence Judah is correctly called its redactor, and not its author. The Halakah, the most important branch of ancient Jewish traditional science, found its authoritative conclusion in Judah's Mishnah, which is based on the systematic division of the halakic material as formulated by Akiba; Judah following in his work the arrangement of the halakot as taught by Meïr, Akiba's foremost pupil (Sanh. 86a). Judah's work in the Mishnah appears both in what he included and in what he rejected. The mass of tannaitic Halakah sentences still found in the Tosefta and in the baraitot of both Talmudim shows that Judah had no small task in selecting the material that he included in his work. Also the formulating of halakic maxims on controverted points required both his unusual technical knowledge and his undisputed authority; and the fact that he did not invariably lay down the rule, but always admitted divergent opinions and traditions both of the pre-Hadrianic time and, more especially, of Akiba's eminent pupils, evidences his circumspection and his consciousness of the limits imposed upon his authority by tradition and by its recognized representatives. For questions relating to the Mishnah, including the one whether Judah edited it orally or in writing, see Mishnah.

Contemporaries and Pupils.

Among Judah's contemporaries in the early years of his activity were Eleazar b. Simeon, Ishmael b. Jose, Jose b. Judah, and Simeon b. Eleazar, the sons respectively of Simeon b. Yoḥai, Jose b. Ḥalafta, Judah b. 'Ilai, and Eleazar b. Shammua'; their relations to Judah are discussed in the articles under their respective names. The following among his better-known contemporaries and pupils may be mentioned: Simon b. Manasseh, Phinehas b. Jair, Eleazar ha-Ḳappara and his son Bar Ḳappara, the Babylonian Ḥiyya, Simon b. Ḥalafta, and Levi b. Sissi. Among his pupils who taught as the first generation of Amoraim after his death are: Ḥanina b. Ḥama and Hoshaiah in Palestine, Rab and Samuel in Babylon.

Judah's motto (Ab. ii. 1) is divided into three parts. In the first he answers the question, what course a man should follow in life, with the words: "Let him so act that his deeds will be for his own glory [*i.e.*, approved by his conscience] and praised by men" (another answer by Judah to the same question is recorded in Baraita Tamid 28a). In the second part he remarks that the least commandment should be as rigorously observed as the greatest. In the third he says that the most effective preventive of sin is the consciousness "that there is above us an eye that sees, an ear that hears, and a book in which all the deeds of men are recorded." His deep religious feeling appears in his explanation of certain passages of Scripture—I Sam. xxviii. 15; Amos iv. 13, v. 15; Zeph. ii. 3; Lam. iii. 29; Eccl. xii. 14—which reminded him of the divine judgment and of the uncertainty of acquittal, and made him weep (Yer. Ḥag. 77a; Lev. R. xxvi.; Midr. Shemuel xxiv.).

His Character.

Judah was, indeed, easily moved to tears. He exclaimed, sobbing, in reference to three different stories of martyrs whose deaths made them worthy of future life: "One man earns his world in an hour, while another requires many years" ('Ab. Zarah 10b, 17a, 18a; for a sentence by Judah on the ranking of the pious in the future world see Sifre, Deut. 47). He began to weep when Elisha b. Abuya's (Aḥer's) daughters, who were soliciting alms, reminded him of their father's learning (Yer. Ḥag. 77c; comp. Ḥag. 15b). And in a legend relating to his meeting with Phinehas b. Jair (Ḥul. 7b) he is represented as tearfully admiring the pious Phinehas' unswerving steadfastness, protected by a higher power. He was frequently interrupted by tears when explaining Lam. ii. 2 and illustrating the passage by stories of the destruction of Jerusalem and of the Temple (Lam. R. ii. 2; comp Yer. Ta'an. 68d). Ḥiyya found him weeping during his last illness because death was about to deprive him of the opportunity of studying the Torah and of fulfilling the commandments (Ket. 103b). The following story shows his delicacy of feeling. He said to a calf, which, while being led to the slaughtering-block, looked at him with tearful eyes, as if seeking protection: "Go; for thou hast been created for this purpose!" To this unkind attitude toward the suffering animal he ascribed his years of illness, which he bore with great resignation. Once, when his daughter was about to kill a small animal which was in her way, he said to her: "Let it live, child; for it is written (Ps. cxlv. 9): 'His [the Lord's] tender mercies are over all'" (B. M. 85a; Gen. R. xxxiii.). His appreciation of animal life appears also in the prayer which he said when eating meat or eggs (Yer. Ber. 10b): "Blessed be the Lord who has created many souls, in order to support by them the soul of every living being." When wine seventy years old cured him of a protracted illness, he prayed: "Blessed be the Lord, who has given His world into the hands of guardians" ('Ab. Zarah 40b). He privately recited daily the following supplication on finishing the obligatory prayers (Ber. 6b; comp. Shab. 30b): "May it be Thy will, my God and the God of my fathers, to protect me against the impudent and against impudence, from bad men and bad companions, from severe sentences and severe plaintiffs, whether a son of the covenant or not." In regard to the inclination to sin ("yeẓer ha-ra'") he said: "It is like a person facing punishment on account of robbery who accuses his traveling companion as an accomplice, since he himself can no longer escape. This bad inclination reasons in the same way: 'Since I am destined to destruction in the future world, I will cause man to be destroyed also'" (Ab. R. N. xvi.). It is not unlikely that Judah was the author of the parable of the blind and the lame with which he is said to have illustrated in a conversation with Antoninus the judgment of the body and the soul after death (Mek., Beshallaḥ, Shirah, 2; Sanh. 91a, b; see a similar parable by him in Eccl. R. v. 10). The impulse to sin is the topic of another conversation between Judah and Antoninus (Gen. R. xxxiv.; Sanh. 91b). Judah's sentence, "Let thy secret be known only to thyself; and do not tell thy neighbor anything which thou perceivest may not fitly be listened to" (Ab. R. N. xxviii.), exhorts to self-knowledge and circumspection. On one occasion, when at a meal his pupils expressed their preference for soft tongue, he made this an opportunity to say, "May your tongues be soft in your mutual intercourse" (*i.e.*, "Speak gently without disputing"; Lev. R. xxxiii., beginning). The following sentence shows a deep insight into the social order: "The world needs both the perfumer and the tanner: but happy he who engages in the fragrant trade; and wo to him who engages in the vile-smelling trade! The world needs both the male and the female: but happy he who has male children; and wo to him who has female children" (Pes. 65a; Ḳid. 82b; comp. Gen. R. xxvi.). He praises the value of work by saying that it protects both from gossip and from need (Ab. R. N., Recension B, xxi.). The administration of justice has taken its place beside the Decalogue (Ex. xx., xxi.); the order of the world depends on justice (A. V. "judgment," Prov. xxix. 4); Zion is delivered by justice (Isa. i. 27); the pious are praised for their justice (Ps. cvi. 3).

Sayings on Study.

Judah sums up the experiences of a long life spent in learning and in teaching in the confession, which also throws light upon his character, "I have learned much from my masters, more from my colleagues than from my masters, and more from my pupils than from all the others" (Mak. 10a; Tan., Ta'an. 7a). Judah indicates that one can also learn from a young teacher: "Do not look to the jug, but to its contents: many a new jug is full of old wine; and many an old jug does not even contain new wine" (Ab. iv. 20). He forbade his pupils to study on the public highway (probably in order to put a stop to abuses), basing his prohibition on his interpretation of Cant. vii. 2

(M. Ḳ. 16a, b); and he deduced from Prov. i. 20 the doctrine, "Whoever studies the Torah in secret will find public renown through his scholarship" (*ib.*). He connected with Deut. xi. 12 the question: "Why is it written, 'for whom the Eternal, thy God, cares'? Does not God care for all countries? The answer is: 'Scripture means to say that although God seems to care only for the land of Israel, yet for its sake He also cares for all other countries. God is similarly called the protector of Israel (Ps. cxxi. 6), although He protects all men (according to Job xii. 10), but only for the sake of Israel'" (Sifre, Deut. 38). According to Joshua b. Levi, Judah interpreted Jer. xlix. 20 to mean that the Romans, the destroyers of the Temple, will in time be destroyed by the Persians (Yoma 10a).

In Judah's Bible exegesis those portions may be noted in which he undertakes to harmonize conflicting Biblical statements. Thus he harmonizes (Mek., Bo, 14) the contradictions between Gen. xv. 13 ("400 years") and verse 16 of the same chapter ("the fourth generation"); Ex. xx. 16 and Deut. v. 18 (*ib.* Yitro, Baḥodesh, 8); Num. ix. 23, x. 35 and *ib.* (Sifre, Num. 84); Deut. xiv. 13 and Lev. xi. 14 (Ḥul. 63b). The contradiction between Gen. i. 25 and verse 24 of that chapter, in the latter of which passages among the creatures created on the sixth day is included as a fourth category the "living souls"—a category not included in verse 25—Judah explains by saying that this expression designates the demons, for whom God did not create bodies because the Sabbath had come (Gen. R. vii., end).

Noteworthy among the other numerous Scriptural interpretations which have been handed down in Judah's name are those in which he cleverly introduces etymological explanations, as of the following: Ex. xix. 8-9 (Shab. 87a); Lev. xxiii. 40 (Suk. 35a); Num. xv. 38 (Sifre, Num. 115); II Sam. xvii. 27 (Midr. Teh. to Ps. iii. 1); Joel i. 17 (Yer. Peah 20b); Ps. lxviii. 7 (Mek., Bo, 16).

Use of Scripture.

David did not really commit sin with Bath-sheba, but only intended to do so, according to Judah's interpretation of the words "to do the evil" (II Sam. xii. 9). Rab, Judah's pupil, ascribes this apology for King David to Judah's desire to justify his ancestor (Shab. 56a). A sentence praising King Hezekiah (Ḥul. 6b) and an extenuating opinion of King Ahaz (Lev. R. xxxvi.) have also been handed down in Judah's name. Characteristic of Judah's appreciation of the Haggadah is his interpretation of the word "wa-yagged" (Ex. xix. 9) to the effect that the words of Moses attracted the hearts of his hearers, like the Haggadah (Shab. 87a). The anecdote related in Cant. R. i. 16 (comp. Mek., Beshallaḥ, Shirah, 9) indicates Judah's methods of attracting his hearers' attention in his discourses.

Judah was especially fond of the Book of Psalms (see 'Ab. Zarah 19a; Midr. Teh. to Ps. iii. 1). He paraphrased the wish expressed by David in Ps. xix. 14, "Let the words of my mouth . . . be acceptable in thy sight," thus: "May the Psalms have been composed for the coming generations; may they be written down for them; and may those that read them be rewarded like those that study halakic sentences" (Midr. Teh. to Ps. i. 1). In reference to the Book of Job he said that it was important if only because it presented the sin and punishment of the generations of the Flood (Gen. R. xxvi., end). He proves from Ex. xvi. 35 that in the arrangement of the sections of the Torah there is no chronological order (Sifre, Num. 64). Referring to the prophetic books, he says: "All the Prophets begin with denunciations and end with comfortings" (Midr. Teh. to Ps. iv. 8). Even the genealogical portions of the Book of Chronicles must be interpreted (Ruth R. ii., beginning). It appears from a note in Pesiḳ. R. xlvi. (ed. Friedmann, p. 187a) that there was a haggadic collection containing Judah's answers to exegetical questions. Among these questions may have been the one which Judah's son Simeon addressed to him (according to Midr. Teh. to Ps. cxvii. 1).

His Death.

Judah's death is recorded in a touching account (Yer. Kil. 32b; Ket. 104a; Yer. Ket. 35a; Eccl. R. vii. 11, ix. 10). No one had the heart to announce the patriarch's demise to the anxious people of Sepphoris, until the clever Bar Ḳappara broke the news in a parable, saying: "The heavenly host and earth-born men held the tables of the covenant; then the heavenly host was victorious and seized the tables." Judah's testamentary wishes, which referred to his successor and to his family as well as to his interment, have likewise been handed down (*ib.*). In accordance with his express desire he was buried at Bet She'arim, where he had lived at one time and where he had long since prepared his tomb (Ket. 103b, below); but, according to the work "Gelilot Ereẓ Yisrael," his tomb was shown at Sepphoris.

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JUDAH II.: Patriarch; son of Gamaliel III. and grandson of Judah I.; lived at Tiberias in the middle of the third century. In the sources he is called "Judah," "Judah Nesi'ah" (="ha-Nasi"), and occasionally "Rabbi" like his grandfather; as Judah III. is also designated as "Judah Nesi'ah," it is often difficult, sometimes impossible, to determine which one of these patriarchs is referred to. In halakic tradition Judah II. was especially known by three ordinances decreed by him and his academy; one of these ordinances referred to a reform of the divorce laws (Yer. Giṭ. 48d; Giṭ. 46b). Especially famous was the decree permitting the use of oil prepared by pagans, incorporated in the Mishnah with the same formula used in connection with decrees of Judah I.—"Rabbi and his court permitted" ('Ab. Zarah ii. 9; comp. Tosef., 'Ab. Zarah iv. 11). This ordinance, which abrogated an old law, was recognized as authoritative in Babylonia by Samuel and, subsequently, by Rab, who at first hesitated to accept it (see Yer. 'Ab. Zarah 41d; 'Ab. Zarah 37a). Simlai, the famous haggadist, endeavored to induce the patriarch to abrogate also the prohibition against using bread prepared by pagans. Judah, however, refused to do so, alleging that he did not wish his academy to be called the "loosing court" ('Ab. Zarah 37a). Judah could not carry out his intention of omitting the fast-day of the Ninth of Ab when it fell on the Sabbath (Yer. Meg. 70b; Meg. 2b). The patriarch was by no means regarded by his great contemporaries as their equal in scholarship, as appears from a curious meeting between Yannai and Judah II. (see B. B. 111a, b; another version occurs in Yer. Sanh. 16a, where Johanan accompanies Yannai).

Relations with Johanan.

Hoshaiah was in especially friendly relations with Judah (see Yer. Yeb. 9b; Yer. Beẓah 60d, bottom; B. Ḳ. 19b; in another version Yer. B. Ḳ. 2d; Yer. Meg. 70d; Meg. 7a, b; in Pes. 87b, where Hoshaiah refutes an inimical opinion on heretics at the request of the patriarch, Judah I. is probably meant; see Bacher, "Ag. Pal. Amor." i. 96). Together with Joshua b. Levi, Judah assisted at Laodicea at the reception of a female proselyte into Judaism (Yer. Yeb. 8d). Jonathan b. Eleazar was his companion at the baths of Gadara (Yer. Ḳid. 64d). The relations between the patriarch and Johanan, the leader of the Academy of Tiberias, seem to have been friendly (Ta'an. 24a); Johanan accepted the regular material support offered to him by the patriarch (Soṭah 21a). He also induced the patriarch to visit Simeon ben Laḳish, who had fled from Tiberias in consequence of having made offensive remarks in regard to the dignity of the patriarchate, and invite him to return (Yer. Sanh. 19d; Yer. Hor. 47a; Midr. to Sam. vii.).

On another occasion it was Simeon ben Laḳish who succeeded in softening Judah's indignation toward a daring preacher, Jose of Maon, who had denounced the rapacity of the patriarchal house (Yer. Sanh. 20d; Gen. R. lxxx.). Simeon ben Laḳish, moreover, seems to have exhorted the patriarch to unselfishness. "Take nothing," said he, "so that you will have to give nothing [to the Roman authorities]" (Gen. R. lxx.). Simeon ben Laḳish also reminded the patriarch of the need of providing for elementary education in the various cities, referring to the saying, "A city in which there are no schools for children is doomed to destruction" (Shab. 119b; see Bacher, *l.c.* i. 347). Judah was not so unimportant in the field of the Halakah as might appear from some of the details mentioned above, since Simeon ben Laḳish, who was not his pupil, hands down a whole series of halakic sentences in the name of "Judah Nesi'ah" (*i.e.*, Judah II.; see "Seder ha-Dorot," ed. Maskileison, ii. 177; Halevy, "Dorot ha-Rishonim," ii. 30 *et seq.*). Simeon ben Laḳish doubtless survived Judah and repeated his traditions. Simeon handed down also some of Judah's haggadic sentences (see Shab. 119b; Yer. M. Ḳ. 82c). The passage (Nazir 20c) referring to Simeon ben Laḳish as "sitting before Judah" and explaining a midrash does not refer to him as a pupil, but as a member of the college. This view is supported by 'Ab. Zarah 6b, which speaks of Simeon as "sitting before Judah Nesi'ah"; here the patriarch asks Simeon what to do in a certain case, and Simeon clearly appears as the better halakist, not as the patriarch's pupil.

Judah's relations to the scholars of his time in general appear from the following controversy in reference to Ps. xxiv. 6: "One of them says: 'The time is adapted to the leader ["parnas"]'; another says: 'The leader is adapted to the time'" ('Ar. 17a). It was probably the patriarch who expressed the opinion that the leader is adapted to the time in which he is called to leadership, and that he must not be blamed for his own incapacity. In the above-mentioned meeting between Judah and the daring preacher Jose of Maon (Gen. R. lxxx.; Yer. Sanh. 20d) it is the latter who utters the maxim, "As the time, so the prince." On another occasion Judah openly confessed his incapacity. Once during a drought he had ordered a fast and prayed in vain for rain. Thereupon he said, "What a difference between Samuel of Ramah [referring to I Sam. xii. 18] and Judah, the son of Gamaliel! Wo to the time which has such a tent-peg, and wo to me that I have come at such a time!" Rain soon fell in consequence of this self-abasement (Ta'an. 24a).

Relations with Origen.

Various stories of Judah's youth, referring to him and his brother Hillel, have been preserved. "Judah and Hillel, the sons of R. Gamaliel [Gamaliel III.], on their trip to Kabul, in Galilee, and to Biri" (Tosef., Mo'ed, ii., end; Yer. Pes. 30d; Pes. 51a) "offend against the customs of both places. In Kabul they meet with a solemn reception" (Sem. viii.). Grätz identifies this Hillel, Judah's brother, with the "patriarch Joullos" (᾿Ιοῦλλος πατριάρχης), with whom Origen conversed at Cæsarea on Biblical subjects (Origen on Psalms, i. 414; see Grätz, "Gesch." 2d ed., iv. 250, 483; "Monatsschrift," 1881, pp. 443 *et seq.*); but as Hillel himself was not a patriarch, it may be assumed that it was Judah who conversed with Origen. Origen probably misread ΙΟΥΛΟΣ for ΙΟΥΔΑΣ. This assumption agrees with the above-mentioned statement about Hoshaiah's close relations with the patriarch, for it may be assumed as a fact that Hoshaiah had intercourse with Origen at Cæsarea ("Monatsschrift," *l.c.*; "J. Q. R." iii. 357-360; Bacher, "Ag. Pal. Amor." i. 92).

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., iv. 241 *et seq.*; Frankel, *Mebo*, pp. 92a *et seq.*; Weiss, *Dor*, iii. 65 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii. 36 *et seq.* and *passim*; Bacher, *Ag. Pal. Amor.* iii. 581.

S. S. W. B.

JUDAH III.: Patriarch; son of Gamaliel IV. and grandson of Judah II. The sources do not distinguish between Judah II. and Judah III., and, since the title "Nesi'ah" was borne by both, which of the two in any citation is meant by "Judah Nesi'ah" can be gathered only from internal evidence, especially from the names of the scholars mentioned in the context. Judah III. held the office of patriarch probably during the close of the third and the beginning of the fourth century. He was a pupil of Johanan (d. 279); in a question regarding the time of the new moon, which he sent to Ammi, he introduces a sentence taught to him by Johanan with the words: "Know that R. Johanan has taught us thus all his life long" (R. H. 20a). In a conversation with the famous haggadist Samuel b. Naḥman, he refers to a haggadic sentence by Eleazar b. Pedat (Yer. Ḥag. 77a; Gen. R. xii.). Judah III. commissioned Johanan's pupils Ammi and Assi, who directed the Academy of Tiberias after Eleazar's death, to organize the schools for children in the Palestinian cities (Yer. Ḥag. 76c; Pesiḳ. 120b); Ammi especially appears as his councilor in haggadic questions (Beẓah 27a; M. Ḳ. 12b, 17a; 'Ab. Zarah 33b). Once he questioned Ammi regarding the meaning of Isa. xxvi. 4 (Men. 29a); he also visited the baths of Gadara with Ammi (Yer. 'Ab. Zarah 42a, 45b).

Ammi protested against the number of fast-days which Judah set in times of trouble, saying that the community should not be overburdened (Ta'an. 14a, b). Once Ḥelbo, a pupil of the above-mentioned Samuel b. Naḥman, requested Judah, who had absented himself from a fast-day service held in the public square of the city, to take part in the service, which would thereby become more efficacious (Yer. Ta'an. 65a). The prominent amora Jeremiah is said (Yer. Meg. 74) to have reproached Judah in a letter for hating his friends and loving his enemies (comp. II Sam. xix. 6). Germanus, Judah's Roman slave, is mentioned several times (Yer. Shab. 8c; Yer. Yoma 45b; Yer. 'Ab. Zarah 42a). The most important event of Judah III.'s patriarchate is the visit of the emperor Diocletian to Palestine (see Jew. Encyc. iv. 606, where "Judah III." should be read instead of "Judah II."). One Friday the patriarch was called upon hurriedly to visit Diocletian at Cæsarea Philippi, and his extraordinarily quick journey thither from Tiberias gave rise to a legend (Yer. Ter. viii., end; Gen. R. lxiii.) in which the aged Samuel b. Naḥman appears. (On the Church father Epiphanius' reference to the patriarch see Grätz, "Gesch." 2d ed., iv. 483.) When Judah III. died (*c.* 320) Ḥiyya bar Abba compelled his colleague Ze'era, who was of priestly descent, to ignore, in honor of the dead patriarch, the prescriptions to be observed by the Aaronides (Yer. Ber. 6b; Nazir 5b, c). This scene took place in the "synagogue of the vine" at Sepphoris; hence it is to be assumed that Judah III. was buried at Sepphoris. He was succeeded by his son Hillel II.

Bibliography: Grätz, *Gesch.* 2d ed., iv. 301 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii.

S. S. W. B.

JUDAH IV.: Patriarch; son of Gamaliel V. and grandson of Hillel II. Beyond his name and the fact that he officiated during the last two decades of the fourth century, nothing is known of him. He is probably identical with the "Judah Nesi'ah" who addressed a question on Ruth iii. 7 to the haggadist Phinehas b. Ḥama (Ruth R. v.; Bacher, "Ag. Pal. Amor." iii. 312). With his son Gamaliel VI. the patriarchate of Hillel's descendants ceased in Palestine.

Bibliography: Grätz, *Gesch.* 2d ed., iv. 384, 484.

S. S. W. B.

JUDAH BEN ABRAHAM: Pupil of Rashi; flourished at the beginning of the twelfth century. He studied under Rashi with Shemaiah (father-in-law of Rashbam), with whom he was engaged in literary work. Together they arranged the posthumous writings of their teacher, and edited, in accordance with oral instructions, a work on the Passover rite. This work is cited in the Tosafot (Pes. 114a), Rashi and Shemaiah being named as its authors.

Bibliography: Gross, *Gallia Judaica*, p. 508.

S. S. A. Pe.

JUDAH B. ABUN (in Arabic, **Abu Zakariyya**): Spanish poet; lived in Seville. He was probably the son of that Abun to whom Moses ibn Ezra dedicated several poems and whose death Ibn Ezra bewailed in an elegy ("Diwan," No. 12; "Monatsschrift," xl. 198). Judah is classed, in Moses ibn Ezra's works on poetry, among the Spanish poets, and his scholarship is highly praised by Judah ha-Levi. Only one short poem of Judah's has survived; it was addressed in token of friendship to Judah ha-Levi, who answered it by another (Judah ha-Levi, "Diwan," ed. Brody, i. 88, No. 63). Judah b. Abun is not identical with Judah Samuel 'Abbas b. Abun, the author of a well-known "'aḳedah."

Bibliography: Geiger, *Jehuda ha-Levi*, p. 142; Brody, in *Zeit. für Hebr. Bibl.* iii. 178.

G. H. B.

JUDAH B. AMMI: Palestinian amora of the third generation (4th cent.); the son, perhaps, of the celebrated R. Ammi (Bacher, "Ag. Pal. Amor." iii. 715). His house was a rendezvous for scholars, and R. Ze'era, when exhausted by study, would sit at the threshold of Judah's house, so that as the rabbis came and went he could rise in their honor ('Er. 28b). Judah b. Ammi transmitted a number of halakic decisions in the name of Simeon b. Laḳish (Yer. Ter. ii. 3).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 182; *Ag. Pal. Amor.* iii. 715.

E. C. A. S. W.

JUDAH ARYEH LÖB BEN JOSHUA HÖSCHEL: Rabbi at Slutsk, government of Minsk, Russia, in the middle of the eighteenth century. He was the author of "Torah Or" (Berlin, 1745), halakot concerning the reading and writing of the Law and the rudiments of Hebrew grammar. Judah wrote also a work entitled "Sha'agat Aryeh," mentioned by him in the twentieth chapter of the preceding work.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 644.

G. I. Br.

JUDAH ARYEH OF MODENA. See Leon (Judah Aryeh) of Modena.

JUDAH ARYEH BEN ẒEBI HIRSCH: French Hebraist; flourished in the beginning of the eighteenth century; born in Krotoschin, Germany. He lived at Avignon and Carpentras, and is generally called after the latter town. He was the author of: "Ohole Yehudah" (Jessnitz, 1719), a Hebrew dictionary, in which special attention is paid to proper names, including their etymology; and "Geza' Yehudah" (Offenbach, 1732), a short concordance. In his introduction to the former work Judah mentions two other works of his: "Pene Aryeh" and "Ḥeleḳ Yehudah," both on the Pentateuch. The grammatical essay which preceded the "Ḥeleḳ Yehudah" was published with a German translation under the title "Yesod Leshon ha-Ḳodesh" (Wilmersdorf, 1724). A Hebrew manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2300, 2) contains a grammatical poem, beginning אשר שם ״, and a commentary by Judah, to which are added the paradigms of the verbs, with a Hebrew-German translation, and some grammatical rules.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 612–613; Steinschneider, *Cat. Bodl.* col. 1378.
T. M. SEL.

JUDAH BEN ASHER: German Talmudist; later, rabbi of Toledo, Spain; born in western Germany June 30, 1270; died at Toledo July 4, 1349; brother of JACOB BEN ASHER ("Ba'al ha-Ṭurim"). These dates are deduced from the evidence furnished by Judah's testament and epitaphs (Luzzatto, "Abne Zikkaron," No. 5; see Schechter in "Bet Talmud," iv. 340–346, 372–379).

At the age of thirteen, according to the custom of the German Talmudists of that epoch, Judah began to travel. He set out for Spain July 18, 1283, and arrived at Toledo April 7, 1285, consuming almost two years in his journey. He does not appear to have stayed long in Toledo; for in 1286 he married the daughter of his oldest brother, Jehiel, who is not known to have left Germany before 1305. After her death he married the daughter of Solomon, another brother of his. In 1305 his father, ASHER B. JEHIEL, who was then obliged to leave Germany, sent Judah before him into Spain in order to arrange for his settling there.

Judah says in his testament that when he first came to Toledo he could not profit much by the Spanish Talmudists, as he understood neither their writing nor their language; and as he had sore eyes he could not even occupy himself with writing. After his father's death (1321 or 1328) Judah was chosen by the Toledo community as his successor in the rabbinate. He was held in great esteem by the members of his congregation, and when, on account of some disagreement, he manifested a desire to remove to Seville, they urged him to remain and doubled his salary. Still, he was not favorably inclined toward Spain; for he recommended his five sons to emigrate to Germany, his native country.

Asher, Judah's father, had ordained that every member of his family should give for charitable purposes a tithe of his earnings, and that three-fourths of the amount of such tithe should be confided to two trustees for distribution among the poor. In the agreement signed by Asher and his sons on Oct. 20, 1314, Judah and his brother Jacob were appointed trustees (see JACOB B. ASHER). Judah approved heartily of this charitable institution, and at his request, on Sept. 18, 1346, his sons signed an agreement making a similar arrangement in regard to the disposition of their own earnings (Bet Talmud, iv. 377).

Judah was a recognized authority on rabbinics; and his responsa, together with a fragment of his commentary on Shabbat, were published, under the title of "Zikron Yehudah," by David Cassel (Berlin, 1846).

BIBLIOGRAPHY: Cassel, introduction to *Zikron Yehudah*; Grätz, *Gesch.* 3d ed., vii. 301–302; Steinschneider, *Cat. Bodl.* col. 1291.
S. S. M. SEL.

JUDAH B. BABA: Tanna of the second century; martyred (at the age of seventy) during the persecutions under Hadrian. At that time the government forbade, among other things, the ordination of rabbis, an infraction of the law being punished by the death of both ordainer and ordained and by the destruction of the city in which the ordination took place. Judah b. Baba nevertheless called together five—according to others, seven—disciples qualified for ordination, took them to a defile between Usha and Shefara'm, and duly ordained them. They were detected, and while his disciples, at his urging, fled, he, too old and feeble to flee, was slain by the Roman soldiery, who hurled 300 javelins at his body (Sanh. 14a). So great was the fear of the Romans that people did not dare even to praise him publicly.

In the Haggadah he not only appears as an authority, but is the subject of many sayings and legends. He was known as "the Ḥasid," and it is said that wherever the Talmud speaks of "the Ḥasid," either he or Judah b. Ilai is meant; he was considered by his contemporaries as perfectly stainless (B. Ḳ. 103b). From eight (or eighteen) years of age until his death he enjoyed little sleep; he fasted for twenty-six years in succession; and he defied the Emperor of Rome in his presence (Jellinek, "B. H." ii. 69; vi. 25 *et seq.*, 35).

In the Halakah, he was the author of some decisions; he also transmitted a number of important halakot ('Eduy. vi.), the most remarkable being that one witness to the death of the husband is sufficient to justify permitting the wife to marry again (Hamburger, "R. B. T." ii. 451). Akiba was his most powerful opponent in halakic disputes (Bacher, "Ag. Tan." i. 404).

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 59, 164; Bacher, *Ag. Tan.* i. 403 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 165; Frankel, *Darke ha-Mishnah*, p. 129; Brüll, *Mebo ha-Mishnah*, i. 133; Weiss, *Dor*, ii. 119.
S. S. A. S. W.

JUDAH BEN BARZILLAI (usually called **Al-Bargeloni** = "the Barcelonian"): Spanish Talmudist of the end of the eleventh and the beginning of the twelfth century. Almost nothing is known of his life. He came of a very distinguished family, on account of which he was not seldom called "ha-Nasi" (the prince), a title of honor borne also by his descendants in Barcelona.

It is very doubtful if Judah was a pupil of Isaac b. Reuben, as some have asserted; nor can the names of his own pupils, and whether Abraham b. Isaac (RABaD II.) of Lunel was among them, be determined. Certain it is that Abraham ben Isaac knew Judah personally and consulted him in difficult cases. Judah once had a controversy with his learned fellow citizen Abraham b. Ḥiyya. The latter, it seems, tried to postpone a wedding because the stars displayed unfavorable omens, while Judah held such a course to be contrary to law, since the regarding of omens is forbidden in the Scriptures. Judah was one of the greatest codifiers of the Middle Ages, although, with the exception of a few fragments, his writings in this department have been lost. They are often cited as authoritative, however, by Rabad II., Isaac b. Abba Mari (for both of whom he is simply "Ha-Rab," or "Ha-Rab ha-Meḥabber"), Abraham b. David (RABaD III.), and Zeraḥiah b. Isaac ha-Levi.

The works of Maimonides and Judah b. Asher, published a century later, caused Judah's codex to be neglected, although individual scholars down to the sixteenth century made use of it. From quotations found in works of more than forty authors it is seen that Judah codified the whole law, ritual and civil. His "Sefer ha-'Ittim," of which manuscript fragments exist in the library of Jews' College, London (Hirschfeld, in "J. Q. R." xiv. 191–192), is cited by name. The fragments contain regulations for the Sabbath; but the book originally included not only regulations for the Sabbath festivals and the New Moon, but also nearly all the material treated of in the first part of the Ṭur, and probably even more than this. Part of the "Sefer ha-'Ittim" is printed in Coronel's "Zeker Natan" (pp. 129 *et seq.*, Vienna, 1872). The part of the codex which deals with marriage laws and kindred topics is called by some "Seder Nashim"; by others, "Yiḥus She'er Bosar." The civil law was contained in the "Sefer ha-Dinim" (so read by Halberstam instead of "Sefer ha-Dayyanim"), which was divided into five "gates," and the extent of which may be judged from that portion of it published as "Sefer ha-Shetarot" (S. I. Halberstam, Berlin, 1898), embracing 138 pages, and treating of the different forms of contracts according to rabbinical law.

Besides this halakic work Judah wrote a detailed commentary on the "Sefer Yeẓirah." Like most commentaries on this remarkable book, that by Judah helps little to an understanding of the text; on the contrary, it contains Judah's own rather diffuse, half-mystical, half-philosophical theological discussions. The author betrays, besides, an astonishing familiarity with the Talmudic-Midrashic literature, and gives extracts from works of the Geonim which are otherwise unknown.

Judah was acquainted with the philosophical writings of Saadia and of Samuel b. Hophni, but not with those of Solomon ibn Gabirol and Baḥya. He shows little talent for dealing with theological or philosophical subjects. He argues strenuously against the charge made by the Karaites that the Rabbis favored anthropomorphisms. The "Sefer Yeẓirah" was first published by Halberstam in 1885 (Berlin).

A treatise on the preparation of scrolls of the Law, published by E. Adler in "J. Q. R." ix. 681–716, is attributed to Judah, but hardly with sufficient reason. In his commentary to the "Sefer Yeẓirah" Judah mentions another of his own works, "Zemannim," about which nothing further is known. To judge from certain allusions of Judah it would seem that he wrote a commentary also on the Bible; at any rate he had planned such a work.

Bibliography: Bacher, in *J. Q. R.* x. 381–382; idem, in *R. E. J.* xvii. 272–284; E. Adler, *ib.* ix. 669–681; Halberstam, in the introduction to Judah ben Barzillai's commentary on the *Sefer Yeẓirah* and *Sefer ha-Sheṭarot*; idem, in *J. Q. R.* x. 165–167; Kaufmann, in additions to Judah's *Yeẓirah* commentary; J. H. Weiss, in *Ha-Asif*, iv. 221–225; Zunz, in *Catalogus . . . Lipsiensis*, p. 321.

S. S. L. G.

JUDAH B. BATHYRA. See Bathyra.

JUDAH BENVENISTE. See Benveniste.

JUDAH DE BLANIS (called also **Laudadeus** [= "Judah"] **Blanis**): Italian physician; lived at Perugia in the middle of the sixteenth century. David de Pomis, in his "De Medico Hebræo," counts Judah among the most prominent Italian physicians. He was a diligent student of Cabala, and associated much with Emanuel of Benevento, the editor of the "Tiḳḳune Zohar." In 1553 Judah caused a copyist to prepare for him a copy of the cabalistic work "Sefer ha-Ḳaneh." It is probable that Judah de Blanis is identical with Judah ben Solomon, who in 1523 copied several letters from Jerusalem, and with a certain Judah ben Solomon de Blanis (דבלניש) of Pesaro, whose authority Lampronti ("Paḥad Yiẓḥaḳ," iii. 26a) invokes.

Bibliography: Grätz, *Gesch.* ix. 42; Brüll, *Jahrb.* i. 237.

K. I. Br.

JUDAH THE BLIND. See Yehudai ben Naḥman.

JUDAH OF CORBEIL: Tosafist of the thirteenth century. He wrote tosafot to a great number of Talmudical treatises, and is quoted in the "Kol Bo" (No. 87, on Berakot), in the Tosafot Yeshanim (on Yoma 14a), in the tosafot of Asheri (to Yeb. 14a; Ket. 17a; Ḳid. 16b; Naz. 65b; Zeb. 37b), and in the "Shiṭṭah Meḳubbeẓet" of Bezaleel Ashkenazi (on B. Ḳ. 70b). Judah was also the author of ritual decisions which are found in "Haggahot Maimoniyyot" (Hilkot "Ma'akalot Asurot," viii.) and in the responsa of Meïr of Rothenburg (ed. Lemberg, No. 487, on Niddah). Biblical explanations by Judah are quoted in the tosafot to the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 270).

Bibliography; Neubauer, in Geiger's *Jüd. Zeit.* ix. 217; Renan-Neubauer, *Les Rabbins Français*, p. 441; Gross, *Gallia Judaica*, p. 561.

G. I. Br.

JUDAH HA-DARSHAN BEN MOSES: French Bible commentator; lived at Toulouse in the first half of the eleventh century. He is often quoted by Rashi in his commentary on the Pentateuch, and is twice mentioned in a commentary on the Maḥzor (Cod. Munich, No. 346) in connection with an explanation of Zeph. iii. 1 and of an expression of Eliezer ha-Ḳalir's quoted by Menahem of Ḥelbo. According to Geiger, Judah was the son of Moses ha-Darshan of Narbonne; in that case he may be identical with Judah ben Moses, a disciple of Rashi who is cited by Abraham ibn Daud in his "Sefer ha-Ḳabbalah" as having taught in Narbonne.

Bibliography: Geiger, *Parschandatha*, p. 11; Gross, *Gallia Judaica*, p. 214.

G. I. Br.

JUDAH B. DAVID CAGLIARI. See Cagliari.

JUDAH BEN DAVID OF MELUN: French tosafist of the first half of the thirteenth century; son of the tosafist David of Melun (department of Seine-et-Marne). In Perez of Corbeil's tosafot to Baba Ḳamma (ed. Leghorn, p. 53a) he is quoted under the name "Judah of Melun." After 1224 he took charge of the Talmud school at Melun; and he was one of the four rabbis who defended the Talmud against Nicholas Donin in the public disputation at Paris in 1240.

Bibliography: *R. E. J.* i. 248; Zunz, *Z. G.* p. 48; Gross, *Gallia Judaica*, p. 354; Grätz, *Gesch.* vii. 96.

S. S. A. Pe.

JUDAH BEN ELI, or **'ALI ('ALAN), THE TIBERIAN:** Karaite grammarian and liturgical poet; died at Jerusalem, where he was rosh yeshibah, in 932. He was the author of a grammatical work entitled "Me'or 'Enayim," in which he divided the Hebrew nouns into thirty-five classes (see Hadassi, "Eshkol ha-Kofer," alphabets 173, 257). Pinsker ("Liḳḳuṭe Ḳadmoniyyot," p. 5) supposes that the scholar of Jerusalem mentioned by Abraham ibn Ezra at the beginning of his "Moznayim" as author of eight grammatical works was Judah b. Eli. He wrote also two piyyuṭim (Karaite Siddur, iv. 119), and a dirge on the ruin of Zion containing an acrostic on his name (Pinsker, *l.c.* Supplement, p. 139).

Judah is identified by Dukes ("Ḳontres," p. 2) and Abraham Geiger ("Oẓar Neḥmad," ii. 158) with the 'Ali, or Eli, b. Judah ha-Nazir quoted by David Ḳimḥi in his "Miklol" (ed. Fürth, p. 90b). The identity of Judah b. 'Ali and 'Ali b. Judah is confirmed by Abraham b. Azriel in his commentary on the Maḥzor (Perles, in "Monatsschrift," xxvi. 365), who quotes a Judah ha-Nazir, or ha-Nasi, b. 'Ali. Pinsker (*l.c.*) identifies Judah also with Yaḥya ibn Zakariyya the Tiberian, mentioned by the Mohammedan historian Mas'udi.

Bibliography: D. Kaufmann, in *Monatsschrift*, xxxv. 33-37; Fürst, in *Orient, Lit.* xii. 83, 84; Steinschneider, in *J. Q. R.* xi. 483; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, pp. 68, 105, 106, and Supplement, pp. 64, 106; Gottlober, *Biḳḳoret le-Toledot ha-Ḳera'im*, pp. 170, 171.
K. M. Sel.

JUDAH BEN ELIEZER (called **YeSOD**): Lithuanian Talmudist and philanthropist; born at Wilna; died there March 18, 1762, having officiated as dayyan, communal secretary, and, for a short time, rabbi. Although so eminent as a Talmudist that he was consulted in the dispute between Jonathan Eybeschütz and Jacob Emden, he was nevertheless revered by the Jews of Wilna not for his learning, but because of his philanthropy. He lived at a time of continuous persecution (see Wilna), but was ever ready to come to the help of his coreligionists with both word and deed. He renovated the half-ruined synagogue, built a new one that still bears his name, contributed to philanthropic societies, and aided widows and orphans.

The Jews showed their gratitude to their benefactor by appointing him temporary rabbi, with the single purpose that he might keep this important office open for his young son-in-law, Samuel b. Abigdor. Judah also rendered important services as communal secretary; for he not only arranged and carefully preserved all the documents relating to the history of the Jews of Wilna, but also, in his last will, made it obligatory upon every succeeding secretary to continue his work.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 115.
S. S. A. Pe.

JUDAH BEN ELIJAH TISHBI: Karaite scholar and liturgical poet; flourished at Belgrade in the first half of the sixteenth century; grandson of Abraham ben Judah. He copied and completed the exegetical work of his grandfather, entitled "Yesod Miḳra," and was the author of liturgical poems, several of which have been inserted in the Karaite prayer-book ("Siddur ha-Ḳera'im," ii. 215; iii. 171, 172, 174). Judah was the copyist of the "Yehi Me'orot," on the precepts attributed to Tobiah ben Moses.

Bibliography: Pinsker, *Liḳḳuṭe Kadmoniyyot*, p. 93; Fürst, *Gesch. des Karaert.* ii. 293.
K. I. Br.

JUDAH BEN ENOCH: Chief rabbi and preacher of Pfersee, Bavaria; lived at the end of the seventeenth century. His sermons for the festivals of Passover, Pentecost, and Tabernacles were published with those of his father, Enoch ben Abraham, under the title of "Reshit Bikkurim" (Frankfort-on-the-Main, 1708). A collection of his responsa was published by his son Enoch ben Judah under the title "Ḥinnuk Bet Yehudah" (*ib.* 1709), in which are included some responsa of Judah's father, as well as of Enoch ben Judah himself.

Bibliography: Fürst, *Bibl. Jud.* ii. 38; Wolf, *Bibl. Hebr.* iii., No. 742c.
S. S. M. Sel.

JUDAH B. EZEKIEL: Babylonian amora of the second generation; born in 220; died at Pumbedita in 299. He was the most prominent disciple of Rab (Abba Arika), in whose house he often stayed, and whose son Ḥiyya was his pupil ('Er. 2b). After Rab's death Judah went to R. Samuel, who esteemed him highly and called him "Shinena" (= "sharp-witted"; Ber. 36a; Ḳid. 32a). He remained with Samuel until he founded a school of his own at Pumbedita. Judah possessed such great zeal for learning and such tireless energy that he even omitted daily prayer in order to secure more time for study, and prayed but once in thirty days (R. H. 35a). This diligence, together with a remarkably retentive memory, made it possible for him to collect and transmit the greater part of Rab's, as well as many of Samuel's, sayings; the Talmud contains about four hundred haggadic and halakic sayings by the former, and many by the latter, all recorded by Judah b. Ezekiel; while a number of other sayings of Rab's that occur in the Talmud without the name of the transmitter likewise were handed down by Judah (Rashi to Ḥul. 44a).

Transmits Rab's and Samuel's Sayings.

In recording the words of his teachers, Judah used extreme care, and frequently stated explicitly that his authority for a given saying was uncertain, and that his informant did not know positively whether it was Rab's or Samuel's (Ḥul. 18b). His own memory, however, never failed him, and the traditions recorded by him are reliable. When his brother Rami says, in one place, that a certain sentence of Rab's, quoted by Judah, should be disregarded (Ḥul. 44a), he does not question the accuracy of Judah's citation, but implies that Rab had afterward abandoned the opinion quoted by Judah, and had, in a statement which the latter had not heard, adopted an opposite view.

Judah b. Ezekiel introduced a new and original method of instruction in the school which he built up at Pumbedita; by emphasizing the need of an exact differentiation between, and a critical examination of, the subjects treated, he became the founder of Talmudic dialectics (Sanh. 17b; Ḥul. 110b; B. M. 38b). His method of instruction, however, did not please some of his older pupils, and they left him; among these was Ze'era, who went to Palestine despite Judah's declaration that no man

New Method of Dialectics.

should leave Babylonia for that country (Ket. 111a). But the new method was acceptable to most of his disciples, and was especially attractive to the young, so that the school at Pumbedita steadily increased in importance and popularity. After the death of Huna, head of the Academy of Sura, most of his pupils went to Pumbedita, which, until the death of Judah, remained the only seat of Talmudic learning. Although Judah devoted himself chiefly to dialectics, he did not fail to interpret the mishnayot, to explain peculiar words in them (Pes. 2a; M. Ḳ. 6b), or to determine the correct reading where several were given (Beẓah 35b; Suk. 50b).

Judah gave little attention to Haggadah, and what work he did in that field was almost entirely lexicographical (Ned. 62b; Ḥul. 63a; Ta'an. 9b; Giṭ. 31b). In his daily conversation he took pains to acquire the habit of exact and appropriate expression, for which his contemporary Naḥman b. Jacob praised him (Ḳid. 70a, b). A lover of nature, Judah was a close observer of the animal and plant life around him. "When in the springtime thou seest Nature in her beauty thou shalt thank God that He hath formed such beautiful creatures and plants for the good of mankind" (R. H. 11a). Several of his explanations of natural phenomena have been preserved (Ta'an. 3b, 9b), as well as etymologies of the names of animals and descriptions of their characteristics (Ḥul. 63a; M. Ḳ. 6b; Shab. 77b).

Judah was celebrated for his piety, and it is related that whenever he ordained a fast in time of drought rain fell (Ta'an. 24a). According to him, piety consists chiefly in fulfilling one's obligations to one's fellow creatures and in observing the laws of "meum et tuum" (B. Ḳ. 30a). It was probably for this reason that he applied himself chiefly to the Mishnaic treatise Neziḳin (Ber. 20a).

Bibliography: Bacher, *Ag. Bab. Amor.* pp. 47-52; Weiss, *Dor*, iii. 186-189.
J. J. Z. L.

JUDAH IBN EZRA. See Ibn Ezra, Judah.

JUDAH IBN GHAYYAT. See Ibn Ghayyat, Judah ben Isaac.

JUDAH HADASSI. See Hadassi, Judah.

JUDAH ḤAYYUJ. See Ḥayyuj, Judah.

JUDAH B. ḤIYYA: Palestinian amora of the first generation (3d cent.); son of the famous R. Ḥiyya. In Midr. Shemuel xi., and in Yer. Sanh. 29b, he is called also **Judah be-Rabbi.** He was the twin brother of Hezekiah (Yeb. 65b) and son-in-law of Yannai, who outlived him (Ket. 62b). Judah b. Ḥiyya is sometimes called "Rabbi" (Sanh. 37b), although it would seem that he was never ordained, since he is more frequently mentioned without this title. He and his brother Hezekiah are often termed simply the "sons of Ḥiyya" (Yoma 5b, *et al.*) or "the young people" (Ḥul. 20a), although both were celebrated for their learning and piety. Simeon ben Laḳish states that they left Babylonia with their father and went to Palestine, and spread learning there (Suk. 20a). Their piety is extolled in Ḥul. 86a and B. M. 85b.

Judah was extremely diligent, and would spend the entire week in the seminary away from his family, going home only for the Sabbath (Ket. 62b). Besides the discussions which Judah and Hezekiah held with Johanan ('Ab. Zarah 46a) and Joshua b. Levi (Zeb. 116a), and the sayings that are ascribed to both brothers, many maxims have been preserved that belong to Judah alone. The following sentence of his may be mentioned: "Cain did not know where life leaves the body, and consequently inflicted many blows upon Abel before he finally wounded him in the neck and killed him" (Sanh. 37b).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 48-52; Frankel, *Mebo*, pp. 91a, 123b.
J. J. Z. L.

JUDAH BEN ILAI: One of the most important tannaim of the second century; born at Usha, a city of Galilee (Cant. R. ii.). His teachers were his father (himself a pupil of Eliezer b. Hyrcanus), Akiba, and Ṭarfon. He studied under the last-named in early youth (Meg. 20a), and was so closely associated with him that he even performed menial services for him (Tosef., Neg. viii. 1). Judah b. Baba ordained him as teacher at a time when the Roman government forbade such a ceremony. Almost at the beginning of Hadrian's persecution Judah ben Ilai was forced to flee from Usha and conceal himself; and he often related episodes of the "times of peril" (Tosef., 'Er. viii. 6; Suk. i. 7). When, after the revocation of Hadrian's edicts of persecution, the pupils of Akiba held their reunions and councils in Usha, Judah received the right to express his opinion before all others, thus being "Rosh ha-Medabbebrim" (leader among the speakers), on the ground that he was the best authority on the traditions (for other grounds see Cant. R. ii., 4; Ber. 63b; Shab. 33a). He was intimately associated with the patriarch Simon b. Gamaliel II., in whose house he is said to have been entrusted with the decision in matters pertaining to the religious law (Men. 104a). He was also able to win the confidence of the Romans by his praise of their civilizing tendencies as shown in their construction of bridges, highways, and market-places (Shab. 33a).

Personal Piety.

Judah's personal piety was most rigid; and he observed many of the practises of the Ḥasidim and the Essenes. He drank no wine except on the days when the Law required, and preferred to eat only vegetable food (Ned. 49b). On Friday, after he had bathed and clad himself in white to prepare for the Sabbath, he seemed to his pupils an angel. According to a later rule of interpretation, Judah b. Ilai is meant in all passages reading, "It once happened to a pious man" (B. Ḳ. 104a). He was naturally passionate and irascible (Ḳid. 52b); but such was his self-control that he seemed the reverse. Thus he once showed exceptional mildness when he had an opportunity to reconcile a married pair (Ned. 66b). The study of the Law was his chief and dearest occupation; and he lamented the fact that such a devotion was no longer wide-spread as in former times. Yet his interest in the joys and sorrows of his fellow men was keener still. Whenever a funeral or a wedding-procession passed, he interrupted his study to join it (Ket. 17a).

Judah lived in the utmost poverty. His wife made with her own hands a cloak which served them both in turn: the wife as she went to the market; the husband on his way to the college. Nevertheless, he declined all assistance, since he had accustomed himself to the simplest mode of life, and on principle desired to have no delight in this world (Ned. 40b). His high conception of the calling and the responsibility of a teacher of the Law, as well as his mild judgment of the multitude, was expressed in his interpretation of Isa. lviii. 1: "Show my people their transgression"—that is, the teachers of the Law, from whose errors wickedness arises —"and the house of Jacob their sins"—that is, the ignorant, whose wickedness is only error (B. M. 33b).

Sources of His Teaching.

Judah often teaches the Mishnah of Eliezer, which he had received from his father (Men. 18a), and frequently explains the traditional halakot by particularizations introduced by the phrases "Ematai?" (= "When does this statement apply?") and "Bameh debarim amurim?" (= "In what connection was this said?" Ḥul. v. 3; Ber. ii. 4). His most frequent teachings, however, are the doctrines of his master Akiba. His own halakot he sets forth in the form of midrashim (see Midrash Halakah); for, in his view, mishnah and midrash are identical (Ḳid. 49a). Those who devote themselves only to the Mishnah, that is, to the stereotyped Halakah without its Scriptural basis, he terms "enemies" (B. M. 33b); but those who direct their attention to the Scriptures are "brothers." Yet it is only they who interpret or expound the Bible who receive this latter name; for he who makes a literal translation of a verse of Scripture is a "liar," and he who adds to it a "blasphemer" (Tosef., Meg., end).

Chief Authority of Sifra.

In his interpretation of the Scriptures and in the deduction of legal requirements from it Judah adheres strictly to the method of his teacher Akiba, whose rules of exegesis he adopts. It is thus that he explains a word apparently superfluous (Bek. 43b; Pes. 42a), and employs the rules of "al tiḳri" ('Ar. 13b) and "notariḳon" (Men. 29b). Nevertheless, he interprets also according to the older Halakah in cases where he deduces a definition from the literal wording of a passage, and bases his explanation strictly on its obvious meaning, "debarim ki-ketaban" (Pes. 21b, 91a; Zeb. 59b). The greater portion of the Sifra, or halakic midrash on Leviticus which originated in the school of Akiba, is to be attributed to Judah, nearly all the anonymous statements in it being his, "Setam Sifra R. Yehudah" ('Er. 96b). Of his exegetical principles only one need be noted: "In the Holy Scriptures certain phrases which border on blasphemy have been altered" (Mek., ed. Weiss, 46a).

Many haggadic utterances and traditions of Judah's have been preserved. His traditions regarding the Temple at Jerusalem are very numerous; and special interest attaches to his accounts of the origin of the Temple of Onias (Men. 109b) and of the Septuagint (Meg. 9), as well as to his description of the synagogue at Alexandria (Suk. 51b) and of the conditions and institutions of antiquity (Tosef., Ter. i. 1; Shab. v. 2; and many other passages).

Many of Judah's maxims and proverbs have likewise been preserved; a few are cited here: "Great is beneficence: it quickeneth salvation" (B. B. 10a). "Great is toil: it honoreth the toiler" (Ned. 49b). "Who teacheth his son no trade, guideth him to robbery" (Ḳid. 29a). "The best path lies midway" (Ab. R. N. xxviii.).

Judah attained a very great age, surviving his teachers and all of his colleagues. Among his disciples who paid him the last honors was Judah ha-Nasi. His grave was shown at Ensetim beside the tomb of his father ("Seder ha-Dorot," p. 169).

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 158-164, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, pp. 169-178, Frankfort-on-the-Main; Hamburger, *R. B. T.* ii. 452-460; Bacher, *Ag. Tan.* ii. 191-224; Hoffmann, *Einleitung in die Halachischen Midraschim*, p. 26.

S. J. Z. L.

JUDAH BEN ISAAC (known also as **Judah Sir Leon of Paris**): French tosafist; born in Paris 1166; died there 1224 (Solomon Luria, Responsa, No. 29). According to Gross he was probably a descendant of Rashi, and a pupil of Isaac b. Samuel of Dampierre and his son Elhanan. He married a daughter of Abraham b. Joseph of Orleans, who has been identified by Jacobs ("Jews of Angevin England," p. 409) with Abraham fil Rabbi Joce, chief Jew in London in 1186. In a list of that year associated with Abraham occurs the name of **Leo Blund,** whom Jacobs identifies with Judah ben Isaac (*ib.* p. 88; comp. Bacher, in "J. Q. R." vi. 360).

Sir Leon must have left Paris in 1182, when all Jews were expelled from the French king's dominions; he did not return till 1198. According to Gross, however, he received his chief training at Dampierre under Simson of Sens, Simson of Coucy, Solomon of Dreux, and Abraham b. Nathan of Lunel. Shortly after 1198 he returned to Paris and founded an important school of tosafists, in which were trained, among others, Jehiel b. Joseph (Sir Leon's successor), Isaac b. Moses (author of "Or Zarua'"), Samuel b. Solomon (Sir Morel of Falaise), and Moses of Coucy. He appears to have composed tosafot to most of the tractates of the Talmud, traces being found of his annotations to twenty tractates. The only collection that has been published are his additamenta to Berakot, published at Warsaw in 1863. A long fragment of his tosafot to 'Abodah Zarah is still extant in a manuscript that formerly belonged to Luzzatto and Halberstam ("R. E. J." vii. 55) and that is now in the possesion of Jews' College, London. A few of his responsa are also found, chiefly in various additions to the Mordecai, while reference is also found to his commentary on the Pentateuch, in which he appears to have followed the method of RaSHBaM.

Judah wrote several poems—an Aramaic description of the Decalogue (Zunz, "Ritus," p. 198), a pizmon (*idem*, "Literaturgesch." p. 329), and a piyyuṭ (Landshuth, "'Ammude ha-'Abodah," i. 68). He is not, however, to be identified with the mystical Judah Ḥasid, to whom are attributed the "Sefer ha-Ḥasidim" and an ethical will. Among the writers whom Judah quotes may be mentioned R. Amram, Sherira, Hai, and Nissim Gaon, Alfasi, Maimonides, Elijah b. Menahem, Gershom b. Judah, Jacob of Orleans, Jacob of Corbeil, Joseph Kara, Joseph Bekor Shor, Yom-Ṭob of Joigny, and Rashi.

Bibliography: Gross, in Berliner's *Magazin*, iv. 173-210; idem, *Gallia Judaica*, pp. 519-524; Jacobs, *Jews of Angevin England*, pp. 406-416.

S. S. J.

JUDAH B. ISAAC IBN SHABBETHAI HA-LEVI. See Judah ibn Shabbethai.

JUDAH B. ISAAC IBN WAḲAR. See Ibn Waḳar, Judah ben Isaac.

JUDAH BEN JOSEPH PEREZ: Rabbi at Venice and Amsterdam in the first half of the eighteenth century. He wrote: "Seder Ḳeri'e Mo'ed," cabalistic readings for the holy days (Venice, 1706); "Peraḥ Lebanon," sermons on the Pentateuch, to which he added "Naḥal Etan," sermons and autobiography of his relative and predecessor Isaac Cavallero (Berlin, 1712); "Sha'are Raḥamim," mystical and cabalistic prayers, readings from the Zohar, etc. (Venice, 1716); "Fundamento Solido," compendium of Jewish theology in Spanish (Amsterdam, 1729); "Aseret ha-Debarim," ch. xix.-xx. of Exodus with poetical paraphrases in Aramaic and Arabic, and hymns in praise of Simeon ben Yoḥai (*ib.* 1737). He also edited "Dibre Yosef," responsa of Joseph ben Mordecai ha-Kohen of Jerusalem (Venice, 1715).

Bibliography: Fürst, *Bibl. Jud.* iii. 77-78; Steinschneider, *Cat. Bodl.* col. 1366; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 88.

D. S. Man.

JUDAH JUDGHAN. See Yudghanites.

JUDAH B. KALONYMUS B. MEÏR: German historian and Talmudic lexicographer; flourished in the second half of the twelfth century. Judah came from one of the most celebrated Jewish families of Germany. Kalonymus, Judah's father, was a scholar, an elder in Speyer, and respected at court. He was taught by his great-uncle Abraham b. Samuel, by Judah (the brother of the pious Shemaiah b. Mordecai), and by his uncle Moses b. Meïr (of whom nothing more is known). Judah was the author of the following works: (1) "Agron," a Talmudic lexicon, dealing especially with the "termini technici" of the Talmud; (2) a treatise on benedictions, treating especially the linguistic forms used; (3) tosafot to Beẓah and Soṭah; (4) a work in which Judah enumerates all the persons mentioned in the Talmud and the Midrash, and seeks to determine their periods, examining critically and in detail all the statements concerning them to be found in rabbinical literature.

The last-given work is the only one of Judah's writings that has been, partially at least, preserved. The Bodleian Library has two manuscripts containing parts of it; one (No. 2199 in Neubauer, "Cat. Bodl. Hebr. MSS.") extends from ברותן to ישעיה inclusive; the other (No. 2220, *ib.*) extends only to טרפון, and is also otherwise shortened. Portions of this lexicon, now generally called "Yiḥuse Tannaim wa-Amoraim," have been published in Steinschneider's article חדקא in "Oẓar Neḥmad" (ii. 29) and in Goldberg's article בר פדא in "Ha-Maggid" (xi. 85, 93); and R. N. Rabbinowicz has published, under the title "Yiḥuse Tannaim wa-Amoraim," in the publications of the society Meḳiẓe Nirdamim (Lyck, 1874), all that is given under the letter ב in MS. 2199. As the scope of this excerpt shows, the book was laid out on a large scale; in fact, the remnant of it preserved in manuscript comprises 800 pages.

The great knowledge of the author, who was master of the whole Talmudic literature, is excelled only by his critical ability. Quite like a modern critic, Judah went to work cautiously, and sifted his material carefully. He not only compared parallel passages, but in doubtful cases he presented collations from all the manuscripts he could find. Besides Talmudic-Midrashic literature, he made use of all the geonic and rabbinical writings. His lexicon is, therefore, of quite as much value for post-Talmudic literature as for the Talmudic. Judah's book is especially rich in material for the history of German scholars of the eleventh and twelfth centuries.

Bibliography: Epstein, *Das Talmudische Lexicon Yiḥuse Tannaim wa-Amoraim*, reprinted from *Monatsschrift*, xxxix.; Goldberg, in *Ha-Maggid*, xi. 85; R. N. Rabbinowicz, in the introduction to his edition of the fragments of Judah's work; Steinschneider, in *Oẓar Neḥmad*, ii. 29.

S. S. L. G.

JUDAH IBN ḲURAISH: Hebrew grammarian and lexicographer; born at Tahort, northern Africa; flourished in the eighth and ninth centuries. In his grammatical work he advanced little beyond his predecessors, but his contributions to comparative philology are of great value. He recognized that the various Semitic languages are derived from one source, and that, although different in their development, they are subject to the same linguistic laws. His "Risalah," a letter in Arabic to the community at Fez (ed. Bargès and Goldberg, Paris, 1857), is the earliest known contribution to the critical study of the Semitic languages. In the preface he warns the community of Fez not to neglect the study of the Targumim, since they are important for a correct knowledge of the Bible, which contains many Aramaisms. Judah's grammatical researches were original, and he maintained his views regardless of the Mishnah and the Talmud; hence he has been, erroneously, considered a Karaite. He is said to have written, in addition to the "Risalah," a dictionary, and a book on the Commandments. Of these works, however, nothing certain is known, although Judah himself mentions the dictionary in the "Risalah."

Bibliography: Goldberg, preface to the *Risalah*, Paris, 1857; Karpeles, *Gesch. der Jüdischen Literatur*, i. 435 *et seq.*, Berlin, 1886; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 142-144.

J. J. Z. L.

JUDAH BEN LAḲISH: Tanna of the second century. His name occurs only in the Tosefta and the Mekilta. He is the author of the halakah to the effect that a corpse may be carried on the Sabbath to save it from a fire (Shab. 43b). Besides this halakah, which is transmitted by him alone, there is another (Tosef., Sanh. i. 7) which prescribes that after a judge has heard both sides, and has formed an opinion, he may not say: "I will not judge between you."

A few of Judah's haggadic utterances also have been preserved; *e.g.*: "The children of Israel had two Arks of the Covenant. In one were the broken tables of stone; in the other, the Book of the Torah" (Tosef., Soṭah, vii. 18). "The Ark of the Covenant was not carried to Babylon, but was hidden in the Temple itself" (Yoma 53a). "When a scholar neglects learning, Prov. xxvii. 8 may be applied to him" (Ḥag. 9b).

Bibliography: Brüll, *Einleitung in die Mischna*, p. 249, Frankfort-on-the-Main; Bacher, *Ag. Tan.* ii. 494-495.
S. J. Z. L.

JUDAH LEON DI LEONE: Italian rabbi from 1796 to 1835. Sent as a messenger from Hebron to Rome, he became rabbi in the latter city during the troublous times following the struggles of the Jews for emancipation and reform. He was one of the collaborators to the collective work entitled מכתבי הרבנים אשר בערי איטליא ("Letters of Italian Rabbis"), which first appeared at Leghorn, then in a German translation at Hamburg, and was subsequently translated into French. Judah represented the Jewish community when Pius VII. entered Rome in 1800; the pope, however, did not keep the promises of good-will toward the Jews which he then made. While Rome was under French rule Judah was director of the consistory of Rome (1811). He could not preach there, as he did not understand Italian. In his work "Hilkot Bekorot" he appears as a halakic author.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 400; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 166; Berliner, *Gesch. der Juden in Rom*, ii. 2, 130.
S. I. E.

JUDAH LEONE B. ISAAC SOMMO (DE SOMMI; called also Leone Ebreo): Italian writer and dramatic critic and manager; died after 1591. A scion of the Portaleone family of Mantua, he lived first at Ferrara—where he was the friend of Azariah dei Rossi and became known as a scholar and skilful penman—and then at Mantua (*c.* 1550–1590). At the instance of the ducal court of Mantua he then devoted himself entirely to the stage, as a teacher of the theory and practise of the dramatic art. In 1562, as a result of the appearance of his poem "Drusilla," he was elected member of the Accademia degli Invaghiti, and as he could not become a "cavaliere," being a Jew, he received the title of "Scrittore Accademico."

He was a prolific writer in Italian; and his works, which are extant in manuscript in sixteen volumes at Turin, include dramas, dialogues on dramatic art, and poems. The dialogues deal with: (1) the origin and rules of the art of acting; (2) division of the drama into five acts; (3) delivery, costumes, etc.; (4) the actor; (5) scenery; (6) the entr'acte.

Judah considered Moses, the reputed author of the Book of Job, as the originator of the drama. He pretended to have translated from the Aramaic a book, "Corso della Vita," in which a youth receives instructions for correct living from his guardian angel, and is then seduced by the Tempter. This work, according to Judah, was intended for dramatic representation. For the Accademia Judah wrote ten pieces including allegorical dramas on the accession of princes and on their death. His lyrical poems fill four volumes, and include sonnets, canzones, and satires, which he dedicated to various members of the house of Gonzaga and to the pope as protector of the Accademia.

In the field of Jewish literature, Judah translated forty-five Psalms in ottave rima, with superscriptions in Hebrew. He also wrote "Magen Nashim," in Hebrew, an apology for woman, with an Italian translation, which he dedicated to Hannah da Rieti.

Bibliography: Steinschneider, *Hebr. Bibl.* vi. 94; *idem*, in *Monatsschrift*, xlii. 467 *et seq.*; *Isr. Letterbode*, xii. 73; Peyron, *Nota di Storia Letteraria*, Turin, 1884; Dejob, *De la Condition des Juifs à Mantoue*, in *R. E. J.* xxiii. 75; Alessandro d'Ancona, *Origini del Teatro Italiano*, ii. 401-427; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 103.
D. I. E.

JUDAH HA-LEVI (Arabic, **Abu al-Ḥasan al-Lawi**): Spanish philosopher and Hebrew poet; born at Toledo, southern Castile, in the last quarter of the eleventh century; died in the Orient after 1140. If his birth is correctly assigned to 1085 or 1086 (Rapoport, in "Kerem Ḥemed," vii. 265), it occurred about the time of the eventful conquest of Toledo (May 24, 1085) by the Christian king Alfonso VI. It is probable that Judah's father, Samuel "the Castilian," sent Judah, who was his only son, to Lucena to be educated in the various branches of Jewish learning at the school of Isaac Alfasi. On the death of his master, Judah composed an elegy (Brody, "Diwan des Abul-Ḥasan Jehuda ha-Levi," ii., No. 14, p. 100). It was probably in Lucena, too, that Judah won the friendship of Alfasi's most prominent pupils, Joseph ibn Migas and Baruch Albalia. Judah chose medicine as his profession; but he early evinced a love for poetry and showed marked poetic talent. **His Youth.** He was well acquainted with the productions of the Arabic and the Castilian poets; yet the muse spoke to him in the old and sacred language of the Bible, in which "he sang for all times and places, soon becoming the favorite of the people" (Zunz, "Literaturgesch." p. 203). He became deeply versed in Greco-Arabic philosophy also. The early ripening of his poetic talent aroused the admiration of his friend and senior, the poet Moses ibn Ezra, who accorded him enthusiastic praise (see Luzzatto in "Kerem Ḥemed," iv. 86; Dukes, "Moses ibn Ezra," p. 987; Geiger, "Diwan des Castilier's Abu'l-Hassan," pp. 15, 120).

After completing his studies, which he, being in easy circumstances, had been able to pursue deliberately, Judah returned to Toledo, where he soon acquired so large a practise that he complained in a letter to his friend David Narboni (Brody, *l.c.* i. 224, 225) of a lack of tranquillity and leisure. He married in Toledo; and from allusions in some of his poems it is evident that his only child was a daughter, through whom he had a grandson, also named Judah.

Judah ha-Levi does not seem to have been contented in Toledo; for he removed to the Mohammedan city of Cordova. Even here he did not feel at ease. Though personally he occupied an honored position as a physician, he felt the intolerance of the Almoravid fanatics toward his coreligionists. He had long yearned for a new, or rather for the old, home—for the Holy Land. **Journey to the Holy Land.** This yearning was deepened by his intense application to his religio-philosophical work and by his resulting clearer insight into Judaism; and at length he decided to set out on a journey to Palestine. For himself at least, he wished "to do away with the contradiction of daily confessing a longing and of never attempting to realize it" (Kaufmann, "Jehuda Halevi"); and therefore, on the death of his wife, he bade farewell to daughter, grandson, pupils, friends, rank, and affluence. There was only one image in his heart—Jerusalem:

> " O city of the world, most chastely fair,
> In the far West, behold I sigh for thee.
> * * * * * * * * *
> Oh! had I eagle's wings, I'd fly to thee,
> And with my falling tears make moist thine earth."
> (Brody, *l.c.* ii. 167; version in Lady Magnus' "Jewish Portraits.")

After a stormy passage he arrived in Alexandria, where he was enthusiastically greeted by friends and admirers. At Damietta he had to struggle against the promptings of his own heart and the pleadings of his friend Ḥalfon ha-Levi that he remain in Egypt, which also was Jewish soil and free from intolerant oppression. He, however, resisted the temptation to remain there, and started on the tedious land route trodden of old by the Israelitish wanderers in the desert. Again he is met with, worn out, with broken heart and whitened hair, in Tyre and Damascus. Here authentic records fail; but Jewish legend has taken up the broken threads of history and woven them further. It is related that as he came near Jerusalem, overpowered by the sight of the Holy City, he sang his most beautiful elegy, the celebrated "Zionide," "Zion ha-lo Tish'ali." At that instant he was ridden down and killed by an Arab, who dashed forth from a gate (Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Venice, p. 40b).

The life-work of Judah ha-Levi was devoted to poetry and philosophy. His poetry is usually classified under the heads of secular and religious, or, as in Brody's new edition of the "Diwan," under liturgical and non-liturgical. Such a division, however, can be only external; for the essential characteristic of Judah's poems—which are the expression of a deeply religious soul—is the lofty key to which they are attuned. Even in his drinking- and love-songs an attentive reader may hear the vibrations of religion's overtones.

His Secular Poetry.

The first place in his secular or non-liturgical poetry is occupied by poems of friendship and eulogy. Judah must have possessed an attractive personality; for there gathered about him as friends, even in his earliest youth, a large number of illustrious men, like Levi al-Ṭabban of Saragossa, the aged poet Judah ben Abun, Judah ibn Ghayyat of Granada, Moses ibn Ezra and his brothers Judah, Joseph, and Isaac, the vizier Abu al-Ḥasan, Meïr ibn Kamnial, the physician and poet Solomon ben Mu'allam of Seville, and Samuel ha-Nagid of Malaga, besides his schoolmates Joseph ibn Migas and Baruch Albalia. He was associated also with the grammarian Abraham ibn Ezra; but the assertion that the latter was the son-in-law of Judah is one of the fictions of Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Amsterdam, p. 41a). Equally incorrect is the statement made by the author of "Yuḥasin" (ed. Amsterdam, p. 186) that the two were cousins. In Cordova Judah addressed a touching farewell poem to Joseph ibn Ẓaddiḳ, the philosopher and poet (Geiger, "Nachgelassene Schriften," p. 159). In Egypt, where the most celebrated men vied with one another in entertaining him, his reception was a veritable triumph. Here his particular friends were Aaron ben Jeshua Alamani in Alexandria, the nagid Samuel ben Hananiah in Cairo ("Monatsschrift," xl. 417 *et seq.*), Ḥalfon ha-Levi in Damietta, and an unknown man in Tyre, probably his last friend. In their sorrow and joy, in the creative spirit and all that moved the souls of these men, Judah sympathetically shared; as he says in the beginning of a short poem (Brody, *l.c.* i., No. 45): "My heart belongs to you, ye noble souls, who draw me to you with bonds of love" (comp. Geiger, *l.c.* iii. 123).

Especially tender and plaintive is Judah's tone in his elegies (Brody, *l.c.* ii. 67 *et seq.*). Many of them are dedicated to friends. Besides those composed on the deaths of the brothers Judah (*ib.* Nos. 19, 20), Isaac (*ib.* No. 21), and Moses ibn Ezra (*ib.* No. 16), R. Baruch (*ib.* Nos. 23, 28), Meïr ibn Migas (*ib.* No. 27), his teacher Isaac Alfasi (*ib.* No. 14), and others, one of the most affecting is that on Solomon ibn Farissel, who was murdered on May 3, 1108. The news of this friend's death suddenly changed Judah's poem of eulogy (Nos. 11, 22) into one of lamentation (*ib.* Nos. 12, 13, 93 *et seq.*), which for grandeur and loftiness of tone has been compared to David's lament over Jonathan.

Love-Songs.

Joyous, careless youth, and merry, happy delight in life find their expression in his love-songs (*ib.* ii. 1 *et seq.*). Many of these are epithalamia, and are characterized by a brilliant Oriental coloring as well as by a chaste reserve (see "Betulat Bet Yehudah," ed. Luzzatto, *passim*). In Egypt, where the muse of his youth found a glorious Indian summer in the circle of his friends, he wrote his swan-song:

> " Wondrous is this land to see,
> With perfume its meadows laden,
> But more fair than all to me
> Is yon slender, gentle maiden.
> Ah, Time's swift flight I fain would stay,
> Forgetting that my locks are gray."
> (Geiger, *l.c.* p. 168.)

Drinking-songs and enigmas in rime by Judah have also been preserved (Brody, *l.c.* ii. 189 *et seq.*).

His Religious Poetry.

If one may speak of religious geniuses Judah ha-Levi must certainly be regarded among the greatest produced by medieval Judaism. No other man, it would seem, drew so near to God as Judah; none else knew how to cling to Him so closely, or felt so safe in His shadow. At times the body is too narrow for him: the soul yearns for its Father in heaven, and would break through the earthly shell (S. D. Luzzatto, "Diwan," No. 14; Heller, "Die Echten Melodien," p. 227). Without God his soul would wither away; nor is it well with him except he prays (Luzzatto, *l.c.* No. 57; Heller, *l.c.* p. 135). The thought of God allows him no rest; early and late He is his best beloved, and is his dearest concern (Heller, *l.c.* p. 82; "Ṭal Orot," No. 12). He occupies the mind of the poet waking and sleeping; and the thought of Him, the impulse to praise Him, rouse Judah from his couch by night (Luzzatto, *l.c.* No. 81; Heller, *l.c.* p. 229). Although

Judah strives to be free from subjection unto many, he rejoices that he is subject to the One, whose servant he gladly designates himself; for he may win the grace of God throughout eternity. Characterized by "noble grandeur and quiet simplicity," the short poem in Luzzatto, *l.c.* (No. 28) and in Heller, *l.c.* (p. 152) is most effective, and might be entitled "The Higher Peace," after a similar poem by the German poet Heinrich von Kleist. When Judah is ill he hopes to be cured by God's grace rather than by the medicines he himself has prepared (Geiger, *l.c.* p. 117). Even during the voyage, amid storms and surrounded by rough sailors, over whom only the pilot has any authority (Brody, *l.c.* ii., No. 16; Geiger, *l.c.* p. 164), Judah finds peaceful trust in God; and his poems (Brody, *l.c.* ii. 168 *et seq.*), composed on the sea, are among the most beautiful of his religious lyrics. In all situations in life God is the friend to whom his heart turns in the fulness of its longing. If God is with him, all is bright in his "narrow prison," and sorrow's gloom dissolves in gladness.

Patriotism.

Next to God, the poet's people stand nearest to his heart: their sufferings and hopes are his. Like the authors of the Psalms, he gladly sinks his own identity in the wider one of the people of Israel; so that it is not always easy to distinguish the personality of the speaker. No other Jewish poet is so steeped in recollections of the ancient history of Israel when singing of the tokens of God's love to His chosen people. Whenever Judah reflects on his coreligionists, the reproachful question rises, despite his reverence: "Why hast Thou sold us to the oppressors?" (Luzzatto, *l.c.* No. 11). "Shall we be captives forever in a strange land?" (Heller, *l.c.* p. 101; "Ṭal Orot," No. 2). "How long must our anxious hopes drag on?" (Heller, *l.c.* p. 126; Brody, *l.c.* No. 70). "When shall the morn of freedom dawn for Israel?" On earth none can or will answer him; yet while "Edom and Ishmael riot in the Holy City" (Heller, *l.c.* p. 44; "Ṭal Orot," No. 6) and Israel everywhere is in bondage, his prayers shall wring from heaven the redemption of his people. How he prays for "new life," for "refreshment for the weary flower"—Israel! Through temporary resignation and despair (Heller, *l.c.* p. 1; "Ṭal Orot," No. 71) the poet fights his way to confidence and hope; for "the prophet hath foretold all" (*ib.*). He represents Israel calling upon God with tender persuasion to set him free:

> "Come, Belovèd, come thou to me,
> In the bower of lilacs woo me;
> Slay the fiends that would pursue me.
>
> "Harps and chimes and cups all golden
> To the joy of old embolden,
> 'Neath the radiant glory olden."
> (Heller, *l.c.* p. 77; "Ṭal Orot," No. 8.)

God answers, giving to His people new comfort together with new strength for endurance (Heller, *l.c.* p. 77; "Ṭal Orot," No. 8):

> "Bide thou thy time—within thy soul be peace,
> Nor ask complaining when thy pain shall cease;
> Speak, rime, and sing, for victory is thine,
> Nigh thee my tent is pitched, and thou art mine."
> (Zunz, "G. S." i. 131.)

Often Judah's poetic fancy finds joy in the radiant thought of the return of his people (Heller, *l.c.* p. 226; Brody, "Diwan," No. 6). Then his words seem to be the music of the harp (Geiger, *l.c.* p. 145); and he summons Israel, "the dove in a strange land," to jubilant rejoicing over her triumphant return (*ib.*). The period of political agitation about 1130, when Islam (so intensely hated by the poet) was gradually losing ground before the victorious arms of the Christians, gave Judah reason to hope for such a return in the near future. The vision of the night, in which this was revealed to him (Geiger, *l.c.* p. 154), remained indeed but a dream; yet Judah never lost faith in the eventual deliverance of Israel and in the eternity of his people. On this subject he has expressed himself in the poem:

> "Lo! sun and moon, these minister for aye;
> The laws of day and night cease nevermore:
> Given for signs to Jacob's seed that they
> Shall ever be a nation—till these be o'er.
> If with His left hand He should thrust away,
> Lo! with His right hand He shall draw them nigh."
> (Luzzatto, *l.c.* No. 61; transl. by Nina Davis in "Songs of Exile," p. 49.)

Representative Character of His Poetry.

The remarkable and apparently indissoluble union of religion, nationalism, and patriotism characteristic of post-exilic Judaism reached its acme in Judah ha-Levi and his poetry. Yet this very union in one so consistent as Judah demanded the fulfilment of the supreme politico-religious ideal of medieval Judaism—the return to Jerusalem. Though his impassioned call to his contemporaries to return to Zion might be received with indifference or even with mockery (Luzzatto, *l.c.* No. 86), his own decision to go to Jerusalem never wavered. "Can we hope for any other refuge either in the East or in the West where we may dwell in safety?" he exclaims to one of his opponents (*ib.*). The songs that accompany his pilgrimage (Brody, *l.c.* ii. 153) sound like one great symphony wherein the "Zionides"—the single motive ever varied—voice the deepest soul-life alike of the Jewish people and of each individual Jew. The most celebrated of these "Zionides," with its remarkable monotony, is found in every Jewish liturgy, and is usually repeated in the synagogue on the Ninth of Ab (Brody, *l.c.* ii. 155). It has been translated into German by Herder, Mendelssohn, and many other modern writers; into French by Munk; into Dutch by L. Wagenaar ("Isr. Letterbode," v. 18 *et seq.*); into Italian by Benedetti; into Russian by Harkavy; repeatedly into English; and into other European languages. The following is the English translation by Nina Davis (*l.c.* p. 37) of the opening lines:

> "Zion, wilt thou not ask if peace's wing
> Shadows the captives that ensue thy peace,
> Left lonely from thine ancient shepherding?
>
> "Lo! west and east and north and south—world-wide—
> All those from far and near, without surcease,
> Salute thee: Peace and Peace from every side."

Synagogal Poetry.

The poems of Judah ha-Levi which have been adopted into the liturgy number in all more than 300. Every season, whether of sorrow or of joy, has been enriched by his songs. A summary of them has been given by Zunz (*l.c.* pp. 203 *et seq.*; Appendix, pp. 8-10, 33, 55, and by Landshuth ("'Ammude ha-'Abodah," pp. 70 *et seq.*). The

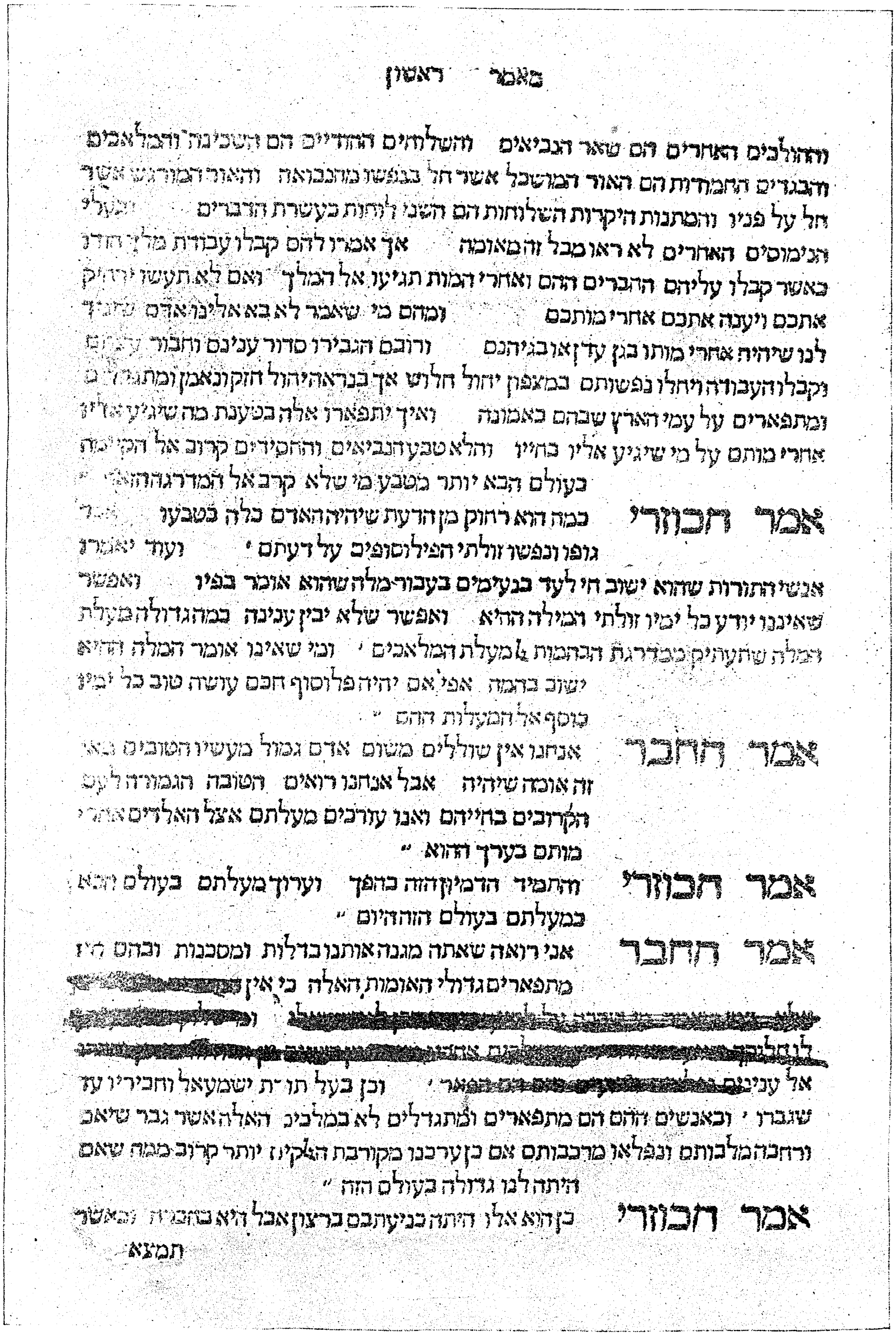

מאמר ראשון

והמלאכים האחרים הם שאר הנביאים והשלוחים החדשים הם השכינה והכבוד והמלאכים
והנגדים החמדות הם האור המושכל אשר חל בנפשו מהנבואה והאור המורגש אשר
חל על פניו והמתנות היקרות השלוחות הם השני לוחות בעשרת הדברים ושאר
הנימוסים האחרים לא ראו מכל זה מאומה אך אמרו להם קבלו עבודת מלך הזה
כאשר קבלו עליהם העבדים ההם ואחרי המות תגיעו אל המלך ואם לא תעשו ירחיק
אתכם ויענה אתכם אחרי מותכם ומהם מי שאמר לא בא אלינו אדם שהגיד
לנו שיהיה אחרי מותו בגן עדן או בגיהנם ורובם הגבירו סדור עניניהם וחבור [illegible]
וקבלו העבודה ויחלו נפשותם במצפון יחול חלוש אך בנראה יחול חזק נאמן ומתגדלים
ומתפארים על עמי הארץ שבהם באמונה ואיך יתפארו אלה בטענת מה שיגיע אליו
אחרי מותם על מי שיגיע אליו בחייו והלא טבע הנביאים והחסידים קרוב אל הקיימה
בעולם הבא יותר מטבע מי שלא קרב אל המדרגה ההיא

אמר הכוזרי כמה הוא רחוק מן הדעת שיהיה האדם כלה בטבעו ואבד
גופו ונפשו זולתי הפילוסופים על דעתם׃ ועוד יאמרו
אנשי התורות שהוא ישוב חי לעד בעצמים בעבור מלה שהוא אומר בפיו ואפשר
שאיננו יודע כל ימיו זולתי המלה ההיא ואפשר שלא יבין ענינה במה גדולה מעלת
המלה שתעתיק מדרגת הבהמות למעלת המלאכים׃ ומי שאינו אומר המלה ההיא
ישוב בהמה אפילו אם יהיה פלוסוף חכם עושה טוב כל ימיו
מוסף אל המעלות ההם׃

אמר החבר אנחנו אין שוללים משום אדם גמול מעשיו הטובים באי
זה אומה שיהיה אבל אנחנו רואים הטובה הגמורה לעם
הקרובים בחייהם ואנו עורכים מעלתם אצל האלהים אחרי
מותם בערך ההוא׃

אמר הכוזרי והתמיד הדמיון הזה בהפך וערוך מעלתם בעולם הבא
כמעלתם בעולם הזה היום׃

אמר החבר אני רואה שאתה מגנה אותנו בדלות ומסכנות ובהם היו
מתפארים גדולי האומות האלה כי אין [redacted]
אל עניים [redacted] וכן בעל תו״ת ישמעאל וחביריו עד
שגברו׃ ובאנשים ההם הם מתפארים ומתגדלים לא במלכים האלה אשר גבר שיאם
ורחבה מלכותם ונפלאו מרכבותם אם כן ערכנו מקורבת האלהים יותר קרוב ממה שאם
היתה לנו גדולה בעולם הזה׃

אמר הכוזרי כן הוא אלו היתה כניעתכם ברצון אבל היא בהכרח ובאשר
תמצא

CENSORED PAGE FROM THE FIRST EDITION OF JUDAH HA-LEVI'S "CUZARI," FANO, 1506.
(In the possession of George Alexander Kohut, New York.)

longest and most comprehensive poem is a "ḳedushshah," which summons all the universe to praise God with rejoicing, and which terminates, curiously enough, in Ps. ciii. (Sachs, "Die Religiöse Poesie der Juden in Spanien," pp. 304 *et seq.*). These poems were carried to all lands, even as far as India (Zunz, "Ritus," p. 57); and they influenced the rituals of the most distant countries. Even the Karaites incorporated some of them into their prayer-book; so that there is scarcely a synagogue in which Judah's songs are not sung in the course of the service (Zunz, "S. P." p. 231). The following criticism of Judah's synagogal poems is made by Zunz (*ib.*): "As the perfume and beauty of a rose are within it, and do not come from without, so with Judah word and Bible passage, meter and rime, are one with the soul of the poem; as in true works of art, and always in nature, one is never disturbed by anything external, arbitrary, or extraneous."

Judah by his verses has also beautified the religious life of the home. His Sabbath hymns should be mentioned here, one of the most beautiful of which ends with the words:

"On Friday doth my cup o'erflow,
What blissful rest the night shall know,
When, in thine arms, my toil and wo
Are all forgot, Sabbath my love!

"'Tis dusk, with sudden light, distilled
From one sweet face, the world is filled;
The tumult of my heart is stilled—
For thou art come, Sabbath my love!

"Bring fruits and wine and sing a gladsome lay,
Cry, 'Come in peace, O restful Seventh day!'"

(Heller, *l.c.* p. 19; "Ṭal Orot," No. 1; transl. by S. Solis-Cohen.)

"The use of foreign (*i.e.*, Arabic) meters destroys the essence of the Hebrew language, which is based on homophony and results in harmony," is the observation put into the mouth of the rabbi in Judah ha-Levi's "Cuzari" (ii., § 74), together with other original remarks on the Hebrew language (comp. Friedländer in Kohut Memorial Volume, pp. 139 *et seq.*). Nevertheless, Judah himself used the most complicated Arabic meters in his poems with much good taste (for further details see H. Brody, "Studien zu den Dichtungen Jehuda ha-Levi's," Berlin, 1895). A later critic, applying a Talmudic witticism to Judah, has said: "It is hard for the dough when the baker himself calls it bad." Although these forms came to him naturally and without effort, unlike the mechanical versifiers of his time (see "Cuzari," v. 16), he would not except himself from the number of those he had blamed. His pupil Solomon Parḥon, who wrote at Salerno in 1160, relates that Judah repented having used the new metrical methods, and had declared he would not again employ them. That Judah felt them to be out of place, and that he opposed their use at the very time when they were in vogue, plainly shows his desire for a national Jewish art independent in form as well as in matter.

Judah was recognized by his contemporaries as the great Jewish national poet, and in succeeding generations by all the great scholars and writers in Israel (see, *e.g.*, Al-Ḥarizi, "Taḥkemoni," maḳamahs iii., xviii.). His equal in poetic ability, Heinrich Heine, has paid him a tribute of honor in his "Romancero" (see E. A. Bowring, "The Poems of Heine," p. 476, London, 1859).

MSS.

So far as is known, the first to collect the poems of Judah ha-Levi into a diwan was R. Ḥiyya al-Ma'arabi, probably a younger friend of the poet. R. Jeshua bar Elijah ha-Levi used this diwan as the basis for a new and larger collection, a manuscript of which has been found in Tunis. In his interesting Arabic preface (translated into German in Geiger, *l.c.*), Jeshua states that, besides Ḥiyya's collection, he had two others before him, made respectively by David ben Maimon and Abu Sa'id ibn Alkash (?), from which he took some material. Further, he says that he added songs and piyyuṭim which R. Ḥiyya had omitted because in the time of the latter they were generally known and were to be found in every Maḥzor. Jeshua, however, does not imply that all the poems added by him were written by Judah ha-Levi. On the contrary, he lays special emphasis on the need of caution, particularly in cases where there is only an incomplete signature, as "Judah" or "Levi." He divides his diwan of 816 poems into three parts: (1) poems, for the most part secular in tone, having the same meter and rime throughout; (2) strophic poems, mostly religious in character, in which every strophe has a different rime, although the last line of each strophe has the same rime; (3) poems of varied metrical structure, mostly piyyuṭim, and a few letters in rimed prose. Jeshua usually designates in a short superscription the contents and the occasion of the poem. The Bodleian Library contains two manuscript diwans of Judah ha-Levi (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1970, 1, with the title "Mahaneh Yehudah"; a more recent collection, *ib.* No. 1971, corresponds to the Tunis manuscript, but is more complete).

Editions.

The chief published collections of Judah's poems are: (1) "Betulat Bat Yehudah," ed. S. D. Luzzatto, Prague, 1840; (2) "Diwan," also edited by Luzzatto, Lyck (Meḳiẓe Nirdamim), 1864; (3) "Ṭal Orot," by the same editor, published by Eisig Gräber, Przemysl, 1881; (4) "Ginze Oxford," ed. Edelmann and Dukes, London, 1851; (5) "Rabbi Yehudah ha-Levi," by A. Harkavy, Warsaw ("Aḥiasaf"), 1893-95; (6) "Bet ha-Beḥirah," by Samuel Philipp, Lemberg, 1888 (mainly a reprint of Luzzatto's "Diwan"); (7) "Diwan des Abul-Ḥasan Jehuda ha-Levi," a new and complete edition by H. Brody, Berlin (Meḳiẓe Nirdamim), 1894 *et seq.*

Translations.

Some of Judah's poems have been translated into European languages. The most prominent translators are: German: A. Geiger ("Diwan des Castilier's Abu'l-Hassan," etc., Breslau, 1851); Heller ("Die Echten Hebräischen Melodien," ed. D. Kaufmann, Berlin, 1893); Kämpf ("Nichtandalusische Poesie Andalusischer Dichter," Prague, 1858); Sachs ("Die Religiöse Poesie der Juden in Spanien," Berlin, 1845); Steinschneider ("Manna," *ib.* 1847); Sulzbach ("Dichtungen aus Spanien's Besseren Tagen," Frankfort-on-the-Main, 1873); and Zunz ("S. P." Berlin, 1855).

English: M. H. Bresslau (in "Ginze Oxford," London, 1851); Nina Davis ("Songs of Exile," Philadelphia, 1901); Edward G. King (in "J. Q. R." vii. 464); J. Jacobs ("Jewish Ideals," London, 1896); E. Lazarus ("Songs of a Semite," New York, 1882); Alice Lucas (in "The Jewish Year," London, 1898); Lady Magnus ("Jewish Portraits," *ib.* 1897).

French: J. Weill (in "R. E. J." xxxviii., p. lxv.; Italian: S. de Benedetti ("Canzoniere Sacro di Giuda Levita," Pisa, 1871); Russian: S. Frug (in "Voskhod") and A. Harkavy (*ib.*). Other translations occur in the various Maḥzorim renderings.

Bibliography: Of the mass of literature on Judah ha-Levi only the more important summaries of his life and poetry can be given here: I. Abrahams, *Jewish Literature*, pp. 126 *et seq.*; J. Derenbourg, in *Journal Asiatique*, 1865, ii. 264 *et seq.*; A. Geiger, *Diwan des Castilier's Abu'l-Hassan Juda ha-Levi*, Breslau, 1851 (partly reprinted in his *Nachgelassene Schriften*, iii. 97 *et seq.*); Grätz, *Gesch.* vi. 117 *et seq.*; Harkavy, *R. Yehuda ha-Levi*, in *Voskhod*, 1881 (Hebrew transl. by A. S. Friedberg, in Rabbinowitz, *Keneset Yisrael*, i. 49 *et seq.*); J. Jacobs, *Jewish Ideals*, pp. 103 *et seq.*; D. Kaufmann, *Jehuda Halevi*, Breslau, 1877; Lady Magnus, *Jewish Portraits*, pp. 1 *et seq.*; Pinkusfeld, *Juda ha-Levi Mint Grammatikuses Exegeta*, Budapest, 1887; Sachs, *Die Religiöse Poesie der Juden*, pp. 287 *et seq.*: Steinschneider, *Jewish Literature*, Index; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 40 *et seq.*, 120 *et seq.*; J. Weill, in *R. E. J.* xxxviii., p. lxv.

G. M. Sc.

——**As Philosopher:** The position of Judah ha-Levi in the domain of Jewish philosophy is parallel to that occupied in Islam by Ghazali, by whom he was influenced (comp. Kaufmann, "Attributenlehre," pp. 119 *et seq.*). Like Ghazali, Judah endeavored to liberate religion from the bondage of the various philosophical systems in which it had been held by his predecessors, Saadia, David ben Marwan al-Mekamez, Gabirol, and Baḥya. In a work written in Arabic and entitled "Kitab al-Ḥujjah wal-Dalil fi Nuṣr al-Din al-Dhalil" (known in the Hebrew translation of Judah ibn Tibbon by the title "Sefer ha-Kuzari," and cited in this article as the "Cuzari"), Judah ha-Levi expounded his views upon the teachings of Judaism, which he defended against the attacks of philosophers, heretics, Karaites, etc.

The work is divided into five essays ("ma'amarim"), and takes the form of a dialogue between the pagan king of the Chazars and a Jew who had been invited to instruct him in the tenets of the Jewish religion. After a short account of the incidents preceding the conversion of the king, and of the conversations of the latter with a philosopher, a Christian, and a Moslem concerning their respective beliefs, the Jew appears on the stage, and by his first statement startles the king; for, instead of giving him proofs of the existence of God, he asserts and explains the miracles performed by Him in favor of the Israelites. The king expresses his astonishment at this exordium, which seems to him incoherent; but the Jew replies that the existence of God, the creation of the world, etc., being taught by religion, do not need any speculative demonstrations. Further, he propounds the principle upon which his religious system is founded; namely, that revealed religion is far superior to natural religion. For the aim of ethical training, which is the object of religion, is not to create in man good intentions, but to cause him to perform good deeds. This aim can not be attained by philosophy, which is undecided as to the nature of good, but can be secured by religious training, which teaches what is good. As science is the sum of all the particles of truth found by successive generations, so religious training is based upon a set of traditions; in other words, history is an important factor in the development of human culture and science.

Main Principle of the "Cuzari."

Now as the Jews are the only depositaries of a written history of the development of the human race from the beginning of the world, the superiority of their traditions can not be denied. No comparison is possible between Jewish culture, which is based upon religious truth, and Greek culture, which is based upon science only; for the wisdom of the Greek philosophers lacked that divine support with which the Prophets were endowed. Had a trustworthy tradition that the world was created out of nothing been known to Aristotle, he would have supported it by at least as strong arguments as those advanced by him to prove the eternity of matter. Belief in the eternity of matter, however, is not absolutely contrary to Jewish religious ideas; for the Biblical narrative of the Creation refers only to the beginning of the human race, and does not preclude the possibility of preexistent matter. Still, relying upon tradition, the Jews believe in "creatio ex nihilo," which theory can be sustained by as powerful arguments as those advanced in favor of the belief in the eternity of matter. The objection that the Absolutely Infinite and Perfect could not have produced imperfect and finite beings, made by the Neoplatonists to the theory of "creatio ex nihilo," is not removed by attributing the existence of all mundane things to the action of nature; for the latter is only a link in the chain of causes having its origin in the First Cause, which is God.

"Creatio ex Nihilo."

Having established that revelation and not speculative philosophy is the only trusty guide to the knowledge of God, the Jew proceeds to demonstrate the superiority of his religion. The preservation of the Israelites in Egypt and in the wilderness, the delivery to them of the Law on Mount Sinai, and their later history are to him so many evident proofs of their superiority. He impresses upon the king the fact that the favor of God can be won only by accomplishing the precepts in all their minutiæ, and that those precepts are binding only on the adherents of Judaism. The question why the Jews only were thus favored with God's instruction is as little worthy of consideration as would be the question why the animals had not been created men. The Jew then shows that the immortality of the soul, resurrection, reward, and punishment are all implied in Scripture and are referred to in Jewish writings.

Superiority of Judaism.

In the second essay Judah enters into a detailed discussion of some of the theological questions hinted at in the preceding one. To these belongs in the first place that of the divine attributes. Judah rejects entirely the doctrine of essential attributes which had been propounded by Saadia and Baḥya. For him there is no difference between essential and other attributes. Either the attribute affirms a quality

Question of Attributes.

in God, in which case essential attributes can not be applied to Him more than can any other, because it is impossible to predicate anything of Him, or the attribute expresses only the negation of the contrary quality, and in that case there is no harm in using any kind of attributes. Accordingly Judah divides all the attributes found in the Bible into three classes: active, relative, and negative, which last class comprises all the essential attributes expressing mere negations.

The question of attributes being closely connected with that of anthropomorphism, Judah enters into a lengthy discussion on this point. Although opposed to the conception of the corporeality of God, as being contrary to Scripture, he would consider it wrong to reject all the sensuous concepts of anthropomorphism, as there is something in these ideas which fills the human soul with the awe of God.

The remainder of the essay comprises dissertations on the following subjects: the excellence of Palestine, the land of prophecy, which is to other countries what the Jews are to other nations; the sacrifices: the arrangement of the Tabernacle, which, according to Judah, symbolizes the human body; the prominent spiritual position occupied by Israel, whose relation to other nations is that of the heart to the limbs; the opposition evinced by Judaism toward asceticism, in virtue of the principle that the favor of God is to be won only by carrying out His precepts, and that these precepts do not command man to subdue the inclinations suggested by the faculties of the soul, but to use them in their due place and proportion; the excellence of the Hebrew language, which, although sharing now the fate of the Jews, is to other languages what the Jews are to other nations and what Palestine is to other lands.

The third essay is devoted to the refutation of the teachings of Karaism and to the history of the development of the oral tradition, the Talmud. Judah ha-Levi shows that there is no means of carrying out the precepts without having recourse to oral tradition; and that such tradition has always existed may be inferred from many passages of the Bible, the very reading of which is dependent upon it, since there were no vowels and accents in the original text.

Names of God.

The fourth essay opens with an analysis of the various names of God found in the Bible. According to Judah, all these names, with the exception of the Tetragrammaton, are attributes expressing the various states of God's activity in the world. The multiplicity of names no more implies a multiplicity in His essence than do the multifarious influences of the rays of the sun on various bodies imply a multiplicity of suns. To the intuitive vision of the prophet the actions proceeding from God appear under the images of the corresponding human actions. Angels are God's messengers; and either they exist for a length of time, or they are created only for special purposes.

From the names of God and the essence of angels Judah passes to his favorite theme and shows that the views of the Prophets are a purer source for a knowledge of God than the teachings of the philosophers. Although he professes great reverence for the "Sefer Yeẓirah," from which he quotes many passages, he hastens to add that the theories of Abraham elucidated therein had been held by the patriarch before God revealed Himself to him. The essay concludes with examples of the astronomical and medical knowledge of the ancient Hebrews.

Arguments Against Philosophy.

The fifth and last essay is devoted to a criticism of the various philosophical systems known at the time of the author. Judah attacks by turns the Aristotelian cosmology, psychology, and metaphysics. To the doctrine of Emanation, based, according to him, upon the Aristotelian cosmological principle that no simple being can produce a compound being, he objects in the form of the following query: "Why did the emanation stop at the lunar sphere? Why should each intelligence think only of itself and of that from which it issued and thus give birth to one emanation, thinking not at all of the preceding intelligences, and thereby losing the power to give birth to many emanations?" He argues against the theory of Aristotle that the soul of man is his thought and that only the soul of the philosopher will be united, after the death of the body, with the active intellect. "Is there," he asks, "any curriculum of the knowledge one has to acquire to win immortality? How is it that the soul of one man differs from that of another? How can one forget a thing once thought of?" and many other questions of the kind. He shows himself especially severe against the Motekallamin, whose arguments on the creation of the world, on God and His unity, he terms dialectic exercises and mere phrases.

However, Judah ha-Levi is against philosophical speculation only in matters concerning Creation, God, etc.; and he follows the Greek philosophers in treating of the genesis of the material world. Thus he admits that every being is made up of matter and form. The movement of the spheres formed the sphere of the elements, from the fusion of which all beings were created. This fusion, which varied according to climate, gave to matter the potentiality to receive from God a variety of forms, from the mineral, which is the lowest in the scale of creation, to man, who is the highest because of his possessing, in addition to the qualities of the mineral, vegetable, and animal, a hylic intellect which is influenced by the active intellect. This hylic intellect, which forms the rational soul, is a spiritual substance and not an accident, and is therefore imperishable.

The discussion concerning the soul and its faculties leads naturally to the question of free will. Judah upholds the doctrine of free will against the Epicureans and the Fatalists, and endeavors to reconcile it with the belief in God's providence and omniscience (see Free Will).

Influence of the "Cuzari."

Although the "Cuzari" failed to stem the philosophical flood which, at the time of the appearance of the work, was inundating Judaism, it exercised a great influence upon the theologians. It was much studied; and traces of it are to be found in all the theological and cabalistic writings of the Middle Ages, not excluding even the Zohar, which borrowed from it several passages, among them the saying, "Israel is among the nations as the heart among the limbs" (Zohar, iii. 221b; comp. Jacob Emden, "Mitpaḥat Sefarim," i., § 5; Jellinek, "Beiträge zur Gesch. der Kabbala," i. 76). Besides the Hebrew translation of Judah ibn Tibbon, which passed through eleven editions (1st ed. Fano, 1506; last ed. by David Cassel, Leipsic, 1869), another rendering into Hebrew was made by Judah ben Isaac Cardinal, at the beginning of the thirteenth century. The study of the "Cuzari" seems to have become very popular in the fifteenth century. No less than six commentaries on it appeared in the first half of that century; namely: three by Solomon ben Menahem Frat Maimon and his two pupils; one by Jacob ben Ḥayyim Vidal Farissol, under the title "Bet Ya'aḳob"; one by Solomon ben Judah Vivas, entitled "Ḥesheḳ Shelomoh"; and one by Nathanael Caspi. In addition to these commentaries, which are still extant in manuscript, there have been published in the various editions of the "Cuzari" the commentaries of Judah Mercato (1589-94), Isaac Satanow (1795), Israel Zamosc (1796), G. Brecher (Prague, 1838), and Israel Halevy (Presburg, 1860). The "Cuzari" was translated into Latin by Buxtorf (1660); into Spanish by Jacob Abendana (1663); and into German by Jolowicz and David Cassel. Another German version, translated from the Arabic original, was published at Breslau in 1885 by Hartwig Hirschfeld, who two years later critically edited the Arabic and Hebrew texts (Leipsic, 1887).

S. Landauer has shown that v., § 12 of the "Cuzari," in which Ḥa-Levi gives the views of the "philosophers" on the soul (2d ed. Cassel, pp. 385–400; ed. Hirschfeld, pp. 310–325), is practically an excerpt from the "Psychology of Ibn Sina" (Avicenna) published in part by him ("Z. D. M. G." xxix. 335). Corrections of the Arabic text are given by Goldziher in "Z. D. M. G." xli. 691, of the Hebrew text by Horovitz in "Monatsschrift," xli. 264. In regard to the passage i., § 68 on the eternity of the universe, see the remarks of Kaufmann in "Monatsschrift," xxxiii. 208, and Hirschfeld, *ib.* p. 374. Portions of the Arabic text have been published by Neubauer in "Miscellany of Hebrew Literature," i. 62, and by B. Goldberg in "Ha-Maggid," v. 183.

BIBLIOGRAPHY: Munk, *Mélanges*, pp. 483 *et seq.*; Eisler, *Vorlesungen über die Jüdische Philosophie des Mittelalters*, i. 81 *et seq.*; *Cuzari*, ed. Cassel, Introduction; Kaufmann, *Die Attributenlehre*, pp. 119 *et seq.*; idem, in *J. Q. R.* i. 451 *et seq.*; A. Frankl-Grün, *Die Ethik des Juda Halevi*; Steinschneider, *Hebr. Uebers.* p. 402; Bernfeld, *Da'at Elohim*, pp. 182 *et seq.*; Harkavy, in *Keneset Yisrael*, i. 77.

G. I. BR.

JUDAH HA-LEVI BEN SHALOM (known also under the name **Judan**): Palestinian amora of the fourth generation; flourished in the second half of the fourth century. Few halakot of his are recorded in the Jerusalem Talmud. He appears as the opponent of Hananiah in the question of the fine imposed upon those who illegally make use of tithes (Yer. Ter. 44c; Ket. 27b), and as opposing Mattaniah in a halakic matter (Yer. Shab. 13d; Giṭ. 44b). A question addressed to Jose on the laws of inheritance is given under Judah's name (Dem. 25c), and he is found instructing a Babylonian amora named Phinehas in a question of ritual ('Er. 22d). Judah's activity in the field of the Halakah was rather limited; his name occurs more frequently in midrashic and haggadic literature. Some of his haggadot are very interesting; for instance, that concerning the love of God for men: "When we are worthy and have good actions to our credit, then God gives us our reward; but when we have nothing of our own, then God blesses us for the sake of His love; for He is good" (Midr. Teh. to Ps. lxxii.). Judah is the author also of the following sayings: "Nothing causes more harm than women; the sin of the golden calf caused the death of only 3,000 persons, while that of the women of Shittim caused the death of 24,000. Therefore is it said: 'And I find woman more bitter than death'" (Eccl. vii. 26). "Joseph resisted the enticements of the wife of his master; at the moment of temptation the image of his father appeared to him and said: 'Joseph, the names of thy brothers will at a future time be on the stones of the breastplate; wilt thou be satisfied that thy name should be missing?'" (Tan., Wayesheb, p. 94).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 183; Frankel, *Mebo*, 95b; Bacher, *Ag. Pal. Amor.* iii. 432-443.

S. S. I. BR.

JUDAH LÖB BEN JOSHUA (HÖSCHKE): Rabbi at Busk, Poland (now Austrian Galicia), in the seventeenth century. He was the author of "Leb Aryeh," containing homilies on the Pentateuch and the Five Megillot, published at Wilmersdorf in 1673.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1333.

S. S. I. BR.

JUDAH LÖB BEN SIMEON, or **LEO SIMONIS**: Rabbi and physician; born at Frankfort-on-the-Main about the middle of the seventeenth century; died at Mayence in 1714. He studied medicine and philosophy in Padua, where in 1674 he obtained the degree of doctor of medicine and of philosophy. About a year after his return to Frankfort, David Claudius of Giessen solicited his collaboration on the Bible which he was about to edit with Latin annotations. The young scholar accepted the offer, and he wrote a preface to the work (Frankfort, 1677).

Judah's medical work did not interfere with his study of the Talmud and the Cabala; so that, owing to his great erudition, he was named "dayyan" of Frankfort. He occupied that office till 1687, when he was called as chief rabbi to Mayence, which office he held for twenty-seven years.

While he was at Mayence he wrote: "Yad Yehudah" (Frankfort-on-the-Main, 1678), a commentary on Menahem Azariah da Fano's "'Asarah Ma'amarot," and "Zera' Yehudah" (Offenbach, 1721), a commentary on the Passover Haggadah. Some responsa of his are to be found in the collection "Shab Ya'aḳob" by Jacob ha-Kohen Poppers of Frankfort-on-the-Main.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1373; Wolf, *Bibl. Hebr.* i. 1357, 1358; iii. 749b, 1358e; iv. 749b; D. Kaufmann, in *Z. D. M. G.* xlv. 493-504; Horowitz, *Jüdische Aerzte*, pp. 33, 34; Fuenn, *Keneset Yisrael*, p. 422.

D. M. SEL.

JUDAH LÖW (LÖB, LIWA) BEN BEZALEEL (known also as **Der Hohe Rabbi Löw**): Austrian Talmudist and mathematician; born about the second decade of the sixteenth century in Posen, whither his family had gone from Worms toward the end of the fifteenth century, probably in consequence of persecution; died at Prague Aug. 22, 1609; second son of Bezaleel ben Ḥayyim. His father was the brother of Jacob Worms, the chief rabbi of all the communities of the German empire, and brother-in-law of Isaac Klauber of Posen, whose grandson was Solomon Luria. Löw's elder brother Ḥayyim (see Ḥayyim ben Bezaleel) studied with Shalom Shakna. Löw had also younger brothers named Sinai and Samson, who enjoyed reputations as scholars.

His Takkanot.

As Löw never speaks of himself in his books, little is known concerning his life. The assumption that he was Shakna's pupil is disproved not only on the ground of chronological difficulties, but also by his positive attitude in denouncing the pilpul, in which Shakna indulged so much. From 1553 to 1573 Löw was Moravian "Landesrabbiner" at Nikolsburg, an office by virtue of which he directed not only the affairs of the community, but especially the study of the Talmud. He caused a collection to be made of the Moravian statutes ("taḳḳanot") concerning the election of the county and district elders, taxation, and the restraint of luxury, with the purpose of supplementing and confirming them. The Moravian communities considered him an authority, even long after he had given up his office—perhaps in consequence of the persecution of the Jews in Moravia—and had settled in Prague. As such he was appealed to when the "Nadler" calumny was carried into Moravia, in consequence of which his own family suffered and against which he himself had delivered a warning discourse on the Sabbath between Rosh ha-Shanah and Yom Kippur, 1583 (printed Prague, 1584). "Nadler" (or rather "Nudler": comp. Grimm, "Wörterbuch") was an opprobrious epithet that cast a slur upon the legitimacy of many families.

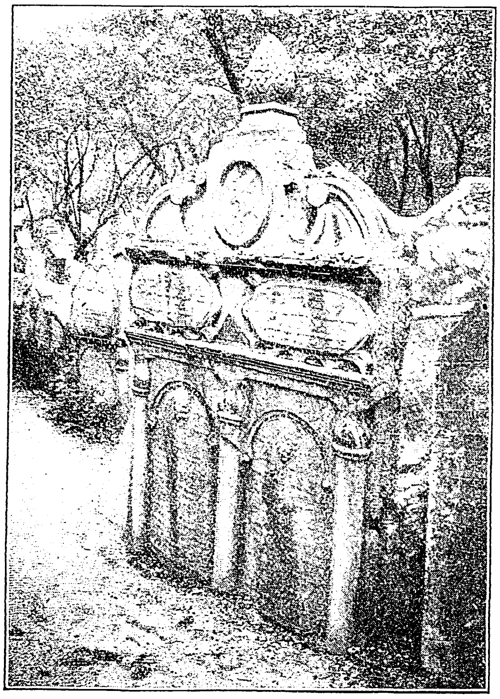

Tombstone of Judah Löw ben Bezaleel at Prague.
(From a photograph.)

Löw had undertaken to deliver the discourse because a short time previously the death of Isaac Melnik had left the chief rabbinate of Prague vacant. At the time Löw occupied a semiofficial position. He had founded the "Klaus," a Talmud school which he conducted until 1584, and he had also rendered great services to the community of Prague by regulating the statutes of the ḥebra ḳaddisha, founded in 1564, and by organizing mishnayot societies. Yet he was passed over in the election, his brother-in-law Isaac Ḥayyot, an adherent of the pilpul, being chosen chief rabbi of Prague. Löw then gladly accepted the call of his native community, Posen. In 1588, however, he was again in Prague. He was drawn thither not only by family ties (his wife belonging to the eminent Altschuler family, and his daughters being married in that city), but also by the fact that Isaac Ḥayyot had resigned his office. For a second time Löw accepted the position of rabbi. At this date (1588) he renewed and enlarged the scope of the ban which he, together with ten scholars of Prague, had pronounced in 1583 against the "Nadler" calumny. On the present occasion he acted in conjunction with Eleazar of Worms at Posen, and Mordecai Jaffe, Isaac Cohen Shapira, Joseph b. Isaac ha-Levi Günzburg, and Uri Lipman Ḥefeẓ at Gnesen. On the tenth of Adar, 5352 (Feb. 23, 1592), Löw was commanded to appear before the emperor in the castle. He went to the audience accompanied by his brother Sinai and his son-in-law Isaac Cohen; and Prince Bertier was present with the emperor. The conversation seems to have turned on cabalistic subjects.

In the same year (but it can not be proved whether it was in consequence of the audience) Löw went back to Posen, where he had been chosen chief rabbi of Poland. Here he wrote a work on the ethics of Judaism, "Netibot Shalom" (Prague, 1596), as the second part of his Abot commentary "Derek ha-Ḥayyim" (Cracow, 1589). In Prague were also printed in 1593 two discourses he had delivered in Posen, "'Al ha-Miẓwot" and "'Al ha-Torah wa-'Abodah." In the "Pesaḳ 'al 'Agunah" (*ib.* 1594) there is a responsum by Löw. In this work Löw is called "chief rabbi of Prague"; and indeed he became chief rabbi de jure, probably after the death of Isaac Ḥayyot (1597).

His Works.

At Prague Löw wrote between 1598 and 1600 the following works: (1) "Tif'eret Yisrael" (Venice, 1599), on the excellence of the teachers of the Torah; (2) "Neẓaḥ Yisrael" (Prague, 1599), on the Exile and the Messianic time; (3) "Be'er ha-Golah," on difficult Talmudic passages, being at the same time a defense of the Talmud (*ib.* 1598); (4) "Or Ḥadash" (*ib.* 1600), on Esther and Purim; (5) "Ner Miẓwah" (*ib.*), on Ḥanukkah. There was also printed at Prague (1598) the funeral sermon preached by Löw on the death of Akiba Günzburg of Frankfort. Löw was specially active as the friend and counselor of the noble Mordecai Meisel. After suffering much at Prague from external oppression and internal quarrels, he now stood as the center of the rapidly rising community.

Löw was held in high regard by his contemporaries as well as by posterity. He is praised as the "glory of the Exile," the "light of Israel" (Gans), "the wonder of our time, in whose light our coreligionists walk, and whose waters all Israel drinks." His person even has become the center of a whole cycle of legends (see Golem), which are closely related to the Faust legends and were due probably to his ascetic, pious, retired life, to his profound knowledge, and not a little to his mysterious audience with Emperor Rudolph II.

Yet he was not among the champions of the Cabala, and none of his works is devoted to it. Although he could not reconcile himself to the investigations of Azariah dei Rossi, and understood all the utterances of the Haggadah literally, yet he was entirely in favor of scientific research in so far as the latter did not contradict divine revelation.

In addition to those of Löw's works mentioned above, the following have appeared: "Gur Aryeh" (Prague, 1578), commentary to Rashi on the Pentateuch; "Geburat ha-Shem" (Cracow, 1582), on the Pesaḥ Haggadah; discourse for Shabbat ha-Gadol (Prague, 1589). The following manuscripts are extant: "Bi'ure Yoreh De'ah," printed 1775; "Ḥiddushe Aggadot"; "Bi'urim 'al Dine Mezuzah, Ketibat Megillah, Kele ha-Ḳodesh, Bigde Kehunnah we-Sammane ha-Ḳeṭoret"; "Bi'urim 'al ha-Rif u-Mardekai."

Bibliography: Lieben, *Gal 'Ed*, Prague, 1856; N. Grün, *Der Hohe Rabbi Löw*, ib. 1885; Tendlau, *Sagen und Legenden der Jüdischen Vorzeit*; E. Bischoff, *Die Kabbalah*, Leipsic, 1903; Hermann-Teige-Winter, *Das Prager Ghetto*, Prague, 1903.

S. S. M. Gr.

JUDAH LÖW BEN OBADIAH EILENBURG: Russian rabbi of the sixteenth century; succeeded Naphtali Herz as rabbi of Brest-Litovsk about 1570. His signature appears in the "taḳḳanot" (ordinances) passed by the Council of Four Lands at the Gromnitca fair at Lublin (1587), with those of Solomon of Lublin, Joshua Falk, Samuel Edels, and other prominent rabbis. These taḳḳanot prohibit, among other things, the purchase of rabbinical positions or the securing of such positions through influence. Judah is the author of "Minḥat Yehudah," a supercommentary on Rashi to the Pentateuch (Lublin, 1609; Prague, 1678; etc.). With Judah's own explanations the work contains extracts from Solomon Luria, from Mordecai Jaffe's "Lebush ha-Orah," and from Elijah b. Abraham's "Mizraḥi."

Bibliography: Feinstein, *'Ir Tehillah*, pp. 23, 160, 165, 186, 191; Benjacob, *Oẓar ha-Sefarim*, p. 341.

H. R.

JUDAH BEN MEÏR HA-KOHEN HA-ZAḲEN: French Talmudist; lived about the year 1000. According to the sources, he was surnamed "Léon," "Léonṭe," "Léonṭin," "Sire Léon," and "Sire Léonṭin," and was designated as "the grand" and "the gaon." He was the principal teacher of Gershom ben Judah (Me'or ha-Golah), who considered him an authority in religious decisions. Judah seems to have been one of the founders of the scientific study of the Talmud in France. He, together with Eliezer ben Judah, addressed a teshubah to the Jewish community of Troyes concerning the validity of certain statutes.

Bibliography: Epstein, *Jüdische Alterthümer von Worms*, p. 3; Grätz, *Gesch.* v. 334; Gross, *Gallia Judaica*, pp. 224, 300, 520; Zunz, *Literaturgesch.* p. 611.

S. S. M. Sc.

JUDAH BEN MENAHEM: Italian liturgical poet; lived, probably at Rome, in the middle of the twelfth century; father of the Roman dayyan Menahem ben Judah. He was the author of fourteen piyyuṭim, of which some are to be found in the printed Roman Maḥzor, and some are still in manuscript.

Bibliography: Zunz, *Literaturgesch.* pp. 140 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 68; Luzzatto, *Mebo*, p. 21; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 368.

G. I. Br.

JUDAH MINZ. See Minz, Judah.

JUDAH BEN MOSES OF ARLES: A scholar of the second half of the eleventh century who enjoyed a great reputation and authority not only in France, but throughout the Rhine districts. One of Rashi's contemporaries, Nathan b. Makir of Mayence, mentions him as among "the venerable ones" and "the most respected" of Mayence (Zunz, "Literaturgeschichte," p. 160).

E. C. S. K.

JUDAH BEN MOSES B. DANIEL. See Romano, Leone.

JUDAH BEN NATHANAEL: French liturgical poet; lived at Beaucaire in the first quarter of the thirteenth century. Al-Ḥarizi, who became acquainted with him about 1211, praises him highly. Judah had five sons: Samuel, Ezra, Isaac, Isaiah, and Nathanael, all of whom were liturgical poets. The eldest, Samuel, was the author of "Ḳerobot," inserted in the Avignon ritual and recited on the fast-day of Ṭebet; the third son, Isaac, surnamed "ha-Sheniri" (השנירי), whose songs "made the stars pale," lived at Malaucene, and composed piyyuṭim for the different festivals of the year, many of which are preserved in the Siddur of Avignon and Carpentras.

Bibliography: Zunz, *Z. G.* pp. 466, 469; idem, *Literaturgesch.* pp. 472-475.

G. S. K.

JUDAH B. PEDAYA (known also as **Bar Padah**): Palestinian amora of the first generation (3d cent.); nephew of Bar Ḳappara. Among his numerous pupils the most important was the haggadist Joshua b. Levi, who claimed to have received numerous halakot from Judah (Ex. R. vi.; Eccl. R. vii. 7). According to another statement of Joshua b. Levi (Gen. R. xciv.), Judah was the most important of the haggadists of the South, and discussed Talmudic questions with the patriarch Judah I. His halakic and haggadic sayings are numerous in both Talmuds (Weiss, "Dor," iii. 63). In his haggadic interpretations he often departs from the traditional vocalization. Thus, in Gen. R. (to Gen. xix. 12), he reads "pe" instead of "po," and supposes that the angels forbade Lot to entreat forgiveness for the people of Sodom after they had manifested their shameful desires (Gen. R. xxvi.).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 311; Bacher, *Ag. Pal. Amor.* iii. 579; Frankel, *Mebo*, p. 70b.

E. C. A. S. W.

JUDAH POKI (PUKI) BEN ELIEZER TSHELEBI: Karaite scholar; lived at Constantinople; died before 1501; nephew of Elijah Bashyazi. According to Steinschneider, the surname "Poki" is a variation of "Bagi," which is derived from the Turkish "bak" (pronounced "bag"). Judah traveled through Palestine, Egypt, Babylonia, and Persia to acquaint himself with the Karaite writings found in those countries. In 1571 he is met with in Cairo in the house of the Karaite Nasi. Judah wrote "Sha'ar Yehudah," a discussion of the laws concerning incestuous marriages (published by his son Isaac at Constantinople in 1581). The author quotes in this work another work of his: "Zot li-Yehudah," on the determination of the new moon. Jedidiah Solomon ben Aaron of Trok cites in his "Appiryon" a prayer-book composed by Judah, and other works dealing with Hebrew grammar and poetry.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1307; idem, *Hebr. Bibl.* xx. 94; Fürst, *Gesch. des Karäert.* iii. 14; Neubauer, *Aus der Petersburger Bibliothek*, p. 65; Gottlober, *Biḳḳoret le-Toledot ha-Ḳaraim*, p. 174.

K. I. Br.

JUDAH B. SAMUEL IBN 'ABBAS. See 'Abbas, Judah ben Samuel ben.

JUDAH BEN SAMUEL HE-ḤASID OF REGENSBURG: Ethical writer and mystic; died Feb. 22, 1217 ("Oẓar Ṭob," 1878, p. 045; Berliner, "Magazin," 1876, p. 220; "Kerem Ḥemed," vii. 71 [erroneously 1216]; "Ben Chananja," iv. 248 [erroneously 1213]). He was descended from an old family of cabalists from the East that had settled in Germany. His grandfather Kalonymus was a scholar and parnas in Speyer (died 1126). His father, also called "He-Ḥasid" (= "the pious"), "Ha-Ḳadosh," and "Ha-Nabi" (Solomon Luria, Responsa, No. 29), was president of a bet ha-midrash in Speyer, and from him Judah, together with his brother Abraham, received his early instruction. Samuel (see A. Epstein in "Ha-Goren," iv. 81 *et seq.*) died while Judah was still young (*idem*, "Jüdische Altertümer in Worms und Speier," in "Monatsschrift," xli. 41, 42). About 1195 the latter left his native place and settled in Regensburg (Ratisbon), on account of an "accident" (Moses Minz, Responsa, No. 76)—most probably persecution experienced by the Jews of Speyer generally.

He founded a yeshibah in Regensburg and secured many pupils. Among those who became famous were Eleazar of Worms, author of the "Roḳeaḥ"; Isaac ben Moses of Vienna, author of "Or Zarua'"; and Baruch ben Samuel of Mayence, author of "Sefer ha-Ḥokmah." Eleazar applies to his teacher in several passages terms expressive of the highest esteem, such as "father of wisdom" (Paris MS. No. 772. fol. 73a; comp. Epstein in "Monatsschrift," xxxix. 459).

Judah left one son, Moses Saltman (Epstein, *l.c.* p. 449, note 7), author of a commentary on several parts of the Bible (see Schiller-Szinessy, "Cat. Hebr. MSS. . . . University Library, Cambridge," p. 159). It has been erroneously supposed that Judah had two other sons, Aaron (Luria, *l.c.*) and David (Steinschneider, "Hebr. Bibl." iv. 98; Gross, in Berliner's "Magazin," i. 106; Brüll's "Jahrb." ix. 45; Epstein, *l.c.*).

Legends of His Life.

Legend describes Judah as an excellent bowman who at the age of eighteen was ignorant of the daily prayers. When, however, enlightenment suddenly came upon him he performed many miracles. He restored fertility to a young married woman. The prophet Elijah is said to have partaken of his "Seder" meal and to have been seen by him in a synagogue. He miraculously prevented a Jewish child from being baptized, and knew the exact year of Israel's redemption. He maintained social intercourse with the Bishop of Salzburg and acted as seer for the Duke of Regensburg (Jellinek, "B. H." vi. 139; Grünbaum, "Jüdisch-Deutsche Chrestomathie," p. 385; Brüll's "Jahrb." ix. 20). The report of such intercourse with persons in official positions may perhaps be based on truth.

Writings.

It is rather difficult to determine in what the new and important departure ascribed to him by legend consisted, since the obscurity spread over his works is as impenetrable as that surrounding his life. The study of the Talmud, especially as it was treated by his contemporaries, seemed to him fruitless. Still, occasionally a halakic writing, "Gan Bosem," is quoted (comp. Zunz, "Z. G." p. 162) as his; a decision of his is found in TaSHBaẒ, § 219 (Zunz, *l.c.* p. 566), in R. Isaac's "Or Zarua'," and in Meïr Rothenburg's collection of responsa (Zunz, "Literaturgesch." p. 298); and he is found in social intercourse with celebrated halakists of his age.

His commentary on the Pentateuch, written down by his pupils after his lectures, is known only by citations in later commentaries (Zunz, "Z. G." p. 76 *et passim*; Luzzatto, "Kerem Ḥemed," vii. 71; "Oẓar Ṭob," 1878, p. 045).

Liturgist.

He composed liturgical songs, but the authenticity of those attributed to him is uncertain. As regards his שיר היחוד (seven parts; the eighth is called שיר הכבוד), printed in Tihingen, 1560 (Steinschneider, "Cat. Bodl." No. 3313), and translated into German in S. Heller's "Die Echten Hebräischen Melodien" (ed. Kaufmann), there is very great divergence of opinion, and the question of its authorship is still undecided. According to Zunz ("Literaturgesch." p. 300), it seems to be genuine, as do also his prayer יבכה דמעתי and his seliḥah אלהים בישראל גדול יחודך. More probably, according to the sources (see "Siddur Hegyon Leb," p. 529, Königsberg, 1845), his father, or a certain Samuel Ḥazzan, who died as a martyr at Erfurt in 1121, composed the "Shir ha-Yiḥud," and Judah himself wrote a commentary on it (Landshuth, "'Ammude ha-'Abodah," p. 77; Epstein, in "Ha-Goren," iv. 98). Several prayers are erroneously attributed to Judah; *e.g.*, Zunz wrongly ascribes to him the alphabetical "teḥinnah" אזכרה יום מותי (Steinschneider, *l.c.*; Landshuth, *l.c.*). He wrote also commentaries on several parts of the daily prayers and on the Maḥzor (Zunz, *l.c.* p. 301; comp. also Epstein, *l.c.* pp. 91, 95 *et seq.*).

Judah collected the notes of travel of his fellow citizen Pethahiah, though incompletely and without any order (Zunz, in Asher's "Itinerary of Benjamin of Tudela," ii. 253). His chief literary work was an ethical and mystical one. Undoubtedly genuine is his "Sefer ha-Kabod," which is mentioned by his pupils. Rather doubtful is the authorship of the ethical will (צואה), printed in 1583 and translated into Judæo-German, Prague, seventeenth to eighteenth century (comp. Moses Brück, "Rabbinische Ceremonialgebräuche in Ihrer Entstehung," pp. 68 *et seq.*, Breslau, 1837; Abrahams, "Ethical Wills," in "J. Q. R." iii. 472). This testament contained regulations regarding the dead (§§ 1-15), the building of houses (§§ 16-21), matrimony (§§ 22-32), prohibited marriages between stepbrothers and stepsisters and between cousins, and various customs and superstitious prescriptions (§§ 33-end).

There are also ascribed to Judah an astrological work, "Gemaṭriot" (Azulai, "Shem ha-Gedolim," ii., No. 27), handed down by his pupils and seen by Azulai, and "Sefer ha-Ḥokmah," on prayers and customs and the writing of scrolls of the Law.

Sefer Ḥasidim.

The principal work, however, with which Judah's name is connected is the "Sefer Ḥasidim" (Bologna, 1538; Basel, 1580, and often reprinted [see Steinschneider, "Cat. Bodl." col. 1320]; published according to De Rossi MS. No. 1133 [which contains many variant readings and represents an older text] in Meḳiẓe Nirdamim collection by Judah Wistinetzki, Berlin, 1891-93). The book contains ethical, ascetic, and mystical sentences, intermingled with elements of German popular belief. It deals (§§ 1-13) with piety (heading, "Shemuel"; so-called "Sefer ha-Yir'ah"); (§§ 14-26), reward and punishment, penitence, the hereafter, etc. (heading, "Sefer ha-Ḥasidim"; so-called "Sefer Teshubah"); (§§ 27-489), authorship of the book, pride, the hereafter and retribution, penitence and sinful desires, fasting and fast-days, suspicion, public mortification, martyrdom, etc. (heading, "Zeh Sefer ha-Ḥasidim"); (§§ 490-638), the Sabbath; (§§ 639-746), tefillin, ẓiẓit, mezuzot, books; (§§ 747-856), the study of the Law; (§§ 857-929), charity; (§§ 930-970), reverence for parents; (§§ 971-1386), piety, worship of God, prayer, visiting the sick, etc.; (§§ 1387-1426), excommunication and oaths; the final paragraphs repeat and amplify upon matter previously discussed.

The "Sefer Ḥasidim" is not a uniform work, nor is it the product of one author. It has been said that Samuel he-Ḥasid is the author of the first twenty-six sections (see ed. Wistinetzki, p. 490, note; Epstein, *l.c.* p. 94). In its present form the book contains, according to Güdemann ("Erziehungswesen," Vienna, 1880, p. 281, note iv.), three revisions of the same original work, of which Judah is undoubtedly the author; and both the contents and language of the book indicate that it originated in Germany. Important additions were made also by Judah's pupil Eleazar Roḳeaḥ (see Epstein, *l.c.* p. 93), for which reason the authorship of the whole work has sometimes been ascribed to him. On account of the fact that collectors and copyists used varying recensions, sometimes the same passage occurs two or three times in different parts of the "Sefer Ḥasidim." Some fragments of other books are inserted (as § 33, Isaac Alfasi's "Halakot"; § 36, Saadia Gaon's "Emunot we-De'ot"; § 431, Yerushalmi Berakot; §§ 30-32, R. Nissim's "Megillat Setarim"). It consists, according to the edition of Basel, of 1,172 paragraphs; according to the last edition, of 1,903. Chosen parts have been translated into German by Zunz, "Z. G." pp. 135-142 (comp. Zunz, "Literaturgesch." p. 299; Grätz, "Gesch." vi. 215). The "Book of the Pious" is an exceedingly rich source for the "Kulturgeschichte" of the Jews in the Middle Ages (see Berliner, "Aus dem Inneren Leben"; Abrahams, "Jewish Life in the Middle Ages"). Judah he-Ḥasid has often been confounded ("Ḳore ha-Dorot," "Shalshelet ha-Ḳabbalah," "Yuḥasin," "Shem ha-Gedolim") with Judah Sir Leon of Paris, who is also called "he-Ḥasid," which is nothing but an honorable title usual in his age. The fact that French words are to be found in the "Book of the Pious" and that it reflects French conditions caused Grätz also to attribute its authorship to Judah Sir Leon he-Ḥasid. But the reasons given by Grätz are not tenable.

Mystic.

The precise importance of Judah ben Samuel it is difficult to determine. Side by side with the official, dogmatic religion of the Church or the Synagogue there has always existed a mysticism dealing more largely and more intimately with the personal relation of the individual to God, which at times was in opposition to the religion of the Synagogue. Judah's mysticism was in such a stage of opposition; he therefore undervalued the study of the Halakah and indulged in marked departures from the accepted religious practises. He endeavored to deepen the feeling of devotion and piety and emphasized the importance of studying the Bible as against studying the Talmud. He deals mystically with prayer, regarding it as more important than study. It was really he who introduced theosophy among the Jews of Germany. The occasional quotations from his "Sefer ha-Kabod" present the salient points of his views. The conception of a personal relation to the Lord was long since felt by Jewish thinkers to be inconsistent with His spiritual nature. Judah and his school, therefore, though not the first ones, distinguished between the Divine Being ("'Eẓem") and the Divine Majesty ("Kabod"). The Divine Being, called also "Ḳedushshah," dwells in the west, invisible to men and angels. The Divine Being is superior to all human perception. When God reveals Himself to men and angels, He appears in the form of the Divine Majesty. The Divine Majesty, then, dwelling in the east and created out of divine fire, holds the divine throne, true to its nature of representing to human eyes the Divine Being. The throne is draped on the south, east, and north, while it is open to the west in order to allow the reflection of the Divine Being dwelling in the west to shine upon it. It is surrounded by the heavenly legions of angels, chanting to the glory of the Creator (Epstein, in "Ha-Ḥoḳer," ii. 37 *et seq.*).

Lacking the philosophic training common among the Spanish Jews—although he was acquainted with Ibn Ezra, Saadia, some of the Karaites, and perhaps Maimonides—Judah did not reduce his mystic-theosophical theories to a system, and they are therefore difficult to survey. His intellectual importance is on the whole not clear (comp. Güdemann, "Gesch." pp. 153 *et seq.*, 167 *et seq.*; Jew. Encyc. iii. 465, *s.v.* Cabala). Zunz ("Z. G." p. 125) says of him: "To vindicate whatever is noble in human endeavors, and the highest aspirations of the Israelite, and to discover the inmost truths alluded to in the Sacred Books, seemed to be the ultimate purpose of a mind in which poetic, moral, and divine qualities were fused."

Bibliography: In addition to the works cited in the article, Fürst, *Bibl. Jud.* i. 169; S. A. Wertheimer, *Sefer Leshon Hasidim*, two parts, Jerusalem, 1899; Reifmann, in *Ozar Tob*, 1885, pp. 26 *et seq.*

K. M. Sc.

JUDAH IBN SHABBETHAI (known also as **Judah Levi ben Isaac**): Spanish poet of the end of the twelfth century. He has been identified with the physician Judah b. Isaac of Barcelona, who is praised as a poet by Al-Harizi (ch. 46), but he may also have lived at Burgos. He is a master of the "mosaic" style, and skilfully applies Biblical and Talmudic phrases; his humor is spontaneous. Judah ibn Shabbethai is the author of "Milhemet ha-Hokmah weha-'Osher" and "Minhat Yehudah Sone ha-Nashim." The former work (called also "Melek Rab") is in the style of the "makamah," in rimed prose interspersed with short poems. It was written in 1214, and is addressed to the nasi Todros ha-Levi Abulafia, who is called upon, at the end of the work, to act as judge in a poetical dispute. It appeared at Constantinople in 1543 (?), and was probably printed for the last time as an appendix to Abraham b. Hasdai's "Ben ha-Melek weha-Nazir" (Warsaw, 1894).

"Minhat Yehudah Sone ha-Nashim" (called also "Sefer Zerah" or "Tahkemoni") likewise is written in the style of the makamah. It is a humorous satire on women, and is a much better piece of work than the "Milhemet." It was written in 1218 and dedicated to Abraham al-Fakhkhar (ben ha-Yozer). Like the "Milhemet," it appears to have been first printed at Constantinople, in 1543, the last reprint being in Eliezer Ashkenazi's "Ṭa'am Zekenim" (Frankfort-on-the-Main, 1854).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1369 *et seq.*

G. H. B.

JUDAH B. SHENEOR OF EVREUX: French liturgical poet of the thirteenth century. He maintained a correspondence with Jacob b. Solomon of Courson (*c.* 1260). According to Carmoly, he was the brother of Moses and Samuel of Evreux, and lived in Vendeuvre; but Gross rejects this opinion, for Judah followed them a whole generation later, and it can not be positively affirmed even that he was a native of Evreux. Judah composed an elegy of forty-five strophes on the martyrs, opening with the words "Ziyyon halo tish'ali." He is quoted by Aaron ha-Kohen ("Shabbat," § 324). The reference in "Semak" (No. 153) is not to Judah, but to Isaac b. Sheneor.

Bibliography: Zunz, *Z. G.* p. 42; idem, *Literaturgesch.* p. 479; Gross, *Gallia Judaica*, p. 11.

G. I. L.

JUDAH SICILIANO (called also **Al-Sha'ari** [אלשערי]): Italian poet of the fourteenth century. He earned a livelihood by giving lessons in poetry and by writing occasional poems; but none of his poetical productions has been preserved. He composed a riming dictionary, preserved in manuscript at Oxford and Rome (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1530; Michael, "Or ha-Hayyim," No. 1163). Judah became acquainted with Immanuel ben Solomon of Rome by sending him a poem; the latter in his "Mehabberot" (ch. xiii.) highly commends Judah's skill in the use of various meters.

Bibliography: Zunz, *Analekten*, in *G. S.* iii. 184; idem, *Z. G.* p. 516; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 327, 389, 434, 445.

G. M. Sc.

JUDAH BEN SIMEON BEN PAZZI (called also **Judah b. Pazzi** and **Judah b. Simon**): Palestinian amora and haggadist of the beginning of the fourth century. He frequently transmits halakic and haggadic aphorisms under the name of his father and of R. Joshua b. Levi, R. Johanan, and Simeon b. Lakish. In his own haggadic maxims Judah frequently employs parables, of which one may be cited: "A wolf broke into the fold and seized a kid. Then came a strange dog which barked at the wolf and fought with him for the kid. Thereupon the wolf said: 'Why dost thou bark at me? Have I taken aught that was thine?' Such a dog was Balak, who opposed the Israelites because they had overcome Sihon and Og" (Yelammedenu, in Yalk., Num. xxii.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 160-220.

S. J. Z. L.

JUDAH IBN TIBBON. See Ibn Tibbon, Judah.

JUDAH ZEEB BEN EPHRAIM: Hungarian Talmudist of the seventeenth century; son of Ephraim ben Jacob ha-Kohen, whose home in Ofen he left for Jerusalem in 1685. Judah edited his father's responsa, "Sha'ar Efrayim," published at Prague in 1686. He added some original responsa under the title "Kontres Aharon." He then returned to Jerusalem, whither he had gone on leaving Ofen.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 84.

S. S. A. Pe.

JUDAH B. ZIPPORI: Instigator of an uprising against Herod the Great. Shortly before the latter's death two prominent scribes of Jerusalem, one of whom was Judah b. Zippori (Josephus, "Ant." xvii. 6, § 2, has *Σαριφαῖος*; "B. J." i. 33, § 2, has *Σεπφεραῖος*; ed. Niese), thought it a good opportunity to tear down the golden eagle that Herod had placed above the gate of the Temple. They incited the young men of Jerusalem, some of whom were their own pupils, and these, on a false report of Herod's death, cut down the eagle. Thereupon a party of soldiers seized forty of them and took them before the king. They did not deny their deed; and the angry king had the ringleaders, among them the two scribes, burned alive; the remainder he delivered for punishment to his servants, who killed them.

G. S. Kr.

JUDAISM * (’Ιουδαισμὸς): The religion of the Jewish people (II Macc. ii. 21, viii. 1, xiv. 38; Gal. i. 13 = יהדות, Esth. R. iii. 7; comp. מתיהדים, Esth. viii. 17); their system of beliefs and doctrines, rites and customs, as presented in their sacred literature and developed under the influence of the various civilizations with which they have come in contact, widening out into a world-religion affecting many nations and creeds. In reality the name "Judaism" should refer only to the religion of the people of Judea, that is, of the tribe of Judah, the name "Yehudi" (hence "Judean," "Jew") originally designating a member of that tribe. In the course of time, however, the term "Judaism" was applied to the entire Jewish history.

Definition.

A clear and concise definition of Judaism is very difficult to give, for the reason that it is not a religion pure and simple based upon accepted creeds, like Christianity or Buddhism, but is one inseparably connected with the Jewish nation as the depository and guardian of the truths held by it for mankind. Furthermore, it is as a law, or system of laws, given by God on Sinai that Judaism is chiefly represented in Scripture and tradition, the religious doctrines being only implicitly or occasionally stated; wherefore it is frequently asserted that Judaism is a theocracy (Josephus, "Contra Ap." ii. 16), a religious legislation for the Jewish people, but not a religion. The fact is that Judaism is too large and comprehensive a force in history to be defined by a single term or encompassed from one point of view.

Extending over thirty-five centuries of history and over well-nigh all the lands of the civilized globe, Judaism could not always retain the same form and character. Judaism in its formative period, that is, in the patriarchal and prophetic times, differed from exilic and post-exilic Judaism; and rabbinic or pharisaic Judaism again presents a phase quite different from Mosaic Judaism, to which the Sadducees, and afterward to some extent the Karaites, persistently clung. Similarly Judaism in the Diaspora, or Hellenistic Judaism, showed great divergences from that of Palestine. So, too, the mysticism of the Orient produced in Germany and France a different form of Judaism from that inculcated by the Arabic philosophy cultivated by the Jews of Spain. Again, many Jews of modern times more or less systematically discard that form of Judaism fixed by the codes and the casuistry of the Middle Ages, and incline toward a Judaism which they hold more in harmony with the requirements of an age of broader culture and larger aims. Far from having become 1900 years ago a stagnant or dried-up religion, as Christian theology declares, Judaism has ever remained "a river of God full of living waters," which, while running within the river-bed of a single nation, has continued to feed anew the great streams of human civilization. In this light Judaism is presented in the following columns as a historic power varying in various epochs. It is first necessary to state what are the main principles of Judaism in contradistinction to all other religions.

I. The Essence of Judaism: (*a*) Judaism is above all the religion of pure monotheism, the proclamation, propagation, and preservation of which have been the life-purpose and task of the Jewish people. "God is One, and so should Israel be of all nations the one vouching for His pure worship" (Josephus, "Ant." iv. 8, § 5; Ber. 6a, with reference to I Chron. xvii. 20, 21; Deut. vi. 4, xxvi. 17–18; Sifre, Deut. 31; and Sabbath afternoon liturgy: "Attah eḥad"). Judaism is not the mere profession of belief in the unity of God which each Jew is enjoined to make every morning and evening by reciting the Shema‘ ("Ant." iv. 8, § 13; Sifre, Deut. 34; Ber. i. 1 *et seq.*, ii.). It is the guardianship of the pure monotheistic faith; and this implied the intellectual and spiritual elaboration as well as the defense of the same throughout the centuries against all powers and systems of paganism or semi-paganism, and amidst all the struggles and sufferings which such an unyielding and uncompromising attitude of a small minority entailed (see Jew. Encyc. vol. vi., s.v. God).

Unity of God.

Judaism did not begin as an abstract or absolute monotheism arrived at by philosophical speculation and dogmatic in its character. Its God was not selected out of many, and invested with certain attributes to suit the requirements of an age or of a class of thinkers. Judaism at the very outset was a declaration of war against all other gods (Ex. xx. 3). Yhwh, its Only One, from Sinai, spoke at the very birth-hour of Israel, His first-born, the words: "Against all the gods of Egypt I will execute judgment: I am the Lord" (Ex. xii. 12); and to Babylon went forth His word: "The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens." "They are vanity, the work of error" (Jer. x. 10, 15). "All the gods of the nations are things of nought ["elilim"; A. V. "idols"]: but the Lord made the heavens" (Ps. xcvi. 5). The contrast between the living God and everlasting King, the only true God, and the idols worshiped by brutish man (Isa. xliv. 9–19; Jer. x. 8–15; Ps. cxxxv. 16–18) was too striking to allow Judaism to regard heathenism and all its folly otherwise than with sarcastic contempt; while the heathen, on their side, were at a loss to comprehend the Jew worshiping an unseen God and without any images (Tacitus, "Historiæ," ii. 5, 9; Juvenal, xiv. 97). But idolatry, as well as idolaters, was consigned to relentless extermination by Judaism, not so much on account of its intrinsic error as because of the abominable rites connected with it, which led to the degradation and moral depravity of man (Ex. xx. 5; xxiii. 24, 33; Lev. xviii. 24–30; Deut. iv. 24, vii. 2–5, 23; ix. 3; xiv. 16; xx. 17–18). From the days of Moses (Num. xxv. 1) down to the time of Philo and the rabbinic schools (Philo, "De Humanitate"; Döllinger, "Heidenthum und Judenthum," 1857, pp. 682 *et seq.*, 700–718; see also Jubilees, Book of; Sibyllines), pagan cults were steeped in vice and cruelty, rendering them "an abomination" unto "Israel's God, who hateth lewdness" (Sanh. 106a), wherefore rigid intolerance toward every form or snare of idolatry became the characteristic feature of the rabbinical law (*ib.* vii. 6 *et seq.*, x. 4; Maimonides, "Yad," 'Akkum, ii.-vii.; *ib.* Melakim, vi. 4; see Worship, Idol-. Judaism brooks no compromise with polytheism or idolatrous heathenism. Indeed, it enjoins the Jew to give up his life rather than to act disloyally toward his pure monotheistic faith (Dan. iii.; I Macc. i. 63; II Macc. vii.; Sanh. 74a). As soon as the Jewish people were scattered among other nations, and thereby found the opportunity of drawing comparisons between other beliefs and their own, it was inevitable that they should be so impressed with the superiority of their faith as to look forward with perfect confidence to its ultimate triumph, like Abraham, conscious of their mission to proclaim the only God everywhere and to establish His kingdom throughout the earth (Isa. ii. 2, xv., xlvi., xlix.; Zech. viii. 23; Gen. R. xxxix.; see also Propaganda Literature); and this hope for the final victory of pure monotheistic truth over all pagan error found powerful utterance in the daily prayer of the Jew (see 'Alenu), and especially in the solemn New-Year liturgy (see Liturgy).

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* It is natural that divergent views upon so complex a subject should exist. The following article is frankly written from the standpoint of Reform Judaism. For a presentation of the more conservative aspect of the subject see Religion; Theology.

Universality of God.

However tribal or exclusive the idea of the God of Israel may have been originally, Judaism boldly assumes that its God was the God of man from the very beginning; the Creator of heaven and earth, and the Ruler of the world from eternity to eternity, who brought the Flood upon a wicked generation of men, and who established the earth in righteousness and justice (Gen. i.-x.). In the light of this presentation of facts, idolatry or the worship of other gods is but a rebellious breaking away from the Most High, the King of the Nations, the universal God, besides whom there is no other (Deut. v. 39; Jer. x. 7), and to whom alone all knees must bend in humble adoration (Isa. xlv. 23, lxvi. 23). Judaism, accordingly, has for its sole object the restoration of the pure worship of God throughout the earth (Zech. xiv. 9); the Sinaitic covenant, which rendered Israel "a kingdom of priests among the nations"—itself only a renewal of the covenant made with Abraham and his descendants for all time—having been concluded for the sole purpose of giving back to mankind its God of old, the God of the Noachian covenant, which included all men (Gen. ix. 17, xviii. 18-19; Ex. xix. 3-6; Isa. xlix. 6-8). Surely there is nothing clannish in the God of the Prophets and the Psalmist, who judges all men and nations alike with justice and righteousness (Amos i.-ii., ix. 7; Jer. xxvi.; Ezek. xl.; Ps. xcvi. 13, xcviii. 9; and elsewhere). Judaism's God has through the prophetic, world-wide view become the God of history, and through the Psalms and the prayers of the Ḥasidim the God of the human heart, "the Father," and the "Lover of souls" (Isa. lxiii. 16; see Wisdom, xi. 26, and Abba). Far from departing from this standpoint, Judaism in the time of the Synagogue took the decisive forward step of declaring the Holy Name (see Adonai) ineffable, so as to allow the God of Israel to be known only as "the Lord God." Henceforth without any definite name He stood forth as the world's God without peer.

Spirituality of God.

Judaism at all times protested most emphatically against any infringement of its pure monotheistic doctrine, whether by the dualism of the Gnostic (Sanh. 38a; Gen. R. i.; Eccl. R. iv. 8) or by the Trinitarianism of the Church (see Jew. Encyc. iv. 54, *s.v.* Christianity), never allowing such attributes as justice and pardoning love to divide the Godhead into different powers or personalities. Indeed, every contact with other systems of thought or belief served only to put Judaism on its guard lest the spirituality of God be marred by ascribing to Him human forms. Yet, far from being too transcendental, too remote from mortal man in his need (as Weber, "Jüdische Theologie," 1897, pp. 157 *et seq.*, asserts), Judaism's God "is ever near, nearer than any other help or sympathy can be" (Yer. Ber. ix. 13a); "His very greatness consists in His condescension to man" (Meg. 31a; Lev. R. i., with reference to Ps. cxiii. 6). In fact, "God appears to each according to his capacity or temporary need" (Mek., Beshallaḥ, Shirah, iv.; see Schechter in "J. Q. R." vi. 417-427).

Judaism affirms that God is a spirit, above all limitations of form, the Absolute Being who calls Himself "I am who I am" ("Eheyeh asher Eheyeh"; Ex. iii. 14), the Source of all existence, above all things, independent of all conditions, and without any physical quality. Far, however, from excluding less philosophical views of the Deity, so ardent a Jew as R. Abraham b. David of Posquières contends against Maimonides that he who holds human conceptions of God, such as the cabalists did, is no less a Jew than he who insists on His absolute incorporeality (Haggahot to "Yad," Teshubah, iii. 7). Indeed, the daily prayers of the Jew, from "Adon 'Olam" to the "Shir ha-Yiḥud" of Samuel b. Kalonymus, show a wide range of thought, here of rationalistic and there of mystic character, combining in a singular manner transcendentalism and immanence or pantheism as in no other faith. While the ideas of the various ages and civilizations have thus ever expanded and deepened the conception of God, the principle of unity was ever jealously guarded lest "His glory be given to another" (Isa. xlii. 8; see God).

Ethical Monotheism.

But the most characteristic and essential distinction of Judaism from every other system of belief and thought consists in its ethical monotheism. Not sacrifice, but righteous conduct, is what God desires (Isa. i. 12-17; Amos v. 21-24; Hos. vi. 6; Micah vi. 6-8; Jer. vii. 22; Ps. xl. 7 [A. V. 6], l. 8-13); the whole sacrificial cult being intended only for the spiritual need of man (Pesiḳ. vi. 57, 62; Num. R. xxi.; Lev. R. ii.). Religion's only object is to induce man to walk in the ways of God and to do right (Gen. xix. 19; Deut. x. 12), God Himself being the God of righteousness and holiness, the ideal of moral perfection (Ex. xx. 5-6, xxxiv. 7; Lev. xix. 1; Deut. vii. 9-10). While the pagan gods were "products of fear," it was precisely "the fear of God" which produced in Judaism the conscience, the knowledge of a God within, thus preventing man from sin (Gen. xlii. 18; Ex. xx. 20; Deut. x. 12; Job i. 1). Consequently the history of mankind from the beginning appeared as the work of a moral Ruler of the world, of "the King of the nations of whom all are in awe" (Jer. x. 7; Ps. lxv. 13, xcvi. 10; Dan. ii. 21), in whom power and justice, love and truth are united (Ps. lxxxix. 15 [A. V. 14]). As He spoke to Israel, "Be holy, for I the Lord your God am holy" (Lev. xix. 1, Hebr.), so "He said unto man, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job xxviii. 28; comp. Micah vi. 8; Isa. xxxiii. 15; Ps. xv., xxiv. 4: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"). Quite characteristic of rabbinical Judaism is the fact that the names used for God are chiefly taken from His ethical attributes: "The world's Righteous One" ("Zaddiḳo shel ‘olam," Gen. R. xlix.; Yoma 37a); "The Merciful One" ("Raḥmana"); and most frequently "The Holy One, blessed be He!" ("ha-Ḳadosh baruk hu"). Before Cain killed his brother, he said: "There is no divine judgment and no Judge" (Targ. Yer. to Gen. iv. 8). "The first question put to man at the Last Judgment will be: 'Didst thou deal honestly with thy fellow man?'" (Shab. 31a; see God).

Unity of the Cosmos.

(*b*) The unity of the world is a corollary of the unity of God. The many gods of heathendom divided the world into many parts and domains, and made it appear as the battle-ground of hostile powers. The One God of the Bible renders earth and heaven, light and darkness, life and death one—a universe ruled by everlasting wisdom and goodness, the work of one great Designer and Ruler who foresees in the beginning what will be in the end, who arranges everything according to His sublime purpose (Gen. i. 1–31; Isa. xlv. 5–7, xlvi. 9–10, lv. 8–9; Ps. civ. 24; Prov. iii. 19, 20; Job xxviii. 24–27, xxxviii.). Therefore God's covenant with the world which He created makes night and day and the seasons of the year maintain their order. He has given earth and heaven and everything therein their laws which they can not transgress (Gen. viii. 22; Jer. xxxiii. 20; Job xxxviii. 33; Ps. civ. 9, cxlviii. 6). At the same time God is ever present in the world watching and sustaining everything (Isa. xl. 28, xli. 4; Ps. civ. 27–30, cxxxix. 16, cxlv. 15–16; see Providence). Every single act of God is part of His wondrous work (Job v. 9, xxxviii.; Ps. lxxvii. 15 [A. V. 14], xcvi. 3). Accordingly all miracles are manifestations of His omnipotence (Gen. xviii. 14; Ex. ix. 16; Num. xvi. 30). The grand conception of an all-controlling Power and Wisdom creating order everywhere, and working after one great design, attainable only upon the basis of Jewish monotheism, finally paved the way for the idea of an empire of law in nature. How far this unity and immutability of the laws of nature, fixed by the will of the Creator, are compatible with miracle is a question the difficulty of which was felt by the rabbis of the Mishnah (Ab. v. 6; and Gen. R. v.). "God at Creation fixed the conditions for certain creatures under which they should change their nature" (the passage was misunderstood by Weber, *l.c.* p. 202, as well as by the medieval Jewish philosophers; see Miracles).

No Power of Evil.

At any rate, Judaism, while insisting upon the unity of God and His government of the world, recognizes alongside of God no principle of evil in creation. God has no counterpart either in the powers of darkness, as the deities of Egypt and Babylon had, or in the power of evil, such as Ahriman in the Zoroastrian religion is, whose demoniacal nature was transferred by the Gnostic and Christian systems to Satan. In the Jewish Scriptures Satan has his place among the angels of heaven, and is bound to execute the will of God, his master (Job i. 7); and though sin and death are occasionally ascribed to him (see Satan), he can seduce and harm only as far as God permits him, and in the end must work for good (B. B. 16a). "God is the Creator of light and darkness, the Maker of peace and of evil" (Isa. xlv. 7). Everything He made was found by Him to be very good (Gen. i. 31); "also death," says R. Meïr (Gen. R. ix.). "What the Merciful does is for the good" (Ber. 60b). Whatever evil befalls man has disciplinary value: it is intended for his higher welfare (Deut. viii. 5; Ps. xciv. 12; Ta‘an. 21a: "Gam zu leṭobah").

Because the Lord saw that the world could not stand to be measured by strict justice, He mingled the quality of mercy with that of justice and created the world with both (Gen. R. xii.). In striking contrast to the pessimistic doctrine that the world is the product of mere chance and full of evil, the Midrash boldly states that the world was (or is) a process of selection and evolution: "God created worlds after worlds until He said, 'This at last pleases Me'" (Gen. R. ix.; see Optimism).

Man as the Son of God.

(*c*) Next to God's unity the most essential and characteristic doctrine of Judaism is that concerning God's relation to man. Heathenism degraded man by making him kneel before brutes and the works of his hand: Judaism declared man to be made in the image of God, the crown and culmination of God's creation, the appointed ruler of the earth, and vicegerent of God (Gen. i. 26, 28). In him as the end of Creation the earthly and the divine are singularly blended. This is the obvious meaning of the childlike Paradise story (Gen. ii.–iii.). The idea is summed up in the Psalmist's words: "Thou hast made him a little lower than godly beings [A. V. "angels"]" ("Elohim"; Ps. viii. 6 [A. V. 5]); "Thou hast made him ruler over the work of Thine hand" (*ib.* verse 7 [6]). This twofold nature of man, half animal, half deity, is frequently alluded to in Job (iv. 17–19, vii. 17, x. 9–12, xxv., xxxii. 8). The original meaning of "The Lord made man in the image of Elohim" is somewhat doubtful, though clearly some kind of "godly beings" is intended (Gen. i. 27, v. 1); the old translators have "angels"; see Book of Jubilees, xv. 27, and Mek., Beshallaḥ, vi.; Ex. R. xxx. 11, xxxii. 1; Gen. R. viii.; and Targ. Yer. to Gen. i. 27; Symmachus and Saadia translate: "God created him in a noble, upright stature" (see Geiger, "Urschrift," pp. 323, 324, 328). However this may be, R. Akiba, as spokesman for Judaism, takes it to signify that man is born free like

God, able to choose between good and evil (Mek., *l.c.*). According to others (see Naḥmanides and Ibn Ezra, *ad loc.*), it is his intelligence which renders him "the image and likeness of God" (Gen. ii. 7; Isa. xlii. 5; Ps. civ. 29; Prov. xx. 27; Job xxxii. 8; Eccl. xii. 7). At any rate, it is the affinity of the human soul to God which is expressed in the words "image of God." The Rabbis say, "He is made for two worlds: the world that now is, and the world to come" (Gen. R. viii.; Tan., Emor, ed. Buber, p. 21).

The body makes man cherish sensual desires, and thus incline to sin (Gen. vi. 3-5, viii. 21; see Yeẓer Hara'); but it by no means forces him to commit sin. Judaism refutes the idea of an inherent impurity in the flesh or in matter as opposed to the spirit. Nor does Judaism accept the doctrine of original sin. The Paradise story (Gen. iii.) asserts in parabolic form man's original state of innocence (see Original Sin). "The soul that Thou hast given me is pure, Thou hast created it, Thou hast fashioned it, and Thou hast breathed it into me, and Thou preservest it within me, and at the appointed time Thou wilt take it from me to return it within me in the future." These are the words recited by the Jew every morning in his prayer (Ber. 60b). The belief of some, borrowed from Plato, that the body is "a prison-house of the soul" (Wisdom, ix. 15; Josephus, "B. J." ii. 8, § 11), never took root in Judaism, though the idea that Adam's sin brought death into the world (Wisdom, i. 13-16, ii. 21-24) is occasionally voiced by the Rabbis (see Death). Judaism knows of no "law of sin in the body" of which Paul speaks (Rom. vii. 23-25). Some commentators have found the doctrine of original sin in Ps. li. 7 (see Ibn Ezra and Delitzsch, *ad loc.*); but the view receives in general no support from rabbinical literature (see Lev. R. xiv. 5), though R. Johanan speaks of "the poison of the serpent" ('Ab. Zarah 22b; comp. Shab. 55b; Naḥmanides on Num. xix. 2; Zohar i. 52; Eccl. R. vii. 13).

Man's Freedom of Will.

The fundamental principle of Judaism (see Maimonides, "Moreh," iii. 17) is that man is free; that is to say, the choice between good and evil has been left to man as a participant of God's spirit. "Sin lieth at the door, and unto thee shall be its desire; but thou shalt rule over it" (Gen. iv. 7, Hebr.) says God to Cain; and herein is laid down for all time the law of man's freedom of will. Accordingly Moses says in the name of God: "See, I have set before thee this day life and good, and death and evil; . . . therefore choose life" (Deut. xxx. 15, 19); and Ben Sira, commenting upon this, says: "God hath made man from the beginning and left him in the hand of his counsel. . . . He hath set fire and water before thee; thou mayest stretch forth thy hand unto whichsoever thou wilt. Before man is life and death; and whichsoever he liketh, it shall be given him" (Ecclus. [Sirach] xv. 14-17). Similarly R. Akiba declares: "All is foreseen; but the mastery [that is, free will] is granted" (Ab. iii. 15). Another rabbinical saying is, "Everything is determined by Heaven save the fear of Heaven" (Ber. 33b). Freedom of will constitutes man's responsibility; and his heavenly prerogative would be impaired were there an inheritance of sin. "Every man shall be put to death for his own sin," says the Law (Deut. xxiv. 16). It is the principle for which the prophet Ezekiel fought (Ezek. xviii. 20). Accordingly the Rabbis say: "The wicked are under the power of their hearts; the righteous have their hearts in their power" (Gen. R. lxvii.). Also, "Man is constantly led along the way he wishes to go. If he wishes to pollute himself by sin, the gates of sin will be opened for him; if he strives for purity, the gates of purity will be opened to him" (Yoma 38a; Mak. 10b; Nid. 30b). Regarding the difficulty of reconciling free will with divine omniscience, see Free Will. Notwithstanding man's propensity to sin, caused by the Yeẓer ha-Ra', "the leaven in the lump" (Ber. 17a; comp. I Cor. v. 7), and the universal experience of sinfulness (Eccl. vii. 20; Ex. R. xxxi.), rabbinical Judaism denies that sin is inherited from parents, pointing to Abraham the son of Terah, Hezekiah the son of Ahaz, and others as instances to the contrary (Tan., Ḥuḳḳat, ed. Buber, p. 4, with reference to Job xiv. 4), and insists on the possibility of sinlessness as manifested by various saints (Shab. 55b; Yoma 22b; Eccl. R. i. 8, iii. 2).

Sin and Repentance.

Sin, according to Jewish teaching, is simply erring from the right path, owing chiefly to the weakness of human nature (Num. xv. 26; I Kings viii. 46; Ps. xix. 13, lxxviii. 39, ciii. 14; Job iv. 17-21); only in the really wicked it is insolent rebellion against God and His order ("pesha'" or "resha'"; Isa. lvii. 20; Ps. i. 4-6, xxxvi. 2; and elsewhere). And there is no sin too great to be atoned for by repentance and reparation (Ezek. xviii. 23; Yer. Peah i. 16b; Ḳid. 40b). The whole conception, then, of mankind's depravity by sin has no place in Judaism, which holds forth the reintegrating power of repentance to Gentiles and Jews, to the ordinary and the most corrupt sinners alike (Pes. 119a; R. H. 17b; Sanh. 103a, 108a; Yoma 86a, b). "Before God created the world, He created repentance for man as one of his prerequisites" (Pes. 54a; Gen. R. xxi., xxii.; see Repentance; Sin).

Unity of Mankind.

(*d*) The doctrine by which Judaism exerted the greatest influence upon the history of the world is, however, that of the unity of the human family. The first eleven chapters of Genesis, whatever the origin of the narrative may be (see Babylonia and Genesis), teach that all the tribes of men have descended from one parent, Adam (= "man"), and that consequently the various races constitute one family. This doctrine is the logical consequence of the other, the unity of God. The theology of Judaism shaped its anthropology also. Childlike as the story of the confusion of tongues at the building of the Tower of Babel may appear (Gen. xi. 1-9, probably based upon an old Babylonian myth relating to the battle of the giants with the celestial gods), the Jewish genius made it convey a great truth, namely: God dispersed men in order to cause the whole earth to be the habitation of the human race, and thus to found and establish the higher unity of man upon the greatest possible diversity. Accordingly the end of history is that the Lord shall "turn to the nations [A. V., incorrectly, "the people"] a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9; comp. Gen. ix. 1).

Here is foreshadowed the world-plan of salvation, the KINGDOM OF GOD, an idea peculiar to Judaism. As Creation is centered upon man, so is the perfection of humanity, through the unfolding of all the powers of man in the world, the aim of the world-drama of history (Gen. i. 28; Isa. xlv. 18). "The world was created for man" (Ber. 6b). "Abraham, the true type of humanity, would have been the first-created man had God not seen the necessity of making him the restorer of a world corrupted by sin since Adam's day." "The Torah given to Israel on Sinai was originally intended for Adam as the first man; but, seeing that the six Noachian commandments—that is, the unwritten laws of humanity—were kept by him, God reserved the Torah for the descendants of Abraham" (Eccl. R. iii. 11; comp. Gen. R. xvi. 9, xxiv. 5). By their non-observance of the Noachian laws (Gen. R. xxiii., xxxviii.) the early generations of men all failed to fulfil the design of the Creator; Abraham was therefore selected to bring men back to the way of righteousness (Gen. xviii. 19; Josh. xxiv. 3), and thus to reunite the world by making the God of heaven God of the earth also (Gen. R. xxxix. 13, lix. 11).

The Ten Words of Sinai, too, were intended for every nation; but when all the others refused to accept them and Israel alone merited the priesthood by promising "What the Lord sayeth we will do," the Owner of the whole earth rendered Israel "His peculiar treasure among the nations, a kingdom of priests and a holy nation" (Ex. xix. 1-8, xxiv. 7; Mek., Yitro, Bahodesh, 5; Sifre, Deut. 343; Pesik. R. xxi.). In fact, the Ten Words of Sinai were promulgated in seventy languages in order that they might be understood by all of the seventy nations (Shab. 88b). "Had Israel not accepted the Law, the world would have been turned into chaos" (Shab. 88a).

Israel's Mission.

Israel, then, has been chosen, like Israel's ancestor Abraham, the descendant of Shem (Gen. ix. 26-27), to be a blessing to all nations on earth (*ib.* xii. 3, xix. 18); and the name by which the Lord calls him at the Exodus (Ex. iv. 22), "My first-born son," betokens in the language of the time his mission to be that of the priest and teacher in the household of the nations, leading the rest by his precept and example to the worship of the Only One (*ib.* xix. 6; Isa. lxi. 6). "A people dwelling in solitude and not counted among the nations" (Num. xxiii. 9; Deut. vii. 7), but watched over by divine providence with especial care (Deut. xxvii. 18-19, xxxii. 8-12), the standard-bearer of incomparable laws of wisdom and righteousness in the sight of the nations (*ib.* iv. 5-8), Israel has been created to declare God's praise to the world, to be "His witnesses" (LXX., "martyrs") testifying to His unity, "the light of the nations," and the "covenant of the people to establish the earth" (Isa. xliii. 10, 21; xlix. 6-8). "To Israel's house of God the nations shall flock to be taught of His ways and to learn to walk in His paths." This is to bring humanity back to its normal condition, peace and bliss on earth, because righteousness will then prevail everywhere and the whole "earth shall be full of the knowledge of the Lord" (Isa. ii. 2-4, ix. 6, xi. 4-9, lxv. 25; Micah iv. 1-4). Israel, who when redeemed from Egypt proclaimed God as King (Ex. xv. 19; Lev. R. ii. 4), received the truth of Sinai as a trust; he is never to rest until his God shall become king of the whole earth, until all men and nations shall bend the knee before Him (Zech. xiv. 9; Isa. xl. 5, xlv. 13, xlix. 19; Ps. xxii. 29 [A. V. 28], xlvii. 9 [8], lxxvii. 5 [4], xcvi.-xcix.). "Israel, who proclaims God's unity, is proclaimed by God as His unique people" (Mek., Beshallah, Shirah, 3). Israel, as the people of the saints of the Most High, is to establish the kingdom of God to last forever (Dan. ii. 44, vii.). But as teacher and guardian of mankind's purest faith and loftiest hope, he is dealt with more severely by God for every transgression (Jer. ii. 21; Ezek. xx. 33-41; Amos iii. 2). Nay more, as the servant of God he has been chosen for continual martyrdom in the cause of truth and justice; he, therefore, is the "man of sorrows" whose affliction is to bring healing to the world and to lead many to righteousness (Isa. lii.-liii.; see SERVANT OF GOD).

Whether the expectation is that the universal kingdom of God on earth will be brought about by an ideal king from the house of David, the Messiah, as Isaiah and his followers depict the future of Israel (Isa. xi. 1 *et seq.*; Ezek. xxxiii. 24), or by the dispersed people of Israel itself, as the seer of the Exile (Isa. lvi.-lxvi.) indicates (see MESSIAH); whether or not the great day when all flesh shall worship the Lord will be preceded by a day of divine judgment when all the wicked "shall be stubble" (Mal. iii. 19, 21 [A. V. iv. 3]; see DAY OF THE LORD; ESCHATOLOGY; GOG AND MAGOG), Judaism by its idea of a divine kingdom of truth and righteousness to be built on earth gave to mankind a hope and to history a goal for which to live and strive through the centuries. Other nations beheld in the world's process a continual decline from a golden age of happiness to an iron age of toil, until in a great catastrophe of conflagration and ruin the end of all things, of men and gods, is to be reached: Judaism points forward to a state of human perfection and bliss to be brought about by the complete unfolding of the divine in man or the revelation of God's full glory as the goal of history. And herein lies its great distinction also from Christianity. Judaism's scope lies not in the world beyond, the world of the spirit, of which man on earth can have no conception. Both the hope of resurrection and that of immortality, in some form or other familiar and indispensable to all tribes and creeds, seem evidently to have come to the Jews from without—the one from Persia or Babylonia, the other from Greece. Judaism itself rests on neither (see ESCHATOLOGY; IMMORTALITY; RESURRECTION). Its sole aim and purpose is to render the world that now is a divine kingdom of truth and righteousness; and this gives it its eminently rational, ethical, and practical character.

II. Character of Judaism: Judaism has a twofold character: (1) universal, and (2) particular or national. The one pertains to its religious truths destined for the world; the other, to its national obligations connected with its priestly mission. Upon the former more stress is laid by the Prophets and by most of the sacred poets, by the Alexandrian propagandists and the Palestinian haggadists, as well as by the medieval philosophers and the modern Reform school; whereas the Mosaic law, the Halakah, and the Talmudic and cabalistic schools dwell almost exclusively upon the latter.

(1) As a universal religion Judaism differs from all other religions in that it is not a creed or a system of beliefs upon the acceptance of which redemption or future salvation depends (see Articles of Faith). It is a system of human conduct, a law of righteousness which man should follow in order to live thereby (Lev. xviii. 5); that is, according to R. Meïr, the law of humanity, since "man" is spoken of and not Israel nor priest nor Levite (Sifra, Aḥare Mot; 'Ab. Zarah 3a; comp. Sanh. 59a, where the meaning of R. Meïr's words is altered). It is a law "for life and not for the depriving of man's life" (Sifra, *l.c.*). When, in answer to a heathen mocker, Hillel summed up the entire Law in the Golden Rule: "What is hateful to thee do not unto thy neighbor" (the Targumic translation of "Love thy neighbor as thyself"; Lev. xix. 18; Shab. 31b; see Ab. R. N., Recension B, xxvi., ed. Schechter, p. 53, where the answer is ascribed to R. Akiba instead; comp. Sifra, Ḳedoshim, iv.), he simply voiced the truth of which Abraham and Job are set up as types, and which is expressed by lawgiver (Deut. iv. 8) and prophet (Isa. i. 10–17, xxxiii. 15; Hos. vi. 6; Amos v. 21–24; Micah vi. 6–8; Zech. viii. 16–17), by the Psalmist (Ps. xv., xxiv., xxxiv. 13–15) and the Book of Wisdom, as well as by the Rabbis (Mek. 23b–24a). Whereas heathenism by its cults of Moloch and similar gods fostered cruelty, the Torah enjoined man "to walk in the ways of a righteous and merciful God, and be righteous and merciful like Him" (Deut. xi. 22; Sifre, Deut. 49; Mek., Beshallaḥ, Shirah); to love the stranger and protect the fatherless and the widow as He does (Deut. x. 17–20).

Justice to All.

Judaism is, above all, the law of justice. Whereas in heathendom, except in the case of some exalted philosopher like Plato, might was deified, and the oppressed, the slave, and the stranger found no protection in religion, the declaration is everywhere made throughout Scripture that injustice committed by man against man provokes the wrath of the world's Ruler and Judge (Ex. xxi. 22–23; Gen. vi. 13, xviii. 20; Deut. xxvii. 15–26; Amos i. 3–ii. 8; and elsewhere), and that righteousness and compassionate love are demanded for the oppressed, the slave, the poor, the fatherless and homeless, the stranger, and for the criminal as having a claim on the sympathy of his fellow men; even for the dumb creature compassion is required (Ex. xxii. 20–26, xxiii. 5–6; Deut. xxii. 6; xxiv. 6, 10–xxv. 4; Job xxxi.). This is the "Torah" of which Isaiah speaks (Isa. i. 10), the "commandment" put by God upon every human heart (Deut. xxx. 11–14). And this spirit of justice permeates the Talmudic literature also. "For righteousness is one of the pillars of the world" (Ab. i. 18). "Where right is suppressed war comes upon the world" (*ib.* iv. 8). "The execution of justice is one of the Noachian laws of humanity" (Sanh. 56b). "Justice is demanded alike for the Gentile and the Jew" (Mak. 24a; B. Ḳ. 113a; and other quotations in Baḥya b. Joseph's "Ḳad ha-Ḳemaḥ," ch. "Gezelah"). To have due regard for the honor of all fellow creatures ("kebod haberiyyot"; Tos., B. Ḳ. vii. 10) is one of the leading principles of rabbinic law (Shab. 94b).

Purity and Truth.

Judaism furthermore is the law of purity. Heathenism by its orgiastic cults of Baal-peor, Astarte, and the like, fostered impurity and incest (Lev. xviii. 3, 24–30; Num. xxv. 1–9; Deut. iv. 3). The Torah warns against fornication, and teaches purity of heart and of action (Num. xv. 39; Deut. xxiii. 18–19, xxiv. 15; Prov. vii. 5–27; Job xxxi. 1), because God is too pure to tolerate unchastity in man or in woman (see Holiness; Purity). Judaism resents every act of lewdness as "nebalah" = "villainy" (Gen. xxxiv. 7, 31; Deut. xxii. 21; Judges xix. 24; II Sam. xiii. 12; see Folly), and most severely condemns lascivious talk (Isa. ix. 16; Shab. 33a).

Judaism is, moreover, the law of truth. Its God is the God of truth (Jer. x. 10). "The seal of the Holy One is truth" (Gen. R. lxxxi.; see Alpha and Omega). Abraham, Moses, Jeremiah, Job, and Ḳohelet wrestled with God in doubt until He revealed Himself to them in a higher form (Gen. xviii. 25; Ex. xxxii.–xxxiii.; Jer. xii. 1; Job xxxi. 35). And as the Prophets had perfect faith in God as the God of truth and therefore shrank from hypocrisy (Yer. Ber. vii. 11c), so did all the Jewish philosophers show perfect confidence in truth while boldly expressing their lofty views concerning the Deity and divesting God of every trace of Anthropomorphism and Anthropopathism and of every attribute infringing upon the spirituality and unity of God. It was, says the Talmud, the last will of Canaan that his children should not speak the truth and should love lasciviousness (Pes. 113b). "The Torah of Moses is truth" and "desires men to speak the truth and assent to the truth, even as God Himself assents to the truth when honestly spoken"; for "Upon truth rests the world" (B. B. 74a; Ps. xv. 2; Ab. R. N. xxxvii.; Ab. i. 18). This honest search for truth made Judaism, indeed, the world's great power for truth as well as for righteousness.

Judaism promotes and fosters education and culture. In contrast to such systems of faith as foster ignorance of the masses, it renders it a duty for the father to instruct his children and for the community to provide for the general instruction of old and young (see Education; Philosophy). It sanctifies labor, and makes the teaching of a trade whereby a livelihood may be earned a duty incumbent upon the father or upon the municipal authority (see Labor, Holiness of). It makes the systematic care of the poor a duty of the community with a view to the dignity and self-help of the recipient (see Charity). It denounces celibacy as unlawful, and enjoins each man to build a home and to contribute to the welfare of human society (see Marriage). The high priest in Israel was not allowed to officiate on the Day of Atonement unless he had a wife living with him (Yoma i. 1; comp. Ta'an. ii. 2). It enjoins love of country and loyalty to the government, no matter how unfriendly it be to the Jew (Jer. xxix. 7; Ab. iii. 2; Ket. 111a; see PATRIOTISM).

The Religion of Joy, Hope, and Love.

Judaism is a religion of joy, and it desires that man should rejoice before God and gratefully enjoy all His gifts, at the same time filling other hearts with joy and thanksgiving. Especially are its Sabbath and festal days seasons of joy with no austerity about them. Judaism discourages asceticism (see ASCETICISM; JOY).

Judaism is a religion of hope. It teaches men to recognize in pain and sorrow dispensations of divine goodness. It is optimistic, because it does not defer hope merely to the world to come, but waits for the manifestation of God's plans of wisdom and goodness in the moral and spiritual advancement of man. While the present world is, in comparison to the future one, declared to be "like the vestibule wherein one prepares for the palace," it is nevertheless stated that "one hour devoted to repentance and good works in this world is more valuable than the entire life of the world to come" (Ab. iv. 16–17); for "to-day is the time for working out one's destiny, while to-morrow is the time for receiving compensation" ('Er. 22a).

As its highest aim and motive Judaism regards the love of God. Twice every day the Jew recites the Shema', which contains the words: "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might" (Deut. vi. 5); this verse is understood to enjoin him to willingly surrender life and fortune whenever the cause of God demands it, while it at the same time urges him to make God beloved by all his fellow creatures through deeds of kindness, as Abraham did (Sifre, Deut. 32). This love of God implies the most unselfish devotion and the purest motive of action; that is, acting not from fear, but rather for God's sake alone (Sifre, Deut. 32, 48; Ab. ii. 12); doing good not in view of any reward in the world to come (Ab. i. 3), but for its own sake (see Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 145–151); and it also implies the love of man (Deut. x. 12–19; see LOVE).

Judaism, finally, is a system of sanctification of life. It teaches that the whole of life is holy, because God is manifested in it: "Be holy, for the Lord your God is holy" (Lev. xix. 1, Hebr.). Even in the functions of animal life the presence of a holy God should be realized (Deut. xxiii. 15); and when the perfect state of humanity shall have been attained, every road will be a holy road free from impurity (Isa. xxxv. 8), and "In that day shall there be upon the bells of the horses, Holy unto the Lord" (Zech. xiv. 20, R. V.).

(2) The striking feature of Judaism, however, is that, while containing the highest spiritual and ethical truths for humanity, it is bound up with the Jewish nation. The One and Only God, YHWH, is Israel's God in particular (Sifre, Deut. 31); and the separation of Israel from the rest of the nations in order to distinguish it as God's people is the express purpose of the Torah (Lev. xx. 24, 26), and the characteristic trait of Judaism from the time of Ezra (Ezra vi. 21; Neh. x. 21) and of the Scribes or Pharisees (see PHARISEES). This national distinctness or aloofness of the Jew has brought him all the hostility, persecutions, and bitter attacks of a surrounding world from the days of Haman (Esth. iii. 8) and of Apion in Alexandria down to the most recent times (see ANTI-SEMITISM; APION). Even such historians as Mommsen ("Römische Gesch." 1885, v. 487), Ed. Meyer ("Gesch. des Alterthums," iii. 167–236), Harnack ("Die Mission und Ausbreitung des Christenthums," 1902, p. 16), and Bousset ("Wesen der Religion des Judenthums," 1903, pp. 128–157) see in Judaism only a national religion, in Israel's God a national God.

National Character of Judaism.

Nay, it may be affirmed without exaggeration that a just and unprejudiced estimate of Judaism is found nowhere in modern Christian writings (see Schreiner, *l.c.*). The fact of the matter is that Judaism, while representing the guardianship of the universal religious truths for humanity, surrounded the Jewish people, as the priestly people of the world's Only God, with laws and rites of a specific national character in order to keep these very truths forever intact and at the same time to invest the guardians of them with the sanctity of the world's priesthood. "The people of Israel have from the beginning sworn fidelity to God and have recognized Him as the world's Ruler" (Ber. 6a; Ḥag. 3a); therefore have they been called "the sons of God" (Deut. xiv. 1; Ab. iii. 13). Yet their especial sonship of God implies that they should be faithful to Him unto death, and by continued self-surrender and martyrdom should glorify His name before the world throughout the ages (Sifra, Emor, iv., on Lev. xxii. 32–33; comp. Ps. xliv. 18–23; Dan. iii.; II Macc. vii.; and ḲIDDUSH HA-SHEM).

The Jews a Separate People.

The Sinaitic covenant which rendered Israel "a kingdom of priests and a holy nation" (Ex. xix. 6) became, the Rabbis say, "a source of hatred to the nations" (Shab. 89a: a play upon words, "Sinai"—"Sin'ah"), because it separated it from them by statutes and ordinances such as the dietary and the Levitical purity laws and others intended to prevent idolatrous practises. Like the priest in the Temple, whose garments and mode of life distinguished him from the rest in order to invest him with the spirit of greater sanctity and purity (I Chron. xxiii. 13), so Israel was for all time to be impressed with its priestly mission by all those ceremonies which form so prominent a feature in its religious life (see CEREMONIES; CIRCUMCISION; COMMANDMENTS; DIETARY LAWS). Particularly the Mosaic and, later on, the Pharisaic laws had for their object the separation of the Jewish people from all those influences prevalent in heathendom which led to idolatry and impurity; wherefore not only intermarriage, but also participation in any meal or other festive gathering which could possibly be connected with idol-worship was prohibited (see WORSHIP, IDOL-; INTERMARRIAGE; JUBILEES, BOOK OF.) This persistent avoidance of association with the Gentiles on the part of the Pharisees, which in the time of the Maccabees was termed ἀμιξία = "keeping apart from the surrounding nations" (comp. II Macc. xiv. 38), became the chief cause of the accusation of a "hatred of mankind" which was brought against the Jews by the Greeks and Romans, and which has ever since been reiterated by the anti-Semites (see Schürer, "Gesch." iii. 3, 416).

In reality these very laws of seclusion fitted the Jew for his herculean task of battling for the truth against a world of falsehood, and enabled him to resist the temptations and to brave the persecutions of the nations and the ages. They imbued him with a spirit of loyalty unparalleled in human history; they inculcated in him the principle of abstinence, enabling him to endure privation and torture; and filled him with that noble pride which alone upheld him amidst the taunts and sneers of high and low. They brought out those traits of manhood which characterized Abraham, who, according to the Rabbis, was called "'Ibri" (Hebrew) because his maxim was: "Let all the world stand on the one side ["'eber eḥad"]—I side with God and shall win in the end" (Gen. R. xlvi.). But these laws also fostered a conception of the sanctity of life unknown to other creeds or races. By investing the commonest act and event with religious obligations, they made the whole of life earnest and holy with duty. Instead of being "a yoke of servitude," as Schürer and others have it, they "filled the home and the festal seasons with higher joy" (see Schechter and Abrahams in "J. Q. R." iii. 762 *et seq.*, xi. 626 *et seq.*).

III. Judaism in Its Relation to the Gentile World: Notwithstanding its unmitigated severity against heathenism with its folly and vice, and against every mode of compromise therewith, Judaism does not, like other creeds, consign the non-believer to eternal doom. It judges men not by their creed, but by their deeds, demanding righteous actions and pure motives, since "fear of God" signifies fear of Him who looketh into the heart (Sifra, Aḥare Mot, iii. 2). It declares through R. Joshua b. Hananiah, whose opinion is generally accepted, that "the righteous of all nations have a share in the world to come"; the Shammaite R. Eliezer in consigning all heathen to Gehenna bases his argument on the Scriptural verse Ps. ix. 18 (A. V. 17), into which he reads, "The wicked are turned to Sheol because all heathen forget God"—not as R. Joshua does, "all those heathen that forget God" (Sanh. 105a). It is the moral depravity ascribed to the heathen, owing to his unchaste and violent habits, which is the cause of all the harsh haggadic expressions—such as "the people that resemble the ass" (Ket. 111a)—and halakic injunctions found in the Talmud against the heathen (Gentile or 'Akkum; see Jubilees, Book of). The latter is always under grave suspicion (see 'Ab. Zarah ii. 1; Yeb. 98a), yet, no sooner does he solemnly discard idolatry than his association is invited and he has a claim on protection (Giṭ. 45a).

Its Attitude Toward Proselytism.

On the contrary, Judaism waits for "the righteous nation that keeps the faith" (Isa. xxvi. 2), and opens wide "its gates that the righteous from among the heathen world may enter" (Ps. cxviii. 20; Sifra, Aḥare Mot, xiii.), calling the Gentiles that serve God in righteousness "priests of the Lord" ("Otiot de-R. Akiba," letter "Zayin"). It declares that the Holy Spirit may rest upon the righteous heathen as well as upon the Jew (Tanna debe Eliyahu R. ix.). It pays due homage to the wise among the heathen (Ber. 58a; Soṭah 35b; Bek. 8b; Gen. R. lxv.). It recognizes the existence of prophets among the heathen (B. B. 15b: "Fifteen prophets God sent to the heathen world up to the time of Moses: Balaam and his father, Job and his four friends," etc.; comp. Lev. R. i. 12, ii. 8; Tanna debe Eliyahu R. xxvi.; *ib.* Zuṭa xi., etc.). The assertion made by Max Müller, Kuenen, and others, that Judaism is not a missionary religion, rests on insufficient knowledge. There existed an extensive proselyte propaganda literature, especially in Alexandria (see Didache; Propaganda); and, according to the Midrash, "the heathen world is saved by the merit of the one proselyte who is annually won" (Gen. R. xxviii.; comp. Matt. xxiii. 15; Jellinek, "B. H." vi., Introduction, xlvi.). Abraham and Sarah are represented as devoting their lives to making proselytes (Gen. R. xxxix.); and as the Psalmist accords to the proselytes—"those that fear God"—a special place (Ps. cxv. 11), so does the daily prayer of the Jew in the "Shemoneh 'Esreh" contain a special blessing for the proselytes ("Gere ha-Ẓedeḳ"). Only in later centuries, when the Church interfered through apostates and by edicts, was the proselyte declared to be a plague instead of a desired accession to the house of Israel (Isa. xiv. 1); the ancient Halakah endeavored to encourage the heathen to come under the wings of the Shekinah (Yeb. 47a, b; Mas. Gerim; Lev. R. ii.). In order to facilitate the admission of Gentiles, Judaism created two classes: (1) "proselytes of righteousness," who had to bring the "sacrifices of righteousness" while submitting to the Abrahamic rite in order to become full members of the house of Israel; and (2) "proselytes of the gate" ("gere toshab"), who accepted only the seven Noachian laws (ten and thirty are also mentioned) of humanity. Occasionally the necessity of undergoing circumcision is made a matter of controversy also in the case of the full proselyte (see Circumcision). But proselytism as a system of obtaining large numbers is deprecated by Judaism.

However, the Messianic age is regarded as the one when "the fulness of the heathen world" will join Judaism (Isa. xiv. 1; Zech. viii. 23; 'Ab. Zarah 3a). Especially characteristic of the cosmopolitan spirit of Judaism is the fact that the seventy bullocks brought as sacrifice during the Sukkot festival at the Temple were taken to be peace-offerings on behalf of the supposed seventy nations representing the heathen world (Suk. 55b), a view shared by Philo ("De Monarchia," ii. 6; idem, "De Septenario," p. 26; see Treitel in "Monatsschrift," 1903, pp. 493-495). Throughout the entire ethical literature of the Jews, from Tanna debe Eliyahu R. down to the various Ethical Wills of the Rabbis, there is voiced regarding the non-Jewish world a broadly human spirit which stands in strange contrast to the narrowness with which Judaism is viewed by Christian writers, even those of high rank (see Zunz, "Z. G." pp. 122-157). The same cosmopolitan attitude was taken by Judaism whenever its representatives were called upon to act as intermediaries between Moslem and Christian; and the parable of the three rings, put by Lessing into the mouth of Nathan der Weise, was actually of Jewish origin (see Wünsche in "Lessing-Mendelssohn Gedenkbuch," 1879, pp. 329 *et seq.*).

IV. Judaism as Law: Owing to the Paulinian antithesis of law and faith or love (see Löwy, "Die Paulinische Lehre von Gesetz," in "Monatsschrift," 1903, pp. 332 *et seq.*, 417 *et seq.*), the Torah, the basis and center of Judaism since Ezra, has been persistently placed in a false light by non-Jewish writers, undue stress being laid upon "the burden of the Law." In reality, the word "Torah" signifies both "law" and "doctrine"; and Judaism stands for both while antagonizing Paul's conception of faith as a blind dogmatic belief which fetters the mind. It prefers the bondage of the Law to the bondage of the spirit. It looks upon the divine commandments as a source of spiritual joy ("simḥah shel miẓwah") and as a token of God's special protection (Ber. 31a), for which it enjoins the Jew to offer Benedictions and to display zeal and enthusiastic love (Ab. v. 20). "God has given the children of Israel so many commandments in order to increase their merit [Mak. iii. 16] or to purify them" (Tan., Shemini, ed. Buber, p. 12). Every morning after having taken upon himself the yoke of God's kingdom, the Israelite has to take upon himself the yoke of the divine commandments also (Ber. ii. 2); and there is no greater joy for the true Israelite than to be "burdened with commandments" (Ber. 17a). "Even the commonest of Jews are full of merit on account of the many commandments they fulfil" (*ib.* 57a.)

The Law was accordingly a privilege which was granted to Israel because of God's special favor. Instead of blind faith, Judaism required good works for the protection of man against the spirit of sin (*ib.* 32b). The Law was to impress the life of the Jew with the holiness of duty. It spiritualized the whole of life. It trained the Jewish people to exercise self-control and moderation, and it sanctified the home. It rendered the commonest functions of life holy by prescribing for them special commandments. In this sense were the 613 commandments regarded by Judaism.

Purpose of the Law.

Some of these are understood to be divine marks of distinction to separate Israel from the other nations—statutes ("ḥukkot") which are designated as unreasonable by the heathen world, such as laws concerning diet, dress, and the like (Sifra, Aḥare Mot, xiii.). Others are called "'eduyot" (testimony), in view of their having been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; while still others are "signs" ("ot"), being tokens of the covenant between God and Israel, such as circumcision, the Sabbath (Gen. xvii. 11; Ex. xxxi. 13), the Passover (Ex. xii. 13, xiii. 9), and, according to the rabbinical interpretation, the tefillin (Deut. vi. 8, xi. 18).

Of sacraments, in the sense of mysterious rites by which a person is brought into a lifelong bodily relationship to God, Judaism has none. The Sabbath and circumcision have been erroneously called thus by Frankel (in his "Zeitschrift," 1844, p. 67): they are institutions of Judaism of an essential and, according to the generally accepted opinion, vital character; but they do not give any Jew the character of an adherent of the faith (see Ceremony; Commandments). At the same time the Sabbath and the festival seasons, with the ceremonies connected with them, have at all times been the most significant expressions of Jewish sentiment, and must be regarded as the most important factors of religious life both in the Synagogue and in the home (see Ab, Ninth of; Atonement, Day of; Ḥanukkah; New-Year; Passover; Purim; Sabbath; Shabuot; and Sukkot).

While the immutability of the Torah, that is, the law of Moses, both the written and the oral Law, is declared by Maimonides to be one of the cardinal doctrines of Judaism, there are views expressed in the Talmud that the commandments will be abrogated in the world to come (Nid. 61b). It is especially the dietary laws that will, it is said, be no longer in force in the Messianic time (Midr. Teh. on Ps. cxlvi. 4).

Orthodox and Reform Judaism.

On the question whether the laws concerning sacrifice and Levitical purity have ceased to be integral parts of Judaism, Reform and Orthodox Judaism are at issue (on this and other points of difference between the two extreme parties of Judaism see Reform Judaism). Between the two stands the so-called "Breslau school," with Zacharias Frankel as head, whose watchword was "Positive Historical Judaism," and whose principle was "Reform tempered with Conservatism." While no longer adhering to the Mosaic origin of the Pentateuch (see Grätz in "Gesch." ii. 299-318, and Schechter in "J. Q. R." iii. 760-761) and the divine character of tradition (see Frankel, "Darke ha-Mishnah"), it assigns the power and authority for reforms in Judaism only to the Jewish community as a whole, or to what Schechter calls "catholic Israel." The latter author desires "a strong authority," one which, "drawing inspiration from the past, understands also how to reconcile us [the Jews] with the present and to prepare us [them] for the future" ("J. Q. R." iv. 470). Grätz goes so far as to reduce Judaism to two fundamental principles: (1) "the religious element, which is mere negative monotheism in the widest acceptation of the term," and (2) the ethical, which offers the ideal for the moral life: "Be ye holy even as I am holy"; at the same time declaring that "prophets and Talmudists did not regard sacrifice or ritual as the fundamental and determining thing in Judaism" (Grätz, i. 9). This leads to a final statement of the principles and forces of Judaism.

V. Historic Principles and Forces of Judaism: The Shema', "the proclamation of God's unity, requires an undivided Israel" (Mek., Yitro, Baḥodesh, i.). "One God, One Israel, and One Temple" is the principle twice stated in Josephus ("Ant." iv. 8, § 5; "Contra Ap." ii. 28); "One God, One Israel, and One Torah" is the principle upon which Orthodox Judaism rests. "It was an evil day for Israel when the controversies between the schools of Shammai and Hillel began, and the one Torah appeared to have become two Torot" (Sanh. 88b; where the plural "Torot" occurs, it refers to the written and oral law; Yoma 28b, with reference to Gen. xxvi. 5; comp. Shab. 31a). This Torah, both written and oral, was known to and practised in all its details by the Patriarchs (Yoma 28b; Gen. R. lxiv.; comp. JUBILEES, BOOK OF, and "Attah Eḥad" in the liturgy). "Whosoever denies that the whole Law, written as well as oral, was given by God to Moses on Sinai is a heretic" (Sanh. 99a; Sifra, Behar, i. 1).

Chain of Tradition.

The trustworthiness of the divine behest until the final codification of the Law, from this point of view, rests upon the continuous chain of tradition from Moses down to the men of the Great Synagogue (Ab. i. 1), and afterward upon the successive ordination of the Rabbis by the elders with the laying on of hands (probably originally under the influence of the Holy Spirit; see SEMIKAH). Accordingly the stability and the immutability of the Law remained from the Orthodox standpoint one of the cardinal principles of Judaism (see M. Friedländer, "The Jewish Religion," 1891; Samson Raphael Hirsch, "Horeb," 1837).

Independent research, however, discerns evolution and progress to have been at work in the various Mosaic legislations (Ex. xx. 22-xxiii. 19; Deut. xii.-xxi. 13; and Leviticus together with Num. xv., xviii.-xix. 22), in the prophetic and priestly as well as in the soferic activities, and it necessarily sees in revelation and inspiration as well as in tradition a spiritual force working from within rather than a heavenly communication coming from without. From this point of view, ethical monotheism presents itself as the product not of the Semitic race, which may at best have created predisposition for prophetic inspiration and for a conception of the Deity as a personality with certain moral relations to man, but solely of the Jewish genius, whose purer and tenderer conception of life demanded a pure and holy God in sharp contrast to the cruel and lascivious gods of the other Semitic races (see M. Joël, "Religiös-Philosophische Zeitfragen," 1876, pp. 82-83).

The Prophetic Spirit.

It was the prophetic spirit of the Jewish nation embodied in Abraham (not the Midianite, as Budde thinks, nor some Babylonian tribe, as the Assyriologists would have it) which transformed YHWH, an original tribal deity localized on Sinai and connected with the celestial phenomena of nature, into the God of holiness, "a power not ourselves that maketh for righteousness," the moral governor of the world. Yet this spirit works throughout the Biblical time only in and through a few individuals in each age; again and again the people lapse into idolatry from lack of power to soar to the heights of prophetic vision. Only in the small Judean kingdom with the help of the Deuteronomic Book of the Law the beginning is made, and finally through Ezra the foundation is laid for the realization of the plan of "a kingdom of priests and a holy nation."

But while thus the people were won, and the former propensity to idolatry, the "yeẓer ha-ra'," was banished forever by the power of the men of the Great Synagogue (Yoma 69b), the light of prophetic universalism became dim. Still it found its utterance in the Synagogue with its liturgy, in the Psalms, in the Books of Jonah and Job, in the Books of Wisdom, and most singularly in the hafṭarah read on Sabbath and holy days often to voice the prophetic view concerning sacrifice and ritual in direct antagonism to the Mosaic precepts. Here, too, "the Holy Spirit" was at work (see INSPIRATION; SYNAGOGUE). It created Pharisaism in opposition to Sadducean insistence upon the letter of the Law; and the day when the injunction "an eye for an eye, and a tooth for a tooth" was abrogated, and the rationalistic interpretation of the Scribes was substituted therefor, was celebrated as a triumph of reason (Megillat Ta'an. iv. 1). While the legalists beheld God's majesty confined to "the four ells of the Halakah" (Ber. 8a), the Haggadah unfolded the spirit of freedom and progress; and when mysticism in the East threatened to benumb the spirit, philosophy under Arabian influence succeeded in enlarging the mental horizon of Judaism anew.

Thus Judaism presents two streams or currents of thought ever running parallel to each other: the one conservative, the other progressive and liberal; the one accentuating the national and ritualistic, the other the cosmopolitan and spiritual, elements; mysticism here and rationalism there, these together forming the centripetal and centrifugal forces of Judaism to keep it in continuous progress upon its God-appointed track.

Judaism, parent of both CHRISTIANITY and ISLAM, holds forth the pledge and promise of the unity of the two ("Yad," Melakim, xi. 4; "Cuzari," iv. 23; see JEW. ENCYC. iv. 56, *s.v.* CHRISTIANITY), as it often stood as mediator between Church and Mosque during the Middle Ages (see DISPUTATIONS and JUDAH HA-LEVI). In order to be able to "unite all mankind into one bond" (New-Year's liturgy and Gen. R. lxxxviii.), it must form "one bond" (Lev. R. xxx.). It must, to use Isaiah's words, constitute a tree ever pruned while "the holy seed is the substance thereof" (Isa. vi. 13); its watchword being: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. iv. 6).

For Karaitic Judaism see KARAITES.

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K.

JUDAIZERS. See INQUISITION.

JUDAIZING HERESY (ZHIDOVSTVUYUSHCHAYA YERES), or **JUDAIZING CHRISTIANS:** A Christian heresy which first made its appearance in Novgorod during the reign of Grand Duke Ivan Vassilyevich III. (second half of the fifteenth century), and from there spread to Pskov and Moscow.

From the work of the priest Josif Volotzki, entitled "Prosvyetitel," etc. (The Enlightener, or the Detection of the Judaizing Heresy), it is evident that the first propagator of the heresy was the influential Jew Skhariyah (Zechariah) of Kiev, "who had studied astrology, necromancy, and various magic arts." He came to Novgorod (1471) in the suite of Prince Michael Olelkovich, probably as his commercial agent, and was soon followed by the Lithuanian Jews Osif, Shmoilo, Skargei, Moisei, and Chanush. Skhariyah at first converted the priest Dionis and the archpriest ("Protopapas") ALEKSEI, and through the latter many other clergymen of Novgorod and Pskov. The doctrine of the sect, as given by Volotzki and other Russian church historians, was as follows: The belief in the only one God and the negation of the divinity of Jesus Christ and of the Trinity. Christ, according to their belief, has not yet appeared, and when he does so, he will not appear as the son of God in substance, but through his benefactions, "like Moses and the Prophets." Until the arrival of Christ the laws of Moses should be strictly followed, since the evangelistic writings are all erroneous. Furthermore, they condemned images and strongly censured monasticism.

The Russian historian Ilovaiski is of the opinion that the essential principles of the heresy had little in common with Judaism, and were rather the outcome of the rationalistic ideas of the Reformation, which reached Novgorod from western Europe. But Luther's predecessor, Johannes von Goch (1400–75), recognized the authority of the Church and the monastic orders; and Erasmus of Rotterdam was not born till 1467 or 1469.

In the beginning the heresy was kept secret, its adherents remaining within the Greek Orthodox Church. In 1480, when Grand Duke Ivan Vassilyevich visited Novgorod, Aleksei and his friend Dionis found favor with him. He took them both to Moscow and placed them at the head of the Churches of the Assumption and of the Archangel Michael respectively, and here they commenced an active propaganda. Aleksei, enjoying the confidence of the grand duke in a high degree, soon succeeded in converting his secretary, Feodor Kuritzyn; the archimandrite Zossima; the monk Zechariah; the princess Helena, daughter-in-law of the grand duke; and many other prominent personages. The grand duke soon became familiar with the doctrine of the heresy, and seemed to be favorably disposed toward it.

The existence of the heresy was officially denounced in 1487, when a few intoxicated clergymen of Novgorod openly blasphemed against the Orthodox faith and were accused before the archbishop Gennadi. One of the accused priests, Naum, repented and told the archbishop all about the heresy, and that some of the merchants of Moscow, among them Ivashka Chorny and Ignashka Zubov, had been circumcised and had escaped to Lithuania (1487). Gennadi then became the chief opponent of the heresy, but found little support in the higher courts, both civil and ecclesiastical, since the grand duke favored the leaders of the heresy and the metropolitan Geronti was personally antagonistic to Gennadi. The latter then called a council of the bishops (1488), which decreed execution of the impenitent heretics, "who glorify the Jewish faith and abuse the Greek Orthodox religion." In 1491, when Zossima was appointed metropolitan, Gennadi convened another council, which condemned the chief heretics among the clergy, pronounced an anathema against them, and imprisoned them in a monastery. In Novgorod, by Gennadi's orders, the heretics were punished in a very cruel manner.

With all his influence and power, however, Gennadi did not succeed in suppressing the heresy; for the sectarians were favored by the grand duke, and, with the help of Kuritzyn, one of the sect, Kassian, was appointed Archimandrite of Novgorod. Gennadi then secured the aid of Joseph Volotzki, who by his accusations forced Zossima to resign (May 17, 1494). The grand duke's daughter-in-law also took the part of the heretics, and with the accession of her son to the throne the sectarians hoped that the persecution of the heresy would cease.

In 1490 the Church council passed a resolution against the heretics, many of whom were tortured to death in the prison of Novgorod. The majority of the Judaizers, however, continued their teachings and converted many of the masses directly to Judaism. By the machinations of Gennadi, Helena and her son Dimitri were imprisoned in a monastery (1502), and Vassili, the younger son of the grand duke, was proclaimed successor to the throne. The attitude of the government in regard to the heresy then changed. The council convoked by the grand duke opened its sessions Dec. 27, 1504, and condemned some of the heretics to capital punishment. The deacon Volk Kuritzyn (Feodor's brother), Ivan Maximov, and Dimitri Konopliov were burned in cages at the stake, while other members of the sect, including the archimandrite Kassian, were burned at the stake in Novgorod. Some of the heretics were imprisoned; others were sent to monasteries.

From this blow the heresy could not recover, although the doctrines of the sect continued to spread secretly. Kostomarov (vol. xii.) believes that the sect of the Molokans derived its origin from the Judaizers.

In a letter to the Metropolitan of Moscow, Gennadi sends a collection of speeches, delivered before the czar by the Russian ambassador to Spain, concerning the way in which the King of Spain had outrooted heretics. He further relates the story of the baptized Jew Daniel, who had lately traveled from Kiev to Moscow and had heard from the Jews of Kiev that the grand duke had destroyed all the churches in Moscow, owing to the spread of the heresy, with which the grand duke seems to have sympathized.

For the defense of the Orthodox faith against the Judaizers, Dimitri Gerasimov, translator at the ambassadors' court, translated from the Latin the following works:

(1) Nicholas de Lyra's work on "The Infidelity of

the Jews"; (2) "Conviction of the Jews"; (3) the work of the baptized Jew Joseph on "The Jews Who Were Baptized in Africa."

But little is known of the fortunes of the Judaizing sects during the period intervening between the reign of Ivan III. and that of Alexander I. It is known only that Ivan the Terrible would not admit in 1550 Jewish merchants from Poland, for the reason that they brought "poisonous herbs to Russia and led the Russians away from Christianity" (Regesty No. 470; see also Regesty No. 500). It would seem, however, from the legislative measures passed from time to time, that the government still regarded the Judaizing sects as a real menace to the supremacy of the Greek Orthodox Church. The fact that little is known of the Judaizing sects during that period may be due to the care exercised by the sectarians in keeping their beliefs secret, and to the disinclination of the Jews of Russia in the making of proselytes.

During the reign of Emperor Alexander I. the sectarians, encouraged by his liberal attitude, gathered new life, and many began openly to announce their principles. They were then called in the Russian official documents "heretics" and "Sabbatarians," who followed certain Jewish dogmas and rites, *e.g.*, the observance of the Sabbath and circumcision. The first official reports about them appeared in 1811, almost simultaneously from the governments of Tula, Voronezh, and Tambov. The Archbishop of Voronezh reported that the sect owed its origin, in 1796, to some Jews who had settled among the Christian inhabitants of those governments, and that its doctrines had taken root in six villages of the districts of Bobrov and Pavlov. In 1818 some of the farmers of the government of Voronezh sent a formal complaint to the emperor Alexander against the oppression by the local civil and ecclesiastical officials of those who confessed the Mosaic faith. Upon the strength of this complaint a strict investigation was ordered concerning bribes which had been accepted by some of the officials. At the same time the secretaries of worship and of the interior were ordered to make a report to the emperor concerning the Judaizing Christians.

From the investigation it became apparent that the Judaizing heresy had spread to the governments of Orel, Tula, and Saratov. About 1,500 members confessed it openly, and many more kept their belief secret. The sect, according to the opinion of the metropolitan, was not a distinctly Old Testament cult, but was characterized by the observance of certain Jewish rites, *e.g.*, the celebration of the Sabbath, circumcision, contracting marriages and dissolving them at will, peculiar burial ceremonies, and manner of assembling for prayer. The sectarians declared that they did not condemn the Christian faith, and, therefore, did not consider themselves apostates; and they insisted that they never had been Christians, but had only adhered to the faith of their fathers, which they would not forsake.

The measures which were taken against the spread of the Judaizing heresy had sad consequences for the Jews. While the leaders of the sect were sent into the army or deported to Siberia, the officials considered it useful to themselves to call the sect in official documents a Jewish sect, and to announce that the sectarians were Jews. They claimed that the name "Sabbatarians" would not convey to the Russian masses a correct idea of the nature of the sect. Its members were intentionally called "Jews" in the statutes so as to expose them to the contempt of the people. Finally a ukase was issued by the synod July 29, 1825 ("Pervoe Polnoe Sobranie Zakonov" xl., No. 30,436 A), ordering the expulsion of all Jews from those districts in which the Sabbatarians or Judaizing Christians were to be found.

As late as 1880 Jews were expelled from districts where adherents of the sect were supposed to exist.

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K. H. R.

JUDAS THE ESSENE: Saint renowned for his prophetic powers in the time of King Aristobulus (105–104 B.C.). Josephus ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5) relates the following characteristic story concerning him: Judas had foretold that the death of Antigonus, the king's brother, would take place on a certain day at Strato's Tower in Cæsarea by the Sea, when to his great astonishment he saw him pass by the Temple on the day specified. As he had never before failed in his predictions he was greatly dejected on realizing that this time his prophecy could not be fulfilled, the distance to Cæsarea being so great and the hour so late. However, the prophet, as Josephus calls him, learned a few hours afterward that there was near Jerusalem a subterranean passage also called "Strato's Tower," and that Antigonus had been slain there by the body-guards of the king.

G. K.

JUDAS THE GALILEAN: Leader of a popular revolt against the Romans at the time when the first census was taken in Judea, in which revolt he perished and his followers were dispersed (Acts v. 37); born at Gamala in Gaulonitis (Josephus, "Ant." xviii. 1, § 1). In the year 6 or 7 C.E., when Quirinus came into Judea to take an account of the substance of the Jews, Judas, together with Zadok, a Pharisee, headed a large number of Zealots and offered strenuous resistance (*ib.* xviii. 1, § 6; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1). Judas proclaimed the Jewish state as a republic recognizing God alone as king and ruler and His laws as supreme. The revolt continued to spread, and in some places serious conflicts ensued. Even after Judas had perished, his spirit continued to animate his followers. Two of his sons, **Jacob** and **Simon,** were crucified by Tiberius Alexander ("Ant." xx. 5, § 2); another son, **Menahem,** became the leader of the Sicarii and for a time had much power; he was finally slain by the high-priestly party ("B. J." ii. 17, §§ 8–9).

Grätz ("Gesch." iii. 251) and Schürer ("Gesch." i. 486) identify Judas the Galilean with Judas, son of Hezekiah the Zealot, who, according to Josephus ("Ant." xvii. 10, § 5; "B. J." ii. 4, § 1), led a revolt in the time of Quintilius Varus. He took possession of the arsenal of Sepphoris, armed his followers, who were in great numbers, and soon became the terror of the Romans.

Bibliography: Grätz, *Gesch.* 3d ed., iii. 260, 364; Schürer, *Gesch.* 3d ed., i. 420, *passim*.

K. M. Sel.

JUDAS ISCARIOT (איש קריות = "the man of Keriot," a town in Judah; Josh. xv. 25; see also Rapoport, "'Erek Millin," p. 28, *s.v.* אזכרות; Taylor, "Sayings of the Jewish Fathers," p. 170): One of the twelve Apostles of Jesus; he betrayed his master and delivered him up to the priests for judgment (Matt. x. 4; Mark iii. 19; Luke vi. 16). That Jesus should have shown so little foresight in the choice of an apostle naturally caused great perplexity to his followers; and consequently the Gospels present the facts of the betrayal as well as the character of Judas from partizan points of view and in different ways. According to Luke xxii. 3–5 (comp. John xiii. 27) Satan entered into him while he sat at the table, among the rest of the Apostles, to partake of the Passover meal, and he left to commune "with the chief priests and captains, how he might betray" Jesus, while they "covenanted to give him [Judas] money." In Mark xiv. 10–11 Satan is omitted; in Matt. xxvi. 15 the price of thirty pieces of silver is given with a view to the Christian interpretation of Zech. xi. 12 (comp. Matt. xxvii. 3–9 *et seq.*). Possibly the story that Judas was moved by avarice is a later invention. In fact, the tendency to make Judas the type of greed is manifested in John xii. 4–6, according to which passage he was a thief who misappropriated the money in the common treasury of which he had charge; therefore he objected to having fine ointment worth three hundred pence expended upon the anointing of the feet of Jesus by Mary instead of being deposited with the money reserved for the poor.

In all likelihood, Judas, being of the district of Judah, while the rest were all Galileans, was not impressed with the Messianic character claimed by Jesus, and therefore, merely to obtain immunity for himself, committed the cowardly act of betraying him to the soldiers and officers of the priests that came with swords and staves to seize him and his followers. He singled out Jesus by kissing him while greeting him as rabbi (John xviii. 1 *et seq.*); they then seized Jesus and brought him bound to Annas and Caiaphas the high priest (Matt. xxvi. 47 *et seq.*, and par. pas.), while his disciples, including Peter, left their master to his destiny.

The Gospels, however, relate that Jesus knew beforehand that Judas would betray him, and accordingly announced it at the Passover meal in the very presence of Judas, pointing him out as the betrayer before he left the table and immediately before the betrayal took place (Matt. xxvi. 21 *et seq.*, 46 *et seq.*; Mark xiv. 18 *et seq.*, 42; Luke xxii. 21; John xiii. 21, xviii. 4).

The End of Judas.

About the further history of Judas various legends circulated. Matt. xxvii. 3 *et seq.* relates that when he saw that Jesus was condemned, he repented of his act and took back the thirty pieces of silver he had received from the priests and elders and cast the money into the Temple treasury, calling it the price of innocent blood, and then went away, and, like Ahithophel (II Sam. xvii. 23), hanged himself; but the priests would not use the money for Temple purposes, it being blood-money (comp. Deut. xxiii. 18); they decided, therefore, to buy with it the potter's field in which to bury strangers; hence its name, "Ḥaḳal Dama" (= Field of Blood).

As is so often done by Matthew, the passage Zech. xi. 12–13, strangely confused with Jer. xviii. 2 and xxxii. 6 *et seq.*, is referred to as a typical prophecy of the event here narrated. Quite different is the story of Judas' end related in Acts i. 18–19. There, he bought the field with the money and died upon it through a fall: "falling headlong, he burst asunder in the midst, and all his bowels gushed out"; this account is concluded by a reference to Ps. lxix. 26 (A. V. 25). See Aceldama. According to Papias, the disciple of John (see Gebhardt and Harnack, "Patrum Apostolicorum Opera," i. 2, 93 *et seq.*), Judas' whole body was so swollen as to be a terrible sight to those passing by, and, after lying there a short time, he burst open on his own field. In the Arabic Apocryphon, "Evangelium Infantiæ Salvatoris," ch. xxxv., Judas is represented as having been possessed by Satan at the birth of Jesus; and when the infant Jesus was taken near him to afford him relief from an ailment, Jesus beat him instead. In the Middle Ages Judas was frequently made a subject of popular myths and represented as the type of wickedness.

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Herzog-Hauck, *Real-Encyc.* (where the modern literature of the subject is given); Winer, *B. R.*

T. K.

JUDAS MACCABEUS: Son of the priest Mattathias, and, after his father's death, leader against the Syrians. When he entered on the war he must have been in the prime of his manhood. At first he did not fight pitched battles, but made unexpected night attacks upon villages and small towns on the edge of the desert, in order to drive out the Syrians, destroy the heathen altars, and punish Jewish traitors (I Macc. iii. 8; II Macc. viii. 1; Josephus, "Ant." xii. 6, § 4). He and his brothers probably had then only a small troop of fugitives about them, as his father had had, and could not carry on an open warfare; it was the continued small conflicts that gradually created for him an organized army. At first only the Syrian local authorities who were immediately concerned paid any attention to the Jewish rebellion. Apollonius, strategus of Samaria, attacked Judas with his army, but was defeated and slain, and his sword was thenceforth borne by Judas; on that occasion the Jews took a great deal of booty (I Macc. iii. 10–12; "Ant." xii. 7, § 1). This victory must have brought Judas many recruits, and the news of the battle moved Seron, strategus of Cœle-Syria, to march against him with a considerable army, including many Jewish traitors. The small Jewish band, weak with fasting, was at first dismayed by the might of the enemy, but Judas succeeded in inflaming their zeal for the holy cause, and they gave battle in the narrow pass of Beth-horon, northwest of Jerusalem. The Syrians were defeated and pursued as far as the plain; 800 of them fell, and the rest fled into the country of the Philistines (I Macc. iii. 13–14; Josephus, *l.c.*).

Syrians Advance Against Judas.

Antiochus undertook an expedition (166–165 B.C.) into Persia (I Macc. iii. 37); he needed money to meet the war-tax of the Romans, and the tax-income from Judea had been interrupted by the disturbances; he left the government and his minor son, Antiochus V., in the care of Lysias, a man of royal blood. Lysias then sent Ptolemy, son of Darymenes (II Macc. viii. 8 makes him strategus of Cœle-Syria and Phenicia), Nicanor, son of Patroclus, and Gorgias—men experienced in war—to Judea with an army of 40,000 infantry and 7,000 cavalry; they went as far as Emmaus ("Ant." xii. 7, § 3). Victory seemed to the Syrians so assured that they had Phenician traders with them in camp prepared to buy as slaves the captives whom they expected to take; the money was intended by Nicanor to defray the Roman war-tax (II Macc. viii. 10). The Jews assembled in Mizpah, the old place of worship (I Macc. iii. 46; Josephus and II Macc. do not name the place), where, in sackcloth and ashes, they observed a solemn day of prayer and repentance. Judas' 3,000 men were scantily armed; he had no cavalry, and there were not even enough helmets and swords for his force; but his followers were well disciplined (I Macc. iii. 55, iv. 6; comp. vi. 6; "Ant." xii. 7, §§ 3-4). According to another authority, Judas had as many as 6,000 men, who were divided into four equal companies of 1,500, and commanded by four of the Maccabean brothers, the first division by Judas himself; the fifth brother, Eleazar, read aloud from the Bible (comp. the difficult passage I Macc. iii. 48), and gave the password: "Help of God" (II Macc. viii. 16–23). This authority deserves credence in preference to I Maccabees or Josephus (who slavishly follows I Macc.). By a stratagem, Judas gained an advantage over Gorgias (I Macc. iv. 1–25; "Ant." xii. 7, § 4), overcame both him and Nicanor, and killed 9,000 Syrians (perhaps 900); he captured much spoil, including the money of the Phenician traders (II Macc. viii. 23-25). It is probably only a tradition that this battle took place on Sabbath eve and that the stricter Jews were thereby prevented from pursuing the enemy (II Macc. viii. 23-29).

Ḥanukkah.

The next battle was with Lysias himself (autumn of 165 B.C.), who approached from the south, where he had hoped to find support from the Idumeans. The two armies met at Beth-zur, south of Jerusalem and on the road to Hebron. Judas, although much weaker, gained a brilliant victory and compelled Lysias to retreat to Antioch (I Macc. iv. 26–35; "Ant." xii. 7, § 5; II Macc. xi. 1–15 places Lysias' campaign much later and makes the enemies conclude peace with each other, which can hardly be true). Judas and his associates could now enter Jerusalem; only the citadel, the Acra, remained in the hands of the Syrian garrison; with them, probably, were also the Jewish traitors, perhaps with the high priest Menelaus at their head. The first thing the patriots did was to reconsecrate the profaned Temple, and with this is connected the origin of the Ḥanukkah feast. This closes the first period of the Maccabean revolt.

Judas was left in peace for about two years. But the small neighboring tribes, which did not like to see the Jews once more in power, arose again, as in the time of Nehemiah. Judas punished first the Idumeans in Acrabatene, in the region of the Dead Sea; then the tribe of Baans. He proceeded next against the Ammonites in the land east of the Jordan, who were led by Timotheus; took their city Jaazer, and made their wives and children captives (I Macc. v. 1–8; "Ant." xii. 8, § 1). The Jews in Gilead, who had taken refuge in the fortress Diathema, sent word to Judas that they were severely beset by Timotheus, and begged for aid; other messengers reported the straits of the Jews in Galilee, who likewise were harassed by their neighbors. Judas sent his brother Simeon to Galilee with 3,000 men; the enemies of the Jews were punished, and the comparatively few Jews there were transferred to Jerusalem with their wives and children.

March Against Gilead.

Judas and his brother Jonathan went next against Gilead with 8,000 men, leaving the remainder of the army to Joseph b. Zechariah and Azarias, who, contrary to orders, fought with Gorgias for the possession of Jabneh, and suffered a severe defeat. They "came not of the seed of those by whose hand deliverance was given unto Israel" (I Macc. v. 62). Judas and Jonathan fought with great success in Gilead; the city of Bosor was taken and Timotheus put to flight; the latter, indeed, gathered his forces together again, but was again defeated. The Jews of Gilead were transferred also to Judea, whither Judas returned victoriously by way of Scythopolis, after being compelled to fight his way through Ephron (I Macc. v. 3–50; "Ant." xii. 8, §§ 2–5). Judas had been successful in all these battles, which were planned with great skill.

Battle at Beth-zur.

Meanwhile, Antiochus IV. died (164 B.C.; Seleucidan era 148, not 149 as in I Macc. vi. 16). Before his death he appointed his trusted friend Philip as regent and guardian of his son. There was really no government to keep watch on the Jews. Thus Judas undertook the siege of the Acra, the garrison of which continually annoyed those who attended the Temple, although the latter was strongly fortified. Some in the Acra, among them renegade Jews, escaped and fled to Antioch, bitterly complaining that they, who had remained faithful to the king, were threatened in life and property. Thereupon another strong army was sent into Judea; Lysias commanded 100,000 infantry, 20,000 cavalry, and 32 elephants; the young king, nine years of age, marched with him. It was an imposing army, such as the Jews, probably, had never previously seen. The Syrians could not, indeed, easily capture the fortified Beth-zur, yet Judas was obliged to abandon the siege of the Acra and turn against the enemy. A battle ensued (162 B.C.) at Bath-zacharias, four hours north of Beth-zur. One of the brothers, Eleazar, was killed in the execution of an act of daring; Judas, too, was conquered, and Beth-zur fell into the hands of the Syrians (I Macc. vi. 28–48 [where the defeat is scarcely mentioned]; "Ant." xii. 8, §§ 3-5; "B. J." i. 1, § 5; in II Macc. xiii. 1–17 a victory is made of it). The Syrian army then besieged the Temple mount; the besieged, who had their brethren from Galilee and Gilead among them, were in want of provisions, since it was the Sabbatical year (Seleucidan era 150), and hence they sued for peace. Lysias granted them complete religious freedom, which was what they had been fighting for, and this right was not again taken from them. The Jews were compelled, however, to submit to the Syrians, as before the war, and even the fortifications of the Temple were destroyed (I Macc. vi. 49-54; "Ant." xii. 9, § 5; II Macc. xiii. 18-22).

Bacchides and Alcimus.

The cause of all the evil, Menelaus, was executed at this time ("Ant." xii. 9, § 7; II Macc. xiii. 3-8). Perhaps it was this peace with Lysias to which II Maccabees xi. 14 intended to refer, although the passage places it as early as Lysias' first campaign. Probably, Lysias concluded peace in order to be able the more easily to subdue his rival Philip. But soon a more formidable enemy appeared in the person of the new king Demetrius I. (162-150), who put to death both Lysias and his royal ward. The renegade Jews, among them Alcimus, whom Josephus for some strange reason calls high priest, even at this stage, went to Demetrius and again complained of the persecutions they endured at the hands of Judas and his party. Demetrius, energetic and impulsive as he then was, immediately sent Bacchides to Judea with a large army, placed Alcimus under his protection, but bade him remove Judas and his companions. Bacchides endeavored to lure Judas into his power by pacific assurances; Judas, however, saw through his craft. But now internal divisions again became manifest; the Hasidæans, when they saw their religious freedom assured to them, willingly recognized Alcimus and the Syrian dominion—but to their misfortune, for Bacchides, in spite of his solemn oath, killed sixty of them, thereby cowing the others.

Although the land was by no means pacified, Bacchides went back to Antioch, leaving behind only one command to protect Alcimus. The party of Alcimus fought now with that of Judas, but the latter was the stronger, and Alcimus sent again to the king with a plea for aid (I Macc. vii. 1-25; "Ant." xii. 10, §§ 1-3).

The king sent a strong army under Nicanor (not the Nicanor of Antiochus Epiphanes), a man who had enjoyed his confidence in Rome. Nicanor also first tried stratagem, and for a time Judas believed in his friendly disposition, but he then discovered the treachery and escaped the danger in time (I Macc. vii. 26-30; "Ant." xii. 10, § 4). II Macc. xiv. 12-27 represents Nicanor as feeling real respect for Judas; he made peaceful propositions to him through Posidonius, Theodotus, and Mattathias, which were accepted; the friendship was increased by their personal acquaintance, and Nicanor is said to have advised Judas to take a wife and found a race of heroes. But Alcimus looked upon these developments with alarm, charged Nicanor with treachery before the king, and declared that Judas desired to be high priest in his stead.

Then, for the first time, hostility broke out between Nicanor and Judas, and a battle was fought at Capharsalama. Graetz, Schürer, and Wellhausen state that it ended in the defeat of Nicanor, and that is, indeed, the literal statement of I Macc. vii. 32, where it is said: "There were slain of Nicanor's side about 5,000 men, and [the rest] fled into the city of David." But one would naturally suppose that the Syrian army would flee into the Acra, since the city of David was in Judas' hands; and it is also said immediately afterward (verse 33): "After this went Nicanor up to Mount Sion": hence Judas must be intended in verse 32, not Nicanor. In fact, Josephus ("Ant." xii. 10, § 4), who always uses I Maccabees, has another version: "He beat Judas, and forced him to fly to that citadel which was at Jerusalem" (*i.e.*, to that part of the mount fortified by Judas). Since, then, Judas had fled to Jerusalem, it is comprehensible that Nicanor, being threatened by the priesthood there, demanded his surrender (I Macc. vii. 26-38; "Ant." xii. 10, §§ 4, 5; II Macc. xiv. 11-36).

Nicanor Day.

Thereupon Nicanor proceeded to the region of Beth-horon, northwest of Jerusalem, a place situated favorably for the Jews, who were acquainted with the country; Judas encamped against him at Adasa. The battle that ensued was desperate, and ended in a glorious victory for the Jews; Nicanor fell, and his troops to the number of 9,000 were put to flight (I Macc. vii. 39-50; "Ant." xii. 10, § 5; II Macc. xv. 1-36). Judas appointed the 13th of Adar, the day of the victory (161 B.C.), as a feast-day, and it still has a place in the calendar of special days ("Megiliat Ta'anit").

Was Judas High Priest?

Judas was again the ruler of the whole land. According to Josephus ("Ant." xii. 10, § 6), the sudden death of Alcimus occurring at this time, the people gave the office of high priest to Judas. Josephus ("Ant." xii. 11, § 2), in relating Judas' death, observes also that he was high priest for three years; but in another place he says that after the death of Alcimus there was an intermission of seven years in the office of high priest ("Ant." xx. 10). Judas' three years, then, fell probably immediately after the consecration of the Temple (165-162), that is, before the election of Alcimus, who, moreover, according to I Maccabees, may possibly have died after Judas. Neither I Maccabees nor the rabbinical authorities, however, speak of Judas occupying the high-priesthood (see Grätz, "Gesch." 2d ed., ii. 365, note 3).

Treaty with Rome.

I Macc. viii. (comp. "Ant." xii. 10, §§ 6, 11; II Macc. iv. 11) then relates in detail how Judas made a treaty with Rome, and describes the power of that country, probably not as it appeared to Judas, but as it appeared to the author. Judas may safely be accredited with political sagacity enough to see the advantage of suing for the favor of the Romans, for he must have observed that they were continually concerned in Syrian trade. The narrative is also furnished with names and details, which show that it has some real foundation in fact. This is the opinion of Graetz, Schürer, and Niese. That Josephus, in "B. J." i. 1, § 4, does not mention the treaty is probably due to the fact that he is merely summarizing. Justin (xxxvi. 3, § 9) speaks of the "amicitia Romanorum" for which the Jews had asked, only it is not known whether he intends to refer it to the time of Demetrius I. or to that of Demetrius II. The document, however, which the Romans are said to have given to Judas' ambassadors (I Macc. viii. 23–30) is generally held to be not genuine. After the defeat of Nicanor, Demetrius again sent a large army under Bacchides, which encamped near Berea (Berzetho); Judas encamped near Elasa (Eleasa). The courage of the Jews sank at the sight of the large army confronting them, and they fled, only 800 men remaining for the battle.

Judas' Death.

There was no escape for Judas. Once more he performed prodigies of valor; with a few courageous followers he put the right wing of the enemy to flight, but he was hard pressed by the left wing and fell fighting (160 B.C., in the month of Nisan). His body was concealed by his brothers and buried in Modin (I Macc. ix. 1–21; "Ant." xii. 11, § 6). The patriotic party, called "Friends of Judas," was now relentlessly persecuted.

I Macc. iii. 1–9 gives an enthusiastic description of the warlike ability, heroism, and bravery of Judas and of the punishment he inflicted upon the enemies of God, both heathen and Jews; Josephus ("Ant." xii. 11, § 2) emphasizes the fact that Judas, like his father, Mattathias, fought for the freedom of his people and won everlasting renown. This characterization is wholly confirmed by fact. Judas' strict piety should also be emphasized; he prays to God before almost every battle; he fulfils the commandment of Deut. xx. 1–9; he sings psalms (I Macc. iv. 24); he watches for the true prophet (*ib.* iv. 46); he introduces Ḥanukkah and Nicanor Day.

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G. S. KR.

JUDD, MAX (originally **Maximilian Judkiewich**): American manufacturer, consul-general, and chess-player; born Dec. 27, 1851, at Cracow, Austria; emigrated to the United States when eleven years old. From 1864 to 1867 he lived in Washington, D. C., and, on becoming an American citizen, was granted permission by an act of Congress to assume his present name. Since 1873 he has resided in St. Louis, Mo. From 1874 to 1893 he was engaged in business as a wholesale cloak-manufacturer, and in the latter year was appointed by President Cleveland United States consul-general at Vienna, which post he held for more than four years.

Judd has been very active in the American chess world. He won fourth prize at the Michigan state tournament of 1869; first prize at the Ohio state tournament held at Cincinnati in 1872; and second prize at the centennial tourney at Philadelphia in 1876. He lost a match with McKenzie, champion of the United States, by 5 to 7 in 1883; won one with Showalter by 7 to 3 in 1889; and gained first prize at the Western Chess Congress held in Chicago in 1903.

Though Judd was never pitted against Steinitz or Zukertort in set matches, he played a large number of games with those masters, winning a majority; and a game which he won from Blackburne (New York, 1889) has been published as a specimen of fine play ("Examples of Chess Master-Play," transl. from the German of Jean Dubresne by C. T. Blanshard, New Barnet, 1893).

A. A. P.

JUDE, DER: Periodische Blätter für Religion und Gewissensfreiheit: Weekly magazine published in Altona, Germany, from April 10, 1832, to Dec. 31, 1833, by Gabriel Riesser. Its chief aim was to agitate for the social emancipation of the Jews of Europe. Full accounts were published of the debate in the English Parliament during 1833 on the proposed removal of the Jewish disabilities.

G. A. M. F.

JUDE, DER (New York). See PERIODICALS.

JUDE, EPISTLE OF. See NEW TESTAMENT.

JUDEA. See PALESTINE.

JUDENBÜHL. See NUREMBERG.

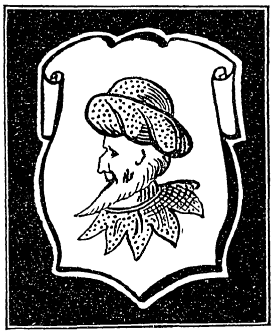

Arms of the Jews of Judenburg.

JUDENBURG: One of the oldest cities of Styria, Austria; the ancient **Idunum.** The name of Judenburg occurs in a document of 1075. Then there were many Jews in the district; Jews probably had been living there for a century. Influential, and in almost complete control of its commerce, they excited by their success the envy of the Christians, who spread and believed the most absurd reports concerning them. About the time when the accusation was spread at Fürstenfelde that the Jews had desecrated the host, it was reported at Judenburg that the Jews had formed the design of murdering all the Christians in the night of Christmas. It was said that a Jewish girl who was in love with a Christian had betrayed the plan to him, urging him to save himself by flight. The Christian in turn warned his fellows, and the people determined to exterminate the Jews. Many of them fled, but a great number were killed. This event did not deter the Jews, however, from resettling there shortly after. As early as 1329 a Jew Höschel is mentioned as lending money to the convent of Admont; and it is also said that the Bishop of Lavant borrowed money from the Jews David and Höbsel. Among the Jews that Duke Albert II. took under his especial protection were Haslein, Velchlein, Isserlein, and Freudmann. In the beginning of the fifteenth century twenty-two Jewish wholesale dealers were established at Judenburg each of whom possessed a fortune of over 100,000 gulden, and of thirty-eight other wealthy merchants the majority also were Jews. A rather long street called "Judengasse" was occupied almost entirely by the Jews, but was not considered as a ghetto, as they were living also in other parts of the city.

In 1496 the Diet of Styria obtained an order from Emperor Maximilian expelling the Jews from Styria, Carinthia, and Carniola, because they had been "guilty of desecrating the holy sacrament of the altar and murdering Christian children." The Jews again settled in these three crown lands under Emperor Francis Joseph I. The escutcheon of the city of Judenburg bears an Austrian eagle and a Jew's head with pointed beard and peaked hat. In the chief square is still standing a house on which the figure of a Jew's head is carved as the sign of the city; it is said that this was the principal synagogue of the Jews. Legend reports that on the occasion of the massacre of the Jews the last one caught was strangled with a chain at the city gate still called "Judenthürl." At present there is a small community in the city belonging to the rabbinate of Graz, with a chapel and a cemetery.

G. S. Mu.

JUDENDEUTSCH. See Judæo-German.

JUDENEID. See Oath, More Judaico.

JUDENGELEIT. See Leibzoll.

JUDENHERBERGEN. See Inns.

JUDENHUT: Tall, conical hat, generally yellow, serving, in conformity with the decrees of the fourth Lateran Council (1215), as a distinguishing mark for the Jews. This council ("Mansi Concilia," xxii. 1055 *et seq.*; Grätz, "Gesch." 3d ed., vii. 16) decreed that every Jew should wear a distinguishing mark; this decree was reaffirmed by the Synod of Vienna, 1267. Pope Paul IV., in 1555, decreed that the Jews should wear hats of a yellow color (Grätz, *l.c.* ix. 339; Berliner, "Gesch. der Juden in Rom," ii. 5). In paintings and engravings since the thirteenth century Jews can be recognized by their pointed hats. The Jewish troubadour Süsskind von Trimberg says that he walked about in the Jewish manner with a long mantle and a pointed hat. His picture in an illuminated manuscript containing the troubadours' songs ("Manessische Handschrift") shows him with such a hat (Hagen, "Minnesinger," ii. 258-260, 536-538; Grätz, *l.c.* vi. 234). As a mark of exceptional favor, some distinguished Jews were exempted from wearing the Jews' hat; the municipal board of Venice, for instance, allowed the famous physician and professor Jacob Mantino to wear during two months the regular black doctors' cap ("Vessillo Israelitico," 1903, p. 310). See Head-Dress.

Bibliography: Liebe, *Das Judentum*, p. 28, Leipsic, 1903; Constant, *Les Juifs Devant L'Eglise et L'Histoire*, pp. 129-136, Paris, 1897; Ulysse, *Etude Historique sur la Roue des Juifs*, in *R. E. J.* vii. 95.

G. D.

JUDENSCHREINSBUCH: Collection of deeds belonging to Jews in the St. Lawrence parish of the city of Cologne (Germany); since the thirteenth century they have been kept in a separate alcove; later on they were bound into book form. The Jewish deeds were written in Latin and often also in Hebrew, the Hebrew text being sewed to the Latin document. They date from about 1230 to 1347, and have been edited by Robert Höniger and Moritz Stern ("Judenschreinsbuch der Laurenzpfarre zu Köln," Berlin, 1888) for the Historische Commission.

G. D.

JUDENSCHULE (Schola Judæorum): The usual German expression for "synagogue" in medieval times. It seems to have been first used in the charter of Frederick II. of Austria, issued 1244 (Scherer, "Die Rechtsverhältnisse der Juden," etc., p. 182), wherein wilful damage done to the synagogue is declared punishable by a fine of two talents. The reason for calling a synagogue "school" is found in the practise, traceable to Talmudic times, of using the synagogue as a schoolroom (Shab. 11a). The lack of decorum in the ancient synagogues imposed on the term "Judenschule" the meaning of "a disorderly crowd." Sessa therefore originally gave to his farce, known later as "Unser Verkehr," the name "Judenschule" (1813).

The Italian Jews also call their synagogue "scuola"; so the Scuola Catalana in Rome ("Vessillo Israelitico," 1904, p. 14). In Slavic countries the equivalent "shkola" is used for "synagogue," and the sexton is therefore called "shkolnik," just as in some German documents the ḥazzan is called "Schulsinger." Similarly in England the synagogue is called "shool" by the Ashkenazim. The name "Schulmeister," however, seems to be limited to the teacher, and is not applied to the rabbi.

Bibliography: Güdemann, *Gesch.* iii., Index; *Heb. Bibl.* xix. 72.

G. D.

JUDENSTÄTTIGKEIT ("Jews' settlement" or "Jews' establishment"): Archaic technical term for the legal status of a Jewish community, and as such identical with the more frequent term "Judenschutz." It seems to have been used only at Frankfort-on-the-Main and Worms. The first edition of the Frankfort "Judenstättigkeit" was printed as a means of political agitation by the Frankfort gilds in 1613. The next authorized edition, identical with the first, was printed by the Frankfort senate in the following year. This law, however, was superseded, through the events connected with the Fettmilch riot, by one issued by Emperor Mathias (1617) and confirmed by Emperors Leopold (1661) and Joseph I. (1705). Both are included in Schudt's "Jüdische Merckwürdigkeiten." A new "Stättigkeit," issued by Prince Dalberg in 1807, was abrogated in 1811, when the Jews received full rights of citizenship.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iii. 119 *et seq.*, 156 *et seq.*; Grätz, *Gesch.* 3d ed., x. 29; Jost, *Neuere Gesch.* i. 24 *et seq.*, Berlin, 1845.

D.

JUDGE.—Biblical Data: The common Hebrew equivalent for "judge" is "shofeṭ," a term found also in the Phenician as "sufeṭ" (= "regulator"); the latter is a name given to those who had chief control in the Sidonian colonies, and to the Hebrew "shofeṭ" was originally attached a similar significance. But alongside of the original meaning, which the Hebrew retained (see Judges, Book of), the term assumed the significance of "judge." The later Hebrew word "dayyan" (Ezra vii. 25, Aramaic portion), which has come in Talmudic and post-Talmudic times to be the word used exclusively for "judge," is found in the Bible only in reference to

God (I Sam. xxiv. 16; Ps. lxviii. 6). The term "pelilim" (Ex. xxi. 22; comp. Deut. xxxii. 31), usually translated "judges," is a rare word; and a different reading has been suggested by Budde for the passage quoted (Stade's "Zeitschrift," xi. 101). The term "elohim" is also used in reference to judges (Ex. xxi. 6; xxii. 7, 8; comp. Ps. lxxxii. 1, 6); but some of the modern commentators translate this word here, as elsewhere, by "God" (Hastings, "Dict. Bible," *s.v.* "Judge, Judging," and note).

Institution.

Among the early Israelites, the elders of the tribes, and subsequently the elders of the locality, administered justice (see ELDER). Acting upon the advice of Jethro, Moses selected "able men out of all Israel and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons: the more important [A. V. "hard"] causes they brought unto Moses, but every small matter they judged themselves" (Ex. xviii. 25, 26; comp. Deut. i. 15). It is also recorded that Moses once appointed Aaron and Hur to act as chief judges in his absence (Ex. xxiv. 14). The judge was considered a sacred person; seeking a decision at law was called "inquiring of God" (Ex. xviii. 15). Moses is often represented as bringing a case to God before rendering a decision (Ex. xviii. 19; comp. Num. xv. 34, 35; xxvii. 5).

Development.

After the Israelites settled in Canaan the system introduced by Moses seems to have fallen into desuetude, because there was no union among the tribes. The military rulers of the people in the time of the Judges probably assumed control over the administration of justice. Samuel is recorded as having traveled from place to place judging Israel, while his headquarters were at Ramah (I Sam. vii. 15-17, xii. 3; comp. Judges v. 10), and his sons judged the people at Beer-sheba (I Sam. viii. 2).

With the establishment of the monarchy the king and his officers were naturally regarded as the supreme authority and the final court of appeals (II Sam. xii. 1-16, xv. 2, xvi. 5-9). Solomon was considered "to have the wisdom of God in him to do judgment" (I Kings iii. 28). Although David is recorded as having appointed 6,000 Levites as judges and officers (I Chron. xxiii. 4, xxvi. 29), the organization of courts of justice in accordance with the Deuteronomic code (Deut. xvi. 18, xvii. 8-13) was not effected until the time of Jehoshaphat. He established courts all over Palestine, and appointed two chief justices—a priest over ecclesiastical affairs, and a "nagid" (the ruler of the house of Judah) over temporal affairs (II Chron. xix. 4-11). In Jerusalem the royal judges soon superseded the elders (Jer. xxvi. 11); but in the smaller communities the elders still continued to exercise their wonted authority (Isa. iii. 14; II Kings xxiii. 1). On the return of the Jews from Babylon, Ezra was ordered by Artaxerxes to appoint judges "which may judge all the people that are beyond the river" (Ezra vii. 25, 26; x. 14).

The qualifications for judgeship are tersely described in Jethro's words, "able men, such as fear God, men of truth, hating covetousness" (Ex. xviii. 21). The judge must not be influenced by the position or wealth of the litigants (Ex. xxiii. 6; Deut. i. 17, xvi. 19), and must not accept bribes (see BRIBERY). It was the duty of the judges, in order to put away from themselves the guilt of innocent blood, to determine by measurement the town nearest the place where was found the body of a murdered man whose murderer was not known (Deut. xxi. 1-9). The judge had to be present at the infliction of the punishment of flagellation (Deut. xxv. 1-3). See SANHEDRIN.

E. G. H. J. H. G.

——**In Rabbinical Literature:** While the term "dayyan" in Talmudic literature is identical with "sage," "student of the Law," "professor of the academy," or "rabbi of the community," perfect freedom was given to the litigants in a civil case to choose from among the people their own judges. Even one man could administer justice and enforce his decisions, if he was known as a scholar ("mumḥeh"), or if the litigants agreed to abide by his decision (Sanh. 5a). If one of the litigants chose one judge and the other chose another, these two judges might select a third, even against the will of either party; and the decision rendered by them was binding (*ib.* 23a). Each one of the judges, however, was careful not to accept the appointment unless he was satisfied that the other members of the court were worthy and respectable men (Sheb. 30b). The Rabbis recommended that all cases should be brought before a regularly constituted court of three; and the larger the court the better (Sanh. 8a; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 3, 3, 4).

Qualifications.

The qualifications of the judge were many and various. The members of the three classes of courts—the Great Sanhedrin, the Lesser Sanhedrin, and the Court of Three (Josephus, in "Ant." iv. 8, mentions a Court of Seven)—which, according to Talmudic tradition, existed in Palestine during the second commonwealth (see BET DIN; SANHEDRIN), had to be duly ordained and authorized by the nasi of the Sanhedrin or by three of its members (Sanh. 13b; Maimonides, "Yad," Sanh. iv.; see AUTHORITY; ORDINATION). Only ordained judges could decide cases involving fines or corporal punishment (Sanh. 14a; "Yad," *l.c.* 12).

The members of the Sanhedrin had to be familiar not only with Jewish law and tradition, but also with many languages and sciences (Sanh. 17a). Priests and Levites were preferred to laymen (Sifre, Deut. xvii. 9); and only such Israelites could serve as members of the Sanhedrin as were of pure Jewish descent (Sanh. 32a; see YIḤUS). A very old man, a eunuch, or one who had no children could not be a member of the Sanhedrin (*ib.* 36b). Besides possessing the necessary mental and spiritual qualifications, a member of the Sanhedrin had to be physically well built, of imposing figure, and without a blemish on his body (*ib.* 17a). While members of the Court of Three were not required to possess all these qualifications, they had to be distinguished for the following seven qualities: wisdom, humility, fear of God, hatred of money, love of truth, amiability, and a good reputation ("Yad," *l.c.* ii. 7, where these qualities are derived from Biblical passages).

Persons related to one another were disqualified from acting together as judges or as witnesses; judges were required to be amicably disposed toward one another (Sanh. 29a), and there could not be among them one who was a particular friend or enemy of one of the litigants (Ket. 105b). One who witnessed a crime or a transaction could not act as judge in the matter (Mak. 12a). All those disqualified from testifying in Jewish courts (see Evidence) were prohibited also from acting as judges (Nid. 49a). A woman or a proselyte was disqualified for judgeship (Yeb. 102a; B. Ḳ. 15a; Tosef., *s.v.* "Asher"). There is no age limit given in the Talmud. While the opinion expressed is that no one under forty should give decisions ('Ab. Zarah 19b), the later rabbis allowed a person of eighteen years to assume the title of judge (comp. Shab. 56b), while others were of the opinion that one of thirteen years of age might administer justice (Ḥoshen Mishpaṭ, 7, 3; comp. Yoreh De'ah, 242, 13, 14).

Equality Before the Law.

Equality before the law should be the principle guiding all the actions of the Jewish judge (Lev. xxiv. 22; Deut. i. 17). A case involving a "peruṭah" (the smallest Palestinian coin) should be regarded by him with the same gravity as one involving thousands (Sanh. 8a). Both parties should be accorded equal respect by the court, and no preference should be shown even to the learned man (Sheb. 30a; "Yad," *l.c.* xxi. 1; Ḥoshen Mishpaṭ, 17, 1). The judge must not listen to the arguments of one of the litigants in the absence of the other, nor must he assist either of them in his arguments, but must listen quietly to the presentation of the case by both parties and then render his decision (*ib.* 30b, 31a; "Yad," *l.c.* 10; Ḥoshen Mishpaṭ, 17, 8). He should attend to the cases in the order in which they are presented, although he may attend to an orphan's case before that of a widow, to a widow's before a learned man's, to a scholar's before that of an ignoramus, and to a woman's before a man's (Sanh. 8a; "Yad," *l.c.* 6; Ḥoshen Mishpat, 15, 1, 2). There was no interpreter between the judge and the parties concerned in the case, except when the judge understood a language, but could not speak it fluently (Mak. 6b). The judge was enjoined to arbitrate between the contending parties; and the first question put to them was, "Do you wish law or arbitration?" but he could not compel them to arbitrate except when orphans were involved or when the case could not be established on a legal basis. If the decision was once rendered in accordance with law, the same court could not again arbitrate, even if both parties wished it (Sanh. 6b; "Yad," *l.c.* xxii. 4, and "Kesef Mishneh," *ad loc.*; Ḥoshen Mishpaṭ, 12, 2–5).

Forty years before the destruction of the Second Temple, the Talmud relates, the Sanhedrin removed from the Temple premises to a place called "trade-hall" ("ḥanut"), and since then the Jewish courts have had no jurisdiction in cases involving capital punishment ('Ab. Zarah 8b; Sanh. 41a). The authority of the judge was still further curtailed after the wars of Bar Kokba, when the ordination of judges was prohibited (Sanh. 14a). As only ordained judges could decide penal cases, after that period judges could, theoretically, attend only to strictly civil cases; but they were given the power to decide also such penal cases as involved actual injury to others—that is, those of common occurrence and the settlement of which was an urgent matter (Giṭ. 88b; Ḥoshen Mishpaṭ, 1, 1; see Jurisdiction). Still when there was need of prompt and decisive action, the local courts frequently extended the bounds of their authority, and inflicted corporal punishment, confiscated property, and even asked assistance of non-Jewish governments to force obedience to their mandates (Sanh. 46a *et al.*).

While throughout the Diaspora various governments granted to the Jewish rabbis judicial authority, sometimes even in criminal cases, the tendency of the later rabbis was to submit to the law of the land in all cases; and only such matters as did not affect the community and from which the government derived no special benefit were decided in Jewish courts (Ḥoshen Mishpaṭ, 369, 6–11; see Conflict of Laws).

Judge in Error.

A judge who made a mistake in his decision of a law that is clearly stated in the Mishnah or in the Talmud or in any of the accepted codes had to try the case again if possible, but if not—as when one of the litigants could no longer be reached—he was not required to pay any loss resulting from his decision. If the mistake was in a matter disputed by the authorities, but which was generally decided in accordance with one opinion and the judge decided in accordance with the opposite opinion ("shiḳḳul ha-da'at"), if he was a learned man ("mumḥeh") and the litigants had agreed to abide by his decision, or if he had been appointed a judge by the recognized authorities, he had to give them a new trial; and if this was impossible, he was not required to pay. But if he was not a learned man, although the litigants had agreed to abide by his decision, or if he was a learned man but had no permission to judge and the litigants had not agreed to abide by his decisions, he had to give them a new trial; and if this was not possible, he had to pay the damages caused by his decision (Sanh. 32a, 33a; "Yad," *l.c.* vi. 1; Ḥoshen Mishpaṭ, 25, 1–3, Isserles' gloss, and "Pitḥe Teshubah," *ad loc.*). See Accusatory and Inquisitorial Procedure; Criminal Procedure; Execution; Fees; Sanhedrin.

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S. S. J. H. G.

JUDGES, BOOK OF (Hebr. שופטים): In the Hebrew canon, the second book of the Earlier Prophets, placed between Joshua and Samuel.

§ I. Name: The book derives its name from the fact that it deals with the "Judges," a term which, according to the statements found in the book (comp. ii. 11–19 and the constantly recurring formulas in iii. 7, vi. 1; iii. 12, iv. 1, x. 6, xiii. 1; iii. 8, iv. 2, 9, x.

7), designates men who dealt out justice to the oppressed people (comp. שׁפט, Ps. x. 18); hence it is used in the sense of מושיע = "rescuer" (ii. 16, 18). The word, however, means more than this and more than the modern "judge": it means the leaders or rulers (comp. the Suffetes [= שופטים] in Carthage) who took charge of the affairs of the several tribes in case of war with the Canaanites or other neighboring peoples, and who also assumed leadership of their respective tribes in the succeeding times of peace. In accordance with the needs of the time, their functions were primarily judicial (iv. 5). The book itself announces that it will deal with the time of the Judges from the death of Joshua; but the description of Joshua's death at the beginning of the book is doubtless a later addition, and the introduction repeats (i. 1–ii. 5) the theme of the Book of Joshua, namely, the conquest of the country west of the Jordan. Nor does the Book of Judges give the conclusion of the history of the Judges; for the two stories appended to the book in its present form belong not to the end of that period, but to its beginning, and the narratives forming the kernel of the book break off before the period of the Judges ends. The thread is taken up again in the Book of Samuel. It may be assumed, however, that the original Book of Judges was carried down to the end of the period and concluded with the story of Eli and Samuel, which forms the beginning of I Samuel.

§ II. Synopsis of Contents: Before discussing the several parts and their origin, it may be well to note the peculiar composition of the book. The introduction and additions may clearly be separated from the main text, giving the following three divisions: (1) introduction; (2) Book of Judges proper; and (3) appendixes.

(1) **Introduction:** (*a*) i. 1–ii. 5, a general view of the conquest of Canaan. The story is evidently intended to portray the great tribulations of the time of the Judges, which God inflicted because the Israelites partially spared the Canaanites in spite of His command to the contrary (see ii. 1–5, especially verse 3). (*b*) ii. 6–iii. 6, a general description of the conditions obtaining at the time of the Judges. The chief characteristic of this time is found in the recurring change from apostasy and punishment to repentance and deliverance. The account forms the introduction to the following stories, which are, as it were, summarized in ii. 11–19.

Sections of Book.

(2) **The Book of Judges Proper, iii. 7–xvi. 31:** This describes Israel's delivery, through divinely appointed judges, from the subjugation to the Canaanites and the neighboring peoples which it had brought upon itself. The accounts of the activities of the several judges vary considerably in length; only the five so-called "Great Judges" are treated in detail. The narratives may be summarized as follows: (*a*) iii. 12–30, account of the Benjamite Ehud, who overthrew the tyranny of the Moabites; (*b*) iv.–v., story of Barak (and Deborah), who overthrew the tyranny of the Canaanites (but see § III.); (*c*) vi. 1–viii. 32, story of Gideon of western Manasseh, who overthrew "the Midianites and the Amalekites and all the children of the East"; (*d*) x. 6–xii. 7, story of Jephthah the Gileadite of the tribe of Gad, who vanquished the Ammonites; (*e*) xiii.–xvi., account of the Danite Samson, who vanquished the Philistines; (*f*) iii. 7–11, story of the Kenazite Othniel, from the tribe of Judah, who vanquished Chushan-rishathaim (iii. 10); together with various incidental remarks relating to the so-called Minor Judges: (*g*) iii. 31, story of Shamgar; (*h*) x. 1–5, stories of Tola of Issachar and Jair of Gilead (eastern Manasseh); and (*i*) xii. 8–15, stories of Ibzan of Beth-lehem, Elon the Zebulonite, and Abdon the Pirathonite of the tribe of Ephraim. With the exception of the priestly tribe of Levi and the two tribes of Reuben and Simeon, which soon became extinct, each of the tribes is represented by at least one judge. The section viii. 33–ix. 57, dealing with the leadership of Abimelech, is not strictly of the same order as the rest.

(3) **Appendixes:** Two stories from the time of the Judges: (*a*) xvii. and xviii., the campaign of the Danites, and the transference to Dan (Laish) of the sanctuary of Micah the Ephraimite; (*b*) xix.–xxi., the outrage at Gibeah, and the resultant punitive war against Benjamin, which is almost destroyed; the measures taken for the preservation of the tribe.

§ III. Sources: The Main Text, iii. 7–xvi. 31: The earliest sources are found in the stories relating to the five Great Judges:

(1) The account of Ehud, iii. 12–30, which, with the exception of the Deuteronomistic framework (verses 12–15 and 30), is a uniform story, based doubtless on ancient tradition.

Song of Deborah.

(2) The story of Barak and Deborah, iv. and v., in which must be distinguished: (*a*) the Song of Deborah, v. 2–31, describing the sufferings and the victory of the people, and which was doubtless composed by an eye-witness. It is uncertain, however, whether Deborah herself composed this. Doubt arises from the exhortation (v. 12) "utter a song," and from the fact that the introduction does not say that she composed it, but only that Deborah and Barak sang it (*ib.* verse 1). Nor does it follow absolutely from the word שקמתי (verse 7) that Deborah composed the Song. Although קמתי is probably intended as the first person and has been so interpreted down to recent times, yet it may also have been intended as an address to Deborah, as the second person feminine singular (= קַמְתְּ; comp. לִמַּדְתְּי, Jer. ii. 33)—"until thou hast arisen, Deborah!" And even its interpretation as the third person feminine singular (= קָמַת, old form of קמה, in which the י would be secondary, conditioned by the traditional conception, according to which the expression is in the first person) is not excluded, and the reading may be, "until Deborah arose." Nor is the first person in verse 3 decisive, as it may refer to any poet. The exhortation in verse 12, "Awake, awake, Deborah: awake, awake, utter a song," formerly considered a direct proof of Deborah's authorship, really excludes this possibility, unless it is assumed that it is a poetic address of the author to herself. Aside from these doubtful arguments, the context, with its striking references to the deeds and thoughts of women (Deborah, Jael, Sisera's mother and her "wise women"), might point to a

poetess as the author. Even if the Song was not composed by Deborah, it was at least the work of a contemporary; and as such it is the earliest source for the history of Israel, and a historical document of supreme value. It not only recounts a historical fact, but breathes the wild spirit of a heroic age, and with elemental force portrays especially the pitiless delight in battle and bloodshed, and the joy of deliverance from the yoke of tyranny.

(*b*) The prose historical account in ch. iv. stands in a peculiar relation to the Song, inasmuch as the poetical account has been clearly changed into a historical narrative, which presents various contradictions to and exaggerations of the Song in regard to numbers and events. This prose account based upon the Song of Deborah is, however, only a part of the story told in ch. iv.; for, in the first place, the story of the victory of Barak and the tribes of Zebulun and Naphtali over King Jabin of Hazor (iv. 10) is joined to it, and, in the second place, there are other details which are not found in the Song, and which therefore were derived from independent tradition, especially the reference to the attack made by the Israelites from Mount Tabor. The story in ch. iv., taken for the most part from the Song, and which may be called the story of Sisera in contrast to the story of Jabin, narrates the victory of Deborah and of Barak of Issachar over Sisera at the Kishon, and the death of the last-named at the hands of Jael. In consequence of the fusion of the stories, Sisera in the account in ch. iv. does not appear as the head of a coalition of the Canaanite kings, as he is represented in the Song, where he is the chief personage, but merely as the general of King Jabin. The stories are so closely fused that they can no longer be separated, this being doubtless due to the confounding of two heroes of the name of Barak (= "lightning"; comp. the surname in "Hamilcar Barcas"); namely, Barak of Kedesh of the tribe of Naphtali (iv. 5 [A. V. 6]) and Barak of Issachar (v. 15).

Account of Gideon.

(3) The account of Gideon, vi.-viii., consisting of two separate narratives brought into harmony by the passages vii. 25 and viii. 10. According to the main text, including vi. 2-6, 11-24, 33 *et seq.*, vii. 1, and vii. 9-25 (except verse 12), as well as the passages vi. 35; vii. 2-8, 14, 16-22, preserved only in revised form, Gideon delivered the whole of Israel from the inroads of the Midianites, whose camp on Mount Gilboa he surprised. The Ephraimites then captured and killed the fugitives together with their kings Oreb and Zeeb at the fords of the Jordan (comp. especially vii. 24). According to another account, which forms a connected series of additions to the main text (*i.e.*, to vi. 2-viii. 3), and which includes vi. 7-10, 25-32, 36-40 as well as the Deuteronomically revised passage viii. 4-27, Gideon with 300 men captured the Midianite kings Zebah and Zalmunna beyond the Jordan, whither he had pursued them.

A valuable remnant of the earliest Hebrew history has been preserved in the story of Abimelech, which is appended to the story of Gideon. Jotham's daring and original parable of the trees in search of a king, included in this story, was (as appears from ix. 57) probably added at a later time by an editor who took it from a source earlier than that of the main story. This parable, one of the few remnants of purely secular writing, can not have originated in the time of Abimelech, who reigned only three years at Shechem, as its criticism of the king was evidently the result of a clearer insight than could have been possessed by a contemporary. It was probably a product of the Northern Kingdom, where the people had unfortunate experiences with elected kings.

(4) The story of Jephthah, xi. 1-xii. 7, is in general uniform; the first two verses, however, are probably revised, as they do not fit in with verse 7, nor with the passage xi. 12-29, which appears as a learned disquisition applying in no wise to the Ammonites, to whom the message was to be addressed, but to the Moabites. In xi. 35-40, also, the editor, intent on abbreviating, seems to have made changes in order not to dwell on the human sacrifice which must have been described in the original narrative.

(5) The story of Samson, xiii.-xvi., narrating in twelve sketches his deeds and tragic death. This, also, is a uniform composition, with the exception of a revision in xiii. and xiv., and is evidently the work of a single author.

In general, it may be noted in regard to these old heroic stories of the Book of Judges that there is some resemblance in language and manner of description to the narrative sources of the Pentateuch; for this reason Cornill has designated the first version of the story of Gideon, the story of Samson, and the basis of x. 6-16 as Jahvistic in character, and the story of Sisera, the second version of the story of Gideon, together with the stories of Abimelech and Jephthah, as Elohistic (other scholars, however, as Budde, think differently). These resemblances are so slight that they may be explained as contemporaneous work or imitation, rather than as a continuation of the Pentateuch sources.

Original Book.

The main text of Judges, including the above-named stories, constituted, with the exception of later additions, the earlier book, which began therefore with ii. 6; and as the initial words, "And when Joshua had let the people go," correspond with the words introducing the first valedictory in Josh. xxiii. 2, it follows that the original Book of Judges continued the original Book of Joshua. Furthermore, it follows that the second valedictory with the accompanying statements in Josh. xxiv., and the first account of Joshua's death, in Judges ii. 8 *et seq.*, as well as the present introduction to Judges, were added later; this is also apparent from the present beginning of Judges: "Now after the death of Joshua it came to pass."

The Introduction: It has been shown that the introduction is a later addition; and the fact is further proved by its contents, the story of the conquest of the country west of the Jordan, which is the theme of Joshua, being here repeated. But while the Book of Joshua narrates the story of the complete destruction of the Canaanites by the people of Israel under one commander-in-chief, the introduction to Judges says that the tribes of Israel fought singly; and it does not refer to the complete destruction of the Canaanites (comp. Judges i. 27-33, ii. 1-3). Of these two accounts the introduction to Judges is doubtless more objective, and shows a better comprehension of the actual facts, while the narrative in Joshua is founded on the Deuteronomistic revision. The introduction itself, however, is not uniform; according to i. 8, the children of Judah conquered and burned Jerusalem and killed its inhabitants, while, according to i. 21, the children of Benjamin did not drive the Jebusites out of that city, but dwelt together with them in Jerusalem "unto this day" (according to the parallel account in Josh. xv. 63, some scholars read in this passage בני יהודה instead of בני בנימן, which is derived from Josh. xviii. 28). Cornill ascribes a Jahvistic origin to the passages i.–ii. 1a, 5b, 23a; iii. 2–3, and an Elohistic origin to i. 1a; ii. 13, 20–22a; iii. 5–6.

The Appendixes: The first appendix, xvii. and xviii., is a very valuable old story. Bertheau, Budde, Kittel, Cornill, and others assert that two accounts must be here distinguished. According to one, the Ephraimite Micah made an ephod and teraphim, and hired a Levite to be to him "a father and priest"; 600 Danites then persuaded the Levite to go with them and become their priest, whereupon they conquered Laish and set up there for their tribal sanctuary the image that Micah had made. According to the other account, Micah made a "pesel" (graven image) and "massekah" (molten image), and engaged a young Levite as priest, whom he held as a son; but the Danites, who stole the pesel and massekah, made Jonathan, Moses' grandson, their tribal priest instead of the Levite, and through the descendants of Jonathan the priesthood was transmitted in the tribe of Dan. But according to Oort, Wellhausen, Kuenen, Baudissin, and others, it is more probable that the discrepancies in the narrative may be explained on the ground of interpolations (compare פסל and מסכה, which always follow אפוד and תרפים). The story itself is unique in that it describes a cult and a priesthood which are nowhere else found in the Old Testament. This fact itself points to an early date of composition.

The Priest of Micah.

As two dates are given in the text, xviii. 30 and 31, the question arises which of these two statements is the original—that is, the earlier—one. The first statement, xviii. 30, points to the time of the fall of Ephraim (722 B.C.), or at least to that of the deportation of the northern and eastern inhabitants of the country (735 B.C.); the second, to a time near the beginning of the royal house of Israel, as the destruction of the Temple of Shiloh probably occurred during the Philistine wars, in which the priestly house of Eli, officiating at Shiloh, perished. The first statement, also, originated at a time that had become remote to later generations, as is shown by the fact that the ascription of these deeds to a grandson of Moses caused offense to the people, and a copyist tried to remove it by interpolating a נ in מישה so as to change the name to מנשה (this has recently been denied by Sinker).

The second appendix, xix.–xxi., in its main text, which can now hardly be determined with certainty, might similarly be traced back to an ancient story, as is indicated by expressions similar to those found in the first appendix; *e.g.*, the Levite sojourning as a stranger in the country (xix. 1). The formula common to both appendixes, "in those days there was no king in Israel, but every man did that which was right in his own eyes" (xvii. 6, xxi. 25; comp. xviii. 1, xix. 1), perhaps also indicates that the original text was composed before the Exile; although it is possible that in the second appendix it is a later addition, or was introduced by the author in imitation of the first appendix. For the story as a whole dates from a very late period, since there is evidence that it is based on the Priestly Code. This is especially evident in the fact that the community of Israel is represented as a compact body pronouncing punishment upon Benjamin as with one voice, while elsewhere in Judges every tribe attends to its own affairs. The fact that all the personages named, with the exception of Aaron's grandson Phinehas in xx. 28, are anonymous indicates that this is a piece of fiction and not a historical narrative. The story may have some historical foundation; for Hosea (x. 9), speaking of course quite independently of this story, also mentions the sin of Israel since the days of Gibeah. Nor is it impossible that the story, as Nöldeke was the first to assume, describes the ruin of Benjamin by the war between David and Saul's son and the insurrections under David.

§ IV. Combination and Revision of The Sources: The earlier Book of Judges, a compilation of the stories of the five Great Judges together with the additions of the redactor, was practically Judges in its present form, with the exception of the Deuteronomistic framework (together with the story of Othniel), the six Minor Judges, and some later revised additions. The Deuteronomistic editor added to the earlier book the following passages; namely, ii. 6-9 and iii. 7-11 (the account of Othniel being taken from Josh. xv. 17), all the additions by which he adapted the old material to his conception of history, and the strictly chronological arrangement taken from I Kings vi. 1, the 480 years being divided by him into 12×40 years or generations, 20, 40, or 80 years respectively being assigned to each of the judges. This Deuteronomistic arrangement was again supplemented by an editor following the Priestly Code, who partly revised the work, inserted passages of his own (viii. 29-31 and x. 17, 18), and added the portions relating to the five Minor Judges (x. 2-5 and xii. 8-15), in order to round out the number of the twelve judges. This last-named portion has been skilfully harmonized with the chronological arrangement of the Deuteronomistic editor; for the sum of the years of office of the five Minor Judges (23 + 22 + 7 + 10 + 8 = 70) is practically equal to that of the years of oppression under the five Great Judges (8 + 18 + 20 + 7 + 18 = 71). The last editor, finally, added to iii. 31 the personage of Shamgar (from the Song of Deborah, v. 6) because at his time the judgeship of Abimelech caused offense, and the editor wished to remove Abimelech without disturbing the number of the judges.

Additions by Deuteronomist.

§ V. Age of the Sources: The sources from which the material for the various heroic stories was taken are in part very old, the Song of Deborah having originated as early as the time of the Judges.

These old sources, however, were committed to writing a considerable time after the date of the events which they narrate. Samson certainly lived a long time before the account of his life was written down, because it has a very evident admixture of mythic elements, as, for instance, his heroic deeds and the virtue ascribed to his hair. His deeds remind one of the deeds of Hercules, and his name (שמשון = "the sunny") shows a resemblance in attributes to the Phenician sun-god Melkart, the prototype of the Greek Herakles. Although the story of Samson may be based on historical fact, it must be noted that Samson's deeds differ from those of the other warrior judges in that these latter are "saviors of their tribe" while Samson fights with the Philistines on his own account. Hence the compilation of the stories of the five Great Judges must be dated soon after the division of the kingdom. Single passages, like the basis of ch. xvii. and xviii., may be much older. The editor who combined his own additions with the book containing the stories, producing thereby the earlier Book of Judges, probably wrote in the last decades of the kingdom of Israel. The Deuteronomistic edition was undertaken during the Exile, at which time the other additions were probably also incorporated. The two appendixes were added very much later, as appears not only from the date of composition of the second appendix (xix.-xxi.), but also from the fact that the Deuteronomistic revision, which may be traced throughout the Book of Judges down to ch. xvi., did not include the two appendixes. Had they been added earlier, moreover, they would have been inserted in a different place, namely, in the beginning, where they belong, according to the dates mentioned in them (xviii. 30 and xx. 28). Although these references to the time may be glosses, they can not have been added after the book was completed.

Story of Samson.

§ VI. Literary Characteristics: As a result of difference in sources originating at different times, the book has no literary unity. Side by side with the stereotyped formulas, which reveal the historical point of view of the compiler of the earlier Book of Judges (iii. 7, vi. 1; iii. 12, iv. 1, x. 6, xiii. 1; iv. 2, 9, x. 7), and the passages added in the spirit of these formulas, there are stories popular in character, to which have been added snatches of old folk-poetry, old proverbs, descriptions of popular customs, popular etymologies, and other characteristics of naive popular composition. The mythological elements, which are especially predominant in the story of Samson, are also derived from popular beliefs. Yet the historical narrative, in spite of various legendary additions, is on the whole true to fact, as appears from the frankness with which religious and moral conditions, widely differing from later customs, are discussed.

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E. G. H. V. RY.

JUDGES, PERIOD OF: The present form of the Book of Judges has given rise to the phrase "time of the Judges," which covers the period from the death of Joshua down to the revival and consolidation of Israel as a kingdom under Saul. This period, however, does not correspond with that covered by the Book of Judges, which includes part of Joshua's period; and the events under the last two judges belong to the Book of Samuel. Moreover, the designation "Judges," as well as the account given of their activity in the book in its present form, is inadequate, as the term "judge" was subsequently applied to certain persons who, without being kings, ruled over the whole of Israel like the Kings. This happened, however, only when the people were collected together on extraordinary occasions, as, for instance, in making war upon a common enemy, when the members of several or of a majority of the tribes would place themselves under the leadership of the strong warriors among them; and when the object in view had been accomplished, such leaders returned to the respective spheres of their personal influence. This influence did not extend beyond the bounds of their own tribe or of a few other tribes, though they retained the preeminence they had achieved by their leadership in YHWH's war. In times of peace, moreover, their activities were chiefly confined to the judicial functions whence they derived their title. Indeed, most of the judges had only a local importance; for there has been preserved no account of their deeds based on actual authentic

Social Conditions.

Mostly of Local Importance.

tradition, but only a formal account composed for a definite purpose and, therefore, of no historical value. Similarly, the chronological framework into which the account of the twelve judges has been fitted is, as regards their sequence and their tenure of office for twenty, forty, or eighty years respectively, a fiction of later time. All that remains, after separating these later additions to the "historical account" of Judges, is confined to the old stories of the five so-called "Great Judges," which form the substance of the Book of Judges; to these may be added the beginning of the book, if not as an actual historical source, at least as a valuable source on the early ritual. These five Great Judges did not exert a legally or judicially determined influence upon affairs common to the Israelitic tribes: their personal influence was rather confined to one or a few tribes; and only the stress of events brought a majority of the tribes under their leadership. Still they rendered great services by preserving the work of Moses under difficult conditions at a time when neither the life nor the laws of the people had been fully regulated.

The "Great Judges."

Historic Background of Song of Deborah.

A faithful picture of the conditions obtaining at the so-called "time of the Judges" is found in the Song of Deborah (see Judges, Book of, § 3), which is not only the most important historic source in Judges, but also the earliest source of Hebrew historical tradition. It may be gathered from the text (Judges v.), which unfortunately has been much mutilated, that the principal reason for the temporary union of the tribes in the war of YHWH, aside from the oppressions under which they suffered, was the religious conviction that Israel could not serve YHWH more worthily than by engaging in war with Canaan (verse 23). But long-continued bitter oppression had discouraged the Israelitic troops; and any flickerings of rekindling courage were quenched by threatened attacks (verses 6 *et seq.*). In this period of general discouragement (verse 8) arose the prophetess Deborah, who, by her firm faith in YHWH and in His helping hand, reawakened in the masses and among the chiefs the feeling of the solidarity of the tribes of YHWH. Ephraim, Benjamin, Machir (Manasseh), Zebulun, Naphtali, and Issachar send troops under the leadership of their respective princes, with Barak, the son of Abinoam—who, according to verse 12 ("lead thy captives captive," reading שביך), had suffered personal injury—as commander-in-chief of the entire Israelitic army (verses 12–15). Only a few tribes remained behind; and upon these scorn and curses are hurled: upon Reuben for its indecision; upon Gilead for its indifference; upon Dan and Asher for their covetousness; and upon Meroz for its cowardly egoism (verses 15–18, 23). Sisera and his allies collect their army on the plain of the River Kishon before Haroseth, where the war-chariots can deploy and the bowmen afford protection. In the battle that ensues YHWH aids the Israelites by a storm. The Canaanites are defeated in Taanach, on the southern border of the plain of Jezreel, and their leader, Sisera, is killed in flight by the treachery of the Kenite woman Jael (verses 19–22, 24–27).

The Wars of YHWH.

This is the substance of the song; but a few other conclusions may be drawn from it. It is to be noted that the tribes of Simeon, Levi, and Judah are not mentioned at all; this may be explained on the ground that the first-named two were then already dissolved, and that for some time Judah had not been closely connected with the other tribes (comp. Gen. xxxviii. 1), and was not flourishing, as it subsequently was in consequence of its connection with the southern family of Tamar (Gen. xxxviii.). Since five tribes are bitterly reproved for taking no part in the war it must be assumed that YHWH's army included at that time nearly all the men dwelling in Israel. This may be historically explained only on the ground that after Israel's decisive victories, which finally placed the tribes in possession of Canaan, an agreement made in Canaan more closely connected the tribes, which had been consolidated by the common war of YHWH, imposing upon them service in the army and also the recognition of YHWH and His judgment; and it may be assumed that this agreement was made during the events forming the story of Josh. xxiv.

If one compares the performance of the Israelitic tribes, as described in the Song of Deborah, with the other statements referring to immediately preceding conditions, it will be furthermore seen that this common action of the Israelitic army was in fact an extraordinary event and one momentous for the development of the Israelitic people. For the territory of the Israelitic tribes, which it may be estimated numbered at that time 130,000 persons (according to Judges v. 8 there were 40,000 men able to bear arms), was very limited, as appears from Judges i. 27–33. In the interior the Canaanites held the boundaries of the plain of Jezreel to the south, east, and north (*ib.* verses 27 and 30); important localities in the mountains of Galilee (*ib.* verses 31 and 33), the entire coast southward to Dor (*ib.* verses 27 and 31), and the fortress of Gezer on the southwest frontier of Ephraim, which covered important passes to the mountains (*ib.* verse 29). Some of the Israelitic tribes found settled abodes only with great difficulty, having to contend even with the hostility of the other tribes. It is reported of the Danites (*ib.* xvii. *et seq.*) that, after being driven from the coast, they sought refuge on the western side of the plateau (*ib.* i. 34, v. 17, xvii. *et seq.*), and that, being unable to remain there, they traversed the territory of Ephraim, and finally settled in the vicinity of Laish at the sources of the Jordan.

The Rescue of Individual Tribes by Their Judges.

The Israelites had to wage sanguinary wars with the native Canaanites and with the neighboring peoples, both before winning their permanent dwelling-places—which was of course their primary object—and after having conquered the country, in order to make their possession secure. The story of Jabin, for example (Judges iv.), recounts a victory of the tribes of Zebulun and Naphtali, which, like Dan and Asher, were half-breed tribes; *i.e.*, they had a larger admixture of Canaanite blood than the other tribes. This is probably the same victory which in Josh. xi. 1–5 is represented as having been gained by Joshua at the waters of Merom. The event, however, took place after the death of Joshua; and it opened up to the Israelites regions in which the Canaanites predominated, as they did in general in the lands lying toward the coast of the Mediterranean.

Enemies in the east were added to those in the country west of the Jordan. Nomad tribes which camped alongside of Israel near Horeb and Kadesh, the Amalekites and the Midianites as well as the Moabites, appeared on the eastern frontier of Palestine, with the purpose of settling, like Israel, in the western cultivated country; and the Israelites had to stem this movement from east to west, lest they should be overwhelmed by the newcomers. Now the several judges appeared where danger threatened. Ehud the Benjamite, by murdering the Moabite king Eglon, liberated his tribe from the tribute which that king had imposed upon it; and with the troops from Mount Ephraim he recaptured the fords of the Jordan as well as Jericho, which was besieged by the nomad tribes (Judges iii.). The Gileadite Jephthah of Mizpah (*ib.* xi.) succeeded in repulsing the Ammonites, who at that time were threatening Gilead, that is, the tribe of Gad, and who subsequently even advanced to the valley of the Jordan (I Sam. xi.). Gideon (Jerubbaal), of Ophrah in Manasseh, fell upon the Midianites, who had entered into the territory of Manasseh, at the source of the present Nahr Jalud, on the eastern border of the plain of Jezreel, and drove them toward the valley of the Jordan. Aside from Manasseh, he called also upon the neighboring tribes of Naphtali and Asher to take part in the pursuit, and ordered the Ephraimites to guard the fords of the Jordan, in order to cut off the Midianites' retreat and to capture their kings Oreb and Zeeb (Judges vi. *et seq.*).

Prognostications of the Kingdom.

After his successes Gideon retained a leading position within his tribe. According to Judges viii. 22 *et seq.*, he was even offered the hereditary rulership, *i.e.*, kingship over the tribe, but refused it as being a heathen dignity. The Midianites described him and his family as men of royal appearance (*ib.* viii. 18); and the tribe of Manasseh, which was at that time the largest and most important and which occupied the most fertile part of the country, from the plain of Jezreel to Shechem, gained its supremacy over the other tribes probably through the influence of the personality of Gideon and of the reputation he enjoyed among the other tribes (comp. Gen. xli. 50 *et seq.*). Manasseh, however, had subsequently to cede this supremacy to Ephraim (comp. Gen. xlviii.).

A consequence of the tribal kingship of Gideon, who was first succeeded by his seventy sons, was the tyranny of Abimelech, a son of Gideon born at Shechem, hence of a Canaanite mother. He demanded from the Shechemites to be recognized as sole ruler; and the Canaanite population, which had already recognized Israel's supremacy, decided in favor of the related half-breed. He seized the treasure of the temple, gathered some troops about him, and destroyed all the descendants of Gideon, with the single exception of Jotham. The Shechemites now really proclaimed him king, and he ruled for three years "over Israel," *i.e.*, the territory of Palestine over which Gideon had ruled (Judges ix. 6, 22). He put down with much bloodshed an insurrection of the Shechemites, instigated by an Israelitic clan called Ebed (Jobaal) under the leadership of Gaal; but he was killed soon after in an attack on Thebez (*ib.* verses 50-54).

Religious Conditions in Israel.

The foregoing are the facts that may in general be gathered in regard to the political conditions and events relating to the Israelitic tribes during the so-called "time of the Judges." It now remains to glance at the religious and cultural conditions during the same period. The sources, and in particular the stories of the Book of Judges in its present shape, recount the repeated apostasy of Israel and its worship of the Canaanite gods: but as the accounts cite only a few specific instances, one has evidently to deal with a survey of the religious conditions of the time from the standpoint of later conditions and conceptions; and these accounts, with their interchange of apostasy and oppression, of repentance and salvation, were in fact added to the book at a later time. At the time of the Judges Yhwh was actually the god of Israel, that is, of its leaders and of the people generally, as appears especially from the Song of Deborah; and in addition Baal, the chief god of the Canaanites, was also prominent in names—for example, "Jerubbaal" = "Gideon"—and therefore probably also in the cult of Israel. Later historians regarded this as a formal apostasy from Yhwh, although it was not so in fact, because no pure cult of Yhwh existed at the time of the Judges. Yet the prophets Hosea and Jeremiah correctly judged the conditions when they complained that the apostasy from Yhwh began with the immigration into Canaan (Hosea ix. 10, x. 1, xi. 1 *et seq.*, xiii. 5 *et seq.*; Jer. ii. 1-8). A relation arises between Yhwh and Baal which actually leads Israel to the verge of natural religion. The name "Jobaal" is typical of this relation; for it implies the equality of the Canaanite Baal with the Israelitic Yhwh, an implication that could not remain without consequences.

As Israel, after taking possession of the country, soon made its Yhwh analogous to Baal, who had until now been lord of the land, so it also took possession of the hill sanctuaries of the latter (the "bamot"), which were held sacred as being nearer to the godhead. The Israelites soothed their religious conscience by connecting the legends of the Patriarchs with these old Canaanite sanctuaries. Connected therewith were frequently the so-called "maẓẓebot." These were originally large exposed blocks which were "set up" (מצבה, from נצב), *i.e.*, set upright, on their broad side, and which, as seats of the godhead, received votive offerings of oil and sacrificial blood. Later they probably gave place to artistically hewn pillars which stood near the altar. The cult of Yhwh was also connected with sacred trees standing near the eminence or in the open field; but the Israelites did not accept the "asherim," which probably were originally simple trunks of trees or poles planted beside the altar as symbols of Astarte, the goddess of fruitfulness (see Asherah). As the bamot and their mazzebot were originally dedicated to Yhwh (comp. Ex. xxiv. 5 [A. V. 4]), the asherim, which may even have been connected with the phallic cult, had no place beside these altars; and they are in fact not mentioned in early times.

Baal and YHWH.

Whatever facts can be gathered from the original accounts of that time in regard to this Yhwh cult at the old Canaanite sanctuaries, which was perhaps also influenced by the ritual of the Canaanites themselves, are confirmed by the accounts referring to several of these places of worship. Thus there was at Shechem a Baal-berith (= "covenant Baal"), who was evidently intended as the guardian and protector of the covenant made between the Israelites and the Canaanites in regard to their dwelling together in peace (Judges ix.). As it is not explained whether he was intended to represent Yhwh or Baal, the Canaanite part of the inhabitants of Shechem probably took him to be Baal, while the Israelites recognized him, in spite of his name "Baal," as Yhwh. And Jerubbaal (Gideon), who, as stated above, went to battle in behalf of Yhwh, and erected a sanctuary to Yhwh in his native city of Ophrah, set up in the sanctuary an ephod, that is, an idol, which, in accordance with Canaanite custom and skill, was finely wrought and covered with precious metals. The later reviser of Gideon's story not unjustly regarded this as a grievous apostasy on the part of Gideon and his contemporaries (*ib.* viii., especially verses 27 *et seq.*). The Danites, on their expedition to Laish, found a similar idol on Mount Ephraim, together with teraphim, images probably representing progenitors of the tribe or race. While the narrator of the story is sure that both emblems refer to the cult of Yhwh, and are not images of Baal and Ashtaroth, the reviser thinks it necessary always to add the words פסל ומסכה to אפוד ותרפים in order to indicate that they were carved and cast images (and hence did not belong to the Yhwh cult, which permitted no such images). When the Danites seized the images together with the attendant priest, and carried them to Dan, a sanctuary arose there that subsequently became famous, and whose Levitic priests traced their descent back to Moses (*ib.* xvii.-xviii., especially xviii. 30).

Cultural Status of the Israelites.

The cultural conditions of the Israelites during the time of the Judges were of course dependent primarily on the economic conditions. By conquering the land of Canaan the Israelites were transformed from nomads into agriculturists, for they now dwelt in villages and towns, in huts and houses, and lived on what they raised in their fields, namely, grain, wine, oil, figs, and the milk and meat of their cattle. What they did not need for their own subsistence they sold to the Phenician merchants that traveled through the country, or exchanged for the products of Phenician skill, such as decorated vessels and garments, or for goods imported by the Phenicians from the cultured countries of the Euphrates or from Egypt (comp. Gen. xlix. 20, and for later time I Kings v. 23, 25; Ezek. xxvii. 17; Josephus, "Ant." xiv. 10, § 6). Thus the Israelites, as the inheritors of Canaan, entered at the same time into possession of the richer and more developed culture of that country.

But the pleasures with which they became acquainted through the more refined former lords of the country were attended by the consequences of more advanced culture; and the Israelites in time gave themselves up to voluptuousness and immorality, as the tirades of the Later Prophets amply testify. This more luxurious mode of life was not, it is true, adopted at the very beginning of the time of the Judges; indeed Israel remained for some time a rough people, barbarized by continuous wars. Sword law and the vendetta reigned supreme. Neither expeditions undertaken for pillage and plunder (comp. Judges xvii. *et seq.*), nor treacherous dealings with the enemy, as practised by Samson, nor assassinations, as those committed by Jael and Ehud, gave offense; and even the lives of those nearest and dearest were sacrificed to satisfy a vow, as in the case of Jephthah.

Bibliography: Compare the respective sections in the histories of Israel by Ewald, A. Köhler, B. Stade, E. Renan, H. Winckler (1895, i.), A. Klostermann (1896), C. H. Cornill (1899), J. Wellhausen (1897, 3d ed., iii. 35-50), and H. Guthe (§§ 18-21, pp. 55-64); R. Kittel, *Gesch. der Hebrüer*, 1892, ii. 3-22, 55-90. On the sources, etc., see bibliography to Judges, Book of.

E. G. H. V. Ry.

JUDGMENT: The sentence or final order of a court in a civil or criminal proceeding, enforceable by the appropriate modes of execution appointed by law. In criminal cases, according to Talmudic law, the judgment was pronounced by the chief of the court in the presence of the accused (Sanh. 79b; Maimonides, "Yad," Sanh. xiv. 7; *ib.*, Rozeaḥ, iv. 7). If the judgment was for acquittal it could not be reversed; but if it was for conviction it could be reversed, and another trial instituted either at the plea of the convict, after presenting a sufficient reason, or at the instance of new witnesses appearing for the defendant (see Acquittal; Execution).

In Civil Cases.

In civil cases, also, judgment was pronounced by the presiding judge. The formula was very simple: "A, thou art guilty"; "B, thou art innocent." The judgment could be pronounced even if the parties concerned were not present (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 18, 6; comp. *ib.* 13, 6). If one of the litigants wished to have a written copy of the judgment, the court might furnish him with one before the litigants left the court-room, but not after, because it was apprehended that they might settle the case between themselves outside. The formula for a written judgment was as follows: "A and B came before the court, and in its opinion A is guilty and B is innocent." Neither in the written nor in the spoken sentence should the names of the judges be included (Sanh. 30a; "Yad," Sanh. xxii. 8; Ḥoshen Mishpaṭ, 19, 2; comp. *ib.* 39, 9-10).

The reasons for the decision were included in the judgment only when the judges noticed a dissatisfaction on the part of the litigants, or when one of the litigants asked for the reasons. The prevailing custom, however, was to explain the reasons of a judgment only when one of the litigants was compelled to appear before a certain court, though he wished to be judged by another. In such a case he had to pay the money immediately on the receipt of the judgment note; and if the decision was reversed by another court the money was refunded to him. A high and famous court need not assign any reason for its decisions (Sanh. 31b; Tosef., Sanh. *s.v.* "We'im"; B. M. 69b; Tosef., B. M. *s.v.* "Ki"; Ḥoshen Mishpaṭ, 14, 4, Isserles' gloss).

The judges were not permitted to divulge to the public their individual opinions of any case after it had been decided. On one occasion a disciple was expelled from the court-room because he related the opinions of the judges in a case twenty-two years after its trial (Sanh. 31a; "Yad," Sanh. xxii. 7).

Reversal of Judgment.

A judgment in civil cases could be reversed at the instance of either of the parties. Even if the court ordered them to produce all new testimony within thirty days, and they brought new testimony after that period, the judgment might be reversed and a new trial instituted. If at the question of the court one of the litigants admitted that he could bring no other testimony, and then produced new testimony, which, however, could have been obtained before, the judgment could not be reversed. But if he brought witnesses who were in a distant land at the time of the trial, or testimony of which he might have had no previous knowledge, a new trial was usually granted (Sanh. 31a; "Yad," Sanh. vi. 6-8; Ḥoshen Mishpaṭ, 20, 1).

For reversal of judgment in cases of appeal to higher courts see Appeals. See also Excommunication; Execution.

Bibliography: Bloch, *Die Civilprocess-Ordnung*, pp. 84-87, Budapest, 1882; Mendelsohn, *Criminal Jurisprudence*, pp. 148-152, Baltimore, 1891.

S. S. J. H. G.

JUDGMENT, DAY OF. See Day of Judgment; Judgment, Divine.

JUDGMENT, DIVINE: The final decision by God, as Judge of the world, concerning the destiny of men and nations according to their merits and demerits. Justice and righteousness are such fundamental ideas with Judaism and are such essential attributes of God (Gen. xviii. 19; Job xxxiv. 12; Jer. ix. 23; Ps. lxxxix. 15 [A. V. 14], xcvii. 2) as to have forced the conviction upon every believer that all the evil which befalls man is the outcome of the divine judgment, and that every evil deed will meet with its due punishment. "Shall not the Judge of all the earth do righteous judgment? [A. V. "right"]" (Gen. xviii. 25). "Behold, the righteous shall be recompensed on earth: much more the wicked and the sinner" (Prov. xi. 31, Hebr.). All the great catastrophes of past ages, such as the Flood, the overthrow of Sodom and Gomorrah, the earthquake that swallowed up Korah and his men, and the destruction that came upon Egypt and upon other oppressors of the Israelites, are, therefore, represented in the Bible as divine judgments (Gen. vi. 5, xviii. 20; Ex. vii. 4; Lev. xviii. 25; Num. xvi. 30, xxxiii. 4; Judges ii. 18 [the original meaning of "shofeṭ" is "vindicator"; that is, executor of the divine judgment upon Israel's foes]; comp. II Sam. xviii. 19; Isa. xi. 4). The end of history, therefore, was conceived to be the execution of the divine judgment upon all the nations (Isa. xi. 15, xxv. 6-xxvi. 9, lxvi. 16; Jer. xxv. 31; and especially Joel iv. [A. V. iii.] 12). This divine judgment is to take place, according to the Biblical view, on earth (Ps. xcvi. 13, xcviii. 9; Joel, *l.c.*), and is intended to be particularly a vindication of Israel (Deut. xxxii. 41; Isa. xxx. 18; Jer. xxv. 31, xxx. 11; and Ps. cxxxv. 14).

In the Apocrypha.

This Day of Judgment (see Day of the Lord) is mentioned in Judith xvi. 18, in apocalyptic and rabbinical literature referring to Isa. lxvi. 24, and in Psalms of Solomon, xv. 12. It is portrayed in very vivid form in the Sibyllines (iii. 34, 91, 500-544, 670, 687, 783), in the Book of Jubilees (v. 10, ix. 15, xxiii. 11, xxxvi. 11), and particularly in Enoch (x. 6, 12; xvi. 1; xix. 1; xxii. 4, 11; xxv. 4; xlv. 2; lxxxiv. 4; xciv. 9). The leading idea in Enoch is that the Deluge was the first world-judgment, and that the final judgment of the world is to take place at the beginning or at the close of the Messianic kingdom (Enoch, x. 4-12, xvi. 1, xix. 1, liv. 5-10, xc. 19-27, and elsewhere). The one at the beginning of the Messianic kingdom (*ib.* xlv. 2; Mek., Beshallaḥ, Shirah, 6; 'Ab. Zarah 3b) is more national in its character; the one at the close, called by R. Eliezer "the Day of the Great Judgment" (Mek., Beshallaḥ, Wayissa'u, 4), is to consign all souls either to Paradise or to Gehenna. The fire of the latter consumes the wicked, the heathen often being represented as types of wickedness, while the Israelites are supposed to be saved by their own merit or by that of their fathers (Tosef., Sanh. xiii. 2-5; R. H. 17a; Eccl. R. iii. 9, iv. 1; Pes. 103a; Midr. Teh. to Ps. i. 5-6). The divine judgment described in the Testament of Abraham (see Abraham, Testament of) is one concerning all souls (xi.-xiv.) in the life to come. The twelve judges described as sitting there (see "J. Q. R." vii. 587) have their parallel in the Falasha tradition (see Halévy in "Taazaze Sanbat," p. 144, Paris, 1902, following Ps. cxxii. 5; comp. Tan., Ḳedoshim, ed. Buber, i.; Luke xxii. 30). Regarding the Messiah as Judge, see Eschatology.

But there is a divine judgment which takes place in this world and is continual. "Man is judged daily," says R. Jose (Tosef., R. H. 13). R. Levi says (Yer. R. H. i. 57a; Pes. R. xl.; Midr. Teh. to Ps. ix. 9): "God judges the nations at night, when they refrain from committing sin, and judges the people of Israel in the daytime, when they are doing meritorious work." "There are four seasons of the year," says the Mishnah (R. H. i. 2), following Akiba (Tosef., R. H. i. 13), "when the world is judged: in spring [Pesaḥ], in regard to the yearly produce; in early summer [Shabu'ot], in regard to the fruitage of the trees; on Sukkot, in regard to the winter's rain; and on New-Year's Day, when man is judged." It is owing to these views (comp. Jubilees, Book of) that the 1st of Tishri became the Day of Judgment in the Jewish liturgy (see Day of Judgment). Not yet recognized as such in the time of Josephus ("Ant." iii. 10, § 2) and Philo ("De Septenario," § 22), this season of repentance and penitential prayer removed from the Jew that gloom and dread of the Last Judgment Day so prevalent in Essene and Christian life and literature (comp. Ber. 28b), and gave to Jewish ethics its more practical, healthy, and mundane character. K.

JUDICIAL NOTICE. See Notice.

JUDICIAL RECORDS. See Deed; Judgment.

JUDICIAL SALES. See Execution.

JÜDISCH-THEOLOGISCHES SEMINAR (FRÄNCKELSCHER STIFTUNG): Institution in Breslau for the training of rabbis, founded under the will of Jonas Fränckel, and opened in 1854. Commercial Councilor ("Kommerzienrath") Jonas Fränckel, a descendant of a rabbinic family, and a very wealthy bachelor, who devoted his entire fortune to philanthropic and educational purposes, left a bequest for the establishment of a training-school for rabbis and Jewish teachers. Fränckel was president of the Breslau congregation, and an enthusiastic supporter of Geiger, who had no doubt inspired the bequest; and it was probably the founder's intention that Geiger should be the president of the institution (Abraham Geiger, "Leben in Briefen," p. 129, Berlin, 1878). The executors of the Fränckel legacy felt, however, that an institution which should be presided over by a man of Geiger's advanced views would not gain the confidence of the congregations; they therefore called Zacharias Frankel to the presidency (Feb. 7, 1853). Owing to some legal complications the seminary could not be opened until Aug. 10, 1854, although its constitution had been confirmed by royal order of Aug. 31, 1847. Frankel selected as teachers Heinrich Graetz and Jacob Bernays, to whom Manuel Joël and B. Zuckermann were added as assistants, both being soon afterward promoted to the rank of regular teachers.

Original Departments.

The institution had at the beginning three divisions, namely: the regular rabbinical department, which admitted only such students as were entitled to enter the university; the preparatory department, receiving students who possessed the knowledge required for entrance to the "Secunda" of a Prussian gymnasium; and a training-school for religious teachers. For a teacher's diploma a three-year course of study was required, while the rabbinical course required seven years. The teachers' seminary, which in the beginning was very well attended, soon declined, and in 1867 was closed on account of lack of students. The preparatory department, originally necessary because the students of the seminary came largely from yeshibot and had no secular training, became superfluous with the increase of students having regular gymnasium education, and was closed in 1887; so that to-day the seminary has only one department, and provides for theological training only.

The administrators of the Fränckel estate inaugurated the seminary with a capital of 100,000 thalers ($72,000) apart from the building and the library; for a teachers' pension fund the sum of 3,000 thalers was set aside; and a stipendiary fund for students was started with 5,000 thalers. The last-named fund received many additions in later years, and special foundations were created for graduates who had not obtained positions, *e.g.*, the Director Frankel Stiftung, founded on the occasion of Zacharias Frankel's seventieth birthday (1861), and a similar foundation on the occasion of Graetz's seventieth birthday (1887); two prizes, one founded by Joseph Lehmann (1855) with a capital of 1,800 marks, and one by David Kaufmann (1895), in memory of David Rosin, with a capital of 4,000 kronen.

Curriculum and Staff.

The subjects taught at the rabbinical seminary were: Talmudic literature, by the president ("Director"); history and exegesis, by Graetz; philosophy of religion, by Bernays; homiletics and Midrash, by Joël; and the calendar by Zuckermann, who was also librarian. This division was changed in details when the teaching staff underwent changes, but remained the same in its general principles. In 1863 Joël became rabbi of Breslau and was succeeded by Jacob Freudenthal, who retained his position at the seminary until 1888, when he was appointed professor of philosophy at Breslau University. In 1866 Bernays was called as professor of philosophy and chief librarian to the University of Bonn, and he was succeeded at the seminary by David Rosin, who held the post until his death (Dec. 31, 1894). After Zacharias Frankel's death (Feb. 13, 1875), Leyser Lazarus was elected president and served as such from Sept. 23, 1875, until his death (April 16, 1879).

After Lazarus' death the administration changed. David Joël, brother of Manuel Joël, was called to the institution as professor of the Talmudic branches, with the title of "Seminarrabbiner," and the presidency was to alternate between him and Professor Graetz as the senior of the faculty. Joël, who entered upon the duties of his office Jan. 1, 1880, died Sept. 9, 1882; and since his death the presidency of the seminary has been held in turn by the members of the faculty. Joël was succeeded as "Seminarrabbiner" by Israel Lewy, who has held the chair of Talmudic literature since May 1, 1883. Since the death of Graetz (Sept. 7, 1891) Marcus Brann has occupied the chair of history, teaching at the same time exegesis and Talmudic codes. After the death of Zuckermann (Dec. 17, 1891) his position as teacher was not filled, Brann assuming the duties of librarian. Upon Rosin's death (Dec. 31, 1894), Saul Horovitz was called (Jan., 1896). He teaches philosophy of religion, homiletics, and some of the Talmudic branches; so that the present (1904) staff of professors comprises only three teachers (Lewy, Brann, and Horovitz).

Students.

Since its inauguration the seminary has had 464 students and has graduated 119 rabbis. A number of other officiating rabbis, while not graduates of the institution, have received part of their training there. They came from various countries of Europe and from the United States, and have occupied prominent positions throughout Europe and America. The first graduation of teachers took place in 1857; the first graduation of rabbis, in 1862, on Jan. 27, the anniversary of the death of Jonas Fränckel, the founder of the institution. The average number of students is about 40, the highest number having been 58 in 1866. The library, which was begun with the collection of Leon V. Saraval of Triest, and has been augmented by various important donations, numbers, according to the latest report, 22,332 printed volumes and 212 volumes of manuscripts.

Of the students quite a number have acquired considerable reputation as scientific authors; among them may be mentioned Perles, Güdemann, Rahmer, Bacher, Kaufmann, A. Schwarz, and Philip Bloch.

The institution has remained faithful to the spirit of its first president, Zacharias Frankel, the principal exponent of historical Judaism. It proclaims freedom in theoretical research, but demands of its disciples a faithful adherence to the practises of traditional Judaism. Of existing seminaries it is the oldest, in view of the fact that the Séminaire Rabbinique of Paris was hardly more than a yeshibah before its removal from Metz. At all events the Jüdisch-Theologisches Seminar was the first scientific institution for the training of German rabbis; and as such it has been the type for those founded in Budapest and Vienna.

Bibliography: *Zur Gesch. des Jüdisch-Theologischen Seminars*, in *Programm zur Eröffnung des Jüdisch-Theologischen Seminars*, Breslau, n.d.; *Das Jüdisch-Theologische Seminar zu Breslau am Tage Seines Fünf und Zwanzigjährigen Bestehens*, Breslau, n.d.; the annual reports of the institution, each of which contains a scientific essay; and the periodicals, chiefly the *Monatsschrift*, from 1853.

D.

JÜDISCHE CHRONIK. See Periodicals.

JÜDISCHE LITERATURBLATT, DAS. See Periodicals.

JÜDISCHE MONATSSCHRIFT. See Periodicals.

JÜDISCHE PRESSE, DIE: Organ für die Gesammt-Interessen des Judenthums: Weekly periodical published in Berlin since 1869. Its editors have been S. Enoch and Israel Hildesheimer and his son Hirsch Hildesheimer. At various times I. Holländer, S. Meyer, and Gustav Karpeles have been associates. The "Presse" represents conservative interests; and its theological position is Orthodox. Belletristic matter is published in its weekly feuilleton, "Sabbat Stunden," and scientific articles in a supplement called "Israelitische Monatsschrift."

G. A. M. F.

JÜDISCHE SCHULBOTE, DER. See Periodicals.

JÜDISCHE TURNZEITUNG: A Jewish monthly; published in Berlin by Herman Jalowicz as the official organ of the Jüdischer Turnverein Bar Kochba. The first number appeared July, 1900. Its object is to advance the physical education of the Jewish race by promoting the exercise of gymnastics among Jewish young men. The "Jüdische Turnzeitung" is a Zionist publication. G.

JÜDISCHE VOLKSBLATT, DAS. See Periodicals.

JÜDISCHE VOLKSSCHULE. See Periodicals.

JÜDISCHE VOLKSZEITUNG. See Periodicals.

JÜDISCHE WELTBLATT, DAS. See Periodicals.

JÜDISCHE ZEITSCHRIFT FÜR WISSENSCHAFT UND LEBEN: Quarterly publication issued in Breslau from 1862 to 1873 (11 vols.) by Abraham Geiger. It was originally Geiger's intention to call it "Zeitschrift Biblischer und Jüdischer Wissenschaft," and he was partly led to issue the "Zeitschrift" because of Hilgenfeld's refusal to publish in his "Zeitschrift für Evangelische Theologie" articles written by others than Protestants (see Geiger's "Nachgelassene Schriften," v. 255 *et seq.*). The "Jüdische Zeitschrift" contained not only scientific articles on Jewish history and literature, but also articles dealing with the religious questions that agitated the Jews of his day. A great deal was written by Geiger himself (*e.g.*, the "Vorlesungen über Judenthum," in vols. ii. and iii.), and the foremost Jewish scholars also contributed to it. G.

JÜDISCHES CENTRALBLATT. See Periodicals.

JÜDISCHHEIT (JÜDISCHEYT or JÜDISCHAYT): Medieval German expression for the Jewish community of a certain locality or of a whole country. Thus the gilds of Speyer in 1352, readmitting the Jews after their expulsion in 1349, speak of them as "Jüdischheit, die bi uns zu Spire wohnende werdent" ("Zeitschrift für Gesch. der Juden in Deutschland," v. 246); the "Gemeine Jüdischheit" in Rothenburg-on-the-Tauber in 1519 sent a petition to the emperor (*ib.* iv. 3). The Jews in Burgau, in a petition addressed to Emperor Ferdinand I. in 1559, speak of the "Gemeine Jüdischheit, so im heiligen Reich wohnend" (*ib.* iii. 161, v. 333). Josel of Rosheim signs documents as "Gemeiner Jüdischhait Bevelshaber" (*ib.* iii. 169) or as "Regierer Gemeiner Jüdischait im Reich" (Feilchenfeld, "Josel von Rosheim," pp. 15, 27, 153, Strasburg, 1898). But by the sixteenth century the expression "Judenschaft" had become more customary ("Zeitschrift für Gesch. der Juden in Deutschland," iii. 162, v. 332). Samson Wertheimer is called in the "Schutzbrief" granted to him by Emperor Leopold I., Aug. 29, 1703, "der in unsern. . . Landen sich befündenden Judenschafft Vorgesetzter Rabbiner" (Kaufmann, "Samson Wertheimer," p. 29, Vienna, 1888); and the Jewish community of Halberstadt, in an address to the prefect of the department of the Saale in 1808, speaks of itself as "Judenschaft" (Auerbach, "Gesch. der Israelitischen Gemeinde Halberstadt," p. 212, Halberstadt, 1868). When the Jews began to be considered as ordinary citizens, even this name was obnoxious; and when the Prussian government in the bill concerning the legal status of the Jews spoke of "Judenschaften" the states changed it to "Synagogengemeinden," which expression remained in the law of July 23, 1847.

"Jüdischkeit" ("Yiddishkeit": "Jewish Chronicle," March 18, 1904, p. 20) is nowadays used, in a sense somewhat akin to the English "Jewishness," by the German Orthodox to signify strict adherence to the ritual laws and complete acceptance of the Orthodox principles. It is frequently found in "Der Israelit" of Mayence and in cognate literature. Breuer, in his eulogy of S. R. Hirsch, Papa, 1889, says: "Jüdischkeit, alte Jüdischkeit, war zum Hohn und Spott geworden" ("Isr. Wochenschrift," 1890, p. 43).

Bibliography: Jolowicz, *Das Gesetz über die Verhältnisse der Juden in Preussen*, etc., Köslin, 1847; *Allg. Zeit. des Jud.* 1847, p. 340, *passim*.

D.

water-supply of the city (vii. 12 *et seq.*) is the great spring Ras el-'Ain, in the valley (*ἐν τῷ αὐλῶνι, ib.* 17) just above Shechem, "at the foot" of Mount Gerizim. The abundant water-supply of the modern city is probably due to a system of ancient underground conduits from this one spring; see Robinson, "Physical Geography of the Holy Land," p. 247, and Guérin, "Samarie," i. 401 *et seq.* Further corroborative evidence is given by the account of the blockade of Bethulia in vii. 13–20. "Ekrebel" is 'Akrabah, three hours southeast of Shechem, on the road to the Jordan; "Chusi" is Ḳuza (so G. A. Smith and others), two hours south, on the road to Jerusalem. The identity of Bethulia with Shechem is thus beyond all question.

The reason for the pseudonym is obvious. Because of the feeling of the Jews toward the Samaritans, the name "Shechem" could not be repeatedly used in a popular tale of this character for the city whose people wrought deliverance for Jerusalem and for the sanctuary of the Jews. The original form of "Betylua" (Greek, *Βαιτουλουα*, etc.; Latin, "Bethulia," whence the modern usage) is quite uncertain. The favorite בית אלוה = "House of God," is not improbable.

Literary and Religious Importance.

Judith is certainly one of the very best extant specimens of old Jewish story-telling, and forms a worthy companion-piece to Tobit, which it surpasses in vividness of style. Its author introduces a considerable variety of material, but all in due proportion; everything is subordinated to the main action, and the interest never flags. The principal scenes are painted very vigorously, and a striking picture is often sketched in a few words (comp. x. 10, 18; xiii. 13; xiv. 6). The poem in the closing chapter is a fine composition, plainly the work of no ordinary writer.

The book has a distinctly religious trend, and is well calculated to inspire both patriotism and piety. For the history of the Jewish religion, however, it contributes little of importance. Views and doctrines which have nothing to do with the progress of the story are not introduced.

Original Language; Versions.

As most students of the book have recognized, it was originally written in Hebrew. The standard Greek version bears the unmistakable marks of a translation from this language. The idioms are those of classical Hebrew; and yet the dialect in which the book is composed is plainly a living one. The diction is fresh and vigorous, and not noticeably reminiscent of the canonical Old Testament.

The wide-spread popularity of the story is attested, as in the case of Tobit, by the existence of a number of separate recensions; these do not, however, diverge very widely from one another. Three Greek forms have been preserved: (1) the standard text, found in most manuscripts (including the principal uncials) and given in all the printed editions; in all probability the recension which most nearly represents the original form of the story; (2) a somewhat corrected and "improved" recension, represented by Codex 58 (Holmes and Parsons) and by the Old Latin and Syriac versions; and (3) a text closely related to the preceding, found in Codices 19 and 108. The Old Latin translation exists in several divergent forms. The Vulgate version was made by Jerome (according to his own testimony hastily and with considerable freedom) from an Aramaic text. It gives the narrative in a form which is both much abridged and plainly secondary.

The several Hebrew versions of Judith are all comparatively recent, and are quite worthless for the criticism of the book. Two of these are given in Jellinek, "B. H." i. 130–141, ii. 12–22; another is published by Gaster in "Proc. Soc. Bibl. Arch." xvi. 156–163. These are all free adaptations of the story, very much abridged.

Author and Date.

The author of Judith beyond question lived and wrote in Palestine. He was a Jew, not a Samaritan, and probably dwelt near Shechem. From the manner and frequency of the mention of Dothan (iii. 9 [?]; "Dothaim," iv. 6; vii. 3, 18; viii. 3)—if the Greek text can be trusted—it might perhaps be conjectured that his home was there. From the prominence given in the book to the ceremonial law, many have drawn the conclusion that its author was a Pharisee; but this is hardly a safe conclusion. All that can be inferred with certainty is, that the punctilious performance of rites and ceremonies was popularly recognized at that time as characteristic of the extreme type of "holiness" demanded by the story for its heroine. There is nowhere in the story any hint that its writer would have recommended such punctiliousness as desirable for the Jews in general, any more than the admiring Christian biographers of Simeon Stylites appear to think that it would be well for the people to follow his example. As for the tale invented to deceive Holofernes (xi. 12–16), it is of course not necessary to suppose that even such a saint as Judith would have regarded this transgression of the Law, in a time of distress, as a grievous sin.

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Possible Date of Composition.

The passage iii. 8 is plainly a reminiscence of the measures taken by Antiochus Epiphanes. It may also fairly be urged that the glorification of Shechem in this transparent way is much more easily conceivable after 120 B.C., when John Hyrcanus took and humbled the city, than before that date, when it was a perpetual thorn in the side of the Jews. On the other hand, the character of the Hebrew in which the book is written (see above) favors a comparatively early date. One would probably not be far out of the way in placing it near the beginning of the first century B.C. The book is first quoted by Clement of Rome (Ep. I. ad Corinth., c. 55), near the end of the first century of the common era.

water-supply of the city (vii. 12 *et seq.*) is the great spring Ras el-'Ain, in the valley (*ἐν τῷ αὐλῶνι, ib.* 17) just above Shechem, "at the foot" of Mount Gerizim. The abundant water-supply of the modern city is probably due to a system of ancient underground conduits from this one spring; see Robinson, "Physical Geography of the Holy Land," p. 247, and Guérin, "Samarie," i. 401 *et seq.* Further corroborative evidence is given by the account of the blockade of Bethulia in vii. 13-20. "Ekrebel" is 'Aḳrabah, three hours southeast of Shechem, on the road to the Jordan; "Chusi" is Ḳuza (so G. A. Smith and others), two hours south, on the road to Jerusalem. The identity of Bethulia with Shechem is thus beyond all question.

The reason for the pseudonym is obvious. Because of the feeling of the Jews toward the Samaritans, the name "Shechem" could not be repeatedly used in a popular tale of this character for the city whose people wrought deliverance for Jerusalem and for the sanctuary of the Jews. The original form of "Betylua" (Greek, *Βαιτουλουα*, etc.; Latin, "Bethulia," whence the modern usage) is quite uncertain. The favorite בית אלוה = "House of God," is not improbable.

Literary and Religious Importance.

Judith is certainly one of the very best extant specimens of old Jewish story-telling, and forms a worthy companion-piece to Tobit, which it surpasses in vividness of style. Its author introduces a considerable variety of material, but all in due proportion; everything is subordinated to the main action, and the interest never flags. The principal scenes are painted very vigorously, and a striking picture is often sketched in a few words (comp. x. 10, 18; xiii. 13; xiv. 6). The poem in the closing chapter is a fine composition, plainly the work of no ordinary writer.

The book has a distinctly religious trend, and is well calculated to inspire both patriotism and piety. For the history of the Jewish religion, however, it contributes little of importance. Views and doctrines which have nothing to do with the progress of the story are not introduced.

Original Language; Versions.

As most students of the book have recognized, it was originally written in Hebrew. The standard Greek version bears the unmistakable marks of a translation from this language. The idioms are those of classical Hebrew; and yet the dialect in which the book is composed is plainly a living one. The diction is fresh and vigorous, and not noticeably reminiscent of the canonical Old Testament.

The wide-spread popularity of the story is attested, as in the case of Tobit, by the existence of a number of separate recensions; these do not, however, diverge very widely from one another. Three Greek forms have been preserved: (1) the standard text, found in most manuscripts (including the principal uncials) and given in all the printed editions; in all probability the recension which most nearly represents the original form of the story; (2) a somewhat corrected and "improved" recension, represented by Codex 58 (Holmes and Parsons) and by the Old Latin and Syriac versions; and (3) a text closely related to the preceding, found in Codices 19 and 108. The Old Latin translation exists in several divergent forms. The Vulgate version was made by Jerome (according to his own testimony hastily and with considerable freedom) from an Aramaic text. It gives the narrative in a form which is both much abridged and plainly secondary.

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Bibliography: The principal commentaries are those by Fritzsche, 1853, Ball in the *Speaker's Commentary*, 1888, and Scholz, 2d ed., 1896; Löhr translates the book in Kautzsch's *Apokryphen*; Nestle contributes helpful notes on the text in his *Marginalien und Materialien*, 1893; see also Gaster, in Hastings, *Dict. Bible*; Porter, in Cheyne and Black, *Encyc. Bibl.*

T. C. C. T.

JUDITH, MADAME (*née* **JULIE BERNAT**): French actress; born in Paris Jan. 30, 1827. She began her theatrical career at the Théâtre des Folies-Dramatiques in 1842, where her melodious voice and graceful bearing won her the heart of the public, to whom she was known as "la belle Juive." On Nov. 30, 1846, Julie Bernat Judith made her début at the Théâtre-Français as *Emma* in Alexandre Duval's "Fille d'Honneur." In 1851 she married Bernard-Derosne and in 1852 became "Sociétaire" of the company. Her chief rôles were: *Rosine*, in "Le Barbier de Séville"; *Pénélope*, in Ponsard's tragedy "Ulysse"; *Laurence Verdier*, in Etienne Arago's comedy "Aristocraties"; *Mathilde*, in Alfred de Musset's "Un Caprice"; *Antonia*, in "Mensonge et Vérité"; *Charlotte Corday*, in Ponsard's drama of that name; and *Gabrielle*, in Théodore Barrière's drama "Lis dans la Vallée." In 1866 she left the stage, and has since resided in Paris, where she, with her husband, Bernard-Derosne, has translated several English novels into French. Julie Bernat Judith is remotely related to the famous actress Rachel Felix.

Bibliography: Larousse, *Grand Dictionnaire Universel du XIXe Siècle*; Kayserling, *Die Jüdischen Frauen*, p. 336.

s. F. C.

JUDITH MONTEFIORE COLLEGE: Theological seminary founded in 1869 by Sir Moses Montefiore in honor of his wife, Lady Judith Montefiore, at Ramsgate, Kent, England, near his residence, East Cliff Lodge. It mainly took the form of a bet ha-midrash attended by elderly men of learning who studied the Talmud there. The first principal was Dr. L. Löwe; after his death, in 1888, it languished for a time, till an attempt was made to convert it into a modern theological seminary under the principalship of Dr. M. Gaster, who largely increased the library by judicious purchases. The experiment lasted from 1891 to 1896; but it proved unsuccessful. The college was then restored to its original object; and the buildings are now occupied by six collegians who study the Law and Talmud and deliver public lectures once a month. Part of the library has been transferred to Jews' College, London.

Bibliography: *Reports of Judith Montefiore College*, 1892-1896; *The Jewish Year Book*, 1903.

J.

JUDITH OF WORMS. See Worms.

JUIVERIE. See Ghetto.

JULIAN THE APOSTATE (FLAVIUS CLAUDIUS JULIANUS): Roman emperor; born Nov. 17, 331; reigned from Nov., 361, till June, 363.

The recognition of Christianity as the religion of the state by Constantine the Great, uncle of Julian, about the year 312 had resulted in an increase of persecution for the Jews of the Roman empire; but Julian, immediately upon his accession to the throne, issued a proclamation extending freedom and equal rights to all sects and beliefs, Jewish, pagan, and Christian. In his passionate devotion to paganism, which he vainly sought to reestablish, Julian vehemently opposed Christianity; but for Judaism and the Jew he showed every consideration. His knowledge of Jewish affairs was extensive. In his writings he refers to the Sabbath, the Passover, the dietary laws, the laws of sacrifice, circumcision, and other Jewish practises. He is said to have established among the Jews of Palestine an order of patricians, who exercised judicial functions, and whom he entitled "primates" (called in the Talmud "aristoi").

His Views on Judaism.

His views upon Judaism are set forth at length in his polemic against Christianity. He regards Judaism as inferior to Hellenism, but vastly superior to Christianity. He is particularly severe upon the Jewish doctrines of monotheism and the election of Israel. He inveighs against the narratives of the Creation, the garden of Eden, the Flood, etc., with the same arguments as were employed at a much later date by Voltaire. Throughout his polemic (only extant in St. Cyril's works) he displays an accurate knowledge of the Old Testament, often quoting it with fluency. His acquaintance with the text was, however, limited entirely to the version of the Septuagint: he knew little or no Hebrew.

The most important incident in his career that is associated with Jewish history is his proposal to rebuild the Temple in Jerusalem. This novel suggestion was propounded by him in a letter addressed to the "Community of the Jews," at the beginning of the year 363. In this epistle Julian alludes to his abolition of the heavy taxes which had been imposed upon the Jews and to his desire to treat them amicably.

Promise to Restore the Temple.

> "Desiring to extend yet further favors to you, I have exhorted my brother, the venerable Patriarch Julos [*i.e.*, Hillel II.], to put a stop to the collection of the so-called Apostolé [see Jew. Encyc. ii. 20, *s.v.*] among you; and henceforward no one will be able to oppress your people by the collection of such imposts, so that everywhere throughout my kingdom you may be free from care: and thus enjoying freedom, you may address still more fervent prayers for my empire to the Almighty Creator of the Universe, who has deigned to crown me with his own undefiled right hand. . . . Thus should you do, in order that when I return safely from the Persian war, I may restore the Holy City of Jerusalem, and rebuild it at my own expense, even as you have for so many years desired it to be restored; and therein will I unite with you in giving praise to the Almighty."

This promise of the emperor, which must have raised joyous hopes in the hearts of the Jews, was destined not to be realized. The work probably was never commenced; for Julian fell in the war against Persia, and with his death the condition of Israel changed for the worse.

Many eminent writers upon Jewish and Church history, however, believe that the work of rebuilding the Temple was commenced immediately after the above-mentioned letter was written, but that, owing to certain strange causes which are explained in different ways, it was unexpectedly interrupted. Grätz, Gibbon, and Milman accept this view; but a careful inquiry into the evidence for the opinion results in tracing its origin to a fanciful legend first narrated by a bitter Christian enemy of Julian, Gregory Nazienzus. This fable is the source of the account given by the heathen historian Ammianus

Marcellinus, and of the various versions detailed by the Church chroniclers. The only references in Jewish writings to the project of the emperor are to be met with in works of the sixteenth century, which references are without independent value.

[The cause of the almost complete silence of the Jerusalem Talmud on Julian is supposed by Grätz ("Gesch." 2d ed., iv. 372) to have been the fact that the restoration of the Temple was not thought of otherwise than in connection with the appearance of the Messiah, as whom a Roman emperor could not be considered. Bacher has shown that the Palestinian amora R. Aḥa (see Jew. Encyc. i. 276, *s.v.* Aḥa [Aḥai] III.), who was a contemporary of Julian, voices a different sentiment, and that he possibly refers to the plan of Julian in such sayings as: "The Temple will be rebuilt before the appearance of the Davidic kingdom" (Yer. Ma'as. Sh. 56a); "Five things were missing in the Second Temple: fire, the Ark, Urim and Thummim, anointing-oil, and the Shekinah"—hinting that the Third Temple might be built even without these (Yer. Ta'an. 65a). Julian is also mentioned by name in Yer. Ned. 37d, where the expedition of לולינוס against the Persians is referred to. There is no need to change the reading to דיוקלוטיאנוס, as Grätz (*l.c.* p. 492) has done (see "J. Q. R." x. 168).—G.]

Bibliography: M. Adler, *The Emperor Julian and the Jews*, in *J. Q. R.* July, 1893; Grätz, *Gesch.* iv. 371; Gibbon, *Decline and Fall*, ch. xxiii.; Newman, *Essay on Miracles*, p. 131, Oxford, 1842; G. H. Rendall, *The Emperor Julian* (Hulsean Essay for 1876); Alice Gardner, *Julian, Philosopher and Emperor* (in Putnam's *Heroes of the Nations* Series), ch. xi. and notes; P. Allard, *Un Précurseur du Sionisme: Julien l'Apostat et les Juifs*, in *Le Correspondant*, 1901, pp. 530 *et seq.*

G. M. Ad.

JULIAN OF TOLEDO: Primate of Spain; born in Toledo (where he was also baptized); died in 690. He was the first of the long list of ecclesiastical princes who were of the Jewish race and who opposed and persecuted their former coreligionists. That he was "of Jewish origin" is stated by Isidor de Beja and Paul de Burgos. He was a man of great sagacity and discretion, prudent in judgment, very charitable, tempering severity with mildness. Nevertheless he was a party to the violent act committed by the Visigothic king Erwig, by which King Wamba was robbed of the crown—the same king whose memory Julian perpetuated in his history of Wamba. As a reward for his services Julian was raised to the primacy of Spain, which caused as much dissatisfaction among the Spanish clergy as the views formulated by him concerning the Trinity caused offense and anger at Rome.

At the Councils of Toledo.

It was Julian who induced King Erwig to pass the severe laws against the Jews at the twelfth Council of Toledo, over which he presided. In 686, at the request of Erwig, he wrote "De Comprobatione Ætatis Sextæ Contra Judæos," intended to combat Judaism and to convert the Jews. The work deals with the Messianic prophecies of the Bible. Julian is honest enough to own in his dedication of the work to the king that "if the Jew be not improved by the book, at least the Christian may derive some benefit from it." He attempts to prove that Jesus was actually born in the sixth age, in which the Messiah was to come; "but," he adds, "this time should not be reckoned according to the Hebrew original, which has been falsified by the Jews, but according to the Septuagint, which is more trustworthy."

In spite of his enmity toward the Jews, Julian did not completely break off all association with them. He sent his book on the future life (written in 687) to Bishop Idalus of Barcelona, to whom it was dedicated, by a Jew named Restitutus. Idalus received the latter so ungraciously that he tore the gift from the hands of the bearer, and expressed his astonishment that Julian should have entrusted a book of spiritual content to an "unbelieving and godless Jew" and should have made "an animal a bearer of light."

Bibliography: Felix, *Vita Juliani*, in *España Sagrada*, v. 278; Rios, *Hist.* i. 517 *et seq.*; Helfferich, *Der Westgothische Arianismus*, p. 77; Grätz, *Gesch.* v. 164 *et seq.*

G. M. K.

JULIANUS: Leader of a Samaritan rebellion at Nablus in 530 against the Romans; son of Samaron or Sabarona or, according to another reading, Sahir. Julianus took the title of king or emperor, and wore a diadem and other insignia of royalty. When the revolt was quelled he was executed, and his head was sent as a trophy to Constantinople. See Justinian.

G. S. Kr.

JULIANUS B. TIBERIANUS. See Luliani ben Tabrin.

JÜLICH (Latin, **Juliacum**; Hebrew, גילכא. יולכא): City of Rhenish Prussia, near Aix-la-Chapelle, situated on the Ruhr. In 1227 Emperor Frederick II. conferred upon Count Wilhelm of Jülich the right to dispose, without any interference on the part of the crown, of any Jews who should settle in his dominions. It can not be ascertained whether Wilhelm availed himself of this privilege and invited Jews to settle at Jülich; but that several Jewish families were living there at the end of the thirteenth or, at the latest, in the first year of the fourteenth century, is shown by the fact that a certain Simon and his wife Minna, living at that time in Cologne, were designated as natives of Jülich (comp. Stern and Höniger, "Das Judenschreinbuch der Laurenzpfarre zu Köln," p. 157). Like many other German communities, that of Jülich was wiped out in 1349 at the time of the Black Death. A seal of the fourteenth century preserved in the archives of Clervaux bears the Hebrew inscription יעקב בן הק"יואל גולכא (= "Jacob, son of the martyr Joel of Jülich").

In the following centuries the presence of Jews at Jülich is probable, though not certain. The same uncertainty prevails concerning the Jewish community of **Cleve**, which also was a dependency of the margraves of Jülich. In 1901 Jülich numbered 102 Jewish inhabitants in a total population of 5,385; Cleve, 145 in a total population of 14,684.

Bibliography: Aronius, *Regesten*, p. 195, No. 441; *R. E. J.* vii. 125; Salfeld, *Martyrologium*, p. 155.

J. I. Br.

JULIUS III. (GIOVANNI MARIA DEL MONTE): Two hundred and twenty-eighth pope; born at Rome 1487; elected pope Feb. 8, 1550;

died March 22, 1555. Personally he was favorably inclined toward the Jews. He attached to his person a Jewish physician named Theodoro de Sacerdotibus; and during an illness he consulted two other Jewish physicians, Vitale Alatino de Pomis and Amatus Lusitanus. Julius prohibited the baptism of Jewish children without the consent of their parents, attaching a penalty of 1,000 ducats to the breach of this order. He also confirmed and increased the privileges of the Portuguese Jews of Ancona (March 20, 1553).

He yielded, however, to the influence of the reactionary party, by which he had been elected; and several of his edicts inflicted great suffering upon the Italian Jews. Upon the denunciation of the baptized Jews Ananel di Foligno, Joseph Moro, and Vittorio Eliano, Julius issued (Aug. 12, 1553) an edict enjoining the bishops and magistrates to seize and burn all copies of the Talmud, as containing slanderous attacks against Christianity. With premeditated malice this edict was to be carried into effect on the day of the Jewish New-Year (Sept. 9, 1553). In the following year (May 29) Julius issued the bull "Contra Hebraeos Retinentes Libros Thalmudis," in which the Jews were ordered, on pain of severe punishment, to give up within four months all books supposed to contain blasphemies against Jesus; such books to be revised by Christian censors, and the suspected passages expunged. By his edict of 1553 Julius imposed a tax of ten golden ducats on every synagogue in his domains, to be paid toward the support of the House of Neophytes.

BIBLIOGRAPHY: Morini, *Archiatri Pontifici*, i. 296, 417, Rome, 1784; David de Pomis, *Zemah David*, Introduction; Joseph ha-Kohen, *'Emek ha-Baka*, ed. Wiener, p. 113; Grätz, *Gesch.* ix. 287, 336; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, pp. 95 *et seq.*, Kiel, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 144 *et seq.*

D. I. BR.

JULIUS ARCHELAUS: Son of Chelcias ("Ant." xix. 9, § 1; xx. 7, § 1 [without "Julius"]), and, to judge from his name, a Hellenized Jew, probably of a rich and noble family. He was chosen by King Agrippa I. as husband for his first daughter, Mariamne (Josephus, "Ant." xix. 9, § 1). Mariamne was only ten years old at her father's death (44); and the marriage took place under her brother Agrippa II. (*ib.* xx. 7, § 1), a daughter, Berenice, being the result of the union. Mariamne subsequently left Archelaus and married the alabarch Demetrius (*ib.* § 3). Josephus refers, for the veracity of his history of the Jewish war, among others to Julius Archelaus, who was familiar with Hellenistic culture ("Contra Ap." i., § 9).

G. S. KR.

JULIUS, HENRIETTE. See JULIUS, NIKOLAUS HEINRICH.

JULIUS, NIKOLAUS HEINRICH: German physician and prison-reformer; born at Altona, Germany, Oct. 3, 1783; died at Hamburg Aug. 20, 1862. He received his early education at Hamburg and at the Graue Kloster at Berlin. He studied medicine at Heidelberg and Würzburg (M.D. 1809), and, after conversion to Christianity, settled in Hamburg as a physician. During the wars of 1813 and 1815 against France he served as surgeon to the Hanseatic Legion. In 1825 Julius traveled through England; in 1834 and the two following years, through the United States; and in 1836, through France and Belgium. His writings upon the necessity of improvement in the conditions of prisoners attracted the attention of the Crown Prince of Prussia (later Frederick William IV.) to the author, who was invited to Berlin in 1840. He was attached to the Department of the Interior and retained his position till 1849, when, under the parsimonious régime which curtailed the force employed in all offices, he was dismissed. He then returned to Hamburg, where he continued to reside until his death.

Julius took great interest in the condition of prisoners, and spent much time and money in his propaganda for bettering their lot. He was assisted in this work by his sister **Henriette,** an authoress.

Julius was the author of: "Bibliotheca Germano-Glottica," Hamburg, 1814; "Mitteilungen über die Morgenländische Brechruhr," *ib.* 1822–31; "An Essay on the Public Care for the Sick as Produced by Christianity," *ib.* 1825; "Die Weibliche Fürsorge für Gefangene und Kranke Ihres Geschlechts aus den Schriften der Elizabeth Frey und Anderer," Berlin, 1827; "Vorlesungen über die Gefängnisskunde," *ib.* 1828 (French transl. by Lagarmitte, Paris, 1831); "Amerika's Besserungs System und Dessen Anwendung auf Europa," Berlin, 1836; "Nordamerika's Sittliche Zustände," Leipsic, 1839; "Beiträge zur Britischen Irrenheilkunde," *ib.* 1844, etc. He translated belletristic literature, as Ticknor's "Geschichte der Schönen Litteratur in Spanien," Leipsic, 1852, etc.

From 1821 to 1835 he published, with Gerson, in Hamburg, the "Magazin der Ausländischen Literatur der Gesammten Heilkunde."

Julius was also editor of the "Jahrbücher der Straf- und Besserungsanstalten," Berlin, 1829–33, and, with Nöllner and Varrontrapp, of the "Jahrbücher der Gefängnisskunde und Besserungsanstalten," Frankfort-on-the-Main and Darmstadt, 1842–49.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*; Hirsch, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

JULIUS OF PAVIA: One of the first European Jews of the Middle Ages known by name. About 760 he disputed at Pavia with Magister Peter of Pisa on the truth of the Christian religion. Alcuin, the friend of Charlemagne, mentions this disputation, at which he was present while on a visit to Italy.

BIBLIOGRAPHY: Güdemann, *Gesch.* ii. 12.

G. I. E.

JULIUS SEXTUS AFRICANUS. See SEXTUS JULIUS AFRICANUS.

JUMA-I-BALA: Turkish city on the Bulgarian frontier, four hours from Dubnitza. The community here dates from the middle of the eighteenth century, and must have been important and wealthy; for when the famous chief Pazvan-Oglu and his band of Kirjalis revolted against Sultan Salim III., the Jews of the city had to pay the bandits a ransom of six thousand silver aspers. The present community is very poor, and comprises no more than thirty families (1902). It has a small school, and services are held in a house which has been arranged to serve as a synagogue.

Bibliography: Judah H. Alkalai, *Ḥesed le-Abraham*, p. 83, Salonica, 1819.
D. M. Fr.

JUNG-BUNZLAU: Town in northeastern Bohemia. Its Jewish community, one of the oldest in the province, was formerly one of the largest in Bohemia; it is first mentioned, under the name of נער בומסלא, in documents dated 1546. The communal records begin in 1562. A synagogue, modeled after the Meisel Synagogue at Prague, was built in the eighteenth century. An old cemetery contains the grave of Jacob Bassevi von Treuenberg, who died at Jung-Bunzlau in 1632.

The first rabbi of whom there is record was **Samuel b. Joseph** of Lublin, author of "Leḥem Rab" (published in 1609 with an approbation by Löw b. Bezaleel, chief rabbi of Prague). He was followed by **Abraham Samuel b. Isaac Bacharach.** Succeeding rabbis were: **Ḥayyim Feibel,** son-in-law of Isaiah Horowitz, and the compiler of the variants to Rashi's commentary on the Pentateuch; **Eliezer Lipmann,** son of Wolf Graetz (1679); **Moses Isaac Spira** (until about 1712; d. 1749), father-in-law of Jonathan Eybeschütz; **Moses Brandeis ha-Levi,** a descendant of Löw b. Bezaleel; his son **Bezaleel,** who, like his father, was district rabbi of Bunzlau (died June 4, 1767, in early manhood, his work "Ẓedah Baruk," Prague, 1786, being published posthumously); **Eliezer Bondy,** district rabbi of Bechin and Bunzlau (d. 1804); **Ezekiel Glogau** ("Schlesinger"; d. 1821), who was called by Napoleon I. to the Sanhedrin of Paris, and thereby became involved in political difficulties; author of "Mar'eh Yeḥezḳel" (Prague, 1822); **Isaac Spitz,** called in 1824 (d. May 6, 1842), son-in-law of Eleazar Fleckeles and grandfather of the poet Moritz Hartmann; and District Rabbi **Isaac Elbogen** (d. 1883).

With the death of the last-named the title of district rabbi ceased, and the succeeding incumbents—**Alexander Kisch,** at present (1904) rabbi of the Meisel Synagogue in Prague; **Moritz Grünwald** (d. 1895 as chief rabbi of Bulgaria); and **M. Klotz,** who held the office until 1901—have borne the title of rabbi.

In 1903 there were in Jung-Bunzlau 135 Jewish families in a total population of 13,479.

Bibliography: *Jüdisches Centralblatt*, 1887, 1888; *Zeitschrift für Gesch. der Juden in Deutschland*, i. 178-189; N. Grün, *Der Hohe Rabbi Löw*.
D. A. Ki.

JUNIOR RIGHT (German, "Jüngsten-Recht"; French, "maineté"; in English law, "borough English"): System of tenure in which a father's property descends to the youngest son; ultimogeniture as opposed to primogeniture. It has been suggested that the custom arose during the pastoral or nomad period, when the eldest son would move on with his share of the flocks, while the youngest would be left behind to take up the father's position when he died.

In historic times among the Jews the preference in descent went with the eldest son (see Primogeniture); but in the early legends of the Hebrews there are indications that the youngest or the younger son had the birthright. All the patriarchs appear to be youngest sons. Jacob is the youngest son of Isaac, the younger son of Abraham, and of Rebekah, the youngest child of Bethuel, the youngest son of Nahor. The favorite wife of Jacob appears to be the younger daughter, Rachel, whose youngest son, Benjamin, is called by a name implying heirship. Joseph's youngest son, Ephraim, has the birthright, while Moses, David, and Solomon also appear to be youngest sons. It has accordingly been suggested by Jacobs that the conflict between these traditions and later legislation, which regarded the birthright as falling to the eldest son, explains many of the more puzzling stories of Genesis as being introduced in order to justify the seemingly anomalous inheritance of the youngest son; *e.g.*, the illegitimacy of Ishmael; the winning of the birthright by Jacob; the disgrace of Reuben; the offense of Simeon and Levi; and the blessing of Ephraim by Jacob (Gen. xlviii. 13-19). On this hypothesis these legends were introduced in order to explain the accounts of the passing of the birthright to the youngest son, which had been handed on by tradition.

One point in favor of this view is the fact that it is Rachel who takes away the teraphim or ancestral gods of the hearth (Gen. xxxi. 19, 30), a distinct connection with junior right (comp. Elton, "Origins of English History," pp. 211-216, 221). This theory, besides accounting for the above-mentioned legends of Genesis, would explain the jealousy with which the brothers regarded Joseph, who would be the heir under the system of junior right. It has not, however, gained any general acceptance.

Bibliography: Jacobs, *Studies in Biblical Archæology*, pp. 46-63.
J.

JUNIPER: The traditional rendering of "rotem" in I Kings xix. 4, 5; Ps. cxx. 4; and Job xxx. 4, adopted by Aquila and the Vulgate, and followed by the English versions; while the Septuagint seem to have been at a loss regarding the exact meaning of the Hebrew term, and either transcribe it by *ῥαθμέν*, or render it by the general term *φυτὸν ἐρημικόν*, or *ξύλον*. As "rotem" is unquestionably identical with the Arabic "ratam," which means "broom" (comp. Löw, "Aramäische Pflanzennamen," p. 366), it must likewise be intended for some species of that shrub, probably the *Genista rœtam* (Forskal, "Flor. Eg.-Arab." lvi.), which is indigenous to the Sinaitic peninsula and to Arabia Petra, and is the most conspicuous shrub in the desert south of Palestine. Rising to a height of ten to twelve feet, and growing in clustered bushes, the broom affords a grateful shade in the desert, which fact is referred to in I Kings (comp. Vergil, "Georgics," ii. 434); while the allusion in Ps. cxx. 4 agrees with the fact that the coals of the broom burn a long time and emit an intense heat.

More difficult is the passage in Job, where the roots of the rotem are spoken of as "meat"; for, while the leaves and fruit of the broom are a favorite food of goats, the roots are inedible. It may be that the allusion is merely intended to depict extreme distress, unless for לַחְמָם ("their meat") is to be read לְחַמָּם ("to warm themselves"; so R. V. margin; comp. Isa. xlvii. 14). "Rithmah," a place-name derived from "rotem," is mentioned in Num. xxxiii. 18.

The juniper proper, *Juniperus Sabina*, or savin, is assumed to be intended by "'ar'ar" (Jer. xvii. 6, xlviii. 6 [A. V. "heath"; R. V. margin, "tamarisk"]), as that is the meaning of the identical term in Arabic. This tree grows to a height of ten to fifteen feet, and abounds in the rocks of Arabia Petra.

Bibliography: Balfour, *Plants of the Bible*, p. 50; Robinson, *Researches*, 1838, i. 203, 299; ii. 506; Tristram, *Nat. Hist.* pp. 358-359, London, 1867.

E. G. H. I. M. C.

JURISDICTION: The authority of a court of law to decide cases of certain kinds. This depends on the kind of matter in dispute; on the locality of the subject; on the residence of the parties; and on their willingness to submit themselves to some local tribunal.

I. As to the kind of question, the Mishnah discusses the court of seventy-one elders, the intermediate courts, the criminal courts of twenty-three judges, the courts of three ordained judges for cases involving damages and penalties, and courts of three judges for ordinary civil cases, besides some special courts whose functions were rather religious or administrative than judicial. If the law-making and executive powers of the court of seventy-one be left out of view, the scheme is very much as follows:

The Sanhedrin.

The court of seventy-one alone has jurisdiction over a tribe accused of idolatry; the seduced city (Deut. xiii. 13-18) can be tried only by this court (such a trial never took place); the trial of a false prophet (Deut. xviii. 20-22) or of a rebellious elder (Deut. xvii. 8-13) must take place before it; also any proceeding in which the high priest is a defendant (Sanh. iii. 5, xi. 4).

This seems to be its only original jurisdiction; but the importance of the Great Sanhedrin as a court of justice is based on Deut. xviii. 8-11. Whenever an inferior court feels itself incompetent to decide a legal question, whether it arises in litigation or in a matter of ritual law, the judges of that court are to proceed to the religious center of Israel and to seek counsel there, and must then act upon the instruction there received. According to Sanh. xi. 2, there were at Jerusalem two intermediate courts each composed of twenty-three members, to which the judges of the country first submitted their doubts; and only if such courts could not satisfy them, would they together with these courts lay the matter before the supreme court.

The constitution of the local court of twenty-three and its jurisdiction in capital cases have been mentioned under Accusatory Procedure and Criminal Procedure. The trial of involuntary homicide, punishable by exile to the cities of refuge, also belonged to a court of twenty-three, as did that of an ox or any other privately owned animal that had killed a person, either free or slave (Sanh. i. 4).

According to the prevailing opinion in the Mishnah, only three judges were required for a court to try a criminal charge involving the punishment of stripes. Where a crime was punishable only by double or manifold restitution, like theft, or by a fixed mulct, the proceeding to ascertain the guilt of the accused was considered a civil action, and came before three judges.

The Mishnah mentions some procedures not of contested jurisdiction: the ordaining of elders and the inquest and expiation over the beheaded heifer should both be performed by five elders; the ceremonies of Ḥaliẓah and Mi'un must take place before three; redemption of the fourth-year fruit-tree and of the second tithe, before three; the appraisement of consecrated things for redemption, before three; Estimates, if to be paid out of movables, before three, one of them a kohen; if to be paid from land, before ten, one of them a kohen (Sanh. i. 3). Actions on contract (technically called "loans and admissions") were tried before three judges, who were not required to be ordained.

Venue.

II. In contradiction to modern Western notions, the plaintiff—which term in most cases meant the creditor—had the right to bring suit in the court of his own domicile. The Talmud (Sanh. 31b) has the following: "If two are in hot litigation, and one says, 'Let us plead here,' while the other says, 'Let us go to the place of assembly [בית הועד],' they compel him to plead in his own town; and if necessary to ask a question of law, they write it out and send for a decision and the reasons therefor." But the distinction is afterward made that if the creditor asks for it, on the principle laid down in Prov. xxii. 7, "the borrower is subject to the lender," the cause is thrown into the higher court, and the debtor is compelled to go there for trial. These views are copied by Maimonides and by the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (14), where, however, the gloss of ReMA questions whether the demand for trial in a higher court is applicable in his day, when there is no patriarchate nor regular rank among rabbinical courts. The medieval authorities were much divided about the meaning of "Place of Assembly" and "Great Court" used in the same connection, and whether these words have the same meaning; but Maimonides says ("Yad," Sanh. vi. 9) that in Spain it was the custom for the defendant to follow the plaintiff to a court recognized as higher than that of the city of domicile.

However, at the very foundation of civil jurisdiction is the right of the parties to choose their judges among those who are qualified, which right is recognized by the Mishnah (Sanh. iii. 1; the grounds for challenge being regulated in the following sections). Hence, in a large community holding more than three men qualified by learning and character, a bench of judges for the cause would be made up under the initiative of the local rabbi, somewhat as a jury is made up in English and American courts by the presiding judge (for details of qualification and election, see Judge). At any rate, a court should not consist of less than three judges: if the parties agreed upon one, he would be only an arbitrator, whose award, based on their contract, might be enforced by a court (Ḥoshen Mishpaṭ, 3, following Sanh. i. 1). The exception that a single expert (מומחה) might try cases of contract ("loans and admissions") is no longer valid because ordination ("semikah"), which alone can make an expert, is no longer practised.

But both the Palestinian and Babylonian Talmuds, in commenting on Sanh. i. 1, give instances of prominent amoraim who sat as sole judges; and the latter states that a rabbi holding "authority," *i.e.*, one appointed for the purpose by the patriarch in Palestine or by the head of the Exile in Babylonia, might so sit.

Bibliography: Maimonides, *Yad*, *Sanh.*; Bloch, *Die Civil-Process-Ordnung im Mosaisch-Rabbinischen Rechte.*

S. L. N. D.

JUS GAZAKA or **GAZAGA**: The usual Italian term for the right of Ḥazaḳah, especially with regard to the rent of houses in the ghetto of Rome. Clement VIII. made it part of the law relating to Jewish tenant-right there. Several publications containing cases bearing on this law are mentioned in Berliner, "Gesch. der Juden in Rom," ii. 225, Frankfort-on-the-Main, 1893 (see also Abrahams, "Jewish Life in the Middle Ages," pp. 68 *et seq.*).

D.

JUS PRIMÆ NOCTIS: Alleged seigniorial right to marital privileges. The feudal lords had the right of giving heiresses in marriage, and there appear to be traces of still more intimate rights over the daughters of tenants, though this has been disputed. An attempt has been made to prove that this right was claimed by either the Greeks or Romans over the Jews in Palestine, and led to the rising of the Maccabees and the institution of the feast of Ḥanukkah, in which Jewesses had a special interest (Shab. 23a). The Jerusalem Talmud (Ket. 25c) declares that owing to the claims of the strategus on betrothed girls they were married in their fiancés' houses. The Babylonian Talmud (Ket. 3b) says that it used to be a custom for maidens to marry on Wednesday and widows on Thursday, but that the marriage-day had been changed to Tuesday so as to avoid the right claimed by the "tafsar" or prince; and in a late scholium on the Megillat Ta'anit it is even declared that Mattathias the high priest began the war of independence in order to save his daughter from a similar outrage. A midrash on Ḥanukkah (ed. Jellinek, i. 137) also mentions this tradition, to which the Book of Judith may have some reference. S. Krauss suggests, further, that the right in question was put into force by the pretor Lucius Quietus about 117. Israel Lévi, however, has pointed out the absence of any corroborative evidence either for the Maccabean or the Roman period, and the improbability of such a barbarous custom having been raised into the force of law. A similar story is told by Rabbi Judan of the giants or Nefilim before the Deluge (Gen. R. xxvi.). Lévi suggests that it may have been derived from the Roman legend of Virginius.

Bibliography: I. Weil, in *R. E. J.* vii. 156-159; elaborated by S. Krauss, *ib.*, xxx. 24-42, 204-219; refuted by I. Lévi, *ib.*, pp. 220-231; comp. K. Schmidt, *Jus Primæ Noctis*, Freiburg, 1881; idem, *Der Streit über das Jus Primæ Noctis*, Berlin, 1884.

G. J.

JUSTIN MARTYR: Church Father, who in his works, written in Greek (the *Διάλογος πρὸς Τρυφῶνα* and *'Απολογία* are cited here as "Dial." and "Ap." respectively), makes frequent mention of the Jews and Judaism. He was born about the year 100 at Flavia Neapolis, the ancient Shechem and the present Nablus; executed about 165. His parents were pagans ("Dial." § 28). He became a Christian under Hadrian, perhaps at Ephesus (*ib.* §§ 2-8; "Ap." ii. § 12). There, in intercourse with Jews of Hellenic culture, he may have become acquainted with the Bible and, very slightly, with the doctrinal methods of the Rabbis. That he did not understand Hebrew is plainly evidenced by his writings.

Justin is more familiar with Greek philosophy, which he treats from a sophistical standpoint, than with the learning of the Jews. Of his authentic works which have been preserved the only ones which bear upon the Jews are the two Apologies—one addressed to Antoninus Pius, the other to Marcus Aurelius—and his Dialogue with the Jew Tryphon. Although in the Apologies, supposedly written in defense of paganism, he continually attacks Judaism, and brings forward from the Old Testament arguments for Christianity, the Dialogue is more especially devoted to this theme.

Dialogue with Tryphon.

The Dialogue was written shortly after the Bar Kokba war (about 135), to which he refers in several passages (Dial. § 108; Ap. i. 31). Tryphon, the representative of the Jews, is described (at the beginning of the Dialogue) as having fled to Ephesus to escape the hardships of the war and persecution. In that city the debate is supposed to have taken place; and Tryphon appears as a well-educated Jewish philosopher. On the first day of the dispute only he and Justin are present; but on the second day a few Jews from Ephesus take sides with Tryphon in the discussion (Dial. § 118). One is mentioned by the name of Mnaseas (= מנסיא; Dial. § 385). Many scholars deem the discussion to have been wholly imaginary, inasmuch as Tryphon makes concessions to Justin which would have been impossible in reality.

Identity of Tryphon.

Justin nowhere states that Tryphon was a celebrated rabbi; but Eusebius ("Hist. Eccl." iv. 18, § 6) says that he was the most eminent Jew of his day. Accordingly he has been identified by Grätz and others with R. Ṭarfon; but the latter, who was born before the destruction of the Temple, would have been too old at the alleged time of the Dialogue to have taken part in it. The supposition, however, is that Justin intentionally selected the name of the celebrated rabbi in order to boast of having defeated him in debate.

The writings of Justin contain some historical material, as, for example, the statement that Herod was a native of Ascalon (Dial. § 52); the account of the persecution of the Christians by the Jews in the Bar Kokba war (Ap. i. 31); the story of Simon Magus (*ib.* 26, 56); and in general much concerning the history of Samaritan sects, Justin being a Samaritan. Still he has no certain knowledge concerning antiquity, and he associates (*ib.* x. 31) the origin of the Septuagint with the reign of Herod (see Goldfahn in "Monatsschrift," 1873, p. 56).

Since he was unacquainted with Hebrew, all his arguments are based on the text of the Septuagint. He thinks that the name "Abraham" has had an "alpha" added to it (*'Αβραάμ*); "Sarah," a "rho" (*Σάῤῥα*); and that a wholly new name was given to Joshua ben Naue, whom he calls Αὐσή = "Hosea" (Dial. § 113). He had matter in his Bible text which the Jews did not have in theirs; and he urged this as a reproach against them. In Ps. xcvi. (xcv.) he read ἀπὸ τοῦ ξύλου (= "a ligno," "from the wood"), and saw therein a reference to the cross (Dial. § 73; Ap. i. 41; comp. Swete, "Introduction to the Old Testament in Greek," p. 424, Cambridge, 1900). He charges the Rabbis with having expunged from their Bibles much that is favorable for a conception of Christianity (Dial. §§ 72, 73); for example, the legend of the martyrdom of Isaiah (*ib.* § 120). That point of perpetual dispute between Jews and Christians, the interpretation of Isa. vii. 14—where the Septuagint has παρθένος ("virgin"), but the Rabbis give the meaning of νεᾶνις ("young woman")—was already familiar to this first controversialist of the Church (*ib.* § 43); but he did not know that the latter explanation originated with Aquila. It is also learned from Justin that the Rabbis attributed the prophecy in question (Isa. vii. 14–25) to Hezekiah (Dial. § 77). Another Messianic passage (Ps. cx.) was likewise attributed by them to Hezekiah (*ib.* § 83). On the other hand, Isa. liii. was interpreted by the Rabbis to refer to the suffering Messiah (*ib.* § 90). They taught, too, that Micah iv. 1–7 referred to the Messiah (*ib.* § 110), but that he had not yet come, and if he had come, he would have remained unrecognized (*ib.* § 8; comp. § 49), and Elijah would have had to precede him (*ib.* § 49). Justin's controversy with the representative of the Jews further extends over Ps. lxxii. (*ib.* § 34) and xxiv. (*ib.* § 36). The observations of Tryphon concerning Deut. iv. 19 (*ib.* § 121) and Gen. i. 26 (*ib.* § 62) are also interesting, as in them he opposes the Christian conception of those passages.

Haggadot Familiar to Tryphon.

Together with these examples of rabbinical exegesis, the haggadot on Biblical history transmitted by Justin deserve attention. He relates that the Rabbis arranged that the two goats used on the Day of Atonement should be alike (*ib.* § 40; comp. Jonah vi. 1); he evinces familiarity with the meaning of the three angels who appeared to Abraham, quite after the manner of the Haggadah (*ib.* § 56; comp. B. M. 86b); and the haggadah that the high priest Joshua (Zech. iii. 1) had not prevented his sons from marrying unworthy women (Sanh. 93a) also is reflected in a legend to the effect that Joshua himself had married a wanton (Dial. § 116). The story of the fall of the angels, which is related by many apocrypha and which Justin also teaches (Ap. ii. 5), is disputed by Tryphon. The Jew in this connection uses the following characteristic words: "God's words are holy; but your interpretations are artificial" (Dial. § 79). Such controversies are found in the writings of the other Church Fathers. Only in one particular does Justin stand alone, and that is in his accusation that the Jewish teachers permitted four and even five wives, and that they lusted after beautiful women (*ib.* § 144). Possibly this is an expression of the inborn hatred of the Samaritans toward the Jews.

Bibliography: Grätz, in *Monatsschrift*, iii. 1854; idem, *Gnosticismus und Judenthum*, pp. 17 *et seq.*; idem, *Gesch.* 3d ed., iv. 95; Goldfahn, *Justin Martyr und die Agada*, in *Monatsschrift*, xxii. 1873 (also printed separately); E. C. Richardson, *Bibliographical Synopsis to the Ante-Nicene Fathers*, pp. 21–26, Buffalo, 1887; S. Krauss, in *J. Q. R.* v. 123–134; and the bibliography to Church Fathers.

K. S. Kr.

JUSTINIAN: Emperor of the Eastern, or Byzantine, Empire from 527 to 565. During his long reign he issued many decrees relating to the Jews, and his empire was the scene of bloody events which were of the greatest importance for both the Jews and the Samaritans. In his dealings with the Jews Justinian was guided, not by political and diplomatic principles, but rather by consideration for the Orthodox Church. The unfortunate history of the Samaritans under Justinian is noteworthy. Their rebellious attitude under Zeno continued unchanged under Justinian (Procopius, "De Ædificiis," v. 7 [p. 325, ed. Bonn]). The Christian church built on their sacred Mount Gerizim was especially an object of offense. They were apparently very restless at this time, for their name and deeds occur frequently in the contemporaneous history of the empire. A Samaritan from Palestine, Arsenius by name, rose to high honors through financial transactions with the empress Theodora, and was made senator after having accepted baptism. When his father and brother at Scythopolis oppressed the Christians, the Samaritans were cruelly killed by the angry populace, and all the other Palestinians also were harassed.

Rebellion of the Samaritans.

Although Arsenius was banished from the court, he did not suffer otherwise at the time, and he was crucified only after his intrigue at Alexandria (Procopius, "Historia Arcana," ch. 27, p. 150). Another Samaritan, Faustinus, was a senator and became proconsul; he managed the imperial domains in Palestine and Phenicia (*ib.* ch. 27, p. 153).

In consequence of their favorable position and their numerical strength, the Samaritans were emboldened to take up arms. The cause of this uprising is said to have been as follows: It was customary in Palestine and everywhere in the East, on every Sabbath, after the reading of the Gospel lesson in church, for the Christian young men to enter the synagogues of the Samaritans, mock them, and throw stones at their houses. This happened about 530 in the capital of the Samaritans, Neapolis, or Nablus, when the Christian young men were driven with swords and knives out of the synagogue, pursued to the Church of St. Basil by the furious Samaritans, and killed. When Justinian was informed of this occurrence, he ordered Irenæus, the commander of the town, to punish the Samaritans. Irenæus had to apply to the "dux" of Palestine, Theodorus the "great" (so called probably on account of his victory over the Samaritans). The governor killed many of them; others were sold throughout Palestine as slaves, and their houses demolished; Julian, son of Sabarona, or Samaron, whom the Samaritans had chosen as their "king," also was killed, and his head, together with the diadem and other insignia of royalty, was sent as a trophy to Justinian at Constantinople ("John of Antiochia," printed in "Hermes," vi. 376). This rebellion, but without the antecedent events, is similarly referred to in an almost contemporaneous chronicle ("Chronicon Paschale," 336 [p. 619, ed.

Bonn]). The chronicle adds: "and many of them accepted Christianity and were baptized, either from fear or by force; but even to-day they vacillate in their faith."

Malalas ("Chronicle," xviii. 445) has a different version; according to him, the quarrel broke out in the hippodrome of Nablus, where Jews and Samaritans were racing together, both of these combining against the Christians. "Dux" Theodorus immediately reported the quarrel to Justinian; the prefect Bassus, who could not quell the disturbance, was dismissed, and the insurgents were ultimately vanquished; 20,000 fell on the field, and 20,000 were presented to the Saracen Phylarchus, who had assisted in quelling the uprising. The final outbursts of revolt were suppressed by Dux Irenaeus. Malalas evidently refers to an entirely different event, and the story relating to the circus must be separated from that relating to the synagogue. Theophanes likewise ("Chronogr." i. 274) relates, not the rebellion beginning in the circus, but that under Julian, giving the year 521, which, probably, should be read 531. As an epilogue to the rebellion the fugitive Samaritans endeavored to incite the Persian king Chosroes to war against the Romans by offering him their country as well as an army of 50,000 Jews and Samaritans. Whatever may have been the details of these events, it is evident that the Samaritans offended grievously against the emperor and the empire. Procopius ("Historia Arcana," ch. 27, pp. 150–153) relates still another uprising, in which the Jews and Samaritans fell upon the Christians in a circus at Cæsarea and killed the governor Stephen; this uprising was suppressed in July, 556, by Adamantius, or Amantius.

Oppressive Legislation.

The consequences of persistent rebellion were soon felt. In 532 the emperor issued a decree to the effect that in cases of dispute the Jews could act as witnesses against one another, but not against Christians; heretics, including Samaritans, could not act as witnesses even against one another ("Corp. Juris," i. 5, 21). "The synagogues of the Samaritans shall be destroyed, and if they dare to build others, they shall be punished. They may have no testamentary or other legal heirs except Orthodox Christians" (*ib.* i. 5, 17; comp. i. 5, 18–19). They were forbidden to leave legacies or presents. In 551, Bishop Sergius of Cæsarea succeeded in softening the emperor's severity toward them and securing the repeal of these disgraceful laws (Novella 129). In other respects the status of the Jews and Samaritans was the same. Novella 45 of the year 537 begins as follows: "Relating to the law that Jews, Samaritans, or heretics are not to be exempt from the office of magistrate on pretext of their belief, but that, on the contrary, they shall bear the burdens of the magistracy without enjoying its privileges." In 545 it was ordained that no heretic should, under any circumstances, acquire real estate from a church or religious institution. "If an Orthodox Christian has sold or willed to a Jew or pagan or Arian a piece of land on which there is a church, the church of that locality shall seize such property." "Heretics may not build a 'spelunca' for their heresies, nor may the Jews erect any new synagogues" (Novella 131, ch. 14). The following decrees were issued in favor of the Orthodox Church in newly conquered Africa: "Jews may not keep Christian slaves, nor may they make proselytes by circumcision." "Their synagogues shall be rebuilt in the style of churches." "Jews, pagans, Arians, and other heretics may not have 'speluncas' nor observe any of the ceremonies of the Orthodox Church" (Novella 37, of the year 535).

The emperor interfered also with the religious life of the Jews. He forbade them to celebrate their Passover if it fell on the same day as the Christian Easter, because there was still a Christian sect, the Quartodecimani, that celebrated Easter at the time of the Jewish Passover. Jews in high positions who did not conform to this law were fined (Procopius, "Historia Arcana," ch. 28, p. 156).

Reading of Greek in the Synagogue.

The emperor's decree in regard to the reading of the Greek translation of the Bible throws light on the "Culturgeschichte" of the Jews of that time. Some of the communities in the Byzantine empire desired the lessons for the Sabbath and for festivals read only in Hebrew, while others desired them read in Greek also. As these two parties could not come to any agreement, they applied to the emperor, who decided in harmony with Christian views. In his first words he exhorts the Jews not to take the Bible literally, but in a prophetic sense, in order that they might believe in Jesus Christ. He recommended them to use the Greek translation of the Septuagint, to which he gave signal praise, but he permitted them to use also the version of Aquila, which apparently was preferred by the Jews. The Bible lessons should also be translated into other languages—for example, into Latin in the Italian countries. At the same time he forbids the heads of schools (*ἀρχιφερεχίται*) or the elders, who are called also teachers, to prevent this by cunning or excommunication. These shepherds of the people were furthermore forbidden to give the haggadic exposition (*δευτέρωσις*) following the public reading of the Torah lesson, since the spirit of Judaism was kept alive chiefly by this means. This decree was intended not only for those communities that had requested the Greek translation, but the emperor ordered his secretary Areobindus to proclaim it in all the provinces also (Feb. 13, 553; Novella 146, *περὶ Ἑβραίων*). The emperor had personal relations with one of the leaders of the Jews, a certain Theodosius, who was highly respected by the Christians; this Theodosius took part in a disputation on Jesus and refused to be converted (Suidas, *s.v.* *Ἰησοῦς*).

Attitude Toward Conversion.

Justinian was just enough not to force the Jews of his empire to accept baptism, with the single exception of the community of Borion, in a remote corner of the province of Africa. This community, which claimed to trace its origin and the building of its synagogue back to Solomon, had preserved its autonomy against the Romans as well as against the Vandals; Justinian, however, forced it to accept baptism and changed its synagogue into a church (Procopius, "De Ædificiis," vi. 2). When Belisarius conquered Africa, in 534, the sacred vessels of the Temple were carried to Constantinople; but when a Jew said that these vessels had brought misfortune upon all those that had possessed them, the superstitious Justinian sent them to a church at Jerusalem (Procopius, "Bellum Vandalorum," ii. 9). Since the Jews had good reason to fear the Byzantine rule, it is not surprising that they should oppose Justinian's armies at Naples.

Justinian, whose reign so greatly affected the Jews, is hardly mentioned in the Jewish sources. A passage in a responsum of the Geonim relating to the interdiction of the reading of the Torah refers, according to Grätz, to Justinian's decree, but it may be more correctly referred to Yezdegerd's interdiction (Halberstam, in Kobak's "Jeschurun," vi. 126). The Samaritans, for whom Justinian's reign became fateful, do not mention him at all in their chronicles. The Jewish chronicles copy from Christian sources the statement that he was a great and just ruler, and they know nothing whatever of his tyrannous treatment of the Jews. David Gans quotes from the "Yuḥasin" the statement that during one whole year in the time of Justinian the sun did not shine ("Ẓemaḥ Dawid," anno 566).

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G. S. Kr.

JUSTO (ẒADDIḲ), JACOB BEN ABRAHAM: Portuguese chartographer; flourished in Palestine (Wolf, "Bibl. Hebr." i., No. 1097) in the first half of the seventeenth century. He was the author of a chart of Palestine, written in Portuguese under the title "Relação do Citio de Terra de Israel" but published in Latin (Amsterdam, 1631 [Bartolocci: 1621]). It was accompanied with a number of historical data concerning the places noted in the map. Shabbethai Bass ("Sifte Yeshenim," מ, No. 271) mentions the work under the Hebrew title "Mappah," adding that in Latin it is called "Carta." It was afterward (1685) republished by order of Isaac b. Mattithiah Aboab, who himself wrote a preface, the author contributing an introduction, both in Portuguese. Hottinger quotes Justo's work in his "Historia Orientalis," i., ch. viii.

Bibliography: Bartolocci, *Bibl. Rab.* iii. 863; De Rossi-Hamberger, *Hist. Wörterb.* p. 333; Steinschneider, *Hebr. Bibl.* iii. 52; *idem*, in *Jerusalem*, iii. 59; Zunz, *G. S.* i. 187; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 55.

G.

JUSTUS, DR. (pseudonym of **Aaron Briman**, otherwise **Augustus Brimanus**): Convert to Christianity and writer against the Jews; born at Costinasti, Rumania, about 1860. Until the age of twenty he lived at Buczacz, a small village in eastern Galicia. Leaving his wife and children, he went to Berlin and studied rabbinica at the Rabbiner-Seminar, where he posed as strictly Orthodox; but, failing to obtain a position as rabbi, he became a convert to Protestantism. From Berlin he went to Paderborn and turned Roman Catholic. He published anonymous pamphlets against the Jews. In 1883 he wrote "Der Judenspiegel," a compilation of 100 laws taken from the Shulḥan 'Aruk, and purporting to show the animosity of the Jews against Christianity, of which book three editions were printed at Paderborn.

When a Catholic newspaper of Münster, which had published extracts from "Der Judenspiegel," was sued for libel, and Prof. Jacob Ecker was chosen by the court as an expert, Briman aided him in writing his opinion ("Gutachten"), "Der Judenspiegel und die Wahrheit"; but in order to disguise this fact, some criticisms of Briman's "Judenspiegel" were inserted. Afterward Ecker published "Die Hundert Gesetze des Judenkatechismus," a literal reprint of the "Judenspiegel." In his ignorance of Hebrew and of Talmudic writings, Ecker even copied the passages which he had declared in his opinion to be misinterpreted.

In 1884 Briman returned to Austria. He assisted Rohling by furnishing material from Talmudic sources for his anti-Semitic libels.

With the approbation of Archbishop Eder of Salzburg, Briman wrote under his true name a book about the Cabala in which he said that the whole anti-Semitic literature from Eisenmenger to the "Judenspiegel" (his own work!) had been written by stupid and ignorant people.

In March, 1885, Briman was arrested on charges of fraud not connected with his anti-Semitic writings. He was condemned to prison; and when his term was finished he was expelled from Austria. He then took up medical studies in Paris.

Bibliography: *Antisemitenspiegel*, pp. 266 *et seq.*; *Einige Talmudfälscher und der Prozess Rohling Gegen Bloch*, a reprint from the *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, Berlin, 1892; *Oesterreichische Wochenschrift*, 1885, Nos. 12, 13, 15, 17, 43; Kopp, *Zur Judenfrage*, Leipsic, 1886.

G. S. Man.

JUSTUS OF TIBERIAS: Historical writer and one of the leaders of the Jews against the Romans in Galilee in the year 66. What is known of him comes mostly from his political and literary enemy, Josephus Flavius; so that an exact biography of him can not be given. He was a man of Greek education and of moving eloquence. By his oratorical ability he prevailed on the Tiberians, who felt themselves slighted by the favor which Agrippa II. and Rome had shown at their expense to the people of Sepphoris, to revolt. An unnamed brother helped him in this task. With his followers Justus burned the villages that belonged to Gadara and Hippos (Josephus, "Vita," § 9), whose people had always been ill-disposed toward the Jews. Soon afterward Josephus came as governor to Galilee, and he persuaded the chief people of Tiberias, among them Justus, to demolish the palace of Herod the Tetrarch because it was ornamented with figures of animals. Josephus himself says he had to force the people to it (*ib.* § 12). From this it follows conclusively that the actual rebellion in Galilee was instigated mainly by Josephus rather than by Justus. Later, out of fear of the Romans, neither historian wished to admit in his writings his part in the matter; and each blamed the other. Even at the beginning of the war the Tiberians, and especially Justus and his father, Pistus, wished to break with Josephus and

With Josephus in Galilee.

to attach themselves to John of Giscala, but Josephus frustrated the plan (*ib.* § 17). At one time Josephus caused the Tiberians who had been arrested, among them Justus and Pistus, to be taken out of prison; and while eating with them he suggested that it would be wiser for them to surrender to the Romans at a suitable opportunity. He reminded Justus that before he (Josephus) had entered on his office, the brother of Justus had had his hands cut off by the Galileans, who claimed that he had forged letters, and that furthermore Jesus, Justus' sister's husband, had had to suffer from anarchy. The next day he let Justus and his followers go free (*ib.* § 35). Jesus and the sister of Justus were killed in Gamala (*ib.* § 37). Still Justus continued to agitate against Josephus (*ib.* § 54).

When Galilee was subdued, the inhabitants of Decapolis, primarily those of Gadara and Hippos, denounced Justus before Vespasian, and demanded his punishment. Agrippa was ordered to put him to death; but on the plea of his sister Berenice he merely imprisoned him (*ib.* §§ 65, 74). Justus had previously fled to Agrippa at Berytus (*ib.* § 70), and had apparently made himself so popular at court (*ib.* § 74) that Agrippa even gave him money (*ib.* § 65). For some unknown crime Agrippa twice put Justus in prison; and the latter was often advised to escape out of his native city. Nevertheless Agrippa made him his secretary (*τάξις ἐπιστολῶν*), but when he proved unreliable he was expelled by the king (*ib.*).

His History of the Jewish War.

During his enforced leisure he wrote his history of the Jewish war, in which, being a man of mean nature, he very likely out of revenge made Agrippa appear in a decidedly unfavorable light. This was probably the reason why he did not publish his work until after Agrippa's death (100), although he had then had it completed for twenty years (*ib.*). Josephus with justice charges him with not daring to publish his book during the lifetimes of Vespasian, Titus, and Agrippa, and also that he did not use the records of Vespasian. Even the events in Galilee, *e.g.*, the siege of Jotapata, are not exactly described; yet Justus thought himself to be the most reliable narrator of these events. The "Vita," the autobiography of Josephus, was directed against this very work of Justus (*ib.*). Justus' book was, of course, written in Greek, and was probably entitled *Ἱστορία ἡ τοῦ Ἰουδαϊκοῦ Πολέμου τοῦ κατὰ Οὐεσπασιανοῦ* (Stephanus of Byzantium, *s.v.* *Τιβεριάς*). It is mentioned by Eusebius ("Hist. Eccl." iii. 10, 8), by Jerome ("De Viris Illustribus," § 14), and by Suidas (*s.v.* *Ἰοῦστος*), probably not independently, but following Josephus, since the latter's work, approved by Titus, had caused that of his rival to be forgotten.

His Chronicle.

Furthermore, Justus was the author of *Χρονικὸν Ἰουδαίων Βασιλέων τῶν ἐν τοῖς Στέμμασιν*, a chronicle of the Jewish people from Moses to the death of Agrippa II. Photius ("Bibl." Cod. 33) describes it as being written in a very curtailed form. Use was probably made of this work by Sextus Julius Africanus, from whom Eusebius in his chronicle and the Byzantine historian Syncellus draw material. Certain notes in later historians which are not to be found in Josephus probably came from the chronicle of Justus through the excerpts of Africanus (*e.g.*, Syncellus, ed. Dindorf, i. 588). It has been supposed that the account of the heathen-Philistine origin of the Herodian house, related by Africanus, came originally from Justus ("R. E. J." xlv. 45).

If "Justus" is to be read in a corrupted passage of Suidas (*s.v.* *Φλέγων*), it would appear that the former treated Jewish history at greater length than Phlegon; also that Justus dilated upon the morality and other virtues of the Jews, whereas Josephus, according to Suidas, aimed to give the Greeks no offense. In Diogenes Laertius (ii. 5, § 41) is a quotation from Justus' chronicle in the form of an anecdote concerning Plato at the trial of Socrates. It would seem, then, that Photius had seen only an extract from the chronicle. If Justus arranged his book in the form of a royal genealogy (*ἐν τοῖς στέμμασιν*), he may have written objectionably of the Herodians. His remark about Plato seems to show that he shared the Hellenistic belief that Greek wisdom was borrowed from the Jews. Schlatter believes that even Josephus made use of Justus' work in his "Antiquities." Jerome (*l.c.*) mentions a third work by Justus, a short commentary on the Scriptures; but nothing further is known of it.

In Hebrew, Justus was probably called "Zadok," though the name "Justus" was very common among the Jews at that time. It is possible that, like Josephus, he lived in Rome toward the close of his life, and that he died there.

BIBLIOGRAPHY: Fabricius, *Bibliotheca Græca*, ed. Harles, v. 61, x. 691; Müller, *Fragmenta Historicorum Græcorum*, iii. 523; Grätz, in *Monatsschrift*, 1877, pp. 337 *et seq.*; idem, *Gesch.* 4th ed., iii. 555; Schlatter, *Der Chronograph aus dem Zehnten Jahre Antonins*, pp. 37-47, Berlin, 1894; Schürer, *Gesch.* 3d ed., i. 58-63; comp. *ib.* p. 285, note 32.

G. S. Kr.

JUTRZENKA ("The Dawn"): Jewish weekly published at Warsaw in the Polish language. Its first number appeared July 5, 1861; and the paper continued to be issued until Oct. 23, 1863. Among its principal contributors were Ludwig Gumplowicz and Alexander Kraushar. The former published in it his "Prawodawstwo Polskie," etc., on Polish legislation concerning the Jews; Kraushar contributed poems on Jewish life and articles on the history of the Jews of Poland; and I. Rosenblatt wrote on slavery according to Roman and Mosaic law. Of its Christian contributors may be mentioned Mikulski and the poet Adam Maszewski. The discontinuance of the publication was due to the fatal end of the Polish insurrection.

H. R. S. Po.

JUVENAL. See CLASSICAL WRITERS.

JUWEL, MOSES MORDECAI: Galician scholar; lived at Brody in the first half of the nineteenth century. He translated from the German into Hebrew Hufeland's "Macrobiotik," or the art of prolonging human life, under the title "Ruaḥ Ḥayyim" (Lemberg, 1831); and a natural history, in four parts, under the title "Limmude ha-Ṭeba'" (Czernowitz, 1836). Juwel also wrote some ethical studies ("Bikkure ha-'Ittim," xii. 117 *et seq.*).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1838; Fürst, *Bibl. Jud.* ii. 158; Zeitlin, *Bibl. Post-Mendels.* p. 162.

S. I. Br.

K

[Note: For topics beginning with **K**, not found in alphabetical order, see under **C.**]

KAB. See Weights and Measures.

KA'B AL-AḤBAR: One of the most prominent fathers of Moslem tradition, and one of those who introduced into this branch of Arab literature the method as well as many details of the Jewish Haggadah: died 32 or 35 A.H. (652 or 655 C.E.). Of his earlier life nothing is known except that he was a Jew, a native of Yemen. His complete name was Abu Isḥaḳ Ka'b b. Mati' b. Haisu (Hosea ?). A genealogy attributing to him a purely Arabic descent also exists; it was probably invented after he had embraced Islam. This he did during the califate of Abu Bakr (according to others, of Omar), whom he joined at Medina. On account of his theological learning he was styled "Al-Ḥibr" or "Al-Aḥbar," which is an adaptation of the Hebrew "ḥaber." He lectured on the Koran and the career of Mohammed, not from the merely exegetical and biographical points of view, but in a homiletic and haggadic manner, just as Abdallah b. Salam had done. Both these men laid the foundation for the legends which glorify Mohammed's youth and prophetic call.

The most prominent of Ka'b's disciples were Ibn 'Abbas and Abu Hurairah, prolific traditionists, who developed the art of apotheosizing the prophet's life to its utmost extent, and are therefore not very reliable authorities. Ka'b was a great favorite of the calif Omar, who frequently consulted him, chiefly on religious matters. As a politician Ka'b was a partizan of Othman, and was once even flogged by Abu Darr, who disapproved of the calif's administration. There are many sayings attributed to Ka'b, among them being the statement that "the world will last six thousand years" (comp. Sanh. 97). Several other sayings refer to the superiority of Egypt over other countries. Ka'b retired toward the end of his life to Emesa. He left a son named Tubai.

Bibliography: Ṭabari, *Annales*, Index.

G. H. Hir.

KA'B AL-ASHRAF: Jewish poet of Medina and an implacable enemy of Mohammed. His father was an Arab of the family of Nabhan (a branch of the tribe of Ṭayy), but his mother was a Jewess of the Banu al-Naḍir. His father having died early, Ka'b was brought up in his mother's family and in her faith. Tradition relates that at one time he confessed Islam, and even turned his face in prayer toward Mecca. After Mohammed's victory over the Meccans at Badr, Ka'b is supposed to have exclaimed that the interior of the earth would be pleasanter than its surface. He composed poems bewailing the defeat of the Meccans and exciting the Ḳuraish to revenge, but not all of these poems are properly authenticated.

It is but natural that Moslem authors should ascribe many evil deeds to their arch-enemy; their veracity is, however, questionable. Ka'b was charged with having maintained sinful relations with the wives of various Moslems, and with having gone to Mecca to induce the Ḳuraish to fight Mohammed once more. The latter, in order to nullify Ka'b's influence, hurled against him the following passage: "Recite to them the history of him to whom we have given our signs, but who turned away from them; had he wished, we would have exalted him thereby, but he crouched upon the earth and followed his own desire. He is likened unto a dog, which, if thou drivest him away, hangeth out his tongue, and if thou leavest him, hangeth out his tongue likewise" (Koran, vii. 174-175). There are two allusions to Ka'b in this passage; the first is contained in the reference to one possessing God's "signs" (*i.e.*, the Bible), the second in the word "kalb" (dog), which by alliteration suggests the name of the poet. Since he refused to be frightened, Mohammed asked his friends: "Who will rid me of the son of Ashraf?" One of them, Mohammed b. Maslamah, declared himself ready to murder Ka'b, but asked permission to tell a falsehood; this was readily granted. The murderer and two accomplices entered Ka'b's house under a pretext and murdered him. His death was bewailed in several poems by the Jewish poet Sammak, who described him as a man ever faithful to his word and never guilty of treachery. The expulsion of the Banu al-Naḍir followed soon after Ka'b's death.

Bibliography: Ibn Hisham, Waḳidi, and other sources; Hirschfeld, *New Researches into the Composition and Exegesis of the Qoran*, p. 116.

G. H. Hir.

ḲABBALAH. See Cabala.

ḲABIṢI, ABRAHAM AL-: Printer in Constantinople in the sixteenth century. Together with Judah Sason and Moses ben Joseph Hamon he published "Toledot Adam we-Ḥawwah" by Jeroham ben Meshullam (Constantinople, 1516).

Bibliography: Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 38, note 18; idem, *Cat. Bodl.* No. 7643; *idem*, in *J. Q. R.* xi. 603.

J. M. Sc.

KABOS, EDUARD: Hungarian journalist and writer; born Dec. 2, 1864, at Nagy-Karoly. He entered the University of Budapest for the purpose of studying modern philology, intending to become a teacher, but adopted journalism instead. He at first accepted a position on the "Egyetértés," but his abilities soon secured for him the position of parliamentary reporter and writer of feuilletons for the "Pesti Napló." In 1897 he became contributor to the "Országos Hirlap," and in 1898 editor of the parliamentary column of the "Budapesti Napló." In 1902 he was elected a member of the most prominent Hungarian literary society, Petöfi Társaság, in recognition of the services which he had rendered to Hungarian literature.

Kabos' works include: "Elzüllöttek" (1885), stories; "Vásáo" (1887), a novel; "A Kupéhau" (1888), a farce; "Evo" (1889), a drama; "Harakiri" (1889), stories; "Tantalusz" (1891), a drama; "Koldusok" (1893), stories; "Fehév Eprakák" (1893), a novel; "A Holló" (1895), a comedy; "Mab Királyno" (1895), a comedy; "Por" (1895), stories; "Vándorok" (1897), stories; "A Cseugeri Kalapok" (1898), stories; "A Verebek" (1900), a novel.

Bibliography: Szinnyei, *Magyar Irók Elete*; *Pallas Lex.* x., xviii.

S. L. V.

ḲADDISH (lit. "holy"): Name of the doxology recited, with congregational responses, at the close of the prayers in the synagogue; originally, and now frequently, recited after Scripture readings and religious discourses in schoolhouse or synagogue. It is, with the exception of the last clause, composed in Aramaic. The following is the translation:

"Magnified and sanctified [comp. Ezek. xxxviii. 23] be His Great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of the whole household of Israel, even speedily and in a near time! So say ye 'Amen.'"

Response: "Let His Great Name be blessed forever and unto all eternity!"

"Blessed, praised, and glorified, exalted, extolled, and honored, uplifted and lauded, be the name of the Holy One, blessed be He! above all the blessings and hymns [benedictions and psalms], the praises and consolations [the prophetic words], which are uttered in the world. So say ye 'Amen.'"

"May the prayers and supplications of all Israel be accepted by their Father, who is in Heaven! So say ye 'Amen.'"

Ḳaddish di-Rabanan: "Upon Israel, and the masters and their disciples, and the disciples of their disciples, and upon all those that occupy themselves with the Torah, whether in this place or in any other place, come peace and favor, and grace and mercy, and a long life and ample sustenance, and redemption, from their Father, in Heaven. So say ye 'Amen.'"

"May there be abundant peace from Heaven and life [the Portuguese liturgy inserts: "and plenty, salvation and consolation, redemption and healing, forgiveness and pardon, freedom and safety"] for us and all Israel! So say ye 'Amen!'"

Response: "He who maketh peace in His Heights, may He make peace for us and all Israel! So say ye 'Amen!'"

In place of the first paragraph, the Ḳaddish recited after burial has the following:

"Magnified and sanctified be His Great Name in the world that is to be created anew when He will revive the dead and raise them up into life eternal, and when He will rebuild the city of Jerusalem and establish His Temple in the midst thereof, and uproot all false worship from the earth, and restore the worship of the true God. May the Holy One, blessed be He! reign in His sovereignty and glory during your life and in your days, and in the days of the whole household of Israel, speedily and at a near time. So say ye 'Amen!'"

Origin.

The Ḳaddish has a remarkable history. Originally, it had no relation whatsoever to the prayers, and still less to the dead. It was the doxology recited by the teacher or preacher at the close of his discourse, when he was expected to dismiss the assembly with an allusion to the Messianic hope, derived especially from the Prophets and the Psalms. Therefore Ezek. xxxviii. 23 is employed; and as the last redemption of Israel was, like the first, brought in connection with the Holy Name (see Pes. 50a; Pesiḳ. 92a; Ex. iii. 15), the emphasis was put upon the congregational response, "May His Great Name be praised for all eternity!" (see Sifre, Deut. 306). So great was the value attached to this response that the Talmud (Soṭah 49a) declares: "Since the destruction of the Temple the world has been sustained by the Ḳedushshah of the liturgy and the 'yehe shemeh rabba' [the Ḳaddish response] of the haggadic discourse." "Joining loudly and in unison in the congregational response 'yehe shemeh rabba' has the power of influencing the heavenly decree in one's favor, or of obtaining for one forgiveness," assert R. Joshua b. Levi and R. Johanan (Shab. 119b; comp. Midr. Mishle x. 10, xiv. 4). When Israel enters the synagogue or the schoolhouse and responds, "Let His Great Name be praised!" the Holy One, blessed be He! says: "Happy the king who is thus lauded in his house!" (Ber. 3a).

The name "Ḳaddish" for the doxology occurs first in Masseket Soferim xvi. 12, xix. 1, xxi. 6; the Ḳaddish at funerals is mentioned *ib.* xix. 12: being addressed to the whole assembly, it was spoken in the Babylonian vernacular (see Tos. Ber. 3a). The two paragraphs preceding the last, which is a late addition, were originally simple formulas of dismissal by the preacher (comp. M. Ḳ. 21a). The "Ḳaddish of the students" still shows its original connection with the schoolhouse, and is a prayer for the scholars; occasionally, therefore, special prayers were inserted for the "nasi" or the "resh galuta," or for distinguished scholars like Maimonides (see Ibn Verga, "Shebeṭ Yehudah," ed. Wiener; "Sefer Yuḥasin," ed. Filipowski, p. 219).

The Ḳaddish for the dead was originally recited at the close of the seven days' mourning, with the religious discourses and benedictions associated with it, but, according to Masseket Soferim xix. 12, only at the death of a scholar; afterward, in order not to put others to shame, it was recited after every burial (Naḥmanides, "Torat ha-Adam," p. 50; see Mourning).

In the course of time the power of redeeming the dead from the sufferings of Gehenna came to be ascribed, by some, to the recitation of the Ḳaddish.

Redeeming Powers Ascribed to the Ḳaddish.

In "Otiyyot de-R. 'Aḳiba," a work of the geonic time, it is said, under the letter "zayin," that "at the time of the Messiah God shall sit in paradise and deliver a discourse on the new Torah before the assembly of the pious and the angelic hosts, and that at the close of the discourse Zerubbabel shall rise and recite the Ḳaddish with a voice reaching from one end of the world to the other; to which all mankind will respond 'Amen.' All souls of Jews and Gentiles in Gehenna will respond with 'Amen,' so that God's mercy will be awakened and He will give the keys of Gehenna to Michael and Gabriel, the archangels, saying: 'Open the gates, that a righteous nation which observeth the faith may enter' [Isa. xxvi. 2, "shomer emumim" being explained as "one that sayeth 'Amen'"]. Then the 40,000 gates of Gehenna shall open, and all the redeemed of Gehenna, the wicked ones of Israel, and the righteous of the Gentiles shall be ushered into paradise." The following legend is later: Akiba met a spirit in the guise of a man carrying wood; the latter told Akiba that the wood was for the fire in Gehenna, in which he was burned daily in punishment for having maltreated the poor while tax-collector, and that he would be released from his awful torture if he had a son to recite the Bareku and the Ḳaddish before a worshiping assembly that would respond with the praise of God's name. On learning that the man had utterly neglected his son, Akiba cared for and educated the youth, so that one day he stood in the assembly and recited the Bareku and the Ḳaddish and released his father from Gehenna (Masseket Kallah, ed. Coronel, pp. 4b, 19b; Isaac of Vienna, "Or Zarua'," ed. Jitomir, ii. 11; Tanna debe Eliyahu Zuṭa xvii., where "R. Johanan b. Zakkai" occurs instead of "R. Akiba"; "Menorat ha-Ma'or," i. 1, 1, 1; Manasseh ben Israel, "Nishmat Ḥayyim," ii. 27; Baḥya ben Asher, commentary on Shofeṭim, at end; comp. Testament of Abraham, A. xiv.).

The idea that a son or grandson's piety may exert a redeeming influence in behalf of a departed father or grandfather is expressed also in Sanh. 104a; Gen. R. lxiii.; Tanna debe Eliyahu R. xvii.; Tanna debe Eliyahu Zuṭa xii.; see also "Sefer Ḥasidim," ed. Wiztinetzki, No. 32. In order to redeem the soul of the parents from the torture of Gehenna, which is supposed to last twelve months ('Eduy. ii. 10; R. H. 17a), the Ḳaddish was formerly recited by the son during the whole year (Kol Bo cxiv.). Later, this period was reduced to eleven months, as it was considered unworthy of the son to entertain such views of the demerit of his parents (Shulḥan 'Aruk, Yoreh De'ah, 376, 4, Isserles' gloss; see Jahrzeit). The Ḳaddish is recited also on the Jahrzeit. The custom of the mourners reciting the Ḳaddish in unison is approved by Jacob Emden, in his "Siddur," and that they should recite it together with the reader is recommended by Ẓebi Hirsch Ḥayot, in "Minḥat Ḳena'ot," vii. 1. That the daughter, where there is no son, may recite the Ḳaddish was decided by a contemporary of Jair Ḥayyim Bacharach, though it was not approved by the latter (Responsa, No. 123; "Leḥem ha-Panim," p. 376). A stranger, also, may recite the Ḳaddish for the benefit of the dead (Joseph Caro, in "Bet Yosef" to Yoreh De'ah, *l.c.*). For the custom in Reform congregations see Reform.

Bibliography: M. Brück, *Pharisäische Volkssitten und Ritualien*, 1840, pp. 94-161; Hamburger, *R. B. T.* ii.; Landshuth, *Seder Bikḳur Ḥolim*, 1853, pp. lix.-lxvi.; Zunz, *G. V.* 1892, p. 387.

A. K.

——**Ritual Use:** There are five forms of the Ḳaddish: (1) Ḳaddish di-Rabanan (Scholar's Ḳaddish); (2) Ḳaddish Yaḥid (Individual, or Private, Ḳaddish); (3) Ḳaddish de-Ẓibbur (Congregational Ḳaddish; this form of the Ḳaddish has two divisions—the Ḥaẓi Ḳaddish [Semi-Ḳaddish] and the Ḳaddish Shalem [Full Ḳaddish]); (4) the Burial Ḳaddish (the Mourner's First Ḳaddish); (5) Ḳaddish Yatom (Orphan's Ḳaddish), or Ḳaddish Abelim (Mourner's Ḳaddish).

Forms of Ḳaddish and Their Use.

1. The Scholar's Ḳaddish is recited upon the completion of a division of the Mishnah or of a masseket of the Talmud, or of a lecture by the rabbi or maggid. The students of the various yeshibot, or private scholars, are frequently called upon to recite a chapter of the Mishnah, after which, as a rule, the baraita of R. Hananiah b. 'Akashya (end of Makkot) is read, followed by Ḳaddish di-Rabanan, for the repose of the souls of the dead.

2. The Ḳaddish Yaḥid usually preceded a supplication for the satisfaction of worldly needs. The beginning of the so-called "Lord's Prayer" is an example of the formula used in early times, and resembles that contained in Tanna debe Eliyahu Rabbah (*e.g.*, in ch. v. and xiv.). The Ḳaddish Yaḥid was also a response to the Ḳaddish recited by the synagogal reader. The prayer-book of Amram Gaon of the ninth century contains various forms (pp. 3, 10, 12, 13, 14, and 18, ed. Warsaw, 1865). The response of the congregation has since been curtailed to "Yehe Shemeh Rabbah."

3. The Ḳaddish de-Ẓibbur is recited by the ḥazzan at public prayer. This Ḳaddish consists of Ḥaẓi Ḳaddish and Ḳaddish Shalem. The Ḥaẓi Ḳaddish, up to "Titḳabbal," is said by the ḥazzan: (1) before "Bareku"; (2) after the morning "Taḥanun" (prostration); (3) after the "Ashre" of the "Minḥah" (afternoon prayer); (4) before "Wehu Raḥum"; (5) before the "'Amidah" (standing prayer), in the evening; (6) before "Wi-Yehi No'am," on Saturday night; (7) before the "Musaf" prayer; (8) after reading the Torah. The Ḳaddish Shalem is recited: (1) after "U-ba le-Ẓiyyon," at morning prayer; (2) after the "'Amidah" of "Minḥah"; (3) after the "'Amidah" for the evening; (4) before "Weyitten Leka," on Saturday night; (5) after the "Musaf" prayer.

4. The Burial Ḳaddish, recited immediately after the burial, is quoted in Soferim xix. (end). According to Maimonides this is the Rabanan Ḳaddish, and should be recited after study; this is the present practise of the Orient; but Western custom has reserved it for burials, at which the assembly joins in the recitation of the mourners up to the word "be-ḥayyekon" (Baer, "Seder 'Abodat Yisrael," p. 588).

5. The Ḳaddish Yatom, like the regular mourner's Ḳaddish, is the full Ḳaddish of the ḥazzan (with the exception of the "Titḳabbal" sentence), up to "Yehe Shelama." The Ḳaddish after the "'Alenu" is usually recited by the orphan. The Ḳaddish Yatom is said also after "Piṭṭum ha-Ḳeṭoret," "An'im Zemirot," the Daily Psalm, and "Bame Madliḳin" (on Friday night).

Rules of Precedence.

Concerning the precedence of the various classes of mourners as regards the right of saying Ḳaddish, there is a difference of opinion. The Ashkenazic custom gives the following order: (1) Jahrzeit; (2) the first seven days of mourning; (3) the first thirty days of mourning; (4) the first year, or rather eleven months, of mourning less one day. The Jahrzeit mourner has the precedence over all for one Ḳaddish. If several Jahrzeit mourners are represented, the Ḳaddishim are divided among them to the exclusion of others. If there are more Jahrzeit mourners than there are Ḳaddishim in the service, lots are drawn. After each of the Jahrzeit mourners has recited one Ḳaddish the rest go to the seven-day mourners. If there are no seven-day mourners, the thirty-day mourners recite them. The first-year mourner, in the absence of other mourners, recites one Ḳaddish after the Daily Psalm, and the Jahrzeit mourners all the rest. A minor who is an orphan takes precedence over an older person. A resident or a Jahrzeit mourner has the preference over a newcomer, unless the latter be a seven-day mourner, when their rights are equal. Mourners whose rights of precedence are equal decide among themselves by drawing lots.

The Sephardic minhag, however, allows the mourners to recite the Ḳaddish jointly, but they are so distributed in the synagogue that the congregation may distinguish their voices at various points and respond "Amen." This custom is gradually being accepted by the Ashkenazic synagogues.

In Seder R. Amram Gaon (p. 4) an explanation is given of the custom of bowing five times during the recital of Ḳaddish—at the words (1) "yitgadal," (2) "ba-agala," (3) "yitbarak," (4) "shemeh," (5) "'oseh shalom": the five inclinations correspond with the five names of God mentioned in Mal. i. 11. The seven synonyms of praise—"blessed," "praised," "glorified," "exalted," "extolled," "honored," and "uplifted" (the word "lauded" is omitted)—signify the seven heavens above. See JAHRZEIT.

BIBLIOGRAPHY: Baer, *Seder 'Abodat Yisrael*, p. 16, Rödelheim, 1868; Dembitz, *Jewish Services in the Synagogue and Home*, pp. 105-111, Philadelphia, 1898; Landshuth, *Seder Biḳḳur Ḥolim*, Introduction, § 31, and p. 112, Berlin, 1867.

A. J. D. E.

——**Musical Rendering:** From the position of the Ḳaddish at the conclusion of each service, and more particularly from the employment of its shorter form, "Ḳaddish Le'ela," as marking off each section of the service, more importance came to be attached to the particular form of its intonation as the accompanying circumstances varied, than was due even to the nature of the doxology and the responses necessitating its public intonation. Following, too, the fundamental constructive principle of all synagogal chants, explained under CANTILLATION and ḤAZZANUT, in consequence of which the same text varies alike in tonality and in melodic outline according to the importance of the occasion and to the esthetic expression associated with it, there have gradually shaped themselves in each of the traditional uses a number of tuneful renderings of the Ḳaddish which have become in themselves typical melodies of the day or of the service. As early as the fifteenth century such melodies were recognized; and the utmost importance was attached to their faithful reproduction at the point in the liturgy with which they had become traditionally associated (comp. MaHaRIL, ed. Sabbionetta, 43b, 49a, 61a, b, etc.).

Fixed Melodies.

These were probably the settings of the Ḳaddish, at least in outline, which are now most widely accepted: but most of those settings which exhibit formal construction are more likely later introductions due to the influence of contemporary folk-songs (see MUSIC, SYNAGOGAL). For, originally, the model vocal phrase which, when amplified and developed to the text of the particular 'AMIDAH (comp. ḤAZZANUT) with which it was associated, formed the intonation to which that prayer was recited, reproduced itself also in the Ḳaddish which immediately preceded the prayer. Such, indeed, still are the intonations in the ordinary week-day services, in the Sabbath afternoon service, those at the close of the Psalms, etc., in the morning service, or those before the "Musaf" of ṬAL and GESHEM or the Atonement NE'ILAH, in the Ashkenazic, as well as most of the intonations in the Sephardic use.

Other settings of this class continue the intonation of the passage immediately preceding the Ḳaddish, as that for Sabbath eve in the Sephardic use (comp. De Sola and Aguilar, "Ancient Melodies," No. 9, London, 1852), or those of the New-Year and Atonement evening service in the Ashkenazic use. Others, again, such as the powerful, if florid, recitative associated with the penitential "Musaf" (see music), have been developed from traditional material independently of the associated service.

More formal in structure, and thus more nearly allied to melody according to modern conceptions, are the later, and more numerous, settings of the Ḳaddish which have been adapted from, or built on similar lines to, contemporary folk-songs. Several are far from solemn in character, as, for example, national or patriotic airs (the "Marseillaise" was employed for the Ḳaddish in Lorraine about 1830; and still more incongruous tunes have been used), or mere jingles like the festival evening melodies still utilized in England (comp. Mombach, "Sacred Musical Compositions," pp. 115, 117, London, 1881) or that often used in Germany after the Festival of the Reading of the Law (comp. Baer, "Ba'al Tefillah," No. 825, Göteborg, 1877; Frankfort, 1883). Others, enriched with characteristically Hebraic adornment, majestic or pathetic in themselves, have in turn become representative themes, like the prayer-motives of the ḥazzanut, typifying the sentiment prominent in the service or occasion with which they are associated. Such, for instance, are the obviously Spanish air known among Sephardim as "La Despidida," and sung as a farewell on the last day of each festival, and the beautiful melodies employed after the reading of the lesson from the Law among the northern Jews (see music).

Representative Themes.

A very curious and unesthetic custom formerly prevailed among the Ashkenazim of chanting the Ḳaddish, after the lessons on the rejoicing of the law, to a cento of phrases from melodies in use throughout the rest of the year, the version once employed in London (comp. Mombach, "Sacred Musical Compositions," p. 137) introducing fragments of no less than twelve such airs.

The congregational responses were originally toneless, a mere loud acclaim. To Sulzer is due the casting of them into the generally accepted shape. Other composers also have presented suitable definite melodic phrases. The tendency is properly to model the responses upon the tuneful material of the particular Ḳaddish itself (comp. Baer, "Ba'al Tefillah," *passim*, and Cohen and Davis, "The Voice of Prayer and Praise," pp. xx. *et seq.*, London, 1899).

BIBLIOGRAPHY: Most collections of synagogal melodies present some form of the Kaddish or responses for it; see particularly those given in Baer, *Ba'al Tefillah*. Of especial interest, in addition to those enumerated above, are: Consolo, *Canti d'Israele*, Nos. 127, 302, Florence, 1892; קדיש נעילה as given in Sulzer, *Shir Ẓiyyon*, No. 128, Vienna, 1840; Naumbourg, *Aggudat Shirim*, No. 15, Paris, 1874; Baer, *l.c.* No. 1466 (both Polish and German forms); Marksohn and Wolf, *Synagogal-Melodien*, Nos. 11, 13, Leipsic, 1875; Naumbourg, *l.c.* No. 23; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 11, London, 1892; Braham and Nathan, *Byron's Hebrew Melodies*, No. 3, London, 1815; Naumann, *History of Music*, Eng. ed., p. 82, London, 1886; *Young Israel*, i. 243, ii. 104 and 152, London, 1898-99; H. Zivi, *Der Jahrkaddisch für Simchasthora*, Leipsic, 1902; Nowakowsky, *Schlussgebet für Jom Kippur*, No. 1.

A. F. L. C.

ḲADDISH (La Despidida)

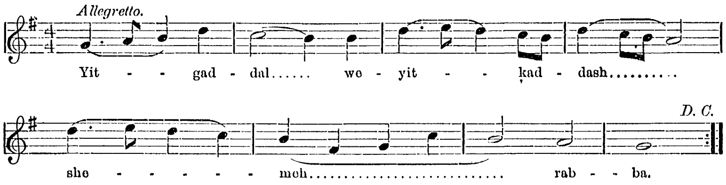
Allegretto.
Yit - - gad - dal...... wo - yit - - ḳad - dash.........
D. C.
she - - - - - - meh............................ rab - - ba.

ḲADDISH (After the Pentateuchal Lesson—Sabbath)

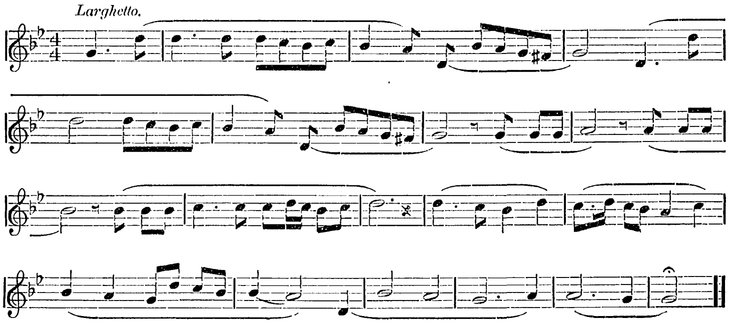

ḲADDISH (After the Pentateuchal Lesson—Festival)

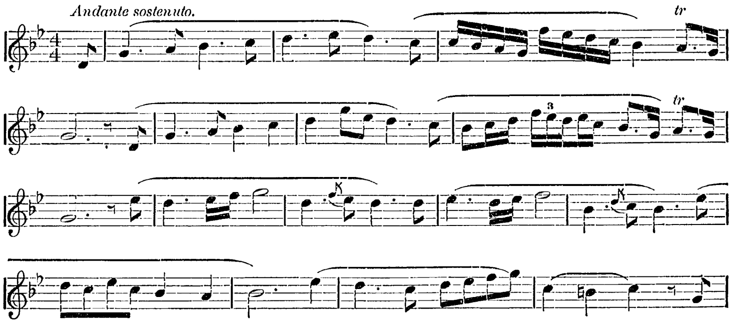
Andante sostenuto.
tr
3
tr

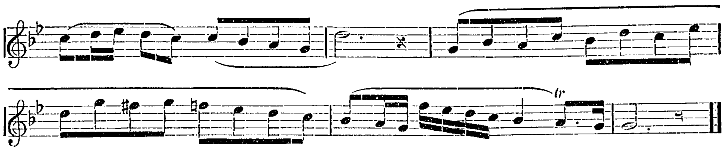

ḲADDISH (After the Pentateuchal Lesson—Penitential)

Larghetto.

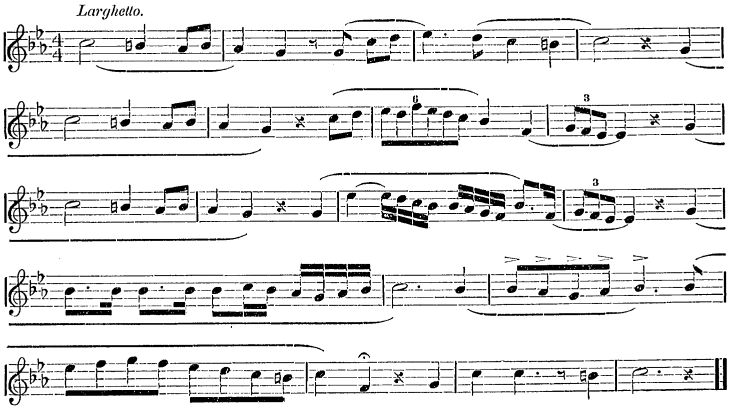

ḲADDISH (Penitential Musaf)

Andante non troppo.

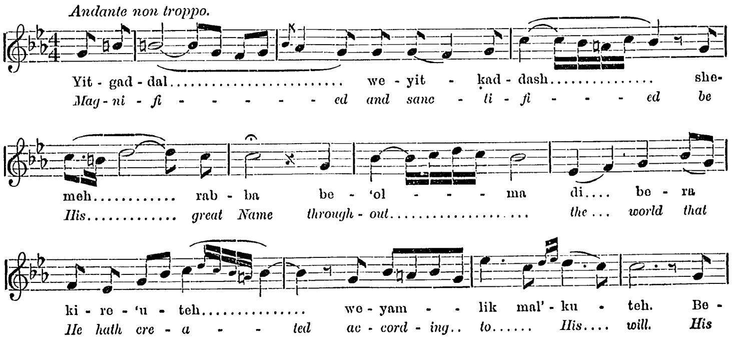
Yit - gad - dal .... we - yit - kad - dash .... she-
Mag - ni - fi - - - - - - ed and sanc - ti - fi - - - - ed be
meh .... rab - ba be - 'ol - - - - ma di.... be - ra
His .... great Name through - out .... the ... world that
ki - re - 'u - teh .... we - yam - - lik mal' - ku - teh. Be -
He hath cre - a - - ted ac - cord - ing.. to...... His.... will. His

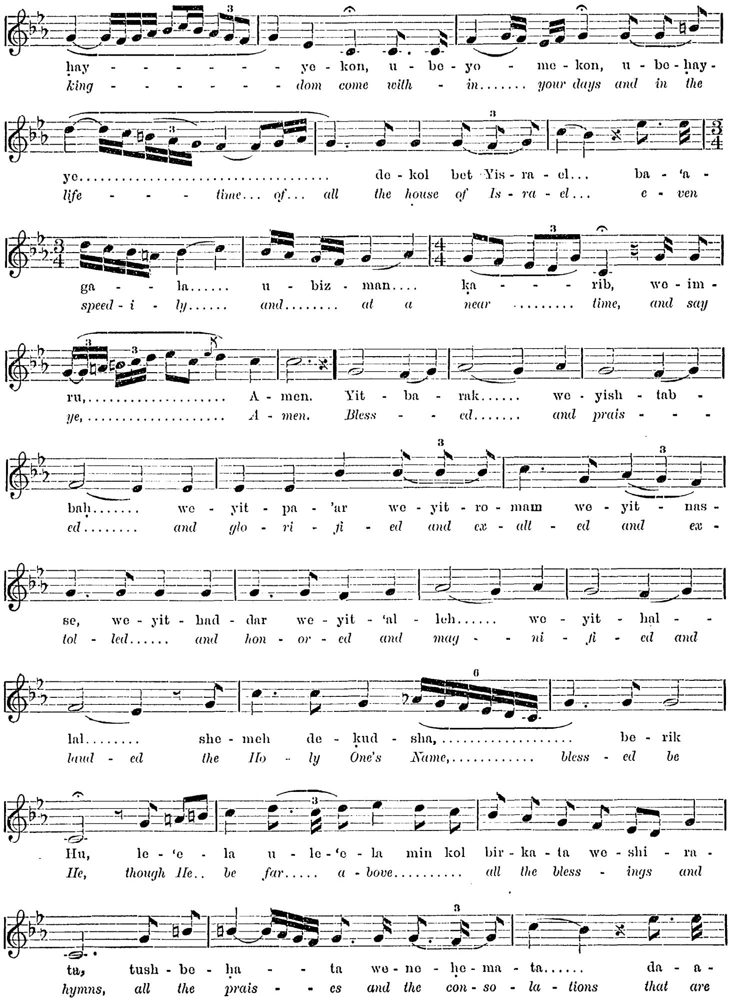
hay - - - - - - - ye - kon, u - be - yo - me - kon, u - be - hay -
king - - - - - - - dom come with - in....... your days and in the
ye................................... de - kol bet Yis - ra - el... ba - 'a -
life - - - - time... of... all the house of Is - ra - el... e - ven
ga - - la...... u - biz - man.... ka - - - - rib, we - im -
speed - i - ly...... and........ at a near .... time, and say
ru,.................... A - men. Yit - ba - rak...... we - yish - tab -
ye,.................... A - men. Bless - - ed....... and prais - - -
bah....... we - yit - pa - 'ar we - yit - ro - mam we - yit - nas -
ed........ and glo - ri - fi - ed and ex - alt - ed and ex -
se, we - yit - had - dar we - yit - 'al - leh...... we - yit - hal - -
tol - led...... and hon - or - ed and may - - ni - fi - ed and
lal........ she - meh de - kud - sha,.................... be - rik
laud - ed the Ho - ly One's Name,............ bless - ed be
Hu, le - 'e - la u - le - 'e - la min kol bir - ka - ta we - shi - ra -
He, though He.. be far..... a - bove.......... all the bless - ings and
ta, tush - be - ha - - ta we - ne - he - ma - ta...... da - a -
hymns, all the prais - - es and the con - so - la - tions that are

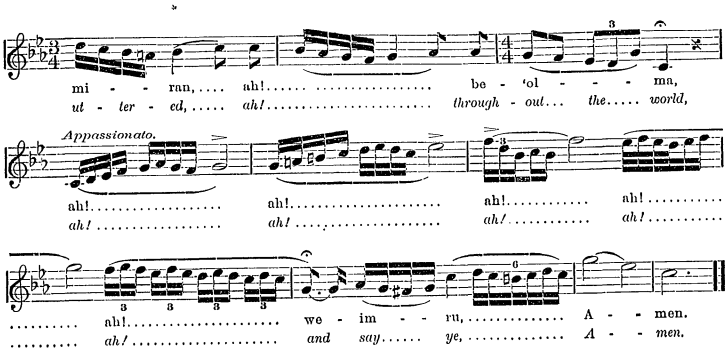
mi - - ran,.... ah!...... .... be - 'ol - - - ma,
ut - ter - ed,..... ah!........................ through - out... the..... world,
Appassionato.
ah!.................. ah!...................... ah!........... ah!...........
ah!.................. ah!...................... ah!........... ah!...........
.... ah!..................... we - im - - ru,.............. A - - men.
.... ah!..................... and say...... ye,.............. A - - men.
3
6

KADELBURG, GUSTAV: German actor and dramatist; born Jan. 26, 1851. He made his first appearance at Leipsic in 1869, and two years later played at the Wallnertheater, Berlin. He was very successful in comedy parts, but abandoned the stage to write comedies and farces. His best-known plays (some written in conjunction with Blumenthal and Von Schönthan) are: "In Civil"; "Die Berühmte Frau"; "Grossstadtluft"; "Die Orientreise"; "Der Herr Senator"; "Zwei Wappen"; "Der Wilde Baron"; "Migräne"; "Mauerblümchen"; "Zum Wolthätigen Zweck"; and "Im Weissen Rössl."

BIBLIOGRAPHY: Fluggen, *Bühnen Lexikon*; *Meyers Konversations-Lexikon*.

S. E. Ms.

KADESH or **KADESH-BARNEA** (קדש [= "sanctuary"]; קדש ברנע): A place on the western frontier of Edom, in the "wilderness of Paran," "eleven days' journey from Horeb by the way of Mount Seir" (Num. xiii. 26, xx. 16; Deut. i. 2). In whole or in part, the same region was apparently known also as the "wilderness of Zin" (Num. xiii. 21, xx. 1), as the "wilderness of Kadesh" (Ps. xxix. 8), and as the "country of the Amalekites" (Gen. xiv. 7). The term "city" (עיר, Num. xx. 16) may possibly refer to an Amalekite encampment. The name "En-mishpat" = "well of judgment" (Gen. xiv. 7) seems to point to the existence of an ancient sanctuary which, as the seat of an oracle, was a place of judgment (comp. Ex. xxi. 6; xxii. 8, 9, where, also, the Hebrew sanctuary is the place of judgment). Just to the south, according to Num. xxxiv. 4 (P), ran the boundary-line of Judah (see also Josh. x. 40-42, xv. 3; Ezek. xlvii. 19, xlviii. 28). Hither the Israelites came in the second year of the Exodus (Num. xii. 16, xiii. 26; Deut. i. 19; but comp. Num. xx. 1, where the date given is, apparently, the first month of the fortieth year). From this place the spies were sent to "spy out the land of Canaan." Here occurred the rebellion of Korah, Dathan, and Abiram. Here, too, Miriam died and was buried. At one time the springs failed, and Moses, at the command of YHWH, "smote the rock twice; and the water came out abundantly." Owing to the rebellious conduct of the people on this occasion the name "water of Meribah" (= "strife") was given to the springs (Num. xx. 2-13; comp. Deut. xxxii. 51 and xxxiii. 2, where Wellhausen reads "Meribat Ḳadesh"). Moses and Aaron on account of the angry spirit they exhibited were forbidden by YHWH to lead Israel into the land of promise (Num. xx. 12; Ps. cvi. 32-33).

The site of Kadesh was discovered in 1842 by John Rowland, and has since been visited and described by Trumbull. It lies midway between Al-'Arish and Mount Hor in a great treeless limestone plateau. The spring of clear water, which rises at the foot of a limestone cliff, is still called "'Ain-Ḳadis" = "spring of Kadesh."

BIBLIOGRAPHY: Trumbull, *Kadesh Barnea*, New York, 1884; *Pal. Explor. Fund Quarterly Statement*, 1881, p. 210; Palmer, *Desert of the Exodus*; Gray, *Commentary on Numbers*.

E. G. H. J. F. M.

KADISCH, ZERAH B. MEÏR, OF PRAGUE: Teacher in Rechnitz, Hungary, in the first half of the nineteenth century. In the preface of his "Oẓar ha-Ḥayyim" (Prague, 1832) he states that, incapacitated by sickness after many years of teaching, he embodied the results of his experience in that book. The first and third parts give methods of teaching in Jewish schools and suggest a curriculum; they are written in German with Hebrew characters; the second part contains the 613 commandments in Hebrew and German.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 407; Benjacob, *Oẓar ha-Sefarim*, p. 21; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 163.

S. S. P. Wi.

KAEMPF, SAUL ISAAC: Austrian rabbi and Orientalist; born at Lissa, Posen, May 6, 1818; died at Prague Oct. 16, 1892. He received his first lessons from his father, Aaron Jacob Kaempf, a Talmudic scholar, and then entered the gymnasium at

Berlin and continued the study of the Talmud under E. Rosenstein. In 1836 he returned to Posen and prosecuted his studies under Akiba Eger. Four years later he entered the University of Halle, took up philosophy and philology, and became one of the favorite pupils of Gesenius. He received the degree of Ph.D. and his rabbinical diploma, and accepted a call to Mecklenburg-Strelitz as teacher and preacher, in the same year (1844). Two years later he was called to Prague as preacher of the Temple Congregation, succeeding Michael Sachs; he remained there until his retirement in 1890. In 1850 Kaempf became privat-docent in Semitic languages at the University of Prague, his dissertation being "Ueber die Bedeutung des Studiums der Semitischen Sprachen" (Prague, 1850); eight years later he was appointed assistant professor of Oriental languages at the same university.

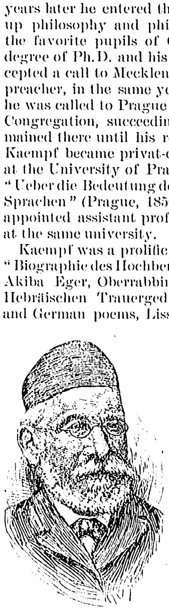

Saul Isaac Kaempf.

Kaempf was a prolific writer. His works include: "Biographie des Hochberühmten Hochseligen Herrn Akiba Eger, Oberrabbiner zu Posen, Nebst einem Hebräischen Trauergedicht" (with other Hebrew and German poems, Lissa, 1838); "Die Ersten Makamen aus dem Tachkemoni, oder Divan des Charisi" (Berlin, 1845); "Simrath Jah: Gottesdienstliches Gesangbuch, Eingeführt im Israelitischen Tempel zu Prag" (Prague, 1849); "Nichtandalusische Poesie Andalusischer Dichter aus dem Elften, Zwölften und Dreizehnten Jahrhundert" (vol. ii. printed under the title "Zehn Makamen aus dem Tachkemoni, oder Divan des Charisi," *ib.* 1858); "Suleiman: Dramatisches Gedicht" (*ib.* 1859); "Mamtik Sod: Beleuchtung des Frankelschen Werkes 'Hodegetik zur Mischna' in Dogmatischer Beziehung," a defense of Frankel in his controversy with S. R. Hirsch (*ib.* 1861); "Die Inschrift auf dem Denkmal Mesa's, König von Moab" (*ib.* 1870); "Phönizische Epigraphik: Die Grabschrift Eschmunazars, Königs der Sidonier" (*ib.* 1874); "Das Hohelied ins Deutsche Uebertragen" (*ib.* 1877). His collection of prayers for Jewish holidays and festivals, according to the ritual of the Temple Congregation of Prague (*ib.* 1854; also translated), has been frequently republished. In cooperation with L. Philippson and W. Landau he edited the Bible for the Jewish Bible Society.

In addition to many single sermons delivered at celebrations and on various special occasions, several treatises of larger scope were contributed by him to various periodicals: "Ueber die Vorstellung der Alten Hebräer von der Unsterblichkeit der Seele" (in "Orient, Lit." 1842, Nos. 7-27); "Ueber Spinoza's Theologisch-Politischen Traktat" (*ib.* 1842, Nos. 34-47); "Hillel der Aeltere" (*ib.* 1849).

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S. M. K.

KAF (כ): Eleventh letter of the Hebrew alphabet. The name is generally taken to mean "hollow of the hand," to which the shape of the letter has a near resemblance (see Alphabet). Kaf belongs to the six consonants called "mutes," and has a twofold pronunciation: an explosive, which is indicated by the "dagesh lene" placed in the middle of the letter, and a spirant. In the former case it corresponds to the English "k," and in the latter nearly to the Greek χ (by which it is often represented in Greek transliteration) or the German soft "ch" (there is no English equivalent). As a palatal kaf is related to ג and ק, with which it sometimes interchanges; in some rare cases it passes into the harsh gutturals ח and ע. The syllable "ke" (כְּ) is a preposition, meaning "at," "as," and is prefixed to nouns and infinitives. At the end of a word kaf is written thus: ך. When used as a numeral it has the value for 20.

T. I. Br.

KAFFA or **FEODOSIA (THEODOSIA):** Town in the Crimea, Russia. It existed as a Greek colony at the beginning of the common era, and, like the rest of such colonies, it undoubtedly had some Jewish inhabitants. It was destroyed in the second century, and was rebuilt as Kaffa. Inscriptions bearing the dates 909 and 1018 have been found in the Rabbinite synagogue; from these it is seen that the older settlement had a well-organized Jewish community.

In 1266 the new town was established by the Genoese in the vicinity of the old one, and among its inhabitants were both Rabbinites and Karaites, as is indicated by an epigraph on a scroll of the Law, preserved in the Karaite synagogue, in which one Shabbethai, the son of Isaac, announces his gift of the scroll to the Karaite synagogue of Kirim (Sulchat) in 1274. The Ark of the Covenant of the Rabbinite synagogue of Kaffa bears the date 1309. Another scroll of the Law, preserved in the same synagogue, was dedicated by Eleazar ben Jacob to the community of Sulchat, and bears the date 1320-50.

An inscription in the Karaite synagogue, dated 1409, bears the signatures of Isaac, son of Moses, and Sarah, daughter of Moses. A tombstone, bearing the date 1457, is now used as a cover for the synagogue well at Kaffa. Another slab, preserved in the museum of Kaffa, once served as the gravestone of Rabbi Abraham, son of Naḥmu, who died Feb. 1, 1502. Still another tombstone, dated 1508, bears the name of Rabbi Joshua, son of Rabbi Meïr Ashkenazi of Taman. There are also gravestones dated 1540 and 1553.

Johann Schültberger, who from 1394 to 1427 traveled in Europe, Asia, and Africa, states in his description of Kaffa that there were two sects of Jews there with separate synagogues, and that there were 4,000 Jewish houses in the suburbs. In the constitution of the Genoese colonies on the Black Sea, issued at Genoa Feb. 28, 1449, the bishops of Kaffa are directed not to oppress the Greeks, Armenians, Jews, and peoples of other denominations, and not to interfere in the affairs of other confessions, but to be content with supervising the moral welfare of their own communicants. In the event of the failure of the bishops to comply with the decisions of the councils the latter and the board of elders will, it is announced, be required to furnish to Jews, Greeks, and Armenians protection from robbery and from unjust exactions.

Under the Tatars.

During the rule of the Tatars, the Russian czar Ivan III., Vassilivich, had his Jewish representative Khoza Kokos at Kaffa. Zacharias de Guizolfi also resided at Kaffa, as is seen from the letters of Ivan III. to his ambassadors. These letters show that the Kaffa Jews had intimate commercial relations with the Jews of Kiev.

Martin Bronevski, who visited the Crimea in 1578, in his "Tatariæ Descriptio" (Cologne, 1595), says that the inhabitants of Kaffa—Turks, Jews, and Christians—cultivated beautiful gardens and vineyards, extending over more than two miles. The khan collected annual tribute from the Tatars, Jews, Circassians, and others. For the ransom of prisoners of war the foreign ambassadors engaged the services of Jews and other merchants. The Dominican John de Luca (1625) states that in his time Kaffa was inhabited by Jews. The Crimean khan Mohammed Girai (1654–66) ordered his representative not to interfere with the Jew Mordecai, who intended to sell three slaves in Kaffa or in Karasu, and who had paid for his license.

Bibliography: *Regesty*, s.v.; Löwe, *Die Reste der Germanen am Schwarzen Meere*, s.v., Halle, 1896.

H. R. J. G. L.

ḲAHAL: A Hebrew word meaning "assembly" or "community," and applied formerly to the local governments of the Jewish communities in Lithuania, Poland, and Russia. Its organization had, however, been established, in part at least, in western Europe before the Crusades (see Community). The foundations of the ḳahal organization were laid in the collective responsibility of the community to the government in all matters of taxation. The government preferred to deal with the ḳahal as a body and not with its individual members, granting it autonomy in matters concerning the component parts of the community. In its early history (15th cent.) the ḳahal organization of Poland was a popular institution. It watched over the interests of the Jewish masses, and it was comparatively free from administrative abuse. The Jewish communities had not had at that time a widespread recourse to the Ḥazaḳah, or the "ḥezḳat yishshub" (priority of holding property); they were still comparatively free from debt; and they were firmly bound to one another by a solidarity of interest. The purely administrative and the religious functions of the ḳahal were maintained distinct from each other, and when they did clash the differences were adjusted within its own organization and without recourse to the general government. Disputes between one ḳahal and another and disputes within the ḳahal itself between the administrative and religious officials were referred for adjustment to the Jewish synods or to the Council of Four Lands. In extreme cases, however, the ḳahal invoked the aid of the civil authorities.

Organization.

Originally the administrative bodies of the communities ("zbory zhidovskiye"), and later the ḳahals themselves, were regarded as the government's agents; and toward the end of the sixteenth century they developed into uniform organizations throughout the country. The more important communities each served as the center for a certain territory through which were scattered the smaller communities and isolated Jewish families. The administrative body of the central community was called "ḳahal," while those of the smaller dependent communities were designated "prikahalki." The ḳahal consisted of a certain number of persons, usually proportionate to the Jewish population. In Cracow it was composed of 40 members; in Wilna of 35; in the medium-sized communities there were from 22 to 35, and in the small communities not less than 8. Every ḳahal annually selected by lot from among its members five "electors," who in their turn elected the succeeding ḳahal, also by lot or by vote. These annual elections usually resulted in the mere rearrangement of the administrative functions among the officers of the preceding ḳahal, and the organization therefore assumed the character of an oligarchy. The administrative officers were divided into four classes. At the head were four elders ("rashim"), who were followed by from three to five "honorary" members ("tuvim," *i.e.*, "ṭobim"). These two classes formed the nucleus of the ḳahal and adjudged all communal affairs. To the number of at least seven they formed the official council of the ḳahal. The elders served by turns for a period of one month as treasurers ("parnasim") and, in general, as executive officers. In Lithuania there existed in the eighteenth century a third class of ḳahal officials, the active members ("'iḳḳarim"), who in White Russia were generally designated as headmen ("allufim"), their number varying from four to ten. From among their number were chosen the candidates who took the places of deceased or retired members of the first two classes. There were also officials assigned to specific duties, such as supervisors and judges ("dayyanim"). To these should be added the female members mentioned in the "pinḳeses" of the seventeenth century, who took part in the charitable affairs of the community and assisted illiterates in their synagogal devotions. There were also minor executive officers ("shammashim").

The Cracow ḳahal statutes of 1595 recognized three classes of ḳahal judges: the lower, middle, and higher, each composed of three persons. The first tried all suits wherein the amount involved did not exceed 10 gold ducats; the second, suits for amounts from 10 to 100 gold ducats. Both classes held daily sessions. The highest class of judges held at least two sessions every week, and tried suits for sums exceeding 100 gold ducats. Apart from the collection of taxes and the administration of communal institutions, the ḳahal also regulated affairs of commerce, the accuracy of weights and measures, the treatment of transient Jewish visitors, the cleaning of the Jewish streets, and the occupations of butchers, school-teachers, servants, wine-dealers, printers, and marriage-factors, as well as the office of the rabbi. It regulated also the relations of landlord and tenant.

Mode of Election.

The annual election of the ḳahal officers took place in the Passover week. The parnas called together the members of the ḳahal, who were required to declare before the casting of the ballot that they would choose according to their consciences without previous agreement among themselves. The minor executive officers of the ḳahal then placed in an urn slips of paper bearing the names of all persons subject to the burden of taxation and of the communal wants, and drew out the names of nine persons not related to one another by marriage ties. These nine persons were required under oath to select according to the dictates of their consciences five electors from the ḳahal administration; and these electors in turn chose the ḳahal elders.

The ḳahal organization was, as stated above, already established in Poland before the beginning of the sixteenth century. The Lithuanian ḳahal was organized, on the Polish model, in the middle of that century. In a short time it succeeded in developing along lines of its own a splendid administrative system. During the period of prosperity before the Cossack uprisings there were few complaints made by the poor against the rich, and the ḳahal machinery was still working rather smoothly. Toward the end of the seventeenth century there came into prominence the ḳahal debts, which strengthened still further the power of the ḳahal over the individual. Ruined by the Cossack wars, the Jews were in great financial distress, and were obliged to seek loans from the abbots, the only capitalists of that time. These were willing to make loans only on the responsibility of the entire ḳahal. The increasing debts of the communities led, among other things, to the abuse of the ḳahal prerogatives, and created much dissatisfaction. This resulted in a bitter struggle throughout the seventeenth century between the ḳahal and the prikahalki, and between the ḳahal elders and the Jewish masses. The Jews living in the villages, for the most part well-to-do, accused the ḳahal of placing the entire burden of the ḳahal taxes on their shoulders. During that time the ḳahal frequently found itself impotent to protect the property and even the persons of the Jews; its moral authority declined because of the cupidity of the ḳahal administrations.

Insolvency of the Ḳahal.

In the middle of the eighteenth century the ḳahals of Lithuania became insolvent. When in 1766 the commission appointed by the diet began the liquidation of the Jewish debts, it found the financial affairs of the communities in a very unsatisfactory condition. The ḳahal of Wilna, which community numbered 5,316 Jews, had a debt of 722,800 florins; that of Brest-Litovsk, with a Jewish population of 3,175, a debt of 222,720 florins; that of Grodno, with 2,418 persons, a debt of 386,571 florins; and that of Pinsk, with a population of 1,277, a debt of 309,140 florins. The resources of the ḳahals for the payment of these debts were but meager; the annual income of that of Wilna, for instance, was 34,000 florins, of Brest-Litovsk 31,200, of Grodno 21,000, and of Pinsk 37,500 florins. This income was derived mainly from indirect taxation, as, for instance, the duty on salt, tobacco, herrings, tar, and other merchandise; the graduated tax on dowries; the tax on Jewish artisans, on mill products (one out of three measures) of mills rented from the ḳahal, and on taverns and breweries; the meat monopoly, etc. From these sources the ḳahal had to cover all the government taxes, as the "giberna" (tax for maintaining the army), the poll-tax for the poor, etc. Then came the salaries for local Christian officials in charge of Jewish affairs. These received a fixed salary (780 florins in Wilna), and natural products, such as meat, fish, vegetables, etc. When soldiers were stationed in the neighborhood, the local ḳahal had to supply them with candles, paper, sealing-wax, meat, fish, etc. The ḳahal had to provide also for the salaries of the rabbis, dayyanim, and other members of the ḳahal administration. Unforeseen expenses were likewise devolved on the ḳahal. When a papal nuncio visited the city the ḳahal usually presented him with a loaf of sugar; a Catholic priest, with lemons and a pound of sugar; a constable, with a bottle of liquor. When troops entered a city the ḳahal had to supply them the items mentioned above, and also to furnish them with firemen, chimney-sweeps, etc., and even to provide money for the capture of deserters.

When the magistrates presented to the diet any project aiming to limit the rights of the Jews the ḳahal had to send delegates to watch the proceedings and to take the necessary steps to oppose the threatened legislation. Frequently the rabbi and the entire ḳahal administration had to journey to the capital or to the district center on matters concerning the community. For instance, in 1767 the whole ḳahal organization of Wilna had to go to Warsaw to protest against the intolerable burden of taxation and other impositions.

Various Payments.

The ḳahal had to pay for the maintenance of Jewish prisoners in the town prisons, and to defray the expenses of trial in case of acquittal. The ḳahal had to spend large sums of money for charitable purposes also, such as the release of insolvent debtors from jail, aid to local and wandering poor, etc. In order to meet all its expenditures the officers of the ḳahal were obliged to seek new sources of income, and to farm out various items of taxation. In this manner they made the constantly increasing burden of the poor almost unbearable. The sale of all objects of immediate necessity, particularly meat, was farmed out to monopolists. The sale of merchandise which brought the greatest profits was also in the hands of monopolists, who paid large sums for the privilege. The right of movement from place to place was greatly limited. Every newcomer had to pay a certain sum for the right of "ḥezḳat yishshub." These conditions made it practically impossible for the poor to change their residence.

The various taxes payable by the members of the community to the ḳahal included the poll-tax, the ten-per-cent property-tax, the taxes called "be-torat zakah," "buṭim," etc., besides compulsory loans to the ḳahal. There was no escape for the poor. The well-to-do, however, managed to secure from the ḳahal or from the civil government freedom from excessive taxation on payment of a certain consideration; they were thus invested with extraterritorial rights, and were not even responsible for the debts of the ḳahal. The administration of the ḳahal was also monopolized by the rich, who managed to remain in authority through ties of relationship and common interest. At times (*e.g.*, in the eighteenth century) the administrative authority was retained in the hands of a few powerful families.

In the Eighteenth Century.

Throughout the eighteenth century the Jewish masses persistently clamored for the abolition of the ḳahal as mediator between them and the general government, for the removal of the communal guaranty, for the abolition of the ḳahal control in the relation of landlord and tenants, and for the establishment of individual responsibility on the part of every Jew for the payment of taxes and the liquidation of ḳahal debts. These agitations of the Jewish masses resulted in the constitution of 1764, which prescribed a census of the entire Jewish population in Poland and Lithuania; the levy on the Jews of a poll-tax to be paid directly into the government treasury; and the appointment of a commission for the examination, consolidation, and liquidation of the ḳahal debts. It was found necessary, however, for the proper liquidation of these debts, to retain the ḳahal system of taxation for at least twenty years; and in 1775 the right was again given to the ḳahal to make loans under the guaranty of its entire body. From the constitution of the same year it appears that, notwithstanding the abolition of the collective ḳahal responsibility, the arrears of taxes were claimed from the ḳahal.

In the region which was transferred to Russia after the first partition of Poland the Jewish populace still continued to fight against the ḳahal. In the reign of Catherine II. it was ordered that the names of the Jewish residents be entered in the town records, the power of the ḳahal with reference to freedom of removal being thereby abolished. Questions on the validity of Jewish debts were referred to the courts; and the newly established county and state ḳahals were not allowed judicial functions except as regarded cases that concerned the rites of the Jewish law. On the other hand, the law of 1776 decreed that the poll-tax be paid by the ḳahal, and the latter was required to furnish passports to the members of the community. In this way the county and state ḳahals became, as it were, a continuation of the former ḳahal organization. The "Regulations" of 1804, while they took from the ḳahal its religious and judicial functions, assigning them to the rabbis, placed in its hands the supervision of the proper payment of the government taxes and the management of the funds entrusted to it by the community. Every town or village was to have one ḳahal only, even though its Jewish population was divided into several sects or denominations. The number of ḳahal representatives—elected with the sanction of the government for a period of three years—was not defined by the Russian law. The ḳahals were prohibited from levying new taxes without the knowledge of the government; and in 1818 they were supplied from the administrative offices with books in which to enter, among other things, the collection and expenditure of the Basket-Tax moneys, originally intended for the liquidation of the ḳahal indebtedness. To the ḳahal were also assigned the care of homeless Jews, the aid of Jewish emigrants, etc.

The regulations of 1835 reestablished in its complete form, within the Pale of Jewish Settlement, the Polish ḳahal organization. In virtue of these regulations every Jew, except those employed in agriculture, was compelled to register in the Jewish community of his township, even though his residence were in a village or hamlet. In the cities the Jews elected, with the sanction of the state administration, for a period of three years, three to five representatives who composed the ḳahal. The duties of the ḳahal included the supervision of the collection of government, city, and district taxes, as well as of the specifically Jewish taxes (basket-tax); the custody and expenditure of the ḳahal funds; the care of old, crippled, and poor Jews; and the discouragement of vagrancy. The conscript statute of 1827 decreed that the Jewish communities should supply their quota of conscripts apart from the Christian population, imposed on the Jewish communities the supervision of the supply of conscripts, and gave them the power to draft as a conscript any Jew in arrear with his taxes or guilty of vagrancy or any other offense. In this manner the ḳahal was given a power scarcely less extensive than that enjoyed by it under Polish rule.

In 1844 the ḳahals were abolished and their affairs transferred to the city administrations, except in Riga and the towns in the government of Courland, where the ḳahals continued to exist "for the administration of taxes and duties" until 1893.

Brafmann on the Ḳahal.

In 1869 a converted Jew, Jacob Brafmann, seeking notoriety, published "Kniga Kagala" (= "The Book of the Ḳahal"), in which he made many false statements with regard to the secret continuance of the ḳahal in Russia, and to its harmful influences on the native population. Although his falsehoods were exposed by Shereshevski in "O Knigye Kahala" (St. Petersburg, 1872), by I. Rabinovich, M. Morgulis, I. Orshanski, and by others, the anti-Semitic press of Russia made extensive use, for the purposes of its propaganda, of Brafmann's sensational inventions.

Bibliography: *Complete Russian Code*, x., No. 8054; xix., Nos. 13,865, 18,546; xx., No. 14,522; xxi., No. 15,436; xxii., No. 16,391; xxviii., No. 21,547; Bershadski, *Litovskie Yevrei*, passim, St. Petersburg, 1883; Orshanski, *Yevrei v Rossii*, passim; bibliography on *Kahal* in *Sistematicheski Ukazatel Statei*, etc., Nos. 2267-2309, *ib.* 1893; Mysh, *Rukovodstvo k Russkim Zakonam*, 2d ed., p. 54, *ib.* 1898.

H. R.

KAHAN, ABRAHAM: Russian Hebrew author; born Dec. 19, 1874, at Skomorochy, near Jitomir. He has written or edited the following works: an anthology of S. D. Luzzatto's letters, translated from the Italian into Hebrew, Odessa, 1896; "Debar Shemuel," Cracow, 1896, a collection of letters from Samuel Vita Lolli to S. D. Luzzatto and I. S. Reggio, with the replies of Reggio and a biography of Lolli by Castiglioni; a Hebrew biography of Moses Ḥayyim Luzzatto, Warsaw, 1899; "Ḳorot ha-Yehudim be-Roma," *ib.* 1901; "Diḳduḳ Lashon 'Ibrit,"

after S. D. Luzzatto's Hebrew grammar, *ib.* 1901; "Rabbi Yisrael Ba'al Shem-Ṭob," Jitomir, 1901. He is also the editor of a critical commentary, in Hebrew, on the Bible, to which he contributed the matter on Genesis (Jitomir, 1904). Kahan (in Hebrew "Kahana") is a frequent contributor to the Hebrew periodicals "Ha-Meliẓ," "Ha-Zeman," and "Ha-Shiloaḥ," and is the editor of the literary reviews in "Ha-Dor."
D.

KAHANA, ABRAHAM ARYEH LÖB: Russian rabbi of the eighteenth century; author of "Or ha-Ne'erab," Talmudic commentary, with supplementary notes by his son Solomon Zalman Kahana (Ostrog, 1804). He also left in manuscript "Dibre Ḥemed," sermons, etc., and "Zer Zahab," a Biblical commentary.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 27; Fuenn, *Keneset Yisrael*, p. 34.

H. R. J. G. L.

KAHANA, DAVID. See Kohn (Kahana), David.

KAHANA, ELIEZER BEN REUBEN: Preacher and homiletic exegete in Karlin at the beginning of the eighteenth century. He wrote: "Siaḥ Sefunim" (Zolkiev, 1751–52), a commentary on the Five Rolls, each of them having its special subtitle; and "Ṭa'ame Torah" (*ib.* 1752–65), on the accents, the Masorah, and the recitation of the Pentateuch.

Bibliography: Fuenn, *Keneset Yisrael*, i. 125; Benjacob, *Oẓar ha-Sefarim*, pp. 211, 572.

S. S. M. Sc.

KAHANA, JACOB BEN ABRAHAM: Rabbinical author; died in Wilna 1826. His father was rabbi at Brestowitz, government of Grodno. Jacob was the son-in-law of R. Issachar of Wilna, brother of Elijah Wilna. He lived with his father-in-law, and was supported by him for many years, so that he was able to devote his time to the study of the Law; and he became one of the leading Talmudical scholars in Wilna. After Issachar's death Jacob was appointed trustee of the charities of the city.

Jacob was the author of "Shiṭṭot," a commentary on the tractate 'Erubin. The work is divided into three parts, the first consisting of novellæ on the Gemara, the second of novellæ on the Tosefta, and the third of novellæ on the corresponding tractates in the Yerushalmi. The manuscript was revised and the work published in Lemberg, 1863, by Raphael Nathan Rabbinowicz.

Bibliography: Fuenn, *Keneset Yisrael*, p. 550; idem, *Ḳiryah Ne'emanah*, p. 240.

S. S. N. T. L.

KAHANA, RAB (popular name of **Ḥayyim ha-Kohen**): Grand rabbi of Constantinople (1854–1860); born 1785; died 1860 (Franco, "Hist. des Isr. de l'Empire Ottoman," 1897).

S. M. Fr.

KAHANA B. TAḤLIFA: Babylonian amora of the third century. He is mentioned only twice in the Babylonian Talmud; viz., in Men. 66b, where he refutes R. Kahana, and in 'Er. 8b, where he quotes a sentence of R. Kahana b. Minyomi, who seems to have been his teacher.

Kahana b. Taḥlifa apparently emigrated to Palestine, perhaps in company with R. Zera; for Yer. 'Ab. Zarah ii. 9 mentions him together with Zera and with Hanan b. Bo. This is not certain, however; for the passage reads: "R. Zera, Kahana b. Taḥlifa, and Hanan b. Bo," which may be rendered also "R. Zera Kahana" ("the priest"), since Zera was a priest (Yer. Ber. iii. 5). On this assumption Bar Taḥlifa can not be identical with Kahana b. Taḥlifa.

S. S. J. Z. L.

KAHINAH DAHIYAH BINT THABITAH IBN TIFAN: Jewish princess of a Berber tribe likewise called Kahinah; lived in the second half of the seventh century. According to the Mohammedan historians, the most powerful tribe at the time of the Arab invasion of the Maghreb was the Jewish one named Kahinah (probably from the Hebrew כהן), which extended its domination over nearly all the Berbers. It occupied Mount Aures (Atlas) and was governed by the princess Kahinah Dahiyah, who covered herself with glory in her fight against the invading army. She defeated the Arabian general Ḥassan ibn al-Nu'man, and compelled the Arabs to withdraw. When, five years later (694), Ḥassan received a large reenforcement, and advanced against the Berbers, Kahinah ordered all the Berber cities to be destroyed, hoping that the Arabs would then renounce fighting for the conquest of a waste land. But they persisted in their attack; and Kahinah fell near a well which, in memory of the heroine, is still called "Bir al-Kahinah."

Bibliography: Ibn Khaldun, *Kitab Ta'arikh al-Duwal*, i. 135; Kayserling, *Jüdische Frauen*, p. 73; Bloch, *Les Vertues Militaires des Juifs*, p. 50.

G. I. Br.

KAHIYA: Title of a political representative in Turkey. The word, pronounced "kehya" or "kyahya," is Turkish and is a corruption of the Persian "ketkhoda." It means "head man," or representative in a small village where the people usually appoint the oldest and richest one among them to represent them in matters of state. He collects the taxes, entertains any government officials who may visit the village, and in return receives annually a certain part of the crops and live stock of the villagers. In every larger town and city of Turkey each nation has a kahiya in its own quarter. Under him are subordinate officials, called "mukhtar"; and no police officer may enter a house unless he is accompanied by one of the latter. In addition, every state in Turkey is represented at Constantinople by its kahiya, who receives a regular salary from the Porte and is known in official circles by his original name "ketkhoda." For example, the ketkhoda of Egypt receives £100 a month.

In connection with the Jews the office is first heard of under Sulaiman the Magnificent. In his time the kahiya was a person named Shealtiel. His position appears to have been an honorable one; he was a favorite at court, and had free entry to the palace. If an injury or injustice was done to Jews anywhere in the empire, no matter by whom, whether by government official, private citizen, or foreigner, it was Shealtiel's duty to defend their rights. The office has been continued ever since the days of Sulaiman, but in a considerably modified form. At present in

Constantinople the kahiya is little more than a guardian of the peace; the same office being found in the Jewish, Greek, and Armenian quarters.

Bibliography: M. Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 46-47; Grätz, *Gesch.* ix. 32-33.
G. M. W. M.

KAHN, JOSEPH: German rabbi and preacher; born at Wawern, a small village near Treves, Sept. 2, 1809; died at Amsterdam July 10, 1875. He lost his father, the village teacher and cantor, early in life, and, probably, would have lived and died a cattle-dealer had not a fall from a horse permanently unfitted him for any active physical occupation. Kahn went to Metz, where for four years he studied Talmud under Meïr Lagard; at Mannheim he continued his studies under Jacob Ettlinger; he then attended successively the universities of Heidelberg and Bonn. In 1841 he was appointed chief rabbi of Treves, where he officiated for more than thirty years.

Kahn took part in the rabbinical conferences at Frankfort-on-the-Main, Breslau, and Cassel. He was an eloquent preacher, and a number of his sermons have been published, including his "Antrittsrede, 18 Dez. 1841" (Treves, 1842) and "Die Feier der Einweihung der Neuen Synagoge in Trier am 9. und 10. Sept. 1859" (*ib.* 1860), both being especially noteworthy.

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 298 *et seq.*, Berlin, 1872.
S. S. Sa.

KAHN, LEHMAN: Belgian educationist and writer; born Sept. 9, 1827, at Breisach, Baden, Germany; educated at the Progymnasium of Breisach and at the polytechnic school and the pedagogic seminary of Carlsruhe. After occupying the position of teacher in his native country and at the Jewish school of Hegenheim, Alsace, he was called to Brussels as principal of the Jewish school there (1855). In Oct., 1863, he founded L'Institut International Kahn, a school of commerce and modern languages, which is still in existence.

Kahn wrote: "Série de Lettres sur le Mariage Mixte" (1877; translated into Dutch, English, and German); "Le Droit Social, Appliqué à la Question des Cimetières" (1878; two pamphlets against the plan of the Brussels city administration to close the Jewish cemeteries); "Romains et Juifs, Etude Critique sur les Rapports Publics et Privés Qui Ont Existé Entre les Romains et les Juifs Jusqu'à la Prise de Jérusalem par Titus" (1894; this won a prize awarded by the Academy of Sciences of Brussels); "Ecole Confessionnelle ou Neutre?" two pamphlets (1896-97); "Assimilation" (1900); "Conciliation" (1901).
S. S. Man.

KAHN, ROBERT: German composer and pianist; born at Mannheim July 21, 1865; a pupil of Ernst Frank and Vincenz Lachner (Mannheim), Friedrich Kiel (Berlin), and Joseph Rheinberger (Munich). After living for some time at Vienna and Berlin he went in 1890 to Leipsic, where in the following year he founded a ladies' choral union and gave concerts. In Oct., 1898, he was appointed teacher of theory and composition at the Königliche Hochschule für Musik, Berlin.

Kahn has written a serenade for orchestra; three pianoforte quartets, opp. 14, 30, and 41; three pianoforte trios, opp. 19, 33, and 35; a string quartet in A major; two sonatas for violin and pianoforte, opp. 5 and 26; "Mahomet's Gesang," for mixed chorus and orchestra, op. 24; and some excellent terzets and quartets for female voices.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians.*
S. J. So.

KAHN, ZADOC: Chief rabbi of France; born Feb. 18, 1839, at Mommenheim, Alsace. In 1856 he entered the rabbinical school of Metz, finishing his theological studies at the same institution after it had been established at Paris as the Séminaire Israélite; and on graduation he was appointed director of the Talmud Torah, the preparatory school of the seminary. In 1867 he was appointed assistant to Chief Rabbi Isidor of Paris, whom he succeeded in the following year, when Isidor became chief rabbi of France. As Kahn had not yet reached the prescribed age of thirty, he had to obtain a dispensation before he could accept the office, his election to which had been largely due to his thesis "L'Esclavage Selon la Bible et le Talmud" (1867; later translated into German and Hebrew). The community of Paris attained to a high degree of prosperity and enlightenment under Kahn's administration.

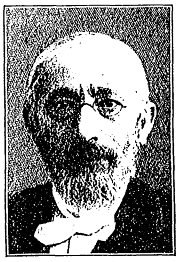
Zadoc Kahn.

On Chief Rabbi Isidor's death in 1889 Kahn was unanimously elected chief rabbi of France, and was inducted March 25, 1890. He then entered upon a period of many-sided philanthropic activity. He organized the relief movement in behalf of the Jews expelled from Russia, and gave much of his time to the work of the Alliance Israélite Universelle, which elected him honorary president in recognition of his services. He aided in establishing many private charitable institutions, including the Refuge du Plessis-Piquet, near Paris, an agricultural school for abandoned children, and the Maison de Retraite at Neuilly-sur-Seine, for young girls. He was appointed Chevalier of the Legion of Honor in 1879 and Officer in 1901, and is Officer of Public Instruction.

Zadoc Kahn was one of the founders, the first vice-president, and, soon after, president, of the Société des Etudes Juives (1879). He is a brilliant orator, and one of his most noteworthy addresses was delivered on the centenary (May 11, 1889) of the French Revolution—"La Revolution Française et le Judaïsme." He has published the following works: "Sermons et Allocutions" (1875, 1886, 1894); "Sermons et Allocutions Adressés à la Jeunesse Israélite" (1878); "Etudes sur le Livre de Joseph le Zélateur," a collection of religious controversies of the Middle Ages (1887); "Biographie de M. Isidore Loeb"; "Discours d'Installation" (March 25, 1890); "Religion et Patrie," addresses; "Souvenirs et Regrets," funeral orations.

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S. E. A.

KAIDANOVER, AARON SAMUEL BEN ISRAEL (known also as **Samuel Kaidanover**): Polish rabbi; born at Wilna 1614; died at Cracow Dec. 1, 1676 (Michael; but Azulai and Horovitz give 1679; see bibliography). Among his teachers were Jacob Hoeschel and his son Joshua Hoeschel. During the Chmielnicki revolution (1648–49) the Cossacks plundered Kaidanover's possessions, his valuable library and his manuscripts among them, and killed his two little daughters, and he arrived in Moravia an impoverished fugitive. He was elected rabbi successively of Langenlois in Lower Austria, Nikolsburg, Glogau, Fürth, and Frankfort-on-the-Main, and then returned to Poland, where he died as rabbi of Cracow. He wrote: "Birkat ha-Zebaḥ," annotations to the Talmudical tractates of Ḳodashim (except Ḥullin and Bekorot), with a preface in which he narrated the remarkable events of his life (edited by his son-in-law Nahum Kohen, brother of Shabbethai Kohen [ש״ך], Amsterdam, 1669; another edition, with the commentary "'Omer Man," appeared [at Berlin?] in 1773); "Birkat Shemuel," derashot on the Pentateuch, partly cabalistic, with additions by his son Ẓebi Hirsch, its editor (Frankfort-on-the-Main, 1682); "'Emunat Shemuel," sixty responsa on matrimonial cases, edited by his son (*ib.* 1683); "Tif'eret Shemuel," novellæ to various Talmudic tractates, also edited by his son (*ib.* 1692). The annotations to Ḥoshen Mishpaṭ contained in the last-named work were printed in "Ṭure Zahab" (Hamburg, 1692).

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D. S. MAN.

KAIDANOVER, ẒEBI HIRSCH: Native of Wilna; died at Frankfort-on-the-Main March 23, 1712; son of Rabbi Aaron Samuel Kaidanover; pupil of Joseph ben Judah Jeidel, rabbi of Minsk and later of Dubno. Rabbi Joseph's teaching exercised a considerable influence upon his pupil, especially in the cabalistic trend of his studies; whereas in the Halakah, Kaidanover followed more closely his father.

In his native place Kaidanover, with his whole family, was thrown into prison on account of a base denunciation, and was forced to languish in chains for years until he was pardoned, his son being retained in prison at Slutsk. Fearing another imprisonment, he decided to settle in Frankfort-on-the-Main.

In Frankfort he recovered from the trials through which he had passed and found leisure to engage in literary pursuits. Besides publishing his father's works, which he in part accompanied with notes (as in the case of "Birkat Shemuel"), he wrote a book on morals entitled "Ḳab ha-Yashar," being a combination of ethics and asceticism. It has passed through numerous editions since its first appearance at Frankfort in 1705. The book contains 102 chapters, corresponding to the numerical value of קב. "Ha-Yashar" (הישר) is an anagram of the author's name (הירש). Kaidanover also made a Judæo-German translation of his work which has often been published together with the Hebrew text (as ed. Sulzbach, 1815). A similar book on morals was written by his son-in-law, Rabbi **Manoah Hendel Kirchhahn**, under the title "Simḥat ha-Nefesh."

The epitaph on Kaidanover's tombstone is given in Horovitz, "Frankfurter Rabbinen," ii. 99.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 200; Horovitz, *Frankfurter Rabbinen*, ii. 49 *et seq.*; prefaces to *Ḳab ha-Yashar*, *Tif'eret Shemuel*, and *'Emunat Shemuel*.
S. S. M. L. B.

KAIDANSKY. See SACHS.

K'AI-FUNG-FOO. See CHINA.

KAINAN: Son of Arphaxad and father of Salah; mentioned only in Gen. xi. 13 (LXX.), Book of Jubilees, viii. 1–4, and Luke iii. 36; omitted in all other versions of Gen. xi. 13, Salah being given as the son of Arphaxad. According to the Book of Jubilees (*l.c.*), Kainan, taught the art of writing by his father, found carved on the rocks by former generations an inscription preserving the science of astrology as taught by the rebel angels, the Watchers, who descended from heaven in the days of Jered and led mankind away from God. Similarly, Josephus ("Ant." i. 2, § 3) speaks of pillars of brick and stone upon which the children of Seth had inscribed their astrological knowledge for future generations. The "Sefer ha-Yashar" describes Kainan, the possessor of great astrological wisdom, which had been inscribed on tables of stone, as the son of Seth and not of Arphaxad.

BIBLIOGRAPHY: Charles, *The Book of Jubilees*, pp. 66-67, London, 1902.
E. G. H. K.

KAIRWAN (Arabic, **Al-Ḳairuwan**; Hebrew, קירואן; called also **Afrika**, or, more correctly, **Afriḳiya**, in Hebrew sources): City in the regency of Tunis, thirty miles inland from Susa, and about eighty miles south of the capital. Next to Tunis, it is the largest and most populous city in the country, and is the "Mecca" of North Africa. Kairwan, which soon became the metropolis of the province, was founded in the year 670 by 'Uḳba ibn Nafi', the conqueror of the Maghreb, as a "fortified camp": hence its name, for "Ḳairuwan" is connected by the Arabian geographers with the Persian "karawan" (camp protection). Arabian, Egyptian, and Cyrenian Jews hastened at once to the newly founded city, and Arabian historians relate that the Ommiad calif 'Abd al-Malik ibn Marwan (684–705) requested his brother, 'Abd al-'Aziz, governor of Egypt, to send 1,000 Coptic or Jewish families to settle there. At the end of the seventh century a second band of Jewish immigrants appears to have gone to Kairwan under Ḥasan ibn Nu'man, the conqueror of the Berber Kahinah, and to have fused with the first settlers.

Foundation of City.

The Jews of Kairwan, like those of the rest of the Maghreb, doubtless had to suffer, in the following period, from the oppression of the governor Abu Jafar, and from the fanaticism of the vindictive Imam Idris after his victory over his opponent Al-Mahdi (see Tunis). In 793 Imam Idris was poisoned at the command of the calif Harun al-Rashid—it is said, by the governor's physician in ordinary, Shamma, probably a Jew (Al-Ḳairuwani, "Histoire de l'Afrique," transl. Pelissier and Rémusat, p. 170, Paris, 1845, in "Exploration Scientifique de l'Algérie," vol. vii.). Since the Jews had lost their political power in consequence of their subjection by Iman Idris, the freer tribes of the open country settled in the larger cities and devoted themselves to trade. Thus Kairwan again received an addition to its Jewish population. About the year 800 the Aghlabite dynasty was founded; and in 909 their supremacy passed to the Fatimites. In 972 the whole province declared itself independent under the Berber Zirites, who, in 1045, ruled over the entire Maghreb.

Under the Abbassids.

The period of greatest prosperity for the Jewish community in Kairwan extended from the end of the eighth to the beginning of the eleventh century, that is, during the rule of the Abbassids, Aghlabites, Fatimites, and Zirites. The community was highly reputed among the Jews of the East. It possessed a synagogue, a seminary (the president of which was called "rosh kallah," or simply "rosh"), a cemetery, a poor-fund, and various other institutions. It ransomed Jewish captives and contributed toward the support of the academies of Sura and Pumbedita as long as those academies were in a flourishing condition, and was an important intermediary point in the transmission of money from Spain to those academies. Scholars in Kairwan studied the Bible and both the halakic and haggadic departments of the Talmud; an old commentary to Chronicles speaks incidentally of the "great scholars of Kairwan" (R. Kirchheim, "Commentar zur Chronik aus dem Zehnten Jahrhundert," p. 18, Frankfort-on-the-Main, 1874). In questions of religious and civil life, during this period, appeal was made, from Kairwan as from other places, to the authority of the geonim in Babylon. In fact, a very active correspondence was carried on between the geonim and the scholars of Kairwan, and successive discoveries of fragments of these letters in the genizot have thrown more and more light on the intellectual activities of the city.

Visit of Naṭronai b. Ḥabibai.

It has been stated, with much probability, that Naṭronai b. Ḥabibai, defeated as a candidate for the exilarchate, and whom the Sherira letter (Neubauer, "M. J. C." i. 36) describes as having gone to the "West" (מערבא), went to Kairwan (Grätz, "Gesch." v. 175; F. Lazarus, in Brüll's "Jahrb." x. 176). There he is said to have written the entire Talmud from memory, and to have sent the congregations in Spain a copy. While Naṭronai b. Hilai was gaon of Sura (853–856), Nathan b. Ḥanina and Judah b. Judah b. Saul were judges in Kairwan (comp. "Sha'are Ẓedeḳ," p. 84a, No. 3; Zunz, "Ritus," p. 190), both of whom corresponded with Naṭronai (on the former, see the additions of Samuel ibn Jama' to the 'Aruk, *s.v.* אבאם [published by Dukes in "Orient, Lit." 1851, p. 358]; Solomon Buber in "Grätz Jubelschrift," p. 17, Hebr. part; on the latter, see S. D. Luzzatto, "Bet ha-Oẓar," i. 59b). In 880 the remarkable Eldad ben Mahli ha-Dani appeared in Kairwan, and attracted much attention not only by his accounts of his travels and by his new and unusual Hebrew expressions, but especially by the halakic innovations in his ritual. In response to the appeal of the perplexed Jews of Kairwan for enlightenment in regard to these changes, Ẓemaḥ ben Ḥayyim, gaon of Sura (882–887), merely assured them that they need not feel disquieted (see E. Epstein, "Eldad ha-Dani," pp. 4 *et seq.*, 83 *et seq.*, Presburg, 1891). It was probably in Kairwan that Eldad met the philologist Judah ibn Ḳuraish, who appears to have removed to Kairwan from his native city, Tahort.

Isaac Israeli.

In five exegetic citations from scholars of Kairwan contained in the old commentary on Chronicles mentioned above (R. Kirchheim, *l.c.* pp. 16, 18, 22, 27), Judah ibn Ḳuraish is named in close association with their authors. Isaac b. Solomon Israeli (832–932; according to others, 832–942), who was born in Egypt, also removed to Kairwan. In 904 he was court physician to the last Aghlabite in Kairwan, Ziyadat Allah, retaining that position under the first Fatimite ruler, 'Ubaid Allah al-Mahdi. From Kairwan, Israeli corresponded on scientific subjects with Saadia, before the latter was called as gaon to Babylonia in 928 (Commentary on the "Sefer Yeẓirah"; see "Orient, Lit." 1845, p. 563). A famous pupil of Israeli was the physician and philologist Dunash ibn Tamim, who was born at Kairwan about the beginning of the tenth century and lived there all his life. Like his teacher, he was physician in ordinary at the court of the Fatimites; he dedicated an astronomical work to one of them. Besides these physicians, philosophers, and philologists, there were, doubtless, others whose very names, like the titles of their books, are scarcely known (Abraham ibn Ezra, Commentary on Esth. vii. 4 [ed. Jos. Zedner, London, 1850], and Judah Hadassi, "Eshkol ha-Kofer," p. 86a, No. 224). Al-Ḳairuwani (*l.c.* p. 170) mentions a Jewish historian by the name of Ibn al-Shamma. Saadia, who knew Kairwan well, speaks in his "Sefer ha-Galui" of a Hebrew book, written by scholars living in Kairwan in his day, concerning the "apocryphal writings" (if this be the correct reading of the difficult passage) which were to be found among them (see A. Harkavy, "Zikkaron la-Rishonim," v. 209, St. Petersburg, 1891). Unfortunately, in his desire for brevity, Saadia gave no citations, so that nothing more is known concerning this work.

Talmudic Study.

The study of the Talmud and of its ancillary literature was highly developed by scholars at Kairwan. It was probably there that a second recension of Simeon Ḳayyara's "Halakot Gedolot" was arranged about 900 (see "Zeit. für Hebr. Bibl." vi. 99). The banished exilarch 'Uḳba, who sought refuge there in 920 and remained there until his death, must, like Naṭronai b. Ḥabibai, have contributed to these studies (see Lazarus, *l.c.* p. 178). The Jews of Kairwan received him with great honor and made him their spiritual head (comp. "Ha-Manhig," p. 32a, § 58, with the "Sefer Yuḥasin," 120b). During the time of Sherira (930–1000), Ẓemaḥ b. Mar Bahlul was president of the seminary there (Harkavy, "Teshubot ha-Geonim," No. 48). Somewhat later Jacob b. Nissim ibn Shahin, the author of an Arabic commentary on the "Sefer Yeẓirah," occupied the same position. He corresponded frequently with Sherira Gaon and with Hai Gaon. At Jacob's request, Sherira sent him a letter concerning the composition of the Mishnah of the Talmud and the way in which it was transmitted to the Talmudic teachers (see Sherira; see also the interesting question addressed by Jacob's pupils to Hai concerning the miraculous power of the name of God, in "Ṭa'am Ẓeḳenim," p. 54; comp. also Harkavy, "Teshubot ha-Geonim," Nos. 230, 364).

Arrival of Ḥushiel b. Elhanan.

At the end of the tenth and the beginning of the eleventh century Talmudic study in Kairwan received an important stimulus by the arrival there of Ḥushiel b. Elhanan, who probably was born in Italy. He did not go there as a prisoner, as Abraham ibn Daud states ("M. J. C." i. 68), but as a visitor to his friends in Mohammedan lands, as is shown by an autograph letter published by Schechter in "J. Q. R." (xi. 643). He was persuaded to remain there by his friends and (probably immediately after Jacob b. Nissim's death) was made president of the academy. Ḥushiel left two pupils, his son Hananeel, and Nissim (son of the Jacob ben Nissim ibn Shahin mentioned above), both of whom became presidents of the academy after the death of their teacher. Hananeel, famous as a Talmudic commentator, aroused interest in the hitherto neglected Jerusalem Talmud. Nissim wrote the "Mafteaḥ," a methodological work on the Talmud, while his lost "Siddur" probably contained information concerning the ritual of Kairwan. The only things known concerning this service at this time are that Nissim had a seat of honor beside the Ark of the Law in the synagogue, and that, after the Kohen and the Levite had finished reading the weekly lessons, the scrolls of the Law were taken to him, although every one else was required to go to the scrolls (Zunz, "Ritus," pp. 54 *et seq.*). In other places references are made to the civic customs of the people of Kairwan (Harkavy, "Teshubot ha-Geonim," No. 1).

Decline in the Eleventh Century.

It is interesting to note, in connection with the extensive commercial relations consequent upon the city's importance as a caravan station on the route from Spain to Bagdad and Damascus, that letters and credentials given by the merchants of Kairwan to their business representatives in distant places, a custom existing "from most ancient times," empowered the latter to collect money from their debtors (Harkavy, "Teshubot ha-Geonim," No. 199). It is also worthy of mention that Samuel ha-Nagid of Cordova used his influence in behalf of the community of Kairwan ("Seder ha-Dorot," ed. Warsaw, i. 191). After the death of Hananeel and Nissim (1050) the academy was deserted, and the political events of the following period disorganized the community and its intellectual life (see Abraham ibn Daud in "M. J. C." i. 73). In 1045, under the Zirite Al-Ma'izz (1016–1062), all heterodox sects were severely persecuted, and the Jews, with the rest, suffered greatly. Five years later (1050) Kairwan was overrun and ravaged by hordes of Bedouins, under Hilal, from Upper Egypt. The Jews were much weakened by their depredations, and, in fact, the community, to a great extent, appears to have been dispersed. The steady increase in the Jewish population of the city of Tunis during the twelfth century was due largely to immigration from Kairwan.

Expulsion or Recantation.

The fanatical Almohads, whom Al-Ḥasan, the last of the Zirites, summoned to his aid in 1207, appointed Abu Muhammed al-Ḥafṣ governor over the province of Tunis. During the rule of the Ḥafṣite dynasty, which began in 1236, the Jews of Kairwan enjoyed a short respite. When, however, during the reign of Abu 'Abd-Allah Muhammed al-Mustanṣir Billah (1249–77), St. Louis of France undertook a crusade against Tunis (1270), the religious fanaticism of prince and people, already intense, was set aflame, and the Jews of Kairwan and Ḥamamat, the two holy cities, were required either to leave or to abandon their faith; some preferred the latter course and nominally embraced Islam. To-day there are said to be Mohammedans in Kairwan who close their shops on Saturday, clean the thresholds of their houses on Friday evening, and observe other customs which appear to indicate a Jewish origin. From that time until the conquest of Tunis by France, Jews and Christians were forbidden to pass the night in either Kairwan or Ḥamamat; and only by securing a special permit from the governor could they enter them during the day. The old Jewish tombstones still in existence there bear witness to the presence in Kairwan at one time of a flourishing Jewish community (Israel Chasan, "Iyye ha-Yam," No. 71, p. 30, Leghorn, 1869). See Tunis.

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G. M. Sc.

KAISER, ALOIS: Ḥazzan and composer; born Nov. 10, 1840, at Szobotist, Hungary. He received his early education in the religious school of the Vienna congregation under Dr. Henry Zirndorf, and then studied at the Realschule and the Teachers' Seminary and Conservatory of Music, Vienna. From the age of ten he sang in the choir of Solomon Sulzer, and in 1859 became assistant cantor in Fünfhaus, one of the suburbs of the Austrian capital; from 1863 to 1866 he was cantor at the Neusynagoge at Prague.

Kaiser arrived in New York city in June, 1866, and in the following month was appointed cantor of the Oheb Shalom congregation in Baltimore, Md., which position he still (1904) occupies. He was for several years president of the Society of American Cantors. Since 1895 he has been honorary member of the Central Conference of American Rabbis, which (1892) entrusted him and William Sparger with the compilation of the musical portion of a Union Hymnal, published in 1897. With Samuel Welsh, Moritz Goldstein, and J. L. Rice, Kaiser published the "Zimrat Yah" (1871-86, 4 vols.), containing music for Sabbaths and festivals. Of his other compositions may be mentioned: "Confirmation Hymns" (1873); "Memorial Service for the Day of Atonement" (1879); "Cantata for Simḥat Torah" (1890; with William Sparger; preface by Cyrus Adler); "Souvenir of the Jewish Women's Congress at the World's Columbian Exposition" (1893).

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A. S.

ḲALA'I, BARUCH BEN SOLOMON: Rabbi of Sardokupis (Serai Keui?), Asia Minor; flourished at the beginning of the seventeenth century. He was the author of "Maḳor Baruk" (Smyrna, 1659), responsa arranged in the order of the four Ṭurim. This work was published by his son Solomon Ḳala'i, who added some responsa of Baruch's teacher Aaron Ḥason, some of his brother Mordecai Ḳala'i, and some of his own. In the introduction Solomon Ḳala'i declares that his father left a commentary on Yebamot, Ketubot, Baba Meẓi'a, and Shebu'ot, and a number of sermons.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 162; Steinschneider, *Cat. Bodl.* col. 774; Wolf, *Bibl. Hebr.* iii., No. 427.
S. S. M. SEL.

ḲALA'I, MORDECAI B. SOLOMON: Turkish rabbi and author; lived in the first half of the seventeenth century. He was the pupil of R. Aaron Ḥason, R. Aaron Sason, and R. Isaac Franco, and was the chief teacher of the Portuguese yeshibah at Salonica. R. Daniel Estrumsa and R. David Conforte were among his scholars. All his responsa and sermons prior to 1625 were destroyed in the great fire which devastated Salonica in that year. Ḳala'i is mentioned in the responsa of Solomon ha-Levi (Nos. 10 and 29; Salonica, 1652), at whose funeral he delivered a sermon. He is also mentioned in the responsa "Mekor Ḥayyim" of his brother R. Baruch Ḳala'i (pp. 16, 17, 34, 45), and in those of R. Joseph di Trani (No. 81) and of Judah Lerma, rabbi at Belgrade ("Peleṭat Bet Yehudah," No. 2).

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S. S. N. T. L.

ḲALA'I, SAMUEL BEN JOSEPH: Karaite scholar of Chufut-Kale, Crimea; died Feb. 17, 1754. He was the author of a work entitled "Me'il Shemuel," a commentary on Aaron ben Joseph's "Ha-Mibḥar." Ḳala'i did not live to finish the work, and it was completed (Tuesday, Sept. 20, 1757) by Simḥah Isaac b. Moses, who wrote the preface to it.

BIBLIOGRAPHY: Fürst, *Gesch. des Karäert.* section v., p. 241; Steinschneider, *Hebr. Bibl.* xi. 13; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2353.
K. M. SEL.

ḲALA'I, SAMUEL BEN MOSES: Italian Talmudist; flourished in the first half of the sixteenth century at Venice. He was a pupil of David Cohen of Corfu. His father-in-law was Benjamin ben Mattithiah, author of "Binyamin Ze'eb." Ḳala'i was the author of "Mishpeṭe Shemuel," containing responsa, decisions, and novellæ (Venice, 1599-1600).

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S. S. I. BER.

KALAM. See ARABIC PHILOSOPHY.

KALAMAZOO. See MICHIGAN.

KALAẒ (KHALLAṢ), JUDAH: Cabalist and moralist; lived in Algeria, probably at Tlemçen, at the beginning of the sixteenth century. The surname "Kalaẓ" is derived from the Arabic "khallaṣ" (= "collector of taxes"). Kalaẓ was descended from a Spanish family, members of which settled in Algeria after the expulsion from Spain. A grandson of his, also named Judah, was rabbi at Tlemçen at the end of the sixteenth century. Kalaẓ was the author of a valuable work on ethics entitled "Sefer ha-Musar" (Constantinople, 1536-37). He frequently quotes the Zohar and other cabalistic works, which he held in great esteem.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 89, s.v. *Calz*; Zunz, *Z. G.* p. 253; Steinschneider, *Cat. Bodl.* col. 1300; *idem*, in *J. Q. R.* xi. 125; Neubauer, in *R. E. J.* v. 47-52; Bloch, *Inscriptions Tumulaires*, p. 20.
K. I. BR.

KALBA SABUA'. See BEN KALBA SABBUA'.

KALIFA, MOSES BEN MALKA: Poet and controversialist; born at Safi, Morocco, toward the end of the seventeenth century. He belonged on his mother's side to the Bedersi family of Provence. Left an orphan at an early age with an income sufficient for his wants, Kalifa traveled through Morocco. He stayed some time at Fez and studied there under Judah ben 'Aṭṭar and his successor, Samuel Ẓarfati. On his return home he continued his studies with the rabbi Joseph Bueno of Mescuta. By his independence of language and manner, Kalifa had the misfortune to displease the governor of Safi, and was obliged to take refuge at Agadir, a fortress on the coast. In 1728 the plague devastated this place, and Kalifa lost in one day his wife Deborah and his daughter Estrella.

Kalifa was the author of two works still extant in manuscript: (1) "Kab we-Naḳi," a commentary on the prayer-book, and poems, several of which are connected with the author's personal adventures; (2) "Rak we-Ṭob," a treatise on religious controversy.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, p. 26; Isaac Bloch, in *R. E. J.* xiv. 114-116.
G. I. BR.

KALILAH WA-DIMNAH (known also as **Fables of Bidpai**): Book of Indian fables which has been translated into most of the languages of the Old World. It appears to have been composed in India, about 300 C.E., as a Brahmin rival to the Buddhist fable-books, and includes variants of several of the jatakas, or Buddha birth-stories. It was translated into Pahlavi about 570, and thence traveled westward through Arabic sources. According to Abraham ibn Ezra, quoted by Steinschneider ("Z. D. M. G." xxiv. 327), it was translated directly from the Sanskrit into Arabic by the Jew (Joseph?) who is said to have brought the Indian numerals from India. Whether this be true or not, the passage from Arabic into the European languages was, in each of the three chief channels, conducted by Jewish scholars. The Greek version was done by Simeon Seth, a Jewish physician at the Byzantine court in the eleventh century (see, however, Steinschneider, "Hebr. Uebers." p. 873, No. 148), and from this were derived the Slavonic and the Croat versions. The old Spanish version was probably translated about 1250 by the Jewish translators of Alfonso the Good; this led to a Latin version. But the chief source of the European versions of Bidpai was a Hebrew one made by a certain Rabbi Joel, of which a Latin rendering was made by John of Capua, a converted Jew, under the title "Directorium Vite Humane"; from this were derived Spanish, German, Italian, Dutch, and English versions. In addition to this of Rabbi Joel's, another Hebrew version exists—by Rabbi Eleazar b. Jacob (1283); both these versions have been edited by Joseph Derenbourg (Paris, 1881), who issued also an edition of the "Directorium Vite Humane" (*ib.* 1887).

It has been claimed that nearly one-tenth of the most popular European folk-tales are derived from one or other of these translations of the "Kalilah wa-Dimnah," among them being the story of Patty and her milk-pail ("La Perrette" in Lafontaine), from which is derived the proverb, "Do not count your chickens before they are hatched." Many of the popular beast-tales and some of the elements of Reynard the Fox also occur in this Indian book of tales. Much learning has been devoted to the investigation of the distribution of these tales throughout European folk-literature, especially by Jewish scholars: by T. Benfey, in the introduction to his translation of the "Pantchatantra," a later Sanskrit edition of the "Kalilah wa-Dimnah"; by M. Landau, in his "Quellen des Decamerone"; by Derenbourg, in his editions of the Latin and Hebrew texts; and by Steinschneider. The Hebrew versions are quoted by Zerahiah ha-Yewani, Kalonymus (in the "Eben Boḥan"), Abraham b. Solomon, Abraham Bibago, and Isaac ibn Zahula (who wrote his "Meshal ha-Ḳadmoni" to wean the Jewish public away from "Kalilah wa-Dimnah").

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J.

ḲALIR, ELEAZAR (more correctly **Eleazar be-Rabbi Ḳalir,** or **Ḳallir,** or **Ḳillir**; later called also **ha-Ḳaliri** [הקלירי] and less correctly **the Ḳalir** [הקליר]): One of the earliest and the most prolific of the payyeṭanim or liturgical poets. In the acrostics of his hymns he usually signs his father's name קליר, but three times he writes קיליר. Eleazar's name, home (קרית ספר), and time have been the subject of many discussions in modern Jewish literature, and some legends concerning his career have been handed down. The author of the "'Aruk" (*s.v.* קלר, 3) derives the name "Ḳalir" from the Greek *κολλύρα* = "a small cake," and reports that the poet obtained his name from a cake, inscribed with Biblical verses, which was given him to eat as a talisman for wisdom when he began to go to school. His scholarship having been attributed later to that talisman, he was called "Eleazar the Cake." While such a custom is known to have existed among the western Syrians and the Jews, the explanation put forward by the "'Aruk" is not acceptable, since "Ḳalir" is not the name of the poet, but that of his father. Others see in the name that of the Italian city Cagliari, or the Latin name "Celer." The city קרית ספר has been identified both with Cagliari (Civitas Portus), in Italy, and with the Babylonian Sippara. In addition to Italy and Babylonia, Mesopotamia and Palestine have been claimed by different scholars as Ḳalir's native land. His time has been set at different dates between the end of the seventh and the end of the tenth century of the common era. Older authorities consider him to have been a teacher of the Mishnah and identify him either with Eleazar b. 'Arak or with Eleazar b. Simeon. He has been confounded with another poet by the name of Eleazar b. Jacob; and a book by the title of "Kebod Adonai" was ascribed to him by Botarel.

Place and Date Doubtful.

Ḳalir's hymns early became an object of study and of cabalistic exegesis, as his personality was a mystery. It was related that heavenly fire surrounded him when he wrote the "Ḳedushshah"; that he himself ascended to heaven and there learned from the angels the secret of writing alphabetical hymns; and that his teacher YANNAI, jealous of his superior knowledge, placed in his shoe a scorpion, which was the cause of his death. Modern research points to the probability that he and his teacher were Palestinians; and since Yannai is known to have been one of the halakic authorities of Anan, the founder of Karaism, and must therefore have lived a considerable time earlier than Anan, Ḳalir's time may be fixed with some probability as the second half of the seventh century.

Sources and Style.

Ḳalir was the first to embellish the entire liturgy with a series of hymns whose essential element was the Haggadah. He drew his material from the Talmudim and Midrashim, some of which latter are now probably lost. His language, however, is not that of his sources, but Biblical Hebrew, enriched with daring innovations. His predilection for rare words, allegorical expressions, and haggadic allusions makes his writings hard to understand. His linguistic peculiarities were followed by many a succeeding payyeṭan; and they influenced to some extent even early prose, especially among the Karaites. With the awakening of linguistic studies among the Jews and with the growing acquaintance of the latter with Arabic, his linguistic peculiarities were severely criticized (*e.g.*, by Abraham ibn Ezra on Eccl. v. 1); but the structure of his hymns remained a model which was followed for centuries after him and which received the name "Ḳaliric" (קלירי). While some of his hymns have been lost, more than 200 of them have been embodied in the Maḥzorim, *i.e.*, prayer-books for the cycle of the festivals.

[The earliest references to Ḳalir seem to be in a responsum of Naṭronai Gaon (*c.* 853; Weiss, "Dor," iv. 118), in the "Yeẓirah" commentary of Saadia (see Gräber, in "Oẓar ha-Sifrut," i., v.) and in his "Agron" (Stade's "Zeitschrift," 1882, p. 83), as well as in the writings of Al-Ḳirḳisani (Harkavy, in "Ha-Maggid," 1879, No. 45, p. 359a). The early

"Hekalot Rabbati" of the Merkabah Riders were used by Ḳalir, traces of their mystic ideas and even of their language being found in his poetry ("Monatsschrift," xxxvii. 71). The theory that he lived in Italy is based upon the fact that he wrote double "Ḳerobot" for the festivals (Berliner, "Gesch. der Juden in Rom," ii. 15; Einstein, in "Monatsschrift," xxxvi. 529).

A peculiar development of the Ḳalir legend is seen in the story that Saadia found in the tomb of Ḳalir a recipe for making "ḳame'ot" in the form of cakes (Goldziher, in "Berliner Festschrift," p. 150). On a piyyuṭ found in the Maḥzor Vitry and ascribed by Brody ("Ḳonṭres ha-Piyyuṭim," p. 67, Berlin, 1894) to Ḳalir, see Max Weisz in "Monatsschrift," xli. 145. Solomon Delmedigo warns the student against the writings of Ḳalir because "he has cut up the Hebrew language in an arbitrary way" (Geiger, "Melo Chofnajim," p. 15). Translations of some of Ḳalir's hymns into German will be found in Zunz, "S. P." pp. 75 *et al.* (Berliner, "Synagogal-Poesieen," p. 24; De Lagarde, "Mittheilungen," ii. 138), in Sachs's edition of the prayer-book, and in Karpeles' "Zionsharfe," pp. 10-17; some have been rendered into English by Nina Davis in "J. Q. R." ix. 29, and by Mrs. Lucas in "Songs of Zion," p. 60.—G.]

Bibliography: J. Derenbourg, in *R. E. J.* xii. 298; P. F. Frankl, *Fragment einer Kalir'schen Keroba*, reprint from *Zunz Jubelschrift*, Berlin, 1884; A. Harkavy, *Leben und Werke Saadia Gaon's*, i. 109, Berlin, 1891; *Israelitische Annalen*, i. 85, ii. 320; Landshuth, *'Ammude ha-'Abodah*, i. 27-44, Berlin, 1877; S. L. Rapoport, in *Bikkure ha-'Ittim*, x. 95-123, xi. 92-102; Steinschneider, *Cat. Bodl.* col. 913; Zunz, *Literaturgesch.* pp. 29-64.

G. C. L.

KALISCH, BERTHA: Austrian actress; born at Lemberg; made her début in 1893 at the Scarbeck Theater, Lemberg, in a minor rôle in "Mignon" (given in Polish), her success winning her an engagement shortly after at the Jewish theater there. She next appeared in Budapest and Bucharest, at the latter place attracting the attention of Wachman, the director of the Imperial Theater, who engaged her for Rumanian plays. In 1895 she went to New York city to act in Yiddish plays at the Thalia Theater. Her greatest successes were made in Jacob Gordin's plays.

S. E. Ms.

KALISCH, DAVID: German playwright and humorist; born at Breslau Feb. 23, 1820; died at Berlin Aug. 21, 1872. His infancy and early childhood were spent in a home of comfort and culture; but when he was only seven years old his father died, leaving the family without any means of support, and Kalisch was compelled to add to the family resources by entering the employment of a dealer in small wares, who later on entrusted him with the management of a branch establishment in Ratibor. In 1843 he returned to Breslau, and in Oct., 1844, went to Paris, where he gradually became on terms of intimacy with a group of poets and socialists that included Heine, Herwegh, Karl Grün, Proudhon, Karl Marx, and Albert Wolff. He made at Leipsic his first attempts as a farce writer with his "Die Proletarier" and "Auf der Eisenbahn."

Kalisch was still bound to a mercantile career, however, as neither literature nor the stage had yet made a place for him; and so in 1846 he found his way to Berlin and took another position as salesman. He found time to continue his literary efforts by writing a number of the peculiar verses which, under the name of "Couplets," were first employed by him, and which he afterward utilized with great success in his stage pieces. He also tried his hand at adaptation from the French, the little farce "Ein Billet von Jenny Lind" being produced at the summer theater at Schönberg, near Berlin; the principal result of this was that it secured for him an invitation to write for the Königsstädter Theater, where his "Herr Karoline" was produced, and later (Dec. 23, 1847) his "Einmal Hunderttausend Thaler," which at once achieved a veritable triumph. There followed in quick succession "Berlin bei Nacht," "Junger Zunder, Alter Plunder," "Aurora im Oel," "Münchhausen," "Peschke," "Ein Gebildeter Hausknecht," "Der Aktienbudiker," "Berlin, Wie es Weint und Lacht," "Einer von Unsere Leut," "Berlin Wird Weltstadt," "Die Berliner in Wien," "Der Goldonkel," and "Musikalische Unterhaltung."

Very soon he practically dominated the German farce stage of his time. At the old Wallner Theater in Berlin and in the great comedy houses throughout Germany there were years when none but his pieces were produced, some of them having runs of hundreds of performances. Nor was it in Germany alone that his plays became famous, for by adaptation and translation they were produced throughout the world. A collection of his celebrated "Couplets" was produced under the title "Berliner Leierkasten" (3 vols., Berlin, 1857; 5th ed., 1862; new series, 1863 and 1866), while a number of his farces were issued as "Berliner Volksbühne" (4 vols., *ib.* 1864) and "Lustige Werke" (3 parts, *ib.* 1870).

Just as Kalisch was entering upon the successful phase of his dramatic career he made another fortunate bid for fame by establishing (1848) the celebrated humorous sheet, "Kladderadatsch," the publication of which was suggested during his work on the little paper issued by and for the members of the "Rütli," a club composed of humorists. The well-known "Müller und Schulze" couple, which have become proverbial among Germans throughout the world, and "Karlchen Miessnick" are among the best of his contributions to the "Kladderadatsch." In its early history he had many strange experiences as its editor. He was prosecuted; the paper was prohibited; several times he had to fly to Leipsic, Dessau, or Neustadt, and yet it survived. Later he shared the editorial work with Ernest Dohm. In 1852 he embraced Christianity in order that he might marry a lady of that faith.

Bibliography: Max Ring, *David Kalisch*, Berlin, 1873; *Meyers Konversations-Lexikon*; Kürschner, *David Kalisch*, in *Allgemeine Deutsche Biographie*, xv. 23-24.

S. M. Co.

KALISCH, ISIDOR: American rabbi and author; born Nov. 15, 1816, at Krotoschin; died May 11, 1886, at Newark, N. J.; studied theology, philosophy, and philology at the universities of Berlin, Breslau, and Prague. In consequence of giving public expression to his too liberal views, in poems and articles, he was compelled to leave Germany, and after staying for a short time in London he went to the United States (New York, 1849).

Kalisch occupied rabbinates at Cleveland, Ohio (Tifereth Israel); Cincinnati, Ohio (Ahabath Achim); Milwaukee, Wis. (B'ne Jeshurun); Indianapolis, Ind.; Leavenworth, Kansas; Detroit, Mich. (Beth El); Newark, N. J. (B'nai Abraham); and Nashville, Tenn. (Ohavai Shalom). He lectured frequently, especially after 1875, when he had retired from the ministry. He wrote a number of essays, monographs, discourses, and disquisitions. In Leeser's "Occident" (1851–52) he published a series of "Exegetical Lectures on the Bible"; in the Cincinnati "Israelite" (1854–55), "Contributions to Philosophical Literature." The London "Jewish Chronicle," the "Jüdisches Literatur-Blatt" of Magdeburg, the Vienna monthly "Beth Talmud," and other periodicals, published articles from his pen. Kalisch's first work, "Wegweiser für Rationelle Forschungen in den Biblischen Schriften" (Cleveland, Ohio, 1853), was translated into English by M. Mayer under the title "A Guide for Rational Enquiries into the Biblical Writings" (Cincinnati, 1857); "Die Töne des Morgenlandes," a collection of his German poems, appeared at Detroit in 1865; in 1868 he produced an English translation of Lessing's "Nathan der Weise"; in 1877 an English translation of the "Sefer Yeẓirah," with preface, notes, glossary, and a "Sketch of the Talmud"; in 1881 he translated into English S. Munk's "Philosophie et Ecrivains Philosophes des Juifs." His last work was a translation into English of "Ha-Tappuaḥ," a treatise on the immortality of the soul, supposed to be by Aristotle. He translated from the Hebrew "The Book of Antiochus" also, and a "Discourse on the Advantages of the Mosaic Law" (delivered in 1267 before King Jacob at Saragossa). Kalisch was one of the leading spirits of the rabbinical conference held at Cleveland in 1855, and one of the editors of the "Minhag America" prayer-book.

BIBLIOGRAPHY: *In Memoriam Rev. Dr. Isidor Kalisch*, Newark, N. J., 1886; Steinschneider, *Hebr. Uebers.* p. 268.

A. S. MAN.

KALISCH, LUDWIG: German novelist; born Sept. 7, 1814, at Lissa; died March 3, 1882, at Paris. When only twelve years of age he left his home and became successively pedler, merchant, and teacher. He saved enough money to carry him through matriculation and the study of medicine and, later, languages and literature in Heidelberg and Munich. Settling in Mayence in 1843, he became editor of the "Narrhalla" (1843–46). A participant in the revolution of 1848–49, he was forced to leave Germany. He went to Paris, in 1850 to London, and from 1851 onward lived in Paris.

Kalisch's forte was the humorous ballad. Many of his writings appeared in the feuilletons of the newspapers and in magazines. Of those published separately may be mentioned: "Das Buch der Narrheit," Mayence, 1845; "Schlagschatten," *ib.* 1845; "Poetische Erzählungen," *ib.* 1845; "Shrapnels," Frankfort-on-the-Main, 1849; "Paris und London," *ib.* 1851; "Heitere Stunden," Berlin, 1872; "Bilder aus Meiner Knabenzeit," Leipsic, 1872; "Gebunden und Ungebunden," Munich, 1876; "Pariser Leben," Mayence, 1881, 2d ed. 1882.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

KALISCH, MARCUS M.: Hebraist and Bible commentator; born at Treptow, Pomerania, May 16, 1828; died in Derbyshire, England, Aug. 24, 1885. He was educated at Berlin University, where he studied classics, philology, and the Semitic languages, and at the Rabbinical College of Berlin. In 1848 he obtained degrees at Berlin and at Halle, and in the same year took part in the European struggle for freedom that resulted in the émeute of 1848. Going to England, Kalisch contributed to the periodicals of Great Britain and the Continent, and delivered lectures on secular and archeological topics before various learned bodies. He then obtained a permanent appointment as secretary to Chief Rabbi N. M. Adler. This position he held from 1848 to 1853, and was then engaged as tutor and literary adviser to the Rothschild family. In this capacity he found leisure to produce a considerable amount of erudite work.

Kalisch's special object was to write a full and critical commentary on the Old Testament, and at this task he labored with indefatigable energy. In 1855 he published the first volume, entitled "An Historical and Critical Commentary on the Old Testament, with a New Translation—Exodus"; the second, "Genesis," appeared in 1858; the third, "Leviticus," part i. and part ii., in 1867 and 1872 respectively. These contain a résumé of all that Jewish and Christian learning had accumulated on the subjects up to the dates of publication. In his "Leviticus" Kalisch anticipated Wellhausen to a large extent. The interval between the issue of "Genesis" and that of "Leviticus" was occupied with the preparation of a "Hebrew Grammar" in two parts, the second dealing with the more difficult forms and rules. In 1877 Kalisch issued the first part of "Bible Studies," comprising annotations on "The Prophecies of Balaam." The second part, on "The Book of Jonah," preceded by a treatise on "The Hebrew and the Stranger," was issued in the following year. In 1880 appeared his comprehensive work entitled "Path and Goal: A Discussion on the Elements of Civilization and the Conditions of Happiness," consisting of an attempt to bring together representative utterances of adherents of all the chief religions of the world.

Kalisch was a writer of exceptional erudition, without, however, possessing an equal power of using his resources for literary purposes. His views on Biblical and Jewish subjects generally were of an advanced type. He was prevented from completing his projected comprehensive commentary on the entire Pentateuch by the ill health which attended his last years.

BIBLIOGRAPHY: *Athenæum*, Sept. 5, 1885; *Jew. Chron.* and *Jew. World*, Aug. 28, 1885; *The Times* (London), Aug. 31, 1885; *Jew. Herald* (Melbourne), Oct. 16, 1885; Morais, *Eminent Israelites*, pp. 170-173.

J. G. L.

KALISCH, MOSES BEN BENJAMIN WOLF MESERITZ: Polish physician of the seventeenth century. He was the author of: "Yerushat Mosheh" (2 vols., Frankfort-on-the-Main and Wilmersdorf, 1677), a medical work in Judæo-German describing remedies for various diseases;

and "Yarum Mosheh" (Amsterdam, 1679, and frequently reprinted).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1779; Benjacob, *Ozar ha-Sefarim*, p. 230.
H. R. I. Br.

KALISCH, PAUL: German singer; born at Berlin Nov. 6, 1855; son of David Kalisch, founder of the "Kladderadatsch." Kalisch was destined for an architect's career, but at a gathering at the home of his brother-in-law Paul Lindau, where Kalisch sang a few selections from Schubert and Wagner, his voice so impressed Pollini and Adelina Patti that they urged him to go on the stage. Shortly afterward Kalisch went to Italy to study under Leoni and Lamperti, and he made his début at Varese in 1880 as *Edgardo* in "Lucia di Lammermoor." After a most successful tour through Italy and Spain he sang in 1883 at the royal operas at Munich, Berlin, and Vienna, and at the Stadttheaters of Hamburg, Leipsic, and Cologne.

He stayed a short time in Germany, and then together with Lily Lehmann, whom he later married, went to London, where he sang in "Tristan and Isolde" at Her Majesty's Theatre. From England Kalisch went to the United States, where he spent six winter seasons: four seasons at the Metropolitan Opera House, New York, while for two seasons he toured the country together with Anton Seidl, singing in many of Wagner's operas. Upon his return to Europe he again toured Germany, and also sang at Vienna, Budapest, Paris, and London; but he achieved his greatest success at the Wiesbadener Festspiele, where he sang before the royal family. He was made "Kammersänger" by Duke Ernst of Saxe-Coburg. Kalisch's most successful rôles are *The Prophet*, *Eleazar*, *Othello*, *Siegmund*, *Siegfried*, *Tannhäuser*, and *Tristan*. Kalisch again appeared in "Tristan" at Paris and Cologne in 1901.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*
S. I. G. D.

KALISCHER, JEHIEL MICHAEL BEN ARYEH: Polish rabbi of the seventeenth century; died in 1713 at an advanced age. The name "Kalischer" indicates either that he was born in Kalisch, Poland, or that he acted as rabbi there. He was the author of: "Sha'are Ẓiyyon" (Prague, 1657), being the first and only published part of his ethical work entitled "Sha'are Ḥokmah"; "Sha'are Shamayim" (*ib.* 1675), miscellaneous sermons and novellæ. Kalischer included in the latter work novellæ of his father and grandfather, and of his uncle Samuel Edels.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Sha'are Shamayim*; Fuenn, *Keneset Yisrael*, p. 526; Fürst, *Bibl. Jud.* ii. 161; Steinschneider, *Cat. Bodl.* col. 1272.
S. S. M. Sel.

KALISCHER, JUDAH LÖB BEN MOSES: German Talmudist; died April 18, 1822, at Lissa, where he was dayyan. Kalischer was the head of the yeshibah of Lissa for more than fifty years, during which time he had a great number of pupils. He wrote "Ha-Yad ha-Ḥazakah" (Breslau, 1820), novellæ on the laws of Ḥazakah.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 419; Steinschneider, *Cat. Bodl.* col. 1334.
S. S. M. Sel.

KALISCHER, SOLOMON: German composer, pianist, and physicist; born Oct. 8, 1845, at Thorn, West Prussia. He studied at the Jewish Theological Seminary of Breslau and the universities of Breslau and Berlin (Ph.D. 1868, his dissertation being "De Aristotelis Rhetoricis et Ethicis Nicomacheis et in Quo et Cur Inter Se quum Congruant tum Differant," awarded a prize by the philosophical faculty of the University of Berlin). After acting as tutor for a year at Amsterdam he returned to Berlin to study physics and chemistry. In 1876 he established himself as privat-docent at the Bauakademie of Berlin, subsequently connecting himself in the same capacity with the Technische Hochschule at Charlottenburg, at which institution he was appointed lecturer (1894) and professor (1896) of physics. He has edited Goethe's scientific works, with notes and introduction (ed. G. Hempel, vols. xxxiii.–xxxvi., 1877–79); translated Faraday's "Experimental Researches in Electricity" into German (3 vols. 1889–91); and has published many essays on physics, chemistry, and electricity in scientific periodicals. He wrote also "Teleologie und Darwinismus" (1878); "Die Farbenblindheit" (1879), etc.; and contributed the chapter on "Goethe als Naturforscher" to Bielschowsky's "Goethe-Bibliographie" (ii. 412–460, Munich, 1904). S.

KALISCHER, ẔEBI HIRSCH: German rabbi and colonizer; born March 24, 1795, at Lissa, Posen; died Oct. 16, 1874, at Thorn, on the Vistula. Destined for the rabbinate, he received his Talmudic education from Jacob of Lissa and Akiba Eger of Posen. After his marriage he left Lissa and settled in Thorn, where he spent the rest of his life. Here he took an active interest in the affairs of the Jewish community, and for more than forty years held the office of "Rabbinatsverweser" (acting rabbi). Disinterestedness was a prominent feature of his character; he refused to accept any remuneration for his services, his wife, by means of a small business, providing their meager subsistence.

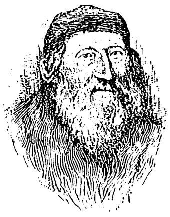
Ẓebi Hirsch Kalischer.

In his youth he wrote "Eben Boḥan," commentary on several juridical themes of the Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Krotoschin, 1842), and "Sefer Moznayim la-Mishpaṭ," commentary, in three parts, on the whole Ḥoshen Mishpaṭ (parts i. and ii., Krotoschin and Königsberg, 1855; part iii. still in manuscript). He also wrote: glosses on Shulḥan 'Aruk, Yoreh De'ah, published in the new Wilna edition of that work; "Sefer ha-Berit," commentary on the Pentateuch; "Sefer Yeẓi'at Miẓrayim," commentary on the Pesaḥ Haggadah; "Ḥiddushim" on several Talmudical treatises; etc. He also contributed largely to Hebrew magazines, as "Ha-Maggid," "Ẓiyyon," "Ha-'Ibri," and "Ha-Lebanon."

Inclined to philosophical speculation, Kalischer studied the systems of medieval and modern Jewish and Christian philosophers, one result being his "Sefer Emunah Yesharah," an inquiry into Jewish philosophy and dogma (2 vols., Krotoschin, 1843, 1871); an appendix to vol. i. contains a commentary (incomplete) on Job and Ecclesiastes. In the midst of his many activities, however, his thoughts centered on one idea—the colonization of Palestine, in order thereby to provide a home for the homeless Eastern Jews and transform the many Jewish beggars in the Holy Land into a useful agricultural population. He proposed to collect money for this purpose from Jews in all countries; to buy and cultivate land in Palestine; to found an agricultural school, either in Palestine itself or in France; and to form a Jewish military guard for the security of the colonies. He thought the time especially favorable for the carrying out of this idea, as the sympathy of men like Crémieux, Montefiore, Rothschild, and Albert Cohn rendered the Jews politically influential. To these and similar Zionist ideals he gave expression in his "Derishat Ẓiyyon" (Lyck, 1862), containing three theses: (1) the salvation of the Jews, promised by the Prophets, can come about only in a natural way—by self-help; (2) colonization in Palestine; (3) admissibility of the observance of sacrifices in Palestine at the present day. The appendix contains an invitation to the reader to become a member of the colonization societies of Palestine.

Palestine Colonization.

This book made a very great impression, especially in the East. It was translated into German by Poper (Thorn, 1865), and a second Hebrew edition was issued by N. Friedland (*ib.* 1866). Kalischer himself traveled with indefatigable zeal to different German cities for the purpose of establishing colonization societies. It was his influence that caused Ḥayyim Lurie, in Frankfort-on-the-Main in 1861, to form the first society of this kind, and this was followed by others. Owing to Kalischer's agitation, the Alliance Israélite Universelle founded the Palestinian colony Miḳweh Yisrael (see AGRICULTURAL COLONIES), the rabbinate of which was offered to him, but he was too old to accept it. Although all these endeavors were not attended with immediate success, Kalischer never lost hope. By exerting a strong influence upon his contemporaries, including such prominent men as Heinrich Grätz, Moses Hess (see "Rom und Jerusalem," pp. 117 *et seq.*), and others, he is considered to have been one of the most important of those who prepared the way for the foundation of modern Zionism.

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S. M. SC.

KALISKER, ABRAHAM BEN ALEXANDER HA-KOHEN: Rabbi of Kaliska, Prussia, in the eighteenth century. Kalisker studied successively under Elijah Wilna and Bär of Meseritz, becoming a fervent leader of the Ḥasidic party. After the death of Bär of Meseritz, Kalisker settled with a senior fellow pupil, Menahem Mendel of Vitebsk, at Horodok, and in 1777 accompanied him to Palestine as his assistant in the leadership of the Ḥasidim; he was very active in the propagation of Ḥasidism. They settled first at Safed; obliged to leave that town, they settled, about 1783, at Tiberias. After the death of Menahem Mendel (1788) Kalisker succeeded him as leader of the Ḥasidim in Palestine. He maintained at that time an active correspondence with his former fellow pupil Sheneor Zalman of Ladier; and when, a little later, Kalisker was suspected by the Ḥasidim of Volhynia and Podolsk of having used improperly the funds entrusted to him for distribution among the poor, Sheneor Zalman defended him vigorously.

Kalisker wrote mystical novellæ to the Pentateuch, which form the second part of the "Ḥesed le-Abraham" (Lemberg, 1858). Some of his letters are to be found at the end of the "Peri ha-Areẓ" (Kopys, 1814) and in the "Iggeret ha-Ḳodesh" (Warsaw, 1850).

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S. S. M. SEL.

KALISZ (German, **Kalisch**): City in the government of the same name in Russian Poland; situated on the River Prosna, near the Prussian frontier. Its Jewish community is one of the oldest in Poland. In 1264 Boleslaw the Pious granted the Jews of Kalisz charters of privileges which were used as models for similar charters by Casimir the Great in 1334 and by Duke Withold in 1388.

During the fourteenth century the Jews of Kalisz, like those of other cities near the German frontier, suffered greatly from the attacks of mobs which accused the Jews of having poisoned the wells in times of epidemics; and Casimir the Great handed to the Jew Falk of Kalisz the charter of privileges securing to him and his coreligionists protection from these false accusations (July 15, 1364).

The Jews of Kalisz are mentioned in an edict of King Sigismund August, dated Sept. 16, 1549, imposing a head-tax of one Polish florin on the Jews of several communities ("Metrika Koronnaya," No. 77, fol. 214, v.). In 1666 the troops of the Polish general CZARNIECKI killed 600 members of the Kalisz community.

The earliest mention of Kalisz in Hebrew literature is probably that made by Solomon Segal, dayyan at Kalisz in the first half of the thirteenth century, in Menahem b. Solomon's "Sekel Ṭob," section "Wayiḳra" (Dyhernfurth, 1735). Joel Sirkes in his responsa "Bet Ḥadash" (ed. Cracow, 1617, No. 43) refers to an accusation against the Jews of Kalisz of stealing a small image of "the Redeemer" ("ha-Go'el"). A Jewish hospital was founded at Kalisz in 1863 by Louis Mamrath; and a new synagogue was built in 1879.

An anti-Jewish riot broke out in the city June 23, 1878, due to the erection of an "'erub" by the ultra-Orthodox rabbi Ḥayyim Wachs, which displeased the Christian inhabitants. A mob from the neighboring villages demolished the synagogue, the residence of the rabbi, and part of the Jewish hospital; three Jewish children were killed, several Jews were wounded, and Jewish property to the amount of about 200,000 rubles was stolen or destroyed. The riot was suppressed by the military the same evening. The city was placed under martial law, and was condemned to pay damages to the amount of 80,000 rubles, while the surrounding villages had to pay 40,000 rubles. Rabbi Ḥayyim was forced by the Jewish community to resign.

The best-known rabbis of Kalisz have been: **Solomon Segal** (13th cent.); **Judah Nissan** (17th cent.), author of "Bet Yehudah"; **Jehiel Michael b. Aryeh** (second half of 17th cent.), author of "Sha'are Ḥokmah" (Prague, 1657), on religious ethics, and of "Sha'are Shamayim," a collection of sermons, in two parts (part i., *ib.*, 1675); **Moses b. Benjamin Wolf Rofe,** author of "Yerushat Mosheh" (Frankfort-on-the-Main, 1677), and of "Yarim Mosheh" (Amsterdam, 1679); both books contain medical prescriptions and "segulot" written in Judæo-German (Benjacob, "Oẓar ha-Sefarim," p. 230); **Abraham Abele Gumbiner; Eleazar Lazar** (second half of 18th cent.); **Abraham Abele** (end of 18th cent. and beginning of 19th); **Elijah Ragoler** (born at Neustadt-Sugind 1794; became rabbi at Kalisz 1840; died there 1849); **Ẓebi Hirsch Chajes** (died at Lemberg Oct. 12, 1855); **Meïr b. Isaac Auerbach** (born at Dobia, near Kalisz, Feb. 10, 1815; held the rabbinate of Kalisz from 1855 to 1860, when he went to Palestine; died at Jerusalem May 8, 1878); **Ḥayyim Eleazar Wax** (died at Kuznitza, near Kalisz, June 30, 1889); **Samson Ornstein** (born 1822; rabbi of Kalisz from 1886 until his death, Dec. 1, 1903).

Other prominent Jews of Kalisz were Jacob Prague, Lazarus Gutman, Wolf Lewi, Tobias Koppel, Elias Koppel, Meïr Sachs, Matthias Mann, Joseph D. Seizner, David Stein, Ezekiel Steinman, and Wolf FRÄNKEL, the philanthropist.

In 1897 the Jewish inhabitants in the city numbered 8,026 in a total population of 21,680; in the government, 70,907 in a total population of 846,719. The community possesses the usual charitable organizations, which are in a prosperous condition.

BIBLIOGRAPHY: *Regesty*, vol. i., *s.v.*, St. Petersburg, 1899; the list of rabbis has been gathered from Lewinstein, *Dorot 'Olamim*, Warsaw, 1899, and Benjacob, *Oẓar ha-Sefarim*, passim; *Allg. Zeit. des Jud.* 1878, pp. 458, 492.

H. R. J. D. E.—J. G. L.

KALKAR, CHRISTIAN ANDREAS HERMAN: Danish convert to Protestantism; born Nov. 27, 1802, at Stockholm; died at Gladsaxe, near Copenhagen, Feb. 3, 1886. He received his early education from his father, a rabbi, and at the schools of Copenhagen, where in 1818 he became a student of law. In 1823 he became a Protestant and studied theology, passing his examination in 1826. In 1833 he received the degree of Ph.D. From 1827 to 1841 he was teacher at Odensee; in 1842 he visited Spain; and from 1844 was a minister at Gladsaxe and Herloi.

Among Kalkar's many works may be mentioned: "Evangelische Missionsgesch." 1857; "Gesch. der Römisch-Katholischen Mission," 1862 (German transl., Erlangen, 1867); "Die Mission Unter den Juden," 1868 (German transl., Hamburg, 1869); "Gesch. der Christlichen Mission Unter den Heiden," 1879 (German transl., Gütersloh, 1879); "Israel og Kirken," Copenhagen, 1881.

From 1871 to 1880 Kalkar was editor of the "Theologisk Tidskrift."

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, ii. 315 *et seq.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

KALLAH: Name of a teachers' convention which was held in Babylonian academies, after the beginning of the amoraic period, in the two months Adar and Elul. The original meaning of the word is not known. It is always written with ה (כלה), as the Hebrew word for "bride"; but the manner in which this meaning has been connected with a convention of teachers (Levy, "Neuhebr. Wörterbuch," ii. 321) has not been satisfactorily explained. Perhaps the word is merely another form of the Aramaic כְּלָלָא = "totality," although this word never occurs in traditionary literature as a designation for a collection or assembly of people. It may be connected also with the Aramaic כְּלִילָא = "garland," the assembly of teachers being thought of as a garland adorning the academy (comp. "Ḥazi ha-Goren" and "Kerem" as designations of the circle which the Sanhedrin formed). In Latin, also, "corona" means "circle," "assembly." Kohut ("Aruch Completum," iv. 428a) has a similar explanation, although he adds an incorrect comparison with a Persian word.

The importance of the Kallah (referred to under another name) is extolled in the Midrash Tanḥuma (Noaḥ, § 3): "God has appointed the two academies ["yeshibot"] for the good of Israel. In them day and night are devoted to the study of the Torah; and thither come the scholars from all places twice a year, in Adar and Elul, and associate with one another in discussions on the Torah." The greater the attendance at the convention, the greater was the renown of the academy. Hence Abaye says (Ber. 6b): "The most important part of the Kallah is a crowd." The unpleasant side of this crowd is characterized by Abaye's colleague Raba as follows (*ib.* 6a): "The crowd at the Kallah is caused by the mazziḳim" (the unseen tormenting spirits which hover around people). There was a saying in Babylonia that whoever dreamed of going into a forest would become president of the Kallah (the Kallah being likened to a forest).

That treatise of the Mishnah which formed the subject of explanation and discussion at each separate Kallah was called "the treatise of the Kallah" according to Ta'an. 10b (see R. Hananeel in Kohut, *l.c.* iv. 227b). The sentence in question is a tannaitic maxim, the latter part of which is: ". . . among the scholars is to be counted he who is able to answer every question concerning every halakah which he has studied"; to this the words אפילו במסכת כלה ("even that referring to the treatise of the Kallah") are added on account of Babylonian conditions. In Palestine there was no Kallah. It is true that A. Schwarz ("Jahrbuch für Jüdische Gesch. und Litteratur," 1899, ii. 102) claims that this can not be asserted with certainty; but the sources show that the Kallah was purely a Babylonian institution. As a matter of fact it resulted from the circumstance that the Babylonian Jews were scattered over an unusually extensive territory, and felt the need of coming together at stated times to study in common. See ACADEMIES IN BABYLONIA; GAON.

G. W. B.

KALLIR, ELEAZAR B. ELEAZAR: Hungarian rabbi and author; died at Kolin, Bohemia, in 1805; grandson of Meïr Eisenstadt, author of "Panim Me'irot." Kallir, who was rabbi of Rechnitz and of Kolin, wrote: (1) "Or Ḥadash," in three parts:

(*a*) commentary on the Pentateuch which forms a part of his grandfather's work "Kotnot Or" (Fürth, 1766); (*b*) novellæ on Pesaḥim; and (*c*) novellæ on Ḳiddushin (Frankfort-on-the-Oder and Vienna, 1766–99); (2) "Ḥawwot Ya'ir Ḥadash" (Prague, 1792), sermons; (3) "Ḥeḳer Halakah," part i. (Vienna, 1838), responsa.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 142; Gans, *Zemaḥ Dawid*, Supplement, p. 207; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 417.

S. S. N. T. L.

KALMAN VERMEISA (OF WORMS): Polish rabbi; died in Lemberg on April 28, 1560; the first known rabbi of that community and one of the earliest great rabbis of Poland. Though probably a native of Worms, as his surname suggests, he was rabbi and head of a yeshibah in Lemberg for forty-two years, and is mentioned in responsa and by his contemporaries as one of the foremost Talmudical authorities of his time. R. Joseph ha-Kohen of Cracow, author of "She'erit Yosef," states in that work that he submitted a question to him and was sustained in his opinion (Responsum No. 1, where R. Eliezer b. Manoah, his son-in-law, is also cited). One responsum by R. Kalman (dated 1558) and another by R. Eliezer (Nos. 15 and 16 in the responsa of R. Moses ISSERLES) contain all that has been preserved of their writings.

BIBLIOGRAPHY: Dembitzer, *Kelilat Yofi*, pp. 73-76, Cracow, 1888; Buber, *Anshe Shem*, pp. 200-201, Cracow, 1895; Suchastav, *Maẓẓebet Ḳodesh*, ii., No. 1, iv. 18a, Lemberg, 1863-69.

S. S. P. WI.

KALMANKES. See JAFFE.

KALOMITI, ABRAHAM BEN MOSES: Turkish scholar of the fifteenth century. To him is attributed the rationalistic commentary on Job found in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2243). In this commentary (fol. 57) the author quotes the "Sefer ha-Middot," a work of his on the "Ethics" of Aristotle. Kalomiti's claim to its authorship is, however, questioned by Steinschneider, who supposes that the commentary on Job was only copied for Kalomiti.

The surname "Kalomiti," which is the equivalent of the Hebrew אף נעים, was borne by several prominent Turkish Jews. A certain David אף נעים and one Samuel אף נעים are highly praised by Ephraim ben Gershon ha-Rofe in his sermons.

BIBLIOGRAPHY: Steinschneider, in *Hebr. Bibl.* xvii. 111, 135; xix. 31; idem, *Hebr. Uebers.* p. 219, note 807b.

G. I. BR.

KALONYMUS: A prominent family (originally from Lucca, Italy), which, after the settlement at Mayence and Speyer of several of its members, took during many generations a leading part in the development of Jewish learning in Germany. The name ought really to be spelled "Kalonymos," as Kalonymus b. Kalonymus and Immanuel of Rome both rime it with words ending in "-mos" (see Zunz in Geiger's "Zeitschrift," iv. 199). The origin of the name, which occurs in Greece, Italy, and Provence, is uncertain. Wolf thought it a translation of the Hebrew "Shem-Ṭob" (Zunz, "G. S." ii. 33); Zunz, that it represented the Latin "Cleonymus" (Geiger's "Zeitschrift," ii. 316). See also Steinschneider, "Cat. Bodl." col. 1372. Traces of the family in Italy may be found as early as the second half of the eighth century. As to the date of the settlement of its members in Germany, the opinions of modern scholars are divided, owing to the conflicting statements of the Jewish sources (Eleazar of Worms, "Maẓref ha-Ḥokmah," p. 14b; Solomon Luria, Responsa, No. 29; Joseph ha-Kohen, "'Emeḳ ha-Baka," p. 13). Rapoport, Zunz, and many others place the settlement in 876, believing the King Charles (קארלו), mentioned in the sources as having induced the Kalonymides to emigrate to Germany, to have been Charles the Bold, who was in Italy in that year; Luzzatto and others think that it took place under Charlemagne, alleging that the desire to attract scholars to the empire was more in keeping with the character of that monarch; still others assign it to the reign of Otto II. (973–983), whose life, according to the historian Thietmar von Merseburg, was saved in a battle with the Saracens by a Jew named Kalonymus. The following table, compiled from the accounts of Eleazar of Worms and Solomon Luria, gives the Italian and German heads of the family, which produced for nearly five centuries the most notable scholars of Germany and northern France, such as Samuel he-Ḥasid and Judah he-Ḥasid (for another genealogical tree, see KALONYMUS BEN ISAAC THE ELDER):

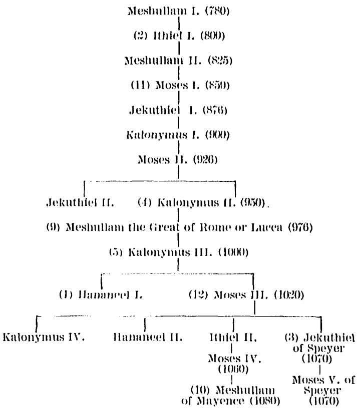

Although all of them are mentioned as having been important scholars, the nature of the activity of only a few of them is known.

1. Hananeel I. (ben Kalonymus): Liturgical poet; flourished at Mayence or Speyer in the eleventh century; brother of Moses III. He was the author of the piyyuṭ חרשו יושבי חרושת to the ḳerobot of the last day of Passover, to which his brother wrote the איכות נוראותיך.

2. Ithiel I.: A short seliḥah in eight strophes, beginning with תבלת משחרי בניך and concluding with הצליחה נא היום, bears the name of Ithiel without any other indication as to its authorship. It was translated into German by Zunz ("S. P." p. 289).

3. Jekuthiel ben Moses: Liturgical poet; flourished at Speyer in 1070. He was the author of the reshut יראתי to Ḳalir's ḳerobah for the feast of New-Year. A son of Jekuthiel named Moses of Speyer is quoted as a high Talmudical authority ("Pardes," p. 48a; "Roḳeaḥ," p. 311; "Pirḳe Reḳanaṭi," p. 189; "Maimoniyyot," שבת, xxx.; "Shibbole ha-Leḳeṭ," p. 89, where the name is erroneously given as Simḥah instead of Moses).

4. Kalonymus II. (ben Moses): Halakist and liturgical poet; flourished at Lucca or at Rome about 950. He was consulted on ritual questions by Gershon Me'or ha-Golah; and twelve responsa of his are included in the collection compiled by Joseph ben Samuel 'Alam Ṭob and published by D. Cassel under the title "Teshubot Geonim Ḳadmonim" (Nos. 106–118). Gershon Me'or ha-Golah remarks ("Shibbole ha-Leḳeṭ," § 18) that there exists in rabbinical literature a confusion concerning the identity of Kalonymus and his son Meshullam the Great, and the saying of one is sometimes attributed to the other. Thus Rashi quotes three emendations in the Talmudical text in the name of R. Meshullam (Zeb. 45b), while Jacob Tam (Tos., Men. 109b) gives them in the name of R. Kalonymus. Kalonymus was the author of a ḳerobah for feast-days ("Ma'aseh Geonim," § 172). To him probably belong the rehiṭim מילא יראך which bear the signature "Kalonymus" or "Kalonymus the Elder." Eleazer of Worms attributes also to him the piyyuṭ מלכותו בקהל עדתו.

5. Kalonymus III. (ben Meshullam): Liturgical poet; flourished at Mayence about 1000. He figures in the Amnon legend as having written the "U-Netanneh Toḳef," which had been revealed to him in a dream by the martyr Amnon of Mayence.

6. Kalonymus ben Isaac the Elder: German halakist; lived at Speyer in the eleventh and twelfth centuries; father of Samuel he-Ḥasid, grandfather of Judah he-Ḥasid, and great-grandfather of Judah ben Kalonymus, as the following pedigree shows:

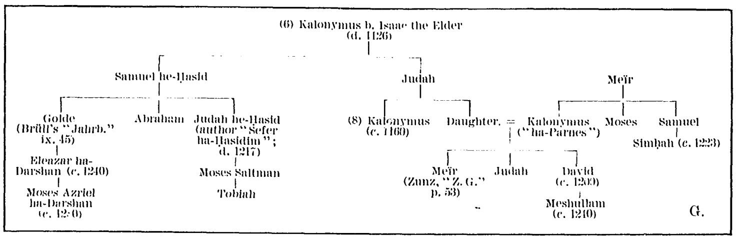

Kalonymus is quoted in the Tosafot (Ḥul. 47b), and a responsum of his is included in the collection of responsa of Meïr of Rothenburg (No. 501). From the account of Kalonymus given in the "Mordekai" (Pes. סדר של ליל פסח, end), in the "Pardes" (§§ 75, 88, 245, 290), and in the "Mazref la-Ḥokmah" (p. 14a), it may be inferred that he was rabbi in Mayence, and that during the First Crusade (1096) he was compelled to flee to Speyer. He died in Dec., 1127. His body could not be buried because of the investment of the city by Lothar, the burial-ground being outside of the place. At a later time it was interred at Mayence.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 572; Wiener, in *Monatsschrift*, xii. 164; Epstein, *ib.* xli. 448.

7. Kalonymus b. Judah or **Kalonymus the Elder:** Lived in Mayence at the beginning of the twelfth century. He was a contemporary of Eliakim b. Joseph, the teacher of Eleazar b. Nathan (RaBaN).

8. Kalonymus ben Judah or **Kalonymus the Younger:** Liturgical poet; flourished at Speyer (?) about 1160; probably a grandson of Kalonymus ben Isaac the Elder. He was a contemporary of Isaac b. Shalom, grandfather of Isaac Or Zarua', and was the author of many liturgical poems in various styles, *e.g.*, ofan, zulat, and reshut, and especially of seliḥot. Thirty of his poetical productions have been incorporated in the Maḥzor. Among his seliḥot the most noteworthy are: את הקול, in which the author describes the readiness shown by the Jews, in the persecutions of the Crusades, to die for the faith of their fathers; the ḳinah מי יתן ראשי מים, on the sufferings of the Jews during the persecutions of 1147 ("Monatsschrift," xx. 257); and ארחות ישרים, on the fate of the Jews from the times of the Pharaohs to the destruction of the Temple by Titus. The whole of the first seliḥah and the end of the second have been translated into German by Zunz.

Bibliography: Zunz, *S. P.* pp. 16, 196; idem, *Literaturgesch.* pp. 164–166, 255; Epstein, in *Monatsschrift*, xli. 449.

9. Meshullam the Great (called also **the Roman, איש רומי**): Halakist and liturgical poet; flourished at Rome or at Lucca about 976. He carried on with Gershon Me'or ha-Golah and Simon the Great a scientific correspondence, which is included in the "Teshubot Geonim Ḳadmonim" (13a), and was the author of a commentary on Abot ("'Aruk," *s.v.* סעד). Meshullam engaged in polemics with the Karaites. From the Bible text he demonstrates that, contrary to their opinion, one may quit one's house on Sabbath and have one's house lighted on the night of Sabbath ("Semag," No. 66; "Sefer Ḥasidim," No. 1147). Meshullam was a prolific liturgical poet. Of the piyyuṭim contained in the ḳerobah of the "Shaḥarit" service of the Day of Atonement, at least twenty (possibly thirty-two) belong to him. He wrote also: an "'Abodah," recited after the prayer for the synagogue reader and containing a cursory review of Biblical history from Adam down to Levi; a yoẓer for Passover; and two zulot. Altogether thirty-eight piyyuṭim are attributed to him. Although their language is labored, they are distinguished by their elevation of thought and conciseness. There was another payyeṭan called "Meshullam the Great," to whom probably belongs the Aramaic poetical Targum on the Decalogue which is generally attributed to Meshullam the Great ben Kalonymus (comp. Landshuth, "'Ammude ha-'Abodah," *s.v.*).

10. Meshullam ben Moses: Liturgical poet; lived at Mayence in 1080. He was the author of the following five piyyuṭim: (1) אפדתה אהלי רום למכון, a yoẓer for a marriage Sabbath, based upon I Chron. xxix. 11-12; (2) סגולתי מלוכה אזרתיך, in seven-lined strophes; (3) an Elijah poem, איש אומין קנא; (4) an Aramaic illustration of the third commandment, beginning with אזדהר מסהדות שקר; and (5) a ḳedushshah for the Musaf service.

Meshullam was among those who killed themselves May 27, 1096, in order not to fall into the hands of the Crusaders (Neubauer and Stern, "Hebräische Berichte über die Judenverfolgungen," p. 6).

11. Moses I. (ben Meshullam): Liturgical poet; lived at Rome or at Lucca about 850. Two taḥanunim of his are incorporated in the Maḥzor: one, beginning with אנא ה׳ אלהי תשועתי, comprises thirty-eight lines of four words each; the other, beginning with מקור ישראל, consists of forty-six lines, with a double acrostic on the name of the author at the beginning of the line; translated into German by Zunz ("S. P." p. 193).

12. Moses ben Kalonymus: Liturgical poet; flourished at Mayence in 1020. He was the author of אימת נוראותיך and of a ḳerobah consisting of various poems for the seventh day of Passover, which used to be recited in the congregations of Mayence. Citations from several of the ḳerobah poems are given in various earlier Bible commentaries. (On the confusion existing in the rabbinical sources concerning the identity of the author of the אימת נוראותיך, see Zunz, "Literaturgesch." pp. 104-108.)

BIBLIOGRAPHY: Rapoport, in *Bikkure ha-'Ittim*, x. 40 *et seq.*, 111 *et seq.*; xi. 100; Carmoly, in Jost's *Annalen*, i. 222; Luzzatto, *Giudaismo Illustrato*, p. 30; Zunz, *G. V.* Index; idem, *Literaturgesch.* Index; idem, *Z. G.* Index; *Monatsschrift*, 1854, pp. 236 *et seq.*; 1878, pp. 250 *et seq.*; Grätz, *Gesch.* v. 193; Güdemann, *Gesch.* i. 11 *et seq.*; Giesebrecht, *Kaiserzeit*, i. 849; Bresslau, in *Zeitschrift für die Gesch. der Juden in Deutschland*, i. 156 *et seq.*; Aronius, *ib.* ii. 82 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 139.

G. I. Br.

KALONYMUS. See Beaucaire.

KALONYMUS BEN DAVID BEN TODROS: French translator; lived in the first half of the fourteenth century. He translated (after 1328) from the Arabic into Hebrew, under the title "Happalat ha-Happalah," the treatise of Averroes against Ghazali's "Tahafut al-Falasifah." The translation is preceded by an introduction in rimed prose, in which Kalonymus excuses himself for having undertaken to propagate a work written by such a heretic as Averroes, and alleges that the arguments of the latter are sometimes so weak that they serve to strengthen Ghazali's attacks against the philosophers. Moreover, having been urged by his friends to give a Hebrew version of the work, he felt unable to refuse, although there already existed a Hebrew translation made by Isaac, or Bonisaac, דנחנה, and another had been commenced by Kalonymus ben Kalonymus. The introduction was published by Steinschneider in the catalogue of the Berlin Library. Kalonymus has been confounded by many bibliographers with the Venetian physician of the same name, who was also a translator.

BIBLIOGRAPHY: Carmoly, *La France Israélite*, p. 93; Steinschneider, *Cat. Leyden*, p. 88; idem, *Berlin Cat.* p. 133; idem, *Hebr. Uebers.* p. 332; Gross, in *Monatsschrift*, 1880, p. 61; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 461.

G. I. Br.

KALONYMUS BEN GERSHON: German Talmudist of the thirteenth century. He was a contemporary of Eleazar of Worms and Menahem ben Jacob, with whom he disputed concerning a halakic decision. The controversy is quoted by Mordecai ben Hillel ("Mordekai," Yebamot ix., end) and in the "Haggahot Maimoniyyot" ("Hilkot Gerushim," xiii.).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 572.

G. I. Br.

KALONYMUS BEN JUDAH (known as **Maestro Calo**): Italian physician; born in Naples; lived at Venice in the first half of the sixteenth century. He attained a high reputation in the Christian world by the following translations into Latin made by him: Zerahiah ha-Levi's Hebrew version of Ghazali's "Tahafut al-Falasifah," published under the title "Destructio" (Venice, 1527); Samuel ibn Tibbon's Hebrew version of Averroes' treatise on the intellect, published under the title "De Conversione Intellectus" (*ib.*); Moses ibn Tibbon's Hebrew version of Alpetragius' treatise on astronomy (Venice, 1531). Kalonymus also translated into Hebrew, probably from Latin, Johannes Regiomontanos' "Fundamentis," which is still extant in manuscript (Parma MS. No. 336, 9). He was the author of a treatise on the Hebrew accents, entitled "Sha'ar ha-Ṭa'amim," written as a supplement to Abraham de Balmes' grammar, "Miḳneh Abram" (Venice, 1523).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1575; idem, *Hebr. Uebers.* pp. 333, 311, 551, 611; Mortara, *Indice*, p. 9.

G. I. Br.

KALONYMUS BEN KALONYMUS BEN MEÏR (called **Maestro Calo**): Provençal philosopher and translator; born at Arles 1286; died after 1328. He was a descendant of a prominent Provençal family, several members of which held high positions among the Jews. The father of Kalonymus and Kalonymus himself each bore the title "Nasi" (prince). The latter studied philosophy and rabbinical literature at Salonica, under the direction of Senior Astruc de Noves and Moses ben Solomon of Beaucaire. He also studied medicine, although he seems never to have practised it.

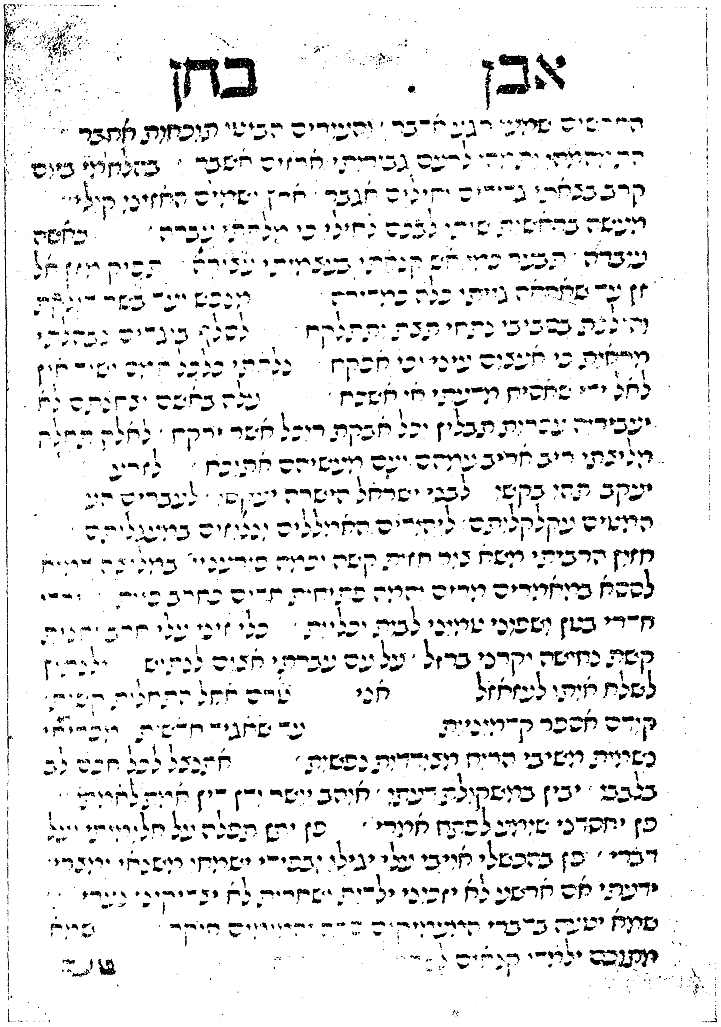

אבן . בחן

FIRST PAGE FROM THE FIRST EDITION OF KALONYMUS' "EBEN BOḤAN," NAPLES, 1489.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

At Rome.

About 1314 Kalonymus settled at Avignon, where he later became associated with Robert of Anjou, who sent him, provided with letters of recommendation, on a scientific mission to Rome. Kalonymus' learning and character gained for him the consideration of the Roman Jewish notables; and when his family, finding that his sojourn at Rome was longer than had been anticipated, recalled him, the poet Immanuel ben Solomon of Rome wrote a letter to Nasi Samuel of Arles, protesting in the name of the Jewish community of Rome against Kalonymus' return ("Maḥberot," p. 23). According to Steinschneider and Gross, Kalonymus was the poet referred to by Immanuel (*ib.* p. 28) as having pleaded the cause of the Roman Jews before the pope at Avignon in 1321. But this assertion needs confirmation, inasmuch as the exact dates of Kalonymus' stay in Rome can not be ascertained. Graetz and, after him, Neubauer believe that Kalonymus went to Rome after his sojourn in Catalonia, which was in 1322; and the fact that he does not mention Rome in his "Eben Boḥan" confirms their supposition. In 1328 Kalonymus was in Arles, where he probably remained until his death, the exact date of which is unknown.

Kalonymus acquired a high reputation both as an original writer and as a translator. He began his literary career when only twenty years old. His translations, which, with the exception of one that was printed, are all still in manuscript, include the following (arranged in chronological order, the Hebrew titles being those of the translations):

Ha-‘Ammud be-Shoroshe ha-Refuah, translation of the Arabic work "Kitab al-‘Imad fi Uṣul al-Ṭibb" of ‘Ali ibn Riḍwan. This translation, completed at Arles Oct. 10, 1307, was the second made by Kalonymus, the first having been lost in 1306 during the banishment of the Jews from France.

Sefer Galyanus be-Ḥaḳna ube-Kulga, Galen's work on clysters and colic, from the Arabic version of Ḥunain ibn Isḥaḳ.

Sefer Galyanus be-Haḳḳazah, Galen's work on bleeding, probably made from the Arabic version of Ḥunain ibn Isḥaḳ.

Treatise on the five geometrical bodies by Euclid, in relation to the theory of Apollonius, and the commentary of Simplicius.

Ha-Dibbur ha-Meshullash, treatise on the triangle, by Abu Sa‘adan.

Sefer Meshalim be-Tishboret, on mathematical propositions.

Sefer ha-Temunah ha-Ḥittukit, a work on geometry, entitled "Fi al-Shakl al-Ḳuṭṭa," by Thabet ibn Kurrah.

Ma'amar be-Iẓṭawwonot ube-Ḥiddudim, treatise on cylinders and cones.

Bi'ur Sefer Ṭobiḳi, Averroes' commentary on the topics.

Bi'ur Sufisṭiḳi, Averroes' commentary on sophisms.

Bi'ur Sefer ha-Mofet, Averroes' large commentary on the second analytics.

Sefer ha-Ẓemaḥim, treatise on the plants, attributed to Aristotle, with the commentary thereon by Averroes.

Ma'amar be-Sekel weha-Muskal, treatise on the intellect and the intelligible, by Al-Farabi.

Ma'amar be-Mispar ha-Ḥokmot, on the division of the sciences, by Al-Farabi.

Sefer ha-Peri ha-Niḳra Meah Dibburim, commentary on the Καρπός of Ptolemy, translated from the Arabic version of Abu Ja‘far Aḥmad ben Yusuf ben Ibrahim.

Iggeret be-Ḳiẓẓur ha-Ma'amar be-Moladot, short treatise on nativities, by Al-Kindi.

Iggeret be-‘Illot, treatise on the influence of the heavenly bodies on rain, by Al-Kindi.

The middle commentary of Averroes on physics.

Sefer ha-Hawayh weha-Hippased, Averroes' middle commentary on generation and corruption.

Sefer Otot ha-Shamayim, Averroes' middle commentary on meteors.

Iggeret Ba'ale Ḥayyim, "treatise on animals," translated from the twenty-first treatise of the encyclopedia of the Brethren of Sincerity, published in 1557 at Mantua, and in 1701 at Frankfort-on-the-Main. This translation was rendered into Judæo-German by Enoch ben Ẓebi (Hanover, 1718) and into German, under the title "Abhandlung über die Thiere," by Julius Landsberger (Darmstadt, 1882).

Sefer Maḥ-she-aḥar ha-Ṭeba‘, Averroes' middle commentary on metaphysics.

Treatise on arithmetic by Nicomachus of Gerasa, accompanied by a commentary of Abu Sulaiman Rabiya ibn Yaḥya.

Be-‘Inyane ha-Kokabim ha-Nebukim, translation of Ptolemy's treatise on the planets.

Sefer Arshmidah, Archimedes' treatise on the sphere and the cylinder, translated from the Arabic version of Costa ibn Luḳah.

Iggeret be-Laḥlyt ube-Maṭar, Al-Kindi's treatise on humidity and rain.

Averroes' dissertations on the first book of the First Analytics.

Iggeret be-Siddur Ḳeri'at ha-Ḥokmot, Al-Farabi's treatise on the method of studying philosophy.

Destructio Destructionis, a Latin translation from the Arabic "Tahafut al-Tahafut," written by Averroes against Al-Ghazali.

Kalonymus' original works are as follows:

Original Works.

(1) An answer in Hebrew addressed to En Bonafoux ibn Caspi, in opposition to the latter's "Ḳundreṣim" ("Quinterniones"). The answer refers chiefly to Ibn Caspi's work on the Bible, entitled "Ṭirat Kesef," or "Sefer ha-Sod." After having paid homage to the talent and learning of Caspi, Kalonymus criticizes the book, in which he claims to have detected many errors. He states that in any case, even if the work were perfect, it ought not to have been published, on account of its disrespectful treatment of Biblical personages. The answer was published by Perles under the title "Kalonymos ben Kalonymos Sendschreiben an Joseph Caspi" (Munich, 1879).

(2) "Sefer Melakim," a treatise on arithmetic, geometry, and astrology, of which only a fragment has been discovered by Steinschneider (Munich MS. No. 290). This treatise was composed at the request of a "great king," whom Steinschneider believes to have been Robert of Anjou.

The "Eben Boḥan."

(3) "Eben Boḥan," an ethical treatise composed in the year 1322. The treatise is written in cadenced prose, imitating, though with less elegance, the style of Jedaiah Bedersi in his "Beḥinat ‘Olam." The author intended in the "Eben Boḥan" to show the perversities of his contemporaries, as well as his own. He passes in review all the social positions of which men are proud, and proves their vanity. At the end he enumerates the sufferings of Israel and expresses the hope that God will have pity on His people who, in three years—1319–22, during which time the "Eben Boḥan" was written—had suffered persecution at the hands of the shepherds and of the leprous, besides an auto da fé of the Talmud at Toulouse. The "Eben Boḥan" was first published at Naples in 1489, and passed through many editions. It was twice translated into German, first by Moses Eisenstadt, or, according to Zedner, by Katzenellenbogen (Sulzbach, 1705), and then in cadenced prose by W. Meisel (Budapest, 1878).

(4) "Masseket Purim," a parody for the Feast of Purim, written at Rome. Caricaturing the rabbinical style of argument, the author humorously criticizes every one, not excluding himself. Later this kind of parody found many imitators. The "Masseket Purim" was first published at Pesaro (1507–20).

A great number of works have been wrongly attributed to Kalonymus ben Kalonymus.

Bibliography: Zunz, *G. S.* iii. 150-155; Kayserling, *Leben Kalonymus ben Kalonymus*, prefixed to Meisel's German transl. of the *Eben Boḥan*; Gross, in *Monatsschrift*, 1879, pp. 470 *et seq.*; idem, *Gallia Judaica*, p. 84; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 169-175; Grätz, *Gesch.* vii. 288; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 71 *et seq.*

G. I. Br.

KALONYMUS BEN MESHULLAM: Head of the community of Mayence at the time of the first Crusade. He is said to have sent a messenger to King Henry IV. in Italy, in consequence of which the king promulgated an order throughout his realm to the effect that the Jews were not to be molested. On May 27, 1096, however, he, together with fifty-three others, who had taken refuge in the bishop's palace from the Crusaders, put themselves to death rather than fall into the hands of the enemy.

Bibliography: Neubauer and Stern, *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, pp. 3, 6, 14, 53; Salfeld, *Martyrologium*, p. 116.

G.

KALONYMUS NASI: Provençal liturgical poet; flourished at Beaucaire in the middle of the thirteenth century. He was the author of a liturgical poem beginning בנים שמעו לי for the Sabbath preceding the Feast of Passover ("Shabbat ha-Gadol"), in which are given all the ritual laws to be observed at Passover. The poem contains thirty-nine alphabetically arranged strophes, each of which begins with a Biblical verse and concludes with the pizmon מינך אל נגלתה. A dirge on Kalonymus' death is found in the diwans of Abraham Bedersi.

Bibliography: Zunz, *Literaturgesch.* p. 479.

G. I. Br.

KALONYMUS BEN SHABBETHAI (called also **Kalonymus of Rome,** איש רומי): Halakist, exegete, and liturgical poet; born at Rome about 1030. His father was president of the Jewish community, and his reputation as a Talmudic authority extended far beyond the boundaries of his native country. Halakic questions were submitted to him from Worms, Arles, and many other places ("Pardes," p. 48b; "Mordekai," ii. 1175). At the death of Jacob bar Yaḳar, in 1070, Kalonymus was called to the rabbinate of Worms, which he held until 1096, in which year he seems to have fallen a victim to the persecutions of the Crusaders (comp. Kohut, "Aruch Completum," Introduction, p. xxxviii., where are described the relations that existed between Kalonymus and Jehiel of Rome). Conjointly with Eleazar ben Judah, Kalonymus directed the rabbinical school of Worms, and had among his pupils Yaḳar ben Samuel ha-Levi and the French exegete Joseph Kara.

Kalonymus wrote commentaries on the Talmud which are now no longer in existence, but are quoted by Rashi (Beẓah 24b; Pes. 74a), Samuel ben Meïr (Tos. 'Er. 65a), Jacob Tam ("Sefer ha-Yashar," 16a, § 116), Eliezer ben Nathan ("Eben ha-'Ezer," §§ 24, 243, 281), and by many other rabbinical authorities. He was the author also of commentaries on the Bible, from which citations are made by Rashi (Deut. xxviii. 2; I Sam. xxv. 18; Isa. vii. 8), Joseph Kara (Job xxxii. 25), and Samuel ben Meïr (Num. xi. 35). A seliḥah by Kalonymus in thirteen strophes, beginning אועק אליך מלכי, is incorporated in the Maḥzor.

Bibliography: Zunz, *Literaturgesch.* p. 250; idem, *S. P.* p. 203; Luzzatto, *Naḥalat Shadal*, in Berliner and Hoffmann, *Oẓar Tob*, v. 39; Michael, *Or ha-Ḥayyim*, No. 1175; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 255, and Index.

G. I. Br.

KALONYMUS BEN TODROS: French scholar; flourished at Narbonne in the second half of the twelfth century. He bore the title "Nasi," and was the leader of the community when Benjamin of Tudela visited Narbonne in 1165. He and his cousin Levi b. Moses were jointly leaders at a later time. From certain letters of Sheshet Benveniste to Kalonymus, it seems probable that the latter died in 1194. The letters are contained in a manuscript of the historian Joseph ha-Kohen. Gross believes that Kalonymus is identical with "Clarimoscus filius Tauroscii," mentioned in a deed of conveyance of 1195 reproduced by Saige ("Les Juifs du Languedoc," p. 70).

Bibliography: Gross, *Gallia Judaica*, p. 407; Kaufmann, in *R. E. J.* xxxix. 62.

I. Br.—G.

KALTI, JOSEPH. See Joseph b. David ha-Yewani.

KALVARIYA: District town in the government of Suwalki, Russian Poland. In 1897 it had a total population of 8,420, including about 7,000 Jews. The Jewish community was established there in 1713, as appears from a charter of privileges granted to the Jews of the town on Aug. 8 of that year. According to Poluganski, in his historical notes on Kalvariya published in 1857, Jewish weavers lived in the place before it became a town and while it was still known as the village of Traby. The present synagogue, built of stone, was constructed in 1803. Another house of prayer, also of stone, was built in 1865: it contains a Talmud Torah established by the widow of Asriel Sobolevich. The community supports a number of charitable institutions.

Among its rabbis have been: Ẓebi ben Simḥah ha-Kohen, brother of Rabbi Naphtali of Shaty; Aaron Broda of Grodno (d. 1798); his son Löb (d. 1837); Isaac Slonimer, author of "'Emeḳ Yehoshua'"; Löb Shapiro Smorgoner, a pupil of Manasseh Iliyer; Mordecai Klaczko (called also "Mordecai Melzer"), author of "Tekelet Mordekai"; and Jacob ben Solomon (d. 1835), who did much toward beautifying the synagogue.

Other prominent scholars and communal workers were: Arele Natas, ancestor of Mordecai Aaron Ginzburg; Isaac ben Israel Laskes; Mordecai Ẓebi Grodzinski; Nata Reinherz, descendant of Joel Sirkes; Menahem Efrat, brother of David Tebele Efrat; Israel ben Jeremiah Ratner; Isaac Sterling and Jacob Rosenthal, both poets; Zundel Grodzinski; Eliah ben Mordecai Margoliot, rabbi at Rakishek; his son Asher; Rabbi Jacob Wolfkovich (d. in Jerusalem); Nahum Rotstein, dayyan at Kalvariya, and later rabbi at Simva; Isaac Rittenberg, author of "Nimuḳim 'al Sefer ha-Maklul," and a prolific writer for Hebrew periodicals; Isaac ben Elihu Margoliot, author of "Ma'oz ha-Talmud"; Bär Ratner, author of an introduction to and commentaries on "Seder 'Olam" and of scholia to the Palestinian Talmud; Isaac ben Meïr Margoliot, author of "Har Ẓalmon"; Moses Aaron Vizanski, author of "'Eẓ ha-Da'at"; Samuel ben Nata Reinherz; Meïr ben Ḥayyim; and Isaac Freid.

BIBLIOGRAPHY: *Akty Wilenskoi Arkhivnoi Kommissii*, v. 291; Bershadski, *Litovskie Yevrei*, p. 26; Isaac Rittenberg, *Kehillat Kalvariya*, in *Yalḳuṭ Ma'arabi*, p. 33, New York, 1904.
H. R. J. G. L.

KAMANKER, MOSES MEÏR: Polish Shabbethaian; lived at Zolkiev in the first half of the eighteenth century. An excellent Talmudist, and possessing in the highest degree the art of dissimulation, he was sent by the Polish Shabbethaians as a secret emissary to Moravia, Bohemia, and Germany, to establish relations with their sympathizers in those countries. Kamanker visited Prague—where he associated with Jonathan Eybeschütz—and many other communities, endeavoring everywhere to spread secretly Shabbethaian writings, and probably also to collect money for the leaders of the sect. His mission came to an abrupt end in Frankfort-on-the-Main. Betrayed by a Polish rabbi to whom he had confided his schemes, Kamanker was induced by specious promises to visit that city, where he was publicly exposed and put under the ban by the rabbinate.

BIBLIOGRAPHY: *Bet Yehonatan*, p. 4; David Kahana, *Eben ha-To'im*, p. 75; Grätz, *Gesch.* x. 328.
K. I. BR.

KAMENETZ-PODOLSK: Russian city; capital of the government of Podolia. In 1900 it contained a population of 34,483, about half being Jews. Among its public edifices, the numerous Jewish institutions for charity and learning are conspicuous. During the Cossack uprising (1648-58) the Jewish community there suffered much from Chmielnicki's Cossacks on the one hand, and from the attacks of the Crimean Tatars (their main object being the extortion of ransoms) on the other. Kamenetz-Podolsk witnessed, also, the execution of Chmielnicki's son Yuri for his atrocious murder of a rich Jewess, because her husband, relying upon the influence of his friends, had refused to pay a tax imposed by him upon the Jews. The husband effected the seizure of Yuri and took him before the Turkish pasha then governing; Yuri confessed, and was executed.

About the middle of the eighteenth century Kamenetz-Podolsk became celebrated as the center of the furious conflict then raging between the Talmudic Jews and the Frankists; the city was the residence of Bishop Dembowski, who sided with the Frankists and ordered the public burning of the Talmud, which sentence was carried into effect in the public streets (1757).

Kamenetz-Podolsk was also the residence of the wealthy Joseph Yozel Günzburg. During the latter half of the nineteenth century many Jews emigrated from that city to the United States, especially to New York, where they organized a number of societies; among these are the Kamenetz Ḥebra Ḳaddisha and the Kamenetz-Podolsk and Kamenetz-Podolia Krankenverein.

BIBLIOGRAPHY: Litinsky, *Korat Podolia*.
H. R. M. GAR.

ḲAMḤI. See ḲIMḤI.

KAMINER, ISAAC BEN ABRAHAM: Russian physician and Hebrew poet and satirist; born at Levkiev, near Jitomir, in 1834; died at Bern, Switzerland, March 30, 1901. His parents gave him an exclusively religious education, and caused him to marry when he was scarcely sixteen years old. Soon after his marriage Kaminer began to acquire secular knowledge, and sojourned for a certain time at Wilna, where he associated with the MASKILIM. Compelled to earn a livelihood for his family, Kaminer returned to his native place, and after many struggles succeeded in obtaining the position of Hebrew teacher at the rabbinical seminary of Jitomir. In 1857 Kaminer, although then the father of five children, gave up his position, and entered the University of Kiev, whence he graduated as M.D. For fifteen years he served as assistant to Professor Mering at Kiev. About 1875 Kaminer was appointed physician at Monasterishche, government of Chernigov. A few years later he was made a member of a commission for the investigation of the conditions of the Russian Jews, and he so displeased the officials by his impassioned defense of his coreligionists that he was ordered back to the government of Kiev. In 1901 Kaminer's health broke down, and he went for medical treatment to Bern, where he died as the result of an operation.

Kaminer was an able Hebrew writer, and an especially talented satirist; and his numerous contributions to Hebrew periodicals became very popular. Among these the most noteworthy were: "Baraitot de Rabbi Yiẓḥaḳ," a series of satirical articles, published in "Ha-Ḳol"; "Mi-Sidduro Shel Rabbi Yiẓḥaḳ," in "Ha-Shaḥar"; and a series of elegies bewailing the sufferings of the Russian Jews, in "Ha-Asif." In addition to his poetical contributions to the Hebrew periodicals, Kaminer wrote: "Ḳinot mi-Sidduro Shel Bene Dan" (Vienna, 1878), a satirical poem on the social condition of the Russian Jews, and "Seder Kapparot le-Ba'al Ṭaḳsi" (Warsaw, 1878), a satirical poem against the farmers of the meat-tax in Russia. A poem written by him on his death-bed, and entitled "Widdui," was published in "Ha-Shiloaḥ," Jan., 1902.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 166; *Aḥiasaf*, 1902, p. 44.
H. R. I. BR.

KAMINKA, ARMAND: Russian scholar; born at Berdychev May 5, 1866; educated at the rabbinical seminary of Israel Hildesheimer, Berlin (1880), at Hamburg, Riga, Berlin University (philosophy, Oriental languages, political economy; Ph.D.), at the Berlin Hochschule für die Wissenschaft des Judenthums (theology), and at the Sorbonne and the Ecole des Sciences Politiques, Paris, whither he went in 1887. In 1893 he became acting rabbi of the congregation at Frankfort-on-the-Oder, and in the same year (Sept.) succeeded S. I. Kämpf as rabbi of the Tempelgemeinde at Prague. From 1897 to 1900 he was rabbi at Esseg, Slavonia, and in 1901 went to Vienna, where he became preacher, secretary of the Israelitische Allianz, and lecturer at the bet ha-midrash. In 1903 he was sent by the Israelitische Allianz of Vienna to Kishinef to investigate the Jewish massacres.

Kaminka wrote: "Poésies Hébraïques" (Paris, 1888); "Studien zur Gesch. Galiläas" (Berlin, 1890); "Die Geonim und Ihre Schriften" (Treves, 1892); "Die Litteratur der Geonäischen Zeit, 638-1038" (Treves, 1894); "Der Diwân des Salomo Bonfed" (1894); "Kritische Ausgabe des Tachkemoni von Alcharisi" (1899). To Winter and Wünsche's "Die Jüdische Literatur" he contributed the article "Die Rabbinische Literatur der Spanisch-Arabischen Schulen." "Keneset Yisrael," 1897, vol. ii., contains an introductory essay by him on Greek poetry, with a Hebrew translation of the twenty-first song of the "Iliad."

BIBLIOGRAPHY: N. Sokolow, in *Sefer Zikkaron*, p. 98, Warsaw, 1889.

S. M. Mr.

KAMMERKNECHTSCHAFT: Expression for the political condition of the Jews in the German empire, signifying that the revenue derived from them was a royalty of the emperor and belonged to his private treasury ("camera"). Consquently the emperor not only possessed jurisdiction over them, but was also bound to grant them protection. The first mention of the "Kammerknechtschaft" occurs in the document (1157) in which Frederick I. ratifies the charter granted to the Jews of Worms by Henry IV. in 1090; in this document he confirms their privileges "cum ad cameram nostram attineant" ("Mon. Germaniæ, Scriptores," xvii. 178; "Zeitschrift für die Gesch. der Juden in Deutschland," i. 139). The same expression is used by Frederick in a privilege granted to the church of Arles in 1177, and in a charter granted (1182) to the Jews of Regensburg ("qui ad imperialem cameram nostram dinoscuntur pertinere"). His grandson Frederick II. was the first to use the expression "servi cameræ nostræ," in a charter granted to the Jews of Sicily in 1234 and in one granted to the Jews of Vienna in 1238 (Scherer, "Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern," p. 135). From that time on the expression was commonly used in speaking of the political condition of the Jews, authority over whom the emperors claimed, notwithstanding the opposition of the feudal lords.

Duke Frederick II. (the Warlike) of Austria, in his charter of 1244, was the first to claim this jurisdiction (see JEW. ENCYC. ii. 322–323, *s.v.* AUSTRIA). Similarly, Albert I. issued an order to the citizens of Dortmund, in 1299, to receive the Jews, who were under his, not under the city's, jurisdiction ("cum vos noscatis, ipsos Judeos esse camere nostre servos"; "Zeit. für die Gesch. der Juden in Deutschland," iii. 245). Charles IV. declared in 1347 that all Jews came under his jurisdiction ("all Juden mit Leib und mit Güt in unser Kameren gehören"; Scherer, *l.c.* p. 80). As, however, Charles, in his "Golden Bull," granted to the electors the control of the Jews (*ib.* p. 375), and as such grants became more and more frequent, whereas previously they had been exceptional (*e.g.*, as a compromise by Louis III., in 1331, when the Austrian dukes recognized him as German king), the condition of Kammerknechtschaft gradually became merely a nominal one. It was treated as an actual one only at the Diet of Augsburg, in 1550, when it was decided that no state should have the right to expel the Jews when the latter had received the privilege of residence from the imperial authorities. Otherwise, the Kammerknechtschaft meant that the Jews paid taxes to the German emperor in addition to the taxes they paid to local territorial authorities.

With the gradual decline of the imperial jurisdiction even the term fell into oblivion, although it was used occasionally by the territorial powers; *e.g.*, Frederick the Warlike, of Saxony, in a document dated 1425, speaks of the Jews as his "Kammerknechte" (Levy, "Gesch. der Juden in Sachsen," p. 32, Berlin, 1901). As the Jews ceased to be Kammerknechte, and their political condition was determined by the local authority which gave them protection, they were called SCHUTZJUDEN of this or that state ("Oettingen-Wallersteinsche Schutzjuden," for example); and their status as such was abolished only through modern liberal legislation, in some instances not until the second half of the nineteenth century.

Origin.

The medieval state was based on the feudal principle by which every one was a member of an order first and a citizen of the state next. The Jews, being of no recognized class or order, were aliens, and as such the property of the king, like wayfaring foreigners or wild game. On this principle, most likely, the Frankish kings had granted safe-conducts to individual Jews, copies of which are preserved in the books of "Formulæ" dating from the time of Louis I. (le Débonnaire; 814–840), who took certain Jews under his protection ("sub mundebordio et defensione nostro suscepimus"; Roziéres, "Recueil Général des Formules Usitées dans l'Empire des Francs," i. 41–43, Paris, 1859; Simson, "Jahrb. des Fränkischen Reichs Unter Ludwig dem Frommen," i. 393–396). Later on the historic argument was adduced that the German king, possessing the title of Roman emperor, and being the political heir of the Roman emperors, was lord over all Jews, inasmuch as his predecessor Vespasian had taken them captive. In this sense, according to a somewhat legendary report, Albert I. (1306) claimed jurisdiction over the Jews of France (Grätz, "Gesch." vii. 244). There was, however, no derogatory meaning connected with the word "Kammerknechtschaft," contrary to the opinion of many people unacquainted with medieval terminology.

BIBLIOGRAPHY: Stobbe, *Die Juden in Deutschland*, pp. 8 *et seq.*, Brunswick, 1866; Schröder, *Lehrbuch der Deutschen Rechtsgesch.* p. 451, Leipsic, 1889; Aronius, *Ueber das Alter der Allgemeinen Kammerknechtschaft in Deutschland*, in *Zeitschrift für die Gesch. der Juden in Deutschland*, v. 269; Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, pp. 69-80, 143-144, Leipsic, 1901; Grätz, *Gesch.* vii. 90.

G. D.

KAMNIAL (KAMBIL), ABRAHAM B. MEÏR IBN (known in Arabic as **Abu al-Ḥasan**): Spanish physician and patron of poetry and literature; protector of the Jewish communities in Spain, Babylonia, and Egypt; lived in Saragossa about the year 1100. He is known in the history of Hebrew grammar by the mnemonic sentence הוכן שביל אמת ("the way of truth was established"), in which he joined the eleven servile letters of the Hebrew alphabet. The poet Moses ibn Ezra lauds him extravagantly in his "Tarshish," or "'Anaḳ," which is dedicated to Kamnial, and in which the whole of the first poem dilates upon his benevolence and upon the honor generally shown him. Judah ha-Levi praised him in several poems and composed his epitaph. Of his relatives, Abu Omar Joseph ben Ḳamnial, also a physician, is known. Moses ibn Ezra composed a wedding-poem for him, and, perhaps, also dedicated to him his work on poetics—"Kitab al-Muḥadharah."

BIBLIOGRAPHY: Moses ibn Ezra, *Tarshish*, ed. Günzburg, pp. 5-28; Joseph Ḳimḥi, *Sefer Zikkaron*, ed. Bacher, p. 3; S. D. Luzzatto, in *Kerem Ḥemed*, iv. 70; A. Geiger, *Oẓar Neḥmad*, i. 105; Edelmann, *Ginze Oxford*, p. xiv.; Steinschneider, *Cat. Bodl.* col. 1809.

G. A. K.

ḲAMẒA and **BAR ḲAMẒA:** Two persons who, according to a Talmudic legend (Giṭ. 55b–56a), were the cause of the destruction of Jerusalem. A certain man, having prepared a banquet, sent an invitation by his servant to his friend Ḳamẓa. The servant, by a mistake, delivered the invitation to his enemy Bar Ḳamẓa, who came and was expelled by the master of the house. Bar Ḳamẓa sought revenge for the outrage by denouncing the Jews of Jerusalem as having revolted against the Roman emperor, declaring, in support of his allegation, that if the emperor were to send an offering to the Temple, the priests would refuse to accept it. The emperor therefore sent him with a calf which he ordered to be sacrificed on the altar, but Bar Ḳamẓa made a blemish in the calf which caused it to become unfit for the altar. The result was the siege of Jerusalem by the Romans.

The identification of Ḳamẓa and Bar Ḳamẓa with Hanania and Eliezer ben Hanania by Zipser was shown by J. Derenbourg to be improbable. The latter recognizes in it the name of Κομψός, who, according to Josephus ("Vita," § 9), was one of the notables of Tiberias and a strong adherent of the Romans.

BIBLIOGRAPHY: J. Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, Paris, 1867.

S. S. M. SEL.

ḲANAH ABIGDOR (ABENGDOR or **ABENGEDOR):** A cabalistic writer of the fifteenth century, who lived either in Spain (Graetz) or in Italy or in Greece (Jellinek). In the introduction to his book "Sefer ha-Ḳanah," he describes himself as "Ḳanah Abengedor, son of Nahum, of the Ram family"; but in the preface to his other work, "Sefer ha-Peli'ah," he styles himself "Elkanah, son of Jeroham, son of Abigdor, of the Ram family," and claims to be a descendant of the Mishnah teacher Neḥunyah b. Haḳana. The chief rôle in both works (the texts of which are very poor) is played by a prodigy named Nahum (see NAHUM KATOFA), who, at the age of three, together with his father, was taught the Cabala by his grandfather, the last-named receiving the assistance and cooperation of the prophet Elijah and various heavenly voices. From these circumstances it has been suggested that Nahum was the real name of the author. Abigdor's works are: (1) "Sefer ha-Peli'ah," printed in 1784 at Korez under the double title of "Sefer ha-Ḳanah, wehu Sefer ha-Peli'ah" and containing observations on the account of the Creation in Genesis and on the Decalogue. (2) "Sefer ha-Ḳanah," printed in 1786 at Poretzk. This work, which has become extremely rare, is an explanation of the two hundred and forty-eight affirmative precepts of Judaism. The introduction was published separately, under the title of "Sefer Ḳeneh Binah," at Prague in 1610 by Eleazar Perles, son of Abraham Enoch. Although the author of the "Ha-Ḳanah" never mentions the Zohar, he makes use of all its methods, delighting in manipulations of the names of God and of angels, and in the symbolism of numbers and letters, quite in the style of Abraham Abulafia. His purpose is to show that the difficulties in Bible, Talmud, and ritual can be solved only by the teachings of the Cabala; whereas the rabbinical teachers, he claims, often fall into absurdities in their explanatory attempts. He assails the rabbis and Talmudists of his period so vigorously that it would appear they had been taking energetic steps to prevent the spread of the Cabala, thereby leading him to plead energetically for its value and necessity. Abigdor seems to have been the first to give a cabalistic turn to Talmudical hermeneutic rules and maxims. For the rest, both of his works are little better than compilations. In "Sefer ha-Peli'ah" are liberal excerpts from Jonah Gerondi, Abraham Abulafia, Recanati, Joseph ha-Aruk's commentary on the "Yeẓirah," and the "Ṭurim" of Jacob ben Asher. "Ha-Ḳanah" follows closely the "Semag" of Moses of Coucy, and cites a portion of the "Sha'are Orah" of Joseph Gikatilla. See CABALA.

BIBLIOGRAPHY: Jellinek, *B. H.* iii., Introduction, pp. 38 *et seq.*; idem, *Ḳontres Taryag*, pp. 40 *et seq.*; Grätz, *Gesch. d. Juden*, 3d ed., viii. 449; Steinschneider, *Cat. of Hebr. MSS., Royal Library of Munich*, No. 42; Michael, *Or ha-Ḥayyim*, No. 17.

K. P. B.

KANITZ, AUGUST: Hungarian botanist; born April 25, 1843, at Lugos; died July 12, 1896, at Klausenburg. While a student at the University of Vienna he wrote "Geschichte der Botanik in Ungarn" (Hanover and Budapest, 1863), and soon after, "Versuch einer Geschichte der Ungarischen Botanik" (Halle, 1865). In 1866 he published a work on the flora of Slavonia; in 1877 one on that of Montenegro, Bosnia, and Servia; and in 1879 one on that of Rumania. For the last-named work he was elected (1880) a member of the Academy of Sciences of Budapest, and was made Knight of the Order of the Crown of Rumania. He embraced Christianity.

In 1872 Kanitz was appointed professor of botany in the University of Klausenburg. In 1877 he founded the "Magyar Növénytani Lapok" (Journal of Hungarian Botany), which he edited until 1892.

BIBLIOGRAPHY: *Pester Lloyd*, July 13, 1896; *Pallas Lex.*

S. L. V.

KANITZ, FELIX PHILIPP: Hungarian archeologist and ethnographer; born at Budapest Aug. 2, 1829; died at Vienna Jan. 8, 1904. When only seventeen years of age he entered the University of Vienna, where he studied art. After 1850 he traveled extensively and visited Germany, France, Belgium, and Italy. Settling in Vienna in 1856, he made journeys through Dalmatia, Herzegovina, Montenegro, Servia, Bulgaria, Bosnia, and Macedonia. These travels through the Balkan provinces led him to become the ethnographer of the Southern Slavs. He embraced Christianity.

Kanitz is the author of: "Die Römischen Funde in Serbien," Vienna, 1861; "Serbiens Byzantinische Monumente," *ib.* 1862; "Reise in Südserbien und Nordbulgarien," *ib.* 1868; "Serbien, Historisch-Ethnographische Reisestudien aus den Jahren 1859–1868," Leipsic, 1868; "Donau-Bulgarien und der Balkan, Historisch-Geographisch-Ethnographische Reisestudien aus den Jahren 1860–1875," *ib.* 1875–79 (3d ed., 1882); "Katechismus der Ornamentik," 4th ed., *ib.* 1891; "Römische Studien in Serbien," Vienna, 1892.

Bibliography: *Meyers Konvèrsations-Lexikon*; *Brockhaus Konversations-Lexikon*; Wurzbach, *Biog. Lex. des Kaiserthums Oesterreich.*
S. F. T. H.

KANN, ÈDOUARD: French musician; born at Paris Feb. 28, 1857; pupil of Massenet and Duvernoy. In 1895, at Lyons, he produced "Ruth," an oratorio. This was followed by "Gaitanne," a two-act opera (1898), and "Maritorne," a one-act comic opera. Since then he has brought out several musical compositions, among which may be mentioned: "Le Baptême du Printemps," "La Syrinx," and "Le Lion Amoureux."

Bibliography: Curinier, *Dictionnaire Nat. des Contemporains*, ii. 271.
S. F. T. H.

KANN, MOSES: German rabbi; born at Frankfort-on-the-Main; died there Dec. 1, 1762; son of Löb Kann. He was chief rabbi of Hesse-Darmstadt and head of the Talmudical school at Frankfort, which had been founded and richly endowed by his father-in-law, Samson Wertheimer, of Vienna. For over half a century this school flourished under Kann's guidance, and maintained the high reputation of Frankfort as a seat of Talmudic study. By his energy and activity in behalf of the Jews, Moses Kann's name became celebrated throughout German Jewry. He and his father-in-law furnished the means for the publication of a new edition of the Talmud (the Frankfort-Amsterdam edition); but through the denunciations of a baptized Jew, Paul Christian, this edition and a number of prayer-books were confiscated. By the testimony of the Berlin court preacher Jablonski and the consistorial councilor Scharden of Halle, supported by the opinion of twenty-four Christian professors and preachers who, in 1728, had declared that "neither the Jewish prayer-book nor the Talmud contained anything derogatory to Christianity," Moses Kann proved before the Elector of Mayence the bad character of the apostate. On Aug. 1, 1753, the Imperial Court rescinded the order of confiscation of these books.

Moses Kann's name is perpetuated in the memor-book of the Frankfort congregation; Meïr ben Eliakim Götz, in "Eben ha-Shoham," responsa, praises him as his benefactor, and Eleazar Kallir, in his preface to "Or Ḥadash," mentions him in terms of admiration.

Jacob Joshua was called from Metz to the rabbinate of Frankfort (1741) chiefly through Kann's influence. The latter's sons **Moses Kann** and **Bär Kann** administered the charitable foundations which he had established during his life, in addition to his bequest of $10,000, from the interest of which students of the Torah were to be supported. In 1763 the sons turned over this fund in trust to the congregation, the semiannual interest, $275, to be distributed among beneficiaries proposed by the brothers Kann and approved by the board of the congregation.

Bibliography: Horowitz, *Frankfurter Rabbinen*, ii. 90; iii. 14 *et seq.*, 86–87, 89, 93, Frankfort-on-the-Main, 1883–84; Kaufmann, *Samson Wertheimer*, pp. 72, 91–95, Vienna, 1888.
D. S. Man.

ḲANNA'IM. See Zealots.

KANSAS: One of the northern central states of the United States; admitted to the Union in 1861. In 1830 immigrants settled in a spot which they named "Kansas City." It is supposed that Jews also settled there at an early date; and they probably joined the other immigrants of Kansas City, Mo., in religious affairs.

Leavenworth was the first city in the state which had a Jewish congregation. Its first town lots were sold Oct. 9, 1854. Within a year there were enough Jews to form a minyan, and in 1859 they organized a congregation under the name "B'nai Jeshurun," renting a room on Delaware street for the purposes of worship. A lot five miles west of the city was purchased at the same time and converted into a cemetery. In 1864 a lot was purchased at Sixth and Osage streets and a synagogue erected on it; later, accommodations for a Sabbath-school and vestry-rooms were added. The name of Henry Ettenson has been closely connected with the synagogue from the beginning to the present day. The following rabbis have officiated: Jacobs, Kalish, Machol, Brill, Saft, Raphael, Stemple, Meyers, Rubenstein, Rosenspitz, Marks, Frey, and Kahn. The Hebrew Ladies' Benevolent Society was organized in 1861. In 1881 an Orthodox congregation was formed under the name "House of Jacob," the older congregation having adopted the Reform method of worship and the Jastrow prayer-book. The Jewish population of Leavenworth is about 400.

Topeka, the capital of the state, has a small number of Jews; and services are held on holy days. The community possesses a school, a cemetery, and a ladies' benevolent society. A congregation was organized at **Kansas City** under the name of "Ohabei Sholem" in 1900.

In **Atchison, Cawker City, Hutchinson, Lawrence, Salina,** and **Wichita** there are but few Jews, holding holy day services only. At Atchison there is a Jewish cemetery. At **Holton, Wyandotte City,** and some other places there are three or four Jewish families, which attend holy day services at the places named or at Kansas City.

The present (1904) Jewish population of the state of Kansas is estimated at 3,000.

Bibliography: A. T. Andreas, *History of Kansas*; *Annals of the State of Kansas*; *Publ. of the Kansas State Historical Society*, v.; *Archives of the Congregation B'nai Jeshurun, Leavenworth*; *American Jewish Year Book*, 1900-1.
A. S. Fy.

KANSAS CITY. See Missouri.

KANSI, SAMUEL (Provençal, **Samiel Astruc d'Escola** or **Dascala**): French astronomer of the fourteenth century. The surname "Kansi" (כנסי) is an incorrectly formed adjective of the Hebrew noun "keneset" (כנסת), and is the equivalent of "D'Escola" (דאישקולא), a name borne by several

Provençal Jews. Kansi wrote the introduction to the astronomical work "Shesh Kenafayim" of Immanuel ben Jacob of Tarascon. He is supposed to be identical with Samuel Nasi d'Escola, whose commentary on the astronomical tables of Jacob ben David ben Yom-Ṭob Bonet (Bonjorn) is still extant. A certain Samuel d'Escola, perhaps identical with Kansi, copied, in 1406, at Avignon, the "Mishneh Torah" of Maimonides.

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 359; Gross, *Gallia Judaica*, p. 147.

G. I. Br.

KANTOR, JUDAH LÖB B. JOSEPH: Russian journalist; born in Wilna 1849; government rabbi of Libau, Courland. For a short time he studied at the rabbinical school of Wilna and later at that of Jitomir, where he graduated as teacher. He also studied medicine in Berlin, where he obtained his doctor's degree; but he never practised. Kantor early evinced considerable literary talent and soon became known as a writer, in both Russian and Hebrew. He contributed to "Ha-Ẓefirah" from Berlin, and after he had settled in St. Petersburg as a teacher in one of its gymnasiums he became a constant contributor to, and the editor of, "Russki Yevrei" (1883-84). He edited also, with H. M. Rabinovitsch, the Russian monthly "Yevreiskoe Obozryenie," of which only seven numbers appeared (St. Petersburg, 1884). In Feb., 1886, Kantor started the publication of "Ha-Yom," the first Hebrew daily newspaper in St. Petersburg, and remained its editor until its suspension (1887). In 1890 he was assistant editor of "Ha-Meliẓ," and about 1892 became rabbi of Libau, which position he still (1904) occupies.

Kantor was the editor also of a Hebrew monthly entitled "Ben 'Ammi," of which four numbers appeared in 1887. He contributed to the "Voskhod" and to other Russian-Jewish periodicals, as well as to the purely Hebrew press, especially to "Ha-Shaḥar," in which he wrote under the pseudonym "Naḥum ben 'Ozer ha-Ẓiyoski." He was one of the committee that published the jubilee edition of J. L. Gordon's poetical works, and is the author of the biography of L. Rosenthal published in vol. ii. of the records of the Society for the Spreading of Knowledge Among the Jews of Russia (St. Petersburg, 1890), of which society he is an active member.

Bibliography: *Sefer Zikkaron*, Warsaw, 1890; *Sistematicheski Ukazatel* (see Index).

H. R. P. Wi.

KANTOR, DER JÜDISCHE, Wochenblatt für die Gesammt-Interessen Aller Kantoren und Cultusbeamten: Weekly; published at Bromberg, Prussia, beginning in 1879. Its editor is A. Blaustein, the founder of the German Israelitish Cantors' Society. It deals with matters of interest to cantors (ḥazzanim), and contains articles on synagogue music and Jewish pedagogics.

G. A. M. F.

KAPLAN, ABRAHAM: Russian Hebrew writer; born at Wilke July 25, 1839; died at Vienna Feb. 2, 1897. Having acquired a reputation as a good Hebrew writer at home, he removed to Vienna, where he followed the profession of a publicist until his death.

Kaplan was the author of the following works: "Mistere ha-Yehudim" (Warsaw, 1865), a Hebrew translation of the first volume of the historical novel "Die Geheimnisse der Juden" of Hermann Reckendorf; "Ḥayye Abraham Mapu" (Vienna, 1870), a biography of the Hebrew writer Abraham Mapu, with two appendixes containing "Mosheh 'Immanu," a poem in praise of Moses Montefiore, and "Se'u Zimrah," a hymn in honor of the choral society Ḳol Zimrah of Cracow; "Ẓarah we-Neḥamah" (*ib.* 1872), a Hebrew adaptation from the German novel "Die Falsche Beschuldigung" by L. Weisel (*ib.* 1872); "Dibre Yeme ha-Yehudim" (*ib.* 1875), a Hebrew translation of the third volume of Grätz's "Gesch. der Juden" (*ib.* 1875); "Kelimah we-Belimah" (*ib.* 1882), two satirical poems; "Mosheh Mosheh" (*ib.* 1884), poem on the celebration of the centenary of Moses Montefiore; and "Ha-Shemesh" (Cracow, 1889), reflections on the sun, its nature and substance.

Kaplan frequently contributed to the Hebrew periodicals, and was involved in press polemics on the merit of the works of Smolenskin, which he defended against their critics. Kaplan's defense provoked the publication of the pamphlet "Kohen lelo-Elohim" (Warsaw, 1878), in which Kaplan was violently attacked.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 167; Lippe, *Bibliographisches Lexicon*, new series, i. 223.

H. R. I. Br.

KAPLAN, JACQUES: Russian painter and designer; born at Sebastopol July 19, 1872. He went to Paris, and in 1885 entered the Paris Ecole des Arts Décoratifs, and, three years later, the Ecole des Beaux-Arts. Kaplan was a pupil of Bonnat, and in 1890 exhibited at the Salon of the Société des Beaux-Arts. In 1894 a special exhibition of his paintings was given, his "Champ de Blé" and "Soleil Couchant," landscapes, and "Etudes de Femmes," a charcoal drawing, being especially praised. At the Société Nationale des Beaux-Arts Kaplan has exhibited many works of noteworthy coloring. In 1901, with "Le Terrassier," he obtained admission to the Société des Artistes Français. Among his paintings may be mentioned the trio "L'Attente," "Le Retour," and "La Rencontre," and many portraits and pastels, including representations of the Prince de Soltikoff, Carlès, former minister of the Argentine Republic, Henri Brisson, Henri Fouquier, and Mme. Réjane. Kaplan has also attracted attention by his miniatures and his illustrations, among the latter being those for the works of Guy de Maupassant.

Bibliography: Curinier, *Dictionnaire National des Contemporains.*

S. V. E.

KAPLAN, WOLF HA-KOHEN: Russian teacher and Hebrew poet; born at Trishki, government of Kovno, in 1826; died at Riga June 14, 1888; pupil of M. A. Ginzburg. Kaplan was an able educator, and his school at Riga became the model for all the Jewish educational establishments in Russia. He was an indefatigable communal worker and was the very soul of the Progressive congregation of Riga, to which he acted as secretary until his death.

To Kaplan's intervention with Count Shuvalov in 1864 was due the liberal treatment by the authorities of the Lithuanian Jews residing at Riga, who had thitherto been persecuted by the Germans. Kaplan carried on a correspondence with the eminent Russian publicist Katkov, whom he persuaded to undertake the defense of the Jews in the Russian paper "Russkiya Vyedomosti." Kaplan was an able Hebrew writer and contributed regularly to the Hebrew periodicals. The most noteworthy of his contributions was "Ereẓ ha-Pela'ot," a poetical vision in 124 six-lined strophes with a prologue, published in the "Keneset Yisrael," ii. (1887). Kaplan is known in the Hebrew press under the anagram יקן.

Kaplan maintained a correspondence with the Maskilim of his time, and especially with Leon Gordon. From the answers of the latter, found in the "Miktabe Yalag," can be seen Kaplan's importance as a classical writer of Hebrew and as a promoter of the Russian Haskalah.

Bibliography: *Keneset Yisrael*, iii. 347; Zeitlin, *Bibl. Post-Mendels.* p. 168; Judah Löb Gordon, *Iggerot*, ii., Warsaw, 1894; *Ha-Meliẓ*, 1888, Nos. 95, 163, 169, 182, 1887.

H. R. I. Br.

KAPOSI (כאפוסי), ḤAYYIM: Dayyan in Egypt about 1600. He became known later as the "Ba'al ha-Nes," through a miracle which is said to have happened to him. He became blind. Some time afterward, being suspected of having taken bribes, he called upon Heaven, in the presence of the assembled congregation, to witness to his integrity. "If I have done this," he said, "may my blindness continue forever; but if not, may my vision be restored." "Whereupon," writes Meïr Gavison, "his sight came back to him." Azulai asserts that he saw Ḥayyim's signatures written both while the latter was blind and after he had recovered. His grave is still venerated in Cairo (see Egypt). Ḥayyim wrote: "Sifre Ḥayyim," a commentary on the Mekilta, the Sifra, and the Sifre, mentioned in Judah Najjar's "Shebut Yehudah" (Leghorn, 1801); responsa, contained in Meïr Gavison's "Teshubot" (still in manuscript), in "Teshubot RaDBaZ," v. (Leghorn), and in "Teshubot Yom-Ṭob Ẓahlun" (No. 129, Venice, 1694).

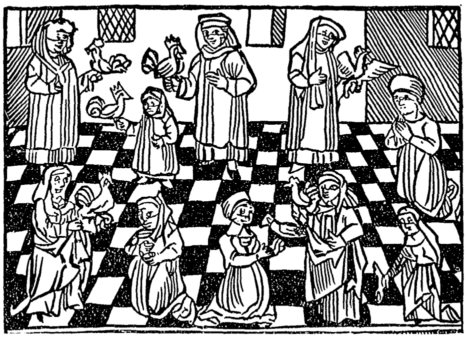

Kapparot Ceremony Before the Day of Atonement.
(From a woodcut, Augsburg, 1530.)

Bibliography: Michael, *Or ha-Ḥayyim*, No. 882; Azulai, *Shem ha-Gedolim*, i. 59, ii. 98.

S. S. M. Sc.

KAPÓSI (KOHN), MORIZ: Austrian dermatologist; born at Kaposvár, Hungary, Oct. 23, 1837; died March 6, 1902. After graduating (M.D., 1861) from the university at Vienna, he settled there as a physician. He became privat-docent in 1866; assistant professor in 1875; professor and chief of the dermatological clinic and hospital in 1879, in succession to Hebra. In 1899 the title of "Hofrath" was conferred upon him. He was a convert to Christianity.

Kapósi published over one hundred essays in the leading medical journals, especially on dermatology and syphilis: about lupus erythematosus, frambœsia, rhinoscleroma, xanthoma, zoster, etc. Among his works may be mentioned: "Die Syphilis der Schleimhaut der Mund-, Nasen- und Rachenhöhle," Stuttgart, 1866; "Die Syphilis der Haut und der Angrenzenden Schleimhäute," Vienna, 1875; "Lehrbuch der Hautkrankheiten," Stuttgart, 1876; "Pathologie und Therapie der Hautkrankheiten," Vienna, 1879 (5th ed., 1899; it has been translated into French, Russian, and English); "Pathologie und Therapie der Syphilis," Stuttgart, 1891. In 1881 he published in the "Wiener Medizinische Wochenschrift" a biography of his teacher, entitled "Gedächtnissrede auf Hebra."

Bibliography: Pagel, *Biog. Lex.* 1901, s.v.

S. F. T. H.

KAPPARAH (plural, **kapparot** = "means of atonement"): An animal used as a sort of vicarious sacrifice on the day previous to the Day of Atonement. As a rule, a cock is taken by a male, and a hen by a female person, and after the recitation of Ps. cvii. 17-20 and Job xxxiii. 23-24 the fowl is swung around the head three times while the right hand is put upon the animal's head. At the same time the following is thrice said in Hebrew: "This be my substitute, my vicarious offering, my atonement. This cock [or hen] shall meet death, but I shall find a long and pleasant life of peace!" After this the animal is slaughtered and given to the poor, or, what is deemed better, is eaten by the owners while the value of it is given to the poor.

The custom has been strongly opposed by such authorities as Naḥmanides, Solomon ben Adret, and Joseph Caro as a pagan one in conflict with the spirit of Judaism, which knows of no vicarious sacrifice. But it was approved by Jehiel b. Asher and by his son Jacob (Ṭur, Oraḥ Ḥayyim, 95), and by Samson b. Zadok and others who followed the authority of Hai Gaon and other geonim (see the literature in "Bet Yosef" to Ṭur, *l.c.*). The ritual appealed especially to cabalists, such as Isaiah Horowitz and

Isaac Luria, who recommended the selection of a white cock with reference to Isa. i. 18, and who found other mystic allusions in the prescribed formulas. Consequently the practise became general among the Jews of eastern Europe (see Isserles, "Darke Mosheh" on Ṭur, *l.c.*), and the word "kapparah," as a connotation for a thing that is sacrificed, is quite prominent in the Judæo-German dialect (see Tendlau, "Sprichwörter und Redensarten," 1860, No. 198).

Sacrificed by an Elder.

As the reason for the particular preference for a chicken as a vicarious offering, it is stated by the Geonim (quoted by Asheri on Yoma viii., No. 23) that it was suggested by the use of the Aramaic word "geber" for both "man" and "cock." Some rich people, however, would occasionally take a ram instead, with reference to the ram of Isaac (Gen. xxii. 13). It appears, moreover, from the passage last cited that originally a "sheliaḥ" (="an elect officer of the community") officiated as the atoning priest at the ceremony. Accordingly a saint or elder of mystic power is still recommended for the purpose in "Kol Bo," lxviii.

Another and apparently an older practise in geonic times was that of planting beans or peas in palm-leaf baskets for each child in the house two or three weeks before the New-Year. Then on the day before New-Year the children would swing the baskets containing the ripened plants around their heads three times, saying, "This be in lieu of me; this be my substitute and my exchange," and would then throw them into the water (Rashi, Shab. 81b). This is obviously a survival of the pagan rite connected with the so-called "Adonis gardens," 'Αδώνιδος κῆποι = "niṭ'e na'amanim" (Isa. xvii. 10; see Marti's and other commentaries). In Solomon b. Adret's time the kapparot ceremony was performed for the youths only (see "Bet Yosef," *l.c.*). According to S. I. Curtiss, "Primitive Semitic Religion To-Day," p. 203, Chicago, 1902, the Moslems of the villages of the Syrian desert still sacrifice a cock for each new-born son and a hen for each daughter born.

Common practise has established the rule that in case chickens can not be procured, geese or fish or even plants may take their place; but doves or other animals that were brought upon the altar of the Temple should not be used (Abraham Abele, in "Magen Abraham"; Shulḥan 'Aruk, Oraḥ Ḥayyim, *l.c.*).

BIBLIOGRAPHY: M. Brück, *Rabbinische Ceremonialgebräuche*, pp. 25-30, Breslau, 1837.

K.

KAPPER, SIEGFRIED: Austrian poet and physician: born at Smichow near Prague, March 21, 1821; died at Pisa June 7, 1879; educated at the gymnasium and University of Prague, and at the University of Vienna (Ph.D. 1847). Starting in life as a physician, he later embraced a literary career.

Kapper's more important works are: "Slavische Melodien," Leipsic, 1844; "České Listy," Prague, 1846; "Befreite Lieder dem Jungen Oesterreich," Vienna, 1848; "Lazar der Serbenzar," *ib.* 1851; "Die Gesänge der Serben" (in two parts), *ib.* 1852; "Fürst Lazar," Leipsic, 1853; "Falk," Dessau, 1853; "Südslavische Wanderungen," 2 vols., Leipsic, 1853; "Christen und Türken," 2 parts, *ib.* 1854; "Die Böhmischen Bäder," *ib.* 1857; "Die Handschriften Altböhmischer Poesien," Prague, 1859. In his "Geneda" (printed 1846) Kapper pictured early Jewish life in Prague. His "Wanderlied für Israelitische Handwerker" and a number of his lyrical poems were set to music by Solomon Sulzer and Josef Dessauer.

BIBLIOGRAPHY: Wurzbach, *Biog. Lexikon*, 1863, x. 453-454; *Jüdisches Athenäum*, 1851; *Journal des Débats*, March 11, 1853; Brümmer, *Lexicon der Deutschen Dichter und Prosaisten des 19. Jahrhunderts*, p. 401.

S. I. G. D.

ḲARA, ABIGDOR BEN ISAAC: Bohemian cabalist and liturgical poet; died at Prague April 10, 1439. He lived for a time at Ratisbon, but settled permanently at Prague after 1409. Ḳara enjoyed a high reputation and associated with King Wenceslaus, who liked to converse with him on religious matters. Ḳara nevertheless led a life of poverty, and collections were made in several Jewish communities to provide him with a livelihood. He was the author of the following works, still extant in manuscript: haggadic notes and gemaṭriot on the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2273); notes on Isaiah xlvi. 18 (*ib.* 186, 2); "She'elot u-Teshubot," responsa, allegorical in character (*ib.* 1598, 4); "Ḳodesh Ḥillulim," a cabalistic work (MS. Fuenn). Kara's liturgical productions are: a seliḥah, written on the occasion of the persecutions of the Jews of Prague in 1389, beginning with את כל התלאה (inserted in the Maḥzor for the Minḥah prayer of the Day of Atonement); a hymn beginning אחד יחיד ומיוחד, on the unity of God; "Shelosh 'Esreh Hishtaḥawayot," a seliḥah beginning with אדני בוקר תשמע קולי (inserted in the ritual "Zebaḥ Pesaḥ," published at Prague in 1615); a poem beginning with אדוני אל אמת, on the thirteen articles of belief (Neubauer, *l.c.* Nos. 2256 *et seq.*).

BIBLIOGRAPHY: Goldberg, in *Ha-Mebasser*, 1862, p. 207; Zunz, *Literaturgesch.* p. 373; idem, *Z. G.* p. 165, and Index; Steinschneider, *Cat. Bodl.* col. 662; idem, *Jewish Literature*, pp. 115, 145; Grätz, *Gesch.* viii. 52; Fuenn, *Keneset Yisrael*, p. 5.

K. I. Br.

ḲARA, ABRAHAM BEN ABIGDOR: Bohemian chief rabbi, rosh yeshibah, and liturgist; died at Prague Oct. 7, 1542. He wrote a supercommentary on Rashi to the Pentateuch, mentioned by David Gans ("Ẓemaḥ Dawid," p. 44a); and glosses to the "Ṭur Oraḥ Ḥayyim" (see Zunz, "Z. G." p. 273). According to Michael ("Or ha-Ḥayyim," p. 11), Ḳara wrote glosses to all the four Ṭurim, a part of which was printed in the Augsburg edition of the Ṭurim in 1540; and a seliḥah beginning with the words "Ana Elohe Abraham," the verses of which are in alphabetical order; at the end an acrostic gives the author's name.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 31; Landshuth, *'Ammude ha-'Abodah*, p. 2.

S. S. M. Sel.

ḲARA, JOSEPH BEN SIMEON: French Bible exegete; lived in Troyes, where, probably, he was born about 1060-70; died between 1130 and 1140. His uncle and teacher was Menahem ben

Ḥelbo, whom Ḳara often cites in his commentaries, these quotations being almost the only source of knowledge concerning Menahem's exegesis. Ḳara frequented Rashi's house; it is even possible that he was Rashi's pupil (Zunz, "Z. G." p. 68), though this is denied by Epstein. At least they quote each other (comp. Joseph Ḳara on Prov. iv. 4, v. 14, vi. 23, xviii. 22; Rashi on Judges iii. 26; Num. xvii. 5, xxiv. 14; Isa. x. 24). In Rashi's house Ḳara also made the acquaintance of Samuel ben Meïr (comp. RaSHBaM on Gen. xxxvii. 13). They likewise quote each other (comp. RaSHBaM on Gen. xxiv. 60 and Num. iv. 10; Rosin, "R. Samuel ben Meïr," pp. 12 *et seq.*, 72 *et seq.*; Joseph Ḳara on Amos iii. 12; Job xi. 17; Gen. x. 15; Porges, in "Monatsschrift," 1883, p. 169). Isaac Ḳara, of whose exegesis specimens are given in "Monatsschrift," 1864, p. 219; 1865, p. 384 (comp. Rosin, *l.c.* pp. 24 *et seq.*), may be a son of Joseph.

The surname "Ḳara" is usually taken to be a professional name, meaning "reader" or "interpreter of the Bible" (see Jew. Encyc. iii. 168, *s.v.* Bible Exegesis). A. Jellinck points out, however ("Commentarien zu Esther, Ruth," etc., p. vi., Leipsic, 1855), that "Ḳara," as contrasted with "Darshan," means the representative of the "Peshaṭ" ("Pashṭan").

Ḳara was a prolific exegetical writer. When he copied Rashi's commentary on the Pentateuch he added numerous glosses and remarks in order to supplement and revise it; and these glosses were inserted by the scribes in the text of Rashi. They have been collected by Geiger in "Niṭ'e Na'amanim," i. 1 *et seq.*; *idem* in "Parschandatha," pp. 21 *et seq.*; and by Berliner in "Pletath Soferim" (Hebr. part), p. 12.

The original or independent Bible commentaries of Ḳara are:

(1) According to Berliner (*l.c.* p. 16), a commentary on Deut. i.-iv. (printed *l.c.* [Hebr. part], pp. 6 *et seq.*).

Ḳara's Commentaries.

(2) Commentaries on the Prophets published in "Miḳra'ot Gedolot," Lublin, 1897 (see Poznanski in "Zeit. für Hebr. Bibl." v. 68); extracts from these commentaries were published by Wolf in "Ha-Shaḥar," ii. 289, iii. 688, iv. 55 (see, also, Dukes in "Orient, Lit." 1847, p. 344); by Littmann in "Josef ben Simeon Kara," pp. 26-32 (from Isaiah and Ezekiel). Those on Samuel and most of the Minor Prophets are not genuine (Porges, in "Monatsschrift," 1883, p. 170; Rosin, *l.c.* p. 72, note 2). The Jeremiah commentary was published separately by Schlossberg ("Commentaire sur Jerémie," Paris, 1881; comp. Brüll's "Jahrb." vii. 170 *et seq.*; see, also, Zunz, "Z. G." p. 68; Geiger, *l.c.* i. 18); that on Hosea, Breslau, 1861.

(3) Commentaries on most of the Hagiographa; namely: (*a*) Proverbs; see the quotation in Ḳara's commentary on Eccl. vii. 12. (*b*) Job, published in "Monatsschrift," vols. v., vi., and vii. (see, also, Luzzatto in "Kerem Ḥemed," vii. 61 *et seq.*; Geiger, *l.c.* [Hebr. part], pp. 11 *et seq.*). (*c*) Canticles (i. 1-vii. 13), published by Hübsch ("Ḥamesh Megillot," Prague, 1866; see Salfeld, "Das Hohelied Salomo's," p. 49). (*d*) Ruth, published by Hübsch, *l.c.*, and by A. Jellinck, *l.c.* (comp. A. Epstein in "Ha-Ḥoḳer," i. 31, note 2). (*e*) Lamentations, published in Naples in 1486, and by Hübsch (*l.c.*), Jellinek (*l.c.*), and E. Ashkenazi ("Dibre Ḥakamim," pp. 17 *et seq.*, Metz, 1849), and by S. Buber in two different recensions in "Kaufmann Gedenkbuch," pp. 8 *et seq.* (*f*) Ecclesiastes, published by Hübsch (*l.c.*) and Einstein (in Berliner's "Magazin," xiii. ["Oẓar Ṭob"]). (*g*) Esther, published by Hübsch (*l.c.*), Jellinck (*l.c.*), and Berliner (*ib.* 1878; comp. *ib.* 1876, p. 158).

It is quite possible that Ḳara wrote also commentaries on Ezra and Nehemiah, but that the commentaries on these books as contained in MS. Saraval No. 27, and ascribed to Joseph Ḳara, are not genuine (Geiger, in "Oẓar Neḥmad," iv. 43 *et seq.*).

Some comments of Ḳara on Chronicles must have existed, as is proved by the quotations in pseudo-Rashi to those books (see II Chron. iii. 15, v. 9, xxv. 24).

According to Epstein (*l.c.* i. 29 *et seq.*), Ḳara wrote (4) glosses to the pseudo-Rashi commentary on Genesis Rabbah, and (5) a commentary on the Maḥzor (comp. Zunz, "Ritus," p. 198).

Characteristics.

While in his glosses on the Pentateuch and in his commentaries on the Prophets Ḳara depends upon Rashi to the greatest extent, his explanations of the Hagiographa are more original. He quotes Menahem ben Saruḳ, Dunash ibn Labraṭ, Judah and Moses ha-Darshan, Ḳalir, Meïr Sheliaḥ Ẓibbur, Kalonymus, and others. In his commentary on Job he frequently uses the writings of Shabbethai Donnolo, and gives very valuable extracts from the lost Baraita of Samuel with Donnolo's commentary (comp. Epstein, *l.c.* pp. 34 *et seq.*). His grammatical standpoint is that of Rashi. Whole Hebrew sentences are sometimes translated into French. In his expressions he is not as terse as Rashi. He is bold enough to express the opinion that the Book of Samuel was not written by the prophet himself, but later (Commentary on I Sam. ix. 9). He does not go into grammatical or philological research, and cares more for the sense of the whole sentence than for a single word. He shows more common sense than depth, and though he does not altogether hold aloof from haggadic interpretations, he takes a leading place among the exegetes of northern France, who in general preferred the rational exegesis.

Bibliography: Grätz, *Gesch.* vi. 145; Gross, *Gallia Judaica*, p. 227; Einstein, in Berliner's *Magazin*, xiii. 206 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 435, 438, 441, 488, 558; Zunz, *G. V.* 2d ed., pp. 313, 410; idem, *Z. G.* Index; *idem*, in *Zeitschrift für die Wissenschaft des Judenthums*, p. 318; Berliner, *Pletath Soferim*, pp. 19 *et seq.*; Littmann, *Josef ben Simeon Kara*, Breslau, 1887; Geiger, *Parschandatha*, pp. 18 *et seq.*; pp. 21 *et seq.* (Hebr. part); Kirchheim, in *Orient, Lit.* 1848, p. 433.

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ḲARA, MENAHEM BEN JACOB: Bohemian scholar; flourished at Prague in the first half of the fifteenth century. He was a near relative, perhaps a half-brother, of Abigdor ben Isaac Ḳara, whom he quotes in his writings as "my brother." Ḳara was the author of the following works, which are extant in manuscript: a commentary on Prov. xxx., written at the request of Abigdor Ḳara, who thought he recognized in אגור בן יקה the initials of his own name (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1649, 7); a commentary on the "Mar'ot Elohim" of Enoch al-Ḳusṭantini (*ib.* 1649, 1); a commentary on Ghazali's "Kawwanot ha-Pilusufim" and on various parts of the "Moreh Nebukim." The author quotes in the last-named commentary Samuel and Moses ibn Tibbon, Moses of Narbonne, Levi ben Gershon, and his own contemporary Moses כ׳ן. On fol. 13 he mentions his imprisonment during eighteen months (*ib.* 1649, 2).

Bibliography: Zunz, *Z. G.* p. 165; Steinschneider, *Jewish Literature*, pp. 99, 115.
K. I. Br.

ḲARA, SIMEON: French rabbi; lived in Mans in the eleventh century; brother of Menahem ben Ḥelbo and father of Joseph Ḳara. For the meaning of his surname see Ḳara, Joseph. Isaac de Lattes, in his "Ḳiryat Sefer," counts Ḳara among the prominent French rabbis, although no work of his has survived. Rapoport identified him with the compiler of the Yalḳuṭ Shim'oni, on account of the similarity of some Midrashic quotations in this work with citations in Rashi's Bible commentary. Abraham Epstein has, however, shown that in the manuscripts the name "Ḳara" does not occur, and in place of "Simeon" the reading "Simson" at times is found.

Bibliography: Zunz, *G. V.* p. 313; idem, *Z. G.* p. 61; Rapoport, *Kerem Ḥemed*, vii. 4 *et seq.*; Kirchheim, in *Orient, Lit.* iv. 253; Geiger, *Niṭ'e Na'amanim*, German part, p. 8; *idem*, in *Z. D. M. G.* xxviii. 300; Weiss, in *Bet Talmud*, ii. 35; Brüll's *Jahrb.* viii. 113; Abraham Epstein, in *Ha-Ḥoḳer*, i. 85 *et seq.*
G. I. Br.

KARAITES AND KARAISM: The Karaites (קראים, בני מקרא, בעלי מקרא = "Followers of the Bible") were a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of rabbinical traditions and laws. But Karaism in fact adopted a large part of rabbinical Judaism, either outright or with more or less modification, while at the same time it borrowed from earlier or later Jewish sects—Sadducees, Essenes, 'Isawites, Yudghanites, etc.—as well as from the Mohammedans. The founder of the sect being Anan, his followers were at first called Ananites, but as the doctrines of the sect were more fully developed, and it gradually emancipated itself from Ananism, they took the name of "Karaites," a term first used by Benjamin al-Nahawendi ("Ba'ale Miḳra" at the end of his "Sefer Linim") and in a quotation in "Yefet."

On Anan's death, between 780 and 800, his son Saul, and then his grandson Josiah, succeeded him as head of the sect, but both of them were too insignificant intellectually to leave many traces in Karaism. But between 830 and 890 men of greater mark appeared among the Karaites, who, while differing among themselves and creating various subdivisions in the new sect, agreed in diverging from Anan's doctrines, and even from his methods of teaching. The leaders of that time whose names have come down to us are: Benjamin al-Nahawendi, Ishmael of 'Akbara, Musa al-Za'farani (called also Al-Tiflisi), Mashwi al-'Akbari, and Daniel al-Ḳumisi (called also Al-Damaghani). Anan was an eclectic, borrowing various regulations of his code (a large part of which has recently been discovered and published by A. Harkavy) from rabbinical Judaism and from Jewish sects; but he attempted to base all this borrowed material, as well as the regulations which he himself drafted, on the Biblical text, resorting with that end in view to the most curious etymologies and exegetical rules. His ascetic views throughout were, moreover, so ill adapted to practical life that an unhampered secular life in agreement with Anan's code was entirely impossible. Anan's successors, therefore, set themselves the task of removing or modifying these shortcomings of Ananism, thus insuring the practical existence of the sect. While the strict Ananites lost more and more ground in the course of the ninth century in consequence of their asceticism, subsisting merely for a time at Jerusalem as strict hermits and mourners for Zion (see Abele Zion), and while Ananism entirely disappeared in the tenth century, Karaism still exists, though it is stricken with intellectual impotence.

Modifications of Ananism.

Anan's eclecticism, which at first did good service to the heretic, since the members of various anti-rabbinical sects apparently found congruous ideas in the new heresy, caused after a time dissatisfaction in different quarters. While the liberals did not take kindly to the aggravations and rigorous ordinances of the new code, which entirely lacked the sanction of national tradition, this code was not strict enough for the rigorists in the sect, and throughout the ninth century and the first half of the tenth there were continuous dissensions, as appears from the detailed accounts of Al-Ḳirḳisani and Saadia. In some Karaite circles of the ninth and tenth centuries there arose, perhaps under Gnostic influence, an antagonism to the ceremonial law and the dogma of traditional Judaism similar to the inimical attitude toward Jewish law found among the first Christian Gnostic circles (the echo of which still appears in the attacks of Christian theologians on Jewish "legalism," although no one religion is exempt from nomism). This antagonism went so far, for instance, that the Sabbath and the feast-days were regarded merely as memorial days during the existence of the Jewish state, their observance being no longer obligatory in the exile, the resurrection of the dead was interpreted in an allegorical and rationalistic sense, as Israel's deliverance from exile, this view being probably borrowed from Sadduceeism; and the advent of the Messiah, as well as the restoration of the Temple, was referred to the past epoch of the Second Temple. The rigoristic Karaites, on the other hand, even forbade any one to leave the house on the Sabbath, to carry anything from one room into another, to wash the face, to wear a coat, shoes, girdle, or anything except a shirt, to make a bed, to carry food from the kitchen into another apartment, etc. In time, however, the extremists, such as the Ananites, 'Isawites, Yudghanites, and Shadganites, disappeared, and the moderate party in the sect organized itself under the name of Karaites.

Gradually the Karaite leaders abandoned their con-

Development of Dogma.

troversies relating to individual laws and details referring to the cult, and turned their attention to principles concerning dogma and the Mosaic Law in contradistinction to rabbinical oral law, visibly proceeding under the influence of the Islamic "kalam" and "mu'tazilah," especially the "uṣul al-fiḳh" of the Mohammedans. Although Anan commonly applied the rabbinical rules of Biblical hermeneutics ("middot"), yet even he borrowed from Islam, chiefly from his contemporary and fellow sufferer, Abu Nu'man Thabit Abu Ḥanifah, the founder of the theological school of the Hanafites, and also from the then newly-founded Mohammedan sect of the Rawandites, who transplanted the doctrine of the transmigration of souls from India to Bagdad. This attitude of Anan was closely connected with his personal circumstances at the time of the founding of the new sect (see Jew. Encyc. i. 554, *s.v.* Anan). Benjamin al-Nahawendi (*c.* 830–850), the first noteworthy Karaite teacher in the period following Anan, did not directly borrow from Mohammedan theology anything relating to the religious law, being probably too far removed from Bagdad, then the center of Arabic scholarship; he borrowed instead the allegorical method of Scriptural interpretation of the Judæo-Alexandrian (Hellenistic) school. This method was at that time known partly through Hebrew works still extant in the beginning of the tenth century, and partly through Greek sources made available by the Syrians, these works being ascribed to the sect of the Maghariyyah (Al-Maghariyyah = "cave-dwellers," as the Essenes were then called). Nahawendi even borrowed Philo's doctrine of the Logos. Anan's and Nahawendi's differing opinions regarding the Law have been noted elsewhere (see Benjamin ben Moses Nahawendi). The list of these differences can be materially increased from the recently published fragments of Nahawendi's code (A. Harkavy, "Studien und Mittheilungen," viii. 175–184), and also from quotations of Al-Ḳirḳisani, Al-Baṣir, Abu al-Faraj Furḳan, and later authorities.

Benjamin Nahawendi.

Although no derogatory remarks referring to Anan have been found in Nahawendi fragments, it is yet evident that Nahawendi silently disapproved of Anan's extraordinary interpretation of Biblical words and his glaring abuse of the rabbinical hermeneutic rules, although he himself is not free from eccentricity. Nor is his attitude toward Rabbinism so harsh and absolutely inimical as that of Anan. Nahawendi shows no trace of Anan's artificial opposition to the Talmud; on the contrary he often defends the Talmudists against Anan's attacks. He occupies a highly important position in the history of Karaism, and he did much for the consolidation of the new sect. He was, moreover, the first Karaite writer to use the Hebrew language; as far as is known, he composed at least three of his works in Hebrew—"Sefer Dinim," "Sefer ha-Miẓwot," and the commentary on Genesis. He marks, therefore, a new epoch in the development of Karaism.

Contemporaneously with Nahawendi and somewhat later in the ninth century appeared Karaite writers and leaders who violently attacked the founder of the sect and heaped vituperation upon his method. Ishmael of 'Akbara, after whom a subdivision of the sect, the Okbarites ('Akbarites), was named, did not hesitate, for instance, to call Anan "asinine." This contemporary of Nahawendi, who took his name from 'Akbara, a place near Bagdad, abrogated several of Anan's severe measures; and he was the only one among the Karaites who had aptitude or liking for Biblical criticism. He did not hesitate to say that errors had crept into the traditional text of Scripture and that some of the readings of the Samaritan text and the Septuagint were preferable to the Masoretic text. Other subdivisions of the Karaite sect, as the Mashwites (*c.* 850; so called after their founder Mashwi al-Ba'labakki, a pupil of Ishmael of 'Akbara), the Tiflisites (the followers of Al-Tiflisi, *c.* 850), the Ramlites or Malikites (called after their founder Malik al-Ramli), and various other smaller groups, which have been fully described by A. Harkavy in his Karaite studies (in "Voskhod," 1898–99), differed considerably from Anan not only in regard to single religious laws, but also in leading doctrines. A somewhat later and very important Karaite writer, Daniel ben Moses al-Ḳumisi (toward the end of the ninth century), who at first was an enthusiastic follower of Anan, and called him "Head of the Sages" ("Rosh ha-Maskilim"), subsequently felt entirely disillusioned, and then styled Anan "Head of the Fools" ("Rosh ha-Kesilim"). On his divergences from Anan in detail see Jew. Encyc. iv. 433, *s.v.* Daniel ben Moses al-Ḳumisi; the account there can now be supplemented in agreement with recently published fragments of his code (idem, "Studien und Mittheilungen," viii. 187–192). His leaning toward rationalism in theological matters is noteworthy.

Flood-Tide.

Abu Yusuf al-Ḳirḳisani.

These divergences contributed not a little to the undermining of Anan's authority among the Karaites, and his faithful followers, the Ananites, were pushed to the wall; as their rigorous observances were entirely unsuited to ordinary life, they were finally obliged to emigrate to Jerusalem and adopt the hermit life of the old Essenes, as mourners for Zion. Gradually disappearing, they left the field free for the great noontide of Karaism in the tenth and eleventh centuries. The representatives of this epoch are: Abu Yusuf Ya'ḳub al-Ḳirḳisani, Sahl ibn Maẓliaḥ, Solomon ben Jeroham, Yafith ibn 'Ali, David al-Fasi, Abu al-Faraj Harun, Yusuf al-Baṣir and his pupil Abu al-Faraj Furḳan. The first-named, Abu Yusuf Ya'ḳub al-Ḳirḳisani (called incorrectly by later authors and even by Steinschneider, "Yusuf" instead of "Abu Yusuf"), wrote in the third and fourth decades of the tenth century; he is a unique figure in Karaite literature on account of his historical sense, his comprehensive survey of the development of the Jewish sects, and his acute, even if partial, criticism of his predecessors. For the historical part of his work he consulted the works of David ibn Merwan al-Muḳammaṣ (see Jew. Encyc. iv. 466, where he is confounded with a later David al-Muḳammaṣ) and the accounts of Mohammedan writers, whose works, however, have not been handed down. Although a great admirer of Anan, whom he frequently defends, Ya'ḳub seldom agrees with him, and generally endeavors to mitigate the severity of the heresiarch's legal interpretations. Al-Ḳirḳisani went very far in regard to forbidden marriages, being one of the chief representatives of the so-called "system of extension" ("rikkub").

Al-Ḳirḳisani was, so far as is known, the first Karaite writer to defend the dictates of common sense and of knowledge in religious matters; the second part of his chief work, "Kitab al-Anwar" (Book of Lights), treats of the necessity of investigation and of reason, and of the determination of the proofs of reason and analogical conclusions. He adopts for Karaism without modification the views of the Motekallamin and the Motazilites. Since that time there has been a wide schism in Karaism between the followers of scientific investigation, who patterned their theology on the Mohammedan kalam and the Motazilite doctrines, and the Orthodox, who would have nothing to do with philosophy and science. Among the former are some Karaite scholars of the tenth century mentioned by their contemporary the Arabian polyhistor ‘Ali al-Mas‘udi, and Yusuf al-Baṣir, the foremost Karaite philosophical writer, together with his pupil Abu al-Faraj Furḳan (Jeshua b. Judah; about the middle of the eleventh century). Among the latter are the important Karaite authors Sahl ibn Maẓliaḥ, Solomon ben Jeroham, and Yafith ibn ‘Ali, all three of whom lived during the middle and the end of the tenth century. The Karaites produced no original author in this field after the middle of the eleventh century, but merely translators from the Arabic, compilers, and imitators, such as Israel Maghrabi and his pupil Yafith ibn Saghir (13th cent.), Solomon Nasi (Abu al-Faḍl; 13th cent.), Samuel Maghrabi (14th cent.), and others.

The following Karaite writers of this epoch cultivating other fields are noteworthy: *Exegetes:* Al-Ḳirḳisani, Sahl ibn Maẓliaḥ, Solomon ben Jeroham, Yafith ibn ‘Ali, and Yusuf ibn Nuḥ (10th cent.); Abu al-Faraj Harun, Abu al-Faraj Furḳan, and ‘Ali ibn Sulaiman (11th cent.). *Lexicographers:* Abu Sulaiman Daud al-Fasi (end of the 10th cent.) and his editors Abu Sa‘id (probably identical with Levi ha-Levi, beginning of the 11th cent.) and ‘Ali ibn Sulaiman; the first-named knows nothing as yet of the triliteral roots of the Hebrew language, and the last-named hardly uses the new system, although acquainted with Ḥayyuj's works. As Hebrew grammarians, only the above-mentioned Yusuf ibn Nuḥ and Abu al-Faraj Harun (called "the grammarian of Jerusalem" by Ibn Ezra) need be noted; the latter wrote first his "Kitab al-Mushtamil," a comprehensive work in seven parts, which also includes a large part of Hebrew lexicography, and then made a compendium, "Kitab al-Kafi," so that (1026) Ibn Ezra mentions eight works. *Codifiers* (of Karaite religious law): Ya‘ḳub al-Ḳirḳisani, in the third and fourth decades of the tenth century, whose "Kitab al-Anwar" may be considered as the most important Karaite work written in the Arabic language; Sahl (called "Ben Zita" by Ibn Ezra), whose code was entitled "Sefer Dinim," although written in Arabic; Yafith ibn ‘Ali, known only through citations, and his son Levi ha-Levi, one of the most noteworthy codifiers, who often agrees with the Rabbinites; Yusuf al-Baṣir, author of the "Kitab al-Istibṣar," of which the "Sefer ha-Abib" and "Sefer ha-Mo‘adim," mentioned by Pinsker, are subdivisions; Abu al-Faraj Furḳan, Sahl ibn Faḍl Tustari (called in Hebrew "Yashar b. Ḥesed"; end of the 11th cent.), and others.

Although the Oriental Karaite authors since Nahawendi wrote in Hebrew with more or less fluency, there were no noteworthy poets among them. The orthodox and ascetic views of the earlier Karaites did not encourage secular poetry, which was held to profane the holy language; nor did they produce anything noteworthy in liturgical poetry ("piyyuṭim"), for according to Anan, with the exception of short benedictions, prayers could be taken only from the Psalter (see specimens in Harkavy, "Studien und Mittheilungen," viii.). Even in later times they generally either borrowed Rabbinite poems or resorted to imitations of them. The only Karaite poet who left secular poems, Moses Dar‘i (13th cent.), either imitated or simply borrowed from the Judæo-Spanish poets. It goes without saying that polemics against Rabbinism were obligatory upon every Karaite author in the period of propaganda and extension. The writers mentioned herein attacked the Rabbinites on every occasion and in almost all their works, and also wrote special polemical pamphlets, as Solomon ben Jeroham against Saadia Gaon, Sahl and Yafith against Saadia's pupil Jacob b. Samuel, Yusuf al-Baṣir against Samuel ibn Ḥofni. Some Karaite writers may also be noted who are known only as polemicists, as Ibn Mashiaḥ and Ibn Sakawaihi; some details have recently been discovered regarding the latter's "Kitab al-Faḍa'iḥ" (Book of Infamies), which was refuted by Saadia.

Principles of Karaism.

In formulating the principles of primitive Karaism concerning the doctrine of the Law the leaders of the sect generally followed Mohammedan patterns. Anan, as has been seen, was influenced by Abu Ḥanifah, and added to the three sources of Islamic law—the Koran, the "sunnah" (tradition), and "ijma‘" (the agreement of all Islam)—a fourth source, namely, "ra'y," *i.e.*, speculation, or the speculative opinions of the teachers of the Law and of the judges, which are deduced by analogy ("ḳiyas"; Talmud, "heḳḳesh") from the laws originating in the other three sources. Anan, opposed on principle to Rabbinism, could not recognize tradition as a source of law, nor could he, the founder of a new sect, consider agreement as a basis for religious law; hence he found it all the more necessary to seize upon analogical speculation. But he introduced two important modifications, based on rabbinical precedent, into the principle of Abu Ḥanifah: (1) instead of logical analogy, of chief importance with Abu Ḥanifah, Anan gave preference to verbal analogy (the rabbinical "gezerah shawah"), and frequently even resorted to literal analogy; (2) for the religious laws which he based on his speculations he endeavored to deduce support from the Biblical text: he did not hesitate at the most forced interpretations, but followed rabbis who made deductions ("asmakta") in support of ancient traditions. Hence this heresiarch believed himself justified in asserting that he took all his teachings directly from the Bible. Later, however, when Ananism with its opposition to traditional Judaism and its artificial system was gradually disappearing, and Karaism was so well established that it need hesitate no longer to call things by their right names, the Karaite leaders adopted openly the Mohammedan principles concerning canons of the Law. Thus Sahl ben Maẓliaḥ, according to Judah Hadassi, adopted outright Abu Ḥanifah's principles, with the single modification that instead of tradition he considered speculation and analogy as authoritative. Yusuf ibn Nuḥ entirely rejected speculation, like the non-Ḥanifitic Mohammedan theological schools; Levi ha-Levi (probably the reading in Hadassi should be "Abu Sa'id" instead of "Sa'id"), again, agrees with Abu Ḥanifah, though of course excluding tradition. Abu al-Faraj Furḳan similarly determines three categories of the Law, which agree with Abu Ḥanifah's categories, exclusive of tradition. However, many Mohammedan faḳihs also have excluded tradition from the so-called roots of the doctrine of the Law ("uṣul al-fiḳh"). Tradition was included among the nomocanons, under the curious designation "the inherited burden" ("sebel ha-yerushshah"), at a much later date, during the Byzantine epoch of Karaism.

During the first centuries of the existence of the sect, Karaism was widely extended among the Jews, and could boast of making many converts among the followers of the parent religion, gathering them in Egypt, Palestine, Syria, Babylonia, and Persia.

Expansion of Karaism.

Several circumstances contributed to its success. Firstly, sectarianism was then rife in the East in consequence of the great changes brought about by Islam, and numbers of the adherents of different confessions throughout the califate eagerly accepted any new departures. In the second place, Anan's proclamation of the unrestricted study of the Bible as the only source of religion was most attractive, not only to the members of earlier anti-rabbinic sects, which had by no means been uprooted, but also to the more liberal elements within traditional Judaism that were dissatisfied with the stagnation shown in the methods of the Babylonian academies. In the third place, the directors of the academies (the Geonim), who were at that time out of touch with science and all secular matters, were too short-sighted to recognize the dangers threatening traditional Judaism on the part of the new sect, and believed that by simply ignoring it they could destroy it. They were, moreover, incapable of engaging in religious polemics with their adversaries, as they were familiar only with weapons which the latter refused to recognize, namely, arguments taken exclusively from the traditional writings, and did not distinguish critically between halakic and haggadic and mystical elements in rabbinical literature. Hence none of the attacks on traditional Judaism, not even those that were unfounded, were properly refuted, nor was the true state of affairs explained. Small wonder, then, that the new sect, filled with the zeal of propaganda, generally had the upper hand and went from victory to victory.

Reaction or Rabbinism —Saadia.

At the end of the ninth and in the tenth century, however, there was a decided change, for several rabbinical scholars took up the study of the Biblical books, Hebrew grammar, and secular science, as in the case of Saadia's teacher Abu Kathir Yaḥya ibn Zakariyya of Tiberias (d. 932), David ibn Merwan al-Muḳammaṣ, and other Jewish scholars of that time. Men like these, who were well fitted to take up the systematic defense of their belief, presumably did engage in that work. Thus it has recently been discovered that a Palestinian scholar, Jacob b. Ephraim by name, of the beginning of the tenth century, wrote at least one polemic in Arabic against Karaism and in behalf of Rabbinism, and he probably was not the only one in the field. All these Jewish scholars, however, were eclipsed by Saadia al-Fayyumi (892–942), who subsequently became famous as the director of the Academy of Sura. As in many other branches of Jewish science, he was successful also in his polemics against the Karaites, which he began in 915, returning to the subject again in 926, and also, probably, later. Thanks to his forceful intellect and his scientific attainments, he entirely averted the danger threatening traditional Judaism and assured its victory over Karaism; he has therefore been the object of attack by all the leading Karaite writers, even of later periods. Saadia's pupils followed in his footsteps. One of these, Jacob b. Samuel (*c.* 950), wrote polemical works in Hebrew, and possibly also in Arabic, against the Karaites, calling forth replies by Sahl and Yafith.

With the beginning of the second half of the eleventh century the field of Karaite activity was transferred from Asia to Europe by Abu al-Faraj Furḳan's (Jeshua b. Judah's) pupils from Spain and Byzantium. Karaism had been introduced into Spain by a certain Ibn Altaras, who carried it to Castile, where his successors, and chiefly his widow (!), apparently were too outspoken in their attacks upon Rabbinism, for the new heresy was soon suppressed by two influential Judæo-Spanish statesmen—Joseph Farissol and Judah ibn Ezra. This is the sole instance in Jewish history where the temporal powers interfered on behalf of the faith. This ephemeral appearance of Karaism on Spanish soil was fruitful for Jewish historical literature, for it induced the philosophically trained Abraham ibn Daud of Toledo to write his "Sefer ha-Ḳabbalah" (1161), which is invaluable for the history of the Jews in Spain. The new sect enjoyed a longer life at Byzantium. Two pupils of Abu al-Faraj of Constantinople, Tobias b. Moses (called "the Translator") and Jacob b. Simon, devoted themselves after their return home to translating into Hebrew the Arabic works of their teacher Abu al-Faraj Furḳan, those of the latter's teacher Yusuf al-Baṣir, and other works, adding glosses of their own and their teacher's replies to their questions.

It seems that these scholars in turn had pupils and imitators. Although the translators were very unskilful, interpolating many Arabic or Greek words and phrases, their work was yet important for the European Karaites, who were unacquainted with Arabic. Karaism owes to these translations

Karaism in Europe.

its original Hebrew style—on the whole an acquisition of doubtful value—and the appearance of its leading European exponents. Among these are Judah Hadassi (beginning in 1149), Jacob b. Reuben (12th cent.), Aaron b. Joseph (end of the 13th cent.), Aaron of Nicomedia (about the middle of the 14th cent.), Elijah Bashyaẓi and his brother-in-law Caleb Afendopolo (second half of the 15th cent.), and Moses Bashyaẓi (first half of the 16th cent.). The first-named is the author of the "Eshkol ha-Kofer," a comprehensive work in the form of a commentary on the Decalogue, arranged alphabetically and in acrostics, and written in quasi-rime, all sentences riming with "kaf." As the author intended this to be a kind of encyclopedia, he not only included all the opinions and doctrines of religious law of Karaite authors known to him, together with the continual attacks upon the Rabbinites, but he also covered the entire field of Karaite dogmatics, religious philosophy, hermeneutic rules, Hebrew grammar (with unacknowledged borrowings from Ibn Ezra's grammatical works), etc.; he included also passages relating to natural science, partly fabulous, from Arabic and Byzantine sources. This work was until recently the chief authority for information regarding the earlier Karaite writers, and it has still some value, although the original sources of a large portion of the encyclopedia are now accessible. Hadassi composed, in addition, a few smaller works, including a compendium of the Karaite religious laws, of which there have been preserved only fragments—unless these fragments represent all that the author had accomplished. Jacob b. Reuben, whose birthplace and circumstances of life are unknown, used, in his Hebrew commentary on the Bible ("Sefer ha-'Osher"), the exegetical works of Yafith, Abu al-Faraj Harun, Abu al-Faraj Furḳan, and 'Ali ibn Sulaiman. As the last-named flourished at the end of the eleventh and the beginning of the twelfth century, Jacob can not have written his book before the twelfth century. He consulted also Ibn Janaḥ's lexicon. The Greek words occurring in his commentary point to his Byzantine origin; he frequently uses the current technical terms of the Byzantine Karaite translators, although his Hebrew style is in general more fluent and developed.

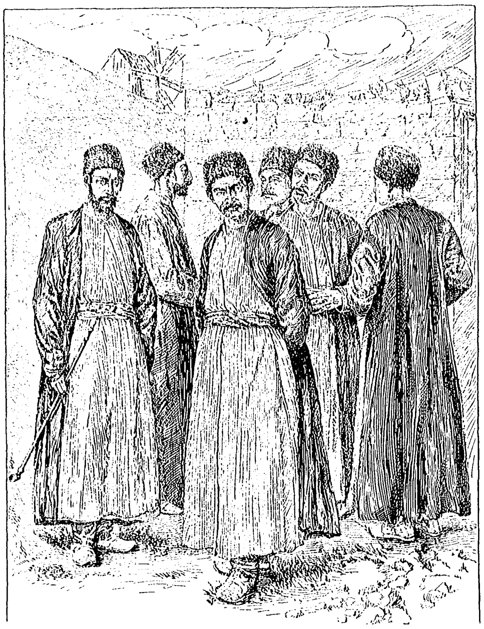

Karaite Types.
(From Artamof, "La Russie Historique," 1862.)

Aaron ben Joseph (called "the Elder") is more independent in his exegesis than his predecessor, although in his Bible commentary ("Sefer ha-Mibḥar") he follows earlier scholars, chiefly Ibn Ezra, whose pregnant style he endeavors to imitate. He often quotes early rabbinical views, without polemical intention, salving his Karaite conscience with the saying of Nissi b. Noah (a Karaite author of Persia; 11th cent.) that it was obligatory upon the Karaites to study early rabbinical literature, as the larger part of their teachings was based on the true national tradition (on his theology see Jew. Encyc. i. 14-15). He is also highly esteemed for his arrangement of the Karaite liturgy, being called "the Holy" by his coreligionists in recognition of this work. Nothing is known of the circumstances of his life except that he disputed in 1279 at Solchat (now Stary Krüm), then the Tatar capital in the Crimea, with the Rabbinite Jews of that city, and that fourteen years later, in 1293, he wrote his commentary on the Pentateuch. He probably lived at Constantinople.

Aaron ben Elijah.

Aaron ben Elijah of Nicomedia (called "the Younger") was born in 1300 at Nicomedia, in Asia Minor. He composed his first work, dealing with religion and philosophy, entitled "'Eẓ Ḥayyim," in 1346; his second work, the Karaite code, entitled "Gan 'Eden," in 1354; and the "Keter Torah," a commentary on the Pentateuch, in 1362. Some liturgical and secular poems by him or relating to him are printed in the Karaite prayer-book and in the editor's preface to his works. His system of religious philosophy, in which, while imitating Maimonides, he attempts to refute his "Moreh Nebukim," is discussed by Franz Delitzsch in the introduction to "'Eẓ Ḥayyim" and in Jew. Encyc. i. 9–10. Aaron's return to Yusuf al-Baṣir's Motazilism, for Karaite patriotic reasons, in opposition to the Judæo-Spanish Aristotelianism, must be considered as a retrogression. His above-mentioned code was entirely displaced by the works of his successors, especially of Bashyaẓi, this being the common fate of the earlier codifiers.

Elijah b. Moses Bashyaẓi (1420–90), the scion of a family of Karaite rabbis, studied first with the famous rabbinical scholar Comtino, from whom he derived his love for secular science. In 1460 he began to officiate as a Karaite rabbi, first as the successor of his grandfather and father in his native city, Adrianople, and then in Constantinople, where he founded a kind of Karaite academy. In his chief work, the Karaite code of laws ("Adderet Eliyahu"; for its contents see Jew. Encyc. ii. 574–575), he collected all the views known to him of Karaite legalists, attempting to glean and harmonize the most expedient of them. And he likewise endeavors to justify, by means of Nissi's saying, quoted above, the Karaite borrowings from Rabbinism. This work, written in the last decades of the fifteenth century, left incomplete by the author, and then partially continued by his brother-in-law and pupil, Afendopolo, is still considered by the Karaites as the final and most important authority in religious matters. Elijah carried on an extensive correspondence with his coreligionists in eastern Europe, and at his instance several young Karaites from Lithuania and southern Russia were sent to Constantinople to be educated by him. In the Imperial Public Library at St. Petersburg there are several polemical letters by Bashyaẓi against contemporary rabbinical scholars, and some which he induced his brother-in-law Afendopolo to write (see "Ḥadashim gam Yeshanim," i., No. 2, pp. 13–16).

Caleb Afendopolo.

Caleb b. Elijah Afendopolo (end of the 15th cent.) lived first at Adrianople, and subsequently in Constantinople. He is the author of various theological, homiletic, mathematico-astronomical, and polemical treatises, and liturgical and poetical works. His moderate attitude toward Jesus he borrowed from Hadassi, who in turn had borrowed it from Ḳirḳisani; this attitude had previously been taken by the heresiarch Abu 'Isa and, following him, by Anan, to attract the good will of the Mohammedans, who worship Jesus as a prophet. His poetic compositions contain interesting details of contemporaneous history—as the references in the elegies (in "Gan ha-Melek") to the expulsion of the Jews from Spain (1492) and Lithuania (1495); in the "Patshegen Ketab ha-Dat" to the forcible transposition of the Jews of Adrianople and Provato to Constantinople (1455)—and various personal details referring to contemporary Karaites, Karaite customs and observances, etc.

Moses b. Elijah Bashyaẓi (1544–72), great-grandson of the above-mentioned Elijah Bashyaẓi, was a man of great mental activity, who in a short life of twenty-eight years (later Karaites say eighteen years) produced a goodly number of works (on his literary activity see Jew. Encyc. ii. 575–576). On his travels through the East, especially Egypt, he had the opportunity of learning Arabic, becoming acquainted with various old Karaite works in the Arabic original, and translating passages from them into Hebrew. He succeeded in finding and copying fragments of Anan's code, though it seems not in their original form. He also studied rabbinical literature. These favorable opportunities, however, did not improve his historical judgment, for he, too, blindly accepted the untruthful inventions of the later Karaites as well as their spurious genealogies.

The Byzantine Period.

Abraham ben Jacob Bali, contemporary of Elijah Bashyaẓi, and his opponent in the question of the burning of candles on Friday evening, and Judah Gibbor, a liturgical poet of the beginning of the sixteenth century, are also of some importance in the Karaite literature of the Byzantine period; as also are Judah Poki Tchelebi (*c.* 1580), author of "Sha'ar Yehudah," on marriage prohibitions among the Karaites, and others. The friendly intercourse between Byzantine Rabbinites and Karaites during the fifteenth and sixteenth centuries is noteworthy, the latter not seldom being instructed by Rabbinic Jews. Comtino's pupils have been mentioned above; Abraham Bali studied with the Rabbinite Shabbethai b. Malchiel. Afendopolo refers to a Karaite ceremony (1497), on the occasion of the dedication of a Pentateuch roll, in which several Rabbinites took part. The more moderate views regarding the Karaites held by the famous rabbi of Constantinople, Elijah Mizraḥi, are known from his responsa; nor was he the only rabbi holding such views, for as early as the beginning of the fourteenth century Shemariah of Crete endeavored to incorporate the Karaites with the Jewish nation.

The Oriental Karaites were rapidly declining during the Byzantine period, especially after Moses Maimonides went to Egypt, at that time the chief seat of Karaism in the East. Although this famous scholar was on the whole tolerant toward the Karaites, permitting, for instance, the Rabbinite Jews to circumcise Karaite children on Saturday according to the rabbinic ritual, he yet endeavored to keep Karaite influences away from his congregation and to abolish the Karaite customs which had crept in among the ignorant Jews. Maimonides' influence on the Oriental Karaites was so great that his code (under the title of "Ḥibbur," without any specification) is often quoted as a fully recognized authority in the Karaite religio-legal works of that time. The authority and reputation which Maimonides enjoyed among the Jews and Mohammedans had a depressing and disintegrating influence on Oriental Karaism; the few Oriental writers of that period were frequently obliged to borrow from the Byzantine authors the same material which the latter had previously borrowed from the earlier Oriental Karaites. Henceforth Karaism, of course, could no longer gain ground by new acquisitions; on the contrary, various Karaite communities in Egypt, Palestine, Syria, Babylonia, Persia, and northern Africa gradually disappeared, partly by being converted to Islam—in itself a sign of internal weakness and intellectual decay—but mostly through being annexed by Rabbinism. Estori Farḥi mentions a wholesale conversion of Egyptian Karaites to Rabbinism in 1313, when a descendant of Moses Maimonides was Jewish governor ("nagid").

Lithuanian Epoch.

The third and last epoch of Karaism is the Lithuanio-Russian epoch. As early as the twelfth century the traveler Pethahiah of Regensburg found Ananite rigorists in southern Russia, occupied at that time by Mongolian Tatars. After the Taurian peninsula was conquered by the Mongols in the thirteenth century, several Oriental Rabbinites and Karaites, and the so-called "Krimchaks," settled there. The epigraphs at the end of some Pentateuch rolls now in the St. Petersburg Imperial Public Library, and dating from the fourteenth century, are the earliest Crimean documents. At the end of that century the Lithuanian grand duke Witold settled some Crimean Karaites, together with captive Crimean Tatars, as colonists in Lithuania. A part of the city of Troki, in the government of Wilna, was assigned to these settlers, whence some of them subsequently emigrated to other Lithuanian cities, to Lutsk, in Volhynia, then belonging to Lithuania, and to Halitsch, in Galicia. These Karaites, on coming in contact with the European Rabbinites and developing their literary taste, began to correspond with their Byzantine coreligionists, and at the end of the fifteenth century Lithuanian pupils were studying with Elijah Bashyaẓi.

The Karaites of Troki were the first to achieve distinction, among the most noteworthy of them being Isaac b. Abraham Troki (1533–94), pupil of Zephaniah Troki and author of the well-known anti-Christian "Ḥizzuḳ Emunah" (1593), which was completed by his pupil Joseph Malinowski. This work evidences the author's acquaintance with the doctrines of the Christian churches and sects, Isaac acquiring this knowledge chiefly through his acquaintance with the clericals and theologians of the various Christian confessions. Apart from this book, which in Wagenseil's Latin translation made the author's name famous, Isaac's work is unimportant, including only some liturgical hymns, and compendiums of the religious laws in Aaron ben Elijah's "Gan 'Eden." His above-mentioned pupil, Joseph Malinowski of Troki, produced the same kind of mediocre work. Zerah b. Nathan, a contemporary and correspondent of the polyhistor Joseph Solomon Delmedigo, studied mathematics and physics, and by his questions induced Delmedigo to write the "Iggeret Aḥuz." Solomon Troki wrote for Professor Puffendorf a detailed treatise on Karaism entitled "Appiryon" (*c.* 1700), and also some polemical essays against Rabbinism and Christianity. Abraham ben Josiah of Jerusalem, who lived in the Crimea, was also probably a native of Troki; he is the author of a work on Karaite dogmatics which contains many polemical passages against Rabbinism ("Emunah Omen," 1712).

The example of the Karaites of Troki was followed by the Karaites in Galicia and Volhynia, and by some in the Crimea, most of the latter having come from the two former countries. Among the best-known of these is Mordecai b. Nisan Kokisow, who replied to questions regarding the nature of Karaism addressed to him by the Swedish king Charles XII. ("Lebush Malkut") and by Professor Trigland ("Dod Mordekai," 1699), these answers, in the commonplace Karaite style, being for the greater part compilations from Afendopolo and Moses Bashyaẓi. Simḥah Isaac Lutski (flourished *c.* 1740–1750) went from Lutsk to the Crimea, where he composed his works, compiling a bibliographical summary of Karaite literature ("Oraḥ Ẓaddiḳim"), which is noteworthy as a first attempt in this direction, in spite of its many shortcomings. Isaac b. Solomon, Karaite ḥakam living at Chufut-Kale in the beginning of the nineteenth century, wrote several books, including a work on Karaite dogmatics ("Iggeret Pinnat Yiḳrat"), and a work on calendar science ("Or ha-Lebanah") after Immanuel's "Shesh Kenafayim." Joseph Solomon Lutski, ḥakam at Eupatoria in the third and fourth decades of the nineteenth century, annotated the works of both the Aarons, and wrote an account of the exemption of the Russian Karaites from military service ("Teshu'at Yisrael," 1828), and some hymns. The publication of several earlier Karaite works, part of them for the first time, is due chiefly to him. David b. Mordecai Kokizow wrote on calendar science and Karaite marital law, and also composed liturgical hymns and various treatises ("Ẓemaḥ Dawid," ed. 1897). Mordecai b. Joseph Sultanski, ḥakam at Chufut-Kale in the fifth and sixth decades of the nineteenth century, is the author of two works, "Petaḥ Tiḳwah" and "Teṭib Da'at" (1857–58). Solomon Beim, ḥakam at Odessa, wrote in Russian a historical treatise on Chufut-Kale and the Karaites (1862), in which the spurious and forged documents are treated as genuine history. Elijah Kasas published Hebrew poems ("Shirim Aḥadim," 1857) and a Hebrew grammar in the Tatar Karaite dialect ("Le-Regel ha-Yeladim," 1869), and translated various works from the French. Judah Sawuskan published two works by Aaron ben Elijah of Nicomedia, for which he wrote introductions (1866); some Hebrew essays and poems by him have also been printed in Hebrew periodicals.

Abraham Firkovich.

All these writers were, however, surpassed by Abraham Firkovich (1786–1874), whose literary activity covered nearly fifty years, and who calls for more extended notice, because his name is closely associated both with the development of Karaite science and with one of the greatest historical forgeries. The finding of Karaite antiquities in the Crimea happened as follows, according to impartial accounts (comp. Harkavy, "Altjüdische Denkmäler aus der Krim," 1876, pp. 206 *et seq.*): When Emperor Nicholas I. visited the Crimea for the first time, in 1836, the governor-general of southern Russia, Prince Michail Woronzow, undertook to restore and furnish in truly Oriental style the old castle of the khans at Bakhchiserai. He entrusted the necessary purchases to the Karaite merchant Simhah Bobowitsch, a man of affairs who had business relations in Constantinople. Bobowitsch went to that city and received during an audience with the sultan permission to select what he needed from the sultan's castles and warehouses. On his return to Bakhchiserai, Bobowitsch also had charge of furnishing the castle, remaining even after the czar had arrived. At that time a deputation of the Crimean Rabbinite Jews (the Krimchaks) was presented to the czar, and, like the other natives of the Crimea, they submitted their petition to be released from military service. The czar asked the delegates: "You believe in the Talmud?" "Yes, your majesty; we believe in it," they replied. "Then you must furnish soldiers," the czar replied curtly. On this occasion Prince Woronzow said to Bobowitsch: "You see, Bobowitsch, that you Karaites have done a very sensible thing in cutting loose from the Talmud; when did this happen?" Bobowitsch thereupon replied that the Karaites never had had anything to do with the Talmud, that their religion was older than the Jewish religion, that the Karaites had taken no part in persecuting and crucifying Jesus, and made other statements current among the Karaites. "Can you prove this?" asked the prince. "Certainly," replied Bobowitsch.

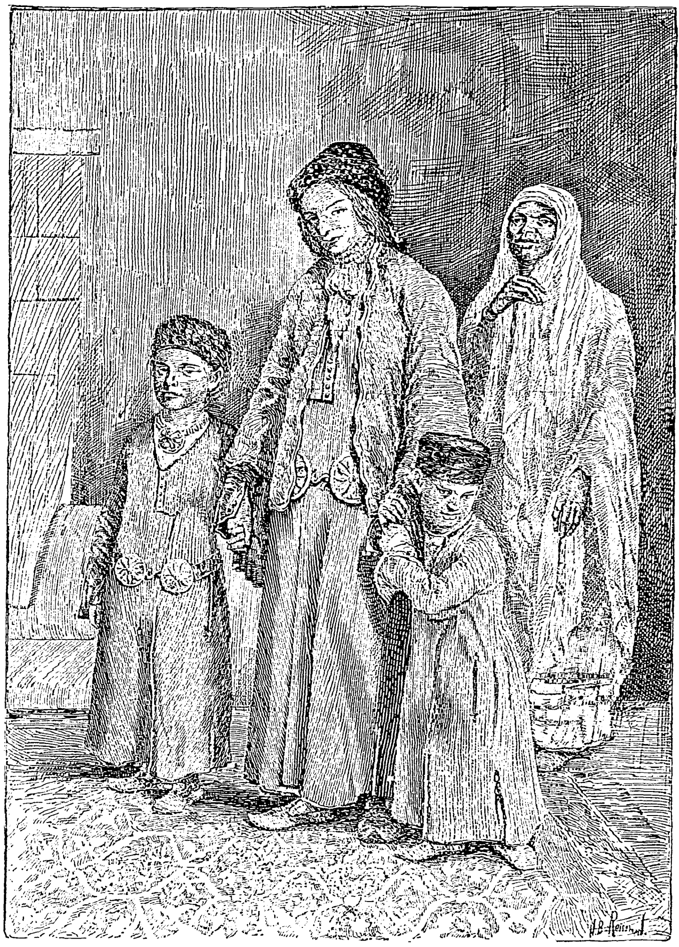

Karaite Mother and Children.

(From Artamof, "La Russie Historique," 1862.)

When subsequently, in 1839, a society for history and antiquities was formed at Odessa, Woronzow remembered Bobowitsch's promise. Bobowitsch had in the meantime been elected chief of the Crimean Karaites, and commissioned his tutor Firkovich, who was known as an inveterate foe of Rabbinism, to furnish the necessary documents proving the great age of Karaism, especially in the Crimea, giving him, in addition to traveling expenses, a definite salary while occupied in this work. He furthermore procured for Firkovich an authorization from the government to collect all the necessary records and historical documents among the Karaites and Jews. Armed with this authority Firkovich traveled through the Crimea and the Caucasus; he took from their owners whatever documents he deemed necessary, plundering especially the rabbinic Krimchaks; fabricated various epitaphs (among them that of Isaac Sangari and his wife) and epigraphs in manuscripts; tampered with the dates of documents, and interpolated the names of Crimean localities and Karaite personages in many of them. He did all this for the sole purpose of representing the Karaites in the Crimea as a highly developed people dwelling there since the time of the Assyrian king Shalmaneser, in the seventh century B.C., and of proving that the Rabbinite Jews owed all their culture to the Karaites, especially Hebrew grammar, punctuation, Masorah, poetry, etc. Extravagant and surprising as these alleged facts seem nowadays, they yet found credence at that time in Russia, especially in government circles, though not for unselfish reasons. Attempts were even made to defend these forgeries on quasi-scientific grounds. They paved the way for the emancipation of the Russian Karaites, who according to the alleged documentary evidence were shown to have lived in Russia long before the birth of Jesus, and had therefore taken no part in the cru-

The Argument from Antiquity.

cifixion. This argument, however, is not original with the Karaites, for it is well known that various old Jewish communities in Spain and Germany brought it forward in their defense during the Middle Ages. In several cases the Russian Karaites had resorted to it previously, of course backing it with silver, to advance their separation from the Rabbinites—in 1795, for instance, when they were exempted from the double taxation imposed upon the Rabbinite Jews at the instance of the venal Count Zubow, and in 1828, when they were exempted from military service. But in general they were considered in Russia, as everywhere else, as a relatively late Jewish sect, until Firkovich, on the strength of his "discoveries," renounced all connection with Jews and Judaism, and even with the name of "Hebrew," claiming the name of "Russian Karaite." Thanks to his labors and pretensions, which, as was then customary, were accompanied by considerable gifts to influential persons, the Russian Karaites received full civic liberty in 1863, which was confirmed with special emphasis in 1881 by the well-known anti-Semitic minister Nicholai Ignatieff.

The recognition of the human and civic rights of the followers of any confession need not be deprecated; yet it is deeply to be regretted that the foremost champions of the rights of the Russian Karaites and their Christian fellows at the same time endeavored, and still endeavor, to cast slurs upon Judaism and to vilify the Rabbinite Jews, emphasizing the weak points of Rabbinism in order to show the alleged superiority of Karaism to better advantage. This inimical attitude of Russian Karaism and its paid protectors was occasioned by Firkovich. Nevertheless, it must be noted that Firkovich, with his industry in collecting much valuable material, rendered great services not only to Karaite literature (the material discovered by him and edited scientifically by S. Pinsker and others marking an important epoch of this literature), but also to the history and literature of the Rabbinite Jews and Samaritans. In conclusion it may be observed that Karaism, in opposing and criticizing the party of the Rabbinites, has done good service to the latter. The Karaites are estimated to number about 10,000 in Russia and about 2,000 in other countries.

Bibliography: The historical works by Jost, Geiger, and Grätz; Steinschneider, *Jüdische Literatur*, in Ersch and Gruber, *Encyc.* section ii., part 27; *idem*, catalogues of the libraries at Leyden (1858), Oxford (1860), and Berlin (1878–97); idem, *Hebr. Bibl.*; idem, *Polemische Literatur*, 1877; idem, *Hebr. Uebers.* 1893; idem, *Arabische Literatur der Juden*, 1902; S. Pinsker, *Liḳḳuṭe Ḳadmoniyyot* (one of the authorities in this field); Fürst, *Gesch. des Karäertums* (must be used very circumspectly, as it is unreliable); Neubauer, *Aus der Petersburger Bibliothek*, 1866; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, 1865; Harkavy, *Altjüdische Denkmäler aus der Krim*, 1876; idem, *Noten und Beilagen zu Grätz's Gesch.*; idem, *Kirḳisani's Nachrichten über Jüdische Secten*, 1894; idem, *Studien und Mittheilungen aus der Bibliothek zu Petersburg*, part viii., 1903; P. Frankl, *Karäische Studien*, 1882–84; idem, *Karaiten*, in Ersch and Gruber, *Encyc.* section ii., part 33; documents in Bershadski's *Russo-Hebr. Archives*, i. (1882), and in Z. Firkovich's collection of Tatar documents and Russian laws for Karaites (1891, with introduction by a Judæophobe entirely incompetent to deal with the subject). Karaite texts have been edited also by Franz Delitzsch, Bargès, Margoliouth, Poznanski, Schreiner, and others. Statistical notes are given by Frankl in Ersch and Gruber, *l.c.*, to which the notes in Schudt's *Jüdische Denkwürdigkeiten* must be added. On the latest organization of Karaite religious matters in Russia see *Entziklopedicheski Slovar*, xiv. 431–432.

K. A. H.

Rules of Cleanliness.

Karaism is not, as asserted by its opponents, the outcome of mere personal ambition, but the natural reaction and counter-movement against Talmudism brought to a state of stagnation in the Saborean and early geonic period. In pointing to the written Law or Scripture as the only divine source of authority, it gave to Judaism a healthy stimulus in the direction of renewed Bible study and research and inaugurated a new epoch in Jewish history. Its weakness, however, consisted in its being an altogether retrogressive movement, deriving support from remnants, literary or otherwise, of seemingly long extinct Sadducean and Essene doctrines, and ignoring the progressive element represented by the rabbinic Halakah, in favor of Sadducean adherence to the letter of the Law (see Geiger, "Gesammelte Schriften," iii. 283 *et seq.*; Grätz, "Gesch." iii. 413–429). However bold and original Anan's combination of the Sadducean and rabbinic methods in his system of hermeneutics, the longing for the past glory of Zion, for the restoration of the Temple with its sacrificial and Levitical laws of purity, lent Karaism a somber, ascetic, and world-shunning character. "Only when and where wine and meat can be offered upon the altar may they be used at the table," was made the maxim of the Karaite "mourner for Zion," even though later Karaism did not adhere to it (Harkavy, "Liḳḳuṭe Ḳadmoniyyot," ii. 1903, Nos. 4, 128, 138); jurisdiction in civil as well as in criminal cases, outside the Holy Land, is suspended, though he who does not act in conformity with the Law should be excommunicated (Nos. 14–18); perfect separation from the Gentiles is enjoined, and no meal prepared in any form by them should be eaten (Nos. 6–7, 196). Rigorous Essene rules are inculcated in regard to married life; menstrual fluid, human excrement, blood, and any other unclean issue must be covered with earth; privies must be kept distant from the limit of human dwellings; ablution of both hands and feet after every casement of the body, and before entering the synagogue or reading from the Law, is required; both the water and the laver must be kept holy (Nos. 22, 26–34, 130, 200–204). None is allowed to enter the synagogue or read from the scroll of the Law with shoes on his feet, or after having taken wine; to irreverent treatment of a single Law there is attached the penalty of death by God's hand or of excommunication by man (Nos. 13–17, 21–22, 198). Tefillin are not recognized as Biblical, Deut. vi. 8 and xi. 18 being taken symbolically; all the more sacredness is ascribed to the ẓiẓit, which must be twisted, spun, and attached by an Israelite expressly trained for the purpose (Nos. 8–10, 196). Circumcision must be performed by a Jewish believer, with a consecrated instrument (scissors), and after the person has been consecrated; for proselytes the eighth, and for other adults the eleventh, day of the month is set apart, and in the case of both Periah is omitted (Nos. 75–89).

Regarding the Sabbath, the rules enforced are the same as those of the Samaritans and Falashas, and as those prescribed in the Book of Jubilees: No light or fire is allowed; marital intercourse and leaving the house are forbidden (later, it was permissible to go as far as 2,000 yards); light burdens, however, may be carried in the hand (No. 69). No kind of work may be done by a non-Jew for a Jew (No. 189). The act of circumcision on the eighth day should be performed upon the child at the close of the Sabbath, so that the work of healing may take place on Sunday (Nos. 76–77); nor may the Passover lamb be sacrificed on a Sabbath (Nos. 72, 130). All work except preparation of food is prohibited also on the holy days; so is the slaughtering of animals (No. 74). The "mazzah," as the bread of affliction, should be made of barley (Nos. 129, 133). Shabu'ot must always be observed on the day after Sabbath, as the Sadducees and Samaritans interpret the Biblical "the morrow of the Sabbath" (Lev. xxiii. 16). The "Sukkah" should be made of the plants mentioned in Lev. xxiii. 40 and Neh. viii. 15. The 1st of Tishri is a day of "contrition," not of the blowing of the shofar; the beginning of the year is the 1st of Nisan; and a second Shebaṭ (not Adar) is the intercalary month in a leap-year. Ḥanukkah is not celebrated; Purim is a two days' fast; and there is a seventy days' fast in remembrance of the Haman persecution, and a fast on the seventh day of every month (Nos. 130, 149; the source is unknown as yet). Instead of the 9th, the 10th of Ab is the fast-day in memory of the destruction of Jerusalem. The New-Moon is fixed by observation.

Marriage and Dietary Laws.

The levirate marriage is extended to the wife or rather the betrothed of any deceased relative (Nos. 106–112); the refusal to marry her entails "nezifah" (seven days' confinement). Both man and woman must be willing, as in any other marriage (No. 113). The number of incestuous marriages in Lev. xviii.–xx. (to which popular or Soferic rule added "secondary incests"; "sheniyyot"; Yeb. ii. 4; Tosef., Yeb. iii. 1; Yeb. 21a, b) Karaism extended upon the principle of equal relationship of the agnates and cognates in the ascending and descending scales ("rikkub"), so that later authorities opposed the prohibitive system as unbearable; in regard to a niece, however, Anan was less rigorous (Nos. 90–106, 129). Priestly sanctity is attached to the rite of slaughtering (No. 57; but see No. 144); none but a perfectly healthy animal is permitted; defiling contact with the carcass must be avoided. Among fowls, for which the sacrificial "meliḳah" (the pinching off of the head with the nails) is prescribed, only the dove and the turtle-dove should be eaten; the male bird is forbidden (Nos. 141, 144, 155, 159, 164, 188). The prohibition against the eating of the ischiatic sinew (Gen. xxxii. 33; Ibn Ezra, *ad loc.*) or of meat with milk is not recognized as Biblical (Ex. xxiii. 19; No. 151; see Ibn Ezra, *ad loc.*); all the more importance is attached to the prohibition against mixing together wool and linen and other stuffs ("shaaṭnez" and "kila'im"; Nos. 5, 195).

Liturgy.

Tithes should be given from everything the soil offers, including metals (No. 131). God alone should be sought as physician, and no human medicine should be resorted to (No. 148). Before and after reading from the Law, as well as before and after eating and drinking, benedictions are recited, but always with reference to Zion (Nos. 12–19). Instead of the traditional liturgy, the Psalms of David and other portions of the Bible should be used for prayer and song, and the Law should be read each day (Nos. 20, 158, 200). Simple Hebrew formulas for divorce (No. 119) and for the marriage ceremony are prescribed (No. 112).

In the course of time the innovations of Anan have been greatly altered and modified, and later Karaism adopted many rabbinical customs. The liturgy especially, originally based more or less upon the Temple "Ma'amadot," was greatly augmented and enriched by compositions made after the pattern of the Rabbinite liturgy. On the whole, Karaism lacks the element of poetry and inspiration, and is merely imitative when it is not in opposition. Instead of the thirteen Maimonidean "articles of faith," Karaism, since Judah Hadassi, has had only ten. See Articles of Faith. K.

KARAMZIN, W. M. See Russia.

KAREIS, JOSEF: Austrian electrician and deputy; born at Semic, Bohemia, Feb. 14, 1837; studied at the technical institute in Prague. From 1858 till 1896 he was in the service of the state, first in the department for triangular survey in Tyrol and Croatia until 1863, and thereafter in the telegraph service in nearly all the provinces of Austria. When electrotechnics first became known, Kareis devoted himself to its study, and from 1883 to 1896 edited the "Zeitschrift für Elektrotechnik." He also wrote several treatises on the subject, founded the Elektrotechnische Verein in Vienna, and busied himself with many undertakings along this line. He represented his native country in 1883 as secretary of the Internationale Elektrische Ausstellung in Vienna, and in 1889 as vice-president of the International Electrotechnical Congress in Paris.

From 1890 to 1896 Kareis represented Leopoldstadt in the city council, and from 1897 until the end of 1899 was delegate from the same district to the Reichsrath.

S. L. Y.

KARET. See Excommunication.

KARFUNKEL, AARON BEN JUDAH LÖB HA-KOHEN: Bohemian rabbi. After having successively filled the rabbinates of Gawartschew, Lask, Dasparschi, and Widowa, he was called in 1801 to Nachod, where he remained until 1806. Karfunkel was the author of "She'eltot ABiYaH," containing dissertations on Talmudical subjects, and divided into twelve parts, having for their respective titles the names of the precious stones in the high priest's breastplate. Of these parts only two have been published (Berlin, 1806). They are divided into "kelalim," subdivided into paragraphs, with glosses entitled "Millu'at Eben" and dissertations called "Meshuaḥ Milḥamah." Karfunkel was the author also of "Ẓanif Ṭahor," a commentary on Ecclesiastes, a manuscript of which is in the British Museum.

Bibliography: Fürst, *Bibl. Jud.* ii. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 409.

S. S. I. Br.

KARFUNKELSTEIN, SIEGFRIED: German soldier; born at Beuthen, Silesia, Feb. 21, 1848; died on the field of battle at Le Bourget Oct. 30, 1870. He volunteered in 1866 and went through the Six Weeks' war. In the Franco-Prussian war he distinguished himself so conspicuously that on Oct. 28, 1870, he was decorated with the Iron Cross of the second class. Two days later he was mortally wounded while rescuing the regimental flag from the hands of the enemy. He was, however, able to hand it to General Budrisky.

Bibliography: *Juden als Soldaten*, 1897, p. 104.

s. J.

KARGAU, MENDEL: German Talmudist; born 1772 at Prostibor, Bohemia; died 1842 at Fürth. He was a disciple of Ezekiel Landau in Prague and of Phinehas Horwitz in Frankfort-on-the-Main. He lived for some years in Paris, where he was in business as a merchant; the rest of his life he passed in Fürth, where by his lectures he greatly promoted the study of the Talmud. His work "Giddule Ṭohorah," edited after his death by Jonah Rosenbaum and Anschel Stern (later chief rabbi of Hamburg), treats of the laws relating to the ritual bath ("mikweh"). In 1840 he celebrated in a Hebrew poem the return of Sir Moses Montefiore from Damascus.

Bibliography: Preface to *Giddule Ṭohorah*, Fürth, 1845.

s. s. A. Fe.

KARIGEL. See Carregal.

KARLIN. See Pinsk.

KARLSBAD: Town in Bohemia; famous for its mineral springs; first made popular by the emperor Charles IV. in 1350. When King Ladislaus II. confirmed, in 1499, the privilege granted to the town by Charles IV., he added, "as an especial favor," that no Jew should be allowed to settle there; this feature in the privilege remained in force until 1793, when the emperor Francis II. enjoined the city to obey the general laws of the country in its attitude toward the Jews; the city, however, paid little attention to this new decree. The "Patent" of Feb. 18, 1860, removed most of the Jews' disabilities. The records and documents of the town give ample evidence of the rigor with which it opposed the settling of the Jews within its walls. The neighboring Jews of Lichtenstadt especially made many futile efforts to enter. Although they were permitted to stay at Karlsbad during the summer on pedlers' licenses or for treatment, no Jew was allowed there from Sept. 15 to May 15 except for treatment and with a physician's certificate, the police being commissioned to pay special attention to such "winter Jews." The only other exception was in favor of the farmer of the government tobacco monopoly. In 1830 the restaurant-keeper David Moser of Lichtenstadt succeeded in obtaining permission, not from the city, but from the government, to settle at Karlsbad for the sake of the Jews who might repair to the city during the winter for treatment. But down to 1860 the other Jews doing business in Karlsbad lived at Lichtenstadt.

In 1847 philanthropists of Prague, by special permission of the government, founded the first Jewish hospital at Karlsbad. In this hospital services were held on Sabbaths and festivals, notwithstanding the objections of the municipal authorities; the hospital became, also, the meeting-place of the first Jewish families settling after 1860. The first rabbi of the growing community, Dr. J. H. Oppenheim, was elected in 1870. He was succeeded by Dr. Rudolf Plaut (1872–82), Dr. Nathan Porges (1882–88), and Dr. Ignaz Ziegler (present incumbent). The synagogue was dedicated in 1877. In 1901 the community founded the Kaiser Franz Josef Regierungs-Jubiläum Hospiz, which was opened May 1, 1903. The societies include a B'nai B'rith lodge, a women's philanthropic society, several religious and educational societies, a choral society in connection with the synagogue, and a Zionist society. In 1903 the community numbered 500 tax-paying members.

D. I. Z.

KARLSRUHE (CARLSRUHE): German city; capital of the grand duchy of Baden. Jews began to settle there soon after its foundation (1715) by Margrave Carl Wilhelm of Baden-Durlach; they were attracted by the numerous privileges granted by its founder to settlers, without discrimination as to creed. Official documents attest the presence of several Jewish families at Karlsruhe in 1717. A year later the city council addressed to the margrave a report in which a question was raised as to the proportion of municipal charges to be borne by the newly arrived Jews, who in that year formed an organized congregation, with Rabbi Nathan Uri Kohen of Metz at its head. A document dated 1726 gives the names of twenty-four Jews who had taken part in an election of municipal officers. As the city grew permission to settle there became less easily obtained by Jews, and the community developed more slowly.

In 1750 there were seventy-five Jewish families in Karlsruhe; in that year Nathan Uri Kohen died, and was succeeded in the rabbinate by Jacob Nathanael Weil, who held the office until 1769. A memorable date in the annals of the Jews of Baden, especially memorable to the Jews of Karlsruhe, was the year 1783, when, by a decree issued by Margrave Carl Friedrich (1746–1811), the Jews ceased to be serfs, and consequently could settle wherever they pleased. The same decree freed them from the "Todfall" tax, paid to the clergy for each Jewish burial. In commemoration of these happy changes special prayers were prepared by the acting rabbi Jedidiah Tiah Weill, who, succeeding his father in 1770, held the office until 1805.

In 1808 the government issued regulations concerning the administration of the spiritual affairs of the Jewish community, by which the chief rabbi of Karlsruhe became the spiritual head of the Jews of the country. The first chief rabbi was Asher Löw, who was nominated in 1809 and held the office until 1837. The community of Karlsruhe took a leading part in the long struggle for the emancipation of the Jews of Baden, which ended successfully in 1860: at that time the community numbered 1,062 persons. A new synagogue was erected in 1875; its services are liberal in tendency. Since the death of Asher Löw, the office of chief rabbi has been successively held by Elias Willstädter, Adolf Schwarz, and Meyer Appel. About 1870 the Orthodox members seceded and formed an Israelitische Religionsgesellschaft, with a roll of about one hundred families, the present (1904) rabbi of which is **Sinai Schiffer.** Karlsruhe has a population of 94,030, including about 2,300 Jews.

Bibliography: Fecht, *Gesch. der Haupt und Residenz Stadt Karlsruhe*, p. 47, and Index; Weech, *Badische Gesch.* passim; Leopold Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, ii., *passim*.

E. C. I. Br.

——**Typography:** The first Hebrew book issued at Karlsruhe was printed in 1755 in Jacob Held's printing establishment; it was the chief work of Rabbi Nathanael Weil and was known as "Ḳorban Netanel." In 1757 the same establishment printed Hezekiah da Silva's commentary on the first part of the Shulḥan 'Aruk. After Held's death the privilege went to his young children, for whom Lotter conducted the business, issuing in 1763–77 several valuable works, including Jehiel Heilprin's historical work and two books by Jonathan Eybeschütz. When Lotter fled from his creditors in 1777, the court printer Michael Maklot, and Judah Löw Wormser, a printer employed formerly by Lotter, contended for the latter's privileges. After eighteen years the matter was decided in Wormser's favor, who printed chiefly ritual and Biblical works. The "Privileged Hebrew Printing-Press" was discontinued in 1793, but was afterward started again by an enlarged company, which continued printing until 1839. From 1814 David Raphael Marx conducted a second "privileged press," which in 1836 issued the Rosenfeld-Willstätter edition of the Bible. Since 1839 Marsch and Vogel have printed Hebrew books at Karlsruhe.

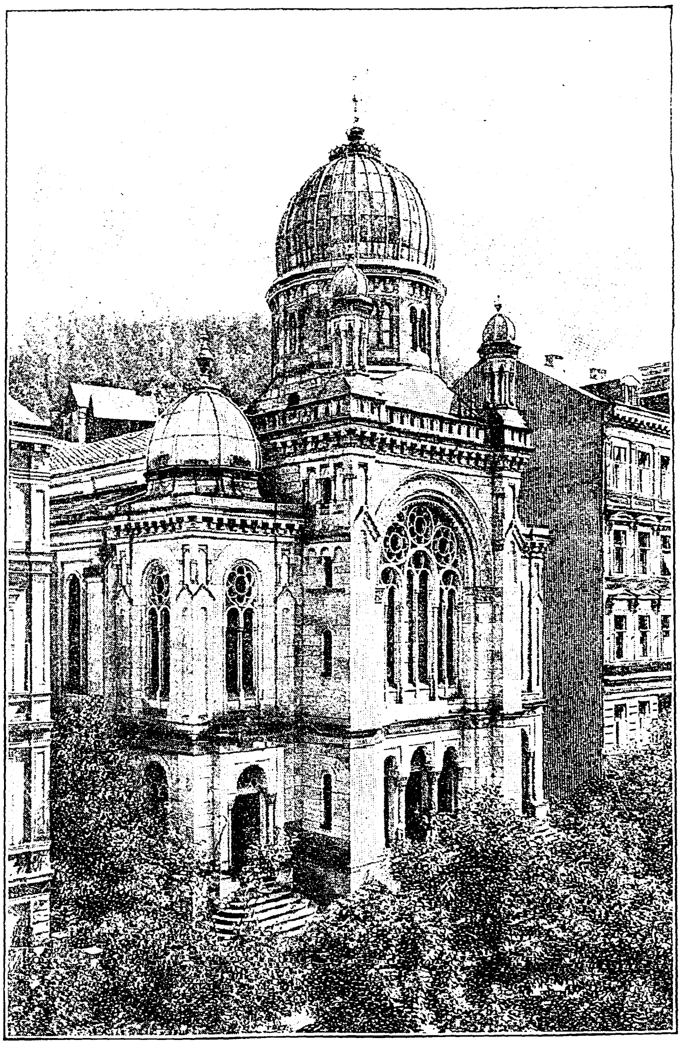

Synagogue at Karlsbad.
(From a photograph.)

Bibliography: Biberfeld, in *Zeit. für Hebr. Bibl.* i.-iii. (also published separately); Seligmann, *ib.* v.

J. A. F.

KARLSTADT. See Croatia.

KÁRMÁN, MORITZ (originally **Kleinmann**): Hungarian educator; born Dec. 25, 1843, at Szegedin. He was brought up under the influence of Leopold Löw. While preparing for the rabbinical career he studied philosophy and philology at the University of Budapest (Ph.D. 1866). Deeply interested in pedagogics, he was sent (1869) by the minister of education, Baron Joseph Eötvös, on a scholarship to Leipsic, to study methods of training teachers for secondary schools. Returning to Hungary in 1872, he established himself at the University of Budapest as privat-docent in pedagogics, ethics, and psychology, and was appointed at the same time professor at the Mittelschullehrer-Bildungsanstalt there. He induced the government to establish a gymnasium in connection with this school for the practical training of teachers, of which he was appointed director. This marked the beginning of Kármán's great influence on the education of the entire country through the numerous pupils who disseminate his ideas. Since 1903 Kármán has been "pädagogischer Berater" in the Ministorium für Culten und Unterricht.

Kármán has translated into Hungarian the following works: Jolly's "Philosophische Propädeutik" (1883); Lotze's "Logik" (1884); Browning's "History of Education" (1885); "Psychologie" (1887); Gow's "Greek and Roman Antiquities" (1890); Wilkins' "History of Roman Literature" (1894).

His "Beispiele eines Rationellen Lehrplans für Gymnasien" (Halle, 1890) has been published in Frick's "Sammlung Pädagogischer Abhandlungen."

BIBLIOGRAPHY: Volf-Waldapfel, *Emlékkönyv Kármán Mór 25 éves Tanári Munkásságának Ünnepére*, Budapest, 1897; *Pallas Lex.*

S. L. V.

KARMEL, HA-. See PERIODICALS.

KARMI: Family name, the Biblical "Carmi" (Num. xxvi. 6); it was used, according to Gross, as a gentilic adjective to the French "Crémieu" or "Crémieux" (= "Kerem Ṭob"), name of a county of the department of Isère, where many Jews were living in the Middle Ages, and to "Cremiacum," a place in the Dauphiné; it was changed at the beginning of the seventeenth century to "Crémieux."

Karmi: Copied, in 1583, MS. No. 1424 of the Codex de Rossi.

Abraham Karmi. See JASSUDA and ABRAHAM KARMI.

David ben Joseph Karmi: Lived at Carpentras, France, where he often delivered public discourses in the synagogue on the Sabbath, in 1621 and 1622, during the rabbinate of his teacher Solomon Ezobi.

Elhanan David Karmi: Died at Reggio, Kislew 8, 1643. He wrote glosses to the Shulḥan 'Aruk, which were praised by Benjamin Coen in the funeral oration which he preached at Elhanan's death ("Gebul Binyamin," p. 29).

D. A. PE.

Elijah Karmi: Teacher at Carpentras, France; lived at the end of the seventeenth century. Elijah Karmi collected, under the title "Seder Tamid," the prayers in use among the Jews of the four communities of Avignon, Carpentras, L'Isle, and Cavillon (Avignon, 1767).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 143; Gross, *Gallia Judaica*, pp. 262, 263.

S. S. I. BR.

Isaiah Karmi: Lived at Reggio about the same time as Jacob Israel Karmi; pupil of R. Israel Benjamin Bassan, who died there about 1790. Isaiah was, apparently, a teacher of the Talmud. He is praised as a poet and preacher by his pupil Hananiah Elhanan Hai Coen, rabbi of Florence.

Jacob Israel Karmi: Rabbi at Reggio in the eighteenth and nineteenth centuries; pupil of Jacob Moses 'Ayyas, rabbi at Ferrara, in whose house he met Hananeel Neppi, subsequently rabbi of Ferrara, who was an intimate friend of Jacob.

Jassuda and **Abraham Karmi:** Two wealthy and educated brothers living at Carpentras about the middle of the eighteenth century. Abraham, rabbinical judge there, devoted himself throughout his life to the development of Hebrew poetry.

Joseph Jedidiah ben Benjamin Jekuthiel Karmi: Went to Modena in 1612; in 1623 was appointed ḥazzan and teacher at the synagogue of the brothers Ausilio in that city. Although his brother-in-law Aaron Berechiah had published at this time a collection of prayers for vigils, Joseph undertook a similar work, but consisting of his own compositions only, to which he added a commentary, printing the book at his own expense under the title "Kenaf Renanim" (Venice, 1626). These prayers have a haggadic, mystical tinge, and are for all the week-days and festivals.

Leon Karmi of Hamburg: Wrote the apologetic work entitled "De Charitate et Benevolentia a Christianis erga Judæos Habenda ab Evangelica Lege Extractus" (Amsterdam, 1643).

Menahem Karmi: Author of Talmudic collectanea contained in Luzzatto's MS. No. 66.

Mordecai Karmi: Son of Abraham Karmi; died at Aix in 1825. He was one of the most learned rabbis of France, and was distinguished for the nobility of his character as well as for his writings. His "Ma'amar Mordekai" is a commentary on Shulḥan 'Aruk, printed at Leghorn in 1784. His "Dibre Mordekai," a Talmudic polemic against his friend Azulai, was also printed at Leghorn, according to Nepi.

Moses Karmi: Son of Solomon Karmi; died at Aix in 1837. In 1790 he accompanied his father and his uncle Mordecai ben Abraham, who was also his father-in-law, to Aix, where he was appointed rabbi. Between 1829 and 1836 he was engaged on his "Ho'il Mosheh Be'er," written in rabbinical Hebrew. Vols. i.-vi. contain a commentary on the daily prayers and the prayers for special occasions; vols. vii.-x. form a supercommentary to Ibn Ezra on Genesis, Exodus, Numbers, Proverbs, and Job. The whole work has not yet been printed.

Samuel ben Yoma Karmi: Was living at Carpentras in 1631.

Saul Raphael Karmi: Jonah Gerondi dedicated to him, in 1586, his "Iggeret ha-Teshubah."

Simson Karmi: Emigrated in the fifteenth century from Chambéry, department of Savoy, to Italy.

Solomon Karmi: Son of Abraham Karmi; rabbi of Carpentras after the death of his father. At the age of eighteen he wrote "Ḥesheḳ Shelomoh," notes to Rashi's commentaries and to the Pentateuch Midrashim (Leghorn).

BIBLIOGRAPHY: *R. E. J.* ix. 243, 254-255; xi. 114; xii. 203-221; Steinschneider, *Hebr. Bibl.* xii. 118; Wolf, *Bibl. Hebr.* ii. 132; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 23, 36, 104, 115, 186; Zunz, *Literaturgesch.* p. 423; idem, *Z. G.* pp. 239 (note 6), 365; Mortara, *Indice Alfabetico*, p. 10; *Literarisches Beiblatt* to *Allg. Zeit. des Jud.* 1839, No. 8, p. 29; Carmoly, in *Allg. Zeit. des Jud.* 1840, p. 411; Steinschneider, *Cat. Bodl.* cols. 1198, 1448, 1657; Gross, *Gallia Judaica*, pp. 261-263.

D. A. PE.

ḲARMION (ḲIRMION): One of the four principal rivers of Palestine (Yer. Kil. ix. 5; Yer. Ket. xii. 3; B. B. 74b). Owing to its small tributaries, its water is turbid and consequently unfit for sacrificial use (Parah viii. 10; comp. Tos. to B. B. 74b). Schwarz ("Das Heilige Land," p. 31) identifies the Ḳarmion with the Biblical Amana, the modern Baradah; but Neubauer ("G. T." p. 32) supposes that "Ḳarmion" should be amended either into "Ḳadmion," the Talmudic equivalent of "Naḥal Ḳedumim," the Biblical "Kishon" (Judges v. 21), or into "Ḳarsion" (Χαρσέον), which also seems to be another name for "Kishon."

S. S. M. SEL.

KARP (*née* **SEGAL**), **SOFIA:** Rumanian Jewish actress; born at Galatz, Rumania, 1861; died in New York March 31, 1904; the first actress to appear on the Yiddish stage. She made her début in 1877, in Goldfaden's "Die Bobe mit'n Enikel," and soon won distinction in the dramas and operas that author produced at Bucharest, Jassy, Galatz, and other cities. Sofia Karp then went to Russia, and appeared at Odessa in the Maryinski and the Royal theaters, taking part in the classical plays "Zhidovka," "Uriel Acosta," and "Deborah." She played also in various cities in Germany and Galicia. In 1882 she went to New York, where she appeared first at the Rumanian Opera-House, then at the Oriental Theater. In 1902 she established there, in conjunction with other actors, the Grand Theater.

BIBLIOGRAPHY: H. Hapgood, *The Spirit of the Ghetto*, p. 154, New York, 1902.

H. R. A. S. W.

KARPELES, ELIEZER (generally called **R. Lazar Karpeles**): Austrian rabbi; born at Prague about 1754; died April 27, 1832, at Lieben, near Prague. For nearly forty years he was district rabbi of Kaurzim, with residence at Lieben. Karpeles was the author of "Me-Abne ha-Maḳom," novellæ, chiefly to Horayot and to some passages of Maimonides (Prague, 1801), and "'Erki 'Alai," notes to 'Arakin and Ḥullin (*ib.* 1815).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 177; *'Erki 'Alai*, Preface.

S. S. E.

KARPELES, GUSTAV: Historian of literature; editor; son of Elijah Karpeles; born Nov. 11, 1848, at Eiwanowitz, Moravia; studied at the University of Breslau, where he attended also the Jewish theological seminary. He embraced the profession of journalism, and was successively attached to the editorial staffs of "Auf der Höhe," the "Breslauer Nachrichten," the "Breslauer Zeitung," the "Deutsche Union," and Westermann's "Deutsche Monatshefte"; in 1870 he was also coeditor with S. Enoch of the "Jüdische Presse." In 1883 Karpeles settled in Berlin, where in 1890 he became editor of the "Allgemeine Zeitung des Judenthums."

Karpeles stimulated into active life the Jewish literary societies in Germany, but has made himself most widely known through his writings on Heinrich Heine. In addition to several editions of Heine's works (1885, 1887, 1888, 1902) he has published the following monographs: "Heinrich Heine und das Judenthum" (Breslau, 1868); "Heinrich Heine, Biographische Skizzen" (Berlin, 1869); "Heinrich Heine und Seine Zeitgenossen" (*ib.* 1887); "Heinrich Heine und der Rabbi von Bacharach" (Vienna, 1895); "Heinrich Heine's Autobiographie" (*ib.* 1898); "Heinrich Heine: aus Seinem Leben und aus Seiner Zeit" (Leipsic, 1899). The following are among his general writings: "Ludwig Börne" (Leipsic, 1870); "Goethe in Polen" (*ib.* 1890); "Allgemeine Gesch. der Weltliteratur" (*ib.* 1891); "Literarisches Wanderbuch" (Berlin, 1898). He also edited the works of Schiller (Leipsic, 1895), Lenau (*ib.* 1896), and Eichendorff (*ib.* 1896). His special contributions to Jewish literature include: "Die Frauen in der Jüdischen Literatur" (Berlin, 1870; 2d ed., *ib.* n.d.); "Gesch. der Jüdischen Literatur" (*ib.* 1886); "Die Zionsharfe" (*ib.* 1889); "Ein Blick in die Jüdische Literatur" (Prague, 1895); "Jewish Literature and Other Essays" (Philadelphia, 1895); "A Sketch of Jewish History" (*ib.* 1897).

Karpeles also entered the dramatic field, in which he has written: "Deutsches Leben" and "Deutsche Liebe," comedies (1873); "Im Foyer" (1876); and a dramatization of Grabbe's "Don Juan und Faust" (1877).

S. M. K.

KAṢABI (קצבי), JOSEPH BEN NISSIM: Turkish Talmudist of the seventeenth century; died between 1696 and 1698. In 1650 he is mentioned as a distinguished dayyan ("Pene Mosheh," ii., § 77). He seems to have been a pupil of Joseph Trani (Responsa, No. 1), and his halakic discussions with Abraham Rosanes evidence the acuteness of his mind (Azulai, "Shem ha-Gedolim," *s.v.* "Rosanes"). He was known for the liberality of his decisions; he endeavored, for example, to secure permission for the remarriage of an 'agunah, and permitted the drinking of wine that had been prepared by a convert to Islam. Kaṣabi was arbitrator in matters of taxation at Salonica and Soria (Responsa, Nos. 18–19). In 1680 he was chief rabbi at Constantinople, succeeding Moses Benveniste. His responsa and sermons, annotated by Jacob Alfandari, were published by his grandson Moses Kaṣabi ("Rab Yosef," Constantinople, 1736). A responsum of his is printed in the "Pene Mosheh" of Moses Shilton (*ib.* 1712).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1496; *J. Q. R.* xi. 607; Fürst, *Bibl. Jud.* ii. 181.

G. H. HIRS.

KASHER (כשר): Original meaning, "fit," "proper" (as in Esth. viii. 5; Eccl. x. 10, xi. 6); later, in rabbinical literature, it took the meaning of "fit," "permitted," in contradistinction to "pasul" and "terefah" (= "unfit," "forbidden"). Extensively used in the Halakah, the word crept into the common parlance of the Jews, and the verb "kasheren" was formed to denote any process by which food or vessels for food are made ritually fit for use. Thus the process of cleansing vessels used for the Passover festival (see LEAVEN) is known by that term; also the process of immersing in a ritual bath new metal vessels bought from a non-Jew (see PURITY). "Kasheren" is especially applied to the ritual preparation of meat. In order to soften meat before it is salted, so as to allow the salt to extract the blood more freely, the meat is soaked in water for about half an hour. It is then covered with salt for about an hour, and afterward washed three times (Shulḥan 'Aruk, Yoreh De'ah, 69; see MELIḤAH). This whole process is designated by the term "kasheren." See also DIETARY LAWS.

K. J. H. G.

ḲASMUNAH (sometimes called **Xemone**): Jewish poetess, Andalusian by birth; lived in the twelfth or thirteenth century and wrote in Arabic. Al-Maḳḳari included her in his list of Arabian poets in Spain. According to him Ḳasmunah's father, Ishmael, also was a poet and took great pains with the education of his daughter. He was in the habit of beginning a strophe and calling on her to finish it. Al-Maḳḳari has preserved only two of her verses.

BIBLIOGRAPHY: Al-Maḳḳari, *Analectes sur l'Histoire et la Littérature des Arabes d'Espagne*, ii. 356; *J. Q. R.* xi. 128; Kayserling, *Die Jüdischen Frauen*, p. 142, Leipsic, 1879; Bacher, in *Monatsschrift*, xx. 186; Steinschneider, *Arabische Literatur*, § 228.

G. M. W. M.

KASSOWITZ, MAX: Austrian physician; born at Presburg, Hungary, Aug. 14, 1842; M.D., Vienna, 1863. For many years assistant to L. Politzer in Vienna, he became his successor as chief of the First Children's Hospital in 1881. In 1885 he became privat-docent, in 1891 assistant professor in paidology at the Vienna University. Kassowitz has written many essays for the medical journals and is editor of the "Beiträge zur Kinderheilkunde aus dem Ersten Oeffentlichen Kinderkrankeninstitute zu Wien." Among his works may be mentioned: "Die Normale Ossification und die Erkrankungen des Knochensystems bei Rachitis," etc., Vienna, 1881–85; "Die Symptome der Rachitis," Leipsic, 1886; "Vorlesungen über Kinderkrankheiten im Alter der Zahnung," Vienna, 1892; "Allgemeine Biologie," *ib.* 1899.

Bibliography: Pagel, *Biog. Lex.* s.v.

s. F. T. H.

KATSCHER, BERTHA (pseudonyms: **Ludwig Ungar**; **Albert Kellner**; **Ludwig Kölle**; **Ludmilla Kölle**): Hungarian writer; born at Treutschin, Hungary, June 12, 1860. She was educated by her aunt, by whom she was taken to Herzegovina, where in 1881 she was married to her cousin Leopold Katscher, the novelist. Up to this time her mind and time had been occupied mostly with household affairs, but at the wish of her husband she embarked on what proved to be a successful literary career. Her first attempts were fairy-tales for children, but she soon turned her efforts to the advocacy of universal peace and various economic reforms. She wrote also against cruelty to animals. She has contributed articles on a great variety of subjects to the "Frankfurter Zeitung," the "Wiener Mode," "Die Heimat," "Münchener Allgemeine Zeitung," "Kölnische Zeitung," "Prochaska's Monatsbände," etc. Her first work in book form was "Die Kunst ein Mensch zu Sein," written in 1887 with John Hardy. Her other works are: "Weinachtsgeschichte" (1890); "Aus Bädern und Sommerfrischen" (1890); "Hermann Vámbérys Leben und Reiseabenteuer" (1892); "Soldatenkinder," a romance of universal peace (1897); "Die Studentin" (1900); and "Der Stychoos" (1901). She has also translated novels by Hardy, Donnelly, Boyesen, Meadows, Stevenson, and Buckley.

Bibliography: *Lexicon Deutscher Frauen der Feder*, i. 411–412.

s. E. Ms.

ḲAṬṬINA: Babylonian amora of the second generation (3d cent.); known both as halakist and as haggadist. He was a pupil of Rab (Abba Arika); and his halakot are frequently mentioned in the Babylonian Talmud, as transmitted either by himself (Ta'an. 7b; Yoma 54a; *et al.*) or in his name by Ḥisda (Bek. 35a; 'Ar. 32a) and Rabbah b. Huna (Bek. 44b). It was Ḳaṭṭina who inferred from Isa. xii. 11 that the existence of the world is divided into periods of 6,000 years each, with intervals of 1,000 years of chaos (R. H. 31a; Sanh. 97a).

Bibliography: Bacher, *Ag. Bab. Amor.* p. 71; Heilprin, *Seder ha-Dorot*, ii.

s. s. M. Sel.

KATZ, ALBERT: Rabbi and author; born July 17, 1858, at Lodz (Russian Poland). He studied at the yeshibot of Lublin and Wilna and then (1881) went to Berlin, where he still resides. He officiated as preacher at Fürstenwalde from April, 1883, to 1886, and in the Congregation Ohel Yiẓḥaḳ at Berlin from April, 1886, to 1887. Since 1887 he has devoted himself exclusively to writing.

He was one of the founders of the Verein für Jüdische Geschichte und Literatur of Berlin, and of the Verband der Literatur-Vereine at Hanover (1894), whose secretary he still is.

Katz's works include: "The Jew and the Country of His Fathers" (in Hebrew), Berlin, 1883; "Die Seele des Jüdischen Volkes," Fürstenwalde, 1886; "Die Blutlüge" (transl. of I. B. Levinson's "Efes Damim"), Berlin, 1892; "Der Wahre Talmudjude," *ib.* 1893; "Die Juden im Kaukasus," *ib.* 1894; "Aus Alter und Neuer Zeit" (a collection of stories), Prague, 1896; "Die Juden in China," Berlin, 1900.

S.

KATZ, LUDWIG: German otologist and laryngologist; born at Loslau Jan. 1, 1848; graduated (M.D.) from Berlin University in 1872. He began to practise as a specialist in Berlin in 1878. In 1892 he became privat-docent at the University of Berlin.

Katz is the author of "Atlas der Normalen und Pathologischen Anatomie des Ohres," Berlin, 1890, and "Stereoscopischer Atlas des Menschlichen Ohres nach Durchsichtigen Macroscopischen Präparaten," *ib.* 1892.

Bibliography: Pagel, *Biog. Lex.* s. v.

s. F. T. H.

KATZENELLENBOGEN (more correctly **Katzenelnbogen**, sometimes with the epithet **Ashkenazi**): An old, widely ramified family counting many rabbis among its members, who were and are still found in Italy, Poland, Germany, Alsace, and also in America. It derived its name from the locality of Katzenelnbogen in the Prussian province of Hesse-Nassau. In 1312 Count Diether of Katzenelnbogen received permission from Emperor Henry VII. to keep twelve Jews at Katzenelnbogen; and Ludwig the Bavarian in 1330 permitted Count Wilhelm and his heirs to keep twenty-four Jews in their dominions (Böhmer, "Regesten," No. 501; Wiener, "Regesten," pp. 23, 33). M. K.

The following pedigree of this family is given on the title-page of Naphtali Hirsch Katzenellenbogen's "Sha'ar Naftali" (1797):

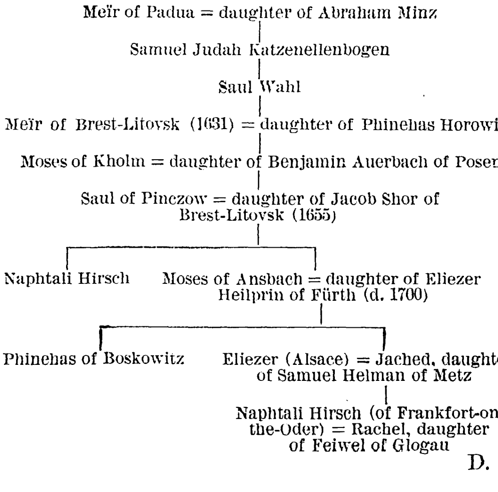
Meïr of Padua = daughter of Abraham Minz
Samuel Judah Katzenellenbogen
Saul Wahl
Meïr of Brest-Litovsk (1631) = daughter of Phinehas Horowitz
Moses of Kholm = daughter of Benjamin Auerbach of Posen
Saul of Pinczow = daughter of Jacob Shor of Brest-Litovsk (1655)
Naphtali Hirsch
Moses of Ansbach = daughter of Eliezer Heilprin of Fürth (d. 1700)
Phinehas of Boskowitz
Eliezer (Alsace) = Jached, daughter of Samuel Helman of Metz
Naphtali Hirsch (of Frankfort-on-the-Oder) = Rachel, daughter of Feiwel of Glogau

D.

Abraham Abush ben Ẓebi Hirsch Katzenellenbogen: German Talmudist of the eighteenth century. Katzenellenbogen had been a wealthy merchant, but, having been impoverished by a fire, he accepted the office of preacher at Sachtschew. He wrote, in 1784, a work entitled "Birkat Abraham," a philosophical commentary on Ecclesiastes (Warsaw, 1815). In this work he mentions two unpublished works, "Yen ha-Reḳaḥ," a mystical commentary on Esther, and "Darke No'am."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 210; Fürst, *Bibl. Jud.* ii. 178.

M. Sel.

Abraham ben David Katzenellenbogen: Polish rabbi; born about the beginning of the eighteenth century; died after 1787. His father was the son of Ezekiel Katzenellenbogen, rabbi of Keidani, Lithuania, and later of the Three Communities (Altona-Hamburg-Wandsbeck). In 1726, when Abraham was in Wilna, living under the roof of his father-in-law, Joseph Etkes, he met there the child Elijah b. Solomon, who later became the famous gaon. Abraham took young Elijah home with him to Keidani to his father's house, and kept him there several months. In 1746 Abraham was rabbi of Slutsk, and at the synod held at Mir, in 1752, signed, as rabbi of Slutsk, the proposition to excommunicate R. Jonathan Eybeschütz. He became rabbi of Brest-Litovsk about 1760, and his name occurs in the approbations to various works, the latest being dated 1787. He had seven sons, one of whom, Joseph, succeeded him as rabbi of Brest-Litovsk and was in turn succeeded by his son Aryeh Löb Katzenellenbogen. A "hesped" or sermon preached on the occasion of Abraham's death is contained in Eliezer ha-Levi's "Reaḥ ha-Sadeh" (Shklov, 1795).

Bibliography: Feinstein, *'Ir Tehiliah*, pp. 30, 170, 204, Warsaw, 1886; Lewin, *'Aliyyot Eliyahu*, ed. Stettin, p. 55; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 14-15.

P. Wi.

Abraham (Joseph Jacob) ben Joel Katzenellenbogen: Polish rabbi; born in 1549; died at Lemberg April 30, 1637; grandfather of Ezekiel Katzenellenbogen, author of "Keneset Yeḥezḳel." Together with his brother Mattithiah Liebermann he studied under his uncle Isaac Katzenellenbogen, rabbi of Neustadt, and author of "Moledot Yiẓḥaḳ." At first rabbi of Yanow, near Lemberg (*c.* 1593), he was elected in 1615 at Lemberg, to succeed Moses Ḥarif, who, recognizing Katzenellenbogen's scholarship, voluntarily resigned. Katzenellenbogen remained in Lemberg till his death. Some of his novellæ are quoted in "Birkat Ṭob" by R. Moses of Metz, and he is mentioned in the responsa of Meïr of Lublin and in the "Etan ha-Ezraḥi" of Israel Jehiel Rapoport.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 118; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 6; Buber, *Anshe Shem*, pp. 2-4, Cracow, 1895; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 87, 92, 93.

Aryeh Löb b. Joseph Katzenellenbogen: Russian rabbi; born at Brest-Litovsk, where he died Aug. 13, 1837. Both his grandfather and father were rabbis there; he succeeded the latter in 1797, while still a young man, and held the position until his death. He was considered one of the great rabbis of his time. He left no written works, but his name is found appended to a large number of approbations to works of contemporary authors. His signature is second on the resolution adopted by the convention that assembled at Wilna in 1818 to select, by order of Alexander I., three Jewish deputies to reside in St. Petersburg as representatives of the Jews.

Bibliography: Feinstein, *'Ir Tehillah*, p. 30, Warsaw, 1886; Fuenn, *Ḳiryah Ne'emanah*, pp. 35, 47-48, Wilna, 1860.

M. K.—N. T. L.

Benjamin b. Saul Katzenellenbogen: Rabbinical author of the eighteenth century; a pupil of Samuel Heilman and later rabbi of Samter, Prussia. He wrote: "Or Ḥakamim" (Frankfort-on-the-Oder, 1752) and "Leb Ḥakamim," both novellæ (the second ed. of the latter was republished, with additions, at Dyhernfurth in 1773); and "Menorat Zahab," a general title, the work including "Or 'Olam," commentary on the Pentateuch, "Or Ḥadash," commentary on the Hafṭarot, and "Or Torah," sermons on the Pentateuch (*ib.* 1775).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 410.

S. S. N. T. L.

Ezekiel b. Abraham Katzenellenbogen: Polish-German rabbi; born in Lithuania about 1670; died at Altona July 9, 1749. At first rabbi at Keidani, he was called to Altona in 1714. This call he owed to the efforts of Issachar Kohen, an influential member of the Altona congregation; and Katzenellenbogen in return secured the election of Issachar Kohen's son-in-law to the rabbinate of Keidani. Jacob Emden, who reports this story in his "Megillat Sefer" (pp. 121-140), seems, however, to have been prejudiced against Katzenellenbogen, whom he describes as a man of very low moral character, an ignoramus, and a poor preacher.

Ezekiel ben Abraham Katzenellenbogen's descendants for four generations occupied rabbinates in various Polish communities. His epitaph is found in Blogg's "Sefer ha-Ḥayyim" (p. 337; Hanover, 1862). He wrote: "Keneset Yeḥezḳel," responsa, Altona, 1632; "Tefillot le-Yarẓait," prayers and rituals for Jahrzeit, *ib.* 1727; "Ẓawwa'at R. Yeḥezḳel," his will, Amsterdam, 1750; "Mayim [Mi-Yam?] Yeḥezḳel," homilies on the Pentateuch, Porick, 1786; "Leḥem Yeḥezḳel," Talmudic novellæ (mentioned in his preface to "Keneset Yeḥezḳel," but never published). According to Steinschneider ("Cat. Bodl."), Katzenellenbogen is probably the author of the "Me'orer Zikkaron" (Altona, 1727), an index to Talmudic passages with an abstract of the decisions of Rashi, the tosafists, etc.

Bibliography: Emden, *Megillat Sefer*, pp. 121-140, Warsaw, 1897; Fürst, *Bibl. Jud.* ii. 179; Grätz, *Gesch.* x. 375; Kohan (Kahana), in *Ha-Shaḥar*, 1874, p. 299; Steinschneider, *Cat. Bodl.*; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 29, Warsaw, 1864; Duckesz, *Iwwah le-Moshab*, Cracow, 1903; Benjacob, *Oẓar ha-Sefarim*.

D. H. M.

Ḥayyim Löb b. Hirsch Katzenellenbogen: Russian Jewish educator; born in Wilna about 1814; died Jan. 13, 1876. He was one of the foremost teachers in the rabbinical school of Wilna, where he taught Bible, Talmud, and theology in the two highest classes. He succeeded his father, who died in 1868, as inspector of that institution, holding the position until the school was closed in 1873. Later he became financially embarrassed and went to Vilkomir, where he died in abject poverty. With S. J. Fuenn he compiled the Hebrew original of the "Mirovozzreniye Talmudistov" (Talmudist's View of the World), which was translated into Russian under the editorship of L. Lewanda and J. L. Gordon (3 vols., St. Petersburg, 1876). He also contributed articles to "Ha-Karmel" and other Hebrew periodicals.

BIBLIOGRAPHY: Gurland, *Kebod ha-Bayit*, p. 32, Wilna, 1858; *Ha-Karmel*, viii., No. 23; *Iggerot YeLaG* (J. L. Gordon's letters), No. 321.

H. R. P. Wi.

Ḥayyim ben Moses Katzenellenbogen: Physician; son of the physician Moses Katzenellenbogen, who received the title of "gaon" on account of his profound knowledge of rabbinical writings. Ḥayyim ben Moses, who practised his profession in Lublin, united worldly wisdom and prosperity with rabbinical scholarship. He had already been robbed of all his property when the second Cossack persecution of the Jews broke out, during which he nearly lost his life. The Cossacks had given him six hours to raise the sum demanded as a ransom; at the end of that time, the ransom not being forthcoming, he and his whole family were to be slaughtered in the public shambles of the city. He was saved by the proprietor of the Zamosc estate, eight miles distant from Lublin, who brought the requisite sum, twenty thousand gulden, and removed Ḥayyim, his mother, three brothers and three sisters, as well as other relatives, to a place of safety at Zamosc. Ḥayyim, who formerly had himself assisted the poor, was now obliged to appeal to the charity of his coreligionists. In 1656 he went to Lemberg, whence, provided with letters of introduction from the rabbi there, and from some physicians, he went (1657) to Italy, where he found ample support, being warmly recommended by the physician Samuel Meldola in Mantua, Abraham Joseph Graziano in Modena, Moses Zacuto in Venice, and Abraham Ortona in Verona. He at last returned to Lublin and resumed his medical practise.

BIBLIOGRAPHY: *Monatsschrift*, xli. 554 *et seq.*

J. M. K.

Isaac b. Moses Katzenellenbogen: Rabbi; lived at Prague, where his work "Moledot Yiẓḥaḳ," on the computation of the calendar, appeared in 1623. He says in the preface that he lost all his manuscripts through the soldiers of Count Mansfeld (Zunz, "Z. G." p. 232).

Jacob Katzenellenbogen: President of the bet din and head of the yeshibah of Lemberg in 1648; died Feb. 28, 1660; son and successor of Abraham (Joseph Jacob) Katzenellenbogen of Lemberg.

Jacob Katzenellenbogen: Rabbi at Oettingen and then at Lemberg; son of Phinehas Katzenellenbogen; left five large collections of novellæ and ritual decisions, which are still extant in manuscript at Oxford.

BIBLIOGRAPHY: Edelmann, *Nir le-Dawid*, p. 34b, London, 1852; Buber, *Anshe Shem*, pp. 101, 110.

Jacob Katzenellenbogen: Suffered martyrdom in early manhood; son of Saul Katzenellenbogen, rabbi of Pinczow. He left novellæ and ritual decisions, under the title "Naḥalat Ya'aḳob."

D. M. K.

Meïr ben Isaac Katzenellenbogen (Meïr of Padua): Italian rabbi; born at Katzenellenbogen, Germany, about 1482; died at Padua Jan. 12, 1565 (see his epitaph in "Kokbe Yiẓḥaḳ," xv. 14). Meïr ben Isaac, who was generally called after his native town, was the founder of the Katzenellenbogen family. After studying at Prague under the well-known casuist Jacob Polak, he went to Padua and entered the yeshibah of Judah Minz, whose granddaughter he afterward married. He succeeded his father-in-law, Abraham Minz, in the chief rabbinate of Padua, which office he held until his death. Meïr was also nominal rabbi of Venice, whither, as appears from his Responsa (Nos. 43, 48, etc.), he went several times a year; but he had his fixed residence at Padua. Meïr was considered by his contemporaries a great authority on Talmudic and rabbinical matters, and many rabbis consulted him, among them being Moses Alashkar, Obadiah Sforno, and his relative Moses Isserles (who addressed him as "rabbi of Venice"). It may be seen from his responsa (ninety in number, published by himself, with those of Judah Minz, under the title of "She'elot u-Teshubot," Venice, 1553), as well as from those of Isserles, that he was disposed to be liberal in his decisions. Another indication of his leaning toward liberalism was his use in his Responsa (Nos. 38, 49, 72) of the civil names of the months, a thing not done by other rabbis of his time.

Joseph b. Mordecai Gershon says ("She'erit Yosef," No. 1) that Meïr, in one of his responsa, told him not to rely at that time on his opinion, because he could not verify his decision by the Talmud, all the copies of which had been burned. This burning is mentioned by David Gans ("Ẓemaḥ Dawid," p. 56, Warsaw, 1890) and by Heilprin ("Seder ha-Dorot," i. 245, ed. Maskileison) as having occurred in 1553 or 1554 under Pope Julius III., at the instigation of certain baptized Jews. Meïr states also (Responsa, No. 78) that in Candia the hafṭarah for Yom Kippur Minḥah was, with the exception of the first three verses, read in Greek (comp. Zunz, "G. V." p. 413, note). In Responsum No. 86 he speaks of the plague that raged at Venice, but without indicating the year. Many of his responsa are to be found in the collection of Moses Isserles. Meïr added to the edition of his responsa his father-in-law's "Seder Giṭṭin wa-Ḥaliẓah," and a detailed index. He edited also Maimonides' "Yad," with some commentaries, to which he added notes of his own (Venice, 1550; see ISSERLES).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 82; Fränkel, in *Orient, Lit.* vii. 609-613; Fürst, *Bibl. Jud.* ii. 179; Ghirondi, in *Kerem Ḥemed*, iii. 93 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1702; M. Straschun, in Fuenn's *Ḳiryah Ne'emanah*, pp. 321 *et seq.*; Zipser, in *Orient, Lit.* ix. 367.

M. SEL.

Moses ben Saul Katzenellenbogen: Polish rabbi and author; born at Pinczow 1670; died at Fürth 1733; grandson of Moses Katzenellenbogen, rabbi of Kohlm. At the age of twenty-four he became rabbi at Podhajce, Galicia. In 1699 he was imprisoned in consequence of a charge of murder against the Jews of Podhajce. On being released he was elected to the rabbinate of Schwabach, Bavaria. He left in manuscript halakic novellæ and responsa, now in the Bodleian Library at Oxford (collections of Heimann Michael). Moses had four sons, three of whom entered the rabbinate: Phinehas, rabbi at Leipnik, author of "Yesh Manhilin," the history and genealogy of the Katzenellenbogen family; **Eleazar,** rabbi of Bamberg, Bavaria; Naphtali Hirsch, rabbi at Heidelberg.

Bibliography: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 100; Edelmann, *Gedullat Sha'ul*, pp. 34b, 35a.

S. S. N. T. L.

Naphtali Hirsch Katzenellenbogen: German rabbi; died after 1813; son of Eliezer (Lazarus) Katzenellenbogen of Bamberg and subsequently of Hagenau, 1755–71. He was educated by his grandfather R. Samuel Helmann of Metz, and was rabbi (1794) at Frankfort-on-the-Oder and then at Winzenheim, Alsace, and at the same time president of the consistory of the Upper Rhine. He was one of the rabbis at the Paris Sanhedrin, 1806, and had the reputation of being an excellent preacher. He published "Sha'ar Naftali" (Frankfort-on-the-Oder, 1797), a commentary to a part of Eben ha-'Ezer, together with seventeen responsa. On the title-page he traces his descent through nine generations. He left in manuscript "Sha'are Binah," a commentary to Hoshen Mishpat, and another commentary to Eben ha-'Ezer, as well as a volume of sermons and ritual decisions, which are still in manuscript in the Strasburg Library.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 275 *et seq.*; *R. E. J.* xli. 125.

Naphtali Hirsch Katzenellenbogen: Author and poet; born in 1796; died at Wilna March 10, 1868; son of Simhah Katzenellenbogen. He was the editor of the baraita of the thirty-two middot, which appeared with notes under the title "Netibot 'Olam," Wilna, 1832. He published also "Gib'at Sha'ul," a funeral oration on the death of his relative Saul Katzenellenbogen (*ib.* 1825); "Nahal Dim'ah" (*ib.* 1821), dirges on the death of the learned Hayyim Volozhin, with notes on the Pentateuch, entitled "Nahal 'Adanim"; and "Megillat Sefer" (*ib.* 1825), elegies on the death of Hayyim Farhi.

Bibliography: Fürst, *Bibl. Jud.* ii. 178; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 411; Zunz, *Monatstage des Kalenderjahres*, p. 12.

Naphtali Hirsch Katzenellenbogen: German rabbi; born at Schwabach, where his father, Moses Katzenellenbogen, was rabbi. He attended the yeshibah of R. Jacob Kohen Poppers of Frankfort-on-the-Main, where he distinguished himself for his ability, gaining the favor of his teacher, who gave him his only daughter in marriage. In 1741 he was appointed rabbi of Mergentheim and of the communities of the Tauber and Neckar districts, holding this office down to 1763, when he was elected chief rabbi of the Jews of the Palatinate, with his seat at Leimen, which in 1768 he transferred to Mannheim. In the latter city he, in spite of his age and ill health, was surrounded by many pupils. While still living with his father-in-law he published Moses b. Nahman's novellæ to Yebamot, after an old manuscript, under the misleading title "Toledot Adam" (Homburg, 1740). For a large collection of his responsa in manuscript see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2190.

Bibliography: Löwenstein, *Gesch. der Juden in der Kurpfalz*, pp. 240, 242 *et seq.*, Frankfort-on-the-Main, 1895 (gives his epitaph).

Phinehas Katzenellenbogen: Rabbi successively at Leipnik, Boskowitz in Moravia, Wallerstein, and Markbreit in Bavaria; born 1691; died about 1760; son of Moses Katzenellenbogen of Schwabach. His derashot, Pentateuch commentaries, novellæ to Talmud treatises, responsa, etc., are extant in manuscript at Oxford.

Bibliography: Edelmann, *Gedullat Sha'ul*, p. 1; *Nir le-Dawid*, p. 34b; Walden, *Shem ha-Gedolim*, i. 64.

Phinehas Katzenellenbogen: Rabbi at Krakowie and then for thirty-one years preacher at Lemberg; died in the latter city March 19, 1750; son of the martyr Jacob Katzenellenbogen.

Bibliography: Buber, *Anshe Shem*, pp. 184 *et seq.*

Phinehas Katzenellenbogen: Rabbi at Hegenheim from 1821 to about 1828; son of Naphtali Hirsch Katzenellenbogen of Winzenheim.

Samuel Judah Katzenellenbogen: Italian rabbi; born in 1521 at Padua; died there March 25, 1597; son of R. Meïr b. Isaac of Padua (Meïr Padua). He was distinguished even in his youth for his scholarship and his oratorical gifts. He was associated, both as rabbi and as writer, with his father, after whose death, in 1565, he was elected rabbi at Venice. He had many pupils, one of whom had a bust made of his beloved teacher, who was of imposing appearance, and set it up in the schoolhouse so as to have it constantly before his eyes (Eisenstadt-Wiener, "Da'at Kedoshim," p. 82, St. Petersburg, 1897–98). Azulai ("Shem ha-Gedolim," *s.v.*) speaks of this fact in connection with Samuel Judah Katzenellenbogen's great-grandfather, Judah Minz.

Katzenellenbogen was highly respected by his coreligionists throughout Italy, and, because of his wide scholarship, was honored by Joseph Caro, Solomon Luria, and Moses Isserles. Non-Jews also esteemed him highly: Paul Weidner, a converted Jew, dedicated his works to him. He is said to have accorded a hospitable reception to the Polish prince Radziwill when the latter visited Padua. When the prince found himself in need of money he appealed to Katzenellenbogen, who lent him the necessary funds for continuing his journey, requesting in return that he deal leniently with the Jews in his country, and protect them against the accusation of ritual murder.

On Katzenellenbogen's death Leo Modena delivered the funeral oration, which has been printed in the "Mibhar Yehudah" (p. 63b). Samuel left one son, who is known under the name of **Saul Wahl.** Katzenellenbogen is the author of several responsa, which are included in the responsa collection of Moses Isserles (Nos. 23, 126, 127, 129) and in that of Samuel Kala'i; and of twelve derashot, published by his pupil (Venice, 1594; reprinted Lemberg, 1811, where the author's name is erroneously given as J. Minz). Katzenellenbogen also contributed some of the notes to the annotated edition of Maimonides' "Yad ha-Hazakah" (Venice, 1550), which notes Azulai ("Shem ha-Gedolim," *s.v.*) ascribes to Meïr of Padua.

Bibliography: *Kerem Hemed*, iii. 94 *et seq.*; Steinschneider, *Cat. Bodl.* No. 7047; Edelmann, *Gedullat Sha'ul*, pp. xiii. (where Katzenellenbogen's epitaph is quoted), 2b, 29 *et seq.*, London, 1854; Fürst, *Bibl. Jud.* ii. 179; Zunz, *Monatstage des Kalenderjahres*, p. 15; S. Kahan, *'Anaf 'Ez Abot*, p. 31, Cracow, 1903; Eisenstadt-Wiener, *Da'at Kedoshim*, pp. 82 *et seq.*

D. M. K.

Saul b. Joseph Katzenellenbogen: Russian rabbi; born at Brest-Litovsk about 1770; died at Wilna Jan. 12, 1825. He was one of the four sons of Rabbi Joseph b. Abraham Katzenellenbogen of Brest-Litovsk. After living for some time in Polotzk, he went to Wilna, and became a disciple of R. Elijah Gaon and one of the assistant rabbis of Wilna.

He was also a prominent communal leader, and the stories which are still related about him, especially in connection with the gaon, by the older inhabitants of Wilna bear testimony to his great popularity, which is made evident also by the two special works about him that appeared after his death: "Ebel Kabed," by the poet A. B. Lebensohn (Wilna-Grodno, 1825), and "Gib'at Sha'ul," by a relative, Hirsch Katzenellenbogen (*ib.* 1825). R. Saul was a man of ascetic habits and ruined his health by much fasting. He is the author of annotations on the Babylonian Talmud, which appeared in the first Wilna edition and were republished in most of the subsequent editions. He wrote also several approbations of the works of others. Some of his novellæ appeared in Hirsch Katzenellenbogen's "Netibot 'Olam" (Wilna, 1822, 1858).

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 238-240; Lewin, *'Aliyyot Eliyahu*, p. 65, Stettin; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 20, St. Petersburg, 1897-98; Yaẓḳan, *Rabbenu Eliyahu mi-Wilna*, p. 127, St. Petersburg, 1900.

H. R. P. Wi.

KATZENELSON, JUDAH LÖB B. ISRAEL (pen-name **Bukki ben Jogli**): Russian physician; born in Bobruisk 1848. He studied in the rabbinical school of Jitomir and in the Imperial Medico-Surgical Academy of St. Petersburg, and graduated from the latter in 1877. He took part in the war against Turkey and was twice decorated by the czar. After serving some time in the clinical hospital attached to the Voyennaya Akademia, he was appointed physician in ordinary to the Aleksandrovski Hospital of St. Petersburg. He wrote: "Svyedyeniye o Gemofilyi v Talmudye" (St. Petersburg, 1884); "ReMaH Ebarim," on anatomy (*ib.* 1888); "Anatomiya v Dreynoyevreiskoi Pismennosti" (his dissertation on taking his doctor's degree; *ib.* 1889); "Die Rituellen Reinheitsgesetze in der Bibel und im Talmud," in "Monatsschrift," xliii. and xliv.; "Vavilonskoye Plyeneniyl," on the Babylonian dispersion, in "Voskhod," 1900; "Religiya i Politika v Istorii Drevnikh Yevreyev," in "Sbornik Budushchnosti," vol. i. He wrote also, in Hebrew, "Shirat ha-Zamir," a novel, Warsaw, 1895.

Katzenelson has contributed numerous articles to Russian and Hebrew periodicals, especially to the "Russki Yevrei," "Ha-Shiloaḥ," "Budushchnost," and "Ha-Yom," most of them being signed "Bukki ben Yogli."

BIBLIOGRAPHY: *Vita* (appended to his doctoral dissertation); *Sistematicheski Ukazatel*, s. v.

H. R. P. Wi.

KAUDERS, SAMUEL JUDAH LÖB BEN DAVID: Bohemian rabbi; born at Prague about 1762; died there May 6, 1838. After having finished his studies in that city, he devoted his time to Talmudics without holding a rabbinical position. About 1810 he was called to Kaladei as district rabbi of Budweis, and in 1834 he succeeded Samuel LANDAU as "Oberjurist" (acting chief rabbi) of Prague, a position which he held until his death. While a Talmudist of the old school and rigorously Orthodox, he was tolerant in his views and favored secular education. He was the author of: "'Olat Shemuel," responsa on Shulḥan 'Aruk, Oraḥ Ḥayyim, of which the first part only, containing 112 responsa, has been published (Prague, 1823); "Pe'ullat Emet," halakic essays in two parts (*ib.* 1828-29); "Ahabat Emet," homilies and essays (*ib.* 1829).

BIBLIOGRAPHY; Fürst, *Bibl. Jud.* ii. 180; Steinschneider, *Cat. Bodl.* col. 2433; *Allg. Zeit. des Jud.* 1838, No. 67.

S. S. M. SEL.

KAUFMAN, ALEXANDER ARKADYEVICH: Russian political economist; born 1864. After graduating in law from the University of St. Petersburg, he was commissioned (1887-90) by the minister of domains to investigate the economic life of the peasants in the governments of Tobolsk and Tomsk. In 1894 he made a study of the economic condition of the new settlers in a part of the government of Tomsk, and published his investigations under the title "Materialy dlya Isucheniya Ekonomicheskavo Byta Gosudarstvennykh Krestyan Zapadnoi Sibiri." Kaufman likewise contributed to, and edited, "Krestyanskoye Zemlepolzovaniye i Khozyaistvo v Tobolskoi i Tomskoi Guberniyakh" (St. Petersburg, 1894). Other works by Kaufman are: "Khozyaistvennoye Statisticheskoye Izslyedovaniye Tobolskoi Gubernii" ("Yuridicheski Vyestnik," 1890, vol. x.); "Ocherk Obschinnykh Poryadkov Ishimskavo Okruga" ("Russkaya Mysl," 1890, vol. xi.); "Vliyanige Pereselencheskavo Elementa na Razvitiye Selskavo Khozyaistva i Obschinnoi Zhizni v Zapadnoi Sibiri" ("Syeverny Vyestnik," 1891, vol. iv.); "Zastyvshaya Istoriya Obschiny" ("Vyestnik Yevropy," 1893, vol. vi.); "Obzor Sposoba Polevodstva i Syevooborotov v Zapadnoi Sibiri" ("Selskoye Khozyaistvo i Lyesovodstvo," 1893, vol. vi.); "Ocherk Krestyanskavo Khozyaistva v Sibiri" (Tomsk, 1894); "Obschina i Uspyekhi Selskavo Khozyaistva v Sibiri" ("Russkoye Bogatsvo," 1894, vol. x.). Kaufman's investigations have won him the gold medal of the Imperial Geographical Society.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xiv. 773.

H. R. J. G. L.

KAUFMAN, ARKADYA (AARON): Russian communal worker; born at Grodno early in the nineteenth century; died at St. Petersburg April 19, 1893. While receiving a thorough Talmudic education he acquired also by his own unassisted efforts the French and German languages. He made a study of forestry in its relation to shipbuilding and was appointed by the government overseer of shipyards. Kaufman was an authority on sculpture and painting, and possessed a valuable art collection, as well as a collection of rare Hebrew books and manuscripts. He took a deep interest in the affairs of the St. Petersburg community, and it was as a result of his efforts that it received permission to establish a Jewish cemetery and erect a synagogue.

BIBLIOGRAPHY: *Ha-Asif*, iv. 164.

H. R. J. G. L.

KAUFMAN, ILLARION IGNATYEVICH: Russian political economist; born at Odessa 1847. He graduated from the University of Kharkof, and entered the government service in 1870.

Kaufman's writings deal chiefly with problems of currency and loans, especially of state debts. When he became connected with the central statistical commission Kaufman's investigations were first published in the "Vremennik" of the commission (series ii.). They contain much valuable material on the history of Russian finance, particularly his "Statistika Gosudarstvennykh Finansov Rossii v 1862-1884" (St. Petersburg, 1886). Among his other writings may be mentioned: "Teoriya Kolebaniya Tsyen," Kharkof, 1867; "K Ucheniyu o Dengakh i Kredit ye," *ib.* 1868; "Statistika Russkikh Bankov," St. Petersburg, 1872–76; "Kreditnyye Bilety, Ikh Upadok i Vozstanovleniye," *ib.* 1888; "Vekselnyye Kursy Rossii za 50 Lyet, 1841–90," *ib.* 1892. He has also published a number of articles in "Vyestnik Yevropy" (1872–85).

Since 1893 Kaufman has been professor of statistics in the University of St. Petersburg. He was a member of the board of directors of the Landowners' Bank for fifteen years, and is at present (1904) a member of the directorate of the Imperial Bank, St. Petersburg.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xiv., St. Petersburg, 1895; *Bolshaya Entziklopedia*, ib. 1902.
H. R. J. G. L.

KAUFMANN, DAVID: Austrian scholar; born at Kojetein, Moravia, June 7, 1852; died at Karlsbad, Bohemia, July 6, 1899. He was educated at Kojetein; and from 1861 to 1867 he attended the gymnasium at Kremsir, where he studied the Bible and Talmud with Jacob Brüll, rabbi of Kojetein, and with the latter's son Nehemiah. In 1867 he went to the Jewish Theological Seminary at Breslau, where he studied for ten years, attending at the same time the university of that city. In the summer of 1874 he received his Ph.D. from the University of Leipsic; and on Jan. 29, 1877, he was ordained rabbi. In the latter year he declined the offer of a professorship at the Jewish Theological Seminary, Cincinnati, preferring to accept instead the chairs of history, philosophy of religion, and homiletics at the newly founded rabbinical school at Budapest, which he continued to hold till his death. He also at the same time taught Greek and German in the preparatory school of the same institution, carrying on this work in the Hungarian language, which he had rapidly mastered. As librarian of the seminary he acquired the large library of Lelio della Torre of Padua, the library of the seminary becoming by this addition one of the most valuable Hebrew libraries of Europe. As a teacher Kaufmann was highly successful; and his relation to his students was that of friendly adviser. He maintained a lively correspondence not only with the most eminent Jewish scholars, but also with the leaders in other branches of science. Kaufmann was a corresponding member of the Royal Academy of Sciences of Madrid and a member of the executive committee of the Budapest branch of the Alliance Israélite Universelle.

David Kaufmann.

His Life.

His Works.

Kaufmann displayed a many-sided literary activity. The bibliography of his works which M. Brann compiled for the "Gedenkbuch zur Erinnerung an David Kaufmann" (ed. M. Brann and F. Rosenthal, Breslau, 1900) includes 546 items, covering nearly every branch of Jewish science. His voluminous contributions to the periodical literature of the last two decades of the nineteenth century show him as a finished writer both of German and of Hebrew. His first and most important works, dealing with the philosophy of religion, include: "Die Theologie des Bachja ibn Pakuda, Verfasser des חובות הלבבות," a prize essay written while a student at the seminary (in "Berichte der Kaiserlichen Akademie der Wissenschaften," Vienna, 1874); "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters von Saadia bis Maimuni" (Gotha, 1877–78), his chief work, being a survey of the Jewish and Arabic religious philosophy of the Middle Ages; "Die Spuren al-Batlajusi's in der Jüdischen Religionsphilosophie Nebst einer Ausgabe der Hebr. Uebersetzung Seiner Bildlichen Kreise" (Budapest, 1880; also in Hungarian); "Die Sinne. Beiträge zur Gesch. der Physiologie und Psychologie im Mittelalter. Aus Hebräischen und Arabischen Quellen" (Budapest, 1884; also in Hungarian); an edition of the "Minḥat Ḳena'ot" of Jehiel b. Samuel Pisa (Berlin, 1898, forming a part of the Meḳiẓe Nirdamim collection); "Studien über Salomon ibn Gabirol" (Budapest, 1899; also in Hungarian); a large number of essays in various periodicals, noteworthy among which is the paper "Der Führer Maimuni's in der Weltlitteratur" (reprinted from "Archiv für Gesch. der Philosophie," by L. Stein, xi., No. 3).

Contributions to Jewish History.

His most important historical monographs are: "Die Letzte Vertreibung der Juden aus Wien, Ihre Vorgeschichte (1625–70) und Ihre Opfer" (Vienna, 1889; also in Hungarian); "Zur Gesch. Jüdischer Familien: Samson Wertheimer, der Oberhoffactor und Landesrabbiner, 1658–1724, und Seine Kinder" (Vienna, 1888); "Urkundliches aus dem Leben Samson Wertheimers" (Budapest, 1891; also in Hungarian); "Die Familien Prags nach den Epitaphien des Alten Jüdischen Friedhofs in Prag, Zusammengestellt von Simon Hock, aus Dessen Nachlasse Herausgegeben, mit Anmerkungen Versehen und Biographisch Eingeleitet von Prof. Dr. D. Kaufmann" (with Hebrew title-page, Presburg, 1892); "Zur Gesch. Jüdischer Familien: I., R. Jair Chajjim Bacharach, 1638–1702, und Seine Ahnen" (Treves, 1894); "Dr. Israel Conegliano und Seine Verdienste um die Republik Venedig bis nach dem Frieden von Carlowitz" (Budapest, 1895; also in Hungarian); "Die Erstürmung Ofens und Ihre Vorgeschichte nach dem Berichte Isaak Schulhofs [Megillat Ofen], 1650-1732; Herausgegeben und Biographisch Eingeleitet" (Treves, 1895); "Aus Heinrich Heine's Ahnensaal" (Breslau, 1896); "Die Memoiren der Glückel von Hameln" (Frankfort-on-the-Main, 1896, with Hebrew title-page); "Die Chronik des Achimaaz aus Oria" (reprint from "Monatsschrift," 1896).

On Jewish Art.

Kaufmann was the first to take up the history of art in the synagogue. The following works of his in this field may be mentioned: "Zur Gesch. der Kunst in den Synagogen" (Vienna, 1897); "Zur Gesch. der Jüdischen Handschriften-Illustration" (contribution to the édition de luxe of "Die Haggada von Sarajewo" by D. H. Müller and I. v. Schlossar, Vienna, 1898); "Sens et Origines des Symboles Tumulaires de l'Ancien Testament dans l'Art Chrétien Primitif" ("R. E. J." xiv. 33, 217).

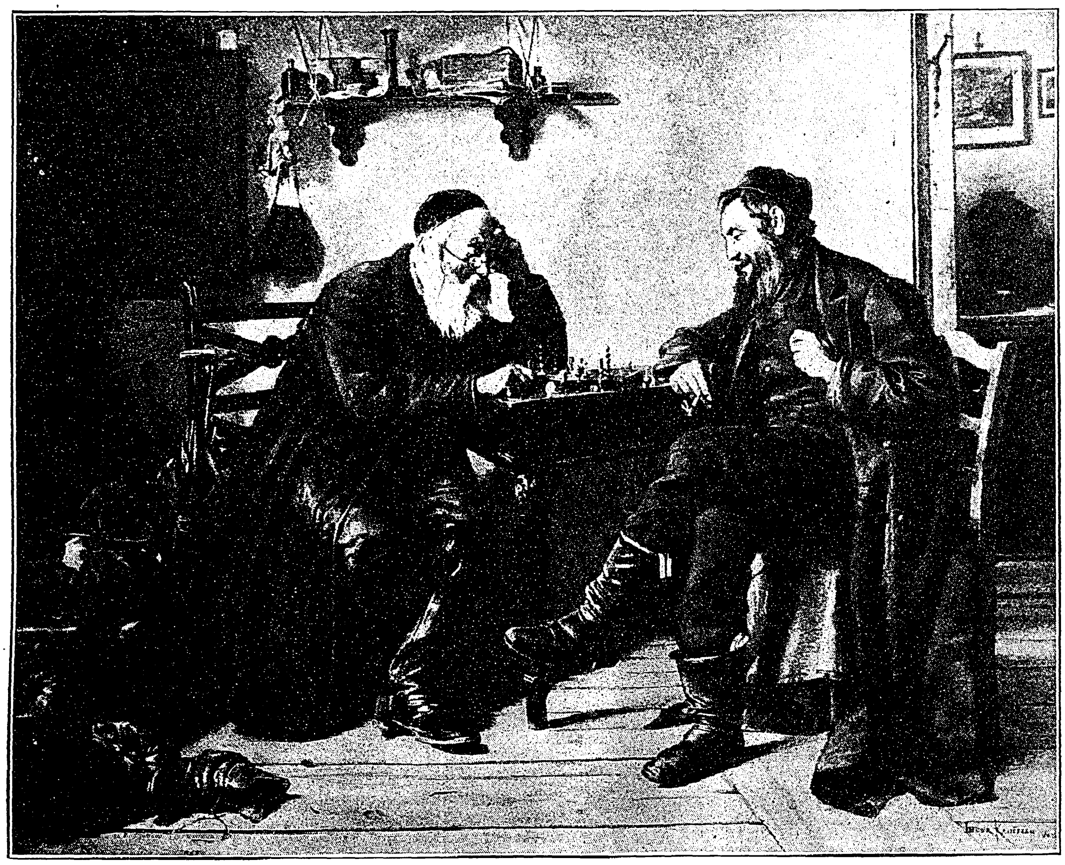

THE CHESS-PLAYERS.
(From the painting by Isidor Kaufmann.)

Kaufmann also polemized much in behalf of Judaism. Noteworthy among his writings along this line are: "Ein Wort im Vertrauen an Herrn Hofprediger Stöcker von Einem, Dessen Name Nichts zur Sache Thut" (Berlin, 1880); "Paul de Lagarde's Jüdische Gelehrsamkeit" (Leipsic, 1887), a defense of his friend and master Zunz; "Wie Heben Wir den Religiösen Sinn Unserer Mädchen und Frauen" (Treves, 1893); introduction to S. Heller's "Die Echten Hebräischen Melodien" (*ib.* 1893). He was also an active member of the Meḳiẓe Nirdamim, a society for the publication of old Hebrew manuscripts.

Kaufmann was the possessor of a large library, which contained many valuable manuscripts, incunabula, and first editions, and of which the Marco MORTARA library, acquired by Kaufmann, formed the nucleus.

BIBLIOGRAPHY: An entire Kaufmann literature has arisen, of which the following works may be mentioned: F. Rosenthal, biography in the *Kaufmann Gedenkbuch*; S. Krauss, *David Kaufmann*, Berlin, 1902; H. Bloch, in *Abendblatt* of the *Pester Lloyd*, July 10, 1899; D. H. Müller, in *Jahrb. des Vereines für Jüd. Gesch. und Literatur*, Berlin, 1900; L. Blau, in *Jahresbericht der Landesrabbinerschule*, 1900.

S. M. W.

KAUFMANN, ISIDOR: Hungarian painter; born March 22, 1853, at Arad. He was originally destined for a commercial career, and could fulfil his wish to become a painter only later in life. In 1875 he went to the "Landes-Zeichenschule" in Budapest, where he remained for one year. In 1876 he went to Vienna, but being refused admission to the

Academy of Fine Arts there, he became a pupil of the portrait-painter Aigner. He then entered the "Malerschule" of the Vienna Academy, and later became a private pupil of Professor Trenkwald. He devoted himself especially to genre painting. Particularly noteworthy are his paintings from Polish Jewish life. Among his works the following may be mentioned: "Der Besuch des Rabbi" (the original of which is in possession of the emperor Francis Joseph, in the court museum of Vienna); "Schachspieler"; "Der Zweifler" (for which he received the gold medal at the Vienna exhibition). Some of the other honors awarded to him are: the Baron Königswarter Künstler-Preis; the gold medal of the Emperor of Germany; a gold medal of the International Exhibition at Munich; and a medal of the third class at Paris.

BIBLIOGRAPHY: Kohut, *Berühmte Israelitische Männer und Frauen.*

S. L. LA.

KAUFMANN, MOSES JEKUTHIEL (known also as **Kaufmann Kohen Krotoschin**): Polish Talmudist; born at Krotoschin about the middle of the seventeenth century. He was a son-in-law of Abraham Abele Gombiner, and was rabbi at Kutno, Poland. He wrote "Ḥuḳḳat Torah," or "Yismaḥ Yisrael," annotations to Shulḥan 'Aruk and to later halakic works, in four parts, published between 1693 and 1701 at various places. He wrote also "Leḥem ha-Panim I.," annotations to Yoreh De'ah (Hanau, 1716; twice reprinted), and "Leḥem ha-Panim II.," a new recension, with additions, published by his son Abraham and printed with Abraham Abele Gombiner's glosses to Tosefta Neziḳin (Amsterdam, 1732). He left in manuscript: "Ḥayyim Arukkim," on Oraḥ Ḥayyim; "Ḥuḳḳat ha-Pesaḥ," on the Pesaḥ Haggadah; "Kele ha-Dayyanim," on Ḥoshen Mishpaṭ.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 187, 232, 261; Fürst, *Bibl. Jud.* ii. 180-181; Steinschneider, *Cat. Bodl.* cols. 1380-1381.

D. S. MAN.

KAULA AL-YAHUDI: Jewish general of the eighth century; appointed by Tariḳ; fought valiantly at Xerez against the Visigoths at the head of his army of Jews and Berbers, and occupied a part of Catalonia. He rose against the tyrannical Al-Ḥurr ibn 'Abd al-Raḥman, governor of Spain. Al-Ḥurr attacked him with a superior army and compelled him to retreat toward Lerida. There he was defeated, taken, and executed (718). The Jews in his army, pursued by Al-Ḥurr, were hospitably received by their coreligionists in the cities of Catalonia.

BIBLIOGRAPHY: Rios, *Hist.* i. 117 *et seq.*, 244 *et seq.*; Grätz, *Gesch.* v. 186.

G. M. K.

KAULLA: Württemberg family, distinguished for patriotism and benevolence. The leading members have been:

Jacob Raphael Kaulla: German court banker; born at Buchau on the Feder-See about the middle of the eighteenth century; died at Hechingen May 1, 1810. By a decree dated June 27, 1806, King Frederick of Württemberg, "in view of the various services that the Kaulla family has rendered to the country in critical periods," conferred upon Jacob and a number of his immediate relatives and their descendants of both sexes all rights of citizenship in Württemberg. Jacob Kaulla and his sister Frau **Kiefe Auerbacher** (d. Hechingen March, 1809) were distinguished as philanthropists.

Leopold von Kaulla: Attorney at the supreme court of Bavaria; director of the Hofbank at Stuttgart; born March 25, 1813; died Jan. 16, 1886. He reorganized some of the institutions founded by his family, transferring them to Stuttgart, where they were incorporated under the name of "Kaulla'sche Familien-Stiftung" by King William I. of Württemberg March 18, 1856. He was an honorary member of the Jewish consistory of Württemberg.

S. J. STOS.

KAVALA or **CAVALA**: Settlement in Macedonia, on the Ægean Sea opposite the island of Thasos. It is nine miles southwest of Old Kavala, the ancient Neapolis. Kavala has 4,000 inhabitants, one-fourth of whom are Jews, originally from Salonica and Serres. The community was founded in 1860. It possesses a Jewish school attended by forty boys; a synagogue, erected in 1883; and a benevolent society, Ahawat ha-Ger. The Jews of Kavala are engaged mostly in the manufacture of tobacco products, the work being done only during the summer. The industry is fostered and subsidized by Jewish firms in Salonica. The rabbi (Abraham Molko in 1901) is also reader in the synagogue, mohel, and shoḥeṭ.

D. E. MS.

KAWWANAH (plural, **kawwanot**): Aside from the general idea of devotion conveyed by this Hebrew word (see DEVOTION), the term is used in the plural form by cabalists to denote ideas suggested by certain letters and words. In some prayer-books these are contained in marginal notes; in others they are inserted in the body of the text. They are generally traced to Rabbi Isaac Luria (16th cent.); and the title of such prayer-books contains the phrase כונות על פי האר"י ז"ל = "thoughts according to the view of R. Isaac Luria of blessed memory" (*e.g.*, "Seder 'Abodah u-Moreh Derek," Stawita, 1821; and "Seder Tefillah mi-Kol ha-Shanah ke-Minhag Ḳehillot Sefaradim," Vienna, 1819).

With regard to certain religious acts prescribed by the Law, kawwanah (*i.e.*, the intention to carry out a divine precept) is required; and the question arises whether, for example, one who has accidentally heard the sounding of the shofar on the first day of Tishri without thinking of the divine command (Num. xxix. 1) may be considered as having satisfied the Law (being "yoẓe"). The Talmudical authorities are divided on the question (R. H. iii. 7-8; Ber. 13). All agree, however, that kawwanah in the performance of a "miẓwah" is desirable; wherefore it became a general custom before saying the blessing to make a distinct declaration, "I am ready and prepared to perform the divine command of . . ." Regarding intention as a decisive factor in violations of the Law, see IGNORANCE OF THE LAW; INTENTION.

K. M. F.

KAYSER, PAUL: German jurist and diplomat; born at Oels, Silesia, Aug. 9, 1845; died at

Leipsic Feb. 13, 1898. He was admitted to the bar in 1872; became city judge in Berlin in 1875; was appointed "Regierungsrath" in the department of justice in 1880, and "Geheimer Regierungsrath" in the imperial department of insurance ("Reichsversicherungsamt") in 1885. In that same year he was transferred as "Wirklicher Legationsrath" and "Vortragender Rath" to the department of state. He became "Geheimer Legationsrath" in 1888, assistant chief of the colonial department in 1890, and "Wirklicher Geheimer Legationsrath" in 1891. In 1894 he was made chief of his department. Having been connected for more than ten years with the colonial department, he received (1896) the appointment of "Senats-Präsident" in the "Reichsgericht" (the highest judicial court of Germany) at Leipsic. He embraced the Protestant faith. Kayser wrote: "Abhandlungen aus dem Prozess- und Strafrecht," Berlin, 1873; "Die Strafgerichtsverfassung und das Strafverfahren," Paderborn, 1879; "Die Gesamten Reichsjustizgesetze," Berlin, 1879–80, 5th ed. *ib.* 1894; "Die Aktiengesetznovelle von 18 Juli, 1884, mit Erläuterungen," *ib.* 1884, 2d ed. 1891; "Die Gewerbeordnung mit Erläuterungen," *ib.* 1883, 2d ed. 1884.

Bibliography: *Meyers Konversations-Lexikon.*

s. F. T. H.

KAYSERLING, MEYER: German rabbi and historian; born in Hanover June 17, 1829; educated at Halberstadt, Nikolsburg (Moravia), Prague, Würzburg, and Berlin, in the university of which last-named city he devoted himself to history and philosophy. Encouraged in historical researches by Leopold von Ranke, Kayserling turned his attention to the history and literature of the Jews of the Pyrenean peninsula. In 1861 the Aargau government appointed him rabbi of the Swiss Jews, which office he held until 1870. During his residence in Switzerland he developed a zealous activity in favor of civil equality for his coreligionists, both then and later valiantly facing the charges brought against them. In 1870 he accepted a call as preacher and rabbi to the Jewish community of Budapest. Kayserling, who is a member of the Royal Academy in Madrid, of the Trinity Historical Society, etc., is the author of the following works:

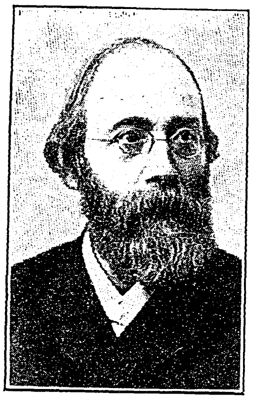

Meyer Kayserling.

Moses Mendelssohn's Philosophische und Religiöse Grundsätze mit Hinblick auf Lessing, Leipsic, 1856.

Sephardim. Romanische Poesien der Juden in Spanien. Ein Beitrag zur Literatur und Gesch. der Spanisch-Portugiesischen Juden, Leipsic, 1859; Hebrew transl. in "Ha-Asif," iv., v.

Ein Feiertag in Madrid. Zur Gesch. der Spanisch-Portugiesischen Juden, Berlin, 1859.

Gesch. der Juden in Navarra, den Baskenländern und auf den Balearen, oder Gesch. der Juden in Spanien, I., Berlin, 1861.

Menasse ben Israel. Sein Leben und Wirken. Zugleich ein Beitrag zur Gesch. der Juden in England, Berlin, 1861; English transl. by F. de Sola Mendes, London, 1877.

Moses Mendelssohn. Sein Leben und Seine Werke, Leipsic, 1862; a second edition of this work, enlarged and revised, bears the title "Moses Mendelssohn. Sein Leben und Wirken," Leipsic, 1888.

Der Dichter Ephraim Kuh. Ein Beitrag zur Gesch. der Deutschen Literatur, Berlin, 1864.

Zum Siegesfeste. Dankpredigt und Danklieder von Moses Mendelssohn, Berlin, 1866.

Gesch. der Juden in Portugal, Berlin, 1867.

Die Rituale Schlachtfrage, oder Ist Schächten Thierquälerei? Aargau, 1867.

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Besides these works and a number of sermons published at different times, Kayserling has contributed to the different Jewish magazines published in Hebrew, German, English, and French; he has also issued a new revised edition of Hecht's "Handbuch der Israelitischen Gesch." (1874; 7th ed., 1901); and since 1884 he has prepared that part of the "Jahresberichte der Geschichtsforschung" (Berlin) which treats of the Jews.

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S.

KAYSERLING, SIMON: German educator and writer; born at Hanover Aug. 31, 1834; died there April 22, 1898; brother of Meyer Kayserling. He attended the Talmud school in Würzburg and the University of Berlin. He was the principal teacher and inspector of the M. M. David'sche Freischule from 1861, and taught for several years in the Jewish teachers' seminary in Hanover.

Kayserling translated into German from a French version, which had been corrected by Lelewel, J. J. Benjamin's "Yewen Mezulah" (Hanover, 1863), an account of the Polish-Cossack war and of the sufferings of the Jews in Poland during the period

1648–53; also F. D. Mocatta's "The Jews of Spain and Portugal and the Inquisition" (*ib.* 1878).

s. M. K.

ḲAYYARA, SIMEON: Babylonian halakist of the first half of the ninth century. The early identification of his surname with "Ḳahirah," the Arabic name of Cairo (founded 980), was shown by Rapoport ("Teshubot ha-Ge'onim," ed. Cassel, p. 12, Berlin, 1848) to be impossible. Neubauer's suggestion ("M. J. C." ii., p. viii.) of its identification with Ḳayyar in Mesopotamia is equally untenable. It is now generally and more correctly assumed that "Ḳayyara" is derived from a common noun, and, like the Syro-Arabic "ḳayyar," originally denoted a dealer in pitch or wax.

The "Halakot Gedolot."

Ḳayyara's chief work was the "Halakot Gedolot," or, as it is called by some Spanish authors, to distinguish it from later halakic codices of a similar nature, "Halakot Rishonot" (see "Ha-Ma'or," Ket. v.; Ḥul. i.; RaMBaN, "Milḥamot" to Shab. iii.; I. Halevy, "Dorot ha-Rishonim," iii. 103). It gives the entire halakic and practical material of the Talmud in a codified form, and seems to represent the first attempt to treat it according to its contents rather than according to the arrangement of its treatises (for further details see Law, Codification of).

As to the time of its composition all the older authorities are silent. Abraham ibn Daud alone has an allusion to this problem, which has caused much perplexity. According to him ("Sefer ha-Ḳabbalah," in "M. J. C." i. 63), "Simeon Ḳayyara wrote his work in the year 741, and after him lived Yehudai Gaon, author of the 'Halakot Pesuḳot,' which he compiled from Simeon's 'Halakot Gedolot.'" According to Epstein, there can be no doubt that Simeon Ḳayyara wrote the "Halakot Gedolot," although some authors ascribe this work to Yehudai Gaon. Ancient authorities, like the geonim Sherira and Hai ben Sherira ("Teshubot ha-Ge'onim," ed. Harkavy, No. 376; Isaiah di Trani, "Ha-Makria'," No. 36; "Teshubot Ge'onim Ḳadmonim," ed. Cassel, No. 87, Berlin, 1848), Samuel ben Jacob נאמע, of Kabez, author of Arabic rules for slaughtering (see Steinschneider in Geiger, "Jüd. Zeit." ii. 76), Israel ben Abba Mari of Marseilles ("'Ittur," ed. Warsaw, p. 65a; comp. "Halakot Gedolot," ed. Warsaw, 191b; ed. Hildesheimer, p. 387), and others, testify to this fact. It is also evident from the statements of these authorities that Simeon Ḳayyara's chief sources were the "She'eltot" of R. Aḥa of Shabḥa and the "Halakot Pesuḳot" of Yehudai Gaon.

Sources.

The Hildesheimer edition of the "Halakot Gedolot," Index, p. 140, gives no less than eighty-three passages in which the "She'eltot" has been cited (Reifmann, in "Bet Talmud," iii. 111 *et seq.*, gives 109 passages); and it has in addition more than forty literal though unacknowledged quotations from this same source. It is more difficult to trace material borrowed from Yehudai Gaon's "Halakot Pesuḳot," since the original form of that work has been lost. A comparison with the redaction of Yehudai Gaon's composition, which has been preserved as the "Halakot Pesuḳot" or "Hilkot Re'u" (ed. Schlossberg, Versailles, 1886), shows that most of the halakot in that recension are found in the "Halakot Gedolot," although they deviate from it both in wording and in arrangement. Simeon Ḳayyara, however, used yet another recension of the "Halakot Pesuḳot," and at times cites both. There were of course other sources at his disposal which have not been preserved. Not only does the fact that both the "She'eltot" and the "Halakot Pesuḳot" were used, but also certain passages in the "Halakot Gedolot" of themselves, prove that the work was composed about the year 825, apparently at Sura, since many explanations and usages of the "Halakot Gedolot" are elsewhere cited under the names of Geonim of that place.

Interpretations and Redactions.

In the course of time the "Halakot Gedolot" underwent many changes. In Spain and in North Africa the legal decisions of the Geonim were incorporated into the book, and its whole appearance was so changed that gradually a different recension was developed. The original or Babylonian redaction exists in printed form in the editions of Venice (1548), Amsterdam (1762), Vienna (1810), etc., and finally in that of Warsaw (1874, with an index of passages and notes by S. A. Traub). This redaction was used by the Babylonian geonim and by the German and northern French scholars; for the citations of the latter from the "Halakot Gedolot," which work they ascribe to Yehudai Gaon, refer to this recension. The second or so-called Spanish redaction (מהדורת אספמיא) exists in a manuscript in the Vatican, and has been edited by I. Hildesheimer in the collection of the Meḳiẓe Nirdamim (Berlin, 1888–92). The material of this recension is much richer and more comprehensive, since it contains many passages from the Talmud, mnemonic introductory words ("simanim"), the order of the weekly lessons, and, most important of all, legal decisions of the Geonim, usually indicated by the term "shedar" (= "he sent"), which are lacking in the earlier redaction (see I. Hildesheimer, "Die Vaticanische Handschrift der Halachoth Gedoloth," in "Beilage zum Jahresberichte des Rabbinerseminars zu Berlin," 1885–96, and Schorr in "He-Ḥaluẓ," xii. 100). The first gaon of whom a "teshubah" is mentioned in this recension is Yehudai Gaon; the last, Ẓemaḥ ben Palṭoi (d. 890). Epstein has concluded, accordingly, that this redaction was made, or rather finished, about the year 900, in some place where the Jews were in close literary correspondence with the Babylonian seminaries. This was either in Spain or in northern Africa—probably in Kairwan, the center of Talmudic studies at that time. Evidence in favor of Kairwan is supplied by a passage in the "Halakot Gedolot" (ed. Hildesheimer, p. 175), which mentions a usage as being common among the "Bene Afriḳa"; for it is known that "Afriḳa" frequently connotes Kairwan. From northern Africa or Spain this recension was carried into Italy: it was used by the scholars of these three countries; and all of them regarded Simeon Ḳayyara as its author.

In the twelfth century the recension was brought to northern France, and in the thirteenth to Germany, where it is sometimes cited by the scholars of both countries as "Halakot Gedolot shel Aspamia" (see R. Tam, "Sefer ha-Yashar," No. 509; "Or Zarua," B. M. No. 276; Sanh. No. 23). On the other hand, the Babylonian redaction in the thirteenth century reached Italy, where it was used by Isaiah di Trani (see "Ha-Makria‘," No. 31).

Bibliography: A. Epstein, in *Ha-Goren*, iii. 46 *et seq.*; Harkavy, *Teshubot ha-Ge'onim*, pp. xxvii., 374 *et seq.*; Rapoport, in *Kerem Ḥemed*, vi. 236; Schorr, in *Zunz Jubelschrift* (Hebr. part), pp. 127 *et seq.*; *He-Ḥaluẓ*, xii. 81 *et seq.*; Weiss, *Dor*, iv. 26, 32 *et seq.*, 107, 264; Brüll, in his *Jahrb.* ix. 128 *et seq.*; Grätz, *Gesch.* v. 234; *idem*, in *Monatsschrift*, vii. 217 *et seq.*; S. T. Halberstam, *ib.* viii. 379 *et seq.*, xxxi. 472 *et seq.*; I. Halevy, *Dorot ha-Rishonim*, iii. 200 *et seq.*; see also the bibliography of the article Yehudai ben Naḥman.

G. M. Sc.

KAẒ: A frequent Jewish family name, spelled also "Katz," and found in similar forms, such as "Katzer." It is an abbreviation formed from the initials of the name "Kohen Ẓedeḳ" (כ"ץ), and has been used since the seventeenth century, or perhaps somewhat earlier, as an epithet of the supposed descendants of Aaron. The collocation is most likely derived from Melchizedek ("king of righteousness"), who is called "the priest [" kohen "] of the most high God" (Gen. xiv. 18), or perhaps from Ps. cxxxii. 9: "Let thy priests be clothed with righteousness [" ẓedeḳ "]."

If the reading is correct, this abbreviation occurs on a tombstone, dated 1536, in the cemetery of Prague (Hock, "Die Familien Prag's," p. 175); it is found also on a tombstone of the year 1618 in Frankfort-on-the-Main (M. Horowitz, "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt-a.-M." 1901, p. 63), in the books of the Soncino family of Prague of the seventeenth century (Zunz, "Z. G." p. 262), and in one of the prefaces to Shabbethai ben Meïr ha-Kohen's notes on the Ḥoshen Mishpaṭ (Amsterdam, 1663). See Cohen.

D.

KAZIMIERZ. See Cracow.

KEAN, EDMUND: English actor; born in London Nov. 4 (?), 1787; died at Richmond, near London, May 15, 1833. He was the natural son of Aaron Kean, a Jew (Stirling, "Old Drury Lane," ii. 131). Contemporary writers have alluded frequently to Kean's Jewish physiognomy. Kean was deserted by his mother in infancy and was reared by a Miss Tidswell, while his uncle Moses gave him perfunctory instruction in mimicry. In May, 1801, Kean appeared in "King John" as *Prince Arthur* to the *King John* of Kemble and the *Constance* of Mrs. Siddons. Finding his mother, Kean went into the provinces with her; later he was adopted by a Mrs. Clark, but ran away in 1803 and joined a traveling circus, in which he broke both his legs. On his recovery he was summoned to Windsor to recite before the king. Refusing an offer to join the Drury Lane Theatre on the ground of lack of experience, he traveled through the provincial towns, at one time with Mrs. Siddons. The turning-point of Kean's career occurred on Nov. 14, 1813, when his acting drew the attention of Dr. Arnold, a director of the Drury Lane Theatre, who engaged him for three years at a salary ranging from eight to twelve guineas weekly. On Jan. 26, 1814, Kean appeared in "The Merchant of Venice." His performance of the part made him famous immediately. He took rank as the first actor of the day, and even displaced John Philip Kemble, whose powers were now declining. For eleven years he maintained his position, but in 1825 was made corespondent in a divorce suit instituted by Alderman Cox, and when he next appeared before the public he was hooted off the stage; from this period his popularity sensibly declined.

In 1820 Kean went to America, and appeared in New York (Nov. 29). He scored great successes in New York, Boston, and Philadelphia. In 1825 he returned to America to escape the unpopularity which the suit had created, but Boston mobbed and stoned him, and he had to be smuggled out of the city at night. He remained in America, however, to the end of 1826; on his return to England he was cordially received, but dissipation had wrecked his health, and on March 25, 1833, he broke down while playing *Othello* to the *Iago* of his son Charles. He died a few weeks later. Kean was a master of high-tensioned emotion. In level scenes he was very indifferent. He was admirably adapted for such characters as *Shylock*, *Othello*, and *Richard III.* *Romeo*, as he himself confessed, was beyond his powers.

Bibliography: J. Doran, *In and About Drury Lane*, p. 29, London, 1881; *Biography of the British Stage*, 1824, pp. 93–131; Proctor, *Life of Edmund Kean*, 1835; J. F. Malley, *Life and Adventures of Edmund Kean*, 1888; *Dict. National Biog.* xxx. 258–265; *Chambers's Cyclopædia*.

J. E. Ms.

KECSKEMÉT. See Hungary.

KEDAR: One of the sons of Ishmael (Gen. xxv. 13; I Chron. i. 29). The name is also applied in Scripture to the tribe that sprang from him, and is likewise used for the Bedouins generally, whose characteristic traits are ascribed to Kedar (Cant. i. 5; Isa. xxi. 16, xlii. 11, lx. 7; Jer. ii. 10, xlix. 28; Ezek. xxvii. 21). While very little is known of Kedar, the head of the tribe, his posterity, called also the "Bene Kedar" (Isa. xxi. 17), are described as barbarous tribes in connection with Mesech. "Woe is me," says the Psalmist (Ps. cxx. 5), "that I sojourn in Mesech, that I dwell in the tents of Kedar!" According to other passages, they appear to have been rich in flocks of sheep and goats, in which they traded with the Syrians (Ezek. xxvii. 21; Jer. xlix. 49). They dwelt in tents of black hair (Cant. i. 5) in the midst of the wilderness of Arabia, and were known as skilful archers (Isa. xxi. 17). But they also settled in villages or towns (Isa. xlii. 11). According to Mohammedan tradition, Kedar ("Ḳaidhar") was the ancestor of Mohammed; and it is through him that Mohammed's descent is traced to Ishmael (Caussin de Perceval, "Essai," i. 175).

E. G. H. B. P.

ḲEDESHAH (plural, **Ḳedeshot**)**:** The ḳedeshot were sacred prostitutes attached to the Temple as priestesses of Ashtoreth or Astarte. The worship of Ashtoreth was introduced by Solomon (I Kings xi. 5); and it is possible that the obscene rites connected therewith were practised near the Temple, which was practically a chapel royal while the kingdom lasted. It is even stated that Tamar adopted the professional dress of a ḳedeshah to ensnare Judah (Gen. xxxviii. 21). The male counterparts of the ḳedeshot, the ḳedeshim, are mentioned in the reign of Rehoboam (I Kings xiv. 24); they were removed by Asa (*ib.* xv. 12) and by Jehoshaphat (*ib.* xxii. 47); and Josiah even found it necessary to break down their houses at the time of his reforms (II Kings xxiii. 7). Hosea (iv. 14) refers to ḳedeshot. The Deuteronomic legislation, which represents Josiah's reformation, declared against the practise of such rites. "There shall be no ḳedeshah of the daughters of Israel, nor a ḳadesh of the sons of Israel" (Deut. xxiii. 18, Hebr.). It is doubtful, however, whether the rites were altogether abolished; for Ezekiel gives a full account of them, obviously from scenes witnessed during his lifetime (Ezek. xxiii. 36–48). It is even probable that there was reversion to these rites by Jehoiakim (II Kings xxiii. 37), Jehoiachin (*ib.* xxiv. 9), and Zedekiah (*ib.* 19). It has been suggested by Jacobs that the NETHINIM were the descendants of these ḳedeshot.

BIBLIOGRAPHY: Jacobs, *Studies in Biblical Archæology*, pp. 114–116, London, 1894.

E. G. H. J.

ḲEDUSHSHAH (lit. "holiness"): The third benediction of the 'Amidah is called "Holiness of the Name" (R. H. iv. 4), to distinguish it from "Holiness of the Day," the benediction which refers to the Sabbath or a festival; but "Ḳedushshah" in popular speech means the body of the Third Benediction, as recited aloud by the reader in the 'Amidah, with the responses, in which the congregation joins. Of responses there are at least three: (1) "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. vi. 3); (2) "Blessed be the glory of the Lord from his place" (Ezek. iii. 12); (3) "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord" (Ps. cxlvi. 10). In the Additional Service for Sabbaths and festivals, and in all the Atonement services, there are two further responses, evidently of later origin: (4) "Hear, O Israel, the Lord our God, the Lord is One," and (5) "I am the Lord your God." The privilege of joining in these responses is considered to be among the chief inducements for worshiping in public. The authorities speak of three kinds of Ḳedushshot—the Ḳedushshah Me'ummat, the Ḳedushshah Meyushshab, and the Ḳedushshah de-Siddur, each of which has a separate history (for which see Zunz, "G. V." p. 382 [2d ed., Note D], and Baer's "Prayer-Book").

The shortest form of the Ḳedushshah, that for work-days and for the afternoons of Sabbaths and festivals, runs thus:

Reader: "We will hallow Thy Name in this world, as they hallow it in the heavens on high [so the Germans; the Sephardim use words nearly like the German form for the Additional Service for Sabbaths]; as it is written by the hand of Thy prophet: 'And one calls to the other and says'":

Congregation: Resp. 1;

Reader: "Opposite to them they say [Sephardic form, "praise and say"]":

Congregation: Resp. 2;

Reader: "And in Thy holy words it is written thus":

Congregation: Resp. 3.

In the Morning Service for Sabbaths and festivals the Germans enlarge the introduction to the second and third responses in a devout and poetic vein; while their Ḳedushshah for the Additional of Sabbaths and festivals runs thus:

"We will revere and sanctify Thee, as in the secret whisper of the Holy Seraphim, who sanctify Thy Name in holiness, as it is written . . ." (Resp. 1). "Of His glory the earth is full; His ministers ask each other, Where is the place of His glory? Opposite . . ." (Resp. 2). "May He from His place turn in mercy and show favor to the people who unify His name, who evening and morning, each day, unceasingly in love cry twice, Hear!" (Resp. 4). "One is our God; One, our Father; One, our King; One, our Saviour; He will proclaim to us in His mercy again in the presence of all that liveth; to be your God" (Resp. 5). "And in Thy holy words . . ." (Resp. 3).

The Sephardim introduce the first response in the Additional Service thus:

Sephardic Form.

"The crown ["keter"], O Lord, our God, the angels, the throngs on high, offer to Thee; also Thy people Israel, who are gathered below; all of them, as one, sound the 'Thrice Holy' to Thee, as it is written," etc. The ḤASIDIM and the South-Russian Jews have adopted this among other features of the Sephardic ritual. After the last response the reader proceeds, in the German ritual: "To all generations we will tell of Thy greatness, and to all eternity we will sanctify Thy holiness; and Thy name, our King, shall never cease from our mouth; for Thou art a great and holy God and King; blessed . . ."; while among the Sephardim the reader proceeds with the benediction as in the silent prayer.

Neither the Mishnah in the above-cited section, nor the Babylonian Talmud, which (Meg. 17b) sets forth the order and contents of all the benedictions, nor the Palestinian Talmud says anything about the responses; and the references in Mishnah and Gemara to the "Holiness of the Name" would be satisfied by the benediction in the silent prayer: "Thou art holy and Thy Name is holy, and the Holy Ones praise Thee every day; Selah; blessed . . . be the Holy God." But it is highly probable that the responsive Ḳedushshah in the modern sense is very old, and that it was known to Hillel and Shammai; for it could not have been introduced later on without causing a dispute that would have left its traces in the Talmud. Moreover, the Jerusalem Talmud (Ber. v. 4), in referring to the passage in Ezekiel known as "Ofannim" (wheels), speaks of a benediction before the morning Shema' in which the first and second responses are introduced as coming from two classes of angels; this passage must therefore have been written in or before the third century, probably in order to give to the private worshiper some substitute for the Ḳedushshah, which is recited only in public. An idea of the importance attached to it may be gathered from the statement (Soṭah 49a), "Since the destruction of the Temple the world is sustained by the Ḳedushshah." Moreover, the "Thrice Holy" is found in the earliest Christian rituals, and must have been borrowed by the Church from the Synagogue at an early day (see DIDASCALIA and LITURGY).

In the Siddur of R. Amram not only is the Ḳedushshah fully developed, but much space is given to wildly legendary compositions, for the use of those who miss hearing it at the synagogue. The collection "And a Redeemer cometh to Zion," in which the verses containing the three responses (Ex. xv. 20 taking the place of the third) are recited along with an Aramaic paraphrase, was put at the end of the morning services to console those who miss the Ḳedushshah.

A. L. N. D.

KEEFAR-NAHUM. See Capernaum.

KEFAR-SALAMA (CAPHAR-SALAMA): Scene of Nicanor's unsuccessful attack upon Judas Maccabeus (I Macc. vii. 31; comp. Josephus, "Ant." xii. 10, § 4). The exact site is somewhat doubtful. There are several names of places in modern Palestine between Jaffa and Jerusalem which may be identified with this one. Kefar-Salama has been supposed to be identical with the Carva Salim mentioned just before the Crusades as being near Ramleh, where later was a casal of the Knights Hospitalers. It has been identified also with the Kefar Shalem mentioned in the Talmud ('Ab. Zarah 31a); but this latter is regarded by Neubauer as the place Salim near which John was baptizing (John iii. 23).

Bibliography: Schürer, *Gesch.* i. 169, note; Le Strange, *Palestine Under the Moslems*, pp. 471 *et seq.*; Neubauer, *G. T.* p. 173; Buhl, *Geographie des Alten Palästina*, p. 196.

G. J.

ḲEHILLAH. See Community, Organization of.

KEILAH (Hebr. קעילה): **1.** A city of Judah in the Shephelah, commonly identified with the modern Khurbat Kila, seven miles east of Eleutheropolis. The city is first mentioned in the Bible in the list of Judah's cities "in the valley" (Josh. xv. 44). The city, threatened by the Philistines, was taken by David (I Sam. xxiii. 1-13). Nehemiah (iii. 17, 18) incidentally mentions Keilah, naming among those who assisted in building the wall at Jerusalem the rulers of the two parts into which the city was divided in his day.

2. A Garmite (I Chron. iv. 19). His name was more properly Abi-Keilah (Hebr. אבי קעילה). He is mentioned in a chronological list in conjunction with Eshtemoa the Maachathite as a son of Hodiah, the sister of Naham. The passage is obscure; "Garmite" (Hebr. הגרמי) occurs here only.

E. G. H. C. J. M.

KELIM ("Utensils"): Treatise in the Mishnah and in the Tosefta, dealing chiefly with a more precise definition of the rules in Lev. xi. 32 *et seq.*, Num. xix. 14 *et seq.*, and xxxi. 20 *et seq.* The name "Kelim" is found in the Mishnah itself (Kelim xxx. 4). In most editions of the Mishnah, and in the Tosefta, this treatise stands first in the series Ṭohorot, and is divided into thirty chapters, containing altogether 252 paragraphs.

Ch. i.: The chief kinds of unclean things ("abot ha-ṭum'ot") which defile men and vessels when these touch them, but not when carried (§ 1). Different degrees of uncleanness, the highest being that of a corpse, which defiles everything in the same room with it (§§ 2-4). The ten degrees of uncleanness in connection with the person (§ 5). The ten degrees of sanctity—from the Holy Land to the Holy of Holies (§§ 6-9).

Ch. ii.: Utensils of wood, leather, bone, and glass that can become unclean; those that can not. How earthen vessels may become unclean (§ 1). How large an earthen vessel must be before it becomes susceptible of defilement (§ 2). Earthen vessels that can not become unclean (§§ 3-6); those that can (§§ 7-8).

Ch. iii.: How large a hole must be made in an unclean earthen vessel in order to render it clean (§§ 1-2). Conditions under which a vessel ceases to be legally a "utensil," and becomes, therefore, incapable of defilement (§§ 3-8).

Clean and Unclean Earthenware.

Ch. iv.: Details concerning broken earthenware vessels. How long earthen vessels may be used before they should be discarded as liable to defilement.

Ch. v.: The size and duration of an oven in regard to its liability to defilement (§ 1); the size of a fireplace (§ 2). Further details concerning ovens (§§ 3-6). How a defiled oven may be purified (§§ 7-9). The oven of Akhnai; the baking-holes of the Arabs; the oven of Ben Dinai (§ 10). Stone and metal ovens (§ 11).

Ch. vi. and vii.: Further details concerning ovens and fireplaces; how the Nazarite fireplaces in Jerusalem were made.

Ch. viii.: How the oven may become unclean, and when its contents also become unclean (§§ 1-11).

Ch. ix.: Regulations concerning objects which are contained within other objects (*e.g.*, liquids held in sponges), which come within the area contaminated by an unclean vessel, or which are in a tent containing a dead body.

Ch. x.: Vessels which, by means of a cover fastened over them (comp. Num. xix. 15), protect their contents from defilement (§§ 1, 7-8). How such a cover must be secured to the vessel (§§ 2-6).

Ch. xi.-xiii.: Metal vessels that can be defiled and metal vessels that can not.

Metal Vessels.

Ch. xiv.: How large metal vessels must be before they are liable to defilement (§ 1). Other kinds of metal utensils, some of which can become unclean, while others can not (§§ 2-6). When a metal vessel that has been broken becomes clean again (§§ 7-8).

Ch. xv.: The shapes and sizes in vessels of wood, leather, bone, and glass which render them liable to defilement. In this connection it is stated that all copies of the Scriptures, with the exception of that in the forecourt of the Temple, rendered the hands unclean.

Ch. xvi.: The period of time after which various wooden utensils may become unclean (§§ 1-3); the period after which various utensils of leather may become unclean (§ 4). An enumeration of different utensils, some of which can become unclean, while others can not (§§ 5-8).

Ch. xvii.: The size of the hole in various utensils which will render them clean. The dates, olives, pomegranates, etc., used as measures must be of medium size (§§ 1-8). In this connection it is noted that both cubit measures in the Temple were larger than those in use at the time of Moses (§ 9). Further details concerning measures (§§ 10-12). Vessels made from the skins of marine animals, excepting the seal, can not become unclean (§ 13). Other utensils. Regarding utensils made for purposes of deceit, R. Johanan b. Zakkai says: "Wo is me if I mention these things [because many may thus learn how they are made]! Wo is me if I mention them not [because it must be known how such utensils are to be used to avoid defilement]!"

Beds and Furniture.

Ch. xviii.-xx.: Beds and other objects which may become unclean through "midras" (*i.e.*, through lying, sitting, or stepping upon them), and the various utensils which may become unclean in other ways.

Ch. xxi.: On composite utensils—looms, plows, saws, and carpenters' presses.

Ch. xxii.: On tables, benches, bridal seats, etc.

Ch. xxiii.: Enumeration of those articles used in riding which may become unclean. Difference between their uncleanness when so used and their uncleanness when used as seats.

Ch. xxiv.: On those things which, according to their composition, become thrice liable to defilement.

Ch. xxv.: The outside and the inside, the stands, edges, and handles of utensils. Utensils may become unclean merely by being intended for a certain purpose, losing their uncleanness only when a material change is made in them.

Ch. xxvi.: On sandals, pouches, skins, and coverings. Cases in which the mere intention to use certain vessels for certain purposes renders them unclean; other vessels that can not become unclean because of such intention.

Clothing.

Ch. xxvii.-xxviii.: How large clothing, sacks, skins, etc., must be in order to become capable of defilement; further details concerning uncleanness in these and similar objects.

Ch. xxix.: To what extent a cord shares the uncleanness of the object to which it is attached; details concerning the measuring of cords. Particulars concerning the dimensions of the handle of an ax, of a spade, etc.

Ch. xxx.: Regulations concerning utensils of glass. The treatise concludes with an exclamation of R. Jose: "Hail to thee, O Kelim! Thou beganest with 'Impure' and endest with 'pure.'" This sentence is of interest as showing that Kelim in its present form was written before Judah ha-Nasi, since Jose belongs to the generation next to the last of the Tannaim.

Tosefta.

In the Tosefta the treatise Kelim, probably because of its size, is divided into three parts ("babot"), comprising twenty-five chapters in all. The Tosefta Kelim contains much that may serve to elucidate the Mishnah; for example, in Tosef., B. Ḳ. i. 14 the exegetical basis of Mishnah i. 8 is given. Especially noteworthy is the saying of R. Jose (B. M. v. 2), which attempts to explain the contradiction between I Kings vii. 26 and II Chron. iv. 5.

Bibliography: Z. Frankel, *Hodegetica in Mischnam*, p. 263, Leipsic, 1859.

J. J. Z. L.

KELLER, NAPHTALI: Austrian scholar; born at Tarnow, Galicia, Jan. 25, 1834; died at Rožnau, Moravia, Aug. 5, 1865; son of Israel Mendel Keller, a well-to-do innkeeper. Naphtali as a mere youth practised speaking Hebrew with his friend M. Weissmann and began to write poems in that language. He also acquired a certain amount of modern culture by means of Hebrew educational literature. After losing in business the marriage portion given him by his father-in-law, he went with his wife and four children to Vienna, and there eked out a toilsome existence as a broker.

In 1864 he published with great care and impartiality the first volume of the Hebrew periodical Bikkurim. In the spring of 1865, on the advice of his physician, he went to Rožnau, a watering-place, to seek relief from an illness which had attacked him in the previous year; but he died there.

Keller was the author of two stories: (1) "Sullam ha-Haẓlaḥah," written in imitation of the "David Barnay" of Julius Rodenberg, and first printed in "Ha-Maggid" (1863), and (2) "Debeḳ lo Ṭob," a tale of Galician Jewish life, which first appeared in "Bikkurim" (1866). These stories were published at Warsaw in 1880 under the collective title "Sippure Naftali."

Bibliography: *Bikkurim*, ii., pp. xvi. *et seq.*; Szántó, *Jahrbuch für Israeliten*, 1866-67, p. 52; M. Weissmann, in *Ha-Maggid*, 1869.

S. M. Sc.

KELLNER, LEON: Austrian scholar; born at Tarnow 1859. He studied Bible and Talmud up to the age of eighteen, then academic subjects at the Jewish Theological Seminary of Breslau and at the gymnasium of Bielitz, and subsequently Germanic philology, especially English, at the University of Vienna (Ph.D. 1884). In 1890 he became privat-docent in English philology at the University of Vienna, being at the same time professor at a "Realschule" in Vienna. In 1904 he was appointed assistant professor of English language and literature at the University of Czernowitz.

Kellner's works include an edition of Caxton's "Blanchardyn and Eglantine" (for the Early English Text Society), 1890; "Historical Outlines of English Syntax," London, 1892; "Shakespeare," Leipsic, 1900; "Ein Jahr in England," Stuttgart, 1900; and a new edition of Thieme's "Englisches Wörterbuch," Brunswick, 1903. S.

KELMER MAGGID. See Moses Isaac of Chelm.

KELTER, ARTHUR: American athlete; born in New York city March 3, 1869; went to San Francisco, Cal., when nine years old. Kelter became a gymnast and also took up roller-skating as a profession. He holds the record for jumping on skates, which he established at San Francisco in 1887, when in a competition he cleared twenty-two chairs at one jump. Kelter was the winner of the all-round gymnastic competition of the state of California for five years in succession (1887-91), and in 1890 he also won the wrestling championship of that state at 125 lbs. Subsequently Kelter took to running, jumping, pole-vaulting, and putting the shot.

In Oct., 1897, Kelter accepted the management of the new Manhattan Athletic Club in New York city, and retained his position until the club closed its doors. He then took charge of the Educational Alliance Gymnasium, New York, where he has been active during the past five years. He is now engaged as a professional wire-walker.

A. F. H. V.

KEMPNER, FRIEDERIKE: German poet; born at Opatow, Posen, June 25, 1836; died at Friederikenhof Feb. 23, 1904. She early developed an interest in general humanitarian questions and especially in hygiene, and urgently advocated the introduction of morgues and crematories, and the abolition of solitary confinement. Some years before her death she was stricken with blindness. She resided on her estate of Friederikenhof, near Reichsthal, where she wrote: "Gedichte," 2d ed., Breslau, 1852 (frequently republished); "Novellen," 1861; "Denkschrift über die Nothwendigkeit einer Gesetzlichen Einführung von Leichenhäusern," 1867 (republished five times); "Nettelbeck als Patriot und Kosmopolit," a novel, 1868; and the following dramas: "Berenice," 1860; "Rudolf der Zweite," 1867; "Antigonos," 1880.

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des Neunzehnten Jahrhunderts*, p. 409; *Allg. Zeit. des Jud.* March 18, 1904.
s. M. K.

KEMPNER, GABRIEL: Polish jurist and author; born at Kalisz, Poland, July 4, 1855. After having finished his curriculum at Kalisz he studied law in the University of Warsaw, where he was graduated.

Kempner has written lyric verses and translated the works of Heine, Richepin, Shelley, De Amicis, Ibsen, and others, and also Byron's "Manfred," Ponsard's "Enamored Lion," and Fulda's "Talisman." He is the dramatic critic of the "Przeglad Tygodniowy."
H. R. S. Po.

KEMPNER, MAX (pseudonyms: **Max Hochstädt, Max Kempner-Hochstädt, Eckart**): German author; born at Breslau March 5, 1863. He began his literary career when twenty-five, with a volume of poems, "Buch der Liebe," published in 1888. His next venture was "Warbeck," a tragedy, published in 1891. Then followed "Briefe der Zeitgenossen" (1892); "Feine Havanna" (1893); "Sünden Unserer Gesellschaft" (1894); "Studierten-Proletarier" (1894); "König Rhampsinit" (operetta, 1894); "Unsere Lieblinge" (1895); "Medea" (drama, 1895); "Harakiri" (drama, 1895); "Mon Plaisir" (1896); "P. Krafft" (comedy, 1897); "Der Herr von Pilsnitz" (farce, 1898); "Die Jahreszeiten" (dramatic poem, 1898); "Dorawskys Eheglück" (1899). At present (1904) Kempner is editor of the "Grosse Modenwelt" and publisher of "Mode und Haus."

Bibliography: Adalbert von Hanstein, *Das Jüngste Deutschland*, 1901, p. 316.
s. E. Ms.

KEMPNER, STANISLAW ALEXANDER: Polish economist and publicist; born in 1857 at Kalisz, Poland; studied law in the University of Warsaw, and was graduated thence in 1882. While at the university he employed part of his time during 1879–81 in journalism. He subsequently became chief editor of the "Gazeta Handlowa," which he still (1904) conducts and in which he publishes numerous political and economic articles. Kempner is specially active in matters concerning commerce and commercial associations. He takes a lively interest also in the welfare and reform of the Jews.

Among the numerous writings of Kempner are: "Bismarck," a political sketch (1890); "Money" (1897); and "Monetary Crises," an economic sketch; and he has also contributed many important articles on different subjects to various encyclopedias. He is coeditor of the "Encyklopedja Powszechna" and of the "Encyklopedya Rolnicza," and editor of the economic department of the "Illustrated Universal Encyclopedia."
H. R. S. Po.

KENAZ (קנז): **1.** Son of Eliphaz, and grandson of Esau; one of the dukes of Edom (Gen. xxxvi. 11, 16, 42). His clan, called "the Kenizzite" (הקנזי), is mentioned once only, after the Kenites (Gen. xv. 19). **2.** A descendant of Judah, and father of Othniel (I Chron. iv. 13). "Father" here certainly means "ancestor"; for Othniel's elder brother, Caleb (Judges i. 13), is several times called "the Kenizzite" (A. V. "Kenezite," Num. xxxii. 12; Josh. xiv. 6, 14), that is, "descendant of Kenaz." **3.** A grandson of Caleb (I Chron. iv. 15).
E. G. H. M. Sel.

KENEDEUS. See Adiabene.

KENESET HA-GEDOLAH. See Synagogue, Great.

KENEZITES. See Kenaz.

KENITES.—Biblical Data: A tribe of Palestine, mentioned in the time of Abraham as possessing a part of the promised land (Gen. xv. 19). At the Exodus it inhabited the vicinity of Sinai and Horeb; and to it belonged Jethro, the father-in-law of Moses (Judges i. 16). In Ex. iii. 1 Jethro is said to have been "priest of Midian" and a Midianite (Num. iv. 29); hence the conclusion seems justified that the Midianites and Kenites are identical. The Kenites journeyed with the Israelites to Palestine (Judges i. 16); and their encampment, apart from the latter's, was noticed by Balaam (Num. xxiv. 21–22).

At a later period some of the Kenites separated from their brethren in the south, and went to northern Palestine (Judges iv. 11), where they existed in the time of Saul. The kindness which they had shown to Israel in the wilderness was gratefully remembered. "Ye showed kindness to all the children of Israel, when they came up out of Egypt," said Saul to them (I Sam. xv. 6); and so not only were they spared by him, but David allowed them to share in the spoil that he took from the Amalekites (*ib.* xxx. 29).
E. G. H. B. P.

——**Critical View:** According to the critical interpretation of the Biblical data, the Kenites were a clan settled on the southern border of Judah, originally more advanced in arts than the Hebrews, and from whom the latter learned much. In the time of David the Kenites were finally incorporated into the tribe of Judah (I Sam. xxx. 29; comp. *ib.* xxvii. 10). Their eponymous ancestor was Cain (Kain), to whose descendants J in Gen. iv. attributes the invention of the art of working bronze and iron, the use of instruments of music, etc. Sayce has inferred (in Hastings, "Dict. Bible," *s.v.*) that the Kenites were a tribe of smiths—a view to which J's statements would lend support.

Jethro, priest of Midian, and father-in-law of Moses, is said (Judges i. 16) to have been a Kenite.

This indicates that the Kenites originally formed part of the Midianite tribe or tribes. In Ex. xviii. 12 *et seq.*, according to E, Jethro initiates Moses and Aaron into the worship of YHWH. Several modern scholars believe, in consequence of this statement, that YHWH was a Kenite deity, and that from the Kenites through the agency of Moses his worship passed to the Israelites. This view, first proposed by Ghillany, afterward independently by Tiele, and more fully by Stade, has been more completely worked out by Budde; and is accepted by Guthe, Wildeboer, H. P. Smith, and Barton.

The Kenites, then, were a nomadic tribe, more advanced in the arts of life than Israel. Their habitat, according to the first Biblical reference to them, was in the Sinaitic peninsula (unless Horeb is to be sought in Edom), and a part of them, viz., Jethro and his family (Num. x. 29-32; Judges *l.c.*), migrated with the Israelites to the neighborhood of Jericho, afterward settled in the south of Judah, and were finally absorbed by that tribe.

BIBLIOGRAPHY: Stade, *Geschichte des Volkes Israel*, i. 126 *et seq.*, Berlin, 1889; Moore, *Judges*, in *International Critical Commentary*, pp. 51-55, New York, 1895; Budde, *Religion of Israel to the Exile*, pp. 17-38, New York; Barton, *Semitic Origins*, pp. 271-278, *ib.* 1902.

E. G. H. G. A. B.

KENNICOTT, BENJAMIN: English Christian Hebraist; born at Totness, England, April 4, 1718; died at Oxford Aug. 18, 1783. He was, at first, master of the "Blue Coat," or charity, school at Totness. Attracting the attention of the local gentry by some poems, he was sent to Wadham College, Oxford, where he became interested in Hebrew through the lectures of Professor Hunt, becoming Hody (Hebrew) Exhibitioner (1745-47) and taking the degree of B.A. (1747). He took holy orders, and ultimately became canon of Christ Church, Oxford (1770), and vicar of Mynhenyote, Cornwall (in the same year). Soon after he had taken his degree, Dr. Lowth suggested (1751) to him that he should do for the Old Testament what Mills had done for the New, and collect the "variæ lectiones" of the text. He set to work, and in 1753 published a pamphlet on "The Study of the Hebrew Printed Text of the Old Testament," which attracted attention, and caused a number of persons to agree to supply him with funds for the collection and collation of Hebrew manuscripts. He began serious work in this direction in 1758, after nearly £10,000 had been collected from numerous patrons of learning, including the kings of Denmark and Sardinia, and the stadholder of Holland. In 1760 and 1769 he printed reports for them on "The Collation of the Hebrew Manuscripts of the Old Testament," and in 1776 published at Oxford the first volume of his "Vetus Testamentum"; the publication of the second volume, with a "Dissertatio Generalis" on the text, in 1780, completed the work. The "Dissertatio Generalis" was republished separately by Bruns, at Brunswick, in 1783.

Kennicott's collations were by no means thorough, and were later supplemented by De Rossi, but they represented the first systematic examination of the manuscripts, and brought out clearly the practical uniformity of the Masoretic text. In England his method of editing was attacked by several persons, including Julius Bate, Fowler Comings, George Horne, and Prof. T. Rutherford, all of whom were answered by Kennicott or his friends. On the Continent his methods were severely criticized by O. C. Tychsen, and by J. D. Michaelis in his "Bibliotheca Orientalis" (part 11). In Paris a number of letters attacking Kennicott's text were published in 1771, and were said to have been written by a Jew named Dumay, who had assisted Kennicott in his work: an English translation of these letters appeared in 1772.

BIBLIOGRAPHY: *Dictionary of National Biography.*

T. J.

KENTUCKY: One of the south central states of the United States; admitted in 1792. Its most important Jewish community is at **Louisville** (population, in 1900, 204,731, of which about 7,000 are Jews). Two brothers named Heymann, or Hyman, from Berlin, seem to have been the first Jews in Louisville (about 1814). An organized Jewish society appears in the directory for 1832: there are ten names, but no family of the present time claims descent from them. About 1836 there arrived some Polish Jews from Charleston, S. C., and some German Jews from Baltimore, Md., and some direct from Germany; they united in religious work, bought a graveyard, built a miḳweh, and engaged a shoḥeṭ. A few wealthy Jews came from Richmond, Va., but they did not associate with the others and were absorbed by the non-Jewish element.

The first regular minister was J. Dinkelspiel, whose signature to a neatly written "ketubah" dated 1841 is still shown. In 1842 the Adas Israel congregation was chartered; the family names of its incorporators still survive. In 1848 it elected B. H. Gotthelf as cantor and shoḥeṭ, and when a secular school was established in 1854 he became its Hebrew teacher. In 1850 a synagogue was built on Fourth street between Green and Walnut streets, which was consumed by fire in 1866. A regular preacher, L. Kleeberg, from Elberfeld, Prussia, was then engaged, who remained till 1878. The secular school was abandoned in 1868, in which year a temple was finished, with a sexton's dwelling, and with Sabbath-school and meeting-rooms. In 1878 Dr. E. G. Hirsch became its preacher, but left in 1880, and, after a short interval, was succeeded by Dr. Adolph Moses (d. 1902). The present (1904) incumbent, Dr. H. G. Enelow, for a short time Dr. Moses' assistant, succeeded him.

Synagogues.

Adas Israel began with the West German minhag, but went further and further in the direction of Reform. It now uses the Union Prayer-Book, and has Sunday services in addition to the Sabbath worship. In 1851 the legislature granted a charter to "The Polish House of Israel"; but it was not until 1856 that a congregation availed itself of it, changing the name to "Beth Israel." From 1876 to 1881 only it had a regular preacher. A secession from it in 1880 of its West German members led to the formation of the B'rith Sholom congregation (Conservative), of which Dr. Ignatius Mueller is rabbi and preacher, and which worships in perhaps the finest church edifice in Louisville, at the corner of Second and College streets. A secession from Beth

Israel of some Russian members in 1881 led to the establishment of the Bnai Jacob congregation. The Beth Israel synagogue was sold in 1894; the remaining members reorganized as the Adas Jeshurun congregation, acquiring a small church building at the corner of Chestnut and Floyd streets. Their minister, Dr. S. F. Salinger, conducts a Hebrew school for the sons of the members. The old B'rith Sholom synagogue, on First street, near Walnut street, has been acquired by the Anshei Sfard, most of whom are South-Russians, worshiping after the ritual of the Ḥasidim. There is also, besides the five congregations owning their synagogues, a Russian "Minyan," with daily services. A. L. Zarchi of Des Moines, Iowa, acts as rabbi for four congregations, including this minyan.

There are at Louisville an active section of the Council of Jewish Women, two lodges of the I. O. B. B., many lodges of the smaller insurance orders, and a Young Men's Hebrew Association. A Jewish hospital is being built. There is a social settlement founded by Christians, though Jews share in its activities and largely contribute to its funds; most of its "neighbors" are Jewish, but there is no trace of attempts to proselytize.

The proportion of manufacturers and mechanics, professional men (mainly lawyers), and wholesale and retail traders among the Jews of Louisville is about the same as in other American cities; but there are no Jewish bankers, and the manufacturers are mainly distillers. There is no very great wealth in the city and comparatively little poverty.

A. L. N. D.

In **Owensboro,** in 1865, the Adath Israel congregation was founded (present rabbi, Nathan Krasnowitz); at **Paducah,** in the same year, the Temple Israel congregation was established (present rabbi, David Alexander). **Henderson** has a congregation that was founded in 1879, and **Bowling Green, Lexington,** and **Shelbyville** have holy day services. There are several smaller communities.

Kentucky has a total population of 2,147,174, about 12,000 being Jews. L. N. Dembitz, lawyer and scholar, is a well-known Jewish resident of the State.

Bibliography: *American Jewish Year Book*, 1900-1901.

A.

KEPHAS. See Peter.

ḲERE AND KETIB. See Masorah.

KEREM. See Periodicals.

KEREM ḤEMED (for the name see Amos v. 11): Hebrew periodical, edited and published in Vienna in 1833 and 1836 (vols. i. and ii.) and in Prague from 1838 to 1843 (vols. iii. to vii.) by Samuel Löb Goldenberg. A continuation or new series was edited and published in Berlin from 1854 to 1856 (vols. viii. to ix.) by Senior Sachs, having also a German title, "Briefe und Abhandlungen, die Jüdische Literatur und die mit Ihr Verwandten Wissenschaften Betreffend." The "Kerem Ḥemed" was intended to be the continuation of the periodical "Bikkure ha-'Ittim," which ceased to appear in 1832. In the introductory statement contained in the first number Goldenberg announced that the publication would be devoted primarily to Hebrew literature, and that its articles would be written in the form of letters: his idea in choosing this form was, doubtless, that articles so published would be less subject to the severities of the censor. The "Kerem Ḥemed" contains studies in Biblical and Talmudical criticism, archeology, and poems, the history of literature, and critical reviews of new books. It is opposed to Ḥasidism and pilpulism, the spirit of the Austrian Haskalah being predominant.

A rival Galician annual, "Ro'eh," published in Lemberg, had only a short existence.

Bibliography: M. Weissberg, *Die Neuhebräische Aufklärungs-Literatur*, pp. 62 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 862; Jost's *Annalen*, 1841, pp. 294 *et seq.*, in which a review of *Kerem Ḥemed*, vol. vi., appears; Geiger, *Wiss. Zeit. Jüd. Theol.* iv. 401 *et seq.*, v. 472 *et seq.*; *Monatsschrift*, i. 40 *et seq.*; comp. Geiger in *Z. D. M. G.* xi. 334.

G. M. Sc.

KERMANSHAH (Persian, **Kermanshahan**; Arabic, **Ḳarmisin**): Capital of the Persian province of Ardilan, on the road between Bagdad and Hamadan. Benjamin II. found there forty Jewish families ("Eight Years in Asia and Africa," p. 205, Hanover, 1859). About the year 1894, through the persecutions of the governor Ziah al-Daulah, the Jewish quarter was sacked and twenty families of Jewish physicians became Moslems ("Jadidis"). In Oct., 1902, two Jews of Kermanshah were assassinated near Feruzi Abad, and the community was in great danger. The matter was taken up by the Alliance Israélite Universelle, and representations were made to the grand vizier at Teheran.

In 1903 there were 1,406 souls in the Jewish community. The Jewish quarter is situated near the eastern wall and is separated from the rest of the city by a stream which carries off the general sewage. There are 135 houses in the quarter; the Jews are not allowed to acquire property beyond the stream. There are three synagogues, a Talmud Torah, but no charitable society. Together with other non-Moslems the Jews are presided over by a "karguzar," or special envoy of the minister of foreign affairs. The community pays no special tax. The Jews are largely occupied in spinning; only about thirty are active in commerce. In the street the women cover their faces with a thin black net—a Bagdad custom. In case a husband divorces his wife, he must pay her 12 tomans (about $12). There are a number of Jewish physicians in the city.

Near Kermanshah there are certain hamlets which contain Jewish families, *e.g.*, **Gavareh** (18 families), **Kerrideh** (30), **Ḳaṣr** (12), **Zoab** (16), and **Sarpol** (14).

Bibliography: Bassan, in *Bulletin Mensuel Alliance Israélite Universelle*, Oct., 1903, p. 230; *Revue des Ecoles de l'Alliance*, 1903, No. 8, p. 52; *Bull. All. Isr.* 1902, p. 72.

G.

ḲEROBOT (lit. "prayers of approach," *i.e.*, to God"; comp. Jer. xii. 2; Yer. Ber. 8b: "bo we-ḳareb"; Lev. R. xxx.: "ḳarob u-payyeṭan"; comp. Jastrow, "Dict." cols. 1410 and 1413): A term applied to the scheme of Piyyuṭim in the earlier part of the repetition of the morning 'Amidah on special Sabbaths, on the Three Festivals, and on New-Year, in the Ashkenazic liturgy. The Neo-Hebraic verses in the repetition of the "'Amidot" on the Day of Atonement follow the same scheme. The word is sometimes spelled "KeROBoZ," utilizing the initials of the Hebrew of Ps. cxviii. 15a. The scheme developed between the tenth and fifteenth centuries, as the ḥazzanim introduced their rimes into the public recital of the prayer (comp. Zunz, "S. P." pp. 60, 113). R. Jacob ben Moses Mölin ha-Levi of Mayence (MaHaRIL, 1365–1427) gave the final redaction. He laid down the principle for the officiant at divine worship that "the tradition must not be varied in any place, even in regard to melodies to which the people there are not accustomed" (ed. Sabbionetta, p. 61b).

Antiquity of Melodies.

The living tradition evidences a well-grounded stability, as might have been expected from the authority attached to MaHaRIL's liturgical decisions by the standard code of the Shulḥan 'Aruk (see Moses Isserles on Oraḥ Ḥayyim, 619, 1). The traditional melodies for the Ḳerobot, indeed, are distinguished from all other strains associated with piyyutim in that while the latter are usually derived from the folk-song of late medieval or modern Europe, the former have a more ancient character of their own. This distinction was already noted by Simeon b. Ẓemaḥ Duran ("Magen Abot," p. 52b) about the year 1400. The melodies, too, which are named in the rubric to so many hymns in the older liturgies (comp. Zunz, "S. P." p. 116) refer more often to verses in the Ḳerobot than to any others.

"Reshut."

The scheme of the Ḳerobot always opens with a "reshut," or prayer of the cantor for divine guidance and an expression of consciousness on his part that he is unworthy of fulfilling his task. The strain in which the reshut is intoned runs through the whole Ḳerobah, reappearing in the final verselets of each poem, which, since the printing of the Maḥzor placed copies of the text in the hands of ordinary congregants, have alone been chanted at length, the body of the piyyuṭ being read through in an undertone. Such silently read verses form the main succeeding portion of the Ḳerobot, but were originally chanted at length. Some older tunes, quoted as models for later introductions, were lost when the excessive length of the cantor's chanting led to complaints and to the omission of the time-absorbing singing (Güdemann, "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," pp. 85, 105, 118, 300).

Versicle Themes.

The strain for the reshut and the versicles following it is, whether festival or penitential, a melody of definite character and antique tonality. The festival form is obviously based on the Oriental chromatic scale (Bourgault-Ducoudray, "Melodies Populaires de Grèce et d'Orient," p. 21) in which the Sabbath service (Ḥazzanut) is chanted, a prayer-motive utilized on the festivals as well. The versicle theme for New-Year and Atonement is not so closely allied to the ḥazzanut of the day, which is in the third mode ("E" to "e") of the Catholic plain-song; for it falls in the first church mode ("D" to "d" in the natural scale). But this last was the favorite scale-form for melody generally in northern Europe during the early Middle Ages, from which the strain obviously dates. It will be noticed in the accompanying example how much beauty is added by the accidental, which the church musicians, who deemed this mode adapted to "grave, majestic, and sublime" subjects, would not have permitted, even as a grace-note.

ḲEROBOT (Melody of A'apid)

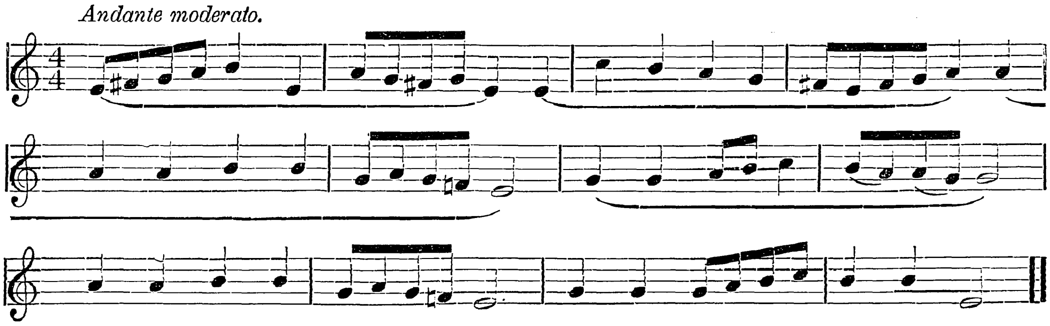

ḲEROBOT (Reshut and Versicle Theme—Sabbath and Festival)

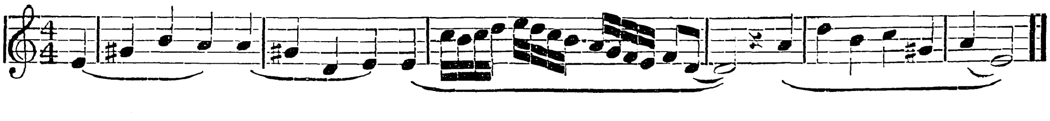

ḲEROBOT (Reshut and Versicle Theme—Penitential Days)

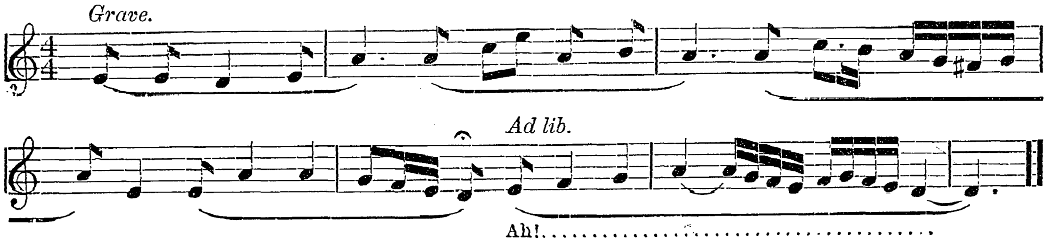

ḲEROBOT (Melodies for Ḳaliric Strophic Hymn)

1. *Moderato.*

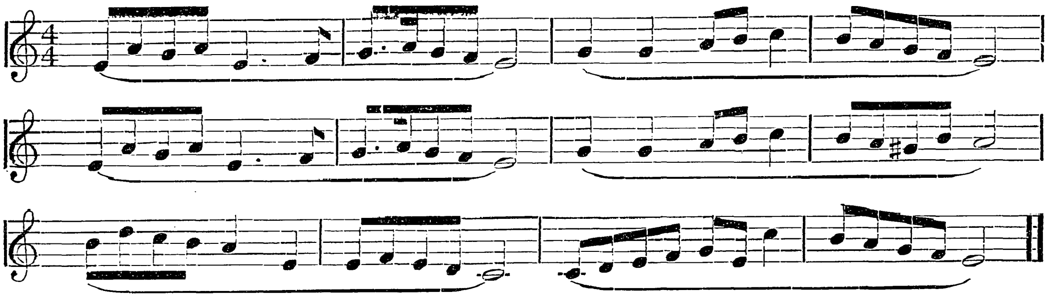

2. *Moderato.*

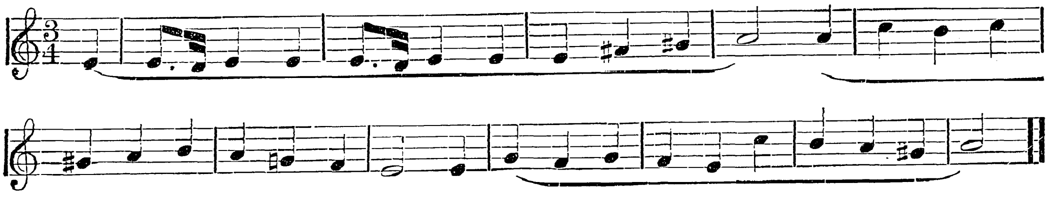

3. *Andantino.*

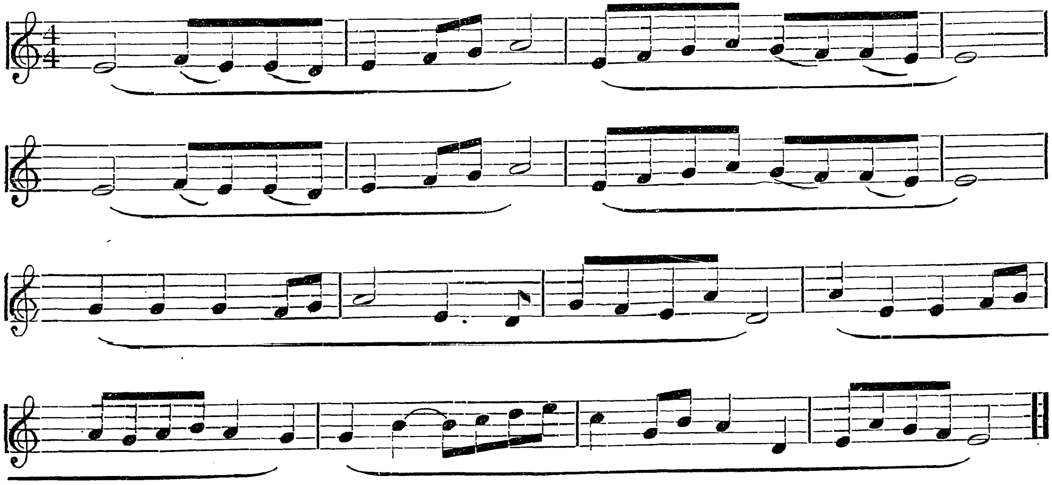

KEROBOT (Refrain Triplets Ending in Ḳadosh)

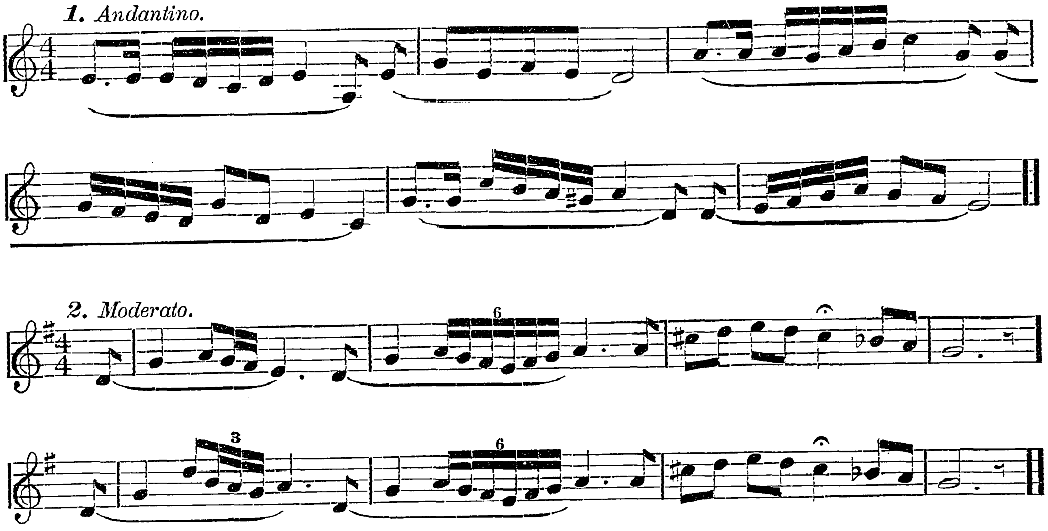

Kaliric Forms.

Model Melody.

Versicles founded on Ps. cxlvi. 10 and xxii. 4 lead to the next division of the Ḳerobot scheme, which is pervaded by verse-forms due to Eleazar Ḳalir (*c.* 800), and presents, from internal evidence, some of the antique melody which Duran (*l.c.*) attributed to him. The section is ushered in by a short group of triplets concluding with the word קדוש. These are followed by acrostic strophic hymns written by Ḳalir or his imitators, in which, on the penitential days, after the rime scheme, "a a *a*, b b *b*, c c *c*" (the italicized member being recited by the congregants in response to the two members chanted by the officiant), the triplet ending in "ḳadosh" is introduced as a refrain. For all such hymns, and others from the same sources chanted at this point in the Ashkenazic liturgy, there are utilized traditional melodies which, although divergent in a number of variants, bear traces of a common early medieval origin, and of a primal tonality agreeing with the third mode of the Catholic plain-song ("E" to "e" in the natural scale), with the semitones characteristically falling between the first and second and between the fifth and sixth degrees. This quaint archaic scale-form ("tertius mysticus") is that in which the prayers for the penitential mornings are, in the northern tradition, likewise cast. The original model tune was most probably due to one of the earliest writers of synagogal hymnody, who, like Ḳalir himself, composed and recited both verses and melody, and handed them on to distant congregations by means of their ever-wandering pupils (Zunz, "Ritus," pp. 7 *et seq.*). In one form it was particularly widely quoted in old ritual manuscripts as an inherited air to be utilized also for other poems (Zunz, "S. P." p. 115; Dukes, in "Orient, Lit." iv. 540), the rubric בנגון אאפיד ("to the tune of A'apid,'" which happens to be among the first of this class of piyyuṭim met with as the liturgy is gone through) being one of the most frequent of such superscriptions. Another variant of the melody is known and prized in the Reform liturgy. It is the original of the tune for the hymn "To Thee We Give Ourselves To-Day," No. 103 in the American "Union Hymnal."

But these original melodies, whose identity is plain under all their modern variations, are not the only melodies which have been followed in the chant for the refrain triplets ending in "ḳadosh," since Polish cantors often utilize a later but not less effective secondary theme, recalling Levantine tonality as the other also does.

The Ḳerobot finally come to an end in a long meditation ushering in the Ḳedushshah, which is aptly entitled the "Silluḳ" (= "conclusion" or "cessation," *i.e.*, of the singing).

Bibliography: The chants are assembled in Baer, *Ba'al Tefillah*, Nos. 650-660, 1057-1107, *et passim*, Göteborg, 1887, Frankfort, 1883. The two forms of the refrain triplet are contrastingly arranged in *The Voice of Prayer and Praise*, Nos. 202 and 203, by F. L. Cohen and D. M. Davis, London, 1899. For the variants of the antique hymn-tune see especially Baer, *l.c.* Nos. 1099, 1102, and 1274; Marksohn and Wolf, *Synagogal-Melodien*, No. 12, Leipsic, 1875; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 17, London, 1897.

A. F. L. C.

KERTCH: Russian seaport at the eastern extremity of the Crimean peninsula; the ancient Panticapæon. A Greek inscription on a marble slab found in Kertch and preserved in the Imperial "Ermitage" in St. Petersburg shows that a Jewish community and synagogue existed in Kertch in 80-81 B.C. A number of tombstones unearthed near Kertch in 1867 bear the representation of a "menorah," with Greek inscriptions, showing that they belonged to Jews. In a message of the patriarch Fotius to Archbishop Antony of Kertch (858-891), the former thanks the archbishop for his efforts to convert the

Jews of Kertch. In a letter of Joseph, king of the Chazars, to Ḥasdai ibn Shaprut (*c.* 960), Kertch is mentioned as among the possessions of the Chazars. The presence there of Jews in the seventh century is confirmed by inscriptions found in the earliest Christian catacomb known in that region (Brun, "O Raznykh Nazvaniakh Kertchi," etc., p. 13, Odessa, 1877).

With the addition of Kertch to the territories of the Chazars the condition of the Jews there was markedly improved. The Chazars established a military post there to guard against the attacks of the Russians and Uzes. In 1318 Kertch was ceded to the Genoese, but in 1340 it was compelled to acknowledge the supremacy of the Mongols, who offered the Venetians the privilege of settlement in Bosporus under the same conditions that the Genoese were offered in Kaffa. In the fifteenth century Kertch was taken by the Turks; in 1773 it was added to the territory of Russia. During the Crimean war it was destroyed by the French and the English.

Kertch has a total population of 28,982, including 2,650 Jews, about 40 of whom are Karaites. Its Jewish community is well organized, and possesses a large synagogue and a number of charitable institutions. Its members are prominently connected with the oil-refineries and with the salt and dried-fish industries.

Bibliography: *Regesty i Nadpisi.*

H. R. J. G. L.

KESITAH. See Numismatics.

KETUBAH (or **Ketubbah**).—**Legal**: A marriage contract, containing among other things the settlement on the wife of a certain amount payable at her husband's death or on her being divorced. This institution was established by the Rabbis in order to put a check on freedom of divorce, to obtain which no consent is required on the part of the woman (see Divorce). Some of the rabbis considered the ketubah of a virgin to be of Mosaic origin (Yeb. 89a; Ket. 10a; Tos. *s.v.* "Amar"; comp. Tobit vii. 14).

The minimum amount payable under a ketubah was 200 zuz (a zuz = about 15 cents) for virgins, and 100 zuz for women who were not virgins at marriage; the priests and the noble families of Jerusalem doubled these sums (Ket. 12a). The amount could be increased by the husband and mentioned either in the ketubah itself or in a special deed (Tosafot Ketubah; Ket. 54b; Shulḥan 'Aruk, Eben ha-'Ezer, 66, 7). Besides these items, the ketubah mentioned also the amount of the dowry and the addition thereto made by the husband (the custom at present is to add 100 per cent to the amount of the dowry), as well as the ordinary obligations of a husband to his wife.

The ketubah, like other legal documents, was written in Rabbinic language. It is given in full in Maimonides, "Yad," Yabam, iv. 33; and with a few unimportant modifications occasioned as by slips of copyists it reads as follows (for Hebrew text see Betrothal):

Form of Ketubah.

"On . . . [day of the week], the . . . day of the month . . . in the year . . . since the creation of the world, the era according to which we are accustomed to reckon here in the city of . . . how . . . son of . . . said to this virgin . . . daughter of . . . 'Be thou my wife according to the law of Moses and Israel, and I will work for thee, honor, support, and maintain thee in accordance with the custom of Jewish husbands who work for their wives, honor, support, and maintain them in truth. And I will set aside for thee 200 zuz, in lieu of thy virginity, which belong to thee (according to the law of Moses), and thy food, clothing, and necessaries, and live with thee in conjugal relations according to universal custom.' And . . . this virgin consented and became his wife. The dowry that she brought from her father's house, in silver, gold, valuables, dresses, and bedclothes, amounts to . . . [100 silver pieces], and . . . the bridegroom consented to increase this amount from his own property with the sum of . . . [100 silver pieces], making in all . . . [200 silver pieces]. And thus said . . . the bridegroom, 'I take upon myself and my heirs after me the responsibility of this marriage contract, of the dowry, and of the additional sum, so that all this shall be paid from the best part of my property, real and personal, that I now possess or may hereafter acquire. All my property, even the mantle on my shoulders, shall be mortgaged for the security of this contract and of the dowry and of the addition made thereto.' . . . the bridegroom has taken upon himself the responsibility for all the obligations of this ketubah, as is customary with other ketubot made for the daughters of Israel in accordance with the institution of our sages—may their memory be for a blessing! It is not to be regarded as an illusory obligation or as a mere form of document. We have followed the legal formality of symbolical delivery ["ḳinyan"] between . . . son of . . . , the bridegroom, and . . . daughter of . . . , this virgin, and have employed an instrument legally fit for the purpose to strengthen all that is stated above, and everything is valid and established.

..............Bridegroom. ....
.... } Witnesses."

Lien on Husband's Property.

Thus the ketubah formed a lien upon all real estate owned by the husband during his lifetime, and if at his death, or when he divorced his wife, he possessed no estate, it could be collected out of any property he had sold or gifted since the ketubah had been written (Giṭ. 48b, 55b; Eben ha-'Ezer, 100, 3). This, however, was not originally the case; and it was only after a series of changes, tending toward the restriction of arbitrary divorce, that this became the rule. At first the marriage settlement was deposited with the wife's father; then it was converted into some valuable household utensil, of which the husband also could make use, and entrusted to the wife; and when this regulation also was found unsatisfactory, Simeon b. Sheṭaḥ ordained that the amount of the ketubah should remain with the husband, but become a lien on his property (Ket. 82b; Tosef., Ket. xii. 1; comp. commentaries *ad loc.*). The Geonim still further strengthened the security of the ketubah by making his personal estate also liable for the ketubah ("Yad," Ishut, xvi. 7; "Maggid Mishneh," *ad loc.*; Eben ha-'Ezer, 100, 1).

There could be no conjugal relations between husband and wife before the ketubah was prepared, or if it contained a sum less than that stipulated by the Rabbis (Ket. 54b). If the ketubah was lost, a new one had to be written. In such a case, the document to replace the lost one (כתובה דאירכסא) was drawn up by two (according to some authorities, three) witnesses, constituting a court, who were required to sign the document and to record the fact that the original ketubah was lost and that the husband had asked them to write another. If the date of the first ketubah was known, the same date had to be given in the second document; but if it was not known, the date of the preparation of the second ketubah was inserted ("Naḥalat Shib'ah," § 13 and notes; Adler, "Tiḳḳun Sheṭarot," § 9; comp. Eben ha-'Ezer, 66, 3, Isserles' glosses and commentaries).

The ketubah was the inalienable right of the woman, and even if she possessed no written document, she could collect the minimum sum (Ket. 16b). In a case where the husband refused the wife her conjugal rights, the amount of the ketubah was increased by the court thirty-six grains of silver every week during the time of his default. If the wife spitefully refused her husband conjugal rights, the

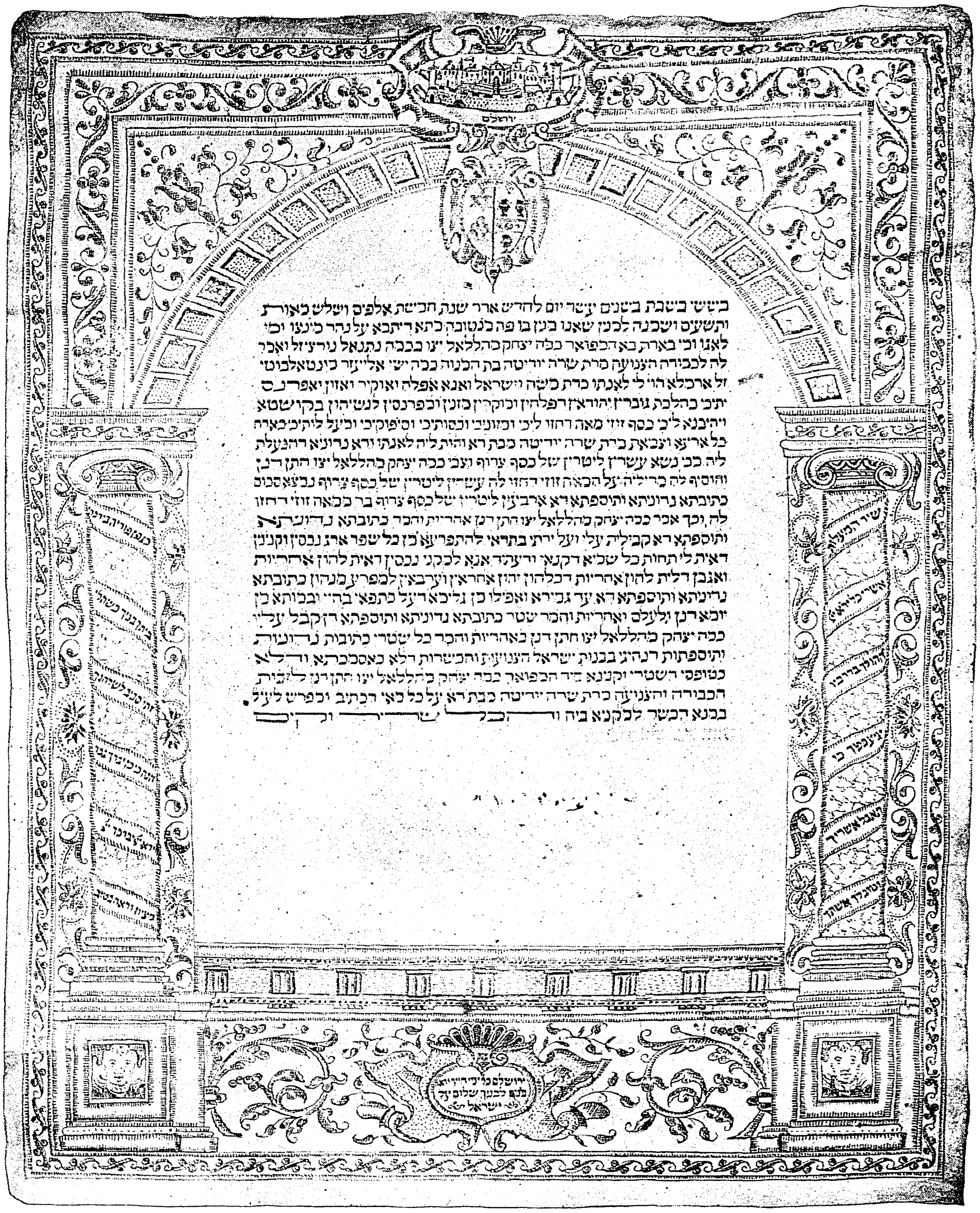

KETUBAH, OR MARRIAGE CONTRACT, DATED MANTUA, 5398 = 1638.
(In the New York Public Library.)

Although the woman could sell or give away her right to a stranger, she could not release her husband from his obligation or even from part of it (Ket. 51a; "Yad," *l.c.* x. 10; Eben ha-'Ezer, 66, 9).

court sent her warning that if she persisted in her spitefulness she would lose her ketubah; and if she still remained obdurate, the fact was announced in the synagogue for four successive Sabbaths. Another warning was then administered, and if she still persisted, the husband was relieved from his duty to support her, and after twelve months he might divorce her. There were, however, various modifications made by later authorities with regard to such a case, which took into consideration the conditions and circumstances that induced the wife to take such a persistent course (Ket. 63a; "Yad," *l.c.* xiv. 8–15; Eben ha-'Ezer, 77, 1–3, Isserles' gloss, and commentaries *ad loc.*).

Ketubah Forfeited.

The woman forfeited her right to the settlement made upon her in the ketubah not only when she was found guilty of adultery or of antenuptial incontinence, but also when she committed wrongs or follies of a less serious character. If she gave her husband food that was ritually forbidden, or if she permitted cohabitation during the period when she was ritually unclean, or if she broke her vows, her husband could divorce her and was not obliged to pay her the amount of the ketubah. Similarly, if she transgressed the laws of decency—*e.g.*, if she went with uncovered head in the street, or if she flirted with strangers, or if she cursed her husband's parents in his presence—she forfeited her right to the ketubah. If she had subjected herself to vows before her marriage and did not speak of them to her husband, or if she had physical defects of which the husband had no knowledge before marriage, she also lost her ketubah. The woman who refused to follow her husband from one place to another in the same country, or from any country to Palestine, or from any city in Palestine to Jerusalem, lost her ketubah (Ket. 72a, b, 110b; "Yad," *l.c.* xxiv. 10–25, xxv.; Eben ha-'Ezer, 115–117; see DOMICIL).

Conditions of Collection.

With the ketubah in her possession, the woman could collect the amount many years after her husband's death or her divorce, even after she had been married to another. If she did not have the ketubah, and if she left his house or was married to another, she could collect the money only within twenty-five years after her husband's death, and not after that; for it was presumed that if she did not collect it during that period, she waived her claim. In case of divorce, however, this presumption did not hold good, and she might always collect the amount due to her by the ketubah (Ket. 104a; "Yad," *l.c.* xvi. 23; Eben ha-'Ezer, 101, 1, 4). When the widow came to collect her ketubah, the court made her swear that her husband had not given her anything in payment thereof and that she had not taken anything without his knowledge. The heirs, however, could relieve her from this oath (Ket. 87a; "Yad," *l.c.* xvi. 16–19; Eben ha-'Ezer, 96, 1–3).

There were various conditions included in the ketubah, or implied in it by the decree of the Rabbis, which had to be fulfilled by the husband or by his heirs; for example: the male children inherited the ketubah even if their mother died before the death of their father; if there were children by other wives, the amounts of the ketubah were first subtracted from the inheritance and distributed among the respective heirs on the mother's side, the residue of the property being then divided equally among all the sons ("ketubat benin dikrin"; Ket. 52b; see INHERITANCE); the daughters had to be supported from the estate until they were married or until they reached their majority (*ib.*; see DAUGHTER); the widow also had to be supported from the estate until she remarried or until she left the husband's house. In some places the phrase "until the heirs shall be willing to pay her the amount of the ketubah" was inserted in the contract (*ib.*; "Yad," *l.c.* xii. 2; Eben ha-'Ezer, 69, 2; 93, 3; 94, 1; 111; 112). By a decree of the sages of Toledo (חכמי טוליטולה) the widow could collect only one-half of the property, even when her ketubah amounted to much more. The second half was divided among the heirs (Eben ha-'Ezer, 118).

BIBLIOGRAPHY: Hamburger, *R. B. T.* s.v.; *Naḥalat Shib'ah*, §§ 12-20, Warsaw, 1884; Mayer, *Die Rechte der Israeliten, Athener und Römer*, part ii., § 226, Leipsic, 1866; Bloch, *Der Vertrag*, § 100, Budapest, 1893; idem, *Das Erbrecht*, §§ 32-37, *ib.* 1890; *idem*, שערי תורת התקנות, series ii., part i., §§ 6, 7; part ii., §§ 25, 84, 99, *ib.* 1900; Weill, *La Femme Juive*, part ii., ch. vi., Paris, 1874; Buchholz, *Die Familie*, Breslau, 1867; Mielziner, *The Jewish Law of Marriage and Divorce*, §§ 48–50, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, ch. x., Philadelphia, 1896; Kaufmann, *Zur Gesch. der Khethubba*, in *Monatsschrift*, 1897, xli. 213-221.

A. J. H. G.

——**Archeologic and Paleographic:** It is difficult to trace the origin of the ketubah. Rashi (on Gen. xxv. 6) claims that the difference between the status of Keturah's sons and that of Isaac consisted merely in that the latter's mother, as the lawful wife, had a ketubah while Keturah had none—a distinction drawn in the Talmud (Sanh. 91a) also between David's wives and his concubines.

Early History.

Tobit (vii. 14) bids Edna, his wife, bring him a tablet, on which he writes the deed of marriage, sealing it before witnesses. This συγγραφή, Grätz suggests, was the ketubah which differentiated the marriage from an ἄγραφος γάμος (Neubauer's Chaldaic text reads "ketubta"). The whole Talmudical treatise Ketubot deals chiefly with this subject, and pages 10a and 82b record that "the wise men, long before Simeon b. Sheṭaḥ, instituted the ketubah for the daughters of Israel." Maimonides ("Yad," Ishut, xvi.) also refers to it as having been established by "the Great Sanhedrin in order that a Jewish wife should not be light in her husband's eyes."

An early form of Palestinian ketubah, though not the earliest, is quoted in Tosef., Ket. xi. 9, and B. M. 104a, with the suggestion that Hillel the elder adopted it as a safeguard against the matrimonial irregularities of the Alexandrians. The Mishnah (Ket. iv. 9-11) distinguishes the forms used respectively by the men of Jerusalem, Galilee, and Judah. The Jerusalem form provided for the succession of the wife's property to her male children, and contained an additional proviso compelling the husband to redeem his wife if taken captive by Gentiles, and to take her back. It is thus clear that the ketubah was a regular institution among the Jews even in pre-Christian times; but there can be no doubt that its language became settled under Greco-Roman

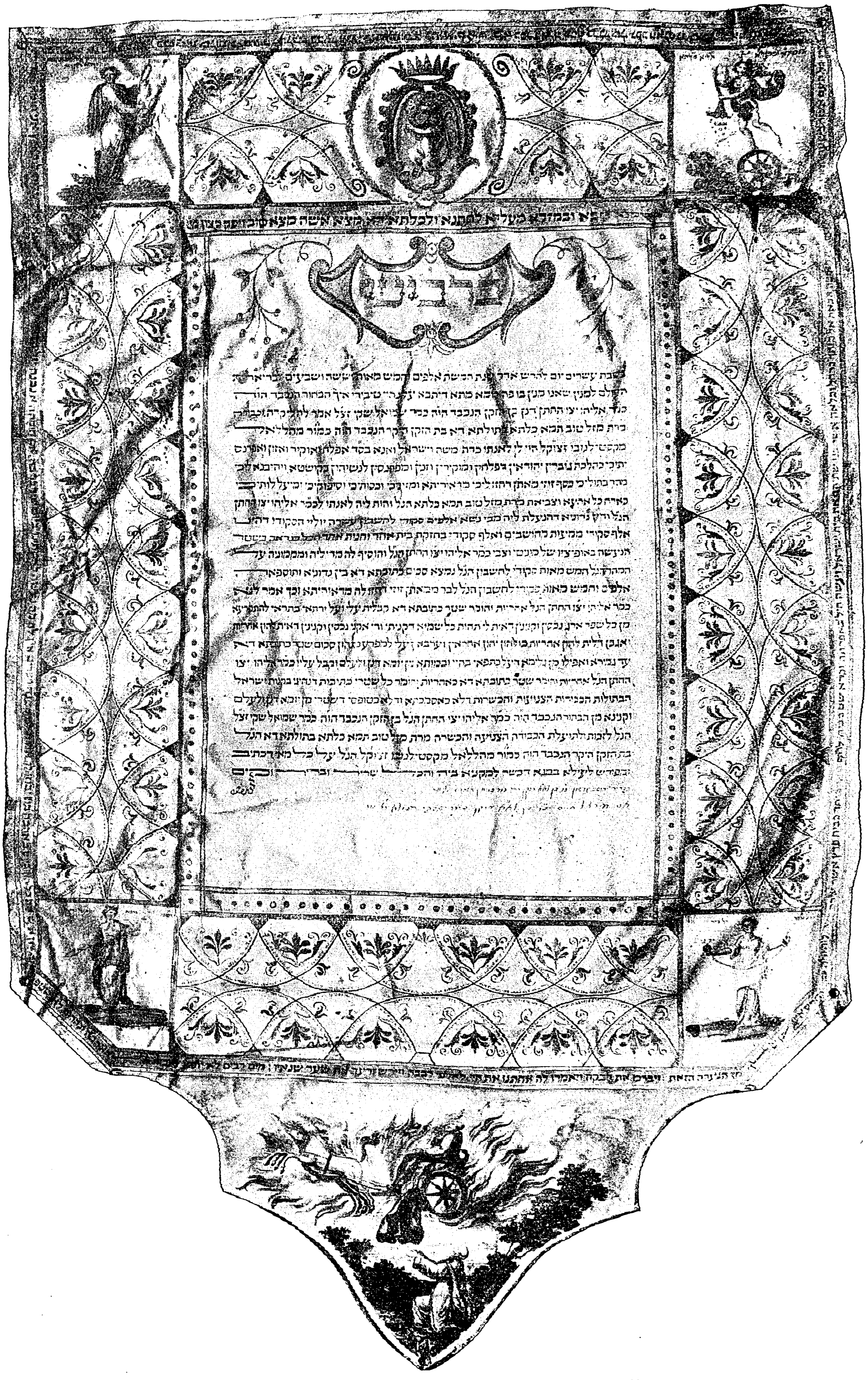

KETUBAH, OR MARRIAGE CONTRACT, DATED ROME, 5576 = 1816.

(In the United States National Museum, Washington, D. C.)

influence. In the "Corpus Papyrorum" of the archduke Rainer several Greek contracts dating between the second and sixth centuries are given. In a pagan marriage contract of the earlier date the husband agrees to give his wife the necessaries of life, clothes, and what beseems a wife, who, on her part, must conduct herself blamelessly and without reproach. A Christian formula, four centuries later, follows this, but adds an obligation on the wife's part to "love, cherish, and honor" her husband, who has to do all that "beseems a free-born wife from a worthy husband." Substituting "Jewish" for "free-born" and "worthy," this is the Aramaic formula, still in vogue among Jews, an almost literal translation of its prototype in Roman law. That there is extant no Byzantine marriage contract after the sixth century is not surprising, as the emperor Justinian did away with "dotalia instrumenta" ("Const." 22, 23, vii. c. 54), though they were afterward regarded as necessary in the case of marriages between persons of high rank. The Jews, conservative in all things, have proved themselves especially so in the matter of marriage settlements.

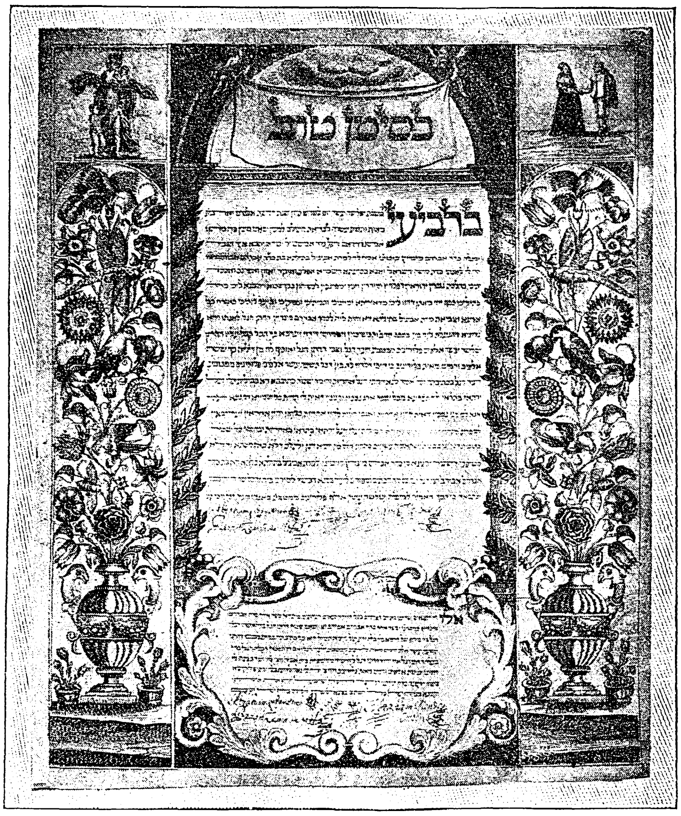

Ketubah Blank, Amsterdam, 5419 = 1659.

(In the possession of A. Wolf, Dresden.)

The spoils of the Cairo Genizah contain numerous examples of ketubot from the tenth century downward. These Egyptian documents often add some relic of the early Roman empire in a detailed list of the bride's paraphernalia; but such lists were afterward discarded for the sake of uniformity and to avoid shaming the poor. During the height of Karaite controversy Maimonides introduced a clause obliging the parties to observe the "dine ṭohorah" or traditional rules of ritual purification (Maimonides' Responsa, No. 149). A manuscript in the Cambridge Library, written in 1295, contains such a ketubah. The concerning clause runs: "And we, the undersigned, have warned the bride and made known to her that she shall keep the purification regulations according to Rabbinite rules, and that if she does not she will lose the whole ketubah." In this document there is also a clause in which the bridegroom pledges himself not to take another wife, nor to keep in the house a servant-girl of whom the bride disapproves.

Another important ketubah from the Cairo Genizah is that marked T. S. 141, also in the Cambridge Library (published by Schechter in "J. Q. R." v. xiii. 122). It is dated 1082, and is a contract between the Rabbinite, the nasi David, and the daughter of the Karaite Moses ben Aaron ha-Kohen. In this the bridegroom pledges himself not to compel his future wife to have light on Friday eve (which is forbidden according to the Karaite interpretation of Ex. xxxv. 3), nor to eat certain kinds of animal fat, prohibited by the Karaites; while the bride pledges herself to observe with him the feasts according to the Rabbinite calendar without profaning her own.

The Preamble.

A peculiar characteristic of many ketubot is a more or less elaborate preamble; but there does not seem to have been any uniformity in this regard. Thus ketubot of 1034 and 1242 have none, nor has an ancient Egyptian formulary, nor the Maḥzor Vitry, nor the "'Eẓ Ḥayyim" of R. Jacob ben Judah Ḥazzan of London of the thirteenth century. And when there is a preamble it varies from the most ornate poetry to the simplest brevity. A ketubah of 1079 has five words which may be translated "In the Creator's name may they build their house and prosper"; another, only two, signifying "In a good hour." Others, and those the most common in modern times, especially in Italy, have three letters, בס"ט, meaning "With good luck." A Cretan one of 1856 is headed by verse 22 of Prov. xviii., "Whoso findeth a wife findeth a good thing." The Yemenite formulas of modern times, like the Persian ones of medieval days, and

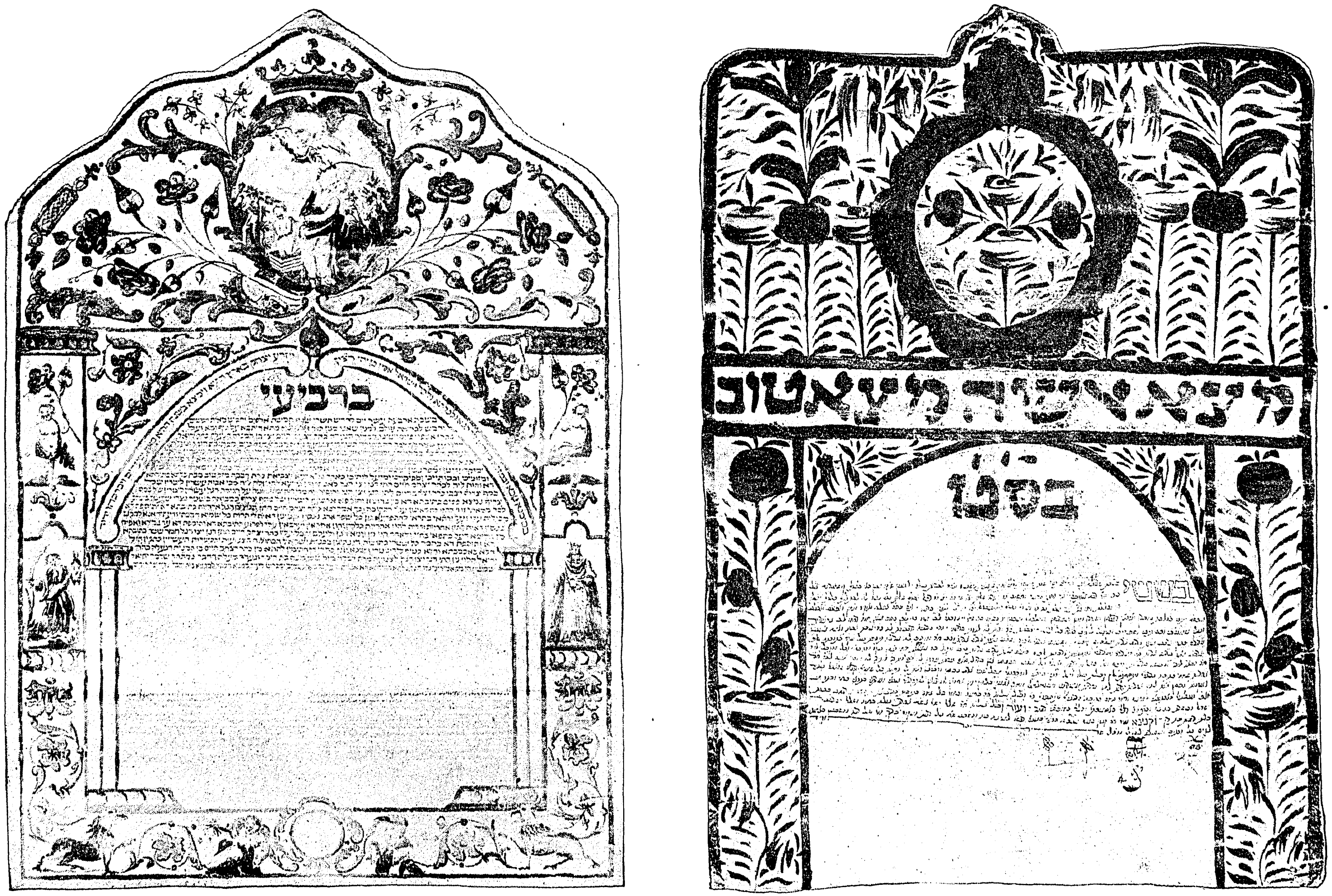
בי״ע
מצא אשה מצא טוב
בס״ט

KETUBOT, OR MARRIAGE CONTRACTS.

1. Ancona, 5565 = 1805. 2. Constantinople, 5591 = 1831.

(In the British Museum.)

those of the Egypt of Saadia and Maimonides, are generally much more elaborate, and combine a prayer for good luck with one of good wishes for the rosh yeshibah or nagid of the time and his college with those for the bride and bridegroom.

Date and Ornamentation.

The date given in the ketubah is in Oriental countries invariably the "minyan sheṭarot"—the Seleucidan era, beginning 312 B.C. In Europe it is generally the "annus mundi" which is used; but in a ketubah executed in Metz in 1820 the year (6th) of Napoleon is given, showing an apparent intention to start a new era with him as the modern Alexander.

The place of the marriage is always given with geographical accuracy. Thus in preexpulsion times Paris is stated to be on the rivers Seine and Bièvre; London, on the Tamesis and Galbrook (= Walbrook).

The ketubah, as the external symbol of so auspicious an event among so domestic a people, lent itself to decoration of the most varied kind. The Italian specimens of the seventeenth and eighteenth centuries were specially ornate. Some choice examples are in the Musée Cluny and in the Smithsonian Institution. Earlier ornamentation was generally in the nature of illumination, writing in gold, etc., and calligraphy. Sometimes, as in Masoretic Bibles, the decoration is supplied by designs in which lines are replaced by minuscule writing. Thus in one beautiful specimen of a marriage contract at Colorno near Parma of 1688 the whole of Canticles makes up the elaborate floral design surrounding the body of the deed. Turkish ketubot generally rely on the embellishment provided by Moorish and Mosaic designs. Later Italian specimens often incorporate illustrations more or less appropriate to the contracting parties. Thus, where the bride is named Esther, a picture of Ahasuerus holding out his scepter to Queen Esther is given. So, too, when an Isaac is the bridegroom, there is given a representation of the sacrifice of Abraham's son of that name. Occasionally, however, conventional pictures of two hearts pierced by a dagger, a pair of love-birds, or a true-lovers' knot take the place of such personal pictorial allusions. But angels and coronets, flowers and fruits, are the most usual of the Italian decorations. Often "tena'im" or pecuniary stipulations, more or less complicated, are written alongside of the ketubah.

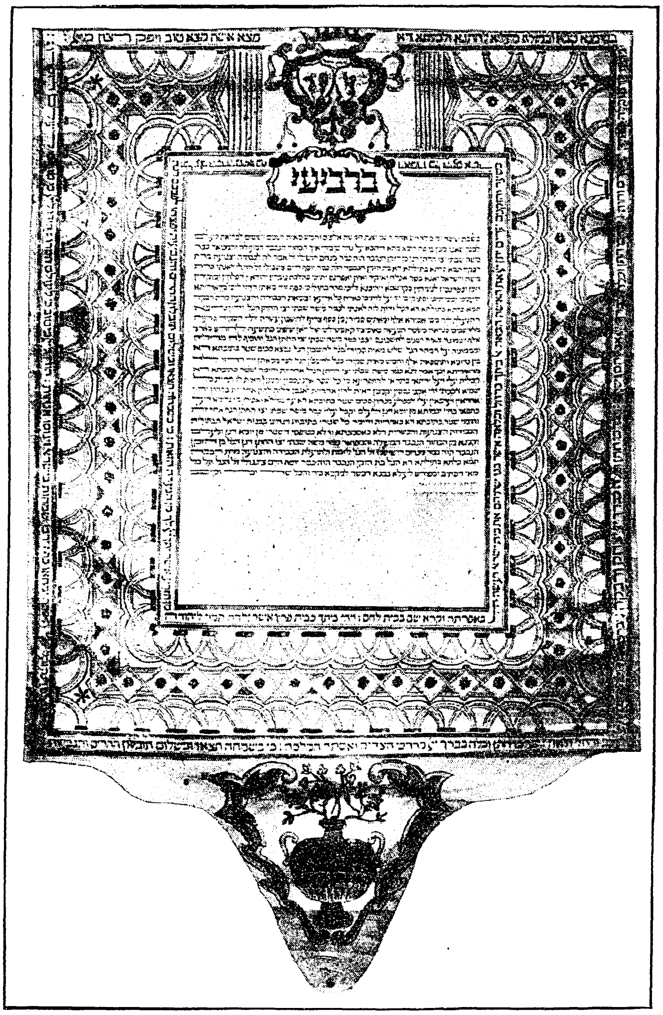

Ketubah, or Marriage Contract, Dated Rome, 5562 = 1802.
(In the possession of A. Wolf, Dresden.)

Bibliography: M. Bloch, *Das Mosaisch-Talmudische Eherecht*, Budapest, 1890; idem, *Sha'are Toratha-Taḳḳanot*, Cracow, 1894; Kaufmann, *Zur Gesch. der Kethubba*, in *Monatsschrift*, 1897; idem, *Aus einem Briefe Elkan N. Adlers*, ib.

A. E. N. A.

KETUBIM. See Hagiographa.

KETUBOT: Treatise in the Mishnah, the Tosefta, and in the Babylonian and Jerusalem Talmuds. In the Mishnaic order of the Seder Nashim, Ketubot stands second. It is divided into thirteen chapters, containing in the aggregate 101 paragraphs, of which the following is a synopsis:

Ch. i. and ii.

Ch. i.: Wednesday is the appointed wedding-day for virgins, and Thursday for widows (§ 1); the amount of the settlement is 200 zuzim if the bride be a virgin on her wedding-day, and 100 zuzim in other cases (§§ 2–4); in the case of the marriage of a priest's virgin daughter the amount of the ketubah is fixed by the court of the priests at 400 zuzim (§ 5); the credibility of a woman regarding her own statement as to the loss of her virginity (§§ 6–7); whether a woman may be believed concerning the lineage of the man with whom she has had intercourse or concerning the paternity of her child (§§ 8–9).

Ch. ii.: How far the ceremonies observed at the wedding of a virgin serve as evidence when she comes to demand her ketubah (§ 1); credibility of those who declare an act to be invalid or annulled by another in case the act in question is known only through their own statements (see Miggo; §§ 2–5); credibility of those who testify to their own or to one another's advantage (§§ 6, 7, 9); credibility of a witness in regard to priestly descent (§ 8); cases in which adults may be trusted to testify to what they saw when they were minors (§ 10).

Ch. iii.-v.

Ch. iii.: Punishments for seduction of a virgin (Ex. xxii. 15–16) and for assault on one (Deut. xxii. 25 *et seq.*); the classes of women to which the laws contained in Deut. xxii. 28–29 are applicable (§§ 1–3); difference between a seducer and one who commits assault (§§ 4–6); method of estimating the fine (§ 7); certain civil laws varying with the age of the victim (§ 8); how far punishment is reducible by voluntary confession (§ 9).

Ch. iv.: To whom the fine belongs (§§ 1–2); of the female proselyte (§ 3); rights of a father; rights and duties of a husband (§ 4); when the husband's duties begin (§ 5); duties of the husband to the wife or her heirs; what belongs to the widow and her daughters after the death of the husband and father, even when there is no distinct provision (§§ 6–12); differences in the form of the ketubah adopted respectively by the people of Judea and by the Galileans (§ 12).

Ch. v.: Additions made by the husband to the minimum amount of the ketubah, mentioned above (§ 1); the time to be allowed the woman wherein to prepare for the wedding (§§ 2–3); extent of the control of the husband over the earnings of his wife, and whether he may assign them to the Temple (§ 4); what work must be performed by the wife, since it is considered advisable that she have some employment lest idleness lead her to an evil life (§ 5); the mutual duties of husband and wife in their conjugal and other relations (§§ 6–9).

Ch. vi.-ix.

Ch. vi.: To what extent a husband is entitled to share in money belonging to his wife, whether earned by work or acquired by inheritance (§ 1); the wife's dowry; the responsibility of the husband for the dowry brought to him is decided by the custom of the land (§§ 2–4); dowry of a daughter (§§ 5–7).

Ch. vii.: The following are grounds for the dissolution of marriage: vows, certain diseases, faithlessness to the marriage vow on the part of the wife (§§ 1–8); by transgression of certain Mosaic laws or Jewish customs, the wife forfeits all rights to her ketubah (§ 6); cases in which marriages may be annulled in consequence of the sickness or disreputable status of the husband (§§ 9–10).

Ch. viii.: Property of the woman before and during wedlock, and the rights of the husband over it (§§ 1–5); of the rights of the man over the property of his deceased brother's widow with whom he has contracted a levirate marriage (§§ 6–7).

Ch. ix.: How the husband may surrender his rights to his wife's possessions (§ 1); rights of the wife to property left by her husband, and the cases in which she must take oath that she has not received her ketubah (§§ 2–8); cases in which the wife may obtain her ketubah without showing her bill of divorce (§ 9).

Ch. x.: Laws applicable to cases where the husband dies and leaves more than one wife.

Ch. x.-xiii.

Ch. xi.: Rights of the widow to property of the heirs (§ 1); right of the widow to sell, pawn, or give away her ketubah (§§ 2–4); cases in which sales by auction are invalid (§ 5); what women have no claims to the ketubah (§ 6).

Ch. xii.: The rights of an adopted daughter (§§ 1–2); right of a widow to remain in her husband's house or to be supported in her father's house by her husband's heirs (§ 3); cases in which the requirements of the ketubah lapse.

Ch. xiii.: Opinions and maxims of Admon and Hanan, judges of Jerusalem (§§ 1–9); cases in which the wife is obliged to follow her husband to foreign lands; superiority of the land of Israel over other lands, and of Jerusalem over the other cities of Palestine (§§ 10–11).

Tosefta and Gemara.

The Tosefta contains much which serves to illustrate and supplement the Mishnah. Especially noteworthy is its description of the ancient marriage customs of Judea and Galilee (i. 4), the peculiar mode of betrothal in Alexandria (iv. 9), and the plan of Simeon b. Sheṭaḥ to make divorces more difficult (xii. 1).

Both Gemaras discuss and explain the statements of the Mishnah, and contain, moreover—especially the Babylonian Gemara—a mass of stories, legends, aphorisms, and proverbs, as well as other important haggadic interpretations and comments.

Maxims and Haggadot.

The following passages from Ketubot may be cited: "When impure words are spoken, close thine ears" (5b); "He who useth impure speech will forfeit all the rewards of his life" (8b); "The creditor need not keep the paid bill" (19b); "Thou shouldest have neither a savage dog nor a broken stairway in thy house, lest people come to harm" (41b); "'His righteousness endureth for ever' (Ps. cxii. 3) refers to him who learns the Torah and teaches others, and to him who has books and lends them to his fellow students in order to make their study easier" (50a); "Do not act as judge in the case either of thy friend or of thine enemy, for thy sentiments will not allow thee to be just to both" (105b); "It were better to submit thyself to the torture of a death by fire than to cause shame to thy neighbor in public" (67b).

Special mention should also be made of the enumeration of the benedictions customary at a wedding (7a–8b), of the Hebrew words of consolation (8b), of the catalogue of the ordinances which were established at Usha (49b–50a), of the narratives of several teachers who were absent from their families an unusually long time for the sake of study (62b–63a), of the detailed account of the death of R. Judah ha-Nasi (103a–104a), and of the words of many teachers who extolled the superiority of Palestine, expressing their longing for the land of their fathers, and who, when they had reached their goal, kissed the stones and cast themselves in the dust (110b-112b).

S. S. J. Z. L.

KETURAH (קטורה, lit. "incense"): Abraham's second wife, whom he married after the death of Sarah (Gen. xxv. 1; I Chron. i. 32). She was the ancestress of sixteen tribes, among which were Arabian and Midianite ones. In I Chron. i. 32 Keturah is called "the concubine of Abraham," and, probably for this reason, she is identified in the Midrash (Gen. R. lxi., quoted also by Rashi) and in the Palestinian Targumim with Hagar, who was the first concubine of Abraham. The Midrash explains the name "Keturah" as based on her acts, which were pleasant like frankincense. In Gen. xxv. 5 the Midrash (*l.c.*) reads the term "ha-pillagshim" (= "the concubines") without the yod, which is the sign of the plural (הפלגשם), explaining that there was only one concubine, as Hagar and Keturah were one person. Still it seems that such was not the opinion of the Talmudic doctors; for the children of Ishmael and the children of Keturah are kept distinct in the story of their complaints against the Jews before Alexander the Macedonian (Sanh. 91a).

E. G. H. M. Sel.

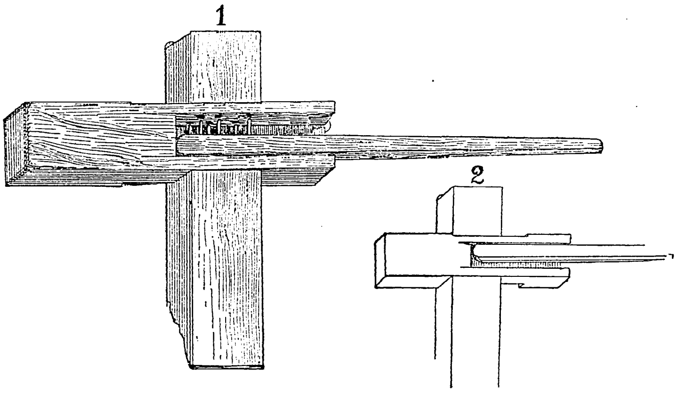

Bolt and Key Used in Modern Syria.
1. Locked. 2. Unlocked.

KEY (מפתח): In Biblical times the key, as its Hebrew name indicates ("mafteaḥ" = "the opener"), was used chiefly to open the door which was locked by means of a bolt ("beriaḥ"). This bolt, like that used in the Orient to-day, had a number of holes into which fitted iron points in the door-post, so arranged that they dropped into the corresponding holes as soon as the bolt was pushed into the opening made for it in the door-post. The key, made of wood, was provided at the end with a similar number of nails, arranged to correspond with the iron points holding the bolt. Introducing the key from the side into the run of the bolt, one was able by these nails to push up from below the iron points and then draw the bolt back. Thus Ehud could lock the door of Eglon's palace without the aid of a key, while only Eglon's servants "took the key and opened" (Judges iii. 25). The expression "to bear the key on his shoulder" denotes possession of office (comp. Isa. xxii. 22). In the time of Ezra, four Levites, the chief porters, were in charge of the key of the Temple (I Chron. ix. 27). The key as a symbol of authority is also met with in the Talmud: "Three keys are in God's own hand which He never entrusteth to any angel: the key of rain; that of childbirth; and that of the resurrection of the dead. The Western (Palestinian) Talmudists say also the key of nourishment" (Sanh. 113a; Ta'an. 2a).

E. G. H. M. Sel.

KEYSER, EPHRAIM: American sculptor; born at Baltimore, Md., Oct. 6, 1850; educated at the City College of Baltimore and at the art academies of Munich (where he won a silver medal for a bronze statue of a page) and Berlin. In 1880 he settled in Rome, Italy, where he maintained a studio for six years and where he received a prize for a statue of Psyche. In 1887 he returned to the United States, and lived in New York until 1893. Since then he has resided in Baltimore, where he is now (1904) instructor in modeling at the School of Fine Arts. Among his works may be mentioned: the statue of General de Kalb, erected by the government at Annapolis, Md.; the design for the tomb of Chester A. Arthur, President of the United States, at Albany, New York; and various busts, among them those of Cardinal Gibbons, Sidney Lanier, and Henry Harland.

Bibliography: Appleton, *Cyclo. of American Biography.*

A. F. T. H.

KHAIBAR: Fortified town of Arabia in the district of Hejaz, and four days' journey northwest of the city of Medina. In the time of Mohammed, the name "Khaibar" was borne by a whole province, which was inhabited by various Jewish tribes; the name became famous in consequence of the prominence of the town in the Islamic wars. According to Mohammedan historians, the first inhabitants of the district of Hejaz were the Amalekites, who had been expelled by the Israelites. There are various traditions in regard to the settlement of Khaibar by the Jews: that they settled there in the time of Moses; of Joshua; of Saul (who was sent by Samuel to exterminate the Amalekites); of David, when he fled before his son Absalom. But the most probable supposition is that of Rapoport (in "Bikkure ha-'Ittim," 1824, p. 53), that the Jews of Khaibar are the descendants of Jonadab b. Rechab, on whose recommendation they continued to live like nomads. They settled in that fertile place after the destruction of the First Temple, and, having no intercourse with Jews in other parts, they were entirely ignorant of the existence of the Talmud. As the

Rechabites were of one family with the Kenites (I Chron. ii. 55), Rapoport identifies the name "Khaibar" (חיבר) with "Heber" (חבר), the name of the chief of the Kenites. The Jews in the province of Khaibar in the time of Mohammed had seven fortresses or castles, similar to those of the Christian knights (the Arabian geographers, among them Yaḳut, derive the name from a Hebrew word meaning "fortress"), the strongest of which was Ḳamuṣ, built by the chief Ibn Ḥuḳaiḳ; these fortresses protected the Jews against the predatory incursions of the Bedouins.

In regard to the history of Khaibar prior to Mohammed, the historians report only the single fact that Al-Ḥarith al-A'raj, King of Ghassan, made an incursion into it in 524. One hundred years later, during Mohammed's war in Hejaz, a Jewish tribe, the Banu Naḍir, deserted the prophet's camp and sought refuge in the town of Khaibar. This warlike tribe exhorted its coreligionists there to resist Mohammed in the event of his besieging them. Mohammed invaded the district in 628, and the Jews retreated to their fortresses, where they bravely defended themselves. Their leaders were Kinanah ibn Rabi', a Naḍirite, and Marḥab, of Himyarite origin. The greatest resistance was offered by the fortress of Ḳamuṣ, which, in spite of the overwhelming numbers of Mohammed's forces, held out two months. Finally, the Jews capitulated, but they were allowed to remain on paying a certain tribute.

Omar, the second calif, violated the treaty of Mohammed and drove the Jews from Khaibar about 640, assigning them a strip of land near Al-Kufah, on the Euphrates. Benjamin of Tudela reports 50,000 Jews in the city of Khaibar, among whom were many learned scholars; but Ibn Sappir (book i., ch. xv.) corrects his mistake. It is hardly probable that Jews ever returned to the place. The expression "Yahud al-Khaibar" has remained as a term of reproach. Travelers of the eighteenth century, as Niebuhr and Seetzen, reported merely hearing of Jewish nomads in Khaibar.

Bibliography: Abu al-Fida, *Annales*, ed. Adler, i. 65; Yaḳut, *Mu'jam*, ii. 504; Niebuhr, *Voyage en Arabie*, p. 326; S. de Sacy, in *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, xlviii. 670; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, ii. 237, 642-645; iii. 87, 123, 130, 132, 159, 160, 193-195, 444; Rapoport, in *Bikkure ha-'Ittim*, iv. 51-63; Brüll's *Jahrb.* vii. 53; Grätz, *Gesch.* 3d ed., v. 66, 67, 100-108; vi. 250; Benjamin of Tudela, *Itinerary*, ed. Asher, p. 72; Benjamin II., *Mas'e Yisrael*, p. 80, Lyck, 1859; Weil, *Mohammed der Prophet*, pp. 171, 186, 413; Hirschfeld, in *R. E. J.* viii. 167 *et seq.*

G. M. Sel.

KHERSON: Russian city; capital of the government of the same name; situated on the right bank of the Dnieper, near its mouth. It was founded by Prince Potemkin in 1778. When permission was given the Jews to settle in New Russia by a ukase of Nov. 16, 1769, a number established themselves in the district which later included Kherson; some of these were among the first inhabitants of Kherson. By 1781 the Jews in Kherson had become numerous enough to organize a community, and the pinḳeses show that the by-laws of the ḥebra ḳaddisha were prepared in that year. According to these records, the head of the brotherhood was elected for life, and the governing body was chosen from among the members by ballot. From 1839 to 1859 there were ninety-three members. When a commission was organized (Aug. 1, 1840) in Odessa by order of the government to consider the feasibility of establishing the office of government rabbi, the Kherson community voluntarily elected Moses Warshavski, a local merchant, as delegate to represent it before the commission. According to the official report (1856) of the "learned Jew" Marcus Gurovich to the governor-general of New Russia, there were at that time in the city of Kherson eight Jewish prayer-houses, including one large new synagogue, one Talmud Torah supported by private funds, and one Jewish hospital supported partly by the contributions of the wealthy merchant Feker and partly from funds derived from the basket-tax. The Talmud Torah was founded in 1860; its course of instruction at first included Hebrew subjects only, but later, owing to the efforts of the young rabbi, Faitel Blumenfeld, a graduate of the Jitomir rabbinical school, was expanded to include the study of general non-Hebrew subjects. In 1865 Blumenfeld succeeded in adding industrial classes to the Talmud Torah, and in 1867 he secured permission to open a technical school in Kherson, though, in consequence of the indifference of the community, it was never opened.

The income of the community in 1881 from its meat-tax was 31,000 rubles; from this sum 3,800 rubles were assigned to the two large synagogues, and an equal sum to the ten prayer-houses. A fixed proportion of the meat-tax was assigned for the use of the Jewish hospital. On Oct. 6, 1881, a commission of twenty-eight, appointed to consider "the Jewish question," was convened in Kherson. It included three Jewish members—Dr. Zetkin of Yelisavetgrad, Blumenfeld of Ananyev, and Bunzelman of Kherson. In a paper presented to the commission by the Christian merchants of the government, the latter praise the Jewish agriculturists of Kherson as peaceful and honest neighbors, who till the soil by their own labor, show no disposition to evade military service, and are seldom guilty of insubordination. They perform their duties faithfully, and furnish the smallest proportion of criminals. The commission voted in favor of permitting to Jews unrestricted rights of residence throughout Russia.

Institutions.

The Jews of Kherson have contributed to the development of the trade in timber and other forest products with White Russia, and have been influential in the expansion also of the export trade in grain. In 1881 there were in the city 4 Jewish merchants of the "first gild" in a total of 6; 66 Jewish merchants of the "second gild" in a total of 136; 55 Jewish merchants licensed for retail trade in a total of 134; and 54 Jewish clerks in a total of 139. Of the 40 lumber-yards of Kherson, 36 were owned by Jewish merchants. The lumber trade in 1880 amounted to 2,500,000 rubles. The members of the Kherson community are distinguished for their progressive spirit and their recognition of the value of a modern education. In 1899 Kherson had eight prayer-houses, five synagogues (one of them Karaite), one Jewish technical school, one Talmud Torah, one Jewish dispensary, and a number of ḥadarim. Among the prominent members of the Jewish community in Kherson have been Nahum Finkelstein, Julius Kranzfeld, Julius and Solomon Rosenthal, Tobias Felzer, Dr. Marcus Popich, Dr. Herzenstein, Mordecai Feker, Jacob Reznikov, Moses Hyam Serebrennik, Jacob Posner, Eliezer Lipman Golizki, Rabbi Faitel Blumenfeld, his son Herman Blumenfeld, Rabbi Isaac Judah Deutschman, Rabbi Pesker, P. Bunzelman, Nahum Gorodetzki (who was made hereditary honorary citizen), Abraham Jacob Bruk (who from 1861 was for many years teacher of the Hebrew government school, and who in 1862 founded on very liberal lines a Jewish school for girls ["Ha-Maggid," 1862, p. 300]), and Judah Behak, the writer (who went to Kherson in 1856). Behak exerted a beneficial influence on the education of the Jews in the city; the community erected a school in commemoration of his eightieth birthday, and named it Bet Yehudah. In 1890 Kherson had a total population of 72,451, of which about 25,000 were Jews.

Bibliography: Lerner, *Yevrei v Novorossiskom Kraye*, pp. 24, 73, 92, Odessa, 1901; *Voskhod*, 1881, ix. 173; Levanda, *Polny Khron. Sbornik Zakonov*, p. 23, St. Petersburg, 1874; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, p. 175, St. Petersburg, 1898; *Razsvyet*, 1879–80, Nos. 4, 21, 26, 29, 31, 34, and 36.

H. R. J. G. L.

KHIN, RACHEL MIRONOVNA: Russian authoress; born in White Russia in 1863; educated at the Women's gymnasium, Moscow; studied medicine at St. Petersburg and history and literature at Paris. Her novels and sketches first appeared in the "Vyestnik Yevropy," "Russkaga Mysl," "Nedyelya," and "Voskhod," and were later issued in book form under the titles "Siluety" (Moscow, 1894) and "Pod Goru" (*ib.* 1900).

Her novels deal mostly with the life of the middle-class Russian landlords and the wealthier Jewish merchants. She vigorously criticizes the tactless manners of the Jewish upstarts, and pictures the unenviable position of the intelligent Jew who has to choose between the love of Russian culture, in which he has been educated, and the love of his downtrodden coreligionists, who are deprived of their rights.

Bibliography: *Entziklopedicheski Slovar*, xxxvii., St. Petersburg, 1903.

H. R. M. R.

KHOLM (CHELM): Russian district town in the government of Lublin. Its Jews are mentioned in various documents of 1550 to 1569. In the latter year the delegate from Kholm to the Diet of Lublin complained of the growing power of the Jews and proposed that "the Jews and Gipsies be treated according to the Constitution." On Easter Day, 1580, while a church procession was in progress the burgher Timosh, with many companions, all armed with various weapons, attacked the synagogue during religious service. They threw stones through the windows, fired shots into the building, broke down the doors, damaged the roof, and wounded many of the congregation. A formal complaint against the rioters was lodged by the Jewish elders Pinkus, Saul, Avram Pestich, and Kalman, their statement being corroborated by the noble Foma Stano. The estimated loss to the synagogue was 2,000 gold ducats.

On May 1, 1582, Saul Novakhovich, Shlioma Yakubovich, Marek, Jacob the Doctor (Rabbi), and Bysko complained of the principal of the Kholm school, stating that he came drunk to the synagogue while the Jews were engaged in prayer, and that he shouted, mocking the singing.

During the Cossack uprising of 1648–49 most of the inhabitants of Kholm were killed, among them about 400 Jews. In 1666 the delegate from Kholm to the Diet of Warsaw was instructed to demand the confiscation of land owned by the Jews without legal title thereto, and formerly the property of the Dominican monks.

In 1897 the Jews of Kholm numbered about 12,500 in a population of 19,236. The town is a commercial center of considerable importance; and practically all the commerce is in the hands of Jews.

Bibliography: *Regesty i Nadpisi*, i., Nos. 284 *et passim.*

H. R. J. G. L.

The following is a list of the rabbis who officiated in Kholm since the second half of the sixteenth century:

Simon Auerbach; Solomon Zalman (mentioned in Solomon Luria's Responsa, No. 101); Elijah b. Judah Aaron (called Elijah Ba'al Shem; pupil of Solomon Luria); Samuel Edels (1610–14); Eliezer Perles; Isaac b. Samuel ha-Levi (until 1627); Moses Katzenellenbogen (son of Meïr Wahl; d. 1689); Saul Katzenellenbogen (son of Moses Katzenellenbogen; d. 1691); Jekuthiel b. Hosha Aaron of Lublin (d. 1697); Hillel b. Jonah ha-Levi (called from Kholm to Wilna in 1690; grandson of Eliezer Ashkenazi; d. 1690); Meïr b. Benjamin Wolf (d. 1718); Solomon b. Simḥah Rapoport (d. 1763); Ẓebi Hirsch b. Selig; Saul Margolioth (d. 1801); Samuel (gave his approbation to the "Leḥem Yehudah" in 1704); Solomon (author of "Merkebet ha-Mishnah"; d. 1756); Isaac b. Mordecai ha-Levi (until 1776; d. 1799; grandson of Joshua Reitzes, "the martyr"); Hirsch b. Joseph (author of a treatise on the improvement of the position of the Jews in Poland and on the ways to make them useful citizens of their fatherland; 1789); Ḥayyim b. Jacob (author of "Kokebe Ya'aḳob"; d. 1820); Isaac b. Joseph (author of "Mishnat Ḥakamim"); Joseph Kezis (d. 1830); Löb Neuhaus (son of Joseph Kezis).

Bibliography: L. Rabinowitz, in *Ha-Measef*, p. 154, St. Petersburg, 1902; J. Lewinstein, *Dor Dor we-Dorshaw*, Warsaw, 1898.

H. R. V. R.

KHORASAN ("The Land of the Sun"): One of the five great divisions of Persia, bounded on the east by Afghanistan; on the north by Zakaspie, the transcaspian territory of Russia; and on the south by Kirwan. In ancient times it was the territory immediately east of that ruled by the Sassanids, who occasionally exiled political offenders thither. Thus, in 930 Saadia's friend Josiah the anti-exilarch was banished to Khorasan.

The cities of the province in which Jews are most numerous are Meshed and Herat. In Meshed there is a colony of about 2,000 crypto-Jews, known as "Jadidin," who were nominally converted to Islam early in the nineteenth century under the cruel reign of Shah Nur al-Din's father. Some have migrated to transcaspian territory, and practise Judaism at Merv, Aschabad, Bokhara, and Samarcand.

D. E. N. A.

KHUDAIDAD. See Judæo-Persian Literature.

KHURILKAR, JOSEPH DANIEL: Beni-Israel soldier; bahadur subahdar in the Anglo-Indian army. He enlisted in the Sixteenth Regiment Bengal Native Infantry, and was successively promoted to the ranks of jemidar (July 14, 1856), subahdar (Jan. 1, 1858), and subahdar major (Jan. 1, 1872). He was decorated with the Indian Mutiny medal (1857), and with the star of the Order of British India (2d class).

J. J. Hy.

KHURILKAR, SAMUEL EZEKIEL: Beni-Israel soldier; subahdar in the Anglo-Indian army. He enlisted in the Sixteenth Native Infantry of Bengal in 1790, and was made subahdar May 21, 1802. He was decorated with a bronze medal dated May 4, 1799, on one side of which is the figure of the British Lion subduing the Indian Tiger (Tipu Sahib); the reverse represents the entry of a British army into Seringapatam, and bears an inscription in Persian, dated "27 Zilkad, A.H. 1213."

Bibliography: *Catalogue of Anglo-Jewish Historical Exhibition*, p. 45, London, 1887.

J. J. Hy.

KIAMIL PASHA: Turkish official; born at Nicosia, Cyprus, in 1832. Educated on that island and in Egypt, he at the age of seventeen entered the service of the Egyptian government, afterward passing into that of Turkey, under which he has successively held the following important political positions: mayor of Touzla (1859); president of the administrative council of Saida; subprefect of Beirut, of Damascus (1866), of Aleppo (1867), of Philippopolis (1868), of Jerusalem, of Cyprus (1874), and again of Beirut (1875); and vali of Aleppo (1876). Resigning in 1878, he returned to office in 1881, being successively appointed councilor to the ministry of the interior, minister of pious foundations (1882), and minister of public instruction (1883). In 1884 he was elevated to the rank of grand vizier ("Sadriazam"). He resigned, but was recalled to the same functions in 1891.

Kiamil Pasha.

Kiamil Pasha is now (1904) governor of the vilayet of Aidin, with residence at Smyrna. In recognition of his services he has received the Turkish orders of Imtiaz, Osmanie, and Medjidie, the medal of Crete, and other decorations. Born in the Jewish faith he has been a professed Mohammedan since his boyhood.

Bibliography: *Salnameh* (Official Annual) for 1309 A.H.

S. M. Fr.

KIBROTH-HATTAAVAH (קברת התאוה): A station of the Israelites in the wilderness on the journey from Sinai to Kadesh (Num. xi. 34, xxxiii. 16). The name, which means "the graves of lust," was given to the place on account of its being the burial-ground of the multitudes that died through glutting themselves with quail flesh (Num. xi. 34). It would seem from Num. xi. 3, 4, that Kibroth-hattaavah was identical with Taberah, which was three days' journey from Sinai (comp. *ib.* x. 33). In Deut. ix. 22, however, the two stations are mentioned as distinct places. Kibroth-hattaavah is identified by Schwarz ("Das Heilige Land," p. 213) with the modern 'Ain al-Shihabah, in the interior of the desert (comp. Robinson, "Researches," i. 264).

E. G. H. M. Sel.

KID. See Goat.

ḲIDDUSH: Ceremony and prayer by which the holiness of the Sabbath or of a festival is proclaimed. For the Sabbath the Scripture imposes this duty in the words: "Remember the Sabbath day to keep it holy," which, according to Shab. 86a, means that its holiness must be recognized in speech during the day. It is a positive duty and connected with a set time; yet women as well as men are bound by it; for the "remember" of Ex. xx. 8 is coextensive with the "keep" of Deut. v. 12 (see Ber. 20a). The middle benediction of the prayer ends with the words: "Blessed . . . who sanctifieth the Sabbath; blessed . . . who sanctifieth Israel and the seasons . . .; blessed . . . the King over all the earth who sanctifieth Israel and the day of Memorial"; this is deemed a fulfilment of the Scriptural command as to the Sabbath (Ber. 52b). However, under an old custom, recognized by the Mishnah (Ber. viii. 1), the Sabbath and the festivals are sanctified in another cheerful and impressive way—over a glass of wine before the evening meal, even though the benediction has already been recited in the prayer. The drinking of the wine, with the recitation of the accompanying words, constitutes the ceremony of Ḳiddush, in which husband, wife, children, and dependents take part together. According to Ber. 33a, the origin of the Ḳiddush can be traced back to the time of the Great Synagogue; indeed, from the controversies between the schools of Shammai and Hillel on various points connected with the Ḳiddush, it is clearly seen that the ceremony is very old. For Passover evening the Yemenite prayer-book has a different Ḳiddush, reproduced in the "Eben Sappir" of the traveler Jacob Safir.

Substitutes for Wine.

Although the Talmud (Pes. 107a) declares strong drink other than wine improper for the Ḳiddush, such drink, of necessity, takes the place of wine to a great extent in northeastern Europe. It is regarded, however, as more dignified, where wine can not be had, to pronounce the Ḳiddush over the bread (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 271, 26) than to substitute beer or brandy. At the beginning of Sabbath two whole loaves of bread are laid down in memory of the double measure of manna that was gathered on Friday (Shab. 117b), with a white cloth under and over them (Oraḥ Ḥayyim, 271, 9). There is no true Ḳiddush except at the place of the meal (implied in Ber. viii. 2, and expressly asserted by Samuel in Pes. 101a). However, there is a custom (which Samuel reproves) of pronouncing the Ḳiddush at the end of the evening service in the synagogue. Abudarham, in his work on the services, in the chapter on the beginning of Sabbath, wonders how this custom ever took root, and quotes Hai Gaon, the last of the Geonim, against it. It was defended on the ground that at one time travelers were housed and took supper in a room adjoining the synagogue, and that thus the Ḳiddush was really celebrated near the place of the meal; the custom persisted among the Ashkenazim because no one would take the responsibility of abolishing it, though the occasion for it had long ceased. The Ḳiddush for the Sabbath is made up of two benedictions: that for the wine (or bread, when wine is not used) and that for the day. Following the opinion of Hillel's school, that for the wine is said first: "Blessed be Thou, O Lord, our God, King of the World, the Creator of the fruit of the vine. Blessed be thou, O Lord, our God, King of the World, who hast sanctified us by Thy commandments and wast pleased with us, and hast given us for a heritage, in love and favor, Thy holy Sabbath, a memorial of the work of creation. For it precedes all the holy convocations in memory of the going forth from Egypt. Thou hast indeed chosen us above all nations, and hast given us, in love and favor, Thy holy Sabbath for a heritage. Blessed be Thou, O Lord, who hallowest the Sabbath."

The Benedictions.

Before these benedictions it is customary to recite Gen. ii. 1–3, the account of the Sabbath of Creation, in obedience to the saying of the Talmud (Shab. 119b) that one who recites it makes himself, in a sense, a partner with God in the work of creation. In the German ritual these verses are preceded in a low voice by the last words of Gen. i.: "And the evening and the morning were the sixth day." The indirect reference to the departure from Egypt is probably based on Pes. 117b, though this is primarily meant for the Ḳiddush on the Passover. On the three festivals the benediction for the day takes this form, the words in brackets being inserted on the Sabbath: "Blessed . . . , who hast chosen us from every tribe and lifted us over every tongue; Thou gavest us, O Lord, our God [in love Sabbaths for rest,] set times for gladness, feasts, and seasons for joy, [this Sabbath day and] this . . . day of the feast of unleavened bread, the season of our liberation . . . in memory of our going forth from Egypt; for Thou hast chosen us, and hast hallowed us, and hast given us [in love and favor] in gladness and joy [the Sabbath and] Thy holy set times for a heritage; blessed be Thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons." (On Pentecost, the Feast of Booths, and the eighth day of Solemn Assembly necessary changes in wording are made.) On New-Year's night the benediction proceeds thus: "Blessed . . . Thou gavest us . . . this Day of Memorial, a day of sounding the shofar, a holy convocation, in memory of the going forth from Egypt; and Thy word is true and standeth forever; blessed be Thou, O Lord, King over all the earth, who hallowest [the Sabbath and] the Day of Memorial."

On all the festivals other than the last days of Passover, the celebrant thus gives thanks for having reached the joyful time: "Blessed . . . who hast let us live and sustained us, and made us reach this season." When the festival night follows the Sabbath, the Ḳiddush embraces two other benedictions by way of "separation" ("habdalah") between the higher sanctity of the Sabbath and the lower one of the festival, the place of these benedictions being before the giving of thanks for having reached the day: "Blessed be . . . , Creator of the light-rays of the fire. Blessed be . . . , who distinguishest between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. Between the holiness of the Sabbath and the holiness of the holy day Thou hast distinguished, and Thou hast distinguished and hallowed Thy people Israel in Thine own holiness. Blessed be Thou, O Lord, who distinguishest between Holy and Holy." See Habdalah.

The full text of this benediction is not given in the Talmud, but its nature is discussed (Pes. 102b, 105a). The idea of distinguishing between Holy and Holy is derived from the veil in the Temple which divided the Holy from the Holy of Holies. After reciting the Ḳiddush the master of the house sips from the cup, and then passes it to his wife and to the others at the table; then all wash their hands, and the master of the house blesses the bread, cuts it, and passes a morsel to each person at the table.

Beside the Ḳiddush at the evening meal there is another of later origin and of less importance, called, by inversion, the "Great Ḳiddush." It consists simply of the recitation of some Bible verses referring to the Sabbath or the current festival, and of the benediction for wine, and precedes the first morning meal (see Oraḥ Ḥayyim, 271–272). Regarding the origin of the Ḳiddush see Liturgy.

A. L. N. D.

ḲIDDUSH LEBANAH. See New-Moon.

ḲIDDUSH HA-SHEM and **ḤILLUL HA-SHEM** ("Sanctification" and "Desecration of the Name"): Terms denoting the highest positive and negative standards of Jewish ethics, the one indicating that everything within man's power should be done to glorify the name of God before the world, the other that everything should be avoided which may reflect discredit upon the religion of Israel and thereby desecrate the name of God (see L. Lazarus, "Zur Charakteristik der Talmudischen Ethik," p. 40). The terms are derived from Lev. xxii. 32: "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel; I am the Lord which hallow you"—the verse called by Jellinek ("Predigten," 1862, i. 225 *et seq.*) "Israel's Bible in miniature." Referring in the text to the priests as the appointed guardians of the Sanctuary, the commandment, in its positive and in its negative forms, was applied at an early time to the whole people of Israel as the priest-people, whose very lives and history stand for the belief in the world's holy God. Sifra, Emor, xiii. reads: "I have brought you out of Egypt upon the condition that you sacrifice your very lives should the honor of My name require it"; hence every Israelite is enjoined to surrender his life rather than by public transgression of the Law desecrate the name of God (Sanh. 74a, b; Shulḥan 'Aruk, Yoreh De'ah, clvii.).

Jewish Martyrdom.

Throughout Jewish history martyrdom in the cause of religion is called "sanctification of God's name." Hananiah, Mishael, and Azariah (Dan. iii.; Pes. 53b; Sanh. 93a; Soṭah 10b), the men who in Maccabean times were "for the Lord's sake killed all day long" (Psalms xliv. 23 [A. V. 22], lxxix. 2), the generation of martyrs in Bar Kokba's time (Ber. 20b; Midr. Teh. to Ps. xvi. 4), are singled out as preeminent among those who glorified the name of God by their death, and as models for all the coming generations of Israel, the martyr-people. Only of the non-Jew, even when an observer of the Noachian laws common to all humanity, it is not expected that he sanctify the name of God by martyrdom (Sanh. 74b). Very dramatically R. Nathan describes the Jewish sentiment prevailing in a time of (Hadrianic?) persecution: "Why art thou brought out to be killed?"—"Because I have performed the rite of circumcision upon my son." "Why art thou to be stoned to death?"—"Because I have observed the Sabbath." "Why art thou led out to die by fire?"—"Because I have studied the Law." "Why art thou to be crucified?"—"Because I have observed the law of the unleavened bread on Pesaḥ." "Why art thou to be beaten with sticks?"—"Because I have swung the lulab on sukkot. All these things happen to me because I am the beloved one of my Father in heaven" (Mek., Yitro, 6; Midr. Teh. to Ps. xii. 5). After martyrdom had begun to imperil the existence of the Jewish nation in Palestine the council of Lydda decreed that only with regard to the three fundamental laws, against idolatry, incest, and murder, should death be preferred to transgression (Sanh. 74a). But when the transgression is demanded as a public demonstration of apostasy or faithlessness the rule is that death should be preferred for the sake of the sanctification of God's name (see Maimonides, "Yad," Yesode ha-Torah, v.). The 'Aḳedah read on New-Year was taken by the Jewish people as a pattern of martyrdom which Isaac was to offer to all his descendants (Giṭ. 57b; IV Macc. xiv.-xvii.; Lam. R. i. 16; Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 179-180).

Works a Powerful Spell.

But the familiar term Ḳiddush ha-Shem assumed for the Jew in the course of time a still wider meaning. Every act of humanity and generosity done to the non-Jew appeals to the Jew as dictated by the impulse to hallow God's name before the Gentiles. Just as the prophet Ezekiel (xx. 31, xxxix. 27) emphasizes the necessity to hallow God's name in the eyes of the nations, so did the Jew at all times pay especial regard to what the people around him would say (Gen. xxxiv. 30-31; Ex. xxxii. 12; Ps. cxv. 2); and he felt all the more constrained to observe the law of integrity and purity in the sight of the non-Jewish world. Simeon b. Sheṭah was held up for an example; when he bought an ass from the Arabs and his servants expressed delight at discovering a necklace of jewels around its neck, he immediately returned the necklace to the owner, who exclaimed: "Blessed be the God of the Jews, who renders His people so scrupulous in their dealing with other men!" (Yer. B. M. ii. 8c; Deut. R. iii.). It is the Jew's deep feeling of responsibility for his religious faith that works such a powerful spell upon him and inspires him to manifest by noble deeds of righteousness and love his allegiance to the God of his fathers.

Ḥillul ha-Shem.

Still more powerful as a deterrent from evil acts is the expression "ḥillul ha-shem," instilling fear lest the name of Israel and of Israel's God be brought into contempt by the misconduct of the Jew. A theft committed against the non-Jew is more heinous than a theft against the Jew, because to the transgression of the Law is added the sin of desecrating the Name (Tosef., B. Ḳ. x. 15). "All sins may be atoned for by repentance, by means of the Day of Atonement, or through the chastening power of affliction, but acts which cause the desecration of the name of God will not be forgiven, for "Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts" (Isa. xxii. 14; Mek., Yitro, 7; Yoma 86a; Matt. xii. 32 *et al.* has, for "the Holy Name," "the Holy Ghost"). The greater the man, the more he must guard against causing ḥillul ha-shem by the slightest deviation from the path of strictest rectitude and moderation (Yoma 84a, 86a; Pes. 49a). To this day the warning against ḥillul ha-shem tends to keep the commonest Jew from committing any act that might disgrace the Jewish community.

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K.

ḲIDDUSHIN (קדושין = "Betrothal"): Name of a treatise in the Mishnah, Tosefta, and the Babylonian and Jerusalem Talmuds; it is devoted chiefly to discussion of the various modes of betrothal and the conditions which must be fulfilled to make a marriage valid. "Ḳiddushin" is the rabbinical term for betrothal, because the wife becomes thereby the sacrosanct possession of the husband. In the mishnaic order of Seder Nashim this treatise is the seventh and last. Strictly, it should precede Giṭṭin, but the Mishnah follows the Scriptural order, which mentions marriage after divorce (Deut. xxiv. 1-2). In the Mishnah, Ḳiddushin is divided into four chapters, and comprises, in all, forty-seven paragraphs.

Contents.

Ch. i.: The husband obtains his wife in three ways: by money, however small the sum; by a written announcement; by sexual intercourse; the wife becomes free by divorce or the death of her husband (§ 1). This leads to a discussion of the acquisition and emancipation of Jewish and heathen slaves of both sexes (§§ 2-3), of the acquisition of cattle (§ 4) and real or personal property (§§ 4-6), and of the distinctions between man and woman regarding fulfilment of the laws, those pertaining only to a definite time not being binding on a woman (§§ 7-8); laws dealing with real estate apply only to Palestine (§ 9).

In the last paragraph, which is haggadic in nature (§ 10), the reward for the observance of a law is described, and it is further stated that he who is learned in the Scriptures, possesses a knowledge of the Mishnah, and has good manners is fairly guarded against sin, whereas he that knows neither the Scriptures nor the Mishnah, and is devoid of manners, can not be regarded as a civilized being.

Marriage by Proxy.

Ch. ii.: Rules and conditions for marriage by proxy. A man may wed through a representative; so may a woman (§ 1); but any error or fraud on the part of either invalidates the union (§§ 2–3, 5–6); so does any failure of the proxy to follow exactly his instructions (§ 4). In case the marriage is effected by the gift of some article of value, it must be an object the use of which is not forbidden (§§ 8–10).

Ch. iii.: Further rules and conditions for marriage by proxy (§§ 1–7); regulations for cases in which a father betroths one of his daughters while they are yet minors, but without stating definitely which one (§ 9), or in case either the man or the woman denies that a marriage ceremony has been performed (§§ 10–11); circumstances under which the custody of the child is granted to the man (or the woman), or under which the child is regarded as illegitimate (§§ 12–13).

Ch. iv.: Enumeration of the ten families of diverse origin that removed from Babylonia to Palestine, and as to which of them may intermarry (§§ 1–3); the tests by which purity of lineage is proved (§§ 4–5); rules for the attestation of marriages contracted in distant lands (§§ 10–11). Ethical injunctions: a man must not remain alone with a woman (§§ 12–13); a father must teach his son one of the honorable trades enumerated and discussed, though the preeminence of the study of the Law over every other occupation is emphasized (§ 14). Special interest attaches to the exclamation of Simeon b. Eleazar: "The beasts, created to serve me, find nourishment easily; therefore I, created to serve God, should find nourishment still more easily; yet, for my sins, it is hard for me to gain my food." The chapter closes with the statement that Abraham had observed all the precepts of the Torah even before it was revealed.

In the Tosefta this treatise is divided into five chapters. Particularly noteworthy are the eulogy of craftsmanship (i. 11) and the assertion which was made by Akiba that the Biblical prohibition against intermarrying with certain nations even after conversion to Judaism (see Deut. xxiii. 4–9) had been abrogated, since the conquests and deportations by the Assyrian kings (comp. II Kings xvii.) had so dispersed the peoples that none of them remained in its original abode (v. 4).

Both the Jerusalem and the Babylonian Gemaras contain elucidations of the individual mishnayot, in addition to discussions and decisions of questions not contained in the Mishnah itself. The Babylonian Gemara has, furthermore, numerous interesting comments and maxims, of which the following specimens may be cited: "Who teacheth not his son a trade teacheth him robbery" (29a); "Rewards for good deeds come not in this world" (39b); "It is the duty of a father to have his son instructed in the Scriptures, the Mishnah, and the Talmud, as well as in halakot and haggadot." The ancients were called "Soferim" because they counted the letters of the Torah; they said that the "waw" in the word גחון (Lev. xi. 42) divided the letters of the Torah into two equal groups, as does the "'ayin" in the word מיער (Ps. lxxx. 14). The word דרש (Lev. x. 16) divides the words, and Lev. xiii. 43 the verses, of the Pentateuch in half, while Psalm lxxvii. 38 plays a similar part in the Book of Psalms (30a).

Masoretic Divisions.

These Masoretic observations are of special importance, inasmuch as they differ from the present Masorah (comp. the marginal notes to the Wilna edition of the Talmud). A very interesting characterization of certain nations is found in 49b, which says that the highest wisdom is the possession of Israel, and the most perfect beauty the heritage of Jerusalem; the ancient Romans possessed the greatest wealth, while the direst poverty is found in Babylon; the Persians are the bravest nation; magic flourishes best in Egypt, and wantonness in Arabia; women are most inclined to loquacity and slaves to laziness. There is an account of the conflict between John HYRCANUS (here called "Yannai") and the Pharisees in 66a, and in 72b it is related that when Akiba died, Judah ha-Nasi was born; when he died, Rab was born; when Rab died, Raba was born; and when Raba died, Ashi was born. Another reference to Akiba is found in 81b, where it is related that whenever he read Lev. v. 17 he wept: "If he that has unwittingly transgressed must make atonement for his transgression, how much more he that has sinned consciously." It must be noted that the passage from "Ha-ishah niknit" (2a) to "We-en dabar aḥer kortah" (3b), at the beginning of the Gemara to the first chapter, is a later addition of the Saboraim (comp. the letter of Sherira Gaon in Neubauer, "M. J. C." p. 26).

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S. S. J. Z. L.

KIDNAPING.

See ABDUCTION.

KIDRON (קדרון):

A ravine on the east of Jerusalem, separating the city from the Mount of Olives (comp. II Sam. xv. 23, 30). Except in II Kings xxiii. 4, "Kidron" is always preceded by "Naḥal," which, like the Arabic "Wadi," has the double meaning of "brook" and "valley." For a part of the winter only, after heavy rains, the Kidron indeed is a torrent, for which reason it is called by the Septuagint *Χειμάῤῥους Κεδρών*. The latter word, which means "dark," relates to the dark color of the stream or ravine; but the translation of the Septuagint in II Sam. xv. 23 and I Kings xv. 13, *Χειμάῤῥους τῶν Κέδρων*, suggests a Greek name given to the place on account of the cedars abounding there.

The Kidron is first mentioned in the Old Testament as having been crossed by David in his flight (II Sam. xv. 23); then as having been indicated by Solomon to Shimei as the limit beyond which he might not go, under penalty of death (I Kings ii. 37). Later it became the repository of the implements of idol-worship when removed from the Temple. It was there that Asa burned his mother's idols

(I Kings xv. 3; II Chron. xv. 16) and that Josiah destroyed the Asherah (II Kings xxiii. 4, 6, 12; II Chron. xxix. 16, xxx. 14). It would appear that in the time of Josiah, Kidron was the cemetery of the common people (II Kings xxiii. 6; comp. Jer. xxxi. 39 [A. V. 40]), hence the statement of Josephus ("Ant." ix. 7, § 3) that Athalia was executed in the Valley of Kidron. It is also mentioned as having been crossed by Jesus on his way to Gethsemane (John xxiii. 1, A. V. Cedron). The Valley of Kidron is generally identified with the Valley of Jehoshaphat (see Jehoshaphat, Valley of). For the Hebrew inscription found there in 1880, see Siloam Inscription.

E. G. H. M. Sel.

KIERA (ESTHER): Jewish favorite of the sultana Baffa, who was the wife of Murad III. and the mother of Mohammed III. (not, as Graetz designates her, the mother of Mohammed IV.); died 1600. The widow of one Elias Chandali, Esther gained great influence in the palace as the protégée of Baffa. In a firman of Osman II. issued in 1618 the privileges granted to Esther by his predecessors are confirmed and secured to her grandchildren. From this firman it appears that Esther was first rewarded by Sultan Sulaiman II. in 1548 for services rendered by her to his mother.

Her Influence.

The extent of Kiera's influence with Baffa may be seen from the following facts, undoubtedly authentic: When Catherine de Medici wrote in 1584 to Baffa asking her support for the promotion of the waywode of Wallachia, Esther was employed by Baffa to see that the Turkish translation accompanying the Italian text of the letter was correct. Again in 1587 Baffa wrote a letter of recommendation and approval in regard to a certain lottery started by Kiera. The favorable attitude of the Venetian republic toward this lottery was the cause of the issuance of seven firmans granting certain privileges to the republic. This shows that the business transactions carried out by Esther were made possible by the cooperation of the harem through the personal influence of Baffa.

Many important diplomatic transactions and many appointments to military and administrative offices were made through Kiera; and her long career under three sultans testifies to her ability and ingenuity. The representatives of the European powers often applied to Kiera and secured concessions through her. They variously refer to her in their writings as "Kiera," "Chiera," "Chierara," "Chirazza," or "Chiarazza" The name "Kiera" is of Turkish origin, Kiera's Jewish name being Esther; and it appears that toward the end of her life she adopted the Mohammedan faith and was then given the name "Fatima," as she is so styled in the firman of Osman II. Her sons were not converted with her, as is shown by the statement that one of them later saved his life by becoming a Mohammedan (he was called "Aksak Mustafa," and he died in the reign of Ibrahim I. [1640-49]); and her grandchildren also are styled Jews in the firman referred to.

Kiera was not always scrupulous in her dealings. Many of the appointments made through her involved bribery and created bitter animosity. The Turkish soldiers known as the Spahis resented the appointment through her of some military officers, and plotted to kill her. Gathering near the palace they demanded her surrender to them, and the deputy grand vizier Khalil, wishing to save her life, ordered her and her sons to be brought to his own palace. The mob, led by the Spahis, overcame the guard, and taking Kiera and her sons (Aksak Mustafa excepted) from the very steps of the palace killed them (1600). Cutting off Kiera's limbs they nailed them to the doors of the dwellings of those officials who had obtained positions through her influence. The sultana Baffa was very indignant and accused Khalil of unwillingness to protect her favorite, and in consequence he was removed. The historian Katib Tshelebi, in his "Pheslike" (ed. Constantinople, i. 128), gives a somewhat different version of the affair. According to him, Khalil Pasha had Kiera brought to his palace and with his own hand thrust a dagger into her and killed her. Her entire fortune (estimated at about 100,000 ducats) was confiscated by the Turkish government.

Her Assassination.

The contemporary Jewish historians speak highly of Kiera for her readiness to help her coreligionists. While there was a considerable number of well-to-do Jewish merchants in Constantinople in those days, they were always subject to the greed of the sultan's body-guard, which plundered the Jewish houses in times of municipal disorder and at fires. At such times Kiera came to the aid of the sufferers. She also very generously aided Hebrew writers in publishing their books. The Spanish physician Samuel Shulam published Zacuto's chronicle "Yuḥasin" at Kiera's expense.

Kiera became the heroine of European fiction. Thus she undoubtedly appears in "Byegly Vzglyad na Nastoyashchi i Prezhni Seral" in Chistyakov's "Zhurnal Dlya Dyetei," 1864, Nos. 5 and 6.

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H. R. J. G. L.

KIEV: "The mother of Russian cities"; situated on the right bank of the Dnieper, in the government of the same name. In 1902 it had a population of 249,830, including about 20,000 Jews.

It is difficult to decide when Jews first settled in Kiev. The city was probably built by the Chazars not later than the eighth century, and it is likely that Jews from the Byzantine empire, the Crimea, Persia, and the Caucasus settled there with the Chazars about the same time (see Malishevski, in "Trudy Tretyavo Arkheologicheskavo Syezda," Feb. 12, 1878; "Kievskiya Gubernskiya Vyedomosti," 1878, No. 24). Brunn is of the opinion that the Chazars derived "Kiev" from "Kioba" or "Kiaba," the name of three brothers ("Trudy Tretyavo Arkheologicheskavo Syezda," Feb. 12, 1878, p. 89). Zakrevski (in "Opisaniye Kieva," p. 311, Moscow, 1868) is also of the opinion that the Chazars were the means of bringing the Jews to

Kiev; this being so, the Jews antedate the Russians as citizens of that place. Malishevski, in "Yevrei v Kievye i na Yugye Rossii," published in the "Trudy Kievskoi Dukhovnoi Akademii," says that Jews from the Orient (776) and from the Caucasus emigrated to Chazaria, and thence to Kiev, where they found a community of Crimean Jews. Joseph ha-Kohen (in "'Emeḳ ha-Baka") is authority for the statement that Jews entered Russia in 690, after the defeat of the Persians by the Arabs. When Kiev was taken by the Varangians many of the Jews escaped to Chazaria and to the countries on the Volga and the Don, and after the defeat of the Chazars by Svyatoslav in 969 many Jews emigrated to the Crimea. According to Theophanus a numerous Jewish community existed in Kiev in the eighth century (Malishevski: 10th cent., *ib.* p. 44).

Settled Under the Chazars.

The Grand Duke Vladimir found there a large Jewish community, and although he was averse to adopting their religion, yet, according to the Arabic writer Ibn Ḥauḳal, he was favorably inclined toward the Jews. In the chronicles whose authorship is ascribed to Nestor it is related that Chazarian Jews went to Kiev in 986, immediately after the Bulgars and Germans, in order to induce Vladimir to accept their religion. Tatishchev remarks in regard to this that it does not exclude earlier arrivals of Jews, for the Jews taken captive by Svyatoslav were settled by him in Kiev, on the River Ross, and in numerous other places, and that their number was considerable ("Istoriya Tatishcheva," ii., note 176). Unfortunately there is no other source to corroborate Tatishchev's statement, as Harkavy has already pointed out ("Voskhod," 1881, i.).

Gatzuk mentions the current traditions according to which settlements of Jews in the vicinity of Kiev existed in the tenth century. In the eleventh century Jews from Germany settled in Kiev. When Russia celebrated the one thousandth anniversary of the founding of Kiev (1865), the Jews in an address mentioned that Jews had lived in Russia before the empire was founded. During the reign of Vladimir (d. 1015) and under Svyatopolk after him the Jews lived in Kiev undisturbed. The first bishop appointed by Yaroslav, in 1035, was called "Lucas, the Little Jew" ("Luka Zhidyata"), who evidently was either of Jewish descent or had some connection with the history of the Jews in Kiev. He always preferred in his teachings to dwell on the Decalogue, and often used Biblical quotations common among the Talmudic Jews (Harkavy, in "Voskhod," 1881, i. 73).

A Russian cleric, Philaret, in a review of Russian theological literature (in "Uchonyya Zapiski II Otdelyeniya Akademii Nauk," iii. 8, St. Petersburg, 1865), remarks that from the work of Illarion of Kiev it is evident that the Jewish missionaries from the Chazars, who had failed to convert him to Judaism, did not relinquish their hope of making proselytes among the Russians. Feodosi Pecherski (1057–74) certifies to the existence of a considerable Jewish community in Kiev in his time. During the reign of Grand Duke Izyaslav, the bazaar of Kiev was removed from the lower part of the city ("Podol") to the Kiev heights, where the Jews were settled. At that time the Jewish community was augmented by new arrivals, probably driven from Germany and other western countries by the persecutions of the Jews immediately before the First Crusade. In 1097 the Jews of Kiev are mentioned in connection with the salt monopoly, when Svyatopolk closed the road from Galicia and the Jews increased the price of salt (Zakrevski, *ib.* p. 28; Malishevski, *ib.* p. 102). Benjamin of Tudela (12th cent.), in his "Massa'ot shel Rabbi Binyamin," refers to Kiev.

In the Twelfth Century.

In the "Sefer ha-Yashar" (pp. 52a, 522, Vienna, 1811) Rabbi Moses of Kiev is mentioned as one of the pupils of the tosafist Jacob Tam (d. 1170), the grandson of Rashi. This shows that in the twelfth century Russian Jews studied at the famous Talmudic academies of northern France. It is known that the Russian Grand Duke Svyatopolk (1093–1112) held the Jews of Kiev in favor. After his death, the rabble revolted against his widow and the supporters of her husband and attacked the Jews of Kiev (1113), but Vladimir Monomach induced the rioters to disperse. In 1124 the Jewish quarter in Kiev was destroyed by fire. In the "Ipatiev Chronicle" the "Jewish Gate" is mentioned (1146 and 1151). From facts collected from different sources it is quite evident that in the twelfth century Kiev was the center of trade between the East and the West, and that the Jews and the Italians controlled most of it. From the histories of South Russia it appears that Jews lived in Kiev in the thirteenth century, but when in 1239 the Tatars overwhelmed the southwestern cities of Russia and destroyed them the Jews shared the fate of the other inhabitants. In the following year (Dec. 6, 1240) Batu Khan captured and destroyed Kiev, which resulted in the subjection of Russia to the Tatar yoke. The Jews of Kiev suffered with the rest of the inhabitants, but when the "Grand Khan," after conquering South Russia, appointed the Russian Prince Daniil Romanovich as the regent of Kiev and South Russia, Daniil called (1259) Germans, Jews, Poles, and other foreigners to settle in Kiev. His son Mstislav Daniilovich also invited Germans and Jews to settle in his land. That Vladimir Vasilkovich also favored the Jews is evident from the fact that, according to the chronicles, in 1288 they were among those that lamented his death "as much as they had lamented the capture of Jerusalem." Kiev being a Tatar dependency at that time, the Jews there were allowed the privileges given them in other Tatar countries, and for this reason the other inhabitants of Kiev were ill-disposed toward the Jews.

When the Lithuanian Grand Duke Gedimin (d. 1325) conquered (*c.* 1320) South Russia, including Kiev, and founded the Lithuanian Russian empire, the Jews received many privileges (Solovyev, "History," book i., part iv., ch. iii.). According to Zakrevski (*ib.* ii. 216), the number of Jews in Kiev at that time increased considerably. During the reign of Withold (1392–1430), who granted privileges to all the Jews of Lithuania, they enjoyed great prosperity. Casimir IV. (1444–92) granted them additional privileges, knowing that through their commercial skill they would replenish his depleted funds (Zakrevski, *l.c.* ii. 313). In 1486 Mordecai Gadayevich and Perka Yudinovich, Jews of Kiev, are mentioned as the farmers of the customs duties at Bryansk.

In the Fifteenth Century.

In 1488 the Jewish tax-farmers Simkha, Ryabichka, Daniilovich, and Samodyelka are mentioned in a message of Czar Ivan Vasillivich to King Casimir, in which the czar complains that the Moscow merchants were taxed too heavily ("Sbornik Imp. Istoricheskavo Obschestva," xxxv. 10-12). About 1425 the Judaizing Heresy originated among the Russians in Kiev, and spread thence to Novgorod and Moscow through Zechariah of Kiev, who went from Kiev to Novgorod in the suite of the Prince Mikhail Alelkovich (Solovyev, *ib.* book i., part v., ch. v.; see Aleksei). In the fifteenth century the Jewish community of Kiev contained many scholars, and the saying became current that "from Kiev learning is spread." Among these scholars was Moses ben Jacob Ashkenazi ha-Gole (b. 15th Kislew, 1449; d. Kaffa 1529). He wrote in Kiev his notes to "Gan 'Eden" and his work "Shushan Sodot." When the Jews were expelled from Lithuania by Alexander Jagellon in 1495, Moses ha-Gole with the rest of the Kiev Jews emigrated to the Crimea. As is evident from the statement of Abraham ha-Rofe of Troki, the Tatars invaded and plundered Kiev (1482) and carried many Jewish captives to the Crimea.

In the sixteenth century (according to Zakrevski, *ib.* ii. 317) Jews lived in Kiev in great numbers. Zakrevski mentions also the grant to them by King Sigismund I. of Poland of a tract of land for burial purposes near the gate of Lvov, formerly known as the "Jewish Gate," by the bazaar which is even now called the "Jewish Bazaar." The Jewish quarter was at that time in the portion of the city known as "Stary-Gorod," extending as far as the Kudryavetz Hill. By a deed dated Cracow, March 4, 1507, King Sigismund farmed out the taxes of Kiev to the Jew Shamak Daniilovich, who farmed the taxes also of Lutsk and other places. In the same year Abraham Jesofovich is mentioned as tax-collector of Kiev; he was made a member of the hereditary nobility. In the latter half of the sixteenth century the condition of the Jews of Kiev underwent a change for the worse. Thus in 1576 King Stephen Bathory had to remind the waywode of Kiev, Prince Ostrovski, not to place foreign merchants, Christians as well as Jews, under the jurisdiction of the local castle court, since, according to the Magdeburg Rights granted to them by Alexander, they were under the jurisdiction of the municipal authorities. The foreigners had no right to conduct a retail business in Kiev, for that right belonged only to the citizens of Kiev ("Sbornik Mukhanova," No. 221; "Acty Zapadnoi Rossii," iii. 97).

During the Sixteenth and Seventeenth Centuries.

In 1585 the noblemen of the Greek Orthodox faith made a complaint before the Metropolitan of Kiev about the disorder reigning in his bishopric, and petitioned him to protect their coreligionists from the oppressions of the Roman Catholics and the Jews ("Acty Zapadnoi Rossii," iii. 88, Govorskavo, 1865). In 1618, and again in 1619, the merchants of Kiev made complaint to King Sigismund III. that the Jewish merchants who arrived in Kiev did not stay at the "Gostinny Dom" (the inn assigned to them) and trade with other outside merchants; that they had built houses in Kiev, had taken the local trade in their hands, and were getting rich at the expense of the local merchants. In response to this petition the king decided that as the frontier town of Kiev would be protected, not by Jews, who would do nothing to repel the enemy, but by the Ukrainian merchants, and since Jews had not before lived in Kiev, where they had no right to live, "they must henceforth stay at the town inn to trade exclusively with local merchants; that they may not remain more than one day; and that they may not settle there permanently, on penalty of losing their merchandise, half of which would be turned over to the crown and the other half to the merchant gild of the place." Notwithstanding these restrictions and the privileges granted the Christian merchants, the Jews gained possession of the most important trade of Kiev and other South-Russian cities. Being excluded from participation in the affairs of the city by the Magdeburg Rights, the Jews were placed directly under the jurisdiction of the waywode. In the frequent absence of this official his power reposed in his assistant, who regarded it as a source of income; in this way the Jews managed to attain their ends in spite of the restrictions ("Starozytnosci Polskie," ii. 257).

In 1628 a decree of Sigismund III. in part confirmed the decision of the Kiev municipal court in the suit of the Jew Missan Josephovich, the farmer of the water-taxes, against the burgher Khmel for unpaid water-taxes. By this decision Missan's demands were partly allowed, and Khmel appealed to the king, who confirmed the decision of the court. It is well known that, notwithstanding the restrictions imposed upon them, Jews lived in considerable numbers in Kiev during the first half of the seventeenth century, owning lands, houses, and factories there (Zakrevski, *ib.* ii. 315).

Ruined by Chmielnicki.

The uprising under Chmielnicki destroyed the Jewish community in Kiev. Samuel Phoebus, the author of "Ṭiṭ ha-Yawen," is the only Jewish writer who mentions Kiev among the cities which suffered in the Chmielnicki uprising. He states that Chmielnicki went to the "great city of Kiev," where he found a man named Eliezer who was very wealthy ("like Korah"); that the Cossacks killed him and his family and took all his property. From Russian sources it is known that Chmielnicki and his Cossacks raged in Kiev for four days and killed off most of the Poles and the Jews. Even the graves in the cemeteries were opened and the bones thrown to the dogs. Only those Jews and Poles who had hidden in the vaults of the Greek Orthodox monasteries escaped death (Solovyev, *ib.* ii., book x., ch. iii.). According to the truce concluded by Chmielnicki with King John Casimir, the Jews were not to be permitted to live in Kiev or in the Ukraine. In the peace agreement made in 1661 at Byelaya Tzerkov, the king demanded that the Jews be allowed to return to the Ukraine and to own property in Kiev. The Jews returned accordingly, but Chmielnicki soon turned over the Ukraine to Czar Alexis Mikhailovich, and they were again driven out from Kiev and the Ukraine. Thus from 1655 until near the end of the eighteenth century only a small number of Jews were to be found in Kiev, or in any part of the Ukraine.

Toward the end of the reign of Catherine II., by an order dated June 23, 1794, Jews were again permitted to settle in Kiev, and even to acquire property, conditionally, however, on their paying double the tax imposed on the Christians. From that year the Jews began to resettle in Kiev, and in the reign of Catherine's son Paul Petrovich the Jewish community numbered 452. At that time Judah Löb Löwenberg was granted by the governor-general Sherkov a tract of land for a cemetery; the governor-general, upon his representations, gave permission also for the building of a synagogue. The tract known as "Zwyerinetz," just outside of Pechersk, was assigned for a cemetery. At that time also a ḥebra ḳaddisha was organized and a constitution adopted (1797 or 1798). Among those resting in the old Kiev cemetery may be mentioned Meïr Lebush Malbim and Raphael Nata Rabbinovicz, author of the "Diḳduḳe Soferim."

Under Alexander I.

With the accession to the throne of Alexander I. Jews were permitted to reside in Kiev unhindered by any restrictions. They were registered by the city magistrates with other citizens and received passports from them. As the Jews increased rapidly the Christian citizens of Kiev petitioned the government in 1810 to expel them, claiming that the privileges granted to the citizens of Kiev by Sigismund in 1619 excluded the Jews from residence in Kiev. Notwithstanding this petition and the money spent in its furtherance by the citizens (see Baratz, "Den," iii., No. 22), their attempts were not successful. The reply which they received (Jan. 13, 1810) pointed out that in the fifteen years which had elapsed since the permission of settlement by Catherine the Great the Jews had acquired property, and that justice did not permit the government to expel them, since they would thereby have lost their possessions: it is the business of government to see that justice is done between man and man. The conflicts between the Jews and Christians of Kiev were found by the government to be due more often to the Christians than to the Jews, and the administration of Kiev was ordered to see that no disturbances occurred between Jew and Gentile (*ib.*). The anti-Semites of Kiev made no further complaint for the time being.

In 1815 the Jewish population of Kiev numbered 4,500, and then a synagogue was built by special permission of the emperor. At the head of the Jewish community at that time stood Judah Löb ben Jacob Löwenberg, Ozer ben Bezaleel Rosenfeld, and Zeeb ben Abraham Segal. At the head of the ḥebra ḳaddisha was Moses ben Abraham. Beside the synagogue, the Jewish community built at that time two large houses of prayer, one on the Podol near the Prolovski monastery, and the other on the Pechersk, not far from the synagogue that burned down in 1829 (Zakrevski, *ib.* ii. 316). When Nicholas I. ascended the throne in 1825 he withdrew from the Jews the right of residence in Astrakhan and the concessions granted them in 1804 by Alexander I. The Christian inhabitants of Kiev availed themselves of the opportunity to petition the czar to expel the Jews from Kiev, basing their petition on the same ground as in 1810; the petition was granted, and a ukase was issued by Nicholas on Dec. 2, 1827. It reads as follows:

> "(1) Jews are strictly prohibited from building any house of prayer in Kiev, and the old building is to be sold at auction at once; (2) Jews who are registered with the city magistrates of Kiev must immediately leave the city and register in some town inside of the Pale. Those Jews who have residences, business houses, or factories in Kiev are given two years in which to settle their affairs; all the others to leave the city within six months."

Under Nicholas I.

The governor-general Zheltukhin did all he could to render unbearable the life of the Jews remaining in Kiev; the latter, however, applied to the czar through two of their prominent merchants, Berner and Kerner, and received permission to settle outside the city limits in the village of Lyebed; and through the efforts of the new governor-general, Levashev, who pointed out their usefulness in the development of commerce in Kiev, the czar was induced to write in his own hand a permit for them to stay until Feb., 1835, but he withdrew permission from them to settle in Lyebed. When Feb. 1, 1835, arrived, the Jews, who had hoped for a change for the better, were greatly disappointed. The administration would make no further concessions, and they were compelled to leave Kiev immediately and to sell their property for whatever they could get. Exception was made only in favor of the few Jewish contractors who had built the fortress of Kiev and the University of St. Vladimir.

The next governor-general, Bibikov, watched carefully to see that no Jews settled in Kiev. He organized a special gendarmerie to look after the Jews who came there on business, and who received permits to stay only from one to five days. To facilitate police supervision, two exclusively Jewish hotels were established, one in the Podol and the other in the Lyebedskaya; and all incoming Jews were compelled to stay in one of the two. The guests were obliged to pay exorbitant prices for food and drink, and the hotel-keepers, both Christians, could afford to pay the heavy license, which was soon raised from 3,600 to 6,500 rubles. When a Jew was found in the city without a permit to reside there he was dealt with as a criminal without passport. At ten in the evening every Jewish guest was obliged to return to the hotel, where as many as ten would be crowded into one room, and when the time of departure came the hotel servants would rudely hurry them out.

In 1856, about a year after Alexander II. ascended the throne, the condition of the Jews throughout Russia began to improve, and those of Kiev, in particular, felt the liberal spirit of the new legislation. The regulation requiring incoming Jews to stay at specified hotels was abolished and Jewish artisans were permitted to establish themselves in the city. Prince Vasilchikov, the governor-general, and Hesse, the civil governor of Kiev, advocated warmly the amelioration of the Jews' condition, and the abolition of Jewish disabilities in so far as circumstances would permit. An edict was issued Oct. 30, 1861, which made it permissible for Jewish graduates of universities, Jewish merchants of the first gild, and foreign Jewish merchants, with their families, clerks, and servants, to establish themselves in Kiev. The community of Kiev received a still larger accession through the ukase of 1866, which granted Jewish artisans the right to reside outside the Pale. The prosperity of the Jewish community added materially to the prosperity of the entire city. The activity of the Jewish merchants of Kiev stimulated the development of the sugar industry. Kiev became a prominent sugar market and an important general commercial center. Its Jewish merchants played a leading part in the establishment of banks, stimulated the development of navigation on the Dnieper, increased the export trade in grain, and thereby conferred a direct benefit on the farming communities of the entire government.

Under Alexander II.

This prosperity continued until the outbreak of the anti-Jewish riots in South Russia. On May 8, 1881 (April 26) anti-Jewish riots broke out in Kiev, as they had elsewhere, and there is sufficient evidence to show that the riots were premeditated. Prominent members of the Jewish community had been warned personally by Von Hübbenet, the chief of police, who advised them to take measures for their protection, and even offered, in some cases, to place cannon at their doors. Rumors that anti-Jewish riots were being planned were circulated in Kiev several weeks before Easter, and Von Hübbenet himself had informed members of the community that a trainload of Great Russians, all wearing red shirts, had arrived in the city, the purpose of their coming being the organization of the riots. The police in the synagogues on May 7 thought it would not be safe for the Jews to keep their stores open on the following day. When the outbreak began on that day the police and military were evidently in sympathy with the rioters, and some of the Christian merchants looked on with pleasure while property valued at about 2,000,000 rubles was being destroyed. This does not take into account the enormous loss incurred through the enforced idleness of the Jewish artisans. Not content with the destruction of stores and houses, the rioters attacked the synagogue and tore into shreds the scrolls of the Law. Thousands were rendered homeless, men once wealthy were reduced to poverty and despair, and many were seriously injured. In all 3,150 persons, or 750 families, were reduced to absolute want, among them being 403 families of artisans and laborers. The riots spread to the neighboring towns and villages, particularly Smyela, where 20 Jews were killed and 40 wounded.

The riots were followed by repressive police measures—directed against the victims of the riots. The military tribunal, whose duty it was to examine the persons accused of attacking the Jews, openly sympathized with the suspects instead. The procureur général, Major Strielnikov, repeatedly evaded his duty during the trials, and instead of raising his voice against the authors of the disorders spoke against the victims. He went so far on one occasion as to express a desire to see all the Jews driven over the frontier. The openly expressed wish of the procureur général was followed by numerous expulsions, by the police, of Kiev Jews. A deputation of Jews from Demiyevka, a suburb of Kiev, which went to seek the intervention of Drenteln, the governor-general, was dismissed with the sneering remark that they were at liberty to emigrate to Jerusalem if not satisfied with existing conditions. A member of the deputation retorting that they could not even leave the country without the permission of the government, the governor-general replied hastily that the government was quite ready to grant the authorization.

The measures of the police authorities led to the emigration of a considerable number of Jews from Kiev and vicinity in July and August of the same year (1881). Some of these were enrolled as members of the first Jewish agricultural colony established in Louisiana in the fall of 1881. Forced emigrations continued throughout the latter part of 1881 and during 1882, and factory employees and artisans were continually expelled by the police without any authorization by existing laws. The emigration assumed much larger proportions after the issue of the "May Laws" in 1882.

Since 1881 the condition of the Jews in Kiev has not improved. A large proportion of the Jewish population is subject to expulsion at the pleasure of the police authorities, and the Jews are often in dread of anti-Jewish disorders, as at the time of the Kishinef massacre (1903), when the members of the Kiev community entertained well-grounded fears of similar disorders.

Among the Hebrew scholars of Kiev may be mentioned Herman (Hirsh) Baratz, Abraham Baer Dobsewitch, Judah Löb Levin (now resident at Tomashpol), Max Mandelstamm, M. A. Shatzkes, Eliezer Schulman, Isaac Jacob Weissberg, Joshua Zuckerman (government rabbi). Among other prominent members of the Kiev community may be mentioned the Brodski family, Abraham Kupernik and his son Lev, Moses Weinstein, Max Rathaus, Mayer Greben, and Leon Ashkenazi.

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H. R.

KIHAYA or **KAPU KIHAYA:** Title of the political representatives of the rayas, *i.e.*, the non-Mohammedan Turkish subjects, at the Porte. The Jewish representative is proposed by the chief rabbi of the central consistory of the Jews of Constantinople, his nomination being confirmed by the minister of public worship. The Jewish Kapu Kihaya accompanies the chief rabbi on all his visits to the palace or to the ministers, speaking in his name and presenting the official petitions of the Jewish community to the grand vizier or to the other ministers at the palace. At the instance of his colleagues he receives honorary insignia from the sultan. Formerly, when the chief rabbis were unable to speak Turkish, the functions of the Kapu Kihaya were more important than at present.

The office was created about 1530 by Sultan Sulaiman the Magnificent; and the first incumbent was Rabbi Shalṭiel, who rendered invaluable services to the Ottoman Jews on various occasions by making use of his privilege of free entry into the palace. No list of the Jewish Kapu Kihayas has been preserved. A certain Jacob Gabbai held the office in the reign of Sultan 'Abd al-'Aziz (1861–73) and at the beginning of that of Sultan 'Abd al-Ḥamid II. He was succeeded by Joshua Agiman, who is still in office (1904).

Bibliography: M. Franco, *Hist. des Israélites de l'Empire Ottoman*, pp. 46, 47.
S. M. Fr.

KIKKAR (ככר, "round"): **1.** The central and more extensive part of the Jordan valley, referred to in Gen. xiii. 10, 12; xix. 17, 25, 28, 29; Deut. xxxiv. 3; II Sam. xviii. 23; I Kings vii. 46; II Chron. iv. 17; Ezek. xlvii. 8. At a later period Kikkar may have included the neighborhood of Jerusalem (Neh. iii. 22, xii. 28 [A. V. "plain," "plain country"]; see Buhl, "Geographie des Alten Palästina"; Driver, "Commentary on Deuteronomy," xxxiv. 3; Hastings, "Dict. Bible," *s.v.*; Ridgeway, "Origin of Metallic Currency").

2. Talent (apparently the "gaggaru" of the El-Amarna tablets; in Greek, *τάλεαντον*), a Babylonian denomination of weight = 60 minas = 3,600 shekels; the heavy talent weighing about 130 lbs. avdp., and the light, about 65 lbs. avdp. As a medium of exchange among the ancient Hebrews, for which purpose both gold and silver were used, the heavy gold talent contained 758,000 grs. troy, or about 103 lbs.; the light contained 397,000 grs. troy, or a little over $54\frac{1}{7}$ lbs. The heavy silver talent contained 673,500 grs. troy, or about $96\frac{1}{5}$ lbs. avdp., and the light, 336,750 grs., or about $48\frac{3}{28}$ lbs. avdp. The Mishnaic ככר contained 315,000 grs., or 45 lbs.

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E. G. H. A. R.

KIL'AYIM ("Of Two Sorts"; "Heterogeneous"): Name of a treatise of the Mishnah, Tosefta, and the Palestinian Talmud. It belongs to the order Zera'im, and deals with the exact definition of the Pentateuchal prohibitions (Lev. xix. 19; Deut. xxii. 9–11) which forbid the mingling of different kinds of seeds and vegetables, the pairing of different kinds of animals, the mixture of wool and flax in the same garment, etc.

In the Mishnaic order this treatise is the fourth, and is divided into nine chapters, containing seventy-seven paragraphs in all.

Ch. i.: Enumeration of the different sorts of grain, legumes and other vegetables, herbs, and trees, which do not constitute kil'ayim together (§§ 1–4); herbs and animals which do form kil'ayim (§§ 5–6); how the different trees form kil'ayim with one another and with plants, and how the plants form kil'ayim with one another (§§ 7–9).

Ch. ii.: What is to be done when different seeds are mixed; concerning the merging of one variety in the other (§§ 1–2); what must be done when one desires to plant grain in a field already sown with different grain, or to plant trees in a grain-field (§§ 3–5); the distances to be observed between the different beds, when one wishes to plant different things in separate beds in the same field (§§ 6–11).

Ch. iii.: Of the distances between beds of cabbage, onion, and other vegetables (§§ 1–6); of the distances between grain and herbs (§ 7).

Ch. iv.: Of vineyards: how large a space must be left in the middle of the vineyard or between the vineyard and its hedge if other seed is to be sown here (§§ 1–3, 8–9); how the hedge must be made, so that one may plant outside it (§ 4).

Vineyards.

Ch. v.: The vineyard continued: cases in which a ruined vineyard may still be used (§§ 1–4); how far the herbs in a vineyard spoil the taste of the wine (§ 5); what herbs must be removed from a vineyard when they grow wild there, and the cases in which this must be done (§§ 6–8).

Ch. vi.: The vineyard continued: concerning the vine-rows, and the leaning of a vine against a tree that bears fruit or one that bears no fruit.

Ch. vii.: Vines and cuttings: vines which do not spoil the grain, although one may not plant the two together (§§ 1–3, 7–8); payment of damages for spoiling another's grain by planting vines (§ 4).

Ch. viii.: How far the various forms of kil'ayim are forbidden (§ 1); animals which constitute kil'ayim and may not, therefore, be harnessed together either to the plow or to carts (§§ 2–4); concerning hybrids and other animals (§§ 4–6).

Ch. ix.: Kil'ayim of clothing: goods or stuffs which constitute kil'ayim with one another (§§ 1–2); articles of clothing forbidden on account of kil'ayim (§§ 3–4); concerning clothes-dealers, tailors, and imported ready-made clothing (§§ 5–7); explanation of the word "sha'atnez" (Deut. xxii. 11); how stuffs must be sewed together to become kil'ayim (§§ 8–10).

Jerusalem Gemara.

In the Tosefta, Kil'ayim is the sixth treatise, and is divided into five chapters. The Gemara of the Jerusalem Talmud (there is no treatise Kil'ayim in the Babylonian Talmud) discusses the definitions contained in the Mishnah, and explains also many of the names of plants and animals which are mentioned there. It contains, moreover, many interesting comments, two of which may be cited here. "By the term 'statutes' in the passage, 'Ye shall keep my statutes' [Lev. xix. 19], are meant the natural laws which God has established. Kil'ayim is forbidden, therefore, because a mixture of things different by nature is unnatural, and is a transgression of the law of nature" (i. 7). "Although R. Judah ha-Nasi was very modest, he said he was ready to obey everybody in everything, and to perform every command, except to renounce his rank as patriarch and to consecrate another, as the sons of Bathyra once did in favor of his grandfather Hillel" (iii. 3).

For Jewish "Kulturgeschichte" this treatise contains much of interest, especially concerning agriculture, viticulture, and costume.

E. C. J. Z. L.

KI LO NA'EH: A hymn, beginning thus, in the home-ritual for Passover eve, and one of the latest constituents of the Seder Haggadah, dating from the fifteenth century (see Haggadah). It was originally intended for the first night of the Passover only, and Addir Hu was selected as its pendant for the second night; but, as shown in connection with that hymn (see Jew. Encyc. i. 186), for more than two centuries both hymns have been used together on each occasion. Somewhat similarly to "Addir Hu," "Ki lo Na'eh" is constructed in eight stanzas, identical save for the three varying words which successively bear as their initials the twenty-two (or, with the last thrice utilized, twenty-four) letters of the Hebrew alphabet.

In strange contrast to "Addir Hu," "Ki lo Na'eh" has been associated with but one all-pervading tune, despite the melodious value of several of the airs to which it has been traditionally sung. The melody in Rittangel's "Haggadah" of 1644 is the most alluring of these, and is therefore given here in modern notation, with an English paraphrase that may serve to make clear the alphabetical scheme of acrostic employed by the composer of the Hebrew verses.

KI LO NA'EH

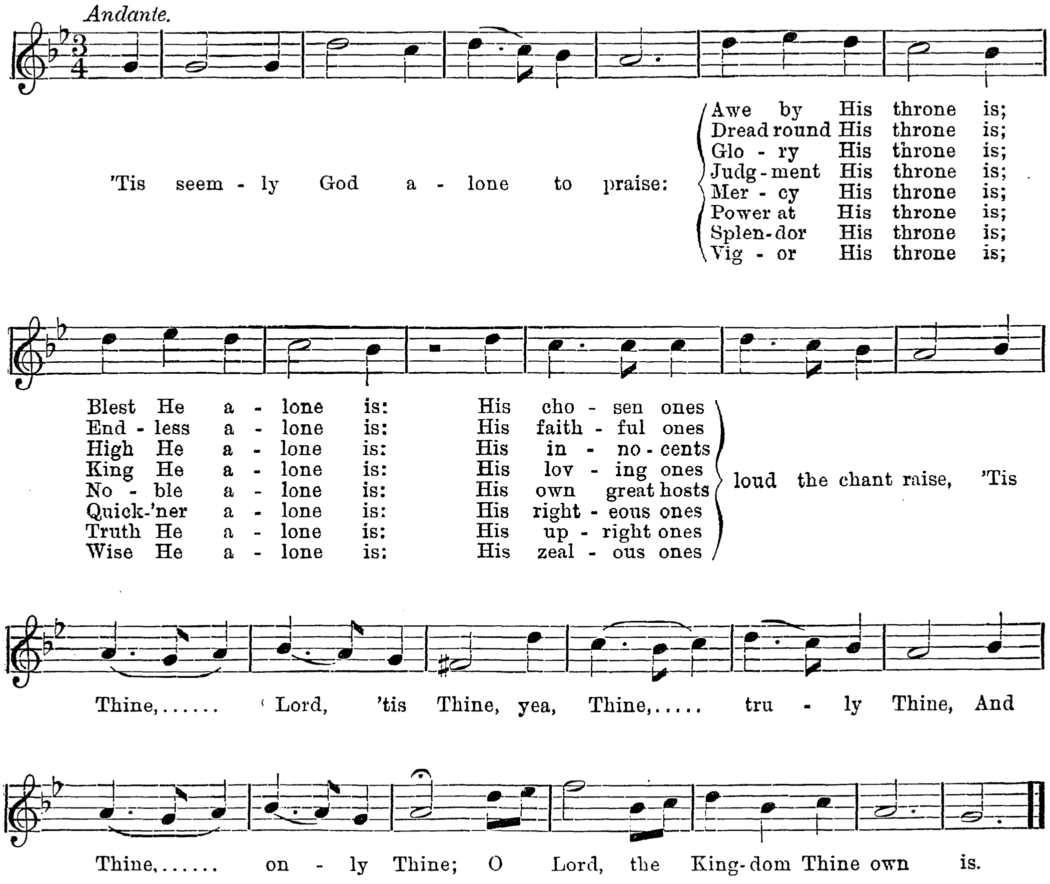
Andante.
'Tis seem - ly God a - lone to praise:
Awe by His throne is;
Dread round His throne is;
Glo - ry His throne is;
Judg - ment His throne is;
Mer - cy His throne is;
Power at His throne is;
Splen - dor His throne is;
Vig - or His throne is;
Blest He a - lone is: His cho - sen ones
End - less a - lone is: His faith - ful ones
High He a - lone is: His in - no - cents
King He a - lone is: His lov - ing ones
No - ble a - lone is: His own great hosts
Quick-'ner a - lone is: His right - eous ones
Truth He a - lone is: His up - right ones
Wise He a - lone is: His zeal - ous ones
loud the chant raise, 'Tis
Thine,...... Lord, 'tis Thine, yea, Thine,..... tru - ly Thine, And
Thine,...... on - ly Thine; O Lord, the King - dom Thine own is.

Bibliography: Zunz, *Literaturgesch.* p. 88; Wiener, *Bibliographie der Oster-Haggadah*, St. Petersburg, 1903; *Jew. Chron.* April 24, 1891; Rittangel, *Liber Rituum Paschalium*, Königsberg, 1644; Landshuth, *Maggid Mereshit*, Berlin, 1856; Offenbach, *Haggadah*, Cologne, 1838; Bär, *Ba'al Tefillah*, Nos. 769 and 770, Göteborg, 1877; Japhet, *Haggadah für Pesach*, Frankfort-on-the-Main, 1884; Schönfeld, *Recitative und Gesänge . . . des Ueberschreitungsfestes*, Posen, 1884; *Israel*, p. 8, London, 1899; *Journal of the Folk-Song Society*, No. 2, p. 37, London, 1900.

A. F. L. C.

KIMBERLEY. See South Africa.

ḲIMḤI: Name of a family of scholars, the earliest known members of which lived at the end of the eleventh and in the twelfth century. The name was so common that it was used by R. Michael in his "Seder ha-Geṭ" as a paradigm word. It is evidently not unconnected with the feminine form "Ḳimḥit" in the Talmudic literature (see Yer. Meg. i. 72a; "Ben Ḳimḥit" and "Simeon b. Ḳimḥit," Yer. Yoma, iii. 47d. v. 42b; "Ishmael b. Ḳimḥit," Tosef., Yoma, p. 189, l. 13 [ed. Zuckermandel]). In a punning way it is connected by Zacuto ("Sefer Yuḥasin," p. 225, ed. London) with the verse in Pirḳe Abot, "Im en Ḳemaḥ en Torah," and Joseph b. Todros wittily calls David Ḳimḥi "Ha-Ḥitti." In a manuscript of the commentary of David Ḳimḥi to the Prophets, dated 1347, in the National Library at Madrid, the name is punctuated "Ḳamḥi" (Steinschneider, "Hebr. Bibl." xi. 133), as also in three manuscripts of the "Miklol" in the Bibliothèque Nationale of Paris. This must have been the pronunciation in Arabic-speaking countries (from the Arabic "Ḳamḥ"). Steinschneider has called attention to the Arabic name "Al-Ḳamḥi" found in a Bodleian manuscript ("Monatsschrift," xxxiv. 528). The Hebrew pronunciation was "Ḳimḥi" (from "Ḳemaḥ"), as was perhaps indicated by the fact that Immanuel of Rome rimed it with "Simḥi" (see the discussion in the "Athenæum," March 22, 1884; "Hebraica," ii. 116; B. Felsenthal, in the Kohut Memorial Volume, p. 126). The modern Italian form of the name is "Chimichi." In Provence the name "Petit" was added to "Ḳimḥi." From Spain and Provence the family spread into Italy, Turkey, Syria, and England. The genealogy of its remotest members runs as follows: Isaac (*c.* 1090); Joseph (*c.* 1125); David (*c.* 1160); Isaac; Mordecai (*c.* 1290); Solomon (*c.* 1300); Joseph; Isaac (*c.* 1400). The more important of the later members of the family are noted below, in alphabetic order:

Abraham Ḳimḥi: Rabbi in Constantinople (1710–20; see Roest, "Cat. Rosenthal. Bibl." i. 265, 524, 579, 986).

Benjamin Ḳimḥi: Printer and editor at Salonica about 1770. He edited and annotated the "Sha'are Raḥamim" of Ḥayyim ha-Kohen and Solomon Abbadi (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 62; Benjacob, "Oẓar ha-Sefarim," p. 605, No. 1139).

Conprado (?) Ḳimḥi: Rabbi in Constantinople during the first half of the eighteenth century. Frankl identifies him with the Samuel Ḳimḥi mentioned in the "Shem ha-Gedolim."

G.

David Ḳimḥi (ReDaḲ; surnamed Maistre Petit): French grammarian; born in Narbonne 1160; died there 1235; youngest son of Joseph Ḳimḥi, and brother of Moses Ḳimḥi. His father having died while David was yet a child, the latter was brought up by his elder brother Moses. Later he supported himself by teaching Talmud to the young. He was well versed in the whole range of Hebrew literature, and became the most illustrious representative of his name. Later generations applied to him the saying from Abot (iii. 21), "Without ḳemaḥ [= "flour," the etymon of the name "Ḳimḥi"] no Torah"; and he exerted an influence which is felt even to-day.

As Grammarian.

Ḳimḥi's most important work is his "Miklol," in two parts: the first containing a comprehensive exposition of Hebrew grammar; the second, a dictionary of the Bible. The second part, however, having been later considered as a separate work, under the title "Sefer ha-Shorashim," the title "Miklol" has been given exclusively to the grammar. In these works Ḳimḥi, while not original, can not be considered a mere compiler. He digested and assimilated his material most thoroughly; and everywhere there is evident the remodeling and rearranging hand of one who is conversant with the entire range of his science and who surveys the whole with the glance of an adept. Above all he possesses in a high degree the power of systematization and of popular exposition. He excerpted from his predecessors copiously and circumspectly, and arranged his material with such comprehensiveness, clearness, and lucidity of exposition that, while he popularized the opinions of his illustrious forerunners, he at the same time made their works superfluous and helped to sink them into an oblivion from which they were not rescued until the nineteenth century.

Ḳimḥi was, however, conscious of his position as an epigone, as is evident from his short preface to the "Miklol." His grammatical material is drawn chiefly from the works of Ḥayyuj and Ibn Janaḥ and from the writings of his own father. He tries to understand the language from itself, seeking analogies in later Hebrew, less frequently in Aramaic and Arabic. Joseph Caspi and Profiat Duran frequently attack him, but Elisha b. Abraham defends him in his work "Magen Dawid" (Constantinople, 1517). The "Institutiones" and the "Thesaurus" of Sanctus Pagninus are essentially nothing else but elaborations of Ḳimḥi's "Miklol"; and Reuchlin and Sebastian Münster have also made considerable use of his work. The latest important work on Hebrew grammar, by E. König, is written "with constant reference to Ḳimḥi."

Also connected with grammar is Ḳimḥi's work "'Eṭ Sofer," containing rules for the writing of Bible-rolls, Masoretic notes, and accents.

As Lexicographer.

His "Book of Roots," the second part of the "Miklol," shows Ḳimḥi to be even more independent. Although based primarily on the dictionary of Ibn Janaḥ, he is quite self-reliant in the treatment of his subject. Besides Ibn Janaḥ he quotes as authorities Jacob b. Eleazar and his own father. He refers frequently in his dictionary to Masorah and grammar. He increased lexicological material through numerous fresh etymologies as well as through new comparisons with modern Hebrew and Aramaic. Many words he translates into his Provençal vernacular, and at times compares this latter with Hebrew.

As Exegete.

Ḳimḥi wrote commentaries on Genesis, the Prophets, the Psalms, and Chronicles. Some scholars ascribe to him also commentaries on the remaining books of the Bible. He wrote, too, a philosophic explanation of the cosmogony and of Ezekiel's vision. In the introduction to his commentary on the Prophets he explains the duty of expounding the Bible from a religious standpoint. In a general way he adheres to the literal meaning of Scripture; and his exegesis is based on grammar and rationality. At times, however, he introduces into his explanations philosophy; and some Biblical narratives he, following Maimonides, explains as visions. His commentary on the Psalms is especially noted for its polemics against Christianity. The numerous quotations from the Targumim scattered throughout his writings furnish valuable material for a future critical edition of these works. In the Middle Ages Ḳimḥi's commentaries were held in high repute among Christians as well as Jews, and numerous Latin translations were made of them: the influence of his commentaries on the English Bible is evident on every page (comp. Abrahams, "Jewish Life in the Middle Ages," ch. xix.). Besides his commentaries he wrote "Bi'ur Shemot ha-Nebu'ah" and "Bi'ur Sheloshah 'Asar 'Iḳḳarim."

As Controversialist.

Ḳimḥi's polemics against Christianity, contained in his commentary on the Psalms, were, after they had been omitted by the censor in later prints, published separately under the title "Teshubot la-Noẓerim." His "'Wikkuaḥ," against Christianity, is contained in "Milḥemet Ḥobah" (Constantinople, 1790). In the quarrel between the Maimonists and the anti-Maimonists, Ḳimḥi took a very active part, defending Maimonides. At an advanced age he traveled as a delegate from the cities of Lunel and Narbonne to Spain to induce the Jewish communities there to side with the Maimonists. Having fallen sick in Avila he could not complete his journey, and entered into correspondence with Judah al-Fakhkhar, but with little success.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. and iii., No. 495; Steinschneider, *Cat. Bodl.* No. 4821; De Rossi-Hamberger, *Hist. Wörterb.* pp. 164 *et seq.*; Geiger, *Oẓar Neḥmad*, ii. 157 *et seq.*; P. F. Frankl, in Ersch and Gruber, *Encyc.* section ii., part 36, p. 54; Schiller-Szinessy, in *Encyc. Brit.* 9th ed., xiv. 74; J. Tauber, *Standpunkt und Leistung des R. David Kimchi als Grammatiker*, Breslau, 1867; W. Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 191 *et seq.*; E. Blüth, in Berliner's *Magazin*, xviii. 269 *et seq.* (gives a comparison of the *Miklol* with Joseph Ḳimḥi's *Sefer Zikkaron*); *Miklol*, 1st ed. 1525, in Italy; with notes by Elijah Levita, Venice, 1544-45; with notes by Hechim also, Fürth, 1793, and, with additional notes by J. Rittenberg, Lyck, 1862; a new edition is being prepared by H. L. Strack; Agatho Guidacerio, *Liber Miklol* (gives the first section of the grammar, fols. 1-28, in vocalized text with a Latin translation); *'Eṭ Sofer*, Lyck, 1864; Eppenstein, in *Monatsschrift*, xli. 165 *et seq.* (gives a list of Ḳimḥi's original comparisons of Hebrew and Arabic words); *Sefer ha-Shorashim*, first ed. in Italy, n.d., n.p. (before 1480); with the notes of Elijah Levita, Venice, 1546 (the best edition is that by J. H. R. Biesenthal and F. Lebrecht, Berlin, 1847); W. Bacher, in Winter and Wünsche, *l.c.* ii. 306 *et seq.*; Luzzatto, *Kerem Ḥemed*, v. 26; Brüll's *Yahrb.* vii. 116. Commentaries: *Genesis*, ed. A. Ginzburg, Presburg, 1842; *Earlier Prophets*, 1st ed. Guadalaxara, 1482; *Later Prophets*, Soncino, 1485; *Psalms*, Bologna, 1477 (a critical edition of the *First Book of Psalms* was edited by M. S. Schiller-Szinessy, Cambridge, 1883); *Chronicles*, in the *Rabbinic Bible*, ed. 1547; the *Hafṭarot*, 1505. All commentaries, except the last two, are given in all rabbinic Bibles since 1516 with various omissions. On the question of a commentary to *Job*, comp. A. Geiger's *Jüd. Zeit.* vii. 145; against it, Frankl, *Monatsschrift*, 1885, p. 144; Graetz, *Hist. of the Jews*, Eng. transl., Index; Brüll's *Jahrb.* iv. 1-33; *Teshubot la-Noẓerim*, at the end of Ḳimḥi's commentary to *Psalms*, Isny, 1542, at the end of Lippmann's *Niẓẓaḥon*, Altorf, 1644, and frequently.

G. C. L.

David Ḳimḥi: Lived in France about 1350; for him Moses b. David Ḳimḥi (see below) wrote, in 1383, Vatican Manuscript No. 221, 4 (Steinschneider, "Hebr. Bibl." xi. 135).

David Ḳimḥi: Lived in Constantinople prior to 1738.

David b. Joseph Ḳimḥi: Lived at Frascati, Italy, in 1326 (Berliner's "Magazin," i. 45).

Flaminio Ḳimḥi: Died in Rome in 1717; his epitaph was published by Berliner in "Monatsschrift" (xxxiv. 382) and in "Hildesheimer Jubelschrift" (p. 105).

Ḥayyim Ḳimḥi: Father of Sinai Ḳimḥi; rabbi in Constantinople about 1700.

Isaac Ḳimḥi: Lived in Castiglione, Italy, about 1378 (see Buber, "Sifre de-Agudta," p. 1b, Wilna, 1880; Berliner, in "Monatsschrift," xxxiv. 382).

Isaac b. David Ḳimḥi: Rabbi in Constantinople, where, in 1736, he wrote an approbation for the "Reshit Ḥokmah" (Roest, *l.c.* p. 337).

Isaac b. Joseph Ḳimḥi: Lived in Arles in 1394 (Gross, "Gallia Judaica," p. 89).

Isaac b. Joseph Ḳimḥi: Lived in Arles about 1393 (see Gross in "Monatsschrift," xxix. 174).

Isaac b. Mordecai Ḳimḥi: Casuist and liturgist at Nyons (France) during the fourteenth century; known also as **Mestre Petit de Nyons.** He was the author of a responsum, of "azharot" found in the Avignon and in the Carpentras maḥzors, and of a commentary upon the azharot of Solomon ibn Gabirol. A number of responsa of Solomon b. Adret are addressed to Isaac. He is said to have written other Talmudic works, and is in general highly spoken of by his contemporaries (see Zunz, "Z. G." p. 466; Landshuth, "'Ammude ha-'Abodah," p. 124; Renan-Neubauer, "Les Rabbins Français," p. 680; Gross, "Gallia Judaica," p. 385).

Isaiah Solomon Ḳimḥi: Rabbi in Hebron about 1783.

Israel Ḳimḥi: Author of "'Abodat Yisrael" (Smyrna, 1736), of an explanation of the 'Abodah of the Day of Atonement, and of a responsum found in "Mayim Rabbim" (see Azulai, "Shem ha-Gedolim," ii. 50; Benjacob, "Oẓar ha-Sefarim," p. 427).

G.

Jacob Ḳimḥi: Hebraist and pedler; born at Constantinople 1720; died in London about 1800; a son of Samuel Ḳimḥi, and a descendant of the ancient and noted family of Ḳimḥi. He was a well-known character in the city of London, where, as an itinerant vender of Oriental slippers, he frequented the vicinity of the Royal Exchange.

Ḳimḥi was the author of "Shoshannat Ya'aḳob," a commentary on the tractates Beẓah and Ta'anit (Constantinople, 1748). His portrait was painted by Oseas Humphreys (1799), who was attracted by Ḳimḥi's picturesque appearance.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. שמואל קמחי; *Leisure Hour*, London, Aug., 1886; *Cat. Anglo-Jewish Hist. Exh.* p. 54.

J. S. LE.

Joseph b. Isaac Ḳimḥi (RIḲaM; surnamed Maistre Petit): Grammarian, exegete, poet, and translator; born in southern Spain about 1105; died about 1170. Forced to leave his native country owing to the religious persecutions of the Almohades, he settled in Narbonne, Provence, where he probably spent the rest of his life. The report that he was buried in Mayence deserves no credit.

He lived in poor circumstances, and in addition to his literary labors he was active as a teacher. Of his many students the names of only a few have come down. Besides his own son Moses there are mentioned R. Joseph ibn Zabarah, R. Menahem b. Simon of Posquières, and R. Solomon b. Isaac ha-Nesiah. His son David, though but a child at the time of his father's death, may also be considered one of Ḳimḥi's pupils, either directly through his works, or indirectly through the instruction he (David) received from his elder brother Moses.

Abraham ibn Ezra, who in his wanderings visited

Relations with Ibn Ezra.

Narbonne in 1160, must have met Joseph. The latter followed Ibn Ezra in some particulars, *e.g.*, in the use of the stem שמר for the paradigm of the verb. Ibn Ezra, on the other hand, quotes Ḳimḥi in his commentaries on the Bible. Both scholars worked at the same time and along the same lines to popularize Judæo-Arabic science among the Jews of Christian Europe by excerpting from and translating Arabic works. Although Ibn Ezra was Ḳimḥi's superior in knowledge, the latter can rightly claim to have been the first successful transplanter of Judæo-Arabic science in the soil of Christian Europe. His diction is elegant and lucid, the disposition of his material scientific, his treatment of his subject even and without digressions; so that his works are much better adapted for study than those of Ibn Ezra, which lack all these qualifications.

R. Tam.

Another famous contemporary of Ḳimḥi was R. Jacob b. Meïr, surnamed "R. Tam," of Ramerupt, who was the greatest Talmudic authority of the day. This scholar, wishing to settle the literary quarrel between the followers of Menahem b. Saruḳ and of Dunash b. Labraṭ, had written a book of "hakra'ot" (decisions), in which he took the part of Menahem. These decisions did not satisfy Ḳimḥi; and, feeling himself better able than R. Tam to pass judgment in the case, he wrote (1165) his "Sefer ha-Galui." This work falls into two parts: the first treats of the differences between Menahem and Dunash; the second contains independent criticisms on the former's dictionary. In the introduction Ḳimḥi apologizes for daring to come forward against so eminent a man as the leading Talmudic authority of his time. Hearing that the ignorant among the people will attack him on that account, he puts into their mouths the words which Abner, the captain of Saul, spoke, when David cried out to the king: "Who art thou that criest to the king?" (I Sam. xxvi. 14). His fears were realized; for Benjamin of Canterbury, a pupil of R. Tam, made observations on the "Sefer ha-Galui," defending his teacher. He also called Ḳimḥi in a contemptuous sense "Ha-Ḳore" (= "The Crier"), because the latter ventured to cry his contradictions to the "king," *i.e.*, R. Tam.

As Grammarian and Lexicographer.

In Ḳimḥi's grammatical works "Sefer Zikkaron" (edited by Bacher, Berlin, 1888) and "Sefer ha-Galui" (edited by Matthews, *ib.* 1887) he is dependent on Ḥayyuj for the treatment of his subject, but in his explanations of words he relies mainly on Ibn Janaḥ. On the whole, he is not original; in minor points, however, he goes his own way, becoming therein the model for future generations. Thus he was the first to recognize that the hif'il has also a reflexive and an intransitive meaning; he was also the first to arrange a list of nominal forms, to indicate eight verb classes, and to classify the vowels into a system of five short and five long ones. In his works he pays frequent attention also to the language of the liturgy. In his etymological explanations he seeks for analogies in Bible, Talmud, Targum, and in Arabic. In cases where such analogies are wanting or unsatisfactory he is guided by the principle, "The unknown must be deduced from the known." Not seldom he explains difficult words on the basis of phonetic laws laid down by himself.

As Exegete.

Of his exegetical works few have been preserved. Mention is made of his "Sefer ha-Torah," a commentary on the Pentateuch; his "Sefer ha-Miḳnah," a commentary on the Prophets; and his "Ḥibbur ha-Leḳeṭ," of unknown contents. A commentary by him on Canticles exists in manuscript; his commentary on Proverbs has been published by Bär Dubrowo under the title "Sefer Ḥuḳḳah" (Breslau, 1868); and variants to the badly printed text are given by Eppenstein in "Zeit. für Hebr. Bibl." v. 143 *et seq.* A fragment of his commentary on the Book of Job has been published by Schwarz in his "Tiḳwat Enosh" (Berlin, 1868); the remaining portions, by Eppenstein in "R. E. J." xxxvii. 86 *et seq.* Many exegetical remarks are scattered throughout Ḳimḥi's grammatical works. His method is mostly that of the peshaṭ, *i.e.*, literal interpretation. He frequently follows the Spanish school, without, however, reading into the Scriptural text the scientific knowledge of his own time. He pays a great deal of attention to the context, a point usually neglected by haggadists. His explanations are short and terse. While criticizing at times some untenable explanations of his predecessors, he accepts such as seem to him to be correct. He is the first eclectic of the Provençal school of exegetes.

As Poet.

Ḳimḥi tried his hand also at writing poetry. His liturgical hymns and other poems which have come down are indeed distinguished by beauty of form and elegance of language. In spirit, however, they can not be compared with the works of the great Spanish poets. Nevertheless he retains importance as one of the Provençal poets. His poems met with consideration at the hands of later generations and were frequently quoted by them.

As Translator.

He translated Baḥya ibn Paḳuda's ethical work "Ḥobot ha-Lebabot" from Arabic into Hebrew; and he turned Ibn Gabirol's "Mibḥar ha-Peninim" into metrical form under the title "Sheḳel ha-Kodesh." Of the translation only a fragment has been preserved, which has been published by Jellinek in Benjacob's edition of Ibn Tibbon's translation of that work (Leipsic, 1846); the "Sheḳel" is still unprinted. In his translation, aiming chiefly at elegance of expression, Ḳimḥi does not keep to the original. He works too independently and, carrying into the work his own spirit, he often obscures the thought of the author. Notwithstanding its defects, his translation is not without merit. It has contributed to a better understanding of the Arabic authors, and is, therefore, to be considered in a certain sense as supplementing the works of the Tibbonides.

Finally mention must be made of Ḳimḥi's apologetic work "Sefer ha-Berit," a fragment of which was published in "Milḥemet Ḥobah" (Constantinople, 1710). This work was written at the request of one of his pupils who wished to have a collection of all the prophetic passages in Scripture that might serve as aids in refuting those persons

As Apologete.

who denied the Torah. It is in the form of a dialogue between a loyal Jew and an apostate. The loyal Jew claims that the true religion of the Jew may be recognized by the moral conduct of the individual; all Jews are intent on carrying out in their lives the Decalogue; they give no divine honors to any one besides God; do not perjure themselves; commit no murder; and are not robbers. Their children are educated in the fear of God; their women are chaste; the Jews are hospitable toward one another, perform works of charity, and redeem captives—all virtues which are not found in such a high degree among non-Jews. The apostate admits all these claims, but points out that Jews demand high interest on loans. This objection the loyal Jew meets with the statement that non-Jews also are usurers, and that they impose upon members of their own faith, while rich Jews lend money to their coreligionists without any interest whatever. The "Sefer ha-Berit" is of importance as showing the moral condition of the Jews at that time, and as bearing testimony to the conditions of those days, in which the Jews in the Provence could freely express themselves not only with regard to their own religion, but also with regard to the religion of their neighbors.

BIBLIOGRAPHY: Blüth, in Berliner's *Magazin*, xviii. 1, xix. 89; Eppenstein, in *Monatsschrift*, xl. 173, xli. 83; *R. E. J.* xxxvii. 86; *Zeit. für Hebr. Bibl.* v. 143.

G. C. L.

Joseph b. Saul Ḳimḥi: Author of a commentary to the astronomical tables of Jacob Bonet (1361; Renan-Neubauer, "Ecrivains Juifs," p. 701).

Judah Raphael Ḳimḥi: Lived about 1671, in the East. A responsum of his is cited in Moses Benveniste's "Pene Mosheh," ii., § 123 (see Benjacob, *l.c.* p. 30).

Mordecai b. Isaac Ḳimḥi: Grandson of David Ḳimḥi; lived in Provence toward the end of the thirteenth century. For him the cabalist Jacob b. Jacob ha-Kohen wrote his "Perush ha-Otiyyot" (see Steinschneider, in "Monatsschrift," xxxiv. 528).

G.

Moses Ḳimḥi: Father of Samuel; perhaps identical with Moses ha-Zaḳen Ḳimḥi; lived about 1342 in Sicily (see Zunz, "Z. G." p. 516; Steinschneider, "Hebr. Bibl." xi. 135).

Moses b. Abraham Ḳimḥi: His epitaph, dated Rome, 1726, has been published by Berliner, in "Monatsschrift" (xxxiv. 382), and in the "Hildesheimer Jubelschrift" (p. 105).

Moses b. David Ḳimḥi: Wrote the Vatican manuscript No. 221, 4, in 1383, in Rodez, France (Steinschneider, *l.c.* xi. 135).

Moses b. Joseph Ḳimḥi (ReMaḲ): Commentator and grammarian; elder brother and teacher of David Ḳimḥi. He presumably lived together with his father and his brother in Narbonne, and must have died about 1190. The works of his which have been preserved are: commentaries on Proverbs, Ezra, and Nehemiah, printed in the rabbinic Bibles as the work of Abraham ibn Ezra; a commentary on Job, published by Schwarz in his "Tiḳwat Enosh" (Berlin, 1868); "Sekel Ṭob," a grammatical treatise, published by Castelli in "R. E. J." xxviii. 212, xxix. 100; and "Mahalak Shebile ha-Da'at," the first concise methodical text-book of Hebrew grammar. His terminology deviates in some essential points from that of his father, a phenomenon probably due to the influence of Ibn Ezra. As paradigm for the verb appears here for the first time the verb "paḳad"; also the following order of the conjugations: "ḳal," "nif'al," "pi'el," "pu'al," "hif'il," "hof'al," "po'el," "hitpa'el." Both these innovations influenced the later text-books on Hebrew grammar.

Ḳimḥi's "Mahalak" became of importance in the first half of the sixteenth century, when it formed the shortest and most useful text-book for the study of Hebrew by non-Jews. It was edited many times, and was translated into Latin by Sebastian Münster. Elijah Levita wrote annotations to it. Besides the works enumerated above, some liturgical poems of Ḳimḥi's have been preserved. Mention is made of his "Sefer Taḥboshet," probably a work on anomalous grammatical forms, and of "Ta'anug Nefesh," a work on ethics.

BIBLIOGRAPHY: A. Geiger, in *Oẓar Neḥmad*, ii. 17-24; Steinschneider, *Cat. Bodl.* col. 1838; Lebrecht and Biesenthal, D. Kimḥi's *Liber Radicum*, col. xxxviii.; Bacher, in *R. E. J.* xxi. 281, xxix. 292; *idem*, in Winter and Wünsche, *Jüdische Literatur*, ii. 198, 306; Dukes, in *Oẓar Neḥmad*, ii. 101, 182; *Orient, Lit.* viii. 25, ix. 11; Epstein, in *R. E. J.* xx. 138; Lippmann, in *Zion*, ii. 113; Reifmann, in *Orient, Lit.* ii. 750; *Ha-Ḥoḳer*, i. 43; Berliner, in Kobak's *Jeschurun*, vi., Hebr. parts, pp. 102-104; *idem*, in *Magazin*, i. 76, ix. 129; and *Oẓar Ṭob*, p. 35.

G. C. L.

Moses b. Nissim Ḳimḥi: Lived in Rome in 1413.

Nissim Joseph David Ḳimḥi: Rabbi in Constantinople; died 1836; father of the author of "Meleket Shelomoh."

Samuel Ḳimḥi: Wrote, in 1346, a philosophical and allegorical commentary to the "Pereḳ Shirah" (Steinschneider, *l.c.* xiii. 105).

Samuel Ḳimḥi: Rabbi in Constantinople in the time of Judah Rosanes (d. 1727). Some of his responsa are to be found in Moses Israel's "Mas'at Mosheh" (Constantinople, 1734; see Azulai, *l.c.*).

Shabbethai Ḳimḥi: His epitaph, dated Rome, 1712, is given by Berliner, in "Monatsschrift" (xxxiv. 382) and in "Hildesheimer Jubelschrift" (p. 105).

Sinai b. Ḥayyim Ḳimḥi: Edited the "Ḥiddushe Rashba" to Ḳiddushin (Constantinople, 1717).

Solomon Ḳimḥi: Great-grandson of David Ḳimḥi; lived in Provence about 1300.

Solomon Ḳimḥi: Son of Nissim Joseph David Ḳimḥi (see above).

BIBLIOGRAPHY: P. F. Frankl, *Die Familie Kimchi*, in *Monatsschrift*, xxxiii. 552 *et seq.*; idem, in Ersch and Gruber, *Encyc.* section ii., part 36, pp. 54 *et seq.*; Berliner, in *Monatsschrift*, xxxiv. 382.

G.

ḲIMḤI, SOLOMON: Turkish rabbinical author; lived at Constantinople in the middle of the nineteenth century. In 1862 he published "Meleket Shelomoh," in which he tried to prove that the Karaites are animals, that it is forbidden to teach them the Law, and that it is permitted to kill them. When the Karaites protested, the chief rabbi of Constantinople commanded that all the copies of the work which could be found should be burned. Ḳimḥi wrote two other works: "Yaḥel Shelomoh "(Smyrna, 1870) and "Yeme Shelomoh" (Salonica, 1874).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman.*

s. M. Fr.

ḲINAH (plural, **ḳinot**): Lamentation chanted in honor of the dead; it has a halting movement peculiar to itself, and ranges from a dirge or wail to the elegiac form (comp. David's elegies on the deaths of Saul and Jonathan [II Sam. i. 17] and on the death of Abner [*ib.* iii. 33]). The term is derived, according to Wetstein, from the Arabic "ḳana" (= "to form artistically"); it occurs once, in Ezek. ii. 10, as "ḳinim." Among the Hebrews, as in many Semitic lands at the present day, the ḳinah was sung by professional mourning-women (Jer. ix. 17). In prophetic literature such elegies were chanted also over inanimate objects poetically personified. To this class belong the ḳinot on the arid plains, deserted by all living things (Jer. ix. 10), on fallen cities (Ezek. xxvi. 17, xxvii. 1), and on lands and peoples (see Budde, "Das Hebräische Klagelied," in Stade's "Zeitschrift," ii. 1 *et seq.*; idem, "The Folk-Songs of Israel in the Mouths of the Prophets," in "The New World," pp. 28 *et seq.*, Boston, 1893).

Classes of Ḳinot.

Even in the Talmudic period a ḳinah was sung at a burial by at least one mourning-woman, who was accompanied by two flute-players (Yer. M. Ḳ. i. 5; Ket. 46a; comp. Shab. 153a). Fragments of elegies of this period, composed by the "safdana" (funeral orators), have been preserved (M. Ḳ. 28b; comp. I. Perles, "Die Leichenfeierlichkeiten im Nachbiblischen Judenthume," in "Monatsschrift," x. 382 *et seq.*). To the ḳinah was soon added the Funeral Oration, which steadily increased in importance as compared with the ḳinah, until the latter was omitted entirely. But although the ḳinah was thus excluded from the public funeral rites, it still survived as an individual expression of grief for the loss of friends or kinsmen (see Poetry, Biblical).

From the individual, or personal, ḳinah must be distinguished the national, or general, ḳinah, the subject of which is the misfortune of the whole nation or of a single community. The national ḳinah was created by Amos, the oldest of the prophets whose writings have survived, on the occasion of a harvest festival in Beth-el, about 760. Foreseeing the impending destruction of the Northern Kingdom, he chanted in the midst of the populace, as though destruction had already overtaken it, "The virgin of Israel is fallen; she shall no more rise" (Amos v. 2). But the national ḳinah found its most perfect expression in the "lamentations" which both Talmud and Midrash ascribe to the prophet Jeremiah (B. B. 14b; Yer. Shab. xvi. 15c; Lev. R. xv. 4).

National Ḳinot.

Even as early as the Talmudic period, the ḳinot of Jeremiah were recited on the eve of the 9th of Ab, the anniversary of the destruction of the Temple and of the Jewish state (Yer. Shab. *l.c.*; Lev. R. *l.c.*). It seems that, at least in Palestine, the Epistle of Baruch (the portion of the Book of Baruch written originally in Hebrew—i. 1–iii. 8), which was a national confession of sins and a justification of the divine punishment, was read also during the public service of this day (see Jew. Encyc. ii. 557, *s.v.* Baruch).

The more intolerable conditions became for the Jew in the following centuries the more he loved to commemorate the events of the happier past. New wos created new ḳinot, and therefore the Jew could not confine himself to the recitation of the Lamentations of Jeremiah on the 9th of Ab. Even the Hellenistic period, poor as far as national poetry is concerned, brought into existence an elegy on the destruction of Jerusalem (Greek Apoc. Baruch, x. 6–8). This was originally written in Hebrew, but it is not known that it had a place in the ritual of the Synagogue (see Jew. Encyc. ii. 556, *s.v.* Baruch).

Early in the geonic period the poets of the Synagogue began to compose seliḥot, ḳinot, and hosh'anot, although very little of that literature has survived (Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 51; Maḥzor Vitry, ed. Hurwitz, p. 226). Among the older Spanish, North-African, and Provençal poets the national or general elegies for the service of the 9th of Ab were the product of innate poetical feeling, while among the Roman-German poets it was distress and desperation that brought new ḳinot into existence. "I must speak; I must have air; my soul, embittered by grinding slavery, is overwhelmed," says the German synagogal poet of the thirteenth century (Zunz, "S. P." p. 176). Thus the essence of the ḳinot consists in a lamentation over the loss of the nation's past greatness, as well as (in the Roman-German rites and among the younger poets) over the disastrous events of the present.

Early Use in Ritual.

In the Siddur of Amram Gaon (ed. Warsaw, 1884, p. 43b), aside from the Lamentations of Jeremiah, there are no special ḳinot prescribed for the 9th of Ab, although, according to Luzzatto, some of the ḳinot contained in the present ritual were probably used in Amram's time; they are not mentioned by Amram because, perhaps, their recitation was not obligatory (see Luzzatto, "Amram Gaon Baruch ben Sheshna," in "Orient, Lit." viii. 296). According to Amram and other reliable sources, in the geonic period in Babylon, however, seliḥot were read on the morning of the 9th of Ab, since that fast-day was dedicated to penitence and contrition (see Zunz, "Ritus," p. 125). Saadia's prayers for this day likewise are called "seliḥot," though in content and form they are very similar to the ḳinot of Ḳalir. But even the seliḥot were afterward replaced by the more melancholy ḳinot. Traces of these seliḥot are preserved in the Sephardic ritual.

Ḳalir, however, was probably the first to give the name of ḳinot to some parts of the great elegy which he composed for the 9th of Ab. At any rate, they were so called not later than the eleventh century. Beginning with the contrast between the happiness of the past and the misery of the present, Ḳalir describes in this elegy several scenes from the history of the destruction of the Jewish state, such as the burning of the Temple, the slaughters in Jerusalem, and the death of King Josiah. Sometimes, breaking out into prayer and lamentation, the poet expresses his conviction of his own guiltiness and of the justice of the Lord, laments the power of Edom, and mourns the misery of Zion, for the restoration of which he prays; he closes with a description of the final redemption of Israel and the future salvation. This elegy, consisting of about 12,000 words, beginning with the Eighteen Benedictions ("Ḳerobah") and concluding with prayers of comfort ("neḥamot"), has been preserved almost in its original form in the older Roman rite. Whereas the latter uses Ḳalir's ḳerobah "Zekor Ekah," the German ritual has Ḳalir's second ḳerobah, beginning with "A'abik," which is of a more general character, and which was, perhaps, originally destined by Ḳalir for the service on the afternoon of the 9th of Ab. Moreover, in the German rite consolations are wanting; they are replaced, however, by other ḳinot composed between the twelfth and sixteenth centuries. In the German rite then follow the "Zionides," which are named after the well-known elegy on Zion of JUDAH HA-LEVI, beginning with "Ẓiyyon Halo Tish'ali." This elegy is to be found in every Jewish ritual for the 9th of Ab, and from it a special "Zionide" meter and rime have been developed (see Dukes, "Zur Kenntniss der Neuhebr. Religiösen Poesie," p. 71; Delitzsch, "Zur Gesch. der Jüdischen Poesie," pp. 159–163). The "Zionides" are not usually recited by the ḥazzan himself, but by members of the congregation, alternately; at one time they were recited by the most prominent member.

In the German Maḥzor are to be found sixty ḳinot for the 9th of Ab, and the authorship of about fifty of them is known. The more important are as follows:

Abraham Ḥozeh ("Astronomer"): "Ẓiyyon Ḳeḥi Kol Ẓori Gile'ad" (Zunz, "Literaturgesch." p. 490; translated into German by J. Freund, in Karpeles, "Zionsharfe," p. 43). By some scholars this elegy is ascribed to Solomon ibn Gabirol, and by others to Elijah ha-Zaḳen.

Abraham ben Jacob: "Ẓiyyon Asher Yomeru" (Zunz, *l.c.* Supplement, p. 26).

Abraham ben Meïr (perhaps a contemporary of Abraham ben David): "Esh'ag mi-Nahamat Libbi we-Et'onen," describing the punishment of a Jewish community such as was often visited upon the communities of Germany and England in the twelfth and thirteenth centuries (Zunz, *l.c.* p. 464).

Eleazar ha-Ḳalir: "Ḳerobah" and the first seventeen ḳinot (from "Shabat Suru Menni" to "Amarti She'u Menni"; see Luzzatto, "Mebo le-Maḥzor ke-Minhag Bene Roma," pp. 24 *et seq.*).

Eleazar b. Judah b. Kalonymus of Worms (author of "Ha-Roḳeaḥ"): "Ẓiyyon Halo Tish'ali li-Shelom 'Alubayik" (first Zionide), on the slaying of his wife and children in Erfurt in 1214 (Zunz, *l.c.* p. 320).

Eleazar b. Mosheh ha-Darshan of Würzburg: "Ẓiyyon 'Aṭeret Ẓebi Simḥat Hamonayik" (Zionide).

Baruch b. Samuel (died in Mayence in 1221): "Eẓbe'otai Shafelu we-Oshyotai Nafelu, Oyah."

David ha-Levi ben Samuel (contemporary and correspondent of Rashi): "Emunim Shararu be-Tok Yam 'Aberu" (Zunz, *l.c.* p. 164).

David b. Alexander (date unknown): "Ezkerah Neginotai" (Zunz, *l.c.* p. 483).

Judah b. Moses ha-Kohen (*c.* 1240; German rabbi): "We-Et'onen wa-Aḳonen Marah," on the riot in Frankfort-on-the-Main in 1241 (Zunz, *l.c.* p. 479).

Judah ha-Levi of Castile: "Ẓiyyon Halo Tish'ali" (Zionide); "Yom Akpi Hikbadti" (Zunz, *l.c.* p. 206).

Joel ha-Levi ben Isaac of Bonn: "Yibkeyun Mar Mal'ake ha-Shalom," lamentation for the victims of the Second Crusade, which occurred during his lifetime (Zunz, *l.c.* p. 269).

Joseph ben Kalonymus ha-Naḳdan (*c.* 1238): "Amorer ba-Beki" (Zunz, *l.c.* p. 98).

Jehiel b. Jacob of Eisenach (who witnessed the persecution at Fulda): "Asirim be-Shir Yeẓe'u," contrasting the time of the wandering of the Israelites in the desert and that of the destruction of the Temple (Zunz, *l.c.* p. 29).

Jacob: "Ẓiyyon Yedidut Yadid" (Zionide).

Isaac (12th or 13th cent.): "Azkir Rahab" (Zunz, *l.c.* p. 552).

Yaḳar ben Samuel ha-Levi (contemporary of Meïr of Rothenburg; lived in Cologne and Mayence): "Ẓiyyon Adonai Lakem."

Kalonymus ben Judah of Mayence (11th cent.): "Mi Yitten Roshi Mayim"; "Amarti She'u Menni"; both dedicated to the victims of the Second Crusade (Zunz, *l.c.* p. 166).

Meïr b. Baruch of Rothenburg: "Sha'ali Ṣerufah," on the public burning of the scrolls of the Law in Paris about 1254 (see Grätz, "Gesch." vii. 405; translated into German by A. Geiger, "Jüdische Dichtungen," Leipsic, 1856). Having the strophic rhythm of the Zionides, it found a place among them.

Meïr ben Jehiel: "Arze ha-Lebanon," describing the death of the ten martyrs and based upon Midrash Eleh Ezkerah (Zunz, *l.c.* p. 489; Landshuth, "'Ammude ha-'Abodah," p. 161).

Michael b. Perez (before 1550): "Ẓiyyon Menat Shalom"; "Ẓiyyon Ḳedosh Mishkene 'Elyon" (Zionides; Zunz, *l.c.* p. 580).

Menahem ben Jacob of Worms (d. 1203): "Me'one Shamayim" (Zunz, *l.c.* p. 294).

Menahem b. Makir of Regensburg (survived the First Crusade): "Ebel A'orer" (Zunz, *l.c.* p. 158).

Menahem Zion b. Meïr (*c.* 1430; author of the "Ẓiyyuni"): "Ẓiyyon Me'on Ḥeshḳi" (Zunz, *l.c.* p. 523; *idem*, "S. P." p. 110).

Moses ben Jacob: "Ẓiyyon Me'oz Ḳiryat Melek" (Zionide; Zunz, "Literaturgesch." p. 388; Landshuth, *l.c.* p. 225).

Solomon ibn Gabirol: "Shomeron Ḳol Titten" (Zunz, "Ritus der Synagoge von Avignon," in "Allgemeine Zeitung des Judenthums" [1838], ii. 454; comp. also J. L. Gordon, "Letters," pp. 98, 216); "Shekurat Lo mi-Yayin."

This list is based upon Baer's edition of the ḳinot; see especially the introduction, Berlin, 1865.

Ḳinot of Spanish Maḥzor.

The ḳinot of the Spanish, North-African, and Provençal rites, again, form a group by themselves. In the simpler Spanish rite, especially, several Psalms have been used for the ritual for the 9th of Ab, among them Ps. lxxix. and cxxxvii. ("By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion"). They are composed in the rhythm of the ḳinah, and are used to open the service on the eve of that fast-day in the Sephardic ritual. The ḳinot of this group of rituals confine themselves on the whole to the themes furnished by the history and legends of the destruction of Jerusalem. The rite of Fez, however, contains a ḳinah on the persecutions of the Jews in Toledo, Seville, Majorca, etc., in 1391.

With the exception of the rite of Avignon, the seliḥah "Eleh Ezkerah" is common to all these rites, as is the "Zionide" of Judah ha-Levi. In the former each chapter of the Lamentations of Jeremiah is preceded by small poems (see Zunz, "Ritus der Synagoge von Avignon," in "Allg. Zeit. des Jud." 1838, ii. 454). In Jerusalem an Arabic elegy was recited, and in Persia Hebrew-Persian ḳinot were used (Zunz, "Ritus," p. 89). As writers of ḳinot for these rites may be mentioned:

Abba Mari b. Moses Yarḥi of Montpellier (lived in Arles in 1306): "Abo Le'esof Maḥanot" (Avignon; Zunz, "Literaturgesch." p. 492).

Abraham ha-Levi ben Isaac: Three ḳinot (Zunz, *l.c.* p. 513).

Isaac ben Sheshet of Valencia (died in Algiers about 1406): Four ḳinot (Zunz, *l.c.* p. 514).

Isaac ibn Zabarra (*c.* 1400): "Ẓiyyon ha-Tede'i Zeman" (Zionide; Zunz, *l.c.* p. 514).

Israel Najjara (rabbi of Gaza in the sixteenth century): One ḳinah (Zunz, *l.c.* p. 419).

Joseph (date not known): Two ḳinot (Avignon; Zunz, *l.c.* pp. 569–574).

Judah ben David Yaḥya (lived in Castile about 1400): "Yehudah we-Yisrael De'u Mar Li Me'od" (Sephardic; Provençal; Zunz, *l.c.* p. 514; Landshuth, *l.c.* p. 67).

Judah b. Jacob: "Yomam we-Layelah Ebkeh" (Carpentras; Zunz, *l.c.* p. 567).

Judah ha-Levi: The same as in the Roman-German ritual.

Moses Nathan: "Mi-Gam Bakem" (Avignon; there are two synagogal poets of this name; Zunz, *l.c.* p. 517).

Moses Zacuto (of Spanish descent; lived and died in Italy): "Arim Ḳol Bikyi" (Sephardic; Zunz, *l.c.* p. 440; Landshuth, *l.c.* p. 218).

Samuel (time unknown): "Oyah Ereẓ Ẓilẓul" (Avignon; Zunz, *l.c.* p. 593).

Sheshet: "Ekah Ya'ib" (Avignon; Zunz, *l.c.* p. 475).

Simeon ben Ẓemaḥ Duran (lived in Algiers, 1361-1444): Three ḳinot (Zunz, *l.c.* p. 522).

Solomon ibn Gabirol: "Shomeron Ḳol Titten" (Avignon, Roman-German, Polish, etc.).

Solomon b. Bonfed: Six ḳinot (Zunz, *l.c.* p. 518).

Zerahiah ben Isaac Gerundi of Lunel (author of the "Ma'or"): "Ze'ebe 'Ereb" (Provençal; Sephardic; Zunz, *l.c.* p. 461; Landshuth, *l.c.* p. 63).

In the Karaite ritual also are found ḳinot for the anniversary of the downfall of the Jewish state. Local history and local preferences operated to vary the selection of ḳinot, so that those preferred in one synagogue or district were comparatively unused in another.

By no means all national or general ḳinot found a place in any single maḥzor, and not all the ḳinot found in the maḥzor of any congregation were recited: a selection was made, as the heading "Ḳinah Aḥeret," sometimes attached to the collection, may indicate. Nor was it only on the 9th of Ab that ḳinot were read in the synagogue; on the three—in the Karaite ritual on the five—preceding Sabbaths also piyyuṭim or ḳinot were recited (Zunz, "Ritus," p. 88; *idem*, "S. P." p. 72).

The "Tiḳḳun Ḥaẓot," the ritual of which was established in Palestine about three hundred years ago, whence it spread over Europe, also contains several ḳinot. One of them, used in all Italian and German rituals, was composed by R. Moses Alsheh ben Ḥayyim, who flourished in Safed in the sixteenth century.

In the Reform congregations, which still celebrate the 9th of Ab, only a very few of the ḳinot for that day are recited. Geiger, in his "Plan zu einem Neuen Gebetbuche," p. 15, includes only Ibn Gabirol's "Shomeron Ḳol Titten" for the evening service, and Judah ha-Levi's "Ẓiyyon Halo Tish'ali" and Meïr of Rothenburg's "Sha'ali Serufah" for the morning service. For editions and translations of ḳinot see Steinschneider, "Cat. Bodl." cols. 452 *et seq.*; Zedner, "Cat. Hebr. Books Brit. Mus." pp. 469 *et seq.*; Van Straalen, "Cat. Hebr. Books Brit. Mus." pp. 148-151 *et seq.* See Ab, Ninth Day of.

G. M. Sc.

KINANAH: Opponent of Mohammed; son of the poet Al-Rabi' ibn Abu al-Ḥuḳaiḳ, who flourished at Medina in the seventh century, prior to the appearance of Mohammed at that town. He had two brothers—Al-Rabi' and Sallam; all three were declared enemies of the Prophet. Kinanah is said to have urged Mohammed to give up the custom during prayer of turning his face toward Mecca ("ḳiblah") in favor of Jerusalem, as had been the custom in Islam at first. After the expulsion of the Banu al-Naḍir, of which tribe he was a member, he and his family retired to Khaibar, where they possessed a castle called Ḳamus. The Jewish strongholds at Khaibar were soon after conquered by Mohammed, and Kinanah was made a prisoner of war. There were two reasons why Mohammed desired Kinanah's death: Kinanah was accused of having hidden the treasure of the Banu al-Naḍir, and Mohammed coveted his wife Ṣafiyyah, the daughter of Ḥuyayy, a rabbi who had been murdered on a previous occasion. Kinanah died under torture. He is erroneously confounded by Ṭabari with Kinanah ibn Rabi', the brother-in-law of Mohammed's wife Zainab.

Bibliography: Hirschfeld, in *R. E. J.* x. 29.

G. H. Hir.

KINDBETTBRIEF. See Childbirth.

KINDERFREUND, ARYEH LÖB: Polish scholar; born at Zamosc, government of Lublin, 1798; died at Lemberg 1873. In the earlier part of his life he was in very good circumstances, but he soon lost his fortune and had to make use of his knowledge of classical philology and the modern languages. He went to Galicia, where he earned his livelihood by teaching.

Kinderfreund was the author of "Shirim Shonim" (Lemberg, 1834), poems relating to various subjects, and distinguished both for purity of style and for richness of ideas. In addition Kinderfreund left in manuscript the following works: Hebrew poems, among which one compares the Jewish New-Year with that of other creeds; a work in Latin in which is demonstrated the priority of the Hebrew language; an apologetical treatise in which are reproduced religious controversies between the author and a prominent Christian whose children he instructed.

Bibliography: Jost's *Annalen*, ii. 143; Zeitlin, *Bibl. Post-Mendels.* p. 171.

H. R. I. Br.

KINDLING OF LIGHTS. See Lights.

KING: Chief ruler of a nation.—**Biblical Data:** In Jewish history the first ruler called "king" was Saul, son of Kish, but in Palestine almost every chieftain bore this title. According to Josh. xi. 1-2, the country contained numbers of kings, and in the Song of Deborah (Judges v. 19) reference is made to the "kings of Canaan." These can have had little more power than a modern sheik. Some of them, doubtless, held more extensive sway than others, and the ruler of the federation of the five cities of the Philistines might more deservedly be dignified with the name. The special need of a military leader in primitive times was due to the constant warfare in which even the more settled population of the country passed its existence, and while in the nomad state the Israelites needed a warrior chief like Moses or Joshua to keep them united and under discipline. As soon as the Israelites were settled in the Holy Land decentralizing tendencies became paramount, and the local jurisdiction of the elders superseded the earlier régime. This led to various attempts at reconstruction under the Judges. In two cases, those of Gideon and Abimelech, attempts were made to found petty kingdoms. Similarly, Jephthah seems to have established a minor kingdom east of the Jordan, in Gilead (Judges xi. 6-11); but none of these attempts were sufficient to unite the whole of the Israelitish tribes for warlike purposes against their enemies in plain and mountain.

In the time of Samuel, however, the tribes were for a time united. The manifest advantages of this union led Samuel himself to arrange later for a secular head of the Israelite forces, who should be sanctified by the choice of the oracles of God; Saul, therefore, became, by election, the first King of Israel. Dissatisfied with Saul's conduct, the imperious Samuel selected David to replace him, who, after Saul's death, immediately succeeded in ruling over Judah, and some years later was acknowledged king of all Israel. David had taken possession of the great fortress of Jerusalem, and, possibly influenced by the career of the king-maker Samuel, attempted to combine the ecclesiastical and the military headship by making his chapel royal, or Temple, the center of the national worship. This policy was carried out by his son Solomon, who attempted further to break down the old tribal divisions by dividing the whole country into twelve or thirteen districts (I Kings iv. 7), severally presided over by one of his officers; each of these officers, it has been conjectured, was required to supply the court or the army with provisions during one month of each year. But this attempt proved premature, and after Solomon's death his kingdom was divided into two parts (see Israel; Judah). The advantages of a rallying-point for the national forces was nevertheless thenceforth clearly recognized, and both divisions were ruled by kings till the superior forces of the surrounding nations destroyed for a time the national independence.

Functions.

As indicated by the sketch above, the chief duty of the king was to act as war-lord and commander-in-chief of the army. One result of the establishment of the kingship was the foundation of a standing army, which began with the three thousand men kept by Saul in the field against the Ammonites (I Sam. iii. 2). The "Gibborim," or the mighty men who formed the body-guard of the king, constituted the nucleus of this force. War being regarded by the Hebrews as a sacred occupation (see Schwally, "Kriegsaltertümer," 1901), the king was intimately connected with the religious organization of the people, and it is possible that at an early stage he was regarded as the center of it, though there are no such traces of taboos around Hebrew royalty as are found among other primitive nations (see Frazer, "Golden Bough," i., *passim*). It is certain that the king performed priestly functions. Saul offered sacrifices (I Sam. xiii. 9-11), and David wore the ephod (I Sam. vii. 19); Solomon addressed the people in the Temple (I Kings viii. 14); the high priests received their appointment from the king, at any rate in the earlier stages of the monarchy (II Sam. viii. 17; I Kings ii. 26-27). The fact that Solomon built a temple and dedicated it shows the intimate relation of the king with the national sanctuary, which was attached to his palace. In addition to their military and ecclesiastical functions, the Jewish kings, like all Oriental monarchs, discharged those of judges (comp. I Kings iii. 16 *et seq.*), and in the palace there was a special porch for judgment (I Kings vii. 7). How far the king had the right to originate laws is doubtful. Later legislation required him to agree to abide by the Deuteronomic Law (Deut. xvii. 18, 19), but he must have had considerable latitude in interpreting it.

Selection and Anointing.

In the cases of Saul and David, the fact that they had already proved themselves redoubtable leaders in warfare was doubtless the reason why Samuel chose them for the kingly office when he had reluctantly come to the conclusion that such a head for the nation was necessary. When once the kingship had been established, the hereditary principle arose naturally. For nearly eight years Saul's son Ishbosheth retained the position of his father among the more northern tribes. The king appears to have had the right to select his successor from his descendants, as was done by David in the case of Solomon (I Kings i.), who seems to have been the youngest among his sons (see Junior Right). Although the act of selection was the monarch's, the priestly caste seems to have had some voice in the decision, while the elders and the people generally expressed by acclamation their satisfaction at the result (II Kings xiv., xxi., xxiii.; see also Josephus, "B. J." i. 33, § 9).

The chief ceremony by which a ruler was consecrated king was that of anointing, mentioned in the cases of Saul (I Sam. x. 1), David (II Sam. ii. 4), Jehu (II Kings ix. 6), and Joash (II Kings xi. 12). In all these cases, excepting the last, the function appears to have been a private one, and hence it has been suggested that it was performed with the beginning of a new dynasty. The general reference to the king as "the anointed one," or "the Lord's anointed" (I Sam. ii. 10; Ps. ii. 2; Lam. iv. 20), seems to show that anointing was the normal and characteristic part of a king's inauguration, though it occurred also in the appointment of a high priest (see Anointing; Messiah; see also Wellhausen in "Archiv für Religionswissenschaft," 1904).

The chief external signs of dignity were the crown (II Kings xi. 12), which was worn by Saul even on the battlefield (II Sam. i. 10; see Crown), and the scepter (Ps. xlv. 7 [A. V. 6]). It is doubtful whether the spear, so often mentioned in connection with Saul (I Sam. xx. 33, xxii. 6, xxvi. 7), was used by him as a sign of his dignity; it is not mentioned elsewhere in connection with the kings, though modern sheiks use it for that purpose (Tristram, "Land of Israel," p. 59). Naturally, the king's house was of larger dimensions and of more pretentious architecture than that of any of his subjects, and special accounts are given of the palaces of Solomon (I Kings vii.), Jehoiakim (Jer. xxii. 13, 14), and Ahab (I Kings xxii. 39). The king's seat was known as the "throne" or "judgment-seat." An elaborate description is given of that of Solomon (I Kings x. 18 *et seq.*; see Throne).

Officers.

The chief officer of the king was the "captain of the host" (II Sam. ii. 8). Another high military officer was the captain of the body-guard (II Sam. viii. 16, xx. 23), who, for prudential reasons, was not placed under the orders of the commander-in-chief. Of the officials connected with the royal household the chief appears to have been the high chamberlain, or the officer "over the household" (II Kings xviii. 18). Next come the "sofer," or scribe, who acted as secretary of state (*ib.*), and the "mazkir," or historiographer (*ib.*). An official less frequently mentioned was the "king's servant" (II Kings xxii. 12); a seal that belonged to one of these king's servants, whose name was Obadiah, has recently been discovered. Besides these, several minor officials, as "keeper of the wardrobe" (II Kings xxii. 14) and "chamberlains" (II Kings xxiii. 11), were connected with the royal household. Other titles, like those of "king's friend" and "counselor," can scarcely be regarded as official.

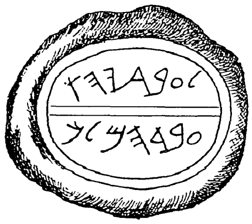
Seal of Obadiah, "Servant of the King."
(After Benzinger.)

The means by which this state was maintained were various, and doubtless differed with the period.

Revenue. The royal domains and flocks (partly obtained by escheat) must have contributed much to its support (I Chron. xxvii. 25–28). The kings may have claimed a tithe of the produce of the land (I Sam. viii. 15–17), but no later evidence is given of this, and such a claim would conflict with the similar claims of the priesthood. Regular presents, doubtless, were made by the king's chief vassals (I Kings x. 25), and tributes were brought in by conquered tribes (I Kings iv. 21; II Chron. xxvii. 5). Solomon probably derived some profit from his trading ventures (I Kings ix. 28), as well as from the customs levied on the foreign merchants trading in Palestine (I Kings x. 14). Resources such as these enabled the king to keep up considerable state. He dressed in royal robes (I Kings xxii. 10; II Chron. xviii. 9), drank from gold vessels (I Kings x. 21), and possessed a large harem (II Sam. xvi. 21). All who approached him bowed down and touched the ground with the forehead (I Sam. xxiv. 8; II Sam. xix. 24). After the destruction of the monarchy, memories of its glory still remained in Israel, and Ezekiel regarded royalty as inseparable from the ideal Jewish state (Ezek. xlvii.). The term "king" was applied symbolically to any great leader, even to death (Job xviii. 14); but above all it was applied to God as the "King of Kings" (see Theocracy). It is likewise applied to a crocodile (*ib.* xxiv. 34).

Bibliography: Benzinger, *Hebräische Archäologie*, pp. 303–315; K. Budde, *Schätzung des Königtums im Alten Testament*, Marburg, 1903.
E. G. H. J.

——**In Rabbinical Literature:** In Talmudic times every official position on earth was regarded as of divine appointment, and the rule of the king was compared with that of God (Ber. 58a). One had, therefore, to pray for a good king (Ber. 55a) and for the good of the king (Abot iii. 2). The office was regarded as hereditary (Hor. 11b; comp. Zeb. 102a). There was a special benediction to be pronounced on seeing a king, and no one should avoid greeting him appropriately (Ber. 58a). Even prayers may in certain cases be interrupted to answer a king (Ber. 32b). Intriguers against the royal majesty lost in certain cases their property and were put to death (Sanh. 48b), while any disrespectful gesture was punished (Pes. 57b). To defraud the customs was a great crime against the king (Ned. 28a), and he received one-thirteenth of all booty captured in war (B. B. 122a). The anointing of the king was done with balsam before he was crowned (Hor. 12a).

But a king must stand during the reading of the Law (Soṭah 41b), and must not arise from his knees until he has finished his prayer (Ber. 34b). The glory of a king is truth (Ta'an. 32a), and, therefore, his word must be irrevocable (B. B. 3b). He should set an example to all in his obedience to the Law (Suk. 30a).

The relations of a king to his courtiers was a favorite subject of the Rabbis in their parables. I. Ziegler has collected no less than nine hundred and thirty-seven parables of this kind, scattered through Midrashic literature, but it is clear from the descriptions of the king's regalia that the model before the Rabbis was the Roman emperor with his purple mantle, laurel crown, and curule chair. These parables, though interesting in their way, seldom throw light upon the rabbinical views about kings, being more of the nature of folk-tales.

Bibliography: Lewysohn, in *Orient, Lit.* 1850, No. 33; I. Ziegler, *Die Königsgleichnisse des Midrasch*, Breslau, 1903.
S. S. J.

KINGDOM OF GOD ("Malkuta de-Adonai": Targum to Zech. xiv. 9 and Ob. 21; "Malkut Shaddai": 'Alenu; and "Malkut Shamayim": Ber. ii. 2, and elsewhere in Mishnah and Haggadah): Reign or sovereignty of God as contrasted with the kingdom of the worldly powers. The hope that God will be King over all the earth, when all idolatry will be banished, is expressed in prophecy and song (Ex. xv. 18; Zech. xiv. 9; Isa. xxiv. 23, lii. 7; Micah iv. 7; Ps. xxix. 10), and with special emphasis in the later Psalms (xciii.–xcix.). God's Kingdom is spoken of in Ps. xxii. 29 (A. V. 28), ciii. 19, cxlv. 11–13; Ob. 21; Dan. iii. 33 (A. V. iv. 3); Tobit, xiii. 1; Sibyllines, iii. 47–48, 767; Psalms of Solomon, xvii. 3; Wisdom, x. 10; Assumptio Mosis, x. 1; Song of the Three Holy Children, 33; Enoch, lxxxiv. 2. The words "The Lord shall be King" are translated in the Targum, "The Kingdom of God shall be revealed"; and the ancient liturgy culminates in the prayer that "God may establish His Kingdom speedily" (see 'Alenu; Ḳaddish). The Kingdom of God, however, in order to be established on earth, requires recognition by man; that is, to use the Hasidæan phrase borrowed from Babylonia or Persia, man must "take upon himself the yoke of the Kingdom of God" ("'Ol Malkut Shamayim"; "Heaven" is a synonym of "God"; see Heaven). This the Israelites do daily when reciting the Shema' (Ber. ii. 2); so do the angels when singing their "Thrice Holy" (Hekalot); and in the future "all men shall take upon themselves the yoke of the Kingdom of God when casting away their idols" (Mek., Beshallaḥ, 'Amalek, 2). Accordingly, says the Midrash (Cant. R. ii. 12), "when the Kingdom of Rome has ripened enough to be destroyed, the Kingdom of God will appear."

Upon the Red Sea, Israel first sang the praise of God's Kingdom (Ex. R. and Targ. Yer. to Ex. xv. 19), and at Mount Sinai they accepted the yoke of God's Kingdom (Sifra, Ḳedoshim, xi.), just as Abraham did (Book of Jubilees, xii. 19), making

Him King upon earth (Sifre, Deut. 313); each proselyte, in joining Judaism, "takes upon himself the yoke of God's Kingdom" (Tan., Lek Leka, ed. Buber, p. 6). The Hebrew slave who declares his wish to be a slave for life has his ear pierced, because "he casts off the yoke of God's Kingdom to bend to the yoke of another sovereignty" (Tosef., B. K. vii. 5; Yer. Ḳid. 59b). The yoke of God's Kingdom—the yoke of the Torah—grants freedom from other yokes (Abot iii. 4). Especially was it the principle of one party of the Hasidæans, the Zealots, not to recognize as king any one except God (Josephus, "Ant." xviii. 1, §§ 1, 6; comp. Philo, "Quod Omnis Probus Liber," §§ 12-13, and the prayer Abinu Malkenu—"Our Father, our King, we have no King except Thee!"

Christian and Jewish Conceptions.

The greater, then, the oppression of the Worldly Kingdom (Rome), the more eager the Jewish people, particularly the pious ones, were for "the Kingdom of Heaven," as they called it, to come speedily. This is the ever-reiterated object of the prayers in the liturgy (Masseket Soferim, xiv. 12; *et al.*). It was even laid down that no benediction would be effective without reference to the Kingdom (Ber. 12a). It is the approach of this Kingdom of Heaven, in opposition to the Kingdom of Rome, which John the Baptist announced (Matt. iii. 2; comp. Luke i. 71-74, iii. 17). Jesus preached the same Kingdom of God (Matthew has preserved in "Kingdom of Heaven" the rabbinical expression "Malkut Shamayim"), and when he said, "the kingdom of God cometh not by observation [that is, calculation] . . . for, behold, the kingdom of God is among [not within] you" (Luke xvii. 21, Syriac version), he meant, "It does not come through rebellion or by force" (see Jew. Encyc. iv. 51, *s.v.* Christianity).

When, however, the trend of events led early Christianity to make a decided disavowal of all political expectations antagonistic to Rome, the conception of the Kingdom of God was made an entirely spiritual one, and was identified with the "'olam ha-ba" (= "the world to come"), the spiritual life, in which "there is no eating and drinking, but righteousness and peace and joy in the holy spirit" (Rom. xiv. 17, Greek; comp. John xviii. 36). Rab speaks of it in the same way: "In the world to come there is neither eating, nor drinking, nor procreation, nor strife; but the righteous sit encrowned and enjoy the splendor of the Shekinah" (Ber. 17a).

Bibliography: Bousset, *Die Religion des Judenthums*, pp. 199-201, Berlin, 1903; Dalman, *Die Worte Jesu*, pp. 75, 119, Leipsic, 1898; Schechter, in *J. Q. R.* vi. 640-643, vii. 195-204.

K.

KINGS, BOOKS OF.—Biblical Data: Fourth book of the second canonical division of the Hebrew Bible, the Prophets (נביאים). It contains a history of the kings of Judah and of Israel from the last days of David till the capture of Zedekiah by Nebuchadnezzar. This work is divided into two books, I Kings (מלכים א׳) and II Kings (מלכים ב׳); the former consisting of twenty-two, the latter of twenty-five, chapters.

The following is a synopsis of their contents:

First Book of Kings: Ch. i.: David having grown old, his son Adonijah forms a plot with Joab and Abiathar to seize the kingdom. But Solomon's mother, Bath-sheba, helped by Nathan the prophet, baffles Adonijah's design, and Solomon is anointed and crowned with great solemnity. Hearing of this, Adonijah and his guests, who are banqueting at the time, retire precipitately.

Ch. ii.: David's charge to Solomon, whom he enjoins to let neither Joab nor Shimei die a natural death. On the other hand, he is to show kindness to the children of Barzillai the Gileadite. Adonijah asks Solomon for David's concubine Abishag, and pays for his imprudence with his life. Abiathar is deposed from the high-priesthood, and Joab is killed by Benaiah at the command of Solomon. Shimei, ignoring a command of the king, is killed by Benaiah in fulfilment of David's charge to Solomon.

Solomon.

Ch. iii.: Solomon marries the daughter of the King of Egypt. God appears to him in a vision by night at Gibeon, and promises him extraordinary wisdom and great riches. Solomon's judgment in the case of the two harlots, in which he discovers the real mother of the living child.

Ch. iv.: Solomon divides his kingdom into twelve commissariat districts, and appoints officers over them; each district being required to support the royal house during one month every year.

Ch. v.: Account of Solomon's kingdom, his daily provision, the number of his horses, his great wisdom, the prosperous state of Israel under his rule, his alliance with Hiram, and his preparations for the construction of the Temple.

Ch. vi.: A full account of the Temple, the construction of which lasted seven years.

Ch. vii.: Description of Solomon's palace, the erection of which occupied thirteen years, and of the Temple vessels made by Hiram the artificer.

Ch. viii.: Inauguration of the Temple. After the Ark and the vessels are brought in, Solomon addresses to God a long prayer and blesses the people. He then dedicates the Temple with numerous peace-offerings, and the people hold a feast of fourteen days.

Ch. ix.: Second appearance of God to Solomon. He admonishes the king to observe His commandments, otherwise the Temple will be of no avail. Solomon makes another treaty with Hiram, builds several cities, and imposes a heavy tribute on the descendants of the former inhabitants of the land. Solomon's navy, under the direction of Tyrians, sails to Ophir for gold.

Ch. x.: The Queen of Sheba comes to Jerusalem and admires Solomon's wisdom; she gives him costly presents. A description of his golden targets, his ivory throne, his vessels, the great number of his chariots and horses.

Ch. xi.: Decline of Solomon; his numerous wives and concubines draw him into idolatry, for which God threatens him with the loss of his kingdom. An account of Solomon's adversaries; namely, Hadad, who flies to Egypt; Rezon and Jeroboam, to the latter of whom Ahijah prophesies that he will become king. Solomon dies after a reign of forty years, and is succeeded by his son Rehoboam.

Ch. xii.: Division of the kingdom. The Israelites assemble at Shechem for the purpose of crowning Rehoboam. Headed by Jeroboam, they ask the king to relieve them of the burdens placed on them by his father. Rehoboam, refusing the advice of the old men, and following that of the young ones, answers the people roughly. All the tribes of Israel, with the exception of Judah and Benjamin, revolt; they kill Adoram, and cause Rehoboam to flee. The latter is made king over Judah and Benjamin, while the other ten tribes follow Jeroboam, who strengthens himself by building Shechem and Penuel and places therein two golden calves as objects of worship.

Kings and Prophets.

Ch. xiii.: Jeroboam's hand, as he is about to strike a man who has prophesied against the altar, withers, but at the prayer of the prophet is restored. This same prophet, deceived by an old prophet of Beth-el, eats at the latter's house in defiance of God's command and is slain by a lion. He is buried by the old prophet, who directs his children when he himself shall die to bury him by the prophet's side. Jeroboam, in spite of the miraculous restoration of his hand, persists in his idolatry.

Ch. xiv.: Abijah, Jeroboam's son, being sick, Jeroboam sends his wife, disguised, with presents to the prophet Ahijah of Shiloh. The latter, on seeing Jeroboam's wife, announces to her the extermination of Jeroboam's family and the death of Abijah. Jeroboam is succeeded by his son Nadab. Rehoboam, falling into idolatry, is attacked by Shishak, King of Egypt, who despoils the Temple and the royal house. Rehoboam is succeeded by his son Abijam.

Ch. xv.: Abijam, during a wicked reign of three years, is continually at war with Jeroboam. He is succeeded by his son Asa. The latter, a worshiper of YHWH, is forced on account of his war with Baasha, King of Israel, to make a league with Ben-hadad. He is succeeded by his son Jehoshaphat. Nadab, after a wicked reign of two years, is assassinated by Baasha, who succeeds him and whose reign is an evil one.

Ch. xvi.: Jehu prophesies against Baasha, who after a reign of twenty-four years is succeeded by his son Elah. The latter is assassinated by Zimri, who succeeds him and exterminates the whole family of Baasha, thus carrying out Jehu's prophecy. Seven days later the soldiers make their general Omri king, who forces Zimri to destroy himself by fire. The kingdom of Israel is divided between Omri and Tibni, the former of whom finally becomes sole king. After a sinful reign of twelve years, during which he builds Samaria, Omri is succeeded by his son Ahab, who does "evil in the sight of the Lord above all that were before him."

Ch. xvii.: Elijah the Tishbite, having foretold a drought, hides himself at Cherith, where he is fed by ravens. He is then sent by God to Zarephath; he sojourns at the house of a widow, whose son he raises from the dead.

Ch. xviii.: Elijah is commanded to go to Ahab to announce that God will send rain; he meets Obadiah, who brings Ahab to him. Elijah, having reproved Ahab for his wickedness, convinces him of the superiority of YHWH by calling down fire from heaven. Having slain all the prophets of Baal, Elijah obtains rain by prayer and accompanies Ahab to Jezreel.

Elijah and Elisha.

Ch. xix.: Elijah, threatened by Jezebel, flees to Beer-sheba; he then goes into the wilderness, where, being weary of his life, he is comforted by an angel. At Horeb God appears to him and sends him to anoint Hazael, Jehu, and Elisha. The last-named takes leave of his parents and friends and follows Elijah.

Ch. xx.: Ben-hadad besieges Samaria, demanding of Ahab all that he possesses. Encouraged by a prophet, Ahab is successful in two battles, slaying many Syrians. The Syrians submit to Ahab. Ahab sends Ben-hadad away free with a covenant, and in consequence a prophet pronounces God's judgment against Ahab.

Ch. xxi.: Ahab, demanding Naboth's vineyard, meets with a refusal. At Jezebel's instigation, Naboth is condemned to death for blasphemy, and Ahab takes possession of the vineyard. Elijah foretells God's judgment against Ahab and Jezebel, but as Ahab repents, the punishment is deferred.

Ch. xxii.: Ahab, visited by Jehoshaphat, urges the latter to accompany him to the war with Aram. Encouraged by false prophets, Ahab, contrary to the advice of Micaiah, starts for the war, and is slain at Ramoth-gilead. He is succeeded by his son Ahaziah. A summary of Jehoshaphat's beneficent reign and acts; he is succeeded by his son Jehoram; short account of Ahaziah's evil reign.

Second Book of Kings: Ch. i.: Moab rebels after Ahab's death. Ahaziah, being sick, sends to Baal-zebub; the messengers meet Elijah, who foretells Ahaziah's death. Elijah, sent for by Ahaziah, destroys by fire from heaven two captains of fifty with their men; he spares the third captain and his fifty, and comes to Ahaziah, whose death he foretells.

Ch. ii.: Account of Elijah's translation. Having divided the Jordan with his mantle, the prophet takes leave of Elisha, granting him his request that a double portion of Elijah's spirit may rest upon him; Elijah is then taken up in a fiery chariot to heaven. Elisha is acknowledged as Elijah's successor; he heals the waters of Jericho, curses children who mock him, and returns to Samaria.

Ch. iii.: Jehoram, Ahab's second son, succeeds his brother Ahaziah, and, accompanied by Jehoshaphat and the King of Edom, marches against Moab. Being distressed for lack of water, the allied kings obtain it through the intervention of Elisha, who also promises them victory. The Moabites, deceived by the color of the water, come to plunder the allied armies, and are overcome. The King of Moab, by sacrificing his eldest son, raises the siege.

Ch. iv.: Account of the miracles performed by Elisha. He multiplies the widow's oil; gives a son to a Shunammite woman; brings to life her dead son; heals at Gilgal the deadly pottage; and satisfies 100 men with twenty loaves.

Ch. v.: Naaman, on the advice of a captive maid, asks Elisha to cure him of his leprosy. Elisha sends him to bathe in the Jordan; Naaman does so and is cured. Elisha refuses Naaman's gifts, but his servant Gehazi takes them, for which he is smitten with leprosy.

Elisha's Career.

Ch. vi.: Elisha, giving leave to the young prophets to build a dwelling, causes the ax of one of them, which has fallen into the Jordan, to float on the surface of the water. He discloses to the King of Israel the Syrian king's secrets; he smites with blindness the army sent to apprehend him, brings it to Samaria, and then dismisses it in peace. Samaria, besieged by Ben-hadad, suffers from a severe famine in which women eat their children. The king sends a messenger to slay Elisha.

Ch. vii.: Elisha foretells plenty in Samaria; but announces to an officer, who expresses disbelief in the prophecy, that he shall not participate therein. Four lepers, having visited the camp of the Syrians, bring word of their flight. The King of Israel sends men to spoil the tents of the enemy; abundance of food is secured. The officer who has doubted Elisha's prophecy is trodden to death.

Ch. viii.: The Shunammite, in order to avoid the predicted famine, leaves her country for seven years; when she returns she finds her land seized by other people. The king, in recognition of Elisha's miracles, orders her land to be restored to her. Ben-hadad, being sick, sends Hazael with presents to Elisha, who prophesies that Hazael will succeed his master. Hazael kills Ben-hadad and ascends the throne. Short account of the evil reign of Jehoram, King of Judah. Edom and Libneh revolt. Jehoram is succeeded by his son Ahaziah; account of his sinful reign.

Ch. ix.: Elisha sends a young prophet to anoint Jehu at Ramoth-gilead. Jehu, made king by the soldiers, kills Joram, Ahab's son, in the field of Naboth, and Ahaziah in Gur. Jezebel is thrown out of a window and eaten by dogs.

Jehu's Iniquities.

Ch. x.: Jehu exterminates Ahab's family; he causes seventy sons of Ahab to be beheaded, kills forty-two of Ahaziah's brothers, takes up Jehonadab into his chariot with him, and destroys all the worshipers of Baal. Jehu himself follows the sinful practises of Jeroboam, as a punishment for which Israel is oppressed by Hazael. Jehu is succeeded by his son Jehoahaz.

Ch. xi.: Athaliah destroys all the royal family with the exception of Joash (Jehoash), who is hidden by his aunt Jehosheba in the house of God for six years. In the seventh year Joash is anointed king by Jehoiada, and Athaliah is slain. Jehoiada restores the worship of Yhwh.

Ch. xii.: Joash is a worshiper of Yhwh all the days of Jehoiada. Account of Joash's activity in repairing the Temple. Hazael is diverted from Jerusalem by a present from the sacred treasury. Joash, after a reign of forty years, is assassinated by his servants and succeeded by his son Amaziah.

Ch. xiii.: Account of Jehoahaz's evil reign. Jehoahaz, oppressed by Hazael, prays to God, who relieves him. He is succeeded by his son Joash, who, after a wicked reign of sixteen years, is followed by his son Jeroboam. Elisha dies; his bones, by the touching of them, bring to life a dead man. Hazael is succeeded by his son Ben-hadad, from whom Joash recovers the cities which his father lost.

Ch. xiv.: Amaziah's reign; his victory over Edom, and his defeat by Joash. Amaziah, slain by conspirators, is succeeded by his son Azariah. Account of Jeroboam's reign; he is succeeded by his son Zechariah.

Ch. xv.: Short account of Azariah's good reign; he dies a leper, and is succeeded by his son Jotham. Zechariah, the last of Jehu's dynasty and an idolater, is slain by Shallum, who succeeds him and who, after a reign of one month, in turn is slain by Menahem. Account of Menahem's victories; he secures the assistance of Pul, King of Assyria. Menahem, dying, is succeeded by his son Pekahiah. The latter is slain by Pekah, during whose reign Tiglath-pileser seizes a part of the land of Israel. Pekah is slain by Hoshea and is succeeded by him. Jotham after a good reign of sixteen years is succeeded by his son Ahaz.

The Later Kings.

Ch. xvi.: Account of Ahaz's wicked reign. Assailed by Rezin and Pekah, he bribes Tiglath-pileser to help him against them. Account of the altar built by Uriah for Ahaz and of the latter's spoliation of the Temple. Ahaz is succeeded by Hezekiah.

Ch. xvii.: Account of Hoshea's wicked reign. Being subdued by Shalmaneser, he conspires against him, the result of which is the capture of Samaria as a punishment for the sins of Israel. Account of the strange nations transplanted in Samaria by the King of Assyria; lions being sent among them, they make idols and set them in the high places.

Ch. xviii.: Account of Hezekiah's beneficent reign; he destroys idolatry and prospers. Israel is carried away into captivity. Sennacherib, invading Judah, is at first pacified by tribute; but he afterward sends Rab-shakeh, who reviles Hezekiah and incites the people to revolt (see Isa. xxxvi.).

Ch. xix.: Hezekiah requests Isaiah to pray for his kingdom, and is comforted by the prophet. Sennacherib, obliged to leave Jerusalem in order to encounter Tirhakah, sends a blasphemous letter to Hezekiah. Hezekiah's prayer and Isaiah's prophecy are followed by the annihilation of Sennacherib's army (see Isa. xxxvii.).

Ch. xx.: Hezekiah, being sick, is told by Isaiah that he will die; in answer to his prayer his life is lengthened. The shadow goes ten degrees backward. Merodach-baladan's embassy to Hezekiah, and Isaiah's prophecy with regard to it (see Isa. xxxviii.–xxxix.). Hezekiah is succeeded by his son Manasseh.

Ch. xxi.: Account of Manasseh's reign and of his flagrant idolatry. He is succeeded by his son Amon, who, after a reign of two years, is slain by his servants; he is succeeded by his son Josiah.

Ch. xxii.: Josiah during his long and good reign is very active in repairing the Temple. Hilkiah having found a scroll of the Law, Josiah sends to consult Huldah concerning it; she prophesies the destruction of Jerusalem, but not until after Josiah's death.

Ch. xxiii.: Josiah, having read the Law in a solemn assembly, renews the covenant of Yhwh. Josiah's activity in the destruction of idolatry; he celebrates the Passover. Having provoked Pharaoh-necboh, Josiah is slain by him at Megiddo. Jehoahaz, Josiah's son, succeeds to the throne. Pharaoh-necboh, having imprisoned Jehoahaz, makes Jehoiakim king; the latter reigns indifferently for eleven years.

Ch. xxiv.: Jehoiakim, subdued by Nebuchadnezzar, rebels against him. He is succeeded by his son Jehoiachin, during whose wicked reign the King of Egypt is vanquished by the King of Babylon, Jerusalem also is taken, and the royal family, including the king, and most of the inhabitants are carried captive to Babylon. Zedekiah is made king and reigns till the destruction of Judah.

Ch. xxv.: Account of the siege of Jerusalem and of the capture of Zedekiah. Nebuzar-adan destroys the city and the Temple, carries away the Temple vessels, and deports most of the people to Babylon. Gedaliah, who has been made ruler over those who remain in Judah, is slain, and the rest of the people flee into Egypt. Evil-merodach, King of Babylon, releases Jehoiachin from prison; and the latter is honored at court.

s. M. Sel.

——**Critical View:** A superficial examination of the Books of Kings makes clear the fact that they are a compilation and not an original composition. The compiler, or editor, constantly cites certain of his sources. In the case of Solomon it is "the book of the acts of Solomon" (I Kings xi. 41); for the Northern Kingdom it is "the book of the chronicles of the kings of Israel," which is cited seventeen times, *i.e.*, for all the kings except Jehoram and Hoshea (see, *e.g.*, *ib.* xv. 31); and for the kings of Judah it is "the book of the chronicles of the kings of Judah," which is cited fifteen times, *i.e.*, for all the kings except Ahaziah, Athaliah, Jehoahaz, Jehoiachin, and Zedekiah (see, *e.g.*, *ib.* xv. 7). Whether the editor had access to these "chronicles," as they were deposited in the state archives, or simply to a history based upon them, can not with certainty be determined. It is generally assumed that the latter was the case (comp. Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," p. 68, and Cornill, "Einleitung in das Alte Testament," p. 123).

Object and Method of Work.

It was not the purpose of the compiler to give a complete history of the period covered by his work; for he constantly refers to these sources for additional details. He mentions as a rule a few important events which are sufficient to illustrate the attitude of the king toward the Deuteronomic law, or some feature of it, such as the central sanctuary and the "high places," and then proceeds to pronounce judgment upon him accordingly. Each reign is introduced with a regular formula; then follows a short excerpt from one of his sources; after which an estimate of the character of the monarch is given in stereotyped phraseology; and the whole concludes with a statement of the king's death and burial, according to a regular formula (comp., *e.g.*, I Kings xv. 1-9 for the formula used for the kings of Judah, and *ib.* xv. 25-32 for that used for the kings of Israel).

The standpoint of the judgments passed upon the various kings as well as the vocabulary of the compiler (comp. Driver, "Introduction," 1891, p. 190, for a list of his words) indicates that he lived after the reforms of Josiah (621 B.C.) had brought the Deuteronomic law into prominence. How much later than this the book in its present form was composed, may be inferred from the fact that it concludes with a notice of Jehoiachin's release from prison by Evil-merodach (Amil-Marduk) after the death of Nebuchadnezzar in 562. The book must have taken its present form, therefore, during the Exile, and probably in Babylonia. As no mention is made of the hopes of return which are set forth in Isa. xl.-lv., the work was probably concluded before 550. Besides the concluding chapters there are allusions in the body of the work which imply an exilic date (see, *e.g.*, I Kings viii. 34, xi. 39; II Kings xvii. 19, 20; xxiii. 26, 27). To these may be added the expression "beyond the river" (I Kings v. 4), used to designate the country west of the Euphrates, which implies that Babylonia was the home of the writer.

Time of Redaction.

On the other hand, there are indications which imply that the first redaction of Kings must have occurred before the downfall of the Judean monarchy. The phrase "unto this day" occurs in I Kings viii. 8, ix. 21, xii. 19; II Kings viii. 22, xvi. 6, where it seems to have been added by an editor who was condensing material from older annals, but described conditions still existing when he was writing. Again, in I Kings xi. 36, xv. 4, and II Kings viii. 19, which come from the hand of a Deuteronomic editor, David has, and is to have, a lamp burning in Jerusalem; *i.e.*, the Davidic dynasty is still reigning. Finally, I Kings viii. 29, 30, 31, 33, 35, 38, 42, 44, 48; ix. 3; and xi. 36 imply that the Temple is still standing. There was accordingly a pre-exilic Book of Kings. The work in this earlier form must have been composed between 621 and 586. As the glamour of Josiah's reforms was strong upon the compiler, perhaps he wrote before 600. To this original work II Kings xxiv. 10-xxv. 30 was added in the Exile, and, perhaps, xxiii. 31-xxiv. 9. In addition to the supplement which the exilic editor appended, a comparison of the Masoretic text with the Septuagint as represented in codices B and L shows that the Hebrew text was retouched by another hand after the exemplars which underlie the Alexandrine text had been made. Thus in B and L, I Kings v. 7 follows on iv. 19; vi. 12-14 is omitted; ix. 26 follows on ix. 14, so that the account of Solomon's dealings with Hiram is continuous, most of the omitted portion being inserted after x. 22. II Kings xxi., the history of Naboth, precedes ch. xx., so that xx. and xxii., which are excerpts from the same source, come together. Such discrepancies prove sufficient late editorial work to justify the assumption of two recensions.

Sources.

In brief outline the sources of the books appear to have been these: I Kings i. and ii. are extracted bodily from an early court history of David's private life, which is largely used in II Sam. ix.-xx. The editor (Rd) has added notes at ii. 2-4 and 10-12. For the reign of Solomon the source is professedly "the book of the acts of Solomon" (xi. 41); but other sources were employed, and much was added by Rd. Ch. iii. is a prophetic narrative of relatively early origin, worked over by Rd, who added verses 2, 3, and 14, 15. Ch. iv. 1–19 is presumably derived from the Chronicle of Solomon. Ch. iv. 20–v. 14 contains a small kernel of prophetic narrative which has been retouched by many hands, some of them later than the Septuagint. The basis of v. 15–vii. 51 was apparently a document from the Temple archives; but this was freely expanded by Rd (comp. Stade in his "Zeitschrift," 1883, pp. 129 *et seq.*), and vi. 11–14 also by a later annotator. Ch. viii. 1–13, the account of the dedication of the Temple, is from an old narrative, slightly expanded by later hands under the influence of P. Ch. viii. 14–66 is in its present form the work of Rd slightly retouched in the Exile. Ch. ix. 1–9 is the work of Rd, but whether before the Exile or during it is disputed. Ch. ix. 10–x. 29 consists of extracts from an old source, presumably "the book of the acts of Solomon," pieced together and expanded by later editors. The order in the Masoretic text differs from that in the Septuagint. For details see Kittel, "Die Königsbücher," in Nowack's "Handkommentar." Ch. xi. 1–13 is the work of Rd; xi. 14–22 is a confused account, perhaps based on two older narratives (comp. Winckler, "Alttestamentliche Forschungen," pp. 1–6); and xi. 26–31 and 39, 40 probably formed a part of a history of Jeroboam from which xii. 1–20 and xiv. 1–18 were also taken. The extracts in ch. xi. have been set and retouched by later editors (comp. Kittel on I Kings xi. 23–43).

Narratives and Epitomes.

From ch. xii. of the First Book onward these books are characterized by an alternation of short notices which give epitomes of historical events, with longer narratives extracted from various sources. The following sections are short epitomes: I Kings xiv. 21–xvi. 34; xxii. 41–53; II Kings viii. 16–29; x. 32–36; xii. 18–xiii. 13; and xiii. 22–xvii. 6. In some cases short extracts are even here made in full, as in xiv. 8–14 and xvi. 10–16.

The longer narratives, which are frequently retouched and expanded by Rd, are as follows: I Kings xii. 1–20, xiv. 1–18, from an older narrative of Jeroboam, to which xii. 21–32 and xiv. 19, 20 are additions; xii. 33–xiii. 34, a comparatively late story of a prophet; xvii.–xix. and xxi., an early prophetic narrative written in the Northern Kingdom (comp. xix. 3); xx. and xxii. 1–40, an early north-Israelitish history of the Syrian war in which Ahab lost his life; II Kings i.–viii. 15 and ix. 1–x. 31, north-Israelitish narratives, not all from one hand, which are retouched here and there, as in iii. 1–3, by Rd; xi. 1–xii. 17, a Judean narrative of the overthrow of Athaliah and the accession of Joash; xiii. 14–21 and xiv. 8–14, two excerpts from material written in the Northern Kingdom (comp. xiv. 11); xvii. 7–23 is Rd's commentary on the historical notice with which the chapter opens; xvii. 24–41 is composite (comp. verses 32, 34, and 41), probably written in the Exile and retouched after the time of Nehemiah; xviii.–xx. is compiled by Rd from three sources (comp. Stade, *l.c.* vi. 174), Rd himself prefixing, inserting, and adding some material; xxi. is, throughout, the work of Rd; xxii.–xxiii. 25 is an extract from the Temple archives with slight editing; and xxiii. 29–xxv. 30, the appendix of the exilic editor, is based on Jer. xl. 7–xliii. 6. From Jeremiah, too, the exilic editor drew his information, which he presented in briefer form.

Bibliography: Kuenen, *Historisch-Kritische Einleitung in die Bücher des Alten Testaments*, pp. 62–99, Leipsic, 1890; Cornill, *Einleitung in das Alte Testament*, 1891, pp. 120–132; Driver, *Introduction to the Literature of the Old Testament*, 1891, pp. 175–193; Kittel, *Die Königsbücher*, 1900, in Nowack's *Handkommentar*; Benzinger, *Die Bücher der Könige*, 1899, in *K. H. C.*; Silberstein, in Stade's *Zeitschrift*, xiii. 1–76.

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KINGSTON. See Jamaica.

ḲINNIM ("Birds' Nests"). Name of a treatise of the Mishnah in the series Ḳodashim. The Pentateuchal law ordains the sacrifice of two turtle-doves or of two young pigeons for a person that has been cured of an issue (Lev. xv. 14–15, 28–29). A similar sacrifice is prescribed for poor lepers when they have become clean again (Lev. xiv. 22, 30), for poor women after childbirth (Lev. xii. 8), and for such of the poor as have trespassed in regard to Lev. v. 1 *et seq.* Of the two turtle-doves or pigeons of which this sacrifice consists, the one is for a sin-offering, the other for a burnt offering. The Law furthermore provides (Lev. i. 14) that one who has vowed an offering of fowls may bring turtle-doves or young pigeons. This is the so-called "free-will offering." The treatise Ḳinnim discusses these regulations in detail. In this connection are instanced a number of cases, some of them being hypothetical and carefully elaborated, of confusing pigeons brought by different persons for different sacrifices.

In the Mishnah of the Babylonian Talmud this treatise is the ninth in the series Ḳodashim, but in most editions of the Mishnah it is the eleventh and last. It is divided into three chapters, containing fifteen paragraphs in all.

Ch. i.: The blood of a sin-offering of fowls is sprinkled below the line which divides the altar, that of a burnt offering of fowls, above; the free-will dove-offerings can be brought only as burnt offerings; difference between the vowed offering ("neder") which, if it dies or is stolen, must be replaced, and the free-will offering ("nedabah"), which can not be replaced (§ 1). Concerning the confusing of a sin-offering with a burnt offering, and vice versa, and concerning the confusing of different pairs of sacrificial birds (§§ 2-4).

Ch. ii.: Cases in which one of a pair of fowls for sacrifice flies away before it has been decided which was to be the sin-offering and which the burnt offering (§§ 1-3); cases in which one escapes after the decision has been made (§ 4). An offering may consist either of turtle-doves or of young pigeons, but not of one turtle-dove and one young pigeon. Cases in which heirs must supply the offering (§ 5).

Ch. iii.: Further details concerning the confusion of different sacrifices; a more precise treatment of matter discussed in ch. i. (§§ 1-5). R. Joshua explains the proverb, "The ram has one voice during its life, and seven after its death," by pointing out that his horns, skin, thigh-bones, and intestines are used in the making of musical instruments (§ 5). The chapter, and the treatise, ends with a saying of

R. Simeon ben 'Aḳashya, that "the folly of the ignorant increases with age, while the intellect of scholars becomes clearer and firmer." This haggadic conclusion is a confirmation of the view that the treatise Ḳinnim terminated the series Ḳodashim.

Bibliography: Z. Frankel, *Hodegetica in Mischnam*, p. 262, Leipsic, 1859.

J. J. Z. L.

KINSHIP. See Family and Family Life.

KINSMAN. See Family and Family Life.

ḲINYAN. See Alienation and Acquisition.

KIPPURIM, YOM HA-. See Atonement, Day of.

KIR: A people and country subject to the Assyrian empire. In II Kings xvi. 9 and Amos i. 5, ix. 7, Kir is mentioned as the place whither the Syrians went before they settled in the regions north of Palestine, and to which Tiglath-pileser sent the prisoners after the conquest of Damascus. In Isa. xxii. 6 Kir is mentioned in connection with Elam: "And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield." The Septuagint translates the last clause *συναγωγή παρατάξεως*, omitting "Kir" altogether and taking ערה for עדה, hence *συναγωγή*. Hitherto it has not been possible to identify the place.

E. G. H. B. P.

KIRALFY, IMRE: Musical composer; born in Budapest, Hungary, Jan. 1, 1845. He received his musical education at Budapest, Vienna, and Paris. Kiralfy, who commenced composition of music at the age of twelve, is the author, originator, and producer of a series of spectacular exhibitions given in the United States and in England. Among these may be mentioned: "America," produced at the Columbian Exposition at Chicago, 1893; "Venice in London," 1895; "Victorian Era Exhibition," 1897; "Military Exhibition," 1901; "Paris in London," 1902. He is also the author of: "Our Naval Victories," produced in New York, 1898; "Women of all Nations," 1900; "China, or the Relief of the Legations," 1901. Of his compositions the following have been published: "Nero," "Venice, the Bride of the Sea," "Columbus," "Our Naval Victories," "America," "China," and "India."

Kiralfy, who now (1904) resides in London, has two brothers, **Arnold** and **Bolossy Kiralfy,** who are both conducting theatrical companies, with which they are touring the United States. The Kiralfy Brothers built in 1876 the Alhambra Palace, the present South Broad Street Theater, in Philadelphia, where until the early part of 1877 they produced their spectacular exhibitions.

Bibliography: Morais, *The Jews of Philadelphia*, pp. 382-383; *Who's Who*, 1904.

A. F. C.

KIRCHHEIM, RAPHAEL: German scholar; born in Frankfort-on-the-Main 1804; died there Sept. 6, 1889. For some time he was shoḥet in the Orthodox congregation of Samson Raphael Hirsch in Frankfort, in which city he spent his whole life. He assented to the protest of the seventy-seven Orthodox rabbis against the decrees of the Rabbinical Conference at Brunswick (1844), and attacked in an open letter ("Offener Brief," 1845), signed "K——m," A. Adler, rabbi of Worms. When Abraham Geiger became rabbi at Frankfort, Kirchheim developed into a radical partizan of Reform. He had then to give up his position as shoḥet, but being a partner in a banking firm he had ample means. Kirchheim was of a pugnacious disposition and took a very active part in the general attack on the Amsterdam administration of the Ḥaluḳḳah in 1843-44, which was especially directed against Hirsch Lehren of Amsterdam, president of the board of administration (see "Orient," iv. 391 *et seq.*). Kirchheim severely criticized Samson Raphael Hirsch's "Der Pentateuch" in a pamphlet entitled "Die Neue Exegetenschule: Eine Kritische Dornenlese" (Breslau, 1867).

Kirchheim published: S. L. Rapoport's "Tokaḥat Megullah, Sendschreiben an die Rabbinerversammlung zu Frankfurt-am-Main" (Hebr. and German, the translation being by Kirchheim himself), Frankfort-on-the-Main, 1845; Azulai's "Shem ha-Gedolim" and "Wa'ad la-Ḥakamim" with the annotations of A. Fuld and E. Carmoly, *ib.* 1847; "Karme Shomeron," an introduction to the Talmudical treatise "Kutim," with an additional letter by S. D. Luzzatto, *ib.* 1851 (the appendix gives the seven smaller treatises of the Jerusalem Talmud, according to a Carmoly manuscript); Eliezer Ashkenazi's "Ṭa'am Zeḳenim," *ib.* 1854; B. Goldberg's edition of Jonah ibn Janaḥ's "Sefer ha-Riḳmah," with additional notes of his, *ib.* 1856; "Perush 'al Dibre ha-Yamim, Commentar zur Chronik aus dem X Jahrhundert," *ib.* 1874; Abraham Geiger's "Nachgelassene Schriften," v. 1, Berlin, 1877.

He wrote also additional notes to: A. Ginzburg's "Perush ReDaK 'al ha-Torah," Presburg, 1842; S. Werblumer's edition of Joseph ibn Caspi's "'Ammude Kesef," *ib.* 1848; and Filipowski's "Sefer Teshubot Dunash ben Labraṭ." Besides he published many articles in German magazines.

Kirchheim left a valuable collection of Hebraica and Judaica, which at present belongs to the religious school of the M. Horovitz Synagogue at Frankfort.

Bibliography: *Allg. Zeit. des Jud.* 1889, p. 587; S. Bernfeld, *Toledot ha-Reformaẓion*, p. 214; Zeitlin, *Ḳiryat Sefer*, p. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 413.

S. M. Sc.

KIRIMI, ABRAHAM: Crimean rabbi of the fourteenth century. According to Firkovitch ("C. I. H." No. 50), Kirimi was a proselyte and a pupil of Aaron ben Joseph the Karaite. He derived his name from his native town Kirim, or Sulchat, in the Crimea.

Kirimi was the author of "Sefat Emet," a commentary on the Pentateuch, in which he tries to refute the interpretations of the Karaites when they are in contradiction to those of the Rabbinites. Kirimi says in the preface that he wrote the work at the request of many notable Jews and especially of his Karaite pupil Hezekiah b. Elhanan ha-Nasi, whom he held in high esteem. A part of the preface is in verse, the last two lines of which may be translated: "To the one who asks for the author's name, answer 'Abraham who was born at Kirim. His date is 5118 [1358].'" Steinschneider and

Fuenn consider this date to be that of the composition of the work; but it seems rather to be that of the author's birth.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xi. 38, 39; Fuenn, *Ha-Karmel*, iii. 53 *et seq.*; idem, *Keneset Yisrael*, p. 62.

S. S. M. SEL.

KIRJATH-ARBA. See HEBRON.

KIRJATH-JEARIM ("city of forests"): **1.** A descendant of Caleb, the son of Hur (I Chron. ii. 50, 52, 53). **2.** One of the towns of the Gibeonites (Josh. ix. 17), which belonged to the tribe of Judah (*ib.* xv. 60; Judges xviii. 12), on the border of Benjamin (Josh. xviii. 15; I Chron. ii. 50), to which it was finally assigned (*ib.* xviii. 28). At Kirjath-jearim the Ark was kept before its removal by David to Jerusalem, having been brought from Beth-shemesh after its return from the land of the Philistines (I Sam. vii; I Chron. xiii.). After the Captivity Kirjath-jearim was repeopled (Ezra ii. 25; Neh. vii. 29). Its site appears to have been not far from Beeroth (Ezra ii. 25). The prophet Urijah, the son of Shemaiah, put to death by King Jehoiakim, was a native of Kirjath-jearim (Jer. xxvi. 20 *et seq.*). Other names for the same place are "Baalah" (Josh. xv. 9, 10; I Chron. xiii. 6) and "Kirjath-baal" (Josh. xv. 60).

E. G. H. B. P.

KIRJATH-SEPHER: City in the hill-country of Judah (Josh. xv. 49), situated to the south of Hebron (x. 38), on a prominence not very far from that city (*ib.* xv. 15). It was the former name of Debir (*ib.* xv. 15; Judges i. 11), and was also known as "Kirjath-sannah" (Josh. xv. 49), for which the Septuagint gives *πόλις γραμμάτων* ("city of letters"), the usual translation of "Kirjath-sepher." Debir was among the cities which were assigned to the priests (Josh. xxi. 15; I Chron. vi. 58). It is identified with the present Al-Ḍahariyyah. The name seems to indicate that it was the "city of the roll," *i.e.*, for enrolment or enlisting purposes; but the second element, "sepher," may possibly be the name of a deity. To explain it as "Library-city" appears to be assuming too much.

E. G. H. B. P.

KIRJATHAIM (R. V. **Kiriathaim**, קריתים = "two cities"): **1.** City on the Moabite plateau, assigned by Moses to Reuben; mentioned with Heshbon and Elealeh (Num. xxxii. 37) as well as with Kedemoth and other cities which had previously belonged to Sihon (Josh. xiii. 18-20). It is spoken of as a Moabite town in Jer. xlviii. 23, Ezek. xxv. 9, and in the inscription of Mesha (line 10), who, calling it "Ḳiryatan" (קריתן), declares that he had built or fortified it. Kirjathaim gave its name to the plain Shaveh Kiriathaim (Gen. xiv. 5). In the "Onomasticon" (*s.v.* *Καριαθαείμ*, *Καρίαθα*) it is described as a Christian village situated ten Roman miles west of Medeba. It is identified by many scholars with the ruins now called "Ḳariyah," southwest of Machærus (see Conder in Hastings, "Dict. Bible," and the bibliography there given).

2. A city in Naphtali assigned to the Gershonite Levites (I Chron. vi. 61 [A. V. 76]). In the parallel list of Josh. xxi. 32, it is called "Kartan."

E. G. H. M. SEL.

ḲIRḲISANI, ABU YUSUF YA'ḲUB AL- (according to Steinschneider, **Yusuf Abu Ya'-ḳub**): Karaite dogmatist and exegete; flourished in the first half of the tenth century; a native of Circassia (whence the name of Ḳirḳisani). He seems to have traveled throughout the Orient, visiting the centers of Mohammedan learning, in which he was well versed. In 937 Ḳirḳisani wrote an Arabic work on the precepts—under the title "Kitab al-Anwar wal-Marakib" (known in Hebrew as "Sefer ha-Me'orot," or "Sefer ha-Ma'or"), with the subtitle "Kitab al-Shara'i'" ("Sefer Miẓwot Gadol")—and a commentary entitled "Al-Riyaḍ wal-Ḥada'iḳ" ("Sefer ha-Gannim we-Pardesim," or "Sefer ha-Niẓẓanim"), on those portions of the Pentateuch which do not deal with the laws.

Contents of "Kitab al-Anwar."

Of these two volumes the more interesting is the former, which not only provides valuable information concerning the development of Karaism, but throws light also on many questions in rabbinical Judaism. It comprises thirteen treatises, each divided into chapters, and the first four treatises form an introduction to the whole work. In the first treatise, of eighteen chapters, Ḳirḳisani gives a comprehensive survey of the development of the Jewish sects, the material for which he drew not only from the works of his predecessors, as David ibn Merwan al-Muḳammaṣ, whom he mentions, but also from his personal experiences in the learned circles in which he moved. The enumeration of the sects is given in chronological order, beginning with the Samaritans, and concluding with the sect founded by Daniel al-Ḳumisi. Ḳirḳisani declares the Rabbinites to be a Jewish sect founded by Jeroboam I., although it did not make its appearance until the time of the Second Temple. Zadok, the founder of the Sadducean sect, in his excursuses against the Rabbinites, revealed part of the truth on religious subjects, while Anan disclosed the whole. However, in spite of Ḳirḳisani's admiration for Anan, he often disagrees with him in the explanation of the precepts.

View of Christianity.

It is noteworthy that Ḳirḳisani includes Christianity among the Jewish sects. In the third treatise (ch. xvi.) he says that "the religion of the Christians, as practised at present, has nothing in common with the teachings of Jesus." It originated with Paul, who ascribed divinity to Jesus and prophetic inspiration to himself. It was Paul that denied the necessity of carrying out the Commandments and taught that religion consisted in humility; and the Nicene Council adopted precepts which occur neither in the Law, nor in the Gospels, nor in the Acts of Peter and Paul. Ḳirḳisani devotes a great portion of the first treatise to attacks upon the Rabbinites, in which he does not show himself impartial; but he is not blind to the faults of the Karaites. In the last chapter he draws a sad picture of the spiritual condition of Karaism in his time. "You can scarcely find two Karaites of one and the same opinion on all matters; upon almost any point each has an opinion different from those of all the rest." He deplores the neglect by the Karaites of the study of rabbinical literature, which, according to him, would furnish them with weapons for their controversies with the Rabbinites. Here Ḳirḳisani is referring to the discrepancies frequent in haggadic and mystic literature, such as the "Shi'ur Ḳomah," which, indeed, he often uses in his attacks against the Rabbinites.

The second treatise, of twenty-eight chapters, discusses the duty of applying critical methods to the study of religious matters. Ḳirḳisani is the first Karaite known to have been a firm believer in the study of the sciences, and he criticizes those who, although accepting the fundamental principle of independent inquiry and research, are against the demonstrative sciences of dialectics and philosophy. Reason is the foundation upon which every article of faith is based, and from which all knowledge flows. The third treatise, of twenty-three chapters, is a critical review of adverse religious sects and Christianity. In the seventeenth and eighteenth chapters Ḳirḳisani refutes the doctrine of metempsychosis, though among its exponents was Anan, who wrote a work on the subject. For Ḳirḳisani, the solution of the question, much debated by the Motazilite Kalam, concerning the punishments inflicted upon children is not to be found in the doctrine of metempsychosis, but in the belief that compensation will be given to children in the future world for their sufferings in this.

In the fourth treatise Ḳirḳisani expounds, in sixty-eight chapters, the fundamental principles leading to the comprehension of the particular religious prescriptions. The remaining treatises are devoted to the precepts themselves, which are arranged in systematic order. Ḳirḳisani quotes the views of the earliest Karaite authorities (as Anan, Benjamin Nahawendi, Daniel al-Ḳumisi, etc.), which he often refutes. Belonging to the Ba'ale ha-Rikkub, he is particularly severe in his views on the laws of INCEST, and he combats the opinion of his contemporary Jacob ben Ephraim al-Shami, who permitted marriage to the daughter of one's brother or sister.

Extant Manuscripts.

Most of the "Kitab al-Anwar" and the beginning of the "Al-Riyaḍ wal-Ḥada'iḳ" are still extant in manuscript, in the Firkovich collection in the Imperial Library of St. Petersburg (Nos. 1142-1444). The first treatise of the "Kitab al-Anwar," dealing with the Jewish sects, was published by A. Harkavy in the memoirs of the Oriental section of the Archeological Society (viii. 1849). Various fragments of seven treatises (ii.-vi., viii., ix.-xii.) are found in the British Museum (Oriental MSS. Nos. 2,524, 2,526, 2,578-2,582). They were analyzed by Poznanski, who published the text of chapters xvii. and xviii. of the third treatise, dealing with the doctrine of metempsychosis, and chapter xxxv. of the fifth treatise, in which Ḳirḳisani discusses the question whether it is permitted to read on the Sabbath books written in other than Hebrew characters (Kohut Memorial Volume, pp. 435-462; "Steinschneider Festschrift," pp. 195 *et seq.*). The text of the sixteenth chapter of the third treatise, dealing with the criticism of Christianity, was published by H. Hirschfeld in his chrestomathy. A dissertation on the Decalogue by Ḳirḳisani, and which Steinschneider supposes to be the first chapter of the sixth treatise, beginning with proofs of the existence of God, is found in the Bibliothèque Nationale (No. 755). Both the "Kitab al-Anwar" and the "Al-Riyaḍ wal-Ḥada'iḳ" were abridged, the former by a certain Moses ben Solomon ha-Levi הצבני. Harkavy deduces from quotations that Ḳirḳisani translated the Bible into Arabic, wrote commentaries on the Book of Job and on Ecclesiastes, and wrote a work on the unity of God ("Kitab al-Tauḥid").

BIBLIOGRAPHY: Geiger, *Melo Chofnajim*, p. 74; Munk, in *Israelitische Annalen*, iii. 76, 93; Delitzsch, to Aaron ben Elijah's *'Eẓ ha-Ḥayyim*, p. 313; Dukes, *Beiträge*, i. 28; Steinschneider, *Cat. Leyden*, pp. 181, 185; idem, *Hebr. Bibl.* xx. 107, xxi. 13; idem, *Hebr. Uebers.* p. 449; idem, *Die Arabische Literatur der Juden*, § 43; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, i. 169, ii. 201; Fürst, *Gesch. des Karäert.* ii. 140; Firkovich, *Bene Reshef*, pp. 20, 21; Harkavy, *Meassef Nidaḥim*, pp. 2, 16; idem, *Studien und Mittheilungen*, iii. 44; *idem*, in *Memoiren der Orientalischen Abtheilung der Archæologischen Gesellschaft zu St. Petersburg*, 1894, viii.; Poznanski, *Die Qirqisani Handschriften im Brit. Mus.* in *Steinschneider Festschrift*, 1896, pp. 195-218; idem, *Aus Qirqisani's Kitab al-Anwar*, in *Kohut Memorial Volume*, pp. 435-462; idem, *Jacob ben Ephraim*, in *Kaufmann Gedenkbuch*; Bacher, in *J. Q. R.* vii. 687 *et seq.*

K. I. BR.

KIRK-KILISSEH: City in Thrace, European Turkey, 102 miles north of Constantinople. The name signifies in Turkish "forty churches."

Kirk-Kilisseh is an ancient Greek city, and it contained no Jews when Sultan Murad II. conquered it in 1436. Archbishop Melissinos Christodoulo relates that in 1674 Sultan Mohammed IV., after having taken Bessarabia from the Poles, brought a large number of Jews from Kaminiec to Kirk-Kilisseh, where he placed a garrison of 2,000 spahis. The descendants of these Jews are called "Eskenazi," which seems to prove that Kirk-Kilisseh originally contained Jews of Spanish-Italian origin, if one may judge from their names—Mitrani (from Trani in Italy), Rodrigue, Castiel, Ḥasdai, and Shaprut. The oldest epitaph in the local cemetery, dated 5423 (=1663), is that of a rabbi, Abraham Molina, originally from Uskup.

During the Turco-Russian war of 1877-78, the Jews of Kirk-Kilisseh joined with their fellow citizens, and with the Jews from Yambol who had taken refuge in the city, in bravely defending the place against the attacks of Circassian pillagers.

At present the community numbers about 1,000 Jews in a total population of 15,000. It possesses an ancient synagogue, two schools containing 200 pupils (boys and girls), two benevolent societies, and a reading-room.

Kirk-Kilisseh being very rich in vineyards, the Jews, like their fellow citizens, are engaged in the autumn in wine-making. During the remainder of the year they follow different trades. Three Jews of the city are officials of the local government.

At Lule-Burgos in the neighborhood of Kirk-Kilisseh there are sixty Jewish families, and at Baba-Eski ten families.

BIBLIOGRAPHY: Melissinos Christodoulo, Περιγραφη 'Ιστοριογραφικη της 'Επαρχιας Σαραντα 'Εκκλησιων, Athens, 1881.

D. M. FR.

KIRSCHBAUM, ELIEZER SIMON: Austrian physician and writer; born at Sieniawa, Galicia, 1797; died at Cracow 1860. After studying philosophy and medicine in Berlin, he settled as a physician in Cracow, and as "Der Berliner Doctor" soon acquired an extensive practise and accumulated a considerable fortune.

In order to be able to secure the estate of Siemota, near Chrzanow, he adopted the Christian religion, and assumed the name of "Sigismund." As a married man he permitted his wife to remain a law-abiding Jewess throughout her life.

Kirschbaum was the author of a long Hebrew essay, entitled "Hilkot Yeme ha-Mashiaḥ." In the German language he published "Der Jüdische Alexandrinismus," Leipsic, 1841, and "Der Familie Apotheose," Cracow, 1858.

s. M. We.

KIRSTEIN, MORITZ: German physician; born at Filehne 1830; died in Berlin July 12, 1896. He studied at the Gymnasium zum Grauen Kloster, in Berlin, and later at the university of that city, obtaining his M.D. degree in 1855. The same year he went to Vienna and Prague to take a post-graduate course under Oppolzer, Skoda, Dittel, Schuh, and Hebra. Kirstein then settled as a physician in Berlin, where, in 1860, he was the first practitioner to make use of the laryngeal mirror in exploration of the larynx and the thoracic cavities. At the time of his death he was a member of the Berlin board of health. He contributed to various specialist publications.

Bibliography: Anton Bettelheim, *Biographisches Jahrbuch*, 1897, p. 154.

s. E. Ms.

KISCH: Family of some distinction; migrated in the 16th century from Chiesch in Bohemia; the founder of the family lived in Prague in the eighteenth century, and the members are now spread throughout Europe. The most prominent members are:

Abraham Kisch: Physician, and one of the teachers of Moses Mendelssohn; born at Prague in the first half of the eighteenth century (1720?); died June 5, 1803. Compelled to leave Prague with his coreligionists in 1745, he went to Germany. During his sojourn at Breslau he founded a ḥebra ḳaddisha and a hospital, both of these being modeled after similar institutions at Prague. Thence he went to Berlin, where he completed his studies under the guidance of Aaron Gumperz; here he instructed Moses Mendelssohn in Latin. In 1749 he received from the University of Halle his degree of Ph.D., and in the same year that of M.D. for his dissertation, "Theoria et Therapia Phthiseos Pulmonalis."

The empress Maria Theresa having in the meantime permitted the Jews to return to Prague, Kisch was elected physician of the community and director of the Meisel Hospital. These offices he retained until 1763.

Bibliography: Kayserling, *Moses Mendelssohn*, p. 15; Hock-Kaufmann, *Die Familien Prags*, p. 314, Presburg, 1872; Carmoly, *Les Médecins Juifs*.

D. A. Ki.

Alexander Kisch: Austrian rabbi and writer; born Oct. 5, 1848, at Prague. From 1863 to 1872 he studied at the Jewish Theological Seminary of Breslau. He then went to Paris as tutor to the family of Baron Horace de Günzburg. In 1874 he was called as rabbi to Brüx, Bohemia, and subsequently to Zurich; in 1886 he was called to the Meiselsynagogue at Prague, succeeding Dr. A. Stein.

Kisch has published: "Der Septuagintal-Kodex des Ulfilas," Breslau, 1873; Prague, 1902; "Papst Gregor des IX. Anklage Gegen den Talmud," Leipsic, 1874; "Hillel I.," Prague, 1875; "Das Testament Mordecai Meisel's," Frankfort, 1893; "Das Mosaisch-Talmudische Eherecht R. Ezechiel Landau's," Leipsic, 1900. S.

Enoch Heinrich Kisch: Austrian balneotherapist; born at Prague May 6, 1841. He received his education at his native town, graduating as M.D. in 1862. The following year he established himself at Marienbad, where he is still (1904) practising. He became privat-docent in balneotherapeutics at Prague University in 1867, and was appointed assistant professor in 1884.

Since 1868 Kisch has edited the "Allgemeine Balneologische Zeitung" and the "Jahrbücher für Balneologie, Hydrologie und Kliniatologie," and is collaborator for balneotherapeutics to the "System of Physiologic Therapeutics," a cyclopedia published in Philadelphia, Pa. He has written several essays in the medical journals. Among his works may be mentioned: "Ueber den Einfluss der Fettleibigkeit auf die Weiblichen Sexualorgane," Prague, 1873; "Das Climacterische Alter der Frauen und die Behandlungen der Leiden der Menopause," Erlangen, 1874; "Handbuch der Allgemeinen und Speciellen Balneotherapie," Vienna, 1875; "Die Lipomatosis Universalis," *ib.* 1888; "Die Sterilität des Weibes," *ib.* 1895; "Grundriss der Klinischen Balneotherapie," *ib.* 1897; "Uterus und Herz," *ib.* 1898.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

Hermann M. Kisch: Postmaster-general of Bengal; born in 1850. He was educated at Trinity College, Cambridge, and was called to the bar in 1883. Entering the Indian Civil Service in 1873, he became under-secretary to the Bengal government, and assisted in the work of relief in Bengal during the famine of 1874, and at Madras in the famine of 1877. As postmaster-general, to which position he was appointed in 1884, Kisch organized the posts for the Sikkim campaign of 1888. He represented India at the International Postal Congress of Vienna, 1891, and at that held at Washington in 1897. He attended also, in the same capacity, the Imperial Penny Postage Conference at London in 1898.

Bibliography: *Jewish Year Book*, 1901–2.

J. M. W. L.

KISH: The father of Saul, the first king of Israel (I Sam. ix. 3, xii. 21, xiv. 51; I Chron. ix. 39, xii. 1, xxvi. 28). He was a wealthy and powerful Benjamite, the son of Ner (I Chron. viii. 33, ix. 39) and the grandson (I Sam. ix. 1 reads "son") of Abiel. The home of Kish and of his family was at Gibeah, according to I Sam. x. 5, 10 (rendered "the hill of God" and "the hill" in the English versions), but according to II Sam. xxi. 14, at Zelah, where the bones of Saul and Jonathan were buried "in the sepulcher of Kish." The text is no doubt corrupt. The only incident mentioned respecting Kish is that he sent Saul in search of some of his asses (I Sam. ix. 3). In the New Testament (Acts xiii. 21) Kish is called "Cis."

E. G. H. B. P.

KISHINEF (KISHINEV): Russian city; capital of the government of Bessarabia; it has a population of 147,962 (1904), including about 50,000 Jews. The Jewish community of Kishinef has taken an important part in the commercial and industrial growth of the city since the eighteenth century, when it became prominent as a trading center. Jewish merchants are intimately connected with the local and export trade in grain, wine, tobacco, lard, wool, hides, fruit, etc., and the trade with Odessa and Austria is largely controlled by Jews. Still more conspicuous is the part taken by Jews in the industries of the city. It appears from the reports of the Jewish Colonization Association (1898) that Kishinef has 6,837 Jewish artisans, of that number 2,115 being masters; and the total number of persons supported by their labor is at least 10,000. About one-third of the artisan population is composed of tailors and seamstresses, whose annual income does not average more than 250 rubles each. Numbers are engaged in shoemaking (925), cabinet-making (625), and in other crafts, their average income being between 250 and 300 rubles each per annum. Most of the other departments also of skilled labor are represented by Jews, as, for instance, photography, printing, engraving, watchmaking.

Commercial and Industrial Activity of Jews.

A large number of Jews (877) is employed as day-laborers, as porters, drivers, etc. During the harvest season many take charge of the thrashing-machines in the neighboring villages, and aid in the gathering of the harvest of grain and fruit, both in the gardens in the city and its environs, and in the neighboring villages. At least 500 are employed during the season in pressing grapes, and about 500 more work in their own vineyards and gardens, which comprise altogether about 377 deciatines of land. But the most important agricultural occupation among the Jews is that of market-gardening, which occupies about 200 families. About 115 are engaged in the cultivation of tobacco. The land used for this purpose is partly within the limits of the city (60 deciatines), but the majority of tobacco-growers living in the city own plantations outside it. Dairying occupies about 63 persons. The number of shops and factories belonging to Jews is about 35, and includes tobacco-warehouses, distilleries, vinegar-factories, cigar- and cigarette-factories, and flour-mills. The majority of the factories are small and employ from 20 to 30 hands; but a few of them employ 60 or more. There are in these shops and factories 598 Jewish laborers, almost exclusively men. The women and children take little part in the work of the factories.

The number of Jewish poor in Kishinef in proportion to the entire Jewish population is considerable, and increases from year to year. In 1895 the number of destitute Jewish families applying for aid was 808; the number in 1896 was 1,131; in 1897 it was 1,006. The increase of poverty appears even more clearly in the number of families that apply for aid for Passover: 1,200 in 1895; 1,142 in 1896; 1,450 in 1897; 1,494 in 1898; 1,505 in 1899; 2,204 in 1900.

This rapid increase in the number of Jewish poor is explained, aside from the legal and economic conditions of Jewish life in Russia, by personal administrative oppression at the hands of the governors of Bessarabia. Among the innumerable cases which illustrate the tyranny of the administration it is sufficient to cite one, in which Jewish merchants and laborers are prohibited from going to the stone-quarries situated ten versts from Kishinef, the prohibition being justified by the assertion that Jews have no right to live outside cities or boroughs!

In 1898 the various charitable institutions of Kishinef united, with official sanction, under the name of "the Society in Aid of the Poor Jews of Kishinef." The activities of the society include the supply of cheap fuel to the poor and the distribution of aid for the Passover. There are four committees of charity: the committee in charge of the dining-hall and tea-house for the poor; the orphan asylum committee; the committee for the care of sick women; and the committee for the care of poor children. The total income and expenditure of the society for 1900 were each 32,220 rubles. The sum assigned from the Basket-tax for charitable work in Kishinef (according to the census of 1900) was 58,526 rubles. Of this sum, 35,000 rubles were expended on the support of a Jewish hospital and dispensary, and about 10,000 rubles on the support of a Talmud Torah with its industrial school.

H. R. M. R.

Anti-Semitic Riots.

A serious anti-Jewish outbreak occurred in Kishinef April 19–20, 1903, during which 47 Jews were killed, and 92 severely, and 500 slightly, injured. Great material losses were inflicted on the Jewish community: 700 houses were destroyed; 600 stores were pillaged; 2,000 families were utterly ruined. The outbreak undoubtedly had been planned beforehand, and was not in any degree spontaneous. For six years previous to the outbreak a certain Pavolachi Krushevan, the Moldavian editor of the only daily paper in the city, the "Bessarabetz," had carried on a campaign against the Jews, publishing various false accusations against them, and not even hesitating to accuse them of ritual murder. Having poisoned the minds of the Christian population, Krushevan availed himself of the opportunity created by the murder of a boy (by his own relatives) in an adjoining village, and the suicide of a Christian girl in the Jewish hospital of Kishinef; he laid both tragedies at the door of the Jews, declaring emphatically that both were murders committed for ritual purposes; he described the incidents of these "ritual murders" with a wealth of sickening detail, and in inflammatory articles appealed to the people for vengeance.

The local government authorities, while aware of the utter falsity of the accusations and of the grave danger of such appeals to passion and ignorance, did nothing. That they were guilty of having contributed to the outbreak is evident, since the "Bessarabetz" was subsidized by the government for the printing of official news, and was thus made an official organ; the vice-governor, Ostrogov, while occupying the position of censor, was himself a collaborator on the paper; moreover, the police were in open sympathy with the rioters, and made no attempt to interfere; and Davidovich, one of the officials appointed to investigate into the causes and course of the outbreak, had himself participated in the formation of an anti-Jewish organization. The rioters were mostly Moldavians, with a small proportion of Great Russians; some of the latter undoubtedly had been sent to Kishinef for the occasion, under the leadership of a few seminarists and students disguised as laborers.

These events called forth expressions of indignation throughout the civilized world, and representations on the subject were made to the Russian government, which refused to take official notice of them. A petition to the czar was prepared in the United States, signed by many thousands of all beliefs, and entrusted to President Roosevelt for transmission to St. Petersburg. The petition, although its text was transmitted to the Russian government in an official despatch, was never sent, for the Russian Foreign Office intimated that it would not be received. During the trials of the numerous persons indicted as participators in the riots the judiciary was openly hostile to the Jews, and most of the rioters received trivial sentences. The unfair attitude of the government officials during these trials created grave apprehensions among the Jews of South Russia; great loss was inflicted upon commerce throughout that region, and hundreds of Jewish families were impelled to emigrate to other countries.

The cry of horror which went up from the whole civilized world in reference to the massacres at Kishinef was followed by a cry for justice and by a demand that the affair be investigated and the guilty ones punished. Public opinion in Europe and America was aroused to such a pitch that the Russian government was obliged to institute legal inquiries.

Trial of the Rioters.

"Justice will take its course," said Murawyev, minister of justice, who desired to pacify indignant Europe; but in this case justice could take only the course carefully marked out for it. Anything else would have meant disaster to the definite anti-Semitic policy of the government, and would have implicated high government officials. This, of course, was not to be thought of. Russian policy is known to be persistent, though it sometimes appears to give way to the representations of others. Accordingly legal proceedings were instituted, but the conduct of them proved only a mockery of justice.

The trial was to be kept strictly secret; and no newspaper might publish the slightest mention of the proceedings. Russian subjects were not to be led to doubt their right to persecute Jews with impunity, nor to conceive of any other explanation of the atrocities than that diligently spread by anti-Semitic papers in the pay of the government, namely, that the uprising at Kishinef was an outbreak of popular hatred against the Jews. The judge in charge of the case was ordered on no account to incriminate either the prime movers in the affair or the civil and military officials who were the real instigators of the riots. He was to punish only those persons who, as it appeared later, had received explicit secret instructions as to how they should act at the time of the riots. Finally, in order to remove all appearance of preconcerted action, the court, instead of treating all the events of April 19 and 20 as a single case, was ordered to deal with them as separate cases. The request of the lawyers on both sides to combine all accusations into a single case was refused by the president of the court, who, in order to minimize the importance of the trial, decided that it should be conducted as one involving twenty-two separate cases.

A session of the special department of the Odessa Chamber of Justice (Sudebnaya Palata) was held at Kishinef for the purposes of the trial from Nov. 19 to Dec. 21, 1903. The first case, the murders of the boy Baranovich and of Benzion Galanter, Drachmann, and others was begun on the first-mentioned date. Thirty-seven defendants, fifty-three injured persons, and 547 witnesses were cited. The public prosecutor stated that the crime had been perpetrated during the Christian Easter days. He pointed out also that the Christian populace was incited against the Jews by certain articles in the "Bessarabetz." He ignored the story given out by Minister von Plehve and published in the "Pravitelstvenny Vyestnik," the government organ, to the effect that the Jews themselves had caused the riot by jostling a Christian woman and her child near a carousel. It was brought out in the preliminary examination that the carousel was not in operation on that day, and that no such jostling took place.

From the evidence of the witnesses, including ex-Mayor Schmidt, who was in office at the time of the massacre and had filled the mayoralty for twenty-seven years; General Beckmann, commander of the garrison at Kishinef; Dr. Sizinsky, the mayor of Kishinef elected after the riots; the military surgeon Dr. Miller, and others, it was proved that the Jews and Christians in Bessarabia had always lived together in perfect harmony, and that the Moldavians—the native population of Bessarabia—even held the Jews in high esteem; that the hostility toward the Jews had manifested itself only since the foundation of the anti-Semitic paper, the "Bessarabetz"; that the riots had been planned beforehand and systematically arranged by the authorities; that the rioters were careful to spare Christian houses; and that Krushevan, the editor of the "Bessarabetz," had expressed himself as being sure of the protection of the government. It was further proved that during April 19 and 20 there had been in the city at least 5,000 soldiers, who could easily have quelled the riots had orders to that effect been given. Only when Governor von Raaben had expressed the fear that the rioters might attack even the Christian population were preventive measures taken; and order was then restored immediately. It was proved also that the accused were merely the tools of certain agitators belonging to the so-called cultured classes. On behalf of the Jews the advocate Zarudni demanded of the court that the real instigators of the riots should be brought to justice. He was joined by four lawyers for the defense. Only the anti-Semitic counsel, Shamakov, shared the view of the government prosecutor that the organization of the riots should in no case be inquired into. The court acceded to these demands. Attorney at Law S. Shamouin in his address said that the facts which had been brought out during the proceedings compelled the defense to request the court, in agreement with paragraph 549 of the criminal code, that the whole matter be referred back for preliminary examination. He pointed out that before April 19 the governor knew of the coming riots; that an anti-Jewish propaganda was encouraged, and proclamations inviting to lawlessness by the promise of indemnity to the participants in the outbreak, and by threatening those who kept aloof, were publicly distributed. The excesses, he said, began at the same hour in about 200 different places; the gangs of rioters were numbered; 120 young men were even armed in the same manner; the chief of police, Levendall, mingled with the gangs, exhorting them to attack the Jews. Levendall also kept troops for special purposes, and even terrorized the governor of Bessarabia, compelling him to do his bidding. Shamouin then announced his conclusion that Levendall himself had organized the excesses, and in doing so had merely carried out the plans of those in higher circles. It had been proved that the riots were permitted by the authorities, and that previous to Easter Day agents of the police had informed the populace that during three days the Jews were to be massacred. Attorney at Law Karabtschewski threw more light upon the instigators of the riots.

As the presiding judge emphatically denied the demands of counsel for both parties (with the exception of Shamakov and Romanenko) that the real instigators of the riots be cited, nearly all the lawyers retired from the case on Dec. 7. After this the examination of the numerous Jewish witnesses became a mere farce, as they were not permitted to say anything in reference to the general character of the riots, nor to the way in which they had been planned. Sentence was pronounced on Dec. 21 on the first group of the accused. Twenty-five out of the thirty-seven accused were found guilty of having attacked Jewish property with intent to rob, and of having made a compact to that effect with one another and with other persons whose guilt was not proved. Twenty-one of these twenty-five were charged with murder also, namely, Girtchin, the slayer of Baranovich, and Marasyuk, slayer of Galanter, who were sentenced to imprisonment at hard labor, the former for seven years, and the latter for five. Twenty-two of the accused were sentenced to hard labor for periods ranging from one to two years, and one was sentenced to six months' imprisonment. Twelve of the accused were discharged. No notice was taken of the forty-eight civil cases brought before the court.

The next session of the Chamber of Justice began on Feb. 22, 1904. A. Kuiban and K. Rotar, accused of murdering Abraham Cohen, were both acquitted on that charge, but were found guilty of taking part in the riots, and were sentenced to hard labor. The civil suit for damages was dismissed. Other cases were disposed of as follows:

Feb. 23, 1904. O. Dubchak and M. Polyakov, accused of murdering Kella Koza on April 20, 1903. Adjourned on account of the non-appearance of witnesses.

Feb. 24, 1904. Nikita Gutz and Isai Gitziu, convicted of inflicting heavy wounds upon Israel Ullman which caused his death. Gitziu was sentenced to imprisonment with hard labor for two and one-half years, and Gutz to imprisonment for one year. The civil suit for 25,000 rubles damages was won by the complainants.

Feb. 25, 1904. Jacob and Daniel Petresko, accused of murdering Judka and Itzek Cruchnikov, and of inflicting wounds upon Moisha Ushomirski. Sentenced to four years at hard labor in the mines.

Feb. 26, 1904. Fifty-eight persons, of whom nineteen were accused of taking part in the killing of Jankel Tupik Sura and Sisya Panarassi; the others, for taking part in the riots. The court adjourned without finishing the case. Six other cases of anti-Jewish riots in Kishinef were divided into three groups, and postponed until the next session of the court, May, 1904.

Bibliography: Michael Davitt, *Within the Pale*, New York and Philadelphia, 1903; Leo Errera, *Les Massacres de Kishinev*, Brussels, 1903; Isidore Singer, *Russia at the Bar of the American People*, New York, 1904; Told, *Judenmassacres in Kishinev*, Berlin, 1903; Cyrus Adler, *The Voice of America on Kishineff*, Philadelphia, 1904.

H. R.

KISHON (נחל קישון): River in central Palestine; it rises to the south of Mount Gilboa, flows through the middle of the plain of Esdraelon, traverses a narrow pass north of Mount Carmel, descends into the plain of Acre, and enters the sea a little north of Haifa. Its general course is northwestward. It drains nearly the whole of the fertile plain of Esdraelon and the adjacent hills, receiving its chief tributaries from the south. In Judges v. 19 it (or some of its tributaries) is spoken of as the "waters of Megiddo," and in Josh. xix. 11 (R. V.) it is, probably, the "brook that is before Jokneam" (comp. *ib.* xii. 22). The Arabs call it El-Muḳaṭṭa', a name which some identify with the ancient Megiddo (see G. A. Smith, "Historical Geography of the Holy Land," pp. 386–387; against this view see Moore, "Commentary on Judges," p. 158). The upper streams of the system are dry early in summer, except near the springs, much of the water being used in irrigation. After entering the plain of Acre, the Kishon flows sluggishly through thick jungles and extensive marshes. In the rainy season it is subject to sudden and dangerous floods, when the fords are often impassable.

The neighborhood of Megiddo (probably the modern Lejjun) is extremely treacherous. It was there that the host of Sisera was defeated by Barak, "in Taanach by the waters of Megiddo" (Judges v. 19). It was at the "brook Kishon," at the foot of Mount Carmel, that Elijah slew the prophets of Baal (I Kings xviii. 40). The place of Elijah's sacrifice has been identified with El-Maḥraḳah ("place of burnt sacrifice "), a rocky plateau near the east end of Carmel, from which a steep path descends to the river.

Bibliography: *Pal. Explor. Fund, Memoirs*, ii.; Conder, *Tent-Work in Palestine*; Thomson, *The Land and the Book*; Smith, *Historical Geography of the Holy Land*; Robinson, *Researches*; MacGregor, *Rob Roy on the Jordan*; Moore, *Commentary on Judges*.

E. G. H. J. F. M.

KISLEW: The ninth month of the Jewish calendar, corresponding to December. It has either twenty-nine or thirty days. In the Septuagint Kislew is called *Χασελεῦ*; in the Macedonian, *'Απελλαῖος*; on Palmyrene inscriptions, כסלול; and in Assyro-Babylonian, "Kislivu." Kislew is twice mentioned in the Old Testament; namely, in Zech. vii. 1 and Neh. i. 1. On the twenty-fifth of Kislew the Ḥanukkah festival (the *'Εγκαίνια* of the New Testament, see John x. 22) commences. According to II Macc. x. 6, the festival was celebrated in the manner of the Feast of Tabernacles; viz., by carrying branches and singing songs of praise; indeed, in II Macc. i. 9 the festival is specifically mentioned as "the feast of tabernacles in the month Casleu [Kislew]." According to the Mishnah (R. H. i. 3) the month of Kislew belongs to those six months in which messengers were sent out. See also I Macc. iv. 36-59; Josephus, "Ant." xii. 7, §§ 6-7.

E. G. H. B. P.

KISS, JOSEPH: Hungarian poet; born Nov. 8, 1843, at Mezöcsat. Being obliged by the death of his mother and financial ruin of his father to give up his college studies, he engaged in teaching. As tutor in the country he had an opportunity to become acquainted with the village Jews and the peasants; and this experience furnished him with the material for his poems. In 1868 he went to Budapest, as corrector in a printing-office; and in the same year he published a volume of poems, "Zsidó Dalok," or "Jewish Songs." Between 1870 and 1873 he edited a literary journal, "Képes Világ." This was suspended shortly after his marriage (April 28, 1873), and Kiss, desperately in need of money, wrote a sensational story, "Budapesti Rejtelmek," or "Secrets of Budapest," in eight volumes, under the pen-name "Szentesi Rudolf." Kiss's fortunes changed in 1875, when his ballad "Simon Judith" fell into the hands of the art critic and historian Franz Toldy, who introduced the unknown poet to the public. This poem marks the beginning of his popularity throughout the country.

From 1876 to 1882 Kiss was secretary of the Jewish community at Temesvár; then he accepted a position with the Hungarian-French Insurance Company, and on its failure, in 1889, he founded the popular literary periodical "A Hét" ("The Week"). His collected poems and his longer poetic tales have passed through numerous editions. Many of his poems have also been translated into German by Neugebauer, Albert Sturm, and especially by Joseph Steinbach, a physician at Franzensbad, who has issued two volumes of them, "Das Lied von der Nähmaschine" (Leipsic, 1884), and "Gedichte von Joseph Kiss" (Vienna, 1886, dedicated to Crown Prince Rudolph).

In his most important ballads Kiss deals chiefly with types of the Jewish and Hungarian people. The poem that Kiss wrote on the strong anti-Semitic movement in 1882, "Az ár Ellen" ("Against the Stream"), created such a sensation that it was translated by Max Falk into German, and found its way in a Hebrew translation into Russia, where it was sung even in many synagogues. Kiss's ballad "Jehova" also attracted unusual attention, being recited in 1893 by the actress Marie Jászai in thirty-five cities of Hungary.

Bibliography: *Pallas Lex.*

S. L. V.

KISS AND KISSING: The custom of kissing is not found among savage races, among whom other forms of greeting, such as rubbing of noses, take its place. Among Orientals, who keep the sexes strictly separated, kissing on the mouth is not practised, except as an expression of strong affection (Cant. i. 2; comp. Gen. R. xc. 3). It is doubtful whether any reference to kissing on the mouth as a mere salutation can be found in the Old Testament, Gen. xli. 40 and Prov. xxiv. 26 being susceptible of another interpretation. The Oriental method was, and is, to kiss the cheeks alternately, placing the right hand sometimes upon the shoulder, sometimes under the chin, as did Joab with Amasa (II Sam. xx. 9). Kissing is, therefore, usually reserved as an expression of affection between relatives. Isaac desires to kiss Esau; Esau falls upon Jacob's neck and kisses him; Joseph kisses his brethren and the face of his dead father (Gen. xxvii. 27, xxxiii. 4, xlviii. 10, l. 1). Similarly, Orpah kisses Naomi (Ruth i. 14), and Laban his sons and daughters (Gen. xxxi. 55). Elisha desires to kiss his father and mother before following Elijah (I Kings xix. 20). Raguel kisses Tobit (Tobit vii. 6). The kiss occurs also, however, as a salutation between persons not closely related, but united by affection, as were Jonathan and David (I Sam. xx. 41). Hence royal or highly placed persons may desire to express their favor by kissing, perhaps the more formal salutation with the hand on the shoulder and the cheeks placed together, as in the case of Absalom or David (II Sam. xv. 5, xix. 39). The response to such a mode of salutation would be of the more respectful kind: in the case of Samuel kissing Saul (I Sam. x. 1) he may have kissed him either on the cheek as a mark of affection or on the hand as an expression of reverence. Kissing the feet is mentioned in the New Testament (Luke vii. 45), and, probably, is referred to in the Old Testament by the metaphorical expression to "lick the dust" (Ps. lxxii. 9; Isa. xlix. 23; Micah vii. 17; Isa. xlix. 23 seems to imply actual contact between feet and lips).

Biblical Instances.

The same reverence shown toward a king or conqueror was displayed toward gods as represented by their idols or symbols. Schwally ("Das Leben Nach dem Tode," p. 8) suggests that the kiss given by Joseph to Jacob when he saw that his father was dead was of the nature of worship of a divine being, as in Hosea xiii. 2, where reference is made to those who, when sacrificing, kissed the golden calf. According to I Kings xix. 18, Elijah could find only 7,000 men in all Israel that had not kissed Baal. A similar custom was found among the Arabs (see Wellhausen, "Reste," p. 109), and is retained to the present day in the Mohammedan ceremony of kissing the Kaaba at Mecca. When Job denies that his mouth has kissed his hand (Job xxxi. 27) he refers to an idolatrous practise in which the hand was kissed toward the object of worship, as the rising sun was greeted in ancient Greece. The idea appears to have been that in some way the breath was the life of man, and that giving a part of the breath to the object adored was in the nature of a sacrifice (comp. Adoration, Forms of).

According to the Rabbis, kissing was to be avoided as leading to lewdness; but it was permitted as an act of respect for dignity, as the kiss given by Samuel to Saul; after prolonged absence, as Aaron's kiss to Moses (Ex. iv. 27); and on parting, as in the kiss of Orpah (Gen. R. clxx.). Rabbi Tanḥuma added the kiss of relationship, as in the case of Jacob and Rachel (Gen. xxix. 11; Ex. R. v.). On the kiss as a salutation in the early Christian Church see Peace, Kiss of.

Death by God's Kiss.

By a beautiful image the death of God's favorites was supposed to be produced by a kiss from God ("bi-neshiḳah"). Abraham, Isaac, Jacob, Aaron, Moses, and Miriam were taken in this manner (B. B. 17a; Deut. R. xi.). This mode of departure is considered the easiest of all deaths, and is reserved for the most pious (Ber. 8a). According to the Rabbis, kissing an idol was not punishable by death (Sanh. 60b), and it would appear that the custom of kissing the feet, mentioned in the New Testament, was current among the Pharisees (B. B. 16a); it is mentioned that Rabbi Johanan was treated in this way (Yer. Ḳid. i. 61c). The Rabbis interpreted Cant. i. 2 as meaning that if one spends his time with teachers in whose presence he must keep his lips closed—the teachers of mystical law—all men will later kiss him on the mouth (Cant. R. 5b).

A curious explanation is given why every letter of the word וישקהו (Gen. xxxiii. 4) is marked by the Masorites with dots. Some of the rabbis explain that the kiss given by Esau was insincere (see Sifre, Num. 61), and even at the present day the expression "a kiss with dots" is used by Jews in Slavonic countries for an insincere kiss. According to Akiba the Medes kissed the hand only (Ber. 8b), and for this practise Simeon ben Gamaliel, who was opposed to kissing on the mouth, gives praise to all Oriental peoples (Gen. R. lxxiv. 1). The Zohar represents the son and disciples of Simeon b. Yoḥai as kissing his hand during life (i. 83b), while at his death his son Eleazar kissed his hand and Abba kissed the dust at his feet. The story is told that of two athletes who were struggling, the one about to be overcome kissed the hand of his adversary, and thereby saved himself by making the latter feel more kindly disposed (Tan., Wayiggash). Legend asserts that when Isaac Alfasi was at the point of death the young Maimonides, aged five, entered and kissed his hand (Gavison on Prov. xvii. 6). To this day it is customary in Smyrna for the relatives to kiss the hand of the dead when taking a last parting ("R. E. J." xxiv. 152).

Kissing still survives among Jews as a mark of reverence. It is a religious custom among them to kiss the ẓiẓit of the ṭallit when putting it on, the mezuzah at the door when entering and leaving, and the scroll of the Law when about to read or pronounce a blessing over it ("Bet Yosef," on Shulḥan 'Aruk, Oraḥ Ḥayyim, 28, in the name of Abudarham). On Simḥat Torah it is customary for the congregation to touch the scrolls of the Law with the ẓiẓit as they are being carried round, after which the ẓiẓit is kissed; in the old Sephardic ritual this was done when the scroll was carried round before Kol Nidre. Russian Jews are accustomed to use the index-finger for the mezuzah and the little finger for the scroll of the Law. If a Hebrew book is dropped it is customary, though not necessary, to kiss it.

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A. J.

KISSINGEN: Bavarian health-resort; it has a total population of 4,024, including 333 Jews. Jews lived in Kissingen as early as the thirteenth century, and they suffered greatly from persecutions under Rindfleisch in 1298 (Salfeld, "Martyrologium," pp. 64-66).

In the town hall of Kissingen there is a helmeted and bearded figure of a man carved in stone. Report declares it to be in memory of a Jew who, during the siege of Kissingen by the Swedes, cast for the defenders bullets that never missed their mark. From that time he and his descendants went under the name of "Schwed." In 1650 and 1656 the Kissingen butchers complained in regard to the slaughtering of cattle and selling of meat by the Jews living in houses under the jurisdiction of the manorial lords; in 1725 the Kissingen citizens objected to the buying of property by the Jews. In 1775 and again in 1791 disagreements occurred between the Jews of the bishopric of Würzburg and the Jewish representative of Kissingen, Herz Löw.

There were three classes of Jews in Kissingen: Jews of the principality of Erthal, of Von Heller, and of the bishopric of Würzburg.

In 1792 the Jewish representative of Kissingen charged the Jews of Erthal with unwarranted interference, in matters of ritual, with the local synagogue; six years later the citizens of Kissingen complained of the increase in the Jewish population.

The present synagogue was dedicated in 1902. The synagogue built in 1853 is still standing, but is not used at present; it occupies the site of an earlier house of worship the history of whose origin is not known. In the year 1892 the Bavarian Jews of the district of Gersfeld were placed under the jurisdiction of that of Kissingen, which now includes about thirty communities. Of the rabbis who officiated there the names of the following are recorded: R. Moses (1799-1809), who was also ḥazzan; L. Adler (1840-52); Gabriel Hirsch Lippman (1852-64), who edited several works of Ibn Ezra; Moses Löb Bamberger (1867-99), who left many manuscripts (see the oration delivered at Rabbi Bamberger's funeral by Dr. S. Bamberger of Schrimm [Paks, 1900], his successor). The last-named edited the Midrash Leḳaḥ Ṭob to Ruth, and "Zikron Abraham," Abraham Bing's glosses to the Shulḥan 'Aruk, and wrote a commentary on the Pirḳe Abot, to be used as a text-book.

D. S. Ba.

KITE. See Vulture.

KITTSEER, MICHAEL: Talmudic author; born in Kittsee (Köpcsény), Hungary, about 1775; died at Presburg Sept. 28, 1845. He was a disciple of Marcus Benedict, and, while not an officiating rabbi, he devoted his time to rabbinical studies. Strictly observant in his religious practise, he was tolerant of those who differed from him. He wrote "Shalme Nedabah" (see Ezek. xlvi. 12), Presburg, 1838, notes on various Talmudic treatises. The second part, published in Presburg in 1843, contains, besides notes on Talmudic treatises, notes on the Shulḥan 'Aruk and homilies.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 589 (where the name is given as "Kitse"; the same spelling is found also in Zedner, *Cat. Hebr. Books Brit. Mus.* p. 414, and in Fürst, *Bibl. Jud.* ii. 190); *Allg. Zeit. des Jud.* 1845, p. 680; Weiss, *Abne Bet ha-Yoẓer*, pp. 63 *et seq.*, Paks, 1900.

D.

KITZINGER, JACOB BEN JOSEPH: Author and poet; lived in the second half of the sixteenth and at the beginning of the seventeenth century. He wrote "Ḥag ha-Pesaḥ" (Cracow, 1597), a commentary on the Passover Haggadah, with glosses by his father, a poem on the Passover ritual, and a long introduction. Thereto is added "Ḳeẓ ha-Pela'ot," on the end of the Exile and the coming of the Messiah.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 190-191; Benjacob, *Oẓar ha-Sefarim*, p. 169.

D. S. MAN.

KIẒWEH (= "Ḳiẓbah"): In popular parlance, the weekly portion allotted to the local poor; also charity in general. The word "ḳiẓbah," in New Hebrew (Pes. 71b), connected with the Biblical Hebrew "ḳeẓeb" (Jonah ii. 7), means "limit," so used of the toll (B. Ḳ. 113a) and of God's infiniteness (*e.g.*, "There is no limit to Thy years," in the "Musaf" prayer for New-Year). Lampronti does not give the word, nor does it occur in the older legal literature contained in the Shulḥan 'Aruk.

D.

KLAAR, ALFRED: Austrian writer; born at Prague Nov. 7, 1848; studied law and, later, German philology at the universities of Vienna and Prague (Ph.D. 1870). In 1868 he became assistant editor of the "Tagesbote aus Böhmen," and in 1873 was made dramatic and art critic of the "Bohemia" at Prague, in which city he settled. In 1885 he became privat-docent in German literature at the German technical high school at Prague. In 1901 he removed to Charlottenburg, near Berlin.

Of Klaar's numerous works may be mentioned: "Die Litteratur des Auslandes," Vienna, 1873; "Jos. Victor Scheffel," Prague, 1876; "Joseph II." *ib.* 1880; "Das Moderne Drama, Dargestellt in Seinen Richtungen und Hauptvertretern," Prague and Leipsic, 1883-84; "Franz Grillparzer als Dramatiker," Prague, 1891; "F. Schmeykal," *ib.* 1894; "Börne's Leben und Wirken," *ib.* 1899; "Der Faustcyclus," *ib.* 1899. He has written also several dramas, among which are: "Fahrende Komödianten," Prague, 1876; "Der Empfang," Dresden, 1888; "Diskretion," and "Wer Schimpft der Kauft," *ib.* 1890.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

KLACZKO, JULIAN (JUDAH): French publicist; born in Wilna, Russia, Nov. 6, 1825. His father belonged to one of the best Jewish families of Wilna, and instructed his son in Hebrew and in Polish. Klaczko early developed poetical ability, and a Hebrew song addressed to his parents, composed for the occasion of his bar miẓwah, was published as "Minḥat Todah" (Wilna, 1838). A collection of his Hebrew poems entitled "Ha-Duda'im," mostly imitations of Polish masters or direct translations, was published in Leipsic (1842), and a few songs from his pen appeared in "Pirḥe Ẓafon" (No. 2, 1844). He left Wilna, never to return, about 1840, and studied in Heidelberg and at the Königsberg University, graduating as Ph.D. (1846). Settling in Paris (1849), he became assistant librarian in the Bibliothèque du Corps Législatif and a constant contributor to the "Revue des Deux Mondes." His writings, in which he displayed great ability and an intense hatred for both Russia and Prussia, attracted the attention of the Austrian premier, Count Beust, who invited him to Vienna (1869) and appointed him Aulic Councilor in the Ministry of Foreign Affairs. Klaczko was also elected (1870) a member of the Galician Landtag, where he delivered a memorable speech advocating the cause of France and insisting that Austria should take her part in the war against Prussia. Failing in his purpose he left Austria in the same year and went to Italy, where he remained until 1875; then he returned to Vienna, where he now (1904) resides. In 1887 he was elected a corresponding member of the Académie des Sciences Morales et Politiques of the Institut de France. He severed his connection with Judaism early in his career.

Klaczko is considered one of the foremost representatives of Polish thought and aspiration in western Europe. He edited the weekly "Viadomosci Polski" in Paris (1858-60) and the correspondence of Mickiewicz; translated Piotrowski's "Memoirs of a Siberian"; and wrote: a short history of Polish literature in the nineteenth century, an English translation of which appears as an introduction to the English edition of Krasinski's "A Divine Comedy"; "Roczniki Polskie" (Polish Year-Book), a collection of his Polish writings in four volumes (Paris, 1865); "Etudes de Diplomatie Contemporaine" (1866); "Les Cabinets de l'Europe en 1863-64" (1866); "Une Annexion d'Autrefois: l'Union de la Pologne et de la Lithiouanie" (1869); "Les Préliminaires de Sadowa" (1869); "Les Deux Chanceliers" (1876); "Causerie Florentine" (1880); "Rome et la Renaissance, Jules II." (1898); etc.

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H. R. P. WI.

KLACZKO, LEVI JERAHMEEL: Russian educator; born in Wilna June 28, 1840. Formerly a school-teacher in Berdyansk, Crimea, he now follows the same calling in Odessa. He wrote "'Erek Tefillah," a critical investigation of the history and the language of the prayers (Wilna, 1868); "Talmud Torah," a religious and historical primer in Hebrew and Russian (Warsaw, 1884; 4th ed., 1890); "Ha-Omen," elementary Hebrew primer, with a Russian glossary (*ib.* 1889); "Rishon le-Ḥinnuk," Hebrew and Russian (*ib.* 1892); and "Mesillat Yesharim," a Russian-Hebrew school-book (3d ed., *ib.*

1898). He has also contributed numerous articles to Hebrew and Russian periodicals, notably one on the Siddur of the Jews of Crimea, in "Ha-Karmel," viii. 133 *et seq.*

Bibliography: *Ha-Shaḥar*, ix. 136, 335; Sokolow, *Sefer Zikkaron*, p. 100, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 173.
H. R. P. Wi.

KLAPP, MICHAEL: Austrian journalist and author; born in Prague 1834; died Feb. 25, 1888. He removed in 1855 to Vienna, where he devoted himself to journalism. In 1859–60 he was editor of the literary section of Kuranda's "Ostdeutsche Post," and later special correspondent in Italy and Spain of the "Neue Freie Presse." Subsequently, together with Jacob Herzog, he founded the "Montagsrevue," with which he continued to be associated till his death.

Of Klapp's works may be mentioned: "Komische Geschichten aus dem Jüdischen Volksleben," Berlin, 1859; "Die Flagellanten"; "In London Unter den Feniern," Troppau, 1869; "Revolutionsbilder aus Spanien," Hanover, 1869; "Reisetagebuch des Schah von Persien," 1874; the novels: "Zweierlei Juden," Vienna, 1870, and "Die Bankgrafen. Roman aus der Schwindelzeit," 2 vols., Bern, 1877. He wrote also several comedies, among which was "Rosenkranz und Güldenstern" (Vienna, 1885), which was produced on all the stages of Germany after its presentation at the Vienna Burgtheater, where it could be played only without mention of the name of its author.
S. L. Y.

KLATZKO, MORDECAI BEN ASHER (surnamed **Meltzer**): Russian rabbi and author; born in Wilna 1797; died in Lida July 2, 1883. He was a descendant of Rabbi Mayer Katzenellenbogen of Padua. Klatzko received the usual Talmudical education and soon distinguished himself by his keen mind and retentive memory. After lecturing privately for some time in his native city he was appointed (1831) chief teacher in the newly established yeshibah founded by Mayla. The stories circulated about difficulties between him and the great Talmudist Israel Lipkin, who for a short time was a subordinate teacher at the yeshibah, are now mostly discredited.

In 1844 Klatzko was chosen dayyan of Wilna; he retained his positions at the yeshibah and in the rabbinate until 1852, when he was called to Kalvariya, government of Suwalki, to succeed Löb Shapiro of that place, who had become rabbi of Kovno. Klatzko remained in Kalvariya till 1864, when he was elected to the rabbinate of Lida, government of Wilna, which position he held until his death.

Klatzko was considered one of the most eminent rabbis of Russia. He had many pupils, and probably ordained more young rabbis than any of his contemporaries. He was the author of novellæ on the Talmud and the Shulḥan 'Aruk, some of which were published posthumously by his son under the title "Tekelet Mordekai" (Wilna, 1889). This work contains his novellæ on Berakot, Mo'ed, and the first part of the Shulḥan 'Aruk. The work was compiled by his pupil Aba Joseph Triwosch, who wrote down what he received from him orally.

Bibliography: H. N. Steinschneider, in *Oẓar ha-Sifrut*, iv. 531–541; idem, '*Ir Wilna*; Triwosch, biography of Klatzko appended to *Tekelet Mordekai.*
L. G. N. T. L.

KLAUS (German, "Klause," from the medieval Latin "clusa" = cloister): An institution where Talmudic scholars are given free lodging, and often a stipend in addition, in order that they may devote all their time to the study of the Talmud (sometimes also to teaching and lecturing). From the seventeenth century it became a custom for wealthy people to donate funds for the perpetual maintenance of such institutions (called sometimes Bet ha-Midrash). It is said (Gans, "Ẓemaḥ Dawid," part i., ad 5352 [1592]) that Rabbi Löw ben Bezaleel founded the klaus of Prague, which is still in existence, though used only as a synagogue. The klaus at Vienna was founded by Zechariah Levi in 1656 (Kaufmann, "Letzte Vertreibung der Juden aus Wien," p. 67, Vienna, 1889); and a similar institution was established at Altona about 1690, when Ẓebi Ashkenazi was in office (Emden, "Megillat Sefer," p. 11, Warsaw, 1896), to which Benjamin Levy of London bequeathed a legacy in 1704 ("Jewish Chronicle," July 31, 1903). Bermann (Berent Lehmann) of Halberstadt founded in 1703 the klaus still existing in that city (Auerbach, "Gesch. der Jüdischen Gemeinde Halberstadt," pp. 61 *et seq.*, Halberstadt, 1866); Lemle Moses Reinganum founded that of Mannheim, 1706 (Löwenstein, "Gesch. der Juden in der Kurpfalz," pp. 170 *et seq.*, Frankfort-on-the-Main, 1895); its funds are at present used for the maintenance of a second rabbi. About the same time Samson Wertheimer founded a klaus at Frankfort-on-the-Main (Kaufmann, "Samson Wertheimer," p. 72, Vienna, 1888). Jost Liebmann and his wife, Esther, founded in Berlin a klaus for their nephew and son-in-law, Aaron ben Benjamin Wolf, about 1701, which was discontinued about 1712. Somewhat later Veitel-Heine Ephraim founded in the same city a klaus which is still in existence, although under entirely different rules, and known as the "Veitel-Heine Ephraim'sche Lehranstalt." The Breslau, Hanover, Lissa, and other German congregations possess institutions of the same kind. In Wolfenbüttel various members of the Samson family founded similar institutions; these in 1807 were united to form a school which is still in existence as a Jewish high school (Ehrenberg, "Die Samson'sche Freischule," in "Orient, Lit." 1844, No. 5; separately printed, Leipsic, 1844; Zunz, "Samuel Meyer Ehrenberg," Brunswick, 1853). In Leghorn, which had a wealthy Jewish community, various institutions existed intended to support prebendaries who should devote their lives to Talmudic studies, occasionally delivering lectures; as was often the case in other parts of Europe, with such an institution, called "midrash" or "bet ha-midrash," a synagogue was usually connected. In the midrash founded by Franco, Elijah Benamozegh held a position (Sokolow, "Sefer Zikkaron," pp. 128 *et seq.*, Warsaw, 1889). Wealthy members of the Leghorn community often supported such a midrash in Jerusalem (see Ḥagiz, Jacob, and Ḥa-

GIZ, MOSES), and Oriental Jews still maintain similar institutions there (Luncz, "Luaḥ Ereẓ Yisrael, 5661," p. 140, Jerusalem, 1900).

A modern institution of a similar character was founded by Sir Moses Montefiore in Ramsgate in 1869. It was for a short time a college for the education of rabbis; but now, although still maintained under the name "Judith Montefiore Theological College," it is merely a home for rabbinical scholars (Harris, "Jewish Year Book," 1903).

The Ḥasidim call their synagogue "klaus"; and each of their miracle-workers maintains a klaus of his own, as do also his followers in other cities.

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D.

KLAUSENBURG (KOLOZSVÁR): Royal free city of Kolozs county, Hungary; formerly capital of the grand duchy of Transylvania (1691–1848). Until 1848 no Jews were legally allowed to live in Klausenburg; but the law of 1526, by which the Jews were expelled from Hungary and Transylvania, was not strictly carried out. In 1578 the Transylvanian Diet decreed that the Jews might stop temporarily in the cities when visiting the fairs. Goods are mentioned as being imported by Jews into Klausenburg as early as 1591. When Klausenburg was captured by the imperial general Georg Basta, Sept. 13, 1600, all the Jews in the city were slain. This did not deter others from visiting the fairs there; for in the annual balance of the city customhouse for the year 1631 the "Jews' linen" is especially mentioned. About the middle of the seventeenth century an edict of the ruler ("Approbatæ Constitutiones Regni Transylvaniæ," pars v., ed. 82) assigned to them for their exclusive habitation Carlsburg, the temporary residence of the princes of Transylvania. Thence they continued to visit the fairs of Klausenburg so frequently that the general city council on March 7, 1693, set apart for them an especial place in the market.

Beginnings of Jewish Residence.

With the act of exclusion still in force, a Jew, Löbl (Leopold) Deutsch by name, succeeded in settling in the city about 1770–80. This marks the beginning of a lengthy struggle for the right to settle and trade in Klausenburg between the Jews and the municipal authorities, the latter being in league with the state government. Supported by an imperial decree of 1781, which in accordance with one of an earlier date restricted the right of settlement of the Jews in Transylvania to Carlsburg, the authorities steadily refused to admit Jews into Klausenburg. But the latter had obtained a footing in the city. Although Löbl Deutsch and those that followed him even fifty years later were threatened with expulsion, this threat was only partially carried out, and a certain number of Jews remained permanently in the city, though merely on sufferance. This struggle ended only in the stormy days of 1848.

The number of Jews in Klausenburg gradually increased. In 1780 there is no official record of a single Jew in the city, although in the county of Kolozs eight Jews were found. But in 1785 there were twelve Jews in a population of 9,703 persons. Within fifty years (1835) the number rose to 109; in 1846 there were fifty-six Jewish families, sixteen of which, however, being new arrivals, were to be expelled. About fifty years later (1891) the Jews in Klausenburg numbered 2,414 in a population of 32,756, and in the county of Kolozs 4,313 in a population of 192,443. Ten years later again (1901) there were 4,730 Jews in the city in a population of 49,295.

Organization.

The first traces of communal life date from the second decade of the nineteenth century. At that time Joseph Kain, reputed to have been versed in the Talmud, is mentioned as "ecclesiasticus." An actual rabbi, however, was out of the question, since even in 1830 the community itself was not officially constituted. But since the ḥebra ḳaddisha was founded in 1837, the formal organization of the community must be placed somewhere between these two dates. It was only a branch congregation, which, like the other congregations of Transylvania since the middle of the eighteenth century, was subordinated to the general rabbinate of Carlsburg. When in 1852 Hillel (Heinrich) Lichtenstein was called as first rabbi to Klausenburg, the district rabbi, Abraham Friedmann, protested, recognizing Lichtenstein merely as deputy rabbi. The latter left Klausenburg two years later. Until 1861 the cantor, Marcus Klein, who was versed in the Talmud, officiated as rabbi. He was succeeded by Philipp (Feisch) Fischmann (1861–62). From 1863 to 1877 Abraham Glasner of Monor (formerly at Gyönk) filled the position. After his death there was a split in the community. At the time of the Jewish Congress of 1868–69, the members believing in Reform had separated from the rest of the congregation, which adhered to the Orthodox tenets, and had formed a distinct congregation, which, however, existed for a short time only. The present Reform congregation, founded in 1880 was served by Alexander Rosenspitz (formerly in America), 1887–88; by Jacob Klein, 1888–90; and since 1891 by Mathias Eisler. In the Orthodox congregation Moses Glasner succeeded his father. Their synagogue was built in 1851; the temple of the Reform congregation in 1887.

At the beginning of the nineteenth century the Jews of Klausenburg had no cemetery, since they could acquire no real estate. In 1843 they were allowed to fence in, together with an adjacent piece of land which they had purchased, the place where they buried their dead. The Reform congregation has its own cemetery.

The following institutions are supported by the Jews of Klausenburg: a parochial school (since 1860); a Talmud society, "ḥebrat shas"; a literary society; and a women's philanthropic society. It is worthy of notice that the University of Klausenburg is one among the few universities of Europe where lectures on post-Biblical Jewish literature are delivered; such lectures have been delivered there since 1893.

D. M. EI.

KLAUSNER, ABRAHAM: Austrian rabbi and ritualist; flourished at Vienna in the second half of the fourteenth century. He shared the rabbinical office at Vienna with Meïr b. Baruch ha-Levi (Jacob Weil, Responsa, No. 151). Aaron Blumlein and Shalom, rabbi of Wiener-Neustadt, were among his contemporaries. Two of his pupils were Isaac Tyrnau and Jacob Mölln. His collection of ritual customs ("minhagim"), with his notes, was published at Riva di Trento in 1559. The editor of Mölln's "Minhage Maharil" added in several cases some of the minhagim collected by Klausner. His responsa are referred to by Isserlein in his "Pesaḳim u-Ketabim" (No. 6).

Bibliography: Fuenn, *Keneset Yisrael*, p. 63; Grätz, *Gesch.* 3d ed., viii. 11; Michael, *Or ha-Ḥayyim*, No. 213.

G. M. Sel.

KLAUSNER, JOSEPH: Russian Hebrew writer; born at Olkeniki, government of Wilna, Aug. 14, 1874. In 1885 he went to Odessa and became a pupil in the yeshibah there, studying both Talmudic and secular subjects. From 1897 to 1902 he studied philosophy and Semitic languages at the University of Heidelberg, and, returning to Russia, became (1903) editor of the Hebrew monthly "Ha-Shiloaḥ" and of other publications of the Aḥiasaf Society. In 1904 he was appointed editor of the Warsaw department of the "Oẓar ha-Yahadut," a Hebrew encyclopedia. Klausner is a versatile and prolific writer and a sound critic, and there are few Hebrew publications to which he has not contributed. He is one of the champions of the modernization of the Hebrew language and literature.

Klausner has written the following: "Ẓiyyun la-Meshorer Gordon," on J. L. Gordon as a poet, 1895; "Sefat 'Eber Safah Ḥayyah," on Hebrew philology, in "Oẓar ha-Sifrut," Cracow, 1896; "Ruḥot Menashshebot," criticisms, in "Ha-Zeman," Warsaw, 1896; "Ha-Adam ha-Ḳadmon," on anthropology, Warsaw, 1900; "Millon shel Kis," pocket-dictionary of modern Hebrew (with Grazowski), *ib.* 1903. In Yiddish, he has written "Joseph Nassi," Berdychev, 1901; and in Russian, "Novo-Yevreiskaya Literatura," on the Hebrew literature of the nineteenth century, *ib.* 1900; "Duchovny Sionism," on spiritual Zionism, St. Petersburg, 1900. He is the author also of "Die Messianischen Vorstellungen des Jüdischen Volkes im Zeitalter der Tannaiten," Cracow, 1903.

H. R. A. S. W.

KLEEBERG, CLOTILDE: Pianist; born at Paris June 27, 1866, of German parents. She studied with Mmes. Retz and Massart at the Conservatoire, where, at the age of eleven, she received a medal as well as the highest honors in the competitive examination. The following year she made her début at the "Concerts Populaires," playing Beethoven's C Minor Concerto and several difficult compositions by Chopin. In 1881 she made a successful tour through Denmark, Russia, Austria, and Holland, and in 1883 appeared in London, where she soon became a popular favorite. After establishing her reputation abroad she, in 1887, made her début in Germany, where her graceful and poetic interpretation of the great masters insured her a warm welcome.

In 1894 she was named "Officier de l'Académie," and in 1898 she revisited England, where she achieved a series of brilliant triumphs. Her repertoire is very extensive, including works of composers ranging from Bach to Liszt.

Bibliography: Ehrlich, *Celebrated Pianists of the Past and Present Time*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. J. So.

KLEEBERG, MINNA COHEN: German-American poetess; born in Elmshorn, Holstein, Germany, July 21, 1841; died in New Haven, Conn., Dec. 31, 1878. Her father, Marcus Cohen, a physician, gave her a careful education. Her poetic endowment showed itself early. At fourteen she wrote for a journal in Hamburg, and later for one in Budapest and for L. Stein's "Der Freitag-Abend." After her marriage in 1862 to Rabbi L. Kleeberg, she lived in Rhenish Prussia, where she moved in a circle of literary men, chief among them Emil Rittershaus.

In 1865 her poem, "Ein Lied vom Salz," a plea for the removal of the tax on salt in Prussia, spread her reputation to wider circles. Her abiding interest in public and patriotic questions was characteristic. The Franco-Prussian war, the Fifteenth Amendment, Friedrich Hecker, the emancipation of women, and the cause of liberty and democracy were among the themes that stimulated her muse. Jewish national and religious feelings were equally a source of inspiration. The aspersions cast upon the Jewish race by Wagner and Billroth she repelled with indignant vigor. The most attractive of her verses, however, are those on the joys and sorrows of domestic life, especially the poems addressed to her children.

In 1866 Minna Kleeberg emigrated to the United States, living until 1877 in Louisville, Ky., where Dr. Kleeberg had been elected rabbi of a congregation, and removing thence to New Haven. A collection of Minna Kleeberg's poems, "Gedichte," was published in 1877; and she was a frequent contributor to "Das New-Yorker Belletristische Journal."

Bibliography: *Appleton's Cyclopædia of American Biography*; Morais, *Eminent Israelites of the Nineteenth Century*; Nahida Remy, *Das Jüdische Weib*; Kayserling, *Die Jüdischen Frauen*, p. 243; *Das New-Yorker Belletristische Journal*, Jan. 10, 1879; *Deborah*, 1879.

A. H. S.

KLEIN, ADOLPH: German medical author; born at Merseburg-on-the-Saale May 18, 1829. He was educated at Leipsic (M.D. 1851), and practised medicine at Königsberg from 1859 to 1870. In the latter year he adopted a journalistic career, becoming successively editor of a large number of papers, among them "Das Rothe Kreuz," "Deutsche Frauenblätter," "Berliner Eisenbahn-Zeitung," and "Gross-Lichterfelder Wegweiser." Most of Klein's contributions to literature have been on medical and sociological topics. His more important writings are: "Anthropologie und Makrobiotik"; "Ueberwindung des Wissenschaftlichen Materialismus"; "Philosophie und Anthropologie"; "Der Chemisch-Mechanische Theil des Menschlichen Organismus und Seine Lebenskraft"; "Geheimnissvolle Funktionen der Sympathischen Ganglien"; "Die Magnetischen Funktionen des Eisengehaltes im Blute"; "Die Geistbewusste Persönlichkeit und Ihre Unvergänglichkeit als Weltprinzip"; "Wissenschaftliche Beiträge zum Hypnotismus"; "Religions-Einigung"; "Weshalb Theologie, Materialismus und Spiritualismus in Bezug auf das Menschenräthsel zu Falschen

Schlüssen Gelangen?"; "Sozialpolitische Beiträge zur Judenfrage."

A few of his works, of marked liberal tendencies, have been printed in New York under the pseudonym "Dr. Nielk Floda."

Bibliography: *Das Geistige Berlin*, i. 244-245, Berlin, 1897.

s. I. G. D.

KLEIN, CHARLES: English dramatist; born at London Jan. 7, 1867; educated at the North London Collegiate School. Klein is the author of "A Mile a Minute" (produced by Minnie Palmer); "The District Attorney"; the libretto of "El Capitan" (produced by De Wolf Hopper); "Dr. Belgraff" (produced by Wilton Lackaye); "Heartsease" (produced by Henry Miller); "The Charlatan" (produced by De Wolf Hopper); "Hon. John Grigsby" (produced by Sol. Smith Russell); "A Royal Rogue"; "The Auctioneer"; "Mr. Pickwick"; and a number of other plays.

A. E. Ms.

KLEIN, FELIX: German mathematician; born at Düsseldorf April 24, 1849; educated at the University of Bonn, where he became assistant in the institution of physics in 1866. In 1868 he received his degree of Ph.D. and took a postgraduate course at Berlin and Göttingen. He became privatdocent at Göttingen in 1871, and in the following year was elected professor of mathematics at the University of Erlangen. In a similar capacity he went to the technical high school at Munich in 1875, to the University of Leipsic in 1880, and to the University of Göttingen in 1886. In 1893 he represented the German empire as a member of the educational department at the Columbian Exposition at Chicago, and in 1898 he represented his country at the conference in London which established the International Catalogue of Scientific Literature.

Klein was appointed one of the editors for the publication of Plückler's unpublished works. Since 1875 he has been coeditor with A. Mayer of "Die Mathematischen Annalen." Of his many works may be mentioned: "Vergleichende Betrachtungen über Neuere Geometrische Forschungen," Erlangen, 1872; "Ueber Riemann's Theorie der Algebraischen Funktionen und Ihrer Integrale," Leipsic, 1882; "Vorlesungen über das Ikosaëder und die Auflösung der Gleichungen vom 5. Grad," *ib.* 1884; "Vorlesungen über die Theorie der Elliptischen Modulfunktionen," with Fricke, *ib.* 1890-91; "Einleitung in die Höhere Geometrie," Göttingen, 1893; "Vorträge über Ausgewählte Fragen der Elementar-Geometrie," Leipsic, 1895; with Sommerfeld, "Ueber die Theorie des Kreises," *ib.* 1897.

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

s. F. T. H.

KLEIN, HERMANN: English musical critic; born at Norwich July 23, 1856. He studied singing under Manuel Garcia from 1874 to 1877, and in 1888 was appointed professor of singing at the Guildhall School of Music, London. Having begun his career as a musical critic as early as 1876, he was appointed to "The Examiner" in 1879, and in 1881 to the "Sunday Times." He was also connected in a similar capacity with the "Manchester Guardian" and "The Scotsman." Klein is the author of "Musical Notes," London, 1886-89, and joint editor of Manuel Garcia's "Hints on Singing," 1894. Klein has composed several vocal pieces. He is a fellow of the Institute of Journalists of London. In 1902 Klein removed to New York.

Bibliography: Harris, *Jewish Year Book*, 1901-2.

J. M. W. L.

KLEIN, HUGO: Hungarian writer; born at Szegedin July 21, 1853; educated at the University of Budapest. He was for several years editor of the "Ungarische Lloyd," and later dramatic and art critic of the "Neue Pester Journal." In 1883 he removed to Vienna, where he became connected with the leading journals, and is at present (1904) editor of the "Schöne Blaue Donau."

Klein is the author of: "Das Rendezvous in Monaco" and "Der Blaustrumpf," operettas, 1883; "Im Puszta Lande," 1884; "Blinde Liebe" and "Zauberkünste," 1890; "Die Hexenpfeifer," 1900. He has written also the librettos to "Der Liebe Augustin" (music by Brandl) and "König und Spielmann" (music by Kerner), which latter has been translated into Hungarian. He embraced Christianity.

Bibliography: Eisenberg, *Das Geistige Wien*, Vienna, 1893, i.

s. F. T. H.

KLEIN, JOSEPH. See Kiss, Joseph.

KLEIN, JULIUS: Hungarian rabbi; born Aug. 2, 1850, at Zichyfalva; died July 24, 1895, at Alt-Ofen; educated at the gymnasia at Kecskemet and Nagy-Károly, the Talmud schools of Mayer Perls and Israel Hildesheimer, and the universities of Vienna and Tübingen. At the age of twenty-two he was called as rabbi to Szigetvar, and thence, in 1887, to Alt-Ofen.

Klein was one of the first to introduce preaching in Hungarian into the synagogue service. His chief work, besides his collection of material for a history of the Jewish community of Alt-Ofen, which appeared in the periodical "Magyar Zsidó Szémle," was his translation of the Talmud into Hungarian, with notes. Of this only the first part, the treatise Berakot, was published (Budapest, 1885).

Bibliography: *Egyenlöseg*, 1895, No. 30.

s. L. V.

KLEIN, JULIUS LEOPOLD: Hungarian poet and writer; convert to Christianity; born at Miskolcz, Hungary, 1810; died at Berlin Aug. 2, 1876; educated at the gymnasium at Budapest and the universities of Vienna and Berlin. After an extended trip through Italy and Greece, he returned to Berlin, where he completed his studies and graduated as doctor of medicine. He established a practise in the German capital, but soon relinquished it and devoted his time entirely to literary work.

He wrote several dramas, which did not have much success. His influence as a critic was more pronounced, although his greatest work, "Gesch. des Dramas" (13 vols., Leipsic, 1865-76; Index by Ebner, 1886), was never finished. Klein's collected works appeared in seven volumes under the title "Dramatische Werke," *ib.* 1871-72. Among his tragedies may be mentioned "Maria von Medici," 1841; "Luines," 1842; "Zenobia," 1847; "Moreto," 1859; "Maria," 1860; "Strafford," 1862; and "Heliodora," 1867; and among his comedies, "Die Herzogin," 1848; "Ein Schützling," 1850; "Voltaire," 1852.

Bibliography: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon.*

S. F. T. H.

KLEIN, MAX: Hungarian sculptor; born Jan. 7, 1847, at Göncz; son of a poor country schoolteacher. He was apprenticed first to a grocer at Kaschau, and then to a watchmaker at Miskolcz; but his love for art caused him to give up his trade in 1861, and he went in the most indigent circumstances to Budapest, where he entered the studio of the sculptor Professor Sandház. In 1863 he went to Berlin, and then to Rome, and, in spite of the utmost difficulties, finally succeeded in achieving an honored position among modern sculptors. His group "Old Germans in the Roman Circus," exhibited at the Kunstausstellung at Berlin in 1878, created a sensation by the boldness and energy of its realism, which is a characteristic of Klein's work. This group attracted attention at the Paris Salon also, and was awarded a gold medal at the Internationale Kunstausstellung at Munich, assuring Klein's position in the art world. Klein's sketches received the first prize in the competition for statues, in heroic size, of the ancient philosophers, for the Joachimsthaler Gymnasium at Berlin. He executed also the two large busts of Field-Marshal Manteuffel and General Werder in the Ruhmeshalle at Berlin.

The following are the best known of Klein's works: "Hagar and Ishmael"; "Samson at the Feet of Delilah"; "The Anchorite"; "The Conquered"; "The Fisher's Dream"; "The Deluge"; and the fine fountain group in the court of the first National Savings-Bank building at Budapest.

Bibliography: *Pallas Lex.* x.

S. L. V.

KLEIN, MORITZ: Hungarian rabbi; born July 7, 1842, at Miskolcz; studied philosophy at the University of Prague, attending at the same time lectures on Jewish theology by Chief Rabbi Solomon Rapoport. In 1863 he received his Ph.D. degree and his rabbinical diploma, and was appointed director of the Jewish communal school in his native city, where he officiated also as preacher at the Great Synagogue. In 1869 he was called as rabbi to the Reform congregation ("Congress-Gemeinde") of Ungvar; in 1876 he went to Papa; and in 1880 he accepted a call as chief rabbi to Nagy-Becskerek, which office he still (1904) holds. He is a member of the board of examiners of the Rabbinical Seminary at Budapest.

Klein's works include Hungarian translations of (1) Maimonides' "Moreh Nebukim," under the title "A Tévelygök Utmutatója," in three volumes, with notes (1878–91), and (2) Jedaiah Penini's "Beḥinat 'Olam," under the title "A Lélek Tragediája" (1901).

Bibliography: Kiszlingstein, *Könyvészet*; Szinnyei, *Magyar Irók Elete*, vi. 513.

S. L. V.

KLEIN, PHILIP: American rabbi; born May 22, 1848, at Baracska, Hungary. He was educated in the Talmudical schools of his native country and continued his studies in the gymnasium of Presburg and in the universities of Vienna, Berlin (Ph.D.), and Jena. After receiving his rabbinical diploma from B. H. Auerbach of Halberstadt, he became rabbi at Libau, in Courland, Russia (1880–90). In 1890 he emigrated to New York, where he was appointed rabbi of the Hungarian congregation Oheb Zedek, perhaps the most important position among the East Side congregations of New York. This position he still (1904) holds.

Bibliography: *American Jewish Year Book*, 1903–4, p. 69.

A.

KLEIN, SOLOMON: Austrian oculist; born at Miskolcz, Hungary, Aug. 12, 1845; M.D., Vienna, 1870. Since his graduation he has practised in the Austrian capital. In 1883 he became privatdocent of ophthalmology, and in 1895 department chief at the General Dispensary, and oculist at the Rothschild Hospital, as well as at the Institute for the Blind at the Hohe Warte, near Vienna. In 1902 he was appointed assistant professor at the University at Vienna.

Klein has written many papers in the medical journals, as well as articles for Eulenburg's "Real-encyklopädie der Gesammten Heilkunde," Nagel's "Jahrbuch für Ophthalmologie," etc. Among his independent works may be mentioned: "Die Anwendung des Augenspiegels," Vienna, 1876; "Augenspiegelstudien bei Geisteskranken," *ib.* 1877; "Grundriss der Augenheilkunde," *ib.* 1886; and "Das Auge und Seine Diätetik," Wiesbaden, 1892.

Bibliography: Pagel, *Biog. Lex.* 1901.

S. F. T. H.

KLEIN, SOLOMON: French rabbi; born at Bischheim, Alsace, Oct. 14, 1814; died at Colmar, Alsace, Nov. 10, 1867. He was successively district rabbi at Bischheim (1839–41), Durmenach (1841–48), and Rixheim (1848–50). From 1850 to 1867 he was grand rabbi at Colmar, which rabbinate had been occupied by Hirsch Katzenellenbogen, Simon Cahn, and Seligmann Goudchaux.

Klein was the author of the following works: "Nouvelle Grammaire Hébraïque Raisonnée et Comparée," Durmenach, 1846; "Traduction Française et Annotation du Sefer Yesodot ha-Maskil de R. David ben Bilia du Portugal, XIV^e Siècle," in the "Dibre Ḥakamim" of Eliezer Ashkenazi, Metz, 1849; "Notions Elémentaires de la Grammaire Hébraïque"; "Guide du Traducteur du Pentateuque," 1851; rules for the Ḥazzan and for the Shoḥeṭ, in Hebrew and German, 1855; "Le Judaïsme ou la Vérité sur le Talmud" (German transl. by Mannheimer), Mülhausen, 1859; "M. Philippson et Sa Traduction de la Bible," in "Univ. Isr." 1860; "Recueil de Lettres Pastorales et de Discours d'Inauguration," Colmar, 1863; "Cours de Thèmes et de Versions Hébraïques à l'Usage des Commençants," Mülhausen, 1866; "La Justice Criminelle chez les Hébreux," published posthumously in "Arch. Isr." 1898.

S. J. Ka.

KLEIN, THÉODORE: French physician; born in Durmenach, Upper Rhine, May 30, 1845; died in Paris May 4, 1902; son of the chief rabbi of Colmar. After completing his studies at the college of Colmar, Klein went to Paris, where he engaged in the study of medicine. While still a student he together with Emil Javal translated into French Helmholtz's "Handbuch der Physiologischen Optik." In 1873 he took his degree of M.D., his thesis being "L'Influence de l'Eclairage sur l'Acuité Visuelle," which was awarded a prize by the medical faculty of Paris. In 1871 he published "La Thérapeutique de l'Œil au Moyen de la Lumière Colorée," a French translation of the German work by Boehm. He contributed to "L'Opinion Nationale," editing its scientific page from 1872 to 1876, and also to the "Revue des Sciences Médicales" and other medical journals. He further wrote: "Le Diabète Sucré," 1876; "Le Psautier du Dr. Graetz," 1877; "La Circoncision," 1888; Sur l'Origine de Quelques Idées des Délirantes dans la Paralysie Générale," 1888; "Polémiques Nombreuses dans l'Univers Israélite." The minister of the interior decorated him in 1900 with the Golden Medal for his long and disinterested services in behalf of the poor.

Klein was a member of the Jewish Consistory of Paris, and during eighteen years president of the Société de l'Etude Talmudique. He was the representative, both within and without the consistory, of ultra-Orthodoxy; and as he was a profound Talmudist, his views carried great weight in the deliberations of the various societies of the Jewish community in the French capital.

BIBLIOGRAPHY: *A la Mémoire du Dr. N. Th. Klein, Membre du Consistoire Israélite de Paris*, published by the Société de l'Etude Talmudique, Paris, 1902.

S. E. A.

KLEIN, WILHELM: Austrian archeologist; born Nov. 28, 1850, at Karánsebes, Hungary. He first studied Jewish theology and then philosophy at Vienna and Prague. The Austrian government subsequently sent him to Italy and Greece, where he engaged in archeological investigations, studying especially antique pottery. Klein is professor of archeology at the German University of Prague, and a member of the Gesellschaft zur Förderung Deutscher Wissenschaft, Kunst, und Literatur in Böhmen, as well as of the German Archeological Institute. He has published: "Euphronius" (1886); "Die Griechischen Vasen, mit Meisterinschriften" (2d ed., Vienna, 1887); and "Praxiteles" (1897).

S. A. Ki.

KLEMPERER, GEORG: German physician; born at Landsberg-on-the-Warthe May 10, 1865; son of Wilhelm Klemperer; studied at the universities of Breslau, Halle, and Berlin (M.D. 1885). From 1887 to 1896 he was assistant to Professor von Leyden; he was admitted, as privat-docent in 1889, to the medical faculty of the University of Berlin, where in 1895 he became professor.

Klemperer has written many essays in the professional journals, and since 1899 has been editor of the "Therapie der Gegenwart." Among his works may be mentioned: "Grundriss der Klinischen Diagnostik," Berlin, 1890 (8th ed. 1900); "Untersuchungen über Infection und Immunität bei Asiatischer Cholera," *ib.* 1894; "Untersuchungen über Gicht und Harnsäure Nierensteine," *ib.* 1896; "Justus von Liebig und die Medizin," *ib.* 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* 1901.

S. F. T. H.

KLEMPERER, GUTTMANN: Austrian rabbi; born 1815 at Prague; died at Tabor, Bohemia, Jan. 20, 1882. On his mother's side he was a descendant of Yom-Ṭob Lipmann Heller. He completed his Talmudic studies at Presburg as a pupil of Moses Sofer, and he also passed the gymnasium examinations at the lyceum (Protestant gymnasium) in the same place. On his return to Prague he attended courses in philosophy at the university and the Talmudic lectures of Solomon Judah Rapoport. In 1844 he went as rabbi to Tabor, where he labored until his death. At Tabor he introduced the regulated worship of the Prague Temple.

Of Klemperer's numerous published writings the following may be mentioned: (1) Speech on the occasion of the abolition of the Jews' tax in Bohemia, Prague, 1847; (2) "Ḥayye Yehonatan," biography of Jonathan Eybeschütz, *ib.* 1858; (3) "Jüdischer Geschichtskalender" ("Pascheles Volkskalender," 1855–59); (4) "Der Patriarch R. Juda II., ein Charakterbild," Prague, 1861; (5) "R. Salomo Luria," *ib.* 1862; (6) "Das Armengesetz nach Talmudischen Prinzipien," *ib.* 1863; (7) "Das Erziehungswesen nach den Prinzipien Unserer Altvordern," *ib.* 1864; (8) "R. Löwe ben Bezalel, Lebensbild eines Prager Oberrabbiners," *ib.* 1873; (9) "Das Wesen der Jüdischen Geheimlehre," *ib.* 1875–79. Of his German translation of David Gans's "Ẓemaḥ Dawid," with notes, only parts i. and ii. have been published, by Moritz Grünwald.

S. A. Ki.

KLEMPERER, WILHELM: German rabbi; born March 30, 1839, at Prague; son of Guttmann Klemperer. After attending the gymnasium of his native city, he studied (1856–1863) at the university and the Jewish theological seminary in Breslau (Ph.D., Leipsic, 1861) and was ordained rabbi in 1863. He was successively rabbi at Landsberg (1864–1885) and Bromberg (1885–91); he was called in 1891 as preacher to the Reform congregation of Berlin.

Klemperer has published: "Fest- und Gelegenheitspredigten," Breslau, 1866; "Christian Thomasius"; "Voltaire und die Juden"; "Beiträge zur Vergleichenden Gnomologie."

S. M. St.

KLETZK: Russian town, in the government of Minsk. It is believed to have been founded in the eleventh century, but the earliest known mention of the Jewish community there refers to 1522. A document dated Sept. 5, 1522, was issued by King Sigismund, in which he awarded for three years to Isaac Jesofovitch, a Jew of Brest-Litovsk, for the sum of 300 "kop groschen," a lease of the inns and other sources of revenue in Kletzk. The next mention of the Kletzk community is found in a document dated Jan. 21, 1529, which imposes military duties on its inhabitants, as well as on those of other towns. On June 15, 1542, the boyar Grishko Kochevich brought suit against Zachariah Markovich, a Jew of Kletzk, the latter's oxen having broken into Grishko's field and injured the growing grain; the court awarded to Grishko twelve "ruble groschen" damages. A census taken in 1552–55 shows that the Jewish householders lived chiefly on Wilna street, on the Sloboda, and owned gardens in the suburbs. Kletzk is mentioned in the assessment on the Lithuanian communities in 1566, and from its small proportionate assessment it appears that the community was not important at that time.

In 1670 the Jews of Kletzk were accused of having murdered a baptized Jewess, the wife of Geliash Yevchich. She had gone to the fair of Kletzk and had stopped first at the house of a Christian, and then at the house of the Jew Goshko Tzeperski, where she was last seen. At the time she disappeared she had a large sum of money in her possession. Her body was not found, and it is probable that she was induced by her former coreligionists to leave her husband and return to Judaism in some distant place, such cases having frequently occurred among the Jews of Lithuania after the Cossack uprising.

Until 1623 Kletzk belonged to the district of Brest-Litovsk. After that date it was transferred, together with the neighboring towns, to the district of Pinsk. According to tradition, the town originally was located on the opposite bank of the Vistula, on the road leading to Lyakhovich; but after the destructive fire of 1705 it was rebuilt, at the instance of the governor, on its present site. Thus the cemetery, formerly very near the town, is now two miles distant, and during the spring floods the Jewish community finds it difficult to provide for the burial of its dead. There is a large synagogue, built by Prince Radziwil in 1796; a bet ha-midrash fully two hundred years old; and fifteen smaller houses of prayer. The first rabbi of Kletzk was Judah ben Löb, who had under his jurisdiction also the community of Mechit. He was succeeded by Michael ben Meïr Eisenstadt, who in turn was followed, about 1762, by his son Moses Eisenstadt (d. Oct. 25, 1795). The old people of Kletzk still speak of the sojourn there of the philosopher Solomon Maimon, who lived there for several years, and was intimate with R. Moses Eisenstadt. In the nineteenth century the town was repeatedly destroyed by fire—in 1817, 1845, 1865, and 1886—yet the large synagogue always escaped the flames. In 1903 Kletzk had a total population of about 8,000, of which about 6,000 were Jews.

BIBLIOGRAPHY: *Russko-Yevreiski Arkhiv*, i., Nos. 72 and 341; ii., Nos. 10, 34, 249; *Regesty i Nadpisi*, i., Nos. 256, 473, 493, 726, and 1101; *Pamyatnaya Knizhka Minskoi Gubernii*, Minsk, 1876; Levik, *Talpiyot*, Berdychev, 1895.

H. R. J. G. L.—B. Ei.

KLEY, ISRAEL (or **EDUARD** as he called himself): German preacher, educator, and writer; born at Bernstadt, Silesia, June 10, 1789; died at Hamburg Oct. 4, 1867. He attended the Wilhelm school at Breslau—in which he soon after gave instruction himself—and the gymnasium there. He studied also at the Berlin University under Fichte and Schleiermacher. In 1817 he accepted a call to Hamburg as head teacher and director of the free school, founded in 1815. This school gave the impulse to the founding of the temple at Hamburg, which inaugurated a reform in the liturgy and stood, in general, for the adaptation of Jewish worship to the spirit of the times. Kley, who had already officiated as preacher at the Jacobson Temple in Berlin together with Auerbach and Günsburg, was the first preacher at the Hamburg Temple, which position he retained for over twenty-one years, resigning it May 9, 1840. He was director of the free school until 1848. An institution bearing his name, for aged and destitute teachers, was erected in Hamburg.

Kley was a very prolific writer. Together with K. S. Günsburg he published "Erbauungen über Gottes Werk und Wort" (Berlin, 1813–14), and "Die Deutsche Synagoge" in 2 parts (*ib.* 1817–18). Several editions of his "Katechismus der Mosaischen Religionslehre" (Leipsic, 1814) were published, the last in 1850; also of his "Israelitisches Gesangbuch" (Hamburg, 1818), for which special melodies were written (*ib.* 1846). He published also a large number of sermons, either separately or in collections. Of the latter may be mentioned "Predigten in dem Neuen Israelitischen Tempel zu Hamburg" (*ib.* 1819–20); "Die Feste des Herrn"; "Israelitische Predigten für Alle Festtage des Jahres" (Berlin, 1824); "Sammlung der Neuesten Predigten Gehalten in dem Neuen Israel. Tempel zu Hamburg," edited by Ed. Kley and G. Salomon, 2 vols. (Hamburg, 1826–27); "Die Ruhe der Religion Mitten in der Welt Unruhe," five sermons (*ib.* 1831); "Blätter der Erinnerung: Letzte Kanzelvorträge im Neuen Israel. Tempel" (*ib.* 1844).

Kley, who is often called the Jewish Schleiermacher, published also sketches of sermons on the first Book of Moses (Grünberg-Leipsic, 1844), and on the second Book of Moses (Leipsic, 1856); further "Geschichtliche Darstellung der Israel. Freischule zu Hamburg" (Hamburg, 1841); "Die Erste Morgengabe zur Lehre und Bildung" (Grünberg, 1843); "Noch ein Wort zur Israel. Reformfrage" (Hamburg, 1845).

BIBLIOGRAPHY: Jonas, *Lebensskizze von Dr. E. Kley*, Hamburg, 1859; *Illustrirte Monatshefte für die Gesammten Interessen des Judenthums*, ii. 419 *et seq.*; Kayserling, *Bibliothek Jüd. Kanzelredner*, i. 47 *et seq.*

S. M. K.

KLEY, WILHELM: German economist and educator; born at Steinbach, district of Meiningen, Germany, June 25, 1869. He taught for several years at various schools, and then studied political economy, pedagogics, and philosophy at Giessen, Zurich, Basel, and Göttingen universities. After taking his doctor's degree he became teacher at the school for builders at Cassel. Since 1901 he has been director of the technical and commercial school of Harburg.

Kley has published: "Die Berufskrankheiten und Ihre Stellung in der Staatlichen Arbeiterversicherung in Nationalökonomischer Beleuchtung" (Cassel); "Die Schwindsucht im Lichte der Statistik und Sozialpolitik" (Leipsic); "Bei Krupp" (*ib.*); "Gesetzeskunde und Buchführung für Baubeflissene, Insbesondere zum Gebrauch an den Königlichen Baugewerkschulen" (Wittenberg); "Das Genossenschaftswesen im Handwerk"; "Warum Sollen und Müssen Sich die Handwerker zu Innungen und Genossenschaften Zusammenschliessen?" (Cassel, 1901); "Die Entwickelung des Geldwesens der Stadt Harburg," "Der Auf- und Ausbau der Deutschen Gewerbe- und Fortbildungschule" (*ib.*). Kley has also contributed articles to the "Zeitschrift für Sozialwissenschaft," edited by Wolf in Breslau.

S.

KLINGER, GUSTAV. See Buchbinder, Bernhard.

KLOTZ, LOUIS LUCIEN: French journalist and deputy; born in Paris Jan. 11, 1868; of Alsatian descent. After his education was finished, he was enrolled as advocate at the Cour d'Appel in Paris. At the age of twenty, with a view to popularizing the Franco-Russian alliance, he founded the "Vie Franco-Russe," an illustrated paper. In 1892 he became editor of the "Voltaire," and commenced a campaign against the reactionary policy of Jules Ferry. In the following year he was an unsuccessful candidate for his Paris district at the legislatorial elections. Two years later he founded the "Français Quotidien," a paper devoted to national defense, with which the "Voltaire" was subsequently amalgamated.

After another failure at the polls, he was elected by an overwhelming majority for Montdidier at the general election of 1898 as a radical socialist. Klotz is a member of several communal and charitable societies, among which are the Society for the Defense of Children, the Prison Society, and the Central Committee for Labor.

Bibliography: Curinier, *Dictionnaire National.*

S. V. E.

KLUGER, SOLOMON BEN JUDAH AARON: Chief dayyan and preacher of Brody, Galicia; born at Komarow, Russian Poland, in 1783; died at Brody June 9, 1869. He was successively rabbi at Rawa (Russian Poland), Kulikow (Galicia), and Jozefow (Lublin), preacher at Brody, and rabbi at Brezany (Galicia) and, again, at Brody (where he held the offices of dayyan and preacher for more than fifty years).

During his long life Kluger wrote a great number of works — one hundred and sixty volumes. He wrote on all the branches of rabbinical literature as well as on Biblical and Talmudic exegesis; but only the following of his writings have been published: "Sefer ha-Ḥayyim" (Zolkiev, 1825), novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim (his novellæ on the other parts of the Shulḥan 'Aruk have not been published); "Me Niddah" (*ib.* 1834), halakic and haggadic novellæ on Niddah; "'En Dim'ah" (part 1; *ib.* 1834), funeral sermon on the death of Ephraim Solomon Margaliot; "Ebel Yaḥid" (Warsaw, 1836), funeral oration on Menahem Manis Mordecai Teomim; "Nidre Zerizin" (Zolkiev, 1839), novellæ on Nedarim; "Ebel Mosheh" (with "'En Dim'ah," part 2; Warsaw, 1843), funeral orations on Moses Schreiber (Sofer) and Jacob Lissa; "Shenot Ḥayyim" (Lemberg, 1855; the first part contains responsa on Shulḥan 'Aruk, Oraḥ Ḥayyim; the second, responsa and novellæ for scribes); "Sefer Setam" (*ib.* 1856), laws for scribes; "Moda'a le-Bet Yisrael" (Breslau, 1859), responsa, chiefly of other rabbis, concerning maẓẓot made by machine; "Ṭub Ṭa'am wa-Da'at" (Lemberg, 1860; the first part contains the laws of ṭerefah; the second, entitled "Ḳin'at Soferim," contains laws for scribes and various laws of the Yoreh De'ah); "Ḥiddushe Anshe Shem" (Leipsic, 1860), novellæ on Shulḥan 'Aruk, Eben ha-'Ezer; "Ma'aseh Yede Yoẓer" (Lemberg, 1863), commentary on the Pesaḥ Haggadah; "Sefer 'Abodat 'Abodah" (Zolkiev, 1865), novellæ on 'Abodah Zarah. Kluger's taḳḳanot concerning slaughtering are printed in Ganzfried's "Torat Zebaḥ" (Lemberg, 1848), and two of his responsa in David Solomon Eybeschütz's "Ne'ot Deshe" (*ib.* 1861).

Bibliography: *Ha-Maggid*, xiii., No. 25; E. Kohn, *Ḳin'at Soferim*, pp. 108a-109b, Lemberg, 1892; Strelisker, in *Ha-Maggid*, xiii., No. 29; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 125; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 414-415; Judah Aaron Kluger, *Toledot Shelomoh*, Lemberg, 1898.

S. S. M. Sel.

KMITA, PETER. See Bona Sforza.

KNASMAHL. See Marriage.

KNEFLER, FREDERICK: American soldier; born in Hungary in 1833. He went to America, and when the Civil war broke out he enlisted as a private in the 79th Regiment Indiana Volunteer Infantry. He became successively captain, major, colonel, and brigadier-general. For meritorious service at Chickamauga he was promoted to the rank of brevet major-general. He participated in the engagements of the Army of the Cumberland and marched with Sherman to the sea. No other Jew attained such high rank in the army. After the war Knefler was made United States pension agent at Indianapolis.

Bibliography: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 179, Philadelphia, 1895: Markens, *The Hebrews in America*, p. 131, New York, 1888; *Pub. Am. Jew. Hist. Soc.* No. 3, p. 35.

A. A. M. F.

KNOT: Some form of quipu or knot-alphabet appears to have been adopted in Biblical, or, at least, in Talmudical times, to judge from the form taken by the ẓiẓit. Whether any mystical influence was connected therewith is uncertain, but tefillin are not knotted, except with the permanent knot of the head phylactery. It was even disputed down to the time of R. Tam whether the head knot should be tied afresh every day (Responsa, No. 132). To the rigid Sabbatarians of the Talmudic period, to make a knot was an act of labor, and, therefore, forbidden on the Sabbath (Shab. 111b), and this forms part of the Jewish law to the present day. Not alone is the making of a knot forbidden, but also the loosing of one. Consequently ultra-Orthodox Jews who will not carry a handkerchief except in the form of a girdle merely twist it around and do not tie it in a knot. Children, however, might go out on the Sabbath with stalks of madder knotted together, seemingly as an amulet (Shab. 66b). In the discussion on the restriction of martyrdom some of the extremists held that one should suffer martyrdom rather than tie even the knots of one's shoes like the Romans (Sanh. 74b). It is stated that Ex. xxxiii. 23 really means that God showed Moses the knots of the tefillin (Ber. 7a); the passage, however, is interpreted by Ibn Ezra (*ad loc.*) as referring to the knowledge of the physical laws of nature (comp. Maimonides, "Moreh," i. 35).

In Jewish folk-lore knots play a certain part, though how far the folk-lore is Jewish in origin generally remains uncertain. Among the children of Kiev one of the ways of determining who shall be "it" is to tie a knot in a handkerchief; the children pick out the corners, and the one selecting the knotted corner is "it." In Kovno, when a wart is removed, a knot is tied around it with a thread, and this knot is placed under the threshold. To cure a person who is possessed one counts nine knots ("Sefer Ḥasidim," § 1159): this seems to be German (comp. Wuttke, "Deutscher Aberglaube," p. 157).

Bibliography: Levy, *Neuhebr. Wörterb.* iv. 399-400; Güdemann, *Gesch.* ii. 205.

A. J.

KNOXVILLE. See Tennessee.

KOBER, GUSTAV: Austrian actor; born at Vienna April 21, 1849. He was trained for the stage by Emilie Dorr in that city and made his début at the Elysiumtheater, Stettin, in 1868. He then appeared at the following theaters: Budapest and Linz (1869-72), Thaliatheater in Hamburg (till 1877). In 1877 he joined the Meininger Company, remaining with this famous troupe of comedians until 1881, and accompanying them on their tours to Amsterdam and London. From 1881 to 1882 Kober played at the Berlin Residenztheater and the next two years at the Carltheater, Vienna; 1884-86 at the Thaliatheater, Hamburg; 1886-88 at the Landestheater, Prague; and 1888-89 at the Lessingtheater, Berlin. After a year devoted to a starring tour in various cities, Kober returned to the Lessingtheater, Berlin. He appeared also at the Irving Place Theater, New York city.

Kober's principal rôles are *Franz Mohr, Carlos* in "Clavigo," *Wurm, Richard III., Shylock, Iago, Mephisto,* and *Perin.*

Bibliography: O. G. Flüggen, *Bühnen-Lexikon*, 1892, p. 172.

S. E. Ms.

KÖBNER, HEINRICH: German physician; born at Breslau Dec. 2, 1838. He studied medicine at Berlin and Breslau (M.D. 1859), taking post-graduate courses at Vienna and Paris in 1860 and 1861. Establishing himself as a physician in Breslau (1861), he founded a dispensary for dermatology. In 1869 he became privat-docent and in 1872 professor of dermatology and syphilology. Indifferent health forced him to resign all his positions in 1878. After spending some time in southern Europe, he settled in Berlin, where in 1884 he again founded a dispensary. In 1897 he received the title "Geheimer Medizinalrat."

Köbner has written many essays in the medical journals, among which may be mentioned: "Ueber Arznei-Exantheme, Insbesondere über Chinin-Exanthem," in "Berliner Klinische Wochenschrift," 1877; "Uebertragungsversuche von Lepra auf Thiere," in Virchow's "Archiv," 1882.

His works in book form include: "Klinische und Experimentelle Mitteilungen aus der Dermatologie," etc., Erlangen, 1864.

Bibliography: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*

S. F. T. H.

KOBO. See Covo.

KÓBOR, TAMÁS. See Bermann, Adolf.

KOBRYN: District town in the government of Grodno, Russia; situated on the Muchavetz and Kobrynka rivers. In 1902 it contained more than 8,000 Jews in a total population of about 10,000. A Jewish congregation was in existence there at the beginning of the sixteenth century; it is mentioned among the Lithuanian Jewish congregations to which in 1514 Sigismund I. renewed privileges granted to them by his brother Alexander. The city and its suburbs, where the Jews had the right of residence, covered considerable space in the fifteenth and sixteenth centuries. The small town of Gorodetz, about five miles distant from Kobryn, once formed a part of the latter; but it was nearly ruined in 1653, when it was besieged by the Swedish army, the Jews and their property suffering greatly, especially at the hands of the Polish soldiers, who mutinied on account of non-payment of their salaries and compensated themselves at the cost of the Jews.

In 1766 Kobryn was officially reduced to the status of a village; but was restored in 1795 to the rank of a district town. The city was bombarded by the French army in 1812, and again suffered much, the Jews showing great courage.

In the old Jewish cemetery there are still legible some dates of the fifteenth century. The earliest known rabbi was Bezaleel b. Solomon Darshan (d. 1678). His successors have been: Jacob b. David Shapiro, or Spiro, the author of "Ohel Ya'aḳob," and founder of a yeshibah in Kobryn, where more than 400 pupils were instructed in his time (d. 1718); Minz (d. 1819); Shemariah, who was also a rabbi of the Ḥasidim of Riuboshow (d. 1835); Moses, rabbi of the Ḥasidim of Kobryn (d. 1858); Meïr Meïrim Shafit (d. 1873), author of the well-known work "Nir al-Yerushalmi"; Elijah, popularly known as "Rabbi Elinke Lider" (d. 1876); Saul Epstein (d. 1891); and last the present incumbent, Rabbi Meïr Atlas.

Kobryn has many charitable societies and institutions, a magnificent synagogue, two batte midrashot, and eleven houses of prayer of different Ḥasidic sects. Formerly the Jews were mostly engaged in agriculture and distilling; but in 1882, by a ukase of Alexander III., the renting of farms was prohibited to Jews, as was also residence outside the city limits. Further, in 1897 the distillery business was monopolized by the government. In consequence, the present economic position of the Kobryn Jews is very deplorable; and they are emigrating in large numbers to America and Africa.

Bibliography: Duke Dimitri Sopiega, *Revizia Kobrynskoi Ekonomii*, 1563 (the ducal author was at the time supervisor under the government; the manuscript is now in the municipal archives of Kobryn); *Entziklopedicheski Slovar*, St. Petersburg, 1895; *Regesty*, vol. i. *s.v.*, *ib.* 1899.

H. R. L. E.

KOBRYN, BEZALEL B. SOLOMON. See Bezalel b. Solomon of Kobryn.

KOBURG. See Saxe-Coburg-Gotha.

KÖCHER, HERMANN FRIEDRICH: German Christian Hebraist; born at Osnabrück in 1747; died April 2, 1792. He was the author of "Specimen Observationum Philologicarum in I Sam. ii." Jena, 1772; "Comm. Sistens Explicationem Vocum ויאמר et ויקרא Gen. i. 3, 5, de Deo Usurpatorum," *ib.* 1778; "Comm. ad Gen. ii. 18-20, de Vocatis ab Adamo Animantibus," *ib.* 1779; "Stricturarum Antimasorethicarum in Kirjan et Chetib ad Librum Judicum Specimen," *ib.* 1780; "Versuch einer Erklärung der Gesch. Saul's mit der Betrügerin zu Endor," Gera, 1780; "Nova Bibliotheca Hebraica" (with a preface by J. G. Eichhorn), 2 vols., Jena, 1783–84, a supplement to Wolf's "Bibliotheca Hebræa."

Bibliography: Winer, *Handbuch der Theologischen Literatur*, i. 69; Fürst, *Bibl. Jud.* ii. 194; McClintock and Strong, *Cyc.* Supplement.

T. B. P.

ḲODASHIM: Name of the fifth of the six orders ("sedarim") of the Mishnah, so called because all the treatises belonging to it contain regulations and laws concerning sacrifices, priestly contributions, and other matters pertaining to the cult. Both the name of this order and its position as the fifth in the Mishnah are old, and are recorded at an early date. Simeon b. Laḳish (3d cent.), who considered the six orders of the Mishnah to be intended by the words "emunat, 'iteka, ḥosen, yeshu'ot, ḥakmat, wada'at" (Isa. xxxiii. 6), enumerates them in the following order and with the following names: "Zera'im, Mo'ed, Nashim, Neziḳin, Ḳodashim, Ṭohorot" (Shab. 31a). The sedarim are given in the same order and with the same names in Esth. R. i. 2 and in Num. R. xiii. Another amora, R. Tanḥuma, although deducing from Ps. xix. 8–10 a different order of the sedarim, likewise reckons Ḳodashim as the fifth (Yalḳ., Ps. xix. 8 *et seq.*). According to another version of Tanḥuma's statement, the order of the sedarim is as follows: Nashim, Zera'im, Mo'ed, Ḳodashim, Ṭohorot, and Neziḳin (Num. R. *l.c.*). In this passage, however, the order is evidently determined by that of the Biblical verses to which the treatises are there referred.

Position in Mishnah.

It may, therefore, be safely assumed that Ḳodashim has always been the fifth of the orders of the Mishnah. According to Maimonides, Ḳodashim comes after the first four sedarim because they have their exegetical basis in Exodus, whereas Ḳodashim has its foundation in Leviticus. On the other hand, Ḳodashim stands before Ṭohorot because the regulations concerning sacrifice (Lev. i.–x.) precede those on cleanness and uncleanness (*ib.* xi.–xv.). Another explanation is given by Zacharias Frankel in his "Hodegetica in Mischnam," p. 262.

With the exception of the 1559 edition of the Mishnah, which regards the two treatises Ḥullin and Bekorot as belonging to the sixth order, Ḳodashim in all editions of the Mishnah contains eleven treatises. It is doubtful whether Keritot originally belonged to the order Neziḳim, as Brüll supposes ("Einleitung in die Mischna," ii. 28).

In the following survey the eleven treatises are outlined in the order given by Maimonides (*l.c.*), which has been followed in the editions of the Mishnah since 1606.

1. **Zebaḥim** ("Bloody Sacrifice"), entitled also **Sheḥiṭat Ḳodashim** ("Killing of the Consecrated Animals"; B. M. 109b), and **Ḳorbanot** ("Sacrifice"; in the Tosefta); divided into 14 chapters. Contents: Regulations for killing sacrificial animals and for sprinkling their blood; how the sacrifice may become an abomination ("piggul"), or invalid ("pasul"); things consecrated by heathen; upon what the thoughts must be concentrated during the sacrifice; of the mingling of different sacrifices; from which sacrifices the priests receive meat; which priests partake of such flesh, and which have no share in it; what the altar, the steps, and the vessels sanctify and in how far that which has been placed on the altar may not be removed from it; sacrifice offered outside; history of places of worship.

Treatises.

2. **Menaḥot** ("Meal-Offering"), divided into thirteen chapters. Contents: Regulations concerning the intention required; the preparation of the meal-offering and its ingredients; places from which the materials for the meal-offering are to be brought; meal-offerings from which only a handful ("ḳomez") is to be taken, and those which are to be placed entire upon the altar; concerning the waving ("tenufah") of the meal-offering, and the laying of hands on the sacrificial victim ("semikah"); the peace-offerings, the wave-offerings, the showbread, the pentecostal bread, and the drink-offering; the temple of Onias.

3. **Ḥullin** ("Profane," "Unconsecrated"), called also **Sheḥiṭat Ḥullin** ("Killing of Unconsecrated Animals"), divided into twelve chapters. Contents: Regulations concerning slaughtering; who is permitted to slaughter, by what means, and when; cutting through the neck; the dam may not be killed on the same day with her young; covering up the blood after slaughtering; diseased cattle; what is fit to eat ("kasher"), and what is unfit ("ṭerefah"); clean and unclean animals; what meat may not be cooked in milk; the portions of the slaughtered animals which must be given to the priest; the first of the fleece.

4. **Bekorot** ("First-Born"), divided into nine chapters. Contents: Regulations concerning the first-born; how long the first-born of clean animals are to be kept before being given to the priest; hair and wool of the first-born of clean animals; blemished first-born of animals; blemishes which make the first-born unfit for sacrifice; rights of the first-born son in regard to inheritance; rights of the priest to the ransom for the first-born son.

5. **'Arakin** ("Estimations"), divided into nine chapters. Contents: Rules for determining the amount which must be given to redeem one pledged to God, or, in case his value has been vowed, for ascertaining its equivalent; who may make such valuations, and in regard to whom they may be made; on reckoning the equivalent according to the wealth and age of the person in question; valuation when a limb or the half of the value of a person has been vowed; obligations of heirs; distraint when the equivalent is not paid.

6. **Temurah** ("Exchange" [of a consecrated object]), divided into seven chapters. Contents: Mainly regulations concerning exchanges; objects exchange of which may be effected; concerning the young of the sacrificial victim when exchange has taken place; exchange in case of a sin-offering; formulas for exchange.

7. **Keritot** ("Extermination"), divided into six chapters. Contents: Enumeration of the sins to which the penalty of excision ("karat") is attached when they have been committed wittingly though without previous warning against them, but which require a sin-offering if they have been committed

inadvertently; different cases in which sacrifice is necessary; when a guilt-offering or sin-offering is respectively necessary.

8. Me'ilah ("Trespass" [on what has been consecrated]), divided into six chapters. Contents: Regulations especially concerning trespass; sacrifices in which trespass may occur, and when it begins; things in which no trespass can take place, although they may not be used; reckoning in cases of trespass, and the question whether several persons may trespass in connection with the same thing; trespass through an agent.

9. Tamid ("The Daily Offering, Morning and Evening"), divided into seven chapters, in most editions, but see below. Contents: The Temple organization and the apportionment of the various official duties among the different priests by lot; on bringing the sacrificial lamb, killing and dividing it, and placing its various parts on the altar; the morning prayer; the incense-offering; the priestly blessing; hymns of the Levites on the different days of the week.

10. Middot ("Measures" [of the Temple]), divided into five chapters. Contents: Descriptions of the arrangement of the Temple and the dimensions of the separate divisions of the porches; of the forecourt and its chambers.

11. Ḳinnim ("Birds' Nests"), divided into three chapters. Contents: The offering of pigeons, which was to be brought by indigent women after confinement and by such of the poor as had committed any of the trespasses enumerated in Lev. v. 1 *et seq.* There are also in passing discussions of various cases of confusion of birds belonging to different persons or to different offerings.

Arrangement of Treatises.

Maimonides (*l.c.*) endeavors to account for this arrangement of the treatises of Ḳodashim, but his arguments are artificial, while Frankel (*l.c.* p. 262) attempts to explain it logically. Apparently, however, there was no real reason for the order of the treatises, which were probably arranged according to the system of study adopted in the Palestinian and the Babylonian academies. The teachers there were naturally influenced by pedagogical considerations, and placed the longer tractates before the shorter ones (Hoffmann, in Berliner's "Magazin," 1890, p. 323). The treatises within the seder or order were thus arranged according to the number of chapters, the one containing the greatest number being placed first (Geiger, in his "Wiss. Zeit. Jüd. Theol." ii. 489-492). This supposition of Geiger's holds good for Ḳodashim, except that Tamid, with seven chapters, follows Me'ilah, which has but six. Originally, however, Tamid did not have this number of chapters. In Löwe's edition of the Mishnah this treatise has only six chapters, while Levi b. Gershon (RaLBaG), in his preface to the commentary on the Pentateuch, allows Tamid five only. In Ḳodashim there is, accordingly, the following arrangement of treatises with a diminishing number of chapters: Zebaḥim, 14 chapters; Menaḥot, 13; Ḥullin, 12; Bekorot, 9; 'Arakin, 9; Temurah, 7; Keritot, 6; Me'ilah, 6; Tamid, 6 or 8; Middot, 5; Ḳinnim, 3. Various other orders of arrangement are found in different editions, which have been described by Strack ("Einleitung in den Talmud," p. 11). Noteworthy is the sequence given by RaLBaG (*l.c.*), namely: Zebaḥim, Ḥullin, Menaḥot, Bekorot, 'Arakin, Temurah, Me'ilah, Keritot, Tamid, Middot, Ḳinnim. In every system of arrangement Zebaḥim is the first treatise and in Num. R. xiii. it is expressly designated as the beginning of the Seder Ḳodashim.

In Tosefta and Gemara.

In the Tosefta Ḳodashim has eight treatises only, Tamid, Middot, and Ḳinnim being omitted. The Babylonian Talmud has Gemara for the first nine treatises, but none for the last two, Middot and Ḳinnim. There is no Jerusalem Gemara for Ḳodashim, nor is there any citation from one in the older commentaries and decisions. Isaac Alfasi, who uses Yerushalmi frequently, does not cite it for the treatise Ḥullin, nor is it quoted by Maimonides, Asheri, or Solomon b. Adret. The supposed citations by other commentators have been shown by Frankel and Buber either not to refer to Ḳodashim or to be erroneous.

Jerusalem Gemara.

Maimonides, however, says (*l.c.*) that there was a Palestinian Gemara for five whole orders (thus including Ḳodashim), but only for Niddah in the sixth order. It is also known that much attention was paid in Palestine to the Seder Ḳodashim, for the treatises Zebaḥim and Ḥullin in the Babylonian Talmud contain many statements of Palestinian amoraim. It is evident, therefore, that there was once a Jerusalem Gemara to Ḳodashim, but that it was lost at an early period and was no longer used even by the oldest commentators. Maimonides, however, had heard of its existence and believed that it was still extant, as is clear from his statement (*l.c.*); but it is evident that he never saw it, since if he had seen it he would certainly have made citations from it.

Bibliography: Maimonides, preface to his commentary on the Mishnah, printed in many editions of the Talmud after the treatise *Berakot*; Z. Frankel, *Hodegetica in Mischnam*, pp. 262 *et seq.*, Leipsic, 1859; idem, *Introductio in Talmud Hierosolymitanum*, pp. 45a *et seq.*, Breslau, 1870; Solomon Buber, *Die Angebliche Existenz eines Jerusalem Talmuds zur Ordnung Kodaschim*, in Berliner's *Magazin*, 1878, pp. 100-105; Abraham Geiger, *Einiges über Plan und Anordnung der Mischnah*, in his *Wiss. Zeit. Jüd. Theol.* ii. 474-492.

E. C. J. Z. L.

ḲODESH HA-ḲODASHIM. See Holy of Holies.

KOENEN, HENDRIK JACOB: Dutch historian of the Jews; born at Amsterdam Jan. 11, 1809; died at Buitenrust, near Haarlem, Oct. 13, 1874. He was educated for the bar, and received his degree of doctor of law in 1831. For many years he was a member of the common council of his native town and of the provincial states of North Holland. He was the author of many works on history. His "Geschiedenis der Joden in Nederland" was awarded a prize, and was published by the Prov. Utrechtsch Genootschap van Kunsten en Wetenschappen, Utrecht, 1843. It is the first history of the Jews in Holland, and in it many hitherto unknown historical sources are cited.

S. J. E. B.

ḲOF (ק): Nineteenth letter of the Hebrew alphabet; for its form see Alphabet. The meaning of the name is uncertain. It corresponds in form to the Greek "koppa" and the English "q," and is distinguished in pronunciation from Kaf in that it is produced, with a glottal catch, from the rear of the palate. It interchanges, in related languages, with ג, כ, and ע. Ḳof occurs only as a root-letter, never as a prefix or suffix. As a numeral it stands, in later usage, for 100.

T. I. Br.

KOHATH (קהת); KOHATHITES: Kohath was the second son of Levi (Gen. xlvi. 11; Ex. vi. 16; Num. iii. 17; I Chron. vi. 1) and progenitor of the Levitical division of the Kohathites. Born in the land of Canaan, he was one of those who went with Jacob to Egypt (Gen. xlvi. 8, 11), where he died at the age of 133, leaving four sons (Ex. vi. 18). The division of the Kohathites was more important than the other two Levitical divisions. Even when wandering in the wilderness, the Kohathites were divided into four families (Num. iii. 27); the whole number of their males over a month old was 8,600 (*ib.* iii. 28) and from thirty to fifty years of age, 2,750 (*ib.* iv. 2, 3, 36). To them was entrusted the transportation of the sanctuary and its furniture (*ib.* iii. 31, iv. 4–15), a very honorable office, and one in which great precautions had to be taken not to touch the objects carried (*ib.* iv. 15, 18–20). In the camp their position was south of the Tabernacle (iii. 28); and when journeying they preceded the Gershonites (*ib.* iv.; Josh. xxi.). Owing to the great holiness of their burden, the Kohathites carried it upon their shoulders (Num. vii. 9). In the wilderness their chief was Elizaphan ben Uzziel (*ib.* iii. 30). After the settlement of the Israelites in the land of Canaan, thirteen cities out of Judah, Simeon, and Benjamin were allotted to the priests, descendants of Kohath (Josh. xxi. 4, 13–19), and ten others out of Ephraim, Dan, and western Manasseh to the rest of the Kohathites (*ib.* xxi. 5, 20–26; I Chron. vi. 57–61, 67–70).

Besides Moses and Aaron, there were other eminent Kohathites; *e.g.*, the prophet Samuel and his grandson Heman. In David's division of the Levites into groups, descendants of the four Kohathite families are mentioned as heads of fathers' houses (I Chron. xxiii. 12–20). They are described also as taking part in the Temple service in the time of Jehoshaphat (II Chron. xx. 19) and as cooperating in the cleansing of the Temple in the reign of Hezekiah (*ib.* xxix. 12, 14). There is no mention of the Kohathites after the Exile.

E. G. H. M. Sel.

ḲOHELET MUSAR: Hebrew weekly; founded at Berlin in 1750 by Moses Mendelssohn (at that time he was not more than twenty-one) and T. Bock. Only two issues appeared; these contained philosophical and moral reflections of the Leibnitz-Wolff school.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 518; I. Davidson, *The Genesis of Hebrew Periodical Literature*, p. 3, Baltimore, 1900; F. Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 100; Kayserling, *Moses Mendelssohn*, p. 99.

G. M. Sc.

ḲOHELET (ECCLESIASTES) RABBAH (called in ed. Pesaro, 1519, and in ed. Venice, 1545, **Midrash Ḳohelet**): Haggadic commentary on Ecclesiastes, included in the collection of the Rabbot. It follows the Biblical book verse by verse, only a few verses remaining without comment. In the list of the old sedarim for the Bible four sedarim are assigned to Ecclesiastes, namely, to i. 1, iii. 13, vii. 1, and ix. 7; and the Midrash Ḳohelet was probably divided according to these sections. This appears from the phrase "Sidra tinyana" inserted between the comments to Eccl. vi. 12 and to vii. 1, and the phrase "Sidra telita'a" between the comments to Eccl. ix. 6 and to ix. 7. These phrases occur at the end of the second and third midrash sections, in the same way that "Seliḳ sidra" indicates the end of sections in Ruth R. and Esth. R. in the earlier editions. The commentary to iii. 12 having been lost, the exposition of the conclusion of the first section is missing. Nothing remains to indicate where one section ends and another begins, as there is no introductory remark to the comment on ii. 13. But an introduction is also lacking to the comment on vii. 1 and ix. 7.

Adaptations from Earlier Midrashim.

The author confined himself chiefly to collecting and editing, and did not compose new introductions to the sections. He, however, used to a great extent the introductions which he found either in the earlier midrashim—Bereshit (Genesis) Rabbah, Pesiḳta, Ekah (Lamentations) Rabbati, Wayiḳra (Leviticus) Rabbah, Shir ha-Shirim (Canticles) Rabbah—or in the collections from which those midrashim were compiled. This shows the important part which the introductions to the earlier midrashim played in the later midrashim, in that they served either as sources or as component parts of the latter. For introductions to commentaries on the Bible text and for homilies on the sedarim and Pesiḳta cycle, it was customary to choose texts occurring not in the Pentateuch, but chiefly in the Hagiographa, including Ecclesiastes. This, even in very early times, gave rise to a haggadic treatment of numerous passages in Ecclesiastes, which in turn furnished rich material for the compilation of the Midrash Ḳohelet.

The longest passages in the Midrash Ḳohelet are the introductions to Pesiḳta and Wayiḳra Rabbah, all of which the author used. Some introductions were abbreviated, and introductions from different midrashim were combined in a comment on one passage of Ecclesiastes. For instance, the long passage on Eccl. xii. 1–7 is a combination of the introduction to Wayiḳra Rabbah xviii. 1 and the twenty-third introduction in Ekah Rabbati (ed. Buber, pp. 9a–12a). Of the ninety-six columns which the Midrash Ḳohelet contains in the Venice edition (fols. 66c–90b), nearly twenty are occupied by expositions which the author took from introductions in Bereshit Rabbah, Pesiḳta, Wayiḳra Rabbah, and Shir ha-Shirim Rabbah; namely, the comments to Eccl. i. 1, 3, 5, 18; ii. 2, 12b, 21, 23; iii. 1, 11, 15, 16; v. 4, 5, 8, 15; vi. 7; vii. 14, 23 *et seq.*; viii. 1; ix. 2, 15; x. 20; xi. 2, 6; xii. 1–7. Many other passages besides the introductions have been transferred from those sources to the Midrash Ḳohelet. Moreover, it contains several passages in common with Ruth R.; compare especially the comment on Eccl. vii.

8, which includes the story of R. Meïr and his teacher Elisha b. Abuya, with Ruth Rabbah vi. (to Ruth iii. 13), with which it agrees almost verbatim. In this case the story was not taken direct from its source in Yer. Ḥag. ii. 77b, c.

Passages from the Babylonian Talmud.

The author of the Midrash Ḳohelet of course frequently consulted the haggadah of the Palestinian Talmud. At the same time, it may be assumed that various passages were taken directly from the Babylonian Talmud; and this assumption would prove the relatively later date of Ḳohelet Rabbah, though the end of the midrash, which is taken from Ḥag. 5a, must be considered as an addition. A further characteristic indication of the late composition of the work is the fact that in the comments on Eccl. v. 5 and vii. 11 passages from Pirḳe Abot are quoted, with a reference to this treatise (comp. Wayiḳra R. xvi.), and in the comment on v. 8 several smaller treatises are mentioned. In the same comment on v. 8, at the beginning of a proem in Wayiḳra Rabbah xxii., a modification of the passage in the latter is made which gives ample proof that the Midrash Ḳohelet was written at a later time than the other midrashic works mentioned. In Wayiḳra Rabbah the passage reads: "Even what is superfluous on the earth is a part of the whole; and also the things which thou regardest as superfluous to the revealed Torah, as the prescriptions relating to fringes, phylacteries, and mezuzah, they also belong to the idea of the revealed Torah." In the Midrash Ḳohelet it reads: "The things which thou regardest as superfluous to the Torah, as the tosafot of Rabbi's school and those of R. Nathan and the treatise on proselytes and slaves ["Hilkot Gerim wa-'Abadim"], they also were revealed to Moses on Sinai, and treatises like 'Hilkot Ẓiẓit Tefillin u-Mezuzot' belong to the sum total of the Torah." As Zunz assumes ("G. V." p. 266), the Midrash Ḳohelet belongs to the time of the middle midrashim. On the other hand, the author of Midrash Ḳohelet must not be charged with "proceeding entirely in the spirit of later compilers" merely because, in connection with certain Bible texts, he repeats accepted or approved passages which were written upon the same or similar texts. Such repetitions are frequently found in the earlier midrashim. In Midrash Ḳohelet the same comments are found on Eccl. i. 2 as on vi. 12; on i. 3 as on xi. 9; on i. 13 as on iii. 10; on iii. 16 as on x. 4; on vi. 1 as on ix. 13; and on vii. 11 as on ix. 10; etc. Verses ii. 24, iii. 13, v. 17, viii. 15 receive the same explanation; and it is interesting to note that the Epicurean and hedonistic view expressed in them—that for all of man's troubles his only compensation is the gratification of the senses: eating, drinking, and taking pleasure—is interpreted allegorically and given a religious significance: "Where-ever eating and drinking are spoken of in this way, the pleasure is meant which the study of the Bible and the performance of good works afford; as it is written (ch. viii. 15): 'it accompanies him בעמלו ["in his labor"], which must be interpreted as בעולמו ["in his world"]': not eating and drinking accompany man to the grave, but the Torah and the good works which he performs." The following connected passage on Eccl. ii. 4–8 may serve to indicate the manner in which in this midrash the allegorical interpretation is connected with the simple literal interpretation; it also shows how the author, in order to explain a passage, has fused the material collected from different sources, and illustrates his use of stories and of foreign words (the Bible text of Ecclesiastes is printed in italics):

Specimens of Exegesis.

"'*I made me great works,*' said Solomon; 'I made greater works than the works of my fathers'; as it is written, 'The king made a great throne of ivory' (I Kings x. 18). '*I builded me houses*'; as it is written, 'It came to pass at the end of twenty years, when Solomon had built the two houses' (*ib.* ix. 10). '*I planted me vineyards*'; as it is written, 'Solomon had a vineyard at Baal-hamon' (Cant. viii. 11). '*I made me gardens and orchards* [lit. "paradises"], *and I planted trees in them of all kinds of fruits,*' even pepper.

"R. Abba bar Kahana said: 'Solomon commanded spirits whom he sent to India to fetch water for watering. "*I made me pools of water*": fish-ponds [πισκίνη] wherewith to water a forest full of trees;—this is the land of Israel; as it is written, "And the king put them in the house of the forest of Lebanon" (I Kings x. 17). "*I got me servants and maidens*"; as it is written, "All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two" (Neh. vii. 60). "*I had servants born in my house*"; as it is written, "and those officers provided victual for King Solomon . . . they lacked nothing"' (I Kings v. 7).

"R. Ḥama bar Ḥanina said: 'At Solomon's table there were carrots [comp. Deut. R. i. 5] in summer and cucumbers in winter; they were eaten throughout the year. "*I had great possessions of great and small cattle*"; as it is written (I Kings v. 3), "u-barburim abusim." What does that mean? The scholars say, "Animals from Barbary" [Βαρβαρία]. . . . "*I gathered me also silver and gold*"; as it is written, "And the king made silver to be in Jerusalem as stones" (I Kings x. 27). Is it possible?—like the stones on the roads and in the yards, and they were not stolen? No, there were stones eight and ten ells long. "*And the peculiar treasure of kings*"; as it is written, "And all the kings of the earth sought the presence of Solomon" (II Chron. ix. 23),—והמדינות [lit. "and of the provinces"] is to be read מדיינת ["the disputing woman"], that is, the Queen of Sheba, who disputed with him in her wisdom, and asked him questions, and could not vanquish him; as it is written, "She came to prove him with hard questions" (I Kings x. 1). "*I gat me men singers and women singers, and the delights of the sons of men,*"—baths (δημόσια) and male and female demons [שדה, שדות, taken in the sense of שדים, "demons"] who heated them.'

"R. Ḥiyya bar Nehemiah said: 'Did Scripture intend to make us acquainted with Solomon's wealth? It probably refers only to the Torah: "*I made me great works*"; as it is written, "And the tables were the work of God" (Ex. xxxii. 16). "*I builded me houses,*"—those are synagogues and schoolhouses. "*I planted me vineyards,*"—those are the rows of scholars, who sit in rows [like vines] in the vineyard. "*I made me gardens and orchards* [lit. "par-

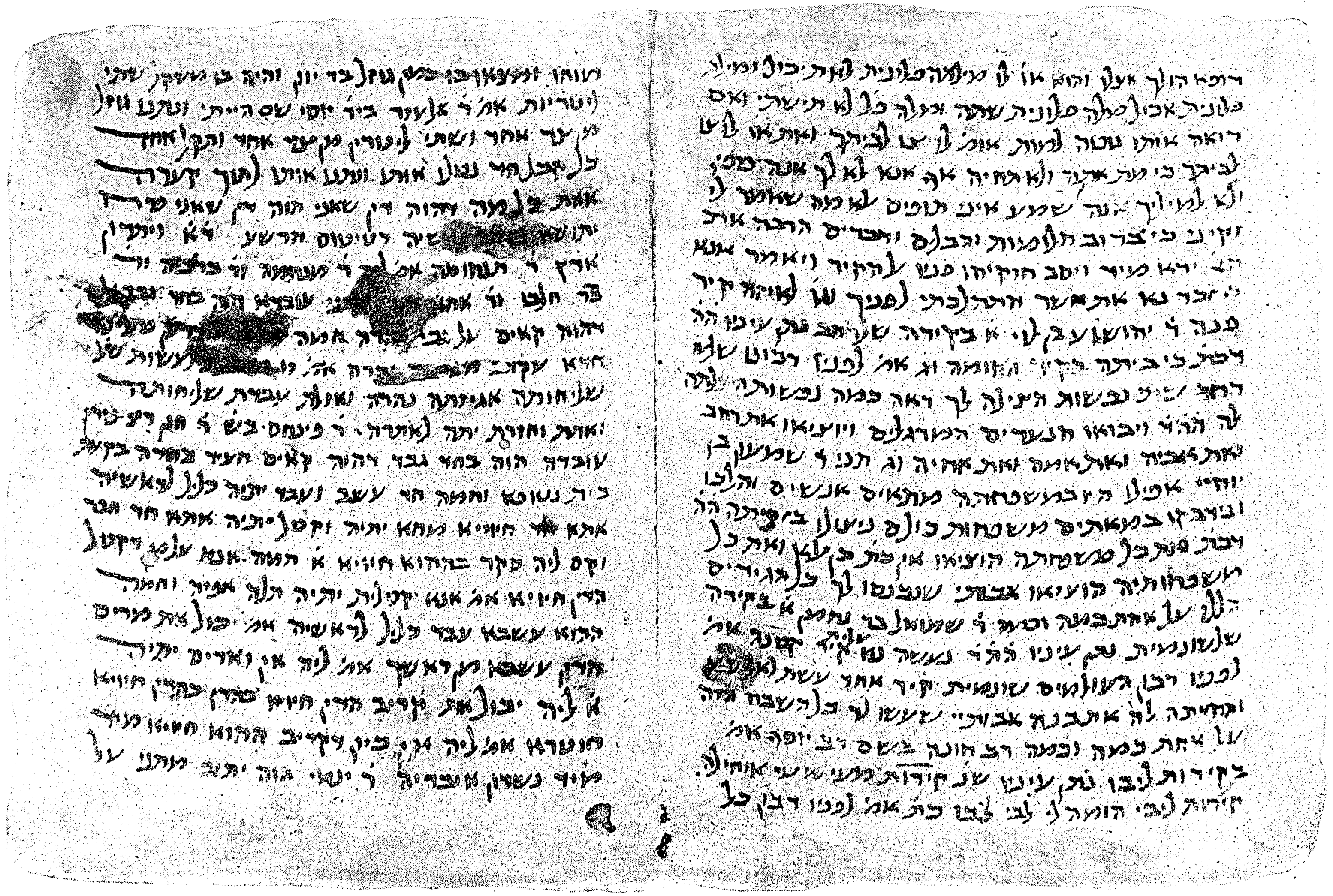

THIRTEENTH-CENTURY MANUSCRIPT OF ḲOHELET RABBAH, FROM THE CAIRO GENIZAH.
(By courtesy of Prof. S. Schechter.)

adiscs"],"—those are the great mishnayot, such as the mishnah of R. Ḥiyya Rabbah and that of R. Hoshaiah Rabbah, and that of Bar Ḳappara. "*I planted trees in them of all kinds of fruit,*"—that is the Talmud, which is contained in them. "*I made me pools of water,*"—those are the derashot. "*To water therewith the wood that bringeth forth trees,*"—those are the children who learn.'

"R. Naḥman said: 'That is the Talmud. "*To water therewith the wood that bringeth forth trees,*"—those are the scholars. "*I got me servants and maidens,*"—those are the nations; as it is written, "And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel iii. 2 [A. V. ii. 29]). And in the Messianic time the nations shall be subject to Israel; as it is written in Isa. lxi. 5, "And strangers shall stand and feed your flocks." "*And I had servants born* [companions] *in my house,*"—that is the Holy Ghost. "*Also I had great possessions of great and small cattle,*"—those are the sacrifices; as it is written, "From the cattle and sheep ye shall sacrifice" (Lev. i. 2, Hebr.). "*I gathered me also silver and gold,*"—those are the words of the Torah; as it is written, "More to be desired are they than gold" (Ps. xix. 11). "*And the peculiar treasure of kings*"; as it is written, "By me kings reign" (Prov. viii. 15). והמדינות is to be read מדיינין ["disputers"], —those are the scholars who dispute in the Halakah. "*I gat me* שרים ושרות"—those are the toseftas. "*And the delights,*"—those are the haggadot, which are the delights of Scripture.'

"R. Joshua b. Levi interpreted the passage as referring to Israel on its entry into the country: '"*I made me great works,*"—"When ye be come into the land of your habitations . . . and will make a burnt offering . . . unto the Lord" (Num. xv. 2, 3). "*I builded me houses,*"—"and houses full of all good things" (Deut. .vi. 11). "*I planted me vineyards,*"—"vineyards and olive-trees which thou plantedst not" (*ib.*).'

"Hadrian the Accursed said to R. Joshua b. Hananiah: 'The Torah says: "A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it" (*ib.* viii. 9). Can you bring me three things that I ask for?' 'What are they?' 'Pepper, pheasants [*φασιανός*], and silk [*μέταξα*].' He brought pepper from Niẓḥanah, pheasants from Ẓaidan [Sidon], or, as another says, from 'Akberi, and silk from Gush Ḥalab.

"R. Levi said: '"*To water therewith the wood that bringeth forth trees.*" The land of Israel did not even lack cane for arrows. "*I got me servants and maidens,*"—"And a mixed multitude" (Ex. xii. 38). "*And had servants born in my house,*"—those are the Gibeonites, whom Joshua turned into hewers of wood and drawers of water (Josh. ix. 27). "*I also had great possessions of great and small cattle,*"—"a very great multitude of cattle" (Num. xxxii. 1). "*I gathered me also silver and gold*"; as it is written, "He brought them forth also with silver and gold" (Ps. cv. 37). "*And the peculiar treasure of kings and of the provinces,*"—that is the booty of Og and Midian.'"

The Midrash Ḳohelet published by Solomon Buber in the Midrash Zuṭa in 1894 is different from the work discussed here. It is probably merely an extract with some additions. It is noteworthy that the author of the Yalḳuṭ knew only this midrash to Ecclesiastes, but in a more complete form than it is found in the printed edition.

Bibliography: Zunz, *G. V.* 1st ed., p. 265; Theodor, in *Monatsschrift*, 1880, pp. 185 *et seq.*; Müller, *Masseket Soferim*, p. 221; Weiss, *Dor*, iii. 274, iv. 209; Grünhut, *Kritische Untersuchungen des Midrash Ḳohelet*, v.; Winter and Wünsche, *Jüdische Litteratur*, i. 570 *et seq.*; German transl. of *Midrasch Ḳohelet* by Aug. Wünsche, Leipsic, 1880. For editions and commentaries see Bereshit Rabbah; Ekah (Lamentations) Rabbati.

S. S. J. T.

KOHEN (KOHANIM). See Cohen.

KOHEN ẒEDEḲ, ABRAHAM. See Abraham ben Elijah ha-Kohen.

KOHEN ẒEDEḲ, JOSEPH. See Ẓedeḳ, Joseph Kohen.

KOHEN ẒEDEḲ II. KAHANA BEN JOSEPH: Gaon of Pumbedita from 917 to 935. Immediately after his appointment he took measures to change the existing system in the division of the revenues between the two schools of Sura and Pumbedita. Hitherto Sura had taken two-thirds, and Pumbedita one-third, of the total revenue. Kohen Ẓedeḳ opposed this division on the ground that Pumbedita was at that time the more prominent and had the greater number of pupils, and was, therefore, under heavier expense than Sura. The controversy resulted in favor of Kohen Ẓedeḳ, it being decided that an equal division of the income should thenceforth be made between the two schools.

Kohen Ẓedeḳ succeeded also in protecting the interests of Pumbedita against the schemes of the exilarch Mar 'Uḳba. It had been the custom to assign the income from Chorazan to Pumbedita, which was bound, in return, to provide the Jewish communities of that province with officers. Mar 'Uḳba, already unpopular, attempted to secure possession of these revenues for himself, but the attempt cost him his position. Kohen Ẓedeḳ's influential friends, Netira, his sons, and Joseph ben Phineas his son-in-law (see on them A. Harkavy in the "Berliner Festschrift," pp. 34 *et seq.*), induced the court of Bagdad to banish Mar 'Uḳba to Kermanshah. His poetic talents, however, won him a renewal of the favor of the calif, but the strong opposition to him brought about his second banishment.

When the post of exilarch had been vacant five years, and the question of Mar 'Uḳba's successor began to be considered, the appointment of his nephew, David b. Zakkai, proved generally acceptable. But although the whole college of Sura acknowledged him as exilarch, Kohen Ẓedeḳ refused to recognize him, on the ground that he was a relative of Mar 'Uḳba. David b. Zakkai then declared Kohen Ẓedeḳ's position vacant, and appointed Mebasser b. Ḳimoi as gaon in his place (918). Only part of the college of Pumbedita remained faithful to their old head, the rest going over to Mebasser. The tedious struggle between David b. Zakkai and Kohen Ẓedeḳ was finally settled by the blind Nissim Naharwani; he went to the latter late at night and persuaded him to become reconciled to the exilarch, who then recognized him as lawful gaon.

Such is the account of Kohen Ẓedeḳ's life as given by Nathan ha-Babli (in the Ahimaaz Chronicle, in

"Med. Jew. Chron." ii.), which is followed by Grätz and Weiss. The letter of Sherira Gaon, on the other hand, which is followed by Abraham ibn Daud ("M. J. C." i. 40, 66), makes Kohen Ẓedeḳ's public career much shorter, and contradicts in many respects the accounts of the other authorities. Sherira's version begins with the election of Mebasser to the gaonate. After the death of Yehudai bar Samuel, gaon of Pumbedita (917), the college selected Mebasser ben Ḳimoi as his successor (918). The exilarch David ben Zakkai, however, refused to recognize him and chose Kohen Ẓedeḳ as gaon in opposition to him. A struggle naturally ensued between David b. Zakkai and Mebasser and his pupils, ending finally in the reconciliation of the exilarch and the gaon (922). After the death of Mebasser (926) his pupils went over to Kohen Ẓedeḳ, who thenceforth until his death in 935 was sole and acknowledged gaon. The fact that Kohen Ẓedeḳ was not independent, as Nathan ha-Babli seems to suggest, and that his importance depended on David b. Zakkai's favor, agrees with the fact that in the controversy of the exilarch with Saadia over a case of inheritance, Kohen Ẓedeḳ unhesitatingly subscribed to David b. Zakkai's decision, while Saadia refused to do so. According to J. Halevy, whose statements are made on the authority of Sherira's letter, the dispute with Mar 'Uḳba concerning the income from Chorazan, of which Nathan ha-Babli speaks, was not between 'Uḳba and this Kohen Ẓedeḳ of Pumbedita, but involved an earlier gaon of Sura, Kohen Ẓedeḳ b. Abimai (845). No responsa from Kohen Ẓedeḳ Kahana b. Joseph have been preserved.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 246 *et seq.*, 276, 391 *et seq.*; J. Halevy, *Dorot ha-Rishonim*, iii. 25 *et seq.*; Weiss, *Dor*, iv. 134 *et seq.*, 157, 159; compare also the direct contradiction in JEW. ENCYC. v. 290b and 569a.

S. S. M. Sc.

KOHLER, KAUFMANN: Rabbi and theologian; born in Fürth, Bavaria, May 10, 1843; a descendant of a family of rabbis. He received his rabbinical training at Hassfurt, Höchberg near Würzburg, Mayence, Altona, and at Frankfort-on-the-Main (under Samson Raphael Hirsch), and his university training at Munich, Berlin, Leipsic, and Erlangen (Ph.D. 1868; his thesis, "Der Segen Jacob's," was one of the earliest Jewish essays in the field of the higher Biblical criticism, and its radical character had the effect of closing to him the Jewish pulpit in Germany). Abraham GEIGER, to whose "Zeitschrift" Kohler became a contributor at an early age, strongly influenced his career and directed his steps to America. In 1869 he accepted a call to the pulpit of the Beth-El congregation in Detroit; in 1871 he became rabbi of the Sinai congregation in Chicago. In 1879 he succeeded his father-in-law, David EINHORN, as rabbi of Temple Beth-El, New York city; his brother-in-law, Emil G. Hirsch, becoming his successor in Chicago. Feb. 26, 1903, he was elected to the presidency of Hebrew Union College, Cincinnati.

From the time of his arrival in America, Kohler actively espoused the cause of Reform Judaism; he was one of the youngest members of the Philadelphia Jewish Rabbinical Conference of 1869, and in 1885 he convened the Pittsburg Rabbinical Conference, which adopted the so-called "Pittsburg Platform," on which Reform Judaism in America stands. While in Chicago he introduced Sunday lectures as supplementary to the regular Sabbath service. Kohler served for many years as president of the New York Board of Ministers, and is at present honorary president of the Central Conference of American Rabbis. He was editor-in-chief of the "Sabbath Visitor," a Jewish weekly for the young, from 1881 to 1882, and of "The Jewish Reformer," a weekly devoted to the interests of Reform Judaism, in 1886. He has for a number of years been deeply interested in the "Jewish Chautauqua" movement. Shortly before his departure from New York in 1903 he delivered a series of six lectures at the Jewish Theological Seminary on "Apocryphal Literature."

Kohler has been always an active and prolific contributor to the Jewish and Semitic scientific press, European and American; among the periodicals to which he has most frequently contributed scientific articles are Geiger's "Zeitschrift," the journal of the German Oriental Society, "Hebraica," the "Jewish Quarterly Review," the "Allgemeine Zeitung des Judenthums," the "Jewish Times," the "American Hebrew," "Menorah Monthly," "Zeitgeist," and "Unity." Among his published scientific studies and lectures are: "On Capital Punishment" (1869); "The Song of Songs" (1877); "Backwards or Forwards," a series of lectures on Reform Judaism (1885); "Ethical Basis of Judaism" (1887); "Church and Synagogue in Their Mutual Relations" (1889); "A Guide to Instruction in Judaism" (1899). He also edited the German collected writings of David Einhorn (1880).

BIBLIOGRAPHY: *Who's Who in America*, 1904; Markens, *The Hebrews in America*, pp. 238-239; *American Jewish Year Book*, 5664; *The American Hebrew*, Sept. 18, 1891; Leon Hühner, in *The Jewish Exponent*, March 13, 1903.

A.

KOHLER, MAX J.: American lawyer; born at Detroit, Mich., May 22, 1871; son of Kaufmann Kohler; educated at the College of the City of New York (B.S. 1890) and at Columbia Law School (M.A. 1891, and LL.B. 1893). From 1894 to 1898 he was assistant United States district attorney in New York city, and, though a Democrat, was appointed special United States district attorney by the Republican administration in 1898, a position which he held for a year. He was admitted to practise before the Supreme Court of the United States in 1902.

Kohler is occasional lecturer to the Y. M. H. A. of Philadelphia and the Jewish Chautauqua Society, and is a frequent contributor to the Jewish press. He edited Charles P. Daly's "Settlement of the Jews in North America" (New York, 1893), and is the author of "Rebecca Franks: an American Jewish Belle of the Last Century" (*ib.* 1894), of a pamphlet on Chinese exclusion legislation, and of the chapter entitled "Jews and Judaism in America" in Halliday and Gregory's "The Church in America and Its Baptism of Fire" (*ib.* 1896). He has contributed also to the publications of the American Jewish Historical Society, of which he is a secretary.

A.

KOHN, ABRAHAM: Austrian rabbi; born Jan. 1, 1807, at Zaluzan, Bohemia; died at Lemberg, Galicia, Sept. 7, 1848. In 1828 he entered the

University of Prague, where he applied himself to philosophy, while devoting his spare time to rabbinical studies. In July, 1833, he was called as rabbi to Hohenems, Vorarlberg, where he remained for eleven years. Besides organizing various charitable societies, he greatly improved the educational facilities for the young, and introduced many wholesome reforms into the public service. In May, 1844, he accepted the rabbinate of Lemberg. Here in a comparatively short time he opened a well-equipped "Normalschule" of which he was the superintendent, dedicated a new temple, abolished many old abuses, and did not rest until the degrading tax on kasher meat and Sabbath candles, imposed upon the Jewish community by the government, was removed.

But while the better element rallied about him, the enemies of culture and progress were actively engaged in embittering his life and in undermining his growing popularity. Impelled by unbounded fanaticism, and encouraged by the lawless conditions prevailing in 1848, they finally concocted a plan to take Kohn's life. On Sept. 6, 1848, a man, hired by the fanatical clique, entered Kohn's kitchen and poisoned the dinner. While the other members of his family recovered, Kohn and his youngest child died the following day. A wearisome trial ensued; but for some unknown reasons it was suppressed.

Kohn contributed articles on various subjects (*e.g.*, on Jewish mourning customs and on music for the holy days) to Geiger's "Wiss. Zeit. Jüd. Theol." iii. and iv.

Bibliography: *Allg. Zeit. des Jud.* 1849, pp. 212 *et seq.*; Kobak's *Jeschurun*, i.; Jakob Kohn, *Leben und Wirken Abraham Kohns*, Lemberg, 1855; Schreiber, *Reformed Judaism and Its Pioneers*, pp. 164 *et seq.*, Spokane Falls, Wash., 1892; Gotthilf Kohn, *Abraham Kohn im Lichte der Geschichtsforschung*, Zamarstynow, 1898.

S. A. Gu.

KOHN (KAHANA), DAVID: Russian archeologist and Hebrew writer; born at Odessa in 1838. He received a rabbinic education; but at the age of fourteen he took up the study of medieval literature and modern languages, and soon afterward, history and archeology. Of his early essays those on fossil animals ("Ha-Meliẓ," 1866), on the life of Rabbi Solomon Bennet (*ib.* 1868), and on the Messianic movement and the origin of Ḥasidism ("Ha-Shaḥar," 1873–75) may be especially mentioned. Lately he has contributed to "Ha-Shiloaḥ."

Kohn was editor of the Aḥiasaf edition of Abraham ibn Ezra's "Diwan" (1894), as well as of Jacob Emden's curious autobiography and various other important works. He was also the first to attack Graetz's criticism of the Biblical text, and to defend the Masorah. Besides the works already mentioned, he has published: "Meḥkere Ḳohelet ben Dawid" (Wilna, 1880), a historico-critical introduction to the Book of Ecclesiastes; "Masoret Seyag le-Miḳra," in defense of the Masorah against the hypercriticism of modern exegetes (1880); "Or we-Ḥoshek" (Yaroslav, 1887).

Bibliography: *Aḥiasaf*, 1894; Slouschz, *La Renaissance de la Littérature Hébraïque*, p. 190.

H. R. N. Sl.

KOHN (PAP), DAVID: Hungarian political economist; born Dec. 2, 1868, at Csecse, Hungary; studied law in Budapest. In 1890 he attracted general attention by his essay "Gabona Határidöüzlet," on buying grain on margin, which was crowned by the Hungarian Academy of Sciences. In 1893 he was elected member of the academy's commission of political economy. In 1896 he Magyarized his name, changing it to "Pap."

Kohn's works include: "Az Olasz Valuta Története" (1893), on the history of the Italian Valuta; "Adók Reformjáról" (1894), on tax reform (both of these works were crowned by the Hungarian Academy); "A Telepités Kérdése" (1896); "Kvóta, Vámszövetség Bank" (1897); "A Magyar Agrármozgalom" (1897); "Az Allami Zárszámadás Joga" (1897).

Bibliography: *Pallas Lex.* x., xviii.

S. L. V.

KOHN, GABRIEL BEN REUBEN ISRAEL: Hungarian Talmudist; born at Vagujhely about 1765; died at Rechnitz Dec. 29, 1850, where he became rabbi in 1822. The family adopted the name of Engelsmann. Kohn was strictly Orthodox, and opposed to the slightest change of ritual usage, as, for instance, the removal of the almemar from the center of the synagogue ("Allg. Zeit. des Jud." 1847, pp. 545, 657). He wrote: "'Ene Yisrael," in two parts: (1) "Me'or 'Enayim" (Vienna, 1822), annotations to Baba Batra and Shebu'ot; and (2) "Pene Moshe" (*ib.* 1825), to Ḥullin; "Derashot Gabri" (Frankfort-on-the-Oder, 1826), in two parts: (*a*) thirty-two derashot; and (*b*) "Teshubot Gabri," thirty-seven responsa; "Geburot Adonai" (Krotoschin, 1835), a commentary on the Passover Haggadah, with a German translation. Among his disciples was Abraham Placzek, acting "Landesrabbiner" of Moravia.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 92, 121, 440; Fürst, *Bibl. Jud.* i. 312; Steinschneider, *Cat. Bodl.* col. 996; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 262.

D. S. Man.

KOHN, JAKOB: Austrian jurist; born Dec. 24, 1847, in Papa, Hungary; died at Vienna Jan. 20, 1902. He studied jurisprudence at the University of Vienna, and entered the service of the government in 1872. On Sept. 7, 1894, Kohn was appointed "Landesgerichtsrath" at the Vienna Landesgericht for civil cases, and he held the office until his death. Kohn was the first Jewish "Rathssekretär" and "Landesgerichtsrath" in Austria. He assisted in founding the Oesterreich-Israelitische Union, the first Jewish political society in Vienna, and was for fourteen years its vice-president.

S. L. Y.

KOHN, JOEL BEER: Russian writer; born at Volozhin 1816; died in Wilna Nov. 17, 1871. He translated Fénelon's "Les Aventures de Télémaque" into Hebrew, under the title "Kebod Elohim" (books i., ii., Königsberg, 1851; books iii.–xxi., Wilna, 1853); wrote a biography of Æsop and translated some of his fables into Hebrew under the title "Ḥayye Asaf" (Warsaw, 1858); and composed a double commentary on Yalḳuṭ (Wilna, 1864).

Bibliography: Zeitlin, *Kiryat Sefer*, p. 177; Benjacob, *Oẓar ha-Sefarim*, pp. 186, 236; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 667.

H. R. M. Sc.

KOHN, MAIER: Ḥazzan in Munich, Bavaria; born toward the close of the eighteenth century. He was the predecessor of Solomon Naumbourg, afterward chief cantor of Paris. Kohn has the distinction of having been the first in Germany to abolish the irregular singing of ḥazzan and the "meshorrerim" (male choir) and to substitute therefor a more modern musical service. Numerous traditional chants collected and harmonized by him were published together with compositions of non-Jewish composers under the title "Münchner Synagogengesänge" (1839). They had become popular in Bavaria long before their publication. The music was printed from right to left in order to enable the author to supply the texts in the original Hebrew characters.

Bibliography: I. Singer, *Ueber Entwicklung des Synagogengesanges.*
S. A. Kai.

KOHN, MESHULLAM SOLOMON. See Cohn, Meshullam Solomon.

KOHN, SAMUEL: Hungarian rabbi and author; born at Baja, Hungary, Sept. 21, 1841; grandson of the rabbi of that place, Götz Schwerin Kohn; educated at the gymnasium in his native city, and at the Jewish theological seminary and the University of Breslau. In 1866 he was called as rabbi to Budapest, where he was the first to introduce sermons in the Hungarian language. He was one of the founders and for a long time president of the Hungarian Literary Society. Since 1898 Kohn has lectured on homiletics in the rabbinical school at Budapest.

Kohn is a prolific writer. His published works include: "Der Prophet Elijah in der Legende," Breslau, 1863; "De Pentateucho Samaritano Ejusque cum Versionibus Antiquis Nexu," Leipsic, 1865; "Samaritanische Studien: Beiträge zur Samaritanischen Pentateuch-Uebersetzung und Lexicographie," Breslau, 1868; "Wie Haben Wir Unsere Emancipation Aufzufassen?" Pest, 1868; "Zsinagógai Szónoklatok," a collection of Hungarian sermons, Budapest, 1875; "Zur Sprache, Literatur, und Dogmatik der Samaritaner," Leipsic, 1875; "Die Hebräischen Handschriften des Ungarischen National-Museums zu Budapest" (Hungarian and German), Budapest, 1877; "Mordechai ben Hillel, Sein Leben, und Seine Schriften, Nebst 6 Bisher Unedirten Hebräischen Beilagen" (reprinted from "Monatsschrift"), Breslau, 1878; "Héber Kútforrások és Adatok Magyarország Történelméhez," on Hebrew sources and data of Hungarian history, Budapest, 1881; "A Zsidók Története Magyarországon," first part of a history of the Jews in Hungary, *ib.* 1884; "A Szombatosok, Történetük, Dogmatikájuk és Irodalmuk," on the history, dogmatics, and literature of the Sabbatarians, in Hungarian, *ib.* 1889; in German, Leipsic, 1894; "Kohn Schwerin Götz Bajai és Bácsmegyei Förabbi Elete és Korrajz," on the life and times of Götz Schwerin Kohn, Budapest, 1899.

Kohn edited with M. Kayserling "Die Ungarisch-Jüdische Wochenschrift," *ib.* 1871; he also wrote the articles on the Jews, their history and literature, in the Hungarian encyclopedia "Pallas." He has been a frequent contributor to the leading Hebrew, German, and Hungarian periodicals, and has also published various addresses delivered on special occasions, among them being: "Gedächtnisrede auf Dr. W. A. Meisel," *ib.* 1868; "Rede bei Enthüllung des Meisel-Denkmals," *ib.* 1868; "Was Haben die Jüngsten Vorgänge Innerhalb der Ungarischen Judenheit zu Bedeuten?" *ib.* 1870; "Die Beiden Gotteswege, Gedächtnisrede auf Dr. Z. Frankel," *ib.* 1875; funeral orations (in Hungarian) of Franz Deák, *ib.* 1876, and Crémieux, *ib.* 1880.

Bibliography: *Pallas Lex.*
S. M. K.

KOHN, SAMUEL: Russian physician; born at Zhagory, government of Kovno, Feb. 11, 1865. After he had studied Talmud under private tutors, Kohn attended the gymnasium at Libau, Courland, and was graduated from the University of Dorpat as doctor of medicine. Kohn has contributed to "Ha-Meliẓ" many articles on medical subjects. In 1902 he published in "Ha-Meassef," a supplement to "Ha-Meliẓ," an article entitled "Ha-Rofe," on the physician in the written and oral law. He wrote, besides, a work entitled "Ot Berit" (Cracow, 1903), on the history of circumcision from Abraham to the present time. This is the first work of its kind in Hebrew having a scientific value and in which circumcision is treated at length.

Kohn is now (1904) practising as a physician at Velizh, government of Vitebsk.
H. R. B. Ei.

KOHN, SOLOMON: Austrian ghetto poet; born March 8, 1825, at Prague. He studied philosophy and mathematics at the university in that city (1844–46), and then entered into business with his father, who was a wool-merchant. His first story, entitled "Gabriel," appeared over the initials "S. K." in 1852 in "Sippurim." Although full of exaggeration and improbabilities, the strong color and passionate movement of the narrative, and the rarity of Jewish stories at the time, caused it to be translated in the Jewish papers of many lands. An English translation, which appeared in the Tauchnitz series, made the author's name known in England and America; a second edition in German (2 vols.) was published at Jena in 1875. Thus it came about that Kohn was introduced into the literary world as "the author of 'Gabriel,'" although his later works are better and more Jewish. It is a curious fact that "Gabriel" was read in Germany mostly in its English garb without the name of the author becoming known. Kohn secured his copyright twenty years after the first publication of his work. His ghetto stories have always been the best and most truthfully drawn of all his works; these have appeared in periodicals (*e.g.*, in the "Israelit," Mayence) and as independent books. The following of his stories may be mentioned: "Dichterhonorar"; "Der Retter"; "Bilder aus dem Alten Prager Ghetto"; "Die Starken"; and the longer romances, "Ein Spiegel der Gegenwart," 3 vols., Jena, 1875; "Die Silberne Hochzeit," Leipsic, 1882; "Prager Ghettobilder," *ib.* 1884; "Neue Ghettobilder," *ib.* 1886; "Des Stadt-Schreibers Gast," 1886; "Gerettete Ehre," *ib.* 1886; "Ein Deutscher Minister," *ib.* 1890; "Der Lebensretter und Andere Erzählungen," Berlin, 1893; "Fürstengunst," *ib.* 1894; "Ein Deutscher Kaufmann," his chief work, Zurich, 1894.

Though his mercantile career was only temporarily successful, Kohn is personally respected and recognized as a literary power. For more than forty years he has been chosen to serve on the presiding board of the Prague congregation.

The aged poet still publishes short stories, one of the latest of which is "Josef Singer," in the "Union" calendar, Vienna, 1903.

Bibliography: *Meyers Konversations-Lexikon.*
s. A. Ki.

KOHN, TOBIAS: American merchant and silk-manufacturer; born at Prague, Bohemia; died at Hartford, Conn., 1898. He emigrated to America as a result of the revolution of 1848–49. Kohn was a manufacturer of silk braid, and he took part of his machinery with him. He first settled in New York, but removed to Hartford, Conn., and by the year 1858 had established a good business there. He soon occupied an entire block (which came to be known as the "Kohn block") with his braid-works, and during all this time was experimenting constantly with silk-weaving, then an absolute novelty in the United States. In 1859 he wove the first piece of silk goods produced by a loom in that country.

Kohn devised machinery and methods of his own, which at first he did not protect; but between 1865 and 1868 he took out several patents, and his success had great influence in establishing the silk-industry in Paterson, N. J., where some of his inventions were used. Family misfortunes afterward depleted his fortune and saddened his later life.
A. D. Ba.

KÖHNE, KARL: German jurist and economist; born at Danzig March 21, 1863. Since 1902 he has been privat-docent in commercial and technical law at the technical high school at Charlottenburg, near Berlin. He is the author of: "Geschlechtsverbindungen der Unfreien nach Fränkischem Recht," Breslau, 1888; "Der Ursprung der Stadtverfassung in Worms, Speyer und Mainz," *ib.* 1890; "Das Hansgrafenamt: Ein Beitrag zur Gesch. der Kaufmannsgenossenschaften und der Behördenorganisation," Berlin, 1893; "Die Arbeitsordnung vom Standpunkte der Vergleichenden Rechtswissenschaft," Stuttgart, 1901; "Die Arbeitsordnungen im Deutschen Gewerberecht," Berlin, 1901; "Das Recht der Mühle bis zum Ende der Karolingerzeit," 1904. Together with Richard Schröder, he edited the first part of the "Oberrheinische Stadtrechte."
s. L. La.

KOHNER, MORITZ: Founder of the Deutsch-Israelitische Gemeindebund; born at Neuern, Bohemia, April 4, 1818; died March 21, 1877. Destined for a mercantile career, he entered the business house of Samson D. Fleischl of Leipsic, with which he remained until he established a business of his own. In 1868 he was elected president of the Jewish community, and in 1874 he took his seat in the municipal council, being the first Jew to enter that body.

Kohner's interest in Judaism induced him to found in 1869 the Deutsch-Israelitische Gemeindebund, which he directed as president until his death.

Bibliography: *Allg. Zeit. des Jud.* xli. 240; *Mittheilungen vom Deutsch-Israelitischen Gemeindebund,* No. 4, pp. 7 *et seq.*
s. M. K.

KOHUT, ADOLPH: German writer; born Nov. 10, 1848, at Mindszent, Hungary; brother of Alexander Kohut. For three years he attended the Jewish Theological Seminary in Breslau. He then studied philosophy, literature, and Oriental languages at the university in that city, and obtained his Ph.D. degree at Jena in 1877. Meanwhile he was active in journalistic work, becoming the editor successively of the "Berliner Zeitung," the "Breslauer Nachrichten," the "Düsseldorfer Zeitung," the "Schleswig-Holsteinische Tageblatt" (Kiel), the "Tribun" (Berlin), the "Orchester," the "Siegfried," and the "Kieler Nachrichten."

In Düsseldorf and Dresden he was appointed musical and dramatic critic of the two leading dailies. He published a "History of the Dresdener Hoftheater" as well as a long series of biographical monographs, on Rossini, Meyerbeer, Auber, Rubinstein, Weber, and others. Several of the monographs were issued by the publishers Reclam of Leipsic, in their Universalbibliothek. In addition to these, he published many volumes on musical and dramatic criticism. He edited a volume of Weber's unpublished letters; wrote the standard biography of the poet Theodor Körner (now used as a text-book in many of the German high schools); issued several volumes of biography dealing with princes and statesmen, notably on Bismarck and Emperor William I.; and published several volumes of translations from the Hungarian, especially the works of the Hungarian national poet Alexander Petöfy. He published also critical editions of a number of German classics.

While editor of the "Berliner Zeitung," his attitude toward Bismarck and the government was so aggressively antagonistic that on Sept. 13, 1884, he was expelled from Prussia, remaining in comparative obscurity in Dresden until his pardon was granted in 1889. Emperor Francis Joseph conferred upon him the Cross of Merit, with the Crown, for his services to Hungarian literature, and in 1892 made him Knight of the Order of Francis Joseph. Kohut was recently elected a member of the Academy of Sciences in Budapest, and for many years was president of the German-Hungarian Society in Berlin.

Besides publishing more than 200 books and monographs, Kohut has been a frequent contributor to the literary periodicals of Germany, Hungary, and America. Of his works of Jewish interest may be mentioned the following: "Alexander von Humboldt und das Judenthum," Leipsic, 1871; "Die Goldenen Worte der Bibel," *ib.* 1873; "Was Lehrt die Bibel über den Gehorsam Gegen Staat und Obrigkeit?" Düsseldorf, 1875; "Aus Meiner Rheinländischen Mappe," *ib.* (containing many pages on Heine); "Heinrich Heine und die Frauen," *ib.*; "Moses Mendelssohn und Seine Familie," Dresden, 1886; several volumes on Ferdinand Lassalle; "Gesch. der Deutschen Juden," Berlin, 1898; "Berühmte Israelitische Männer und Frauen," 2 vols., Leipsic, Reudnitz, 1900–1. The two last-named works comprise about 1,750 pages, and contain a vast amount of historical and biographical material, somewhat unsystematically put together and not always reliable, but, nevertheless, valuable. They are of particular interest because of the great number of photographs and other illustrative matter, brought together for the first time, from sources either unknown or not readily accessible.

His wife, **Elizabeth Kohut Mannstein,** is a noted singer, and was for many years "Hofopernsängerin" in Dresden. His son, **Oswald Kohut,** is an author and journalist.

Bibliography: M. Reines, *Dor Dor we-Ḥakamaw*, p. 99, Cracow, 1890; *Das Geistige Berlin*, p. 256.

s. G. A. K.

KOHUT, ALEXANDER (known in Hebrew literature as רחי"ק): Rabbi and Orientalist; born April 22, 1842, at Felegyhaza, Hungary; died May 25, 1894, in New York. He belonged to a family of rabbis, the most noted among them being R. Israel Paloṭa (פאלוטו), his great-grandfather, R. Amram (called "The Gaon," died in Safed, Palestine, where he had spent the last years of his life), and R. Ḥayyim Kitssee (קיצעה), rabbi in Erza, who was his great-granduncle. The last-named was the author of several rabbinic works (Reines, "Dor Dor we-Ḥakamaw," p. 94, note).

Early Training.

Kohut's father, Jacob Kohut, was a great linguist, and was well versed in rabbinic literature. He was so poor that he could not afford to send his son to the village school. There being no Hebrew school ("ḥeder") in his native town, Alexander reached his eighth year without having learned even the rudiments of Hebrew or Hungarian. At a very tender age, while selling his mother's tarts in the market-place, he was kidnaped by Gipsies, because of his extraordinary beauty. His family soon removed to Kecskemet, where Kohut received his first instruction. He attended the gymnasium and at the same time studied Talmud with an old scholar, Reb Gershom Lövinger. In his fifteenth year, while trying to decipher some foreign words in the Talmud with the aid of Landau's Dictionary, he conceived the plan of writing a complete lexicon of the Talmud, not having found the etymology of many words in Landau (see the autobiographical sketch of Kohut in the "American Hebrew," 1890; and in Reines, *l.c.* p. 96).

After finishing the gymnasium course in Kecskemet, he removed to Budapest. Anxious to continue his rabbinical studies, he went to Breslau. In 1865 he received a call to the rabbinate of Tarnowitz, Upper Silesia. He then spent another year in Breslau, devoting his time to Oriental philology and Semitics. During the previous year he received his Ph.D. degree from the University of Leipsic, his dissertation being "Ueber die Jüdische Angelogie und Daemonologie in Ihrer Abhängigkeit vom Parsismus." The essay was published by the "Deutsche Morgenländische Gesellschaft" in 1866, it being the first Jewish work issued under the auspices of that society. He obtained his rabbinical diploma in 1867. It was in 1864 that he began to collect materials for a critical edition of the "'Aruk" of Nathan ben Jehiel. In 1867 he was called to the rabbinate of Stuhlweissenburg, Hungary. Baron Joseph von Eötvös, the famous Hungarian poet and novelist, and afterward "Cultusminister," appointed him superintendent of all the schools in the county, this being the first time that such a position had been tendered to a Jew. The Congress of Jewish notables held in Budapest in 1868 appointed Kohut its secretary. Notable among his literary labors falling in this period is his study entitled "Etwas über die Moral und Abfassungszeit des Buches Tobias," originally published in Geiger's "Jüd. Zeit." vol. x., several monographs in the "Z. D. M. G." which developed his original thesis concerning Persian influence on Judaism, and his "Kritische Beleuchtung der Persischen Pentateuch-Uebersetzung des Jakob ben Joseph Tavus" (Leipsic, 1871). Among his literary remains are to be found materials for a critical edition of the Persian text of this version. In 1872 he was elected chief rabbi of Fünfkirchen, Hungary, remaining there eight years. By this time his reputation as a Hungarian orator had spread so far that many noted statesmen and church dignitaries came to hear him from distant towns.

Talmud Dictionary.

About 1873 Kohut began to compile his Dictionary of the Talmud, entirely in German, encouraged by the promise of a Christian nobleman to bear all costs of publication. He had proceeded as far as the third letter of the alphabet when he found that the work was assuming such gigantic proportions as to preclude the possibility of its being confined within the projected limits. Arduous as the merely mechanical labor of copying the manuscript was, he rewrote what he had written, intending to publish the original text of the old "'Aruk," with a German commentary. On the advice of Zunz and Buber, however, who argued that the "'Aruk," being a national classic, ought to be compiled in Hebrew throughout, he again rewrote the work in that language, the labor of copying occupying two more years. It is this trait of untiring patience, which scorned all obstacles, that made the publication of vol. i., in 1878, possible. His Mæcenas, in the meantime, had died, and Kohut was left to bear the burden of expense alone, save for the subvention of the Academy of Sciences in Vienna and of the Cultusministerium in Berlin. He called his work "Aruch Completum" or "'Aruk ha-Shalem," and its production occupied twenty-five years of his life. The first four volumes were printed during his residence in Hungary, and the last four during his sojourn in America, covering a period of fourteen years (Vienna, 1878–92); the supplement appearing from a New York press; and the whole work aggregating more than 4,000 double-column pages. Seven manuscripts of the "'Aruk" were used by the editor in determining the etymology of the words, and countless doubtful and corrupted passages in the Talmud were thus corrected and restored. Kohut identified in an elaborate special study (printed in the supplement) the often unacknowledged sources of Nathan ben Jehiel's information, though everywhere defending him against the charge of plagiarism. The "'Aruk" has been justly characterized as one of the monuments of Hebrew literature.

In 1880 Kohut was called to Grosswardein, Hungary, where he remained until 1884. While there he published (1881) "A Szidók Története, a Biblia Befejezésctöl a Jelenkorig" (introduced into many schools in Hungary as a text-book), and translated the entire Bible into Hungarian. Part of the manuscript was, however, lost, and the work never appeared in print. At Grosswardein he became acquainted with Koloman von Tisza, prime minister of Hungary, who, hearing him speak at a national gathering of notables, was so carried away by his eloquence that he caused him to be called to the Hungarian parliament as representative of the Jews.

In 1885 Kohut was elected rabbi of Congregation Ahavath Chesed in New York. His arrival in the United States was the signal for rallying the conservative forces of American Jewry; and it was not long before he was bitterly assailed by the radical wing. A series of lectures on "Ethics of the Fathers," only the first part of which was printed in book form (New York, 1885), clearly set forth his conservatism; and so marked was this attitude and the influence it had upon the public mind that the leaders of Reform felt called upon to institute the memorable Pittsburg Conference (see Conferences, Rabbinical), to accentuate their own advanced views and their independence of the historic traditions of the past.

At New York.

Kohut was associated with the Rev. Sabato Morais in founding the Jewish Theological Seminary of New York, becoming one of its advisory board, and being active as professor of Talmudic methodology up to the time of his death. In 1889, on the occasion of his finishing the "Aruch Completum," he was the recipient of many honors, notably at the hands of various learned bodies in Europe. In 1891 he was appointed examiner in rabbinics at Columbia College. In March, 1894, while delivering a stirring eulogy on Kossuth, he was stricken in his pulpit, and, after lingering a few weeks, expired on the eve of the Sabbath.

A volume containing memorial addresses and tributes was published by Congregation Ahavath Chesed in 1894 in New York; and another, containing learned essays by forty-four noted scholars in Europe and America, entitled "Semitic Studies in Memory of Rev. Dr. Alexander Kohut," was published in Berlin in 1897 by his son, G. A. Kohut. The latter work contains a memoir of Kohut's life written by his brother, Dr. Adolph Kohut.

A complete list of Kohut's published writings has been compiled by G. A. Kohut, in the appendix to the "Proceedings of the Fourth Biennial Convention of the Jewish Theological Seminary Association" (New York, 1894) and in "Tributes to the Memory of Rev. Dr. Alexander Kohut," pp. 49–64 (*ib.* 1894).

Bibliography: Moses Reines, *Dor Dor we-Ḥakamaw*, pp. 93–115, 182–183, 187, Cracow, 1890; *American Hebrew*, 1885–1894; *Reports of the Jewish Theological Seminary*, 1894, 1900; A. Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 344–346.

s. G. A. K.

His son, **George Alexander Kohut,** is an American writer and bibliographer; born Feb. 11, 1874, at Stuhlweissenburg, Hungary. He was educated at the gymnasium in Grosswardein, at the public schools in New York, at Columbia University (1893–1895), Berlin University, and the Berlin Hochschule für die Wissenschaft des Judenthums (1895–97). In the year 1897 he became rabbi of the Congregation Emanu-El, Dallas, Texas, a post which he occupied for three years. In 1902 he became superintendent of the religious school of Temple Emanu-El in New York, and is now (1904) assistant librarian of the Jewish Theological Seminary of America.

Kohut is the author of: The Index to the Italian words in the "Aruch," published in A. Kohut's "Aruch Completum," vol. viii. (1892); "Early Jewish Literature in America" ("Publications Am. Jew. Hist. Soc." No. 3, 1895, pp. 103–147); "Sketches of Jewish Loyalty, Bravery, and Patriotism in the South American Colonies and the West Indies," in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen" (1895); "Martyrs of the Inquisition in South America" (1895); "A Memoir of Dr. Alexander Kohut's Literary Activity," in "Proceedings of the Fourth Biennial Convention of the Jewish Theological Seminary Assoc."; "Bibliography of the Writings of Prof. M. Steinschneider," in the "Steinschneider Festschrift" (Leipsic, 1896); "Simon de Caceres and His Project to Conquer Chili" (New York, 1897); "Ezra Stiles and the Jews" (*ib.* 1902), and many other monographs on historical subjects and on folklore. He also edited "Semitic Studies in Memory of Rev. Dr. Alexander Kohut" (Berlin, 1897), and, since 1902, has edited "Helpful Thoughts," now the "Jewish Home," a monthly periodical published in New York.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 346.

A.

KOJETEIN, BARUCH. See Goitein, Baruch.

KOKABI, DAVID B. SAMUEL. See David ben Samuel of Estella.

KOKABI, JOSEPH BEN ABRAHAM: German physician, a native of Ulm; lived at Ferrara in the seventeenth and eighteenth centuries. "Kokabi" is the Hebrew equivalent of his German name, "Stern"; in Latin his signature was "Stella." He was the author of a medical work entitled "Toẓe'ot Ḥayyim" (Venice, 1714). He is also mentioned in Tobiah b. Moses' medical work "Ma'aseh Ṭobiyyah."

Bibliography: Fürst, *Bibl. Jud.* i. 181; Mortara, *Indice*, p. 14; Steinschneider, *Cat. Bodl.* col. 1533.

G. M. Sel.

KOKEBE YIẒḤAḲ: Hebrew annual; published at Vienna from 1845 to 1872 by M. Stern, and from 1872 to 1873 by M. Weissmann (Chajes). The annual was devoted to literary history, philology, exegesis, and Hebrew poetry, and many able dissertations by Jellinek, Luzzatto, and other leading scholars of the time are to be found in it. The last number was reviewed by A. Geiger in his "Jüdische Zeitschrift," i. 217–223, ii. 71. A second edition of the first annual was published at Vienna in 1847.

G. I. Br.

KOL BO: Collection of ritual and civil laws, the meaning of the title being "all is in it"; who its author was has not yet been ascertained. The work in content resembles earlier codes, as, for instance, the Ṭurim or the "Orḥot Ḥayyim," though in its form it is very different; it does not pretend to any order; the laws of the Oraḥ Ḥayyim are found among the laws of the Yoreh De'ah and those of the Eben ha-'Ezer among those of the Oraḥ Ḥayyim;

many laws are entirely missing in the "Kol Bo." It is peculiar in that some of the laws are too briefly stated, while others are stated at great length, without division into paragraphs. After the regular code, terminating with the laws of mourning (No. 115), there comes a miscellaneous collection, containing the "taḳḳanot" of R. Gershom and of Jacob Tam, the "Ma'aseh Torah" of Judah ha-Nasi I., the legend of Solomon's throne, the legend of Joshua b. Levi, a cabalistic dissertation on circumcision, a dissertation on gemaṭria and noṭariḳon, sixty-one decisions of Eliezer b. Nathan; forty-four decisions of Samson Zadok (TaShBeẒ), decisions of Isaac of Corbeil, and responsa of Perez ha-Kohen, decisions of Isaac Orbil, of the geonim Naṭronai, Hai, Amram, Nahshon, laws of the "miḳweh" taken from Perez's "Sefer ha-Miẓwot," responsa, and finally the law of excommunication of Naḥmanides. For this reason it is quoted under the title of "Sefer ha-Liḳḳuṭim" in "Abḳat Rokel," No. 13.

As to the author of the "Kol Bo," there are different opinions; Joseph Caro, in saying that the words of the "Kol Bo" are identical with those of the "Orḥot Ḥayyim" of Aaron b. Jacob ha-Kohen, seems to have suggested that the "Kol Bo" is an abridgment of the "Orḥot Ḥayyim." This is also the opinion of Azulai, and according to Aaron Schlitzstadt, the epitomizer was a certain Shemariah b. Simḥah, in the fourteenth century (see Benjacob, "Debarim 'Attiḳim," ii. 9); others think that it was Joseph b. Tobiah of Provence. By some scholars it is attributed to a pupil of Perez ha-Kohen; by others it is identified with the "Sefer ha-Nayyar"; and by Gedaliah ibn Yaḥya it is attributed to Isaac b. Sheshet (comp. "Sifte Yeshenim"). Benjacob ("Kerem Ḥemed," viii. 167 *et seq.*) concluded that the author of the "Kol Bo" was Aaron b. Jacob ha-Kohen, author of the "Orḥot Ḥayyim," and that the "Kol Bo" was an earlier form of the "Orḥot." Its lack of system and the inadequacy of its authorities are due, Benjacob considers, to the youth of the author. Zunz ("Ritus," p. 180) refutes Benjacob's arguments, his opinion being that the "Kol Bo" is a compendium of the "Orḥot Ḥayyim." The oldest edition bears neither place nor date, but Zedner ("Cat. Hebr. Books Brit. Mus." p. 191) conjectures that it was published at Naples in 1490 (see INCUNABULA); the second edition is dated "Constantinople, 1519."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii.; Benjacob, *Oẓar ha-Sefarim*, p. 239; Conforte, *Ḳore ha-Dorot*, p. 25b; Gross, in *Monatsschrift*, xviii. 444; Zunz, *Ritus*, pp. 32, 179–180; M. Schlesinger, in the introduction to his edition of Aaron ha-Kohen of Lunel's *Orḥot Ḥayyim*, Berlin, 1902.

A. M. SEL.

ḲOL MEBASSER. See PERIODICALS.

KOL NIDRE (כל נדרי = "all vows"): Prayer recited in the synagogue at the beginning of the evening service on the Day of Atonement; the name is taken from the opening words. The "Kol Nidre" has had a very eventful history, both in itself and in its influence on the legal status of the Jews. Introduced into the liturgy despite the opposition of rabbinic authorities, repeatedly attacked in the course of time by many halakists, and in the nineteenth century expunged from the prayer-book by many communities of western Europe, it has often been employed by Christians to support their assertion that the oath of a Jew can not be trusted.

Form of Prayer.

Before sunset on the eve of the Day of Atonement, when the congregation has gathered in the synagogue, the Ark is opened and two rabbis, or two leading men in the community, take from it two Torah-scrolls. Then they take their places, one on each side of the ḥazzan, and the three recite in concert a formula beginning with the words בישיבה של מעלה, which runs as follows:

> "In the tribunal of heaven and the tribunal of earth, by the permission of God—blessed be He—and by the permission of this holy congregation, we hold it lawful to pray with the transgressors."

Thereupon the cantor chants the Aramaic prayer beginning with the words "Kol Nidre," with its marvelously plaintive and touching melody, and, gradually increasing in volume from pianissimo to fortissimo, repeats three times the following words:

> "All vows [כל נדרי], obligations, oaths, and anathemas, whether called 'ḳonam,' 'ḳonas,' or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths."

The leader and the congregation then say together:

> "And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance" (Num. xv. 26).

This also is repeated three times. The ḥazzan then closes with the benediction, שהחיינו: "Blessed art thou, O Lord our God, King of the Universe, who hast preserved us and hast brought us to enjoy this season." In many congregations Num. xiv. 19–20 is recited before this benediction. After it the Torah-scrolls are replaced, and the customary evening service begins.

Origin.

The tendency to make vows was so strong in ancient Israel that the Pentateuchal code found it necessary to protest against the excessive estimate of the religious value of such obligations (Deut. xxiii. 23). Rash and frequent vows inevitably involved in difficulties many who had made them, and thus evoked an earnest desire for dispensation from such responsibilities. This gave rise to the rite of absolution from a vow ("hattarat nedarim") which might be performed only by a scholar ("talmid ḥakam"), or an expert ("mumḥeh") on the one hand, or by a board of three laymen on the other. On account of the passionate nature of the Jews and of Orientals in general, however, and in view of their addiction to making vows, it might easily happen that these obligations would afterward be wholly forgotten and either not be kept or be violated unintentionally (see L. Löw, "Die Dispensation von Gelöbnissen," in "Gesammelte Schriften," iii. 361 *et seq.*). The religious consciousness, which felt oppressed at the thought of the non-fulfilment of its solemn vows, accordingly devised a general and comprehensive formula of dispensation which was repeated by the ḥazzan in the name of the assembled congregation at the beginning of the fast of Atonement. This declared that the petitioners, who were seeking reconciliation with God, solemnly retracted in His presence all vows and oaths which they had taken during the period intervening between the previous Day of Atonement and the present one, and made them null and void from the beginning, entreating in their stead pardon and forgiveness from the Heavenly Father.

This is in accordance with the older text of the formula as it is preserved in the "Siddur" of Amram Gaon (ed. Warsaw, i. 47a) and in the "Liḳḳuṭe ha-Pardes" (p. 12b). The "Kol Nidre" was thus evidently developed from the longing for a clear conscience on the part of those seeking reconciliation with God. The date of the composition of the prayer and its author are alike unknown; but it was in existence at the geonic period.

Adoption into the Ritual.

The readiness with which vows were made and the facility with which they were annulled by the scribes gave the Karaites an opportunity to attack the Rabbinites, and forced the Geonim to minimize the power of dispensation. Yehudai Gaon of Sura (760), author of the "Halakot Pesuḳot," went so far as to forbid any study whatsoever of Nedarim, the Talmudic treatise on oaths (Alfasi on Nedarim, end; L. Löw, *l.c.* p. 363). Thus the "Kol Nidre" was discredited in both of the Babylonian academies and was not accepted by them (S. K. Stern, in "Ḳebuẓat Ḥakamim," ed. Warnheim, 1861), as is affirmed by the geonim Naṭronai (853–856) and Hai Bar Naḥshon (889–896; Müller, "Mafteaḥ," p. 103; Cassel, "Teshubot Geonim Ḳadmonim," p. 9; Zunz, "Ritus," p. 189; Ṭur Oraḥ Ḥayyim, § 619; "Kol Bo," § 68). Amram Gaon in his "Siddur" (*l.c.*) calls the custom of reciting the "Kol Nidre" a foolish one ("minhag shetut"). According to Naṭronai, however, it was customary to recite the formula in various lands of the Jewish dispersion, and it is clear likewise from Amram's "Siddur" (ii. 37a) that the usage was wide-spread as early as his time in Spain. But the geonic practise of not reciting the "Kol Nidre" was long prevalent; it has never been adopted in the Catalonian or in the Algerian ritual (Zunz, *l.c.* p. 106); and there were always many congregations in lands where the Provençal and Spanish ritual was used which did not recite it ("Orḥot Ḥayyim," p. 105d; comp. also RaN to Ned. 23b, where it is said: "There are some congregations which usually recite the 'Kol Nidre' on the Day of Atonement").

"Bi-Yeshibah shel Ma'alah."

Together with the "Kol Nidre" another custom was developed, which is traced to Meïr of Rothenburg (d. 1293; "Orḥot Ḥayyim," p. 106b). This is the recital before the "Kol Nidre" of the formula mentioned beginning "Bi-yeshibah shel ma'alah," which has been translated above, and which gives permission to transgressors of the Law or to those under a ban ("'abaryanim") "to pray with the congregation" (*ib.*; "Kol Bo," § 68, end), or, according to another version which is now generally prevalent, to the congregation "to pray with the transgressors of the Law." To justify prayer on that day with such transgressors and with persons under a ban, a haggadic saying (Ker. 6b) was quoted to the effect that a fast-day was to be counted as lost unless "the wicked" were present (see Maḥzor Vitry, ed. Hurwitz, p. 381; Zunz, *l.c.* p. 96).

From Germany (Ṭur Oraḥ Ḥayyim, § 619) this custom spread to southern France, Spain, Greece, and probably to northern France, and was in time generally adopted (Shulḥan 'Aruk, Yoreh De'ah, 619, 1; Zunz, *l.c.* p. 96). The assertion that the "Kol Nidre" was introduced on account of the Spanish Maranos (Mandelstamm [anon.], "Horæ Talmudicæ," vol. ii.; "Reform in Judenthum," pp. 7 *et seq.*, Berlin; comp. also "Ha-Ẓefirah," 1885, p. 361; Liebersohn, in "Ha-Meliẓ," 1868, p. 270) is incorrect, although the formula may have been used in Spain with reference to them.

The Version of Meïr ben Samuel.

Change of Tense.

An important alteration in the wording of the "Kol Nidre" was made by Rashi's son-in-law, Meïr ben Samuel, who changed the original phrase "from the last Day of Atonement until this one" to "from this Day of Atonement until the next." Thus the dispensation of the "Kol Nidre" was not as formerly a posteriori and concerned with unfulfilled obligations of the past year, but a priori and having reference to vows which one might not be able to fulfil or might forget to observe during the ensuing year. Meïr ben Samuel likewise added the words "we do repent of them all" (כלהון אחרטנא בהון), since, according to the Law, real repentance is a condition of dispensation. The reasons assigned for this change were that an "ex post facto" annulment of a vow was meaningless, and that, furthermore, no one might grant to himself a dispensation, which might be given only by a board of three laymen or by a competent judge ("mumḥeh"). Meïr ben Samuel cited further, in support of his arguments, Ned. 23b, which reads: "Whoever wishes all the vows he may make throughout the year to be null and void shall come at the beginning of the year and say: 'May all the vows which I shall vow be annulled.'" This change made by Meïr ben Samuel is given by Rabbenu Tam in his "Sefer ha-Yashar" (ed. Venice, 1816, § 144), although it did not emanate from him, as the old authorities incorrectly supposed (*e.g.*, Isaac ben Moses of Vienna, "Or Zarua'," p. 126b; Aaron ha-Kohen of Lunel, "Orḥot Ḥayyim," p. 106b; RoSH to Ned. 23b and Ṭur Oraḥ Ḥayyim, § 619). It appears to have been Rabbenu Tam, however, who accounted for the alteration made by his father as already stated, and who also tried to change the perfects of the text, "which we have vowed," "have sworn," etc., to imperfects. Whether the old text was already too deeply rooted, or whether Rabbenu Tam did not correct these verbal forms consistently and grammatically, the old perfects are still retained at the beginning of the formula, although a future meaning is given to them. There has been much discussion concerning the correct reading of the formula as affecting the tenses, yet even men like Jacob Emden (see "She'elat Yabeẓ," i., No. 135) and Wolf Heidenheim (introduction to the Maḥzor, ed. Hanover, 1837) did not venture to introduce the change into the Maḥzor. Mordecai Jaffe, author of the "Lebushim," states that he often tried to teach the ḥazzanim a more correct form of the "Kol Nidre," but that as often as they recited it in the synagogue they lapsed into the old text to which the melody of the hymn had accustomed them (Heidenheim, *l.c.*).

The alteration made by Meïr ben Samuel, which agreed with Isaac ibn Ghayyat's view (see Isaac ben Sheshet, Responsa, No. 394, end), was accepted in the German, northern French, and Polish rituals and in those dependent on them, but not in the Spanish, Roman, and Provençal rituals (see Zunz, "Die Ritus von Avignon," in "Allg. Zeit. des Jud." 1838, p. 303). The old version is, therefore, usually called the "Sephardic." The old and the new versions are sometimes found side by side (see Maḥzor of Aragon, Salonica, 1805). The change was bitterly opposed, especially by the Italian Isaiah di Trani (in 1250), since the old text was known to all and was in every Maḥzor ("Tanya," ed. Cremona, 1565, p. 102b), and even in the places which adopted the alteration there were always authorities who preferred the old reading and rejected the new, such as Jacob Landau ("Agur," ed. Sedilkow, 1834, p. 73b).

Language.

It should be noted, furthermore, in regard to the text of the "Kol Nidre," that in the "Siddur" of Amram (*l.c.*) and in the Roman Maḥzor (Zunz, "Ritus," p. 96) it is wholly in Hebrew, and therefore begins "Kol Nedarim" (comp. also "Liḳḳuṭe ha-Pardes," *l.c.*). The determination of the time in both versions is Hebrew. The words "as it is written in the teachings of Moses, thy servant," which were said in the old form before Num. xv. 26, were canceled by Meïr of Rothenburg (Abudarham, p. 75b). In many places the "Kol Nidre" was recited once only (see Rabbenu Tam, *l.c.*); in others, twice, so that late comers might hear it ("Liḳḳuṭe ha-Pardes," p. 12b); in some congregations, however, it was said three times. This last usage is justified by Rabbenu Tam on the ground that there are many rabbinical formulas which are repeated thrice, such as "Ḥaluẓ ha-Na'al" in the "Ḥaliẓah" or "Muttar Lak" ("May it be permitted thee") in the absolution from a vow.

Method of Recitation.

As to the manner in which the ḥazzan is to recite the "Kol Nidre," the Maḥzor Vitry (p. 388) gives the following directions: "The first time he must utter it very softly like one who hesitates to enter the palace of the king to ask a gift of him whom he fears to approach; the second time he may speak somewhat louder; and the third time more loudly still, as one who is accustomed to dwell at court and to approach his sovereign as a friend."

The number of Torah-scrolls taken out for the "Kol Nidre" varied greatly according to the different "minhagim." In some places it was one; in others, two, three, seven, or even all (see "Ḥayye Abraham," p. 47a, Leghorn, 1861). The first Torah-scroll taken out is called the "Sefer Kol Nidre." The "Kol Nidre" should be recited before sunset, since dispensation from a vow may not be granted on the Sabbath or on a feast-day, unless the vow refers to one of these days.

Use by Anti-Semites.

Refers Only to Individual Vows.

The "Kol Nidre" has been one of the means widely used by Jewish apostates and by enemies of the Jews to cast suspicion on the trustworthiness of an oath taken by a Jew (Wagenseil, "Tela Ignea, Disputatio R. Jechielis," p. 23; Eisenmenger, "Entdecktes Judenthum," vol. ii., ch. ix., pp. 489 *et seq.*, Königsberg, 1711; Bodenschatz, "Kirchliche Verfassung der Heutigen Juden," part ii., ch. v., § 10, Frankfort and Leipsic, 1748; Rohling, "Der Talmudjude," pp. 80 *et seq.*, Münster, 1877); so that many legislators considered it necessary to have a special form of oath administered to Jews ("Jew's oath"), and many judges refused to allow them to take a supplementary oath, basing their objections chiefly on this prayer (Zunz, "G. S." ii. 244; comp. pp. 246, 251). As early as 1240 Jehiel of Paris was obliged to defend the "Kol Nidre" against these charges. It can not be denied that, according to the usual wording of the formula, an unscrupulous man might think that it offers a means of escape from the obligations and promises which he had assumed and made in regard to others. The teachers of the synagogues, however, have never failed to point out to their cobelievers that the dispensation from vows in the "Kol Nidre" refers only to those which an individual voluntarily assumes for himself alone (see RoSH to Ned. 23b) and in which no other persons or their interests are involved. In other words, the formula is restricted to those vows which concern only the relation of man to his conscience or to his Heavenly Judge (see especially Tos. to Ned. 23b). In the opinion of Jewish teachers, therefore, the object of the "Kol Nidre" in declaring oaths null and void is to give protection from divine punishment in case of violation of the vow. No vow, promise, or oath, however, which concerns another person, a court of justice, or a community is implied in the "Kol Nidre." It must be remembered, moreover, that five geonim were against while only one was in favor of reciting the prayer (Zunz, "G. V." p. 390, note a), and furthermore that even so early an authority as Saadia wished to restrict it to those vows which were extorted from the congregation in the synagogue in times of persecution ("Kol Bo," *l.c.*); and he declared explicitly that the "Kol Nidre" gave no absolution from oaths which an individual had taken during the year. Judah ben Barzillai, a Spanish author of the twelfth century, in his halakic work "Sefer ha-'Ittim," declares that the custom of reciting the "Kol Nidre" was unjustifiable and misleading, since many ignorant persons believe that all their vows and oaths are annulled through this formula, and consequently they take such obligations on themselves carelessly ("Orḥot Ḥayyim," p. 106a). For the same reason Jeroham ben Meshullam, who lived in Provence about the middle of the fourteenth century, inveighed against those fools who, trusting to the "Kol Nidre," made vows recklessly, and he declared them incapable of giving testimony ("Toledot Adam we-Ḥawwah," ed. 1808, section 14, part iii., p. 88; see Zunz, "G. V." p. 390). The Karaite Judah Hadassi, who wrote the "Eshkol ha-Kofer" at Constantinople in 1148 (see Nos. 139,

Jewish Opposition.

140 of that work), likewise protested against the "Kol Nidre." Among other opponents of it in the Middle Ages were Yom-Ṭob ben Abraham Isbili (d. 1350) in his "Ḥiddushim"; Isaac ben Sheshet, rabbi in Saragossa (d. 1406), Responsa, No. 394 (where is also a reference to the preceding); the author of the "Kol Bo" (15th cent.); and Leon of Modena (d. 1648 [see N. S. Libowitz, "Leon Modena," p. 33, New York, 1901]). In addition, nearly all printed maḥzorim contain expositions and explanations of the "Kol Nidre" in the restricted sense mentioned above.

In the Nineteenth Century.

Yielding to the numerous accusations and complaints brought against the "Kol Nidre" in the course of centuries, the rabbinical conference held at Brunswick in 1844 decided unanimously that the formula was not essential, and that the members of the convention should exert their influence toward securing its speedy abolition ("Protocolle der Ersten Rabbiner Versammlung," p. 41, Brunswick, 1844). At other times and places during the nineteenth century emphasis was frequently laid upon the fact that "in the 'Kol Nidre' only those vows and obligations are implied which are voluntarily assumed, and which are, so to speak, taken before God, thus being exclusively religious in content; but that those obligations are in no wise included which refer to other persons or to non-religious relations" ("Allg. Zeit. des Jud." 1885, p. 396). The decision of the conference was accepted by many congregations of western Europe and in all the American Reform congregations, which while retaining the melody substituted for the formula a German hymn or a Hebrew psalm, or changed the old text to the words, "May all the vows arise to thee which the sons of Israel vow unto thee, O Lord, . . . that they will return to thee with all their heart, and from this Day of Atonement until the next," etc. Naturally there were many Orthodox opponents of this innovation, among whom M. Lehmann, editor of the "Israelit," was especially prominent (see *ib.* 1863, Nos. 25, 38). The principal factor which preserved the great religious authority of the "Kol Nidre" well into the nineteenth century, and which continually raises up new defenders for it, is doubtless its plaintive and appealing melody, which made a deep impression even on Lenau (see his remarks in "Der Israelit," 1864, No. 40, pp. 538 *et seq.*) and which was the favorite melody of Moltke, who had the violinist Joachim play it for him.

Bibliography: Joseph Aub, *Die Eingangsfeier des Versöhnungstages*, Mayence, 1863; Z. Frankel, *Die Eidesleistung der Juden*, pp. 84 *et seq.*; W. Heidenheim, *Sefer Ḳerobot*, Hanover, 1837, Introduction; Lampronti, *Paḥad Yiẓḥaḳ*, iv. 82b; H. L. Strack, in Herzog-Hauck, *Real-Encyc.* x. 653 *et seq.*

J. M. Sc.

——**The Melody:** Even more famous than the formula itself is the melody traditionally attached to its rendition. This is deservedly so much prized that even where Reform has abolished the recital of the Chaldaic text, the air is often preserved, either in association with some other passage—*e.g.*, Ps. ciii. or cxxx., or a series of versicles, or a vernacular hymn such as "O Tag des Herrn, Du Nahst!" or "Gott der Liebe und der Barmherzigkeit"—or as an organ prelude to attune the mind of the congregation to the solemnity of the evening. And yet there are probably no two synagogues in which the melody is chanted note for note absolutely the same. So marked is the variation in the details of the melody that a critical examination of the variants shows an approach toward agreement in the essentials of the first strain only, with transformations of the greatest diversity in the remaining strains. These divergences, however, are not radical, and they are no more than are inherent in a composition not due to a single originator, but built up and elaborated by many in turn, and handed on by them in distinct lines of tradition, along all of which the rhapsodical method of the Ḥazzanut has been followed (see Music, Synagogal).

KOL NIDRE (1)

OPENING PHRASES

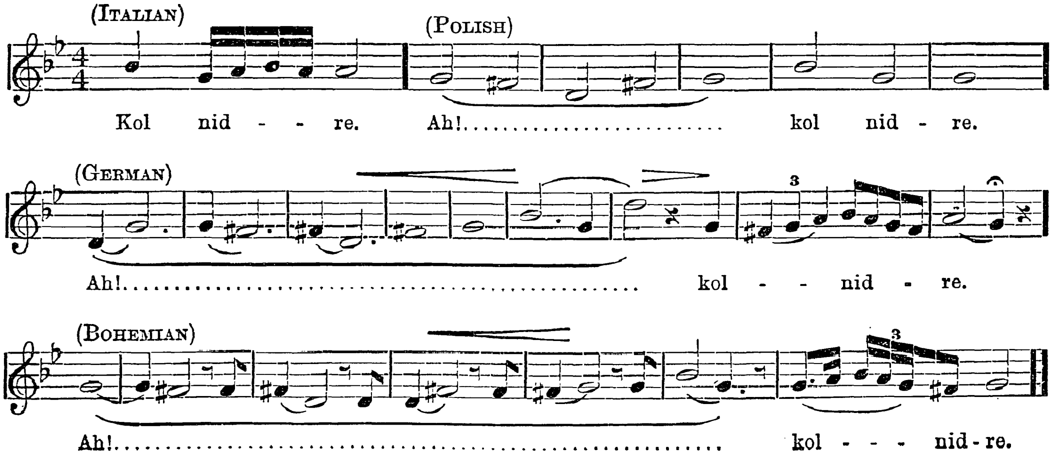
(Italian)
Kol nid - - re.
(Polish)
Ah!........................ kol nid - re.
(German)
Ah!.. kol - - nid - re.
(Bohemian)
Ah!.. kol - - - nid-re.

Original Elements.

On a critical investigation on comparative lines, the structure of "Kol Nidre" is seen to be built upon a very simple groundwork, the melody being essentially an intermingling of simple cantillation with rich figuration. The very opening of "Kol Nidre" is what the masters of the Catholic plain-song term a "pneuma," or soul breath. Instead of announcing the opening words in a monotone or in any of the familiar declamatory phrases, some ancient ḥazzan of South Germany prefixed a long, sighing tone, falling to a lower note and rising again, as if only sighs and sobs could find utterance before the officiant could bring himself to inaugurate the dread Day of Atonement.

Reminiscences of Catholic Plain-Song.

Breslaur draws attention to the similarity of these strains with the first five bars of Beethoven's C sharp minor quartet, op. 131, period 6, "adagio quasi un poco andante." An older coincidence shows the original element around which the whole of "Kol Nidre" has been built up. The pneuma given in the Sarum and Ratisbon antiphonaries (or Catholic ritual music-books) as a typical passage in the first Gregorian mode (or the notes in the natural scale running from "d" to "d" ["re" to "re"]), almost exactly outlines the figure which prevails throughout the Hebrew air, in all its variants, and reproduces one favorite strain with still closer agreement. The original pattern of these phrases seems to be the strain of melody so frequently repeated in the modern versions of "Kol Nidre" at the introduction of each clause. Such a pattern phrase, indeed, is, in the less elaborated Italian tradition (Consolo, Nos. 3 and 6 in the following transcription), repeated in its simple form five times consecutively in the first sentence of the text, and a little more elaborately four times in succession from the words "nidrana lo nidre." The northern traditions prefer at such points first to utilize its complement in the second ecclesiastical mode of the Church, which extends below as well as above the fundamental "re." The strain, in either form, must obviously date from the early medieval period, anterior to the eleventh century, when the practise and theory of the singing-school at St. Gall, by which such typical passages were evolved, influenced all music in those French and German lands where the melody of "Kol Nidre" took shape.

Thus, then, a typical phrase in the most familiar Gregorian mode, such as was daily in the ears of the Rhenish Jews, in secular as well as in ecclesiastical music, was centuries ago deemed suitable for the recitation of the Absolution of Vows, and to it was afterward prefixed an introductory intonation dependent on the taste and capacity of the officiant. Many times repeated, the figure of this central phrase was sometimes sung on a higher degree of the scale, sometimes on a lower. Then these became associated; and so gradually the middle section of the melody developed into the modern forms.

KOL NIDRE (2)

CENTRAL PHRASES

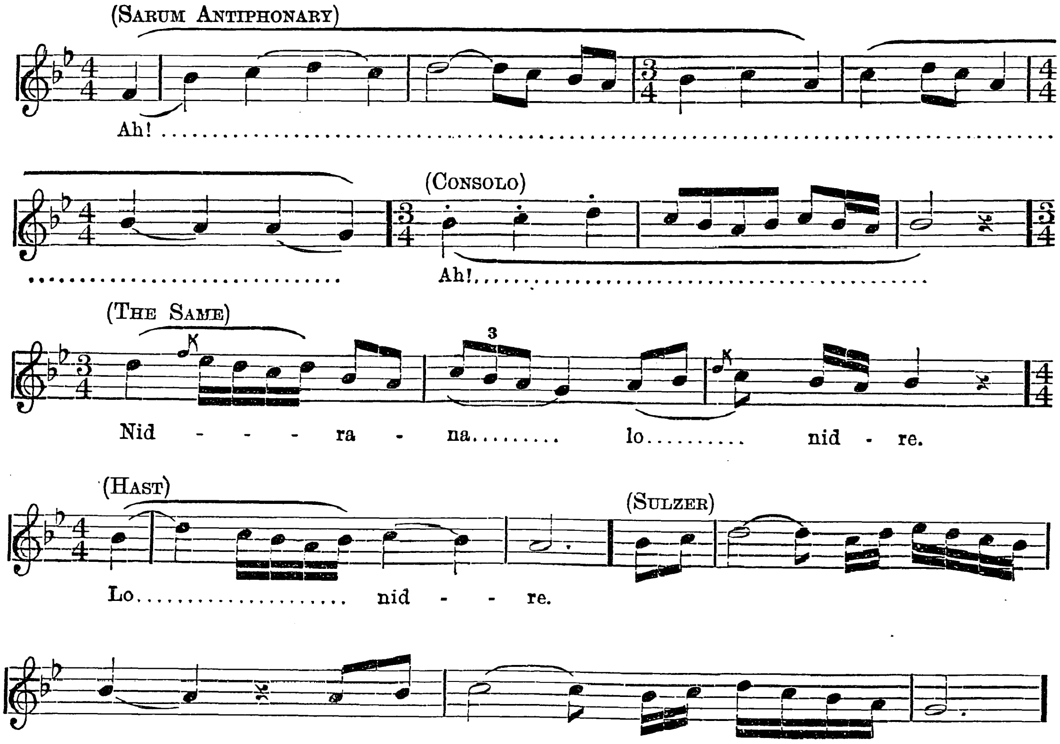
(Sarum Antiphonary)
Ah! ......
(Consolo)
Ah! ......
(The Same)
Nid - - - ra - na......... lo.......... nid - re.
(Hast)
Lo...................... nid - - re.
(Sulzer)

(Baer)

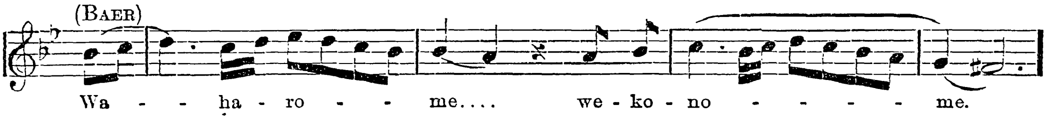
Wa - - ha - ro - - - me.... we - ko - no - - - - - me.

(Lewandowski)

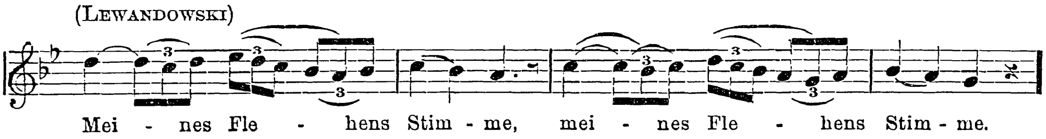
3
3
3
3
3
3
Mei - nes Fle - hens Stim - me, mei - nes Fle - hens Stim - me.

(Koessler)

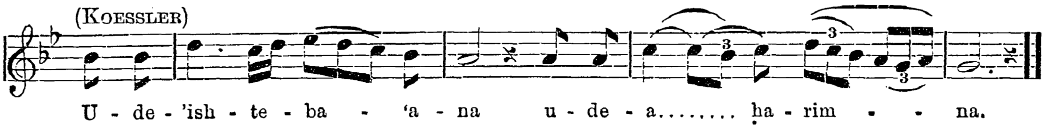
3
3
3
U - de - 'ish - te - ba - 'a - na u - de - a........ ha - rim - - na.

Closing Phrase from "'Alenu."

But the inspiration of a later ḥazzan was needed to shape the closing section of the melody, in which the end of the chant soars away into a bold and triumphant strain, expressing confidence and determination rather than the humble sorrow of the older ending in the minor, which still survives in the Italian tradition. Now this bold closing phrase belongs, according to the general tradition, also to 'Alenu (the words "ke-mishpeḥot ha-adamah"). It would be quite in accordance with the scheme of the ḥazzan's art if one such officiant transferred the "'Alenu" phrase to "Kol Nidre," with the determined aim of associating the texts themselves in the minds of his hearers. The speculation is ventured that this was done about the year 1171, when thirty-four men and seventeen women perished at the stake at Blois, chanting the "'Alenu," and when all the Rhenish Jews, as well as those of France, were bewailing the martyrdom as the encyclical of R. Tam reached their congregations.

The full transcription following differs from the version best known to the general public, that for violoncello, etc., by Max Bruch, in that it reproduces the florid vocalization of the Polish school and omits the secondary and contrasting theme quoted by Bruch from the service of quite another part of the Jewish year (see "Jewish Chronicle," London, April 1, 1904).

KOL NIDRE (3)

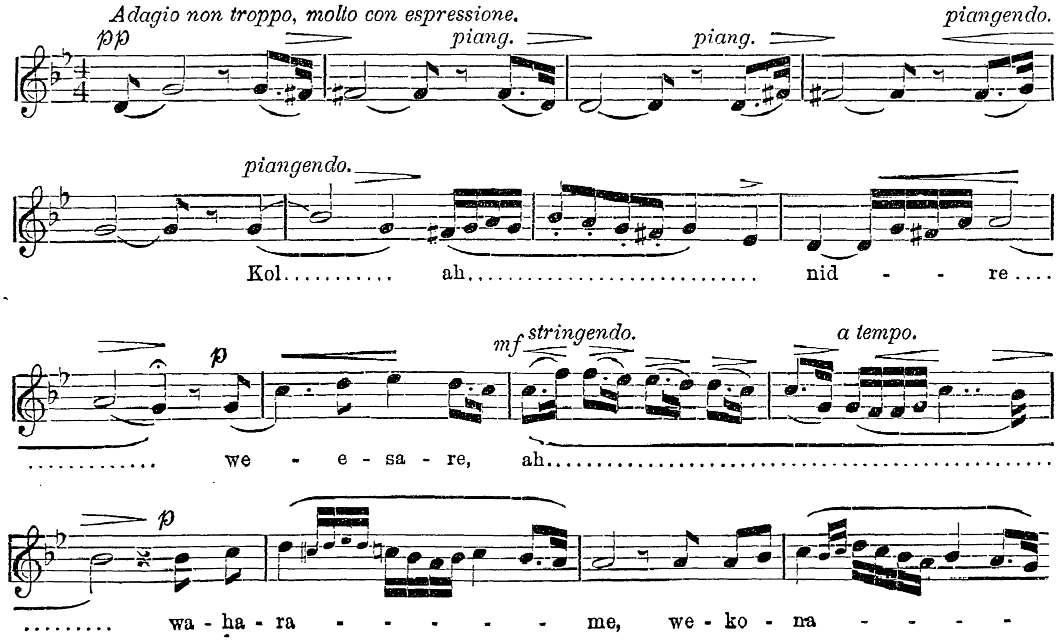
Adagio non troppo, molto con espressione.
pp
piang.
piang.
piangendo.
piangendo.
Kol........... ah............................ nid - - re....
p
mf stringendo.
a tempo.
.... we - e - sa - re, ah..
p
.... wa - ha - ra - - - - - - me, we - ko - na - - - -

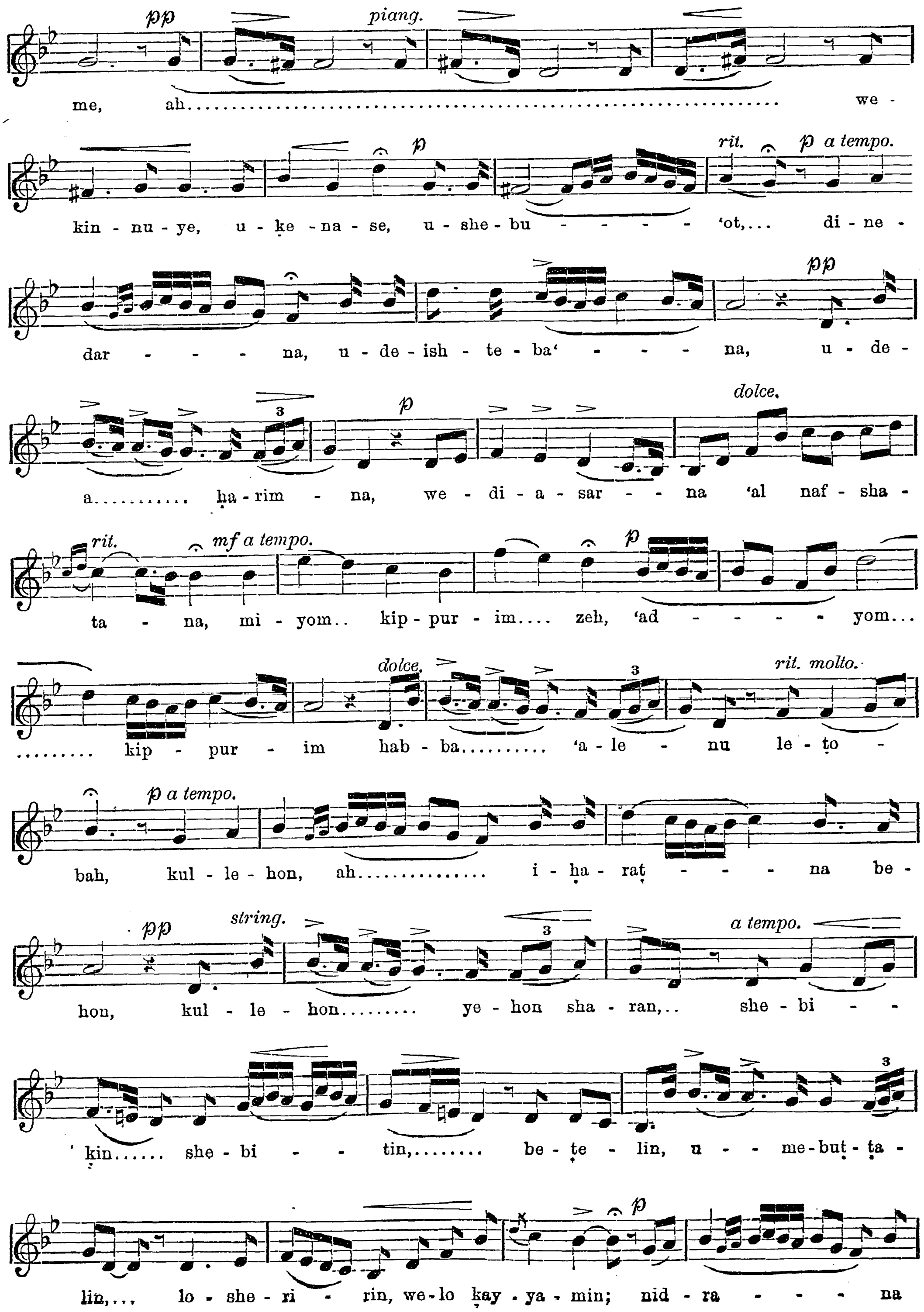
pp
piang.
me, ah.. we -
rit. p a tempo.
kin - nu - ye, u - ke - na - se, u - she - bu - - - - 'ot,... di - ne -
pp
dar - - - na, u - de - ish - te - ba' - - - na, u - de -
p
dolce.
a........... ha - rim - na, we - di - a - sar - - na 'al naf - sha -
rit. mf a tempo.
p
ta - na, mi - yom.. kip - pur - im.... zeh, 'ad - - - - yom...
dolce.
rit. molto.
.... kip - pur - im hab - ba.......... 'a - le - nu le - to -
p a tempo.
bah, kul - le - hon, ah............... i - ha - rat - - - na be -
pp
string.
a tempo.
hon, kul - le - hon......... ye - hon sha - ran,.. she - bi - -
kin...... she - bi - - tin,........ be - te - lin, u - - me - but - ta -
p
lin,... lo - she - ri - rin, we - lo kay - ya - min; nid - ra - - - na

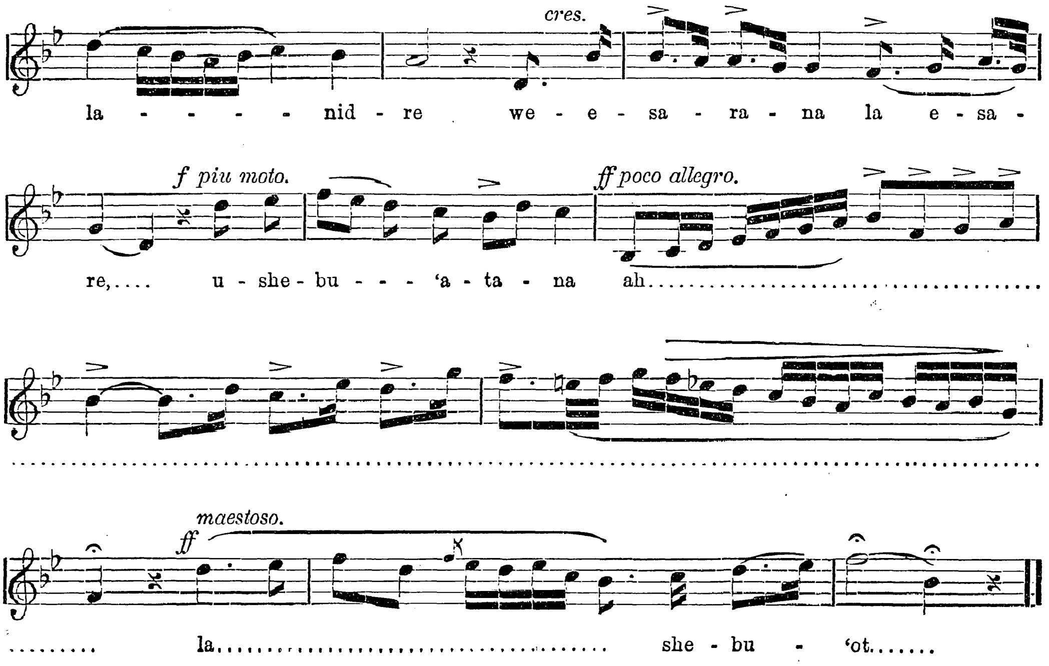
cres.
la - - - - - nid - re we - e - sa - ra - na la e - sa -
f più moto.
ff poco allegro.
re,.... u - she - bu - - - ʻa - ta - na ah.................................
maestoso.
ff
la..................................... she - bu - ʻot.......

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Instrumental: Various pianoforte, organ, and especially string arrangements by M. Bruch, P. Franz, A. Garfinkel, L. Lewandowski, L. Mendelssohn, J. Rosenfeld, A. H. Russotta, F. Singer, E. D. Wagner, H. Weintraub, and G. Wöhler; M. Hast, *Divine Service*, ii. 129, London, 1879; S. Naumbourg, *Recueil de Chants Religieux*, No. 4, Paris, 1874; and especially A. Marksohn and W. Wolf, *Auswahl Alter Hebräischer Synagogal-Melodien*, No. 7, Leipsic, 1875.

A. F. L. C.

KOLETKAR, MOSES: Sirdar bahadur in the Anglo-Indian army. He enlisted in the Eighth Regiment Native Infantry April 1, 1842, and was later transferred to the Twenty-seventh Regiment. He was appointed jemidar and native adjutant Jan. 1, 1853; transferred again, to the Twelfth Regiment; promoted to the rank of subahdar Nov. 6, 1858; sirdar bahadur (with Order of British India, 1st class), Oct. 25, 1859; transferred to the Seventeenth Regiment Native Infantry; made subahdar-major Jan. 24, 1876; and bahadur (receiving at the same time the Order of British India, 2d class), Jan. 1, 1877. He was present at the battle of Hyderabad (medal) and at the action of Kolhapur (medal). He is said to have given first information of the mutiny to the officers of the Twenty-seventh Regiment Native Infantry.

J. J. Hy.

KOLIN: Town in Bohemia. Its Jewish community is one of the oldest in the country. A number of Jews were living here in the fourteenth century, and they had their own synagogue. A stone inscription from a former synagogue, preserved in the present synagogue, bears the date 1642. When King Ferdinand I. expelled the Jews from Bohemia in 1541, the Jews of Kolin went with their movable goods to Poland. At Braunau the emigrants encountered thieves, who robbed them of 20,000 Bohemian schock. In 1551 the Bohemian Jews were permitted to return; but the Jews of Kolin could find no rest in their city. For unknown reasons King Ferdinand granted them safe-conduct in 1557, enabling them to remain for one year in the country to collect their debts, after which period they were to leave again. Their affairs delayed them, however, and they did not leave the city until 1561. After Ferdinand's death, in 1564, his successor, Maximilian II., permitted the Jews to return to Kolin; but the wealthiest among them did not avail themselves of the permission. In 1618 the Jewish community of Kolin was, next to that of Prague, the largest in Bohemia. It had to pay heavy taxes into the royal treasury; in 1618 the sum amounted to 18,000 thalers, or 47 thalers per head. In 1603 the municipal council forbade the Jews to appear on Sundays and and other Christian holidays in those parts of the city inhabited by Christians; it prohibited them from keeping dogs; and forbade also Jewish butchers to sell meat to Christians. In 1611 a special prison was built in the Jews' street for the Jews, at their request and at their expense; it has only recently been demolished, after having served as a dwelling for poor families for more than one hundred years. No Jew was permitted to own any real estate except his house, nor more than one horse. Jews were forbid-

In the Seventeenth Century.

den also to engage in those trades or lines of business in which their Christian fellow citizens were engaged; they were obliged, therefore, to establish connections with foreign houses. The municipal council, which was intent upon isolating the Jews from the Christian population, forbade the latter to enter the service of the Jews; even washerwomen were not allowed to do laundry-work for them. As the Jews were accused of having brought the plague into the city on returning from their business trips, they were not permitted to remain outside of their own street for any length of time, nor to draw water with their vessels from the Christians' wells. During this appearance of the plague (1613–14) the municipal council had both entrances to the Jews' street walled up.

On Sept. 8, 1621, the Jewish communal director David was elected to the municipal council. Various petitions which the council of Kolin sent to Prince Lichtenstein, with a view to interfering with the trades of the Jews, were not granted. In Dec., 1621, the knight Jan Vazlav Grizl of Grizlov was made captain of the imperial estate of Kolin and Bieberitz. He permitted the Jews to engage in those trades and lines of business which had hitherto been open only to Christians; and on several occasions he showed them favor. When an epidemic of dysentery appeared in Kolin in 1660, Rabbi Borges and his son Schaje (Isaiah) were accused, June 25, of having killed a pig which had escaped from the house of the widow Sperlink into the Jews' street, and of having thrown the same into the communal well, thereby poisoning the water. Both fled from the city.

Jurisdiction and Organization.

A resolution of the Bohemian royal chamber, of Feb. 3, 1655, was of great benefit to the Jews, removing them from the jurisdiction of the municipal council, and directing them to organize themselves as a community with their own court, which was to be under the direct supervision of the imperial judge of Kolin acting in the name of the royal chamber. Only in criminal cases were the Jews to be tried by the judge of Kolin. The affairs of the community were conducted by a primator, two councilors, and a certain number of elders, assisted by a secretary, a treasurer, and two servants. This arrangement was in force down to 1788.

Empress Maria Theresa decreed, Dec. 18, 1744, that all the Jews should leave Bohemia by the end of the following month. In 1745 there were at Kolin forty-two houses belonging entirely to Jews and valued at 19,210 gulden. On June 12, 1745, a contract was made between the Jewish and the Christian community, that when the Jews left the country their debtors should remain in possession of such houses; but if the Jews should obtain permission to return within two years, the houses should be restored to them at a price to be fixed by valuation. The empress' decree was, however, rescinded.

In 1750 three Jews of Kolin received from the municipal council the concession for the sale of tobacco in Kolin. During the dearth in the winter of 1846–47 the Jews of Kolin distinguished themselves by twice contributing large sums for the relief of 100 Christian families.

Down to 1849, when full civic equality was given to the Jews, they were not permitted to buy houses or land belonging to Christians, but from the time of Emperor Joseph II. they were permitted to rent stores from Christians.

The community for a long time had a primary school near the synagogue, in which Hebrew also was taught. In 1788 forty-one children attended the school, and in 1789 fifty. At present (1904) the Talmud Torah Society of the Jewish congregation also supports a school for the study of Hebrew and the Bible. The affairs of the congregation are administered by a board consisting of a president and seven trustees together with twenty-four members chosen from the congregation at large.

The following rabbis of Kolin deserve notice: Abraham Borges, 1653; his son Schaje (Isaiah), 1660; Simon Oppenheim, author of "Nezer ha-Ḳodesh," middle of the eighteenth century; Jacob Illovi of Ungarisch-Brod, 1775–78; Eleazar Kallir, author of "Or Ḥadash" and "Ḥawwot Yair," 1780–1800; Wolf Löw Boskowitz, 1806–12; Wolf Löw, 1812–26; Joachim Deutschmann, 1828–36; Daniel Frank, 1839–60; Dr. Josef Gugenheimer, 1861–96; his son, Dr. Raphael Gugenheimer, the present incumbent.

D. R. Gu.

KOLISCH, BARON IGNAZ VON: Hungarian merchant, journalist, and chess-master; born at Presburg April 6, 1837; died at Vienna April 30, 1889. Both in business and as a chess-player he was eminently successful. He founded the Wiener Börse-Syndikatskasse in 1869, and in 1873 established a commission house in Paris; and by prudent management he acquired considerable wealth.

As a chess-player Kolisch soon became known for his brilliant and aggressive style, but he was not a frequent participant in tournaments. In 1860 he won the first prize at the international tourney held at Cambridge, England; in 1861 he lost a match with Anderssen, the strongest player of the day, by one game only; the same year he drew a match with Paulsen; and in 1867 at the Paris tournament he secured the leading position, defeating both Winawer and Steinitz.

Kolisch was the founder and editor-in-chief of the "Wiener Allgemeine Zeitung," to which, under the pseudonym "Ideka" (formed from the initials of his name), he contributed many feuilletons.

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S. A. P.

KOLISCH, RUDOLF: Austrian physician; born at Koritschan, Moravia, Dec. 10, 1867; studied medicine at Vienna and Heidelberg (M.D. 1891). In 1895 he became privat-docent in medicine at the University of Vienna. Besides lecturing during the sessions of the university he practises medicine at Carlsbad during the summer months.

Kolisch has written several essays in the medical journals, and is the author of "Urätische Diathese," Stuttgart, 1894; "Lehrbuch der Diätetischen Therapie," Vienna, 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KOLISCH, SIGMUND: Austrian poet and historical writer; born at Koritschan, Moravia, Sept.

15, 1817. He was educated at the University of Vienna, where he studied classical philology, history, and philosophy. After a short sojourn in Italy (1847) he took part in the revolution at Vienna in 1848, and after the victory of the imperial troops under Windischgrätz he escaped to Germany. The next twenty years he spent in Germany, France, and Italy, returning to Vienna in 1868.

Among his works may be mentioned: "Todtenfeier in Oesterreich," Brünn, 1848; "Kleine Romane aus Wien," Leipsic and Brünn, 1848; "Ludwig Kossuth und Clemens Metternich," Leipsic, 1850; "Auf dem Vulkan," Stuttgart, 1868; and the tragedy "Die Christin," Vienna, 1875.

He has also contributed many articles and essays to German and Austrian journals, and during 1848 was editor of the revolutionary paper "Der Radikale."

Bibliography: Brümmer, *Deutsches Dichter-Lexikon.*

s. F. T. H.

KOMPERT, LEOPOLD: Austrian author; born at Münchengrätz, Bohemia, May 15, 1822; died at Vienna Nov. 23, 1886. He studied at the universities of Prague and Vienna, and was for several years tutor in the house of Count George Andrassy. In 1857 he entered the service of the Vienna Creditanstalt. As a member of the Vienna city council Kompert displayed a useful activity in the interest of education, and likewise, as a member of the board of the Jewish congregation, in the promotion of religious instruction. He took an active part also in the Israelitische Allianz of Vienna. As vice-president of the Israelitischer Waisenverein he devoted considerable attention to the education of orphans, and used his influence in the foundation of Baron Todesco's institution for the benefit of orphans who had left the asylum. He also held for many years honorary offices in the Schillerverein.

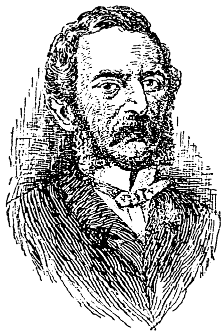

Leopold Kompert.

Kompert began his literary activity in the "Pressburger Zeitung." From 1848 to 1852 he was editor of the "Oesterreichischer Lloyd." As creator of ghetto literature he is called the Auerbach of the ghetto. His stories depicting the life, customs, and manners of the Bohemian Jews have become classical and have found many imitators. He draws the transition from the life in the narrow ghetto to the farmer's life in the open field; and he shows the struggles, doubts, and misgivings of those who, yielding to the impulse of modern times, undergo the changes of their newly chosen career. Seeing that under the leveling influence of the present day the characteristic inner Jewish life is threatened to vanish, he endeavors to preserve its originality, its deeper psychological, sentimental, and ethical spirit, for the knowledge of posterity.

Kompert's first story, "Der Schnorrer," appeared in 1846 in L. A. Frankl's "Sonntagsblatt," No. 7. Then followed "Geschichten aus dem Ghetto," Leipsic, 1848; "Böhmische Juden," Vienna, 1851; "Am Pfluge," Berlin, 1855; "Neue Geschichten aus dem Ghetto," Prague, 1860; "Geschichten einer Gasse," Berlin, 1865; "Zwischen Ruinen," *ib.* 1873; "Franzi und Heini, eine Wiener Geschichte," *ib.* 1880; "Verstreute Geschichten," *ib.* 1883. In "Franzi und Heini," a picture of Vienna society, the Jewish pedler woman *Perl Blüthenstern* plays an important part. Some of these stories were first published in Wertheimer's "Jahrbuch für Israeliten." A complete edition of Kompert's works in eight volumes appeared in Berlin, 1882–83, and a new edition in Leipsic, 1887.

Bibliography: *Brockhaus Konversations-Lexikon* ; *Meyers Konversations-Lexikon* ; *Neuzeit*, 1886, pp. 443-444; *Oesterreichische Wochenschrift*, 1886, pp. 545-546; *Allg. Zeit. des Jud.* 1886, p. 793.

s. S. Man.

KOMPSE BAR KOMPSE. See Ḳamẓa and Bar Ḳamẓa.

KÖNIG, FRIEDRICH EDUARD: German Protestant theologian; born at Reichenbach, Saxony, Nov. 15, 1846; Ph.D., 1874, Leipsic; D.D., 1888, Erlangen. He was appointed professor of theology, first at Leipsic, then at Rostock, and, in 1900, at Bonn.

König has published "Gedanke, Laut und Accent als die Drei Faktoren der Sprachbildung, Comparativ und Laut-Physiologisch am Hebräischen Dargestellt" (1874); "Neue Studien über Schrift, Aussprache und Allgemeine Formenlehre des Aethiopischen" (1877); "De Criticæ Sacræ Argumento e Linguæ Legibus Repetito" (1879); "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," 3 vols. (1881–97), a comprehensive study of Hebrew grammar, indispensable for scholars; "Der Offenbarungsbegriff des Alten Testaments" (1882); "Die Hauptprobleme der Altisraelitischen Religionsgeschichte" (1884; English transl. "The Religious History of Israel," Edinburgh, 1885); "Historisch-Kritische Einleitung ins Alte Testament" (1893); "The Exiles' Book of Consolation" (Edinburgh, 1899); "Stilistik, Rhetorik, Poetik Comparativ in Bezug auf die Bibel Dargestellt" (1900); "Hebräisch und Semitisch, Prolegomena zu einer Gesch. der Semitischen Sprachen" (1901); "Fünf Neue Arabische Landschaftsnamen im Alten Testament" (1901); "Neueste Principien der Alttestamentlichen Kritik" (1901); "Bibel und Babel" (10th ed. 1903); "Die Gottesfrage und der Ursprung des Alten Testaments" (1903).

T. B. P.

KÖNIG, JULIUS: Hungarian mathematician; born Dec. 16, 1849, at Raab. He entered the University of Vienna to study medicine, but being more interested in mathematics, he went thence to Heidelberg, and studied physics with Helmholtz and mathematics with Königsberger. Here he took his doctor's degree with the thesis "Ueber die Elliptischen Modulen" in 1870, producing in the same year the work "Beiträge zur Theorie der Electrischen Nervenreizung." König then went to Berlin to attend the lectures of Kummer, Kronecker, and Weierstrass. Returning to Budapest in 1872, he became privat-docent at the Polytechnic high school, being appointed professor at the same institution in 1874.

König is recognized as the foremost living mathematician of Hungary. An original thinker, he has advanced many new theories and methods in differential calculus that have been generally accepted. His most important works are the following: "Zur Theorie der Modulargleichungen," Heidelberg, 1871; "Ueber die Darstellung von Funktionen Durch Unendliche Reihen" (in "Math. Annalen," v.); "Nouvelle Démonstration du Théorème de Taylor" (in "Annales de Math." 1874); "Zur Theorie der Funktionen einer Reellen Variabeln" (in "Monatshefte für Math." i.); "Ueber eine Reelle Abbildung der Nicht-Euklidischen Geometrie" (in "Nachrichten der Kön. Gesell. d. Wissenschaften zu Göttingen," 1872); "Ueber Rationelle Funktionen von Elementen" (in "Math. Annalen," xiv.); "Die Faktorenzerlegung und Eliminationsprobleme" (*ib.* xv.); "Zur Theorie der Resolventen" (*ib.* xviii.); "Ueber Endliche Formensysteme" (*ib.*); and "Beiträge zur Theorie der Algebraischen Gleichungen" (*ib.*). He has also contributed a large number of articles to the Hungarian mathematical journals.

From 1886 to 1890 König was dean, and from 1891 to 1893 rector, of the Polytechnic high school; and in 1889 he was elected a member of the Royal Academy of Sciences. In the last-mentioned year he received baptism.

Bibliography: *Magyarország és a Nagy Világ*, 1875, No. 21; Szinnyei, *Magyar Irók Elete*; *Pallas Lex.*

s. L. V.

KÖNIGLICHE WEINBERGE: A southeastern suburb of Prague. The city of Königliche Weinberge was built within a few years after the Austro-Prussian war of 1866, when the walls of Prague were removed. As the site had been formerly occupied by vineyards that were cultivated mainly by Jewish farmers, Jews may be regarded as the first settlers of the city. Many Jewish families from Prague moved into the new suburb as soon as it had been laid out; and approximately 400 families settled there about 1880. Still no need was felt for a distinct religious organization, as the new inhabitants retained connection with their former congregations at Prague. Special religious institutions and services were found to be necessary only after a number of Jewish families from the country went to Weinberge.

The first services were held in the city on New-Year's Day, 1882, in a hall rented by Simon Engel of Raudnitz. Rabbi M. Stark of Horazdowitz, who had been teacher of the Talmud and of religion in secondary schools at Prague, was elected rabbi of Weinberge in 1884. He at once took steps for the building of a synagogue; and through his efforts a fund of 9,000 florins was raised. This sum was entirely insufficient; and as the congregation was unable to borrow money, having no security to give, the building of the synagogue had to be deferred until the congregation became a community with the right of taxing its members, in conformity with the law of March 21, 1890. With the sum of 1,000,000 crowns, borrowed from the state bank, an imposing building in the Renaissance style was erected. The small synagogue in the left wing, seating 200 persons, was dedicated in Sept., 1894; and the large temple, seating 2,000 persons, was dedicated two years later. The services are modern, with organ and mixed choir. Services in Czech are held by Dr. Wiener for the inhabitants of the city who speak that language.

In 1903 the Jewish community numbered 1,200 families, and, with the exception of Prague, was the largest in the country. The Frauenverein (founded 1887) and the Hilfsverein (1897), together numbering 600 members, with a fund of 8,000 crowns, have charge of the poor and sick. The community of Weinberge does not own any cemetery, its dead being buried by the Ḥebra Ḳaddisha of Prague. The orphan asylum for boys, founded by the Verein zur Errichtung und Erhaltung eines Allgemeinen Israelitischen Waisenhauses für Böhmen, and the Kaiser Franz Josef Jubiläums-Stiftung Waisenheim für Mädchen, founded by Moritz Hahn of Prague, are at Weinberge. These institutions had together seventy inmates in 1903.

D. M. Sta.

KÖNIGSBERG: Capital of the province of East Prussia. It was founded by the knights of the Teutonic Order, the laws of which excluded the Jews from its territory. After the secularization of the order Duke Albert granted to two Jewish physicians the privilege of practising medicine at Königsberg (1538 and 1541). But the city objected for a long time to the admission of Jews. Not until 1654 was the Jew Lazarus, who was warmly recommended to the "Great Elector" by the King of Poland, granted the privilege of unrestricted commerce at Königsberg, in spite of the objections of the municipal authorities. A similar privilege was granted at the same time to the electoral factor Israel Aron. For some decades afterward Jews could stop in the city only for a few days at a time, on payment of a high toll. In 1680 they were permitted to set up a chapel in the "Burgfreiheit" (that part of the city which was not under municipal administration). An official register of the year 1706 enumerates ten heads of families. A few years later a number of families, fleeing from the disturbances in Poland, settled there, and were joined in 1734 by the Jews expelled from Danzig when that city was besieged. There were 307 Jews at Königsberg in 1756; 1,027 in 1817; 3,024 in 1864; and more than 5,000 about 1880. This number was considerably decreased by the expulsion of Russian subjects; in 1900 there were 3,975 Jews in a total population of 189,483.

Formation of Congregation.

The larger number of the Jews worshiping in the chapel erected in 1680 were foreigners, residing temporarily at Königsberg. The congregation of Königsberg was founded in 1704, when the cemetery was acquired. Before that time the Jews were obliged to bury their dead beyond the frontier, in Poland. On Nov. 23, 1704, a "ḥebra ḳaddisha" was founded. The community received a constitution by the law of April 7, 1722; the synagogue was dedicated Dec. 23, 1756; destroyed by the great fire in the suburb in 1811; and rebuilt on the same site in 1815. It served for general worship down to Aug., 1896, when it was transferred to a society of Russian Jews living at Königsberg. The earliest extant constitution of the community, aside from the law of 1722, is dated 1811; this has been revised several times, the latest draft being dated 1903.

The Jewish community of Königsberg is distinguished as one of the pioneers of modern culture. Its first rabbi, Solomon Fürst, was a matriculate of the university in the first quarter of the eighteenth century, and was assistant in the royal library. In the second half of that century the Friedländer family especially, and men like Isaac Euchel, Marcus Herz, and Aaron Joel, pupils of Kant, introduced the ideas of Mendelssohn into Königsberg. In that city Euchel issued his appeal for the founding of a Hebrew literary society and the periodical "Ha-Meassef," the first volumes of which appeared there; and there he published, in 1782, a circular letter ("Sefat Emet") in which he advocated institutions for the education of the young modeled after the "Freischule" at Berlin. But his efforts in this direction did not succeed, owing to the opposition of the Orthodox. In 1812, and again in 1820 (when Isaac Asher Francolm was called as preacher and teacher of religion), the school question occasioned further dissension; Francolm finally was obliged to resign (1826), and his position remained vacant until 1835. During the incumbency of his successor, Joseph Levin Saalschütz (1835–63), the first Jewish professor at Königsberg, services were held for a short time (in 1847) on Sunday morning. After his death and that of Rabbi Mecklenburg, who had held the rabbinate during Saalschütz's term of office, the functions of rabbi and preacher were combined. When the organ was installed in the communal synagogue, in 1870, a number of Orthodox members formed a separate congregation, which subsequently took the name of "Adass Jisroel." Besides these, there are three private synagogues. The new synagogue of the community was dedicated Aug., 1896.

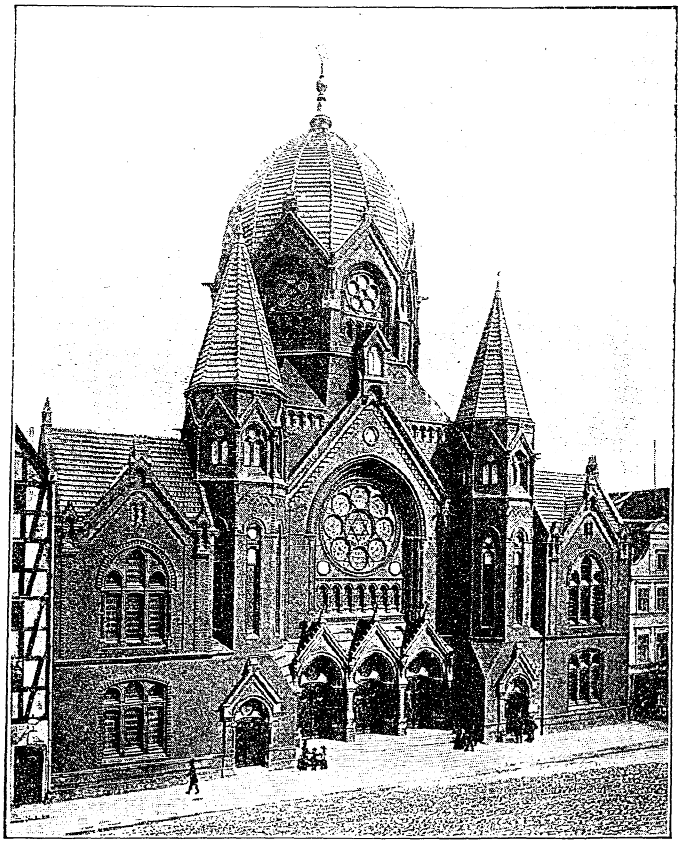
Synagogue at Königsberg.
(From a photograph.)

Rabbis.

Four physicians of Königsberg have taken a prominent part in the struggle for the emancipation of the Jews: Dr. Johann Jacoby; Dr. Ferdinand Falkson (who defended, against the government, the validity of his marriage with a Christian); Dr. Raphael Kosch (chiefly instrumental in securing the abolition of the Jews' oath in Prussia, in 1869); Dr. Simon Samuel (who secured for Jews the right of admission to the faculty of Königsberg University). The following rabbis have officiated at Königsberg: **Solomon Fürst** (called in 1707; his term of office and the year of his death are not known; he was still officiating in 1722; he is the author of a cabalistic work and of a prayer printed in Hebrew and German); Aryeh (Löb) Epstein b. Mordecai (1745–1775); **Samuel Wigdor** (called in 1777; evidently died before 1784); **Samson b. Mordecai** (died in 1794); **Joshua Bär Herzfeld** (1800–1814; grandson of R. Jacob Joshua of Frankfort; subsequently rabbi at Rawitsch); **Levin Joseph Saalschütz** (1814–23; father of the preacher; vice-rabbi ad interim); **Wolff Laseron** (1824–1828); **Jacob Hirsch Mecklenburg** (1831–1865; author of "Ha-Ketab weha-Ḳabbalah"); Isaac Bamberger; **Hermann Vogelstein** (called 1897). The rabbi of the Adass Jisroel congregation is (1904) **A. Liebermann.**

Among the cantors at Königsberg were Hirsch Weintraub (1838–79; d. 1881; previously cantor at Dubno) and Eduard Birnbaum (from 1879; b. 1854 at Cracow; previously cantor at Magdeburg and at Beuthen in Silesia). Besides various charitable and educational societies, Königsberg has two orphan asylums and a home for the aged.

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Freieren Gottesdienstlichen Uebungen, in *Preussisches Archiv*, ii., Königsberg, 1790; idem, *Moses Mendelssohns und David Kypkers Aufsätze über Jüdische Gebete und Festfeiern*, ib. 1791; Jolowicz, *Gesch. der Juden in Königsberg in Preussen*, Posen, 1867; Saalschütz, *Zur Gesch. der Synagogengemeinde in Königsberg*, in *Monatsschrift*, vi.-ix.; Vogelstein, *Beiträge zur Gesch. des Unterrichtswesens in der Jüdischen Gemeinde zu Königsberg in Preussen*, Königsberg, 1903.

D. H. V.

KÖNIGSBERGER, LEO: German mathematician; born in Posen Oct. 15, 1837. He studied in Berlin (Ph.D. 1860), and was appointed instructor in mathematics and physics at the Military Academy, Berlin, in 1861; in 1864 he was made assistant professor, in 1867 professor, of mathematics in Greifswald; and in 1869 he succeeded O. Hesse as professor in Heidelberg. In 1875 he was called to the polytechnic school of Dresden, and in 1877 to Vienna University. He is at present (1904) professor of mathematics at the University of Heidelberg, and is a member of the academies of Berlin, Munich, and Göttingen, as well as of many other learned societies.

Besides publishing many essays and contributions to scientific journals, Königsberger is the author of the following works: "Modulargleichungen der Elliptischen Functionen," Leipsic, 1868; "Vorlesungen über die Theorie der Elliptischen Functionen," *ib.* 1874; "Vorlesungen über die Theorie der Hyper-Elliptischen Integralrechnung," *ib.* 1878; "Zur Gesch. der Theorie der Elliptischen Transcendenten 1826–29," *ib.* 1879; "Allgemeine Untersuchungen zur Theorie der Differential Gleichungen," *ib.* 1882; "Principien der Mechanik," 1901. He is also the biographer of Helmholtz ("Herman von Helmholtz," 3 vols., Brunswick, 1902–3).

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S. H. Gut.

KÖNIGSTEIN, LEOPOLD: Austrian oculist; born at Bisenz, Moravia, April 26, 1850; M.D., Vienna, 1873. On graduating he engaged in practise as an oculist in the Austrian capital; in 1882 he became privat-docent, and in 1901 assistant professor of ocular surgery, at his alma mater. Among his works may be mentioned: "Praktische Anleitung zum Gebrauch des Augenspiegels," Vienna, 1889; "Die Behandlung der Häufigsten und Wichtigsten Augenkrankheiten," in four parts, *ib.* 1889–93; "Die Anomalien der Refraction und Accommodation," *ib.* 1895.

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S. F. T. H.

KÖNIGSWARTER: A family that resided in Königswarte, near Tachau, Bohemia, about the middle of the eighteenth century, when Jonas Hirsch Königswarter emigrated thence to Fürth, Bavaria. There he established a business that made him wealthy, enabling him to bequeath to his sons not only an honorable name, but means sufficient to insure a position in the world. At his death (1805) he left five sons, who founded banking-houses successively in Frankfort-on-the-Main, Vienna, Amsterdam, and Hamburg.

Jonas Königswarter: Born at Fürth Aug. 10, 1807; died at Vienna Dec. 3, 1871; son of Marcus and Jeannette Königswarter, the latter being a member of the family of the imperial court agent Samson Wertheimer. Jonas received a careful and strictly religious training, and early manifested extraordinary intellectual gifts and a genius for finance. On one occasion, when his father had presented him with 20 ducats, Jonas, although but a schoolboy at the time, had the foresight to invest his little capital in bonds, which in a short time made him the possessor of 10,000 florins, a venture of which he frequently boasted in later years. In 1825 he accompanied his father to Vienna on a visit to his uncle, Moritz Königswarter, to whose daughter Josephine he soon afterward became engaged. The wedding-day had been scarcely settled when Moritz Königswarter was stricken with typhoid fever, to which he succumbed.

Jonas Königswarter now decided to settle in Vienna, where he became the head of the banking-house founded by his uncle, who had left no son. His business prospered; and the bank came to be ranked among the leading institutions of Austria. As a natural consequence, Königswarter was called upon to fill high public offices. In 1838 he became examiner of the Austrian National Bank, and in 1850 a director of that institution. Later he was elected to a directorship in the Oesterreichische Creditgesellschaft, the Kaiser Ferdinand's Nordbahn, the Süd-Norddeutsche Verbindungsbahn, and the Böhmische Westbahn, and he served as president of the last-named railroad for many years. He was also a member of the advisory committee of the Vienna Stock Exchange, and president of the Jewish congregation of the city.

In recognition of his public services, Königswarter was decorated with the Order of the Iron Crown of the third class, and elevated to the knighthood; and in 1870 he received the decoration of the second class of the same order, and was raised to the baronetage. Königswarter, however, rated far more highly than these distinctions the warm personal esteem with which Emperor Francis Joseph regarded him.

Königswarter's memory has been perpetuated by numerous endowments, the most notable being the Jewish Institute for the Blind near Vienna (Hohe Warte), the inauguration of which the donor did not, however, live to see. S.

Louis Jean Königswarter: French economist; born at Amsterdam March 12, 1814; died in Paris Dec. 6, 1878. He wrote: "Essai sur la Législation des Peuples Anciens et Modernes Relative aux Enfants nés hors Mariage" (1842); "Etudes Historiques sur le Développement de la Société Humaine" (1850); "Histoire de l'Organisation de la Famille en France" (1851); "Sources et Monuments du Droit Français Antérieur au XVme Siècle" (1853). In 1851 he was elected corresponding member of the Académie des Sciences Morales et Politiques; and he founded the "Prix Königswarter" (1,500 francs), to be given every three years by the academy for the best work on the history of law.

Bibliography: *La Grande Encyclopédie.*

S. S. Man.

Maximilien, Baron von Königswarter: French banker and deputy; born in Amsterdam 1817;

died in Paris Oct. 12, 1878. In 1848 Königswarter left Amsterdam for Paris, where he became naturalized, opened a banking establishment, and became an earnest adherent of Napoleon, in support of whose cause he established a journal. On Dec. 2, 1851, Königswarter became deputy of the Seine department in the legislature. His ardent advocacy of the imperialist régime lost him his seat in 1863, when he was defeated by Jules Simon. Königswarter was a member of the Paris municipal council and an officer of the Legion of Honor.

Bibliography: Larousse, *Dict.*

s. V. E.

Moritz, Baron von Königswarter: Austrian banker and philanthropist; born in Vienna July 16, 1837; died there Nov. 14, 1893; son of Jonas Königswarter. He early undertook journeys abroad to study the principal financial institutions, and by the time of his father's death he was an active partner in the bank, which he had entered in 1860. From 1870 onward he participated in all the great financial operations originated in Vienna, besides assisting in the management of the many important institutions with which his firm was connected. During the financial crisis of 1873 he rendered valuable services to the Austrian government, which were acknowledged by the emperor with the bestowal of the cross of the Order of Francis Joseph. He was a director of a great number of railroads and financial institutions; and he acted also as consul-general for Denmark.

Moritz Königswarter.

In 1879 Königswarter was appointed by the emperor a life member of the Austrian House of Peers (Oesterreichisches Herrenhaus). He joined the group of Liberals, and never missed an opportunity of speaking in behalf of his coreligionists. At the general elections of 1884 he was elected by the first district of Vienna a member of the Diet of Lower Austria. One of his most important speeches in that body was directed against the idea of a "Germania Irredenta."

Königswarter converted a large portion of his immense wealth into landed property, acquiring extensive estates in Bohemia, Moravia, and Hungary. He was a great lover of paintings; and his collection was one of the most valuable private galleries in the world, including some of the finest works of Rubens, Van Dyck, Rembrandt, Ruysdael, and Hobema.

Besides aiding numerous private charities, he was one of the greatest public benefactors of Austria, taking especial interest in the Institute for the Blind at the Hohen Warte, near Vienna, which had been endowed by his father; in the Franz Josefsstiftung, in the foundation of the Israelitisch-Theologische Lehranstalt of Vienna, etc.

Although Voltaire was one of his favorite authors, Königswarter was very conservative in matters of religion, the dietary laws being strictly observed in all of his residences, although members of the highest Austrian aristocracy and the most prominent dignitaries of the Church were often guests at his table.

Bibliography: *Jew. Chron.* Nov. 17 and 24, 1893; *Oesterreichische Wochenschrift* of same dates; *Neue Freie Presse*, Nov. 15-17, 1893.

S.

Wilhelm Königswarter: German philanthropist; born at Fürth March 4, 1809; died at Meran May 15, 1887. His grandfather Jonas went to Fürth from Königswart, Bohemia, and married Charlotte Oppenheim of that city. Königswarter's mother, Elisabeth, Edle von Lämmerfeld, died May 24, 1814, when he was but five years old. His father, Simon, who founded numerous charitable institutions in Fürth, died Dec. 15, 1854. In memory of his father Wilhelm established on July 28, 1855, the Simon-Königswarter-Stiftung to promote, by annual prizes, morality and industry among mechanics and apprentices; and on Jan. 23, 1856, he endowed, in memory of his mother, the Elisabeth-Königswarter-Stiftung for indigent Jews. Königswarter left his large fortune to his native city, which had made him (Oct. 21, 1867) an honorary citizen; a street was named after him in memory of his munificent bequest.

Bibliography: Fronmüller, *Chronik der Stadt Fürth*, pp. 215, 302, 338, 346, 349, *passim*, Fürth, 1887; Kayserling, *Gedenkblätter*, p. 42, Leipsic, 1892.

s. S. Sa.

KONITZ AFFAIR: An accusation of ritual murder, based on the unexplained assassination of the student Ernst Winter in Konitz, West Prussia. Winter, the son of an architect of Prechlau, attended the gymnasium of Konitz. Although only nineteen years old, he was known for his licentiousness. On March 11, 1900, he left his boarding-house after dinner, and did not return. It was immediately thought probable that the young man had fallen through the ice while skating on the lake. Accordingly the lake was searched, and on March 15 parts of his body were discovered. His right arm was found in the cemetery, where some one had thrown it over the fence; and on April 15 his head was recovered from a pool. The body had been dismembered by some one possessing a knowledge of anatomy; and therefore suspicion first turned against the local butchers, especially against the Christian butcher Hoffmann, whose daughter had been frequently seen in Winter's company, and a member of whose household had been heard to express threats against Winter on account of his attention to the young woman.

Anti-Semites, however, tried from the outset to turn suspicion against the Jewish inhabitants, and as there was no evidence implicating any Israelite, they accused the police of intentions to shield the Jews. On May 9, 1900, the "Staatsbürgerzeitung," the leading anti-Semitic organ of Berlin, said: "No one can help forming the impression that the organs of the government received orders to pursue the investigation in a manner calculated to spare the Jews." The opposite was true. Detectives and judges took up eagerly the most improbable statements implicating Jews, while Christian witnesses withheld important testimony. The wife of the school superintendent Rohde, in whose handkerchief the head of Winter was found wrapped, ignored the appeal of the police asking the owner of this handkerchief to report; and it was by mere accident that the ownership became known. Further, two young men who were last seen in Winter's company never revealed their identity. A Jew, Wolf Israelski, was arrested on the flimsy charge that, two days previous to the discovery of the head, he had been seen walking in the direction of the place where the head was found, with a sack on his back in which there was some round object. Although he denied the fact itself, and although the state of preservation in which the head was found proved conclusively that it must have lain in the ice for some time, Israelski was kept in prison for nearly five months, until his trial (Sept. 8) proved his innocence.

The butcher Hoffmann, who also had been arrested, was discharged; and the city council, of which he was a member, gave him a cordial reception when he first appeared after his release. The language of the court in dismissing the case against Hoffmann was, moreover, such that the accusation of ritual murder was indirectly confirmed. Among the grounds for dismissal the court held that the deed must have been perpetrated by several people and according to a premeditated plan. Dr. Müller, the county physician ("Kreisphysikus"), rendered the opinion that Winter had bled to death, which, as subsequent investigations proved, was untenable. This opinion was published in the "Staatsbürgerzeitung," before the investigation of the court had been closed; and for this breach of confidence, Müller's son, who had communicated the document to the press, was censured by a court of honor ("Ehrengericht").

Anti-Semitic Agitation and Excesses.

On June 8 of the same year a shed near the synagogue of Konitz was set on fire; and two days later excesses were committed against the synagogue and against Jewish homes to such an extent that the military had to be called out. Similar riots, though not of such a severe character, occurred at Czersk (April 22), Stolp and Bütow (May 21-22), Tuchel (June 10), and Komarczyn (June 17). An old man named Landecker, of Cammin, was without any provocation knocked down with a pitchfork. In all of these cases the sentences imposed upon the rioters or assailants were very light, while Jews, whenever they came before the court, met with hostile sentiment and received heavy sentences for the slightest offenses. A county official to whom a Jew complained of the insults to which he had been subjected on the street, replied: "You can easily obtain relief, if you give up the murderer." A synagogue sexton who defended himself with a stake against a crowd which assailed him was sentenced to spend a year in jail; and a similar sentence was imposed on a Jewish apprentice because he had beaten a boy who had jeered at him. A highly respected citizen, Jacob Jacoby of Tuchel, was sentenced to confinement for one year in the penitentiary for perjury (Oct. 10), because he had sworn that he had called some boys who had shouted "Hep-Hep!" after him "lümmel" (toughs) only after they had insulted him, while the boys swore that he had first called them offensive names. This sentence was indeed so repugnant to public opinion that the emperor commuted it to six months in jail, and revoked that part by which the convict was deprived of civil rights (March, 1901). The worst case of persecution was that of Moritz Lewy, referred to below.

Attitude of the Courts.

Very lenient was the attitude of the authorities with regard to two dangerous agitators who tried to make capital out of this affair, the Silesian count Pückler and the Pomeranian pastor Krösell. The former, whom a court afterward adjudged insane, delivered in various cities violent diatribes against the Jews, in which he declared among other things that they must be clubbed out of the country and that the Christians must wade in Jewish blood up to their ankles. Krösell, who later on had to withdraw from the ministry in order to escape a sentence of expulsion on account of his immoral life, delivered in the neighborhood of Konitz lectures on ritual murder and on the immorality of rabbinical literature; but neither the ecclesiastical nor the state authorities would interfere; and the population appreciated Krösell's work to such a degree that in 1903 he was elected to the Reichstag. In the Reichstag, where this case was made the subject of an interpellation (Feb. 8-9, 1901), the Prussian minister of justice Schönstedt limited himself to a defense of the authorities against the charge of shielding the Jews; but he carefully refrained from uttering one word in condemnation of the ritual-murder charge, and even from stating that there was no reason for assuming such a motive in the case of Ernst Winter.

The anti-Semites naturally were unscrupulous in their desire to make capital of this opportunity. Liebermann von Sonnenberg, their political leader, said in a public address: "The Christians have not yet become accustomed to bear without a murmur the killing of Christian youths in an unnatural fashion by Jews within the city walls." The anti-Semitic papers, including the organs of the Clerical party like "Germania," and those of the Conservatives like the "Kreuzzeitung," constantly stirred up religious fanaticism and fostered the prejudice that the government had been bought by the Jews. A society for the investigation of the murder was formed in Konitz. The statement was spread that the coroner's commission had not searched the ritual bath near the synagogue, and had left undisturbed a room in the house of the butcher Adolf Lewy in which his wife was supposed to be sick. This statement was untrue; not only had all the rooms in Lewy's house and every nook and corner in the synagogue been searched, but the commission had even taken a sample of the blood of chickens from the yard which was used for killing fowl (see SHEHITAH), thus adding to the suspicions of the populace. The police were evidently mistaken as to traces of the deed, for some of the garments of the murdered youth were kept in a house in the city until Jan., 1901, without being discovered by them, and were subsequently found on different days in a public park. The members of a highly respectable family named Rosenthal in Cammin were kept in prison for six months, because a servant-girl of bad character testified that she had heard Rosenthal say that he would hang himself on a hook in the ceiling of his room, as he was unable to bear the remorse he felt for having participated in the murder of Winter. Investigation proved that this was intentionally false testimony. In the room, where, according to the girl's statement, Rosenthal had pointed to the hook, there never had been such a hook; but the case against the girl was dismissed on the plea of insanity (1902).

Trial of Moritz Lewy.

The fact that the manner in which Winter's body had been dismembered showed a skilful hand led from the start, as stated above, to a suspicion against butchers, and Adolf Lewy, whose house was near the lake where the trunk of Winter's body was found, was one of the suspects. From the state of the contents of Winter's stomach it was proved, however, that Winter could not have died later than seven o'clock in the evening. Fortunately Adolf Lewy and his son Moritz could prove an irrefutable alibi for the hours during which the murder had been committed; but the anti-Semites, who desired their implication, testified that Moritz Lewy had been frequently seen in Winter's company. Lewy denied having been acquainted with Winter, although he admitted that he might have spoken to him, and even have walked with him a certain distance, as witnesses had testified, without knowing him by name. At the trial for perjury of the normal-school student Speisiger, who had made various statements implicating Jews, Lewy renewed his statement that he had not known Winter, while various witnesses testified that they had seen them together. Lewy was arrested Oct. 6, 1900. The charges against the Lewys rested on the testimony of a disreputable person, named Masloff, and his mother-in-law, named Ross. Masloff alleged that he had passed by Lewy's cellar on the evening of the murder and had been attracted by groaning and by an unusual light which proceeded from it. Lying on the ground, he watched people who had some human remains on a butcher's block, and he saw three of them after a while leave the house with a package and go in the direction of the lake. The testimony was manifestly false, and contained many contradictions which Masloff tried to explain by an alleged confession that he had gone to the place in order to commit an act of burglary. Persons who had passed Lewy's house about the time that Masloff claimed to have been watching the persons in the cellar had not noticed any one lying on the ground. That a man should remain for an hour and a half on the ground on a cold night in March was in itself highly improbable; the murder could not have been committed at such a late hour; and an investigation of the cellar showed no traces of such a deed nor any evidence of the thorough cleaning which its commission would have rendered necessary. The woman Ross seems to have been the inciter of the conspiracy, which most likely had for its object the securing of the promised great reward for the discovery of the murderer. She had worked in the Lewy family, and claimed to have seen Winter's cigar-case with his photograph in the possession of the Lewy family. It was, however, proved that no photograph of Winter existed. Masloff was sentenced to one year and his mother-in-law to eighteen months in the penitentiary for perjury (Oct. 25, 1900); but the jury signed a petition for their pardon, which the emperor did not grant. The accusation against the Lewys, which had rested on this false testimony, was now disproved, although the government in its anxiety to purge itself from the charge of shielding the Jews brought the matter to trial (Sept. 25, 1901), when the case was dismissed. Meanwhile Moritz Lewy had been committed for perjury on the ground of his denial of acquaintance with Winter; and although he held to his original statement, and in spite of the fact that he could have had no reason for perjuring himself other than the fear of involving himself in difficulties, he was sentenced to four years in the penitentiary (Feb. 13, 1901). He was released, however, on Oct. 12, 1903, when the emperor granted his pardon. His father had long before removed to Berlin, as his business had been entirely ruined, which also was the case with many others, so that the number of Jews residing in Konitz fell from 481 in 1900 to 350 in 1903.

The Reason for the Crime.

Of great importance was an investigation made in Danzig by the board of health (Königliches Medizinalkollegium) for West Prussia, which proved that Winter had been choked to death, and that, contrary to the statement of the county physician, his death was not the result of the cutting of his throat. This opinion, rendered Sept. 7, 1901, was confirmed by the highest medical authority, the Wissenschaftliche Deputation für Medizinalwesen (state board of health), Jan. 15, 1902. It was further shown that jealousy was, in all likelihood, the motive of his death.

Again, it was evidently for political reasons that the appeal of Winter's father to the superior court (Oberlandesgericht) of Marienwerder was considered sufficiently well founded to be made the basis of a trial, which was held June 4, 1902, and which proved the baselessness of all the accusations against the Jews.

The government showed itself stronger in prosecuting cases of libeling the authorities. Bruhn, the publisher, and Bötticher, the editor, of the "Staatsbürgerzeitung," which paper had from the beginning accused the police and the courts of shielding the perpetrators of the crime because they were Jews, were sentenced for libel, the former to six months and the latter to one year in jail (Oct. 11, 1902). Both of them, however, were elected to the Reichstag in 1903. Previously G. A. Dewald, a Berlin publisher, had been sentenced to six months in jail because on the first anniversary of Winter's assassination he had published souvenir postal cards representing Winter suspended by his feet in Lewy's cellar and the Jews ready to cut his throat.

A sad sequel to the Konitz trial was the cruel murder of a Polish typesetter, Abraham Levy, in Steegers, West Prussia (Sept. 28, 1903), by two drunkards, who taunted him with the murder and, when he resented the insult in offensive language, beat him to death. Of the perpetrators of this crime one was sentenced to spend a year in jail, while the case against the other was dismissed (Jan. 13, 1904). Mysterious as the Konitz case undoubtedly is, it has at least been clearly established, as has been noted above, that the motive of the crime was jealousy.

Bibliography: The completest history of the case will be found in *Mittheilungen aus dem Verein zur Bekämpfung des Antisemitismus*, 1900 *et seq.* Anti-Semite pamphlets: Sutor, *Der Konitzer Mord*, Berlin, 1900; idem, *Die Konitzer Prozesse: Ein Weiteres Wort zur Aufklärung*, ib. 1900; *Der Blutmord in Konitz mit Streiflichtern auf die Staatsrechtliche Stellung der Juden im Deutschen Reiche mit einem Vorworte von Liebermann von Sonnenberg*, ib. 1901; *Das Gutachten der Sachverständigen über den Konitzer Mord*, ib. 1904; W. Zelle, *Wer Hat Ernst Winter Ermordet?* Brunswick, 1904.

D.

KONKI (CONQUI or CUENQUI). See Conque.

ḲONṬRES (קונטרס; Levita punctuates קונְטְרֵס): Usual designation, among the Tosafists, of Rashi's commentary on the Talmud. Rashi himself uses the expression once to designate a written Talmudic interpretation by his "old teacher" (Jacob b. Yaḳar on Giṭ. viii. 82a). In the commentary on Ta'an. 21b, a "ḳonṭres of Rome" is mentioned, which elsewhere (commentary on Ker. 5a) is called "perush [commentary] of Rome" (see Berliner, "Beiträge zur Gesch. der Raschi-Commentare," p. 4). Rashi's Bible commentary likewise is termed "ḳonṭres" by himself and by his pupils (*l.c.* pp. 10, 19); in one place it is called קונטריסין (plural; *l.c.* p. 11). The word does not designate the commentary itself, but the note-book, or books, in which it was written. Rashi himself, in explaining the Talmudic word which designates the clasp (see Blau, "Buchwesen," p. 171) used to hold the leaves of a book in place, speaks of the "leaves of the ḳonṭres" (דפי הקונטרס; commentary on Shab. 98a; Men. 32a). In the Yalḳuṭ to Ps. xlv. 5 (§ 746) an unwritten ḳonṭres is mentioned (קונטרס חלק); the source of the Yalḳuṭ (Midr. Teh., ed. Buber, p. 271) has קרטס (χάρτης). "Ḳonṭres" was used to designate explanations written in a book even before it was so used by Rashi; afterward it became customary to designate Rashi's Talmud commentary as the "ḳonṭres" par excellence. Elijah Levita ("Tishbi," *s.v.* קונטרס) states it as the generally prevailing opinion that Rashi's Talmud commentary was originally written in single blank books, which were then bound together to form one book, for which reason it was called "ḳonṭres." Zunz, who appropriately translates the word "lecture note-book" ("Zeitschrift für die Wissenschaft des Judenthums," p. 324), holds it to be an abbreviation of קומנטרים ("commentarius"; Giṭ. 28b). In the Talmudic passage mentioned by Zunz this word is used only in the plural (קומנטרסים); the singular does not occur at all (see Krauss, "Lehnwörter," ii. 509 *et seq.*). Zunz is undoubtedly right in holding that קונטרס is a singular, formed from the Talmudic word. The form found in the Sifre to Num. xxvii. 12 (§ 134) is without a מ before the נ (קונטריסים).

That "ḳonṭres" came to be used in the sense of a "writing-book" appears to have been due to its resemblance in sound to "quinternio" or "quaternio," from which Levita derives it. However, such a derivation leaves the *s* at the end of the word unexplained, and it is better to have recourse to the words "quaternus," "quinternus," which likewise were used to designate books of four or five leaves (see Wattenbach, "Das Schriftwesen des Mittelalters," Index). Nevertheless in Rashi's school the existence of the Talmudic word doubtless contributed to establishing the form קונטרס. In other than Jewish circles "quaternus" ("quaternio") indicated a writing-book, without any reference to the number of its pages (Wattenbach, *l.c.* p. 178). Mussafia's explanation may be mentioned as a curiosity (see Kohut's "Aruch Completum," vii. 122a), namely, that the word is shortened from "commentarius" ("explanation," or "one who explains"), a derivation which has been adopted by Levy ("Neuhebr. Wörterb." iv. 265b).

The original meaning of "ḳonṭres," which was spoken and written also with ד (קונדרים) has been preserved in later literature. The leaves of a book are called קונדריסים (see Steinschneider, "Cat. Bodl." col. 1093; comp. also p. lxvi.). A small book is called קונטרים or קונדרים (see Steinschneider, "Vorlesungen über die Kunde Hebräischer Handschriften," p. 23). Benjacob ("Thesaurus Libr. Hebr." p. 524a) defines the bibliographical meaning of "ḳonṭres" thus: A "ḳonṭres" is a small opus which is not large enough to form a separate volume, but which is usually appended to another volume. Benjacob enumerates a large number of books and treatises of which "Ḳonṭres" either is the only title or else is prefixed to the title (pp. 524-526; Nos. 228-310). In modern times the writings of A. Jellinek may be mentioned, in which the word "Ḳonṭres" forms part of the titles, and which furnish a systematic bibliography to various fields of Jewish literature (see Lippe, "Bibliographisches Lexicon," pp. 209 *et seq.*, Nos. 82-87).

Bibliography: In addition to citations in the article, see S. M. Schiller-Szinessy, *Cat. Hebr. MSS.* i. 181, Cambridge, 1876; Güdemann, *Gesch.* i. 193.

G. W. B.

KOPLIK, HENRY: American physician; born at New York Oct. 28, 1858; educated at the College of the City of New York and at the College of Physicians and Surgeons (M.D. 1881). He took a postgraduate course at the universities of Leipsic, Prague, and Vienna, and on his return to America established himself as a physician in his native city (1883). There he became connected with Bellevue Hospital, the Good Samaritan Dispensary, and other medical institutions. Since 1899 he has been assistant professor of pediatrics at Bellevue Medical College.

Koplik was the first to describe an early diagnostic sign in measles, since known as "Koplik's spots"; and he found, too, the bacillus of whooping-cough. He also introduced the free delivery of Pasteurized milk to the needy poor, in which he was followed later by Nathan Straus.

Besides essays in the medical journals Koplik is the author of "Diseases of Infancy and Childhood," New York, 1902.

A. F. T. H.

KOPPELMANN: Rabbi at Nuremberg toward the end of the fourteenth century. In 1406 Rabbi Israel went to Nuremberg and taught there, at first together with Koppelmann. Afterward they had a controversy, which Rabbi Jacob Weil, interfering, strongly urged the council of the Jewish community to end. Thereupon the latter settled the question by deciding that the two rabbis should lecture on alternate days, the pupils to have the right to attend the lectures of either. The peace, however, does not appear to have been of long duration; for in 1412 a "Koppelmann, son of the schismatic," was forever banished from the city.

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S. S. M. L. B.

KOPPELMANN, JACOB BEN SAMUEL: German author and translator; born in the district of Breisgau 1555; died 1598. In 1583 he went to Frankfort-on-the-Main, but was obliged to leave that city on account of the plague. While on the road he composed his "Ohel Ya'aḳob" (Freiburg, 1584), a commentary on the "'Iḳḳarim" of Joseph Albo.

He published also: a Judæo-German translation of the Five Megillot, with the Targum Sheni to Esther (*ib.* 1583); a translation in Yiddish of Berechiah ha-Naḳdan's "Mishle Shu'alim" (*ib.* 1588); and "'Omeḳ Halakah" (Cracow, 1598), expositions of mathematical passages in the Talmud illustrated by figures (this book received the approval of the Council of Four Lands).

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D. B. FR.

KOR. See WEIGHTS AND MEASURES.

KORAH (קרח): **1.** Son of Esau by Aholibamah; mentioned as a "duke" (אלוף) of the land of Edom (Gen. xxxvi. 5, 14, 18; I Chron. i. 35). **2.** Son of Eliphaz, Esau's son by Adah; also mentioned as a "duke" of Edom (Gen. xxxvi. 16). **3.** Son of Hebron of the tribe of Judah (I Chron. ii. 43).

4. Biblical Data: Son of Izhar, of the family of Kohath, and great-grandson of Levi (Ex. vi. 22; in I Chron. vi. 7 he is mentioned as a son of Kohath, but verse 22, following, also mentions him as the son of Izhar the son of Kohath). During the journey of the Israelites in the wilderness, Korah, with Dathan and Abiram, sons of Eliab, On, son of Peleth, and two hundred and fifty other "men of renown," rebelled against the leadership of Moses and Aaron (Num. xvi. 1–3). Moses ordered Korah and his company to appear in the Tabernacle on the following day, each bearing a censer filled with lighted incense, and the Lord would decide who were the rightful leaders of the people (xvi. 4–17). Korah and his company obeyed, and went to the Tabernacle with their lighted censers, followed by the whole congregation. The congregation was commanded to separate itself from Korah and his band, and when this order was carried out "the earth opened her mouth," and the arch conspirators "and all that appertained to them went down alive into the pit, and the earth closed upon them," while a fire from the Lord consumed their two hundred and fifty attendants (xvi. 18–35). Korah's children, however, did not die with their father (xxvi. 11). The censers of the conspirators were made into broad plates to cover the altar, as a warning to future conspirators (xvii. 1–5, Hebr.). After Korah's destruction the people murmured against Moses for having caused it, and a plague was sent by the Lord to destroy them. This plague killed 14,700 men before its ravages were stopped by an atonement offered for the people by Aaron (xvii. 6–15, Hebr.).

From Korah were descended the Korahites, or Korhites, first mentioned in Ex. vi. 24, and reappearing as Levites in Num. xxvi. 58 and I Chron. ix. 31. Several Psalms (xlii., xliv.–xlix., lxxxiv., lxxxv., lxxxvii., lxxviii.) are headed "for the sons of Korah," and the Korahites appear again as singers before Jehoshaphat fought the Moabites and Ammonites (II Chron. xx. 19). Several Korahite warriors joined David while he was at Ziklag (I Chron. xii. 6). Korahites are mentioned also as porters at, and gate-keepers of, the Tabernacle (I Chron. ix. 19, xxvi. 1, 19).

J. JR. C. J. M.

——**In Rabbinical Literature:** The name "Korah" (קרח) is explained by the Rabbis as meaning "baldness." It was given to Korah on account of the gap or blank which he made in Israel by his revolt (Sanh. 109b). Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasures which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules (Pes. 119a; Sanh. 110a). He and Haman were the two richest men in the world, and both perished on account of their rapacity, and because their riches were not the gift of Heaven (Num. R. xxii. 7; comp. Ex. R. li. 1). On the other hand, Korah is represented as a wise man, chief of his family and as one of the Kohathites who carried the Ark of the Covenant on their shoulders (Tan., ed. Buber, Ḳoraḥ, Supplement, 5; Num. R. xviii. 2).

Cause of Revolt.

The chief cause of Korah's revolt was, according to the Rabbis, the nomination of Elizaphan, son of Uzziel, as prince over the Kohathites (Num. iii. 30), Korah arguing thus: "Kohath had four sons [Ex. vi. 18]. The two sons of Amram, Kohath's eldest son, took for themselves the kingdom and the priesthood. Now, as I am the son of Kohath's second son, I ought to be made prince over the Kohathites, whereas Moses gave that office to Elizaphan, the son of Kohath's youngest son" (Num. R. xviii. 1; Tan., Ḳoraḥ, 3). Korah plied Moses with the following questions: "Does a ṭallit made entirely of blue wool need fringes?" To Moses' affirmative answer Korah objected: "The blue color of the ṭallit does not make it ritually correct, yet according to thy statement four blue threads do so" (Num. xv. 38). "Does a house filled with the books of the Law need a mezuzah?" Moses replied that it did; whereupon Korah said: "The presence of the whole Torah, which contains 175 chapters, does not make a house fit for habitation, yet thou sayest that one chapter thereof does so. It is not from God that thou hast received these commandments; thou hast invented them thyself." He then assembled 250 men, chiefs of the Sanhedrin, and, having clad them in ṭallitot of blue wool, but without fringes, prepared for them a banquet. Aaron's sons came for the priestly share, but Korah and his people refused to give the prescribed portions to them, saying that it was not God but Moses who commanded those things. Moses, having been informed of these proceedings, went to the house of Korah to effect a reconciliation, but the latter and his 250 followers rose up against him (Num. R. xviii. 2; Tan. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xvi. 2).

Korah consulted his wife also, who encouraged him in the revolt, saying: "See what Moses has done. He has proclaimed himself king; he has made his brother high priest, and his brother's sons priests; still more, he has made thee shave all thy hair [comp. Num. viii. 7] in order to disfigure thee." Korah answered: "But he has done the same to his own sons." His wife replied: "Moses hated thee so much that he was ready to do evil to his own children provided the same evil would overtake thee" (Midr. Agadah to Num. xvi. 8; Yalḳ., Num. 750; comp. Num. R. *l.c.*; Tan. *l.c.*; Sanh. 110a).

Korah's Parable.

Korah incited all the people against Moses, arguing that it was impossible to endure the laws instituted by the latter. He told them the following parable: "A widow, the mother of two young daughters, had a field. When she came to plow it, Moses told her not to plow it with an ox and an ass together (Deut. xxii. 10); when she came to sow it, Moses told her not to sow it with mingled seeds (Lev. xix. 19). At the time of harvest she had to leave unreaped the parts of the field prescribed by the Law, while from the harvested grain she had to give the priest the share due to him. The woman sold the field and with the proceeds bought two sheep. But the first-born of these she was obliged to give to Aaron the priest; and at the time of shearing he required the first of the fleece also (Deut. xviii. 4). The widow said: 'I can not bear this man's demands any longer. It will be better for me to slaughter the sheep and eat them.' But Aaron came for the shoulder, the two cheeks, and the maw (*ib.* verse 3). The widow then vehemently cried out: 'If thou persistest in thy demand, I declare them devoted to the Lord.' Aaron replied: 'In that case the whole belongs to me' (Num. xviii. 14), whereupon he took away the meat, leaving the widow and her two daughters wholly unprovided for" (Num. R. xviii. 2-3; Tan., Ḳoraḥ, 4-6).

The question how it was possible for a wise man like Korah to be so imprudent as to rebel is explained by the fact that he was deceived through his own prophetical capacity. He had foreseen that the prophet Samuel would be his descendant, and therefore concluded that he himself would escape punishment. But he was mistaken; for, while his sons escaped, he perished (Num. R. xviii. 7; Tan., Ḳoraḥ, 12).

Destruction of Korah.

At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm (Yer. Sanh. x. 1; Num. R. *l.c.*). According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive (Num. R. *l.c.* 14; Tan., Ḳoraḥ, 23). He and his followers continued to sink till Hannah prayed for them (Gen. R. xcviii. 3); and through her prayer, the Rabbis declare, Korah will ascend to paradise (Ab. R. N. xxxvi.; Num. R. xviii. 11; comp. Sanh. 109b). Rabbah bar bar Ḥana narrates that while he was traveling in the desert, an Arab showed him the place of Korah's engulfment. There was at the spot a slit in the ground into which he introduced some wool soaked in water. The wool became parched. On placing his ear to the slit, he heard voices cry: "Moses and his Torah are true; and we are liars" (B. B. 74a; comp. Tan., ed. Buber, Ḳoraḥ, Supplement).

S. S. M. SEL.

——**Critical View:** Korah in the chief narrative concerning him (Num. xvi.) is associated with Dathan and Abiram in leading a revolt against Moses and Aaron. A close examination of the chapter shows that two independent narratives—one in which Dathan and Abiram figure and one in which Korah alone appears—have been woven together. In verses 12-15, 27b-32 Moses speaks with Dathan and Abiram, while in the rest of the passage he speaks with Korah alone. Then, as the narrative now stands, Korah and his followers are killed twice, once in xvi. 32b-33 and again in verse 35. The Deuteronomist (Deut. xi. 6) knew only the story as related of Dathan and Abiram. This form of the tale comes from JE.

The story of Korah thus separated originally related a contest between a band of Israelites and Moses and Aaron over the right of the Levites to exercise the priestly office. This narrative belongs to P. A still later writer, by inserting "the son of Izhar, the son of Kohath, the son of Levi" in verse 1, and by adding verses 8-11, made the contest appear as one between a band of Levites and the house of Aaron over the priesthood.

Wellhausen ("Composition des Hexateuchs," p. 108) points out that Korah in I Chron. ii. 43 is a Judahite clan, and Bacon ("Triple Tradition of the Exodus," pp. 194 *et seq.*) has argued strongly for the view that the original P narrative is based on a Judahite story of J.

BIBLIOGRAPHY: Kuenen, *Hexateuch*, pp. 95 *et seq.*, 334; Bacon, *Triple Tradition of the Exodus*, pp. 191 *et seq.*; J. Estlin Carpenter and G. Harford Battersby, *Hexateuch*, ii. 212 *et seq.*

J. JR. G. A. B.

KORAN: The sacred scriptures of Islam. According to Mohammedan belief, based upon the testimony of the book itself, the Koran consists of separate revelations vouchsafed by God to Mohammed through the angel Gabriel (sura ii. 91, xxv. 34). These were delivered in Arabic (xxvi. 195) and were thus first of all for the Arabs, who had previously received no manifestation of the will of God (xxxiv. 43). They were designed, also, to confirm the older books of the Torah and the Gospels, and to lead mankind in the right way (iii. 2, *et al.*). Mohammed is, therefore, the messenger of God (xcviii. 2, etc.) and the seal of the Prophets (xxxiii. 40). In the prime of life this remarkable man, whose development is traced in no authentic records, voluntarily retired to solitude. There, through vigils and fasting, he fell into religious trances, in which he felt himself inspired to warn his fellows of an impending judgment.

Form of Revelation.

The oldest portions of the Koran represent the material result of this inspiration. They reflect an extraordinary degree of excitement in their language—in their short, abrupt sentences and in their sudden transitions, but none the less they carefully maintain the rimed form, like the oracles and magic formulas of the pagan Arab priests (Al-A‘sha, in Ibn Hisham). This form is preserved in the later sections also, in some of which the movement is calm and the style expository. The book, which is about equal to the New Testament in size, was put together long after the prophet's death; and its 114 sections were arranged without any regard for chronological sequence.

Quotations from the Koran are found as early as the period of Mohammed's activity in Mecca (Ibn Hisham, *ib.* p. 226). The oldest fragments may have been recited by the prophet himself before a band of followers, though probably a small one, who could more easily preserve them, either orally or in writing. The following extracts, referring to the most important articles of faith taught in the Koran, will give an approximate idea of its language and mode of thought:

Allah and Creation.

"Allah is the Creator of the heavens and the earth; when He says 'Be,' it is" (ii. 111; iii. 42, 52). "With Him are the keys of the unseen. None knows it save Him; His is the understanding of all that is in the land and in the sea; and no leaf falls without His knowledge" (vi. 59). "Should God touch thee with harm, there is none to remove it save Him; and if He wish thee well, there is none to restrain His bounty" (x. 107). "Do not the unbelieving see that the heavens and the earth were one until We clove them asunder and made every living thing from water" (xxi. 31). "He it is who appointed the sun for brightness; He established the moon for light and ordained her stations, that ye may know the number of the years and the reckoning of them" (x. 5). "The cattle, likewise, have We created for you; in them are warmth and much profit, and of them ye eat. In them is there beauty for you when ye fetch them from their pastures, and when ye drive them forth to graze. They bear your heavy burdens to towns which ye could not otherwise reach, save with great wretchedness of soul: verily, your Lord is gracious and merciful!" "Horses, too, has He created, and mules, and asses, for you to ride upon and for an ornament" (xvi. 5–8). "He it is that sends rain from heaven, whereof ye drink; from which grow the trees whereby ye feed your flocks." "He makes the corn to grow, and the olives, and the palms, and the grapes, and all manner of fruit: verily, herein is a sign unto them that reflect" (xvi. 10, 11). "He it is that subjected the sea unto you, that ye may eat fresh meat therefrom and bring forth from it the ornaments which ye wear; and thou mayest see the ships that sail upon it" (xvi. 14). "He it is that created you of dust, then of a drop, then of clotted blood, and then brought you forth as children; then ye attain your full strength; then ye become old men—though some of you are taken sooner—and then ye reach the time appointed for you" (xl. 69).

Last Judgment; Resurrection.

"O ye men! fear your Lord! Verily the earthquake of the Hour is a mighty thing!" "On the day ye shall see it, every suckling woman shall forget her sucking babe; and every woman with child shall cast forth her burden; and thou shalt see men drunken, though they have drunk naught" (xxii. 1, 2). "And the day when We shall move the mountains, and thou shalt see the earth a level plain; and We shall gather all men together, and leave no one of them behind: then shall they be brought before thy Lord in ranks. Now are ye come to Us as we created you at first! Nay, but ye thought that we would never make Our promise good! And each shall receive his book, and thou shalt see the sinners in alarm at that which is therein; and they shall say, 'Alas for us! what a book is this, leaving neither small nor great unnumbered!' And they shall find therein what they have done; and thy Lord shall deal unjustly with none" (xviii. 45–47). "We shall set just balances for the Day of Resurrection, and no soul shall be wrong; even though it be the weight of a grain of mustard-seed, We shall bring it" (xxi. 48). "Verily, those that believe, and those that are Jews, and the Sabeans, and the Christians, and the Magians, and those that join other gods with God—verily, God will decide between them on the Day of Resurrection" (xxii. 17).

Hell and Paradise.

"Verily, We have prepared for the evil-doers a fire, the smoke whereof shall encompass them; and if they cry for help they shall be helped with water like molten brass, which shall scald their faces" (xviii. 28). "But for those that misbelieve, for them are cut out garments of fire; there shall be poured over their heads boiling water; what is in their bellies, and their skins, shall be dissolved; and for them are maces of iron. Whenever in their pain they shall come forth, they shall be thrust back into it" (xxii. 20–22). "Nay, when the earth shall be crushed with crushing on crushing, and thy Lord shall come, and the angels, rank on rank, and hell on that day shall be brought nigh—on that day man shall be reminded! But how shall he have a reminder? He will say, 'Would that I had prepared in my life for this!' But on that day none shall be punished with a punishment like his, and none shall be bound with chains like his!" (lxxxix. 22–27).

"On that day shall there be joyous faces, well pleased with their past deeds, in a lofty garden where they shall hear no vain discourse; wherein is a flowing fountain; wherein are high couches and goblets set, and cushions laid in order, and carpets spread!" (lxxxviii. 8-16). "Verily, the righteous shall dwell among delights; seated on couches they shall gaze about them; thou mayest recognize in their faces the brightness of delight; they shall be given to drink wine that is sealed, whose seal is musk; for that let the aspirants aspire! And it shall be tempered with Tasnim, a spring from which those that draw nigh to God shall drink" (lxxxiii. 22–28). "O thou soul that art at rest! return unto thy Lord, well pleased and pleasing him! And enter among my servants, and enter my paradise" (lxxxix. 27–30).

Old and New Testament Stories.

Although the passages here quoted contain many original phrases and figures, they are frequently reminiscent of similar passages in the Old and New Testaments. These points of contact are the more numerous because Mohammed repeats many Biblical narratives. These are found especially in the later suras, which have all the characteristics of sermons. The chief subjects taken from the Old Testament are: the Creation; Cain and Abel; Noah; Abraham and his sons; Jacob and his sons; Moses and Aaron; Saul; David and Solomon; Job and Jonah; but from the New Testament, besides Jesus and Mary, only John is mentioned. In the Old Testament narratives the Koran frequently follows the legends of the Jewish Haggadah rather than the Biblical accounts, as Geiger pointed out in his "Was Hat Muhammad aus dem Judenthume Aufgenommen?" (Bonn, 1834; 2d. ed. Berlin, 1902). Thus, the story of Abraham's destruction of the idols in his father's house, and his answer to those that asked who had done it (xxi. 58–64), agree with Gen. R. xvii.; the sign that restrained Joseph from sin (xii. 24) corresponds to Soṭah 36b; the refusal of Moses to accept food from the Egyptian women (xxviii. 11) parallels Soṭah 12b; and the account of Solomon and the Queen of Sheba (xxvii.) harmonizes with the commentary of Targum Sheni to Esther i. 13.

For many of these borrowed narratives the sources are unknown. Thus, for instance, the story in the "Sefer ha-Yashar" of the Egyptian women that cut their fingers in bewilderment at Joseph's beauty (xii. 31) is based on the Mohammedan narrative, and no older Jewish source thereof is known. For the legend of Samiri, comp. "Z. D. M. G." lvi. 73.

In its version of the story of Jesus the Koran shows more dependence on the apocryphal than on the canonical Gospels. Thus the story of the giving of life to the bird of clay (iii. 43, v. 110) is found in the Gospel of Thomas (ed. Tischendorf, ii. 2). The account of Mary's marvelous food (iii. 32) is given in the Protevangelium Jacob, viii., as well as the casting of lots for the care of her (ch. ix.), found in iii. 39.

Furthermore, there are many variations, especially in the case of proper names, which are due to confusion on the part of Mohammed himself. Thus, Pharaoh desires to build a tower (xxviii. 38), the story being based on the account of Nimrod (Josephus, "Ant." i. 4, §§ 2–3); by a confusion with Miriam, Mary is called the sister of Aaron (xix. 29); Haman is the servant of Pharaoh (xxviii. 38); and Azar becomes the father of Abraham (vi. 74)—a reminiscence in Mohammed's mind of the name of Eliezer (comp. also, for the account of Idris [xix. 57], Nöldeke in "Zeit. für Assyr." xvii. 83).

There are frequent anachronisms in the teachings of Mohammed. Thus, the regulation concerning prayer and almsgiving is mentioned in connection with God's compact with Israel (v. 15); God commanded Moses and Aaron to provide places of prayer in Egypt (x. 87); and the destruction of Lot's wife was foreordained by God (xv. 60). Other additions were made to suit Arabic conditions, such as the description of Moses' staff (xx. 19); the reason assigned for his approach to the burning bush ("I will bring you a blazing brand from it"; xxvii. 7); crucifixion on palm-trees as a punishment (xx. 74); and Joseph as guardian of his brothers' baggage (xii. 17; comp. Wellhausen, "Skizzen," iv. 157; for the description of Solomon's glory, "dishes as large as cisterns"; comp. Al-A'sha, in Al-Mubarrad, 4, 14).

Application of Quotations and References.

A fundamental alteration, which has a direct bearing on the Arabs and on Mecca, is found in the story of Abraham and his sons, the Koran representing the Biblical patriarch as the founder of the sanctuary at Mecca. Ishmael is not mentioned with him until the later suras, whereas, according to the earlier ones, Isaac and Jacob are the sons of Abraham: probably a confusion in Mohammed's own mind (comp. Snouck Hurgronje, "Het Mekkaansche Feest," p. 32).

In all the Biblical narratives which are found in the Koran the words placed in the mouths of the speakers are intended to convey Mohammed's opinions and beliefs. The relation of Mohammed to the Meccans is but thinly disguised under the warnings of individual prophets to a sinful people, and in the answers of the latter. Noteworthy in this connection are the words of Adam and Eve (vii. 22); of Abel (v. 32); of Noah (vii. 57, 59; xi. 27); of the unbelievers in Noah's time (vii. 58; xi. 34, 45, 48); of Jacob (xii. 99); of Joseph (xii. 33, 37); of Moses (vii. 103, xxviii. 15); of the Egyptian magicians (xx. 75); and of Jesus (xix. 31).

A few legends, in addition to the Biblical narratives, have been taken into the Koran, such as the legend of Alexander the Great, with "the two horns" (xviii. 82 *et seq.*), which is derived from a Syriac source (Nöldeke, "Beiträge zur Gesch. des Alexanderromans," p. 32); the legend of the Seven Sleepers (xviii. 8 *et seq.*; comp. Koch, "Die Siebenschläfer Legende," Leipsic, 1883; Guidi, "Testi Orientali Inediti Sopra i Sette Dormienti di Efeso," Rome, 1885); the legend of Moses and the servant of God (xviii. 64 *et seq.*); and the story of the one hundred years' sleep (ii. 261; comp. the story of Ḥoni ha-Me'aggel, Yer. Ta'an. iii. 66d; Guidi, "Sette Dormienti," p. 103).

The Koran contains also native Arabic legends, apparently somewhat altered in form, which are included for the moral they convey. To this class belong the stories of the destruction of the Thamud (the *Θαμουδῆνοι* of Diodorus Siculus, iii. 44; Ptolemy, vi. 7, 21; "Notitia Dignitatum," ed. Seeck, pp. 58, 59, 73), on account of their disobedience to their prophet (vii. 71, *et al.*); of the Madyan (vii. 83, *et al.*; the מדין of the Bible and the *Μαδιάμα* of Ptolemy, vi. 7, 27); and of the 'Ad (xi. 62, *et al.*), a general term for a mythological, prehistoric people (comp. Nöldeke, "Fünf Mu'allakat," iii. 31, in "Sitzungsberichte der Wiener Akademie," 1903). Here, also, belong the story of the breaking of the dam in Yemen (xxxiii. 14) and the speeches placed in the mouth of Luḳman (xxxi. 12 *et seq.*), who is mentioned likewise in old Arabic poems. The Koran, in addition, includes many passages of a legislative character and of later date. These contain regulations concerning the pilgrimage (ii. 185); fasting (ii. 181); almsgiving (ii. 273 *et seq.*, lxiv. 17 *et seq.*); the spoils of war (viii.); marriage (iv. 23, *et al.*); inheritance (iv. 2, *et al.*); and the like. In these portions, also, the typical expressions of the earlier passages relating to articles of faith recur as interpolations in the text itself.

The language of the Koran is held by the Mohammedans to be a peerless model of perfection. An impartial observer, however, finds many peculiarities in it. Especially noteworthy is the fact that a sentence in which something is said concerning Allah is sometimes followed immediately by another in which Allah is the speaker; examples of this are suras xvi. 81, xxvii. 61, xxxi. 9, and xliii. 10 (comp. also xvi. 70). Many peculiarities in the positions of words are due to the necessities of rime (lxix. 31, lxxiv. 3), while the use of many rare words and new forms may be traced to the same cause (comp. especially xix. 8, 9, 11, 16). See also ISLAM; MOHAMMED.

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G. S. FR.

The dependence of Mohammed upon his Jewish teachers or upon what he heard of the Jewish Haggadah and Jewish practises is now generally conceded. The subject was first treated from a general point of view by David Mill, in his "Oratio Inauguralis de Mohammedanismo e Veterum Hebræorum Scriptis Magna ex Parte Composita" (Utrecht, 1718); and by H. Lyth in his "Quo Successu Davidicos Hymnos Imitatus Sit Muhammed" (Upsala, 1806–1807). Geiger's epoch-making work laid the foundation for the study of the Koran in its relation to Jewish writings. J. Gastfreund, in his "Mohamed nach Talmud und Midrasch" (i., Berlin, 1875; ii., Vienna, 1877; iii., Leipsic, 1880), has attempted to show the parallels, also, in later Mohammedan literature; though not always with success, as Sprenger has pointed out ("Z. D. M. G." xxix. 654). Further parallels are given by Grünbaum (*ib.* xliii. 4 *et seq.*). The subject has received an exhaustive treatment at the hands of Hartwig Hirschfeld, in his "Jüdische Elemente im Ḳoran" (1878), in his "Beiträge zur Erklärung des Ḳoran" (Leipsic, 1886), and more especially in his "New Researches into the Composition and Exegesis of the Qoran" (London, 1902; comp. the remarks of August Müller in "Theologische Literaturzeitung," 1887, No. 12, cols. 278 *et seq.*).

Hebrew Translations.

Hebrew translations of the Koran were not unknown, and fragments of these may lie buried in Oriental genizahs. Before such translations were made a simple transliteration into Hebrew characters sufficed. Portions of such a transliteration are to be found in Bodleian Manuscript No. 1221 (= Hunt No. 529), the first parts of which are even punctuated; on the margin are Hebrew translations of some passages and references to the Bible and the haggadic literature; the manuscript is in a modern Spanish rabbinical script. Additional fragments of such manuscripts are in the libraries of the Deutsche Morgenländische Gesellschaft (from the Crimea; see Rödiger in "Z. D. M. G." xiv. 485), the Vatican (Cod. 357, 2), and the Vienna bet ha-midrash (Pinsker, No. 17). In a bookseller's list cited in "J. Q. R." xv. 77 is mentioned a volume containing the Torah, the Targum, and the Koran bound together (ט"ו גזו תורה תרגום וקראן). A translation into Hebrew from the Latin was made in the seventeenth century by Jacob b. Israel ha-Levi, rabbi of Zante (d. 1634; see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2207); and, in modern times, by Herrman Reckendorf (אלקוראן, Leipsic, 1857). A translation into Spanish of sura 70 ("Al-Mi'raj") was made in the thirteenth century, at the behest of Alfonso X., by the physician of Toledo, Don Abraham; a French rendering of this was afterward made by Bonaventura de Seve. Koran citations, either for polemical purposes or in translations from the Arabic, are occasionally found in Hebrew writings (*e.g.*, in those of Saadia and Hai Gaon). Simon Duran (1423), in his critique of the Koran (see "Ḳeshet u-Magen," ed. Steinschneider, in "Oẓar Ṭob," 1881), quotes the Koran; but he mixes such quotations with others from the Sunnah, and probably takes them from translations of Averroes' works. In some translations from the Arabic, the citations from the Koran were occasionally replaced by quotations from the Bible (*e.g.*, in Al-Bataljusi, and in Judah Nathan's translations of Ghazali's "Maḳaṣid al-Falasifah").

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* pp. 309, 339, 591, 854; *Z. D. M. G.* xv. 381, xlviii. 354; *J. Q. R.* xii. 499; *Polemische Literatur*, pp. 313–316.

G.

KORÁNYI, FRIEDRICH: Hungarian physician and medical writer; born Dec. 20, 1828, at Nagy-Kallo. In 1851 he took his doctor's degree at Budapest, and after practising for two years in the surgical clinic of Professor Schuh at Vienna, he settled as a physician in his native town. In 1865 he became privat-docent for nervous diseases at the University of Budapest, and in the following year was appointed director of the internal clinic and full professor. In 1881 Emperor Francis Joseph conferred upon him the Order of the Iron Crown; in 1884 he was raised to the Hungarian nobility; and in 1891 he became a member of the Hungarian House of Magnates. He was decorated with the cross of the Order of St. Stephen.

Korányi has contributed numerous essays to the medical journal "Orvosi Hetilap." The following works, written by him in German, may also be noted: "Der Milzbrand" (in Nothnagel's "Specielle Pathologie und Therapie"); "Die Rotzkrankheit" (*ib.*); "Zoonosen" (*ib.*); "Die Lungenschwindsucht in Ungarn"; "Die Krankheiten der Lunge" (in Eulenburg's "Realencyklopädie der Gesammten Heilkunde"). Korányi has embraced Christianity.

BIBLIOGRAPHY: *Pesti Napló*, Oct. 21, 1897; *Pallas Lex.* x., xviii.

S. L. V.

ḲORBAN (lit. "an offering"): **1.** A sacrifice of any kind, whether bloody or bloodless; term used by Josephus in the sense also of a vow-offering, or of something devoted to God ("Ant." iv. 4, § 4; "Contra Ap." i. 22; Mark vii. 11). **2.** The sacred treasury in which the gifts for the Temple, or the alms-box in which the gifts for the poor, were kept (Josephus, "B. J." ii. 9, § 4; comp. Matt. xxvii. 6).

The term "ḳorban" was frequently used in vows. By saying, "Let my property be to you ḳorban"—that is, a gift consecrated to God—a man could prevent another from deriving any benefit from what he possessed (Ned. i. 4). This, of course, led to great abuses, as, in fact, all inconsiderate vows did, and, therefore, was much opposed by the sages (see Eccl. v. 1-5). Jesus (Mark vii. 11-13; comp. Matt. xv. 5-9) had such a vow in view when he said: "If a man say to his father or mother, That wherewith thou mightest have been profited by me is Ḳorban, ye no longer suffer him to do aught for his father or his mother, making void the word of God by your tradition" (Greek). But the charge of hypocrisy, or lip-service, raised against the Pharisees in this connection is entirely unfounded; for pharisaic tradition did actually provide a remedy against rash vows by empowering any sage consulted to dissolve the vow in case it could be shown that it was not made with a full consideration of all its consequences; this very power "to loosen that which is bound" by the Law being declared to be a privilege of the Rabbis, derived from the spirit of the Law while seemingly against the letter ("hetter nedarim"; Ḥag. i. 8).

It is expressly declared, however, by R. Eliezer that if a vow infringes upon the honor due to father or mother, the right procedure is to endeavor to convince him who made it that he failed to consider the consequences sufficiently, and then to dissolve the vow; others, however, dissented, holding that God's honor ought to be considered first (Ned. ix. 1). Against this, R. Meïr declares (Ned. ix. 4) that "wherever a vow is made which infringes the laws of humanity, the vow should be dissolved by the sage." Thus the Mishnaic code shows the instance quoted in the New Testament to be, instead of a reproach of pharisaism, as contended by Oort in "Theol. Tijdschrift," xxxviii., a vindication of the humane spirit prevailing among the Rabbis; possibly Jesus had only the rigorous class of teachers in mind, while his more humane views were those shared by others. See ALMS.

J. K.

KOREFF, SOLOMON: German Talmudist; born about 1700; died in Prague May 24, 1774. For more than forty years he presided over a large yeshibah at Prague. On the record of the appointment of Ezekiel Landau as chief rabbi of Prague (1754; see Kaufmann in "Ha-Eshkol," i. 177-184, Cracow, 1898) is found the signature of Solomon Koreff, although he, like many others, was said to be an opponent of the newly elected rabbi on account of the quarrel about Jonathan Eybeschütz.

When the empress Maria Theresa issued the decree banishing the Jews from Prague (Dec. 18, 1744), a deputation of influential Jews at once proceeded to the government authorities to protest. Koreff was the speaker of this deputation, and when, in his excitement, he became too loud, and was rebuked in consequence, he made the memorable answer, "Ten thousand souls cry from within me." It is said that he alone was allowed to remain. After the Jews had left Prague (March 31, 1745) on account of the impossibility of enduring the new conditions imposed upon them, negotiations with the government were maintained until they terminated (Aug., 1748) in the repeal of the act of banishment. Solomon Koreff's name is repeatedly found among the number of the "Schtadlanim" who signed the memorials submitted to the government between 1745 and 1748. After the Jews had been readmitted, Koreff was appointed by the government one of the four elders of the community.

BIBLIOGRAPHY: S. Hock, *Die Familien Prags*, ed. D. Kaufmann, pp. 327-328, Presburg, 1892; G. Wolf, *Die Vertreibung der Juden aus Böhmen*, in *Jahrb. für die Gesch. der Juden*, iv. 169 *et passim*, Leipsic, 1869; Abr. Trebitsch, *Ḳorot ha-'Ittim*, p. 19b, Brünn, 1801.

G. S. E.

KORIYYAT. See CORIAT.

KORN, SELIG (FRIEDRICH N. NORK): German writer and mythologist; born April 26, 1803, at Prague; died at Teplitz Oct. 16, 1850. Expelled from the gymnasium of his native town on account of a poem composed by him satirizing a teacher, he adopted a mercantile career, educating himself during his leisure hours. However, he soon became dissatisfied with his position, and in 1829 left for Leipsic. The following years he spent in Budapest, Vienna, Prague, Dresden, Leipsic, and Stuttgart, engaged in literary work. After the death of his parents he became a convert to Christianity.

Among Korn's many writings, mostly satirical, some of which he published under one or the other of the noms de plume "Friedrich N. Nork" or "Spiritus Asper" and "Spiritus Lenis," may be mentioned the following: "Zeriel's des Infernalischen Schauspieldirectors Reise auf die Oberwelt," Leipsic, 1830; "Belial und Astarte, oder die Liebe der Teufel," 1832; "Panorama von Ofen und Pest," *ib.* 1833; "Figaro's Memoiren," 1833; "Die Seleniten," 1834; "Humoristische Charactergemälde," 1835; "Mythen der Perser," 1836; "Brahminen und Rabbinen," 1836; "Vergleichende Mythologie," 1836; "Der Prophet Elias, ein Sonnen-Mythus," 1837; "Versuche der Hieroglyphik," 1837; "Das Leben Mosis," 1838; "Rabbinische Quellen und Parallelen zu Neutestamentlichen Schriften," 1839; "Biblische Mythologie," 1842-43; "Etymologisch-Symbolisches Realwörterbuch," 1843.

Neither his satirical works nor his mythological studies brought Korn any success; and his writings, with few exceptions, are now forgotten.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, xxiv., Leipsic, 1887.

S. F. T. H.

KÖRNER, MOSES B. ELIEZER: Russian Hebrew author of the eighteenth and nineteenth centuries; grandson of Yom-Ṭob Lipman Heller. He was for some time rabbi at Rendsburg; he lived next at Shklov; and from 1802 he lived at Grodno. Toward the end of his life he traveled for some years in Europe, with the purpose of securing aid in the publication of his works. He published: "Torat Mosheh," Biblical and Talmudic exegesis (Novidvor, 1786); "Zera' Ḳodesh," on Talmudic and rabbinical literature (Berlin, 1797); an edition of Elias Levita's "Tishbi," with notes (Grodno, 1805); "Ke-Or Nogah," strictures on the "Sefer ha-Berit" of Phinehas Elijah b. Meïr (Breslau, 1816); "Iggeret Rishpe Keshet," the story of his wanderings and hardships (Hanover, 1831); "Birkat Mosheh," a treatise on the benediction "She-Heheyanu" (Berlin, 1833); "Seder Hosha'not," according to the ritual of German and Polish Jews (ed. with preface, Hanover, 1834); an edition of the "Megillat Ebah" of Yom-Ṭob Lipman Heller, with a German translation by J. H. Miro (Breslau, 1836).

Bibliography: Steinschneider, *Cat. Bodl.* col. 6499; Roest, *Cat. Rosenthal. Bibl.* i. 643, Amsterdam, 1875; Zedner, *Cat. Hebr. Books Brit. Mus.*

H. R. A. S. W.

KORNFELD, AARON: Austrian Talmudist; born Aug. 2, 1795, at Goltsch-Jenikau, Bohemia; died there Oct. 26, 1881. His only teacher was his father, Rabbi Mordecai Bär Kornfeld, head of a yeshibah, who taught him both the Talmud and the profane sciences. Kornfeld was only eighteen years old when he took over the direction of the yeshibah at his father's death. The fame of the school was so great that sometimes as many as eighty pupils were in attendance. When Sir Moses Montefiore was passing through Bohemia on his return from Damascus, he undertook the difficult journey to Goltsch-Jenikau purposely to become acquainted with the celebrated Talmudist.

In 1864, when Kornfeld suffered from an affection of the eyes and was not allowed to read until an operation had been performed, he composed from memory a compendium of 300 commandments which he skilfully clothed in the gemaṭriot of their Biblical verses. It appeared under the title "Ẓiyyunim le-Dibre ha-Ḳabbalah," Prague, 1865. Besides a short article, printed in "Shomer Ẓiyyon ha-Ne'eman," this is Kornfeld's only publication.

Bibliography: M. H. Friedländer, *Das Leben und Wirken der Hervorragendsten Rabbinischen Autoritäten Prags*, pp. 51–59, Vienna, 1902.

S. A. Ki.

KORNFELD, HERMANN (nom de plume, **SAMUELO**): German physician; born at Posen 1840; son of the Talmudist Samuel ben Naḥman Kornfeld and grandson of R. Akiba Eger. He received his education at Breslau, Berlin, and Vienna, taking his degree in 1863. Until 1871 he was physician at a hospital in Breslau; since 1901 he has been "Landgerichtsarzt."

Kornfeld is the author of: "Paralyse der Irren beim Weiblichen Geschlecht" (1877); "Sitz der Geistesstörungen" (1878); "Ueber Natürlichen und Abnormen Tod" (1879); "Handbuch der Gerichtlichen Medicin" (1884); "Die Entmündigung der Geisteskranken" (1901). The last-named work has an appendix showing that the circulation of the blood must have been known to the ancient Hebrews. In two articles, "Was Sollen Wir Essen?" and "Ueber die Bedeutung des Bluts" (published in "Sitzungsberichte für Gerichtliche Medizin," and in Virchow's "Archiv," 1875), he discussed, from a hygienic and humanitarian standpoint, the eventual effects of a general introduction of the Jewish method of slaughtering, and of the dietary laws.

S.

KORNIK (KURNIK), MEÏR BEN MOSES: German rabbi and calendar-maker; born at Glogau, where he was afterward rabbi; died at Hamburg Aug. 9, 1826. Kornik was the author of the following works: (1) "'Ezrat ha-Sofer" (Amsterdam, 1796), a manual for scribes on the writing of the scroll of Esther. (2) "Ḥadre Ḳodesh" (Dyhernfurth, 1817), a vocabulary to the first and the last mishnayot of the "Sefer Yeẓirah" and to the passages of the Zohar which are recited in the nights of Shabu'ot and Hosha'na Rabbah. (3) "Dabar be-'Itto" (vol. i., Breslau, 1817), elements of a Jewish calendar, but chiefly a refutation of Lazarus Bendavid's "Zur Berechnung und Gesch. des Jüdischen Kalenders" (see Bendavid, Lazarus). This work, in which Kornik mentions another work of his, "Me'ir 'Ene 'Ibrim," is furnished with some glosses by M. B. Friedenthal. (4) "System der Zeitrechnung in Chronologischen Tabellen" (Berlin, 1825), a concordance of the Julian, Gregorian, Jewish, and Mohammedan calendars. This work was the basis of Jahn's "Tafeln" (Leipsic, 1856), and is highly praised by Isidore Loeb ("Tables du Calendrier Juif," Paris, 1886). A series of corrections of Kornik's tables has been given by Max Simon in Berliner's "Magazin," xviii. 296.

Bibliography: David Fränkel, in *Sulamith*, v. 242 *et seq.*; Fürst, *Bibl. Jud.* ii. 206; Zeitlin, *Bibl. Post-Mendels.* p. 184.

S. M. Sel.

KOROBKA ("meat-tax"): That part of the Basket-Tax which is levied in Russia on kasher meat and poultry. The tax on salt, preserved provisions, flour, and grain, while in some instances included in the basket-tax, should not be confounded with the meat-tax proper. The meat-tax was originally devised by the Jews themselves in order to supply funds for various communal needs, such as the support of the poor, and the maintenance of hospitals and other charitable or educational institutions. At first under the direct control of the Ḳahal, it was later placed under the jurisdiction of the corresponding municipal government. With the abolition of the ḳahal organizations in 1844 its character was somewhat changed, and it was made obligatory instead of voluntary on the part of the Jewish communities.

The imposition of this tax and the consequent increase in the price of meat have been the cause of much dissension within the communities. The burdensome character of the tax has increased since the abolition of the ḳahal, the present system of farming out the kasher meat monopoly to individuals having led to a lax collection of the other portions of the basket-tax and the more rigid collection of the meat-tax proper. Kasher meat costs in many places from 2 to 3 cents per pound more than other meat; and the burden of taxation thus falls most heavily on the poor, resulting in their imperfect nourishment and stunted development.

Bibliography: Levanda, *Polny Khronologicheski Sbornik Zakonov*, s.v., St. Petersburg, 1874; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, 2d ed., p. 434, *ib.* 1898; M. Morgulis, in *Yevreiskaya Biblioteka*, vi. 61; *Budushchnost*, 1901, No. 7.

H. R. J. G. L.

KÖRÖSI, JOSEPH: Hungarian statistician; born April 20, 1844, at Pesth. He was educated privately, and then accepted a position with an insurance company, and also entered the field of journalism. In 1867 he became editor of the department of economics on the "Pesti Napló," subsequently joining the staff of the "Reform." His literary activity resulted in his appointment as director of the bureau of statistics at Budapest in 1870. He was elected member of the Royal Hungarian Academy in 1879; honorary M.D. of the University of Pennsylvania; and honorary member of the University of Klausenburg in 1896, in which year also King Francis Joseph I. elevated him to the Hungarian nobility with the prænomen "de Szántó."

Besides numerous papers in Hungarian, Körösi is the author of the following works: "Bulletin Annuel des Finances des Grandes Villes," 18 vols.; "Bulletin Hebdomadaire de Statistique Internationale," 24 vols.; "Projet d'un Recensement du Monde," Paris, 1881; "Armuth und Todesursachen," Vienna, 1886; "Kritik der Vaccinations-Statistik," Berlin, 1890; "Beiträge zur Frage des Impfschutzes," *ib.* 1891; "Demologische Beiträge," *ib.* 1892; "Plan einer Mortalitäts-Statistik für Grosstädte" (*ib.*); "Maass und Gesetze der Ehelichen Fruchtbarkeit," Vienna, 1894; "An Estimate of the Degree of Legitimate Natality," London, 1895; "Die Seculare Weltzählung vom Jahre 1900" (Berlin, 1897).

Körösi proposed an international movement for the uniformity of the census of 1900, and his plan was adopted by the Institut International de Statistique.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Elete*; *Pallas Lex.* x., xviii.; *Meyers Konversations-Lexikon.*

S. L. V.

KOS, COS, or **COOS** (Greek, Κῶς or Κῶος): An island belonging to the Sporades group in the Ægean Sea near the Carian coast; known also as Meropis and Nymphæa. Diodorus Siculus (xv. 76) and Strabo (xiv. 657) describe it as a well-fortified port. Its position gave it a high importance for the Ægean trade; while the island itself was rich in wines of considerable fame (Pliny, xxxv. 46).

At a comparatively early period Jews are mentioned among the population of Kos; and under Alexander the Great and the Egyptian Ptolemies (from 336 B.C.) the town developed into one of the great Jewish centers in the Ægean. Josephus ("Ant." xiv. 7, § 2) quotes Strabo to the effect that Mithridates sent to Kos to fetch the gold deposited there by Queen Cleopatra and "800 talents belonging to the Jews." Jews of Kos are mentioned at the time of Antiochus VII., Sidetes, Kos being one of the islands to which the rescript of the Roman consul Lucius was sent (139 B.C.; I Macc. xv. 23). It appears probable that in course of time the Jews became the chief bankers in the island, and that they took charge, at a certain rate of interest, of the large sums of money owned by the temples. In the sacrificial tablet of the Temple of Adrasteia and Nemesis, they are mentioned (lines 17, 18) as *πάντες ὑπὸ. τ[ων τρα]πεζειτῶν ἡ ἄλλως* (Herzog, "Critische Forschungen," p. 35). This inscription is of the first century B.C. Rayet ("Mémoire sur l'Ile de Kos," p. 80) thinks that the 800 talents ($960,000) deposited by Cleopatra were held by these Jewish *τραπεζέται*; but of this there is no evidence (Paton and Hicks, "Inscriptions of Cos," p. xxxviii.). In 49 B.C. the Koans are reminded by the consul Caius Fannius to obey the decree of the Roman Senate and to allow safe passage to Jewish pilgrims traveling to Jerusalem (Josephus, *l.c.* xiv. 10, § 15). Herod is said to have provided an annual stipend for the benefit of prize-winners in the athletic games (Josephus, "B. J." i. 21, § 11); and a statue was erected there to his son Herod the Tetrarch ("C. I. G." 2502). The epigrammatist Meleager, who was living at Kos about 95 B.C., complains of having been abandoned by his mistress for a Jew (Epigram No. 83, in "Anthologia Græca," v. 160). The modern name of Kos is Stauchio (Greek, Itaukos, Isola Longa).

BIBLIOGRAPHY: Küster, *De Insula Co*, Halle, 1833; Böttger, *Topographisch-Historisches Lexicon zu Flavius Josephus*, p. 95; Pauly-Wissowa, *Real-Encyc.* ii., *s.v.*; Paton and Hicks, *Inscriptions of Cos*, 1891.

E. G. H.—G.

——**In Medieval and Modern Times:** It is not known whether Jews continued to live at Kos from Roman times down to the conquest of the island by the Knights of Rhodes in 1315. Under the rule of the knights, however, Jews were banished (1502) from the island (Coronelli, "Isola di Rhodi," p. 180) and transported to Nice, in accordance with the decree promulgated by Pierre d'Aubusson, grand master of the Hospitalers of St. John. It is not definitely known whether the Jews returned from Nice to Kos a year after their banishment, *i.e.*, during or after the conquest of the island by the Turks. But, according to a document, now at Rhodes, containing some notes on the administration of the community of Rhodes, the community of Kos was in 1685 dependent on that of Rhodes, paying to the latter a tax collected from eighteen persons whose names are mentioned in the document. The amount of the tax, which was paid up to 1870, indicates probably that the community was not very large and had no chief rabbi, but was under the direct control of the chief rabbi of Rhodes.

Synagogue and Cemeteries.

In 1747 a certain Eliezer Tarica built at his own expense a handsome little synagogue; the date of building and the name of the builder are commemorated in a gilt Hebrew inscription in relief, placed above the door of the tabernacle. Subsequently two shops and a house were bequeathed for the support of this synagogue; and the income from these covers the expenses even to-day.

There are two Jewish cemeteries at Kos. One very old one, situated on the seashore at Cape Sable, is no longer used. The other, more in the interior of the island, contains over one hundred tombs, the earliest dating from 1715. Following are the names of the chief families which the present writer copied from the gravestones in 1901: Romano, Capelluto, Angel, Tarica, Gabaï, Couriel, Benveniste, Coenca, Alhadef, Mir, Pisante, Habib, Abzaradel, Franco, Finz, Ergas; the most prominent among these families being those of Tarica, Alhadef, and Franco. The last-named was engaged especially in exporting raisins, the chief product of the island, and had connections at the principal centers of commerce of

Europe. Later on Jews from Salonica came every year to the markets of Kos to buy the products of the island.

Blood Accusation.

In 1850 the Jews of Kos were accused of ritual murder under the following circumstances: Some Greeks, having found the dead body of an old man named Tiringongo, a habitual drunkard, accused the Jews of having killed him, and, aided by the governor of the island, Amin Bey, entered and searched the synagogue one Friday evening. Not finding anything, they came back the following day, searched the garden of the temple, and maltreated the Jews. Fortunately for the latter, the colonel in charge of the soldiers on the island, Ramiz Bey, took their part, pointing out to the governor the responsibilities he would incur should he lend support to the Greeks. Thereupon the Greeks and Jews were sent to Rhodes, where the former were punished, and the latter acquitted in conformity with the firman which Sultan 'Abd al-Majid had granted to the Jews subsequent to the calumnies of Damascus and Rhodes (1840–41). Three years later the slayer of the drunkard Tiringongo was discovered. He was a Mohammedan, named Haji Ṣaliḥ, who, seeing Tiringongo stealing in his field, had shot and killed him. His body was thrown into the street by a negro, who subsequently made this revelation.

Mutilation of a Jewish Corpse.

In 1851 the body of a Jew who had died at Kos was found the day after burial absolutely naked with the hands mutilated. Investigations being made by the governor of the island, Muṣṭafa-Sharif Pasha, the act was traced to some Greek shepherds, who confessed that they had cut some fingers from the hands of the Jew for the purpose of placing them among their flocks, in order to increase the number of the beasts, according to a belief common among them that the hand of the Jew brought fruitfulness and increase of wealth.

The Jewish population of Kos consisted in 1850 of 40 families, in 1872 of 25 families, and in 1901 of only 10 families, half of whom were strangers. The Jews are engaged in retail business, and live in perfect harmony with the other inhabitants. They have in the synagogue three sacred rolls, and they support a shoḥeṭ, who is at the same time schoolmaster and officiating rabbi at the temple. The Kos Jews speak Turkish and Greek in addition to the Judæo-Spanish dialect.

G. A. Ga.

KOSCH, RAPHAEL: German physician and deputy; born at Lissa, Posen, Oct. 5, 1803; died at Berlin March 27, 1872. Educated at the University of Königsberg (M.D. 1826), he became assistant at the surgical-ophthalmological clinic there and commenced to practise in 1832.

Kosch soon became interested in the political life of Prussia. In 1848 he was sent as representative from Königsberg to the Prussian National-Versammlung, where he was elected a vice-president. From 1850 to 1860 he took no active part in politics, but again became interested therein in 1861, when he was elected from Königsberg to the Prussian Lower House, of which he remained a member until his death. He belonged to the party of the Left ("Fortschrittspartei"). It was partly through his energy that the oath "More Judaico" was repealed in 1869.

Kosch, who was unmarried, bequeathed his fortune to an orphan asylum of Königsberg.

Bibliography: *Allg. Zeit. des Jud.* 1903, No. 41; H. Vogelstein, in the *Hartungsche Zeitung* (Königsberg), evening ed., Oct. 5, 1903.

S. F. T. H.

KOSINI, LEVI. See Cosin, Lewi.

KOSLOV. See Eupatoria.

KOSMINSKY, MARKS: Founder of the town of Nhill in the colony of Victoria, Australia; died there May 6, 1895. He founded most of the local institutions, the hospital, Mechanics' Institute, the Agricultural and Pastoral Society, the Masonic lodge, and the fire-brigade. He took an active part in the movement to provide the town with water, and it was through his efforts that local land-boards, courts, and public buildings were established.

Bibliography: *Jew. Chron.* June 28, 1895.

J. G. L.

KOSSARSKI, JULIUS: German poet; born 1812 at Bromberg; died there July 1, 1879. He went to Berlin to take up the study of literature, afterward studying philosophy and philology at the university. Ill health induced him, however, to return shortly to his native city, where he turned to numismatics. He published the following works: "Wallfahrt in Palästina" (1847); "Sagen des Morgenlandes" (1852); "Der Mönch von Meran" (1855); "Titus oder die Zerstörung von Jerusalem" (1855); and others.

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des 19. Jahrhunderts*, p. 442; Kayserling, *Die Jüdische Literatur von Moses Mendelssohn bis auf die Gegenwart*, pp. 164 *et seq.*

S. M. K.

KOSSARSKI, LUDWIG: German poet and writer; brother of Julius Kossarski; born 1810 at Bromberg; died Nov. 3, 1873, at Berlin. He studied medicine at Berlin, but soon devoted himself entirely to German literature, becoming a contributor to several periodicals and journals. He published poems and stories, including: "Nachklänge" (1834); "Dämmerungen, Novellen" (1840); "Friedrich Wilhelm III.: Skizzen aus Seinem Leben in Poesie und Prosa" (1840); "Hier und Dort" (1855).

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten des 19. Jahrhunderts*, p. 443.

S. M. K.

KOSTEL (PODIVIN): Town in Moravia. Its Jewish community is said to be the oldest in Moravia. According to Cosmas of Prague (d. 1125), a Jew named Podiva founded (1067) the castle which was named after him "Podivin"; this is still the Slavic name of the town (Pertz, "Monumenta Germaniæ Scriptores," ix. 80; D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreich-Schlesien," pp. 49, 52, Brünn, 1895; comp. Grätz, "Gesch." vi. 61). This community may therefore be regarded in a certain sense as the mother of the Moravian communities. Local documents relating to it do not, however, reach back further than 200 years. According to popular tradition, the synagogue was built about 150 years ago. The earliest tombstones are dated 1690.

Kostel is one of the congregations of Moravia which possess the rights of a township. With its branch at Eisgrub—the summer residence of the sovereign Prince of Lichtenstein—it numbers about 500 persons (1903). Its institutions include a parochial school, a ritual bath, a ḥebra ḳaddisha, and a women's society. The officiating rabbis have been: Aron Unger, last decade of the eighteenth century; Markus Blatt, end of the eighteenth century to 1839; Samson Kulke, 1840-94, son-in-law of the late Rabbi Nehemiah Trebitsch of Nikolsburg; S. Mandl, 1895-99; present incumbent, Abraham Weiss, since 1899. The well-known ghetto poet Eduard Kulke, who portrayed in his stories types from his native community of Kostel, was a son of the above-mentioned Samson Kulke.

D. S. Mdl.

KOSTELIZ (COSTELLEZ), ABIGDOR BEN SIMON: Egyptian rabbi and cabalist; born before 1572; died 1659. He studied under Moses ha-Kohen, head of the yeshibah in Egypt, one of his fellow pupils being David Conforte.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 2; Conforte, *Ḳore ha-Dorot*, pp. 41a, 50a; Michael, *Or ha-Ḥayyim*, No. 19.

K. M. Sel.

KOVEL: District town in the government of Volhynia, Russia. In the beginning of the fourteenth century it was given by Gedemin to his grandson, Theodor Sangushko, and in 1518 the Magdeburg Rights were granted to it by Sigismund I. About the beginning of the sixteenth century the Jews and Christians of Kovel were freed from military duties in return for a specified contribution for various government needs. In 1540 the Jews of Kovel together with those of other Lithuanian towns protested to King Sigismund against an accusation made by a baptized Jew that they were preparing to remove with all their possessions to Turkey, and that meanwhile they were killing or circumcising Christian children. The court appointed by the king established the innocence of the Lithuanian Jews.

In response to a petition of the Kovel Jews, Queen Bona ordered in 1547 that the Jewish house-owners be relieved from the payment of the annual taxes, and that, instead, they pay on each house a yearly tax of one gold ducat. People living in rented houses were to pay one-half gold ducat per year; but the house occupied by the rabbi was to be exempt. As to other duties, the Jews were to share them with the remaining inhabitants of the town; and they were also to share their privileges. This document was presented for entry in the city records by the Jewish citizen Hirsh Itzkovich. Some years later (1556) Queen Bona decreed, in response to the petition of a number of the burghers of Kovel, that Jews be forbidden to reside in the market-place, and that it should be the duty of the magistrate of Kovel to see that Jews owning houses in the market-place should remove to the Jewish streets, in accordance with a tradition which precluded them from being numbered at the census among the Christians. On the other hand, the queen ordered that Christians living in the Jewish streets should remove thence and, in accordance with the custom of other towns in the district, should own no houses there. This document was successively confirmed by Sigismund August and Sigismund III.

Under Kurbski.

About 1565 the town was presented by King Sigismund August to the Russian prince Andrei Mikhailovich Kurbski, who had been induced to betray his country and to enter the service of the Polish king. Escaping with his followers from Yuryev (Dorpat) to Lithuania, Kurbski established himself within sixteen miles of Kovel, which he ruled through trusted agents, and often compelled the Jews to advance him large sums of money. On July 14, 1569, his agent at Kovel, Ivan Kelemet, attacked the Jews at the instigation of a baptized Jew named Lavrin, and, in defiance of their ancient rights and privileges, placed Yuska Shmoilovich, Avram Yakovovich, and Bogdana, the wife of Agron, in a dungeon in which was much water, and closed and sealed all the houses, stores, and taverns of the Jews with all their merchandise, personal property, and provisions. Some Jews of Vladimir having protested against this action, Kelemet stated that he was merely carrying out the wishes of Prince Kurbski, who was free to punish the Jews of Kovel, who were his subjects, as he pleased. He also admitted that he had placed the two Jews and the Jewess in the dungeon and had immersed them up to their necks because they, having become security for Agron Natanovich, had failed to produce him at the appointed time. The matter was carried by the Jews to the king at the Diet of Lublin, and he ordered the release of the imprisoned Jews. Kelemet, however, refused to recognize the royal decree, claiming that he was subject only to his master, Prince Kurbski; and he ordered all the Jews of Kovel to leave the town on the following day. After an imprisonment of five weeks (doubtless not in the dungeon) the prisoners were liberated by order of Kurbski, who was finally compelled to obey the royal decree. He gave directions also for the removal of the seals from the synagogue, houses, and stores belonging to the Jews; but at the same time he warned them that he would obtain satisfaction from them at a future time. Notwithstanding these threats, however, the prince continued to deal with the Jews and to borrow money from them, as is shown by his will dated June 5, 1581, wherein he admits that he owes Mordecai Shichich of Kovel 100 gold ducats. This debt and sums owing by Kurbski to other Jews remained unpaid in 1585; and the creditors were obliged to bring suit against the estate.

Petitions Against Jews.

In 1616 the burghers of Kovel complained to the king that the Jews bought up taverns and houses without having the right to do so, thus crowding out the Christians, some of whom had been reduced to beggary by the unjust exactions of the Jews; that the latter farmed the taxes imposed by the Diet, as well as private taxes; that by exacting enormous profits the Jews were ruining the town, in consequence of which people were removing from it; and, finally, that the Jews took no interest in providing for the repair of the walls and in guarding the town. The king appointed a commission to investigate the complaint, and to render a decision, each side to have the right to appeal to the king within six months thereafter.

The resentment of the Christian merchants against their more successful Jewish competitors was intensified during the following thirty years, and found emphatic expression in the turbulent times of Chmielnicki. In 1648 the magistrate of Kovel reported to the authorities at Vladimir that the local burghers had helped the Cossacks to drown both the Jews and the Catholics who had remained in the town, being unable to get away on account of their extreme poverty.

In 1670 King Michael issued at Warsaw a grant of privileges, containing among other items a recapitulation of a document issued by Sigismund III. in March, 1609, in which the Jews of Kovel were ordered to share with the Christian burghers the cost of repairing the town walls and the performance of sentry duty. There is also recapitulated a document issued by Ladislaus IV. March 23, 1635, confirming the decree issued by Queen Bona in which the Jews were ordered to live and to build their houses in a separate street; also a document of Sigismund III. providing that the taxes should be paid direct to the collector and not to the Jews, who usually farmed them from the collector, thereby ruining the town and injuring the burghers. In 1661 there were only twenty Jewish house-owners in Kovel.

Of the history of the Kovel community from the seventeenth to the nineteenth century, no information of importance is forthcoming.

In 1898 the Jewish community numbered 6,046 souls in a total population of 17,304. It had a Talmud Torah, a synagogue, and a number of charitable institutions. Among the more prominent Jews were: Aaron Solomon Feuerman (d. 1897); H. Geller, the Hebrew journalist; Rabbi Yehudah Idl; Dr. Perelman; and Rabbi Löb Gershonov Diament.

Bibliography: *Regesty*, i. *s.v.*; *Russko-Yevreiski Arkhiv*, i. and ii., passim; *Ha-Ẓefirah*, 1898, No. 160; Antonovich, *Monografiya po Istorii Zapadnoi i Yugo-Zapadnoi Rossii*, i., Kiev, 1885.

H. R. J. G. L.

KÖVES, JOSEPH: Hungarian painter; born at Nagy Karoly 1853. When only fourteen he left home, and, earning his living as he went, arrived two months later at Budapest, where he became a merchant. When twenty-two years of age he entered a drawing-school, graduating as a teacher of drawing in 1879. In the following year he went to Paris, where he became a pupil of Fleury, Laurens, Le Roux, and others. In 1882 he returned to Budapest, where he has since resided. Many of his paintings deal with Jewish subjects; among these may be mentioned: "Homeless"; "The Jews in the Triumphal Procession of Titus"; "Moses Mendelssohn and Frederick the Great"; "Spinoza and His Judges"; "King Mathias and His Wife Welcomed by the Jews of Ofen"; "The Disputation at Tortosa"; etc. He was commissioned by the government to make a painting of the national hero Johann Hunyadi.

Bibliography: Dr. Gonda, in *Israelitisches Familienblatt*, 1902, No. 52; 1903, Nos. 2 and 3.

S. F. T. H.

KOVNER, SAVELI GRIGORYEVICH: Russian physician; born at Wilna 1837; died at Kiev Sept. 22, 1896; graduated from the University of St. Vladimir, Kiev, in 1865. He remained at the same university as a stipendiary to prepare for a professorship, but in 1867 was appointed city physician at Yalutorovsk, government of Tobolsk, and shortly afterward transferred as county physician to Nezhin. In 1873 he was appointed chief physician of the Nezhin Hospital and physician of the Lyceum of Prince Bezborodko. In 1879 he gave up his position in order to devote himself entirely to science. Kovner settled permanently at Kiev in 1890.

In 1865 he published "Spinoza and His Philosophy." Knowing the classical languages as well as Hebrew and Arabic, he made a special study of the history of medicine, the results of which are contained in "Drevnyaya i Srednevyekovaya Meditzina" (3 vols., Kiev, 1879). In the first volume of this work there is a chapter on the practise of medicine among the Jews, which constitutes a valuable addition to the history of Jewish civilization. Of his contributions to various Hebrew periodicals the most valuable is "Ha-Rambam be-Tor Rofe," in "Ha-Meliẓ," 1895.

Bibliography: *Khronika Voskhoda*, 1896, No. 38; *Aḥiasaf*, p. 319, Warsaw, 1897.

H. R. M. R.

KOVNO or **KOVNA:** Russian fortified city in the government of the same name; situated at the junction of the Viliya and the Niemen.

There is documentary evidence that Jews lived and traded in Kovno toward the end of the fifteenth century. At the time of the expulsion of the Jews from Lithuania by Alexander Jagellon (1495) the post of assessor of Kovno was held by Abraham Jesofovich. By an edict dated Oct. 25, 1528, King Sigismund awarded to Andrei Procopovich and the Jew Ogron Nahimovich the farming of the taxes on wax and salt in the district of Kovno ("Metrika Litovskaya Sudebnykh Dyel," No. 4, fol. 20b). In the Diet of 1547 a proposition was submitted to the King of Poland to establish at Kovno, Brest-Litovsk, Drissa, and Salaty governmental timber depots, in order to facilitate the export of timber, and to levy on the latter a tax for the benefit of the government. This measure found favor owing to the claim that the Jewish and Christian merchants of Kovno and of other towns derived large profits from the business, while they at the same time defrauded the owners of the timber and encouraged the destruction of the forests. The proposition was adopted by the Diet and sanctioned by the king ("Kniga Posolskaya Metriki Litovskoi," i. 36).

In the Sixteenth Century.

In 1558 a Jew of Brest-Litovsk, David Shmerlevich, and his partners obtained a monopoly of the customs duties of the city of Kovno on wax and salt for three years, for an annual payment of 4,000 kop groschen ("Aktovyya Knigi Metriki Litovskoi, Zapisi," No. 37, fol. 161). David of Kovno, a Jewish apothecary, is mentioned in a lawsuit (Oct. 20, 1559) with Moses Yakimovich, a Jew of Lyakhovich ("Aktovyya Knigi Metriki Litovskoi Sudnykh Dyel," No. 39, fol. 24b). By an agreement of about the same date between Kusko Nakhimovich, a Kovno Jew, and Ambrosius Bilduke, a citizen of Wilna, it would seem that the latter had beaten and wounded the Kovno rabbi Todros, and that

Kusko, in consideration of 2 kop groschen, had settled the case and was to have no further claim against Bilduke (*l.c.* No. 41, fol. 120).

From a decree issued by King Stephen Bathori Feb. 8, 1578, it is evident that Jews were living in Kovno at that time ("Akty Zapadnoi Rossii," iii. 221). Another document (June 19, 1579), presented to Stephen Bathori by the burghers of Troki, both Catholic and Greek-Catholic, and by the Jews and Tatars, contains their petition concerning the Christian merchants of Kovno, who had prohibited the complainants from entering the city with their merchandise, and from trading there; this in spite of the fact that the burghers of Troki had from time immemorial enjoyed the privilege of trading in Kovno on an equality with the other merchants, both Christian and Jewish, of the grand duchy of Lithuania. In reply, the king ordered the Kovno merchants not to interfere for the time being with the Jewish and other merchants of Troki, and promised an examination of the complaint at the end of the war then in progress ("Akty Gorodov Wilna, Kovno, i Troki," ii. 175).

On March 28, 1589, Aaron Sholomovich, leader of the Jewish community at Troki, in his own name, and in behalf of his Jewish brethren of Troki, complains to King Sigismund of the merchants of Kovno, who have forbidden the Jews of Troki to trade in Kovno, and have confiscated their wares in defiance of privileges granted by the Polish kings and by the Grand Duke of Lithuania. In response to this complaint the king orders the magistrate of Kovno, Prince Albrecht Radziwill, to protect the Jews of Troki from molestation by the native merchants (*ib.* ii. 180).

A document issued twelve years later (Aug. 14, 1601) shows that the Jews of Grodno and of other Lithuanian towns were deprived of the old privilege of shipping to Kovno grain, salt, and herring, retaining only the right to trade at retail and to keep inns ("Akty Wilenskoi Arkhivnoi Kommissii," vii. 103, 125; "Akty Yuzhnoi i Zapadnoi Rossii," ii. 13).

In the Eighteenth Century.

At the beginning of the eighteenth century the Jews of Kovno made an agreement with the Christian merchants of that city whereby the former in return for the privileges of residence and trading in Kovno assumed the obligation to pay a fifteenth part of all the taxes and of the city expenditures. In time, however, the documents relating to this compact were lost, and the merchants began to oppress the Kovno Jews and to withdraw from them their privileges. The matter was brought before the Supreme Court of Poland at Warsaw, and by a decision of Sept. 14, 1753, the Jews were given the right to reside only in the district of Starochinska. They were allowed also to trade at the fairs. A few years later Proser was appointed mayor of Kovno, and he began to persecute the Jews not only in the city, but throughout his jurisdiction. In 1761 he instigated a riot during which the Jewish houses of the district were burned. When Christian neighbors attempted to stop the excesses of the mob, they were prevented by the officials. After the rebuilding of the Jewish dwellings Proser drove the Jews out of the city. The case was carried to the Supreme Court, which ordered (Jan. 20, 1766) an investigation of the wrongs inflicted upon the Jews, and compensation for the losses sustained by them; these latter to be determined by the findings of a commission appointed for that purpose.

The mayor and his followers, fearing the result of the investigation, attempted to discredit it, and to place obstacles in the way of the commission. As the oppression of the Jews was not discontinued, the leaders of the Jewish community of Slobodka, a suburb of Kovno, brought the matter before the Supreme Court. In 1781 Prince Carl Stanislaus Radziwil, the owner of Slobodka, intervened, and showed that great injustice had been and was being done to the Jews. In 1782 the court ordered the city of Kovno to pay to the Jews damages amounting to 15,000 florins besides the costs of the case. The mayor of Kovno and his associates were sentenced to two weeks' imprisonment (A. Tabilovski, in "Keneset Yisrael," i. 57, Warsaw, 1886).

The Kovno Megillah.

There is in the possession of the heirs of Rabbi Isaac Zeeb Soloveichik of Kovno a megillah, bearing the Hebrew date 1 Adar II., 5543, and written in commemoration of the granting of the right of residence to the Jews of Kovno by King Stanislaus Augustus Poniatowski (1783). Therein it is stated that Jews had lived in Kovno since ancient times, and that when they were driven out of the city in 1753, they had found an asylum in the suburb of Kovno, then a part of the king's private estate. When they were again expelled, in 1761, all their houses and the synagogue had been plundered and destroyed by the mob. The megillah lauds the king's generosity, and praises those members of the community who had taken an active part in defending the rights of their brethren. These were Rabbi Moses of Kovno and Slobodka and his brother Abraham, the sons of Rabbi Isaac Soloveichik. They also built the large synagogue in Slobodka, which was then known as Williampol. The author of the megillah, as appears from an acrostic contained in it, was Samuel ha-Ḳaṭan of Wilna, a resident of Kovno. The style shows that he was a learned man and a fluent Hebrew writer. Fuenn thinks that he was the Samuel ha-Ḳaṭan who had an only son Joseph, as is mentioned on a tombstone over the grave of Zipporah, Joseph's daughter, in the Kovno cemetery (Fuenn, "Ḳiryah Ne'emanah," p. 196, Wilna, 1860). A manuscript Hebrew prayer-book entitled "Kol Bo," preserved in the synagogue of Brest-Litovsk, was written by Samuel ha-Ḳaṭan, undoubtedly the writer of the megillah.

In 1887 the Jewish community of Kovno (including Slobodka) numbered about 36,000 persons. In 1902 it had increased to 37,196, or about one-half of the total population. It had twenty-five synagogues and prayer-houses, and many yeshibot supported by wealthy men, one of them by Lachman of Berlin. The leader of the students in the yeshibot was Isaac Blaser, formerly of St. Petersburg. In 1876 the society Maḥziḳe 'Eẓ-Ḥayyim was founded by Süsman Novikhovich and Hirsh Rabinovich, rabbi of Mitau, for the study of the Talmud, rabbinical literature, and the Hebrew language. The Talmud

Torah has from 300 to 400 pupils, and a teaching staff of 6 "melammedim" and 6 teachers of Hebrew, Russian, and arithmetic. The annual expenditure of the Talmud Torah amounts to about 1,600 rubles, and is provided for out of the meat-tax and by private contributions, in addition to 15 per cent of the income from the cemetery. There is another Talmud Torah, situated in the more modern portion of the city, known as "Neuer Plan," and connected with the synagogue Naḥalat Yisrael. It has 50 pupils and 2 teachers. The non-Jewish middle-class schools in the city of Kovno showed in 1887 the following proportion of Jewish pupils: classical gymnasium for boys 104 Jews in a total of 369; classical gymnasium for girls 115 Jewish girls in a total of 310 ("Voskhod," 1888, iv. 4).

The hospital was reorganized in 1813 by Benjamin Ze'eb ben Jehiel, father of Rabbi Ẓebi Naviyazer, and Eliezer Lieberman. They began a new pinḳes in place of the one lost at the time of Napoleon's invasion (1812), when the inhabitants fled, and the city archives, including the pinḳes, disappeared in the ensuing disorder.

Philanthropic and Charitable Institutions.

In 1854 Hirsh Naviyazer made great efforts in behalf of the hospital and succeeded in collecting enough funds to erect a stone building for the institution. In 1875 Tanḥuma Levinson and Ze'eb Frumkin reorganized the hospital on a modern basis. The annual income and expenditure are each about 15,000 rubles. There are accommodations for more than 600 patients; and 4,000 patients are treated annually in the dispensary.

Among the other philanthropic and charitable organizations of Kovno may be mentioned the societies known as "Somak Nofelim" and "Gemilut Ḥesed," the former founded in 1862 by Ẓebi Shafir, and Isaac Zeeb, father of Joseph Dob, rabbi of Brest-Litovsk (Fuenn, "Keneset Yisrael," ii. 163). The ḥebra ḳaddisha was founded in 1862. Of the leaders of the community (in the 19th cent.) may be mentioned Israel Bacharach, Abraham Dembo, Naḥman Reichseligman, Fishel Kahn, Ezekiel Jaffe, Solomon Osinsky, and Lieberman Shakhovski, grandson of Eliezer Shakhovski. Rabbi Israel Lipkin, known widely as Rabbi Israel Salanter, was prominent in the life of the Kovno community during the latter half of the nineteenth century. He successfully conducted for many years the local yeshibah. His son, Lipman Lipkin, Abraham Mapu, and the latter's brother were all born in Kovno.

Jewish Artisans.

A statistical study of the Jewish artisans in 1887 shows that in the city and district of Kovno there were 5,479 masters, 1,143 assistants, and 766 apprentices, distributed among the different trades. The greatest numbers of masters were to be found in the following trades: tailors and seamstresses, 445; shoemakers and workers in allied trades, 380; cigar- and cigarette-makers, 366; butchers and fishermen, 330; bakers, 445; gardeners and truckers, 338; drivers and coachmen, 509; common laborers, 595. Jewish artisans were also well represented among bookbinders, carpenters, blacksmiths, machinists, masons, brick-makers, brewers, wine-makers, barbers, and millers ("Voskhod," 1889, i.-vi.). H. R.

KOWNER, ABRAHAM URI: Russian Hebrew critic; born at Wilna about 1837. He became renowned on account of a campaign which he conducted against many of the Hebrew Maskilim and which called forth violent polemics between himself and the latter. He first published his articles in "Ha-Karmel" and "Ha-Meliẓ"; then he wrote against the editors of those papers. Kowner was afterward involved in a bank defalcation, on account of which he was banished to Tomsk, Siberia, where he embraced Christianity and became a government official.

He published his criticisms and other essays in two small volumes: "Ḥeḳer Dabar," Warsaw, 1865; and "Ẓeror Peraḥim," Odessa, 1868. The first work contains, after criticisms on Mitzkun's "Kinnor Dawid" and Lerner's "Moreh ha-Lashon," an essay on the place of the Hebrew language in modern education. He wrote this essay in answer to the questions of the government published in the "Kievlyanin" concerning the education of the Jews. Among other questions were the following: "In what way can culture be spread among the Jews?" "Should the books be written in Hebrew or in Judæo-German?" Kowner declared that the Hebrew language must be adapted to modern requirements; otherwise it were better to write in Judæo-German. The main thing was that the Jews must be instructed; therefore, there was no need of Hebrew books filled with poetical and antiquated expressions. He praises highly Lewinsohn, Slonimski, Mapu, and Erter, whose Hebrew works brought much good to the Jews, as well as the Judæo-German writers. But he castigates all the others; proving that not only is there no utility in their works, but that they corrupt the Hebrew language.

The second work is an answer to the attacks of his contemporaries, which, it must be admitted in justice to Kowner, while pretending to refute his criticism, consist only of insults. Zederbaum is most of all criticized in this work as the editor of "Ha-Meliẓ," while in the first work he is praised for his editing of a Judæo-German newspaper entitled "Ḳol Mebasser." Kowner contributed also to "Yevreiskaya Biblioteka" and other Russian periodicals.

Bibliography: *Ha-Meliẓ*, 1868, No. 16; *Sistematicheski Ukazatel*, Index.

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KOZZI, MOSES. See Moses of Coucy.

KRACZWSKI, JOS. IGNATZ. See Poland.

KRÄMER, MOSES BEN DAVID: Lithuanian Talmudist of the seventeenth century; died at Wilna Oct. 19, 1683. After officiating as rabbi in a number of Lithuanian cities, he in 1623 went in the same capacity to Wilna. His contemporaries, who refer to him frequently, mention him as an important Talmudist. He left no works except a few glosses, which are contained (1) in "Rosh Yosef" by his son-in-law, Joseph ben Jacob, (2) in "Zera' Yisrael" by his grandson Jacob ben Joseph, and (3) in "Pi Shenayim." Krämer is still the subject of many local tales in Wilna, where marvels are related of his piety and scholarship. Among his descendants was Elijah of Wilna.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 95.

S. S. A. Pe.

KRAMSZTYK, ISAAC: Polish writer and preacher; born at Warsaw 1814; died there 1889. He graduated from the rabbinical school of Warsaw, in which he became a teacher, filling that position up to the closing of the institution in 1862. He at the same time was preacher in the synagogue of Warsaw. At first he preached in German; but out of patriotism he in 1852 delivered the first sermon in Polish, which aroused the ire of certain fanatics. Kramsztyk officiated as preacher without any remuneration up to 1863, with an intermission of a few months in 1861–62 spent at Bobruisk. From 1863 to 1868 he lived in Saratov.

Kramsztyk's works in Polish were: "Mowa Miana," etc., a sermon at the consecration of the synagogue (1852); "Przeklad Przyslow Salomona" (1867), a translation of Proverbs, with a commentary; "Prawda Wieczna," etc. (1871), on the eternal truth, or the foundation of the Mosaic religion (1871); and "Kazania," a collection of his sermons, with biographical notes (published posthumously, Cracow, 1892).

Bibliography: Orgelbrand, *Encyklopedja Powszechna*, Warsaw, 1900.

H. R. M. R.

KRAMSZTYK, STANISLAUS: Polish naturalist; born at Warsaw 1841; son of Isaac Kramsztyk; educated at the Warsaw gymnasium, and studied medicine in the Medico-Surgical Academy, and physics and mathematics in the University, whence he was graduated in 1866 as master of natural sciences. Unable, on account of his religion, to obtain an appointment as teacher in the gymnasium, Kramsztyk took a position in the Polish Bank at Warsaw, where he was employed until the closing of the same in 1886. Simultaneously he was a teacher in the Commercial College and in various private schools.

Kramsztyk's literary activity began in 1862, when he became a collaborator on the Polish periodical "Przyjaciel Dzieci." Since 1868 he has also contributed largely to the "Wszechswiat," "Ateneum," "Biblioteka Warszawska," "Przeglad Pedagogiczny," and other periodicals.

His most important works are: "Fizyka," Warsaw, 1876; "Wyklad Arytmetiki Handlowy" (Manual on Commercial Arithmetic), 1879; "Wiadomosci Poczatkawe z Fizyki," on the rudiments of physics, *ib.* 1883 (2d ed. 1886; Russian transl. 1896); "Fizyka bez Przyrzadow," 2 vols., 1891–93; "Szkice Przyradnicze z Dziedziny Fizyki Geofizyki i Astronomji," 1893; "Ziemia i Niebo," 1898; "Komety i Gwiazdy Spadajace," 1899; "Bibljoteczka Nauk Przyrodniczych" (Little Library of Natural Sciences), 3 vols. He also translated: Mohn's "The Bases of Meteorology," 1883; Ball's "Experimental Mechanics," 1894; Mack's "Popular Scientific Lectures," 1899; Helmholtz's "On the Relation of Natural Sciences to Other Branches of Knowledge."

Kramsztyk edited the department of natural sciences of the "Encyklopedja Powszechna," and is the editor of the department in the latest edition of that work. On the Great Illustrated Polish Encyclopedia he has charge of the department of physics and astronomy.

H. R. M. R.

KRANZ, JACOB. See Jacob ben Wolf Kranz of Dubno.

KRASNOPOLSKI, HORACE: Austrian jurist; born Nov. 5, 1842, at Pistyn, Galicia, where he received his earliest education in the ḥeder. From 1853 to 1861 he attended the gymnasium at Czernowitz, in the latter year entering the University of Prague, where he studied law and graduated in 1868. In 1871 he attended the lectures of Thöl, Roscher, and Wächter at the universities of Göttingen and Leipsic, and in 1872 became privat-docent of commercial and Austrian civil law at the University of Prague, his inaugural dissertation being: "Einleitung in die Lehre von der Zession der Forderungsrechte"; in 1876 he was appointed assistant professor, in 1881 professor, of Austrian civil law. He was thrice dean ("dekan") of the juridical faculty—in 1883, 1891, and 1896.

Krasnopolski wrote: "Die Haftung Aussergenossenschaftlicher Verbindlichkeiten"; "Ueber die Prioritätsabtretung"; "Die Gewerbenovelle vom 8. März, 1885"; "Studien über das Anfechtungsrecht der Gläubiger nach Oesterreichischem Recht"; "Das Anfechtungsrecht der Gläubiger nach Oesterreichischem Recht Systematisch Dargestellt"; "Zur Lehre von den Verträgen zu Gunsten Dritter"; "Zur Auslegung des § 63 des Allgemeinen Bürgerlichen Gesetzbuches"; "Das Ehehindernis der Höheren Weihen"; "Die Haftpflicht der Eisenbahnen nach Oesterreichischem Recht" (in the "Staats-Wörterbuch"); "Lehrbuch des Oesterreichischen Privatrechtes" (1904).

S. A. Ki.

KRAUS, ADOLF: American lawyer; born at Blowitz, Bohemia, Feb. 26, 1850; emigrated to the United States at the age of fifteen, and worked successively on a farm, in a factory, and in a store. In 1871 he went to Chicago, Ill., and while engaged in mercantile pursuits studied law and was admitted to the bar (1877).

Kraus attained to prominence in his profession; and, notwithstanding the claims of an extensive practise, he has always found time to take an active part in local public affairs. He has been a member of the board of education (1881–87), serving two years as its president; he was appointed corporation counsel in 1893; and was the second president of the civil service commission (1897). For a time he was editor and proprietor of the "Chicago Times."

Kraus is likewise interested in Jewish communal affairs, being a grand officer of the I. O. B. B., president of Isaiah Temple, Chicago, and a member of the executive board of the Union of American Hebrew Congregations.

A. J. Sto.

KRAUS, ALFRED, BARON VON: Austrian general; born 1822 at Pardubitz, Bohemia; the son of a Jewish tenant-farmer. He received his early education, which was strictly Orthodox, from his cousin Joseph Kisch, father of Heinrich and Alexander Kisch. At the age of thirteen he went to Prague, where he attended the gymnasium and subsequently studied law at the university. After taking his degree and accepting baptism, he entered the army, where he received appointments befitting his legal attainments. At Mantua in 1849 he conducted the trial of Orsini, who had been arrested there; and at Parma he conducted the trial of the murderer of its duke. He then entered the adjutant corps as captain, and was appointed, with the rank of major, aide-de-camp to General Degenfeld, the minister of war. For a number of years he was connected with the imperial military court, acting as deputy president from 1869 to 1880.

In April, 1881, Kraus was appointed president of the Military Supreme Court, and was decorated with the Order of the Iron Crown of the second class. In July of the same year he became governor-general of Bohemia, receiving other decorations and the title of privy councilor. He retired in 1896 and has since lived in Vienna.

S. A. Ki.

KRAUS, FRIEDRICH: Austrian physician; born at Bodenbach, Bohemia, May 31, 1851. He studied at the gymnasium at Prague and at the universities of that city and of Vienna, obtaining his M.D. degree in 1882. From that time until March, 1885, he was assistant in the Physiological-Chemical Institute of Prague, and in November of that year he took a similar position at the Pathological-Anatomical Institute in the same city. In 1888 he was appointed privat-docent in internal pathology at the University of Prague, a position which he held until 1890, when he became assistant to Kohler at the clinic of the Allgemeines Krankenhaus, Vienna. Kraus was made assistant professor in the University of Vienna in 1893, and a year later professor of medical pathology and therapeutics of the indoor clinic at Graz.

Kraus, who has made a specialty of the study of alkalis and the oxidation of sugar in the blood, is the author of: "Ueber Ermüdung als Mass der Constitution und über Säure Autointoxication"; "Krankheiten der Mundhöhle und Speiseröhre"; and "Krankheiten der Sogenannten Blutdrüsen." He is the author also of a number of articles on similar subjects in specialist magazines.

Bibliography: Pagel, *Biog. Lex.* 1901, pp. 910-911; *Das Geistige Wien*, ii. 280.

S. E. Ms.

KRAUS, LEOPOLD GOTTLIEB: Austrian physician; born at Kolin, Bohemia, Dec. 22, 1824; died in 1901. He studied at the University of Prague, making a specialty of neurology, and obtained his degree in 1847. Kraus then became a practising physician in Leipnik and Vienna. He was the author of: "Vollständiges Therapeutisches Taschenbuch" (1863); "Compendium der Speciellen Pathologie und Therapie Unserer Haussäugetiere" (1867); "Encyklopädisches Wörterbuch der Staatsarzneikunde" (1872–78); "Compendium der Speziellen Pathologie und Therapie" (1874); "Die Behandlung der Syphilis" (1875); "Die Hygiene" (1878). His brother **Bernard Kraus** was one of the first contributors to the "Allgemeine Wiener Medicinische Zeitung" (1856–1879) and to the "Zeitschrift für Gerichtliche Medicin und Oeffentliche Gesundheitspflege" (1865–68).

Bibliography: *Das Geistige Wien*, ii. 280-281.

S. E. Ms.

KRAUSHAR, ALEXANDER: Polish jurist and author; born 1843 at Warsaw; educated at the Royal Gymnasium in that city and at the preparatory college instituted by the marquis Wielopolski, where he devoted himself to the study of jurisprudence and graduated master of law and administration in 1866. He practised law till 1872, and was appointed to the high position of government advocate in the senatorial department of Warsaw (1873).

Kraushar's first literary products appeared in the "Jutrzenka": "Kolko Domow," "Przeglad Tygodniowy," and "Niwa." He has also published numerous articles in other literary periodicals of Warsaw and other cities.

Among Kraushar's numerous works, which treat mainly of historical subjects, are: "Historie Zydow w Polsce" (2 vols., Warsaw, 1865–66), "Syn Pulkownika Berka" (Frank i Frankisci Polscy, 2 vols., 1895), etc. His poetical compositions include "Tytana," "Argona z Koryntu," "Strofy," and "Elekcja w Babinie."

Kraushar has been elected member of learned societies in Paris, Posen, and Cracow, and has received a decoration from the reigning prince of Schaumburg-Lippe for his work "Sprawa Zygmunta Unruga."

His wife, **Jadwiga Krausharowa** (b. Warsaw 1858), has written several important works, among them "Jedua Noc," "Na Monte Pincio," and "Alfred de Musset" (a biographical sketch).

Bibliography: *Encyklopedya Powsiechna*, viii., Warsaw, 1900.

H. R. S. A. B.

KRAUSKOPF, JOSEPH: American rabbi and author; born in Ostrowo, Prussia, Jan. 21, 1858. He emigrated to America (New York) in July, 1872, and from New York he went to Fall River, Mass., where he found employment as clerk in a tea-store. Through the influence of friends Krauskopf secured admittance into the Hebrew Union College, Cincinnati (Oct., 1875). While studying there and in the University of Cincinnati, Krauskopf acted as a tutor, contributed articles to journals, and published (with H. Berkowitz) "The First Union Hebrew Reader" and "Second Union Hebrew Reader" and "Bible Ethics" (1883). He graduated from the university and from the Hebrew Union College (rabbi) in 1883. In 1885 the faculty of the college conferred upon him the degree of D.D. Krauskopf received and accepted a call from the Bnai Jehudah congregation in Kansas City, Mo. He was appointed by the governor of Missouri as a life-member of the Board of National Charities and Corrections, and in 1885 was elected vice-president of the Pittsburg Conference, of which Dr. I. M. Wise was president. In the same year Krauskopf received a call from the Keneseth Israel congregation (Reform) of Philadelphia.

Krauskopf entered on his duties in Philadelphia, Oct. 19, 1887. He established a Sunday service in addition to the regular Sabbath service; under his ministration the congregation flourished, and has become one of the largest Jewish congregations in the United States. Seventeen volumes of Krauskopf's lectures, embracing subjects in the fields of religion, ethics, and social science, have been published since 1888. He aided in the organization of the

Jewish Publication Society of America, in the spring of 1888.

In the spring of the year 1894, when the stream of immigration of Russian Jewish exiles into the United States was at its fullest, Krauskopf resolved to visit Russia. He made a study of the condition of the Jews within the Pale of Settlement and of the agricultural colonies in the interior. One of the institutions Krauskopf visited was the Jewish Agricultural School at Odessa, the excellence of which so impressed him that immediately after his return to the United States he set to work to establish a National Farm School, at Doylestown, Pa.; Krauskopf is president of that institution. By his efforts Keneseth Israel succeeded in building its present house of worship in 1892. Shortly after the outbreak of the Spanish-American war (1898), Krauskopf was chosen by the National Relief Commission as one of three special field commissioners instructed to visit the camps of the United States and Cuba, and to render such relief as was found necessary. In March, 1903, he was elected director-general of the I. M. Wise Memorial Fund, and in July of the same year president of the Central Conference of American Rabbis.

Krauskopf is the author of the following: "The Jews and Moors in Spain" (1886); "Sunday Discourses" (1887–1902); "The Evolution of Judaism" (1887); "Service Ritual" (1888); "Service Manual" (1892); "Gleanings from Our Vineyard" (1895); "The Mourners' Service" (1895); "Sabbath-School Service" (1896); "Society and Its Morals" (1900); "A Rabbi's Impressions of the Oberammergau Passion-Play" (1901); "The Seven Ages of Man" (1902); "Old Truths in New Books" (1902).

A. M. Go.

KRAUSS, FRIEDRICH SALOMON (pseudonym, **Suljo Serhatlija**): Austrian folklorist; born at Pozega, Slavonia, Oct. 7, 1859. He studied classical philology at the University of Vienna (Ph.D.), and then devoted himself to South-Slavonian folk-lore, which he was the first to investigate scientifically. He was commissioned by the Austrian crown prince Rudolph to travel through Bosnia, Herzegovina, Slavonia, Croatia, and Dalmatia, where he discovered an unsuspected wealth of Moslem and Slavic songs. For eight years he edited the folk-lore monthly "Am Urquell."

Krauss is the author of a great number of publications, the most noteworthy of which are: "Artemidoros Symbolik der Träume" (1881), "Sagen und Märchen der Südslaven" (2 vols., 1883–84), "Südslavische Hexensagen" (1884), "Südslavische Pestsagen" (1884), "Sitte und Brauch der Südslaven" (1885), "Volksglaube und Religiöser Brauch der Südslaven" (1900); with L. Scherman, "Allgemeine Methodik der Volkskunde" (1899), "Die Volkskunde in den Jahren 1897–1902," "Künstlerblut," drama in four acts.

Krauss was for a number of years secretary of the Israelitische Allianz zu Wien.

BIBLIOGRAPHY: Kosel, *Biographien*, pp. 354 *et seq.*; Eisenberg, *Biog. Lex.* i. 286; *Meyers Konversations-Lexikon.*

S. B. TE.

KRAUSS, SAMUEL: Hungarian philologist and historian; born in Ukk, a village in the county of Szala, Hungary, Feb. 18, 1866. At the age of eleven he was sent for two years to the Talmud school of the Lo Alman Yisrael society at Jánosháza, and he studied subsequently for more than three years at the Talmud school of Dr. Solomon Breuer, at the time rabbi at Papa. He then taught for a time in small villages, entered the rabbinical seminary at Budapest in 1884 (graduated 1889), took the theological course in that institution, and attended lectures at the same time at the University of Budapest. He continued his studies at the Lehranstalt für die Wissenschaft des Judenthums and at the universities of Berlin (1892) and Giessen (Ph.D. 1893, his dissertation being "Zur Griechischen und Lateinischen Lexicographie aus Jüdischen Quellen," published in "Byzantinische Zeitschrift," vol. ii.). In 1894 Krauss was appointed professor of Hebrew at the Jewish teachers' seminary at Budapest, a position which he still (1904) retains. In the same year he was ordained rabbi.

Besides a large number of philological and historical essays, Krauss has published: "Rendszeres Zsidó Vallás es Erkölcstan," a manual of Jewish religion and ethics; "Talmudi Eletszabályok és Erkölcsi Tanitások," on Talmudic maxims and ethical teachings (Hungarian transl. of Derek Ereẓ); "Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum" (2 vols., with notes by Immanuel Löw, Berlin, 1898–99); "Das Leben Jesu nach Jüdischen Quellen" (*ib.* 1902). With W. Bacher and J. Bánóczi he has edited the Hungarian translation of the Bible.

S.

KREFELD: Prussian manufacturing town near Düsseldorf, in the province of the Rhine. Small neighboring villages, embraced in the former electorate of Cologne, and which probably contained Jews, are mentioned in accounts of persecutions as early as the First Crusade, but no Jewish community is spoken of in connection with Krefeld. While the first mention of Krefeld as a town dates back to the middle of the twelfth century, the first Jew to settle there was Jacob of Mörs, in 1617. The Jewish population of Krefeld increased but slowly, and when the town, in 1702, came under Prussian control, the community was still small. Eleven years after this a royal edict required the magistrate to admit only such Jews as had received the king's permit. In 1765 Krefeld's small Jewish community erected a synagogue at its own expense; up to that time it had worshiped with the neighboring congregation of Hüls. In 1780 it contained but eleven Jewish families (about seventy individuals). In 1808 the synagogue there was rebuilt on a larger scale, Löb Karlsburg being installed as rabbi.

Under the French government Krefeld formed a consistorial diocese, the Jews of which were citizens of the empire, with full legal rights. By the Peace of Paris (May 30, 1814) Krefeld became again a part of Prussia; the existing conditions were allowed to stand, but a cabinet order of March 3, 1818, renewed the Napoleonic edict of May 17, 1808, which had imposed restrictions on Jewish money-lenders during a term of ten years, although in France itself the edict had lapsed (see JEW. ENCYC. v. 469, *s.v.* FRANCE). Following R. Karlsburg, Dr. Ullmann (to Sept. 4, 1843), L. Bodenheimer (1845-68), and Dr. J. Horowitz (since 1869) have successively occupied the rabbinate. The present synagogue took the place of the old in 1853 (dedicated June 17). Jewish benevolence is exercised through a number of institutions, in addition to the usual societies, among them being the Verein zur Förderung und Unterstützung des Handwerks und des Schulwesens im Rabbinatsbezirk Crefeld. Krefeld has a population of 106,928, including 1,800 Jews.

Bibliography: Keussen, *Die Stadt und Herrlichkeit Krefelds*, Krefeld, 1859; Salfeld, *Martyrologium*, p. 418; Horowitz, *Festschrift zum 125 Jährigen Jubilæum der Chebra Kadischa zu Crefeld*, 1890; Rœnne and Simon, *Die Verhältnisse der Juden im Preussischen Staate*, pp. 36 *et seq.*

D. S. Sa.

KREMENETZ (Polish, **Krzemieniec**): District town in the government of Volhynia, Russia. The Jews of Kremenetz are first mentioned in a charter of privileges granted by the grand duke Svidrigaila of Lithuania May 9, 1438, to the waywode of Kremenetz, the German Yurka. In this charter the latter is given jurisdiction over the Ruthenians, Poles, Wallachians, Germans, Armenians, Jews, and Tatars of the town. The next mention of Jews is under date of March 15, 1536, when Kremenetz had come under Polish rule. At that time King Sigismund granted the Magdeburg Rights to the city, which deprived the Jews of certain commercial advantages. In an edict of Nov. 27, 1551, the Jewish community of Kremenetz is mentioned among those exempted from the payment of the special tax known as "Serebschizna" (tax on silver). This shows that it was not in a prosperous condition at that time—a conclusion which is sustained by the fact that in 1552 there were only 48 Jewish house-owners in the town.

Lease-holding.

A few years later, however, wealthy Jewish merchants bid successfully on certain leases. In 1556 the Canon of Plock (Plotzk) and Warsaw, Yan Makovetzki, who was sent by the king to investigate the administrative affairs of the castle of Kremenetz, reported that Avram (Abraham) Mosheyevich and Pesakh Khaimovich, Jews of Kremenetz, bid for the lease of commercial taxes, inns, etc., the sum of 300 kop groschen per annum, an amount greatly in excess of that paid by the Christian leaseholders, the aldermen Semashko and Kuibyeda. The king's reply, characteristic of the contemporary policy of the Polish court, was: "We should always endeavor to increase our income from the towns and castles; and through the competition of the Jews the value of our leases has always increased. This competition may impel the Christians to bid even more." Hence the king ordered that the leases be awarded to the Jews. The success of the Jewish tax-farmer Avram Mosheyevich led to an attempt at retaliation by the previous tax-farmer, the alderman Semashko, as appears from a document dated July 4, 1557. In a lawsuit brought by the Jew Eska Zelmanovich against Avram Mosheyevich, Semashko, who acted as judge, decided in favor of the former, but the decision was reversed on appeal to the king, who had ordered the case to be brought before him. Five other Jewish leaseholders, Levon Itzkhakovich, Pesakh Khaimovich, Moshe and Yanush Davidovich, and Eska Kheskilovich, are mentioned in a document dated Dec. 15, 1557. The prediction of the king as to the increase in revenue owing to the competition of the Jews was fulfilled; for it appears that the leases and taxes of Kremenetz, which formerly had been farmed for 450 kop groschen per annum, were now leased for the annual sum of 600 kop groschen to a non-resident, the Jew Jacob Felixovich, son of the well-known Felix, manager of the Wilna mint.

In the second half of the sixteenth century the community of Kremenetz was much less important than those of other Volhynian towns, as is evidenced by the apportionment of taxes among the Jewish communities of Lithuania on July 25, 1563. A census of Kremenetz taken in that year shows that the Jews owned property as follows: on Hill street, 13 lots; on Middle street, 55½ lots; on the Jewish street, 67 lots; on Resurrection street (Voskresenskaya), 11 lots; on Viesnevetzkaya street, 9½ lots; on Grand street, 14 lots; on Khrusvitzka street, 12½ lots. Among the buildings, the synagogue, the Jewish meeting-house, the houses of Rabbi Samuel, of two other rabbis, and of Bella, a rabbi's wife, the Jewish hospital, and the house of the Jewish sexton are mentioned. The most important Jewish property-owners were Sarko and certain members of his family. According to the above-mentioned tax schedule, Kremenetz was to pay 140 kop groschen, while Vladimir was to pay 500, Lutzk 550, and Ostrog 600. In 1569 by an edict of King Sigismund August, the Jews of Kremenetz were placed under the jurisdiction of the waywode Alexander Czartoryski.

Perles, in his "Gesch. der Juden in Posen" ("Monatsschrift," 1864, p. 366, note), mentions Kremenetz as one of the places where the Council of Four Lands was held in 1607, and where the "Taḳḳanot" were drawn up. This statement, which has been accepted by Graetz and other historians, is an erroneous one; for in that year the Council was held at the "Gramnitza" (Candlestick) fair at Lublin—the similarity of the two names doubtless causing the error (see Harkavy, "Ḥadashim gam Yeshanim," p. 38, in supplement to the Hebrew edition of Graetz's "Gesch." vol. vii.).

Yom-Ṭob Lipman Heller in his "Megillat Ebah" refers to Kremenetz in connection with the Council of Four Lands in 1635. During the Cossack uprising (1648-49) many thousands of Jews were killed in Kremenetz; but the community was not entirely destroyed, as is evidenced by the edict of King John Casimir, dated Jan. 26, 1650, renewing its charter of privileges.

But little is known of the life of the Kremenetz community during the eighteenth century. Among the rabbis who were called to take part in the debate with the Frankists in 1757 was a certain Joseph Kremenetz of Moghilef (Podolia). His name indicates either that he was born in Kremenetz or that he had officiated there as rabbi before he went to Moghilef. Jekuthiel Solomon, the great-grandfather of Isaac Bär Levinsohn, who acquired considerable wealth, was a native of Kremenetz. Levinsohn's grandfather Isaac, his father-in-law, the wealthy and learned Zalman Cohen, and his father, Judah Levin, who also was a wealthy merchant and was equally popular among Jews and Gentiles, likewise lived there. At the beginning of the nineteenth century Kremenetz gained fame through its son Isaac Bär Levinsohn, "the Russian Mendelssohn," as he was sometimes called. His presence there attracted to Kremenetz many scholars and friends of learning. Levinsohn's friend, Mendel Landsberg, was known in the literary world for his extensive collection of books. Aryeh Löb Landsberg, who died at Odessa in 1861, and his son David Isaac, who was an instructor at the Hebrew school in that town, also came from Kremenetz. The Hebrew poet A. B. Gottlober resided for some years in the town.

Rabbis.

Since the organization of the Kremenetz community many noted rabbis have held office. Prominent among them have been: **Abraham Ḥazzan** (d. 1510), author of "Ḥibbure Leḳeṭ"; **Isaac ha-Kohen** (d. 1573), president of the yeshibah; **Mordecai Jaffe** (d. 1612), author of "Lebushim" (*c.* 1590-92); **Simson ben Bezaleel**, brother of Liva (Maharil) of Prague; **Aaron Samuel b. Moses Shalom** (d. 1617), author of "Mishnat Adam" and "Be'er Sheba'"; **Abraham**, who was elected to the Council of Four Lands in 1595 (Perles, in "Monatsschrift," 1864); **Moses Ḥarif Ḥayyim** (d. 1649); **Meïr**, a descendant of Liva ben Bezaleel and of Mordecai Jaffe (?), lived at the beginning of the eighteenth century; **Samuel**, who claimed (1690) that the Karaites could never be recognized as true brethren of the Rabbinite Jews; **Johanan ben Meïr** (d. 1724), author of "Oraḥ Mishor"; **Phoebus** (d. 1770), author of "Mishnat Ḥakamim"; **Jacob Israel** (d. 1788), preacher, author of "Shebeṭ mi-Yisrael": **David Ẓebi ben Aryeh Löb Auerbach** (d. 1793); **Shalom Ẓebi ben Naphtali Rokeaḥ of Brody** (d. 1811); **Mordecai ben Michael** (d. 1817).

In 1897 the Jews of Kremenetz numbered about 11,000 in a total population of 17,618. They are actively interested in the grain and tobacco trade with Austria.

Bibliography: *Russko-Yevreiski Arkhiv*, ii., *passim*, St. Petersburg, 1882; *Regesty*, i., *passim*, ib. 1899; Grätz, *Gesch.* Hebrew ed. by Rabinowitz, vols. vii. and viii. *s.v.*

H. R.

KREMER, MOSES B. DAVID. See Krämer, Moses b. David.

KREMNITZER, JOHANAN B. MEÏR: Polish rabbinical author; lived in the seventeenth century at Kalisz.

He wrote "Oraḥ Mishor" (Sulzbach, 1692), a commentary on "Darke Mosheh" to Yoreh De'ah, by Moses Isserles. Kremnitzer was the author also of "Oraḥ Mishor" (Berlin, 1724), novellæ on the tractate Nazir containing corrections of the text of the Gemara, of Rashi, and of the Tosafot. It was published together with the second (revised and enlarged) edition of the "Oraḥ Mishor" on the "Darke Mosheh" to Yoreh De'ah. A third, separate edition of the "Oraḥ Mishor" to the "Darke Mosheh" appeared in Fürth in 1766.

Bibliography: Azulai, *Shem ha-Gedolim*, part i., p. 72; Benjacob, *Ozar ha-Sefarim*, pp. 49, 120; Heilprin, *Seder ha-Dorot*, p. 262, Warsaw, 1891; Fuenn, *Keneset Yisrael*, p. 437; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 419.

S. S. N. T. L.

KREMSER, SIMON: German army commissary; born Sept. 15, 1775, at Breslau, Germany; died 1851. He became commissary agent to Blücher in 1806, and was entrusted with the Royal Prussian war-chest. For his services in saving this at the risk of his life he received the order "Pour le Mérite." Throughout the Napoleonic war Kremser retained his position, but afterward he retired to an estate purchased from General York, and married the Baroness von Adlersthal. Losing his fortune, he in 1822 obtained a concession to run omnibuses in Berlin, and the vehicles were called "Kremser" after him. In 1827 he gave up this business and went to Russia as a commissary, obtaining the honorary rank of major in the Russian army. For his services he obtained a pension and two Russian orders.

Bibliography: *Juden als Soldaten*, 1897, p. 6.

S. J.

KREMSIER, MORDECAI BEN NAPHTALI HIRSCH: German Talmudist and poet; lived at Cracow in the seventeenth century. He wrote: "Ḳinah" (Lublin [?], *c.* 1650), a dirge in which he mourns over the 120,000 Jews who perished in the Chmielnicki riots in Russia; "Ḳeṭoret ha-Mizbeaḥ" (Amsterdam, 1660), novellæ on the Haggadah in the Talmud treatise Berakot (this work is called also "Tosafot Maharam"); "Ḳeṭoret ha-Sammim" (*ib.* 1660; in the Pentateuch ed. *ib.* 1671), commentary on the Targumim to the Pentateuch of pseudo-Jonathan and of Jerusalem. The title, taken from Ex. xxxi. 11, and which in Aramaic has the equivalent "Mura Dakya," is an allusion to the author's name, "Mordecai," which is explained in Ḥul. 139b as being derived from the two words just mentioned, meaning "pure myrrh."

Bibliography: Fürst, *Bibl. Jud.* ii. 208; Steinschneider, *Cat. Bodl.* col. 1671.

S. M. Sel.

KREMSIR: Town in Moravia, Austria, twelve miles southwest of Prerau. The oldest authentic records of its Jewish community date from the year 1322, when John, King of Bohemia and Poland, gave to the Bishop of Olmütz permission to settle one Jew in Kremsir and one in each of three other cities of his diocese. Soon, however, other Jews came to Kremsir and at once formed a community. The building of the first synagogue may be placed in the fifteenth century, and even at this early date the community appears to have owned a cemetery likewise. Tombstones dating from 1535 have been found in the old Jewish burial-ground, and there were doubtless others even more ancient; for the register of deaths, which is still preserved, extends back to the year 1482.

The Jewish community in Kremsir was under the bishops of Olmütz, who in general exercised a benevolent régime.

The community was destroyed by the Swedes in the Thirty Years' war (1642). It was built up again in 1670, when Bishop Karl, Count of Lichtenstein, granted permission to a few emigrants from Vienna to settle in Kremsir. Since these newcomers were mostly energetic merchants, the community flourished and became one of the largest in Moravia. In 1699 the Jews were threatened with expulsion, probably merely in order to extort money from them. The danger was avoided, however, and the community grew in numbers, while its prosperity increased as well.

The Jews of Kremsir suffered also during the war of the Austrian Succession. The reason in this case, as in that of the Thirty Years' war, was the situa-

Plundered During War.

tion of the town, which lay at the intersection of so many commercial and military roads. Kremsir was plundered like many other Moravian communities, and money for the release and protection of Jewish captives was exacted with ruthless severity. Consequently many Moravian families, among them some from Kremsir, left the country. Of the 5,400 Jewish families tolerated by Maria Theresa, 106 lived in Kremsir (see Familianten Gesetz).

When the French entered Kremsir in 1805 the Jewish community had to surrender its silverware. Aged men still remember Oct. 18, 1818, the Day of Atonement, when Crown Prince Ferdinand was escorted under the baldachin to the temple, and there attended service. A memorial tablet commemorates this festal occasion. Then came the year 1848, which freed the Jews of Kremsir from episcopal control. Kremsir was the first city in the province which received permission to remove the gates of the ghetto. In the Reichstag which convened in Kremsir five Jewish members had seats. The political revolution which took place before the eyes of the Kremsir Jews meant also a turning-point in their religious life, and a change in the internal condition of the community. For a time there was peace; but dissensions soon arose both in the religious and in the civil spheres.

Several decades passed thus, alternating between internal calm and strife, a prominent cause of contention being the condemnation of the old cemetery by the city, to which measure the congregation, after protracted litigation, finally had to yield (1882).

In 1897 the Jews of Kremsir numbered 920 in a total population of 12,480. The new cemetery has been in existence since 1850; and the present synagogue was built in 1693.

Rabbis.

Kremsir boasts a long line of rabbis. From 1680 to 1700 the town was the seat of the Moravian "Landesrabbiner." The more important rabbis have been: M. M. Krochmal (1636–42), Issachar Berush Eskeles, S. Helman, Elias Herz, and Nathan Feitel, the last-named of whom went to Kremsir with many emigrants from Vienna. Since 1877 the rabbinate has been occupied by the present incumbent, A. Frankl-Grün.

Bibliography: Frankl-Grün, *Gesch. der Juden in Kremsir*, Breslau and Frankfort, 1896–1901.

D. A. F.-G.

KRESPIA NAḲDAN: Scribe of the thirteenth century. He is recorded as having copied in March, 1243, a manuscript of Maimonides' "Yad ha-Ḥazaḳah" now in the British Museum. The same manuscript contains an "azharah," with an acrostic on Krespia's name, which has reference to the disputation at Paris in 1240. This Krespia Naḳdan has been frequently confounded with Berechiah Naḳdan, the composer of the fox-fables, as by Carmoly ("Les Israélites de France," p. 24) and Geiger ("Oẓar Neḥmad," i. 106).

Bibliography: Dukes, in Kobak's *Jeschurun*, iv. 18, 19; Steinschneider, *Hebr. Bibl.* xiii. 83; Renan-Neubauer, *Les Rabbins Français*, pp. 490–492.

G. J.

KRESPIN, MORDECAI: Turkish rabbi and writer; lived on the island of Rhodes in the first half of the eighteenth century; son-in-law of R. Moses Israel, author of "Masse'ot Mosheh." Krespin was the author of the following two works: "Ma'amar Mordekai" (Salonica, 1828), a commentary on Giṭṭin; and "Dibre Mordekai" (*ib.* 1836), a commentary on the four Ṭurim and on the Talmud. Both of these works were annotated by the author's grandson and namesake.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 20, 57a, 69b.

S. M. Fr.

KRETI AND PLETI. See Cherethites.

KREUZNACH: Prussian town and watering-place in the government of Coblenz. The first mention of Jews in Kreuznach occurs in an account of an attack upon them on March 31, 1283, given in Salfeld's "Martyrologium." In a number of documents, beginning with one of Feb. 2, 1342, Abraham of Kreuznach is mentioned as a highly esteemed Jewish resident of Bingen. The Jews of Kreuznach were among the victims of the anti-Jewish riots that occurred at the time of the Black Death. Rupert III. (1398–1410), who, as elector, had expelled Jews from the Palatinate, tolerated them as king, and took Gottschalk of Kreuznach, among others, under his protection. The Jews of this city are mentioned also in 1464 and 1525. The business transactions of the Jews were regulated by special edict, which included permission to sell medicines and merchandise, and to possess a cemetery. An edict of 1548 granted them permission to appoint "an instructor or schoolmaster." In 1722 there were in the electoral district of Kreuznach thirty-six Jewish families, twenty-two of which lived in the city, while the remaining fourteen families were scattered in neighboring towns. The present rabbi (1904) is Dr. Tawrogi, who was preceded by Rabbis L. Bamberger and Hirsch. The community maintains a number of charitable foundations. Kreuznach has a population of 21,234, including 665 Jews.

Bibliography: Salfeld, *Martyrologium*, pp. 99, 144, 276, 281; Schaab, *Diplomat. Gesch. der Juden in Mainz*, p. 83; Löwenstein, *Gesch. der Juden in der Kurpfalz*, passim; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, 1903, p. 77.

D. S. Sa.

KRIEGSHABER, ISAAC. See Grieshaber, Isaac.

KRIMCHAKS: The so-called "Turkish Jews," inhabitants of the Crimea, whose center of population is Kara-Su-Bazar, one of the most densely populated districts of Taurida. They differ from the other Jews of Russia in that the Semitic and Tatar elements are in them intimately blended.

In their mode of life they greatly resemble their Tatar neighbors, but in religion they adhere strictly to the Jewish faith, even to Talmudic Judaism. Their dress is identical with that of the Tatars, the outer garment of the men being the "arkbaluk," a coat made of blue material, and gathered at the waist by a wide belt ornamented with silver, attached to which is usually a small dagger, or a copper ink-well with the other accessaries for writing. The married women and girls wear bright-colored pantaloons and pointed, embroidered slippers.

Their head-gear is much like the Turkish "chalma." The Krimchaks are distinguished from the Tatars in that neither the men nor the women shave their heads, though they clip their hair frequently. They, however, retain a few long locks and the carefully curled pe'ot; and the girls permit a number of tiny braids to escape from under the red coin-ornament worn by them.

Manners and Customs.

The men are almost all of tall stature and slenderly built, and are marked by the reddish-golden color of their hair, a tint which is uncommon among Semitic tribes. The women have retained more tenaciously the characteristically Jewish type. They are pretty, and have delicate complexions and bright black eyes. Their finger-nails and palms are colored yellow, in imitation of their Tatar neighbors; and, like the latter, they use rouge on their faces and dye their eyelids. Like the Mohammedan women, they are careful to conceal their features with a white veil when appearing in public. The Krimchaks are not addicted to drink; and most of them abstain from wine, notwithstanding the fact that wine is the common drink of the region and is very cheap.

The houses of the Krimchaks are built in the usual Tatar style; and the interiors are characterized by cleanliness and order. Cushions and rugs are practically the only furniture, meals being partaken of at low tables while the eater sits on the floor. Patriarchal customs still survive; and the head of the household possesses considerable authority. The Krimchaks employ a pure Tatar language, but use the Hebrew alphabet in writing.

It is still uncertain when the Krimchaks first settled in the Crimea. They themselves believe that they came to the region about the sixth century. According to a tradition current among them, a certain manuscript prayer-book, which has been handed down from generation to generation and is reverenced as a sacred relic in their synagogue, was brought from Kiev by some Jewish families which, together with some Caucasian Jews and the Krimchaks, established the community of Kara-Su-Bazar. This prayer-book was printed in the eighteenth century in the first Jewish printing-office at Eupatoria.

Probable Origin.

The Crimean judge Sumarokov, who wrote an essay on the Krimchaks in 1801, speaks of their migration from Constantinople as having taken place in the fourteenth century, when Kara-Su-Bazar was the capital of the Crimean khans. It is possible that Sumarokov had in mind the Turkish immigrants who joined their Caucasian and Kiev coreligionists. Speaking of their customs, he asserts that at one time polygamy was prevalent among them, but that since the eighteenth century it has been discontinued. In their marriage ceremonies they have maintained the customs of Oriental peoples. The marriage festival begins, two or three days before the actual wedding, with the formal removal of the bride's wardrobe to the house of the bridegroom. On the eve of the wedding the groom and his nearest relatives repair to the bride's house, where feasting is continued until dawn. The wedding ceremony is performed in the morning. At daybreak the procession starts for the synagogue, where the intimate friends of the bridal pair walk around them seven times with roosters in their arms while the rabbi is reading the prayers. At the end of the ceremony the newly wedded couple must remain in their room for seven days, no strangers being admitted.

From a report made to the Ministry of the Interior by Count Vorontzov, governor-general of New Russia, dated April 27, 1841, it is apparent that the Krimchaks—who should not be confounded with the Karaites resident in Kara-Su-Bazar—became Russian subjects on the annexation of Crimea to the Russian empire, and that they are unwilling to mix with the other Jews, whom they call Polish, although their religious beliefs are identical. Their arrangement of the prayer-book and their pronunciation of Hebrew resemble somewhat those of the Spanish Jews. The Krimchaks, according to Vorontzov, are a peaceful people engaged in industrial occupations, and are on the whole honest, straightforward, and well-to-do.

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H. R. M. R.

KRISTELLER, SAMUEL: German physician; born at Xions, Posen, May 26, 1820; died at Berlin June 15, 1900. He received his diploma as doctor of medicine from the University of Berlin in 1844, and settled as a physician in Gnesen, where in 1850 he was appointed "Kreisphysikus" (physician to the board of health). In the following year he moved to Berlin, where he continued to practise till his death.

In 1854 Kristeller founded the Berliner Aerztliche Unterstützungskasse, a benevolent mutual society for physicians, which in 1879 became the Wilhelm-Augusta-Stiftung. He opened a private gynecological hospital in 1855; and in 1860 he was admitted to the medical faculty of Berlin University as privat-docent in gynecology. In 1866 Kristeller became physician (unsalaried) to the poor. As chief surgeon of a hospital he took an active part in the Prussian wars of 1866 and 1870–71; in 1867 he received the title of "Sanitätsrath," and in 1873 that of "Geheimers Sanitätsrath." He was one of the founders of the Medical and Gynecological Society of Berlin.

Kristeller took an active part in Jewish communal affairs. He was a member of the Deutsch-Israelitische Gemeindebund, being president of the executive committee to which he belonged from 1882; he was a member of the executive committee also of the Society for Propagation of Handicrafts Among the Jews, and belonged to a society for the help of Rumanian and Russian Jews.

Kristeller contributed several essays to the medical journals, and translated some Hebrew poems into German.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KROCHMAL, ABRAHAM: Galician philosopher and writer; born at Brody about 1823; died in 1895; son of Nachman KROCHMAL. Very little is known of his life. He seems to have received an Orthodox education, which included, however, modern science. In 1830 he lived at Odessa, but after a short time he went to Galicia, where he probably remained until his death. In 1867 he published at Lemberg his "Yerushalayim ha-Benuyah," a critical examination of the most important passages of the Talmud Yerushalmi. His work "Eben ha-Roshah" (Vienna, 1871) is an exposition of the philosophy of Spinoza, for whom he had the greatest admiration. Becoming interested in religious reforms, he undertook to criticize the rabbinical system, collaborating on Rodkinson's "Ha-Ḳol" and Schorr's "He-Ḥaluẓ." In his "Ha-Ketab weha-Miktab" (Lemberg, 1875) he engaged in Biblical criticism with a boldness that called forth the attacks of the Orthodox. In his "'Iyyun Tefillah" (*ib.* 1885) he violently attacked, on the one hand, the Reform rabbis who misconceived traditional Judaism, and, on the other, the Orthodox rabbis who would not admit the necessity of religious reforms. In 1881 he published his "Perushim we-Ha'arot," scholia to the Babylonian Talmud. He published also "Theologie der Zukunft; Ein Kritisch-Philosophischer Traktat zur Rechtfertigung des Religiösen Bewustseins" (Lemberg, 1872). As a thinker Krochmal lacked consistency, and his system, borrowed from Kant, Hegel, and Schopenhauer, was chaotic. As a critic he exerted great influence on the Hebrew reading public, and was perhaps the most eminent Biblical critic in Hebrew.

BIBLIOGRAPHY: N. Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 164-165; Bernfeld, *Dor Ḥakam*, s.v.

S. N. SL.

KROCHMAL, ḤAYYIM: Polish Talmudist; born 1626; died 1666 at Cracow; son-in-law of Abraham Chemiesch. He was for many years preacher ("darshan") in the different synagogues of Cracow. By his contemporaries Krochmal was considered an able scholar; and the one work of his which has been preserved, "Meḳor Ḥayyim," or, as some designate it (*e.g.*, Fürst), "Rishon Meḳor Ḥayyim," testifies to his profound and methodical scholarship. This book, which was published (Fürth, 1696) by his grandson Jehiel Krochmal, contains elucidations of the Midrash to the five Megillot and of the Prophets, with the exception of Joel, Nahum, Zephaniah, and Haggai. Two other works of Krochmal's remained unpublished.

BIBLIOGRAPHY: Introduction to *Rishon Meḳor Ḥayyim*; Benjacob, *Oẓar ha-Sefarim*. p. 367; Friedberg, *Luḥot Zikkaron*, 2d ed., p. 28, Frankfort-on-the-Main, 1904; Fürst, *Bibl. Jud.* ii. 210; Michael, *Or ha-Ḥayyim*, p. 411.

S. S. M. L. B.

KROCHMAL, MENAHEM MENDEL BEN ABRAHAM: Moravian rabbi; born at Cracow about 1600; died at Nikolsburg Jan. 2, 1661. His teacher in the Talmud was Joel Sirkes, author of "Bet Ḥadash." Krochmal soon distinguished himself so highly that with the permission of his master he was able to open a yeshibah, which sent forth scholars like Gershon Ashkenazi (afterward his son-in-law), and Mendel Auerbach, author of "'Aṭeret Zeḳenim." The Jews of Cracow, in appreciation of his learning, made Krochmal dayyan.

About 1636 Krochmal left his native city and went to Moravia. He was appointed rabbi of Kremsir, where he also founded a yeshibah. In 1645 he returned to Cracow; in the following year he became rabbi of Prossnitz; and in 1650 he accepted a call to the district rabbinate of Nikolsburg.

Krochmal's son Aryeh Löb, who followed him in the rabbinate at Nikolsburg, published from his father's manuscripts the collection of responsa "Ẓemaḥ Ẓedeḳ," Amsterdam, 1775.

BIBLIOGRAPHY: Landshuth, *'Ammude ha-'Abodah*, p. 187; Horodetzky, in *Ha-Goren*, ii. 32; Dembitzer, *Kelilat Yofi*, ii. 143b; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 89; *Kaufmann Gedenkbuch*, p. 373.

D. B. FR.

KROCHMAL, NACHMAN KOHEN: Austrian philosopher and historian; born at Brody, Galicia, Feb. 17, 1785; died at Tarnopol July 31, 1840. He began the study of the Talmud at an early age. When barely fourteen he was married, according to the custom of the time, his wife being the daughter of the wealthy merchant Habermann. He then went to live with his father-in-law at Zolkiev, near Lemberg, where he devoted himself entirely to his studies, beginning with Maimonides' "Moreh Nebukim" and studying other Hebrew philosophical writings. He then proceeded to study German and the German philosophers, especially Kant, to read Latin and French classics, and Arabic and Syriac books. Breaking down from overwork in 1808, he went to Lemberg for medical treatment; and the friendship he there formed with S. L. Rapoport, whose teacher he became, was most fruitful for Jewish science. On his return to Zolkiev, after having partially recovered, he again took up philosophy, reading Kant, Fichte, and Schelling, and subsequently Hegel, whose system chiefly attracted him and exerted a great influence on his views. Aside from Rapoport, who often visited him in Zolkiev, he gathered around him a group of young students. In 1814, after the death of his wife's parents, he was compelled to earn a livelihood, and he became a merchant. Twelve years later he lost his wife, and his health became very poor. In spite of failure in business, poor circumstances, and loneliness, he refused an invitation to the rabbinate of Berlin, and instead obtained a position as bookkeeper in Zolkiev, which he held from 1836 to 1838. A serious illness then compelled him to retire to his daughter's house in Tarnopol; and here two years later he died.

Krochmal was a brilliant conversationalist and an exceedingly careful student. For a long time he could not be persuaded to publish any of the results of his studies, in consequence of aspersions cast upon him on account of his friendly correspondence with the ḥakam of the neighboring Karaite community of Kokusow. Krochmal defended himself in a circular letter against these accusations. He was not a prolific writer. Besides some Hebrew essays in periodicals ("Sulamith," 1818; "Ha-Ẓefirah," Zolkiev, 1824; and "Kerem Ḥemed," vols. iv., v.), he wrote only one Hebrew book, namely, "Moreh Nebuke ha-Zeman" (Lemberg, 1851), edited, according to the author's last will, by his friend Leopold Zunz. Other editions appeared at Lemberg in 1863 and Warsaw in 1898.

The book is divided into seventeen chapters, of which the first six deal with religion in general.

Ch. vii. describes Israel's spiritual gift as the desire for and faculty of seeking God. The next three chapters contain a philosophical analysis of Jewish history, which, corresponding to Israel's attachment to the Lord, that is, to its religious development, is divided into three epochs. These epochs terminate respectively: (1) with the death of Gedaliah after the destruction of the Temple; (2) with the death of Bar Kokba (*c.* 135); and (3) with the expulsion of the Jews from Spain (1492). The author does not characterize the modern period in which he himself lived. Ch. xi.–xv. deal with the post-exilic Biblical and the Apocryphal literature and with the various religious movements. The author discusses also the necessity of tradition and gives a critical résumé of the development of the Halakah and Haggadah. Ch. xvi. gives a brief sketch of the future development of Jewish religious philosophy based on the principles of Hegel. The work finishes with an exposition of Ibn Ezra's philosophy. The historical digressions in the book touch the profoundest problems of Jewish science; and it remains their indisputable merit to have paved the way for critical studies in Jewish history. The work really became, as intended by the author, a "guide" to students of Jewish science in the nineteenth century.

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S. S. G. Ro.

KRON, JUDAH BEN ELEAZAR: Russian teacher and author; born at Tuckum, Courland, Feb. 1, 1793; died at Mitau 1831. He was educated by Rabbis J. W. Blumenfeld and M. Ezekiel and also in the district school of his native town, and occupied himself with teaching in Mitau throughout his life. In 1826 he passed an examination as an authorized translator of the Hebrew language before a school commission at the University of Dorpat, and in the same year was appointed translator to the city magistrate of Mitau.

Kron was the author of: "Derek Selulah" (Wilna, 1826), a Hebrew-German dictionary; "Betrachtungen über die Welt" (Riga, 1829), a German translation of Bedersi's "Beḥinat ha-Olam"; and "Reshit ha-Limmud" (Wilna, 1880), a work on the Hebrew alphabet.

BIBLIOGRAPHY: Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, p. 71, Mitau, 1853; Fürst, *Bibl. Jud.* ii. 211.

H. R. M. Sc.

KRONECKER, HUGO: German physiologist; born at Liegnitz, Prussian Silesia, Jan. 27, 1839; educated at the universities of Heidelberg and Berlin (M.D. 1863). Attending the hospitals of Berlin University, he became assistant to Traube in 1865 and studied in the physiological laboratory. In 1871 he became assistant at the physiological institute connected with Leipsic University; in 1872 privat-docent; and in 1875 assistant professor. He was called to Bern University in 1878 as department chief of its physiological institute, and in 1885 was appointed professor of physiology, which position he still occupies (1904).

Kronecker's researches in physiology resulted in many discoveries: as, the center of coordination for the pulsation of the heart-ventricles; the innervation of the respiratory organs; the contraction of the unstriped muscles; the nerve-centers of the blood-vessels; the action of poison on the heart; etc. Kronecker has contributed many essays to the medical journals. He wrote "Beiträge zur Anatomie und Physiologie," Leipsic, 1874, and from 1881 to 1885 was, with Senator, editor of the "Centralblatt für die Medizinische Wissenschaft."

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KRONECKER, LEOPOLD: German mathematician; born Dec. 7, 1823, at Liegnitz; died Dec. 29, 1891, at Berlin. Educated at the universities of Bonn, Breslau, and Berlin (Ph.D. 1845), he became teacher at Liegnitz, where he remained till 1855, when he moved to Berlin, in which city he continued to reside until his death. In 1860 he became a member of the Academy of Sciences, and the following year privat-docent at Berlin University, where he became professor of mathematics in 1883, having embraced Christianity.

Kronecker was the greatest German algebraist of his time. He gave new demonstrations of Gauss's theory of the irreducibility of the segmental equations, of the impossibility of solution of algebraic equations of more than the fifth grade, and of the possibility of solution of Abelian equations. He solved also arithmetical and algebraic problems of the elliptic functions, and established the connection between the multiplication and transformation of the elliptic functions and the square forms of negative determinants, etc. He was one of the editors of Crelle's "Journal für Mathematik," first with Weierstrass, later alone. Of his numerous writings, which have appeared in the professional journals, may be mentioned: "De Unitatibus Complexis," Berlin, 1845; reprinted in 1881; "Grundzüge einer Arithmetischen Theorie der Algebraischen Grössen," *ib.* 1882; "Ueber den Zahlenbegriff," Leipsic, 1887.

The Berlin Academy of Science entrusted to him the publication of Dirichlet's works, of which, however, he published only vol. i. Kronecker's correspondence with Dirichlet was published by Schering in the "Göttingische Gelehrte Anzeigen," 1855; his "Vorlesungen über Mathematik" was published by Hensel and Netto, Leipsic, 1894; and his collected works were published at Leipsic since 1895 by Hensel, who was appointed to this work by the Prussian Academy of Science.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; Frobenius, *Gedächtnissrede auf Leopold Kronecker*, Berlin, 1893; H. Weber, in the *Zweiter Jahresbericht der Deutschen Mathematiker*.

S. F. T. H.

KRONENBERG, LEOPOLD JULIAN, BARON: Polish-Russian banker; brother of Stanislaw Kronenberg; born in Warsaw 1849. After graduating from the gymnasium he studied in the law department of the high school, and then took up the study of agriculture at Bonn and Popelsdorf. While his father was still active Kronenberg managed the St. Petersburg branch of the Warsaw Commercial Bank; but he was obliged to resign in 1887, on account of his brother's illness, in order to look after the management of the railway lines in which the latter was interested and of the Commercial Bank of Warsaw.

Notwithstanding his many business obligations, Kronenberg has taken an active interest in various useful public institutions. He has been president of the Society for the Mutual Help of Musical Artists, a working member of the Polytechnical Committee in Warsaw, etc. In recognition of his distinguished services in connection with great commercial undertakings, he was made a hereditary baron of the Russian empire in 1893.

Valuable musical compositions by Kronenberg have been published under the pseudonym "Wiejesky."

Bibliography: Orgelbrand, *Encyklopedya Powsiechna*, viii.
H. R. J. G. L.

KRONENBERG, STANISLAW LEOPOLD: Polish-Russian financier; brother of Leopold Kronenberg; born at Warsaw 1846; died there 1894. After graduating from gymnasium and high school he went to France. For two years he devoted himself to the study of political economy and finance, and was granted at Paris the degree of doctor of philosophy. During the Franco-Prussian war he took part in the defense of Paris, retiring with the rank of lieutenant and the cross of the Legion of Honor.

Upon the death of his father he returned to Warsaw, and assumed the management of his commercial and railroad interests. He was made president of the Teraspol and Upper Vistula lines, director of the Vienna line, president of the Bank of Commerce, and director of various other commercial institutions; and was concerned in the publication of the "Gazeta Polska," "Nowin," and "Biblioteka Umiejetnoscy Prawnych." His writings on economy and finance, written in Polish, appeared in the "Economiscie." He wrote also "Campagne," 1870-71, and "Quelques Souvenirs et Appréciations d'ex-Officier d'Infanterie," Paris, 1871.

Bibliography: *Encyklopedya Powsiechna*.
H. R. J. G. L.

KRONER, THEODOR: German rabbi; born at Dyhernfurth, Prussian Silesia, May 12, 1845. He was educated at the gymnasium at Glatz, the yeshibah of R. Pollack at Weisskirchen, Moravia, and the Jewish theological seminary and the university at Breslau (Ph.D. 1869). After three years as rabbi and principal at the Jewish teachers' seminary in Münster he became (1872) rabbi at Lengsfeld, Saxe-Weimar, and (1883-85) at Erfurt. From Erfurt he went to Hanover as assistant rabbi and principal of the Jewish teachers' seminary; in 1894 he was called to the rabbinate ("Kirchenrath") at Stuttgart.

He is the author of "Gesch. der Juden in Erfurt," Erfurt, 1885, and "Gesch. der Juden," Frankfort-on-the-Main, 1898.
S. F. T. H.

KRONIK (KRONIKER), MOSES BEN AKIBA OF GLOGAU: Rabbi of Flatow (Zlotowo); lived in the first half of the nineteenth century. He was the author of "Tefillah we-Todah," hymns and prayers for the community of Glogau on the occasion of the raising of the siege on April 24, 1814, with a German translation by Mayer Neumark (Breslau, 1814); and "Yemin Mosheh," lectures and commentaries interspersed with Hebrew poems, with an appendix entitled "Ebel Yaḥid," containing an elegy on the death of Abraham Tiktin (*ib.* 1824).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1846; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 187.
G. I. Br.

KROTOSCHIN. See Posen.

KROZHE: Town in the district of Rossieny, government of Kovno, Russia. The Jewish community dates from the fifteenth century. With the transfer of the gymnasium to Kovno, in 1848, and owing to a ruinous fire in the following year, the town lost its importance. Since the building of the Libau-Romny Railroad in 1880 it has become still poorer; and in recent years many families have emigrated to the United States, Africa, and Australia.

Among the rabbis of Krozhe in the eighteenth and nineteenth centuries the following may be mentioned: R. Eliezer (died at Wilna 1769), teacher of Samuel b. Abigdor of Wilna, and known as an eminent Talmudist and philosopher; Abraham (d. 1804), author of "Ma'alot ha-Torah," a brother of Elijah Wilna; Uri; Mordecai Rabinowitz; and Jacob b. Menahem, who occupied the rabbinate for forty years, and died at Jerusalem.

Talmudic scholars and other prominent men of Krozhe of the same period were: Abba Rosina, called also "Abba Ḥasid" (d. 1792), brother-in-law of R. Löb of Telshi (he was a miller by trade, but corresponded with many prominent rabbis on questions of rabbinical law; Raphael ha-Kohen of Hamburg was his pupil); his son Hirsch (d. 1810); Elijah b. Meïr (Elie Krozer), a wealthy merchant, brother-in-law of the gaon of Wilna, and lived at Krozhe in the first quarter of the nineteenth century (his son Ezekiel was rabbi at Shavli, and his son Jesaiah was dayyan at Krozhe and rabbi at Salaty); Moses Hurwitz (Krozer), dayyan at Wilna, where he died in 1821. Isaac ha-Levi Hurwitz; David, rabbi at Meretz; Zebulon b. Lipman, rabbi at Plungian; and R. Jacob Joseph, who died at New York in 1902, likewise were natives of Krozhe.

In 1897 the Jews of Krozhe numbered 1,125 in a total population of about 3,500. About 40 per cent of the former are artisans, and a few are farmers and gardeners. Besides the usual charitable institutions, Krozhe has two synagogues, two prayer-houses, and about ten different circles for the study of the Bible and the Talmud.

Bibliography: H. N. Steinschneider, *'Ir Wilna*, Index; Fuenn, *Ḳiryah Ne'emanah*, Index; *Ha-Ẓefirah*, 1888, Nos. 173-176.
H. R.

KRUG, WILHELM TRAUGOTT: Christian advocate of the emancipation of the Jews; born June 22, 1770, in the village of Radis, near Wittenberg, Prussia; died at Leipsic Jan. 12, 1842. He was lecturer at the University of Wittenberg (1794-

1801), and professor of philosophy at the universities of Frankfort-on-the-Oder (1801–4), Königsberg (1805–9), where he succeeded Kant, and Leipsic (1809 until his death).

Krug wrote a great number of books, essays, and dissertations. In his autobiography, "Lebensreise, in Sechs Stationen Beschrieben" (Leipsic, 1825), published under the pseudonym "Urceus," and reissued in 1842 under his own name, he gives a list of 189 of his writings.

He was a warm defender of political and religious liberty. Having in 1819, in his "Eusebiologie oder Philosophische Religionslehre," spoken highly of the Jews and Judaism, he pleaded for their emancipation in a pamphlet which was entitled "Ueber das Verhältniss Verschiedener Religionsparteien zum Staate und über die Emancipation der Juden" (1828). In 1830 a new constitution was proposed for Saxony, which contained the provision that "To every inhabitant of the kingdom are granted liberty of conscience and protection in the exercise of his religious duties." But in another paragraph this liberty was restricted to Christians, it being stated that "diversity of the Christian denominations shall be no impediment to the enjoyment of civil and political rights." Krug protested against this flagrant contradiction, and in the pamphlet "Die Politik der Christen und die Politik der Juden in Mehr als Tausendjährigem Kampfe" (Leipsic, 1832) he refuted all objections to the emancipation of the Jews, and proposed the abolition of all missionary institutions for their conversion.

Upon Krug's initiative Bernhard Beer addressed (1833) to the Diet of Saxony a petition which Krug, as a member of the Upper House, presented and warmly advocated. In spite of all opposition, he submitted to the Diet a regulation for granting equal rights to all religions, and published it in a pamphlet entitled "Henotikon: Oder Entwurf eines Neuen Religionsgesetzes für Christliche Staaten; Nebst einer Petition an die Königliche Ständeversammlung" (*ib.* 1836). The proposition was, however, rejected. Krug then wrote "Kritische Gesch. Oeffentlicher Verhandlungen über die Bürgerliche Gleichstellung Aller Religionsparteien in Christlichen Staaten" (*ib.* 1837), in which he held out to the Jews hope for the final victory of the cause of justice and humanity, and in which he called upon King Frederick August to glorify his government by uniting all his subjects under the banner of freedom and equality. The pamphlet "Friedenswort an Alle Religionsparteien" was the last public utterance of this champion of the freedom of faith and conscience.

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D. S. MAN.

KRUMENAU, S. See OPPENHEIM, SIMON B. JACOB.

KRYSA, JUDAH LÖB BEN NATHAN: Frankist leader; lived in Galicia in the eighteenth century. He filled the office of rabbi at Nadworna, Galicia, but joined the Frankist movement as soon as it arose and became the leader of the sect. Sent as the representative of the Frankists to a religious controversy with the Talmudists, Krysa made (May 25, 1759), in the name of the sect, a Christian (Roman) confession of faith. He declared that the cross symbolized the "holy trinity" spoken of in the Zohar, and the seal of the Messiah. In his hatred of the Talmudists he asserted before the ecclesiastical dignitaries that the Talmud prescribes the use of Christian blood. Like his master Jacob Frank and most of the Frankists, Krysa embraced Christianity (1759).

BIBLIOGRAPHY: See under FRANK, JACOB.

K. I. BR.

KUBA: Chief town of the district of Kuba, government of Baku, Transcaucasia, having (1897) a total population of 15,346, in which were about 7,000 Jews, mostly Caucasian, or, as they are called there, "Mountain Jews." The latter occupy a separate suburb near the River Kubinka. There is a striking difference between them and their European coreligionists. They dress like the Caucasian Mohammedans in "peshmets" (short, quilted Tatar coats), and wear high astrakhan caps ("papakh"); the women wear wide trousers. The Kuban Jews call themselves by the names of their fathers, adding the word "ogly" (son); *e.g.*, "Abraham Isaac Ogly," means Abraham son of Isaac. Their names are Biblical, but are wofully mispronounced. Among themselves they use the Tat language, but with the natives they converse in Tatar. The use of liquor is common among them, even among the women.

The Jews of Kuba live in small earthen huts ("saklya"), often as many as ten to fifteen persons occupying a hut which gets its sole light from a small window in the roof. They have hardly any furniture, as, like the Mohammedans, they eat and sleep on the floor. They are engaged mostly in agriculture and commerce, especially in the export of carpets to Constantinople. While the merchant class is wealthy, the rest of the population is quite poor; and the average Mountain Jew will work as a laborer at 20 to 30 copecks a day. In religious matters they are very fanatical; and any one who does not comply strictly with all the laws is accused of apostasy. Polygamy is not prohibited. In writing they use the Rashi script.

BIBLIOGRAPHY: Chorny, *Sefer ha-Massa'ot*; Veidenbaum, *Putevoditel po Kavkazu*, p. 128, Tiflis, 1888.

H. R. M. R.

KUENEN, ABRAHAM: Dutch Christian Old Testament scholar; born in Haarlem, North Holland, Sept. 16, 1828; died in Leyden Dec. 10, 1891. He was educated at Leyden (1846–51), where in 1852 he was appointed assistant professor, and in 1855 professor, in the theological faculty; and there he remained until his death.

He was one of the leaders of the modern school of Old Testament critics. His chief work is an introduction to the Old Testament ("Historisch-Kritisch Onderzoek," etc., 3 vols. 1861–63; of the second edition, 1885 *et seq.*, the third part was left unfinished at his death). There is an English translation of the first part ("The Hexateuch," by P. H. Wicksteed, 1886), and a German translation of the whole ("Historisch-Kritische Einleitung," etc., by Th. Weber and C. Th. Müller, 1886 *et seq.*).

The most important critical problems are discussed with masterly method in many articles, especially in the "Theologisch Tijdschrift" (1867 *et seq.*), of which Kuenen was one of the editors.

Special mention is appropriate here of his investigations of the membership of the Sanhedrin (1866), the men of the Great Synagogue (1876), and the genealogy of the Masoretic text (1873), published in the transactions of the Amsterdam Academy of Sciences ("Verslagen en Mededeelingen"). These, with a number of the articles in periodicals, may be found in a German translation by Budde in "Gesammelte Abhandlungen zur Biblischen Wissenschaft von Dr. A. Kuenen" (1894).

His "Religion of Israel."

The first noteworthy attempt to construe the history of the Hebrew religion from the premises of the new critical school was Kuenen's "Godsdienst van Israël," 2 vols. 1869–1870 (English transl., "The Religion of Israel to the Fall of the Jewish State," 3 vols., 1874–75). In this work Kuenen accepted the opinion, which Graf had revived in 1866, that the ceremonial law is the latest part of the Hebrew legislation. He made Graf's theory consequent by including with the Law the cognate histories in the Hexateuch; and discovered in Neh. viii.–x. a counterpart to II Kings xxii.–xxiii., narrating the introduction of the priestly laws by Ezra. The chief significance of his "National Religions and Universal Religions" (Hibbert Lectures for 1882) also lies in the chapters on Judaism, and on Christianity in its relations to Judaism. "De Profeten," 1875 (English transl., "The Prophets and Prophecy in Israel," 1877), is rather a refutation of dogmatic supernaturalism than a complete study of the phenomena of prophecy.

From 1885 until his death Kuenen presided over a group of scholars engaged in a new translation of the Old Testament, with introductions and notes, which was published in 1899 ("Het Oude Testament," etc., 2 vols.).

A complete list, by Van Manen, of Kuenen's writings will be found in "J. Q. R." 1892, iv. 471–489, and, revised, in the "Gesammelte Abhandlungen zur Bibl. Wissenschaft," pp. 501–511.

Bibliography: Oort, *Kuenen als Godgeleerde*, in *De Gids*, March, 1893, pp. 509–565; Tiele, in *Jaarboek van de Koninklijke Akademie van Wetenschappen te Amsterdam*, 1892; Toy, in *The New World*, March, 1892, pp. 64–88; Wicksteed, in *J. Q. R.* July, 1892, pp. 571–605; Kamphausen, in Herzog-Hauck, *Real-Encyc.* xi. 162–170.

T. G. F. M.

KUFAH, AL-: Ruined city of Asiatic Turkey, 88 miles south of Bagdad, situated on an affluent of the Euphrates; founded by Omar on the ruins of Ctesiphon in 639. A strip of land near it was given by him to the Jewish exiles from Arabia. An important Jewish community existed at Al-Kufah from the time of the unfortunate Calif 'Ali, with whom the Jews sided in his struggle against Mu'awiyah. Benjamin of Tudela visited the place at the end of the twelfth century, and found there 7,000 Jews. Tradition made the site of Al-Kufah the burial-place of King Jeconiah; and at the time of Benjamin of Tudela the supposed sepulcher was still in existence. It consisted of a large building in front of which was a synagogue.

Bibliography: Abu al-Fida, *Annales*, ed. Adler, i. 135; Weil, *Gesch. der Chalifen*, i. 56; Grätz, *Gesch.* v. 114; Benjamin of Tudela, *Itinerary*, ed. Asher, p. 69.

G. I. Br.

KUH, DAVID: Austrian journalist and deputy; born in Prague 1818; died Jan. 26, 1879. He gave up the study of medicine and law, which he had been pursuing in Vienna, and became first a teacher, then an actor, and finally a publicist in Pest. He was an enthusiastic follower of Louis Kossuth during the Hungarian war of independence, and was punished with imprisonment for participation in the revolt. When liberated, in 1850, he returned to Prague, and founded a German political journal. He was an adherent of the Germans during the struggle between them and the Czechs, and received a mandate as deputy to the Reichstag, which, however, he soon gave up.

Bibliography: *Neue Freie Presse*, Jan. 27, 1879.

S. M. K.

KUH, EMIL: Austrian poet and novelist; born Dec. 13, 1828, at Vienna; died Dec. 30, 1876, at Meran; studied philosophy and history at the University of Vienna. In 1847 he took temporary charge of his father's business, and for a few years afterward was employed by the Nordbahn (Northern R. R.), resigning to devote himself to literature. During a short stay in Berlin he became a Roman Catholic (1857), and in 1858 took up his residence in Vienna, where he was well known as a writer and critic for the leading papers of the Austrian empire.

In 1864 Kuh was appointed professor of German language and literature at the Vienna Commercial College (Handelsschule), but was compelled by ill health to resign after a few years and retire to Meran. He published the following works: "Friedrich Hebbel"(Vienna, 1854); "Drei Erzählungen" (Troppau, 1857); "Gedichte" (Brunswick, 1858); "Dichterbuch aus Oesterreich" (Vienna, 1863); "Ueber Neuere Lyrik" (*ib.* 1865); "Adalbert Stifter" (*ib.* 1868); "Zwei Dichter Oesterreichs" (Budapest, 1872); "Biographie Friedrich Hebbel's" (Vienna, 1877). Together with G. Glaser he published the "Gesammelte Werke von Friedrich Hebbel" (Hamburg, 1864–68), and with F. Pachler the "Nachlass" of Friedrich Halm (Vienna, 1872). The "Wiener Jahrbuch für Israeliten" contains some of his poems. Kuh's correspondence with Theodor Storm was published by his son Paul Kuh in vol. 67 of "Westermann's Monatshefte" (1889–90).

Bibliography: *Meyers Konversations-Lexikon.*

S. M. K.

KUH, EPHRAIM MOSES: German poet; born 1731 in Breslau; died there April 3, 1790. His parents had chosen for him the career of a student of the Talmud; but his faith had been shaken by the influence of a skeptic teacher, and he preferred to enter his father's business. In spending all his spare time in reading and studying, he acquired a substantial knowledge of Latin and modern languages and a general education quite unusual among the Jews of his time. After the death of his father (1755) he at first associated himself with his brothers in business; but in 1763 he accepted a position with his uncle Veitel Ephraim, the well-known medalist and jeweler to Frederick the Great, and became intimately connected with Moses Mendelssohn and his friends. But in spite of his considerable fortune he soon got into financial difficulties, due largely to indiscriminate charities and to his somewhat irregular mode of living. In 1768 he surrendered his position with his uncle, and with the remainder of his money began to travel, taking with him his library, from which he would not separate himself. He wandered through Holland, France, Switzerland, and some parts of Germany, where he often was deeply humiliated by the imposition of the "Leibzoll" (personal tax).

These travels completed the ruin of his fortune as well as of his health. In Saxe-Coburg-Gotha he was fined heavily for evading the toll, and had to sell his clothing in order to get to Breslau. There his brothers took care of him and endeavored to let him lead a quiet life; but the misfortunes of his career darkened his mind and caused him to isolate himself. Soon his melancholy turned into a madness that lasted for six years, though with brief intervals of sanity in which he wrote some of his best poems. After having recovered, he devoted himself wholly to poetry, till in 1786 he was stricken with apoplexy and remained robbed of all power of movement, and almost of speech, until his death.

In his poems Kuh vividly expresses his patriotism and his reverence for Frederick the Great; but he expresses also resentment at the bad treatment of Jews in Germany and scorn at his own and others' failures and weaknesses. His poems were greatly esteemed by Mendelssohn and other contemporaries. The German poet and critic Ramler revised them and published a selection in German periodicals; but the greater part of Kuh's poems, revised by Ramler, were not published until after the poet's death, and then by the Christian physician Kausch. Critics prefer among his poems the short witty epigrams, often full of biting satire and irony. Gervinus calls his Anacreontic verse "superior to similar poems by Gleim." Kuh was the first German Jew of modern times who won recognition as a poet. Berthold Auerbach made him the hero of a novel entitled "Dichter und Kaufmann" (Stuttgart, 1839).

BIBLIOGRAPHY: *Hinterlassene Gedichte von Ephraim Moses Kuh*, Zurich, 1792 (with a biography of Kuh by his friend Moses Hirschel); Kayserling, *Der Dichter Ephraim Kuh*, Berlin, 1864; Gervinus, *Gesch. der Deutschen Dichtung*, iv. 243 *et seq.*, Leipsic, 1873.

D. A. FE.

KUHN, ABRAHAM: German physician; born at Bissersheim, Alsace, Jan. 28, 1838; died at Strasburg Sept. 15, 1900. Kuhn was educated at the universities of Giessen, Prague, Vienna, Munich, and Würzburg (M.D. 1863). He then went to Strasburg; in 1865 he took a medical diploma there also, and thereupon became lecturer. In 1873, on the opening of the German university at Strasburg, he was appointed assistant professor and chief of the polyclinic for diseases of the throat and nose. As a specialist in these diseases Kuhn has contributed many essays to the medical journals of France and Germany. He translated Troeltsch's "Lehrbuch der Ohrenheilkunde" into French (Paris and Strasburg, 1870), and wrote: "Histologie des Häutigen Labyrinthes der Knochenfische," Leipsic, 1878; "Histologie . . . der Amphibien," *ib.* 1880; "Histologie . . . der Reptilien," *ib.* 1880; "Histologie . . . der Vögel," *ib.* 1884.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

KUHN, MORIZ: Austrian physicist; born in Brünn, Moravia, Jan. 11, 1843; educated at the Polytechnic high school there, and later at the University of Vienna. He entered the service of the state in 1865. In 1867 he was appointed an assistant in the Institute of Meteorology and Terrestrial Magnetism, and in Oct., 1868, to a like position in the Polytechnic Institute at Vienna, where he remained for more than two years until appointed (1870) professor of mathematics and physics at the K. K. Staats-Ober-Realschule in the seventh district of Vienna.

Kuhn was editor of "Die Realschule" from 1872 to 1877, and from 1877 to 1889 of the "Zeitschrift für das Realschulwesen." He is the author of the following works: "Ueber die Lichtenberg'schen Figuren," Vienna, 1873; "Ueber Beziehungen Zwischen Druck, Volumen und Temperatur bei Gasen," *ib.* 1875; "Einiges über die Entwicklung der Kegelschnittslinien aus Zwei Gegebenen Kreisen," 1868.

S. E. J.

KULISHER, MIKHAIL IGNATYEVICH: Russian lawyer and author; born July 7, 1847, in a Jewish agricultural colony near the village of Sophiefka, district of Lutsk. At the age of ten he entered the rabbinical school of Jitomir. Afterward he entered the classical gymnasium in Kamenetz-Podolsk, but had to leave the institution on account of ill health. Later he went up for his final examinations at the gymnasium of Jitomir, and entered the law school of the University of Kiev. At the end of two years he was transferred to the University of Odessa. In 1871 he removed to St. Petersburg, passed his final examinations at the university of that city in 1872, and soon after received an appointment as assistant district attorney. He, however, devoted but little time to his legal practise, and in 1875 went to Vienna and later to Berlin.

Early Writings.

Kulisher's first printed article was a contribution on the status of the Rabbis, published in 1866 in the then recently established periodical "Glasny Sud." While a student at the University of Odessa, Kulisher had edited the "Weekly Chronicle" column in "Dyen," and had published in the same paper a series of biographies of prominent Jewish men like Lasker and Jacobi; also some critical notes, among them those on Bogrov's "Zapiski Yevreya," for which he was later bitterly attacked by that author. From Odessa he had also written several letters for the "Sanktpeterburgskiya Vyedomosti" on the anti-Jewish riots in Odessa in 1871, and somewhat later he wrote three letters for the "Vyedomosti" on the causes of these riots. In 1876 he wrote a book entitled "Das Leben Jesu, eine Sage" (Leipsic, 1876). In that year there appeared in the "Zeitschrift für Ethnologie" his first article on ethnography, entitled "Die Geschlechtliche Zuchtwahl in der Urzeit." During the same year he contributed to "Novoye Vremya" articles on foreign political questions, and wrote also a historical sketch of the Balkan Slavs. During 1877–78 he contributed from abroad a series of articles on ethnography to the "Zeitschrift für Ethnologie," "Archiv für Anthropologie," "Zeitschrift für Völkerpsychologie und Sprachwissenschaft," "Kosmos," and "Globus." These essays dealt with the history of the human family in its relation to political constitution, private ownership, and commerce.

From 1878 Kulisher contributed to "Slovo," "Russkaya Pravda," "Otechestvennyya Zapiski," and to "Razsvyet" when the publication of the last-named was resumed. He continued to write the leading articles for this publication until 1880, and then became editor of "Pravda." This periodical was discontinued in October of the same year by order of Governor-General Drenteln of Odessa.

As Editor of the "Zarya."

Soon afterward Kulisher was offered, by a circle of philanthropists who established the paper, the editorship of the "Zarya." The purpose of this publication was to champion the cause of the persecuted peoples—the Poles, Ukrainians, and Jews—against the attacks of the anti-Semitic Russian daily the "Kievlyanin," published by Pikhno. Accepting the offer, Kulisher became the active editor, and, in time, the owner, of the "Zarya." The official editor, Andreyevski, who had originally received permission to publish the paper, was retained as nominal editor. In 1886 the department of printing refused to recognize Kulisher as the actual editor, and Andreyevski availed himself of this opportunity to claim the ownership of the paper.

Beginning with 1880 Kulisher published articles on ethnography and the history of civilization in "Vyestnik Yevropy," in the "Zeitschrift für Ethnologie," and in "Ausland."

In 1887 Kulisher published in book form a considerable number of his articles under the title "Ocherki Sravnitelnoi Etnografii i Kultury," and wrote two articles on the history of artisan gilds for "Russkaya Mysl," and two for "Vyestnik Yevropy." In the same year and in 1888 he wrote constantly for the "Novosti," "Nedyelnaya Khronika Voskhoda," "Voskhod," and "Russkaya Mysl." In 1884 he was a delegate to the congress of archeologists in Odessa, and in 1895 delegate to the congress of anthropologists in Carlsruhe.

Since 1888 Kulisher has been devoting himself to his legal practise in St. Petersburg. He has published in the "Voskhod" a series of sketches on the history of the Jews in Russia and in other countries, among them one on the Jews of America based mainly on the data taken from the first volume of the Jewish Encyclopedia; several articles on legal matters in the "Zhurnal Ministerstva Yustitzii," "Pravo," "Russkoye Bogatstvo," and "Novosti"; and a pamphlet, "Razvod i Polozheniye Zhenschin" (St. Petersuburg, 1896), on divorce and the present condition of woman.

Kulisher is a member of the committee of the Association for the Propagation of Culture among the Jews of Russia, and of the central committee of the Jewish Colonization Association.

H. R. D. G.

KULISHER, REUBEN MOISEIYEVICH: Russian physician and educator; born at Dubno 1828; died at Kiev Aug. 9, 1896; educated at the local district school, at the classical gymnasium of Jitomir (graduated with gold medal in 1848), and at the medico-chirurgical academy of St. Petersburg (graduated in 1856). He was attached to the army, at that time in the field, being one of three Jews then appointed military surgeons. After the Crimean war he was appointed junior attending physician at the military hospital of Lutsk, and was assigned to duty at Kiev hospital in 1860. From 1869 to 1876 he undertook a number of commissions of a scientific nature for the government. During his studies abroad Kulisher worked in the laboratories of the most prominent French and German investigators, devoting himself mainly to the study of hygiene and military sanitation. He was also a contributor to a number of scientific works and editor of translations of classical works on medicine.

Kulisher has done much toward improving the education of the Russian Jews. About the middle of the nineteenth century he came forward as the champion of systematic education for the Jewish masses, thereby making many enemies among his Orthodox coreligionists. He wrote on the Jewish question; also on the Russian translation of the Old Testament, in "Yevreiskaya Biblioteka," 1871, vol. i.; "I. Shigarin i Yevo Otnosheniya," etc. (Kiev, 1880); besides articles in "Voskhod," 1891, 1892, 1894.

Bibliography: *Voskhod*, 1896, No. 33; *Sistematicheski Ukazatel*, s.v.

H. R. J. G. L.

KULKA, ADOLF: Austrian journalist; born Oct. 5, 1823, in Leipnik, Moravia; died in Vienna Dec. 5, 1898. He studied philosophy and jurisprudence in Prague and Vienna, and began at that time to publish political treatises and small works of fiction in local periodicals. Having taken an active part in the agitation of 1848, Kulka had the distinction of being the first author whose poems were printed without being censored. In 1854 Ignaz Kuranda engaged him for the "Ostdeutsche Post," for which he wrote political editorials till 1857. Later in conjunction with Ignaz Pisko he founded the juridical journal "Gerichtshalle," and conducted it for more than forty years. When the "Wiener Allgemeine Zeitung" was established, Kulka became a member of its editorial staff, in which capacity he acted for ten years. Amid his journalistic work he found leisure to contribute essays, tales, and poems to various periodicals. Conspicuous among these is a collection of poems entitled "Chanuca-Lichter," translated in parts into several languages.

Bibliography: *Das Geistige Wien*, i.; *Jew. Chron.* Dec. 16, 1898, p. 19.

S. B. B.

KULKE, EDUARD: Austrian author; born at Kostel, near Nikolsburg, Moravia, May 28, 1831; died in Vienna March 20, 1897; educated at the polytechnic institutes of Vienna and Prague. After following for several years the profession of teacher he settled in Vienna and devoted himself entirely to literature. He soon attracted attention by his tales derived from the life of the Moravian ghetto, which placed him as a ghetto-writer next to Leopold Kompert. Among his works may be mentioned: "Aus dem Jüdischen Volksleben" (Hamburg, 1871); "Geschichten" (Leipsic, 1869); and "Der Kunstenmacher," the last-named published also in Paul Heyse's "Novellenschatz." Kulke was an intimate friend of Friedrich Hebbel, whose memoirs he published under the title "Erinnerungen an Friedrich Hebbel" (Vienna, 1878).

As a musical writer Kulke contributed notices to the "Fremdenblatt" (Vienna) and "Vaterland" (Vienna), in which he with great ardor advocated the Wagnerian cult. Among his essays on this subject are: "Richard Wagner," Prague, 1883; "Die Umbildung der Melodie," *ib.* 1884; and "Richard Wagner und Friedrich Nietzsche," Leipsic, 1890. Subsequently he changed his views and separated from Wagnerianism.

The most important of Kulke's esthetico-philosophical essays is "Zur Entwickelungsgeschichte der Meinungen," Leipsic, 1891. Of his numerous other works, the more widely known are: "Don Perez," tragedy (Vienna, 1873); "Korah," Biblical tragedy (Leipsic, 1873); "Der Gefiederte Dieb," comedy (Vienna, 1876); and "Der Glasscherbentanz" (1881). He was also a diligent contributor to Jewish periodicals.

BIBLIOGRAPHY: *Neue Freie Presse*, evening ed., March 22, 1897: Eisenberg, *Das Geistige Wien*, i.

S. B. B.

ḲUMISI, DANIEL AL-. See DANIEL BEN MOSES AL-ḲUMISI.

KUNA: Polish name for the pillory, the well-known implement of torture and punishment, used by the Polish and Lithuanian Jews of the eighteenth century, who seem to have adopted it from their Christian neighbors, to punish those who sinned against religion or against the interests of the community. Generally the kuna did not differ much from the pillory used in most other European countries; but in some places it was a chain to which the offender was fastened. The kuna was placed in a corner of the office of the ḳahal, which was usually connected with the synagogue. The offender was placed in the kuna shortly before the morning or the evening service; and each worshiper had the right, and even considered it a duty, to spit in the culprit's face, and to beat and otherwise insult him.

The date of the introduction of the kuna into the Jewish communities is not known. Höschel Lewin, in his "'Aliyyat Eliyahu," a biography of Elijah of Wilna (pp. 47–50, Wilna, 1855), relates that in 1770 a freethinker was punished by the elders of the ḳahal in Wilna. It was probably ABBA GLUSK (see GLUSKER MAGGID), who had made deprecating remarks before the gaon of Wilna about the Passover Haggadah. The culprit was arrested the same day; he received forty lashes; and was then put in the kuna. After suffering the usual insults the unfortunate man was led out of town and ordered not to return.

In 1772 Elijah expressed to the elders of the ḳahal his wish to punish Issar, the "Ḥasidic heretic," the "priest of Baal," by putting him in the kuna; but they found it inconvenient to comply with his request. Issar received only the usual "malḳut" (lashes); but on the following day the great excommunication ("ḥerem") was pronounced against him and his companions. In 1782 the elders of the ḳahal of Minsk, having been accused by some Jewish artisans of oppressing the Jewish people and of misusing the public money, punished the leaders of the malcontents by putting them in the kuna.

BIBLIOGRAPHY: Dubnow, in *Voskhod*, 1890, ii. 102, iii. 99; Bershadski, *Litovskie Yevrei*, p. 48.

H. R.

KUNITZER, MOSES BEN MENAHEM: Rabbi in Ofen and dayyan in Budapest; born at Alt-Ofen; died Feb. 2, 1837. A descendant of Rabbi Löwe ben Bezaleel, he was one of the pioneers of enlightenment in Hungary. His works include: "Bet Rabbi" (Vienna, 1805), *i.e.*, a biography of Judah ha-Nasi, part of which was included in Schmid's Mishnah edition in 1815; "Ben Yoḥai," a defense of the genuineness of the Zohar (*ib.* 1815); "Ha-Maẓref," a Hebrew letter-writer (vol. i., Prague, 1820; vol. ii., Vienna, 1857). His responsum in "Nogah ha-Ẓedeḳ" (Dessau, 1818), in which he permits the introduction of the organ into the synagogue, created a great stir. A part of his manuscript is to be found in the library of the rabbinical seminary at Budapest.

BIBLIOGRAPHY: Büchler, *A Zsidók Története Budapesten*; Ignatz Reich, *Beth-El*, i. 169–176.

S. A. Bü.

KUNOS, IGNATZ: Hungarian authority on Turkish; born Sept. 20, 1861, at Sámson, Hungary. He attended the gymnasium at Debreczin and the University of Budapest, where he studied linguistics. On receiving his Ph.D. degree he went to the East on a scholarship granted by the Jewish community of Budapest and the Hungarian Academy of Sciences, and traveled through European Turkey, Asia Minor, Syria, Palestine, and Egypt, studying the various Turkish dialects and collecting Turkish popular poetry. The results of these studies were published by the Hungarian Academy in the following works: "Három Karagöz Játék" (1885), "Oszman Népköltési Gyüjtemény" (2 vols., 1887–1889), "Orta-Ojunu" (1889), "Török Nepmesék" (1889), "Anatoliai Képek" (1891), "Köroglu" (1894). On his return (1891) he was appointed lecturer of the Turkish language and literature at the University of Budapest, and professor of Turkish in the Oriental School of Commerce in that city, becoming director of the last-named institution in 1893.

Kunos is the only Jew in Hungary who is director of a state institution of learning. He is also a member of the State School Board of Business Colleges, corresponding member of the Hungarian Academy of Sciences (since 1893), and of the Société Asiatique of Paris (1889). Together with Bernhard Munkácsi he is editor of the "Keleti Szemlé," the only existing periodical for the Ural-Altaic languages. He has been decorated with two high Turkish orders.

S. L. V.

KUPERNIK, ABRAHAM (AVRAAM ARONOVICH): Russian communal worker; born at Wilna 1821; died at Dembitza 1893, on his homeward journey from abroad; buried in Ḳiev. He studied Talmud at the Volozhin yeshibah and acquired a fair secular education. In 1851 he became manager under Yosel Ginsburg of the liquor monopoly in the government of Grodno, and in 1861 he served in a similar capacity in the government of Kiev.

Kupernik was prominent in the affairs of the Jewish community and did much toward the establishment of hospitals and other charitable and educational institutions. He was president of the Jewish hospital.

For his services as one of the board of directors of the prison Kupernik was decorated with the Order of St. Stanislas. He was also a member of the Red Cross Society and president of the city charities of Kiev (1882). In 1882 he was created honorary and hereditary citizen of the empire. He also received (1888) the gold medal of the Vladimir Order for his services as president of the board of directors of the government bank of Kiev.

As a writer Kupernik is known for his articles in the Hebrew periodicals, and also for a little volume published in 1891 under the title of "Ḳorot ha-Yehudim be-Kiyov," which is, however, not a history, but only a copy of the pinḳes of Kiev.

Kupernik's son **Liov** is one of the most prominent lawyers of South Russia. He ably defended the cause of the Jews in Kiev and Balta during the proceedings following the riots in 1881.

Bibliography: *Ha-Asif*, vi. 161, Warsaw, 1893.
H. R. J. G. L.

ḲUPPAH. See Charity.

KURANDA, IGNAZ: Austrian deputy and political writer; born in Prague May 1, 1812; died in Vienna April 3, 1884. His grandfather and father were dealers in second-hand books. In 1834 he went to Vienna, where he devoted himself to literary work, and wrote the drama "Die Letzte Weisse Rose," which was played first in Stuttgart and later in Carlsruhe and Frankfort-on-the-Main, and won great popularity. In 1838 Kuranda went to Stuttgart, where he became acquainted with David Strauss, the author of "Das Leben Jesu," with Uhland, and with other Swabian poets. Here, too, for the first time he came in touch with public political life. He then went to Paris and Brussels. In the latter city he attracted attention through lectures on modern German literature. With the assistance of Minister Nothomb and the author Hendrik Conscience he in 1841 founded the periodical "Die Grenzboten"; but on account of the obstacles which the Prussian government placed in the way of its circulation in Germany Kuranda removed the headquarters of the paper to Leipsic, where it soon became an important factor in Austrian politics. That which no one dared write in Austria was published in "Die Grenzboten." Kuranda's work "Belgien Seit Seiner Revolution" appeared in Leipsic in 1846.

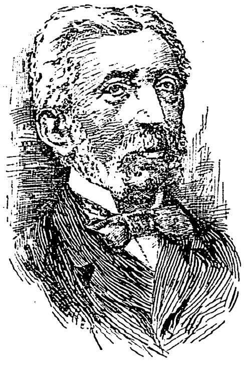

Ignaz Kuranda.

Establishes "Die Grenzboten."

After the outbreak of the movement of 1848 Kuranda went to Vienna, where he was enthusiastically received in literary circles. From Vienna he was delegated to the Fünfziger Ausschuss in Frankfort-on-the-Main, and later he was returned to the German parliament as delegate for Teplitz. Kuranda did not remain long in the Frankfort parliament. In the summer of 1848 he returned to Vienna and established the "Ostdeutsche Post," which first appeared on Oct. 1, and in which he strove to oppose the revolutionary element. After the promulgation of the constitution (the "Octroirte Verfassung"), which had been forced upon the people, Kuranda had to give up his position as editor of the "Ostdeutsche Post." He was placed under police surveillance because he refused to sign an engagement not to write upon politics, and some time elapsed before he could again publish the periodical, which he made the organ of the so-called "Grossdeutsche" liberal party in Austria, and in which he pleaded for the restoration of constitutional conditions.

Kuranda may be regarded as one of the founders of liberal press conditions in Austria. Memorable is his lawsuit with Sebastian Brunner, a Catholic priest and editor of the "Kirchenzeitung," which case was tried on May 10, 1860. Kuranda had pointed out in the "Oesterreichische Post" that Brunner collected material for his accusations against the Jews "from very unclean and suspicious sources, whereby he spread untruthfulness and slander." Brunner pressed a charge of calumny against Kuranda, who, through his able defense, and after a masterful pleading by Johann Nepomuk Berger, was acquitted in terms which implied a condemnation of Brunner's anti-Jewish campaign.

In 1866 Kuranda discontinued the publication of his paper, and devoted all his energies to politics. He fought the absolutist October policy, and assisted, as friend and confidant, the Austrian secretary of state, Schmerling, in drafting the February constitution.

On March 20, 1861, Kuranda was sent to the Landtag of Lower Austria as delegate for the district of Vienna, and was subsequently elected to the Reichsrath, retaining his seat in that body for twenty years. On the creation of the Delegations (a kind of common parliament of Hungary and Austria with alternative seats at Budapest and Vienna) he was returned as a member of that body. One of the most distinguished members of parliament, Kuranda was a brilliant orator, and spoke mostly on questions of foreign politics. He was also for many years a member of the city council of Vienna.

In Parliament.

In 1881 Kuranda's seventieth birthday was celebrated with great enthusiasm by his political party and by the press; and the city council made him an honorary citizen. The emperor had already in 1867 honored him with the "Ritterkreuz des Leopoldordens." Kuranda's great activity as a politician and publicist, which he exercised for twenty-three years as the leader of the German liberal party, was paralleled by his faithful devotion to the Jewish cause, to which he gave a great part of his powers.

He was for twelve years president of the Jewish community of Vienna. As vice-president of the Israelitische Allianz zu Wien he promoted the study of Jewish science and history, in which he took great interest.

Bibliography: Wurzbach, *Biog. Lex. des Kaisertums Oesterreich*; *Meyers Konversations-Lexikon*.

s. L. Y.

KURBSKI, PRINCE. See Russia.

KURDISTAN: A country of western Asia, partly under Turkish and partly under Persian rule, although the Kurds pay but little attention to either government. They derive their income from agriculture and cattle-raising, and a goodly share of it from robbery. The Jewish population of Kurdistan is estimated to be from 12,000 to 18,000, scattered in numerous villages, and living in groups of from five to ten houses, or of twenty at most. These communities do not, as a rule, possess a synagogue, but hold services in some house owned by one of their number.

The Jews of Kurdistan have no written record of their first arrival in the country; but they believe that the earliest settlers came in the time of Ezra. The immigration of Jews into Kurdistan in early times may be assumed from the fact that their speech differs but little from the modern Syriac dialect of the Nestorian Christians who are scattered throughout Kurdistan. Moreover, this speech has idiomatic expressions similar to those occurring in the Babylonian Talmud, in the Aramaic translations of the Bible, and in the few Pahlavi inscriptions on monuments and those on the coins of the Sassanid monarchs who ruled in Persia from 266 to 640.

Kurds and Turks.

Since the Kurd clans among which the Jews are very sparsely scattered were until quite recently constantly at war with one another, it must be assumed that the Jews suffered considerably from this cause, and that thereby their numbers were greatly reduced. Local records show this to have been the case. In Berdug there are several thousand ancient graves which have partly been demolished; and it is believed that this graveyard belonged to the Jews. Among the graves is that of Rabbi Abraham, which is regarded as sacred and attracts annually many Jewish pilgrims. It is venerated also by the Kurds; and several miracle stories are connected with it. With the subjection of the Kurds by the Turks the internecine struggles have largely ceased; but the Turks have introduced little civilization, and the struggles are apt to be renewed. The Kurds still lead a seminomadic existence. In the spring the shepherds and herdsmen leave their houses, and, carrying their tents of goat-hair with them, drive their flocks and herds from place to place, often causing, in this way, collisions between neighboring tribes. In earlier times the Jews, also, possessed such tents; but those days of affluence and independence have long passed away.

The Jews and the Mohammedans live, as a rule, on more friendly terms than do the Jews and the Armenians and Nestorians. The belief that the Jews use Christian blood at Passover sustains between the Jew and Christian a deep-seated enmity. Like the other inhabitants of the country, the Jews suffer much from the arbitrary acts of the police. The Jews are placed under the authority of the chief of police of the village in many instances, and have to bear much from the petty police officers. Jewish converts to Mohammedanism are even worse than the native Mohammedans in their hatred of the Jews; and in their zeal they are eager to make reports to the police. This renders the position of the Kurdistan Jews a very unenviable one.

Much effective work in ameliorating the condition of the Kurdistan Jews has been done by the Alliance Israélite Universelle, an important feature being the foundation of schools for Jewish children. Hitherto the latter have had but little opportunity to study their religion or their history, since the rabbis have been so actively engaged in extracting the sinews from meat, in circumcising children (in Mohammedan houses also), and in making amulets, that they have had no time left for religious teaching. Where instruction was given at all, the boys were sent to school at the age of six or seven and remained there until they were thirteen or fourteen. The instruction consisted of writing, reading, and the study of the Scriptures, and at times Mishnah, arithmetical problems being solved by a computing instrument called "taspe." The religious instruction of the girls does not go beyond the "Shema‘"; they are taught nothing else but household duties.

Customs.

The family life is rather primitive. The men marry at seventeen or even earlier; the girls, at thirteen or fourteen. The father of the bridegroom furnishes the bride with her dowry, and the bride, when she has money, brings to her husband 100 toman (1 toman = about $2.25). Monogamy is the rule; but exceptions occur, as, for instance, when the marriage is childless or when the levirate comes into effect. The women are dependent and superstitious. Men and women carry charmed writings as preventives against disease and the evil eye. These amulets contain the name of God in cabalistic formulas, which are usually taken from a well-known mystical book called "Sefer Raziel." Even the Kurds at times apply to Jewish writers for amulets. In such cases the latter are careful not to insert therein the name of God. The preparation of amulets was introduced by Jews from Jerusalem who visited Kurdistan in the course of their collecting tours.

In general the Jews of Kurdistan earn their livelihood by keeping stores or by acting as agents in the export trade. The children peddle tobacco, fruit, matches, and other small articles. Many of the men go into the villages and trade with the natives in natural products, such as grain, cheese, wool, honey, wax, gall-apples, grapes, etc. These products are either sold in the towns or are exported to Russia. Jews in better circumstances have stores in the bazaars of the different cities, where they trade from Sunday until Friday. Not infrequently the poorer Jews represent themselves as doctors, or become venders of drugs without knowing anything of medicine. The Jewish merchants are often waylaid and robbed. In order to escape imprisonment for not paying for merchandise supplied to them on credit, they at times abandon their families, leaving them in misery. In many instances the women thus abandoned are compelled to sell themselves in order to obtain food for their families. The rabbis, being ignorant and poor, have but little influence, and can not correct the existing evils.

In villages where a number of Jews live together they form a community and engage a dayyan, and a shoḥeṭ who also acts as mohel. The head of the community with the advice of the most prominent members determines the taxes to be paid to the government. The burial of the dead is usually conducted three or four hours after death by the "ḥebra ḳaddisha." During the week of mourning the mourners are visited by their neighbors, who bring food with them and share it with the bereaved. Quarrels and difficulties are adjusted by the rabbi, who calls a bet din. When Jews have differences with Christians or with Mohammedans they submit them to the local Mohammedan chief. Bribery often influences his decision. The higher magistrate is a Turk, who lives in Bashkala and receives his uncertain salary from Constantinople. He presides over a local court composed of ten Mohammedans, one Armenian priest, and one Jew.

The following is a list of the Jewish communities of Kurdistan (1881):

Amidyah: About 50 families.

Bajerga: 40 to 50 families. Formerly there was a large Jewish community here, whose members dealt in salt and other articles, but being forbidden to trade were obliged to leave the place. The few remaining are poor.

Bashkala: 140 families.

Bitanura: 40 to 50 families. There is in the neighborhood a large cave which is supposed to contain the grave of the prophet Elijah. Israelites from other districts make pilgrimages to it. A few of the Jewish inhabitants are in easy circumstances.

Daya: 250 families.

Deze: The seat of government; situated in a valley surrounded by fifty villages. There are from five to ten Jewish families in each village, their synagogue being at Deze, which has ten Jewish families. The Jews living in these villages use the Kurdish language, even in reading the Law.

Eshnu: 80 families. There is a synagogue containing five or six Torah-rolls. Jews possessing fifty dollars are considered rich.

Jezira: 80 families. Most of the men are cobblers.

Karada: 80 families. These are for the greater part farmers, and are well thought of by their neighbors. They all live in easy circumstances.

Maredin: 50 families.

Mia-vandan: About 100 families. This place is partly under Turkish rule and partly under the authority of the Shah of Persia.

Nakada: 60 families. Most of the Jews are linen-weavers and tailors.

Neri: 50 to 60 Jewish families. Both Jews and Armenians are much oppressed. The Jews are not allowed to blow the shofar in the city on Rosh ha-Shanah, but must go out into the field for that purpose. The sheiks of the place receive a portion of the booty secured by their subjects in their predatory expeditions.

Penjur: About 30 families, whose members are mostly cotton-spinners.

Rowandes: 50 to 60 families.

Sacho: 200 persons.

Seneh: An important commercial center. The Jewish community has two synagogues.

Suleimania: 180 families. The men are mostly pedlers, small traders, and tailors.

Bibliography: *Allg. Zeit. des Jud.* 1878, p. 243; Andree, *Zur Volkskunde der Juden*, p. 218, Leipsic, 1881; *La Geogr.* 1901, iv. 293; *Geographical Journal*, 1901, xviii. 121; Percy, *Turkish Kurdistan*, in *Proceedings Royal Inst. Great Britain*, xvi. 640; *Verhandlungen der Gesells. für Erdkund*, xxvii. 128; Albert Löwy, in *Transactions Soc. Biblical Archæology*, iv. 98, London, 1876; *Les Juifs de Kurdistan*, in *L'Univers Israélite*, Nov. 15, 1901; Stern, *Dawnings of Light*, London, 1854; *Ha-Shiloaḥ*, Jan., 1902, p. 52; Apr., pp. 355-356; Naumann, *Vom Goldenen Horn*, etc., Munich, 1893.

H. R. J. G. L.

KURLAND. See Courland.

KURREIN, ADOLF: Austrian rabbi; born Jan. 28, 1846, at Trebitsch, Moravia. He received his doctor's degree from the University of Vienna. He was rabbi of St. Pölten in 1872, of Linz from 1876 to 1882, of Bielitz from 1882 to 1888, and in the last-named year was called in the same capacity to Teplitz, where he is still active. Kurrein is a disciple of Adolf Jellinek. Besides several collections of sermons, entitled respectively "Maggid Mereshit" (1880); "Maggid le-Adam" (1882); "Patriarchenbilder: I., Abraham" (1893), he is the author of the following pamphlets: "Die Frau im Jüdischen Volke" (1885; 2d ed., Bilin, 1901); "Traum und Wahrheit," a biography of Joseph (1887); "Arbeit und Arbeiter" (1890); "Die Sociale Frage im Judentume" (1890); "Die Pflichten des Besitzes" (1892); "Der Friede" (1892); "Das Kaddisch" (1896); "Der Grabstein" (1897); "Judäa und Rom" (1898); "Bibel, Heidentum, und Heidenbekehrung" (1899; 2d. ed., 1901); "Brauchen die Juden Christenblut?" (1900); "Lichtstrahlen aus den Reden Jellinek's," prepared by him for Jellinek's seventieth birthday.

Kurrein edited the monthly "Jüdische Chronik" from 1894 to 1896 with S. Stern and I. Ziegler, and from 1897 to 1902 alone. During the last four years this periodical has advocated Zionism. S.

KUSEL, RUDOLPH: German jurist and politician; born May 9, 1809, in Carlsruhe; died there Jan. 26, 1890. He studied law in Heidelberg and Munich, and in 1832 was admitted to the bar in Baden. From 1834 he practised law at Rastatt, Bruchsal, and Carlsruhe, and was reputed one of the keenest of jurists. In 1849 he successfully defended the men charged with participation in the revolution at Baden. In 1859-87 he acted as attorney-general. After the abrogation of the Concordat in 1860 he was elected deputy from the city of Carlsruhe to the Second Chamber of the Landstände in Baden (1861), being the first Jew to be thus honored.

Kusel took a prominent part in the legislation concerning the emancipation of the Jews (1862), the new judicial constitution (1864), and schools (1867), and served on the more important committees of the House, particularly those pertaining to judiciary legislation. He belonged to the German National-Liberal party.

S. E. Schr.

KUSSIEL. See Jekuthiel.

KUSTENDIL: Bulgarian city in the north of Macedonia, near the Servian city of Nish. Jews must have settled at Kustendil before the beginning of the eighteenth century; a tombstone in the local cemetery bears the date 5509 (= 1749), and from 1680 to 1750 Samuel Haravon was chief rabbi. The rabbinical writer Mordecai Conforte, author of a collection of sermons, "Ḳol Shemu'el" (Salonica, 1787), lived here at the end of the eighteenth century. The following three chief rabbis of Kustendil belong to the nineteenth century: Baruch Halevy (1840); Abraham Meshullam (1850); and Abraham Meborak (1855).

In 1903 there were 250 Jewish families, or about 1,200 persons, in a total population of 13,000 inhabitants. The affairs of the community are administered by a synagogal committee and a school committee. Every family pays a stated sum each year, which, together with the tax on meat, serves to support the synagogue and a boys' school (150 pupils). The institutions include a synagogue, two batte midrashim, and six benevolent societies. The Jews are engaged in commerce, in the grocery trade, and as tinsmiths and shoemakers.

Bibliography: *Anuarul Pentrul Israelitzi*, vol. xi., Bucharest, 1885; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 87.

D. M. Fr.

KUTAIS: Russian city in the government of the same name; the scene of a trial for blood accusation in 1877. On April 16 of that year Sarra Modebadzé, a lame girl, six years old, of the village of Perevisi, visited the house of a neighbor, Pavel Tzkhodadzé, and did not return home. The child was last seen about three o'clock in the afternoon, and about the same hour seven Jews were seen on the Sadzaglikhevski road leading to Sachkheri. Two days later the dead body of the child was found, with no suspicious marks of violence upon it save two wounds on the hands, evidently made by the teeth of some animal. The body was quietly buried in the usual way.

The incident happened during the Jewish Passover, which fact suggested the guilt of the Jews. Four members of the Khundiashvili family—Iskhak Mordokhov, Bichia Shamuilov, Shamuel Aaronov, and Mordokh Iskhakov—and Iskhak, Mosha, and Yakov Tzveniashvili, all of the village of Sachkheri, were arrested on the charge of having kidnaped the girl and killed her. Mosha Yelov Tzotziashvili was accused of having brought the body of the murdered child from Sachkheri to the village of Dorbaidzé, where he left it, in order to divert attention from the alleged murderers; and Michael Abramov Yelikishvili, it was claimed, knew of the crime committed by his friends and relatives, but did not inform the authorities. Three autopsies proved that the child had been asphyxiated.

The trial began on March 5, 1879, in the Kutais district court, and on the 13th the defendants were acquitted. On an appeal to the supreme court the decision of the lower court was sustained. Both courts agreed with the defense that the child was killed by an accident. In 1895 Kutais had about 3,000 Jews in a total population of 26,000.

Bibliography: Stenographic report of the trial, by Mmes. Syerdukova and Umnova.

H. R. M. Z.

KUTNER, JOSHUA HÖSCHEL: Preacher at Lissa in the middle of the nineteenth century. He was the author of "Ha-Emunah weha-Ḥaḳirah" (Breslau, 1847), containing a philosophical development of the thirteen articles of belief of Maimonides, and extracts from the Haggadah and from the writings of the ancient philosophers. The work is divided into three parts: "Keter Malkut," on the first five articles of belief; "Shebeṭ Malkut," on prophecy, revelation, etc.; "Gedullat Malkut," on eschatology. Appended to it is an essay entitled "'Et La'asot," on the religious conditions prevalent in the author's day. Kutner was the author also of "Ha-Emunah weha-Biṭṭaḥon," on the precepts based upon the Decalogue (Breslau, 1853, with a German translation by Fürstenthal).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1590; Fürst, *Bibl. Jud.* ii. 213.

K. I. Br.

KUTNER, ROBERT: German surgeon; born at Ueckermünde, Pomerania, April 11, 1867. Educated at Berlin, Kiel, Freiburg-im-Breisgau, Vienna, and Paris (M.D. 1891). In 1892 he traveled, and on his return settled in Berlin, where he is still practising as a specialist in diseases of the urinary system. In 1902 he received the title of professor.

Kutner is the author of: "Die Photographie Innerer Körperhöhlen, Insbesondere der Harnblase und des Magens," Berlin, 1891; "Die Handhabung und Praktische Bedeutung der Asepsis für die Behandlung der Harnleiden," *ib.* 1897; "Die Instrumentelle Behandlung der Harnleiden," *ib.* 1898; "Aerztliche Kriegswissenschaft," *ib.* 1900; "Gerichtliche Medizin," *ib.* 1903.

Associated with Von Bergmann and Kirschner, Kutner is editor (1904) of "Zeitschrift für Aerztliche Fortbildung."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

KUTTOWER, ABRAHAM GERSHON BEN EPHRAIM: Polish rabbi and cabalist; born at Kuty, Galicia; died at Jerusalem about 1760. He was a follower of Isaac Luria's system of practical Cabala, and spent most of his time in fasting. He was also a recognized authority in rabbinical matters, and Ezekiel Landau, who inserted a responsum of Kuttower's in his "Noda' bi-Yehudah," speaks of him in terms of high praise. His authority as a cabalist is invoked by Eybeschütz in his "Luḥot 'Edut."

Kuttower was at first rabbi at Brody, where Israel Ba'al Shem-Ṭob became his brother-in-law. Owing to Shem-Ṭob's pretense of being an ignorant man, he was treated harshly by Kuttower (see Ba'al Shem-Ṭob). Later, Kuttower went to Palestine, and in a letter of 1757 he declared that he had lived at Hebron for six years alone, then at Jerusalem for four years with his family (Luncz, "Jerusalem," ii. 152 *et seq.*). There is, however, a tradition that Kuttower studied Cabala under Ḥayyim ibn 'Aṭṭar, who died at Jerusalem in 1743 (Hurwitz, "Ḥibbat Yerushalayim"). Possibly he went to Hebron before 1747; and after having remained there six years, returned to Brody in order to induce his sons to marry, and then went back to Jerusalem. During his second stay at Brody, Kuttower was reconciled with Israel Ba'al Shem-Ṭob, and he exchanged letters with him when settled at Jerusalem, where he finally adopted the Ḥasidic system of his brother-in-law. At Jerusalem, Kuttower became the "rosh yeshibah" in the Midrash Ḥasidim organized by those who had come to Palestine headed by Judah he-Ḥasid.

Bibliography: Abraham Kahana, *R. Yisrael Ba'al Shem-Ṭob*, pp. 38, 96 *et seq.*; Simeon Dubnow, in *Pardes*, ii. 202–204, Odessa, 1894; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 34.

K. M. Sel.

L

LA PEYRERE, ISAAC. See Manasseh b. Israel.

LABAN (לבן).—**1. Biblical Data:** Son of Bethuel, grandnephew of Abraham, and maternal uncle and father-in-law of Jacob. His home being in Aram-naharaim (Mesopotamia; Gen. xxiv. 10), otherwise known as Padan-aram (*ib.* xxviii. 5), he is called "the Aramean" (*ib.* xxv. 20, xxxi. 20, 24 [A. V. "Syrian"]). Mention is first made of him on the occasion of the marriage of his sister Rebekah. Attracted by the ring and bracelets which Eliezer had given her, Laban comes out to meet him, brings him into the house, and takes the lead in the negotiations concerning the departure of Rebekah. The name "Bethuel" is mentioned only once, and even then after "Laban" (*ib.* xxiv. 29-32, 50, 53, 55; see Bethuel). More fully detailed are Laban's dealings with Jacob, in Gen. xxix. 13–29, xxx. 27–xxxii. 9 (see Jacob, Biblical Data).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Laban is identified by the Rabbis with Beor, Balaam's father, and with Chushan-rishathaim (Judges iii. 8), the last name being interpreted as "perpetrator of two evils" (Sanh. 105a; comp. Targ. pseudo-Jonathan to Num. xxii. 5). R. Joshua b. Levi, however, identifies Laban with Kemuel (Gen. xxii. 21), the latter name being interpreted as, "who stood up against God's people" (קמו אל; Gen. R. lvii. 4). The name "Laban" is interpreted as "glowing with wickedness" (*ib.* lx. 8), and the surname "Arammi" (= "the Aramean"; see Laban, Biblical Data) as an anagram of "ramma'ah" (= "impostor"; *ib.* lxx. 17). Laban is called also "the master of impostors" (*ib.* lxxv. 6). When he saw the bracelets on Rebekah's arms (Gen. xxiv. 30) he determined to kill Eliezer; but the latter, divining his intention, pronounced the Sacred Name, by which he caused camels to remain suspended in the air above the well. This and Eliezer's resemblance to Abraham made Laban believe that Eliezer was Abraham. Laban therefore invited him to enter the house (Midr. Abkir, in Yalḳ., Gen. 109; comp. Midr. Hagadah on Gen. xxiv. 23).

Laban's answering before his father shows that he was impudent (Leḳaḥ Ṭob to Gen. xxiv. 50). His promptness in meeting Jacob (Gen. xxix. 13) was due to his eagerness for wealth; for he thought that if Eliezer, a servant of Abraham, brought with him ten camels loaded with the goods of his master, Jacob, being Abraham's grandson, would certainly bring still greater riches. He consequently ran to meet Jacob, and, seeing the latter without camels, thought that perhaps he had gems about his person or in his mouth. He therefore hugged and kissed him (Gen. R. lxx. 13; comp. Midr. Hagadah, *l.c.*). Disappointed at not finding anything valuable, Laban said to Jacob: "I had the intention to make thee my king; but, as thou possessest nothing, thou art nothing more than a simple relative of mine" (Gen. R. *l.c.*; comp. Gen. xxix. 14).

Laban and Jacob.

Before Jacob's arrival Laban's flocks were scanty, as they had always decreased through pestilence (Pirḳe R. El. xxxvi.). When Jacob had completed his seven years of service, Laban assembled his countrymen and consulted them as to the best means to retain him; "for," said he, "ye know that formerly we had a scarcity of water, and it is only through this righteous man that we are now blessed with an abundance of it." His countrymen advised him to substitute Leah for Rachel (Targ. pseudo-Jonathan and Yerushalmi to Gen. xxix. 22; Gen. R. lxx. 17). Laban took pledges of his countrymen that they would not divulge his design, and then pawned the pledges for wine which he served to their owners, who were his guests. Laban took the precaution to extinguish the light in the banqueting-room, lest Jacob should at once see that it was Leah. On Jacob inquiring the reason, Laban answered that it was a custom of his country. The guests, drunk with wine, sang "ha Lia" (= "she is Leah"); but Jacob did not understand the real meaning of the exclamation (Gen. R. *l.c.*; "Sefer ha-Yashar," section "Wa-yeẓe"). According to Pirḳe R. El. (*l.c.*), Bilhah and Zilpah were daughters of Laban by his concubines (comp. Gen. R. lxxiv. 11).

Having been informed of Jacob's flight, Laban assembled, besides his family, all the strong men of his city, with whom he pursued Jacob. Michael then drew his sword and ran after Laban to kill him, but only warned him not to speak to Jacob either good or evil (Pirḳe R. El. *l.c.*). The question which suggests itself, why, if Laban had sons (Gen. xxx. 35, xxxi. 1), did he send Rachel to keep his flocks (*ib.* xxix. 7–10), is explained in the Midrash by the fact that he had no sons before Jacob's arrival, and that it was because of his association with the latter that God gave him sons (Gen. R. lxx. 17; Num. R. xx. 16). According to the "Sefer ha-Yashar" (*l.c.*), Laban had three sons, Beor (comp. Num. R. *l.c.*), Alub, and Murash, whom his wife Adinah bore. It was Beor, according to the same authority, who was sent by his father to inform Esau of Jacob's departure and to urge him to pursue his brother (see Jacob).

S. S. M. Sel.

2. A place in the wilderness, mentioned only once (Deut. i. 1), with Paran, Tophel, and Hazeroth. In the Septuagint the name is written *Λοβόν*, giving the Hebrew vocalization לְבָן (comp. סְדֹם = *Σόδομ*). Modern scholars have endeavored to identify it with Libnah. Sifre (Deut. 1), followed by the three Targumim and Rashi, interprets the words תפל ולבן as "the calumny of the white thing," in reference to the complaint of the Israelites concerning the manna, which was white (Num. xi. 6, xxi. 5).

E. G. H. M. SEL.

LABATT, ABRAHAM COHEN: American pioneer; born at Charleston, South Carolina, in 1802; died at Galveston, Texas, Aug. 16, 1899. He was one of the organizers of the Reform congregation in Charleston in 1825. In 1831 he removed to New Orleans, where he engaged in mercantile pursuits and was one of the founders of the first Jewish congregation in Louisiana. He visited Texas in that year and again in 1837 as supercargo of the steamship "Columbia," the first merchantman to trade between the United States and Mexico. Labatt went to California in 1849, and was one of the founders of the San Francisco synagogue, laying its foundation-stone in 1856. In 1849 he obtained a dispensation for the David Crockett masonic lodge, the first regularly instituted lodge in the state of California. He served also as an alderman of San Francisco.

BIBLIOGRAPHY: *Publ. Am. Jew. Hist. Soc.* ii. 139, 140.

A.

LABATT, LEONARD: Swedish dramatic tenor; born in Stockholm Dec. 4, 1838; died at Christiania, Norway, March 7, 1897. He studied under Günther and Masset, and made his début in 1866 at the Stora Teatern, Stockholm, in Mozart's "Die Zauberflöte." During the season of 1868 he was engaged at the Court Opera, Dresden, and in 1869 he joined the Vienna Imperial Opera, with which he remained until 1883. Between 1884 and 1888 he appeared on several stages in Holland and Germany (Rotterdam, Bremen, etc.), and in 1888–1889 made together with Strakosch a successful tour of the United States and Canada. In 1889 he returned to his native country.

Labatt's repertoire included: *Vasco da Gama*, *Faust*, *Eleazar*, *Tannhäuser*, *Rienzi*, etc.

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations-Lexicon*; Eisenberg, *Biog. Lex.*

S. F. C.

LABI: A Turkish family of rabbis. The most prominent members were:

David b. Joseph ibn Labi: Turkish scholar of the sixteenth century; lived together with his brother Moses at Salonica, where his father was rabbi (*c.* 1540); the two brothers died during an epidemic of the plague at Salonica. Both were prominent scholars, and their father included in his responsa collections (Constantinople, 1562) some of their work; especially noteworthy is David ibn Labi's treatise on the subject of the Talmudic term "Miggo."

Joseph b. David Labi (commonly called **Machir b. Leb**): Turkish scholar of the sixteenth century; born at Monastir; died about 1600. He was descended from a Spanish family of scholars, and about 1540 became rabbi of Salonica. He was one of the rabbis who enjoyed the favor of Don Joseph Nasi and of Nasi's mother-in-law, Donna Gracia. A very strong character, Labi did not comply with the duke's wish that he should be one of the signers of the sentence of excommunication against David Hamon.

Losing two adult sons during an epidemic of the plague at Salonica, Labi went as rabbi to Constantinople, where he remained for the rest of his life. He was the author of a valuable collection of responsa, which evidence not only his thorough knowledge of the Talmud, but also his general scholarship. It was published in four parts as follows: part i., Constantinople, 1562; part ii., *ib.* 1566; part iii., *ib.* 1573; part iv., Venice, 1606 (2d ed., Fürth, 1692). Labi wrote also novellæ to the Talmud treatises Ketubot, Giṭṭin, Baba Ḳamma, Shebu'ot, Ḳiddushin, Baba Meẓi'a, and 'Abodah Zarah; notes to Rashi, Tosafot, and Asheri; and a versified prayer ("Mustajab") beginning צדק ומשפט מכון כסאך.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 178, 557; Conforte, *Ḳore ha-Dorot*, pp. 35 *et seq.*; Fürst, *Bibl. Jud.* ii. 214; Landshuth, *'Ammude ha-'Abodah*, p. 99.

G. M. L. B.

LABI, JOSEPH IBN VIDAL: Prominent Spanish scholar and orator; son of the philosopher Solomon ibn Labi; lived at Saragossa. He was one of the twenty-five rabbis who by order of Pope Benedict XIII. assisted at the disputation of Tortosa (Feb. 7, 1413 = Nov. 12, 1414), where he distinguished himself by his oratorical ability.

Labi translated into Hebrew, under the title "Gerem ha-Ma'alot," a work on plants and their uses in medicine, written in Arabic by his tutor Joshua Lorki at the instance of Solomon Benveniste (d. 1411), whose children Lorki was at the time educating (MS. Vienna No. 154). Of Labi's numerous other works only a few poems and letters dealing with literary matters are now extant.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 100; Fürst, *Bibl. Jud.* ii. 215; Krafft and Deutsch, *Die Handschriftlichen Hebr. Werke der K. K. Hofbibliothek zu Wien*, pp. 120 *et seq.*, 164 *et seq.*; Steinschneider, *Hebr. Bibl.* xv. 56 *et seq.*, 80 *et seq.*; idem, *Cat. Munich*, p. 138; Zunz, *S. P.* p. 520.

G. M. L. B.

LABI HA-LEVI. See LEON HA-LEVI.

LABI, SIMON: Spanish rabbi and scholar of the sixteenth century. He intended to go to the Holy Land, but when he arrived at Tripoli he found its Jewish community in such a state of disorganization that he deemed it more meritorious to remain there and to regulate its affairs than to proceed to Palestine. He accordingly accepted the rabbinate, and was officiating there in 1549. Under his management matters rapidly improved and a model community developed.

Labi was a profound cabalist, as appears from his commentary on the Zohar to Genesis (part i., Leghorn, 1795; part ii., *ib.* 1805). He composed also liturgical songs, among which the well-known בר יוחאי נמשחת is still used by the Spagnioli during the Friday evening service.

Labi must not be confounded with Simon Labi, the editor of the Maḥzor Tripoli, who lived about a century later.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 806, Vienna, 1864; Fürst, *Bibl. Jud.* ii. 215; idem, in *Orient, Lit.* 1844, p. 346; Landshuth, *'Ammude ha-'Abodah*, p. 311; Schlesinger, *Tefillat ha-Ḥodesh*, p. 121a, Vienna, 1895; Zunz, *S. P.* p. 535.

G. M. L. B.

LABOR.—Biblical Data: Labor and the laborer are invested in Jewish literature with a dignity scarcely paralleled in other ancient religions or social systems. Whereas the deities of all the nations of antiquity are depicted as spending their lives either in revelry and pleasure, like the Olympians, or in everlasting repose, like the Hindu god Brahma and the deified Buddha, God is represented in the Bible as the Pattern Worker, as the Maker and Ruler of the world who "fainteth not, neither is weary" (Gen. i.; Isa. xl. 28). Accordingly, man, made in God's image, was placed in the Garden of Eden not for mere idleness, but "to till it and keep it" (Gen. ii. 15); and when, lured into sin, Adam fell, work in the sweat of his brow was imposed upon him as a punishment, yet at the same time as a means of lifting him to a higher station of culture.

Contrast with Sabbath.

The Sabbath, too, was instituted by God, declares the Bible, for the purpose of blessing labor. Just as it formed the culmination and crown of God's week of work at the Creation, so should the Sabbath be to man a means of hallowing his work on week-days (Gen. ii. 3). It was the high conception of labor that gave the Jewish Sabbath, in contradistinction to the Babylonian Sabbath, the character of a blessed day of rest. When, groaning under Egypt's yoke, the Hebrew slaves had no respite granted them (Ex. v. 5-8), the Sabbath secured to the toiling slave, and even to the brute in the service of man, the needed rest, and thus for all time established the dignity of labor (Deut. v. 14-15). The same humane spirit prompted the law, "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4).

A high regard for the laborer was so firmly implanted in the Jewish people that they would not pass the workers in the field without greeting them with blessings (Ps. cxxix. 8; Judges vi. 11-12). The divine blessing always rests upon the work of man's hands (Deut. xxviii. 12; Ps. cxxviii. 2). The Book of Proverbs warns especially against idleness as producing poverty and want (Prov. xxiv. 30-34), and admonishes man to learn industry from the ant (*ib.* vi. 6-11) and from the bee (LXX. to the passage), by which prosperity is attained (*ib.* x. 4) and mischief avoided (*ib.* xviii. 9).

——In Rabbinical Literature: More emphatic are the Rabbis in the praise of labor: "Love work!" is the maxim of Sameas (Abot i. 10). "Greater is the merit of industry than of idle piety; for it says: If thou eat of the labor of thine hands, happy shalt thou be, and it shall be well with thee" (Ps. cxxviii. 12)—that is, "thou shalt enjoy bliss both in this life and in the future world" (Ber. 8a). The Congregation of the Saints ("'Edah Kedoshah") divided the day into three parts; devoting one to prayer, the second to work, and the third to the study of the Torah (Eccl. R. to ix. 9; see ESSENES). "Labor lends dignity to man" (Ned. 49b). "No work, however offensive, is so degrading as idleness." "Let no one say: 'I am the scion of a noble family and ought not to lower myself by labor!'" (B. B. 110a). "Live on a Sabbath as on week-days, and be not dependent upon others," says R. Akiba (Shab. 118a). "Upon labor God made His covenant with man; for He himself based the Sabbath upon the work He did." "Even in Eden Adam was not permitted to eat before he had earned his bread by work." "Nor did God make His Shekinah rest upon the Israelites until they had done work in building the tabernacle for Him" (Ab. R. N. Recension A. xi.; Recension B. xxi., ed. Schechter, p. 44). "Also the manna in the wilderness was given only upon the condition that Israel would do some kind of labor" (Mek., Beshallaḥ Wayassa, iv.). "Idleness imperils life" (Ab. R. N. *l.c.*). "He who does not teach his son a trade teaches him robbery" (Tosef., Ḳid. i. 11; Mek., Bo, xviii.). "A wife," says R. Eliezer, "may have a hundred servants, and yet it is her duty to do some work; for idleness causes lasciviousness" (Ket. v. 5). Says R. Joshua b. Levi: "When Adam heard God's voice saying, 'Thorns and thistles shall the ground bring forth unto thee and thou shalt eat the herb of the field,' he cried: 'Shall I and my beast eat out of the same manger?' But when God continued: 'In the sweat of thy brow shalt thou eat bread,' he felt relieved, and blessed the hallowing power of labor" (Pes. 118a). God himself, according to the Midrash (Gen. R. xxiv. 7; comp. Book of Jubilees, iii. 35), taught Abraham how to do all kinds of work. "Upon man's handiwork God's blessing rests" (Midr. Teh. to Ps. xxiii. 1).

Talmudic Sayings.

A characteristic Jewish saying is: "Seven years a famine may last; but it will not enter the door of the artisan" (Sanh. 29a; see also AGRICULTURE and ARTISANS). It was this Jewish spirit of appreciation of labor which found an echo in the New Testament (II Thess. iii. 10; Eph. iv. 28; comp. JEW. ENCYC. iv. 589, *s.v.* DIDASCALIA).

Throughout the Talmudic time and all through Jewish history the rule was observed that the pursuit of learning should be combined with labor (Ab. ii. 2), for it is said, "Torah without work must at length fail"; and those who pursued the former without the latter proved the exception (Mek., Beshallaḥ, Wayassa, ii.; Ber. 35a; comp. Ecclus. [Sirach] xxxviii. 24-34). Idleness was never encouraged by the Jewish law.

BIBLIOGRAPHY: Hamburger, *R. B. T.* i., s.v. *Arbeit.*

J. K.

LACHISH: The city of Lachish was located in Judah (Josh. xv. 39). It is first heard of in Josh. x. 3 *et seq.* Its king, Japhia, together with the kings of Jerusalem, Hebron, Jarmuth, and Eglon—all Amorites—formed a coalition against Gibeon because it had made peace with the Israelites. These kings were routed, caught in a cave, killed, and their bodies hanged. Joshua in this campaign besieged and captured Lachish (*ib.* x. 31, 32), and made prisoners also those who helped the city. Lachish is next mentioned in the list of cities built, or probably rebuilt, by Rehoboam (II Chron. xi. 9), the first king of Judah after the division of the kingdom. Amaziah, King of Judah, was so detested by his people

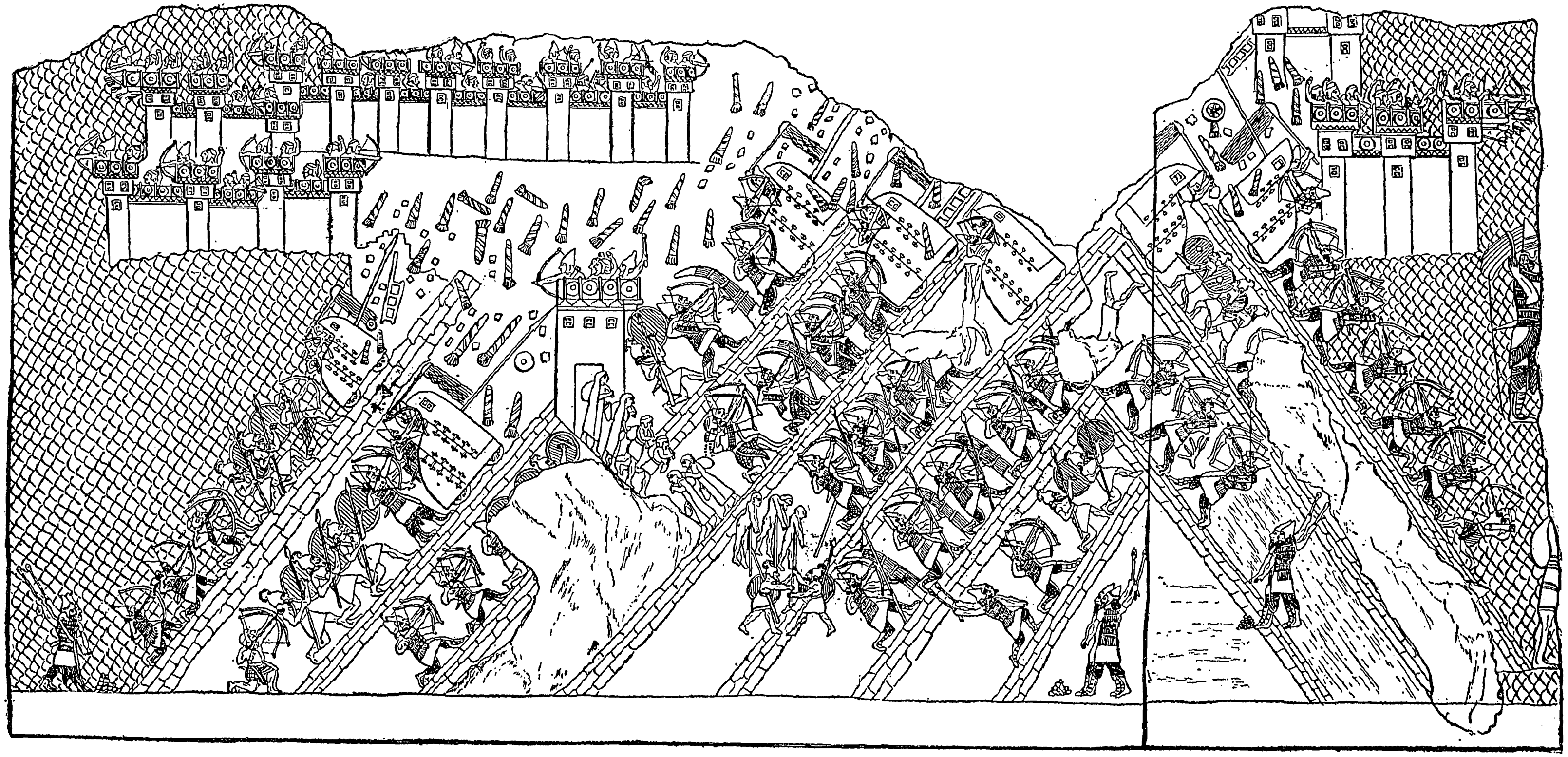

Siege of Lachish by the Troops of Sennacherib.

(From Layard's "Monuments of Nineveh.")

that, to avoid the wrath of a conspiracy, he fled to Lachish (II Kings xiv. 19); but he was pursued and slain.

Probably the greatest battle fought under the walls of Lachish was fought by Sennacherib's army in 701 B.C. (II Kings xviii. 14). While the Assyrians were besieging the city, Hezekiah sent and asked the price of forgiveness and absolute safety. The cost of such submission was quickly named, was collected by Judah's king, and sent to the King of Assyria at Lachish. From this same seat of war Sennacherib sent his officers "with a great army" against Jerusalem. Some time thereafter those officers returned to find that Lachish had been reduced, and the army transferred to Libnah. Sennacherib does not mention this city in his annals; but the walls of his palace at Kuyunjik were decorated with two elegant pictures: one representing in remarkable detail the methods of the besiegers, and the other showing, as a brief inscription says, Sennacherib, king of nations, King of Assyria, seated on the throne, and the captives from Lachish paraded before him. Both of these are beautifully executed and give the graphic outlines of the siege of one of the most interesting smaller cities of ancient Judah. The religious influence of Lachish in this period is hinted at in Micah (i. 13, R. V.): "Bind the chariot to the swift steed, O inhabitant of Lachish: she was the beginning of sin to the daughter of Zion." Lachish is named as one of the fortified cities which the King of Babylon captured (Jer. xxxiv. 7) when he shattered and carried captive the kingdom of Judah. It is named also (Neh. xi. 30) as one of the cities occupied by the Jews who returned from the Captivity.

The site of ancient Lachish is generally identified to-day with Tell al-Ḥasi, occupying a position between the maritime plain and the hill-country of Judea, about sixteen miles east of Gaza. Petrie excavated here in 1890, and published his results in "Tell el-Hesy" (1891). Bliss excavated at this mound during four seasons and cut through a section of it down to the native soil. He found eight superimposed cities: (1) an Amorite one, fortified by a strong wall, and dating about 1700 B.C.; (2) dating about 1500 (the date being determined by Egyptian scarabs); (3) covered by a mass of ashes; here was found a cuneiform tablet of the time of Amen-hotep IV. of Egypt, on which Zimrida, governor of the city, is named; (4) dating about 1400–1000, with an abundance of Phenician pottery; (5) dating about 1000, and (6) dating from 800, Jewish articles prevail; (7, 8) which furnished many specimens of black-figured Greek pottery, pointing to 500–400. No remains that indicate a later date have been discovered. Bliss's finds show a "Mound of Many Cities," as he entitles his book (1898), where many and fierce battles were fought during more than 1,200 years.

E. G. H. I. M. P.

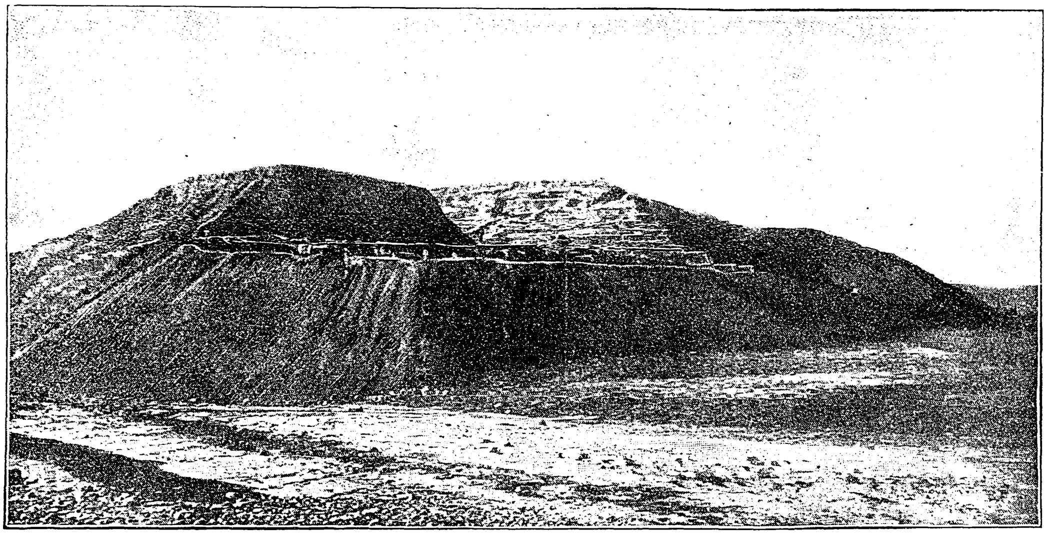

TELL AL-ḤASI, SITE OF ANCIENT LACHISH.
(From a photograph.)

LADIER, DOB BÄR B. SHNEOR ZALMAN: Russian Ḥasidic rabbi; born about 1770; died 1834. He was the son of R. Shneor Zalman of Liady, the founder of the Ḥasidic sect known as "Ḥabad," and succeeded his father as their chief. He is the author of the following Ḥasidic-cabalistic works: "Derek Ḥayyim" (Kopys, 1799, 1809); "Sha'ar ha-Teshubah" (Shklov, 1817); "'Aṭeret Rosh" (Kopys, 1821); "Poḳeaḥ 'Iwwerim," on morals and penitence, in Judæo-German (Königsberg, 1856). He wrote also "Ḳuntres ha-Hitbonnenut" and "Ḳuntres ha-Hitpa'alut," on contemplation and on ecstasy, in which he developed his father's philosophico-cabalistic theories. The first of these appeared at the end of "Torah Or" (Lemberg, 1851), ascribed by some authorities to him (see Walden, "Shem ha-Gedolim he-Ḥadash," part 2, p. 77, Warsaw, 1882). The second appeared first in 1831, and was later reprinted with an extensive commentary by R. Hillel of Parets

(Warsaw, 1868). The "Bi'ure ha-Zohar" (Kopys [?], 1816) was written by him, but contained only the explanations to the Zohar which he had heard from his father.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 187–188, Warsaw, 1886; *Ha-Shahar*, vi. 101; *Keneset Yisrael* (the year-book), iii. 213 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 210.

S. S. P. Wi.

LADINO. See Judæo-Spanish Language (Ladino) and Literature.

LADISLAUS. See Poland.

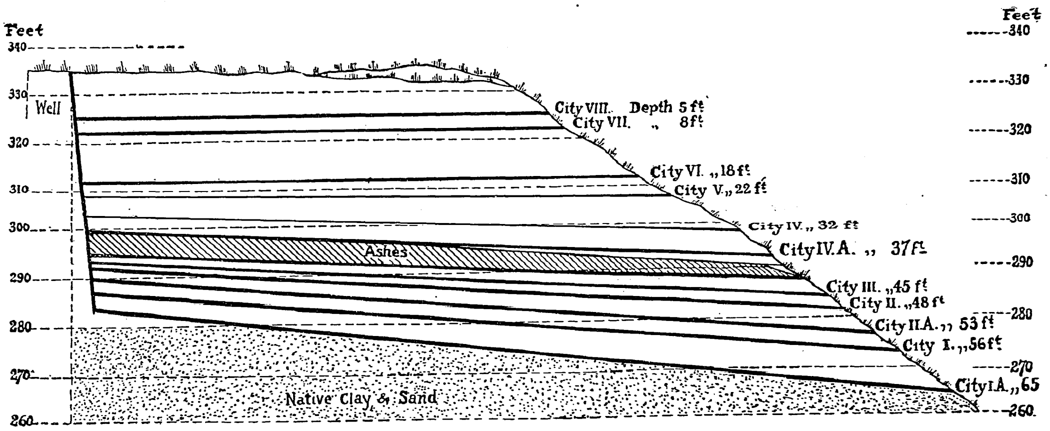

Sectional View of Excavations at Tell al-Ḥasi (Lachish), Showing Seven Strata of Cities.

LADVOCAT, JEAN-BAPTISTE: Christian Hebraist; born at Vaucouleurs Jan. 3, 1709; died at Paris Dec. 29, 1765. Though he achieved particular distinction as a Hebraist and Biblical exegete, this was not the only branch of scholarship in which he excelled: he was, in fact, an exceedingly versatile student and writer. Belles-lettres, mathematics, philosophy, history, and the classics, with the Oriental languages and the Holy Scriptures, all received his attention. In 1742 he became librarian of the Sorbonne; but his most fertile period as an exegete commenced in 1751 after he had been appointed to the chair in Biblical exegesis founded in the Sorbonne by the Duc d'Orleans. It was then that Ladvocat began to publish those theses on several books of the Old Testament—particularly the Pentateuch, the Psalms, and the Book of Job—that won for him fame even in foreign countries. Two years after his new appointment he wrote "Grammaire Hébraïque à l'Usage des Ecoles de la Sorbonne" (Paris, 1753; last ed. 1822).

It is, however, his "Interprétation Historique et Critique du Psalm 68" (*ib.* 1767) that deserves a prominent place in the history of Biblical criticism. In a letter prefixed to the "Interprétation" Ladvocat dwells on the impossibility of a correct comprehension of the Scriptures without a pure and correct Hebrew text. "Without the latter," he says, "all commentaries must needs be erroneous. As a matter of fact, all our Hebrew Bibles, not excluding the edition of Athias (1705), are printed without taste, without critical judgment, according to the most modern and least correct manuscripts, and thus are replete with shortcomings, errors, and solecisms." Consequently he suggests, as the surest means of restoring the Hebrew text as far as possible to its pristine purity, a critical comparison of the extant texts with the versions of the Hexapla, the Targumim, and all other ancient versions—a task which he himself really purposed to accomplish by the publication of a critical edition of the several books of the Old Testament, together with linguistic and archeological apparatus.

It must be added that, notwithstanding the large number of its textual errors, Ladvocat firmly believed in the integrity and the authenticity of the Old Testament, a view and a defense of which he embodied in "Letters on the Authenticity of the Original Texts of the Holy Scriptures" (1766).

Bibliography: Michaud, *Biographie Universelle*, new ed., xxii. 431; *La Grande Encyclopédie*, xxi. 735; Steinschneider, *Bibliographisches Handbuch*, 1859, p. 3, Supplement, p. 346, Leipsic, 1896.

T. H. G. E.

LAG BA-OMER. See Omer.

LAGARDE, PAUL ANTON DE: German Orientalist; born in Berlin Nov. 2, 1827; died in Göttingen Dec. 22, 1891. His father was Wilhelm Bötticher; and his earlier writings (1847–52) were published under the name "P. A. Bötticher," the name De Lagarde, which was in his mother's family, being legally assumed by him in 1854, when he was adopted by his maternal great-aunt, Ernestine de Lagarde.

Lagarde's early education was obtained in the Friedrich Wilhelms Gymnasium, in which his father was a teacher. He studied theology and Oriental languages at the universities of Berlin, where the poet-scholar Friedrich Rückert was his teacher in Arabic and Persian, and Halle, habilitating at the latter in 1851. The next two years were spent chiefly among the manuscripts in the libraries of Paris and London. Lagarde's hopes of securing on his return a position in a university faculty were disappointed; and from 1854 to 1866 he taught in Berlin schools. In 1869 he became professor of Oriental languages at Göttingen, succeeding Heinrich Ewald.

Lagarde's earliest publications were in the field of comparative philology; and of his maturer works that on noun-formation in Aramaic, Arabic, and Hebrew (1889) is an important contribution to the subject. He edited many texts, chiefly Biblical and ecclesiastical, in Syriac, Aramaic, Arabic, Hebrew, and Coptic, as well as in Greek and Latin. What he regarded as the great work of his life, to which the principal part of the foregoing editions was subsidiary, was the critical reconstruction of the text of the Septuagint by a methodical regress from the recensions current in the fourth century. His "Librorum Veteris Testamenti Canonicorum Pars Prior Græce," 1883 (Genesis-Esther in the Syrian recension of Lucian), was one step in this plan. His minor writings, collected from time to time ("Symmicta," "Semitica," "Orientalia," "Mittheilungen"), cover an extraordinary range of erudition and controversy. He wrote much and vigorously also on contemporary questions in politics, religion, and education; his "Deutsche Schriften" (1878-81; last ed. 1891) is a collection of such pieces.

Mention may be made of those writings of Lagarde which are of especial Jewish interest. His "Prophetæ Chaldaice" (Leipsic, 1872) is a serviceable edition of portions of the Reuchlin codex of the Targum, but without the vocalization; and his "Hagiographa Chaldaice" (1873), excepting Chronicles, which he edited from an Erfurt MS., is a reprint from the Bomberg Bible of 1518. Lagarde had a sense of the importance of a study of Talmudic literature because of its bearings on the history of the Bible text. He was not unacquainted with post-Biblical Hebrew. He edited, for the use of his students and not critically, the "Maḳamat" of Judah al-Ḥarizi (Göttingen, 1883), and gave an account of the Hebrew manuscripts in Erfurt ("Symmicta," i. 130; see Steinschneider, "Hebr. Bibl." xix. 28), and of a part of a Talmud manuscript in the Göttingen Library ("Semitica," i. 69), besides explanations of Aramaic words ("Erklärung Chaldäischer Wörter," *ib.* i. 33 *et seq.*). But both in his scientific and in his political writings he was a virulent anti-Semite, his theory of the corroding influence of the Jews being based upon his peculiar ideals of a German state. This is seen in his "Juden und Indogermanen: Eine Studie nach dem Leben" ("Mittheilungen," ii. 262), in his "Purim: Ein Beitrag zur Gesch. der Religion" (Göttingen, 1887), and in his criticism of Berliner's edition of the Targum Onḳelos (*ib.* ii. 163 *et seq.*). He came into direct conflict with Jewish scholarship by the dissertation of his pupil Ludwig Techen, "Zwei Göttinger Machzorhandschriften" (1884), which contained an attack upon the merits of Leopold Zunz's work. This was answered, among others, by A. Berliner ("Prof. P. de Lagarde, nach Seiner Natur Gezeichnet," Berlin, 1887), D. Kaufmann ("Paul de Lagarde's Jüdische Gelehrsamkeit," *ib.*), and by B. Ziemlich ("Einer der Nicht Liturgiker Sein Will," *ib.*). Lagarde replied in his "Lipman Zunz und Seine Verehrer" ("Mittheilungen," ii. 108 *et seq.*), and in his "Juden und Indogermanen," cited above. A responsum on the Talmud by Lagarde will be found in "Mittheilungen," iii. 3 *et seq.* The latest two accounts of Lagarde are by G. F. Moore in "The University Quarterly" (New York), vii. 166 *et seq.*, and by E. Nestle in Herzog-Hauck, "Realencyc." xi. 218 (also separately with additions).

Bibliography: P. A. de Lagarde, *Ueber Einige Familien des Namens Bötticher*, 1867; Anna de Lagarde, *Paul de Lagarde: Erinnerungen aus Seinem Leben*, 1894 (both privately printed). A classified bibliography of Lagarde's writings, by R. J. H. Gottheil, will be found in the *Journal of the American Oriental Society*, xv. 211-229 (privately reprinted with addenda).
G. F. M.—G.

LAGARTO, JACOB: South-American rabbi and Talmudist of the seventeenth century; probably a son of Simon Lagarto of Amsterdam. He went to Brazil when a young man, and about 1680 was ḥakam of the Jews at Tamarica. He was the author of a work entitled "Ohel Ya'aḳob" or "Tienda de Jacob," conjectured by Wolf ("Bibl. Hebr." iii. 1066b) to have contained Talmudic aphorisms. Kayserling thinks it was not written in America.

Bibliography: *Publ. Am. Jew. Hist. Soc.* ii. 16 and 17; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 55.
A.

LAGUNA, DANIEL ISRAEL LOPEZ: Spanish poet; born in Portugal about the middle of the seventeenth century of Marano parents, who subsequently settled in southern France. He studied the humanities at a Spanish university. Persecuted and imprisoned by the Inquisition as a Marano, he languished for several years in captivity, finally succeeding in escaping. He then went to Jamaica, British West Indies, where he openly confessed Judaism.

At Jamaica Laguna completed the poetical work which he had begun in prison—a Spanish paraphrase of the Psalms. In the introductory poem containing an acrostic, "A el Zeloso Lector" (To the Kind Reader), he relates his varied experiences, and in several of his versions of the Psalms he alludes to his sufferings in the dungeons of the Inquisition. With this work, the fruit of twenty-three years of labor, he went to London, where several of his relatives, members of the Laguna family, were then living. Here he found a patron in the person of the learned Mordecai Nunes Almeyda, who arranged to have the work printed. It appeared in a handsome edition, under the title "Espejo Fiel de Vidas Que Contiene los Psalmos de David en Verso" (London, 1720), with an approbation in Spanish by Haham David Nieto, another, in Hebrew, by Joseph ibn Danon, and an artistic "geroglifico" by Abraham Lopez de Oliveyra. It was dedicated to Almeyda, and was praised in Spanish, Latin, and English verse by many, including Almeyda; the latter's mother, Manuela Nunes de Almeyda, and sisters, Bienbenida Cohen Belmonte and Sarah de Fonseca Pina y Pimentel; Sarah's husband, Manuel Fonseca Pina, and son Moseh de Manuel Fonseca Pina; as well as Jacob Henriquez Pimentel (alias Manuel de Umanes), and his son Abraham, who wrote a long introduction to the work; David Henriquez Pimentel; and Abraham Gomez Silveyra. David Chaves, the physician, and Isaac de Sequeira Samuda wrote Latin hexameters in its honor, and Samson Guideon, then a young financier, as well as Abraham Bravo, a friend of the author, praised the work in English verse. The poet's eldest son, **David Lopez Laguna,** and his nephew, **Jacob Lopez Laguna,** wrote Spanish poems on it. Laguna subsequently returned to Jamaica to his wife, Riki, and his three sons, David, Jacob, and Isaac. He died at the age of seventy; but the date of his death is not known.

Another Daniel Lopes Laguna from Bordeaux died in Paris March 8, 1780 ("Revue Et. Juives," xxvi. 244).

Other members of the Laguna family, **Abraham Laguna, Jacob Laguna,** and **Rebecca Laguna,** were naturalized at Jamaica between 1740 and 1743.

BIBLIOGRAPHY: Kayserling, *Sephardim*, pp. 297 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 88; *idem*, in *J. Q. R.* xiii. 569 *et seq.*; Gaster, *Hist. of Bevis Marks*, pp. 117 *et seq.*; *Publ. Am. Hist. Soc.* iii. 110 *et seq.*, iv. 121 *et seq.*, 162 *et seq.*, v. 112 *et seq.*

J. M. K.

LAIBACH: Capital of the Austrian province of Carniola. The first mention of Jews in Laibach dates from 1213, when it is recorded that they rebuilt their synagogue much handsomer than it was before. The usual accusations against Jews in medieval times are found in connection with Laibach. In 1290 they are charged with the murder of a Christian child; in 1337 they are accused of having poisoned the wells; and in 1403 three Jews are killed in a riot, caused by the trial of a Jew who was put to death for having violated a Christian girl. The occupation of the Laibach Jews was chiefly money-lending, but they are also mentioned as merchants having an important trade with Italy, and as artisans. The Austrian law of 1244 was not valid in Carniola; and the legal status of the Jews was defined by special charters granted to individuals by the rulers. They were permitted to hold real estate, and in criminal cases were placed on an equal footing with Christians, while in civil cases they were as a rule under the "Judenrichter" of Marburg in Styria. As regards the payment of taxes they formed one body (Jüdischheit) with their coreligionists of Styria and Carinthia; but they were also required to bear their share in the city levy.

The expulsion of the Jews from Styria and Carinthia (1496) did not at first affect those of Laibach, and in 1510 Emperor Maximilian decreed that they should be protected in their ancient privileges; but in 1513 he yielded to the demands of the citizens, and prohibited the Jews from engaging in mercantile pursuits. Finally, on Jan. 1, 1515, upon the petition of the citizens, they were expelled from Laibach. Occasionally Jews seem to have been in the city after that time; for in 1672 Leopold I. addressed an edict to the governor in which he ordered that no Jew should be tolerated in the province. In 1762 the governor desired to give the Jews permission to deal at wholesale in goods of domestic manufacture; but the merchants' gild objected. Joseph II., however, permitted them in 1783 to frequent the fairs. When, after the peace of Vienna (Oct. 14, 1809), Carniola became part of the French province of Illyria, Abraham Heimann of Memmelsdorf in Bavaria settled there and had to contend with the ill-will of the municipal authorities, but was protected by the French governor. Immediately after the reincorporation of the province into Austria through the peace of Paris (May 30, 1814), Heimann received an order of expulsion (Aug. 18); and although an imperial order of Dec. 6, 1817, restored his rights, he had continuously to fight the municipal and provincial authorities, who persecuted him constantly, until the events of 1848 secured him in his rights. Subsequent reaction prevented for a long time the settlement of other Jews in the city; and it was not until the constitution of Dec. 21, 1867, gave the Jews civic equality that they again settled in Laibach. In a total population of 36,547 there are now about 200 Jews, who, however, have not yet formed a religious community.

BIBLIOGRAPHY: Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, pp. 518-528, Leipsic, 1901, where the older literature is quoted, among which Dimitz, *Die Juden in Krain*, in *Laibacher Zeitung*, 1866, is the most important; for the highly interesting history of the Heimann family, *Simon Heimann*, in *Allg. Zeit. des Jud.* 1849, pp. 24 *et seq.*

D.

L'ALBENC. See Dauphiné.

LAMA. See Loans, Elijah ben Moses.

LAMB IN SACRIFICE. See Sacrifice.

LAMBERT, MAYER: French Orientalist; born Dec. 23, 1863, at Metz; son of Elie Lambert, author of religious text-books, grandson of Chief Rabbi Lion Mayer Lambert of Metz, great-grandson of Chief Rabbi Aaron of Worms, and descendant through the last-named of Gershon Ulif Ashkenazi and of Elijah Blin, rabbi and ḥazzan of Worms in the sixteenth century. After finishing his studies at the lycée of Metz, he attended the lectures of the Talmud Torah and the Séminaire Israélite of Paris, pursuing, at the same time, courses in Semitics at the Ecole des Hautes Etudes. He received his rabbi's diploma in 1886. In 1887 he was appointed professor of Arabic and Syriac at the Séminaire, and in 1889 he took charge of Hebrew at the Ecole Normale of the Alliance Israélite. He taught Hebrew at the Talmud Torah, 1890-94, and subsequently at the Séminaire. From 1886 to 1895 he was the collaborator of Joseph Derenbourg. In 1902 he was appointed lecturer of Hebrew and of Syriac at the Ecole des Hautes Etudes.

Lambert has published the following works: "Eléments de Grammaire Hébraïque" (Paris, 1890); "Une Série de Qeré Ketib" (*ib.* 1891); "Commentaire sur le Livre de la Création par Saadia" (*ib.* 1891); "Arabic Version and Commentary to Proverbs, by Saadia" (*ib.* 1894), in collaboration with Joseph Derenbourg; "Premiers Eléments de Grammaire Hébraïque" (*ib.* 1900); "Glossaire Hébreu-Français," MS. 302 of the Bibliothèque Nationale, published by Lambert in collaboration with M. L. Brandin (1903). Of his numerous contributions to the "Revue des Etudes Juives," the "Journal Asiatique," the "Revue Sémitique," etc., the following deserve particular mention: "Observations sur la Théorie des Formes Nominales" ("Journal Asiatique," 1890); "L'Accent Tonique en Hébreu" ("R. E. J." 1892); "La Formation du Pluriel en Hébreu" (*ib.*); "L'Inscription d'Eryx" ("Revue Sémitique," 1893); "Le Vav Conversif" (*ib.* 1895); "La Syntaxe de l'Impératif Hébreu" (*ib.* 1897); "L'Article dans la Poésie Hébraïque" (*ib.* 1898); "De l'Accent en Arabe" ("Jour. Asiatique," 1898); "Le Cantique de Moïse" ("R. E. J." 1898); "Les Dates et les Ages dans la Bible" (*ib.* 1902). His contributions to "La Grande Encyclopédie" include the articles: "Langue Hébraïque," "Massore," "Onkelos," etc. In his articles contributed to the "Univers Israélite" Lambert endeavors to show that Judaism must give up dogmatism, modifying the customs and laws which are contrary to modern ideals while laying more stress on religious instruction.

s. A. A.

LAMDEN, or **LAMDAN** (plural, **Lamdanim**): Late Hebrew expression for a man who is well informed in rabbinical literature, although not a scholar in the technical sense of the term ("talmid ḥakam"); it does not seem to have been used before the eighteenth century. Ezekiel Katzenellenbogen (1670–1749) decided that rabbinical scholars were exempt from paying taxes even though scholars then were not scholars in the proper sense of the word, "for the law does not make a difference between lamdan and lamdan" (Resp. "Keneset Yeḥezḳel," Ḥoshen Mishpaṭ, No. 95, p. 118a, Altona, 1732). Jacob Emden ("Megillat Sefer," p. 21, Warsaw, 1896) speaks of Baer Kohen (Berent Salomon), the founder of the Klaus in Hamburg, as having been somewhat of a scholar ("ḳeẓat lamdan," the equivalent of the Judæo-German "ein stückel lamden"). Authorities of the sixteenth century, when they have to speak of the difference between a scholar in the technical sense of the word and a well-informed man, do not use the term "lamdan," but say "ẓurba me-rabbanan" (see Joshua Falk ha-Kohen in "Sefer Me'irat 'Enayim," Ḥoshen Mishpaṭ, 15, 4; Shabbethai ha-Kohen, *ib.* 1, 19, and Yoreh De'ah, 244, 11).

D.

LAMECH (לֶמֶךְ = "vigorous youth"?): **1.** Descendant of Cain (Gen. iv. 18–24). He had two wives, Adah and Zillah. Adah bore him two sons, Jabal (the father of such as dwell in tents) and Jubal (the father of such as handle the harp and organ). Zillah had one son (Tubal-cain, instructor of those that wrought in brass and iron) and one daughter (named Naamah). Lamech is especially remembered for the address to his two wives given in Gen. iv. 23–24. The general opinion of modern scholars is that this utterance is a glorification by Lamech of the weapons forged by his son Tubal-cain, while Wellhausen holds ("Die Composition des Hexateuchs," p. 305) that it is simply a boastful outburst of the kind common in Arabic literature.

The Talmudists and the ancient Jewish commentators, interpreting the words שבעתים יקם (Gen. iv. 15, "Cain shall expiate his crime after seven generations"), evolved the following legend: Lamech lost his sight and had to be led by his son Tubal-cain, who was of the seventh generation from Cain (comp. Gen. iv. 17–18). One day Tubal-cain saw in the distance something that he took for an animal; it was Cain, however, who had been killed by an arrow from Lamech's bow. When they found that it was Cain, Lamech in sorrow clapped his hands together, by which action he killed Tubal-cain. His wives deserted him (Rashi, *ad loc.*). According to Gen. R. xxiii. 5, Lamech killed no one, but his wives refused to associate with him on the ground that the descendants of Cain would be destroyed after seven generations. Lamech, however, allayed their fears, saying: "Have I slain a man or a youth that my offspring should be destroyed? If Cain shall expiate his crime after seven generations, surely Lamech, who killed no one, shall expiate his sins after seventy-seven generations." This interpretation was adopted by Onḳelos and pseudo-Jonathan. Josephus ("Ant." i. 2, § 2) saw in the word "seventy-seven" the number of Lamech's sons.

2. Descendant of Seth and father of Noah (Gen. v. 28–30), whom Lamech begat at the age of 182 years; his life covered a period of 777 years. The coincidence of the names "Lamech" and "Enoch" in the Cainite and Sethite genealogies, as well as the similarity between other names in the two lists, has led modern scholars to suppose that these are two different recensions of the same list.

E. G. H. M. Sel.

LAMED (ל): Twelfth letter of the Hebrew alphabet; on its form see Alphabet. The meaning of the name is uncertain. The letter is a liquid, pronounced like the English "l"; it interchanges with the other liquid consonants and semivowels, and sometimes passes into ר, ד, or מ. It is sometimes inserted after the first radical or added to the third to form quadriliterals from triliterals. As a numeral it has, in late usage, the value of 30.

T. I. Br.

LAMED-WAW: The thirty-six hidden saints called among Russian Jews **Lamed-waw-niks.** The legend that there are in every generation thirty-six secret saints, through whose piety the world exists, is based upon the following passage in the Talmud: "Abaye has said: 'There are in the world not less than thirty-six righteous persons in every generation upon whom the Shekinah rests; for it is written, "Happy are all they that wait for him" [לו]. The last word stands numerically for thirty-six'" (Sanh. 97b; Suk. 45a). The "Tiḳḳune Zohar" (ch. xxi.) goes still further, and, quoting Hos. x. 2, "Their heart [לבם] is divided," deduces from לבם, which numerically represents seventy-two, that there are thirty-six saints in Palestine and an equal number outside of the Holy Land.

Around these sayings clusters a whole series of legends celebrating the Lamed-waw-niks. The latter are represented as hiding their sanctity and as not obtruding it for show. They usually follow the humble vocation of artisans, unrecognized by the community, and denying their identity when it is accidentally discovered. In cases of extreme danger to the Jewish community they come forward to avert it; but after their work is done, they retire to some place where they can again live undisturbedly. This belief has been so universal as to raise a suspicion against any mysterious personage that he is a Lamed-waw-nik.

Wiener in his "Yiddish Literature" cites a characteristic legend of such a saint living at Cracow in the time of Moses Isserles. Disguised as Ḥayyim, a tailor, this saint frustrated a plan of the Polish king to extort a sum of money from the Jews, and by his secret powers forced the king to abandon it. The king's minister who had concocted the scheme fled, and became converted to Judaism. Legends concerning Lamed-waw-niks are connected also with Israel Ba'al Shem-Ṭob, Elijah Wilna, and other popular personages.

Bibliography: Wiener, *Yiddish Literature*, pp. 36–38, New York, 1899; Hershon, *A Talmudic Miscellany*, p. 185, London, 1880; *Adat Ẓaddiḳim*, Lemberg, 1865; *'Aliyyot Eliyahu*, p. 62, Wilna, 1889.

H. R. A. S. W.

LAMEGO: City in Portugal. Its Jewry was formerly situated in the Cruz da Pedra street, the present Rua Nova. Lamego was the meeting-place of many rich secret Jews or Neo-Christians, who were bitterly hated by the Christian population of the city. One of the most active representatives of the Portuguese Maranos in the struggle against the introduction of the Inquisition was Jacome da Fonseca of Lamego.

The establishment of a tribunal of the Holy Office in the city (1542) was hailed with rejoicings by the Christian population. In the program of the celebration of the opening of the tribunal, which consisted of doggerel and which was displayed at all the public places in the city, the richest and most distinguished of the Maranos were divided into two groups, musicians and dancers, and caricatured. The panic among these secret Jews was so great that most of them fled to Tras-os-Montes, where many were seized by the bailiffs, and led back to Lamego. The tribunal of Lamego was in existence for about six years.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 49, 234.

G. M. K.

LÄMEL, SIMON EDLER VON: Austrian merchant; born at Tuschkau near Pilsen, Bohemia, Aug. 28, 1766; died at Vienna April 18, 1845. Early bereft of his father, he quickly developed an inclination for mercantile pursuits, so that, when only twenty-one years of age, he established a wholesale house in Prague which soon ranked among the most important in the country. He encouraged improvements in the raising of sheep, and also introduced new methods in the carding and manufacturing of wool. Prompted by feelings of patriotism, he rendered his country valuable services, especially during the Napoleonic war. Thus, in 1801 he purchased all the magazines containing salt, flour, and wheat which had been captured by the French, and in 1805 he bought all the artillery pieces taken by the enemy, thereby saving Austria more than 3,000,000 gulden. In 1809 he negotiated the purchase of 450 tons of biscuit for military provisions, declining to accept any profits or commission. Lämel gave further evidence of his devotion to his emperor and his country by lending the government large sums of money. In order to facilitate the withdrawal of the French troops from Vienna he in 1809 lent to the state his entire fortune.

In view of his recognized services he requested permission to purchase a house in Vienna, but on March 17, 1811, the emperor declined to grant this petition. In the same year, however, Lämel was elevated to the hereditary nobility, and he and his children were given permission to reside in Vienna, in which city Jews were at that time hardly tolerated. In 1813 Field-Marshal Prince Schwarzenberg appointed Lämel commissary of the army, relieving him from quartering soldiers.

Saxony as well as Austria profited by Lämel's services; and several autograph letters from the kings of the former country assured him of their esteem. His endeavors were the cause, at least indirectly, of the abolition of the body-tax ("Leibzoll") in Saxony.

Lämel was ever active in his efforts to ameliorate the sad condition of his coreligionists. In 1817 he succeeded in having the taxes of the Bohemian Jews reduced, and was assured at the same time that they would shortly be abolished altogether. He did not seek to escape this taxation himself, even when he removed to Vienna. A few years before his death he endeavored to bring about the abolition of the medieval Jewish oath.

Lämel's daughter, Elise Herz, founded in his memory a school at Jerusalem, which is known as the "Simon Edler von Lämel's Stiftung."

Bibliography: *Jüdischer Plutarch*, i. 118, Vienna, 1848; Wolf. *Gesch. der Juden in Wien*, p. 106, *ib.* 1876; L. A. Frankl, *Nach Jerusalem*, i. 1 *et seq.*, Leipsic, 1858.

S. M. K.

LAMENTATIONS.—Biblical Data: In the manuscripts and printed copies of the Old Testament the book is called, after its initial word, "Ekah"; in the Talmud and among the Rabbis, after its contents, "Ḳinot" (comp. especially B. B. 15a). The Greek and Latin translations of the Old Testament, as well as the Church Fathers, call it *Θρῆνοι*, or *Θρῆνοι Ἰερεμίου*, or "Threni."

The five poems deal with the destruction of Jerusalem (586 B.C.), describing how city and country, palace and Temple, king and people, suffered under the terrible catastrophe. The several poems have markedly different characteristics. The first shows an almost utter lack of consecutive thought. Although it may be divided into two distinct sections —verses 1-11b, in which the poet speaks, and 11c-22, in which the city continues—the sections themselves present no logical development of thought. The theme of the entire song is the distress of the city (which is personified) and of her children and inhabitants, and the haughtiness of the victors. Thus verses 1 *et seq.* deal, in obvious imitation of Isa. i. 21, with the misfortunes of Jerusalem; verse 5, with the arrogance of the Chaldeans; verses 6-9, again, with the misery of the inhabitants; verse 10, with the proud victors. Verses 12-16 of the second section are especially remarkable for their series of detached images representing Jerusalem's sufferings; viz., the rain of fire, the net, the yoke, the treading in the wine-press, etc. From a theological point of view, the strong sense of sin (verses 5, 8, 14, 18, 21), as well as the wish that God may punish the enemy (verse 22), is noteworthy.

The second poem, ch. ii. (comp. Jer. xiv. 15-18), is remarkable for its methodical arrangement. After the theme—the destruction of Jerusalem—has been announced in verse 1, it is treated first in its political aspect (2-5) and then from its religious side (6-7). Verse 8 is the beginning of a new section, also in two parts: (*a*) 8-9a, dealing with the fate of the city; and (*b*) 9b-12, with that of her inhabitants. Verse 13 introduces a parenetic portion: the false prophets are mostly to blame (14-17); therefore the exhortation to cry unto the Lord (18-19) and the fulfilment of the exhortation (20-22).

The third poem, ch. iii., has a character of its own, being a psalm, somewhat similar to Ps. lxxxviii. Here, too, the question arises as to whether the speaker is one person—perhaps Jeremiah (comp. K. Budde in Marti's "Kurzer Handcommentar,"

xvii. 92 *et seq.*)—or the community (comp. R. Smend in Stade's "Zeitschrift," viii. 62, note 3). The latter opinion is preferable in view of the contents. Verses 1-18 deal with the deep affliction in consequence of which the speaker is without peace and without hope, and therefore he cries to God (19 *et seq.*). The following section (21-47) is most important from a religious point of view; for, according to it, God's mercy is renewed every morning, and therefore man may hope even in sorrow, which is only a divine means of discipline. If God has afflicted any one, He will also show pity, according to the abundance of His mercy. Hence, he who is afflicted must not deem himself abandoned by God, but should consider whether he has not deserved his trials because of sins. The result of this reflection is an admission of sin by the community (verse 47). This is followed by another description of the afflictions of the community (48-55). The song ends with a prayer: "Help me and avenge me on my enemies" (56-66).

Fourth and Fifth Poems.

The fourth poem, ch. iv., is similar to the second as regards its symmetrical arrangement and its contents. Verses 1-11 deal with the affliction of the "bene Ẓiyyon" and the "Nezirim"—with the famine as the greatest terror of the siege. God has poured out all His anger upon the unhappy city, which suffers because of the sins of its leaders, the priests and prophets (13-16), the king and his council (17-20). The last two verses (21-22) contain a threat of punishment against Edom.

Since ancient times the fifth poem, ch. v., has rightly been called a prayer. Verse 1 addresses God with the words "Behold our reproach"; this reproach is described with but little coherence in verses 2-18, which are followed by a second appeal to God (19-22): "Renew our days as of old."

Authorship.—(a) **Biblical and Pre-Talmudic Data:** The book gives no information as to its author. The earliest mention of it is found in II Chron. xxxv. 25: "And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." The chronicler therefore regards Jeremiah as the author of lamentations on Josiah; and it is not improbable that he saw them in the Book of Lamentations, in view of passages like ii. 6 and iv. 20. Josephus ("Ant." x. 5, § 1) has transmitted this tradition: "But all the people mourned greatly for him [Josiah], lamenting and grieving on his account for many days: and Jeremiah the prophet composed an elegy to lament him, which is extant till this time also." This tradition has found a place in the Talmud as well as in the Greek translation of the Old Testament, and is plainly cited by Jerome, who says, on Zech. xii. 11: "Super quo [Josia] lamentationes scripsit Jeremias, quæ leguntur in ecclesia et scripsisse eum Paralipomenon testatur liber."

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(b) **In Rabbinical Literature:** The rabbinical authorities regard Lamentations as having been written by Jeremiah (B. B. 15a). It is one of the three "Ketubim Ḳeṭannim" (Ber. 57b), and is variously designated as "Ḳinot," "Megillat Ḳinot," "Ekah," and "Megillat Ekah" (Ber. 57b; B. B. 15a; Lam. R. i. 1, אין איכה אלא קינה; comp. L. Blau ["Zur Einleitung in die Heilige Schrift," p. 38, note 3, Budapest, 1894], who questions the last two titles). And he who reads it utters first the benediction "'Al Miḳra Megillah" (Soferim xiv. 2; comp. ed. Müller, p. 188). Ekah was written immediately after the destruction of the First Temple and of the city of Jerusalem (Lam. R. i. 1), though R. Judah is of the opinion that it was composed during the reign of Jehoiakim, after the first deportation (*ib.*).

The alphabetical construction of the poems furnished suggestions of an ethical nature to the Rabbis. The seven alphabets (ch. v. was also considered alphabetical as it numbers twenty-two verses) recall the seven sins committed by Israel (*ib.* Introduction, xxvii.). This form also indicates that Israel violated the Law from alef (א) to taw (ת; *ib.* i. 1, § 21), *i.e.*, from beginning to end. The letter pe (פ) was placed before 'ayin, because Israel spake with the mouth (פה) what the eye ("'ayin") had not seen (Lam. R. ii. 20). The influence of the Lamentations in bringing Israel to repentance was greater than that of all the other prophecies of Jeremiah (Lam. R. ix. 26). See also Jeremiah in Rabbinical Literature.

Bibliography: Fürst, *Der Kanon des A. T.* Leipsic, 1868.

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(c) **Critical View:** Since the tradition of the Jeremianic authorship was current as early as the time of the chronicler, it is doubtless an ancient one, but no reference is made to it in any of the songs themselves. There are, on the contrary, weighty reasons against ascribing the authorship to Jeremiah: (1) The position of the book among the "Ketubim" in the Hebrew canon; for though the Alexandrian canon places it beside the Book of Jeremiah, this juxtaposition did not obtain originally, since the two books were translated by different writers. (2) The style of the songs, *i.e.* (*a*) their language and (*b*) their poetical form. (*a*) Their language: this has been exhaustively examined by Löhr in Stade's "Zeitschrift," xiv. 31 *et seq.*, and it shows that ii. and iv. were drawn undoubtedly from Ezek., and i. and v. probably from Deutero-Isaiah. (*b*) Their poetical form: this does not refer to the elegiac verse (which Budde called the "Ḳinah-verse") of the first four songs—a verse-form which since the time of Amos is found in all the prophetic literature—but to the so-called acrostic form: that is, in ch. i., ii., and iv. each successive verse begins with a successive letter of the alphabet; in ch. iii. three verses are devoted to each letter; and the fifth song contains at least twenty-two verses, corresponding to the number of letters in the Hebrew alphabet. This artificial arrangement is scarcely ever found in the Old Testament except in late Psalms and in the later literature, like Prov. xxxi. and Nahum i. 3. The decisive argument against the hypothesis of the Jeremianic authorship is found in the contents of some of the passages. For example, ii. 9 states that at that time the prophets had no vision from the Lord; iv. 17 refers to the reliance on help from Egypt; iv. 20, to the loyalty to the king; v. 7 states that Israel suffered innocently for the sins of the fathers.

Indeed, it is highly improbable that Lamentations was composed by any one man, for the following reasons: (1) One writer would hardly have treated the same theme five different times; (2) the diversified character of the several songs, as shown above, is an argument against the assumption, as is also the difference in the acrostic arrangement; for in ch. i. the ע precedes the פ, while it follows in ii.–iv. In view of the characteristics mentioned above, ii. and iv. may be regarded as belonging together; the first dwelling more on the fate of the city, the second more on that of the inhabitants, and both rising to a higher poetic level than the remaining songs of the book. Ch. i. and v. might also be classed together, while iii. occupies an exceptional position, and may have been added in order to render the whole collection adaptable to religious purposes. In later times, the book was read on the Ninth of Ab, in memory of the destruction of the Solomonic and Herodian Temples; and the custom may have originated even during the time of Zerubbabel's Temple.

The time and place of the composition of the book are matters of conjecture. Ch. ii. and iv. may have been written a decade after the destruction of Jerusalem; i. and v., perhaps toward the end of the Exile; and iii. seems to be of still later origin. Arguments seem to be in favor of Babylon as the place of origin of the book.

Bibliography: H. Ewald, *Die Dichter des Alten Bundes*, 2d ed., 1866, pp. 321 *et seq.*; Otto Thenius, in *Kurzgefasstes Exegetisches Handbuch*, 1855; Nägelsbach, Keil, Payne-Smith, Cheyne, and Plumptre at the end of their commentaries on *Jeremiah*; W. R. Smith, *Lamentations*, in *Encyc. Brit.* 9th ed.; S. Oettli, in Strack and Zoeckler's *Kurzgefasster Kommentar*, etc.; M. Löhr, *Die Klagelieder Jeremia's*, 1891; *idem*, in Nowack's *Handkommentar zum Alten Testament*, 1893; S. Minocchi, *Le Lamentazioni di Geremia*, Rome, 1897; Driver, *Introduction to the Literature of the Old Testament*, pp. 456 *et seq.*, New York, 1902; *Einleitungen* to *Lamentations* (*Klagelieder*) by Cornill, Baudissin, König, Wellhausen-Bleek; Budde, *Klagelieder*, in *K. H. C.* 1898.

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LÄMMLEIN. See Lemmlein, Asher.

LAMP OF JUDAISM. See Periodicals.

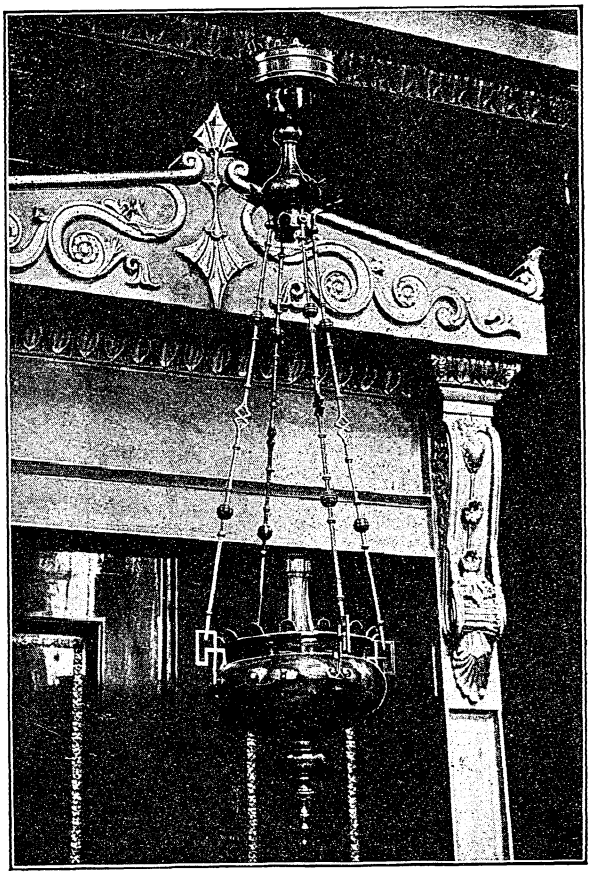

Perpetual Lamp.

(From the synagogue at Ramsgate, England.)

LAMP, PERPETUAL (נר תמיד): In synagogues a perpetual light is maintained in a lamp which consists generally of a glass vessel containing a wick burning in olive-oil; this is held in an ornamental metal receptacle suspended from the ceiling in front of the "Holy Ark," or "Aron ha-Ḳodesh," just as the candlestick ("menorah") in the Tabernacle and Temple had its place before the Ark of the Covenant (see Jew. Encyc. ii. 109, illustrations).

The institution of the perpetual light descended from the Temple (comp. Ex. xxvii. 20; Lev. xxiv. 2) to the Synagogue as the "lesser Temple" ("miḳdash me'aṭ"; Meg. 29a). The perpetual light in the Temple, which is mentioned by classical writers (pseudo-Hecatæus, in Josephus, "Contra Ap." i. 22; Diodorus Siculus, xxxiv. 1), is usually referred to in the Talmud as the "western light" ("ner ha-ma'arabi"), it being the lamp upon the central shaft of the candlestick. The general tradition is that this lamp was never allowed to go out, while the other six lamps burned only during the night (Tamid vi. 1; Men. 86b, 98b; comp. "Yad," Bet ha-Beḥirah, iii. 1–11, and Temidin, iii. 10–18); according to Josephus, "Ant." iii. 8, § 3, three lights burned day and night in the Temple; and, again, Tamid iii. 9 would imply a tradition of two lights burning perpetually. The lighting of the perpetual lamp and the placing of the scrolls of the Law in the Ark are the principal ceremonies in the dedication of a synagogue.

The Rabbis interpret the perpetual lamp as the symbol of God's presence in Israel (Shab. 22b); or as representing the spiritual light which went forth from the sanctuary (Ex. R. xxxvi. 1); or as the symbol of God's Law, which Israel is to keep alive in the world (Ex. R. xxxvi. 2; Lev. R. xxxi. 4). According to Biblical conception, the light is a figure of happiness and prosperity, even of life itself (I Kings xi. 36; Ps. xviii. 29 [A. V. 28]; Prov. xx. 27, xxiv. 20; Job xviii. 6).

Bibliography: Iken, *Tractatus Talmudis de Cultu Quotidiano Templi*, 1736, pp. 73-76, 107 *et seq.*; Krüger, in *Theologische Quartalschrift*, 1851, pp. 248 *et seq.*

A. I. M. C.

LAMP, SABBATH: Special lamp or chandelier used in Jewish households on Sabbath eve. The lighting of a special lamp on Sabbath eve, regarded as a religious duty, is of early pharisaic origin (see Sabbath). The early tannaim speak of it as a well-known institution (Shab. ii.), and their discussions turn only on the minor details connected with it, as the kind of wick or oil to be employed. The later rabbis differed in their opinions as to whether the lighting of the Sabbath lamp was an obligation ("ḥobah") or a meritorious act ("miẓwah"; Shab. 25b and Tos. *ib. s.v.* "Hadlaḳah"; comp. Shab. 23b). Considered as an obligation, it is especially incumbent upon the housewife, and the neglect of it entails heavenly punishment (Shab. ii. 6). If there is no woman in the house, the obligation rests upon the man (Shulḥan 'Aruk, Oraḥ Ḥayyim, 263, 6). The blessing pronounced at the lighting of the Sabbath lamp is: "Blessed art Thou . . . who hast sanctified us with Thy commandments and enjoined us to light the Sabbath lamp" (Shab. 25b; Tos. *ib. s.v.* "Ḥobah"; "Seder R. Amram" [ed. Warsaw, 1865], i. 24; Oraḥ Ḥayyim, 263, 5; Be'er Heṭeb, *ad loc.*). Pious women recite a prayer ("teḥinnah") for the health and prosperity of their families before and after the blessing.

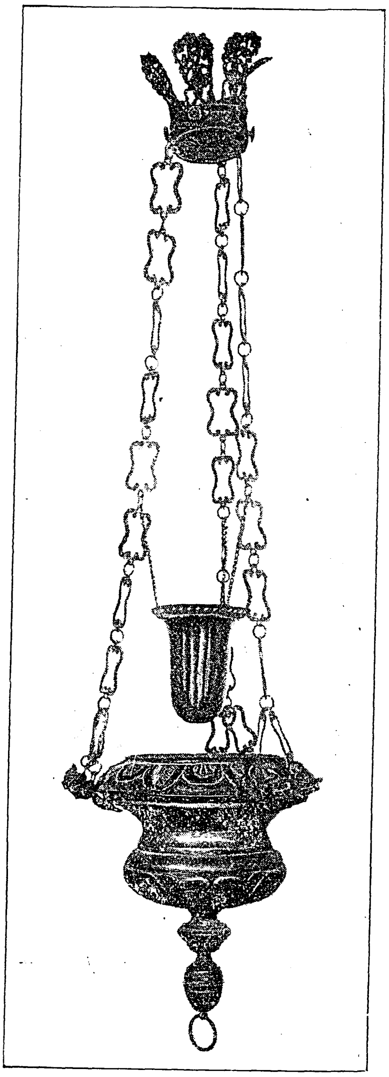

Perpetual Lamp.
(In the possession of Maurice Herrmann, New York.)

Materials.

The wick used for the Sabbath lamp should be of such material as flax, linen, or cotton, but not of hair or wool, or similar materials. The oil should be of a kind that will easily feed the wick; pitch, wax, or fat should not be used; neither should resin ("'iṭran"), which emits an ill odor (Shab. 20b, 24b). Nor is it permissible to use balsam ("ẓeri"), which produces a sweet odor, lest some one make use of it while it is burning and thus render the supply inadequate, an act that would make him guilty of quenching a light on Sabbath (*ib.* 25b). All other kinds of oil may be used, although olive-oil is the kind most recommended (Oraḥ Ḥayyim, 264, 6; "Sefer Ḥasidim," ed. Wistinetzki, § 623, and note). Candles made of pitch, wax, or fat are also permitted (Oraḥ Ḥayyim, 264, 7).

Number of Lights.

There is no provision made in the Talmud with regard to the number of lights. Later authorities mention the custom of lighting two lights, one for each of the terms "Zakor" and "Shamor," with which the two versions—Ex. xx. 8 and Deut. v. 12—of the Sabbath commandment respectively begin (Kol Bo, 31; Oraḥ Ḥayyim, 263, 1). The seven-branched Sabbath lamp is of later origin, and has its source in the sanctity attached to the number seven by the cabalists (Be'er Heṭeb to Oraḥ Ḥayyim, 263, 1; Ḥayye Adam; Shab. v. 13). Some homes in medieval Jewry had a hanging chandelier that was used only on Sabbath eve. The proverb "When the lamp is lowered all sorrows are fled" has its origin in the lowering of the chandelier, usually of eight branches, on Sabbath eve (Berliner, "Aus dem Innern Leben der Deutschen Juden im Mittelalter," ch. iii., Hebrew ed., Warsaw, 1900; comp. Abrahams, "Jewish Life in the Middle Ages," p. 154).

The Sabbath lamp should be lighted before sunset on Friday. In ancient times six blasts were blown with a trumpet by the public herald, the third blast indicating the time for lighting the Sabbath lamp (Shab. 35b; Josephus, "B. J." iv. 9, end). According to some authorities the Sabbath enters with the kindling of the lights; hence the custom that the woman who lights the lamp does no work afterward (Oraḥ Ḥayyim, 263, 10, Isserles' gloss). The prevalent custom is to kindle the lights and then say the blessing while holding the hands before them (*ib.* 263, 5, Isserles' gloss; comp. Friedländer, "Jewish Religion," p. 358, and note, London, 1900).

The early Karaites, following their teacher Anan, prohibited all lights on the Sabbath, interpreting the passage "Ye shall kindle no fire . . . on the Sabbath day" (Ex. xxxv. 3) to forbid not only the act of kindling, but also the presence of a light in the house. They regarded it as a duty to extinguish even a light left burning by mistake (Fürst, "Gesch. des Karäert." ii. 10 and notes 53, 54, Leipsic, 1862; comp. "Sefer Ḥasidim," § 1147, ed. Warsaw, 1901). The later Karaites, however, light candles on Sabbath eve (Neubauer, "Gesch. des Karäert." Hebr. supplement, ch. iii., Leipsic, 1866).

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Bibliography: Maimonides, *Yad*, *Shabbat*, v.; *Shulhan 'Aruk*, *Oraḥ Ḥayyim*, 263-265; *Shibbole ha-Leḳeṭ*, §§ 59-64, ed. Buber, Wilna, 1886; Shub, *Ta'ame ha-Minhagim*, §§ 167, 172, Lemberg, 1896; M. Friedman, *The Sabbath Light*, in *J. Q. R.* iii. 707-721.

K. J. H. G.

LAMP, THE SEVEN-BRANCHED. See Candlestick; Menorah.

LAMPON (Greek, *Λάμπων*): Enemy of the Jews; lived in the first century at Alexandria. During the reign of Caligula an outbreak against the Jews occurred at Alexandria in the year 38, which Flaccus, then governor of Egypt, made no attempt to check. Philo ("In Flaccum," § 4) designates as the ringleaders (*ταραξοπόλιδες*) two citizens of Alexandria, Isidorus and Lampon, who for their complicity in the riot were executed under Claudius (*ib.* §§ 15, 17). The proceedings in the case before the emperor at Rome are extant in two papyrus fragments, supplementing each other, one at Berlin and the other in the museum of Gizeh.

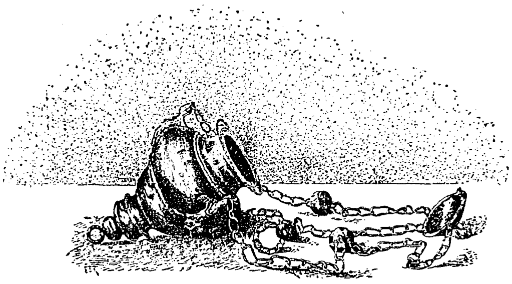
Perpetual Lamp.
(From the synagogue at Strasburg.)

The passage in which Lampon tries to justify himself is found in the Gizeh papyrus, which breaks off at the point where the emperor commands that Isidorus and Lampon be led away to death. That their execution really took place appears certain from a papyrus found at Oxyrhynchus, according to which a certain Appianus, in defending himself before one of the Antonine emperors, refers to the martyrdom of Isidorus and Lampon.

Bibliography: T. Reinach, in *R. E. J.* xxxi. 161-178, xxxii. 160, xxxiv. 296-298, xxxvii. 219 *et seq.*; Grenfell and Hunt, *The Oxyrhynchus Papyri*, part i., No. xxxiii., London, 1898; Grätz, *Gesch.* 4th ed., iii. 331; Schürer, *Gesch.* 3d ed., i. 68, 503.

G. S. Kr.

LAMPRONTI, ISAAC B. SAMUEL: Italian rabbi and physician; born Feb. 3, 1679, at Ferrara; died Nov. 16, 1756. His great-grandfather, Samuel Lampronti, emigrated from Constantinople to Ferrara in the sixteenth century. His father, a man of wealth, died when Isaac was six years of age. Isaac was sent to school in his eighth year, his teachers being Shabbethai Elhanan Recanati and S. E. Sanguineti; in his fourteenth year he went to Lugo, to the school of R. Manoah Provençal; thence he went to Padua to study medicine, attending at the same time lectures on philosophy. There he enjoyed especially the intercourse and instruction of the physician R. Isaac Cantarini. On completing his medical studies he was employed as teacher for a time in various Italian cities, and on his return to his native city the yeshibah conferred upon him the title of "ḥaber." Shortly afterward he went to Mantua to complete his rabbinical studies under R. Judah Brial and R. Joseph Cases, who also was a physician. Lampronti entered into especially close relations with R. Judah, whom he frequently mentions in his great work. When Mantua was threatened with war, in 1701, Lampronti, following the wishes of his family, returned to Ferrara, where he established himself as physician and teacher, delivering lectures for adults in his house both on week-days and on the Sabbath.

Activity as Teacher.

In 1709 Lampronti was appointed teacher at the Italian Talmud Torah, receiving a monthly salary of twelve scudi (= $11.64) in return for devoting the larger part of his day to teaching chiefly Hebrew grammar, arithmetic, and Italian. Lampronti gave his pupils his own homilies on the weekly sections, composed in Italian, for practise in translating into Hebrew. He also set some of his pupils to copy from the sources material which he needed for the encyclopedic work he had undertaken. The directors of the community, who thought this interfered with his duties as teacher, forbade him, in Oct., 1725, to keep the material for his work in the schoolhouse. When the Spanish Talmud Torah was discontinued, in 1729, the pupils of this school also passed into the hands of Lampronti. Thus he became the teacher of most of the members of the community, and long after his death it was said in the community of Ferrara, "All the learning found among us is derived from the mouth of our father Isaac." In addition to his duties as teacher he filled the position of preacher, from 1704, in the Sephardic community, and, beginning with 1717, in the Italian synagogue. His sermons, which were very popular, have not been preserved. He mentions one of them, on truth and untruth, in referring to his "Sefer ha-Derushim Shelli" in an article of his "Paḥad Yiẓḥaḳ" (letter מ, article מותר לו לאדם

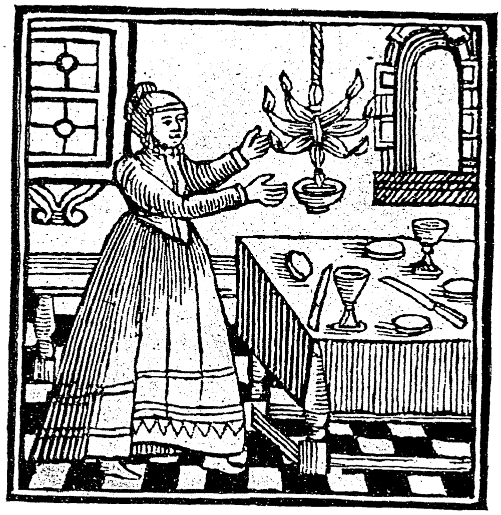
Lighting the Sabbath Lamp.
(From a Passover Haggadah, Amsterdam, 1695.)

לשונות). His funeral oration ("Darke Shalom") on Samson Morpurgo he mentions in his approbation to the latter's responsa "Shemesh Ẓedaḳah." His name is connected with an Ark of the Law in the Sephardic synagogue at Ferrara, placed there by him in 1710, at his own cost.

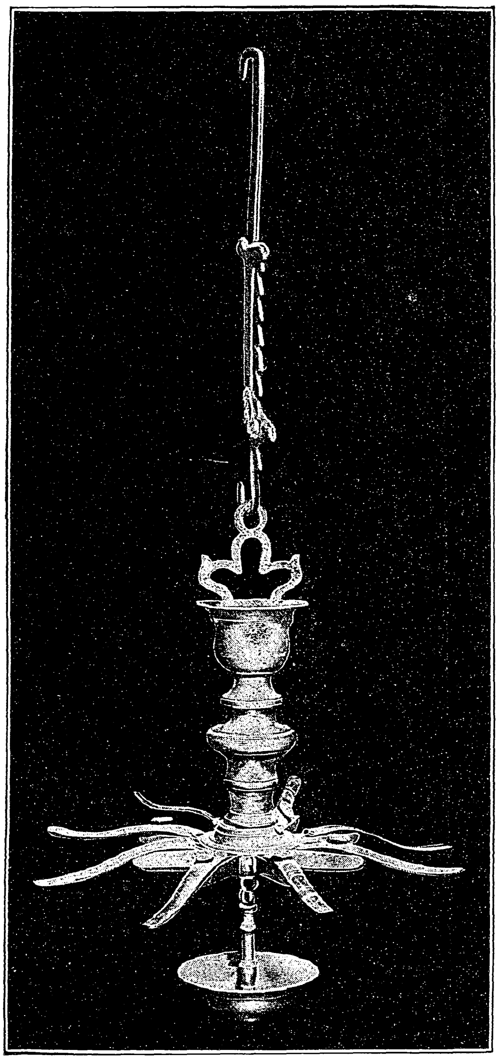

Sabbath Lamp.
(In the possession of Mrs. Alexander Kohut, New York.)

In 1718 Lampronti was appointed a full member of the rabbinical college. His signature as the latest member, following those of Mordecai Zahalon, Shabbethai Elhanan Recanati, and Samuel Baruch Borghi, is found in a responsum of the yeshibah of Ferrara of the year 1727, which he quotes (letter ב, p. 20d).

Activity as Physician.

In 1738 he was elected rabbi of the Spanish synagogue in place of his former teacher, Recanati; and after the death of Mordecai Zahalon he became president of the yeshibah (1749), and began immediately the printing of his great work (see below). He had then reached the age of seventy, and still had eight years of life before him, during which he taught continuously, although he had to be taken to the school by his pupils on account of an ailment of his feet. Notwithstanding his other occupations he continued to practise medicine, visiting his patients early in the morning, because, as he said, the physician has a surer eye and can judge better of the state of his patient after the night's rest. He had a great reputation as physician, and his contemporaries generally added to his name the epithet "the famous physician." He corresponded on medical subjects with his teacher Isaac Cantarini, and he drew upon his medical knowledge in many passages of his work. He died deeply mourned by the community and his numerous pupils. No stone was erected on his grave, for half a year before his death the tombstones of the Jewish cemetery of Ferrara had been destroyed at the instigation of the clergy (Ferrara belonged to the Pontifical States), and the Jews were at the same time forbidden to place stones on the graves of their dead. More than a century later, Ferrara publicly honored the memory of Lampronti; on April 19, 1872, a stone tablet, for which Jews and Christians had contributed, was placed on the house in which he had lived; it bears the following inscription: "Abitò in questa casa Isacco Lampronti, nato nel MDCLXXIX., morto nel MDCCLVI. Medico Teologo tra i dotti celebratissimo. Onorò la patria. Riverenti alla scienza alcuni cittadini posero MDCCCLXXII."

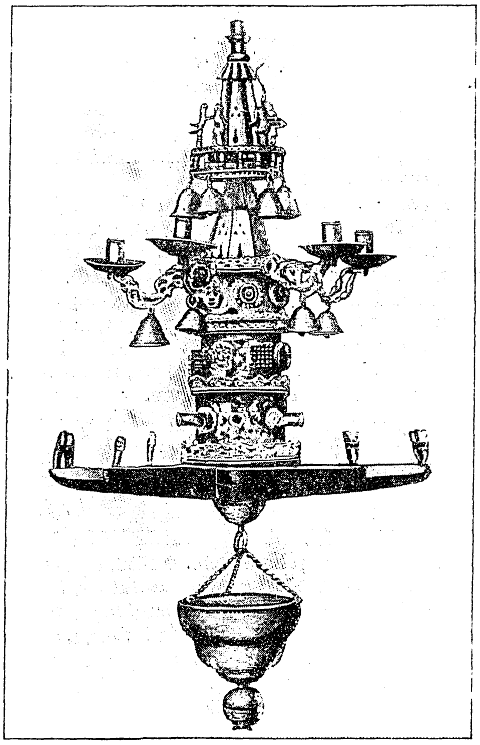

Sabbath Lamp.
(In the possession of H. Frauberger, Frankfort-on-the-Main.)

Lampronti's life-work was his famous rabbinical

His "Paḥad Yiẓḥaḳ."

encyclopedia "Paḥad Yiẓḥaḳ" (name derived from Gen. xxxi. 42), the material for which he had begun to collect as early as his student days at Mantua, and on which he worked during his whole life. When he decided, in his old age, to publish this great work, he traveled together with his pupil Jacob Saraval, as the latter says in the preface of the correctors (Saraval and Simḥah Callinari), through the Italian cities in order to secure the approbations ("haskamot") of the rabbinical authorities of Italy for the work. The collection of these approbations, which were given in 1749 and 1750, is a curious monument of the Jewish scholars of northern Italy in the eighteenth century; it includes sonnets and poems in other forms in honor of Lampronti. The following cities are represented by their yeshibahs or rabbis: Venice, Leghorn, Reggio, Verona, Ancona, Padua, Mantua, Casale Monferrato, Modena, Turin, Florence, Alessandria della Paglia, Pesaro, Finale, Lugo, Rovigo. In the second volume are added the approbations of R. Malachi b. Jacob Kohn of Leghorn, author of the "Yad Mal'aki," and of three Palestinian scholars stopping at Ferrara. The work was planned to fill six volumes, as recorded in the printing permit of the Jewish communal directorate of Venice. But only the first volume and the first half of the second volume appeared during the author's lifetime. Vol. i. (1750) contains in two specially paged sections (of 124 and 76 folios respectively) the letter א; the first part of vol. ii. (1753) contains the letters ב (fol. 1–75) and ג (fol. 76–105). The second part of vol. ii. appeared forty years after the author's death (1796); it contains the letters ה (fol. 1–49), ו (fol. 50–60), ז (fol. 67–77), ח, beginning (78–110). Vol. iii. appeared in the same year; it contains: ח, end (fol. 1–61), ט (fol. 63–93). These volumes were printed at the press of Isaac Foa (formerly Bragadini) at Venice. Two other volumes appeared in 1813 (vol. iv., Reggio) and 1840 (vol. v., Leghorn); vol. iv. contains the letters י (fol. 1–41a), כ (fol. 41a–108); ל (specially paged, 1–26); vol. v. contains the letter מ (241 fols.). This last-named volume contains additions to the text by Abraham Baruch Piperno, under the title "Zekor le-Abraham." In 1845 the autograph manuscript of the entire work was acquired by the Bibliothèque Nationale of Paris, in 120 volumes, 68 of which corresponded with the parts that had so far appeared. The Paris manuscript also contains the author's Italian correspondence, which was not included in the edition (see Cat. Hebr. MSS. Bibliothèque Nationale. p. 61. Nos. 458-577). The society Meḳiẓe Nirdamim, on its foundation, took as one of its first tasks the publication of those portions of Lampronti's work which had not yet been printed. The first to appear (in octavo instead of folio, the size of the previous volumes) were the letters נ (1864; 100 fols.), ס (1866; 196 fols.), ע (1868; 173 fols.), פ (1871; 74 fols.), and צ and first half of ק (1874; 200 fols.). The work was continued ten years later by the reorganized society Meḳiẓe Nir-

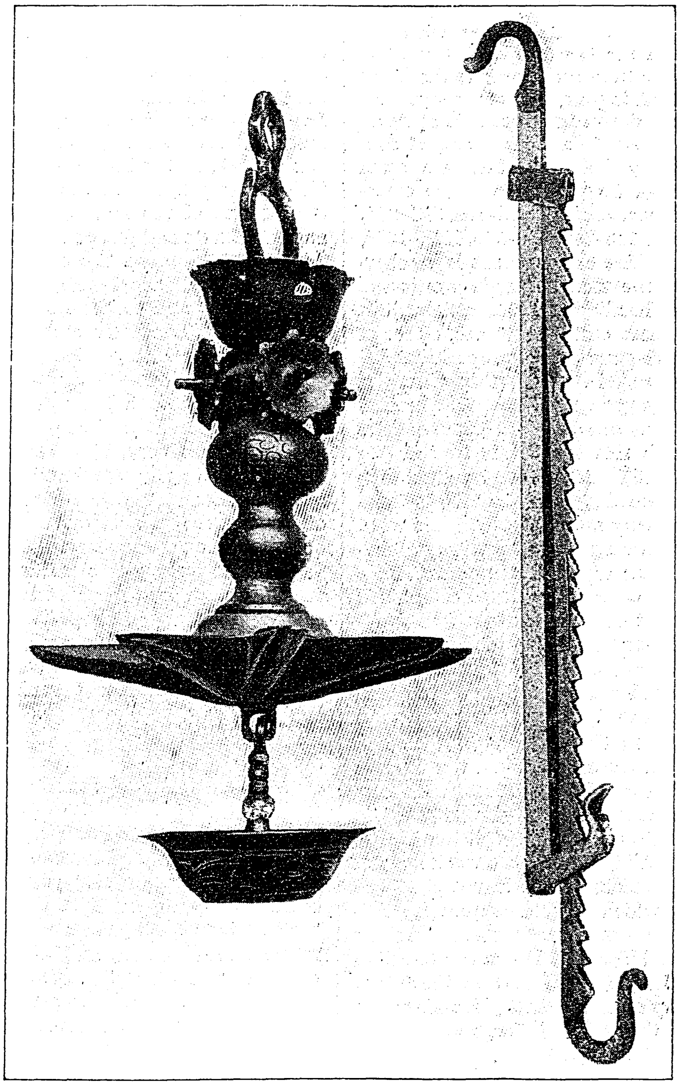

Sabbath Lamp and Holder.
(In the U. S. National Museum, Washington, D. C.)

damim; during 1885–87 appeared the remainder of the letter ק, and the letters ר (148 fols.), ש (318 fols.), and ת (183 fols.). Thus the publication of the work was completed 127 years after the appearance of the first volume.

Character of the Work.

Lampronti's work is an alphabetically arranged encyclopedia to the Talmud and Talmudic literature. In the censor's permit, dated June, 1749, prefixed to the first volume, it is designated as "Dizionario Rituale in Lingua Ebraica," a designation which probably originated with the author. As a matter of fact Lampronti's encyclopedia deals chiefly with the Halakah, the material for the articles being taken from the entire halakic literature down to the latest responsa, which he had, in part, in manuscript. He devotes much space to discussing questions of ritual law, as found in the responsa of contemporary Italian rabbis. On some questions he gives the entire correspondence, as on fols. 9d–13a, 31d–37d, 46d–50a, 74b–76a, 79c–80b, 102b–107a, in the first volume. The arrangement is a characteristic feature of the work. Single words are used occasionally as headings for his articles, but more frequently he uses entire sentences, either as he found them in the sources, or as propositions derived from the sources. In vol. i. thirty articles begin with the word אסמכתא; and a special article, besides, refers to about one hundred other articles of the work in which this concept is treated (see Jew. Encyc. ii. 215–218). About one hundred articles begin with the word אפטרופוס, and a special article refers to as many more in which the word occurs. The articles are arranged in strictly alphabetical order, this being especially important in a work of this kind. The quotations are accompanied by an exact statement of their sources. In addition to the Halakah much space is devoted to the Haggadah of the Talmuds, and the work may also be regarded as an alphabetical index of the Talmudic haggadic sentences. It may be noted as a curious instance that in the article בת קול (ii. 766) Lampronti refers to a work in Italian, the title of which he quotes in carefully punctuated Hebrew transcription: "Demostrazioni della Essenza di Dio dalle Opere della sua Creazione; da Guglielmo Deram [דיראם], Firenze, 1719." Lampronti's work has not yet been critically examined, nor has a list been made of the sources which he used or quoted. Addenda made by Lampronti are preserved in the library of the Talmud Torah at Ferrara; according to Rabbi Benedetto Isaac Levi of Ferrara, the author of a short biography of Lampronti ("Ha-Maggid," xix. 70), there are thirty-five folios, most of the leaves of which are, however, blank. But the addenda which are scattered through the several volumes of the work itself would if collected make a stout volume.

Lampronti's elder son, **Samuel Ḥay,** is mentioned in the article פדיון; his younger son, **Solomon Lampronti,** was a physician, like his father, and versed in rabbinical lore.

Bibliography: B. J. Levi, *Della Vita e dell' Opera di Isacco Lampronti*, Padua, 1871; *idem*, in *Ha-Maggid* (1875), xix. 69 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*; Geiger, *Jüd. Zeit.* 1871, ix. 183 *et seq.*

s. s. W. B.

LANCASTER: Town founded in Lancaster county, Pennsylvania, in 1730; one of the six or seven cities in the United States containing pre-Revolutionary Jewish settlements. The earliest record of this interesting Jewish settlement seems to be that of a deed, dated Feb. 3, 1747, from Thomas Cookson to Isaac Nunus Ricus and Joseph Simon(s), conveying a half-acre of land in the township of Lancaster "in trust for the society of Jews settled in and about Lancaster, to have and use the same as a burying-ground." At this time there were about ten Jewish families at Lancaster, including Joseph Simon, Joseph Solomon, and Isaac Cohen, a physician. In 1780 the list of Jews included also Bernard Jacob, Sampson Lazarus, Andrew Levy, Aaron Levy, Meyer Solomon, Levy Marks, and Simon Solomon, all shopkeepers, and Joshua Isaacs, later of New York, father-in-law of Harmon Hendricks. The leading figure in the settlement was Joseph Simon, one of the most prominent Indian traders and merchants and one of the largest landholders in America, his enterprises extending not only over Pennsylvania, but to Ohio and Illinois and to the Mississippi river. In his Lancaster store Levy Andrew Levy was a partner, and Simon's sons-in-law, Levi Phillips, Solomon M. Cohen, Michael Gratz, and Solomon Etting (1784), were also associated with him at various periods. In partnership with William Henry, Simon supplied the Continental army with rifles, ammunition, drums, blankets, and provisions. He died Jan. 24, 1804, at the age of ninety-two; and his grave is still preserved in the above-mentioned cemetery.

Joseph Simon.

A list of twenty-two residents of Lancaster to whom various Indian tribes in Illinois conveyed a tract of land comprising the southern half of the present state of Illinois, includes the following names of Jews: Moses, Jacob, and David Franks, Barnard and Michael Gratz, Moses Franks, Jr., Joseph Simon, and Levy Andrew Levy.

Aaron Levy, a native of Amsterdam, Holland, and a partner of Joseph Simon at Lancaster, lent large sums of money to the American colonists during the Revolution. Joseph Cohen, a native of Lancaster, was on guard at Philadelphia, in the Continental army, on the night when Lord Cornwallis was captured. Among attorneys at Lancaster are found Samson Levy, admitted to the bar in 1787, and Joseph Simon Cohen (grandson of Joseph Simon), admitted in 1813, and from 1840 to 1853 prothonotary of the Supreme Court of Pennsylvania.

Synagogue.

There was probably no permanent synagogue or congregational organization at Lancaster during the eighteenth century, although it has been stated that one was formed in 1776; but regular religious services were held in a sort of private synagogue in the house of Joseph Simon. A portion of the Ark there used has been presented to the American Jewish Historical Society.

Many of the Jews of Lancaster were supporters of the Congregation Mikve Israel of Philadelphia. The Jewish families mentioned above seem to have moved from Lancaster at the beginning of the nineteenth century. No interment took place in the cemetery from 1804 until 1855. In the latter year there was a new Jewish influx into Lancaster, the newcomers being unrelated by descent to the former Jewish residents.

The old Jewish cemetery, which is still preserved, came into the possession of the Congregation Shaarai Shomayim soon after the latter's organization by residents of Lancaster and the vicinity (Feb. 25, 1855). This congregation was incorporated Nov. 18, 1856; and Jacob Herzog was the first president. Its synagogue was dedicated Sept. 22, 1867; and it has about forty-eight members and seat-holders. The exclusive right of the congregation to control the cemetery was recognized by the Superior Court of Pennsylvania in a recent decision (Congregation Shaarai Shomayim vs. Moss, 22 Penn. Superior Court Rep. 356 [1903]). This congregation is at present the leading one in Lancaster; the Rev. Isadore Rosenthal, who succeeded the Rev. Clifton H. Levy, is its rabbi. There are also the following other Jewish organizations at Lancaster: Congregation Degel Israel (Orthodox), founded Sept. 25, 1895, and having about fifty members and seat-holders; United Hebrew Charities of Lancaster County; Ladies' Hebrew Benevolent Society, founded 1877; and the Harmonie Club (social).

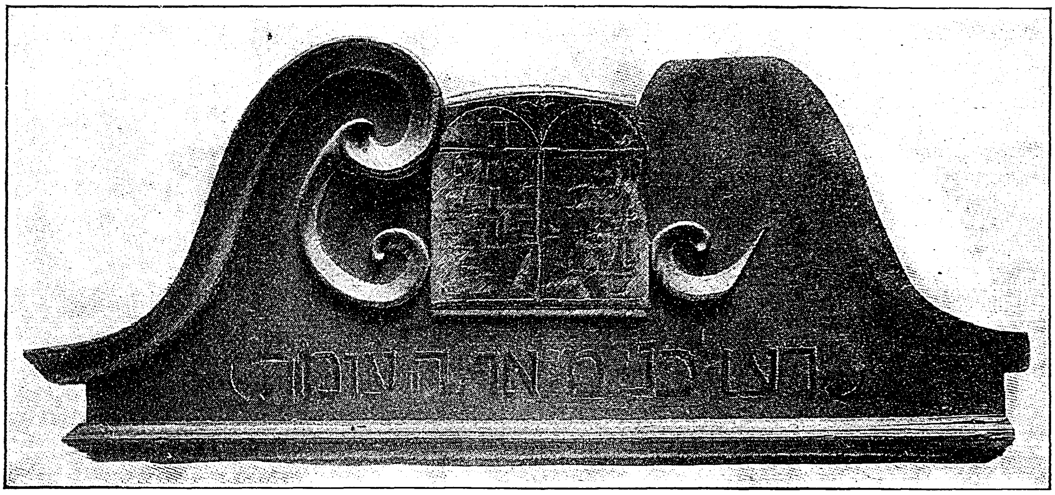

Entablature of the Ark of the Law of the Synagogue at Lancaster, Pa., Eighteenth Century.
(In the possession of the Jewish Historical Society of America.)

At present (1904) there are in Lancaster about fifty Jewish families of German descent and about 150 of Russian extraction, the latter having come to Lancaster since 1884.

Oldest Synagogue.

On an old Indian trail leading from the Conestoga to the Swatara, and not far from Lancaster, is a place pointed out as the site of one of the first synagogues in America, referred to by J. F. Sachse in his "The German Sectarians of Pennsylvania" as "at one time the most distinctive and populous congregation of the ancient faith in the colonies." He further says that many of the German Christians adopted the Jewish customs (which he states still obtain among the families of old settlers in Berks, Lebanon, and Lancaster counties) as a result of the potent influence of the Jews of Lancaster, Heidelberg, and Schaefferstown. Some of the Christian settlers even became members of this congregation. The Jewish cemetery established about 1732 near Schaefferstown (now in Heidelberg township. Lebanon county, but originally in Lancaster county) is almost obliterated.

Bibliography: *Publ. Am. Jew. Hist. Soc.* No. 1, pp. 66-67; No. 2, pp. 156-157; No. 5, pp. 111-117; No. 8, p. 148; Henry Necarsulmer, *The Early Jewish Settlement at Lancaster, Pa.*, ib. No. 9, pp. 29-44; *Jewish Exponent*, xxv., No. 11 (whole No. 534); *Notes and Queries* (Egle), 3d series, i. 278, 291; *Pennsylvania Magazine of History and Biography*, xxiv. 475; Ellis and Evans, *Hist. of Lancaster County*, pp. 18, 47, 250, 369, 370, 471; Christopher Marshall, *Diary of American Revolution*, ed. 1877, pp. 204, 208; Markens, *The Hebrews in America*, pp. 79, 80, 184; *Publ. Lancaster County Hist. Soc.* iii., No. 7, pp. 165 *et seq.*; Journals of Continental Congress; Morais, *Jews of Philadelphia*, pp. 23, 39, 50 (note 65); *Historical Collections of Pennsylvania*, 1843, ii.; *Historical Register*, in *Notes and Queries*, No. 1, pp. 301, 302; *American Israelite*, xliii., No. 12; J. F. Sachse, *The German Sectarians of Pennsylvania, 1708-1742*, ch. ix., p. 118; *American Jewish Year Book*, 1900-1, pp. 517 *et seq.*; *American Jews' Annual*, 1888-93, pp. 96-98; *Record Book B.* p. 441 (Lancaster Co. Register's office); J. I. Mombert, *An Authentic History of Lancaster County in the State of Pennsylvania*, 1869.

A. H. N.

LÁNCZY, LEO: Hungarian deputy and financier; born in 1852. After having been connected for several years with the Anglo-Hungarian Bank and the Ungarische Boden-Credit-Gesellschaft, he was elected in 1881 director-general of the Hungarian Bank of Commerce, in which capacity he contributed greatly to the promotion of Hungarian commerce, and exerted an important influence on the commercial policy of the country. He was especially successful in enlarging Hungarian credit in foreign countries, and in making the finances of Hungary independent of those of Vienna. In 1893 the district of Zsolna returned him to the Hungarian parliament, where he took a prominent part in the currency conferences; and in 1896 he was member of the parliament as deputy of the city of Miskolcz. Lánczy received in 1891 the Order of the Iron Crown, and subsequently the "Comthur-Kreuz" of the Order of Francis Joseph, in recognition of his services in promoting the Millennium

Exposition. In 1902 he received the title of "Hofrath." Lánczy is a convert to Christianity.

Bibliography: *Pallas Lex.*

S. L. V.

LAND LAWS. See Agrarian Laws; Landlord and Tenant; Sabbatical Year.

LANDA-ON-THE-TAUBER. See Bischofsheim-on-the-Tauber.

LANDAU. See Palatinate.

LANDAU: Family name derived from a city in western Germany; found largely among Polish Jews, who probably were expelled from that city about the middle of the sixteenth century (see Löwenstein, "Gesch. der Juden in der Kurpfalz," p. 33, Frankfort-on-the-Main, 1895) and retained the name in their new homes. The earliest bearer of it of whom there is record is **Jacob Baruch ben Judah Landau,** author of the ritual work "Agur," who lived in Italy about 1480 or 1490. From the latter part of the sixteenth century the Landau family is met with in Poland, especially in the western part of Podolia, which, after the partition of Poland, was annexed to Austria. In various instances the name "Landau," which had become a Jewish family name, was adopted by people who had no family connection with the original emigrants from the German city. Thus, it was assumed by a great-grandson of Abraham ben Elijah Wilna (see Jew. Encyc. i. 107, *s.v.* Abraham ben Elijah of Wilna).

The first known member of the Landau family in Poland is **Ẓebi ben Moses Landau,** one of the communal leaders of the Lemberg congregation, who died in Cracow Jan. 7, 1620 (Buber, "Anshe Shem," p. 186). **Ẓebi ben Saul Landau** was rabbi of Zmigrod and died in Lemberg June 15, 1722. **Solomon Landau,** father-in-law of Jacob Joshua, lived in Lemberg toward the end of the seventeenth century (*ib.* pp. 195, 206).

Pedigree of Landau Family.

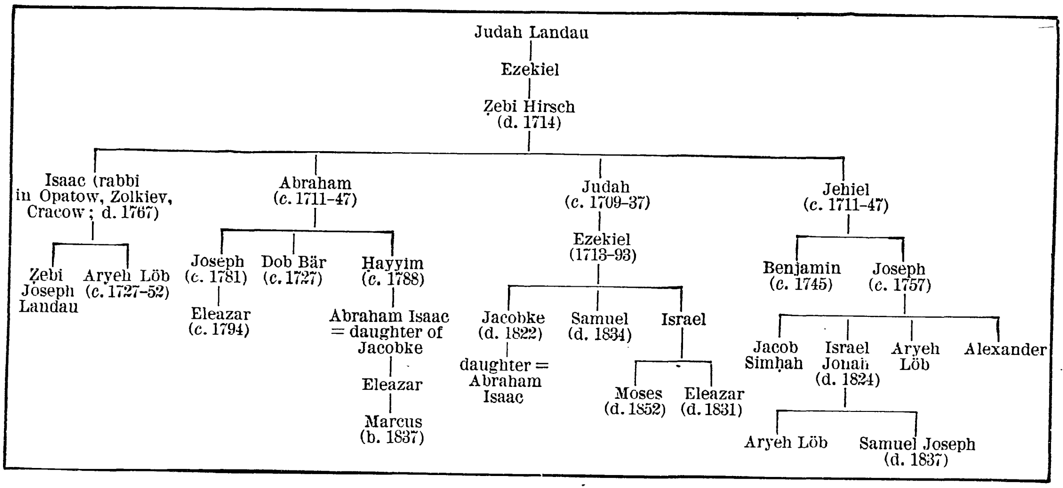
Judah Landau
Ezekiel
Ẓebi Hirsch (d. 1714)
Isaac (rabbi in Opatow, Zolkiev, Cracow; d. 1767)
Abraham (c. 1711-47)
Judah (c. 1709-37)
Jehiel (c. 1711-47)
Ẓebi Joseph Landau
Aryeh Löb (c. 1727-52)
Joseph (c. 1781)
Dob Bär (c. 1727)
Hayyim (c. 1788)
Ezekiel (1713-93)
Benjamin (c. 1745)
Joseph (c. 1757)
Eleazar (c. 1794)
Abraham Isaac = daughter of Jacobke
Jacobke (d. 1822)
Samuel (d. 1834)
Israel
Jacob Simḥah
Israel Jonah (d. 1824)
Aryeh Löb
Alexander
daughter = Abraham Isaac
Eleazar
Moses (d. 1852)
Eleazar (d. 1831)
Marcus (b. 1837)
Aryeh Löb
Samuel Joseph (d. 1837)

Only the above incomplete pedigree can be drawn of that branch of the family to which Ezekiel Landau belonged, and which had representatives in Zolkiev, Opatow, and Brody.

The first member of this branch definitely mentioned is **Judah Landau,** who lived about the beginning of the seventeenth century. He and his son, **Ezekiel Landau,** are known only by name. The latter's son, **Ẓebi Hirsch Landau,** was a delegate to the Council of Four Lands, and was also one of the signatories to the privilege granted by that body to the printer of Zolkiev in 1699 (Buber, "Ḳiryah Nisgabah," p. 104, Cracow, 1903). One of his sons, **Judah Landau,** who lived in Opatow, was father of the most famous scion of the family, Ezekiel Landau.

Branches of the family live in Russian Poland and in Brody. Descendants of the same family are: **Israel Jonah Landau** (d. 1824), rabbi of Kempen, province of Posen, and author of "Me'on ha-Berakot" (Dyhernfurth, 1816), novellæ to the Talmudic treatise Berakot; and his son, **Samuel Joseph Landau** (d. 1837), also rabbi in Kempen, and author of "Mishkan Shiloh" (Breslau, 1837), novellæ and responsa.

Bibliography: Buber, *Ḳiryah Nisgabah* (on the scholars of Zolkiev), Cracow, 1903; Eisenstadt-Wiener, *Da'at Ḳedoshim*, St. Petersburg, 1897-98, *passim*.

D.

Eleazar ben Israel Landau: Rabbi of Brody, where he died of cholera in 1831. He was the author of a work entitled "Yad ha-Melek," novellæ on Maimonides' "Yad" and notes to the Talmud (parts i. and iv., Lemberg, 1829; part ii. *ib.* 1810).

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 133.

S. S. M. Sel.

Ezekiel ben Judah Landau: Polish rabbi; born in Opatow Oct. 8, 1713 (see preface to "Noda' bi-Yehudah," 2d collection of his son Jakobke); died at Prague April 29, 1793. He received his Talmudical education at Vladimir and Brody. From 1734 to 1745 he acted as first dayyan of Brody; in the latter year he became rabbi of Jampol.

Landau's tactful attitude in the affair of the Eybeschütz amulets won for him general approbation. In a letter addressed to the rabbis who consulted him on the subject he endeavored to persuade them to establish peace between the disputants, and insinuated that the amulets might have been falsified, thus opening to the accused rabbi an honorable way of exculpating himself. The letter attracted the attention of the leaders of the community of Prague; in 1755 Landau was called to the rabbinate there; and he continued to hold the position till his death.

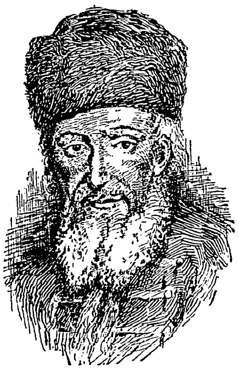

Ezekiel Landau.

Combining vast erudition with great amenity of character, his incumbency proved very beneficial to the community. Respected by the authorities, who recognized the ardent patriotism displayed by him on more than one occasion, he was often consulted on Jewish religious matters. A letter addressed to Landau by the government, asking for his opinion on the question whether an oath pronounced by one holding a discarded scroll of the Law is binding, is inserted in the "Noda' bi-Yehudah" (ii. 65).

While very strict in ritual matters, Landau, for the sake of peace, sometimes sanctioned things which he did not approve. Thus, notwithstanding his previous prohibition, he permitted Löb Honigsberg to continue the construction of a building on semi-holidays, the latter having pleaded urgency (*ib.* ii. 29). Although a lover of Haskalah, as may be seen from his approbation to the "Yen Lebanon" of Wessely, Landau saw great danger for Judaism in the invasion of German ideas resulting from the German translation of the Bible by Mendelssohn ("Ẓelaḥ" to Ber. 28b).

Though a student of the Cabala and well versed in mystic literature, Landau was a decided adversary of Ḥasidism. He thunders against the recitation of לשם יחוד as done by the Ḥasidim, and applies to them the words of Hos. xiv. 10, substituting therein "Ḥasidim" for "Posh'im."

Landau witnessed the siege of Prague in 1757, and when urged to leave the city he decided to cast his lot with the rest of the people. Some years later, in a controversy between the rabbis of Frankfort-on-the-Main and others concerning a form of divorce to be granted to a man from Cleves, Landau took issue against the former; and this so enraged them that in 1769 it was decided that neither Landau nor any of his sons should ever be elected to the rabbinate of Frankfort. In the conflagration of 1773 Landau lost most of his manuscripts. He was thereupon induced to begin the publication of those of his works which the flames had spared, and to add to them his new productions.

Landau's published works are: "Noda' bi-Yehudah" (1776; 2d ed. 1811), responsa; "Derush Hesped," a funeral oration on the death of Maria Theresa (Prague, 1781, in German); "Shebaḥ we-Hoda'ah," a derashah (1790); "Mar'eh Yeḥezḳel," notes to the Talmud, published by his son Samuel Landau in the Talmud edition of 12 vols., 1830; "Ẓiyyun le-Nefesh Ḥayyah," novellæ on different Talmudic treatises, viz., Pesaḥim (1784), Berakot (1791), Beẓah (1799), the three republished together in 1824; "Dagul me-Rebabah" (1794), notes on the four ritual codices; "Ahabat Ẓiyyon" (1827), addresses and sermons; "Doresh le-Ẓiyyon" (1827), Talmudic discussion.

Though a Talmudic scholar and a believer in the Cabala, yet Landau was broad-minded and not opposed to secular knowledge. He, however, objected to that culture which came from Berlin. He therefore opposed Mendelssohn's translation of the Pentateuch, and the study of the sciences and of languages advocated by Wessely. Landau was highly esteemed not only by his coreligionists, but also by others; and he stood high in favor in government circles.

BIBLIOGRAPHY: E. Landau, *Noda' bi-Yehudah*, Prague, 1811; Fuenn, *Keneset Yisrael*, p. 515, Warsaw, 1886; Pascheles, *Jüdischer Volkskalender*, p. 85, Prague, 1884; Grätz, *Gesch.* xi.; Rabbinowitz, *Dibre Yeme Yisrael*, viii., Warsaw, 1899; Horovitz, *Frankfurter Rabbiner*, iii. 99, Frankfort-on-the-Main, 1885; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 422.

S. S. B. FR.

Hermann Landau: Publicist in Prague, where he died about 1890; great-grandson of Ezekiel Landau.

Isaac Landau: Polish rabbi; born at Opatow; died in Cracow 1768. His first rabbinical position was in his native city, whence he journeyed in 1724 to the meeting of the Council of Four Lands, held at Yaroslav. In 1729 he was rabbi of Zolkiev, and in 1734 district rabbi of Lemberg. About 1754 he was elected rabbi of Cracow, where he remained till his death.

Landau is known for the approbations which he gave to several works, among which were "Mafteaḥ ha-'Olamot" by Emanuel Hay Richi, and "Adne Paz" by Meïr b. Levi. He is also known through his correspondence with Jonathan Eybeschütz on his contest with Jacob Emden. According to T. Levenstein, Landau left two sons: **Jacob Landau,** rabbi of Tarnopol, and **Ẓebi Joseph Landau,** rabbi of Greidig.

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 119-120.

S. S. N. T. L.

Isaac Elijah ben Samuel Landau: Russian preacher, exegete, and communal worker; born at Wilna 1801; died there Dec. 6, 1876. At the age of eighteen he settled at Dubno, his wife's native town, where he carried on a prosperous business. On Saturdays and holy days he used to preach in the synagogues, attracting large audiences. Owing to his eloquence Landau was chosen by the communities of Volhynia as member of the rabbinical commission appointed by the emperor in 1861, which necessitated his remaining for five months in St. Petersburg. In 1868 he was called to Wilna as preacher and dayyan, which office he held till his death. At Wilna he established a kasher kitchen for Jewish soldiers.

Landau was a recognized authority in rabbinical matters, and many authors solicited his approbation of their works. He himself was a prolific writer, and was the author of the following commentaries: "Ma'aneh Eliyahu" (Wilna, 1840), on the Tanna debe Eliyahu, accompanied with notes on other subjects under the title "Siaḥ Yiẓḥaḳ"; a double commentary on the Mekilta (*ib.* 1844): "Berure ha-Middot," on the text, and "Miẓẓui ha-Middot," glosses to the Biblical and Talmudic passages quoted in the commentary; "Patshegen" (*ib.* 1858), on Proverbs; "Miḳra Soferim" (Suwalki, 1862), on Masseket Soferim; "Dober Shalom" (Warsaw, 1863), on the daily prayers; "Kiflayim le-Tushiyyah," on the twelve Minor Prophets (only that on Joel published, Jitomir, 1865) and on Psalms (Warsaw, 1866); "Patshegen ha-Dat," on the Five Scrolls (Wilna, 1870) and on the Pentateuch (*ib.* 1872–75); "Aḥarit le-Shalom" (*ib.* 1871), on the Pesaḥ Haggadah; "Derek Ḥayyim" (*ib.* 1872), on Derek Ereẓ Zuṭa; "Lishmoa' ka-Limmudim" (*ib.* 1876), on the haggadah of the Talmudists; and "Simlah Ḥadashah," on the Maḥzor (published in the Wilna editions of the Maḥzor).

Landau published also "Derushim le-Kol Ḥefẓehem" (*ib.* 1871–77), a collection of sermons; and two of his funeral orations: "Ḳol Shaon" (Wilna, 1872; also translated into Russian), on the wife of Prince Potapov; and "Ebel Kabed" (Eydtkuhnen, 1873), on Samuel Straschun. He left besides a number of works still unpublished.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 632; H. N. Steinschneider, *'Ir Wilna*, pp. 92–97.

H. R. M. SEL.

Isidor Landau: Born at Zbaras, Galicia, 1851; grandson of a brother of Abraham Isaac Landau; chief editor of the "Berliner Börsenkourier."

Israel ben Ezekiel Landau: Scholar of the end of the eighteenth century; son of Ezekiel ben Judah LANDAU. He was the author of "Ḥoḳ le-Yisrael" (Prague, 1798), a compendium of Maimonides' "Sefer ha-Miẓwot," with an abridgment of Naḥmanides' notes, in Judæo-German, to which he did not affix his name because of his modesty.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 199.

S. S. B. FR.

Jacob b. Judah Landau: German-Italian codifier; lived in the second half of the fifteenth century. His father was one of the chief authorities on the Talmud in Germany; hundreds of Talmudists, among them naturally his son, were his pupils.

Landau left Germany and settled in Italy, living first in Pavia (1480) and then in Naples (1487). In the latter city he published, some time between 1487 and 1492, his code "Agur," which he composed for his pupil Ezra Abraham b. David Obadiah, because, the latter's time being devoted to physics and metaphysics, he could not enter deeply into the study of the Talmud (see introduction to "Agur"). This practical consideration determined the form of the "Agur," which contains only those rules that a layman should know, and comprises principally an abridged presentation of the material treated in the first and second parts of the Ṭurim. The author of the Ṭurim, Jacob b. Asher, is Landau's chief authority; and the "Agur" may be considered really as a supplement to that work. In the "Agur" Landau gives excerpts from the halakic literature which appeared after the time of Jacob b. Asher.

Although the "Agur" possesses little originality, it held an important position among law codes, and is often quoted, especially by Joseph Caro in the Shulḥan 'Aruk. German influence on the religious practises of the Italians was increased by Landau's work, such authorities as Jacob Mölin, Isserlein, and other Germans having been little noticed by Italians before him. At the end of the "Agur" Landau gave a number of conundrums relating to the Halakah, under the title "Sefer Ḥazon," which were afterward published separately (Venice, 1546; Prague, 1608). The "Agur" was the first Jewish work to contain a rabbinical approbation, besides being the second Hebrew book printed during the author's lifetime (see JEW. ENCYC. ii. 27, *s.v.* APPROBATION).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 550-551; Steinschneider, *Cat. Bodl.* col. 1225.

G. L. G.

Marcus Landau: Austrian literary historian; born at Brody, Galicia, Nov. 21, 1837. After completing his education he entered upon a mercantile career (1852–69 at Brody; from 1869 at Vienna), but abandoned it in 1878 for a life of letters. He made repeated visits to Italy. He became a correspondent for and contributor to the "Allgemeine Zeitung" of Munich, the "Presse," the "Frankfurter Zeitung," and the "Zeitschrift für Vergleichende Literaturgeschichte." In 1871 he obtained the Ph.D. degree from the University of Giessen. He is the author of the following works: "Die Quellen des Dekameron," Vienna, 1869, 2d ed. 1884; "Beiträge zur Geschichte der Italienischen Novelle," Vienna, 1875; "Giovanni Bocaccio, Sein Leben und Seine Werke," Stuttgart, 1877 (Italian translation by Camillo Antonio Traversi, 1881); "Die Italienische Literatur am Oesterreichischen Hofe," Vienna, 1879 (Italian translation by Mrs. Gustava von Stein-Rebecchini, 1880); "Rom, Wien, Neapel Während des Spanischen Erbfolgekrieges, ein Beitrag zur Geschichte des Kampfes Zwischen Papstthum und Kaisertum," Leipsic, 1885; "Geschichte Kaiser Karl's VI., als König von Spanien," Stuttgart, 1889; "Skizzen aus der Jüdischen Geschichte," 1897; "Geschichte der Italienischen Literatur im Achtzehnten Jahrhundert," Berlin, 1899. He wrote also over 700 essays, memoirs, and feuilleton articles in German and Italian for newspapers and literary periodicals.

BIBLIOGRAPHY: *Litterarisches Centralblatt*, 1899, pp. 1532–1533; *Bulletin du Musée Belge*, ii.; Eisenberg, *Das Geistige Wien.*

S.

Moses Israel Landau: Austrian printer, publisher, and lexicographer; born Dec. 28, 1788, at Prague; died there May 4, 1852; grandson of Ezekiel Landau. After finishing his studies at a yeshibah of his native town he established a Hebrew and Oriental printing-press in Prague, which became important in the annals of Hebrew typography.

In 1819 he was elected superintendent of the Jewish school in Prague, and shortly afterward was made one of the board of directors of the Jewish community. He was elected alderman ("Stadtverordneter") in 1849, and a member of the city council ("Stadtrath") in 1850.

Landau began his literary career by publishing a volume of poems entitled "Amaranten" in 1820. He followed this up in 1824 with his almanac for the friends of Hebrew literature, entitled "Bikkure ha-'Ittim." As a preparation for his Aramaic-Talmudic dictionary Landau published his book on the "Geist und Sprache der Hebräer nach dem Zweiten Tempelbau," Prague, 1822 (part i., history of language; part ii., chrestomathy from the Talmud, Zohar, and Midrashim). In 1819 he had begun a new edition of the "'Aruk" of R. Nathan of Rome, to which he added Benjamin Mussafia's "Mussaf he-'Aruk." His "Rabbinisch-Aramäisches Wörterbuch zum Verständnis des Talmuds, der Targumim und Midraschim" (Prague, 1819-24; 2d ed. *ib.* 1834-35) contains valuable observations and numerous treatises of philosophical, historical, archeological, and geographical character.

Landau's collection of all the foreign words (לעז) found in Rashi (on the Bible and Talmud), in the Tosafot, in Maimonides, and in Rosh, is of lasting value. The work, entitled "Marpe Lashon," was published first in his edition of the Mishnah (Prague, 1829-31), then in the editions of the Talmud (*ib.* 1829-31 and 1839-45) and in his edition of the Bible (*ib.* 1833-37). It has also appeared separately (Odessa, 1865), with notes by Dormitzer.

Landau's chief merit as a typographer is due to the fact that he always personally supervised the correction of the works published in his establishment, so that they issued from the press with scarcely a fault.

In his will Landau left his Hebrew library to the orphan asylum established by him, and his other Oriental works to a Jewish theological seminary to be founded in the future.

Bibliography: *Allg. Zeit. des Jud.* 1852, p. 269.

S. M. L. B.

Samuel ben Ezekiel Landau: Chief dayyan of Prague, where he died Oct. 31, 1834, at an advanced age. Landau was the champion of Orthodox Rabbinism, and when, at the end of the eighteenth century, the Austrian emperor planned the establishment of Jewish theological seminaries, Landau was one of the rabbis that objected thereto. He had a controversy on this subject with Baruch Jeiteles (Phinehas Hananiah Argosi di Silva), who, under the title of "Ha-Oreb," published (Vienna, 1795) Landau's letter to him and his own rejoinder. Landau published his responsa under the title of "Shibat Ẓiyyon" (Prague, 1827). He edited his father's "Ahabat Ẓiyyon" and "Doresh le-Ẓiyyon" (*ib.* 1827), adding to the former work four homilies of his own, and to the latter a number of halakic discourses.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 127; Fürst, *Bibl. Jud.* ii. 219; Steinschneider, *Cat. Bodl.* col. 2433.

S. S. M. Sel.

LANDAU, ADOLPH YEFIMOVICH: Russian journalist and publisher; born at Rossienny, Russia, 1841; died at Berlin July 21, 1902. In 1862 he moved to St. Petersburg, attended the lectures on law at the university, and after two years went to Kovno, where he taught for a year. On his return to St. Petersburg he devoted himself to journalistic work. His first literary efforts consisted of letters in the "Razsvyet," and of articles on Jewish life published in "Syevernaya Pochta," "Biblioteka dlya Tchtenia," and "Sovremennoi Listok." With great enthusiasm Landau devoted himself to the task of making known to the public the life of the Jewish masses and of bringing more light and knowledge to the latter. The time seemed propitious; for there were signs of more freedom for and fuller justice to the Jews. Landau wrote a series of spirited letters in the St. Petersburg "Vyedomosti," and translated a number of sketches by Jellinek on the Hebrew race, and Deutsch's well-known article on the Talmud. In 1871 appeared the first volume of the "Biblioteka" edited by him, and for a period of ten years this publication was the organ of Russo-Jewish literature. Between the years 1871 and 1880 there appeared in its pages contributions from the foremost Jewish writers of the day, such as Levanda, L. O. Gordon, I. G. Orshanski, A. J. Harkavy, C. A. Bershadsky, M. G. Morgulis, and Stasov. Landau possessed the faculty of recognizing ability in young writers, and to these he gave his unstinted support.

During the seventies he published numerous letters and articles in "Dyen" (Odessa), "Molva," and "Razsvyet." In 1881 he issued the first volume of the "Voskhod," a monthly publication, and in 1882 "Nedielnaya Khronika Voskhoda," a weekly. The "Voskhod," like the "Biblioteka," soon numbered among its contributors the leading Russo-Jewish writers. Assisted by Weinberg, Landau worked unceasingly to make it a power for good. Not content with securing contributions from the most talented writers, he wrote much himself. For eighteen years he unswervingly endeavored to secure for the Russian Jew the full benefit of citizenship.

Failing health compelled Landau to relinquish the editorship of the "Voskhod." In 1901 he issued the ninth volume of the "Biblioteka" and the sixth volume of Graetz's "History of the Jews." He died while preparing for publication the tenth volume of the "Biblioteka."

Bibliography: *Voskhod*, July 25, 1902; *Budustchnost*, July 26, 1902, p. 591.

H. R. J. G. L.

LANDAU, LEOPOLD: German gynecologist; born at Warsaw July 16, 1848. He studied at the universities of Breslau, Würzburg, and Berlin, graduating from the last-named in 1870 (M.D.). He served through the Franco-Prussian war (1870-71) as assistant surgeon. From 1872 to 1874 he was assistant at the gynecological hospital of the University of Breslau, where he became privat-docent (1874). In 1876 he removed to Berlin, and became a member of the medical faculty of its university; in 1893 he received the title of professor; and in 1902 he was appointed assistant professor. In 1892, in conjunction with his brother Theodor, he opened a private gynecological hospital.

Landau has taken an active interest in the political affairs of the German capital. He has been alderman for a number of years, and a member of the city board of hospitals. Among Landau's works are: "Die Wanderniere der Frauen," Berlin, 1881; "Die Wanderleber und der Hängebauch der Frauen," *ib.* 1882; "Die Vaginale Radicaloperation: Technik und Gesch." (with Theodor Landau), *ib.* 1896; "Anatomische und Klinische Beiträge zur Lehre von der Myomen am Weiblichen Sexualapparat," Berlin and Vienna, 1899. His brother, **Theodor Landau** (b. Breslau May 22, 1861; M.D., Göttingen, 1885), is also a gynecologist, and has practised in Berlin since 1891.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LANDAU, WOLF: German rabbi and author; born at Dresden March 1, 1811; died there Aug. 24, 1886; grandson of Chief Rabbi David Landau (known also as R. David Polak). After receiving his first Talmudic training from his father he continued his studies under Chief Rabbi Abraham Löwy of Dresden, and later under Aaron Kornfeld at Jenikau, Bohemia; from 1830 he attended the gymnasium at Dresden; and in 1836 entered the University of Berlin. On his return to Dresden, Landau was appointed teacher at the religious school there; and when, in 1854, Zacharias Frankel became director of the Jewish Theological Seminary at Breslau, Landau was unanimously elected as his successor in the Dresden chief rabbinate.

Landau, like his friend Frankel, inclined toward historic Judaism, but assumed an attitude midway between the two religious currents, especially at the synod in Leipsic. The following are his works: "Die Petition des Vorstandes der Israelitischen Gemeinde zu Dresden und Ihr Schicksal in der Zweiten Kammer," Dresden, 1843; "Ahawath Nezach" (Leipsic, 1875), a work on funeral rites. He published also several addresses, of which may be mentioned those in commemoration of King Frederick August II. (*ib.* 1854); of Dr. B. Beer (Dresden, 1861); and of Clara Bondi (see Kayserling, "Bibliothek Jüdischer Kanzelredner," ii. 22 *et seq.*). Besides, he wrote several theological and historical essays, as: "Anforderungen des Glaubens und der Theologischen Wissenschaft," "Bilder aus dem Leben und Wirken der Rabbinen," and "Ueber Thierquälerei nach den Grundsätzen des Judenthums," which appeared in Frankel's "Zeitschrift für die Religiösen Interessen des Judenthums," in "Monatsschrift," in "Allg. Zeit. des Jud." and in other periodicals.

Together with Kaempf and Philippson, Landau published a people's Bible ("Volksbibel").

Bibliography: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 114 *et seq.*

s. M. K.

LANDAUER, M. H.: Writer on Jewish mysticism; born in 1808 at Kappel, near Buchau, Württemberg; died there Feb. 3, 1841. He was a son of the cantor Elias Landauer, and at the age of eighteen entered the yeshibah and lyceum in Carlsruhe; later he studied at the universities of Munich and Tübingen. In spite of ill health he returned to Munich in 1838 to copy from Hebrew manuscripts in the Royal Library extracts for use in his investigations. In 1839 he passed the examination for the rabbinate, and in the following year was appointed rabbi of Braunsbach, Württemberg. Only three months later illness obliged him to resign his position and to return to Kappel, where he died.

Of Landauer's works the following may be mentioned: "Jehova und Elohim, oder die Althebräische Gotteslehre als Grundlage der Geschichte der Symbolik und der Gesetzgebung der Bücher Mosis," Stuttgart and Augsburg, 1836 (see A. Geiger's review in his "Wiss. Zeit. Jüd. Theol." iii. 403 *et seq.*); "Wesen und Form des Pentateuchs," *ib.* 1838. Landauer's posthumous works and excerpts, dealing with his investigations of the history and literature of the Cabala, of the Zohar, and of Jewish literature, as well as his report on his studies of Hebrew manuscripts, were published in "Orient, Lit." 1845-46.

Bibliography: Jost's *Annalen*, iii. 69 *et seq.*; Fürst, *Bibl. Jud.* ii. 219 *et seq.*

s. M. K.

LANDAUER, SAMUEL: German Orientalist and librarian; born at Hürben, Bavaria, Feb. 22, 1846. He received his education at the yeshibah of Eisenstadt (Hungary), the gymnasium of Mayence, and the universities of Leipsic, Strasburg, and Munich (Ph.D. 1872). In 1875 he became privat-docent of Semitic languages at the University of Strasburg, and was appointed librarian there in 1884. In 1894 he received the title of "professor."

Landauer has written several essays on Semitic subjects, and has published: "Psychologie des Ibn Sinâ," 1872; "Sa'adja's Kitâb al-Amânât," Leyden, 1880; "Katalog der Kaiserlichen Universität- und Landesbibliothek Strasburg, Orientalische Handschriften," 1881; "Firdusi Schahname," Leyden, 1884; "Die Handschriften der Grossherzoglich Badischen Hof- und Landesbibliothek in Karlsruhe, Orientalische Handschriften," 1892; "Die Masorah zum Onkelos," Amsterdam, 1896; "Themistius 'De cælo'" (for the Aristoteles Commission of the Berlin Academy), Berlin, 1902.

s. F. T. H.

LANDESBERG, MAX: Rumanian oculist; born in 1840 at Jassy; died at Florence March 4, 1895. He was educated at the gymnasium at Ratibor and at the University of Berlin (M.D. 1865). After a postgraduate course under Graefe, Landesberg went to America, where he practised in New York and Philadelphia. In 1894 he removed to Florence, Italy. He wrote: "Beiträge zur Variokösen Ophthalmie," 1874; "Zur Statistik der Linsenkrankheiten," 1876; "On the Etiology and Prophylaxis of Blindness," 1878.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

s. F. T. H.

LANDESMANN, HEINRICH (pseudonym, **Hieronymus Lorm**): Austrian poet and philosophical writer; born at Nikolsburg Aug. 9, 1821; died at Brünn Dec. 4, 1902. From his earliest childhood he was very sickly; at the age of fifteen his sight and hearing were almost completely destroyed; and later in life he became totally blind.

When but sixteen years old he contributed a number of poems to various periodicals. In 1843 he completed his first important literary production, "Abdul," the Mohammedan Faust legend, in five cantos (2d ed. Berlin, 1852). His "Wien's Poetische Schwingen und Federn" (Vienna, 1847) manifested critical acumen, but also a tinge of political acerbity in its attack on the censor system of the Austrian chancellor Prince Metternich. His friends advised Landesmann to leave Vienna, and he betook himself to Berlin, where he assumed the pseudonym "Hieronymus Lorm" in order to secure his family from possible trouble with the Viennese police. In Berlin he became a regular contributor to Kühne's "Europa." After the revolution of 1848 he returned to Vienna. In 1856 he married; in 1873 he removed to Dresden; and in 1892 he settled in Brünn. A sister of Landesmann's was the second wife of Berthold Auerbach.

Landesmann was distinctively a lyric poet. The peculiar vein of pessimism that runs through both his poetry and his prose writings has won for him the title of the "lyrical Schopenhauer."

His more important works are: "Ein Zögling des Jahres 1848," his first novel (3 vols., Vienna, 1855; 3d ed., 1863, under the title "Gabriel Solmar"), in which he treats, among other subjects, of the struggle of the modern Jew against the prejudices of his fellow citizens; "Am Kamin" (2 vols., Berlin, 1856); "Erzählungen des Heimgekehrten" (Prague, 1858); "Intimes Leben" (*ib.* 1860); "Novellen" (2 vols., Vienna, 1864); "Gedichte" (Hamburg, 1870; 7th ed., 1894); "Philosophisch-Kritische Streifzüge" (Berlin, 1873); "Geflügelte Stunden. Leben, Kritik, Dichtung" (3 vols., Leipsic, 1875); the dramas "Das Forsthaus," "Hieronymus Napoleon," and "Die Alten und die Jungen" (1875); "Der Naturgenuss. Eine Philosophie der Jahreszeiten" (Berlin, 1876); "Neue Gedichte" (Dresden, 1877); "Todte Schuld" (2 vols., Stuttgart, 1878); "Späte Vergeltung" (2 vols., Hamburg, 1879); "Der Ehrliche Name" (2 vols., Dresden, 1880); "Wanderer's Ruhebank" (Leipsic, 1881); "Ausserhalb der Gesellschaft" (*ib.* 1881); "Der Abend zu Hause" (Breslau, 1881); "Ein Schatten aus Vergangenen Tagen" (Stuttgart, 1882); "Ein Kind des Meeres" (Dresden, 1882); "Der Fahrende Geselle" (Leipsic, 1884); "Vor dem Attentat" (Dresden, 1884); "Natur und Geist im Verhältnis zu den Kulturepochen" (Teschen, 1884); "Die Schöne Wienerin" (Jena, 1886); "Das Leben Kein Traum" (Breslau, 1887); "Auf dem Einsamen Schlosse" (1887); "Die Muse des Glücks und Moderne Einsamkeit" (Dresden, 1893); "Der Grundlose Optimismus" (Vienna, 1894).

Bibliography: Bornmüller, *Schriftsteller-Lexikon*; *Allg. Zeit. des Jud.* Aug., 1891; Dec. 12, 1902; *Oesterreichische Wochenschrift*, Dec. 12, 1902; *Meyers Konversations-Lexikon.*

S. M. Co.

LANDESRABBINER, LANDRABBINER, or **OBERLANDESRABBINER (RAB MEDINAH):** Spiritual head of the Jewish communities of a country, province, or district; met with in several parts of Germany and Austria. The office is a result of the legal condition of the Jews in medieval times when the Jewish communities formed a unit for the purposes of taxation. As the community had to pay certain taxes to the government, the latter had to appoint some one who should be responsible to it for their prompt collection, and who consequently had to be invested with a certain authority. The office of Landesrabbiner had no ecclesiastical meaning until the eighteenth century, when the various governments began to consider it their duty to care for the spiritual welfare of the Jews. Such ecclesiastical authority, owing to the strictly congregational constitution of the communities, never took root among the Jews (see, however, on the chief rabbinate of Moravia after the death of Marcus Benedict, Moses Sofer, Responsa, Oraḥ Ḥayyim, 13).

Earliest Data.

The transfer of the Jews from the status of imperial to that of territorial subjects, provided by the charter of Frederick II. of Austria (1244) and recognized by Emperor Charles IV. in his Golden bull (1356), as well as their very frequent expulsion from the large cities in the fifteenth and sixteenth centuries, scattered the Jews in small communities. These were without protection against the arbitrary action of petty tyrants; and they caused the rulers considerable inconvenience owing to constant litigation concerning encroachments on the rights of Jews living under their protection. Therefore the Jews of a given territory organized themselves into an association which elected an advocate ("Shtadlan") for the protection of their interests. Such an official was recognized by the government as the legal representative of the Jews, whose duty it was to see that the taxes imposed on the Jews as a body were promptly paid, that the laws against usury were obeyed, and who in turn was given jurisdiction in civil cases. This jurisdiction, which he exercised either personally if a scholar or through his deputy if not one, gave the Landesrabbiner an authority within the community. Inasmuch as the Jews from the sixteenth century lived almost exclusively in small communities and could not maintain a rabbi or a rabbinical court (which consisted of three members in every settlement), several communities in a district combined to do so. To this condition of things may be attributed the real creation of the office of Landesrabbiner, the former attempts to appoint a chief rabbi over all the Jews of a country—*e.g.*, in Germany by Emperor Rupert in 1407, and in Spain, France, and Portugal, partly in the fourteenth, partly in the fifteenth, century—having been mostly abortive, and at all events merely fiscal measures designed for the purpose of tax-collecting (see Grätz, "Gesch." viii. 8, 102, *et passim*; Scherer, "Rechtsverhältnisse der Juden," p. 258; Bishop of the Jews; Hochmeister). The first Landesrabbiner of whom there is authentic record is Judah Löw ben Bezaleel, of whom his contemporary David Gans says that he was for twenty years (1553–73) the spiritual head ("ab bet din") of all the Jewish congregations in the province of Moravia ("Ẓemaḥ Dawid," year 5352).

From the Seventeenth Century.

At the time of Löw ben Bezaleel the congregations of Moravia were evidently very small. They were composed of refugees who through the influence of Capistrano had been expelled from the large cities like Brünn and Olmütz (1454) and had settled where any well-disposed lord would receive them under his protection. As they formed communities too small to engage a well-qualified rabbi, they elected to act as their judge one having his seat in one of the largest congregations of the province. Similar conditions prevailed elsewhere. The Jews living in the principality of Bamberg obtained in 1619 permission to elect a "Paumeister oder obristen Rabbi," and they may have had such an official earlier (Eckstein, "Gesch. der Juden im Ehemaligen Fürstbistum Bamberg," pp. 62, 157, Bamberg, 1898). The communities of the principality of Oettingen, also formed from refugees of larger cities like Nördlingen, had a Landesrabbiner from early times (Müller, "Aus Fünf Jahrhunderten," p. 171, Augsburg, 1900). The Jews living under the protection of the elector and the Archbishop of Mayence had in 1718 Issachar Berush Eskeles as their Landesrabbiner (Bamberger, "Historische Berichte über die Juden . . . Aschaffenburg," p. 18, Strasburg, 1900). The title was occasionally conferred as a sign of distinction; thus Samson Wertheimer received in 1717 from Emperor Charles VI. the title of Landesrabbiner of Hungary ("pro archi sive superiori Judæorum Rabbino"). His son-in-law, the above-named Eskeles, who (although he resided in Vienna, being connected with his father-in-law's banking business there) had succeeded his father, Gabriel Eskeles, as Landesrabbiner of Moravia, was appointed (1725) at Wertheimer's death his successor as Landesrabbiner of Hungary (Kaufmann, "Samson Wertheimer," p. 104, Vienna, 1888; Wurzbach, "Biographisches Lexikon," *s.v.* "Eskeles").

As Spiritual Chiefs.

In the course of the eighteenth century various governments attempted to influence the internal condition of the Jewish communities, and for this reason legislated with regard to their congregational constitutions. Typical in this respect is Maria Theresa, who in her "General-Polizei-Prozess und Kommercialordnung für die Judenschaft" of Moravia (Dec. 29, 1753) prescribes in detail the duties of the Landesrabbiner; *e.g.*, that he shall assign the tractate which all other rabbis shall adopt for instruction; bestow the title of "Doppelter Reb" ("Morenu"); see that all taxes are promptly paid; and arrange the complicated election of a new official (Willibald Müller, "Beiträge zur Geschichte der Mähr. Judenschaft," pp. 86–99, Olmütz, 1903). Other provinces were to have a Landesrabbiner. Indeed, the empress appointed one for Galicia, but he had no successor (Buber, "Anshe Shem," pp. xix. *et seq.*, Cracow, 1895). In Germany it was chiefly in the small states, where the governments directed all affairs, that the institution was established. Hesse-Cassel had a "Landesrabbinat," which was a board constituted on the same basis as the Protestant consistory, but with a Landesrabbiner as presiding officer. Its establishment was decreed in 1823. Hanover made similar provisions in the law of 1844 on Jewish affairs. Up to the present it has had three Landesrabbiners, at Hanover, Hildesheim, and Emden. Specially typical conditions existed in the grand duchy of Mecklenburg-Schwerin, where the government established the institution of Landesrabbiner May 14, 1839. Here the rabbis were at first supposed to introduce radical reforms, but after the revolution of 1848, when the policy of the government became reactionary, the newly elected rabbi was intended to strengthen "historic Judaism" (Donath, "Gesch. der Juden in Mecklenburg," pp. 221 *et seq.*, Leipsic, 1874). In Saxe-Weimar the government used the Landesrabbiner to enforce the law of June 20, 1823, which ordered that services be held in German (see Hess, Mendel). In Saxe-Meiningen the Landesrabbinat was organized by the law of Jan. 5, 1811 (Human, "Gesch. der Juden im Herzogthum Sachsen-Meiningen-Hildburghausen," pp. 69 *et seq.*, Hildburghausen, 1898). Here as elsewhere in the small German states the object of the institution was to raise the moral and intellectual status of the Jews.

In Modern Times.

At present only some of the small states of Germany have a Landesrabbiner, namely, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Birkenfeld, Saxe-Meiningen, Anhalt, Brunswick, and Schwarzburg-Sondershausen. Prussia, which always proclaimed the principle of non-interference in internal Jewish affairs, has retained the office in some of the provinces annexed in 1866, as in the three districts of Hanover and in the province of Hesse-Nassau (Cassel). The office of Landesrabbiner for the province of Brandenburg, which existed in Berlin and in Frankfort-on-the-Oder, survived, as in other countries, up to the end of the eighteenth century by virtue of the rabbi's capacity as civil judge. The last one to hold the title was Hirschel Lewin, while his successor, Simon Mayer Weyl (d. 1828), held the title of "Viceoberlandesrabbiner." As an exceptional favor the government in 1849 gave to Gedaliah Tiktin of Breslau the title of Landesrabbiner, which was interpreted as a manifestation of the government in favor of Orthodoxy and as a disapproval of the Reform movement (L. Geiger, "Abraham Geiger's Leben in Briefen," pp. 113 *et seq.*, Berlin, 1878).

In Austria Samson Hirsch held the office for the province of Moravia from 1847 to 1851. He was elected according to the complicated method prescribed in the law issued by Maria Theresa. At the time of his resignation the legal position of the Jewish communities was in a state of chaos owing to the events of 1848, which had played havoc with the principles on which the legislation rested. The government then appointed as substitute Abraham Placzek of Boskowitz, who in his last years had his son Baruch Placzek of Brünn appointed as his assistant. An attempt made by Baron Moritz Königswarter, who was a member of the House of Lords, to introduce into the law of 1890 regulating the legal status of the Austrian Jewish congregations a clause reestablishing the office of Landesrabbiner of Moravia was defeated in the lower house of the Reichsrath (Löw, "Das Mährische Landesrabbinat," in "Gesammelte Schriften," ii. 215–218, Szegedin, 1890; D'Elvert, "Zur Gesch. der Juden in Mähren und Oesterreich. Schlesien," pp. 209–211, Brünn, 1895; Willibald Müller, "Beiträge zur Geschichte der Mährischen Judenschaft," pp. 157–165, Olmütz, 1903). Baruch Placzek is, however, officially addressed by the government authorities as "Landesrabbiner"; he recently appointed Solomon Funk, rabbi of Boskowitz, as his substitute, an appointment which the government confirmed ("Oesterr. Wochenschrift," 1904, p. 190). The office existed also in Siebenbürgen early in the nineteenth century.

A similar institution is that of Chief Rabbi of the United Hebrew Congregations of the British Empire, which, however, rests exclusively on voluntary acknowledgment on the part of the congregations, and does not extend over whole groups of congregations like the Portuguese, the Reform, and the Polish organizations. The office of the Grand Rabbin du Consistoire Central in France is also of similar nature, but differs in that the chief rabbi acts merely in his capacity as member of the consistory, and not as hierarchic chief.

D.

LANDESRABBINERSCHULE IN BUDAPEST (Országos Rabbiképző Intézet): The efforts to found a rabbinical seminary in Hungary reach back to the beginning of the nineteenth century. The various projects, however, did not receive tangible form until a Jewish school fund had been created by King Francis Joseph in 1850 (see Jew. Encyc. vi. 502, *s.v.* Hungary). The government made an attempt to open a rabbinical school in 1864, but on account of internal party quarrels the matter dragged on until 1873. After a building had been erected especially for its requirements the institute was opened Oct. 4, 1877.

Organization.

The institute is under the supervision of the ministry of religion, which appoints the teachers upon nomination by the council (consisting of twelve clerical and twelve lay members), of which M. Schweiger has been president and Dr. J. Simon secretary ever since the institute's foundation. The course of study extends over ten years and is divided into two equal periods; one being devoted to the lower department, the other to the upper. The former corresponds to an "Obergymnasium"; and the requirement for admission is the possession of a diploma from an "Untergymnasium," or the passing of an entrance examination covering the equivalent of the course of study pursued there as well as a certain amount of Hebrew and Talmudics. The diplomas from this department are recognized by the state, and command admittance into any department of the universities or schools of technology. After the completion of the courses offered by the upper department, including attendance under the faculty of philosophy at the university, a year of probation follows. This is concluded in February by an oral examination after the candidate has presented three written theses on Biblical, rabbinic-Talmudical, and historical or religious-philosophical subjects respectively. At graduation he receives a rabbinical diploma, which is recognized by the state. To supplement the regular course of training there are students' societies in both departments.

The constitution of the institute has also the training of religious teachers in view; and a plan of study and examinations has been arranged to this end. The library of the institute contains about 25,000 volumes of manuscripts and printed works, which are accessible to all in the reading-room and may under certain conditions be taken from the library. The assistance of pupils is provided for by the Ez-Chajim Society, which at present has a fund amounting to 150,000 kronen and a yearly expenditure of 11,000 kronen. In addition there are various stipends which are not controlled by the society.

Faculty.

Since its foundation the institute has had eighteen teachers. The present professors in the department of theology are: Dr. W. Bacher (Bible and Midrash); M. Bloch (Talmud and Shulḥan 'Aruk); Dr. L. Blau (history, Bible, and Talmud; also librarian); Dr. I. Goldziher (philosophy of religion); and Dr. S. Kohn (homiletics). Among former teachers have been: "Rabbinatspräses" S. L. Brill (until 1887; d. 1893); D. Kaufmann (d. 1899; also librarian); and H. Deutsch (until 1888; d. 1889). The professors of the gymnasium courses are: A. Balogh (since 1892); K. Bein (since 1878); Dr. H. Bloch (since 1881); S. Schill (since 1878); director, Dr. I. Bánóczi (1877–1892). The singing-master is Chief Cantor A. Lazarus.

Bibliography: I. Bánóczi, *Gesch. des Ersten Jahrzehnts der Landes-Rabbinerschule* (Supplement to the *Annual Report* for 1887–88); L. Blau, *Brill Sámuel Löw*, pp. 27–32, Budapest, 1902; S. Schill, *A Budapesti Országos Rabbiképzőintézet Története*, Budapest, 1896; *Annual Reports* (with literary supplements).

D. L. B.

LANDLORD AND TENANT: I. Farming Land. The Mishnah and later authorities speak of two kinds of tenants—the "aris," or the tenant on shares, the landlord receiving "one-half, one-third, or one-fourth," and the "ḥoker," or the tenant at a fixed rental, which in the case of farming land was usually payable in a fixed measure of the grain to be grown on the land, less frequently in money. Dwellings or business houses were, in the nature of things, let at a fixed rental in money. The word "meḳabbel" (lit. "receiver") is applied to both kinds of tenants, but more especially to tenants on shares; "ḳablan" always bears the latter sense.

The laws in force between landlord and tenant, the former being generally known as "owner of the field," are set forth in Baba Meẓi'a ix. 1–10.

Local Custom.

1. The first principle laid down is well known to English and American lawyers from the leading case of Wigglesworth versus Dallison—the force of local custom to supply many details in a contract letting land to farm: "Where one receives [*i.e.*, farms on shares] a field from his neighbor, he must cut [the grain] where it is the custom to cut, and pull out where it is the custom to pull out; he must plow up the ground after [the harvest, in order to kill the weeds] where it is customary to plow up; all according to the custom of the province." So far the Mishnah; a baraita adds that local custom also decides whether the farmer on shares shall have part in the fruits of the trees, upon which he generally bestows no labor. Just as landlord and tenant share in the grain, in that proportion they share also in straw and stubble, branches and cane; and in like proportion both provide the cane for propping vines.

2. Where one takes from his neighbor (at a fixed rent) a field which depends on irrigation, or contains trees, and the spring for irrigation ceases to run, or a tree is cut down, he is not entitled to a deduction; but when the field is specifically let as an irrigated field, or as a place for trees, and the spring fails or a tree is cut down, a fair deduction from the rent must be made.

3. Where one takes a field from his neighbor (on shares) and permits it to lie fallow, the judges estimate how much it would have produced if cultivated, and he pays accordingly; for thus it is (usually) written: "If I allow it to lie fallow and do not work it, I shall pay according to the best possible results."

4. One who takes a field from his neighbor is required to weed it.

5. When one takes a field (on shares), as long as it produces enough to make a "heap" that will stand, he must labor on it. A baraita bases this

rule on the wording used when the contract is in writing: "I shall stand up, and plow and sow, and cut and bind in sheaves, and thrash and winnow, and set up a heap before thee; and then thou shalt come and take one-half [or one-third], and I for my toil and outlay shall take one-half [or two-thirds]." The terms of division are further discussed in the Gemara.

6. Where one rents a field from his neighbor, and locusts eat the crop, or it is burned, if the calamity be general, the landlord makes a deduction from the rent, but if it be not general he makes no deduction; for it is the tenant's ill luck. In discussing this section of the Mishnah the Babylonians differ in opinion as to the extent of country over which the calamity must range before the tenant is entitled to a deduction; but they generally admit that if he sows other than the kind of grain he has contracted to raise he is not entitled to any deduction. The position taken by R. Judah, that no deduction should be made where the rent is payable in money, was disregarded by the Babylonian teachers.

Payment in Kind.

7. If one takes a field from his neighbor at the rent of ten kors of wheat, or other grain, a year, and the quality of the wheat raised is not good, he may pay his rent with part of this wheat; should the wheat raised be better than usual, the tenant may not buy wheat of ordinary quality outside, but must pay his rent out of his own crop.

8. He who rents a field from his neighbor to sow it with barley, may not sow wheat; if to sow it with wheat, may not sow barley; if to sow it with grain, may not sow legumes (such as beans, peas, or lentils); but if to sow with legumes, may sow grain: R. Simeon ben Gamaliel forbade it. The majority allowed the change from wheat to barley or from legumes to grain because the latter exhaust the soil less; R. Simeon's broad prohibition of any change from the contract is based by R. Ḥisda on Zeph. iii. 13: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

9. He who rents a field from his neighbor for a "few years" (less than seven) should not plant it in flax, neither has he the right to cut timber from the sycamore-trees; but he who rents for seven years may plant flax in the first year, and may cut timber from the sycamore-trees.

10. Where one rents a field (in the Holy Land) for a "week of years" for seven hundred zuz, the seventh, or Sabbatic, year is included; but if he rents it for seven years it is not included.

These rulings are set forth, or at least indicated, in the Mishnah, in the chapter given. From the Gemara in the same chapter may be gathered the following rules:

1. When the tenancy is at an end and the harvest is not ripe enough to be cut and sold, the harvest is estimated, and the landlord takes it and pays for it. Should the tenant die before the end of the lease, the landlord must arrange with the heirs of the tenant on the basis of the work done and the benefit received up to the time of the tenant's death, the lease then being considered at an end (B. M. 109a).

2. The codes treat, in connection with the law of landlord and tenant, the case of the workman who agrees to plant fruit-trees, taking a share of the profit arising from the plantation. Here, when a doubt arises as to the amount of his share (one-half or one-third), it is to be determined by the local custom. If not more than 10 per cent of the trees fail to bear fruit, the workman ("shattelan") is excused; if more than 10 per cent, the whole deficit is charged to him. But a contract with the workman, that if any of the trees are made the worse by his planting he shall have nothing at all, is not enforceable (B. B. 95a).

As to the duty of landlord and tenant in regard to fixtures, see Fixtures.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpat*, pp. 320–330; Maimonides, *Yad, Sekirut*, viii.

II. Town Property. In the Mishnah and in the codes the law governing the tenancy of a dwelling or business house is given separately from that of rural leases, and the questions discussed are different. The tenant of a house is known as the "hirer" ("soker"), like the renter of chattels. Much less is said in the Mishnah and Talmud about town tenancies than rural ones (B. M. viii. 6–9, 73b, 101b–103a).

A lease for a certain time vests in the tenant a property right, which the landlord can not defeat by a sale. No tenant may be ousted before the end of his term by the landlord on account of the latter's needs, such needs, for instance, as may arise from the destruction of his own dwelling as by fire or storm. Where rent is paid in advance, no matter for how long a term, a binding lease for the time paid for is understood. A landlord who during the term sells or lets the house to one who through violence or by appeal to the law of the Gentiles evicts the tenant must provide the latter with another house as good as the first. The same rules apply where the use of a house for a year at a time has been pledged for the owner's debt: the pledgee has all the rights of a tenant.

Notice to Quit.

Where a house is let "to lodge" in, it means for a day; to "rest" in, for two days; and for a marriage, thirty days. But the unconditional ordinary letting of a dwelling-house means, in winter (rainy season), for the rest of the season, that is, from the Feast of Booths till after the Passover; in summer, till the expiry of a thirty days' notice to quit. But this applies only in a town ("'ir"); in a large commercial city ("kerak"), where the demand for houses is great, a notice must be given twelve months in advance. This is also the rule for all shops, both in towns and cities, in which the tenant sells goods; for a tradesman must have ample time to make his new place of business known to his customers. Simeon ben Gamaliel in the Mishnah holds that bakers and dyers are entitled to three years' notice to quit their shops. The codes differ as to whether his opinion should be followed. The tenant must in each case give as long a notice to rid himself of the obligation for rent as the landlord would have to give to him. Where the letting is for a fixed time no notice need be given by either party.

Where a house is let under notice of implied length only, without specified term, the rights of the tenant, while the notice to quit is running out, are not secure against the landlord's necessities. The latter, should his own house fall down, can insist that the tenant shall make room for him. Also, if during the running of the notice the market rate of rents goes up, the landlord can for the unexpired time ask for rent at the higher rate: on the other hand, if rents go down, the tenant can demand a reduction. But mere transfer of the ownership gives to the purchaser or heir no greater right than that of the original landlord.

Repairs and Restoration.

The owner must not during the term, or while the notice to quit is running, tear down the house. If he does, he is bound to replace it. Moreover, if it should fall through no fault of his while there is a lease for a fixed term, he must provide the tenant with another house, either elsewhere or by rebuilding, the new one to be of like size, and to have an equal number of rooms and windows. Should the house become dangerously insecure, it seems the landlord is bound only to pay toward its restoration the amount of rent in advance in his hands. What is said of a house applies to a court (group of houses), to a shop, or to a bath.

Where a house is let for a year, and the year is one of thirteen months, the tenant gets the benefit. If the renting is for so many months, the tenant must pay for each. In disputes as to the length of the lease, the presumption is on the side of the shortest term: for the landlord is the owner; and the burden lies on the tenant who sets up an adverse estate.

A tenant for a fixed term has the right to sublet the house to another for the remainder of his lease, provided the new tenant's household is no more numerous than his own; but the landlord can, if he wishes, prevent such subletting by taking the house back and releasing the tenant from all further obligation for rent. Where two men rent a house jointly, neither of them can transfer his share of the tenancy to a third person without the consent of his companion.

The duty as between landlord and tenant of making repairs and improvements and the correlative right to fixtures have been shortly discussed under FIXTURES.

BIBLIOGRAPHY: Maimonides, *Yad*, *Sekirut*, vi.; *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, pp. 312-317.

E. C. L. N. D.

LANDMARKS. See BOUNDARIES.

LANDOWNER. See REAL ESTATE.

LANDSBERG: Russian family of scholars and philanthropists. Its founder was **Abraham Landsberg** of Kremenetz, who was born in 1756 and died in 1831 of the plague, then raging in Russia. He had six sons who were among the first Russian Maskilim. Of these, the eldest, **Aryeh Löb Landsberg** (1780–1861), lived at Odessa, and was an able writer in Hebrew and a prominent merchant. Through business reverses he lost his fortune, and for the rest of his life lived in reduced cirumstances and seclusion, devoting his time to study. **David Judah Landsberg**, the youngest son of Abraham, was principal of the public school for Jewish children at Odessa. Of Abraham's other sons, **Lippe Landsberg** and **Mendel Landsberg** (1786 to Jan. 8, 1866) lived at Kremenetz, where they were born. Mendel was the more prominent, not only for his learning, but also for his charitable disposition. He had a remarkable collection of books, most of which, after his death, were incorporated in the Friedland collection now in the Asiatic Museum at St. Petersburg. Mendel contributed some articles on Biblical subjects to "Ha-Karmel" and other Hebrew journals, and wrote "Sefer ha-Ḳundes" and other satirical pamphlets.

The members of the Landsberg family were intimate with Isaac Bär Levinsohn, and Mendel Landsberg placed his library at Levinsohn's disposal, the collection being of inestimable value for the latter's literary work. In a fit of anger Levinsohn made a scurrilous attack on Landsberg in the form of a Talmudic treatise entitled "Massekta Oto we-Et Beno"; but they ultimately became reconciled.

BIBLIOGRAPHY: *Ha-Meliẓ*, 1861, No. 31; 1866, No. 5; I. B. Levinsohn, preface to *Teudah be-Yisrael*, Wilna and Grodno, 1828; *Shorashe Lebanon*, pp. 259 *et seq.*, Wilna, 1841; S. Wiener, *Bibliotheca Friedlandiana*, Preface, St. Petersburg, 1893.

H. R. A. S. W.

LANDSBERG, MAX: American rabbi; born at Berlin Feb. 26, 1845; son of Meyer Landsberg, "Landrabbiner" at Hildesheim, Hanover. He was educated at the Hildesheim Gymnasium Josephinum, and at the universities of Göttingen and Breslau, also studying at the Breslau Jewish theological seminary. He is Ph.D. of Halle, Germany. In 1866 he became "Stiftsrabbiner" and teacher at the seminary for Jewish teachers at Hanover, a position which he held for five years. In 1871 he went to America and was offered the position of rabbi to the Congregation Berith Kodesh at Rochester, N. Y., where he has continued ever since. He is the author of the "Ritual for Jewish Worship" (1884; 2d ed., 1897), and of "Hymns for Jewish Worship" (1880; 2d ed., 1890).

BIBLIOGRAPHY: *American Jewish Year Book*, 1903-4.

A.

LANDSBERG, MEYER: German rabbi; born at Meseritz, Prussia, May 1, 1810; died at Hildesheim May 20, 1870.

Landsberg's teacher, Aaron Wolfsohn, rabbi of Wollstein, was elected to the rabbinate of Hildesheim in 1826, and Landsberg accompanied him and lived under his roof until Wolfsohn's death in 1830. Landsberg then went to Brunswick, where he continued his rabbinical studies while preparing for the university at the Brunswick gymnasium. He studied at the University of Berlin from 1834 to 1838. At Berlin he became closely connected with Leopold Zunz; with him he organized the Seminary for Jewish Teachers in 1840, in which institution he was an instructor until 1845. A lifelong friendship with Zunz was established, with whom he corresponded until his death. In 1837 he passed his state's examination as "Oberlehrer," and his certificate contains the then usual clause, that, being a Jew, he had no claim to a position at a higher school.

In 1835 Landsberg was engaged as teacher at the Nauensche Institute for the education of boys, and from 1839 to 1846 he was its director, in which position David Cassel was his successor. From 1838 to 1846 he preached regularly at the bet ha-midrash and at the synagogue of Commerzienrath Lieberman. In 1846 he was appointed "Landrabbiner" of Hildesheim, which position he filled until his death. Although himself very strict in the observance of the ceremonial law, he was of a progressive spirit. In the synagogue built during his administration (1849) an organ was introduced, a mixed choir established, some German prayers introduced, and the "piyyuṭim" nearly all abolished. Confirmations of boys and girls were held every year. His eldest son is Dr. Max Landsberg, since 1871 rabbi of the Congregation Berith Kodesh at Rochester, N. Y.; his second son is Geheimrath Professor **Theodor Landsberg** of the Technische Hochschule at Darmstadt (since 1880), a distinguished authority on architecture, railroad- and bridge-building, and editor of the "Handbuch für Ingenieurwissenschaften." S.

LANDSBERGER, HUGO (pseudonym, **Hans Land**): German novelist, dramatist, and editor; born at Berlin Aug. 25, 1861. His first production was "Der Neue Gott, Roman aus der Gegenwart," Dresden, 1891, which was followed by "Sünden," Berlin, 1891. His dramatic efforts thus far have been confined to collaboration with Holländer in the production of "Die Heilige Ehe: Ein Modernes Schauspiel in 5 Akten," *ib.* 1893. In that year, also, his first success was made in his novel "Die Richterin," of which a sixth edition was called for in the following year. Other works are: "Mutterrecht," a novelette; "Die Tugendhafte," 1895, a humorous story; "Um das Weib," 1896, a novel of contemporary life; "Von Zwei Erlösern," and "Schlagende Wetter," 1897, a novel which was issued, with twenty-five illustrations, as No. 50 of Kürschner's "Bücherschatz."

Landsberger's career as editor dates from 1898, when he founded the weekly journal "Das Neue Jahrhundert," the first number of which appeared in October of that year. At the same time another periodical with the identical name, but with the subtitle "Berliner Wochenschrift," edited by F. Werth, made its début. Since then Landsberger has written two other novels: "Und Wem Sie Just Passieret," Berlin, 1899, and "Liebesopfer," *ib.* 1900.

s. M. Co.

LANDSBERGER, JOSEPH: German physician; born at Posen Aug. 21, 1848; descendant of Aryeh Löb, who died as martyr in Posen in 1737; educated at the gymnasium of his native town and at the universities of Vienna and Berlin (M.D. 1873). In the Franco-Prussian war (1870–71) he was active as an assistant surgeon. Settling as a physician in Posen, he practised there till 1901, when he retired from practise on account of ill health and removed to Charlottenburg, near Berlin.

Landsberger took an active part in the municipal life of Posen, being for eighteen years alderman, and for one year president of the aldermanic board. For four years he was also chief physician of the Jewish Hospital.

He has written several essays for the medical journals, and is the author of "Handbuch der Kriegschirurgischen Technik," Tübingen, 1875, which book received the Empress Augusta prize.

s. F. T. H.

LANDSHUTH, LESER: German liturgiologist; born Jan. 15, 1817, at Lissa, Posen; died in Berlin March 23, 1887. He went to Berlin as a youth to study Jewish theology, and there he became acquainted with Zunz and Abraham Geiger, the latter of whom was then staying in that city in order to become naturalized in Prussia. Landshuth soon gave up his intention of becoming a rabbi, not being willing to conceal or renounce his liberal opinions; and Moritz Veit aided him in establishing himself as a Hebrew bookseller. Meanwhile Landshuth kept up his literary activity; and in 1845 he published as an appendix to the prayer-book issued by Hirsch Edelmann ("Siddur Hegyon Leb"; commonly known as "Landshuth's Prayer-Book") a valuable essay on the origin of Hebrew prayers. His essay on the Pesaḥ Haggadah (Berlin, 1855) and the introduction to the "Ma'abar Yabboḳ," a handbook of the funeral customs of the Jews, are along similar lines ("Vollständiges Gebet- und Andachtsbuch zum Gebrauche bei Kranken und Sterbenden," Berlin, 1867). A number of inscriptions from the tombstones of prominent men are added to the latter work.

Landshuth's chief work was his "'Ammude ha-'Abodah (Columnæ Cultus): Onomasticum Auctorum Hymnorum Hebræorum cum Notis Biographicis et Bibliographicis," on Hebrew liturgical poetry (2 vols., *ib.* 1857–62), a painstaking and important contribution to the subject. No less valuable are his works relating to the history of the Jewish community of Berlin, parts of which have been incorporated in L. Geiger's "Gesch. der Juden in Berlin" (*ib.* 1871); other portions have been published in "Die Gegenwart" (*ib.* 1867) and other periodicals. He published also "Toledot Anshe ha-Shem u-Pe'ulatam," history of the Berlin rabbis 1671–1871 (*ib.* 1884). Many valuable manuscript notes by Landshuth have passed into the possession of Dr. S. Neumann of Berlin; and other matter has been reprinted by Dr. S. Bernfeld from Landshuth's notes in "Ha-Meliẓ," 1886. Landshuth also copied and arranged the early communal archives of Berlin (written in Hebrew) and the inscriptions of the old cemetery in that city, which was closed in 1827.

Bibliography: *Ha-Asif*, 1888, pp. 25–29.

s. S. Be.

LANDSOFER (LANDSCHREIBER), JONAH BEN ELIJAH (known also as **Jonah ben Elijah Bunzlau** or **Bumslo**): Bohemian Talmudist; born in 1678; died at Prague Oct. 9, 1712. Landsofer made a special study of the Masorah and was well versed in the regulations concerning the writing of scrolls of the Law, whence his name "Landsofer." He studied also secular science and Cabala, and as a cabalist he, with Moses Ḥasid, was sent by Abraham Broda to Vienna to engage in a disputation with the Shabbethaians. Though he died young, Landsofer wrote several important works: "Ẓawwa'ah," ethics, printed in Asher b. Jehiel's "Orḥot Ḥayyim" (Frankfort-on-the-Main, 1717); "Me'il Ẓedaḳah," responsa, at the end of which are notes on Euclid (written in 1710, and published by his grandson Yom-Ṭob Landsofer, Prague, 1757); "Bene Yonah," novellæ on the Masorah and the regulations concerning the writing of scrolls of the

Law (*ib.* 1802); "Kanfe Yonah," novellæ on Shulḥan 'Aruk, Yoreh De'ah (to § 111; *ib.* 1812). His pupil Elijah b. Azriel quotes, in the preface to his "Miktab le-Eliyahu," a work of Landsofer entitled "Me'ore Or," on corrections for scrolls of the Law.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 448; Fürst, *Bibl. Jud.* ii. 220; Hock-Lieben, *Gal 'Ed*, p. 29 (German); Steinschneider, *Cat. Bodl.* col. 1429.

S. S. M. SEL.

LANGENSCHWARZ, MAXIMILIAN LEOPOLD (pseudonyms, **N. Z. Charleswang** and **Jakob Zwangsohn**): German author and hydropathist; born 1801 at Rödelheim, near Frankfort-on-the-Main; died before 1860. His parents being very poor, a few wealthy citizens sent him to the gymnasia of Darmstadt and Frankfort-on-the-Main. He joined several wandering theatrical troupes, and is said to have embraced Christianity at Vienna. In 1830 he appeared at Munich, gaining successes as a declaimer and improvisator. He also made successful tours through England, France, and Russia. In 1842 he settled in Paris as a hydropathist under the name Langenschwarz-Rubini; and in 1848 he returned to Germany.

Langenschwarz wrote: "Arnoldo," Vienna, 1829; "Die Fahrt in's Innere," *ib.* 1830; and "Der Hofnarr," poems, 1832, and edited the magazine "Satirische Brille für Alle Nasen" (1830).

BIBLIOGRAPHY: *Jüdischer Plutarch*, ii. 156-157; Brümmer, *Lexikon der Deutschen Dichter und Prosaisten des 19. Jahrhunderts.*

S.

LANGUEDOC (Hebrew, לנגדוק or לשון אוק): Ancient province of France corresponding to the present departments of Tarn, Aude, Gard, and Ardèche, with parts of Haute-Loire, Haute-Garonne, and Tarn-et-Garonne. It was divided into two parts: Higher Languedoc, having for its capital Toulouse; and Lower Languedoc, with Montpellier as its chief city. Two letters of Sidonius Apollinaris and the canons of the council held at Agde in 506 prove the existence in the province at that time of numerous and prosperous Jewish communities (Dom Vaissète, "Histoire Générale de Languedoc," i. 243; Sidonius Apollinaris, iii., Epistle 4; iv., Epistle 5). While Languedoc was a dependency of the Visigothic kings the Jews suffered much persecution, but in a far less degree than their brethren on the other side of the Pyrenees. Protected by the Christian inhabitants, who often rebelled against their kings, the Jews of Languedoc could easily evade many oppressive laws enacted against them. The edict of expulsion issued by Wamba in 672 provoked a general uprising of the inhabitants. After the province had been pacified, and the edict was enforced, the absence of the Jews was of very short duration. Nor did the barbarous laws of Erwige and Egica meet with greater success.

Under the Carlovingians.

An era of great prosperity for the Jews of Languedoc set in with the accession of the Carlovingian dynasty. The loyalty of the Jews to the cause of the French kings in the struggle against the Saracens was highly appreciated and rewarded by many privileges. Pepin the Short conceded them the right of enjoying hereditary allodial tenure; and this right was respected by all the Carlovingians, in spite of the protests of some of the clergy. Large communities possessing synagogues and important commercial establishments existed at Béziers, Carcassonne, Lodève, Lunel, Mende, Montpellier, Narbonne, Nîmes, Pamiers, Posquières, Saint-Gilles, and Toulouse.

The happy condition of the Jews of Languedoc did not cease under the rule of the counts, especially under those of Toulouse, who evinced kindly feelings toward them. But the spirit of intolerance that pervaded western Europe in the eleventh century did not fail to leave its impress upon the province. Thenceforward the Jews were obliged to occupy special quarters, and a custom was established which permitted the populace to inflict upon them all kinds of humiliations during Holy Week. At Toulouse it was deemed expedient that at least one Jew should have his ears publicly boxed on the first day of Easter; while at Béziers the mob was allowed to throw stones at the Jews. Still their situation was relatively prosperous; and even these vexations gradually disappeared and were, on the intervention of the counts, superseded by yearly taxes in addition to the poll-tax common to all inhabitants.

Jews in Public Office.

The good-will of the counts of Toulouse displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices. Raymond V. about 1170 appointed a Jew as bailiff in his domain of Saint-Gilles, and, with the exception of the counts of Montpellier, his example was followed by many other counts and barons. The nomination of Jews to public offices in the dominions of the viscounts of Béziers and Carcassonne was a common occurrence under Viscount Roger II. and his successor Raymond Roger.

The crusade against the Albigenses at the beginning of the thirteenth century brought a great reaction in the condition of the Jews of Languedoc. Accused by the clergy of having fostered among the Christians a spirit of rebellion against the Church, oppressive laws were enacted against them in the various councils. At that held at Saint-Gilles in 1209 Raymond VI. was compelled to swear that in the future neither he nor his vassals would entrust public or private offices to Jews; and, except at Narbonne, where Jews served as brokers until 1306, this oath was strictly observed in the territory of the counts of Toulouse.

The condition of the Jews in Lower Languedoc became still worse when that province fell into the hands of Saint Louis and his brother Alphonse of Poitiers, who, the former from bigotry and the latter from greed, enacted against them oppressive laws—*e.g.*, the prohibition to sojourn in small localities and to erect new synagogues—and crushed them with fiscal burdens. Everywhere the Jews were imprisoned, to be released only after having paid heavy sums. On the death of Alphonse of Poitiers his estates came into the possession of Philip the Bold, and the Jews of those districts shared the fate of their brethren of northern France.

While the Jews were laboring under adverse circumstances in that part of Languedoc which was annexed to France, those who lived in the domains of independent lords continued to enjoy a high de-

Under Independent Lords.

gree of prosperity during the whole of the thirteenth century. In a letter addressed to his subjects in 1252 Jaime I., Count of Montpellier, declared that he would take the Jews of his territory under his protection, and he enjoined the inhabitants to do them no harm. The dukes of Foix granted the Jews in their domains many privileges, and vindicated their rights against the encroachments of Philip the Fair. In 1303 Count Gaston confirmed all the ancient privileges of the Jews and engaged himself not to claim more than the yearly taxes which had been levied by his father, Roger Bernard, and by his other predecessors. The community of Pamiers, which was under the jurisdiction of the Abbot of Saint Antonin, was treated with benevolence by the ecclesiastical authorities, while those of Alet, Béziers, Grasse, and Nîmes received a no less favorable treatment at the hands of the bishops. But the most favored community was that of Narbonne, which enjoyed special privileges and immunities. Among these the most noteworthy was that of being governed by a Jewish "king."

With the expulsion of the Jews by Charles VI. in 1394 all the communities of Languedoc, with the exception of several, like Montpellier and Narbonne, ceased to exist. See BÉZIERS; CARCASSONNE; FRANCE; LUNEL; MONTPELLIER; and NARBONNE.

BIBLIOGRAPHY: Dom Vaissète, *Histoire Générale de Languedoc*; Depping, *Les Juifs dans le Moyen Age*; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, pp. 107 *et seq.*; Beugnot, *Les Juifs d'Occident*, p. 116; Saige, *Les Juifs du Languedoc*, Paris, 1881; Grätz, *Gesch.* vi. 175, 201; vii. 9, 37; Gross, *Gallia Judaica*, p. 311.

G. I. BR.

LANIADO: Sephardic family settled in Italy and the East; the best-known members are:

Abraham ben Isaac Laniado: Oriental scholar of the sixteenth and seventeenth centuries; born in Aleppo; a contemporary of Joseph Caro, whose Talmudical lectures at Safed he attended. He sojourned for some time in Syria, and toward the beginning of the seventeenth century went to Venice, where he published two works: "Magen Abraham" (1603), which treats of the mystical interpretation of various commandments and ceremonies, and "Neḳuddot ha-Kesef," a commentary on Canticles, published in 1619 by **Moses Laniado,** who prefaces the work with a note in which he says that Abraham ben Isaac was the author also of unpublished commentaries on the Pentateuch, the Five Scrolls, the Hafṭarot, Psalms, Proverbs, Job, and Daniel.

Abraham left several responsa, which are extant in the Royal Library at Vienna and which have been copied and published with explanatory notes by M. Friedländer (Vienna, 1860).

BIBLIOGRAPHY: De Rossi, *Dizionario*, ii. 4; Azulai, *Shem ha-Gedolim*, s.v.; Conforte, *Ḳore ha-Dorot*, p. 41b; Steinschneider, *Cat. Bodl.* col. 689; Fuenn, *Keneset Yisrael*, p. 36; Michael, *Or ha-Ḥayyim*.

Samuel ben Abraham Laniado: Rabbi at Aleppo in the second half of the sixteenth century; contemporary of Moses Alshech and Ḥayyim Vital. He devoted his activity to the Midrashic literature and on that account was surnamed "ha-Darshan." Samuel was the author of the following Midrashic commentaries: "Keli Paz" (Venice, 1557), on Isaiah, excerpts from which were inserted in the "Bibliotheca Rabbinica" (ed. Amsterdam, 1724–27); "Keli Ḥemdah" (Venice, 1594–95; Prague, 1609), on the Pentateuch; and "Keli Yaḳar" (Venice, 1603), on the Earlier Prophets. Azulai asserts that he had in his possession a manuscript containing Laniado's commentary on the Midrash Shoḥer Ṭob, entitled "Sekel Ṭob." Joseph Delmedigo mentions in his "Miktab Aḥuz" the "Keli Yaḳar" and "Keli Ḥemdah," and speaks of them very disparagingly.

Solomon b. Abraham Laniado: Preacher at Venice in the eighteenth century; grandson of Samuel ben Abraham Laniado. He wrote an introduction and addenda to his grandfather's commentary to Isaiah, and a collection of sermons.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 88; *Ma'areket Sefarim*, s.v. שכל טוב; De Rossi, *Dizionario*, ii. 4; Geiger, *Melo Chofnajim*, p. 86, note 107; Steinschneider, *Cat. Bodl.* col. 2434; Zunz, *Z. G.* p. 287; *Keli Paz*, Venice, 1657; Benjacob, *Oẓar ha-Sefarim*, p. 138; Fürst, *Bibl. Jud.* ii. 222.

G. I. E.—I. BR.

LAODICEA.—1. Laodicea ad Lycum: Town in Phrygia on the River Lycus. Jews lived there, Antiochus the Great having transported 2,000 Jewish families from Babylonia to Phrygia (Josephus, "Ant." xii. 3, § 4). Flaccus ordered the confiscation of Temple money contributed by the Jews of Laodicea, to the value of more than twenty pounds of gold (Cicero, "Pro Flacco," § 28). There was also a Syrian element among the population (Ramsay, "The Cities and Bishoprics of Phrygia," i. 33). A Christian community was founded there at an early date (Rev. i. 11, iii. 14), to which John wrote a letter (comp. Col. iv. 16). In the year 62 Laodicea was destroyed by an earthquake, but it was soon rebuilt. To-day the village of Eski-Hissar stands on its site.

——**2. Laodicea ad Mare:** Flourishing commercial town in Upper Syria, situated southwest of Antioch; now called Ladiḳiyyah. Herod the Great built water-works for it (Josephus, "B. J." i. 21, § 11). The Laodiceans were commanded by the Romans to allow their Jewish fellow citizens to celebrate the Sabbath and to practise their other religious observances ("Ant." xiv. 10, § 20). Jewish scholars lived in Laodicea who were counted among the tannaites (Sifre, Deut. 335). According to B. M. 84a, certain tannaites emigrated thither, also, unless the city of the same name in Phrygia is referred to. Sandals were brought from Laodicea (Kelim xxvi. 1); and as a city situated near Palestine it is mentioned frequently by the Rabbis (Krauss, "Lehnwörter," ii. 309, Berlin, 1899).

BIBLIOGRAPHY: *Z. D. P. V.* xiv. 151; Baedeker, *Palästina und Syrien*, 5th ed., p. 400; Neubauer, *G. T.* p. 299.

G. S. KR.

LAPAPA, AARON B. ISAAC: Oriental rabbi and Talmudist; died 1674. He was at first rabbi at Manissa, Turkey, and at an advanced age was called to Smyrna as judge in civil affairs. In 1665, when the Shabbethai Ẓebi movement was at its height there, he was one of the few rabbis who had the courage to oppose the false prophet and excommunicate him. Shabbethai Ẓebi and his adherents retorted by deposing him and forcing him to leave the city, and his office was given to his colleague, Ḥayyim Benveniste, at that time one of Shabbethai's followers. After Shabbethai Ẓebi's conversion to Islam, Lapapa seems to have been reinstated.

Aaron Lapapa was a pupil of Abraham Motal and son-in-law of Solomon Algazi. He wrote: "Bene Aharon," responsa and novellæ (Smyrna, 1674); "Teshubot," responsa, published in the "'Abaḳ Derakim" of Baruch Kalometi (Salonica, 1714); "Yad Aharon," an index to the Talmud and to rabbinical literature (see Benjacob, "Oẓar ha-Sefarim"). Two other works, a commentary to the "Toledot Adam we-Ḥawwah" of R. Jeroham, and a work called "Shiṭṭot Meḳubbaẓot," a collection of glosses on various Talmudic tractates, are mentioned by Conforte and Azulai. An anonymous rabbinical decision, edited by Abraham Palaggi in "Abraham Azkir" (Smyrna, 1889) and by Bernfeld in "Ḳobeẓ 'al Yad" (published by the Meḳiẓe Nirdamim, Berlin, 1899), is attributed to him.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. *Hayyim Benveniste*; Benjacob, *Oẓar ha-Sefarim*, pp. 167, 478, 523; Conforte, *Ḳore ha-Dorot*, pp. 45b, 51b; Grätz, *Gesch.* x. 222; *Ha-Shaḥar*, 1872, p. 288; Steinschneider, *Cat. Bodl.*; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. and p. 408.

D. H. M.

LAPIDARIA: Writings giving the qualities of precious and other stones, mostly composed in the Middle Ages. The rarest stones and minerals were in ancient times regarded as having special and often magical qualities. For those contained in the breastplate of the high priest see Gems. The Arabs translated from the Greek or composed several works dealing with the qualities of gems. Among them 'Ali ibn Sahl ibn Rabban al-Ṭabari, a Jew converted to Islam (flourished 850), seems to have written on minerals, and Masewaih possibly on stones, as did also Bar Hebræus. The first work written by a European Jew on the subject is that of Berechiah ha-Naḳdan, in which in a description of seventy-three minerals he described also the uses of the compass (magnet). Steinschneider suggests a Romance source for the original. Judah b. Moses Cohen translated into Spanish the Arabic lapidarium of "Abolays" (Abu al-'Aish?), and Jacob b. Reuben (13th cent.) translated "Liber Lapidum" of Bishop Marbod (d. 1123; Steinschneider, "Hebr. Uebers." pp. 238, 957, 980). A section of the encyclopedic work of Gershon b. Solomon is also devoted to stones. Simon Duran deals with the subject in his commentary on Abot. Lazarus, a Jewish physician of Mayence in 1563, perhaps the body-physician of the children of the emperor Ferdinand, composed in German a work called "Ehrenpreis," upon qualities of precious stones, still extant in a Vienna manuscript. Abraham Portaleone in his "Shilṭe ha-Gibborim," 1612, quotes from a "tarifa" of silver, gold, and gems by Meshullam of Volterra. Among modern writers mention may be made of M. Cohen, who wrote a descriptive catalogue of a collection of diamonds, Vienna, 1822, and H. Emanuel, who wrote on "Diamonds and Precious Stones," London, 1867.

Bibliography: Steinschneider, in *Kohut Memorial Volume*, pp. 42-72.

G. J.

LAPIDATION. See Capital Punishment.

LAPIDOTH (LAPPIDOTH) ("torches; flames"): The husband of Deborah (Judges iv. 4), whom the Rabbis identify with Barak (= "lightning"); known also as Michael (so D. Ḳimḥi, Budde, and Wellhausen). "Lapidoth" is an intensive plural (comp. "Naboth"), with probably a figurative meaning (Böttcher, "Lehrbuch," § 719a).

E. G. H. E. I. N.

LAPWING: The rendering in the Authorized Version of the Hebrew "dukifat," enumerated among the unclean birds in Lev. xi. 19 and Deut. xiv. 18. The rendering of the Revised Version, "hoopoe," is, however, supported by the ancient versions (LXX. ἔποπα, "epopa"; Vulgate, "upupa"), and is generally accepted as the more correct one. The hoopoe winters in Egypt and returns to Palestine in the spring. It feeds on insects in dunghills and marshy places. The Arabs ascribe to it magical properties.

The Talmud understands by "dukifat" the mountain-cock ("nagar ṭura," Ḥul. 63a [Rashi]; comp. also Targ. to the Biblical passages; "tarnegol bara," Giṭ. 68b), to which the angel presiding over the sea entrusted the Shamir. The dukifat appears also in the legend of Solomon and the Queen of Sheba (Targ. Yer. to Esther i.; Koran, sura xxvii.). For the medicinal use of its blood see Shab. 78a.

Bibliography: Tristram, *Nat. Hist.* p. 208; Lewysohn, *Z. T.* p. 216.

E. G. H. I. M. C.

LAQUEUR, LUDWIG L.: German ophthalmologist; born at Fürstenberg, Silesia, July 25, 1839. Studied at Paris and Berlin (M.D. 1860). In 1860 he became privat-docent at Berlin, and was assistant at Liebreich's ophthalmological hospital in Paris from 1863 to 1869. In 1872 he became assistant professor at the University of Strasburg, where since 1877 he has been professor of ophthalmology.

Of Laqueur's works may be mentioned: "Etudes sur les Affections Sympathiques de l'Œil," Paris, 1869; "Ueber Atropin und Physostigmin," in Graefe's "Archiv für Augenheilkunde," xxiii.; "Das Prodromalstadium des Glaucoms," *ib.* xxvi.; "Die Lage des Centrums der Macula Lutea im Menschlichen Gehirn," in Virchow's "Archiv," clviii.; "Lateral Illumination," in "System of the Diseases of the Eye," edited by Norris and Oliva, Philadelphia, 1897.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

LARA, COHEN DE: Spanish family, members of which settled in Amsterdam, Hamburg, London, and America.

Aaron Cohen de Lara: Ḥazzan of the Spanish-Portuguese community of Amsterdam from 1729 to 1744; a relative of Abraham Cohen de Lara; Haham Samuel Mendes de Sola delivered a memorial address on his death.

Abraham Cohen de Lara: Ḥazzan of the Spanish-Portuguese community of Amsterdam from 1682 to 1694; wrote a sermon in Spanish.

David Cohen de Lara: Haham, lexicographer, and writer on ethics; born about 1602 (according to some writers, at Lisbon; according to others, at Hamburg); died at Hamburg Oct. 10 (20), 1674; son of Isaac Cohen de Lara of Amsterdam; pupil of Rabbi Isaac Uzziel of Amsterdam; lived at Hamburg, where he was appointed haham of the Spanish-

Portuguese congregation at a salary of 300 marks. In the fall of 1656 he went to Amsterdam, remained there for several years, and then returned to Hamburg. He translated several sections of Elijah de Vidas' ethical work "Reshit Ḥokmah" under the title "Tratado del Temor Divino" (Amsterdam, 1633), and Maimonides' dogmatic treatises, under the title "Tratado de los Articulos de la Ley Divina" (*ib.* 1652), and wrote "Tratado de Moralidad, y Regimiento de la Vida" (Hamburg, 1662).

David Cohen de Lara's "Dibre Dawid" is an exposition of Abraham ibn Ezra's puzzle on the letters אהוי, with a Latin translation (Leyden, 1658). He was prominent as a rabbinical lexicographer. His "'Ir Dawid sive de Convenientia Vocabulorum Rabbinicorum cum Græcis et Quibusdam Aliis Linguis Europæis," which he dedicated to Joh. Silvius de Tulingen, the Swedish ambassador to Germany, is a lexicon of the foreign words found in the rabbinical writings (Amsterdam, 1638); it is really a prodromus to his greater "Keter Kehunnah: Lexikon Thalmudico-Rabbinicum," the leading work in this field, next to the 'Aruk and Buxtorf's "Lexicon Rabbinicum." This work, on which he was engaged for forty years, and which shows his familiarity with the Greek and Roman classics as well as with the Church Fathers and the Christian philologists, was completed down to the letter ר, according to Esdras Edzard, but only a portion, down to the letter י, was printed (Hamburg, 1668). He corresponded with Johann Buxtorf the younger, who thought highly of him and his work, and with other Christian scholars. His intimacy with Esdras Edzard, the Hamburg missionary, occasioned much suspicion. Of his works the following have never been printed: a dictionary to the Talmud entitled "Bet Dawid," or "Nomenclator," on which he worked for twelve years, and of which he sent a specimen to Buxtorf in 1660; "Pirḳe Kehunnah," or "Florilegium," a collection of ethical maxims; "Ohel Dawid," a book of rabbinical synonyms; "Oẓar Rab," a glossary of Arabic and other technical terms used by the rabbinical writers; and some other works, all of which have doubtless perished. He was probably also the author of a work on the "seventy weeks" of Daniel, preserved in manuscript in the city library of Hamburg.

BIBLIOGRAPHY: J. Perles, *David Cohen de Lara's Rabb. Lexikon Keter Kehunnah*, Breslau, 1868; De Rossi-Hamberger, *Hist. Wörterb.* pp. 174 *et seq.*; Steinschneider, *Cat. Bodl.* No. 4823; idem, *Cat. Hamburg*, No. 338; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 56; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 42, p. 119; *R. E. J.* xiii. 269 *et seq.*, xl. 95 *et seq.*, xli. 160; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 101 *et seq.*

Diego de Lara: Canonist and ecclesiastic; publicly burned for professing Judaism May 2, 1563, at Murcia, Spain, his home.

Ḥiyya Cohen de Lara: Pupil of Solomon Amar (rabbi of all the African communities; died at Morocco in 1738); taught at the school 'Eẓ Ḥayyim of Amsterdam; died after 1753. In 1685 he edited the work "Mishmerot Kehunnah" (Amsterdam, 1753). In this rare work, each copy of which he signed, he arranged Talmudic quotations in alphabetical order, and corrected the misprints found in the Talmud; he also added various critical remarks, but retracted them on the back of the title-page, probably at the instance of the rabbinical college of Amsterdam. He criticizes pilpulism and betrays a leaning toward religious reform. Some of his responsa are included in the collection "'Eẓ Ḥayyim." He left in manuscript a cabalistic work entitled "Kanfe Yonah" (now in the Bodleian Library) and "Merkebet ha-Mishnah," from which he occasionally quotes.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 4735; Roest, *Cat. Rosenthal. Bibl.* Appendix, No. 1288; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 56; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 42, pp. 119 *et seq.*

Isaac Cohen de Lara: Father of David Cohen de Lara of Amsterdam; delivered religious discourses at the Academia de los Pintos, together with Isaac Velosinos; is said to have written poetry.

Isaac Cohen de Lara: Son of Abraham Cohen de Lara of Amsterdam; bookseller; editor of the "Comedia Famosa de Aman y Mordochay," dedicated to his friend David de Souza Brito, with an appendix containing many Spanish and Dutch riddles (Leyden, 1699); he edited also "Guia de Passageros," containing a Judæo-Spanish calendar, several prayers, etc. (Amsterdam, 1704). Another **Isaac Cohen de Lara** was ḥazzan of the Spanish-Portuguese congregation of Amsterdam from 1729 to 1743.

Isaac Cohen de Lara: Lived in America; goods sent by him from Rhode Island to New York in 1699 were seized by pirates.

BIBLIOGRAPHY: D. H. de Castro, *De Synagoge*, p. vii.; Kayserling, *Sephardim*, pp. 152, 312; idem, *Bibl. Esp.-Port.-Jud.* p. 57; *Publ. Am. Jew. Hist. Soc.* vi. 67.

D. M. K.

LARA, ISIDORE DE: English composer; born in London Aug. 9, 1858. He was educated at Boulogne, and made his first appearance as a pianist at the age of thirteen, continuing to play in many recitals. In his fifteenth year he went to Milan, and studied composition and singing at the conservatory of music. He remained in Italy for three years, taking the grand prize for composition. On his return to England he began to compose, and became a professor at the Guildhall School of Music. In 1882 he wrote "Only a Song." He then produced a comic opera, "The Royal Word"; a choral work, "Song of Orval"; and a cycle of melodies, "To the Palms," with words by Lord Lytton.

De Lara has written about 150 songs, of which the most popular are: "Mine To-day," "All of My All," "After Silent Years," and "The Garden of Sleep." He has written also the operas: "The Light of Asia," "Kenilworth," "Moma," and "Messalina," the last-named being first produced at Monte Carlo, and afterward at London and New York.

BIBLIOGRAPHY: Harris, *Jewish Year-Book*, 1901.

J. G. L.

LARCENY. See THEFT AND STOLEN GOODS.

LARISSA. See GREECE.

LA ROCHELLE (Latin, **Rupella**; Hebrew, לרוקיל): City and seaport of France; capital of the department of Charente-Inférieure; situated on the Atlantic coast. Its small Jewish community made itself conspicuous in the third decade of the thirteenth century by the exploits of one of its members named Nicholas Donin, who, after having embraced

Christianity, brought persecutions upon the Jews of Brittany and caused the burning of the Talmud in 1242. An edict of expulsion was issued in 1249 against the Jews of La Rochelle by Alphonse of Poitiers, who relieved the Christian inhabitants of that city from harboring Jews. The banishment was, however, of short duration, and Jews were again in the city at the close of that same century. A Jew named Avinus, living in Toulouse in 1307, was designated a native of La Rochelle. Since the banishment of the Jews from France in 1394 there has been no Jewish community at La Rochelle.

Among the prominent men connected with the city the following may be mentioned: R. Sire Duran or Sev Duran, a halakic decision by whom in a case of marriage is found in the glosses on the "Semaḳ" (MS. Berlin No. 37, p. 18); R. Simon Deus, who is mentioned in MS. Halberstam No. 345; and Ḥayyim ben Isaac, who in 1216 copied the Bible for a certain Joseph ha-Kohen (MS. Vatican No. 468), and the Prophets and the Hagiographa for a certain David ben Meshullam (MS. Kennicott No. 242).

Bibliography: Depping, *Les Juifs dans le Moyen Age*, p. 199; Gross, *Gallia Judaica*, p. 312.

G. I. Br.

L'ARRONGE, ADOLF: German dramatist and theatrical manager; born in Hamburg March 8, 1838; son of Eduard Theodor l'Arronge (Aaron). He received a musical training at the conservatorium at Leipsic, and officiated later as conductor of the orchestra in theaters in Cologne, Königsberg, Würzburg, Stuttgart, and other cities. In 1866 he settled in Berlin to assume the direction of Kroll's Opera-House, for which he wrote his first farce, "Das Grosse Los," the success of which determined him to devote himself to play-writing. His next piece, "Gebrüder Bock," was represented at the Wallner Theater, Berlin. From 1869 to 1872 he edited the "Berliner Gerichtszeitung," and during that time wrote the "Spitzenkönig" (in collaboration with Hugo Müller), "Die Kläffer" (with Heinrich Wilken), and the "Registrator auf Reisen" (with Gustav von Moser). From his own pen unaided there appeared the minor piece "Papa Hat's Erlaubt," and the comedy "Die Weisse Katze," produced at the Berlin Viktoria Theater. His great success, however, was "Mein Leopold," which, when produced in 1873, at once placed him on a very high plane in German dramatic literature. It demonstrated his power to picture for stage production the popular life of modern Berlin. The play at once found its way to the stages of every large city in Germany, and was translated and adapted for the theaters of other countries in Europe as well as for the American stage. Even as late as 1894 a German company produced "Mein Leopold" at the Opera Comique in London.

In 1874 L'Arronge became director of the Lobe Theater in Breslau, and remained there until 1878, during which time were produced his "Alltagsleben" (1874), "Hasemann's Töchter" (1877), and "Doktor Klaus" (1878). The latter two added greatly to his fame and popularity; they both had long runs and are still frequently produced in various parts of the world. He returned to Berlin in 1878, where he produced "Wohlthätige Frauen" (1879), "Hans Lony," "Der Kompagnon" (1880), "Die Sorglosen" (1882), and "Das Heimchen" (1883). At this time he acquired control of the Friedrich-Wilhelmstädtische Theater, which he reopened as the "Deutsche Theater" in 1883, at the head of which he remained until 1894. One of the most interesting features of the new enterprise was its establishment on the plan of the Théâtre Français, the management being vested in a group of "sociétaires." The associates of L'Arronge were Ludwig Barnay, Friedrich Haase, August Förster, Ernest Possart, and Siegwart Friedmann. During that period, notwithstanding his managerial cares, he found time to write "Der Weg zum Herzen" (1884), "Die Verkannten" and "Die Loreley" (1886), and "Lolo's Vater" (1893). At the request of the German emperor he revised the original text of Lortzing's posthumously discovered opera "Regina" and infused into it a patriotic element. In 1895 his "Pastor Brose" was produced, and in 1896 he wrote "Das Deutsche Theater und die Deutsche Schauspielkunst."

Bibliography: Bornemann, *Schriftsteller Lexikon*; Julius Hart, *Das Deutsche Theater in Berlin*, in *Bühne und Welt*, 11th year, i. 263-272; *Meyers Konversations-Lexikon*.

S. M. Co.

LARTA. See Arta.

LAS LEYES, JACOB DE: Spanish compiler. He was commissioned by the son of Alfonso X. the Wise to compile an ethical work for the use of his pupil, the infante Don Alfonso Fernandez. He, accordingly, transcribed "Flores de Derecho," a painstaking collection of extracts from many ethical works, divided into three books. The real author is said to have been Moses Ẓarfati.

Bibliography: Marina, *Antigüedades Hispano-Hebreas*, p. 263; Rios, *Estudios*, p. 440; Steinschneider, *Jewish Literature*, p. 103.

G. M. K.

LASCH, GERSHON: German teacher and author; born in 1803; died at Halberstadt March 3, 1883. In 1823 he was appointed instructor at the Jewish school in Halberstadt, where he later became professor. Besides several small school-books, Lasch published the following: "Zwei Reden, Gehalten zur Gedächtnisfeier und Huldigungsfeier in der Synagoge zu Halberstadt," Halberstadt, 1841; "Gesch. der Israelitischen Schule zu Halberstadt, Dargestellt in Zwei Reden zur Fünfzigjährigen Jubelfeier," Nordhausen, 1847; "Piḳḳude Adonai, die Göttlichen Gesetze aus den Zehn Geboten Entwickelt und in Ihrem Geiste Aufgefasst," Leipsic, 1857.

S. M. K.

LASHON HA-ḲODESH. See Hebrew Language.

LASK, ABRAHAM BEN JEHIEL MICHAEL HA-KOHEN. See Abraham b. Samuel Cohen of Lask.

LASKER, EDUARD: German politician; born at Jarotschin, Posen, Oct. 14, 1829; died in New York city Jan. 5, 1884; educated at the universities of Breslau and Berlin (LL.D. Leipsic, 1873; Hon. Ph.D. Freiburg, 1875). He took part, at Vienna, in the revolution of 1848 as a member of the academic legion. In 1851 he passed his first juridical examination, and was employed for the two following years in the city court of Berlin, after which he went to England (1853), returning to Germany in 1856 to resume his juridical career. He passed his second examination in 1858 and became associate judge in Berlin. In 1865 he was elected from Berlin to the Prussian Lower House, in which he sat with the party of the Left ("Fortschrittspartei"). Reelected in 1866, he became one of the founders of the German "Nationalpartei." From 1868 to 1873 he represented Magdeburg, and from 1875 to 1879 Frankfort-on-the-Main, in the Prussian National Assembly. In 1870 Lasker was admitted to the bar in Berlin as attorney at law, and in 1873 he was appointed "Syndikus des Pfandbriefamtes" in Berlin. When the North German Parliament was opened in 1867 Lasker represented the first Berlin district; later he was elected to the German Reichstag from the second Meiningen district, which he represented until his death.

Eduard Lasker.

Lasker was a prominent member of the German party which, under the guidance of Bismarck, contributed to the rebuilding of the German empire after the Austro-Prussian (1866) and Franco-Prussian (1870–71) wars. As one of the leaders of the Nationalists he was a strong supporter of the "Iron Chancellor" until 1879, when he refused to follow him in his new revenue policy, and was consequently defeated when he stood for reelection to the Prussian National Assembly. In 1880 Lasker and a few of his followers deserted the Nationalist party; but Lasker failed to agree even with his followers. He came into direct conflict with Bismarck (who found in him a strong antagonist) with regard to a bill designed to limit freedom of speech in Parliament. Bismarck's fight against the National party and its seceding members became soon a fight against Lasker, who was thus left without a party. Exhausted in body and mind, Lasker retired from political life in the summer of 1883, and, hoping to find health and strength in travel, visited America, where death suddenly overtook him. He was buried at Berlin on Jan. 28, 1884. A resolution of sympathy was passed by the United States House of Representatives and sent to Bismarck to be laid before the German Reichstag. The chancellor, however, refused to accept the resolution on the ground that it contained a criticism of German politics—a course of action which provoked a heated debate in the German Parliament on March 13 following.

Leader of National Liberals.

Lasker was one of the ablest and most popular orators in the German Parliament, a character above reproach and an enthusiastic patriot. He contributed much to the passage of many important Prussian and German laws, among these being the laws of association, the laws governing handicrafts, determining responsibility, regulating taxation, etc.; in 1875–76, as a member of a commission, he was especially active in this work. His most notable speeches were made on Jan. 4 and Feb. 7, 1873, when he opposed the railroad policy of the Prussian secretary for railways, Von Itzenplitz. The Assembly voted a commission to examine the conditions, but the real success of these two speeches was seen in the collapse of the "Gründungsschwindel" (stock-juggling). Lasker was always the champion of his coreligionists; he introduced a law by which Jews of Orthodox tendencies were allowed to create Jewish communities. He found time also for literary work. He was the author of: "Erlebnisse einer Mannesseele," Stuttgart, 1873; "Zur Geschichte der Parlamentarischen Entwicklung Preussens," Leipsic, 1873; "Zur Verfassungsgeschichte Preussens," *ib.* 1874 (essays which appeared first in "Deutsche Jahrbücher," 1861–64); "Die Zukunft des Deutschen Reiches," *ib.* 1877; "Wege und Ziele der Kulturentwicklung," *ib.* 1881. "Aus Eduard Lasker's Nachlass, I.: 15 Jahre Parlamentarischer Geschichte," was published at Berlin in 1902.

Bibliography: Morais, *Eminent Israelites of the Nineteenth Century*, pp. 184-186, Philadelphia, 1880; Bamberger, *Eduard Lasker*, Leipsic, 1884; idem, *Eduard Lasker, Seine Biographie und Letzte Oeffentliche Rede*, Stuttgart, 1884; A. Wolf, *Zur Erinnerung an Eduard Lasker*, Berlin, 1884; Freund, *Einiges über Eduard Lasker*, Leipsic, 1885; Stein, *Eduard Lasker*, 1884; T. Cohn, in *Jahr. Gesch. der Jud.* 1809.

S. F. T. H.

LASKER, EMANUEL: Chess champion of the world; born Dec. 24, 1868, at Berlinchen, Germany; educated at the universities of Berlin, Göttingen, and Heidelberg, and took his degree of Ph.D. at the University of Erlangen. In 1882 he defeated several of the leading chess masters in a tournament at Berlin, gaining the first prize without losing a single game. In 1889 he gained first prize in the Masters' Tournament held at Breslau, and in the same year was second in the tournament at Amsterdam.

In 1892 Lasker went to England—in which country he has since made his home—and won the British chess championship, defeating Blackburne by 6 games to love. In the following year he went to New York and gained the championship of America, winning all his games with the thirteen leading players, including Steinitz. In 1894 Lasker won the championship of the world from Steinitz at New York with 10 games to 5, and at the return match in Moscow, in 1896, his score was: won 10; lost 2. At the Hastings international tournament in 1895 Lasker gained third prize, Pillsbury and Tchigorin being first and second respectively. He gained first prize at St. Petersburg 1895, Nuremberg 1896, London 1899, and Paris 1900, and tied with Janowski for second prize at Cambridge Springs, Pa., 1904.

Lasker has been editor of "The Chess Fortnightly" (London); and he is the author of "Common Sense in Chess," New York, 1895.

Lasker is also a mathematician of ability, and he has published the following papers: "About a Certain Class of Curved Lines," in "Nature," Oct. 17, 1895; "Metrical Relations," *ib.* Aug. 8, 1895; "An Essay on the Geometrical Calculus," in "Proc. of the London Mathematical Society," Nov., 1896, and May, 1897; "Reiten auf der Convergenzgrenze," in "Proc. of the Royal Society."

BIBLIOGRAPHY: H. F. Cheshire, *The Hastings Chess Tournament, 1895*, p. 346, London, 1896; *Hazell's Annual*, London, 1903.

J. A. P.

LASKER, RAPHAEL: American rabbi; born at Zirke, province of Posen, Feb. 19, 1838; educated by his father, who was rabbi of Zirke, by the rabbis Caro of Pinne, Feilchenfeld and Mendel, both of Rogasen, and later at the gymnasium of Gleiwitz and the University at Giessen. In 1858 he emigrated to the United States, where he founded the Congregation B'nai Abraham at Portsmouth, Ohio. In 1862 he became rabbi of Congregation Shaar Hashomayim, in New York city, and in 1871 of the Temple Israel, Brooklyn. In 1876 he accepted a call from the Congregation Ohabei Shalom at Boston, of which he is now (1904) rabbi emeritus. When, in 1901, the "New Era Magazine" was founded Lasker became its editor, but he resigned in November, 1903, when the periodical was purchased by Isidore Lewi.

BIBLIOGRAPHY: *American Jewish Year Book*, 1903-4, p. 72.

A. F. T. H.

LASSALLE, FERDINAND: The founder of Social Democracy; born in Breslau, Germany, April 11, 1825; died Aug. 31, 1864, in Geneva. His father, Heymann Lassel, was a prosperous silk-merchant, and desired his son to pursue a similar calling. Lassalle even in early youth manifested the independent spirit that characterized him in all his later life, but he yielded to this wish of his father. After some preliminary schooling in his native city, the boy was sent at the age of fifteen to a commercial school at Leipsic. The studies there were not to his taste, he having already acquired a passion for philosophy and the classics. The year and a half that he spent there were irksome, but they offered him opportunity to pursue at will the intellectual labors that attracted him.

Lassalle at last succeeded in persuading his father that the commercial school was not suitable for him; and he returned to Breslau to prepare for admission to the University of Breslau, attendance at which was followed by a course at the University of Berlin.

His Youth.

Lewis J. Huff, in his article on Lassalle in the "Political Science Quarterly," vol. ii. 416, states positively that Lassalle was baptized in his youth. No historical basis can be found for this statement. Helene von Racowitza, in her memoirs, states that during their courtship Lassalle asked her whether his being a Jew would be an obstacle to their union, and whether she would require him to become a Christian, and that he expressed his gratification that such a sacrifice on his part would not be necessary. This should certainly be sufficient to disprove Huff's statement.

Lassalle devoted himself to philosophy and philology. He early became a disciple of Hegel, and acquired the ambition of writing a monograph on Heraclitus from the Hegelian point of view.

At the end of his university career (1845) Lassalle, mainly with the idea of collecting materials for his work on Heraclitus, went to Paris, and there met Heine, who was suffering from sickness, want, and the worries of litigation. Lassalle, though but a boy of twenty, came to him as a ray of sunshine. The poet's letters show that Lassalle was a source of welcome aid to him in his troubles. He admitted, too, the high mental qualities of the youth; and his letter introducing Lassalle to Varnhagen von Ense is a remarkable tribute to the possibilities of the future that lay before the former.

From Paris Lassalle returned to Berlin, where he consorted familiarly with such eminent scholars as Humboldt—who dubbed the dashing youth a "Wunderkind"—Savigny, and Böckh; and here, too, he was introduced by Dr. Mendelssohn to the Countess von Hatzfeldt, who was then in her thirty-sixth year, and who, engaged in a feud with her husband, had been dispossessed of her property and robbed of her children.

Hatzfeldt Affair.

Lassalle was soon enrolled among those who were seeking to secure for her some measure of right and justice at the hands of the courts. He applied himself to the study of jurisprudence, and, being admitted to practise, took up the countess' affairs in earnest. For eight years he confined himself exclusively to her interests, not only giving of his time, thought, and energy in her behalf, but also providing for her support out of his allowance. All other pursuits were practically discarded by him. Work on the "Heraclitus" was suspended: the Hatzfeldt affair absorbed all his intellectual powers. Some indication of the effort involved in the prosecution of the case may be gleaned from the fact that from first to last Lassalle was obliged to prosecute thirty-six separate and distinct actions in court.

One of its incidents was the casket episode, which arose out of the attempt by some friends of the countess to obtain possession of a certain bond for the settlement of a large life annuity by Count Hatzfeldt on his mistress, Baroness Meyerdorf. The casket, which was the jewel-case of the baroness, was taken from her room at a hotel in Cologne. Two of Lassalle's comrades were prosecuted for the theft; one of them, Mendelssohn, being condemned to six months' imprisonment, while the other, Oppenheim, was acquitted. Lassalle himself was charged with moral complicity, and was convicted, but on appeal to the higher court, judgment was reversed and he was acquitted.

Revolution of 1848.

Another and a more important incident of the Hatzfeldt affair was the uprising of 1848, at which time Lassalle had gone to Düsseldorf in connection with the case. He affiliated with the Democrats of the Rhine province. When the Prussian government dispersed the National Assembly in November, Lassalle used his oratorical powers in an effort to arouse the people to armed resistance. He was arrested and thrown into prison, and on the following day was tried on the charge of inciting the populace to armed revolt. In the eloquent speech which he delivered in his defense ("Meine Assisen-Rede," Düsseldorf, 1849) the young revolutionist, then but twenty-four years of age, emphatically proclaimed himself an adherent of the Social Democratic idea. He was acquitted of the main offense, but on a minor technical charge was sentenced to six months' imprisonment. At last the Hatzfeldt matter was settled by a compromise which secured for the countess a substantial fortune. This done, Lassalle then completed "Die Philosophie Herakleitos des Dunklen," 2 vols., Berlin, 1858. In 1859 he went to Berlin, where he was elected a member of the Philosophical Society and selected to deliver the Fichte Memorial oration. There appeared from his pen at this time the drama "Franz von Sickingen." In 1859 he wrote and published "Der Italienische Krieg und die Aufgabe Preussen's," in which he unfolded the very plan of campaign which Bismarck later submitted to the King of Prussia and, several years after, successfully put into execution.

Ferdinand Lassalle.

In 1860 appeared the first-fruits of his researches in jurisprudence, the "System der Erworbenen Rechte, eine Versöhnung des Positiven Rechts und der Rechtsphilosophie," 2 vols., Leipsic, 2d ed. 1880, a treatise which demonstrates the thorough manner in which he had pursued his legal studies. About the same time he grappled with the literary critic Heinrich Julian Schmidt in a work of fascinating brilliancy, "Herr Julian Schmidt, der Literarhistoriker, mit Setzer-Scholien Herausgegeben," Berlin, 1862. Schmidt, who sought to pose as the interpreter of German intellectual life, was remorselessly flayed, Lassalle exposing the errors of fact as well as of judgment of which Schmidt had often been guilty.

Founder of Social Democracy.

Now came that brief period of Lassalle's life which witnessed the activity that has rendered his career most remarkable. The seed sown in 1848 blossomed forth in the three years 1861–64. It was indeed a short period within which to wage such a war against traditional ideas of politics and economics as Lassalle fought.

Lassalle himself never undertook, or at least never carried out, the task of formulating a systematic exposition of his socialistic theories, and these must, therefore, be pieced together from scattered sources.

At the back of all his ideas on this subject lay his recognition of the pitiable plight of the peasant and laborer of his time in Germany, where the French Revolution probably exerted less influence than in any other country of Europe. His oft-recurring text is the "iron law of wages," as enunciated by Ricardo, according to which the tendency of a laborer's wages is to keep on a level with the cost of bare subsistence for himself and family. Lassalle contended that the real value of things is the amount of labor expended in their production; that labor is, therefore, the sole creator of value; and that labor should, consequently, receive all the value of its produce, instead of the greater portion being given to capital as profit on the investment. The problem to be solved was how to dispense with the interposition of capital, so that labor might secure the profit of its industry instead of the bare subsistence wage. The central idea of Lassalle's solution of this problem was that the state, by its credit, should aid the promotion of cooperative associations for the carrying on of various industries. In this brief statement lies embedded the germ of state socialism. To state it negatively, it does not contemplate any present confiscation of property, as by communism, nor ultimate abrogation of all legal obligations, restraints, and liabilities, as is embodied in the program of the anarchists. It differs from these in that it has not in view any violent methods whereby to secure its adoption.

His Program.

The economic phase of Lassalle's program was not, however, its sole feature, nor indeed even its chief characteristic. Equal in importance with it was the political phase, which had for its object the introduction of universal suffrage as the method by which social reform could be more expeditiously and efficaciously realized. In the "Arbeiterprogramm" (Eng. transl. by Edward Peters, London, 1884) Lassalle elaborates the theme that, as the middle classes had succeeded to the territorial aristocracy, so the "fourth estate," the working classes, by means of universal suffrage was destined eventually to become the ruling power in society. It was this proposition to invest the laboring class with political power rather than his socialistic suggestions that brought upon Lassalle the wrath of both Liberals and Conservatives. This dream of a democracy was, to the German mind of 1863, as startling as if there had been no Washington, no French Revolution.

It is not easy to conceive how difficult it was so late in the nineteenth century to lead the minds of the German laborers to a realizing sense of Lassalle's teachings. He gathered about him a band of disciples such as Bernard Becker, Vahlteich, Dammer, and Bebel, and founded the General German Labor Organization; and the Social Democracy, as a political factor and an economic ideal, was created.

In all this work of agitation Lassalle displayed marvelous assiduity, and though he was hated and denounced as "the terrible Jew," astonishment was expressed at his remarkable oratorical power, his profound and wide learning, and his dialectical skill in controversies with some of the ablest publicists of his time. The literary product of this period of his life is exclusively the outcome of his politico-social agitation.

His Duel and Death.

In 1862 Lassalle met Helene von Dönnigsen, the daughter of a Bavarian diplomat and, according to Kellogg, of a Jewish mother. The two loved at first sight; and it was not long before they revealed their affection to each other. But her father opposed their union and forced his daughter to write a formal renunciation of him. She then accepted as a suitor Janko von Racowitza, who had long paid her assiduous attentions. Lassalle was enraged and sent a challenge to both father and lover, which was accepted by the latter. The duel was fought on the morning of Sunday, Aug. 28, 1864, in a suburb of Geneva. At the first shot Lassalle fell mortally wounded, and three days afterward died.

The body of the Socialist leader, brought home through Germany amid much pomp and ceremony, greeted in the various cities with many manifestations of popular grief, was laid to rest in the Jewish cemetery of Breslau.

After his death the organization which he had founded developed factional differences growing out of varying conceptions of the scope and methods of the movement, the fundamental point of variance being the opposition to Lassalle's idea that socialistic regeneration was possible under the imperial or royal constitution of the state.

Influence and Writings.

The influence of Lassalle's agitation was not confined, however, to the party which he created, but was felt in the legislation of Prussia, Germany, and of all other civilized countries.

Subjoined is a list of Lassalle's writings in alphabetical order:

Agitation des Allgemeinen Deutschen Arbeitervereins und das Versprechen des Königs von Preussen, Die. Berlin, 1864.
An die Arbeiter Berlins. Berlin, 1863.
Arbeiterfrage, Zur. Leipsic, 1863.
Arbeiterlesebuch. Frankfort, 1863.
Arbeiterprogramm. Berlin, 1862.
Briefe von Lassalle an Carl Rodbertus-Jagetzow. Berlin, 1878 (in vol. i. of Rodbertus, "Aus dem Literarischen Nachlass").
Criminalurtheil über Mich, Das. Leipsic, 1863.
Erwiderung auf eine Recension der Kreuzzeitung. Düsseldorf, 1864.
Feste, die Presse und der Frankfurter Abgeordnetentag, Die. Düsseldorf, 1863.
Fichte's Politisches Vermächtniss und die Neueste Gegenwart. Hamburg, 1860.
Gotthold Ephraim Lessing vom Culturhistorischen Standpunkt. 2d ed. Hamburg, 1877.
Herr Bastiat-Schulze von Delitzsch, der Oekonomische Julian oder Kapital und Arbeit. Berlin, 1864.
Indirecte Steuer und die Lage der Arbeitenden Klassen, Die. Zurich, 1863.
Macht und Recht. Zurich, 1863.
Offenes Antwortschreiben an das Zentralcomté. Zurich, 1863.
Open Letter to the National Labor Association. Cincinnati, O. Eng. transl. 1879.
Ueber Verfassungswesen. Berlin, 1862.
Was Nun? Berlin, 1862.
Wissenschaft und die Arbeiter, Die. Zurich, 1863.
Workingman's Programme, The. Transl. by Edward Peters. London, 1884.

There are two collected editions of Lassalle's writings, both of which include, besides his published works (though neither has the "System der Erworbenen Rechte" in its complete form), stenographic reports of several of the trials in which he was the central figure. One edition was published in New York in 1882-83, and the other, a much fuller and more accurate production, was edited by E. Bernstein and published in Berlin in 1891-93. Both editions are in three volumes.

BIBLIOGRAPHY: B. Becker, *Gesch. der Arbeiter-Agitation Lassalle's*, Brunswick, 1874; E. Bernstein, *Lassalle as a Social Reformer*, London, 1893; Georg Brandes, *Lassalle*, Berlin, 1877; 3d ed. with portrait, Leipsic, 1894; D. O. Kellogg, *Lassalle, the Socialist*, in *Atlantic Monthly*, April, 1888, lxi. 483-496; Laveleye, *Le Socialisme Contemporain* (Eng. transl. *Socialism of To-Day*); J. M. Ludlow, *Lassalle the German Social-Democrat*, in *Fortnightly Rev.* April, 1869, xi. (2d series), 419-453; E. von Plener, *Lassalle*, in *Allg. Deutsche Biographie*, xvii. 740-780, Leipsic, 1883 (printed separately, *ib.* 1884); Helene von Racowitza, *Meine Beziehungen zu Lassalle*, Breslau, 1879.

s. M. Co.

LASSAR-COHN. See COHN, LASSAR.

LASSAR, OSKAR E.: German dermatologist and hygienist; born at Hamburg Jan. 11, 1849. He received his education at a gymnasium at Hamburg and at the universities of Heidelberg, Göttingen, Strasburg, and Würzburg (M.D. 1873). He served through the Franco-Prussian war as lieutenant. After a postgraduate course at Strasburg under Hoppe-Seyler, and at Berlin under Salkowski, he became assistant in the physiological institute at Göttingen. In 1875 he went to Breslau, where he held the position of assistant at the pathological institute till 1878. The same year he removed to Berlin, where he established a practise as dermatologist. In 1880 he became privat-docent, and four years later he opened a private hospital and dispensary for dermatology and syphilis. He was one of the founders of the Berlin Dermatological Society (1886).

Lassar was one of Robert Koch's associates in the Prussian Board of Health. He introduced the "Lassar's shower-bath" in 1883, which made it possible to give the poor a bath for 2 cents. He has contributed many essays to the medical journals, especially to Pflüger's "Archiv für die Gesammte Physiologie" and to Virchow's "Archiv." Lassar is editor of the "Dermatologische Zeitschrift."

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

s. F. T. H.

LASSEN, EDUARD: Danish conductor and dramatic composer; born at Copenhagen April 13, 1830; died at Weimar Jan. 15, 1904. His father was president of the Jewish Consistory of Belgium. In his twelfth year he entered the Conservatoire at Brussels, to which city his parents had removed in 1832, and after two years' study secured the first prize for pianoforte. In 1849 he received the second government prize for composition; in the following year, prizes at Ghent and Antwerp, and in 1851, for his cantata "Baltasar," the "Prix de Rome."

Lassen visited Düsseldorf, Cassel, Leipsic, Dresden, Berlin, and Weimar, sojourning for some time in the last-named city in order to receive the benefit of Liszt's instruction. Thence he went to Rome, where he remained until 1855. Returning to Brussels, he endeavored to secure a hearing for his first opera, "Le Roi Edgard," but only the overture was performed. Undismayed by this failure, the composer sent the score to Liszt, who greatly assisted Lassen in remodeling the work; and, under the title "Landgraf Ludwig's Brautfahrt," it was very successfully performed under the leadership of the composer himself at Weimar in May, 1857. Lassen soon afterward succeeded Götze as court musical director at Weimar, with which city he thenceforth became identified. From 1861 to 1895 he held there the position of court kapellmeister.

Lassen was a most able conductor, particularly of Wagner's operas, and one of the leading composers of his day. His principal works, in addition to those already mentioned, include: the operas "Frauenlob" (Weimar, 1860), and "Le Captif" (Brussels, 1865; in German at Weimar, 1868); the music to "Œdipus in Kolonus" (1874), to "Faust" (1876), to "Pandora" (1886), to Calderon's "Circe" (in the German version: "Ueber Allen Zaubern Liebe" by Devrient), and to Hebbel's "Nibelungen" (11 characteristic pieces for orchestra); a Te Deum for chorus and orchestra (first performed at the Church of St. Gudule Dec. 16, 1860, in celebration of the birthday of Leopold I. of Belgium); vocal Bible scenes, with orchestral accompaniment; cantatas; a soprano scena with orchestra, entitled "Der Schäfer Putzte Sich zum Tanz"; 2 symphonies; overtures; and a march for orchestra.

It is, however, principally through his songs (comprising several hundred numbers) that Lassen has secured a world-wide reputation, his best productions in this field being the following: "Ich Hatte Einst ein Schönes Vaterland"; "Mit Deinen Blauen Augen"; "Das Alte Lied"; "Frühlings-Gruss"; "Der Fichtenbaum"; "Ich Hab' im Traum Geweinet"; "Zigeunerbub im Norden"; "In Deiner Nähe"; "Die Gletscher Leuchten im Mondlicht"; "Wenn der Frühling auf die Berge Steigt"; "Sommerabend"; "Sonntagsruhe"; "Sei Stille"; "Die Grossen Stillen Augen"; "Schlummerlied"; "Ich Weil' in Tiefster Einsamkeit"; "Nähe des Geliebten."

Bibliography: Mendel, *Musikalisches Konversations-Lexikon*, s.v.; Champlin, *Dict. of Music and Musicians*, s.v.; Schirmer's *Collection of Song Albums*; *Allgemeine Zeitung des Judenthums*, Jan. 22, 1904; *Meyers Konversations-Lexikon.*

s. J. So.

LASSON, ADOLF: German philosophical writer; born at Alt-Strelitz, Mecklenburg-Strelitz, March 12, 1832; educated at the Gymnasium Carolinum, Neu-Strelitz, and the University of Berlin (1848–52; classical philology and law). In 1858 he became teacher at the Friedrichsgymnasium, and from 1859 to 1897 he occupied the same position at the Louisenstädtisches Real-Gymnasium. In 1861 he took the Ph.D. degree at Leipsic University, and in 1877 became privat-docent in philosophy at Berlin University. Since 1874 he has lectured on the history of German literature at the Viktoria Lyceum. He embraced Christianity in 1853, and at present holds the position of honorary professor at the University of Berlin.

Lasson has written the following works: "J. H. Fichte im Verhältniss zu Kirche und Staat," 1863; "Meister Eckhart" and "Das Kulturideal und der Krieg," 1868; "Prinzip und Zukunft des Völkerrechts," 1871; "System der Rechtsphilosophie," 1881; "Entwickelung des Religiösen Bewusstseins der Menschheit," 1883; "Zeitliches und Zeitloses," eight lectures, 1890; "Sint ut Sunt, Wider die Neuerer"; "Das Unendlich Kleine im Wirtschaftlichen Leben," 1891; "Lotterie und Volkswirtschaft," 1894; "Das Gedächtnis," 1894; "Handelsinteressen und Grundbesitzinteressen," 1896; "Der Leib," 1898. He also edited a translation into German of Giordano Bruno's "De Causa" (3d ed. 1902), and a small volume of religious poetry entitled "Herzensstille," 1868.

Bibliography: *Das Geistige Berlin*, 1897, pp. 283–284; *Meyers Konversations-Lexikon*; Kahle, *Lasson's System der Rechtsphilosophie*, 1883.

S.

LASZ, SAMUEL: Hungarian scientist; born Dec. 18, 1859, at Szergeny; studied at Papa, Sopron, and Budapest. In 1882 he received an appointment at the state meteorologic institute, where he made researches into climatology, zoology, and geology. He is now (1904) professor at one of the gymnasiums of Budapest.

Lasz has published the following works: "A Vulkánizmuszról" (Budapest, 1883), on volcanism; "Szövö-Fonómesterek" (*ib.* 1885, awarded a prize), on master-spiders; "Egy Átkos Kis Légyröl" (*ib.* 1894, awarded a prize), on flies; "Lebens- und Charakterbild des Dr. Ludwig Lewis" (*ib.* 1883).

Bibliography: Kiszlingstein, *Könyvészet*; Szinnyei, *Magyar Irók*; *Pallas Lex.*

s. L. V.

LÁSZLÓ, PHILIP: Hungarian portrait-painter; born June 1, 1869, at Budapest. As a highly talented student of the Model Drawing School of Budapest, he received for five years a stipend from the state, which enabled him to study portraiture at Munich with Liezen-Mayer, and at

Paris with Lefèvre. He first attracted attention in 1891 by his painting "Erzählende Alte Frau." His best-known portraits are those of the family of the Prince of Bulgaria; Princess Charlotte of Saxe-Meiningen; Count Arthur Schönborn; Prince Alexander Hohenlohe-Schillingsfürst; King Francis Joseph I.; Bishop Fraknői; Archduchess Isabella; Prince Hugo Dietrichstein; and Pope Leo XIII. László has embraced Christianity.

S. L. V.

LATERAN COUNCILS: Councils of the Church held at Rome in the papal palace on Lateran Hill, whence their title. Those affecting Jewish history are the third (1179) and fourth (1215). At the former or third Lateran Council the Church law with regard to Jews having Christian servants was reenacted, and those Christians were excommunicated who even lodged among Jews. The testimony of Christians was to be preferred to that of Jews, while the property of converts to the Christian Church was not to be taken away from them. This last enactment was directed against Christian princes, who claimed the property of converted Jews on the ground that it belonged by right to them. When a Jew became a convert he ceased to be a moneylender, and the king lost by the change and claimed compensation. At the same council the Church laws against usury were increased in severity, and Christian burial was refused to those dying in that sin. This tended to throw the business of money-lending more and more into the hands of the Jews (see Usury).

At the great Lateran Council of 1215 further steps were taken by the Church to check usury. Christian princes were admonished to see that debtors be not charged too high a rate of interest by Jews. The princes were also commanded by the Church not to have Jewish officials, while Jews themselves were ordered to pay tithes for such lands as they held which had previously had tithes paid on them by Christian princes, so that the Church should not lose by the change of ownership. Besides this each head of a Jewish household was obliged thenceforth to pay six deniers yearly to the Church at Easter. But above all, this council established the institution of the Badge, with its disastrous consequences to the status of the Jews. The alleged reason for making the distinction was the frequency of intercourse between Jews and Christian women.

Bibliography: Mansi, *Concilia*, xxii. 213, 958 *et seq.*; Grätz, *Gesch.* vii. 15.

G. J.

LATTEINER, JOSEPH: Judæo-German playwright; born at Jassy, Rumania, in 1853. After studying Talmud in the yeshibah there, Latteiner, at the age of seventeen, devoted himself to the study of modern languages. In 1876 the quarrel which broke out between the Ḥasidim and the Mitnaggedim in his native town afforded Latteiner an opportunity to test his dramatic talent; he wrote two dramas, "Der Fanaticismus" and "Der Dibbuk," both being produced with notable success. In 1884 Latteiner went to New York, where he is now living (1904); he is recognized as one of the leading writers for the Jewish stage in America. Latteiner has written over a hundred plays, mainly melodramas, burlesques, and comic operas. He is an opponent of Gordin's realistic dramas, and for a long time he and Horowitz held undisputed sway. Among his dramas "Das Fünfte Gebot," "Blümele," and "Ḥorban Yerushalayim" deserve special notice.

Bibliography: B. Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 61, New York, 1903; Hutchins Hapgood, *The Spirit of the Ghetto*, pp. 126, 128, 139, New York, 1902.

S. M. Sel.

LATTES (LATTAS): Family that includes many scholars among its members. The name frequently occurs with the prefix "De" (מלאטאש, מלאטיש), and seems to have originated in Lattes, a little town near Béziers, France (Steinschneider, "Cat. Bodl." No. 8216).

Aaron Elijah Lattes: Rabbi at Venice; died there 1839; came from Savigliano in Piedmont ("Atto Ecc. dell' Istituto Convitto Rabbinico in Padova," Venice, 1853).

Abraham ben Isaac Lattes: Grandson of Aaron Elijah; born 1809; died 1875. He graduated from the rabbinical college of Padua in 1834, returned to Venice, and became assistant to his grandfather. Upon the death of the latter in 1839 he was appointed chief rabbi. He rendered memorable services to the charitable and educational institutions of the community, distinguishing himself especially by his self-sacrificing devotion during the epidemic of cholera that accompanied the siege of Venice in 1848.

In 1847 Abraham wrote, at the request of the municipality, "Cenni Storici sulla Communità Israelitica di Venezia," which appeared in "Venezia e Sue Lagune" (Venice, 1847), a volume published on the occasion of the ninth scientific congress, held at Venice in 1847. He also contributed an important article in defense of Judaism to the "Eco dei Tribunali." In his younger days he contributed to the Hebrew periodicals "Kerem Ḥemed" and "Bikkure ha-'Ittim."

Bibliography: *Atto Ecc. dell' Istituto Convitto Rabbinico in Padova*, Venice, 1853; Steinschneider, *Cat. Bodl.* No. 6115.

Bonet de Lattes. See Bonet de Lates.

Elijah Lattes: Economist and classical scholar; son of Abraham Lattes; born at Venice in 1843; educated at Turin (Doctor of Laws). He became professor of Greek and Roman antiquities in the scientific and literary academy of Milan, in which city he now (1904) lives in retirement. He is a member of many scientific societies and a commander of the Order of St. Maurice and St. Lazarus. Among his writings are: "Studii Storici sul Contratto d'Enfiteusi" (Turin, 1868); "Studii Critici e Statistici sul Credito Fondiario" (Milan, 1868); "La Libertà delle Banche a Venezia del Secolo xiii. al xvii." (*ib.* 1869); "L'Ambasciate dei Romani per le 12 Tavole" (*ib.* 1884). In memory of his father and of his brother Moses he established a fund to provide prizes for works in Jewish literature.

Bibliography: De Gubernatis, *Ecrivains du Jour*; *Annuario del Ministero di Pub. Isstruz.* Rome, 1903.

Elijah ben Isaac Lattes. See Elijah ben Isaac of Carcassonne.

D. E. L.

Immanuel b. Jacob Lattes: Son of Bonet de Lattes; flourished about 1515-27; highly respected at the court of Leo X., where he received a large salary as physician and translator from the Latin. He had a number of sons, the best known of whom is **Isaac Joshua b. Immanuel,** who rendered great services in connection with the printing of the Zohar. A portrait of his other son, **Elijah de Lattes Ebreo,** has been preserved on a medal of 1552 ("Monatsschrift," xxxviii. 239). His brothers **Samuel, Moses,** and **Jacob** were prominent and learned members of the Roman community about 1570. Samuel's sons **Moses, Menahem,** and **Solomon** were at Rome about 1585; Jacob's sons **Immanuel, Mordecai,** and **Menahem** are mentioned in the archives of the community of Rome as late as 1600. Aside from this direct line descending from the famous Bonet, a large number of persons by the name of **Lates** lived at Rome during and after the Middle Ages. Among the rabbis of Rome may be mentioned **Raphael de Latas** (*c.* 1670), who was in personal intercourse with Bartolocci and corresponded with Samuel Aboab of Venice. In the succeeding centuries there appear to have been many members of the family of Lattes in Piedmont, especially at Chieri. **Isaac b. Joshua,** author of a commentary to the Midrash (Chieri, 1629; Steinschneider, "Cat. Bodl." col. 2862), was rabbi at Chieri about 1630.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 104-105; *Epistolario di S. D. Luzzatto*, passim.

D. I. E.

Isaac ben Jacob Lattes: Lived in Provence; wrote, in 1340, "Toledot Yiẓḥaḳ," in which he gives valuable information concerning other Provençal authors and discusses the history of tradition. This work is known also by the name "Sha'are Ẓiyyon" (ed. Buber, Yaroslav, 1885). He wrote also "Ḳiryat Sefer," a commentary on the Pentateuch (Benjacob, "Oẓar ha-Sefarim"; Zunz, "Z. G." p. 479; Buber, in the preface to "Sha'are Ẓiyyon"). E. L.

Isaac Joshua ben Immanuel Lattes. See ISAAC JOSHUA BEN IMMANUEL DE LATTES.

Isaac ben Judah Lattes: French Talmudist and physician; lived in the thirteenth and fourteenth centuries. He visited Perpignan in 1303, and later settled there as a physician. Aside from his medical practise, he was engaged in Talmudic, astronomic, and other scientific studies, and is said to have written works thereon. He can not have gone deeply into natural science, however; for, like many of his contemporaries who believed in the marvelous powers of amulets, Isaac, when his art as a physician failed him, also employed a talisman, one of stone on which a lion was engraved. He thereby occasioned a great controversy between Abba Mari of Perpignan and Solomon ben Adret, in the course of which Isaac, who claimed to be an advocate of science within Judaism, incurred the most bitter reproaches of Abba Mari.

Isaac figured in another controversy between Abba Mari and Solomon ben Adret, which was much more important and far-reaching. Abba Mari requested Solomon ben Adret to forbid, under pain of excommunication, free investigation and the pursuit of scientific studies, to which the latter, after much hesitation, consented. But as soon as the affair became known, the most prominent members of the community of Perpignan objected. Abba Mari, disappointed in his expectations, drew up a petition signed by several members, to prove to Adret that he did not stand alone in his opinion. Among the signatures was that of Isaac, proving that he sided with Abba Mari. This did not prevent him, however, from likewise signing the letter that the rationalists addressed to Solomon ben Adret to induce him to change his mind. It is difficult to understand what caused Isaac to act in this inconsistent manner, which justly exasperated Abba Mari.

BIBLIOGRAPHY: *Minḥat Ḳena'ot*, Nos. 1, 3, 5, 7, 23, 36, 43; Renan-Neubauer, *Les Rabbins Français*, pp. 523, 628, 664, 692; Zunz, *Z. G.* p. 479; Gross, *Gallia Judaica*, p. 265.

S. S. A. PE.

Jacob b. Immanuel Lattes. See BONET DE LATES.

Jacob ben Isaac Lattes: Talmudist; father of Isaac ben Jacob Lattes; lived about 1340 (Zunz, "Z. G." p. 479).

Joseph Lattes: Italian rabbi; born at Turin 1811; died at Reggio 1880. He received the rabbinical diploma at the age of nineteen, and was successively rabbi at Moncalvo, Chieri, and (from 1857) Reggio. Especially devoted to the cause of education, he was sent as a provincial delegate to the congress of teachers held at Turin in 1874; his active participation in its deliberations won for him the title of "Cavaliere." He was an advocate of cremation, but there being no crematory at Reggio he left orders for his body to be buried in quicklime ("Il Vessillo Israelitico," 1880, pp. 150, 187).

D. E. L.

Judah ben Jacob Lattes: French rabbi and ritualist of the thirteenth century. He was the author of a work entitled "Ba'al Asufot," responsa and ritual decisions. Gross ("Monatsschrift," xviii. 536) thinks that this work is quoted in the "Orḥot Ḥayyim" (Günzburg MS. 124a) under the title "Sefer ha-Asufot," sometimes confounded with the "Asufot" written by a German author. The "Ba'al Asufot" is quoted by Isaac Lattes in his "Sha'are Ẓiyyon" (p. 73), and the author of the former quotes many rabbis of Provence. Extracts from the "Ba'al Asufot" were published by S. D. Luzzatto in Berliner's "Magazin" (iv. 73 *et seq.*, Hebr. part). Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah"), followed by Zunz ("Z. G." p. 481), erroneously attributes the "Ba'al Asufot" to Judah's grandfather, Isaac b. Elijah of Carcassonne.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 265; Fuenn, *Keneset Yisrael*, 420.

D. M. SEL.

Moses Lattes: Son of Abraham Lattes; born at Venice 1846; died as the result of an accident in 1883 near Lake Lecco, where he had gone to recover from a severe illness; studied in the rabbinical college of Padua, graduating in 1863. In 1869 he published, in Hebrew, "De Vita et Scriptis Eliæ Capsalii," which he dedicated to his father. After his father's death he acted as temporary rabbi for six months, and then resigned, principally that he might devote himself wholly to study. He applied himself to the investigation of old documents, a large number of which he published, either in part or entire, in the "Archivio Veneto" and in the periodicals "Mosé," "Il Vessillo Israelitico," and "Revue des Etudes Juives." He published also an independent collection of the documents which had appeared in "Mosé," entitled "Notizie e Documenti di Litteratura e Storia Giudaica" (Padua, 1879). He became especially well known through his studies on the language of the Talmud. His first work, "Saggio di Giunte e Correzioni al Lessico Talmudico" (Turin, 1879), was printed with the proceedings of the Royal Academy of Turin. His "Nuovo Saggio di Giunte e Correzioni al Lessico Talmudico" (Rome, 1881) won for him honorable mention in the Accademia dei Lincei. He had collected material for many other works when death prematurely ended his career.

BIBLIOGRAPHY: *Miscellanea Postuma del Dr. Rabb. M. Lattas*, Milan, 1884 (edited by Elijah and Alessandro Lattes).

D. E. L.

Moses b. Immanuel Lattes: Rabbi at Rome about 1570. When the Jews were ordered into the ghetto at Rome, he assisted in the organization of the community thereby created. Thus, he signed a decree imposing severe penalties upon any one assailing by word or deed the dignity of the directors of the community.

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom*, 2d ed., ii. 34; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 262.

D. I. E.

LAUB, FERDINAND: Austrian violinist; born at Prague Jan. 19, 1832; died March 17, 1875, at Gries, near Bozen, Tyrol. He received his early musical education from his father, and when a young boy displayed a remarkable talent for music which aroused the interest of some musical celebrities, one of whom, Moritz Mildner, undertook the boy's future education. Laub received from the archduke Stephan a letter of recommendation to some musical notables in Vienna, whither the young man went in 1847, and there gave some very successful concerts. Thence he traveled to Paris, giving en route concerts at the principal towns of southern Germany.

Laub visited London for the first time in 1851; two years later he succeeded Joachim as "Concertmeister" in the Academy of Music at Weimar, and resigned this position in 1855 to become a teacher of the violin at the Conservatory in Berlin under the supervision of Stern and Marx. The following year he became "Concertmeister" of the royal orchestra and royal chamber virtuoso, in which capacity he gave a series of chamber concerts at which a number of classical and modern quartets were introduced, and which added considerably to his reputation.

In 1864 Laub joined Carlotta Patti, Jaell, and Kellermann in a long concert tour through the Netherlands and southern Germany. Two years later he became professor of the violin at the Conservatory in Moscow, and leader of the Russian Musical Society's concerts in that city. In 1874 ill health compelled him to resign these appointments. He composed an opera, "Die Griesbäcker"; an "Elegie"; two collections of Czech melodies; a "Polonaise"; and other solo pieces for the violin. Of these compositions the one now most frequently heard is his "Polonaise."

BIBLIOGRAPHY: Ehrlich-Legge, *Celebrated Violinists Past and Present*, 1897, pp. 129-131.

S. B. T.

LAUBHÜTTE, DIE. See PERIODICALS.

LAUCHHEIMER, CHARLES HENRY: American naval officer; born at Baltimore, Md., Sept. 22, 1859. In 1881 he graduated from the United States Naval Academy at Annapolis; in 1884 he took the degree of LL.B. at Columbia University. He attained the rank of first lieutenant in 1890, that of captain in 1898, and for the last three years has been major in the United States Marine Corps. He is the author of "Naval Courts and Naval Law" (1896) and "Forms of Procedure for Naval Courts and Boards" (1896; revised and enlarged, 1902).

A.

LAURENCE, RICHARD: English Christian Hebraist; born in Bath 1760; died in Dublin 1838. He was made regius professor of Hebrew and canon of Christ Church, Oxford, in 1814, and Archbishop of Cashel, Ireland, in 1822. His chief contribution to Biblical scholarship was his study of the Ethiopic versions of certain pseudepigrapha: "Ascensio Isaiæ Vatis" (Oxford, 1819); "Primi Ezræ Libri . . . Versio Æthiopica" (*ib.* 1820); "The Book of Enoch the Prophet" (*ib.* 1821; other ed. 1832, 1838), from a manuscript in the Bodleian Library brought from Abyssinia by Bruce; these were all provided with Latin and English translations. Though these editions have been superseded, through the discovery of better texts and the employment of better critical methods, Laurence is entitled to the credit of having revived the study of Ethiopic, which had been neglected in England since the time of Walton. He published also "The Book of Job" (Dublin, 1828)—the Authorized Version, arranged in conformity with the Masoretic text.

BIBLIOGRAPHY: *Dictionary of National Biography.*

T.

LAURIN. See DAMASCUS AFFAIR.

LAUTENBURG, SIGMUND: Theatrical manager; born at Budapest Sept. 11, 1852. In consequence of the poverty of his parents, he was obliged to interrupt his studies at the "Realschule" at the age of twelve to enter a banking-house. He neglected his business, however, for the theater, to which he was enthusiastically devoted. An uncle then took him to Vienna, where he continued his studies at the Akademische Gymnasium; but here again the theater was a greater attraction for him than the school. Under these circumstances he decided to devote himself entirely to the dramatic art, and in 1871 he made his début in Schiller's "Kabale und Liebe" at Neusohl, Hungary. In 1873 he was engaged for a short time at the Königstädtische Theater, Berlin, and then played in Elberfeld and Barmen for two years. On returning to his native city, he was engaged at the Deutsche Theater. Soon afterward he became director of various theaters in Amsterdam, Bremen, and Lübeck, and in 1887 he became general manager of the Residenztheater, Berlin, which position he still (1904) occupies.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Berlin*, 1897, pp. 286-289; idem, *Bühnenlexikon*, 1903.

S.

LAUTERBACH, EDWARD: American lawyer; born in New York city Aug. 13, 1844; graduated from the College of the City of New York in 1864; admitted to the bar two years later. He was a member of the New York Constitutional Convention in 1864 and chairman of its Committee on Charities. From 1895 to 1898 he was chairman of the Republican County Committee. He is president of the board of trustees of the College of the City of New York, and director of many railroad boards and street railway companies, and vice-president of the Maurice Grau Opera Company. He is a specialist in railway, telegraph, and marine cases, was concerned in the rehabilitation of the Philadelphia and Reading Railroad and in building up the Richmond and West Point Terminal System, and is vice-president of, and counsel for, the Pacific Mail Steamship Company. For three years he was vice-president of the Ethical Culture Society. Lauterbach is also a director of the Hebrew Benevolent and Orphan Asylum and of the Hebrew Technical Institute.

Bibliography: *Who's Who in America.*

A.

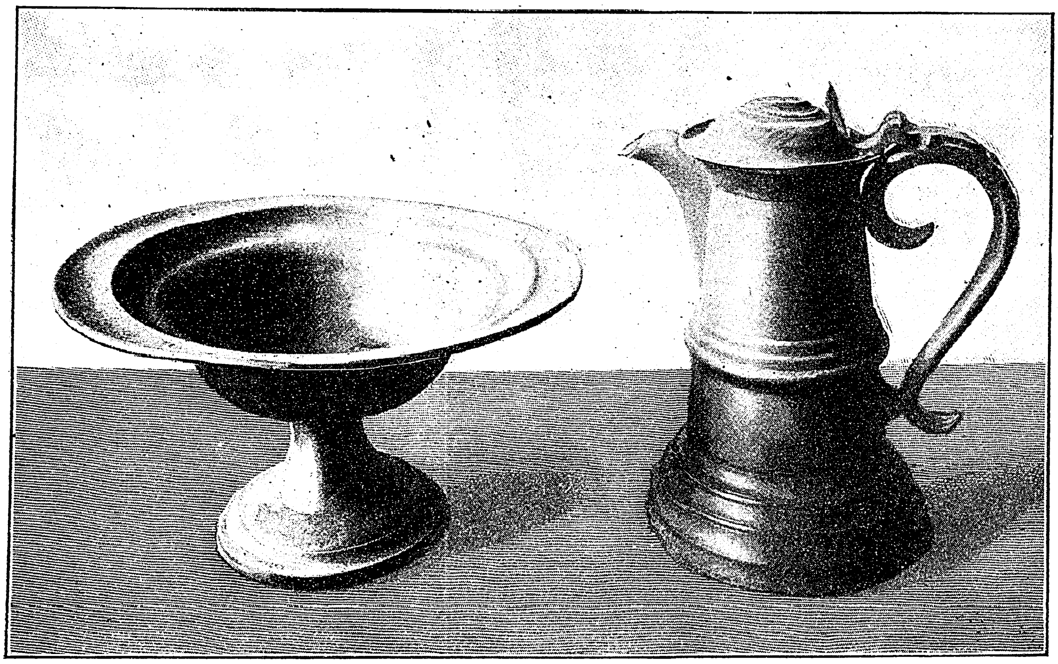

Laver and Basin.
(In the possession of Maurice Herrmann, New York.)

LAUTERBACH, SELIG: Galician writer; born at Drohobicz Jan. 25, 1826; known as the author of the following works: "Minḥat Kohen," in two volumes (Drohobicz, 1882), the first discussing the proper names of the Old Testament, the second the Jewish colonization of the Holy Land; "Ha-Mishpaṭ le-Elohim," annotations on the Talmud, Midrash, and Biblical explanations and novellæ (published in "Ha-Nesher," iii.); "Ha-Nistarot weha-Niglot," on magic and sorcery in the Talmud and Midrash (Vienna, 1871). Lauterbach, who is engaged in business at Drohobicz, has also contributed to many periodicals.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 192.

S. B. P.

LAVATER, JOHN CASPAR. See Mendelssohn, Moses.

LAVER (כיור): Vessel used for ritual ablutions. The laver in the Tabernacle consisted of two parts, a basin and a stand ("ken"; Ex. xxx. 18 *et al.*). It was made of the brass from the mirrors given by the women who served in the Sanctuary (Ex. xxxviii. 8), and stood between the door of the Tabernacle and the altar of burnt offering. It was placed there that Aaron and his sons might wash their hands and feet before entering the Tabernacle (Ex. xxx. 19-21). Nothing is said as to its size or shape. In the court of Solomon's Temple ten lavers of bronze were established, five on the right and five on the left, facing eastward (I Kings vii. 27-39). They were used for the cleansing of the entrails and feet of the animals sacrificed (Josephus, "Ant." viii. 3, § 6; comp. II Chron. iv. 6), while the "brazen sea" served the purpose of the laver of the Tabernacle. As far as can be made out from the detailed but not entirely clear and intelligible descriptions of I Kings and Josephus, and from comparing similar vessels represented on Assyrian monuments, the lavers had bases ("mekonot"), in

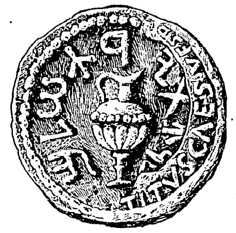

Obverse of a Bar Kokba Coin, Bearing a Laver.
(After Madden.)

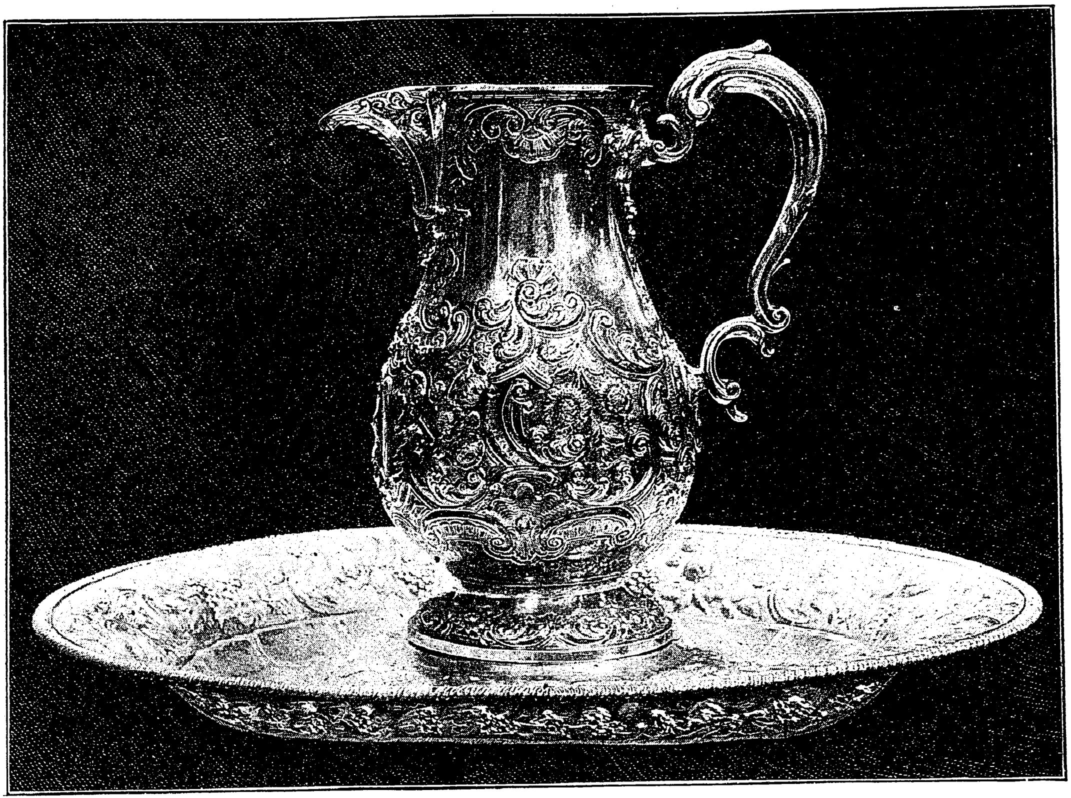

Laver Consisting of Ewer and Basin.
(In the possession of B. L. Cohen, London.)

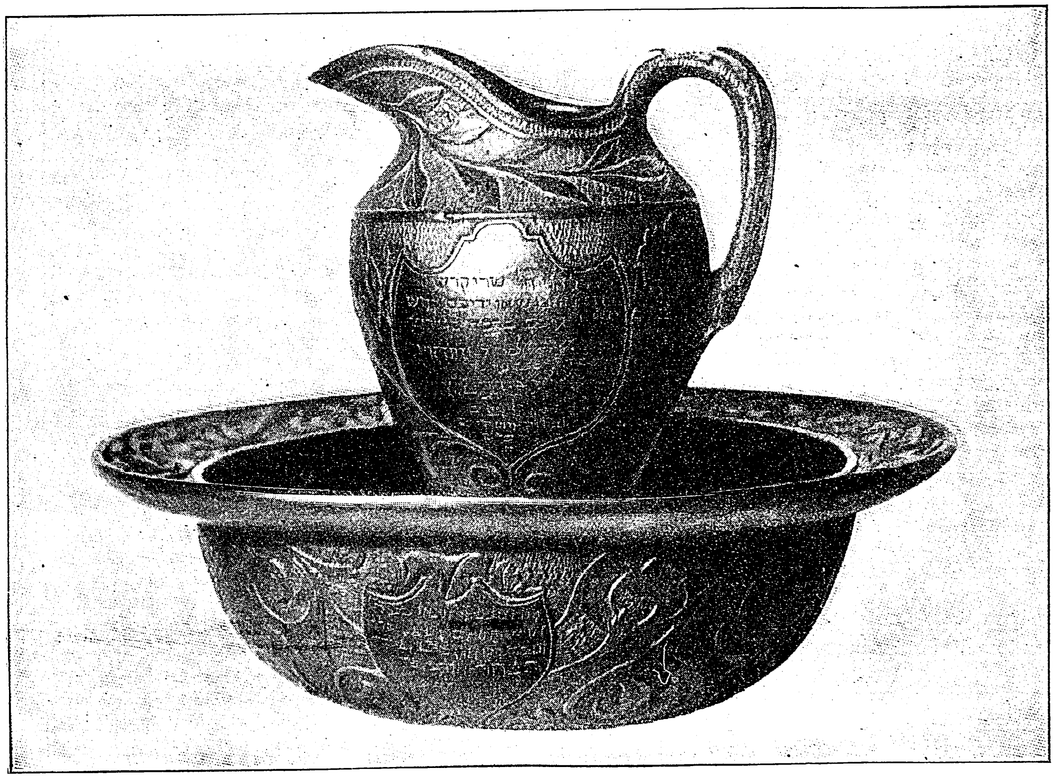

Laver Consisting of Ewer and Basin.
(In the Synagogue at Ramsgate, England.)

Laver and Basin.
(In the British Museum, London.)

two parts or divisions. The lower part consisted of a square framework, the sides being a kind of open lattice-work ("misgerot" and "shelabbim"). At the corners of this frame were "shoulders" ("ketefot"), in which were fixed the axles on which the wheels turned. These bases were each four cubits long, four broad, and three high (Josephus and the LXX. give somewhat different measurements), while the wheels were each one and one-half cubits in diameter. Upon these bases were set round pedestals (I Kings vii. 31, 35), each half a cubit in height, one and one-half cubits across, and one cubit on the inside; the pedestals rested on supports ("yadot" = "hands") springing, as it seems, from the lower square base (comp. Stade's "Zeitschrift," xxi. 150 *et seq.*; Nowack, "Lehrbuch der Hebr. Archäologie," ii. 44–46). The panels and stays were ornamented with figures of lions, oxen, cherubim, and wreaths. The lavers proper, or basins, were four cubits in diameter, and had a capacity of "forty baths" (= 52 cubic feet), being therefore about two feet high.

In the Second Temple there was only one laver of brass, which served the same purpose as that of the Tabernacle, namely, for the priests to wash the hands and feet (Tam. i. 2, ii. 1; Mid. iii. 6). According to Yoma 37a, Ḳaṭin supplied it with twelve spigots ("daddim," lit. "breasts"), it having had only two before, and with some contrivance for letting the water in and out. Of its size and shape no information is given. No mention is made of the laver in the Temple of Herod.

The holiness of the priests and Levites was transferred to the whole people after the destruction of the Temple, and prayer took the place of sacrifices. Hence the institution of the washing of hands before prayer. The antiquity of the custom among the Jews is evidenced by its mention in the epistle of pseudo-Aristeas (comp. ed. Moritz Schmidt, p. 67; comp. also Judith xii. 7; Clement of Alexandria, "Stromatà," iv. 22, 144; Sibyllines, iii. 591–593). Orthodox synagogues, therefore, have a laver either in the anteroom or in the court. The form and material of the synagogue laver vary. Usually it is of copper, barrel-like in shape, with a spout near the bottom from which the water is allowed to run over the hands into a receptacle underneath. The strict regulations for washing the hands before meals do not obtain in regard to prayer; it is only required to moisten the hands to the wrists and recite the benediction ("'al neṭilat yadayim . . .") while drying them ("Yad," Tefillin, iv. 2). For the washing of the priests' hands by the Levites before the blessing of the congregation ("dukan"; comp. Soṭah 39a; Num. R. xi. 4) a ewer and basin are used. See Ablution; Levites; Priest.

Bibliography: H. G. Clemens, *De Labro Æneo*, Utrecht, 1725; B. F. Quintorp, *De Speculis Labri Ænei*, Greifswald, 1773; Lightfoot, *Descr. Temp.* c. 37, 1; Vitringa, *De Synagoga Vetere*, pp. 1091, 1105; Bähr, *Symbolik des Mosaischen Cultus*, 2d ed., i. 583; idem, *Salomons Tempel*, pp. 214, 222; Keil, *Tempel Salomos*, p. 118.

A. I. M. C.

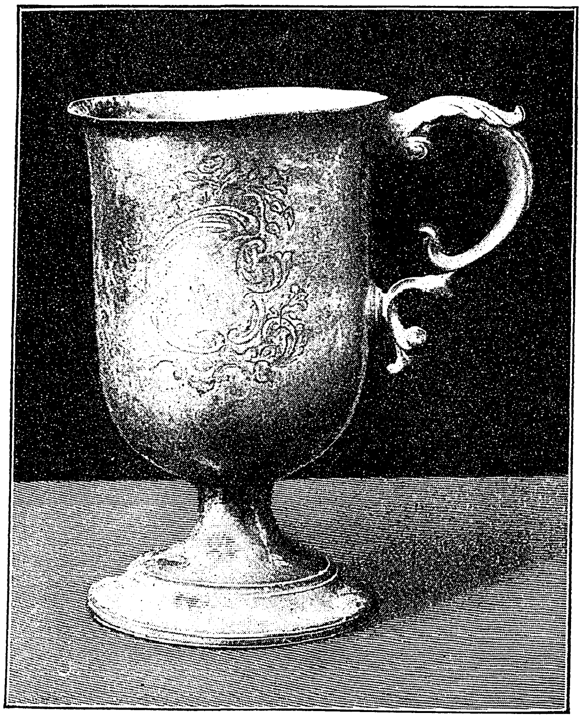

Laver from Tunis.
(In the United States National Museum, Washington, D. C.)

LAW, CIVIL: That system of jurisprudence established by the people of a state or nation for their government as citizens as distinguished from criminal law, which defines crimes and their punishment, and from ecclesiastical law, which regulates matters of church and religion. The distinction implied in this division of the subject did not exist in the old Jewish law, which knew no difference between the obligation to do right to man by respecting his person and property and the obligation to do right to God by offering Him the proper and customary devotion and sacrifice. All these obligations were regulated by a body of legal rules or customs, and were equally sacred because they had the same sanction, namely, the command of God.

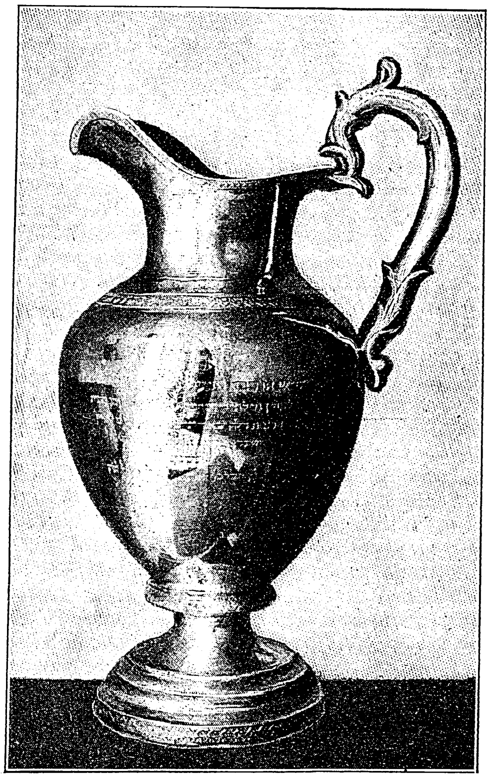

Laver.
(In the Shearith Israel Synagogue, New York.)

The law originated in ancient customs, recognized among the nomadic people before any well-defined legal system or code came into existence. The books of Genesis and Judges, where a condition of society is described in which "every man did what seemed right in his own eyes," illustrate this (Judges xvii. 6). The customs of this stage of society will be found to refer principally to the family relations, to the simplest forms of trade, and to the regulation of pasturage. The family was the unit of this society, hence the preponderance of customs relating to it. The relations of husband and wife, parent and child, the regulations concerning family property, slavery, and the rights and duties of kinsmen to each other, are the chief subjects which ancient patriarchal customs regulated.

Ancient Custom.

These ancient family and tribal customs are variously treated by the Torah. Some are preserved, and thus receive the sanction of law; some are abolished; and others are merely modified. Many of these customs are not alluded to in the Torah, but persisted as a part of the unwritten, oral law down to the Talmudic period, when they were committed to writing. The antiquity of the oral law is attested by various authorities. The Mishnah (Ab. i. 1), as explained by Maimonides in the introduction to the "Yad," ascribes the oral law to Moses, from whom it descended through an unbroken line of authorities to the latest times. This theory is substantially the same as that by which the origin of the English common law is explained. The law is supposed to have existed since time immemorial in the breasts of the judges, awaiting the case in which it was to be first applied.

After the period of the supremacy of ancient tribal customs came the Torah, containing codes of law on various subjects. Here is the first law in the modern sense, a series of statutes and ordinances succinctly expressed and written down by the authority of a lawgiver. The Torah legislates for a stage of society higher than that of the nomad. It is intended for a people settled on the soil and devoted largely to agriculture. Herein will be found its limitations. It knows little of commerce or contract in the modern sense; its regulations are comparatively primitive and are expressed in terse sentences and with little comment. The simplicity of the Biblical civil law is best illustrated by the fact that it is all contained in fifteen chapters of the Bible, and in some of these chapters occupies the space of only a few verses. The bulk of the civil law is found in two codes (Ex. xxi.-xxiii. and Deut. xxi.-xxv.) concerning slaves, land, inheritance, pledges, loans and interest, bailments, torts, marriage and divorce, and legal procedure. Exodus xviii. and Deuteronomy xvii. treat of the constitution and jurisdiction of the courts; Leviticus xxv. and Deuteronomy xv. treat of the laws of the jubilee, of the Sabbatical year, and of ransom; Leviticus xix. treats of the poor-laws, and Numbers xxvii. and xxxvi. of the laws of inheritance. This is substantially the entire Biblical civil law, which grew to enormous bulk in the Talmud.

Civil Law in the Pentateuch.

That these laws were intended for an agricultural people is obvious. The sale of land was not favored, because land was substantially the sole means of support of the people, and its easy transfer would have resulted in the impoverishment of sellers and the creation of great landed estates, a condition of things that actually supervened in the times of the kings, and was made the target of prophetic censure. Hence the lawgiver instituted the Sabbatical year and the jubilee, preventing this consequence of free alienation of land. On the other hand, the laws of inheritance prevented the too minute subdivision of the land, by excluding the daughters from a share unless there were no sons. Personal property other than that which is incident to the land, such as cattle, is hardly mentioned, and there are no regulations concerning its transfer except the general injunction to be just in weights and measures (Lev. xix. 35; Deut. xxv. 14, 15). Written contracts were unknown; all transactions were simple, and were easily made a matter of public record by being accompanied by the performance of some formal act in the presence of witnesses. Legal process was likewise simple: the judges spoke in the name of God (Ex. xxii. 7, where the Hebrew has "Elohim" as the original of the A. V. rendering "judges"), and it is not unlikely that the judgment of Solomon fairly represents the simple and direct method pursued by them in seeking to do justice. In doubtful cases the "oath of the Lord" (Ex. xxii. 11) was administered to settle the matter.

As mentioned above, the old notions restricting the transfer of land gave way during the reign of the kings before the power of the king and the nobles. It is quite probable that the changes in the law during that time were numerous and radical, although the chroniclers who handed down the records of the books of Samuel, Kings, and Chronicles say nothing of such changes. One significant illustration of this change is preserved. When Jeremiah bought the field of Hanameel, the simplicity of the earlier days when Abraham bought Machpelah or when Boaz bought the lands of Elimelech had given way to the more modern procedure of preparing a written deed of conveyance (Jer. xxxii. 9-10).

The Babylonian captivity probably influenced the development of the Jewish civil law both in substantive law and in procedure. The long residence of the Jews under Persian dominion left its impress on their jurisprudence, just as in the following centuries the Greeks and Romans successively contributed to its development. On the return from the Captivity, the influences which under the monarchy had resulted in breaking down the old land system were no longer in actual operation, but new conditions promoted the same result. The people were now reduced to a small community, were in need of ready money to pay taxes and tribute to a foreign master, and were on the great commercial highroad between Egypt, Syria, and Persia. Accordingly they began to engage in commerce to a larger extent than before. These influences succeeded in preventing the reestablishment of the old land laws. There was less need of the soil as a source of livelihood and more need of freedom of alienation. Even the effect of the Biblical law of the Sabbatical year was nullified, so far as the collection of debts was concerned, by the ordinance of Hillel (see Prosbul). The jubilee was never reinstituted after the Captivity ('Ar. 32b), and many of the land laws connected with it fell into abeyance ("Yad," Shemiṭṭah, x. 9).

After the Exile.

Contemporaneous with this decline of the laws relating to the soil was the origin of the great body of law relating to personal rights and obligations, the law of contract. The people were now by force of circumstances compelled to play an important part in the affairs of the world at large, and this, together with the growth of their commercial activity, created sweeping changes in the law. Persian, Greek, and Roman supremacy successively influenced not merely the politics, but also the law of Judea. Numerous branches of the law were created during the period from the return from Babylonian captivity to the destruction of the Second Temple. The number of foreign technical legal terms adopted by the Jewish law indicates the important part that foreign systems played in its development.

This great change took place during the period of the formation of the Mishnah, which was codified at the end of the second century of the Christian era, but its laws run back to remote times, many of them to the period before the Captivity. The Mishnah contains the old common law of the Jews together with the additions made thereto during the five hundred years immediately before the Christian era, and the rabbinical amplifications of these laws made during the first two hundred Christian years. The old law, which had developed under agricultural conditions, was characterized by its prohibitive enactments. "Thou shalt not" is its key-note. It was concerned chiefly with guarding the rights of persons. The new law, which was afterward gathered and written down in the Mishnah, was mandatory rather than prohibitive. It was chiefly concerned with the enforcement of rights created by contract, express or implied. Thus, the new law was the necessary complement to the old law of the Torah; and so great was the veneration in which the Torah was held that the rabbinical lawyers, ignoring the fact that the laws of the later period had sprung up independently of the Torah, or perhaps unconscious of this fact, sought to find the origin of all these laws in the words of the Torah. Much of the law which had arisen after the Captivity, or even earlier, was based upon customs which were found to be at variance with the words of the Torah; and when the Rabbis became conscious of this discrepancy they attempted to reconcile with those words the practise which had been made obligatory by reason of long-continued usage. Herein they displayed their greatest ingenuity, for although in theory they did not go beyond tradition, and certainly would not advisedly have overruled the sacred laws of the Torah, yet the necessities of the situation drove them far beyond these self-imposed limits to their activity, and they acted with the practical independence of modern lawmakers, although with theoretical subservience to the domination of the written word.

The Mishnah.

An examination of the contents of the civil law of the Mishnah will illustrate what has been said. The civil law will be found principally in the first, third, and fourth orders of the Mishnah. The first order, Zera'im ("Seeds"), contains many laws relating to the land—the old Biblical law and its amplifications. The third order, Nashim ("Women"), treats of marriage and divorce, marriage settlements, and property rights arising out of the marriage relation. The fourth order, Neziḳin ("Damages"), treats principally of the civil law. It contains the divisions Sanhedrin, Shebu'ot, and Horayot, which treat of the courts, and of administration of oaths and legal procedure generally, as well as of the effect of judicial decisions. The divisions Baba Ḳamma ("First

Gate"), Baba Meẓi'a ("Middle Gate"), and Baba Batra ("Last Gate") contain the bulk of the civil law.

Based on the Torah.

The attempt to trace back this huge body of jurisprudence to the Torah and its few simple laws resulted in the development of a peculiar Talmudical system of reasoning. At times with superficiality, more often with great thoroughness, always with earnestness and zeal, Biblical legal principles were examined, traditions reviewed, opinions and cases dissected, analogies discovered, differences glossed over, in the attempt to preserve the unbroken unity and continuity of the law and to reconcile the irreconcilable. The practical effect of this enormous intellectual output of the Talmudic legal mind was to establish a great system of law theoretically based on the Torah, but containing the inherent power of adapting itself to the changing conditions of life. It rested upon the theory that all possible modifications of the law had been foreseen at the beginning, and that when once uttered by an authority ex cathedra, they took their place naturally in the system, as though they had been there since time immemorial. "Even that which an able student [תלמיד ותיק] may hereafter expound before his master has already been communicated [by God] to Moses on Sinai" (Yer. Meg. iv. 74d; Lev. R. xxii.). The peculiar system of Talmudical hermeneutics contributed largely to this result. The discussion and arguments of the rabbinical authorities are preserved in the Gemara, which together with the Mishnah forms the Talmud. The Gemara was compiled about three hundred years after the Mishnah, and the generations of Rabbis who followed devoted their talents to the interpretation of the Talmud and the application of its principles and decisions to the new cases which arose. The volume of the civil law grew apace. In Europe, Asia, and Africa scholars and judges were adding to its bulk. Steinschneider divides these additions to the law into five classes:

(1) Commentaries on the Talmud.

(2) Tosafot (glosses and additions to the Talmud and its commentaries); Nimuḳim (notes); and Ḥiddushe Halakot (the novellæ of the Spanish, Italian, and modern schools).

(3) Liḳḳuṭim (collectanea); Ḳobeẓim (compilations of laws); Ḳiẓẓurim (compendiums for practical use).

(4) Pesaḳim (decisions of actual cases); Teshubot (responsa, legal opinions rendered in response to some "she'elah" [question] submitted upon a given state of facts); Dinim (rules of law); Taḳḳanot (ordinances referring principally to communal matters).

(5) Independent works on the entire subject of the law, or on different branches of it.

The most important of these for the development of the civil law were the teshubot. As these were opinions on actual cases they were, to a large extent, kept free from theoretical speculation. They were usually extended discussions of the law in general applicable to the case, followed by a decision of the point involved. The tosafot, which are the work of the authorities of the twelfth and thirteenth centuries in France, Germany, and Italy, are also of very great importance, and are usually printed in the common editions of the Talmud with the text.

The Codes.

Two other great codes of the law require notice: Maimonides' "Mishneh Torah" (Second Law), known as the "Yad ha-Ḥazaḳah" (Strong Hand), which belongs to the twelfth century, and Caro's "Shulḥan 'Aruk" (Prepared Table), which belongs to the sixteenth century. The code of Maimonides resembles the modern law code in its orderliness, and the "Shulḥan 'Aruk" is largely modeled upon the same plan. In each of these codes the law was brought up to date, and since the compilation of the latter, various commentaries have been written to include the later literature, especially the responsa. One of the most important of these is the "Pitḥe Teshubah" (Gates of Repentance—a play on the word "Teshubah") of R. Abraham Eisenstadt (1836). This is a collection of decisions from the literature of the teshubot arranged according to the text of the "Shulḥan 'Aruk," and usually printed with the latter.

The civil law is still administered by the Jewish tribunals in different countries; and even in those countries in which, in civil matters, the courts of the land have superseded these tribunals, the Jewish law is still administered by the latter whenever litigants submit to their jurisdiction.

K. D. W. A.

LAW, CODIFICATION OF: A unified and coordinated body of law superseding all previous laws within its scope, or the reenactment of existing law in a systematic and improved form. There are few Jewish codes under the first head, but many under the second. The Jewish term "law" includes much more than is commonly comprehended under that name; therefore the material that is found in Jewish codes is of various kinds, and different portions of it have frequently been treated in various legal works. The originators of the Biblical laws were well aware of the difference between juridical, ceremonial, and moral law, as is proved by the number of synonyms for "law" found in Scripture. For although these synonyms were in the course of time used without distinction, yet there is no doubt that they originally indicated different classes of laws, the original differentiation being lost when the laws were traced back to one divine origin.

Definition.

In the Pentateuch the word "Torah" is used to designate all precepts, regulations, commands, and prohibitions which were considered authoritative because they were of divine, or, at least, of holy origin, whether they were moral maxims, ceremonial usages, or legal decisions. Similarly in subsequent Talmudic times every regulation or teaching of the Bible was called a "miẓwah," since, being decreed (= "ẓiwwah") by God, it was regarded as obligatory. Hence Jewish codes include not only jurisprudence, but also theology, ethics, and ritual; but there are only a few codes which include the whole Law, the field covered being so vast.

According to tradition all the regulations found in the Pentateuch were given by Moses to Israel at the command of God, hence the Torah includes only one code; but modern Bible criticism, whose results are still open to revision, finds in the Pentateuch at

The First Code.

least four different codes, ascribable to different epochs and authors. It must be noted, however, that the question concerning the time in which the Law was committed to writing is independent of the question as to the date of its origin. Israel was a "People of the Word" long before it was a "People of the Book," and the laws of the Hebrews, like those of most other nations, were written down only after they had been in force for a long time.

From a certain point of view the DECALOGUE in its various forms may be regarded as a code, but is really only the rough outline of the principles underlying the earlier legislation. Ex. xxi.-xxiii. 19 contains a code which was collected and arranged as a manual for the judge, furnishing rules to guide him in his decisions. In the wording of the superscription—"Now these are the judgments which thou shalt set before them" (Ex. xxi. 1)—this section is clearly designated as a code, and its literary form also, aside from some later interpolations, is that of a code.

The laws treated in this "Book of the Covenant," as the section is now commonly called, are manifold in nature. They may, nevertheless, be divided into two chief groups: (1) enactments relating to civil and criminal law (xxi. 2-xxii. 16), and (2) moral, religious, and ceremonial enactments (xxii. 17-xxiii. 19). Although the people for whom these laws were made were no longer nomads, their institutions were still very primitive. The criminal and civil administration of justice corresponded on the whole to that still obtaining among the Arabs of the desert. The religious and moral point of view, however, expressed in this code was new and specifically Jewish. It is the duty of every person to protect the poor and strangers; relief of the needy, as well as love of truth, is enjoined on the ground that God is the "merciful one" (xxii. 26). This advanced religious and moral point of view, which is not in keeping with the primitive character of the jurisprudence displayed in the code, leads to the assumption that the laws originated a long time prior to the date at which the code was committed to writing. In antiquity as in modern times, the administration of justice did not always keep pace with ethics. The Book of the Covenant as well as the Decalogue is older than those sources of the Pentateuch that are designated as JE; hence these codes may be classed in one group and designated "the primitive codes"; that is, the codes which had been committed to writing earlier than the eighth century B.C.

The legal part of Deuteronomy must be considered as a different kind of code, including more than three-fourths of the primitive codes and much other matter, especially religious and moral, not found in the earlier ones. It is characteristic of the "Deuteronomic Code" that it is intended for the whole nation, and not for special classes—priests or judges. Hence many technical points are omitted, as, frequently, the exact nature of the punishment for an offense, which neither would interest the people nor would its repetition be needed by the judge, since at the time of the Deuteronomist he would be entirely familiar with the code especially intended for him. In other respects, however, the Deuteronomist is, naturally, very explicit, for he lived in a time when the organization of society was much more complex than it had been in previous centuries, and when new conditions were constantly arising which required special legislation.

Characteristics of the Deuteronomic Code.

The centuries between the time when the primitive codes were committed to writing and the time of the Deuteronomist were the period of activity of the greater prophets, whose influence on legislation is apparent. Hence many laws in Deuteronomy derived from the old codes show material revision. Thus the father's authority over his minor daughter is largely curtailed. Deut. xv. 12, in contradiction to Ex. xxi. 7, orders that a daughter sold into slavery by her father shall be free in the seventh year, and that during her time of service she can not be forced by her master to become his wife. But though the Deuteronomic code, in comparison with the primitive codes, represents on the whole a great advance in religious and moral matters, its laws being distinguished by their humanitarian spirit, still there are many provisions that make the later code appear at first glance much more severe than its predecessors. Formerly it had been decreed that he who sacrifices to strange gods shall be excommunicated (Ex. xxii. 19): in Deuteronomy such an offense is punished by death (xvii. 5), equally severe punishment being meted out to one who leads astray into apostasy or magic. But it is easy to understand this rigor of the new code in view of the fact that, shortly before it was compiled, the ruling party in Judea, supported by the authority of the godless king Manasseh, attempted to destroy utterly the followers of God. The opposing party under Josiah could not count on victory unless it proceeded with utmost rigor against idolaters, for by such means only could it hope to counteract the influence of those who had betrayed their faith. Expressed antagonism to heathendom is one of the most prominent characteristics of this code; the centralization of worship in one place—Jerusalem—as well as many other provisions, is explicable only from such an attitude. In consequence of the close connection between the ceremonial and the legal aspects of Jewish law, the religious point of view of this code influenced the social legislation also. The institution of cities of refuge in Deuteronomy (iv. 41-43) is closely connected with the abolition of the local sanctuaries which formerly afforded protection (Ex. xxi. 13).

Deuteronomic and Primitive Codes.

The Deuteronomic code, notwithstanding its many peculiarities, can not properly be designated as a new code; it represents rather a revised and improved edition of the Book of the Covenant, made in conformity with the new ideas of the time. Deuteronomy contains very few ceremonial and ritual laws not found in early sources, and it may also be unhesitatingly assumed that even those few laws which are found there for the first time were not new at this period, but had existed long before, and, perhaps, had been previously committed to writing. Nevertheless it would be difficult to overestimate the importance of this code; it is not only a great reformative legal work, but it is also, in a certain sense, the first authoritative code (see Deuteronomy). For, probably, the laws of the primitive codes were generally accepted only after a long period of limited usage, being for many years restricted to particular classes; for example, to the priests. It was different with the Deuteronomic code according to the modern critical view. Under the leadership of King Josiah (II Kings xxiii. 3) the whole people agreed to regard the laws laid down in this code as authoritative. It is the first book of laws for the people, its predecessors being intended chiefly for judges and priests; and it retained this position as the people's code, although it underwent some changes in the course of time.

Holiness Code.

Quite a different fate befell a code which was issued by Ezekiel about a century later (Ezek. xl.-xlviii.); although its originator was an influential prophet, it never became national. It is concerned chiefly with the Temple. The theoretic treatment in Ezekiel's work is a new and characteristic feature. Although the laws he formulated could not become effective, as the Temple was in ruins at that time, he nevertheless described in detail the laws of his future ideal state, in which the Temple was to be once more the center of the national life. Ezekiel was not the only man at that time who lived in the future, for that part of Leviticus which is designated as the "Holiness Code," or the "Law of Holiness" (Lev. xvii.-xxvi.), originated in this period. In these laws much stress is laid on the holiness of God. Compared with the Book of the Covenant, this code deals much more with moral and ceremonial regulations than with civil and criminal matters. The religious as well as ethical point of view is a very advanced one, and it is especially characteristic of the Holiness Code that it endeavors to apply the moral principles of the Decalogue to practical legislation. The ethical injunction "Love thy neighbor as thyself" (Lev. xix. 18) is quoted in connection with laws intended to protect the rights of the poor. It must be especially emphasized in regard to this code that it contains many very ancient laws. P, the largest code of the Pentateuch, contains even a greater number. This code includes the first part of Leviticus (i.-xvii.), most of the legal sections of Numbers, some portions of Exodus, and the section on circumcision in Genesis. It is called "P," in full "Priestly Code," because the ceremonial laws relating to sacrifices and purity constitute the larger part of it. In P, however, a distinction must be made between (1) the priestly teaching; that is, all the laws introduced by the formula "This is the Torah of . . ."; (2) the original draft of P; and (3) its later supplements. The novelty and great importance of this collection of laws do not, as the name might lead one to believe, consist in the many regulations pertaining to sacrifices, most of which were known for centuries to the priests, but in the fact that this code was an attempt to realize the idea of Israel as a "people of priests," each member of which should live like a priest. This ideal, which filled the minds of its originators, was not shared by the whole people until the time of Ezra and Nehemiah. About 400 B.C. the exiles returning from Babylon to Palestine agreed to observe "the law of Moses"—the laws of P (Neh. x. 29). It is doubted by the critics whether at this time the various parts of the Pentateuch were already combined into a book; but the definitive codification of Biblical law in any case did not take place later than 350 B.C. In consequence of the canonization of the Pentateuch, which probably took place shortly after this date, the Law was for a period of time regarded as finished.

The Priestly Code.

Period of the Soferim.

The period between the canonization of the Pentateuch and the time of the Maccabees is known in rabbinical tradition as the time of the Soferim. The authority of the Pentateuch had been established, and the chief task remaining was to explain the Scriptures and to apply correctly to existing conditions the principles laid down therein. No works dealing with the Law were produced during this time, which, indeed, was singularly deficient in literary effort. It is characteristic of the period that even the later rabbinical tradition, ascribing to Biblical times some laws and decisions of the sages, which really originated much later (see Oral Law), never refers to works of the time of the Soferim. But there may have been, for instance, a collection of important laws dealing with the Temple and its ritual, and the Mishnah contains probably some halakot that were originally included in such collections. But it is probable that these old collections of halakot were never written down.

A Sadducean Code.

The earliest code mentioned in post-Biblical times is the Sadducean "criminal code," which was in force down to the time of Queen Alexandra (Megillat Ta'an. iv.; the explanations given in the scholia are probably wrong in regard to certain particulars, as Wellhausen, "Pharisäer und Sadducäer," p. 63, has pointed out; yet the fact that the Pharisees celebrated the day on which the "Book of Decisions" was abolished proves that it was an anti-pharisaic work). The Megillat Ta'anit itself may in a certain sense be regarded as one of the earliest rabbinical codes; for the enumeration of the minor holidays on which fasting was forbidden was undertaken more in reference to the Halakah than to history, as the actual deeds commemorated by these days are in general omitted. At about the time of the compiling of the Megillat Ta'anit, the beginning of the Christian era, several divisions of the Halakah were probably codified, even if only a portion are found in writing. For, although the pharisaic classes, for various reasons, were endeavoring at that period (see Oral Law) to prevent written codes from reaching the public, many scholars had their "megillot setarim" (secret books) in codified form, in which they entered important passages of the Halakah. Some circles of priests possessed similar rolls, which contained matter of especial importance to them. The Mishnah, directly or indirectly, made use of such collections (see Simon of Mizpah); for there is no longer any doubt that it contains halakot which were formulated during the days of the Temple, although it can not be demonstrated that they were written down in definitive form.

The Mishnah of Akiba.

The contrast between Mishnah and Baraita—that is, between officially recognized subjects taught in academies and matter that was not taught there—existed as early as the time of Johanan b. Zakkai (see Baraita). The pupils of this authority, as well as some of his younger contemporaries whose activity falls in the period 70–100, undertook to arrange the immense mass of material that had accumulated as a result of the activity of the schools of Shammai and Hillel. The treatises Yoma, Tamid, and Middot probably date from this time—shortly after the destruction of the Temple. Akiba b. Joseph's work, however, is the first that can be definitely identified; his genius for systematization led him to begin arranging the different branches of the Jewish learning of that time, and his work, according to a trustworthy tradition, served as guide for the Mishnah, the fundamental outlines of which may be regarded as Akiba's work. In addition to Akiba, other tannaim were busy at the same time with similar works, which may also have served in many respects as models for the editor of the Mishnah. But the first code dealing with the entire material of the Halakah was compiled only at the end of the second century; namely, the Mishnah of Judah ha-Nasi, called briefly "the Mishnah."

Judah ha-Nasi's work may rightly be considered as the most important production in the field of rabbinical code literature, although it does not correspond either in content or in form with the current view of a code. The Mishnah, it must be stated by way of explanation, successfully terminated the revolution of Jewish intellectual life, which, lasting for about two centuries, threatened to destroy the vital principle of rabbinical Judaism. Until the time of Shammai and Hillel, tradition, operating unnoticed and peaceably, had determined the regulation of the religio-legal life in all its departments. With them it became the subject of authoritative discussions in the public academies. Practical questions were replaced by academic discussions, leading to inquiries into fundamental principles and to differences of opinion which introduced insecurity into the entire religio-legal life. This uncertainty was further increased by the political catastrophes which occurred soon after and extended over a long period; and it accounts for the contradictory views and sentences of the tannaim of the second generation. The first attempts to put an end to this confusion were made toward the end of the first century of the common era at the synod or synods of Jabneh, probably under the influence of Rabban Gamaliel II. (see 'Eduyot). While the decisions of the school of Hillel were adopted as a theoretical standard, authority was often conceded in practical matters to the opposing school of Shammai, provided that the choice made between the two schools was consistently maintained in the whole conduct of life. Other differences were decided by a majority vote. Soon, however, it seemed as if the efforts made at Jabneh had been in vain. No fixed and determined principles were recognized which might serve as an authoritative canon in ultimately determining halakot as yet undefined. Another danger to the Halakah arose from the fact that most of the prominent tannaim of the third generation conducted schools in which the existing Halakah material was taught according to different orders. Akiba, as has been stated, was the first to adopt a certain standpoint for a systematic and topical arrangement and redaction of the material. But Akiba with his hermeneutics, which gave full play to the theorists, increased the uncertainty of the Halakah to such an extent that his pupil Meïr felt compelled to add to his teacher's Mishnah the new Halakah, which, in the main, was based on Akiba's hermeneutics.

Rabbi Judah's Mishnah.

So long as the Halakah material, with the exception of the relatively few ancient decisions, was in a constant state of flux, especially in the school of Akiba, no true codification could be made. Although the redactions of the Mishnah by Akiba and Meïr were of great value to the schools, for which they, in a sense, were text-books, religio-legal practise profited little by them. Of an entirely different nature was the Mishnah of Rabbi Judah, who set himself the task of adapting the halakot to practical life. He made an independent revision not only of the very late, but also of the earliest, halakot; hence, of all the halakot in existence before the redaction of the Mishnah collection. The results of this revision, which was undertaken by Rabbi with the aid of his colleagues and pupils, were not alike in all cases. Many of the halakot are quoted as "the law" without any explanation of the fact that they are merely the opinion of one authority. Such halakot (designated in the terminology of the Talmud as סתם משנה) either belong to the old laws fixed in the generations before Rabbi or are decisions made in doubtful cases by the editor of the Mishnah and his colleagues. But as in many instances it was absolutely necessary, for the historic appreciation of the Halakah, to know whether a certain decision is one generally recognized or not, disputed halakot are indicated as such in a large part of the Mishnah. In most of these cases, however, the value of the codification is not thereby impaired, because the opinion held by the editor to be the correct one is given as the halakah, while the divergent opinion is quoted in the name of a single authority. In the arrangement of his Mishnah also, Rabbi had the historical development in view. The old Halakah was essentially exegetical in nature, and, therefore, always followed the arrangement of the Scriptures (comp., *e.g.*, Neg. xii. 5–7), although to the various halakot bearing on the Scriptures it added a number of important "decisions of the court," which were considered valid as being the utterances of recognized authorities.

Economy of the Mishnah.

The development of the Halakah in the period following Hillel, during which the gulf between the Scriptures and the Halakah was widening and a mass of new material was added, necessitated the arrangement of the Halakah on a systematic basis. Akiba, the first to attempt to carry out this new arrangement, was probably also the originator of the present division of the Mishnah, according to which the entire work is divided into six principal parts ("sedarim"), which are subdivided into treatises ("massektot"); these again into chapters ("peraḳim"), and the chapters into sections ("mishnayyot"). The many shortcomings in this arrangement of the Mishnah must not be ascribed wholly to the author. One must bear in mind both the connection of the Mishnah with Scripture and the fact that it was intended as a code for the practical teacher of the law, as well as a text-book for the student. The first Mishnah, for instance, determines the time of reading the "Shema'" without previously stating that the recital of the latter is a religious duty. Although this may seem unsystematic, it must be remembered that the Mishnah simply undertakes to interpret and define the precepts of Scripture without giving their substance. The Biblical laws had to be studied directly from Scripture, the word of God. The same remark applies to the old traditional laws and customs, which in a certain sense belong to Scripture, and which are quoted in the Mishnah only when certain details are questioned. As the Mishnah, furthermore, was intended as a text-book, purely pedagogical points had to be considered, which otherwise do not pertain to a code. There are two reasons, however, why the Mishnah of Judah ha-Nasi occupies the first place in code literature. Its intrinsic merits together with the authority of its redactor secured its universal acceptance and recognition, so that it eclipsed the numerous other Mishnah collections, which gradually disappeared. Again, this prominence of Judah ha-Nasi's Mishnah effected the great revolution in the field of the Halakah which manifested itself in the radical difference between the Halakah of the Tannaim and of the Amoraim. While the former regarded the text of the Bible as the basis for discussion, the latter took the Mishnah for their text, Biblical verses, which they frequently quoted, being introduced merely as weapons in intellectual jousts. So long as the Halakah was in a state of chaos, so long as it taxed the memory to the utmost, there could be no question of original, spontaneous work, the first condition for which was that the material should be part and parcel of the student's mind. The mere memorizing of the various halakot took so long that no time remained for a thorough study of them apart from their relation to the Bible. Hence, for the tannaitic Halakah, the hermeneutic interpretation of Scripture was the chief study. The Mishnah, whether written or oral, checked this tendency, this state of ebb and flow, by furnishing an integral whole, as it were, that not only could be memorized, but could be studied also. With the appearance of the Amoraim, therefore, arose the desire to discover the inner connection of the several halakot, in order to give logical formulation to the principles implied in the concrete halakot of the Mishnah. And although the Gemara, *i.e.*, the amoraic discussions of the Talmud, is exactly the opposite of what a code should be, yet it is most important for the subsequent codification of the rabbinical law, which must be regarded as a direct continuation not of the Mishnah, but of the Gemara, in which latter the Halakah was first reduced to norms.

The Talmud.

The Amoraim furnished furthermore an important contribution to codification in the rules which they formulated for the decision of those cases which are recorded in the Mishnah or in other tannaitic sources as moot points between two authorities. The Palestinian amoraim especially undertook to fix rules according to which disputed halakot were dealt with. For instance, so early an authority as R. Johanan refers to the rule: "If R. Meïr and R. Jose dispute about a halakah, it is the opinion of the latter that is authoritative" (Yer. Pes. iv. 30d). These rules, which are very important for codification, were first collected in the "Halakot Gedolot" under the title "Halakot Ḳeẓubot" (ed. Hildesheimer, p. 469; ed. Traub, p. 239; comp. Conflict of Opinion). The further development of the Halakah was now connected with the rules and opinions of the Gemara. The redaction of the Mishnah put an end to the tannaitic hermeneutics, which deduced new laws from Scripture; and the completion of the Talmud signifies nothing less than the final fixation of the entire Jewish law.

The Saboraim.

For post-Talmudic rabbinism the Talmud, *i.e.*, the amoraic development of the old halakot, is the sole authority in religio-legal questions—an authority that existed in its essentials as early as the time of the gaonate. As the Talmud is in its arrangement the exact opposite of a code, the necessity for a code was felt as soon as the Talmud had been finished. In the period immediately following its completion, attempts were made to formulate certain rules for guidance in the many cases of difference of opinion dating from the time of the Amoraim. Even in early times certain rules had been formulated referring to differences among the first amoraim; in ritual questions, for instance, the opinion of Abba Arika was decisive if opposed to that of his colleague Samuel, while in legal questions the latter's sentences were considered authoritative. Most of these rules, however, were first formulated by the Saboraim (comp. Conflict of Opinion), and were by them introduced into the Talmud. Since, during the period of the Amoraim, the later Halakah—that is, the Halakah of the Amoraim—was still in a state of flux, the influence of the Saboraim on codification must not be undervalued, as they made possible the task of codifying the Talmud.

It was probably not accidental that the first attempts at codification were made in the time of the Geonim, shortly after the rise of Karaism. The many and frequent controversies between the Rabbinites and the Karaites soon convinced the former of the necessity of codifying the rabbinic law. It may have happened more than once that a follower of rabbinism denounced as being Karaitic an opinion which his opponents thereupon proved to be deduced from the Talmud; and it was of great importance for the Rabbinites to know which passages of the Talmud were law and which were merely individual opinion. Yehudai Gaon, the contemporary of Anan, who was the author of a Karatic code, is the first of whom it is known that he summed up the final results of the discussions in the Talmud, in his "Halakot Pesuḳot" or "Halakot Ḳeṭu'ot." His work was so popular even a century later that many neglected the study of the Talmud, and devoted their whole attention to these "decisions" (Palṭoi Gaon, in the responsa collection "Ḥemdah Genuzah," No. 110). Beyond this little is known concerning their character, as only single citations from them have been preserved. This Yehudai Gaon is considered by many as the author also of the "Halakot Gedolot," the largest and most important work of codification in the time of the Geonim. This work, however, is probably by Simeon Ḳayyara, who flourished toward the middle of the ninth century. The sequence of the "Halakot" is patterned on the whole after the Mishnah, though the section (seder) on the laws of cleanliness (Ṭohorot) is missing, with the exception of Niddah, because only those halakot are considered which are still practically applied. For this reason, the "Halakot" includes among the laws which are found in the first section of the Mishnah—the so-called agricultural laws ("zera'im")—only those the enforcement of which was possible after the destruction of the Temple and in the Diaspora. In the matter of systematic arrangement it is an advantage over the Mishnah that the treatises of the "Halakot" which deal with different subjects are split up into several sections, new treatises thus being formed. In this way the "Halakot" has as appendix to the treatise Shabbat two chapters, relating to the laws respectively of circumcision and of Ḥanukkah, which in the Talmud are arbitrarily placed among the regulations relating to the Sabbath.

The "Halakot Gedolot" indicates an attempt to arrange the entire halakic material of the Talmud according to subjects; but the author did not quite dare to break with the ancient, venerable arrangement. The last seven sections in the second division ("Seder Mo'ed") of the work are most instructive for the systematizing of the Halakah. The prescription relating to mourning follows the section on the "Middle Days" (Ḥol ha-Mo'ed") because nearly the same labors are forbidden during the period of mourning as on "Ḥol ha-Mo'ed." The laws prohibiting the contamination of priests by contact with a corpse follow immediately upon the prescriptions relating to mourning, which likewise deal with the dead; then follows a second section dealing with the priests, namely the priestly blessing, which is important in the liturgy of the synagogue. Having thus reached the liturgy, the author next takes up the reading from the Torah as most closely related to the priestly blessing. Then follow the sections relating to tefillin and mezuzah, as nearly the same prescriptions relate to them as to the making of a holy scroll, from which passages are read in the synagogue. Finally comes the section on ẓiẓit, which are closely connected with the tefillin. Although this arrangement may appear artificial, it was nevertheless a praiseworthy first attempt to arrange topically the immense material of Jewish law.

Saadia and Hai.

Although Saadia, the greatest among the Geonim, also tried his hand at codification, his "Book on Legacies" (the Arabic original and the Hebrew translation in "Œuvres Complètes de R. Saadia," ix.) marks no great advance in this field; but in Hai's works the declining gaonate furnished a very important contribution to the systematizing of the Jewish law. Hai's compendium on the oath ("Mishpeṭe Shebu'ot"), and his work on the laws of commerce, pledges, and deposits ("Sefer Miḳḳaḥ u-Mimkar"), are the products of a clear, systematic mind. With a keen eye he surveys the whole field of his subject, carefully groups the related topics, and briefly and succinctly unfolds the various parts. He avoids both dry enumeration and prolix discussion. Beginning with the source, the Talmud, he briefly deducts the conclusions before the eyes of the reader. The whole mode of presentation in this work shows that the author was not unacquainted with Arabic scientific literature. Thus his book on commercial law, which is divided into fifty "gates," or chapters, begins with a definition of the concept "buy"; and the second section then defines in detail what may be bought or sold. Then gate follows gate in strictly systematic order, offering a clear and exhaustive presentation of the ramifications of commercial law.

Among the products of the codifiers of the geonic period should be reckoned the seven small treatises, in the style of the Mishnah, in which are gathered together the halakot dealing with (1) proselytes; (2) Samaritans; (3) slaves; (4) the sacred scroll; (5) tefillin; (6) ẓiẓit; and (7) mezuzah. The only probable sources for these treatises are the Talmud and the halakic midrashim. The small amount of new material which they contain is not to be traced to old, lost sources, but is the work of the compiler or compilers, whose authority prominent rabbis did not rate very highly. Toward the end of the period of the Geonim, it is probable that codifications, now entirely lost, were made of different branches of the ritual as well as of the juridical law. Thus, under the title "Basar 'al Gabbe ha-Geḥalim" is mentioned a compendium which contained ritual regulations on different subjects, and was known to as early a writer as Rashi's teacher ("Teshubot Ḥakme Ẓarfat," ed. Vienna, No. 82).

Codifiers of the African School.

With the rise of Talmudic study in northern Africa at the beginning of the second millennium a new period began for the codification of the Halakah. Although the first great African Talmudist, Rabbenu Hananeel, devoted himself chiefly to the exposition of the Talmud, the passages quoted from his "Sefer ha-Miḳẓo'ot," which was a kind of halakic compendium, indicate that he was interested also in codification. Ḥefeẓ b. Yaẓliaḥ, also, who flourished probably toward the end of the first millennium, was presumably a native of Africa, and therefore the first codifier in that region; for, to judge from what is known concerning his "Sefer ha-Miẓwot," which was written in Arabic, that work was a code containing the moral, religious, and legal commands of the Bible and of the Talmud. The most important product of the African school in this field is Isaac Alfasi's "Halakot," which has added the results of that school to the Talmudic and geonic halakah material. Alfasi modeled his work on the "Halakot Gedolot." Like it his "Halakot" closely follows the Talmud, discussing all that strictly belongs to the genetic presentation and definition of the norm, and omitting everything else. By including an opinion in his work Alfasi stamps it as a norm; and by simply ignoring another opinion he entirely rejects it. The "Alfasi," as his work is generally called, does not mark any important advance in the systematic presentation of the Halakah; for with few exceptions Alfasi has retained the treatises, chapters, and even the sequence of the mishnayot as found in the Talmud, and he likewise adds the discussions in so far as they are necessary for determining the norm.

Alfasi's great influence, however, lies in the circumstance that he was a very important factor in arriving at rules for determining the Halakah: for in the Talmud the discussions on doubtful points lead in many cases to no conclusion; and, as mentioned above, the rules formulated by the Saboraim for such doubtful cases applied only to a certain number of them. Alfasi, therefore, in establishing rules followed his own decisions, and frequently even attacked the opinions of the Geonim, either in determining the Talmudic halakah or in developing and correctly applying the principles found in the Talmud. He was perhaps also the first to draw upon the Yerushalmi for religio-legal practise. The Babylonian geonim, even those that were acquainted with the Yerushalmi and drew upon it for theoretical purposes, did not acknowledge its influence on practical life; but Alfasi, although he gave precedence to the Babylonian Talmud, followed the Yerushalmi in those cases in which the Babli reaches no conclusions or gives no decisions.

The Earlier Spanish School.

Alfasi's contemporary, the Spaniard Isaac b. Judah ibn Ghayyat, compiled a kind of compendium for ritual purposes, especially for feast- and fast-days. Only a part of this has been published, and that quite recently ("Sha'are Simhah," Fürth, 1862; "Hilkot Pesaḥim," Berlin, 1864). It reveals Ghayyat as a man of little independence, who merely tries to give an intelligible arrangement to the religio-legal decisions of the Talmud and of the Geonim. As he cites the decisions of the Geonim not in extracts, but entire, his presentation is prolix and difficult to survey; nor is it in other respects a model of lucidity. A third Isaac, Isaac b. Reuben Albargeloni, the youngest among the three, following Hai's example, attempted to compile a compendium of all the regulations referring to the oath. Although his "Sha'are Shebu'ot" is the product of an acute intellect and of a master in the field of Talmudic jurisprudence, it is in no respect of importance for codification.

The old Spanish school, *i.e.*, that of the time before Maimonides, produced only one man who undertook to codify the entire Halakah, namely, Judah b. Barzillai. He is said to have been Isaac b. Reuben's pupil; and he certainly flourished in Spain in the first half of the twelfth century. Barzillai attempted, as no one before him and perhaps no one after him, not only to codify the general Talmudic-geonic legal principles, but also to give many detailed laws, which either are found in this literature as illustrations of those principles, or may be deduced from them. As a result, his codex was very comprehensive, and consequently too bulky for practical purposes, so that only parts of it have been preserved and recently published. But, even if he had been a great codifier, his work would probably have shared the same fate as the many similar works which were thrown into the background by Maimonides' masterpiece. A really scientific codex, free from the dialectic form of the Talmud, covering the entire field of the Halakah, and presenting it in systematic form, could be compiled only by a man who was familiar with the intellectual activity of the Greeks as well as with the products of the Jewish intellect. Difficult as it is to codify any body of laws, a Jewish codifier has to contend with special difficulties. In consequence of the close connection of religious and juridical elements in the Jewish law, especially in its rabbinical development, topics which superficially viewed have no external connection whatever are in a Jewish code treated under one heading.

Maimonides' Code.

As regards its plan, arrangement, and language, Maimonides' "Mishneh Torah" is entirely original. He called his work the "Second Torah" because thenceforth no other book would be needed in determining the law. In contrast to its predecessors of the post-Talmudic time Maimonides' code covers the entire field of the Halakah, including the halakot no longer applicable after the destruction of the Temple. The "Mishneh Torah" covers even a larger field than the Mishnah itself, which, though it gives also the halakot fallen into disuse after the destruction of the Temple, does not include the fundamental doctrines of the Jewish religion, and offers very little that pertains to the liturgy. Furthermore, in the arrangement of the immense amount of material, Maimonides chose his own methods; for, though he recognized a logical sequence in the Mishnah (see his Introduction to the Mishnah), he could not be guided by it because it did not conform to his plan. The Mishnah is chiefly a text-book; Maimonides' code is a law-book; and what was of chief interest to Maimonides, differentiation between matters of practise and matters of theory, was of secondary importance for the editor of the Mishnah. The treatises Pesaḥim and Yoma deal with all the halakot that have any connection with these two holy days; the halakot on the offering of the paschal lamb follow the regulations on maẓẓah; similarly in Yoma the offices of the high priest in the Temple on the Day of Atonement are given together with the regulations on fasting on that day. Maimonides, who strictly separated practical from theoretical matter, deals with the regulations referring to maẓẓah in connection with the feast-days, while the paschal lamb is discussed among the sacrifices. The work is divided into fourteen books, the first two, on knowledge and God's love respectively, serving as introduction to the rest of the work in that they deal with the ethical and religious foundations of Judaism. The other twelve books discuss in groups of four: (1) the ceremonial law; (2) prescriptions no longer in force; and (3) rabbinical jurisprudence. For certain portions of his code Maimonides also wrote introductions in which the terminology is defined or general definitions are given. Despite various shortcomings and imperfections, scarcely avoidable, the "Mishneh Torah" (which is known also as the "Yad ha-Ḥazaḳah") is a masterpiece in construction, and not only the most brilliant work of codification, but also the greatest product of rabbinical literature.

Mention must be made of another work of Maimonides' which is of great value for the history of codification, but not comparable either in content or in form with the "Mishneh Torah." This is his "Sefer ha-Miẓwot" or "Book of Commandments," which was written as a preliminary to his greater code. In it he gives the 613 Biblical commands and prohibitions (see Azharot; Commandments, The 613). The work is not an unsystematic enumeration, but a topical grouping of the laws, and in a certain sense it is the only existing codification of the Biblical laws. Although primitive in plan and arrangement, many later held it to be a model for codices. The "Mishneh Torah" shows the immense strides which Maimonides had made in the interval between the two works.

The Provençal Codifiers.

The cultural life of the Jews in France, if not their actual sojourn there, began at a later date than that of the Jews in Spain; and they entered upon their literary activity when the Spanish Jews had already produced great works in several fields. The first French codifier was Abraham b. Isaac of Narbonne, whose codex, "Ha-Eshkol," compiled toward the end of the twelfth century, is for the greater part extant in print. His chief authority was Alfasi, whom he closely followed, hardly daring to express his own opinion. His division of the halakic material, which, unlike Alfasi, he does not group according to the Talmud, but by topics, shows little talent for systematization. For his arrangement of the "Eshkol," the works of Isaac b. Ghayyat and Judah b. Barzillai served as models. In this the first of French codifications the noteworthy feature is the great stress laid upon the purely ritual aspects of the law, a tendency recurring later and testifying to the overscrupulous piety of the Franco-German Jews.

Among Abraham b. Isaac's pupils was his son-in-law Abraham b. David, who through his merciless criticism of Maimonides' codex exercised an important influence on the shaping of Jewish law. In spite of his pronounced opposition to Maimonides' method of codification, Abraham b. David himself contributed a small work to this species of literature, namely "Ba'ale ha-Nefesh," in which he collected in a masterly manner all the laws of clean and unclean referring to women. But in contrast to his great adversary, he quotes his sources briefly and gives deductions from such laws as are not directly found in the Talmud. The most important Provençal codifier, however, was Isaac b. Abba Mari, another pupil of Abraham b. Isaac; also called "Ba'al ha-'Iṭṭur" after his codex "'Iṭṭur." This codex contains the whole body of rabbinical jurisprudence—with the exception of criminal law—and the dietary laws together with a few other ritual laws. The sequence of the material is very peculiar. For instance, the author adopts as guide for his arrangement of the law of records and documents the words תשקף בנוע חכמה, placing under each letter the articles beginning with that letter. Other portions of the book, however, especially the sections of the "'Iṭṭur" devoted to the ritual, show a very logical and systematic arrangement of the subject under discussion.

The School of Tosafists.

From the time of the Geonim down to Maimonides two different tendencies may be distinguished in the field of codex literature: the one abstracts the norm or rule from the discussion, often giving it without declaring its source or adducing any proofs. This tendency has its culmination in Maimonides' "Mishneh Torah." The other makes a point of first going back to the sources from which the rules are deduced, and then of supporting the deductions by proofs and authorities. This tendency culminates in Isaac b. Abba Mari's "'Iṭṭur." The former tendency predominated in Spain; the latter had more adherents in Provence, and was especially increased by the activity of the Tosafists. Not only did the dialectics of this school give rise to new rules derived from the Talmud, but its methods of study were such as to foster little interest in a dry reduction of the Halakah to norms. Moreover, the Tosafists, untrained in all disciplines except the Talmud, were little fitted to systematize complicated subjects. In northern France, the home of the Tosafists, it is true, the need of a guide for practical purposes was often felt. The Tosafists, however, did not consider the study of the Talmud merely a means to the end of regulating religious life; for them it was an end in itself; and the explanation and exposition of the Talmud were of primary importance, while the reduction of the Halakah to norms was merely secondary. Although Rabbenu Gershom b. Judah, the founder of Talmudic studies in France and Germany in the beginning of the eleventh century, is known to have written a compendium on an important subject of criminal law, and his pupil Judah ha-Kohen wrote a codex on jurisprudence, yet the true spirit of this school appears in Rashi and the Tosafists, who devoted themselves to the explanation of the Talmud. From the school of Rashi only the work of his pupil Simḥah of Speyer calls for mention, in whose Maḥzor important parts of the ritual law are codified (compare Maḥzor).

The first important codifier of this school is Eliezer b. Nathan, who gives in his "Eben ha-'Ezer" a large part of rabbinical jurisprudence as well as of the ritual. The plan and arrangement of this work are determined on the whole by the order of the Talmudic treatises; and in many sections the presentation is rather that of a commentary on the Talmud than of a code. Although an important authority, Eliezer was very careful in his decisions; and he hardly dared to attack a custom, even if it had little support. His methods were adopted by his grandson Eliezer b. Joel ha-Levi, whose code likewise closely follows the Talmud, discusses the points presented, and from them deduces the rule. More original as a codifier, though not as an investigator, is Eliezer b. Joel's contemporary, Baruch b. Isaac, who in his "Sefer ha-Terumah" treats of a certain number of the dietary and marital laws, the Sabbath laws, and some other ritual laws. He proceeds as follows: He assumes a general acquaintance with the source, *i.e.*, the Talmud, but he prefixes to the norm a synopsis of the discussion bearing upon it, and when the discussions are lengthy, he adds the views of the commentators and the gist of post-Talmudic controversies about them. The rules following from this discussion are then given again in numbered sentences. In order to facilitate a survey of the book all the subjects treated are given in the beginning in brief codified form. The importance of the "Sefer ha-Terumah" lies in the circumstance that in most cases it gives the conclusions of the Tosafists, especially those of northern France. Baruch b. Isaac's namesake and contemporary, Baruch b. Samuel, a German tosafist, was likewise the author of a legal code, the nature of which, however, can only be conjectured. The third codifier of the school of Tosafists of this time was Eleazar b. Judah, author of the "Roḳeaḥ," and better known as a mystic. His work, in 477 sections, deals with the Sabbath and feast-day laws, especial attention being paid to the synagogal ritual, and with the dietary laws. The first twenty-nine sections of the "Roḳeaḥ" really constitute a small book by themselves, a mystical work on morals.

Union of the Spanish and Franco-German Schools.

Moses b. Jacob of Coucy, a pupil of Baruch b. Isaac, about the middle of the thirteenth century wrote a work which in form and content is a fusion of the methods of the Spanish and the Franco-German schools. The "Sefer Miẓwot Gadol," abbreviated "SeMaG," presents in a certain sense Maimonides' "Sefer ha-Miẓwot" in enlarged and modified form. As in the latter work, the whole material is grouped around the 613 Biblical commands, and is furthermore divided into two parts, dealing respectively with the commandments and the prohibitions. But, while Maimonides gives only Biblical material and refers only briefly to the rabbinical formulation of the command or the prohibition, the "SeMaG" places the Biblical law first, then gives the deductions from it found in the Talmud, and, finally, adds matter less closely connected with the prescript. As the author himself says in the introduction, it was his chief aim to defend the Franco-German scholars against the Spaniards, especially since Maimonides' great work was gaining in popularity outside of Spain. Although in a way directed against Maimonides, the "SeMaG" really contributed to the spread of his authority in France and Germany; for Moses of Coucy was a true admirer of Maimonides, and did not intend to condemn him. He wished merely to procure a hearing for the opinion of the Tosafists as against that of the Spanish scholars. In part he followed Maimonides' codex, from which he often quotes verbatim; and many of its decisions first came to the notice of the Franco-German Jews through the "SeMaG."

A generation later Isaac b. Joseph of Corbeil wrote his compendium "Sefer Miẓwot ha-Ḳaẓer," or "ha-Ḳaṭon," frequently called "SeMaḲ," after the initial letters, in which, as in the "SeMaG," the Biblical command concisely expressed is placed at the beginning, the rules from the Talmud and from the post-Talmudic writers following, generally without indication of sources or proofs. The arrangement of the material is very peculiar. The book is divided into seven parts, according to the seven days of the week, in order that it may be read through once a week; and the laws whose performance calls for the special activity of any one member of the human body are arranged as one group accordingly. In this way most widely differing topics are grouped under one command, with which they often have no connection whatever. The book was written for a general public; hence its ardent, religious tone, which contributed not a little to its popularity. But it was highly regarded by scholars also, though the author expressly warns them against basing decisions upon it. The most important authority of France next to the author of this book was Perez b. Elijah, who wrote a codex that has only recently been discovered (Elbogen, in "R. E. J." xlv. 99 *et seq.*).

The German School.

Although Jewish literature in Germany is Italian in origin, it developed under French influences; and during the period of the Tosafists the German school was under the moral domination of the North-French school. But the beginning of the thirteenth century marked an important change: the pupil outdistanced the master. Isaac b. Moses Or Zarua', the first to transfer the center of gravity of Talmudic learning to the east, was the author of an important codex, written about the middle of the thirteenth century. Like all the similar products of the German school, the "Or Zarua'" is both a commentary and a codex; for it not only contains decisions, but also is more analytic in character, and was modeled on the work of the author's teacher, Eliezer b. Joel ha-Levi. Although the "Or Zarua'" is very defective in plan and in arrangement, it is still both in size and substance the most important product of the German school in the field of codification; and it was a decisive factor in the development of religious practise among the German-Polish Jews. Isaac's work evinces deep insight and acute intellect, and also an independence rare among the German Jews. It must especially be noted that through him the study of the Talmud of Jerusalem was introduced into Germany and France, and in a certain sense became an important factor in the regulation of the Halakah. Isaac's friend and colleague, Hezekiah b. Jacob, was the author of "Pesaḳim"; the nature of his decisions is not known.

The most important pupil of Or Zarua', Meïr b. Baruch of Rothenburg, the greatest Talmudic authority of his age, devoted not a little time to codification. Only a few treatises by him on mourning customs have, however, been preserved, besides some quotations from various other treatises that were perhaps part of a larger work divided into halakot. His importance for codification lies in the fact that his school produced Asher b. Jehiel and Mordecai b. Hillel, who were guided by the authority of their teacher in their works of codification and compilation. In this way R. Meïr exerted great influence on the shaping of the Halakah in Spain, whither his pupil Asher emigrated, and in the German and Slavic countries, through Mordecai. Mordecai did not claim to be anything but a compiler. He laboriously collected the halakic material of the entire rabbinical literature accessible to him, and attached it to Alfasi's halakot; yet hardly a generation later he was already regarded as a "posek" (authority).

The New Spanish School.

Maimonides' monumental work maintained itself in Spain in spite of much opposition; although the "Mishneh Torah" was criticized, and its decisions were not seldom modified, it was on the whole considered as the authoritative guide for legal practise. Hence the century following Maimonides marks in a way a cessation in the work of codification among the Spanish Jews, notwithstanding the flourishing of Talmudic scholarship during this period. Although Abraham b. Nathan wrote his "Manhig" at Toledo, he was not a Spaniard either by birth or by education; and his code is based chiefly on the work of the French tosafists. In fact, he was the first Provençal who was guided rather by the school of northern France than by the authorities of the south. The ritual codex "'Issur we-Hetter," authoritative on questions relating to dietary laws, is ascribed probably wrongly to the great anti-Maimonist Jonah b. Abraham, and can hardly be considered as a Spanish product. Even Naḥmanides, the great Talmudist of the thirteenth century, shows little interest in codification, his compendium "Torat ha-Adam," on mourning customs, being his only large work in that line. His "Hilkot Ḥallah" and "Hilkot Bekorot" are really only supplements to Alfasi's work. But by his highly original treatment of the Talmud Naḥmanides gave a renewed stimulus to labor in the field of codification. His method, which may be briefly characterized as a union of Spanish systematics with Franco-German dialectics, was bound to produce something new in codification; and his most important pupil, Solomon b. Abraham ibn Adret, was in fact the author of a codex which is as unique in its way as is Maimonides' masterpiece in the other category of codices. According to the original intention of the author, the work was to cover the entire field of the Halakah; but the existing part of it deals only with the dietary and purification laws, collected in the book "Torat ha-Bayit," and the Sabbath- and feast-day laws, collected in "'Abodat ha-Ḳodesh." The former work is divided into seven divisions ("battim," lit. "houses"), which are again subdivided into several "she'arim" (gates); the latter, a smaller work, into two houses with five gates each. This division is essentially modeled on the above-mentioned work of Hai Gaon, with which, as regards treatment of the material also, the books have much in common. The author always begins with the source, *i.e.*, the Talmud, and then introduces the different opinions with their proofs, which he not only sums up, but also discusses in such a way that the final rule takes shape before the reader. About this time another pupil of Naḥmanides, Samuel b. Isaac ha-Sardi, wrote a work on civil law, "Sefer ha-Terumot," which in lucidity of presentation, depth of thought, and mastery of the material has not been surpassed. This work, like the "Torat ha-Adam" of Samuel's master, is divided into gates, seventy in number, subdivided in turn into sections, and these again into paragraphs. Since Jacob b. Asher based his codex of civil law on this work, it exerted an immense influence on the development of later civil law. Though Asher b. Jehiel (Asheri), a contemporary of Samuel and a personal friend of Ibn Adret, was a German by birth, mention must be made of him in this place, because his halakot were written in Spain and clearly show the influence of the Spanish school. Asher based his halakot on Alfasi's work, drawing upon later literature in so far as it had bearing upon the reduction of the Halakah to norms; his work is therefore a commentary on the Talmud in its practical halakic parts. Asheri's halakot, which are marked by lucidity, penetration, and great scholarship, met with a ready reception in the new as well as in the old home of the author. R. Asher's pupil, the Provençal Jeroham, wrote (*c.* 1334) a compendium on civil law under the title "Sefer Mesharim," and a few years later a codex of most of the laws to be observed in the Diaspora. He set himself the task of remedying two defects of Maimonides' codex, namely, the lack of sources and the omission of opinions of the post-Talmudic authorities. In this respect Jeroham's work is meritorious, as he cleverly sums up the conflicting opinions, and briefly and lucidly traces back the halakot to their Talmudic sources. But he made the mistake of arranging the immense amount of material in his own way. His attempt was not successful; for while trying to avoid the defects of Maimonides' system, he was led into other errors, on account of which his work shows no advance beyond that of the former. Only in the smaller portions of his work did he succeed in grouping in a masterly manner all the pertinent material under one topic.

The "Ṭur."

The greatest codifier of the Naḥmanic-Asheric school, and, aside from Maimonides, the most important of all codifiers, was Jacob, the son of Asher b. Jehiel, or the "Ṭur," as he is briefly called after his codex. For his work he of course took that of Maimonides as model; yet the "Ṭur" is the independent creation of a gifted mind. Following Maimonides, he gives neither sources nor proofs; but he generally quotes the post-Talmudic authorities by name, cleverly selecting and contrasting the dissenting opinions; and although he does not give a direct decision, the thoughtful reader may gather the opinion of the "Ṭur" from the way in which a point under discussion is presented. The rapid development of Talmudic study in the period between Maimonides and Jacob b. Asher, covering nearly two centuries, made it impossible for a codifier to ignore differences of opinion; and, as the author of the "Ṭur" correctly says in his introduction, there was at his time hardly a point on which there were no differences of opinion. By birth and education Jacob b. Asher was peculiarly fitted to elaborate the products of the different schools. Through his father he became acquainted with the works and the tendencies of the Franco-German scholars, while a prolonged sojourn in Spain made him familiar with the works of the Sephardim. In view of the lucidity and logical arrangement of the work it is not surprising that for more than two centuries the "Ṭur" answered all the requirements of a codex; and even when its inadequacy began to be felt, and new codices appeared, the system and arrangement of the "Ṭur" were adopted by nearly all later codifiers. On account of its merits the "Ṭur" displaced many similar works of preceding and contemporary authors to such an extent that only recently have not a few of them been rediscovered. A contemporary, Aaron b. Jacob ha-Kohen, wrote a work entitled "Orḥot Ḥayyim," similar to the "Ṭur," but far inferior to it in everything that characterizes a codex, and a great part of it was first published in 1902.

The Italian Codifiers.

While the "Ṭur" may in a sense be regarded as the last important product of the work of codification which had been carried on for centuries among the Ashkenazim and the Sephardim, the Italian Jews were at this time only entering upon that field of labor. Isaiah ben Elijah di Trani's "Pirḳe Halakot" is the first Italian attempt at codification; but even in Italy it had to give way to the "Ṭur" and especially to Jacob b. Moses of Coucy's codex (see David Messer Leon, "Kebod Ḥakamim," p. 78). Only scattered allusions to it are known, and the entire work, still extant in manuscript, was hardly noticed. The "Shibbole ha-Leḳeṭ" of Zedekiah b. Abraham Anaw is another Italian code of laws dating from this time. As its name indicates, it pretends to be nothing but a "gleaning" of earlier decisions, and it shows little originality. The liturgical code "Tanya," probably dating from this time, was not without influence on synagogue liturgy even outside of Italy; but it also betrays little individuality. Toward the end of the fourteenth century Moses b. Jekuthiel de Rossi wrote his compendium "Ha-Tadir," which Güdemann ("Gesch." ii. 195) designates as the first Jewish postil.

Misfortunes of various kinds—the Black Death, the plague, persecutions, etc.—deprived the Jewish intellect of the clearness and briskness required for Talmudic studies and especially for the work of codification. The two centuries intervening between the "Ṭur" and the Shulḥan 'Aruk produced little of value in the field of codification. In Germany before 1349 Alexander Süsskind wrote his codex "Aguddah," a scholarly and independent but not systematic work. Isaac Düren, a contemporary of Süsskind, and an alleged pupil of Asher b. Jehiel, collected the dietary laws; and although his "Sha'are Dura" has little originality, it enjoyed for centuries a great reputation, and various commentaries and glossaries to it were written by scholars like Isserlein, Solomon Luria, and Isserles. After the "Ṭur" Spain likewise produced few halakic works of importance, with the possible exception of Menahem b. Zerah's "Ẓedah la-Derek." Although this work offers nothing original to scholars, the author makes a new departure in emphasizing on all occasions the ethical side of the Law. The scholars during this period devoted themselves especially to the synagogal ritual; and the "Kol Bo" in particular is an important work (for other ritual collections see Zunz, "Ritus," pp. 29-32). Crescas' intention ("Or Adonai," ed. Vienna, p. 2a) to codify the general principles of the Law, omitting details, was probably never carried out. The "Agur," written in Italy about 1480 by the German Jacob b. Judah Landau, is the only noteworthy contribution to codification in the fifteenth century.

The Shulḥan 'Aruk.

Although from the first third of the thirteenth century down to about the middle of the sixteenth there were no important products in the field of codification, yet the study of the Talmud during this period was not neglected. In Spain after the "Ṭur" there were men like Nissim b. Reuben, Yom-Ṭob b. Abraham, and Isaac b. Sheshet, to mention only a few. In their hands the Halakah material grew beyond the limits of the "Ṭur," and in many cases took a different shape. In Italy the influence of the new German school, which in many cases did not recognize the authority of the "Ṭur," made itself felt toward the end of the fifteenth century, especially through Colon. The most important representatives of this school, Jacob b. Moses Molin, Isserlein, and Israel Bruna, undertook to procure recognition for the German authorities, to whom in their opinion the "Ṭur" had not done justice. The insecure position of the Halakah toward the end of the fifteenth century, in itself a deplorable matter, was still further threatened when the Jews were expelled from the Pyrenean countries, and were scattered throughout other lands. This catastrophe undermined the power of "the custom of the country," which so far had always been given recognition. In some places mixed communities arose, composed of Spanish, Italian, German, and other Jews; and each of these members naturally desired to introduce the customs of his own country. In other places no communities could be formed, because difference in religio-legal practise prevented mutual understanding. This evil could be remedied only by a man who had mastered the immense material collected since the "Ṭur" was written, and whose authority was so generally recognized that his decisions were accepted everywhere. Joseph b. Ephraim Caro satisfied these two conditions as no one else could; and he furthermore possessed the literary capacity necessary to reduce the existing codices to one code satisfying the demands of his time. He recognized that if his work was to be a universal codex, it must not be based on Maimonides' "Yad ha-Ḥazaḳah," which entirely ignored the labors of the German-French school, but must be based on the "Ṭur," which was highly regarded by both the Ashkenazim and the Sephardim. Caro's "Bet Yosef," therefore, on which the Shulḥan 'Aruk was based, follows the "Ṭur," the plan and arrangement of which were adopted in the Shulḥan 'Aruk also. But Caro is much more independent than his predecessor in that he generally reduces the Halakah to rules without giving every difference of opinion. In making rules his authorities were the three codifiers Alfasi, Maimonides, and Asher b. Jehiel. An opinion held by any two of them is adopted by Caro, unless the majority of later authors follow the opinion of the third, in which case his opinion is accepted. Some such plan was absolutely necessary, because Caro's authority, in spite of his great reputation, was not such that he could hope to have his decision accepted in questions about which the greatest "Poseḳim" of centuries had been contending.

Authority of the Shulḥan 'Aruk.

The Shulḥan 'Aruk, however, includes many decisions which Caro either deduced independently from the Talmud or decided according to Talmudic principles without considering the differing opinions of great authorities. For this reason as well as on account of the fact that he was not sufficiently acquainted with the practise of the Ashkenazim, in spite of his thorough knowledge of their halakic literature, the Shulḥan 'Aruk met with opposition among them, and especially among the leading Talmudists of Poland. Of especial importance among these was Moses Isserles, who, by his glosses to the Shulḥan 'Aruk and to the "Bet Yosef," in some degree modified the authority of the Shulḥan 'Aruk in Polish-German countries. While the Shulḥan 'Aruk became with few exceptions the authoritative codex among the Oriental Jews, the Ashkenazim and in part also the Italians recognized Isserles' authority in cases where his opinion differed from that of Caro. It took a whole century, however, to bring about a universal recognition of the authority of the Shulḥan 'Aruk, which had to contend especially with the "Lebush," Mordecai Jaffe's codex, as well as with the bitter criticism of Solomon Luria and Joel Sirkes. Only when authorities like Samuel b. David and Shabbethai b. Meïr, notwithstanding their scholarship and independence, accepted most of the decisions of the Shulḥan 'Aruk as authoritative, did the work become what it now is, the codex par excellence of rabbinical Judaism. Nevertheless, it must always be borne in mind that the really decisive authority is the Talmud (comp., *e.g.*, Maimonides' introduction to his codex, and, among later writers, Yom-Ṭob Lipman Heller, on Sheb. iv. 10; on the question comp. Weiss, "Dor," iii. 216 *et seq.*), and a reference to a codex as authoritative is equivalent to saying that its exposition of the Talmud is regarded as the correct one. A man like Elijah ben Solomon, in spite of his respect for the Poseḳim, could frequently decide in important cases against the Shulḥan 'Aruk, and follow his own interpretation of the Talmud. But such independence was very rare, and, although theoretically recognized, had little influence on actual practise. Of greater importance for the fixation of the Halakah are the commentaries on the Shulḥan 'Aruk, especially those of David b. Samuel and Shabbethai b. Meïr, who proceeded independently in the exposition of the Shulḥan 'Aruk. Although the Halakah material increased immensely after the completion of the Shulḥan 'Aruk, especially through the contribution of Polish Talmudists in the seventeenth and eighteenth centuries and in the first half of the nineteenth, only a few attempts were made to codify the new material. The most important modern contributions in this field are the works of Abraham Danziger, "Ḥayye Adam" and "Ḥokmat Adam," in which the Halakah of the Aḥaronim is codified; but they did not find general favor with scholars, in spite, or perhaps because, of their popularity. The great Ḥasidic Rabbi Shneor Solomon b. Baruch of Ladie attempted a new code; but the larger part of his manuscripts was destroyed by fire, and only fragments have been published.

Summary.

The source of the Law and of its authority is the will of God as expressed in Scripture. From the standpoint of rabbinism there is no code, and none can exist, which can supersede the Torah. But practically the matter is quite different, although during the whole period from the first Mishnah down to the Shulḥan 'Aruk it was acknowledged in many circles that a codex really had no place beside the Torah. This idea was dominant during the time of the Soferim and the Tannaim; for, although some of the latter attempted to systematize the immense materal of the Halakah, they objected to its codification. The Mishnah, which closes the period of the Tannaim, is in so far a codex as it was regarded as the only authoritative exposition of the Torah; and all those cases which were not clearly defined in Scripture had to be referred to the Mishnah. The Mishnah, moreover, is the only source for those laws which were formulated independently of Scripture, and lived in the consciousness of the people as such. The Mishnah owes its authority to the fact that it was undertaken by the patriarch Judah ha-Nasi and his bet din, which was recognized by the Jews as the highest religious and political authority. An authority of such a kind no longer existed at the time of the Amoraim (see Bet Din), whose opinions are important only because the Amoraim were the direct successors of the Tannaim and must be considered as the legitimate expounders of the Mishnah, which they inherited from the Tannaim. The relation of the Talmud, a product of the Amoraim, to the Mishnah is about the same as that of the Mishnah to Scripture. The Talmud derives its authority from the fact that it was completed under the supervision of the entire body of Jewish scholars, Babylon being at that time (*c.* 500) the only important seat of these scholars.

In post-Talmudic times there was no longer one authority; there were several authorities. As Alfasi and Maimonides frequently decided against the Geonim, so later scholars not seldom decided against the Poseḳim, the scholars between 1000 and 1500 c.e. This explains the great opposition to Maimonides' codex and subsequently to Caro's works, because here individual opinions were codified by them. Because of the extent of the field of Jewish law, cases occurred daily that were not provided for in the Mishnah or in the Gemara, and a certain standard had to be created so that religious practise and law should not be constantly called into question. Important factors in securing stability were veneration for custom ("minhag") and the importance ascribed to the opinions of the former generations ("rishonim"). The true sentiment of the people was expressed in the minhag; and this must therefore be respected as a decisive factor in expounding the existing law and in its development. The opinions of the rishonim, which are frequently decisions of practical cases, have the same significance as the decisions of a higher court in modern jurisprudence, which are valid until they have been proved to be erroneous. But these two factors, the minhag and the authority of the rishonim, reached from time to time dangerous proportions, and threatened to displace the real source of authority; and at such times the chief men of Israel felt the necessity of collecting and sifting the accumulating material and of formulating the rules of the Law. The three great codifiers of the Middle Ages, Maimonides, Jacob b. Asher, and Caro, had each a special task: Maimonides that of systematizing the law; Jacob b. Asher of sifting it critically; and Caro of unifying it. Compare Amora; Authority; Baraita; Caro, Joseph b. Ephraim; 'Eduyot; Halakah; Isserles; Jacob b. Asher; Maimonides, Moses; Mishnah; Talmud; Tannaim.

Bibliography: Buchholz, *Historischer Ueberblick über die Mannigfachen Codificationen des Halachastoffes*, in *Monatsschrift*, xiii. 202-217, 242-259; Dünner, *Veranlassung, Zweck und Entwicklung der Halachischen . . . Während der Tannaim Periode*, in *Monatsschrift*, xx.

S. S. L. G.

LAW OF THE LAND. See Conflict of Laws.

LAW, THE ORAL. See Oral Law.

LAW, READING FROM THE: The custom of reading portions of the Pentateuch at the synagogue on Sabbath and holy days and at other stated times of the year; an institution which made Judaism one of the most powerful factors of instruction and education in the world. Through it the Torah became the property of the whole people of Israel; and through it, also, the Gentiles were won for Judaism; even the rise of Christianity and Islam was made possible chiefly through the customary reading from the Law and the Prophets on the various days of rest, inasmuch as it was accompanied by interpretation and application of the Law and the Prophets to the events and needs of the time. The institution dates from the very earliest time of the synagogue; Josephus ("Contra Apionem," ii. 17) ascribes it to Moses himself. "The lawgiver," he says, "showed the Law to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work in order to hear the Law and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected." Compare the words of Nicolaus ("Ant." xvi. 2, 3): "The seventh day is dedicated to the learning of our customs and laws"; also Philo ("De Opificio Mundi," p. 48; "De Septennario," p. 6; "Hypothetica" in Eusebius, "Præparatio Evangelica," viii. 7); and the New Testament (Acts xv. 21) as well as the Talmud (Yer. Meg. iv. 75a; B. Ḳ. 82a; Massek. Soferim x. 1, but comp. Mek., Beshallaḥ, Wayassa', i. and notes of I. H. Weiss), which ascribe the institution to Moses; and this view is accepted alike by Isaac Al-Fasi on Meg. iv. and Maimonides, Tefillah, xii. 1. The reason that it has been ascribed to Moses is that the Deuteronomic law (Deut. xxi. 10) prescribes that every seventh year the Law should be read to all Israel when it gathers at the Feast of Tabernacles. According to Josephus ("Ant." iv. 8, 12), the high priest read it before the assembly; the Mishnaic record (Soṭah vii. 8; comp. Yer. Soṭah against the Talmudic emendation) has it that the king read the whole of Deuteronomy on the eighth day of Sukkot, "the chapter of the king" (Deut. xvii. 14-20) having given the name to the whole (comp. Sifre, Deut. 160). From Tosef., Soṭah, vii 17, however, it appears that the whole of Deuteronomy was not always read on that occasion.

Origin of the Institution.

The custom of going to the prophet on Sabbath and holy days for instruction known in ancient times (II Kings iv. 23) may have been specially practised during the Exile, in which the beginnings of the Synagogue must be sought; and consequently readings from the Prophets may have preceded those from the Pentateuch, wherefore the origin of the Haftarah is wrapped in obscurity. The reading from the Law can be traced much more clearly. King Josiah was the first to read the Book of the Covenant to the assembled people (II Kings xxiii. 2); and Ezra the scribe, who came back from Babylonia with the complete Pentateuch, read from the same to the assembly on the eight days of Sukkot (Neh. viii. 1-18). How and when this developed into the practise of a regular Pentateuch lesson on each Sabbath-day can not be ascertained. It has been suggested that the Deuteronomic precept mentioned above led to the practise of reading a small chapter from the Pentateuch each Sabbath so that the whole was completed each seventh year. Lengthy readings were originally not favored at all (see Meg. iv. 4; Tosef., Meg. iv. 17). Out of the seven years' cycle, two cycles of three and a half years may have evolved, then one of three years, and finally one of one year with the last day of Sukkot as the Feast of Rejoicing in the Law (see Simḥat Torah), when the last section was read (see Zunz, "G. V." p. 3, note f; Müller, "Masseket Soferim," p. 158; *idem*, "Ḥilluf Minhagim," No. 48, but compare Rapoport, "Halikot Ḳedem," 1846, pp. 10 *et seq.*, and Herzfeld, "Gesch. des Volkes Jisrael," ii. 209). With the three-and-a-half-year cycle the division of the Pentateuch into 175 sections would correspond (Massek. Soferim xvi. 11; comp. Müller's notes; Yer. Shab. xvi. 15c); with the three-year cycle observed in Palestine and in Palestinian colonies down to the thirteenth century (Meg. 29b; Maimonides, Tefillah, xiii. 1; Benjamin of Tudela, ed. Asher, p. 98), the 155 sections mentioned in Esther R. at the beginning (קנה) and preserved in the Masorah as well as in the Midrashim (see Zunz and Rapoport, *l.c.*); while the generally accepted division of the Pentateuch into 53 or 54 sections found in Babylonia as early as Samuel's time (Meg. 29b, 30a) is based upon the one-year cycle. How these various cycles came into use is a matter of conjecture; Graetz found an intermediary stage between the triennial and the annual cycle in the practise of continuing the reading of the section through the week—that is, at the Sabbath afternoon and the Monday and Thursday morning services (Meg. 31b)—which he calculates to have constituted a two-year cycle. A more complicated theory is proposed at great length by Buechler in "J. Q. R." v. 420-468. From these 54 parashiyyot of the Torah each Sabbath of the Jewish calendar year received its name. (See also Loeb and Derenbourg in "R. E. J." vi. 250-267, vii. 146-149.) As regards the Samaritan cycle, also based upon a one-year cycle, see Cowley, "J. Q. R." vii. 134-140.

While the reading from the Law at the morning service of the Sabbath and holy days was generally assumed to be a Mosaic institution, the practise of reading from the Law on Sabbath afternoon, when people have leisure, and on Monday and Thursday mornings, for the villagers who then came to the city for the market and court days, is ascribed to Ezra (Yer. Meg. iv. 75a; B. Ḳ. 82a; comp. Mek., Wayassa', i.; see notes of I. H. Weiss, p. 53). Only the first section of the week's parashah is read on Sabbath afternoon and on Monday and Thursday. This was different in earlier times (see Meg. 29b).

Number of Those Who Read.

The reading, which was originally done by one priest or elder (see Philo in Eusebius, "Præparatio Evangelica," *l.c.*, ed. Mangey, ii. 630; and Yer. Meg. iv. 75a), was afterward done by several, each of whom was called up by the head of the synagogue to read a few verses (Yoma vii. 1; Rashi, see 'Aliyah). On Sabbath morning seven were called up—which number seems to have been selected in order to give each of the seven elders of the synagogue, "sheba' ṭobe ha-'ir," who sat on the platform (Matt. xxiii. 2; see Almemar) an opportunity of reading, while the chief among them dismissed the congregation with words of comfort and monition from the Prophets (see Haftarah and Prophets). On the Day of Atonement six were called up, on holy days five, on half holy days four, on Sabbath afternoon and week-days three; the last number implied the great historic principle that the Law was no longer the privilege of the priest and the Levite (comp. Neh. viii. 7-8), but that in the Soferic period the layman also was counted a student and teacher of the Law (Giṭ. v. 5, 59a; B. Ḳ. 82a; see Müller, *l.c.* p. 145). Originally no one was called up to the Law who could not himself read; consequently where there was but one able to read in the assembly he read the whole portion (see Yer. Meg. iv. 75b; comp. Maimonides, *l.c.* xii. 5; Abudarham, "Tefillah shel Ḥol"); in the course of time the ignorant members of the congregation had to be considered also, and it became the custom to have the Ba'al Ḳore read the chapter for all (Rashi Shab. 12b; Tosafot Meg. 28b). Regarding the mode of reading from the Law, see Cantillation.

For the fifty-four parashiyyot of the Torah, see Pentateuch.

The chapters selected for the various feasts and fast-days, part of which were fixed in the Mishnaic time (see Meg. iii. 4-6), others in the Babylonian schools with a view to the second day of each festival, which was likewise regarded as a holy day (Meg. 29-31), are:

Passover: first day, Ex. xii. 21-51;
second day, Lev. xxiii. 1-44;
third day (half holy day), Ex. xiii. 1-16;
fourth day, Ex. xxii. 24-xxiii. 19;
fifth day, Ex. xxxiv. 1-26;
sixth day, Num. ix. 1-14;
seventh day (holy day), Ex. xiii. 17-xv. 27;
eighth day, Deut. xv. 19-xvi. 17.
Shabu'ot: first day, Ex. xix. 1-xx. 17;
second day, Lev. xxiii. 1-44.
Sukkot: first and second days, Lev. xxii. 36-xxiii. 44;
from the third to seventh days (half-holidays), Num. xxix. 17-39;
eighth day, Lev. xxiii. 1-44;
Simḥat Torah, Deut. xxxiii.-xxxiv. 12.
New-Year's:
first day, Gen. xxi.;
second day, Gen. xxii. 1-19.
Day of Atonement:
morning, Lev. xvi. 1-34;
afternoon, Lev. xvi. 1-34.

All these are followed by the reading of the respective portions relating to the sacrifice for the day, from Num. xxviii.-xxix.

New-Moon, Num. xxviii. 1-15.
The eight days of Ḥanukkah, portions from Num. vii. 1-viii. 4 are successively read.
Purim, Ex. xvii. 9-15.
Sabbath Sheḳalim, Ex. xxx. 1-10.
" Zakor, Deut. xxv. 17-19.
" Parah, Num. xix. 1-22.
" Ha-Ḥodesh, Ex. xii. 1-20.
Ninth of Ab, Deut. ix. 25-40.
Ordinary fast-day, Ex. xxxii. 11-xxxiv. 11.

For the order in which the reading of the Law is taken, see 'Aliyah, and for the nature of the manuscripts see Scrolls of the Law.

Bibliography: Büchler, in *J. Q. R.* v. 420-468; Grätz, *Monatsschrift*, 1869, pp. 385-399; Herzfeld, *Gesch. des Volkes Jisrael*, ii. 209-215; Müller, *Masseket Soferim*, 1878, pp. 143-222; Schürer, *Gesch.* ii. 3, 455; Zunz, *G. V.* p. 5.

K.

LAW SCHOOLS. See Academies in Palestine.

LAWRENCE, JOHN ZACHARIAH: English surgeon; born in 1828; died in London July 18, 1870. He studied at University College, London (M.B. 1857), and became a fellow of the Royal College of Surgeons in 1855. He was appointed surgeon at the hospital for epilepsy and paralysis, and later ophthalmic surgeon of St. Bartholomew's Hospital.

He edited the "Ophthalmic Review" from 1864 to 1867. He wrote: "The Diagnosis of Surgical Cancer," 1855; "Illustrations of the Pathology of Cancer," 1856; "The Progress of Ophthalmic Surgery from the Invention of the Ophthalmoscope," 1863; "The Optical Defects of the Eye and Their Consequences, Asthenopia and Strabismus," 1865.

Bibliography: *Jew. Chron.* July 22, 1870; Boase, *Modern British Biography.*

J. G. L.

LAWS, NOACHIAN: Laws which were supposed by the Rabbis to have been binding upon mankind at large even before the revelation at Sinai, and which are still binding upon non-Jews. The term Noachian indicates the universality of these ordinances, since the whole human race was supposed to be descended from the three sons of Noah, who alone survived the Flood. Although only those laws which are found in the earlier chapters of the Pentateuch, before the record of the revelation at Sinai, should, it would seem, be binding upon all mankind, yet the Rabbis discarded some and, by hermeneutic rules or in accordance with some tradition (see Judah ha-Levi, "Cuzari," iii. 73), introduced others which are not found there.

The Seven Laws.

Basing their views on the passage in Gen. ii. 16, they declared that the following six commandments were enjoined upon Adam: (1) not to worship idols; (2) not to blaspheme the name of God; (3) to establish courts of justice; (4) not to kill; (5) not to commit adultery; and (6) not to rob (Gen. R. xvi. 9, xxiv. 5; Cant. R. i. 16; comp. Seder 'Olam Rabbah, ed. Ratner, ch. v. and notes, Wilna, 1897; Maimonides, "Yad," Melakim, ix. 1). A seventh commandment was added after the Flood—not to eat flesh that had been cut from a living animal (Gen. ix. 4). Thus, the Talmud frequently speaks of "the seven laws of the sons of Noah," which were regarded as obligatory upon all mankind, in contradistinction to those that were binding upon Israelites only (Tosef., 'Ab. Zarah, ix. 4; Sanh. 56a *et seq.*).

While many additions were made to these laws by some of the tannaim—*e.g.*, the prohibitions against eating the blood of a living animal, against the emasculation of animals, against sorcery, against pairing animals of different species, and against grafting trees of different kinds (*ib.* 56b)—so that in one place thirty Noachian laws are mentioned (Ḥul. 92a; comp. Yer. 'Ab. Zarah ii. 1), the prevalent opinion in the Talmud is that there are only seven laws which are binding upon all mankind. In another baraita (Tanna debe Menasseh) the seven Noachian prohibitions are enumerated as applying to the following: (1) idolatry, (2) adultery, (3) murder, (4) robbery, (5) eating of a limb cut from a living animal, (6) the emasculation of animals, (7) the pairing of animals of different species (Sanh. 56b).

Laws Before Sinai.

With regard to the other laws which are mentioned in the Book of Genesis and which were not included among the Noachian laws, as, for instance, circumcision and the prohibition against eating of the "sinew that shrank," the Rabbis laid down the following principle: "Every law that was enjoined upon the Noachidæ and was repeated at Sinai is meant to apply both to Israelites and to non-Israelites; laws that were enjoined upon the Noachidæ and were not repeated at Sinai apply to Israelites only" (Sanh. 59a; R. Jose ben Ḥanina; comp. Bacher, "Ag. Pal. Amor." i. 430 and note). By this principle a number of the pre-Sinaitic laws were excluded from the Noachian laws, although it required a great deal of speculative reasoning to make this principle apply to all cases (Sanh. 59b).

In the elaboration of these seven Noachian laws, and in assigning punishments for their transgression, the Rabbis are sometimes more lenient and sometimes more rigorous with Noachidæ than with Israelites. With but a few exceptions, the punishment meted out to a Noachid for the transgression of any of the seven laws is decapitation, the least painful of the four modes of execution of criminals (see Capital Punishment). The many formalities of procedure essential when the accused is an Israelite need not be observed in the case of the Noachid. The latter may be convicted on the testimony of one witness, even on that of relatives, but not on that of a woman. He need have had no warning ("hatra'ah") from the witnesses; and a single judge may pass sentence on him (*ib.* 57a, b; "Yad," *l.c.* ix. 14). With regard to idolatry, he can be found guilty only if he worshiped an idol in the regular form in which that particular deity is usually worshiped; while in the case of blasphemy he may be found guilty, even when he has blasphemed with one of the attributes of God's name—an action which, if committed by an Israelite, would not be regarded as criminal (*ib.* 56b; see Blasphemy).

Procedure.

The Noachidæ are required to establish courts of justice in every city and province; and these courts are to judge the people with regard to the six laws and to warn them against the transgression of any of them (*ib.*; "Yad," *l.c.* ix. 14, x. 11; comp. Naḥmanides on Gen. xxxiv. 13, where the opinion is expressed that these courts should judge also cases other than those coming under the head of the six laws, as, for example, larceny, assault and battery, etc.). In the case of murder, if the Noachid slay a child in its mother's womb, or kill a person whose life is despaired of ("ṭerefah"), or if he cause the death of a person by starving him or by putting him before a lion so that he can not escape, or if he slay a man in self-defense, the Noachid is guilty of murder and must pay the death-penalty, although under the same circumstances an Israelite would not be executed (*ib.* 57b; "Yad," *l.c.* ix. 4; comp. "Kesef Mishneh," *ad loc.*).

Only six cases of what would ordinarily be illicit connection are forbidden to the Noachid: (1) with mother; (2) with father's wife, even after the father's death; (3) with a married woman, whether married to a Jew or to a non-Jew; (4) with sister by the same mother; (5) pederasty; (6) bestiality. In these cases also there are differences in the punishment inflicted, dependent upon whether the offenses are committed by a Noachid or by an Israelite (see "Yad," *l.c.* ix. 5–8). The Noachid is punished with decapitation for all kinds of robbery, whether from a Jew or from a non-Jew, even though the article stolen is worth less than a peruṭah (the smallest Palestinian coin, for less than which no case can be instituted against an Israelite). The Noachid is executed also if he eat of a limb cut from a living animal, even though the quantity consumed be less than the size of an olive (the minimum portion for the eating of which an Israelite may be punished; "Yad," *l.c.* ix. 9–13).

Special Exceptions.

The Noachid is free from punishment if he commits a sin unwittingly; ignorance of the Law, however, does not excuse him. If he commits a sin under duress, even one for which an Israelite is obliged to undergo martyrdom rather than transgress (*e.g.*, idolatry, adultery, or murder), he is not liable to punishment (Mak. 9a; Sanh. 74b; "Yad," *l.c.* x. 1, 2; comp. "Leḥem Mishneh" and "Kesef Mishneh," *ad loc.*). A Noachid who slays another Noachid, or worships idols, or blasphemes, or has illicit connection with the wife of another Noachid, and then becomes a proselyte, is free from punishment. If, however, he has killed an Israelite, or has had illicit connection with the wife of an Israelite, and then becomes a proselyte, he must submit to the punishment that is inflicted upon an Israelite found guilty of such a transgression (Sanh. 71b; "Yad," *l.c.* x. 4).

A Noachid who wishes to observe any of the laws of the Torah is not prevented from doing so. With regard to the prohibition against a Noachid studying the Law or observing the Sabbath, see Gentile in Relation to Jews.

He who observed the seven Noachian laws was regarded as a domiciled alien (גר תושב, 'Ab. Zarah 64b; see Proselyte), as one of the pious of the Gentiles, and was assured of a portion in the world to come (Tosef., Sanh. xiii. 1; Sanh. 105a; comp. *ib.* 91b; "Yad," *l.c.* viii. 11). In Talmudic times the non-Jews of Babylon were apparently sunk in the grossest immorality, so that 'Ula, one of the earlier

Babylonian amoraim, complains that out of the thirty laws (see above) which the Noachidæ accept they observe only three—they do not write a marriage contract ("ketubah") for pederasty; they do not sell human flesh in their shops; and they show respect for the Torah (Ḥul. 92b).

In the Messianic age the Noachidæ will accept all the laws of the Torah, although later they will again reject them (Yer. 'Ab. Zarah ii. 1).

Bibliography: Hamburger, *R. B. T.* ii., s.v. *Noachiden*; Hirschfeld, *Pflichten und Gesetze der Noachiden*, in Kobak's *Jeschurun*, iv. 1-19; Levinsohn, *Zerubbabel*, ii. 74-87, Warsaw, 1878; Weber, *System der Altsynag. Paläst. Theologie*, § 56, Leipsic, 1880; Zweifel, *Sanegor*, pp. 269 *et seq.*, Warsaw, 1894.

s. J. H. G.

LAWSON, LIONEL: English newspaper proprietor; born in 1823 in London; died there Sept. 20, 1879. He was educated in Germany. Inheriting a fortune from his father, he established a manufactory of printing-ink at St. Ouen, France, made another large fortune, and then sold the business. He afterward established a similar business in London. He became one of the principal proprietors of the London "Daily Telegraph," although he at no time took an active part in the management of the paper.

Bibliography: *The Daily Telegraph* and *The Times* (London), Sept. 22, 1879; *The Illustrated London News*, Sept. 24, 1879.

J. G. L.

LAWYER. See Academies; Attorney.

LAZAR. See Eleazar.

LAZARE, BERNARD: French author; born at Nîmes June 14, 1865; died at Paris Sept. 1, 1903; educated in his native town and in Paris, where he settled, becoming critic and collaborator on "La Nation," "L'Evénement," "L'Echo de Paris," "Le Journal," "Figaro," etc. Although without any religious convictions he avowed himself a Jew, and was always ready to defend his brethren. It was therefore only natural that the family of Captain Dreyfus, believing their kinsman innocent, should appeal to Lazare, who, himself convinced of the innocence of the accused officer and of the existence of a conspiracy among his accusers, took up his defense and wrote "Une Erreur Judiciaire: La Vérité sur l'Affaire Dreyfus" (Paris, 1896) and "Comment On Condamne un Innocent" (*ib.* 1897), which books paved the way for the revision of the Dreyfus case. Lazare interested himself deeply in the Jewish problem, even visiting Russia and Rumania to observe personally the conditions prevalent among the Jews. He became an ardent supporter of the Zionist movement, and was a prominent figure in the Zionist congress of 1898, but he soon dissociated himself from the movement on account of disagreement in the management of the Jewish Colonial Trust.

Lazare was the author of: "La Fiancée de Corinthe," Paris, 1889; "Le Miroir des Légendes," *ib.* 1891; "L'Antisémitisme, Son Histoire et Ses Causes," Paris, 1892 (English transl. 1903); "Les Porteurs des Torche," 1897. Lazare's most widely known book is "L'Antisémitisme," parts of which had already appeared as articles and essays. The author says in the introduction, "I have been charged by some with being an anti-Semite, by others with having defended the Jews too strongly. . . . This is wrong, for I am neither an anti-Semite nor a philo-Semite; I intend to write neither an apology nor a diatribe, but an impartial study of the history and sociology of the Jews." The book gives the history of the facts that have tended to develop anti-Semitism, and recounts the treatment the Jews received in ancient times (ch. ii.), from the foundation of the Christian Church to Constantine (ch. iii.), from Constantine to the eighth century (ch. iv.), from the eighth century to the Reformation (ch. v.), from the Reformation to the French Revolution (ch. vi.). Ch. vii. discusses ancient and medieval anti-Semitic literature, the modern phenomena and literature of anti-Semitism being discussed in ch. viii. and ix. Ch. x. is given to a discussion of the Jews as a race. Ch. xi. compares them with other races represented in Europe. "But can the Jews be regarded as a race? The anti-Semites accuse them of cosmopolitanism, and from this deduce their revolutionary tendencies, not only politically but socially" (ch. xii., xiii., xiv.).

The last chapter forecasts the future of anti-Semitism. The principal agent in the disappearance of anti-Semitism will be the gradual assimilation of the Jews by surrounding stocks, a process now observable in the United States. Anti-Semitism excites the middle class, the proletariat, and sometimes the farmer, against the rich Jew; and while it leads these classes to socialism, it prepares them for anarchism, teaches them to hate not the Jewish capitalist only, but all capitalists. Anti-Semitism thus carries within itself the agent of its own destruction. It leads man to socialism, to equality, to fraternity, and destroys the barriers between the classes, between nations and religions.

s. F. T. H.

LAZARUS B. DAVID. See Bendavid, Lazarus.

LAZARUS, EMMA: American poet; born July 22, 1849, in New York city; died there Nov. 19, 1887; daughter of Moses and Esther (Nathan) Lazarus. She was educated by private tutors, and early manifested poetic taste and talent. The first stimulus to her muse was offered by the Civil war. A collection of her "Poems and Translations," verses written between the ages of fourteen and seventeen, appeared in 1867 (New York), and was commended by William Cullen Bryant. This volume was followed, in 1871, by "Admetus, and Other Poems" (*ib.*). The title-poem was dedicated "To my friend Ralph Waldo Emerson," whose works and personality were exercising an abiding influence upon the poet's intellectual growth. During the next decade, in which "Phantasies" and "Epochs" were written, her poems appeared chiefly in "Lippincott's Magazine" and "Scribner's Monthly."

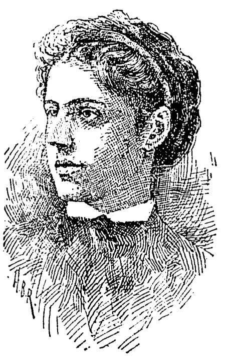

Emma Lazarus.

By this time her work had won recognition abroad. Her first prose production, "Alide: An Episode of

Goethe's Life," treating of the Fredericka Brion incident, was published in 1874 (Philadelphia), and was followed by "The Spagnoletto" (1876), a drama, and by "Poems and Ballads of Heinrich Heine" (New York, 1881), to which a biographical sketch of Heine was prefixed. Her renderings of some of Heine's verse are considered among the best in English. In April, 1882, she published in "The Century" the article "Was the Earl of Beaconsfield a Representative Jew?" Her statement of the reasons for answering this question in the affirmative may be taken to close what may be termed the Hellenic and journeyman period of Emma Lazarus' life, during which her subjects were drawn from classic and romantic sources.

What was needed to make her a poet of the people as well as of the literary gild was a great theme, the establishment of instant communication between some stirring reality and her still-hidden and irresolute subjectivity. Such a theme was provided by the immigration of Russian Jews to America, consequent upon the proscriptive May Laws of 1881. She rose to the defense of her race in powerful articles contributed to "The Century" (May, 1882, and Feb., 1883). Hitherto her life had held no Jewish inspiration. Though of Sephardic stock, and ostensibly Orthodox in belief, her family had hitherto not participated in the activities of the Synagogue or of the Jewish community. Contact with the unfortunates from Russia led her to study the Bible, the Hebrew language, Judaism, and Jewish history. Besides, she suggested, and in part saw executed, plans for the welfare of the immigrants. The literary fruits of identification with her race were poems like "The Crowing of the Red Cock," "The Banner of the Jew," "The Choice," "The New Ezekiel," "The Dance to Death" (a strong, though unequally executed drama), and her last published work (March, 1887), "By the Waters of Babylon: Little Poems in Prose," which, aglow with "a gleam of the solemn fire of the Hebrew prophets," constitutes her strongest claim to a foremost rank in American literature.

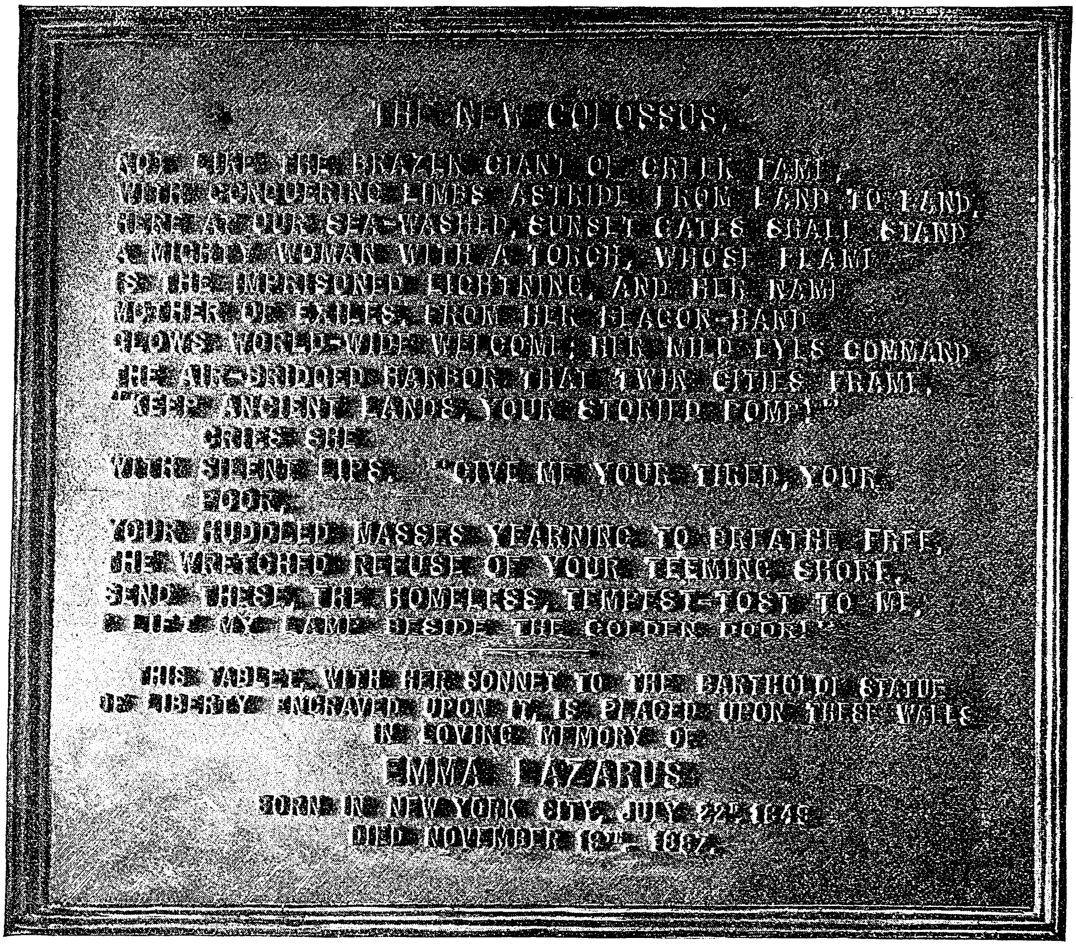

THE NEW COLOSSUS.
NOT LIKE THE BRAZEN GIANT OF GREEK FAME,
WITH CONQUERING LIMBS ASTRIDE FROM LAND TO LAND;
HERE AT OUR SEA-WASHED, SUNSET GATES SHALL STAND
A MIGHTY WOMAN WITH A TORCH, WHOSE FLAME
IS THE IMPRISONED LIGHTNING, AND HER NAME
MOTHER OF EXILES. FROM HER BEACON-HAND
GLOWS WORLD-WIDE WELCOME; HER MILD EYES COMMAND
THE AIR-BRIDGED HARBOR THAT TWIN CITIES FRAME.
"KEEP ANCIENT LANDS, YOUR STORIED POMP!"
CRIES SHE
WITH SILENT LIPS. "GIVE ME YOUR TIRED, YOUR
POOR,
YOUR HUDDLED MASSES YEARNING TO BREATHE FREE,
THE WRETCHED REFUSE OF YOUR TEEMING SHORE.
SEND THESE, THE HOMELESS, TEMPEST-TOST TO ME,
I LIFT MY LAMP BESIDE THE GOLDEN DOOR!"

THIS TABLET, WITH HER SONNET TO THE BARTHOLDI STATUE
OF LIBERTY ENGRAVED UPON IT, IS PLACED UPON THESE WALLS
IN LOVING MEMORY OF
EMMA LAZARUS
BORN IN NEW YORK CITY, JULY 22ND 1849
DIED NOVEMBER 19TH 1887.

TABLET WITH POEM BY EMMA LAZARUS AFFIXED TO THE LIBERTY MONUMENT, NEW YORK.

During the same period (1882-87) she translated the Hebrew poets of medieval Spain with the aid of the German versions of Michael Sachs and Abraham

Geiger, and wrote articles, signed and unsigned, upon Jewish subjects for the Jewish press, besides essays on "Bar Kochba," "Henry Wadsworth Longfellow," "M. Renan and the Jews," etc., for Jewish literary associations, all the while continuing her purely literary and critical work in the magazines in such articles as "Tommaso Salvini," "Salvini's 'King Lear,'" "Emerson's Personality," "Heine, the Poet," "A Day in Surrey with William Morris," etc. Her most notable series of articles was that entitled "An Epistle to the Hebrews" ("The American Hebrew," Nov. 10, 1882–Feb. 24, 1883), in which she discussed the Jewish problems of the day, urged a technical and a Jewish education for Jews, and ranged herself among the advocates of an independent Jewish nationality and of Jewish repatriation in Palestine. The only collection of poems issued during this period was "Songs of a Semite: The Dance to Death and Other Poems" (New York, 1882), dedicated to the memory of George Eliot. After her death appeared "The Poems of Emma Lazarus" (2 vols., Boston and New York, 1889), which comprise such of her poetic work in previous collections, in periodical publications, and from among her literary remains as her executors deemed proper to preserve in permanent form.

Emma Lazarus counted among her friends many of the prominent literary men of the day. Doubtless she is the most distinguished literary figure produced by American Jewry, and possibly the most eminent poet among Jews since Heine and Judah Löb Gordon. From a point of view transcending the racial, she ranks high as a writer; and her later work would seem to indicate that, if days had been granted her, she might have risen to a place in the first class. In May, 1903, a bronze tablet commemorative of her was placed inside the pedestal of the Statue of Liberty in New York harbor.

Bibliography: *The American Hebrew*, xxxiii., Nos. 3, 5; *The Critic*, xi. 293; *Memoir* prefixed to *The Poems of Emma Lazarus* (first published in *The Century*, xiv. 875); *The American* (Philadelphia), xvii. 295; *The Literary World* (Boston), xx. 36; *The Spectator* (London), lxiii. 608; *Poet-Lore* (Boston), v. 320; Appleton's *Cyclopædia of American Biography*; Markens, *The Hebrews in America*, pp. 260–261; Kayserling, *Die Jüdischen Frauen*, p. 304; Nahida Remy, *Das Jüdische Weib*, pp. 281–282; *Library of American Literature*, x. 492–498, xi. 543; Henry S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 186–192.

A. H. S.

LAZARUS, JOSEPHINE: American essayist; born March 23, 1846, in New York city, where she has always resided; daughter of Moses and Esther (Nathan) Lazarus. The first piece of work to bring her into prominent notice was the biographical sketch of her sister Emma Lazarus, which first appeared in "The Century Magazine," Oct., 1888, and was afterward prefixed to "The Poems of Emma Lazarus" (New York and Boston, 1889). Between 1890 and 1893 she wrote articles on "Marie Bashkirtseff" in "Scribner's Magazine," and on "Louise May Alcott" and "Margaret Fuller" in "The Century Magazine." In 1895 six of her essays on Jewish subjects, which had appeared from 1892 to 1895 in "The Century Magazine" and "The Jewish Messenger," were collected and published in book form under the title "The Spirit of Judaism." The plea addressed to Jews in these essays is to acquire a larger knowledge of the Jewish situation, to emerge from their spiritual isolation, and to enter into fellowship with those among whom they live; and the plea addressed to Christians is for a more liberal attitude toward Jews and Jewish thought.

Between 1897 and 1902 Josephine Lazarus wrote, in "The American Hebrew," "The New World," and "The Maccabæan," four articles on aspects of the Zionist movement, with which she is in sympathy. Besides, she published, in 1899, a book entitled "Madame Dreyfus"; and for many years she has been a contributor of numerous book-notices to "The Critic."

A. H. S.

LAZARUS, JULIUS: German physician; born at Neusalz-on-the-Oder April 6, 1847; educated at the gymnasium of Görlitz, Silesia, and at the University of Breslau, where he studied medicine. The Franco-Prussian war interrupted his studies, Lazarus serving as assistant surgeon. He is still connected with the army as surgeon of the landwehr. At the close of the war he resumed his studies at the University of Berlin (M.D. 1872). He became assistant to Traube and was detailed to a military hospital as surgeon. At twenty-six he received the Prussian Order of the Crown. Since 1875 he has lectured at Berlin University as privat-docent to the senior medical classes during the summer vacation, receiving the title of "Sanitätsrat" in 1896, and that of professor in 1901.

Lazarus was one of the founders of the Society of Jewish Nurses. He is a collaborator on Eulenburg's "Allgemeine Pathologie und Therapie" (Vienna, 1899), and is the author of: "Handbuch der Krankenpflege," Berlin, 1897; "Pneumatische Therapie," Vienna, 1899; "Muskulöse Insufficienz des Herzens," Leipsic, 1901.

S. F. T. H.

LAZARUS, LEYSER: German Talmudist; born at Filehne 1820; died at Breslau April 16, 1879; brother of Moritz Lazarus. He first attended yeshibot, then went to Sondershausen as fellow teacher of Rabbi Heidenheim, and there attended the gymnasium. After having studied at the University of Berlin, he was elected rabbi of Prenzlau in 1849, and in 1875 became Frankel's successor in the presidency of the Breslau seminary, which position he held until his death.

Lazarus combined the knowledge of a Talmudist of the old school with modern education. He was the author of "Die Ethik des Talmuds," Breslau, 1877.

Bibliography: *Jahresbericht des Jüdisch-Theologischen Seminars*, Breslau, 1880.

S. D.

LAZARUS, MORITZ: German philosopher; born at Filehne, in the Prussian province of Posen, Sept. 15, 1824; died at Meran, Tyrol, April 13, 1903; son of Aaron Levin Lazarus, a pupil of Akiba Eger, and himself president of the bet din and the yeshibah of Filehne (died there Feb. 26, 1874). With his brother Leyser, who later became president of the Jewish Theological Seminary of Breslau, Lazarus received his first instruction at the school of the Jewish community of Filehne. Besides he studied with A. Waldenburg, father of the Berlin professor

Ludwig Waldenburg. The first German public school in Filehne (founded 1834) was inaccessible to young Lazarus on account of its denominational character. Thus his early education was confined to the various branches of Jewish knowledge. His parents destined him for a commercial career, and at the age of sixteen he was apprenticed to a merchant of Posen. From the outset, however, this career did not meet with Lazarus' approval. In 1844 he entered the German gymnasium at Brunswick, and left it two years later with the "testimonium maturitatis." From 1846 to 1849 he studied history, philology, and especially philosophy at the University of Berlin. Being a fervent admirer of his teacher Herbart, Lazarus in course of time became a prominent exponent of his philosophy, to which he gave a more idealistic impress. In 1850 he obtained his Ph.D. degree; in the same year he married Sarah Lebenheim.

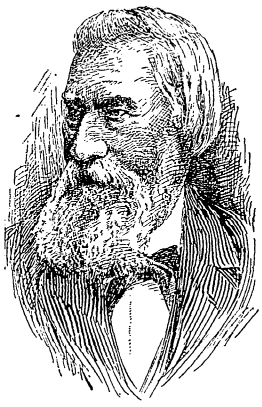
Moritz Lazarus.

Founds "Völker-psychologie."

Lazarus' first publication, "Die Sittliche Berechtigung Preussens in Deutschland" (Berlin, 1850), appealed to the public at large. In this book he claimed for Prussia the leadership over the other German states on account of her political, philosophical, and religious superiority. From 1850 Lazarus devoted himself especially to psychology. Applying the laws of the psychology of the individual to the nation and to mankind (for these he considered as social beings), Lazarus established a new branch of research which he termed "Völkerpsychologie" (national psychology). In an article entitled "Ueber den Begriff und die Möglichkeit einer Völkerpsychologie als Wissenschaft" (in Prutz's "Deutsches Museum," 1851) he laid the foundation for the study of this science. Nine years later, in collaboration with H. Steinthal, his friend and brother-in-law, Lazarus established the "Zeitschrift für Völkerpsychologie und Sprachwissenschaft" (vols. i.-xx., Berlin, 1860-90; continued as the "Zeitschrift des Vereins für Volkskunde"). From 1856 to 1858 he published his principal work, "Das Leben der Seele in Monographien" (3 vols.; 3d ed., 1883-97). It deals with the principal problems of psychology from the standpoint of the philosophy of Herbart. Written in a popular and easy style, it soon found a large circle of readers.

In 1860 Lazarus was called to the University of Bern as professor of psychology; six years later he returned to Berlin and was appointed teacher of philosophy at the Royal Military Academy (1867); and in 1874 he became professor of philosophy at the university of that city. He was one of the founders of the Schillerstiftung and for many years its president; he was also curator of the Victoria Lyceum. On the occasion of his seventieth birthday Lazarus was honored by the German emperor, the University of Bern, and the Hebrew Union College of Cincinnati. The first conferred upon him the title of "Königlicher Geheimer Regierungsrath"; the second, the degree of doctor of law; and the third, that of doctor of theology. In 1895 Lazarus, after the death of his first wife, married the widow Nahida Ruth Remy, who under his influence had embraced Judaism. During his last years Lazarus lived a retired life in Meran.

Among his shorter philosophical and historical writings may be mentioned: "Ueber den Ursprung der Sitten," 1860; "Ueber die Ideen in der Geschichte," 1861; "Zur Lehre von den Sinneserscheinungen," 1867; "Ein Psychologischer Blick in Unsere Zeit," 1872; "Ideale Fragen," 1878; "Erziehung und Geschichte," 1881; "Ueber die Reize des Spiels," 1883.

Communal Activity.

Lazarus took a very active part in the public and spiritual life of the Prussian Jews. From 1867 to 1892 he was a member of the Repräsentanten-Versammlung of the Jewish congregation of Berlin; from 1882 to 1894, vice-president of the Deutsch-Israelitischer Gemeindebund; from 1867 to 1874, president of the Berlin branch of the Alliance Israélite Universelle; in 1869, president of the Jewish Synod of Leipsic, and in 1871 of that of Augsburg. He was also vice-president of the Russian Auxiliary Committee and of the Rumanian Committee (1869-94). Lazarus was furthermore one of the founders of the Lehranstalt für die Wissenschaft des Judenthums of Berlin, and for many years president of its board of curators. He was a very effective and popular public speaker. His most important lectures on Jews and Judaism were collected and published in his "Treu und Frei," Leipsic, 1887 (contains his speeches at the meetings of the two synods; "Was Heiss National?"; "Unser Standpunkt"; "An die Deutschen Juden"; "Auf Moses Mendelssohn"; "Auf Michael Sachs"; "Aus einer Jüdischen Gemeinde vor Fünfzig Jahren").

Lazarus devoted much time and energy to combating that anti-Semitism which took its rise in Germany about 1878. He was one of the most prominent Jewish apologists of his time. Like many of his contemporaries, he believed (but erroneously) that anti-Semitism was merely a passing fancy, a phenomenon engendered by reactionary times, which could be explained away in writings or addresses. He maintained that the Jews were united only by means of their religious history ("Treu und Frei," p. 77). In this case as in many others, when considering Jewish matters, Lazarus follows the dictates of his desires rather than the interests of the common weal ("Gemeingeist"). Much cited for apologetic purposes is his definition of the concept "nation," as the essential and only objective characteristic of which he takes not the similarity of customs and morals, of territory, religion, and race, but the bond of language.

Of his more important contributions to Jewish literature may be cited: "Der Prophet Jeremias" (1894), a lecture, and "Die Ethik des Judenthums"

“Die Ethik des Judenthums.”

(part i., 1898; 2d ed., 1899; translated into English by Henrietta Szold, and published by the Jewish Publication Society of America, 1900). In the latter work Lazarus takes ethics as the resultant rather than as the basic principle of religion, and, following Kant, establishes as the principle of Jewish ethics in particular the co-equality of God and the law of autonomy, whereby the Jewish conception of God has, of course, been given up. Lazarus fails to show the historical development of the morals of Judaism according to the various sources, as has been pointed out by Herman Cohen (“Das Problem der Jüdischen Sittenlehre, eine Kritik von Lazarus, ‘Ethik des Judenthums,’” in “Monatsschrift,” xliii. 385 *et seq.*).

BIBLIOGRAPHY: E. Berliner, *Prof. Dr. M. Lazarus und die Oeffentliche Meinung*, Berlin, 1887; *Brockhaus Konversations-Lexikon*; R. Brainin, in *Ha-Shiloaḥ*, v. 45 *et seq.*; *Jew. Chron.* April 17, 1903; A. Choralnik, in *Die Welt*, vii., No. 18; Morais, *Eminent Israelites of the Nineteenth Century*, pp. 192 *et seq.*; comp. also the necrologies in *Ha-Meliẓ*, xliii., No. 79; *Ha-Ẓofeh*, i., No. 78; *Ha-Ẓefirah*, xxx., Nos. 79, 81; and in *Ha-Zeman*, i., No. 25.

S. M. Sc.

LAZARUS, MOSES: American merchant; born in New York city June 29, 1813; died there March 9, 1885. He was identified with the sugar-refining industry until 1865; thereafter he lived in retirement. In 1840 he married Esther Nathan, a member of another family prominent in the life of New York city. At his death he left seven children, two of whom, Emma and Josephine, have achieved distinction as authors. Lazarus was a member of the Shearith Israel congregation and was one of the founders of the Knickerbocker Club.

A. H. S.

LAZARUS, NAHIDA RUTH (*née* **Sturmhöfel**): German authoress; born Feb. 3, 1849, at Berlin; a descendant of a German Christian family. She was married first to Dr. Max Remy (in her writings she still signs herself “Nahida Remy”), after whose death she became a convert to Judaism and married Prof. Moritz Lazarus (1895).

Nahida Lazarus has contributed many essays and novels, treating of history, art, and theatrical criticism, sociology, etc., to the feuilletons of the “Vossische Zeitung,” “Monatszeitung,” “Westermann’s Monatshefte,” etc. She is also the authoress of: “Die Rechnung ohne Wirth,” drama, 1870; “Wo die Orangen Blühen,” story, 1872; “Constanze,” drama, 1879; “Die Grafen Eckardstein,” drama, 1880; “Schicksalswege,” 1880; “Domenico,” and “Nationale Gegensätze,” drama, 1884; “Sicilianische Novellen,” 1885; “Liebeszauber,” drama, 1887; “Geheime Gewalten,” 1890; “Das Jüdische Weib,” 1892; “Das Gebet in Bibel und Talmud,” 1892; “Kulturstudien über das Judentum,” 1893; “Humanität im Judentum,” 1894; “Ich Suchte Dich,” an autobiography, 1898; etc. Since the death of her husband she has prepared a volume of his “Lebenserinnerungen.”

BIBLIOGRAPHY: Brümmer, *Deutsches Dichterlexikon*; Hinrichsen, *Das Literarische Deutschland*, 2d ed., 1891-92.

S. F. T. H.

LEASE. See LANDLORD AND TENANT.

LEATHER.—Biblical Data: Skins of animals were employed for clothing as soon as man felt the need of covering his body to protect himself against cold and rain. With the advance of civilization such clothing was everywhere replaced by products of the loom. The same was the case among the Hebrews. The “coat of skins” was regarded by them as having been the first kind of clothing, given to man by God Himself (Gen. iii. 21); and the mantle of skins was still worn in the time of the Patriarchs (Gen. xxv. 25). In historic times the use of the mantle of skins is mentioned only in the case of the prophets Elijah and Elisha, who, in intentional contrast to the people of their day, wore the ancient, simple garb (I Kings xix. 13; II Kings i. 8; ii. 8, 13 *et seq.*); indeed, the hairy mantle came in time to be the distinguishing feature of a prophet’s garb (Zech. xiii. 4; Matt. iii. 4, vii. 15).

After the Hebrews had acquired the art of tanning, which must have been at an early date, leather came to be used for a number of other purposes. Among articles of clothing it was employed chiefly for sandals. Leathern girdles are also mentioned (II Kings i. 8 *et al.*). The warrior had a leathern HELMET to protect his head, and his SHIELD also was usually of leather. For utensils in daily use leather is principally employed among nomads, as it was among the ancient Israelites, since receptacles of leather are not liable to be broken and are easily carried about. The original form of a table, as the word שלחן indicates, was a piece of leather, which was spread upon the ground. Pails and all other vessels for holding liquids were made of leather. The leather bucket for drawing water out of a well and the leather flask—consisting of a single skin removed from the animal’s carcass as intact as possible—for holding wine or for transporting water have remained in common use in the Orient down to the present day. Skins of goats and sheep were generally used for these various purposes; more seldom, those of oxen. Concerning tanning, although it was probably familiar to the Hebrews from the oldest times, nothing is said in the Old Testament. Not once is a tanner mentioned.

A. I. BE.

——**In the Talmud:** The Talmud speaks of many articles made of skins (עור); and, as tanning was practised in Talmudic times, it is possible that such articles, or at least some of them, were of leather. The strap (“reẓu‘ah”) is mentioned as serving various purposes. Asses were hobbled with straps; and cows were led by means of straps tied to the horns (Shab. 54b). Women used to tie their hair with leathern straps (*ib.* 57a); and by similar means shoes and sandals were fastened to the feet (Neg. xi. 11), and the tefillin to the head and arm (Men. 35b). Flagellation (“malḳut”) was performed by means of three straps—one of calfskin and two of ass’ skin (Mak. 22b); straps are frequently mentioned as instruments of punishment, especially of children (Yer. Giṭ. i. 43d, *et passim*). It would appear that straps were used to tie up certain objects, as the untying of the strap is often used to designate relaxation (Yer. Bik. i. 64a, *et passim*). It is very probable that sandals generally were made of thick hide; for wooden sandals are indicated as such (Yeb. 101a, *et passim*). Besides shoes, the Talmud speaks of leather hose (“anpilia”), and of a kind of glove and foot-wear of skin for a cripple who was compelled to use his hands in order to move from place to place (*ib.* 102b).

The Mishnah, Kelim xxvi. 5, enumerates the following articles made of leather: a covering for the mule or ass; aprons worn by muleteers and by surgeons to protect their clothes; a cradle-cover; a child's breast-piece to protect it from the scratching of a cat; aprons by which wool-carders and flax-spinners protected themselves from the waste of the wool or the tow of the flax; the pad placed by the porter under his load; and skins used for various purposes by individuals not engaged in any business or trade ("'orot ba'al ha-bayit"). In mishnah 8 of the same chapter, tanners' skins are spoken of; but certainly untanned skins are meant, similar to those referred to in Shab. 49a as having been spread by the tanner for people to sit upon.

A. M. Sel.

LEAVEN (שאור): Fermenting dough (חמץ = "to be sour," "fermented"; Aramaic, חמועא). Leavened bread was probably a common article of food among the ancient Israelites (Hos. vii. 4), while unleavened bread ("maẓẓot") was prepared when food was required at short notice (Gen. xix. 3; I Sam. xxviii. 24). Such bread was designated "the bread of affliction," because of its association with Egyptian slavery (Deut. xvi. 3; Ex. xii. 34–39; see Baking; Bread; Maẓẓah). With few exceptions (Lev. vii. 13, xxiii. 17), leaven was forbidden in sacrificial offerings (Ex. xxiii. 18, xxxiv. 25; Lev. ii. 11, vi. 10; comp. Amos iv. 5; see Sacrifice). In later times, "leaven" and "corruption" were regarded as synonymous terms (Matt. xvi. 6–12; Mark viii. 15; I Cor. v. 6–8). The Rabbis, in speaking of the evil desire ("yeẓer ha-ra'"), called it "the leaven that is in the dough" (Ber. 17a; comp. Gen. R. xxxiv. 12; Yalḳ., Ruth, 601), and the term was thus extensively used by the cabalists of the Middle Ages (Hastings, "Dict. Bible," *s.v.*).

During the festival of Maẓẓot it was strictly forbidden to eat anything leavened, or even to keep such food on one's premises (Ex. xii. 14–20, xiii. 3–7, xxiii. 15, xxxiv. 18; Lev. xxiii. 6; Num. xxviii. 17; Deut. xvi. 3, 4). The punishment for eating leavened bread during these seven days was "karet" (Ker. 2a), and for preparing it, stripes (Maimonides, "Yad," Ḥameẓ, i. 1–3). The reason for this prohibition is given in Ex. xii. 34–39, although other reasons have been advanced by modern scholars (see Maẓẓah; Passover).

Kinds of Leaven.

With reference to this prohibition three kinds of leaven were distinguished by the Rabbis: (1) leavened food prepared from the five kinds of grain, wheat, barley, oats, corn, and spelt ("ḥameẓ gamur"); (2) food in which leaven of the first kind was mixed ("ta'arubot"); and (3) any leavened substance unfit for food, *e.g.*, the dough which the cooks used to place over the pot or that which the bookbinders used for pasting the leaves ("ḥameẓ nuḳsheh"). Leaven of the first kind carried with it the punishment of karet; of the second, stripes; while that of the third kind, being prohibited only by a rabbinical decree, carried no punishment with it (Pes. 43a; "Yad," *l.c.* 6; Shulḥan 'Aruk, Oraḥ Ḥayyim, 442, 1; Ḥayye Adam, 121, 1).

An Israelite may not derive any benefit from unleavened bread during Passover. He may not feed his animal with it, nor may he burn it and then make use of the fire (Pes. 5b, 21b). The Rabbis, in order to punish him who did not remove all leaven from his house before the holy day, went still further in their restrictions, and decreed that the use or benefit from any leaven belonging to an Israelite left over after the holyday was forever prohibited (*ib.* 28a, 29a; "Yad," *l.c.* i. 4). If, however, the Israelite had sold or given all his leaven to a non-Jew before Passover, it might be bought back and used by the Jew after Passover (Tosef., Pes. ii. 5, 6; Rosh, *ib.* ii. 4). It has thus become customary for one who has much leaven left to sell it to a non-Jew before Passover.

Sale of Leaven to Gentiles Before Passover.

A contract is drawn up in legal form in which all the details are set forth, and earnest-money is accepted; and the key of the room in which the leaven is stored up is delivered to the non-Jew. A common custom, followed by a great many communities, is for all the Jews of the town to make the rabbi the agent for selling all their leaven to a non-Jew. A few days before the festival every Israelite comes to the rabbi's house and signs a deed of sale and enters into the symbolical form of sale ("ḳinyan") with the rabbi; and then the rabbi draws up a separate deed for the non-Jew, to whom all the other deeds are delivered. It is also necessary to rent to the non-Jew the room in which the leaven is stored (Sha'are Teshubah to Oraḥ Ḥayyim, 448, 3; Ḳiẓẓur Shulḥan 'Aruk, 114).

If a particle of leaven fall into a boiling pot during Passover, even though the pot contain more than sixty times the amount of leaven, all the food in the pot is prohibited, and the pot itself can not be used again during the festival (Pes. 30a; "Yad," *l.c.* i. 5). If, however, the leaven fall into the pot before Passover, and the amount in the pot is sixty times the amount of leaven, the food may be eaten on the festival. Dishes or pots which have been used during the year for articles containing leaven can not be used during the festival, unless they have gone through some process of purification. Earthenware vessels which have been used for leaven must be burned again in the potter's kiln, while vessels made of metal may be used after they have undergone a process of purification ("hag'alah"). Vessels used on the fire, such as spits or broilers, must be made red hot before they can be used for Passover, while vessels that have been used in cooking, such as pots and pans, must be boiled in water ('Ab. Zarah 75b; Rosh Pes. ii. 7; "Yad," *l.c.* v. 21–26; Oraḥ Ḥayyim, 451). Dishes, spoons, and forks are made fit for use on Passover by pouring hot water over them. The custom, however, is to have these as well as all vessels, even such as have been used only for cold food or drink, boiled in the same manner as vessels used in cooking. Large vessels, such as can not be placed in other vessels in order to have them boiled, can be purified by being passed over a hot stone while hot water is being poured over them (Oraḥ Ḥayyim, 451, 6, and Isserles' note). Wooden tables upon which hot vessels containing leaven have been placed should be scrubbed with hot water, and, as is usually the custom, rubbed over with a hot stone. Polished tables which can not be washed in this manner must be covered with heavy cloth for Passover, so that the heat of the dishes placed upon them shall not reach the surface (Oraḥ Ḥayyim, 451, 20, and Be'er Heṭeb, *ad loc.*). Some rabbis are of the opinion that glassware needs no special purification for Passover; others, that no process of purification can make it fit for use (*ib.* 26, and "Magen Abraham," *ad loc.*). In some countries it is the custom to leave glasses in water for three successive days, changing the water every day, in order to make them fit for use on the festival (Ḥayye Adam, 125, 22). In order to avoid all doubt, observant Jews provide themselves with separate sets of dishes and kitchen utensils for Passover, which are stored away from year to year, being used only during the festival.

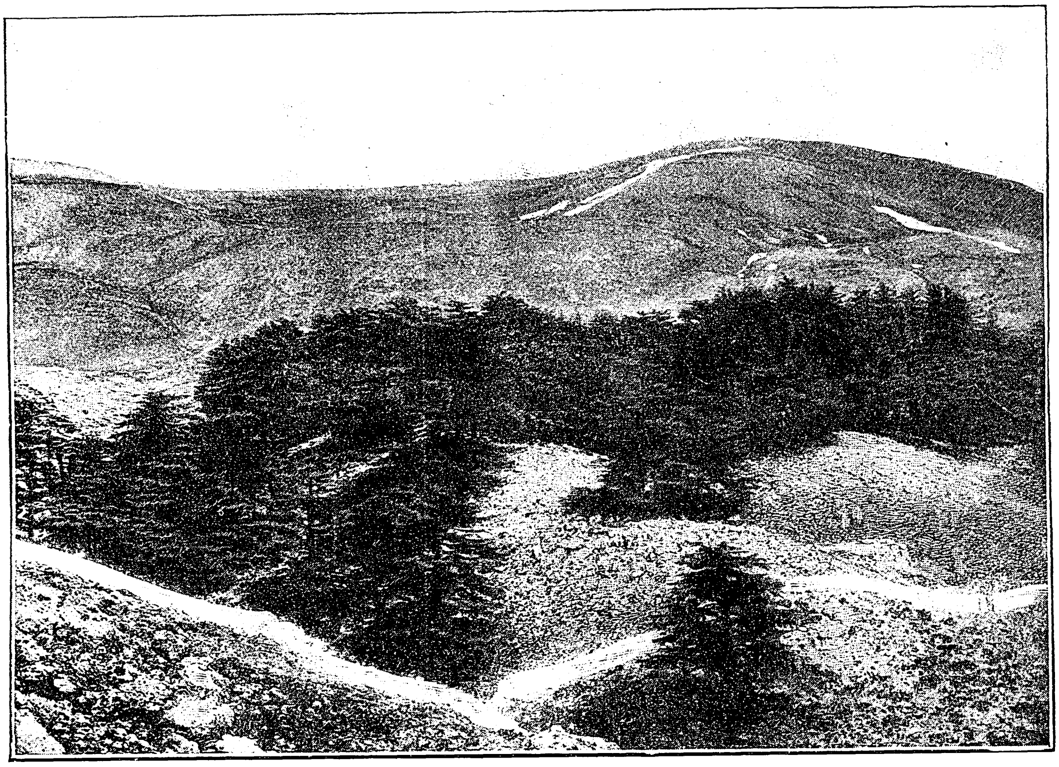

The Forest of Lebanon.
(From a photograph.)

Search for Leaven Before Passover.

Many days before Passover the pious Jewish housewife commences her house-cleaning for the festival. On the eve of the fourteenth of Nisan, although most Jewish houses are then thoroughly free from all leaven, the master of the house proceeds with the ceremony of searching for leaven ("bediḳat ḥameẓ"; Pes. 2a; see Bediḳah). Pieces of bread are placed in conspicuous places which can not be overlooked, and with a wax candle in his hand the master of the house begins the search, after pronouncing the following blessing: "Blessed art thou . . . and commandest us concerning the removal of leavened bread" (*ib.* 7b). After he has searched all the rooms and has collected all the morsels of leaven in a wooden spoon, he carefully ties them up in a rag and stores them away in a place which can not be reached by rats, pronouncing the following formula in Aramaic or in any language which he understands best: "Let all leaven that is in my premises which I have not seen and which I have not removed be as of no avail and be as the dust of the ground." On the next morning leaven may be eaten only until the fourth hour of the day (*ib.* 12b); and soon after that time all the remaining leaven is carefully collected and burned, when the master of the house repeats the formula, with a few alterations, which he recited on the previous evening (Oraḥ Ḥayyim, 431–437).

Any leaven found in the house during Passover, if discovered on the week-days of the holy day, should be immediately burned; if found on the holy day itself it should be covered with a vessel and burned in the evening. While it is being burned the above-mentioned blessing should be pronounced (Pes. 6a; "Yad," *l.c.* iii. 8; Oraḥ Ḥayyim, 446).

s. s. J. H. G.

LEAVENWORTH. See Kansas.

LEBANON (לבנון): Name of a range of mountains in Syria. In prose, with the exception of II

Chron. ii. 8 (Hebr.), the name is always written with the article, while in poetry it occurs as often without as with the article. The name (= "white") is due either to the snow which covers its peaks for the greater part of the year, and to which Jer. xviii. 14 alludes, or to the calcareous formations of the upper ranges. The topography of the Lebanon is very vaguely indicated in the Bible; it appears only as the great northern limit of the land assigned to Israel (Deut. i. 7, xi. 24; Josh. i. 4), and is mentioned as being not far from the Sea of Joppa (Ezra iii. 7). It was fully described by Greek geographers, among others by Strabo (xvi. 754): it consists of two parallel ranges running south-southwest and north-northeast, the western range being called "Lebanon," and the eastern, "Anti-Lebanon"; Mt. Hermon is the highest peak in the latter range. Between the two ranges is a valley which the Bible calls "the valley of Lebanon," where the city of Baal-gad was situated (Josh. xii. 7); the Greeks gave the name "Cœle-Syria" to the district. The Lebanon juts into the Mediterranean south of Tyre, where the rocks form an ascent to the top of the mountain; hence the Talmudic name סולמא דצור (= "the ladder of Tyre"; Yer. 'Ab. Zarah i. 9; 'Er. 80a; Beẓah 25b; comp. the Κλίμαξ Τυρίων of Josephus, "B. J." ii. 10, § 2).

Proverbial Fertility.

"Lebanon" also in the Bible includes the Anti-Lebanon (comp. Josh. xiii. 5, "all Lebanon toward the sunrising," and Cant. vii. 5 [A. V. 4], "the tower of Lebanon which looketh toward Damascus"; in both verses the Anti-Lebanon being meant). At the time of Joshua, the Lebanon was inhabited by the Hivites and Giblites, and though it formed a part of the land assigned to the Israelites it was never conquered by them (Josh. xiii. 5; Judges iii. 1-3). In the time of Solomon, the Lebanon district seems to have been in the possession of Hiram, King of Tyre (I Kings v. 6; II Chron. ii. 8). Nevertheless, Solomon appears to have erected buildings in the Lebanon (I Kings ix. 19; II Chron. viii. 6). Owing to its extraordinary fertility, the Lebanon is the mountain range most frequently mentioned in the Bible. Moses, when looking over the promised land, mentioned the Lebanon in particular (Deut. iii. 25). It was famous for its fruit (Ps. lxxii. 16), its wine (Hosea xiv. 8), and especially for its cedars, which furnished wood for the Temple (I Kings v. 6; Ezra iii. 7; Ps. xxix. 5, civ. 16; *passim*). The range had also an abundance of fir-trees and algum-trees (II Chron. ii. 8), and the thistle of the Lebanon is once referred to (*ib.* xxv. 18). The "smell of Lebanon" is spoken of in Hosea xiv. 7 and Cant. iv. 11, and by the Talmudists. "At the arrival of the Messiah, the young people of Israel will exhale an odor like that of Lebanon" (Ber. 43b). Lebanon is referred to as "Eden" by Ezekiel (xxxi. 16), and Isaiah speaks of the "glory of Lebanon" (Isa. lx. 13). It is for this reason that "Lebanon" is taken by the Prophets to designate Jerusalem (Isa. x. 34; Zech. xi. 1), while the Rabbis understood it to refer to the Temple of Jerusalem, supposing that it was so called because it cleanses Israel of sin (lit. "it whitened their sins"; Yoma 39a).

E. G. H. M. Sel.

LEBENSOHN, ABRAHAM DOB BÄR BEN ḤAYYIM (surnamed **Michailishker**; pseudonym, **Adam**): Russian Hebraist, poet, and grammarian; born in Wilna, Russia, about 1789; died there Nov. 19, 1878. Like all Jewish boys of that time in Russia he was educated as a Talmudist, but became interested in Hebrew grammar and punctuation when, at the age of eleven, he was instructed in reading in public the weekly portions of the Law. He was married, according to the custom of those times, as soon as he had celebrated his bar miẓwah; and he spent the following eight years with his wife's parents in Michailishok, government of Wilna. This gave him the surname "Michailishker," by which he was popularly known; and it also accounts for the last letter in his pen-name "Adam" (formed from the initials of Abraham Dob Michailishker), while the family name "Lebensohn," which he adopted, is a literal translation of "ben Ḥayyim." He afterward lived about four years in Osmiyany, in the government of Wilna, where he attempted to establish himself as a merchant. He was now an accomplished rabbinic scholar; but he devoted most of his leisure time to the study of Hebrew poetical and grammatical works. On returning to his native city, where he remained for the rest of his life, he engaged in teaching, a profession which he followed until his old age, except for about fifteen years in which he was engaged in the business of a broker.

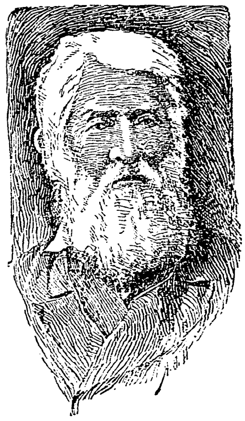
Abraham Lebensohn.

As Poet.

His first poetical work to be published was the "Shir Ḥabibim" (Wilna, 1822), in honor of the marriage of Count Tyszkiewicz, one of the most powerful noblemen of Lithuania. It was followed by "Ebel Kabed" (*ib.* 1825), an elegy on the death of R. Saul Katzenellenbogen; this established the author's reputation as a Hebrew poet. The publication of the first volume of his poetry, entitled "Shire Sefat Ḳodesh" (Leipsic, 1842; 2d ed. Wilna, 1863), marks the beginning of a new epoch in Neo-Hebrew literature in Russia. It is the first poetical work of the rejuvenated literature that can be favorably compared with the works of that nature which were produced in western European countries. It was received with unbounded enthusiasm. Thousands of young men in sympathy with the Haskalah movement, of which Lebensohn became the leading exponent in Lithuania, learned to recite the songs of "Shire Sefat Ḳodesh" by heart; and the fame of the author spread to all centers of Hebrew learning.

When Sir Moses Montefiore visited Wilna in 1846 Lebensohn prepared for his perusal an article on the condition of the Jews in Russia and the means by which it was to be improved. This interesting document, embodying the views held by the Maskilim of that period, summarized the evils from which the Jews suffered and boldly stated that they were themselves to blame for their troubles. Lack of education and of skill in handicrafts, too early marriages, the ignorance of the rabbis and teachers, and extravagance were described as the four "abot neziḳin" or chief faults; and relief was proposed, as was customary in those times, through governmental intervention (see I. M. Dick, "Ha-Oraḥ," and Lebensohn, "Yeter Shire Adam," pp. 67 *et seq.*).

As Commentator.

In 1848 Lebensohn was made one of the principal teachers in the newly established rabbinical school of Wilna, a position which he creditably filled for nearly twenty years, until he was forced by age and impaired eyesight to relinquish it. He was succeeded by his son-in-law Joshua Steinberg. In 1848, too, he began, conjointly with the bibliographer Benjacob, the publication of a new edition of the Bible, with a German translation, himself adding valuable glosses to the "bi'ur" ("Miḳra'e Ḳodesh," Wilna, 1848–53). Some of his commentaries on the Bible were later printed separately as a supplement to that edition ("Bi'urim Ḥadashim," *ib.* 1858). A second volume of "Shire Sefat Ḳodesh" appeared in Wilna in 1856 (2d ed., *ib.* 1869); and in 1869 was published "Yeter Shire Adam," the third volume of the same work, containing also poems written by his son Micah Joseph Lebensohn. The most important of his later works are the allegorical drama "Emet we-Emunah" (*ib.* 1867; 2d ed., *ib.* 1870), which has for its theme the harmonization of science and religion; and "Yitron le-Adam" (*ib.* 1874), a commentary on Ben-Ze'eb's well-known Hebrew grammar, "Talmud Leshon 'Ibri," with which it has been often reprinted. A new edition of the three volumes of "Shire Sefat Ḳodesh" appeared in Wilna in 1895.

Lebensohn was the author of several other, unimportant, works and of numerous articles in the periodicals. He exercised almost as much influence by his powerful personality as by his literary efforts, and was recognized in his later years as the pioneer of haskalah in northwestern Russia. The Maskilim of Wilna considered themselves as his pupils, while the fanatics saw in him the embodiment of all the objectionable features of the progressist movement.

He had two sons, Micah Joseph, cited above, and **Aryeh Löb,** who was a prominent business man in Wilna.

Bibliography: Fuenn, *Safah le-Ne'emanim*, pp. 156–158, Wilna, 1881; idem, *Keneset Yisrael*, pp. 36–37; Gordon, in *Yevreiskaya Biblioteka*, viii. 160–177; Mandelkern, in *Ha-Asif*, iii. 417–425; Zeitlin, *Bibl. Post-Mendels.* pp. 192–194.

H. R. P. Wi.

LEBENSOHN, MICAH JOSEPH: Russian Hebrew poet; born in Wilna, Russia, Feb. 22, 1828; died there Feb. 17, 1852. His father, the poet Abraham Bär Lebensohn, implanted in him the love of Hebrew poetry, and Micah Joseph began very early to translate and to compose Hebrew songs. He suffered from consumption during the last five or six years of his short life. In 1849 he was in Berlin, and later went to Salzbrunn and other watering-places, where he vainly sought relief from the terrible disease which had attacked him. About the end of 1850 he abandoned all hope of recovery and returned to Wilna, where he lingered until his death.

Lebensohn's poetical works are: "Harisut Troya" (Wilna, 1849; 2d ed., *ib.* 1869), a translation of the third and fourth books of Vergil's "Æneid" after Schiller's German translation; "Shire Bat Ẓiyyon" (*ib.* 1851; 2d ed., *ib.* 1869), epic poems on Jewish subjects, of which his brother-in-law, Joshua Steinberg, published a German translation entitled "Gesänge Zion's" (*ib.* 1859); and "Kinnor Bat Ẓiyyon" (*ib.* 1870), a second volume of the foregoing songs, printed posthumously by his father. The most noted elegies on his death are that by his father, entitled "Mikal Dim'ah" (in the second part of "Shire Sefat Ḳodesh") and J. L. Gordon's allegorical drama, "Ho Aḥ," which is placed in the first part of "Kol Shire Yehudah."

Lebensohn's poetry surpasses that of his father, and is characterized by a deep pathos and a beauty of expression which are rare in Neo-Hebrew verse. It is also noted for its expression of the young poet's strong longing for life and of the dread of an early dissolution which preyed on his mind.

Bibliography: Brainin, in *Ost und West*, ii. No. 4; *Der Jud* (Cracow), iv. No. 15; Mandelkern, in *Ha-Asif*, iii. 425–429.

H. R. P. Wi.

LEBERT (LEWY), HERMANN: German physician; born at Breslau June 9, 1813; died at Bex, Canton Waadt, Switzerland, Aug. 1, 1878. He studied medicine at the universities of Berlin and Zurich, graduating in 1834, and spent the following year traveling through Switzerland engaged in botanical researches. In 1836 he took a post-graduate course in Paris, and in 1838 settled in Bex as a physician. The winter months of 1842–45 he spent in Paris, occupied with studies in comparative anatomy. During the winter of 1845–46 he lived in Berlin, and in 1846 he settled in Paris.

In 1853 Lebert was elected professor of medicine at Zurich University, which position he held for six years, when he was called in a similar capacity to the University of Breslau. Resigning in 1874 he spent the last four years of his life in Nice, Vevey, and Bex.

Lebert added greatly to the knowledge of pathology and biology. He wrote numerous essays in the medical journals; among his independent works may be mentioned: "Physiologie Pathologique," Paris, 1845; "Traité Pratique des Maladies Scrofuleuses et Tuberculeuses," *ib.* 1849 (German transl. Stuttgart, 1851); "Traité Pratique des Maladies Cancéreuses," Paris, 1851; "Traité d'Anatomie Pathologique Générale et Spéciale," *ib.* 1852–64; "Handbuch der Praktischen Medicin," Tübingen, 1855; "Handbuch der Allgemeinen Pathologie und Therapie," *ib.* 1865; "Grundzüge der Aerztlichen Praxis," *ib.* 1866; "Klinik der Brustkrankheiten," Tübingen, 1874; "Verzeichniss der Schlesischen Spinnen," *ib.* 1875; "Bau und Leben der Spinnen," Berlin, 1878; "Die Krankheiten des Magens," Tübingen, 1878.

His family name was "Lewy" (or "Levy"), which he changed to "Lebert" when he adopted Christianity.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1902.

S. F. T. H.

LEBERT, SIEGMUND (SIEGMUND LEVY): Music-teacher and writer on music; born at Ludwigsburg, Württemberg, Dec. 12, 1822; died at Stuttgart Dec. 8, 1884. After completing his studies under Tomaschek, Weber, Tedesco, and Proksch, at Prague, he taught music at Munich. In conjunction with Faiszt, Brachmann, Laiblin, Stark, and Speidel, he founded (1856–57) the Stuttgart Conservatory. Lebert was highly esteemed as a music-teacher and published a large number of works on music, of which the following are the most important: "Grosse Klavierschule," published in cooperation with Stark (several editions; it has been translated into English, French, Italian, and Russian); an edition of Clementi's "Gradus ad Parnassum"; an edition of pianoforte classics (in collaboration with Faiszt, Ignaz Lachner, Liszt, and others).

The University of Tübingen conferred on Lebert the degree of doctor of philosophy, and the King of Württemberg bestowed on him the title of professor. His methods have gradually come to be regarded as somewhat laborious and pedantic. Nevertheless several able pianists were graduated from his school, among whom Anna Mehlig is one of the most distinguished.

Bibliography: Riemann, *Musik-Lexikon*, s.v.; Baker, *Biog. Dict. of Musicians*, s.v.

s. J. So.

LEBRECHT, FÜRCHTEGOTT: German educator; born at Memmelbach, Bavaria, Nov. 16, 1800; died at Berlin, Sept. 1, 1876. He studied at Fürth, and later at Presburg under Moses Sofer, devoting himself mainly to the Talmud and to the Hebrew literature of the Middle Ages. In 1827 he went to Halle, where he received a thorough grammatical training under Gesenius, whom in turn he aided in Neo-Hebraic literature. After a few years spent at Halle, he went to Berlin, where he devoted himself to literary work. He secured a position as teacher at the Lehrer-Seminar (founded under the direction of Zunz in 1840), and continued there until 1848. In 1856 he became head teacher at the Veitel Heine Ephraim'sche Lehranstalt (Bet ha-Midrash), a position he retained until his death, serving also as librarian. This institution had been established in 1774, but was not maintained on a high pedagogical plane until Lebrecht introduced modern educational methods and elevated it to a level of efficiency that attracted to it wide-spread attention.

Lebrecht was a constant contributor to Jewish periodicals, such as Geiger's "Jüd. Zeit.," Fürst's "Der Orient," the "Historische Jahrbücher für Kritik," the "Allg. Zeit. des Jud."; also to the "Vossische Zeitung" and the "Spenersche Zeitung." In 1862 he published his "Handschriften und Erste Ausgaben des Babylonischen Talmud" in the "Wissenschaftliche Blätter aus der Veitel Heine Ephraim'schen Lehranstalt," and two years later his "Verbesserter Kritische Lesarten und Erklärungen zum Talmud," Berlin, 1864. In 1874 his "Adelheid Zunz" was reprinted from the "Vossische Zeitung." His last work (posthumously published) was his "Bethar, die Fragliche Stadt im Hadrianisch-Jüdischen Kriege: Ein 1700 Jähriges Missverstädniss; Beitrag zur Gesch. und Geographie des Alten Palästina," Berlin, 1877, an enlarged reprint of his article in Berliner's "Magazin," 1876, pp. 27–40, 77–93, the principal addition being a historical appendix. Together with Johann B. Biesenthal he edited David Ḳimḥi's "Sefer Shorashim" (Berlin, 1847), and to A. Asher's edition of Benjamin of Tudela (vol. ii. London, 1841) he contributed an essay on the state of the califate of Bagdad during the latter half of the 12th century. Several of his essays—"Juden als Arabische Dichter," "Die Oppenheimer'sche Bibliothek," "Jehuda ben Koreisch, der Erste Lexicograph der Bibel"—were published in the "Orient, Lit." 1841–44. His pamphlet, "Zum 150. Geburtstage Moses Mendelssohn's," was edited by Dr. A. Berliner (Berlin, 1878).

Bibliography: Steinschneider, in *Bolletino Ital. degli Studi Orientali*, 1876, p. 153.

s. M. Co.

LECCE: Town of southern Italy, capital of the province of the same name (formerly Terra d'Otranto); contained one of the most prominent Jewish settlements in the Neapolitan kingdom before their expulsion. There are traces of the existence of Jews in Lecce at the time of the Normans (G. T. Tanzi, "Gli Statuti della Città di Lecce," p. 19, Lecce, 1898). There seem to be no special records concerning the Jews until the fifteenth century. They occupied themselves at one time with dyeing, cattle-raising, and money-lending; the last-named occupation, however, was prohibited in 1471. The same restrictions were put upon them as in most other lands: they could not own real estate or engage in the higher callings, and they were compelled to wear distinguishing badges on their dress. Still, they were under the protection of the law and seem to have been free from persecutions, as were the other Jewish communities throughout Italy. But when Giannantonio del Balzo-Orsini, the last Count of Lecce, died in 1463, and the city came under the direct rule of Ferdinand I., King of Aragon, a violent outbreak against the Jews occurred, in which the ghetto was sacked, several Jews were killed, and the remainder driven out of the place. The city then excused itself before the king by throwing all the blame upon the Albigenses and other foreigners who lived there. The king issued a decree June 20, 1464, ordering the Jews to be called back, and pointing out the injuries the city had suffered through their expulsion. On March 21, 1495, a mob invaded and set fire to the ghetto, and killed a great number of Jews; the few that saved their lives scattered throughout the kingdom. The synagogue was demolished and a church erected on its site. The Jews probably never returned to Lecce, as they were expelled from the whole Neapolitan kingdom in 1540. Lecce was the birthplace of the grammarian Abraham de Balmes ben Meïr (1450–1523).

Bibliography: G. Guerrieri, *Gli Ebrei a Brindisi ed a Lecce*, Turin, 1901; *Il Vessillo Israelitico*, 1901, pp. 84 *et seq.*, 121 *et seq.*; Aar, *Gli Studi Storici in Terra d'Otranto*, p. 234, Florence, 1888; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 22, 23; Castelli, *Gli Ebrei*, p. 431, Florence, 1899; Coniger, *Le Cronache, anno 1495*, Naples, 1700.

D. E. L.—U. C.

LE-DAWID BARUK (לדוד ברוך): Familiar title for Ps. cxliv., from the initial words of the Hebrew text, with especial reference to its employment, together with Ps. lxvii., as an introduction to the evening prayer at the close of the Sabbath. Alone among the sections of the Hebrew ritual chanted to traditional tunes, this psalm is always set to some melody in the bright and cheerful major mode.

If one rather poor eighteenth-century air preserved in south-German congregations be left out of consideration, there is a remarkable fundamental similarity in the various chants utilized by the German and Polish Jews, by the Spanish and Portuguese according to the Dutch and West-Indian tradition, and by the Italians and the Jews of the Orient. This basal similarity especially struck the traveler Moses Israel Ḥazzan ("Kerak shel Romi," p. 4b, Leghorn, 1876). The Ashkenazic and Sephardic versions likewise agree in the change from the major mode to the minor as the end of the verse is approached. This is possibly an instance of the intentional application of the teaching of Ps. cxxxvii. 6, which has affected all of the comparatively few blithe strains in the traditional melody of Jewish public worship. The influence of the originally northern melody on the southern usage is paralleled by that of the tune Addir Hu, of similar date.

Local variants are numerous. Those in the tradition of Slavonic and Teutonic regions are due largely to the necessity of transposing the second phrase of the chant to the upper or the lower octave, according as the psalm is started in the range of a bass or a tenor voice. The chief forms of the northern chant are shown in the transcription below, at the same pitch however. The first (A) is rather favored among German, the second (B) among Polish, congregations. The southern chant (C) first appears as the subject of the setting of Ps. ix. in Benedetto Marcello's "Estro Poetico-armonico," or "Parafrasi Sopra li Salmi" (Venice, 1724), where it is headed "Intonazione degli Ebrei Spagnuoli Sopra il Salmo le-David Baruk." This intonation exhibits a more marked simplicity than the two southern versions (obviously variants diverging from it) quoted by Baer in "Ba'al Tefillah," No. 714. These developments are due to the personal variations of successive cantors, a source of change from which the congregational use of the chant customary among the northern Jews has preserved their melody to a marked extent.

LE-DAWID BARUK (A)

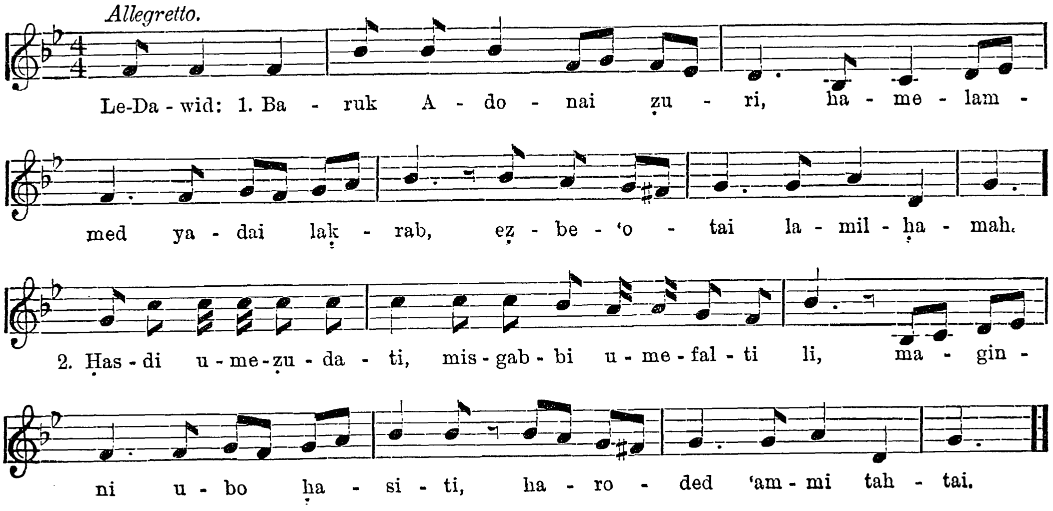
Allegretto.
Le-Da - wid: 1. Ba - ruk A - do - nai ẓu - ri, ha - me - lam -
med ya - dai laḳ - rab, eẓ - be - 'o - tai la - mil - ḥa - mah.
2. Ḥas - di u - me - ẓu - da - ti, mis - gab - bi u - me - fal - ti li, ma - gin -
ni u - bo ḥa - si - ti, ha - ro - ded 'am - mi taḥ - tai.

LE-DAWID BARUK (B)

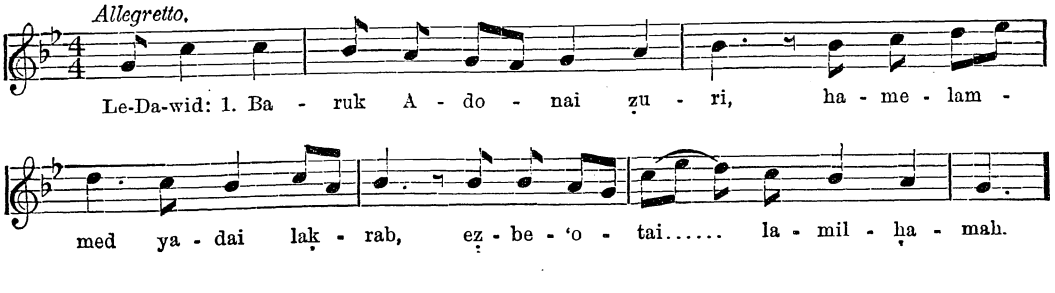
Allegretto.
Le-Da-wid: 1. Ba - ruk A - do - nai ẓu - ri, ha - me - lam -
med ya - dai laḳ - rab, eẓ - be - 'o - tai...... la - mil - ḥa - mah.

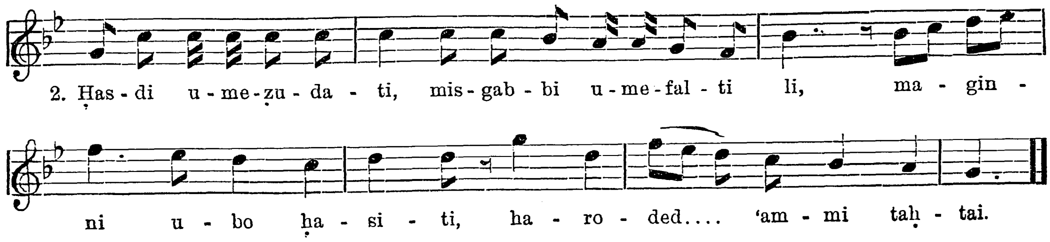
2. Has - di u - me - zu - da - ti, mis - gab - bi u - me - fal - ti li, ma - gin -
ni u - bo ha - si - ti, ha - ro - ded.... ‘am - mi tah - tai.

LE-DAWID BARUK (C)

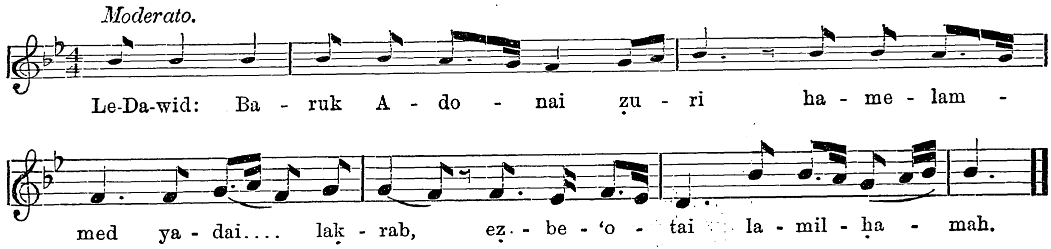
Moderato.
Le-Da-wid: Ba - ruk A - do - nai zu - ri ha - me - lam -
med ya - dai.... lak - rab, ez - be - ‘o - tai la - mil - ha - mah.

Bibliography: German forms: A. Baer, *Ba‘al Tefillah*, No. 713, Frankfort-on-the-Main, 1883; E. Breslaur, *Sind Originale Melodien bei den Juden Geschichtlich Nachweisbar?* p. 71, Leipsic, 1898; S. Naumbourg, *Recueil de Chants Religieux*, No. 42, Paris, 1874. Instrumental: Marksohn and Wolf, *Synagogal Melodien*, No. 15, Leipsic, 1875. Polish forms: Cohen and Davis, *Voice of Prayer and Praise*, No. 127, London, 1889; *Young Israel* (London), 1898, i. 340. Sephardic (Dutch) forms: De Sola and Aguilar, *Ancient Melodies*, No. 18, London, 1857. Italian: F. Consolo, *Libro dei Canti d'Israele*, part i., Florence, 1892. Oriental: S. Naumbourg, *l.c.* No. 68.

A. F. L. C.

LEDERER, ABRAHAM: Hungarian educator and writer; born Jan. 9, 1827, at Libochowitz, Bohemia. In 1840 he went to Prague, where he studied at the Teachers' Seminary and at the university. In 1853 he taught at Lundenburg, Moravia; and in 1854 he accepted the post of director of the Jewish school at Tata, Hungary, whence he was called to the Israelitische Musterschule in 1857, becoming in the following year director of the Israelitic Teachers' Seminary at Budapest.

Lederer has contributed much to pedagogics in general, and to the training of Jewish teachers in Hungary in particular. He is the founder and organizer of the Jewish normal school ("Landes-Präparandie"), of the Jewish National Teachers' Association, of the national pedagogical museum, of the Women's Industrial Association, and of the vacation colony for children. In 1869 the government commissioned him to translate Hungarian text-books into German, and appointed him director of the state seminaries and a member of the supreme board of education. Of his works the following are noteworthy: "Heimathskunde" (Pest, 1859); "Erziehungslehre für Israelitische Eltern und Lehrer" (*ib.* 1865); "Leitfaden und Lesebuch für Lehrer" (*ib.* 1870); "Methodischer Leitfaden zum Deutschen Sprachunterricht" (Budapest, 1873); "Társadalmi Pädagogia" (*ib.* 1885), on social pedagogics; "Hires Emberek Ismertető Jelei" ("Charakteristiken Berühmter Männer," 1896); "A Testi Büntetés Lélektana" (1901), on the psychology of corporal punishment; and "Iskolai Kirándulás a Csillagos Egbe" (1903), a guide to instruction in astronomy in schools.

Bibliography: Szinnyei, *Magyar Irók Elete*; *Izraelita Tanügyi Értesitő*, 1897.

S. L. V.

LEDERER, JOACHIM K.: Austrian playwright; born at Prague Aug. 28, 1808; died at Dresden July 31, 1876. Lederer received only a meager education under a private tutor. He began the study of medicine, but after a year's experience discarded it for law, and received his degree of D.C.L. He found, however, that, being a Jew, there was no prospect for him as a professor in any of the universities, and, the practise of law offering no attractions to him, he devoted himself to dramatic authorship. He developed great skill in reproducing, with keen humor and a touch of satire that won for him an assured place on the Austrian stage, the peculiar characteristics of his countrymen. Among his most successful comedies are: "Häusliche Wirren," "Geistige Liebe," "Die Weiblichen Studenten," "Eine Rettende That," "Die Zwei Kranken," and "Die Kranken Doctoren," in writing the last of which W. M. Gerle was collaborator.

Bibliography: *Allg. Deutsche Biographie*, xviii. 116.

S. M. Co.

LEE, SIDNEY: English editor; born in London Dec. 5, 1859; educated at City of London School and Balliol College, Oxford. Almost immediately on leaving college he became associated with Sir Leslie Stephen as assistant editor of the "Dictionary of National Biography" for the first twenty-one volumes (1881–90). For the following five he was joint editor, and for vols. xxvii. to lxiii. and the supplement and index (41 vols. in all) he was sole editor of this national undertaking, which was finished in 1903. In recognition of his work he was made honorary doctor of letters by the Victoria University in 1900. Lee visited the United States on a lecturing tour in 1903.

Besides his work on the dictionary he has edited Lord Berner's translation of "Huon of Bordeaux," 1883–85; Lord Herbert of Cherbury's "Autobiography," 1886; and a facsimile of the first folio of Shakespeare, 1902. Of the lives contributed by him to the "Dictionary of National Biography" two have been issued separately and have established themselves as standard biographies, namely: "William Shakespeare," 1898; and "Queen Victoria," 1902.

Bibliography: *Who's Who*, 1904.

J.

LEEDS: Manufacturing town in Yorkshire, England. It possessed a small Jewish community before the year 1840, divine service being held in a small room in Bridge street, little better than a loft, access to which was gained by means of a ladder. On May 12, 1840, a plot of land in the Gelderd road was granted by the Earl of Cardigan for a cemetery, which plot was afterward enlarged, and now belongs to the Old Hebrew Congregation (the "Great Synagogue") in Belgrave street. The first Jewish wedding in Leeds took place on June 1, 1842.

The First Synagogue.

Divine service continued to be held in Bridge street until 1846, when a room in Back Rockingham street was transformed into a temporary synagogue, mainly through the instrumentality of the late Gabriel Davis, whose nephew, Edward Davis, continued to interest himself in the affairs of the synagogue till his death in 1895. In 1850 the rabbi was the Rev. Ephraim Cohen. In 1860 the congregation removed to a new building in Belgrave street. This soon became too small; and in 1877 the present synagogue was erected on a site part of which had been covered by the original structure.

Meanwhile the community was developing in other directions. In 1869 a ḥebra was formed in St. Alban's street, which became a congregation in 1873, the members at the same time acquiring a cemetery situated in the Gelderd road, which was extended in 1895 by an additional purchase of land adjoining the original plot. In 1883 a large private mansion standing in spacious grounds in St. John's place, New Briggate, was acquired and adapted for use as a synagogue. The congregation continued to worship there till 1894, when the house was demolished, and the present building was erected on the site, a convenient room for a school being provided in the basement.

Next in order of seniority is the Central Congregation, founded in 1887. This also was developed from a ḥebra, and was originally known as the Maiempoler Congregation. A cemetery was also acquired on a site adjoining that of the New Briggate congregation. In 1898 the congregation removed to its present synagogue in Templar street.

In 1876 an association called the "Polish Ḥebra" had been formed, the members of which in 1890 resolved to form themselves into a new congregation. Purchasing a chapel with a good basement in Byron street, they made the necessary alterations, and opened the building for divine service. For some time it was known as the "Polish Congregation," but is now usually called the "Byron Street Congregation." In 1893 the members acquired a plot of ground in Farnley, which was consecrated as a cemetery.

Bet ha-Midrash.

The bet ha-midrash began in 1873 with a small room for the purposes of prayer and study. From this developed the present Bet ha-Midrash ha-Gadol, which was opened in Hope street in 1895, in the heart of the Jewish quarter. Recently there has been a movement to constitute it a congregation. A plot of land has been purchased adjoining the cemetery belonging to the New Briggate congregation, and a wall enclosing the site has been built.

Classes for religious education were at first formed in connection with the Great Synagogue, but, these proving inadequate, in 1876 the Talmud Torah school for the free education of poor boys was founded. No provision, however, was made for girls. When the Rev. M. Abrahams arrived in Leeds classes for boys and girls were formed in connection with the Belgrave Street Synagogue. The accommodation proving insufficient, the Leeds school board was approached, and it agreed to grant the use of one of its schools for the purpose of religious education. In 1888 the Leeds Hebrew and religion classes for boys and girls were opened in connection with the board school in Gower street, Leylands. Four of the board schools are attended almost exclusively by Jewish children; and the school in Gower street showed the most successful record of attendance (percentage 99.47) in the United Kingdom during the year ending April, 1901.

Education and Philanthropy.

The Jewish Board of Guardians was founded in 1878. For many years it has been presided over by Paul Hirsch. In its benevolent work it has been assisted by two Jewish ladies' societies; by the Dorcas Society, founded in 1897 to provide clothing for the poor; by the Biḳḳur Ḥolim Society, founded in 1876 for the relief of the indigent ailing; by the Haknasat Oreḥim, or Poor Jews' Shelter, founded in 1890; and by the Kasher Kitchen, founded in 1901. There is also a Ḥebra Ḳaddisha, founded in 1895, in connection with the Belgrave Street Synagogue. In addition to these societies there exist the Hebrew Literary Society and the Leeds Jewish Young Men's Association. About 1,800 working men belong to the Amalgamated Jewish Tailors, Machinists, and Pressers' Trade Union, which is in part a friendly society and mainly supports a new cemetery in Farnley, opened in 1901, and adjoining that belonging to the Byron Street Congregation. There are also a branch of the Anglo-Jewish Association, a B'nai Zion Association, several Zionist Associations, a company of the Jewish Lads' Brigade, and seven friendly societies.

Paul Hirsch, the first Jewish justice of the peace in Leeds, was elevated to the magisterial bench in 1899. M. Zossesheim, a former vice-president of the chamber of commerce, is consul for Italy.

The Jewish community of Leeds, numbering about 20,000 in a total population of 428,953, is the third largest in the United Kingdom, being exceeded by those of London and Manchester only.

J. M. A.

LEESER, ISAAC: American rabbi, author, translator, editor, and publisher; pioneer of the

Jewish pulpit in the United States, and founder of the Jewish press of America; born at Neuenkirchen, in the province of Westphalia, Prussia, Dec. 12, 1806; died at Philadelphia, Pa., Feb. 1, 1868. Educated at the gymnasium of Münster, he was well grounded in Latin, German, and Hebrew, besides having studied the Talmud tractates Beẓah, Baba Meẓi'a, and a part of Ḥullin and Baba Batra under Hebrew masters. At the age of seventeen he emigrated to America, arriving at Richmond, Va., in May, 1824. His uncle, Zalma Rehiné, a respected merchant of that city, sent the youth to a private school; but after ten weeks the school was closed, and for the next five years Leeser was employed in his uncle's counting-room. Unfavorable as were the circumstances for a growth of Jewish knowledge, the young man showed his bent by voluntarily assisting the ḥazzan to teach religion on Saturdays and Sundays and also by appearing in the public prints from time to time in defense of Judaism when assailed.

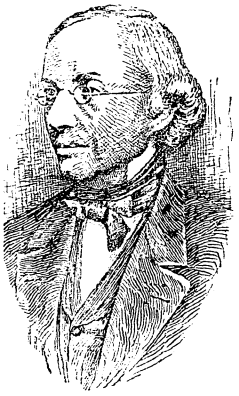
Isaac Leeser.

Elected at Philadelphia.

In 1828 an article in the "London Quarterly" reflecting on the Jews was answered by Leeser in the columns of the "Richmond Whig"; and the reply attracted the attention of the Jewish communities of Richmond and Philadelphia. About that time (Oct. 18, 1828) the Rev. Abraham I. Keys, ḥazzan of the Congregation Mikveh Israel of the latter city, died, and a successor was needed. Leeser was induced to accept the congregation's invitation to present himself as a candidate. His own view of the situation is given in a letter written by him six years later to the chief rabbi Solomon Hirschel of London: "Knowing my own want of proper qualification, I would never have consented to serve, if others more fitting in point of standing, information, or other qualities had been here; but this not being the case (as is proved by there being yet two congregations at least in this country without a regular ḥazzan), I consented to serve."

In Aug., 1829, Leeser went to Philadelphia with the manuscript of his first book ("The Jews and the Mosaic Law") in his pocket and great thoughts for Israel in his mind. Up to that time the ḥazzanim in America had been merely precentors. There was, however, a new movement in Europe. The Hamburg Temple had put forward Gotthold Salomon; and preaching in German had become the Reformed fashion, while the new Conservatives had met it by electing to the Hamburg rabbinate Bernays, who also delivered sermons in the vernacular. Something of this ferment had leavened the thoughts of Leeser; and he hoped to transform the reading-desk into the pulpit and the teacher's rod into the editorial wand.

On June 2, 1830, he delivered his first English discourse, and thenceforward preached with reasonable regularity, though on sufferance only, until June 18, 1843, when the congregation formally accepted the sermon as regular.

The scarcity of books concerning the Jewish religion emphasized the fact that there was no American Jewish publisher. Having translated Johlson's "Instruction in the Mosaic Religion," Leeser issued in the winter of 1829-30 proposals to publish it and "The Jews and the Mosaic Law." As no one would take the risk, however, he became his own publisher. The following are his publications:

1830 (Aug.). Johlson's Instruction in the Mosaic Religion.
1833. The Jews and the Mosaic Law.
1837. Discourses. 2 vols. Portuguese prayers, with his own translation. 6 vols.
1838. Hebrew Spelling-Book.
1839. His Catechism.
1841. The Claims of the Jews to an Equality of Rights. Discourses. 1 vol.
1843. The Occident, a monthly magazine (continued till his death, and, under the editorship of Mayer Sulzberger, one year thereafter; vols. xvii. and xviii. were issued as a weekly. 26 vols.).
1845. The Pentateuch (Hebrew and English). 5 vols.
1848. Daily Prayers, German Rite (with his Eng. transl.). 1 vol.
1853. His translation of the Bible. 1 vol. 4to.
1857. Second edition of the Bible. 18mo. Portuguese prayers. 2d ed. 7 vols.
1859. Dias' Letters.
1860. The Inquisition and Judaism.
1864. Meditations and Prayers. Aguilar's "Jewish Faith" and her "Spirit of Judaism."
1867. Collected Discourses. 10 vols. Mosaic Religion. 2d ed.

Besides accomplishing the literary work involved in the foregoing, he translated Schwarz's "Geography of Palestine," and with Dr. Jaquett saw through Lippincott's press an edition of the Hebrew Bible.

Leeser retired from the Congregation Mikveh Israel in 1850, and did not again take office until 1857, when the newly formed Congregation Beth-El-Emeth in Philadelphia called him, and he remained its minister until his death.

When Leeser commenced his public career the scattered Jewish individuals and the members of congregations in the United States did not number more than from 12,000 to 15,000. His purpose to mold these into a community was to be achieved in part by the pulpit and in part by the press.

Besides engaging in the activities sketched above, Leeser participated in all Jewish movements. He was the earnest promoter of all the national enterprises—the first congregational union, the first Hebrew day-schools, the first Hebrew college, the first Jewish publication society—and of numberless local undertakings. The "Occident" acquired a national and even an international reputation; the Maimonides' College, of which he was president, paved the way for future Jewish colleges in the United States; and his translation of the Bible became an authorized version for the Jews of America.

In the religious controversies of his time Leeser took an active part on the Conservative side, and lived and died in the unshakable belief that the existence of opposing parties was but transient and short-lived.

A. M. Sc.

LEEUW, JACOB HEYMANN DE: Dutch Talmudist; born at Leyden 1811; died at Amsterdam Sept. 15, 1883. He removed to the latter city in 1874, and was appointed rabbi at the bet ha-midrash. He was the author of the following Talmudical works: "Shoshannat Ya'aḳob," Leyden, 1848; "Peri 'Eẓ Ḥayyim," *ib.* 1852; "Debarim Aḥadim," *ib.* 1853; "Naḥalat Ya'aḳob," Rotterdam, 1857; and "Ḥeleḳ Ya'aḳob," *ib.* 1858.

Bibliography: Roest, in *Isr. Nieuwsbode*, 1883, No. 13.

S. E. Sl.

LEFMANN, SALOMON: German philologist; born at Telgte, Westphalia, Dec. 25, 1831, his family being old Westphalian settlers. He was educated at the Jewish school of his native town, at the seminary and academy at Münster, and at the universities of Heidelberg, Berlin, and Paris (Ph.D., Berlin, 1864). In 1866 he became privat-docent, and in 1870 assistant professor, in the University of Heidelberg; and he is at present (1904) honorary professor of Sanskrit there.

Lefmann has taken a great interest in Jewish communal affairs. While preparing himself for the university and during his employment as a public teacher he held also the positions of tutor and schoolmaster in several small communities of Westphalia; and at Heidelberg in 1887 he was president of the Zedaka Verein, a society for the aid of the poor.

Through his "Ueber Deutsche Rechtschreibung" (in "Virchow und Holzendorff's Wissenschaftliche Vorträge," 1871) and "Zur Deutschen Rechtschreibung" (in "Münchner Allgemeine Zeitung," 1871, Nos. 136, 209, 274) Lefmann took part in the movement for the establishment of a correct and uniform system of spelling in German.

Lefmann's principal philological works are: "De Aristotelis in Hominum Educatione Principiis," Berlin, 1864; "August Schleicher," Leipsic, 1870; "Lalita Vistara" (edited and translated), Halle, 1883, 1902; "Gesch. des Alten Indiens," Berlin, 1879-90; 2d ed., 1898; "Franz Bopp," 2 vols., Berlin, 1891-97.

S. F. T. H.

LEGACY. See Will.

LEGAL INSTRUMENTS. See Deed.

LEGAL PROCESS. See Procedure.

LEGALISM. See Nomism.

LEGHORN (Italian, **Livorno**; Hebrew, לבורנו. לבורני): Seaport city of Tuscany. Its Jewish community, although the youngest among the large communities of Italy, was for some time the foremost because of the wealth, scholarship, and political rights of its members. The first traces of a Jewish settlement are found about 1583. The endeavors of the Medici to promote the growth of the city and of the harbor brought in many new settlers; and the Spanish Maranos persecuted by Ferdinand II. also found a refuge here in 1590. In 1591 and 1593 all persons desiring to settle at Leghorn, including Jews, were assured the most extensive rights and privileges. Many Jews were attracted by this promise; and the community of Pisa received the privilege of founding a branch at Leghorn with a synagogue and cemetery. In 1597 the Jews of Leghorn received as a community autonomous rights.

Rights and Privileges.

The community had complete jurisdiction both in civil and in criminal cases. In 1593 a special judge was assigned to the Jewish court, from whose sentence appeal could be made only with the permission of the grand duke. As controversies arose regarding the extent of the jurisdiction, it was decreed that the infliction of severe penalties, such as sentences of death and penal servitude, should be confirmed by the public court. The Jewish court was abolished in 1808, when Tuscany was incorporated into the French empire; it was revived in 1814, its jurisdiction, however, being confined to questions relating to marital law. In 1822 such cases also were assigned to the municipal courts, the directors of the community retaining the privilege of giving advisory opinions. Since 1866 the "Codice Civile" and civil marriage obtain in Leghorn as throughout the kingdom.

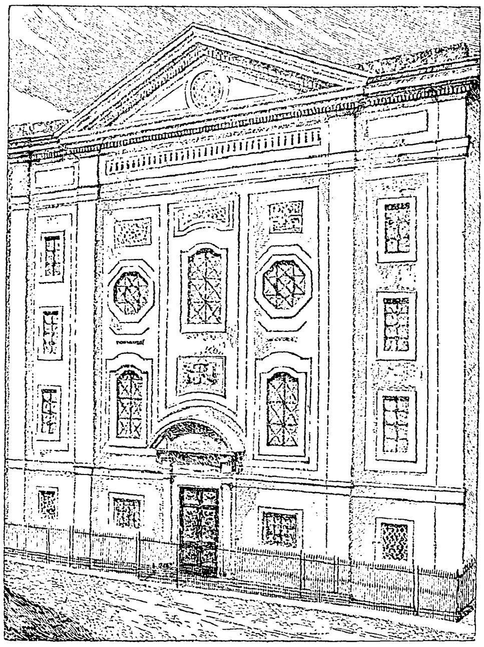

Synagogue at Leghorn.
(From a photograph.)

The Leghorn community had the right of succession in all cases where the deceased died without natural or legal heirs. This privilege was likewise abrogated in 1808 by the French laws, and was never restored.

When the Jewish community was established (in 1593) the directors were empowered to grant safe-conducts and immunity as regards previous crimes and debts to all Jews who settled at Leghorn, and the latter were accepted as citizens by the communal directors on a majority vote of two-thirds. The right of immunity in the case of previous crimes was soon abrogated, while that of immunity from debt was limited in 1786 to debts that had been incurred more than four months previously; and this rule continued down to 1836. The right of naturalization, however, remained in force until 1859, when the Jews received full citizenship.

Taxes.

From the beginning the Jewish community had the right to impose taxes for the purpose of defraying its expenses. This right was confirmed in 1715, 1782, and 1814. In 1829 it was even amplified. The taxes were as follows: (*a*) "Ẓorke ẓibbur," ½ per cent of their income, payable by all Jews living at Leghorn, or engaged in trade or commerce there, and having a yearly income of more than 1,500 lire.

(*b*) "Diritto nazionale," a duty on all goods imported or exported by Jews through the port of Leghorn, at the rate of ⅛ per cent for resident and ¼ per cent for non-resident Jews. Merchants were required to keep a special column in their books for this tax.

(*c*) Beginning with 1767, a special tax upon private synagogues, in order to prevent their multiplication.

(*d*) Special tax on meat slaughtered according to the Jewish ritual. In recent times all these taxes have been gradually abolished, and a single tax, "sussidio obbligatorio," covering all the needs of the community, has been substituted.

Constitution of 1780.

When the municipality received its constitution in 1780, Jews were declared eligible to the municipal council, though they were excluded from the magistracy; but as house-owners they had the right to send a deputy to the latter, which deputy took part in the government of the city, and had the same privileges and salary as the Christian magistrates. The municipal constitution of 1808 abrogated this privilege; but it was renewed in 1816 and remained in force down to 1845, when Jews became eligible to all municipal offices.

Organization.

The administration of the community, which in the course of time underwent material changes, was entrusted at its foundation in 1593 to a council of five members, designated "capi" or "massari della sinagoga." They had to be prominent, well-to-do merchants; they were elected for one year, and were not immediately reeligible. In consequence of irregularities during an election, it was decreed in 1637 that the massari should be designated by lot by the community of Pisa; but owing to repeated irregularities new methods were adopted in 1642, and five massari were appointed from a council of fifty persons who had been chosen from among all merchants and house-owners over twenty-five years of age. In 1667 in addition to the massari there was a council of twelve deputies, who were elected for life. There was furthermore a council of forty "able and capable citizens" in three commissions, from whom the massari were chosen. In 1693 a great council of sixty members, having all the rights of a modern parliament, was introduced; of this council twenty members sat in rotation each year, the entire body being convened only on important occasions. By this constitution (*i.e.*, the constitution of 1693) the administrative corporation was divided into two bodies, one legislative and the other executive. It, however, remained in force only a short time. In 1715 another body of officers was introduced, when the grand duke appointed three members of the great council as censors for a period of two years. They were empowered to examine the books of the community and to supervise the expenses. On the extinction of the house of Medici the Duke of Lorraine confirmed the constitution, with slight modifications, and it was again confirmed in 1803 under the short-lived kingdom of Etruria. During this whole period the important principle prevailed that all the members be obliged to accept communal offices, and the administration be aided by a chancellor appointed and salaried by the grand duke.

Recent History.

The privileges as well as the constitution of the community were temporarily abrogated in 1808, when Tuscany was incorporated with France. Leghorn received the consistorial constitution drafted by the Sanhedrin of Paris in 1806, and was made the seat of a consistory for the Mediterranean district. Two rabbis and three laymen were appointed members of this consistory Sept. 6, 1810. In 1814 the old constitution was revived, and the grand duke appointed three massari for a period of three years and a council of forty for life. In 1861, on the establishment of the kingdom of Italy, the old constitution was entirely abrogated; and during the following interregnum the community was governed by three members. In 1881 the community was finally reorganized, with new statutes in conformity with the principles obtaining in most of the Italian communities.

The Jews of Leghorn suffered no persecutions, nor were any restrictions imposed upon them, during the entire time of their residence in the city. Their industry and ambition as well as their connections with the East contributed greatly to the development of commerce and industry. Thus Leghorn grew from a small fishing-village into a rich and powerful commercial center. The Jews dominated part of the commerce. A traveler of the seventeenth century says that the Christians had to keep holiday on the Sabbath on their account. The community, which consisted mainly of Spanish and Portuguese immigrants, retained the ancient traditions. Down to the nineteenth century communal business was transacted partly in Portuguese; the Spanish ritual was observed in the synagogue; important hafṭarot were translated into Portuguese; and sermons were delivered in that language. The Jews preserved also the gentility and self-confidence characteristic of them in their Spanish homes. In 1603 they built a synagogue which is still one of the finest architectural monuments of the city.

The rabbinate of Leghorn, continually acquiring new learned members from the East, and through its connections with the Sephardim of Amsterdam and London, was widely known for its scholarship. Many of the merchants also devoted themselves to study, taking up under the guidance of their rabbis medicine, astronomy, philosophy, and the classics, in addition to Jewish science. Of the numerous Jewish scholars who either were natives of Leghorn or lived there for some time may be mentioned: Solomon Ayllon, Ḥayyim Joseph David Azulai, Elijah Benamozegh, David Castelli, Benjamin Espinosa, Jacob Ḥagiz, Malachi ha-Kohen, Raphael

Meldola, Sabato Morais, Jonah Nabon, Immanuel Ḥaj Richi, and Hezekiah da Silva. The present (1904) chief rabbi, Dr. Samuel Colombo Coën, has published several sermons.

Through its connection with the East, Leghorn was always a center for cabalists, especially at the time of the Shabbethaian controversies; and even in recent times cabalists and mystics found support and encouragement in the city.

The community evinced interest in the general welfare, especially by ransoming prisoners landed at Leghorn. The members were also charitable toward their unfortunate coreligionists in foreign countries. In 1648 they levied a special tax for the benefit of the Polish Jews; and more recently they were among the first to join the Alliance Israélite Universelle. At various periods the Jewish community of Leghorn numbered 10,000 persons; as late as 1848 it was estimated to number 7,000. As the commerce of the city declined, many emigrated; and to-day (1904) there are about 3,000 Jews in the city. The community, formerly so wealthy, has become very impoverished.

Foundations.

Among the many philanthropic foundations the schools, which were once widely famed, are especially noteworthy. Besides the chapels, of which there are a number in addition to the large synagogue (two being named after the rabbis Ergas and Azulai), the following institutions may be mentioned: (1) Beneficenza Israelitica, organized in 1683 by the levying of a special tax and intended for the relief of the communal poor as well as for the ransoming of prisoners. Subsequently its operations were limited to giving pecuniary relief to the indigent. It has been enriched by many legacies. The trustees are at the same time trustees of the communal schools, Pie Scuole Israelitiche di Livorno, which, richly endowed, were the pride of the community, and excited the admiration of educators and travelers. As early as the beginning of the nineteenth century there were two Jewish schools, an elementary school with three grades and a higher school with six grades, having at that time together a fund of 86,000 florins. The schools subsequently received bequests from the Franchetti family. At present they include a kindergarten ("asili infantili"), an elementary school for boys and girls, a drawing-school for boys learning a trade, and a trade-school for girls. Instruction is given both in secular and in religious subjects. Connected with these schools is a rabbinical seminary ("istituto rabbinico"), which gives instruction in advanced Hebrew, rabbinical science, and theology, in addition to the regular college course. Included in the bequests made to these schools, which are among the wealthiest Jewish educational institutions in existence, are a large legacy by Samuele del Mare (1885) and a foundation for distributing prizes for scientific works. (2) Spedale Israelitico, founded in 1826 by Solomon Abudarham, and enriched by many bequests from his relatives and from the Franchetti family (building opened in 1863). (3) Moar Abetulot ("maritare donzelle"), founded in 1644 by prominent Spanish families for providing brides with dowries, and affording relief to impoverished members. The membership and government of this institution are hereditary; and, being in the nature of a family foundation, it has preserved the genealogies of all its members. (4) Malbisc Harumim, Vestire Poveri, instituted in 1654, for clothing the poor, especially the teachers and pupils of the Jewish schools. (5) Opera Pia Franco, founded by Joseph Franco in 1772 for the promotion of rabbinical studies, giving dowries to poor brides, and the support of Jews in Palestine. All these foundations have been recently obliged to change their statutes and government in conformity with the Italian law for the administration of philanthropic institutions.

Between 1650 and 1657 there was at Leghorn a Hebrew printing-press, and in 1703 another was established there; these together have issued many prayer-books, especially for the East, in addition to many cabalistic works.

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D. I. E.

LEHMANN, BEHREND. See BERMANN, ISSACHAR HA-LEVI.

LEHMANN, EMIL: German jurist; born at Dresden Feb. 2, 1829; died there Feb. 25, 1898; son of the merchant Bonnier Lehmann. He attended the Israelitische Gemeindeschule and the Kreuzschule in Dresden, and then (1848) went to Leipsic and devoted himself to the study of jurisprudence until 1851. On his return to Dresden he applied himself to journalism, and was connected eight years with the "Sächsische Dorfzeitung." With Bernhard Beer, Zacharias Frankel, and Wolf Landau he engaged in the struggle to secure a larger measure of legal rights for the Jews of Germany. The legislation of 1868 in Saxony, by which this aim was attained—at least so far as that kingdom was concerned—is to be credited to his efforts and those of his collaborators. In 1863 he began the practise of his profession as an attorney, and later as royal notary.

Lehmann took an active part in public affairs, and from 1865 to 1883, with but short intervals, was a member of the city council of Dresden, and most of the time its vice-president. He was a member of the Landtag of Saxony from 1875 to 1880, as an adherent of the Fortschrittspartei. When the anti-Semitic agitation, inaugurated by Stöcker, set in throughout Germany, he took a considerable part in the pamphlet warfare of the period.

For several decades Lehmann was president of the Jewish congregation in Dresden, an interesting history of which, covering the period of his recollection, he wrote under the title "Ein Halbjahrhundert in der Israelitischen Religionsgemeinde zu Dresden," Dresden, 1890. He wrote also, under the title "Der Polnische Resident Behrend Lehmann," Dresden, 1885, a sketch of the founder of the congregation, his own ancestor. Among his other writings should be noted: "George Gottfried Gervinus," Hamburg, 1871; "Zur Synode," Breslau, 1871; "Höre Israel," *ib.* 1871; "Lessing und Seine Bedeutung für die Juden," Dresden, 1879; "Gabriel Riesser," Leipsic, 1881; and "Die Juden Jetzt und Einst: Zur Lösung der Judenfrage," Dresden, 1887.

After his death his children and a number of his friends edited and published a collection of his writings under the title "Emil Lehmann, Gesammelte Schriften," Berlin, 1899.

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S. M. Co.

LEHMANN, JOSEPH: German journalist; born at Glogau Dec. 28, 1801; died at Berlin Feb. 19, 1873. At the age of fifteen he found his way to Berlin, and secured a position as office-boy in a banking-house. He studied assiduously, and strove to gain a footing in literature through the channel of journalism. From 1827 to 1842 he occupied an editorial position on the "Preussische Staatszeitung." In 1832 he established the "Magazin für die Literatur des In- und Auslandes," published as a supplement to the "Staatszeitung" until 1842, when it was issued as a separate publication, which occupied a unique position as an intermediary between German literature and that of non-German countries.

Lehmann was for several decades president of the Gesellschaft der Freunde in Berlin, founded in 1792 by the Mendelssohnian group. He took an active part in the establishment of the Hochschule für die Wissenschaft des Judenthums, and contributed materially to the poor students' fund of the Jewish Theological Seminary at Breslau.

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S. M. Co.

LEHMANN, JOSEPH: French chief rabbi; born at Belfort Nov. 1, 1843. He numbers among his ancestors on his father's side R. David Diespeck, the author of "Pardes Dawid" (Sulzbach, 1786), and on his mother's side six Swabian rabbis. Educated at first by his father, who was for fifty years rabbi at Belfort, he completed his studies at the rabbinical seminary of Paris, and was ordained rabbi in Sept., 1867. Two years later he succeeded Zadoc Kahn as rabbi of the Temple of the Rue Notre Dame de Nazareth.

Lehmann was almoner of the army of Paris during the Franco-Prussian war of 1870-71; almoner of the fourth army corps, 1874-90; professor of the Talmud at the Talmud Torah of Paris, 1874-90; and was appointed director and professor of the Talmud in the seminary of that city in 1890. He was president of the Société des Etudes Juives in 1898, was elected officer of the Academy in 1886, and was made chevalier of the Legion of Honor in 1898.

Lehmann's works include: "Le Procès d'Hérode: Saméas et Pollion," Paris, 1892; "Les Sectes Juives Mentionnées dans la Mischna de Berakhot et de Meguilla," Paris, 1896; "Assistance Publique et Privée dans l'Antique Législation Juive," *ib.* 1897; "Quelques Dates Importantes de la Chronologie du 2e Temple à Propos d'une Page du Talmud, Aboda Zara 8b," *ib.* 1898.
S. J. Ka.

LEHMANN, LÉONCE: French lawyer; born at Augsburg, Bavaria, Feb. 24, 1836; died in Paris Dec. 27, 1892. He was educated in the latter city, where he studied law, and in 1856 became private secretary to Dr. Spitzer, Turkish minister to Naples, holding this position until the fall of the kingdom of Naples in 1860. There he translated the "Tuenzio Mamiani" under the title "Un Nouveau Droit Européen," and on his return to France in 1861 received his doctorate in law, presenting the thesis "La Condition Civile des Etrangers en France." He was admitted to the Paris bar, and subsequently practised law before the Court of Appeals.

At the outbreak of the Franco-Prussian war in 1870, Lehmann was appointed by Adolphe Crémieux, then minister of justice, secretary-general of this department, but on the resignation of his chief he returned to the Court of Appeals, where he practised successfully for over twenty years. He was repeatedly elected a member of the governing board of the Society of Advocates, while his activity in the interests of Judaism was evinced by the fact that he was a member of the Central Consistory after 1873, and of the committee on the Jewish Seminary and of the Ecole de Travail. In addition he was for twenty-four years one of the central committee of the Alliance Israélite Universelle, of which he was at first treasurer and later secretary. In 1869 Lehmann and Narcisse Leven traveled in Russia to study means for the alleviation of the sufferers by the famine there. He was decorated with the Turkish Order of the Medjidie, and in 1880 was made a chevalier of the Legion of Honor.

BIBLIOGRAPHY: Leven, *Bulletin Alliance Israélite*, 1892, No. 17, p. 14; Zadoc Kahn, *Souvenirs et Regrets*, p. 338.
S. J. Ka.

LEHMANN, MARCUS (MEYER): German rabbi; born Dec. 29, 1831, at Verden, Hanover; died at Mayence April 14, 1890. After graduating from the gymnasium, he studied Hebrew at Halberstadt under Israel Hildesheimer. He then went to Berlin University, and thence to Prague, to continue his theological and secular studies. He was graduated Ph.D. from the University of Halle.

In 1853 the congregation of Mayence, when building its new temple, provided for the introduction of an organ. Those of the members who were opposed to this innovation seceded, and organized the Religionsgesellschaft, which in 1854 extended to Lehmann a call as rabbi and preacher. He accepted the position and remained with the congregation until his death.

In 1856 he dedicated a new synagogue, which the congregation owed mostly to his efforts (this was replaced in 1879 by the present edifice), and he founded a religious school which in 1859 was developed into a Jewish school where both religious and secular branches were taught.

With the establishment of the "Israelit," Lehmann attained a high position as one of the leaders of the movement for the maintenance of Orthodox Judaism in Germany. In 1860 Ludwig Philippson's "Allgemeine Zeitung des Judenthums" was practically the only Jewish periodical exerting a profound influence in extending the ideas of the Reform party. In May of that year the "Israelit" made its appearance, and from the outset it acquired a great reputation and wide circulation. In the course of time it absorbed the "Jeschurun" and assumed the title of "Israelit und Jeschurun," which paper, after the death of Lehmann, was continued under the editorial care of his son **Oskar Lehmann,** who for a number of years had been a member of its staff (see ISRAELIT, DER).

Lehmann was known as a prolific writer of short stories, most of them being first published in his paper. They afterward appeared collectively as "Vergangenheit und Gegenwart," 6 vols., Frankfort-on-the-Main, 1872–88. Lehmann wrote also two novels, "Rabbi Josselmann von Rosheim," 2 vols., *ib.* 1879–80, and "Akiba" (based on Talmudic and classical sources). Of his other writings may be mentioned: "Die Orgel in der Synagoge," Mayence, 1862; "Die Abschaffung des Kol Nidre, und Herr Dr. Aub in Mainz," Mayence, 1863; and "Der Talmud Jeruschalmi. Traktat Berakot. Text mit dem zum Ersten Male nach einer in Palästina Aufgefundenen Handschrift Herausgegebenem Commentare des R. I. Syrelei," *ib.* 1874.

Another son, **Jonas Lehmann** (born at Mayence Sept. 19, 1865; Ph.D. 1889), is a novelist and dramatic author. Among his works may be mentioned "Thomas Bekket" (1893), a drama, and "Der Günstling des Czaren" (1897), a novel. He is the proprietor of the "Breslauer Zeitung."

BIBLIOGRAPHY: *Gedenkblätter an Rabbiner Dr. Marcus Lehmann*, Mayence, 1890.

S. M. Co.

LEHRANSTALT FÜR DIE WISSENSCHAFT DES JUDENTHUMS: Rabbinical seminary at Berlin; founded in 1870 and opened in 1872 as the "Hochschule für die Wissenschaft des Judenthums," which name, upon the order of the government, was changed in 1883 to the one it now bears.

A movement for the establishment in Germany of a seminary for Jewish science was begun as early as 1835 by Abraham Geiger, who never ceased advocating the plan until the establishment of the "Hochschule." Geiger found a supporter in Ludwig Philippson, who sought to give the thought currency among the people. Chiefly owing to Geiger's influence, the theological seminary at Breslau was established in 1854; but its conservative theological policy was not approved by Geiger. The "Hochschule" was established upon the principle that the question of religion should not be decisive in the choice of teachers or in the admission of students. It was to be devoted purely to scientific work. Nominally, it has never been a solely theological school; as a matter of fact, however, the training of theologians has been its chief task.

For the first twenty-five years the sums received (excluding stipendiary contributions) totaled 348,843.24 marks; the expenses (stipends excluded) totaled 341,750.89 marks. The "Lehranstalt" is supported by annual contributions from the members of a society established for that purpose and by general donations. Contributors and donors elect the "curatorium," which elects the teaching staff and controls the finances of the institution. The first chairman of the "curatorium" was Prof. M. Lazarus, who held that office for twenty-three years, until his removal to Meran. The present chairman is Dr. S. Neumann, who also was a member of the first "curatorium." The faculty at first included David Cassel, Abraham Geiger, I. Lewy, and H. Steinthal; it has since included P. F. Frankl, S. Maybaum, M. Schreiner, E. Baneth, and I. Elbogen. Any one attending, or having attended, a German university and able to pass a simple examination may be admitted as a regular student. The teachers admit special students at their discretion. During the first twenty-five years of the seminary's existence 168 applicants were granted admission as regular students and 140 as special students. Of the former, 55 were born within the German empire, 1 in the grand duchy of Luxemburg, 68 in Austria-Hungary, 27 in Russia, 3 in Rumania, 2 in England, 1 in Sweden, and 3 in America. The locations of but 75 of the total number graduated were known in 1897; of these, 52 were rabbis and preachers (16 in Germany, 25 in Austria-Hungary, 6 in Russia, 4 in America, 1 in Rumania), 21 were teachers (11 in Germany, 2 in Austria-Hungary, 4 in Russia, 2 in America, 1 in Rumania, 1 in England), and 2 were in the service of Jewish congregations in Germany. Of the 140 special students, 12 were from the Protestant theological department of the university, 25 from the law department, 25 from the medical department, and 62 from the philosophical department. Stipends amounting to 96,218.40 marks were given to needy students during the first 25 years. The library now contains about 12,000 volumes.

Geiger's "General Introduction to the Science of Judaism," "Introduction to the Biblical Writings," and "Lectures on Pirḳe Abot" were originally delivered as lectures at the seminary.

Reflecting the tendency of the times, the "Lehranstalt" stands for a conservative Judaism; but its main object is the scientific study of things Jewish, freed as far as possible from the rancor of theological disputes and practical politics.

BIBLIOGRAPHY: *Lehranstalt für die Wissenschaft des Judenthums: Rückblick auf die Ersten Fünfundzwanzig Jahre (1872–97)*, Berlin, 1897.

D. L. M.

LEHREN: Dutch family whose name is derived from Lehrensteinfeld, a village in Württemberg.

Akiba Lehren: Dutch banker and communal worker; born July 30, 1795; died in Amsterdam Nov. 19, 1876; younger brother of Ẓebi Hirsch Lehren and Jacob Meïr Lehren. He was "president of the Pekidim and Amarcalim of the Jewish congregations in the Holy Land, dwelling in Amsterdam," and in 1844 became involved in the literary dispute of his brother Hirsch concerning the administration of the Ḥaluḳḳah (see Fürst in "Der Orient," 1844, p. 17).

Both Akiba and his brother Meïr possessed very rich and valuable collections of Hebrew books, a sale catalogue of which was arranged and published by J. L. Joachimsthal, Amsterdam, 1899 (comp. "Zeit. für Hebr. Bibl." 1899, p. 152).

Akiba published a very poor edition of Isaac ben Moses' "Or Zarua'," parts i. and ii., according to an Amsterdam manuscript, Jitomir, 1862 (Steinschneider, "Zeit. für Hebr. Bibl." viii. 1 *et seq.*).

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1876, p. 809; *Ha-Maggid*, 1876, p. 412; *Univ. Isr.* 1876, p. 217.

Jacob Meïr Lehren: Dutch banker and communal worker; born 1793; died in Amsterdam May, 1861; younger brother of Ẓebi Hirsch Lehren. He was president of the Jewish congregation of Amsterdam for more than thirty years, and of many Jewish educational and charitable institutions. Lehren was also connected with the Ḥalukkah affair of his brother Hirsch (see Fürst in "Der Orient," 1843, p. 361). He devoted much interest to the education of Jewish rabbis and religious teachers. As regards the library left by him see Akiba Lehren.

Bibliography: *Allg. Zeit. des Jud.* 1861, p. 344; Jew. Encyc. i. 544a, *s.v.* Amsterdam; *ib.* iii. 312a, *s.v.* Book-Collectors.

Ẓebi Hirsch (Hirschel) Lehren: Dutch merchant and communal worker; born 1784; died in Amsterdam Nov., 1853. Lehren was prominent in the history of the Ḥalukkah in the first half of the nineteenth century. Beginning with 1810, he, as a rich and influential merchant, was entrusted, together with Abraham Prinz and Solomon Reuben, with the responsibility of forwarding to Palestine the contributions which were sent annually to Amsterdam. In 1822 he ruled that in future only one representative, instead of two, should be sent from Palestine for both the Sephardic and the Ashkenazic congregations, and that the money collected for the Ḥalukkah should be divided in proportion to the number of persons in the Palestinian congregations in question. When, in 1829, the young congregation of the Ashkenazim in Jerusalem had become involved in financial difficulties through the building of a new synagogue and school, and was obliged to appeal for support to its coreligionists in Europe, Lehren, as president of the Ḥalukkah committee, prohibited in a very harshly worded circular the transmission of any further contributions to Jerusalem. On this account he was vehemently attacked, and suspicion was even cast on his integrity in administering the funds. This produced a bitter literary quarrel (see Fürst in "Der Orient," 1843, pp. 361 *et seq.*, 377 *et seq.*; 1844, pp. 1 *et seq.*; "Sendschreiben an Unsere Glaubensgenossen den 18ten Schebat, 5603"). In his defense Lehren published "Drei Briefe aus Jerusalem zur Vertheidigung der Ehrlichkeit des Amsterdamer Comité's in Betreff der Palästinaspenden" with the Hebrew title "Ḳontres Emet me-Ereẓ" (part i., Amsterdam, 1843; part ii., *ib.* 1844), after he had already published the Hebrew article of Solomon Kohen, "Emet me-Ereẓ," with the German title "Sendschreiben oder Wahrheit aus dem Heiligen Lande" (*ib.* 1843; Fürst, "Bibl. Jud." ii. 228).

In 1840 the oppressed Jews of Damascus appealed to Lehren for aid, as they did to many other influential Jews; and he bravely took up their cause. Together with Aaron Prinz, Lehren sent a circular letter to many rabbis, which in the autumn of 1844 resulted in a protest, signed by seventy-eight Orthodox rabbis of Germany, Bohemia, Moravia, and Hungary, against the rabbinical conference of Brunswick (June 12–19, 1844; see "Univ. Isr." 1845, ii. 12 *et seq.*). The letters of recognition for this service, sent to Lehren and Prinz by many rabbis, were published under the title "Torat ha-Ḳena'ot" (*ib.* 1845).

Bibliography: Bernfeld, *Toledot ha-Reformazion be-Yisraël*, p. 199, Cracow, 1900; *Allg. Zeit. des Jud.* 1845, p. 125; 1853, p. 664; Grätz, *Gesch.* xi. 480, 482, 517; Jost's *Annalen*, ii. 219; iii. 217, 225, 235, 250, 268; Roest, *Cat. Rosenthal. Bibl.* i. 663.

s. M. Sc.

LEHRERHEIM. See Periodicals.

LEHRS, KARL LUDWIG (KAUFMANN): German philologist; born at Königsberg, East Prussia, Jan. 2, 1802; died there June 9, 1878; brother of the philologist **F. Siegfried Lehrs** (1806–43), editor of Didot's edition of the Greek epic poets. Karl was educated at the Königsberg gymnasium and university (Ph.D. 1823); in 1822, after entering the Protestant Church, he passed the examination for teacher in the gymnasium. He was successively appointed to positions at Danzig, Marienwerder, and Königsberg (1825). In 1831 he established himself as privat-docent at Königsberg University, and in 1835 was appointed assistant professor. Elected in 1845 professor of ancient Greek philology, he resigned his position as teacher at the gymnasium; he held the chair in Greek philology until his death. Among Lehrs's many works may be mentioned: "De Aristarchi Studiis Homericis," Königsberg, 1833 (3d ed., by Ludwich, Leipsic, 1882); "Quæstiones Epicæ," *ib.* 1837; "Herodiani Scripta Tria Minora," *ib.* 1848; "Populäre Aufsätze aus dem Alterthume," *ib.* 1856 (2d ed., 1875); "Horatius Flaccus," *ib.* 1869; "Die Pindarscholien," *ib.* 1873.

Bibliography: L. Friedländer, in *Allg. Deutsche Biog.* xviii. 152–166, Leipsic, 1883; Ludwich, *Ausgewählte Briefe von und an Lobeck und Lehrs*, Leipsic, 1894.

s. F. T. H.

LEIBZOLL or **JUDENGELEIT:** A special toll which the Jews had to pay in most of the European states in the Middle Ages and up to the beginning of the nineteenth century. The origin of the Leibzoll may be traced to the political position of the Jews in Germany, where they were considered crown property and, therefore, under the king's protection. In his capacity as Roman emperor the king claimed the exclusive rights of the jurisdiction and taxation of the Jews, and was responsible for the protection of their lives and their property. Protection he granted them either by a guard or by safe-conduct; chiefly by the latter, for the Jews, being extensive travelers, when they went on long business trips could not always be accompanied by imperial guards. The first instance of the granting of one of these safe-conducts occurred under Louis le Débonnaire (814–840), and a specimen of it may be found among the documents preserved in the "Liber Formularum" of that period. According to this document the king grants freedom of travel and exemption from all taxes to three Jews of Lyons "neque teloneum, neque paravereda aut mansionaticum, aut pulveraticum, aut cespitaticum, aut ripaticum, aut rotaticum, aut portaticum, aut herbaticum prædictis Hebræis exigere præsumant" (De Rozières, "Recueil Général des Formules Usitées dans l'Empire des Francs," i. 41–43, Paris, 1859–1871; Simson, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393–396, Leipsic, 1874–76). For such a safe-conduct the Jews were required to pay a certain fee; but this, being understood, is not stated anywhere, as the payment constitutes the only reason for the exemption from other taxes. The stipulations regulating the tolls of Raffelstaetten, issued between 904–906, are to be interpreted in the same manner—the Jews, as privileged merchants, shall not pay more than the regular toll ("justum theloneum"). The law expressly states this to be in conformity with the ancient custom (Pertz, "Mon. Germaniæ Leges," iii. 480; Waitz, "Deutsche Verfassungsgeschichte," iv. 1, 70, Kiel, 1884; Scherer, "Rechtsverhältnisse der Juden," p. 110, Leipsic, 1901); the same is stated in the charter granted to the Jews of Worms, 1090 ("Zeitschrift für die Gesch. der Juden in Deutschland," i. 139). When the Jews passed under the jurisdiction of the territorial rulers, this principle was acknowledged. Frederick II. of Austria, in his law on the Jews, issued 1244, decreed that within the limits of his state they should not pay more than the legal rate of toll—the same rate that all other citizens had to pay (Scherer, *l.c.* p. 181). As in the stipulations regulating the tolls of Raffelstaetten, and as in the law of Frederick II., only customs duties for goods or slaves were mentioned: therefore a personal tax was unknown.

Rate of Toll.

As the Jews in increasing numbers passed under territorial jurisdiction, the exemption from personal tax, which was granted them as long as they remained crown property, was no longer respected, for each territorial ruler considered himself entitled to levy taxes on all foreign Jewish subjects who passed through his territory. But these taxes continued as customs duties until, with the growing hostility of the free cities, and with the frequent expulsion from vast territories which became the rule in the fifteenth century, those rulers who had expelled the Jews from their domains determined on the adoption of a policy of keeping them away from their borders. International relations, however, would not permit of the disregard of a passport granted by a foreign ruler to one of his subjects, so when Jews visited a territory in which no Jew was permitted to settle they were subjected to the payment of a toll.

Development of Leibzoll.

The adoption of this policy was dictated by absolute necessity. Owing to the weakness of the federal power of the German empire Jews expelled from a place could easily settle in the vicinity, and on the strength of their passports do business in the place from which they had been expelled. So the Jews expelled from Nuremberg in 1499 settled in Fürth; those expelled from Nördlingen (1507) settled in Kleinerdlingen; those who could not gain entrance into the city of Lübeck settled in the village of Moisling—all places of settlement within easy walking distance of the cities in which they were denied residence. On the passports issued to them by their respective sovereigns they could engage in trade in the latter places, at least during the day, and, therefore, since the local governments wished to enforce the decrees excluding the Jews, they were driven to adopt new measures ("R. E. J." viii. 212). Soon the financial utility of the Leibzoll was recognized, and the territorial rulers in the German empire levied such a toll from all traveling Jews, whether foreigners or their own subjects. In Nuremberg the average annual value of the toll for the last ten years during which Leibzoll was levied (1797–1806) was 2,448 florins, or about $1,000 (Barbeck, "Gesch. der Juden in Nürnberg und Fürth," p. 106, Nuremberg, 1878).

That it was the purpose also to humiliate the Jews is shown, sometimes, in the wording of the law. For example, an ordinance of Philip V. of Spain (1703) fixes the toll for a wagon-load of merchandise, one head of cattle, or one Jew, when passing over the bridges of Luxemburg, at four sols ("R. E. J." viii. 208). Sometimes the humiliation lay in the form in which the tax was levied. In some places a Jew passing a toll-gate was required to cast dice in remembrance of the crucifixion (Grätz, "Gesch." 3d ed., viii. 14); elsewhere, as in Freiberg, in Saxony, Jews were forced to pay for a guard to follow them as long as they remained within the city. Even after the Leibzoll had been officially abolished, as in Austria by Emperor Joseph II. in 1782, Jews entering Vienna or staying there for some time were required to pay a special tax which differed from Leibzoll only in name. The same may be said of Nuremberg, where Leibzoll was abolished theoretically in 1800, but was levied practically until 1806 under the name of "Passier- und Eintrittsgeld." In Warsaw, where the French government had emancipated the Jews, the Russian government reintroduced the Leibzoll under the name of "Tagzettel," requiring every Jew entering the city to pay five silver groschen for the first day and three for every additional day he remained ("Allg. Zeit. des Jud." 1862, p. 12).

Exemptions.

Certain exemptions from Leibzoll were granted. Under the Austrian law of 1244, corpses were exempt. Albrecht III. gave free safe-conduct to three Austrian Jews to bring "etrogim" from Triest free of duty in 1389 (Scherer, *l.c.* p. 535). The Jews living within the territory of the Elector of Mayence were exempted from Leibzoll when they were traveling to attend one of the regular landtags, or meetings of the district congregations (see Bamberger, "Histor. Berichte über die Juden der Stadt Aschaffenburg," p. 26, Strasburg, 1900). As a mark of special favor, court Jews or mint-farmers were exempt from the payment of such tolls (see HARBURG). Later the exemption was extended to manufacturers; and Hirsch David, velvet-manufacturer of Berlin, was exempted by the king (1731) because his business required him to travel frequently ("Allg. Zeit. des Jud." 1902, p. 477). When Meyerbeer went to Vienna, the "Judenamt" received orders to treat him "not as a Jew, but as a cavalier" (*ib.* 1847, p. 91). Native Jews were often exempted, for a fixed sum, from paying this toll, but naturally this freed them from it only within the confines of their own country. Thus the Jews of Saxony were exempt from the Leibzoll by an order dated April 16, 1773 (Levy, "Geschichte der Juden in Sachsen," p. 71, Berlin, 1901). The Jews of Berlin compromised with the elector, in 1700, by paying 1,000 ducats annually; this sum ("Jüdische Presse," Aug. 22, 1902) exempted only those who were in the possession of a lawful charter ("Schutzbrief"), which had replaced the old safe-conduct ("Judengeleit"), and who therefore were called "vergleitete Juden."

G. D.

In December, 1787, Frederick William II. of Prussia abolished the Leibzoll in Berlin, and in July, 1788, he abolished it in other places. The abolition of the toll was due largely to the exertions of David Friedländer. In 1791 the toll was abolished also by the Bishop of Salzburg in his own dominions.

Notwithstanding the liberal spirit which these abolitions showed, the majority of the German states still clung to the tax. With the advent of the French, however, some of them were compelled to abolish the Leibzoll. Early in July, 1798, the French general Cacatte informed the members of the government at Nassau-Usingen that, at the order of the division commander Freitag, the special taxes of the Jews were to be abolished, as they were repugnant to justice and humanity. In consequence of this order the Jews on the left bank of the Rhine were relieved from the payment of Leibzoll. At the conclusion of the peace of Luneville July 21, 1801, the toll was reimposed.

Wolf Breidenbach.

At the beginning of the nineteenth century the Jews of Germany found a courageous champion in Wolf Breidenbach, who worked persistently for the abolition of this impost. Perceiving that ample resources would be required to carry on his campaign, and not being personally able to command these, he invoked the aid of the German and foreign Jews (1803), asking them to subscribe to the fund raised for this purpose. He instituted negotiations with the minor German princes at the Diet of Ratisbon, and, aided by Dahlberg, the imperial chancellor, succeeded in obtaining free passage for the Jews throughout the Rhine provinces and Bavaria. It was largely due to his efforts that the Leibzoll was abolished in Kurhessen, Hohenlohe, Neuwied, Wied-Runkel, Braunfels, Solms-Rödelheim, and also in Nassau (Sept., 1806). The emancipation of the Jews from these imposts created much antagonism; and among those opposed to it were such men as Paalzow, Grattenauer, and Buchholz. In the northern Hanse towns the French garrisons compelled the burghers to relieve the Jews from the payment of the Leibzoll, and, notwithstanding much opposition, secured the privilege for the Jews of Hamburg, Lübeck, and Bremen. The Leibzoll was abolished in Brunswick-Lüneburg April 23, 1823, through the efforts of Israel Jacobsohn, court agent to the Duke of Brunswick. Although the tax had been almost universally abolished, its collection still continued from the Jews visiting Vienna in the reign of Francis I. of Austria. Of the German states, Saxony was the last to abolish it.

In Russia.

Up to 1862 the Polish Jews visiting Russia were treated as foreigners, and as such were not admitted into the interior of the empire. On the other hand, the Russian Jews had great difficulty in entering Poland, and those who went there for business were obliged to pay a "Geleitzoll." In 1826 the representatives of the Jewish community of Kovno petitioned the government for the abolition of the tax, which amounted then to fifteen Polish florins. By order of Emperor Nicholas I. this application was referred to the grand duke Constantine Pavlovich, then viceroy of Poland, who stated that he considered the abolition of the tax inexpedient, but proposed decreasing its amount and regulating it according to age, sex, and business occupation. He deemed it advisable to introduce a similar tax in Russia, and suggested that each Polish Jew entering Russia, and each Russian Jew entering Poland, should be supplied with a pass descriptive of the place of its issuance, the bearer's business, etc. The local police was to be charged with the inspection of the passes. In consequence of this report, Emperor Nicholas ordered the minister of finance to communicate with the proper authorities, and to draft the regulations for the introduction of the tax in question. After a prolonged correspondence with the Polish authorities the minister found the proposed measure to be inexpedient, not only because of the decrease in the revenues which it would effect, but also because of possible complications and abuses in its enforcement. The "Geleitzoll" was, therefore, abolished by a ukase of May 24, 1862.

Bibliography: Geiger, *Jüd. Zeit.* vol. v., pp. 126–145, 335–347; *Jewish Chronicle*, June 12, 1903; *Allg. Zeit. des Jud.* 1890, No. 28; Grätz, *Geschichte der Juden*, passim; *Pervy Polny Svod Zakonov*, vol. x., No. 6703; Mysh, *Rukovodstvo k Russkomu Zakonodatelstvu o Yevreyakh*, p. 18, St. Petersburg, 1890.

G. H. R.

LEICESTER: County town of Leicestershire, England. A Josce of Leicester is recorded in the Nottingham "Donum" of 1194 as living in Nottingham; and Benedict of Leicester is mentioned in 1205 (Jacobs, "Jews of Angevin England," p. 238). Part of the old Roman wall at Leicester is still called the "Jewry Wall"; it is figured in Throsby's "Leicester," plates 1 and 2, and a full description of it is given in the "Journal of the Archæological Association," iv. 393–402. It is difficult to suggest for what reason the wall received its name. Leicester being an appanage of the earls of Leicester, Simon de Montfort took the opportunity to prevent any interference with his seigniorial rights on the part of the king by expelling the Jews from Leicester in 1231 (C. Bemont, "Simon de Montfort," p. 62, Paris, 1884).

In modern times there has been a small Jewish congregation, which in 1898 had increased sufficiently to build a synagogue in Highfield street. This had been preceded by a charity organization in 1886, and by a Biḳḳur Ḥolim society in 1896. Sir Israel Hart has been four times mayor of Leicester (1884–86, 1893).

Bibliography: Throsby, *Leicester*, p. 232, Leicester, 1791.

J.

LEIDESDORF, MAX: Austrian psychiatrist; born at Vienna June 27, 1818; died there Oct. 9, 1889; educated at the university of his native city (M.D. 1845). After studying for several years in the principal insane asylums of Italy, Germany, England, and France, he established himself as privat-docent at Vienna University (1856), and, later, held the following appointments: assistant professor of psychiatry (1864); chief physician of the insane department of the general hospital ("Allgemeines-Krankenhaus," 1872); and chief of the "Landesirrenanstalt" (1875). He resigned these positions in 1888.

Leidesdorf was one of the leading psychiatrists of his time. In 1876 he was called to Constantinople to examine the mental condition of the dethroned sultan Murad; and in 1886 he was asked by the crown of Austria to give an opinion as to the sanity of Louis II. of Bavaria. He was the author of: "Beiträge zur Diagnostik und Behandlung der Primären Formen des Irreseins," Krefeld, 1855; "Das Römerbad Tüffer in Steiermark," Vienna, 1857; "Compendium der Psychiatrie für Aerzte und Studirende," *ib.* 1860; "Pathologie und Therapie der Psychischen Krankheiten," Erlangen, 1860 (2d ed. 1865, and translated into Italian 1865); "Erläuterungen zur Irrenhausfrage Niederösterreichs," Vienna, 1868; "Psychiatrische Studien aus der Klinik Leidesdorf," *ib.* 1877; "Das Traumleben," *ib.* 1880.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

LEIDESDORFF, WILLIAM: One of the earliest settlers in California; born (at Szathmar, Hungary ?) about 1802; died at San Francisco May 18, 1848. He was the son of Mordecai Leidesdorff; his cousin Yitl (Henrietta) married Akiba Eger, and their daughter married Moses Sofer (Schreiber). William Leidesdorff left his home when about fifteen years of age, and his family never heard from him again. A tradition became current in the Eger and Schreiber families that he had "gone to America" and "become a great man." He went to San Francisco (Yerba Buena) in 1840; but his history before his appearance there is obscure. He passed as a native of Jamaica, of Danish extraction; on leaving that island he went to New York, and subsequently to New Orleans, in which latter city he held the office of "captain of the port." On arriving at Yerba Buena he began the establishment of extensive commercial relations with "the States." When the American flag was raised over San Francisco (July, 1846) he became vice-consul. He bore a high reputation for integrity and enterprise. He is said to have been "liberal, hospitable, cordial, confiding even to a fault." Leidesdorff became the wealthiest man in San Francisco. During the eight years of his residence there he organized the first American public school, served as alcalde, as a member of the Ayuntamiento, as one of the six aldermen, or town-councilors, and as city treasurer. On the day of his burial the town was in mourning, the flags were at half-mast, business was suspended, and the schools were closed. His remains were interred in the Roman Catholic graveyard behind the church of the Mission Dolores. Leidesdorff street was named for him.

The Leidesdorff Estate.

It is reasonably certain that William Leidesdorff of San Francisco and Wolf Leidesdorfer of Szathmar, Hungary, were one person. But legally that fact has never been established. The California pioneer died intestate, and the court appointed Captain John L. Folsom temporary administrator of his large estate. Folsom visited Jamaica and found some "relatives"—even a woman who claimed to be Leidesdorff's mother—and purchased the claims of all these people. But they obtained no standing in court. The uncertain condition of the probate laws, together with the fact discovered that William Leidesdorff, though he had held federal offices, had never been a citizen of the United States, and the additional fact that these Jamaica "relatives" had sold titles to Captain Folsom which the courts could not approve, created so much confusion regarding the estate that, in 1854, Governor Bigler, in a special message to the senate, recommended the escheat of the estate, then worth a million and a half, and suggested that proceedings be commenced for its recovery ("Journal of the Senate of California," 1854). Another reason why the courts refused to admit the title of the Jamaica relatives was that there were "other heirs, who had never conveyed away their rights in the estate" (Sweasy, "Early Days and Men of California"). These "other heirs" lived in Europe.

While Leidesdorff passed as a Christian and was buried in a Roman Catholic churchyard, he had never been known to be identified with any church. Some of his intimates claimed to have known that he was of Jewish extraction. He is said to have been a man of fine appearance, "swarthy" (Sweasy), and of an irascible temperament. He never spoke of his relatives; he never married; and, though conducting a great establishment, he practically lived alone. The following facts appear in connection with his estate: (1) The claims of his Jamaica "relatives" were thrown out of court, their evidence of relationship being summarily rejected. (2) No Danish family of the name of Leidesdorff ever appeared to claim the estate of William Leidesdorff of San Francisco. (3) Since 1854 the descendants of the Leidesdorfers, and the Eger and Schreiber families of Hungary, through legal representatives, have continued to contest the escheat of the estate, and have established their claims to the satisfaction of many eminent attorneys, though there is at the present time (1904) not the remotest chance of their recovering anything, the statute of limitations covering and protecting every title obtained from John L. Folsom and others who acquired possession.

Bibliography: *California Reports*, 1854; *Journal of the Senate of California*, 1854; Soule, *Annals of San Francisco*; Hittell, *History of California*, vols. ii. and iv.; Sweasy, *Early Days and Men of California*.

A. J. V.

LEIMDÖRFER, DAVID: Rabbi; born at Hlinik, Hungary, Sept. 17, 1851; educated at his native place and at Zsolna, Waitzen, Budapest, Presburg, and Vienna. He became a chaplain in the Austro-Hungarian army; from 1875 to 1883 he was rabbi at Nordhausen, Prussia, and since 1883 he has been rabbi at Hamburg, where he is also principal of the school for religion and of the Jewish high school for girls.

Of Leimdörfer's works may be mentioned: "Kurzgefasste Religionslehre der Israeliten," Nordhausen, 1876; "Die Kürzeste Darstellung der Nachbiblischen Gesch. für die Israelitische Schuljugend," *ib.* 1880 (4th ed. 1896); "Die Chanuka Wunder," Magdeburg, 1888, and "Die Lebende Megilla," Hamburg, 1888, both festival plays; "Der Hamburger Tempel," *ib.* 1889; "Das Heilige Schriftwerk Koheleth im Lichte der Gesch." *ib.* 1892; "Die Messias Apokalypse," Vienna, 1895; "Das Psalter Ego in den Ichpsalmen," Hamburg, 1898; "Zur Kritik des Buches Esther," Frankfort-on-the-Main, 1899; "Die Lösung des Koheleträtsels Durch Ibn Baruch," Berlin, 1900; and "Der Altbiblische Priestersegen," Frankfort, 1900.

s. F. T. H.

LEIPSIC: A city of Saxony. The first mention of its Jewish community occurs in the middle of the thirteenth century in the "Or Zarua‘" of Isaac ben Moses of Vienna (p. 215b), who speaks of a synagogue and of a tax on the community. The oldest non-Jewish record of the existence of Jews in Leipsic dates a century later. On Oct. 28, 1352, Margrave Frederick, "the Stern," of Meissen gave the synagogue ("scolam Judæorum") in Leipsic as a fief to his marshal ("Urkundenbuch von Leipzig," iii., No. 44). The Jews' Street ("Iudenburc"), into which a special gate ("valva") opened, is first mentioned in the "Leipziger Stadtbuch" in 1359.

In the Middle Ages.

In Feb., 1349, Margrave Frederick, "the Earnest," ordered the burning of the Jews in his territories; and although there is no documentary evidence of the event, the Jews of Leipsic were without doubt exterminated, their houses and lands being confiscated by the margrave. His successor, the above-mentioned Frederick, "the Stern," although not less harshly inclined toward the Jews than his predecessor, allowed some of them in 1364 to settle in Leipsic on payment of a large sum for protection. It is doubtful, however, whether a Jewish community was again organized there. In 1430, by command of the elector Frederick, the Jews were expelled from Saxony, after having been robbed of their property. By a special patent of freedom and protection the rich Jewish money-lender Abraham of Leipsic, together with his family, was exempted from this order in return for the payment of a large sum of money; he was also granted extensive privileges. In recognition of the faithful services which he had rendered the Duke of Saxony he was allowed among other things to have a synagogue ("Judenschule"). Finally, however, even he and all his household fell victims to envy and hatred. As the result of a suit brought against him he was punished in 1439 by the annulment of the greater part of the bonds which he held, by a money fine of 12,000 gulden, and by perpetual banishment from the country ("Urkundenbuch von Leipzig," iii. 103 *et. seq.*).

At the Fairs.

From that time forward for nearly 300 years no Jews settled permanently in Leipsic. Only after the middle of the fifteenth century numerous Jews appeared at fair-times, but the first statistics concerning their attendance at the fairs date from 1675. From that year to 1748 there were at the fairs on an average 750 Jews; 1770–79, 1,652 Jews as against 8,597 Christians; 1786–1839, 3,185 Jews to 13,005 Christians (R. Markgraf, "Der Einfluss der Juden auf die Leipziger Messen"; three lectures in the "Leipziger Tageblatt," March 27, 28, 29, 1896). The Jews took a large share in the trade as regards both purchase and sales and the variety of the purchases made for good legal tender. At the same time they were exposed to endless annoyances, exacting regulations, and burdensome restrictions. At the New-Year's fair in 1645 an order of the city council of Leipsic was published forbidding Jews to have open shops and booths facing the street, and permitting them to sell only in private rooms. This order resulted in an agitation on the part of the Jews which lasted nearly a century. The shopkeepers and merchants, and with them the city council, repeatedly sided against the Jews; but the elector twice decided in their favor (Oct. 6, 1687, and March 1, 1689). In 1704 the Jews were assigned quarters on the Brühl during the fair. In 1722, in addition to the quarrel in regard to open shops, a dispute arose in regard to peddling. The council, at the instance of the merchants and shopkeepers, wished to forbid this kind of trade also, but the elector at first permitted it. On Sept. 3, 1731, August, "the Strong," issued an order forbidding Jews to sell in shops open to the street or to peddle from house to house. This order, however, does not appear to have been strictly carried out.

Privileged Jews of the Eighteenth Century.

In 1713 Gerd Levi of Hamburg, on his appointment as purveyor to the mint, had received permission from the elector Frederick August to reside permanently in Leipsic, he being the first Jew to be so privileged. This privilege was extended to his son Levi Gerd. In 1754 another privileged Jew, Baruch Aaron Levi of Dessau, was allowed to settle in Leipsic (Freudenthal, "Aus der Heimat Mendelssohns," pp. 122, 130). During the Seven Years' war several Jewish traders successfully attempted to settle permanently in Leipsic. Although the city council, the estates, the mercantile class, and especially the goldsmiths' gild, opposed the settlement of Jews, and strove to have all non-privileged Jews excluded, and although the council refused all petitions from Jews praying to be allowed to settle in the city, nevertheless from the end of the Seven Years' war on, some Jews remained settled in Leipsic beyond the limits of fair-time, probably by permission of the elector in return for services rendered or to be rendered. Thus, on Aug. 15, 1766, there were thirteen such settlers; on Sept. 9, twelve; and on Oct. 30, eleven. After 1788 Jewish visitors to the fair continued to settle permanently in Leipsic, and the council tried in vain to secure from the elector an order for their banishment. They lived in the inner city and in the suburbs and had their places of business wherever they pleased. But as late as 1835 the Jews living in Leipsic, sixty-six in number, were still precluded from engaging in any incorporated trade and could engage only in petty commerce.

Decisions of the two chambers of the Saxon Diet first brought about a change in favor of the Leipsic Jews. A law of May 18, 1837, permitted them to form themselves into a religious community, and as such to have a common house of prayer. A second law, of Aug. 16, 1838, defined the civil position of the Jews. Civil rights were granted to those who were already residents, with the exception, however, of all municipal and political rights. Jews who were not yet residents had to obtain permission from the ministry of the interior before settling.

The first foreign Jew to obtain the privilege of citizenship (Jan. 7, 1839) was the engraver Solomon Veith of Dresden.

Prayer-Rooms at the Fair.

The Jews present in Leipsic at the fair had their rooms for prayer ("Judenschulen"), varying in number according to the attendance. Generally each one was erected by the members of a certain community and named after the place from which the majority of them came. Thus in 1717, besides the Berlin "Judenschule," there were those of Dessau, Halberstadt, Hamburg, and Prague. In the nineteenth century those of Breslau, Brody, Jassy, and Tiktin (Tikotzin) were added for the visitors at the fair. Sometimes, however, as at the New-Year's fair on Jan. 7, 1704, the Jews were prevented from holding divine service, "absolutely and with all seriousness, either in secret or openly in the city or its suburbs."

Community Organized.

The position of "rabbi for the fair" until the beginning of the nineteenth century was usually filled by the rabbi or dayyan of the neighboring community of Dessau. Until 1815, also, the bodies of Jews who died in Leipsic were taken to Dessau for burial (only exceptionally to Halle). In that year the first Jewish cemetery was laid out in Leipsic. During the Michaelmas fair in 1837 Zacharias Frankel, "as chief rabbi of the Jewish communities in Dresden and Leipsic," issued a printed appeal to all Israelites in Germany to assist in building a synagogue in Leipsic. The appeal proved ineffective. Ten years passed before the Jewish community of Leipsic was organized, on the basis of a statute which was approved by the government and which was revised in 1884. On Sept. 8, 1847, Adolf Jellinek was installed as preacher and religious teacher. Preaching in German was introduced in Leipsic at a comparatively early date; first in the so-called Dessau synagogue, then in the German Jewish temple Bet Ya'aḳob. As early as 1818 Joseph Wolf, preacher in Dessau, preached in Leipsic during fair-time; L. Zunz preached there in 1820; I. N. Mannheimer in 1821; Immanuel Wolf in 1822; and I. L. Auerbach was preacher until 1845. Preaching in German was introduced into Leipsic by the members of the Namburg congregation in 1820; and it was due to the popularity of the German sermons delivered by famous preachers to the throngs which gathered in Leipsic from various parts that the practise was introduced also into Berlin, Königsberg, Vienna, Magdeburg, Dresden, and many other communities (Kayserling, "Bibliothek Jüdischer Kanzelredner," i. 4 *et seq.*). Jellinek preached at first (1845) in the Berlin private synagogue for visitors to the fair in Leipsic. In 1849 this synagogue passed into the hands of the community. On Sept. 10, 1855, a new synagogue was dedicated; and in 1864 a new cemetery was opened.

Jellinek, who was called to Vienna at the close of 1857, was succeeded by Abraham Meyer Goldschmidt (1858–89; from 1887 assisted by Abraham Eckstein). Since 1888 Nathan Porges has been officiating as rabbi and preacher in Leipsic. Simon Hurwitz (died at an advanced age on March 6, 1900), author of commentaries on the "Tanya" (Warsaw, 1879) and (in Hebrew) on the Maḥzor Vitry (Berlin, 1884–93), from about the year 1875 had charge of matters pertaining to the ritual slaughter of animals. From May 29 to July 2, 1869, the sessions of the first Jewish synod and of the first German Jewish "Gemeindetag" were held in Leipsic. The "Gemeindetag" developed into the "Gemeindebund" in 1877, which, finding its existence threatened by an order of the Saxon ministry of the interior, of Dec. 16, 1881, changed its seat from Leipsic to Berlin. In 1901 the Talmud Torah, with Dr. Ephraim Carlsbach as director, was founded; and in the following year another private Orthodox society, the Addi Jeschurun, was established with Dr. A. N. Nabel at its head.

The community of Leipsic, of which, according to civil law, every Jew living in the prefecture of Leipsic is a member, and which is in a state of continual growth, numbered at the last census (1900) 6,314 souls, a little more than half of the total number of Jews in the kingdom of Saxony (12,419). The capital of all the benevolent institutions within the Jewish community amounts to about 1,000,000 marks, of which 700,000 marks is controlled by the directorial board of the community.

——**Typography:** The first book printed with Hebrew type at Leipsic was a Latin work, the "Elementale Hebraicum," of Novenianus, a pupil of Pellicanus and lecturer in Hebrew; it appeared in 1520. The first Hebrew work printed there, however, was an edition of the Psalms published by Melchior Lotther in 1533, and prepared for the press by Anthonius Margarita, who had come to the city two years before as lecturer in Hebrew. There has never been a Jewish printing-press in Leipsic, but in the last quarter of the seventeenth century several Hebrew books were published there through the efforts of F. A. Christiani, a convert. The edition of the commentary of Abravanel on the later prophets which appeared in 1685 is especially noticeable for its beautiful print. The numerous Hebrew works published in Leipsic since the middle of the nineteenth century have all been printed by non-Jewish firms.

D. N. P.

LEIPZIGER, HENRY MARCUS: American educator; born at Manchester, England, Dec. 29, 1853; emigrated to New York in 1865; educated at the College of the City of New York (M.A. 1873) and at Columbia College (LL.B. 1875; Ph.D. 1878). Leipziger was a teacher in the New York public schools (1873–81), becoming assistant superintendent of schools (1891–96), superintendent of lectures for the Board of Education (1890–96), and, in 1896, supervisor of lectures in New York city. He was chairman of the library committee of the Aguilar Free Library (1889–1903), president of the New York Library Club (1900–2), and a member of the circulation committee of the New York Public Library (1903).

Leipziger has taken an active interest in extending the system of manual and industrial training in public schools, and has called special attention to the necessity for Jews to engage in mechanical occupations. He was the director and organizer of the Hebrew Technical Institute in New York (1884–1891), president of the Manual Training Department of the National Educational Association (1889), a member of the board of governors of the Hebrew Union College (1893–1902), and, since 1899, has been president of the Judæans. Leipziger is the author of "The New Education," New York, 1888, and of a large number of articles on educational and ethical subjects.

Bibliography: *Who's Who in America*, 1903-5; *The New York Times*, Supplement, Jan. 1, 1900.

A. I. G. D.

LEIRIA: City of Portugal. In 1378 its Jews complained to the king that they were attacked and maltreated by the Christian inhabitants, especially during Holy Week. A Hebrew printing-press was established here in the house of Samuel d'Ortas, who together with his son Abraham issued on July 25, 1492, at the expense of a certain Solomon, an edition of Proverbs, with Targum and commentary. Two years later he printed the Earlier Prophets with the commentaries of Ḳimḥi and Levi ben Gershon. In 1495 the same press issued an edition of Jacob b. Asher's "Ṭur Oraḥ Ḥayyim." Affonso d'Orta, who was a printer at Valencia in 1496, was probably Samuel's son. Leiria, which became later the rendezvous for many Maranos, was the native place of the poet Manuel de Leaõ (Leon).

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 27, 90; Ersch and Gruber, *Encyc.* section ii., part 28, p. 37; Steinschneider, *Hebr. Bibl.* ix. 80; idem, *Cat. Bodl.* col. 2820; Freimann, *Ueber Hebr. Inkunabeln*, p. 9.

G. M. K.

LEITMERITZ, BENJAMIN WOLF: German glossarist and theologian; son of Isaac Levi; lived at the beginning of the seventeenth century. In his "Amarot Ṭehorot," published by his son Saul, he defines and interprets in alphabetical order the difficult words of the Zohar. His "Yesode Torat Mosheh," an exhaustive dissertation on the dogmatical and ethical principles of Judaism, exists only in manuscript.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 581.

S. P. B.

LEITNER, GOTTLIEB WILLIAM: Professor of Arabic; born at Budapest in 1841; died at Bonn March 22, 1899. He was educated at Constantinople and at King's College, London. Showing an aptitude for languages, he was appointed at an early age interpreter to the British commissariat during the Crimean war, with the rank of colonel. He became lecturer in Arabic, Turkish, and Modern Greek at King's College in 1859, and two years later was appointed professor of Arabic and Mohammedan law; he organized the Oriental section of the college. Later he accepted the post of principal of the Lahore Government College, and became the first registrar of the Punjab University, which he established. Leitner founded several literary societies and free public libraries, and published journals in Hindi, Arabic, and English. In 1866 he undertook for the Punjab government an expedition to the almost unknown region lying between Kashmir and Afghanistan.

Leitner wrote a number of works on Indian subjects. He bought a college at Woking, where he provided religious conveniences for Indian students who came to England for education. He edited the "Asiatic Quarterly Review" and took an energetic part in Oriental congresses. After the congress held in Sweden there was a split in the camp of the Orientalists. Leitner conducted the campaign of his own party with the greatest vigor and perseverance, and succeeded in convening a congress at London in 1891.

Bibliography: *Jew. Chron.* March 31, 1899; *The Times* (London), March 28, 1899.

J. G. L.

LEJBOWICZ. See Frank, Jacob.

LEKAH DODI (לכה דודי = "Come, my friend" [to meet the bride]): The initial words of the refrain of a hymn for the service of inauguration of the Sabbath, written about the middle of the sixteenth century by Solomon ha-Levi Alḳabiẓ, who signed eight of its nine verses with his acrostic. The author draws much of his phraseology from Isaiah's prophecy of Israel's restoration, and six of his verses are full of the thoughts to which his vision of Israel as the bride on the great Sabbath of Messianic deliverance gives rise. It is practically the latest of the Hebrew poems regularly accepted into the liturgy, both in the southern use, which the author followed, and in the more distant northern rite.

Ancient Moorish Melody.

Its importance in the esteem of Jewish worshipers has led every cantor and choir-director to seek to devote his sweetest strains to the Sabbath welcome-song. Settings of "Lekah Dodi," usually of great expressiveness and not infrequently of much tenderness and beauty, are accordingly to be found in every published compilation of synagogal melodies. Among the Sephardic congregations, however, the hymn is universally chanted to an ancient Moorish melody of great interest, which is known to be much older than the text of "Lekah Dodi" itself. This is clear not only from internal evidence, but also from the rubric in old prayer-books directing the hymn "to be sung to the melody of 'Shubi Nafshi li-Menuḥayeki,'" a composition of Judah ha-Levi. who died nearly five centuries before Alḳabiẓ. In this rendering, carried to Palestine by Spanish refugees before the days of Alḳabiẓ, the hymn is chanted congregationally, the refrain being employed as an introduction only. But in Ashkenazic synagogues the verses are ordinarily chanted at elaborate length by the ḥazzan, and the refrain is properly used as a congregational response.

Old German and Polish Melodies.

At certain periods of the year many northern congregations discard later compositions in favor of two simple older melodies singularly reminiscent of the folk-song of northern Europe in the century succeeding that in which the verses were written. The better known of these is an air, reserved for the 'Omer weeks between Passover and Pentecost, which has been variously described, because of certain of its phrases, as an adaptation of the famous political song "Lilliburlero" and of the cavatina in the beginning of Mozart's "Nozze di Figaro." But resemblances to German folk-song of the end of the seventeenth century may be found generally throughout the melody.

Less widely utilized in the present day is the special air traditional for the "Three Weeks" preceding the Fast of Ab, although this is characterized by much tender charm absent from the melody of Eli Ẓiyyon, which more often takes its place. But it was once very generally sung in the northern congregations of Europe; and a variant was chosen by Benedetto Marcello for his rendition of Psalm xix. in his "Estro Poetico-Armonico" or "Parafrasi Sopra li Salmi" (Venice, 1724), where it is quoted as an air of the German Jews. Birnbaum ("Der Jüdische Kantor," 1883, p. 349) has discovered the source of this melody in a Polish folk-song, "Wezm ja Kontusz, Wezm," given in Oskar Kolbe's "Piesni Ludu Polskiego" (Warsaw, 1857). An old melody, of similarly obvious folk-song origin, was favored in the London Jewry a century ago, and was sung in two slightly divergent forms in the old city synagogues. Both of these forms are given by Isaac Nathan in his setting of Byron's "Hebrew Melodies" (London, 1815), where they constitute the air selected for "She Walks in Beauty," the first verses in the series. But the melody, which has nothing Jewish about it, was scarcely worth preserving; and it has since fallen quite out of use in English congregations and apparently elsewhere as well.

LEKAH DODI (Melody Before the Fast of Ab)

1. Modern Version.

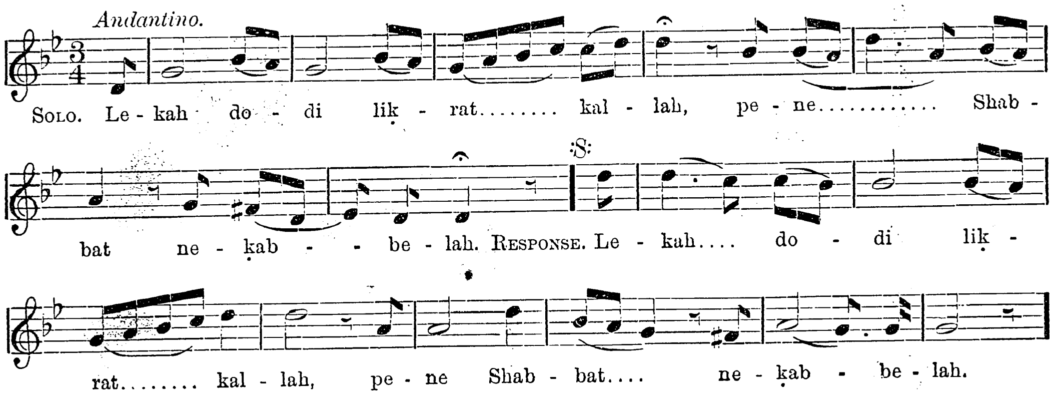
Andantino.
Solo. Le - kah do - di liḳ - rat........ kal - lah, pe - ne............ Shab -
bat ne - ḳab - - be - lah. Response. Le - kah.... do - di liḳ -
rat........ kal - lah, pe - ne Shab - bat.... ne - ḳab - be - lah.

2. Marcello's Version, 1724.

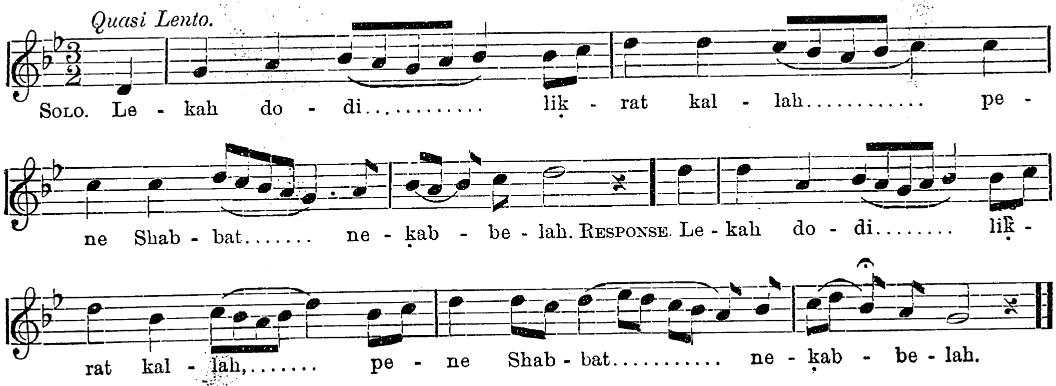
Quasi Lento.
Solo. Le - kah do - di............ liḳ - rat kal - lah............ pe -
ne Shab - bat....... ne - ḳab - be - lah. Response. Le - kah do - di........ liḳ -
rat kal - lah,....... pe - ne Shab - bat........... ne - ḳab - be - lah.

LEKAH DODI (Moorish Chant)

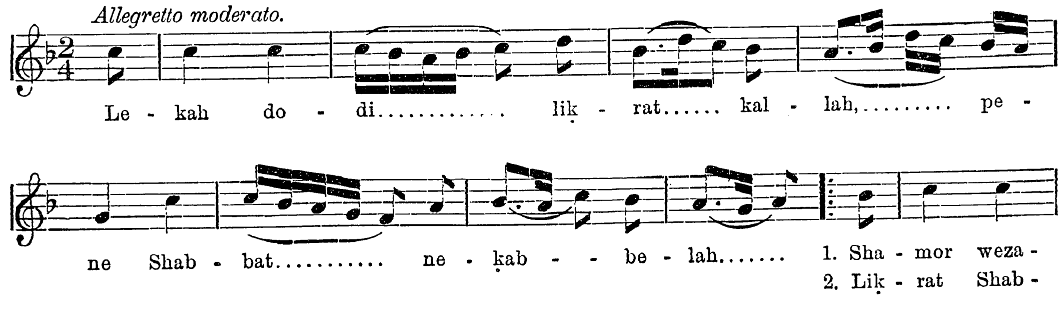
Allegretto moderato.
Le - kah do - di............. liḳ - rat...... kal - lah,......... pe -
ne Shab - bat........... ne - ḳab - - be - lah.......
1. Sha - mor weza -
2. Liḳ - rat Shab -

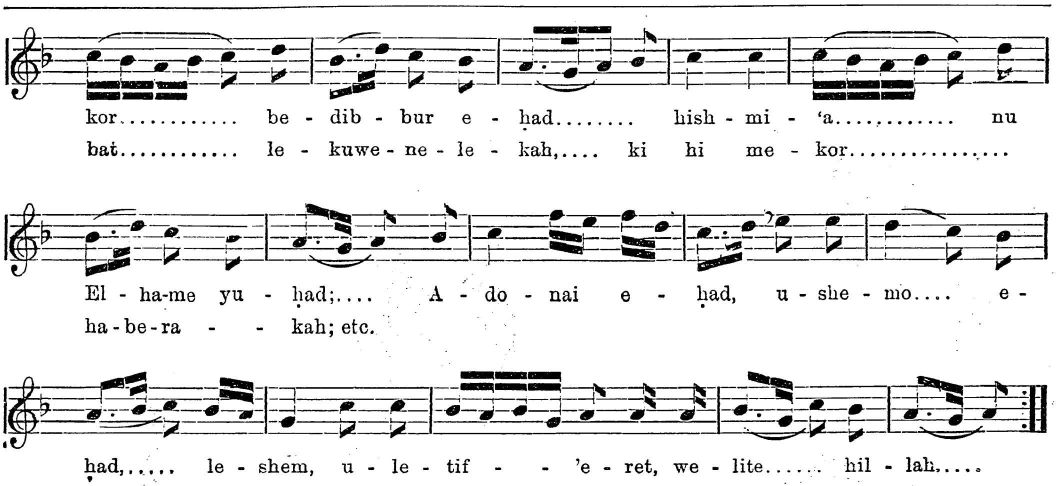
kor............ be - dib - bur e - had........ hish - mi - 'a............ nu
bat............ le - kuwe - ne - le - kah,.... ki hi me - kor...............
El - ha-me yu - had;.... A - do - nai e - had, u - she - mo.... e -
ha - be - ra - - kah; etc.
had,..... le - shem, u - le - tif - - 'e - ret, we - lite...... hil - lah,....

LEKAH DODI (Melody for 'Omer Weeks)

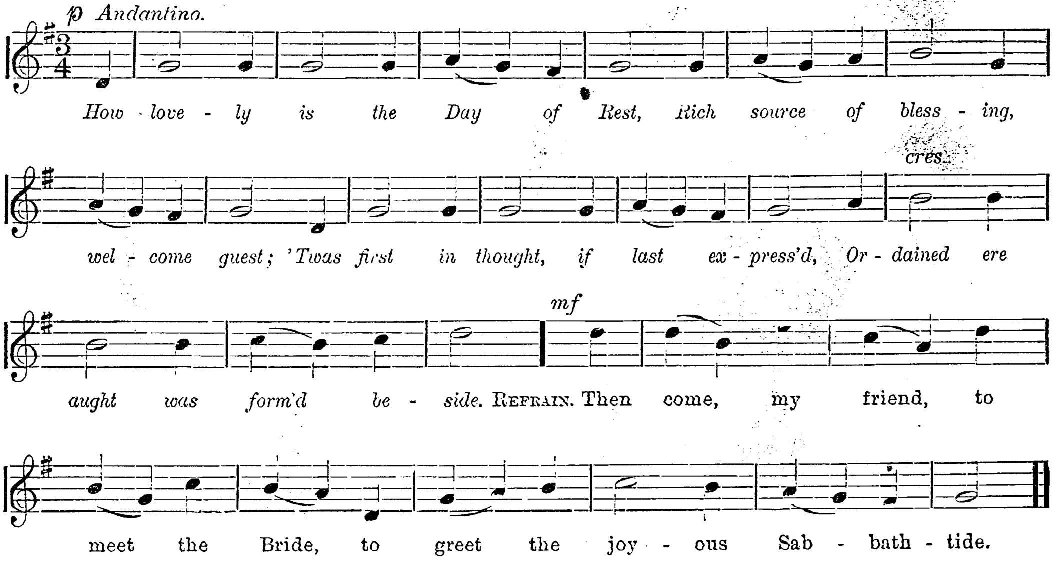
p Andantino.
How - love - ly is the Day of Rest, Rich source of bless - ing,
cres.
wel - come guest; 'Twas first in thought, if last ex - press'd, Or - dained ere
mf
aught was form'd be - side. Refrain. Then come, my friend, to
meet the Bride, to greet the joy - ous Sab - bath - tide.

Bibliography: Traditional settings: A. Baer, *Ba'al Tefillah*, Nos. 326–329, 340–343, Gothenburg, 1877, Frankfort, 1883; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 18, 19a, and 19b, London, 1899; F. Consolo, *Libro dei Canti d'Israele*, part. i, Florence, 1892; De Sola and Aguilar, *Ancient Melodies*, p. 16 and No. 7, London, 1857; *Israel*, London, i. 82; iii. 22, 204; *Journal of the Folk-Song Society*, i., No. 2, pp. 33, 37, London, 1900. Translations, etc.: *Israel*, iii. 22; H. Heine, *Werke*, iii. 234, Hamburg, 1884; J. G. von Herder, *Werke*, Stuttgart, 1854; A. Lucas, *The Jewish Year*, p. 167, London, 1898.

A. F. L. C.

LEL SHIMMURIM. See Passover.

LELIO DE LA TORRE. See Torre, Lelio de la.

LEMANS, MOSES: Dutch educationist; born at Naarden Nov. 5, 1785; died at Amsterdam Oct. 17, 1832. He was educated by his father and (in mathematics) by Littwack. He became a teacher of religion, and in 1818 chief of the religious school, then recently founded. In 1828 he was appointed teacher of mathematics in the Latin school at Amsterdam. In 1808 he published "Imra-Ẓerufah," on the pronunciation of the Hebrew language, and some years later a Hebrew grammar, "Rudimenta" (1820). In collaboration with Mulder he published a dictionary, "Hebreeusch - Nederduitsch Handwoordenboek" (1829–31).

To defend the Jews against the accusations of the novel "Levi and Sara," then much in vogue, he wrote "De Geest der Talmudische Heer." Besides, he wrote: a biography of Maimonides, 1815; "Proeve van Talmudische Wiskunde," 1816; "Geschiedenis der Sterrenkunde," 1819; "Handleiding tot het Teekenen van Land-, Zee-, en Hemelkaarten," 2 vols., 1826.

Lemans' chief services to Judaism, however, consisted in his efforts, by translating the prayer-books (1822), to propagate among his coreligionists a knowledge of the Dutch language.

Lemans was a member of several mathematical societies; and many of his papers were published in the works of the society Tot Nut en Beschaving.

Delaville wrote an elegy on Lemans ("Elon Muẓ-ẓab," p. 10).

Bibliography: Ulmann, in *Jaarboeken*, 1836, p. 297 (portrait); Teisjure l'Ange, in *Algemeene Konst-en-Letterbode*, 1833, ii., Nos. 37, 38.

S. E. Sl.

LEMBERG (Polish, **Lwow**): Capital of Galicia, Austria; 180 miles east of Cracow and 60 miles from the Russian frontier. Its population in 1869 was 87,109, of whom 26,694 were Jews; in 1890 it was 127,943, including 36,130 Jews; in 1900 there were 44,801 Jews in a total population of 159,618.

The history of the Jews of Lemberg dates from its foundation in the middle of the thirteenth century. The Jews were among the first settlers, with Ruthenians, Armenians, Tatars, and "Saracens"; they even preceded the German and Polish immigration. These "Saracens" were Karaites, a remnant of the Byzantine Chazars, who migrated from Asia Minor to Ruthenia and Lemberg. The city's records of 1356 distinguished the Karaites as "Saracens" and other Jews as "Judæi" (comp. Sokolow, "Sin'at 'Olam," p. 82, Warsaw, 1882).

Karaites. German Jews expelled from their fatherland settled in Lemberg after its capture by Casimir the Great (1340), who gave the Jews equal rights with the Christians. The Jews of Lemberg enjoyed the same rights under Casimir's successor, Ludwig of Anjou.

Originally, the Jewish quarter was located within the city walls, on the southwest side. The Jews that came later took up their abode outside the walls, in the environs. For a long time the congregation in the city had its own rabbinate, independently of that of the Jews outside; but about the beginning of the seventeenth century they were united under a chief rabbi, with a special bet din for each congregation.

Under Casimir IV. (1447–91) the Jews of Lemberg obtained certain privileges on payment of an exorbitant tax to the king. A general conflagration which visited Lemberg on Aug. 5, 1494, destroyed most of the Jewish dwellings. The Jews were permitted to rebuild on easy terms and, as an inducement to stay, were released from part of their taxes.

Taxes and Business Restrictions.

Under Sigismund I. the Jews of Lemberg engaged in many commercial enterprises, but the German merchants, fearing Jewish competition, induced the Polish noblemen to check the Jewish expansion of trade. In 1521 the magistrate of Lemberg joined the magistrates of the neighboring cities in a petition to the king to abrogate all commercial privileges enjoyed by the Jews. In a letter from the magistrate of Lemberg to that of Posen the Jews are referred to as "infidels and dangerous competitors of Christian merchants." The Cracow diet was induced to propose such measures "to save the Church from ruin." The king, however, refused to sanction them. In his veto he maintained that the Jewish commercial activity was essential to the welfare of the community at large. It was shown that out of a total of 3,700 merchants in Lemberg only 500 were Christians; that the Jews lived economically and were satisfied with small gains, while the Christians were spendthrifts and extorted large profits from purchasers. Furthermore, the Jews promoted a large export trade with Wallachia and Asia Minor, which exceeded the imports and thereby drew money into the country. Jewish business privileges then extended only to the sale of wax, leather, and cattle. The sale of cloth was not permitted them, except at regular fairs. Yet the Jewish merchant was indispensable to the inhabitants of Lemberg; even after the fire in 1527 it was necessary to promise the Jews twenty years' immunity from taxes and to extend their cattle-dealing privileges from 500 to 2,500 head per annum to each dealer as an inducement to them to stay in Lemberg.

Moses Niemiec was made a citizen in return for his conveying a piece of ground to the city authorities for the erection of a public building. Certain privileges and restrictions of trade passed by the diet in 1581 were renewed in 1592 (see Caro, "Gesch. der Juden in Lemberg," p. 37).

Protection of the Magistracy.

While the Jews in Lemberg suffered restrictions in business, they were not subjected to religious persecutions. Indeed, the Ruthenians suffered just as severely from trade restrictions. It is to the credit of the magistrate of Lemberg that he protected the Jews against the force sent by Pope Pius II., in 1463, under one Szczesny, to aid Hungary in her struggle against the Turks. Szczesny's soldiers would have slain the Jews, but the magistrate of Lemberg shut the gates against them until the Jews had secured themselves by the payment of a ransom. The persecution of the Jews in Lemberg did not commence before Sept. 1, 1592, when the archbishop, Solikowski, invited the Jesuits to build a church in Lemberg; the date of that event is marked in black letters in the Jewish calendar. It was the beginning of the anti-Jewish movement in Lemberg, and blood accusations and desultory attacks soon culminated in murder and plunder. Jesuit machinations in 1603 resulted in the confiscation of the Jewish synagogue and grounds for a Jesuit church and school, on the pretext that the Jewish title to the property was invalid. The Jews protested, but the courts decided against them, and they were compelled to deliver the keys of the synagogue to the Jesuits. Fortunately for the Jews, their opponents were divided; Rabbi Kalman of Worms and his wife, Rosa ("the golden Rose"), appealed to Archbishop Zamoyski, and finally succeeded in reclaiming the property, after a lapse of four and a half years, by paying a ransom of 4,000 guilders. On Purim, 1609, the synagogue was rededicated with great rejoicing, and a special hymn by Isaac ha-Levi was sung. The hymn was afterward inserted in the liturgy for the Sabbath following Purim and was recited annually.

In Sept., 1648, the Cossacks under Chmielnicki besieged Lemberg and reduced the town to the verge of starvation, withdrawing upon receiving an enormous ransom, a considerable part of which was paid by the Jews.

The Jesuits concocted another blood accusation in 1728, and incited the followers of Shabbethai Ẓebi, the false Messiah, against the Jews in Lemberg. The Frankists had been solemnly excommunicated by the rabbis of Lemberg in 1725; the Jesuits, therefore, induced the Frankists to revenge themselves by embracing Christianity and accusing the Jews of using Christian blood for the Passover service. The canon De Mikulski later arranged for a disputation in Lemberg in June, 1759, between the rabbis and the Frankists, which resulted in renewed persecution of the Jews of Lemberg.

Lemberg was, also, a center of modern Ḥasidism; but such men as Joseph Perl (1773–1839) and Solomon Löb Rapoport (1790–1807) opposed the movement, the former by the establishment of a model high school for Jewish and secular instruction and with his persuasive pen, especially in his "Megalleh Ṭemirin," written in a peculiar Hebrew jargon, and exposing the methods of the Ḥasidim. Rapoport founded a literary circle with a library supported by Judah Löb Mises (d. 1831), thus providing ambitious young men with a liberal education.

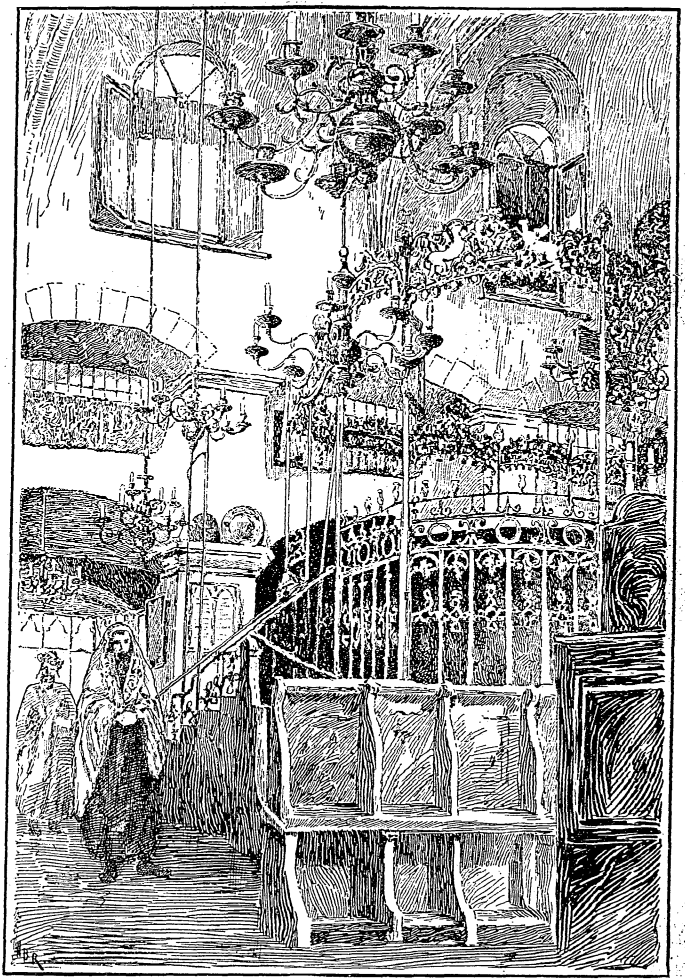

Interior of the Synagogue on Wechslergasse, Lemberg.

(From "Die Oesterreichisch-Ungarische Monarchie in Wort und Bild.")

Institutions.

Lemberg is well provided with Jewish institutions. The first synagogue was built by the Karaites in 1582. The Ashkenazic synagogue, the title to which was contested by the Jesuits, followed in 1632; this ancient building has capacious vestry-rooms that are now used as separate synagogues. Since the Karaites removed from Lemberg their synagogue has been occupied by Rabbinite Jews. Altogether, Lemberg has three large synagogues and nine smaller synagogues, two batte ha-midrashot, the "Chorschule," or "Temple" (dedicated in 1846), a commodious Jewish hospital, an orphan asylum, a technical school, regular Talmud Torah schools, and several yeshibot. A new Jewish hospital costing 800,000 crowns ($160,000) was founded Oct. 1, 1902, to commemorate the seventieth birthday of Prof. Moritz Lazarus.

Title to the old Jewish cemetery was granted by the city authorities in 1414, when several burials had already been made, as indicated by a tombstone, of a youth named Jacob, dated 1348, and by another tombstone, of Miriam, or Marysia, daughter of Samuel, dated 1380 (Tammuz 2d). This cemetery is surrounded by a stone wall, with Karaite graves close to the wall. The second cemetery was opened in 1856.

Lemberg has seven Jewish printing establishments, the first dating from 1611. During the eighteenth century it was the principal Austrian center for Hebrew publications. Since the removal of censorship in 1848 the printing of Jewish works has greatly increased. As a commercial and industrial center Lemberg is even more important than Cracow. Next to the Germans, the Jews control the greatest amount of business.

The following is a list of the rabbis of Lemberg:

Levi b. Jacob Kikenes (d. 1503; it is doubtful if he was ever official rabbi); **Kalman of Worms** (teacher of Isserles; rabbi from 1518 to 1560); **Asher b. Isaac Kohen** (d. 1582); **Eliezer** (son-in-law of Kalman of Worms; d. 1590); **Moses b. Mordecai Ashkenazi** (d. 1600); **Jacob Koppel b. Asher ha-Kohen** (d. 1630); **Mordecai Ẓebi-Hirsch Ashkenazi** (d. 1636); **Joshua-Höschel Falk b. Joseph** (author of "Maginne Shelomoh" and "Pene Yehoshua'"; d. in Cracow

1648); **Meshullam Salzburg b. Abraham Ashkenazi** (d. 1645); **Joseph b. Eliakim Goetz** (d. 1652); **David b. Samuel ha-Levi** (d. 1667; author of "Ṭure Zahab"); **Hirsch Klausner** (rabbi in the city); **Judah b. Jacob of Lublin** (rabbi outside the city; d. 1697); **Elijah b. Abraham Ḳalmankes of Lublin** (d. 1636, while delivering a lecture on the Sabbath preceding Passover); **Solomon b. Isaac ha-Levi** (d. 1638); **Meïr b. Abraham Sack** (d. 1654); **Naphtali Herz b. Judah Selki of Cracow** (d. 1669); **Ẓebi Hirsch b. Zechariah Mendel Klausner** (d. 1691 in Lublin); **Moses Phinehas b. Israel Ḥarif** (d. 1702); **Joel b. Isaac (Eisik) Heilprin** (d. 1710); **Ẓebi Hirsch b. Jacob Ashkenazi** (the "Ḥakam Ẓebi"; d. 1718); **Simḥah b. Naḥman ha-Kohen Rapoport of Lublin** (d. 1718); **Moses Ḥayyim Lemberger** (d. 1725); **Jacob Joshua b. Ẓebi Hirsch** (till 1731; d. 1756 in Berlin); **Judah Löb Oettinger b. Eliezer ha-Levi** (d. 1739); **Aryeh Löb b. Saul of Cracow** (d. 1771); **Ḥayyim ha-Kohen Rapoport b. Simḥah** (d. 1741); **Solomon b. Moses Chelma** (author of "Merkebet ha-Mishnah"; d. 1785 in Jerusalem); **Meïr b. Ẓebi Hirsch Margolioth** (author of "Meïr Netebim"; d. 1790); **Abraham b. Jacob Koppel** (d. 1828); **Jacob Meshullam Ornstein** (author of "Yeshu'ot Ya'aḳob"; d. 1839); **Simḥah Nathan Ellenberg**; **Joseph Saul Nathansohn** (author of "Shoel u-Meshib," responsa; d. 1875); **Isaac Aaron Ettinger** (author of a collection of responsa; d. 1891); **Ẓebi Hirsch Ornstein** (d. 1898).

The present rabbis are Isaac Schmelkes and Dr. Caro.

Among the writers whose names are associated with Lemberg are:

Joshua Falk ha-Kohen (Katz) b. Alexander (author of "Sefer Me'irat 'Enayim"; d. 1614); **Abraham Schrenzel ha-Kohen Rapoport** (author of "Eton ha-Ezraḥi"; d. 1651); **Isaac Ḥayyot b. Jacob** (author of "Zera' Yiẓḥaḳ"); **Abraham Ḥayyim b. Naphtali Schorr** (author of "Torat Ḥayyim"; d. 1632); **Abraham b. Moses Heilbron Ashkenazi** (author of "Ahabat Ẓiyyon"; d. 1649); **Meïr b. Samuel Te'omim** (author of "Birkat Yosef"); **Joseph b. Meïr Te'omim** (author of "Peri Megadim"); **Samuel Solar** (author of "Shem me-Shemuel"); **Ẓebi Hirsch Rosanus** (author of "Tesha' Shiṭṭot"); **Meshullam b. Joel Kohen** (author of "Pitḥe Niddah"); **Isaac b. Ẓebi Ashkenazi** (author of "Torat ha-Ḳodesh"); **Abraham Mendel Mohr** (author of "Shebile 'Olam").

The present (1904) president of the Cultus Gemeinde is S. von Horowitz.

Bibliography: Ezekiel Caro, *Gesch. d. Juden in Lemberg* (up to 1792), Cracow, 1894; Schütz, *Maẓẓebet Ḳodesh*, Lemberg, 1860; Dembitzer, *Kelilat Yofi*, Cracow, 1888; Mohr, *Shebile 'Olam*, 1880, p. 111; *Voskhod*, 1895, x. 7; Buber, *Anshe Shem*, Cracow, 1895.

H. R. J. D. E.

Following is a summary of the provisions of the regulation of 1569:

The waywode must appoint, as his representative for the administration of Jewish affairs, none but an estated Polish nobleman.

The Jewish books or records must be kept in the Jewish prayer-house, or synagogue, encased, and under lock and key.

If the judge [a Polish nobleman] having the books in his possession inserts therein any records or regulations whatsoever without the consent of the Jewish elders, such records or regulations shall be void.

The judge has no right to appoint, without the consent of the Jewish elders, a secretary for the keeping of the Jewish books.

The Jewish elders shall be elected by the members of the community only. The election of the elders must be approved by the waywode.

The waywode shall not impose upon a Jew a fine greater than three ten-copeck pieces; the judge receives as his fee from the offender one pound of pepper, in compliance with the prescriptions of the royal statute [*i.e.*, the privileges of Boleslav of Kalisz]. These fines, moreover, must be in conformity with the law, and must be imposed by the judge in conjunction with the Jewish elders.

The Jewish synagogue can not be closed nor its property attached otherwise than by special imperial order.

The right is left to the Jews to kill their cattle and sell them to Christians and to any others as they will, in compliance with the customs practised among other Jews, as those of Cracow, Posen, and Lublin.

The Jewish elders have the right to punish Jews by excommunication or otherwise, in compliance with their Law, and none shall hinder them in so doing.

The waywode has no right to appoint any rabbi other than the one elected to the office by the Jews themselves.

The judge appointed by the waywode has no right to make any decree except in conjunction with the Jewish elders. The elders shall be tried only by the waywode or by the judge appointed by him, and may then appeal to the tribunal of the king himself; summoned otherwise, they are not obliged to respond, and may treat such a summons as unauthoritative.

Bibliography: Bershadski, in *Voskhod*, Sept., 1895, pp. 7-9.

H. R. A. S. W.

LEMBERGER, JUDAH LÖB: Judæo-German author of the seventeenth century. He was probably the son of the publisher Abraham Lemberger of Prague. Judah Löb Lemberger was the author of a work in Judæo-German, entitled "Ein Hübsch Göttlich Büchel" (Prague, n.d.), a selection of moral sayings from the Talmud and other rabbinical works, with an appendix, "Ḥibbuṭ ha-Ḳeber," on the sufferings of the dead in the grave.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1337; *idem*, in *Serapeum*, 1848, pp. 324, 333.

G. A. S. W.

LEMBERGER JÜDISCHE ZEITUNG. See Periodicals.

LEMMLEIN (LÄMMLIN), ASHER: Pretended forerunner of the Messiah. He appeared in Istria, near Venice, in 1502, and announced the coming of the Messiah in that very year, provided the Jews showed repentance and practised charity. Having gained many adherents in Italy, Lemmlein traveled through Austria and Germany, receiving there both sympathy and credence. Even Christians are said to have believed in his Messianic prophecy. The chronicler Ganz relates that his grandfather destroyed an oven destined for the baking of unleavened bread, firmly believing that at the next Passover he would be with the Messiah in Palestine. There were much fasting, much praying, and much distribution of alms wherever Lemmlein passed, so that the year of his propaganda was called the year of penitence. But he suddenly disappeared; and the agitation came to an end.

Bibliography: Ganz, *Ẓemaḥ Dawid*, ed. Frankfort, 1692, p. 43a; Joseph ha-Kohen, *Dibre ha-Yamim*, ed. Amsterdam, p. 53b; Grätz, *Gesch.* ix. 242 and note 3.

G. I. Br.

LEMON, HARTOG (called in contemporary Hebrew works **Hirz b. Hirsch Wiener** or **Hirz**

Levi Rofe): Dutch physician and worker for the emancipation of the Jews; born about the middle of the eighteenth century; died at an advanced age at Amsterdam Dec. 5, 1823. On the completion of his medical studies he was appointed physician for the poor by the parnasim of the Ashkenazic community of Amsterdam (1788). When the French took possession of Holland (1795), Lemon became one of the leaders of the Felix Libertate Society, which aimed at winning civic equality for the Jews (see AMSTERDAM). The parnasim, who did not approve of this movement, dismissed him from his office (April, 1795). Lemon, however, continued his efforts to procure the emancipation of the Dutch Jews; and he interested himself also in the organization of a new Jewish community at Amsterdam. He was successful in both directions: the Jews of Holland were emancipated on Sept. 2, 1796; and on June 23, 1797, Lemon as president delivered the inaugural address of the synagogue of the new congregation Adath Jeschurun (published Amsterdam, 1797). On Aug. 1, 1797, Lemon, together with S. Bromet, was elected a member of the parliament ("Nationale Conventie"). The Adath Jeschurun also sent him, together with two other members, as delegate to the Great Sanhedrin at Paris, where he delivered two discourses ("Bijdragen Betrekkelijk de Verbetering van den Maatschappelijken Staat der Joden," part i., pp. 471-472, 513-515, The Hague, 1806-7).

When in 1808 the two congregations were reunited, Lemon was a member of the Opper Consistorie der Hollandsche-Hoogduitsche Israelietsche Gemeenten in Holland.

Accused of participating in a conspiracy against the French government, Lemon was suddenly arrested during the night of Feb. 12-13, 1813, and sentenced to two years' imprisonment and a fine of 500 francs, with costs. He was taken first to the state prison at Ham (France), and then to Amiens, and was not liberated until April 6, 1814. On his return to Holland he wrote a defense, under the title "Jets Over de Nooit Plaats Gehad Hebbende Zamenzwering te Amsterdam in Februari, 1813" (Amsterdam, 1815).

Lemon was a physician of repute. His two works, "Voorschrift ter Genezinge van de Tusschen-Poozende of Zoogenaamde Koude Koortsen door Middel van Tourniquets" (*ib.* 1808), and "Proeve eener Beknopte en Letterkundige Geschiedenis van het Stelsel van Brown" (*ib.* 1811), testify to his scientific attainments. Among his other literary works may be mentioned a Dutch translation of the German tragedy "Bella" (*ib.* 1789).

One of Lemon's daughters was married to J. Littwak, a well-known Jewish mathematician of Amsterdam, who also took part in the struggle for emancipation.

D. S. SE.

LEMOS, HENRIETTE DE. See HERZ, HENRIETTE.

LEMUEL: A king mentioned in the superscription to Prov. xxxi., which is addressed to him by his mother. Various theories have been proposed in explanation of the superscription. Cheyne reads "Jerahmeel." Others (*e.g.*, Wildeboer) join the phrase "Lemuel the king" with the following word, "massa" (A. V., following the Masoretic punctuation, "prophecy"), which they take as a proper name, and read "King of Massa," an Ishmaelite people (Gen. xxv. 14). Toy ("Proverbs," p. 539) rejects this together with any symbolical interpretation. The word "Lemuel," like "Lael," means "Godward" (comp. Gray, "Hebrew Proper Names," p. 207, *s.v.* "Nemuel").

E. G. H. E. I. N.

LENCHITZA (Polish, **Leczyca**): District town in the government of Kalisz, Russian Poland. On April 20, 1639, members of its Jewish community were accused of ritual murder, owing to the disappearance of a Christian child, aged one and one-half years, from the neighboring village of Kamashitza, and the subsequent discovery, in the adjacent woods, of its body covered with many wounds. Suspicion fell on a local tramp, Foma, who, when arrested and questioned, confessed to having abducted the child at the instigation of the Jews of Lenchitza. The ancient right of appeal to the king being ignored, the case was tried by the local authorities, who were openly prejudiced against the Jews. Many members of the community were placed on the rack; and two of them, Lazar and Maier, were quartered. The monks in the local Bernardine monastery made use of the incident to inflame popular hatred against the Jews. They placed the remains of the supposedly martyred child in the cathedral, together with a painting and a detailed description of the murder. The superstitious Catholic masses made pilgrimages to the relics of the supposed saint; and the income of the Bernardine monastery was thereby greatly augmented. In commenting on the frequent charges of ritual murder against the Jews shortly before the Cossack uprisings, Bershadski says: "Such was the condition of the Jews on the eve of the Cossack and Shlyakhta wars. Abandoned by the kings and the Shlyakhta, and in constant warfare with the clergy, they were helpless in dealing with the accusations of ritual murder. Such accusations were, moreover, easily spread. When a child left alone had disappeared, and its body had been found covered with wounds several days or a week later in the woods, it was immediately concluded that the members of the nearest Jewish community were guilty of the murder. They were formally charged with it; legal proceedings were instituted; and the rack invariably showed the guilty one!"

Among the prominent rabbis born at Lenchitza should be mentioned Rabbi Ephraim, author of "'Olelot Efrayim," who died in 1619.

The Jewish community of Lenchitza suffered severely at the hands of the Polish general CZARNIECKI, 300 of their number perishing by the sword. In 1710 seven Jews were burned at the stake under the accusation of stealing consecrated bread and of practising the magic arts.

At the present time (1904) the Lenchitza Jews number about 2,000 in a total population of 9,044.

BIBLIOGRAPHY: S. Bershadski, *Sturinnoe Sredstvo*, in *Voskhod*, 1894, x.; Dubnow, *Istori Cheskiya Soobshcheniya*, ib. 1895, ii.

H. R. J. G. L.

LENGFELD, FELIX: American chemist; born at San Francisco Feb. 18, 1863; educated at the San Francisco College of Pharmacy, the University of California, Johns Hopkins University, and at Zurich, Liége, Munich, and Paris. Lengfeld has been fellow of Johns Hopkins University (1887–88), professor of chemistry in the South Dakota School of Mines (1890–91), instructor in chemistry at the University of California (1891–92), and docent-instructor and assistant professor in chemistry at the University of Chicago (1892–1901). He is the author of "Laboratory Manual of Inorganic Preparations," and has contributed numerous articles to American and foreign journals of science.

A. I. G. D.

LENTILS (Hebr. "‘adashim"; Arabic "‘adas"): Edible seeds first mentioned in the Old Testament in Gen. xxv. 29–34, where it is related that Jacob gave Esau "bread and pottage of lentils" for his birthright. Lentils were also among the provisions brought by Barzillai to David when the latter was in exile (II Sam. xvii. 28); and they seem to have been, as at present in Palestine and in other countries, a common article of food (comp. *ib.* xxiii. 11). From Ezek. iv. 9 it appears that in times of scarcity lentils, ground and mixed with other ingredients, were made into bread, a practise still in vogue in modern Egypt.

According to De Candolle ("Origin of Plants," p. 257), the lentil (*Ervum Lens*) was probably a native of western Asia. In some parts of Palestine it is still the predominant crop. Of the several varieties the red lentil (comp. Gen. xxv. 30) is considered the best. The lentil held a high place also among the ancient Egyptians, and the variety of Pelusium was especially celebrated (comp. Vergil, "Georgics," i. 228; Pliny, "Historia Naturalis," xvi. 201).

In Talmudic times lentils seem to have been one of the staple foods of Palestine. Thus in Pes. 3b lentils as human food are contrasted with barley as food for cattle (comp. Shab. 76b). In Beẓah 14b they are even referred to as a feast-day dish in the house of Gamaliel. The Egyptian lentil is pointed out as being of medium size, and as the measure of a particle from a "creeping thing" ("shereẓ") to cause uncleanliness (Kelim xvii. 8; comp. Ma‘as. v. 8). In connection with Gen. xxv. it is said (B. B. 16b; comp. Gen. R. lxiii. 14) that lentils form a suitable dish for mourners because they have no "mouth" (*i.e.*, "slit"), like the mourner who in his anguish is struck dumb, and by their round form they symbolize the going around of trouble and loss in this world.

Bibliography: Tristram, *Nat. Hist.* p. 461, London, 1867.

S. S. I. M. C.

LEO: Court physician to Grand Duke Ivan III. Vassilivich of Russia; executed at Moscow April 22, 1490. With the arrival at Moscow of the grand duke's second wife, Sophia Palæologus, niece of Constantine, the last Byzantine emperor (1473), active intercourse began between Russia and western Europe. In 1490, when the brother of the grand duchess, Prince Andreas of Morea, and the Russian ambassador to Rome visited the court of Moscow, they brought with them, besides some artists and mechanics, a physician from Venice, named Leo. He was a Jew by birth, and is mentioned by the Russian historians as "Mister Leon Zhidovin" (= "the Jew"). He was probably the first physician from western Europe to enter Russia.

Leo had to pay for his temerity with his life; for he fell a victim to the superstition of the Muscovites. Soon after his arrival he had an opportunity to show his skill. Ivan Ivanovich, the son of the grand duke, had the gout; Leo, placing too much faith in his skill, assured the grand duke that he could effect a cure, and pledged his head in case of failure. He treated the patient with herbs and dry-cuppings; but the prince became worse, and died March 7, 1490. At that time the people believed in the infallibility of medical science, and accordingly they accused the unsuccessful physician of ill-will. Leo was arrested, and, after the forty days of mourning had elapsed, was publicly beheaded at Bolvanov Place.

Bibliography: Richter, *Gesch. der Medicin in Russland*, i. 228–234; *Russkaya Lyetopis po Nikon. Spisku*, vii. 125; *Polnoe Sobranie Russkikh Lyetopisei*, vi. 239; *Vremennoe Moskovskoe Obshchestvo Istorii*, v. 5; Solovyev, *Istoriya Rossii*, v. 84, 260 (where the author erroneously calls Leo a German).

H. R. M. R.

LEO III.; LEO IV. See Chazars.

LEO X. (GIOVANNI DE MEDICI): Two hundred and twenty-fourth pope; born at Florence Dec. 11, 1475; elected March 11, 1513; died Dec. 1, 1521. His pontificate was very favorable for the Jews in general and for the Jews of Rome in particular. The latter saw in the kind treatment they received at his hands a sign of the arrival of the Messiah; and so much impressed were they with this idea that the leaders of the Roman community asked those of Jerusalem if such signs were not visible in the Holy Land. While still a cardinal, Leo showed his spirit of toleration in bestowing his favor upon two Jewish musicians, Joan Maria and Jacopo Sansecondo, especially upon the former, who subsequently received from him the title of count. Like his predecessor, Alexander VI., Leo attached to his person as physician the Jewish rabbi Bonet de Lates; and De Lates exercised such influence upon the pope that Reuchlin solicited his intervention in connection with the examination of the "Augenspiegel." Another Jew who was persona grata at the papal court was Sabbatiano Solomonis, upon whom, in acknowledgment of his services, Leo bestowed a yearly pension of 60 gold ducats.

The Jews of Rome were not the only beneficiaries of Leo's generosity. In a bull issued Sept. 8, 1514, Leo expressed his desire that the rights of the Jews should be respected, and repealed the edict of the Bishop of Carpentras, who had prescribed a special badge to be worn by the Jews of Avignon, Carpentras, and Venaissin. Of still greater importance was the bull of Nov. 1, 1519, in which the pope remitted the Jewish hearth and banking taxes, granted amnesty for all offenses committed by Jews, confirmed all the privileges and advantages granted to them by his predecessors, and prescribed that a Jewish offender should be arraigned before qualified judges and should be condemned only on evidence given by trustworthy witnesses. Leo took a lively interest in Jewish learning. In 1518 he authorized the establishment of a Hebrew printing-office in Rome, and in the same year granted a special privilege for the issuance of a new edition of the Talmud.

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G. I. BR.

LEO HEBRÆUS (Abravanel, Judah): Physician, philosopher, and poet; born in Lisbon in the second half of the fifteenth century, and died at Venice in 1535. He accompanied his father, Isaac Abravanel, when the latter went to Spain and afterward to Naples, and became physician in ordinary to the Spanish captain-general Gonsalvo de Cordova. Thence he went to Genoa and later to Venice, where he finally settled. He never abandoned the faith of his forefathers (B. Zimmels, "Neue Studien," Vienna, 1892; E. Carmoly, "Oẓar Neḥmad," ii. 70; Steinschneider, "Monatsschrift," xlii. 420). His most important work, "Dialoghi di Amore" (Dialogues of Love), was written about 1502, and published at Rome 1535. Its polished Italian and the lofty Platonic spirit with which it is imbued made it very popular. In the space of twenty years it went through five editions and was translated twice into French, three times into Spanish, and once into Latin; later also into Hebrew. Beside this work, he wrote, at the request of Pico de Mirandola, an astronomical work, which has remained unpublished, and several Hebrew poems, which have been embodied in the works of his father. He wrote also an elegy on the vicissitudes of the age in which he lived. This book was quite recently published.

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G. M. K.

LEO, LEWIS: Synagogue musician; born in London in 1809; died there Sept. 11, 1876; second son of the Rev. Simon Leo. He was a musician and composer of much ability, and was the first to arrange the various Hebrew chants and melodies for part-singing (1838), which eventually replaced the old "bass-and-singer" style. Leo wrote the music for the inaugural service of the New Synagogue, and for the reconsecration of the Western Synagogue in 1836.

His father, **Simon Leo**, was ḥazzan at the Denmark Court Synagogue, London. In 1826 he removed with the congregation to St. Alban's Place, and continued to officiate there. He was succeeded by his eldest son, **Ansell Leo**, about 1837. The latter left England for New York in 1846, where he held a similar position.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 24, 1876; *ib.* Nov. 2, 1900.

J. G. L.

LEON: Ancient Spanish kingdom, bounded by Old Castile, Portugal, and Galicia. The Saracens ruled here until driven out by the Spaniards, who founded a kingdom of their own, which in 1218 was incorporated with Castile. In this kingdom of Leon, with its capital of the same name, Jews were living at an early date, certainly at the end of the tenth century. They were engaged in cultivating the vine and in various trades. Hebrew bills of sale dating from the beginning of the eleventh century have been found at Leon. Before the year 1006 the Abbess of Santiago purchased a vineyard from the Jew Jayu (Haya). Other Jews of Leon are also mentioned in this period; *e.g.*, Ezekiel, Samuel (1007), Vitas-Ḥayyim (1008), Jacob (1031), and Shem-Ṭob (1049). According to a document preserved in the archives of the Cathedral of Leon, the Infanta D. Fronilda, daughter of D. Pelayo, who restored Christian supremacy after the invasion of the Saracens, purchased Nov. 4, 1053, from the Jew Joseph b. Joab Escapat for the sum of 50 dineros a vineyard at Montaurio; and in 1137 Auro Tota, daughter of Cid Crescent, and her husband, Isaac b. Moses of Leon, sold one-half of a vineyard situated in Castrillo de la Ribera, near Leon, to the "canonicus" Albertin. In 1151 Pedro Pelasz bought a vineyard from Auro, daughter of Cid, and her husband, Abraham b. Meïr Mogusi ("R. E. J." ii. 136, iv. 226).

The earliest Hebrew inscription in Spain was found at Fuente Castro, the ancient "Castrum Judæorum" at Leon; it came from the tombstone of Yaḥya, the son of the goldsmith Joseph b. Aziz of Leon, who died on the 15th of Kislew, 4860 (= Nov. 18, 1100), and is now preserved in the archeological museum at Leon (Rios, "Estudios," p. 29; *idem*, "Hist." i. 169; "R. E. J." ii. 135).

Rights and Restrictions.

The Jews of Leon were assured equal rights with the Christian inhabitants of the country by the Cortes assembled at Leon in 1020 as well as in the Fuero of 1090; they were also permitted to take part in duels; but they were subjected to special taxes. The Bishop of Leon received for himself and his clergy 500 sueldos a year from those taxes. When the Cortes, assembled at Leon in 1349, proposed that the Jews and Moors "living in the cities, boroughs, and villages of the kingdom of Leon" should pay the salaries of the judges and alcaldes, "because they pronounce sentence for them," the king declared that no taxes in addition to the special taxes could be imposed upon the Jews (Cortes de Leon y Castilla, of the year 1349, Pet. ii.). In 1290 the Jews of Leon paid altogether 218,400 maravedis. The most important "aljamas" of the country were: Leon, Mansilla (Mansiella) de las Mulas, Mayorga, Sahagun, Paredes, Valencia de Don Juan, Rueda, Astorga, Almanza, and Carrion de los Condes. At Leon, where the Jews, like those at Mansilla, were very wealthy, there lived in the first half of the fourteenth century D. Abraham Royuelo, who, together with Sara, widow of Samuel Commineto, and Saul b. Uzziah of Mansilla, lent money to the knight Pedro Alfonso de Boygas of Rueda on his estates, which after his death passed into the possession of the monastery of San Miguel de Escalana. D. Abraham, who then rented from the spendthrift prior of the monastery all the privileges and income of the same for a period of twenty-five years, in consideration of 5,000 maravedis a year, was ordered by the king after a few years to renounce all his claims. Many Jews at Leon, Mansilla, and other cities succumbed to the plague in 1348 and 1349. In 1365 King D. Pedro of Castile obliged the Jews of Leon to contribute to the municipal taxes, from which they had hitherto been exempt. The Jews of Leon escaped neither the persecutions of the year 1391 nor the missionary sermons of Vicente Ferrer in 1412. The storm broke out at Benevent, as a dirge says, sweeping across Leon, Valencia de D. Juan, Astorga, Mayorga, and Palencia (Introduction to Simeon b. Ẓemah Duran's "Magen Abot," ed. A. Jellinek, Leipsic, 1855).

Synagogues in Leon.

King Alfonso VIII. commissioned the Jews of Mayorga to guard the castle there. Carrion de los Condes was inhabited chiefly by Jews, who enjoyed ancient privileges. The Jews of Valencia de D. Juan erected in 1379 a handsome large synagogue in place of a small one, thereby incurring the anger and envy of the clergy of that city; the synagogue was in consequence transformed into a church soon after its completion. The Jews of Bembibre, a place not far from the city of Ponferrada, had a similar experience. Together with their coreligionists who lived scattered round about, they had replaced their old synagogue by a larger and handsomer building a few years previous to the general expulsion. It had just been dedicated when an abbot of the city forcibly entered it, removed the Torah rolls, set up a crucifix, and consecrated the building as a church. The Jews appealed to the authorities, who ordered the removal of the crucifix, and the restitution of the synagogue to its owners. The abbot, however, insisted that since the building had been dedicated as a church, it must remain a church, and he carried the matter to the Bishop of Cordova, D. Inigo Manrique, formerly Bishop of Leon and subsequently grand inquisitor. The latter decided the case in agreement with a bull of Innocent IV., dated April 15, 1250, according to which the Jews of Leon and Castile were not allowed to build new synagogues without special permission. As they had not complied with this condition they had forfeited their property rights; and the synagogue, having been dedicated as a church, could not be restored to them. The abbot, however, was ordered to erect instead a substantial new building, 200 feet (five "tapicas") high, 35 feet long, and 25 feet wide, on a site to be assigned to him by the city, and to hand it over to the Jews within six months. This verdict was delivered to the abbot in presence of the representative of the "aljamas," R. Isaac Connueto, on May 19, 1490. The synagogue dedicated as a church still exists. Two years later the Jews of the former kingdom of Leon left the country. Their movables and real estate, which they were obliged to sell at any price, fell in part into the hands of the clergy. See PALENCIA; SAHAGUN.

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G. M. K.

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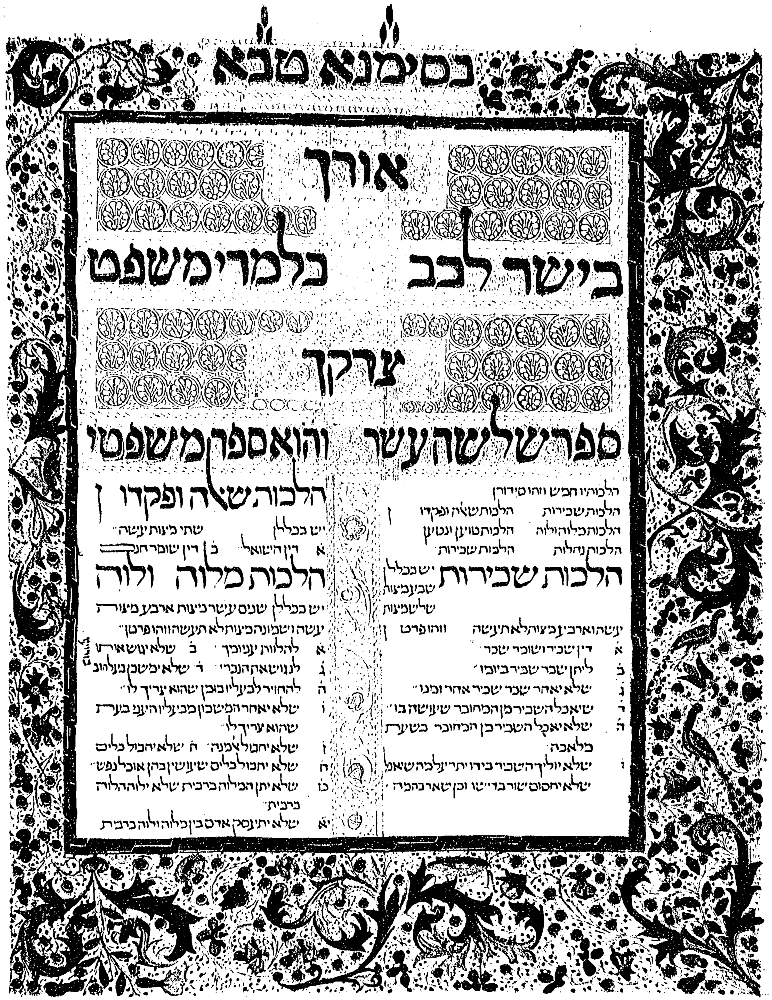

בסימנא טבא

אורך

בישר לבב כל מרי משפט

צדקך

ספר שלשה עשר והוא ספר משפטי

הלכותיו חמש וזהו סידורן
הלכות שכירות הלכות שאלה ופקדון
הלכות מלוה ולוה הלכות טוען ונטען
הלכות נחלות הלכות שכירות

הלכות שכירות יש בכללן שבע מצות שלש מצות עשה וארבע מצות לא תעשה וזהו פרטן
א דין שכיר ושוכר שכר
ב ליתן שכר שכיר ביומו
ג שלא יאחר שכר שכיר אחר זמנו
ד שיאכל השכיר מן המחובר שעושה בו
ה שלא יאכל השכיר מן המחובר בשעת מלאכה
ו שלא יוליך השכיר בידו יתר על מה שאוכל
ז שלא יחסום שור בדישו וכן שאר בהמה

הלכות שאלה ופקדון
יש בכללן שתי מצות עשה
א דין השואל ב דין שומר חנם

הלכות מלוה ולוה
יש בכללן שנים עשר מצות ארבע מצות עשה ושמונה מצות לא תעשה וזהו פרטן
א להלוות עניים ב שלא ינגוש את העני
ג לנגוש את הנכרי ד שלא ימשכן בעל חוב בזרוע
ה להחזיר לבעליו בזמן שהוא צריך לו
ו שלא יאחר המשכון מבעליו העני בעת שהוא צריך לו
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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב *b*	ז *z*	ל *l*	פּ (*with dagesh*), *p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ (*without dagesh*), *f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע *ʿ*	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of פ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a*	◌ֻ *u*	◌ַ *a*	◌ֶ *e*	וֹ *o*
◌ָ (ḳameẓ ḥatuf) *o*				
◌ֵ *e*	◌ֱ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع *ʿ*	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* ◌ِ *i* ◌ُ *u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

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*In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d', de, da, di, van, von, y, of, ben, ha-, ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.* The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
'Ab. Zarah	'Abodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Fest-schrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brit. Mus	British Museum
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed	edition
'Eduy	'Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
'Er	'Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq.	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit	Journal of Biblical Literature
J. Q. R	Jewish Quarterly Review
J. R. A. S	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T.	Lewysohn, Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma‘as.	Ma‘aserot (Talmud)
Ma‘as. Sh	Ma‘aser Sheni (Talmud)
Macc.	Maccabees
Maimonides, Moreh.	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak.	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me‘i.	Me‘ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid.	Middot (Talmud)
Midr	Midrash
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwa’ot (Talmud)
M. Ḳ.	Mo‘ed Ḳaṭan (Talmud)
Monatsschrift.	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice.	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc.	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges .	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned.	Nedarim (Talmud)
Neg	Nega‘im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift.	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund.	Palestine Exploration Fund
Pallas Lex.	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R.	Pesiḳta Rabbati
Pirḳe R. El.	Pirḳe Rabbi Eli‘ezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt.	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J.	Revue des Etudes Juives
Rev. Bib.	Revue Biblique
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rios, Estudios.	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb.	Shebi‘it (Talmud)
Shebu	Shebu‘ot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch.	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden.	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta‘an	Ta‘anit (Talmud)
Tan.	Tanḥuma
Targ	Targumim
Targ. Onḳ.	Targum Onḳelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr.	Testaments of the Twelve Patriarchs
Toh	Tohorot
Tos	Tosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist.	Tristram, Natural History of the Bible
Ṭ. Y	Ṭebul Yom (Talmud)
‘Uḳ	‘Uḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor.	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus.	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

CONTRIBUTORS TO VOLUME VIII

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. B..........**A. Biram, Ph.D.,**
Berlin, Germany.

A. Bü........**Alexander Büchler, Ph.D.,**
Rabbi, Keszthely, Hungary.

A. Ep........**Abraham Epstein,**
Author of "Eldad ha-Dani" and of other works on rabbinical subjects; contributor of the article "Gaon" in Volume V.; Vienna, Austria.

A. Fe........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Bavaria, Germany.

A. G.........**Adolf Guttmacher, Ph.D.,**
Rabbi, Baltimore, Md.

A. Ga.......**Abraham Galante,**
Editor of "La Buena Esperanza," Smyrna, Asia Minor.

A. H. R.....**A. H. Rosenberg,**
New York City.

A. H. S......**A. H. Sayce, D.D., LL.D.,**
Professor of Assyriology, Oxford University, Oxford, England.

A. Ke........**A. Kecskemeti,**
Rabbi, Makow, Hungary.

A. Ki.........**Alexander Kisch, Ph.D.,**
Rabbi, Prague, Bohemia, Austria.

A. L..........**Alfred Lévy,**
Chief Rabbi, Lyons, France.

A. M. F.....**Albert M. Friedenberg, B.S., LL.B.,**
Counselor at Law; Correspondent of "The Jewish Comment," Baltimore, Md.; New York City.

A. M. H.....**A. M. Hyamm,**
London, England.

A. P..........**A. Porter,**
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........**A. Peiginsky, Ph.D.,**
New York City.

A. Pl.........**A. Plaut,**
Rabbi, Detmold, Lippe, Germany.

A. S. I.......**Abram S. Isaacs, Ph.D.,**
Professor of German Literature, University of the City of New York, New York City.

A. S. W......**A. S. Waldstein, B. A.,**
New York City.

A. S. W. R..**A. S. W. Rosenbach,**
Philadelphia, Pa.

A. U.........**A. Ury,**
Chief Rabbi, Strasburg, Alsace, Germany.

A. V. W. J..**A. V. W. Jackson, Ph.D., Litt.D.,**
Professor of Indo-Iranian Languages, Columbia University, New York City.

A. W........**Albert Wolf,**
Dresden, Saxony, Germany.

B. Ei.........**Benzion Eisenstadt,**
New York City.

B. Fr.........**B. Friedberg,**
Frankfort-on-the-Main, Germany.

B. L. B......**B. L. Benas,**
Liverpool, England.

C. D. S......**C. D. Spivak, M.D.,**
Denver, Col.

C. I. de S....**Clarence I. de Sola,**
President of the Federation of Canadian Zionists, Montreal, Canada.

C. L..........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. L. S.......**Cyrus L. Sulzberger,**
President of the Jewish Agricultural and Industrial Aid Society, New York City.

C. T..........**Charles Taylor, D.D., LL.D.,**
Master, St. John's College, Cambridge, England.

D.............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. Ba........**David Bachrach,**
Baltimore, Md.

D. I. F.......**D. I. Freedman, B.A.,**
Rabbi, Perth, Western Australia.

D. P..........**David Philipson, D.D.,**
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

E. C..........**Executive Committee of the Editorial Board.**

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy, University of Chicago; Chicago, Ill.

E. I. N.......**E. I. Nathans,**
Philadelphia, Pa.

E. J..........**Emil Jelinek,**
Vienna, Austria.

E. K..........**Eduard König, Ph.D., LL.D.,**
Professor of Old Testament Exegesis, University of Bonn, Germany.

E. L..........**Eude Lolli,**
Chief Rabbi; Professor of Hebrew, University of Padua; Padua, Italy.

E. Ms.......**Edgar Mels,**
New York City.

E. N..........**Eduard Neumann, Ph.D.,**
Chief Rabbi, Nagy-Kanisza, Hungary.

E. N. S......**Elvira N. Solis,**
New York City.

E. Schr.....**E. Schreiber, Ph.D.,**
Rabbi, Emanu-El Congregation, Chicago, Ill.

E. Sd........**E. Schwarzfeld, LL.D.,**
Secretary of the Jewish Colonization Association, Paris, France.

E. Sl.........**E. Slijper,**
Rabbi, Amsterdam, Holland.

F. C..........**Frank Cramer, B.Sc.,**
New York City.

F. H. V......**Frank H. Vizetelly, F.S.A.,**
Associate Editor of the STANDARD DICTIONARY, and of the "Columbian Cyclopedia"; New York City.

F. K. S.	**Frank Knight Sanders, Ph.D., D.D.,** Professor of Biblical History and Archeology; Dean of the Divinity School, Yale University, New Haven, Conn.
F. L. C.	**Francis L. Cohen,** Principal Rabbi, Sydney, N. S. W., Australia.
F. N. L.	**Florence N. Levy,** New York City.
F. T. H.	**Frederick T. Haneman, M.D.,** Brooklyn, N. Y.
G.	**Richard Gottheil, Ph.D.,** Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.
G. A. B.	**George A. Barton, Ph.D.,** Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.
G. A. K.	**George Alexander Kohut,** Formerly Rabbi in Dallas, Texas; Assistant Librarian of the Jewish Theological Seminary of America, New York City.
G. D. R.	**George D. Rosenthal,** Electrical Engineer, St. Louis, Mo.
G. L.	**Goodman Lipkind, B.A.,** Rabbi, New York City.
G. M.	**G. Margoliouth,** Assistant Custodian, Oriental Department, British Museum, London, England.
G. Mo.	**Godfrey Morse,** Counselor at Law, Boston, Mass.
G. W.	**Gabriel Weiss,** New York City.
G. We.	**Gotthold Weil,** Berlin, Germany.
H. B.	**H. Brody, Ph.D.,** Rabbi; Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Nachod, Bohemia, Austria.
H. E. C.	**Herbert E. Choate,** Athens, Ga.
H. G.	**Hubert Grimme, Ph.D.,** Professor of Semitic Languages and Literature, University of Freiburg, Switzerland.
H. Gut.	**H. Guttenstein,** New York City.
H. Hir.	**Hartwig Hirschfeld, Ph.D.,** Professor, Jews' College, London, England.
H. M.	**Henry Malter, Ph.D.,** Assistant Professor, Hebrew Union College, Cincinnati, Ohio.
H. P. M.	**H. Pereira Mendes, M.D., D.D.,** President of the Union of Orthodox Congregations of the United States and Canada; Rabbi of the Spanish and Portuguese Congregation, New York City.
H. R.	**Herman Rosenthal,** Chief of the Slavonic Department of the New York Public Library, New York City.
H. V.	**Hermann Vogelstein, Ph.D.,** Rabbi, Königsberg, East Prussia, Germany.
I. A.	**Israel Abrahams,** Reader in Rabbinic, University of Cambridge; Coeditor of "The Jewish Quarterly Review"; Cambridge, England.
I. Be.	**Immanuel Benzinger, Ph.D.,** Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.
I. Bl.	**I. Blumenstein, Ph.D.** (deceased), Late Chief Rabbi of Luxemburg, Luxemburg.
I. Br.	**Isaac Broydé** (*Office Editor*), Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.
I. Co.	**I. Cohn,** Czarnikov, Posen, Germany.
I. D.	**Israel Davidson, Ph.D.,** New York City.
I. Da.	**Israel Davis,** Barrister at Law, London, England.
I. E.	**Ismar Elbogen, Ph.D.,** Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.
I. G. D.	**I. George Dobsevage,** New York City.
I. H.	**Isidore Harris, A.M.,** Rabbi, West London Synagogue, London, England.
I. Kra.	**I. Kracauer, Ph.D.,** Frankfort-on-the-Main, Germany.
I. L. B.	**I. L. Bril,** New York City.
I. Lev.	**Isaac Lévy,** Chief Rabbi, Bordeaux, France.
I. Lö.	**Immanuel Löw, Ph.D.,** Chief Rabbi, Szegedin, Hungary.
I. M. C.	**I. M. Casanowicz, Ph.D.,** United States National Museum, Washington, D. C.
I. M. P.	**Ira Maurice Price, Ph.D., LL.D.,** Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.
I. S. B.	**Isidor S. Beaumache,** New York City.
I. Sch.	**Isaac Schwab, Ph.D.,** Rabbi, St. Joseph, Mo.
I. War.	**Isidor Warsaw,** Rabbi, Woodville, Miss.
I. Zi.	**Izrael Ziony,** New York City.
J.	**Joseph Jacobs, B.A.,** Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.
J. D. E.	**J. D. Eisenstein,** New York City.
J. F. McC.	**J. Frederic McCurdy, Ph.D., LL.D.,** Professor of Oriental Languages, University College, Toronto, Canada.
J. F. McL.	**J. F. McLaughlin, M.A., B. D.,** Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.
J. F. S.	**J. F. Schamberg, M.D.,** Philadelphia, Pa.
J. G. L.	**J. G. Lipman, Ph.D.,** Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.
J. H. G.	**Julius H. Greenstone,** Rabbi, Philadelphia, Pa.
J. H. Ho.	**J. H. Hollander, Ph.D.,** Assistant Professor of Political Economy, Johns Hopkins University, Baltimore, Md.
J. H. M.	**Julius H. Meyer,** Milwaukee, Wis.
J. Hy.	**J. Hyams,** Bombay, India.
J. Ka.	**Jacques Kahn,** Rabbi, Paris, France.
J. L. La.	**J. L. Lait,** Journalist, Chicago, Ill.
J. S.	**Joseph Silverman, D.D.,** Formerly president of Central Conference of American Rabbis; Rabbi of Emanu-El Congregation, New York City.

J. So.........**Joseph Sohn**,
Contributor to "The New International Encyclopedia"; formerly musical critic on the New York "American and Journal"; New York City.

J. Sp.........**Jacob Spiro**,
Rabbi, Mährisch-Ostrau, Moravia, Austria.

J. S. R.......**J. S. Raisin**,
Rabbi, Gemilut Chesed Congregation, Fort Gibson, Miss.

J. T..........**J. Theodor, Ph.D.**,
Rabbi, Bojanowo, Posen, Germany.

J. Wo.......**Josef Wohlstein, Ph.D.**,
Rabbi, Malmö, Sweden.

J. Z. L.......**J. Z. Lauterbach, Ph.D.** (*Office Editor*),
Rabbi, New York City.

K..............**Kaufmann Kohler, Ph.D.**,
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

L. B..........**Ludwig Blau, Ph.D.**,
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó-Szemle," Budapest, Hungary.

L. C. H......**L. C. Harby**,
New York City.

L. Er.........**L. Errera, Ph. D.**,
Professor of Plant-Anatomy, Plant-Physiology, and Botany, University of Brussels, Belgium.

L. G..........**Louis Ginzberg, Ph.D.**,
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. H. G......**Louis H. Gray, Ph.D.**,
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J.

L. Hü....... **L. Hühner, A.M., LL.B.**,
Counselor at Law, New York City.

L. L..........**L. Löwenstein, Ph.D.**,
Rabbi, Mosbach, Baden, Germany.

L. La.........**Laura Landau**,
New York City.

L. M. F......**Leo M. Franklin, B.L.**,
Rabbi of Temple Beth-El, Detroit, Mich.

L. Mu.........**L. Munk, Ph.D.**,
Rabbi, Marburg, Germany.

L. N. D......**Lewis N. Dembitz, D.H.L.**,
Counselor at Law, Louisville, Ky.

L. V.........**Ludwig Venetianer, Ph.D.**,
Rabbi, Ujpest, Hungary.

L. Wy.......**L. Wygodsky**,
St. Petersburg, Russia.

M. A. N. L..**M. A. N. Lindo**,
London, England.

M. Bu........**Moses Buttenwieser, Ph.D.**,
Assistant Professor of Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Co........**Max Cohen**,
Counselor at Law, New York City.

M. Fi.........**Maurice Fishberg, M.D.**,
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York City.

M. Fr........**M. Franco**,
Principal, Alliance Israélite Universelle School, Demotica, Rumelia, Turkey.

M. Frie......**M. Friedländer, Ph.D.**,
Vienna, Austria.

M. Gr........**M. Grunwald, Ph.D.**,
Rabbi, Vienna, Austria.

M. H. H.....**M. H. Harris, Ph.D.**,
New York City.

M. K.........**Meyer Kayserling, Ph.D.**,
Rabbi, Budapest, Hungary.

M. Kn.......**M. Knafo**,
Rabbi, Mogador, Morocco.

M. L. B......**Moses Löb Bamberger, Ph.D.**,
Rabbi; Lecturer in Rabbinic, Jewish Seminary, Würzburg, Bavaria, Germany.

M. N.........**Max Nordau, M.D.**,
Paris, France.

M. R.........**Max Rosenthal, M.D.**,
Visiting Physician, German Dispensary, New York City.

M. Sa........**Max Samfield, Ph.D.**,
Memphis, Tenn.

M. Sc........**Max Schloessinger, Ph.D.**,
Librarian; Lecturer on Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Sel.......**Max Seligsohn** (*Office Editor*),
Doctor of the University of Paris, France; New York City.

M. W. L.....**Martha Washington Levy, B.A.**,
Contributor to "The New International Encyclopedia," New York City.

M. W. M....**Mary W. Montgomery, Ph.D.**,
New York City.

M. Z.........**M. Zametkin**,
New York City.

N. D.........**Newell Dunbar**,
Newark, N. J.

N. R.........**N. Rashkovski**,
Odessa, Russia.

N. Sl.........**N. Slouschz**,
Doctor of the University of Paris; Lecturer on Neo-Hebraic Literature, University of Paris, France.

N. T. L......**N. T. London**,
New York City.

O. J. S.......**O. J. Simon**,
London, England.

P. B..........**Philipp Bloch, Ph.D.**,
Rabbi, Posen, Germany.

P. Wi........**Peter Wiernik**,
Journalist, New York City.

S.............**Isidore Singer, Ph.D.**,
MANAGING EDITOR, New York City.

S. B..........**Samuel Baeck, Ph.D.**,
Rabbi, Lissa, Posen, Germany.

S. Be.........**Simon Bernfeld, Ph.D.**,
Formerly Chief Rabbi of Servia; Berlin, Germany.

S. G..........**S. Gundelfinger, Ph.D.**,
Darmstadt, Germany.

S. Ho.........**S. Horovitz, Ph.D.**,
Professor, Jewish Theological Seminary, Breslau, Germany.

S. J...........**S. Janovsky**,
Counselor at Law, St. Petersburg, Russia.

S. J. L.......**S. J. Levinsohn**,
Brooklyn, N. Y.

S. K..........**S. Kahn**,
Rabbi, Nîmes, France.

S. Kr........ **Samuel Krauss, Ph.D.**,
Professor, Normal College, Budapest, Hungary.

S. Led....... **Sampson Lederhändler**,
New York City.

S. M......... **S. Mendelsohn, Ph.D.**,
Rabbi, Wilmington, N. C.

S. Man......**S. Mannheimer, B.L.**,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. M. G......**S. M. Goldstein**,
Assistant Professor, Archeological Institute, St. Petersburg, Russia.

S. Mü........**S. Mühsam, Ph.D.,**
Chief Rabbi, Gratz, Styria, Austria.

S. Mün......**Sigmund Münz, Ph.D.,**
Vienna, Austria.

S. N. D......**S. N. Deinard,**
Minneapolis, Minn.

S. S..........**Solomon Schechter, M.A., Litt.D.,**
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa.........**Sigismund Salfeld, Ph.D.,**
Rabbi, Mayence, Hesse, Germany.

S. Wo........**Simon Wolf,**
Counselor at Law; President, Independent Order B'nai B'rith, Washington, D. C.

T............. **Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew, Harvard University, Cambridge, Mass.

U. C.........**Umberto Cassuto,**
Editor of "La Rivista Israelitica," Florence, Italy.

V. C.........**Vittore Castiglione,**
Chief Rabbi, Rome, Italy.

V. E.........**Victor Rousseau Emanuel,**
Laurel, Md.

W. B.........**Wilhelm Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. H. C.....**W. H. Cobb,**
Boston, Mass.

W. M........**William Milwitzky,**
Cambridge, Mass.

W. M. M....**W. Max Müller, Ph.D.,**
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N........ **Wilhelm Nowack, Ph.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

W. P..........**William Popper, M.A., Ph.D.,**
Gustav Gottheil Lecturer in Semitic Languages, Columbia University, New York City.

W. Pe........**W. Perkowski,**
New York City.

W. R.........**William Rosenau, Ph.D.,**
Rabbi of Eutaw Place Temple, Baltimore, Md.

W. Wi.......**W. Willner,**
Rabbi, Meridian, Miss.

Z. K..........**Zadoc Kahn,**
Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor; Paris, France.

LIST OF ILLUSTRATIONS IN VOLUME VIII

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THE JEWISH ENCYCLOPEDIA

LEON (LEÃO): Spanish-Portuguese family having branches in Italy, Holland, Germany, England, southern France, the Orient, the West Indies, especially Jamaica, and Surinam.

1. Abraham Judah Leon: Assistant rabbi of the Spanish-Portuguese congregation in London from 1685 until his death in 1707.

BIBLIOGRAPHY: Gaster, *Hist. of Bevis Marks*, p. 40.

2. David de Isaac de Leon: Lived in Amsterdam in the eighteenth century. He published "Sermão da Boa Fama" (Amsterdam, 1767), an address in Portuguese delivered June, 1767; also some Hebrew verses in honor of his father's "Avizos Espirituaés," printed with that book.

3. Elijah de Leon: Son of **Michael Judah de Leon** (d. March 3, 1658) and nephew of Jacob Judah Leon. He was ḥakam of the benevolent society Gemilut Ḥasadim in Amsterdam and corrector for the press 1656–66. The Hebrew Bible printed by Joseph Athias in 1661 was corrected and provided with a preface by Elijah de Leon and Samuel de Caceres. Some Hebrew verses of Elijah's are given in the Spanish translation of the Psalms by his uncle Jacob Judah Leon.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* p. 2879 and cxxx.; Roest, *Cat. Rosenthal. Bibl.* Supplement, No. 2366; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 37.

4. Isaac de Leon: Son of Eliezer ben Solomon ibn Zur; born probably in Spain; lived in Ancona; died there most likely. He was the author of "Megillat Esther"—a commentary on Moses b. Maimon's "Sefer ha-Miẓwot," written in the latter's defense against the attacks of Moses ben Naḥman (Venice, 1592; Amsterdam, 1660). He wrote also a rabbinical decision in the dispute between Solomon de Lolli and Jacob Catalano (Rome, 1546).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 105; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 134; Fürst, *Bibl. Jud.* ii. 231 (who wrongly ascribes the decision to another Isaac de Leon); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 383.

5. Isaac de Leon: Talmudist, and director of a Talmud school in Salonica about 1630 (Conforte, "Ḳore ha-Dorot," p. 46a).

6. Isaac de Leon: In conjunction with Samuel Athar, he published a collection of stories from the Midrashim and Haggadot (Venice, n.d.).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 232.

7. Isaac de Leon: Grammarian and teacher in Amsterdam. Together with Jacob de Solomon Hezekiah Saruco, he wrote "Avizos Espirituaés e Instrucçoēns Sagradas, para Cultivar o Engenho da Juventude no Amor e Temor Divino" (Amsterdam, 1766), containing twenty-four dialogues on Biblical history, the articles of faith, the ritual, the feast- and fast-days, and the special Sabbaths.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 57.

8. Isaac (de) Leon Templo: Son of Solomon Raphael Judah Leon Templo; printer and publisher in Amsterdam 1727–38. He edited his father's "Masseket Halakah le-Mosheh mi-Sinai" (Amsterdam, 1734). See No. 20.

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* section ii., part 28, p. 73; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 59.

9. Jacob de Leon, and **(9a) Jacob Rodriguez de Leon:** Both probably of Amsterdam; lived in Jamaica, W. I., in 1698.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* v. 88.

10. Jacob Judah Aryeh Leon Templo: Ḥakam, translator of the Psalms, and heraldic expert; of Marano descent; son of Abraham de Leon; born in 1603 at Hamburg, where he taught Talmud for several years; died after 1675. He became ḥakam in Middelburg and, after 1643, in Amsterdam, where he was engaged also as teacher in the Talmud Torah. He vocalized the entire Mishnah which was printed in 1646 at the establishment of Manasseh ben Israel.

Jacob Judah caused a great stir by a plan, drawn by him, of Solomon's Temple, which was exhibited before Charles II. of England and of which the author published a short, comprehensive description in Spanish entitled "Retrato del Templo de Selomoh" (Middelburg, 1642). This was translated into Dutch in the same year; into French in 1643; and by himself into Hebrew in 1650, with the title "Tabnit Hekal." Duke August of Brunswick, and more particularly his wife Elizabeth, wished a German translation of this description and entrusted the task to Prof. Johann Saubert of Helmstädt. Some one else published such a translation in 1665, and Saubert therefore wrote a Latin translation in that year. An English version appeared in 1778, done by M. P. Decastro, a relative of Templo's, and in whose possession the plan was then held.

In 1647 Jacob Judah wrote "Tratado de la Arca del Testamento" (Amsterdam, 1653). His treatise on the cherubim, their form and nature, written in Latin in 1647, appeared in Spanish under the title "Tratado de los Cherubim" (Amsterdam, 1654); and his description of Moses' tabernacle, written in 1647 in Dutch, was published under the title "Retrato del Tabernaculo de Moseh" (Amsterdam, 1654), and in English (1675). His last work was a Spanish paraphrase of the Psalms, which was printed with the text, under the title "Las Alabanças de Santitad" (Amsterdam, 1671), and, as is stated in the introduction, was written in seven months. The work was dedicated to Isaac Senior Teixeyra, financial agent, in Hamburg, of Queen Christina of Sweden, and was extolled by many ḥakamim, scholars, and poets in Hebrew, Latin, and Spanish verses.

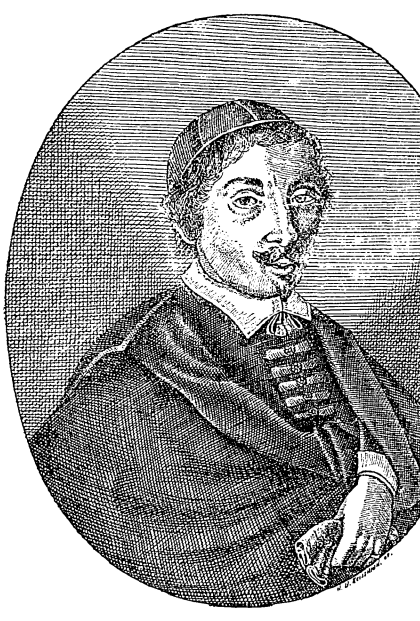
Jacob Judah Aryeh Leon Templo.

Jacob Judah wrote also a dialogue ("Colloquium Middelburgense") between a rabbi and a Christian scholar on the value of the Christian dogmas; and he left in manuscript "Disputaciones con Diferentes Theologos de la Cristiandad." He was a skilful draftsman. The coat of arms of the English Grand Lodge of Masons with the motto קדש ליהוה, now "Holiness to the Lord," is the work of the "famous and learned Hebrewist, architect, and brother, Rabi Jacob Jehudah Leon." He drew also more than 200 figures and vignettes to illustrate Talmudical subjects, which his son **Solomon** gave to Surenhusius for his Latin translation of the Mishnah.

Bibliography: De Rossi-Hamberger, *Hist. Wörterb.* pp. 176 *et seq.*; Koenen, *Geschiedenis der Joden in Nederland*, p. 337; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 233; Grätz, *Gesch.* x. 24, 200 *et seq.*; *Transactions Jew. Hist. Soc. Eng.* ii. 156 *et seq.*; Fürst, *Bibl. Jud.* ii. 232 *et seq.*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 58 *et seq.*

11. **Joseph de Leon**: Rabbi in Jerusalem about 1587.

12. **Joseph de Leon**: Rabbi in Venice in 1694.

Bibliography: Frumkin, *Eben Shemuel*, p. 73; Nepi-Ghirondi, *l.c.* p. 170.

13. **Judah de Leon**: Rabbi; died about 1830. He went to Rome about 1792 as emissary from Hebron, and at the desire of the community remained as rabbi. In 1811 he was chief rabbi of the Jewish consistory in Rome. Judah's is the first signature to a document protesting against the charge that religious reforms had been introduced into Italy. This document appeared in the "Letters of the Chief Rabbis in Italy" (Leghorn; German transl., Altona and Hamburg, 1796).

Bibliography: Nepi-Ghirondi, *l.c.* p. 166; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 400 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 394.

14. **Judah Ḥayyim Leão (Leon)**: Ḥakam and leader in prayer in the synagogue of the Portuguese community in Hamburg. After forty years of active service he was pensioned in 1656, and his son-in-law, Isaac Namias, was appointed his successor.

Bibliography: Grunwald, *Portugiesengräber auf Deutscher Erde*, p. 106.

15. **M. (P.) de Leon**: Lived in Surinam. In collaboration with others, he wrote in 1791 "Geschiedenis der Kolonie van Suriname" (Amsterdam, 1791; 2d ed. *ib.* 1802).

Bibliography: *Publications Am. Jew. Hist. Soc.* iv. 6.

16. **Manuel de Leon (Leão)**: Marano; writer of Spanish and Portuguese poems; born in Leiria; died in Amsterdam after 1712. His published works are: "Triumpho Lusitano Aplausos Festivos . . . Nos Augustos Desposorios do Inclyto D. Pedro Segundo com a Ser. Maria Sofia Isabel de Baviera, Monarcas de Portugal" (Brussels, 1688), a poem consisting of ninety-three verses, with a description of festivities held at Lisbon Oct. 11–25, 1687, and dedicated to D. Geronimo Nuñez da Costa, Portuguese agent in Amsterdam; "El Duelo de los Aplausos, y Triumpho de los Triumphos, Retrato de Guilielmo III., Monarcha Britanico" (The Hague, 1691); "Examen de Obrigaçoens. Testifica hum Filho, que os Pays Engendrão, Amão, Doutrinão os Filhos por Dependencia. Discursos Morales Deduzidos da Sagrada Escritura" (Amsterdam, 1712); "Gryfo Emblematico, Enigma Moral. Dedicado a Diego de Chaves" (*ib.* 1712). His "Certamen de las Musas en los Desposorios de Francisco Lopes Suasso, Barão de Auverne" is extant in manuscript in Amsterdam.

Bibliography: Barbosa Machado, *Bibl. Lusit.* iii. 293; Kayserling, *Sephardim*, pp. 315 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 57.

17. **Meïr de Leon**: Lived in Amsterdam; translated Verga's "Shebeṭ Yehudah" into Spanish under the title "La Vara de Juda" (Amsterdam, 1640; 2d ed. *ib.* 1744).

18. **Samuel de Leon (Lião)**: Member of the college Keter Torah in Amsterdam. He was the author of the "Questoins [Questoẽs] com Suas Repostas, que Propor na Academia de Queter Tora," Hamburg, 1679, and of a writing preserved in manuscript, under the title "Libro de Diversas Questoins e Suas Repostas, Comp. por my . . . y Respond. em Yesiba."

Bibliography: Steinschneider, *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg*, p. 167; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 59.

19. **Samuel Judah Leon Templo**: Brother of Solomon Raphael Judah (No. 20), mentioned by

Daniel Levi de Barrios. In 1682 he was teacher at the school, founded by Abraham da Fonseca, of the society Maskil el Dal in Amsterdam.

20. Solomon Raphael Judah Leon Templo: Ḥakam, preacher, and press-corrector in Amsterdam; died *c.* 1733. He was a son of Jacob Judah Leon (No. 10); and a pupil of Isaac Aboab da Fonseca. Together with David Nuñes Torres, he corrected the enlarged edition of Maimonides' "Yad ha-Ḥazaḳah" which appeared in Amsterdam in 1703. His published works include, besides several sermons in Portuguese: "Resit Hohmá, Principio da Sciencia, ou Grammatica Hebrayca por hum Methodo Breve, Facil e Distincto para Uzo das Escolas" (*ib.* 1703); "Orden de las Oraciones y Rogativas Compuestas para Pedir Piedades Sobre las Enfermedades. Traduzido por Selomoh R. J. Leon Templo" (*ib.* 1727).

After his death his son Isaac published a little book by him entitled "Masseket Halakah le-Mosheh mi-Sinai" (Amsterdam, 1734), on the hermeneutical rules of the Talmud, at the end of which the regulations for the Passover feast are given in rimes of four lines.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 58.

D. M. K.

LEON DE BAGNOLS. See Levi b. Gershon.

LEON, DAVID CAMDEN DE: American physician and surgeon; born in South Carolina in 1813; died at Sante Fé, N. M., Sept. 3, 1872; brother of Edwin de Leon. He was educated in South Carolina and at the University of Pennsylvania (M.D. 1836). Shortly after graduation he entered the United States army as assistant surgeon (1838) and served with distinction in the Seminole war. For several years afterward he was stationed on the Western frontier. He served throughout the Mexican war, and was present at most of the battles. At Chapultepec he earned the sobriquet of "the Fighting Doctor," and on two occasions led a charge of cavalry after the officer commanding had been killed or wounded. For his distinguished services and for his gallantry in action he twice received the thanks of Congress. He was then assigned to frontier duty, and in 1856 he became surgeon, with the rank of major.

De Leon was personally opposed to secession; but, like most Southern officers in the regular army, he resigned his commission at the outbreak of the Civil war and tendered his services to the Confederacy. De Leon organized the medical department for the Confederate government and was its first surgeon-general. At the close of the war he went to Mexico, but soon returned to New Mexico, where he had been stationed for several years, and where he owned property. He continued in practise there until his death. He was a man of considerable general culture and was esteemed as a writer.

Bibliography: *American Annual Encyc. 1872*, p. 627, New York, 1873; *Appleton's Cyclopedia of American Biog.* New York, 1894; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 114, New York, 1895; *idem*, in *Publ. Am. Jew. Hist. Soc.* p. 34; *American Biography*, iii., New York; Lamb, *Biog. Dict. of U. S.* edited by John H. Brown, ii. 416, Boston, 1900.

A. L. Hü.

LEON, EDWIN DE: American diplomat and journalist; born at Columbia, S. C., 1818; died in 1891; brother of David Camden de Leon. His father, a physician, removed to Columbia, S. C., and was mayor of that city for several years. De Leon graduated from South Carolina College and studied law, but soon turned to literature and politics. He became an active collaborator on the "Southern Review," the "Magnolia," the "Southern Literary Messenger," and other periodicals. Removing to Savannah, Ga., he took editorial charge of the "Savannah Republican" and made it a political factor in the state; his next charge was the Columbia (S. C.) "Telegraph," a daily.

At the invitation of a committee of Southern members of Congress, De Leon established, in Washington, D. C., "The Southern Press," which soon became the organ of the Southern people and secured a large circulation during the early fifties. For his services during the Pierce campaign, that president appointed him consul-general to Egypt, which position he filled for two terms with marked success. At the commencement of the Crimean war, an order was issued by the Porte expelling all Greeks from the Ottoman dominion. The Greeks in Egypt appealed to De Leon, who took them under the protection of the American flag, guaranteed their good behavior, and insisted that they should not be interfered with. The home government approved his course, and Congress paid him the compliment of ordering the printing of his despatches. The King of Greece tendered him the grand cross of the Order of San Sauveur, but Leon declined on the ground that it was antirepublican.

De Leon rendered conspicuous services in protecting American missionaries at Jaffa, and for this he received for the second time the thanks of the State Department. Through his influence American commerce with Egypt was largely extended and American machinery introduced into that country. It was during his incumbency of the consul-generalship that he heard of the secession of his native state from the Union. He at once forwarded his resignation. Returning home, he ran the blockade and made his way to New Orleans. Thence he proceeded to Richmond and reported to Jefferson Davis, volunteering for military duty. Davis sent him instead on a confidential mission to Europe to secure the recognition of the Southern Confederacy by foreign powers. De Leon refused any salary or remuneration for his services, but advanced from his own purse considerable sums for the use of the Confederacy. He again ran the blockade, reached Nassau, and arrived in England in July, 1862. As diplomatic agent he was received in the highest circles, both in England and in France, and personally pleaded the cause of the Confederacy with Lord Palmerston and the emperor Napoleon.

His despatches to the Southern government were intercepted, however, and were published by order of Lincoln's secretary of state, Seward.

Through his friend Thackeray, De Leon became a member of the Garrick Club and a contributor to the "Cornhill Magazine." After the Civil war De Leon returned to America and settled in New York. He frequently contributed to the leading magazines, chiefly on Eastern topics. Among his works are: "Thirty Years of My Life on Three Continents";

"The Khedive's Egypt"; "Under the Star and Under the Crescent"; "Askaros Kassis, the Copt," a novel, republished in England.

BIBLIOGRAPHY: *American Biography*, iii., New York; Oscar Fay Adams, *A Dictionary of American Authors*, p. 95, New York, 1901; Lamb, *Biog. Dict. of U. S.* edited by John H. Brown, ii. 416, Boston, 1900; Allibone, *Dict. of Authors*, suppl. vol., p. 473.

A. L. Hü.

LEON JOSEPH OF CARCASSONNE: Physician; lived toward the end of the fourteenth century and at the beginning of the fifteenth. He devoted himself to the translation from the Latin into Hebrew of medical works. Among his numerous translations three are still extant in manuscript: (1) a commentary on the ninth book (Pathology) of Razi by Gerard de Solo; (2) "Meyashsher ha-Mathḥilim," a manual of medicine by Gerard de Solo; (3) a chapter on the relation between astronomy and medicine, attributed to Hippocrates.

BIBLIOGRAPHY: Steinschneider, *Cat. Munich*, p. 209; idem, *Hebr. Uebers.* p. 794; idem, *Hebr. Bibl.* viii. 48; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 424 *et seq.*; Gross, *Gallia Judaica*, p. 616.

G. I. Br.

LEON, LEONTIN. See Judah ben Meïr ha-Kohen.

LEON HA-LEVI: Provençal Jew who wrote a Purim parody under the pseudonym **Labi ha-Levi** because he feared that the Orthodox Jews would condemn his work. The treatise, called "Megillat Setarim," on "Midrash ha-Nabi ha-Labi ha-Lewi" (Venice, 1552), contains three sections, entitled respectively "Pereḳ Ḥabaḳḳuḳ," "Hakkol Ḥayyabin," and "Mi-she-Niknas Adar," and is similar in plan to a Talmud treatise with so-called Rashi and Tosafot. It is full of humor. Another work of his, "Sefer Ḥabaḳḳuḳ" (*ib.* 1552), is a parody of the Pentateuch and the prophetic style, representing a contest between "Karmi" (wine) and "Be'eri" (water). This work was likewise intended for Purim.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 202; Fürst, *Bibl. Jud.* ii. 215; idem, *Die Purim-Literatur*, in *Orient, Lit.* 1849, p. 157; Sommerhausen, *Die Purimliteratur*, *ib.* 1850, p. 851; Steinschneider, *Cat. Bodl.* col. 580; idem, *Purim und Parodie*, in *Israelietische Letterbode*, vii. 7, No. 18.

G. M. L. B.

LÉON LÉVY BRUNSWICH (LHÉRIE). See Brunswich, Léon Lévy.

LEON, MESSER DAVID BEN MESSER (known also as **David ben Judah**): Italian rabbi; flourished in the fifteenth and sixteenth centuries. He studied at Naples in the school of his father, Messer Leon, author of "Libnat ha-Sappir," and received at the age of eighteen his rabbinical diploma from German and French Talmudic authorities. Soon afterward he went to Padua, where he studied under Judah Minz, who granted him a new rabbinical diploma. He then betook himself to Turkey, and while sojourning at Salonica, where he prepared for publication his "'En ha-Ḳore," he was called to the rabbinate of Avlona at a salary of 70 florins a year. The community possessed three congregations of various nationalities, and Leon officiated successively in the three synagogues on every third Saturday. In the very first year of his rabbinate dissensions on account of a ritual question arose which caused the separation of the Portuguese and Catalonian Jews from the Castilians. Toward the end of his second year in Avlona a quarrel broke out among the Sephardim and the Portuguese. Leon, who sided with the Portuguese, had for antagonists Abraham Ḥarbon and Abraham de Collier. Excommunications were launched by both parties even on the Day of Atonement.

His Works.

Leon was a prolific writer, and produced works in many branches of secular science, as well as on distinctively Jewish subjects. With the exception of two, all remained unpublished. Most of them are no longer extant, and are known only from quotations. Leon preferred to clothe his philosophy in the garb of the Cabala, in which he was an adept; but he was too much of a philosopher to become involved in the abysses of mysticism. In his cabalistic work "Magen Dawid," still extant in manuscript, he freely quotes the Greek and the Arabic philosophers. For him Plato was the greatest cabalist. This philosopher, Leon claimed, lived at the time of the prophet Jeremiah, who was his teacher.

Leon wrote also the following works: "Abir Ya'aḳob," on medicine and other sciences; "Sefer ha-Derashot," sermons arranged in the order of the sections of the Pentateuch (according to Neubauer, it is identical with the "Tif'eret Adam" quoted in Leon's commentary on Lamentations); "Menorat ha-Zahab," also extant in manuscript, probably a haggadic commentary on Lamentations; "'En ha-Ḳore," a commentary on the "Moreh Nebukim," criticizing the commentary of Isaac Abravanel; "Miktam le-Dawid," a cabalistic work mentioned in the "'En ha-Ḳore"; "Sod ha-Gemul," in which he shows that the Israelites, unlike other nations, are not under a special sign of the zodiac; refutations of Albo's criticisms of Aristotle; "Shebaḥ ha-Nashim," still extant in manuscript (according to Steinschneider, "Hebr. Bibl." xix. 83, identical with the commentary on Prov. xxxi.); "Tehillah le-Dawid" (published by the author's grandson Aaron le-Bet David, Constantinople, 1577), in three parts: (1) on the excellence of the Law; (2) on the elements of faith, which latter is superior to speculative reasoning; (3) on the principles of God, the divine attributes, providence, free will, etc.; a halakic decision on the ritual question which caused the division of the various congregations of Avlona, published by S. Bernfeld, under the title "Kebod Ḥakamim," Berlin, 1899 (Meḳiẓe Nirdamim).

Leon was considered as a high Talmudic authority, and was consulted on halakic questions. Two of his decisions have been preserved (Elijah Mizraḥi, Responsa, No. 47; Neubauer, "Cat. Bodl. Hebr. MSS." No. 834). In one of his works Leon mentions a commentary of his own on Moses of Coucy's "Sefer Miẓwot Gadol" ("Semag"). Parma MS. de Rossi No. 1395 ("Cat. Perreau," No. 19) contains a scientific treatise by Leon. In the introduction to this treatise Leon says that he wrote many poems in Hebrew and in the "Christian language," meaning thereby Latin or Italian. Shabbethai Bass, without indicating any source, gives, in his "Sifte Yeshenim," the following titles of works attributed to Leon: "Bet Dawid"; "Kisse Dawid"; "Nefesh Dawid"; "Ḳol Adonai ba-Koaḥ"; and "Naḥal 'Adanim."

Bibliography: Rossi, *Dizionario*, s.v.; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 78; Steinschneider, *Cat. Bodl.* col. 867; idem, *Hebr. Bibl.* viii. 64; *idem*, in *Letterbode*, xii. 57 *et seq.*; Neubauer, *ib.* x. 10b *et seq.*; Schechter, in *R. E. J.* xxiv. 118 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 727; Carmoly, *Histoire des Médecins Juifs*, § ciii.; S. Bernfeld, introduction to *Kebod Ḥakamim*.

G. I. Br.

LEON (JUDAH ARYEH) OF MODENA: Italian scholar, rabbi, and poet; son of Isaac of Modena and Diana Rachel; born April 23, 1571, at Venice; died there March 24, 1648. He was a descendant of a prominent French family. His grandfather **Mordecai** became distinguished both as a physician and as a philanthropist, and was raised by Charles V. to the rank of Knight of the Order of the Golden Fleece. Leon was a precocious child. His father, who was then in good circumstances, gave him a complete education, not neglecting even such worldly accomplishments as singing and dancing. Leon's masters were successively Azriel Bassola, Hezekiah Galico, Hezekiah Finzi, and Samuel Archevolti. At the age of twelve Leon translated into Hebrew verse the first canto of Ariosto's "Orlando Furioso," and about a year and a half later he wrote his dialogue against gambling, which passed through ten editions and was translated into Latin, French, German, and Judæo-German. Even at this early age he was not only well versed in Hebrew and rabbinical literature, but was conversant with the classics and possessed a fair knowledge of mathematics, philosophy, and natural history.

There was, however, one thing that nature had denied to this highly gifted youth—a stable character. Like all poets, he lived upon his emotions. By the irony of fate, Leon, who had fulminated against gambling, developed a passion for all games of hazard, and, being too weak to overcome it, attributed the fault to the astral influences under which he had been born. This passion, which is probably accountable for his inconsistencies, had a large share in the misfortunes which filled his life. He had scarcely reached maturity when his father became impoverished, and Leon had to seek his own livelihood. In 1590 he married, and won a living by teaching. After the death of his father, in 1592, he settled at Venice, where he was appointed (1594) member of the rabbinate and preacher. In the latter capacity he was especially successful; his addresses in Italian attracted large audiences, including Christian priests and noblemen. Leon's successes as an orator and poet won for him the consideration of the Christian scholastic world, and admitted him to the highest Venetian circles. He had among his pupils Louis Eselin (a nobleman of the French court), the Archbishop of Lodève, John Plantanit, Jacob Gaffarelli, and Giulio Morosini.

Family Misfortunes.

Besides preaching and teaching, Leon exercised not less than twenty-six professions (press-corrector, notary, bookseller, etc.); but all his resources were swallowed up in gaming, and his material condition was rendered thereby a source of perpetual anxiety. To his monetary troubles was added a series of family disasters. Of his three sons, **Mordecai,** who was endowed with great ability, died at the age of twenty-six; **Zebulon** was killed in a brawl with his comrades; the third, **Isaac,** after having led a life of dissipation, emigrated to Brazil, and was never thereafter heard from. Of his two daughters, one died during his lifetime; the second lost her husband, and she and her family became thereby dependent upon Leon for support. In 1641 Leon's wife became insane, and remained in that state until her death. Amid all these trials Leon continued to study, write books, compose poems, relieve the distresses of others, so far as that was in his power, and—gamble. This last occupation involved him, in 1631, in a struggle with the leaders of the community, who launched an excommunication against any that should play cards, or take part in any other game of hazard, within the period of six years. On this occasion Leon wrote a brilliant dissertation, in which he demonstrated that the leaders had acted against the Law; the excommunication was accordingly revoked.

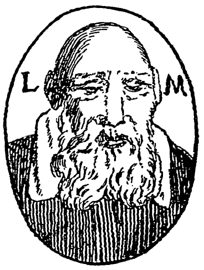

Leon of Modena.

The community of Venice in the seventeenth century must have been animated by a spirit of tolerance, for Leon continued to remain a member of the rabbinate until his death, although no doubt could be entertained as to his anti-Talmudic sympathies after the publication, in 1635, of his "Bet Yehudah" (known also under the title "Ha-Boneh"). This work contains all the haggadot omitted by the "'En Ya'aḳob"; in the accompanying commentary Leon points out the differences between the religious customs of the Jews of Palestine and of those living in other countries, showing thereby that the rabbis and scholars of any period have the right to modify Talmudic institutions (Shab. i.). He derides the haggadot, although he concedes that some of them contain salutary moral teachings. In the "Bet Yehudah," Leon went no further than to show his preference for religious reform; but he attacked traditional Judaism in a pseudonymous work entitled "Ḳol Sakal"; this work, either because in the meantime he had actually changed his views, or because he desired more thoroughly to conceal its authorship, he later endeavored to refute in another work entitled "Sha'agat Aryeh," which remained unfinished.

Attacks Traditionalism.

The "Ḳol Sakal" comprises three treatises, subdivided into chapters. In the first treatise the author deals with the existence of God, the Creation, the purpose of the world, reward and punishment, and the divine origin of the Law. In the second treatise he criticizes rabbinical interpretation of the Law. He contends that, like the Karaites, the Rabbis often followed the letter of the Law to the neglect of its spirit. He asserts that the use of phylacteries is not commanded by Biblical law; that the operation of circumcision is not performed in the manner prescribed; and that rabbinical interpretation is often in direct opposition to the Law. That there was no traditional interpretation before Antigonus is seen from the existence of various sects during the time of the Second Temple. The third treatise enumerates the laws which must be reformed in order to bring the later Judaism into harmony with the Law, and render it spiritual and Biblical. The author proposes the simplification of the prayers and synagogal service, the abolition of many rites, the relaxation of Sabbath festivals, of Passover, and even of the ritual of the Day of Atonement. Fasting should not be carried beyond the ordinary physical and spiritual powers of the individual concerned. The dietary laws should be abrogated, or at least simplified; the prohibition against drinking wine with those of other creeds, obedience to which exposed Jews to derision, should be abolished.

The "Ḳol Sakal" and "Sha'agat Aryeh" were published by Isaac Reggio under the title "Beḥinat ha-Ḳabbalah" (Göritz, 1852). A discussion arose at the time of its appearance as to whether the "Ḳol Sakal" was written by Leon himself or whether, as is pretended in the "Sha'agat Aryeh," it proceeded from a certain Amittai ibn Raz of Alkala. It has even been suggested with some plausibility that both these works, instead of being written by Leon, were merely attributed to him by I. S. Reggio (see Deutsch, "Theory of Oral Tradition," p. 39; "Epochs of Jewish History," pp. 23 *et seq.*, New York, 1894). But a comparison between the ideas expressed by Leon in his "Bet Yehudah" and elsewhere and those expounded in the "Ḳol Sakal" leaves little doubt as to his authorship. Indeed, several of the criticisms, as, for instance, those concerning circumcision and the second day of festivals, are found expressed in the same terms in Leon's "Magen we-Ẓinnah" (published by A. Geiger, Breslau, 1856), which contains answers to eleven objections to the rabbinical interpretation of the Law brought, according to Leon, by a Marano of Hamburg.

Attacks Cabala.

Though brilliantly written, these works are of comparatively little value; neither criticisms nor refutations are profound enough to survive thorough investigation. Far superior is Leon's "Ari Nohem" (published by Fürst, Leipsic, 1840), which contains an attack upon the Cabala. It is divided into three parts, comprising altogether thirty-one chapters. Leon first demonstrates that Cabala can not be considered as a science, and then shows that the Zohar, on which it is based, is a modern composition. In addition to the works cited, Leon wrote:

Sur me-Ra'. A dialogue between Eldad and Medad on games of hazard. Venice, 1596; Prague, 1615; Leyden, 1656. Translated into Latin by Aug. Pfeifer (Wittenberg, 1665) and by Thomas Hyde (Oxford, 1698, 1702, 1767); into German, with the Hebrew title "Ẓaḥḳan Mellumad we-Mitḥareṭ," by Fr. Abb. Christiani (Leipsic, 1683; Frankfort-on-the-Main, 1713; Fürth, 1723); into Judæo-German, with the Hebrew title "Ẓaḥḳan Mussari," by Asher Anshel (Amsterdam, 1698); into French by Carmoly (Paris, 1841).

Sod Yesharim. One hundred enigmas and remedies. Venice, 1594; Verona, 1647; Amsterdam, 1649; Frankfort-on-the-Main, 1702. Another edition gives neither date nor place of publication.

Ẓemaḥ Ẓaddiḳ. An ethical work, translated from the Latin, with moral sayings taken from Bible and Talmud. Venice, 1600; Wilna, 1855; New York, 1899.

Midbar Yehudah. Twenty-one sermons. Venice, 1602.

Galut Yehudah. Explanations, in Italian, of all the difficult expressions found in the Bible, in the sayings of the Fathers, and in the Haggadah of Passover; preceded by a number of grammatical rules. Venice, 1612. Republished at Padua and Venice in 1640, with an Italian-Hebrew vocabulary entitled "Pi Aryeh."

Leb Aryeh. A method of mnemonics applicable in all sciences, with the 613 commandments according to Maimonides. Venice, 1612; Wilna, 1886.

Bet Leḥem Yehudah. An index of the sources of all the passages found in the "'En Ya'aḳob." Venice, 1625; Prague, 1705.

Ẓebi Esh. An abridgment of Isaac Abravanel's commentary on the Haggadah of Passover, with an Italian translation. Venice, 1629, 1664, 1695; Sulzbach, 1774, 1834; with a German translation, Fürth, 1804.

Tefillot Yesharim. Prayers and seliḥot for all occasions.

Ben Dawid. Controverting the doctrine of metempsychosis. Included by Eliezer Ashkenazi in the "Ṭa'am Zeḳenim." Frankfort-on-the-Main, 1855.

Magen wa-Ḥereb. Attacks upon Christian dogmas. Published in part, together with the "Magen we-Ẓinnah," by A. Geiger, Breslau, 1856.

Ha-Abot bi-Yehudah. Commentary on the Pirḳe Abot.

Commentaries on the Pentateuch, the Five Scrolls, the books of Samuel, Proverbs, and the Passover Haggadah.

Rashi's commentaries on Proverbs and the books of Job and Daniel. Included in the "Biblia Rabbinica."

Pitron ha-Millot. Explanations of the special terms used in logic and philosophy.

Ḥibbur. Models of Hebrew composition; a Hebrew translation of Ecclesiastes and the books of Maccabees, etc.

Derashot. Four hundred sermons.

Commentary on the Hafṭarot.

Mibḥar Yehudah. The nature of the work is unknown.

Pesaḳim. Halakic decisions on synagogal music. Venice, 1605; Vienna, 1861. Published as a supplement to "Ben Chananja," 1861, No. 27. On the excommunication launched by the leaders of the community of Venice against all games of hazard. Venice, 1631. Contained also in "Paḥad Yiẓḥaḳ," *s.v.* חרם. On the use of ordinary straps for phylacteries. Included in the responsa "Debar Shemuel," of Samuel Aboab, No. 19.

Leḳeṭ Yehudah. Collection of halakic consultations.

Shire Yehudah. Collection of Hebrew poems. Neubauer, "Cat. Bodl. Hebr. MSS." No. 2185.

Ḥayye Yehudah. Autobiography; published in part by Isaac Reggio, in the introduction to the "Beḥinat ha-Ḳabbalah," and in part by Geiger.

Historia dei Riti Ebraici, Vita e Osservanze degli Hebrei di Questi Tempi. Paris, 1637; Venice, 1638, 1673, 1678, 1687, 1715. Written, at the request of an English nobleman, for James I.; translated into English by Ed. Chilmead (London, 1650) and by S. Ockley (*ib.* 1707, 1753); into French by Recared Simon (Paris, 1671, 1681, 1710); into Dutch by Aug. Gedaret (Amsterdam, 1683); into Latin by J. Val. Grossgebauer (Frankfort-on-the-Main, 1693); into Hebrew, under the title "Shulḥan 'Aruk," by Solomon Rubin, with notes by A. Jellinek (Vienna, 1867).

Ziḳne Yehudah. Responsa, cited by Moses Ḥagiz in his "Leḳeṭ ha-Ḳemaḥ." It is, perhaps, identical with "Leḳeṭ Yehudah."

Oẓar ha-Ḥayyim. On the Cabala.

The following are of doubtful authorship: "Or Ṭob," explanations of difficult Hebrew words (Amsterdam, 1675 [Venice, 1681, under the title "Or Luz"; *ib.* 1701, under the title "Or Lustru"]), and "Parashot ha-Kesef," a commentary on four sections of the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2549). Steinschneider attributes also to Leon the work on chess entitled "Ma'adanne Melek." Leon edited a great number of works, which he provided with prefaces, poems, and approbations; and he assisted the musical composer Solomon de Rossi in the publication of his work on synagogal music.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; De Rossi, *Dizionario*, p. 231; Geiger, *Leon de Modena*, Breslau, 1856; Luzzatto, *Iggarot*, i. 288-293; Joseph Almanzi, *Higgayon be-Kinor*, p. 70, Venice, 1839; Isaac Reggio, *Iggarot*, ii. 74 *et seq.*; idem, in *Kerem Ḥemed*, ii. 156-158; Jost's *Annalen*, 1841, p. 68; *Orient*, No. 5; Soave, in *Corriere Israelitico*, 1863-65; *idem*, in *Arch. Isr.* 1877, p. 73; Steinschneider, *Cat. Bodl.*

col. 1351; *idem*, in *Monatsschrift*, xliii. 311; Neubauer, in *Letterbode*, iii. 99-109; *idem*, in *R. E. J.* xxii. 84; Zunz, *Literaturgesch.* p. 427; Libowitz, *Rabbi Yehudah Aryeh Modena*, Vienna, 1896; 2d ed., New York, 1901; Simon Stern, *Der Kampf des Rabbiner's Gegen den Talmud*, Breslau, 1902; Michael, *Or ha-Ḥayyim*, pp. 439-444; Simonsen, in *Berliner's Festschrift*, pp. 337 *et seq.*; M. H. Friedländer, in *Oesterreichische Wochenschrift*, 1902, p. 87.

G. I. Br.

LEON, MOSES (BEN SHEM-ṬOB) DE: Cabalistic writer; author, or redactor, of the Zohar; born at Leon, Spain, about 1250; lived in Guadalajara, Valladolid, and Avila; died at Arevalo in 1305, while returning to his home. He was familiar with the philosophers of the Middle Ages and with the whole literature of mysticism, and knew and used the writings of Solomon ibn Gabirol, Judah ha-Levi, Maimonides, etc. He knew how to charm with brilliant and striking phrases without expressing any well-defined thought. He was a ready writer and wrote several mystical and cabalistic works in quick succession. In the comprehensive "Sefer ha-Rimmon," written in 1287 and still extant in manuscript, he treated from a mystical standpoint the objects and reasons for the ritual laws, dedicating the book to Levi ben Todros Abulafia. In 1290 he wrote "Ha-Nefesh ha-Ḥakamah," or "Ha-Mishḳal" (Basel, 1608, and frequently found in manuscript), which shows even greater cabalistic tendencies. In this work he attacks the philosophers of religion and deals with the human soul as "a likeness of its heavenly prototype," with its state after death, with its resurrection, and with the transmigration of souls. "Sheḳel ha-Ḳodesh" (written in 1292), another book of the same kind, is dedicated to Todros ha-Levi Abulafia. In the "Mishkan ha-'Edut," or "Sefer ha-Sodot," finished in 1293, he treats of heaven and hell, after the apocryphal Book of Enoch; also of atonement. He wrote as well a cabalistic explanation of the first chapter of Ezekiel.

Toward the end of the thirteenth century Moses de Leon wrote or compiled a cabalistic midrash to the Pentateuch full of strange mystic allegories, and ascribed it to Simeon ben Yoḥai, the great saint of the Tannaim. The work, written in peculiar Aramaic, is entitled "Midrash de R. Shimeon ben Yoḥai," better known as the Zohar. The book aroused due suspicion at the outset. The story runs that after the death of Moses de Leon a rich man from Avila offered the widow, who had been left without means, a large sum of money for the original from which her husband had made the copy, and that she then confessed that her husband himself was the author of the work. She had asked him several times, she said, why he had put his teachings into the mouth of another, but he had always answered that doctrines put into the mouth of the miracle-working Simeon ben Yoḥai would be a rich source of profit. Others believed that Moses de Leon wrote the book by the magic power of the Holy Name. At any rate the contents of the book have been accepted and approved by all cabalists, and can by no means be regarded as mere inventions and forgeries of Moses de Leon.

Bibliography: *Ahimaaz Chronicle*, ed. London, pp. 95 *et seq.*; Jellinek, *Moses b. Schem-Tob de Leon und Seine Verhältniss zum Sohar*, Leipsic, 1851; Grätz, *Gesch.* vii. 231 *et seq.*; Geiger, *Das Judenthum und Seine Geschichte*, iii. 75 *et seq.*, Breslau, 1871; De Rossi-Hamberger, *Hist. Wörterb.* p. 177; Steinschneider, *Cat. Bodl.* cols. 1852 *et seq.*; idem, *Hebr. Bibl.* x. 156 *et seq.*

K. M. K.

LEON, THOMAS COOPER DE: Lecturer, journalist, author, and playwright; brother of Edwin de Leon; born at Columbia, S. C., 1839. He served in the Confederate army from 1861 to 1865, and after the Civil war edited "The Mobile Register" (1877), and "The Gossip" and the "Gulf Citizen" (both Mobile papers; 1873-96). He is the author of a number of works, among them being "Creole and Puritan" (1889), "The Puritan's Daughter," and "Four Years in Rebel Capitals" (1893).

Bibliography: Lamb, *Biographical Dict. of the United States*, Boston, 1900; Allibone, *Dict. of Authors*, Supplement; *Who's Who in America*, 1903-5.

E. C. L. Hü.

LEON DI LEONE. See Judah Leon di Leone.

LEONE EBREO. See Judah Leone b. Isaac Sommo.

LEONTE (JUDAH) BEN MOSES: Roman rabbi; died in 1216. In the name of the community of Rome he sent a halakic decision to Judah ben Kalonymus of Speyer for approval ("Shibbole ha-Leḳeṭ," ii. 75; comp. Buber's introduction, note 87). The Roman manuscript Maḥzor contains eleven seliḥot which bear the signature of Leonte. One of these, beginning with אנהים במר אידתי, for the seventeenth day of Tammuz, is included in the Roman printed Maḥzor.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 68; Zunz, *Literaturgesch.* p. 314; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 372.

G. I. Br.

LEONTOPOLIS (Greek, *Λεόντων πόλις* = "lion city"): Place in the nome of Heliopolis, Egypt, situated 180 stadia from Memphis; famous as containing a Jewish sanctuary, the only one outside of Jerusalem where sacrifices were offered. Aside from a somewhat uncertain allusion of the Hellenist Artapanus (in Eusebius, "Præparatio Evangelica," ix. 23), only Josephus gives information of this temple (more explicitly in his "Antiquities" of the Jews than in his "Jewish War"). The Talmudic accounts are entirely confused. The establishment of a central sanctuary in Egypt was not due to the disorders that arose in Palestine under Antiochus IV., Epiphanes, to the desecration of the sanctuary at Jerusalem, to the supplanting of the legitimate family of priests by the installation of Alcimus, nor to the personal ambition of Onias IV., but to the vast extent of the Jewish diaspora in Egypt itself.

It would appear from the account of Josephus in the "Jewish War" (i. 1, § 1), and more especially from the fact that Onias is called in the same work (vii. 10, § 2) "the son of Simon," that the temple of Leontopolis was built by Onias III., who drove the sons of Tobias from Jerusalem, and who fled to Egypt, Syria's ancient rival, when Antiochus IV. attacked that city. But this account is contradicted by the story that Onias III. was murdered at Antioch in 171 B.C. (II Macc. iv. 33). Josephus' account in the "Antiquities" is therefore more probable, namely, that the builder of the temple was a son of

Founded by Onias IV.

Spuriousness of the Onias Letters.

the murdered Onias III., and that, a mere youth at the time of his father's death, he had fled to the court of Alexandria in consequence of the Syrian persecutions, perhaps because he thought that salvation would come to his people from Egypt ("Ant." xii. 5, § 1; *ib.* 9, § 7). Ptolemy VI. Philometor was King of Egypt at that time. He probably had not yet given up his claims to Cœle-Syria and Judea, and gladly gave refuge to such a prominent personage of the neighboring country. Onias now requested the king and his sister and wife, Cleopatra, to allow him to build a sanctuary in Egypt similar to the one at Jerusalem, where he would employ Levites and priests of his own race (*ib.* xiii. 3, § 1); and he referred to the prediction of the prophet Isaiah (Isa. xix. 19) that a Jewish temple would be erected in Egypt ("Ant." *l.c.*). Josephus then quotes two documents: Onias' letter to the royal couple, and the king's answer to Onias. Both of these, however, appear spurious, on the following grounds: Onias refers in his letter to his military exploits in Cœle-Syria and Phenicia, although it is not certain that the general Onias and the priest Onias are identical. His assertion that a central sanctuary is necessary because a multiplicity of temples causes dissension among the Jews evidences imperfect knowledge of the Jewish religious life; and, finally, his request for the ruined temple of the goddess Bubastis, because a sufficient supply of wood and sacrificial animals would be found there, seems unwise and improbable for a suppliant who must first obtain compliance with his principal request. It seems strange, furthermore, that in the second letter the pagan king points out to the Jewish priest that the proposed building of a temple is contrary to the law, and that he consents only in view of Isaiah's prophecy. Both letters were apparently written by a Hellenistic Jew. Only this can be stated as a fact, that the temple of Leontopolis was built on the site of a ruined temple of Bubastis, in imitation of the temple at Jerusalem, though smaller and less elaborate (*ib.* xiii. 3, § 3). The statement in "B. J." vii. 10, § 2 of Onias' argument that by the building of this temple the whole Jewish nation would be brought to turn from the Syrians to the Ptolemies seems very plausible, and may have given rise to the assertion made in the letters that there were dissensions among the Jews. The "fortress" (*ὀχύρωμα*) of the temple of Bubastis may be explained by the statement, which seems credible, that Onias built a fortress (*φρούριον*) around the temple in order to protect the surrounding territory, which now received the designation "Oneion" ("B. J." vii. 10, § 3).

The Onias temple was not exactly similar to the Temple at Jerusalem, being more in the form of a high tower; and as regards the interior arrangement, it had not a candelabrum, but a hanging lamp. The building had a court (*τέμενος*) which was surrounded by a brick wall with stone gates. The king endowed the temple with large revenues (*ib.*)—a fact that may have suggested to the writer of the letters mentioned above the wealth of wood and sacrificial animals.

Sacrifices Made There.

The reputation which the temple of Onias enjoyed is indicated by the fact that the Septuagint changes the phrase "city of destruction" (Isa. xix. 18) to "city of righteousness" (*πόλις ἀσεδέκ*). It may be taken for granted that the Egyptian Jews sacrificed frequently in the temple of Leontopolis, although at the same time they fulfilled their duty toward the Temple at Jerusalem, as Philo narrates that he himself did ("De Providentia," in Eusebius, *l.c.* viii. §§ 14, 64).

In the Talmud the origin of the temple of Onias is narrated with legendary additions, there being two versions of the account (Men. 109b). It must be noted that here also Onias is mentioned as the son of Simon, and that Isaiah's prophecy is referred to. In regard to the Law the temple of Onias (בית חוניו, handed down in the name of Saadia Gaon as חוניי) was looked upon as neither legitimate nor illegitimate, but as standing midway between the worship of YHWH and idolatry (Men. 109a; Tosef., Men. xiii. 12–14); the possibility of the priests of Onias being admitted to officiate at Jerusalem was explicitly stated, while one passage even expresses the view that sacrificial worship was permissible in the temple of Onias (Meg. 10a). The opinion was prevalent among the Rabbis that the temple of Onias was situated at Alexandria—an error that is repeated by all the chroniclers of the Middle Ages. This temple is also sometimes confounded with the Samaritan temple on Mount Gerizim ("Yuḥasin," ed. London, pp. 11b, 13b; Azariah dei Rossi, "Me'or 'Enayim," ed. Mantua, xxi. 89a; Gans, "Ẓemaḥ Dawid," ed. Offenbach, ii. 10; Heilprin, "Seder ha-Dorot," ed. Warsaw, 1891, i. 116).

According to Josephus, the temple of Leontopolis existed for 343 years, though the general opinion is that this number must be changed to 243. It was closed either by the governor of Egypt, Lupus, or by his successor, Paulinus, about three years after the destruction of the Temple at Jerusalem; and the sacrificial gifts, or rather the interior furnishings, were confiscated for the treasury of Vespasian ("B. J." vii. 10, § 4), the emperor fearing that through this temple Egypt might become a new center for Jewish rebellion. No ruins have so far been discovered of this temple, once so famous; perhaps the present Tell al-Yahudi marks its site (Ebers, "Durch Gosen zum Sinai," pp. 497 *et seq.*).

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G. S. Kr.

LEOPARD (Heb. "namer"): A ferocious carnivorous mammal. Several allusions are found in the Old Testament to this animal and its characteristics; *e.g.*, its fierceness, Isa. xi. 6; its agility and swiftness, Hab. i. 8; its cunning, Jer. v. 6 and Hos. xiii. 7; its unchangeable spots as a type of immutability, Jer. xiii. 23; as an emblem of one of the "great monarchies," Dan. vii. 6. The leopard (*Felis pardus*) is still met with in the forest of Gilead, round the Dead Sea, and in the mountains; the chetah (*Guepardajubata*) is of less frequent occurrence in Palestine. The former frequency of the leopard there may perhaps be inferred from the place-names "Beth-nimrah" (Num. xxxii. 3, 36) and "Nimrim" (Jer. xlviii. 34), the latter perhaps identical with the modern Nimerah (comp. also the "mountains of leopards," Cant. iv. 8).

In the Talmud the namer is classed with the wolf, lion, etc., for dangerousness and ferocity (Sanh. 2a and parallels). Following the ancient conception of the leopard as a hybrid between a panther or pard and the lioness (hence the name "leo-pardus"), some of the rabbis believed it to be the issue of the boar and lioness (comp. Bartenora to the admonition of Ab. v. 5: "Be firm like a leopard to do the will of thy Father in heaven"). The namer is a type of immodesty (Ḳid. 70a). Its term of gestation is said to be three years (Bek. 8a).

Bibliography: Tristram, *Nat. Hist.* p. 111; Lewysohn, *Z. T.* p. 71; comp. also W. R. Smith, *Kinship and Marriage in Early Arabia*, p. 204.

E. G. H. I. M. C.

LEPROSY (צרעת): Chronic skin-disease characterized by ulcerous eruptions and successive desquamations of dead skin.—**Biblical Data:** According to the Levitical text, the characteristic features of leprosy were: (1) bright white spots or patches on the skin the hair on which also was white; (2) the depression of the patches below the level of the surrounding skin; (3) the existence of "quick raw flesh"; (4) the spreading of the scab or scall.

Comparison with Modern Leprosy.

There are two forms of modern leprosy—the tubercular, or nodular, and the anesthetic, or nervous; generally both forms are present. The nodular form begins, as a rule, as round or irregularly shaped spots, commonly of a mahogany or sepia color. These often disappear, and are followed by the appearance of nodules. In an advanced stage the face is covered with firm, livid, nodular elevations: the nose, lips, and ears are swollen beyond their natural size, the eyelashes and eyebrows are lost, and the eyes are staring; the whole producing a hideous disfigurement. As the disease progresses, insensibility of the skin and paralysis ensue, and the fingers and toes may rot away.

In the Biblical description, one is immediately impressed by the absence of all allusion to the hideous facial deformity, the loss of feeling, and the rotting of the members. If such conspicuous manifestations had existed they could not possibly have escaped observation. The Levitical code prescribed that the several examinations of the person suspected should be made at intervals of seven days, thus enabling the priest to note the progress of the disease. Leprosy is an exceedingly slow disease, particularly in the beginning, and a fortnight would show absolutely no change in the vast majority of cases. Moreover, the "lepra Hebræorum" was a curable disease. When the leper was cured the priest made an atonement before the Lord, and expiatory sacrifices in the form of a sin-offering and a trespass-offering were made also. Modern leprosy is, except in isolated instances, incurable.

Nature of "Ẓara'at."

The probabilities are that "ẓara'at" comprised a number of diseases of the skin, which, owing to the undeveloped state of medical science at that period, were not distinguished. The white spots, upon which so much diagnostic stress was laid, were in all likelihood those of vitiligo, a disease quite common in tropical countries, and characterized by bright white spots, the hairs on which also become white. Vitiligo begins as small patches, which slowly spread, often involving ultimately large areas of the body's surface. The disease is harmless, but most disfiguring in those of swarthy complexion.

In the Septuagint "ẓara'at" is translated by "lepra." It is reasonable to assume that the Hebrews attached the same meaning to "ẓara'at" that the Greeks did to "lepra," which is derived from "lepros" (= "rough" or "scaly"). According to the medical writings of Ægineta, Ætius, Actuarius, Oribasus, and others, lepra was uniformly regarded as a circular, superficial, scaly eruption of the skin; in other words, their lepra was the psoriasis of modern times. There is absolutely nothing in the Greek description of lepra that suggests even in a remote manner the modern leprosy. The Greeks, in speaking of true leprosy, did not use the term "lepra," but "elephantiasis." It is evident, therefore, that they meant by "lepra" an affection distinct and apart from the disease of leprosy as now known. The confusion and obscurity that have enveloped this subject for centuries have resulted from the use of different terms in successive ages to designate the same disease, and from the total change in the meaning and application of the word "lepra."

Segregation.

There is much reason to believe that the segregation of lepers was regarded, at any rate at certain periods, more in the light of a religious ceremonial than as a hygienic restriction. Ẓara'at was looked upon as a disease inflicted by God upon those who transgressed His laws, a divine visitation for evil thoughts and evil deeds. Every leper mentioned in the Old Testament was afflicted because of some transgression. "Miriam uttered disrespectful words against God's chosen servant Moses, and, therefore, was she smitten with leprosy. Joab, with his family and descendants, was cursed by David for having treacherously murdered his great rival Abner. Gehazi provoked the anger of Elisha by his mean covetousness, calculated to bring the name of Israel into disrepute among the heathen. King . . . Uzziah was smitten with incurable leprosy for his alleged usurpation of priestly privileges in burning incense on the golden altar of the Temple" (Kalisch). It would have been quite natural for the people by a posteriori reasoning to have regarded persons afflicted with ẓara'at as transgressors; they had violated the laws of God and their transgressions had been great, else they would not have been so afflicted.

Writers who hold the view that the exclusion of lepers had chiefly a religious significance conclude from these facts that lepers were obliged to remain outside the camp because they were regarded as likely to morally infect others. As long as the signs of the disease remained upon them they were obliged to live outside the camp. It is reasonable to believe that, although Biblical and modern leprosy are, in all probability, not the same disease, the present custom of segregating lepers had its origin and stimulus in the Biblical example of segregating those afflicted with ẓara'at. Had the Bible never been written it is probable that lepers would to-day be permitted to go in and out among their fellows unhindered, for leprosy is a much less actively communicable disease than several other well-known affections in the case of which segregation is not practicable.

The Biblical description of leprosy of garments and houses is strikingly analogous in its wording to that of leprosy of persons. The passages in Leviticus (xiii. 47-59) are at present inexplicable in the light of modern science. The probabilities are that the description refers to stains upon garments produced by pus and blood from boils and ulcers of various kinds. Thus alone could the greenish and reddish stains be accounted for. That the description in Lev. xiv. 33-48 could not have applied to a leprosy of walls of houses is beyond reasonable doubt: such conceptions may possibly be ascribed to Oriental fancy and love of metaphor. Chemical incrustations and mildew were doubtless in this manner endowed with the symptoms of a living and spreading disease.

E. G. H. J. F. S.

——**In the Talmud:** The subject of leprosy is treated chiefly in the treatise Nega'im. The Talmud maintains that Lev. xiii. 1 *et seq.* refers generally to any disease that produces sores and eruptions on the skin (Sifra 60a). The following epitomizes the Talmudic treatment of leprosy:

Not Contagious.

1. Leprosy was not considered contagious. While all peoples of antiquity, from earliest times up to some centuries after the Talmudic period, held (as at the present day; Katzenelenson, in "Ha-Yeḳeb," p. 75, St. Petersburg, 1894) that leprosy was contagious, the Talmudic writers treated it as not contagious. The following evidences this: (1) The Mishnah does not consider a leprous pagan or an unnaturalized proselyte ("ger toshab") ritually unclean (Neg. iii. 1, xi. 1). (2) If a bridegroom, on his wedding-day, observes symptoms of leprosy on his skin, he is not required to submit himself for examination at once, but he may postpone it until the seven days of his nuptials are over. Similarly, one who is affected with it during the holy days may postpone examination until they are over (Neg. iii. 2). Under other circumstances, one afflicted with leprosy is forbidden intercourse with his wife (Ḥul. 141a). (3) The Mishnah says that doubtful cases (with two exceptions) are not to be considered unclean (Ḥul. 9b *et seq.*). (4) The Bible commands that if the priest finds white hair on the parts affected he shall declare the subject unclean, for the white hair is a certain symptom of leprosy. But the Mishnah says that if the hair is plucked out before the examination takes place the person is clean (Neg. viii. 4). It was not, then, fear of contagion that led to regarding the leper as unclean.

2. Talmudic tradition, basing its definitions on the etymology of the Biblical terms used, knows of four different degrees of white in cases of leprosy, but not of "neteḳ" (Lev. xiii. 30). "Baheret" is of the whiteness of snow; the second degree recognized is of the whiteness of lime; "se'et" is of the color of the white of an egg; and the next degree of whiteness is that of white wool. The Mishnah adds, also, some intermediate shades; but it calls "bahaḳ" all those beyond the four shades in question (Neg. i. 1-3).

Limited Leprosy.

3. While the Bible divides the disease into "white leprosy" and "ulcerous leprosy" ("miḥyah"), the Mishnah divides it into "limited" ("ḳeṭannah") and "extended" ("gedolah") leprosy (Neg. viii. 9). Accordingly it expounds Lev. xiii. 9-11 as referring to "limited" leprosy, and Lev. xiii. 12 *et seq.* as applying to "limited" leprosy which has extended, and as such has become clean.

Leprosy if "extended" at the outset is to be treated as limited leprosy (Neg. viii. 7); extension does not render leprosy clean, unless following upon a disease which has shown sure symptoms of real leprosy (Neg. viii. 3). Leprosy should, moreover, be considered extended only when it invades the face (Neg. x. 9) and, if the individual is bald and beardless, the scalp and chin (Neg. vi. 8, viii. 5). If, after the scales of leprosy have spread over nearly the whole body, a bleeding and scaleless ulcer (miḥyah) is observed, the subject is unclean. Similarly, if the scales, having covered almost the whole body, fall off in one place and uncover an old bleeding ulcer, the subject is unclean (Neg. viii. 2).

The bleeding ulcer must be of the size of a lentil in order to render one unclean, in cases both of "limited" and of "extended" leprosy. In case the ulcer develops on the extremities of the body, as on the fingers or toes, or on the ears, nose, breast, etc., the person is not considered unclean (Neg. vi. 7). But if this ulcer had once been covered with scales and had then become open again, the person is unclean, unless the remaining scales are smaller than a "gruel" ("geris"; Neg. viii. 1). Finally, the miḥyah does not make a person unclean if it invades a place previously affected by a "sheḥin" or a burn, or if it develops on the hairy parts of the body, or in the recesses and cavities (Neg. vi. 8). When it settles on parts from which the hair has fallen out, or on parts previously affected by sheḥin or a burn, but which have become entirely healed before the appearance of the leprosy, two cases are to be distinguished, according as the miḥyah has previously been covered with scales or not; in the latter case it does not render the subject unclean.

Consequent on Burns.

4. In regard to leprosy consequent upon sheḥin or a burn (Lev. xiii. 18-28), the Mishnah maintains: (1) If the sheḥin or the burn has not been healed before the appearance of the scales of leprosy, the person is clean (Neg. ix. 2). (2) Where these affections have become completely healed before the appearance of leprosy, only that is to be considered as leprosy which invades parts of the body never before diseased (*ib.*). (3) Finally, leprosy consequent upon sheḥin or a burn is not rendered unclean by the development of a miḥyah, and one so affected can be isolated for seven days once only, not twice, as in the case of an ordinary leper (Neg. iii. 4).

5. In regard to leprosy on the scalp and chin (Lev. xiii. 29 *et seq.*), the Mishnah contains the following:

(1) The symptoms of leprosy here (*i.e.*, leprous scales) may present any color; but in any other part of the body only one or more of the four degrees of white can be presented (Sifra 60a). (2) As the Mishnah distinguishes a "limited" and an "extended" leprosy, so it distinguishes a "limited" and an "extended" neteḳ (Neg. x. 9). (3) The neteḳ does not become unclean in consequence of the presence of a miḥyah, but through the presence of fine white or yellow hair, and through the extension of the disease ("pisyon"; Neg. x. 1). (4) Finally, if the hair of the head or of the chin has fallen out, those parts are to be treated like other parts of the body (Neg. x. 10).

In the Talmud the classification or definition of leprosy and of its symptoms seems to be determined not by medical ideas, but by a literal and indiscriminating adherence to the letter of the Levitical law; Talmudic sages were satisfied merely with communicating the Biblical decisions. The Rabbis appear at times even to confuse true leprosy with eczema.

Bibliography: Rabbinowicz, *La Médecine du Thalmud*, pp. 107 *et seq.*, Paris, 1880.

J. A. S. W.

——**In Modern Times:** Leprosy among Jews is seldom mentioned in modern medical literature. Zombacco ("Bul. de la Société d'Anthropologie de Paris," Oct., 1891) states that the disease is very frequent among the Jews of Constantinople. Buschan, quoting this statement ("Globus," lxvii. 61), argues that the predisposition of the Jews to leprosy is a racial characteristic hereditarily transmitted from the ancient Hebrews to the modern Israelites. In support of this he mentions that the Karaites of Constantinople have not been observed by Zombacco, during his twenty years of medical practise among them, to suffer from leprosy. These Jews Buschan considers Jews only by religion, not by virtue of blood-relationship to the Semites. Ethnically he considers them as derived from the Chazars and other peoples of "Finnic" blood. On the other hand, the Rabbinic Jews of Constantinople, who are derived from "Syro-Arabic Semitic" race, have been often observed by Zombacco to suffer from the disease. He further states that the Mohammedans, Christians, Greeks, Armenians, and other non-Jews in Constantinople are free from it, notwithstanding the fact that they come in contact with the Jews. All this tends to show that the alleged predisposition of the Jews to leprosy is an ethnic trait.

This allegation, based as it is on very scanty evidence, is not confirmed by any other observer. In Russia, where in some provinces leprosy is endemic, the Jews are not observed to be frequently affected, while in some Oriental countries the evidence available tends to show that, on the contrary, the Jews are peculiarly free from leprosy. Thus, Nicholas Senn, speaking of leprosy in Jerusalem, says: "Most of the lepers are Arabs; and the Jews are singularly free from this disease. . . . Among the 47 inmates [of the Jesus Hilfe Hospital] there is only one Jew. Dr. Einsler, during his long and extensive practise in Jerusalem, has seen only five Jews affected with leprosy; and of these one came from Salonica and of the remainder two from Morocco. It seems that the Jerusalem Jews have in the course of time acquired an immunity from this disease, notwithstanding the increase of poverty and unsanitary surroundings" (N. Senn, "The Hospitals in Jerusalem," in "American Medicine," iv. 509-512).

J. M. Fi.

LERIDA (Catalan, **Leyda**; **Ilerda**): City in Catalonia, which as early as the fourteenth century had an important Jewish community possessed of several privileges. Thus, it was exempted from the general obligation to provide the royal court, during its presence in the city, with beds and the necessaries of life. Again, the Jews of Lerida, at the earnest request of the representatives of the congregation, were not compelled to attend the conversion sermons of Maestre Huesca and other Dominicans. In 1306 the congregation was granted permission by the king to receive into its membership ten Jewish families driven from France. The Shepherd persecutions brought great affliction to the community. Seventy Jews surrendered their possessions to the commander of the city, "so that he might bring them in safety to Aragon; but when they got outside the city he slew them with his sword." Eight years later the Jews had to defend themselves against attacks upon their lives. The hatred of the Christians was a constant source of menace to them. In 1325 the right to prepare Passover cakes was refused to them, so that they had to turn to the king for assistance.

The Jews of Lerida engaged in industry and carried on an extensive commerce; they had one large synagogue and several small ones. In 1269 "Nasi Azday" (Ḥasdai) was appointed as rabbi, whom in the following year the king presented with a building-plot. In 1275 the communal laws ("taḳḳanot") were sanctioned by the king. The ominous year 1391 was for the Jews of Lerida one of great calamity. The massacre occurred there Aug. 13; seventy-eight Jews being killed, while most of the survivors accepted baptism. The neophytes transformed the synagogue into a church under the name "S. Maria del Milagro"; in the fifteenth century it was still almost exclusively attended by neophytes. With 1391 the real "aljama" in Lerida ceased; Jews in scant numbers probably continued to live in the city, enjoying the old privileges, but they no longer constituted a congregation. The city soon felt the decline of the taxes formerly paid by the Jews. In 1410 the city council entered into negotiations with the Jews for the purpose of reimposing part of these taxes; but this led to no result.

The poet Joseph bar Sheshet ben Latimi (1308) and the physician Abraham, who, Sept. 12, 1468, performed an operation on King Juan of Aragon for cataract, lived in Lerida.

Bibliography: Joseph ha-Kohen, *'Emek ha-Baka*, pp. 60, 67; Rios, *Hist.* ii. 155, 158, 380, 402; iii. 83; José Pleyan de Porta, *Apuntos de Historia de Lerida*, Lerida, 1873; Jacobs, *Sources*, Nos. 756, 941, 1062.

G. M. K.

LERMA, JUDAH BEN SAMUEL: Spanish Talmudist; flourished in the middle of the sixteenth century. He was the author of "Leḥem Yehudah," a commentary on Pirḳe Abot, and of "Derush 'al ha-Neshamah," a treatise on the soul, published together under the former title (Sabbionetta, 1554).

In the preface Lerma laments the burning of the Talmud in Italy, which occurred in 1554, under Pope Julius III. According to Zedner ("Cat. Hebr. Books Brit. Mus." p. 551), the 1554 edition is the second; in that case either the whole preface or the part relating to the burning of the Talmud is an addition. Judah ben Samuel Lerma must not be confounded with Judah Lerma, rabbi of Belgrade (as seems to have been done by Steinschneider and other authorities), who was a pupil of Jehiel Bassani and belonged, therefore, to the seventeenth century. Lerma was the author of a large number of responsa, which, with the exception of thirty, were destroyed by fire; these thirty were rescued from the flames by Lerma's pupil, Simḥah b. Gershon ha-Kohen, who published them, adding a preface, under the title "Peleṭat Bet Yehudah" (Venice, 1647).

Bibliography: Conforte, *Ḳorc ha-Dorot*, pp. 40b, 51b; Fuenn, *Keneset Yisrael*, p. 408; Fürst, *Bibl. Jud.* ii. 233; Steinschneider, *Cat. Bodl.* col. 1337.

J. M. Sel.

LERNER, ḤAYYIM ẒEBI: Russian grammarian and teacher of Hebrew; born at Dubno 1815; died at Jitomir 1889. His early education in Bible and Talmud he received from his father. At the age of thirteen he was married. In 1833, when Wolf Adelsohn went to Dubno and gathered around him a circle of Maskilim, to whom he taught Hebrew grammar and philosophy, Lerner became one of his disciples. He went to Odessa in 1835 and entered the model school of Bezaleel Stern, where Simḥah Pinsker was his teacher in Hebrew grammar. In the same school he also acquired a thorough knowledge of the Russian, German, French, and Italian languages. In 1838 Lerner returned to Dubno and became a teacher of Hebrew; from 1841 to 1849 he taught in Radzivilov; on Nov. 16 of the latter year he was appointed government teacher of the Jewish public school of Berdychev; and in 1851 he was appointed teacher of Hebrew at the rabbinical school of Jitomir, in which position he remained until the school was closed by the government (July 1, 1873).

Lerner's reputation among Hebrew grammarians was founded on his "Moreh ha-Lashon." It is written in a pure, popular Hebrew, and follows the system of grammar of European tongues, enabling the student to acquire the language more easily than did the works of his predecessors. The first edition appeared in 1859; six editions were issued during Lerner's lifetime; and many more have appeared since his death. Lerner was criticized for having adopted his methods from his teacher Pinsker; he himself acknowledged his indebtedness in the second edition of his work (p. 136, note).

Besides this grammar, Lerner wrote "Diḳduḳ Lashon Aramit" (Warsaw, 1875), an Aramaic grammar; "Ma'amar Toledot ha-Diḳduḳ" (Vienna, 1876); and a translation of S. D. Luzzatto's "Diḳduḳ Leshon Talmud Babli" (St. Petersburg, 1880). He left in manuscript: "Yalḳut," a collection of commentaries on the Bible and Rashi, together with critical and literary articles; "Arba' Middot," on the Baraita of the thirty-two Middot; and a Hebrew translation of Young's "Night Thoughts" and other poems.

Bibliography: *Ha-Meliẓ*, 1889, Nos. 76-79; Sokolov, *Sefer ha-Shanah*, i. 62; idem, *Sefer Zikkaron*, p. 66.

H. R. M. R.

LERNER, JOSEPH JUDAH (OSSIP): Russian journalist; born Jan. 1, 1849, at Berdychev; educated at the gymnasium of Jitomir. In 1866 he went to Odessa, where he studied law for a year, and then entered upon a journalistic career. He served for ten years on the staff of the "Odeski Vyestnik," acting as war correspondent for that paper during the Russo-Turkish war of 1877-78. In Bucharest he published during the war a daily paper, "Zapiski Grazhdanina." In 1880 he founded at Odessa a Jewish theater, for which he wrote many plays in Judæo-German. The years 1883 and 1884 he spent in Germany and France as correspondent of the Moscow daily "Russkiya Vyedomosti," writing articles for other Russian papers also. In Hebrew Lerner published: a short sketch on the Chazars (Odessa, 1866); "Ma'amar Biḳḳoret" (*ib.* 1867), a criticism upon Gottlobers; "Yamim mi-Ḳedem" (*ib.* 1868), a tale of Jewish life in Russia; and articles on various topics of the time. Of his dramas in Judæo-German may be mentioned "Zhidovka," "Ḥanukkah," and "Der Fetter Moshe Mendelssohn" (Warsaw, 1889).

Lerner wrote many articles in Russian on the Jewish question, a list of which is to be found in "Sistematicheski Ukazatel," etc., St. Petersburg, 1893. In 1902 Lerner published "Yevrei Novorossiskavo Kraya," a historical sketch of the life of the Jews in South Russia, which, however, is rather a memoir than a history.

Lerner, who has recently become a convert to Christianity, is now (1904) residing in Odessa.

Bibliography: Sokolov, *Sefer Zikkaron*, p. 66.

H. R. M. R.

LERNER, MAIER: German rabbi; born in Galicia 1857. He studied in Berlin under Hildesheimer, became rabbi at Winzenheim, Alsace (1884-1890), and preacher for the Federation of Synagogues in London (1890-94), and, since 1890, has been chief rabbi of Altona. He wrote "Anlage und Quellen des Bereschit Rabba" (Berlin, 1882) and has contributed to various periodicals ("Berliner's Magazin für die Wissenschaft des Judenthums," "Der Israelit," "Jüdische Presse," "Jewish World," etc.). His literary work is devoted almost exclusively to the defense of Orthodox Judaism. Lerner married a daughter of Hirsch Plato, a son of Samson R. Hirsch.

Bibliography: Dukesz, *Iwoh Lemoschaw*, Cracow, 1903.

D.

LEROY-BEAULIEU, HENRI JEAN BAPTISTE ANATOLE: French historian; born at Lisieux in 1842. The first works that appeared from his pen were "Une Troupe des Comédiens" and "Essai sur la Restauration de nos Monuments Historiques Devant l'Art et Devant le Budget" (1866). In 1867 he went to Russia to study the political and economic organization of the Slavic peoples, the result of his studies being published under the title "L'Empire des Tsars et les Russes" (3 vols., Paris, 1882-89). In 1881 he was appointed professor of contemporaneous history and of Oriental affairs at L'Ecole Libre des Sciences Politiques, and in 1887 he became a member of the Académie des Sciences Morales et Politiques. From 1883 to 1891 he represented the canton of Auberive in the Conseil Général of the department of Haute-Marne.

In 1879 Leroy-Beaulieu published a critical analysis of the political situation under the Second Empire, entitled "Un Empereur, Un Roi, Un Pape, Une Restauration," and in 1884, under the title "Un Homme d'Etat Russe. Nicolas Milutine," a historical novel vividly depicting the great reformation due to the emancipation of the Russian serfs by Alexander II. Of his other political writings may be mentioned: "Les Catholiques Libéraux, l'Eglise et le Libéralisme de 1830 à Nos Jours" (Paris, 1885); "La France, la Russie et l'Europe" (*ib.* 1888); "La Révolution et le Libéralisme" (*ib.* 1890); "La Papauté, le Socialisme et la Démocratie" (*ib.* 1892); "L'Antisémitisme" (*ib.* 1897); "Les Doctrines de la Haine, l'Antisémitisme, l'Antiprotestantisme, l'Anticlericalisme" (*ib.* 1902). Of chief interest to the Jewish world, however, is his work "Israël chez les Nations" (1893). In this work the author embodies the result of a thorough study of the conditions governing the Russian Jews, and, while he is not lavish of his praise of the oppressed, he is emphatic in maintaining that nothing but emancipation can improve them mentally and morally. "All the virtues that the Jews possess are their own, while their vices are largely due to persecutions by Christian nations."

In the beginning of 1904 Leroy-Beaulieu went to the United States to deliver a series of lectures at some of the American universities (Harvard, Pennsylvania, etc.). The Jewish community of New York, during his sojourn in that city, tendered him a testimonial of appreciation of his vigorous war against anti-Semitism in France, and of his scholarly defense of Jewish character and traditions. Leroy-Beaulieu is a chevalier of the Legion of Honor.

Bibliography: *La Grande Encyclopédie*: *Meyers Konversations-Lexikon*; *Nouveau Larousse Illustré*; Curinier, *Dict. Nat.*; *American Hebrew* (New York), May 6, 13, 20, 1904; *Jewish Comment* (Baltimore), April 29, 1904.

S. F. C.

LESSEE. See Landlord and Tenant.

LESSER, ADOLF: German physician and writer on medical jurisprudence; born at Stargard, province of Pomerania, Prussia, May 22, 1851; graduated from Berlin University in 1875. From 1877 to 1884 he was assistant in the pharmacological institute of that university, and from 1879 to 1886 physician at Klinnsmann's lunatic asylum. In 1881 he became privat-docent in pharmacology at the university. In 1886 he was appointed physician-in-chief ("Stadtphysikus") to the board of health of Breslau, at the university of which city he was appointed assistant professor in 1887.

Of Lesser's numerous essays contributed to the medical journals may be mentioned: "Experimentelle Untersuchungen über den Einfluss Einiger Arsenverbindungen auf den Thierischen Organismus," in Virchow's "Archiv"; "Ueber die Localen Befunde beim Selbstmorde Durch Erhängen" and "Ueber die Wichtigsten Sectionsbefunde bei dem Tode Durch Ertrinken in Dünnflüssigen Medien," in the "Vierteljahresschrift für Gerichtliche Medizin."

Lesser is the author also of the well-known "Atlas der Gerichtlichen Medizin," 1884-92, and "Zur Lehre vom Abort," "Zur Lehre von den Kopfverletzungen Neugeborener," and "Erkrankungen Sowie Præ- und Postmortale Verletzungen des Halses," in Neisser's "Stereoskopischer Medizinischer Atlas."

Bibliography: Pagel, *Biog. Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

LESSER, ALEXANDER: Polish painter; born at Warsaw 1814; died there 1884. He was educated at the Warsaw lyceum and studied art at Warsaw University, at the Academy of Dresden (1833-35), and at Munich under Cornelius and Schnorr (1842). He devoted himself mainly to painting scenes from Polish history; and in search of historical material he made extensive tours through Germany, France, Belgium, and England. Among his historical paintings the best known are: "Wincent Kadlubek," "Skarbek Habdank," "The Young Boleslaw," "The Wry-Mouthed," and "Wanda and Jadwiga." For his "forty portraits of Polish kings" (reproductions published at Warsaw in 1860) he was elected a member of the Cracow Academy of Science.

Lesser was also active as an art critic and as a writer of historical sketches, contributing to the Polish periodicals "Klosy," "Tygodrik Illustrowany," and others.

Bibliography: Orgelbrand, *Encyklopedja Powszechna*, ix.

H. R. G. D. R.

LESSER, EDMUND: German physician; born at Neisse May 12, 1852; educated at the universities of Berlin, Bonn, and Strasburg (M.D. 1876). He became assistant at the dermatological clinic at Breslau; in 1882 established himself as privat-docent at the University of Leipsic; was appointed assistant professor in the University of Bonn in 1892; in 1896 became chief physician of the syphilitic department at the Charité Hospital at Berlin; and in 1897 was appointed chief of the newly founded dermatological and syphilitic dispensary of the university in that city.

Of Lesser's works may be mentioned, besides his "Lehrbuch der Haut- und Geschlechtskrankheiten" (10th ed. 1890): "Ueber Syphilis Maligna"; "Beiträge zur Lehre vom Herpes Zoster"; "Ueber Nebenwirkungen bei Injectionen Unlöslicher Quecksilberverbindungen"; "Ueber Syphilis Insontium"; "Ueber Ischias Gonorrhoica"; "Die Aussatzhäuser des Mittelalters"; and "Zur Geschichte des Aussatzes."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

LESSER, LOUIS: German soldier; born at Neustadt about 1850; served in the Second Brandenburg Dragoons in the Franco-Prussian war. On Nov. 18, 1870, while on patrol work between Sens and Villeneuve, his comrades being dispersed in various directions, he was surprised by six of the enemy. He stood his ground, and on the return of his comrades advanced and captured the captain of the francs-tireurs who had attacked him.

Bibliography: *Deutsches Heldenbuch*, p. 304; *Juden als Soldaten*, p. 105.

S. J.

LESSER, LUDWIG: German poet, editor, and publicist; born at Rathenow, province of Brandenburg, Prussia, Dec. 7, 1802; died at Berlin Dec. 2, 1867. When very young he went to Berlin, and became a regular contributor to most of the literary periodicals of that city (often under the pseudonym "Ludwig Liber"). The humorist Saphir was attracted by Lesser's work and personality, and secured him for his literary staff. The two became very firm friends, and in 1827 they founded the Literarische Sonntags-Verein. Lesser wrote "Chronik der Gesellschaft der Freunde in Berlin zur Feier Ihres Fünfzigjährigen Jubiläums" (Berlin, 1842).

A selection of Lesser's poems was published under the title "Ausgewählte Dichtungen," Berlin, 1870; and the gold medal for art and science was conferred upon him by King Frederick William III. A characteristic epigram by him, of which the following is a free translation, gives some measure of his power:

One thing to Life you owe:
Struggle, or seek for rest.
If you're an anvil, bear the blow;
If a hammer, strike your best.

Lesser was devoted to the interests of the Jews: he was one of the founders of the Jüdischer Kulturverein, of a society for the aid of Jewish teachers, and of the Berlin Reform congregation.

Bibliography: R. Lesser, in preface to *Ausgewählte Dichtungen*.

S. M. Co.

LESSING, GOTTHOLD EPHRAIM: German poet and critic; born Jan. 22, 1729, at Kamenz, Upper Lusatia; died Feb. 15, 1781, at Brunswick.

Toleration and a striving after freedom of thought led him to condemn all positive religions in so far as they laid claim to absolute authority, and to recognize them merely as stages of historical development. A natural consequence of this principle was his sympathetic attitude toward the Jews; for he deemed it inconsistent with the dictates of religious liberty to exclude for religious reasons a whole race from the blessings of European culture.

In his comedy "Die Juden," one of his earliest dramatic works, he stigmatized the dislike of the Gentiles for the followers of the Jewish religion as a stupid prejudice. He went herein further than any other apostle of toleration before or after him. The full development and final expression of his views on this problem, however, are found in his drama and last masterpiece, "Nathan der Weise" (1779), Lessing thus beginning and ending his dramatic career as an advocate of the emancipation of the Jews.

The figure of *Nathan*, modeled in the main on that of his friend Moses Mendelssohn, was bound to convince the world that the tenets of toleration and humanity could be enunciated even by a representative of the race so bitterly hated by the world. The legend of the three rings, in which Christianity, Islam, and Judaism are allegorically represented as brothers, each deeming to possess the original magic ring, but all of them having, in reality, been cheated of it, clearly indicates that Lessing wished to represent the Jew as a man, and not Judaism as a dogmatic system. The prize of supremacy is not awarded to this or that confession, but to humanity and morality, which are not bound to any particular faith.

Lessing's "Nathan" had a liberating effect on the Jews in more ways than one. In the first place, the mere fact that he chose the Jew *Nathan* as his mouthpiece could not pass unnoticed, and was sure to act as a hindrance to persecution; and, secondly, he stimulated the ethical consciousness of the Jews themselves, who could not fall below the standard set up by a noble non-Jew.

While Lessing condemned the belief in positive revelation, he accepted its general concept, seeing in the dogmatic teachings of both the Old and New Testaments efficient educational instruments for the moral elevation of mankind.

In short, Lessing raised Judaism in the esteem of the European nations not only by showing its close connection with Christianity, but also by demonstrating the importance of Mosaism in the general religious evolution of humanity. It was really Lessing who opened the doors of the ghetto and gave the Jews access to European culture. In a certain sense he awakened Moses Mendelssohn to the consciousness of his mission; and through Mendelssohn Lessing liberated Judaism from the most heavy chains of its own forging.

As a Biblical critic Lessing is equaled by none of his contemporaries, and by very few of his predecessors.

S. M. Frie.

LESSMANN, DANIEL: German historian and poet; born at Soldin, Neumark, Jan. 18, 1784; committed suicide at a place between Kropstadt and Wittenberg Sept. 2, 1831. He attended the Joachimsthal'sche Gymnasium in Berlin, and had begun the study of medicine when the war of the allied powers against Napoleon broke out in 1813. He fought in the ranks, was wounded at the battle of Lützen (May 2, 1813), and on recovering remained in the field until the end of the war. When peace was restored he resumed his medical studies. He went as private teacher to Vienna, and removed later to Italy, remaining some time in Verona.

In 1824 he settled in Berlin and devoted himself to literary work, contributing to various periodicals sketches of life in southern countries, historical studies, short stories, and poems. A collection of his poems was published under the title "Amathusia," Berlin, 1824. In 1826 his "Zwölf Wanderlieder eines Schwermüthigen" appeared in Berlin, and four years later another volume was issued under the title "Gedichte," *ib.* 1830. In his poetry there is easily discernible the influence of Heine, with whom he was on friendly terms, and in whose letters to Moser there are frequent references to Lessmann.

Lessmann's contributions to imaginative prose literature include the novels "Louise von Halling," 2 vols., *ib.* 1827, which attracted the attention of Goethe, and "Die Heidemühle," published in two volumes seven years after his death. To Lessmann belongs much of the credit for the introduction of modern Italian literature into Germany through his translation of Manzoni's "I Promessi Sposi," and of "La Monaca di Monza," by Giovanni Rossini.

His important historical work was the "Mastino della Scala: Ein Beitrag zur Gesch. der Oberitalienischen Staaten im Mittelalter," *ib.* 1828. In 1829 and 1830 appeared successively the two volumes of "Biographische Gemälde," which included historical studies of Philip the Beautiful, Alfonso Albuquerque, Innocent III., and Prince Michael Glinski. Much of the "Nachlass," 2 vols., *ib.* 1837–38, is devoted to valuable historical work. Lessmann left in manuscript a voluminous "Weltgeschichte des Alterthums," which has never been published.

His seven years of literary activity were years of profound melancholy. Lessmann had high aspirations and great ambition. He dreamed of securing some position of eminence; and it appears, from the answer of Moser to one of Heine's letters, that in 1824 Lessmann adopted Christianity in order that he might realize his hopes. Nothing came of all his efforts in this direction; and he fell into a state of despondency, which is reflected in his poetry and in his "Wanderbuch eines Schwermüthigen," 2 vols., *ib.* 1831–32. One day Lessmann left Berlin on the pretext of taking a pedestrian tour to Leipsic and Dresden, and was found hanged by his own act.

Bibliography: Gödeke, *Grundr. der Deutschen Literatur,* iii. 730–732; Gubitz, *Errinnerungen,* iii. 1–7, Berlin, 1869; L. Geiger, *Daniel Lessmann,* in *Allg. Deutsche Biog.* xviii. 451–453; Strodtmann, *Heine,* i. 319; Brümmer, *Dichterlexikon.*

S. M. Co.

LETTER-CARRIERS, JEWISH: Jews carried letters to their coreligionists, apart from the regular post. In those business centers where a large Jewish population existed, such as Hamburg, Prague, Gross Glogau, Polish Lissa, Breslau, and Frankfort-on-the-Main, Jews, and at times even Jewesses, are found acting as letter-carriers under state control. It was necessary to employ them in the postal service, as it was almost impossible for Christian letter-carriers to deliver letters addressed in Hebrew. Another reason may have been the fact that the Jews, in their relations with the post, were subject to exceptional laws.

The only detailed notices of Jewish letter-carriers are furnished by the archives of Breslau and Frankfort; but the position of the letter-carriers in these places was no doubt typical of their status elsewhere. The Jewish letter-carrier, or "Post-Jude," in Breslau, is first mentioned in a document dated Dec. 13, 1722, which, however, allows the inference that the office had existed for many years before that date. It was maintained until the Silesian wars, after which time Breslau was no longer included in the imperial postal district of Habsburg.

The Jewish letter-carrier of Breslau, as he neither took any oath of office nor received any salary, was not really a government official. His whole income consisted merely of the postage paid by the recipients of the letters. As, however, there were no fixed postal rates, the amount received was so small that the letter-carrier had to pursue in addition some other occupation. That the postal authorities tolerated this state of affairs is shown by the fact that when the letter-carrier was absent on other business, his wife was allowed to take his place.

The first mention of a Jewish letter-carrier in Frankfort-on-the-Main occurs in a decree dating from the middle of the eighteenth century, and setting forth the regulations which the Jews must observe in their relations with the Thurn and Taxis post; but in Frankfort, too, the office had existed before that time. From 1748 until 1846 it was held by members of the same family, and it was abolished owing to altered conditions. The nephew and assistant of the Jews' letter-carrier who was then in office remained in the Thurn and Taxis service with the same rights and duties, and in 1867 was taken over into the Prussian service.

In Frankfort, as in Breslau, the Jewish letter-carrier received no pay, but two kreutzers were collected from the addressee for every ordinary letter, and six kreutzers for a registered letter. In proportion as international commerce developed and the Jewish interests therein increased, the income of the letter-carrier became correspondingly larger. The last incumbent of the office had a yearly income of 5,000 gulden, out of which, in very busy times, he had to pay his assistants 150 florins each. Besides, when other posts, such as that of Hesse-Cassel, became united to that of Thurn and Taxis, he was required to pay Count Thurn and Taxis 400 gulden yearly. He ultimately retired on a pension of 1,600 florins.

Bibliography: Kracauer, *Die Judenbriefträger in Frankfurt-a.-M.* in *Frankfurter Zeitung,* 1890, No. 109; Landsberger, *Juden im Dienste der Kaiserlichen Post zu Breslau, etc.* in Braun's *Volkskalender,* 1901, p. 43; Kaufmann, *Die Memoiren der Glückel von Hameln,* p. 109; Grunwald, *Portugiesengräber auf Deutscher Erde,* p. 98.

G. I. Kra.

LETTER-WRITING AND LETTER-WRITERS: The art of conveying information by letter ("miktab," "iggeret," "sefer") was unknown to the Hebrews in the first stages of their history. From the times of the Patriarchs to those of King Saul the Bible mentions only messengers who transmitted orally the communications entrusted to them (comp. Num. xxiv. 12; Judges xi. 13; I Sam. xi. 9). The first letter recorded is that written by David to Joab and sent by the hand of Uriah (II Sam. xi. 23, 25). David and his successors had special secretaries ("soferim") charged with the writing of letters and circulars; and these secretaries occupied an exalted position in the state. The Kenites living at Jabez were noted for their skill in writing (comp. I Chron. ii. 55). As among the Greeks and Romans, it seems to have been customary among the ancient Hebrews to seal a letter sent to a prominent person. To show his slight respect for the prophet's personality, Sanballat sends an open letter to Nehemiah (Neh. vi. 5).

In Talmudic Times.

With the expansion of commerce in Talmudic times the use of letters became a necessity, and nearly every town had its official letter-writer (לבלר = "libellarius"). The Rabbis forbade a scholar to reside in a city where there was no such functionary (Sanh. 17a). The Talmud has preserved the original text of two letters: one was addressed by the community of Jerusalem to that of Alexandria and refers to the sojourn of Judah ben Ṭabbai in the latter city; the other was sent by Gamaliel I. to the Jews of Upper and Lower Galilee and treated of the intercalation of an additional month in the year (Yer. Ḥag. ii.; Sanh. 11b). Besides letters of information or of friendship, there are traces in the Talmud of consultatory letters dealing with scientific subjects (comp. Ḥul. 95a). To this class belongs that important branch of rabbinical literature which is known by the name "She'elot u-Teshubot" (Responsa), and which developed after the geonic period (see Joel Müller, "Briefe und Responsen in der Vorgaonischen Jüdischen Litteratur," in "Jahresbericht der Lehranstalt für Jüdische Wissenschaft," Berlin, 1886).

Style and Composition.

The epistolary style varied according to the country. In the East it was modeled after that of the Arabs, who exercised care in the elaboration of their letters. The first, often the greater, part of the letter, usually written in rimed prose and adorned with Biblical quotations, formed a kind of introduction in which the writer attributed to his correspondent all the virtues conceivable to the imagination of an Oriental. In western countries expression was more moderate: the use of titles, however, was general, as it still is among the conservative Jews in Russia, Poland, and Galicia. The least important rabbi is addressed as the "Great Gaon," "Great Light," "Wonder of the Generation," "Pillar of Israel," or with similar extravagant epithets. Like the Arabs, the Jews in the Middle Ages neglected to place the date at the head of their letters; in modern times the custom was established of giving, after the formula ב"ה (= "With the help of God"), with which the letter began, the day of the week, the Sabbatical section (sometimes also the day of the month), and the place. "Friday" was usually followed by the abbreviation עש"ק (= "eve of the holy Sabbath"). The secrecy of letters was assured in the tenth century by R. Gershon (Me'or ha-Golah), who declared under the ban any one who should open without permission a letter not addressed to him.

Celebrated Collections.

The most famous letters in Jewish literature—because of both their contents and the prominence of their writers—are: that of Ḥasdai ibn Shaprut to the king of the Chazars; "Iggeret R. Sherira Gaon," on the sequence of tradition and the redaction of the Talmud; the various letters of Maimonides inserted in the "Pe'er ha-Dor"; the letters exchanged between the French rabbis and scholars and those of Spain on the study of philosophy ("Minḥat Ḳena'ot"); "Iggeret al-Tehi ka-Aboteka," addressed by Profiat Duran to En Bonet; the collection of letters on Shabbethai Ẓebi published by Ẓebi Ashkenazi (Ḥakam Ẓebi), Moses Ḥagiz, and Jacob Emden. As a curiosity, mention may be made of the letter addressed by the rabbis of Jerusalem to the alleged descendants of Moses ("Bene Mosheh," Amsterdam, 1731). The most noteworthy letters of modern times are: those of Moses Mendelssohn ("Iggerot RaMaD," Vienna, 1792); of Naphtali Herz Wessely included in the "Megalleh Ṭamirin" (*ib.* 1819); of J. Perl written in the style of "Epistolæ Obscurorum Virorum"; "Iggeret YaSHaR," by Isaac Samuel Reggio (*ib.* 1834); "Iggerot ShaDaL," by Luzzatto (Przemysl, 1883); and "Miktabe YaGeL," by Judah Löb Gordon (Warsaw, 1894).

Formularies for Letters.

From the sixteenth century Jewish literature was enriched with a number of formularies of Hebrew and Judæo-German letters. The first of this kind was the "Iggeret Shelomim," published at Augsburg in 1534 and republished with a Latin translation by Buxtorf the Younger at Basel in 1603. The characteristic features of this formulary, as of all the others published until 1820, were the stilted and bombastic style, the misuse of Biblical and Talmudical quotations, and the extravagance of the headings of the letters. In the "'Iṭṭur Soferim" (see the list below), for instance, there is such a heading; which, rendered into English, it reads thus: "His [the correspondent's] cheeks are as a bed of spices [Cant. v. 13], a ladder on which angels of God are ascending and descending [Gen. xxviii. 12]. He is of a reliable character; keeps secrets; shows power to Jew and Gentile; he is a righteous man upon whom the world is based." As a model of a business letter, in which the writer has to inform his correspondent that some salt which had been purchased is on the road, the "Ẓaḥut ha-Meliẓah" (see below) gives the following: "And he looked back from behind him and became a pillar of salt on the road," etc. (comp. Gen. xix. 26). A new era in letter-writing was inaugurated by Shalom ha-Kohen. In his formula "Ketab Yosher" (see below) he endeavored to do away with the obsolete forms and to cause the young, for whom his formulas are intended, to adopt a modern style of writing. He was followed in this endeavor by many writers of talent who produced formularies of real literary value. The following is a list of formularies published up to the last years of the nineteenth century:

אגרת שלומים, anonymous. Augsburg, 1534; Basel, 1603.
בריפשטעללער, in Judæo-German, by Judah Löb Liondor. Wilna, 1820, 1844, 1846.
בריף לעהרער, in Judæo-German, by Hirsch Liondor. Wilna, 1855.
דביר, by Mordecai Aaron Günzburg. Wilna, 1844; 2d ed., 1855.
דברני ספר, by Abraham Israel Kukelstein. Wilna, 1895.
חליפות אגרות, by H. Baueli. Wilna, 1866.
יד ועט, by Tobias Shapiro. Wilna, 1891.
כתב יושר, by Shalom ha-Kohen. Vienna, 1820; Wilna, 1858.
כתב יושר החדש, anonymous. Warsaw, 1869, 1871.
כתב ישראל, by Israel Segal. Sudilkov, 1796.
כתב נבחר, by Moses of Lemberg. Cracow, 1659; Prague, 1705.
לשון למודים, by Eliakim Mellamed. Amsterdam, 1686.
מגלת ספר, by Eliezer Beër Silbermann. Johannisberg, 1854.
מבטח עוז, in Hebrew and Judæo-German, by Azriel Selig Galin, Warsaw, 1889.
מכתב לבני הנעורים, by Baer Friedmann. Berdychev, 1890.
מכתב משלש, in Hebrew, Judæo-German, and Russian, by Feigensohn. Wilna, 1882.
מכתב משלש עם מרוץ אגרת החדש, by Abraham Jacob Paperna. Warsaw, 1884.
מכתבי בני קדם, by M. Letteris. Vienna, 1867.
מכתבי נעורים, by Israel Beer Riesberg. Warsaw, 1887.
מכתבי עברית, in Hebrew and Judæo-German, by S. Neumann. Vienna, 1815, 1834.
מכתבי עברית, in Hebrew and Judæo-German, anonymous. Lemberg, 1860.
מכתבי עברית, by Israel Busch. Vienna, 1847.
מכתבי עברית, by Israel Knöpflemacher. Vienna, 1855.
מכתבי שפת קודש, by Emanuel Bondi. Prague, 1857.
מכתבים בספר, by Lazar Isaac Shapiro. Warsaw, 1871.
מכתבים ללמד, by Naphtali Maskileison. Warsaw, 1876.
מכתבי השלם, by Abraham Markus Pjurko. Warsaw, 1872.
מערכת מכתבים, by Paradiesthal. Warsaw, 1853.
מפתח בית דוד, by David Zamosc. Breslau, 1823.
מריץ אגרות, in Hebrew and Russian, by A. J. Paperna. Warsaw, 1874, 1876.
עט סופר, by Moses Cohen. Fürth, 1691.
עט סופר, by Ẓemaḥ Landau. Wilna, 1830, 1833.
עט סופר החדש, by Ẓemaḥ Landau. Wilna, 1835, 1844, 1848.
עט עברי, by Tobias Shapiro. Warsaw, 1878.
עטור סופרים, by Moses Landsberg. Hamburg, 1721, and many other editions.
צחות המליצה, by Wolf Buchner. Prague, 1805.
קביצת מכתבים, by Ḥayyim Wittkind. Warsaw, 1873.

קסת הסופר, by Jacob Lapin. Berlin, 1857.
קרית סופר, by Mordecai Aaron Günzburg. Wilna, 1835, 1847, 1855; Warsaw, 1837, 1883.
שבט סופר, by Mendel Dolitzky. Vienna, 1883.
תולדות אדם, anonymous. Frankfort-on-the-Main, 1736.

G. I. Br.

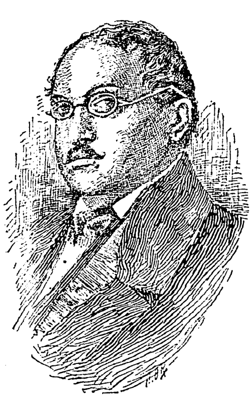

Meïr Halevi Letteris.

LETTERIS, MEÏR HALEVI (MAX): Austrian scholar and poet; born Sept. 13, 1800, at Zolkiev; died at Vienna May 19, 1871. He was a member of a family of printers that originally came from Amsterdam. At the age of twelve he sent a Hebrew poem to Nachman Krochmal, who was then living at Zolkiev. Subsequently he made the acquaintance of Krochmal, who encouraged him in his study of German, French, and Latin literature. In 1826 he entered the University of Lemberg, where for four years he studied philosophy and Oriental languages. In 1831 he went to Berlin as Hebrew corrector in a printing establishment, and later in a similar capacity to Presburg, where he edited a large number of valuable manuscripts, and to Prague, where he received the degree of Ph.D. (1844). In 1848 he settled finally in Vienna.

Letteris' chief poetical work in German, "Sagen aus dem Orient" (Carlsruhe, 1847), consisting of poetic renderings of Talmudic and other legends, secured for him, though for a short time, the post of librarian in the Oriental department of the Vienna Imperial Library. His reputation as the foremost poet of the Galician school is based on his volume of poems "Tofes Kinnor we-'Ugab" (Vienna, 1860), and especially on his Hebrew version of "Faust," entitled "Ben Abuya" (*ib.* 1865). He has exerted a considerable influence on modern Hebrew poetry. One of his best poems is his Zionistic song "Yonah Ḥomiyyah," which has become very popular. His numerous translations are of incontestable value, but his original poems are as a rule too prolix. His Hebrew prose is correct, though heavy.

Besides the works already mentioned the following deserve special notice: "Dibre Shir" (Zolkiev, 1822) and "Ayyelet ha-Shaḥar" (*ib.* 1824), including translations from Schiller and Homer, and poems by Letteris' father; "Ha-Ẓefirah" (Zolkiev and Leipsic, 1823), a selection of poems and essays; "Palge Mayim" (Lemberg, 1827), poems; "Gedichte" (Vienna, 1829), German translations from the Hebrew; "Geza' Yishai" (Vienna, 1835), Hebrew translation of Racine's "Athalie"; "Shelom Ester" (Prague, 1843), Hebrew translation of Racine's "Esther"; "Spinoza's Lehre und Leben" (Vienna, 1847); "Neginot Yisrael," Hebrew rendering of Frankel's "Nach der Zerstreuung" (*ib.* 1856); and "Bilder aus dem Biblischen Morgenlande" (Leipsic, 1870).

He was the editor of "Wiener Vierteljahrsschrift," with a Hebrew supplement, "Abne Nezer" (*ib.* 1853), and of "Wiener Monatsblätter für Kunst und Litteratur" (*ib.* 1853).

Bibliography: Fürst, *Orient, Lit.* 1849, pp. 633 *et seq.*; idem, *Bibl. Jud.* ii. 234; *Zikkaron ha-Sefer*, Vienna, 1869 (autobiographical notes by Letteris); *Allg. Zeit. des Jud.* 1871, p. 692; G. Bader, in *Aḥiasaf*, 1903; N. Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 51-53, Paris, 1902.

S. N. Sl.

LETTERS IN EVIDENCE. See Evidence.

LEVANDA, LEV OSIPOVITCH: Russian author; born at Minsk 1835; died at St. Petersburg 1888. Levanda graduated from the rabbinical school in Wilna in 1854; was appointed instructor in the government school of his native town; and held the position of adviser on Jewish affairs ("learned Jew") to the governor-general of Wilna. He began his literary career early in life. In the fifties he was a contributor to the "Minskiya Gubernskiya Vyedomosti"; in 1860 he published in "Razsvyet," edited by Osip Rabinovitch, his "Depo Bakaleinyikh Tovarov"; in 1861 he began to publish in "Sion" his "Drug Bernar." He contributed to many periodicals, among them "Vilenskiya Gubernskiya Vyedomosti," of which he was the editor; "St. Peterburgskiya Vyedomosti"; and "Vilenski Vyestnik." In the last-named appeared his story "Samuel Gimpels." In 1876 he published a collection of sketches under the title "Ocherki Proshlavo," followed later by a number of stories, such as "Chetyre Guvernera," "Lyubitelski Spektakl," "Iz Dobravo Staravo Vryemeni," etc., in "Russki Yevrei," "Yevreiskoe Obozrenie," and "Voskhod." In 1876, also, he took active part in the publication of Landau's "Yevreiskaya Biblioteka." To this period belong his "Goryacheye Vryemya," "Gnyev i Milost Magnata," and "Avraam Yosefovich." In the eighties Levanda continued his literary activities with great zeal, publishing many letters and articles bearing on the Jewish question, besides two novels, "Ispovyed Dyeltza" and "Bolshoi Remiz," and other stories in "Nedyelya" and elsewhere.

Most of Levanda's writings deal with Jewish life and Jewish problems. He took a deep interest in everything that concerned his coreligionists, and rendered many a service to the Jews of Lithuania. He exposed (1863) the false witnesses in a trial of several Jews of the government of Kovno on the charge of ritual murder. He was at first a warm advocate of assimilation, and upbraided the Jews for their apathy and ignorance, stating his views in a series of novels and belletristic sketches. Later, his views underwent a change, and Levanda began to see that the salvation of the Russian Jew was not in assimilation. Levanda was a keen observer, a skilful but dry narrator, and possessed an intimate knowledge of Jewish life. His best novels are those which have no object, as "Ocherki Proshlavo" (1875), "Tipy i Siluety" ("Voskhod," 1881), "Avraam Yosefovich" ("Voskhod," 1885, 1887), etc. In his novel "Goryacheye Vryemya" (Yevreiskaya Biblioteka, 1871-73), which treats of the Polish insurrection, the author combats the idea of assimilation, which had for a while carried away the Jews of Poland. After the riots of 1881 Levanda became an advocate of the Palestinian movement. His works are enumerated in the "Sistematicheski Ukazatel," etc., St. Petersburg, 1892.

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H. R. J. G. L.

LEVEN, MANUEL: French physician; born in 1831. He studied in Paris at the Lycée Henri IV., and in 1851 entered the Institut Agronomique at Versailles. In the following year this institution was suppressed on suspicion of republicanism, and Leven, while lecturing on science at the Lycée Bonaparte, began his medical studies (M.D. 1860; his thesis, "Rapports de l'Idiotie et du Crétinisme," gained a gold medal from the Société Médicopsychologique of Paris). In 1863 he was appointed physician to the Compagnie du Chemin de Fer du Nord, and in 1870-71 was ambulance-surgeon of the ninth arrondissement of Paris and of the Bataillon du Chemin de Fer du Nord, receiving the military ribbon of the Legion of Honor in 1871. From 1871 to 1878 he was a member of the Board of Health of Paris, and from 1873 to 1889 head physician of the Hôpital Rothschild. Leven is especially noteworthy for his work in gastric pathology. He is the author of "Traité des Maladies de l'Estomac," 1879; "L'Hygiène des Israélites," 1883; "Estomac et Cerveau," 1884; "La Névrose," 1887; "Système Nerveux et Maladies," 1893; and "La Vie, l'Ame, et la Maladie," 1902.

Leven is known also as a philanthropist. Together with Eugène Manuel he founded, in 1848, the first night-school for Jewish apprentices, which developed into a manual-training school; and he has been the president of its administrative council since 1879. He is also one of the founders of the Alliance Israélite Universelle, vice-president of the Comité des Ecoles Israélites, member of the Comité de Refuge du Plessis-Piquet (an agricultural school), and chevalier of the Order of Isabella the Catholic.

S. J. KA.

LEVEN, NARCISSE: French lawyer and communal worker; born at Urdingen, on the Rhine, Oct. 15, 1833; educated at the Lycée Henri IV. and at the Faculty of Law in Paris. For five years he was the secretary of Adolphe Crémieux, and he was an active member of the group which opposed Napoleon III. and which included Jules Ferry, Spuller, and Hérold. During the Franco-German war he was general secretary of the Ministry of Justice, but he resigned on the retirement of its minister, Adolphe Crémieux, and has since refused all government positions. From 1880 to 1887 he was a member of the Municipal Council of Paris, of which he became vice-president.

Leven took an active part in the founding of the Alliance Israélite Universelle, becoming successively its secretary, vice-president (1883-98), and, after S. Goldschmidt's death, president. He is, in a certain sense, the historian of the Alliance, both through his clear and exhaustive reports and through the orations he has delivered at the funerals of his colleagues. For thirty-six years he has been a member of the Jewish Consistory of Paris, becoming its vice-president on the death of Michel Erlanger. He is a member also of the committees of the Rabbinical Seminary and the Ecole de Travail, and is president of the Jewish Colonization Association.

S. J. KA.

LEVENSON, PAVEL YAKOVLEVICH: Russian lawyer; born at Kamenetz, Podolia, 1837; died at St. Petersburg Jan. 16, 1894. In 1863 he went to St. Petersburg, where he devoted himself chiefly to law. In 1871 he graduated at the university there, and in 1877 became an advocate in the circuit court of justice.

Levenson contributed articles on Jewish subjects to the "Voskhod" and to other journals, was one of the editors of the "Suebny Vyestnik," and was editor of the department of criminology of the "Journal Grazhdanskavo i Ugolovnavo Prava." He was also the author of the biographies of Boccaria and Benthan in "Pavlenkovs Biografii Zamyechatelnykh Lyudei." His brother was **Osip Levenson**, advocate in the circuit court of Moscow (d. 1895). Osip was the musical critic of the Moscow daily "Russkiya Vyedomosti"; his articles were afterward published in Moscow under the titles "V Kontzert Zalye" (1880-81) and "Iz Oblasti Muzyki" (1885).

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H. R. A. S. W.

LEVENTRITT, DAVID: American lawyer and judge; born at Winnsboro, South Carolina, Jan. 31, 1845; A.B. 1864, Free Academy (now College of the City of New York), and LL.B. 1871, University of the City of New York. He practised law in New York, acting as special counsel for the city in important condemnation proceedings; and since Jan. 1, 1899, he has been a justice of the Supreme Court of the state of New York.

Leventritt was for a number of years vice-president of the Aguilar Free Library, and is associated with many of the Jewish charitable institutions in New York city.

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A.

LEVERTIN, OSKAR IVAR: Swedish poet and critic; born at Gryt, East Gotland, July 17, 1862; educated at the University of Upsala (Ph.D. 1882), where, in 1889, he was appointed docent; four years later he became professor of literature at the University of Stockholm. His early work, "From the Riviera: Sketches from the Coast of the Mediterranean," and the collections of stories, "Småmynt" and "Konflikter, Nya Noveller" (1885), though realistic in tendency, are distinguished for exuberance of imagination. "Lifvets Fiender" (1891) marks a change in manner, and in "Legender och Visor," a volume of poems, he appears as a pronounced romanticist. These poems attracted much attention by their sentiment and finished form, and the succeeding volume, "Nya Dikter," placed Levertin in the front rank of Swedish romantic poets. His novel "Magistrarne Österås" appeared also in Germany. He is also a critic and essayist, his principal productions in this field being: "Teater och Drama Under Gustaf III."; "Gustaf III., som Dramatisk Författare"; "Johan Welander"; "Fran

Gustaf III. Dagar"; "Svenska Gestalter"; "Diktare och Drömmare"; etc.

s. J. Wo.

LEVETUS, CELIA (CELIA MOSS): English writer; born at Portsea 1819; died at Birmingham 1873; daughter of Joseph and Amelia Moss of Portsea. At the age of eighteen Celia, in conjunction with her sister **Marion,** published a volume of poems bearing the title "Early Efforts. By the Misses Moss of the Hebrew Nation" (1838; 2d ed. 1839). The work was dedicated to Sir George Staunton. The next joint work in which the sisters engaged was the "Romance of Jewish History" (1840). This was published by subscription, among the subscribers being Sir Edward Bulwer Lytton, to whom the work was dedicated, and Lord Palmerston. The "Romance" was followed by "Tales of Jewish History" (1843).

The above-mentioned works were written in London, where the two sisters had settled in order to take up the profession of teaching. Besides publishing various poems and short stories, the two sisters founded "The Sabbath Journal" (1855), which, however, had only a brief existence. Subsequently Celia Moss married Lewis Levetus of Birmingham, to which city she removed, and for a time her literary efforts ceased. Her last work, "The King's Physician" (London, 1873), was written during the long and painful illness which ended in her death.

J. I. H.

LEVI (לוי).—Biblical Data: Third son of Jacob by Leah and one of the twelve Patriarchs of the tribes of Israel; born at Padan-aram (Gen. xxix. 34, xxxv. 23; I Chron. ii. 1). The name is derived from לוה (= "to be joined"; "Now this time will my husband be joined unto me," Gen. xxix. 34). Levi joined Simeon in the destruction of the Shechemites to avenge the honor of their sister Dinah, for which both were severely censured by their father (Gen. xxxiv. 25-30). When Jacob called his sons together to bless them, Levi and Simeon, notwithstanding their plea that they had acted in defense of their sister, were again condemned (Gen. xxxiv. 31, xlix. 5-7). Levi had one daughter, Jochebed, the mother of Moses, and three sons; he emigrated with them to Egypt with his father and brothers, and died there at the age of 137 years (Gen. xlvi. 8, 11 *et seq.*; Ex. i. 1-2; ii. 1; vi. 16, 20).

J. M. Sel.

——In Apocryphal and Rabbinical Literature: Levi, as ancestor of the priestly tribe chosen to guard the Sanctuary and the Law, appears prominently in both apocryphal and rabbinical literature. At variance with Gen. xxix. 34 and Num. xviii. 2, 4, the name "Levi" is interpreted as "the one who joins the sons to their Father in heaven" (Gen. R. lxxi. 5; see another interpretation in Ex. R. i. 4). He was "separated" by his father, Jacob, in accordance with the latter's vow (Gen. xxviii. 22), as the tenth son, either by counting from the youngest upward or by some more complicated process, and so consecrated to the priesthood (Book of Jubilees, xxii. 3-10; Targ. Yer. to Gen. xxxii. 25; Gen. R. lxx. 7; comp. Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. 97; comp. Pirḳe R. El. xxxvii., according to which he was consecrated by the archangel Michael). In the Testaments of the Twelve Patriarchs (Levi, 1-9) are described two visions Levi had—before and after he had avenged the crimes perpetrated by Hamor, the son of Shechem. In the first vision he saw the seven heavens with all their mysterious contents, and after the secrets of the Messianic time and the Judgment Day had been disclosed to him he received a sword and a shield with which to make war against the Amorites. In the vision following the extermination of the Shechemites he beheld seven angels bringing him the seven insignia of the priesthood, of prophecy, and of the judgment, and after they had anointed him and initiated him into the priesthood they disclosed to him the threefold glory of his house: the prophecy of Moses, the faithful servant of the Lord; the priesthood of Aaron, the high priest, and his descendants; and the possession of the royal scepter and the priesthood together (in the Maccabean dynasty) after the pattern of Melchizedek: high priests, judges, and scribes. His grandfather Isaac instructed him in the law of God and in the statutes of priesthood. In Jubilees, xxxi. 12-17, also, Levi is told by Isaac, with reference to John Hyrcanus, of the future greatness and threefold glory of his house (see Charles, "Book of Jubilees," p. 187; comp. Targ. Yer. to Deut. xxxiii. 11).

Visions.

The twofold rôle in which Levi is represented in Deut. xxxiii. 8-11 (verse 11 originally followed verse 7, Judah's blessing) appealed with special force to the age of John Hyrcanus, who was both high priest and warrior-king, victorious over the Gentiles. Accordingly, in the war of the sons of Jacob against the Amorites, which forms a parallel to the war of the Maccabees against the surrounding tribes, Levi also took part (see Midr. Wayissa'u in Jellinek, "B. H." iii. 1-5; "Chronicles of Jerahmeel," p. 83, Gaster's transl. 1899; Jubilees, xxxiv. 1-9; Test. Patr., Judah, 3-5). In the Prayer of Asenath Levi is described as a prophet and saint who forecasts the future while reading the heavenly writings and who admonishes the people to be God-fearing and forgiving. He was entrusted with the secret writings of the ancients by his father, Jacob, in order to keep them in his family for all generations to come (Jubilees, xlv. 16).

The Tribe.

The epithet "thy pious [A. V. "holy"] one" given to Levi, and the whole passage of Deut. xxxiii. 8-10, furnish the haggadic support for the characterization of Levi, as well as of the tribe of Levi, as superior to the rest in piety. Accordingly it is said (Sifre, Deut. 349-351; Sifre, Num. 67; Tan., Beha'aloteka, ed. Buber, p. 13; Midr. Teh. to Ps. i. 14; Ex. R. xv. 1; Num. R. iii., vii. 2, xv. 9) that in Egypt and in the wilderness the Levites observed the Abrahamitic rite and the whole Law; in the Holy Land they even abstained from work in order to devote themselves to contemplation (θεωρία) and to prayer (Tan., Wayera, ed. Buber, p. 4; Num. R. v. 1). In other words, they were the ancient Ḥasidim, the elect ones (Num. R. iii. 2, 4, 8, 11; xv. 9). Levi, the father of the tribe, accordingly displayed this spirit of piety in his own household; he married Milkah, of the daughters of Aram, of the (holy) seed of the Terahites (Jubilees, xxxiv. 20; Test. Patr., Levi, 11). The names he gave to his sons—Gershon, Kehat, and Merari—are interpreted in the sight of their future destiny (*ib.* Levi, 11; Num. R. iii. 12). When his daughter Jochebed ("God giveth glory") was born to him he was already "the glorified of God" among his brethren (Test. Patr., Levi, 11).

J. K.

LEVI (לוי), **TRIBE OF.—Biblical Data:** The tribe of Levi was descended from the patriarch Levi, the third son of Jacob and Leah (Gen. xxix. 34). Levi shared in Simeon's treachery toward the men of Shechem (Gen. xxxiv. 25–30), in consequence of which, it was thought, his descendants were scattered in Israel (Gen. xlix. 5–7). At the time of the descent into Egypt there were only three sons of Levi (Gen. xlvi. 11); these had become at the time of the Exodus a numerous tribe, which then was chosen for the priesthood and the service of the sanctuary (Ex. vi. 16 *et seq.*; Num. i. 49–54, iii. 6 *et seq.*). According to Leviticus and Numbers a wide distinction existed at this time between the house of Aaron, which constituted the priesthood, and the remainder of the Levites, to whom the more menial duties of the religious service were assigned (comp. Num. xvi. 8–11, and LEVITES).

Cities of Levites.

In the blessing of Moses, Levi is mentioned only in connection with priestly functions (Deut. xxxiii. 8–11). At the settlement the Levites are said to have received no definite domain (Josh. xiii. 14), but scattered cities were assigned them in territory belonging to other tribes. From the portion of Simeon and Judah they received Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth-shemesh; in the territory of Benjamin their cities were Gibeon, Geba, Anathoth, and Almon; from Ephraim they took Shechem, Gezer, Kibzaim, and Beth-horon; from Dan, Eltekeh, Gibbethon, Aijalon, and Gath-rimmon (comp. I Chron. vi. 69, where two of these cities are ascribed to Ephraim and two are not mentioned); from the tribe of Manasseh, Tanach, Gath-rimmon, Golan, and Beeshterah; from Issachar, Kishon, Dabareh, Jarmuth, and En-gannim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan; from Zebulun, Jokneam, Kartah, Dimnah, and Nahalal; from Reuben, Bezer, Jahazah, Kedemoth, and Mephaath; and from Gad, Ramoth in Gilead, Mahanaim, Heshbon, and Jazer (Josh. xxi. 11–39; comp. I Chron. vi. 55–81). When these cities are compared with those said to have been left to the other tribes, one is impressed with the fact that, if the Levites received all these, together with their suburbs, they must have had a better and more commanding inheritance than had any of their brethren.

In Early Sources.

In striking contrast with this splendid inheritance attributed to the Levites by Joshua and the Chronicler is the non-appearance of the Levites in any important rôle during the period of the Judges. They are not mentioned in the Song of Deborah, nor do they appear elsewhere in Judges until the appendix, where two individual Levites are mentioned (comp. Judges xvii. 7, xviii. 30, and xix. 1). Under David and Solomon, according to the accounts in Samuel and Kings, the Levites exercised the priestly functions, though not to the exclusion of others from such functions. For example, Samuel, an Ephraimite (I Sam. ix. 13), and the sons of David (II Sam. viii. 18) offered sacrifices. From this time to the Exile the Levitical priests held much the same position as they held in the time of Solomon. They exercised their priestly functions, but were by no means, except in rare instances, the dominating influence. In the post-exilic period, as Chronicles, Ezra, and Nehemiah show, they became a dominant element in the Jewish community.

——**Critical View:** The problem presented by the Biblical data is this: What is the relation of the clan mentioned in such passages as Gen. xlix. 5–7 to the priests of a later time? In seeking a solution of this problem it should be noted that in J, the oldest source, the patriarch Levi merited his father's curse, in consequence of which the tribe was divided and scattered (comp. Gen. xxxiv. 30, 31). In narrating a crisis in the life of Moses the same writer mentions the "sons of Levi" (Ex. xxxii. 26–28), but in such a way that the phrase may refer either to the descendants of the patriarch or to men who possessed the qualities of a "levi." Later, a narrative that is ascribed to J by some critics (*e.g.*, Moore, in "S. B. O. T.") tells how a Levite of Beth-lehem-judah became a priest at the shrine at Dan (Judges xvii. 9, xviii. 30). This representation of J would seem to mean that misfortune overtook a clan known as that of Levi, that its members became scattered, and that they were held in such high esteem as priests that they gradually appropriated the priestly offices.

In the Source E.

E has almost nothing to say of Levites. According to him, apparently, Moses and Aaron were of one of the tribes of Joseph, and he uses "Levite" to describe not the member of a clan, but a man especially eligible to the priesthood, distinctly stating that one such man belonged to the clan Judah (Judges xvii. 7; comp. "S. B. O. T."). If the patriarch Levi was mentioned in this source, the passage in question has not been transmitted. E, apparently, knew no such patriarch, and supposed that a priest might come from any tribe and that he received the designation "Levite" for other reasons than those of descent.

P, the latest of the sources in the Pentateuch, distinctly connects the tribe of Levi with the priesthood, bridging all the gaps with extensive genealogies, dividing the various services of the sanctuary among the different descendants of the patriarch, and assigning to each class of descendants its respective cities in Canaan (Josh. xxi.). Of these three representations, P's can not be correct. The whole tenor of the history in Judges and Samuel contradicts P's assertion that the Levites received all these cities at the time of the conquest, as well as his view that the religious office was, in any exclusive sense, in the hands of the Levites. Gezer, for example, was not in Israel's possession until the

Not in Possession of Gezer.

time of Solomon (I Kings ix. 16). Recent exploration has shown it to have been the site of a great temple of Astarte ("Pal. Explor. Fund, Quarterly Statement," Jan., 1903, pp. 23 *et seq.*). This temple, too, was on the level of the pre-exilic Israelitish city, and may have been used by the Hebrews of the period. Other Levitical cities in the list, like Kadesh in Naphtali, Ashtaroth in Bashan, and Hebron, can be proved to have been old shrines which in the pre-exilic period were still in use. If the information contained in the sources known were more complete, it probably could be shown that P's whole system of Levitical cities is a post-exilic explanation of the fact that important sanctuaries had existed at these points in pre-exilic times, and that they had thus become the centers where Levites resided in large numbers.

P's whole conception is, therefore, untrustworthy. Recent critics are divided in opinion, some believing, with J, that there was actually a tribe of Levi, which became scattered and gradually absorbed the priestly office, others adopting the apparent view of E that "levi" was a general term for a priest, and then supposing that the existence of the clan Levi was assumed in order to explain the origin of the priestly class. Lagarde ("Orientalia," ii. 20; "Mittheilungen," i. 54), Baudissin ("Priesterthum," p. 72), and Budde ("Religion of Israel to the Exile," pp. 80 *et seq.*) may be cited as critics who have advocated this latter view. If Hommel and Sayce were consistent, they might be placed in the same class, for if the term came from contact with the Minæan Jethro, as they believe, it would not be found in Israel before the time of Moses. This inference, however, they do not draw. The former view (which has been called the view of J), that there was an actual tribe of Levi, has the support of Wellhausen ("History of Israel," pp. 141–147; "Prolegomena zur Gesch. Israels," 5th ed., pp. 137–145), Stade ("Gesch." i. 152–157), Dillmann ("Commentary on Genesis," ii. 458; "Alttestamentliche Theologie," pp. 128 *et seq.*), Nowack ("Lehrbuch der Hebräischen Archäologie," ii. 92 *et seq.*), Cornill ("Hist. of Israel," p. 46), Marti (in Kayser's "Alttestamentliche Theologie," 3d ed., pp. 72, 95 *et seq.*), Guthe ("Gesch. des Volkes Israel," pp. 21–47 *et seq.*), and Holzinger ("Genesis," in Marti's "K. H. C." p. 257).

It is probable that there was an old clan which was overtaken by misfortune and scattered. Sayce points out ("Patriarchal Palestine," p. 239) that the "Lui-el" of the list of Rameses III. is parallel to "Joseph-el" and "Jacob-el" of Thothmes III.'s list, and so may point to a habitat of the tribe of Levi. It is quite possible that the priestly order originated quite independently of this tribe, however, and afterward was erroneously identified with it. In the present state of knowledge it is impossible to tell whether the view of J or of E more nearly represents the truth.

Origin of Name.

The origin of the name "Levi" has been quite variously explained. (1) In Gen. xxix. 34, J regards it as from the stem לוה ("to join"), and explains it by Leah's hope that her husband would now be joined to her. (2) Lagarde (*l.c.*) derives it from the same stem, but explains it as referring to Egyptians who, like Moses, attached themselves to the Israelites when they left Egypt. (3) Baudissin (*l.c.*) derives it in the same way, but refers it to those who were attached to, or accompanied, the ark. (4) Budde (*l.c.*) gives it the same derivation, but applies it to those who attached themselves to Moses in some great religious crisis. (5) Hommel ("Aufsätze und Abhandlungen," i. 30; "Süd-Arabische Chrestomathie," p. 127; "Ancient Hebrew Tradition," pp. 278 *et seq.*) derives it from the Minæan "lawi'u" (= "priest"); with this Mordtmann ("Beiträge zur Minäischen Epigraphik," p. 43) and Sayce ("Early Hist. of the Hebrews," p. 80) agree. (6) Wellhausen ("Prolegomena," 5th ed., p. 141) suggests that it is a gentilic name formed from the name of Levi's mother, Leah; in this opinion Stade ("Gesch." i. 152), Gray ("Hebrew Proper Names," p. 96), Nöldeke (hesitatingly; in "Z. D. M. G." xl. 167), Gunkel ("Genesis," p. 301), and Luther (Stade's "Zeitschrift," xxi. 54) concur. (7) Jastrow ("Jour. Bib. Lit." xi. 120 *et seq.*) connects "Levi" with "Laba" of the El-Amarna tablets. "Laba" he connects with the word לביא ("lion"), thus making Levi the "lion" tribe. (8) Skipwith (in "J. Q. R." xi. 264) connects "Levi" with "leviathan," making it refer to the coils of the serpent. This variety of opinion illustrates and emphasizes the present uncertainty concerning the origin and existence of the tribe, which results from the scanty evidence.

BIBLIOGRAPHY: In addition to the works already cited, see Graf, *Gesch. des Stammes Levi*, in Merx, *Archiv*, i. 68-106, 208-236; Hümmelauer, *Das Vormosaische Priesterthum in Israel*; Eduard Meyer, *Gesch. des Altertums*, i. 377 *et seq.*

E. G. H. G. A. B.

LEVI I. See LEVI B. SISI.

LEVI II.: Palestinian scholar of the third century (third amoraic generation); contemporary of Ze'era I. and Abba b. Kahana (Yer. Ma'as. iii. 51a). In a few instances he is quoted as Levi b. Laḥma (Ḥama; comp. Yer. R. H. iv. 59a with R. H. 29b; Yer. Ta'an. ii. 65a with Ta'an. 16a; see Rabbinovicz, "Diḳduḳe Soferim," to Ber. 5a, Ta'an. *l.c.*, Zeb. 53b). In later midrashim the title "Berabbi" is sometimes added to his name (Pesiḳ. R. xxxii. 147b; Num. R. xv. 10; Tan., Beha'aloteka, 6; comp. Pesiḳ. xviii. 135a; Tan., *l.c.* ed. Buber, p. 11; see LEVI BAR SISI). He quotes halakic and homiletic utterances by many of his predecessors and contemporaries; but as he quotes most frequently those of Ḥama b. Ḥanina, it may be conjectured that he was the latter's pupil, though probably he received instruction at Johanan's academy also. In this academy he and Judah b. Naḥman were alternately engaged to keep the congregation together until Johanan's arrival, and each was paid for his services two "selas" a week. On one occasion Levi advanced the theory that the prophet Jonah was a descendant of the tribe of Zebulun, deducing proof from Scripture. Soon after Johanan lectured on the same subject, but argued that Jonah was of the tribe of Asher. The next week being Judah's turn to lecture, Levi took his place and reverted to the question of Jonah's descent, proving that both Johanan and himself were right: on his father's

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side Jonah was descended from Zebulun; on his mother's, from Asher. This skilful balancing of their opposing opinions so pleased Johanan that he declared Levi capable of filling an independent lectureship, and for twenty-two years thereafter Levi successfully filled such an office (Gen. R. xcviii. 11; Yer. Suk. v. 55a). This incident seems to indicate that Levi's earlier years were spent in poverty; later, however, he seems to have been better circumstanced, for he became involved in litigations about some houses and consulted Johanan on the case (Yer. Sanh. iii. 21d).

Fame as Haggadist.

Levi's name but rarely appears in halakic literature, and then mostly in connection with some Scriptural phrase supporting the dicta of others (see Yer. Ber. i. 2c, 3d *et seq.*; Yer. Ter. iv. 42d [where his patronymic is erroneously given as "Ḥina"]). In the Haggadah, on the contrary, he is one of the most frequently cited. In this province he became so famous that halakists like Ze'era I., who had no special admiration for the haggadist (Yer. Ma'as. iii. 51a), urged their disciples to frequent Levi's lectures and to listen to them attentively, for "it was impossible that he would ever close a lecture without saying something instructive" (Yer. R. H. iv. 59b; Yer. Sanh. ii. 20b). In these lectures he would frequently advance different interpretations of one and the same text, addressing one to scholars and the other to the masses (Gen. R. xliv. 4; Eccl. R. ii. 2). Sometimes he would discuss one subject for months in succession. It is reported that for six months he lectured on I Kings xxi. 25—"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Then he dreamed that Ahab appeared to him and remonstrated with him: "Wherein have I sinned against thee and how have I offended thee that thou shouldst continually dwell on that part of the verse which refers to my wickedness and disregard the last part, which sets forth the mitigating circumstance—'whom Jezebel his wife stirred up'?" (הסתה = "instigated," "incited"). During the six months following, therefore, Levi spoke as Ahab's defender, lecturing from the same verse, but omitting the middle clause (Yer. Sanh. x. 28b).

String of Pearls.

Levi divided all haggadists into two classes: those who can string pearls (*i.e.*, cite apposite texts) but can not perforate them (*i.e.*, penetrate the depths of Scripture), and those who can perforate but can not string them. Of himself, he said that he was skilled in both arts (Cant. R. i. 10). Once, however, he so provoked Abba b. Kahana by what was a palpable misinterpretation that the latter called him "liar" and "fabricator." But it is authoritatively added that this happened once only (Gen. R. xlvii. 9). He and Abba were lifelong friends, and the latter manifested his admiration for his colleague's exegesis by publicly kissing him (Yer. Hor. iii. 48c).

To render Scriptural terms more intelligible Levi frequently used parallels from cognate dialects, especially from Arabic (Gen. R. lxxxvii. 1; Ex. R. xlii. 4; Cant. R. iv. 1); and to elucidate his subject he would cite popular proverbs and compose fables and parables. Thus, commenting on Ps. vii. 15 (A. V. 14), "He . . . hath conceived mischief, and brought forth falsehood," he says: "The Holy One having ordered Noah to admit into the ark pairs of every species of living beings, Falsehood applied, but Noah refused to admit him unless he brought with him his mate. Falsehood then retired to search for a mate. Meeting Avarice, he inquired, 'Whence comest thou?' and on being told that he too had been refused admission into the ark because he had no mate, Falsehood proposed that they present themselves as mates. But Avarice would not agree to this without assurance of material gain; whereupon Falsehood promised him all his earnings, and Avarice repeated the condition agreed upon. After leaving the ark Avarice appropriated all of Falsehood's acquisitions, and when the latter demanded some share of his own, Avarice replied, 'Have we not agreed that all thy earnings shall be mine?' This is the lesson: Falsehood begets falsehood" (Midr. Teh. to Ps. vii. 15; Hamburger ["R. B. T." *s.v.* "Fabel"] erroneously ascribes this fable and several others to Levi bar Sisi). Levi became known among his contemporaries as מרא דשמעתא (= "master of traditional exegesis"; Gen. R. lxii. 5).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 296-436; Frankel, *Mebo*, p. 111a; Heilprin, *Seder ha-Dorot*, ii., s.v. *Levi b. Sisi*, with whom he erroneously identifies Levi II.; Weiss, *Dor*, iii. 135.

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LEVI, AARON. See Montezinos, Antonio.

LEVI, ABRAHAM: German traveler; born at Horn, in the principality of Lippe, in 1702; died at Amsterdam Feb. 1, 1785. At the age of five he was sent to Brog, near Lemgo, for the sake of his studies, and he stayed there till 1714, when he returned home. He then acquired a passion for traveling, and in 1719, when only seventeen years old, he definitely left the parental home in order to execute his plan.

Levi traveled through Germany, Bohemia, Moravia, Hungary, Austria, and the whole of Italy. Full of youthful ardor, he did not leave unnoticed the most trivial circumstance. He mentions among other things the synagogues of Frankfort, and the riches of his relative Samson Wertheimer of Vienna. He wrote an account of his travels in Judæo-German (published by Roest in "Isr. Letterbode"), adding a Hebrew poem describing ten of the most noteworthy events and giving an acrostic on his name. The poem is followed by explanatory notes, also in Hebrew. Levi's narrative is interesting in that it gives statistics and customs of the Jews in small localities not mentioned by other historians or travelers.

Bibliography: Roest, in *Isr. Letterbode*, x. 148 *et seq.*

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LEVI BEN ABRAHAM BEN ḤAYYIM: French encyclopedist; champion of the liberal party in Provence in the struggle for the study of secular sciences; born at Villefranche-de-Confluent, Roussillon, between 1240 and 1250; died at or near Arles soon after 1315. He was descended from a scholarly family. His father, Abraham ben Ḥayyim, was a synagogal poet, and rabbi in Narbonne, which place he left about 1240 to settle finally in Villefranche. Levi's uncle Reuben ben Ḥayyim, also, like his grandfather, was a scholar. A son of this Reuben ben Ḥayyim was, probably, Samuel ben Reuben of Beziers, who took Levi's part, although in vain, in his conflict with the orthodox party in Provence. Levi himself was the maternal grandfather of the philosopher Levi ben Gershon of Bagnols.

Life.

Levi ben Abraham was instructed in Bible and Talmud, and in secular sciences as well, and was soon drawn into the rationalistic current of the time. One of his teachers was a certain R. Jacob, whom he cites as his authority for an astronomical explanation, and who may have been Jacob ben Machir ibn Tibbon. It is probable, also, that Levi was instructed by his uncle Reuben ben Ḥayyim, from whom he quotes an explanation of Gen. i. 3 (Vatican MS. cxcii. 56b).

Levi left his native city (probably on account of poverty, which oppressed him almost throughout his life), remained for a short time in Perpignan, and then went to Montpellier, where, in 1276, he was engaged in literary pursuits, and earned a scanty living by teaching languages and lecturing. During the heat of the controversy over the study of secular sciences he was at Narbonne, in the house of the wealthy Samuel Sulami, who was prominent both as a poet and a scholar. Levi enjoyed his hospitality until, yielding to the pressure of the opposing party, represented especially by Solomon ben Adret, Samuel Sulami asked his guest to leave. The latter then sought shelter with his cousin Samuel ben Reuben in Beziers (see "Minḥat Ḳena'ot," No. 41), but was persecuted, apparently, even there. He was excommunicated by the orthodox party, yet, after the conflict was over, in 1315, he found rest and quiet at Arles, where he remained until his death. He has been identified by some with Levi of Perpignan, whom Judah Mosconi, in his supercommentary to Ibn Ezra, characterizes as one of the most prominent of scholars (see Berliner's "Magazin," iii. 148 [Hebr. part, p. 41]).

Works.

Steinschneider points out that a large portion of the scientific works written in Arabic were made accessible in Hebrew translations in the first half of the thirteenth century, and that the entire realm of knowledge began to be treated in encyclopedias in the second half of the same century. Levi ben Abraham wrote two such encyclopedic works, which show the range of knowledge of an educated rationalistic Provençal Jew of that period. The first of these is the "Batte ha-Nefesh weha-Leḥashim," the title of which is taken from Isa. iii. 20. It is a rimed compendium, didactic in tone, of the various sciences, in ten chapters and 1,846 lines, with a few explanatory notes and a preface, also in rimed prose. In the preface to this work, which is frequently found in manuscripts, Levi demonstrates the usefulness of his compendium by pointing out the difficulties which those who are not well acquainted with general literature must surmount in order to acquire a knowledge of the sciences, which are scattered through all sorts of books. He had long cherished the thought of compiling an encyclopedia, but had always been deterred by the fear that the task would prove beyond his power; at last, in 1276, strength was promised him in a vision, whereupon he began the work at Montpellier.

His Encyclopedia.

Levi was compelled, by the nature of the work, to limit himself to giving the conclusions of the chief authorities, particularly of Maimonides, whom he follows step by step. Ch. i. treats of ethics. In the paragraphs treating of the history of the diffusion of learning, the author expresses the view that the Greeks and Arabs derived almost their entire scientific culture from the ancient Hebrews, a theory which justified the reading of Greco-Arabic ideas into the Bible (Steinschneider). The following chapters treat of logic (ii.), the Creation (iii.), the soul (iv.), prophecy and the Messianic period (v.; the coming of the Messiah will occur in the year 1345), the mystic theme of the "Merkabah," the divine throne-chariot (vi.), numbers (vii.), astronomy and astrology (viii.), physics (ix.), and metaphysics (x.). After the author himself had found it necessary to provide the difficult verses with explanatory notes (which are not found in all the manuscripts), Solomon de Lunas, probably identical with Solomon ben Menahem Prat (or Porat), wrote, about 1400, a commentary to the "Batte ha-Nefesh weha-Leḥashim."

His "Liwyat Ḥen."

The second work of Levi was the "Liwyat Ḥen" or "Sefer ha-Kolel," a "comprehensive book" (encyclopedia). The dates of its beginning and completion are unknown, but it must have been written before the outbreak of the controversy mentioned above. It is divided into two "pillars," called "Jachin" and "Boaz" (after I Kings vii. 21), the first containing five treatises, and the second one. Since no complete manuscript of this work has yet been discovered, any analysis of its contents is naturally uncertain. According to Steinschneider, its six treatises are as follows: (1) logic or arithmetic (?); (2) geometry; (3) astronomy and astrology; (4) physics (?), psychology, and the "theory of intellect"; (5) metaphysics; (6) theology, prophecy, the mysteries of the Law, and belief and the Creation. In the third treatise, the most complete (Paris MS. No. 1047; Vatican MS. No. 383; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2028, and additamenta), the astrological writings of Abraham ibn Ezra are slavishly followed, and the prediction is made that the Messiah will appear in the year 1345. The last, or theological, treatise, which is extant at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1285, 2023), Parma (MS. de Rossi No. 1346), and Rome (Vatican MS. No. 2893), naturally had a greater circulation, and, on account of the author's rationalistic interpretation of the Scriptures, aroused much more opposition than the other sections of the work, which aimed at nothing original and included only what could be found elsewhere.

The teachings which Levi ben Abraham promulgated, both by pen and by speech, although not original with him, naturally aroused the anger of the orthodox. In his hands Abraham and Sarah became symbols of "matter" and "intellect"; the four kings against whom Abraham went to war represented the four faculties of man; Joshua's miracles were symbolically interpreted: they were not actual occurrences; the possibility of a supernatural revelation was doubted; and there were other and similar doctrines that poisoned the naively credulous and religious mind.

Opposition to His Views.

Orthodox resentment was first shown at Narbonne, where Levi was residing in the house of Samuel Sulami. It mattered little that Levi "was in general very reserved and was communicative only to those who shared his views" ("Minḥat Ḳena'ot," No. 121), and that it was not known with certainty whether he was to be reckoned among the orthodox or among the heretics; nor yet that he always put off Don Vidal Crescas, who, although he opposed his teachings, was his personal friend, and had often, but vainly, asked him for his writings. Equally unavailing were his observance of the ceremonial law and his pretense that he occupied himself with philosophical questions only for the sake of being able to cope with heretics (*ib.* No. 14). Poverty compelled Levi, "who was born under an unlucky star," to teach at this dangerous and critical period and thereby spread his doctrines. Solomon ben Adret, therefore, then the champion of the orthodox party, felt constrained to attack this "arch-heretic, condemned by the voices of all." "A Mohammedan is dearer far to me than this man," he wrote (*ib.* No. 14; see J. Perles, "R. Salomo ben Abraham ben Adereth," p. 25), "who is not ashamed to say openly that Abraham and the other patriarchs have ceased to exist as real personages and that their places have been filled by philosophical concepts. . . . Levi and his adherents are enemies not only of Judaism, but of every positive religion." In his reply to Levi's letter, in which the latter endeavored to clear himself of the charges brought against him, Solomon ben Adret advised Levi in friendly terms to confine himself to Talmudic sciences; this Levi plainly did not wish to do, and thus he brought excommunication upon himself.

Levi expanded and revised his "Liwyat Ḥen" in Sept., 1315, at Arles, and the manuscript (Vatican MS. No. cxcii.) was discovered by Steinschneider ("Hebr. Bibl." 1869, p. 24).

In addition to these works Levi wrote three others —"Sodot ha-Torah," "Sefer ha-Tekunah," and an astrological treatise. The "Sodot ha-Torah" (Paris MS. No. 1066), which probably was an exposition of the mysteries contained in the Ten Commandments, and which was written before 1276, is said to be lost, but it was probably incorporated, in a revised form, in his "Liwyat Ḥen." The "Sefer ha-Tekunah," on astronomy and chronology, consisted of forty chapters and was written in 1276. The treatise on predictive astrology is entitled "Sha'ar ha-Arba'im be-Koḥot ha-Kokabim," "the fortieth chapter" of the preceding book, although it forms a separate work. They were edited at the same time. The great dependence on Abraham ibn Ezra's astrological opinions shown in this treatise would suggest that it may be the compendium which Levi is said to have made of Ibn Ezra's works. All these smaller treatises seem to have been merely preparatory to the "Liwyat Ḥen," in which they are used.

Bibliography: Carmoly, *La France Israélite*, p. 46; A. Geiger, in *Oẓar Neḥmad*, ii. 94 *et seq.*; idem, in *He-Ḥaluẓ*, ii. 12 *et seq.*; Grätz, *Gesch.* vii. 219, 223; Gross, in *Monatsschrift*, 1879, p. 428; idem, *Gallia Judaica*, pp. 83, 199, 329, 465; Renan-Neubauer, *Les Rabbins Français*, pp. 628 *et seq.*, 658 *et seq.*; J. Perles, *R. Salomo ben Abraham ben Adereth*, pp. 13, 22 *et seq.*, 70; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 43, pp. 294 *et seq.* (where all the previous literature on the subject is given).

J. M. Sc.

LEVI, BENEDIKT: German rabbi; born at Worms Oct. 14, 1806; died at Giessen April 4, 1899; son of Samuel Wolf Levi, a member of the Sanhedrin of Paris and rabbi of Mayence from 1807 until his death in 1813. Benedikt Levi, who was destined for a rabbinical career, received his early Talmudic education from Rabbis Gumpel Weismann, Ephraim Kastel, and Löb Ellinger. Having prepared himself under the tuition of Michael Creizenach, he entered the University of Würzburg (1824) and attended at the same time the lectures on Talmud of Abraham Bing, rabbi in that city. Three years later he entered the University of Giessen, where he took the degree of Ph.D. When A. A. Wolf was called from Giessen to Copenhagen, Levi was appointed (1829) his successor, remaining in that rabbinate for sixty-seven years.

Levi, who was an advocate of moderate Reform, published, in addition to various addresses and sermons, the essays "Beweis der Zulässigkeit des Deutschen Choralgesanges mit Orgelbegleitung beim Sabbathlichen Gottesdienste der Synagoge" (in Weiss's "Archiv für Kirchenrecht," 1833; republished separately, Offenbach, 1833) and "Das Programm der Radicalen Reformgemeinde Giessens Beleuchtet" (Giessen, 1848). Several minor treatises by him appeared in "Allg. Zeitung des Judenthums," "Der Volkslehrer," and other periodicals.

Bibliography: Kayserling, *Bibliothek Jüd. Kanzelredner*, ii. 25–39; *Allg. Zeit. des Jud.* pp. 63, 172 *et seq.*

S. M. K.

LEVI, BORACH (Joseph Jean François Elie): Convert to Christianity; born at Hagenau in 1721; son of a Jewish commissary. He went to Paris in March, 1751, to follow up a lawsuit, and while there became a convert to Christianity, and was baptized Aug. 10, 1752. He attempted to win over his wife, whom he had left behind at Hagenau, but she refused, though she was forced by the law of the time to surrender her two daughters; they were baptized ten years afterward. He endeavored to gain permission to marry again, though he refused to give a Jewish bill of divorce to his wife. He obtained from the bishops of Verdun and Metz canonical opinions that a baptized Jew might marry a Christian if his wife refuses to be converted with him, and he attempted to get the curé of his town to cry the banns for his marriage with one Anne Thaevert. The curé refused, and a long series of lawsuits ensued. The whole question of the validity of a Jewish marriage was raised, and the technical difficulty which presented itself to the canonical lawyers was the possibility of Levi's wife becoming Christian after he had married a Christian woman. Parliament refused to give him relief (Jan. 2, 1758).

No more is known of him, though several legal memorials were written on the curious case.

Bibliography: Isidore Loeb, in *Annuaire de la Société des Etudes Juives*, 1884, pp. 275-334.

J.

LEVI, CARLO: Italian physiologist; born at Genoa March 26, 1866; educated at the University of Modena (M.D. 1889). In 1888 he was appointed tutor, and later assistant professor, of experimental physiology at the University of Modena; in 1893 he assumed charge of the classes in special physiology, and in 1897 of the classes in histology, at the veterinary college connected with the same institution. In 1904 he was appointed editor of "L'Idea Sionista"; he is also vice-president of the Modena chapter of the Dante Alighieri Society. He has written papers on Jewish medical statistics, on physical culture, and on other scientific subjects for various periodicals, including the "Congresso Medico Internazionale di Roma" (1894) and the "Congresso Internazionale di Fisiologia a Torino" (1901), and has published lectures on experimental, technical, and veterinary physiology.

S. U. C.

LEVI, DAVID: Italian poet and patriot; born at Chieri 1816; died at Venice Oct. 18, 1898. Educated at the Jewish schools of his native town and Vercelli, he for a short time followed a mercantile career. In 1835 he went to the University of Parma, and later to that of Pisa, but he had to leave the latter on account of a duel in which he wounded a fellow student whom he had challenged for having made an insulting remark about the Jews. Having passed his examination as doctor of law, he went in 1839 to Paris. The university ideals of a united, free Italy had found a strong follower in Levi, who had become a member of the Irredentist society La Giovane Italia. In Paris he belonged to the circle of Italian patriots; and, on returning to Italy, he soon became one of the leaders in the political movement for the secession of northern Italy from Austria and for the union of all the Italian states.

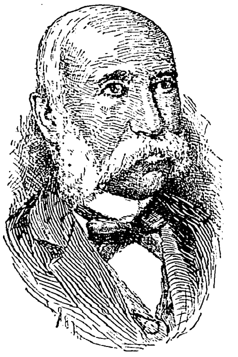

David Levi.

Settling in Venice, Levi took part in the Lombardic rebellion against Austria of 1848-49. In 1850 he removed to Turin. After the Franco-Italian-Austrian war of 1859, when the Italian provinces of Austria were united with the Italian kingdom (1860), he was elected to the Italian assembly at Florence, where as a member of the Liberal party he championed the cause of equality of rights and religious freedom. He was a member of the National Assembly until 1879, when, being defeated, he retired from politics.

Levi wrote many poems, especially during his stay at Venice, and a large number of political and war songs, among these the well-known ode to Pope Pius IX., who in 1846, upon his election to the papal chair, was hailed as liberator, but who in 1849 changed his political views and became strongly reactionary. Through all Levi's works his great love for Italy and for Judaism is evident.

Levi was the author of: "Patria ed Affetti" (Venice, 1849), a collection of poems; "Gli Martiri del 1799" (Turin, 1850), a drama; "Martirio e Redenzione" (*ib.* 1859); "Del Navarra a Magenta" (*ib.* 1866; revised ed., 1884, with a fantastic allegorical dialogue as a second part); "Vita di Pensiero" (Milan, 1875); "Vita d'Azione" (Turin, 1882); "Il Semitismo" (*ib.* 1884); "La Mente di Michelangelo" (*ib.* 1890); "Giordano Bruno" (*ib.* 1894).

Levi's principal work, however, is the great drama "Il Profeta." Its theme Levi describes in his introduction as follows: "I intend to hold a mirror before my contemporaries, in which they may see their errors, faults, and mistakes, and thereby learn to despise them; at the same time placing before them a high ideal, which they should strive to live up to." To this end he selected the story of Jeremiah. The drama treats in five acts of the war between Zedekiah and Nebuchadnezzar. *Jeremiah* foresees the fall of Jerusalem, if the people do not give up their worship of Baal, repent of their sins, and return to the only true God. *Jeremiah* the prophet and *Ananias*, the priest of Baal, respectively exhort and try to persuade the king and the Jews to follow them. *Ananias* is successful; *Jeremiah* is thrown into prison; and Jerusalem falls when attacked by the invading army. The Temple is destroyed, and the Jews are led into captivity. *Jeremiah's* prophecy is fulfilled.

When *Jeremiah* is thrown into prison his daughter *Rachel* falls into the hands of *Ananias*, who tries to win her for himself. His suit proving unsuccessful, he orders her to be sacrificed to Moloch, when God intercedes. Lightning kills *Ananias*, and *Rachel* is liberated by her lover, *Emanuel*. The last words of *Ananias* are: "Uno Infinito hai vinto" (end of Act 3). *Emanuel* joins the ranks of the defender of Jerusalem, is mortally wounded, and dies in the arms of his beloved. Spiritually Jewdom has conquered over heathendom, and *Rachel* has returned pure to her lover; but physically Jewdom is defeated. *Rachel* loses her lover and must go into exile; this exile will, however, purify not the Jews alone, but through them the world, and will prepare man for a better future.

The dialogue which follows the drama in the 1884 edition has very little connection with it. It is sustained by *Emanuel*, the representative of prophetism, and by *Ahasuerus*, the representative of mankind, and treats mainly of Rome.

Bibliography: S. H. Margulies, *Dichter und Patriot*, Berlin, 1896; Levi's own works, *Vita di Pensiero* and *Vita d'Azione*, as above.

S. F. T. H.

LEVI, DAVID: Hebraist and author; born in London 1742; died 1801. He was destined by his parents for the rabbinate; but the design was abandoned, and he was apprenticed to a shoemaker. Subsequently he set up in business for himself as a hatter; but, meeting with considerable losses, he abandoned this business and turned his attention to dressing the material for men's hats. Meantime he continued to pursue his studies in Hebrew, especially in the Prophets.

From 1783 to 1797 Levi was busily engaged in issuing a series of works (a list of which is given below) dealing with Jewish theology, grammar, and ritual. He rendered great services to the London Jews in translating their prayers into English and in vindicating their faith against the onslaughts of Dr. Priestley and Thomas Paine. His works present a remarkable instance of industry and perseverance under adverse conditions. During the latter part of his life he followed the business of a printer.

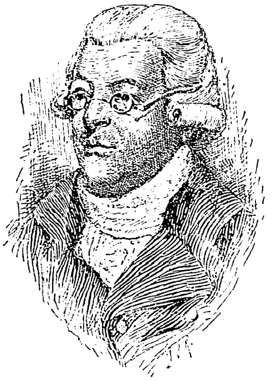

David Levi.

Among Levi's literary works were: "Rites and Ceremonies of the Jews" (London, 1783); "Lingua Sacra" (3 vols., 1785–87), a Hebrew dictionary and grammar; letters to Dr. Priestley (1787–89) in reply to the latter's "Letters to the Jews"; "The Pentateuch in Hebrew and English" (1789). He wrote also "Translations of the Hebrew Prayers and Services into English" (1789–93), which he undertook at the request of the representatives of the Portuguese Jews; "Dissertations on the Prophecies" (vol. i. 1793). In controversy with believers and unbelievers he wrote "Letters to Mr. Halhed on the Subject of the Prophecies of Brothers" (1795) and "Letters to Thomas Paine, in Answer to His 'Age of Reason'" (New York, 1797). Here he attempts to show that the divine mission of the Prophets is fully established by the present dispersion of the Jews. In 1794 he published a translation of the Seder service.

Levi was also poet in ordinary to the synagogue, and furnished odes when required on several public celebrations, as, for instance, on the king's escape from assassination in 1795.

Bibliography: *Jew. Chron.* Sept. 3, 10, 1896; Lysons, *Environs of London*, Supplement, pp. 430–431; *European Magazine*, May, 1799; *Memoirs of B. Goldsmid*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 228, 229; *Dict. Nat. Biog.*

J. G. L.

LEVI, EUGENIA: Italian authoress; born Nov. 21, 1861, at Padua; educated in that city, and in Florence and Hanover. In 1885 she was appointed professor at the Royal High School for Young Ladies at Florence.

She has written many essays and studies for the Italian journals and has published the following works: "Ricorditi," anthology of Italian prosaists and poets from Dante Alighieri to Giosuè Carducci (Florence, 1888; 5th ed. 1899); "Dai Nostri Poeti Viventi" (Florence, 1891; 2d ed. 1896); "Dai Giornale di Lia" (Rome, 1892); "Rammentiamocci" (Florence, 1893); "Dante . . . di Giorno in Giorno" (*ib.* 1894; 3d ed. 1898), a collection of quotations from Dante; "Pensieri d'Amore" (*ib.* 1894; 3d ed. 1900); "Fiorita di Canti Tradizionali del Popolo Italiano" (*ib.* 1895); "Deutsch," a translation of standard German works (*ib.* 1899).

S. F. T. H.

LEVI BEN GERSHON (RaLBaG, commonly called **Gersonides**; known also as **Leon de Bagnols,** and in Latin as **Magister Leo Hebræus):** French philosopher, exegete, mathematician, and physician; born at Bagnols in 1288; died April 20, 1344. Abraham Zacuto ("Yuḥasin," ed. Filipowski, p. 224) states that Levi died at Perpignan in 1370; but the exact date of his death is given as above by Petrus of Alexandria, who translated in 1345 a note by Levi on the conjunction of Saturn with Jupiter (see Steinschneider in "Hebr. Bibl." vii. 83–84). "Gershuni," the Hebrew equivalent of "Gersonides," was first used to designate Levi b. Gershon by David Messer Leon (*c.* 1500). Levi was a descendant of a family of scholars. According to Zacuto (*l.c.*), his father was Gershon b. Solomon, the author of "Sha'ar ha-Shamayim" (but see Steinschneider, "Hebr. Uebers." p. 9, and Gross, "Gallia Judaica," p. 94); according to Zacuto (*l.c.*), Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 83, Warsaw, 1889), Conforte ("Ḳore ha-Dorot," p. 19a), and Azulai ("Shem ha-Gedolim," i.), Naḥmanides was Levi's maternal grandfather. As Levi himself, in his commentary on the Pentateuch (on Ex. xxxiv. 9), quotes Levi ha-Kohen as his grandfather, and as Levi b. Gershon is not known to have been a priest, this Levi ha-Kohen was apparently his mother's father. It was therefore suggested by Carmoly (Jost's "Annalen," i. 86) that Naḥmanides was the maternal grandfather of Levi's father. Levi was doubly related to Simon b. Ẓemaḥ Duran. Besides being a cousin of Judah Delesfils, Duran's grandfather, he married the latter's sister (Duran, "Tashbeẓ," i., No. 134; see Steinschneider, "Hebr. Bibl." *l.c.*).

His Versatility.

Very little is known of Levi's life beyond the fact that he lived now in Orange, now in Avignon, now in a town called in Hebrew עיר האזוב = "the city of hyssop" (comp. Isidore Loeb in "R. E. J." i. 72 *et seq.*, who identifies the last-named town with Orange). In spite of Ben Adret's ban on those who taught philosophy to the young, Levi was early initiated into all its branches; and he was not thirty years old when he began to write the "Milḥamot Adonai," the philosophical work which brought him so much renown. Isaac de Lattes (Preface to "Sha'are Ẓiyyon") writes: "The great prince, our master Levi b. Gershon, was the author of many valuable works. He wrote a commentary on the Bible and the Talmud; and in all branches of science, especially in logic, physics, metaphysics, mathematics, and medicine, he has no equal on earth." Though a distinguished Talmudist, Levi never held a rabbinical office. He earned a livelihood most probably by the practise of medicine.

In his commentary on the Bible, Levi makes frequent comparisons of Hebrew and Arabic words, while he speaks of Latin as the language of the Christians (commentary on I Sam. xvi. 6). Neubauer ("Les Ecrivains Juifs Français," p. 249)

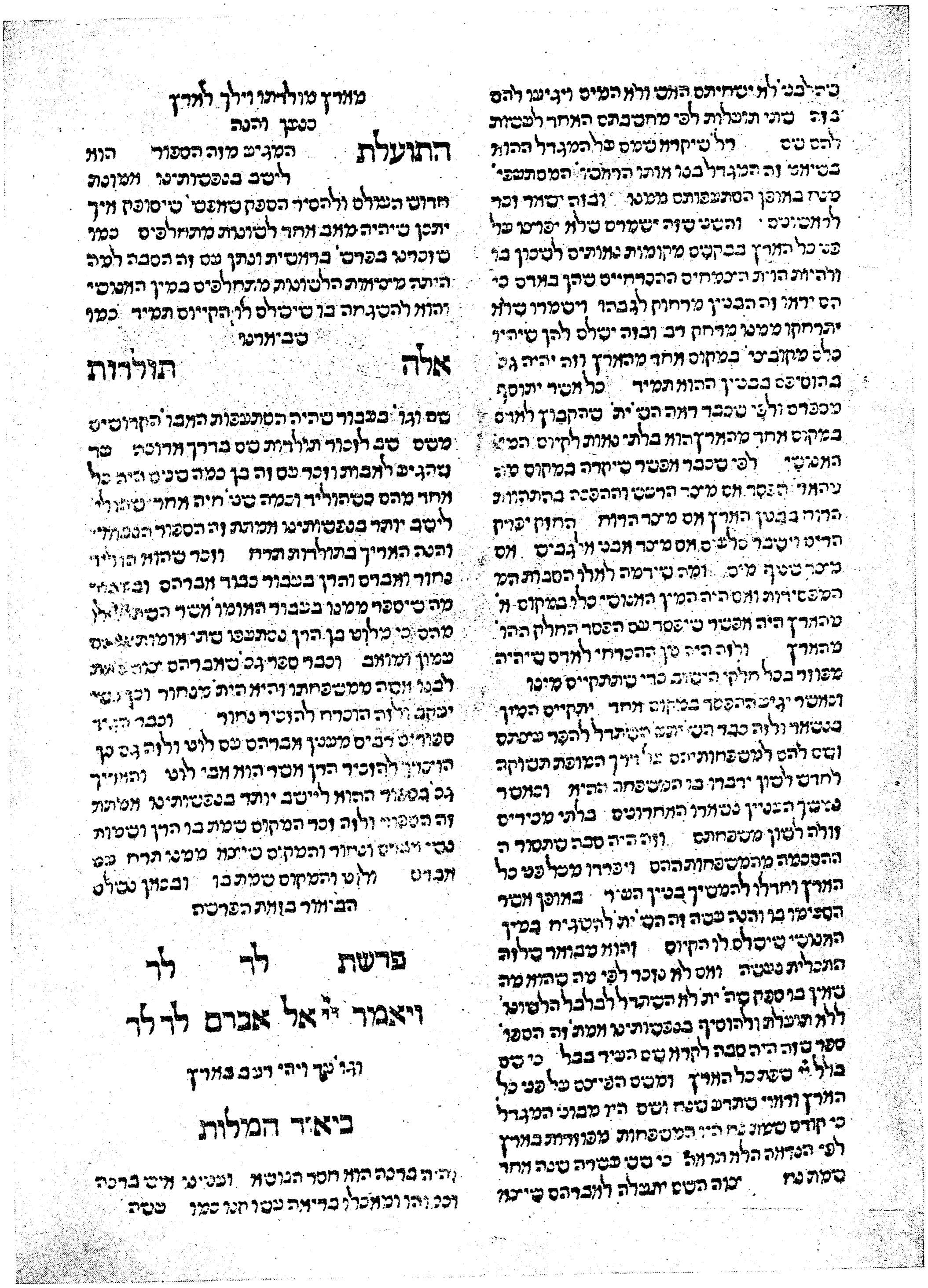

PAGE FROM THE FIRST EDITION OF LEVI BEN GERSHON'S COMMENTARY TO THE PENTATEUCH, MANTUA, BEFORE 1480.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

concludes, contrary to the assumption of Isidore Weil ("Philosophie Religieuse de Lévi-ben-Gerson," p. 15, Paris, 1868), that Levi knew Latin well, but not Arabic.

Although Levi lived in Provence, where, under the protection of the popes, the Jews suffered less than in other provinces of France, yet he sometimes laments over the sufferings of the Jews, which, he says, "are so intense that they render meditation impossible" (Preface to "Milḥamot"). In an epilogue to his commentary on Deuteronomy written in 1338 (Paris MS. No. 244) he says he was unable to revise his commentary on the Pentateuch at Avignon, as he could not obtain there a copy of the Talmud.

His Works.

Levi was the author of the following philosophical works: (1) "Milḥamot Adonai" (Riva di Trenta, 1560), mentioned above, begun in 1317 and finished in 1329 (see below). (2) Commentary on the Pentateuch (Mantua, 1476–80). (3) Commentary on the Earlier Prophets (Leiria, 1494). The philosophical essence of these two commentaries was published separately under the title "To'aliyyot" (Riva di Trenta, 1550 and 1564 respectively). Commentaries (4) on Job (Ferrara, 1477), (5) on Daniel (n.d.; n.p.), on Proverbs (Leiria, 1492), (6) on Canticles, Esther, Ecclesiastes, and Ruth (Riva di Trenta, 1560); (7) "Sefer ha-Heḳḳesh ha-Yashar," a treatise on syllogisms; (8) commentary on the Middle Commentaries and the résumés of Averroes, all of them finished about 1321 (the part of this commentary which refers to Porphyry's Isagoge to the categories, and to the treatise on interpretation, was translated into Latin by Jacob Mantino and published in the first volume of the works of Aristotle with the commentaries of Averroes); (9) "Sefer ha-Mispar," called also "Ma'aseh Ḥosheb," a treatise on algebra, which Levi finished in 1321, when, he says, he was thirty-three; (10) a treatise on astronomy, originally forming the first part of the fifth section of the "Milḥamot," but omitted by the editor, who considered it a separate work (see below); (11) commentary on the introduction to, and books i., iii.–v. of, Euclid, probably the work referred to by Joseph Solomon Delmedigo (see Geiger, "Melo Ḥofnayim," p. 12, Hebr.). (12) "Dillugim," astrological note on the seven constellations, in which Levi refers to his "Milḥamot"; (13) "Meshiḥah," on a remedy for the gout (Parma MS. De Rossi No. 1189; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 37). Levi wrote also the following rabbinical works: (14) "Sha'are Ẓedeḳ," commentary on the thirteen hermeneutic rules of Ishmael b. Elisha, printed in the "Berit Ya'aḳob" of Jacob b. Abraham Faitusi (Leghorn, 1800). (15) "Meḥoḳeḳ Safun," commentary on the haggadah in the fifth chapter of Baba Batra, mentioned by Solomon b. Simeon Duran ("Milḥemet Miẓwah," p. 23). Neubauer (*l.c.* p. 253) considers it doubtful whether the authorship of this work can be correctly ascribed to Levi. (16) Commentary on Berakot, mentioned by Levi in his commentary on Deuteronomy. (17–18) Two responsa signed by Levi b. Gershon, one concerning "Kol Nidre" and mentioned by Joseph Alashkar of Tlemçen, the other mentioned by Isaac de Lattes (Responsa, i. 88), and its authorship declared doubtful by Neubauer (*l.c.*). The Parma MS. No. 919 contains a liturgical confession beginning אלהי בשתי and attributed to Levi.

The following works are erroneously attributed to Levi b. Gershon: commentary on Averroes' "De Substantia Orbis," which seems to have been written by Moses of Narbonne; "Awwat Nefesh," a commentary on Ibn Ezra's commentary on the Pentateuch (comp. Benjacob, "Oẓar ha-Sefarim," p. 31); "Magen Yeshu'ot," a treatise on the Messiah; "Yesod ha-Mishnah" (Wolf, "Bibl. Hebr." iii. 650); ritual institutions ("taḳḳanot"; Parma MS. De Rossi No. 1094); commentary on Bedersi's "Beḥinat 'Olam."

His Astronomy.

Some description may be given here of Levi's astronomical treatise. It has been said that this was originally included in the "Milḥamot." It is probably the one referred to under the title "Ben Arba'im le-Binah" by Abraham Zacuto ("Tekunnat Zekut," ch. vi.), in allusion to Levi's being forty years old when he finished it. Steinschneider (in Ersch and Gruber, "Encyc." section ii., part 43, p. 298) calls it simply "Sefer Tekunah." It consists of 136 chapters. After some general remarks on the usefulness of astronomy and the difficulties attending its study, Levi gives a description of an instrument which he had invented for precise astronomical observations and which he calls "megalleh 'amuḳḳot." In the ninth chapter, after having devoted to this instrument two poems (published by Edelmann in "Dibre Ḥefeẓ," p. 7), he exposes the defects of the systems of Ptolemy and Al-Bitruji, and gives at length his own views on the universe, supporting them by observations made by him at different times. He finished this work Nov. 24, 1328, but revised it later, and completed it by adding the results of observations made up to 1340. The ninety-ninth chapter includes astronomical tables, which were commented on by Moses Botarel. This work was highly praised by Pico de Mirandola, who frequently quoted it in his "Disputationes in Astrologiam." Its importance is also apparent from the fact that the part treating of the instrument invented by Levi (ch. iv.–xi.) was translated into Latin by order of Pope Clement VI. (1342). Later the whole work was translated into Latin, and the beginning was published by Prince Boncompagni ("Atti dell' Academia dei Nuovi Lincei," 1863, pp. 741 *et seq.*).

Bibliography: Grätz, *Gesch.* 3d ed., vii. 315–322; Gross, *Gallia Judaica*, pp. 94 *et seq.*; Munk, *Mélanges*, pp. 497–501; De Rossi, *Dizionario*, i. 126 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 240–298; Steinschneider, *Cat. Bodl.* cols. 1607–1615; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 43, pp. 295–301; *idem*, in Berliner's *Magazin*, xvi. 137 *et seq.*; idem, in *Mi-Mizraḥ umi-Ma'arab*, iv. 40 *et seq.*; idem, *Hebr. Uebers.* p. 27 *et passim.*

M. Sel.

——**As Philosopher:** The position of Levi ben Gershon in Jewish philosophy is unique. Of all the Jewish Peripatetics he alone dared to vindicate the Aristotelian system in its integrity, regardless of the conflict existing between some of its doctrines and the principal dogmas of Judaism. Possessed of a highly developed critical sense, Levi sometimes disagrees with Aristotle and asserts his own views in opposition to those of his master, Averroes; but when, after having weighed the pros and cons of a doctrine, he believes it to be sound, he is not afraid to profess it, even when it is directly at variance with an accepted dogma of Jewish theology. "The Law," he says, "can not prevent us from considering to be true that which our reason urges us to believe" (Introduction to the "Milḥamot," p. 6).

His Unique Position.

Coming after Maimonides, Levi treated only of those philosophical questions which the author of the "Moreh Nebukim," because of his orthodoxy, either solved in direct opposition to Aristotelian principles, or explained by such vague statements that the student was left in the dark as to Maimonides' real opinion on the subject. These questions are: the immortality of the soul; prophecy; God's omniscience; divine providence; the nature of the celestial spheres; and the eternity of matter. To the solution of these six philosophical problems Levi devoted his "Milḥamot Adonai." The work comprises six main divisions, each subdivided into chapters. The method adopted by Levi is that of Aristotle: before giving his own solution of the question under discussion he presents a critical review of the opinions of his predecessors. The first main division opens with an exposition of the theories of Alexander of Aphrodisias, Themistius, Averroes, and of certain philosophers of his time, concerning Aristotle's doctrine of the soul. Aristotle's own treatment of this subject is, indeed, very obscure; for while asserting ("De Anima," ii. 1) that the soul is the first entelechy of the organic body, and consequently can not be separated from it any more than form can be separated from matter, he maintains (*ib.* iii. 5) that of the two elements of the soul, the passive intellect and the active intellect, the latter is immortal. To reconcile these two conflicting statements, Alexander of Aphrodisias, in his paraphrase of Aristotle's book on the soul, makes a distinction between the material intellect (νοῦς ὑλικὸς), which, like matter, has only a potential existence, and the acquired intellect (νοῦς ἐπικτητός), which latter is the material intellect when, by study and reflection, it has passed from potentiality into actuality, and has assumed an effective existence. The cause of this transition is the universal intellect, which is God Himself. But as the relation between God and the soul is only temporary, divine intervention ceases at death, and the acquired intellect lapses into nothingness. This psychological system, in which a mere physical faculty of a substance that has nothing spiritual in its essence may by a gradual development become something immaterial and permanent, is rejected by Themistius. For him the intellect is an inherent disposition which has for its substratum a substance differing entirely from that of the body. Averroes, in his treatise on the intellect, combines the two systems, and enunciates the opinion that the intellect is a mere potentiality so long as it is in the body, but that it becomes an actual substance as soon as it leaves the body. According to some contemporaries of Levi the intellect is a faculty which is self-existent.

Views on the Soul.

After a thorough criticism of these various opinions, Levi gives his own view on the nature of the intellect. The intellect, he says, which is born with man, is but a mere faculty that has for a substratum the imaginative soul, this latter being allied to the animal soul. This faculty, when put in motion by the universal intellect, begins to have an effective existence by the acquired ideas and conceptions with which it identifies itself; for the act of thinking can not be separated from the object of the thought. This identification of the intellect with the intelligible constitutes the acquired intellect ("sekel ha-nikneh"), which is to the original faculty what form is to matter. But does the acquired intellect cease to exist with the death of the body? This question is closely connected with that of the nature of universals. If, as asserted by the realists, universals are real entities, the acquired intellect, which consists of conceived ideas that have a real existence, may survive the body; but if, as maintained by the nominalists, nothing exists but individuals, and universals are mere names, immortality is out of the question. In opposition to Maimonides ("Moreh," iii. 18) Levi defends the theory of the realists and maintains thereby the principle of immortality.

On Prophecy.

The second division of the "Milḥamot" is devoted to philosophy. It was intended to supplement and correct some statements made by Aristotle in his unfinished work "De Sensu et Sensibili," which contains two chapters on divination. While Maimonides (*l.c.* ii. 32-48) treated only of the psychological side of the problem, "What are the requisites of prophecy?" Levi considered also the metaphysical phase, "Is prophecy possible?"; "Is the admissibility of prescience not absolutely incompatible with the belief in man's freedom of will?" To answer the first question there is, according to Levi, no need of speculative demonstrations. That there are men endowed with the faculty of foreseeing the future is, he considers, incontestable. This faculty is found not only in prophets, but also in soothsayers, visionaries, and astrologers. He cites the case of a sick man personally known to him, who, though without any medical knowledge, dreamed of the remedy which would cure him. Levi himself claimed to have received in dreams, on many occasions, solutions to puzzling metaphysical problems.

But prescience implies also predestination. This, however, seems to conflict with freedom of the will. To refute this objection, Levi endeavors to demonstrate that, though all sublunary events are determined by the celestial bodies, man may by his freedom of will and his intelligence annul such determinations. After having reconciled prediction with the principle of free will, he defines the nature of prescience and establishes a distinction between prophecy and other kinds of divination. In prophetic visions, he says, it is the rational faculty which is put into communication with the universal intellect, and therefore the predictions are always infallible; while in divination the receptive faculty is the imaginative power, and the predictions may be often chimerical. Thus, like Maimonides, Levi holds that the origin of prophetic perceptions is the same as that of ordinary science—the universal intellect. But, while the author of the "Moreh" counts among the requisites of prophecy a fertile imagination, Levi maintains that the greatness of the prophet consists precisely in his faculty of so checking the exercise of imagination that it may not disturb the dictates of reason. Another point of disagreement between Maimonides and Levi is the question whether intellectual and moral perfections are alone sufficient to insure to their possessor prophetic vision. For Maimonides the special will of God is the sine qua non for prophecy; for Levi moral and intellectual perfections are quite sufficient.

God's Omniscience.

The most interesting part of the "Milḥamot" is the third main division, which treats of God's omniscience. As is known, Aristotle limited God's knowledge to universals, arguing that if He had knowledge of particulars, He would be subject to constant changes. Maimonides rejects this theory, and endeavors to show that belief in God's omniscience is not in opposition to belief in His unity and immutability. "God," he says, "perceives future events before they happen, and His perception never fails. Therefore no new ideas can present themselves to Him. He knows that such and such an individual will be born at such a time, will exist for such a period, and will then return into non-existence. The coming into existence of this individual is for God no new fact; nothing has happened that He was unaware of, for He knew this individual, such as he now is, before his birth" ("Moreh," i. 20).

As to the objections made by the Peripatetics to the belief in God's omniscience; namely, how is it conceivable that God's essence should remain indivisible, notwithstanding the multiplicity of knowledge of which it is made up; that His intelligence should embrace the infinite; that events should maintain their character of contingency in spite of the fact that they are foreseen by the Supreme Being—these, according to Maimonides, are based on an error. Misled by the use of the term "knowledge," men believe that whatever is requisite for their knowledge is requisite for God's knowledge also. The fact is that there is no comparison whatever between man's knowledge and that of God, the latter being absolutely incomprehensible to human intelligence. This theory is severely criticized by Levi, who affirms that not reason but religion alone dictated it to Maimonides. Indeed, Levi argues there can be no doubt that between human knowledge and God's knowledge there is a wide difference in degree; but the assumption that there is not the slightest analogy between them is unwarranted. When the nature of God is characterized by means of positive determinations, the soul is taken as the basis of reasoning. Thus science is attributed to God, because man also possesses it to a certain extent. If, then, as Maimonides supposes, there is, except in name, no likeness between God's knowledge and man's knowledge, how can man reason from himself to God? Then, again, there are attributes which can be predicated of God, as, for instance, knowledge and life, which imply perfection, and others which must be denied to Him, as, for instance, corporeality and motion, because these imply imperfection. But, on the theory of Maimonides, there is no reason for the exclusion of any attribute, since, applied to God, all attributes necessarily lose their significance. Maimonides is indeed consistent, and excludes all positive attributes, admitting only negative ones; but the reasons given by him for their distinction are not satisfactory.

Having thus refuted Maimonides' theories both of God's omniscience and of the divine attributes, Levi gives his own views. The sublime thought of God, he says, embraces all the cosmic laws which regulate the evolutions of nature, the general influences exercised by the celestial bodies on the sublunary world, and the specific essences with which matter is invested; but sublunary events, the multifarious details of the phenomenal world, are hidden from His spirit. Not to know these details, however, is not imperfection, because in knowing the universal conditions of things, He knows that which is essential, and consequently good, in the individual.

Divine Providence.

In the fourth division Levi discusses the question of divine providence. Aristotle's theory that humanity only as a whole is guided and protected by a divine providence, admits the existence of neither prophecy nor divination. Nor can every individual be the object of the solicitude of a special providence; for this is (1) against reason, because, as has been demonstrated, the divine intelligence embraces only universals, and it is inadmissible that evil can proceed from God, the source of all good; (2) against experience, because one often sees the righteous borne down by miseries, while the wicked are triumphant; (3) against the sense of the Torah, which when warning men that their rebellions will be followed by disasters, because God will hide His face from them, implies that the calamities which will overtake them will come as the consequence of their having been left without protection from the vicissitudes of fate. Levi, therefore, arrives at the conclusion that some are under the protection and guidance of the general providence, and others under a special, individual providence. It is incontestable, he says, that a general, beneficent providence cares for all sublunary beings. Upon some it bestows certain bodily organs which enable them to provide themselves with the necessaries of life and to protect themselves from danger; to others it gives a nature which enables them to avoid that which would harm them. It is also demonstrated that the higher a being stands in the scale of creation the more organs it possesses for its preservation and defense; in other words, the greater is the solicitude and protection bestowed upon it by the Creator. Those species of animals which more nearly resemble man participate in the solicitude of providence to a greater extent than that part of animality which forms the connecting-link between the animal and vegetable kingdoms. If, then, the degree of participation by a being in the protection of the divine providence is proportioned to the degree of its development, it is obvious that the nearer one comes to the active intelligence, the more is he the object of the divine solicitude. Thus those who strive to develop the faculties of the soul enjoy the care of a special, individual providence, while those who grope in ignorance are guarded only by the general providence.

Relation to the Intellect.

There is, however, one great objection to this theory; namely, there can be no question of a special providence if God knows only generalities. To meet this antinomy Levi defines the nature of the special providence. All the events, he says, all the phenomena of this world, good as well as evil, are due to the influences of the celestial bodies. The various effusions of these bodies are regulated by eternal, immutable laws; so that the demiurgic principle, which knows these laws, has a perfect knowledge of all the phenomena which affect this world, of the good and evil which are in store for mankind. This subjection to ethereal substances, however, is not absolute; for man by his free will can, as stated above, annul their determinations. But in order to avert their mischievous emanations he must be warned of the danger. This warning is given by the divine providence to mankind at large; but as it is perceived only by those whose intellect is fully developed, the divine providence benefits individuals only.

Astronomy, Physics, and Metaphysics.

The fifth division comprises three parts treating respectively of astronomy, physics, and metaphysics. The astronomical part, which forms of itself a considerable work of 136 chapters, was not included in the published edition of the "Milḥamot," and is still in manuscript. As has been said above, it was translated by order of Pope Clement VI. into Latin and enjoyed such a high reputation in the Christian scientific world that the astronomer Kepler gave himself much trouble to secure a copy of it.

The second part is devoted to the research of the final causes of all that exists in the heavens, and to the solution of astronomical problems, such as whether the stars exist for themselves, or whether they are only intended to exercise an influence upon this world; whether, as supposed by Ptolemy, there exists above the starred spheres a starless one which imparts the diurnal motion to the inferior heavens, or whether, as maintained by Averroes, there is none; whether the fixed stars are all situated in one and the same sphere, or whether the number of spheres corresponds to that of the stars; how the sun warms the air; why the moon borrows its light from the sun and is not luminous of itself.

In the third part Levi establishes the existence first of an active intellect, then of the planetary intelligences, and finally the existence of a primary cause, which is God. According to him, the best proof of the existence of an efficient and final cause is the phenomenon of procreation. Without the intervention of an efficient intelligence there is no possibility of explaining the generation and organization of animated beings.

The Spheres.

But is there only one demiurgic intelligence, or are there many? After reviewing the various existing opinions on the subject, Levi concludes: (1) that the various movements of the heavenly bodies imply a hierarchy of motive principles: (2) that the number of these principles corresponds to that of the spheres; (3) that the spheres themselves are animated and intelligent beings, accomplishing their revolutions with perfect cognition of the cause thereof. In opposition to Maimonides, he maintains that the various intelligences did not emanate gradually from the first, but were all the direct effect of the primary cause. Can not this primary cause, however, be identified, as supposed by Averroes, with one of the intelligences, especially with that which bestows motion upon the most exalted of the spheres, that of the fixed stars? This, says Levi, is impossible, first because each of these intelligences perceives only a part of the universal order, since it is confined to a limited circle of influences; if God, then, were the mobile of any sphere there would be a close connection between Him and His creatures.

Creation.

The last division deals with creation and with miracles. After having refuted the arguments advanced by Aristotle in favor of the eternity of the world, and having proved that neither time nor motion is infinite, Levi demonstrates: (1) that the world had a beginning; (2) that it has no end; and (3) that it did not proceed from another world. In the order of nature, he says, the whole earth was covered by water, which was enveloped by the concentric sphere of air, which, in turn, was encompassed by that of fire. Was it, he asks, as Aristotle supposes, the absorbent heat of the sun which caused the water to recede and the land to appear? In that case the southern hemisphere, where the heat is more intense, ought to present a similar phenomenon. It is, therefore, obvious that it was due to the action of a superior agent. From the fact that the world had a beginning one must not, however, infer that it will have also an end; on the contrary, it is imperishable like the heavenly bodies, which are its sources of life and motion, and of which the substances, being immaterial, are not subject to the natural laws of decay.

Having thus demonstrated that the world is not eternal "a parte ante" and is eternal "a parte post," Levi gives his own view of creation. He chooses a middle position between the theory of the existence of a primordial cosmic substance and that of a creation "ex nihilo," both of which he criticizes. According to him, there existed from eternity inert undetermined matter, devoid of form and attribute. At a given moment God bestowed upon this matter (which till then had only a potential existence) essence, form, motion, and life; and from it proceeded all sublunary beings and all heavenly substances, with the exception of the separated intelligences, which were direct emanations of the Divinity.

Miracles.

In the second part of the last division Levi endeavors to demonstrate that his theory of creation agrees with the account of Genesis; and he devotes the last chapters of the "Milḥamot" to the discussion of miracles. After having defined from Biblical inferences their nature, he demonstrates that the actual performer of miracles is neither God nor prophet, but the active intellect. There are, he says, two kinds of natural laws: those which regulate the economy of the heavens and by which the ethereal substances produce the ordinary sublunary phenomena, and those which govern the special operations of the demiurgic principle and by which are produced the extraordinary phenomena known as miracles. Like freedom of the will in man, this faculty was given by God to the active intellect as a corrective of the influences of the celestial bodies, which are sometimes too harsh in their inflexibility. The supernatural as literally understood does not exist, since even a prodigy is a natural effect of a primordial law, though it is distinguished from other sublunary events by its origin and its extreme rarity. Thus a man of a highly developed intellect may foresee the accomplishment of a certain miracle which is only the result of a providential law conceived and executed by the active intellect. Miracles are subjected, according to Levi, to the following laws: (1) their effect can not remain permanently and thus supersede the law of nature; (2) no miracle can produce self-contradictory things, as, for instance, an object that shall be both totally black and totally white at the same time; (3) no miracle can take place in the celestial spheres. When Joshua said, "Sun, stand thou still upon Gibeon" (Josh. x. 12), he merely expressed the desire that the defeat of the enemy should be completed while the sun continued to shine on Gibeon. Thus the miracle consisted in the promptness of the victory. Nor is the going backward of the shadow on the dial of Ahaz (II Kings xx. 9; Isa. xxxviii. 8) to be understood in the sense of the sun's retrogression: it was the shadow which went backward, not the sun.

Philosophy in His Commentaries.

The conclusions arrived at in the "Milḥamot" were introduced by Levi in his Biblical commentaries, where he endeavored to reconcile them with the text of the Law. Guided by the principle laid down but not always followed by Maimonides, that a philosophical or a moral teaching underlies every Biblical narrative, Levi adopted the method of giving the literal meaning and then of summing up the philosophical ideas and moral maxims contained in each section. The books of Job, Canticles, and Ecclesiastes are mainly interpreted by him philosophically. Jerusalem, according to him, symbolizes man, who, like that city, was selected for the service of God; "the daughters of Jerusalem" symbolize the faculties of the soul; and Solomon represents the intellect which governs all. Ḳohelet (Ecclesiastes) presents an outline of the ethics both of Aristotle and of his opponents, because moral truth can not be apodictically demonstrated. In opposition to the philosophical exegetes of his time, Levi, however, did not allegorize the historical and legislative parts of the Bible; but he endeavored to give a natural explanation of the miracles.

Opposition.

Levi's philosophical theories, some of which influenced Spinoza (comp. "Theologico-Politicus," ch. ii., where Spinoza uses Levi's own terms in treating of miracles), met with great opposition among the Jews. While Ḥasdai Crescas criticized them on philosophical grounds, others attacked them merely because they were not in keeping with the ideas of orthodoxy. Isaac ben Sheshet (Responsa, No. 45), while expressing admiration for Levi's great Talmudical knowledge, censures his philosophical ideas, which he considers to be heresies the mere listening to which is sinful in the eyes of a pious Jew. Abravanel (commentary on Josh. x.) blames Levi in the harshest terms for having been so outspoken in his heretical ideas. Some zealous rabbis went so far as to forbid the study of Levi's Bible commentaries. Among these were Messer Leon Judah and Judah Muscato; the latter, applying to them Num. i. 49, says: "Only thou shalt not number the tribe of Levi, neither bring his Commentaries among the children of Israel" (Commentary on the "Cuzari," p. 4). Shem-Ṭob perverted the title "Milḥamot Adonai" (= "Wars of God") into "Milḥamot 'im Adonai" (= "Wars with God"); and by this corrupted title Levi's work is quoted by Isaac Arama and by Manasseh ben Israel, who attack it in most violent terms.

Bibliography: Munk, *Mélanges*, p. 498; Baer, *Philosophie und Philosophische Schriftsteller der Juden*, p. 113; Joël, *Levi ben Gerson als Religionsphilosoph*, Breslau, 1862; Renan, *Averroes et Averroïsme*, p. 194; Weil, *Philosophie Religieuse de Levi ben Gerson*, Paris, 1868.

K. I. Br.

LEVI, HERMANN: Musical director; born at Giessen, Germany, Nov. 7, 1839; died at Munich May 13, 1900. His mother was a pianist of distinction. He studied under Vincenz Lachner at Mannheim (1852–1855), and at the Leipsic Conservatorium, principally under Hauptmann and Rietz (1855–58). In 1859 he became musical director at Saarbrücken, and in 1861 conductor of the German opera at Rotterdam, from which city he was summoned in 1864 to Carlsruhe, where in his capacity as court kapellmeister he aroused general attention by his masterly conducting of the "Meistersinger" (Feb., 1869).

In 1872 Levi received the appointment of court kapellmeister at Munich; and it was his thoroughly conscientious and excellent work here—notably his production of "Tristan and Isolde" in Nov., 1881—that induced Richard Wagner to select him as the conductor of "Parsifal" at the Bayreuth Music Festival of 1882. Appointed "General-Musikdirektor" at Munich in 1894, he resigned this position in 1896 owing to ill health, and was pensioned by the government.

As the foremost director of his time, Levi conducted the musical performances during the Bismarck-Feier and also on the occasion of the tricentenary celebration of the birth of Orlando di Lasso. He was the first to produce the trilogy "Der Ring der Nibelungen" after its performance at Bayreuth in 1876; and his masterly interpretation of the Wagnerian dramas contributed to make Munich for many years a permanent musical center for these works. Levi was a convert to Christianity.

Bibliography: Heinrich Porges, in *Musikalisches Wochenblatt*, pp. 334–336, Leipsic, 1900.

S. J. So.

LEVI, ISAAC, YOM-ṬOB, and JACOB: Sons of Abigdor ha-Levi Laniatore of Padua; founded a Hebrew printing establishment at Rome in 1518, which received special privileges from the pope through the intercession of Cardinal Egidio di Viterbo. There Elijah Levita's ס'ההרכבה was printed within eighteen days (with imperfect letter-press, owing to haste, as the colophon complains); this was followed by his tables of inflections, now lost, and by his "Baḥur." The press soon closed. In 1525 Jacob published at Trino in Piedmont a prayer-book according to the Italian ritual.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2901; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 115.

J. I. E.

LEVI ISAAC BEN MEÏR: Russian rabbi of the first half of the nineteenth century. After having been rabbi at Selichow and Pinsk, Levi Isaac was called to the rabbinate of Berdychev, where he wrote "Ḳedushshat Lewi" (Berdychev, 1816), the first part of which contains a homiletic commentary on the Pentateuch, with collectanea, the second being miscellaneous in character. He wrote also a commentary on the "Sefer ha-Zekirut," a compilation by Raphael b. Zechariah Mendel of ethical writings, based on the Biblical passages beginning with "Zakor" (Wilna and Grodno, 1835).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 156, 517; Fürst, *Bibl. Jud.* ii. 243.

K. M. Sel.

LÉVI, ISRAEL: French rabbi and scholar; born at Paris July 7, 1856. He was ordained as rabbi by the Rabbinical Seminary of Paris in 1879; appointed assistant rabbi to the chief rabbi of Paris in 1882; professor of Jewish history and literature at the Paris Seminary in 1892; lecturer on Talmudic and rabbinic literature at the Ecole Pratique des Hautes Etudes in 1896.

During 1894–95 Lévi was director of "Univers Israélite." He is one of the leading spirits of the Société des Etudes Juives. On its organization in 1880 he was elected secretary and general manager of the "Revue des Etudes Juives," and in 1892 took charge of its bibliographical section. He has contributed to this journal papers on the Haggadah, the Talmudic and midrashic legends, Jewish folk-lore, the religious controversies between Jews and Christians, as well as on the history of the Jews in France.

Lévi has published in addition the following works: "La Légende d'Alexandre dans le Talmud et le Midrasch" (1884); "Trois Contes Juifs" (1885); "Le Roman d'Alexandre" (Hebrew text, with introduction and notes, 1887); "Les Juifs et l'Inquisition dans la France Méridionale" (1891); "Textes Inédits sur la Légende d'Alexandre" (in the "Steinschneider Festschrift"); "Relations Historiques dans le Talmud sur Alexandre" (in the "Kaufmann Gedenkbuch"); "Les Dix-huit Bénédictions et les Psaumes de Salomon"; "L'Ecclésiastique ou la Sagesse de Jésus, Fils de Sira," original Hebrew text, with notes and translation (part i., ch. xxxix. 15–xlix. 11; 1898; part ii., ch. iii. 6–xvi. 26; parts of ch. xviii., xix., xxv., and xxvi.; xxxi. 11–xxxiii. 3, xxxv. 19–xxxviii. 27, xlix. 11 to the end; 1901; the Académie des Inscriptions et Belles Lettres, on June 6, 1902, awarded to this last-named work one-half of the "Prix Delalande"); "Ecclesiasticus," class-room edition, Hebrew text, with English notes and English-Hebrew vocabulary, in "Semitic Studies Series," ed. Gottheil and Jastrow, 1903.

Bibliography: Moïse Schwab, *Répertoire des Articles Relatifs à l'Histoire et à la Littérature Juives Parus dans les Periodiques de 1783 à 1898*, pp. 228-231, Paris, 1899 (Supplement, 1903).

S. J. Ka.

LEVI BEN JAPHETH (HA-LEVI) ABU SA'ID: Karaite scholar; flourished, probably at Jerusalem, in the first half of the eleventh century. Although, like his father, he was considered one of the greatest authorities among the Karaites, who called him "Al-Shaikh" (the master), no details of his life are to be found in the Karaite sources. There even exists confusion in regard to his identity; in some of the sources he is confounded with his brother, or his son Sa'id (comp. Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 119), and also with a Mohammedan scholar named Abu Hashim (Aaron ben Joseph, "Mibḥar," Paris MS.). Levi wrote in Arabic a comprehensive work on the precepts, parts of a Hebrew translation ("Sefer ha-Miẓwot") of which are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 857; Steinschneider, "Cat. Leyden," No. 22; St. Petersburg MSS., Firkovich collection, No. 613). This work, which was used by nearly all the later Karaite codifiers, contains valuable information concerning the differences between the Karaites and the Rabbinites (in whose literature the author was well versed), and the dissensions among the Karaites themselves. Thus in the section dealing with the calendar, in which the year 1007 is mentioned, Levi states that in Irak the Karaites in their determination of New-Year, resembled the Rabbinites in so far as, like them, they took for their basis the autumnal equinox, while in some places the Karaites adopted the Rabbinite calendar completely.

Levi distinguishes between the views, in regard to the calendar, of the earlier and the later Rabbinites, and counts Saadia, whom he frequently attacks with the utmost violence, among the latter. In the treatise on ẓiẓit Levi says that he drew his material from the works of his father and of his predecessors. He excuses the inadequacy of treatment marking some parts of the work on the ground of the lack of sources and of the various trials and sicknesses he had suffered during its composition.

Levi's "Muḳaddimah," an introduction to the pericopes of the Pentateuch, is no longer in existence. A fragment, on Deut. i., of the Hebrew translation of Moses ben Isaiah Firuz was in the Firkovich collection and was published by Pinsker, but was lost during the Crimean war. He wrote also a short commentary on the Earlier Prophets, a fragment of which, covering the first ten chapters of Joshua, still exists (Brit. Mus. Or. No. 308). Steinschneider believes it possible that Levi was also the author of the short commentary on Psalms found in the British Museum (No. 336). According to Ali ben Sulaiman, Levi made a compendium of the lexicon "Agron" of David ben Abraham; however, this is contested by Abu al-Faraj, who asserts that the compendium was prepared by David himself.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 64 and Index; Fürst, *Gesch. des Karäert.* ii. 143 *et seq.*; Steinschneider, *Polemische und Apologetische Literatur*, p. 336; idem, *Hebr. Uebers.* p. 945; idem, *Die Arabische Literatur der Juden*, § 46.

K. I. Br.

LEVI, JEDIDIAH B. RAPHAEL SOLOMON: Rabbi at Alessandria and Sienna; died 1790: author of hymns for the reconsecration of the synagogue at Sienna 1786; these hymns were printed in "Seder Zemirot we-Limmud," Leghorn, 1786.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1289; Mortara, *Indice*, p. 33.

D. I. E.

LEVI, JUDAH: Influential Jew at Estella, Navarre, from 1380 to 1391. In 1380 and the following years he was commissioned, with Samuel Amarillo, to collect the tax of five per cent on all real estate in the district of Estella which within the preceding fifty years had been sold or rented by Jews to Christians or Moors without the permission of the king. In 1391 he, with Yuze Orabuena and Nathan Gabay, occupied the position of farmer-general of taxes. He was engaged also in banking and exchange. He appeared frequently at court in connection with business of the king's, and always took the part of his coreligionists. He was utterly impoverished during the last years of his life, as may be seen from the letter of Benveniste ibn Labi (Vienna MSS. p. 205). The king, in view of Levi's needy condition and in recognition of his services, granted him a yearly pension of sixty florins from the state treasury. After his death, which occurred about 1392, he was unjustly stigmatized as a heretic.

Bibliography: Jacobs, *Sources*, Nos. 1458, 1477, 1533, 1536; Kayserling, *Gesch. der Juden in Spanien*, i. 57, 89; Grätz, *Gesch.* viii. 413.

G. M. K.

LEVI BEN LAḤMA: Palestinian haggadist of the third century. He seems to have been a pupil of Simeon ben Laḳish, whose haggadot he transmitted (Ber. 5a); but he transmitted some haggadot of Ḥama b. Ḥanina also (R. H. 29b; Zeb. 53b). Ta'an. 16a records three haggadic controversies between Levi b. Ḥama and Ḥanina, the former being supposed by Heilprin ("Seder ha-Dorot," ii.) and Bacher ("Ag. Pal. Amor." i. 354, *passim*) to be identical with Levi b. Laḥma. One of Levi's own haggadot asserts that Job was a contemporary of Moses, inferring this from a comparison of Ex. xxxiii. 16 with Job xix. 23 (B. B. 15a).

S. S. M. Sel.

LEVI, LEO NAPOLEON: American lawyer and communal worker; born Sept. 15, 1856, at Victoria, Texas; died in New York Jan. 13, 1904. Destined for a commercial career, Levi was sent to New York to take a commercial course, but manifesting no interest in his father's business, he returned to Victoria in 1871, and in 1872 entered the University of Virginia at Charlottesville, Va., to study law. He won the debater's medal and the essayist's medal in one year. Levi returned, after having finished his studies, to Texas, but being only slightly over twenty years old, he had to resort to proceedings to remove his disabilities so that he could without delay be admitted to the bar. In 1878 Levi stumped the state of Texas on behalf of Gustav Sleicher, who was running for Congress and was elected, defeating Judge Ireland. Although he refused to hold a political office, Levi always took an active interest in public affairs both in Texas and in New York, to which latter state he removed in 1899, establishing a law-office in New York city.

Leo Napoleon Levi.

His main activity, however, was as a communal worker, especially in his connection with the B'nai B'rith, of which he became president in 1900. In 1887 Levi addressed an "open letter" to the American rabbinate, under the title "Tell Us: What Is Judaism?" The replies being unsatisfactory, he answered his own interrogation in the pamphlet "Judaism in America." His last public act was in connection with the petition to the Russian government drawn up in protest against the Kishinef massacre of April 19–20, 1903 (see "Report of the Executive Committee of the I. O. B. B. for 1902–3"; Isidor Singer, "Russia at the Bar of the American People," 1904, ch. iii.; Cyrus Adler, "The Voice of America on Kishineff," 1904).

A. S.

LEVI, LEONE: English political economist; born in Ancona, Italy, in 1821; died in London May 7, 1888. Levi went to England at an early age, was converted to Christianity, and became a member of the English bar (1859). He devoted much time and energy to the organizing of chambers of commerce. In 1850 he published his "Commercial Law of the World"; in 1852 he was appointed to the chair of commercial law in King's College, London. Levi was an active member of the council of the Royal Statistical Society, and contributed to its journal many papers bearing on the industrial occupations of the people. In 1887 he attended the congress of European statisticians at Rome. It was owing to Levi's suggestion of the benefits which would result from the possession of an international commercial code that the acts were passed (1858) whereby the mercantile laws of the United Kingdom were made uniform on many points.

Levi was the author of: "Taxation, How It Is Raised and How It Is Expended" (1860); "History of British Commerce and of the Economic Progress of the British Nation from 1863 to 1870" (2d ed. 1878); "Work and Pay"; "War and Its Consequences." He also delivered a number of public lectures and contributed many economic articles to journals and magazines. He was created doctor of political and economic science by the University of Tübingen in 1861, and was a fellow of the Society of Antiquaries and of the Royal Geographical Society; the King of Italy conferred upon him the rank of cavalier of St. Maurice and St. Lazarus and the Order of the Crown of Italy.

Bibliography: *The Times* (London), May 9, 1888; Boase, *Modern English Biography*, s.v. *Law Journal*, 1888.

J. G. L.

LEVI, LEONE: Italian author and journalist; born at Nizza-Monferrato in 1823; died at Turin Nov. 8, 1876; educated at the Collegio Foà at Vercelli. Although a man of affairs and a lawyer, he still found time to devote himself to literature, his most important work being his "Lampi della Società Contemporanea," a faithful delineation of modern life. His "Massime a Casaccio," as well as his "Il Tempio di Torino" (his last work), was published in the "Corriere Israelitico" of Triest.

BIBLIOGRAPHY: *Corriere Israelitico*, 1876-77, p. 185; Mortara, *Indice*.

S. U. C.

LEVI, LIONELLO: Italian philologist; born at Triest June 22, 1869; educated at the gymnasium of Triest and the universities of Pisa, Rome (Ph.D. 1891), and Berlin. He has been teacher of literature, later of classical philology, at the gymnasia of Benevento (1891–93), of Rome (1893–95), of Modena (1896), and of Parma since 1896. In 1895 he became lecturer on Greek literature at the University of Rome, and in 1896 of Bologna.

Levi has contributed to several journals essays on Greek and Latin literature, and is the editor of Lucian's "Peregrinus" (Berlin, 1892) and of three of the recently discovered odes of Bacchylides (Parma, 1899).

BIBLIOGRAPHY: De Gubernatis, *Dizionario Biografico*.

S. F. T. H.

LEVI, MORITZ: American educator; born Nov. 23, 1857, at Sachsenhausen, Waldeck; educated at the University of Michigan (graduated 1887) and at the Sorbonne, Paris. He became junior professor of the Romance languages at the University of Michigan in 1902. He has edited "L'Avare" of Molière (1900) and "I Promessi Sposi" of Manzoni (1901), and has compiled (with V. E. François) a French reader (1896). A.

LEVI, MOSE GIUSEPPE: Italian physician; born at Guastalla 1796; died at Venice Dec. 27, 1859. He graduated as doctor of medicine from the University of Padua in 1817 and settled in Venice, where he practised until his death.

Levi was the author of: "Saggio Teorico-Pratico Sugli Aneurismi Interni," Venice, 1822, which essay received the prize from the Royal Academy of Naples; "Dizionario Compendiato delle Scienze Mediche," *ib.* 1827-32; "Dizionario Classico di Medicina e Chirurgia," *ib.* 1832–40 (the two last-named being translations from the French); "Enciclopedia delle Scienze Mediche," *ib.* 1834-47; "Ricordi Interno agl' Incliti Medici"; "Chirurghi in Venezia Dopo il 1740," *ib.* 1840; "Encyclopedia Anatomica," *ib.* 1847; "Dizionario Economico della Scienze Mediche," *ib.* 1856 (incomplete). He translated also: Albert's "Hautkrankheiten," Venice, 1835; the works of Hippocrates, with Latin text, *ib.* 1838; and Burdach's "Physiologie," *ib.* 1845. He further wrote the following biographical works: "Aglietti," 1836; "A. S. Ruggieri," 1836; "G. Tommasivi," 1847; and "J. Penolazzi," 1856.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*.

S. F. T. H.

LEVI, MOSE RAFFAELE: Italian physician; born at Triest Aug. 9, 1840; died at Florence March 10, 1886. After graduating from the University of Padua (1862) he became assistant at the General Hospital in Venice. In 1868 he was one of the founders of the maritime hospital for scrofulous children at the Lido of Venice, at which institution he was physician-in-chief till 1873; he then removed to Padua, where he became privat-docent at the university and practised medicine, treating especially the diseases of children.

In 1878 he was appointed chief departmental physician at the General Hospital at Venice, lecturing there upon pediatrics. This position he resigned on account of illness in 1881, and then left Venice. In 1884 he was appointed professor of pediatrics at the University of Florence.

Levi from 1864 was collaborator and from 1873 to 1879 editor-in-chief of the "Giornale Veneto di Scienze Mediche." He wrote many essays in the medical journals of Italy. Among his works may be mentioned: "La Patologia Cellulare Considerata ne' Suoi Fondamenti e nelle Sue Applicazioni," Venice, 1863 (German transl., Brunswick, 1864); "Della Frequenza della Tenia per l'Uso Medico della Carne," etc., *ib.* 1865; "Due Case di Sifilide Cerebrali," *ib.* 1879; "Della Emiglobinuria ad Accessi Freddo," *ib.* 1881.

BIBLIOGRAPHY: Cantani, in Hirsch's *Biographisches Lexikon*.

S. F. T. H.

LEVI, NATHANIEL: Australian merchant and politician; born at Liverpool, England, Jan. 20, 1830. In 1853 he went to the gold-fields in Victoria; in 1858, having settled in Melbourne, he joined the firm of John Levi & Sons. In 1860 he was elected member of the Legislative Assembly for Maryborough, being the first Jew elected to Parliament in Victoria. While in the Legislative Assembly he took great interest in the abolition of the tea and sugar duties, in the taxation of uncultivated lands, and in the forming of labor loan-laws. In 1892 he was elected member of the Legislative Council. In 1885 he founded "The Melbourne Daily News." Levi was treasurer and president of the Melbourne Hebrew Congregation for many years, and has been connected with all the chief Jewish communal institutions of the city.

BIBLIOGRAPHY: *Jewish World*, June 7, 1901.

J.

LEVI, RAPHAEL: German mathematician; died May 17, 1779, in Hanover, whither his father, Jacob Joseph Levi, a poor pedler, had gone with him, then a boy of eight years, and had died a few days after their arrival. The orphan lad was provided for at the Israelitische Armenschule. At one time Leibnitz had occasion to hear some of his observations in respect to building materials, and was struck by the strong intellectual power which they manifested. He became very much interested in him, and himself instructed him in the higher mathematics. A portrait of Levi has been preserved in the Leibnitzhaus.

Of Levi's published works the following may be mentioned: "Zwei Logarithmische Tafeln," Hanover, 1747; "Vorbericht vom Gebrauche der Neuerfundenen Logarithmischen Wechseltabellen mit Fortsetzung," Leipsic, 1748; "Supplement zu dem Vorbericht," etc., Hanover, 1748; "Tekunat ha-Shomayim: Ueber Astronomie und Kalender-kunde, Namentlich Commentirung der Talmudischen und Rabbinischen Aussprüche Darüber, um Hilkot Kiddush ha-Hodesh Maimuni's zu Verstehen. Dazu Noten und Glossen von Mose ben Jekutiel," Amsterdam, 1756; and "Neue Compendiöse Allg. Cours- und Wechsel-Tafeln," etc. Several of his minor writings remained unpublished; but, from material contained in them, Simon Waltsch (Simeon ben Nathan Naṭa') issued a commentary on Maimonides' rules for the calendar, Berlin, 1786.

BIBLIOGRAPHY: Brüll, in *Allg. Deutsche Biographie*, xviii. 505; Blogg, *Sefer ha-Ḥayyim*, p. 313, Hanover, 1848; Fürst, *Bibl. Jud.* ii. 236.

s. M. Co.

LEVI BEN SHEM-ṬOB: Portuguese convert; lived at the end of the fifteenth century; notorious for his hostility to his former coreligionists. According to Abraham b. Solomon of Torrutiel (Neubauer, "M. J. C." i. 113-114), it was Levi b. Shem-Ṭob (Shem Ra') who advised King Emanuel of Portugal to close all the synagogues and forbid the Jews to attend prayers. This order not proving effective, King Emanuel, on the advice of Levi, issued another (April, 1497), ordering the baptism of all Jewish children (Zacuto, "Yuḥasin," p. 227, ed. Filipowski). Levi is identified by some scholars with a certain Antonio who was chief surgeon of King John II., and who wrote a pamphlet entitled "Ajudo da Fé Contra os Judeos" (Kayserling, Gesch. der Juden in Portugal," p. 86).

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, 3d ed., viii. 381.

G. M. Sel.

LEVI, SIMḤAH ARYEH BEN EPHRAIM FISCHEL: Russian Hebraist and author of the nineteenth century; born at Hrubieszow, government of Warsaw. He wrote a double commentary on Job, preceded by a preface and two poems (Lemberg, 1833); and "Dibre Purim" (Zolkiev, 1834), an epic poem, the central figures in which are Ahasuerus and Esther. He began the compilation, on original lines, of a Hebrew dictionary entitled "Memalle," of which only the letter א appeared (Warsaw, 1839). Benjacob criticized this work severely in "Pirḥe Ẓafon" (ii. 201-208, Wilna, 1844).

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana*, p. 201.

H. R. M. Sel.

LEVI B. SISI (SISYI; SUSYI): Palestinian scholar; disciple of the patriarch Judah I. and school associate of his son Simeon ('Ab. Zarah 19a); one of the semi-tannaim of the last decades of the second century and of the early decades of the third. He assisted Judah in the compilation of the Mishnah and contributed baraitot (Yoma 24a). Many of Levi's baraitot were eventually embodied in a compilation known as "Ḳiddushin de-Be Lewi" (Ḳid. 76b; B. B. 52b). In the Babylonian Gemara Levi is seldom quoted with his patronymic, and neither in that nor in the Jerusalem Gemara nor in the Midrashim is he quoted with the title of "Rabbi." Keeping this in mind, the student of rabbinics will easily determine whether passages written under the name "Levi" without a patronymic must be credited to Levi bar Sisi or to a younger namesake who is almost always cited as "R. Levi" (see LEVI II). But although Levi bar Sisi is not given the title "Rab," he was highly esteemed among the learned, and in many instances where an anonymous passage is introduced with the statement למדין לפני חכמים (= "it was argued before the sages") it is to be understood that the argument referred to was advanced by Levi before Judah I. (Sanh. 17b; comp. Men. 80b; Me'i. 9b; see Rashi and Tos. *ad loc.*).

Judah I. later spoke of Levi bar Sisi as of an equal. But the latter did not always succeed in impressing the public. At the request of a congregation at Simonias to send it a man who could act at once as lecturer, judge, superintendent of the synagogue, public scribe, and teacher, and attend to the general congregational affairs, Judah I. sent Levi. When, however, Levi entered on office he signally failed to satisfy the first requirement. Questions of law and of exegesis were addressed to him, and he left them unanswered. The Simonias congregation charged the patriarch with having sent it an unfit man, but the patriarch assured it that he had selected for it a man as able as himself. He summoned Levi and propounded to him the questions originally propounded by the congregation; Levi answered every one correctly. Judah thereupon inquired why he did not do so when the congregation submitted those questions; Levi answered that his courage had failed him (Yer. Yeb. xii. 13a; comp. Yeb. 105a; Gen. R. lxxxi. 2). A late midrash speaks of him as a Biblical scholar and good lecturer (Pesiḳ. xxv. 165b).

After Judah's death Levi retired with Ḥanina b. Ḥama from the academy, and when Ḥanina received his long-delayed promotion Levi removed to Babylonia, whither his fame had preceded him (Shab. 59b; see ḤANINA B. ḤAMA). He died in Babylonia, and was greatly mourned by scholars. In the course of a eulogy on him delivered by Abba bar Abba it was said that Levi alone was worth as much as the whole of humanity (Yer. Ber. ii. 5c).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 536; Frankel, *Mebo*, p. 110b; Halevy, *Dorot ha-Rishonim*, ii. 60a; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, ii. 192.

S. S. S. M.

LEVI BEN SOLOMON: Galician Talmudist; lived at Brody in the first half of the eighteenth century. He was the author of "Bet Lewi," halakic novellæ and explanations of the difficult passages in Rashi and Tosafot (Zolkiev, 1732).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1616.

S. S. I. Br.

LEVI, SOLOMON B. ISAAC: Rabbi and scholar of the sixteenth century. He was born in Smyrna, became director of the academy 'Eẓ Ḥayyim at Salonica, and went subsequently to Venice. He was versed in philosophy, natural sciences, and mathematics as well as in the Talmud and the Halakah, and was eminent as a preacher. He wrote a large number of devotional and halakic works, including the following: "Leb Abot," commentary to Abot (Salonica, 1565 and 1571); "Dibre Shelomoh," five sermons for each of the weekly sections and feast-days (Venice, 1596); "Leḥem Shelomoh," commentary to the Talmud, the Midrash, and the Zohar (*ib*

1597); responsa to the Ṭur and the Shulḥan 'Aruk (Salonica, 1652); "Leb Shelomoh," similar in contents to the preceding.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 351; Benjacob, *Ozar ha-Sefarim*, passim; Steinschneider, *Cat. Bodl.* col. 2353.

G. I. E.

LÉVI, SYLVAIN: French Orientalist; born at Paris March 28, 1863. He received his education at the Ecole des Hautes Etudes, where he became "agrégé ès lettres" in 1886. Here, too, three years later he was appointed "maître de conférences" in Sanskrit; and in the following year his duties were so extended as to include lecturing on the religions of India in the section for the science of religion. Of both these departments he is now (1904) the director. In 1889 Lévi was promoted to be "chargé de cours" in Sanskrit in the Faculty of Letters; and the next year he received the degree of "docteur ès lettres," presenting as his thesis "Quid de Græcis Veterum Indorum Monumenta Tradiderint." The same year saw the publication of his "Théâtre Indien," which is the standard work on its subject. In 1894 Lévi was appointed professor of Sanskrit in the Collège de France, a position which he still holds.

In addition to the two works already mentioned, Lévi has edited and translated the first eight chapters of Kshemendra's "Bṛhatkathamanjari" (Paris, 1886), and has published a treatise entitled "La Doctrine du Sacrifice dans les Brahmaṇas" (*ib.* 1898). He is also the author of numerous briefer studies, especially in the "Journal Asiatique," as well as of many reviews of Oriental books; and he is a collaborator on the "Revue Critique" and "La Grande Encyclopédie," to which he has contributed a large number of articles dealing with the literature and religion of India.

Lévi has been president of the Société de Linguistique de Paris and of the Société des Etudes Juives; he is also a member of the committee of the Alliance Israélite Universelle. In 1897 he was sent on a mission to India by the Ministry of Public Instruction.

BIBLIOGRAPHY: *La Grande Encyclopédie.*

S. L. H. G.

LEVI-CATELLANI, ENRICO: Italian lawyer; born at Padua June 12, 1856; educated at the university there. In 1885 he was appointed assistant professor, and in 1890 professor, of international law at the same university. Levi-Catellani is a corresponding member of the Padua Regia Accademia di Scienze, Lettere ed Arti and of the Regio Istituto Veneto di Scienze, Lettere ed Arti, and a member of the Association for the Reform and Codification of International Law, at London, and of the Institut de Droit International. He is the author of the following works: "Le Colonie e la Conferenza di Berlino" (Turin, 1885); "Storia del Diritto Internazionale Privato" (*ib.* 1895); "Della Riforma agl' Istituti della Cittadinanza e della Naturalizazione," a paper read at the fourth congress of Italian lawyers; "La Dottrina Platonica delle Idee e il Concetto di Società Internazionale," in the Fr. Schupfer Memorial Volume; "Realtà ed Utopie delle Pace" (Turin, 1899); and numerous articles in literary and scientific journals.

BIBLIOGRAPHY: *Annuario della R. Università di Padova*, 1885–86 *et seq.*

S. U. C.

LEVI-CIVITA, TULLIO: Italian physicist; born at Padua March 29, 1873; educated at the university there (Ph.D). He was successively appointed assistant professor (1898) and professor (1902) of applied mechanics, and professor of higher mechanics. He is also (1904) instructor in applied mechanics in the Regia Scuola di Applicazione per gl' Ingegneri connected with the university.

BIBLIOGRAPHY: *Annuario della R. Università di Padova*, 1898-99 *et seq.*

S. U. C.

LEVI-PEROTTI, GIUSTINA: A poetess, supposed to be of Sassoferrato, and assumed, until recently, to have addressed to Petrarch a sonnet beginning "Io Vorrei pur Drizzar Queste Mie Piume." This poem, to which Petrarch is said to have replied with his sonnet "La Gola, il Sonno, e l'Oziose Piume," was published for the first time in 1504 by G. A. Gilio, who, however, attributed it to Ortensia di Guglielmo of Fabriano. It was republished by Tommasini, who attributed it to Giustina ("Petrarca Redivivus," p. 111). Subsequently it was included in various collections of poetry, down to 1885. Although Crescimbeni, Tiraboschi, and Zeno doubted the authenticity of the sonnet, scholars like Quadrio and, with some hesitation, Foscolo accepted it. Morici concludes that the sonnet is the work of some cinquecentist, and that Giustina Levi-Perotti never existed.

BIBLIOGRAPHY: Borgognoni, *Le Rime di Francesco Petrarca*, pp. 22 *et seq.*, Modena, 1711; Carducci, *Rime di Francesco Petrarca*, pp. 3–4, Leghorn, 1876; Crescimbeni, *Dell' Istoria della Volgar Poesia*, iii. 164 *et seq.*, Venice, 1730; Foscolo, *Opere Edite e Inedite*, x. 409, Florence, 1859; Kayserling, *Die Jüdischen Frauen*; Morici, *Giustina Levi-Perotti e le Petrarchiste Marchigiane*, in *Rassegna Nazionale*, Aug., 1899; Pesaro, *Donne Celebri Israelite*, in *Il Vessillo Israelitico*, 1880, p. 376; Quadrio, *Della Storia e della Ragione d' Ogni Poesia*, i.-ii. 187-188 194, 195, Milan; Tiraboschi, *Storia della Letteratura Italiana*, v. 581, Florence; Zeno, *Dissertazioni Vossiane*, i. 257b.

J. U. C.

LEVIAS, CASPAR: American Orientalist; born in Szagarren Feb. 13, 1860; received his elementary education in Russia and his collegiate training at Columbia College, New York (A.M.), and Johns Hopkins University, Baltimore; he was fellow in Oriental languages at the former (1893–94) and fellow in Semitic languages at the latter university (1894–95). Since 1895 Levias has been instructor at the Hebrew Union College, Cincinnati, Ohio. His published works are as follows: "A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud," Cincinnati, 1900; "The Justification of Zionism," 1899. Besides these, Levias has published a large number of essays, chiefly on philological subjects, in "The American Journal of Semitic Languages" (in which his Talmudic grammar first appeared) and in the "Hebrew Union College Journal."

A.

LEVIATHAN AND BEHEMOTH: Names of gigantic beasts or monsters described in Job xl. The former is from a root denoting "coil," "twist"; the latter is the plural form of "behemah" =

"beast."—**Biblical Data:** Ever since Bochart ("Hierozoicon," iii. 705), "behemoth" has been taken to denote the hippopotamus; and Jablonski, to make it correspond exactly with that animal, compared an Egyptian form, "p-ehe-mu" (= "water-ox"), which, however, does not exist. The Biblical description contains mythical elements, and the conclusion is justified that these monsters were not real, though the hippopotamus may have furnished in the main the data for the description. Only of a unique being, and not of a common hippopotamus, could the words of Job xl. 19 have been used: "He is the first [A. V. "chief"] of the ways of God [comp. Prov. viii. 22]; he that made him maketh sport with him" (as the Septuagint reads, *πεποιημένον ἐγκαταπαίζεσθαι*; A. V. "He that made him can make his sword to approach unto him"; comp. Ps. civ. 26); or "The mountains bring him forth food; where all the beasts of the field do play" (Job xl. 20). Obviously behemoth is represented as the primeval beast, the king of all the animals of the dry land, while leviathan is the king of all those of the water, both alike unconquerable by man (*ib.* xl. 14, xli. 17-26). Gunkel ("Schöpfung und Chaos," p. 62) suggests that behemoth and leviathan were the two primeval monsters corresponding to Tiamat (= "the abyss"; comp. Hebr. "tehom") and Kingu (= Aramaic "'akna" = serpent") of Babylonian mythology. Some commentators find also in Isa. xxx. 6 ("bahamot negeb" = "beasts of the south") a reference to the hippopotamus; others again, in Ps. lxxiii. 22 ("I am as behemoth [="beasts"; A. V. "a beast"] before thee"); but neither interpretation has a substantial foundation. It is likely that the leviathan and the behemoth were originally referred to in Hab. ii. 15: "the destruction of the behemoth [A. V. "beasts"] shall make them afraid" (comp. LXX., "thee" instead of "them").

E. G. H. K.

——**In Rabbinical Literature:** According to a midrash, the leviathan was created on the fifth day (Yalḳ., Gen. 12). Originally God produced a male and a female leviathan, but lest in multiplying the species should destroy the world, He slew the female, reserving her flesh for the banquet that will be given to the righteous on the advent of the Messiah (B. B. 74a). The enormous size of the leviathan is thus illustrated by R. Johanan, from whom proceeded nearly all the haggadot concerning this monster: "Once we went in a ship and saw a fish which put his head out of the water. He had horns upon which was written: 'I am one of the meanest creatures that inhabit the sea. I am three hundred miles in length, and enter this day into the jaws of the leviathan'" (B. B. *l.c.*). When the leviathan is hungry, reports R. Dimi in the name of R. Johanan, he sends forth from his mouth a heat so great as to make all the waters of the deep boil, and if he would put his head into paradise no living creature could endure the odor of him (*ib.*). His abode is the Mediterranean Sea; and the waters of the Jordan fall into his mouth (Bek. 55b; B. B. *l.c.*).

The body of the leviathan, especially his eyes, possesses great illuminating power. This was the opinion of R. Eliezer, who, in the course of a voyage in company with R. Joshua, explained to the latter, when frightened by the sudden appearance of a brilliant light, that it probably proceeded from the eyes of the leviathan. He referred his companion to the words of Job xli. 18: "By his neesings a light doth shine, and his eyes are like the eyelids of the morning" (B. B. *l.c.*). However, in spite of his supernatural strength, the leviathan is afraid of a small worm called "kilbit" (כלבית), which clings to the gills of large fishes and kills them (Shab. 77b).

In the Messianic Times.

The leviathan is prominent in the haggadic literature in connection with the advent of the Messiah. Referring to Job xl. 30 (Hebr.), "and the pious ones [חברים] shall make a banquet of it," R. Johanan says that at the time of the resurrection a banquet will be given by God to the righteous, at which the flesh of the leviathan will be served (B. B. *l.c.*). Even the hunting of the leviathan will be a source of great enjoyment to the righteous. Those, says R. Judan bar Simon, who have not taken part in pagan sports will be allowed to participate in the hunting of the leviathan and of the behemoth (Lev. R. xiii. 3). Gabriel will be charged with the killing of the monster; but he will not be able to accomplish his task without the help of God, who will divide the monster with His sword. According to another haggadah, when Gabriel fails, God will order the leviathan to engage in a battle with the ox of the mountain ("shor habar"), which will result in death to both of them (B. B. 75a; Pesiḳ. p. 188b). Not only will the flesh of the leviathan furnish food for the table of the righteous, but there will be a great supply of it in the markets of Jerusalem (B. B. *l.c.*). From the hide of the leviathan God will make tents for the pious of the first rank, girdles for those of the second, chains for those of the third, and necklaces for those of the fourth. The remainder of the hide will be spread on the walls of Jerusalem; and the whole world will be illuminated by its brightness (*ib.*).

Symbolical Interpretation.

These haggadot concerning the leviathan are interpreted as allegories by all the commentators with the exception of some ultraconservatives like Baḥya ben Asher ("Shulḥan Arba'," ch. iv., p. 9, col. 3). According to Maimonides, the banquet is an allusion to the spiritual enjoyment of the intellect (commentary on Sanh. i.). The name, he says, is derived from לוה ("to join," "to unite"), and designates an imaginary monster in which are combined the most various animals ("Moreh," iii., ch. xxiii.). In the cabalistic literature the "piercing leviathan" and the "crooked leviathan" (Isa. xxvii. 1), upon which the haggadah concerning the hunting of the animal is based, are interpreted as referring to Satan-Samael and his spouse Lilith ("'Emeḳ ha-Melek," p. 130a), while Ḳimḥi, Abravanel, and others consider the expressions to be allusions to the destruction of the powers which are hostile to the Jews (comp. Manasseh ben Israel, "Nishmat Ḥayyim," p. 48; see also Kohut, "Aruch Completum," *s.v.* "Leviathan," for other references, and his essay in "Z. D. M. G." vol. xxi., p. 590, for the parallels in Persian literature). The haggadic sayings obtained a hold on the imagination of the poets, who introduced allusions to the banquet of the leviathan into the liturgy.

S. S. I. Br.

——**In Apocryphal Literature:** Both leviathan and behemoth are prominent in Jewish eschatology. In the Book of Enoch (lx. 7–9), Enoch says:

> "On that day [the day of judgment] two monsters will be produced: a female monster, named 'Leviathan,' to dwell in the depths of the ocean over the fountains of the waters; but the male is called 'Behemoth,' who occupies with his breast a waste wilderness named 'Dendain' [read "the land of Naid" after LXX., ἐν γῇ Ναιδ = בארץ נוד, Gen. iv. 16], on the east of the garden, where the elect and the righteous dwell. And I besought that other angel that he should show me the might of these monsters; how they were produced on one day, the one being placed in the depth of the sea and the other in the main land of the wilderness. And he spake to me: 'Thou son of man, dost seek here to know what is hidden?'" (Charles, "Book of Enoch," p. 155; comp. "the secret chambers of leviathan" which Elihu b. Berakel the Buzite will disclose, Cant. R. i. 4).

According to II Esdras vi. 49–53, God created on the fifth day the two great monsters, leviathan and behemoth, and He separated them because the seventh part of the world which was assigned to the water could not hold them together, and He gave to the behemoth that part which was dried up on the third day and had the thousand mountains which, according to Ps. l. 10, as understood by the haggadists ("the behemoth [A. V. "cattle"] upon a thousand hills"; comp. Lev. R. xxii.; Num. R. xxi.; and Job xl. 20), furnish behemoth with the necessary food. To the leviathan God gave the seventh part of the earth filled with water; and He reserved it for the future to reveal by whom and at what time the leviathan and the behemoth should be eaten.

In the Syriac Apocalypse of Baruch, xxix. 4, also, the time is predicted when the behemoth will come forth from his seclusion on land and the leviathan out of the sea, and the two gigantic monsters, created on the fifth day, will serve as food for the elect who will survive in the days of the Messiah.

Among the Gnostics.

Behemoth and leviathan form in the Gnostic system of the Ophites and others two of the seven circles or stations which the soul has to pass in order to be purged and to attain bliss (Hippolytus, "Adversus Omnes Hæreses," v. 21; Origen, "Contra Celsum," vi. 25). As if the meat of the "wild ox" behemoth and the fish leviathan were not deemed sufficient for the great banquet of the righteous in the future, a fowl was added, *i.e.*, the "ziz" (A. V. "the wild beasts" of the field), mentioned in Ps. l. 11 after the account of the behemoth in verse 10, and understood by the Rabbis to signify a gigantic bird (B. B. 73b). Thus the Apocalypse of Simeon b. Yoḥai (Jellinek, "B. H." iii. 76) has the three animals, the monster ox behemoth, the fish leviathan, and the gigantic bird ziz, prepared for the great banquet. This tradition, however, indicates Persian influence, for it is of the Parsee cosmology that the existence of such primeval representatives of the classes of animals is a part. There are four such species mentioned in "Bundahis," xviii.-xix.: (1) "the serpent-like Kar fish, the Arizh of the water, the greatest of the creatures of Ahuramazda," corresponding to the leviathan; (2) the three-legged ass Khara, standing in the midst of the ocean ("Yasna," xli. 28); it is mentioned in the Talmud as the "unicorn ḳeresh," "ṭigras" (*i.e.*, "thrigaṭ" = "three-legged"), the gazel of the heights (Ḥul. 59b), and forms, under the name "Ḥarish," in Mohammedan eschatology a substitute for behemoth and leviathan (see Wolff, "Muhammedanische Eschatologie," 1872, pp. 174, 181); (3) the ox Hadhayosh, from which the food of immortality is prepared, and which forms the parallel of behemoth; and (4) the bird Chamrosh, the chief of the birds, which lives on the summit of Mount Alburz (comp. "Bundahis," xix. 15); compare also Simurgh (Avesta "Saena Meregha," eagle-bird, griffin, Hebraized "Bar Yokneh"), the fabulous giant-bird, which the Rabbis identified with ziz (see Windischman, "Zoroastrische Studien," pp. 91–93; West, "Pahlavi Texts," in Max Müller, "S. B. E." v. 65–71).

Bibliography: The commentaries of Dillmann, Delitzsch, and others on Job: Gunkel, *Schöpfung und Chaos*, Göttingen, 1895; Eisenmenger, *Entdecktes Judenthum*, ii. 296 *et seq.*, 873 *et seq.*; Weber, *System der Altsynagogalen Theologie*, 1880, p. 195; Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*

E. G. H. K.

LEVIN, EMANUEL BORISOVICH: Russian teacher and communal worker; born at Minsk Dec. 15, 1820; educated at the Molodechensk school for the nobility (1836–41). He taught in G. Klaczko's private school at Wilna from 1842 to 1844, and at the public schools of Minsk from 1846 to 1851. Having passed his examinations in 1848, he received an appointment in the Jewish government school at Proskurov, Podolia (1851–52), and subsequently in the rabbinical school at Jitomir (1853–57).

In 1859 Levin settled in St. Petersburg, where he became one of the first members of the Society for the Promotion of Culture Among the Jews of Russia, of which he acted as secretary until 1872, when he became an honorary member. Since 1895 Levin has been a member of the historical committee of the society and one of the collaborators of the "Regesty i Nadpisi." Levin was elected a member of the Imperial Russian Geographical Society in 1870; and he is also a member of the Society for the Promotion of Commerce and Industry. In 1895 Levin was made an honorary citizen by the Russian government for his "Code of Laws Concerning the Jews."

Levin's other works include: a Russian grammar in Hebrew, Wilna, 1846; "Moiseyevo Brachnoye Pravo," St. Petersburg, 1875, on the marriage laws according to the Talmud and the rabbinical literature, translated from Hebrew sources; "Svod Uzakoneni o Yevreyakh, *ib.* 1885; "Perechen Ogranichitelnykh Zakonov o Yevreyakh v Yevreyakh o Rossii" (*ib.* 1890), both on the disabilities of the Jews in Russia; "Sboraik Ogranichitelnikh Zakonov o Yevreyakh," *ib.* 1902, on the same subject. He published also the text of the Pirḳe Abot with Russian translation and notes, *ib.* 1868.

H. R. S. M. G.

LEVIN, HIRSCHEL BEN ARYEH LÖB (called also **Hirschel Löbel** and **Hart Lyon**): German rabbi; born at Rzeszow, Galicia, in 1721; died at Berlin Aug. 26, 1800. His father (known also as Saul Levin) was rabbi at Amsterdam; and on his mother's side Hirschel was a nephew of Jacob

Emden. Although he occupied himself also with secular sciences and philosophy, Levin paid special attention to Hebrew grammar and literature, and composed several Hebrew poems. Levin was a distinguished Talmudist, and in 1751, when he was only thirty years old, he threw himself into the struggle between Emden and Eybeschütz, naturally siding with the former. His epistles against Eybeschütz made such an impression that in 1756 he was elected chief rabbi of the London congregation of German and Polish Jews. In 1760 Jacob Ḳimḥi having published at Altona a responsum in which he charged the London butchers ("shoḥeṭim") with negligence in regard to their duties, Levin warmly defended them. The wardens of his synagogue, however, refused him permission to make a public reply to Ḳimḥi's charges; he therefore resigned in 1763, and accepted the rabbinate of Halberstadt. It would appear, from the letter in which the community of Halberstadt offered him the rabbinate, that Levin's resignation was occasioned by the neglect of Biblical and Talmudic studies by the Jews of London. He afterward became rabbi of Mannheim; and in 1772 he was appointed chief rabbi of Berlin. He was a great friend of Mendelssohn.

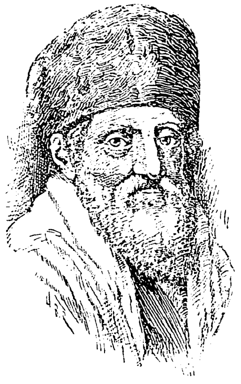
Hirschel Levin.

In 1778 Levin gave his approbation to Mendelssohn's German translation of the Pentateuch. In the preceding year the Prussian government had ordered Levin to make a résumé in German of the Jewish civil laws, such as those on inheritance, guardianship, and marriage, and to present it to the royal department of justice. Levin, not having a thorough knowledge of the German language, applied to Mendelssohn to do the work. Mendelssohn, accordingly, wrote his "Ritualgesetze der Juden," printed under Levin's superintendence, 1778.

Despite his toleration and enlightenment, Levin, instigated by the rabbis of Glogau and Lissa, began in 1782 to persecute Naphtali Herz Wessely for his "Dibre Shalom we-Emet" (Landshuth, "Toledot Anshe ha-Shem," p. 85; Kayserling, "Mendelssohn," p. 307). He prohibited the printing of that work, and insisted upon the expulsion of the author from Berlin. But Wessely's friends prevailed on Levin to desist from attacking Wessely, while Mendelssohn at the same time gave Levin to understand that the press in Germany was free to everybody.

Levin wrote: Epistles against Eybeschütz, printed by one of Emden's pupils, in the "Sefat Emet u-Leshon Zehorit," Altona, 1752; glosses on Pirḳe Abot, printed with Emden's commentary to Pirḳe Abot, Berlin, 1834; notes to the "Sefer Yuḥasin" and "Sefer ha-Ḥinnuk," some of which were published in Kobak's "Jeschurun." Some of his poetry was published in "Ha-Maggid" (xiv.) under the title "Naḥalat Ẓebi." Finally, three manuscript volumes of his responsa are to be found in the library of the London Bet ha-Midrash, bearing the numbers 24 to 26.

Bibliography: Grätz, *Gesch.* 2d ed., xi. 41, 89, 151; H. Adler, in *Publ. Anglo-Jew. Hist. Exhibition*, 1887, pp. 280 *et seq.*; Landshuth, *Toledot Anshe ha-Shem*, pp. 72-78; Kayserling, *Moses Mendelssohn*, pp. 282, 291, 311; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 89 *et seq.*, Halberstadt, 1866; Fuenn, *Keneset Yisrael*, p. 284.

S. S. M. Sel.

LEVIN, ISRAEL SOLOMON: Danish grammarian and linguist; born in Randers 1810; died in Copenhagen 1883. He graduated from Randers high school, and afterward was employed as editor of a critical journal and as a translator of novels.

Levin was the author of several works on Danish grammar, notably "Dansk Lyd og Kjönslære" (1844), and of two novels, "Krigsfortællinger for Menigmand" and "Nogle Træk af Livet i Hamburg" (1848).

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

LEVIN, JACOB: Galician Hebraist; born at Brody in 1844. In 1865 he became coeditor with Werber on the Hebrew paper "'Ibri Anoki," in which he published a series of articles on the position of the Jews in Russia before Alexander II. In 1880 he produced a didactic poem entitled "Hitpatteḥut Tebel," on the evolution of religion and philosophy. Levin had previously translated into Hebrew Schiller's "Die Braut von Messina" under the title "Medanim Ben Aḥim" (Brody, 1868).

Bibliography: Sokolov, *Sefer ha-Zikkaron*, p. 63, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.* p. 202.

S. M. Sel.

LEVIN, JOSHUA HÖSCHEL BEN ELIJAH ZEEB: Lithuanian Talmudist and author; born at Wilna July 22, 1818; died at Paris Nov. 15, 1883. After studying Talmud and rabbinics under Elijah Kalischer, Levin settled in Volozhin, where he lectured on Talmud and wrote several works. In 1871 he was called to the rabbinate of Praga, near Warsaw. Toward the end of his life Levin went to Paris with the intention of proceeding thence to the Holy Land; but at the request of Israel Salant he remained in the French capital and became preacher for the Russo-Polish community there.

Levin was the author of many works, of which the following have been published at Wilna: "Haggahot," notes on the Midrash Rabbah; "'Aliyyot Eliyahu" (1856), a biography of Elijah Wilna; "Ma'yene Yehoshua'," a commentary on Pirḳe Abot, printed in the "Ruaḥ Ḥayyim" of Ḥayyim Volozhin (1859); "Ẓiyyun Yehoshua'" (1859), a complete concordance to both Talmuds; "Tosefot Sheni le-Ẓiyyon," glosses to the Mishnah; "Peleṭat Soferim" (1863), novellæ and essays; "Dabar be-'Itto" (1878), discussions and explanations on halakic matters.

Bibliography: *Univ. Isr.* xxxix. 156; *Ha-Meliẓ*, 1883, col. 1423; *Ha-Asif*, i., section 1, p. 141.

S. S. M. Sel.

LEVIN, JUDAH LÖB (JEHALEL): Hebrew poet; born at Minsk, Russia, 1845. He studied Talmud under Rabbi Ḥayyim Selig and other prominent rabbis. At the age of sixteen he read through the entire Talmud. He was then married to the daughter of a Ḥasid; and under the influence of his new surroundings he began the study of the Zohar and other mystical literature. In 1868 he went to Kiev as teacher in the house of Lazar Brodski, where he studied German and Russian. He was also made treasurer of the Brodski flour-mills. In 1887 he was appointed treasurer of the Brodski sugar-refinery in Tomashpol, Podolia, where he is now (1904) residing.

Levin began to write Hebrew poetry at the age of ten; and he has contributed extensively during the last thirty years to the Hebrew periodicals "Ha-Meliẓ," "Ha-Ẓefirah," "Ha-Maggid," "Ha-Asif," and "Ha-Shaḥar." His first collection of verse, entitled "Sifte Renanim" (Jitomir, 1871), contains mostly occasional poems. In 1877 his "Kishron ha-Ma'aseh" appeared, first in "Ha-Shaḥar" (vols. vii., xviii.), and then in book form. It contains four large poems throwing light on the social condition of the Jews of Russia. They are socialistic in tendency. In another volume of "Ha-Shaḥar" (lxxx.) he published "Elḥanan," an epic poem in three parts, also concerning the social condition of the Russian Jews. Levin's style is affected and lacks brilliancy. In 1883 he translated Disraeli's "Tancred" into Hebrew under the title "Nes la-Goyim." The translation was much criticized by Frischman in "'Al ha-Nes," Warsaw, 1883.

Bibliography: Zeitlin, *Bibl. Post-Mendels.*; Lippe, *Bibliographisches Lexicon*; Klausner, *Novo-Yevreiskaya Literatura*; Frischman, *Tohu wa-Bohu*, Warsaw, 1883.

H. R. J. G. L.

LEVIN, LEWIS CHARLES: American politician and writer; born at Charleston, S. C., Nov. 10, 1808; died in Philadelphia March 14, 1860. When still a youth he went to Woodville, Miss., where he became a school-teacher and studied law. After having been wounded in a duel he left that town and practised law successively in Maryland, Kentucky, Louisiana, and Pennsylvania. In 1838 he settled in Philadelphia and was there admitted to the bar. There he edited the "Temperance Advocate," and soon became known as a writer and speaker in the interest of the Temperance party. He was instrumental in the formation of the Native American party in 1843, and founded in its support in Philadelphia the "Sun," of which daily paper he became the editor. In 1845 he was elected to Congress, retaining his seat until 1851. He became a member of several committees and was chairman of the committee on naval affairs.

Bibliography: C. Adler, in *American Jewish Year Book*, 5661 (1900-1).

A. F. T. H.

LEVIN, MENDEL (called also **Lefin** and **Satanower**): Polish scholar and author; born in Satanow, Podolia, about 1741; died in Mikolayev, in the same province, 1819. He was educated for a Talmudist, but became interested in secular studies after reading J. S. Delmedigo's "Elim," which opened for him the hitherto unknown world of science. He went to Berlin, and there, being attracted by the brilliant circle of Jewish scholars of which Moses Mendelssohn was the central figure, he remained for several years. From Berlin he went to Brody, where he exerted much influence over Perl, Krochmal, and other early representatives of the Haskalah in Galicia. Later he lived in the palatial home of Joshua Zeitlin in Ustye, government of Moghilef, at the same time that Baruch ben Jacob resided there. He removed thence to Mikolayev, which belonged to the estate of Prince Adam Czartoryski, who engaged him as teacher for his children. M. Letteris saw an essay on Kant's philosophy written by Mendel in French for Czartoryski.

Levin's works are: "Moda' la-Binah," with an approbation by Mendelssohn (Berlin, 1789); "Refu'ot ha-'Am" (Zolkiev, 1794; 2d ed. Lemberg, 1851), popular medicine translated from the French by Tisot; "Ḥeshbon ha-Nefesh" (Lemberg, 1809; Wilna, 1844; Warsaw, 1852), practical ethics, after Franklin; "Masse'ot ha-Yam" (Zolkiev, 1818), travels on the sea, after Campe. His paraphrase of Tibbon's translation of the "Moreh Nebukim" in popular rabbinical Hebrew was published by M. Suchastover (Zolkiev, 1829), and his introduction to that work, entitled "Elon Moreh," by H. S. Slonimski (Odessa, 1867). Mendel was also the author of a Yiddish translation of Proverbs (Tarnopol, 1816), which innovation called forth a satirical work against him by Tobiah Feder ("Ḳol Meḥaẓeẓim," Berdychev, 1816). He translated also Ecclesiastes into the same dialect; but the work was not published till long after his death (Odessa, 1873).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 277–278, Wilna, 1860; idem, *Safah le-Ne'emanim*, p. 140, Wilna, 1881; *Ha-Meassef* (Letteris ed., 1862), i. 96–97; Stanislavski, *Mendel Levin*, in *Voskhod*, 1881, No. 3, pp. 116-127; Zeitlin, *Bibl. Post-Mendels.* pp. 202–204.

H. R. P. Wi.

LEVIN, MORITZ: German rabbi; born 1843 at Wongrowitz, Posen. He studied at the University of Berlin, and was prepared for his rabbinical career by private teachers. After officiating as rabbi for a short time at Zurich, he went in 1872 in a similar capacity to Nuremberg. Since 1884 he has been preacher of the Reform congregation in Berlin.

Levin is the author of: "Gott und Seele nach Jüdischer Lehre," Zurich, 1871; "Der Gottesdienst des Herzens. Israelitisches Gebetbuch für Oeffentliche und Privatandacht," 2 vols., 1872; "Lehrbuch der Biblischen Geschichte und Literatur," 3d ed., 1897; "Iberia," Berlin, 1892; "Bar Kochba," 1892 (2d ed., 1904); "Lehrbuch der Jüdischen Geschichte und Literatur," 3d ed., 1900; "Die Israelitische Religionslehre, Systematisch Dargestellt," 1892 (2d ed., 1900); "Die Reform des Judentums. Festschrift zur Feier des 50-Jährigen Bestehens der Jüdischen Reformgemeinde in Berlin," 1895. S.

LEVIN, POUL THEODOR: Danish author; born in Copenhagen June 17, 1869; educated at the University of Copenhagen (Ph.D. 1898). Levin, who has become widely known as a literary critic, has written two dramatic works—"Antoinette" and "Sejr" (Copenhagen, 1895 and 1899). In 1894 he published "Dansk Litteraturhistorie i Omrids," a history of Danish literature, followed later by several general essays in the same field, among which are "Ovid's Ungdomsdigtning" (1897) and "Egne og Stæder" (1899).

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexikon.*

S. F. C.

LEVIN (ROBERT), RAHEL ANTONIE FRIEDERIKE: German writer; born at Berlin June 19, 1771; died there March 7, 1833. Her home life was uncongenial, her father, a wealthy jeweler, being a strong-willed man and ruling his family despotically. She was very intimate with Dorothea and Henriette, daughters of Moses Mendelssohn. Together with them she knew Henriette Herz, with whom she later became most intimately associated, moving in the same intellectual sphere. Rahel's home became the meeting-place of men like Schlegel, Schelling, Steffens, Schack, Schleiermacher, Alexander and Wilhelm von Humboldt, Lamotte-Fouqué, Baron Brückmann, Ludwig Tieck, Jean Paul Richter, and F. von Gentz. During a visit to Carlsbad in 1795 she was introduced to Goethe, whom she again saw in 1815, at Frankfort-on-the-Main.

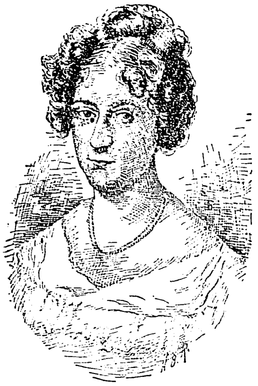

Rahel Levin.

After the death of her father in 1806 she lived successively in Paris, Frankfort-on-the-Main, Hamburg, Prague, and Dresden. This period was one of misfortune for Germany; Prussia was reduced to a small kingdom and her king was in exile. Secret societies were formed in every part of the country with the object of throwing off the tyranny of Napoleon; Rahel herself belonged to one of these societies. In 1814 she married, in Berlin, Karl August Varnhagen von Ense (b. Feb. 21, 1785, at Düsseldorf; d. at Berlin Oct. 10, 1858), after having been converted to Christianity. At the time of their marriage, Varnhagen, who had fought in the Austrian army against the French, belonged to the Prussian diplomatic corps, and their house at Vienna became the meeting-place of the Prussian delegates to the Vienna Congress. She accompanied her husband in 1815 to Vienna, and in 1816 to Carlsruhe, where he was Prussian representative. After 1819 she again lived in Berlin, where Varnhagen had taken up his residence after having been retired from his diplomatic position.

Though not a productive writer herself, Rahel was the center of a circle of eminent writers, scholars, and artists in the Prussian capital. A few of her essays appeared in print in "Das Morgenblatt," "Das Schweizerische Museum," and "Der Gesellschafter," and in 1830 her "Denkblätter einer Berlinerin" was published in Berlin. Her correspondence with David Veit and with Varnhagen von Ense was published in Leipsic, in 1861 and 1874–75 respectively.

Rahel always showed the greatest interest in her former coreligionists, endeavoring by word and deed to better their position, especially during the anti-Semitic outburst in Germany in 1819. On the day of her funeral Varnhagen sent a considerable sum of money to the Jewish poor of Berlin.

The poet **Ludwig Robert** was a brother of Rahel, and with him she corresponded extensively; her sister **Rosa** was married to Karl Asser.

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S. F. T. H.

LEVIN, ẒEBI HIRSCH. See LEVIN, HIRSCHEL BEN ARYEH LÖB.

LEVINSOHN, ANNA HENRIETTE: Danish operatic singer; born in Copenhagen Jan. 8, 1839; died there March 22, 1899. She made her début at the Kongelige Theater in Copenhagen on Dec. 20, 1860, when she, as *Nannette* in "Den Lille Rödhætte," completely won the hearts of her audience by her sympathetic impersonation of the guileless girl. She became "royal actress" in 1866, and was, on her retirement in 1879, appointed court singer ("Kongelig Kammersangerinde"). Her repertoire included: *Rosina* in "Barberen," *Susanna* in "Figaro's Bryllup," *Papagena* in "Trylleflöjten," *Anna* in "Jægerbruden," *Benjamin* in "Joseph og Hans Brödre," *Siebel* in "Faust," and *Venus* in "Tannhäuser."

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations-Lexicon.*

S. F. C.

LEVINSOHN, ISAAC BAER: Russian-Hebrew scholar and writer; born at Kremenetz Oct. 13, 1788; died there Feb. 12, 1860. His father, Judah Levin, was a grandson of Jekuthiel Solomon, who settled in Kremenetz and acquired considerable wealth, and a son of Isaac, who had married the daughter of Zalman Cohen, famed for his wealth and scholarship. Levinsohn's father was a wealthy merchant and was popular among Jews and Gentiles alike. He was a master of Polish, wrote fluently in classical Hebrew (at that time a rare accomplishment), and was a thorough Talmudic scholar. At the age of three Levinsohn was sent to the heder, where he soon manifested unusual aptitude for learning; and at nine he composed a cabalistic work that elicited the praise of scholars and rabbis ("Bet Yehudah," ii. 126, note 2). At ten he was versed in Talmudic lore, and knew the Old Testament by heart. He also studied and mastered the Russian language, an unusual achievement for a Russian Jew of that time. Thanks to his great mental power and industry, he rapidly familiarized himself with the rabbinical literature. At eighteen he married and settled in Radzivilov, supporting himself by teaching and translating; his married life, however, was unhappy, and he divorced his wife.

His Verse.

Some of Levinsohn's first literary efforts were in the domain of Hebrew poetry. Among others, he wrote a patriotic poem on the expulsion of the French from Russia, which was transmitted to the minister of the interior by General Giers, the commandant of the Radzivilov garrison. Levinsohn himself regarded his verses as mere literary exercises, did not attempt to print them, and the greater part of them were lost. Excessive study brought on nervous disorders, and Levinsohn journeyed to Brody, then the center of the Jewish Haskalah, in order to consult the local physicians. There the future reformer of the Russian Jews found a congenial atmosphere in the circle of the Maskilim. He soon made the acquaintance of Dr. Isaac Erter, the Hebrew satirist, and later of Solomon Löb Rappoport. Though engaged as a bookkeeper in the local bank, he found time to continue his studies. Before long he passed the teacher's examinations and was appointed to teach Hebrew at the gymnasium of Tarnopol. There he soon became intimate with the scholar Joseph Perl, through whose influence he secured an instructorship at the Hebrew college of Brody.

His Writings.

Levinsohn's new position brought him into close relations with Nachman Krochmal of Zolkiev, an authority on all questions of rabbinical learning and Jewish custom. In 1817 he submitted to Krochmal his first critical studies, entitled "Ha-Mazkir," and Krochmal was so favorably impressed with the work that he offered to contribute toward the expense of publication. Unfortunately, it was never printed, and only a part of it was incorporated in "Te‘uddah" and "Bet Yehudah." In 1820 Levinsohn prepared, for the benefit of the Russian youth, the first Hebrew grammar, entitled "Yesode Lashon Russiya." The necessary means being lacking, this was never published and the manuscript was lost.

About this time he wrote a satire on the Ḥasidim entitled "Dibre Ẓaddiḳim." Returning to Kremenetz in the same year, he began his "Te‘uddah be-Yisrael," a work destined to leave an indelible impression on a whole generation of Russian Jews. It was finished in 1823, but was not published until 1828. The book attempted to solve many problems of contemporary Jewish life in Russia. It urged the study of the Scriptures before the Talmud, and the necessity of studying secular languages, particularly that of the Fatherland. It urged also the study of science and literature, and the great importance for the Jews of engaging in agricultural and industrial work. It strongly counseled the abandoning of petty trading and of other uncertain sources of livelihood.

Levinsohn's good advice, however, did not please the Hasidim, who opposed him in many ways and so embittered his existence that he was compelled to leave Kremenetz. Repairing to Berdychev, he became private tutor in the family of a wealthy Jew, and, gathering about him a circle of progressive friends, he organized a society for the promotion of culture. Regarding it as his special mission to carry enlightenment to the young generation, he resided successively in Ostrog, Nemirov, and Tulchin. On his way to the last-named place Levinsohn stopped at Kaminka, the estate of Prince Witgenstein, the Russian field-marshal. When the prince heard of Levinsohn's arrival he invited him to his house, assigned him a suite of rooms, and kept him there through the entire summer. The field-marshal liked to pass his evenings in conversation with the learned Jew, and often followed the latter's advice.

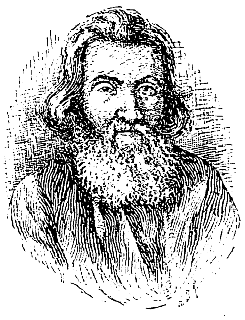
Isaac Baer Levinsohn.

In 1823 Levinsohn was compelled by failing health to return to Kremenetz. Soon after his arrival there he was confined to his bed by a sickness that kept him bedridden for twelve years. Notwithstanding this he never resigned himself to mental inactivity, and during these long years of suffering he made himself familiar with Arabic, Greek, and Syriac, and studied the classics, political economy, and philosophy.

Questioned by Prince Lieven.

In 1827, a year before the appearance of "Te‘uddah," Levinsohn presented the manuscript, with an explanatory statement, to the Russian government, which accepted it with much favor, and awarded Levinsohn, on the representations of D. N. Bludov, a thousand rubles "for a work in Hebrew having for its object the moral education of the Jewish people." In the same year the minister of public instruction, Prince Lieven, submitted to Levinsohn thirty-four questions on Jewish religion and history, among them the following: "What is the Talmud?" "Who was the author of it?" "When, where, and in what language was it written?" "Have the Jews other books of such authority?" "Is there anything sensible in the Talmud? It is stated that it is full of improbable legends and fables." "How could the authors of the Talmud permit themselves to add to, or detract from, the commandments of the Torah, which forbids that?" "What is the object of the numerous rites that consume so much useful time?" "Is it true that the Jews are the descendants of those Pharisees whom the lawgiver of the Christians had accused of lying and superstition?" "Is it true that the Talmud forbids the Jews the study of foreign languages and science, as well as the pursuit of agricultural occupations?" "What is Ḥasidism, and who was its founder?" "In what towns mainly do the Ḥasidim reside?" "Do the Jews possess schools or learned books?" "How do the Jewish masses regard their schools?" "Can the condition of the Jews be improved? and, if so, by what means?" "What Messiah is it that the Jews are expecting?" "Is it true that the Jews expect to rule the entire world when the Messiah arrives, and that members of other religions will be excluded from participation in the after-life?" "How can a Jew be admitted into Christian society and be accorded full civic rights when he keeps himself aloof from the Christians and takes no interest in the welfare of the country where he resides?" Levinsohn referred the minister to his "Te‘uddah" and to other works in various languages, transmitted to him concise answers to his questions, and promised to write a book in which these questions would be discussed in detail.

In 1828 "Te‘uddah" saw the light. "It was not the yearning for fame," says Levinsohn in the preface, "that impelled me to write this book. . . . Friends seeking truth and light asked me to point out to them the true way of life; they wish to know what learning, aside from the Talmud and its commentaries, it is necessary for a Jew to acquire for the perfection and refinement of his nature as a man and a Jew."

Scope of His "Bet Yehudah."

Levinsohn now undertook his larger work, "Bet Yehudah," which was "to expose to Christian eyes the world of Jewish spiritual life founded on the principles of highest morality, a world then unknown to Russian Christians." He wished, also, to make his work of educational value to the Jewish people, so that uninstructed coreligionists would see Judaism in its true light. At the same time he found himself obliged to exercise great care in the treatment of the subject in order to avoid creating undue antagonism. Levinsohn presents in his "Bet Yehudah" a wonderfully clear and logical exposition of Jewish religious philosophy. According to him the Jewish religion may be summed up in two principles of belief: faith in one God, which involves the negation of idol-worship; and love of one's neighbor. He shows by numerous citations that the latter means the love not only of one Jew for another, but the love for any neighbor, irrespective of faith. He presents a history of the various Jewish sects, enumerates the contributions of the Jews to learning and civilization, and at the end suggests a plan for the reorganization of Jewish education in Russia. He urges the necessity of founding rabbinical seminaries fashioned after the German institutions, training the Jewish youth in religious and secular learning, opening elementary Jewish schools throughout the Pale, abolishing the institution of melammedim, and establishing agricultural and industrial schools.

"Bet Yehudah" exerted a powerful influence on the Jews of Russia and gave a plan of action to the progressive elements in the Russian Jewry. The book acquired renown outside of Russia also. It was translated into Polish, and the scholar Geiger read several chapters of it before an audience in the Breslau synagogue. But though "Bet Yehudah" was completed in 1829, it remained unpublished until 1838.

Refutes Charges of Blood Accusation.

About this time the Jewish community of Zaslavl in Volhynia was accused of ritual murder; many families were imprisoned, and the entire community was in despair. Levinsohn's opponents then laid aside their enmity and turned to him as the only man capable of proving the falsity of the accusation. In spite of his sickness Levinsohn began his "Efes Dammim," in defense of the accused Jews. But the necessary means not being forthcoming, he was obliged to spend his own money in collecting material and information. "The purpose of my book," says Levinsohn, "is to acquit the Jews before the eyes of Christians, and to save them from the false accusation of using Christian blood." "Efes Dammim" is written in the form of a dialogue between a patriarch of the Greek Church in Jerusalem, Simias, and the chief rabbi in the Jewish synagogue there. The book shows the remarkable dialectic talent of the author. It was completed in 1834, published in 1837, republished three times, and was translated into English at the time of the "Damascus Affair" in 1840, at the instance of Sir Moses Montefiore and Crémieux. It was translated also into Russian (1883) and German (1884; another German edition appeared in 1892). In another polemical work, "Yemin Ẓidki," Levinsohn proves the absurdity of the accusations against Judaism and the Talmud. This work was left by him in manuscript.

Other polemical works written by Levinsohn are "Aḥiyyah Shiloni ha-Ḥozeh" (Leipsic, 1841) and "Ta'ar ha-Sofer" (Odessa, 1863). "Aḥiyyah Shiloni ha-Ḥozeh" is directed against the work of the English missionary McCaul entitled "The Paths of the World" (London, 1839), and constitutes an introduction to Levinsohn's larger work "Zerubbabel," completed in 1853. This latter work was published, in part, by his nephew David Baer Nathansohn (Leipsic, 1863); the entire work was published later in Warsaw (1876). This work, which occupied twelve years, and was continued through sickness and suffering, was not only a defense of Judaism, but also an exposition of the value of traditional law in the Jewish religion, and of the great wisdom and moral force of its expounders and teachers. The "Ta'ar ha-Sofer" is directed against the Karaites.

Levinsohn as a Philologist.

In addition to these, Levinsohn wrote on Hebrew etymology and comparative philology. In this field he published "Bet ha-Oẓar," the first and second parts of which appeared in Wilna in 1841; the first part is entitled "Shorashe Lebanon," and includes studies of Hebrew roots; the second part comprises articles on various subjects, and "Abne Millu'im," a supplement to "Bet Yehudah." After Levinsohn's death Nathansohn published "Toledot Shem" (Warsaw, 1877) and "Ohole Shem" (Warsaw, 1893), both containing philological studies arranged in alphabetical order, and also corrections of Ben Zeb's "Oẓar ha-Shorashim," which was republished by Letteris. Levinsohn left a number of works in manuscript, including "Pittuḥe Ḥotam," on the period of the Canticles; "Yizre El," miscellaneous essays; "Be'er Yiẓḥaḳ," correspondence with contemporary scholars; "Eshkol ha-Sofer," letters, poetry, and humorous papers.

Levinsohn labored assiduously for the well-being of his coreligionists in Russia. He worked out and submitted to the government various projects for the amelioration of the condition of the Jews, such as the plan he submitted to the crown prince Konstantin in 1823, his memorandum to the minister of education in 1831, his project in regard to the censorship of Jewish books in 1833, and his plan for the establishment of Jewish colonies in 1837. Nicholas I. gave the last careful consideration. It is known, also, that the emperor wrote Levinsohn a personal letter in regard to this plan, but its contents are not known. The establishment of Jewish agricultural colonies in Bessarabia in 1838–39 and later and the organization of Jewish educational institutions undoubtedly owed much to Levinsohn's suggestions. The government appreciated his services, and, besides monetary rewards, offered him important positions, which he declined. The failure of his health compelled him to decline also appointment as member of the Jewish commission that sat in St. Petersburg in 1843, and in 1853 he again refused an appointment as member of the special commission on Jewish affairs. The following words were inscribed, at his own request, on his tombstone: "Out of nothing God called me to life. Alas, earthly life has passed, and I shall sleep again on the bosom of Mother Nature, as this stone testifies. I have fought the enemies of God not with the sharp sword, but with the Word. That I have fought for truth and justice before the Nations, 'Zerubbabel' and 'Efes Damim' bear witness." Levinsohn has been called "the Mendelssohn of Russia."

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H. R.

LEVINSON-LESSING, FEODOR (FRANZ) YULYEVICH: Russian geologist; born 1861. He graduated from the physico-mathematical faculty of the University of St. Petersburg in 1883, was placed in charge of the geological collection in 1886, and was appointed privat-docent at St. Petersburg University in 1889. In 1892 he became professor, and the next year dean, of the physico-mathematical faculty of Yuryev University. Aside from his work on petrography he published also essays in other branches of geology, the result of scientific journeys throughout Russia. In various periodicals more than thirty papers have been published by him, the most important being the following: "Olonetzkaya Diabazovaya Formatziya" (in "Trudy St. Peterburgskavo Obschestva Yestestvoyvedeniya," xix.); "O Fosforitnom Chernozyome" (in "Trudy Volnoekonomicheskavo Obschestva," 1890); "O Nyekotorykh Khimicheskikh Tipakh Izvyerzhonykh Porod" (in "Vyestnik Yestestvoznaniya," 1890); "Geologicheskiya Izslyedovaniya v Guberlinskhikh Gorakh" (in "Zapiski Mineralnavo Obschestva"); "Die Variolite von Yalguba" ("Tscherm. Mineral. Mitt." vi.); "Die Mikroskopische Beschaffenheit des Jordanalit" (*ib.* ix.); "Etudes sur le Porphirite de Deweboyu" (in "Bulletin de Société Belge de Géologie"); "1 et 2 Notes sur la Structure des Roches Eruptive" (*ib.*); "Note sur les Taxites et les Roches Elastiques Volcaniques" (*ib.*); "Les Ammonée de la Zone à Sporadoceras Munsteri" (*ib.*); "Petrographisches Lexicon" (2 parts, 1893–95); "Tablitzy dlya Mikroskopicheskikh Opredeleni Porodoobraznykh Mineralov." The last was published in English by Gregory.

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H. R. J. G. L.

LEVINSTEIN, GUSTAV: German manufacturer and writer; born in Berlin May, 1842. After graduating from the Köllnisches Gymnasium in Berlin he went to England, where he and his brothers founded an anilin-dye factory at Manchester. Returning to Berlin, he entered the university and studied philosophy. He owns factories in southern France, though living in Berlin. He has at various times taken up his pen in behalf of Judaism and Jewish rights. Of his works the following may be mentioned: "Wissenschaftlicher Antisemitismus," directed against Paulsen (Berlin, 1896); "Der Glaube Israels" (*ib.* 1896); "Die Taufe" (*ib.* 1899); "Professor Paulsen und die Judenfrage" (*ib.* 1897); "Die Forderung des Sonntag-Gottesdienstes: Antwort auf das Gutachten des Rabbinats und den Beschluss der Repräsentanten-Versammlung," in support of supplementary Sunday services (*ib.* 1898); "Ueber die Erlösung des Judenthums," against Benediktus Levita (*ib.* 1900); "Professor Ladenburg und der Unsterblichkeitsgedanke im Judenthum" (*ib.* 1904).

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LEVINTHAL, BERNHARD LOUIS: Russian-American rabbi; born at Kovno, Russia, May 12, 1864. He was educated at the rabbinical schools of Kovno, Wilna, and Byelostok, and received rabbinical diplomas from Rabbi Isaac Elchanan Spector and Rabbi Samuel Mohilever in 1888. He emigrated to the United States in 1891, and shortly after his arrival there was appointed minister of six Russian congregations in Philadelphia. Levinthal helped to found various communal institutions in Philadelphia and is vice-president of the Union of Orthodox Rabbis of America, and honorary vice-president of the Federation of American Zionists.

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A. F. H. V.

LEVIRATE MARRIAGE (Hebr. "yibbum"): Marriage with a brother's widow. This custom is found among a large number of primitive peoples, a list of which is given by Westermarck ("History of Human Marriage," pp. 510–514). In some cases it is the duty of a man to marry his brother's widow even if she has had children by the deceased, but in most cases it occurs when there are no children, as among the Hindus ("Institutes of Manu," v. 59–63). Among the Hebrews marriage with a brother's widow was forbidden as a general rule (Lev. xviii. 16, xx. 21), but was regarded as obligatory (Deut. xxv. 56) when there was no male issue, and when the two brothers had been dwelling on the same family estate. The surviving brother could evade the obligation by the ceremony of Ḥaliẓah. The case of Ruth is not one of levirate marriage, being connected rather with the institution of the Go'el; but the relations of Tamar with her successive husbands and with Judah are an instance (Gen. xxxviii.). If the levirate union resulted in male issue, the child would succeed to the estates of the deceased brother. It would appear that later the levirate marriage came to be regarded as obligatory only when the widow had no children of either sex. The Septuagint translates "ben" (son) in the passage of Deuteronomy by "child," and the Sadducees in the New Testament take it in this sense (Mark xii. 19; comp. Josephus, "Ant." iv. 8, § 23).

By Talmudic times the practise of levirate marriage was deemed objectionable (Bek. 13a), and was followed as a matter of duty only. To marry a brother's widow for her beauty was regarded by Abba Saul as equivalent to incest (Yeb. 39b). Bar Ḳappara recommends ḥaliẓah (Yeb. 109a). A difference of opinion appears among the later authorities, Alfasi, Maimonides, and the Spanish school generally upholding the custom, while R. Tam and the

Northern school prefer ḥaliẓah (Shulḥan 'Aruk, Eben ha-'Ezer, 165). The marriage was not necessary if the brother left a child by another marriage, even if such a child were on the point of death (*l.c.* 157). A change of religion on the part of the surviving brother does not affect the obligation of the levirate, or its alternative, the ḥaliẓah (Isaac b. Sheshet, Responsa, i. 2), yet the whole question has been profoundly affected by the change from polygamy to monogamy due to the taḳḳanah of Gershom ben Judah (see Marriage).

The Samaritans followed a slightly different course, which may indicate an earlier custom among the Hebrews; the former practised the levirate only when the woman was betrothed and the marriage had not been consummated (Ḳid. 65b). The Karaites appear to have followed the same practise, and Benjamin Nahawendi, as well as Elijah Bashyaẓi, favored it ("Adderet Eliyahu, Nashim," p. 93a).

It has been suggested by Kalisch ("Leviticus," ii. 362–363) that the prohibition in Leviticus is of later date than the obligation under certain conditions in Deuteronomy, but it is equally possible that the Leviticus prohibition was a general one, and the permission in Deuteronomy only an exception when there was no male issue. J. F. Maclennan ("Studies in Ancient History," i. 109–114) suggested that the existence of levirate marriage was due to polyandry among the primitive Hebrews, and has been followed by Buhl ("Sociale Verhaltnisse," p. 34) and Barton ("Semitic Origins," pp. 66–67); but this is rather opposed to the Hebraic conditions, for it would be against the interests of the surviving brother to allow the estate to go out of his possession again. There is, besides, no evidence of polyandry among the Hebrews.

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S. S. J.

LEVISOHN, GEORGE (MORDECAI GUMPEL LEIVE): German surgeon; born in Berlin of a family known as "Schnaber"; died in Hamburg Feb. 10, 1797. He evinced an early aptitude for study, and attended the school of David Fränkel, chief rabbi of Berlin. Levisohn chose the medical profession, to which he devoted himself with enthusiasm. He left Germany for England, and, after studying under John Hunter, was appointed physician at the hospital of the Duke of Portland. Being called to Sweden by Gustavus III., he occupied for some time the position of professor at the University of Upsala. Gustavus thought highly of him, and he translated, at the king's command, from English into Swedish his medical and polemical works. Levisohn left the court in 1781 and returned to Germany, where he published German translations of most of his English medical works. Three years later (1784) he went to Hamburg, and, being well received, settled there and followed his profession with remarkable success.

The large number of his daily patients did not prevent him from prosecuting with zeal his medical, philosophical, and theological studies. In 1785–86 he published two medical journals, and during the following years labored at his great work on religious philosophy. He was then engaged for five years in physical researches. His works are: "Ma'amar ha-Torah we-Ḥokmah" (London, 1771), a philosophical treatise (this work caused its author to be regarded in the light of a dangerous innovator); "An Essay on the Blood" (*ib.* 1776); "Epidemical Sore Throat" (*ib.* 1778); "Beschreibung der Londonischen Medicinischen Praxis den Deutschen Aerzten Vorgelegt . . . mit einer Vorrede von T. C. A. Theden" (Berlin, 1782); "The Passions and Habits of Man, and Their Influence on Health" (Brunswick, 1797–1801); "Derek ha-Ḳodesh ha-Ḥadashah," a Hebrew grammar.

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J. G. L.

LEVISOHN, MORDECAI GUMPEL. See Levisohn, George.

LEVISON, ESAIAS: Danish educationist and author; born in Copenhagen April 22, 1803; died there March 23, 1891; educated at the University of Copenhagen (B.A. 1823). In 1824 Levison was appointed tutor at the Jewish school in Copenhagen, in which position he remained till within two years of his death. He published several religious educational works, of which the following may be mentioned: "Kortfattet Forklaring over Lærebogen i Religionen for Ungdommen af den Mosaiske Troesbekjendelse" (Copenhagen, 1825); "Bibelske Fortællinger" (*ib.* 1827); a Jewish prayer-book, with Hebrew text and Danish translation (*ib.* 1833). Levison translated into Danish Bulwer Lytton's "Paul Clifford." For two years (1837–38) he acted as coeditor of "Borgervennen," a Danish political periodical, to which he contributed several articles. In 1837 the University of Kiel conferred upon him the honorary degree of Ph.D.

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S. F. C.

LEVISON, FERDINAND EMANUEL: Danish physician; born in Copenhagen Nov. 9, 1843; educated at the University of Copenhagen (M.D. 1868). He was successively assistant physician at Frederik's Hospital, the Lying-in Hospital, and the Almindeligt (Communal) Hospital in Copenhagen. In 1887 he was appointed guardian of the poor, which position he still (1904) occupies. Levison is an energetic advocate of cremation; the first Danish society for cremation was founded (1881) at his initiative, and he has ever since officiated as its president.

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S. F. C.

LEVITA, ELIJAH (known also as **Elijah ben Asher ha-Levi Ashkenazi, Elijah Baḥur, Elijah Medaḳdeḳ,** and **Elijah Tishbi**): Grammarian, Masorite, and poet; born at Neustadt, near Nuremberg, in 1468; died at Venice Dec., 1549.

From his childhood Elijah showed a predilection for Biblical studies and Hebrew grammar. He settled early in Venice; but in 1504 he was at Padua, earning a livelihood by instructing Jewish children in Hebrew. At the request of his pupils he wrote a commentary to Moses Ḳimḥi's "Mahalak"; but a

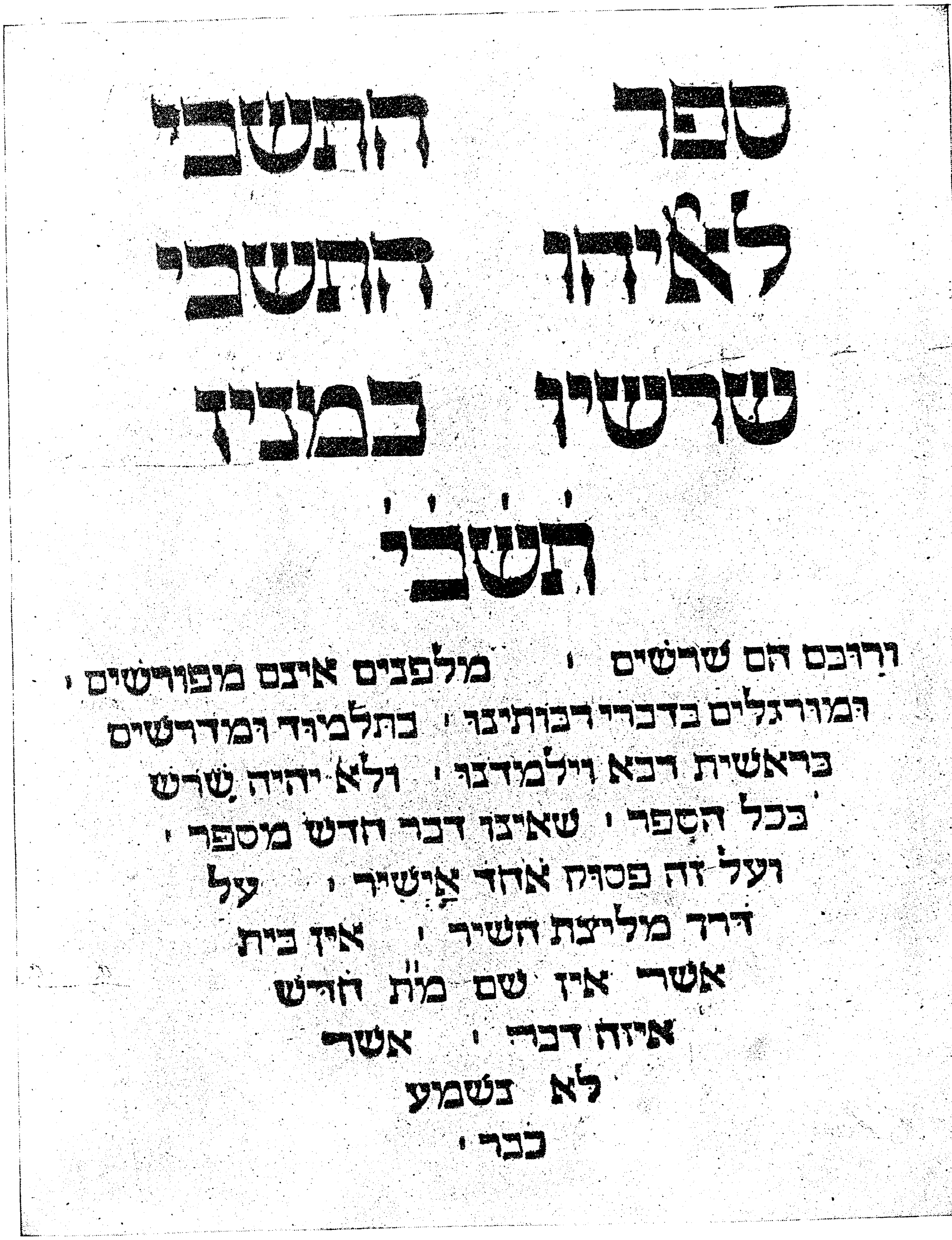

ספר התשבי
לאליהו התשבי
שרשיו במנין
תשבי

ורובם הם שרשים ׃ מלפנים אינם מפורשים ׃
ומורגלים בדברי רבותינו ׃ בתלמוד ומדרשים
בראשית רבא וילמדנו ׃ ולא יהיה שרש
בכל הספר ׃ שאינו דבר חדש מספר ׃
ועל זה פסוק אחד אשיר ׃ על
דרך מליצת השיר ׃ אין בית
אשר אין שם מת חדש
איזה דבר ׃ אשר
לא נשמע
כבר ׃

TITLE-PAGE FROM THE FIRST EDITION OF ELIJAH LEVITA'S "TISHBI," ISNY, 1541.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

certain Benjamin Colbo, to whom Elijah had given the manuscript to transcribe, published the work at Pesaro under his own name. Colbo interspersed the annotations with excerpts from another work; and in this form Elijah's first production was most incorrectly printed. In spite of this, however, it became the favorite manual for students of the Hebrew language, both among Jews and Christians. It was soon reprinted several times at Pesaro, and made its way into Germany and France, where also it was reprinted; it was translated into Latin by Sebastian Münster (Basel, 1531, 1536). It was not until 1546 that Elijah, urged by his friends, claimed the authorship of the work and published a corrected edition of it at Venice. During his stay in Padua, Elijah published in German a version of the Baba Buch.

Grammarian.

The relatively happy circumstances enjoyed by Elijah at Padua did not long continue. In 1509 the city was taken and sacked by the army of the League of Cambray, and Elijah, losing everything he possessed, had to leave the place. He betook himself to Rome, and having heard of the scholarly and liberal-minded Ægidius of Viterbo, general of the Augustine Order, who was studying Hebrew, he called upon him. This prelate, in exchange for Hebrew lessons from Elijah, offered to maintain him and his family. For thirteen years Elijah remained in the palace of the cardinal, writing works which spread his reputation, giving lessons in Hebrew, and, in turn, taking lessons in Greek from the cardinal. During this period Elijah produced the "Sefer ha-Baḥur," a grammatical treatise written at the request of the cardinal, to whom it was dedicated, and first published at Rome in 1518 (2d ed. Isny, 1542, and many subsequent reissues). As the author explains in his preface, he called the work "Baḥur" because that was his surname, and further because the word denoted both "youth" and "excellent." The treatise is divided into four parts, each of which is subdivided into thirteen sections, corresponding to the thirteen articles of the Jewish creed; while the total number of sections, fifty-two, represents the numerical value of "Elijah," his name. The first part discusses the nature of the Hebrew verbs; the second, the changes in the vowel-points of the different conjugations; the third, the regular nouns; and the fourth, the irregular ones.

In the same year (1518) Elijah published tables of paradigms for beginners, entitled "Luaḥ be-Diḳduḳ ha-Po‘alim weha-Binyanim"; and a work, on the irregular words in the Bible, entitled "Sefer ha-Harkabah." Desiring to explain every intricacy and anomaly in the Hebrew language, but fearing that too many digressions might prevent his grammar from becoming a popular manual, he in 1520 published dissertations on various grammatical subjects under the general title "Pirḳe Eliyahu." This he divided into four parts: the first, "Pereḳ Shirah," discussing in thirteen stanzas the laws of the letters, the vowel-points, and the accents; the second, "Pereḳ ha-Minim," written in prose, treating of the different parts of speech; the third, "Pereḳ ha-Middot," discussing the various parts of speech; and the fourth, "Pereḳ ha-Shimmushim," treating of the servile letters. Like his preceding works, it was translated into Latin and published by Sebastian Münster.

Proof-Reader and Tutor.

In 1527 misfortune again overtook Elijah; he was driven from his studies when the Imperialists sacked Rome, and lost all his property and the greater part of his manuscripts. He then returned to Venice, and was engaged by the printer Daniel Bomberg as corrector of his Hebrew press. To the income derived from this employment was added that earned by tuition. Among his pupils was the French ambassador George de Selve, afterward Bishop of Lavaur, who by generous pecuniary assistance placed Elijah in a position to complete his great Masoretic concordance "Sefer ha-Zikronot," on which he had labored for twenty years. This work, which De Selve, to whom it was dedicated, sent to Paris to be printed at his expense, has for some unknown reason never been published, and is still extant in manuscript in the Bibliothèque Nationale, Paris. An attempt to edit it was made by Goldberg in 1875, but he got no farther than אנכי. The introduction and the dedication to it were published by Frensdorf in Fraenkel's "Monatsschrift" (xii. 96–108). Still the "Sefer ha-Zikronot," to which Elijah often refers as his chef-d'œuvre, made a good impression in Paris, and Elijah was offered by Francis I. the position of professor of Hebrew at the university there, which he declined, being unwilling to settle in a city forbidden to his coreligionists. He declined also invitations from several cardinals, bishops, and princes to accept a Hebrew professorship in Christian colleges.

"Massoret."

Two years after the completion of the "Sefer ha-Zikronot" Elijah published his Masoretic work "Massoret ha-Massoret" (Venice, 1538), divided into three parts, respectively denominated "First Tables," "Second Tables," and "Broken Tables," each with an introduction. The "First Tables" is divided into ten sections, or commandments ("‘Aseret ha-Debarim"), dealing with the "full" and "defective" writing of syllables. The "Second Tables" treats of the "ḳere" and "ketib," "ḳameẓ" and "pataḥ," "dagesh," "mappiḳ," "rafe," etc. The "Broken Tables" discusses the abbreviations used by the Masorites. In the third introduction Elijah produces an array of most powerful arguments to prove that the vowel-points in the Hebrew Bibles were invented by the Masorites in the fifth century of the common era. This theory, although suggested by some Jewish scholars as early as the ninth century, provoked a great outcry among the Orthodox Jews, who ascribed to the vowel-points the greatest antiquity. They were already dissatisfied with Elijah for giving instruction in Hebrew to Christians, since the latter openly confessed that they studied the Hebrew language with the hope of finding in the Hebrew texts, especially in the Cabala, arguments against Judaism. To this Elijah replied in the first introduction to the "Massoret ha-Massoret" that he taught only the elements of the language and did not teach Cabala at all. Moreover, he pointed out that Christian Hebraists generally defended the Jews against the attacks of the fanatical clergy. Elijah's theory concerning the modernity of the vowel-points caused still greater excitement among Christians, and for three centuries it gave occasion for discussions among Catholic and Protestant scholars, such as Buxtorf, Walton, De Rossi, and others. The "Massoret ha-Massoret" was so favorably received that in less than twelve months after its appearance it was republished at Basel (1539). In this edition Sebastian Münster translated into Latin the three introductions, and gave a brief summary of the contents of the three parts. The third part, or the "Broken Tables," was republished separately at Venice in 1566, under the title "Perush ha-Massoret we-Ḳara Shemo Sha'are Shibre Luḥot." This part of the book was again republished, with additions, by Samuel ben Ḥayyim at Prague in 1610. The three introductions were also translated into Latin by Nagel (Altdorf, 1758–71). In 1772 the whole book was translated into German by Christian Gottlob Meyer, and in 1867 into English by Christian D. Ginsburg.

Lexicographer.

In 1538, also, Elijah published at Venice a treatise on the laws of the accents entitled "Sefer Ṭub Ṭa'am." Meanwhile David Bomberg's printing-office had ceased to exist, and Elijah, although at that time seventy years of age, left his wife and children and departed in 1540 for Isny, accepting the invitation of Paul Fagius to superintend his Hebrew printing-press there. During Elijah's stay with Fagius (until 1542 at Isny and from 1542 to 1544 at Constance) he published the following works: "Tishbi," a dictionary containing 712 words used in Talmud and Midrash, with explanations in German and a Latin translation by Fagius (Isny, 1541); "Sefer Meturgeman," explaining all the Aramaic words found in the Targum (*ib.*); "Shemot Debarim," an alphabetical list of the technical Hebrew words (Isny, 1542); a Judæo-German version of the Pentateuch, the Five Megillot, and Hafṭarot (Constance, 1544); and a new and revised edition of the "Baḥur." On returning to Venice, Elijah, in spite of his great age, still labored on the edition of several works, among which was David Ḳimḥi's "Miklol," to which he added notes of his own ("nimuḳim").

Bibliography: Wolf, *Bibl. Hebr.* iii. 97; Azulai, *Shem ha-Gedolim*, s.v.; G. B. de Rossi, *Dizionario*, s.v.; *Orient, Lit.* 1848, Nos. 4–6; Frensdorf, in *Monatsschrift*, xii. 96 *et seq.*; Gesenius, *Gesch. der Hebräischen Sprache*, Leipsic, 1815; Brüll's *Jahrb.* viii. 188; S. Buber, *Toledot Eliyahu*, 1856; Steinschneider, *Cat. Bodl.* col. 934; idem, *Bibliographisches Handbuch*, Nos. 1159-1167; Grätz, *Gesch.* viii. 199; Kahana, in *Ha-Shaḥar*, xii. 498 *et seq.*; C. D. Ginsburg, *The Masoreth ha-Masoreth of Elias Levita*, London, 1867; I. Davidson, in *Modia' la-Hadashim*, ii. 21 *et seq.*; J. Levi, *Elia Levita*, Breslau, 1888; Bacher, in Ersch and Gruber, *Encyc.* s.v. *Levita*; idem, *Elija Levita's Wissenschaftliche Leistungen*, in *Z. D. M. G.* xliii. 206–272; idem, *Zur Biographie Elija Levita's*, in *Monatsschrift*, xxxvii. 398 *et seq.*

J. I. Br.

LEVITAN, ISAAC (ISAAC ILYICH): Russian painter; born near Eidtkuhnen Aug. 18, 1860; died at Moscow July 22, 1900. His father, who earned a livelihood by giving private tuition, removed to Moscow when Levitan was still a boy and gave him a good home training. About 1875 Levitan entered the Moscow School of Art, where he finished the course. Living in great poverty, and at times in actual want, he still continued his work, and at the age of nineteen displayed considerable talent in his "An Autumn Day at Sokolniki." This picture was purchased by the well-known connoisseur Tretyakov. In 1880 Levitan exhibited "The Plowed Field," which attracted much favorable comment. As late as 1886, notwithstanding the reputation which he had acquired, he still continued to derive only a very small income from his profession.

The period 1887–97 was the most happy of Levitan's life, and to it belong his best works. He was a tireless worker and painted a very large number of pictures. Twenty-five of his paintings are to be seen in the Tretyakov gallery alone. He probably produced in all about 1,000 paintings and studies, most of them in the decade 1887–97. In 1892, when Levitan was already widely known and after the award to him of the first prize for his picture "Twilight" at the Art Lovers' Exhibition, the notorious May Laws were enforced in Moscow, and he was permitted to remain there only owing to the influence of powerful friends. His nearest relatives, however, were compelled to leave the city, their business was ruined, and Levitan had to render them material aid to the end of his life. In 1897 Levitan was elected an active member of the Munich society Secession, and the Academy of Art selected him an academician.

Levitan's paintings are marked by a thorough knowledge of Russian scenery and types. They possess a decided originality; at the same time they convey an expression of sadness. In his funeral oration Count A. E. Lvov said of Levitan: "He was an artist-poet. He not only painted pictures—in his paintings there was something besides; we not only saw his pictures, we also felt them. He knew how to interpret Nature and her mysteries as no other man." Even the "Novoye Vremya" (July 29, 1900), an organ decidedly anti-Semitic in its policy, admitted that "this full-blooded Jew knew, as no other man, how to make us realize and love our plain and homely country scenes."

Among the works of Levitan may be mentioned: "Over Eternal Rest"; "The Neglected Graveyard"; "A Tatar Graveyard"; "Relics of the Past—Twilight in Finland"; "The Golden Autumn"; "Vladimirka"; "March"; "After the Rain"; "Forest"; "Evening"; "The Peaceful Retreat"; "The Hay Harvest"; and two lake scenes. A picture by Levitan, entitled "A Convent on the Eve of a Holiday," was exhibited at the Columbian Exposition, Chicago, in 1893.

Bibliography: S. Vermel, *Voskhod*, xxii. 34.

H. R. J. G. L.

LEVITES (Temple Servants).—Biblical Data: Of the Levites, Aaron and his sons were chosen for the priestly office (Ex. xxviii. 1 *et seq.*); the menial services of the Tabernacle were assigned to the rest of the tribe (Num. i. 47 *et seq.*). The Kohathites were to bear the sacred furniture of the Tabernacle; the Gershonites, its curtains; and the Merarites, its boards, pins, and poles (Num. iv. 4–16, 22–28, 29–33). It is distinctly stated that the Levites shall not approach the most holy things (Num. iv. 19)—that is, they shall not act as priests, a function which the context reserves for Aaron and his sons.

In Deuteronomy the representation is quite different; "priests" and "Levites" are there synonymous terms, and the one is regularly placed in apposition with the other. In Deut. xviii. 1, apparently, every Levite is a potential priest. In Joshua, as in Numbers, the Levites consist of the clans of Kohath, Gershon, and Merari, and to each clan a large number of cities is assigned (comp. Josh. xxi.; see Levi, Tribe of). The Levites, as the servants of the Temple, appear next in I Chronicles, where David is represented as dividing them into "courses" to wait on the sons of Aaron by doing the menial work of the Temple because they were no longer needed to carry the Tabernacle (comp. I Chron. xxiii., especially 26–28). He also appointed some to be doorkeepers of the Temple, some to have charge of its treasure, and some to be singers (I Chron. xxv.–xxvi.).

Ezekiel, however, gives a somewhat different impression of the personnel of the Temple service in pre-exilic times. In ch. xliv. 9–13 he declares that in future no uncircumcised foreigner shall enter the Temple, and that the Levites who have served at idolatrous shrines shall be deposed from the priesthood and perform the menial services of the sanctuary, such as keeping the gates and slaying the offerings. This seems to imply that before the Exile this service had been performed not by Levites, but by foreigners (an impression which Josh. ix. 23 deepens), and that those who were accounted Levites in this subordinate sense had formerly exercised a priesthood, of which Ezekiel did not approve.

After the Exile the Temple organization, as reflected in the books of Ezra and Nehemiah, is the same as that portrayed in Chronicles. The plan of Ezekiel was not altogether carried out, for the Nethinim, who were descended from slaves whom David had given to the Temple (Ezra viii. 20), shared with the Levites the subordinate work of the sanctuary (Ezra vii. 24). In later times it would seem that the distinction between Levites and Nethinim gradually disappeared; present information on this point consists solely of the fact that the Nethinim were given genealogies along with the Levites (Ezra ii. 40 *et seq.*). At the beginning of the common era the Levites were an important class of religious officials (comp. Luke x. 32; John i. 19).

——**Critical View:** The Biblical data thus present two inconsistent views. According to Leviticus, Numbers, the greater part of Joshua, and Chronicles, the priesthood was confined to the house of Aaron from the first, and the Levites existed as a menial class for the performance of the subordinate work of the sanctuary from the time of Moses. The portions of Leviticus, Numbers, and Joshua which contain this point of view are all from the P stratum of the Hexateuch—a post-exilic document, as the Graf-Wellhausen school believes. Chronicles, too, is a work written some time after the Exile.

In the older books of Judges, Samuel, and Kings the priestly offices are represented as not exclusively performed by Levites, who, however, were from the first preferred for these services and gradually monopolized them (see Levi, Tribe of). These services were not confined to any one sanctuary, but were performed in temples all over the land (comp. Judges xviii. 30). This condition of affairs apparently continued until Josiah, in 621 B.C., instituted a reform on the basis of the Deuteronomic law (II Kings xxiii.), when all sanctuaries except that at Jerusalem were abolished. This left a large number of priests without a vocation, and they were consequently recommended to the charity of their brethren along with the widow, the fatherless, and the resident alien (Deut. xii. 18, 19; xiv. 27, 29; xvi. 11, 16). In this code every Levite is still regarded as a possible priest, however, and it is distinctly stipulated that if one of them goes to Jerusalem he shall have the same privileges in the exercise of the priestly office as are enjoyed by any other Levite (Deut. xviii. 6–7). But the influence of the Jerusalem priesthood seems to have been so great that even Josiah could not enforce this provision, and the provincial priests were never accorded in fact the privileges in the Temple on Zion which Deuteronomy had granted them (comp. II Kings xxiii. 9). Ezekiel's plan for the reorganization of the Temple services proposed to utilize these men for the menial work of the sanctuary; this proposal was actually embodied in the legislation of P and became a part of the post-exilic religious organization.

Earlier Accounts.

The view of the Graf-Wellhausen critical school is that last outlined—that the cleavage between priests and Levites was not begun until the time of Josiah, that it received a further impetus from Ezekiel, and that it became a real feature of the permanent religious organization after the return from Babylon. This view is strengthened by the fact that J in Josh. ix. 23 represents Joshua as presenting the foreign Gibeonites to the Temple as slaves, "hewers of wood and drawers of water," and that Ezekiel shows that foreigners continued to fill the menial offices down to the time of the Exile. Van Hoonacker ("Le Sacerdoce dans la Loi et dans l'Histoire des Hébreux," 1899) contends that Chronicles records pre-exilic conditions (comp. Baudissin in "Theologische Literaturzeitung," 1899, cols. 359–363). The picture of the Levites given in Leviticus, Numbers, the P portions of Joshua, and Chronicles is thought by others to be a projection by the writers of the institutions of their own times into the distant past.

After Josiah.

Bibliography: Wellhausen, *Prolegomena zur Gesch. Israels*, 5th ed., 1899, ch. iv.; Baudissin, *Die Gesch. des Alttestamentlichen Priestertumes*, 1889; H. Vogelstein, *Der Kampf Zwischen Priestern und Leviten seit den Tagen Ezechiels*, 1889; Nowack, *Hebräische Archäologie*, 1894; Benzinger, *Hebräische Archäologie*.

E. G. H. G. A. B.

LEVITICUS.—Biblical Data: The English name is derived from the Latin "Liber Leviticus," which is from the Greek (το) Λευιτικόν (*i.e.*, *βιβλίον*). In Jewish writings it is customary to cite the book by its first word, "Wa-yiḳra." The book is composed of laws which treat of the functions of the priests, or the Levites in the larger sense. It is in reality a body of sacerdotal law. The various laws comprising this collection are represented as spoken by Yhwh to Moses between the first day of the first month of the second year after the Exodus and the first day of the second month of the same year (comp. Ex. xl. 17 and Num. i. 1). There is no note

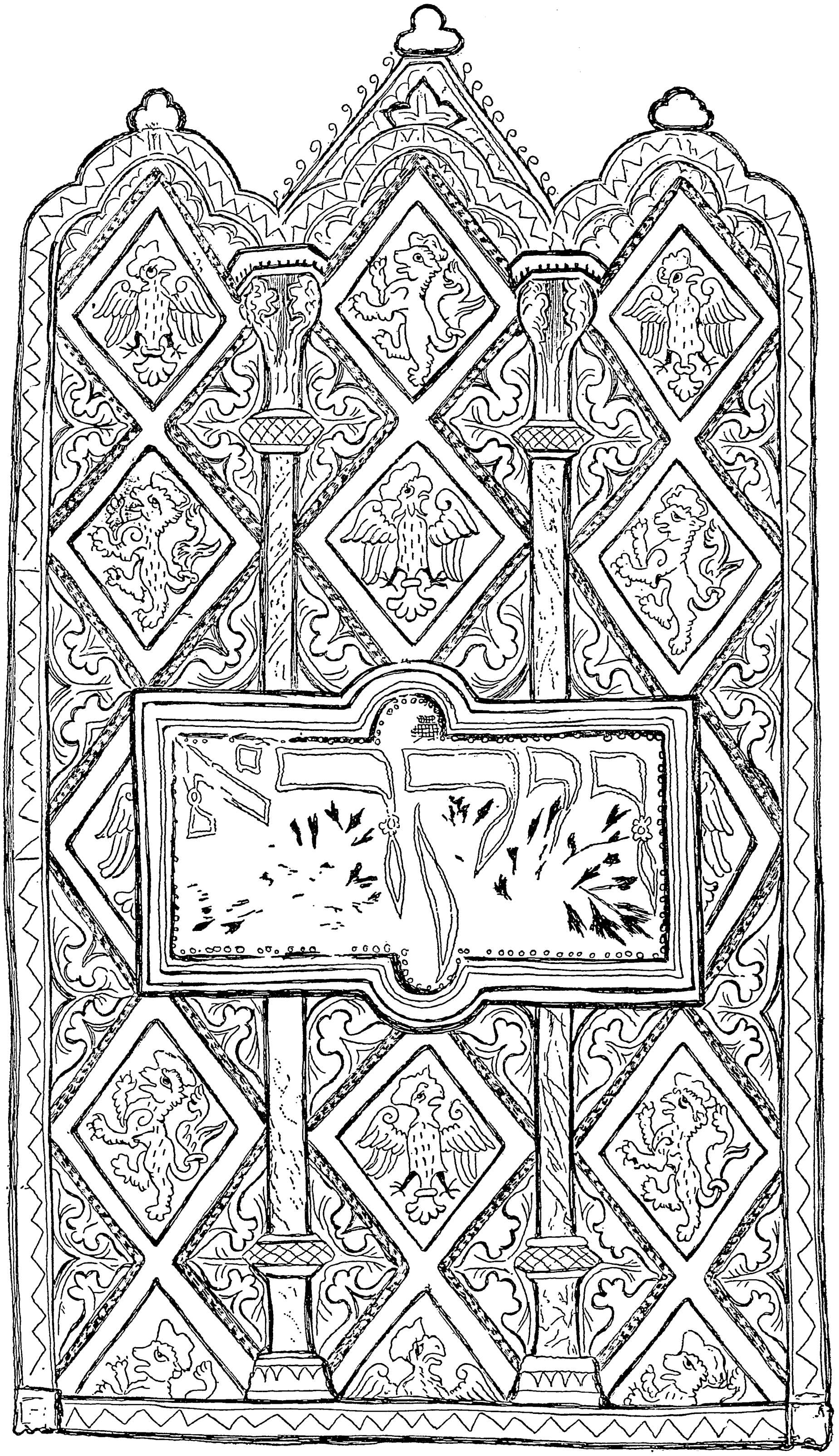

Illuminated Page of Leviticus.

(From a manuscript formerly in the possession of the Duke of Sussex.)

of a definite time in Leviticus itself, but from the references cited it is clear that in the continuous narrative of the Pentateuch this is the chronological position of the book.

Contents.

Ch. i.-vii.: A collection of laws relating to sacrifices. It falls into two portions: (1) ch. i.-vi. 7 (Hebr. i.-v.) and vii. 22-34 are laws addressed to the people; (2) ch. vi. 8-vii. 21 (Hebr. vi. 1-vii. 21) are addressed to the priests. Ch. i. contains laws for burnt offerings; ch. ii., for meal-offerings; ch. iii., peace-offerings; ch. iv., sin-offerings; ch. v. 1-vi. 7 (Hebr. ch. v.), trespass-offerings; ch. vi. 8-13 (Hebr. vi. 1-6) defines the duties of the priest with reference to the fire on the altar; ch. vi. 14-18 (Hebr. vi. 7-11), the meal-offering of the priests; ch. vi. 19-23 (Hebr. vi. 12-16), the priests' oblation; ch. vi. 24-30 (Hebr. vi. 17-23), the trespass-offering; ch. vii. 1-7, trespass-offerings; ch. vii. 8-10, the portions of the sacrifices which go to the priests; ch. vii. 11-18, peace-offerings; ch. vii. 19-21, certain laws of uncleanness; ch. vii. 22-27 prohibits eating fat or blood; ch. vii. 28-34 defines the priests' share of the peace-offering. Ch. vii. 35-38 consists of a subscription to the preceding laws.

Ch. viii.-ix.: The consecration of Aaron and his sons; though narrative in form, they contain the precedent to which subsequent ritual was expected to conform.

Ch. x. contains two narratives: one shows that it is unlawful to use strange fire at Yhwh's altar; the other requires the priests to eat the sin-offering. Between these narratives two laws are inserted, one prohibiting intoxicating drink to the priests, the other giving sundry directions about offerings (8-15).

Ch. xi. contains laws in regard to clean and unclean animals, and separates those which may from those which may not be used for food.

Ch. xii. contains directions for the purification of women after childbirth. A distinction is made between male and female children, the latter entailing upon the mother a longer period of uncleanness.

Ch. xiii. and xiv. contain the laws of leprosy, giving the signs by which the priest may distinguish between clean and unclean eruptions.

Ch. xv. contains directions for the purifications necessary in connection with certain natural secretions of men (2-18) and women (19-30).

Ch. xvi. contains the law of the great Day of Atonement. The chief features of this ritual are the entrance of the high priest into the Holy of Holies and the sending of the goat into the wilderness (see Azazel).

Ch. xvii.-xxvi. contain laws which differ in many respects from the preceding and which have many features in common. They are less ritualistic than the laws of ch. i.-xvi. and lay greater stress on individual holiness; hence the name "Holiness Code," proposed by Klostermann in 1877 for these chapters, has been generally adopted. Ch. xvii. contains general regulations respecting sacrifice; ch. xviii. prohibits unlawful marriages and unchastity; ch. xix. defines the religious and moral duties of Israelites; ch. xx. imposes penalties for the violation of the provisions of ch. xviii. In ch. xxi. regulations concerning priests are found (these regulations touch the domestic life of the priest and require that he shall have no bodily defects); ch. xxii. gives regulations concerning sacrificial food and sacrificial animals; ch. xxiii. presents a calendar of feasts; ch. xxiv. contains various regulations concerning the lamps of the Tabernacle (1-4) and the showbread (5-9), and a law of blasphemy and of personal injury (10-23); ch. xxv. is made up of laws for the Sabbatical year and the year of jubilee (these laws provide periodical rests for the land and secure its ultimate reversion, in case it be estranged for debt, to its original owners); ch. xxvi. is a hortatory conclusion to the Holiness Code.

Holiness Code.

Ch. xxvii. consists of a collection of laws concerning the commutation of vows. These laws cover the following cases: where the vowed object is a person (1-8); an animal (9-15); a house (14-15); an inherited field (16-21); a purchased field (22-25); a firstling (26-27). Then follow additional laws concerning persons and things "devoted" (28-29) and concerning tithes (30-33). Verse 34 is the colophon to the Book of Leviticus, stating that these laws were given by Yhwh as commands to Moses at Mount Sinai.

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—**Critical View:** In the critical analysis of the Pentateuch it is held that Leviticus belongs to the priestly stratum, designated by the symbol P. To this stratum the laws of Leviticus are attached by their nature and also by linguistic affinities (comp. Pentateuch, and J. Estlin Carpenter and G. Harford Battersby, "Hexateuch" [cited hereafter as "Hex."], i. 208-221). This priestly stratum was formerly regarded as the "Grundschrift," or oldest stratum of the Pentateuch, but by Graf and Wellhausen, whose views now receive the adherence of the great majority of scholars, it has been shown to be on the whole the latest. Leviticus as it stands is not, however, a consistent code of laws formulated at one time, but is the result of a considerable process of compilation. It has already been noted that chapters xvii. to xxvi. have a distinct character of their own and a distinct hortatory conclusion, which point to an independent codification of this group of laws. Within this same group many indications that it is a compilation from earlier priestly sources may also be found. Ch. xviii. 26, xix. 37, xxii. 31-33, xxiv. 22, xxv. 55, xxvi. 46, and xxvii. 34 are all passages which once stood at the end of independent laws or collections of laws. Similar titles and colophons, which are best explained as survivals from previous collections, are found also in other parts of the book, as in vi. 7 (A. V. 14); vii. 1, 2, 37, 38; xi. 46, 47; xiii. 59; xiv. 54, 55; xv. 32, 33. It is necessary, therefore, to analyze these laws more closely.

Latest Stratum of Pentateuch.

It will be convenient to begin this analysis with ch. viii.-x., which are, as previously noted, narratives rather than laws. Ch. viii. relates the consecration of Aaron and his sons to the priesthood. That consecration is commanded in Ex. xl. 12-15, just as the erection of the Tabernacle is commanded in Ex. xl. 1-11. As the erection of the Tabernacle is described in Ex. xl. 17-38, it is probable that Lev. viii., recounting the consecration of Aaron and his sons, immediately followed Ex. xl. Ch. i.-vii. have by editorial changes been made to separate this narrative from its context. Lev. viii. is based on Ex. xxix., relating its fulfilment, just as Ex. xxxv.-xl. is based on Ex. xxv.-xxviii. and xxx., xxxi. It has been shown (comp. Exodus, Book of, Critical View I.) that Ex. xxxv.-xl. is a later expansion of a briefer account of the fulfilment of the commands of xxv.-xxxi.; it follows accordingly that Lev. viii. probably belongs to a similar late expansion of a shorter account of the fulfilment of the commands of ch. xxix. Lev. viii. is not so late as Ex. xxxv.-xl., since it knows but one altar.

Chapters viii.-x.: Narratives.

Ch. ix. resumes the main thread of the original priestly law-book. It relates to the inaugural sacrifice of the Tabernacle—the real sequel to Ex. xxv.-xxix. Probably it was originally separated from those chapters by some brief account of the construction and erection of the sanctuary and the consecration of the priesthood. The editor's hand may be detected in verses 1 and 23.

Ch. x. 1-5 is the continuation of ch. ix. and is from the same source. The regulations in verses 6-20 are loosely thrown together, though verses 6, 12-15, and 16-20, are, as they stand, attached to the main incident in verses 1-5. Verses 10, 11 are allied to ch. xvii.-xxvi., the Holiness Code (comp. Driver in "S. B. O. T." *ad loc.*). Verses 16-20 are a late supplement, suggested by the conflict between the procedure of ix. 15 and the rule of vi. 24-30.

Ch. i.-vii.: Laws of Offerings.

Ch. i.-vii., as already noted, consist of two parts: i.-v. (A. V. vi. 7), addressed to the people, and vi.-vii. (A. V. vi. 8-vii. 36), addressed to the priests. It is not a unitary, harmonious code: the two parts have a different order, the peace-offering occurring in a different position in the two parts.

Ch. i.-iii. were compiled from at least two sources, and have been touched by different hands. Ch. iii. should follow immediately after ch. i.

Ch. iv., which graduates a scale of victims for the sin-offering according to the guilt of the sinner, is later than i.-iii. It is regarded by all critics as a late addition to the ritual. The altar of incense, v. 7, is unknown to the older ritual (comp. Ex. xxix. 10-14); and the ritual of the high priest's sin-offering is much more elaborate than in Ex. xxix. 10-14 or Lev. ix. 8-11. The sin-offering, which in other laws is a goat (Lev. ix. 15, xvi. 8, and Num. xv. 24), is here a bullock. The ritual is throughout heightened, perhaps beyond all actual practise.

Ch. v.-vi. 7 (A. V. v.) afford no indications of so late a date as ch. iv., although it is clearly a combination of laws from various sources (comp. verse 14 and v. 20 (A. V. vi. 1). The oldest nucleus seems to be v. 1-6, in which there are no ritual directions. Verses 7-10 and 11-13 are later and perhaps successive additions. Though united later, they are probably genuine laws.

The rules for the guidance of the priests (vi. [A. V. vi. 8-vii.]) are also compiled from previous collections, as is shown by the different headings (comp. vi. 1, 13, 18 [A. V. vi. 8, 19, 24]). They also are genuine laws from an older time.

Ch. xi.: Clean and Unclean Animals.

Ch. xi. defines the clean and unclean animals. Because several of these laws are similar to the Holiness legislation (comp. verses 2-8, 9-11, 20, 21, and 41, 42), it has been inferred by many critics that ch. xi. is a part of that legislation, that it is in reality the law which xx. 25 implies. Others, as Carpenter and Harford Battersby, regard it as an excerpt from a body of priestly teaching which once had an existence independent of the Holiness Code. The chapter is not a unit. Verses 24-31 seem to be an expansion of v. 8, while verses 32-38 appear to be a still more recent addition.

Ch. xii. contains directions for the purification of women after childbirth. In v. 2 reference is made to ch. xv. 19. As the rules in xii. are cast in the same general form as those of xv., the two chapters are of the same date. It is probable that xii. once followed xv. 30. Why it was removed to its present position can not now be ascertained. For date see below on ch. xv.

Ch. xiii. and xiv.: Laws of Leprosy.

The extreme elaboration of the rules for Leprosy has led some scholars to regard the compilation of ch. xiii. and xiv. as late, especially as it has been inferred from Deut. xxiv. 8 that when Deuteronomy was compiled the rules concerning leprosy were all still oral (comp. "Hex." ii. 158, note). Moore, on the other hand (in Cheyne and Black, "Encyc. Bibl."), points out that the ritual of xiv. 2-8 is very primitive (comp. Smith, "Rel. of Sem." pp. 422, 428 [note], 447), and that there is no reason to doubt the early formulation of such laws. These chapters are not, however, all of one date. The original draft of the law included only xiii. 2-46a, xiv. 2-8a, and the subscription in 57b; xiii. 47-59, which treats of leprosy in garments, was codified separately, for in verse 59 it has a colophon of its own. Ch. xiv. 10-20 is clearly a later substitute for 2-8a. Ch. xiv. 33-53, which treats of fungous growths on the walls of houses, is often classed with the rules for leprosy in garments; but since it has a new introductory formula (33) it is probably independent of that section. Since it adopts (49) the mode of cleansing of xiv. 2-8a, it is also independent of xiv. 9-32. As it makes mention of atonement while xiv. 2-8a does not, it is also later than that. Thus three hands at least worked on these chapters.

The rules for purification after the discharge of secretions of various kinds (ch. xv.) are often regarded as late. The language is tediously repetitious. The sacrificial ritual (verses 14, 29) is parallel to that of the sin-offering in ch. v. It is probable that a shorter earlier law on the subject has been expanded by a later hand; but it seems impossible now to separate the original from the later material.

Much discussion has been expended upon the account of the great Day of Atonement (ch. xvi.). Its opening words connect it with the incident of Nadab and Abihu (x. 1-5). These words are regarded as editorial by some, but the subsequent material,

Ch. xvi.: The Day of Atonement.

which denies the priests free approach to the sanctuary, makes such a connection fitting. Not all of the chapter, however, treats of this subject. With various prohibitions against entering the holy place, there is combined a curious ritual concerning the sending of a goat into the wilderness to Azazel. As this ritual is given before the directions for the observance of the day, Benzinger (in Stade's "Zeitschrift," ix. 65–89) has argued that in verses 4–28 two accounts have been combined, one of which dealt with entrance into the sanctuary, and the other with the Azazel ritual. The former of these consisted of verses 1–4, 6 (or 11), 12, 13, and 34b, which were perhaps followed by 29–34a. This original law prescribed a comparatively simple ritual for an annual day of atonement. With this verses 5, 7–10, 14–28 were afterward combined. This view has not escaped challenge (comp. "Hex." ii. 164, note); but on the whole it seems probable.

The Day of Atonement appears, however, not to have been provided for by the priestly law-book in the time of Nehemiah; for, whereas the celebration of the Feast of Tabernacles, beginning with the fifteenth of the seventh month (Neh. viii. 14 *et seq.*), which was followed on the twenty-fourth by a confession of sin (*ib.* ix. 1 *et seq.*), is described, no mention is made of a day of atonement on the tenth. Probably, therefore, ch. xvi. and other passages dependent upon it (*e.g.*, Lev. xxiii. 26–32 and Ex. xxx. 1–10) are of later date (comp. "Hex." i. 156 *et seq.*). Even if this ritual be a late addition to the Book of Leviticus, however, there is good reason to believe that it represents a primitive rite (comp. Smith, "Rel. of Sem." 2d ed., pp. 411 *et seq.*, especially p. 414, and Barton, "Semitic Origins," pp. 114, 289).

Ch. xvii.-xxvi.: The Holiness Code.

Ch. xvii.–xxvi., as already pointed out, form a group of laws by themselves. Ch. xxvi. 3–45 contains an address of Yhwh to the Israelites, setting forth the blessings which will follow if these laws are observed, and the disasters which will ensue if they are violated. The character of the discourse and its resemblance to Deut. xxviii. prove that Lev. xxvi. once formed the conclusion of a body of laws. The peculiar phraseology and point of view of this chapter recur a number of times in earlier chapters (comp. xviii. 1–5, 24–30; xix. 2, 36b, 37; xx. 7, 8, 22–26; xxii. 31–33). Ch. xviii.–xxvi. are therefore bound together as one code. Recent criticism regards ch. xvii. as originally a part of the same legislation. As the "Book of the Covenant," Ex. xx. 24–xxiii. 19, and the Deuteronomic Code, Deut. xx.–xxvi., each opened with a law regulating the altar ceremonies, it is probable that the Holiness Code (H) began in the same way, and that that beginning now underlies Lev. xvii. The regulations of this code sometimes resemble those of Deuteronomy, sometimes those of P; and as it traverses at times the legislation of both, there can be no doubt that it once formed a separate body of laws.

This code was compiled from various sources by a writer whose vocabulary possessed such striking characteristics that it can be easily traced. Some of his favorite phrases are, "I Yhwh am holy"; "I am Yhwh"; "my statutes and ordinances"; "who sanctifies you [them]"; "I will set my face against them"; etc. (comp. Driver, "Leviticus," in "S. B. O. T." p. 83, and "Hex." i. 220 *et seq.*). As the work now stands the laws have been somewhat interpolated by P; but these interpolations can for the most part be easily separated.

Interpolations.

In ch. xvii. P has added verses 1, 2, 15, and 16, and all references to "the tent of meeting" and "the camp" in verses 3, 4, 5, and 6; probably, also, the last clause of verse 7. The original law required every one who slaughtered an animal to bring the blood to the sanctuary (comp. I Sam. xiv. 33–35), a thing perfectly possible before the Deuteronomic reform had banished all local sanctuaries. This law is, therefore, older than the centralization of the worship in 621 B.C. (comp. II Kings xxiii.). As P by his additions has left the law in Lev. xvii., it could have been observed by only a small community dwelling near Jerusalem.

In ch. xviii. P has transmitted H's law of prohibited marriages and unchastity, prefixing only his own title.

Ch. xix. contains laws which are, broadly speaking, parallel to the Decalogue, though the latter portion, like the Decalogue of J in Ex. xxxiv., treats of various ritualistic matters. P's hand is seen here only in verses 1, 2a, 8b, 21, and 22.

Ch. xx. opens with a law against Moloch-worship. Verse 3 is contradictory to verse 2. Probably the latter is the old law and the former is from the pen of the compiler of H (comp. Baentsch in Nowack's "Hand-Kommentar," 1903). In verses 11–21 laws against incest, sodomy, approach to a menstruous woman, etc., are found. They are parallel to ch. xviii. and from a different source. H embodied both chapters in his work. P prefixed verse 1 to the chapter.

Ch. xxi. contains regulations for priests. Originally it referred to all priests; but P has interpolated it in verses 1, 10, 12b, 16a, 21, 22, and 24, so as to make it refer to Aaron and his sons.

The laws of sacrificial food and sacrificial animals have been modified by many glosses. Some of these are anterior to H. P has added the references to Aaron and his sons in verses 1, 2, 3, 4, and 18. In this chapter two originally independent calendars of feasts have been united. From P came verses 1–9, 21, 23–38, 39a, 39c, and 44; from H, verses 10–20, 39b, and 40–43. A later hand added verse 22, and perhaps other glosses (for details comp. "Hex." and Baentsch *ad loc.*).

Ch. xxiv. 1–9, which treats of the lamps and the showbread, belongs to the P stratum, but is out of place here. Verses 10–13, 23 deal with blasphemy. They are quite unrelated to verses 15–22 except as a partial doublet, and belong, perhaps, to a secondary stratum of P. Verses 15–22 are a part of the Holiness Code.

The law of the Sabbatical year and of jubilee in ch. xxv. is now composite. The earlier portion was a part of the Holiness Code. Driver sees this portion in verses 2b–9a, 10a, 13–15, 17–22, 24, 25, 35–39, 43, 47, 53, 55. P has added the portions which introduce a complicated reckoning, viz.: verses 1, 9b, 10b-12, 16, 23, 26-34, 40, 42, 44-46, 48-52, 54 (for other analyses comp. Baentsch and "Hex." *ad loc.*).

Ch. xxvi., as already noted, is the hortatory conclusion of the Holiness Code. It has escaped serious interpolation from later hands, except perhaps in verses 34 *et seq.*, where references to the Exile may have been inserted.

Leviticus now concludes with a chapter on vows, which belongs to a late stratum of P. It is later than the institution of the year of jubilee, and introduces a law, not mentioned elsewhere, concerning the tithe of cattle.

Date and Place of Composition of P.

From what has been said concerning the absence of ch. xvi. from the Pentateuch of Nehemiah it is clear that some of the material of Leviticus was added to it later than Nehemiah's time. It is probable that P in its main features was in the hands of Ezra and Nehemiah. Leviticus is, however, not the work of the P who wrote the account of the sacred institutions, but of an editor who dislocated that work at many points, and who combined with it the Holiness Code and other elements.

It is commonly supposed that the priestly laws were collected in Babylonia and were brought back to Palestine by Ezra. Haupt goes so far as to claim that the Levitical ritual is influenced by Babylonian institutions (comp. Haupt, "Babylonian Elements in the Levitical Ritual," in "Jour. Bib. Lit." xix. 55-81), and that a number of the words are Babylonian loan-words. Any deep Babylonian influence may well be doubted, however. It has been seen that the laws of Leviticus were collected little by little in small codes, and that they were united into their present form after the time of Nehemiah. If any of these collections were made during the Exile, it must have been the desire of the priests who collected them to preserve the sacred ritual of the Temple at Jerusalem. Like Ezekiel, they may have proposed reforms, but it is hardly likely that they would deliberately copy heathen practises. The Levitical terms which are identical with Babylonian no more prove borrowing from Babylonia than the similarities between the code of Hammurabi and the Hebrew codes prove a similar borrowing there. All that is proved in either case, when radical differences are given proper weight, is that in both countries the laws and the ritual were developed from a common basis of Semitic custom.

Date and Place of Composition of the Holiness Code.

It is generally held that the Holiness Code is younger than Ezekiel, though this is opposed by Dillmann ("Exodus und Leviticus") and Moore (in "Encyc. Bibl." *s.v.*). That there are many resemblances between H and Ezekiel all agree. Ezekiel dwells again and again upon offenses which are prohibited in the code of H. Compare, *e.g.*, the laws of incest, adultery, and of commerce with a woman in her uncleanness (Lev. xviii. 8, xx. 10-17, and Ezek. xxii. 10, 11). A list of such parallels will be found in "Hex." i. 147 *et seq.* The same writers point out (*ib.* pp. 149 *et seq.*) that there is a similarity between Ezekiel and the hortatory portions of H so striking as to lead Colenso to regard the former as the author of those exhortations. Equally striking differences make Colenso's theory untenable; and it remains an open question whether Ezekiel influenced H, or H influenced Ezekiel. Those who regard H as the later (Wellhausen, Kuenen, Baentsch, and Addis) lay stress on the references to exile in xxvi. 34-44, while Dillmann and Moore regard such phenomena as the work of later hands. When one remembers how many hands have worked on Leviticus it must be admitted that the references to exile may well be additions; and if the antiquity of the law of the altar in ch. xvii. be recalled—a law which is clearly pre-Deuteronomic—the probability that H is really earlier than Ezekiel becomes great.

Comparisons of the laws of H with those of Deuteronomy have often been instituted, but without definite results. Lev. xix. 35, 36 is, it may be urged, more developed than Deut. xxv. 13-15, since the measures and weights are more definitely specified; but the point is not of sufficient significance to be decisive. On the other hand, the implication of many sanctuaries in ch. xvii. points to H's priority to Deuteronomy. At any rate it seems probable that H and Deuteronomy were collected quite independently of each other. The hortatory form of each is similar. This, together with resemblances to the language and thought of Jeremiah, points to the same general period as the date of their composition. Whether H is not the older of the two must be left an open question, with a slight balance of argument in favor of its greater antiquity. This view makes it probable that the Holiness Code was compiled in Palestine.

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E. G. H. G. A. B.

LEVY. See EXECUTION.

LEVY, AARON: Revolutionary patriot; founder of Aaronsburg, Pa.; born in Amsterdam in 1742; died in Philadelphia Feb. 23, 1815. He went to America at an early age and settled in Pennsylvania, his name appearing in the first tax-assessment lists of Northumberland county. He engaged in trade with the Indians and furnished supplies to the proprietary government, and, during the war of the Revolution, to the colonial army. In 1778 Levy signed a memorial of the inhabitants of Northumberland county asking help on account of the British and Indian ravages in the vicinity. In the same year he removed to Lancaster, engaging in business with Joseph Simon. He speculated in land in Pennsylvania, and soon became one of the largest landed proprietors, owning immense tracts in nearly every county in the state. During the war he released to the state twelve tracts in Luzerne county; later he petitioned the government requesting that they be either paid for or returned to him (see letter dated Aug. 26, 1801, in Pennsylvania State Archives, second series, xviii. 347, 442).

Robert Morris, the financier of the Revolution, was Levy's partner in many of these speculations, and borrowed considerable sums of money from him, acknowledgment of the indebtedness being made at the time of Morris' bankruptcy. Through the influence of Morris, Levy loaned a large amount of money to the Continental Congress for the purpose of carrying on the war. This money was never fully repaid (see letter in reference to these loans in the Journals of Congress, March 29, 1781). It was after the war that he engaged in his greatest speculation in land, with which his name will always be connected. In 1779 he bought a large tract of land in Center county, Pa., upon which he laid out the town of Aaronsburg, the earliest town in the county, the plan of which was recorded at Sunbury on Oct. 4, 1786; it is the first town in the United States that was planned by, and named after, a Jew. Aaron Levy was one of the original members of the Congregation Mickvé Israel, Philadelphia. He died without issue. See AARONSBURG.

BIBLIOGRAPHY: Isabella H. Rosenbach and Abraham S. Wolf Rosenbach, in *Publ. Am. Jew. Hist. Soc.* No. 2, 1894, pp. 157-163; *Pennsylvania Colonial Records*; *Pennsylvania Archives*; John Blair Linn, *History of Center County*.

A.

A. S. W. R.

LEVY, ABRAHAM HIRTZEL: Alsatian martyr; born at Wittolsheim; executed at Colmar, Alsace, Dec. 31, 1754. He was accused with three other Jews of having stolen property amounting to three thousand livres from the house of a widow named Madeline Kafin. Notwithstanding that they all proved an alibi, he was condemned to "the ordinary and extraordinary question." He did not confess and was broken on the wheel the next day. The chief Jews of Alsace, convinced of his innocence, brought the case on appeal before the Privy Council of Paris, which reversed the verdict and proclaimed Levy innocent June 16, 1755. His remains were removed from the gallows, enveloped in a ṭallit, and buried in the Jewish cemetery of Jungholtz.

BIBLIOGRAPHY: I. Loeb, *Annuaire de la Société des Etudes Juives*, i. 123-161.

D.

J.

LÉVY, ALBERT: French sculptor; born at Paris May 4, 1864. A pupil of Etienne Leroux, he exhibited for the first time in 1886, his work being a portrait medallion.

Lévy's sculptures include: "Rêverie," 1887; "La Prière" and "Fillette," 1888; "Etude d'Enfant," 1889; "Jeune Paysanne à la Source," 1891; "La Chanson," 1892; "Jeune Trouveur," 1893; "Portrait de Simon," 1894; "Eve," 1895; "Jean de Rotrou à Vingt Ans," 1896; "Sans Permis," 1898. He has executed also busts of several well-known persons.

BIBLIOGRAPHY: Curinier, *Dict. Nat.* ii. 126.

S.

F. T. H.

LÉVY, ALFRED: French rabbi; born at Lunéville Dec. 14, 1840. He studied at the Collège de Lunéville and entered (1860) the Paris Rabbinical Seminary. On leaving it in 1866 he was appointed rabbi at Dijon, where he remained for two years. He then occupied for twelve years the rabbinate of his native town, and in 1880 became chief rabbi of the consistory of Lyons. He is a chevalier of the Legion of Honor.

Lévy has published the following writings: "Le Deuil et les Cérémonies Funèbres chez les Israélites," Paris, 1879; "Notice sur les Israélites du Duché de Lorraine," 1885; "Notice sur les Israélites de Lyon," 1894; "Les Doctrines d'Israel, Recueil de Sermons," Lyons, 1896.

S.

LÉVY, ALPHONSE: French painter; born at Marmoutier, Alsace, in 1843; educated at the Strasburg lyceum. At the age of seventeen he went to Paris, where he studied under Gérôme. As an illustrator, Lévy has drawn for all the great Parisian journals, devoting himself almost exclusively to scenes of Jewish life. Among his illustrations the most important are those for the Jewish stories of Sacher Masoch, his "Jewish Life," and especially his latest collection of thirty drawings lithographed by himself. He is now (1904) engaged on a series of sketches of Jewish life in Algiers to parallel his drawings of the Ashkenazic Jews. In the Salon of the Société Nationale des Beaux-Arts and at the International Exposition of 1900 Lévy won prizes, and the committee, Gérôme, Dagnan, Bouveret, Henri Bouchot, and Gustave Geffroy, recommended him for the cross of the Legion of Honor. He has been made also an officer of the Academy.

S.

J. KA.

LEVY, AMY: English novelist and poet; born Nov. 10, 1861, in London; died there Sept. 10, 1899. Verse written by her before she was eight years of age gave evidence of high literary talent. By the time she had entered her teens she had produced a considerable number of verses, essays, plays, and short stories characterized by a steady and rapid increase in significance and power; one of her poems written at the end of that period was published in the quarterly known as the "Pelican." In 1876 the family moved to Brighton, where she attended the high school. It was while at school that she wrote "Xantippe," a scathing defense in verse of Socrates' spouse from a modern standpoint—a remarkable achievement for a school-girl in her teens.

On leaving school Amy Levy spent two years at Girton College, Cambridge, working fitfully at the prescribed studies, but doing much reading and writing. During her first term there a story of hers came out in "Temple Bar," and a little later "Xantippe and Other Poems" was published in three volumes. Then came a winter in Dresden, and on her return to London she occupied herself with teaching and writing. "The Minor Poet," published in 1882, is tinged with sadness and with suggestions of autobiography. The third and last volume of her poems, "A London Plane Tree," appeared after her death. As pure literature all three volumes have a distinctive charm. Her first novel, the "Romance of a Shop," and a short story, "Miss Meredith," were published in 1886, after a winter spent in Florence; and in 1888 "Reuben Sachs" appeared. The last-named work presents some of the less pleasing aspects of the Jewish character, and the vivid writing of the exquisitely imagined story makes regret more keen that the author's outlook on her people was so limited.

BIBLIOGRAPHY: *Dictionary of National Biography*.

J.

LÉVY, ARMAND (ABRAHAM): French mathematician and mineralogist; born at Paris 1794; died there June 26, 1841. He was a graduate of the Ecole Normale, where he became teacher of mathematics (1814-15). He went to England, where he lived till 1828, and then to Belgium. Here he was lecturer at the University of Liége, and became a member of the Academy of Sciences at Brussels. Returning to France in 1830, he was appointed professor of mineralogy at the Collége Charlemagne.

Lévy published essays in the "Correspondance Mathématique" of Quételet (1828-30), in the "Annals of Philosophy," and in the "Philosophical Magazine," and was the author of: "De Différentes Propriétés des Surfaces de Second Ordre"; "Sur une Nouvelle Manière de Mesurer la Pesanteur Spécifique des Corps"; "Sur Quelques Propriétés des Systèmes de Forces."

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S. F. T. H.

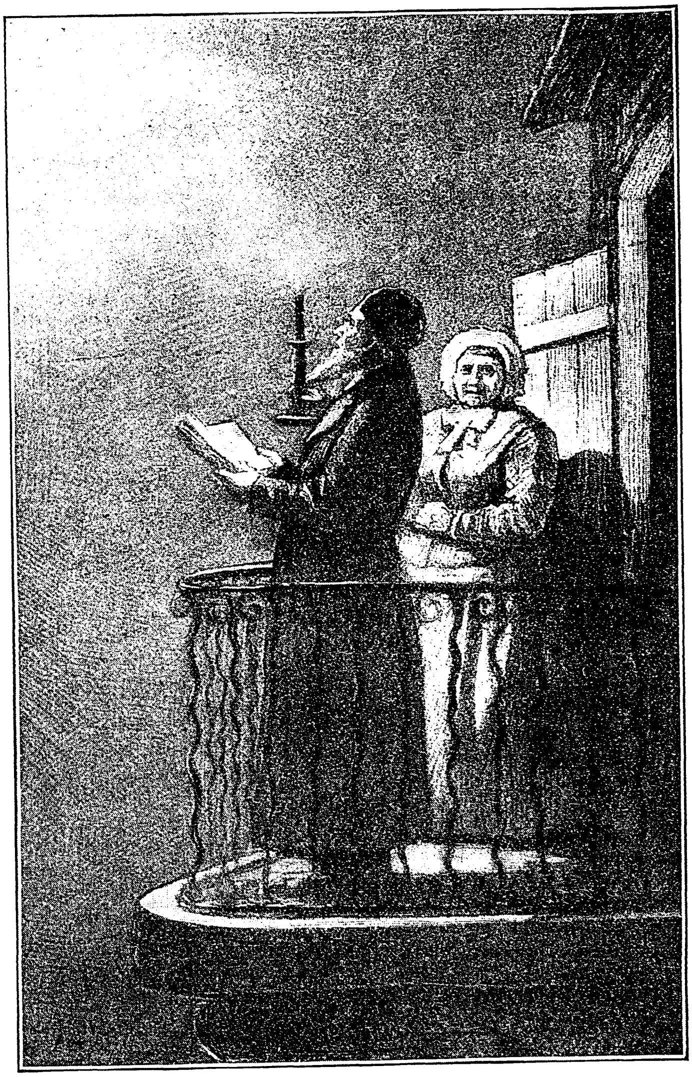

"Blessing of the New Moon."
(From a drawing by Alphonse Lévy.)

LEVY, ASSER (ASSER LEVY VAN SWELLEM): One of the first Jewish settlers of New Amsterdam, as New York city was known under the Dutch; probably born in Amsterdam; died in 1680. He is first mentioned as one of the Jews who went to New Netherlands in 1654, probably as refugees from Brazil. From the start Levy was one of the champions of his people, never permitting an injury, however slight, to pass without protest. In 1655 Peter Stuyvesant, the governor of the colony, was ordered to attack the Swedes on the Delaware, and accordingly issued orders for the enlistment of all adults. Several Jews, among whom was Asser Levy, appear to have been ready to serve; but the governor and council passed an ordinance "that Jews can not be permitted to serve as soldiers, but shall instead pay a monthly contribution for the exemption." Levy and his comrades at once refused to pay, and on Nov. 5, 1655, petitioned for leave to stand guard like other burghers or to be relieved from the tax. The petition was rejected with the comment that if the petitioners were not satisfied with the law they might go elsewhere. Levy successfully appealed to Holland, and was subsequently permitted to do guard duty like other citizens.

As Levy appears also as a prominent trader at Fort Orange (Albany), it is likely that he was responsible for the rebuke given to Stuyvesant by the directors in Holland during the same year because of his refusal to permit Jews to trade there. Levy was also one of the first licensed butchers in the colony. In 1657 the burgher right was made absolutely essential for certain trading privileges, and within two days of a notice to that effect Asser Levy appeared in court requesting to be admitted as a burgher. The officials expressed their surprise at such a request. The record reads: "The Jew claims that such ought not to be refused him as he keeps watch and ward like other burghers, showing a burgher's certificate from the city of Amsterdam that the Jew is a burgher there." The application was denied, but Levy at once brought the matter before Stuyvesant and the council, which, mindful of the previous experience, ordered that Jews should be admitted as burghers (April 21, 1657).

As early as 1661 Levy purchased real estate at Albany; he was also the earliest Jewish owner of real estate in New York city, his transactions there commencing in June, 1662, with the purchase of land on South William street. Within ten years of his arrival Levy had become a man of consequence, and when, in 1664, the wealthiest inhabitants were summoned to lend the city money for fortifications against the English, he was the only Jew among them: he lent the city 100 florins.

It is as a litigant, however, that Levy figures most prominently in the Dutch records, his name often appearing for days in succession. He invariably argued his own case and was almost invariably successful. Only on two or three occasions did he figure as defendant. No other Jew seems to have had so many dealings with Christians, or to have been on more intimate terms with them. As a litigant he is named also in the records of Gravesend in 1674. Levy's trading relations extended to New England, and he frequently appeared as attorney for merchants in Holland. In 1671 he lent the money for building the first Lutheran church in New York. About 1678 he built a slaughter-house in the east end of what is now known as Wall street, where he appears to have been the owner of a famous tavern.

Instead of being unpopular on account of his many lawsuits, the contrary seems to have been the case. The confidence reposed in his honesty by his Christian fellow citizens appears frequently from the court records. Property in litigation was put into his custody; he is named as executor in the wills of Christian merchants, and figures as both administrator and trustee in colonial records. His influence was not confined to New York; in the colonial records of Connecticut he appears as intervening to obtain the remission of a fine imposed upon a Jew there. The court remitted the fine with the comment that it did so "as a token of its respect to the said Mr. Asser Levy." He left a considerable estate, over which there was a long legal contest. A second **Asser Levy** appears in the Connecticut records as late as 1725, and a third, presumably a grandson, was an officer in a New Jersey regiment during the American Revolution.

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A. L. Hü.

LÉVY, AUGUST MICHEL: French engineer, geologist, and mineralogist; born at Paris Aug. 17, 1844; son of Michel Lévy. In 1862 he entered the Ecole Polytechnique, and two years later the school of mines, becoming engineer in 1867, and engineer-in-chief in 1883. After 1876 he took an important part in the preparation of the detailed geological map of France published by the ministry of public works. In 1887 he became director of this important undertaking, and in the following year took charge also of the underground topographic survey. In addition to articles and notes scattered in various scientific periodicals, he has written: "Mémoire sur les Divers Modes de Structure des Roches Eruptives Etudiées au Microscope," Paris, 1876; "Mémoire pour Servir à l'Explication de la Carte Géologique Détaillée de la France," *ib.* 1879; "Introduction à l'Etude des Roches Eruptives Françaises," *ib.* 1879; "Synthèse des Minéraux et des Roches," *ib.* 1882 (the three preceding in collaboration with Foqué); "Les Minéraux des Roches," *ib.* 1888; "Etude Géologique de Serrania de Ronda," *ib.* 1888 (in collaboration with Bergeron); "Tableaux des Minéraux des Roches," *ib.* 1890 (in collaboration with Lacroix); "Etude sur la Détermination des Feldspaths dans les Plaques Minces," *ib.* 1894; "Structure et Classification des Roches Eruptives," *ib.* 1899.

S. J. Ka.

LEVY, BENJAMIN: Coloinal resident of Philadelphia. On Nov. 7, 1765, he signed, with other citizens of Philadelphia, the celebrated agreement not to import merchandise from England until the repeal of the Stamp Act. On Dec. 27, 1776, he was appointed, upon the recommendation of the treasurer of the United States, an authorized signer of the bills of credit (see "Journal of the Continental Congress").

Bibliography: Rosenbach, *The Jews in Philadelphia Prior to 1800*, p. 13, Philadelphia, 1883; *Publications Am. Jew. Hist. Soc.* i. 60, 86.

A. A. S. W. R.

LEVY, EDUARD CONSTANTIN: German musician; born March 3, 1796, at Sanct Avold, Lorraine; died June 3, 1846, at Vienna. He received his first lessons in music from his father, a musician to the Duke of Zweibrücken. As the protégé of a French officer he entered, at the age of fourteen, the Paris Conservatoire, where he became proficient in the bugle (which he chose as his favorite instrument), the cello, and the violin. He joined the French army in 1812, served with the Old Guard through the Waterloo campaign, and at the Restoration was appointed bandmaster and drum-major. After retiring from the service he went on concert tours through France and Switzerland, married at Basel, and in 1824 went to Vienna, where he became soloist in the K. K. Hof-Oper. In 1834 he was appointed professor at the Vienna Conservatorium, and in 1835 became a member of the Imperial Hofkapelle.

Levy's three children inherited his musical talent: **Karl** was a pianist, **Melanie** a harpist, and **Richard Eduard** a cornetist. In 1838 they accompanied their father on concert tours through Russia and Germany.

Bibliography: Riemann, *Musikalisches Lexikon.*

S. E. J.

LEVY, ELEAZAR: Colonial resident of New York city prior to the Revolution. He fled from New York on account of the British occupation and took up his residence in Philadelphia, where he engaged in business. On Aug. 26, 1779, he presented a memorial to the Continental Congress, claiming that the United States had erected fortifications on lands at West Point on which he held a mortgage, and asking for compensation for his loss. On May 23, 1783, it is recorded that a congressional committee reported that in its opinion "it is not convenient to take any order therein." During the Revolutionary war Levy took the oath of allegiance to the state of Pennsylvania. In 1785 he acted as one of the administrators of the estate of Haym Solomon (see "Pennsylvania Journal," Jan. 15, 1785).

Bibliography: Friedenwald, *Memorials Presented to the Continental Congress*, in *Publications Am. Jew. Hist. Soc.* ii. 123-126; Westcott, *Test Laws of Pennsylvania*, Philadelphia, 1885.

A. A. S. W. R.

LEVY, EMIL: German philologist; born at Hamburg Oct. 23, 1855; educated at the universities of Heidelberg and Berlin (Ph.D. 1880). The following two years he spent in Paris and Montpellier; he became privat-docent at the University of Freiburg-im-Breisgau in 1883, and was appointed assistant professor in 1887.

Levy is known principally as the author of the great dictionary, begun in 1894 and still (1904) unfinished, entitled "Provenzalisches Supplement-Wörterbuch. Berichtigungen und Ergänzungen zu Raynouards Lexique Roman" (vols. i.-iv. covering A to L). Among his other works are "Der Troubadour Bertolome Zorzi," Halle, 1883, and "Bemerkungen zum Engadinischen Hiob," Freiburg-im-Breisgau, 1895.

S. F. T. H.

LÉVY, ÉMILE: French rabbi; born at Marmoutier, Alsace, Jan. 28, 1848. Educated at the lyceum at Strasburg and the seminary at Paris, he became rabbi of Verdun in 1876, which position he held until 1892; in that year he became chief rabbi of Bayonne.

Lévy has been a contributor to the "Revue des Etudes Juives" and is the author of "La Monarchie chez les Juifs en Palestine," Paris, 1885. In collaboration with M. Bloch he has written also "Histoire de la Littérature Juive Depuis l'Origine Jusqu'à Nos Jours."

S. F. T. H.

LEVY, ERNST: German physician; born at Lauterburg, Alsace, March 5, 1864; educated at the universities of Strasburg, Heidelberg, and Paris (M.D. 1887). Settling in Strasburg, he became privat-docent in hygiene at the university there in 1891 and assistant professor in 1897.

Levy has written several monographs and essays in the German and French medical journals, and is the author also of the two following works: "Grundriss der Klinischen Bacteriologie," Berlin, 1894 (2d ed. 1898); "Bacteriologischer Leitfaden," Strasburg, 1897 (2d ed. 1901).

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

LEVY FAMILY (of America): The following is a genealogical tree of the family descended from Benjamin Levy of Philadelphia:

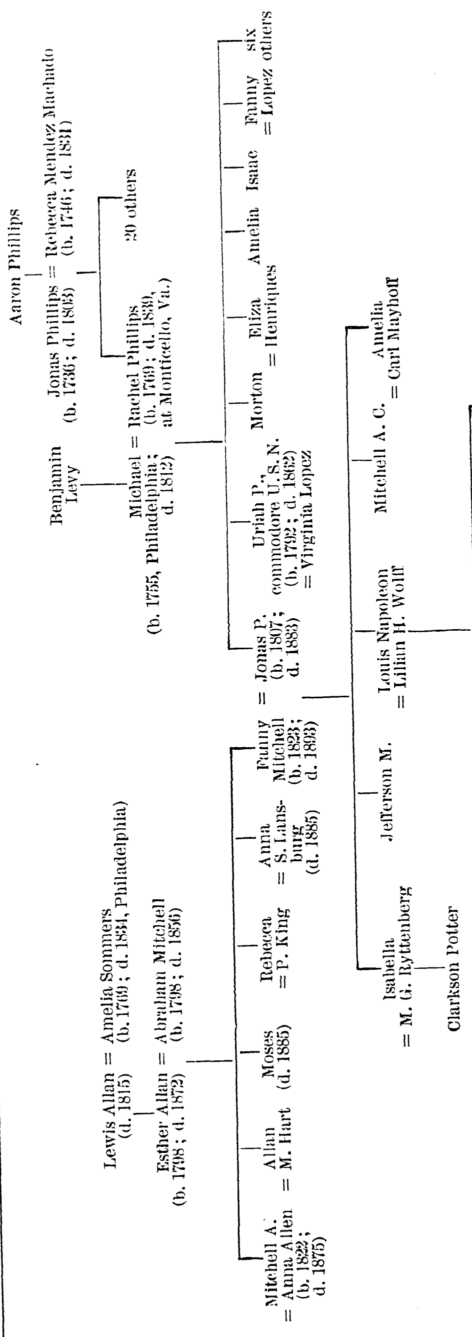
Aaron Phillips
Benjamin Levy
Jonas Phillips = Rebecca Mendez Machado (b. 1736; d. 1803) (b. 1746; d. 1831)
Michael = Rachel Phillips (b. 1755, Philadelphia; d. 1812) (b. 1769; d. 1839, at Monticello, Va.)
20 others
Lewis Allan = Amelia Sommers (d. 1815) (b. 1769; d. 1834, Philadelphia)
Esther Allan = Abraham Mitchell (b. 1798; d. 1872) (b. 1798; d. 1856)
Jonas P. (b. 1807; d. 1883)
Uriah P., commodore U. S. N. (b. 1792; d. 1862) = Virginia Lopez
Morton
Eliza = Henriques
Amelia
Isaac
Fanny = Lopez
six others
Mitchell A. = Anna Allen (b. 1822; d. 1875)
Allan = M. Hart
Moses (d. 1885)
Rebecca = P. King
Anna = S. Lansburg (d. 1885)
Fanny Mitchell (b. 1823; d. 1893)
Isabella = M. G. Ryttenberg
Jefferson M.
Louis Napoleon = Lilian H. Wolff
Mitchell A. C.
Amelia = Carl Mayhoff
Clarkson Potter
Fanny Wolff
Agnes Hendricks
Florence
Alma

J. S. Wo.

LÉVY, GUSTAVE: French engraver; born at Toul June 21, 1819; died at Paris in 1894; a pupil of Geille. He exhibited first at the Salon of 1844, and engraved the portraits of Madrazzo, Rigaud, and a number of others. Special mention may be made of the following engravings by him: "The Family of Concina" (from the Veronese in the

Dresden gallery); Raphael's "Sistine Madonna" and "Diademed Virgin"; Caracci's "Madonna of Silence"; Couture's "Damocles"; and Rembrandt's "Good Shepherd." Still more popular are his engravings of the King of the Belgians (from Winterhalter's portrait), Béranger, the poet Ventura de la Vega, and the engraver Wille. The plate of Lévy's last engraving, "The Fair Gardener," was framed on his tombstone in the cemetery of Montmartre.

S. J. Ka.

LEVY, HAYMAN: Colonial merchant of New York; born in 1721; died in New York in 1789. He engaged in business at an early age, and is mentioned as the owner of a privateer and as engaged in the fur trade in 1760 (see "New York Mercury," Aug. 17, 1761). In 1765 the signature "Hayman Levy, Junior," was appended to the Non-Importation Resolutions drawn up by merchants in Philadelphia, but it can not be said with certainty that it was the signature of the Hayman Levy treated here. In 1770 Levy signed in New York resolutions of a similar but more stringent character. In 1768 he failed in business, but soon recovered his losses. The occupation of New York by the British caused him to remove to Philadelphia. On July 20, 1776, he is mentioned in the Journal of the Continental Congress. Hayman Levy was one of the founders of the Congregation Mickvé Israel, organized in 1782, and served on the first board of trustees. In 1784 he returned to New York and aided in the reestablishment of the congregation in that city. He was one of the most widely known merchants of New York, and was probably the first employer of John Jacob Astor. He had sixteen children, some of whom were prominent citizens of New York.

Bibliography: *Publications Am. Jew. Hist. Soc.* i. 14, 60, 88; iii. 81; iv. 89, 210; vi. 130, 135; ix. 88; x. 13, 62; Daly, *The Settlement of the Jews in North America*, pp. 52, 53.

A. A. S. W. R.

LÉVY, HENRI LÉOPOLD: French painter; born at Nancy Sept. 23, 1840; pupil of the Ecole des Beaux-Arts and of Picot, Cabanel, and Fromentin. His first exhibit was "Hecuba Finding the Body of Her Son Polydorus on the Shore," at the Salon of 1865; at the following Salons he exhibited "Joash Saved from the Massacre of the Grandsons of Athaliah" (1867); "Hebrew Captive Weeping over the Ruins of Jerusalem" (1869); "Herodias" (1872); "Sarpedon"; "The Sermon." For the Church of Saint Merri in Paris he painted mural pieces representing scenes in the life of Saint Denis; these were exhibited at the Exposition of 1878. His "Coronation of Charlemagne" is intended as a mural piece for the Panthéon at Paris. At the International Exposition in 1900 Lévy won a gold medal for his "Eve Plucking the Apple," "Deucalion and Pyrrha," and "Samson and Delilah."

S. J. Ka.

LÉVY, ISAAC: French rabbi; born Jan. 20, 1835, at Marmoutier, in the old department of Bas-Rhin (Alsace). When sixteen years old he entered the rabbinic school of Metz, and was graduated thence at the age of twenty-three, receiving the diploma of a chief rabbi. In Feb., 1858, he was called as rabbi to Verdun (Meuse); in 1865 to Lunéville (Meurthe); and in 1869 to Colmar as chief rabbi of the district of Haut-Rhin.

When Alsace was annexed by Germany, Lévy decided to remain a Frenchman; and the French government created a new chief rabbinate for him at Vesoul (Haute-Saône). Here he officiated for fifteen years, and then (1887) went as chief rabbi to Bordeaux. Lévy is a chevalier of the Legion of Honor and an officer of public instruction. Besides a number of single sermons he has published the following: "Veillées du Vendredi" (2d ed., Paris, 1869); "Récits Bibliques" (2d ed., Paris, 1873); "Défense du Judaïsme" (*ib.* 1867); "Histoire Sainte" (*ib.* 1869 *et seq.*); "Alsatiana" (*ib.* 1873); "Nathan le Sage" (Vesoul, 1881); "Les Récréations Israélites" (2d ed., Paris, 1899); "Développement des 13 Articles de Foi" (*ib.* 1895); "Heures de Recueillement" (*ib.* 1898).

Lévy edited also a supplement, entitled "Le Foyer Israélite" (1862-65), to the periodical for the young, "La Vérité Israélite."

S.

LEVY, JACOB: German rabbi and lexicographer; born May, 1819, at Dabrzyze, Posen; died at Breslau Feb. 27, 1892. Having received his Talmudic education from his father, Isaac Levy, who was district rabbi at Schildberg, and from Akiba Eger, he entered the Matthias Gymnasium at Breslau, after leaving which he studied philosophy and oriental languages at Breslau University, and received his doctor's degree from the University of Halle in 1845.

He accepted a call to Rosenberg, Upper Silesia, where he officiated as rabbi until 1850. Wishing to live in an intellectual center, he moved to Breslau without any prospect of employment. In 1857 he became associate rabbi of the Breslau community; in 1864 he was appointed admonitor to the local court, his duty being to admonish the Jews who had to take the oath "More Judaico"; and in 1878 he was appointed instructor at the Mora-Salomon Leipziger Stiftung, an office which he continued to hold till his death.

Levy published in 1867-68 at Leipsic his "Chaldäisches Wörterbuch über die Targumim" (3d ed., *ib.* 1881), with notes by Prof. H. Fleischer. In recognition of this work the Prussian ministry granted him in 1875 the title of "Königlicher Professor." His chief work, however, is his "Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim" (with notes by Fleischer; 4 vols., *ib.* 1876-89).

Levy was the first to apply modern scientific methods to rabbinic lexicography; and he aided considerably toward rousing Christian scholars to an interest in rabbinical literature. All subsequent work in the field of Talmudic lexicography has been based on Levy's labors (comp. "Z. D. M. G." xlvii. 494 *et seq.*).

Bibliography: Schwab, *Répertoire*, s.v.; *Allg. Zeit. des Jud.* 1892, No. 11.

S. C. L.

LEVY, JONAS PHILLIPS: American merchant; son of Michael Levy and Rachel Phillips; born in Philadelphia 1807; died in New York 1883. He was granted the freedom of the country by the government of Peru for signal services rendered in the navy of that country. He commanded the U. S. S. "America" during the Mexican war, and was assigned to the transportation of troops to Vera Cruz, at the surrender of which port he was appointed its captain by Gen. Winfield Scott. He left three sons (**Jefferson M.**, **Louis Napoleon**, and **Mitchell A. C.**) and two daughters.

A. S. Wo.

LEVY, JOSEPH HIAM: English economist; born 1838; educated at the City of London School and City of London College. He entered the British Civil Service, was assigned to the Board of Education in 1862, and rose to the position of examiner of school accounts. He was one of the most important members of the National Liberal Club; he founded its Economic Circle, became its chairman, and edited its "Transactions." Levy was lecturer and examiner in economics at the Birkbeck Institute and City of London College. He was editor of "The Individualist" and of "Personal Rights," the organ of the Personal Rights Association, and has written much on economic and social topics. He retired from the Board of Education in 1902.

Bibliography: *Jew. Chron.* Nov. 1, 1901; *American Jewish Year Book*, 1904.

J.

LEVY, JOSEPH LEONARD: American rabbi; born Nov. 24, 1865, in London; educated at Jews' College and University College (B.A.), London, at Bristol University, England, and at Western University of Pennsylvania (D.D.). Levy was rabbi of the Bristol Hebrew Congregation (1885–89) and of Bnai Israel Congregation, Sacramento, Cal. (1889–1893); associate rabbi of the Keneseth Israel Congregation, Philadelphia (1893–1901); and, since 1901, has been rabbi of the Rodeph Shalom congregation, Pittsburg. In 1898 he was elected chaplain of "Keegan's Brigade," with which he served through the Spanish-American war. Levy was the organizer of a number of charitable and religious societies among the Jews of Philadelphia. He is the author of a translation of the tractate Rosh ha-Shanah of the Babylonian Talmud (Philadelphia, 1895). He published also "The Greater Lights" (*ib.* 1895); "Home Service for the Passover" (*ib.* 1896); "The Nineteenth Century" (*ib.* 1901); "A Book of Prayer" (Pittsburg, 1902); "The Jew's Beliefs" (*ib.* 1903); "The Children's Service and Hymnal" (*ib.* 1903); "Text-Book of Religion and Ethics for Jewish Children" (*ib.* 1903); "Sabbath Readings" (*ib.* 1904); and eight volumes of Sunday lectures. Levy is the editor of the "Jewish Criterion," published at Pittsburg.

Bibliography: *American Jewish Year Book*, 1904.

A. I. G. D.

LEVY, JOSEPH MOSES: Founder and proprietor of the London "Daily Telegraph"; born Dec. 15, 1812; died at Ramsgate Oct. 12, 1888. He was educated in London and Germany. After spending the earlier part of his life in commercial pursuits he became the owner of a printing establishment near Fleet street. In this way he became connected with the "Sunday Times," of which he was chief proprietor in 1855. The "Daily Telegraph and Courier" was founded in June, 1855, and by September had come entirely under Levy's management, who reduced its price, making it the first London penny daily paper; and it was through his genius that it became a great power in journalism. When he assumed the proprietorship of the paper its fortunes were at so low an ebb that the purchase-money was only £1,000. Levy worked in the interests of the paper with unflagging zeal, many members of his family also becoming connected with it; and he collected round him a band of able writers, including Sir E. Arnold and G. A. Sala. In politics the paper was Liberal until 1886, when Liberal-Unionist principles were adopted.

Levy left several children. His eldest son, **Edward**, who assumed the name of "Lawson," became chief proprietor of the "Daily Telegraph," and was created a baronet in 1892, and a peer in 1902 with the title of Lord Burnham.

Bibliography: *Daily Telegraph*, Oct. 13, 1888; *Jew. Chron.* Oct. 19, 1888; *Times* (London), Oct. 13, 1888; *Dict. Nat. Biog.*

J. G. L.

LEVY, JUDAH: Tunisian rabbinical author; lived at Tunis and died there in the middle of the nineteenth century; son of Nathan Levy. He was originally from Gibraltar. He published under his own name only one Hebrew work, "Maḥane Lewiyyah." This work consists of four parts; namely: (1) a commentary on the treatise "Hilkot Semaḥot" of Meïr of Rothenburg; (2) a collection of rules on the duties of the "Nezirim"; (3) a treatise entitled "Ma'amar Nezirut Shimshon"; (4) a treatise on questions of Levitical impurities, "Hilkot Ṭum'ah." He published also, in collaboration with David Bonan, two works with the same title, "De Ḥesheb" (Leghorn, 1857), responsa and studies on the treatise Sanhedrin.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 44–50, 237–239.

S. S. M. Fr.

LEVY, JUDITH: English philanthropist; born in London 1706; died there Jan. 20, 1803; a daughter of Moses Hart, founder of the Great Synagogue, London; married Elias Levy, a wealthy financier and government contractor. This lady, who lived to a great age, enjoyed after her husband's death an income of £6,000 a year, and dwelt in great splendor at a house formerly belonging to Heydigger, master of the revels to King George II. She frequented many of the nobility's social gatherings and played half-guinea quadrille with the Countess of Yarmouth, Lady Holdernesse, Lord Stormont, and other persons of rank.

Judith Levy was a generous benefactress to her coreligionists, and in 1790 contributed £4,000 toward the cost of rebuilding the Great Synagogue. The last years of her life were spent in seclusion, now at Bath, sometimes at Richmond, and occasionally in Albermarle street, where she died. She died intestate, leaving a sum of £125,000 at her bankers; and was buried on Jan. 21 in the Jewish cemetery at Mile End.

Bibliography: Lysons, *Environs of London*, Supplement, p. 68; *Cat. Anglo-Jew. Hist. Exh.* 1887; *Notes and Queries*, 2d series, xii.; Picciotto, *Sketches of Anglo-Jewish History*, p. 96.

J. G. L.

LEVY, LOUIS (ASHER BEN MOSES): Poet and cantor of the Berlin synagogue; died Jan. 25, 1853. He wrote "Teḳufat ha-Shanah" (Berlin, 1842), poems on the four seasons, in imitation of Thomson's "Seasons." The preface includes "Na'al Yad," a translation of Schiller's "Handschuh." He wrote also some songs for festivals.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1619; Fürst, *Bibl. Jud.* ii. 242.

S. M. Sc.

LEVY, LOUIS EDWARD: American photochemist; born at Stenowitz, Bohemia, Oct. 12, 1846. He went to America in early life, and was educated at Detroit; he studied especially mathematics and astronomy at Michigan University in 1866, and optics at Detroit. He was connected with the meteorological observatory of the United States Lake Survey District in 1866, and engaged in researches in microscopic photography during 1869 and 1870. This led to his invention of a method of photochemical engraving, the "Levytype," which was patented in 1875. He established a company in Baltimore, but removed to Philadelphia in 1877, in which year he invented the "Levy line-screen," which was perfected by his brother Max. For this he received the John Scott Legacy medal at the Franklin Institute in 1897. He invented a new process of intaglio engraving, the "photo-mezzotint," in 1889. In 1896 he invented a new method of etching, the "Levy acid blast," for which he received the Elliott Cresson gold medal at the Franklin Institute in 1899. He was awarded a medal and diploma at the World's Columbian Exposition in 1893, and decorations and diplomas from the Imperial Photographic Society of Moscow and at the recent Paris Exposition.

From 1887 to 1890 Levy was publisher and editor of the Philadelphia "Evening Herald," and at the same time of the "Mercury," a Philadelphia Sunday paper. In 1896 he edited and published "Cuba and the Cubans." He is the author of "The Russian Jewish Refugees in America" (1895), an English version of Cabrera's "Cuba y sus Jueces," and "Business, Money, and Credit" (1896), a brochure on the relations of exchange to the medium of exchange. He has contributed to many technical journals, and represented the Franklin Institute at the Scientific Congress of the Paris Exposition. In Jewish matters he is associated with many communal organizations, and he was editor, author, and publisher of "The Jewish Year" (1895) and of other publications.

Bibliography: *Who's Who in America.*

A.

LEVY, LUDWIG: German architect; born March 14, 1852, at Landau. After his return from Italy, where he completed his studies, he was entrusted with the building of the new synagogue in Kaiserslautern. He was the architect also of the church at Olsbrücke near Kaiserslautern, of the synagogues in St. Johann, Strasburg (Alsace), and Kleinwälde near Kaiserslautern.

Levy is at present (1904) professor in the Baugewerkschule at Carlsruhe. S.

LÉVY, MAURICE: French engineer and member of the Institut; born at Ribeauville, Alsace, Feb. 28, 1838. Educated at the Ecole Polytechnique and the Ecole des Ponts et Chaussées, he became an engineer in 1863. During the Franco-German war (1870–71) he was entrusted by the Government of National Defense with the control of a part of the artillery. During the next decade he held several educational positions, becoming professor at the Ecole Centrale in 1875, member of the commission of the geodetic survey of France in 1879, and professor at the Collège de France in 1885.

In 1888 Lévy inaugurated a system of boat-traction by means of overhead cables. A trial system was installed between Joinville-le-Pont and Saint-Maurice; it consisted of an endless cable which was kept in motion by powerful steam-engines and to which boats were attached and thus kept at a speed of four kilometers an hour. The system proved unsatisfactory, however.

Lévy is the author of several works, of which may be mentioned: "La Statistique Graphique et Ses Applications à l'Art des Constructions" (1874; 2d ed. 1887); "Sur le Principe d'Energie" (1888); "Etude des Moyens de Traction des Bateaux: Le Halage Funiculaire" (with M. G. Pavie, 1894). He has written also papers on kinematics, mechanics, physical mathematics, geometry, etc., in the "Comptes-Rendus de l'Académie des Sciences," the "Journal de l'Ecole Polytechnique," and the "Journal des Mathematiques Pures et Appliquées."

He is an officer of the Legion of Honor and of public instruction, and a member of the Academy of Sciences and of the Royal Academy of Sciences of Rome.

Bibliography: Curinier, *Dict. Nat.*

S. V. E.

LEVY, MAX: American inventor; born at Detroit 1857. He invented the etched screen and the machinery for producing it now generally used in the half-tone process of photoengraving. After serving an apprenticeship of three years with an architect, he became chief draftsman in his brother's (Louis E. Levy's) photoengraving establishment at Baltimore during the early struggle to establish and perfect that branch of the graphic arts. He accompanied his brother to Philadelphia, and for a time was in charge of the entire business. After the introduction of the half-tone process he spent over two years of constant and close application devising and perfecting the mechanism of his new invention. Levy is also an inventor in other lines, and is a constant and indefatigable experimenter.

A. D. Ba.

LEVY, MEYER: German jurist; born in Wollstein, province of Posen, Jan. 17, 1833; died in Berlin Oct. 18, 1896. After practising as an assessor in Berlin, he received the appointment of "Rechts-Anwalt" in Fraustadt, where he at once began his literary activity, delivering lectures on legal subjects. Among his writings of this period are to be noted: "Der Staat und die Juden im Norddeutschen Bunde: Ein Mahnruf an das Norddeutsche Parlament," Lissa, 1867, and "Die Zweite Instanz in Bürgerlichen Rechtsstreitigkeiten," Berlin, 1871. In 1872 he returned to Berlin and engaged in practise there, first at the Stadtgericht, then at the Landgericht, finally gaining admission to the Kammergericht. He secured a very large and influential clientage. Levy was president of the Berlin Bar Association. He was killed by a robber.

Of Levy's works other than the above-mentioned may be cited the following: (with G. von Wilmowsky) "Civilprozessordnung und Gerichtsverfassungsgesetz für das Deutsche Reich," Berlin, 1877–1878 (2d ed. 1880; 6th ed. 1892); "Zur Practischen Anwendung der Deutschen Civilprozessordnung," *ib.* 1880; "Handausgabe der Civilprozessordnung," *ib.* 1884 (2d ed. 1889; 3d ed. 1894).

S. M. Co.

LÉVY, MICHEL: French publisher; born at Pfalzburg Dec. 20, 1821; died in Paris May 6, 1875. In 1836 he settled in the latter city, where, together with his brothers Calman and Nathan, he engaged in the publishing business. His firm soon became one of the most important publishing-houses in France and the center of modern belletristic literature. The most noteworthy of its publications are the works of the elder and the younger Dumas, George Sand, Balzac, Alfred de Vigny, Lamartine, and Victor Hugo, and the scientific writings of Guizot, Renan, and Michelet. Lévy published also the collections "La Bibliothèque Dramatique," "Le Théâtre Contemporain," "La Bibliothèque Contemporaine," and "La Collection Michel Lévy."

Of famous foreign authors whose works were published by the Lévy firm may be mentioned: Heine, Thackeray, and Macaulay. After Lévy's death the business was continued by his brother **Calman Lévy** (b. in Pfalzburg Oct. 19, 1819; d. at Paris June 18, 1891), and since the death of the latter it has been conducted by Calman's three sons, Paul, Georges, and Gaston.

BIBLIOGRAPHY: *Nouveau Larousse Illustré*; *Meyers Konversations-Lexikon.*

S. F. C.

LÉVY, MICHEL: French physician; born at Strasburg Sept. 28, 1809; died at Paris March 13, 1872; educated at the University of Montpellier (M.D. 1834). In 1836 he became professor of hygiene at the Val-de-Grâce in Paris; in 1845 he was appointed professor of pathology at Metz; two years later he returned in this capacity to the Val-de-Grâce, of which medical school he became director in 1856. In the Crimean war he had for a few months charge of a hospital in Constantinople. He was the author of "Traité d'Hygiène Publique et Privée," Paris, 1843–45 (5th ed. 1869); "Sur la Rougeole des Adultes," *ib.* 1847; "Histoire de la Méningite Cérébro-Spinale Observée au Val-de-Grâce en 1848 et 1849," *ib.* 1850; "Sur l'Hygiène Militaire," *ib.* 1867; "Sur les Hôpitaux-Baraques," *ib.* 1871.

BIBLIOGRAPHY: *La Grande Encyclopédie*; *Nouveau Larousse Illustré.*

S. F. T. H.

LEVY, MORITZ ABRAHAM: German Orientalist; born at Altona March 11, 1817; died at Breslau Feb. 22, 1872. Having received a rabbinical education, he became teacher in the Synagogen-Gemeinde of Breslau, where he was active for nearly thirty years. For his scientific labors he received from the King of Prussia, in 1865, the title of professor.

Levy was preeminent in the field of Semitic paleography. He was the first person after Gesenius to treat the subject in a comprehensive manner. In the deciphering and interpretation of Phenician, old Hebrew, Punic, Aramaic, Himyaritic, and later Hebrew coins, seals, gems, and monuments his peculiar intuition guided him more surely than mere philological knowledge did others; such, for example, was the case with his deduction from the inscriptions found on the Hauran that at the beginning of the Christian era an Arabic people lived there which used the Aramaic language and alphabet.

Levy's first published essay, in 1855, was on the inscriptions on certain Aramean bowls ("Z. D. M. G." ix. 465 *et seq.*). This was followed by the first and second parts of his "Phönizische Studien" (Breslau, 1856 and 1857); his decipherment of the Eshmunazar inscription won him immediate recognition. He next published a study in Jewish history, "Don Joseph Nasi, Herzog von Naxos, Seine Familie und Zwei Jüdische Diplomaten Seiner Zeit" (Breslau, 1859). In 1860 and 1861 other essays by him appeared ("Z. D. M. G." xiv. 365 *et seq.*, 594, 710 *et seq.*; xv. 615 *et seq.*, 623 *et seq.*; xvii. 75), dealing with Phenician numismatics. In 1862 was published "Die Gesch. der Jüdischen Münzen Gemeinfasslich Dargestellt" (Breslau). "Eine Lateinisch-Griechisch-Phönizische Inschrift aus Sardinien" appeared in "Z. D. M. G." (xviii. 53 *et seq.*). In 1863 he published the third part of his "Phönizische Studien," and in 1864 his "Phönizisches Wörterbuch" (Breslau). In 1865 Levy edited, at the request of the Deutsche Morgenländische Gesellschaft, the material which Osiander had left bearing on Himyaritic paleography and archeology ("Z. D. M. G." xix. 159 *et seq.*, xx. 205 *et seq.*; an essay on Jewish gravestones in Aden appears in xxi. 156 *et seq.*). His "Systematisch Geordnetes Spruchbuch als Leitfaden für den Jüdischen Religionsunterricht" was published in Breslau in 1867; "Siegel und Gemmen mit Aramäischen, Phönizischen, Althebräischen, Himyarischen, Nabathäischen und Altsyrischen Inschriften Erklärt" appeared in 1869. In 1870 he published the fourth part of his "Studien," and "Die Biblische Gesch. nach den Worten der Heiligen Schrift der Israelitischen Jugend Erzählt," both at Breslau. "Das Mesa Denkmal und Seine Schrift," and various essays in "Z. D. M. G." (xxv. 429 *et seq.*, xxvi. 417), appeared in the following year.

BIBLIOGRAPHY: Siegfried, in *Allgemeine Deutsche Biographie.*

S. F. T. H.

LEVY, MORITZ MARCUS (CARL EDVARD MARIUS): Danish physician; born in Copenhagen Sept. 8, 1808; died there Dec. 30, 1865. He graduated as M.D. from the University of Copenhagen in 1833, having in 1830 won the university gold medal for a medical essay.

From 1833 till 1836 Levy traveled abroad, making a special study of obstetrics, and upon his return to Copenhagen he became resident physician of the Nursery Institute ("Plejestiftelsen").

In 1838 Levy accepted baptism and assumed the name "Carl Edvard Marius," thereby removing an obstacle in the way of his becoming a university professor. In 1840 he was appointed lector, in 1841 assistant professor, and in 1850 professor at Copenhagen University; and at the same time he became obstetrician to the city of Copenhagen.

Levy was a prolific scientific writer. Of his publications the following may be mentioned: "De Sympodia seu Monstrositate Sireniformi, cum Anatomica Ejusmodi Monstri Descriptione," Copenhagen, 1833; "Om Collisionen Imellem Perforation og Kaisersnit. Et Bidrag til Undersögelsen: De Jure Vitæ et Necis quod Competit Medico in Partu," *ib.* 1840; "Udtog af Födselsvidenskaben som Lærebog for Jordemödre," *ib.* 1843. Levy was coeditor of the "Journal for Medicin og Chirurgie," to which he contributed extensively. A number of essays and treatises from his pen have appeared also in the German and the English medical periodicals.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*: *Erslew's Forfatter-Lexicon.*

S. F. C.

LEVY, NATHAN: Founder of the first Jewish cemetery in Philadelphia; born in Feb., 1704; died in Philadelphia Dec. 23, 1753. He probably went there from New York, for in 1730 a merchant of his name was a member of the Shearith Israel congregation of the latter city. Upon his arrival in Philadelphia he engaged in the general commission business with David Franks under the firm name of Levy & Franks, and continued in that business until his death. According to a letter of Richard Peters dated Sept. 20, 1738, there was laid out by Mr. Thomas Penn ("proprietary governor of Pennsylvania"), "for a burying-place for Mr. Nathan Levy and family," a plot of ground on Spruce street near Ninth street. Peters was evidently mistaken in the date, for it was on Sept. 25, 1740, that Nathan Levy obtained the first grant of thirty feet square; on June 27, 1752, he secured from the proprietary government the adjoining lot, thirty feet wide and sixty feet in depth. It was evidently the intention of Levy to permit the cemetery to be used by the Jews of his adopted city, and not to retain it for the use of his family alone. He had the ground boarded in. In 1751 he complained to the "Pennsylvania Gazette" that "unthinking persons had fired several shots against the Jews' burying-ground"; he had therefore enclosed it with a brick wall. At his death, two years later, his remains were interred in the cemetery he had founded. It is now the property of the Congregation Mickvé Israel (see PHILADELPHIA).

BIBLIOGRAPHY: Morais, in *Publications Am. Jew. Hist. Soc.* 1893, i. 20–21; Rosenbach, *The Jews of Philadelphia Prior to 1800*, pp. 8–9, Philadelphia, 1883.

A. A. S. W. R.

LEVY, SAMSON: Colonial merchant of Philadelphia. He was one of the originators, in 1748, of the City Dancing Assembly, a famous social organization of Philadelphia. In Nov., 1765, he signed, with other merchants of the city, including six Jews, the celebrated resolutions not to import goods from England until the Stamp Act had been repealed. He had two sons, **Moses** and **Samson.** Moses Levy (b. Philadelphia 1757; d. there May 9, 1826) was educated at the University of Pennsylvania, from which he graduated in 1776. On March 19, 1778, he was admitted to the bar; from 1802 to 1822 he was recorder of Philadelphia; from 1822 to 1825, presiding judge of the district court for the city and county of Philadelphia. At one time he was a member of the Pennsylvania legislature, and he was a trustee of the University of Pennsylvania for twenty-four years. Samson Levy (b. Philadelphia 1761; d. there Dec. 15, 1831) studied law with his brother Moses Levy, was admitted to the bar on June 9, 1787, and became one of the best-known lawyers of the city. He was one of the incorporators of the Pennsylvania Academy of the Fine Arts.

BIBLIOGRAPHY: Brown, *The Forum*; Martin, *The Bench and Bar of Philadelphia*; Morais, *The Jews of Philadelphia*; Rosenbach, *The Jews of Philadelphia Prior to 1800*; *Publications Am. Jew. Hist. Soc.* i. 60.

A. A. S. W. R.

LEVY, SARA: German philanthropist; born in Berlin June, 1761; died there March 11, 1854. She was a daughter of Daniel ITZIG, and was well educated according to the fashionable French standards of her time. Her husband was Samuel Levy, one of the first bankers of Berlin. During the time following the battle of Jena she was much sought after by Bignon, the French ambassador to Berlin, and the other French officials. She retained her Judaism, though most of her relatives deserted their faith; at her death she left thirty thousand thalers to the Jewish Orphan Asylum of Berlin, and bequeathed her house to King Frederick William IV.

BIBLIOGRAPHY: Kayserling, *Jüdische Frauen*, pp. 228 *et seq.*

S. J.

LÉVY, SIMON: French rabbi; born in 1829 at Lauterbourg, Alsace; died at Bordeaux Nov. 29, 1886. He studied first under Solomon ULMANN, and then at the Rabbinical School at Metz, which he left in 1853 to accept the rabbinate of Lunéville. In 1864 he was called as chief rabbi to Bordeaux, where he remained until his death. Besides a pamphlet, "Renan et la Synagogue," Lévy wrote "Moïse, Jésus, Mahomet," which work was published posthumously.

BIBLIOGRAPHY: *Archives Israélites*, Dec. 9, 1886.

S. I. LEV.

LEVY, URIAH PHILLIPS: American naval officer; born in Philadelphia April 22, 1792; died in New York March 22, 1862. Levy was a cabin-boy before the age of eleven; he was apprenticed as a sailor in 1806; in 1810 he became second mate of a brig, and later first mate of another. He purchased a one-third interest in the schooner "George Washington," of which he was master until 1812. On Oct. 23, 1812, he received a commission as sailing-master in the United States navy, serving on the ship "Alert," and later on the brig "Argus," bound for France. The "Argus" captured several prizes, and Levy was placed in command of one, but

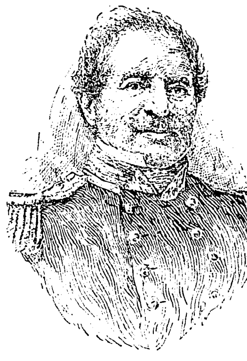

Uriah Phillips Levy

the prize was recaptured by the English, and Levy and the crew were kept as prisoners in England for sixteen months. In 1816 he was assigned as sailing-master to the "Franklin," 74 guns, and in March, 1817, he was appointed lieutenant, his appointment being confirmed by the Senate.

Levy had many difficulties in the navy, possibly due to anti-Jewish prejudice. He fought a duel, killed his opponent, was court-martialed six times, and finally dropped from the list as captain, to which rank he had been promoted. He defended his conduct before a court of inquiry in 1855, was restored to the navy as captain, and subsequently rose to the rank of commodore.

Levy always acknowledged his Jewish allegiance. He was a great admirer of Thomas Jefferson; he purchased Monticello, the home of Jefferson (still owned by Levy's descendants), and presented to the United States government a statue of Jefferson, which is now in the Capitol at Washington. The freedom of the city of New York was voted to him by the common council on Feb. 6, 1834, as a testimonial to his character, patriotism, and public spirit. He is buried in that portion of Cypress Hills Cemetery in use by the Congregation Shearith Israel, and on his tombstone is recorded that "he was the father of the law for the abolition of the barbarous practise of corporal punishment in the United States navy."

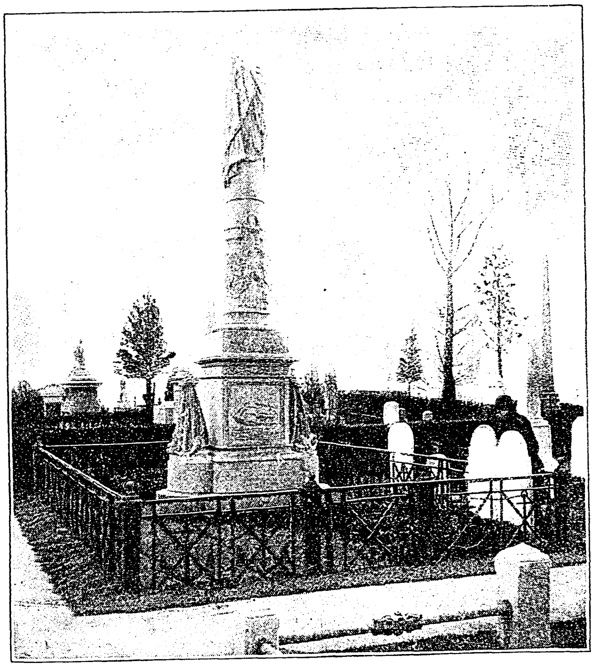
Tombstone of Uriah Phillips Levy, Cypress Hills Cemetery, New York.
(From a photograph.)

Bibliography: *American Jewish Year Book*, 1902-3, pp. 42-45.

A. S. Wo.

LÉVY-BACRAT, ABRAHAM: Rabbinical author of the beginning of the sixteenth century. Expelled from Spain in 1492, he settled at Tunis, where in 1507 he wrote "Sefer ha-Zikkaron," a supercommentary on Rashi. The manuscript remained unprinted till 1845, when it was discovered in a Jewish library in Tunis. The work has several prefaces, one of which, written by the author himself, recounts his sufferings at the time of the expulsion from Spain.

Bibliography: Cazès, *Notes Bibliographiques*.

S. S. M. Fr.

LÉVY-BRUHL, LUCIEN: French philosopher; born at Paris April 10, 1857; educated at the Lycée Charlemagne and the Ecole Normale Supérieure. In 1879 he received the degree of "agrégé en philosophie," and was at once called to a professorship in philosophy at the Lycée of Poitiers, which he resigned two years later for a professorship at Amiens. In 1884 he received the degree of Ph.D., and the year following was appointed professor of philosophy at the Lycée Louis-le-Grand, succeeding Burdeau. For several years he held the same chair at the Séminaire Israélite de France, which he resigned in 1895 to become "maître de conférences" at the Ecole Normale Supérieure. In 1899 he was appointed to a similar position at the University of Paris, where, in 1902, he became "chargé de cours" of the history of modern philosophy. Since 1886 Lévy-Bruhl has lectured, at the Ecole Libre des Sciences Politiques, on the history of political movements and on the development of public spirit in Germany and England during the last two centuries.

Lévy-Bruhl has written: "L'Idée de Responsabilité" and "Quid de Deo Seneca Senscrit" (Paris, 1884; his two graduating theses); "L'Allemagne Depuis Leibnitz" (*ib.* 1890); "Essai sur la Formation de la Conscience Nationale en Allemagne" (*ib.* 1890); "La Philosophie de Jacobi" (*ib.* 1894); "History of Modern Philosophy in France" (Chicago, 1899); "Lettres Inédites de John Stuart Mill à Auguste Comte" (Paris, 1899; containing the answers of Comte); "La Philosophie d'Auguste Comte" (*ib.* 1900); "La Morale et la Science des Mœurs" (*ib.* 1903). Lévy-Bruhl is a chevalier of the Legion of Honor.

S. J. Ka.

LEVYSOHN, SALOMON FREDERIK: Danish musician and critic; born in Copenhagen Oct. 14, 1858. He studied at the University of Copenhagen and at the Polytechniske Institut until 1878, when he decided to devote himself to the study of music. From 1884 to 1896 he was conductor of the Academical Song-Society (Studenter-Sangforeningen); in 1891 he was appointed keeper of the archives of music at the Kongelige Theater in Copenhagen.

Levysohn has translated into Danish the texts of several operas, including "Don Juan" and "Othello." He has written also a number of critical essays in "Morgenbladet" and in other Danish dailies.

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexicon.*

S. F. C.

LEWALD, FANNY: German authoress; born May 24, 1811, in Königsberg, Prussia; died Aug. 5, 1889, in Dresden. In her seventeenth year she entered the Evangelical Church. In 1831, in company with her father, she made a tour through Germany and France, prolonging her stay in Breslau and Berlin. In 1834, to while away the hours of an invalid sister, she wrote a book of fairy-stories. It was not, however, until 1841 that she entered the literary arena with a novel entitled "Der Stellvertreter," published in serial form in the "Europa," a paper owned by a relative likewise named Lewald. Subsequently were published anonymously: "Klementine," 1842; "Jenny," 1843; "Eine Lebensfrage," 1845; "Das Arme Mädchen," 1845. In the spring of 1845 she made a tour of Italy, after which she settled in Berlin, where she married (1854) Adolph Stahr, the literary critic. In company with her husband she undertook a series of tours through Europe, her mind storing a wealth of impressions which were later to be called into requisition. Her literary productiveness during the years following upon this extended tour knew no bounds. One book followed another in quick succession, astonishing the reading public by their variety of subject and fertility of resource: "Italienisches Bilderbuch," 1847; "Diogena Roman von Iduna Gräfin H.-H.," giving a humorous portraiture of the Countess Hahn-Hahn; "Prinz Louis Ferdinand," 1849; "Erinnerungen aus dem Jahre 1848"; "Liebesbriefe," 1850, previously published 1845; "Dunen- und Berggeschichten," 1850; "Reisetagbuch Durch England und Schottland," 1852; "Das Mädchen von Hela," 1853; "Meine Lebensgeschichte," 1861; "Von Geschlecht zu Geschlecht," a novel in eight volumes, 1863–65; "Osterbriefe für die Frauen," 1863; "Erzählungen," in three volumes, 1866–68; "Villa Riunione," 1868; "Sommer und Winter am Genfer See," a diary, 1869; "Für und Wider die Frauen," letters, 1870; "Nella," Christmas story, 1870; "Die Erlöserin," a novel, 1873; "Benedikt," 1874; "Benvenuto," a novel from the world of art, 1875; "Reisebriefe aus Italien, Deutschland, und Frankreich," 1880; "Helmar," a novel, 1880; "Vater und Sohn," a novel, 1881; "Vom Sund zum Posilipp," letters of travel, 1883; "Stella," a novel, 1884; "Die Familie Darner," a novel, 1887; "Zwölf Bilder nach dem Leben," 1888; etc. These are only a few of the productions of this versatile writer. In all more than fifty volumes can be accredited to a pen never idle. Fanny Lewald is remarkable for her keen observation of men and manners, for the firmness with which her characters are outlined, for the grace and finish of her style; a harsh realism, however, pervades her works. This tendency to realism prompts her to seek an ideal in the dispassionate man of affairs, who according to her standpoint may be relied upon to solve the problem of human existence. As a rule, this view precludes the possibility of frequent excursions into the world of the imagination, and except in rare cases is apt to stamp the work of the writer as devoid of that poetic charm so essential to the highest literary achievement. Her activity was not confined to literature. She was one of Germany's foremost leaders in the movement for the emancipation and advancement of women, favoring the opening to them of new fields of employment. S.

LEWANDOWSKI, LOUIS: German composer of synagogal music; born at Wreschen, province of Posen, April 23, 1823; died Feb. 4, 1894, at Berlin. At the age of twelve he went to Berlin to study pianoforte and singing, and became solo soprano in the synagogue. He afterward studied for three years under A. B. Marx and also attended the school of composition of the Berlin Academy, where his teachers were Rungenhagen, Bach, and Grell. Graduated with high honors, he was appointed in 1840 choirmaster of the Berlin synagogue, in which capacity he rendered invaluable services in behalf of ritualistic music. His principal works are: "Kol Rinnah u-Tefillah," for chorus; "Todah u-Zimrah," for mixed chorus, solo, and organ; 40 psalms, for solo, chorus, and organ; symphonies, overtures, cantatas, and songs.

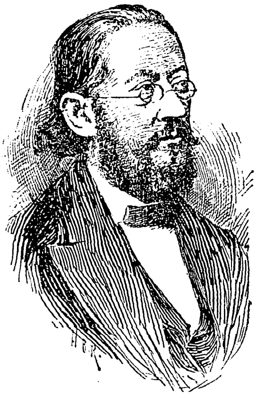

Louis Lewandowski.

In 1866 he received the title of "royal musical director," and shortly afterward was appointed choirmaster in the Neue Synagoge, Berlin, for which he composed the entire musical service. His arrangements of ancient Hebrew melodies for choir, cantor, and organ are considered masterly productions, and are characterized by great simplicity and a profound religious sentiment. Many of Lewandowski's pupils have become prominent cantors. Lewandowski was the principal founder of the Institute for Aged and Indigent Musicians, an institution which prospered under his management.

Bibliography: Mendel, *Musikalisches Konversations-Lexikon*; Champlin, *Cyclopedia of Music and Musicians*; Riemann, *Musik-Lexikon*.

S. J. So.

LEWENTAL, FRANCIS DE SALES (SOLOMON): Polish publisher; born at Wloclawek, Russian Poland, 1839; died at Wiesbaden Sept. 24, 1902. In 1862 Lewental, the son of poor Jewish parents, bought with his accumulated savings the press of the Warsaw publisher John Glücksberg (d. 1859), and began his career with the "Kalendarz Ludowy," a popular almanac, which he continued until 1866. In 1865, in conjunction with others, he founded "Klosy," an illustrated weekly, which in the next year became his exclusive property. Under Lewental's management and under the editorship of Adam Plug "Klosy" became the most widely circulated illustrated weekly in Poland, and contributed in no small measure to the popularizing of Polish art and to the development of Polish wood-engraving. In 1871 Lewental bought the "Kolko Domowe," a home magazine, and transformed it into the popular "Tygodnik Romansow i Powiesci" (discontinued in 1900). Lewental was the proprietor also of the "Swit," edited for a few years by Mary Konopnicka. In 1871, also, he issued an edition of the works of Korzeniowski, which proved so popular that it led later to similar editions of the works of Kraszewski, Kremer, Rzewuski, Skarbek, Fredro, Syrokomla, Eliza Orzeszko, Kaczkowski, Balucki, etc.

In 1874 Lewental commenced the publication of the best productions of European literature under the title "Biblioteka Najcelniejszych Utworow Literatury Europejskiej." They were edited with the greatest care by Peter Chmielowski and, after him, by Stanislaus Krzeminski. The "John Matejko Album" and many other well-known works were issued from his press. In 1887 Lewental became one of the proprietors of the "Kuryer Warszawski." Though he avoided politics he did not succeed in escaping a conflict with the Russian government; he was arrested in 1900, was compelled to discontinue all his publications, and was sentenced to deportation for three years to Odessa. After a year there he obtained a passport for foreign travel. Lewental enjoyed the friendship of many literati, among them being J. I. Kraszewski, for whose release from imprisonment at Magdeburg he offered to furnish the bail required by the Prussian government.

H. R. W. Pe.

LEWI, JOSEPH: American physician; born at Radnitz, Bohemia, Aug. 17, 1820; died at Albany, N. Y., Dec. 19, 1897; educated at the universities of Prague and Vienna. After graduating from the latter university (M.D. 1846) he was appointed assistant at the Vienna Lying-in Hospital. In 1847 he began to practise in Radnitz, but in the following year, that of the Revolution, emigrated to America, settling in Albany in 1849. There he was appointed on the staff of the Albany hospital, and became a member and later president of the Albany County Medical Society, and senior censor of the State Medical Society. Lewi was one of the forty-two citizens of Albany who organized, in 1863, the Union League in that city.

Thirteen of Lewi's fourteen children survived him. The oldest son is the journalist **Isidor Lewi** (b. Albany May 9, 1850). He was educated at the Albany Academy, became connected with several newspapers, and is at present (1904) an editorial writer on the "New York Tribune" and publisher of the "New Era Illustrated Magazine." Another son, **Maurice J. Lewi** (b. Albany Dec. 1, 1857), is a physician in New York city. He graduated from the Albany Medical College in 1877. After a postgraduate course in Heidelberg and Vienna he began to practise in his native town (1880). He became lecturer at the Albany Medical College and professor of medical jurisprudence at the Albany Law School. In 1891 he was appointed secretary of the state board of medical examiners, which office he still (1904) occupies. In 1892 he removed to New York city.

A. F. T. H.

LEWIN, ADOLF: German rabbi and author; born at Pinne, Posen, Sept. 23, 1843. Lewin was educated at the Jewish Theological Seminary and at the University of Breslau. In 1872 he was appointed rabbi in Kozmin, later in Coblenz, and in 1886 was called to the rabbinate of Freiburg-im-Breisgau. He wrote: "Die Religionsdisputation R. Jehiels," a prize essay (Breslau, 1869); "Die Makkabäische Erhebung," a dissertation (*ib.* 1870); "Zur Judenfrage: Naturwissenschaft oder Judenhass" (*ib.* 1880); "Juden in Freiburg-im-Breisgau" (Treves, 1890); "Das Judenthum und die Nichtjuden" (*ib.* 1891); "Geschichte, Geographie, und Reiselitteratur der Juden" (in Winter and Wünsche, "Die Jüdische Litteratur," ii. 287–473).

S. M. K.

LEWIN, GEORG RICHARD: German dermatologist; born at Sondershausen April 25, 1820; died at Berlin Nov. 1, 1896. He was educated at the universities of Halle and Berlin, graduating as doctor of medicine in 1845. After a postgraduate course at the universities of Vienna, Würzburg, and Paris he settled in Berlin, where he practised as a specialist first in otology, and later in dermatology and syphilis. In 1862 Lewin was admitted to the medical faculty of his alma mater as privat-docent in otology. In 1865 he became chief physician in the department of dermatology and syphilis at the Charité Hospital, and in 1868 was appointed assistant professor.

In 1880 Lewin became a member of the imperial department of health, and in 1884 received the title of "Geheimer Medicinalrat." In the same year, through the influence of Bismarck, Lewin's clinic was divided into two departments, Lewin retaining the class in syphilis, while Schweninger, Bismarck's physician, was appointed chief physician for dermatology. This action of the government aroused much indignation in the medical faculties of most of the universities of Germany, and much public sympathy was expressed for Lewin.

Lewin was very successful in his profession. He introduced several new methods in the treatment of syphilis and in dermatology, among which may be mentioned the subcutaneous injection of mercuric chlorid and the spray application in diseases of the throat.

He was an industrious writer, and contributed many essays to the medical journals. He was also the author of the following works: "Klinik der Krankheiten des Kehlkopfes," 2d ed., Berlin, 1863; "Inhalationstherapie und Krankheiten der Respirationsorgane," 2d ed., *ib.* 1865; "Behandlung der Syphilis Durch Subcutane Sublimatinjectionen," *ib.* 1869.

Bibliography: Pagel, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

LEWIN, LOUIS: German pharmacologist and toxicologist; born at Tuchel, West Prussia, Nov. 9, 1850. He received his education at the gymnasium and the University of Berlin (M.D. 1876). The two years following his graduation he spent at Munich, in the laboratories of Voit and Pettenkofer. Returning to Berlin, he in 1878 became assistant at the pharmacological institute of the university, which position he resigned in 1881. In the same year he was admitted to the medical faculty at the university as privat-docent, and in 1897 he was appointed professor.

Lewin is a prolific writer. Among his many essays may be mentioned:

"Ueber Morphium-Intoxication," in "Deutsche Zeitschrift für Praktische Medizin," 1874, No. 26; "Experimentelle Untersuchungen über die Wirkungen des Aconitin auf das Herz," in "Centralblatt für die Medizinische Wissenschaft," 1875, No. 25; "Ueber die Verwerthung des Alkohols in Fieberhaften Krankheiten," in "Deutsches Archiv für Klinische Medizin," 1876; "Ueber Maximale Dosen der Arzneimittel," in "Transactions of the International Medical Congress," ninth session, Washington, 1887; "Ueber Allgemeine Hautvergiftung Durch Petroleum," in Virchow's "Archiv," cxii., 1888; "Ueber Anhalonium Lewinii und Andere Cacteen," in "Archiv für Experimentelle Pathologie und Pharmakologie," 1894; "Die Behandlung der Lepra," in "Deutsche Medizinische Wochenschrift," 1898; "Die Untersuchungen von Blutflecken," *ib.* 1899; "Die Vergiftungen in Betrieben," *ib.* 1890 (also translated by Pannier in "Bulletin Général de Thérapeutique," 1902); "Ueber die Behandlung der Lepra," *ib.* 1900.

Lewin is also the author of: "Die Nebenwirkungen der Arzneimittellehre," Berlin, 1881, 2d ed. 1893 (translated into Russian); "Lehrbuch der Toxicologie," Vienna, 1885, 2d ed. 1897 (translated into French by Pouchet, Paris, 1902); "Ueber Piper Methysticum (Kawa Kawa)," Berlin, 1886; "Ueber Areca Catechu, Chavica Detle, und das Betelkauen," Stuttgart, 1889.

S. F. T. H.

LEWIN, WILLIAM C. J. See TERRIS, WILLIAM.

LEWINSKY, ABRAHAM: German rabbi; born March 1, 1866, at Loslau, Upper Silesia. He studied at the University of Breslau from 1884 to 1887 (Ph.D.), pursuing at the same time his rabbinical studies at the Jewish Theological Seminary. In 1890 he was called as district rabbi to Weilburg-on-the-Lahn; and two years later he took charge of the district rabbinate of Hildesheim, which position he still (1904) occupies.

Lewinsky has published: "Beiträge zur Kenntniss der Religionsphilosophischen Anschauungen des Flavius Josephus"; "Der Hildesheimer Rabbiner Samuel Hameln" (in "Kaufmann Gedenkbuch" and printed separately); and "Aus dem Hildesheimer Stadtarchive." S.

LEWINSOHN, JOSHUA: Russian teacher and writer; born 1833 at Vyeshiuti, government of Kovno. He received his Talmudical education at Zhagory, in the house of his uncle Simon Hurvitz, and graduated in 1865 from the gymnasium at Mitau, remaining there until 1874, when he was appointed inspector of the Jewish school at Tukum, Courland. His first articles in Hebrew appeared in "Ha-Maggid" in 1857; and since then he has contributed extensively to that paper and to "Ha-Meliẓ," "Ha-Shaḥar," and other Hebrew periodicals. He was also for many years a contributor to the German "Rigasche Zeitung."

Lewinsohn has published: "Ereẓ Russia u-Melo'ah" (Wilna, 1868), a geography and topography of Russia; "Toledot Anshe Shem be-Yisrael," biographies of about fifty Jewish authors; and "Toledot Seḥar ha-Yehudim" (in "Ha-Shaḥar"), a history of Jewish commerce. He has likewise written numerous articles on Jewish history which have appeared in various periodicals.

BIBLIOGRAPHY: Sokolov, *Sefer Zikkaron*, p. 64.

H. R. J. G. L.

LEWINSTEIN, JOSEPH: Russian rabbi and author; born at Lublin, Russian Poland, 1840. He is a member of a family of rabbis and Talmudists which includes the author of the "Lebushim" and of "Pene Yehoshua'." At the age of twenty he became rabbi of Karol, in the government of Plotzk; in 1868, rabbi of Zaklikov, in the government of Lublin; since 1875 he has been rabbi of Serotzk, government of Lomza.

Lewinstein has written "Birkat Abraham," on Pesaḥim, Beẓah, and Ḥagigah; "Pene Abraham," commentary on Genesis; a commentary on the Haggadah of Passover; "Dor Dor we-Dorshaw," a collection of 6,600 names of the great of Israel of all generations, with the dates of their deaths. He has contributed biographical articles, which are of special genealogical value and which have won him recognition as an authority in this field, to "Ha-Goren" (ed. Horodetzky), to "Ha-Eshkol," and to other periodicals. He has written also appendixes to "'Ir Gibborim" and "'Ir Tehillah."

BIBLIOGRAPHY: B. Z. Eisenstadt, *Dor Rabbanaw we-Soferaw*, i. 36, Warsaw, 1895.

H. R. A. S. W.

LEWIS, DAVID: English merchant and philanthropist; born in London 1823; died in Liverpool Dec. 4, 1885. Settling in Liverpool in 1840, he by 1856 had accumulated sufficient capital to commence business on his own account as a boys' clothier in Bold street. Subsequently he opened a second establishment; and thereafter he gradually developed one of the largest retail businesses of the kind in England, erecting an establishment of the "Universal Provider" or department store class. Similar ones were founded by him in Manchester, Sheffield, and Birmingham. No firm in the provinces did more than his to bring cheap and durable clothing within the reach of the masses.

Lewis' ample means were freely given in aid of charitable and philanthropic works. He headed the local subscription list for the persecuted Jews of Russia with a donation of £1,000 ($5,000), and gave large sums in support of the synagogue. For many years he held the position of warden and treasurer of the Old Hebrew Congregation, Liverpool. At his death he bequeathed very large sums (nearly a half-million sterling) for the erection of hospitals and other philanthropic institutions, which constitute some of the most important in Liverpool.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Dec. 11, 1885; *Liverpool Leader*, Dec. 6, 1875.

J. G. L.

LEWIS, SIR GEORGE HENRY: English lawyer; born in London April 21, 1833; educated at University College, London. In 1850 he was articled to his father, **James Graham Lewis** (1804–1869), founder of Lewis & Lewis, one of the best-known firms of solicitors in the city of London. George was admitted in Hilary term in 1856, and was subsequently taken into partnership by his father and uncle. He first made his name in prosecuting the directors of the Overend and Gurney Bank, who had caused the disastrous panic of 1866, and for a time he devoted special attention to financial cases. In criminal cases he drew public attention to himself by his cross-examination in the Bravo case in 1875, and from that time onward was connected with most criminal "causes célèbres," being conspicuous in the prosecution of fraudulent persons like Madame Rachel and Slade the medium. Among other cases may be mentioned the Hatton Garden diamond robbery case; Belt versus Lawes; and the Baccarat case, in which the Prince of Wales's name was mentioned; and he was selected by the Parnell commission to conduct the case for Charles Stuart Parnell and the Irish party against the London "Times." Lewis has by far the largest practise in financial cases of any lawyer in London, and is especially expert in libel cases, being retained by some of the chief newspapers. He has shown himself especially skilful in exposing the practises of usurious money-lenders. Lewis was knighted in 1893, and raised to the rank of baronet in 1902.

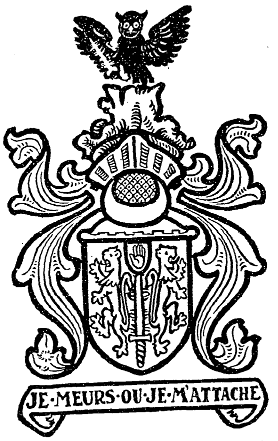

Arms of Sir George Henry Lewis.

Bibliography: *Men and Women of the Times*; *Who's Who*; Burke's *Peerage, Baronetage, and Knighthood*, 1903.

J.

LEWIS, HARRY S.: English author and communal worker; born in London in 1861; educated at King's College School and St. John's College, Cambridge (B.A. 1884). At Cambridge he was one of the earliest to take honors in the Semitic languages tripos (1886) and was Hebrew scholar at his college. After leaving college he took residence at Toynbee Hall, Whitechapel, and devoted himself to social work among the Jews of the East End. In connection with this he published, with E. J. Russel, "The Jew in London" (London, 1900). He edited "The Targum on Isaiah i. 5, with Commentary" (*ib.* 1889).

Bibliography: *Jewish Year Book*, 5664 (1904).

J.

LEWIS, LEOPOLD DAVIS: English dramatist; born in London 1828; died there Feb. 23, 1890. Lewis was educated at the King's Collegiate School, London, and upon graduation became a solicitor, practising as such from 1850 to 1875. In 1871 he translated Erckmann-Chatrian's "Le Juif Polonais," giving it the name "The Bells," under which name it was produced by Henry Irving at the Lyceum Theatre, London, Nov. 25, 1871. Original plays from the pen of Lewis are: "The Wandering Jew" (Adelphi Theatre, April 14, 1873); "Give a Dog a Bad Name" (*ib.* Nov. 18, 1873); and "The Foundlings" (Sadler's Wells Theatre, Oct. 8, 1881). From February to December of 1868 he and Alfred Thompson conducted a monthly, "The Mask," which failed. In addition to the plays mentioned Lewis wrote a number of tales under the title "A Peal of Merry Bells" (1880).

Bibliography: *Dict. National Biog.* xxx. 191; *The Times* (London), Feb. 25, 1890; *The Era* and *St. Stephen's Review* (ib.), March 1, 1890.

J. E. Ms.

LEWIS, SAMUEL: English money-lender and philanthropist; born in Birmingham 1837; died in London Jan. 13, 1901. Lewis began work when thirteen years old. He became a salesman of steel pens, then opened a jeweler's shop, and finally entered the business with which his name was most identified, that of money-lending. He became the most fashionable money-lender of his day. Nearly every noble family in Great Britain is said to have been more or less in business connection with Lewis. He left nearly twenty million dollars, of which five millions are to go to charity on the death of his widow, Ada Davis Lewis, a sister of Hope Temple, the composer.

Bibliography: *Jew. Chron.* Jan. 18, 1901; *The Sketch* (London), Jan. 23, 1901.

J. E. Ms.

LEWIS, SAMUEL A.: American politician and philanthropist; born in New York city 1831. He early engaged in business, and was so successful that he retired with a competency in 1862. In 1868 he was elected a member of the board of education of the city of New York, serving as school commissioner and chairman of the financial committee. When in 1869 the legislature changed the board from elective to appointive, Lewis was confirmed in his office of school commissioner, and in 1870 was reappointed for a term of five years. In 1871, however, he was compelled to retire. One of his first acts as a school commissioner was to abolish corporal punishment. In 1874 Lewis was elected alderman at large, and later in the same year president of the aldermanic board, holding the presidency for two consecutive terms.

Lewis is one of the founders of the Mount Sinai Hospital, and has served, since its organization in 1852, on its board of management as secretary, director, and vice-president, resigning the last-named office in 1873. He founded (1872) the School-Teachers' Life Assurance Society, and was in 1874 chairman of the relief association for the Ninth Ward. In 1851 the Ladies' Benevolent Society presented him with a gold medal in acknowledgment of the valuable aid he had rendered that body. From 1868 to 1873 Lewis acted as a trustee of the College of the City of New York.

Bibliography: *New York Public School Journal*, Feb. 18, 1871, April 6, 1872; *New York Herald*, March 13, 1874; *Jewish Messenger*, April 17, 1874; *Daily Graphic*, Jan. 22, 1875.

A. F. C.

LEWISOHN, LEONARD: American merchant and philanthropist; born in Hamburg Oct. 10, 1847; died in London March 5, 1902. His father, **Samuel Lewisohn**, a prominent Hamburg merchant, sent him to the United States in 1863; about three years later he was joined by his younger brother, and they formed the firm of Lewisohn Brothers in Jan., 1866. As early as 1868 the firm turned its attention to the metal trade, becoming prominent dealers in lead during that year. Recognizing the commercial future of electricity and the need of copper for conducting-wires, Lewisohn specialized in that metal, and by 1879 was recognized as an important holder of "Lake Copper." Thenceforward his firm occupied a leading position in the copper markets of the world. He was also president of the United Metals Selling Company.

Lewisohn was equally prominent in the sphere of philanthropy. He contributed largely to the Alliance colony in New Jersey, founded in 1882, and to almost every philanthropic institution in New York, regardless of creed. He likewise acted as treasurer of the Hebrew Sheltering Guardian Society in New York, to which institution he gave his counsel and large sums of money. He was one of the largest contributors to the Jewish Theological Seminary of America and to the Montefiore Sanatorium for Consumptives.

A. J.

LEWITA, GUSTAW: Polish pianist; born at Plock, Poland, 1855; died at Paris Feb., 1889. After graduating from the Vienna Conservatorium with distinction, he went to Paris, where he became a member of the orchestra of the Pas de Loup concerts. In 1882 Lewita was called to a professorship in the Conservatorium at Warsaw, and in 1885 was invited to Vienna to give a concert at the court of the archduke Charles. He then went to America, where he gave concerts in the most important cities and before the Emperor of Brazil.

Bibliography: *Ha-Asif*, 1893, p. 134; *Encyklopedja Powszechna*, ix. 281, Warsaw, 1901.

H. R. A. S. W.

LEWY, BERGNART (BERNHARD) CARL: Danish chemist; born in Copenhagen July 5, 1817; died there Jan. 1, 1863. He obtained the degree of graduate of pharmacy in 1835, and then studied chemistry for three years at the polytechnic school. In 1839 he studied in Berlin (Ph.D.), and spent the winter of 1839–40 in Rome. He then obtained a position as assistant in the private laboratory of J. B. Dumas in Paris.

Lewy soon proved himself to be the possessor of great experimental ability; so that the Académie des Sciences in 1841 entrusted him with the task of studying the atmospheric conditions around the North and Baltic seas, as well as in Copenhagen. Later he made a comparative test of the atmospheric conditions in Paris and in the surrounding country.

In 1847 Lewy was appointed professor of chemistry at Bogota, New Granada, where he enjoyed great popularity and filled many honorary offices. He was decorated by the King of Denmark, and in 1859 was awarded the gold medal of honor. His writings have appeared in "Annales de Chimie et de Physique," "Comptes Rendus" of the French Institute (Académie des Sciences), and in "Forhandlinger ved de Skandinaviske Naturforskeres 4. Möde" (1844).

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*.

S. F. C.

LEWY, ISRAEL: German scholar; born at Inowrazlaw in 1847; educated at the Jewish Theological Seminary and the University in Breslau. In 1874 he was appointed docent at the Lehranstalt für die Wissenschaft des Judenthums in Berlin, and in 1883, on the death of David Joël, he was called to the seminary at Breslau. Lewy's knowledge of Talmudic literature is unusually wide; he is endowed also with an exceptionally acute and dispassionate critical spirit and with a faculty for grasping the proper importance of details. His first publication was "Ueber Einige Fragmente aus der Mischna des Abba Saul" (Berlin, 1876), in which he showed that the Mishnah collections of the foremost teachers in the period before the final redaction of the Mishnah itself, including that of Abba Saul, agreed as regards all the essential points of the Halakah. "Ein Wort über die Mechilta des R. Simon" (Breslau, 1889) is likewise an authoritative work in the field of halakic exegesis. Lewy has published also "Interpretation des Ersten, Zweiten und Dritten Abschnitts des Palästinischen Talmud-Traktates Nesikin" (*ib.* 1895–1902), and "Ein Vortrag über das Ritual des Pesach-Abends" (*ib.* 1904).

S.

LEWYSOHN, ABRAHAM: Hebraist and rabbi of Peiskretscham, Upper Silesia; born Dec. 6, 1805; died Feb. 14, 1860. He left a large number of manuscripts—several hundred sermons in Hebrew and German, novellæ on the Talmud, verses, a German work on Hebrew grammar, and a work entitled "Ḳorot Tannaim wa-Amoraim," a history of the Tannaim and Amoraim, the introduction to which, entitled "Parnasat Ḥakme ha-Talmud," was published in Kobak's "Jeschurun" (i., part 3, p. 81). His published works are: "Meḳore Minhagim" (Berlin, 1846), a critical essay on religious customs according to the Talmud, Poseḳim, and Midrashim (this work was afterward plagiarized by Finkelstein, Vienna, 1851); "Shete Derashot" (Gleiwitz, 1856), sermons; "Toledot R. Yehoshua' ben Ḥananyah," biography of R. Joshua b. Hananiah (in Keller's "Bikkurim," 1865); "Toledot Rab," biography of Rab or Abba Arika (Kobak's "Jeschurun," vi. and vii.). Lewysohn was also a contributor to "Ha-Maggid" and to Klein's "Jahrbuch."

Bibliography: Ludwig Lewysohn, in *Ha-Maggid*, vii. 364; Zeitlin, *Bibl. Post-Mendels.* pp. 208-209.

S. M. Sel.

LEWYSOHN, LUDWIG: German rabbi; born April 15, 1819, at Schwersenz, Posen; died at Stockholm May 26, 1901. Graduating from the Realgymnasium, Berlin, in 1843, he studied Orientalia in that city, and received his doctor's degree from the University of Halle in 1847, his dissertation being "De Sacrificiis Veteris Testamenti." In 1848 he became preacher at Frankfort-on-the-Oder. Three years later he was called as rabbi to Worms, where he officiated until 1858. He then accepted a call to Stockholm, where he labored from 1859 to 1893, in which year he resigned. Besides numerous contributions to Jewish periodicals (especially "Ha-Maggid"), he published "Nafshot Ẓaddiḳim" (Frankfort-on-the-Main, 1855), on the epitaphs at Worms, and "Zoologie des Talmuds" (*ib.* 1858).

Bibliography: Reines, *Tableaux Historiques*, i. 123 *et seq.*; Zeitlin, *Ḳiryat Sefer*, i. 209.

S. M. L. B.

LEX TALIONIS. See Retaliation.

LEXICOGRAPHY. See Dictionaries.

LEYDEN. See Netherlands.

LHÉRIE. See Brunswick, Léon Lévy.

LIADY, BÄR OF. See Ladier, Dob Bär b. Shneor Zalman.

LIBATION. See Sacrifice.

LIBAU: Russian city in the government of Courland. It has a population (1897) of 64,505, including 9,700 Jews. Among the latter are 3,225 artisans (1,309 being masters) and 117 day-laborers. Among its educational institutions are a government school for Jews (105 pupils), a Jewish general school for girls (90 pupils), and a Talmud Torah (108 pupils). The public schools have 333 Jewish children on their rolls. A Jewish loan and savings association was organized in 1901.

H. R. S. J.

LIBEL AND SLANDER. See Slander.

LIBERTINES. See Slaves and Slavery.

LIBIN, Z. See Hurewitz, Israel.

LIBOSCHÜTZ, JACOB: Russian physician; born in 1741; died at Wilna Feb. 10, 1827. After studying at the University of Halle he went to St. Petersburg. His religious belief, however, rendered it impossible for him to settle there, and he established himself at Wilna, where he became celebrated. When the famous physician Professor Frank was leaving Wilna and was asked in whose charge he had left the public health, he answered, "In the charge of God and the Jew" ("Deus et Judeus," meaning "God and Liboschütz"). Liboschütz was celebrated also as a diplomat and philanthropist (Fuenn, "Ḳiryah Ne'emanah," p. 260, Wilna, 1860).

H. R. A. S. W.

LIBOSCHÜTZ, OSIP YAKOVLEVICH: Russian physician; died at St. Petersburg in 1824; probably the son of Jacob Liboschütz. He studied medicine at Dorpat (M.D. 1806, his graduating thesis being "De Morbis Primi Paris Nervorum"). He then settled at St. Petersburg, where he became court physician, and founded a hospital for sick children. Liboschütz wrote: "Tableau Botanique des Genres de Plantes Observés en Russie" (Vienna, 1811); "Description de Mousses Qui Croissent aux Environs de St. Pétersbourg et de Moscou" (St. Petersburg, 1811; with Trinius); "Flore des Environs de St. Pétersbourg et de Moscou" (*ib.* 1811).

Bibliography: *Entziklopedicheski Slovar*, xvii. 642, St. Petersburg, 1895.

H. R. A. S. W.

LIBOWITZ, NEHEMIAH SAMUEL: Russian Hebrew scholar and author; born Jan. 3, 1862, at Kolno, government of Lomza (Lomzha). He studied Talmud under R. Elijah Ḥasid and then under his own father, Isaac Libowitz; in addition he devoted himself to Hebrew literature, reading especially works on criticism. In 1881 he emigrated to the United States and settled in New York, where he still (1904) resides, devoting his time in part to business and in part to literature.

Libowitz is the author of: "Iggeret Biḳḳoret" (New York, 1895), against I. H. Weiss; "Rabbi Yehudah Aryeh Modena" (Vienna, 1896; 2d ed., New York, 1901), his most important work, a collection of materials for a biography of Leon of Modena; "Ephraim Deinard" (*ib.* 1901), a harsh criticism of Deinard; and several other pamphlets. Libowitz has also contributed to the Hebrew periodicals in the United States: "Ner Ma'arabi," "Ha-Modia' la-Ḥadashim," and "Yalḳuṭ Ma'arabi."

Bibliography: Benzion Eisenstadt, *Ḥakme Yisrael be-Ameriḳa*, p. 62, New York, 1903.

H. R. A. S. W.

LIBRARIES: Very little is known concerning the methods employed by Jews in the collection and preservation of books. The Biblical writings are silent on this point. That there were royal archives in Jerusalem may be surmised with some show of reason, even though the terms "mazkir" (A. V. "recorder"; II Sam. viii. 16, xx. 24, and several other passages) and "sofer" (A. V. "scribe"; *ib.* viii. 17, and often elsewhere) do not necessarily point to the office of archivist. Nor does the place-name Kirjath-sepher (Josh. xv. 16; Judges i. 11–12), which the Septuagint translates Πόλις Γραμμάτων (Vulgate, "Civitas Litterarum" = "Book Town"), afford any further evidence; though Quatremère in 1842 deduced from it the existence of a library there, and Sayce in 1895 called it "the literary center of the Canaanites in the south of Palestine" ("Patriarchal Palestine," p. 220; "Higher Criticism and the Monuments," p. 54).

Preservation of Books.

Nor is there any fuller information with regard to Talmudic times and the Middle Ages. The scrolls seem to have been kept in a cover or sheath of leather or of metal (תיק; θήκη; see passages in Krauss, "Lehnwörter," ii. 588), a custom which was observed in Eastern countries for many centuries. Sambari (*c.* 1672) speaks of the scroll in the synagogue of Al-Maḥallah in a metal תיק (Neubauer, "M. J. C." i. 119, 10), which still exists. The old and much-venerated Samaritan Pentateuch at Nablus is likewise in a metal cover. The scrolls were kept in a case (תיבה), of which there were three kinds, שידה, תיבה, and מגדל. In the catacombs of Rome there have been found representations of Jesus with a case of scrolls at his feet. The cases were usually made of wood, though sometimes of leather, glass, bone, or metal. It has been shown that such cases were the usual form of the Roman bookcase. That they were used by the Jews also is seen from the fact that the earliest representations of the Ark upon glass, dating from the third century, are in this form (see Blau, "Studien zum Althebräischen Buchwesen," pp. 176 *et seq.*; Jacobs, in "J. Q. R." xiv. 738). Sometimes the scrolls were placed in a sort of cupboard, which stood upon a pediment and had a cover. Openings were made at the top and at the side. See Ark of the Law.

Catalogues.

That catalogues of collections of Hebrew books were drawn up in early days is evidenced by the recent finds made chiefly in the Fostat Genizah. Such catalogues were sometimes sale-lists of book-traders—*e.g.*, the Adler manuscript in Arabic ("R. E. J." xxxix. 199); the Adler manuscript containing a sale-list of a certain 'Abd al-'Aziz of the thirteenth century (*ib.* xl. 56, 264); the list found on the back of the manuscript copy of Saadia's "Amanat" in Arabic (*ib.* xxxii. 126); the Adler manuscript of the twelfth century giving a list in Arabic of over 100 books ("J. Q. R." xiii. 52, 324; JEW. ENCYC. iii. 619a, *s.v.* CATALOGUES); and the Frankfort manuscript, also from the genizah ("J. Q. R." xv. 76; for other lists see "Zeit. für Hebr. Bibl." vii. 181)—and sometimes catalogues of real collectors, such as the genizah fragment containing a list of the books of Nathan b. Jeshuah (*ib.* vii. 184; "J. Q. R." xiv. 247) or the catalogue of the library of Leon Mosconi ("R. E. J." xxxix. 242, xl. 62; see also CATALOGUES).

Alcove in the Library of Parma Containing the De Rossi Collection of Jewish Books.

(From a photograph.)

That care was taken in the preservation of books is seen from the advice which is given by various writers. The author of the "Sefer Ḥasidim" (13th cent.) advises his readers to pay particular attention to the manner in which their books are kept. Especial weight is laid upon the duty of lending books to those whose means do not allow them to purchase them. Books were scarce in those days; the want of them is bewailed by such men as Isserlein and J. Kolon (Güdemann, "Gesch." ii. 191, iii. 65). Judah ibn Tibbon (12th cent.) gives much sage counsel to his son, to whom he left his collection of Arabic and Hebrew books. He bids him make his books his companions, and to take good care of his book-chests (ארגז) and bookcases (תיבה) and his garden.

> "Take good care of thy books; cover thy shelves with a fine covering; guard them against damp and mice. Examine thy Hebrew books on the first of every month; thy Arabic ones once every two months; thy pamphlet-cases [כרכים קשורים] once every three months. Arrange them all in good order, so that thou weary not in looking for a book when thou needest it. . . . Write down the titles of the books in each row [בית] of the cases [ארגזים] in a separate fascicle [אגרת], and place each in its row, in order that thou mayest be able to see exactly in which row any particular book is without mixing up the others.
>
> "Do the same with the cases. Take good care of the individual leaves [עלים] which are in the convolutes [כרכים] and fascicles; . . . look continually into the catalogue [מזכרת] in order to remember what books thou hast. . . . When thou lendest a book record its title before it leaves the house; and when it is brought back draw thy pen through the memorandum. Restore all loaned books on Pesaḥ and Sukkot" ("Ermahnungsschreiben des Jehudah ibn Tibbon," ed. Steinschneider, pp. 6, 12, Berlin, 1852; transl. in Güdemann, *l.c.* i. 28).

This care in the binding and handling of books is inculcated by Profiat Duran (of Catalonia, 14th cent.) also, as is seen in the preface to his "Ma'aseh Efod" (ed. Friedländer and Kohn, p. 19), and by Solomon Alami (1415): "Take good care of the writing and the arranging of thy books" ("Iggeret Musar," ed. 1854, p. 14).

In earliest times the libraries were directly connected with the batte midrashot, each of such institutions having a collection of its own. This practise continued down through the Middle Ages. At times books of especial value were kept in the synagogue in a sort of cupboard, a custom which prevailed especially in Egypt. The contents of these school libraries must have varied in different countries. In the western French and German schools of the Middle Ages they probably contained little more than what was necessary for the almost exclusively Talmudic curriculum that was followed; but in Italy and Spain, where the curriculum embraced also philosophy, mathematics, and the natural sciences, the libraries must have been more varied and much larger.

The tradition thus begun has been kept up. Such libraries of distinctively Jewish books are now attached to seminaries and to theological schools and serve as Jewish university libraries. The chief collections may here be mentioned:

Austria: Library of the Israelitisch-Theologische Lehranstalt, Vienna; Hungary: library of the Landesrabbinerschule, Budapest (20,000 vols., of which 10,000 are Judaica; 41 incunabula; 50 MSS.).

England: Library of Jews' College (in all 25,000 vols., made up of the original Jews' College collection 4,000; the A. L. Green Library 7,000; the Montefiore Library 4,000; the A. Löwy Library 10,000; in addition 600 MSS., mainly from the Zunz and Halberstam collections), and that of the bet ha-midrash, London (the Herschel MSS.).

France: Library of the Séminaire Israélite, Paris.

Germany: Libraries of the Lehranstalt für die Wissenschaft des Judenthums and the Rabbinische Seminar in Berlin; of the Jüdisch-Theologische Seminar (about 23,000 printed vols.; 248 MSS.) in Breslau.

Holland: Libraries of the Portuguese Rabbinical Seminary; of the Bet ha-Midrash 'Ez Ḥayyim (20,000 vols.; 1,000 pamphlets; 300 portraits); of the Netherlands Israelitish Seminary.

Italy: Library of the Rabbinical Seminary, Florence.

United States: Library of the Hebrew Union College (about 15,000 vols.), Cincinnati, and that of the Jewish Theological Seminary of America, New York (14,500 vols.; 750 MSS.).

In the course of time these libraries have not proved sufficient. They served, in the main, theological purposes. An attempt at establishing a national Jewish library was made in the Abarbanel Library at Jerusalem, founded by Joseph Chazanowicz and now containing more than 20,000 vols. Next to this may be mentioned that of the Alliance Israélite Universelle in Paris, largely founded by Isidor Loeb and supported by donations and legacies from L. L. Rothschild (22,000 vols.; 200 MSS.; made up largely of the collections of Isidore Loeb and Bernard Lazare); the Bibliothek des Deutsch-Israelitischen Gemeindebundes (recently founded; 5,000 vols.) in Berlin; and the library of the B'nai B'rith in New York (Maimonides' Library; but this is not a solely Jewish collection).

Communal Libraries.

The Italian Jewish communities seem to have been the first to establish libraries for their own use; *e.g.*, Mantua (in 1767; 4,500 vols.) and Pitilione in Tuscany. In England the North London bet ha-midrash has its private collection; the Vienna community possesses a children's library; and Warsaw has its Synagogenbibliothek. Of late years the communal libraries have grown, especially in Germany. Breslau has its Bibliothek der Synagogengemeinde; Dettmold, its Lehrerbibliothek and Schülerbibliothek; Gleiwitz, its Jugendbibliothek; Homburg, its Israelitische Gemeindebibliothek Mendelssohn; Carlsruhe, its Jüdische Bibliothek der Israelitischen Genossenschaft; Kozmin, its Jüdische Gemeindebibliothek; Mayence, its Klingensteinische Bibliothek für Hessische Lehrer; Neckar-Bischofsheim, its Israelitische Gemeindebibliothek; Nuremberg, its Bibliothek und Leseverein; Ratibor, its Israelitische Bibliothek; Schwerin, its Gemeindebibliothek; Stettin, its Jüdische Bibliothek; Stuttgart, its Gemeindebibliothek; Parel, its Schul- und Gemeindebibliothek; and Wiesbaden, its Gemeindebibliothek.

Few of the seminary libraries mentioned above can, however, rival the great collections gathered in the large national and public libraries. These antedate the seminary libraries; and, having been the first in the field, and commanding larger pecuniary resources, have been able to progress much further. The leading public collections are here cited. In many cases they are dealt with in separate articles in this encyclopedia or are referred to in the articles treating of the cities in which the collections are located.

Austria: Hofbibliothek, Vienna.

England: British Museum, London (15,000 vols.; 1,400 MSS.); Bodleian Library, Oxford (2,900 MSS.); Cambridge University Library.

France: Bibliothèque Nationale, Paris (1,390 MSS.).

Germany: Königliche Bibliothek, Berlin (5,000 vols.; 300 MSS.); Königliche Bibliothek, Munich (2,000 MSS.); Stadtbibliothek and Universitätsbibliothek, Leipsic; Stadtbibliothek, Frankfort-on-the-Main: Stadtbibliothek, Strasburg.

Holland: Academy of Sciences, Leyden (15,000 vols.); Bibliotheca Rosenthaliana in University Library, Amsterdam.

Italy: Vatican Library, Rome; Bibliotheca Casanatensis, Rome; Public Library, Parma; Bibliotheca Palatina and Bibliotheca Medicio-Laurentiana, Florence; Public Library, Turin; Bibliotheca Marciana, Venice; and Bibliotheca Ambrosiana, Milan. In addition there are smaller collections in the Biblioteca Vittorio Emanuele and the Biblioteca Angelica, Rome, and in the University Library, Bologna.

Russia: Friedland Library, in the Asiatic Museum of the Imperial Academy of Sciences, St. Petersburg (10,000 vols.; 300 MSS.); the University Library and the Synodal Library in the same city; the collection of Karaitica belonging to the Odessa Society for History and Antiquities.

United States: The Jewish collection in the New York Public Library (Schiff foundation; about 17,000 vols.), and that in the Library of Columbia University (gift of Temple Emanu-El; 5,000 vols.).

Most of the foregoing collections are based upon the private libraries of Jewish book-collectors, which have either been given to or bought for the institutions. Thus the British Museum in 1759 acquired by gift from Solomon da Costa a collection which had originally been gathered during the Commonwealth, had fallen to Charles II. at the Restoration, and had finally been purchased by the bookseller who sold it to Da Costa. The British Museum secured also (1848) the printed books in the library of H. I. Michael of Hamburg, which had consisted of 7,000 volumes, including manuscripts. The latter came into the possession of the Bodleian Library, which had previously (1829) been enriched through the purchase of the famous Oppenheimer collection. This consisted of 7,000 printed volumes and 1,000 manuscripts, nearly all Hebraica; it had been founded by the court Jew Samuel Oppenheimer of Vienna with the aid of his patron, Prince Eugene, and had passed into the possession of Samuel's son David, then into that of Hirschel Oppenheimer, and finally into that of Isaac Cohen of Hamburg. Similarly many other private collections have been acquired by various public libraries; *e.g.*, Michael Joseph's went (1849) to Jews' College, London, and Halberstam's to the Judith Montefiore College and later to Jews' College. The manuscripts of Joseph Almanzi went to the British Museum; his printed books, to Temple Emanu-El, New York, and finally to Columbia University in that city. Raphael Emanuel Mendola's books formed the basis of the Congregational Library at Mantua (1767); while the collection of L. Rosenthal of Hanover was presented by his son to Amsterdam University Library. A. Geiger's library enriched the Lehranstalt in Berlin, as did Saraval's and Beer's the sister institution in Breslau, and David Kaufmann's large collection, that in Budapest. The collection of A. Berliner, containing many liturgical works, is now the property of the Frankfort Stadtbibliothek. The library of David Montezinos in Amsterdam, especially rich in Judæo-Spanish productions and in incunabula, is in the Portuguese Seminary of that city, while the pride of Parma is the collection made by the Christian scholar G. B. de Rossi. Samuel Adler's library was given to the Hebrew Union College, Cincinnati, and the collection of M. Sulzberger, so rich in incunabula, to the Jewish Theological Seminary of America, where it has been added to the David Cassel and Halberstam libraries already in that institution. See Book-Collectors.

Library Classification.

There is no information in regard to the classification of Hebrew books in olden times. In the above-mentioned genizah fragment of a catalogue, published in "J. Q. R." xiii. 52 *et seq.*, the books are classified as follows: Bible, Mishnah, Talmud, Theology, Halakah, and Liturgy. Some such general division as this must have sufficed. The first to attempt a classification upon a scientific basis was Shabbethai Bass (1641–1718) in the introduction to his "Sifte Yeshenim." Though this was undertaken for bibliographic rather than for library purposes, it deserves a place here. He divides Hebrew literature into two great categories, Biblical and Post-Biblical; and each of these into ten subdivisions as follows:

Biblical Literature: (1) The Bible.

(2) Works Explanatory of the Wording of Scripture:—Bible Lexicography; Dictionaries; Grammars; Explanations of the Text of the Targumim and of the Zohar; Commentaries on the whole Bible; Commentaries on portions of the Bible; Targumim; Cabalistic Commentaries on the Torah and on the Books of Ruth and Lamentations; Works on the Zohar; Lexicography of the Zohar, Recanati, and Baḥya; Philosophical Works Bearing on the Torah, the Megillot, Psalms, and Job; Grammar of the Torah; Supercommentaries on Ibn Ezra; Supercommentaries on Mizraḥi; Commentaries on Midrash Rabbot; Supercommentaries on Rashi to the Torah; Commentaries ("peshaṭ") and Homiletic Explanations ("derashot") arranged according to the sections of the Torah; Commentaries on the Megillot as a whole, and upon each Separate Scroll; Commentaries on the Hafṭarot; Commentaries and Homiletic Explanations on the Prophets and Hagiographa as a Whole and upon the Individual Books; Homilies.

(3) Books of Prayer and Song for the Synagogue Service (Liturgy); Other Poetry; Commentaries on the Liturgy; Commentaries on the Passover Haggadah; Books Dealing with the Writing of Pentateuchs and Mezuzot; of Legal Documents and Bills of Divorce.

(4) Letter-Writing and Rhetoric; Biography and History; Geography; Proverbs and Maxims.

(5) Kawwanot in Connection with the Liturgy and Religious Ordinances; Cabalistic Works Not Arranged According to the Sections of the Pentateuch.

(6) Grammatical Works Not Dealing Directly with the Torah; Masorah; Logic.

(7) Works on Salvation, Redemption, and the Resurrection; Books on the Future Life and the Soul.

(8) Works on Variant Readings, Corrections, and Mistakes in the Bible; Similar Works Dealing with Post-Biblical Literature.

(9) Ethics, Piety, and Religion.

(10) Introductions and Reference Works on the Bible.

Post-Biblical Literature:

(1) Mishnah.

(2) Commentaries on the Mishnah; Explanations and Novellæ to the Gemara, Rashi, and the Tosafot; Commentaries on "'En Ya'aḳob," Other Haggadot, and the Yerushalmi; Commentaries on Pirḳe Abot.

(3) Mathematics (Arithmetic, Algebra, Geometry, etc.); the Calendar; Astronomy and Astrology; Works on Philosophy, Not Arranged According to the Sections of the Pentateuch; Works on Chiromancy, etc. (שרטוטי היד והפרצוף); Works on Casting of Lots and Horoscopes; Works on Evil Spirits and Necromancy; Dreams and their Interpretation; Music; Works on the Other Sciences.

(4) Theology and the Thirteen Dogmas; Religious Discussions and Polemics.

(5) Minhagim (Rituals); Introductions and Works of Reference Regarding Minhagim and the Gemara.

(6) Responsa on Ritual Matters; Responsa on Philosophical Matters.

(7) Medicine (Human and Animal); Lapidaries (כגולות מאבנים טובים).

(8) Works on Initial Letters ("Rashe Tebot"), Gemaṭria, and Noṭariḳon.

(9) Commentaries and Novellæ According Either to the Arrangement of the Gemara or of Alfasi; Commentaries According to the Arrangement of the Arba' Ṭurim, Shulḥan 'Aruk, and "Lebushim"; Commentaries According to the Arrangement of the Mishneh Torah of Maimonides; Decisions and Explanations According to the (Sifre) Miẓwot; Decisions and Laws According to Various Arrangements; Decisions and Laws According to Various Halakot in the Different Portions of the Ṭurim.

(10) Talmudic Methodology; Works on the Building of the Tabernacle, on the Temple, and on its Vessels; Works Printed in the German Language (Judæo-German); Pedagogy.

In modern general libraries the books on Jewish subjects are not always shelved apart from the main collection, special sections for Jewish subjects being provided for merely in the various general sections. As a type of classification that adopted by the Bodleian Library may be cited.

BODLEIAN LIBRARY, OXFORD.

Classification of Books on Jewish Subjects.

[The system of spelling in this list is that adopted by the library authorities.]

Shemitic Mythology and Folk-Tales.

Comparative Religion—Shemitic—General and Miscellaneous.

Judaism: Ancient History; Modern History; Ritual; Talmud; Liturgies and Prayers; Devotional Poems and Hymns; Sermons; General or Mixed Treatises; Encyclopædias; History, Biography, and Methodology of the Subject (Including Jewish Study of the Bible); Targums.

Missions to Jews.

Jewish Attacks on Christianity.

Christian Replies to Them.

Voyages and Travels: Syria and Palestine—Ancient and Mediæval—General and Miscellaneous; Jerusalem; Modern—General and Miscellaneous; Jerusalem.

Ethnography: "Anglo-Israel"; Shemitic.

Climatology and Topography of Health, Mortality, and Medicine: Syria and Palestine—Ancient and General; Mediæval and Modern; Modern Jewish.

General Descriptions and Statistics of Manners (Including General Antiquities) and Characteristics: Syria and Palestine—Ancient; Mediæval and Modern; Modern Jews Outside Palestine.

Chronology—the Hebrew Calendar.

History—General Mediæval; Crusades.

The Jews—In Palestine and General: History and Biography of the Study; General Materials; General Histories—Ancient Writers (Josephus, etc.); Modern Writers; to the Entry into Canaan; to the Secession of Israel; Kingdom of Judah and Judah ± Israel; Kingdom of Israel; Later Samaritan History; Captivity to the Rise of the Maccabees; Maccabees to A.D. 135; Since.

The Jews in Dispersion: History and Biography of the Study (General and Special); General Materials and Histories; Asia E. of the Indies; Asia W. of the Indies; Africa; Spain (and Spain ± Portugal); Portugal; Italy; France and Belgium; Switzerland; Austria-Hungary; Balkan Peninsula and Greece; Slavonic Countries; Scandinavian Countries; Germany; Holland; United Kingdom; America; Australasia; Works on Their Re-Migration to Palestine.

Writing and Illumination: Moabite; Old Israelite; Samaritan; Aramean and Palmyrene, etc., and Rabbinical Hebrew.

Bibliography: Bibliographies of Special Literatures (MSS. as well as printed books)—Hebrew; Bibliographies of Special Subjects—History—the Jews; Catalogues and Histories of Libraries in Syria and Palestine; Law, Jewish.

Miscellaneous Biography: Jews—Ancient; Mediæval and Modern (general and special).

Genealogy and Monuments: Ancient—Jewish.

History, Biography, and Description of General Education: Ancient Jewish; Modern Jewish (general).

Philosophy in General—History, Biography, and Criticism: Kabala.

Philosophy in General—Works: Kabalistic.

Proverbs: Shemitic.

The other great English library, that of the British Museum, has a special classification for its Jewish printed books, elaborated by Zedner; they are divided into fifteen regular sections, with three extra ones dealing with works not considered directly a part of Hebrew literature, as follows:

(1) Bibles; (2) Commentaries on Bible; (3) Talmud; (4) Commentaries on Talmud; (5) Codes of Law; (6) Decisions; (7) Midrash; (8) Cabala; (9) Sermons; (10) Liturgies; (11) Divine Philosophy; (12) Scientific Works; (13) Grammars; Dictionaries; (14) History; Gecgraphy; (15) Poetry; Criticism. In addition: (1) Translations of Post-Biblical Hebrew Works; (2) Works in Arabic, Spanish, German, etc., in Hebrew Characters; (3) Bibliography.

The Vienna Kaiserliche Hofbibliothek has its manuscripts divided into the following categories:

(1) Bible Editions; (2) Masorah; (3) Targumim; (4) Bible Exegesis; (5) Midrash; (6) Talmud; (7) Decisions; (8) Legal Literature; (9) Responsa; (10) Liturgy; (11) Religious Philosophy; (12) Ethics; (13) Cabala; (14) Grammar; (15) Lexicography; (16) Rhetoric; (17) Aristotelian Philosophy; (18) Platonic Philosophy; (19) Ghazali's Philosophy; (20) History of Ḥai ibn Yuḳthan; (21) Medicine; (22) Astronomy; (23) Astrology.

Some of the public libraries have, however, a special division for Hebraica and Judaica. As specimens, the classifications used in the Frankfort Stadtbibliothek and in the Hebrew Union College at Cincinnati may be cited. In the following plan of the first-named library, where the rubrics are quite general, it will be seen that a special rubric is devoted to the history of the Jews of Frankfort.

Frankfort Scheme.

(1) Hebrew and Jewish Journals; (2) Hebrew Philology (General Works; Lexica; Grammars); (3) Hebrew Bibliography and History of Literature: (4) Old Testament in Hebrew; (5) Anonymous Hebrew Works; (6) Hebrew Literature ("Auctores Hebraici Nominati"); (7) Judæo-German Literature; (8) Jewish Synagogal Music; (9) Secular Music of the Jews; (10) Jewish Literature and History in Other Languages than Hebrew; (11) Literature and History of the Frankfort Jews.

The scheme used by the Hebrew Union College contains a special rubric for manuscripts and rare editions (No. xxiv.), and makes provision also for a certain number of non-Jewish books which find their way by gift into the collection. The Roman numerals represent the alcoves into which the collection is divided.

Hebrew Union College.

I. Bibles in Various Languages; Koran; Zendavesta, etc.; II. Exegetics and Biblical History; III. Talmud; IV. Casuistics; V. Responses and Calendars; VI. Commentaries and Critical Works on the Talmud; VII. Religious History; Theology; Religious Philosophy; Ethics, etc.; VIII. Periodicals; IX. Philology; Literature; School-Books; X. Pre-Talmudic Literature; XI. Midrashim; Homiletics; Sermons; Zohar, etc.; XII. Special History; Philosophy of History; Biography; Travels; XIII. Universal, Oriental, Jewish, Grecian, Roman, and French History; XIV. Lexicography; XV. Philosophy; Logic; Political Economy; Education; XVI. Catalogues and Works on Biography; XVII. Law; XVIII. Mathematics; Natural Sciences; Music; XIX. Fiction; XX. Liturgy; Prayer-Books; XXI. Orientalia; XXII. Government and State Reports; XXIII. Reports of Colleges and Schools; Newspaper Almanacs; XXIV. Manuscripts and Rare Editions; XXV. Literature.

A peculiar system of designating the various classes of books is followed by the Landesrabbinerschule in Budapest. The signatures (A, B, Bi, etc.) are taken from the actual word designation of each class, as follows:

(1) A = Agada (or Haggadah); (2) B = Bible; (3) Bi = Bibliography; (4) C = Codices (*i.e.*, of the Talmudic Literature); (5) Chr = Christian Literature; (6) D = "Decisoren" (*i.e.*, Codes); (7) Di = "Diarien" (*i.e.*, Newspapers, Journals, and Collected Works in Non-Hebrew Tongues); (8) DI = "Diarien" (*i.e.*, Newspapers, Journals, and Collected Works in Hebrew); (9) E = Exegesis; (10) G = Grammar of Hebrew and Aramaic Languages; (11) H = Homiletical Literature in Hebrew; (12) HI = Historical Literature in Hebrew; (13) Hi = Historical Literature of the Jews, General and Special; Biographies in non-Hebrew Languages, Arranged According to Special Groups; (14) I = "Isagogik" (*i.e.*, Introductions); (15) L = Liturgy; (16) Lh = Hebrew, Aramaic, and Talmudic Lexicography; (17) Le = General Lexicography; (18) Nov = Talmudic Novellæ; (19) Nh = Neo-Hebraic Literature; (20) O = Orientalia; (21) P = Jewish Religious Philosophy; (22) Pr = "Predigt Literatur" (*i.e.*, Sermons); (23) R = Talmudic Responsa; (24) T = Talmud, Mishnah, and Introductions to the Same.

There is also a special signature, LG, for German and other literature, the books being arranged according to certain groups. Furthermore, the library of Samuel Löw Brill, presented to the seminary by the Jewish community of Pesth in 1897, is kept separate from the other books and is arranged according to the size of the books (duodecimo, quarto, octavo, etc.) and the alphabetical order of the authors' names. This system, which can be seen also in the catalogues of the Berlin Royal Library, is said to have peculiar advantages.

The most complete classification of works in a Jewish collection is, however, the following, made for the New York Public Library by A. S. Freidus, and reproduced by permission of the director, Dr. John S. Billings.

NEW YORK PUBLIC LIBRARY.

THE JEWISH COLLECTION—GENERAL DIVISIONS.

[The system of spelling in this list is that adopted by the library authorities.]

Manuscripts; Book Rarities; Works of Reference; Bibliography; Literary History; General Works; Hebrew Language and Aramaic; Hebrew Bible; Archæology; Pre-Talmudical Literature and Sects; Christianity; Talmudical Literature; Halacha; The Ritual; Homiletical Literature; Ethics; Doctrinal Theology; Post-Talmudical Schisms and Dissensions; Philosophy; Kabbala and Chasidism; Folk-Lore; Belles-Lettres; Dialects and Their Literatures, and Languages; Secular Sciences; Geography, General History, and Biography; Jewish History; The Jewish Race Ethnologically and Sociologically; Jews and Gentiles.

BIBLIOGRAPHY. LITERARY HISTORY.

Periodicals; Paleography (see also Regulations for Scribes); Catalogues of Manuscripts; History of Printing; Catalogues of Booksellers; Catalogues of Private Libraries; Public Libraries; Catalogues of Public Libraries; Bibliographies: Countries, Authors (see also Biography), Subjects; Literary History: Special Subjects, Modern, Judæo-German, Relation of Jewish Literature to Other Literatures.

GENERAL WORKS.

Periodicals in Hebrew; in Judæo-German (see also Judæo-German Literary Periodicals); in German; in English (American); in English (British); in French; in Other Languages; in Russian; Societies' Publications in Hebrew; Societies' Publications in Modern Languages; Collections (Polyglot); Collections in Hebrew (see also Literary Collections); Collected Works of Individual Authors in Hebrew (see also Collected Literary Works); Collections in Judæo-German (see also Judæo-German Literary Collections); Collections in Latin; Collections in German; Collections in English; Collections in Other Languages; Collections in Russian; Other General Works: Cyclopedias (see also Dictionaries of the Bible; Talmudical Works of Reference).

HEBREW LANGUAGE. ARAMAIC.

Biblical: General Works; Elementary Readers; Chrestomathies (see also Elementary O. T. Histories; Catechisms; Manuals of Judaism); Grammars (in Hebrew; see also Grammatical Notes on the Liturgies); Grammars (in Other Languages): Orthography (Including Alphabet, Vowel-Points, Accents) (see also Masora), Parts of Speech, Syntax, Rhetoric and Prosody (see also Poetry of the Hebrew Bible); Dictionaries (see also Concordances); Names; Synonyms; Miscellaneous. *Post-Biblical:* Chrestomathies; Grammar; Dictionaries; Foreign Terms (see also Dialects); Abbreviations. *Modern:* Letter-Writers (see also Legal Forms). *Aramaic* (see also Targums): Chrestomathies; Grammar.

HEBREW BIBLE.

General Works; Criticism; Introductions; Dictionaries; Helps; Poetry (see also Prosody); Prophecy; Whole Hebrew Bibles; Parts; Selections; Concordances; Masora (see also Grammar); Textual Criticism, Various Readings; Targums (see also Aramaic); Other Versions; Exegetics (see also General Works on Homiletics); Collected Commentaries; Rashi; Ibn Ezra; Other Hebrew Commentaries: Commentaries in Modern Languages: Collective Biography; Individual Biography; Old Testament History (only elementary works or such as have chiefly an exegetical interest go here; for works of historical interest see Pentateuchal Traditions; Entire O. T. Period; see also Fiction Relating to Biblical Times).

ARCHÆOLOGY.

(See also Calendar; Education; Geography [Biblical and Talmudical]; Medicine Among the Jews; Palestine; Ten Tribes; Woman.)

Periodicals, Societies, Collections; General Works; Inscriptions (see also Epitaphs); Numismatics; Metrology; Social and Economic Conditions; Slavery; Government (see also Jurisprudence); Sacred Antiquities (see also Ancient Judaism; Mythology; Idolatry of the Ancient Hebrews; Orach Chayim Laws; Prophecy; The Ritual): Festivals, Sacrifices, Priesthood, Temples; Art; Music; Costumes; Other Special Subjects.

PRE-TALMUDICAL LITERATURE AND SECTS.

(See also History—Return from Babylon to Completion of Talmud.)

General Works: Literature (see also Targums); Apocrypha: Ecclesiasticus, Other Books; Pseudepigrapha; Philo Judæus (see also Alexandrian School of Philosophy); Other Hellenistic Literature (see also Josephus). *Sects* (see also Post-Talmudical Schisms and Dissensions; Sabbathai Zebi; Chasidism): Samaritans (see also Samaritan Text of the Bible; Samaritan Targum); Sadducees, Pharisees, Essenes, Therapeutæ.

CHRISTIANITY.

General Works (see also The Messiah). *Historico-Literary Subjects:* Lives of Jesus (Jewish); Lives of Jesus (Christian) (for Jewish Contemporary History see Return from Babylon to the Close of the Talmud); New Testament; New Testament Parts; New Testament and Jewish Literature; The Fathers and Jewish Literature; Synagogue and Church. *Theologico-Controversial Subjects:* Missionary Periodicals; Missionary Societies; Christian Doctrine; Christian Liturgies; Jews in Christian Theology; Restoration of the Jews (see also Restoration of the Jews [in Jewish Theology]; Zionism); Conversion of the Jews; Conversion of the Jews, Works Against; Converted Jews (Missionaries); Converted Jews (Missionaries, Individual); Miscellaneous Missionary Writings; Evidences of Christianity; Christian Polemics (see also Unfavorable Criticism of the Oral Tradition); Jewish Apologetics and Polemics (see also Apologies of the Jews [against Anti-Semites]; Apologies of the Oral Tradition; The Messiah); Judaism and Christianity (see also Jews and Gentiles; Judaism and Other Religions).

TALMUDICAL LITERATURE.

The Oral Tradition: Unfavorable Criticism (see also Anti-Semitic Writings; Gentiles in Jewish Law and Literature; Christian Polemics), Apologies, Introductions, Essays, Methodology, Helps, Works of Reference (see also Dictionaries of Post-Biblical Hebrew; Indexes to the Agada), Collective Biography, Individual Biography, History (see also History; Return from Babylon to the Close of the Talmud); Mishna (see also Aboth): Commentaries; Literature of the Mishna Period; Jerusalem Talmud; Babylonian Talmud: Parts, Minor Treatises, Translations, Selections (see also Agada), Textual Criticism, Commentaries; Pilpul.

HALACHA.

General Works; The 613 Precepts; Codes of Law (to Maimonides); Maimonides; Jacob ben Asher (and other writers before Caro); Joseph Caro; Later Works; Codes of Special Laws: Orach Chayim Laws (see also The Ritual; Sacred Antiquities), Special Laws, Yoreh Deah Laws, Dietary Laws (for modern works see Dietary Laws, *s.v.* Jewish Race, Ethnologically and Sociologically), Purification (see also Codes in Judæo-German), Regulations for Scribes (see also Massecheth Soferim, under Minor Treatises of the Talmud; Paleography), Other Special Laws; Eben ha-Ezer Laws (for modern works see Special Laws): Divorce; Choshen ha-Mishpat Laws (see also Government of the Ancient Hebrews; Non-Jewish Law): Modern Works, Special Laws (see also Slavery), Legal Forms (see also Letter-Writers); Codes in Judæo-German and Judæo-Spanish; Decisions of Several Authors; Decisions of Individual Authors.

THE RITUAL.

(See also Orach Chayim Laws; Sacred Antiquities.)

General Works; Special Customs; Minhagim (see also Superstitions); Synagogue (see also Ecclesiastical Polity; Synagogue and Church); Reading of the Law. *Liturgies:* Works on the Liturgy; Collections of Liturgies; Daily Prayers (see also Christian Liturgies; Karaite Liturgies): Commentaries and Grammatical Notes, Rite of Reformed Jews; Saturday Prayers; Festival Prayers: Hagadah; Fastday Prayers: Lamentations; Benedictions; Occasional Prayers: Prayers for the Sick and the Dead (see also Folk-Medicine); Miscellaneous; Devotionals; Meditations; Private Hymnals; Readings; Synagogue Music.

HOMILETICAL LITERATURE.

(See also Agada.)

General Works (see also Exegetics). *Midrashim:* Collections of Midrashim; Midrash Raboth; Other Midrashim to Biblical Books; Other Midrashim (for Halachic Midrashim see Literature of the Mishna Period; for Kabbalistic Midrashim see Early Kabbalistic Literature); Yalkutim. *Sermons:* Sermons in Hebrew; Judæo-German; German; English; French; Italian; Other Languages; Slavic; Sabbath Sermons; Festival Sermons; Confirmation Sermons; Marriage Sermons; Funeral Sermons; Sermons on Other Occasions; Political and Patriotic.

ETHICS.

Works on Jewish Ethics; Aboth (see also Minor Treatises of the Talmud): Translations, Commentaries; Miscellaneous Writers; Judæo-German Writers; Judæo-Spanish Writers; Non-Jewish Writers; Special Subjects (see also Charity; Gentiles in Jewish Law); Etiquette (see also Massecheth Derech Erez [Minor Treatises of the Talmud]); Poetical Works; Maxims (see also Proverbs); Ethical Wills; Asceticism; Hortatory Theology.

DOCTRINAL THEOLOGY.

General Works; Ancient Judaism (see also Mythology; Idolatry [of the Ancient Hebrews]; Sacred Antiquities); Modern Judaism: Works in Modern Languages (see also Reformed Judaism); Manuals; Catechisms; Special Subjects: Eschatology (see also Sadducees; Pharisees), Restoration of the Jews (see also Palestine; Restoration of the Jews [in Christian Theology]; Zionism), The Messiah (see also Christianity); Judaism and Other Religions (see also Judaism and Christianity; Religions): Proselytism, Proselytes.

POST-TALMUDICAL SCHISMS AND DISSENSIONS.

General Works (see also Pre-Talmudical Sects); Works on the Karaites; Karaite Literature: Liturgies: Minor Sects; Reformed Judaism (see also Assimilation; Modern Jewish History): Works Against Reform, Works for Reform, Special Subjects (see also Rite of Reformed Jews); Dialogues, Irenics.

PHILOSOPHY.

(Works for and against the study of Philosophy go here.)

Terminology; Logic; General Works; Non-Jewish Philosophers; Alexandrian School (see also Philo Judæus); Saadiah; Gabirol; Judah ha-Levi; Maimonides; Other Philosophers; Spinoza; Modern Works; Psychology (for Modern Psychology see Psychology, *s.v.* Secular Sciences); Other Special Subjects.

KABBALA. CHASIDISM.

(Polemics against the Kabbala and works in its defense go here.)

General Works; Collections; Sefer Yezirah; Other Early Literature; Zohar; Later Literature; Miscellaneous (see also Transmigration); Sabbathai Zebi; Eybschuetz-Emden Controversy; Frank. *Chasidism:* Chasidaic Works; Chasidaic Legends.

FOLK-LORE.

General Works (see also Prophecy): Religions (except Judaism and Christianity) (see also Judaism and Other Religions); Mythology, Idolatry (of the Ancient Hebrews); Agada (see also Homiletical Literature): Indexes (see also Talmudical Works of Reference), Selections (see also Selections from the Talmud), Commentaries; Superstitions (see also Minhagim); Transmigration, Magic, Folk-Medicine (see also Prayers for the Sick), Other Special Subjects: Customs (see also Etiquette; Minhagim: Orach Chayim Laws; The Ritual): Games; Legends (see also The Blood Accusation; Chasadaic Legends): Wandering Jew; Tales (see also Fiction); Fables; Proverbs (see also Maxims); Riddles; Other Popular Literature.

BELLES-LETTRES.

(See also Dialects and Their Literatures.)

Hebrew: General works (see also History of Modern Literature); Collections; Selections (see also General Collections); Collected Works of Individual Authors (see also Collected Works of a General Character); Poetry (see also Ethical Poetry; Liturgies; Poetry of the Hebrew Bible; Prosody): Collections, Individual Mediæval Authors, Individual Modern Authors; Drama; Fiction; Humor and Satire; Parody; Miscellany. *Modern Languages:* General Works (see also Anti-Semitic Belles-Lettres; Delineation of the Jew in Literature); Poetry; Drama; Fiction Relating to Biblical Times; Fiction Relating to Modern Times; Humor and Satire; Miscellany.

DIALECTS AND THEIR LITERATURES. LANGUAGES.

(See also Aramaic; Foreign Terms Used in Post-Biblical Hebrew.)

Reserved for Dialects as yet Unrepresented in the Collection; Judæo-French; Judæo-Spanish (see also Codes in Judæo-Spanish); Judæo-German (for Bibliography see Bibliography, Subjects; for Literary History and Criticism see Bibliography and Literary History, Judæo-German): Dictionaries, Literary Periodicals (see also General Judæo-German Periodicals), Literary Collections (see also General Judæo-German Collections), Poetry (Collections), Poetry (Individual Authors), Fables, Drama, Stage, Fiction, Humor and Satire, Parodies, Miscellanies (see also Codes in Judæo-German; Devotionals for Women; Judæo-German Ethical Writers).

LANGUAGES.

Russian; English.

SECULAR SCIENCES.

(Works on the cultivation of the sciences among the Jews go here.)

General Works; Mathematics Among the Jews; Mathematical Works: Arithmetic; Other Mathematical Works; Astronomy (for Astrology see under Folk-Lore: Superstitions, Other Special Subjects); Works on the Calendar; Calendars; Natural Science; Natural History; Medicine Among the Jews; Physicians; Medical Works (see also Folk-Medicine); Hygiene; Psychology (for Metaphysical Psychology see Philosophy: Psychology); Music; Fine Arts; Useful Arts: Cookery, Book-Keeping, Commerce; Sociology and Economics; Socialism; Government; Law. (Other non-Jewish subjects are: Christianity; Games; Geography; History; Jewish Literature and Other Literatures; Judaism and Other Religions; Languages; Logic; Mythology; Philosophy; Religions; Travels; Wandering Jew.)

GEOGRAPHY. GENERAL HISTORY. BIOGRAPHY.

Geography: Biblical and Talmudical Geography; Palestine (see also Archæology; Jews in the Orient; Restoration of the Jews [in Christian Theology]; Restoration of the Jews [in Jewish Theology]; Zionism); Travels. *General History:* Special Countries; America; United States. *Non-Jewish Biography:* Non-Jewish Biography (Individual). *Jewish Biography:* Epitaphs (see also Inscriptions); Genealogy; Biographical Material (see also Bibliographies of Authors; Ethical Wills; Funeral Sermons; Legends; Legends of Chasidim; Names); Collective Biography (see also Converted Jews; O. T. Biography; Physicians; Talmudical Biography; Woman); Collections of Portraits; Individual Portraits; Individual Biography (see also Eybschuetz-Emden Controversy; Frank; Individual Converted Jews; Individual O. T. Biography; Individual Talmudists; Lives of Jesus; Proselytes; Sabbathai Zebi).

JEWISH HISTORY.

Periodicals; Societies; Collections; Historical Miscellanies (see also Archæology; Blood Accusation; Epitaphs; Karaism; Palestine; Travels); Josephus; Chronicles; General Jewish History.

DIVISION BY PERIODS.

Pentateuchal Traditions; Entire O. T. Period (for elementary works see Old Test. History, *s.v.* Hebrew Bible; see also Ancient Judaism; O. T. Biography; Prophecy; Ten Tribes); Return from Babylon to the Close of the Talmud (see also Pre-Talmudical Literature and Sects; Talmudical Biography and History); Middle Ages to the Latter Half of the 18th Century (see also Sabbathai Zebi; Eybschuetz-Emden Controversy); Modern (see also Chasidism; Emancipation: Reformed Judaism; Zionism).

DIVISION BY COUNTRIES.

(See also Bibliographies of Countries; Epitaphs.)

Orient (see also Palestine); Balkan Peninsula; Italy; Spain and Portugal (see also Judæo-Spanish); France (see also Judæo-French); Great Britain; Minor European Countries: Germany; Austria-Hungary; Poland; Russia; America; United States and Canada; Other Countries.

THE JEWISH RACE ETHNOLOGICALLY AND SOCIOLOGICALLY.

General Works; Anthropology; Ethnology (see also Assimilation); Ten Tribes (see also History of the O. T. Period); Circumcision (for the Halacha of this subject see Other Special Laws, *s.v.* Halacha; for the Liturgies see under Occasional Prayers); Dietary Laws (for the Halacha of this subject see under Halacha); Woman (see also Codes in Judæo-German; Devotionals for Women; Eben ha-Ezer Laws; Purification); Statistics; Occupations; Trades; Commerce; Agriculture (see also Social and Economic Conditions of the Ancient Hebrews); Trade Unions (see also Socialism); Mutual Aid Associations; Communal Organization (see also Synagogue); Charity; Crime; Education (see also Hebrew Readers; Letter-Writers; Post-Biblical Hebrew Readers; Elementary O. T. Histories; Elementary Works on Judaism): Educational Institutions (see also Libraries).

JEWS AND GENTILES.

(Works of this class relating to the Jews of a particular country go with the history of the Jews in that country, an exception being made in the 7th [Blood Accusation] and last two sections in this division, which take *all* works relating to those subjects.)

General Works; Delineation of the Jew in Literature and Art (see also Belles-Lettres; Jews in Christian Theology; Wandering Jew); Works on Anti-Semitism; Anti-Semitic Writings (see also Unfavorable Criticism of the Oral Tradition); Anti-Semitic Belles-Lettres; Gentiles in Jewish Law and Literature; The Blood Accusation; Apologetic Writings (see also Apologetics of Judaism Against Christianity; Apologies of the Oral Tradition); The Jewish Question: Various Solutions, Toleration, Emancipation (see also Modern Jewish History), Assimilation and Mixed Marriages (see also Ethnology; Reformed Judaism), Zionism (see also Jews in the Orient; Palestine; Restoration of the Jews [in Christian Theology]; Restoration of the Jews [in Jewish Theology]).

BIBLIOGRAPHY: Steinschneider, *Vorlesungen über die Kunde Hebräischer Handschriften*, in *Beihefte zum Centralblatt für Bibliothekswesen*, vii., Leipsic, 1897; Blau, *Studien zum Althebräischen Buchwesen*, Budapest, 1902; Schwab, *The Library of the Alliance Israélite Universelle*, in *Jewish Comment*, June, 1904.

G.

LIBYA: District in the north of Africa. The name "Libya" was often used by the ancients, sometimes to designate the whole of northern Africa (with the exception of Egypt), sometimes to denote a single province west of Egypt. According to Josephus ("Ant." i. 6, § 2), Libya was founded by Phut (comp. Gen. x. 6), and the eponymous hero Libys was a son of Mesraios, *i.e.*, of Egypt. Another old tradition says that Eofres (*i.e.*, Epher; Gen. xxv. 4) conquered Libya and that the land was called "Africa" after him (Josephus, *l.c.* i. 15; comp. Eusebius, "Præparatio Evangelica," ix. 20, § 2; "Chronicon Paschale," i. 66; Suidas, *s.v.* Ἄφροι; "Yuḥasin," ed. London, p. 233).

The Biblical data are more historical. Shishak (Shoshank), whose name is claimed to be Libyan, had Libyans in his army (A. V. "Lubims," II Chron. xii. 3); King Asa defeated a whole army of Cushites and Libyans (*ib.* xvi. 8; comp. xiv. 11); and the celebrated Egyptian Thebes also had Libyans in its pay (Nahum iii. 9). In all these passages the Septuagint has Λίβυες. In Dan. xi. 43, Egyptians, Libyans, and Cushites appear together.

In the Greco-Roman period Libya coincided approximately with Cyrene and the territory belonging to it. Jews lived there ("Ant." xvi. 6, § 1); and Augustus granted them certain privileges through Flavius, the governor of the province (*ib.* § 5). The Christian apostles also prepared themselves to extend their mission into Libya (Acts ii. 10). The great Jewish war of the year 70 had its aftermath in Libya; and the rebellious Jonathan was denounced to the governor of the Libyan Pentapolis (Josephus, "B. J." vii. 11, § 1). The Jews of Libya also took part in the rebellion under Trajan and Hadrian (see CYRENE).

Modern investigation is inclined to connect Lehabim (Gen. x. 13; I Chron. i. 11) with the Libyans, as did the Jerusalem Targum in rendering it by the Greek Λιβυκοί. Many proselytes came from Libya (Yer. Shab. 7b; Yer. Kil. 31c); hence Judaism must have carried on its propaganda there. The Rabbis mention beans (Löw, "Aramäische Pflanzennamen," p. 234) and asses from Libya (Bek. 5b; Shab. 51b).

The once flourishing province corresponds to the present Barka, which, under Islamic dominion, has become a desert.

BIBLIOGRAPHY: Knobel, *Die Völkertafel der Genesis*, pp. 282, 295–305, Giessen, 1850; Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 163; Kohut, *Aruch Completum*, v. 5.

G. S. KR.

LICHTENBERG, CORNEL: Hungarian aurist; born in 1848 at Szegedin; studied at Budapest and Vienna (M.D. 1873). On receiving his degree he returned to Budapest, where he established himself at the university as docent in diseases of the ear (1883). The same year he was one of the founders of the polyclinic, of which institution he was appointed director in 1891. In recognition of his services he was decorated in 1895 with the "Ritter-Kreuz" of the Order of Francis Joseph.

Lichtenberg is the author of: "Az Ideges Süketség" (Budapest, 1879), on nervous deafness; "Ueber Subjective Gehörsempfindungen" (*ib.* 1882); and "Ein Fremdkörper im Ohre mit Cerebralen Erscheinungen" (*ib.* 1883).

BIBLIOGRAPHY: *Pallas Lex.*; Szinnyei, *Magyar Irók Elete.*

S. L. V.

LICHTENBERG, LEOPOLD: Violinist; born at San Francisco, Cal., Nov. 22, 1861. He studied under Beaujardin, and made his first appearance in concert when eight years of age. At twelve he became a pupil of Wieniawski, whom he accompanied on a tour through the United States. Some time afterward he spent six months in Paris under Lambert, and then rejoined Wieniawski at Brussels, where he studied unremittingly for three years. After winning the prize at the national "concours" held at Brussels, he made a successful tour through Holland. Upon his return to America he played with Theodor Thomas' orchestra in New York, and gave a number of recitals in other cities. After spending three years more in Europe Lichtenberg gave another series of concerts in America, after which he settled for some time in Boston, Mass., as a member of the Symphony Society. He next went to New York city to take charge of the department of violin at the National Conservatory. His fine technique and beautiful tone entitle him to high rank among violinists.

BIBLIOGRAPHY: Baker, *Biographical Dictionary of Musicians.*

A. J. So.

LICHTENFELD, GABRIEL JUDAH: Polish mathematician and author; born at Lublin 1811; died at Warsaw March 22, 1887. He was a descendant of Moses Isserles, and, true to the family tradition, showed early ability as a Talmudic scholar. He later became familiar with Latin, German, French, and Polish, and made a special study of philosophy and mathematics.

In the Hebrew periodical "Ha-Shaḥar," vol. iii. *et seq.*, there appeared a series of Hebrew articles by Lichtenfeld which attracted attention. His reputation was enhanced by his series of articles, in the Polish periodical "Izraelita," on Jewish mathematicians. Lichtenfeld is known also by his polemics with Slonimski on mathematical subjects.

Lichtenfeld was the author of: "Yedi'ot ha-Shi'urim" (Warsaw, 1865); "Ẓofnat Pa'neaḥ" (*ib.* 1874), a critical review of S. Slonimski's "Yesode Ḥokmat ha-Shi'ur"; "Tosefot" (*ib.* 1875), polemic against S. Slonimski; "Kohen Lelo Elohim" (*ib.* 1876), mathematical criticisms; "Sippurim be-Shir," etc. (*ib.* 1877), a collection of poems and rimed prose by himself and by his son-in-law Leon Peretz.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, ii. 356; Zeitlin, *Bibl. Post-Mendels.* p. 209.

H. R. J. G. L.

LICHTENSTADT, MOSES ABIGDOR: Polish Hebraist and Talmudist; born at Lublin, Russian Poland, July 15, 1787; died at Odessa Jan. 17, 1870. He was noted as well for his charities, especially in assisting poor students, as for his Biblical and Talmudic scholarship. He was one of the founders of the public school for Jewish children at Odessa. He contributed a number of articles on Biblical and Talmudic subjects to "Ha-Meliẓ," "Ha-Karmel," and "Ha-Maggid," and wrote "Mi-Moḥorat ha-Shabbat" (Vienna, 1860), on Pentecost, directed against the Karaites.

BIBLIOGRAPHY: *Ha-Meliẓ*, 1870, p. 19; Gottlober, in *Ha-Maggid*, 1864, p. 212; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 436.

H. R. A. S. W.

LICHTENSTADT (LASH, from the Hebrew abbreviation ל״ש), **SIMEON BEN JUDAH:** Bohemian Talmudist; lived at Prague in the first half of the nineteenth century. He was the author of "Shesh ha-Ma'arakah," a commentary on the six Mishnaic orders, each order having a separate title as follows: (1) "Derek Emunah" (Presburg, 1840); (2) "Dabar be-'Itto" (*ib.* 1841); (3) "Ḥosen Rab" (*ib.* 1843), preceded by a sermon delivered at Prague on the first of the Penitential Days, 1836; (4) "Ma'yan ha-Yeshu'ah" (*ib.* 1846); (5) "Ḥokmat Adam" (Prague, 1852).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 612, No. 1309; Fürst, *Bibl. Jud.* ii. 245, s.v. *Lichtenstadt.*

S. S. M. SEL.

LICHTENSTEIN, HILLEL: Hungarian rabbi; born at Vecs 1815; died at Kolomea, Galicia, May 18, 1891. After studying at the yeshibah of Moses Sofer he married, in 1837, the daughter of a well-to-do resident of Galantha, where he remained until 1850, when he was elected rabbi of Margarethen (Szent Margit). In 1854 he was elected rabbi of Klausenburg, but the opposition of the district rabbi, Abraham Friedmann, made it impossible for him to enter upon the duties of the office; finally he was expelled from Klausenburg by the authorities. Having lived for some time at Grosswardein, he was recalled to Margarethen, where he remained until about 1865, when he was called to Szikszo. Thence he went, in 1867, to Kolomea, where he remained until his death. Lichtenstein was the outspoken leader of the Orthodox extremists in Hungary: he not only resisted the slightest deviation from the traditional ritual, as the removal of the ALMEMAR from the center of the synagogue, but even vigorously denounced the adoption of modern social manners and the acquisition of secular education. He bitterly opposed the Hungarian Jewish congress of 1868–69 and the establishment of the rabbinical seminary in Budapest. In 1865 he called a rabbinical convention at Nagy-Mihaly, which protested against the founding of a seminary and sent a committee to the emperor to induce the government to prohibit its establishment. In his religious practise he surpassed the rigorism of the most Orthodox Hungarian rabbis, even going so far as to keep a she ass in order to be able to fulfil the law of the redemption of the first-born of the ass (see Ex. xiii. 13). He kept a sheep also in order to be able to give the first fleece to a kohen (Deut. xviii. 4), from whom subsequently he bought it back to make ẓiẓit from it. Lichtenstein was an ardent admirer of the Ḥasidim and made pilgrimages to the famous miracle-worker Ḥayyim Halberstam of Sandec. He offered his own intercession through prayer to people in distress, but declined any gifts.

Lichtenstein was a powerful preacher and a popular writer, and the resistance to modern tendencies among the Jews of northern Hungary is largely due to his influence. He inveighed against the use of other than traditional Jewish names; he denounced not only secular education, but even the playing of musical instruments and innocent social games, like chess and checkers; and he condemned those who relied on reason, for the ideal Jew should live up to the principle of Psalm lxxiii. 22, "I was as a beast before thee" ("'Et la-'Asot," p. 118a, Lemberg, 1881). He was a decided opponent also of all agitation for the political emancipation of the Jews, saying that it is the duty of the Jews to suffer the tribulations of the Exile until God finds them ripe for Messianic redemption.

Of the numerous works which Lichtenstein wrote, some of them being in Hebrew and others in Judæo-German, the most important are "Maskil el Dal" (Lemberg, 1867), "'Et la-'Asot" (*ib.* 1881), and "Abḳat Rokel" (*ib.* 1883), all of which have been repeatedly reedited. They are all devoted to the denunciation of liberal Judaism. In Hebrew Hillel signs his name ל"ש (Lash), which is an abbreviation for ליכטענשטיין (Lichtenstein).

Bibliography: Hirsch Heller, *Bet Hillel*, Munkacs, 1893.

S. D.

LICHTHEIM, LUDWIG: German physician; born Dec. 7, 1845, at Breslau, where he was educated at the gymnasium. He then studied medicine at the universities of Berlin, Zurich, and Breslau, graduating in 1868. From 1869 to 1872 he was assistant in the medical hospital at Breslau; from 1872 to 1873 in the surgical hospital at Halle; and from 1873 to 1877 again at Breslau in the medical polyclinic. He became privat-docent at Breslau University in 1876; assistant professor at Jena in 1877; was called in 1878 to Bern University as professor of medicine and chief of the medical clinic; and has held a similar position since 1888 in the University of Königsberg.

Lichtheim has written many essays in the medical journals, among which may be mentioned: "Ueber Behandlung Pleuritischer Exsudate," in "Sammlung Klinischer Vorträge," 1872; (with Cohnheim) "Ueber Hydrämie und Hydrämisches Oedem," in Virchow's "Archiv," lxix.; "Ueber Periodische Haemoglobinurie," in "Sammlung Klinischer Vorträge," 1878; "Die Antipyretische Wirkung des Phenols," in "Breslauer Aerztliche Zeitschrift," 1881; "Ueber Tuberkulose," in "Rapport des Kongresses für Innere Medizin," 1883; "Die Chronischen Herzmuskelerkrankungen und Ihre Behandlung," *ib.* 1888; "Zur Diagnose der Meningitis," in "Berliner Klinische Wochenschrift," 1895. He is the author also of "Die Störungen des Lungenkreislaufs und Ihr Einfluss auf den Blutdruck" (Berlin, 1876).

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LICHTSCHEIN, LUDWIG: Hungarian rabbi; born in Komorn; died at Ofen in 1886. He studied at Papa, and was rabbinical assessor of Austerlitz, Gross Kanizsa, and Esztergom. From 1876 until his death he was rabbi at Somogy-Csurgó.

Lichtschein was the author of the following works: "A Zsidók Közép és Jelenkori Helyzetök" (Gross Kanizsa, 1866), on the condition of the Jews in medieval and modern times; "Die Dreizehn Glaubensartikel" (Brünn, 1870), a sermon; "Der Targum zu den Propheten" (in Stern's "Ha-Meḥaḳḳer," i.); "Der Talmud und der Socialismus" (*ib.* iii.); "Kossuth Lajos és a Sátoraljaúhelyi Rabbi" (in "Magyar Zsidó Szémle," 1885), on Kossuth and the rabbi of Sátoralja-Ujhely.

Bibliography: Petrik, *Könyvészet*; Szinnyei, *Magyar Irók*; Lippe, *Biographisches Lexikon*, i. 288.

S. L. V.

LICHTSTEIN, ABRAHAM B. ELIEZER LIPMAN: Polish rabbi and author; lived at the end of the eighteenth and at the beginning of the nineteenth century; grandson of R. Kalman of Byelostok. He was rabbi and preacher at Prassnysz, in the government of Plotzk, Poland.

Lichtstein was the author of "Kanfe Nesharim," a commentary on the Pentateuch in several parts, each having a separate name, viz.: "Ḳiryat Sefer," an introduction to each book of the Pentateuch; "To'aliyyot ha-Ralbag," treating of the doctrines deduced by Levi b. Gershon from passages of the Torah; "Abaḳ Soferim," miscellanea; "Maḥazeh Abraham," consisting of sermons on each section of the Torah; "Ner Miẓwah," treating of the number of the precepts according to Maimonides; "Shiyyure Miẓwah," treating of the additional precepts according to Naḥmanides, Moses b. Jacob of Coucy, and Isaac of Corbeil; "Milḥemet Miẓwah," on the disputes among various authorities concerning the numbering of the precepts by Maimonides; "Torat ha-Ḳorbanot," on the Levitical laws of offerings and on the order of the high priest's service in the sanctuary on the Day of Atonement; and "Sha'are Ẓiyyon," orations on theological subjects. The whole work was published together with the text of the Pentateuch, Josefow, 1829, and republished without the text, Wilna, 1894. Lichtstein was the author also of a commentary on the "Sefer ha-Tappuaḥ" which was published together with the text in the Grodno edition of 1799.

Bibliography: *Kanfe Nesharim*, 2d edition; Benjacob, *Oẓar ha-Sefarim*, pp. 636, 660.

S. S. N. T. L.

LICHTSTEIN, ABRAHAM JEKUTHIEL SALMAN BEN MOSES JOSEPH: Rabbi of Plonsk, government of Warsaw, in the eighteenth century. He was the author of a work entitled "Zera' Abraham" (Dyhernfurth, 1811), a commentary on the Sifre, followed by Biblical and Talmudical indexes, and accompanied with the text. Lichtstein wrote also a preface and added a homily to his son's "Shoshannat 'Amaḳim."

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 15; Steinschneider, *Cat. Bodl.* col. 699; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 437.

S. S. M. Sel.

LIEBEN, ADOLF: Austrian chemist; born at Vienna Dec. 3, 1836. He studied at the universities of Vienna, Heidelberg (Ph.D. 1856), and Paris, and subsequently held the positions of privat-docent at the University of Vienna (1861), and professor in the universities of Palermo (1863), Turin (1867), and Prague (1871). Since 1875 he has held the chair of general and pharmacological chemistry at the University of Vienna, and is a member of the Vienna Academy of Sciences.

Lieben has published many essays in "Liebig's Annalen der Chemie" ("Ueber die Einwirkung Schwacher Affinitäten auf Aldehyd," 1861; "Ueber das Iodbenzol," 1869; "Ueber Festes-Benzoylchlorid," 1875; etc.), "Sitzungsberichte den Kaiserlichen Akademie der Wissenschaften in Wien" ("Untersuchungen über Milchzucker," "Einwirkung von Cyangus auf Aldehyd," "Ueber den Formaldehyd und dessen Umwandlung in Methylalkohl," "Reduction des Exotonchlorals," etc.), "Monatshefte für Chemie," "Comptes-Rendus de l'Académie de Paris," "Berichte der Deutschen Chemischen Gesellschaft Berlin," "Gazzetta Chimica Italiana Palermo," etc.

S. F. T. H.

LIEBERMANN, AARON (ARTHUR FREEMAN): Russian writer; born at Wilna about 1840. Persecuted because of his participation in revolutionary movements, he fled to America, and died by his own hand at Syracuse, N. Y., Nov. 8, 1880. He was the editor of "Ha-Emet," a Hebrew monthly of communistic tendencies (Vienna, 1877), only the prospectus and two numbers of which appeared; and he was the first to organize socialist societies among the Jews in London.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 211.

D. S. Man.

LIEBERMANN, BENJAMIN: German manufacturer; born at Märkisch Friedland Feb. 4, 1812; died in Berlin Jan. 15, 1901. In 1825 his family moved to the latter city; and Liebermann, after completing a school course, entered the employ of a firm in London. Upon his return to Berlin he was taken into his father's business, which he soon developed into the largest calico-manufactory in Germany. That his ability was recognized is shown by the fact that he was elected to the presidency of the German merchants' association (Deutscher Handelstag). According to an anecdote he introduced himself to King Frederick William IV. as "the Liebermann who drove the Englishmen from the Continental calico market." For many years he held the office of president of the Gesellschaft der Freunde, and he was treasurer of the Lehranstalt für die Wissenschaft des Judenthums at the time of its foundation.

Bibliography: *Allg. Zeit. des Jud.* Jan. 25, 1901; *Mittheilungen aus dem Verein zur Bekämpfung des Antisemitismus*, 1901, p. 29.

S. D.

LIEBERMANN (LIBERMANN), ELIEZER: Talmudist of the first half of the nineteenth century. According to G. Wolf, in his biography of Isaac Noah Mannheimer (p. 10, Note), he was a native of Austria; Jost ("Culturgesch." iii. 24) says that he pretended to be a Hungarian rabbi; but in the preface to "Or Nogah," Liebermann signs himself "son of Zeeb Wolf, rabbi of Hennegau" (probably Hagenau, Alsace). He was the agent of the patrons of the Reform Temple at Hamburg, in defense of which he published "Nogah ha-Ẓedeḳ," a collection of the views of Shem-Ṭob Samun of Leghorn, R. Jacob Vita Ricanati of Pesaro, R. Moses Kunitz, or Kunitzer, of Budapest, and R. Aaron Chorin of Arad. The indorsement by the rabbinates of Leghorn and Jerusalem, which was added to that of Shem-Ṭob Samun, was afterward declared to be fictitious.

The "Nogah ha-Ẓedeḳ" was followed by "Or Nogah" (Dessau, 1818), in which Liebermann gives a lengthy and learned exposition of his own views in favor of Reform. It is prefaced by two eulogistic poems, one from Chorin and another signed "Ze'ebi." In refutation of this book the Hamburg rabbinate published "Eleh Dibre ha-Berit," a collection of the views of prominent Orthodox rabbis, and containing a declaration of Aaron Chorin revoking his former opinion (Altona, 1819). On the title-page of "Or Nogah" Liebermann claims the authorship of "'Ir Dammeseḳ," which work does not seem to have been printed.

In 1819 Liebermann traveled in Austria to propagate Reform ideas and, according to the statement of the chief of police Sedlnitzky, to found for that purpose a journal called "Syonia." Nothing else is known of Liebermann's life. According to Wolf and Graetz, Liebermann became a convert to Roman Catholicism; but there is nothing positive to corroborate this assertion.

Bibliography: Fürst, *Bibl. Jud.* ii. 248; Grätz, *Gesch.* xi. 420–424, Leipsic, 1870; Jost, *Culturgesch.* iii. 24–25, Berlin, 1847; Schreiber, *Reformed Judaism*, pp. 76–77, Spokane, 1892; Steinschneider, *Cat. Bodl.* col. 964; Moses Sofer, *Responsa*, vi. 91.

D. S. Man.

LIEBERMANN, ELIEZER DOB: Russian writer; born in Pilvischok, government of Suwalki, April 12, 1820; died in Byelostok April 15, 1895. His father was a shoḥeṭ and gave him the usual Jewish education. At the age of twelve he was sent to his uncle R. Elijah Schick ("Reb Elinke Lider"), then rabbi of Amstibove, who instructed him in Talmud and rabbinical literature. In 1838 he went to Wilna and joined the Maskilim; about 1844 he settled as a teacher in Byelostok; in 1867 he removed to Suwalki, remained there about twenty years, and then returned to Byelostok. Liebermann is the author of "Megillat Sefer," a collection of short stories, essays, fables, and letters (Johannisberg, 1854), and of "Ẓedeḳ u-Mishpaṭ," a Hebrew adaptation of S. D. Luzzatto's "Lezioni di Teologia Morale Israelitica" (Wilna, 1867). He wrote also "Ge Ḥizzayon" (Warsaw, 1889), several works still in manuscript, and a number of articles which he published in various Hebrew periodicals.

Bibliography: *Aḥiasaf*, vol. iii. (necrologies, in which he is erroneously called "Jacob"); Sokolov, *Sefer Zikkaron*, pp. 57-58, Warsaw, 1890; Zeitlin, *Bibl. Hebr. Post-Mendels.* p. 211.

H. R. P. Wi.

LIEBERMANN, FELIX: German historian; born July 20, 1851, in Berlin. Destined for a commercial career, he began business life in a Berlin bank in 1869. There he remained for some time, but ultimately went to England, going to Manchester in 1871. Not very long afterward he returned to Germany, where he devoted himself almost exclusively to the study of early English constitutional history under Waitz and Pauli, at Göttingen.

On this subject he has published several monographs, beginning with "Anglonormannische Geschichtsquellen" (Berlin, 1879) and culminating in his monumental edition of the "Gesetze der Angelsachsen" (Berlin, 1898–1903; published by the Savigny Fund). Many of the essays contained in this great work had been published previously by Liebermann, either separately (*e.g.*, "Quadripartitus," 1893; "Leges Edwardi," 1896; etc.) or in journals, as the "English Historical Review," "Transactions of the Royal Historical Society," etc. He contributes an annual review of the publications on English medieval history to the "Jahresbericht für Geschichtswissenschaft." In recognition of his contributions to English history the University of Cambridge conferred upon him the honorary degree of LL.D. (1899), and the Prussian government the title of professor.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*; C. Gross, *Sources of English History*, 1900, p. 589.

J.

LIEBERMANN, MATTATHIAS BEN ASHER LEMLE: Rabbi and preacher in Prague in the second half of the seventeenth century; died there 1709. He was the author of "Mattat Yah," a collection of sermons on the Pentateuch, reaching only to Numbers xxxiii. (Frankfort-on-the-Oder, 1696). Another collection of sermons by him, entitled "Peri Megadim," is preserved in manuscript.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, pp. 390, 495; Fürst, *Bibl. Jud.* ii. 248; Steinschneider, *Cat. Bodl.* col. 1682; Hock, *Die Familien Prags*, p. 397, Presburg, 1892.

D. S. MAN.

LIEBERMANN, MAX: German painter; born at Berlin July 29, 1849. After studying law at Berlin University for a year, he abandoned it and took up the study of painting at Weimar in 1869 under Thumann and Pawels. In 1872 he went to Paris, and during 1876–77 resided in Holland; after living for some time in Munich he finally returned to Berlin.

Max Liebermann.

His paintings include: "Gänserupferinnen"; "Amsterdamer Waisenmädchen"; "Das Tischgebet"; "Strasse in Zandvoort"; "Kleinkinderschule in Amsterdam"; "Münchner Bierkonzert"; "Die Spinnerinnen"; "Die Konservenmacherinnen"; "Stille Arbeit"; "Die Schweinefamilie"; "Altmännerhaus in Amsterdam"; "Trauergottesdienst"; "Holländische Dorfstrasse"; "Der Weber"; "Netzeflickerinnen"; "Spitalgarten in Leiden"; "Biergarten in München"; "Flachsscheuer in Holland"; "Frau mit Ziegen"; "Bürgermeister Petersen"; "Viehmarkt in Haarlem." Some of these works are in private collections; others are in the Kunsthalle, Hamburg; the Nationalgallerie, Berlin; the Neue Pinakothek, Munich; the Strasburg Museum; the Leipsic Museum; and various other public galleries of Europe.

Liebermann at first expressed the extreme tendencies of the modern realistic school, and illustrated the darker sides of life; his earlier works were exhibited in Paris in 1875, 1876, and 1877 ("Runkelrübenernte," "Arbeitssaal im Amsterdamer Waisenhaus," etc.), and at Munich in 1879 ("Jesus im Tempel"). In later years, however, he has turned toward the naturalistic school, producing a number of genre paintings and expositions of Dutch rural life. He has excelled also as an etcher. Liebermann won the small medal of the Berlin and of the second Munich expositions.

BIBLIOGRAPHY: Kämmerer, *Max Liebermann*, Leipsic, 1893; *Meyers Konversations-Lexikon*; *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898.

S. F. T. H.

LIEBERMANN'SCHE JAHRBUCH, DAS. See YEAR-BOOKS.

LIEBLING, EMIL: German pianist; born at Pless, Silesia, April 12, 1851. After a course in piano at the Neue Akademie der Tonkunst, Berlin, under Ehrlich and Kullak, he continued his studies with Dachs at Vienna and with Liszt at Weimar. In 1867 he went to America, where, until 1871, he taught music in a Kentucky seminary. In 1874 he revisited Europe and spent the summer at Weimar with Liszt. Upon his return to America he settled at Chicago, where he has since established a high reputation as pianist, teacher, and composer. Liebling has played in New York, Chicago, and other cities, and has made concert tours with Wilhelmj, Miss Cary, Miss Kellogg, and others.

The following are a few of Liebling's principal compositions: "Gavotte Moderne," Op. 11; "Florence Valse," Op. 12; "Albumblatt," Op. 18; two romances, Op. 20 and 21; "Cradle Song," Op. 23; "Canzonetta," Op. 26; "Mazurka de Concert," Op. 30; and several songs.

BIBLIOGRAPHY: Champlin, *Cyclopedia of Music and Musicians*, s.v.

A. J. So.

LIEBRECHT, FELIX: German folklorist; born at Namslau, Silesia, March 13, 1812; died at St. Hubert Aug. 3, 1890. He studied philology at the universities of Breslau, Munich, and Berlin, and in 1849 became professor of the German language at the Athénée Royal at Liége, Belgium. He resigned his chair and retired into private life in 1867. The following translations by him may be mentioned: Giambattista Basiles, "Pentamerone," with introduction by Jakob Grimm (Berlin, 1846); Johannes Damascenus, "Baarlam und Josaphat" (Münster, 1847); Dunlop, "Gesch. der Prosadichtung" (Berlin, 1851); an edition of Gervasius of Tilbury's "Otia Imperialia" (Hanover, 1856). A collection of original essays by him was published at Heilbronn in 1879, under the title "Zur Volkskunde."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*.

S. F. T. H.

LIEBREICH, OSKAR MATTHIAS EUGEN: German physician and pharmacologist; born at Königsberg, East Prussia, Feb. 14, 1839;

younger brother of Richard Liebreich. He studied first chemistry in Wiesbaden and Berlin and then, after nearly two years in Africa, medicine at the universities of Tübingen, Königsberg, and Berlin, graduating as doctor of medicine in 1865. In 1867 he became assistant at the pathological institute of Berlin University, and in 1868 joined the medical faculty of the same university as privat-docent in pharmacology. He was elected assistant professor in 1868 and appointed professor and chief of the pharmacological institute in 1872. In 1891 he received the title of "Geheime Medicinalrath."

Liebreich has added many new remedies to the pharmacopœia. In 1869 he discovered the narcotic effect of chloral hydrate; in 1873 he introduced platin-iridium cannulas for the hypodermic syringe; he showed the anesthetic effect of ethylene chlorid and butyl chlorid, the use of hydrargyrum formamidatum in the treatment of syphilis, the healing properties of lanolin (1885), of erythrophlein (1888), of cantharidin (1891), of creosol, tolipyrin, formalin, methylene blue, and many other drugs. He is a prolific writer, and has written many essays and monographs on his discoveries; especially noteworthy are those on: the presence of protogon in the brain as the chief chemical compound of phosphorus, the examination of lupus through phaneroscopic illumination, the use of strychnin as an antidote for chloral hydrate, the oxidation of neurin and the synthesis of oxyneurin (both discovered by him). His writings are very diverse; they deal not only with chemistry and pharmacology, but also with syphilology, dermatology, hygiene, and balneology. Since 1887 he has edited the "Therapeutische Monatshefte."

Liebreich is the author also of: "Das Chloralhydrat, ein Neues Hypnotikum," Berlin, 1869 (3d ed. 1871); "Encyclopädie der Therapie," *ib.* 1895; with Langgaard, "Kompendium der Arzneiverordnung," 5th ed. *ib.* 1900.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

LIEBREICH, RICHARD: English ophthalmologist; born at Königsberg, East Prussia, June 30, 1830; brother of Oskar Liebreich. He received his education at the universities of Königsberg, Berlin, and Halle (M.D. 1853). After a postgraduate course at Utrecht under Donders, and at Berlin under Brücke, he became assistant in the ophthalmological institute of Berlin University from 1854 to 1862. In the latter year he established himself as an ophthalmologist in Paris, whence he removed to London in 1870. There he became lecturer and clinicist in ophthalmology at St. Thomas' Hospital.

Since about 1895 he has given up his hospital duties and reduced his private practise, spending most of his time in researches in art, especially the technique of the old masters.

Liebreich has constructed two ophthalmoscopes, which are universally used—a larger one, more elaborate and heavy, and a portable one. The latter especially supplied a long-felt want. Following Helmholtz's invention, Liebreich added two convex lenses to the small concave reflex mirror.

Of Liebreich's writings may be mentioned: "Atlas der Ophthalmoskopie," Berlin, 1863 (3d ed. 1885); "Ophthalmoskopische Notizen," in Albrecht von Graefe's "Archiv für Ophthalmologie," i., iv., v., vii.; "Ein Fall von Scheinbarer Myopie, Bedingt Durch Accommodationskrampf," *ib.* viii.; "Modification des Schieloperation," *ib.* xii.; (with Laqueur) "Recueil des Travaux de la Société Médicale Allemande de Paris," Paris, 1865; "Eine Neue Methode der Cataractextraction," Berlin, 1872; "On the Use and Abuse of Atropin," London, 1873; "Clinical Lecture on Convergent Squint," *ib.* 1874; "School Life in Its Influence on Sight and Figure," *ib.* 1877 (2d ed. 1878).

Bibliography: Pagel, *Biog. Lex.*

J. F. T. H.

LIEGNITZ. See Silesia.

LIEN. See Mortgage or Hypothec.

LIFE.—Biblical Data: The word "ḥayyim" (= "life") denotes first of all the animal existence which, according to Scripture, begins when "the breath [or spirit] of God" ("ruaḥ," "neshamah," or "nefesh") is first inhaled through the nostrils (Gen. i. 30, ii. 7, vii. 22; Job xxxiii. 4), and ceases when God withdraws His breath (Ps. civ. 29, cxlvi. 4; Job xxxiv. 14; Eccl. xii. 7). Life is the gracious gift of God (Job x. 12; Ps. xxx. 6 [A. V. 5]); with God is "the fountain of life" (Ps. xxxvi. 10 [A. V. 9]). Physical life is valued by the Hebrew as a precious good, given that he may "walk before God in the land [or "in the light"] of the living" (Ps. lvi. 14 [A. V. 13], cxvi. 9; comp. Isa. xxxviii. 11; Job xxxiii. 30). A long life, in ancient times, was regarded as the reward of virtue and piety (Ex. xx. 12; Deut. xxii. 7, xxxii. 47; Ps. xxxiv. 16; Prov. iii. 2, iv. 10, ix. 11, xii. 28, xxi. 21). The expressions "fountain of life" and "tree of life" (Prov. xi. 30, xiii. 12, xv. 4) point to the paradise legend (Gen. ii. 9–10) and possibly refer to a higher life. The brevity of life is a theme frequently dwelt upon by the poets (Ps. xxxix. 6 [A. V. 5], xc. 9–10, ciii. 15; Job ix. 5, xiv. 1–2).

But it is the ethical view of life which is chiefly characteristic of Judaism. Life is sacred, and it should accordingly be guarded and treated with due regard and tenderness in every being, man or beast (Gen. ix. 6; Lev. xix. 16; Deut. xxii. 7, xxv. 4; see Cruelty). The "righteous man regardeth the life of his beast" (Prov. xii. 10). The whole Law is summed up in the words: "I have set before you life and death, blessing and cursing; therefore choose life" (Deut. xxx. 19); and the law of conduct toward others is stated in the words: "Let thy brother live with thee" (Lev. xxv. 35–36, Hebr.). The entire object of the Law is the preservation of life: "Ye shall keep my statutes and my ordinances, which if a man do he shall live by [A. V. "in"] them" (Lev. xviii. 4, Hebr.).

——**In Rabbinical Literature:** The same appreciative view of physical, or earthly, life prevails also among the Rabbis. A long life is regarded as Heaven's reward for certain virtues (Meg. 27b, 28a; Ber. 54b, 55a; Men. 44a; Yoma 87a). "He who performs only one meritorious act will have his life prolonged" (Ḳid. i. 10, 39b). "The object of the Law is the preservation of life, and not its destruction"; hence, ordinarily, one should rather transgress a commandment than incur death; only in regard to the three capital sins—idolatry, murder, and incest—should man give up his life rather than desecrate God's law (Sifra, Aḥare Mot, xiii.). "Better to extinguish the light on Sabbath than to extinguish life, which is God's light" (Shab. 30b).

Life Eternal.

"Ḥayye 'olam" (eternal life; Dan. xii. 2; Enoch, xxxvii. 4, xl. 9) occurs often in rabbinical terminology as "ḥayye 'olam ha-ba" (the life of the world to come; Tosef., Sanh. xiii. 3; Ber. 48b, 61b; M. Ḳ. 9a; Ket. 62a; Targ. I Sam. xxv. 29). At a later time, owing probably to the martyrdoms under Syrian and Roman persecution, earthly life was less esteemed (Wisdom iii. 17; iv. 7–8, 14; Philo, "De Abrahamo," § 46). Characteristic are these rabbinic sayings: "The pious live even in death; the wicked are dead even in life" (Ber. 18b). "Life" for "eternal life" (Psalms of Solomon, ix. 9, xiv. 6; II Macc. vii. 14; comp. vii. 9). "Ten are called living," that is, possess eternal life: (1) God (Jer. x. 10); (2) the Torah (Prov. iii. 18); (3) Israel (Deut. iv. 5); (4) the righteous (Prov. xi. 30); (5) paradise (Ps. cxvi. 9); (6) the tree of life (Gen. ii. 9); (7) the Holy Land (Ezek. xxvi. 20); (8) benevolent works (Ps. lxiii. 4 [A. V. 3]); (9) the wise (Prov. xiii. 15); (10) the fountain of waters in Jerusalem (Zech. xiv. 8; Ab. R. N. xxxiv. [ed. Schechter, p. 103]). "Dost thou wish life? Look to the fear of God, which increases the number of man's days; look for affliction; look to the study of the Torah and observe the commandments" (comp. Prov. iii. 18, iv. 4, vi. 23, x. 27). The Torah is called "medicine of life" (Sifre, Deut. 45; Yoma 72b; see also Book of Life).

K.

LIGHT (Hebr. "or"): The primal element of Creation in all ancient cosmogonies; the first creation of God.—**Biblical Data:** "God said, Let there be light": and out of the primeval chaos there came forth "light" (Gen. i. 2–3). In the Creation psalm, God, before "stretching out the heavens like a curtain," "wraps Himself in light as in a mantle" (Ps. civ. 2, Hebr.; whence "the Father of lights" of James i. 17). He is the Former of light and the Creator of darkness (Isa. xlv. 7). "No one knows the way to the light," which has its seat in heaven (Job xxxviii. 19, Hebr.); it emanates from the face of God (Ps. iv. 7 [A. V. 6], xliv. 4 [A. V. 3], lxxxix. 16 [A. V. 15]), whose whole being is luminous (Ex. xiii. 21, xxiv. 10; Ps. xxxvi. 10 [A. V. 9]; Job xxxvi. 30, xxxvii. 3). Gradually this light of God assumed a spiritual or symbolical meaning, in such passages as "God is light," to those who walk in darkness (Isa. ix. 2; x. 17; lx. 1–3, 19–20; Micah vii. 8; Ps. xxvii. 1, xxxvi. 10 [A. V. 9]).

The Heavenly Light.

The sun, moon, and stars, the luminaries placed in heaven to reflect their light upon the earth (Gen. i. 14–17), are supposed to have received, or to still receive, their light from the heavenly light created on the first day. Prophecy, therefore, speaks of the time when "the light of the moon will be like that of the sun, and that of the sun sevenfold like the light of the seven days of Creation" (Isa. xxx. 26, Hebr.; the commentators who failed to understand this meaning wished to eliminate from the text the words "ke-or shib'at ha-yamim"; but see Gen. R. iii. 6, xi. 2). Similarly, Isa. lx. 19–20: "Not sun nor moon, but the Lord, shall be for thy everlasting light" (Hebr.). The Avesta also speaks of the "endless lights" in heaven in which the good souls shall dwell ("Vendidad," ii. 131; "Yast," xx. 15; "Vistasp Yast," 61).

Light is often used as the symbol of life and joy (Job xviii. 5–6, xxxiii. 28; Ps. xlix. 20 [A. V. 19], xcvii. 11; Esth. viii. 16). It is likened to the word of instruction (Ps. cxix. 105; Prov. vi. 23).

K.

——**In Apocryphal and Rabbinical Literature:** Here also light takes a prominent position as a cosmic power. Wisdom is represented as the radiance of the everlasting light, the unspotted mirror of the power of God, more beautiful than the sun, and superior to the light which it resembles (Wisdom vii. 26, 29). God's majesty being surrounded with light to make Him invisible to all beings (Meg. 19b), the Rabbis speak of "the radiance of the Shekinah" ("ziw ha-Shekinah"; Ber. 64b; Shab. 30a; B. B. 10a; comp. Ḥag. 14b and Heb. i. 3—"the brightness of his glory"). This was believed to be reflected in the new moon (Sanh. 42a, "Keillo meḳabbel pene ha-Shekinah" = "he who sees the new moon is like one who greets the Divine Majesty"). The "radiance" ("ziw") of wisdom is reflected also in great men (Soṭah ix. 15). According to the cosmogony of Slavonian Enoch (xxv. 1–5) God made Adoel (Hadriel?), a fiery angel of great brightness, spring forth first as a visible being out of the invisible; and as Adoel burst asunder, there came forth a great light; and then God made a throne for Himself, and sat upon it, and placed the light above the throne to be the foundation of all things on high.

Primitive Light.

Similar is the "secret lore" of the Rabbis: The first act of Creation was when God robed Himself in light while the radiance of His glory ("ziw hadaro") illumined the world from one end to the other (Gen. R. iii.; Pirḳe R. El. iii.). "The light of the first day was such that by it the first man could see from one end of the world to the other; but, finding that wicked men would arise on earth, God removed this light to reserve it for the righteous in the world to come" (Ḥag. 12a; Gen. R. *l.c.*). The luminaries receive their light from the spark of that light of heaven, which is one hundred times as bright as the light visible on earth (Tan., Beha'aloteka, ed. Buber, p. 10). According to Targ. to Isa. xxx. 26 and Judges v. 31, the light of the future will be 343 (7 × 7 × 7) times as bright as the sun. The righteous alone desire it, not the wicked, who are as the bat in the fable, of whom the cock demands, "What is the light of day to thee, who preferrest the night?" (Sanh. 98b). Enoch (xlv. 4) speaks of "the eternal light" brought forth in the Messianic time: "The great light of heaven shone forth in splendor until Adam sinned; but on account of the Sabbath God would not withdraw the light before the day was over. Then when darkness set in Adam became afraid: 'Shall Satan henceforth overpower me?' Whereupon God set before him two bricks, from which Adam drew forth sparks of light by striking one against the other; and he blessed God for the light which he thus obtained by his own hands" ('Ab Zarah 8c; Gen. R. xii.; Pesiḳ. R. xxiii.; comp. Pirḳe R. El., where the story is somewhat differently rendered; see Habdalah).

God is in no need of light; the light kindled in the Sanctuary was to testify that the light of the Shekinah is in the midst of Israel (Men. 86b); therefore in the Temple of Solomon the windows were narrowed from without to indicate that the light streams forth from within (Tan., Teẓawweh, ed. Buber, p. 4). The light kindled before God was to be like the lantern carried by the blind for the one who sees; Israel is to aid in the spreading of the light of God on earth (Tan., Beha'aloteka, ed. Buber, p. 5; Ex. R. xxxvi.). When Moses was born the house was filled with light; hence it is said of him, as of the light of Creation, "he was 'good'" ("ṭob"; A. V. "goodly"; Ex. ii. 1; Soṭah 12a). In the ark Noah used a precious stone which illuminated all the surroundings (Gen. R. xxxi.; Sanh. 108b; comp. Meg. 12a).

The righteous in the world to come shall shine like the light of sun and stars, each in different luster (Sifre, Deut. 10, 47; Midr. Teh. to Ps. xi. 6; comp. I Cor. xv. 41). God had in view the righteous of the type of Abraham when He said "Let there be light" (comp. Ps. xcvii. 11; Ta'an. 15a; Tan., Teẓawweh, ed. Buber, p. 4); whereas the wicked of the type of Esau are sons of darkness (comp. Job xviii. 5; Gen. R. ii. 111). "The righteous who have loved God's name shall be clad in shining light" (Enoch, cviii. 12; comp. Dan. xii. 3 and Targ. to Judges v. 31: "they that love Him shall be as the sun"; Shab. 88b). Accordingly, the righteous are called "the generation of light," in contrast to the wicked, who are born (clothed?) in darkness (Enoch, cviii. 11); hence also the New Testament term, "sons of light" (Luke xvi. 8; John xii. 36; Ephes. v. 8; I Thess. v. 5; Col. i. 12).

Light is the symbol of the Torah (Meg. 16b, after Prov. vi. 23), of God (Tan., Teẓawweh, ed. Buber, p. 5, after Ps. xviii. 29), of the soul (*ib.* ed. Buber, p. 4, after Prov. xx. 27). "God says: 'If you conscientiously keep My light burning in your soul, I shall keep your light; if you kindle My lights in the Sanctuary, I shall kindle the great light for you in the future'" (*ib.* ed. Buber, pp. 2, 4–5; Ex. R. xxxvi.; Lev. R. xxxi.). In regard to Sabbath lights see Lamp, Sabbath. K.

LIGHT AND AIR. See Neighboring Owners.

LIGHT OF TRUTH. See Periodicals.

LIGHTFOOT, JOHN: English Christian divine and Talmudist; born at Stoke-upon-Trent 1602; died at Ely 1675. He passed through Christ's College, Cambridge, and later took orders, serving for the rest of his life as curate, rector, and canon. From 1650 till his death he was master of St. Catherine Hall (now College), Cambridge. He was parliamentarian, Presbyterian, and a leading member of the Westminster Assembly. It was through the influence of Sir Rowland Cotton (himself a Hebraist) that Lightfoot entered on the study of Hebrew, to which, including rabbinical Hebrew, he thenceforth devoted his leisure. His first publication was the tract "Ervbhin, or Miscellanies Christian and Judaicall, and Others, Penned for Recreation at Vacant Houres" (London, 1629). He is best known by his "Horæ Hebraicæ et Talmudicæ," composed in Latin, giving Talmudic parallels on the Gospels and I Corinthians, Acts, and some chapters of Romans, which appeared at intervals from 1658 to 1674, except the part on Acts and Romans, which was brought out later by Kidder, afterward Bishop of Bath and Wells (1691). The work was reproduced at Leipsic by Carpzov, the "Horæ" on the Gospels in 1675 (2d ed. 1684), and the rest in 1679; and at Oxford, in English, by Gandell in 1859. Lightfoot's collected works were first published in English (London, 1684), in two folio volumes, the one edited by George Bright, and the other by John Strype. Afterward they were published in Latin at Rotterdam (1686), and at Franeker (1699). The latest edition of his works is by J. R. Pitman (London, 1822–25).

By some critics, as Simon, Lightfoot's method in the "Horæ" was disparaged as "quelquefois trop rabbinique," but in general it found favor; and it was adopted by later writers, as Schöttgen, Meuschen, and Gill. He showed considerable acquaintance with Talmud and Midrash, greater perhaps than any non-Jew has shown before the present day. He corresponded with the younger Buxtorf, and helped Walton and others in their literary undertakings. He left his library to Harvard College, but nearly the whole collection was destroyed by fire in 1764.

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T. C. T.

LIGHTNING, BENEDICTION ON: The Mishnah (Ber. ix. 2) prescribes, "At the sight of shooting stars or of lightning, and at hearing earthquakes, thunder, and storms, the benediction 'Blessed be He whose power and might fill the world' should be recited. At the sight of great mountains, seas, and deserts one recites the benediction 'Blessed be He who hath made the work of Creation.'" The suggestion was made at the Babylonian school that the latter benediction is in place also on the occasions previously mentioned; and this was accepted by both Abbaye and Raba, who declared that both benedictions should be recited (Ber. 59a). However, Isaac Alfasi and Maimonides ("Yad," Berakot, x. 14) understand the Talmudic passage to mean that either benediction may be recited on the occasion of lightning and the other phenomena mentioned.

This view is accepted also by Asheri and his son Jacob (Ṭur Oraḥ Ḥayyim, 227); and by Joseph Caro (Shulḥan 'Aruk, Oraḥ Ḥayyim, 227, 1). General custom, however, decided that while for thunder the former benediction, expressive of God's might, should be recited, the benediction for lightning should be, "Blessed be He who hath made the work of Creation" (see "Ṭure Zahab" and "Be'er Heṭeb" to Shulḥan 'Aruk, Oraḥ Ḥayyim, *l.c.*). Accordingly, the ordinary prayer-books have this arrangement as a fixed rule. K.

LILIEN, EPHRAIM MOSES: Austrian artist; born at Drohobicz, Galicia, in 1874. Lilien's artistic inclinations became evident early in life. He was apprenticed to a sign-maker, with whom he worked in return for meager board, and subsequently attended the academies of art in Cracow and Munich. He later removed to Berlin, where he is at present (1904) residing.

At first Lilien's work was deficient in individuality. Even "Der Zöllner von Klausen," one of the most admired of his earlier works, is vague, colorless, and feeble. Lilien began with the illustration of books and newspapers, but soon pushed himself to the front; a number of his earlier efforts appeared in the "Jugend" and in the "Vorwärts."

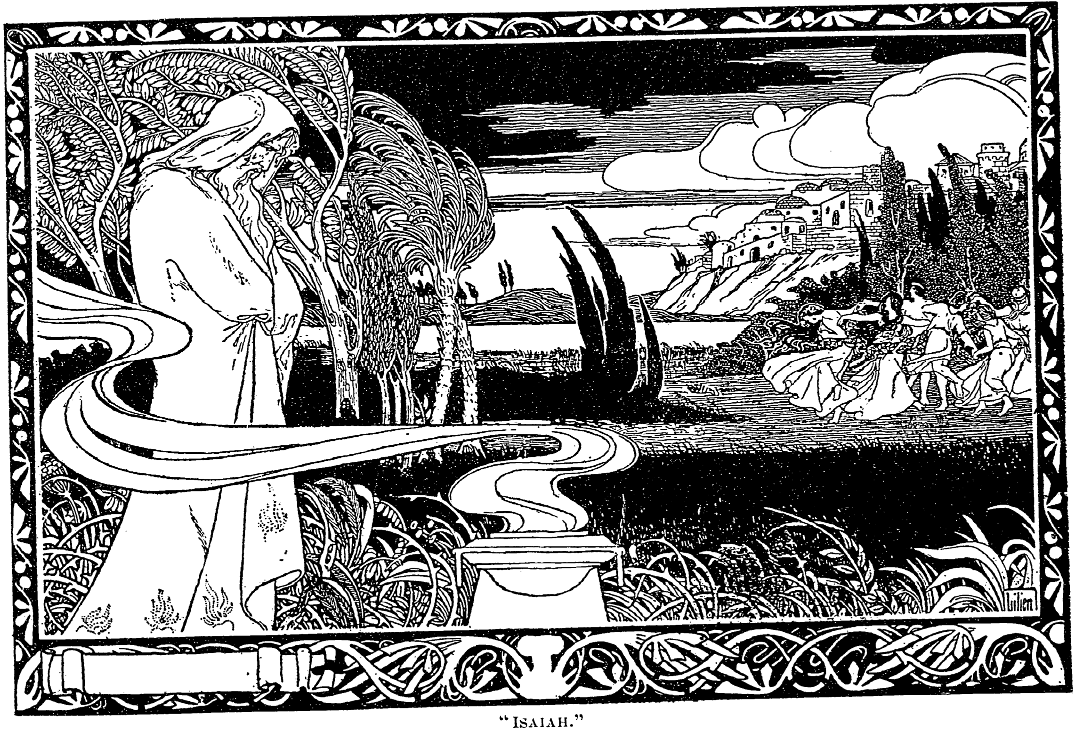

"ISAIAH."

(From the drawing by Ephraim Moses Lilien.)

His later productions, though not overladen with sentiment, are rich in pathetic touches. The best and most characteristic of his work is to be found in the book "Juda" (1900), which contains his "Jesaia," "Passach," and "Sodom's Ruinen." He illustrated also the "Lieder des Ghetto" of Morris Rosenfeld (1903). His "Gedenkblatt des Fünften Zionisten-Kongresses in Basel" has attracted wide attention. Other notable illustrations are: "Ex Libris E. M. Lilien," "Auf Zarten Saiten," "Der Jüdische Mai," "Ex Libris Ruben Brainin," "Ex Libris D. Simonson," "Ex Libris des Reichstagsabgeordneten R. Fischer," "Ein Salomonisches Urtheil," "In Rosenketten," "Heimatlos," "Chanukalichter," "Signet des Jüdischen Kunstverlages Phönix."

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S. S. LED.

LILIENBLUM, MOSES LÖB: Russian scholar and author; born at Keidany, government of Kovno, Oct. 22, 1843. From his father he learned the calculation of the course of the stars in their relation to the Hebrew calendar ("Ḥaṭṭot Ne'urim," i. 15). At the age of thirteen he organized a society of boys for the study of "'En Ya'aḳob" (*ib.* i. 14); and at the age of fifteen he married and settled at Wilkomir.

Changed Views.

A change in the fortunes of his father-in-law throwing him upon his own resources, Lilienblum established a yeshibah in Wilna in 1865, and another in the year following (*ib.* i. 53-54). The advance of years, however, wrought a great change in the attitude of Lilienblum toward Judaism. He had read the writings of the Maskilim, particularly those of Mapu and M. A. Ginzburg, and these produced in him a feeling of dissatisfaction with Talmudic studies and of abhorrence for the ignorance and superstition surrounding him; he decided, therefore, to combat these faults. In an article entitled "Orḥot ha-Talmud," in "Ha-Meliẓ," 1868, he arraigned the superstitious beliefs and practises of his people, demanded the reform of Judaism, and insisted upon the necessity of establishing a "closer connection between religion and life."

This article, followed by others of the same nature, stirred up the Jewish communities in Russia, and a storm of indignation against him arose among the ultra-Orthodox; he was denounced as a freethinker and continued residence in Wilkomir became impossible. He then went to Odessa (1869), where he intended to prepare himself for the university ("Ḥaṭṭot Ne‘urim," ii. 3), but after a hard struggle he was compelled to give up that design.

Zionism.

The anti-Jewish riots of 1880 and 1881 aroused Lilienblum to a consciousness of the unsafe position of the Jews "in exile," and he gave utterance to his apprehensions in an article entitled "Obshcheyevreiski Vopros i Palestina" (in "Razsvyet," 1881, Nos. 41, 42), in which he points to the reestablishment of the Jews in Palestine as the only solution of the Jewish question. This article did not remain without results; the idea was hailed as practical, and many set themselves to realize it. In 1883 a committee was organized at Odessa for the colonization of Palestine, Lilienblum serving as secretary and Dr. L. Pinsker, author of "Autoemancipation," as president; at the famous conference at Kotowitz, where representatives of all European Jewries met and discussed plans of colonization in Palestine, the foundation was laid for the Zionist movement, in which Lilienblum, as secretary, has taken the most earnest and energetic part ("Derek la-‘Abor Golim," p. 16).

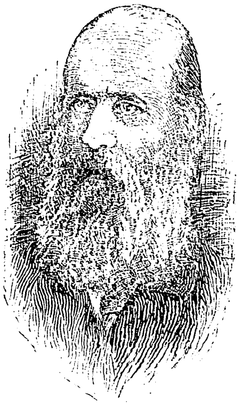

Moses Löb Lilienblum.

Lilienblum's activity thus covers two distinct periods in the history of Russian Jewry. In the period of the Haskalah he followed the example of the Maskilim in demanding the reform of Judaism; but he differed from the Maskilim in that he was much less extravagant, his style being free from the flowery "meliẓah" used by them, and his ideas being marked by soberness and clearness. His "Orḥot ha-Talmud," mentioned above, and his "Ḥaṭṭot Ne‘urim" (Vienna, 1876), a description of his material and spiritual struggles, both made a marked impression upon that period. His influence in the second period also, that of national reawakening, which he practically initiated, was due to his characteristic style. In his article on the Jewish question and Palestine, already mentioned, as well as in his "O Vozrozhdenii Yevreiskavo Naroda" (Odessa, 1883), the latter including the former and other essays of a similar character, he clearly and soberly presents the anomalous position held by Israel among the nations and logically demonstrates its hopelessness except through national independence.

Works.

Lilienblum wrote also: "Ḳehal Refa'im," a poem describing the different types of Russian Jewry of the time, as they appear in the nether world (Odessa, 1870); "‘Olam ha-Tohu," on some phases of Hebrew literature (in "Ha-Shaḥar," 1873); "Biḳḳoret Kol Shire Gordon," on J. L. Gordon as a poet (in "Meliẓ Eḥad Mini Elef," St. Petersburg, 1884); "Zerubbabel," a historical drama in Yiddish (Odessa, 1888); "Derek la-‘Abor Golim," a history of the Chovevei Zion movement up to the time of the ratification by the Russian government of the committee for the colonization of Palestine (Warsaw, 1899); "Derek Teshubah," an addition to "Ḥaṭṭot Ne‘urim," describing the transition of the author from the negative period of the Haskalah to the positive period of national reawakening; "Pyat Momentov Zhizhni Moiseya" (in Russian; *ib.* 1901), a psychological analysis of some important moments in the life of Moses. Lilienblum also edited "Kawweret," a collection of articles in Hebrew (Odessa, 1890), and the "Luaḥ Aḥiasaf," 1901. He was the author of a number of other articles, of which the most important is "O Neobkhodimosti Reform v Yevreiskoi Religii" (in "Voskhod," 1882-83).

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H. R. A. S. W.

LILIENTHAL, MAX: Rabbi and educator; born at Munich Nov. 6, 1815; died at Cincinnati, Ohio, April 5, 1882; educated at the University of Munich (Ph.D. 1837). In 1839 he accepted the office of principal in the newly established Jewish school of Riga, where he was appointed preacher also. The school was opened Jan. 15, 1840. In recognition of the sentiments expressed in the sermon with which Lilienthal opened the school the emperor Nicholas presented him with a diamond ring. In Dec., 1841, at the instance of Uvarov, minister of public instruction, to whom he was recommended by Count Maltitz, the Russian ambassador to Holland, Lilienthal was sent from St. Petersburg on an official mission. It was the intention of the government to establish Jewish schools for secular and religious instruction, and the duty assigned to Lilienthal was to determine the attitude of the Jews in regard to them and to quiet their fears as to the intentions of the government; for the plans of the latter were regarded with suspicion among the Jewish masses, who believed that the real purpose of the proposed schools was to lead the Jews gradually to conversion to Christianity. Lilienthal repaired to Wilna, where the community, acting on his assurances, appropriated 5,000 rubles for school purposes, and promised Lilienthal that more money would be supplied when necessary. But notwithstanding Lilienthal's assurances, the mistrust toward him of the Jews in Lithuania increased. At Minsk, whither he had gone at the invitation of the local ḳahal, he was given to understand that the Jews of Lithuania had no confidence in him. His stay in Minsk was rendered unpleasant by the resentment of the Jewish masses, and he even had to invoke the protection of the police. On his return to Wilna, Lilienthal found distrust of him growing there; thereupon, discouraged, he returned to St. Petersburg.

After several months' arduous work in the offices of the Ministry of Education and with Count Uvarov, he returned to Wilna and prepared a circular letter to the Jews of Russia, published under the title "Maggid Yeshu‘ah." When a council of rabbis and other prominent Jews was convoked at St. Petersburg, consisting of Rabbi Isaac ben Ḥayyim of

Volozhin, Rabbi Mendel Shneersohn of Lubavich, Bezaleel Stern of Odessa, and Israel Heilprin of Berdychev, Lilienthal was appointed secretary of a senatorial committee of fourteen. During the sessions Stern had many an encounter with Lilienthal and was even provoked to accuse him of ignorance of the Talmud. In the autumn of 1842 Lilienthal went to Odessa with letters of recommendation from Uvarov to Count M. S. Vorontzov. The Odessa community received him warmly, and appointed him their rabbi. Lilienthal was soon convinced, however, that his efforts in behalf of the Russian Jews would not yield the desired results; as a foreigner it was difficult for him to gain a true insight into their traditions, hopes, and aspirations. He did not understand them, nor they him; and he was placed in an awkward and delicate position by the distrust of the Jews on the one hand, and, on the other hand, by the efforts of the government to effect their assimilation without according them full rights of citizenship.

His "Maggid Yeshu'ah."

Lilienthal left Russia suddenly in 1844 and went to the United States. Settling in New York, he became rabbi of the Congregation Anshe Chesed, Norfolk street, and, later, rabbi of Shaar ha-Shomayim, Attorney street. His somewhat advanced views led to considerable friction. He resigned his position in 1850 and established an educational institute with which he attained considerable success. In 1854 he became correspondent of the "American Israelite," and in the following year removed to Cincinnati and became associate editor of that journal and rabbi of the Congregation Bene Israel. His activity in Cincinnati extended over a period of twenty-seven years. He organized the Rabbinical Literary Association, serving as its president, and was at first instructor and later professor of Jewish history and literature at Hebrew Union College. He was prominent, also, in the Jewish press as the founder and editor of the "Hebrew Review," a quarterly, and the "Sabbath-School Visitor," a weekly, and as a frequent contributor to the "Israelite," the "Occident," "Deborah" (founded by him), the "Asmonean," "Volksblatt," and "Volksfreund." He published a volume of poems entitled "Freiheit, Frühling und Liebe" (1857), several volumes of addresses and sermons, and left three dramas in manuscript—"Die Strelitzen Mutter," "Rudolf von Habsburg," and "Der Einwanderer."

Associate Editor of "American Israelite."

Lilienthal took an active interest in the affairs of the municipality. As member of the Cincinnati board of education, and as director of the Relief Union and of the university board, he contributed much to the welfare of his adopted city. He was a reformer by nature; he was instrumental in introducing reforms in his own congregation in Cincinnati, constantly preached tolerance, and urged a more liberal interpretation of Jewish law.

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H. R.

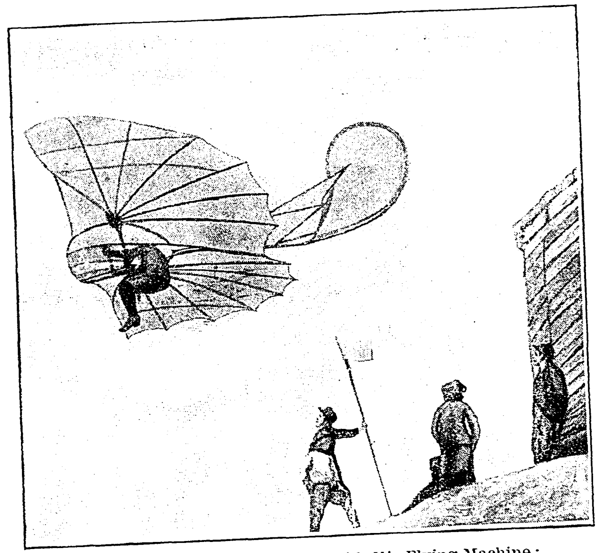

Otto Lilienthal Experimenting with His Flying-Machine: Starting from a Platform.

(From a photograph.)

LILIENTHAL, OTTO: German mechanical engineer and experimenter in aerial navigation; born May 23, 1848, at Anklam; died Aug. 9, 1896, at Rhinow. Lilienthal's theory was that artificial flight must follow the principles of bird-flight. His experiments, which were made with the assistance of his brother **G. Lilienthal,** extended over a period of twenty-five years; in the summer of 1891 he made, with a pair of curved wings designed for soaring, the first practical demonstration of man's ability to fly. He made the flight successfully several times, but finally met death during an experiment at Rhinow.

Lilienthal was a member of the German Society for the Advancement of Aerial Navigation. He was the author of "Der Vogelflug als Grundlage der Fliegekunst" (Berlin, 1889), in which he explained the theoretical reasons for the form of his aerial machine; and "Die Flugapparate."

Bibliography: Chanute, *Progress in Flying Machines*, pp. 202–211, New York, 1899; Kohut, *Berühmte Israelitische Männer und Frauen*, No. 15, pp. 246–247; Vallentine and Tomlinson, *Travels in Space*, pp. 252 *et seq.*, London, 1902; *Report of the Smithsonian Institution*, pp. 189–199, Washington, 1893.

S.

LILITH (לילית: LXX. Ὀνοκένταυροι; Symmachus, Λάμια; Vulg. "Lamia"): Female demon. Of the three Assyrian demons Lilu, Lilit, and Ardat Lilit, the second is referred to in Isa. xxxiv. 14. Schrader ("Jahrb. für Protestantische Theologie," i. 128) takes Lilith to be a goddess of the night; she is said to have been worshiped by the Jewish exiles in Babylon (Levy, in "Z. D. M. G." ix. 470, 484). Sayce ("Hibbert Lectures," pp. 145 *et seq.*), Fossey ("La Magie Assyrienne," pp. 37 *et seq.*), and others think that "Lilith" is not connected with the Hebrew "layil" (*night*), but that it is the name of a demon of the storm, and this view is supported by the cuneiform inscriptions quoted by them. It must, however, be assumed that the resemblance to the Semitic "layil" materially changed the conception of Lilith among the Semites, and especially among the Jews. No definite conclusions can be drawn from the passage in Isaiah, where it is said of the devastated palaces of Edom that wild animals shall dwell in them "and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest" (Isa. xxxiv. 14; see Cheyne's note *ad loc.*). Baudissin connects Lilith with Zech. v. 9.

In Talmud and Midrash.

Lilith is more fully described in post-Biblical literature, where she appears as a demon of the night, as suggested by her Hebrew name. Three classes of demons are mentioned: spirits, devils, and "lilin" (Targ. Yer. to Deut. xxxii. 24; Targ. Sheni to Esth. i. 3; *passim*). The first have neither body nor form; the second appear in complete human shape; the third in human shape, but with wings (Rashi to Sanh. 109a). Adam procreated all the spirits while he was under a spell (Gen. R. xx. 11; 'Er. 18b). Similarly, Eve bore demons to male spirits for the space of 130 years. This corresponds to the view that the demons are half human (Ḥag. 16a). Hence an abortion which has the shape of Lilith may be a child, though it has wings (Nid. 24b). Lilith is a seductive woman with long hair ('Er. 100b); she is the Queen of Zemargad (Targ. Job i. 15; comp. Bacher and Kohut [see bibliography]); Ahriman is her son (B. B. 73a). She goes about at night, fastening herself upon any one sleeping alone in a room (Shab. 151b). "The Lord will protect thee" (Num. vi. 24) means, according to Targ. Yer., ". . . from lilin." The meteor-stone is her arrow and is a remedy against disease (Giṭ. 69b). Kohut's assumption that Agrat bat Maḥlat ("daughter of the dancer"), who roams at night with myriads of demons (Pes. 112b, bottom), is the queen of the lilin, is not verified. King Solomon, who commanded all spirits, had the lilin dance before him (Targ. Sheni Esth. i. 3).

Middle Ages and Modern Times.

Kohut identifies Lilith with the Parsee Bushyansta, and the Arabic translators render the word in Isa. xxxiv. 14 by "ghul," which is identical with the "lamia" of the Vulgate. In the Talmud, however, there is nothing to indicate that Lilith is a vampire. The Arabians, on the contrary, are said to regard Lilith, under the form of Lalla, as a "holy dame" (Schwab, "Les Coupes Magiques et l'Hydromancie dans l'Antiquité Orientale," p. 11). The name "Lilith" is found also on amulets with terra-cotta figures (*idem*, "Coupes à Inscriptions Magiques," p. 62). In the later Middle Ages the mystics systematically amplified demonology on the basis of the traditions and the current European superstitions, and they also assigned a more definite form to Lilith (see the quotations in Eisenmenger, "Entdecktes Judenthum," ii. 417 *et seq.*). The superstitions regarding her and her nefarious doings were, with other superstitions, disseminated more and more among the mass of the Jewish people. She becomes a nocturnal demon, flying about in the form of a night-owl and stealing children. She is permitted to kill all children which have been sinfully begotten, even from a lawful wife. If a child smiles during the night of the Sabbath or the New Moon, it is a sign that Lilith is playing with it. One should then strike the nose of the child three times and drive Lilith away by the prescribed rough words (Joseph Cohen, "'Emeḳ ha-Melek," p. 84b; comp. Grunwald, "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 62). Lilith likewise appears to men in their dreams; she is the bride of Samael (Schwab, "Angélologie"; comp. Zohar ii. 267b). It is said in a Judæo-German book ("Hanhagat ha-Ḥasidim") printed at Frankfort-on-the-Main in the beginning of the eighteenth century that Lilith deceives men and has children by them; infant mortality is regarded as a consequence of this miscegenation (comp. Grunwald, *l.c.* v. 10, 62). In a certain legend she appears as the Queen of Sheba, who in the guise of a beautiful woman seduced a poor Jew of Worms (Grunwald, *l.c.* ii. 30 *et seq.*). As she was eager to seize new-born infants, mother and child were provided with amulets, which since early times were regarded as an efficient protection against magic and demons; Lilith is the chief figure on the "childbirth tablets" still hung on the walls of the lying-in room in the East and in eastern Europe (see Amulets). The name "Lilith" occurs also in non-Jewish superstitions (Lammert, "Volksmedicin," p. 170; Grunwald, *l.c.* vii., col. 2, n. 4). The conception that she was Adam's first wife (comp. Gen. R. xxiv.; Yer. 'Er. 18b) appears to have been spread through Buxtorf's "Lexicon Talmudicum," *s.v.* Lilith is a clear instance of the persistence of popular superstitious beliefs.

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E. G. H.—S. S. L. B.

LILY: Rendering in the Bible of the Hebrew word שושן (I Kings vii. 19) or שושנה (II Chron. iv. 5; Cant. ii. 1; Hosea xiv. 5), which is probably a loan-word from the Egyptian "s-sh-sh-sh-n" = "lotus"; the white lily, *Lilium candidum* Linn., growing wild in the Lebanon and other regions of northern Palestine. In a figurative sense the word "shoshan" is used of the capitals of the pillars and of the molten sea in the Temple (I Kings vii. 19, 26), and in the Mishnah of a nail-head and the knob on the Etrog; in the Targum it connotes "flower" in general.

Sometimes, however, Targumic diction, followed by the Zohar, gives "shoshan" the meaning of "rose."

Described by Ibn Ezra.

The first account of the lily is given by Ibn Ezra in his commentary on the Song of Solomon (comp. Salfeld, "Das Hohelied Salomo's bei den Jüdischen Erklärern des Mittelalters," 1879, p. 68), and is one of the few descriptions of plants in Jewish literature. It runs thus: "It is a white flower of sweet but narcotic perfume, and it receives its name because the flower has, in every case, six [שש] petals, within which are six long filaments." The Midrash alludes once to the abundance of its sap, and David Ḳimḥi says that it has no roots. Abravanel says that dew makes the lily bloom, but rain destroys it. The heart of this flower is directed upward, even though it be among thorns, thus symbolizing the trust in God which should be felt by Israel amid all afflictions (Lev. R. xxiii. 1; Cant. R. ii. 2). The Zohar speaks of the thirteen leaves of the lily which surround the flower as the thirteen attributes of God which encompass Israel. This number is evidently derived from the description of Ibn Ezra with its six petals, six stamens, and one pistil. In the "Tiḳḳunim" (xxv., end; xxvi., beginning) the theme is varied, the "shoshannah" being taken as denoting both the lily and the rose. The lilies among which the beloved feeds (Cant. ii. 16) are the morning and evening Shema'; the five leaves of the rose are the first five words of the Shema'; and the thirteen leaves of the lily the numerical equivalent of "eḥad," the last word.

The identifications of the "lily-of-the-valleys" (*ib.* ii. 1) and the "royal lily" of the Syriac translation of Ecclus. (Sirach) xxxix. 14 and the Mishnah (Kil. v. 8; "Tiḳḳunim," iii. 78, l. 2) are uncertain, although the latter has been regarded plausibly as a species of *Fritillaria*.

The lily as the chief of flowers seems to have been represented on the shekels and half-shekels ascribed to Simon the Hasmonean; and was common on coats of arms in medieval Spain and in modern times.

Typical Application.

About this flower a rich and abundant symbolism has gathered. The faces of the righteous are as the lily, and exist only for redemption as the lily for perfume; so that the later cabalists employ the flower as a symbol of the resurrection (Gamaliel di Monselice on Pirḳe Shirah, ed. Mantua, p. 96a). Yet most of all the lily typifies Israel. As it withers in the sunlight, but blooms beneath the dew, so Israel withers away except God becomes as dew for her (Hos. xiv. 5), and she is renowned among the nations as the lily among the flowers. The lily among thorns is likened to Rebekah, who remained pure amid evil surroundings (Bacher, "Ag. Pal. Amor." ii. 243), and to the sons of Korah (Ps. xlv. 1 [A. V., heading]). While it was as difficult to save the Israelites from the Egyptians as a lily from the thorns (Bacher, *l.c.* ii. 76), yet they remained faithful among those that worshiped strange gods, as the lilies keep their beauty despite gashes and wounds (Targ., Cant. ii. 1). The title of Ps. lxxx. is supposed by Aḥa of Lydda to refer to the lily; and the passage in Ps. cxxx. 1, "Out of the depths," is explained by him as an allusion to the lily-of-the-valley. The phrase "set about with lilies" (Cant. vii. 2) is applied by the Haggadah to the words of the Law; but it is more usually regarded as alluding to the seventy elders of the Sanhedrin. In a funeral oration R. Simeon b. Laḳish (Bacher, *l.c.* i. 401) interprets Cant. vi. 2 thus: "My beloved" is God, who has descended into "his garden," the world, to the "beds of spices," Israel, to feed in "the gardens," the nations of the world, and to gather the "lilies," the righteous whom he removes by death from the midst of them. Similar allegorical interpretations are common, even as late as Enoch Zundel Luria in the middle of the nineteenth century. The symbolism of the lily has passed from the Jews to the Christians, so that the angel of the Annunciation is conventionally represented as bearing lilies without filaments.

Bibliography: Fonck, *Streifzüge Durch die Biblische Flora*, pp. 53 *et seq.*, Freiburg-im-Breisgau, 1900.

E. G. H. I. Lö.

LIMA, MOSES B. ISAAC JUDAH: Lithuanian rabbinical scholar, one of the so-called Aḥaronim; born in the second decade of the seventeenth century; died about 1670. When a comparatively young man he successively occupied the rabbinates of Brest-Litovsk and Slonim. His fame as a scholar soon reached Wilna, whither he was called, in 1650, to fill the office of chief rabbi. Lima was of a retiring and diffident disposition, which probably accounts for the paucity of his writings. He left a manuscript commentary on Shulḥan 'Aruk, Eben ha-'Ezer, which his son Raphael published (1670) under the title of "Ḥelḳat Meḥoḳeḳ," and which, while betraying profound erudition, was so condensed that the editor deemed it necessary to provide it with explanatory notes. Lima did not carry even this work to completion; it covers only the first 126 chapters of the Eben ha-'Ezer.

Bibliography: Azulai, *Shem ha-Gedolim*, i. and ii., s.v. *Ḥelḳat Meḥoḳeḳ*; S. Bäck, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 519; Gans, *Zemah David*, p. 596; Grätz, *Gesch.* x. 61 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 244.

H. R. S. M.

LIMERICK: Seaport town in Ireland, in which Jews began to settle about 1881, after the Russian exodus. A synagogue was founded in 1889 in Colooney street, and in the same year a biḳḳur ḥolim. In 1901 it was found necessary to establish a Jewish board of guardians. On Jan. 11, 1904, Father Creagh, of the Redemptorist Order, delivered a violent sermon against the Jews, accusing them of ritual murder, of blaspheming Jesus, and of robbing the people of Limerick. On the following day there was a riot in which the Jews were attacked by mobs, and this was followed by a general boycott by the local Roman Catholic confraternity, numbering about 6,000 members. The chief ground for complaint against the Jews was the "weekly-instalment plan" by which they sold their goods. The outburst against the Jews drew forth many protests from Protestant and Roman Catholic clergy and laymen. The Jews of the locality suffered much from the boycott. Limerick has a population of 45,806, of which about 300 are Jews.

Bibliography: *Jewish Year Book*, 1904; *Jew. Chron.* 1904, Jan. 22 and succeeding numbers.

J.

LIMOGES. See France.

LINCOLN: County town of Lincolnshire, England; formerly the second town of importance in the country, and on that account largely populated by Jews in the preexpulsion period. They appear to have settled on the Steep Hill, between the old Roman colony and the new castle and cathedral. The earliest mention of them occurs in 1159, when the sheriff of Lincolnshire renders count of £40 for the Jews of Lincoln in the pipe-roll of that year.

Aaron of Lincoln conducted his extensive operations from this town as a center; and his house, though considerably "restored," still remains as one of its earliest antiquities (see Aaron of Lincoln). He took in pledge the plate of Lincoln Minster (Giraldus Cambrensis, "Opera," ed. Dymock, vii. 36). During the outbreaks against the Jews at the beginning of the reign of Richard I. the Lincoln Jews saved themselves by seeking refuge in the castle. The influence of St. Hugh, Bishop of Lincoln, may have had some effect in restraining the mob. At any rate, Jews mourned his death sincerely in 1200 (Jacobs, "Jews of Angevin England," p. 207). It would appear that Moses b. Isaac, author of the "Sefer ha-Shoham," was the son of a Lincoln Jew, his mother being Contessa of Cambridge. Much business was done not only by Aaron of Lincoln, but also by Benedict fil Isaac, as well as by Aaron's brothers Senior and Benedict, and his sons Elias, Abraham, and Vives. In the Nottingham "donum" of 1194 Lincoln comes second in point of tribute—£287 4s. 11d., as against £486 9s. 7d. for London—but the number of Jewish names mentioned in Lincoln is the largest. Aaron and his family possessed a considerable number of houses in the precincts of the Bail. Those belonging to Aaron himself escheated to the crown on his death, and were declared to be above 60s. in value. The houses of his brother Senior also became the property of the crown; but their value was only 10s.

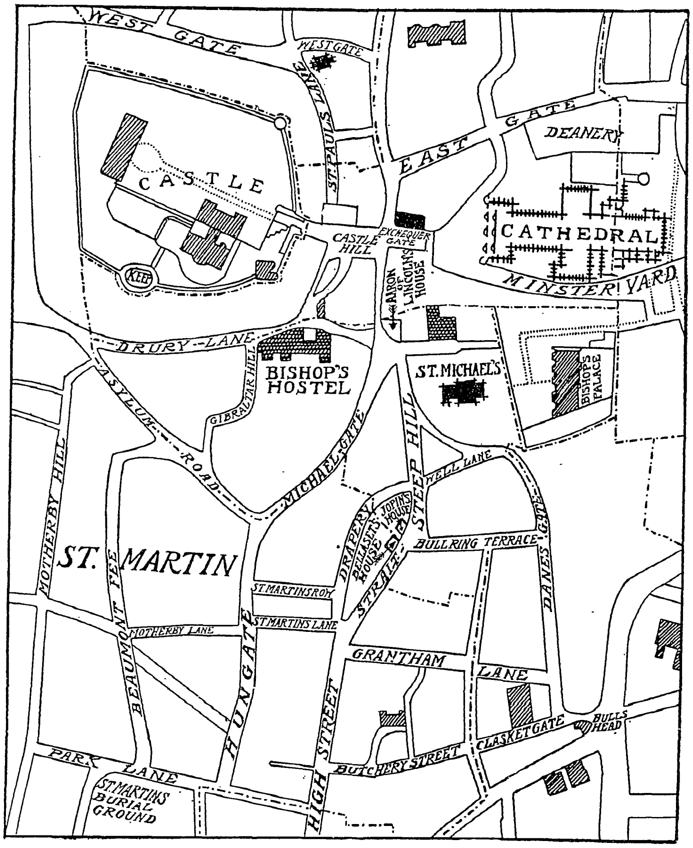
WEST GATE
WESTGATE
ST. PAULS LANE
CASTLE
KEEP
EAST GATE
DEANERY
CATHEDRAL
MINSTER YARD
CASTLE HILL
EXCHEQUER GATE
AARON OF LINCOLN'S HOUSE
DRURY LANE
BISHOP'S HOSTEL
GIBRALTAR HILL
ST. MICHAEL'S
BISHOP'S PALACE
ASYLUM ROAD
MICHAEL GATE
STEEP HILL
WELL LANE
JOPIN'S HOUSE
BELLASET'S HOUSE
DRAPERY
STRAIT
BULLRING TERRACE
DANES GATE
MOTHERBY HILL
ST. MARTIN
BEAUMONT FEE
ST. MARTINS ROW
ST. MARTINS LANE
MOTHERBY LANE
HUNGATE
HIGH STREET
GRANTHAM LANE
CLASKETGATE
BULLS HEAD
BUTCHERY STREET
PARK LANE
ST. MARTINS BURIAL GROUND

The Jewish Quarter, Lincoln, Circa 1290.

(From Jacobs' "Jewish Ideals.")

Thirteenth Century.

About 1220 a raid seems to have been made upon the Jews' houses in Lincoln, Mosse de Ballio, as well as Sara, the wife of Deulacresse, having been murdered in that year. In the middle of the thirteenth century the most important Lincoln Jew was Benedict fil Mosse, who is undoubtedly to be identified with Berechiah de Nicole mentioned among the Tosafists. There is also a Joce de Nicole mentioned; and in the celebrated case of Hugh of Lincoln reference is made to the school of Peitevin, from which it seems probable that there was a bet ha-midrash at Lincoln. Several Hebrew "sheṭarot" exist dealing with the transactions of the Jews of Lincoln, mainly with the Abbey of Neusome. When Henry III. tallaged the Jews of Lincoln, several men were made responsible for the tallage, among them Leo of Lincoln, said to be, at the time, one of the six richest Jews in England. He was also concerned with the debts of the Abbey of Neusome. Leo was condemned for some crime; and his house in the parish of St. Martin's escheated to the crown in 1275. In 1255 occurred the case of Hugh of Lincoln, which resulted in considerable loss of life to the Jewish community. Many of these victims are referred to in later deeds with the title "ha-ḳadosh" or "martyr."

During the uprising of the barons in 1266 the "disinherited" attacked the Jewry of Lincoln, mainly for the purpose of destroying the deeds of indebtedness which tended to put the baronage in the king's power. It is probable that the chest of the chirographers of Lincoln was burned at this time ("Select Pleas," ed. Rigg, p. 41). Berechiah de Nicole had a son, Ḥayyim or Vives, and a daughter, Belaset, probably identified with the Belaset of Wallingford whose house is the better known of the two Jews' houses at Lincoln. She was executed in 1287 for clipping coin. The betrothal deed of her daughter still exists, in which an elaborate written copy of the Hebrew Scriptures is one of the most important items of the dowry.

At the expulsion in 1290 no less than sixty-six householders of Lincoln left deeds, bonds for money, corn, or wool, aggregating in money £423 15s.; in corn £601 9s. 4d.; and in wool £1,595 6s. All of these fell into the hands of the king, besides thirty houses the exact value of which can not be ascertained. Most of the houses were in the Braunce-gate or in St. Martin's parish, where indeed the ghetto seems to have been. No Jewish community has been formed in Lincoln since 1290.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, passim; M. D. Davis, in *Archæological Journal*, xxxviii. 178 *et seq.*; Freeman, *English Towns*, p. 216; *Trans. Jew. Hist. Soc. England*, ii.

J.

LINDAU, BARUCH BEN JUDAH LÖB: German mathematician; born at Hanover in 1759; died at Berlin Dec. 5, 1849. He wrote: "Reshit Limmudim," a text-book of natural science (part i., physics and geography, Berlin, 1789; Brünn, 1796; Cracow, 1820; part ii., natural philosophy, with additions by Wolf ben Joseph [Joseph Wolf of Dessau], Dessau, 1810; complete ed. Lemberg, 1869); "Shir Ḥatunnah," epithalamium in honor of Judah ben Solomon of Hanover (n.d., n.p.).

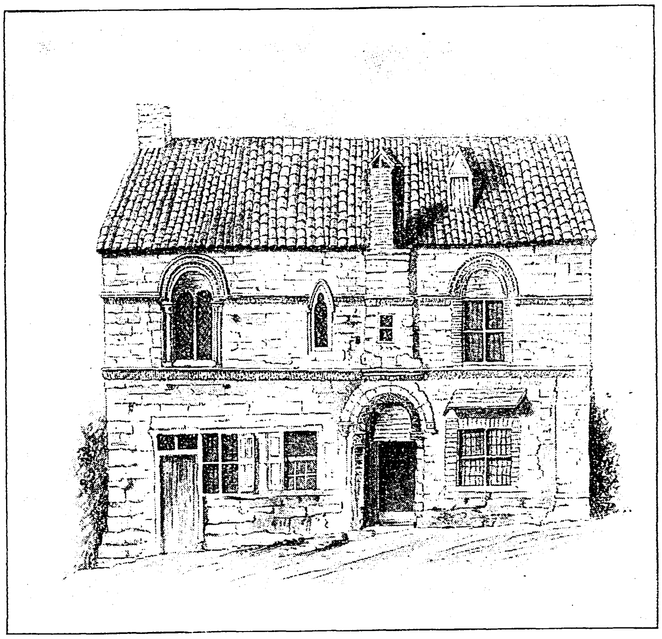

Jew's House, Steep Hill, Lincoln.
(From a drawing of the eighteenth century, in the British Museum.)

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 250; Steinschneider, *Cat. Bodl.* col. 1624; Zeitlin, *Bibl. Post-Mendels.* p. 212.

D. S. Man.

LINDO: One of the oldest and most esteemed of London Sephardic families; it traces its descent back to Isaac Lindo, who died in 1712. For eight successive generations a member of the family has been a sworn broker of the city of London. See family chart on following page.

LINDO, ALEXANDER: English merchant; died in London in 1818. He was connected with the West India trade, and in this connection entered into relations with Napoleon after the Treaty of Amiens, arranging for the shipment of goods to the value of £260,000 to the French West Indies for the use of the troops commanded by General Leclerc. The latter drew a draft on Paris for the amount, but this was dishonored on a frivolous pretext, and Lindo does not appear to have ever obtained his money. He died in financial difficulties; his bequest to the Bevis Marks Synagogue was never paid. His son **Abraham Alexander Lindo** wrote a pamphlet entitled "A Word in Season" (London, 1839), but he was prohibited by the Mahamad from publishing anything more.

BIBLIOGRAPHY: Picciotto, *Sketches of Anglo-Jewish History*, pp. 273-328, London, 1875.

J.

LINDO, DAVID ABARBANEL: English communal worker; born in London Aug. 14, 1772; died there Feb. 26, 1852. He was an uncle of Lord Beaconsfield, whom he initiated into the covenant of Abraham, and was intimately connected with the Bevis Marks Congregation, representing the rigidly legal standpoint against the struggle for Reform. At its beginning in 1838 he helped to found and became chairman of a society called "Shomere Mishmeret Akodesh," formed to resist all innovations and oppose Reform tendencies; but the Yehidim ordered the dissolution of the society as likely to lead to disunion. Lindo had no less than eighteen children, eight of whom married into well-known Sephardic families.

BIBLIOGRAPHY: *Catalogue of the Anglo-Jewish Historical Exhibition*, pp. 56, 70; Gaster, *Hist. of Bevis Marks*, pp. 171-175, London, 1902.

J.

LINDO, ELIAS ḤAYYIM: English author and historian; born in 1783; died in London June 11, 1865. He spent the first half of his life in the island of St. Thomas, where he married and became one of the leading merchants. He was president of the Hebrew congregation and acted also in the honorary capacity of mohel for many years.

Lindo settled in England about 1832 and began a series of literary labors. He translated the "Conciliador" of Manasseh ben Israel (London, 1842). In 1832 he published his "Calendar," a reissue of which appeared in 1860. The tables are preceded by an essay on the structure of the Jewish calendar; and appended is a collection of general information. His last published work was the "History of the Jews of Spain and Portugal" (*ib.* 1849), for which he visited the Iberian Peninsula and obtained

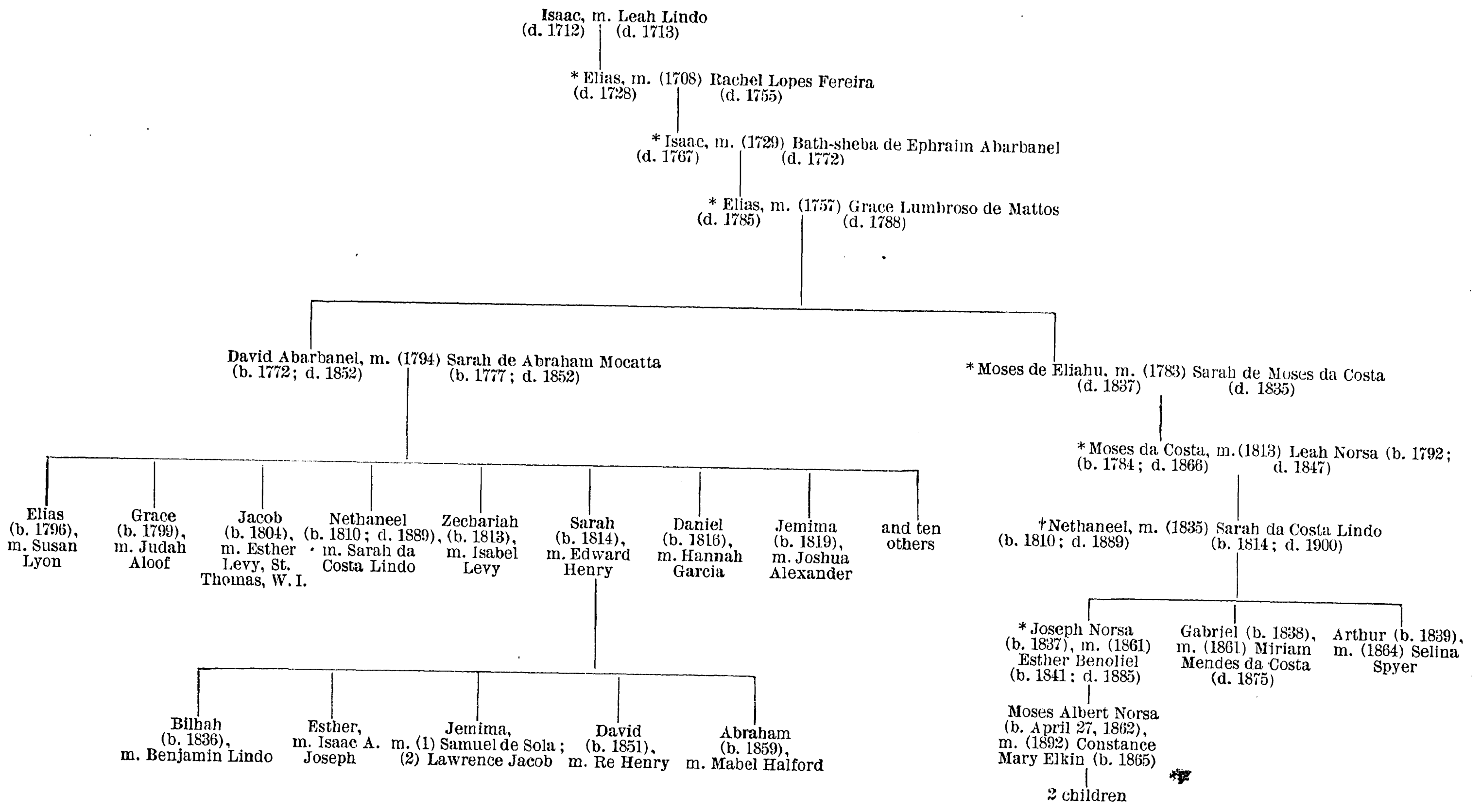
Isaac, m. Leah Lindo
(d. 1712) (d. 1713)
* Elias, m. (1708) Rachel Lopes Fereira
(d. 1728) (d. 1755)
* Isaac, m. (1729) Bath-sheba de Ephraim Abarbanel
(d. 1767) (d. 1772)
* Elias, m. (1757) Grace Lumbroso de Mattos
(d. 1785) (d. 1788)
David Abarbanel, m. (1794) Sarah de Abraham Mocatta
(b. 1772; d. 1852) (b. 1777; d. 1852)
* Moses de Eliahu, m. (1783) Sarah de Moses da Costa
(d. 1837) (d. 1835)
Elias (b. 1796), m. Susan Lyon
Grace (b. 1799), m. Judah Aloof
Jacob (b. 1804), m. Esther Levy, St. Thomas, W. I.
Nethaneel (b. 1810; d. 1889), m. Sarah da Costa Lindo
Zechariah (b. 1813), m. Isabel Levy
Sarah (b. 1814), m. Edward Henry
Daniel (b. 1816), m. Hannah Garcia
Jemima (b. 1819), m. Joshua Alexander
and ten others
Bilhah (b. 1836), m. Benjamin Lindo
Esther, m. Isaac A. Joseph
Jemima, m. (1) Samuel de Sola; (2) Lawrence Jacob
David (b. 1851), m. Re Henry
Abraham (b. 1859), m. Mabel Halford
* Moses da Costa, m. (1813) Leah Norsa (b. 1792;
(b. 1784; d. 1866) d. 1847)
†Nethaneel, m. (1835) Sarah da Costa Lindo
(b. 1810; d. 1889) (b. 1814; d. 1900)
* Joseph Norsa (b. 1837), m. (1861) Esther Benoliel (b. 1841; d. 1885)
Gabriel (b. 1838), m. (1861) Miriam Mendes da Costa (d. 1875)
Arthur (b. 1839), m. (1864) Selina Spyer
Moses Albert Norsa (b. April 27, 1862), m. (1892) Constance Mary Elkin (b. 1865)
2 children

J.

* Sworn brokers of the city of London.

† Identical with Nethaneel, son of David Abarbanel.

M. A. N. L.

Pedigree of the Lindo Family.

much of his information from original sources; it still retains some value. He furthermore made manuscript translations into English of some of the masterpieces of Hebrew literature, including Baḥya's "Hobot ha-Lebabot"; Judah ha-Levi's "Cuzari"; Isaac Aboab's "Menorat ha-Ma'or." The manuscripts are now in the possession of Jews' College, London.

Lindo was several times warden of the Portuguese congregation of London, and compiled a complete catalogue of all the works in its library, with biographical memoranda of their authors.

BIBLIOGRAPHY: *Jew. Chron.* June 23, 1865.

J. G. L.

LINDO, MARK PRAGER: Dutch writer; born in London Sept. 18, 1819; died at The Hague March 9, 1879. He went to Holland in 1838 as teacher of English, first at Arnhem, and then at the Military Academy at Breda; and he studied Dutch literature at Utrecht University (D.Litt. 1854). He was inspector of schools in South Holland from 1865 until his death. Lindo took a somewhat important position in Dutch literature as a mediator between Holland and England. He translated Dickens, Thackeray, Fielding, Sterne, and Scott in versions which were more distinguished for vigor than accuracy. He wrote a number of novels under the pseudonym "De Oude Heer Smits," among them being "Afdrukken van Indrukken" (1854; his most popular work; written in conjunction with Lodewyk Mulder); "Brieven en Ontoezemingen" and "Familie van Ons" (1855); "Typen" (1871). With Lodewyk Mulder also he published the weekly "Nederlandsche Spectator." Lindo wrote a history of England in Dutch (2 vols., 1868–74). His collected works, edited by Mulder, appeared in five volumes (Amsterdam, 1879).

BIBLIOGRAPHY: *Encyc. Brit.* 10th ed., Supplement.

S. J.

LINDO, MOSES: Planter and merchant in South Carolina; born probably in England; died at Charleston, S. C., April 26, 1774. He seems to have been considered one of the foremost experts in the cochineal and indigo trade in London. Becoming interested in the prospects of the indigo industry of South Carolina, he removed to Charleston in Nov., 1756, and at once announced his intention of purchasing indigo for the foreign market. His advertisements appear repeatedly in the "South Carolina Gazette" for 1756. He soon became a wealthy planter and slave-owner and ranked among the prominent merchants of Charleston. He did more than any other individual to encourage and advance the indigo industry of the colony, among the most important industries in South Carolina in prerevolutionary times. His transactions were enormous, and in 1762 he was appointed "Surveyor and Inspector-General of Indigo, Drugs, and Dyes," an office he resigned in 1772.

Lindo seems to have been a man of scientific attainments, and his experiments with American dyes commenced as early as 1757. He maintained a correspondence with Emanuel Mendez da Costa, librarian of the Royal Society and one of the foremost naturalists of his day. The "Philosophical Transactions of the Royal Society" (liii. 238, paper 37) contains "An account of a New Die from the Berries of a Weed in South Carolina: in a letter from Mr. Moses Lindo dated at Charlestown, September 2, 1763, to Mr. Emanuel Mendez da Costa, Librarian of the Royal Society."

An item in the "South Carolina Gazette" (March 15, 1773) states that Lindo purchased a stone which he believed to be a topaz of immense size, and that he sent it to London by the Right Hon. Lord Charles Greville Montague to be presented to the Queen of England. A number of Lindo's advertisements and of items concerning him in the "South Carolina Gazette" have recently been collected by Rev. B. A. Elzas, and reprinted in the "Charleston News and Courier," Jan. 18, 1903.

BIBLIOGRAPHY: Kayserling, *Zur Gesch. der Jüdischen Aerzte*, in *Monatsschrift*, vii. 165; Hühner, *The Jews of South Carolina Prior to 1800*; N. Taylor Phillips, *Publications Am. Jew. Hist. Soc.* ii. 51–52.

A. L. Hü.

LINEN: Cloth made of flax. The Biblical terms are "bad" (LXX. *λίνεος*; A. V. "linen"), "shesh," and "buẓ" (LXX. *βύσσος* or *βύσσινος*; A. V. "fine linen"). In the construction of the Tabernacle linen was used for the inner cover (Ex. xxvi. 1); the hanging or screen closing the entrance to the Tabernacle (Ex. xxvi. 36); the veil which divided the "Holy" from the "Holy of Holies" (Ex. xxvi. 31); and the hangings of the court together with the curtain for the entrance to it (Ex. xxvii. 9, 16, and parallels). It was used also in the priests' vestments (Ex. xxviii. 42, xxxix. 27–29; Lev. xvi. 4). According to II Chron. iii. 14 (comp. ii. 14), a curtain of buẓ also divided the Holy of Holies ("debir") from the Holy in the Temple of Solomon; and from I Macc. (i. 22, iv. 51) and Josephus ("B. J." v. 5, §§ 4 *et seq.*) it can be seen that in the two succeeding Temples both the Holy and Holy of Holies were divided by curtains of byssus.

From Ex. xxxix. 27–29, compared with Ex. xxviii. 42 and Lev. xvi. 4, it would appear that "bad" and "shesh," the latter being identified with Coptic "shens" and first mentioned in connection with Egypt (Gen. xli. 42), are, if not identical, manufactural varieties of the same substance. "Buẓ," again, which occurs only in later books, is assumed to be a later equivalent of "shesh" (comp. II Chron. ii. 14, iii. 14, v. 12 with Ex. xxv. 4, xxvi. 31, xxviii. 42, etc.); in I Chron. xv. 27 it corresponds to "bad" in II Sam. vi. 14. It may also be a different local name for the same fabric (comp. Ezek. xxvii. 7 and 16).

The view of many modern exegetes that the Hebrew terms denote "linen" is supported not only by the Septuagint renderings of *λίνεος* and *βύσσος*, which latter generally means "linen" (comp., for instance, Herodotus, ii. 86; Thomson, "Mummy Cloths of Egypt," in "London and Edinburgh Philosophical Magazine," 3d series, vol. v., p. 355; Budge, "The Mummy," p. 190, Cambridge, 1893), but also by the facts that in the Temple of Ezekiel the priests, while ministering, wore linen garments (Ezek. xliv. 17), and that cotton is mentioned in the Old Testament under the name of "karpas" (Esth. i. 6). Still, as the ancients did not always sharply distinguish between linen and cotton, it is possible that both were used in the Sanctuary and that the terms designate in general "white stuff."

It was enacted that garments should be made of only one kind of stuff (Lev. xix. 19), and later tradition (Josephus, "Ant." iii. 6, §§ 1 *et seq.*; 7, §§ 1 *et seq.*; *idem*, "B. J." v. 5, § 7; Philo, "De Vita Moysis," ii. 151; *idem*, "Duo de Monarchia," ii. 225 [ed. Mangey]) and the Talmud have it that only wool (for the variegated ornaments) and linen entered into the textiles used in the Tabernacle and Temple (comp. Yoma 34b; Kil. ix. 1; comp. also Ibn Ezra on Ex. xxv. 4). According to Josephus ("Ant." xx. 9, § 6), Agrippa II. permitted the Levites also to wear linen garments (comp. II Chron. v. 12; see Sha'aṭnez).

Bibliography: John Braun, *De Vestitu Sacerd. Hebr.* i., ch. vi., Amsterdam, 1680; J. R. Forster, *De Bysso Antiquorum*, London, 1776; Haneberg, *Die Religiösen Alterthümer der Bibel*, p. 536, Munich, 1869; Tristram, *Nat. Hist.* pp. 440, 465, London, 1867; Yates, *Textrinum Antiquorum*, London, 1843.

E. G. H. I. M. C.

LINETZKI, ISAAC JOEL: Russo-Yiddish humorist; born at Vinnitza Sept. 8, 1839, in which town his father, Joseph Linetzki, was a Ḥasidic rabbi. At the age of eighteen Isaac ran away from home and went to Odessa. Thence he intended to go to Breslau to study at the rabbinical seminary, but was intercepted at the frontier by his father's fanatical friends, who forced him to return home. Linetzki then attended the rabbinical school at Jitomir (1862–63); and while there he wrote his first poems, which were published in his "Beizer Marshelik" (Odessa, 1868). Zweifel and Slonimsky took a great interest in Linetzki, who on the latter's recommendation obtained a position in the office of M. Weinstin at Kiev.

In 1866 Linetzki became a contributor to "Ḳol Mebasser," a Yiddish weekly published in Odessa, and in 1868 he began the publication of his famous novel "Das Polische Jüngel." The success of this work was unprecedented in Yiddish literature. Being a true account of the life of a Ḥasidic youth and entirely based upon actual experience, "Das Polische Jüngel" is, in the opinion of the most eminent critics, one of the best humoristic works in Yiddish (L. Wiener, "Hist. of Yiddish Literature," p. 165).

In 1875 Linetzki published at Lemberg conjointly with Goldfaden a Judæo-German weekly, "Yisrolik." In 1876–77 he published his "Pritshepe" and "Statek," and the first number of his calendar, which he continued to issue for a number of years. In the period between 1882 and 1888 he published several works, including "Amerika zi Erez Isroel"; a geography of Palestine; and translations of Lessing's "Nathan der Weise" and Grätz's "Gesch. der Juden." His "Worem Chrein," a sequel to "Das Polische Jüngel," was published as a serial in the "Jüdische Volksbibliotek" (1888, vol. i.). Shorter sketches from his pen have appeared in the "Familienfreund," in the "Hausfreund," and in the "Volksfreund."

Bibliography: *Linetzki Yubileum*, Odessa, 1891; Wiener, *Hist. of Yiddish Literature*, New York, 1899; *Voskhod*, 1884, No. 2.

H. R. M. Z.

LION.—Biblical Data: There are several names for the lion in the Old Testament (comp. Job iv. 10 *et seq.*): "aryeh," or "ari," which is the most general name; "labi'" and "lebiyah," for the old lion and lioness; "kefir" and "gur," for the young, strong lion and whelp respectively; while "layish" and "shaḥal" occur in more poetic diction.

The lion is one of the most frequently mentioned animals in the Bible, which would indicate its former abundance in Palestine. Its favorite haunts were the bushy environments of the Jordan (Jer. xlix. 19, l. 44; Zech. xi. 3), caves and thickets (Jer. iv. 7, xxv. 38; Ps. x. 9, xvii. 12), in general the woods (Jer. xii. 8; Amos iii. 8) and the desert (Isa. xxx. 6). Place-names which may be connected with the lion are: Arieh (II Kings xv. 25), Lebaoth and Beth-lebaoth (Josh. xv. 32, xix. 6), Chephirah (Josh. ix. 17, xviii. 28; Ezra ii. 25; Neh. vii. 29), and Laish, the original name of northern Dan (Judges xviii. 29).

Many habits of the lion are incidentally mentioned in the Old Testament. The male assists in the rearing and training of the young (Ezek. xix. 2; Nah. ii. 13); it lies in wait in secret places (Deut. xxxiii. 22; Lam. iii. 10); growls over its prey (Isa. xxxi. 4); breaks the bones of its victims (Isa. xxxviii. 13), and carries them to its lair (Gen. xlix. 9). It not only was the terror of flocks (Mic. v. 8), but also attacked men (I Kings xiii. 24, xx. 36; II Kings xvii. 25). It was, however, fought by shepherds with sling and staff (I Sam. xvii. 34; Amos iii. 12), and was sometimes killed by daring men (Judges xiv. 5; II Sam. xxiii. 20). From Ezek. xix. 4, 8 it may be inferred that the usual manner of catching the animal alive was by pit and net. The custom of Oriental kings of throwing those fallen into disgrace to lions which were kept in dens, is illustrated in Dan. vi. 8 *et seq.*

The lion is the emblem of strength, courage, and majesty (Prov. xxii. 13, xxvi. 13, xxx. 30). Judah is compared to a lion (Gen. xlix. 9); so also are Gad and Dan (Deut. xxxiii. 20, 23), Saul and Jonathan (II Sam. i. 23), Israel (Num. xxiii. 24, xxiv. 9), and even God Himself (Isa. xxxi. 4; Hos. v. 14, xi. 10). Similes are derived from its terrific visage (I Chron. xii. 9), and especially from its terror-inspiring roar. The latter is ascribed to enemies (Isa. v. 29; Zeph. iii. 3; Ps. xxii. 13; Prov. xxviii. 15); to false prophets (Ezek. xxii. 25); to the wrath of a king (Prov. xix. 12, xx. 2); to God (Jer. xxv. 30; Joel iv. 16; Amos i. 2, iii. 8). In the Psalter the lion is often the symbol of the cruel and oppressive, the mighty and rich (*e.g.*, Ps. x. 9, xxxiv. 11, xxxv. 17).

As an element of decorative art the figure of the lion entered into the design of the brazen Laver in the Temple of Solomon and of Solomon's throne (I Kings vii. 29, x. 20, and parallels).

E. G. H. I. M. C.

——**In Rabbinical Literature:** The Talmud states six names of the lion, namely: "aryeh," "kefir," "labi'," "layish," "shaḥal," and "shaḥaf" (Sanh. 95a; Ab. R. N. xxxix., end). The most general terms, however, are "are," "arya'" (B. Ḳ. 4a), and "aryeh"; for the lioness, "lebiyah" (B. Ḳ. 16b), "guryata" (Shab. 67a), and "kalba" (Yalḳ. ii. 721); and for the young lion, "gurya"

(Sanh. 64a). In Ḥul. 59b an animal called "ṭigris" is defined as "the lion of Be-'Ilai" (א' דבי עילאי). By "Be-'Ilai" is probably meant a mountain height or mountain forest, perhaps specially the Lebanon (comp. "bala," *ib.* 80a, and see GOAT); and if by "ṭigris" the tiger is meant, it would appear that the Talmudical writers did not know this animal from personal observation, and it was therefore endowed by them with fabulous proportions and qualities. Thus it is said in the same passages that the distance between the lobes of its lungs was nine cubits, and that its roar at a distance of 400 parasangs brought down the walls of Rome. Kohut ("Ueber die Jüdische Angelologie und Dämonologie," etc., p. 103; comp. also *idem*, "Aruch Completum," iv. 15) surmises that "ṭigris" is the Persian "thrigaṭ," *i.e.*, the mythical three-legged animal (comp. also Schorr in "He-Ḥaluẓ," vii. 32).

The lion is often enumerated among the dangerous animals (B. Ḳ. 15b and parallels). It is especially dangerous in rutting-time (Sanh. 106a). It begins to devour its prey alive (Pes. 49b), carrying part of it to the lair for the lioness and the whelps (B. Ḳ. 16b; Sanh. 90b). Sometimes, however, the lion will stay among flocks without injuring them (Ḥul. 53a); it attacks man only when driven by hunger (Yeb. 121b), and never two men when they are together (Shab. 151b). Though the lion can be tamed (Sanh. 15b; comp. the expression "ari tarbut," B. Ḳ. 16b), it is, on account of its dangerousness, kept in a cage (Shab. 106b), and when so confined is fed with the flesh of wild asses (Men. 103b). It is forbidden to sell lions to the pagans because the latter use them in their circuses ('Ab. Zarah 16a). In passing a lion's den ("gob") one should recite a benediction of thanksgiving in memory of the miracle which happened to Daniel when he was thrown into such a den (Ber. 57b). The term of gestation of the lion is three years (Bek. 8a). Its tormentor is the "mafgia'," or little Ethiopian gnat (Shab. 77b). For the medicinal use of the milk of the lioness see Yalḳ. 721.

The Talmud makes about the same figurative use of the lion as does the Old Testament. The lion is the king of animals (Ḥag. 13b) and the symbol of true mental greatness; and in this regard it is contrasted with the fox (Shab. 111b; Ab. iv. 15; Giṭ. 83b); it is the type of strength and awe (Pes. 112a; Shebu. 22b; B. Ḳ. 85a). The sound of God's voice is likened to the roaring of the lion (Ber. 3a, b). The name of the lion is applied to God, Israel, and the Temple (comp. Isa. xxix. 1: "ariel"; Pesiḳ. R. 28 [ed. Friedmann, p. 133] and parallels). The lion also symbolizes the mighty spirit of temptation and seduction to idolatry (Sanh. 64a; comp. I Peter v. 8). The Temple of Ezekiel is compared to the lion in its structure, both being broad in front and narrow behind (Mid. iv. 7). The lion is also the fifth sign ("Leo") of the zodiac, corresponding to the fifth month, Ab (Pesiḳ. R. *l.c.*; Yalḳ., Ex. 418).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 115; Lewysohn, *Z. T.* pp. 68 and 70.

S. S. I. M. C.

LION, HENRI JULIUS: Dutch journalist; born March 23, 1806, at Elberfeld; died Oct. 19, 1869. In 1824 he entered the Prussian army, and in 1830 that of Holland. In 1834 he went to India, and was honorably discharged as an officer at his own request in 1841. After this he devoted himself to industrial enterprises, having acquired a great practical knowledge of Indian affairs. He was the Nestor of Indian journalism, being the founder of the "Bataviaasch Handelsblad." To his great perseverance must be ascribed the appointment of a committee to consider the establishment of a railway in Java.

BIBLIOGRAPHY: Van der Aa, *Biographisch Woordenboek*, xxi.

S. E. SL.

LION, ISAAC JACOB: Dutch journalist; born at Amersfort Dec. 17, 1821; died at The Hague Aug. 27, 1873. Settling in Amsterdam, he occupied himself with literary work, and became in 1840 editor of the "Handelsblad." In 1849 he applied himself to stenography, and in the following year was appointed shorthand writer to the Second Chamber (Tweede Kamer der Staten Generaal). Jointly with the lawyer D. Leon he established in 1850 the weekly "De Gemeente Stem." He was also correspondent for several weeklies and dailies. In 1856 he became editor of the "Indier," and in 1860 proprietor of the "'sGravenhaagsche Nieuwsbode," which paper he combined with the "Indier" and published as the "Dagblad van 'sGravenhage en Zuid-Holland." This paper is still (1904) in existence.

BIBLIOGRAPHY: Van der Aa, *Biographisch Woordenboek*, xxi. (gives list of works covering 3 pages); *Dagblad van 'sGravenhage*, Aug. 28, 1873.

S. E. SL.

LIPINER, SIEGFRIED: Austrian poet; born at Yaroslav, Galicia, Oct. 24, 1856; educated at the gymnasia in Tarnow and Vienna and at the universities of Leipsic and Strasburg. In 1881 he was appointed librarian to the Austrian Reichsrath, which post he still occupies (1904). In 1894 the title of "Regierungsrath" was conferred upon him. Lipiner has written: "Der Entfesselte Prometheus" (1876); "Renatus" (1878); "Das Buch der Freude" (1880); "Totenfeier" (1887), all published at Leipsic. In 1883 he translated the "Pan Thaddeus" of Mickiewitz, and in 1886 wrote the libretto for Goldmark's "Merlin."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

LIPKIN: Russo-Jewish family which derives its origin from Dob Bär Lipkin, rabbi of Plungian in the first half of the eighteenth century (see Ezekiel Katzenellenbogen, "Keneset Ezekiel," No. 7). The pedigree of the most important members of the family will be found on the following page.

Israel Lipkin (known as **Rabbi Israel Salanter,** after his place of residence, Salaty): Russian rabbi; born at Zhagory at the beginning of the nineteenth century; died at Königsberg, Prussia, Feb. 2, 1883. He received his first training from his father, Zeeb Wolf, who was rabbi at Zhagory. After his marriage Lipkin settled at Salaty, where he continued his studies under Rabbi Hirsch Broda and Rabbi Joseph Zundel (died in Jerusalem 1866). Zundel exerted a deep influence on the development of Lipkin's character; and the latter showed his appreciation of his teacher by referring to him in the preface to his periodical "Tebunah" as the light which he followed all his days.

In 1842 Lipkin was called to Wilna as head of the yeshibah Tomeke Torah. During his incumbency he established a new yeshibah at Zarechye, a suburb of Wilna, where he lectured for about three years.

Lipkin's great service lay in his insistence on the practical application of the moral teachings of Judaism and in his emphasis of the necessity of manual labor on the part of the Jews. He established societies for the study of religious ethics, with but little regard for worldly affairs; and at his suggestion the works on religious ethics of Moses Ḥayyim Luzzatto, Mendel Lefin, and Solomon ibn Gabirol were reprinted at Wilna.

When, in 1848, the Russian government established the rabbinical school at Wilna, Lipkin declined an invitation to become instructor in Talmud and rabbinical law. He settled in Kovno and established a yeshibah, connected with the bet ha-midrash of Hirsch Naviazsky, of which he retained charge until 1857, when failing health compelled him to remove to Germany for medical treatment. He remained in the house of the philanthropists, the Hirsch brothers of Halberstadt, until his health improved, and then (in 1861) began the publication of the Hebrew monthly "Tebunah," devoted to rabbinical law and religious ethics. On account of his failing health this periodical was discontinued at the end of a year, and Lipkin again lived for a time the life of a wanderer, visiting yeshibot and offering advice to teachers and students wherever his assistance was sought. Toward the end of his life Lipkin was called to Paris to organize a community among the Russian immigrants, and he remained there for two years.

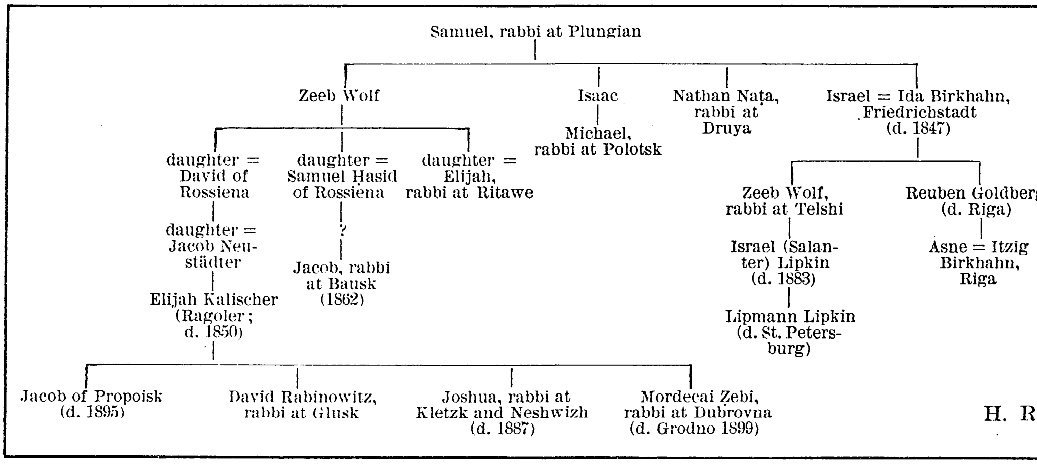
Samuel, rabbi at Plungian
Zeeb Wolf
Isaac
Nathan Nata, rabbi at Druya
Israel = Ida Birkhahn, Friedrichstadt (d. 1847)
daughter = David of Rossiena
daughter = Samuel Ḥasid of Rossiena
daughter = Elijah, rabbi at Ritawe
Michael, rabbi at Polotsk
Zeeb Wolf, rabbi at Telshi
Reuben Goldberg (d. Riga)
daughter = Jacob Neustädter
?
Jacob, rabbi at Bausk (1862)
Israel (Salanter) Lipkin (d. 1883)
Asne = Itzig Birkhahn, Riga
Elijah Kalischer (Ragoler; d. 1850)
Lipmann Lipkin (d. St. Petersburg)
Jacob of Propoisk (d. 1895)
David Rabinowitz, rabbi at Glusk
Joshua, rabbi at Kletzk and Neshwizh (d. 1887)
Mordecai Ẓebi, rabbi at Dubrovna (d. Grodno 1899)
H. R.

Pedigree of the Lipkin Family.

Lipkin was a singular combination of the ultra-Orthodox Jew and the man of the world, particularly in regard to the duties of citizenship. He preached love for the fatherland and respect for the laws of the country. When the ukase making military service universally obligatory appeared, Lipkin wrote an appeal to the rabbis and community leaders urging them to keep lists of recruits so as to leave no pretext for the contention that the Jews shirked such service. He was considered one of the most eminent Orthodox rabbis of the nineteenth century because of his broad Talmudic scholarship, his deep piety, and his personal influence for good; and he was probably the only rabbi of his time that exerted a wide influence on his fellow rabbis and on the Jewish communities of Russia. His disciples collected and published some of his sayings, commentaries, and sermons in "Eben Yisrael" (Warsaw, 1853) and in "'Eẓ Peri" (Wilna, 1880).

Bibliography; Fuenn, *Keneset Yisrael*, p. 697, Warsaw, 1886; H. M. Steinschneider, *'Ir Wilna*, p. 128; Feldberg, in *Ḳedosh Yisrael*, Wilna, 1884.

H. R. J. G. L.

Lipmann Lipkin: Russian mathematician; born at Salaty, government of Kovno, 1846; died at St. Petersburg Feb. 9 (21), 1876; son of Israel Salanter. Lipkin's early training consisted in the study of the Bible, the Talmud, and other religious books. At an early age he began to show a decided inclination for scientific subjects, particularly mathematics. Not knowing any European language, he had to derive his information from Hebrew books alone. Notwithstanding the incomplete nature of such sources, and without other aid, Lipkin not only succeeded in mastering the elementary sciences, but also acquired a knowledge of the higher mathematics. He also began the study of modern languages, especially German and French. Subsequently he went to Königsberg, where through the influence of Professor Rischelo he was admitted to the lectures. Somewhat later Lipkin entered the Berlin Gewerbe-Academie, and then Jena University, where he received the degree of Ph.D., his dissertation being "Ueber die Räumlichen Strophoiden." From Jena Lipkin went to St. Petersburg, and because of his great ability was permitted to take the examination for master of mathematics in spite of the fact that he possessed only the degree of "candidate," had not studied in any Russian school, and was not even thoroughly conversant with the Russian language. In 1873 he passed his examination brilliantly. His dissertation was almost completed when he was attacked by smallpox, of which he died.

Lipkin's name first became known in the mathematical world through his mechanical device for the change of linear into circular motion, this mechanism having been invented by him while he was still a pupil at the technical high school. He described his invention in the journal of the Russian Academy ("Mélanges Mathématiques de l'Académie Impériale à St. Petersbourg," 1870), under the title "Ueber eine Gelenkgeradeführung von L. Lipkin." The Russian mathematician Chebyshev had tried to show that an exact solution was impossible; and his views were accepted until Lipkin's discovery proved the contrary. This invention has been described in numerous text-books, such as Collignon's "Traité de Mécanique, Cinématique" (Paris, 1873), where it is called "Lipkin's Parallelogram."

A model of Lipkin's invention was exhibited at the exposition at Vienna in 1873, and was later secured from the inventor by the Museum of the Institute of Engineers of Ways of Communication, St. Petersburg.

Lipkin never lost his deep interest in purely Jewish affairs, as is shown by his contributions to "Ha-Ẓefirah."

BIBLIOGRAPHY: *Yevreiskaya Biblioteka*, v. 191 (translated into German in *Allg. Zeit. des Jud.* 1876, p. 13); *Ha-Ẓefirah*, 1876.

H. R. J. G. L.

LIPMAN, CLARA: American actress; born in Chicago. She made her début as an ingénue with Modjeska in 1888, and subsequently played similar parts in A. M. Palmer's company. She created the principal rôle in "Incog" (1891), but before this had interpreted leading parts in classic drama in various English and German companies. In 1898 she created the part of *Julie Bon Bon* in "The Girl from Paris." With her husband, Louis MANN, she starred for five years, appearing in "All on Account of Eliza," "The Red Kloof," "The Telephone Girl," "The Girl in the Barracks," "Master and Pupil," etc. During the season of 1902-3 she withdrew from the stage on account of an accident to one of her arms. Clara Lipman is the author of a play entitled "Pepi" (1898).

A. F. H. V.

LIPMAN, SAMUEL PHILIPPUS: Dutch jurist; born in London April 27, 1802; died at Hilversum July 7, 1871. He was educated at Glueckstadt, Hamburg, and Amsterdam; studied law at Leyden (1819-22), and in 1823 established himself as a lawyer at Amsterdam, where he soon became famous as a pleader. In May, 1852, he was converted to Roman Catholicism. He then removed to The Hague, and devoted himself after 1862 entirely to religious study.

Lipman published, besides many pamphlets (a complete list of which is given in "Levensberichten"): "Geschiedenis van de Staatkunde der Voornaamste Mogendheden van Europa Sedert den Val van Napoleon," 2 vols., Zutphen, 1834; "Het Nieuwe Testament Vertaald," 's Hertogenbosch, 1859; "Constitutioneel Archief van Alle Koninklijke Aanspraken en Parlementaire Adressen," 4 vols., 1847-63 (2d ed., The Hague, 1864).

BIBLIOGRAPHY: *De Tijd*, July 18, 1871; *De Wachter*, Aug. 1, 1871; *Levensberichten van de Maatschappij soor Letterkunde*, 1872; Van der Aa, *Biographisch Woordenboek*, xxi.

S. E. SL.

LIPMANN-MÜLHAUSEN, YOM-ṬOB BEN SOLOMON: Austrian controversialist, Talmudist, and cabalist of the fourteenth and fifteenth centuries. According to Bishop Bodecker of Brandenburg, who wrote a refutation of Lipmann's "Niẓẓaḥon," Lipmann lived at Cracow. But Naphtali Hirsch Treves, in the introduction to his "Siddur," calls him Lipmann-Mülhausen of Prague, adding that he lived in the part of the town called "Wyschigrod." Manuscript No. 223 in the Halberstam collection contains a document issued at Prague in 1413 and signed by Lipmann-Mülhausen, as dayyan.

His Attainments.

It is seen from his "Niẓẓaḥon" that, besides his rabbinical studies, Lipmann occupied himself with the study of the Bible, that he was acquainted with Karaite literature, that he read the New Testament, and that he knew Latin. His authority in rabbinical matters is shown by his circular to the rabbis warning them against the use of any shofar not made of a ram's horn (comp. Luzzatto in "Kerem Ḥemed," vii. 56). There are also responsa addressed to him by Jacob b. Moses Mölln (Neubauer, "Cat. Bodl. Hebr. MSS." No. 907, 5), and Israel Isserlein mentions him ("Terumat ha-Deshen," No. 24) as one of five scholars who met at Erfurt. In 1399 (Aug. 16) Lipmann and many other Jews were thrown into prison at the instigation of a converted Jew named Peter, who accused them of insulting Christianity in their works. Lipmann was ordered to justify himself, but while he brilliantly refuted Peter's accusations, as a result of the charges seventy-seven Jews were martyred on Aug. 22, 1400, and three more, by fire, on Sept. 11 in the same year. Of the accused Lipmann alone escaped death.

His Works.

Lipmann was the author of: "Sefer ha-Niẓẓaḥon," a refutation of Christianity and Karaism and a demonstration of the superiority of rabbinical Judaism; "Zikron Sefer ha-Niẓẓaḥon," a refutation of Christianity, an abstract in verse of the preceding work (pp. 107-117 in the "Tela Ignea Satanæ" of Wagenseil, who supplied a Latin translation and added a long refutation, Freiburg, 1681; Geiger, in Bresslauer's "Deutscher Volkskalender," iii. 48, declares Lipmann's authorship of this poem doubtful); a commentary to the "Shir ha-Yiḥud" (Freiburg, 1560). In Samson b. Eleazar's "Baruk she-Amar" (Shklov, 1804) there is a cabalistic treatise on the Hebrew alphabet, entitled "Sefer Alfa Beta," the author of which is given as מהר"ל שלי"ו. Sachs and Steinschneider concluded that the author was Lipmann-Mülhausen. This work discusses: (1) the form of the letters, (2) the reason for their form, (3) the mystery of their composition, order, and numerical value, and (4) the cabalistic explanation of their form. In this work the author frequently mentions a cabalistic work entitled "Sefer ha-Eshkol" and a commentary to the "Sefer Yeẓirah." Menahem Ẓiyyoni's "Ẓefune Ẓiyyoni" is ascribed, in a pamphlet quoted by Reuben Hoshke (Yalḳ., Reubeni, section "Naso"), to a certain R. Ṭabyomi, whom Steinschneider ("Cat. Bodl." col. 1411) identifies with Lipmann-Mülhausen. Lipmann promises, in his "Niẓẓaḥon" (§ 197), a commentary to Pirḳe Abot, but such a work is not extant. Finally, it may be added that Manuscript 820 in Oppenheimer's collection was supposed to be a Biblical commentary by the author of the "Sefer ha-Niẓẓaḥon," but Dukes ("Orient, Lit." xi. 299) declares that it is nothing else than the "Niẓẓaḥon" itself.

Contents of the "Niẓẓaḥon."

Lipmann's reputation is dependent, mainly, upon his "Niẓẓaḥon." That a rabbi in the fifteenth century should occupy himself with Latin and the New Testament was certainly a rare thing. Lipmann was compelled to justify himself (§ 3) by referring to the saying of R. Eliezer, "Know what thou shalt answer to the heretic" (Abot ii. 14). The whole work consists of 354 paragraphs, the number of days in the lunar year, each paragraph, with the exception of the last eight, beginning with a passage of the Bible, upon which the author founds his argument. Thus his arguments rest upon 346 passages taken from all the books of the Old Testament. The last eight paragraphs contain his dispute with the convert Peter. In the introduction Lipmann says that he divided the work into seven parts to represent the seven days of the week. The part for the first day contains the arguments against Christians; that for the second day those against the Karaite interpretation of the Bible; those for the remaining five days contain severally interpretations of obscure Biblical passages that are likely to mislead students; the reasons for the commandments; arguments against atheists; arguments against the Karaites and their rejection of the Talmud; and an account of the sixteen things which comprehend the whole of Judaism and which, after being indicated in the Pentateuch, are repeated in the Prophets and Hagiographa.

Translations and Refutations.

Very characteristic is Lipmann's refutation of the assumed miraculous birth of Jesus, as well as his demonstration of the falsity of the conclusions of the Christians who claim that the birth of Jesus was foretold by the Prophets. He constantly quotes Maimonides, Ibn Ezra, Naḥmanides, Saadia, Rashi, Shemariah of Negropont, and other ancient scholars. Lipmann must have written his "Sefer ha-Niẓẓaḥon" before 1410, for he expressed a hope that the Messiah would arrive in that year (§ 335). It was first published by Hackspan (Altdorf, 1644), who with great difficulty obtained the manuscript from the rabbi of Schneittach. Wagenseil published, at the end of his "Sota" (Altdorf-Nuremberg, 1674), corrections of Hackspan's edition under the title of "Correctiones Lipmannianæ." Later, the "Niẓẓaḥon" was reprinted, with the addition of Ḳimḥi's "Wikkuaḥ," in Amsterdam (1709 and 1711) and Königsberg (1847). Sebald Snelle published the Hebrew text with a Latin translation and refutation of the paragraph (§ 8) denying the miraculous birth of Jesus (Altdorf, 1643); and at various dates he published Latin translations of the paragraphs directed against Christianity. A Latin translation of the whole work, with the exception of the passages taken from the Pentateuch, was made by John Heinrich Blendinger (Altdorf, 1645). As will be readily understood, the work gave rise to many polemics and called forth replies from Christians. The first was Stephen Bodecker, Bishop of Brandenburg, a younger contemporary of Lipmann, who wrote a refutation of the "Niẓẓaḥon" (comp. Wolf, "Bibl. Hebr." i. 736). The following other refutations are published: Wilhelm Schickard, "Triumphator Vapulans sive Refutatio," etc. (Tübingen, 1629); Stephen Gerlow, "Disputatio Contra Lipmanni Nizzachon" (Königsberg, 1647); Christian Schotan, "Anti-Lipmanniana" (Franeker, 1659), giving also the Hebrew text of the "Niẓẓaḥon."

Bibliography: Fuenn, *Keneset Yisrael*, p. 443; Fürst, *Bibl. Jud.* ii. 403; Grätz, *Gesch.* 3d ed., viii. 71-72; Sachs, in *Kerem Ḥemed*, viii. 206 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 1410-1414; idem, *Jewish Literature*, pp. 113, 129, 145; Wolf, *Bibl. Hebr.* i., iii., No. 1364; Zunz, *Z. G.* pp. 124, 129, 194, 380.

D. M. Sel.

LIPOVETZ: Town in the government of Kiev, Russia. In 1897 it had a total population of 6,068, of which 4,500 were Jews. There were 670 Jewish artisans and 71 Jewish day-laborers; of the latter 25 engaged in field-work during the harvest season. The economic condition of the Jews there has been unfavorably affected by the abolition of annual and weekly fairs, and in 1900 the poverty of the population became so great that a mob of several hundred collected at the house of the local police official and demanded bread and the reestablishment of the fairs. The Jewish artisans are engaged extensively in the manufacture of a new kind of footwear, one variety of which, worn by the peasantry, is known as "postaly," and another, worn by the more prosperous, as "skorokhody." The 25 ḥadarim afforded instruction to 475 children, and 59 Jewish pupils attended the city school. The Talmud Torah, founded in 1898, had 97 pupils. In 1768 Lipovetz suffered with other Ukrainean towns from the attacks of the Haidamacks.

Bibliography: *Voskhod* (monthly), 1890, ii. 94; *Voskhod* (weekly), 1900, Nos. 12, 17.

H. R. S. J.

LIPPE (Lippe-Detmold): Small sovereign principality in northwest Germany, with a Jewish population of 750; total population (1895) 128,515. The earliest traces of Jewish settlement in Lippe date back to the beginning of the fourteenth century. The Jews in the principality of Lippe seem to have enjoyed more privileges and greater security than in other German states. Thus the town council of Lemgo in a document dated 1419 refers to a Jew named Moses as "our fellow citizen." The contribution of the Jewry to the city treasury amounted in 1507 to one hundred florins ($40), a considerable sum in those days. Besides, it had to pay a Jew-tax, which in 1511 was fixed at eighteen gulden. In the year 1500 the "Edelherrn" Bernhard VII. and Simon V. (father and son) permitted Antzell the Jew, with his wife and servants, to reside in Detmold.

A Jewish community was not formed in Detmold until the second half of the seventeenth century. Religious differences seem to have led to a split in the community, for in 1723 the Jews of Detmold asked permission to build a second synagogue. These synagogues, however, were merely rented rooms. In 1742 the community evidently reunited, for it acquired a house and a barn, and constructed out of the latter a synagogue, which is still in use. In 1810, during the regency of the princess Pauline, the Jews in Lippe received family names and were regularly registered. At this time there were 175 Jewish families in Lippe; twenty-seven of these families were resident in Detmold, under Rabbi Abraham Löb Färnbach, succeeded by his son Dr. Enoch Färnbach (Fahrenbach), who officiated until his death (Oct. 5, 1872). The civic rights of the Jews, as well as their systems of school and synagogue, were regulated afresh by the laws of 1858 and 1879. From 1872 (Oct.) to 1879 (March) the rabbinate was provisionally filled by the teacher Leseritz of Detmold and, afterward, by Rabbi Klein of Lemgo.

After this period, consequent upon the steady decrease in the size of the community, the rabbinical position was left vacant. The supervision of religious instruction in the twelve congregations of the principality, comprising about 900 members, some 250 of whom belonged to Detmold, was entrusted to the teacher and preacher Abraham Plaut of Detmold. Detmold is the birthplace of Leopold ZUNZ and of Dr. Abraham TREUENFELS, while Dr. Hermann VOGELSTEIN, at present (1904) rabbi in Stettin, is a native of Lage in the principality of Lippe.

As a benefactor to the Jews in Lippe, and, particularly, of the Detmold community, may be mentioned the court commissioner Solomon Joel Herford (d. Sept. 21, 1816). He was the founder of the Joel Herfordsche Schule, the Joel Herfordsche Milden Stiftungen, and the Jüdische Militär-Unterstützungskasse.

D. A. PL.

LIPPE, CHAIM DAVID: Austrian publisher and bibliographer; born Dec. 22, 1823, at Stanislawow, Galicia; died Aug. 26, 1900, at Vienna. For some time he was cantor and instructor in religion at Eperies, Hungary, but he left that town for Vienna, where he conducted a Jewish publishing-house, which issued several popular works. He himself edited a bibliographical lexicon of modern Jewish literature ("Ch. D. Lippe's Bibliographisches Lexicon der Gesammten Jüdischen Literatur der Gegenwart und Adress-Anzeiger," Vienna, 1881; 2d ed. 1900).

S. E. J.

LIPPMANN, EDOUARD: French engineer; born at Verdun Feb. 22, 1833. Educated at his native town, the lycée at Metz, and the Ecole Centrale des Arts et Manufactures at Paris, he graduated as engineer in 1856. Joining the firm of Degousé & Laurent, architects, he resided in the French capital and took an active part in the defense of Paris as captain of the volunteer engineer corps during the Franco-Pussian war. In 1878 he established himself in Paris, founding the house of Edouard Lippmann & Company. He became especially interested in the boring of deep wells (one bored by his firm at the Place Herbert at Paris was 718 meters deep), especially petroleum-wells, and in the building of bridges, canals, and roads in various parts of the world.

Lippmann has published several essays in the professional papers, especially in the "Genie Civil," and is the author of "Petit Traité de Sondage." He has received several honorable mentions at the international expositions; *e.g.*, at Amsterdam in 1883, and at Paris in 1867, 1878, 1889, and 1900.

Lippmann is an officer of the Legion of Honor.

BIBLIOGRAPHY: Curinier, *Dict. Nat.* ii. 127.

S. F. T. H.

LIPPMANN, EDUARD: Austrian chemist; born at Prague Sept. 23, 1842; educated at the gymnasium of Vienna and the universities of Leipsic and Heidelberg (Ph.D. 1864). He took a postgraduate course at Paris, and in 1868 became privatdocent at the University of Vienna. During 1872 he took charge of the classes of Professor Linnemann at the technical high school at Brünn; in 1875 he was appointed assistant professor of chemistry at Vienna University and chief of the third chemical institute; and in 1877 he was appointed professor of analytical chemistry at the Vienna Handelsakademie, which position he resigned in 1881. He is at present (1904) lecturer of chemistry at the Vienna technical high school.

Lippmann has contributed many essays to the reports of the Vienna Imperial Academy of Sciences and to the professional journals of Europe.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, ii., Vienna, 1895.

S. F. T. H.

LIPPMANN, GABRIEL: French physicist; born at Hollerich, Luxemburg, in 1845. After being educated at the Ecole Normale and in Germany, he went to Paris, taking the degree of D.Sc. in 1875. During his stay in Germany he had given special attention to electricity, and subsequently invented the capillary electrometer, an electrocapillary motor, etc. In 1891 he discovered the process of color-photography, which discovery he amplified in 1892. He prepared glass slides, which were covered with a very finely granulated bromid-of-silver solution, and which, when dried, were placed in a concave frame filled with quicksilver, giving a mirror-like surface to the solution. When the photograph is taken the light-rays form a wave of light in the solution in conjunction with the rays from the quicksilver-mirror, giving light "maxima" and dark "minima." These when reproduced give, by reflected light, a true picture in the original colors. However, the very long exposure necessary (about ten minutes) makes the process unsatisfactory. This discovery won him recognition. In 1883 he succeeded Briot as professor of physical mathematics at the Sorbonne, and in 1885 he became professor of experimental physics at the same institution. In 1886 he was elected member of the Académie des Sciences, succeeding Dessain. Lippmann has contributed many essays to the professional journals, and is the author of "Cours de Thermodynamique," Paris, 1886, and "Cours d'Acoustique et d'Optique," *ib.* 1888.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. F. T. H.

LIPPMANN, GABRIEL HIRSCH: German rabbi; born at Memmelsdorf, Bavaria; died at Kissingen May 26, 1864. He went in his early youth to Burgpreppach, where he studied the Talmud under Rabbi Abraham Moses Mayländer. He continued his studies at the yeshibah at Fürth and, under the guidance of Chief Rabbi Hillel Sondheimer, at Aschaffenburg; he received his Ph.D. degree from the University of Würzburg. He then accepted a call as preacher to Aurich, and later became district rabbi in Kissingen.

Lippmann was the editor of: "Sefer Ẓaḥot. Ueber die Feinheiten der Hebräischen Sprache. Grammatische Forschungen von Abraham ibn Esra. Neue Ausgabe mit Hebräischem Commentar," Fürth, 1827; "Sefer ha-Shem. Ueber das Tetragrammaton," *ib.* 1834; "Safah Berurah. Ueber Hebr. Grammatik . . . Abr. ibn Esra, mit Hebr. Commentar," *ib.* 1839; "Sefat Yeter. Beleuchtung Dunkler Bibelstellen . . . von Abraham ibn Esra, mit Hebr. Commentar und Vorwort von I. M. Jost," Frankfort-on-the-Main, 1843.

Bibliography: Bamberger, *Gesch. der Juden in Aschaffenburg*, p. 78; *Ben Chananja*, 1864, No. 22.

S. M. L. B.

LIPPMANN, MAURICE: French engineer; born at Ville d'Avray (Seine-et-Oise) Sept. 27, 1847. He received his diploma as bachelor of law in 1869. During the siege of Paris in 1870 he served in the artillery. In 1874 Lippmann was appointed director of the state manufactory of weapons ("manufacture nationale d'armes") at St. Etienne, which position he held for ten years. Resigning in 1884, he retired to private life, living at Bracquemont, near Dieppe. In 1889 he was appointed a member of the commission of military art for the French Exposition of 1890.

Lippmann has published: "L'Art dans l'Armure et dans les Armes." He is an officer of the Legion of Honor.

Bibliography: Curinier, *Dict. Nat.* ii. 144.

S. F. T. H.

LIPPOLD: German physician and financier; born at Prague; lived at Berlin in the sixteenth century. He was in great favor with the elector Joachim II., acting as his financial adviser and as administrator of Jewish affairs. After the sudden death of Joachim (1571), his son and successor, Johann Georg, accused Lippold of having poisoned the elector. Being put to the torture of the rack, he confessed this crime; and, although he afterward retracted, he was executed Jan. 28, 1573, the Jews of Berlin and of the province of Brandenburg being expelled from the country in the same year.

Bibliography: Ludwig Geiger, *Gesch. der Juden in Berlin*, p. vi., Berlin, 1871; Grätz, *Gesch.* 2d ed., ix. 474.

D. S. Man.

LIPSCHITZ, RUDOLF: German mathematician; born May 14, 1832, at Königsberg, East Prussia; died at Bonn Oct. 8, 1903. Educated at his native town (Ph.D. 1853), he established himself in 1857 as privat-docent in the University of Bonn, becoming professor of mathematics in the University of Breslau in 1862, and in that of Bonn in 1864.

Lipschitz was the author of: "Wissenschaft und Staat," Bonn, 1874; "Die Bedeutung der Theoretischen Mechanik," Berlin, 1876; "Lehrbuch der Analysis," Bonn, 1877–80; "Untersuchungen über die Summen von Quadraten," *ib.* 1886.

Bibliography: *Brockhaus Konversations-Lexikon*.

S. F. T. H.

LIPSCHÜTZ (LÜPSCHÜTZ, LIPSCHITZ, LIBSCHITZ): Name of a family of Polish and German rabbis; derived from "Liebeschitz," name of a town in Bohemia.

Aryeh Löb Lipschütz: Austrian rabbi and author; lived in the second half of the eighteenth and in the first half of the nineteenth century; died in Brigul, Galicia, before 1849. He was the pupil of Aryeh Löb (author of "Ḳeẓot ha-Ḥoshen") and son-in-law of Moses Teitelbaum, rabbi at Ujhely. He held the office of rabbi in several cities in Galicia, and at last went to Brigul, where he remained till his death. He was the author of "Ari She-be-Ḥaburah" and "Geburot Ari," novellæ on Ketubot, mentioned in "'Emeḳ Berakah," by Joseph Saul Nathanson. Besides these works he wrote "Aryeh debe-'Ilai," containing novellæ on Ḳiddushin, Yoma, Menaḥot, Ḳinnim, and Niddah, as well as responsa on the four parts of the Shulḥan 'Aruk. This work was published in Lemberg.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 82, ii. 16; Eliezer Cohen, *Ḳin'at Soferim*, p. 104b (note 1733), and p. 110a.

S. S. N. T. L.

Baruch Isaac Lipschütz: Son of Israel Lipschütz; born in Dessau; died in Berlin Dec. 18, 1877. He was at first rabbi at Landsberg, and then district rabbi in Mecklenburg-Schwerin, but was obliged to resign both positions in consequence of disagreements with his congregations. Thereafter he lived in private at Hamburg. He wrote "Torath Sch'muel, ein Erbauungsbuch für Israeliten" (Hamburg, 1867).

S. M. K.

Baruch Mordecai b. Jacob Lipschitz (Libschitz): Russian rabbi and author; born about 1810; died at Siedlce, Poland, March 30, 1885. At an early age he became known for his wide Talmudical learning; and later he ranked with the leading rabbinical authorities of his time. Rabbis from all parts applied to him for decisions in regard to difficult questions, and his responsa were characterized by clearness and sound sense. He officiated as rabbi for forty-three years in various cities, including Semiatitz, Wolkowisk, Novogrudek, and finally Siedlce, where he remained till his death.

Lipschitz was the author of: "Berit Ya'aḳob" (Warsaw, 1876–77), responsa on the four parts of the Shulḥan 'Aruk; "Bet Mordekai," sermons; "Minḥat Bikkurim," novellæ on the Shulḥan 'Aruk; and novellæ on the Jerusalem Talmud. The last three works remain in manuscript.

Bibliography: *Ha-Ẓefirah*, 1885, No. 14; *Ha-Asif*, 1885, p. 758; H. N. Steinschneider, *'Ir Wilna*, p. 164.

S. S. N. T. L.

Eliezer ben Solomon Lipschütz: German rabbi; died at Neuwied about 1748. At the age of thirty he became rabbi at Ostrow, where he gathered many pupils about him. Several years later he accepted a rabbinate elsewhere, but differences with

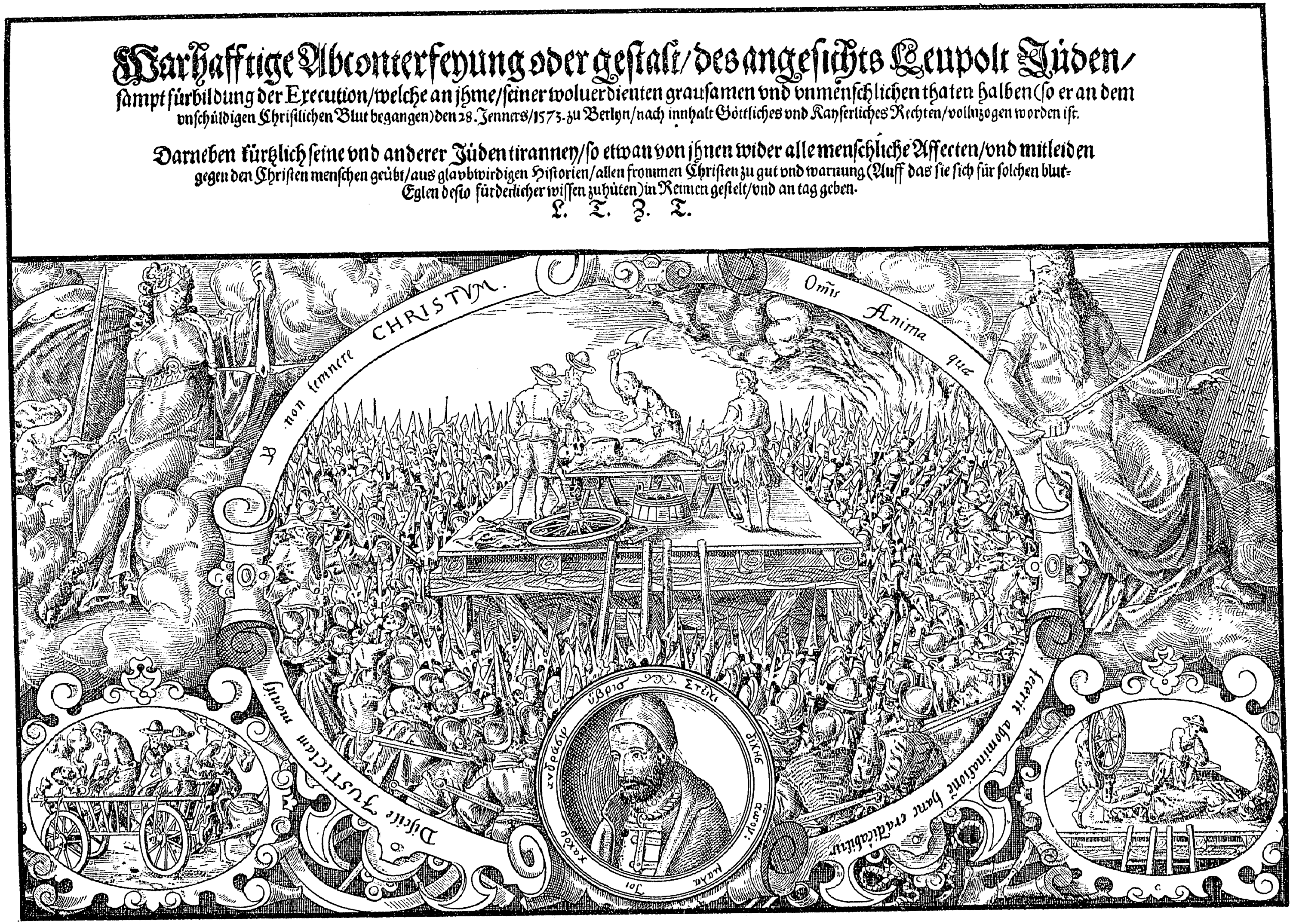

Warhafftige Abconterfeyung oder geſtalt/ des angeſichts Leupolt Jüden/ ſampt fürbildung der Execution/ welche an jhme/ ſeiner woluerdienten grauſamen vnd vnmenſchlichen thaten halben (ſo er an dem vnſchüldigen Chriſtlichen Blut begangen) den 28. Jenners/ 1573. zu Berlyn/ nach innhalt Göttliches vnd Kayſerliches Rechten/ vollnzogen worden iſt.

Darneben kürtzlich ſeine vnd anderer Jüden tirannen/ ſo etwan von jhnen wider alle menſchliche Affecten/ vnd mitleiden gegen den Chriſten menſchen geübt/ aus glaubwirdigen Hiſtorien/ allen frommen Chriſten zu gut vnd warnung (Auff das ſie ſich für ſolchen blut-Eglen deſto fürderlicher wiſſen zuhüten) in Reimen geſtelt/ vnd an tag geben.

L. T. Z. T.

Omīs Anima quæ fecerit abominationē hanc eradicabitur
Diſcite JUSTICIAM moniti & non temnere CHRISTUM.
κακὸν ἀνδράσιν ὕβρις Στέλλει δίκης ἄωρον: μάλα τοι

EXECUTION OF LIPPOLD, 1573.

(From a contemporary copperplate.)

his congregation soon compelled him to resign. He wandered about until finally he went to Cracow, where he obtained a rabbinate through the influence of his wife's uncle, Simon Jolles. There, too, he had many enemies, and on the death of Jolles he was obliged to leave Cracow. After some time he became rabbi at Neuwied, where he remained until his death. He wrote "Heshib R. Eli'ezer we-Siaḥ ha-Sadeh," responsa, published together with a number of responsa by his son Israel Lipschütz (Neuwied, 1749), and "Dammeseḳ Eli'ezer," novellæ (to Shulḥan 'Aruk, Yoreh De'ah and Ḥoshen Mishpaṭ) and responsa, among the latter being some written by his brother Ephraim Lipschütz (*ib.* 1749).

BIBLIOGRAPHY: Preface to *Heshib R. Eli'ezer we-Siaḥ ha-Sadeh*; Dembitzer, *Kelilat Yofi*, ii. 133, Cracow, 1893.

S. M. K.

Gedaliah ben Israel Lipschütz: Rabbi at Obrzizk, near Posen; flourished in the eighteenth and nineteenth centuries (d. 1826). He was the author of the following works: "Regel Yesharah" (Dyhernfurth, 1776), explanations of Rashi and tosafot to the section Neziḳin, notes on Abot de-Rabbi Natan and on the small tractates of the Talmud, with two supplements treating of weights, measures, and geometry in the Talmud, and explaining the calculations found in Kilayim iii., v.; "Ḥumre Matnita" (Berlin, 1784), divided into six parts ("ḳinnim"), containing a commentary on the Talmud, explanations of all the foreign words found in the Talmud, a commentary on Asheri (Rosh), notes on Alfasi, a commentary on Targum Onḳelos, and explanation of the difficult mishnayot; "Keneset Yisrael" (Breslau, 1818), notes on the Mishnah and on various Talmudical subjects, extracted from several works left by Gedaliah in manuscript, and published by his son Israel Lipschütz.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1003; Fürst, *Bibl. Jud.* ii. 275; Fuenn, *Keneset Yisrael*, s.v.

S. S. I. BR.

Gedaliah ben Solomon Lipschütz: Polish scholar; lived at Lublin in the sixteenth and seventeenth centuries. He was a relative and also a pupil of Meïr of Lublin, whose responsa he edited, adding to them an index (Venice, 1618). He wrote a commentary to Albo's "'Iḳḳarim," entitled "'Eẓ Shatul" (*ib.* 1618). This commentary may be considered a double one; in "Shorashim" the commentator explains the text of Albo, while in the part called "'Anafim" he gives an exposition of Albo's views, comparing them with the views of other philosophers. In the preface, Lipschütz says that he composed the commentary in his twenty-sixth year, but that for various reasons he could not publish it. Later, at the request of friends, he revised his work, which revision he completed at Lublin, Feb. 12, 1617. He compiled an index to the Biblical and Midrashic passages in Albo's text.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 213; Fürst, *Bibl. Jud.* ii. 230; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 46.

S. S. M. SEL.

Ḥayyim ben Moses Lipschütz: Polish rabbi of the seventeenth century; born at Ostrog about 1620. He wrote "Derek Ḥayyim" (Sulzbach, 1702), a book containing prayers and ritual laws for persons who are traveling, published by some of his pupils. Although the book contains prayers which show that the author was a follower of Shabbethai Ẓebi, it is interesting to know that it had the approbation of eight of the most renowned rabbis of the time.

BIBLIOGRAPHY: Wiener, *Ḳehillat Mosheh*, p. 297; Emden, *Torat ha-Ḳena'ot*, p. 144, Lemberg, 1870; Steinschneider, *Cat. Bodl.* col. 830.

D. B. FR.

Israel Lipschütz: Son of Eliezer Lipschütz; rabbi at Cleve. There he became notorious in connection with a "geṭ" controversy which attracted the attention of a large number of contemporary Jewish scholars. The dispute arose over a divorce granted by him in August, 1766, which was declared invalid and which the rabbinate of Frankfort-on-the-Main opposed with such persistence and vehemence that it became a "cause célèbre." Israel Lipschütz was severely criticized and stoutly defended. Toward his own defense he published (Cleve, 1770) seventy-three similar decisions, under the title "Or Yisrael," to counterbalance the "Or ha-Yashar" published by Simon Kopenhagen in the previous year at Amsterdam.

BIBLIOGRAPHY: M. Horovitz, *Frankfurter Rabbiner*, iii. 67 *et seq.*, Frankfort-on-the-Main, 1884.

Israel Lipschütz: Son of Gedaliah Lipschütz; born 1782; died Sept. 19, 1860. He was rabbi first at Dessau and then at Danzig. He led the life of an ascetic, frequently fasted three days in succession, and studied incessantly. He wrote "Tif'eret Yisrael," a commentary on the Mishnah, in which he applied to the orders a nomenclature of his own: Zera'im he called "Zera' Emunah"; Ṭohorot, "Ṭa'am wa-Da'at" (Hanover, 1830); Neziḳin, "Kos Yeshu'ot" (Danzig, 1845). His ethical will ("Ẓawwa'ah"; 1861) contains twenty-eight paragraphs, consisting chiefly of moral and ascetic precepts. He left in manuscript many notes ("derashot") to Caro's Shulḥan 'Aruk and to Maimonides' Yad ha-Ḥazaḳah, a comprehensive treatise on the order Ṭohorot, and many responsa.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, i. 406, Warsaw, 1864; Steinschneider, *Hebr. Bibl.* iv. 27.

Joshua Aaron Lipschütz: Rabbi at Bützow, Mecklenburg-Schwerin; born in Poland in 1768. He was a correspondent of Jacob Emden ("She'elat Ya'abeẓ," pp. 50 *et seq.*).

S. M. K.

Judah Löb b. Isaac Lipschütz: Austrian rabbi and author of the seventeenth century; rabbi at Eidlitz, Bohemia. He wrote: "Hanhagot Adam," a collection of rules from other works, on daily religious practises (Fürth, 1691; Amsterdam, 1717; Zolkiev, 1770); "Ẓaddiḳ Tamim," a redaction of the former work with many additions (Fürth, 1699; an abridgment of the book was seen in manuscript by Nepi, in Padua); "We-Zot li-Yehudah," explanations added to Jacob Weil's "Sheḥiṭot u-Bediḳot," on the rules of slaughtering cattle (Fürth, 1699; Frankfort-on-the-Main, 1820).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 225, 226; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 439; Benjacob, *Oẓar ha-Sefarim*, pp. 141, 506, 571.

L. G. N. T. L.

Moses ben Noah Isaac Lipschütz: Polish rabbi, and the author of the commentary "Leḥem Mishneh," on the orders Zera'im, Mo'ed, and Ḳodashim (published, according to Azulai, in 1596). He wrote a commentary also to the treatise Abot (Lublin, 1612; reprinted at Cracow in 1637 and included in the edition of the Mishnah published at Amsterdam in 1726).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 71.

s. M. K.

Noah b. Abraham Lipschütz (called **Noah Mindes**): Polish rabbinical scholar; died in Wilna Dec. 22, 1797. He was a prominent member of the Jewish community of Wilna, and married a daughter of Elijah Pesseles. Lipschütz's daughter married Abraham, son of Elijah, gaon of Wilna. Lipschütz was the author of two cabalistic works, "Parpera'ot le-Ḥokmah" (Shklov, 1785), on the Pentateuch, and "Nifla'ot Ḥadashot" (Grodno, 1797), which latter includes cabalistic explanations by R. Samson Ostropoler. Both works were published anonymously. Noah died about three months after Elijah Gaon and was buried near him.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 170–171, Wilna, 1860.

H. R. P. Wi.

Solomon ben Moses Lipschütz: German cantor; born at Fürth about 1675; died at Metz after 1708. He studied at Nikolsburg in the yeshibah of David Oppenheim, and for some time acted as cantor, shoḥeṭ, and teacher at Wallerstein. He then went to Pfersee, and thence to Prague, where he became chief cantor in the Phinehas and Zigeuner synagogues. In 1706 he retired to Frankfort-on-the-Main, but in the following year accepted the position of cantor at Metz, where he died. Lipschütz was the author of "Te'udat Shelomoh" (Offenbach, 1708), a book of morals and laws for cantors, published with the approbation of the rabbi and parnas of Metz.

D. B. Fr.

LIPSCHUTZ, SOLOMON: American chess-player; born at Ungvar, Hungary, July 4, 1863. At the age of seventeen he emigrated to New York, where he soon became known in chess circles. In 1883 he was chosen as one of a team to represent New York in a match with the Philadelphia Chess Club, and won both of his games. In 1885 he won the championship of the New York Chess Club, and in the following year took part in the international tournament held in London, where he succeeded in defeating Zukertorf and Mackenzie, among others. At the Masters' Tournament at New York in 1889 Lipschutz gained the sixth place, he being the only American player to secure a prize. In 1890 he won the championship of the United States, and repeated his success in 1892. He secured for the Manhattan Chess Club the absolute possession of the "Staats-Zeitung" challenge cup by winning it three times in succession (one tie against Steinitz). Twice pitted against Lasker, he has drawn his games on each occasion. Several of the games played by Lipschutz have been published in "Examples of Chess Master-Play" (New Barnet, 1893). Lipschutz revised "The Chess-Player's Manual," and he edited "The Rice Gambit," New York, 1901.

Bibliography: *Chess Monthly*, Dec., 1890.

A. A. P.

LISBON: Capital of Portugal. It had the largest Jewish community in the country and was the residence of the chief rabbi ("arraby mor"). It had several "Judarias" or Jewish streets, one of them in the part of the city called "de Pedreira," between the cloisters do Carmo and da Trinidade; another, laid out later, was in the quarter da Conceiçaõ. In 1457 a third Judaria was created, the de Alfama, near the Pedro gate. In the Rua Nova, passing through the most beautiful and the liveliest part of the city, resided the rich and prominent Jews, the large synagogue being in the same thoroughfare. A small synagogue was erected by Joseph ibn Yaḥya about 1260, at his own expense.

For a long period the Jews of Lisbon were left undisturbed. The first storm broke upon them during the war between Dom Ferdinand of Portugal and Henry II. of Castile. The Castilian army forced its way into Lisbon; several Jews were killed, and the Rua Nova was plundered and destroyed by the rapacious soldiery (1373). The grand master of the Knights of St. Bennett of Aviz, later King John I., successor of Dom Ferdinand, protected the Jews in the capital against pillage. As a sign of their gratitude, the Jews, in addition to their contribution to the gift of 10,000 livres made to the king by the city, presented to him 70 marks and made him a loan of 1,000 reis.

Outbreaks Against Lisbon Jews.

The Jews of Lisbon, who in 1462 paid for "serviço real" alone 50,000 reis (about 3,500 francs), were engaged in various mercantile pursuits and trades. When Dom Duarte imposed restrictions upon free intercourse between Jews and Christians, representatives of the Jewish community at Lisbon applied to the king for the removal of the restrictions, and the king granted the request in a letter to the community dated Dec. 5, 1436. The prosperity and consequent luxury of the Jews aroused the envy and hatred of the Christians, even to the point of violence. Toward the end of the year 1449 some young men maltreated several Jews at the fish-market, and the royal corregidor had them publicly whipped. This aroused the anger of the people against the Jews, who were attacked, and a number of whom were killed, despite their brave resistance. Probably the fight would have ended in a terrible massacre but for the armed intervention of the Count de Monsanto. The attack was renewed, and the king was compelled to adopt severe measures against persons convicted of aggressions against the Jews. The profound hatred against the latter was increased by the arrival of immigrants from Castile, who sought shelter at Lisbon.

In 1482 the populace again assailed the Jews, plundered their stores, and destroyed their dwellings; it was at this time that Isaac Abravanel lost his entire possessions, including his valuable library. To increase their troubles, the pestilence broke out simultaneously with the immigration of their coreligionists from Spain. By order of the city council the refugees from Spain were required to leave the city at once; though, through the intervention of the king, John II., the city council was compelled to grant to Samuel Nayas, procurator of the Castilian Jews, the right to stay there, and to the Castilian physician Samuel Judah the right to practise medicine (Rios. "Hist." iii. 338-349). In 1497, by order of King Emanuel, the Jews were driven out of Portugal; the Lisbon community ceased to exist, and the large synagogue was transformed into a church.

Lisbon Scholars.

The number of Jewish scholars of Lisbon is not especially large. Besides the members of the old families Ibn Yaḥya and Negro, who were born in the Portuguese capital and lived and studied there, there were the chief rabbis Judah and Moses Navarro, Judah Cohen, and others, as well as the rabbis Joseph and Moses Ḥayun and a certain Don Abraham, who was a physician and, in 1484, became also rabbi at Lisbon. Lisbon is the birthplace of Isaac Abravanel and his sons, and of Jacob ibn Ḥabib, and at Lisbon lived Joseph Vecinho (physician to King John II.), Abraham Zacuto, and Abraham Ẓarẓar. The learned Eliezer Toledano in 1485 established in this city a Hebrew printing-press, of which several books were the product. Among these was the Pentateuch with the commentary of Moses ben Naḥman (1489). In Lisbon Samuel ben Yom-Ṭob wrote (1410) a Torah roll now preserved in Bern; Samuel de Medina, in 1469, a Pentateuch; and Eliezer, son of Moses Gagos, in 1484, a ritual work for Isaac, son of Isaiah Cohen.

New Christians at Lisbon.

After their expulsion from Lisbon no Jews resided there openly, but there was a large number of "secret Jews," or "Christaõs Novos" (New Christians), who were compelled to attend the Church ceremonies, but in secret lived in accordance with Jewish precepts. The Portuguese people hated these New Christians, or Maranos, far more than the confessed Jews, though King Emanuel favored them in order to win them by kindness to the Christian faith. But the king was powerless to protect them in face of the incendiary speeches of fanatical priests. On May 25, 1504, Whitsunday, a number of New Christians happened to meet in the Rua Nova, and were chatting together, when suddenly they were surrounded by a crowd of turbulent youths who insulted and reviled them. One of the New Christians finally drew his sword and injured some of the tormentors. A tumult ensued, which soon was checked by the appearance of the governor of the city with an armed guard. Forty of the rioters were arrested and condemned to be whipped and to be exiled for life to the island of St. Thomas, but through the intervention of the queen they were pardoned.

This uprising was the forerunner of the terrible massacre of the secret Jews in Lisbon which occurred in April, 1506. During the celebration of the Jewish Passover on the night of April 17 in that year, a party of New Christians was suddenly attacked and seventeen of them were arrested, but were set at liberty after two days. The people, enraged at this act, talked of bribery, and were ready to burn all New Christians at the stake. Two days later, on April 19, a number of Christians and New Christians attended a service in the Church of the Dominicans, in order that they might beseech God to stop the terrible, devastating pestilence. Suddenly, in a side chapel called the "Jesus Chapel," a crucifix radiating an extraordinary brightness attracted the attention of the Christians, who saw therein a miracle. One of the secret Jews was incautious enough to express his lack of faith in the wonder. This was the spark that caused the conflagration. The people were excited to the highest pitch and committed most fearful deeds of violence. The unbelieving New Christian was seized by the hair, dragged out of the church, and killed forthwith by the infuriated women, and his body was burned on a hastily erected pile on the Rocio Praça. Two Dominican monks, Joaõ Mocho, from Evora, and Bernaldo, an Aragonese, marched through the streets carrying the crucifix, calling aloud "Heresia! Heresia!" and exhorting the people to extirpate all heretics. The mob was soon joined by German, Dutch, and French sailors, and a terrible massacre began. On the first day, over five hundred New Christians were killed and burned; next day the brutalities were renewed in even worse form. Babies in the cradle were not spared; women seeking shelter in the church were dragged from the altar, outraged, and flung into the flames. The day's work ended with the murder of the tax-farmer Joaõ Rodriguez Mascarenhas, the richest and most hated New Christian; he was dragged to the Rua Nova, killed by the populace, and burned amid great rejoicing. Over two thousand (according to other authorities, four thousand) secret Jews were killed during the course of forty-eight hours.

The king, who was far from the capital at the time, was deeply incensed, and proceeded with severity against the criminals. The ringleaders were hanged, and many others were quartered or decapitated. The two Dominican monks who stirred up the people were expelled from their order and garroted, and their bodies were burned. Every resident of the city of Lisbon (which thereafter was no longer allowed to call itself "the most faithful") who was found guilty of either robbery or murder was punished corporally and subjected to loss of property (Damião de Goes, "Cron. de D. Manoel," pp. 141 *et seq.*; Garcia de Resende, "Miscellanea," xi. 6; Pina, "Chron. de D. Affonso," v. 130; "Shebeṭ Yehudah," p. 93; Usque, "Consolaçam," p. 200; hence the statement in "'Emeḳ ha-Bakah," p. 90; Herculano, "Inquisicaõ em Portugal," i. 142 *et seq.*; De Mendoça, "Historia de Portugal," vi. 955; Rios, "Hist." iii. 363 *et seq.*; Kayserling, "Gesch. der Juden in Portugal," pp. 145 *et seq.*; Grätz, "Gesch." ix.).

After the catastrophe a number of secret Jews left the country; the greater part of these fugitives returned to Lisbon, however, and for a time they were protected by the king, but were always hated by the people. The arrival of David Reubeni at the capital of Portugal produced a feverish excitement among the secret Jews. They believed him to be their savior and honored him as the expected Messiah. A New

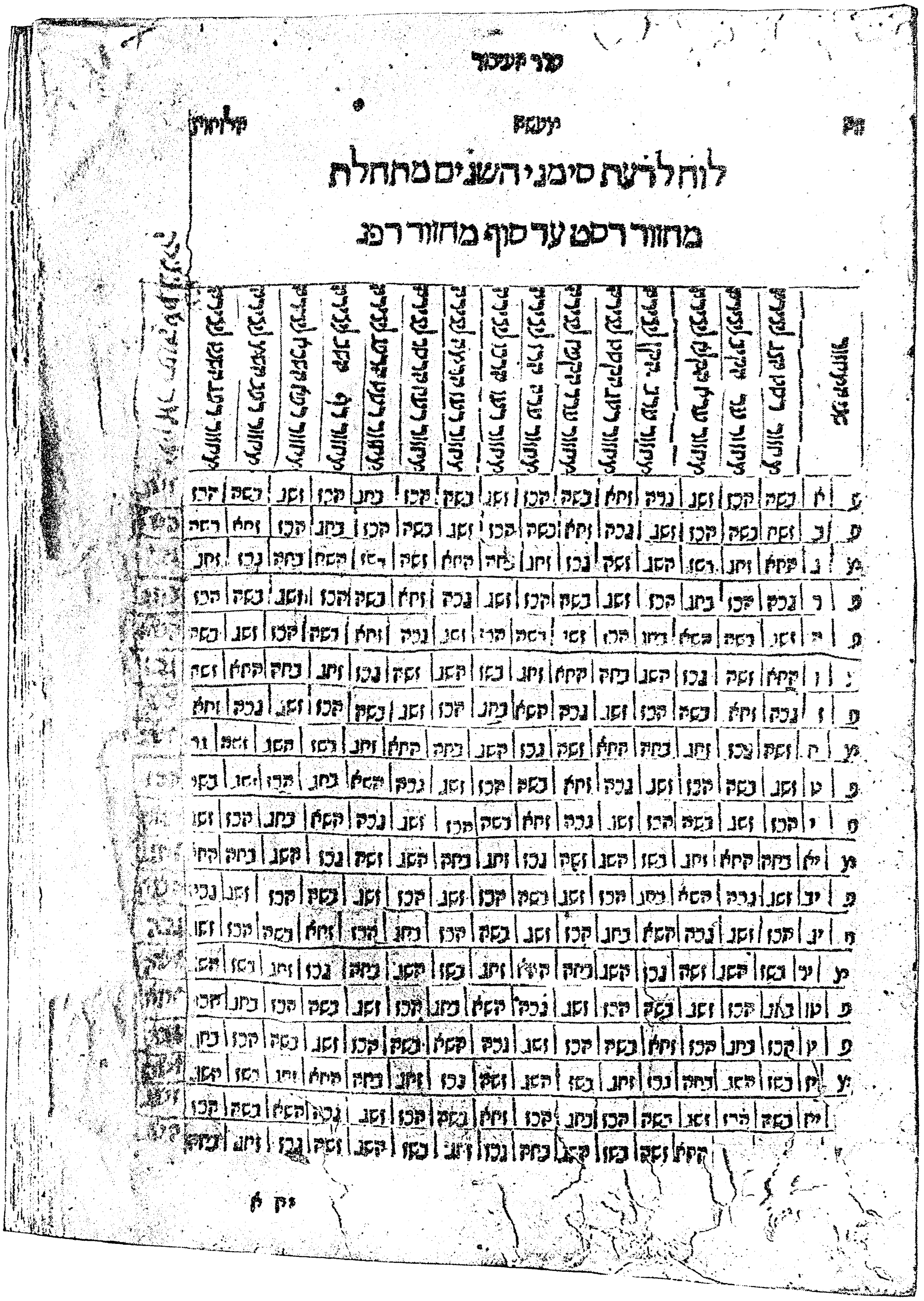

ספר העבור

לוח לדעת סימני השנים מתחלת

מחזור רסט עד סוף מחזור רפג

PAGE FROM THE "ABUDARHAM," LISBON, 1489.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Visit of Reubeni.

Christian of Lisbon, a young man of twenty-four, Diogo Pires, who held a government position, openly confessed the Jewish faith and, calling himself "Solomon Molko," became an adherent of Reubeni. By means of large money payments, the rich New Christians in Lisbon were able to postpone, but not prevent, the introduction of the Inquisition.

Lisbon was the seat of a congregation called "The Brotherhood of San Antonio," which existed among the secret Jews; it met in the Rua de Moneda, in a house which contained a secret synagogue, where Diaconus Antonio Homem conducted the service. He suffered for his attachment to Judaism by death at the stake on May 5, 1624. Not a few of the secret Jews who were distinguished as poets, physicians, and scholars, and who in Italy and Holland openly avowed themselves to be Jews, called Lisbon their birthplace, or resided there at some time. In this city Duarte Pinhel, or Abraham Usque, wrote his Latin grammar (1543), and Amatus Lusitanus and Abraham Farrar practised medicine. Moses Gideon Abudiente, Manuel de Pina, and others were born at Lisbon (see AUTO DA FÉ; INQUISITION; PORTUGAL).

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, Leipsic, 1867; J. Mendes dos Remedios, *Os Judeos em Portugal*, i., Coimbra, 1895; Rios, *Hist.* ii. 274, 281; iii. 179, 337.

G. M. K.

——**Modern:** Besides the Maranos who continued to reside in Lisbon after the expulsion, the city has at all times contained a certain number of avowed Jews also, mainly from neighboring Africa. This is evidenced by the edict issued Feb. 7, 1537, by John III., in which the Jews were ordered to wear badges so that they might be distinguished from Christians. A greater spirit of tolerance toward the Jews began to prevail in government circles with the accession of the Braganza dynasty (1640), which had been considerably assisted by Jewish financiers in its struggles against Philip IV. of Spain. But, owing to the fear of the Inquisition, which continued to persecute the Neo-Christians or Maranos, and to the fanaticism of the populace, only a few Jews ventured to settle in Lisbon. It was only toward the middle of the eighteenth century that a Jewish community began to be formed by the inflow of Jews from Gibraltar, who, as British subjects, could practise their religion freely, though privately. The decrees of 1773 and 1774, which were issued by King Joseph under the influence of his minister, the Marquis de Pombal, and which deprived the Inquisition of all tyrannical and arbitrary powers, gave a new impulse to the settlement of Jews at Lisbon, and toward the close of the eighteenth century there were a considerable number of them in the Portuguese capital, and the need of a near-by burial-place began to be keenly felt. For this purpose a small piece of ground was leased, in 1801, in the English cemetery situated in the Rua da Estrella, and the first to be buried there was a certain Jose Amzalaga (d. Feb. 26, 1804). The lease, which had been made privately without special legal sanction, was renewed, in 1833, at an annual rental of 1,000 reis.

Eighteenth Century.

At the beginning of the nineteenth century there were in Lisbon several widely known Jewish firms, which rendered great services to Portugal by supplying grain during a famine that occurred about 1810. In recognition of these services the government agreed to permit the foundation of a synagogue, although hitherto the laws of the country had not permitted the practise of any form of religion other than the Roman Catholic. The synagogue, under the name "Sha'ar ha-Shamayim," was founded in 1813 by R. Abraham Dabella; the Jews, however, had no legal status; they were only tolerated. According to the information given in 1825 by the prelate Joaquim José Feireira Gardo to the French historian Capefigue, there were in Lisbon at that time about 500 Jews, the majority of whom were engaged in brokerage and in foreign trade, and they owned three private synagogues.

Synagogue Founded 1813.

Although by the law the Jews were considered as foreigners, some of them took part in the political movements of the country. Levy Bensabath and his son Marcos Bensabath distinguished themselves by their struggles against the absolute government of Dom Miguel I. (1828–1834). Later Marcos Bensabath became an officer in a regiment of light infantry. In 1853 R. Abraham Dabella died, and his synagogue was managed by a committee composed of Leão Amzalak, Levy Bensabath, Abraham Cohen, Fortunato Naure, and Mair and Moisés Buzaglo. Several years later occurred the death of Salamão Mor José, and the two congregations then existing were united (about 1855). The union was of short duration, and a new synagogue was erected in 1860 in the Alley dos Apostolos; it is still the principal prayer-house in Lisbon. About that time Jacob Toledano of Tangiers was called to the rabbinate of Lisbon and officiated there until 1899. An important event for the Jews of Lisbon was the recognition of their religion by the government Oct. 30, 1868, when the community was authorized to use as a burial-place a plot of ground it had acquired for the purpose in 1865. On June 30, 1892, the government sanctioned the constitution of the charitable society Gemilut Ḥasadim.

Distinguished Jews of Lisbon.

In 1890 a plan for the complete organization of the community of Lisbon was adopted, according to which all the Orthodox Jews, both Sephardim and Ashkenazim, were to form one congregation. An interesting article (No. 31) of their constitution runs as follows: "Should the Portuguese Jews disappear from this town and from the kingdom, the German Jews here at that time may take under their care and for their own use the synagogues, estates, portable objects, and other things of value then in the possession of the Portuguese Jews or accruing to them later; but the German Jews shall restore the whole to the Portuguese congregation should it be reestablished." Besides the Gemilut Ḥasadim Society, there exists at Lisbon a useful benevolent association known as the Somej Nophlim, founded in 1865; this institution, in 1900, established a kasher restaurant for the poor, and is now (1904) contemplating the establishment of an asylum for Jewish travelers. On May 25, 1902, was laid the corner-stone of the new Sha'are Tiḳwah synagogue, which has replaced the various synagogues formerly in use. In accordance with the law, the new building is situated in an enclosure and bears no outward sign of being a place of worship.

The community of Lisbon now numbers about 400 persons in a total population of 357,000; they are mostly natives of Gibraltar, Morocco, or the Azores, and the majority of them are ship-owners and merchants. Among those Jews who have become widely known in connection with science, letters, or the arts are the following: Alfred Benarus, professor of fine arts; Bensaude, professor at the Industrial Institute; Joseph Benoliel, professor at the Marques de Pombal Industrial School; Jacob Bensaude, professor of English at the Collège du Porto; Salancão Saragga, a distinguished Hebraist; Dr. Raul Bensaude, consulting physician to the King of Portugal, and officiating rabbi since the death of Jacob Toledano in 1899. The ḥazzan of the community is Levy ben Simon of Jaffa.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 338 *et seq.*; Lindo, *History of the Jews in Spain and Portugal*, pp. 374 *et seq.*; Bail, *Les Juifs au Dix-Neuvième Siècle*, p. 126, Paris, 1816; *Revue Orientale*, i. 274; *Allg. Zeit. des Jud.* 1841, p. 681; Cardozo de Bethencourt, in *J. Q. R.* xv. 251 *et seq.*

D. I. Br.

——**Typography:** Hebrew printing flourished in Lisbon for the three years from 1489 to 1492, the first work, the commentary of Naḥmanides on the Pentateuch, being produced by Eliezer Toledano in July, 1489. The next year he produced a "Ṭur Oraḥ Ḥayyim" and two sections of the Bible. Eliezer Alantansi, who had a printing-press also at Ixar, printed the "Abudarham" at Lisbon, and two other works were produced here—Joshua Levi's "Halikot 'Olam" and an edition of the Proverbs; the printer of the last-named is not known. Toledano was one of the earliest to use borders. It has been suggested that the printer Ibn Yaḥya carried the Lisbon types to Constantinople and either printed from them there or used them as models for new types. J.

LISBONNE, EUGENE: Lawyer, and a member of the French Senate; born at Nyons, near Avignon, Aug. 2, 1818; died at Montpellier Feb. 6, 1891. He was a lawyer at Montpellier under the government of July, 1830, and became attorney of the republic at Béziers. On Dec. 10, 1848, he was dismissed, and at the coup d'état (Dec. 2, 1851) was deported. After the accession of Napoleon III. he returned to Montpellier and took an active part in the struggles of the republican party against the empire. From the revolution of Sept. 4 to April 23, 1871, he was prefect of the department of Hérault, where he energetically opposed the "Government of Moral Order." On Feb. 20, 1876, he was elected to represent the second district of Montpellier in the Chamber of Deputies, where he was one of the leaders of the Republican Union. After the crisis of May 16, 1877, he was reelected (Oct. 14). In 1887 he introduced the measures which established almost complete freedom of the press in France. The elections of Aug. 21, 1887, compelled Lisbonne to retire from public life; he soon reentered it, however (Jan. 5, 1888), and as senator from Hérault introduced a measure in restriction of those of 1887. This was carried by the Senate, but was defeated in the Chamber of Deputies.

Bibliography: *La Grande Encyclopédie*,

S. J. Ka.

LISKER, ABRAHAM BEN ḤAYYIM: Russian rabbi of the seventeenth century; native of Brest-Litovsk. After studying in the yeshibot of Lublin and Cracow, Lisker was called to the rabbinate of Rossiena, in the government of Kovno. He was the author of "Be'er Abraham," a commentary on the six orders of the Mishnah and based upon preceding commentaries, to which he added his own novellæ under the title "Me Be'er." Only that part of his commentary that deals with the first three orders has been published: Zera'im (Frankfort-on-the-Oder, 1665) and Mo'ed and Nashim (*ib.* 1683).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 381; Michael, *Or ha-Ḥayyim*, No. 95.

S. S. M. Sel.

LISSA (called formerly **Polnisch Lissa**): Town of Prussia. Originally a village, it was incorporated in 1534; and soon afterward the first Jews settled there, with the authorization of Count Andreas Lescynski (1580-1606). Many of these Jewish settlers were probably of German origin, as the names "Auerbach" and "Oldenburg" frequently occur. The first privilege granted to them is dated March 10, 1626. In that year there already existed a synagogue at Lissa, also a cemetery, the plot for which had been presented by Count Lescynski. The earliest extant tombstone is dated 1662. At that date the community was fully organized and the schedule of taxation determined. Communal expenses were defrayed by taxes on slaughtering, dowries, the sale of houses, the ritual bath, and legacies. The Jews of Lissa not only engaged in commerce, but also followed trades: there were tailors, furriers, shoemakers, goldsmiths, lacemakers, locksmiths, tanners, barbers, embroiderers in gold, jewelers, buttonmakers, dyers, and turners. Most of these trades were organized into gilds, each of which generally had its own rabbi. The strong competition between the Jewish artisans and merchants and the Christians often led to sanguinary conflicts.

The Jews of Lissa suffered much during the wars in which Poland engaged, and more especially from the Cossack persecutions under Bogdan Chmielnicki. On the partition of Poland Lissa was annexed to Prussia.

In its most prosperous days Lissa contained between 4,000 and 5,000 Jews. It became the seat of a famous yeshibah which attracted students even from distant parts of Germany ("Memoiren der Glückel von Hameln," ed. Kaufmann, pp. 231-234). The first rabbi of Lissa was Isaac Eilenburg (1648), whose successors were: Jacob Isaac ben Shalom (d. 1675); Isaac ben Moses Gershon (d. 1695); Ephraim Kalisch; Mordecai ben Ẓebi Hirsch (d. 1753); Hirsch's brother, Abraham b. Ẓebi Hirsch (died as rabbi of Frankfort-on-the-Main, 1768); Phoebus Heilman (rabbi of Bonn: died at Metz); Aryeh ben Samuel; Tebele Horachow (d. 1792); and Jacob

Lissa (died at Stry in 1832). After Jacob Lissa's death the rabbinate remained vacant until 1864, when the present incumbent, Dr. S. Bäck, was elected. Among the many Talmudic scholars of Lissa was Akiba Eger, the younger (subsequently rabbi at Posen), who lived there from 1770 to 1791. The present (1904) population of Lissa is about 14,000, including about 1,200 Jews.

D. S. B.

LISSACK, MORRIS: English author and communal worker; born at Schwerin-on-the-Wartha, grand duchy of Posen, in 1814; died in London Jan. 13, 1895. He emigrated to England in 1835, and in 1839 settled as a "teacher of languages and dealer in jewelry" at Bedford, where he lived for nearly a half-century. In 1851 he published a book entitled "Jewish Perseverance, or The Jew at Home and Abroad," an autobiography with pious meditations and moral reflections. Lissack became a trustee of the Harpur Charity, Bedford, and took advantage of his position to secure concessions in favor of Jewish pupils. He was also an active worker in the cause of Jewish emancipation.

Bibliography: *Jew. Chron.* and *Jew. World*, Jan. 18, 1895.

J. G. L.

LISSAUER, ABRAHAM: German physician and anthropologist; born at Berent, West Prussia, Aug. 29, 1832; educated at the gymnasium of his native town and at the universities of Vienna and Berlin (M.D. 1856). He practised in Neidenburg till 1863, when he removed to Danzig; but gave up his practise in 1892 upon his appointment as custos and librarian of the Anthropological Society of Berlin.

Lissauer has written several essays on medical and anthropological subjects, among which may be mentioned: "Zur Antipyretischen Behandlung des Typhus Abdominalis," in Virchow's "Archiv," liii.; "Ueber den Alkoholgehalt des Bieres," in "Berliner Klinische Wochenschrift," 1865; "Ueber das Eindringen von Canalgasen in die Wohnräume," in "Deutsche Vierteljahresschrift für Oeffentliche Gesundheitspflege," 1881; "Untersuchungen über die Sagittale Krümmung des Schädels," in "Archiv für Anthropologie," 1885, xv.; "Die Prähistorischen Denkmäler der Provinz West-Preussen," 1887; "Altertümer der Bronzezeit in der Provinz West-Preussen."

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LISSAUER, HEINRICH: German physician; born at Neidenburg Sept. 12, 1861; died at Hallstadt, Upper Austria, Sept. 21, 1891; son of Abraham Lissauer. He studied medicine at the universities of Heidelberg, Berlin, and Leipsic, receiving his diploma in 1886. Settling as a physician in Breslau, he became assistant at the psychiatric hospital and clinic of the university, which position he continued to hold until his death.

He wrote several essays in the medical journals, especially on pharmacology and on the anatomy and pathology of the nerves. Among these may be mentioned: "Beitrag zum Faserverlauf im Hinterhorn des Menschlichen Rückenmarks und zum Verhalten Desselben bei Tabes Dorsalis," in "Archiv für Psychiatrie," xvii.; "Ein Fall von Seelenblindheit Nebst einem Beitrag zur Theorie Derselben," *ib.* xxi.; "Sehhügelveränderungen bei Progressiver Paralyse," in "Deutsche Medizinische Wochenschrift," 1890.

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

LISSER, ELEAZAR BEN SOLOMON (ZALMAN): Polish scholar; lived at Kleczewo in the eighteenth and nineteenth centuries. He was the author of a twofold commentary on Jedaiah Bedersi's "Beḥinat 'Olam," published with the text at Frankfort-on-the-Oder (1792). The first part, entitled "Migdenot Eleazar," deals with the interpretation of the text; the second, entitled "Ha-Mazkir," contains the vocabulary. Eleazar wrote twofold commentaries also, under similar titles, on Benjamin Musafia's "Zeker Rab" and on Abraham ibn Ezra's "Ḥidah," which he published with the text, the former at Altona (1807), and the latter, under the general title "Ḥomat Esh," at Breslau (1799), with an appendix containing literary essays by Eleazar and also enigmas.

Bibliography: Steinschneider, *Cat. Bodl.* col. 914; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 439; Fuenn, *Keneset Yisrael*, p. 142.

H. R. I. Br.

LISSER, JOSHUA FALK: Prominent rabbi and Talmudist of the second half of the eighteenth century; a descendant of Joshua Falk Kohen of Lemberg and of R. Liwa (MaHRaL) of Prague, and a pupil of R. Moses Zarah Eidlitz of Prague, author of "Or la-Yesharim." He was dayyan or judge at Lissa while R. David Tebele was chief rabbi there, and was, therefore, a member of the council which in 1782, under the presidency of David Tebele, condemned and burned Naphtali Herz Wessely's letter entitled "Dibre Shalom we-Emet." Lisser wrote commentaries on the minor tractates Abot de-Rabbi Natan, Semaḥot, and Derek Ereẓ Rabbah we-Zuṭa, with textual emendations ("Binyan Yehoshua'," Dyhernfurth, 1788); the commentary on the Abot de-Rabbi Natan was reprinted in the Wilna (1897) edition of the Talmud. In the preface he apologizes for his textual emendations by referring to Solomon Luria and Samuel Edels, who had likewise suggested variants in their commentaries.

S. S. J. Z. L.

LITERATURBLATT DES ORIENTS. See Orient, Der.

LITERATURE, HEBREW: Under this designation may be comprised all the works written by Jews in the Hebrew and the Aramaic tongue. Works written in Hebrew by non-Jews are too few to require consideration here. The term "Jewish literature" should be used in a broader sense, as including works written by Jews upon Jewish subjects, irrespective of the language in which they may be expressed, while the term "Judaica" should be applied to works written by Jews or non-Jews upon Jewish subjects, but in languages other than Hebrew. An exception is made in the case of Aramaic, not only because of its intimate philological connection with Hebrew, but also because at an early date it became practically a second mother tongue for the Jews, and was used in the Bible, in many of the Talmudic discussions, in the prayer-book, and in the

Cabala. Works written by Jews but not upon Jewish subjects and not in Hebrew are treated under the names of their respective authors. See also Judæo-German; Judæo-Greek; Judæo-Spanish.

The most significant characteristic of Hebrew literature is that the greater part of it is directly or indirectly the outgrowth of the Bible. There is a marked continuity in the development of the later from the earlier literary forms, all of them going back to the first source—the Bible. In other words, Hebrew literature is chiefly a religious literature, secular writings, produced mostly under the influence of foreign literatures, forming but a minor part of it. It seems, therefore, that, aside from dividing Hebrew literature into periods, as is usually done in histories, it will be best to give a sketch here under the categories into which the Bible itself may be divided, showing what part of the literature may be traced back to the Bible and what must be traced to foreign influence. These categories are "Law," "Prophecy and Wisdom Literature," "History," and "Psalmody." For more detailed information see subjects referred to throughout this article.

The Law.

The Law as a literature has continued its development from the earliest times down to the present day, and has been of greater influence upon the life of the Jews than any other branch of literature. It owes its growth chiefly to the doctrine, long inculcated in the Jewish mind, that along with the written law Moses received also an oral law, which was faithfully handed down by an unbroken chain of teachers and leaders to the men of the Great Synod and by them to succeeding generations. This gave rise to the Talmudic law, or Halakah, which deals, like the Biblical law, not only with man's civil and public life, but also with his private habits and thoughts, his conscience, and his morality. Traces of the Halakah are discoverable even in the Later Prophets, but its period of full development lies between 300 B.C. and 450 C.E. (see Mishnah; Talmud). In the latter half of the fifth century the Babylonian schools declined and the teachers of the Law no longer assumed authority. They confined their teachings to the comparison and explanation of the laws that came down to them from previous generations, allowing themselves to introduce only methodological and mnemonic signs into the Talmud. This sums up literary activity in the line of the Law during the period following the close of the Talmud. See Saboraim.

The development of the Halakah in the subsequent period received impetus from the fact that the Babylonian schools once more raised themselves to an important position, owing, perhaps, to Arabic dominion in that country. The Geonim, as the teachers of this period are called, did not produce independent halakah, but continued to promote the study of the Talmud. What the Bible was to the Tannaim and Amoraim that the Talmud became, in its turn, to the Geonim and later teachers. It lay before them as an object of exposition, investigation, and discussion. The succeeding period was one of systematization, condensation, and elucidation: introductions, commentaries, compendiums, and dictionaries were the outcome of the study of the Talmud in those days. A new epoch commenced with the activity of Maimonides. His "Mishneh Torah" embraces the whole field of Halakah, and became an object of much discussion and explanation. In the fourteenth century the halakic literature began to deteriorate, and instead of being the guide of conduct it became a mere play of the intellect. In the sixteenth century, however, it again received a fresh impetus through the Shulḥan 'Aruk of Joseph Caro, which is still the standard work of traditional Judaism. Works on the Halakah are to be found in various forms, viz., in the form of commentaries **(Perushim; Ḳunṭresim)**, glosses **(Nimuḳim)**, additions (Tosefot), novellæ (Ḥiddushim), collections **(Likkuṭim)**, compilations **(Ḳobeẓim)**, compendiums **(Ḳiẓẓurim)**, decisions **(Pesaḳim)**, and judgments **(Dinim)**, as well as in independent codes and responsa.

Prophecy and Wisdom Literature.

From the prophetic utterances to the preachings and homilies of later days was but a short step, and accordingly public preaching for general instruction and moral edification was instituted among the Jews in very early times. This gave rise to the Haggadah, which did for the spirit what the Halakah did for the practise of Judaism. Just as the Halakah embraces various kinds of law, so does the Haggadah embrace different forms of thought. In a restricted sense, however, the Haggadah may be said to deal with ethics and metaphysics, and it is in this sense that it may be regarded as the natural issue of the earlier prophecies. In its ethical characteristics the Haggadah was greatly influenced by the Wisdom literature of the Bible, but in its metaphysical tendencies it shows the influence of Hellenistic philosophy. To the ethical Haggadah belong a few apocryphal books, such as Ben Sira, the Apocalypse of Zerubbabel, and the Wisdom of Solomon, and the still more important works Pirḳe Abot, Abot de-Rabbi Natan, and Masseket Derek Ereẓ. The metaphysical Haggadah did not develop into a separate literature until a much later date. See Midrash; Targum.

About the middle of the eighth century Arabic philosophy began to exercise a strong influence over the Jewish mind, and owing to the rationalistic character of that philosophy the Midrash ceased to grow, and its place was taken by theological and philosophical works of a systematic nature. The prophetic spirit is no longer so clearly discernible as before, owing to the large intermixture of foreign thought, but, on the other hand, the prodigious development of Hebrew literature in the Middle Ages must be ascribed to this foreign influence, for its presence is felt in almost every branch of thought cultivated in those days. It is seen in the rise of Karaism, in the development of philology and exegesis, as well as in the cultivation of general sciences among the Jews. Later, again, when Jewish thought came in touch with Christian mysticism, the developed Cabala sprang into existence in place of the metaphysical Haggadah (see Cabala). Finally, a great part of the large controversial literature owes its existence to the conflict between Judaism and Mohammedanism.

The theological literature previous to the twelfth

Philosophic Haggadah.

century is very fragmentary, and consists mostly of partial translations from the Arabic. Though the beginning of this literature dates from the days of Saadia Gaon, there is no independent work of the kind in Hebrew until a much later date, and even the earliest among the prominent men in this field, Ibn Gabirol (11th cent.), Judah ha-Levi and Maimonides (12th cent.), wrote in Arabic, as had Saadia. The first important theological writers in Hebrew were Levi ben Gershon (14th cent.), Joseph Albo (15th cent.), and Elijah Delmedigo (15th cent.).

The ethical literature was continued in the works of Gabirol and Baḥya ben Joseph (11th cent.), Halevi (12th cent.), Isaac Aboab and Eleazar ben Judah (13th cent.), Jedaiah Bedersi (14th cent.), Leon of Modena (16th cent.), and Moses Ḥayyim Luzzatto (18th cent.), as well as in the large literature of ethical Wills and correspondence current throughout the Middle Ages.

The metaphysical Haggadah assumed under the influence of Arabic philosophy the aspect of a systematic philosophy, and through the influence of Christian mysticism it became a sort of theosophy which looked for the hidden and disregarded the evident meaning of the Law, and which, under the name of Cabala, began to develop an extensive literature, first in Italy and in Provence, and later in the East. The founder of the Cabala was R. Isaac the Blind (12th cent.), who was followed, in the thirteenth century, by a host of eminent scholars. To the same century undoubtedly belongs the most famous cabalistic work, the Zohar, which is ascribed by all critics to Moses de Leon. The cabalistic literature of the fourteenth and fifteenth centuries is mostly anonymous and not original. But a new epoch opens with the teachings of R. Isaac Luria in the sixteenth century. He inaugurated the "practical" Cabala. No longer content to be restricted to the world of thought, this Cabala assumed to interfere in the world of action and to direct man's conduct in life. Luria's chief disciple was Ḥayyim Vital, who committed the teachings of his master to writing. In the latter part of the seventeenth century this "practical" Cabala was at the root of the Shabbethaian movement, and in the eighteenth century it was the cause of the extravagances of the Ḥasidim, the chief of whom were Israel Ba'al Shem, Bär of Meseritz, and Salman of Liadi.

Polemical Literature.

With the rise of systematic theology there came into existence an extensive literature of controversy. For although traces of this literature may be found in the Talmud, it was not until Judaism came into conflict with its two sister religions and with Karaism that religious controversy became a significant part of Hebrew literature. The first great work of this kind is the "Cuzari" of Judah ha-Levi, which is directed mainly against Mohammedanism and Karaism. But the most fruitful period for religious controversy was the fourteenth and fifteenth centuries, and the leading authors of that period were Profiat Duran, Joseph Albo, Isaac Abravanel, and Yom-Ṭob Lipmann Heller. In the sixteenth century two strong polemics were written against Christianity: the "Hoda'at Ba'al Din" of Joseph Nasi and the "Ḥizzuḳ Emunah" of Isaac ben Abraham Troki. In modern times Isaac Baer Levinsohn wrote many controversial works.

Another product of the influence which Arabic philosophy exerted over Judaism is Karaism. It took its origin in the latter part of the eighth century and came early under the influence of Mohammedan dogmatism. Its literature dates from the same period, and consists mainly of dogmatics, exegesis, and grammatical works; its most prominent authors are: Judah Hadassi (12th cent.); Aaron the Elder (13th cent.); Aaron ben Elijah, author of "'Eẓ ha-Ḥayyim" and "Gan 'Eden" (14th cent.); Elijah Bashyaẓi (15th cent.); and Zarah Troki (17th cent.). In the nineteenth century the most prominent Karaite scholar was Abraham ben Samuel Firkovich. To the influence of Arabic literature must be ascribed also the scientific development of Hebrew grammar, which in turn greatly affected Biblical exegesis; both form important branches of Hebrew literature, but they can not be discussed here.

History.

"The meager achievements of the Jews in the province of history do not justify the conclusion that they are wanting in historic perception. The lack of Jewish writings on these subjects is traceable to the sufferings and persecutions that have marked their path. Before the chronicler had had time to record past afflictions, new sorrows and troubles broke upon them" (G. Karpeles, "Jewish Literature, and Other Essays," p. 23). Though real historical works, in the modern sense of the term, are a very late product in Hebrew literature, the elements of history were never absent therefrom. The traditional nature of the Halakah created a demand for chronology and genealogy, while the Haggadah often enlarged upon the historic material of the Bible for purposes of its own. The most important historic documents of the Talmudic period are the Seder 'Olam Rabbah (1st cent.) and the Megillat Ta'anit (2d cent.; though in its present state, however, perhaps the product of the eighth century). From the geonic period there are a number of historic documents, *e.g.*, Seder 'Olam Zuṭa, Seder Tannaim we-Amoraim, and the Letter of Sherira Gaon. From the tenth century there is the "Yosippon," and from the eleventh the "Sefer ha-Ḳabbalah" of Abraham ibn Daud. Besides these there are some notable books of travel to be mentioned, as the "Sefer Eldad ha-Dani" (11th cent.), the "Sibbub Rab Petaḥyah" (12th cent.), and the "Massa'ot" of Benjamin of Tudela (12th cent.). The fifteenth, sixteenth, and seventeenth centuries produced notable chroniclers like Solomon Ibn Verga (15th cent.), Abraham Zacuto (16th cent.), Joseph ha-Kohen (16th cent.), David Gans (16th cent.), David Conforte (17th cent.), and Jehiel Heilprin (17th cent.). Azariah dei Rossi (16th cent.) may be regarded as the first critical literary historian, and his work is authoritative even to-day. In the eighteenth century Ḥayyim Joseph David Azulai is the most prominent literary historian, while in the nineteenth century the chief works on history and the history of literature are those of Rapoport, Schorr, I. H. Weiss, Frankel, and Isaac Halévy. See Historiography.

Psalmody.

The literature devoted to the liturgy of the Synagogue extends over a long period. Although in the Bible there is no mention made of any composition specially written for the purpose of prayer, it is not unlikely that many Psalms were recited in the Temple service and then adopted as prayers. And inasmuch as the oldest prayers are largely mosaics, made up of quotations from the Scriptures, the liturgy may justly be regarded as a development of the Psalm literature. It was due to this Biblical origin also that the language of the old prayers was in most cases Hebrew and the style fluent and forcible. The later development of the liturgy, however, was closely connected with the development of the Midrash. This is evident from the fact that the additions which grew up around the old nucleus of the prayer were in the spirit of the Midrash, until finally the Midrash itself entered into the liturgy. Under the influence of the new forms of poetry in the Arabic period the daily prayers, and still more those of the festivals, assumed various forms. Liturgical poems adapted for special occasions were produced and new technical names invented. By degrees even dogmatic theology and halakah were versified and introduced into the liturgy. The important occasions of life—birth, marriage, and death—were made the subject of synagogal poetry. The literature of the liturgy is so large that no attempt is made to record names. It will be sufficient to state that although a skeleton of much of the ritual was already fixed in Talmudic times additions to it were made as late as the sixteenth century. See Liturgy; Piyyuṭ.

Secular Poetry.

From religious to secular poetry is but a step, yet it was only in the middle of the tenth century that secular poetry began to flourish. In this as in other branches of literature, Arabic influence was strongly felt from the days of Ḥasdai (10th cent.) down to those of Immanuel of Rome (14th cent.). From the fifteenth to the seventeenth century inclusive, Hebrew poetry declined, and was not revivified until the beginning of the eighteenth century, when it came under the influence of modern literatures. The period from Moses Ḥayyim Luzzatto to that of Naphtali Wessely may be called the Italian period, and that from Wessely to Abraham Bär Lebensohn, the German period. Judah Löb Gordon, though he came under the influence of foreign literatures, made the foreign taste subservient to the Jewish spirit. He is also the first poet to deal with real life, while the recent school of poets, under the influence of the national movement, shows a tendency to return to romanticism. Owing also to the influence of modern literatures, Hebrew has developed a literature of fiction and essays which deserves general recognition.

Finally, a word must be said of the works written in Hebrew that deal with the arts and sciences. Originally, the sciences developed among the Jews as a branch of Halakah, receiving recognition only by virtue of some religious function which they were made to serve, as, for example, astronomy in connection with the fixing of the calendar, upon which depended the observance of the festivals. Later, however, when the Jews came in contact with Arabic civilization, the sciences came to be cultivated for their own sake, and since the middle of the tenth century many books have been written on the various arts and sciences, irrespective of their religious bearing. See also Dictionaries; Drama; Fables; Folk-Songs; Folk-Tales; Grammar, Hebrew; Hebrew Language; Poetry, Didactic; Semitic Languages; Translators.

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J. I. D.

LITERATURE, MODERN HEBREW: Modern Hebrew literature (1743–1904), in distinction to that form of Neo-Hebraic literature known as rabbinical literature (see Literature, Hebrew), which is distinctly religious in character, presents itself under a twofold aspect: (1) humanistic, relating to the emancipation of the language by a return to the classical models of the Bible, leading to the subsequent development of modern Hebrew; (2) humanitarian, dealing with the secularization of the language with a view to the religious and social emancipation of the Jews of the ghetto. These two tendencies are expressed by the word Haskalah, a term denoting the movement which predominated in Hebrew literature from the second half of the eighteenth century down to the death of Smolenskin in 1885.

Period of Transition in Italy.

Beginning with the seventeenth century, many attempts were made to emancipate Hebrew from the forms and ideas of the Middle Ages. Italy, with critics and poets like Azariah dei Rossi, Leon of Modena, Francis, etc., who were inspired by the Italian Renaissance, led in this period of transition in Hebrew literature. But it was not until the appearance of Moses Ḥayyim Luzzatto that Hebrew poetry shook off the medieval fetters which hindered its free development. His allegorical drama "La-Yesharim Tehillah" (1743), which may be regarded as the first product of modern Hebrew literature, is a poem that in its classic perfection of style is second only to the Bible. In the less advanced countries especially it has contributed to the regeneration of Hebrew and has stimulated a host of imitators among writers removed from modern literary centers.

At Amsterdam, Luzzatto's pupil, David Franco Mendes (1713–92), in his imitations of Racine ("Gemul 'Atalyah") and of Metastasio ("Yehudit"), continued his master's work, without, however, equaling Luzzatto's poetic inspiration and originality. In Germany, where, in consequence of the ideas promulgated by the encyclopedists, the Jews developed more normally, and where, moreover, in the middle of the eighteenth century, Hebrew was still almost the only literary language accessible to the masses, another successor of Luzzatto, Naphtali Hartwig Wessely (1725–1805), inaugurated the haskalah movement. His "Shire Tif'eret," or "Mosiade," which, though falling short of poetic inspiration, is written in a pure, oratorical style and is marked by a lofty, moral tone, made him, so to speak, poet laureate of the period.

First German Maskilim.

Under the stimulus of Mendelssohn, literary societies were formed by the Maskilim in the large communities, which undertook to propagate modern ideas among the Jews and to familiarize them with modern secular life. Two schools or parties, which were more or less distinct, undertook this work: (1) the Biurists, a group of commentators and translators of the Bible who, under the leadership of Mendelssohn, desired to replace the Judæo-German dialect with pure German and to provide a more rational interpretation of the sacred text; (2) the Me'assefim, scholars connected with the first literary collection in Hebrew, "Ha-Me'assef," which was established in 1785 at Breslau by Isaac Eichel and B. Lindau, and which became the organ of the haskalah and a bond of union among the Hebraists.

Wessely may be regarded as the spiritual leader of the Me'assefim. Although a devout believer himself, he did not hesitate to meet the objections which the Orthodox rabbis of Austria and Germany opposed to all educational and civic reforms advocated by the government of Joseph II. In his eight messages (1784), "Dibre Shalom we-Emet," he emphasized the necessity, even from the standpoint of the Talmud, of these reforms as well as of secular studies, especially the study of modern languages and classical Hebrew and of manual training. Despite the opposition of the Orthodox rabbis of Germany and Austria, the aid of the liberal Italian rabbis enabled him to arouse public opinion in favor of the haskalah, and thus to prepare the way for the Me'assefim. "Ha-Me'assef" was discontinued after an existence of seven years, the French Revolution and the downfall of the old order of things destroying the interest in the Hebrew language, which was the only relic left to the emancipated Maskilim. The literary and scientific value of "Ha-Me'assef" is very doubtful. In their instinctive aversion to everything medieval and rabbinic, the Me'assefim went to the other extreme and adopted the affected style of the "meliẓah," which was cultivated by their successors, and which often ended in mere artificial juggling with words. As regards their content most of the pieces in the collection have only a slight interest, being merely puerile imitations of German pseudo-romanticism. Having broken with the Messianic ideal of traditional Judaism, and being unable to replace it with another ideal more in conformity with modern ideas, the Me'assefim ended in advocating assimilation with the surrounding people. But the importance of this first secular periodical in Hebrew was such that it imposed its name upon the entire literary movement of the second half of the eighteenth century, which is called "the period of the Me'assefim."

Among the Me'assefim, I. Eichel is noteworthy for his uncompromising attitude, unusual at that time, toward rabbinism, and Baruch Lindau is known for his works on the subject of natural science and written in Hebrew. The most influential, however, was the rabbi Solomon Pappenheim (1776–1814), an eminent philologist, whose sentimental elegy, "Arba' Kosot," was the book of the day and contributed much to the dissemination of the meliẓah. The most valuable contributors to "Ha-Me'assef" were, perhaps, the Me'assefim of Polish origin, especially the grammarian and stylist S. Dubno; S. Maimon, the commentator of Maimonides; the eccentric but gifted Isaac Satanow, author of the maxims "Mishle Asaf"; and the grammarian Judah Ben-Zeeb (Bensew) of Cracow.

Influence of the Me'assefim.

In short, although the Me'assefim lacked originality, they accomplished the double task which they had set themselves. Hebrew, which had been almost entirely neglected in the Slavic countries, was again studied, giving rise to a literature more or less worthy the name and producing the Maskilim, a class of secular scholars who were active during the following century in awakening the masses from their medieval slumbers and in disputing, in the name of science and modern life, the authority of the Rabbis over the people (see Haskalah).

The nineteenth century did not open auspiciously for Hebrew literature, especially in western Europe. Hebrew disappeared more and more as a living language among the emancipated Jews, who had broken with their national ideals and were ambitious of assimilating themselves entirely with their neighbors. It is true that the Napoleonic wars gave birth to a whole literature of odes and hymns, many of which were sung in the synagogue, the most poetical and characteristic being Elie Ḥalfan Halévy's "Ha-Shalom" (Paris, 1804); but the few rabbis who continued to use Hebrew did not influence the masses. In Italy, however, there was still an ardent band of Hebrew scholars, among them the poet E. Luzzatto. About this time the center of literary activity was definitively transferred to the Slavic countries, where was witnessed a remarkable revival of Hebrew letters. The lead which Austria, followed by Italy, took in the movement at the beginning of the nineteenth century was later yielded to Russia; and that country has maintained its leadership down to the present time.

Poland and Austria.

At the close of the eighteenth century Polish Judaism, which for a long time had been politically isolated and had devoted itself entirely to pious observance and to the study of the Talmudic law, came in contact with modern ideas, and awakened from its centuries of slumber. Galicia became a center for the haskalah. The "Me'assef," which had been edited in a new series in Germany by Solomon ha-Kohen (Dessau, 1809–11), but without much success, was revived at Vienna and later in Galicia, and succeeded, first under the title of "Bikkure ha-'Ittim" (1820–31), and then under that of "Kerem Ḥemed" (1833–42), in gathering together many writers, the larger proportion of whom were Polish. In Poland, however, where the Jewish population lived apart, and could not even aspire to the dreams of equality and liberty of the German writers, the Maskilim were confronted with very complicated problems. On the one hand, political upheavals, modern instruction, and military service had paved the way for the mysticism of the Ḥasidim, which seized the masses despite the efforts of the liberal rabbis aided by writers like D. Samoscz and Tobias Feder.

On the other hand, light literature and romantic imitations could not satisfy scholars saturated with Talmudic study. In order to meet these needs Hebrew literature descended from its heights to devote its attention to the necessities of daily life. Joseph Perl, a Mæcenas and himself a scholar, encouraged this movement, and published the parody "Megalleh Ṭemirin," directed against the superstitions and the cult of the Ḥasidic ẓaddiḳim. Solomon Judah Rapoport (1790–1867), who began by translating Racine and Schiller, now turned to the critical study of the past. By his able reconstruction of the lives and the scientific work of the masters of the Middle Ages, by his careful critical method, and by his devotion to the Law and the Jewish spirit, Rapoport created the Science of Judaism.

Nachman Krochmal (1785–1840).

But this science, which was warmly received especially by the cultivated minds of western Europe, could not satisfy the poor Polish scholars, living in entirely Jewish surroundings, and, no longer contented with the reasons advanced by the medieval masters, anxiously questioning the wherefore of the present and future existence of Israel. Then a master mind arose, to give an answer at once ingenious and adapted to the time. Nachman Krochmal, teaching gratuitously in his obscure corner of Poland, succeeded in uniting the propositions of modern critics with the principles of Judaism by the bond of nationalism, as it were, thus creating a Jewish philosophy in conformity with modern thought. Starting with Hegel's axiom of real and of absolute reason, Krochmal sets forth in his essays and in his ingenious Biblical and philosophic studies that the Jewish people is a concrete national organism, a separate unity, whose existence is justified, as the existence of all other nationalities is justified. But, at the same time, as the people of the Prophets, it has in addition a spiritual reason for its existence, which transcends national boundaries, and will join the entire human race in one bond.

Many poets, scholars, and popular writers besides Rapoport and Krochmal contributed to the dissemination of Hebrew and to the emancipation of the Jews of Galicia. The satirical poet Isaac Erter (1792–1841), whose collection of essays, "Ha-Ẓofeh le-Bet Yisrael," is one of the purest works of modern Hebrew literature, attacked Ḥasidic superstitions and prejudices in a vigorous and classical style, marked by bright fancy and a cutting sarcasm which heaped ridicule upon the rabbi and satire upon the ẓaddiḳ.

The Galician School.

Meïr Halevy Letteris acquired merited renown and was for a long time considered poet laureate of the period by reason of his numerous translations, both in prose and in poetry, including "Faust" and works by Racine and Byron, and also on account of original lyric poetry, his song "Yonah Homiyyah" being a masterpiece. The popularizer of Galician history and geography, Samson Bloch, also won a reputation, although his insipid and prolix style does not warrant the success achieved by his works. The Galician scholar Judah Mises is noted especially for his violent attacks on rabbinical tradition and for his extreme radicalism, his work being continued by I. A. Schorr, the daring editor of "He-Ḥaluẓ."

Decadence of the School.

Outside of Galicia, where the scholars issued their works, and where periodicals multiplied, some of which were published at Vienna, as "Kokebe Yiẓḥaḳ" (ed. Stern), "Oẓar Neḥmad" (ed. Blumenfeld), Kerem Ḥemed, etc., groups of Maskilim or individual scholars were to be found toward the middle of the century in all the countries of Europe. In Germany the campaign for and against religious reform gave opportunity to certain scholars and rabbis to conduct their polemics in Hebrew. Zunz, Geiger, Z. Frankel, Jellinek, Carmoly, Fürst, J. Schwarz, and others, also published part of their works in Hebrew. Moses Mendelssohn of Hamburg, a pupil of Wessely and author of the maḳamat "Pene Tebel" (Amsterdam, 1872), may be considered as the epigone of the Me'assefim. In the Netherlands, especially at Amsterdam, there was also a circle of epigones, including the poet Samuel Molder (1789–1862). In Austria, Vienna was the depot for publishing Hebrew books and periodicals, and Prague became an active center for the haskalah. The best known among the Maskilim here is J. L. Jeiteles (1773–1838), author of witty epigrams ("Bene ha-Ne'urim") and of works directed against the Ḥasidim and against superstition, and director of the "Bikkure ha-'Ittim." There were scholars in Hungary also, the most gifted among them being Solomon Lewison of Moor (1789–1822), a remarkable stylist, whose classical "Meliẓat Yeshurun" places him above all the poets of the period. Gabriel Südfeld, father of Max Nordau, and Simon Bacher, may also be mentioned. The reflex of this movement was felt even in Rumania (J. Barasch, etc.). Galicia, however, the center of the haskalah, finally succumbed to Ḥasidism, while the moderns gave up Hebrew, and ended by more or less openly advocating assimilation. A few circles of Maskilim barely succeeded in perpetuating the Hebrew tradition, but had no influence on the masses.

The Italian school exercised a more pronounced influence. I. S. Reggio (1784–1854) endeavored in his "Ha-Torah weha-Filosofiah" to reconcile modern thought with the Jewish law, while in his numerous writings and publications he openly sided with the German religious reformers. Joseph Almanzi, Ḥayyim Salomon, S. Lolli, and others wrote poems on the grandeur of the Law and the glory of Israel; these contained, however, not a spark of originality. More interesting perhaps is the only poetess of the period, Rachel Morpurgo (1790–1860), whose poems evince religious piety and a mystic faith in Israel's future. The most original and gifted Italian writer of the period is Samuel David Luzzatto (SHeDaL, 1800–65), whose influence reached beyond Italy and beyond his time. Gifted with an encyclopedic mind, Luzzatto did good work alike in poetry ("Kinnor Na'im"), in philology ("Bet ha-Oẓar" and "Betulat Bat Yehudah"), in philosophy, and in general literature. At the same time Luzzatto was the first modern writer to introduce religious romanticism into Hebrew and to attack northern rationalism in the name of religious and national feeling. "True Jewish science is founded on faith. . . . Faith is the only arbiter of supreme morality which gives us true happiness. The happiness of the Jewish people, the people of morality, does not depend on its political emancipation, but on faith and on morality. . . ." These ideas led Luzzatto into polemics with his northern friends, but they also helped to familiarize the believers in Russia with modern literature. Luzzatto thus found the key to the heart of the masses; and it was due to him that the work of the Maskilim, which had failed of permanent results in the West, in the East led to the development of a national literature. But in Italy also Hebrew declined more and more, even among scholars; and by the second half of the century it was almost entirely forgotten in the civilized countries of Europe.

Italy: Luzzatto.

Russia.

The large bodies of Jews in the Polish districts annexed to Russia were entirely removed from all political and social life, and vegetated in a kind of profound resignation or in mystical piety. At the Europeanized city of Odessa, however, Galician Jews formed a circle of Maskilim, which, though active, was restricted in its influence. Here in the middle of the century were the scholars S. Pinsker and S. Stern, who were soon joined by the Karaite Firkovich and by the poet Jacob Eichenbaum. The acknowledged leader of these Maskilim of southern Russia was Isaac Bär Levinsohn, the apostle of humanism in Russia, whose influence penetrated even into government circles, but whose literary work has been overestimated. His personal endeavors, as well as his books ("Te'udah be-Yisrael" and "Bet Yehudah"), in which he recommends to the Orthodox the study of the sciences and the pursuit of manual employments, contributed to general emancipation rather than to that of Hebrew literature in particular. Lithuania, an eminently Jewish country, was more favored by circumstances; and here the haskalah was destined to lead to the unfolding of a literature. At Shklov, the first city to come in contact with the outside world, a group of humanists arose as early as the beginning of the century. But it was at Wilna, the capital of the country, abandoned by its native population and entirely removed from outside influence, that the Hebrew language flourished to an extraordinary degree. It was due to the enlightened tolerance of the gaon Elijah Wilna and the zeal of his pupils that Wilna became, toward the end of the eighteenth century, the home of excellent grammarians and stylists. About 1820 or 1830 a circle of Maskilim, called "Berliner," and evidently inspired by the writers of Germany, was formed, which assiduously cultivated modern Hebrew literature. Two eminent scholars lent special luster to this new literary movement. M. A. Günzburg well deserves his title "the father of prose," which he won for himself through his numerous translations, histories, and scientific compilations, his picturesque narration of the ritual murder at Damascus, his realistic autobiography "Abi'ezer" (a glowing criticism of customs of the past), and especially through his style, which is at once temperate, realistic, and modern. At the same time Abraham Bär Lebensohn, called "the father of poetry," lent new radiance and vigor to Hebrew verse. The touching lyric quality of some of his poems, the profound pessimism, the plaint over life, and the fear of death, which betray the feelings of the Jew tried by the ordeal of ghetto life, all stamp him as the veritable poet of the ghetto. The simplicity of his ideas, his rabbinical dialectic and even his frequent prolixity only added to his popularity. His poems "Shire Sefat Ḳodesh" were extraordinarily successful; and his elegant, limpid, and often energetic style is still justly admired.

A. Bär Lebensohn.

It was due to these two masters that modern Hebrew literature was widely disseminated throughout Lithuania, circles devoted to the haskalah being formed nearly everywhere. Hebrew became the language of daily life, the literary language, and, what is still more characteristic, the language of folk-lore. In fact, the list of popular Hebrew poems by known or unknown authors is too long to be noted here. The unhappy political situation of the Russian Jews under Nicholas I.—a period of persecutions of all kinds and of terror—had particularly contributed to produce this state of mind in the harassed people; and while Ḥasidism completed its work of producing intellectual obscurantism and hopeless resignation in the province of Poland and in southern Russia, mysticism found in Lithuania a redoubtable enemy in the sentimentality of the unfolding Hebrew literature.

Popular and Literary Romanticism.

The diffusion of the affected style of the meliẓah and the return to the language of the past awakened among this unhappy people a regret for the glorious Biblical times and a romanticism that was to bear rich fruit. Popular Hebrew poetry had become fundamentally Zionistic, as is evident from the anonymous poems then written ("Shoshannah," "Ẓiyyon, Ẓiyyon," etc.). Literary romanticism soon followed upon this romantic tendency. The Lithuanian writers, sharing the life and patriotic thoughts of the people, and encouraged by the example of S. D. Luzzatto, who united modern culture with ardent patriotism, turned to romanticism. The prolific popularizer Kalman Schulman (1826–1900) inaugurated romantic fiction and introduced the romantic form into Hebrew through his Hebrew version of "Les Mystères de Paris" ("Mistere Paris"); and he became one of the civilizers of the ghetto through his numerous popular scientific works and especially through his studies of the Jewish past. His pure, flowing, melizah style, his extreme sentimentalism as well as his naive romanticism in all matters touching Judaism, won for him great influence. For fully half a century he, in spite of his lack of originality, ranked as a master. The young and gifted writer Micah Joseph Lebensohn (1828–52), the first true artist and romantic poet in Hebrew, has left poems that are perfect in style, including an admirable translation of the "Æneid," lyrics of love, of nature, and of sorrow. But his masterpieces are romantic poems ("Moses," "Judah ha-Levi") dealing with Israel's glorious past.

The creator of the Hebrew novel was Abraham Mapu (1808-67), whose historical romance "Ahabat Ẓiyyon" exercised an important influence on the development of Hebrew. This novel, which deals with the golden age of Judah, that of Isaiah, and is couched in the very language of that prophet, is rather a succession of poetic pictures reconstructing the civilization of ancient Judea than a connected story. Simple and primitive in his thoughts, Mapu was so imbued with the spirit of the Bible that, although unconsciously, he was translated to ancient times, and, guided by a marvelous intuition, he succeeded in reconstructing the free, agricultural life of ancient Judah, in the land of the prophets, of justice, and of truth, the land of love and of the joy of life. This past, to renew which was the ambition of scholars and people, superimposed itself upon the present, and it was due to Mapu's novel that an entire people came forth from its long lethargy, to be reborn. Another novel ("Ashmat Shomeron") by Mapu served to increase his popularity.

Many imitators of these leaders of Hebrew romanticism appeared, and at a time when the political outlook checked all hopes of a better life: the Maskilim demanded, in the name of the prophetic past, the rights of civilization and progress. Many persons, also, were won over to the reading of secular literature. When in 1856 Silbermann founded at Lyck the first political journal in Hebrew, "Ha-Maggid," he met with unexpected success and had many imitators. In Austria, Russia, and even in Palestine, periodicals, more or less successful, appeared, furthering the cause both of Hebrew and of emancipation. Among these journals were "Ha-Karmel," founded by the scholar Samuel Joseph Fuenn; "Ha-Ẓefirah," founded by the popularizer of science C. Z. Slonimsky; and "Ha-Meliẓ," founded by A. Zederbaum.

Official Liberalism and Radicalism.

The accession of Alexander II. radically changed the condition of the Russian Jews. A wave of liberty and radicalism swept through the empire, and for the first time the Russian Jews could hope for a lot similar to that of their western coreligionists. Awakened from their century-long sleep, the backward people of the ghetto began to shake off religious and other fetters, becoming imbued with modern ideas and adopting modern modes of life. In the large centers there was no serious opposition to emancipation, and the Jews flocked in masses to the schools and sought secular employments. The scholars themselves, encouraged by the government and by the notables of the great cities, decided to attack all the "domains of darkness" of the past, and to occupy themselves with the affairs of the day; and when the small provinces, less disturbed by the economic and moral upheavals, bitterly opposed this social emancipation—which led to forgetfulness of the Law and endangered the faith—the Maskilim knew no limits to their fury against the fanatics of the ghetto. Hebrew literature, at first realistic, attacking customs and superstitions in the name of utility and the reality of things, became more and more antirabbinical as it opposed religious tradition. Mapu led the way in his novel "'Ayiṭ Ẓabua'," which, though a failure from a literary point of view, depicts the backward types of the ghetto, the Tartuffes, and the enemies to progress, with a realism intentionally exaggerated. Abramowitsch, then a young man, described in his novel "Ha-Abot we-ha-Banim" the customs of the Ḥasidim and the struggles of their progressive sons. The aged poet Abraham Bär Lebensohn published his drama, "Emet we-Emunah" (written twenty-five years previously), in which he satirized cabalistic hypocrisy and mysticism. The number of popularizers of science, critics of belated customs, and belittlers of the religious past became legion.

Leon Gordon (1830-92).

The most distinguished among these writers was the poet Leon Gordon, an implacable enemy of the Rabbis, who personified in himself this realistic epoch. He began by writing romantic poems in imitation of the two Lebensohns. But when the horizon widened for the Russian Jews, he was filled with pity for the deplorable state of the Orthodox masses, to whom he addressed his "Hakiẓah 'Ammi"—"Awake, my people, to a better life," *i.e.*, "to the life of those about you." Of a mettlesome spirit, he unmercifully attacked the rabbinical law, the dead letter, the religious yoke weighing upon the masses. He regarded rabbinism as the greatest misfortune of the Jewish people, which killed the nation by delivering it up to the more secular Romans, and which hindered its participation in the realities of modern life. Gordon's activity covered all branches of literature. He ranks foremost in Hebrew literature as a satirical poet and critic of manners; and as a writer of fables he has no equal. But in spite of his apparent severity and his extreme skepticism, he remained at heart a patriot; and when he criticizes he does so in order to elevate the social life of the Jews, while grieving for the misery of the Messianic nation. Even in his historical poems, "Ẓidḳiyahu be-Bet ha-Peḳudot" and "Bi-Meẓulot Yam," he displays all his love for his people, which became more pronounced during the years of persecution and misery in Russia. But even then he believed that rabbinism was the enemy which prevented a national renascence. Gordon was among the first successfully to introduce Talmudisms into poetry.

The hopes of the Maskilim were not realized: Russia did not continue its radical reforms; and a reaction began between 1865 and 1870. Disappointed in their dreams of equality, writers now bent all their energies to the work of the emancipation of individuals from among the masses, by disseminating instruction and by advocating the pursuit of trades as being necessary to fit the Jews to deal with the exigencies of life and to take part in the battle for subsistence incident to the economic changes of the time.

Utilitarianism.

In Galicia a circle of scholars, under the leadership of Schorr, director of "He-Ḥaluẓ," and A. Krochmal, advocated religious reforms, boldly attacking tradition and even the law of Moses. But in Russia, especially in Lithuania, the scholars did not go so far. The ideology of the Maskilim was not accepted by the scholars who came in closer contact with the masses; and instead of attacking principles, they advocated practical reforms and changes in conformity with the needs of daily life. Utilitarianism succeeded to the ideology of the earlier scholars. Abraham Kowner in his pamphlet "Ḥeḳer Dabar," etc. (1867) attacked the masters of Hebrew for being idealists, and the press because it ministered neither to the strict necessities of daily life nor to the material well-being of the masses. Paperna and others were also pronounced realists. Moses Lilienblum inaugurated a campaign in favor of the union of life and faith—an endeavor perilous to its author and his emulators, but noteworthy as being the last attempt of rabbinic Judaism to adapt itself to the needs of modern life without giving up its minute observances. In his instructive volume "Ḥaṭṭot Ne'urim," Lilienblum has left a curious document describing the inner conflicts of a young Talmudist of the ghetto who has passed through all the stages between the simple life of an Orthodox believer and that of a skeptical freethinker. Viewing the life of the modern Jew, emancipated and indifferent to all that is Jewish, he is shaken in his highest convictions and cries out, "The Law will never go hand in hand with life." Lilienblum himself at last became a utilitarian, seeking in Jewish life nothing but individual material well-being, and testifying regretfully to the downfall of the haskalah by reason of an excess of ideology. "Young men must think and work for their own lives only." This became the watchword of the last Maskilim toward 1870.

M. Pines.

P. Smolenskin (1842-85).

The ghetto, however, had not yet spoken its final word. Within the confines of traditional Judaism itself the modernization of Hebrew and of the religious spirit was accentuated, leading to a compromise between faith and life. Orthodox journals were beginning to be the mouthpieces of a conservative party more in touch with modern ideas. Side by side with the realistic press—"Ha-Meliẓ," the organ of the realists; "Ha-Ẓefirah," a popular scientific journal; "He-Ḥaluẓ," an antireligious paper; and others—there were "Ha-Maggid" and "Ha-Lebanon," in which Orthodox rabbis enthusiastically advocated the cultivation of Hebrew and boldly offered plans for its rejuvenation as well as for the colonization of Palestine. Michel Pines, the antagonist of Lilienblum, published in 1872 his "Yalde Ruḥi," a treatise displaying deep faith, and in which he bravely defends traditional Judaism, insisting that ritual and religious observances are necessary to a maintenance of the harmony of faith, which influences the mind as well as the morals. Reforms are unnecessary, because believers do not feel the need of them, and freethinkers no longer cherish any beliefs. Like the mass of believers, Pines does not share the pessimism of the realists, but he firmly believes in the national renascence of Judaism. Any understanding between the two parties seemed impossible, the realists no longer believing in the future of Judaism, and the conservatives refusing all attempts at religious reform. Even skeptics like Gordon were alarmed to see "the young people leave without returning." Then, once again, a man arose to undertake the work of mingling the humanistic and the romantic currents and of leading the haskalah back to the living sources of national Judaism. This was Perez Smolenskin, the initiator of the progressive national movement. He, also, began his career, in 1867, with a critical article of pronounced realism, "Biḳḳoret Teḥiyyah." But, disheartened by the fanaticism of the ancients and by the indifference and narrowness of the moderns, he left Russia and traveled first through Austria and later through the other western countries, sorrowfully noting the decadence of Judaism and of his patriotic ideal. At Vienna he issued in 1868 "Ha-Shaḥar," whose object it was to attack medieval obscurantism and modern indifference. For eighteen years Smolenskin continued this laborious campaign. In his "'Am 'Olam" (1872) he appears as the champion of the national preservation of Israel and of the realization of the rabbinical ideal freed from all mysticism. This secularization of an ideal which had constituted Israel's power of resistance had important results. In the first place it restored to Judaism and to Hebrew the best among the young men, who, while still profoundly attached to Judaism and to the life of the masses, had no longer any faith. This prepared the way for Zionism. But this was not all. Smolenskin recognized that one of the chief factors in the process of assimilation was the idea set forth by Mendelssohn and especially by his disciples (Geiger and others) that Judaism does not constitute a nation but a religious confession, an idea which would naturally induce the assimilation of the freethinkers. Smolenskin attacked this idea in a series of articles, which, though violent and often unjust, were yet needed to point out the priority of the national factor over the religious factor in the conservation of Judaism.

"Ha-Shaḥar."

For eighteen years "Ha-Shaḥar" was the rallying-point for daring ideas and campaigns against the obscurantists and the moderns. It was especially noted for the realistic novels of Smolenskin, which, despite their technical shortcomings, take a high place in Hebrew literature. Side by side with character sketches of the ghetto and violent attacks on obscurantism appear a profound love for the masses and an ardent faith in Israel's future and in the apotheosis of young scholars endowed with the soul of prophecy, veritable dreamers of the ghetto. For the first time the Hebrew language, as modernized by Smolenskin, took immense strides. "Ha-Shaḥar" published only original work; and through the support and influence of its editor there arose a whole school of realists who wrote in Hebrew. In addition to Gordon and Lilienblum, there were Brandstädter (the clever creator of the short story in Hebrew), S. Mandelkern, J. L. Levin, Ben Ẓebi, M. Cohn, Silberbusch, Mandelstam, and others. Science was represented by S. Rubin, D. Kohan, Heller, D. Müller, etc.

The influence of "Ha-Shaḥar" was felt throughout Hebrew literature. The popular poet and scholar of the south, A. B. Gottlober, founded his review "Ha-Boḳer Or" (1876) for the purpose of defending Mendelssohn and the haskalah. Gottlober himself contributed character sketches of the Ḥasidim, while the gifted writer R. A. Braudes began in its pages his novel "Ha-Dat weha-Ḥayyim," in which he depicts with masterly hand the struggle for the union of life and faith. Even America boasted a Hebrew journal, "Ha-Ẓofeh be-Ereẓ Nod," published by Sobel. A converted Jew, Salkinson, produced an admirable Hebrew translation of Shakespeare and of Milton, and the socialist Freiman published a review in Hebrew entitled "Ha-Emet" (1878). More important, however, was the great work by I. H. Weiss, "Dor Dor we-Dorshaw," dealing with the evolution of religious tradition. The sciences were taken up by H. Rabbinowitz, Pories, S. Sachs, Reifman, Harkavy, Gurland, J. Halevy, A. Epstein, Zweifel, Popirna, Buber, etc. Even the style was modernized, although the meliẓah did not disappear, as is seen by the writings of Schulman, Friedberg, and others.

Smolenskin's ideas bore fruit. With the return of the national ideal, Hebrew as the national language was again revived. Leon Gordon's literary jubilee was enthusiastically celebrated in St. Petersburg, and after his return from a journey through Russia in 1880, he was everywhere received as the national author, even by the students of the capitals. The appearance of anti-Semitism, the renewed persecutions, and the terrible years 1881 and 1882 finally destroyed the ideals of the haskalah, whose last Hebrew followers were forced to admit that Smolenskin was right.

When the first colonies in Palestine had been founded, and there existed no longer a belief in the possibility of religious reform without an upheaval of Judaism as a whole, it was commonly admitted that the work of Israel's national rebirth should be encouraged. The Hebrew press undertook especially to support the "Ḥobebe Ẓiyyon" (Chovevei Zion), as the Zionists were then called. Hebrew modern literature, which for a century had been progressive and secularizing, now became the instrument of patriotic propaganda. Often those who had formerly advocated reforms now urged the abandonment of modern ideas in order to conciliate the masses. Smolenskin alone did not abandon his civilizing mission, and remained a progressive realist. He finally succumbed to overwork and died in 1885. On his death "Ha-Shaḥar" ceased publication, just one century after the appearance of "Ha-Me'assef" (1785). This was the end of the haskalah. It now gave place to Zionism, which was at first hesitating, but gradually arose to the realization and assertion of its full strength.

Contemporary Literature (1885-1904).

The changing attitude in the profession of faith among Hebrew scholars and the young men who had returned to the national ideal and to the prophetic dreams was of advantage to Hebrew, which now came to be considered as the national language of the Jewish people and the tie uniting the Jews of all countries. While E. Ben-Judah at Jerusalem, through personal example and through propaganda in his journal "Ha-Ẓebi," restored Hebrew as a living language in Palestine, there was an increasing demand for Hebrew books in Russia, and the modernized Jews became ambitious to cultivate the national language. The success of the great literary collection "Ha-Asif" (edited by the writer N. Sokolow), which succeeded "Ha-Shaḥar," soon called forth other publications, noteworthy among which was the Zionistic work "Keneset Yisrael" by the historian S. P. Rabbinowitz, and the more scientific "Oẓar ha-Sifrut."

Daily Press.

In 1886 L. Kantor began the publication of "Ha-Yom," the first Hebrew daily paper; and soon after "Ha-Meliẓ" and "Ha-Ẓefirah" were changed into dailies. A political press, also, was established, and contributed largely to the propagation of Zionism and to the modernization of Hebrew style. The founding of two large publishing-houses (the "Aḥiasaf" and "Tushiyyah"), through the efforts of Ben-Avigdor, finally regulated the conditions for the progress of Hebrew, and created a class of paid writers. Journals, more than other forms of literature, are multiplying, and there are a number even in America.

Literary activity was resumed after a short interval, now on an entirely national basis and in agreement with the many needs of a nationalist group. All the branches of letters, science, and art were assiduously cultivated, without neglecting the renascence of the Jewish people in the land of their fathers. In the field of poetry, besides Mandelkern and Gottlober, both converted to Zionism, are to be found Dolitzky, author of Zionistic songs describing the miseries of the Russian Jews; the two Zionist poets Isaac Rabinowitz and Sarah Shapira, and the gifted lyric poet M. H. Mané, who died at an early age. Perhaps the most noteworthy was C. A. Shapira, an eminent lyric poet, who, embittered by indignation, introduced a new note into Hebrew poetry—hatred of persecution. There is, finally, N. H. Imber, the poet of renascent Palestine and the author of popular songs. Bialik is a lyric poet of much vigor, an incomparable stylist, and a romanticist of note, while his younger contemporary Saul Tschernichowsky is proceeding along new lines, introducing pure estheticism, the cult of beauty and of love, in the language of the Prophets. The most gifted among the younger poets are S. L. Gordon, N. Pinés, A. Lubochitzky, Kaplan, Lipschütz, and A. Cohan.

In the field of belles-lettres Ben-Avigdor is the creator of the new realistic movement; this he expounds in his psychologic stories and especially in his "Menaḥem ha-Sofer," in which he attacks, in the name of modern life, national chauvinism. Braudes became prominent as a romanticist. The aged A. J. Abramowitsch, who has returned to Hebrew, delights his readers by his artistic satires. I. L. Perez has in his songs, as in his poetry, a tendency toward symbolism. M. J. Berdyczewski attempts to introduce Nietzschian individualism into his stories and articles. Feierberg expresses the sufferings of a young scholar seeking truth. Goldin is a pleasing but sentimental writer of stories. Bershadsky is an outspoken realist and close observer. Others deserving mention are: J. Rabinovitz; Turov; A. S. Rabinovitz; Epstein; Asch; J. Steinberg; Goldberg; Brener; the Galicians Silberbusch and Samueli; the poet and prose-writer David Frischman, the translator of "Cain"; J. Ch. Tawjew, who is a distinguished feuilletonist and writer on pedagogics; A. L. Levinsky, the story-teller, author of a Zionist Utopia ("Travels in Palestine in 5800"); and J. L. Landau, the only dramatic poet. As Landau is a poet rather than a psychologist, his "Herod" and other plays are not intended for the theater. The Orientalist Joseph Halévy has published a volume of patriotic poems.

The reaction of 1890 in the work of colonizing Palestine and the evident necessity of taking some steps to meet such a reaction produced the work of "Aḥad ha-'Am" (Asher Ginzberg). He is notably a critic of manners; and in the name of pure ideology he attacked first actual colonization and then political Zionism. Judaism before everything, and not the Jews; a moral and spiritual, not an economic and a political center; a national ideal taking the place of faith—such, in the rough, is the idea of this acute and paradoxical publicist. A number of young men, influenced by his collection "Ha-Pardes" and the review "Ha-Shiloaḥ," founded by him and continued by Klausner, have followed in his lead. Quite opposite in tendencies is Zeeb Ya'beẓ, the editor of "Ha-Mizraḥ," a remarkable stylist and religious romanticist. L. Rabinovitz, the director of "Ha-Meliẓ," in his articles "Ha-Yerushshah weha-Ḥinnuk" also shows himself to be a defender of Jewish tradition, while Ben-Judah, the author of "Hashḳafah" (Jerusalem), constantly opposes obscurantism. N. Sokolow, by the power of his genius, forces Hebrew and modern ideas even upon the Ḥasidim. The critic Reuben Brainin is a close observer, an admirable stylist, and a charming story-teller. The historian S. Bernfeld is a scholarly popularizer of Jewish science.

Pedagogics and juvenile literature also have their periodicals and worthy representatives. Among these are: Lerner, S. L. Gordon, Madame Ben-Judah, Yellin, Grosovsky, and Berman. Many scholars have devoted themselves to science, as the late philosopher F. Misés; the grammarian J. Steinberg, who is an admirable writer; the anatomist, archeologist, and author of popular stories Katzenelenson; Neimark; and Hurvitz. There are, in addition, many translators and compilers who have rendered into Hebrew Longfellow, Mark Twain, Zola, and even De Maupassant; and this work is being actively carried forward. There is a steady increase in the number of daily and weekly journals, all of which, though Zionistic, are none the less progressive. With the emigration of the Russian Jews to foreign countries, Hebrew is finding new centers. In 1904 a course in modern Hebrew literature was instituted at the Sorbonne. Palestine is in a fair way to become the home of Hebrew as a living language, and in America and in England there are numerous publications in Hebrew. Even in the Far East, Hebrew books and periodicals are to be found in increasing numbers, stimulating national and social regeneration. But it must be remembered that the future of Hebrew is intimately connected with Zionism, which is accepted by the masses only by reason of the ideal of national renascence. Faithful to its Biblical mission, the Hebrew language alone is able to revive moral vigor and prophetic idealism, which have never failed where the sacred language has been preserved.

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G. N. SL.

LITHUANIA (Russian or Polish, **Litwa**; in Jewish writings ליטא): Formerly a grand duchy, politically connected more or less intimately with Poland, and with the latter annexed to Russia.

Lithuania originally embraced only the waywodeships of Wilna and Troki; but in the thirteenth century it augmented its territory at the expense of the neighboring principalities and included the duchy of Samogitia (Zhmud; זמיט).

In the first half of the fourteenth century, when Russia was already under the Tatar yoke, the Lithuanian grand duke Gedimin (1316-41) still further increased his possessions by family alliances and by conquest until they came to embrace the territories of Vitebsk, Kiev (1321), Minsk, etc. Under Olgerd and Keistat, sons of Gedimin, the Russian principalities of Chernigov-Syeversk, Podolia (1362), and Volhynia (1377) were also added to Lithuania; and the territory thus extended from the Baltic to the Black Sea.

As early as the eighth century Jews lived in parts of the Lithuanian territory. Beginning with that period they conducted the trade between South Russia, *i.e.*, Lithuania, and the Baltic, especially with Danzig, Julin (Vineta or Wollin, in Pomerania), and other cities on the Vistula, Oder, and Elbe (see Georg Jacob, "Welche Handelsartikel Bezogen die Araber des Mittelalters aus Baltischen Ländern?" p. 1).

When Duke Boleslaw I. of Poland sent Bishop Adalbert of Prague in 997 to preach the Gospel to the heathen Prussians (Lithuanians), the bishop complained that Christian prisoners of war were sold for base money to Jews, and that he was not able to redeem them. Records, of that time, of Jewish residents in KIEV are still extant. About the middle of the twelfth century Rabbi Eliezer of Mayence referred to some ritual customs of the Russian, *i.e.*, Lithuanian, Jews ("Eben ha-'Ezer," p. 74a, Prague, 1710), and in the same century mention was made also of Moses of Kiev. In the thirteenth century Jews lived in Chernigov, Volhynia, and Smolensk.

Among them there were men of learning, as is evidenced by a manuscript in the Vatican Library (Codex 300) dated 1094, and consisting of a commentary on the Bible written in "Russia." Another commentary, dated 1124, also written in Russia, is preserved in Codex Oppenheim Additamenta, Quar. No. 13, at present in the Bodleian Library, Oxford. About the same time there lived in Chernigov Itze (Isaac), who is probably identical with Isaac of Russia. In the first half of the fourteenth century there lived in Toledo, Spain, a Talmudic scholar, Asher ben Sinai, who came from Russia (Asheri, Responsa, part 51, No. 2; Zunz, "'Ir ha-Ẓedeḳ," p. 45). These isolated cases do not prove, however, that Talmudic learning had, at the period in question, become widely diffused in the Lithuanian-Russian territory. As Harkavy has pointed out, the individual efforts of the Russian Talmudists to spread Jewish knowledge did not meet with success until the sixteenth century. In a letter written by Eliezer of Bohemia (1190) to Judah Ḥasid it is stated that in most places in Poland, Russia, and Hungary there were no Talmudic scholars, chiefly because of the poverty of the Jews there, which compelled the communities to secure the services of men able to discharge the three functions of cantor, rabbi, and teacher ("Or Zarua'," p. 40, § 113, Jitomir, 1862). These references to Russia do not necessarily always apply to Lithuania, since Galicia also was designated by that name in Hebrew writings of the Middle Ages, while the Muscovite territory of that time was referred to as "Moskwa." The mention of the name "Lita" first occurs in a responsum of the fifteenth century by Israel Isserlein. He refers to a certain Tobiah who had returned from Gordita (Grodno ?) in Lithuania, and states that "it is rare for our people from Germany to go to Lithuania" (Israel Bruna, Responsa, §§ 25, 73).

Origin of Lithuanian Jews.

The origin of the Lithuanian Jews has been the subject of much speculation. It is now almost certain that they were made up of two distinct streams of Jewish immigration. The older of the two entered Lithuania by way of South Russia, where Jews had lived in considerable numbers since the beginning of the common era (see Armenia; Bosporus; Crimea; Kertch). The fact that these had adopted the Russian language (the official language of the Lithuanians) and the customs, occupations, and even the names of the native population, serves to prove that they came from the East rather than from western Europe. The later stream of immigration originated in the twelfth century and received an impetus from the persecution of the German Jews by the Crusaders. The blending of these two elements was not complete even in the eighteenth century, differences appearing at that time in proper names, in the pronunciation of the Judæo-German dialect, and even in physiognomy.

The peculiar conditions that prevailed in Lithuania compelled the first Jewish settlers to adopt a different mode of life from that followed by their western coreligionists. In the Lithuania of that day there were no cities in the western sense of the word, no Magdeburg Rights or close gilds. Some of the cities which later became the important centers of Jewish life in Lithuania were at first mere villages. Grodno, one of the oldest, was founded by a Russian prince, and is first mentioned in the chronicles of 1128. Novogrudok was founded somewhat later by Yaroslav; Kerlov in 1250; Voruta and Twiremet in 1252; Eiragola in 1262; Golschany and Kovno in 1280; Telshi, Wilna, Lida, and Troki in 1320.

With the campaign of Gedimin and his subjection of Kiev and Volhynia (1320–21) the Jewish inhabitants of these territories were induced to spread throughout the northern provinces of the grand duchy. The probable importance of the southern Jews in the development of Lithuania is indicated by their numerical prominence in Volhynia in the thirteenth century. According to an annalist who describes the funeral of the grand duke Vladimir Vasilkovich in the city of Vladimir (Volhynia), "the Jews wept at his funeral as at the fall of Jerusalem, or when being led into the Babylonian captivity." This sympathy and the record thereof would seem to indicate that long before the event in question the Jews had enjoyed considerable prosperity and influence, and this gave them a certain standing under the new régime. They took an active part in the development of the new cities under the tolerant rule of Gedimin.

The Charter of 1388.

Little is known of the fortunes of the Lithuanian Jews during the troublous times that followed the death of Gedimin and the accession of his grandson Witold (1341). To the latter the Jews owed a charter of privileges which was momentous in the subsequent history of the Jews of Lithuania. The documents granting privileges first to the Jews of Brest (July 1, 1388) and later to those of Troki, Grodno (1389), Lutsk, Vladimir, and other large towns are the earliest documents to recognize the Lithuanian Jews as possessing a distinct organization. The gathering together of the scattered Jewish settlers in sufficient numbers and with enough power to form such an organization and to obtain privileges from their Lithuanian rulers implies the lapse of considerable time. The Jews who dwelt in smaller towns and villages were not in need of such privileges at this time, as Harkavy suggests, and the mode of life, the comparative poverty, and the ignorance of Jewish learning among the Lithuanian Jews retarded their intercommunal organization. But powerful forces hastened this organization toward the close of the fourteenth century. The chief of these was probably the cooperation of the Jews of Poland with their Lithuanian brethren. After the death of Casimir the Great (1370), the condition of the Polish Jews changed for the worse. The influence of the Catholic clergy at the Polish court grew; Louis of Anjou was indifferent to the welfare of his subjects, and his eagerness to convert the Jews to Christianity, together with the increased Jewish immigration from Germany, caused the Polish Jews to become apprehensive for their future. On this account it seems more than likely that influential Polish Jews cooperated with the leading Lithuanian communities in securing a special charter from Witold.

The preamble of the charter reads as follows:

"In the name of God, Amen. All deeds of men, when they are not made known by the testimony of witnesses or in writing, pass away and vanish and are forgotten. Therefore, we, Alexander, also called Witold, by the grace of God Grand Duke of Lithuania and ruler of Brest, Dorogicz, Lutsk, Vladimir, and other places, make known by this charter to the present and future generations, or to whomever it may concern to know or hear of it, that, after due deliberation with our nobles we have decided to grant to all the Jews living in our domains the rights and liberties mentioned in the following charter."

The charter contains thirty-seven sections, which may be summarized as follows:

(1) In criminal or other cases involving the person or property of a Jew, the latter can not be convicted on the testimony of one Christian witness; there must be two witnesses—a Christian and a Jew. (2) Where a Christian asserts that he has placed an article in pawn with a Jew, and the Jew denies it, the latter may clear himself by taking the prescribed oath. (3) Where a Christian claims that he has pawned an article with a Jew for a sum less than that claimed by the latter, the Jew's claim shall be allowed if he take the usual oath. (4) Where a Jew claims he has loaned money to a Christian, but has no witnesses to prove it, the latter may clear himself by taking an oath. (5) Jews may make loans on any personal property except blood-stained articles or articles employed in religious service. (6) Where a Christian asserts that an article pawned to a Jew has been stolen from a Christian, the Jew, after swearing that he was ignorant of the robbery, is relieved of responsibility to the owner of the article, and need not return it until the sum advanced by him, with the interest, has been repaid. (7) Where a Jew loses pawned property by fire or robbery he is relieved from responsibility for articles so lost if he takes an oath that such articles were lost together with his own. (8) A suit between Jews may not be decided by a city judge, but must be submitted in the first instance to the jurisdiction of the subwaywode, in the second instance to the waywode, and finally to the king. Important criminal cases are subject to the jurisdiction of the king alone. (9) A Christian found guilty of inflicting wounds upon a Jewess must pay a fine to the king and damages and expenses to the victim, in accordance with the local regulations. (10) A Christian murdering a Jew shall be punished by the proper court and his possessions confiscated to the king. (11) A Christian inflicting injuries upon a Jew, but without shedding blood, shall be punished in accordance with local law. (12) A Jew may travel without hindrance within the limits of

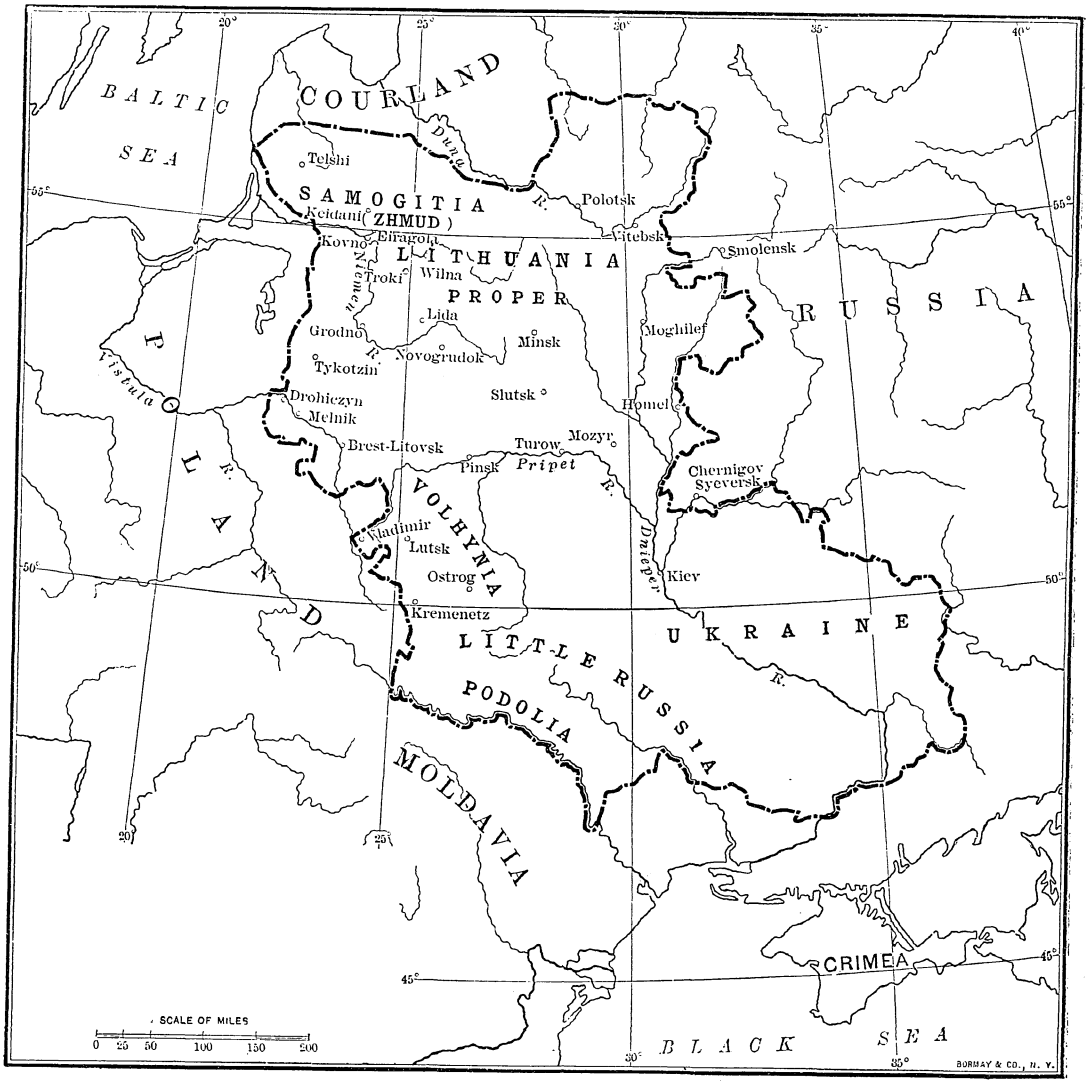
BALTIC SEA
COURLAND
Duna R.
Telshi
SAMOGITIA
Keidani
(ZHMUD)
Kovno
Eiragola
LITHUANIA
PROPER
Niemen
Troki
Wilna
Lida
Grodno
R.
Minsk
Novogrudok
Tykotzin
Drohiczyn
Melnik
Slutsk
Brest-Litovsk
Turow
Mozyr
Pinsk
Pripet R.
Polotsk
Vitebsk
Smolensk
RUSSIA
Moghilef
Homel
Chernigov
Syeversk
Dnieper
Kiev
POLAND
Vistula R.
VOLHYNIA
Vladimir
Lutsk
Ostrog
Kremenetz
LITTLE RUSSIA
PODOLIA
UKRAINE
R.
MOLDAVIA
CRIMEA
BLACK SEA
20°
25°
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35°
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SCALE OF MILES
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Grand Duchy of Lithuania at its Greatest Extent, Showing Cities Where Jews Lived.

the country, and when he carries merchandise he shall pay the same duties as the local burghers. (13) Jews may transport the bodies of their dead free of taxation. (14) A Christian injuring a Jewish cemetery shall be punished in accordance with the local law and his property confiscated. (15) Any person throwing stones into the synagogue shall pay to the waywode a fine of two pounds. (16) A Jew failing to pay to the judge the fine called "wandil" shall pay the anciently established fine. (17) Any Jew not appearing in court after being twice summoned shall pay the customary fine. (18) A Jew inflicting wounds on another Jew shall be fined in accordance with local custom. (19) A Jew may take an oath on the Old Testament in important cases only, as where the claim exceeds in value fifty "griven" of pure silver, or where the case is brought before the king. (20) Where a Christian is suspected of killing a Jew, though there were no witnesses, and the relatives of the victim declare their suspicion, the king is to give the Jews an executioner for the accused. (21) Where a Christian assaults a Jewess he shall be punished according to local usage. (22) A subwaywode may not summon Jews to his court except on a regular complaint. (23) In cases concerning Jews the court is to sit either in the synagogue or in a place selected by the Jews. (24) Where a Christian pays the sum advanced to him on any article when due, but omits to pay the interest, he shall be given a written extension of time, after which the sum unpaid shall be subject to interest until paid. (25) The houses of Jews are free from military quartering. (26) When a Jew advances to a noble a sum of money on an estate, the Jew is entitled, if the loan be not repaid on maturity, to the possession of the property, and shall be protected in its possession. (27) A person guilty of stealing a Jewish child shall be punished as a thief. (28) If the value of an article pawned with a Jew by a Christian for a period less than a year does not exceed the amount advanced upon it, the pawnbroker, after taking the article to his waywode, may sell it; but if the article is of greater value than the sum advanced the Jew shall be obliged to keep it for a further period of one year and one day, at the expiration of which time he shall become its possessor. (29) No person may demand the return of pawned property on Jewish holy days. (30) Any Christian forcibly taking an article pawned with a Jew, or entering a Jewish house against the wish of its owner, shall be subject to the same punishment as a person stealing from the common treasury. (31) To summon a Jew to appear in court is allowed only to the king or the waywode. (32) Since the papal bulls show that Jews are forbidden by their own law to use human blood, or any blood whatever, it is forbidden to accuse Jews of using human blood. But in the case of a Jew accused of the murder of a Christian child, such accusation must be proved by three Christians and three Jews. If the Christian accuser is unable to prove his accusation he shall be subjected to the same punishment that would have been inflicted on the accused had his guilt been proved. (33) Loans made by Jews to Christians must be repaid with interest. (34) The pledging of horses as security on loans made by Jews must be done in the daytime; in case a Christian should recognize a horse stolen from him among horses pawned with a Jew, the latter must take an oath that the horse was received by him in the daytime. (35) Mint directors are forbidden to arrest Jews, when the latter are found with counterfeit coin, without the knowledge of the king's waywode, or in the absence of prominent citizens. (36) A Christian neighbor who shall fail to respond at night when a Jew calls for help shall pay a fine of thirty "zloty." (37) Jews are permitted to buy and sell on the same footing as Christians, and any one interfering with them shall be fined by the waywode.

The charter itself was modeled upon similar documents granted by Casimir the Great, earlier by Boleslaw of Kalisz, to the Jews of Poland. These in their turn were based on the charters of Henry of Glogau (1251), King Ottokar of Bohemia (1254–67), and Frederick II. (1244), and the last-mentioned upon the charter of the Bishop of Speyer (1084). The successive remodelings of the different documents were made necessary by the characteristic customs and conditions of the various countries; and for this reason the charter granted by Witold to the Jews of Brest and Troki is distinguished from its Polish and German models by certain peculiarities. The chief digressions are in §§ 8, 21, 28, 33, and 35. The distinctive features were made more manifest in the later issues of these privileges by the attempt to conform them to the needs of Lithuanian-Russian life. While the earlier charters of Brest and Troki were evidently framed upon western models for a class of Jews largely engaged in money-lending, the charters of Grodno (June 18, 1389 and 1408) show the members of that community engaged in various occupations, including agriculture. The charter of 1389 indicates that the Jews of Grodno, the residence of Witold, had lived there for many years, owning land and possessing a synagogue and cemetery near the Jewish quarter. They also followed handicrafts and engaged in commerce on equal terms with the Christians.

The "Starosta."

As the Jews of Germany were servants of the rulers ("Kammerknechte"), so the Lithuanian Jews formed a class of freemen subject in all criminal cases directly to the jurisdiction of the grand duke and his official representatives, and in petty suits to the jurisdiction of local officials on an equal footing with the lesser nobles ("Shlyakhta"), boyars, and other free citizens. The official representatives of the grand duke were the elder ("starosta"), known as the "Jewish judge" ("judex Judæorum"), and his deputy. The Jewish judge decided all cases between Christians and Jews and all criminal suits in which Jews were concerned; in civil suits, however, he acted only on the application of the interested parties. Either party who failed to obey the judge's summons had to pay him a fine. To him also belonged all fines collected from Jews for minor offenses. His duties included the guardianship of the persons, property, and freedom of worship of the Jews. He had no right to summon any one to his court except upon the complaint of an interested party. In matters of religion the Jews were given extensive autonomy.

Under these equitable laws the Jews of Lithuania reached a degree of prosperity unknown to their Polish and German coreligionists at that time. The communities of Brest, Grodno, Troki, Lutsk, and Minsk rapidly grew in wealth and influence. Every community had at its head a Jewish elder. These elders represented the communities in all external relations, in securing new privileges, and in the regulation of taxes. Such officials are not, however, referred to by the title "elder" before the end of the sixteenth century. Up to that time the documents merely state, for instance, that the "Jews of Brest humbly apply," etc. On assuming office the elders declared under oath that they would discharge the duties of the position faithfully, and would relinquish the office at the expiration of the appointed term. The elder acted in conjunction with the rabbi, whose jurisdiction included all Jewish affairs with the exception of judicial cases assigned to the court of the deputy, and by the latter to the king. In religious affairs, however, an appeal from the decision of the rabbi and the elder was permitted only to a council consisting of the chief rabbis of the king's cities. The cantor, sexton, and shoḥeṭ were subject to the orders of the rabbi and elder.

The favorable position of the Jews in Lithuania during the reign of Witold brought to the front a number of the wealthier Jews, who, besides engaging in commerce, also leased certain sources of the ducal revenues or became owners of estates. The first known Jewish farmer of customs duties in Lithuania was "Shanya" (probably Shakna), who was presented by Witold with the villages Vinnike and Kalusov in the district of Vladimir. The good-will and tolerance of Witold endeared him to his Jewish subjects, and for a long time traditions concerning his generosity and nobility of character were current among them. He ruled Lithuania independently even when that country and Poland were united for a time in 1413. His cousin, the Polish king Ladislaus II., Jagellon, did not interfere with his administration during Witold's lifetime.

Under the Jagellons.

After Witold's death Ladislaus assumed active sovereignty over a part of Lithuania. He granted (1432) the Magdeburg Rights to the Poles, Germans, and Russians of the city of Lutsk, while in the case of the Jews and Armenians the Polish laws were made effective (see Poland). This policy toward his Jewish subjects in Poland was influenced by the clerical party, and he attempted to curtail the privileges granted to them by his predecessors. However, his rule in Lithuania was too short to have a lasting effect on the life of the Lithuanian Jews.

Swidrigailo, who became Grand Duke of Lithuania at the death of Witold (1430), strove to prevent the annexation of Volhynia and Podolia to the Polish crown. He availed himself of the service of Jewish tax-farmers, leasing the customs duties of Vladimir to the Jew Shanya and those of Busk to the Jew Yatzka. There is, however, reason for the belief that he was not always friendly toward the Jews, as is shown by his grant of the Magdeburg Rights to the city of Kremenetz and the placing of all the inhabitants, including the Jews, under the jurisdiction of the German waywode Yurka (May 9, 1438). The latter act may have been prompted by his desire to retain the allegiance of the German inhabitants of Volhynia. Swidrigailo was assassinated in the year 1440, and was succeeded by Casimir Jagellon.

As Grand Duke of Lithuania (1440–92) Casimir Jagellon pursued toward his Jewish subjects the liberal policy of Witold. In 1441 he granted the Magdeburg Rights to the Karaite Jews of Troki on conditions similar to those under which they were granted to the Christians of Troki, Wilna, and Kovno; giving the Troki Karaites, however, a wider autonomy in judicial matters and in communal affairs, allowing them one-half of the city revenues, and presenting them with a parcel of land. The Troki and Lutsk Karaites were descendants of 380 families brought, according to tradition, by Witold from the Crimea at the end of the fourteenth century, when Rabbinite Jews were already established in Troki (see Graetz, "History," Heb. transl. by Rabinowitz, vi. 225). Settling originally in New Troki, the Karaites subsequently spread to other Lithuanian and Galician towns. The poorer among them were, like most of the Rabbinite Jews, engaged in agriculture and handicrafts, while the richer members were, like the wealthier Rabbinites, leaseholders and tax-farmers. The Lithuanian rulers of that time did not make any distinction between Rabbinites and Karaites, designating both in their decrees merely as "Jews" ("Zidy"). See Karaites.

Jews as Tax-Farmers.

In 1453, for services rendered to him, Casimir granted to the Jew Michael of Hrubieszów, his wife, and their son Judah, exemption from all taxes and customs duties throughout the country. Between 1463 and 1478 he presented to Levin Schalomich certain lands in the waywodeship of Brest, together with the peasants living on them. In 1484 he awarded the lease of the customs duties of Novgorod for three years to the Troki Jews Ilia Moiseyevich, Ruwen Sakovich, Avraam Danilovich, and Jeska Schelemovich. In 1485 he ordered the waywode of Troki to see that the Jewish part of the town paid its taxes separately, this arrangement being made in response to a petition from the Jews themselves. In 1486 he leased the customs of Kiev, Wischegorod, and Jitomir for a term of three years to Simha Karvchik, Sadke and Samak Danilovich, Samaditza, and Ryzhka, who were Jews of Kiev and Troki. In the same year the customs duties of Bryansk were leased to Mordecai Gadajewich and Perka Judinovich of Kiev; certain taxes of Grodno and Meretz to Enka Jatzkovich and his sons of Grodno; and the customs duties of Putivl to Jews of Kiev and Troki. In 1487 the customs duties of Brest, Drohycin, Byelsk, and Grodno were leased to Astaschka Ilyich, Onatani Ilyich, and Olkan, Jews of Lutsk, and the customs duties of Lutsk to Shachna Peisachovich and Senka Mamotlivy. In 1488 certain taxes of Grodno and Meretz were again leased to Jatzkovich and his sons, and the customs duties of Zvyagol to the Lutsk Jews Israel, Yeska, and Judah. In the following year the customs duties of Minsk were leased to the Jew of Troki, Michael Danilovich; the customs duties of Vladimir, Peremyshl, and Litovishk to the Jews of Brest and Hrubieszów; and the customs duties of Kiev and Putivl to Rabei and other Jews of Kiev. In 1490 certain revenues of Putivl were leased to Merovach and Israel of Kiev and Abraham of Plotzk. These leases prove that throughout Casimir's reign the important commercial and financial affairs of the grand duchy were largely managed by Jewish leaseholders, to whom he was heavily indebted. At times his treasury was depleted to such an extent as to compel him to pawn the queen's robes and his silverware, but the Jews came to his aid in time of need. According to the Polish historian Jaroszewicz in his "Obraz Litwy," the Jews of Lithuania after the reign of Casimir Jagellon were intimately connected with the development of the country's commerce. Their business ventures reached far beyond Lithuania, most of the export trade to Prussia and the Baltic Sea being in their hands.

Commercial Relations.

Historians are agreed that Casimir was not a strong and just ruler. He did not scruple to give contradictory promises to Poland and Lithuania, and his frequent favors to the Jews do not necessarily show that he was their friend. At most he considered them as useful agents in his financial undertakings.

The influential Jewish tax-farmers often encountered difficulties with foreign merchants. The Russian Grand Duke Ivan Vassilivich III. repeatedly made representations to Casimir in regard to the high-handed treatment of Muscovite merchants and ambassadors by the tax-collectors Shan (the son-in-law of Agron), Simha, Ryabchik, and others. The king upheld his Jewish tax-farmers on the ground that the Russian merchants attempted to evade payment of customs duties by choosing rarely traveled roads. From these documents it is also clear that the Jewish customs officials had under them armed men to arrest violators of the regulations. At Casimir's death (1492) many of his Jewish creditors were left unpaid.

Expelled by Alexander.

Casimir was succeeded as king of Poland by his son John Albert, and on the Lithuanian throne by his younger son, Alexander Jagellon. The latter confirmed the charter of privileges granted to the Jews by his predecessors, and even gave them additional rights. His father's Jewish creditors received part of the sums due to them, the rest being withheld under various pretexts. Jewish tax-farmers continued to lease the customs duties in the important cities, as is exemplified by a lease of those of Brest, Drohoczyn, Grodno, and Byelsk (Oct. 14, 1494) to four Jews of Brest. The favorable attitude toward the Jews which had characterized the Lithuanian rulers for generations was unexpectedly and radically changed by a decree promulgated by Alexander in April, 1495. By this decree all Jews living in Lithuania proper and the adjacent territories were summarily ordered to leave the country.

The expulsion was evidently not accompanied by the usual cruelties; for there was no popular animosity toward the Lithuanian Jews, and the decree was regarded as an act of mere wilfulness on the part of an absolute ruler. Some of the nobility, however, approved Alexander's decree, expecting to profit by the departure of their Jewish creditors, as is indicated by numerous lawsuits on the return of the exiles to Lithuania in 1503. It is known from the Hebrew sources that some of the exiles migrated to the Crimea, and that by far the greater number settled in Poland, where, by permission of King John Albert, they established themselves in the towns situated near the Lithuanian boundary. This permission, given at first for a period of two years, was extended "because of the extreme poverty of the Jews on account of the great losses sustained by them." The extension, which applied to all the towns of the kingdom, accorded the enjoyment of all the liberties that had been granted to their Polish brethren (Cracow, June 29, 1498). The expelled Karaites settled in the Polish town of Ratno.

The causes of the unexpected expulsion have been widely discussed. It has been suggested by Narbut and other Lithuanian historians that the decree was the outcome of Alexander's personal animosity toward the Jews, he having been educated by the Polish historian Dlugosc (Longinus), an avowed enemy of the Jews. Others have held that it was instigated by the grand duchess Helena, daughter of Ivan III. of Russia. Legend has it that she was at first very friendly toward the Jews, but having been rendered barren by a Jewish midwife through the aid of witchcraft, her father demanded the punishment of the witches, and the decree of expulsion followed. The improbability of this story has been demonstrated by Bershadski ("Litovskie Yevrei," p. 251), who shows that the marriage took place in Feb., 1495, and that the expulsion occurred in April of the same year. Bershadski and Harkavy suggest as a probable motive the pressure put upon Alexander by the Catholic clergy. He may have been influenced by the expulsion of the Jews from Spain (1492). This view is strengthened by his continued favors to the baptized Jews, as exemplified by his lease to Simsha of Troki (who had adopted the Christian faith); of the customs at Putivl in the same year to Feodor, "the newly baptized," and his son-in-law Peter; and the grant to the former tax-farmer of Putivl, "the newly baptized" Ivan, of one-third of the income from these customs duties; and above all by the very marked favors shown by him to Abraham Jesofovich after his baptism, Alexander going so far as to create him a member of the hereditary nobility. These favors indicate that if the expulsion was due to animosity on Alexander's part, such animosity was a religious rather than a racial one. Another motive suggested by Bershadski was the financial embarrassment of the grand duke, then heavily indebted to the wealthy Jewish tax-farmers and leaseholders. During the settlement with his Jewish creditors (Dec., 1494), *i.e.*, four months before the expulsion, it was noticed that Alexander was much troubled over the condition of his finances, as was evidenced by his repudiation for one reason or another of a part of his debts ("Russko-Yevreiski Arkhiv," i., No. 26). Alexander's extravagance was commonly known; and it was said of him that "he pawned everything that he did not give away." The depleted condition of his treasury may have driven him to adopt drastic measures. By confiscating the estates of the Jews the grand duke became the owner of their property. He presented a part of these estates to monasteries, charitable institutions, and baptized Jews "for certain considerations," and turned the proceeds into the grand-ducal treasury. A third motive assumed by Bershadski was the desire to replace the Jews by German settlers. As to the second and third of these possible motives, documents show that, while they may have helped Alexander to reach his decision, yet there was a certain foundation for the popular tradition concerning the influence of Grand Duchess Helena in the matter. As the daughter of Ivan III. she must have been aware of the grave apprehensions created in Moscow by the successful propaganda of the Judaizing sect, and the probable fear of the Lithuanian clergy that the Judaizing Heresy would spread to Lithuania. The success of the new teaching was impressed upon it by the conversion of Helena's sister-in-law the Princess Helena of Moscow (daughter-in-law of Ivan III.), the Russian secretary of state Kuritzyn, and the Metropolitan of Moscow Zosima. The clergy, alarmed at the success of the new heresy, probably convinced Alexander that its encouragement by Ivan III. and his court would create a grave political danger for Lithuania.

Escheat of Jewish Property.

Soon after the promulgation of the decree the Jewish tax-farmers hastened to adjust their affairs and to render their accounts to Alexander, but evidently they could collect only a small portion of the sums due to them. The more valuable of the real property left by them was soon disposed of by the grand duke. In June, 1495, he presented his furrier Sova with an estate near Troki, together with the cattle, grain, and all else pertaining to it, which had belonged to the Jew Shlioma. On June 26 of the same year he presented the nobleman Soroka and his brother with estates belonging to the Jews Enko Momotlivy and Itzchak Levanovich and situated in the district of Lutsk. On July 15 the Bishop of Wilna was granted the houses and estates of the Jews Bogdan Chatzkovich and Ilia Kunchich, while the city of Wilna received as a gift the house formerly belonging to the Jew Janushovski. On Aug. 10 the farm of the Konyukovich brothers in the district of Grodno was given by Alexander to his secretary Lyzovy, and on Aug. 30 he presented a house in Lutsk, once the property of the Jew Enka, to his stableman Martin Chrebtovich. On March 12, 1496, the nobleman Semashkowich received the farm in Volhynia belonging to the Jews Nikon and Shlioma Simshich, and on March 21 all the properties left vacant by the Jews in Grodno. On Oct. 4 the estates of the brothers Enkovich of Brest were presented to Alexander's secretary Fedka Janushkovich; on Jan. 27, 1497, the estate of Kornitza, formerly belonging to the Jew Levon Shalomich, was given to Pavel, magistrate of Brest-Litovsk. In July of the same year all the unoccupied properties left by the Jews of Lutsk were presented to the elders of the city, in order to encourage new settlers. This distribution of Jewish property by Alexander was continued until the middle of 1501.

Return to Lithuania.

Soon after Alexander's accession to the throne of Poland he permitted the Jewish exiles to return to Lithuania. Beginning March, 1503, as is shown by documents still extant, their houses, lands, synagogues, and cemeteries were returned to them, and permission was granted them to collect their old debts. The new charter of privileges permitted them to live throughout Lithuania as heretofore. It also directed the vice-regent of Wilna and Grodno, Prince Alexander Juryevich, to see that the Jews were restored to the enjoyment of their former property and assisted in the collection of debts due to them. The privilege was accorded them of repurchasing also the property originally owned by them at the price paid by their successors to the grand duke. They were likewise to pay all expenses for improvements and for the erection of new buildings, and were obliged to pay all mortgages. Moreover, they were required to equip annually a cavalry detachment of 1,000 horsemen besides paying large annual sums to the local authorities.

The return of the Jews and their attempt to regain their old possessions led to many difficulties and lawsuits. Alexander found it necessary to issue an additional decree (April, 1503), directing his vice-regent to enforce the law. In spite of this some of the property was not recovered by the Jews for years.

The tax-farmers returned to their old occupations, and were shown many marks of favor by Alexander. He could not, however, obliterate the remembrance that he had robbed the Jews. The permission given the exiles to return is ascribed to the depleted condition of his treasury and to the impending war with Russia, combined with the efforts of the influential Jews of Poland and the baptized Jews of Lithuania to secure their return.

Sigismund I.

The improvement in the condition of the Jews was especially marked in the reign of Alexander's youngest brother, Sigismund I. (1506–48). Among his first decrees was one (Dec. 22, 1506) which relieved the two synagogues of Lutsk—the Rabbinite and the Karaite—from the annual tax of 12 kop groschen imposed upon them by the city authorities. In January of the following year he confirmed, at the request of the Lithuanian Jews, the grant of privileges made by Witold in 1388. This was modeled after the original charter of Brest and was included in the first Lithuanian statute of 1529. Numerous other examples of his good-will toward the Jews show that while being a good Catholic he was free from fanaticism and religious intolerance. He looked upon his Jewish subjects as a class of men contributing by their usefulness to the welfare of the country, and as being entitled to the protection of equitable laws.

Like his predecessors, Sigismund availed himself extensively of the services of the wealthy tax-farmers. He borrowed large sums from them and in return accorded them special privileges. The most influential among the tax-farmers at his court, at the beginning of his reign, was Michael Jesofovich. When, in 1508, Prince Glinski rebelled against Sigismund, and by an agreement with the rulers of Moscow attempted to effect the annexation of portions of Poland and Lithuania to the Muscovite empire, two Jews of Brest, Itzko and Berek, aided the prince in his undertaking, and furnished him with secret information. Michael Jesofovich excommunicated them with the blowing of the shofar and with great public solemnity. In recognition of Michael's services, and prompted also by the desire to establish a more perfect system of tax-collection, Sigismund appointed him prefect over all the Lithuanian Jews (1514). This was a similar appointment to that of Abraham of Bohemia as prefect of the Polish Jews (1512). Like Abraham, Michael was invested with wide powers. He had the right to communicate directly with the king on important Jewish matters, and with the aid of a learned rabbi to administer justice among his coreligionists in accordance with their special laws. Michael's actual authority concerned the collection of taxes rather than the internal communal administration; and whatever his religious powers may have been, he certainly was not chief rabbi of the Lithuanian Jews, as some Jewish historians have stated.

This and similar acts, accompanied by the strengthening of the communal organizations, added to the prosperity of the Lithuanian communities. The most flourishing among them at the time were those

Prosperity of the Congregations.

of Brest, Grodno, Troki, Pinsk, Ostrog, Lutsk, and Tykotzin. The members of the communities found themselves in a better position legally than the burghers, although in practise the Jews were often deprived of the full enjoyment of their rights. According to the Lithuanian statutes of 1529 the murder of a Jew, a nobleman, or a burgher was punishable by death, and compensation was to be paid by the family of the murderer to that of the victim. But while the life of a Jew or a nobleman was valued at 100 kop groschen, that of a burgher was valued at only 12 kop groschen. Proportionate compensation was provided for personal injuries. The prominent Jewish tax-farmers frequently exceeded their legal powers, as is shown by complaints to the authorities. Thus in 1538 Goshko Kozhchich, a Jew of Brest, was fined 20 kop groschen for the illegal imprisonment of the nobleman Lyshinski. Similarly in 1542 the Jew Zachariah Markovich was ordered to pay 12 kop groschen as compensation for assaulting the king's boyar Grishka Kochevich. On the other hand, numerous instances are recorded of the friendly intercourse between Jews and Christians. They drank and ate in common, and the Jews took part in the Christian festivals and even vied with their Christian neighbors in athletic feats. But with the exception of a few wealthy Jewish tax-collectors, the Jews of Lithuania were not a great economic or political force. In their mode of life they were not markedly different from the rest of the population, and the names of the Jewish middle class are rarely met with in official documents. The rich Jews, however, are frequently mentioned in connection with their official business.

Rumors of Converts to Judaism.

About 1539, rumors were spread by a baptized Jew that many Christians had adopted the Mosaic faith and had found refuge and protection among the Jews of Lithuania. An investigation was ordered by Sigismund, but it failed to disclose anything incriminating the Jews. None the less, in the course of the inquiry the king's nobles subjected the Jews to great annoyance. They unjustly arrested them on the highways, broke into their houses, and otherwise maltreated them. Before the conclusion of the investigation another rumor was spread ascribing to the Lithuanian Jews the intention to emigrate to Turkey and to take the new converts with them. New inquiries accompanied by similar excesses and abuses were made. The Jews sent numerous deputations to the king, protesting their innocence. Their assertions were substantiated by the findings of a special commission; and Sigismund hastened to declare the Jews free from any suspicion (1540).

In the last years of Sigismund's reign, and even during part of that of Sigismund August, Bona Sforza shared in their government, sometimes assuming absolute authority. The energetic queen was herself eager to make and to save money. Among the many decrees issued by her in her own name are two of special interest, as evidencing the occurrence of internal conflicts in Jewish communities. These deal with the quarrel in the community of Grodno between the powerful Judah family (Yudichi) and the rest of the community, due to the appointment of a rabbi in opposition to the wishes of a majority of the congregation. This rabbi was Mordecai, son-in-law of Judah Bogdanovich, and he is probably identical with Mordecai ben Moses Jaffe, rabbi of Cracow, who died about 1568. He should not be confounded with Mordecai ben Abraham Jaffe, author of "Lebushim" (1530–1612), who also was rabbi of Grodno (1572). Queen Bona decreed that the opposing faction be permitted to appoint a rabbi of its own, who was not to be related to the Judah family, and that the members of the latter should not call themselves "elders" of the Jews, a title that should be assumed only with the consent of the entire community. Accordingly, Moses ben Aaron was elected rabbi by opponents of the Judah family. This case tends to show that Mordecai Jaffe represented the Bohemian party, and Moses ben Aaron the Lithuanian-Polish faction.

Under Sigismund II.

Sigismund II., August, only son of Sigismund I., succeeded as Grand Duke of Lithuania (1544) before the death of his father. He succeeded to the Polish throne in 1548. Liberal in his rule and in his treatment of his Jewish subjects, he accorded them the same tolerance as he did the Lutherans and Calvinists, who were then beginning to grow in numbers both in Poland and in Lithuania. Like all the Jagellons, he was a great spendthrift and of loose morals, but was none the less mindful of the welfare of his people. At the beginning of his reign the power of the lesser nobles ("Shlyakhta") was still limited. They did not participate in the legislative, judicial, or administrative affairs of Lithuania. Until then the rights of the nobility, and of the Jews had differed but slightly. Thus the rabbi of Brest, Mendel Frank, was styled "the king's officer," and the Jew Shmoilo Israilevich was appointed deputy to the governor of Wilna. The more prominent Jews were always called in official documents "Pany" ("Sirs"). Like the nobility, the Jews carried swords, and were ready to fight whenever the occasion warranted. They wore also golden chains, and rings on which were engraved coats of arms. Until the union of Lublin (1569) the Jews of Lithuania, with few exceptions, lived on grand-ducal lands, and as subjects of the king enjoyed his protection. Thus the king ordered the reigning prince, Juri Semionovich of Slutsk, to pay damages for illegal acts against certain Jews, instructing the local authorities in case of opposition on the part of the prince to place the Jews in possession of his estates. The Jews could also collect debts not only from the Lithuanian lords, but even from such prominent persons as the Grand Duke of Ryazan. King Sigismund even entered into a diplomatic correspondence with the Grand Duke of Moscow urging the restoration of merchandise confiscated in Russia from Lithuanian Jewish merchants. The relations between the Jews and the local authorities were governed partly by their charters of privileges and partly by custom. The Jews, for instance, made presents to the magistrate or elder, but were quite independent in their dealings with them. The local officials were answerable to the king for illegal acts.

The middle of the sixteenth century witnessed a

Rise of Opposition.

growing antagonism between the lesser nobility and the Jews. Their relations became strained, and the enmity of the Christians began to disturb the life of the Lithuanian Israelites. The anti-Jewish feeling, due at first to economic causes engendered by competition, was fostered by the clergy, who were then engaged in a crusade against heretics, notably the Lutherans, Calvinists, and Jews. The Reformation, which had spread from Germany, tended to weaken the allegiance to the Catholic Church. Frequent instances occurred of the marriage of Catholic women to Jews, Turks, or Tatars. The Bishop of Wilna complained to Sigismund August (Dec., 1548) of the frequency of such mixed marriages and of the education of the offspring in their fathers' faiths. The Shlyakhta also saw in the Jews dangerous competitors in commercial and financial undertakings. In their dealings with the agricultural classes the lords preferred the Jews as middlemen, thus creating a feeling of injury on the part of the Shlyakhta. The exemption of the Jews from military service and the power and wealth of the Jewish tax-farmers intensified the resentment of the Shlyakhta. Members of the nobility, like Borzobogaty, Zagorovski, and others, attempted to compete with the Jews as leaseholders of customs revenues, but were never successful. Since the Jews lived in the towns and on the lands of the king, the nobility could not wield any authority over them nor derive profit from them. They had not even the right to settle Jews on their estates without the permission of the king; but, on the other hand, they were often annoyed by the erection on their estates of the tollhouses of the Jewish tax-collectors.

Action of the Nobles.

Hence when the favorable moment arrived the Lithuanian nobility endeavored to secure greater power over the Jews. At the Diet of Wilna in 1551 the nobility urged the imposition of a special poll-tax of one ducat per head, and the Volhynian nobles demanded that the Jewish tax-collectors be forbidden to erect tollhouses or place guards at the taverns on their estates. In 1555 the illegal treatment of the Jews by Zhoslenski, the magistrate of Wilna, led Sigismund August to announce that a fine of 300 kop groschen would follow any repetition of such an excess of power. In 1559 the nobility of Samogitia complained of abuses by Jewish tax-collectors and demanded that the collection of customs duties be entrusted to them on the same terms as to the Jews. In 1560 the king found it necessary to prohibit the magistrates of Volhynia from assuming jurisdiction over the clerks of the tax-collector Mendel Isakovich. In 1563 the Lithuanian nobility demanded that the Jews furnish 2,000 foot-soldiers and an even greater number of sharpshooters. In 1564 Bernat Abramovich, clerk of the prominent tax-collector Isaac Borodavka, was arrested and tried on the accusation of having murdered a Christian child. The royal chamberlain testified that he had heard the confession of Bernat shortly before his execution, and that he had solemnly declared his innocence. Investigation proved the falseness of the charge, which had been prompted by enmity toward Borodavka.

A similar unfounded accusation of two other servants of Borodavka in 1566 led Sigismund August to declare the innocence of the accused, and to reaffirm the decree of Aug. 9, 1564, by which all Jews accused of the murder of Christian children or of desecrating the host were to be tried by the king himself before the assembled Diet. Until the time of trial the accused were to be surrendered for safe-keeping to two of their coreligionists. The guilt of the accused could be declared only on the testimony of four Christian and three Jewish witnesses. The failure to prove the accusation rendered the accuser liable to loss of life and property. In this decree the king also reminded the Christians of the grand duchy that previous charters and papal bulls had amply proved that Jews were not in need of Christian blood for the purposes of their ritual.

The Act of 1566.

The opposition to the Jews was finally crystallized and found definite expression in the repressive Lithuanian statute of 1566, when the Lithuanian nobles were first allowed to take part in the national legislation. Paragraph 12 of this statute contains the following articles: "The Jews shall not wear costly clothing, nor gold chains, nor shall their wives wear gold or silver ornaments. The Jews shall not have silver mountings on their sabers and daggers; they shall be distinguished by characteristic clothes; they shall wear yellow caps, and their wives kerchiefs of yellow linen, in order that all may be enabled to distinguish Jews from Christians." Other restrictions of a similar nature are contained in the same paragraph. However, the king checked the desire of the nobility to modify essentially the old charters of the Jews.

Twenty years later the royal veto was ineffective against the increasing power of the nobility; but by that time the attitude of the latter toward the Jews had undergone such a complete change that instead of adding new restrictions the nobility abolished most of the regulations which had been so objectionable.

After the Union of Lublin.

Through the union with Lithuania, Poland gained in power and exerted a greater influence on the former country. The introduction of the reformed faith (the teachings of Calvin) met with ready acceptance by the nobility and middle classes. The new religious ideas brought in their wake a taste for science and literature, and Jewish and Christian children sought learning in the same schools. A number of young men went to Germany and Italy for the study of medicine and astronomy. The inmates of the yeshibot (of Lithuania especially) were acquainted with the writings of Aristotle, as is evidenced by the complaint of Solomon Luria that Rabbi Moses Isserles was responsible for much free thought. He had noticed in the prayer-books of the scholars (baḥurim) the prayer of Aristotle. Cardinal Commendoni testifies that many Russian and Lithuanian Jews had distinguished themselves in medicine and astronomy. The Jews of Lithuania were, like their Catholic neighbors, affected by the broader spiritual atmosphere of the day. The Polish Calvinists, among them Prince Radziwil, enjoyed extensive influence at court, and Radziwil was almost successful in causing Sigismund August to renounce allegiance to the papal authority. The extreme Calvinists, like the Socinians and the followers of Simon Budny, attacked the doctrine of the Trinity as a form of polytheism. Therefore they were styled Unitarians or anti-Trinitarians, and were frequently referred to by their opponents as "half-Jews." The influence of the religious unrest of the times on Jewish thought is evidenced by the discussions which took place between the Jews and the dissenters (see Czechowic). The learned Karaite Isaac ben Abraham of Troki took a prominent part in such discussions. His polemical experience is described in his work "Ḥizzuḳ 'Emunah" (translated into Latin by Wagenseil and published with the Hebrew text in 1681, and later translated into Spanish, German, and French). This work is frequently cited by the French encyclopedists in their attacks on Catholicism. The French Duke Henry of Anjou, one of the leaders in the massacre of St. Bartholomew, was elected to succeed Sigismund August on the thrones of Poland and Lithuania. He was an enemy of the Jews notwithstanding the fact that he largely owed his election to the efforts of Solomon Ashkenazi. He planned strict measures against his Jewish subjects, and blood accusations occurred during his short reign. Fortunately he escaped to France in 1574 to assume the crown left vacant by the death of his brother. After the short interregnum which followed, the Polish people elected the Transylvanian Duke Stephen Bathori. During the latter's equitable rule of eleven years the condition of the Polish and Lithuanian Jews was greatly improved. In July, 1576, he ordered by decree that all persons making false blood accusations or baseless charges of desecration of the host, then being spread in Lithuania, should be severely punished, his own investigations having convinced him that such accusations were instigated merely to incite riots. He found not only that the Jews were innocent and beyond suspicion, but also that the Shlyakhta who had made the accusations had themselves been misled by fanatical agitators. He declared that "whosoever shall disobey this decree shall be severely punished irrespective of his position in society; and whoever shall spread such rumors shall be considered a calumniator; and he who shall make such false charges before the authorities shall be punished by death." In the same month he confirmed by decree all of the ancient privileges of the Lithuanian Jews. At the beginning of his reign Mordecai Jaffe (author of the "Lebushim") went to Lithuania. He at first officiated in Grodno, and built the large synagogue which is still standing there and which has on its ark an inscription showing that the building was completed in 1578. Mordecai Jaffe by his great rabbinical erudition and secular knowledge played an important rôle in the Council of Four Lands and in the development of the methodical study of rabbinical literature in Lithuania and Poland. See also Bathori, Stephen.

Under Stephen Bathori.

Sigismund III. and Ladislaus IV.

The long reign of Sigismund III. (1587–1632) witnessed gradual but decisive changes in the relations of the Lithuanian Jews to the rest of the population. Born in the Protestant family of the Vasas, Sigismund was educated by his father, John III., in the Catholic faith with a view to his future occupation of the Polish throne. The Jesuit training of Sigismund was reflected in his attitude toward his non-Catholic subjects. The severe measures which he took against the dissenters affected the Jews also. In the attack of the Jesuits on Protestants and Greek Catholics the Jesuits caused the promulgation of numerous decrees restricting the ancient privileges of the Lithuanian Jews. They secured complete control of the education of the Polish-Lithuanian youth and instilled into the future citizens a religious intolerance hitherto unknown in Lithuania and which later made the existence of the Jewish subjects almost unbearable. A return to medieval methods was prevented only by the unsettled political and social condition of the country and the independence of the Shlyakhta. This independence, however, gradually vanished, and in the political degeneration which followed, the lesser nobility became a tool in the hands of a few reactionary leaders.

The king himself, following in the footsteps of his predecessors, attempted to pose as the protector of the Jews. He confirmed their charters of privileges (1588), and frequently took their part in their struggle with the Christian merchant gilds; but more often he sacrificed them to the self-assumed power of the city magistrates. The commercial rivalry between the Jews and the burghers, and the disregard by the latter of the ancient rights of the Jews, led Sigismund to issue several special decrees declaring the inviolability of Jewish autonomy in religious and judicial matters. The first of these decrees was due to the efforts of Saul Judich, representing the Jews of Brest (1593), and was called forth by the illegal assumption of authority over the Jews by the magistrates of Brest in matters reserved to the jurisdiction of the ḳahals or the king. The object of the magistrates was the collection of excessive fees and other extortions. This Saul Judich was one of the most prominent farmers of taxes and customs duties in Lithuania, and as "servant of the king" was in a position to render important services to his coreligionists. He is first mentioned in a decree of 1580 as having, in company with other communal leaders, strongly defended the rights of the Jews of Brest against the Christian merchants. As Bershadski shows, he is the Saul Wahl, the favorite of Prince Radziwil, who, according to legend, was made King of Poland for one night.

In the same year (1580) Sigismund granted the Jews of Wilna, as a protection against the oppressive measures of the city magistrates, a charter permitting them to purchase real estate, to engage in trade on the same footing as the Christian merchants, to occupy houses belonging to the nobles, and to build synagogues. As tenants of the nobility they were to be exempt from city taxes, and in their lawsuits with Christians they were to be subject to the jurisdiction of the king's waywodes only. A few days later the king accorded them the additional right to establish in the lower portion of the city a synagogue, cemetery, and bath-house, as well as stores for the sale of kasher meat. The burghers naturally resented the grant of these privileges and used every effort to secure their curtailment. Their endeavors evidently met with success, for in 1606 the Jews of Wilna found it necessary to petition the king for protection.

Later decrees of Sigismund show that ultimately anti-Jewish influences prevailed at his court. In 1597 he granted the Magdeburg Rights to the city of Vitebsk, but denied by a legal technicality the right of the Jews to reside permanently in the city. Another decree provided that no synagogue should be built without the king's permission. In the carrying out of this enactment the Jews were practically compelled to secure the permission of the Catholic clergy also whenever they desired to build a synagogue. Still another decree, which was later incorporated into the statutes, provided for the elevation to nobility of Jewish converts to Christianity. The rapidly growing number of the so-called "Jerusalem nobles" later caused alarm among the Polish nobility, and in 1768 the law was repealed.

Influence of Jesuits.

With the permanent establishment of the Jesuits in Poland and in Lithuania, the ramification of their intrigues and their active participation in politics and in legislation gave them a predominating influence in the affairs of the country. Having come to Lithuania in the reign of Sigismund II., August, the Jesuits at first kept free from politics, and occupied themselves with educational work, science, and literature. Stephen Bathori had no fear of their intrigues, and even entrusted them with the management of the newly established academy in Wilna. However, aided by the demoralized condition of the country, they soon succeeded in arraying the religious factions against one another. Bribery was rampant at the court and among the city officials. The masses were unruly and licentious, the Shlyakhta wilful, the clergy fanatical, and the magistrates lawless. The Jews were frequently made to suffer in these factional struggles. The restrictions put upon them grew constantly; they were forbidden to engage in retail trade, handicrafts, and other remunerative callings, and they were practically outlawed. The only occupation in which they were to any extent safe from the rapacity of city officials was the keeping of taverns in the townlets and villages. There, their only masters were the nobles, whom it was easier to please than the numerous functionaries and Shlyakhta. Thus the Jews unfortunately became in some parts of Lithuania useful tools in the hands of the nobility for the exploitation of the peasantry. The lords then found it expedient to take the Jews under their protection. Prominent among them were the Radziwils in Lithuania, and the Wishnevetzkis in the Ukraine.

Ladislaus IV. (1632-48) was not a zealous Catholic, and he had no love for the Jesuits. He attempted to make peace between the warring religious factions, and sought to revive the ancient rights of the Jews. On March 11 and 16, 1633, he confirmed the charters of privileges of the Jews of Lithuania, and decreed that all suits between Jews and Christians should be tried by the waywodes and elders and not by the city magistrates, who were the avowed enemies of the Jews, and often discriminated against them. He also checked the anti-Jewish student demonstrations, instigated by Jesuit teachers. All appeals in suits between Jews were to be brought before the king or his vice-regent.

Notwithstanding his religious tolerance, however, Ladislaus lacked the energy to resist the power of the clergy and the merchants, and was vacillating in his policy. At times he supported the Jews; at other times he yielded to the influence of their opponents. In 1633 and again in 1646 he confirmed the decree of his father (July, 1626) expelling Jews from the central portion of Moghilef and assigning them new quarters in the lower portion of the city. At the instigation of the Christian merchants of Wilna he also limited the rights of the Jews of that city. Aided by the propaganda of the clergy, the burghers caused new acts to be introduced, known as "De Judæis." It was decreed, for instance, that Jews should not appear on the main streets or in the market-places on Christian holidays; that Jewish physicians should not attend Christian patients; and that Jewish barbers should neither shave nor cup Christians. Fortunately for the Jews, on account of the powerful protection of the nobility, enactments could not always be carried out. Moreover these decrees, advocated by the lesser clergy and the Jesuits, were opposed by other powerful Church magnates, the bishops and the archbishops, who, as landed proprietors, availed themselves of the services of the Jews. Thus in the Catholic Church itself there were two parties, one favorable and the other antagonistic to the Jews; and it is often found that the archbishops and bishops were in opposition to the Church councils.

On the whole, the animosity toward the Jews produced by various economic evils had taken such deep root that Ladislaus, well-meaning as he was, found himself unable to stem the tide of class dissensions. The Jews themselves felt grateful for whatever efforts he made in their behalf, as was thus voiced by one of the leading rabbis of his time, Shabbethai ben Meïr ha-Kohen of Wilna (SHaK): "He was a righteous king, worthy to be counted among the just; for he always showed favor to the Jews, and was true to his promise." The Jewish masses, who had found safety on the estates of the landed nobility, ultimately became scapegoats in the bitter struggle of the Greek Catholic peasantry with the Polish nobles and Roman Catholic clergy, a struggle which culminated in the Cossacks' Uprising.

Effect of Cossacks' Uprising.

The fury of this uprising destroyed the organization of the Lithuanian Jewish communities. The survivors who returned to their old homes in the latter half of the seventeenth century were practically destitute. The wars which raged constantly in the Lithuanian territory brought ruin to the entire country and deprived the Jews of the opportunity to earn more than a bare livelihood. The intensity of their struggle for existence left them no time to reestablish the conditions which had existed up to 1648. John Casimir (1648-68) sought to ameliorate their condition by granting various concessions to the Jewish communities of Lithuania.

Attempts to return to the old order in the communal organization were not wanting, as is evident from contemporary documents. Thus in 1672 Jewish elders from various towns and villages in the grand duchy of Lithuania secured a charter from King Michael Wishnevetzki (1669-73), decreeing "that on account of the increasing number of Jews guilty of offenses against the Shlyakhta and other Christians, which result in the enmity of the Christians toward the Jews, and because of the inability of the Jewish elders to punish such offenders, who are protected by the lords, the king permits the ḳahals to summon the criminals before the Jewish courts for punishment and exclusion from the community when necessary." The efforts to resurrect the old power of the ḳahals were not successful. The impoverished Jewish merchants, having no capital of their own, were compelled to borrow money from the nobility, from churches, congregations, monasteries, and various religious orders. Loans from the latter were usually for an unlimited period and were secured by mortgages on the real estate of the ḳahal. The ḳahals thus became hopelessly indebted to the clergy and the nobility.

Numerous complaints to King John Sobieski (1674-96) by the Jews of Brest against their communal leaders, led him (May, 1676) to grant the rabbi of Brest, Mark Benjaschewitsch, jurisdiction in criminal cases over the Jews of his community, and to invest him with the power to impose corporal punishment and even the sentence of death. Under this ruler the Lithuanian communities saw a partial restoration of their old prosperity, and the authority of the Lithuanian Council served to bring some order out of the chaotic condition of the Lithuanian Jewry. Still the real stability of the old communities was destroyed, and frequent conflicts arose in regard to the territorial limits of the jurisdiction of the ḳahals. In the middle of the eighteenth century all the Lithuanian ḳahals were insolvent (see Jew. Encyc. vii. 410b, *s.v.* Ḳahal).

In 1792 the Jewish population of Lithuania was estimated at 250,000 (as compared with 120,000 in 1569). The whole of the commerce and industries of Lithuania, now rapidly declining, was in the hands of the Jews. The nobility lived for the most part on their estates and farms, some of which were managed by Jewish leaseholders. The city properties were concentrated in the possession of monasteries, churches, and the lesser nobility. The Christian merchants were poor. Such was the condition of affairs in Lithuania at the time of the second partition of Poland (1793), when the Jews became subjects of Russia.

Judicial Function of the Rabbis.

The founding of the yeshibot in Lithuania was due to the Lithuanian-Polish Jews who studied in the west, and to the German Jews who migrated about that time to Lithuania and Poland. Very little is known of these early yeshibot. No mention is made of them or of prominent Lithuanian rabbis in Jewish writings until the sixteenth century. The first known rabbinical authority and head of a yeshibah was Isaac Bezaleel of Vladimir, Volhynia, who was already an old man when Luria went to Ostrog in the fourth decade of the sixteenth century. Another rabbinical authority, Kalman Haberkaster, rabbi of Ostrog and predecessor of Solomon Luria, died in 1559. Occasional references to the yeshibah of Brest are found in the writings of the contemporary rabbis Solomon Luria (d. 1585), Moses Isserles (d. 1572), and David Gans (d. 1589), who speak of its activity. Of the yeshibot of Ostrog and Vladimir in Volhynia it is known that they were in a flourishing condition at the middle of the sixteenth century, and that their heads vied with one another in Talmudic scholarship. Mention is also made by Gans of the head of the Kremenetz yeshibah, Isaac Cohen (d. 1573), of whom but little is known otherwise. For other prominent scholars in Lithuania at that time see Brest-Litovsk; Grodno; Kremenetz; Ostrog; Wilna.

At the time of the Lublin Union, Solomon Luria was rabbi of Ostrog, and was regarded as one of the greatest Talmudic authorities in Poland and Lithuania. In 1568 King Sigismund ordered that the suits between Isaac Borodavka and Mendel Isakovich, who were partners in the farming of certain customs taxes in Lithuania, be carried for decision to Rabbi Solomon Luria and two auxiliary rabbis from Pinsk and Tykotzin.

The far-reaching authority of the leading rabbis of Poland and Lithuania, and their wide knowledge of practical life, are apparent from numerous decisions cited in the responsa. They were always the champions of justice and morality. In the "Etan ha-Ezraḥi" (Ostrog, 1796) of Abraham Rapoport (known also as Abraham Schrenzel; d. 1650), Rabbi Meïr Sack is cited as follows: "I emphatically protest against the custom of our communal leaders of purchasing the freedom of Jewish criminals. Such a policy encourages crime among our people. I am especially troubled by the fact that, thanks to the clergy, such criminals may escape punishment by adopting Christianity. Mistaken piety impels our leaders to bribe the officials, in order to prevent such conversions. We should endeavor to deprive criminals of opportunities to escape justice." The same sentiment was expressed in the sixteenth century by R. Meïr Lublin (Responsa, § 138). Another instance, cited by Katz from the same responsa, likewise shows that Jewish criminals invoked the aid of priests against the authority of Jewish courts by promising to become converts to Christianity.

The decisions of the Polish-Lithuanian rabbis are frequently marked by breadth of view also, as is instanced by a decision of Joel Sirkes ("Bet Hadash," § 127) to the effect that Jews may employ in their religious services the melodies used in Christian churches, "since music is neither Jewish nor Christian, and is governed by universal laws."

Decisions by Solomon Luria, Meïr Katz, and Mordecai Jaffe show that the rabbis were acquainted with the Russian language and its philology. Jaffe, for instance, in a divorce case where the spelling of the woman's name as "Lupka" or "Lubka" was in question, decided that the word is correctly spelled with a "b," and not with a "p," since the origin of the name was the Russian verb "lubit" = "to love," and not "lupit" = "to beat" ("Lebush ha-Buz we-Argaman," § 129). Meïr Katz ("Geburat Anashim," § 1) explains that the name of Brest-

Litovsk is written in divorce cases "Brest" and not "Brisk," "because the majority of the Lithuanian Jews use the Russian language." It is not so with Brisk, in the district of Kujawa, the name of that town being always spelled "Brisk." Katz (a German) at the conclusion of his responsum expresses the hope that when Lithuania shall have become more enlightened, the people will speak one language only—German—and that also Brest-Litovsk will be written "Brisk."

Items from the Responsa.

The responsa throw an interesting light also on the life of the Lithuanian Jews and on their relations to their Christian neighbors. Benjamin Aaron Solnik states in his "Mas'at Binyamin" (end of sixteenth and beginning of seventeenth century) that "the Christians borrow clothes and jewelry from the Jews when they go to church." Joel Sirkes (*l.c.* § 79) relates that a Christian woman came to the rabbi and expressed her regret at having been unable to save the Jew Shlioma from drowning. A number of Christians had looked on indifferently while the drowning Jew was struggling in the water. They were upbraided and beaten severely by the priest, who appeared a few minutes later, for having failed to rescue the Jew.

Rabbi Solomon Luria gives an account (Responsa, § 20) of a quarrel that occurred in a Lithuanian community concerning a cantor whom some of the members wished to dismiss. The synagogue was closed in order to prevent him from exercising his functions, and religious services were thus discontinued for several days. The matter was thereupon carried to the local lord, who ordered the reopening of the building, saying that the house of God might not be closed, and that the cantor's claims should be decided by the learned rabbis of Lithuania. Joseph Katz mentions ("She'erit Yosef," § 70) a Jewish community which was forbidden by the local authorities to kill cattle and to sell meat—an occupation which provided a livelihood for a large portion of the Lithuanian Jews. For the period of a year following this prohibition the Jewish community was on several occasions assessed at the rate of three gulden per head of cattle in order to furnish funds wherewith to induce the officials to grant a hearing of the case. The Jews finally reached an agreement with the town magistrates under which they were to pay 40 gulden annually for the right to slaughter cattle. According to Hillel ben Herz ("Bet Hillel," Yoreh De'ah, § 157), Naphtali says the Jews of Wilna had been compelled to uncover when taking an oath in court, but later purchased from the tribunal the privilege to swear with covered head, a practise subsequently made unnecessary by a decision of one of their rabbis to the effect that an oath might be taken with uncovered head.

The responsa of Meïr Lublin show (§ 40) that the Lithuanian communities frequently aided the German and the Austrian Jews. On the expulsion of the Jews from Silesia, when the Jewish inhabitants of Silz had the privilege of remaining on condition that they would pay the sum of 2,000 gulden, the Lithuanian communities contributed one-fifth of the amount.

The influence in communal life of prominent rabbinical scholars, such as Mordecai Jaffe, Moses Isserles, Solomon Luria, and Meïr Lublin, proved but a slight check to the growing misrule of the ḳahals. The individuality of the Lithuanian Jew was lost in the ḳahal, whose advantages were thus largely counterbalanced by the suppression of personal liberty. The tyranny of the ḳahal administration and the external oppression drove the great mass of the Lithuanian Jewry to seek consolation in the dry formalism of Talmudic precepts. The Talmud and its endless commentaries became the sole source of information and instruction. Every Jew was compelled by the communal elders to train his children in Talmudic lore. The Halakah offered a solution for every question in Jewish life, while the poetry of the Haggadah supplied alleviation for sorrow and hope for the future. Reformers arising among the Lithuanian Jews were forced by the ḳahal elders either to leave the community or to bend to the will of the administration. All was sacrificed to the inviolability of customs sanctioned by tradition or by the letter of the Law. The ties of friendship and family relationship were subordinated to the interests of the community. Hence it is little to be wondered at that the Cabala found fertile soil in Lithuania. The marked indications of approaching political anarchy were the chief causes of the organization of the LITHUANIAN COUNCIL.

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H. R.

LITHUANIAN COUNCIL (Hebr. **Wa'ad Medinot Lita**, or **Wa'ad ha-Medinot ha-Rashiyyot de-Lita**): Long before the Union of Lublin, probably with the beginning of the sixteenth century, the Jews of Poland and Lithuania were taxed as a single body, the pro rata assessment being made by the Jews themselves. In 1613 Sigismund III. decreed separate assessments for the Jews of Lithuania and Poland. The former were obliged to pay 9,000 gulden and the latter 7,000 gulden, the per capita payment being the same in each case. In order to assure an equitable distribution of the taxes among the several communities, and because of the desire to secure uniform legislation in religious matters and to protect their communal interests, the Jews of Lithuania organized, in 1623, a separate council of their own, this council being known as the "Wa'ad ha-Medinot ha-Rashiyyot de-Lita." Previously, from the Union of Lublin in 1569 until 1623, the Jews of Lithuania, not being, perhaps, in urgent need of a council of their own, had their representatives in the Council of Three Countries (Poland, Russia, Lithuania), or in the Council of Five Lands (see Council of Four Lands).

Relation to Council of Four Lands.

It was customary for the Lithuanian delegates to hold preliminary meetings at Brest-Litovsk before taking part in the deliberation of the general councils. It has not yet been determined, however, to what extent the Lithuanian Jews were governed by the decisions of these councils; only this much is certain, that while they were well represented at the councils' sessions they occasionally refused to obey their rulings. The Lithuanian councils were originally composed of delegates from the three most important communities—Pinsk, Brest, and Grodno. Wilna was added in 1652, and Slutsk in 1691. The councils were designated in accordance with the number of communities represented, as "Wa'ad Shalosh [Arba', or Ḥamesh] Medinot Rashiyyot de-Lita" (= "Council of Three [Four, or Five] Main Districts of Lithuania"). The Lithuanian Council in time became an authoritative body in all local Jewish affairs; but, while practically an independent body, it assumed a subordinate position to the Council of Four Lands. At times the two councils worked in unison in matters of common interest during the sessions of the Council of Four Lands, but where differences occurred, the authority of the latter prevailed. Thus, in the dispute in regard to Tykotzin, in the government of Lomza, a boundary town between Poland and Lithuania, it was decided to place the town under the jurisdiction of the Council of Four Lands, although formerly it had been regarded as Lithuanian territory. Similarly, in the dispute between Tykotzin and Grodno concerning the less important neighboring communities of Zabludov, Horodok, and Khvoroshcha, the latter were assigned by the Council of Four Lands to Tykotzin. In this case, however, the decision was not accepted as final ("Sefer ha-Yobei," pp. 257–259).

The Lithuanian Council, like that of the Four Lands, had no fixed meeting-place; it assembled biennially or triennially at Zabludov, Seltzy, or elsewhere. Like that of the Four Lands, also, it served to cement the interests of the Lithuanian and other Russo-Polish Jews at a time when dissolution and demoralization reigned in the Polish kingdom, and it acted as a bulwark against the rancor of the Christian clergy, especially the Jesuits, who made continuous attacks on the Jews. The records of the Lithuanian Council are better preserved than those of the Council of Four Lands. There is extant a complete list of the meetings held by the Lithuanian Council from 1623 to 1762, when it was abolished, after over 1,000 regulations ("taḳḳanot") had been adopted. These taḳḳanot were made with the following ends in view:

(1) To encourage and endear to the people the study of the Talmud by establishing yeshibot, and to supervise the conduct of students. (2) To protect the interests of the Jewish people as a whole and as individuals against the malice of non-Jews, by pleading the cause of the Jews in the Polish Diets. (3) To supervise the conduct of the communities as well as of individuals, in order to prevent them from rousing the antagonism of their neighbors by indulging in improper and illegal trades. (4) To determine and properly distribute the government taxes imposed upon Jews. (5) To determine the boundaries of each kahal district. (6) To determine the duties of each community and its share in the common efforts and expenditures in cases where blood accusations were to be contested. (7) To determine the right of membership to be granted to new settlers in the communities ("ḥeskat yishshub"): as each Jewish community stood responsible for the conduct of its individuals, restrictions were necessary to regulate the granting of membership to newcomers. (8) To aid poverty-stricken communities and individuals. (9) To maintain and aid poor settlers in Palestine.

Of the regulations enacted at the meetings of the Lithuanian Council the following deserve mention, since they afford an insight into the state of culture of the Lithuanian Jews and into the character of the council itself: "Every community shall carefully guard against card- and dice-playing, and offenders shall be fined and subjected to corporal punishment" (1623; No. 51). "Beggars invading Lithuania and Russia [meaning White Russia], especially those who disguise themselves as scholars and pious persons while committing secretly various wicked acts, shall not be allowed to remain in any one community more than twenty-four hours" (1623; No. 87). "It shall be the duty of the communal leaders to expose any attempts at fraud which may be discovered on the part of Jews borrowing money or goods from a 'shlakhtitz' [peasant], or leasing from lords estates, taxes, and other sources of revenue. On the refusal of the parties likely to be defrauded to heed the warning of the communal leaders, the latter shall declare the transaction void, using force if necessary, in order that the Christians concerned may not suffer loss" (No. 26). "It is incumbent upon the three chief communities of Lithuania to arrange annually for the marriage of thirty poor girls, giving each a dowry of thirty gulden."

Among the taḳḳanot there are also regulations regarding competition in business, against luxury, and against expensive and gaudy dresses.

In 1654–56, when the Russians invaded Lithuania, the activities of the Lithuanian Council relaxed. It convened less frequently, and the regulations adopted between 1656 and 1670 deal in the main with financial accounts. After 1670, however, it resumed its former energy.

The Lithuanian Council was abolished about 1762, at the same time and for the same reason as the Council of Four Lands. Thenceforward taxes were no longer imposed on Lithuania as a whole, but on each community separately, the prime motive for the union of the communities being thus abolished.

H. R.

LITTAUER, LUCIUS NATHAN: American congressman and manufacturer; born in Gloversville, N. Y., Jan. 20, 1859. He graduated from Harvard University in 1878, after which he engaged in the glove-manufacturing business with his father, whom he succeeded in 1882. He was elected in 1896 to the 55th Congress as Republican representative of the 25th District of New York and has been reelected to each succeeding Congress. He has served as a member of the Committee on Appropriations.

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A.

LITTE OF REGENSBURG. See Judæo-German Literature.

LITTHAUER, ISSACHAR BÄR: Polish-German Talmudist; flourished at the beginning of the nineteenth century. He wrote: "Iggeret Yissakar," on morality and religion, in the form of a letter to his son (Budapest and Lemberg, 1826); "Da'at Yissakar," commentary on Rashi to the Pentateuch and the Five Megillot (Budapest, 1827).

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H. R. A. S. W.

LITTLE RUSSIA. See Russia.

LITURGISCHE ZEITSCHRIFT. See Periodicals.

LITURGY: The Jewish religious service falls, generally, into two main divisions—instruction and prayer. This division of the service has existed since the earliest times. In the time of Isaiah the people gathered in the courts of the Temple to receive instruction from the Prophets and to pray (Isa. i. 12–15), while on the day of the New Moon and on the Sabbath women also visited them (II Kings iv. 23). At the Feast of Tabernacles in the Sabbatical year the Law was read to the assembled people (Deut. xxxi. 10–13), and Ezra recited passages from the Pentateuch to the community (Neh. viii. 5–8). In the course of time this led to the custom of reading certain portions of the Scripture, especially of the Pentateuch, to the people on the Sabbath, on feast-days, and even on Mondays and Thursdays, as well as on New Moon and fast-days, and by the first century of the common era this was regarded as an ancient usage (Josephus, "Contra Ap." ii. 17, end; Acts xv. 21; B. Ḳ. 82a *et passim*; comp. Philo, ed. Mangey, ii. 568, 630; Winer, "B. R." ii. 549; Zunz, "G. V." pp. 1–7). This part of the worship is described under Haftarah; Megillot; Law, Reading from the. The second division, that of prayer, is still more ancient, and is frequently mentioned in the Bible (I Sam. i. 10; I Kings viii. 12 *et seq.*; II Kings xx. 2 *et passim*), while Deutero-Isaiah speaks of the house of God as a "house of prayer for all people" (Isa. lvi. 7; on the form of prayer and posture see Guthe, "Kurzes Bibelwörterbuch," pp. 82 *et seq.*, and other dictionaries; also Adoration, Forms of). In general, it may be said that in the earliest times the prayers were short, and were used only occasionally in private devotion, and that no ritual was developed in the pre-exilic period. Formal prayers are found only in Deut. xxvi. 5–13 and Lev. xvi. 21.

Divisions of Divine Service.

Influence of the Temple on the Liturgy.

In view of the position which the Temple occupied, it may be assumed that after the exile the public worship there influenced the liturgy, and in great part even created it; the prayers just mentioned were part of the Temple worship. The Levites recited prayers of thanksgiving and praise during the morning and evening sacrifices (I Chron. xxiii. 30), and Neh. xi. 17 indicates that this was an established ceremony. The threefold repetition of the daily prayer (Dan. vi. 11; Ps. lv. 18 [A. V. 17]) is likewise connected with the Temple service, the second prayer corresponding perhaps with the sacrifices which were offered by individuals between the official morning and evening sacrifices. The Talmud says, with correct historical insight, that the prayers were instituted to correspond with the sacrifices (Ber. 24b, *passim*). The fact that in prayer the face was turned toward the Temple (Dan. vi. 10; II Chron. vi. 34; Ber. 4b–5a, *passim*), as well as the contents of the prayer, together with various other indications, clearly shows that the synagogal liturgy was derived primarily from the Temple worship.

In the Temple itself, side by side with the sacrificial cult, there existed a liturgy whose most splendid remnants are the Psalms, which constituted the hymnal of the Second Temple and now occupy an "important position in the synagogal liturgy. Those Psalms which are cast in the form of prayers and hymns soon took their place as hymns in the service of the sanctuary, even though they were not originally composed for this purpose, and they were sung, especially on feast-days, in the synagogue and in private gatherings. In its descriptions of Temple festivities the Book of Chronicles alludes to them, especially to the eighteen 'Hallelujah,' 'Hallel,' and 'Hodu' Psalms (Ps. cv.–cvii., cxi.–cxviii., cxxxv., cxxxvi., cxlvi.–cl.). . . . Prophecy and psalmody were gradually typified in two persons, Moses and David. . . . Even after the destruction of the Temple these united elements left their impress upon the Synagogue: the readings were devoted to the Law and the discourses to the Prophets, while entire psalms, or verses from them, were used as prayers" (Zunz, "S. P." pp. 4 *et seq.*). The place which many Psalms occupied in the worship may still be recognized from their form (final verses, notes on the mode of recitation, etc.) or from their contents (see the commentaries to the Psalms by Olshausen, Hupfeld, and others, and especially by Graetz). The authors of the superscriptions and concluding words of the Psalms recognize the collection as liturgical (Ps. lxxii., end: "The prayers of David . . . are ended"), and tradition frequently alludes to this fact (*e.g.*, Tamid, end). In the ritual of the Synagogue the Psalms retain their ancient position, at least as regards the text of the prayers. "In the Sabbath and festival discourses the wise man becomes the prophet, and the leader in prayer the psalmist" (Zunz, *l.c.*).

In addition to the sacrifice, which was in the care of the priests, and the singing of the Psalms, which was performed by the Levites, the Temple had its special liturgy for the third class of the people, the Israelites. The entire nation had been divided into twenty-four sections, so that to each division of priests there corresponded one of Levites and one of Israelites. Each section served for a week in the Temple, and this period was a time of fasting, for the Israelites assigned to the section doing service, both those who were in Jerusalem and those who had remained in their country homes. Every day they read a prescribed portion of the first chapter of Genesis. These details are recorded in Ta'an. iv. 1, in both Talmuds *ad loc.*, and in Tosef., Ta'an., iv., which seem to assign the beginnings of synagogal worship to the Temple; that there was some foundation for their account is shown by the fact that Joshua b. Hananiah, a teacher living in the time of the Temple, is mentioned. It is possible, however, that the reading of the Torah was taken over into the Temple ritual from an already existing synagogal ritual.

Fast-Day Services.

The services in periods of drought constitute an independent source for the liturgy of the Synagogue. The frequent scarcity of rain greatly distressed the people, for it meant famine and death to man and beast. At such times public assemblies for fasting and prayer were held as early as the time of the Prophets, in which old and young, the bride and the groom, took part (Joel i.; ii. 16–17; Jer. viii., especially verse 11). An entire treatise of the Mishnah (Ta‘anit) is devoted to the regulations in regard to fasting, and its second chapter discusses the liturgy in detail. The prayer consisted of twenty-four benedictions, of which eighteen were those of the daily prayer and six were additional (see Schürer, "Gesch." 3d ed., ii. 490; Israel Lévi, in "R. E. J." xlvii., where the sources and bibliography are given). The final evening prayer, "Ne‘ilah," recited on this occasion, has been preserved only in the service for the Day of Atonement. The liturgy for the fast was developed long before the common era, and it is highly probable not only that it was evolved independently of the Temple, but that it influenced the beginnings of the daily form of worship.

The Reading of the "Shema‘."

It is certain, however, that the institution of the reading of the "Shema‘" (Deut. vi. 4–9) originated entirely in the Temple service. At the morning sacrifice the priests read the Ten Commandments and the "Shema‘" and recited several benedictions (Tamid v.). Contrary to the custom in all other ceremonies, the day for the Temple service began with sunrise, and not with evening or with the appearance of the moon, and since the first rays of the sun were awaited before beginning the morning sacrifice there was some danger lest it might be held that the sun-god was being worshiped. Hence the congregation was addressed as follows: "Hear, O Israel, the Eternal is our God; the Eternal is One." It may have become customary, therefore, as early as the Persian period to recite the first sentence of the "Shema‘" in the Temple before beginning the sacrifice, the other verses, including Deut. xi. 13–21, being added in the course of time. The requirement that it should be recited outside the Temple and before sunrise (Ber. v. 1 *et passim*) points to the origin of this usage. Its antiquity may be inferred from the fact that Josephus ("Ant." iv. 8, § 13) seems to ascribe it to Moses and that in traditional literature it is explained as a Biblical custom. At that time it must have been in existence for some centuries, for its genesis had been forgotten. The reading of the "Shema‘" in the evening must have been introduced somewhat later, since it was not recited in the Temple, and the rules governing it were less rigorously defined. The reading of the Decalogue probably became customary in the Greek period in order to guard, by the solemn utterance of the first two commandments, against the imminent danger from Hellenistic polytheism (see Blau in "R. E. J." xxxi. 179–201, where the history of the benedictions in the "Shema‘" is discussed). In ancient times the "Shema‘" was not recited in the manner now customary in the synagogue, but either with the leader, verse by verse alternately, or in some other way. As it was Israel's solemn confession of faith, each one knew it by heart (Ta‘an. 26a), and it was recited in the synagogue "with one mouth, one voice, one song" (Cant. R. viii. 14). It might be read in any language (Soṭah vii. 1 and parallels), and a scribe once heard it in Greek (Yer. Soṭah 21b, below). It was sometimes read backward (Ber. ii. 4 and parallels), a custom which is reminiscent of magic practises (see Shema‘).

"Shemoneh ‘Esreh."

The second and doubtless later division of the daily liturgy is the prayer consisting of eighteen benedictions, named the "Tefillah" *κατ ἐξοχήν* in the sources. This petition, which is still included in every Jewish prayer-book, is called Shemoneh ‘Esreh (eighteen prayers) even in the earliest sources (Ber. vi. 3; Ta‘an. ii. 2). Rabbi Johanan (d. 279), the famous director of the school of Tiberias, who was distinguished also for his knowledge of the historical traditions, ascribes the introduction of these benedictions, the emphasizing of the sanctity of the Sabbath, the feast-days, and the benedictions at their close, to the Great Synagogue (Ber. 33a). Four kinds of liturgy, in the widest sense of the word, are here mentioned: "berakot," "tefillot," "ḥiddushot," "habdalot." In the benedictions are included, *e.g.*, the sentences of thanksgiving recited after meals, which are probably very ancient (see Maimonides, "Yad," Tefillah), and which are explained as Biblical, as well as all blessings spoken on partaking of fruit, executing commands, and the like. The beginnings of these prayers, perhaps, date back to the Persian period, their brevity and pure, simple Hebrew favoring this view. Their development, doubtless, was gradual and occupied several centuries. This may be assumed even in the case of the "Shemoneh ‘Esreh," of which the first and last three benedictions constitute the foundation and hence are the oldest portion; and they are mentioned in the Mishnah with special names designating the several sentences (R. H. iv.; Tamid v. 1; R. H. 32a). "The ancient regulation which designates that portion for all the days of the year, while the other passages of the 'Tefillah' are excluded on the Sabbath and on festivals, is almost certainly a proof of greater age" (Zunz, "G. V." 2d ed., p. 380). The intermediate twelve sentences are of later date, and Zunz ascribes them to various periods. Different versions of one and the same prayer were apparently differentiated and included as independent benedictions. These, however, never received a stereotyped form for general use, and each has its own history (Elbogen, in "Monatsschrift," 1902). Even before the destruction of the Temple the twelfth benediction was added expressly against apostates and traitors ("birkat ha-minim"), and later was the cause of various changes in the "Shemoneh ‘Esreh" (Zunz, *l.c.* p. 382; Elbogen, *l.c.*). This prayer can not have been directed exclusively against Judæo-Christians, for at the time of its composition they can have been neither powerful nor antinomian in Palestine (see Minim.)

On account of its age the "Shema‘" was much more widely known than the "Tefillah" which has just been outlined. This is clear from the fact that the "Tefillah" is regarded as a rabbinical, while the "Shema'" is regarded as a Biblical, prayer. As late as 100 C.E. a prominent scribe asserted that the entire "Tefillah" was unnecessary and that the evening "Tefillah" was not binding, in consequence of which view he became involved in a controversy with the patriarch GAMALIEL II. (Ber. 28a, *passim*; Elbogen, *l.c.*). On account of its length it was not suitable for the mass of the people. As a matter of fact, only seven, nine, or ten benedictions are included in the "Tefillah" for the feast-days, although they are of earlier date and of greater importance, in view of the occasion. On these days, also, the daily benediction was very short, consisting probably only of a few words, perhaps as follows: "Cleanse our hearts that we may serve Thee faithfully" (Frisch, in "Magyar-Zsidó Szemle," 1892, pp. 264 *et seq.*, where the importance of a short prayer is shown; comp. *ib.* pp. 313 *et seq.*, where the same author attempts to sketch the historical development of the "Tefillah"). Probably both because it was the custom of the Temple and because they were ignorant of the "Tefillah," the people themselves did not pray, but listened to the ḥazzan, the "delegate of the community," and punctuated his sentences with "Amen" (R. H. 32a; Elbogen, *l.c.*).

"Shema'" and "Tefillah."

In the sanctuary the people later responded with another formula, mentioned below. They were educated for prayer only by centuries of practise, and the original formulas, consisting of one or two words, remained as distinctive signs in the amplified invocations. The "Hallel" and "Hodu" formulas, which are in fact found only in passages from the Psalms included in the synagogal ritual, are characteristic of the oral worship of the sanctuary. The "Hosanna" is likewise derived from the Temple, and the "Baruk" formula is probably taken from the same source, although the latter soon became predominant and was repeated frequently both in public and in private worship. Prayers for weekdays, Sabbaths, and fast-days, the liturgy for fast-days, and grace before and after meals, as well as all kinds of benedictions and prayers of thanksgiving, have retained the same fixed form to the present day, and may, therefore, be discussed in some detail here, together with their historical development. As regards their external form, all the prayers designated by the Talmud, in the passage cited above (Ber. 33a), as "benedictions, prayers, sanctifications and habdalahs," are merely berakot.

In the earliest times the people prayed only occasionally, and the benedictions likewise were merely incidental utterances of thanks for mercies vouchsafed, as for rescue from danger, etc. The different forms of the root "barak" occur frequently in the Bible, even in the oldest portions. The word meant originally "to bend the knee" (comp. "berek" = "knee" in Ps. xcv. 6), and hence in general "to praise," "to pray," because the ancients commonly knelt on such occasions. In this sense the participle ("baruk") is used in the "ḳal," and all the other forms ("berek," "meborak," etc.) in the "pi'el" and "pu'al."

Doxologies During Public Worship.

The adjuration "Praise God!" was probably addressed to the people of earlier times only in the flush of victory after deliverance from the dangers of war (Judges v. 2, 9), but later, when a regular Temple cult had been instituted, it may have been uttered daily, so that it became a liturgical formula with which divine worship was generally concluded (Ps. lxviii. 27 [A. V. 26], c. 4, *passim*). In Ps. cxxxv. (comp. also cxviii. 2–4) Israelites, priests, Levites, and the pious are summoned by groups to "bless the Lord!" and it is noteworthy that this invitation is placed at the conclusion of the Psalm. The final verse, "Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord," constituted the benediction spoken by those who had been summoned. The benedictions that conclude the closing chapters of the five books of Psalms (xli., lxxii., lxxxix., cvi., cl.), all being in substance one and the same eulogy, may represent synagogal formulas from the time of the Temple which the people intoned after completing the singing of the several books. Occasionally, however, the people concluded with a simple "Amen" (comp. the Psalms quoted and I Chron. xvi. 36). It may also be assumed that such benedictions were not reserved for public worship exclusively, but were also pronounced in private: "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. xxxiv. 2; comp. cxv. 18, cxlv. 2). Mention is made of supplications at "evening and morning, and at noon" (Ps. lv. 18 [A. V. 17]), and of praise offered seven times a day (Ps. cxix. 164), while in another passage only praise rendered in the morning is mentioned (Ps. lix. 17).

Private Benedictions the Model.

The origin of this liturgical usage was the custom, on joyful occasions, of praising God for His goodness. A few examples may be given here in their Biblical order. Thus Noah says, "Blessed be the Lord God of Shem" (Gen. ix. 26); Eliezer prays, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth" (Gen. xxiv. 27); and Jethro exclaims, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh" (Ex. xviii. 10). Similar utterances are found in I Sam. xxv. 32 (David to Abigail) and xxv. 39 (where David says of Nabal's death, "Blessed be the Lord, that hath pleaded the cause of my reproach") and II Sam. xviii. 28 (Ahimaaz). Solomon thanks God in similar phraseology for having placed him on the throne of his father (I Kings i. 48, viii. 15; comp. viii. 56), and Hiram, King of Tyre, uses the same formula in rejoicing that God had given David such a wise son over this great people (*ib.* v. 7). The Queen of Sheba says to Solomon, "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel" (*ib.* x. 9). This formula is used also in Zech. xi. 5; II Sam. xxii. 47 (Ps. xviii. 47 [A. V. 46]); Ps. xxviii. 6, cxliv. 1; Ezra vii. 27; II Chron. ix. 8. It is interesting to note that in Ruth iv. 14 the women address Naomi with the same formula, which shows that it was transferred to the liturgy from popular speech.

Form.

The doxology in all these passages is really a prayer of gratitude to God for blessings bestowed, either on the speaker or on another. The occasion of the thanksgiving is stated at the end and is generally introduced by the relative pronoun "asher" (also by "ki," Ps. xxviii. 6), or by a participle preceded by an article (comp., however, Zech. xi. 5). The same order occurs also in the benedictions prescribed by the Talmud. The benediction proper is expressed in most cases by "baruk," which generally constitutes the first word. An exception is found in I Kings x. 9 (II Chron. ix. 8), which has "Yehi Adonai Eloheka baruk," imitating the phraseology of "Yehi Shem Adonai meborak" (Job i. 21; Ps. cxiii. 2). Neither of these formulas is found elsewhere in the Bible. The Tetragrammaton alone designates the name of God in Ex. xviii. 10; Ruth iv. 14; I Sam. xxv. 39; I Kings viii. 56; Zech. xi. 5; Ps. xxviii. 6, lxxxix. 53, cxxiv. 6, cxxxv. 21 (once "Adonai," Ps. lxviii. 20 [A. V. 19], and twice "Elohim," Ps. lxvi. 20, lxviii. 36 [A. V. 35]). Usually "Elohim," "Elohe Yisrael," or some similar expression is added to the Tetragrammaton, so that God is generally named in the third person. The phrase "Baruk Attah Adonai, lammedeni ḥuḳḳeka" (Ps. cxix. 12) is an exception, and the benedictions in the Talmud have, curiously enough, this form also, although only as regards the use of the second person, since "Elohenu Melek ha-'Olam" is normally added to the Tetragrammaton. This use of the second person indicates a later origin, like "Elohe Abotenu" (Ezra vii. 27; comp. "Abinu," I Chron. xxix. 10), which occurs also in the first benediction of the "Shemoneh 'Esreh." The earliest form of the Torah benediction is found in Ps. cxix. 12, which is also the only one that is a prayer and not an expression of gratitude. The benediction "U-baruk Shem Kebodo le-'olam" (Ps. lxxii. 19) is identical with the preceding "Baruk Adonai," for "Shem Kebodo" indicates the Tetragrammaton (comp. Deut. xxviii. 58, "ha-Shem ha-Nekbad"; Neh. ix. 5, "Shem Kebodeka"; and Ps. xxiv. 7–10, "Melek ha-Kabod"). This gave rise to the later formula "Baruk Shem Kebod Malkuto le-'olam wa-'ed" (which was, however, used in the Temple), in which "Adonai Elohim" is paraphrased by three words in order that the people should not pronounce the real names of God. The benediction is once called "berakah" in the Bible—"And blessed be thy glorious name, which is exalted above all blessing and praise" (Neh. ix. 5). The words "'olam" and "'olam wa-'ed," which with variations are added to the benedictions, are of later origin and belong to the liturgical formula. They occur only in the Psalms and in Chronicles (Ps. xli. 14 [A. V. 13], lxxii. 19, lxxxix. 53 [A. V. 52], cvi. 48, cxiii. 9, cxv. 18, cxlv. 1; I Chron. xvi. 36, xxix. 10). This formula seems to have been used only when the congregation was assembled as a whole.

Difference Between Bible and Talmud.

The significance of the benediction steadily increased in the course of centuries until it finally was used on the occasion of every manifestation of nature and of human life. While it appears in the Bible only in connection with public worship and on a few special occasions, in the traditional literature it accompanies all the expressions of individual life, and sanctifies all functions of the body and the soul. The pious Jew, on going to sleep and on awakening, and on all intervening occasions, uttered, and still utters, words of praise to God. God is praised for His mercy on occasions of joy or sorrow, on satisfying the needs or desires of the body, on studying the Law, or on fulfilling the ordinances of religion. The benediction, like the entire religion, is individualized and specialized. It continually reminds the Jew of God, and only when unclean, before he has bathed or purified himself in some other way, is he forbidden to utter it. The fact that the treatise Berakot, devoted to it, precedes all the other treatises, indicates its extent and importance, and its popularity is shown by the minute questions referring to it, which were discussed even by the earliest scribes. "The benedictions of a man indicate whether he is a scholar" (Ber. 50a; comp. Ta'an. 16a). Some examples are selected here from the mass of material, which may show the variety of these utterances and their nature.

General Doxology.

There were persons who were very exact in regard to the benedictions and watched their neighbors closely (*ib.* נקדנין). If any one made a mistake in the form in use during worship, the entire congregation corrected him (*ib.* 51a). He who deviated from the form laid down by scholars was remiss in his duty, although in a certain case the short sentence of a shepherd—who was the prototype of ignorance among the Talmudists—was approved (*ib.* 40b). Prayers and doxologies might be recited in any language (Soṭah 32a *et passim*). Week-days and feast-days, as well as all kinds of food, had their special benedictions (Ber. 40a, below). A blessing might not be pronounced over anything that had been "accursed" ("min ḳelalah," unsound fruit, etc.; *ib.* 40b), nor in case of nocturnal pollution, nor unnecessarily (*ib.* 20b, 33a). The doxology is pronounced before fulfilling any of the commandments (Pes. 7b; comp. Tosef., Ber. vii. 1).

One hundred benedictions a day shall be pronounced by every one (Men. 43b, below), but whoever writes them down sins as grievously as if he had burned the Torah (Shab. 115b). The Tetragrammaton and a reference to God as the King of the World are essential to every benediction (Ber. 12a, 40b, 49a). While Johanan b. Zakkai still used the Biblical form and in a doxology referred to God in the third person (Ḥag. 14b, "Baruk Adonai Elohe Yisrael she-natan," etc.), only the second person is used in the later doxologies ("Baruk Attah Adonai Elohenu Melek ha-'Olam"). The last three words are omitted in certain cases (Ber. 46a, below). The knee shall be bent on uttering "baruk" (*ib.* 12b), although this rule refers only to prayer and not to other benedictions (comp. also *ib.* 34b, relating to the king and high priest). One person may pronounce the benediction for all the other persons assembled (*ib.* 53a). The principal person at table is entitled to say grace (*ib.* 47a, 45b), to which the others respond with "Amen," which is regarded as more important than the pronouncing of the berakah itself (*ib.* 53b), and it is even praiseworthy to say "Amen" after one's own eulogy. One should not pronounce a "rapid, chopped, or orphaned 'Amen,' nor speak the benediction too quickly," nor lift the voice at the "Amen" above the voice of the speaker (*ib.* 45a, b, 47a). The form of some benedictions depends on the number of those present (*ib.* 49b). "Thou shalt praise God for evil fortune as well as for good" (*ib.* ix. 1). One should say, even in the house of mourning, "Blessed be the Merciful One who granteth good things" ("Baruk ha-Ṭob weha-Meṭib"). Akiba, however, says, "Blessed be the Just Judge" ("Baruk Dayyan Emet," *ib.* 46b, 54b, 60b). After a successful journey by sea or desert, after recovery from illness, or after release from prison, one should say, "Blessed be He who granteth favors" ("Baruk gomel ḥasadim," *ib.* 54b). There was also a special blessing for a person who had been bled (*ib.* 60a). See Benediction.

Daily Benedictions.

God was praised at the crowing of the cock for having given it understanding to distinguish between day and night, and there were special benedictions for every act of dressing, which are now collected at the beginning of the book of daily prayer (Ber. 60b). "Whoso profits aught from this world without reciting a benediction defrauds it" (*ib.* 35a). Everything that may be enjoyed (fruits of the earth, etc.) has a corresponding benediction; only the words "everything came into being at His word" may be applied to them all (*ib.* 40a). There is even a berakah for perfume (*ib.* 43b, where individual rules are given for other things). Bread and wine, being the most important articles of food, have special benedictions (*ib.* vi. 1). The seven kinds of fruit of the Holy Land enjoy certain prerogatives, and the oil of the patriarch and of the emperor is especially honored (*ib.* 40b, 43a, 44a). Most of the regulations refer to the prayer after meals, which is often called "the three benedictions." It had to be spoken and might not be recited mentally (*ib.* 15a, b). It was obligatory also upon women, slaves, and children, who might pronounce it in place of the head of the family, and did so if he was unacquainted with Hebrew (*ib.* 20b). This and the Torah benediction alone were regarded as Biblical, while the introduction of the others was ascribed to the Great Synagogue (*ib.* 33a, 48b; Meg. 17a). The first benediction of the prayer at meals, it is said, was composed by Moses, the second by Joshua, and the third by David and Solomon (Ber. 48b); Moses was the first one who could praise God for the food offered (the manna), Joshua the first who could praise him for the Holy Land, and David and Solomon the first who could praise him for Jerusalem, which was delivered into their hands. The fourth benediction ("Ha-Ṭob weha-Meṭib"), it was said, was introduced at Jabneh in thanksgiving for the burial of those who had been killed in the great war with Rome (70 C.E.). These four benedictions, according to a "heavenly voice" (see Bat Ḳol), are worth forty denarii (Ḥul. 87b). The blessing at meals had to be pronounced while sitting (Ber. 51b), and there are ten regulations regarding the wine used in connection with it (*ib.* 51a). It is dangerous, on account of the demons, to drink two cups of wine, or any even number (*ib.* 51b). The benediction pronounced over bread is also mentioned in the New Testament (Matt. xv. 36; John vi. 11; Acts xxvii. 35) and by Philo (ed. Mangey, ii. 481).

The Torah benediction and the reading of the "Shema'" (Deut. vi. 4-8) are likewise explained as being Biblical, while the "Shemoneh 'Esreh" is regarded as a rabbinical institution (Ber. 21a). As the doxologies preceding the "Shema'" are really Torah benedictions, they also are declared to be Biblical (comp. *ib.* 11b, 48b, and the interesting passage, Shab. 88a, referring to the "threefold" Torah). The following is considered the best berakah: "Blessed be the Lord who hath given the doctrine" (*ib.* 11b). The division of the benedictions into Biblical and rabbinical is important for the matter of chronology, the first group being earlier in origin. The most important doxologies of the prayer are "Yehi Shemo ha-gadol meborak" (*ib.* 21a = Job i. 21 and Ps. cxiii. 2; Aramaic, "Yehe Shemeh rabba meborak," Ber. 57a; Shab. 119b; Suk. 38b, 39a; Targ. Yer. to Gen. xlix. 2; Deut. vi. 4) and the "Baruk Shem kebod malkuto le-'olam wa-'ed" already mentioned (Pes. 56a; Deut. R. ii. 31, 36). In the sanctuary the people pronounced this blessing, but no "Amen" (Ta'an. 16; Ber. 54a).

Benedictions of Historical Interest.

The following rules and customs deserve special notice from a historical and religious point of view: A special berakah was pronounced at the circumcision of a proselyte (Shab. 137b, "le-mul et ha-gerim"). "Amen" may be said after the benediction of a Samaritan only if one has heard the whole of it (Ber. viii. 1); the blessing for light may not be recited for the light beheld at the end of the Sabbath in a city inhabited mostly by Samaritans (*ib.* 53a). At Jabneh a special berakah against Judæo-Christians (Minim) was composed after the destruction of the Temple (*ib.* 28b). If the ḥazzan commits an error in reciting this passage he is removed (*ib.* 29a). "Any one who says, 'The pious praise Thee,' is guilty of heresy" (Meg. iv. 9), while, according to R. Judah, any one uttering a benediction on seeing the sun is also guilty of heresy (Tosef., Ber. vii. 6). This mishnaic teacher ordains that one should praise God every day "that Thou hast not created me a heathen or a woman or a slave" (Men. 43b, below; comp. Gal. iii. 28; Diogenes Laertius, i. 1, § 7; James Darmesteter, "Une Prière Judéo-Persane," p. 9, Paris, 1891; "Monatsschrift," xxxvii. 14; "Magyar Zsidó Szemle," x. 100). On seeing a Hermes one should say, "Blessed be He who is lenient toward them that break His law," and on beholding a place where an idol has been destroyed, "Blessed be He who destroyeth idols in our land; as He hath destroyed it in this place, so may He destroy all in the land of Israel, and lead the hearts of their worshipers back unto His service." In a foreign country, however, one should say nothing, for the majority of the inhabitants there are heathen (Ber. 57b; comp. x. 1). "Any one beholding a place where miracles have been vouchsafed to Israel should say, 'Blessed be He who hath shown marvelous things unto our fathers on this spot'" (*ib.*), together with benedictions applying to manifestations of natural phenomena. One who sees Jewish sages should say, "Blessed be He who hath granted of His wisdom to His followers"; and whoever sees pagan sages should say, "Blessed be He who hath granted of His wisdom to His creatures."

At the sight of Jewish or pagan kings praise was rendered to God, who granted of His dignity to His followers or to His creatures (*ib.* 58a). On beholding graves of Jews one should praise God, who created them and who will finally raise them up again (*ib.* 58b). He who sees the Euphrates from the bridge of Babylon or the Tigris from the bridge of Shebistena should praise the Creator (*ib.* 59b), for it was believed that these streams had arisen at these places and were therefore still in their original state, although a Babylonian amora of the early part of the fourth century indicates another place as the source of the Euphrates, the Persians having diverted it from its channel. God should receive praise and thanksgiving from any one beholding a ford of the sea, of the Jordan, or of the River Arnon (where Israel beheld marvels); beholding hailstones (Ex. ix. 33), the cliff of Beth-horon (Josh. x. 11), the stone which Og, King of Bashan, wished to hurl upon Israel, the rock on which Moses sat when Joshua fought with Amalek (Ex. xvii. 12), the wife of Lot, or the fallen walls of Jericho (Ber. 54a). All these objects were still to be seen at the time of the composition of this baraita, about the second century.

Difference Between Christian and Jewish Benedictions.

Although the benedictions of the priests, and the benedictions pronounced in the house of mourning, and at betrothals, weddings, etc., are mentioned, there are no indications that they were regarded as exercising any material influence on persons or things, *i.e.*, that they were sacramental as the Christian Church has taught and still teaches (Herzog-Hauck, "Real-Encyc." ii. 588). They are merely utterances of praise and thanksgiving, and it can no longer be determined whether originally they had the force which the Church ascribes to them. It is certain, however, that the idea of sacramentalism was foreign to Judaism. Several passages in the New Testament in praise of God are called "doxologies" (*e.g.*, Rom. xvi. 27; see Hastings, "Dict. Bible," i. 620).

The principal component parts of public worship are the "Shema'" and the "Tefillah," the preceding recitation from the Psalms, etc., having only the force of custom. As late as the time of Maimonides morning prayer began with "Ḳaddish" before "Bareku" and ended with it ("Yad," Tefillah, ix.), and this practise still obtains in the Sephardic ritual.

Origin and Development.

In the course of time additions to the liturgy were multiplied. The ritual, even in its simpler portions, took definite form only by degrees. The earliest elements of synagogal worship were developed from the Temple service and the custom of sacrificial watches ("Ma'amad"), as well as from private and public worship—from psalms and prayers which were composed at different times for special occasions. The benedictions at the beginning of the "Ma'amad" and the prayers at the end became respectively the "Shema'" and the "Tefillah" (Rapoport, "Kalir"; Zunz, "G. V." pp. 367 *et seq.*). The latter, which about 100 C.E. had neither definite redaction nor general binding force, probably consisted at first of only six numbers for week-days and seven for Sabbath and feast-days; in the remaining numbers either a Ḥasidic or a political origin may be traced. Even in the second century the final benedictions for public fast-days still varied (Ta'an. 17a); in the third the whole assembly was not yet accustomed to go to the synagogue at "Musaf" (Yer. R. H. iv. 8; Rapoport, "'Erek Millin," p. 164), and the attendance was generally small (Zunz, "G. V." p. 339). It took centuries before the order of prayer as found in the Babylonian Talmud became established: it was neither desired nor was it possible to give it a fixed and definite form (Zunz, "Ritus," pp. 1 *et seq.*).

Private Prayer.

Private prayer existed side by side with the official liturgy. A large number of prayers composed by scribes and recited on special occasions are mentioned in traditional literature, and prayers by laymen are also quoted. In general, an important place was assigned to prayer, although its thoughtless drawling was condemned. Thus, it is said, "Prayer is more pleasing to God than good works and sacrifice" (Ber. 32b and parallels); while Johanan felt, "Would that prayer lasted the entire day." Worship was held to be equivalent to prayer, and indeed the ritual was actually modeled upon the sacrificial cult (Sifre, Deut. xi. 14; Ta'an. 2a; Ber. 28b). There were many rules regarding prayer (*ib.* 28, 31; Sanh. 22; Ab. ii. 18, etc.). He who prays should drop his eyes, but lift up his heart (Yeb. 105b), although he should not raise his voice (Ber. 24, 31). The saying "God wisheth the heart" (Sanh. 106b) has become a proverb. The suppliant knelt, or fell on his face, stretching out his hands and his feet (prostration; Ber. 34b *et passim*), although this is now done only on the Day of Atonement at the "'Abodah" (see ADORATION). The pious made themselves ready an hour before prayer, and stood still for an hour after it (Ber. 31b). A drunken man was not allowed to pray ('Er. 64; see the eight prescriptions which, according to "Yad," Tefillah, v. 1, must be observed). All faces were turned toward the sanctuary (Ber. 30a), and Maimonides ordained (*l.c.* v. 6, following Ber. 31) that the windows should be opened during prayer. The hands were washed before praying (Ber. 16, 26; Shab. 10), a custom with which the construction of synagogues on the banks of rivers is connected. Ten adults were required to be present at worship (Meg. 34a), a custom which still obtains. On the other hand, the entire congregation did not pray, as it does to-day; but the leader in prayer, the "messenger of the congregation," the most learned among them (Ta'an. 17b), standing in a depression, prayed for all (Ps. cxxx. 1; Ber. 10b): "to step down before the Tabernacle" is equivalent to "leading in prayer" (R. H., end).

Among the people various superstitions arose in connection with the recitation of prayers. The reader of the "Shema'" must not blink his eyes, nor compress his lips, nor point with his fingers (Yoma 19). It is forbidden to pray with phylacteries in the hand or with a Torah roll on the arm (Ber. 23b). He who is unwilling to lead the prayers in a colored garment may not lead when dressed in white, and he who will not lead in sandals may not lead barefoot (Meg. 24b; for other examples see Blau, "Altjüdisches Zauberwesen," pp. 146 *et seq.*).

The Jewish liturgy at first completely dominated the Christian. The three benedictions—still placed at the head of the morning prayer—in which the Jews praise God that he has not created them heathen, or slaves, or women (Men. 43b), express, as their brevity indicates, ancient Jewish views; and therefore they are not to be regarded as imitations of similar Greek formulas (Diogenes Laertius, i. 1, § 7). A striking allusion to this prayer is found in Paul's Epistle to the Galatians, iii. 28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." A similar view is expressed in a Parsi prayer ("Monatsschrift," xxxvii. 14 *et seq.*; "Magyar Zsidó Szemle," x. 113 *et seq.*). For early forms of liturgy see "J. Q. R." x. 654 *et seq.*

Influence on Early Christian Liturgy.

The early Christian liturgy, in the reading of the Scriptures, in prayer, and in the singing of the Psalms, was modeled on synagogal practises. The fact that no complete Christian liturgical specimens of the first three centuries are extant indicates that the liturgy in use during that period may have been borrowed from that current in the synagogue. The earliest extant Christian prayers, the pseudo-Cyprianic (text in Michel, "Gebet und Bild in Frühchristlicher Zeit," pp. 3 *et seq.*, Leipsic, 1902), written after 300, are still Jewish in form and content. One of them begins with the "Ḳedushshah" and continues with the introductory formula of the "Shemoneh 'Esreh," and mentions also "purity of heart," which was and is still the main point in the seventh or middle benediction for the Sabbath and feast-days. After the "Shema'" the Jewish ritual placed the "salvation benediction" ("ge'ullah"); and Christian circles, in harmony with folk-beliefs, derived from this benediction various prayers for deliverance from the persecutions of the devil. Satan is mentioned in Jewish prayers also (*e.g.*, morning prayer), although not in the official liturgy nor in the obligatory prayers.

Jewish Prayers and Early Christian Art.

The liturgy of the fasts, which is the oldest, assumed definite form long before the common era (I. Lévi, in "R. E. J." xlvii. 161-171; Michel, *l.c.* pp. 44 *et seq.*). Its formulas took the deepest hold upon the people on account of its antiquity and its peculiar solemnity. This explains why the views of the early Christian Church show the dominant influence of this liturgy and why its prayers contain for the most part not New Testament but Old Testament phraseology. The liturgy naturally dominated early Christian art as well. The subjects for the figures in the catacombs, on stained glass, etc., were borrowed as a rule from those Biblical stories which were found also in the Jewish festival literature; as, for example, the sacrifice of Isaac, Daniel in the lion's den, the three Hebrews in the fiery furnace, and scenes from the story of Jonah (comp. Kaufmann in "R. E. J." xiv. 33-48, 217-253). The prayers do not always observe the chronological order of events; in one prayer the name of Job follows immediately upon that of Abraham, the author evidently sharing the Jewish view that Job was the contemporary of Abraham (see Michel, *l.c.*, where extensive bibliography is given).

History of the Ritual.

The history of the ritual is eventful and varied. At first there were no written prayers; a scribe of the end of the first century says, "The writers of benedictions are as those that burn the Torah." A man who was caught copying some at Sidon threw a bundle of his copies into a washtub (Shab. 115b and parallels; comp. Blau, "Altjüdisches Zauberwesen," p. 93). In no case was written matter used during public worship. Prayer-books appear about the seventh century. "The prayer-books are doubtless older than the prayer 'orders,' which date from the eighth century. However, the first book of this kind of which definite mention is made was composed by Gaon Kohen Ẓedeḳ (843); a generation later appeared the Siddur of Amram Gaon, which was much used after the eleventh century and formed the foundation for benedictions and Siddur collections" (Zunz, "Ritus," p. 18). Prayer-books ("siddur") were composed also by Saadia, Hai, Nissim, and Rashi (extant in MSS.; Buber, in "Ha-Ẓefirah," 1904, No. 8), by Rashi's pupil Simḥah ("Maḥzor Vitry," ed. Hurwitz, Berlin, 1892), and by others (Zunz, "Ritus," pp. 19, 25). The most important work of the twelfth century in this direction, and one highly extolled in later times, was "the Yad ha-Ḥazaḳah of Maimonides, in which, for the first time, the texts of prayers and the ritual were arranged in masterly order by a scholar" (Zunz, *l.c.* pp. 26 *et seq.*).

Siddur and Maḥzor.

Between 1180 and 1320 an immense amount of work was done in Europe in systematizing the worship, the prayer-books of this period forming the foundation for the ritual of the succeeding centuries. There were, also, Arabic forms of siddurim. Until 1300 the Halakah and the Haggadah, current practises, poetry, mysticism, and philosophy, all contributed toward the shaping of the ritual, the poetic material not being increased to any extent after this period (Zunz, *l.c.* pp. 27-30). The word "maḥzor" (shortened from "maḥzor tefillim"), denoting "prayer-book," means literally astronomical or yearly cycle. The Syrians use the term "maḥzor" to denote the breviary. While the Sephardim apply it to those collections which contain all the prayers for the year, the Ashkenazim apply it to the prayer-books containing the festival ritual only. Spanish, Italian, and French maḥzorim were issued sometimes in octavo and smaller sizes, and were often written in small script and handsomely bound. In Germany the various collections were seldom issued in quarto, but generally in folio, with the exception of the Siddur proper, which was issued in smaller size. In contrast to these heavy and expensive volumes for public worship, the 12mo or 16mo Siddur was used for private devotions after the thirteenth century. The latter often contained much superstitious matter, part of which, in the course of time, found its way into the regular prayer-books and was then accepted as part of the ritual service (*ib.* p. 84).

Influence of Cabala.

The Cabala, which had taken deep root by 1500, effected material changes in the Siddur. "In the beginning of the seventeenth century Isaiah Horowitz and others, with their following of the school of Luria, began to introduce new prayers, strange words, and unintelligible meditations ["kawwanot"], with which they deluged public and private worship. All the siddurim and maḥzorim from Tlemçen to Kaffa are filled with mystic alterations and additions; even amulet-formulas were included and thus introduced among the people. This cabalistic-ascetic movement progressed from Palestine to Italy and Poland, from Poland to Germany and Holland, and from Jerusalem and Leghorn to Barbary. Based on ancient customs, it introduced fasting on the 'Small Day of Atonement' and on the eve of New-Moon, early-morning devotions, regular societies which held meetings for prayer and fasting on Mondays and Thursdays, and others which assembled nightly to lament over the Exile, and the like. . . . Through the dissemination of the printed Siddur, of formulas for grace at meals, and of 'tikkun' of all kinds, prayers, either old and obsolescent or new, found their way from foreign rituals and from the works of the cabalists into the ritual of the communities, and there they were retained, modifying to a considerable degree public worship" (*ib.* pp. 149 *et seq.*). On commentaries to the prayers, and on ritual books, etc., see Zunz, *l.c.* pp. 21 *et seq.*, 153 *et seq.*; Abudarham, p. 30; for the varieties of prayer-books used after 1180 see Zunz, "Ritus," p. 33; for mystic vigil order, etc., after 1580, evening assembly at the Feast of Weeks and the "Hosha‘na Rabbah," etc., see *ib.* pp. 151 *et seq.*

Two Main Groups of Rituals.

On the whole, the original prayers, as handed down by the Talmud and the Geonim, agree in all the rituals with Amram's Siddur, although this, as regards the position of the Psalms and of the "Baruk she-Amar," or the wording of individual phrases and clauses, coincides sometimes with the Roman and sometimes with the German or the Spanish Maḥzor. The various rituals are divided into two chief groups, the Arabian-Spanish and the German-Roman. In the former group, the Spanish, or, more correctly, the Castilian, ritual has been preserved in the purest form. This group includes the rituals of Aragon, Catalonia, Avignon, Algeria, Tunis, Tlemçen, Majorca (Catalonio-African), Provence, Carpentras, Sicily (various rituals), and Tripoli (for further details see *ib.* pp. 38 *et seq.*). "Saadia's Siddur apparently contained the substance of the old prayer-order of Egypt, his version of the 'Tefillah' in particular being the one used in that country. . . . After 1200, however, the use of Maimonides' prayer-order became prevalent in Egypt, Palestine, Maghreb, and among the Mozarabic communities generally, the members of which were subsequently called 'Moriscos'" (*ib.* p. 55). At Saragossa and Traga the "Musaf Tefillah" on New-Year's Day was not recited by the congregation alone before its recitation by the ḥazzan, but together with the latter, the ignorance of the majority of the congregation being assigned as the reason for this practise (*ib.* p. 41). As Spain was a center for the first group of rituals, so was Germany for the second. The several rituals may vary in details, but they agree in essentials. The Jews of Germany, Bohemia, Moravia, Silesia, Poland, Prussia, and Hungary have one and the same order of prayer (*ib.* p. 75). The French ritual is really that of Burgundy, and the English communities had probably the same or a similar one (*ib.* pp. 63 *et seq.*). The Roman ritual was widely disseminated, and the "Romanian" or Greek ritual exists in the Romanian Maḥzor, which dates from some period after 1520 (*ib.* pp. 76–79). The Romanian group includes also the rituals of Corfu and Kaffa, while the Palestinian ritual, which varied to some extent in the earlier period, lost its independence in the twelfth century (*ib.* pp. 82–84). The interrelation of the various rituals appears in individual portions of the service, chiefly in those which were not based on ancient usage, such as the dirges ("ḳinot") for the Ninth of Ab and the "Hosha‘not."

Day of Atonement.

"The Day of Atonement did not always have the somber coloring given it in the Middle Ages. Even in the time of the Soferim the people danced in the vineyards on that day, and as late as the beginning of the fourth century it does not seem to have been customary in Palestine for every one to spend the whole day in the synagogue (Ḥul. 101b). The form of the 'Tefillah' had not been definitely fixed by the third century; it occasionally ended with 'Ne‘ilah,' omitting the evening prayer . . . 'Abodah' and 'Seliḥah' were considered as the most important divisions, even though the form of the latter was by no means invariable." Amram's Siddur does not refer to the "Kol Nidre," which is designated in the later redaction as of Spanish origin, and was recited only by the ḥazzan (Zunz, "Ritus," pp. 95 *et seq.*; on 'Abodah and Abinu Malkenu in antiquity see *ib.* pp. 101, 118). The second and the fifth day of the week (comp. Luke xviii. 12) were set apart even in antiquity as lesson-days, on which the people went to the synagogue. In the early Middle Ages the pious began to consider these as penitential days. Penitence consisted in prayer and fasting, there being no fast-day without a prayer of atonement ("Seliḥah"), while to utter this without fasting was considered unseemly. The ten days of penance between New-Year and the Day of Atonement were observed, however, in antiquity, which, as stated above, possessed a definitely fixed fast-day liturgy (Zunz, "Ritus," pp. 120–130; *idem*, "S. P." p. 83).

Changes in the Prayer-Books.

Toward the end of the Middle Ages there were many changes in the form of worship, for reasons both internal and external. "Gutenberg and Luther no less than the Cabala and the Inquisition influenced the ritual of the Synagogue. After the first decades of the fifteenth century the minute regulations of the ritual manuals allowed scarcely any initiative to the ḥazzan, who had, moreover, lost his former high position, being now neither a poet nor a teacher of the

Law, nor was he either of these at any time in Germany or Poland. When the art of printing made manuals and prayer-books accessible to all, the editor took the place of the ḥazzan. Printing imposed restrictions. . . . The similarity of the copies in the hands of the people produced uniformity; the 'Minhag' conformed to the printed editions. Within forty or fifty years printed Hebrew prayer-books were current in the countries in which there were Jews and printing-presses. The German ritual was the first one printed (grace at meals, 1480; 'Seliḥah,' n.d. and 1496; prayer-book, 1508; Maḥzor, *c.* 1521); then followed the Roman ritual (prayer-book and Maḥzor, 1486; 'Seliḥah,' 1487; 'Hosha'na,' 1503), the Polish (prayer-book, 1512; Maḥzor, 1522; 'Yoẓerot,' 1526; 'Seliḥah,' 1529; all printed at Prague), and those of Spain (n.d. and 1519), Greece (1520), Catalonia (1527), Aragon (n.d.), and the Karaites (1528)" (Zunz, "Ritus," p. 145; for further details on commentaries, translations, editions of prayer-books, and the ritual of the Karaites, *ib.* pp. 153–162; on the last-named see also Zunz, "G. V." pp. 439 *et seq.*; and comp. Lady McDougall, "Hymns of Jewish Origin," in "Songs of the Church," London, 1903).

After the expulsion of the Jews from Spain in 1492 the Spanish ritual was more widely introduced and became an important factor. The "informers" caused material changes in the Maḥzor. Even in the Middle Ages they brought charges against the prayer-books as well as the Talmud, and consequently their owners in alarm erased passages, cut out entire leaves, and changed single words here and there. The Kol Nidre and the 'Alenu were special objects of attack as early as the fourteenth century; in the second half of the following century the persecutions steadily increased, especially on the part of the preaching friars, and soon the Inquisition began to act in the same direction. "When printing and a knowledge of the language facilitated examination of the liturgical prayers, the Roman Church being at the same time endangered by the Reformation, the books were watched more carefully, and a censorship which constantly increased in severity fettered the prayer-books also. Certain expressions were no longer allowed in the editions. . . . Since that time some prayers have disappeared entirely and others have been mutilated. . . . The Herdenheim edition of the 'Seliḥah' (1546) removed 'all offensive and dangerous matter.' Thenceforth not only the Siddur and Maḥzor, but all Jewish printed books, were subject to constant attack from the Dominicans, who employed converted Jews. . . . In the year 1559 the prayer-books of the community of Prague were taken to Vienna to be examined." These mutilations increased in the course of time (Zunz, "Ritus," pp. 145 *et seq.*, and appendix vi.; comp. also *idem*, "G. S." iii. 239; Berliner, "Einfluss des Ersten Hebräischen Buchdrucks auf den Cultus und die Cultur der Juden," Frankfort-on-the-Main, 1896; Popper, "The Censorship of Hebrew Books," New York, 1899).

Reforms in the Nineteenth Century.

The reform of worship began with Moses Mendelssohn as a result of the general readjustment in Jewish life and learning. Wolf Heidenheim especially rendered enduring services to this reform by the correctness of his editions, his excellent notes, and the translations adapted to his time. The editions of the Siddur by Landshuth (Königsberg, 1845) and Baer (Rödelheim, 1868) are also valuable. Liturgy was and is still the field on which the different parties within Judaism—Orthodox, Progressive, and Reform—fight their battles with more or less bitterness. Among these conflicts the Hamburg Temple controversy, in 1819, and the Reform prayer-book controversy of the Berlin community are especially noteworthy. Reform is still progressing in this department and is not likely to reach a conclusion in the near future. Leopold Zunz (1794–1886) investigated all branches of the liturgy with astonishing assiduity. In his first great work, "Gottesdienstliche Vorträge" (Berlin, 1832), which is the earliest product of modern Jewish science and which contains a complete history of the liturgy, he advocates the abolition of many old prayers and the introduction of appropriate new ones (pp. 494 *et seq.*). Reform, however, was not content with removing external abuses; it investigated the earliest prayers of the liturgy, the recitation of which had been declared to be obligatory as early as the time of the Talmud. It considered the views which gave rise to these prayers in connection with modern ideas and has abandoned the prayers, either partly or entirely. See Benedictions; Grace at Meals; Habdalah; Habinenu; Ḥad Gadya; Haftarah; Haggadah (Shel Pesaḥ); Haḳḳafot; Hallel; Halleluiah; Happiness; Ḥazzan; Heidenheim, Wolf; Holiness; Maḥzor; Megillot, The Five; Music, Synagogal; Reform; Siddur; etc.

Bibliography: L. Zunz, *G. V.*; idem, *Ritus*; idem, *S. P.*; idem, *Literaturgesch.* (with Supplement, 1867); Steinschneider, *Jüdische Litteratur*, in Ersch and Gruber, *Encyc.* section ii., part 28 (English ed., *Jewish Literature*, London, 1857; Hebrew ed., *Sifrut Yisrael*, Warsaw, 1897); Schürer, *Gesch.* 3d ed., Leipsic, 1901–2 (see Index, s.v. *Gebet*); Benjacob, *Oẓar ha-Sefarim*, iii. 660, 722–885 (editions of the prayer-books). Some of the many other works on liturgical literature are quoted in the body of the article.

A. L. B.

LITWACK or **LITTWACK, JUDA**: Dutch mathematician; born in Poland about 1760; died Jan. 15, 1836; buried at Ouerveen. A disciple of Moses Mendelssohn, he removed to Amsterdam, where he became one of the most important members of the 'Adat Yeshurun congregation. With C. Asser and Lemon he was appointed a deputation to the Sanhedrin at Paris, where he delivered a discourse in the German language (Feb. 12, 1807).

Litwack was a member of the Mathesis Artium Genetrix society. He wrote "Verhandeling Over de Proefgetallen Gen. 11," Amsterdam, 1817 (2d ed., 1821).

Bibliography: Bierens de Haan, *Bibliographie Neerlandaise; Collection des Procès Verbaux*, ii.; Grätz, *Gesch.* xi. 298; *Jaarboeken*, 1836, p. 86; *Vaderlandsche Letteroefeningen*, 1817, p. 482.

S. E. Sl.

LIVER (כבד): A glandular organ situated, in man, to the right beneath the diaphragm and above the stomach. In six passages of the Bible in which the liver is mentioned the expression יותרת הכבד is met with in reference to the part of the organ which had to be sacrificed as a fatty piece (Ex.

xxix. 13, 22, *et passim*). The meaning of this expression has not been successfully established. Both Onkelos and pseudo-Jonathan translate it חצרא דכבדא, or in the Hebrew form חצר הכבד, which is met with in the Talmud. The Authorized Version, following Jerome, renders it "the caul above the liver"; and it seems that Rashi gave the same interpretation. But the Septuagint renders it by "the lobe of the liver," which shows that the piece sacrificed was a part of the liver itself. The interpretation "caul" or "flap around the liver" seems to be based on the Aramaic חצר, taken in the sense of "surrounding." But Bochart ("Hierozoicon," i. 562, Leipsic, 1793–96) has proved the error of such an interpretation, referring to Saadia's Arabic rendering "za'idah" (= "excrescent"). Kohut ("Aruch Completum," *s.v.* אצבע and חצר הכבד) draws attention to a passage in Tamid (31a) in which "the finger of the liver" is spoken of (see Rashi *ad loc.*). Kohut therefore supposes that the Aramaic חצרא is the equivalent of the Arabic "khanṣar" = "little finger." His supposition is confirmed by Isaac ibn Ghayyat, who quotes Hai Gaon (Dukes, in "Orient, Lit." ix. 537) to the effect that the expression חצר הכבד comes from the Arabic and that the liver is composed of pieces similar to fingers. According to Naḥmanides (Responsa, No. 162), if this part of the liver is perforated, the flesh of the animal may be eaten (see also Dillmann on Lev. iii. 4; Driver and White, "Leviticus," p. 65; Nowack, "Archäologie," i. 228; comp. Caul; Fat).

Neither man nor beast can live without a liver ('Ar. 20a). If the liver is missing from an animal, its flesh may not be eaten (Ḥul. 42a). Therefore if any one dedicates to the sanctuary the value of his head or of his liver, he must pay the value of his entire person ('Ar. 20a; B. M. 114a). On liver complaints see Maimonides, "Yad," Sheḥiṭah, vi. 1, 8, 9; vii. 4, 19, 21; viii. 16.

The liver is the seat of life. The archers pierced the liver with their arrows (Prov. vii. 23), thereby quickly causing death. Johanan (d. 279) says: "He smote him under the fifth rib" (II Sam. ii. 23), *i.e.*, in the fifth partition, where liver and gall are connected (Sanh. 49, above). Johanan does not mean to imply that liver and gall are in the chest, as Ebstein infers ("Medicin des N. T. und des Talmuds," ii. 129), but merely that liver and gall were wounded. The tradition (I Kings xxii. 34; II Chron. xviii. 33) that the arrow struck the king between the ribs ("debaḳim") likewise refers to the fifth partition (see also Sanh. 63b; Kohut, "Aruch Completum," iv. 182b). A tannaite living at Rome about 150 recommends the membrane of the liver of a mad dog as a remedy against hydrophobia, and Galen also approves of this remedy; but the Palestinian teachers forbade it because its efficacy had not been proved (Yoma viii. 5; 84a, b; see Blau, "Altjüdische Zauberwesen," pp. 80 *et seq.*). Tobit vi. 8, viii. 2, however, shows that fumigating with fish-livers was considered a means of exorcising evil spirits in Palestine.

On the functions of the liver there is only a single passage in the Bible, namely, Lam. ii. 11: "Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughters of my people." On the functions of the several organs of the human body this observation is found in the Talmud: "The liver causes anger; the gall throws a drop into it and quiets it" (Ber. 61, above).

The augural significance of the liver, hepatoscopy, is mentioned only once in the Bible, and then as a foreign custom. Ezekiel (xxi. 21) says of Nebuchadnezzar: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked into the liver" (see Jew. Encyc. iv. 624a, *s.v.* Divination). Levi (3d cent.) remarks on this passage: "as the Arabian, who slaughters a sheep and inspects the liver" (Eccl. R. xii. 7).

s. s. L. B.—M. Sel.

LIVERPOOL: Chief seaport in the northwest of England, situated on the Mersey, and in the county of Lancashire. There was a primitive settlement of Jews in the town about 1750, but this later became extinct. Tombstones with Hebrew inscriptions were discovered beneath some structures between Derby street and Cumberland street, an old portion of the city. The synagogue with cemetery attached is marked in a map of Liverpool for 1796; but at the time of Harwood's large survey in 1803 it had disappeared. It became a Sandemanian chapel (W. Robinson, "History of Liverpool," 1810, p. 388).

Early Settlements.

It seems that the first Jewish settlers were mainly recruited from the Portuguese Jews of Bevis Marks, London, and were of those who were about to proceed to Ireland, Dublin being then an established Jewish center.

About 1780 the Jews again assembled for worship in Turton Court, on the site of the present customhouse. From their names, as given in a Liverpool directory of 1790, they appear to have been a medley of Germans, Poles, and Londoners, mostly itinerant dealers and venders of old clothes. Here and there a Sephardi is recorded as a merchant; but the Polish element must have predominated, as the early minute-books of the community are written in Judæo-German with square, not cursive, characters.

The next removal, in Dec., 1789, was to Frederick street, the Liverpool corporation assigning to the Jews for religious purposes a building with a garden in the rear for a cemetery. At the extreme end of this synagogue, which could hold sixty or seventy worshipers, was a glass roof evidently intended for a sukkah or tabernacle. In the basement was a "miḳweh," or ritual bath. In 1806 the corporation presented the Jews with another site in Seel street, where the Old Hebrew Congregation met from 1807 until 1874, when it removed to the present handsome building on Prince's Boulevard. In 1835 the town had encroached on the cemetery in Oakes street, and a burial-ground was purchased in Fairfield (Deane road), then quite rural; this in turn became inadequate, and a new one in Broad Green was opened in June, 1904.

The Seel street synagogue was the first in the United Kingdom in which sermons were delivered in English; this happened in 1806, the preacher being Tobias Goodman. D. W. Marks acted as secre-

New Congregation.

tary and preacher to the congregation in 1833. He subsequently became chief minister of the Berkeley Street (London) Congregation of British Jews. There were probably 250 Jewish families in Liverpool in 1838, when a secession took place in the community. At first the seceders held divine service in a small building in Hardman street, now used as a temperance hall. In 1857 they erected a handsome building in Hope place. They also purchased a cemetery in Green lane, Tuebrook, which is still (1904) in use.

In 1846 a few numbers of a monthly Jewish magazine entitled "Kos Yeshu'ot" appeared in Liverpool.

The first organization in Great Britain in connection with the Alliance Israélite Universelle was founded in Liverpool in 1868, three years before the Anglo-Jewish Association was established in London, with which, however, it later amalgamated. In 1882 the extensive emigration to America was organized and directed from Liverpool; and during the year of the Russo-Jewish persecutions 6,274 persons were sent, at a cost which amounted to over £30,000 ($150,000), to the United States and Canada in thirty-one steamships.

It is computed that there are at present about 1,500 Jewish families in Liverpool in a total population of about 685,000. Owing to the great influx of Russian and Polish Jews, a number of ḥebras have sprung into existence, as well as two considerable congregations: (1) Bet ha-Midrash, situated in Crown street; (2) the Fountains Road Congregation, situated in the suburb of Kirkdale.

A Hebrew school was founded in 1842, commencing with ten pupils. Subsequently a building was erected in Hope place to accommodate eighty pupils; it has since been enlarged so as to provide room for more than 700 children.

Among the many Jewish organizations may be mentioned: the Philanthropic Society, Provident Society, Tontine Benefit Society, Board of Guardians, Jewish Shelter, Ladies' Benevolent Charity, Branch of the Anglo-Jewish Association.

Bibliography: B. L. Benas, in *Proceedings of the Historic Society of Lancashire and Cheshire* (1900), vol. xv.

J. B. L. B.

LIVONIA. See Riga.

LIVORNO. See Leghorn.

LIWA BEN BEZALEEL. See Judah Löw ben Bezaleel.

LIZARD: A saurian or lacertilian reptile. About forty species and twenty-eight genera of lizards found in Palestine have been enumerated, the most common of which are the green lizard (*Lacerta viridis*) and its varieties, and the wall-lizard belonging to the genus *Zootoca*. It is therefore generally agreed that besides "leṭa'ah," traditionally rendered by "lizard," the following terms, enumerated among the "creeping things that creep upon the earth" (Lev. xi. 29 *et seq.*), also denote some kinds of lizard: "zab" (Arabic, "ḍabb"), identified with the *Uromastix spinipes* (A. V. "tortoise"; R. V. "great lizard"); "anaḳah" with the gecko, of which six species are found in Palestine (A. V. "ferret"; R. V. "gecko"; see Ferret); "koaḥ" (Vulgate and Ḳimḥi, "stellio") with the monitor (A. V. "chameleon"; R. V. "land-crocodile; see Chameleon); "ḥomeṭ" with the sand-lizard (A. V. "snail"; R. V. "sand-lizard"); "tinshemet," by reason of the etymology of the name (= "breathing," "blowing"), with the chameleon (A. V. "mole"; R. V. "chameleon"; see Chameleon); "semamit" (Prov. xxx. 28), the same word which the Targum Yerushalmi uses for "leṭa'ah," and the Samaritan version for "anaḳah," the meaning of the passage being that the lizard may be held in the hand with impunity (A. V. "spider"; R. V. "lizard").

In the Talmud "leṭa'ah" is the general term for the *Lacertilia*. It is described as having a thick but soft and separable skin (Shab. 107a, b; Ḥul. 122a), and its eggs have the white and yolk unseparated ('Ab. Zarah 40a [Rashi]). A case of resuscitation of an apparently dead lizard by pouring cold water on it is related in Pes. 88b. In Shab. 77b the semamit is mentioned as inspiring terror in the scorpion and also as serving as a cure for its bite, with which may be compared Pliny, "Historia Naturalis," xxix. 4, 29. In Sanh. 103b it is related that King Amon, after abolishing the Temple service, placed a semamit upon the altar. The chameleon is considered to be intended by "zeḳita" in Shab. 108b. This may be connected with "ziḳa" (= "wind"), meaning properly "the windy," the ancients believing the chameleon to live on air (comp. Pliny, *l.c.* viii. 33, 35).

Bibliography: Tristram, *Nat. Hist.* pp. 266 *et seq.*; L. Lewysohn, *Z. T.* pp. 221 *et seq.*

E. G. H. I. M. C.

In the Bible.

LOANS: In the commonwealth of Israel, as among other nations of antiquity, loans of money, or of corn or like commodities, were made as a matter of favor by the wealthy to those standing in need, and but seldom, if ever, in the way of furnishing capital necessary for enterprises in trade or agriculture. At least in all passages of Scripture lender and borrower stand, at the time of the loan, in the attitude of benefactor and dependent (Ps. cxii. 5); after the loan, in that of master and servant (Prov. xxii. 7); and, when the lender enforces his demand, in that of tyrant and sufferer (II Kings iv. 1). It is made the duty of the well-to-do Israelite to lend of his affluence to his poor brother (*i.e.*, fellow Israelite) according to the borrower's wants, at least when a pledge is offered (Ex. xxii. 25; Deut. xv. 8), and that without claiming interest (see Usury); and he should not refuse even when the approach of the year of release endangers the recovery of the loan (Deut. xv. 9), and though the security of the pledge is much weakened by the lender's duty of returning it when the debtor needs it (see Pledge). In truth, to lend is regarded in Scripture (*ib.* 1-11) as an act of benevolence the reward for which must be expected only from God.

R. Ishmael, of the time of Hadrian (see Mek., Ex. xxii. 25), reckons the command to lend to the poor as one of the affirmative precepts; and the Talmud (B. M. 71a) derives from Ex. xxii. 25 the rule that between the Gentile who offers interest and the Israelite from whom it is not allowed to be accepted, the latter should have the preference; between the rich and the poor, one should lend to the poor; between kinsmen and townsmen, lend to kinsmen first, but give the preference to townsmen over those from a distance. To lend is deemed more meritorious than to give (Maimonides, "Yad," Malweh, i. 1); for by a timely loan the receiver may be saved from beggary.

In the Talmud.

The lender or creditor is bidden also, on inferential Scriptural grounds (*ib.*; Deut. xv. 2–3), not to press the borrower or debtor when he knows that the latter can not pay; which admonition was so extended by the Rabbis that they forbade the creditor to show himself to the unfortunate debtor, in order that he might not put the latter to shame ("Yad," *l.c.* xiii. 3).

On the other hand, it is a most sacred duty of the borrower to pay if he can. To withhold payment is wickedness (Ps. xxxvii. 21), and, according to the Rabbis, the debtor, when able to pay, must not even put the creditor off, telling him to come again; nor must he waste the borrowed money or lose it recklessly, so that he can not repay it.

Cancelation of Loans.

Under the written law (Deut. xv.) all debts arising from a loan are canceled by the passage of the year of release over them, on the last day (last of Elul) of that year. The text (*ib.* verse 9) warns earnestly against the baseness of not lending to the poor from fear of such release; yet in the days of King Herod this kind of baseness prevailed among the well-to-do Jews to such an extent that Hillel the Elder, who according to rabbinical tradition was at that time president of the Sanhedrin, in order "that the door might not be shut in the face of borrowers" thought it best to contrive a fiction whereby to nullify the Scriptural law (see Sheb. viii. 2–3; Sifre, *ad loc.*). He authorized the creditor to execute a deed, known as the "prosbul," in some such words as these: "I, A. B., hereby deliver to you [giving the names], judges of the court at [naming the place], all the claims which I own, so that I may collect them at any time I may choose"; which instrument was signed by the judges and by two witnesses, and the bonds were then handed over to the court. The act of Hillel was justified on the ground that the year of release being indissolubly connected with the year of jubilee and the restoration of lands to their former owners, and the latter being in the second commonwealth no longer feasible, the release of debts ceased to be a Scriptural and became only a rabbinical law, and for good cause might therefore be modified, or even abrogated, by the Great Sanhedrin (see Talmud Yerushalmi on above mishnah). The Sabbatical year, as far as it affected seed-time and harvest, was meant only for the Holy Land; neither did it ever work the release of debts beyond the boundaries of that country. Joseph Caro says, in his code, that as a rabbinical institution the law of the year of release operates in all times and places; but the gloss of Moses Isserles declares that in "these countries," meaning northern Europe, it had fallen entirely into desuetude.

A debt arising from the sale of goods or of land or from liability for wrongs done, the wages of labor, or the hire of lands or of animals, whether liquidated by the written law or unliquidated, was not affected by the year of release; but if the parties agreed upon the amount due or that should be paid, and upon the length of time of forbearance, such debt or liability became a loan in the eyes of the law, and was then regarded as a subject of release, unless kept alive by the prosbul (Sheb. viii. 2; Sifre, Deut. 15).

The fear that a literal enforcement of the Scriptural law against lenders would "shut the door in the face of borrowers" led to its relaxation in other respects also. Thus, strictly speaking, creditors should have the debtors' worst lands ("zibburit") allotted to them in satisfaction; but as such a rule would discourage loans, it was modified so as to allot middle-grade lands for their satisfaction (Giṭ. 49b; see APPRAISEMENT).

S. L. N. D.

LOANS or **LOANZ** (לואנץ), **ELIJAH BEN MOSES ASHKENAZI:** German rabbi and cabalist; born at Frankfort-on-the-Main 1555; died at Worms July, 1636. He belonged to the Rashi family, and on his mother's side was the grandson of Johanan Luria, and on his father's of Joselmann of Rosheim. After having studied in his native city under the direction of Jacob Ginzburg and Akiba Frankfort, Loans went to Cracow, where he attended the lectures of Menahem Mendel. While there he prepared for publication the "Darke Mosheh" of Moses Isserles. At the beginning of the seventeenth century Loans was called to the rabbinate of Fulda, which he left in 1612, occupying sucessively the rabbinates of Hanau, Friedberg (1620), and Worms (1630), in which last-named city he remained until his death.

Loans was a diligent student of cabala, and for this reason was surnamed "Ba'al Shem." Besides his great learning he possessed many accomplishments, such as music and calligraphy; and all kinds of legends circulated regarding his personality. He was the author of the following works: "Rinnat Dodim" (Basel, 1600), a commentary on Canticles; "Miklol Yofi" (Amsterdam, 1695), a commentary on Ecclesiastes; "Wikkuaḥ Yayin 'im ha-Mayim" (*ib.* 1757), a poem with a commentary; "Ma'agle Ẓedeḳ" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1832), a commentary on Baḥya's "Ḥobot ha-Lebabot"; "Ẓofnat Pa'aneaḥ" (*ib.* No. 1830), a commentary on the "Tiḳḳune Zohar"; a commentary on Genesis Rabbah (*ib.* No. 149); "Adderet Eliyahu" (*ib.* 1829), a commentary on the Zohar.

Loans also edited the "'Ammude Shelomoh" of Solomon Luria on the "Semag" (Basel, 1599), and the "Sha'are Dura" of Isaac ben Meïr of Dueren, to which he wrote a preface (*ib.* 1600).

BIBLIOGRAPHY: Moses Mannheimer, *Die Juden in Worms*, p. 61, Frankfort-on-the-Main, 1842; L. Lewysohn, *Nafshot Ẓaddikim*, p. 59, *ib.* 1855; Carmoly, in Jost's *Annalen*, i. 94; Steinschneider, *Cat. Bodl.* col. 942; Zunz, *Z. G.* p. 402; Michael, *Or ha-Ḥayyim*, No. 401.

K. I. BR.

LOANS, JACOB BEN JEHIEL: Physician in ordinary to the German emperor Frederick III. (1440–93), and Hebrew teacher of Johann Reuchlin; died at Linz about 1506. Loans rendered lifelong faithful service to the emperor, by whom he was knighted. At Linz in 1492 Reuchlin, who had been sent to the emperor's court by his protector Eberhard of Württemberg, met Loans; and the latter became his first teacher in Hebrew grammar. Reuchlin always held him in grateful remembrance; he cites him as "præceptor meus, mea sententia valde doctus homo Jacobus Jehiel Loans Hebræus" ("Rudimenta Hebraica," p. 249) or "humanissimus præceptor meus homo excellens" (*ib.* p. 619). Geiger supposes that Reuchlin took Loans as a model for the Jewish scholar *Simon*, one of the three disputants in Reuchlin's "De Verbo Mirifico."

Bibliography: Ludwig Geiger, *Johann Reuchlin*, pp. 105 *et seq.*; Grätz, *Gesch.* ix. 47, 83, 147; Gross, *Gallia Judaica*, p. 273; Steinschneider, *Jewish Literature*, p. 208; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 225.

G. M. Sc.

LOANZ, JOSEPH. See Josel (Joselmann, Joselin) of Rosheim.

LÖB ARYEH BEN ELIAH OF BOLOCHOW: Russian rabbi; born at Satanov, government of Podolia, 1801; died at Zaslavl, government of Volhynia, Sept. 2, 1881; a descendant of Rabbi Joshua Höschel of Cracow (1654-64), author of "Sefer Toledot Aharon." Löb Aryeh, in addition to his studies in rabbinic literature, had a thorough knowledge of the Bible and of Hebrew grammar, and he became a fluent writer in Hebrew. He had a fair knowledge of mathematics also. He was rabbi of Zaslavl for about twenty years, and published "'Arugat ha-Bosem," commentaries to the Yoreh De'ah, Wilna, 1870, and "Shem Aryeh," commentaries to other parts of the Shulḥan 'Aruk, Wilna, 1873.

Bibliography: Preface to *Shem Aryeh*; Walden, *Shem ha-Gedolim he-Ḥadash*, pp. 66, 72; *Ha-Ẓefirah*, 1881, No. 36.

L. G. H. R.

LÖB ARYEH HA-KOHEN OF STYRIA: Rabbi at Rozniatow and afterward at Styria; died in 1813. He was the author of the following works: "Ḳeẓot ha-Ḥoshen," a casuistic commentary in two volumes on the Ḥoshen Mishpaṭ of Joseph Caro's Shulḥan 'Aruk, published in 1788 and later; "Abne Millu'im," a similar commentary in two volumes on the Eben ha-'Ezer of the same work (Lemberg, 1815, and Zolkiev, 1825); and "Sheb Shema'tata," novellæ on the Talmud (Lemberg, 1804). The first volume of the "Abne Millu'im" contains an appendix, entitled "Meshobeb Netibot," in which the author defends his first works against the attacks of Jacob of Lissa.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 79; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 54.

S. S. I. Br.

LÖB ARYEH BEN MEÏR: Lithuanian rabbi; lived in the seventeenth and eighteenth centuries. His notes on Rashi and on Elijah Mizraḥi's commentaries on the Pentateuch were published, under the title "Ḥiddushe Maharsha" (Hanover, 1716), with Samuel Edel's novellæ on the Pentateuch, by his brother **Ẓebi Hirsch b. Meïr.**

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 353d; Steinschneider, *Cat. Bodl.* col. 745.

S. S. M. Sel.

LÖB ARYEH BEN TOBIAH: Lithuanian Talmudic scholar and printer; died at Wilna Oct. 24, 1812. He enjoyed great consideration in Wilna on account of his learning and of the assistance rendered by him to Talmudic students. He was the first (in partnership with Tobiah b. Abraham Abele) to establish a Hebrew printing-house at Wilna (1799). The first work printed there was Saadia's "Ma'amar ha-Teḥiyyah weha-Pedut." Owing to competition the establishment existed a short time only.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 199, 225.

J. M. Sel.

LÖB BEN BARUCH BENDET: Rabbi of Byelostok, Russia, in the eighteenth and nineteenth centuries; author of "Sha'agat Aryeh" (Byelostok, 1805), novellæ on the treatise Makkot. The author quotes frequently his father's "Ner Tamid" (Grodno, 1789); and in the preface he states that he has written novellæ on the whole Talmud.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 553; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 79.

H. R. M. Sel.

LÖB, ELIEZER: German rabbi; born at Pfungstadt, grand duchy of Hesse, 1837; died at Altona Jan. 23, 1892. He was educated at the gymnasium of Darmstadt and at the University of Giessen, and received his rabbinical instruction chiefly under Benjamin H. Auerbach, rabbi of Darmstadt, whose daughter he married. At first he was principal of the Jüdische Realschule in his native city, founded by him (1857-61). Subsequently he was called to the rabbinate of Ichenhausen, Bavaria, where he remained until 1873, when he was called to succeed Jacob Ettlinger as chief rabbi of Altona. He contributed to the "Jüdische Presse," and prepared for publication H. J. Michael's bibliographical work "Or ha-Ḥayyim," but ill health prevented him from completing his labor, which was finished by A. Berliner. A rabbinical work by him, "Dammeseḳ Eli'ezer," remained in manuscript. He was a devoted worker for Orthodox communal affairs and was for years a trustee of the Hildesheimer Seminary at Berlin.

Bibliography: Dukesz, *Iwoh, Iwoh le-Moshab*, pp. 133-136, Cracow, 1903.

S. D.

LÖB B. JOSEPH (REB LÖB SARAH'S): Early Ḥasidic rabbi; died in Yaltushkov, Podolia, about 1797. His was the strangest and most mysterious character of the many miracle-working rabbis of the Ḥasidim of the latter part of the eighteenth century. He continually traveled from one Polish city to another, spending money lavishly, but never accepting anything from his adherents. Most of the wonderful stories which are still told about him connect him with kings and princes and with successful efforts to influence the authorities in behalf of Jews. This caused Gottlober to suspect that he was in the secret service of the Polish or the Austrian government, a view seemingly absurd, although a letter by R. Bär of Meseritz, stating that "R. Löb Sarah's of Rovno is to be assisted and implicitly believed, for he is rendering important services to Jews, and will himself orally explain things which can not be put down in writing" (Primishlauer's "Darke Yesharim," Jitomir, 1805), lends some slight support to the supposition. The story of an eye-witness that R. Löb Sarah's passed the guards unnoticed and entered the royal palace of Warsaw on the day of the coronation of Stanislaus Poniatowski (1764), and the account of his seven years' struggle with Emperor Joseph II., on whom he inflicted terrible sufferings, are characteristic examples of the miracles ascribed to him by the superstitious people. R. Azriel of Kozin (near Kremenetz), his pupil (according to Gottlober, his driver), was considered as his successor.

Bibliography: Eleazar ha-Kohen, *Ḳin'at Soferim*, p. 75a, Lemberg, 1892; Gottlober, in *Ha-Boḳer Or*, v. 386-388, vi. 1-2; *Seder ha-Dorot he-Ḥadash*, pp. 43-49; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 81, Warsaw, 1882.

H. R. P. Wi.

LÖB JUDAH B. EPHRAIM: Rabbi of the second half of the seventeenth century; probably born in Wilna, from which city his father, Ephraim b. Jacob ha-Kohen, fled to Buda (Ofen, incorporated into the present Budapest) during the Cossack uprising of 1655; died in Palestine after 1686. Löb remained in Buda until 1684, when he went to Jerusalem, and there, with the assistance of Moses Galanti the younger, began to prepare for publication his father's work "Sha'ar Efrayim." When Charles of Lorraine wrested Buda from the Turks in 1686, the members of Löb's family lost all their possessions and removed to Prague. Löb returned from Palestine to that city; and wealthy people there assisted him to publish the "Sha'ar Efrayim," with his own notes and an appendix (Sulzbach, 1686). He went again to the Holy Land, and died in Safed (according to others, in Jerusalem).

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. *Ephraim of Wilna*; Fuenn, *Ḳiryah Ne'emanah*, pp. 84-85, Wilna, 1860; idem, *Keneset Yisrael*, p. 399, Warsaw, 1886; Eleazar ha-Kohen, *Ḳin'at Soferim*, p. 55a, Lemberg, 1892.

S. S. P. Wi.

LÖB JUDAH B. ISAAC: Polish rabbi; died in Cracow about 1730; grandson of R. Joshua, author of "Maginne Shelomoh." He officiated as rabbi at Shidlow, Poland, being at the same time a representative of Cracow in the Council of Four Lands. After 1715 he became rabbi and president of the yeshibah at Cracow, where he remained till his death.

Löb Judah is known by his approbations to many books, among which may be mentioned "Panim Me'irot," by Meïr Eisenstadt (Amsterdam, 1714), and "Berit Shalom," by Phinehas b. Pelta (Frankfort-on-the-Main, 1718).

Of his family are known only two sons: **David Samuel,** who succeeded his father, first in Shidlow and afterward in Cracow, and **Isaac,** rabbi of Tarnow, Galicia.

Bibliography: Zunz, *'Ir ha-Ẓedeḳ*, pp. 159-160; Friedberg, *Luḥot Zikkaron*, pp. 25, 26.

H. R. N. T. L.

LÖB JUDAH BEN JOSHUA: Bohemian scholar; lived at Prague in the middle of the seventeenth century. He filled the office of secretary to Simon Spira, chief rabbi of Prague, and he published, under the title "Milḥamah be-Shalom," an account of the siege of Prague by the Swedes in 1648 and of the suffering of the Jews on that occasion. Printed first at Prague, it was reproduced later, with a Latin translation by Wagenseil, in "Exercitatio Tertia," and republished in the "Bikkure ha-'Ittim," iv. 103 *et seq.*

Bibliography: Zunz's notes to Asher's edition of *Benjamin of Tudela*, p. 284; idem, *Z. G.* p. 300, No. 242; Steinschneider, *Cat. Bodl.* col. 1324; Zedner, *Auswahl Historischer Stücke*, p. 138, Berlin, 1840.

D. I. Br.

LÖB HA-LEVI OF BRODY: Galician rabbi of the beginning of the nineteenth century; held office first at Podhajce, then at Brody. Among his contemporaries was Ephraim Zalman Margaliot, chief rabbi of Brody, in whose "Bet Efrayim" occurs a responsum of Löb's. He was the author of "Leb Aryeh" (Lemberg, 1820), a commentary on Ḥullin.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 253; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 82.

D. M. Sel.

LÖB BEN MEÏR. See Judah ben Meïr.

LÖB MOKIAḤ OF POLONNOYE: Polish preacher and leader of the Ḥasidic party in the second half of the eighteenth century. Löb was a pupil of Israel Ba'al Shem-Ṭob and of Bär of Meseritz, and contributed much to the former's thaumaturgy. Several wonderful things are narrated about him in the "Shibḥe Ba'al Shem-Ṭob." Löb was the author of a work entitled "Ḳol Aryeh" (Korzec, 1802), homiletic annotations on the Pentateuch.

Bibliography: Rodkinson, *Toledot Ba'ale Shem-Ṭob*, p. 38, Königsberg, 1876; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 79.

H. R. M. Sel.

LÖB BEN MOSES HA-KOHEN: Polish rabbi of the eighteenth century; author of "Pene Aryeh" (Novidvor, 1787), novellæ on the Talmud, to which is added a pamphlet entitled "Ḳontres Mille de-Abot," novellæ by Löb's father and father-in-law.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 486; Fürst, *Bibl. Jud.* ii. 265.

H. R. M. Sel.

LÖB OF POLONNOYE. See Löb Mokiaḥ.

LÖB BEN SAMUEL ẒEBI HIRSCH: Russian rabbi; born probably at Pinczow, government of Kielce, Poland, about 1630; died at Brest-Litovsk 1714. Löb was on his father's side the grandson of Joel Sirkes and stepson of David ben Samuel ha-Levi, of whom he was also the pupil. He studied besides under Joshua Höschel, author of "Maginne Shelomoh," and under Yom-Ṭob Lipmann Heller. He was rabbi successively of Swirz, Galicia (before 1663), Kamorna, Stobnitz, Zamosc (1679-89), Tiktin, Cracow, and finally Brest-Litovsk (1701-14). He was considered by his contemporaries so great a Talmudic authority that in 1669 he was sent with his stepbrother Isaiah ha-Levi to Constantinople to investigate the claims of Shabbethai Ẓebi. His responsa were published later, under the title "Sha'agat Aryeh" (Neuwied, 1736), by his grandson Abraham Nathan Meisels, who added some of his own under the title "Ḳol Shaḥal." Other responsa of Löb's are to be found in the "Shebut Ya'aḳob," No. 107 edited by his grandson, and in "Teshubot Geonim Batra'e," published first in Turkey by the author of "Ma'ane Elihu," and afterward in Prague (1816).

Bibliography: Friedberg, *Luḥot Zikkaron*, pp. 24, 25; Azulai, *Shem ha-Gedolim*, ii. 138; Michael, *Or ha-Ḥayyim*, No. 527; M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 150 *et seq.* and note 64.

H. R. M. Sel.

LÖB OF SHPOLA: Early Ḥasidic rabbi; died at an advanced age Oct. 4, 1810. It is said that he was a poor "melammed" or teacher in his younger days, and that he did not assume the title of rabbi because, unlike other "ẓaddiḳim" of that period, he was not the pupil or disciple of a great ẓaddiḳ. Although his only claim to prominence in the Ḥasidic world was a visit which he paid once to R. Israel Ba'al Shem-Ṭob, the nominal founder of Ḥasidism, both R. Baruch of Medzhibozh and R. Naḥman of Bratzlave (the first a grandson and the second a great-grandson of the Ba'al Shem) developed a fierce antagonism to him. He was popularly known as "the Shpoler Zeide" (grandfather of Shpola), and was revered for his great piety. He led a very simple, almost ascetic, life, and distributed in charity most of the money given him by his numerous adherents. He left no writings, and if his detractors are to be believed, he did not possess the knowledge and intelligence to produce anything of value; but he so impressed his contemporaries that his name is still preserved among the Ḥasidim, especially those of southern Russia, as that of one of the saintly, miracle-working rabbis of the first period of Ḥasidism.

Bibliography: Gottlober, in *Ha-Boḳer Or*, v. 384-388: Rodkinson, *Toledot Ba'ale Shem-Ṭob*, pp. 39-40, Königsberg, 1876.

H. R. P. Wi.

LÖB (ARYEH) BEN ZACHARIAH (called also **Hocher R. Löb**): Polish rabbi; born at Cracow about 1620; died there 1671. When a young man he was called as rabbi to Vienna, where he officiated for a few years. Thence he went to Przemysl, Galicia, and in 1665 he became rabbi at his native place, where he remained until his death. He was the author of "Tiḳḳune Teshubah," an ethical work in Judæo-German, Cracow, 1666.

Bibliography: Zunz, *'Ir ha-Ẓedeḳ*, p. 115, Lemberg, 1874; H. N. Dembitzer, *Kelilat Yofi*, i. 78b; Joel Dembitzer, *Mappelet 'Ir ha-Ẓedeḳ*, p. 25.

H. R. B. Fr.

LOBATO: Marano family, several of whose members lived at Amsterdam. The best-known members of the family are:

Diego Gomez Lobato (called also **Abraham Cohen Lobato**): Portuguese Marano; born at Lisbon, where he was living in 1599; cousin and countryman of the poet Paul de Pina (Rehuel Jeshurun). When the latter was going to Rome, intending to enter a monastery there, Lobato gave him a letter, dated April 3, 1599, addressed to Elijah Montalto (subsequently physician to Maria de Medici), who was then living at Leghorn, asking Elijah to dissuade Paul from his purpose. Paul de Pina was in fact induced by Montalto to desist from carrying out his intention. He became an enthusiastic follower of Judaism, and lived, like Diego Gomez Lobato, at Amsterdam.

Isaac Cohen Lobato: Portuguese Marano; born at Lisbon; died at an advanced age in Amsterdam; a relation of Diego Gomez Lobato. At the performance in the first synagogue of Amsterdam of Rehuel Jeashurun's antiphonal poem "Dialogo delos Siete Montes" (composed in 1624), in which the mountains of the Holy Land are introduced as speakers, Lobato took the leading part of *Mt. Zion.* In 1678 he, together with David Mendes Coutinho, founded the philanthropic society Sha'are Ẓedeḳ at Amsterdam.

Rehuel Cohen Lobato: Sephardic author; lived at Amsterdam; father of Isaac Cohen Lobato. Together with Moses Belmonte he issued a new Spanish translation of the Pirḳe Abot, entitled "Perakym" (Amsterdam, 1644).

Bibliography: Grätz, *Gesch.* ix. 520, x. 4; Kayserling, *Sephardim*, p. 176; idem, *Bibl. Esp.-Port.-Jud.* pp. 27, 64, 89.

G. M. K.

LOBATTO, REHUEL: Dutch mathematician; born at Amsterdam June 6, 1797; died at Delft Feb. 9, 1866. He sprang from a Portuguese Marano family which had gone to Holland in 1604. From his mother, a Da Costa, he acquired a complete knowledge of the south-European languages; and while yet a schoolboy he displayed remarkable talent for mathematics. Littwack and Van Swindern were his teachers, and at Brussels Quetelet, with whom he edited the "Correspondance Mathématique et Physique." In 1823 he published "Wiskundige Mengelingen." In 1828 he was appointed gager at Delft; afterward he became inspector-general of the gaging-office there; and in 1842 he was appointed teacher of higher mathematics in the same city.

Lobatto was the author of a great number of articles in scientific periodicals and of various schoolbooks. From 1828 till 1849 he was editor of the official annual of statistics. In 1841 he was appointed by Minister Rochussen member of a commission for the conversion of the public debt. The Order of the Netherlands Lion was conferred upon him; he received the degree of doctor "honoris causa" from Groningen University, and was a member of the Royal Academy of Sciences.

Bibliography: Matthes, in *Jaarboek Köninklijke Akademie voor Wetenschappen*, Amsterdam, 1866 (gives complete lists of Lobatto's works); *Spectator* (The Hague), 1866; Bierens de Haan, *Bibliographie V. d. Aa Woordenboek*, xxi.

D. E. Sl.

LÖBEL, ARTHUR: Austrian physician; born at Roman, Rumania, May 15, 1857; educated at the gymnasium of Czernowitz and the universities of Vienna and Paris (M.D., Vienna, 1883). During the year 1884 he served as assistant at the General Hospital, Vienna, and in 1885 settled as a physician at the watering-place of Dorna, where he practises during the summer months, spending the winters in Vienna. In 1898 he received the title of "Kaiserlicher Rath."

Löbel is the author of: "Das Balneotherapeutische Verfahren Während der Menstruation," Berlin, 1880; "Der Curgebrauch mit Mineralwässern Während der Gravidität," *ib.* 1888; "Das Bukowinaer Stahlbad Dorna," Vienna, 1889; "Die Curdiätetik im Eisenbade," Vienna and Leipsic, 1890; "Die Moorbäder und Deren Surrogate," Vienna, 1890; "Zur Thermalbehandlung der Endometritis," Leipsic, 1891; "Die Neueren Behandlungsmethoden der Metritis Chronica," *ib.* 1892; "Kosmetische Winke," Leipsic and Vienna, 1894; "Zur Behandlung der Oophoritis Chronica," Berlin, 1895; "Geschichtliche Entwicklung des Eisenbades Dorna," Vienna, 1896; "Das Diätetische Verhalten Während der Menstruation," Kreuznach, 1897; "Die Balneologischen Cur-methoden bei Behandlung der Chronischen Para- und Perimetritis," Halle, 1898; "Die Balneo- und Diätotherapie der Arterioklerose," Vienna, 1899; "Zur Puerperalbehandlung mit Trink- und Badekuren," Berlin, 1900; "Die Leistungen der Physikalischen Herzheilmethoden," Vienna, 1902; "Studien über die Physiologische Wirkungen der Moorbäder," *ib.* 1904.

S. F. T. H.

LÖBEL, HIRSCHEL. See Levin, Hirschel.

LÖBELE OF PROSSNITZ. See Prossnitz, Löbele.

LOBO, MOSES JESHURUN: Spanish poet; lived at Amsterdam in the seventeenth century. He was one of the poets who celebrated the martyrdom of Abraham Nuñez Bernal in 1655; and his elegies form a part of the "Elogios" (Amsterdam, 1655). Daniel de Barrios ("Relacion de los Poetos," p. 56 = "R. E. J." xviii. 285) speaks of "an excellent Spanish poet, Custodio Lobo, otherwise called Moses Jeshurun Ribero" (died at Leghorn), some anti-Christian verses by whom he quotes. The similarity of their names induced Wolf ("Bibl. Hebr." iii., No. 1579d) to suppose the two poets to be identical.

Bibliography: Fürst, *Bibl. Jud.* ii. 254; Kayserling, *Sephardim*, p. 262; idem, *Bibl. Esp.-Port.-Jud.* p. 64.

G. M. Sel.

LOCK. See Key.

LOCUST: Of all the insects the locust is most frequently mentioned in the Old Testament. It occurs under the following nine names, which probably denote different species; but there is no certain clue by which the exact species intended by each name can be identified: (1) "arbeh" (A. V. sometimes "grasshopper"), the most common term, comprising the whole genus; (2) "sol'am," derived by Ibn Ezra from "sela'" = "rock" (rock-locust; A. V. "bald locust"); (3) "ḥargol" (A. V. "beetle"; R. V. "cricket"; Jewish exegetes, "grasshopper"; comp. Arabic "ḥarjal" = "a troop of horses," or "locust," from "ḥarjala" = "to hop," "to jump"); (4) "ḥagab" (A. V. usually "grasshopper"; seems likewise to be used in a general sense in Num. xiii. 33; Isa. xl. 22); (5) "ḥasil" (I Kings viii. 37; Ps. lxxviii. 46); (6) "gazam" (Joel i. 4; Amos iv. 9), usually rendered "palmer-worm"; (7) "yeleḳ" (Jer. li. 27; Nahum iii. 15; LXX. and Vulgate, "bronchos"; R. V. "canker-worm"); (8) "ẓelaẓal" (Deut. xxviii. 42) may be an onomatopœic designation of locusts in general; (9) "gebim" and "gobai" (Nahum iii. 17; Amos vii. 1; A. V. "grasshopper"; R. V. margin to the latter passage, "green worms") are probably also general terms. The first four species are enumerated among the "winged creeping things" which are allowed to be eaten, and are described as having "legs above their feet to leap withal upon the earth" (Lev. xi. 21 *et seq.*).

Upward of forty orthopterous insects have been discovered in Palestine. The *Acrydium lineola*, *A. peregrinum*, and the *Œdipoda migratoria* are counted among the most destructive, and are therefore the most dreaded.

The term "locusts" is sometimes used figuratively; *e.g.*, for swarming hordes and mighty hosts (Judges vi. 5, vii. 12; Jer. xlvi. 23; Prov. xxx. 28); for prancing horses (Joel ii. 4; Job xxxix. 20); as an emblem of voracious greed (Isa. xxxiii. 4; Amos vii. 1); of feebleness, insignificance, and perishableness (Num. xiii. 33; Isa. xl. 22; Ps. cix. 23; Nahum iii. 17).

The Talmud points out as the marks of the clean locust: four feet, two hopping legs, and four wings which are large enough to cover the body (Ḥul. 59a). Besides the species mentioned in the Old Testament the Talmud refers to many others (comp. Ḥul. 65). Public prayers were instituted against the plague of locusts (Ta'an. 14a, 19a). Some locusts, probably variegated, were the playthings of children (Shab. 90b). The egg of the ḥargol carried in the ear relieves earache (*ib.* 65a); while the left part of the "ẓipporat keramim" worn on the left side of the body preserves one's knowledge (*ib.* 90b; Tristram, "Nat. Hist." p. 306; Lewysohn, "Z. T." p. 285; Burckhardt, "Notes on the Bedouins," p. 269).

E. G. H. I. M. C.

LODÈVE: Small town in the department of Hérault, France. A Jewish community was founded here as early as the fifth century. It was under the jurisdiction of the bishop, to whom it paid an annual tax. In 1095 Bishop Bernard, in conformity with an old decision of the councils, forbade marriages between Jews and Christians, on pain of excommunication for the latter. In 1188 King Philip Augustus of France confirmed the bishop's rights and privileges relating to the Jews. Several Lodève Jews were living at Montpellier in 1293 and 1294, and at Perpignan in 1413 and 1414. A Paris manuscript (Bibliothèque Nationale, No. 242), containing Levi b. Gershon of Bagnol's commentary on Genesis and Exodus, refers to two rabbis of Lodève (לוטבה). Eleazar and Isaac קיטון or ביטון (= "Botin," according to Carmoly), or Isaac del Portal or de la Porte (מן השער). This name is probably derived from "Portale" (Latin, "Portalis"), in the department of Vaucluse. It may, however, be derived from "Portes," a village in the department of the Gard. A Jew named Isaac de Portes lived at Nîmes in 1306.

Rabbi Solomon Ezobi of Carpentras corresponded with the Bishop of Lodève, Jean Plantavit de la Pause, author of the work entitled "Planta Vitis seu Thesaurus Synonymicus Hebræo-Chaldæo-Rabbinicus"; about 1629 he addressed three Hebrew poems to the bishop.

Bibliography: Carmoly, *Revue Orientale*, iii. 340; Dom Vaissète, *Histoire Générale de Languedoc*, vol. i., book xv.; vol. iii., book lxx.; Gross, *Gallia Judaica*, pp. 158, 274, 611; *R. E. J.* xiv. 66, 73, 75; xxii. 265; Saige, *Les Juifs du Languedoc*, vii. 3, 12, 14.

G. S. K.

LODZ (LODZI): City in the government of Piotrkow, Russian Poland, about 90 miles west of Warsaw. As late as 1821 it was only a village of 800 inhabitants, when the manufacture of woolens was first introduced there by Germans Later, cotton-mills were added. The population of Lodz gradually increased until in 1872 it amounted to 50,500; and in 1876 it reached a total of nearly 80,000, including about 15,000 Jews.

Lodz is now considered the second city of Poland, both in population and in the importance of its cotton-mills; indeed, it is styled "the Manchester of Poland." The rapid growth of the city is due no more to the Germans than to the Jews, who introduced numerous spindles and hand-looms in almost every household, and, being satisfied with small profits, were able to compete with the largest manufacturers both in Moscow and in other cities of Russia. The expulsion of the Jews from Moscow in 1891 helped to increase the volume of business in Lodz. In 1898 the keen competition abroad compelled the Jewish merchants of Lodz to adopt desperate measures to retain business by making also a cheap grade of goods to imitate woolens. This new stuff was called "shoddy," being a mixture of waste from cotton and woolen stuffs which was formerly discarded as of no value. The Polish newspaper "Rozowj" lamented this new attempt of the Jews to "spoil the market."

Introduction of Shoddy.

The question of employing Jewish operatives was a very difficult one. In the first place, they could not subsist on the small wages paid to the mill-hands. Secondly, when the factories were built and machinery was introduced the Jews could not work together with non-Jewish operatives on Saturday, and the establishments were closed on Sunday. Israel Posnanski, the richest manufacturer of Lodz, in order to utilize Jewish labor, solved the problem by setting aside a factory for Jewish employees. Later, Rabbis Meisels and Jelski prevailed upon other Jewish manufacturers to open similar factories.

The Jewish community of Lodz was organized before Lodz was recognized as a town. Hillel, the first rabbi, died in 1823; his successor, Ezekiel, died in 1851; and the present (1904) rabbi, Elijah Ḥayyim Meisels, was elected in 1873.

There is in Russia no Reform congregation; but it has what is known as "German" congregations. These are attended by the rich members of the community; strict decorum is observed; a cantor with trained choir conducts the service; and an academical rabbi delivers his sermons in pure German or Russian. Lodz has such a congregation. Adolph M. Radin, now in New York, was elected its rabbi in 1884, and was succeeded by the present rabbi, Israel Jelski. The congregation completed its new temple in 1888 at a cost of 500,000 rubles.

Congregations and Synagogues.

There are two synagogues, one on the Old Bazaar and one in Wulke, the Jewish quarter. The leaders of the community are Michael Adolph Cohen, attorney at law; Herzberg; Pinkus; and Wachs.

The Hebrew Free School (Talmud Torah) has been under the management of Herman Konstadt since 1877. The Jewish hospital was founded by Israel Posnanski, who donated 40,000 rubles for it in 1879. The building was finished in 1883.

The Free Loan Society (Gemilut Ḥasadim) was organized in 1883 by J. S. Goldman and Isaac Mondiecki. In the same year Isaiah Rosenblatt established the Free Lodging Society (Haknasat Oreḥim). There are also a home for the aged (Bet Maḥseh li-Zeḳenim), and an asylum for poor girls. Marcus Silberstein is the founder of the Orphan Asylum, opened in 1895 with 64 children. The report of 1897 shows an average expenditure of 14,960 rubles per annum. A Hebrew technical school, organized by J. K. Posnanski, Bernhard Dobronicki, and S. Jarazinski, has an attendance of 300 pupils. The Jewish clerks employed in the factories formed a mutual aid society in 1896. Isidor Kempinski shortly before his death (1900) founded a secular school for Jewish children.

Institutions.

The Jews of Lodz have contributed liberally to charitable institutions abroad. For example, they gave 10,000 rubles to Rabbi Hildesheimer toward a Hebrew school for Russian Jewish immigrants in Berlin in 1883; and it is estimated that in the same year they expended in charity more than 1,000,000 rubles. They contributed also a large sum to help their Christian neighbors build a Russian church in Lodz.

Among the Jewish celebrities who are natives of Lodz is David Janowski, the champion chess-player of France. On his visit to his native city in 1900 the authorities recognized his successes by presenting him with a gold medal. The artists Herschenberg, Glitzenstein, and Pilichowski also were born in Lodz. The last-named received a gold medal at the Paris Exposition of 1900 for his painting "The Wandering Jew." Another gold medal was awarded to Emanuel Sadokierski of Lodz for excellency in bookbinding and for articles made of papier-mâché ("Currier Warszawski," 1900, No. 239). The Jews of Lodz, however, refused to send a manufacturing exhibit to the Paris Exposition, thereby marking their indignation at the proceedings in the Dreyfus affair. Among Jewish writers of Lodz are David Fischman, the Hebrew novelist, and Sarah Feige Foner, author of the Hebrew novels "Beged Bogedim" and "Ahabat Yesharim." She organized in Lodz the Bat Ẓiyyon Society for teaching girls the Hebrew language and Jewish history and literature.

Distinguished Natives.

The present (1904) population is about 300,000, including 75,000 Jews. The statistics of 1896 give 1,827 births, 1,856 deaths, and 564 marriages among the Jews of Lodz in that year.

H. R. J. D. E.

LOEB, ISIDORE: French scholar; born at Sulzmatt (Soultzmatt), Upper Alsace, Nov. 1, 1839; died at Paris, June 3, 1892. The son of Rabbi Seligmann Loeb of Sulzmatt, he was educated in Bible and Talmud by his father. After having followed the usual course in the public school of his native town, Loeb studied at the college of Rufach and at the lycée of Colmar, in which city he at the same time attended classes in Hebrew and Talmud at the preparatory rabbinical school founded by Chief Rabbi Solomon Klein. In 1856 he entered the Central Rabbinical School (Ecole Centrale Rabbinique) at Metz, where he soon ranked high through his knowledge of Hebrew, his literary ability, and his proficiency in mathematics. In 1862 he was graduated, and received his rabbinical diploma from the Séminaire Israélite de France at Paris, which had replaced (1859) the Metz Ecole Centrale Rabbinique.

Loeb did not immediately enter upon a rabbinical career, but tutored for some years, first at Bayonne and then at Paris. In 1865 he was called to the rabbinate of St. Etienne (Loire). His installation sermon, on the duties of the smaller congregations ("Les Devoirs des Petites Communautés"), is one of the best examples of French pulpit rhetoric.

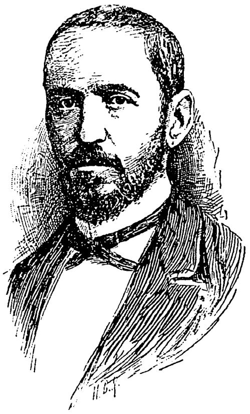
Isidore Loeb.

Soon, however, he felt a desire to extend the field of his activity. He went to Paris, where he was appointed (June 1, 1869) secretary of the Alliance Israélite Universelle, which position he held until his death. It was largely due to Loeb's labors that this association became an important factor in the progress of Oriental Judaism; and he created the library of the Alliance, which is one of the most valuable Jewish libraries in existence. Meanwhile he continued his historical and philological researches, and developed an extensive literary activity. The chair of Jewish history in the Rabbinical Seminary of Paris having become vacant through the resignation of Albert Cohn (1878), Loeb was appointed his successor. He held this position for twelve years. His main activity, however, was devoted to the Société des Etudes Juives, which was organized in Paris in 1880. Beginning with the first number, he successfully edited the "Revue des Etudes Juives," the organ of that society, and was, moreover, a voluminous and brilliant contributor thereto.

The following works published by Loeb deserve especial notice: "La Situation des Israélites en Turquie, en Serbie, et en Roumanie" (1869); "Biographie d'Albert Cohn" (1878); "Tables du Calendrier Juif Depuis l'Ere Chrétienne Jusqu'au XXX^e Siècle"; "Les Juifs de Russie" (1891); "La Littérature des Pauvres dans la Bible"; and "Réflexions sur les Juifs." The two last-named works have been published by the Société des Etudes Juives.

Bibliography: I. Lévi, list of Loeb's works, in *R. E. J.* vol. xxiv.; Z. Kahn, biographical sketch, *ib.*

s. Z. K.

LOEB, JACQUES: American biologist; born in Germany April 7, 1859; educated at the universities of Berlin, Munich, and Strasburg (M.D. 1884). He took a postgraduate course at the universities of Strasburg and Berlin, and in 1886 became assistant at the physiological institute of the University of Würzburg, remaining there till 1888, when he went in a similar capacity to Strasburg. During his vacations he pursued biological researches, at Kiel in 1888, and at Naples in 1889 and 1890. In 1892 he was called to the University of Chicago as assistant professor of physiology and experimental biology, becoming associate professor in 1895, and professor of physiology in 1899. In 1902 he was called to fill a similar chair at the University of California.

The main subjects of his works are: animal tropisms and their relation to the instincts of animals; heteromorphosis, *i.e.*, substitution at will of one organ of an animal for another; toxic and antitoxic effects of ions; artificial parthenogenesis; and hybridization of the eggs of sea-urchins by the sperm of starfish.

Among Loeb's works may be mentioned: "Heliotropismus der Thiere und Seine Identität mit dem Heliotropismus der Pflanzen," Würzburg, 1889; "Physiologische Morphologie," part i., *ib.* 1890; part ii., *ib.* 1891; "Vergleichende Physiologie des Gehirns und Vergleichende Psychologie," Leipsic, 1899; edition in English, New York, 1900.

A. F. T. H.

LOEB, LOUIS: American artist; born at Cleveland, Ohio, Nov. 7, 1866. At the age of thirteen he was apprenticed to a lithographer in his native city, and in 1885 went to New York, where he studied in the night-schools of the Art Students' League, of which he became vice-president in 1889. Loeb went to Paris in 1890, and studied under Gérôme, obtaining honorable mention at the Paris Salon in 1895, and third medal in 1897.

From 1893 Loeb contributed to the chief magazines of the United States some of their most important illustrations. He is a member of the Society of American Artists and associate of the National Academy of Design, and has contributed many noteworthy paintings to their exhibitions. Among the most important are the portraits of I. Zangwill (1898), J. H. Schiff (1904), Eleanor Robson (1904); and the following pictures: "Temple of the Winds," 1896 (silver medal, Pan-American Exposition, Buffalo, 1903); "The Breeze" (1900); "The Joyous Life" (1903); and "The Dawn," 1903 (Webb prize).

Bibliography: *Who's Who in America*; *The Bookman*, Feb., 1900.

A.

LOEB, MORRIS: American chemist; born at Cincinnati, Ohio, May 23, 1863; son of Solomon Loeb; educated at the New York College of Pharmacy and at the universities of Harvard, Berlin, Heidelberg, and Leipsic. In 1888 he became private assistant to Professor Gibbs of Newport, R. I., and a year later docent at Clark University, Worcester, Mass. He has been professor of chemistry at New York University since 1891, and director of the chemical laboratory there since 1894.

Loeb has largely occupied himself with matters of Jewish interest and holds offices in many charitable associations and other communal organizations. He is president of the Hebrew Technical Institute, president of the (N. Y.) Hebrew Charities Building Fund, director of the Jewish Theological Seminary of America and of the Educational Alliance (1892–97). He is the author of various scientific articles, chiefly on physical and inorganic chemistry.

A.

LOEWE, LOUIS: English Orientalist and theologian; born at Zülz, Prussian Silesia, 1809; died in London 1888. He was educated at the yeshibot of Lissa, Nikolsburg, Presburg, and at the University of Berlin. Stopping at Hamburg on his way to London, he was entrusted with the classification of the Oriental coins in the Sprewitz cabinet. Soon after his arrival in London he was introduced to the Duke of Sussex, who in 1839 appointed him his "Orientalist." He then traveled in the East, where he studied Arabic, Persian, Coptic, Nubian, Turkish, and Circassian. In Cairo he was presented to the khedive, Mohammed Ali Pasha, for whom he translated some hieroglyphic inscriptions. While in Palestine he was attacked by Bedouins, who took everything he had with him, including his collections and note-books. On his return he met at Rome Sir Moses and Lady Montefiore, who invited him to travel with them to the Holy Land. When in 1840 Sir Moses went on his Damascus expedition, Loewe accompanied him as his interpreter. In the firman granted for the relief of the accused, Loewe discovered that the word "pardon" ("'afw") was used instead of "acquittal," and it was due to Sir Moses' exertions that the change to "acquittal" was made.

Altogether, Loewe accompanied Sir Moses Montefiore on nine different philanthropic missions. When Jews' College was opened in 1856, he was nominated principal; and when Sir Moses Montefiore opened a theological college at Ramsgate in 1869, he made his friend principal of that institution, which position Loewe retained until three years after the death of his patron.

Loewe wrote: "The Origin of the Egyptian Language," London, 1837; a translation of J. B. Levinsohn's "Efes Dammim," *ib.* 1841; a translation of David Nieto's "Maṭṭeh Dan," *ib.* 1842 (awarded the York Medal); "Observations on a Unique Coptic Gold Coin," 1849; a dictionary of the Circassian language, 1854; as well as several sermons and a Nubian grammar (the latter still in manuscript).

BIBLIOGRAPHY: *Celebrities of the Day*, April, 1881; J. H. Loewe, *A Catalogue of the Library of the Late Dr. L. Loewe*, 1890.

J. H. HIR.

LOEWE, LUDWIG: German manufacturer, philanthropist, and member of the Reichstag; born at Heiligenstadt Nov. 27, 1837; died at Berlin Sept. 11, 1886. The son of a poor teacher, he attended the gymnasium in his native city, and then went to Berlin. While still a young man he accidentally made the acquaintance of Ferdinand Lassalle before the period of the latter's socialistic agitation, and was admitted to his brilliant social circle.

Loewe first entered upon a mercantile career as a dealer in woolens, then became a machinist, and in 1864 established a manufactory of sewing-machines in Berlin. In 1870 he visited the United States to study the construction of machinery, and on his return to Germany founded a factory for the production of tool-machinery in accordance with American methods, utilizing American machinery that had never before been introduced into Germany. He brought the manufacture to such a pitch of perfection that the Prussian War Department arranged with him for the establishment of a factory for the production of weapons. Under a guaranty from the government, Loewe established a remarkable plant to supply not only weapons for the army, but also machinery for expositions.

From 1864 until his death Loewe was a member of the Berlin Municipal Council, and was particularly influential in developing the school system. He was elected a member of the Prussian Abgeordnetenhaus in 1876, and two years later a member of the Reichstag; here he identified himself at first with the "Fortschrittspartei," being a devoted follower of Johann Jacoby, and afterward with the progressive party ("Deutsch-Freisinnige"). Subsequently his contracts with the government in connection with the furnishing of small arms were the subject of calumnious animadversions by the anti-Semite Hermann AHLWARDT. Loewe having died, his brother Isidor, then at the head of the firm, insisted upon a complete investigation, which resulted in the demonstration of the utter baselessness of the charges made by the anti-Semitic leader. These charges were nothing less than that the Loewes were members of an international Jewish conspiracy to secure control of the entire world; that the greatest obstacle to gratifying this ambition being the obstinacy of the Germans, the surest means of breaking that obstinacy was by the defeat of the Germans in war; that this could be most effectually secured by arming the German soldiers with defective weapons; and that to this end the Loewes had, by fraud and bribery, foisted upon the German military authorities nearly half a million guns that would explode in battle, maiming and disabling those who carried them and frightening their comrades, thus causing stampedes and routs.

Loewe was for some time president of the Jewish congregation in Berlin.

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S. M. Co.

LOEWENTHAL, EDUARD: German writer and editor; born March 12, 1836, at Ernsbach, Württemberg; educated at the high school at Stuttgart and at the University of Tübingen, where he studied jurisprudence and philosophy (Ph.D. 1859). He founded at Frankfort-on-the-Main the "Allgemeine Deutsche Universitätszeitung" and became assistant editor on Max Wirth's "Der Arbeitgeber." Soon afterward he became editor of Payne's "Die Glocke" at Leipsic, and established there the "Zeitgeist." In 1873 he became editor-in-chief of the "Neue Freie Zeitung," and in the following year founded the Deutscher Verein für Internationale Friedenspropaganda.

After having served two terms in prison as the result of press lawsuits, Loewenthal went to Brussels, London (where he remained for a year), and Paris. In the last-named city he founded the "Weltbühne, Deutsche Pariser Zeitung," and a French monthly, "Le Monde de l'Esprit." In 1888 he returned to Berlin, Emperor Frederick III. having proclaimed an amnesty for political offenders.

Among Loewenthal's works may be mentioned: "System und Gesch. des Naturalismus" (6th ed. 1868; Engl. transl. 1897); "Gesetz der Sphärischen Molekularbewegung" (also an English edition); "Napoleon III. and the Commune of Paris" (drama); "Eine Religion ohne Bekenntniss" (1865); "Der Militarismus als Ursache der Massenverarmung" (1868; translated into French, at the expense of the Société des Amis de la Paix, 1869); "Grundzüge zur Reform und Kodification des Völkerrechts" (1872; translated into English and French); "Le Cogitantisme ou la Religion Scientifique" (1886); "Der Staat Bellamy's und Seine Nachfolger" (1892); "Grundriss der Gesch. der Philosophie" (1896); "Die Religiöse Bewegung im 19. Jahrhundert" (1900); "Die Fulguro-Genesis im Gegensatz zur Evolutionstheorie" (1902); "Gesch. der Friedensbewegung" (1903).

S. L. La.

LOEWY, EMANUEL: Austrian archeologist; born at Vienna Sept. 1, 1857; educated at the gymnasium and university of his native city (Ph.D. 1882). He is now (1904) professor of archeology at the University of Rome.

Loewy is the author of: "Untersuchungen zur Griechischen Künstlergeschichte" (1883); "Inschriften Griechischer Bildhauer" (1885); "Lysipp und Seine Stellung in der Griechischen Plastik" (1891); "Die Naturwiedergabe in der Aeltesten Griechischen Kunst" (1900).

S. F. T. H.

LOEWY, MAURICE: Astronomer; born at Vienna, Austria, April 15, 1833. A descendant of a Hungarian family, he received his education at his native city, where he was employed at the observatory. In 1860 he was called to the Paris Observatory as assistant astronomer, being appointed astronomer in 1864. In 1865 he became a French citizen. In 1872 he was appointed a member of the Bureau des Longitudes; in 1873 he was elected to the French Institute (Académie des Sciences); in the same year he became assistant director and in 1896 director of the Paris Observatory.

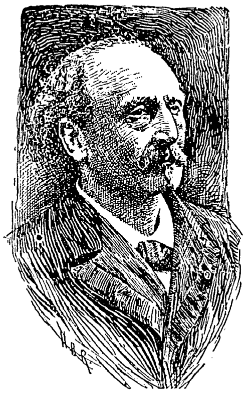

Maurice Loewy.

Loewy since 1878 has been editor of "Ephémérides des Etoiles de Culmination Lunaire," and since 1896 of the "Rapport Annuel sur l'Etat de l'Observatoire de Paris." He has invented several important astronomical instruments, among which is especially well known his "equatorial coudé" or elbow-telescope, with which he has secured the best photographs of the moon. He has published with Puiseux since 1896 the "Atlas Photographique de la Lune."

Among Loewy's numerous essays and works may be mentioned: "Nouvelles Méthodes pour la Détermination des Orbites des Comètes," 1879; "Des Eléments Fondamentaux de l'Astronomie," 1886; "De la Constance de l'Aberration et de la Réfraction," 1890; "Du Coefficient de l'Elasticité," 1892 (with Tresca); "De la Latitude et des Positions Absolues des Etoiles Fondamentales," 1895.

Loewy's "Mémoires" have been published in the "Comptes Rendus de l'Académie des Sciences" and in the "Annales de l'Observatoire."

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S. F. T. H.

LOGIC: The science of correct thinking; the science of the principles governing the comparative and constructive faculties in the pursuit and use of truth. Although, judging from the principles that were propounded by the Tannaim for the deduction of halakot from the Biblical text, it can be surmised that the Rabbis were acquainted with the laws of syllogisms, analogies, etc., no mention of logical science is made in Jewish literature prior to the Judæo-Arabic period (see TALMUD). It was only with the transplantation of the Arabo-Greek philosophy to Jewish soil that the Aristotelian "Organon," as propounded by the Arabs, became the vade-mecum of every Jewish student, and was regarded as indispensable to the acquisition of metaphysical and psychological knowledge. The Hebrew terms adopted for "logic" were חכמת הדבר, which is the literal translation of the Arabic "'ilm al-kalam," and חכמת ההגיון, corresponding to the Arabic "'ilm al-manṭiḳ," each signifying both "the science of speech" and "the science of thinking." The term "hokmat higgayon" was, according to Shem-Ṭob ("Sefer ha-Emunot," p. 45), first so employed by the Tibbonides. It is found also in the Talmud, but in the sense of "recitation." Eliezer said to his pupils, "Restrain your children from הגיון" (Ber. 28b), intending thereby to warn them against parading a superficial knowledge of the Bible gained by verbal memorization. The anti-Maimonists, however, interpreted the word "higgayon" in the sense of "logic," and saw in Eliezer's saying a warning against the study of that science.

First Jewish Work on Logic.

The first work on logic written by a Jew was the "Maḳalah fi Ṣana'at al-Manṭiḳ" of Maimonides (12th cent.), translated into Hebrew by Moses ibn Tibbon under the title "Millot ha-Higgayon." It is divided into fourteen chapters containing explanations of 175 logical terms. The Hebrew terminology used by the translator has been adopted by all subsequent writers on Hebrew philosophical literature. The eight books of the "Organon," without counting Porphyry's introduction, are enumerated. The "Millot ha-Higgayon" was first published with two anonymous commentaries at Venice in 1552, and has since passed through fourteen editions. Commentaries upon it were written by Mordecai Comtino (15th cent.) and by Moses Mendelssohn. A Latin translation was published by Sebastian Münster (Basel, 1527); and German ones were made by M. S. Neumann (Venice, 1822) and Heilberg (Breslau, 1828).

During the thirteenth and fourteenth centuries Jewish literature was enriched with several writings on logic. The works of Al-Farabi and of Averroes were translated and commented upon; and the translations have survived the originals. Of Al-Farabi's essays on logic the following are still extant in Hebrew manuscripts in various European libraries: the introduction (Arabic, "Tauṭiyah"; Hebr. הצעה), in three versions; the "Isagoge of Porphyry"; "Hermeneutics"; "Posterior Analytics,"

Translations of Al-Farabi.

the translation of which is attributed to Moses ibn Tibbon; "Topics," in two versions; and "Syllogisms," an abridgment of which was made by Jacob ben Abba Mari Anatoli under the title "Sefer Heḳesh Ḳazer." A commentary on Al-Farabi's five chapters on logic was written in the fifteenth century by the Karaite Abraham Bali. Of Averroes' Short Commentary there are two Hebrew versions: one made by Jacob ben Machir of Montpellier in 1189 and published under the title "Kol Meleket Higgayon" at Riva di Trenta in 1559, and the other made by Samuel Marsili ben Judah of Tarascon in 1329. A Latin translation of Jacob ben Machir's version was made by Abraham de Balmes. A commentary on the Short Commentary was written by Moses Narboni (1340-55). Of Averroes' Middle Commentaries those on Porphyry's introduction, "Categories," "Interpretation," "Syllogisms," and "Demonstration" were translated by Jacob ben Abba Mari Anatoli; on "Topics" and "Sophistical Refutations," by Kalonymus ben Kalonymus of Arles in 1313; on "Rhetoric" and "Poetics" by Todros Todrosi of Trinquetaille in 1337. Anatoli's translation of the first five books was used by Joseph Caspi, who wrote an abridgment of the books on logic under the title "Ẓeror ha-Kesef." A translation from the Greek of Aristotle's logic was made in the fourteenth century by Shemariah ben Elijah Ikriti of Negropont. At the end of the same century Joseph ben Moses Kilti treated, in his work "Minḥat Yehudah," of Aristotle's logic in the fashion of the aphorisms of Hippocrates. Shortly after appeared a work on Aristotle's logic written by Elijah ben Eliezer of Candia. Another original work of the same period was the "Kelale Higgayon" of David ibn Bilia.

Averroes' Middle Commentaries were much commented upon during the fourteenth and fifteenth centuries. The oldest supercommentary known is that found in the Vatican Library (MS. No. 337). It dates from 1316 and deals with Porphyry's "Isagoge," "Categories," and "Hermeneutics." The other known supercommentaries of the fourteenth century are those of: Jedaiah Bedersi, mentioned by Moses Ḥabib; Levi ben Gershon, a Latin translation of which is still extant in manuscript in the Vatican Library (see "Atti dell' Academia dei Nuovi Lincei," Rome, 1863); Judah ben Samuel Abbas; and Abraham Abigdor ben Meshullam (Bonet). A rimed résumé of Porphyry's introduction and the "Categories" was given by Moses Rieti in his "Miḳdash Me'aṭ."

Commentaries on Logic.

To the writings on logic of the fifteenth century belong: the supercommentary on Averroes' Middle Commentaries, and the abridgment of Logic, entitled "Miklol Yofi," by Messer Leon (Judah ben Jehiel); the abridgment of the "Categories," "Syllogisms," and "Demonstration" by Abraham Farissol; the commentary on the "Isagoge" by Joseph ben Shem-Ṭob; the commentaries on the "Isagoge," "Categories," and "Interpretation" by Elijah Habillo; the annotations on Averroes' Middle Commentary on the "Categories" and "Interpretation" by Manoah Sho'ali; and several anonymous commentaries on various books on logic. A supercommentary on the "Posterior Analytics" was written by Abraham Bibago. Of Averroes' questions on the "Organon," contained in the "Masa'il fi al-Ḥikmah," one portion was translated by Kalonymus ben Kalonymus, and the whole by Samuel ben Meshullam in 1320 under the title "Ha-She'elot ha-Dibriyyot weha-Derushim Asher le-Pilusufim." A commentary on two portions was written by Levi ben Gershon. From Samuel's translation proceeded the Latin version made by Abraham de Balmes, which was first published in 1550. Another Latin translation of six portions was made by Elijah Delmedigo. Samuel ben Judah translated into Hebrew other questions on logic proceeding from the Arabic writers Abu al-Ḳasim ben Idris, Abu al-Ḥajjaj ibn Ṭalmus, Abu al-'Abbas Aḥmad ben Ḳasim, and 'Abd al-Raḥman ben Ṭahir. These questions also were rendered into Latin by Abraham de Balmes. An original writer on logic of the fifteenth century was Mordecai Comtino.

Like the other branches of philosophy, the study of logic has since the sixteenth century been neglected by the Jews, and no important work on this science has been published in Hebrew. Among the Jewish logicians of modern times the most notable was Solomon Maimon, who wrote "Versuch Einer Neuen Logik" (Berlin, 1794), in which he attempted to expound an algebraic or symbolic system of logic.

BIBLIOGRAPHY: Munk, *Mélanges*, p. 108 *et passim*; Renan, *Averroès et l'Averroïsme*, pp. 184 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 43 *et seq.*; idem, *Al-Farabi*, Index.

J. I. BR.

LOGOS, THE. See MEMRA; PHILO; WISDOM.

LOLLI, DAVID: Italian physician; born at Göritz 1825; died at Triest 1884; son of Samuel Vita Lolli; studied medicine at Padua and Vienna. On the outbreak of the Italian war for liberation he abandoned his studies, hastened to Padua to join the volunteers, took part in the unsuccessful attempt to hold Vicenza, and then joined the garrison guarding Venice. When the cholera broke out in the besieged city, Lolli also was stricken. On his recovery he returned to his native city, but subsequently established himself as a physician at Triest. He continued to agitate for the independence of Italy (in which he included Göritz and Triest), and often incurred great danger in consequence.

Lolli wrote much, especially on psychology and magnetism. Most of his works remained in manuscripts; but the following were published: "Sul Magnetismo Animale, Pubblicato Nell' Occasione di Conseguire la Laurea," Padua, 1850; "Sulla Migliare, Due Parole di Occasione," Triest, 1857; "Sii Forte e Sarai Libero (Seneca): Sii Libero e Sarai Forte," Milan, 1860, published anonymously for political reasons; "I Numi," Milan, 1866, a symbolical story, published under the pseudonym "Aldo Apocalissio"; "Sul Cholera," Triest, 1866; and "L'Amore dal Lato Fisiologico, Filosofico, e Sociale," Milan, 1883.

S. E. L.

LOLLI, EUDE: Italian rabbi; born at Göritz Aug. 23, 1826; educated at the lyceum of his native town and at the rabbinical college of Padua, graduating thence in 1854. In 1865 he was appointed professor at the same college, which position he held until the institution was definitely closed in 1871. In 1869 he was elected chief rabbi of Padua, and in 1877 he became lecturer in, and in 1886 professor of, Hebrew and Chaldaic at the University of Padua.

Lolli is the author of: "Dizionario del Linguaggio Ebraico-Rabbinico," Padua, 1869; "Prelezione ad un Corso di Lingua Ebraica e Caldaica," 1877; "Corso di Grammatica della Lingua Ebraica," *ib.* 1878. He also contributed a large portion to S. D. Luzzatto's "La Sacra Bibbia Volgarizzata," Rovigo, 1872.

BIBLIOGRAPHY: De Gubernatis, *Diz. Biog.*

S. F. T. H.

LOM (LOM-PALANK): Town in Bulgaria, situated at the mouth of the River Lom. It has a population of about 8,000, of which approximately 700 are Jews, chiefly artisans and traders in grain. On March 20, 1904, a riot broke out against the Jews in connection with the disappearance of a young Bulgarian, whom the Jews were accused of murdering for ritual purposes. Through the timely measures taken by the government, a massacre was averted, and the riot subsided after a number of stores and dwelling-houses and the synagogue had been sacked. The young Bulgarian was afterward found drowned.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xvii. 945, St. Petersburg, 1895; *Budushchnost*, 1904, Nos. 13-14.

D. A. S. W.

LOMAZY: Town in the district of Bialy, near Brest-Litovsk, Russia. Though in 1566 there was no Jew among its 400 house-owners, its customs revenues were farmed out to Jews. In 1589 the customs and mills were leased to the Jews Leibka, Wolfovich, and Itzka. According to Samuel ben Phoebus ("Ṭiṭ ha-Yawen") 200 Jews were killed in Lomazy during the Cossack uprising (1648-49). In 1897 the Jews of Lomazy numbered 1,100 in a total population of 3,200.

BIBLIOGRAPHY: *Russko-Yevreiski Arkhiv*, ii., No. 232; *Regesty*, i., Nos. 669, 671; Samuel ben Phoebus, *Ṭiṭ ha-Yawen.*

H. R. G. D. R.

LOMBROSO (LUMBROSO): Sephardic family, members of which lived in Tunis, Marseilles, and Italy. The two forms of the family name are doubtless due to different readings of the Hebrew לומברוזו.

Abram Lumbroso, Baron: Tunisian physician and scientist; born in Tunis 1813; died in Florence 1887. After completing his classical studies in Florence and receiving his M.D. degree at Pisa, he became physician-in-chief to the Bey of Tunis and afterward director of the state sanitary service. In 1846 he accompanied the bey to Paris, receiving from King Louis Philippe the Order of the Legion of Honor.

In Tunis Lumbroso founded a scientific society, of which he was president; and he was one of the most ardent assistants of the bey, who was interested in the promotion of culture. Lumbroso distinguished himself not only by his skill as a physician, but also by his philanthropic acts. As a reward for his valuable services during the cholera epidemic, rendered to foreigners and to natives without regard to sect or creed, King Victor Emanuel II. of Italy bestowed upon him the title of baron, with remainder to his eldest son. He was decorated also by the Sultan of Turkey with the Order of the Medjidie.

Of Lumbroso's published works may be cited: "Schizzo Storico Scientifico sul Colera Asiatico che Invase la Reggenza di Tunisi nel 1849 e 1850," Marseilles, 1850; "Lettere Medico-Statistiche sulla Reggenza di Tunisi," *ib.* 1850.

BIBLIOGRAPHY: De Gubernatis, *Piccolo Dizionario dei Contemporanei*, Rome, 1895; *Resoconto sulle Opere del Barone Dr. Abram Lumbroso Letta all' Accademia Reale di Medicina di Torino nel Anno 1866.*

David Lumbroso: Tunisian political agent; born in Tunis 1817; died in Leghorn 1880. He was a highly respected merchant in the Italian colony of the former city, and was much trusted by the Tunisian government, to which he was of service on many critical occasions.

Giacomo Lumbroso: Brother of Abram Lumbroso; head of a prominent business house at Marseilles, where he was consul for Tunis till the latter came under the protectorate of France.

Giacomo Lumbroso, Baron: Son of Abram Lumbroso. He studied law in Tunis, graduating with honors, but devoted himself principally to historical and archeologic researches, upon which he has written many important works. He was professor of ancient history, first in the University of Pisa and afterward in that of Rome. He resigned the latter position and retired to private life. Baron Giacomo is a member of the Accademia dei Lincei.

BIBLIOGRAPHY: De Gubernatis, *Piccolo Dizionario dei Contemporanei*, Rome, 1895.

Giacomo Lumbroso: Italian physician; born in Leghorn 1859. He was privat-docent in neuropathology and electrotherapeutics at the Institute of Florence, and physician-in-chief at the united royal hospitals of Leghorn.

BIBLIOGRAPHY: De Gubernatis, *Piccolo Dizionario dei Contemporanei*, Rome, 1895.

S. E. L.

Isaac Lumbroso: Chief rabbi of Tunis and rabbinical author; died in 1752. He was prominent in the Tunisian Jewry, being judge of the community about 1710—an epoch coinciding with the schism which divided the Jews of the city into two camps, native Tunisians and Gournis or Italians. Lumbroso was appointed rabbinical judge of the latter; and, being a man of means, he filled at the same time the position of receiver of taxes to the bey as well as that of caid, being the representative official of his community.

From a literary point of view, Lumbroso, who was one of the most brilliant pupils of Rabbi Ẓemaḥ Ẓarfati, was the most important among the Tunisian rabbis of the eighteenth century. He encouraged and generously assisted his fellow rabbis; and his reputation as a Talmudist and cabalist has survived to the present day.

Lumbroso was the author of "Zera' Yiẓḥaḳ," published posthumously at Tunis in 1768. This work, the only one which has as yet been printed in that city, is a commentary on the different sections of the Talmud. Several funeral orations, pronounced by Lumbroso on divers occasions, are appended thereto.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 240-246.

s. s. M. Fr.

Isaac Vita Lumbroso: Father of Abram Lumbroso; born in Tunis 1793; died in Leghorn 1871. He was well known because of his philanthropy. For thirty years he was president of the Portuguese consistory in Tunis, and for four years judge of the Court of Appeals.

s. E. L.

Jacob Lombroso: Italian rabbi and physician, of Spanish origin; lived at the beginning of the seventeenth century in Venice, where he published a notable Bible having an exhaustive introduction and explanations together with Spanish translations of the more difficult passages. By some he is considered to be the author of the "Propugnaculum Judaismi," written in defense of Judaism against the attacks in the fifth book of Grotius' "De Veritate Religionis Christianæ." Mortara, however ("Indice," p. 35), observes that Lombroso himself ascribes this work to Isaac Orobio.

Bibliography: De Rossi, *Dizionario*.

D. E. L.

LOMBROSO, CESARE: Italian alienist and criminologist; born Nov. 18, 1835, at Verona. Both his paternal and his maternal ancestors belonged to the tribe of Levi. On his father's side he was descended from a family which for many generations had been rich in rabbis and Hebraists. His maternal ancestors were chiefly manufacturers and bankers who had long been established at Chieri, Piedmont. But in this branch of his family, also, there were many men of great talent, among others the poet David Levi, who took an important part in the Italian struggle for liberty, first as a Carbonaro, and afterward as a deputy.

Cesare Lombroso.

Under Professor Marzolo, Lombroso studied Hebrew, Aramaic, Arabic, and Chinese, intending to devote himself wholly to philology. He afterward studied medicine at Padua, Paris, and Vienna, and from the very beginning showed an especial preference for the study of insanity. While still a student he wrote two essays—one on insanity in antiquity, and one on the insanity of Cardan—in which, for the first time, was pointed out the connection between madness and genius.

Lombroso served as physician in the Austro-Italian war (1859). The scientific results of his military service were two papers on amputation (which were awarded the Riberi prize, the only official academic reward he has ever received), and a work on Calabrian folk-lore, which subject he had an opportunity of studying after the conclusion of peace, when he and his regiment were transferred to Calabria. As this regiment was composed of soldiers from all parts of Italy, Lombroso took advantage of the opportunity thus afforded him to study the ethnical types of the Italian people, and to lay the foundation for an ethnographical-anthropological chart of Italy. Some time later he was sent from Calabria to Pavia, where he asked permission to visit the insane asylum regularly, in order to acquire greater knowledge in his specialty. This permission being refused, he abandoned the military career.

Studies in Ethnology.

His experience during the following year was a very trying one. He taught at the University of Pavia, and served as a physician in the insane asylum; but in both cases he gave his services gratuitously; and at night, in order to earn a bare subsistence, he had to make translations from the German. It was under such circumstances that he produced, among other works, his Italian edition of Moleschott's well-known work, "Kreislauf des Lebens," under the title "Il Circuito della Materia." At length, after a year of extreme want, he was made professor of psychiatry at Pavia, with a yearly salary of 2,000 francs ($400), at that time a very considerable sum to him. His first two pamphlets, which he wrote during two sleepless nights, deal with genius and madness, and contain in embryo all the ideas afterward developed in his great work, "L'Uomo di Genio" (see below). During the first year of his professorship he wrote "L'Uomo Bianco e l'Uomo di Colore," a work treating of the development of the human race, which development is conceived entirely from the point of view of the theory of evolution, and is filled with Darwinian ideas, although at that time Lombroso knew neither Darwin nor Herbert Spencer.

In Pavia, also, Lombroso began his studies of pellagra, a peculiar skin-disease prevalent in northern Italy and the origin of which was totally unknown. He showed conclusively that it was due to a poison developed in old, moldy corn, the only food of the poor agricultural laborers of the country. On account of his discovery of the real cause of this malady he was denounced by the landed proprietary to the government as a madman; and it was demanded that he should be deprived of his professorship. Years later, however, his theory of pellagra was accepted by the whole profession. On the skull of a criminal executed at Pavia, he noticed the fossa occipitalis media, an atavic feature which he was the first to observe.

Lombroso was transferred from Pavia University to that of Turin, where he is now (1904) professor of psychiatry and medical jurisprudence. He has made a collection of criminals' skulls and photographs, of writings and works of art by lunatics and condemned criminals, as well as of prison appliances, which is one of the most extensive and instructive of its kind. He has many disciples, who are called collectively in Italy "La Scuola Lombrosiana." Many of these (*e.g.*, Enrico Ferri, Baron Garofalo Roncoroni, Patrizi, Ferrero, Zerboglio, and Carrara) have as a result of their investigations attained to national and even world-wide renown.

Theories of Genius and Crime.

Lombroso's name is chiefly connected with two theories: (1) that genius is a peculiar, psychical form of larvate epilepsy; (2) that there is a degenerate class of human beings, distinguished by anatomical and psychical characteristics, who are born with criminal instincts and who represent a reversion to a very primitive form of humanity. He has made a rich collection of materials for the investigation of his theory that genius is a form of epilepsy. Both he and his pupils have carefully studied the best-known geniuses of all nations, ages, and spheres of activity; they have brought together everything pertaining to their life, works, appearance, hereditary characteristics, illnesses, idiosyncrasies, habits, etc., and have noted all traits that could make it seem probable that the subjects had suffered from epileptic disturbances.

In his theory of the born criminal, Lombroso recognizes crime as a phenomenon of degeneration, and places the criminal among those abnormal types of the human species which, according as their development is either defective or excessive, present examples of atavism or of evolution—*i.e.*, become on the one hand idiots or criminals; on the other, saints, martyrs, altruists, revolutionists, artists, or poets. The effect of this theory was felt chiefly in the field of criminal jurisdiction. It gave rise to a distinct science—criminal anthropology; and it effected a revolution in the mode of viewing both the criminal and the crime which has found expression in the newer penal codes.

Of Lombroso's works may be mentioned: "L'Uomo Delinquente in Rapporto alla Antropologia, alla Giurisprudenza ed alle Discipline Carcerarie" (3 vols., 4th ed. Turin, 1889; German transl. by Fränkel, "Der Verbrecher in Anthropologischer, Aerztlicher und Juristischer Beziehung," 2 vols., Hamburg, 1887–90; Atlas, 1895); "L'Uomo di Genio" (*ib.* 1889; 6th ed. 1894; German transl. by Fränkel, "Der Geniale Mensch," Hamburg, 1890; translated into French, Spanish, Portuguese, Russian, etc.); (with Guglielmo Ferrero, afterward Lombroso's son-in-law) "La Donna Delinquente" (*ib.* 1893; German transl. "Das Weib als Verbrecherin und Prostituirte," Hamburg, 1894); (with Laschi) "Il Delitto Politico" (2 vols., *ib.* 1890); "Le Crime, Causes et Remèdes"; "L'Antisemitismo e le Scienze Moderne" (*ib.* 1894; German ed., Leipsic, 1894); "Grafologia" (Milan, 1894); "Gli Anarchisti" (*ib.* 1894; German transl., Hamburg, 1895).

Lombroso is associate editor of the "Archivio di Psichiatria, Antropologia Criminale e Scienze Penali."

BIBLIOGRAPHY: Gubernatis, *Ecrivains du Jour*; *La Grande Encyclopédie*; *Meyers Konversations-Lexikon*; Kurella, *Cesare Lombroso und die Naturgeschichte des Verbrechens*, Hamburg, 1892.

S. M. N.

LOMZA (LOMZHA): Capital of the government of Lomza, Russian Poland; situated on the left bank of the River Narev. In 1897 it had a total population of 26,075, including 9,822 Jews. The earliest known references to an organized Jewish community in Lomza date from the beginning of the nineteenth century. The first rabbi recorded is Solomon Zalman Ḥasid, a cabalist, who corresponded with Akiba Eger. He was rabbi of the Lomza community for thirty years, and died there about 1840. He was succeeded by R. Benjamin Diskin (who officiated until 1848) and the latter, by his son Joshua Löb Diskin (b. Grodno 1818; d. Jerusalem 1898). Abraham Samuel Diskin, another son of Benjamin Diskin, was born at Lomza in 1827, and became rabbi of Volkovisk (government of Grodno), where he died in 1887. He was the author of "Leb Binyamin." Joshua Löb Diskin was succeeded by R. Elijah Ḥayyim Meisels, now (1904) rabbi at Lodz. The fifth rabbi was Eliezer Simḥah Rabinowitz (1879), now at Kalvariya. The present rabbi is Malchiel Ẓebi Tennenbaum, author of "Dibre Malkiel."

In 1884 a destructive fire rendered eighty families homeless. In 1885 a yeshibah was established in Lomza by R. Eliezer Shulawitz, the pupil of R. Israel Salanter. The institution is attended by hundreds of boys, who are provided there with food and clothing. Among the prominent members of the Lomza community may be mentioned Dr. Ephraim Edelstein, son-in-law of Lazar Rosenthal of Yasenovka.

Besides the general schools, Lomza has special Jewish schools, including 20 ḥadarim (430 pupils), and 1 Talmud Torah (180 pupils). The yeshibah has about 250 students. The charitable institutions include a hospital, a poor-house, a free-loan association, and a society for aiding the poor. Manufacturing and trading have been but little developed in Lomza. In 1897 there were 1,327 Jewish artisans there.

BIBLIOGRAPHY: *Ḥa-Asif*, i., iv. 5; *Ha-Ẓefirah*, 1877, No. 11; 1879, No. 26; 1883, No. 31; 1884, p. 266; 1887, p. 10; 1889, p. 1133.

H. R. J. G. L.—S. J.

LONDON: Capital city of England. According to William of Malmesbury, William the Conqueror brought certain Jews from Rouen to London about 1070; and there is no evidence of their earlier existence in England. Besides these settlers from Rouen, London was visited by Jews from the Rhine valley, one of whom, from Mayence, had a friendly dispute, about 1107, with Gilbert Crispin, Abbot of Westminster. Another Jew was even converted to Christianity by Anselm ("Opera," III., epist. cxvii.). The earliest reference to a collective Jewish settlement is in the "Terrier of St. Paul's," of about 1115, where mention is made of some land in the "Jew street," which from its description corresponds to a part of Old Jewry. In 1130 the Jews of London incurred a fine of £2,000—an enormous sum in those days—"for the sick man whom they killed"; possibly some charge of magic was involved. Among the persons paying this fine was "Rubi Gotsce" (Rabbi Josce or Joseph), whose sons Isaac and Abraham were the chief members of the London community toward the end of the century, and whose house in Rouen was in possession of the family as late as 1203 ("Rot. Cart." 105b). In 1158 Abraham ibn Ezra visited London and wrote there his letter on the Sabbath and his "Yesod Mora." Up to 1177 London was so far the principal seat of Jews in England that Jews dying in any part of the country had to be buried in the capital, probably in the cemetery known afterward as "Jewin Garden," and now as "Jewin street." The expulsion of the Jews from the Isle of France in 1182 brought about a large acquisition to the London community, which was probably then visited by Judah Sir Leon, whose name occurs as "Leo le Blund" in a list of London Jews who contributed to the Saladin tithe Dec., 1185. This list includes Jews from Paris, Joigny, Pontoise, Estampes, Spain, and Morocco.

Massacre of 1189.

The massacre of the Jews at the coronation of Richard I. Sept. 3, 1189 (see England), was the first proof that the Jews of England had of any popular ill-will against them. Richard did practically nothing to punish the rioters, though he granted a special form of charter to Isaac fil Joce, the chief London Jew of the time, "and his men," which is the earliest extant charter of English Jews. In 1194 the Jews of London contributed £486 9s. 7d. out of £1,803 7s. 7d. toward the ransom of the king: in the list of contributors three Jewish "bishops" are mentioned—Deulesalt, Vives, and Abraham. In the same year was passed the "Ordinance of the Jewry," which in a measure made London the center of the English Jewry for treasury purposes, Westminster becoming the seat of the Exchequer of the Jews, which was fully organized by the beginning of the thirteenth century. Meanwhile anti-Jewish feeling in London had spread to such an extent that King John found it necessary in 1204 to rebuke the mayor for its existence. After the massacre of 1189, it would appear, the Jews began to desert Old Jewry, and to spread westward into the streets surrounding the Cheape, or market-place, almost immediately in front of the Guildhall. To a certain extent the Jews were crowded out from Old Jewry by the Church, which during the twelfth century established there the monastery of St. Thomas of Acon, St. Mary Colechurch, and at the back St. Martin Pomary, looking upon Ironmonger lane, where, it would seem, the Jews' College, or high school of all the English Jews, was located.

Old Jewry.

Escheats and purchases tended also to drive the Jews away from this quarter, the corner houses of Ironmonger lane being taken from Jews by the Earl of Lancaster and the Earl of Essex respectively. The Jewish dwellings spread along Gresham street, Milk street, and Wood street. The fact that the chief noblemen of the time were anxious to obtain them shows these houses to have been strongly built, as was indeed the complaint at the time of the riots.

Besides their predominant position, due to the existence of the Exchequer of the Jews, and which brought to London all the Jewish business of the country, the Jews of the capital had also spiritual domination, inasmuch as their presbyter or chief rabbi held a position analogous to that of the archbishop (see Presbyter).

The chief synagogue of the London Jewry at this date appears to have been on the site of Bakewell Hall. It probably continued to be used down to the Expulsion, though for certain reasons it was in private hands from 1283 to 1290. Another synagogue, in the northeast corner of Old Jewry, was handed over to the Fratres de Sacca, while still another was given to St. Anthony's Hospital, on the site of which is now the City Bank. Reference to more than one synagogue among the Jews of London is distinctly seen in the proclamations which were ordered to be made in the "synagogues" to determine whether or not a person was in debt to the Jews (see "Select Pleas of the Jewish Exchequer," ed. Rigg, p. 9).

In the Barons' War.

The Jews of London suffered from their position as buffer between the king and the barons. In 1215 the barons opposing John sacked the Jewish quarter and used the tombstones of the Jewish cemetery to repair Ludgate (Stow, "Survey of London," ed. Thoms, p. 15). Similarly, in the trouble with Simon de Montfort, in 1263, the barons looted the London Jewry in pursuance of their opposition to the oppression of the king, into whose hands fell the debts of the Jews in London and elsewhere. This outburst had been preceded in 1262 by a popular riot against the Jews in which no less than 700 had been killed. A curious suit which followed the death of a Jew on this occasion is given in "Select Pleas," pp. 73–76, from which it appears that some of the Jews of that time took refuge in the Tower of London. It is a mistake, however, to suppose that there was a separate Jewry in that neighborhood. Most of the trials that took place with regard to ritual or other accusations were held in the Tower (see Norwich). Nevertheless the Tower continued to be the main protection of the Jews against the violence of the mob; and they are reported to have been among its chief defenders in 1269 against the Earl of Gloucester and the disinherited.

In 1244 London witnessed an accusation of ritual murder, a dead child having being found with gashes upon it which a baptized Jew declared to be in the shape of Hebrew letters. The body was buried with much pomp in St. Paul's Cathedral, and the Jews were fined the enormous sum of 60,000 marks (about £40,000). Later on, in 1279, certain Jews of Northampton, on the accusation of having murdered a boy in that city, were brought to London, dragged at horses' tails, and hanged.

Toward the later part of their stay in London the Jews became more and more oppressed and degraded, and many of them, to avoid starvation, resorted to doubtful expedients, such as clipping. This led at times to false accusations; and on one occasion a Jew named Manser fil Aaron sued for an inquiry concerning some tools for clipping which had been found on the roof of his house near the synagogue (1277). In the following year no fewer than 680 Jews were imprisoned in the Tower, of whom 267 were hanged for clipping the coinage. On another occasion the lord mayor gave orders that no meat declared unfit by the Jewish butchers should be exposed for sale to Christians (Riley, "Chron." p. 177).

Disputes as to jurisdiction over the Jews often occurred between the Jewish Exchequer and the lord mayor. Thus in the year 1250 pleas of disseizin of tenements of the city of London were withdrawn from the cognizance of the justice of the

Synagogues Closed.

Jews and assigned for trial in the mayor's court, though they were reassigned to the Exchequer in 1271. In that year Jews were prevented from acquiring any more property in London, on the ground that this might diminish the Church tithes ("De Antiquis Legibus Liber," pp. 234 *et seq.*). The Church was very careful to prevent any encroachment on its rights; and it endeavored to curtail those of the Synagogue as much as possible. In 1283 Bishop Peckham caused all synagogues in the diocese of London to be closed; and it is for this reason that there exists no record of any synagogue falling into the hands of the king at the Expulsion (1290), though it is probable that the house held by Antera, widow of Vives fil Mosse of Ironmonger lane, was identical with the synagogue and was used for that purpose.

At the Expulsion the houses held by the Jews fell into the hands of the king, and were with few exceptions transferred to some of his favorites. In all, the position of about twenty-five houses can still be traced (see accompanying map), though it is doubtful whether the 2,000 Jews of London could have been accommodated in that small number of dwellings. As will be seen, the houses were clustered around the Cheape or market. Many of their owners were members of the Hagin family, from which it has been conjectured Huggin lane received its name (but see HAGIN DEULACRES). Traces of the presence of Jews are found also in surrounding manors which now form part of London, as West Ham, Southwark, etc.

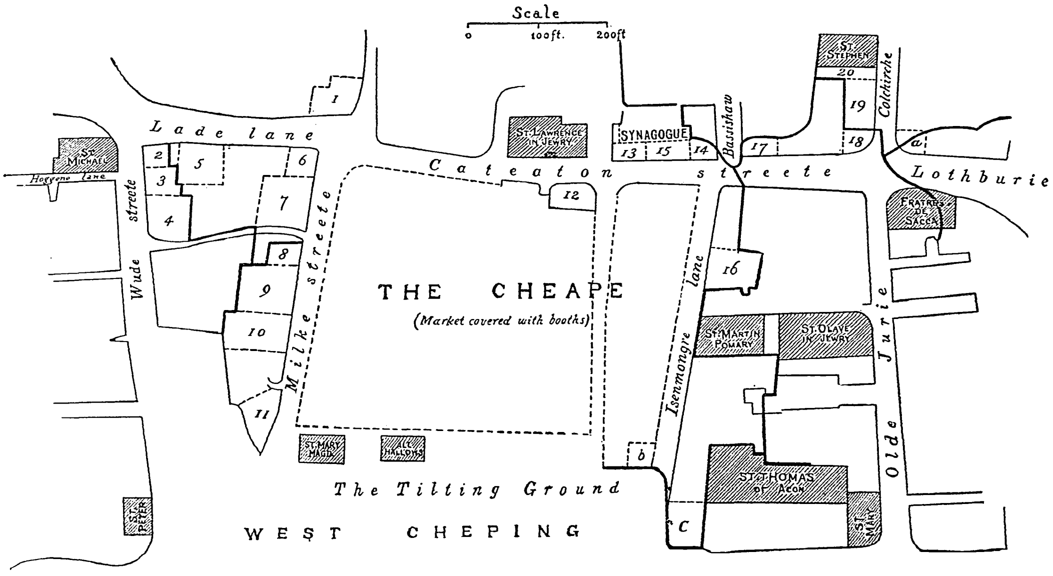
Scale
0
100ft.
200ft
1
Lade lane
2
3
4
5
6
7
8
9
10
11
St. Michael
Hoggene lane
Wude streete
Milke streete
St. Lawrence in Jewry
Cateaton streete
12
Synagogue
13
15
14
Bassishaw
17
18
19
20
St. Stephen
Colchirche
a
Lothburie
Fratres de Sacca
THE CHEAPE
(Market covered with booths)
16
Isenmongre lane
St. Martin Pomary
St. Olave in Jewry
Olde Jurie
b
St. Thomas of Acon
St. Mary
C
St. Mary Magd.
All Hallows
St. Peter
The Tilting Ground
WEST CHEPING
The side of Cheape

THE LONDON JEWRY, 1290. NUMBERED PLOTS BELONGED TO JEWS.
(From Jacobs' "Jewish Ideals.")

From the Expulsion to the seventeenth century London was only occasionally visited by Jews, mainly from Spain. In 1542 a certain number of persons were arrested on the suspicion of being Jews.

The Return.

Indeed, their presence appears to have become so common that in an old play ("Every Woman in Her Humour," 1609) a citizen's wife thus advises any one desirous of going to court: "You may hire a good suit at a Jew's." From this it would appear that Jewish traffic in old clothes had already begun. Toward the middle of the reign of Charles I. a number of Spanish Jews, headed by Antonio Fernandez CARVAJAL, settled in London in order to share in the benefits of the trade between Holland and the Spanish colonies. They passed as Spaniards, and attended mass at the chapel of the Spanish embassy; but when the Independents, with Cromwell at their head, became predominant in English affairs, several of these Jews assisted him in obtaining information about Spanish designs (see INTELLIGENCERS). Meanwhile MANASSEH BEN ISRAEL attempted to secure formal permission for the return of the Jews to England. At the conference at Whitehall on Dec. 18, 1655, the matter was left undecided; but it was put to a practical test in the following year by the ROBLES case, as a result of which Cromwell granted the lease of a burial-ground at Mile End for 999 years ("Jew. Chron." Nov. 26, 1880). Even previous to this the Jews had met for worship in a private house fitted up as a synagogue in Creechurch lane, Leadenhall street; and it is possible to assume the existence of a second meeting-place at St. Helens in the same neighborhood by 1662. These places of worship were fairly well known to the general public, though they were protected by treble doors and other means of concealment. Thomas Greenhalgh visited the one in Creechurch lane in 1664; and from the number of births in that year it would appear that about 280 Jewish souls resided in London at the beginning of the reign of Charles II. These must have increased considerably by 1677, when more than fifty Jewish names occur in the first London directory (Jacobs and Wolf, "Bibl. Anglo-Jud." pp. 59–61), implying a population of at least 500 Jewish souls. There is evidence of a number of aliens pretending to be Jews in that very year (L. Wolf, in "Jew. Chron." Sept. 28, 1894, p. 10).

Much opposition was directed against the Jews by the citizens of London, who regarded them as formidable rivals in foreign trade. Besides a petition of Thomas Violett against them in 1660, attempts were made in 1664, 1673, and 1685 to put a stop to their activity and even to their stay in England. On the last occasion the ingenious point was made that the grants of denization given to the London Jews by Charles II. had expired with his death, and that their goods were, therefore, liable to alien duty (Tovey, "Anglo-Judaica," pp. 287–295); and this contention was ultimately sustained. The more important merchants of London, however, recognized the advantages to be derived from the large Jewish trade with the Spanish and Portuguese colonies and with the Levant, to which, indeed, England was largely indebted for its imports of bullion. Rodriques Marques at the time of his death (1668) had no less than 1,000,000 milreis consigned to London from Portugal. Accordingly individual Jews were admitted as brokers on the Royal Exchange, though in reality not eligible by law. Solomon Dormido, Manasseh ben Israel's nephew, was thus admitted as early as 1657, and others followed, till the south-eastern corner of the Exchange was definitely set aside for the Jewish brokers. In 1697 a new set of regulations was passed by a committee of the Exchange appointed by the aldermen, which limited the number of English brokers to 100, of alien brokers to 12, and of Jewish brokers to 12. Of the 12 Jews admitted all appear to have been Sephardim except Benjamin Levy, who was probably an Ashkenazi. A petition in 1715 against the admission of Jews to the Exchange was refused by the board of aldermen.

SPANISH AND PORTUGUESE CEMETERY, MILE END ROAD, LONDON.
(From a photograph.)

Organization.

The Sephardim soon established communal institutions, following, it may be conjectured, the example of Amsterdam, from which city most of them had emigrated. The Gates of Hope School was founded as early as 1664; and this was followed by the Villa Real Schools in 1730. The Sephardic Orphan Asylum had been established as early as 1703, and a composite society, whose title commenced with "Honen Dalim," was founded in 1704 to aid lying-in women, support the poor, and to give marriage portions to fatherless girls. In 1736 a Marriage Portion Society was founded, and eleven years later the Beth Holim, or hospital, came into existence, this in turn being followed in 1749 by the institution known as "Mahesim Tobim." Thanks to these and other minor institutions, the life of a Sephardic Jew in London was assisted at every stage from birth, through circumcision, to marriage, and onward to death, while even the girls of the community were assisted with dowries. This unfortunately had a pauperizing effect, which came to be felt toward the beginning of the nineteenth

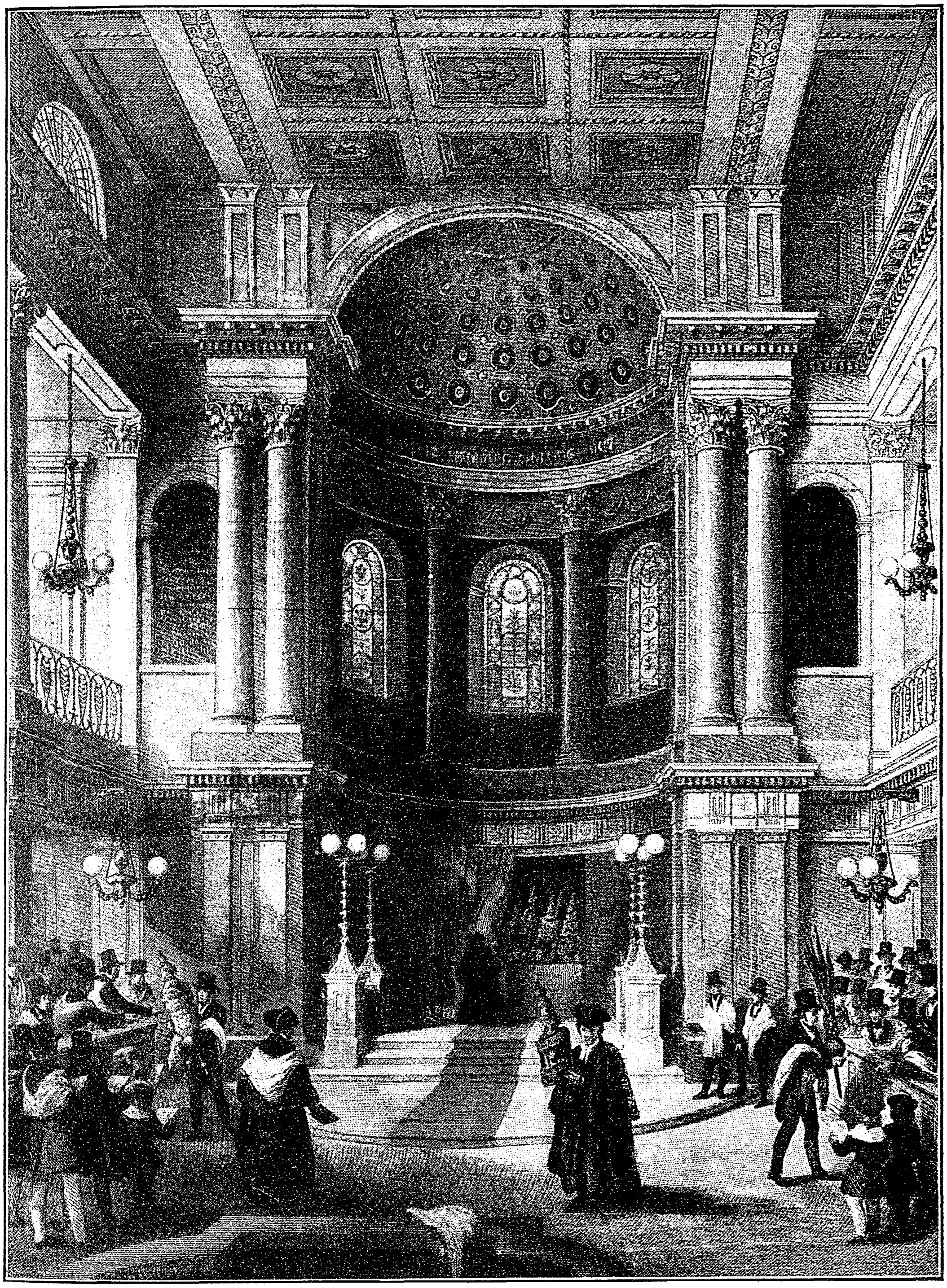

Interior of the Great Synagogue, Duke's Place, London.
(From an old engraving.)

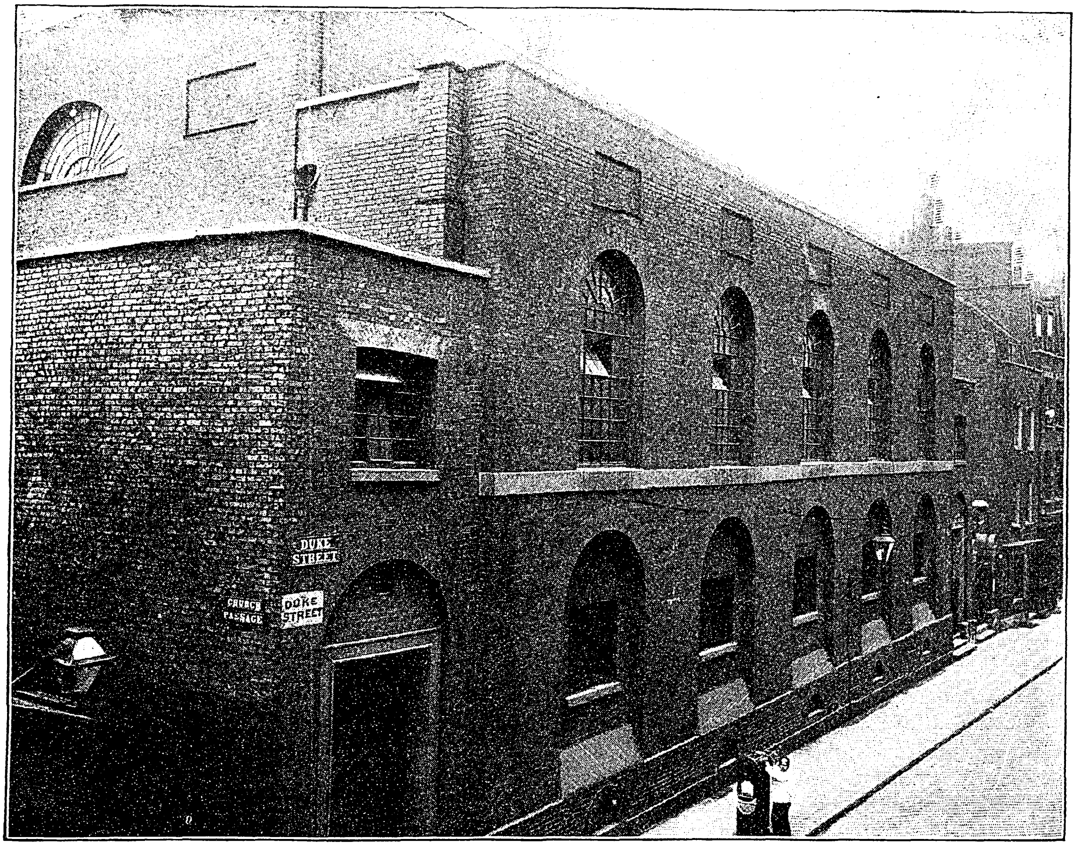

Exterior of the Great Synagogue, Duke's Place, London.
(From a photograph.)

Social Condition in 1750.

century. All these institutions centered round the great Sephardic synagogue built in Bevis Marks Sept., 1701 (see Bevis Marks Synagogue). This was a center of light and learning, having the society Etz Haim (founded as early as 1664) for the study of the Law. Later this was merged with the yeshibah into one institution called the "Medrash," which is still in existence. In the early days of the community almost all the names of importance were connected with Bevis Marks, *e.g.*, the Cortissos, Lagunas, Mendes, Pimentels, Samudas, Salvadors, Sarmentos, Suassos, and Villa Reals; the Nietos and the Azevedos likewise represented a high state of culture and Hebrew learning. By the middle of the eighteenth century these and other families, such as the Franks, Treves, Seixas, Nunes, Lamegos, Salomons, Pereiras, and Francos, had accumulated considerable wealth, mainly in foreign commerce; and in a pamphlet of the time it was reckoned that there were 100 families with an income ranging between £1,000 and £2,000, while the average expenditure of the 1,000 families raised above pauperism was estimated at £300 per annum. The whole community was reckoned to be worth £5,000,000 ("Further Considerations of the Act," pp. 34-35, London, 1753). The Jews were mainly concerned in the East-Indian and West-Indian trades and in the importation of bullion. The Jamaica trade was almost monopolized by them (*ib.* pp. 44-49). The most important member of the community was Samson Gideon, who by his coolness during the crisis of the South Sea Bubble and the rising of 1745 rendered great service to the government and acquired large means for himself. The riots that followed the passage of the bill of 1753 for the naturalization of Jews had in many ways a disastrous effect upon the Sephardic section of the community. Despairing of emancipation, a large number of the wealthiest and most cultured either were baptized themselves or had their children baptized, Gideon leading the way in the latter expedient. His son became Lord Eardley in the Irish peerage. One consequence of the rejection of the naturalization bill of 1753 was the formation of the Board of Deputies, then known as the "Deputados of the Portuguese Nation," really an extension of the Committee of Diligence formed to watch the passage of the naturalization bill through the Irish Parliament in 1745. The Board of Deputies came into existence as a sort of representative body whose first business was to congratulate George III. on his accession. As indicated by its earlier name, its membership was confined to Sephardim, though by arrangement representatives of the "Dutch Jews" were allowed to join in their deliberations (see LONDON BOARD OF DEPUTIES).

Meanwhile the "Dutch Jews" or Ashkenazim had from the beginning of the century been slowly increasing in numbers and importance. They had established a synagogue as early as 1692 in Broad street, Mitre square; and thirty years later the congregation was enabled by the generosity of Moses Hart (Moses of Breslau) to remove to a much more spacious building in Duke's place, Aldgate, still known as the "Great Shool." His brother, Aaron Hart, was established as the chief rabbi; and his daughter, Mrs. Judith Levy, contributed liberally to the synagogue's maintenance. Three years later a schism occurred, and the HAMBRO' SYNAGOGUE was founded. It was not till 1745 that the Jews of the German ritual found it necessary to establish any charity. The Hakenosath Berith was then organized, to be followed as late as 1780 by the Meshivath Nephesh. Rigid separation existed between the two sections of the community. Even in death they were divided: the Ashkenazic cemetery was at Alderney road, Mile End.

The social condition of the Ashkenazim toward the end of the eighteenth century was by no means satisfactory. Apart from a very few distinguished merchants like Abraham and Benjamin Goldsmid, Levy Barent Cohen, and Levy Salomons, the bulk of the Ashkenazic community consisted of petty traders and hawkers, not to speak of the followers of more disreputable occupations. P. Colquhoun, in his "Treatise on the Police of the Metropolis" (London, 1800), attributes a good deal of crime and vice to their influence; and his account is confirmed by less formal sketches in books like P. Egan's "Life in London" and by the caricatures of Rowlandson and his school. The lower orders of the Sephardic section also were suffering somewhat from demoralization. Prize-fighters like Aby Belasco, Samuel Elias, and Daniel Mendoza, though they contributed to remove some of the prejudice of the lower orders, did not help to raise the general tone.

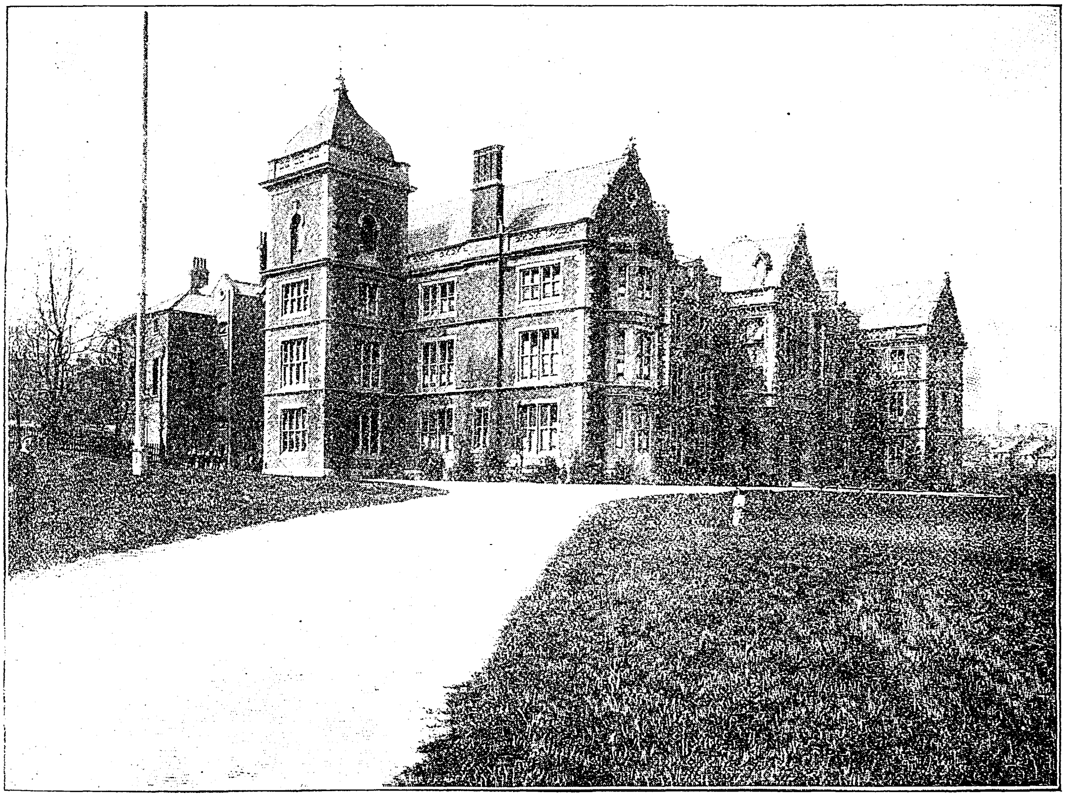

JEWS' HOSPITAL AND ORPHAN ASYLUM, WEST NORWOOD, LONDON.
(From a photograph.)

The revelations of Colquhoun led earnest spirits within the community to seek for remedies; and Joshua van Oven with Colquhoun's assistance drafted a plan for assisting the Jewish poor which was destined to bear fruit fifty years later in the Board of Guardians. Attention was directed to the education of the poor in 1811, when the Westminster Jews' Free School was established; and six years later the Jews' Free School was founded in Ebenezer square, and replaced a Talmud Torah founded in 1770. The first head master was H. N. Solomon, who afterward founded a private school at Edmonton which, together with that

Ashkenazic Institutions.

of L. Neumegen at Highgate, afterward at Kew, educated most of the leaders of the Ashkenazim during the first two-thirds of the nineteenth century. Even earlier, care had been taken of orphans. By the exertions of Abraham and Benjamin Goldsmid the sum of £20,000 was collected between 1795 and 1797, with which in 1806 the Jews' hospital, called "Neveh Zedek," was opened June 28, 1807, at Mile End for the support of the aged poor and for the education of orphan children. This was removed to Norwood in 1863 to a building erected on ground presented by Barnett Meyers. A similar institution, the Jews' Orphan Asylum, founded in 1831, was amalgamated with the Neveh Zedek in 1876; and these were supplemented by the National and Infant schools founded in 1836, and by the Jews' Infant School founded in 1841 by Walter Josephs. Provision for the aged poor was made by the Aged Needy Society, founded in 1829, and by the almshouse established by Abraham Moses and Henry Salomon nine years later. The blind were cared for from 1819 onward by the Institution for the Relief of the Indigent Blind. The poor were cared for by a committee of the three London synagogues—the Great, the Hambro', and the New.

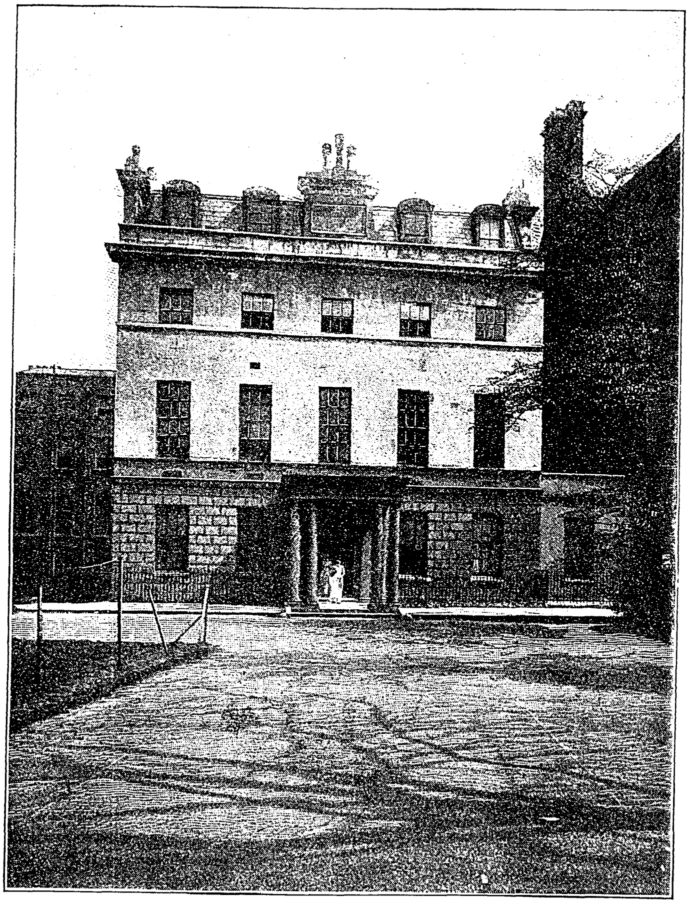

Jews' College, Queen's Square, London.

(From a photograph.)

Second Sephardic Defection.

Meanwhile echoes of the Mendelssohnian movement had reached London, besides which the general wealth of the Sephardic community had brought its members in contact with the main currents of culture. One of the Sephardim, Emanuel Mendes da Costa, had been secretary of the Royal Society; and his brother Solomon had presented to the newly founded British Museum 200 Hebrew books, which formed the nucleus of the magnificent Hebrew collection of that library. Moses Mendez had proved himself a poetaster of some ability; and Oliver Goldsmith in his "Haunch of Venison" depicted a Jewish journalist of his time as a characteristic figure. But the "mahamad" of Bevis Marks went on in its old way without regard to any changes, spiritual or otherwise, in the community which it ruled; inflicting fines, and repelling many of the most promising members who were getting in touch with more refined methods of worship. Many of them ceased their connection with the Synagogue, either formally by becoming baptized or by resigning and allowing their children to be brought up in the dominant faith. Among the families thus deserting the Synagogue at the beginning of the nineteenth century may be enumerated the Basevis, D'Israelis, Ricardos, Samudas, Uzziellis, Lopezes, and Ximines. Not that the Sephardim were left without some important figures: Hananel de Castro, David Abravanel Lindo, Jacob and Moses Mocatta, not to mention Sir Moses Montefiore, were still left to uphold the more rigid traditions of Bevis Marks (Gaster, "Hist. of Bevis Marks," p. 172, London, 1901).

The hegemony in the community was thus transferred to the Ashkenazic section, which had been reenforced by the powerful personality of Nathan Meyer Rothschild, who had removed from Manchester to London in 1805 and who thenceforth became the central figure of the community. By his side stood the venerable figure of the "Rav," Solomon Herschel. Even in the literary sphere the Ashkenazim began to show ability. Whereas David Levi had been almost their sole representative at the end of the eighteenth century, in the first third of the nineteenth Michael Josephs, Moses Samuels, and Hyman Hurwitz treated the various branches of Hebrew learning; and the arts were represented by John Braham in secular, and by the two Aschers in sacred, music. Against these names the Sephardim could only show those of Elias Hyam Lindo and

Grace Aguilar in letters and that of Carlo Delpini in drama.

Struggle for Emancipation.

Though the parliamentary struggle for emancipation was intended for the benefit of all British Jews, and has, therefore, been described in some detail under England, it centered mainly around London. The influence of the Jews in the city had increased. David Salomons was one of the founders of the London and Westminster Bank; the London Docks began their great career through the influence of the Goldsmids; the Alliance Insurance Company was in large measure the creation of Sir Moses Montefiore and his brother-in-law, Nathan Rothschild. These and similar institutions brought Jewish merchants into ever-widening relations with men of influence in the city. Their bid for justice was widely supported by the citizens of London. Thus, at the first attempt to pass the "Jew Bill" in 1830 the second reading was supported by a petition of no fewer than 14,000 citizens of London; and this was supplemented at the second attempt in 1833 by a petition of 1,000 influential names from Westminster. Again, the Sheriffs' Declaration Bill of 1835 was in reality concerned with the shrievalty of London, for which the popular David Salomons was making a gallant fight; in this he succeeded that year, to be followed two years later by Moses Montefiore, who was soon afterward knighted by Queen Victoria. In the same year (1835) Salomons was elected alderman, but was unable to occupy that office owing to his religion. For ten years he urged the right of his coreligionists to such a position, till at last he succeeded in getting a bill passed allowing Jews to become aldermen in the city of London and, thereby, eligible as lord mayor. Salomons was the first Jewish sheriff (1835), the first Jewish alderman (1847), and the first Jewish lord mayor (1855) of London. He was clearly destined to be the first Jew elected member of Parliament, though, appropriately enough, it was Baron Lionel Rothschild who first actually took his seat as member for the city of London, which had shown so much sympathy for Jewish emancipation (see England).

The sympathy thus attracted to Jews in the city was prominently shown during the Damascus Affair, when a Mansion House meeting was held (July 3, 1840) to protest against the threatened disaster. Incidentally, the struggle for Reform aided in opening out new careers for the disfranchised Jews of London. Francis Goldsmid, one of the most strenuous fighters for the cause, was admitted to the bar in 1833, though there were doubts as to his eligibility. He was followed in 1842 by John (afterward Sir John) Simon, who was ultimately one of the last sergeants-at-law.

Reform Movement.

Meanwhile the community in both its sections was rent by a schism which left traces almost to the end of the century. Alike among the Ashkenazim and the Sephardim the more cultured members had been increasingly offended by the want of decorum shown both at Bevis Marks and the "Great Shool." Protests were made in 1812 and 1828 in the former synagogue, and in 1821 and 1824 in the latter; but on Dec. 4, 1836, matters were brought to a crisis by a definite proposal for Reform presented to the mahamad by a number of the "Yehidim." The petition was rejected as were similar ones in 1839 and in 1840, so that in 1840 twenty-four gentlemen, eighteen of the Sephardic and six of the Ashkenazic section of the community, determined to organize a congregation in which their ideas as to decorum in the service should be carried out. The new congregation dedicated its synagogue in Burton street Jan. 27, 1842, notwithstanding a "caution" which had been issued Oct. 24, 1841, against the prayer-book to be used by it, and a "herem" issued five days before the inauguration of the synagogue against all holding communion with its members. This ban was not removed till March 9, 1849. For the further history of the movement see Reform Judaism. The schism produced disastrous effects upon the harmony of the community. The older congregations would not even allow deceased members of the new one to be buried in their graveyard; and it was necessary to establish a new cemetery at Ball's Pond (1843). The Board of Deputies, under the influence of Sir Moses Montefiore, refused to recognize the new congregation as one qualified to solemnize valid Jewish marriages; and a special clause of the Act of 1856 had to be passed to enable the West London Synagogue of British Jews to perform such marriages.

The Jewish Press.

It is not without significance that the beginnings of the Jewish press in London coincided in point of time with the stress of the Reform controversy. Both "The Voice of Jacob," edited by Jacob Franklin, and "The Jewish Chronicle," edited by D. Meldola and Moses Angel—the latter of whom had in the preceding year become head master of the Jews' Free School, over which he was to preside for nearly half a century—came into existence in 1841. About the same time a band of German Jewish scholars established themselves in England and helped to arouse a greater interest in Jewish literature on scientific principles than had been hitherto displayed. Among these should be especially mentioned Joseph Zedner, keeper of the Hebrew books in the British Museum; the eccentric but versatile Leopold Dukes; H. Filipowski; L. Loewe; B. H. Ascher; T. Theodores; Albert Löwy; and Abraham Benisch, who was to guide the fortunes of "The Jewish Chronicle" during the most critical years of its career. The treasures of Oxford were about this time visited by the great masters Zunz and Steinschneider. They found few in England capable of appreciating their knowledge and methods, Abraham de Sola, David Meldola, and Morris Raphall being almost the only English Jews with even a tincture of rabbinic learning. On the other hand, the native intellect was branching out in other directions. Showing distinction in the law were James Graham Lewis, Francis Goldsmid, and John Simon; in dramatic management, Benjamin Lumley; in song, Mombach in the synagogue, and Henry Russell outside it; in music, Charles Sloman, Charles K. Salaman, and Sir Julius Benedict; in painting, Solomon Alexander Hart, the first Jewish R.A., and Abraham Solomon; in commerce, besides the Rothschilds and Goldsmids, the Wormses, Sassoons, Sterns, and

Sir Benjamin Phillips were rising names distinguished both within and without the community. J. M. Levy and Lionel Lawson were securing a large circulation for the first penny London newspaper, the "Daily Telegraph." Confining their activities within the community were men like Barnet Abrahams, dayyan of the Sephardim; Sampson Samuel; H. N. Solomon; N. I. Valentine; the Beddingtons; Louis Merton; and Sampson Lucas. All these may be said to have flourished in the middle of the century, toward the end of the struggle for complete independence.

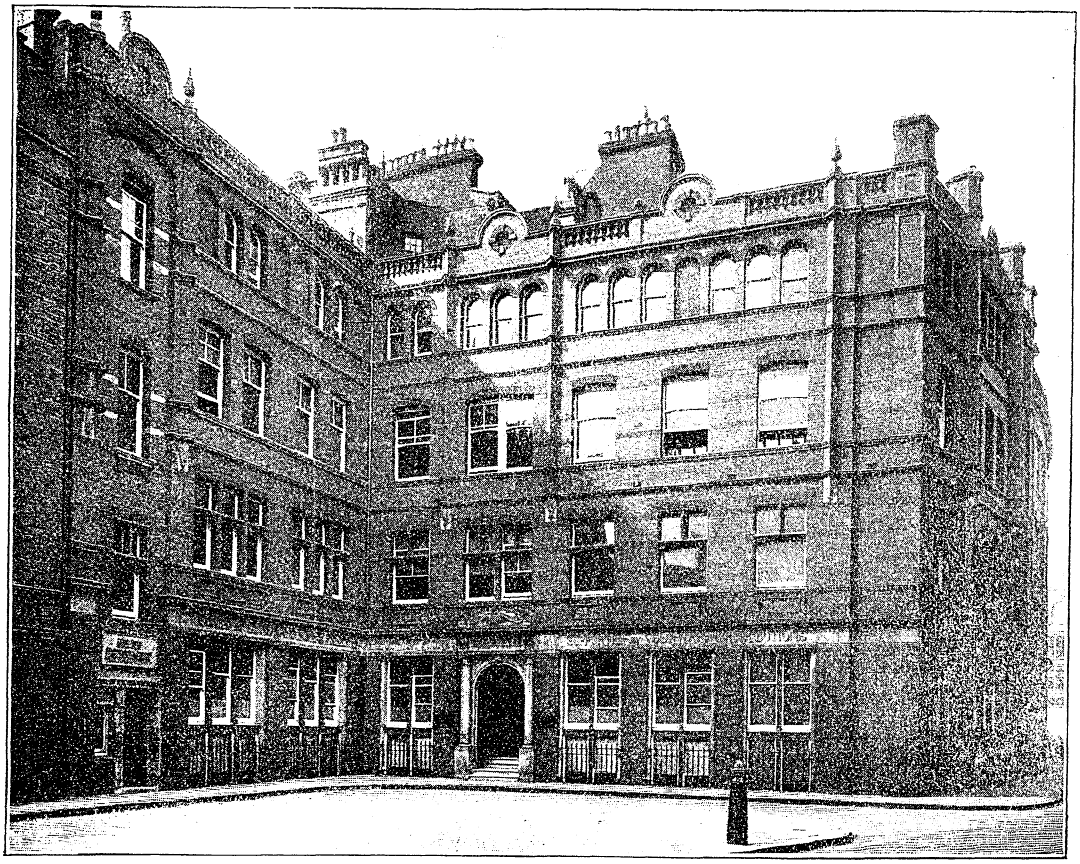

JEWISH BOARD OF GUARDIANS BUILDING, LONDON.
(From a photograph.)

Further Consolidation (1856-1871).

With them, but of a later generation, were growing up men who were destined between 1850 and 1880 further to consolidate the London community, now firmly established in the respect and confidence of the other citizens. The chief rabbi, N. M. Adler, began the process by establishing Jews' College for the training of Jewish ministers, in 1860 following it up, in cooperation with Dayyan Barnet Abrahams, with the establishment of the Jewish Association for the Diffusion of Religious Knowledge. Ephraim Alex with the aid of the energetic Lionel L. Cohen founded in 1859 the Board of Guardians for the Relief of the Jewish Poor to revise the system of charity conducted jointly by the three synagogues according to the treaty of 1805. This body soon developed loan, industrial, apprenticeship, visitation, and immigration committees, and for eighteen years (1862–79) took medical care of the Jewish poor, mainly under the supervision of Dr. A. Asher. Lionel Cohen, together with the last-mentioned, then devoted his attention to the solution of the financial and other problems brought about by the western extension of the London ghetto up to the middle of the century. The Jews of London had remained concentered in the Whitechapel district with the classic "Petticoat lane" as a nucleus; but as wealth increased among the Ashkenazic Jews a steady western exodus took place, so that it was necessary as early as 1855 to establish, under the ministry of the Rev. A. L. Green, in Great Portland street, a branch synagogue of the "Great Shool." Synagogues at Bayswater (1863), in the Borough (1867), and at North London (1868) were further evidences of the dispersion tendency; and it became necessary to secure harmony in divine service and consolidation in financial responsibility by bringing these synagogues under one management.

At the suggestion of Chief Rabbi N. M. Adler, the three city synagogues—the Great, the Hambro',

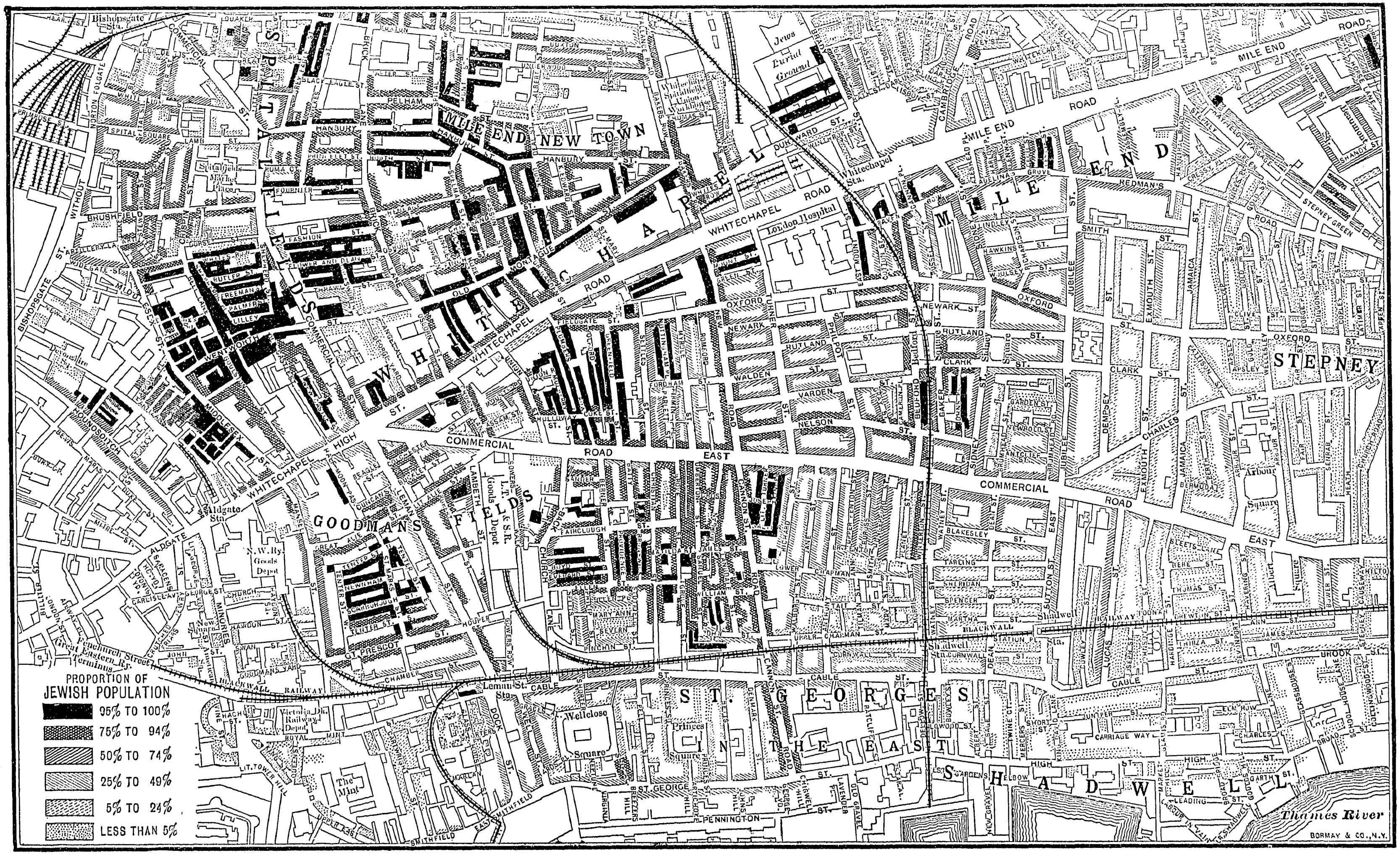
PROPORTION OF JEWISH POPULATION
95% TO 100%
75% TO 94%
50% TO 74%
25% TO 49%
5% TO 24%
LESS THAN 5%
SPITALFIELDS
MILE END NEW TOWN
WHITECHAPEL
MILE END
STEPNEY
GOODMANS FIELDS
ST. GEORGES IN THE EAST
SHADWELL
WHITECHAPEL ROAD
COMMERCIAL ROAD EAST
MILE END ROAD
Jews Burial Ground
London Hospital
Thames River
BORMAY & CO., N.Y.

JEWISH QUARTER OF LONDON.

(After Russel and Lewis, "The Jew in London.")

and the New—with their western branches at Portland street and Bayswater agreed to a scheme (April 19, 1868), which was submitted to the Charity Commissioners of England and embodied by them in an Act of Parliament. This was passed July 14, 1870, although the legislature hesitated to establish the Synagogue just at the time when it was disestablishing the Irish Church. The original five synagogues have since been joined by ten others (see UNITED SYNAGOGUE). One of the consequences of this arrangement, which upon the face of it appears to be merely financial, was to give a certain pontifical importance to the chief rabbi, without whose consent, according to a special declaration attached to but not forming part of the Act of Parliament, no changes in ritual could be undertaken by any constituent synagogue.

WENTWORTH STREET, FORMERLY "PETTICOAT LANE," LONDON.
(From a photograph.)

The Rabbinate.

Indeed, one of the characteristic features of the London community has always been the importance of the chief rabbi (called among the Sephardim "haham") of the prominent congregation, around whom as a sort of center of crystallization the community has rallied. At first the Sephardim held this position, which had been secured by the important work of David Nieto, who became chief of the Sephardim in 1702 and was one of the most distinguished Jews of his time, being equally noted as philosopher, physician, mathematician, and astronomer. His predecessors, Jacob Sasportas (1656-66) and Solomon Ayllon (1689-1701), were not suited either by character or by attainments to acquire great influence. David Nieto was succeeded by his son Isaac, who in turn was followed by Moses Gomez de Mesquita (d. 1751). Moses Cohen d'Azevedo again raised the position of haham to some consequence during his rule (1765-84). Of his successors, Raphael Meldola (1805-28), Benjamin Artom (1866-1879), and Moses Gaster, the present incumbent (elected in 1887), have been the most distinguished.

But by the end of the eighteenth century the "Ravs" or chief rabbis of the Ashkenazim had begun to vie in importance with the hahamim of the Sephardim. The first of these was Aaron Hart (Uri Phoebus), brother of Moses Hart, founder of the Great Synagogue. He was succeeded by Hirschel Levin (sometimes called "Hirschel Löbel" and "Hart Lyon") who held office only seven years (1756-63), and then returned to the Continent. He was succeeded by David Tebele Schiff, who was chief rabbi from 1765 to 1792, and who founded a hereditary rabbinate for the next century, though his successor, Solomon Herschell (1802-42), was related to Schiff's predecessor, Hirschel Levin. Chief Rabbi N. M. Adler, who followed Herschell, was a relative of Schiff, and did much for the harmonizing of the London community; Jews' College, the United Synagogue, and, to a certain extent, the Board of Guardians owe their existence to his initiative. He was succeeded by his son, Herman Adler, the present (1904) incumbent of the post.

Besides Jews' College, the Board of Guardians, and the United Synagogue, the same generation arranged for a more efficient performance of its duties toward Jews oppressed in other lands. This function would naturally have fallen to the Board of Deputies; but, owing to its action with regard to the Reform Synagogue, certain members of this latter, especially Sir Francis Goldsmid and Jacob Waley, determined to form an independent institution to act for the British dominions in the same way that the Alliance Israélite Universelle had acted for the Continent. Owing to the Franco-Prussian war the Alliance had lost all support in Germany, and increased support from England had become necessary; this was afforded by the Anglo-Jewish Association, founded in 1871 with Albert Löwy as its secretary, who was instrumental also in founding the Society of Hebrew Literature in 1873.

Social Condition About 1880.

By the beginning of the last quarter of the nineteenth century the London Jewish community had fully overcome the difficulties which had beset it at the beginning of the century; and it now organized all branches of its activity in a systematic and adequate manner. A series of remarkably able public servants—Asher Asher at the United Synagogue, A. Benisch at the "Jewish Chronicle," Moses Angel at the Jews' Free School, A. Löwy at the Anglo-Jewish Association, S. Landeshut at the Board of Guardians, and S. Almosnino, secretary of the Bevis Marks Synagogue and of almost all the Sephardic institutions—gave a tone of dignity as well as of efficiency to communal affairs. They were supported by leaders, some of whom, as Sir Julian Goldsmid and Baron Henry de Worms (afterward Lord Pirbright), had shown their capacity in national affairs, while others, like Lionel L. Cohen and his brother Alfred, Barrow Emanuel, David Benjamin, and Charles Samuel (to mention only those who are dead), had devoted their great abilities and administrative capacity to the internal needs of the community. Other members of the community were attaining distinction in the various branches of professional life. Sir George Jessel was the most distinguished judge, Judah P. Benjamin the most renowned barrister, and George Lewis the most noted solicitor practising English law. In medicine Ernest Hart, Henry Behrend, and R. Liebreich were noted; and in chemistry Ludwig Mond had become distinguished. Taste and capacity for literature were being shown by Sydney M. Samuel and Amy Levy; Frederic H. Cowen and in a less degree Edward Solomon were gaining distinction in music; and David James was famous in acting.

It was estimated about the year 1883 that the total Jewish population of London then numbered 47,000 persons. Of these, 3,500 were Sephardim (including 500 "Reformers"); 15,000 could trace their descent from the Ashkenazim of the eighteenth century; 7,500 from Jews who had settled in England in the early part of the century; 8,000 were of German or Dutch origin; and the remaining 13,000 were Russian and Polish. What might be called the native element thus outnumbered the foreign contingent by 26,000 to 21,000 (Jacobs, "Jewish Statistics," iii.). The various social classes into which they were divided were summarized by the same observer as follows, the numbers of the first four classes being determined from estimates of Jewish names in the "London Directory," of the last three from the actual statistics of Jewish charitable institutions; the number of shopkeepers and petty traders also were based on the last-mentioned source (*ib.* ii.):

Position.	Individuals.	Family Income.
Professional and retired living W.	1,200	100 at £10,000
Rich merchants living W	5,400	1,400 " 1,000
Merchants with private houses living N., S., and E.	3,600	800 " 500
Professional and retired living N., S., and E.	800	200 " 250
Shopkeepers	12,500	3,000 " 200
Petty traders	11,000	2,000 " 100
Servants, etc.	500	 30
Board of Guardians, casuals and chronic	7,911	1,000 " 50 1,884 " 10
Other paupers and afflicted	2,242	 10
Russian refugees	1,947	

The total income was about £3,900,000, or an average per head of £82.

As regards their occupations, an examination of the London directory for those merchants sufficiently important to appear in its pages resulted in the following classification (*ib.* v.):

Class.	No. of Trades or Professions.	Individuals.	Class.	No. of Trades or Professions.	Individuals.
Merchants and factors	84	689	Leather	17	81
Clothing	68	799	Iron	13	70
Furniture	49	348	Instruments	11	33
Food	33	348	Tobacco	9	164
Stationery	19	111	Money-dealers	5	33
Jewelry	17	245	Toys	4	51
			Professions	15	154

There were but three occupations having over one hundred names: Stock Exchange brokers, 138; general merchants, 131; and tailors, 123. Then came clothiers, 89; bootmakers, 80; city of London brokers, 78; diamond-cutters, 78; furniture-brokers, 60; watchmakers, 57. The trades in which Jewish merchants had the largest representation were those in coconuts, oranges, canes and umbrellas, meerschaum pipes, and valentines.

The Russian Exodus.

Unfortunately this prosperous condition of the community was rudely disturbed by the Russian persecutions of 1881; these mark an epoch in Anglo-Saxon Jewry, upon whose members has fallen the greatest burden resulting from them. On Jan. 11 and 13, 1882, appeared in "The Times" of London an account of the persecution of the Jews in Russia, written by Joseph Jacobs, which drew the attention of the whole world to the subject and led to a Mansion House meeting (Feb. 1) and to the formation of a fund which ultimately amounted to more than £108,000 for the relief of Russo-Jewish refugees. This was supplemented by a further sum of £100,000 in 1890, when a similar indignation meeting was held at the Guildhall to protest against the May Laws (see Mansion House and Guildhall Meetings).

The circumstances of the case, however, prevented the Russo-Jewish Committee, even under the able chairmanship of Sir Julian Goldsmid, from doing much more than supplement the work of the Board of Guardians, upon which fell the chief burden of the Russian exodus into England. But the publicity of the protest made on these occasions, and the large sums collected, naturally made the London community the head of all concerted attempts to stem the rising tide of Russian oppression, and gave London for a time the leading position among the Jewish communities of the world. As passing events which helped to confirm the consciousness of this proud position may be mentioned the centenary in 1885 of Sir Moses Montefiore's birth, celebrated throughout the world, and the Anglo-Jewish Historical Exhibition (suggested and carried out by Isidore Spielmann) at the Albert Hall, London, in 1887. This exhibition led, six years later, to the foundation of the Jewish Historical Society of England.

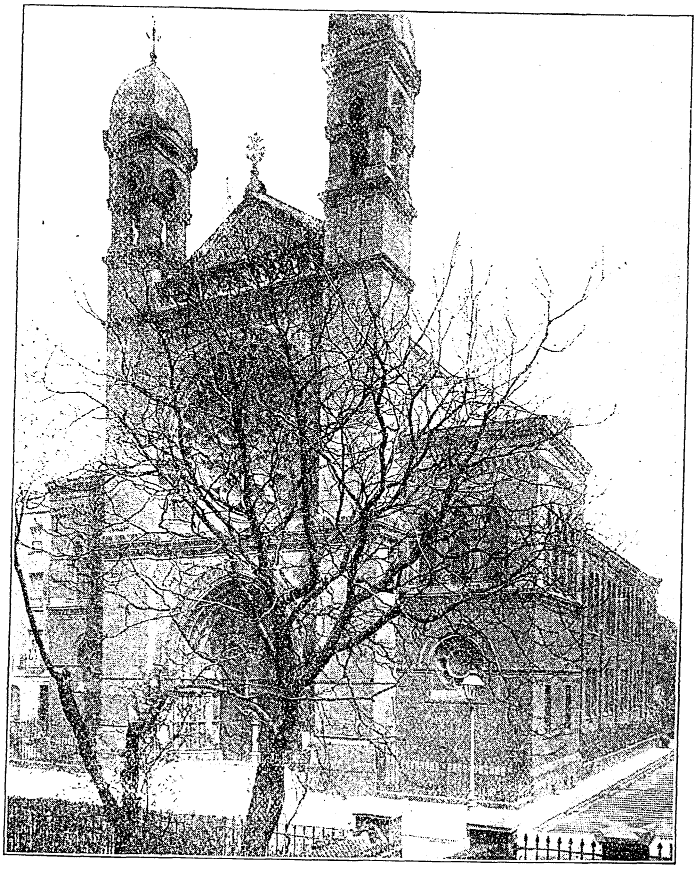

Exterior of the New West End Synagogue, London.
(From a photograph.)

The number of refugees permanently added to the London Jewish community—most of them merely passing through on their way to America—was not of very large proportions; but an average of about 2,500 in a condition of practical destitution annually added to a community of less than 50,000 souls naturally taxed the communal resources to the utmost. To prevent evils likely to result from the landing of refugees unacquainted with the English language and customs, the Poor Jews' Temporary Shelter and the Jewish Association for the Protection of Girls and Women were founded in 1885.

The newcomers generally showed a tendency to reject or neglect the religious supremacy of the English chief rabbi; and to check this and to serve other purposes a Federation of East End Synagogues was effected in 1887 under the auspices of Samuel (afterward Sir Samuel) Montagu. The want of capacity and technical skill among the newcomers, or "greeners," caused them to fall into the hands of hard taskmasters, and resulted in their becoming victims of the "sweating system," which formed the subject of a parliamentary inquiry (1888–90), due to the not overfriendly efforts of Arnold White. The poverty resulting from this system led to serious evils in the way of overcrowding with resulting immorality. Several remedial institutions were founded to obviate these evil results in the case of boys, the most prominent of which were the Jewish Lads' Brigade (1885) and the Brady Street Club for Working Boys. It was nevertheless found necessary in 1901 to establish an industrial school for Jewish boys who had shown criminal tendencies.

The increased tide of alien immigration became especially noticeable as it was mainly directed into one administrative district of East London, that of Stepney. The overcrowding which already existed in this district was accentuated; and a certain amount of displacement of the native inhabitants took place owing to the excessive rise in rents, producing a system of "key money," by which a bonus was paid by the incoming tenant for the privilege of paying rent. Certain branches of the tailoring, shoemaking, and carpentering trades tended to become monopolized by the Russo-Polish Jews settled in Stepney. Toward the end of the nineteenth century a certain amount of objection began to be raised to this and other tendencies of the immigrants. A special organization known as "The British Brothers' League," headed by Major Evans Gordon, raised an agitation against any further immigration of the kind; and owing in large measure to its clamor, a royal commission was appointed to examine into the alleged effects of unrestricted immigration. Though nominally directed against all aliens, it was almost without disguise applied chiefly to aliens of the Jewish faith. A previous commission, appointed to consider the same subject in 1889, had decided that the evils, if any, were so insignificant that they did not require any special legislation.

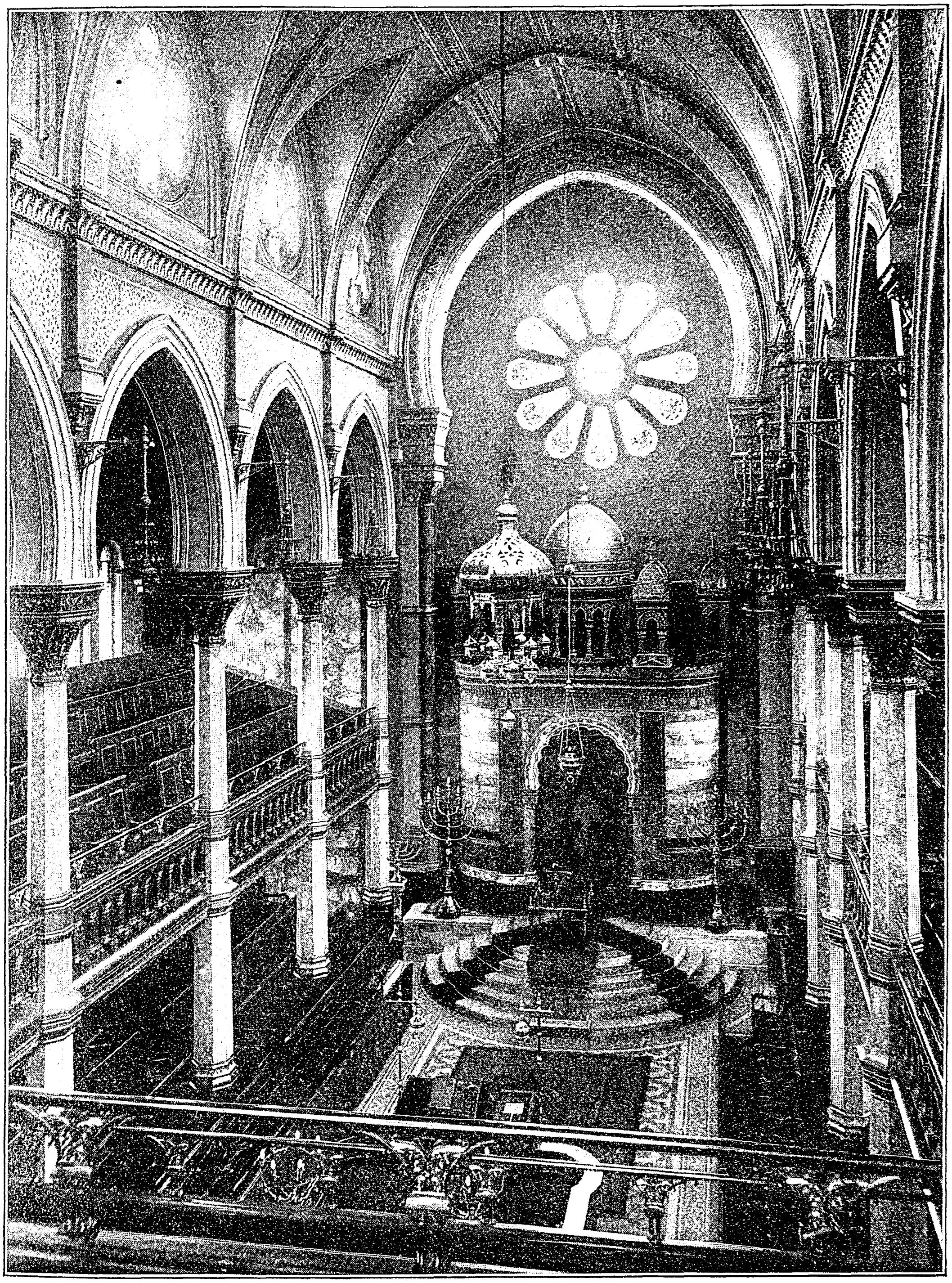

INTERIOR OF THE NEW WEST END SYNAGOGUE, LONDON.
(From a photograph.)

Commission on Alien Immigration.

The commission, on which Lord Rothschild sat as member, devoted a considerable amount of attention to the subject, holding forty-nine public meetings mostly with regard to the London Jews of the East End. On the whole, it gave a fairly favorable account of the alien immigrant. He was acknowledged to be fairly healthy and reasonably clean on arrival, thrifty and industrious, and law-abiding. His children were especially bright and assimilative of English ways. It was not proved to the satisfaction of the commission that any severe displacement of labor had been caused by the "greener," who on his part tended to introduce new though less highly efficient methods of production in the clothing and furniture industries. The one true indictment found against the immigrant was that of overcrowding; and the recommendations of the commission were chiefly directed against this. It suggested that any district in which aliens congregated should be declared a prohibited area, and no alien should be admitted thereto for a period of two years after his arrival; and that to insure this all immigrants should be registered. Legislation intended to carry out this and other suggestions was introduced into the British Parliament in 1904. An unfortunate admission of Leonard L. Cohen, president of the Board of Guardians, that his institution found it necessary to send back a certain number of "undesirables," weakened the possible resistance of the London community to the proposal that the repatriation of such undesirables should be undertaken by the government.

Intellectual Progress.

During the last quarter of the nineteenth century a certain revival of interest in Jewish literature and history occurred among native London Jews. A small study circle associated with the Rev. A. L. Green in the early part of the seventh decade, and a series of public lectures in connection with Jews' College, gave opportunities for young men of promise to display their ability. These efforts have been more recently seconded by those of Jewish literary societies spread throughout London, and of a Jewish Study Society founded in 1900, mainly in imitation of the American Council of Jewish Women. "The Jewish Quarterly Review," founded by C. J. Montefiore and edited by him and by Israel Abrahams, has gradually become one of the most important scientific journals connected with Jewish science. Both of these gentlemen have been connected from time to time with movements intended to render religious worship more free from traditional trammels. The latest of these movements was that of the Jewish Religious Union in the year 1902, which was eminently a year of unions, as it saw also the formation of the Jewish Literary Societies Union, the Union of Jewish Women, and the Jewish Congregational Union.

One more movement may be referred to as characteristic of the London Jewry. About 1885 a number of the younger intellectual workers in the community were collected around Asher I. Myers, editor of "The Jewish Chronicle," in an informal body; they called themselves "The Wandering Jews," and included S. Schechter, I. Zangwill, Israel Abrahams, Joseph Jacobs, Lucien Wolf, and others. These met for several years in one another's houses for the informal discussion of Jewish topics, and this ultimately led to the foundation of the Maccabæans, an institution intended to keep professional Jews in touch with their coreligionists. This mixing with the outer world while still retaining fellowship with Israel is most characteristic of London, as indeed of the whole of English, Jewry.

Recent immigration has tended to divide London Jewry into two diverse and to a certain extent antagonistic elements; but the experiences and the administrative policy of the past decade have tended to bridge over the gap and reunite the two classes in communal organization. The beginning of the twentieth century finds difficulties similar to those found at the beginning of the nineteenth. Former experience shows that it is within the power of the community to remedy its own shortcomings.

This sketch of the history of the institutions and the prominent men that have made up the London community may be concluded with a list of the latter, from 1700 onward, including many who could not otherwise be specifically referred to. Persons whose date of birth alone is given are still living.

Name.	Date.	Description.
Abraham, Abraham	d. 1863	Author and communal worker.
Abrahams, Abraham	1801-80	Hebrew writer on sheḥitah.
Abrahams, Barnett	1831-63	Dayyan.
Abrahams, Barnett Lionel	b. Dec. 9, 1869.	Communal worker.
Abrahams, Israel	b. 1858	Author and communal worker.
Abrahams, Louis Barnett.	b. 1842	Head Master, Jews' Free School.
Adler, Elkan Nathan	b. 1861	Communal worker; bibliophile.
Adler, Very Rev. Hermann.	b. May, 1839.	Chief rabbi of the United Hebrew Congregations of the British Empire.
Adler, Rev. Michael	b. July 27, 1868.	Minister of Central Synagogue.
Adler, Nathan Marcus	1803-90	Chief rabbi of England.
Aguilar, Ephraim Lopez Pereira, Baron d'.	1739-1802	Eccentric and miser.
Aguilar, Grace	1816-47	Novelist.
Alex, Ephraim	1800-82	Founder Jewish Board of Guardians.
Alexander, Abraham	1718-86	Author and printer.
Alexander, David L.	b. 1842	President, Board of Deputies.
Alexander, Levy	1754-1853?	Author and printer.
Alexander, Lionel L.	1852-1901	Honorary Secretary, Board of Guardians.
Almeida, Joseph d'	1716-88	Stockbroker.
Almeida, Manuela Nuñez d'.	fl. *c.* 1720	Poetess.
Almosnino, Ḥasdai	d. 1802	Dayyan.
Almosnino, Isaac	d. 1843	Ḥazzan.
Almosnino, Solomon	1792-1878	Secretary, Bevis Marks Synagogue.
Angel, Moses	1819-98	Educationist.
Ansell, Moses	d. 1841	Secretary, Great Synagogue.
Ansell, Zalman	fl. 1790	Dayyan.
Aria, Mrs. David B.	b. Aug. 11, 1866.	Journalist.
Artom, Benjamin	1835-79	Haham.
Ascher, B. H.	1812-93	Rabbi and author.
Ascher, Joseph	1829-69	Musical composer.
Ascher, Simon	1789-1872	Ḥazzan.
Asher, Asher	1837-89	First Secretary, United Synagogue.
Avigdor, Elim d'	d. 1895	Communal worker.
Avigdor, Countess Rachel d'.	1816-96	Communal worker.
Avigdor-Goldsmid, Osmond Elim d'.	....	Communal worker.
Azevedo, Moses Cohen d'.	d. 1784	Haham.

Name.	Date.	Description.
Ballin, Mrs. Ada Sara		Journalist.
Barnato, B. I	1852–97	Financier.
Barnett, A. L	1797–1878	Dayyan.
Barnett, Morris	1800–56	Dramatist and actor.
Baruh, Raphael	d. 1800	Author.
Beddington, Alfred H	1835–1900	Communal worker.
Beddington, Ed. Henry	1819–72	Communal worker.
Beer, Mrs. Rachel		Journalist.
Behrend, Henry	1828–93	Physician, author, and communal worker.
Belais, Abraham	1773–1853	Hebrew author.
Belasco, Aby	b. 1797	Pugilist.
Belasco, David (David James).	1839–93	Actor.
Belisario, Isaac Mendes	d. 1791	Preacher.
Belisario, Miriam Mendes.	d. 1885	Authoress.
Belmonte, Bienvenida Cohen.	fl. *c.* 1720	Poetess.
Benedict, Sir Julius	1804–85	Composer and musician.
Benham, Arthur	1875–95	Dramatist.
Benisch, Abraham	1811–78	Hebraist and journalist.
Benjamin, David	1815–93	Communal worker.
Benjamin, Judah Philip	1811–84	American statesman and English barrister.
Bensusan, Samuel Levy	b. Sept. 29, 1872.	Journalist.
Bentwich, Herbert	b. May 11, 1856.	Communal worker.
Bernal, Ralph	d. 1854	Politician and art-collector.
Bischoffsheim, Mrs. H. L.		Communal worker.
Blank, Joseph E	b. 1866	Communal secretary.
Bolaffey, Hananiah	b. 1779	Hebraist and author.
Braham, John	1774–1856	Composer and singer.
Buzaglo, Abraham	d. 1788	Inventor and author.
Carvajal, Antonio Fernandez de.	d. 1659	Founder of London Jewish community.
Castello, Daniel	1831–83	Communal worker.
Castello, Manuel	b. Mar. 21, 1827.	Communal worker.
Castro, Hananel de	1794–1849	Communal worker (Sephardic).
Castro, Jacob de	b. 1758	Comedian.
Castro, Jacob de	1704–89	Physician and surgeon.
Chapman, Rev. John	b. 1845	Communal worker and educationist.
Cohen, Alfred L	1836–1903	Communal worker.
Cohen, Arthur	b. 1830	Communal worker and King's counsel.
Cohen, Benjamin Louis	b. 1844	Member of Parliament.
Cohen, Rev. Francis L	b. Nov. 14, 1862.	Minister, Borough New Synagogue.
Cohen, Leonard L	b. April 17, 1858.	President, Board of Guardians.
Cohen, Levy Barent	1740–1808	Communal worker.
Cohen, Lionel Louis	1832–87	Communal worker, financier, and politician.
Cohen, Louis Louis	1799–1882	Financier.
Cohen, Nathaniel Louis	b. 1847	Communal worker.
Cohen, Samuel Isaac	b. Jan. 1, 1861.	Communal secretary.
Cortissos, Don José	1656–1742	Army contractor.
Costa, Benjamin Mendez da.	1704–64	Philanthropist.
Costa, Emanuel Mendez da.	1717–91	Librarian to the Royal Society and scientific writer.
Costa, Solomon da	fl. *c.* 1760	Donor of Hebrew library to British Museum.
Cowan, Phineas	1832–99	Public worker.
Cowen, Frederic H	b. Jan. 29, 1852.	Composer and conductor.
Dainow, Hirsch	1832–77	Maggid.
Davids, Arthur Lumley	1811–32	Orientalist.
Davidson, Ellis Abraham.	1828–78	Technologist.
Davis, David Montague		Composer.
Davis, Felix Arthur	b. Aug. 14, 1863.	Communal worker.
Davis, Frederick	1843–1900	Antiquary.
Davis, Israel	b. 1847	Proprietor "Jewish Chronicle."
Davis, James		Playwright and journalist.
Davis, Maurice	1821–98	Physician and communal worker.
Davis, Myer David	b. 1830	Anglo-Jewish historian.
Delpini, Carlo Anton	d. 1828	Clown and theatrical manager.
Deutsch, Emanuel Oscar	1831–73	Orientalist.
Disraeli, Benjamin, Earl of Beaconsfield.	1804–81	Statesman.
D'Israeli, Isaac	1766–1848	Author.
Dolaro, Selina	1852–89	Actress.
Duparc, M	b. 1852	Secretary, Anglo-Jewish Association.
Dyte, D. M	fl. *c.* 1800	Saved life of George III.
Eichholz, Alfred	b. Nov. 26, 1869.	Educationist.
Eisenstadt, Jacob	fl. *c.* 1770	Author of "Toledot Ya'aḳob."
Eliakim b. Abraham	fl. *c.* 1794	Hebrew author.
Elias, Samuel ("Dutch Sam").	1775–1816	Pugilist.
Ellis, Sir Barrow Helbert.	1823–87	Indian statesman.
Emanuel, Barrow	1842–1904	Communal worker.
Emanuel, Charles Herbert Lewis.	b. Jan. 10, 1868.	Secretary, Board of Deputies.
Emanuel, Frank L	b. 1866	Artist.
Emanuel, Joel	d. 1842	Philanthropist.
Emanuel, Lewis	1832–98	Secretary, Board of Deputies.
Emanuel, Walter L	b. 1869	Litterateur.
Evans, Samuel ("Young Dutch Sam").	1801–43	Pugilist.
Falk, Ḥayyim Samuel Jacob ("Ba'al Shem").	1708–82	Cabalist.
Farjeon, B. L	1833–1903	Novelist.
Faudel, Henry	d. 1863	Worker for emancipation.
Faudel-Phillips, Sir George, Bart.	b. 1840	Communal worker.
Fay, Rev. David	b. April, 1854.	Minister, Central Synagogue.
Fernandez, Benjamin Dias.	*c.* 1720	Author.
Franklin, Ellis A	b. Oct., 1822	Communal worker.
Franklin, Ernest Louis	b. Aug. 16, 1859.	Communal worker.
Franklin, Jacob Abraham	1809–77	Journalist and philanthropist.
Freund, Jonas	d. 1880	Physician and founder of the German Hospital.
Friedländer, Michael	b. April 29, 1833.	Principal, Jews' College.
Gaster, Anghel	b. 1863	Physician.
Gaster, Very Rev. Moses	b. 1856	Haham of the Spanish and Portuguese Congregation.
Gideon, Samson	1699–1762	Financier.
Goldsmid, Abraham	1756–1810	Financier and philanthropist.
Goldsmid, Albert Edward W.	1846–1904	Colonel; communal worker and Zionist.
Goldsmid, Anna Maria	1805–89	Authoress and communal worker.
Goldsmid, Benjamin	1755–1808	Financier and philanthropist.
Goldsmid, Sir Francis, Bart.	1808–78	Philanthropist and politician.
Goldsmid, Sir Isaac Lyon, Bart.	1778–1859	Financier and philanthropist.
Goldsmid, Sir Julian	1838–96	Communal leader.
Goldstücker, Theodor	1821–72	Professor of Sanskrit, King's College.
Gollancz, Rev. Hermann.	b. Nov. 30, 1852.	Professor of Hebrew, University College.
Gollancz, Israel	b. 1864	Secretary, British Academy.
Gollancz, S. M	1822–1900	Ḥazzan.
Gompertz, Benjamin	1779–1865	Actuary and mathematician.
Gompertz, Ephraim	fl. 1860	Economist and mathematician.
Gompertz, Isaac	1774–1856	Poet.
Gompertz, Lewis	d. 1861	Founder of "Animals' Friend."
Goodman, Edward John	b. Dec. 19, 1836.	Journalist.
Goodman, Tobias	fl. 1834	Preacher and author.
Gordon, Lord George	1751–93	Convert to Judaism.
Gordon, Samuel	b. September, 1871.	Novelist.
Green, Rev. A. A	b. 1860	Minister, Hampstead Synagogue.
Green, Rev. Aaron Levy	1821–83	Minister and preacher.
Greenberg, L. J		Communal worker and Zionist.
Guedalla, Henry	b. *c.* 1820	Communal worker.
Guedalla, Judah	1760–1858	Moroccan merchant and philanthropist.
Harris, Henry	1819–99	Communal worker.
Harris, Rev. Isidore	b. June 6, 1853.	Minister, West London Synagogue of British Jews.
Hart, Aaron	1670–1756	Chief rabbi.
Hart, Ernest	1836–98	Physician.
Hart, Moses	d. 1756	Founder of Duke's Place Synagogue.
Hart, Solomon Alexander.	1806–81	Artist.
Hartog, Cécile Sarah		Musician.

Name.	Date.	Description.
Hartog, Numa Edward	1846-71	Senior wrangler.
Henriques, David Quixano	1804-76	Prominent reformer.
Henry, Emma	1788-1870	Poetess.
Henry, Michael	1830-75	Journalist and mechanician.
Herschell, Solomon	1762-1842	Chief rabbi.
Hirsch, S. A		Hebraist and journalist.
Hirschfeld, Hartwig		Arabist.
Hurwitz, Hyman	1770-1844	Professor of Hebrew and author.
Hyams, Henry H	b. 1852	Communal secretary.
Isaac, Benjamin	d. 1750	Founder of Hambro' Synagogue.
Isaac, Samuel	1812-86	Promoter of the Mersey tunnel.
Isaacs, Sir Henry Aaron	b. Aug. 15, 1830.	Municipal worker; lord mayor.
Isaacs, Rufus D		King's counsel.
Jackson, Harry	1836-85	Actor.
Jacobs, Joseph	1813-70	Wizard and prestidigitator.
Jessel, Albert Henry	b. Oct. 31, 1864.	Communal worker.
Jessel, Sir Charles James, Bart.	b. May 11, 1860.	Director of public companies.
Jessel, Right Hon. Sir George.	1824-83	Master of the rolls.
Joseph, Delissa	b. 1859	Communal worker; architect.
Joseph, Rev. Morris	b. 1848	Senior delegate minister, West London Synagogue.
Joseph, N. S	b. 1834	Communal worker; architect.
Josephs, Michael	1763-1849	Hebraist.
Kalisch, Marcus M	1828-85	Hebraist and Bible commentator.
Keeling, Henry L	1805-80	Philanthropist.
Keizer, Moses	1831-93	Ḥazzan.
Kimḥi, Jacob	1720-1800	Hebraist and pedler.
King, John	d. 1824	Author.
Kohn-Zedek, Joseph	1827-1904	Hebraist.
Laguna, Daniel Israel	1660-1720	Hebraist and poet.
Lamego, Moses	fl. 1757	Philanthropist.
Landau, Hermann	b. 1844	Communal worker.
Landeshut, Samuel	1825-77	Secretary, Board of Guardians.
Lara, Isidore de	b. Aug. 9, 1858.	Musician.
Lasker, Emanuel	b. Dec. 24, 1868.	Chess champion of the world.
Laurence, John Zechariah	1828-70	Ophthalmic surgeon and author.
Lawson, Lionel	1823-79	Newspaper proprietor.
Lee, Sidney	b. Dec. 5, 1859.	Author and Shakespearean scholar.
Leon, Hananel de	fl. *c.* 1821	Physician.
Levetus, Celia	d. 1873	Authoress.
Levi, David	1742-1801	Hebraist and author.
Levisohn, George (Gompertz).	d. 1797	Surgeon and author.
Levy, Abraham	b. Sept. 7, 1848.	Educationist and communal worker.
Levy, Amy	1862-89	Poetess and novelist.
Levy, Benjamin	fl. 1750	Financier.
Levy, Jonas	d. 1894	Vice-chairman, London and Brighton Railway.
Levy, Joseph Hiam	b. July 17, 1838.	Political economist.
Levy, Joseph Moses	1812-88	Proprietor of "Daily Telegraph."
Levy, Rev. Solomon	b. 1872	Minister, New Synagogue.
Lewis, Sir George Henry	b. April 21, 1833.	Solicitor.
Lewis, Harry S	b. 1861	Communal worker.
Lewis, James Graham	d. 1873	Solicitor.
Liebreich, Richard	b. June 30, 1830.	Surgeon and ophthalmologist.
Lindo, Abigail	1803-48	Hebrew lexicographer.
Lindo, Algernon	b. 1863	Musician.
Lindo, David Abarbanel	1765-1851	Communal worker.
Lindo, Elias Haim	1783-1865	Jewish historian.
Lindo, Frank	b. Oct. 30, 1865.	Actor.
Lindo, Gabriel	b. July, 1839.	Communal worker.
Lindo, Moses Albert Norsa	b. April 27, 1862.	Communal worker.
Loewe, James H	b. 1852	Communal worker.
Loewe, Louis	1809-88	Orientalist; first principal Judith Montefiore College.
Lopez, Sir Manasseh, Bart.	d. 1831	Politician.
Löwenthal, J. J	1810-76	Chess-player.
Löwy, Rev. Albert	b. December, 1816.	Communal worker.
Lucas, Alice (Mrs. Henry Lucas).		Authoress and communal worker.
Lucas, Sampson	1821-79	Communal worker.
Lumley, Benjamin	1811-75	Theatrical director.
Lyon, George Lewis	1828-1903	Journalist and communal worker; editor, "Jewish World."
Lyon, Hart	1721-1800	Chief rabbi.
Maas, Joseph	1847-86	Musician and singer.
Magnus, Lady	b. 1844	Authoress and communal worker.
Magnus, Laurie	b. Aug. 5, 1872.	Author and journalist.
Magnus, Sir Philip	b. Oct. 7, 1842.	Educationist and communal worker.
Marks, B. S		Artist and communal worker.
Marks, David Woolf	b. Nov. 22, 1811.	Chief minister, West London Synagogue.
Marks, Harry Hananel	b. 1855	Member of Parliament; journalist; "Financial Times."
Medina, Sir Solomon de	fl. 1711	Army contractor.
Meldola, David	1797-1853	Dayyan.
Meldola, Raphael	1754-1828	Haham.
Meldola, Raphael	b. July 19, 1849.	Chemist.
Mendes, Abraham	fl. 1718	Thieftaker.
Mendez, Moses	d. 1758	Banker and poet.
Mendoza, Daniel	1763-1836	Champion pugilist.
Merton, Louis	1840-74	Financier.
Meyers, Barnett	1814-89	Communal worker.
Middleman, Judah	fl. 1847	Hebrew author.
Mocato, Moses	fl. 1677	Merchant and author.
Mocatta, Abraham	1797-1880	Communal worker.
Mocatta, Abraham Lumbrozo de Mattos.	1730-1800	Merchant and communal worker.
Mocatta, A. de Mattos	1853-91	Communal worker.
Mocatta, Frederick David	b. Jan. 15, 1828.	Philanthropist.
Mocatta, Jacob	1770-1825	Communal worker.
Mocatta, Moses	1768-1857	Author.
Mombach, Julius (Israel) Lazarus.	1813-80	Musician and composer.
Mond, Ludwig	b. March 7, 1839.	Chemist.
Montagu, Hyman	1845-95	Numismatist.
Montagu, Sir Samuel, Bart.	b. 1832	Communal worker.
Montefiore, Claude G	b. 1858	Author and communal worker.
Montefiore, Sir Francis Abraham, Bart.	b. Oct. 10, 1860.	Communal worker and Zionist.
Montefiore, Horatio	1798-1867	Communal worker.
Montefiore, Joseph Barrow.	1803-93	Communal worker.
Montefiore, Joseph Mayer	1816-80	Communal worker.
Montefiore, Sir Joseph Sebag.	1822-1901	Communal worker.
Montefiore, Judith, Lady	1784-1862	Philanthropist.
Montefiore, Leonard	1853-79	Author.
Montefiore, Sir Moses, Bart.	1784-1885	Philanthropist.
Mosely, Alfred	b. 1855	South-African pioneer.
Moses, Joseph Henry	1805-75	Philanthropist.
Myers, Asher I	1848-1902	Journalist and communal worker.
Neumegen, Leopold	1787-1875	Schoolmaster.
Newman, Alf. Alvarez	1851-87	Metal-worker and art-collector.
Newman, Selig	1788-1871	Hebraist and teacher.
Nieto, David	1654-1728	Haham.
Nieto, Isaac	d. 1755	Haham.
Nonski, Abraham	fl. 1785	Hebrew writer on vaccination.
Oppenheim, Morris Simeon.	d. 1882	Barrister.
Pacifico, Emanuel		Founder of almshouses.
Palgrave, Sir Francis Cohen.	1788-1861	Historian.
Pereira, Jonathan	1804-53	Physician.
Phillips, Sir Benjamin	1811-89	Lord mayor of London.
Picciotto, James	1830-97	Anglo-Jewish historian.
Picciotto, Moses Haim	1806-79	Communal worker.
Pimentel, Abraham Jacob Henriques.	fl. 1720	Author.
Pimentel, Sara de Fonseca y.	fl. 1720	Poetess.
Pinto, Thomas	d. 1773	Violinist.
Pirbright, Baron	1840-1902	Member of Parliament.
Price, Julius Mendes		Artist; journalist; traveler.
Pyke, Joseph	1824-1902	Communal worker.

Name.	Date.	Description.
Pyke, Lionel E.	1855-99.	Queen's counsel.
Raphall, Morris Jacob	1798-1868.	Preacher and author.
Rausuk, Samson	1793-1877.	Hebrew poet.
Rebello, David Alves	d. 1796.	Merchant and numismatist.
Ricardo, David	1772-1823.	Economist and politician.
Rintel, Meïr	fl. 1817.	Hebrew author.
Rosebery, Lady	1851-90.	Political and social leader.
Rothschild, Sir Anthony de, Bart.	1810-76.	Financier and communal worker.
Rothschild, Baroness Charlotte de.	1836-84.	Philanthropist.
Rothschild, Baron Ferdinand de.	1839-98.	Philanthropist; member of Parliament.
Rothschild, Lord	b. Nov. 8, 1810.	Communal worker.
Rothschild, Baroness Hannah de.	1782-1850.	Communal worker
Rothschild, Baroness Juliana de.	d. 1877.	Philanthropist.
Rothschild, Lady	....	Communal worker.
Rothschild, Leopold de	b. 1845.	Communal worker.
Rothschild, Baron Lionel de.	1808-79.	Financier and politician.
Rothschild, Hon. Lionel Walter.	b. Feb. 8, 1868.	Communal worker; Member of Parliament.
Rothschild, Baron Mayer de.	1818-74.	Financier and sportsman.
Rothschild, Baron Nathan Mayer.	1777-1836.	Financier.
Russell, Henry	1813-1900.	Composer and singer.
Salaman, Chas. Kensington.	1814-1901.	Musician.
Salaman, Malcolm Charles	b. Sept. 6, 1855.	Author and journalist.
Salomons, Annette A.	d. 1879.	Authoress.
Salomons, Sir David, Bart.	1797-1873.	Lord mayor and politician.
Salomons, Sir David Lionel, Bart.	b. June 28, 1851.	Engineer.
Salomons, Levi	1774-1843.	Financier.
Salvador, Joseph	fl. 1753.	Philanthropist.
Samuda, Isaac de Sequera.	fl. 1721.	Physician.
Samuda, Jacob	1811-74.	Civil engineer.
Samuda, Joseph d'Aguilar	1813-84.	Politician and shipbuilder.
Samuel, Baron Denis Moses de.	1782-1860.	Financier.
Samuel, Charles	1821-1903.	Communal worker.
Samuel, Sir Harry S	b. 1853.	Member of Parliament; communal worker.
Samuel, Herbert	b. 1870.	Member of Parliament.
Samuel, Sir Marcus, Bart.	b. 1853.	Lord mayor of London.
Samuel, Moses	1795-1860.	Author.
Samuel, Sampson	1804-68.	Secretary to the Board of Deputies.
Samuel, Stuart M	b. 1856.	Member of Parliament; communal worker.
Samuel, Sydney M.	1848-84.	Author.
Samuels, Moses	fl. 1830.	Biographer of Mendelssohn.
Sarmento, Jacob de Castro.	1692-1762.	Physician.
Sassoon, Sir Albert	1818-97.	Anglo-Indian merchant and philanthropist.
Schiff, David Tebele	d. 1792.	Chief rabbi.
Schloss, David Frederick.	b. 1850.	Communal worker.
Schloss, Leopold	b. Nov. 5, 1824.	Communal worker.
Sebag, Solomon	1828-92.	Hebrew teacher.
Seligman, Isaac	b. Dec. 2, 1834.	Communal worker.
Semon, Sir Felix	b. Dec. 8, 1849.	Laryngoscopist.
Sequera, Isaac Henriques.	1738-1816.	Physician.
Serra, Isaac Gomes	d. 1818.	Philanthropist.
Simon, Sergeant Sir John.	1818-97.	Communal worker, lawyer, and politician.
Simon, Oswald John	b. Sept. 3, 1855.	Communal worker.
Singer, Rev. Simeon	b. 1848.	Minister, New West End Synagogue.
Sloman, Charles	1808-70.	Musical composer and improvisator.
Sloman, Henry	1793-1873.	Actor.
Snowman, Isaac	b. 1874.	Artist.
Sola, Abraham de	1825-52.	Preacher; professor of Hebrew.
Sola, Samuel de	1839-66.	Hazzan.
Solomon, Abraham	1824-62.	Artist.
Solomon, Henry Naphtali	1796-1881.	Educationist and Hebraist.
Solomon, Selim	b. April 28, 1843.	Secretary, West London Synagogue of British Jews; communal worker.
Solomon, Solomon Joseph	b. Sept. 16, 1860.	Artist.
Spielmann, Isidore	b. July 21, 1854.	Communal worker.
Spielmann, Marion H.	b. May 22, 1858.	Author and publicist.
Stern, David, Viscount de	d. 1877.	Financier.
Stern, Sir Edward David	b. *c.* 1860.	Communal worker.
Stern, Baron Hermann de	1815-87.	Financier.
Stern, Rev. J. F.	b. Jan. 2, 1865.	Minister, East London Synagogue.
Strauss, Gustave Lewis Maurice.	1807-87.	Author.
Suasso, Isaac (Antonio) Lopez, Baron Avernes de Gras.	1693-1775.	Financier.
Sydney, Algernon Edward	b. Jan. 8, 1834.	Solicitor and communal worker.
Sylvester, J. J.	1814-97.	Mathematician; professor.
Symons, Baron Lyon de	fl. 1800.	Communal worker.
Tuck, Adolf	....	Communal worker.
Valentine, Nathan Isaac	fl. 1806.	Hebrew author.
Van Oven, Barnard	1797-1860.	Physician.
Van Oven, Joshua	1766-1838.	Surgeon.
Van Strahlen, Samuel	b. 1845.	Hebrew librarian, British Museum.
Villa Real, Isaac da Costa	d. 1730.	Founder of Villa Real School.
Villiers, John Abraham Jacob de.	b. 1863.	Writer and communal worker.
Waley, Jacob	1819-73.	Conveyancer; professor of political economy.
Wandsworth, Baron	b. 1845.	Politician.
Wasserzug, H.	d. 1882.	Hazzan and composer.
Wolf, Lucien	b. Jan. 20, 1857.	Journalist and Anglo-Jewish historian.
Wolff, Joseph	1795-1862.	Traveler and Christian missionary.
Worms, Baron de	b. Feb. 16, 1829.	Politician.
Worms, Maurice Benedict de.	1805-67.	Financier.
Worms, Baron Solomon de	1801-82.	Financier.
Ximenes, Sir Morris	b. 1762.	Financier.
Zangwill, Israel	b. 1864.	Man of letters.
Zangwill, Louis	b. 1869.	Novelist.
Zedner, Joseph	1804-71.	Hebraist.
Zimmer, N. L. D.	1831-95.	Hebraist and cabalist.
Zukertort, J. H.	1842-88.	Chess-player.

Population.

——**Present Conditions (Statistics):** It is possible to ascertain with some accuracy the Jewish population of London owing to the fact that statistics of Jewish deaths and marriages have been recorded with some completeness by the United Synagogue and the Board of Deputies for the last thirty years. To the information from these sources may be added the reports of the number of Jewish children attending the Jewish schools, given by Jacobs and Harris in successive issues of the "Jewish Year Book" with ever-increasing fulness. The following table gives these data at intervals of five years for the last thirty years:

Year.	Deaths.	Marriages.	School-Children.
1873	847	331	....
1878	985	377	....
1883	959	381	7,383
1888	1,129	589	....
1893	1,792	788	15,964
1898	1,765	1,096	19,442
1902	2,233	1,478	31,515

From the last-given data the number of Jews in London in the middle of 1902 can be ascertained with some degree of probability. The general death-rate of London for the year 1902 was 17.6 per thousand, but since the Jewish population is composed so largely (three-quarters as against one-half in the general London population) of young men and women of the most viable ages, 15-60, it is unlikely that the death-rate was higher than 15 per thousand (the same as that in the Jewish quarter of the borough of Stepney in 1901). This would give a Jewish population in London of 148,866 in 1902, an estimate which is confirmed by the number of marriages, 1,478, which, at 10 per thousand—a very high rate indeed—would give 147,800. The number of school-children, however, would point to an even higher total. Of these, 31,515, out of a total of 761,729, were in board and voluntary schools. If the proportion of school-children to population held with regard to the Jewish children as to the total population (4,536,541) within the school board area, this would imply a Jewish population of about 187,427. But these statistics are for a year later than that of the death-rate figures quoted above, and besides it is probable that more Jewish children are entered on the school-books, and more of those entered attend, than with the general population, so that the figures are somewhat misleading. Altogether it is likely that the Jewish population of London in the middle of 1902 was about 150,000, of whom at least 100,000 were in the East End of London, half of these being in the borough of Stepney ("Alien Immigration Commission," iii. 90). Of the remainder the majority are well-to-do residents in the Maida Vale, Bayswater, and Hammersmith districts, though subordinate ghettos have been created in Soho and Southwark. From the above-cited figures it would seem probable that the London Jewish population trebled during the years between 1883 and 1902. Part of this increase is doubtless due to the excess of births over deaths and to migration from the provinces, but at least 50,000 have been added by foreign immigration during that period, an average of 2,500 per annum.

Synagogues.

This increase has been met by a corresponding increase in the number of seat-holders in the London synagogues—2,289 in 1873; 3,397 in 1883; 5,594 in 1893; and 9,556 in 1902. Altogether there are 65 synagogues to meet the religious needs of the Jews of London; of these 15 belong to the **United Synagogue.** They are as follows, with the number of their seat-holders and their income for 1902, and are arranged in the order of their reception within the ranks of the United Synagogue:

Synagogue.	Total Income.	Seats Let.	Synagogue.	Total Income.	Seats Let.
Great	£2,923	437	New West End.	£4,613	320
Hambro'	489	200	Dalston	2,186	361
New	1,458	302	Hammersmith..	934	211
Bayswater	4.259	363	Hampstead.....	4,896	464
Central.........	3,710	350	South Hackney.	1,190	354
Borough........	794	178	Stoke Newington............	800	....
St. John's Wood	3.020	378			
East London....	1,202	353			
North London..	1,318	187	Total.......	£33,792	4,458

Charity.

Besides these there are 38 minor synagogues combined in the **Federation of Synagogues,** of which the chief are Cannon St. Road, London Chevra Torah, Sandy's Row, and West End Talmud Torah. Outside these two great associations stand the Spanish and Portuguese Congregation with its center at Bevis Marks, and the West London Synagogue of British Jews at Berkeley street (see Reform Judaism). Of the remaining 10 synagogues the most interesting is the Western, in St. Alban's place; it was founded in 1797 and was for a long time the only synagogue outside the "city." Altogether the expenditure of these 65 synagogues may be reckoned at something like £50,000 per annum, while besides these, there is a very large number of "hebrot" scattered throughout the Jewish quarter. Many London Jews, however, still remain unattached to any prominent synagogal organization, and for the chief holidays of the New-Year, in the autumn, a large hall in the East End is hired, where the services are attended by no less than 5,000 persons. A large proportion of the Jewish inhabitants of London makes use of one or other of the numerous charitable institutions. In 1883 the proportion was one-fourth (Jacobs, "Jewish Statistics," p. 14), though it is probably not so high at present. From 1895 to 1901 an annual average of 851 cases of foreigners arriving during the year applied to the Board of Guardians, or Russo-Jewish Committee ("Alien Immigration Commission," iii. 93). As a case includes on an average 3 persons, this would imply that nearly the whole of the 2,500 persons arriving during the year have reason to apply, for one cause or another, to the Board of Guardians. On the other hand, the assistance needed and given is often very slight, and the proportion of those who remain chronically connected with the charitable institutions is fairly small, probably not more than 5 per cent of the whole Jewish population.

Almost every need of a Jewish person from birth to burial is provided for by one or other of the metropolitan Jewish charities, of which the following is a classified list, with the amounts expended during the year 1902; in most cases dates of foundation are given in parentheses:

	£	s.	d.
ORPHANS.			
Jews' Hospital and Orphan Asylum, West Norwood (1795)....................................	10,506	10	10
Spanish and Portuguese Orphan Society (for children of Sephardim only; 1703)................	625	0	0
Hayes Industrial School (exclusive of grants earned)	600	0	0
GIRLS.			
Domestic Training Home (1894).................	1,161	2	1
DEAF AND DUMB AND BLIND.			
Deaf and Dumb Home (1863).......................	2,145	8	3
Institution for the Indigent Blind (1819).........	1,913	0	0
APPRENTICESHIP.			
Mahasim Tobim (for Sephardim only; 1749).....	138	0	0
LABOR REGISTRY.			
Location and Information Bureau (1892)........	1,023	4	10
EMIGRATION.			
Emigration Society (1852).......................	668	14	9

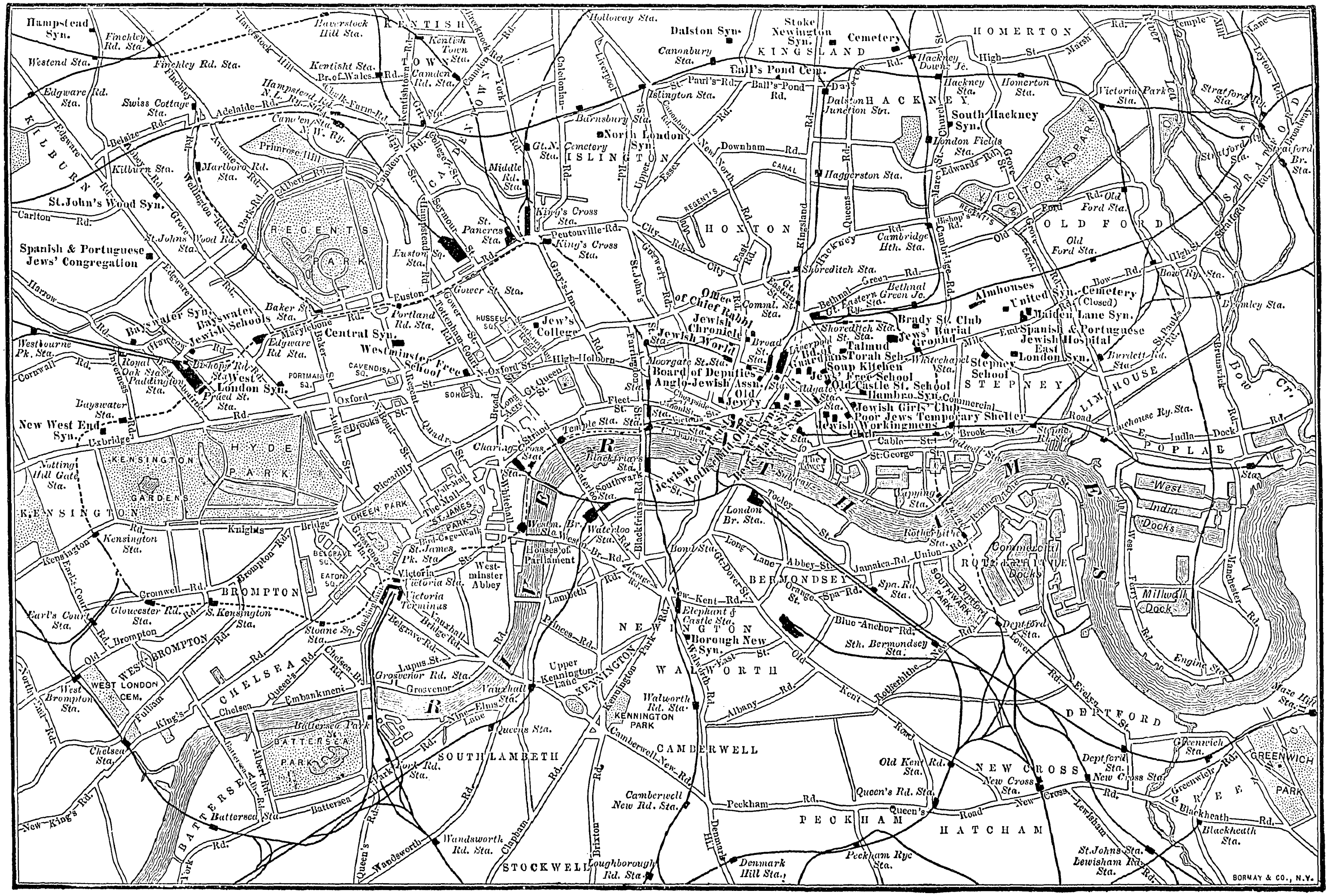
Hampstead Syn.
St. John's Wood Syn.
Spanish & Portuguese Jews' Congregation
New West End Syn.
Bayswater Syn.
Bayswater Jewish Schools
West London Syn.
Central Syn.
Westminster Free School
North London Syn.
Dalston Syn.
Stoke Newington Syn.
Ball's Pond Cem.
Cemetery
South Hackney Syn.
Almshouses
United Syn. Cemetery (Closed)
Maiden Lane Syn.
Brady St. Club
Jews' Burial Ground
Spanish & Portuguese Jewish Hospital
East London Syn.
Stepney School
Office of Chief Rabbi
Jewish Chronicle
Jewish World
Jew's College
Board of Deputies
Anglo-Jewish Assn.
Old Jewry
Bd. of Guardians
Talmud Torah Sch.
Soup Kitchen
Jews' Free School
Old Castle St. School
Hambro Syn.
Jewish Girls' Club
Poor Jews Temporary Shelter
Jewish Workingmens Club
Great Syn.
Borough New Syn.
KILBURN
KENTISH TOWN
ISLINGTON
KINGSLAND
HACKNEY
HOMERTON
HOXTON
OLD FORD
STEPNEY
LIMEHOUSE
POPLAR
BERMONDSEY
NEWINGTON
WALWORTH
CAMBERWELL
PECKHAM
HATCHAM
NEW CROSS
DEPTFORD
GREENWICH PARK
KENNINGTON
STOCKWELL
SOUTH LAMBETH
BATTERSEA
CHELSEA
BROMPTON
KENSINGTON
REGENTS PARK
HYDE PARK
KENSINGTON GARDENS
GREEN PARK
ST. JAMES PARK
VICTORIA PARK
BATTERSEA PARK
SOUTHWARK PARK
KENNINGTON PARK
Houses of Parliament
Westminster Abbey
West India Docks
Millwall Dock
Commercial Docks
THAMES
BORMAY & CO., N.Y.

MAP OF LONDON SHOWING LOCALITIES OF JEWISH INTEREST.

LOANS.

	£	s.	d.
Ladies' Benevolent Loan Society (1844)	2,476	0	0
Western Jewish Philanthropic Society (1827)	247	3	6
Excelsior Fund (1862)	150	0	0

RELIEF IN KIND.

(a) *Meals.*

	£	s.	d.
Soup-Kitchen for the Jewish Poor (1854)	2,099	6	6
Society for Providing Penny Dinners (at Board and Jewish Schools; 1883)	406	5	2
Society for Providing Sabbath Meals (1869)	269	6	10

(b) *Clothing.*

	£	s.	d.
Jewish Ladies' Clothing Association (upon Investigation by Visiting Committee; 1892)			
Jewish Schools' Boot Fund (1889)	359	4	4

(c) *Bread, Meat, Coal, and Groceries.*

	£	s.	d.
East End Bread, Meat, and Coal Charity (1896)	331	13	5
Metropolitan Promoters of Charity (1860)	474	16	0
Meshivath Nephesh (1780)	2,455	0	0
North London Grocery Fund (1890)	579	4	7

NURSING FOR INVALIDS.

	£	s.	d.
Sick-Room Helps Association	1,136	19	3
Ladies' Society for Helping the Poor and Sick	30	0	0

LYING-IN INSTITUTIONS.

	£	s.	d.
Ladies' Benevolent Institution	2,500	0	0
Honen Dalim, Menahem Abelim, Hebrat Yetomot, and Hebrat Moalim (for Sephardim only; 1724)	245	0	0
Lying-in Charity	163	0	0

CONVALESCENT HOMES.

	£	s.	d.
Baroness de Hirsch Convalescent Home (1898)	2,000	9	5
Jewish Convalescent Home (1862)	1,208	2	3

INCURABLES.

	£	s.	d.
Home and Hospital for Jewish Incurables (1889)	3,174	8	1

THE AGED.

(a) *Homes.*

	£	s.	d.
Home for Aged Jews (1894)	2,773	6	8
Beth Holim Hospital (in connection with the Spanish and Portuguese Congregation; 1747)	1,190	0	0
Salomons' Almshouses (in connection with the United Synagogue; 1862).			
J. H. Moses' Almshouses (Jewish Board of Guardians; 1862).			
Abraham Lyon Moses' and Henry Solomon's Almshouses, Devonshire street, Mile End, E. (1838).			
Joel Emanuel's Almshouses, Wellclose square.			

(b) *Pensions.*

	£	s.	d.
Society for Relieving the Aged Needy (1829)	1,474	15	0
Jews' Hospital and Orphan Asylum, West Norwood (1795)	374	0	10

WIDOWS.

	£	s.	d.
City of London Benevolent Society for Assisting Widows of the Jewish Faith (1867)	329	4	8
Israelite Marriage Portion and Widows' Pension Society	150	0	0

MARRIAGE PORTIONS.

	£	s.	d.
Marriage Portion Society (1850)	61	19	4
Society for Granting Marriage Portions to Orphans (for Sephardim only).			

CHILDREN.

	£	s.	d.
Jewish Branch of Children's Country Holiday Fund (1889)	464	0	4
Initiation Society (1745)	514	14	4
Jewish Crêche (1897)	483	14	5

PREVENTIVE AND RESCUE WORK.

	£	s.	d.
Jewish Association for the Protection of Girls and Women (1885)	942	4	0

GENERAL.

				£	s.	d.
Hebrew Society for Brotherly Help (1896)				260	0	0
Poor Jews' Temporary Shelter (1885)				3,690	7	2
Spanish and Portuguese Jews' Board of Guardians (1837)				1,637	10	1
Jewish Ladies' West End Charity (1842)				970	8	9
South London (1902)				69	16	6
Tradesmen's Benevolent Society (1858)				522	0	0
Board of Guardians for the Relief of the Jewish Poor (1859):						
Relief	£20,301	11	9			
Sanitary Department	216	3	0			
Loans	19,465	11	11			
Workrooms	112	15	0			
Industrial	2,887	18	5			
Russo-Jewish Committee	2,214	3	6			
Administration	3,104	11	9			
Almshouses	44	2	6			
				48,346	17	10
United Synagogue Charities (exclusive of contribution to Board of Guardians; 1870):						
Pensions	£885	17	2			
Grants	340	0	0			
Relief in Kind	719	13	3			
Marriage Portions	104	0	0			
Ministers' Augmentation	200	0	0			
Special Bequests	146	15	4			
Festival Distributions	472	13	0			
Mazzot	582	0	7			
Visitation Committee	600	0	0			
Talmud Torah	29	2	8			
Miḳwah and Poor of Holy Land	40	0	0			
Charity Funerals	1,027	15	1			
Free Religious Services	473	12	11			
Educational Institutions	996	3	4			
				6,617	13	4
Jewish contribution to Hospital Sunday Fund, 1903.				1,679	10	1
Total				£111,639	3	5

From this total should be deducted the figures of the loan department of the Board of Guardians and of the other loan societies, amounting to £22,338 15s. 5d., leaving a total expenditure of £89,300 8s. 0d. for the charity budget of the London Jewry in 1902, apart from private donations. Among such a large body of persons it is natural that a certain proportion of them should fall by the way, either from weakness or wickedness. Comparatively speaking, these are few in number. Only 1,909 found it necessary to apply for Poor-Law relief throughout London in 1901, at least four-fifths of these being merely applicants for medicine. Records have been kept of the number of Jewish inmates of public institutions in and around London for the last thirty years, from which may be compiled the following table showing the number received annually:

Defectives and Delinquents.

Year.	Asylums.	Hospitals.	Work-houses.	Prisons.	Reformatories.	District Schools.
1873	88	66	4	81	2	..
1878	46	383	12	186	3	2
1883	20	506	23	227	3	4
1888	48	776	78	247	4	1
1893	51	1,190	299	388	13	..
1898	106	1,609	351	514	20	2
1902	129	2,391	458	796	9	37

The prisoners were held mostly for minor offenses. Thus in 1902, while 796 were received, the maximum number of inmates at any one time was 233, showing that, in the majority of instances, they served very short sentences. As regards other undesirable qualities the Alien Immigration Commission recorded only 93 bankruptcies among alien Jews in the London district during the three years ending March 31, 1903 ("Report," i. 835).

Education.

Nine-tenths of all the Jews who reside in London send their children to the ordinary public schools, one-third of these going to the voluntary and the remainder to the Board schools. The chief Jewish voluntary schools are given in the following list, with the number attending them in 1903:

School.	Boys.	Girls.	Infants.	Total.
Jews' Free School...	2,289	1,310	.....	3,599
Infant schools.......	.....	.....	1,727	1,727
Stepney Jewish......	406	271	182	859
Bayswater Jewish...	135	95	81	311
Westminster Jewish.	315	322	.....	637
Norwood Asylum....	150	132	30	312
Deaf and Dumb	25	16	.....	41
South London	109	72	53	234
Thrawl Street	.....	153	170	323
Hayes Industrial	57	.....	.....	57
Total............	3,486	2,371	2,243	8,100

Of the children attending the Jewish voluntary schools about one-fifth were born abroad, one-eighth in England of native parents, and the rest were born in England of foreign parents. The greatest of Jewish schools is the Jews' Free School, Bell lane, one of the largest institutions of its kind in the world. The total expenditure of these schools is about £52,000 per annum. Quite a large majority of Jewish children in London go to other than purely Jewish schools, the proportion being shown by the following table:

School.	Boys.	Girls.	Infants.	Total.
Board schools.......	6,189	6,416	8,741	21,346
Voluntary schools (Jewish)..........	3,486	2,371	2,243	8,100
Voluntary schools (non-Jewish)......	.....	.....	.....	2,069
Total............				31,515

In addition English instruction for adult Russian refugees is provided by the English evening classes in connection with the Russo-Jewish Committee.

Social Institutions.

A somewhat higher grade of educational effort is indicated by the many social clubs and institutions intended to link together Jewish lads and young men. The central body of this kind is the Jewish Workingmen's Club, Great Alie street, Aldgate, founded in 1872. As a preparation for this there are a certain number of clubs for Jewish working boys, the chief of which is the Brady Street Club, founded in 1896. There are similar clubs for girls—the Jewish Girls' Club, founded in 1886, and the West Central Jewish Girls' Club, founded in 1887.

For specifically Jewish instruction the provision in London is somewhat small. Each division of the community has a bet ha-midrash, the Sephardic institution of that name being instituted as far back as 1664. The Ashkenazic institution is under the auspices of the United Synagogue, and the present building was opened in 1876. Local institutions of a similar character exist in North and Northeast London. The Jews' College still remains the center of Jewish learning in London, though large provision is now made for more popular lectures and instruction by the Jewish Study Society and its various offshoots, which are combined in the Union of Jewish Literary Societies, founded in 1902.

Occupations.

It is impossible to give any full account of the occupations of London Jews, but in the census of 1901 there is a list of occupations of Russians and Poles in London, which at any rate enables the statistician to determine the most popular occupations among the least-favored individuals of the London Jewry. It is as follows:

			Males.	Females.
Total..			28,574	24,863
Under ten years	1,927	1,959		
Over " "	26,647	22,904		
Of whom earn their living..	24,164	5,358		
Clothing trades..................................			14,666	3,698
Tailors......................	10,070	2,603		
Women's tailors............	36	454		
Capmakers..................	707	214		
Furriers....................	319	167		
Shoemakers	2,890	120		
Slipper-makers	150	6		
Miscellaneous	494	134		
Furniture trades..................................			2,550	12
Cabinet-makers.............	1,894	4		
Polishers	55	1		
Carpet-makers..............	135	..		
Turners	220	2		
Miscellaneous	246	5		
Painters			226	1
Carpenters			210	..
Watchmakers.......................................			158	1
Goldsmiths...			143	..
Tobacco-workers....................................			342	331
Tobacco-dealers....................................			150	12
Workers and dealers in food produce............			1,322	177
Pedlers..			464	69
Tradespeople			609	44
Travelers..................	313	16		
Agents	163	25		
Others	133	3		
Teachers...			219	26
Servants...			16	554
Barbers (probably not Jewish)..................			519	14
Others...			2,570	1,729

With regard to the classes which have been longest settled in the country, the proportions, though probably not the numbers, of those employed in the various occupations are not likely to be much different from the estimate made in 1883 and given above.

Friendly and Benefit Societies.

A large number of societies for mutual assistance exist in the London Jewry, no less than 140 being recorded in the last issue of the "Jewish Year Book," besides many separate branches of the larger orders, like the Grand Order of Israel, the Ancient Order of Mount Sinai, the Hebrew Order of Druids, the orders Achei Ameth and Achei Berith, and the Order of Ancient Maccabæans. In addition, most of the ḥebrot are also benefit societies, and there have existed altogether about 39 Jewish trade-unions in London (see Halpern, "Die Jüdischen Arbeiter in London," pp. 66-68). Many of these latter, however, exist only for a short time, and occasionally are created simply for the purposes of a strike. The most prominent of them appear to be the United Ladies' Tailoresses, founded in 1891, and the Independent Cabinet Makers' Association, founded in 1895. The aim of Jewish workmen to become masters on their own account seems to stand in the way of their becoming trade-unionists.

Zionism.

London is one of the chief centers of Zionism, which was taken up with great enthusiasm. It is the seat of THE JEWISH COLONIAL TRUST, and the Fifth Zionist Congress was held there. Of Zionist societies, 23 exist there, besides the English Zionist Federation, of which Sir Francis Montefiore is the president. No less than 51 Zionists' share clubs exist in London to enable Zionists of small means to become shareholders in the Jewish Colonial Trust.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, 1894; Margoliouth, *History of the Jews in Great Britain*, vol. iii., London, 1851; Halpern, *Die Jüdischen Arbeiter in London*, 1902; C. Russel and H. S. Lewis, *The Jew in London*, 1900; Jacobs and Harris, *Jewish Year Book*, various years; *Transactions Jew. Hist. Soc. Eng.*; Jacobs, *Studies in Jewish Statistics*, London, 1891; *Report of the Alien Immigration Commission*, 1903; *Report from the Committee of the House of Lords on the Sweating System*, London, 1889; *Report from the Select Committee on Immigration and Emigration (Foreigners)*, London, 1889; Evans Gordon, *The Alien Immigrant*, London, 1904; Picciotto, *Sketches of Anglo-Jewish History*, 1902; Jacobs and Wolf, *Bibl. Anglo-Jud.*

——**Typography:** The earliest Hebrew printing in the city of London was done by Christian printers, the first book being an edition of the Psalms in four languages which appeared in London in 1643. Steinschneider suggests that the Hebrew was printed from incised wooden blocks. The printer's name was Thomas Harper. An edition of Abot with punctuated text was published at London in 1651, the printing being done by Thomas Roycroft, who appears also to have printed the Walton polyglot of 1653–57. The first book printed for and by a Jew in London appears to have been the "Urim we-Tummim" by Uri Phoebus (1707). It is doubtful whether Johanan ben Isaac's attack upon this work was printed in London; the continuation was certainly done in Amsterdam. The Christian printer Thomas Ilive printed a few Hebrew works, among others the "Maṭṭeh Dan," 1715, of David Nieto. Similarly, about 1770, three Jews, Isaac ben Jedidiah, Moses ben Gershon, and Jacob Cohen, published a certain number of works printed by William Tooke. The first regular printer and publisher may be regarded as David ben Mordecai Levi (1794–99), though previous to this the ALEXANDERS had begun their series of prayer-books (from 1770 onward), to be succeeded by the Valentines, who have published most of the rituals of the London community. For a long period the firm of Wertheimer, Lea & Company published most books in London requiring Hebrew type, apart from the Bible and the books of the conversionist societies. Filipowski may be here mentioned as having had printed the various works he edited in new and very clear though small type, in the middle of the nineteenth century.

BIBLIOGRAPHY: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 91; *Cat. of the Anglo-Jewish Historical Exhibition*, p. 43.

J.

LONDON COMMITTEE OF DEPUTIES OF BRITISH JEWS (more commonly **London Board of Deputies**): A body formed to safeguard the interests of British Jews as a religious community. It can be traced to a committee called "The Committee of Diligence," which committee was formed to watch the progress through the Irish Parliament, in 1745, of the bill for Jewish naturalization. After the rejection of the Naturalization Bill of 1753, and on the accession of George III. in 1760, "deputados of the Portuguese nation" were appointed to attend court and express the loyalty of the British Jews, which they did on Nov. 19, 1760. The German, or "Dutch," Jews were not formally represented on the committee, but arrangements were made by which they should cooperate in important cases. The board was established to protect the interests of British Jews not only in the British Isles, but in the colonies. It was appealed to from Jamaica in 1761 and from the Balearic Isles in 1766. Meetings were held sporadically in 1778 and 1789. In the latter year Moses I. Levi was elected as president, and in 1812 the German members of the board became regularly connected with it. The deputies watched over all the legislation relating to marriages, labor laws, and other matters which might affect Jews prejudicially, and aided considerably in the struggle for Jewish emancipation. In 1835 Sir Moses Montefiore was elected president, and he remained in that office until his death, being supported by Sampson Samuel as secretary (appointed 1838), and later by Lewis Emanuel (d. 1898), who was succeeded by his son Charles, the present (1904) secretary. The committee took an active part in the Damascus Affair as well as in the early struggle for Reform; as president, Sir Moses, throughout his incumbency of the office, vetoed every attempt at opposition on the part of the representatives from the West London Synagogue.

Beginning in 1838, attempts were made to get the provincial congregations to appoint representatives on the board, with varying but on the whole increasing success, the arrangement generally being for the provincial congregation to select as its representative a London resident—if possible, one of the congregation who had settled in London. The board had much to do with the foundation of the Morocco Fund as well as of the Rumanian Committee, but since the formation of the Anglo-Jewish Association in 1871 it has worked conjointly with that body wherever any communication with the Foreign Office or with a foreign government is concerned. It helped also to found the Russo-Jewish Committee in 1882. The elections are held triennially, the latest occurring in May, 1904, when sixty-five deputies were selected, thirty-one from eighteen metropolitan synagogues, thirty-two from provincial synagogues, and two from colonial congregations. The expenses are borne pro rata by the various synagogues and congregations.

BIBLIOGRAPHY: Picciotto, *Sketches of Anglo-Jewish History*, ch. xiii., xiv.; *Jewish Year Book*, 5664, pp. 58–60.

J.

LONDON, JACOB BEN JUDAH ḤAZZAN: English scholar; born in London at the beginning of the eighteenth century. When quite young he went to Amsterdam, where he lived for a long time. Later he traveled through Italy, and in the course of his journey had the misfortune to be taken for a spy, on account of the numerous papers—the contents of which were unintelligible to the police—he had with him.

London was the author of an ethical work entitled "Hista'arut Melek ha-Negeb 'im Melek ha-Ẓafon" (Amsterdam, 1737); the work is explained by two accompanying commentaries, "Sinai" and "Boẓeẓ," the former being a general interpretation of the text, the latter containing definitions of the difficult words. London was also the editor of the "Shib'ah 'Enayim" (Leghorn, 1745), containing editions of various works by Naḥmanides, Aboab Isaac de Leon, and Abraham Bolat.

BIBLIOGRAPHY: *Revue Orientale*, ii. 334; Steinschneider, *Cat. Bodl.* col. 1230; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 302.

J. I. BR.

LONDON, SOLOMON B. MOSES RAPHAEL: Russian author and publisher; lived at Novogrudok, Lithuania, in the first half of the eighteenth century. He was the pupil of Samuel Schotten, rabbi at Frankfort-on-the-Main. He edited the following works: "Zoker ha-Berit," on the rite of circumcision (Amsterdam, 1710?); the "Ẓeri ha-Yagon" of Shem-Ṭob ibn Falaquera (Hanau, 1716); "Maṭṭeh Mosheh," by Moses b. Abraham Mat, rabbi of Przemysl (Frankfort-on-the-Main, 1720); "Minḥah Ḥadashah," on the Pirḳe Abot, containing extracts from Rashi, Maimonides, and the "Pirḳe Mosheh" and "Leb Abot" of Michael Moraftschek (*ib.* 1722); "Tiḳḳun Shelomoh," the order of Sabbath prayers according to Isaac Luria (Venice, 1733; Amsterdam, 1775; Dyhernfurth, 1806); "Orḥot Ẓadiḳim," with a Judæo-German translation (Amsterdam, 1735); the "Agur" of Jacob Landau (Offenbach, 1738); "Ḳehillat Shelomoh," a collection of rites, prayers, and "dinim," with a small Hebrew and Judæo-German vocabulary under the title "Ḥinnuk Ḳaṭan" (Amsterdam, 1744; Frankfort-on-the-Oder, 1799; Hanover, 1830); the "Sefer ha-Gan," moral exhortations of Judah Ḥasid, and the "Hadrakah" of Johanan Luria (Fürth, 1747).

BIBLIOGRAPHY: Preface (by London) to *Maṭṭeh Mosheh*, Frankfort-on-the-Main, 1720; Approbation, *ib.* by Samuel Schotten; Fürst, *Bibl. Jud.* ii. 255; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 364, 498, 566, 698.

H. R. N. T. L.

LONG BRANCH. See NEW JERSEY.

LONGO, SAADIA BEN ABRAHAM: Turkish Hebrew poet; lived at Constantinople about the middle of the sixteenth century. A manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1986) contains a collection of Longo's poems on various subjects; letters written by him to contemporary scholars and by them to him; a poetical correspondence between Longo and David Onkeneira; and a paper entitled "Naḥal Ḳedumim," in prose interspersed with verse in which occur 1,000 words beginning with א, an arrangement similar to that which was followed in the "Elef Alfin" of Ibn Laṭimi.

Some of Longo's dirges were published under the title "Shibre Luḥot" (Salonica, 1594). To them is prefixed a chronicle of Jewish writers and their works, entitled "Seder Zemannim." Longo wrote, besides, poems on many works of his contemporaries; these poems are printed at the beginning of the works to which they refer.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 255; Steinschneider, *Cat. Bodl.* col. 2227.

G. M. SEL.

LONZANO, ABRAHAM BEN RAPHAEL DE: Austrian grammarian; lived at the beginning of the eighteenth century. He was baptized at Idstein and took the name of **Wilhelm Heinrich Neumann.** His Hebrew grammar, "Ḳinyan Abraham," was published in Zolkiev in 1723 (De le Roi, "Die Evangelische Christenheit und die Juden," i. 93; Steinschneider, "Cat. Bodl." col. 699).

T. M. SC.

LONZANO, MENAHEM BEN JUDAH BEN MENAHEM DE: Palestinian Masoretic and midrashic scholar, lexicographer, and poet; died after 1608 in Jerusalem. His nativity is unknown, but it has been supposed that he was born in Italy. According to Jellinek, who identified Lonzano (לונזאנו or לונצאנו) with Longano, a seaport of Messenia, his home was Greece; it may, however, have been Longono, a port of Tuscany near Leghorn. In early childhood Lonzano lost both father and mother, and throughout his entire life he was haunted by poverty, care, and sickness ("Shete Yadot," p. 81a).

Poverty and Travels.

In his youth he went to Jerusalem and married there, but in consequence of the treachery of one of his friends, Gedaliah Cordovero, he was compelled to leave the city; he went to Constantinople, where he enjoyed the hospitality of a certain Solomon ("Ṭobah Tokaḥat," pp. 140, 148).

There also he met Samuel di Modena, whom he calls "teacher," and under whom he studied for some time (Conforte, "Ḳore ha-Dorot," p. 44a). From Constantinople he returned to Jerusalem: he was compelled to travel continually to earn his bread. In old age, again driven by poverty, he returned to Italy, having spent altogether about forty years of his life in Jerusalem. Though paralyzed in both feet and with the sight of one eye entirely lost, he preached twice in an Italian synagogue and gave the community cause to marvel at his unusual knowledge of midrashic literature. A fund was raised by the congregation to support him and to enable him to return to Jerusalem, and a petition was sent to a wealthy man asking him for a generous contribution. This letter (Mortara, No. 12) has been published by David Kaufmann ("J. Q. R." viii. 525 *et seq.*). Lonzano died in the outskirts of Jerusalem and was buried there (comp. "Shibḥe Yerushalayim," p. 3a; "Ḥibbat Yerushalayim," p. 42b; Luncz, "Jerusalem," i. 115).

Lonzano had three children; a son, Adonikam, died at an early age. He was the father-in-law of the historian David Conforte ("Ḳore ha-Dorot," *l.c.*); Lonzano of Florence (1716), author of a responsum mentioned in "Shemesh Ẓedaḳah" (i., No. 15, p. 27a), may be one of his descendants (Landshuth, "'Ammude ha-'Abodah," p. 184).

Lonzano's first work, composed and printed in his youth, probably in Constantinople about 1572, contains "Derek Ḥayyim," a moral poem of

315 verses; "Pizmonim u-Baḳḳashot," hymns and prayers; and "'Abodat Miḳdash," a poetical description of the daily sacrifice in the Temple (comp. Steinschneider, "Cat. Bodl." col. 1728).

He wrote commentaries to most of his poems; this was, indeed, often necessary on account of the obscurity of his verses, especially where they are cabalistic in content and employ the cabalistic terminology. He generally indicates the meters of the piyyuṭim, many of which were set to Arabic melodies because these, the author thought, were better adapted, on account of their melancholy, to arouse feelings of devotion and humility ("Shete Yadot," p. 65b); or, as he says farther on in the same work (p. 142a), because they sound more solemn than any others. He is well aware of the fact that high authorities objected to the use of foreign melodies for religious hymns, but he does not share their view, although he objects most strongly to the practise of imitating the sound of foreign words by means of Hebrew assonants. He condemns, for instance, "Shem Nora," imitating the title of the Italian song "Seniora"; and he felt compelled to declare solemnly before God and Israel that he used foreign terms only to praise the Lord and not for profane or frivolous purposes (*ib.* p. 122a).

From the point of view of literary history the passage in "Shete Yadot" (p. 137b) in which he names those payyeṭanim he preferred is valuable. He considers a good religious poem one that would cheer and gladden him while it would also make him weep; that would break the haughtiness of his heart and inspire him with love for God (comp. Sachs, "Die Religiöse Poesie der Juden in Spanien," p. 257). Although his own poems display little taste or beauty, the cabalists were fond of quoting them, and some of his piyyuṭim became part of the Sephardic Maḥzor (comp. Maḥzor Sefarad for "Shalosh Regalim," ed. Vienna, 1836, pp. 21–22; Reubens, "Catalogue Ḥesheḳ Shelomoh," p. 83, No. 573, Amsterdam, 1857; Landshuth, "'Ammude ha-'Abodah," p. 181).

Lonzano called his chief work "Shete Yadot" (= "Two Hands"; Venice, 1618), taking the title from Ex. xxvi. 17; and, keeping to the same figure, he divided these two "hands" into five "fingers" ("eẓba'ot") each. The five fingers of the first part, called "Yad 'Ani" ("Hand of the Poor"; comp. Ezek. xvi. 49), are severally entitled "Or Torah," "Ma'arik," "'Abodat Miḳdash," "Derek Ḥayyim," and "Ṭobah Tokaḥat."

Masorah.

(1) "Or Torah," Masoretic studies, and emendations of the Masoretic text of the Pentateuch. For this he used old Pentateuchal manuscripts, from which he took much valuable material not found in other sources. He possessed some very valuable unprinted midrashim, among them some which even the author of the 'Aruk and of the Yalḳuṭ had never seen. To aid him in collecting his splendid library his friends wrote to the communities of Jerusalem, Aleppo, and Damascus, and he obtained books from those cities. An illustration of Lonzano's scientific spirit is found in the passage in which he says: "I have made this correction on the strength of ten or more manuscripts, not one of which could be copied [now] for 100 ducats, and some of which are more than five or six hundred years old, namely: the 'Massoret Seyag la-Torah' of Meïr ben Todros ha-Levi Abulafia (a manuscript of the Masorah), the 'Ḳiryat Sefer' of Meïri, the ''Eṭ Sofer' of David Ḳimḥi, the 'Shemen Sason,' and various others. Accordingly, if any one is in doubt as to the reading of any passage in the Bible, with God's help I will resolve his perplexity, especially if I am at home." Lonzano could not endure the thought that this scientific material was lying idle or that it might perish with him. He therefore determined to publish the book, even at an expense of a hundred ducats for printing, although he was well aware that he was acting cruelly toward his needy family in Jerusalem, to which he could send no money. The "Or Torah" was afterward published separately (Amsterdam, 1659; Hamburg, 1738; Berlin, 1745; Zolkiev, 1747; see Benjacob, "Oẓar ha-Sefarim," p. 28).

Lexicography.

(2) "Ma'arik," explanations in alphabetical order of foreign words in the Talmuds, the Midrashim, and the Zohar. His knowledge of Arabic and Greek, gained during his toilsome journeys, proved of great service in his philosophical investigations. In the introduction to this part he speaks, not without humor, of his new method of treating these loan-words and of the way he came to adopt it. Thus Lonzano actually reintroduced into lexicography the rational, scientific spirit of the old, classic Hebræo-Arabic philologists, despite the opposition of his contemporaries and against the authority of old, recognized teachers, including even the author of the 'Aruk. The summary of the "Ma'arik" by Philippe d'Aquin, the author of the lexicon "Ma'arik ha-Ma'areket" (Paris, 1629), like the whole of the work "Shete Yadot," is as valuable as it is rare. It has been published in modern times by A. Jellinek (Leipsic, 1853), and is printed in the Lemberg edition of the 'Aruk of Nathan ben Jehiel of Rome under the title "Arba'ah Sefarim Niftaḥim" (1857).

(3) The "'Abodat Miḳdash" and (4) "Derek Ḥayyim" are reprints, with additions, from his first work, mentioned above; the "'Abodat Miḳdash" was published also by Judah Perez in his collection "Sha'are Raḥamim" (Venice, 1710), by Jacob Emden (Leghorn, 1767), by Azriel of Wilna (Fürth, 1726), and at Venice at the end of the sixteenth century (see Fürst, "Bibl. Jud." ii. 256; Zedner, "Cat. Hebr. Books Brit. Mus." p. 528).

(5) "Ṭobah Tokaḥat," didactic poems, written at the house of Solomon, his patron in Constantinople. These are largely borrowed from a collection of short moral proverbs, entitled "Sefer Toẓe'ot Ḥayyim," by a certain Moses ben Nathanael ibn Solomon.

The second part of the "Shete Yadot," called "Yad ha-Melek," and also divided into five "fingers," is a collection of old midrashic works, some of which appeared here for the first time; others afforded more complete and correct texts than any previously known. Lonzano himself, on account of lack of money, could print only: (1) "Haggadat Bereshit"; of the remaining four "fingers" of the "Yad ha-Melek," (2) "Midrash Agur" was published, according to Benjacob ("Oẓar ha-Sefarim,"

p. 299), in 1626, at Safed or Kefar 'Ain Zeitun; but Steinschneider ("Cat. Bodl." col. 1778) denies that it ever appeared in print. The other three "fingers" exist only in manuscript: (3) "Tanna debe Eliyahu"; (4) "Abot de-Rabbi Natan," "Masseket Derek Erez," "Otiyyot de R. Akiba"; (5) "Sefer ha-Tashlumin," containing the remaining portions of Genesis Rabbah, and supplements to Midrash Yelammedenu, Sifra, Sifre, and Tanḥuma.

Lonzano wrote also: "'Adi Zahab," glosses to the "Lebush" of Mordecai Jaffe (see Azulai, "Shem ha-Gedolim," ii. 106); "Imre Emet," notes on Ḥayyim Vidal's Cabala; "'Omer Man," commentary on Idra Zuṭa, a part of the Zohar, published with a refutation by Naphtali ben David (Amsterdam, 1729); and lexicographical observations on the Yerushalmi (published by S. Buber in "Ha-Asif," ii. 320 *et seq.*).

Characterization.

In spite of physical infirmities, Lonzano was an eager combatant, and not only defended his own conclusions with energy, but also aggressively attacked both his predecessors and his contemporaries. At the same time he always felt conscious that their worth was as far above his as the "heaven is above the earth" ("Shete Yadot," p. 83). He assails the author of the midrashic commentary "Mattenat Kehunnah," attacks Israel ben Moses Najjara on account of blasphemous illustrations and expressions in his "'Olat Ḥodesh," disputes with Abraham Monson concerning Vidal's Cabala, with Solomon Norzi concerning the Masorah, and with others. It can easily be understood that in his single-minded devotion to the truth, "to which all owe the highest regard" ("Shete Yadot," p. 81b), Lonzano made many personal enemies. In only one respect does he seem to have been in harmony with the spirit of the time, and that was in his love for the Cabala and his hostility toward philosophy.

Bibliography: A. L. Frumkin, *Toledot Ḥakme Yerushalayim*, pp. 103 *et seq.*; D. Kaufmann, *Notes on the Life of Menahem di Lonsano*, in *J. Q. R.* viii. 525; Landshuth, *'Ammude ha-'Abodah*, i. 178 *et seq.*; Jellinek, *Ma'arik*, Preface; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 56; Zunz, *S. P.* p. 357.

S. S. M. Sc.

LOOKING-GLASS. See Mirror.

LOPEZ: A family of Sephardic Jews several of whom were distinguished for scholarly attainments.

Eliahu Lopez: Dutch ḥakam of the seventeenth century. He received his rabbinical education, together with Isaac Nieto and others, in the Yeshiba de los Pintos at Rotterdam, and then at Amsterdam, in which city he was for some years ḥakam. At the dedication of the large synagogue he delivered an oration, which was printed together with the other orations delivered on that occasion. While still a young man Lopez went as ḥakam to Barbados.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 64; *idem*, in *Publ. Am. Jew. Hist. Soc.* iii. 19.

Isaac Lopez: Ḥakam at Amsterdam. He issued a new and revised edition of Aboab's "Nomologia" (Amsterdam, 1727).

Isaac Henriquez Lopez: Haham in London at the beginning of the eighteenth century. At the inauguration of the society known as "Sahare Ora Vaawi Yethomim" he delivered a discourse which was printed under the title "Oracion . . . Que se Hizieron en la Celebridad de la Fundacion de la Santa y Pia Hermandad de Sahare Ora Vaawi Yethomim" (London, 1703).

G. M. K.

LOPEZ, SIR MANASSEH MASSEH: English politician; born in Jamaica Jan. 22, 1755; died at Maristow House, Devonshire, 1831; descended from ancient Sephardic stock. Both he and his father, Mordecai Rodriguez Lopez, became converts to Christianity in 1802. In the same year Manasseh Lopez was returned to Parliament as member for New Romney, and was created a baronet Oct. 5, 1805, with remainder to his nephew Ralph Franco. At the next election Lopez secured a seat for Barnstaple, for which borough he was again returned in 1818. On March 18, 1819, he was found guilty of having bribed the electors of the borough of Grampound to secure his election, and on conviction was sentenced to two years' imprisonment with a fine of £1,000 ($5,000). On Nov. 13 he was again prosecuted for a similar offense, and on conviction was sentenced to another fine and term of imprisonment. Notwithstanding this, Lopez was once more returned to Parliament, in 1823, as member for the borough of Westbury. He was re-elected in 1826, but resigned to make room for Sir Robert Peel, who had been rejected at Oxford University.

Subsequently Lopez filled the office of recorder of Westbury, in addition to being a magistrate for two counties.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, pp. 304, 305; *Dict. Nat. Biog.*; *Gentleman's Magazine*, 1831.

J. G. L.

LOPEZ, RODRIGO: Court physician to Queen Elizabeth; born in Portugal about 1525; executed June 7, 1594, for having attempted to poison the queen. He settled in London in 1559, and in 1571 was residing in the parish of St. Peter le Poer. Previous to this he had become a member of the College of Physicians, and was selected in the last-mentioned year to read the anatomy lecture at the college—an honor which he declined. Before 1584 he had become body-physician to the Earl of Leicester; and he was accused of assisting that nobleman in removing some of his enemies by poison. Two years later he became chief physician to Queen Elizabeth, who in 1589 granted him the monopoly of importing aniseed and sumac into England.

Relations with Don Antonio.

At court Lopez became acquainted with the Earl of Essex, and was thus brought into relations with Don Antonio, the pretender to the crown of Portugal, and with Antonio Perez, the discharged secretary of Philip II. He assisted them in inducing the queen to permit the attempted invasion of Portugal in 1589, and suffered some loss of influence through its failure. An indiscreet revelation of some of Essex's ailments set that nobleman against him; and about 1590 Lopez began intriguing against Antonio with the court of Spain, at first with the connivance of Walsingham, who hoped through Manuel de Andrada, one of Lopez's adherents, to obtain useful information of Spanish projects. Andrada brought back a diamond and ruby ring worth £100 as an earnest of the reward Lopez would get if he removed Don Antonio. Lopez offered the ring to the queen, who refused it, presumptive evidence, according to Major Hume, that she knew it came from Philip II. Later on, the ring was used as evidence of Lopez's designs against the queen.

His Execution.

In Oct., 1593, one Esteban de Gama was seized in Lopez's house on a charge of conspiring against Don Antonio; and shortly afterward a person named Gomez d'Avila was likewise seized on landing at Dover. He proved to have mysterious correspondence relating to "the price of pearls" and to musk and amber, and to be in some relation with Lopez. A third conspirator, Ticino, was induced to come over from Brussels with an invalid safe-conduct. By confronting the prisoners some evidence was elicited leading to the conclusion that the "price of pearls" referred to a plot against the queen, in which Lopez was implicated. He was seized and examined by the Earl of Essex, who failed, however, to find any definite cause for suspicion. Later, confessions of the minor conspirators led to Lopez being put on the rack, where he confessed to having entertained suggestions as to poisoning the queen for the sum of 50,000 ducats, but, as he alleged, merely with the design of cozening the King of Spain and of getting as much money out of him as possible. This excuse was not accepted; and, after lingering some time in the Tower, he, with D'Avila and Ticino, was hanged, drawn, and quartered as a traitor, declaring with his last breath amid the derision of the spectators that he loved the queen as well as he loved Jesus Christ.

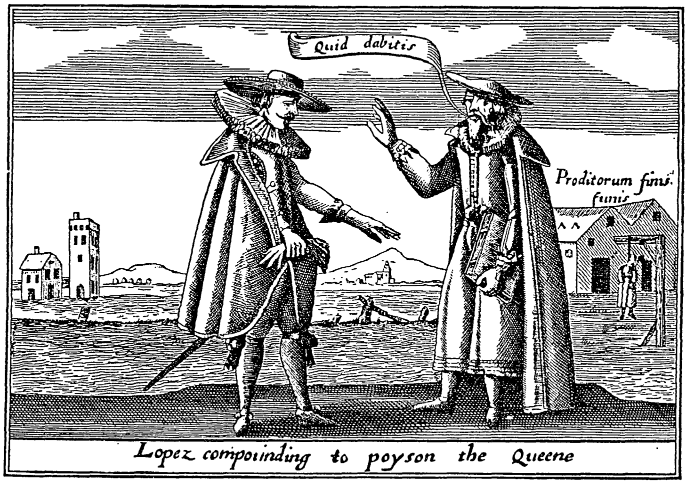
Quid dabitis
Proditorum finis
funis
Lopez compounding to poyson the Queene

Lopez Conspiring to Poison Queen Elizabeth.
(From Carleton's "Thankful Remembrances," 1624.)

His trial created a great sensation at the time. References are made to it in Marlowe's "Faustus," Dekker's "Whore of Babylon," and Middleton's "Game at Chess"; while it has been suggested by Sidney Lee that he was the original *Shylock* in "The Merchant of Venice," a version of which appears to have been put on the stage about two months after Lopez's execution. The fact that Shakespeare was on the side of the Earl of Essex, and that *Antonio* is adopted as the name of the hero, lends some plausibility to this suggestion. See Shylock.

Historians are divided as to the exact amount of criminality involved in Lopez's connection with Spanish plots. Dimock ("English Historical Review," 1894, pp. 440-472) denies his innocence on the ground that he kept the negotiations secret. Major Hume ("Treason and Plot," pp. 115-152, New York, 1901) considers his guilt unproved, as he had been permitted to make similar false suggestions with the connivance of Walsingham in 1590.

Bibliography: S. Lee, in *Gentleman's Magazine*, Feb., 1880; *idem*, in *Tr. New Shakespeare Society*, 1887-92, pt. ii., pp. 158-162; *idem*, in *Dict. Nat. Biog.* s.v.; H. Graetz, *Shylock in der Sage, im Drama, und in der Gesch.* Krotoschin, 1880; Forneron, *Philippe II.* vol. ii., Paris, 1890; Hume, *Treason and Plot*, p. 116, note.

J.

LOPEZ-LAGUNA. See Laguna.

LOPEZ ROSA: Portuguese Marano family of Lisbon, which owned a printing establishment there in 1647.

Duarte Lopez Rosa: Physician; born at Beja. Duarte was condemned by the Inquisition at Lisbon (Oct. 10, 1723) as an adherent of Judaism.

Moses Duarte Lopez Rosa: Physician and poet of the seventeenth century; born at Beja, stayed for a time at Rome, and then settled in Amsterdam, where in 1680 he openly professed Judaism, taking the name of Moses. He was a member of the Akademia de los Floridos at Amsterdam. Especially attached to the Portuguese royal couple, he addressed sonnets and a longer poem to the royal bride elect, a princess of Neuburg, and to the bridesman, D. Manuel Telles da Silva; and some years later he wrote a pæan on the birth of an infante.

The published works of Lopez Rosa include: "Alientos de la Verdad en los Clarines de la Fama," etc., Amsterdam, 1688; "Soneto Dedicado a la . . . Princeza de Neuburgo D. Maria Sofia, Agora Rainha de Portugal, em Sua Felice União com el Rey D. Pedro II." n.d., n.p.; "Soneto ao exc. Senhor Principe Senescal de Ligue," n.d., n.p.; "Panegyrico Sobre la Restauracion de Inglaterra en la Coronacion de las Magestades de Guillelmo III. y Serª Maria por Reyes de la Gran Bretaña," *ib.* 1690; "Elogios ao Felice Nacimiento do Infante de Portugal, Filho de D. Pedro II. e de D. Maria Sofia," *ib.* 1691. The following remained unprinted: "Luzes de la Idea y Academicos Discursos Que Se Proposieron en la Ilustre Academia de Amsterdam en el Año de 1683, Intit. Los Floridos de la Almendra, con Otros Flores del Ingenio"; and "Novellas Espanholes."

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, i. 733; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 95; idem, *Gesch. der Juden in Portugal*, p. 319.

Ruy (Ezekiel) Lopez Rosa: Astrologer; born in Portugal; lived at Amsterdam in the seventeenth century. He gave an exposition of the "seven weeks" of Daniel ix. 25.

Bibliography: Barrios, *Relacion de los Poetas*, p. 54; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 95; Steinschneider, *Cat. Bodl.* col. 3044.

Simon Lopez Rosa (called also **Abraham Farrar**): Physician, and director of the oldest Spanish-Portuguese congregation (Bet Ya'aḳob) in Amsterdam; died Dec. 14, 1618 (his wife died nine days later). He was not an orthodox Jew. He spoke slightingly of the Haggadah and the Cabala, and converted many members of the community to his liberal views. A precursor of Uriel Acosta, Lopez Rosa opposed the rulings of the Rabbis, thus occasioning a quarrel in the congregation, which led to the founding in 1618 of a new congregation (Bet Yisrael). R. Joel Sirkes of Brest-Litovsk, to whom the rabbis of Amsterdam carried the case, advised them to excommunicate Lopez Rosa.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 44; *idem*, in *R. E. J.* xliii. 275 *et seq.*

G. M. K.

LORD'S PRAYER, THE: Name given by the Christian world to the prayer which Jesus taught his disciples (Matt. vi. 9-13; Luke xi. 1-4). According to Luke the teaching of the prayer was suggested by one of Jesus' disciples who, on seeing him holding communion with God in prayer, asked him to teach them also to pray, as John the Baptist had similarly taught his disciples a certain form of prayer. Obviously, then, the latter was of a similar character. From the Talmudic parallels (Tosef., Ber. iii. 7; Ber. 16b-17a, 29b; Yer. Ber. iv. 7d) it may be learned that it was customary for prominent masters to recite brief prayers of their own in addition to the regular prayers; and there is indeed a certain similarity noticeable between these prayers and that of Jesus.

As the following extracts from the Revised Version show, the prayer in Luke is much shorter than that in Matthew, from which it differs, too, in expression. Possibly both were in circulation among the early Christians; the one in Matthew, however, is of a later origin, as is shown below:

Matthew.	Luke.
Our Father which art in heaven, Hallowed be thy name.	Father, Hallowed be thy name.
Thy Kingdom come. Thy will be done, as in heaven so on earth.	Thy Kingdom come.
Give us this day our daily [Greek: apportioned or needful] bread.	Give us day by day our daily [apportioned] bread.
And forgive us our debts, as we also have forgiven our debtors.	And forgive us our sins; for we ourselves also forgive every one that is indebted to us.
And bring us not into temptation, but deliver us from the evil one. [Addition in many manuscripts: For thine is the kingdom, and the power, and the glory, for ever. Amen.]	And bring us not into temptation.

The prayer is a beautiful combination or selection of formulas of prayer in circulation among the Hasidæan circles; and there is nothing in it expressive of the Christian belief that the Messiah had arrived in the person of Jesus. On the contrary, the first and principal part is a prayer for the coming of the kingdom of God, exactly as is the Ḳaddish, with which it must be compared in order to be thoroughly understood.

Original Form and Meaning.

The invocation "Our Father" = "Abinu" or Abba (hence in Luke simply "Father") is one common in the Jewish liturgy (see Shemoneh 'Esreh, the fourth, fifth, and sixth benedictions, and comp. especially in the New-Year's ritual the prayer "Our Father, our King! Disclose the glory of Thy Kingdom unto us speedily"). More frequent in Hasidæan circles was the invocation "Our Father who art in heaven" (Ber. v. 1; Yoma viii. 9; Soṭah ix. 15; Abot v. 20; Tosef., Demai, ii. 9; and elsewhere: "Yehi raẓon mi-lifne abinu she-ba-shamayim," and often in the liturgy). A comparison with the Ḳaddish ("May His great name be hallowed in the world which He created, according to His will, and may He establish His Kingdom . . . speedily and at a near time"; see Baer, "'Abodat Yisrael," p. 129, note), with the Sabbath "Ḳedushshah" ("Mayest Thou be magnified and hallowed in the midst of Jerusalem . . . so that our eyes may behold Thy Kingdom"), and with the "'Al ha-Kol" (Massek. Soferim xiv. 12, and prayer-book: "Magnified and hallowed . . . be the name of the supreme King of Kings in the worlds which He created, this world and the world to come, in accordance with His will . . . and may we see Him eye to eye when He returneth to His habitation") shows that the three sentences, "Hallowed be Thy name," "Thy Kingdom come," and "Thy will be done on earth as in heaven," originally expressed one idea only—the petition that the Messianic kingdom might appear speedily, yet always subject to God's will. The hallowing of God's name in the world forms part of the ushering in of His kingdom (Ezek. xxxviii. 23), while the words "Thy will be done" refer to the time of the coming, signifying that none but God Himself knows the time of His "divine pleasure" ("raẓon"; Isa. lxi. 2; Ps. lxix. 14; Luke ii. 14).

The problem for the followers of Jesus was to find an adequate form for this very petition, since they could not, like the disciples of John and the rest of the Essenes, pray "May Thy Kingdom come speedily" in view of the fact that for them the Messiah had appeared in the person of Jesus. The form reported to have been recommended by Jesus is rather vague and indefinite: "Thy Kingdom come"; and the New Testament exegetes explain it as referring to the second coming of the Messiah, the time of the perfection of the kingdom of God (comp. Luke xxii. 18). In the course of time the interpretation of the sentence "Thy will be done" was broadened in the sense of the submitting of everything to God's will, in the manner of the prayer of R. Eliezer (1st cent.): "Do Thy will in heaven above and give rest of spirit to those that fear Thee on earth, and do what is good in Thine eyes. Blessed be Thou who hearest prayer!" (Tosef., Ber. iii. 7).

The rest of the prayer, also, stands in close relation to the Messianic expectation. Exactly as R. Elie-

Relation to Messianic Expectation.

zer (Mek.: "Eleazar of Modin") said: "He who created the day created also its provision; wherefore he who, while having sufficient food for the day, says: 'What shall I eat to-morrow?' belongs to the men of little faith such as were the Israelites at the giving of the manna" (Mek., Beshallaḥ, Wayassa', ii.; Soṭah 48b), so Jesus said: "Take no thought for your life, what ye shall eat or . . . drink. . . . . O ye of little faith. . . . Seek ye first the Kingdom of God, . . . and all these things shall be added to you" (Matt. vi. 25-34; Luke xii. 22-31; comp. also Simeon b. Yoḥai, Mek. *l.c.*; Ber. 35b; Ḳid. iv. 14). Faith being thus the prerequisite of those that wait for the Messianic time, it behooves them to pray, in the words of Solomon (Prov. xxx. 8, Hebr.; comp. Beẓah 16a), "Give us our apportioned bread" ("leḥem ḥuḳḳi"), that is, the bread we need daily.

Repentance being another prerequisite of redemption (Pirḳe R. El. xliii.; Targ. Yer. and Midr. Leḳaḥ Ṭob to Deut. xxx. 2; Philo, "De Execrationibus," §§ 8-9), a prayer for forgiveness of sin is also required in this connection. But on this point special stress was laid by the Jewish sages of old. "Forgive thy neighbor the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest," says Ben Sira (Ecclus. [Sirach] xxviii. 2). "To whom is sin pardoned? To him who forgiveth injury" (Derek Ereẓ Zuṭa viii. 3; R. H. 17a; see also Jew. Encyc. iv. 590, *s.v.* Didascalia). Accordingly Jesus said: "Whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses" (Mark xi. 25, R. V.). It was this precept which prompted the formula "And forgive us our sins ["ḥobot" = "debts"; the equivalent of "'awonot" = "sins"] as we also forgive those that have sinned ["ḥayyabim" = "those that are indebted"] against us."

Directly connected with this is the prayer "And lead us not into temptation." This also is found in the Jewish morning prayer (Ber. 60b; comp. Rab: "Never should a man bring himself into temptation as David did, saying, 'Examine me, O Lord, and prove me' [Ps. xxvi. 2], and stumbled" [Sanh. 107a]). And as sin is the work of Satan (James i. 15), there comes the final prayer, "But deliver us from the evil one [Satan]." This, with variations, is the theme of many Hasidæan prayers (Ber. 10b-17a, 60b), "the evil one" being softened into "yeẓer ha-ra'" = "evil desire," and "evil companionship" or "evil accident"; so likewise "the evil one" in the Lord's Prayer was later on referred to things evil (see commentaries on the passage).

The doxology added in Matthew, following a number of manuscripts, is a portion of I Chron. xxix. 11, and was the liturgical chant with which the Lord's Prayer was concluded in the Church; it occurs in the Jewish ritual also, the whole verse being chanted at the opening of the Ark of the Law.

On closer analysis it becomes apparent that the closing verses, Matt. vi. 14-15, refer solely to the prayer for forgiveness. Consequently the original passage was identical with Mark xi. 25; and the Lord's Prayer in its entirety is a later insertion in Matthew. Possibly the whole was taken over from the "Didache" (viii. 2), which in its original Jewish form may have contained the prayer exactly as "the disciples of John" were wont to recite it.

Bibliography: F. H. Chase, *The Lord's Prayer in the Early Church*, in *Texts and Studies*, 3d ed., Cambridge, 1891; Charles Taylor, *Sayings of the Jewish Fathers*, 1897, pp. 124-130; A. Harnack, *Die Ursprüngliche Gestalt des Vaterunser*, in *Sitzungsberichte der Königlichen Academie der Wissenschaften*, Berlin, 1904.

K.

LORD'S SUPPER (called also **The Last Supper**): Name taken from I Cor. xi. 20, and given by the Christian world to the rite known as the eucharist, the partaking of the cup of wine and the bread offered in memory of Jesus' death and brought into connection with the story of his last meal, which he is said to have taken with his disciples on the eve of his crucifixion. According to the synoptic Gospels (Matt. xxvi. 26-29; Mark xiv. 23-25; Luke xxii. 15-18, 19), Jesus was partaking of the Passover meal with his disciples on the fourteenth of Nisan, before his capture by the officers of the high priest. The Gospel of John, however, knows nothing of the institution and assigns the crucifixion to the fourteenth day of Nisan, the day when the Passover lamb is sacrificed. This discrepancy shows that the identification of the "crucified Christ" with the "lamb of God which taketh away the sin of the world" (John i. 29 [adapted from Isa. liii. 7]; I Peter i. 19; Acts viii. 32; Rev. v. 6; and elsewhere) gradually led to an identification of Jesus with the Passover lamb also (see I Cor. v. 7).

Subsequently the mystic love-meals of the Mithra-worshipers, who also broke bread and drank the soma-wine in memory of Mithra's last supper (see T. Cumont, "Die Mysterien des Mithra," pp. 99-101, 118-119, Leipsic, 1903), caused the love-feasts of the early Christians to be celebrated as actual remembrances of the last supper eaten by Jesus; and so a special passage was inserted (I Cor. xi. 23-28, interrupting the context, and contradictory to *ib.* x. 4) in which the apostle rather oddly declares that he had received from Jesus by inspiration the statement that he had instituted the eucharist on the night of his betrayal, giving the formulas for the bread and the cup which, with some variations, appears in each of the three synoptic Gospels. Incompatible with the whole story, however, is the fact that the Christian Didache (ix. 1-4; comp. Jew. Encyc. iv. 587) gives the eucharist formulas for the cup and the wine used in Christian circles without any reference to the crucifixion or to the last supper. This makes it probable that the institution had developed out of the Essene communion-meals and was only at a later time referred to Jesus.

The original idea of the Essene communion-feasts, borrowed from Parseeism, remained attached to it: the hope for the banquets (of leviathan) in paradise; wherefore Jesus is reported as having especially referred to wine in the Kingdom of God (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18, 30).

The whole story of the Passover celebration by Jesus on the eve of his crucifixion thus arose in circles where real familiarity with Jewish law and life no longer existed. It has, however, been argued that the ritual of the mass or communion service is derived from that of the Passover eve service (see Bickell, "Messe und Pascha"). K.

LORIA. See LURIA.

LORIA, ACHILLE: Italian political economist; born at Mantua March 2, 1857; educated at the lyceum of his native city and the universities of Bologna, Pavia, Rome, Berlin, and London. He became professor of political economy in the University of Sienna in 1881; and he has held a similar appointment in the University of Padua since 1891.

Loria is the author of: "La Rendita Fondiaria e le Sue Elisione Naturale," Milan, 1880; "Le Basi Economiche della Costituzione Sociale," Turin, 1886 (translated into French 1893, German 1895, and English 1899); "Analisi della Proprietà Capitalista," 2 vols., *ib.* 1889 (received the royal prize); "L'Opera Postuma di Carlo Marx," Rome, 1895; "Problemi Sociali Contemporanei," Milan, 1896 (translated into French 1897); "La Costituzione Economica Odierna," Turin, 1899.

BIBLIOGRAPHY: Conrad, *Handwörterb. der Staatswissenschaften.*

S. F. T. H.

LORIA, GINO: Italian mathematician; born at Mantua May 19, 1862; educated at the Mantua lyceum and at the University of Turin, becoming doctor of mathematics in 1884. The same year he was appointed demonstrator in mathematics in the University of Turin; in 1886, teacher at the military academy, Turin; and in 1887, assistant professor in the University of Genoa, where since 1891 he has held the chair of descriptive geometry.

Loria's publications treat of pure mathematics and its history, and have appeared in Italian and foreign magazines. He is also the author of "Il Passato ed il Presente delle Principali Teorie Geometriche," 2d ed. 1896 (translated into German, Polish, and English).

S. F. T. H.

LORKI, IBN VIVES. See IBN VIVES ALLORQUI.

LORM, HIERONYMUS. See LANDESMANN, HEINRICH.

LORRAINE. See METZ.

LOS ANGELES: Commercial and manufacturing city in the state of California; situated on the left bank of the river of the same name, and about 14 miles from the Pacific Ocean. Jews first settled in Los Angeles in 1849; and they increased in number so rapidly that within a few years they organized a congregation and erected a house of worship. They also obtained from the city the grant of a tract of land for a cemetery, and established a charitable organization to afford decent burial for the poor.

At present (1904) the Jews number about 3,000 in a total population of about 120,000. There are a number of Jewish educational and charitable institutions, of which may be mentioned: Ladies' Hebrew Benevolent Society, Los Angeles Lodge I. O. B. B. and two other B'nai B'rith lodges, Kaspare Cohn Hospital Association, and Ladies' Aid Society. The congregation has had five rabbis: A. W. Edelman, E. Schreiber, A. Blum, M. G. Solomon, and S. Hecht, the present incumbent.

The Jewish contingent of the population has taken an active part in promoting the business interests of the city, and a number of Jews are prominent as bankers, manufacturers, real-estate dealers, wholesale-grocery merchants, etc. There are also several Jewish physicians, lawyers, architects, and mechanics. See JEW. ENCYC. iii. 511, *s.v.* CALIFORNIA.

A.

LOST PROPERTY. See FINDER OF PROPERTY.

LOT (לוט).—**Biblical Data:** Son of Haran, Abraham's brother, and, consequently, nephew of Abraham; emigrated with his grandfather, Terah, from Ur of the Chaldees to Haran (Gen. xi. 31). Lot joined Abraham in the land of Canaan, and in the time of famine went with him to Egypt (*ib.* xii. 4, xiii. 1). Owing to Lot's riches in flocks and tents a quarrel arose between his herdsmen and those of Abraham, the result of which was the separation of uncle and nephew. Lot chose the fertile plain of the Jordan, and extended his tents to Sodom (*ib.* xiii. 5–12). After the defeat of the King of Sodom and his allies in the valley of Siddim, Lot, who had been dwelling among them, was taken prisoner, with all his family and property, by Chedorlaomer; but he was rescued by Abraham (*ib.* xiv. 12–16).

In Gen. xix. Lot is represented as the counterpart of Abraham in regard to hospitality: like Abraham, he rose to meet the angels, whom he took for men, bowing to them; and, like Abraham, too, he "pressed" them to enter his house and "made them a feast" (*ib.* xix. 1–3). When his dwelling was surrounded by the profligate people of Sodom, Lot placed his duty as a host above that as a father and offered them his two unmarried daughters. The angels then announced to him that their mission was to destroy the guilty cities, and urged him to leave the place. Lot tried, but unsuccessfully, to persuade his sons-in-law to leave also. He himself hesitated to flee, and the angels took him, his wife, and his two daughters by the hand, "the Lord being merciful unto him," and led him out of the city. They then enjoined him to flee to the mountain without looking behind him; but the mountain being so far off Lot requested them to spare the small city of Zoar in order that he might find refuge there; and his request was granted. During the flight to Zoar, Lot's wife, who looked behind her, was turned into a pillar of salt (*ib.* xix. 4–22, 26).

Lot, fearing that Zoar, also, might be destroyed eventually, went up to the mountain and dwelt in a cave, where, by an incestuous intercourse with his two daughters, he became the ancestor of the two nations Moab and Ammon (*ib.* xix. 30–38). Lot is twice mentioned in the expression "children of Lot," applied to Ammon and Moab (Deut. ii. 19; Ps. lxxxiii. 8).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Lot is generally represented by the Rabbis in an unfavorable light. When the quarrel arose between his shepherds and those of Abraham (Gen. xiii. 7), there was a quarrel between Abraham and Lot also. The latter sent his flocks to graze in fields that did not belong to him; and when Abraham, induced by the complaints of the wronged owners, remonstrated, Lot showed himself rebellious (Targ. of pseudo-Jonathan and Yer. to Gen. xiii. 7; Pesiḳ. R. 3 [ed. Friedmann, pp. 9b–10a]; Gen. R. xli. 6–7). Lot, while separating himself from Abraham, separated himself from God also, saying, "I have no desire either in Abraham or in his God" (Gen. R. xli. 9–10). It was only after the wicked ("rasha'") Lot had left Abraham that God spoke again to the latter (Pesiḳ. R. *l.c.*; comp. Gen. xiii. 14). Lot was given over to lust; therefore he chose Sodom as his residence (Pesiḳ. R. *l.c.*; Gen. R. xli. 9), and his daughters' act of incest was due to his neglect. The account of it was therefore read every Saturday in the synagogues as a warning to the public (Nazir 23b; Gen. R. li. 12).

The above-mentioned incident of the flocks shows that Lot was not too conscientious; he was besides very greedy of wealth; and at Sodom he practised usury (Gen. R. li. 8). His hesitation to leave the city (comp. Gen. xix. 16) was due to his regret for his great wealth which he was obliged to abandon (Gen. R. l. 17). The Rabbis cited the drunkenness of Lot as an example of the degree of intoxication which renders a man irresponsible ('Er. 65a). All the special favors which Lot received from God were granted through the merit of Abraham; otherwise he would have perished with the people of Sodom (Gen. R. xli. 4; Midr. ha-Gadol to Gen. xiii. 11). His being spared at the time of the destruction of Sodom is recorded also as a reward for not having betrayed Abraham when the latter told Pharaoh that Sarah was his sister (*ib.* li. 8).

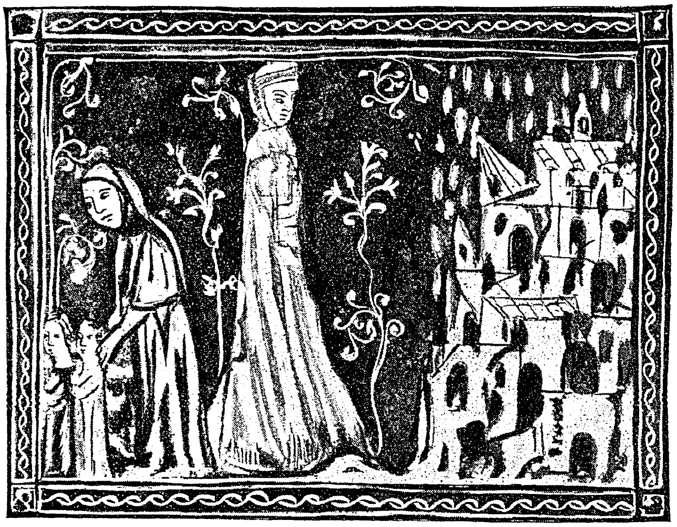

Lot's Wife Turned into a Pillar of Salt.
(From the Sarajevo Haggadah of the fourteenth century.)

The Pirḳe Rabbi Eli'ezer, however, shows a much milder attitude toward Lot, interpreting the word "ẓaddiḳ" of Gen. xviii. 23 as referring to him (Pirḳe R. El. xxv.). Besides passing over in silence Lot's shameful deeds, it records the hospitality which, in imitation of Abraham, he practised at Sodom: even after the people of Sodom had proclaimed that any hospitable person would be burned, he continued to practise it under cover of night. This trait is mentioned also in Gen. R. (l. 8); but it is there narrated in a manner which renders Lot's merits insignificant. It is further said (*ib.* l. 9; Lev. R. xxiii.) that Lot pleaded the whole night in favor of the people of Sodom. The Alphabet of Ben Sira (ed. Bagdad, pp. 2b, 17b, 19b), apparently borrowing from the Koran (suras vii. 78–82, xxii. 43), calls Lot "a perfectly righteous man" ("ẓaddiḳ gamur") and prophet (comp. II Peter ii. 7, 8; Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," 121).

Genesis Rabbah (l. 14) concludes that Lot had at the time of the destruction of Sodom four daughters, two married and two betrothed, and that the latter escaped with their father. But he had previously had a daughter named Peloṭet, who was married to one of the inhabitants of Sodom. She secretly practised hospitality, but being one day discovered by the people of Sodom, was sentenced to be burned (Pirḳe R. El. *l.c.*; "Sefer ha-Yashar," "Lek Leka," ed. Leghorn, p. 23a). Lot's wife, called "'Irit" or "'Idit," desirous to see whether her other two daughters followed her, looked behind her; but she then saw the back of the Shekinah and was accordingly punished for her imprudence (Pirḳe R. El. *l.c.*). She was turned into a pillar of salt because she had previously sinned by not giving salt to strangers (Targ. pseudo-Jonathan and Yer. to Gen. xix. 26; comp. Gen. R. li. 7). According to a legend, oxen used to consume every day the pillar of salt by licking it down to the toes, but it was restored by the morning (Pirḳe R. El. *l.c.*; Sefer ha-Yashar, "Wa-yera," p. 28a, b). Lot's wife, being turned into a pillar of salt, was not considered as a dead body, contact with which rendered one unclean (Niddah 70b). The transformation was one of those miraculous occurrences at sight of which one must recite a benediction (Ber. 54a).

S. S. M. Sel.

——**Critical View:** Lot is regarded by the critics as an eponym representing the supposed common ancestor of the two tribes or nations of Moab and Ammon. His relation to Abraham is in this view intended to mark the ethnographic connection of these two tribes with the Israelites; and his choice of an eastern location may be taken as indicating a voluntary relinquishment of all claims of the Moabites and Ammonites to Canaan. His relations with his daughters probably represent some rough pleasantry common among the Israelitish folk and indicating their scorn for their nearest neighbors. Fenton, however ("Early Hebrew Life"), suggests that in a matriarchal state such unions would not be indecorous, since in social stages where descent was traced only through the mother the father would be no relation to the children.

The story about Lot's wife, also, bears marks of popular origin, and is regarded by critics and travelers as a folk-legend intended to explain some pillar of crystallized rock-salt resembling the female human form. Owing to its composition, such a pillar would soon dissolve. One in the neighborhood of the Dead Sea was identified by Josephus ("Ant." i. 11, § 4) as that of Lot's wife; and another (or the same) had that name at the time of Clement of Rome (I Cor. xi. 2).

As Lot is declared to have dwelt in a cave (Gen. xix. 30), Ewald ("History of Israel," i. 313) and Dillmann (*ad loc.*) identify him with Lotan, the leader of one of the tribes of Horites or cave-dwellers (Gen. xxxvi. 22, 29). The Dead Sea is still called "Baḥr Luṭ."

E. G. H. J.

LOTS: Means of determining chances. Primitive peoples, and occasionally those on a higher plane of culture, resort to lots for the purposes of augury. They spin a coconut or entangle strips of leather in order to obtain an omen. Thieves especially are detected by the casting of lots, etc. (Tylor, "Primitive Culture," German ed., i. 78–82). The pagans on a ship with Jonah under stress of a storm cast lots in order to find out who among them had incurred the Divine anger (Jonah i. 7). Haman resorted to the lot when he intended to destroy the Jews (Esth. iii. 7). The Greek heroes cast their lots into Agamemnon's helmet in order to ascertain who should fight with Hector ("Iliad," vii. 171). In ancient Italy oracles with carved lots were used.

In Ancient Israel.

The ancient Israelites likewise resorted to the lot for the most varied purposes. Rhabdomancy was known as late as Hosea (Hos. iv. 12); and Ezekiel (Ezek. xxi. 26 *et seq.*) mentions the arrow-oracle of the King of Babylon, which was still used a thousand years later among the pagan Arabians (Wellhausen, "Reste Arabischen Heidenthums," 2d ed., pp. 126 *et seq.*; comp. Sprenger, "Leben und Lehre des Mohammed," i. 259 *et seq.*; Huber, "Ueber das Meiser-Spiel der Heidnischen Araber," Leipsic, 1883). As the priestly lot-oracles are discussed under Ephod, Urim and Thummim, and Teraphim, the present article deals merely with the lot in secular life. Joshua discovers the thief, and Saul the guilty one, by means of the lot (Josh. vii. 16 *et seq.*; I Sam. xiv. 42; comp. I Sam. x. 20 *et seq.*). Primitive peoples divide land and other common property by means of the lot. In Hebrew the word for "lot" ("goral") has retained the meaning of "share"; it has also acquired the more general meaning of "fate" (Isa. xvii. 14, lvii. 6; Jer. xiii. 25; Ps. xvi. 5; Dan. xii.). The land west of the Jordan is divided among the several tribes by lot (Num. xxvi. 55 *et seq.*, xxxiii. 54, xxxiv. 13, xxxvi. 2; Josh. xiii. 6, xiv. 2, xv. 1, xvii. 1, xviii. 6–10, xix. 51, xxiii. 4; Ps. lxxviii. 55, cv. 11; comp. Ezek. xlv. 1, xlvii. 22). Jewish tradition, finding offense in this kind of allotment, declared that the land was really divided under the inspiration of the Holy Spirit, the lot being merely the visible means of confirming the division for the people (Sifre, Num. 132; B. B. 122a). Prov. xvi. 33 and xviii. 18 indicate that lots were cast in legal controversies. The wicked "part my garments among them, and cast lots upon my vesture" (Ps. xxii. 19; comp. Matt. xxvii. 35; John xxix. 24). Booty of war is divided by lot (Joel iv. 3; Nahum iii. 10; Ob. 11; see also Judges xx. 9; Neh. x. 35, xi. 1; I Chron. xxiv. 5, xxv. 8, xxvi. 13 (see Herzog-Hauck, "Real-Encyc." 3d ed., xi. 643 *et seq.*).

In Talmud and Midrash.

According to the etymology of the word "goral," the lots were probably small stones, or sticks, as Hos. iv. 12 indicates. They were thrown, or possibly shaken (Prov. xvi. 33, "into the lap"), so that one fell out, whereby the case in question was decided. It can not be ascertained whether a tablet with writing on it is meant in Lev. xvi. 8, as the Mishnah assumes (Yoma iii. 9, iv. 1). At the time of the Second Temple the lot was prominent in the Temple cult, and customs were developed, after Biblical example, whereby the several offices were apportioned by lot. The priests drew lots in all cases where differences might arise (Yoma 37a, 39a–41a, 62a–63b, 65b; Zeb. 113b; Men. 59b; Ker. 28a). In Tamid i. 2 the overseer of the Temple calls for the lot; and Yoma 24b records a discussion whether the priests shall draw lots in holy or in secular garments. Lots were cast four times in succession (Yoma iv. 1). The Prophets increased the four classes of priests that returned from the Diaspora to twenty-four; they mixed up the names of the additional ones and placed them in an urn (κάλπη) and then let each of the four original classes of priests draw five names (Tosef., Ta'an. ii. 1, and parallel passages). The urn was originally made of cypress-wood; but the high priest Ben Gamala had one which was made of gold (Yoma iii. 9); hence drawing lots from it created a sensation (Yer. Yoma 41b, below). In the sanctuary the lots were taken out by hand (Yoma 39b, 40a). The lot was either a black or a white pebble (Yer. Yoma iv., beginning), or was made of olive-, nut-, or cypress-wood (Yoma 37a). A third kind, consisting of pieces of paper with writing on them (πιττάκιον), is frequently mentioned.

Many facts seem to indicate that choosing by lot was common in post-Biblical times. Moses chose the seventy elders (Num. xi. 26) by selecting six men from each of the twelve tribes, and then placing seventy-two pieces of paper (πιττάκιον), of which two were blank, into an urn, one being drawn by each man. He proceeded similarly in determining the 273 first-born who were to pay each five shekels ransom, 22,273 tickets in all being drawn (Yer. Sanh. 19c, below, and parallel passages). Eldad and Medad were, according to Targ. Yer. to Num. xi. 26, among the elders who drew lots. Jacob's sons also drew lots to decide who should take Joseph's coat to their father (Gen. R. lxxxiv.). Achan attempted to bring the casting of lots into discredit when he said to Joshua: "If I order you and the high priest Eleazar to draw lots, one of you will certainly be pronounced guilty" (Sanh. 43b). Nebuchadnezzar's casting of lots (Ezek. xxi. 25 *et seq.*) is mentioned; but, according to the vernacular of the time, the Greek word κλῆρος is used, which occurs also in

Acts i. 26 (Lam. R., Preface, No. 5; Midr. Teh. x. 6; comp. *ib.* x. 5 on casting of lots among the Romans, and Krauss, "Lehnwörter," ii. 545b).

In Palestine brothers divided their patrimony by lot as late as, and probably much later than, the second century (B. B. 106b). Apparently the lot was also occasionally used in ordaining teachers (Yer. Bik. 65d, l. 24). Under Grecian influence the drawing of lots degenerated into dice-playing. "No one is accepted as witness who plays with little stones [ψῆφος]," *i.e.*, gambles professionally (Yer. Sanh. iii. 6 and parallel passages). The same regulation applies to the dice-player (κυβευτής and κυβεία), who is frequently referred to (see passages in Krauss, *l.c.* ii. 501).

In the Middle Ages and in Folk-Lore.

The drawing of lots and its companion practise, the throwing of dice, were common in the Middle Ages; and they are even in vogue at the present time. Moses of Coucy (*c.* 1250) mentions xylomancy. Splinters of wood the rind of which had been removed on one side, were tossed up, and according as they fell on the peeled or the unpeeled side, augured favorably or unfavorably (Güdemann, "Gesch." i. 82). An Italian teacher denounced the casting of lots (*ib.* ii. 221). Dice-playing was especially in vogue among the Italian Jews of the Middle Ages, and was, as well as other games of hazard, frequently forbidden (*ib.* ii. 210). In Germany there was a game of chance, called "Rück oder Schneid," in which a knife was used (Berliner, p. 22). Many books on games of chance originated in the later Middle Ages (see bibliography below). The present writer has in his possession a Bokhara manuscript containing a "Lot-Book of Daniel." It mentions also means ("segullot") for detecting a thief. The Jews of the present day, likewise, are not unacquainted with the various modes of casting lots found among all peoples and used for various and generally harmless purposes; but among these remnants of ancient superstition customs that are Jewish in origin are probably to be found only in Ḥasidic circles and in the East.

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A. L. B.

LOTTERIES. See Gambling.

LOUISVILLE. See Kentucky.

LOUSADA (OF PEAK HOUSE): Name of a family that has held for many generations large possessions in Jamaica. A member of the family was created Duke de Lousada and Marquis di San Miniato. It is the only Jewish family that has held so exalted a title. Its members claim to be descendants of the original Spanish grandees of that name. Isaac de Lousada was confirmed, in 1848, in the titles that had been borne by his "ancestor" the Duke de Lousada, grand chamberlain to Charles III., King of the Two Sicilies. This monarch, when crowned King of Spain, created the duke a grandee of the first class. Isaac de Lousada died in 1857, and was succeeded by his eldest son, Emanuel, second duke (b. 1809; d. 1884). Emanuel was succeeded by his nephew, Horace Francis, the third and present (1904) duke, son of Count Francis (d. 1870), the second son of the first duke. Count Francis married Marianne, daughter of Sir Charles Wolsely; he was created Marquis di San Miniato by the Grand Duke of Tuscany in 1846. Following is a pedigree of the family:

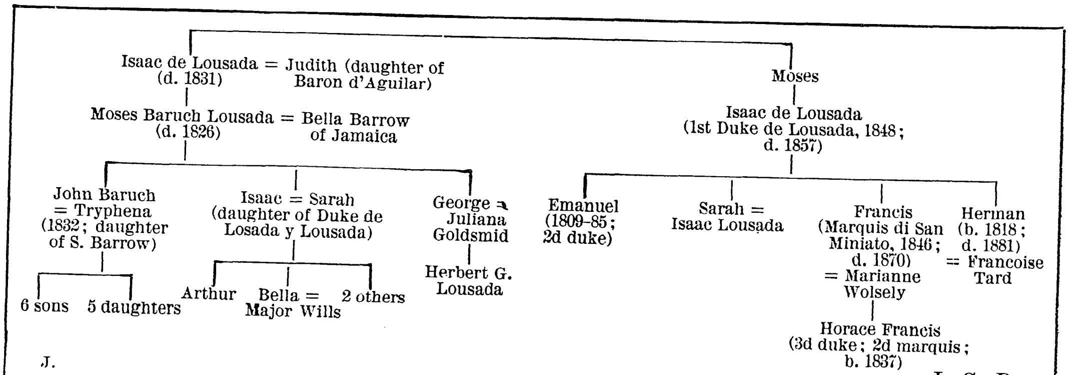
Isaac de Lousada = Judith (daughter of Baron d'Aguilar)
(d. 1831)
Moses Baruch Lousada = Bella Barrow of Jamaica
(d. 1826)
John Baruch = Tryphena (1832; daughter of S. Barrow)
6 sons
5 daughters
Isaac = Sarah (daughter of Duke de Losada y Lousada)
Arthur
Bella = Major Wills
2 others
George = Juliana Goldsmid
Herbert G. Lousada
Moses
Isaac de Lousada (1st Duke de Lousada, 1848; d. 1857)
Emanuel (1809–85; 2d duke)
Sarah = Isaac Lousada
Francis (Marquis di San Miniato, 1846; d. 1870) = Marianne Wolsely
Horace Francis (3d duke; 2d marquis; b. 1837)
Herman (b. 1818; d. 1881) = Francoise Tard

J. I. G. D.

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J. H. Gut.

LOVE (אהבה): The deep affection by which one person feels closely drawn to another and impelled to give up much, or do much, for him without regard of self.—**Biblical Data:** While the word אהבה, like the Greek ἀγάπη, denotes also sensual love (Hos. ii. 7, 9, 12; Ezek. xxiii. 5, 9; Judges xvi. 4; II Sam. xiii. 15), it becomes, owing to the higher ethical spirit pervading Judaism, more and more expressive of the purer sentiment so exquisitely characterized in Cant. viii. 6-7: "Love is strong as death. . . . Many waters can not quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." Besides love of man for woman, "ahabah" denotes parental love (Gen. xxv. 28, xxxvii. 3), and it is transferred to that love of man for man which is better termed friendship, and which is exemplified in the love of David and Jonathan and characterized by the former in the words, "My brother Jonathan, very dear [A. V. "pleasant"] hast thou been unto me; thy love to me was wonderful, passing the love of women" (II Sam. i. 26, Hebr.). Hence "lover" becomes identical with "friend" (Prov. xviii. 24; Ps. xxxviii. 12 [A. V. 11], lxxxviii. 19 [A. V. 18]). Gradually the entire system of life is permeated by the principle of love, and the relation between God and man as well as between man and man is based upon it.

It is the prophet Hosea who, chastened by his experience in his own life, gives to love a deeper and purer meaning, while finding that God loves Israel notwithstanding its backslidings (Hos. xi. 1). It is a love of free will (*ib.* xiv. 5 [A.V. 4]). Upon love Deuteronomy builds its entire system. God loved the fathers (Deut. x. 15), and because He transferred this love to their descendants, the entire people of Israel, He chose them, though not on account of their own merit, to be His own peculiar (missionary) nation and shielded them against their foes (*ib.* vii. 6–8, xxiii. 6). He therefore demands their love in return (*ib.* vi. 5; x. 12; xi. 1, 13, 22; xiii. 4; xix. 9; xxx. 6, 16, 20). He loves also the stranger, and demands love for the stranger in return (*ib.* x. 18–19). The love of God for Israel is declared by Jeremiah to be "an everlasting love" (Jer. xxxi. 3), and both the exilic seer and the last of the prophets accentuate this love of God (Isa. lxiii. 9; Mal. i. 2).

The love of God for mankind in general is not expressed in Scripture by the term "love," but by "mercy" (Ps. cxlv. 9); it is, however, extended to all who observe His commandments (Ex. xx. 6; Deut. vii. 9), who follow righteousness and speak "right" (Prov. xv. 9, xvi. 13; Ps. cxlvi. 8), because He loves righteousness and justice (Isa. lxi. 8; Ps. xi. 7, xcix. 4). Nor is the love of God for Israel favoritism. "Whom the Lord loveth He chasteneth" (A. V. "correcteth"; Prov. iii. 12). Love being the essence of God's holy nature, the law of human life culminates in the commandment "Thou shalt love thy neighbor as thyself" (Lev. xix. 18). This love includes the enemy (Ex. xxiii. 4–5). The words "Thou shalt not hate thy brother in thy heart: thou shalt not bear sin against [A. V. "suffer sin upon him"] him . . . nor bear any grudge against the children of thy people" (Hebr.) show in what manner the enemy can be loved—one must remove the cause of hatred in order to be able to love his neighbor (Lev. xix. 17). This includes the stranger (Lev. xix. 34); the criminal also is called "thy brother" (Deut. xxv. 3; see Brotherly Love).

——**In Apocryphal and Rabbinical Literature:** Love as a divine principle was especially developed among the Ḥasidim, who made love of God and love of man the guiding principles of their lives (Philo, "Quod Omnis Probus Liber," § 12; see Essenes). To them God appeared as "the spirit of love for all men" (Wisdom i. 6). "Thou lovest all things that are. . . . Never wouldst Thou have made anything if Thou hadst hated it. . . . Thou sparest all, for they are Thine, O Lord, Thou Lover of souls" (*ib.* xi. 24–26). Philo also ("De Opificiis Mundi," i. 4; comp. Müller, "Buch von der Weltschöpfung," 1841, p. 150) finds love, or goodness, to be the principle and motive power of the divine creation. So God says to Ezra, as he complains about the ills of the world, "Thou canst not love My creation more than I do" (IV Esdras viii. 45). Love for God and man is accordingly declared to be the principle of conduct in the Didache and in the Testaments of the Twelve Patriarchs (Simeon, 3, 4; Issachar, 5; Zebulun, 8; Dan, 5; Gad, 7; Benjamin, 8). Love of all creatures is taught by Hillel (Abot i. 12; Wisdom xii. 19; Philo, "De Humanitate," §§ 12–14; comp. Brotherly Love and Golden Rule).

Justice the Fundamental Principle.

The Rabbis also declare that the world was created by the divine principle of love (Gen. R. xii. 15) and that the human world is founded on mercy (Ab. R. N. iv.). "Beloved is man by God, in whose likeness he is made; especial love was shown him in being made aware of this godlikeness of his" (Ab. iii. 14). Still, a deeper conception of the Rabbis made justice the fundamental principle of life, and not mere love. "When God saw that the world could not stand on rigid justice, then only He tempered it with love" (Gen. R. *l.c.*). Love pardons but fails to eradicate sin in individuals or society at large. Upon justice, truth, and peace the world is founded (Ab. i. 15; Deut. R. v. 1). Love is not strong and firm enough to form the foundation of life, whether in individuals, who must strive for character, or in society at large, which can not afford to tolerate wrong-doing (see Holiness; Judgment, Divine). Love prevails only where God is recognized as Father, and this tender relation works for pity and forgiveness (Ber. 7a). All depends then upon whether that state has been attained in which the will of God is done from mere love.

The Broader Hellenistic View.

Whether the heathen as well as Jews may attain this state of true God-childship is a question at issue between the Hellenistic and a few of the more liberal Palestinian rabbis on the one hand and the greater majority of the rabbis on the other. The former insist that Job and Enoch attained this state as well as Abraham; the latter deny it, asserting that fear and not love of God was the motive power of the ancient heathen (comp. Testament of Job, i. 24 [in Kohut Memorial Volume, p. 171], Enoch, lxxi. 14, and Slavonic Enoch, lxiv. 5, with Soṭah v. 5 and Gen. R. xxv.). Christianity was partly influenced by the broader Hellenistic views in stating that "God is love" and that all men are children of God (I John iii. 1; iv. 7–8, 11–20; v. 3). Still, the prevailing view in the New Testament is that of Paul, according to whom it is the Holy Spirit which, through baptism, works love and renders the believers "sons of God," for whom there would otherwise be only salvation by righteousness (Rom. viii. 14–31; comp. i. 17). In other words, only through belief in the especial God-sonship of the crucified Christ does the Christian obtain the title of God's son and the right to claim His fatherly love. This view is maintained also in John v. 20–24, x. 17, xv. 9, xvii. 26.

This conception of a divine love bought by sacrificial blood was combatted by the rabbis; R. Akiba, for instance, declares: "Beloved are the Israelites inasmuch as they are called children of God"; especially did that love manifest itself in making known to them that they are children of God (Abot iii. 15, with reference to Deut. xiv. 1). The entire relation between Israel and God is found by R. Akiba to be typified in the Song of Songs, which to him is "the holiest of all books," because it allegorizes the divine love (Yad. iii. 5; Cant. R., Introduction). Whether Israel may claim God's love as His children when disregarding His commandments is a matter of dispute between R. Meïr (who affirms) and R. Judah (who denies; Sifre, Deut. 96).

God's Love for Israel.

The love of God means the surrounding of life with His commandments (Men. 43b) and is conditioned by the love of the Torah (R. H. 4a); God loves Israel in a higher degree than He does the Gentiles (Sifre, Deut. 144; Yoma 54a) because through the Torah they stand closer to Him (Pesiḳ. ii. 16–17); they love Him, giving their very lives for the observance of His commandments (Mek., Yitro, 6, to Ex. xx. 6). Indeed, love of God is voluntary surrender of life and all one has for God's honor (Sifre, Deut. 32; Ber. 54a). It is unselfish service of God (Abot i. 3; 'Ab Zarah 19a). There are chastisements of love for the righteous to test their piety (Ber. 5a; comp. Rom. v. 3). It is this unequaled love, braving suffering and martyrdom, which established the unique relation between God and Israel, so that "none of the nations can quench this love" (Cant. R. viii. 7). This unique love is echoed also in the liturgy (see Ahabah Rabbah). To be a true "lover of God," however, means "to receive offense, and resent not; to hear words of contumely, and answer not; to act merely from love, and rejoice even in trials as tests of pure love" (Shab. 88b; Soṭah 31a; comp. Rom. viii. 28).

The Highest Aim of Life.

Love as the highest aim of life is especially emphasized in Tanna debe Eliyahu R. xxvi.: "Love should be perfectly unselfish, and regulate the conduct of man toward man." In the same sense it is accentuated as the highest incentive of action by Baḥya ibn Paḳuda, in "Ḥobot ha-Lebabot" (see Jew. Encyc. ii. 454). Maimonides, in his Yad ha-Ḥazaḳah, devotes the whole tenth chapter of Hilkot Teshubah, with reference to Abot i. 3, to love as the motive which gives all human action its true ethical and religious value. Similarly, Naḥmanides in his commentary to Deut. vi. 4, with reference to Sifre, *l.c.*, declares that love of God involves the study and observance of the Law without regard to gain or expectation of reward; so also Baḥya ben Asher, in his "Kad ha-Ḳemaḥ," under "Ahabah."

R. Eleazar of Worms, in his ethical work "Roḳeaḥ," begins with the chapter on love, referring to Sifre, Deut. 32, 41, 48; Ber. 54a; Yoma 86a; Ned. 62a; Soṭah 31a; Tanna debe Eliyahu xxvi.; Midr. Teh. to Ps. xiii. 2 ("I love Thee; that is, 'I love Thy creatures'"); and Midr. Tadshe xii., and stating that he who truly loves God subordinates all other desires and cares to the one great object of life—the fulfilment of God's will in joy. Still more extensively does Elijah de Vidas, in his ethical work "Reshit Ḥokmah" (part 2), dwell on love as the highest aim and motive of life. He also quotes the Zohar (i. 11b; ii. 114, 116a; iii. 68a, 264b, 267a; and other passages), where it is frequently stated that pure love is suppression of all care for self, and through such love true union of the soul with God is effected. This union is said by the cabalists to take place in the celestial "palace of love" (Zohar i. 44b, ii. 97a).

As Cosmic Principle.

Still greater importance was attached to love when it was rendered a cosmic principle in the philosophical systems of Ḥasdai Crescas and, through him, of Spinoza. Instead of rendering the creative intellect the essence of the Deity, as did Maimonides and all the Aristotelians, Crescas, like Philo of old, makes love the essential quality of God. Love is divine bliss, and hence love of God is the source of eternal bliss for mortal man ("Or Adonai," i. 3, 5; comp. Spinoza's "Amor Intellectualis," v. 32–36; see Joël, "Don Chasdai Creskas' Religionsphilosophische Lehren," 1866, p. 37; *idem*, "Spinoza's Theologisch-Politischer Tractat," 1870, pp. ix.–xi.).

But, more than Crescas, it was probably Don Judah Isaac Abravanel, known as Leo Hebræus, from whom Spinoza borrowed the idea of "intellectual love" as a cosmic principle, and who, following the Platonic and pantheistic tendency of the period of the Italian Renaissance, made (in his "Dialoghi di Amore") the "amore intellectivo" and "amore mentale" or "rationale" the essence of God and the central force and end of the world. "Love links all things together in the cosmos, but while love in the natural world is sensual and selfish, divine love is unselfish and uplifting. God's love created the world and brings about the perfection of all things, especially of man, who, when good, is God-loving as well as God-beloved, and whose love of God leads him to eternal bliss, which is identical with divine love." This intellectual love is identical with the Biblical "to him [God] shalt thou cleave" (Deut. x. 20, xi. 22, xiii. 5; Sifre, Deut. 49; Soṭah 14a) and gives rise to the "imitatio Dei." It is highest perfection and supreme joy (B. Zimmels, "Leo Hebræus," 1886, especially pp. 51, 67, 74–79, 89–100). Leo Hebræus' view of love as the principle of the world appears to have exerted some influence also upon Schiller in his "Philosophische Briefe" (1838, x. 289; Zimmels, *l.c.* pp. 8–11).

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K.

LOVE-FEAST. See Agape.

LOVEMAN, ROBERT: American poet; born at Cleveland, Ohio, April 11, 1864; educated and now (1904) residing at Dalton, Ga.; M.A., University of Alabama. He has published the following volumes of verse, which have won for him recognition from contemporary critics: "Poems," Tuscaloosa, Ala., 1889; "Poems," *ib.* 1893; "Poems," Philadelphia, Pa., 1897; "A Book of Verses," *ib.* 1900; "The Gates of Silence," New York, 1903.

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A.

LÖVINSON, ERMANNO (formerly **Hermann**): German historian; born in Berlin June 3, 1863; educated at Berlin University (Ph.D. 1888). Since 1889 he has lived in Italy, and since 1895 has been assistant archivist of the royal state archives at Rome.

Lövinson's published works in German include: "Beiträge zur Verfassungsgeschichte der Westfälischen Reichsstiftsstädte," Paderborn, 1889; "Die Mindensche Chronik des Busso Watensted, eine Fälschung Paullinis," *ib.* 1890; and "Ist die Gesch. eine Wissenschaft?" Berlin, 1892 (translated from the Italian of P. Villari); in Italian: "Cristoforo Colombo Nella Letteratura Tedesca," Rome, 1893; "Giuseppe Garibaldi e la Sua Legione Nello Stato Romano 1848-49," *ib.* 1902.

S.

LOVY, ISRAEL: French cantor and synagogal composer; born near Danzig Sept., 1773; died in Paris Jan. 7, 1832. He received a Talmudic and secular education at Glogau, where his father was ḥazzan. Lovy traveled extensively, visiting the greatest cantors of the time, and studying the works of the greatest masters, especially those of Haydn and Mozart. In 1799 he settled at Fürth, where he became accomplished in violin, violoncello, and piano, and proficient in French and Italian. After having served for short terms congregations in Mayence, Strasburg, and London, he was called in 1818 to Paris, where he officiated as cantor until his death. Lovy was gifted with a voice of unusual strength, compass, and sweetness, and the greatest masters of vocal music at Paris attended the Jewish services to hear him sing. He received attractive offers from the stage, but the Jewish Consistory of Paris elected him for life and thus induced him to remain as cantor. In March, 1822, his congregation dedicated a new temple and introduced an organ and boys' chorus. Lovy wrote all the music for the organ and the new choir, and it was mainly the beauty of his compositions that silenced the opposition of the Orthodox element of the community, which at first protested against the innovation.

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S. I. WAR.

LOW, A. MAURICE: Anglo-American writer; born in London July 14, 1860. Educated at King's College School in that city, and afterward in Austria, he devoted himself to journalism. Since 1888 he has been correspondent at Washington, D. C., for the "Boston Globe," and since 1896 for the London "Daily Chronicle," being the first Washington correspondent to be appointed by an English paper.

Low's journalistic positions have been many. Since 1896 he has edited the American department of the London "National Review"; he wrote "The United States and Its Dependencies" for the "Annual Register" (London, 1901); and is a contributor to the majority of the more influential magazines in England and America, including "Collier's Weekly," "Harper's Weekly," "The Forum," "North American Review," "Scribner's," "McClure's," and "The Fortnightly Review." He is the author of "The Supreme Surrender," a novel (New York, 1901).

A.

LÖW, ASHER BEN ARYEH LÖB: Chief rabbi of Carlsruhe; born at Minsk in 1754; died at Carlsruhe July 23, 1837. He studied under his father, Aryeh Löb, rabbi of Metz; and when the latter had become blind he assisted him in conducting his yeshibah or rabbinical college. In 1783 Asher was elected rabbi of Niederwerrn, and in 1785 rabbi of Wallerstein. When in 1809 the Grand Duke of Baden organized the Jewish congregations of his country upon the Napoleonic model, Asher was elected member of the consistory and chief rabbi ("Oberrath" and "Landrabbiner") of the grand duchy. He accepted these positions in 1810, and occupied them until his death, declining a call to Paris and, later, one to Metz. Asher was a strict Talmudist of the old school, and very orthodox in his views, though at the same time tolerant of those of others.

In his last years his health was very precarious, and the work of the rabbinate was done by his assistant, Elias Willstätter. Shortly before his death he sent various manuscripts dealing with rabbinical subjects to Wilna; but only some responsa were published—in a work of his father, "She'elot u-Teshubot Sha'agat Aryeh ha-Ḥadashot," Wilna, 1873. One of his sons, who adopted the family name "Ascher," was rabbi of Bühl, and died there Feb. 20, 1838.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1837, pp. 252, 260.

J. S. MAN.

LÖW, BENJAMIN WOLF: Polish-Hungarian rabbi; born in Wodzislaw, government of Kielce, Poland, 1775; died at Verbo, Hungary, March 6, 1851. His father, Eleazar Löw, instructed him in Talmudic literature, and at an early age he became rabbi of a Polish congregation. In 1812, following his father to Austria, he became rabbi of Kolin, Bohemia. In 1826 he was called as rabbi to Gross-Tapolcsany, Hungary, and in 1836 to Verbo, where he spent the remainder of his life. His only work is "Sha'are Torah," a treatise on the principles of Talmudic law which shows the author's methodical mind and vast knowledge of Talmudic literature. Three parts of the work appeared in print (Vienna, 1821 and 1850; Satoralja-Ujhely, 1872), while the fourth part is still in manuscript. Wolf Löw was twice married; his first wife, from whom he obtained a divorce, was the daughter of Ephraim Zalman Margolioth of Brody; the second was the daughter of Isaac Landau, rabbi of Auschwitz. Löw's son **Jeremiah,** rabbi in Satoralja-Ujhely, was the recognized leader of the Orthodox party in Hungary and its spokesman in an audience which its deputation obtained with the emperor in order to protest against the establishment of a rabbinical seminary ("Allg. Zeit. des Jud." 1864, p. 292). He was nevertheless opposed to the secession of the Orthodox from the whole body of Judaism and therefore refused to take part in a congress planned by the Orthodox (*ib.* 1870, p. 786). Upon his death in 1872 he was succeeded by his son Eleazar, who was later called to the rabbinate of Unghvar, of which he is still (1904) the incumbent. Other grandsons of Wolf Löw are **Abraham** and **Benjamin Singer,** joint authors of "Ha-Madrik," a pedagogic anthology of the Talmud. Moses Löb Bloch was Wolf Löw's nephew and pupil.

Bibliography: Münz, *Rabbi Elcasar, Genannt Schemen Rokeach*, pp. 90-100, Treves, 1895.

D.

LÖW, LEOPOLD: Hungarian rabbi; born at Czernahora, Moravia, May 22, 1811; died at Szegedin Oct. 13, 1875. He received his preliminary education at the yeshibot of Trebitsch, Kolin, Leipnik, and Eisenstadt (1824-35), and then studied philology, pedagogics, and Christian theology at the Lyceum of Presburg and at the universities of Pesth and Vienna (1835-41). After having been a teacher at Prossnitz, he succeeded to the rabbinate of Gross-Kanizsa (Sept. 10, 1841).

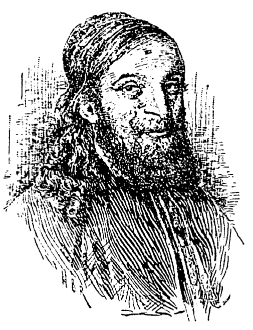
Leopold Löw.

Löw early in his career acquired a knowledge of Hungarian, and was the first to introduce it into the synagogue service, his first sermon in that language being printed in 1845. In 1844 he began his literary activity in behalf of the emancipation of the Hungarian Jews, taking the lead in that struggle until its object was attained (1867). The periodical "Ben Chananja," edited by him from 1858 to 1867, was an especially influential factor in this movement.

In 1846 Löw had been called to Papa, where he encountered many difficulties. After the revolution he was denounced by his enemies, and was arrested, but was pardoned by General Haynau (Dec. 14, 1849) and liberated after two months' imprisonment. In consequence of this persecution he accepted a call to Szegedin, where he was installed Dec. 10, 1850. He refused subsequent calls to Lemberg, Brünn, and Bucharest, as well as to the Hochschule für die Wissenschaft des Judenthums at Berlin.

Influence on Hungarian Reform.

Löw brought his thorough knowledge of history, theology, and esthetics to bear upon the reform of the ritual in agreement with modern views. He was the foremost preacher of Hungary, especially in the vernacular, and was invited to participate in nearly all the patriotic celebrations and synagogal dedications. His Hungarian sermons (1870) formed the first Jewish collection of the kind issued in that language. Löw combined the careful, logical arrangement of the Christian sermon with a clever analysis of complicated haggadic sentences. His studies, beginning with the history of the Halakah, subsequently included the entire Jewish archeology of post-Talmudic time. He endeavored to determine the development of Jewish life and law as it appears in the halakic literature, and to disprove, in the interest of Judaism, the view that Judaism remained stationary in its manners and customs down to the beginning of the Reformation in Germany. His most important archeological studies and responsa were written for the purpose of proving the development of various institutions and of showing the influence, in many cases, of foreign customs.

Löw was a leading authority both from a scientific point of view and in questions of practical theology. The absolute (1850-66) as well as the constitutional government (1867) of Austria and especially that of Hungary were guided by the replies he gave to their questions in matters referring to the organization of the Jewish ritual and schools. Jewish education throughout Hungary owes much to him. Down to his death he was the leader of the progressive Hungarian Jews, especially after the general congress—which was convened against his advice and in which he did not take part—had resulted in a schism among the Jews of Hungary instead of the union that had been anticipated.

His Works.

Aside from his works on the Halakah, Löw left only one other larger work, "Ha-Mafteaḥ" (1855), a history (in German) of exegesis among the Jews: this is still authoritative. After the emancipation, when he gave up the editorship of "Ben Chananja," he devoted himself to larger archeological monographs, of which the following were published: "Die Graphischen Requisiten" (1870-71) and "Die Lebensalter in der Jüdischen Literatur" (1875). Fragments of a third volume, "Der Synagogale Ritus," were published posthumously (1884). His smaller works have appeared in five volumes (Szegedin, 1889-1900), the last of which contains a complete bibliography of his works.

Bibliography: Löw and Kulinyi, *A Szegedi Zsidók*, 1888, pp. 172-251.

S.

Of Löw's sons, **Immanuel Löw,** a rabbi and Orientalist (born at Szegedin, Hungary, Jan. 20, 1854), was educated at his native town and at Berlin, where he studied at the Lehranstalt für die Wissenschaft des Judenthums and at the university, graduating as rabbi and as Ph.D. in 1878. The same year he became rabbi in Szegedin, where he is still (1904) officiating.

Among his books may be mentioned: "Aramäische Pflanzennamen," Vienna, 1881; "A Szegedi Zsidók," Szegedin, 1885; "A Szegedi Chevra," *ib.* 1887; "Alkalmi Beszédek," *ib.* 1891; "Az Ezredév Nyolc Beszéd," *ib.* 1896; "Löw Immánuel Beszédei," *ib.* 1900; "Imádságok," 3d ed. *ib.* 1903; "Vörösmarty Mihály," *ib.* 1900; "Szilágyi Dezsö," *ib.* 1901; "Tisza Kálmán," *ib.* 1902; "Kossuth Lajos," *ib.* 1902; "Templomszentelö," *ib.* 1903; "Deák Ferenc," *ib.* 1903. He has furthermore contributed articles on Syriac lexicography to various volumes of the "Z. D. M. G.," and has edited the following works: "Schwab Löw, Emlékeztetés a Vallásban Nyert Oktatásra," 5th ed. Szegedin, 1887; "Löw Lipót, Bibliai Történet," 10th ed. Budapest, 1902; "Leopold Löw: Gesammelte Schriften," i.-v., Szegedin, 1889-1900.

s. F. T. H.

Another son, **Samuel Löw** (born Sept. 11, 1846, at Papa; studied at Szegedin and Vienna [M.D. 1871]), is a physician. In 1873 he went to Budapest, where three years later he founded the "Pester Medizinisch-Chirurgische Presse." In this periodical, of which he is (1904) the editor-in-chief, most of his scientific articles have appeared.

A third son, **Theodor Löw** (born Nov. 14, 1848, at Papa), is a lawyer in Budapest. The following are his chief works: "Iromány Példák az uj Magyar Csödeljáráshoz" (Budapest, 1882), on the new Hungarian bankruptcy proceedings, and "A Magyar Büntetö Törvénykönyv a Büntettekröl és Vétségekröl" (*ib.* 1884), on the Hungarian criminal and civil codes.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Elete*; Löw and Kulinyi, *A Szegedi Zsidók*, p. 218.

S. L. V.

A fourth son, **Tobias Löw**, was born June 5, 1844, at Gross-Kanizsa, Hungary, and died June 7, 1880, at Budapest, where he had been acting attorney-general. In 1874 he founded the "Magyar Igazságügy," a legal periodical in the interests of Hungarian jurisprudence and legislation. Löw took an active part in the preparation of the Hungarian penal code, for which he edited the material (1880).

A fifth son, **William Löw**, is a lawyer and editor in New York city.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Elete.*

S.

LÖW, MORITZ: Astronomer; born at Mako, Hungary, in 1841; died in Steglitz, Berlin, May 25, 1900; studied at the universities of Leipsic and Vienna, and received his Ph.D. degree from the University of Budapest (1867). After graduating he became an assistant at the Leipsic observatory, and in 1883 was appointed section chief in the Prussian geodetic institute at Berlin, with the title of professor.

Löw's principal works are: "Elemente der Planeten"; "Einfluss der Verbesserten Sternörter auf die Polhöhen der Gradmessung in Ostpreussen"; "Polhöhe von Helgoland"; "Zur Theorie der Passage-Instrumente im Ersten Vertikal"; "Astronomisch-Geodätische Ortsbestimmungen im Harz"; "Polhöhebestimmungen im Harzgebirge Ausgeführt 1887–91."

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* June 8, 1900 (*Gemeindebote*, p. 2); *Univ. Isr.* June 15, 1900, p. 408.

S. N. D.

LÖW, SAMUEL (called also **Samuel Kollin**, or **Kelin**): Talmudist; son of Naṭe (נטע = Nathan) ha-Levi; born at Kolin, Bohemia, about 1720; died May 20, 1806, at Boskowitz, Moravia, where for nearly sixty years he had presided over a yeshibah. He wrote: "Maḥaẓit ha-Sheḳel," an extensive subcommentary on Abraham Abele Gombiner's "Magen Abraham" on Shulḥan 'Aruk, Oraḥ Ḥayyim (Vienna, 1807–8; 2d ed. 1817; several times reprinted); "Hilkot Niddah" (Lemberg, 1858); and "Hilkot Meliḥah" (*ib.* 1860). His son Wolf BOSKOWITZ delivered the sermon at his funeral ("Ma'amar Esther," Ofen, 1837). His descendant in the fifth generation, Dr. **Max Anton Löw**, a convert to Roman Catholicism, was the attorney of the anti-Semite DECKERT ("Mittheilungen der Gesell. zur Abwehr des Antisemitismus," 1896, pp. 45, 48; 1897, pp. 190, 246; "Oest. Wochenschrift," 1896, p. 65).

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 44, Warsaw, 1880; Benjacob, *Ozar ha-Sefarim*, p. 321; Fürst, *Bibl. Jud.* s.v. *Kollin, Samuel*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 417.

D. S. MAN.

LÖWE, AUGUST: Russian mathematician and author of mathematical works. Of his books the best known are: "Obscheponyatnaya Teoriya Perspectivy," 1858; "Obscheponyatnaya Prakticheskaya Geometriya," 2d ed. 1860; "Nizshaya Geodesiya," 2d ed. 1861; "Prakticheskaya-Arifmetika Dlya Dyevitz," 1862; "Kurs Arifmetiki i Sobraniye Arifmeticheskikh Zadach," 2d ed. 1871; "Nachalnyya Osnovaniya Geometrii," 2d ed. 1871; and "Arifmetika Dlya Nachalnykh Narodnykh Uchilishch," 1872.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xvii. 430.

H. R. J. G. L.

LÖWE BEN BEZALEEL. See JUDAH LÖW BEN BEZALEEL.

LÖWE, JOEL: German commentator; born in 1760; died in Breslau Feb. 11, 1802. He signed his name in Hebrew writings as **Joel** ברילל (= "son of R. Judah Löb"). At the age of twenty he went to Berlin, where he received instruction from Isaac Satanow, who was a follower of Moses Mendelssohn. In Berlin Löwe met Mendelssohn, his acquaintance with whom soon ripened into friendship. Mendelssohn's influence was doubtless instrumental in securing for Löwe the position of tutor in the house of the influential David Friedländer. Löwe became a most intimate friend of another prominent Mendelssohnian, Isaac Abraham Euchel, whose first work, a Hebrew biography of Mendelssohn, contains a dedicatory letter addressed to Löwe. At the close of his life Löwe was principal of the Wilhelms-Schule in Breslau.

Löwe was an excellent Hebraist, grammarian, and exegete, and, like most Mendelssohnians, was also a "Schöngeist." Conjointly with Aaron Wolfsohn he edited "Ha-Meassef," in which periodical he published a large number of poems and essays. He belonged to the bi'urists who assisted Mendelssohn in his commentaries on the Bible. His own main work was a critical Hebrew commentary and an excellent introduction to the Psalms (1788), which latter forms a history of Biblical poetry; and he published, also, Mendelssohn's German translation of the Psalms in Hebrew letters. In company with Aaron Wolfsohn, Löwe published Mendelssohn's German translation of the Song of Solomon with a Hebrew commentary. He was the first to translate the "Haggadah shel Pesaḥ" into German (1785). Of his "'Ammude ha-Lashon," on the elements of the Hebrew language, only the first part was published (1794). He wrote also on chronology, and was a contributor to Eichhorn's "Allgemeine Bibliothek der Biblischen Literatur." His plan to publish a Hebrew grammar on a large scale did not materialize.

S. E. SCHR.

LÖWE, KONRAD: Austrian actor; born at Prossnitz, Moravia, Feb. 6, 1856. He took a law course at the University of Vienna, and then went on the stage (1878). After filling engagements in various Austrian and German cities he was called in

1895 to the Hofburgtheater, Vienna, of which company he has since been a member. He plays heroic parts.

Löwe has also been active as a writer and dramatist. He has published a volume of poetry entitled "Leben und Lieben" (Leipsic, 1890), and has adapted Grabbe's "Herzog Theodor von Gothland" (Vienna, 1892).
S.

LÖWE, LUDWIG: German physician; born at Berlin March 11, 1844. After graduating from the gymnasium, he attended the universities of Jena, Würzburg, Strasburg, and Breslau, leaving the last institution with the degree of doctor of medicine in 1872. In the following year he became an assistant at the anatomical institute of the University of Strasburg, which position he held till 1875, when he became an assistant at the dermatological hospital and dispensary of the Charité at Berlin, resigning this position in 1876. In 1878 he was admitted to the medical faculty of the University of Bern as lecturer on anatomy. He finally returned to Berlin and established himself as a specialist in diseases of the ear, nose, and throat.

Löwe has contributed several essays to medical journals, and is the author of: "Beiträge zur Anatomie der Nase" (Berlin, 1878, 2d ed. 1883); "Beiträge zur Entwicklungsgeschichte des Nervensystems" (vol. i., Berlin, 1880; vol. ii., Leipsic, 1883); "Lehrbuch der Ohrenheilkunde," 1884.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* 1901.
S. F. T. H.

LÖWE, MOSES SAMUEL (Johann Michael Siegfried Löwe): German painter and engraver; born at Königsberg, Prussia, June 24, 1756; died there May 10, 1831. Aided by the friendship and influence of the Friedländer family, he had achieved such a reputation by 1780 that the empress Catherine II. of Russia commissioned him to paint her portrait. His pictures were among the most popular in the German exhibitions, and he was one of the foremost miniaturists and pastel-painters of his time. He was also a master of the game of chess. His "Bildnisse Jetzt Lebender Berliner Gelehrten mit Selbstbiographien" (Berlin, 1806–7) was praised by Goethe ("Werke," xxviii. 60 *et seq.*).

BIBLIOGRAPHY: Aug. Hagen, *Neue Preussische Provinzial-blätter*, iii. 317 *et seq.*; Jolowicz, *Gesch. der Juden in Königsberg*, p. 102.
D. M. K.

LÖWENBERG, JULIUS: German geographer; born at Strzelno, Prussia, 1800; died at Berlin Dec. 12, 1893. He was educated in Berlin, where he became acquainted with Alexander von Humboldt, who assisted him in various ways. He wrote: "Afrika" (1835); "Historisch-Geographischer Atlas" (1836–40); "Gesch. der Geographie" (1840); "Alexander von Humboldt" (1842); "Humboldt's Reisen in Amerika und Asien" (1844); "Gesch. der Geographischen Entdeckungen" (1882); "Die Entdeckungs- und Forschungsreisen in den Beiden Polarzonen" (1886). His last years he spent in the Jewish home for aged people in Berlin.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* Dec. 21, 1893; Kürschner, *Literatur-Kalender*, 1893.
J. D.

LÖWENFELD, LEOPOLD: German physician; born in Munich Jan. 23, 1847; educated at the gymnasium and university in his native city (M.D. 1870). During the Franco-Prussian war he was assistant physician in a Bavarian field-hospital. After several years of practise in the United States, he settled permanently in his native city (1875).

Löwenfeld has published: "Studien über Aetiologie und Pathogenese der Spontanen Hirnblutungen," 1886; "Sexualleben und Nervenleiden," 1891; "Pathologie und Therapie der Neurasthenie und Hysterie," 1893; "Lehrbuch der Gesammten Psychotherapie," 1897; "Der Hypnotismus: Handbuch der Lehre von der Hypnose und der Suggestion," 1901; "Die Psychischen Zwangserscheinungen, auf Klinischer Grundlage Dargestellt," 1904; "Die Moderne Behandlung der Nervenschwäche," 4th ed. 1904.
S.

LÖWENGARD, MAX: German rabbi; born in Württemberg; died at Basel May 25, 1876. He was a friend of Berthold Auerbach and a diligent student of Schelling's philosophy. Though a fervent advocate of Reform in his youth, he became a zealous supporter of Orthodoxy in the latter part of his life, after having occupied rabbinates in Gebenhausen and other communities of Württemberg. He was the author of "Beiträge zur Kritik der Reformbestrebungen in der Synagoge" (Stuttgart, 1841); "Auch Einige Worte Ueber das Neue Gebetbuch im Hamburger Tempel" (Tübingen, 1842); and "Jehova, Nicht Moloch, War der Gott der Hebräer," a refutation of Ghillany's "Die Menschenopfer der Alten Hebräer" (Berlin, 1843). The first work appeared under the pseudonym "Juda Leon."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 269; Steinschneider, *Cat. Bodl.* col. 1629; Kayserling, *Sterbetage*, p. 22, Prague, 1891.
S. I. BR.

LÖWENSTAMM, LEVI SAUL. See ARYEH LOEB BEN SAUL.

LÖWENSTAMM, SAUL: Rabbi and Talmudist; born at Rzeszow 1717; died at Amsterdam June 19, 1790. He is known as the author of "Binyan Ariel" (Amsterdam, 1778), which title he chose as a pun on "Ben Aryeh." As he tells in the preface, he was appointed rabbi at לאקטש (Lakacz, Hungary?), and afterward at Dubno in succession to his father-in-law, Abraham Kahana (d. 1749); and in 1755 at Amsterdam, on the death of his father, Levi Saul LÖWENSTAMM.

Besides "Binyan Ariel," Saul Löwenstamm wrote: annotations on Niddah (Amsterdam, 1765), on the Shulḥan 'Aruk (*ib.* 1765), on the Pentateuch (*ib.* 1768–1777), on the Mishnah (*ib.* 1775), and many approbations and poems (1766–78). His "Binyan Ariel" is divided into three parts: (1) annotations on the Pentateuch; (2) on the Five Rolls; and (3) on some passages from the Talmud.

Löwenstamm devoted much attention to the bet ha-midrash founded by his father. The generosity of the members of the community enabled him to build a new home, which he occupied June 22, 1778.

Some of the memorial addresses delivered on his death have been published. He was succeeded by his son **Jacob Moses Löwenstamm.**

BIBLIOGRAPHY: Landshuth, *Toledot Anshe Shem*, pp. 70, 118, Berlin, 1884; Buber, *Anshe Shem*, p. 39, Cracow, 1895; *She'erit Yisrael* (transl. Polak), p. 617; Wagenaar, *Een Oud Gebouw*, Amsterdam, 1881; Koenen, *Geschiedenis der Yoden in Nederland*, p. 369.

D. E. SL.

LÖWENSTEIN, BARUCH SOLOMON: Russian mathematician; born at Wolodarka, Russia, in the second quarter of the nineteenth century. He wrote: "Bikkure ha-Limmudiyyot," explanations of mathematical passages in the works of Abraham ibn Ezra, Moses Maimonides, and Joseph Delmedigo. He also annotated and published a second edition of "Shebile di-Reḳia'," by Elias ben Ḥayyim Kohen Höchheimer, on the rules of the calendar, with the elements of geometry, trigonometry, and astronomy (Warsaw, 1863).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 217.

D. S. MAN.

LÖWENSTEIN, BERNHARD: Austrian rabbi; born at Meseritz, province of Posen, Feb. 1, 1821; died at Lemberg March 15, 1889. Upon the recommendation of Ludwig Philippson he was elected preacher in Szent Miklos, Liptau, Hungary (1845), where he became known as the pioneer of the modern synagogue service in Hungary. In 1857 he left Szent Miklos for the rabbinate of Butschowitz, Moravia, whence, shortly afterward, he was called as rabbi to Lemberg. Löwenstein was an impressive preacher and an indefatigable communal worker. He was twice decorated by the Emperor of Austria. In addition to some sermons, he published a volume of poems under the title "Jüdische Klänge" (Brünn, 1862).

BIBLIOGRAPHY: Teller, *Shem 'Olam*, Cracow, 1889; Buber, *Anshe Shem*, p. 126, Cracow, 1895.

D.

LÖWENSTEIN, L. H.: Hebrew scholar; died at Frankfort-on-the-Main about 1850. He was reviser in the publishing-house of Isaac Lehrberger at Rödelheim, which office was afterward held by Seligman BAER. He published: The Book of Proverbs, edited from manuscripts, with a Hebrew commentary and a German metrical translation (Frankfort-on-the-Main, 1838); "Ḳol Bokim," the Book of Lamentations, with a Hebrew commentary and a German metrical translation, to which he added various dirges introduced into the liturgy of the Synagogue (*ib.* 1838); "Damascia: die Judenverfolgung zu Damascus und Ihre Wirkung auf die Oeffentliche Meinung, Nebst Nachweisungen über den Ursprung der Gegen die Juden Wiederholten Beschuldigung des Ritualmords" (Rödelheim, 1840; 2d ed. 1841); "Mizmor le-Todah," an ode addressed to Moses Montefiore on his return from the Orient (*ib.* 1841); "Stimmen Berühmter Christen über den Damascener Blutprozess" (*ib.* 1842). He also edited the Pentateuch with Targum Onḳelos, Rashi's commentary, and an explanation of the French words occurring in the last-named (2 vols., *ib.* 1848).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 270; Steinschneider, *Cat. Bodl.* cols. 154, 1630.

D. S. MAN.

LÖWENSTEIN, LEOPOLD: German rabbi; born in Gailingen, Baden, Dec. 1, 1843. He attended the gymnasium at Bischofsheim-on-the-Tauber, receiving at the same time instruction in the Talmud from his father, who was district rabbi there. He subsequently entered the University of Würzburg (1862), attending concurrently the Talmudic lectures of Rabbi Seligmann Bär Bamberger, and then went to the yeshibah of Rabbi Israel Hildesheimer at Eisenstadt, Hungary. In 1872 he became district rabbi in his native place, and exchanged that position in 1887 for his present one in Mosbach, Baden, where he officiates as rabbi for the three districts of Mosbach, Merchingen, and Wertheim. In 1891 he was decorated with the Zähringer Löwenorden.

Löwenstein published: "Gesch. der Juden am Bodensee" (1879), and "Beiträge zur Gesch. der Juden in Deutschland," i. 1895, ii. 1898; since 1900 he has edited the "Blätter für Jüdische Gesch. und Literatur," which appears as a supplement to "Der Israelit" of Mayence. S.

LÖWENSTEIN, RUDOLF: German author; born at Breslau Feb. 20, 1819; died at Berlin Jan. 6, 1891. When only nine years of age he was baptized. Educated at the gymnasium at Glogau and the universities of Breslau and Berlin, he received the degree of Ph.D. in 1843.

As early as 1836 some of Löwenstein's poems had been printed in the journals of Silesia; and his reputation was established by the appearance in 1846 of his "Der Kindergarten," a collection of songs for children. In 1848 he with David Kalisch and Ernest Dohm founded the well-known "Kladderadatsch," of which he became one of the chief editors. The revolution of 1848 found Löwenstein on the liberal side, and he was expelled from Prussia in 1849 for his political activity. Returning to Berlin in 1850, he resumed the editorship of "Kladderadatsch" and continued in this capacity for thirty-seven years. In 1863 he became editor also of the political part of the "Gerichtszeitung." In 1887 he retired from public life.

Besides his "Der Kindergarten," he wrote "Ehret die Frauen," Berlin, 1874, and many songs, most of which were set to music.

His political poems in the "Kladderadatsch" gained him a wide reputation, especially those written during the eventful period 1860–80.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 9, 1891, p. 7; De le Roi, *Juden-Mission*, i. 354; Brümmer, *Deutsches Dichter-Lexikon*, Eichstädt and Stuttgart, 1876.

S. F. T. H.

LÖWENTHAL, JOHANN JACOB: Hungarian chess-master; born July, 1810, in Budapest; died at St. Leonard's-on-Sea, England, July 20, 1876. He was educated at the gymnasium of his native city, and received a civil appointment under the administration of Louis Kossuth. On the downfall of the latter, Löwenthal was expelled from Austria-Hungary, and he emigrated to America (1849). In 1851 he went to London, and thenceforward resided permanently in England. At the Manchester tourney of 1857 Löwenthal defeated Anderssen for first place; in 1858 he lost a match with Morphy; and in the same year he gained first prize at Birmingham.

Löwenthal was for some time chess editor of "The Illustrated News of the World" and of "The Era." He was editor also of "The Chess Players'

Magazine" (1863-67). In 1860 he published "Morphy's Games of Chess, with Analytical and Critical Notes." Under the influence of W. G. Ward, with whom he played chess, Löwenthal became a Roman Catholic.

Bibliography: *Dict. Nat. Biog.*

J. A. P.

LÖWENTHAL, NATHAN: Russian histologist; born in 1856; educated at the Academy for Physicians and Surgeons at St. Petersburg and at the universities of Kiev and Geneva. From 1881 to 1884 he was assistant to Schiff at Geneva, but he went to Lausanne in the latter year as assistant professor of histology, becoming professor in 1890.

Löwenthal is the author of the following monographs: "Ueber den Unterschied der Secundären Degeneration des Seitenstranges nach Hirn- und Rückenmarksverletzungen," in Pflüger's "Archiv für Physiologie," 1883; "Contribution Expérimentale à l'Etude des Atrophies Secondaires du Cordon Postérieur et de la Colonne de Clarke," in "Recueil Zoologique Suisse," 1885-86; (in collaboration with Herzen) "Trois Cas de Lésion Médullaire," etc., in "Archives de Physiologie Normale et Pathologique," 1886; "Experimentalisch-Anatomischer Beitrag zur Kenntniss der Bahnen im Rückenmark und Gehirn"; "Notiz über die Protoplasmastructur der Kornzellen des Eierstockes," and "Zur Kenntniss des Keimfleckes im Ureie Einiger Säuger," in "Anatomischer Anzeiger," 1887-95; "Die Spermatogenese bei Oxyuris Ambigua," "Die Befruchtung, Reifung, und Teilung des Eies von Oxyuris Ambigua," and "Die Harder'sche Drüse," all in "Internationale Monatsschrift für Anatomie," 1889-96; "Zur Frage über die Anwendung von Terpentinöl in der Histologischen Technik," in "Centralblatt für Physiologie," 1889; "Technisch-Histologische Notiz" and "Ueber eine Neue Alkoholische Carminlösung," in "Zeitschrift für Wissenschaftliche Mikroskopie," 1893-1902; "Contribution à l'Etude du Lobe Olfactif des Reptiles," in "Journal de l'Anatomie et de la Physiologie," 1894; "Drüsenstudien" and "Beitrag zur Kenntniss der Struktur und der Teilung von Bindegewebszellen," in "Archiv für Mikroskopische Anatomie," 1900-3; "Beitrag zur Kenntniss der Beziehungen der Taenia Semicircularis," in "Morphologisches Jahrbuch," 1902. He has written also two books: "Questions d'Histologie: La Cellule et les Tissus," Paris, 1901; and "Atlas zur Vergleicheden Histologie der Wirbeltiere," Berlin, 1904. S.

LÖWENTHAL, NAUMANN: German teacher and writer; born Feb. 25, 1819, at Schmiegel; died at Posen Feb. 28, 1855. He attended the gymnasium in Lissa and the universities of Berlin and Breslau, where he devoted himself principally to the study of philosophy, mathematics, and the natural sciences. He took his degree at Halle in 1841, and in 1844 passed the examination "pro facultate docendi" at Berlin. Löwenthal was the first Jew in Prussia to be appointed a head teacher, and that at a municipal technical school ("Realschule") in Posen. Besides many treatises in technical periodicals, he published "Die Physiologie des Freien Willens," Leipsic, 1843.

Bibliography: *Allg. Zeit. des Jud.* xix. 203.

S. M. K.

LÖWI, ISAAC: German rabbi; born at Adelsdorf, near Erlangen, Bavaria, Jan. 31, 1803; died at Fürth Dec. 26, 1873. He received his Talmudical training at the yeshibah of Wolf Hamburger at Fürth, and studied philosophy and philology at the University of Munich. He was rabbi of Uhlfeld from 1827 to 1830, when he was elected district rabbi of Fürth. Though his election was duly confirmed by the government (Dec. 1) the opposition of the Orthodox party rendered necessary a decree of installation by King Ludwig I. (March 10, 1831). As early as Dec. 30, 1831, and Feb. 29, 1832, his adversaries, among whom was his former teacher, Wolf Hamburger, petitioned the government to depose Löwi for teaching irreligious doctrines in his sermons and in the school and for introducing reforms into the divine services without regard to ancient customs and religious laws. For nearly eight years this suit was pending, until the government, by an order of Oct. 23, 1838 (renewed April 13, 1839), enjoined upon Löwi "to be more careful in his words and actions and to have more regard for those who conform to the true Mosaic ceremonials and who do not adhere to 'pernicious neology.'" Löwi was also sentenced to pay one-third of the costs of the suit; in the following year he was enjoined from performing the rite of confirmation. When the Orthodox party renewed its attacks, the government (1842) ordered a new election, which resulted in a strong majority for Löwi, after which he was allowed to perform the ceremony of confirmation.

Löwi's opponents nevertheless continued their complaints and insisted upon his dismissal; the government again decided in his favor, but allowed the dissatisfied members to elect for themselves an Orthodox rabbi who might officiate at weddings and decide religious questions. The agitation against Löwi gradually ceased. He stood in high esteem with King Ludwig II., who knighted him in 1869. In Löwi's last years Emil Neubürger became his assistant, succeeding him upon his death. From 1857 to 1872 the young congregation of Nuremberg was included in his rabbinical district. When, on Dec. 23, 1856, by order of the district government, the magistrate of Fürth requested him to serve as the spiritual guide of the Nuremberg Jews, Löwi declined, giving as his reason their religious indifference. But when the government insisted and a committee of the Jews of Nuremberg expressed regret for their former conduct, he accepted the added responsibility (Feb. 1, 1857). Löwi lent efficient aid in establishing the Nuremberg congregation and in regulating its religious affairs.

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D. S. Man.

LÖWINSOHN, JACOB MORDECAI BEN JUDAH LÖB: Russo-Polish scholar and journalist; born in Grodno 1832; died in Warsaw Feb. 13, 1878. A son of the rabbi of Grodno, he was trained in Talmud, and then studied Russian, German, Polish, and French, which he mastered in a very short time. Thus equipped he entered upon a journalistic career. He published numerous articles in Russian papers, and when, in 1862, Daniel Neufeldt founded the JUTRZENKA, Löwinsohn became an active collaborator on it, always defending the interests of his coreligionists. He was a great controversialist, and had heated discussions with R. Hirsch Kalischer in "Ha-Maggid," and with L. J. Shapiro in the "Jutrzenka."

He settled in Serhei, government of Suwalki, where he made the acquaintance of David Gordon, editor of "Ha-Maggid," and Rabbi Ḥayyim Fillippower. About 1868 he passed his examination at the Rabbinical Seminary of Wilna, where he was ordained rabbi; but he never accepted a rabbinate.

Of his first work, "Ha-Adam be-Ẓelem Elohim" (Königsberg, 1855), only a limited number of copies were printed, which he distributed among his friends. His numerous articles and essays on Jewish literature and science he published under the nom de plume י.מ.ל.

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H. R. I. S. B.

LÖWISOHN, SOLOMON: Historian and poet; born in Mor, district of Stuhlweissenburg, Hungary, in 1788; died there April 27, 1821. He studied at the yeshibah of Prague, among his fellow students being his relative Moses Saphir, the humorist. He subsequently became a corrector in the printing establishment of Anton Edler von Schmid in Vienna.

Löwisohn's works include: "Siḥah be-'Olam ha-Neshamot" (Prague, 1811); "Meliẓat Yeshurun" (Vienna, 1816), poems; "Meḥḳere Ereẓ," treating of the topography of the Bible. He wrote also for the Mishnah edition published in 1815 an essay on the language of the Mishnah. Further, he translated and annotated the festival prayers, and part of the ritual for the 9th of Ab (Vienna, 1819). His most important work is "Vorlesungen über die Neuere Gesch. der Juden" (*ib.* 1820), of which the first volume only was published.

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S. A. Bü.

LÖWY, ADOLF: German physiologist; born in Berlin June 29, 1862; educated at the gymnasium and university of his native city (M.D. 1885), where he became privat-docent in physiology at the latter in 1895, and assistant professor in 1900. For his monograph "Untersuchungen über die Respiration und Circulation bei Aenderung des Druckes und des Sauerstoffgehaltes der Luft," Löwy received a prize from the Smithsonian Institution, Washington, in 1895. Numerous other publications of his have appeared in Pflüger's "Archiv für die Gesammte Physiologie," in the "Archiv für Anatomie und Physiologie," and in "Virchow's Archiv." S.

LÖWY, ALBERT: English rabbi and communal worker; born at Aussee, Moravia, Dec., 1816. He studied first at Olmütz, and then moved to Vienna, where under Professor Steinschneider he began a systematic study of Hebrew and Arabic. A few years after the formation of the Reform Synagogue in London, Löwy was appointed minister in association with the Rev. Professor Marks, whom he assisted in compiling the prayer-book of the congregation. He served for fifty years, retiring in 1892. From 1871 to 1889 he acted as secretary of the Anglo-Jewish Association, which, with Dr. Benisch, he had helped to found.

Löwy's knowledge of Samaritan literature enabled him to collect and catalogue the Samaritan manuscripts belonging to the Earl of Crawford and Balcarres. He printed in the "Trans. Soc. Bibl. Arch.," 1875, the first specimen of a dialect of Aramaic current among the Jews of Urmia; and his contribution gave rise to the subsequent literature on the subject. In 1891 he printed a "Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London," with a copious subject-index. In recognition of his researches, the University of St. Andrews conferred upon him in 1893 the honorary degree of LL.D.

Löwy helped to found the Society of Hebrew Literature; and he has been a frequent lecturer before the Society of Biblical Archeology and other learned associations.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 4, 1876; *Jew. World*, Dec. 22, 1899; *Young Israel*, 1897.
J. G. L.

LÖWY, JACOB EZEKIEL: German rabbi and author; born at Hotzenplotz, Austrian Silesia, Aug. 24, 1814; died at Beuthen Nov. 20, 1864. After attending various yeshibot in his native country, he became a pupil of Wolf Löw in Nagy Tapolcsany, and then, inclining to Ḥasidism, he went successively to Lemberg and Brody in order to continue his rabbinical education. Finally he went to Berlin, where he acquired some secular learning. Having obtained after great difficulties a license to marry, he settled as a business man in Bielitz, and in 1846 was appointed district rabbi of Wadowice, with a seat at Oswiecin (Auschwitz). In 1854 he was elected rabbi of Beuthen, which position he continued to hold until his death.

Löwy was the author of "Biḳḳoret ha-Talmud: Kritisch-Talmudisches Lexikon" (vol. i., Vienna, 1863), containing 150 articles for a proposed Talmudic encyclopedia.

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S. D.

LUAḤ. See ALMANAC; CALENDAR.

LUBARSKY, HESCHEL ABRAMOVICH: Russian writer; born at Balta Sept., 1878. He was educated in a family of Ḥasidim, in the Odessa Commercial School, and in the Riga Polytechnical Institute. In 1897, while a student in the latter institute, he joined the Zionist movement. Shortly after he went to Palestine, where he visited the Jewish agricultural colonies, which he described in a series of articles under the title "V Stranye Predkov." Returning to Odessa in 1898, he wrote "Palestina," descriptive of the Holy Land and of the condition of the Jews there (Warsaw, 1900). In 1900 Lubarsky graduated from the Riga Polytechnical Institute (as engineer), and is now (1904) pursuing his studies in Berlin. He has contributed numerous articles to the Russo-Jewish periodicals, and, in 1903, published a pamphlet, "Shestoi Kongress Sionistov," on the subject of the Sixth Zionist Congress. His father, Abraham Elijah, is a well-known Zionist.

H. R. J. L. La.

LÜBECK: Free city of Germany; situated on the River Trave, not far from the Baltic Sea; it forms, with the surrounding territory, a free state. In 1900 it had a population of 82,813, including 663 Jews. Like most of the free cities of Germany, Lübeck did not tolerate the Jews. In 1350 the city council wrote to Duke Otto of Brunswick-Lüneburg requesting him to exterminate the Jews living in his territory, as they were responsible for the plague, which would not cease until all Jews had been killed. As the council does not mention any order to this effect in the city, it is clear that Jews could not have lived there before then. In 1499 the local chronographer, Reimer Kock, states expressly that "there are no Jews in Lübeck, as they are not needed here." The Thirty Years' war and, perhaps, the Chmielnicki persecutions in Poland seem to have caused a number of Jews to go to Lübeck. The gild of the goldsmiths complained in 1658 that "many Jews and other suspicious characters sneak daily into the city to deal in precious metals"; and the council decreed, April 15, 1677, that no Jew should be permitted to stay in the city overnight without the express permission of the senate, which was rarely given. In 1680 two "Schutzjuden" of the senate, Samuel Frank and Nathan Siemssens, are mentioned. But when the senate accepted Siemssen's son-in-law, Nathan Goldschmidt, as "Schutzjude," the citizens objected, and wherever he rented a house the neighbors protested to the senate. It was, perhaps, due to an intrigue that Goldschmidt was accused of having received stolen goods (Feb. 15, 1694); the trial dragged on for at least five years, and its result is not known. The gilds continued to demand of the council the expulsion of all Jews, and finally saw their wishes fulfilled (March 4, 1699). In spite of that victory of the gilds, Jews not only made brief visits to the city, but the council permitted, as early as 1701, one Jew to remain as "Schutzjude" in consideration of an annual payment of 300 marks courant ($84).

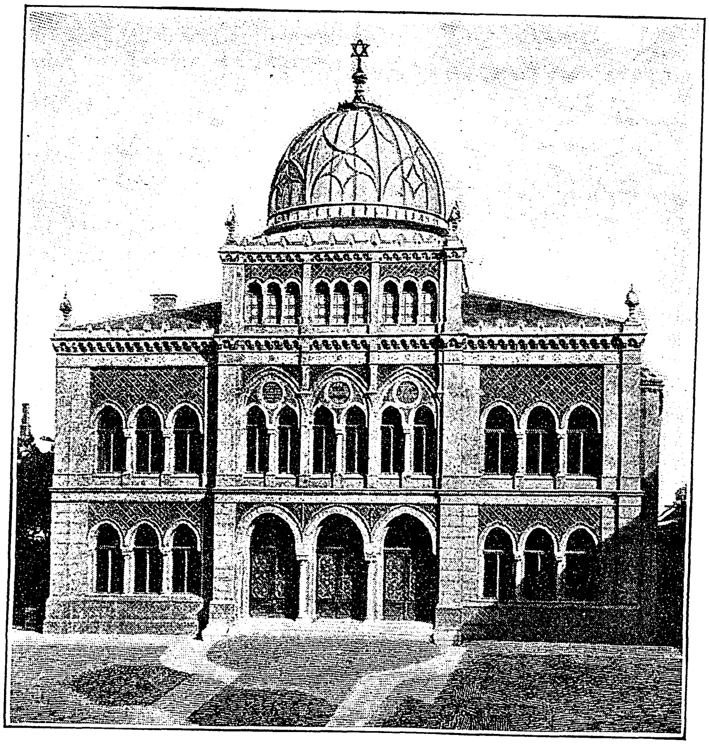
New Synagogue at Lübeck.
(From a photograph.)

Settlement in Neighborhood.

The great difficulties which stood in the way of prospective Jewish settlers in Lübeck suggested the evasion of the prohibition by a settlement in the neighboring territory of Denmark. A number of Jews, mostly Polish fugitives, settled in the village of Moisling as early as 1700, and, in spite of constant protests by the gilds, the council had to grant them, as Danish subjects, the right to enter the city, although under great restrictions. Desiring to obtain jurisdiction over the Jews in Moisling, the city of Lübeck acquired, in 1765, the estate whose owner had feudal rights over the inhabitants of that village; when, in 1806, the King of Denmark ceded the district that included Moisling, to Lübeck the Jews there became subjects of the latter city. But when Lübeck was annexed to France (Jan. 1, 1811) all discriminations ceased; the special taxes of the "Schutzjuden" were abolished, and many Jews of Moisling, as well as of other places, moved to Lübeck, where they at once purchased a lot for a synagogue. In the following years their numbers were rapidly augmented, especially in consequence of the expulsions during the siege of Hamburg. As soon, however, as the French domination had ceased, the senate began to debate the restriction of the Jews, to whom it proposed giving "an appropriate new constitution" (1815), while the gilds peremptorily demanded their expulsion. The Jews protested against this violation of their rights, and, together with the Jewish citizens of other free cities, appealed to the Congress of Vienna, engaging Carl August Buchholz as their advocate. But the city would not yield, in spite of the intercession of the Prussian chancellor Prince Hardenberg and of the Austrian chancellor Prince Metternich. The Congress of Vienna finally adopted Article 16 of the "Bundesakte," which guaranteed to the Jews in all German states the rights which they had obtained "from" the various states, instead of "in" the various states, as the original text read (June 8, 1815).

Expelled After Congress of Vienna.

Having thus obtained a free hand, the senate of Lübeck decreed (March 6, 1816) that all Jews should leave the city within four weeks. The Jews again protested, but finally were compelled to accept the proposition of the senate, which guaranteed to all Jews who would settle in Moisling the rights of Lübeck citizens, subject to certain limitations (Sept., 1821); in 1824 all Jews, with the exception of a few "Schutzjuden," had left the city. The senate now showed a certain amount of good-will toward its Jewish subjects by giving them a house in Moisling for their rabbi, and by building a new synagogue, for which the congregation was required to pay only a moderate annual rent.

Since 1831 the Jews have had to serve in the militia; in 1837 a parochial school, subsidized by the city, was opened; and in 1839 the senate issued an order which compelled the gilds to register Jewish apprentices. A commission appointed in 1842 reported that the condition of the Jews should be improved by an extension of their rights, but their emancipation did not become perfect until the law of Oct. 9, 1848, abolished all their disabilities. In 1850 a new synagogue was acquired. This brought to the young congregation considerable annoyance; the ill-disposed neighbors, who claimed that the ritual bath connected with it spread an unbearable smell of garlic, endeavored to obtain an injunction against it (this building gave way to a new synagogue in 1880). In 1859 the rabbi moved from Moisling to Lübeck, and in the same year a parochial school was opened in the city. In 1869 the school in Moisling was closed, and in 1872 the Moisling synagogue, which had not been used for some time, was demolished. A law of Aug. 12, 1862, modified the form of oath ("More Judaico") which Jews until that time had been compelled to use, and introduced a new form, which remained in force until the German law of 1879, regulating civil procedure, abolished it.

The Lübeck congregation has a parochial school of three grades, and religious instruction for Jewish children attending public schools has been made compulsory by the law of Oct. 17, 1885. The city pays to the congregation an annual subsidy. The rabbis of the congregation have been: Akiba Wertheimer (called also Akiba Victor; up to 1816; d. 1835, as rabbi of Altona); Ephraim Joël, an uncle of Manuel and David Joël (1825–51); Süssmann Adler (teacher and preacher, 1849–51; rabbi, 1851–1869); S. Carlebach, the present (1904) incumbent (since 1869). The congregation has a number of educational, devotional, and social organizations.

Bibliography: Jost, *Neuere Gesch. der Israeliten*, i. 32 *et seq.*; Grätz, *Gesch.* xi. 324 *et seq.*; Carlebach, *Gesch. der Juden in Lübeck und Moisling*, Lübeck, 1898; *Statistisches Jahrbuch*, 1903.

D.

LUBELSKI, PHILIPP: Polish physician; born at Zamosc 1788; died at Warsaw Feb. 3, 1879. He began his career as an army surgeon under Napoleon I., who created him an officer of the Legion of Honor. After the close of the Franco-Russian war Lubelski was appointed chief physician of the military hospital at Zamosc. From 1826 he resided permanently in Warsaw, where he engaged in private practise.

His son, **Wilhelm Lubelski** (born at Warsaw 1832; died there 1890), was likewise a physician. He studied medicine at Dorpat, Vienna, and Paris, and held the position of physician in ordinary at the hospital of the Orphan Asylum of Jesus at Warsaw. He published four medical works (1861–69).

Bibliography: *Encyklopedja Powszechna*, ix., Warsaw, 1901; Gurland, *Yevreiski Kalendar*, p. 117, St. Petersburg, 1880.

H. R. M. R.

LUBLIN: City of Russian Poland, in the government of the same name; situated 60 miles southeast of Warsaw; in importance the third city of Poland. Numbers of Jews were living in Lublin in the fourteenth century. They were not allowed to dwell in the city proper, but were restricted to the suburb of Kazimierz on the Bystrzyc, a tributary of the Wierprz. This suburb was named after Casimir III., by whose order it was assigned to the Jews in 1396. Later it became known as the "Piaski Zydowskie" (Jewish Strand). The Jews were allowed gradually to occupy a district within the city until the accession to the Polish throne of Sigismund II. (1518), who confined the settlement of the Jews to their original quarter. In the following year the king imposed upon them a special tax called "Striegeld," and, to please their competitors, the Christian merchants, restrained their commercial enterprises. The manufacture of beer, which was at that time exclusively in the hands of the Jews, was now restricted by the king to those who had acquired real property in the city. In 1552 he prohibited the Jews from dealing in food.

From the middle of the sixteenth to the middle of the eighteenth century Lublin was a great center of Jewish activity and the principal place of meeting of the Council of Four Lands.

Special Taxes and Restrictions.

At the end of the sixteenth century the Jews, in consideration of the payment of special taxes, were permitted to reside in the Podzance quarter of Lublin. The government record of licenses (part xxxvi., No. 14) of the year 1596 shows that there were then 100 Jewish houses in Podzance, and that the annual tax was fixed at 80 florins and 27 grivins. Sigismund August increased the tax on houses to 250 fl. Besides taxing the tenants of the houses 70 fl., he imposed the following additional taxes: for 16 butcher-shops, 53 fl. 6 gr.; for 20 hot-bath tubs, 80 fl.; for a bath-house and a liquor-shop at Podzance, 200 fl. The number of Jews in the city at that time may therefore be estimated at about 2,000. Their numbers steadily increased, and in 1630 the annual tax paid by them amounted to 300 Polish guilders. Ladislaus IV. confirmed (March 21, 1633) the privileges granted to the Jews by former kings of Poland.

Immediately prior to the Cossacks' Uprising in 1648 the Jesuits instigated a riot and attacked the Jewish quarter. Twenty houses were ransacked, eight Jews being killed and twenty wounded. The Jesuits were prosecuted before Ladislaus IV. and were severely punished. Later (1650) the Jesuits established in Lublin a printing-press which existed till 1670. They published many works hostile to the Jews, thus creating enmity between the latter and the Christian inhabitants. To the influence of the Jesuits is attributed also the decree of 1650, forbidding Jewish apothecaries to prepare medicine, and that of 1654, prohibiting performances by Jewish musicians not having a special permit from the government.

Persecutions and Massacres.

The Jewish population of Lublin in 1656 was about 2,000 families, and, including those who for safety fled from the neighboring villages, there must have been in the city at least 10,000 Jews, most of whom were massacred by the Cossacks. Among the martyrs were many prominent rabbis and scholars. Some entered the cemetery and, after engraving their names upon the wall, arranged to be buried alive rather than fall into the hands of the mob and be tortured. Rabbi Samuel b. David, in his "Ḥesed Shemuel" (ed. Amsterdam, 1699, pp. 2b, 43b), assigns the occurrence to the day preceding the Sukkot festival of 5417 (= Oct. 15, 1656), and describes his own miraculous escape (see Cossacks' Uprising).

Privileges for Jews.

Under the city magistrate Jan Carl Danielowicz the Jews of Lublin fared better than they had done at any previous time. In his charter of Nov. 21, 1675, concerning the rights of the Jews, Danielowicz reviews the privileges granted by the former Polish kings, which he declares to be a safeguard to Jewish life and property. He enumerates the following provisions: (1) The Jews of Lublin to contribute no more than the customary real-estate tax of 700 Polish guilders (this tax covered the dwellings, synagogues, charitable institutions, cemetery, shops, wax-factories, and bath-houses). (2) All contracts made between Christians and Jews residing in Podzamce, regarding the purchase and sale of mead, beer, brandy, etc., to be valid. (3) The commercial tax on Jews to be no higher than the same tax on Christian citizens in proportion to their respective numbers. (4) Jews to be exempt from having soldiers quartered among them either permanently or temporarily. (5) Jews to be exempt from furnishing food and clothing supplies to the guard of the city hall. (6) No encroachment to be made on the Jewish cemetery. (7) In legal suits concerning chattels appeals to be made to the city magistrate; in other cases, to the Supreme Court. "I make," he says, "these provisions voluntarily, and promise to fulfil them for the benefit of the Jews who have petitioned me, and for the benefit of their descendants, so long as I live; and I pray that my successors shall follow my example."

King John Sobieski in 1679 prohibited trading between Jews and Christians during Christian holidays, and ordered the confiscation of any goods sold on those days. King Augustus II. in 1720 further restricted Jewish commerce, and annulled the leases of shops to Jews in the Christian quarters of the town on the ground that the Jews were keen competitors of the Christian merchants. Augustus III. forbade (1736) Jews to act as agents of Christians. It is claimed that this restriction was formulated at the solicitation of the Jewish congregation against certain of its members, who, in order to shirk the communal tax, and also to avoid the special government tax, severed their connection with the synagogue and transacted business as the nominal agents of Christians, and shared the profits with them. Stanislaus Augustus Poniatowski, the last King of Poland, on his coronation in 1764, ordered the expulsion of Jews from Lublin and its suburbs. Later they were permitted to return subject to curtailed privileges and heavy taxes. The Russian army captured Lublin in 1831.

Communal Work.

Jewish communal life in Lublin began with the above-mentioned settlement of Jews in the suburb of Piaski, where they were permitted to form a congregation under a charter and with a seal bearing the emblem of a hornless deer. Not only were they allowed to have their own civil laws, but they were even appointed attorneys and judges in the general courts. Indeed, to such an extent was this the case that the waywodes of Warsaw specially assembled in 1540 to prohibit such appointments.

The Jewish cemetery, situated on the Gradzisk hill, was granted to the Jews by Tenczinski in 1555; but it had already been utilized as a Jewish burial-ground, as is evidenced by the record of a tombstone dated 1541.

The congregational minute-books, which had been placed in the government archives, were destroyed by fire in 1829. They contained valuable data for the history of the Lublin Jews and of the Council of Four Lands. There is left but one pinḳes of the ḥebra ḳaddisha beginning with 1685, interesting extracts from which are published in Nissenbaum, "Le-Ḳorot ha-Yehudim be-Lublin," p. 14. The record includes a proclamation of 1694 by the officers of the burial society excommunicating evil-minded persons who had denounced their Jewish neighbors for selfish purposes before Christian priests and noblemen. These persons were blacklisted by the members of the society, who pledged themselves not to give them a decent funeral nor to bury them within the Jewish cemetery. The offenders were, however, afforded the opportunity to retract their denunciations and to give a solemn promise never to repeat the offense (*ib.* p. 142).

Synagogues and Charitable Institutions.

Lublin possesses five synagogues: (1) The Meharshal Synagogue, the oldest in the town, formerly attended by Solomon Luria. It has seats for about 3,000. (2) The Synagogue of Ẓebi b. Moses Doctor ("Doctor" meaning "Rabbi"; otherwise known as Jeleno [Hirsch] Doctorowicz), founded by Ẓebi in 1669 by permission of King Ladislaus IV. It appears that this synagogue was also rebuilt by Ẓebi to commemorate the victories of King John Sobieski in 1683. (3) The Synagogue of Saul Wahl (d. 1617). This synagogue is known also as the "Läufer [" runners"] Synagogue," because it was formerly used by visitors and strangers. (4) The Kahal Synagogue, often visited by Samuel Edels (d. 1631). (5) The Parnes Synagogue, founded by Abraham Parnes (d. 1763). There are also a "Tailors' Synagogue" and several others of recent date.

Among the charitable and educational institutions are: the Jewish hospital, housed in a modern building, with 56 beds; an asylum for the aged, for widows, and for orphans; a Hebrew free school (Talmud Torah); and a Jewish school, in which the teaching of Hebrew and of secular knowledge is combined under Jewish and non-Jewish masters. On the yeshibot founded by various rabbis see Jacob Pollak; Shalom Shachna; Solomon Luria; Meïr ben Gedaliah Lublin.

The government census of 1896 gave the total population as 48,758, of whom 23,788 were Jews. In 1899 the total Jewish population of the government of Lublin was 186,787. Lublin is an industrial and manufacturing town, containing 3 distilleries, 3 breweries, 4 tanneries, 6 brick-factories, 4 soap-and-candle factories, 3 tobacco-factories, 2 implement-factories, and 1 flour-mill; also factories of yarn and of linen and hemp goods. The Jews control most of these, and nearly all the mercantile and banking business.

Bibliography: Sierpinski, *Historyczny Obraz Miasta Lublina*, Lublin, 1849; Ziellinski, *Mono. Lublina*, ib. 1877; Dembitzer, *Miktebe Bikkoret*, Letter 2, Cracow, 1892; Friedberg, *Le-Toledot ha-Defus ha-'Ibri be-Lublin*, ib. 1901; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, Lublin, 1900; *Jüdische Statistik*, Berlin, 1903; *Ha-Maggid*, 1852, No. 16; *Ha-Asif*, 1886, p. 393; Bershadski, in *Voskhod*, Oct., 1895.

H. R. J. D. E.

—**Typography:** The first Hebrew printing-house at Lublin was founded in 1547 by Joseph of Lublin, who printed the "Ketab Hitnaẓẓelut le-Darshanim" of David ha-Darshan (1548), and some other books. In 1550 he obtained from Sigismund August the monopoly of printing Hebrew books.

In 1558 a new printing-house was founded by Jacob b. Moses, Meshullam b. Solomon, Eliezer b. Isaac of Prague, Kalonymus b. Mordecai Jafe, and Jacob b. David Gutrat. The first work printed by them was the Pentateuch (1558); in the following year they issued the Talmud treatises Shebu'ot and Pesaḥim, which were followed by many other books before 1579. In that year printing was suspended till 1590, when it was resumed and carried on till 1603. During that time the house printed Mordecai Jafe's "Lebush" (1590), Jacob ben Asher's "Ṭur Oraḥ Ḥayyim" (1599), etc.

In 1606 Ẓebi Hirsch b. Kalonymus Jafe opened a printing-house, where he printed the "Minḥat Yehudah" of Judah Löb b. Obadiah Eulenburg (1609), and the "Tebu'ot Shor" of Ephraim Zalman Shor (1615). In 1618 he began the printing of the Talmud, which was completed in 1628. In 1642 Kalonymus b. Ẓebi Jafe opened another printing-house, from which were issued, among other books, the "Yalḳuṭ Shim'oni" (1643) and "Dammesek Eli'ezer" (1646). The wars which broke out in Poland caused a suspension of the work.

Fourteen years later a new printing-house was founded by Jacob b. Abraham Jafe. He printed the "'Ammudeha Shib'ah" of Bezaleel of Slutsk (1662), and the "Ketonet Passim," on the Pesaḥ Haggadah, by Joseph b. Moses of Przemysl (1685), besides a great many pamphlets.

For nearly two hundred years the printing of Hebrew books at Lublin was suspended. In 1870 Hirschenhorn and Schneidemesser opened a new printing-house, and issued the collection of responsa known as "Noda' bi-Yehudah" and other books. In 1901 they printed a beautiful edition of the Bible with various commentaries.

Bibliography: Wolf, *Bibl. Hebr.* ii.; Zunz, *Oẓar ha-Sifrut*, p. 1; B. Friedberg, *Zur Gesch. der Hebr. Typographie in Lublin*, 1900; Ersch and Gruber, *Encyc.* section ii., part 28, p. 56; Steinschneider, *Cat. Bodl.* cols. 319, 1216, 1220, 1705, 2918, s. v. *Jafe*.

J. B. Fr.

LUBLIN, MEÏR BEN GEDALIAH (MaHaRaM): Polish rabbi; born at Lublin (?) 1558; died there May 3, 1616. He was descended from a family of rabbis, and he speaks of his father as being an eminent Talmudist (Maharam, Responsa, No. 1). His principal teacher was his father-in-law, Isaac ha-Kohen Shapiro, rabbi of Cracow (*ib.* No. 105), and he distinguished himself so highly in the knowledge of the Talmud and Poseḳim that in 1587, when he was not yet thirty years old, he was invited to the rabbinate of Cracow. Up to that time he seems to have lived in Lublin; for in one of his responsa (No. 138), which bears neither date nor place, he writes, "all my tools [*i.e.*, books] are still at Lublin." According to Lewinstein ("Ha-Goren," i. 41-43), Lublin was from 1582 onward chief rabbi of Lublin, at the same time that Simon Wolf Auerbach was head of the yeshibah there (but see Auerbach, Simon [Ze'eb] Wolf). Owing to continual quarrels between the pupils of these two Talmudists, Lublin was ordered to leave the town.

It can not be said with certainty how long he remained at Cracow, as there is only one (undated) responsum (No. 50) which he wrote while holding that rabbinate. It seems certain, however, that he left Cracow after 1591 in order to become rabbi at Lemberg, a position which he held till 1613. In Lemberg he was engaged in continual controversies with Joshua Falk, author of "Me'irat 'Enayim"; particularly a bill of divorce issued by the latter at Vienna occasioned lengthy discussions between them (Maharam, Responsa, Nos. 123 *et seq.*; see also Falk, Joshua ben Alexander ha-Kohen). Lublin speaks in his responsa (Nos. 68, 102-103) of a fire (referring to the fire of Lemberg) in which his work "Seder Giṭṭin" was burned.

Leaves Lemberg.

According to a tradition, Lublin was forced by the authorities of Lemberg, at the instigation of Abraham Schrenzel, to leave the town. The latter thus avenged his teacher, Joshua Falk, who had been insulted by Lublin. At this time (1613) the community of Lublin being in want of a rabbi, Meïr accepted the rabbinate, and he continued to hold it till his death. Wherever he settled Lublin organized a yeshibah, of which he was the head; and owing to his renown as a Talmudic scholar and casuist, the number of his pupils was considerable. Among them were Joshua Höschel of Cracow, author of "Maginne Shelomoh," and Isaiah Horowitz, author of "Shene Luḥot ha-Berit," besides many others who became prominent rabbis or heads of yeshibot. He took special interest in his yeshibah, and often he signed his responsa "the one who is much occupied with his pupils" (Responsa, Nos. 80, 81, *et passim*). He was consulted by rabbis even from Italy and Turkey (*ib.* Nos. 12, 13, 21, 89).

Works.

His printed works are: (1) "Meïr 'Ene Ḥakamim" (Venice, 1619), novellæ forming a casuistic commentary on the Talmud, Rashi, and Tosafot; published by his son Gedaliah. It has since been republished several times, and is now printed in all the principal editions of the Talmud under the heading "Maharam." (2) "Manhir 'Ene Ḥakamim" (*ib.* 1619), a collection of 140 responsa, published by his son Gedaliah, who in collaboration with his brother Isaac added a preface. His unpublished works include: "Ma'or ha-Gadol," a commentary on the four Ṭurim; "Ma'or ha-Ḳaṭon," a commentary on the "Sha'are Dura"; "Ner Miẓwah," a commentary on the "Sefer Miẓwot Gadol"; "Torah Or," a homiletic commentary on the Pentateuch; "Or Shib'at ha-Yamim," a collection, apparently unfinished, of orally transmitted laws.

The method employed by Lublin in his commentary on the Talmud was the opposite of that adopted by him when lecturing to his pupils in the yeshibah. In the latter case, as is usual with great casuists, he explained the passages of the Talmud, of Rashi, or of the Tosafot at great length, or, as he expressed himself, "by profound pilpul" (Maharam on 'Ab. Zarah 22a; Ḥul. 2b; Niddah 2b). But in his commentary or novellæ he for the most part adopted a short and simple explanation, giving as his reason for not expounding a passage at greater length that he did not wish to dwell on it too long (Ḥul. 9b, 81b). In certain cases where he employed pilpul, he justified himself by saying that he was obliged to do so as the students might otherwise interpret the passage wrongly (Shab. 48a), or because he wished to sharpen their minds (*ib.* 20a). He showed a great tendency to correct the text of the Talmud (comp. Maharam on Giṭ. 5, 6; Yeb. 59 *et passim*).

Method of Interpretation.

Being a fearless critic, Lublin did not spare even the Tosafists when their expressions seemed to him obscure (Maharam on Suk. 10; Beẓah 7). He was generally dogmatic both in his novellæ and in his responsa; he declared on several occasions that his interpretation was the right one and that the passage could not be rendered otherwise (Maharam on Shab. 67 *et passim*). He often attacked Solomon Luria and Samuel Edels, saying that their interpretations were erroneous and might mislead students (Shab. 58b; Ḥul. 28a *et passim*). In his responsa he took for his basis the Aḥaronim, whom he declared to be of greater authority than the Tosafists, Maimonides, or Mordecai b. Hillel (Responsa, Nos. 114, 133, 137). He violently attacked Joseph Caro's Shulḥan 'Aruk, declaring that it was a mixture of laws from different authorities and having no connection with one another (*ib.* No. 11; Isserles, Responsa, No. 135). Lublin paid little heed to the Cabala, though it is evident from his responsum No. 34 that he believed in the sacredness of the Zohar.

Bibliography: Buber, *Anshe Shem*, pp. 132–133; Grätz, *Gesch.* 3d ed., x. 53–54; Horodetzki, in *Ha-Goren*, i. 55–61; Lewinstein, *ib.* pp. 39–54; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 31–34, Lublin, 1899; Steinschneider, *Cat. Bodl.* col. 1705; J. M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 28–42.

S. S. M. Sel.

LUBLINER, HUGO (pseudonym, **Hugo Bürger**): German dramatist; born at Breslau April 22, 1846. He studied at the industrial school in Berlin, and became manager of a cotton and woolen mill. Inclination led him to dramatic composition. At first he wrote occasionally only, but with such success that he at length gave up business and devoted himself wholly to the production of plays.

Among the best-known of Lubliner's works are: "Nur Nicht Romantisch" (1865), one-act comedy, the only one of his earlier efforts that still holds the stage; "Der Frauenadvokat" (1873), three-act comedy, which has been performed at all the principal German theaters; "Die Modelle des Sheridan" (1875), four-act comedy; "Die Florentiner" (1876), tragedy; "Die Adoptierten" (1877), drama; "Gabriele" (1878), drama; "Die Frau Ohne Geist" (1879), comedy; "Auf der Brautfahrt" (1880), comedy; "Gold und Eisen" (1881); "Der Jour Fix" (1882), comedy; "Aus der Grossstadt" (1883); "Die Mitbürger" (1884), comedy; (with G. von Moser) "Glück bei Frauen"; (with Paul Lindau) "Frau Susanne"; "Gräfin Lambach" (1886); "Die Gläubiger des Glückes" (6th ed., Breslau, 1886); "Die Frau von Neunzehn Jahren" (*ib.* 1887), the last two as parts of the romance-cycle "Berlin im Kaiserreich"; "Die Armen Reichen" (1886), comedy; "Der Name" (1888), drama; "Im Spiegel" (1890), comedy; "Der Kommende Tag" (1891), drama; and the following comedies: "Das Neue Stück" (1894); "Aus der Menschlichen Komödie" (1895); "An der Riviera" (1895); "Die Junge Frau Arneck" (1895); "Roman eines Anständigen Mädchens" (1896); "Andere Luft" (1897); "Das Fünfte Rad" (1898); and "Splitter und Balken" (1899). Some of the foregoing pieces were collected in "Dramatische Werke" (4 vols., Berlin, 1881–82).

Bibliography: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. N. D.

LUBLINER, OZIASZ LOUIS (LUDWIK): Polish writer; born 1809; died at Warsaw 1868. After the Polish revolution of 1831 he settled in Brussels, where he published "Des Juifs en Pologne," an examination of the condition of the Jews in Russia from the historical, legislative, and political points of view. He wrote also, in Polish, "Obrona Zydow" (Warsaw, 1858), a defense of the Jews living in Polish territory; and a number of articles in Polish periodicals on the Jewish question. In 1861 he published in Brussels a work entitled "Les Confiscations des Biens des Polonais," in which he reviewed the various ukases of Emperor Nicholas I. concerning Poland, and criticized the cruel treatment of the Polish Jews. In 1862 Lubliner was appointed librarian at the University of Warsaw.

Bibliography: Orgelbrand, *Encyklopedja Powszechna*, vol. ix.; *American Israelite*, ix. 102.

H. R. J. G. L.

LUBLINSKY, SOLOMON: German journalist and writer; born at Johannisberg, Prussia, Feb. 18,

1868. He was occupied for a time as a clerk in a second-hand bookstore at Venice, after which he engaged in journalism at Berlin. He is now (1904) among the foremost Jewish writers. In addition to his journalistic work Lublinsky has written the following works, all published in Berlin: "Jüdische Charactere bei Grillparzer, Hebbel, und O. Ludwig" and "Literatur und Gesellschaft im 19ten Jahrhundert" (1899); "Multatuli" and "Der Imperator," dramas (1901); "Gescheitert," a novel (1901); "Hannibal," a drama (1902).

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, p. 811; *Aḥiasaf*, 1898-99, p. 117.
H. R. A. S. W.

LUBOML: Town in the government of Volhynia, Russia. Jews lived there as early as the sixteenth century, though the attitude of the Christian inhabitants toward them was distinctly hostile. In 1557 the Jewish community resolved that none of its members should buy property within the city, for there was danger of its being attacked or set on fire by the Christian inhabitants. In 1576 this decision was reaffirmed by the leaders of the community with the indorsement of R. Abraham Polyak. Those who had violated this rule were warned to sell their property to Christians, under penalty of a fine or of some other punishment. Outside the town the Jews owned eight parcels of land; some of them leased grist-mills, and others leased three lakes, paying for their leases in money, pepper, saffron, and salt fish to the total value of about 400 gold ducats. The population of Luboml in 1897 was 4,600, of whom 3,300 were Jews. It has 349 Jewish artisans and 52 Jewish day-laborers. The seventeen ḥadarim give instruction to 370 pupils, and 60 are instructed in the Talmud Torah (1898).

BIBLIOGRAPHY: Katz, *Le-Ḳorot ha-Yehudim*, p. 7, Berlin, 1899; *Regesty i Nadpisi*, i. 241, St. Petersburg, 1899.
H. R. S. J.

LUCAS, LOUIS ARTHUR: African explorer; born in London Sept. 22, 1851; died at sea Nov. 20, 1876. After traveling in the United States (1872) and Egypt (1873), he organized an expedition to explore the Kongo. He left London Sept. 2, 1875, and arrived at Khartum in Jan., 1876, leaving that place in the following April. He next went with Colonel Gordon to the Albert Nyanza, and navigated the northern part of the lake in the first steamboat ever launched on it. He returned to Khartum in Aug., 1876, and reached Suakim on Nov. 18 of that year. In connection with this journey, Lucas compiled a vocabulary of Bisharin words, which was published in the "Journal of the Anthropological Institute."

In the same year (1876), against the advice of General Gordon and his staff, Lucas attempted to cross Africa, but, becoming sick and paralyzed, he soon had to return to Khartum. After lying ill for three months, he died on a steamboat between Suakim and Suez, and was buried at Jiddah.

BIBLIOGRAPHY: *Times* (London), Dec. 26, 1876; *Jew. Chron.* Dec. 29, 1876; *Athenæum*, Dec., 1876; *Proceedings of the Royal Geographical Society*, 1876; *Dict. Nat. Biog.*
J. G. L.

LUCCA (Hebr. לוקא): City of Tuscany, Italy. Its Jewish community is known in literature especially through the Kalonymus family of Lucca, whose ancestor saved the life of the German emperor Otto II. after the battle of Cotrone in Calabria (982), and seems thereupon to have settled at Mayence, where the family had extensive privileges. In the twelfth century the community again appears in literature in the person of Abraham ibn Ezra, who lived at Lucca for a time while writing his grammatical works "Yesod" and "Sefat Yeter," as well as his commentary on the Pentateuch and Isaiah. He seems to have given instruction here in Hebrew grammar and Biblical science; one of his pupils, Ḥayyim, he mentions by name. The community was not a large one at that time; for Benjamin of Tudela, who visited it in 1165, found only forty Jews, under the leadership of R. David Samuel and R. Jacob.

In 1431 permission was granted to Angelo di Gaio, a Jew from Forli, to settle in Lucca and to open a bank for loans. A dispute arose, however, when King Sigismund, as he passed through Lucca, forcibly imposed a tax of 1,500 gold florins on the Jew, and Di Gaio left the city, while his son Gaietro opened a bank elsewhere. Later a similar permission was granted in Lucca to Isaac Manuelli & Co., who with others had settled in the city, and had a synagogue in a private house, besides a cemetery. Certain enemies of the Jews lodged a complaint against them with Pope Nicholas V.; but he, annulling the constitutions of Clement V. and a decree of the Bishop of Lucca, declared himself in favor of the Jews and confirmed their privileges. Other Jews who had banks in Lucca were David Dattali or da Tivoli and Vitale Isaac. In 1489, however, as a result of the anti-Jewish preaching of Bernardino da Feltre (in whose way many difficulties were placed at first in order to protect the Jews), the community decided to open a mont-de-pietà, and the Jews, who had objected to its establishment, were obliged to pay a fine of 1,300 florins.

Since their residence in Lucca was neither profitable nor secure, the Jews abandoned the city; according to some sources they were driven from it. After 1500 they returned, but they were in general not permitted to stay more than fifteen days consecutively. There are records, dated as late as May, 1728, of the names of Jews who had permission to make an extended residence in the city. After the French Revolution the Bacciochi family desired in vain to attract to the principality Jews who would buy property from the state.

Lucca has never had a Jewish community of any importance, and at present (1904) only about thirty Jews live there.

BIBLIOGRAPHY: Aronius, *Regesten*, Nos. 70, 136; Rosin, *Die Religionsphilosophie des Abraham ibn Esra*, in *Monatsschrift*, xlii. 21; Benjamin of Tudela, *Itinerary*, ed. Asher, i. 37, ii. 16; Depping, *Die Juden im Mittelalter*, pp. 368 *et seq.*; *Regio Archivio di Stato di Lucca*, i. 208, 210-211, 362; iii. 387-388, s.v. *Ebrei*.
G. I. E.—V. C.

LUCENA (אליסנה, אליסאנה): City near Cordova, Spain, magnificently situated, and surrounded by strong walls and wide moats. In early times it was inhabited almost exclusively by Jews who had arrived together with its founders; hence it was called "Jews' City," an epithet applied also to

Granada and Tarragona. The Jews of Lucena, who carried on extensive trade and industries, were, according to an Arabic writer, richer than those of any other city. They enjoyed the same freedom as their coreligionists in the large Mohammedan cities. Their rabbi, who was elected by the entire community, was granted special privileges, and acted as judge in the civil and criminal cases arising in the community.

The Jews lived peaceably until the Almoravides came into power. A certain faḳih of Cordova pretended to have discovered a tradition according to which the Jews had entered into an agreement with Mohammed that they would embrace Islam at the end of the fifth century after the Hegira. Yusuf ibn Teshufin thereupon went to Lucena (1107) to induce the Jews of that city to fulfil the promises made by their ancestors. As the Jews suspected Yusuf of caring for their money rather than for their faith, they applied to Ibn Ḥamdin, the cadi of Cordova, or, according to Condé, to the vizier Abdallah ibn 'Ali, who induced the king to compromise the matter by accepting a very large sum of money. The Jews were glad to escape so easily. A worse fate befell them thirty-nine years later under the rule of the Almohades, whose leader, 'Abd al-Mu'min, persecuted and robbed them and forced them to accept Islam; and the flourishing and wealthy city, the seat of Jewish science, was destroyed (1146). At the beginning of the eleventh century several important scholars lived in Lucena, as also their most brilliant pupil, Abu al-Walid ibn Janaḥ. When Ferdinand III. of Castile conquered Andalusia he presented Lucena to the first bishop of Cordova, Don Lope, his former teacher. Isaac Alfasi founded a large Talmudic academy in Lucena, and here also Isaac ibn Ghayyat, Isaac ibn Albalia, and Joseph ibn Migash were prominent.

BIBLIOGRAPHY: Idrisi, *Geografia*, p. 265, Leyden, 1866; Condé, *Historia de la Dominacion de los Arabes en España*, ii., ch. xxiii.; Rios, *Hist.* i. 287 *et seq.*, 300, 365; Dozy, *Gesch. der Mauren in Spanien*, ii. 388; Grätz, *Gesch.* v. 116 *et seq.*, 187.

G. M. K.

LUCERNE: City of Switzerland, in the canton of the same name. Jews were living there as early as the middle of the thirteenth century. The earliest records of the town contain regulations for the sale of the flesh of animals slaughtered according to ritual: "When a Jew slaughters an animal, the meat shall be sold 'hinten an in der Schall,' and it shall also be stated that it belongs to the Jew." The regulations further say that the Jews who have obtained rights of sojourn or citizenship "shall offend no one, either by words or by deeds, either in the city or without it. And no one shall offend or injure the Jews 'von deheines Kindes wegen on des Rates wissende,' on pain of paying a fine of five pounds, without remission; and if the offender be so poor that he can not pay this fine, he shall nevermore set foot in the city." As elsewhere in Switzerland, the Jews in Lucerne were engaged in money-lending, they alone being privileged to charge interest on loans. In 1401 they were expelled from the city.

It was not until about 1864 that a Jew (from Endingen) again settled in Lucerne. The city has now (1904) a Jewish community numbering forty-two members. In 1900 there were 336 Jews in the entire canton.

BIBLIOGRAPHY: Ulrich, *Jüdische Geschichten in der Schweiz*, pp. 175 *et seq.*; Pfyffer, *Gesch. der Stadt und des Kantons Luzern*, p. 151; Kopp, *Geschichtsbilder der Schweiz*, i. 317 *et seq.*

G. M. K.

LUCIFER (Φωσφόρος): Septuagint translation of "Helel [read "Helal"] ben Shaḥar" (= "the brilliant one," "son of the morning"), name of the day, or morning, star, to whose mythical fate that of the King of Babylon is compared in the prophetic vision (Isa. xiv. 12–14). It is obvious that the prophet in attributing to the Babylonian king boastful pride, followed by a fall, borrowed the idea from a popular legend connected with the morning star; and Gunkel ("Schöpfung und Chaos," pp. 132–134) is undoubtedly correct when he holds that it represents a Babylonian or Hebrew star-myth similar to the Greek legend of Phaethon. The brilliancy of the morning star, which eclipses all other stars, but is not seen during the night, may easily have given rise to a myth such as was told of Ethana and Zu: he was led by his pride to strive for the highest seat among the star-gods on the northern mountain of the gods (comp. Ezek. xxviii. 14; Ps. xlviii. 3 [A.V. 2]), but was hurled down by the supreme ruler of the Babylonian Olympus. Stars were regarded throughout antiquity as living celestial beings (Job xxxviii. 7).

The familiarity of the people of Palestine with such a myth is shown by the legend, localized on Mount Hermon, the northern mountain of Palestine and possibly the original mountain of the gods in that country, of the fall of the angels under the leadership of Samḥazai (the heaven-seizer) and Azael (Enoch, vi. 6 *et seq.*; see FALL OF ANGELS). Another legend represents Samḥazai, because he repented of his sin, as being suspended between heaven and earth (like a star) instead of being hurled down to Sheol (see Midr. Abḳir in Yalḳ. i. 44; Raymund Martin, "Pugio Fidei," p. 564). The Lucifer myth was transferred to Satan in the pre-Christian century, as may be learned from Vita Adæ et Evæ (12) and Slavonic Enoch (xxix. 4, xxxi. 4), where Satan-Sataniel (Samael?) is described as having been one of the archangels. Because he contrived "to make his throne higher than the clouds over the earth and resemble 'My power' on high," Satan-Sataniel was hurled down, with his hosts of angels, and since then he has been flying in the air continually above the abyss (comp. Test. Patr., Benjamin, 3; Ephes. ii. 2, vi. 12). Accordingly Tertullian ("Contra Marrionem," v. 11, 17), Origen ("Ezekiel Opera," iii. 356), and others, identify Lucifer with Satan, who also is represented as being "cast down from heaven" (Rev. xii. 7, 10; comp. Luke x. 18).

BIBLIOGRAPHY: Cheyne, *Encyc. Bibl.*; Duhm, *Das Buch Jesaiah*, 1892, p. 96.

K.

LUCUAS: Toward the end of the reign of the emperor Trajan, in 116, the Jews of CYRENE rebelled, their leader being Lucuas according to Eusebius ("Hist. Eccl." iv. 2), Andreias according to Dio Cassius (lxviii. 32). These two statements can not be harmonized, as some historians have attempted to do, by supposing that either of the two names was a symbolic one (Lucuas = "the bright or shining one," Andreias = "the brave"); for the authors would not have passed over such an explanation in silence. Moreover, Eusebius and Dio Cassius refer to different phases of the rebellion. According to a later source, Abu al-Faraj, Lucuas sought refuge in Palestine, where he was defeated by Marcius Turbo. According to Eusebius he was proclaimed king; and the Papyrus Parisiensis No. 68 (published by Wilcken in "Hermes," xxvii. 464 *et seq.*) refers perhaps to him.

Bibliography: Münter, *Der Jüdische Krieg*, p. 18; Krauss, in *R. E. J.* xxx. 206; Grätz, *Gesch.* 3d ed., iv. 115; Schürer, *Gesch.* 3d ed., i. 665.

G. S. Kr.

LUDASSY (GANS), MORIZ: Hungarian journalist; born at Komorn in 1825; died at Reichenau Aug. 29, 1885. As early as 1848 he was editor of the "Esti Lapok" in Budapest and of the "Magyar Világ," advocating in both periodicals the cause of the Conservatives. About fifteen years later he went to Vienna, where, with Georg Apponyi and Paul Sennyei, he founded the "Debatte," which advocated the establishment of a dual government in Austro-Hungary and the political equality of the two countries. When Count Julius Andrássy was premier, Ludassy was chief of the Hungarian press bureau and was at the same time ministerial councilor in the department of the interior. He returned to Vienna, however, where he was commissioned by Minister Beust to edit the "Tagespresse," the organ of the imperial court party during the war of 1870-71. In recognition of his services he was created a Hungarian noble.

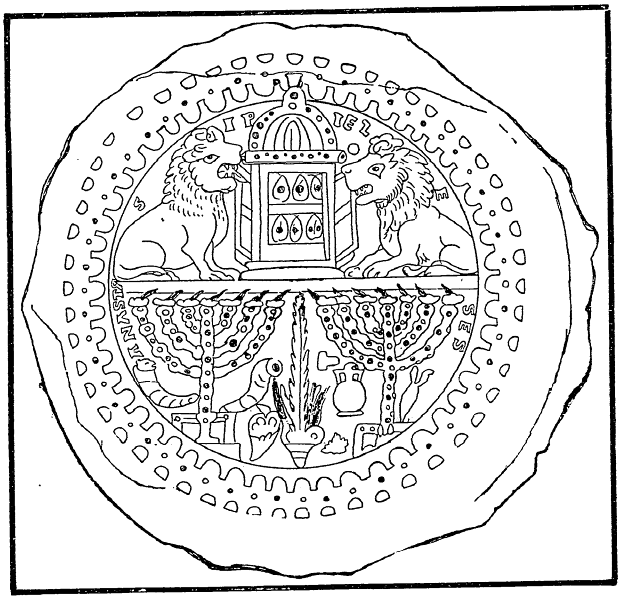

Representation of a Lulab on a Glass Dish Found in the Jewish Catacombs at Rome.

(In the Museo Borgeano at Rome.)

One of his sons, **Julius Ludassy**, whose pen-name is "Julius Goose," is one of the editors of the "Fremdenblatt" in Vienna. He has written several comedies, among them "Maximen," "Spleen," and "Garrick."

Bibliography: *Pallas Lex.* xi.; Agai, *Por és Hamu*, p. 320.

S. L. V.

LUKE. See New Testament.

LULAB: Name given to the festive palm-branch which with the Etrog is carried and waved on the Feast of Tabernacles (Sukkot). The three constituents of the lulab are: (1) a shoot of the palm-tree in its folded state before the leaves are spread out; this must be at least three handbreadths long, so that it may be waved, and must be bound round with a twig or tendril of its own kind; (2) three twigs of myrtle of the species which has its leaves in whorls of three; and (3) two willow-branches of the kind of which the wood is reddish and the leaves are long and entire (Suk. 29b, 32b, 34a). The myrtle-twigs and willow-branches are tied to the lower end of the palm-branch—the former on the right, and the latter on the left—by means of three rings of palm-strips. These branches constitute with the etrog the "four species" ("arba'at ha-minim").

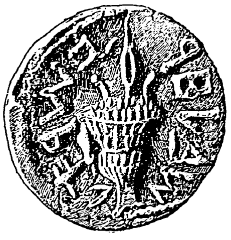

Coin of Bar Kokba Bearing a Lulab.
(After Madden.)

The use of the lulab is closely connected with the reciting of the Hallel (Ps. cxiii.-cxviii.). In the Second Temple it was waved during the recitation of the passages expressive of thanksgiving or prayer, viz., Ps. cxviii. 1-4, 25 (Suk. 37b). The manner of waving was as follows: Facing east and holding the lulab in the right hand and the etrog in the left, the worshiper shook the former in the directions east, south, west, and north, upward and downward, forward and backward; this was in acknowledgment of God's sovereignty over nature (*ib.*). After the additional sacrifices of the day had been offered the lulab and etrog were carried in procession around the altar in the court while Ps. cxviii. 25, or the refrain אני והו הושיעהנא, was chanted. On each of the first six days one such processional circuit ("hakkafah") was made; on the seventh day seven circuits took place, and at the end the etrogs were eaten by the children (Suk. 45a; see also Hosha'na Rabbah). According to tradition, the carrying of the lulab was observed in the Temple throughout the seven days of the feast, but outside of it on one day only. After the destruction of the Temple, R. Johanan ben Zakkai ordained that the practise should be observed everywhere during seven days, "in remembrance of the Temple" (Suk. 41a, 43b).

In the Temple.

This ordinance is observed in the synagogue (except on Sabbath). The mode of carrying and waving the lulab and etrog is the same as it was in the Temple, but the first waving takes place before the commencement of Hallel, while the usual formula of benediction is recited: "Blessed art thou . . . concerning the holding of the lulab." After the Musaf service (which takes the place of the additional sacrifices in the Temple) the processional circuits, the precentor or ḥazzan leading, are made around the reading-desk, or bemah, on which the Torah-scroll is held in an upright position, while the hosannas (hymns beginning and closing with the words הושע נא) are chanted, in the same manner as in the Temple.

In the Synagogue.

The ordinance is binding on every observant Jew. One should not break fast before carrying it out. In countries where, owing to the cost, not every household can afford a lulab and an etrog, the poor are allowed the use of those belonging to their wealthy brethren. Usually the congregation owns a lulab and an etrog which are carried from house to house, so that children and feeble persons who can not come to the synagogue may observe the commandment and be allowed to break their fast in due time.

The ordinance of the lulab is derived from Lev. xxiii. 40: "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the Lord your God seven days." Aside from the palm-branch and the willows the passage does not specify what shall be used; and the interpretation of the "fruit of goodly trees" and the "boughs of thick trees" to mean the etrog and myrtle respectively, as also the precise manner of using the four species, rests on tradition. A question as to the correctness of the accepted interpretation of the passage is raised in Lev. R. xxx. 15 (comp. also Tan., Emor, 20); and the answer is, quoting Prov. xxx. 24, "There be four things which are little upon the earth, but they are exceeding wise," that the "wise" explained the four species to mean etrog, lulab, myrtle, and willow-branches. A justification is attempted in Suk. 32b on the ground that "boughs of thick trees" implies a tree whose leaves cover the branches, and that this is characteristic of the myrtle, or a tree whose fruit and wood taste alike (have the same aroma), which again is a peculiarity of the myrtle. The presence of the latter characteristic is given as justification for the choice of the etrog also (*ib.* 37a). In Ta'an. 2b the four species are put in close relation with the prayers for the annual rainfall (comp. also Lev. R. xxx. 13), which was believed to be determined upon on the Feast of Tabernacles (R. H. 16a; comp. Suk. 37b); and it is added that the choice of them is suitable, for as "they can not exist without water, so also the world can not exist without water."

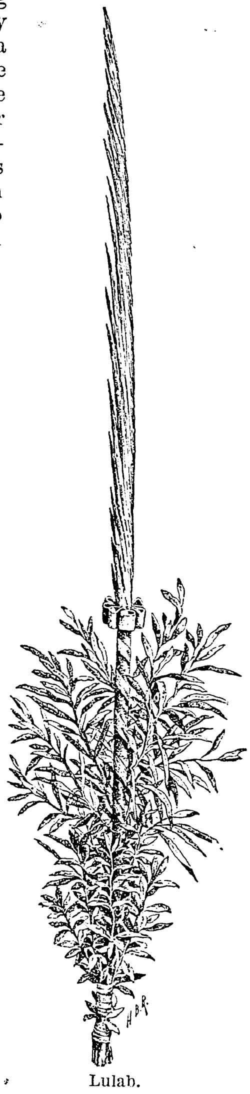

Lulab.
(After Picart.)

In addition to these explanations, the Midrash (*ib.* 9-14; comp. Tan., Emor, 17) indulges in many symbolical explanations of the four species, *e.g.*, they refer to God Himself in His various attributes and activities; they remind one of the three patriarchs and Joseph, or of the four mothers of Israel; they represent the great Sanhedrin with the scholars and their disciples and scribes attached to it; or the whole people of Israel in its four divisions of (1) pious and learned, (2) learned but not pious, (3) pious but not learned, and (4) those who are neither; and lastly they symbolize the four chief constituents of the human body—the spinal column, the heart, the eye, and the mouth. The Samaritans and Karaites refer the passage in Leviticus to the parts constituting the booth ("sukkah"), pointing to Neh. viii. 15, where, however, some different species ("olive-branches" and "branches of wild olive") are enumerated.

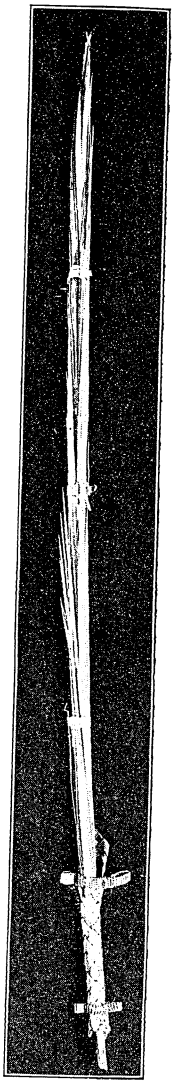

Lulab.
(From a photograph.)

The assumption—drawn from the fact that Plutarch ("Symp." iv. 6, 2) and Josephus ("Ant." xiii. 13, § 5: "for it is the custom among the Jews for each to have on the Feast of Booths a thyrsus of palms and citrons"; comp. also II Macc. x. 7) refer to the lulab as "thyrse" (θύρσος), and the latter, in "Ant." iii. 10, § 4 ("carrying in their hands a bunch of myrtle, willow-branches, palms, and citrons"), as εἰρεσιώνη—that the carrying of the lulab was connected with the Bacchic celebrations, or with the Pyanepsia and Thargelia, ignores the spirit and tendency of the Judaism of the Maccabean period. It is repudiated, in his manner, even by Tacitus ("Hist." v. 5).

BIBLIOGRAPHY: Haremberg, in *Biblioth. Lubec.* iii. 434; A. Büchler, in *R. E. J.* xxxvii. 181-202 (on the passages in Plutarch, Josephus, and Tacitus).

A. I. M. C.

LULIANI BEN ṬABRIN: Palestinian scholar of the beginning of the fourth century. The name, which is the equivalent of "Julianus ben Tiberianus," has been corrupted into יולימנא בן עבדי in Pesiḳ. R. 7 (ed. Friedmann, p. 26a). His father's name, the usual form of which is טברין, is written also טברינאי (Ex. R. xliv.) and טורין (Gen. R. xcviii. 24). Luliani is particularly known as the transmitter of haggadot of his teacher, Isaac Nappaḥa. He is frequently mentioned in pre-Talmudic literature and in the Midrash. There is, however, one haggadah ascribed to Luliani himself: "When the lesser people listen to the great and yet the latter do not alleviate the burden of the former, they shall account for it to God" (Ruth R., Introduction, 6); but a similar sentence is ascribed to R. Isaac in Deut. R. i. 8. The statement of Midrash Tehillim (to Ps. xviii. 29) that Luliani transmitted a haggadah of R. Ishmael is apparently a mistake due to the abbreviation ר"י. Luliani is mentioned also as having asked his teacher Isaac a halakic question (Yer. Meg. 75c). Luliani was the father of the Ḥiyya b. Luliani who is frequently mentioned in the Jerusalem Talmud and who is stated to have caused rain to fall in time of drought (Ta'an. 25a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 210 *et passim*; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. SEL.

LUMBROSO. See LOMBROSO.

LUMBROZO, JACOB or JOHN: Physician, planter, and trader resident in the palatinate of Maryland, America, in the middle of the seventeenth century; born at Lisbon; died between Sept. 24, 1665, and May 31, 1666. From Portugal he removed to Holland, and ultimately established himself in Maryland Jan. 24, 1656. His arrival formed, directly or indirectly, an important event in the life of the province. He early exercised his profession, and apparently enjoyed a lucrative practise. On Sept. 10, 1663, letters of denization were issued to him, together with certain privileges, enabling him to take up land under the liberal terms established by the proprietary—a privilege of which he promptly availed himself. A "Mistress Lumbrozo" was living in Sept., 1663, having arrived in Maryland in the preceding year. She was probably not of Jewish descent. Lumbrozo appeared as a witness in a lawsuit in 1657, and served as a juror in 1663. In 1665 he was granted a commission to trade with the Indians. He seems to have been in active intercourse with London merchants and to have corresponded with a sister in Holland. He amassed considerable wealth both in real and in personal property.

Although Jews were resident in Maryland probably from its settlement, Lumbrozo is the first Israelite—indeed the only one of that time—of whose faith there is documentary evidence. He was one of the earliest medical practitioners in the palatinate, and for nearly a decade continued to be an important figure in its economic activity. His career is of widest interest in its relation to the history and nature of religious toleration in Maryland. After living for at least two years in undisturbed quiet as a recognized Jew, and probably as a professed one, he was in 1658, through the activity of zealots and in consequence of his own indiscretion, arrested, under the provisions of the so-called Toleration Act of 1649, for "blasphemy," that is, for denial of the doctrine of the Trinity, thus becoming liable to punishment by death and forfeiture of lands and goods. The general amnesty proclaimed in the province ten days later, upon the accession of Richard Cromwell to the English protectorate, gave him freedom. Whether in consequence of his high economic importance or because of the milder interpretation put upon the statute in the case of discreet unbelievers, no further attempt was made to vindicate the letter of the law; and thereafter Lumbrozo gradually succeeded in exercising most of the rights of a fully naturalized citizen.

Record exists of a **John Lumbrozo,** born in June, 1666, who apparently was a posthumous child of Jacob's. But the widow married very soon after his birth; and the name "Lumbrozo" figures no more in Maryland colonial records.

BIBLIOGRAPHY: Hollander, *Some Unpublished Material Relating to Dr. Jacob Lumbrozo of Maryland*, in *Publ. Am. Jew. Hist. Soc.* No. 1 (1893), pp. 25-39; idem, *Civil Status of the Jews in Maryland, 1624-1776*, ib. No. 2 (1894), pp. 33-44, and references therein cited.

A. J. H. Ho.

LUMLEY, BENJAMIN: Director of Her Majesty's Theatre, Drury Lane, London; born in Canada 1811; died in London March 17, 1875. He was the son of Louis Levy, a Canadian merchant who died in London about 1831. Benjamin was educated at King Edward's School, Birmingham, and early in life assumed the name "Lumley." In 1832 he became a solicitor in London, and from 1837 to 1842 was a parliamentary agent, publishing in 1838 a standard book on "Parliamentary Practise on Passing Private Bills." From 1836 to 1841 he superintended the finances of Her Majesty's Theatre for Laporte, and on Sept. 25, 1841, succeeded him in the management. He transformed the whole system of opera, and employed artists like Grisi, Persiani, Mario, Tamburini, and Lablache in grand opera, and Taglioni, Cerito, and Elssler in the ballets. These latter he made much more elaborate, introducing the famous "pas-de-quatre" in 1845. In 1847, however, as the result of many quarrels with his "stars," a rival opera-house was opened in Covent Garden, and Lumley was saved from ruin only by securing the services of Jenny Lind. On her retirement from the stage in 1849, Lumley's fortunes became embarrassed; and his attempt at controlling the Paris Opera House in 1850-51 led to further pecuniary difficulties. After the burning of Covent Garden Theatre in 1856 Lumley resumed the management of the Drury Lane house; but he failed to make it pay, and finally became reduced to such circumstances that he accepted the results of two benefit performances (1863). He introduced into England over thirty Italian operas, including Donizetti's "La Favorita," Verdi's "Ernani" and "La Traviata," and Auber's "Masaniello."

Lumley wrote two fantastic works of fiction: "Sirenia," 1862; and "Another World," 1873; the latter, describing a utopia in the planet Mars, had some success, and ran through three editions. He published also his "Reminiscences," 1864.

BIBLIOGRAPHY: *Times* (London), March 19, 1875; *Illustrated Sporting and Dramatic News*, March 21, 1875; Boase, *Modern English Biog.*; *Dict. Nat. Biog.*

G. L.—J.

LUNCZ, ABRAHAM MOSES: Russian scholar and editor; born Dec. 9, 1854, at Kovno, Russia; went when very young to Jerusalem, where he still (1904) lives. Luncz, who has been blind for many years, has founded, in conjunction with Dr. Koisewski, an institution for the blind at Jerusalem.

In the exploration of the Holy Land, Luncz has rendered great services from the historical, geographical, and physical standpoints, through his guide-books for Palestine, his Palestine annuals, and his Jerusalem almanac: (1) "Netibot Ẓiyyon we-Yerushalayim: Topography of Jerusalem and Its Surroundings" (vol. i., 1876); (2) "Jerusalem, Jahrbuch zur Beförderung einer Wissenschaftlich Genauen Kenntnis des Jetzigen und des Alten Palästina" (Hebrew and German, 6 vols., 1881–1903); (3) "Literarischer Palästina-Almanach" (Hebrew; since 1894). He owns a Hebrew printing-press, from which he has begun the issue of a Palestinian library, Estori Farḥi's "Kaftor wa-Feraḥ" and Schwarz's "Tebu'ot ha-Areẓ" being the first works published. He has now (1904) in the press a new edition of the Jerusalem Talmud with commentary and introduction.

BIBLIOGRAPHY: *Sokolow Sefer Zikkaron*, p. 184.

S. M. L. B.

LUNEL (Hebr. לוניל): Chief town of the department of Hérault, France; at times it is called מגדל ירחו and בקעת יריחו (see Zeraḥiah Gerundi, preface to "Ma'or," and I. de Lattes, "Sha'are Ẓiyyon," p. 75). The Jewish community here is an ancient one; important in the eleventh century, it became still more prominent in the twelfth. Benjamin of Tudela, who visited it in 1166, says ("Itinerary," i. 3) that it consisted of 300 members, some of whom were very learned and wealthy and took pleasure in offering hospitality to poor students eager to attend its famous academy. This institution had become so important in the twelfth century that it was at times called the "dwelling-place of the Torah" ("Ma'or" to Pes. vii.), and the "vestibule of the Temple" ("Temim De'im," No. 7).

The lords of Lunel were in general very well disposed toward the Jews. In 1252 one of them, Gaucelin, employed two Jews of his dominion as intermediaries to consult the Spanish Jewish doctor Ibrahim in behalf of Alphonse of Poitiers, whose eyesight had become seriously affected. In 1295 Rosselin of Lunel, in spite of the interdictions of the Church councils, pawned the revenues of his barony to a Jew named Thauros. In 1319 the Jews of Lunel were arrested, and the property was seized of those among them who were charged with having, during the preceding Holy Week, "in outrageous mockery" carried a crucifix through the streets of Lunel and trailed it in the dust (MS. Aubais, in the Nîmes Library, fol. 60).

At present there is not a single Jewish family in Lunel, and only a few vestiges of the synagogue remain in the former Hôtel de Bernis (now belonging to A. Ménard) in the Rue Alphonse Ménard. According to a document in the municipal archives (case 5, book i., No. 2319) the cemetery was situated on the Mas Desports road.

The following scholars, or "sages of Lunel," are mentioned in the twelfth and thirteenth centuries: Meshullam b. Jacob, a very learned man; Judah b. Saul ibn Tibbon, physician and translator; Samuel ibn Tibbon, translator of Maimonides' "Moreh Nebukim"; the Talmudists Zeraḥiah b. Isaac ha-Levi (Gerundi), Jonathan b. David ha-Kohen, and Manoah; Abba Mari b. Moses b. Joseph (Don Astruc of Lunel), author of the "Minḥat Ḳena'ot," a collection in which he preserved the letters exchanged from 1303 to 1306 between the champions of orthodoxy and the advocates of science and philosophy (among the former were the Lunel rabbis Isaac b. Abigdor Simeon b. Joseph, called "En Duran of Lunel," and Meïr b. Isaiah; among the latter, Solomon b. Isaac, called the "prince," who was commissioned in 1286, together with several other Jews, to collect the taxes imposed by King Philip the Fair upon the Jews in the jurisdiction of the seneschal of Carcassonne); the physician Solomon, who is probably identical with Maestro Solomon Davin, author of a work on fever; Sen Samuel, commentator of the "Moreh Nebukim"; and the astronomer Salmon; and in the fourteenth century, the philosopher Asher b. Abraham Cohen.

Several scholars from Lunel bore the surname "Yarḥi" (= "of Lunel"), among them: Abraham b. Nathan ha-Yarḥi, David ha-Yarḥi, Aryeh Judah ha-Yarḥi b. Levi (Zunz, "Literaturgesch." p. 495; *idem*, "Z. G." p. 469), and Solomon b. Abba Mari ha-Yarḥi, who lived in the second half of the fourteenth century and wrote a Hebrew grammar entitled "Leshon Limmudim." The name "Lunel" is still a very common one among the Jews of southern France.

BIBLIOGRAPHY: Saige, *Les Juifs du Languedoc*, passim; Renan-Neubauer, *Les Rabbins Français*, pp. 512 *et seq.*; idem, *Les Ecrivains Juifs*, pp. 401, 404 *et seq.*; Bédarrides, *Les Juifs en France*, pp. 100, 143, 144; Abbé A. Rouet, *Notice sur la Ville de Lunel au Moyen Age*, pp. 13–77; Thomas Millerot, *Histoire de la Ville de Lunel*, pp. 27, 40 *et seq.*; Dom Vaissète, *Histoire Générale du Languedoc*, iv. 161; Grätz, *Gesch.* vii. 28 *et seq.*; S. Kahn, *Les Ecoles Juives et la Faculté de Médecine de Montpellier*, pp. 7, 11; Gross, *Gallia Judaica*, pp. 277 *et seq.*

G. S. K.

LUNTSCHITZ, SOLOMON EPHRAIM. See EPHRAIM, SOLOMON BEN AARON.

LUNTZ: Name of a family descended from the Loans, or Loanz, family of Worms. According to a family tradition, Elijah, the sixth in line of direct descent from Moses, son of Joselman Loans, emigrated from Worms and settled in the little town of Kelm (Chelm; now in the government of Kovno) about the year 1700, and became its rabbi. He left a son, Meïr (b. 1709), whose first son, Elijah of Krozhe (Krozher; 1723?–1814), was a wealthy and pious Talmudist, and whose descendants adopted the name of Rabinowitz. His second son, Ezekiel, became rabbi of Shavli about 1749, and continued in that position until his death in 1808. One of Ezekiel's sons, Moses, enjoyed the rare distinction of being magistrate of Shavli. Another son, Getzel, was the great-grandfather of Wolf Luntz of Riga, a well-known communal worker and one of the founders of the Zionist movement in Russia. Abraham Moses Luncz of Jerusalem does not belong to this family, whose pedigree follows:

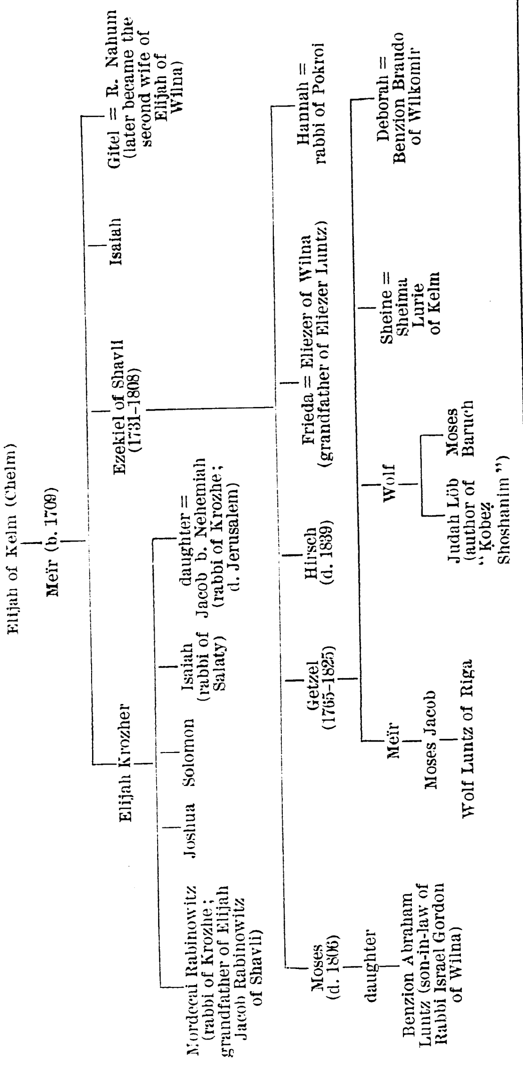
Elijah of Kelm (Chelm)
Meïr (b. 1709)
Gitel = R. Nahum (later became the second wife of Elijah of Wilna)
Isaiah
Ezekiel of Shavli (1731–1808)
Elijah Krozher
daughter = Jacob b. Nehemiah (rabbi of Krozhe; d. Jerusalem)
Isaiah (rabbi of Salaty)
Solomon
Joshua
Mordecai Rabinowitz (rabbi of Krozhe; grandfather of Elijah Jacob Rabinowitz of Shavli)
Hannah = rabbi of Pokroi
Frieda = Eliezer of Wilna (grandfather of Eliezer Luntz)
Hirsch (d. 1839)
Getzel (1765–1825)
Moses (d. 1806)
Deborah = Benzion Braudo of Wilkomir
Sheine = Sheima Lurie of Kelm
Wolf
Moses Baruch
Judah Löb (author of "Ḳobeẓ Shoshanim")
Meïr
Moses Jacob
Wolf Luntz of Riga
daughter
Benzion Abraham Luntz (son-in-law of Rabbi Israel Gordon of Wilna)

Bibliography: Judah Löb Luntz, *Ḳobeẓ Shoshanim*, pp. 58–64, Warsaw, 1891.

H. R. P. Wi.

LUPERIO (LUPERCIO), ISAAC: A Jew, perhaps a Marano, of Spanish descent; lived at Smyrna. His apology, written in Spanish and directed against a monk at Seville, and an interpretation by him of Daniel's "seventy weeks," entitled "Apoloxia Repuesta y Declaracion de las Setenta Semanas de Daniel, Contra lo Que Escrivio una Persona Residente en Ruan," appeared in a Latin translation at Basel, 1658.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 64; De Rossi, *Bibliotheca Judaica Antichristiana*, p. 58; De Rossi-Hamberger, *Hist. Wörterb.* p. 186.

G. M. K.

LÜPSCHÜTZ. See Lipschitz; Lipschütz.

LURIA: A family with wide ramifications and several of whose members were distinguished for mystical tendencies and rabbinical knowledge.

Abraham b. Nissan Luria: Russian rabbi and grammarian of the first half of the nineteenth century. He was rabbi of Skod (Shad ?) in Lithuania, and is known chiefly through his grammatical work "Nisyonot Abraham" (Wilna, 1821). It consists of two parts, of which the first is on the grammatical passages in Rashi's commentary on the Bible, and the second on similar passages occurring in the older commentaries on the Mishnah and Talmud.

Bibliography: Fürst, *Bibl. Jud.* ii. 257; Fuenn, *Safah le-Ne'emanim*, p. 149, Wilna, 1881.

David b. Aaron Luria: Russian educator; born in Minsk about 1800; died in Königsberg, Prussia, July, 1873. The son of wealthy parents, he was given a liberal Jewish education, which he later supplemented by the acquisition of a knowledge of the secular sciences. After Lilienthal's failure (1842) to induce the Jews of Minsk to establish a school for Jewish children, Luria took up the work and succeeded beyond all expectations. At first opposed by the Orthodox, he soon overcame all opposition, and in 1843 gained control of the Talmud Torah of Minsk. As its superintendent, he transformed it into a modern institution; and his admirable management won the recognition not only of the local authorities, but even of the central government (see "Journal of the Ministry of Public Education," vol. 53, i. 40).

Luria's success not only turned his former antagonists into warm supporters, but induced the well-to-do Jewish merchants to open a school for their children so that they might be enabled to receive as good an education as was given to the orphans in the Talmud Torah. Thus a merchants' school was founded, also under Luria's management; but it failed on account of circumstances over which he had no control. The support it had received, however, encouraged him to establish the Midrash Ezraḥim or citizens' school, for children of the middle class, which proved a great success, although its fees were more than double those of the local gymnasium. But all his hopes were destroyed when his classes in the Talmud Torah and his Midrash Ezraḥim were closed by order of the government, to make room for the government schools which were then being established in Jewish communities. Greatly disappointed, "his only rewards being a gold medal from the czar and a short poem by Gottlober" ("Ha-Nizzanim," p. 214, Wilna, 1850), he retired to his books and his studies, and for the rest of his life took but little interest in public affairs.

Luria was the author of "'Omer ba-Sadeh" (Wilna, 1853), a book for the young, in which Biblical passages are explained in a moral and patriotic sense.

Bibliography: *Yevreiskaya Biblioteka*, iii. 360 *et seq.*; *Ha-Shaḥar*, iv. 569; Zeitlin, *Bibl. Post-Mendels.* pp. 220–221.

Enoch Zundel b. Isaiah Luria: Russian preacher and author; died in Brest-Litovsk Feb. 13, 1847. He lived for several years in Wilna, and later became successively preacher in New Zhagory and Novogrudok, both in the government of

Kovno. He wrote "Kenaf Renanim" on "Pereḳ Shirah" (Krotoschin, 1842; Presburg, 1859; Warsaw, 1888). He wrote also "Moṭot Kenafayim," sermons and addenda to his former work, but it remained in manuscript. A review of the "Kenaf Renanim" is given in "Orient, Lit." 1842, No. 26.

Bibliography: Fuenn, *Keneset Yisrael*, p. 312; Feinberg, *'Ir Tehillah*, p. 228, Warsaw, 1886.

H. R. P. Wi.

Lives as Hermit.

Isaac ben Solomon Ashkenazi Luria (ARI): Founder of the modern Cabala; born of German parents at Jerusalem in 1534; died at Safed Aug. 5, 1572. While still a child he lost his father, and was brought up by his rich uncle Mordecai Francis, tax-farmer at Cairo, who placed him under the best Jewish teachers. Luria showed himself a diligent student of rabbinical literature; and, under the guidance of Bezaleel Ashkenazi, he, while quite young, became proficient in that branch of Jewish learning. At the age of fifteen he married his cousin, and, being amply provided for, was enabled to continue his studies undisturbed. When about twenty-two years old, becoming engrossed with the study of the Zohar, which had recently been printed for the first time, he adopted the life of a hermit. He removed to the banks of the Nile, and for seven years secluded himself in an isolated cottage, giving himself up entirely to meditation. He visited his family only on the Sabbath, speaking very seldom, and always in Hebrew. Such a mode of life could not fail to produce its effect on a man endowed by nature with a lively imagination. Luria became a visionary. He believed he had frequent interviews with the prophet Elijah, by whom he was initiated into sublime doctrines. He asserted that while asleep his soul ascended to heaven and conversed with the great teachers of the past.

Disciples.

In 1569 Luria removed to Palestine; and after a short sojourn at Jerusalem, where his new cabalistic system seems to have met with but little success, he settled at Safed. There he formed a circle of cabalists to whom he imparted the doctrines by means of which he hoped to establish on a new basis the moral system of the world. To this circle belonged Moses Cordovero, Solomon Alkabiz, Joseph Caro, Moses Alshech, Elijah de Vidas, Joseph Hagiz, Elisha Galadoa, and Moses Bassola. They met every Friday, and each confessed to another his sins. Soon Luria had two classes of disciples: (1) novices, to whom he expounded the elementary Cabala, and (2) initiates, who became the depositaries of his secret teachings and his formulas of invocation and conjuration. The most renowned of the initiates was Ḥayyim Vital of Calabria, who, according to his master, possessed a soul which had not been soiled by Adam's sin. In his company Luria visited the sepulchers of Simeon ben Yoḥai and of other eminent teachers, the situation of which had been revealed to him by his constant mentor, the prophet Elijah. Luria's cabalistic circle gradually widened and became a separate congregation, in which his mystic doctrines were supreme, influencing all the religious ceremonies. On Sabbath Luria dressed himself in white and wore a fourfold garment to signify the four letters of the Ineffable Name. His followers looked upon him as a saint who had the power to perform all kinds of miracles, while he himself pretended to be Messiah ben Joseph, the forerunner of Messiah ben David.

His Utterances.

Luria used to deliver his lectures extempore and, with the exception of some cabalistic poems in Aramaic for the Sabbath service, did not write anything. The real exponent of his cabalistic system was Ḥayyim Vital. He collected all the notes of the lectures which Luria's disciples had made; and from these notes were produced numerous works, the most important of which was the "'Eẓ Ḥayyim," in six volumes (see below). At first this circulated in manuscript copies; and each of Luria's disciples had to pledge himself, under pain of excommunication, not to allow a copy to be made for a foreign country; so that for a time all the manuscripts remained in Palestine. At last, however, one was brought to Europe and was published at Zolkiev in 1772 by Satanow. In this work are expounded both the speculative Cabala, based on the Zohar, and the practical or miraculous Cabala (קבלה מעשית), of which Luria was the originator.

The Sefirot.

The characteristic feature of Luria's system in the speculative Cabala is his definition of the Sefirot and his theory of the intermediary agents, which he calls "parẓufim" (from πρόσωπον = "face"). Before the creation of the world, he says, the En Sof filled the infinite space. When the Creation was decided upon, in order that His attributes, which belong to other beings as well, should manifest themselves in their perfection, the En Sof retired into His own nature, or, to use the cabalistic term, concentrated Himself (צמצם את עצמו). From this concentration proceeded the infinite light. When in its turn the light concentrated, there appeared in the center an empty space encompassed by ten circles or dynamic vessels ("kelim") called "Sefirot," by means of which the infinite realities, though forming an absolute unity, may appear in their diversity; for the finite has no real existence of itself. However, the infinite light did not wholly desert the center; a thin conduit (צינור) of light traversed the circles and penetrated into the center. But while the three outermost circles, being of a purer substance because of their nearness to the En Sof, were able to bear the light, the inner six were unable to do so, and burst. It was, therefore, necessary to remove them from the focus of the light. For this purpose the Sefirot were transformed into "figures" ("parẓufim"). The first Sefirah, Keter, was transformed into the potentially existing three heads of the Macroprosopon ("Erek Anfin"); the second Sefirah, Ḥokmah, into the active masculine principle called "Father" ("Abba"); the third Sefirah, Binah, into the passive, feminine principle called "Mother" ("Imma"); the six broken Sefirot, into the male child ("Ze'er"), which is the product of the masculine active and the feminine passive principles; the tenth Sefirah, Malkut, into the female child ("Bat"). This proceeding was absolutely necessary. Had God in the beginning created these figures instead of the Sefirot, there would have been no evil in the world, and consequently no reward and punishment; for the source of evil is in the broken Sefirot or vessels, while the light of the En Sof produces only that which is good. These five figures are found in each of the four worlds; namely, in the world of emanation (עולם האצילות); in that of creation (עולם הבריאה); in that of formation (עולם היצירה); and in that of action (עולם העשיה), which represents the material world.

Luria's psychological system, upon which is based his practical Cabala, is closely connected with his metaphysical doctrines. From the five figures, he says, emanated five souls, Neshamah, Ruaḥ, Nefesh, Ḥayyah, and Yeḥidah; the first of these being the highest, and the last the lowest. Man's soul is the connecting-link between the infinite and the finite, and as such is of a manifold character. All the souls destined for the human race were created together with the various organs of Adam. As there are superior and inferior organs, so there are superior and inferior souls, according to the organs with which they are respectively coupled. Thus there are souls of the brain, souls of the eye, souls of the hand, etc. Each human soul is a spark ("niẓoẓ") from Adam. The first sin of the first man caused confusion among the various classes of souls: the superior intermingled with the inferior; good with evil; so that even the purest soul received an admixture of evil, or, as Luria calls it, of the element of the "shells" ("ḳelipot"). From the lowest classes of souls proceeded the pagan world, while from the higher emanated the Israelitish world. But, in consequence of the confusion, the former are not wholly deprived of the original good, and the latter are not altogether free from sin. This state of confusion, which gives a continual impulse toward evil, will cease with the arrival of the Messiah, who will establish the moral system of the world upon a new basis. Until that time man's soul, because of its deficiencies, can not return to its source, and has to wander not only through the bodies of men and of animals, but even through inanimate things such as wood, rivers, and stones.

Return of the Soul.

To this doctrine of metempsychosis Luria added the theory of the impregnation ("'ibbur") of souls; that is to say, if a purified soul has neglected some religious duties on earth, it must return to the earthly life, and, attaching itself to the soul of a living man, unite with it in order to make good such neglect. Further, the departed soul of a man freed from sin appears again on earth to support a weak soul which feels unequal to its task. However, this union, which may extend to three souls at one time, can only take place between souls of homogeneous character; that is, between those which are sparks of the same Adamite organ. The dispersion of Israel has for its purpose the salvation of men's souls; and the purified souls of Israelites unite with the souls of men of other races in order to free them from demoniacal influences. According to Luria, man bears on his forehead a mark by which one may learn the nature of his soul: to which degree and class it belongs; the relation existing between it and the superior world; the wanderings it has already accomplished; the means by which it can contribute to the establishment of the new moral system of the world; how it can be freed from demoniacal influences; and to which soul it should be united in order to become purified. This union can be effected by formulas of conjuration.

Influence on Ritual.

Luria introduced his mystic system into religious observances. Every commandment had for him a mystic meaning. The Sabbath with all its ceremonies was looked upon as the embodiment of the Divinity in temporal life; and every ceremony performed on that day was considered to have an influence upon the superior world. Every word, every syllable, of the prescribed prayers contain hidden names of God upon which one should meditate devoutly while reciting. New mystic ceremonies were ordained and codified under the name of "Shulḥan 'Aruk shel Ari." This tendency to substitute a mystic Judaism for the rabbinical Judaism, against which Luria was warned by his teacher of Cabala, David ibn Abi Zimra, became still stronger after Luria's death. His disciples, who applied to him the epithets "Holy" and "Divine," sank further in mysticism and paved the way for the pseudo-Messiah Shabbethai Ẓebi.

The following are the works attributed to Luria by his disciples, given in the order of their publication:

1595. Marpe Nefesh, on the purification of the soul. Venice.
1600. Tiḳḳune ha-Teshubah, on penitence. Published by Elijah Moses de Vidas. Venice.
1615. Seder we-Tiḳḳun Ḳeri'at Shema', mystic explanations of the Shema'. Prague.
1620. Sefer ha-Kawwanot, mystic explanations of the prayers. Venice. (With corrections by Pethahiah ben Joseph, Hanau, 1624; Amsterdam, 1710; Jessnitz, 1723; abridged, under the title "Zot Ḥuḳḳat ha-Torah," by Abraham Ḥazzeḳuni, Venice, 1659.)
1624. Tiḳḳune Shabbat, mystic poems for Sabbath, and explanations of the Sabbath ceremonies. Venice.
1652. Sefer Ma'yan ha-Ḥokmah, on Creation and on the union between the higher and lower spheres, first published by Abraham Ḳalmanḳes. Amsterdam.
1663. Derek Emet, annotations on the Zohar and the "Sefer ha-Tiḳḳunim." In three parts, Venice, 1663.
1663. Notes on the "Zohar he-Ḥadash," with text. Venice.
1680. Shulḥan 'Aruk, mystic explanations of many religious ceremonies.
Mubḥar she be-Abot, cabalistic commentary on Pirḳe Abot.
1710. Re'amim u-Re'ashim, prognostications. Constantinople.
1715. Notes on the Zohar, with text. Amsterdam.
1719. Perush Sefer Yeẓirah, commentary on the "Sefer Yeẓirah." Amsterdam.
1728. Tiḳḳun Ashmurot, midnight prayers termed "ḥaẓot." Amsterdam.
1737. Golel Or, on metempsychosis. Published by Meïr ben Ḥalifah Bikayim. Smyrna.
1766. Ḥadrat Melek, commentary on the Zohar. Published by Shalom ben Moses Buzaglio. Amsterdam.
1781. Seder ha-Tefillah, a book of prayer. Published by Aryeh ben Abraham. Zolkiev.
1785. Liḳḳuṭe Shas, cabalistic dissertations on several Talmudic treatises. Korzec.
1785. Zohar ha-Raḳia', commentaries on the Zohar, with the text. Korzec.
1785. Ḳol be-Ramah, on the Idra Rabba, with additions by Jacob ben Ḥayyim Ẓemaḥ. Korzec.
1788. Kelalot Tiḳḳunim we-'Aliyyot ha-'Olamot, on the ascension of the soul. Lemberg.
1839. Ma'or we-Shemesh, cabalistic collectanea. Published by Judah ben Abraham Raphael Koriat. Leghorn.

Ḥayyim Vital, as stated above, produced from the notes of Luria's lectures a work entitled "'Eẓ Ḥayyim" (Korzec, 1784), in six volumes: (1) "Oẓerot Ḥayyim," containing twenty-one cabalistic essays; (2) "Sefer Derushim," cabalistic explanations of the Bible; (3) "Sefer Kawwanot," mystic explanations of the prayers; (4) "Ṭa'ame ha-Miẓwot," on the precepts; (5) "Sefer ha-Gilgulim," on metempsychosis; (6) "Sefer Liḳḳuṭim," miscellanea. According to Azulai, Luria wrote in the earlier part of his life novellæ on Zebaḥim and Beẓah. A halakic consultation addressed by Luria to Joseph Caro is inserted in "Abḳat Rokel" (§ 136).

Bibliography: Solomon Shelemiel ben Ḥayyim, *Shibḥe ha-Ari*, Korzec, 1785; *Orḥot Ẓaddiḳim*, Leghorn, 1785; Naphtali Herz ben Jacob Elhanan, *Toledot ha-Ari*, published with the *'Emeḳ ha-Melek*, Amsterdam, 1648; Ḥayyim Cohen, *Ma'aseh ha-Ari*, in the introduction to his *Meḳor Ḥayyim*, ib. 1655; *Sefer Sedah ha-Ari*, ib. 1720; *Ma'aseh Nissim shel ha-Ari*, ib. 1720; Azulai, *Shem ha-Gedolim*, i. 104; Conforte, *Ḳore ha-Dorot*, p. 40b; Rossi, *Dizionario*, p. 186; Steinschneider, *Cat. Bodl.* col. 1133; idem, *Jewish Literature*, p. 456; D. Ch. Ginsburg, *The Kabbalah*, p. 134, London, 1865; Grätz, *Gesch.* ix. 436 *et seq.*; Fuenn, *Keneset Yisrael*, p. 630.

K. I. Br.

Johanan ben Aaron ben Nathanael Luria: Alsatian Talmudist; lived successively at Niedernheim and Strasburg at the end of the fifteenth century and in the beginning of the sixteenth. After having studied for many years in German yeshibot, he returned to Alsace and settled in Strasburg, where he founded a yeshibah by permission of the government. Luria was the author of an ethical work entitled "Hadrakah" (Cracow, *c.* 1579) and of "Meshibat Nefesh" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 257), a haggadic and mystical commentary on the Pentateuch, founded on Rashi. To this commentary was appended a dissertation in which Luria refuted the arguments advanced by Christians against Judaism.

Bibliography: Carmoly, *Itinéraires de la Terre Sainte*, p. 345; Zunz, *Z. G.* pp. 106-130; *Orient, Lit.* xi. 546; Steinschneider, *Cat. Bodl.* col. 1398.

K. I. Br.

Solomon b. Jehiel Luria: Rabbi and author; born in Brest-Litovsk, Lithuania, 1510; died at Lublin Nov. 7, 1573. When still a youth his parents sent him to Posen, where he studied under the guidance of his grandfather Rabbi Isaac Klauberia. He left Posen in 1535, owing to an extensive fire which destroyed his grandfather's property. On his return to his native place he assiduously continued his studies. Here he married Lipka, daughter of Rabbi Kalonymus. After some time he was elected rabbi of Brest, and established a yeshibah there. About 1550 he received the appointment of rabbi and head of the yeshibah at Ostrog, and in 1555 he moved to Lublin, where he became head of the famous yeshibah.

His Method of Study.

Concerning his method of study and teaching he says: "I was painstaking always to trace the last source of the Halakah, which I used to discuss with my friends and pupils, spending sometimes a week in research and close reasoning till I came upon the root of the matter; then I used to put it down in my book. And it was always my habit to quote all the opinions of my predecessors, according to their rank of authority, also the decisions and rulings of those who compiled the responsa, in order to avoid the suspicion of plagiarism or the reproach that I had overlooked the opinion of some great authority. In two years I did not reach in my studies further than half of the tractate Yebamot. I spent a whole year on two chapters of the tractate Ketubot; and the chapter 'Miẓwat Ḥaliẓah' [Yebamot] took me half a year." It is therefore not surprising that Luria was very independent, and was not afraid to say in public: "Do not take any notice of what people have been accustomed till now to consider as permitted; for most of them used to read only the 'Ṭur Oraḥ Ḥayyim' by Rabbi Jacob ben Asher. He gave permission in the name of his father, Rabbi Asher; and in his introduction he even asserts that whenever he quotes the ruling of his father, it should be considered as decisive for practise. And, indeed, many people took it for granted that it is to be looked upon as the last and absolute decision, as though it were handed down to us as a tradition of Moses from Mount Sinai. The fact that he agrees with his father does not pledge us to agree with him; indeed, so it is in many ritual matters that the general usage is against him." Nor does he spare even Joseph Caro, whom he accuses of having occasionally expressed merely superficial views in his effort to harmonize conflicting laws, as well as of having sometimes based his decisions on the reading of corrupt texts.

With even more asperity he speaks of Benjamin Zeeb and his responsa, "Binyamin Ze'eb," which he warns the public are worthless and full of plagiarisms. Of some of the rabbis of his time he says as follows: "The ordained are many; but those who know something are few. The number of overbearing ones is steadily increasing, none of whom knows his place. As soon as they are ordained they begin to domineer and, by means of their wealth, to gather about themselves disciples, just as lords hire slaves to run before them. They rule over the scholars and the congregation. They excommunicate and anathematize, and they ordain pupils who did not study under them, and receive therefor money and reward. They are always seeking their own interests."

Friendship with Isserles.

Though Luria was not on very good terms with most of his contemporaries, yet he formed an intimate friendship with Rabbi Moses Isserles of Cracow, as may be seen from their correspondence. But this friendship did not prevent Luria from remonstrating with Isserles when he learned that the latter was devoted to the study of philosophy, for he exhorted him with the words: "Thou art turning to the wisdom of the uncircumcised Aristotle. Wo unto my eyes that they have seen such a thing! This is a sin for such a prince in Israel." The adherents of the Cabala he censured severely, saying: "These modern ones pretend to belong to the sect of the cabalists. . . . They can not see in the light of the Zohar, which they do not understand. . . . Therefore, do not go in their ways. Have nothing to do with things secret."

Luria's works include: (1) "Ḥokmat Shelomoh" (Cracow, 1582), critical notes on the Talmud and its earlier commentaries; it has been appended to the later editions of the Talmud; (2) Responsa (Lublin, 1574); (3) "Yam shel Shelomoh" (Prague, 1615, and later), novellæ on different treatises of the Talmud: on Baba Ḳamma; on Ḥullin (Cracow, 1646); on Yebamot (Altona, 1740); on Beẓah (Lublin, 1636); on Ḳiddushin (Berlin, 1766); and on Giṭṭin (*ib.* 1766); (4) "Yeri'ot Shelomoh," supercommentary on the commentary of Elijah Mizraḥi on Rashi, prepared for print by his pupil Jehiel ben Meshullam; (5) "'Ammude Shelomoh" (Basel, 1600), commentary on the book of precepts by Rabbi Moses of Coucy; (6) "'Aṭeret Shelomoh"; (7) "Zemirot" (Venice, 1602), commentary on the "Sha'are Dura" of Isaac of Düren (Lublin, 1598), liturgical songs; and others. Many of Luria's works are still extant in manuscript.

Bibliography: *Pascheles Israelitischer Volkskalender*, x. 49; *Der Orient*, ix. 568; *Ha-Maggid*, p. 27, Lyck, 1858; Horodezky, in *Ha-Goren*, i. 95; idem, *Kerem Shelomoh* (1896); Rabbinowicz, *Ma'amar*, p. 56, Munich, 1877; Steinschneider, *Cat. Bodl.* cols. 23-65; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 20, Lublin, 1899; Epstein, *Die Familie Lurie*, p. 14, Vienna, 1901; Feinstein, *'Ir Tehillah*, p. 198, Warsaw, 1886; Kohn-Zedek, *Shem u-She'erit*, p. 21, Cracow, 1895; Güdemann, *Quellenschriften zur Gesch. des Unterrichts*, p. 59, Berlin, 1891; Grätz, *Gesch.* ix. 436; *Ha-Asif* (Warsaw), v. 127; *Isr. Letterbode*, xi. 165.

S. S. B. Fr.

LUSITANUS, AMATUS. See Juan Rodrigo de Castel-Branco.

LUST. See Yeẓer ha-Ra'.

LUSTRATION. See Ablution.

LUTHER, MARTIN*: German church reformer; born at Eisleben Nov. 10, 1483; died there Feb. 18, 1546. The Reformation originated in the Renaissance, being due partly to the general critical examination of traditional doctrines, and partly to the study of ancient languages, particularly of Greek and Hebrew, a study which was advocated and fostered by the Humanists, and the necessity of which was implied in the fundamental principle of Luther that Scripture alone is the infallible guide in religious belief. Luther attempted from the start to win over Reuchlin, the author of the first Hebrew grammar written by a Christian and the defender of rabbinical literature against the attacks of the apostate Pfefferkorn and against the Dominicans who supported him; but while Melanchthon, Reuchlin's nephew, was Luther's truest friend, and while he did not succeed in winning Reuchlin over to his cause, he incurred the enmity of Reuchlin's foes, one of them being the Dominican friar, Hoogstraten.

Scant Knowledge of Hebrew.

While Luther always upheld the Bible as the basis of belief, and while he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language, he himself did not go back to the original text; indeed, he admits that he was not a Hebrew scholar, and especially that he knew nothing of Hebrew grammar (*ib.* lxii. 313). A Hebrew book he had received, he gave to a friend, saying, "Excedit enim vires meas" ("Luther's Sämmtliche Werke," ii. 612, "Briefe"). His exegetical principle is one which reveals the context by inspiration rather than by grammatical exposition, and while he speaks very highly of Moses and David Ḳimḥi, whose works he knew through Nicholas de Lyra and Paulus of Burgos, he often inveighs, in his characteristically coarse manner, against what he calls the perversions of the rabbinical exegetes who "versuchen, drehen, deuten, martern fast alle Wort" (*ib.* xxxii. 174 ["Von den Juden und Ihren Lügen"] and lxii. 311-317; see Geiger, "Das Studium der Hebr. Sprache in Deutschland," pp. 5-7,132, Breslau, 1870). He speaks highly of the Jews as having been chosen by God as the instruments for the promulgation of His message to the world. "The Jews," he says, "are of the best blood on earth" (Luther, *l.c.* xxv. 409); "through them alone the Holy Ghost wished to give all books of Holy Scripture to the world; they are the children and we are the guests and the strangers; indeed, like the Canaanitish woman, we should be satisfied to be the dogs that eat the crums which fall from their master's table" (xxv. 260).

In Luther's attitude toward the Jews two periods have to be distinguished. During the earlier, which lasted until 1537 or shortly before, he is full of compassion for their misery and enthusiastic for their conversion to Christianity; in the later, toward the end of his life, he denounces them in unmeasured terms, saying that it is useless to convert any Jew, and accusing them of a relentless hatred of Christianity and of all the crimes which their enemies ever charged them with — well-poisoning, ritual murder, cowardly assassinations of their patients, etc. He wishes the princes to persecute them mercilessly and the preachers to set the mob against them. What caused this change of attitude is not exactly known. Luther himself speaks of polemical works written by Jews in which they blasphemed Jesus and Mary, of the propaganda which they made among Christians and which caused quite a number of Christians in Moravia to embrace Judaism, and of three Jews who had come to him to convert him.

"Dass Jesus ein Geborner Jude Sei."

The first of Luther's works dealing with the Jews is a pamphlet entitled "Dass Jesus ein Geborner Jude Sei," which appeared in 1543 and was republished seven times in the same year (*ib.* xxix. 45–74). The occasion for publishing the pamphlet was the accusation hurled against Luther, evidently by his Catholic opponents, that he had denied the supernatural birth of Jesus. After defending himself against the charge of being a Jew at heart, he speaks of the Jews and of the way to convert them to Christianity. "Our fools, the popes, bishops, sophists, and monks, these coarse blockheads ["die groben Eselsköpfe"], dealt with the Jews in such a manner that any Christian would have preferred to be a Jew. Indeed, had I been a Jew and had I seen such idiots and dunderheads [Tölpel und Knebel] expound Christianity, I should rather have become a hog than a Christian" (*ib.* xxix. 46–47). The accusation that Roman Catholicism presented Christianity in such a repulsive form that Jews could not be won over by it occurs repeatedly in his works. "If I were a good Jew, the pope could never persuade me to accept his idolatry. I would rather ten times be racked and flayed" ("ehe wollte ich mich zehen Mal lassen raedern und aedern"; *ib.* lxii. 355). In another passage he tells the anecdote, derived from Boccaccio, of a Jew who desired to embrace Christianity but wished first to see the pope. When the Jew returned from Rome he asked a priest to baptize him, "for the God of the Christians must indeed be a God who forgives all iniquity if he suffers all the rogueries of Rome"

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*This article is limited to the presentation of Luther's relation to Jews and Judaism.

(*ib.* lxii. 377). "If the Apostles had dealt with the heathen as the Christians deal with the Jews, none ever would have been converted to Christianity" (*ib.* xxix. 47).

Luther closes this remarkable pamphlet with the following appeal: "I would advise and beg everybody to deal kindly with the Jews and to instruct them in the Scripture; in such a case we could expect them to come over to us. If, however, we use brute force and slander them ["gehen mit Luegentheiding umb"], saying that they need the blood of Christians to get rid of their stench, and other nonsense of that kind, and treat them like dogs, what good can we expect of them? Finally, how can we expect them to improve if we prohibit them to work among us and to have social intercourse with us, and so force them into usury? If we wish to make them better we must deal with them not according to the law of the pope, but according to the law of Christian charity. We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian" (*ib.* xxix. 74).

Hope of Conversion of Jews.

This book was undoubtedly written with the purpose of winning the Jews over to Christianity, as may be inferred from the fact that he sent it in the year of publication to a converted Jew named Bernhard (Geiger, "Jüd. Zeit." vii. 24 *et seq.*). Luther was an enthusiastic believer in the Christianity of the apostle Paul, and therefore expected from the Reformed Church the fulfilment of Paul's prophecy that all Israel shall be saved (Rom. xi. 26). "If this prophecy has not been fulfilled yet, it is because papacy has presented such a perverted Christianity that the Jews have been repulsed by it." It is very probable that Luther expected the attestation of the truth of Christianity by a general conversion of the Jews, and, being disappointed, changed his attitude toward them. In one of his letters he speaks of a Polish Jew who had been hired to assassinate him, but this was most likely merely a vague rumor in which he did not himself believe (Geiger, "Jüd. Zeit." vii. 26). In 1537, when Duke John Frederick of Saxony, who was a strong supporter of the Reformation, ordered the expulsion of the Jews from his country, Josel Rosheim, the advocate of the Alsatian Jews, armed with a letter of introduction from Luther's friend Capito, asked Luther to intercede with the duke in behalf of his coreligionists. Luther, however, refused to act, saying that the Jews had not appreciated the kindness he had shown them in his book and that they were "doing things which are unbearable to Christians." The somewhat obscure allusions of this letter seem to indicate that he was incensed at the Jews for their refusal to become Christians (*ib.* v. 78-80; Geiger, "Jüd. Zeit." v. 28; "R. E. J." xiii. 112).

"Von den Juden und Ihren Luegen."

Two books published by Luther in 1544 are especially marked by bitterness—"Von den Juden und Ihren Luegen" and "Vom Schem Hamphoras und vom Geschlecht Christi," both printed in Wittenberg (*ib.* xxxii. 99-358). The occasion for writing the first book was, as he states, the audacity with which the Jews attacked the Christian dogmas and especially the Christological exposition of the Old Testament. The bitterness noticeable in the writings of his last years and which was due to disappointment at the slow progress of his work, to the dissensions among his followers, and, not the least, to his physical ailments, is evident to a degree which is grievous to his most ardent admirers. He must have been influenced by some converts from Judaism, such as Antonius Margaritha and Bernhard Ziegler (*ib.* xxxii. 357), probably the Bernhard referred to above, for he attacks the views expressed in the prayer-book as blasphemous, and repeats the old accusations that the Jew does not consider the "goyim" as human beings, that he prays for their misfortune (*ib.* xxxii. 193), and that when a Christian comes to his house he says to him "Sched willkomm," which the Christian understands as a welcome, though in reality the Jew is calling him a "devil" (*ib.* xxxii. 222). Luther praises the "dear Emperor Charles" for having expelled the Jews from Spain (*ib.* xxxii. 231, evidently meaning Ferdinand, Charles V.'s grandfather), and expresses great satisfaction at a recent edict of expulsion from Bohemia. He repeatedly urges that their synagogues be burned, and is sorry that he can not destroy them with hell-fire. He further advises that their houses be torn down, their books taken from them, their rabbis prohibited from teaching; that no safe-conduct be granted them; that their usury be prohibited; that their public worship be interdicted; that they be forced to do the hardest labor; and he admonishes everybody to deal with them in a merciless manner, "even as Moses did, who slew three thousand of them in the wilderness." The invectives which he uses against them are vile even for sixteenth-century standards. After admonishing his readers not to have the slightest intercourse with the Jews, he says: "If that which you already suffer from the Jew is not sufficient strike him in the jaw." The most fanatic statement is the following: "If I had power over them I would assemble their most prominent men and demand that they prove that we Christians do not worship the one God, under the penalty of having their tongues torn out through the backs of their necks" (*ib.* xxxii. 257).

"Shem Hamphoras."

His "Shem Hamphoras" was written to refute a statement made by some Jews that Jesus performed his miracles with the aid of magic art. He attacks cabalistic and rabbinical literature, saying that if Jews possess the knowledge of magic art they must have had it from Judas Iscariot (*ib.* xxxii. 342 *et seq.*). In both works he repeatedly declares it useless to attempt the conversion of any Jew, for a Jewish heart is so "stocksteineisenteufelhart" that it can never be changed (*ib.* xxxii. 276). He also quotes, in his "Table-Talks," a report that in a church of Cologne is the statue of a dean who was a convert from Judaism and who had ordered the statue to be made with a cat in one hand and a mouse in the other, because just as mouse and cat will never live in harmony, neither will Jew and Christian (*ib.* lxii. 371).

These books aroused grave fears among the Jews, and Josel Rosheim asked the city council of Strasburg to allow him to publish a book in refutation of Luther's pamphlets (July 11, 1543); but this the council considered unnecessary. Josel complains that although he made seven attempts to see Luther he was never admitted, and in his memoirs, written in the year following Luther's death, he speaks with bitterness of the great reformer's attitude toward the Jews, expressing the hope that he was in hell, both body and soul ("R. E. J." xvi. 92; see also, on Josel's relations with Luther, Feilchenfeld, "Rabbi Josel von Rosheim," p. 121, Strasburg, 1898). Luther often referred to the Jews in his commentaries on the Bible, as in his exposition of the 109th Psalm, in which he explains the reference to the lot of the wicked to be a prophecy of Israel's misery. The argument that the sufferings of the Jews are the just punishment for their rejection of Jesus is as common with him as with all medieval theologians. The totally different attitudes which he took at different times with regard to the Jews made him, during the anti-Semitic controversies of the end of the nineteenth century, an authority quoted alike by friends and enemies of the Jews.

Bibliography: *Luther's Sämmtliche Werke*, 67 vols., Erlangen and Frankfort-on-the-Main, 1826-57 (the edition used for the references given in the text); Herzog-Hauck, *Real-Encyc.* s.v. *Bibelübersetzungen Deutsche* and *Luther*; Grätz, *Gesch.* 3d ed., ix. 196, 304 *et seq.*, 311 *et seq.*; Geiger, *Jüd. Zeit.* v. 23-29.
D.

LUTSK (LUTZK): District city in the government of Volhynia, Russia, situated on the right bank of the Styr at its junction with the Gizhtza. Between the years 1224 and 1227 about 300 Karaite families removed from Wilna to Volhynia, and some of them settled in Lutsk. About the same time a number of Rabbinite Jews also came to Volhynia. Lutsk Jews are mentioned in Witold's charter of privileges granted to the Jews of Lithuania July 1, 1388. Reference is made to them also in the grant of the Magdeburg Rights to the burghers of Lutsk by Ladislaus Jagellon Oct. 31, 1432, whereby the Jews and Armenians of that city are accorded the same rights as those of Cracow and Lemberg, except as regards the collection of customs duties, which the king reserves for himself. Toward the end of the fifteenth century the Jewish community of Lutsk had acquired considerable wealth and influence, and some of its members figured prominently as tax-farmers. The records of that time mention the names of the brothers Ostashka and Jonathan Ilyich, Shakna Novakhovich, Israel, Esko, Judah, Enka Momotlivy, and Olkon. The last-named is probably the Alkan Danilevich to whom King Casimir Jagellon at the time of his death owed 415 kop groschen, a debt partly repudiated by his heir, Alexander Jagellon.

In the Fourteenth and Fifteenth Centuries.

On the expulsion of the Jews from Lithuania in 1495 the extensive estates owned by the wealthy Jews of Lutsk were distributed among Alexander's favorites. Thus on June 26, 1495, he presented to the Polish nobles Soroka and his brother two estates in the district of Lutsk belonging to the Jews Enka Momotlivy and Itzkhak Levanovich; on March 12, 1496, he gave the estate of Topoli, formerly the property of the Jew Simchich, to the alderman of Lutsk; on June 5, 1496, he presented another Jewish estate to Prince Ostrozhski; and on July 31, 1497, for the encouragement of Christian settlers, he made to the Christian inhabitants of Lutsk a general grant of the vacant lands and houses belonging to the exiled Jews. On the return of the Jews to the city in 1503 they organized two separate communities, one Rabbinite and the other Karaite, having their respective synagogues, as appears from a decree issued by King Sigismund Dec. 22, 1506, by which he grants the petition of the Jews of Lutsk for the removal of the burdensome tax of 12 kop groschen on each of the two synagogues. To some extent at least the Jews regained their former wealth and influence, becoming prominent as before in the farming of the taxes and as leaseholders, and engaging in important commercial undertakings. The more important of them were Shamakh Danilevich and Missan Kozka (1507); Mishko Polchekovich, Abraham Shakhnovich, Mordas Chagadayevich, Frush, Nissan Shimchich, and Rebinko Leveyevich (1509). In 1509 the collection of taxes in Lutsk and in other towns was awarded to the Jew Michael Jesofovich, who again farmed the taxes on salt and wax in Lutsk from 1520 to 1526.

Jewish Tax-Collectors.

During the first half of the sixteenth century the Jews of Lutsk continued to share in the prosperous condition of their coreligionists throughout Poland and Lithuania. They were often granted special privileges and exemptions, as is evidenced by a number of contemporary documents. By a royal decree dated July 18, 1528, the Jews equally with the burghers were freed from the payment of taxes to the crown for a period of ten years, and of municipal taxes for five years. This decree was issued in response to a petition for such exemption on account of a destructive fire which had devastated the city. Similarly in 1551 the Jews of Lutsk, in common with those of other towns, were exempted from the payment of the special tax called "Schereb-schisna"; and on July 30, 1556, King Sigismund August exempted them from the payment of customs duties on all commodities except wax and salt, on the same conditions as the Christian inhabitants.

Documents of the middle of the sixteenth century bear witness to the growing friction between the Jewish community of Lutsk and the local authorities. In 1545 both the Rabbinite and the Karaite community made complaint that Prince Matvei Chetvertinski, ignoring the privileges granted to the Jews of Lutsk by the king, had blocked the road to their cemetery and cut off access to a certain pond. An inspector sent to investigate the case reported thereon to King Sigismund August, who ordered the prince to reopen the road and to abstain from further obstructing it. As time went on the friction increased, due largely to the great power of the Jewish leaseholders and tax-farmers, who were under the immediate jurisdiction of the king, and who naturally refused to acknowledge the authority of the local officials. For instance, in 1560 Mendel Isakovich, a Lutsk Jew,

In the Sixteenth Century.

complained to the king that the authorities of Volhynia had placed under their jurisdiction his (Mendel's) secretaries and other employees engaged in the collection of the taxes. The king ordered that henceforth these officials should not be interfered with. Again, in 1561, the burgomaster and alderman of Lutsk complained in the name of the burghers that the agents of the Jewish leaseholder Yeska Shlomich had caused them great damage by collecting during the fair of St. Simon large sums for the privilege of selling spirituous liquors, in consequence of which the visitors had departed and the burghers "were obliged to wander in the villages like Gipsies." Moreover, the same agents had prohibited the burghers from leaving the town with spirituous liquors in their possession, thereby causing them pecuniary loss. In 1566 the burghers of Lutsk descended on the royal estate of Guidovskoye and seized the Jew Shmoila Gooshich, whom they put to death notwithstanding the protest of the other employees on the estate. In 1569 the alderman of Lutsk, Prince Koritzki, imprisoned the Jews of the city on account of the non-payment of their share of the tax levied on the Jews of Lithuania. King Sigismund August, however, ordered their release, since they had already paid the poll-tax of 15 groschen determined upon by the Diet of Grodno. The king ordered also the removal of the seals which had been placed on the synagogue and other property of the Jews. In the same year the whole of Volhynia was added to Poland, and the members of both of the Jewish communities of Lutsk took the oath of allegiance (June 23, 1569).

A considerable number of legal documents dating from the latter half of the sixteenth century make mention of the Jews of Lutsk and of their relations to their neighbors. In 1571 John Stefanovich, the superior of the monastery of Derwansk, stated in his will that he had paid in behalf of the town secretary of Lutsk the sum of 2½ groschen to the Jews Izel and Yesko for the building of a cellar. In the list of property left by Andrei Rusin, Bishop of Pinsk and Turov, reference is made to certain documents belonging to a Jew and relating to three properties "at the end of the crooked bridge of Lutsk"; also to ten documents written in Hebrew. Among the servants of the bishop are enumerated several bought from this Jew. In 1583 Batko (Simeon) Misanovich, who had recently been baptized, requested the alderman of Lutsk to enter in the city records his bequest to his son Moshka of certain moneys due to him (Simeon).

A number of documents preserved in the central archives of Kiev, and dated 1563, afford interesting information concerning the life of the Jews of Lutsk at this time. Among these is the complaint of the Jew Yakhna Leveyevich, a soldier in the service of Prince Constantin Ostrozhski, against his father-in-law, Nissan Rabiyevich of Klevan, who in Yakhna's absence had visited his house, taken away his wife and his goods, and had then disappeared. The enumeration of the articles abstracted includes Turkish knives, a Hungarian sword with silver mountings, a silver dagger, saddles, and gold ornaments, besides household utensils.

In the Seventeenth Century.

In 1601 Prince Grigori Sangushko Koshirski presented for entry in the city records of Lutsk a copy of the lease to the Jews Abraham Shmoilovich of Turisk, Getz Pertsovich of Torchinsk, and their heirs, of his estates in the town of Gorokhov, the estate and village of old Gorokhov, and a number of other estates and villages. The lease was for a period of three years, and the lessees were permitted among other things to exercise complete jurisdiction over the peasants, even to the extent of inflicting the death penalty if necessary.

On March 6, 1625, Leib Israilevich and Ilia Abramovich, Jewish scholars of Lutsk, reported for entry in the city records an attack made upon them by the nobles Lesetzki and their followers while the complainants were accompanying to the cemetery the body of Leib Isakovich. The Lesetzkis had filled in the freshly dug grave, had destroyed the bridge leading to the cemetery, had nailed fast the cemetery gates, and had refused to allow the burial to take place until a debt due to one of them should have been paid. The priest, appealed to by the Jews, ordered the Lesetzkis not to molest the Jews; but the nobles collected an armed mob, drove off the Jews, many of whom were wounded, and threw the body of Isakovich into the ditch.

In Oct., 1637, the burghers of Lutsk lodged a complaint against all the Jews to the effect that they paid nothing into the city treasury, that they had freed many houses from local jurisdiction, that they had built many others on land belonging to the burghers, and had established on the city walls breweries and distilleries, thus diminishing the city's power of defense; further, that they had refused to perform military and guard duty, and that they had purchased liquor from the merchants of places outside of the city limits, reselling it within the city. Complaint of excessive taxation was also made by Jewish leaseholders and their representatives.

In 1647 one of the priests of Lutsk forbade the communicants of his church to buy meat from Jewish butchers. The matter was carried to the courts, and the priest was ordered to pay damages.

During the Cossack uprising under Chmielnicki (1648–49) the Jewish community suffered severely, and a number of Jews were killed. In 1662 the Diet of Volhynia exempted the Jews of Lutsk and other Volhynian towns from the payment of all taxes except that on braid.

In 1637 Lutsk possessed a yeshibah which was destroyed probably by the Cossacks in 1648. In the "Sefer Zikkaron" of the Karaites (Neubauer, "Ginze Petersburg," p. 130) is a statement concerning the Karaites of Lutsk and commencing as follows: "These are the names of the members of our community who were killed by the Cossacks." During the same uprising the prayer-houses were destroyed and all the books burned (Graetz, "Hist." Hebrew ed., vol. vii.). In 1699, at the request of Charles XII. of Sweden, Mordecai ben Nissan, sexton of a Karaite synagogue, went to Lutsk and wrote an account of his observations in "Lebush Malkut," in which he denounces the Rabbinite Jews.

Among the tombstones in the Jewish cemetery are those of: Hannah Ginzburg, died in 1317 (?); a woman who died in 1595; Rabbi Eliakim Getzel, died in 1715; Rabbi Mordeccai ben Shalom, died in 1723; Judah Zeeb ben Tobias, martyred in 1764; and the maggid of Lutsk, Meïr ben Ḥayyim, died in 1819 ("Ha-Meliẓ," 1860, No. 19).

In 1791, the year of its annexation to Russia, Lutsk contained only fifty houses owned by the burghers; the rest belonged to the Rabbinite Jews and the Karaites. In 1864 there were 3,423 Rabbinite Jews and 221 Karaites in a total population of 4,973; in 1895 the numbers were 12,007 and 72 respectively in a total population of 15,125. In the last-cited year the community possessed eighteen synagogues and prayer-houses besides a Karaite prayer-house, one Jewish hospital, and one Jewish dispensary. At the same date there were in the district of Lutsk, exclusive of the city, 42 Karaites and 18,775 other Jews in a total population of 188,636.

Bibliography: *Regesty*, i., *passim*; *Russko-Yevreiski Arkhiv*, i., *passim*.

H. R.

LUTZYN: Russian town in the government of Vitebsk; it is situated near a chain of mountains and surrounded by lakes and streams. Lutzyn is an ancient city, and was fortified by the Livonian Order in the twelfth century. According to tradition and local inscriptions, Jews began to settle at Lutzyn in the fifteenth century; but when Ivan the Terrible conquered Polotsk, Lebezh, and Lutzyn, those of the Jews in the neighborhood who did not flee were exterminated. The Jews of Polotsk and Lebezh were drowned by the order of Ivan, but the Jews of Lutzyn, according to tradition, escaped, together with a number of the Poles and Catholic clergy. At the end of the sixteenth century, after the Russians had been driven out, Jews again commenced to settle in and around Lutzyn, but their number remained small until the second half of the eighteenth century. After the first partition of Poland (1772) the Jews of Lutzyn became the subjects of Russia, but they remained an unorganized community, without rabbi, charitable institution, or cemetery, until 1783. At this time a great misfortune befell them. Some Catholic priests and Jesuits attempted to convert the Jewish tailor Moses, and when the latter, during a dispute, answered in a way that was unpleasant to his opponents and reflected upon the Christian religion, he was burned alive. On the day after this crime was committed, the Jews collected the ashes of their martyr, buried them with impressive ceremonies on the spot where he had been burned, and decided to organize themselves; they finally succeeded in bringing to justice the murderers of their "ḳadosh" (martyr).

In 1795 David Ziony was appointed rabbi of Lutzyn; he held the rabbinate for two years, and died at the age of thirty-eight. His eldest son, Naphtali, succeeded him when not quite twenty years of age, and served his community more than fifty years. He established several charitable institutions, and, when he died in 1848, was succeeded by his eldest son, Aaron Selig. R. Aaron Selig died in 1875, after occupying the rabbinate for twenty-seven years. He was the author of "Sefer Ẓiyyoni" (Wilna, 1872), on various religious and theological subjects.

Aaron Selig was succeeded by Eleazar Don-Echi, a nephew, and his oldest son-in-law. The latter is the author of "Eben Shetiyah," and is the present (1904) rabbi of Lutzyn.

Blood Accusation.

In the early spring of 1883 a Christian girl, who had been for several months a servant in the household of the Jew Zimel Lotzov, disappeared, and was afterward found drowned near the town. The procurator of the government, influenced by the clergy, made out a case against the Lotzov family and the whole community. Prince Urusoff, the Russian jurist and philanthropist, left St. Petersburg to defend the Jews, the result being that the jury declared them innocent of any connection with the drowning of the girl. But the procurator was not satisfied with this verdict and transferred the case to the courts of Vitebsk, where Lotzov and his wife were sentenced to Siberia—Lotzov to penal servitude for life in the government mines, his wife to imprisonment for six years. Prince Urusoff again defended them, but his eloquence, as well as the testimony of physicians and other witnesses, failed to save them, because the representatives of the government used every possible means, lawful and unlawful, to influence the minds of the Vitebsk judges. The Lotzovs were declared guilty, not as murderers themselves, but as the shelterers of murderers who had killed a Christian girl for some unknown reason.

The Jews of Lutzyn contributed materially to the establishment of Jewish agricultural colonies in Kherson, Yekaterinoslav, and northwestern Russia. In 1835 many Jews of Lutzyn sold their property for small sums and went to South Russia, where the government gave them farming land. A few decades after the migration to the Kherson and Yekaterinoslav colonies, two Jewish agricultural colonies were founded by the government near Lutzyn.

Lutzyn has a population of 6,000, half of which are Jews. Of these 310 are artisans and 65 day-laborers. The educational institutions consist of: a Jewish one-class school with 30 pupils, 20 ḥadarim with 150, and a Talmud Torah with 42; there are also 49 Jewish pupils attending the district and common schools.

Bibliography: *Lyutzinskoye Dyelo Po Obvineniyu Lotzovykh, Gurvicha i Maukh v Ubistvye Marii Drich i Stenograficheski Otchet*, St. Petersburg, 1885.

H. R. I. Zi.

LUXEMBURG: Grand duchy of central Europe, its capital bearing the same name. The sources do not definitely indicate when Jews first settled in Luxemburg. The first record of a Jew residing there occurs in a document of the year 1276. At this time the Jewish population of the duchy seems to have been small and in indigent circumstances; for the impoverished nobility of Luxemburg transacted their money affairs with the Jews of Treves, Coblenz, Saarburg, and Wittlich.

Early History.

During the entire Middle Ages the Jews lived in a ghetto, where there were a Jews' gate, a cemetery, and a synagogue. It appears that subsequently the cemetery ceased to exist; for down to the beginning of the nineteenth century the Jews buried their dead at Freudenburg, in the district of Saarburg, province of the Rhine. As elsewhere in the German empire, the Jews of Luxemburg were the "servi cameræ" of the German emperors, and as a source of income to the imperial exchequer they were placed by the emperors under the protection of the local princes. Thus, on May 7, 1350, at the time of the Black Death, Charles IV. ordered the governor and the provost of Luxemburg to look to the safety of the Jews living there. In 1370, when the Jews of Brussels were accused of having desecrated a holy wafer, Wenzel, Duke of Brabant and Luxemburg, expelled all the Jews from Brabant; and none are met with in the country during the next fifty or sixty years.

With the beginning of the Burgundian rule (1441) Jews are again found at Luxemburg; each of them had to pay two gulden for a protection that was merely nominal. In March, 1470, notwithstanding the presence of the governor and the militia, the townspeople attacked the Jews, plundered and demolished their houses, and maltreated them, so that they were barely able to flee to the castle on the Bockfelsen (Clausener Berg), to which they were admitted by the governor and whence they subsequently reached places of safety.

In the Sixteenth Century.

In the beginning of the sixteenth century there were Jews at Echternach, Luxemburg, Arlon, and Igel. But no Jews are mentioned after 1527, and probably none were living at Luxemburg from the time of the Spanish rule, 1555, to the end of the eighteenth century, although Maranos seem to have lived there in the seventeenth century. All the more worthy of note is it that, as is shown by a tablet in the wall of the present fortress of the city, the famous citadel of Luxemburg was built by a Jewish engineer, Isaac de Traybac, in 1644. Little is known of the Maranos' occupations. They were probably engaged in retail business; for by a decree of the provincial council, dated April 15, 1513, they were forbidden to sell cloth otherwise than by the piece. They were never required to wear the so-called Jews' hat or yellow badge; and although they were compelled to take an oath "more Judaico" they were not required to submit to the humiliating ceremonies that usually accompanied it. A decree of Philip V., issued Sept. 6, 1703, determined the poll-tax that traveling Jews had to pay at the bridges of various cities, this decree being confirmed Sept. 20, 1720. These conditions seem to have obtained during the entire eighteenth century down to the beginning of the French Revolution; for as late as 1787 a Jew complained of this unjust tax, without receiving satisfaction.

In the Eighteenth and Nineteenth Centuries.

By the laws of Jan. 28 and July 20, 1790, and Sept. 27 and Nov. 13, 1791, the Jews were granted equal civic rights with the other citizens. The community, numbering seventy-five persons, was organized by a law of March 17, 1808, and was placed under the jurisdiction of the consistory of Treves. When, on the termination of the French rule, Luxemburg was incorporated with the Netherlands (1815), the community was joined to the synagogue of Maestricht; and when Holland was separated from Belgium by the Belgian revolution of 1830 the grand duchy of Luxemburg became autonomous, and the Jewish community independent. A rabbinate, subventioned by the state, was organized, the first incumbent being Dr. Samuel Hirsch (1843-66), former rabbi of Dessau. As an advocate of religious reform he had to contend with many difficulties. He was succeeded by the French rabbi Sopher, of Dijon (1866-1870). In 1871 Dr. Isaac Blumenstein was elected rabbi, and upon his death (Aug. 3, 1903) Dr. Samuel Fuchs was called to the rabbinate. A new cemetery was laid out in 1884, and a handsome new synagogue was built in 1894. On Jan. 12, 1899, the supreme court declared the community, as represented by its president, to possess the rights of a corporation. There are also Jewish communities at Ettelbrück, Grevenmacher, Esch, and Medernach; and Jews are living in about twenty other smaller localities. The communities of Ettelbrück and Grevenmacher have each their own cemetery; at Esek a new synagogue was built in 1899.

The grand duchy has about 1,200 Jews in a total population of 236,543, and the capital 407, in 20,938. Only the community in the city of Luxemburg is officially recognized. It is under city and state supervision, and enjoys all the privileges accorded other ecclesiastical bodies. The affairs of the community are directed by a board of seven members, whose election is subject to confirmation by the government. Although legally the Jews of Luxemburg have full civic rights, they hold no government offices and are not represented in municipal councils. One exception, however, is to be recorded, due principally to local circumstances. In Hamm, near Luxemburg, the office of mayor is held by a Jew, Jules Godchaux, his predecessors having been his father, Samson, and the latter's cousin, Paul Godchaux. The Luxemburg Jews are engaged in industry, commerce, and agriculture. In their cloth-, glove-, and furniture-factories, they employ hundreds of working men, thus contributing materially to the national wealth. Socially, the Jews are on the same footing as the other citizens; and anti-Semitism has made no progress there, although clericalism in its organ "Luxemburger Wort" has occasionally started an anti-Jewish agitation. In one case the editor was fined 500 francs for libeling Jews and Judaism (April 2, 1889).

D. I. Bl.

LUZ: 1. Older name of the city of Beth-el (Gen. xxviii. 19, xxxv. 6, xlviii. 3; Josh. xvi. 2, xviii. 13; Judges i. 23).

2. Name of a city in the land of the Hittites, built by an emigrant from Beth-el, who was spared and sent abroad by the Israelitish invaders because he showed them the entrance to the city (Judges i. 26). "Luz" being the Hebrew word for an almond-tree, it has been suggested that the city derived its name from such a tree or grove of trees. Winckler compares the Arabic "laudh" ("asylum"). Robinson ("Researches," iii. 389) identifies the city either with Luwaizah, near the city of Dan, or (*ib.* iii. 425) with Kamid al-Lauz, north of Heshbon (now Ḥasbiyyah); Talmudic references seem to point to its location as somewhere near the Phenician coast (Soṭah

46b; Sanh. 12a; Gen. R. lxix. 7). Legend invested the place with miraculous qualities. "Luz, the city known for its blue dye, is the city which Sennacherib entered but could not harm; Nebuchadnezzar, but could not destroy; the city over which the angel of death has no power; outside the walls of which the aged who are tired of life are placed, where they meet death" (Soṭah 46b); wherefore it is said of Luz, "the name thereof is unto this day" (Judges i. 26, Hebr.). It is furthermore stated that an almond-tree with a hole in it stood before the entrance to a cave that was near Luz; through that hole persons entered the cave and found the way to the city, which was altogether hidden (Gen. R. *l.c.*).

3. Aramaic name for the os coccyx, the "nut" of the spinal column. The belief was that, being indestructible, it will form the nucleus for the resurrection of the body. The Talmud narrates that the emperor Hadrian, when told by R. Joshua that the revival of the body at the resurrection will take its start with the "almond," or the "nut," of the spinal column, had investigations made and found that water could not soften, nor fire burn, nor the pestle and mortar crush it (Lev. R. xviii.; Eccl. R. xii.). The legend of the "resurrection bone," connected with Ps. xxxiv. 21 (A. V. 20: "unum ex illis [ossibus] non confringetur") and identified with the cauda equina (see Eisenmenger, "Entdecktes Judenthum," ii. 931–933), was accepted as an axiomatic truth by the Christian and Mohammedan theologians and anatomists, and in the Middle Ages the bone received the name "Juden Knöchlein" (Jew-bone; see Hyrtl, "Das Arabische und Hebräische in der Anatomie," 1879, pp. 165–168; comp. p. 24). Averroes accepted the legend as true (see his "Religion und Philosophie," transl. by Müller, 1875, p. 117; see also Steinschneider, "Polemische Literatur," 1877, pp. 315, 421; *idem*, "Hebr. Bibl." xxi. 98; *idem*, "Hebr. Uebers." p. 319; Löw, "Aramäische Pflanzennamen," 1881, p. 320). Possibly the legend owes its origin to the Egyptian rite of burying "the spinal column of Osiris" in the holy city of Busiris, at the close of the days of mourning for Osiris, after which his resurrection was celebrated (Brugsch, "Religion und Mythologie," 1888, pp. 618, 634).

Bibliography: Jastrow, *Dict.*; Levy, *Neuhebr. Wörterb.*

K.

LUZKI, SIMḤAH ISAAC BEN MOSES: Karaite writer and bibliographer; born at Lutsk at the end of the seventeenth century; died, according to Firkovich, at Chufut-Kale, Crimea, or, according to another source, at Lutsk, March, 1766. He was well versed in rabbinical literature and was also a diligent student of Cabala. An indefatigable and able copyist, he went in 1751 to Chufut-Kale, where there was a flourishing Karaite community which possessed a rich library of Karaite manuscripts. He was received into the house of the Karaite writer Mordecai ben Berakah Yerushalmi, and succeeded Samuel Ḳala'i as teacher of the bet ha-midrash at Chufut-Kale. Luzki rendered great services to Karaite literature both as copyist and as writer. To his labors are due the preservation of many valuable works; and his book on bibliography (see below), although sometimes lacking critical sense, became an indispensable guide to the student of ancient Karaite literature.

Works.

The following are Luzki's works in the chronological order of their composition, as given by himself in his "Oraḥ Ẓaddiḳim": "Be'er Yiẓḥaḳ," commentary on Judah Gibbor's "Minḥat Yehudah" on the Pentateuch; "Siaḥ Yiẓḥaḳ," commentary on the prayer אדני שפתי תפתח for the Day of Atonement; "Reshit Ḥokmah," commentary in three volumes on the daily prayers; "Me'irat 'Enayim," code in two volumes, of which the first, entitled "Ner Miẓwah," comprises the Commandments and their explanations, and the second, entitled "Ner Ẓaddiḳim," enumerates the differences between the Rabbinites and the Karaites and gives a genealogy of the Karaite scholars and a list of their works; "Sha'are Ẓedeḳ," on the calendar; "'Aḳedat Yiẓḥaḳ," on the laws concerning the slaughtering of animals, and on the ten Karaite articles of belief; "Kebod Elohim," commentary on Joseph ben Mordecai Troki's mystic prayer "Ha-Elef Leka"; "Arba' Yesodot," on the four dogmatic principles, namely, the creation of the world, the existence of an invisible God, His holiness and spirituality, and His unity; "Tefillah le-Mosheh," questions and answers exchanged between God and Moses; "Halikot 'Olam," description of the creation of the world and of the nature of all things according to their quantitative and qualitative attributes; "'Ene Yiẓḥaḳ," commentary on Elijah Bashyaẓi's calendric tables; "Toledot Yiẓḥaḳ," religious poems, enigmas, letters, etc., in two volumes; "Ṭure Zahab u-Neḳuddot ha-Kesef," on the precepts, in two volumes, of which the first, "Ṭure Zahab," enumerates in verse all the precepts, arranged in the order of the 620 letters of the Decalogue; the second, "Neḳuddot Kesef," being a commentary thereon; "Sefer Bereshit," a mystic explanation of the Creation; "Rekeb Elohim," on the mysteries of the Divine Chariot; "Kebod Melakim," a mystic explanation of the letters of the Hebrew alphabet; "Sefer ha-Tappuaḥ," on the Creation and on the Divine Chariot, according to the modern Cabala; "Libnat ha-Sappir," on the ten Sefirot.

The only two writings of Luzki's which have been printed are: (1) "Or ha-Ḥayyim" (Koslov, 1835), commentary on Aaron ben Elijah's philosophical work "'Eẓ Ḥayyim," and (2) "Oraḥ Ẓaddiḳim" (Vienna, 1837), which is an abridgment of the "Ner Ẓaddiḳim." Another redaction of the last-named work, prepared by Luzki in 1756 at the request of Mordecai ben Berakah Yerushalmi, and entitled "Iggeret Miḳra'e Ḳodesh," gives a fuller description of the works enumerated in the "Oraḥ Ẓaddiḳim."

Luzki was a strong believer in Cabala, which he defends in his "Or ha-Ḥayyim," "Libnat ha-Sappir," and "Sefer ha-Tappuaḥ." He asserts that the Zohar was composed before the Mishnah, although it became known only at the time of Joseph Gikatilla. Had Maimonides, he says, known this divine book he would not have spent his time on the futilities of philosophy; and when Luzki criticizes the Cabala it is only the practical and not the speculative Cabala. Luzki cites the great rabbinical authorities who believed in the authenticity of the Zohar, from Abravanel down to Joseph Delmedigo. According to him there were cabalists even among the Karaites. Luzki was the author also of many religious poems, five of which have been incorporated into the Karaite ritual (part iii., beginning).

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K. I. BR.

LUZZATTI, LUIGI: Italian statesman and political economist; born at Venice March 11, 1841; studied at the University of Padua (Doctor of Law 1863) and in Venice. While in the latter city he was strongly influenced by Politeo, professor of philosophy, and by Zanella, the lyric poet and teacher of literature from Vicenza. At the age of twenty Luzzatti had already given lectures on economics in Venice. He was an enthusiastic supporter of the doctrine of free trade. At twenty-two he became a teacher at the Istituto Tecnico in Milan; in 1867, professor of economics in the University of Padua; and in the same year the government appointed him commissioner for the Paris Exposition.

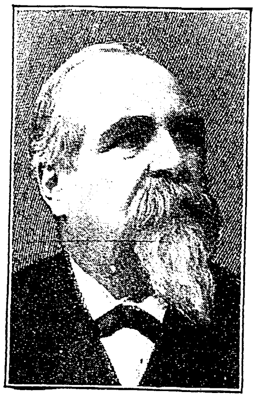

Luigi Luzzatti.

In 1869 he became general secretary under Minghetti in the agricultural department of the ministry. Shortly afterward he entered Parliament as deputy from Oderzo, and later was chosen as the representative of Padua.

Luzzatti has held his seat in Parliament uninterruptedly for more than thirty years. He is one of the leaders of the Right, and has repeatedly been president of the budget committee. In matters relating to economic development he has rendered his country incalculable service. He introduced the ideas of Schultze-Delitzsch into Italy, and made them national. He also labored in behalf of cooperative associations and for the establishment of postal and school savings-banks. He is an authority on all questions connected with the tariff, and has a firm grasp of the subject of commercial treaties.

Luzzatti is a tireless worker, speaker, and writer. At all times he upholds Italy's friendship with France. He has frequently been entrusted by successive Italian governments with delicate international negotiations. As one of the delegates who arranged (1902) the commercial treaty with France, he received the grand cross of the Legion of Honor. When in 1901 King Victor Emmanuel III. established the Order of Labor, Luzzatti, in recognition of his labors in behalf of the working classes, was the first to receive the new decoration. He fights against the Agrarians, who have now become so powerful in Germany; and he endeavors to make propaganda in favor of commercial treaties to prevent "Middle-Age economics" from invading Europe.

From Feb., 1891, to May, 1892, and from July, 1896, to June, 1898, Luzzatti was minister of the treasury in Rudini's cabinet. He then returned to his chair of economics at the University of Rome. At present (1904) he is minister of the treasury in the cabinet of Giolitti.

His works include the following: "Il Socialismo e le Questioni Sociali Innanzi ai Parlamenti d'Europa," 1883; "Schultze-Delitzsch," 1883; "Emulazione e Progressi delle Banche d'Emissione in Italia," 1886; "L'Abuso del Credito e la Finanza Italiana," 1889; "La Pace Sociale all' Esposizione di Parigi," 1890.

BIBLIOGRAPHY: Telesforo Sarti, *Il Parlamento Subalpino e Nazionale*, Terni, 1890; De Gubernatis, *Diz. Biog.*; Leone Carpi, *Il Risorgimento Italiano, Biografie Storico-Politiche*, vol. i., Milan, 1888; Luigi Branzi, *I Moribondi di Montecitorio*, Turin, 1889; *Nuova Enciclopedia Italiana*, 1895, Supplement, iv. 201; *Jew. Chron.* Nov. 6, 1903.

S. S. MUN.

LUZZATTO (LUZZATTI): Name of a family of Italian scholars whose genealogy can be traced back to the first half of the sixteenth century. According to a tradition communicated by S. D. Luzzatto the family descends from a German who immigrated into Italy from the province of Lausitz, and who was named after his native place ("Lausatia," "Lausiatus" = "Luzzatto"). The name "Luzzatti," which one branch of this family bears, can similarly be traced back to the plural form "Lausiati." The German rite is credibly reported to have been observed in the family synagogue (Scuola Luzzatto) in Venice.

The earliest member of the family of whom there is record is one Abraham Luzzatto, who lived at Safed at the beginning of the sixteenth century. His descendants may be grouped with some degree of probability in the following pedigree:

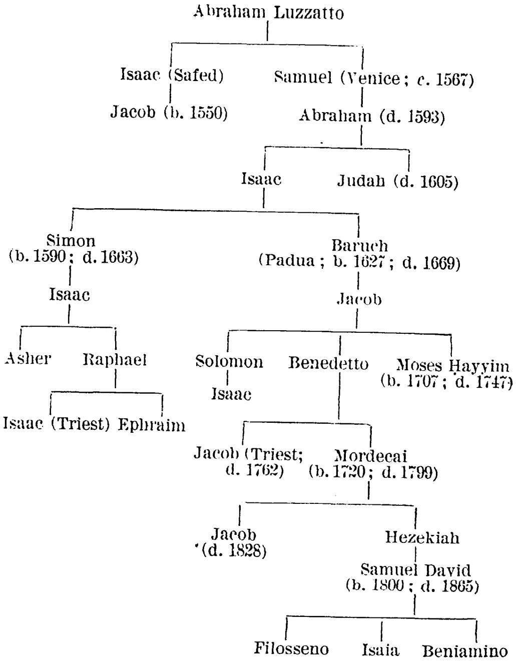

BIBLIOGRAPHY: *Autobiografia di S. D. Luzzatto Preceduta di Alcune Notizie Storico-Letterarie sulla Famiglia Luz-*

zatto a Datare del Secolo Decime Sesto, Padua, 1878-82; Brann, *Die Familie Luzzatto*, in *Samuel David Luzzatto: Ein Gedenkbuch zum Hundertsten Geburtstag*, Berlin, 1900; Mortara, *Indice*.

S. Be.—J.

Benedetto (Baruch) Luzzatto: Italian preacher and poet; flourished in the seventeenth century at Padua, where he was chief rabbi toward the close of his life. He united Talmudic learning with profound classical scholarship, and was especially well versed in history and philosophy. In 1636 he wrote a finished Italian sonnet for his friend Immanuel Porto Rapa's mathematical treatise "Porto Astronomico."

Luzzatto was highly esteemed by contemporary scholars. The anatomist and botanist Giovanni Weslingio was his intimate friend, and Leon of Modena in a list of his pupils praises his halakic learning. None of his works has been published.

Bibliography: S. D. Luzzatto, *Autobiografia*, p. 12; Brann, in *Samuel David Luzzatto, ein Gedenkbuch*, p. 36.

D. I. E.

Beniamino Luzzatto: Italian physician; born at Padua Dec. 3, 1850; died there June 22, 1893; son of Samuel David Luzzatto. Educated at the university of his native town (M.D. 1872), he became physician at the general hospital. In 1876 he was appointed lecturer on pathology, and in 1882 assistant professor and chief of the propædeutic clinic of Padua University.

Luzzatto wrote essays on the systolic murmur of the apex of the heart (Padua, 1875); on chronic broncho-pneumonia and tuberculosis (Milan, 1876); on tetanus traumaticus in pregnancy (Padua, 1876); and he was also the author of: "Embolia dell' Arteria Pulmonale," Milan, 1880; "Vade Mecum di Percussione," Padua, 1882; "Lezioni di Propedeutica Clinica," *ib.* 1883.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

Ephraim Luzzatto: Italian physician and poet; born at San Daniele, Friuli, in 1729; died at Lausanne, Switzerland, in 1792; studied medicine at the University of Padua, graduating in 1751. After practising in Italy for some years, he settled, in 1763, in London, where he was appointed physician in the hospital of the Portuguese congregation. In 1792 he left London, and was on his way to Italy when he died. Luzzatto was a highly gifted Hebrew poet, and he exercised his talent with equal success in national, mythological, moral, and sometimes amorous themes; the beauty of his style and the richness and delicacy of his vocabulary place his productions far above the average. He seems, however, to have lacked conviction and to have wavered sometimes between the extremes of religion and atheism, between Judaism and paganism.

Luzzatto wrote "Eleh Bene ha-Ne'urim," poems on various subjects (London, 1766), and "Ḳol Shaḥal" (Berlin, 1796). A second edition of the former work was published by Meïr Letteris (Vienna, 1839).

Bibliography: Carmoly, in *Revue Orientale*, i. 459; S. D. Luzzatto, in Busch's *Kalender*, p. 152; D. A. de Sola, in *Orient. Lit.* i. 7; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 92; *Kokebe Yiẓḥaḳ*, xxii. 20; Mortara, *Indice*, p. 36.

S. I. Br.

Filosseno (Philoxene) Luzzatto: Italian scholar; son of Samuel David Luzzatto; born at Triest July 10, 1829; died at Padua Jan. 25, 1854. Luzzatto (whose surname is the Italian equivalent of the title of one of his father's principal works, "Oheb Ger," which was written at the time of Filosseno's birth) showed from childhood remarkable linguistic aptitude, and having mastered several European languages, he devoted himself to the study of Semitic languages and Sanskrit. When a boy of thirteen he deciphered some old inscriptions on the tombstones of Padua which had puzzled older scholars. Two years later, happening to read D'Abbadie's narrative of his travels in Abyssinia, he resolved to write a history of the Falashas. In spite of his premature death, he wrote several important works: "L'Asia Antica, Occidentale e Media" (Milan, 1847); "Mémoire sur l'Inscription Cunéïforme Persane de Behistan," in "Journal de l'Institut Lombard" (*ib.* 1848); "Le Sanscritisme de la Langue Assyrienne" (Padua, 1849); "Etudes sur les Inscriptions Assyriennes de Persépolis, Hamadan, Van, et Khorsabad" (*ib.* 1850); "Notice sur Abou Jousouf Hasdai ibn Shaprout" (*ib.* 1852); "Mémoire sur les Juifs d'Abyssinie ou Falashas" (printed posthumously in "Arch. Isr." xii.-xv.). He also translated into Italian eighteen chapters of Ezekiel, adding to the same a Hebrew commentary. Luzzatto contributed to many periodicals, mostly on philological or exegetical subjects. Of special interest are his observations on the inscriptions in the ruins of the ancient Jewish cemetery in Paris ("Mémoires des Antiquités de France," xxii. 60).

Bibliography: S. Cahen, in *Arch. Isr.* xv. 270 *et seq.*; Fürst, *Bibl. Jud.* ii. 281; H. S. Morais, *Eminent Israelites*, pp. 218 *et seq.*, Philadelphia, 1880.

S. M. Sel.

Isaia Luzzatto: Italian notary; born at Padua Sept. 27, 1836; died there Nov. 7, 1898; son of S. D. Luzzatto; graduated in law at the university of his native city. He was for some time attorney for one of the principal Jewish families of the community. His life was saddened by illness and other troubles. Besides a small work, written in his youth, on the battle of Legnano, he wrote various books to serve as a guide for the publication of his father's writings: "Materiale per la Vita di S. D. Luzzatto" (extract from the "Corriere Israelitico"), Triest, 1877; "Index Raisonné des Livres de Correspondance de Feu S. D. Luzzatto de Trieste, Precédé d'un Avant-Propos et Suivi d'un Essai de Pensées et Jugements Tirés de Ses Lettres Inédites," Padua, 1878; "Materiale per la Illustrazione degli Scritti Editi e Inediti di S. D. Luzzatto," *ib.* 1878; "Catalogo Ragionato degli Scritti Sparsi di S. D. Luzzatto, con Riferimento Agli Altri Suoi Scritti, Editi e Inediti," *ib.* 1881.

Bibliography: *Vessillo Israelitico*, 1898, p. 380.

S. U. C.

Jacob ben Isaac Luzzatto: Oriental rabbi and preacher; flourished at Safed in the second half of the sixteenth century. In the pinḳes of Venice it is stated that a Jacob Luzzatto died in that city April 13, 1587, at the age of about sixty; he may well have been the subject of this article, though there is nothing to sustain the identification.

Luzzatto was the author of "Kaftor wa-Feraḥ" or "Yashresh Ya'aḳob" (Basel, 1580), containing besides some stories from the "Sefer Ḥasidim," 165 haggadot explained according to Rashi, the Tosafot, Solomon b. Adret, and R. Nissim; parallel passages being cited from the Yerushalmi, Midrashim, and cabalistic works. The particular object of this work was to defend the Haggadah against the attacks of ecclesiastical censors. As at the end of the book Luzzatto calls himself "corrector," S. D. Luzzatto concluded that it was Jacob Luzzatto who wrote the "Haggahot," or explanatory notes to the Talmud, printed at Basel, 1578-80, under the censorship of Marco Marino. The object of those notes was to show that the haggadot which seem to be directed against Christianity have really an allegorical meaning. Luzzatto wrote also "Ḳehillat Ya'aḳob" (Salonica, 1584), novellæ on the Talmud, and edited and supplied a preface and index to Solomon Molko's "Sefer ha-Mefo'ar" (Cracow, 1570) and to Menahem Recanati's "Ṭa'ame ha-Miẓwot" (Basel, 1581). From his preface (rimed) to the latter work, it is seen that though born at Safed, his Hebrew pronunciation was that of the German Jews, indicating his German origin.

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S. M. SEL.

Moses Ḥayyim Luzzatto: Italian cabalist and poet; born at Padua 1707; died at Acre May 6, 1747. His father was the wealthy merchant Jacob Luzzatto, and his mother also was a descendant of the Luzzatto family. He was carefully educated by his father in Latin and in other languages. At the age of thirteen he entered the Talmud Torah of his native city, which was then widely known through the teachings of Judah Minz, and which numbered among its instructors Isaiah Bassani and Isaac Ḥayyim Cohen de Cantarini, with the former of whom Luzzatto was especially intimate. He read omnivorously in the library of the Talmud Torah, being attracted particularly by the cabalistic works he found there.

Benjamin ha-Kohen Vital of Reggio (comp. Kaufmann in "Monatsschrift," xli. 700 *et seq.*), a pupil of Moses Zacuto and father-in-law of Bassani, seems to have exerted a great influence on Luzzatto's development as poet and cabalist. Luzzatto soon took up Isaac Luria's works, endeavoring to master the practical Cabala by their aid; and he instructed his former teachers in its mysteries in a school which he opened in his own house after Bassani had moved to Reggio.

The Talmud and mysticism, however, did not satisfy Luzzatto's versatile mind; and at an early age he began a thorough study of the Hebrew language and of poetic composition. He wrote epithalamia and elegies, a noteworthy example of the latter being the dirge on the death of his teacher Cantarini, a lofty poem of twenty-four verses written in classical Hebrew. Before completing his twentieth year Luzzatto had begun his composition of one hundred and fifty hymns modeled on the Biblical Psalter. In these psalms, composed in conformity with the laws of parallelism, he freed himself from all foreign influences, imitating the style of the Bible so faithfully that his poems seem entirely a renaissance of Biblical words and thoughts. They provoked the criticism of the Rabbis, however, and were one of the causes of the persecutions to which Luzzatto was later subjected. R. Jacob Poppers of Frankfort-on-the-Main thought it unpardonable presumption to attempt to equal the "anointed of the God of Jacob." Only two psalms are known of which it can with certainty be said that they belonged to Luzzatto's psalter ("Bikkure ha-'Ittim," 1825, p. 56; 1826, p. 99); in addition seven hymns by him which were sung at the inauguration of the enlarged Spanish synagogue at Padua appeared in the work "Ḥanukkat ha-Maron" (Venice, 1729); but it is not certain whether they were taken from the psalter.

His Psalter.

As a youth Luzzatto essayed also dramatic poetry, writing at the age of seventeen his first Biblical drama, "Shimshon u-Felistim," of which only fragments have been preserved, in another work of his. This youthful production foreshadows the coming master; it is perfect in versification, simple in language, original and thoughtful in substance. This first large work was followed by the "Leshon Limmudim," a discussion of Hebrew style with a new theory of Hebrew versification, in which the author showed his thorough knowledge of classical rhetoric. It is in a certain sense a scientific demonstration of the neoclassic Italian style, in contrast with the medieval. There is a vast difference between Luzzatto's style, which recalls the simplicity, smoothness, and vigor of the Bible, and the insipid, exaggerated, and affected work of his contemporaries. The book, dedicated to his teacher Bassani, was printed at Mantua 1727, with a text which deviates from the manuscript formerly in the possession of M. S. Ghirondi.

In the same year or somewhat later, Luzzatto wrote his allegorical festival drama "Migdal 'Oz" (or "Tummat Yesharim"), on the occasion of the marriage of his friend Israel Benjamin Bassani. This four-act play, which shows Latin and Italian as well as Biblical influence, illustrates the victory of justice over iniquity. It is masterly in versification and melodious in language, the lyrical passages being especially lofty; and it has a wealth of pleasing imagery reminiscent of Guarini's "Pastor Fido." The drama was edited by M. Letteris, and published with notes by S. D. Luzzatto and prolegomena by Franz Delitzsch, Leipsic, 1837.

Cabalistic Productions.

The Cabala, however, attracted Luzzatto more than did science or poetry; and he was seized with the illusion that he enjoyed the special favor of a heavenly genius ("maggid") which vouchsafed divine revelations to him as it had done to his cabalistic predecessors. He imagined that he beheld heavenly visions and that he conversed with the prophet Elijah, Adam, the Patriarchs, and others; and he finally became convinced that he was the Messiah, called to redeem humanity and more especially Israel. Many cabalistic works, including "Shib'im Tiḳḳunim," "Kelale Ḥokmat ha-Emet," "קל״ח Pitḥe Ḥokmah," "Ma'amar ha-Ge'ullah," "Liḳḳuṭe Kawwanot," "Ḥibbur 'al Ḳohelet," "Ma'amar ha-Wikkuaḥ," "Perush 'al 'Aseret ha-Dibrot," "Ma'amar 'al ha-'Iḳḳudim Asher be-Sefer ha-

Zohar," "Perush la-Tiḳḳunim ha-Meyuḥasim le-RaSHBI," were the fruit of these aberrations of a great mind. He explained his teachings in pure, simple Hebrew reminiscent of the language of the Mishnah. In his cabalistic commentary on the Pentateuch, on the other hand, which he entitled "Zohar Tinyana," he imitated the language of the Zohar, thinking that this "second Zohar" would in time take the place of the first.

None of these works, however, was published; and only two sympathetic disciples, Isaac Marini and Israel Treves, were initiated by Luzzatto into his esoteric doctrine and were deemed worthy to meet him for daily cabalistic discussion. Chance revealed their secret. While Luzzatto was visiting his teacher Bassani at Reggio, a scholar by the name of (Raphael) Israel Ḳimḥi (author of the "'Abodat Yisrael") came to Padua for a few days, and Luzzatto's disciples showed him their master's writings. Ḳimḥi guarded his discovery while in Padua; but at Venice he told of it. Luzzatto's reputation as a cabalist soon spread far and wide, attracting many pupils, while his native city also began to awaken to his greatness and to honor him in various ways.

Opposition and Polemics.

Among Luzzatto's pupils was a Pole, Jekuthiel b. Löb Gordon of Wilna, who had come to the university in 1729 to study medicine. At home he had given much time to the Talmud and to other Jewish literature; and now, putting his other studies aside, he took up the Cabala under Luzzatto. Fascinated by his teacher, he described his impressions, together with Luzzatto's visions, in a letter to Meïr H. Bösing, which, by a trick of fate, fell into the hands of the court agent Mordecai Jaffe of Vienna. Jekuthiel then wrote a letter to R. Joshua Höschel of Wilna, in which he enclosed a leaf from the "Zohar Tinyana." Luzzatto's reputation thus spread beyond Italy; and while the followers of the Cabala rejoiced in its new disciple, its opponents, who had not forgotten the troubles caused by Shabbethai Ẓebi, looked with apprehension upon Luzzatto's work. Chief among these was Moses Ḥagiz of Altona. The Venetian rabbis had still another cause for complaint against Luzzatto, for when Leon of Modena's anticabalistic work "Ari Noham" (or "Sha'agat Aryeh") fell into his hands he wrote the pointed reply "Ḥoḳer u-Meḳubbal" (or "Ma'amar ha-Wikkuaḥ"), in which he unsparingly attacked the famous Venetian rabbi. The other rabbis thereupon indignantly opposed Luzzatto, who now found himself unwillingly the center of public discussion. Every effort was made to condemn him; and letters and responsa multiplied in Padua, Venice, Leghorn, and Altona. No decisive steps were taken at the time in Italy itself; but the German rabbis, yielding to Luzzatto's enemies who were headed by Moses Ḥagiz, pronounced the ban upon any who should write in the language of the Zohar, in the name of the "faithful shepherd," or of other saints.

The Venetian rabbis thereupon requested Bassani at Reggio to explain to Luzzatto the consequences of his actions, and to take an active part in the controversy generally. Bassani then went to Padua and induced Luzzatto to declare in writing before the delegates of the Venetian rabbinate that he would renounce the teachings of the Cabala, would not show his works to any one, and would publish nothing in future without the approval of his teacher Bassani and other reliable men. Luzzatto's works were locked up in a casket, one key of which was given to Bassani and another to the representatives of the Venetian rabbinate. Luzzatto himself received the title of rabbi.

Renewed Cabalistic Activity.

He now seemed definitely to have renounced his connection with the Cabala, and he turned again to literature, producing his finest poems. He traveled, cultivated his friends, married the daughter of R. David at Mantua, and took part also in the business affairs of his relatives. Despite all this, he could not permanently resist the attractions of the Cabala. It seems that decreasing prosperity once more led him to mysticism; for, notwithstanding his promises, he composed the cabalistic works "Kelalim Rishonim le-Ḥokmat ha-Emet," "Tefillah we-Shir 'al Ge'ullat Miẓrayim," "Tefillah we-Shir 'al Mattan Torah," and "Wikkuaḥ ben ha-Sekel weha-Neshamah," and Bassani was weak enough to slur his duty and to refrain from opposition to this activity. The news reached the Venetian rabbis, who had been informed that Luzzatto intended also to publish his polemic against Leon of Modena. They lent a credulous ear to those who had been set to watch Luzzatto; and when he refused to take an oath that he would publish no more works without submitting them to the censorship of the Venetian rabbinate, the six rabbis of Venice pronounced (Dec., 1734) a ban upon him and his works, and made it incumbent upon every one who possessed any copies of his writings to deliver them to the rabbinate. News of the ban was sent to all the communities of Germany; and Ḥagiz was informed of the victory he had gained.

It was now impossible for Luzzatto to remain in Italy; for he was abandoned by all except Bassani and a few faithful friends. He therefore decided to emigrate to Amsterdam. On the journey he did not neglect to exhort his pupils to endurance and harmony. In Frankfort-on-the-Main a deep humiliation awaited him: he had to promise under oath to give up his mystic studies and not to print or even write a sentence cabalistic in content. Not until his fortieth year would he be permitted to study the mysteries of the Cabala, and then only in the Holy Land in company with worthy men. This declaration was communicated to many rabbis in different countries; and Luzzatto's works were taken away from him.

At Amsterdam.

Luzzatto was welcomed at Amsterdam with great honor. He was received into the house of the prominent Moses de Chaves, whose son he taught, and the Sephardic community offered him a salary; but, preferring his personal independence, he supported himself by grinding optical lenses. He devoted his spare time to study and teaching, and was soon able to send for his wife, son, and parents, who likewise were cordially received. Luzzatto now resumed his correspondence with Bassani and his pupils; he commended the latter to his teacher and exhorted them to remain faithful to the study of the Cabala. This correspondence became known to the Venetian rabbis, and as they could do nothing further to Luzzatto, they attacked Bassani, who was suspected of having opened the casket which contained Luzzatto's works (though perhaps the psalms were not included [Kahana, "Luzzatto," p. 10, note 2]) and of having restored them to him. This casket, which was supposed to be guarded by a cherub (Zunz, "Die Monatstage des Kalenderjahrs," p. 26), is said to have found its way to Prague after many vicissitudes (comp. Kaufmann, "Contributions à la Biographie de Mosé Hayyim Luzzatto, Yekutiel Gordon et Mosé Hages:—La Caisse des Manuscrits de Luzzatto et Jacob Cohen Popers," in "R. E. J." xxiii. 256-261). The ban was then renewed against those having forbidden works by Luzzatto in their possession and failing to deliver the same to the rabbinate of Venice.

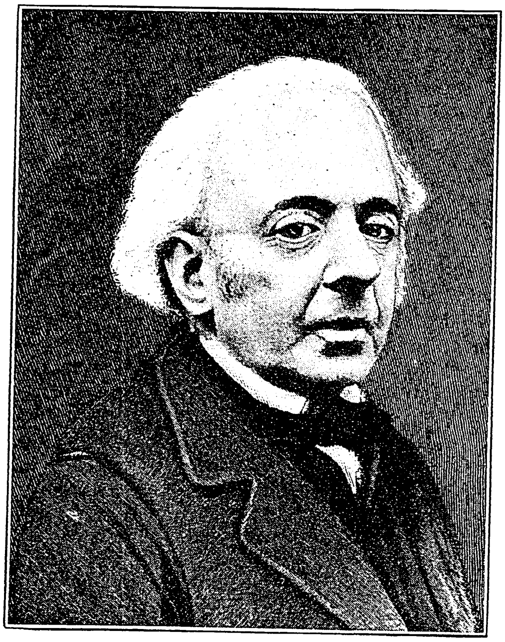

Samuel David Luzzatto.

Meanwhile Luzzatto's reputation was increasing at Amsterdam. He won the friendship of the foremost men there and displayed great activity as a teacher, still continuing his cabalistic studies. In that city he published the following works: "Mesillat Yesharim" (1740), a popular survey of religious ethics, which was widely read; the Talmudic and methodologic treatise "Derek Tebunot" (1743); the smaller works, dealing with various subjects, "Ma'amar ha-'Iḳḳarim," "Ma'amar 'al ha-Aggadot," "Derek Ḥokmah," "Ma'amar ha-Ḥokmah" (1743); and the allegorical drama "La-Yesharim Tehillah," written on the marriage of his pupil Jacob de Chaves—"a work of art unique in Neo-Hebraic literature, masterly in form, language, and thought, a monument to his great gifts, fitted to immortalize him and the tongue in which he composed it." This drama, which in its simple plot bears much resemblance to that of the "Migdal 'Oz," is closely connected in sentiment with the ethical works written by Luzzatto at Amsterdam and is filled with lofty thought. It was imitated by many on account of its style, which is modeled, though with great freedom, on that of the Bible. Luzzatto had only fifty copies printed, which he distributed among the prominent members of the Sephardic community of the city.

At Amsterdam Luzzatto lived quietly and comfortably for ten years, making one short visit to London. When his period of renunciation of the Cabala drew to a close he was filled with a longing for the Holy Land, and after many hardships he arrived with his wife and son at Safed. He exchanged some letters with his disciples at Padua, in which he spoke of his aims and hopes; but in the midst of his plans for the future he, together with his wife and son, died of the Plague in his fortieth year, and was buried at Tiberias beside R. Akiba.

Bibliography: Jacob Emden, *Torat ha-Ḳena'ot*; M. S. Ghirondi, in *Kerem Ḥemed*, ii. 54 *et seq.*; J. Almanzi, *ib.* iii. 113 *et seq.*; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 89 *et seq.*; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 179 *et seq.*; Grätz, *Gesch.* x. 369 *et seq.*; Zunz, *Literaturgesch.* p. 449; *Autobiografia di S. D. Luzzatto Preceduta di Alcune Notizie Storico-Letterarie sulla Famiglia Luzzatto*, Padua, 1882; Abraham Kahan, *Rabbi Ḥayyim Luzzatto*, Warsaw, 1899; Kaufmann, *Poésies de Moïse Hayyim Luzzatto*, etc., in *R. E. J.* xxxix. 133 *et seq.*; Halberstam, *ib.* 317 *et seq.*

S. E. N.

Samuel David (ShaDaL) Luzzatto: Italian philologist, poet, and Biblical exegete; born at Triest Aug. 22, 1800; died at Padua Sept. 30, 1865. While still a boy he entered the Talmud Torah of his native city, where besides Talmud, in which he was taught by Abraham Eliezer ha-Levi, chief rabbi of Triest and a distinguished pilpulist, he studied ancient and modern languages and profane science under Mordecai de Cologna, Leon Vita Saraval, and Raphael Baruch Segré, whose son-in-law he later became. He studied Hebrew also at home, with his father, who, though a turner by trade, was an eminent Talmudist.

Luzzatto manifested extraordinary ability from his very childhood, so that while reading the Book of Job at school he formed the intention to write a commentary thereon, considering the existing commentaries to be deficient. In 1811 he received as a prize Montesquieu's "Considérations sur les Causes de la Grandeur des Romains," etc., which contributed much to the development of his critical faculties. Indeed, his literary activity began in that very year, for it was then that he undertook to write a Hebrew grammar in Italian, translated into Hebrew the life of Æsop, and wrote exegetical notes on the Pentateuch (comp. "Il Vessillo Israelitico," xxv. 374, xxvi. 16). The discovery of an unpublished commentary on the Targum of Onkelos induced him to study Aramaic (preface to his "Oheb Ger").

Early Ability.

At the age of thirteen Luzzatto was withdrawn from school, attending only the lectures in Talmud of Abraham Eliezer ha-Levi. While he was reading the "'En Ya'akob" by Jacob ibn Ḥabib, he came to the conclusion that the vowels and accents did not exist in the time of the Talmudists, and that the Zohar, speaking as it does of vowels and accents, must necessarily be of later composition. He propounded this theory in a pamphlet which was the origin of his later work "Wikkuaḥ 'al ha-Ḳabbalah."

In 1814 there began a most trying time for Luzzatto. His mother dying in that year, he had to do the housework, including cooking, and to help his father in his work as a turner. Nevertheless, by the end of 1815 he had composed thirty-seven poems, which form a part of his "Kinnor Na'im," and in 1817 had finished his "Ma'amar ha-Niḳḳud," a treatise on the vowels. In 1818 he began to write his "Torah Nidreshet," a philosophico-theological work of which he composed only twenty-four chapters, the first twelve being published in the "Kokebe Yiẓḥaḳ," vols. xvi.-xvii., xxi.-xxiv., xxvi., and the remainder translated into Italian by M. Coen-Porto and published in "Mosé," i.-ii. In 1879 Coen-Porto published a translation of the whole work in book form. In spite of his father's desire that he should learn a trade, Luzzatto had no inclination for one, and in order to earn his livelihood he was obliged to give private lessons, finding pupils with great difficulty on account of his timidity. From 1824, in which year his father died, he had to depend entirely upon himself. Until 1829 he earned a livelihood by giving lessons and by writing for the "Bikkure ha-'Ittim"; in that year he was appointed professor at the rabbinical college of Padua.

Critical Treatment of Bible.

At Padua Luzzatto had a much larger scope for his literary activity, as he was able to devote all his time to literary work. Besides, while explaining certain parts of the Bible to his pupils he wrote down all his observations. Luzzatto was the first Jewish scholar to turn his attention to Syriac, considering a knowledge of this language necessary for the understanding of the Targum. His letter published in Kirchheim's "Karme Shomeron" shows his thorough acquaintance with Samaritan. He was also the first Jew who permitted himself to amend the text of the Old Testament; and his emendations have met with the approval of Christian scholars. Through a careful examination of the Book of Ecclesiastes, Luzzatto came to the conclusion that its author was not Solomon, but some one who lived several centuries later and whose name was Ḳohelet. The author, Luzzatto thinks, ascribed his work to Solomon, but his contemporaries, having discovered the forgery, substituted the correct name "Ḳohelet" for "Solomon" wherever the latter occurred in the book. As to the Book of Isaiah, in spite of the prevalent opinion that chapters xl.-lxvi. were written after the Captivity, Luzzatto maintained that the whole book was written by Isaiah. Difference of opinion on this point was one of the causes why Luzzatto, after having maintained a friendly correspondence with Rapoport, turned against the latter. Another reason for the interruption of his relations with the chief rabbi of Prague was that Luzzatto, though otherwise on good terms with Jost, could not endure the latter's rationalism. He consequently requested Rapoport to cease his relations with Jost; but Rapoport, not knowing Luzzatto personally, ascribed the request to arrogance.

Views on Philosophy.

Luzzatto was a warm defender of Biblical and Talmudical Judaism; and his opposition to philosophical Judaism brought him many opponents among his contemporaries. But his opposition to philosophy was not the result of fanaticism nor of lack of understanding. He claimed to have read during twenty-four years all the ancient philosophers, and that the more he read them the more he found them deviating from the truth. What one approves the other disproves; and so the philosophers themselves go astray and mislead students. It is for this reason that while praising Maimonides as the author of the "Yad," Luzzatto blames him severely for being a follower of the Aristotelian philosophy, which, he says, brought no good to himself while causing much evil to other Jews ("Penine Shadal," p. 417). Luzzatto attacked Abraham ibn Ezra also, declaring that the latter's works were not the products of a scientific mind, and that as it was necessary for him in order to secure a livelihood to write a book in every town in which he sojourned, the number of his books corresponded with the number of towns he visited. Ibn Ezra's material, he declared, was always the same, the form being changed sometimes slightly, and at other times entirely ("Kerem Ḥemed," iv. 131 *et seq.*). Luzzatto's pessimistic opinion of philosophy made him naturally the adversary of Spinoza, whom he attacked on more than one occasion.

During his literary career of more than fifty years, Luzzatto wrote a great number of works, both in Hebrew and in Italian. Besides he contributed to most of the Hebrew and Jewish periodicals of his time. His correspondence with his contemporaries is both voluminous and instructive; there being hardly any subject in connection with Judaism on which he did not write. The following is a list of Luzzatto's works:

IN HEBREW.

Kinnor Na'im, collection of poems. Vol. i., Vienna, 1825; vol. ii., Padua, 1879.

Kinah, elegy on the death of Abraham Eliezer ha-Levi. Triest, 1826.

Oheb Ger, guide to the understanding of the Targum of Onkelos, with notes and variants; accompanied by a short Syriac grammar and notes on and variants in the Targum of Psalms. Vienna, 1830.

Hafla'ah sheba-'Arakin of Isaiah Berlin, edited by Luzzatto, with notes of his own. Part i., Breslau, 1830; part ii., Vienna, 1859.

Seder Tannaïm wa-Amoraïm, revised and edited with variants. Prague, 1839.

Betulat Bat Yehudah, extracts from the diwan of Judah ha-Levi, edited with notes and an introduction. Prague, 1840.

Abne Zikkaron, seventy-six epitaphs from the cemetery of Toledo, followed by a commentary on Micah by Jacob Pardo, edited with notes. Prague, 1841.

Bet ha-Oẓar, collection of essays on the Hebrew language, exegetical and archeological notes, collectanea, and ancient poetry. Vol. i., Lemberg, 1847; vol. ii., Przemysl, 1888; vol. iii., Cracow, 1889.

Ha-Mishtaddel, scholia to the Pentateuch. Vienna, 1849.

Wikkuaḥ 'al ha-Ḳabbalah, dialogues on Cabala and on the antiquity of punctuation. Göritz, 1852.

Sefer Yesha'yah, the Book of Isaiah edited with an Italian translation and a Hebrew commentary. Padua, 1855-67.

Mebo, a historical and critical introduction to the Maḥzor. Leghorn, 1856.

Diwan, eighty-six religious poems of Judah ha-Levi corrected, vocalized, and edited, with a commentary and introduction. Lyck, 1864.

Yad Yosef, a catalogue of the Library of Joseph Almanzi. Padua, 1864.

Ma'amar bi-Yesode ha-Diḳduḳ, a treatise on Hebrew grammar. Vienna, 1865.

Ḥereb ha-Mithappeket, a poem of Abraham Bedersi, published for the first time with a preface and a commentary at the beginning of Bedersi's "Ḥotam Toknit." Amsterdam, 1865.

Commentary on the Pentateuch. Padua, 1871.

Perushe Shedal, commentary on Jeremiah, Ezekiel, Proverbs, and Job. Lemberg, 1876.

Naḥalat Shedal, in two parts; the first containing a list of the Geonim and Rabbis, and the second one of the payyeṭanim and their piyyuṭim. Berlin, 1878–79.

Yesode ha-Torah, a treatise on Jewish dogma. Przemysl, 1880.

Ṭal Orot, a collection of eighty-one unpublished piyyuṭim, amended. Przemysl, 1881.

Iggerot Shedal, 301 letters, published by Isaiah Luzzatto and prefaced by David Kaufmann. Przemysl, 1882.

Penine Shedal (see below). Przemysl, 1883.

IN ITALIAN.

Prolegomeni ad una Grammatica Ragionata della Lingua Ebraica. Padua, 1836.

Il Giudaismo Illustrato. Padua, 1848.

Calendario Ebraico. Padua, 1849.

Lezioni di Storia Giudaica. Padua, 1852.

Grammatica della Lingua Ebraica. Padua, 1853.

Italian translation of Job. Padua, 1853.

Discorsi Morali agli Studenti Israeliti. Padua, 1857.

Opere del De Rossi. Milan, 1857.

Italian translation of the Pentateuch and Hafṭarot. Triest, 1858–60.

Lezioni di Teologia Morale Israelitica. Padua, 1862.

Lezioni di Teologia Dogmatica Israelitica. Triest, 1864.

Elementi Grammaticali del Caldeo Biblico e del Dialetto Talmudico. Padua, 1865. Translated into German by Krüger, Breslau, 1873; into English by Goldammer, New York, 1876; and the part on the Talmudic dialect, into Hebrew by Ḥayyim Ẓebi Lerner, St. Petersburg, 1880.

Discorsi Storico-Religiosi agli Studenti Israeliti. Padua, 1870.

Introduzione Critica ed Ermenutica al Pentateuco. Padua, 1870.

Autobiografia (first published by Luzzatto himself in "Mosé," i.-vi.). Padua, 1882.

Isaiah Luzzatto published (Padua, 1881), under the respective Hebrew and Italian titles "Reshimat Ma'amare SHeDaL" and "Catalogo Ragionato degli Scritti Sparsi di S. D. Luzzatto," an index of all the articles which Luzzatto had written in various periodicals.

The "Penine Shedal" (= "The Pearls of Samuel David Luzzatto"), published by Luzzatto's sons, is a collection of eighty-nine of the more interesting of Luzzatto's letters. These letters are really scientific treatises, which are divided in this book into different categories as follows: bibliographical (Nos. i.–xxii.), containing letters on Ibn Ezra's "Yesod Mora" and "Yesod Mispar"; liturgical-bibliographical and various other subjects (Nos. xxiii.–xxxi.); Biblical-exegetical (Nos. xxxii.–lii.), containing among others a commentary on Ecclesiastes and a letter on Samaritan writing; other exegetical letters (Nos. liii.–lxii.); grammatical (Nos. lxiii.–lxx.); historical (Nos. lxxi.–lxxvii.), in which the antiquity of the Book of Job is discussed; philosophical (Nos. lxxviii.–lxxxii.), including letters on dreams and on the Aristotelian philosophy; theological (Nos. lxxxiii.–lxxxix.), in the last letter of which Luzzatto proves that Ibn Gabirol's ideas were very different from those of Spinoza, and declares that every honest man should rise against the Spinozists.

BIBLIOGRAPHY: Bernfeld, in *Sefer ha-Shanah*, ii. 278 *et seq.*; idem, in *Gedenkbuch zum Hundertsten Geburtstag Luzzattos*, Berlin, 1900; *Educatore Israelita*, xiii. 313, 357, 368; xiv. 19; Geiger, in *Jüd. Zeit.* iv. 1–22; A. Kahana, in *Ha-Shiloaḥ*, iii. 58, 337; iv. 58, 153; J. Klausner, *ib.* vii. 117–126, 213–228, 299–305; S. D. Luzzatto, *Autobiografia*, Padua, 1882; *idem*, in *Ha-Maggid*, ii., Nos. 17–19, 22, 23, 30, 33; iii., Nos. 1, 13, 14, 21, 22, 31–33; vi., Nos. 12, 15, 16, 21–23; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 211–217, Philadelphia, 1880; Senior Sachs, in *Ha-Lebanon*, ii. 305, 327, 344.

S. M. SEL.

Simeon (Simḥah) ben Isaac Luzzatto: Italian rabbi and apologist; born about 1580; died Jan. 6, 1663, at Venice, where he was rabbi. Luzzatto was one of the most prominent demagogues of his time, and when still a young man he had already acquired renown as a rabbi and scholar. He is styled "rabbi" at the head of a long responsum entitled "Mish'an Mayim," which he wrote in 1606 in regard to the "miḳweh" of Rovigo ("Mashbit Milḥamot," pp. 38b–56b). He shared the rabbinate of Venice with Leon of Modena, who held him in great esteem; according to Wolf ("Bibl. Hebr." iii. 1150), they wrote together a work on the Karaites. The above-mentioned responsum shows him to have been an authority in rabbinics; and he is quoted by Isaac Lampronti ("Paḥad Yiẓḥaḳ," i., *s.v.* אשה אינה מתקדשת), Raphael Meldola ("Mayim Rabbim," No. 11), Mordecai Jaffe ("Lebush," end of "Eben ha-'Ezer"), and other rabbinical authorities.

His "Discorso."

As may be seen from his Italian writings, Luzzatto was well acquainted with ancient literature and philosophy as well as with the literature of his time, while he is praised by Joseph Delmedigo as a distinguished mathematician (comp. Conforte, "Ḳore ha-Dorot," p. 50a). Luzzatto wrote two important works in Italian—"Discorso Circa il Stato degli Hebrei" (Venice, 1638) and "Socrate" (*ib.* 1651). The former is a treatise on the position of the Jews, particularly of those that lived in Venice. It is an apology for the Jews in eighteen arguments, each of which forms a chapter. For instance, one chapter defends them on the ground of their usefulness in commerce; another explains the causes of decreases in certain revenues of a state and shows that encouragement of the activities of the Jews would tend to increase those revenues. He points out that the Jews are especially fitted for commerce; that they loyally observe the laws of the state; that the Venetian republic reaped great advantages from their relations with them. The chief merit of this book is its impartiality, for while Luzzatto depicts the better characteristics of the Jews he does not ignore their faults. He shows remarkable knowledge of the commerce of his time and of the political influences that affected it. According to him, the common people felt little antipathy toward the Jews, upon whom, to some extent, they depended for their living. It was among the patricians that the fanatical religious zealots were found who, out of envy, advocated restrictions and even banishment. Wolf translated the last three chapters into Latin; they comprise (1) an examination of Hebrew literature and of the various classes of Jewish scholars; (2) an account of the directions in which the Jews were permitted freedom, and of their sufferings; and (3) a survey of the Jews in non-Italian countries ("Bibl. Hebr." iv. 1115–1135). The thirteenth chapter was translated into Hebrew by Reggio in his "Iggeret Yashar" (i. 65–70).

His "Socrate."

In the second work, "Socrate," written in his youth, Luzzatto endeavors to prove the impotence of human reason when unaided by divine revelation. It is in the form of a parable, in which he puts his thoughts into the mouth of Socrates. Reason, being imprisoned by Orthodox Authority, appealed for liberation to the Academy of Delphi, which had been founded to rectify the errors of the human intellect. The academy granted her petition notwithstanding the remonstrance of Pythagoras and Aristotle, who argued that Reason, when free, would spread abroad most frightful errors. Liberated Reason caused great mischief, and the academicians did not know what to do, when Socrates advised combining Reason with Revelation. It is apparent that Luzzatto was a thinker and a believer as well; he did not share Manasseh b. Israel's dream that the ten tribes still exist together in some part of the world. He maintained that Daniel's revelation refers not to a future Messiah, but to past historical events. This utterance of Luzzatto was either misunderstood or deliberately perverted by the convert Samuel Nahmias (Giulio Morosini), who, in his "Via della Fide," makes Luzzatto say that Daniel's revelation may perhaps point to Jesus as the Messiah (comp. Wolf, *l.c.* iv. 1128).

Luzzatto, who dedicated this book to the doge and Senate of Venice, stated that his ancestors had settled in Venice two centuries previously. In the first book (pp. 5a, 99a), Luzzatto quotes a work of his own entitled "Trattato dell' Opinioni e Dogmi degl' Hebrei e dei Riti Loro Piu Principali." Jacob Aboab asserts that he saw in Venice a collection of Luzzatto's speeches and responsa, which included a decision in regard to the use of a gondola on the Sabbath.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 283; Grätz, *Gesch.* 3d ed., x. 147 *et seq.*; S. D. Luzzatto, *Autobiografia* (in *Mosé*, i. 300 *et seq.*); Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 316–317; Steinschneider, *Cat. Bodl.* col. 2597.

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LWOW, AARON MOSES BEN ẒEBI HIRSCH: Grammarian, scribe, and dayyan of Lemberg in the eighteenth century. He wrote: "Shirah Ḥadashah" (Zolkiev, 1764), a Hebrew grammar in verse, divided into six poems with explanations in prose, composed after the model of Elijah Levita's "Pereḳ Shirah"; "Ohel Mosheh" (*ib.* 1765), a complete Hebrew grammar in four parts, following Ḳimḥi's "Sefer ha-Zikkaron" and criticizing Zalman Hanau (RaZaH); also "Halakah le-Mosheh," novellæ on the Talmud and decisions; and "Ohel Mo'ed," a treatise on the Hebrew language, both of which works are still unpublished.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 284; Buber, *Anshe Shem*, p. 26.

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LYDDA or **LOD** (לד): City in Palestine, later named **Diospolis**; situated one hour northeast of Ramleh, about three hours southeast of Jaffa, and, according to the Talmud (Ma'as. Sh. v. 2; Beẓah 5a), a day's journey west of Jerusalem. It seems to have been built originally by a descendant of Benjamin (I Chron. viii. 12), and to have been occupied again by Benjamites after the Exile (Ezra ii. 33; Neh. xi. 35). According to the Talmud (Yer. Meg. i. 1) it was a fortified city as early as the days of Joshua. At the time of the Syrian domination the city and district belonged to Samaria, and Demetrius II. (Nicator) apportioned it to Judea (I Macc. xi. 34; Josephus, "Ant." xiii. 4, § 9). Cestius Gallus, Roman proconsul under Nero, burned Lydda when he advanced upon Jerusalem from Cæsarea (Josephus, "B. J." ii. 19, § 1), but soon afterward it is named as the capital of one of the toparchies into which Judea was later divided, surrendering as such to Vespasian (*ib.* iii. 3, § 5; iv. 8, § 1). Josephus describes it as a "village" equal in size to a "city" ("Ant." xx. 6, § 2).

At a time which can not definitely be fixed, but which was during the Roman period, the name of the place was changed to Diospolis, which name is found on coins struck under Septimius Severus and Caracalla. The city is frequently mentioned by Eusebius and Jerome. It became a bishopric at an early date, its bishops signing at the various councils either as bishops of Lydda or as bishops of Diospolis (comp. Reland, "Palestina ex Monumentis Veteribus Illustrata," p. 877; Robinson, "Palästina," iii. 263 *et seq.*). At an early date Lydda was a center of the veneration of St. George, for both Antoninus Martyr (*c.* 600) and Benjamin of Tudela refer to it as the burial-place of the saint (comp. Reland, *l.c.*). On the varying fortunes of the city see Robinson, "Palästina" (*l.c.*). The present village of Lidd still preserves traces of the historical Lydda, which is described in tradition as second only to Jerusalem (comp. Van de Velde, "Reise Durch Syrien und Palästina," i. 332; Munk-Levy, "Palästina," pp. 148 *et seq.*; Schwarz, "Das Heilige Land," p. 104; Neubauer, "G. T." pp. 76 *et seq.*; Socin, "Palästina und Syrien," 2d ed., pp. 11 *et seq.*).

After the Fall of Jerusalem.

After the destruction of Jerusalem, Lydda was famous as a seat of Jewish scholarship, and the academy which flourished there is frequently mentioned in the Talmud and other works of traditional literature. The term "scholars of the South" ("ziḳne Darom," Ḥul. 132b; Zeb. 23a: "rabbanan di-Daroma," Lev. R. 20, 163b: "rabbanan mi-Daroma," Yer. M. Ḳ. iii. 82; and simply "Deromayya," Yer. Pes. v. 32) doubtless refers to the Lydda teachers of the Law, whose wisdom is recognized also in the sentence "Ha-roẓeh she-yaḥkim yadrim" = "Let him who wishes to attain to wisdom go to the South" (B. B. 25b; comp. also Schürer, "Gesch." ii. 302).

Rabbi Eliezer lived at Lydda (Yad. iv. 3; Sanh. 32b); R. Ṭarfon taught there (B. M. 49b); and it was also the scene of R. Akiba's activity (R. H. i. 6). Responsa from Lydda are often mentioned (Tosef., Miḳ. vii. [viii.], end); but despite the reputation which the teachers at the academy enjoyed, there seems to have been a certain feeling of animosity against them in consequence of their arrogance, and it was therefore denied that they possessed any deep knowledge of the Law (comp. Pes. 62b; Yer. Pes. 32a; Yer. Sanh. 18c, d; Bacher, "Ag. Pal. Amor." i. 60, iii. 16).

At Lydda, in the garret of one Nitsa, during the Hadrianic persecutions, was adopted the historical resolution that where martyrdom was the only alternative, all the religious laws, excepting three, might be transgressed, the three exceptions being the laws concerning idolatry, incest, and murder (Yer. Sheb. iv. 35; Sanh. 74a; Yer. Sanh. iii. 21; comp. Pesiḳ. xiii.). At another meeting held in Nitsa's garret the question whether the study of the Law is more important than the practise of the Law was unanimously decided in the affirmative (Ḳid. 40b; comp. Sifre to Deut. xi. 13 [ed. Friedmann, p. 79b] and parallels).

Bibliography: Grätz, *Gesch.* 2d. ed., iv. 170, especially note 17; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 80, 107.

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LYING (Hebr. "shaḳar," "kazab," "kaḥash," and "shaw"): Telling a falsehood with the intent of deceiving.—**Biblical Data:** Lying is most vigorously condemned in the Law: "Keep thee far from a false matter" (Ex. xxiii. 7); "Neither deal falsely, neither lie one to another" (Lev. xix. 11). Regarding the false oath see Perjury. Lying on the witness-stand to harm another is a crime specially mentioned in the Decalogue (Ex. xx. 16), and the punishment is that the false witness be dealt with as the one witnessed against would have been dealt with if guilty (Deut. xix. 15–21). Regarding lying in fraudulent dealing see Fraud and Mistake.

Lying is abhorred throughout Scripture as an offense against the holy God who "lieth not" (I Sam. xv. 29; Ps. lxxxix. 34–35); it is "an abomination of the Lord" (Prov. xii. 29). "He that telleth lies shall not tarry in my sight" (Ps. ci. 7; comp. xxiv. 4 and xv. 2). "They speak falsely every one with his neighbor; with flattering lips and with a double heart. . . . The Lord shall cut off all flattering lips" (Ps. xii. 3–4, Hebr. [A. V. 2–3]). "Speak ye every one the truth to his neighbor . . . love no false oath: for all these are things that I hate, saith the Lord" (Zech. viii. 16–17). "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 13). With the Psalmist, one should "hate every false way" and "abhor lying" (Ps. cxix. 104, 128, 163).

——**In Apocryphal and Rabbinical Literature:** Ben Sira warns against the habit of lying as even worse than theft, because it brings ruin and disgrace (Ecclus. xx. 24–26; comp. vii. 12–14); he warns also against duplicity of tongue (*ib.* v. 9, 14; xxviii. 13), which "is a snare of death" ("Didache," i. 4). The spirit of lying is one of the seven evil spirits in man (Test. Twelve Patr., Reuben, 3). "Hate lying in order that the Lord may live among you and Belial flee from you," warns Dan (*ib.* Dan, 1–6). Especially emphatic are the Rabbis in condemning lying. "God's seal is truth" (Shab. 55a; Gen. R. lxxxi.). "He who changes his word acts as if he were worshiping other gods" (Sanh. 92a). Among the "three God hateth is he who speaks the thing he means not," "with duplicity of tongue" (Pes. 113b). "Liars can not behold the majesty of God" (Soṭah 42a). "To conceal the truth, or to deceive others by creating a false impression, even for a good purpose, is a transgression of the command, 'Thou shalt keep thee far from a false matter'" (Shebu. 31a). To pretend an affectionate feeling in order to win the good opinion of another is sinning against truth (Tos. to B. Ḳ. vii. 8). The Shammaites declared it sinful even to lavish, at the wedding-feast, laudations on a bride which are not in harmony with the truth, as, for instance, to call her beautiful when she is ugly (Ket. 17a). "In case of doubt, train thy tongue always to say 'I do not know,' lest thou be caught in an untruth" (Ber. 4a). "Never tell a child 'I shall give you so-and-so' unless you actually will give it to him; else the child will learn to utter untruths himself" (Suk. 46b). "Canaan, in his last will, told his children not to speak the truth" (Pes. 113b). "Let thy 'yea' be 'yea' and thy 'nay' 'nay'" (B. M. 49a). "Truth will abide; falsehood will not abide" (Shab. 104a). In case a life depends upon your telling a falsehood, as, for instance, when a robber or murderer inquires after one he pursues, the law permits lying (Ned. ii. 4; Shulḥan 'Aruk, Yoreh De'ah, 232, 14; see also Hypocrisy; Truth). In the Daily Prayers the silent prayer begins with the words, "My God, keep my tongue from evil and my lips from speaking falsehood!" (Ber. 17a); and at the beginning of the Morning Prayers are recited these words, taken from Tanna debe Eliyahu Rabbah 21: "At all times man should be God-fearing in secret also, and ever confess the truth and speak the truth in his heart."

Bibliography: Hamburger, *R. B. T.* s.v. *Wahrhaftigkeit*; F. Perles, *Bousset's Religion des Judenthums*, pp. 71–74, Berlin, 1903.

K.

LYON, ABRAHAM DE: One of the first Jewish settlers in Georgia, U. S. A.; ancestor of the well-known family of that name which has figured prominently in the annals of that state. According to a family tradition he was born in Spain. The early records, however, invariably describe him as "a vineron from Portugal" and as having been for years prior to his emigration "a vineron in Portugal." He went to America in the same year that the colony of Georgia was founded by Oglethorpe, and settled in 1733 in Savannah, where he soon became a freeholder.

The trustees of the colony were especially desirous of making Georgia a wine-producing country; and De Lyon soon attracted the attention of their agents by his ability as a horticulturist and vine-grower. He introduced viticulture and cultivated several kinds of grapes, among them the Porto and Malaga, to great perfection. He proposed to the trustees that if they would lend him £200 sterling he would employ that sum, with a further sum of his own, in importing from Portugal "vines and vinerons." His proposition was accepted, and the money was sent to Oglethorpe, who, however, gave only a part of it to De Lyon, claiming that "he had other uses for the money."

In his journal, under date of Dec., 1737, Col. William Stephens, the agent of the trustees, gives an elaborate description of De Lyon's vineyard.

De Lyon probably removed from Georgia about 1740, when the illiberal policy of the trustees caused both Jewish and Christian settlers to leave; and there is a definite record of Mrs. De Lyon's departure in that year in the trustees' journal. In all likelihood, however, De Lyon soon returned to Savannah and died there.

BIBLIOGRAPHY: Charles C. Jones, *History of Georgia*, i. 378; *idem*, in *Publ. Am. Jew. Hist. Soc.* i. 10; Leon Hühner, *The Jews of Georgia in Colonial Times*, ib. x. 65-95, and authorities there cited.

A. L. Hü.

LYON, GEORGE LEWIS: English journalist and communal worker; born at Portsea, England, Dec. 11, 1828; died in London Feb. 14, 1904. After acting for a time as secretary of the Portsmouth Hebrew Benevolent Institution, Lyon went to London in the early fifties and became secretary of the Jews' and General Literary and Scientific Institution. On resigning this position he devoted himself to financial journalism, and became city correspondent of many London and provincial newspapers. In Feb., 1873, he founded and edited the "Jewish World," which journal, however, passed into other hands some years before his death.

Lyon was secretary of the Jews' Infant School and subsequently of the Jews' Emigration Society.

BIBLIOGRAPHY: *Jewish Year Book*, London, 1903; *Jew. Chron.* Feb. 19, 1904.

J. G. L.

LYON, HART. See HIRSCH, LEVIN JOSEPH.

LYON (LEONI), MYER: Operatic singer and ḥazzan; died at Kingston, Jamaica, about 1800; uncle of John Braham; both he and his nephew were choristers at the same time at the Great Synagogue, London. Lyon was also a public singer; and his voice was said to have surpassed that of his nephew in sweetness and melody. His first appearance was at Covent Garden (1775) in "Artaxerxes." He subsequently joined Giordani in the management of an English opera-house in Dublin, and was also engaged by Palmer for the Royalty Theatre. He finally became ḥazzan in the English and German Synagogue, Kingston, Jamaica, being the first qualified ḥazzan in the English colonies.

Lyon composed many morceaux for both theater and synagogue, particularly for the "Musaf" of Rosh ha-Shanah and Yom Kippur.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 26, 1873; Humphreys, *Memoirs of De Castro*, London, 1824; Picciotto, *Sketches of Anglo-Jewish History*; *Thespian Dict.*

J. G. L.

The name "Leoni" is given to the melody associated in English hymnals with the verses commencing "The God of Abraham praise." These were composed by Thomas Olivers, a Wesleyan minister London, on a Friday evening in 1770, and was deeply (1725-99). He had attended the Great Synagogue, moved by the service, carrying away a keen impression of the singing of Myer Lyon (Leoni) in the closing hymn YIGDAL. Lyon afterward gave him the melody, and Olivers called it by his name. The hymn was an immediate success. Eight editions were called for in two years, and the thirtieth edition was reached in 1779.

The melody thus furnished was the tune then (and still) used by the English Jews for the concluding hymn in the Sabbath eve service. The characteristic and effective tune, of no great age, is also utilized among Continental Jews on the festivals. A tune by the late Sir John Stainer is now more often sung with Olivers' verses in the Church of England service.

BIBLIOGRAPHY: A. Bär, *Ba'al Tefillah*, No. 760, Göteborg, 1877, and Frankfort, 1883; Cohen and Davis, *Voice of Prayer and Praise*, No. 28, London, 1899; *Hymns, Ancient and Modern*, No. 601, 1st tune, *ib.* 1875; *Jew. Chron.* Dec. 26, 1873; J. Julian, *Dictionary of Hymnology*, p. 1150, *ib.* 1892; Montgomery, *Christian Psalmody*, p. 28, *ib.* 1828.

J. F. L. C.

LYON, ROBERT: American journalist; born in London, England, Jan. 15, 1810; died in New York city March 10, 1858. After a brief business career in London, he emigrated to the United States (1844), and, meeting no success in a manufacturing enterprise, began to publish (Oct. 26, 1849) "The Asmonean," the first American Jewish weekly of its kind, which he conducted until his death. He edited at the same time the New York "Mercantile Journal," an organ devoted to trade. For a time Isaac M. Wise and other Jewish writers of the day were regular contributors to "The Asmonean," which, however, failed to win more than local fame.

BIBLIOGRAPHY: Morais, *Eminent Israelites of the Nineteenth Century*, pp. 221-223.

A. A. S. I.

LYONS: City on the Rhône, France. Jews seem to have been established in the surrounding region at an early date. The fact that Pope Victor in the fifth century prohibited the Archbishop of Vienne (France) from celebrating Easter with the Jews shows not only that there were Jews in the towns surrounding Lyons, but also that the Christians were on terms of comparative intimacy with them.

First Mention.

It is chiefly in the ninth century that the presence of Jews in Lyons is incontestably demonstrated. They then formed a prosperous community and lived in a special quarter situated at the foot of the Fourvière hill, of which one street is still called "Rue Juiverie." Protected by the King of France, Louis le Debonnaire, and by Judith, his wife, they were special objects of aversion to the bishop AGOBARD, who, however, succeeded only in alienating himself from his sovereign, and failed utterly in his struggle against them.

The Jews continued to live in Lyons until the middle of the thirteenth century. The arrival of Pope Innocent IV., who took refuge in the domain of the archbishop, seems to have been fatal to them. The council held at Lyons in 1245 under the presidency of the pope expressed indignation at the relations existing between Jews and Christians and tried to repress the former. Not only were they precluded from holding any office; they were also obliged to wear on their dress a piece of cloth of a special color and circular in form. About the same time Archbishop Philip of Savoy, setting an example which was to be imitated three years later by Jean, Bishop of Vienne, expelled them from Lyons.

For nearly a century there were no Jews, except temporary residents, in the whole district. A manuscript copy of a tariff of taxes paid to the archbishop or metropolitan chapter for merchandise in 1340 shows that every Jew who passed through Lyons was obliged to pay 12 deniers on entering the city or else to receive a blow ("Archives du Rhône," an inedited manuscript).

In the Fourteenth Century.

Beginning with the fourteenth century, official records show that Jews had returned to Lyons and were living there. The ordinance of Charles V., dated Sept. 27, 1364, decreeing that the Jews of Lyons should contribute to the common charges, clearly proves their presence in the city. At that time they lived in the same quarter, St. Georges, which their predecessors had occupied two centuries earlier. In 1379 Jean de Tabaru drove them out of the Rue Dorée, adjacent to the Rue Juiverie, and bade them settle in another quarter, situated on the right bank of the Rhône. Their number increased daily, as is seen from a document of the time in which the city complains of the benefits derived by the clergy from the Jews ("Archives du Rhône," carton CC, 290). In 1386 Charles VI. by letters patent renewed the ordinance of his father ordering the Jews to contribute to the expenses of the city ("Archives de la Ville de Lyon," CC, 290). They had then, as under Louis II., a conservator of their rights, the "magister Judæorum." In 1393 the archbishop claimed jurisdiction over the Jews, who protested, declaring themselves subject to the king. They lost their case, however, as is shown by a document of the fourteenth century in which are found the names of certain Jews of Lyons: Josson of Montmelian, Josson of Vermenton, Dalmon Moyses, Saussin, and Abraham Noblet ("Archives du Rhône," ch. metrop., fols. 116-119).

Expulsion.

The edict of Sept. 17, 1394, by which Charles VI. expelled all Jews from France, did not immediately affect those at Lyons. Several historians give 1420 as the date of their definite departure from the city and of their arrival at Trevoux, whither they transferred the gold- and silver-thread industry. The names "Trefousse," "Dreyfus," etc., are probably Alsatian corruptions of "Trevoux," as certain malcontents among these Lyonnaise Jews were driven out later from Trevoux and took refuge in Alsace.

From this time until the middle of the eighteenth century Jews were not allowed to live in Lyons. Two documents, dated respectively 1548 and 1571, show that their presence was at these dates considered a scandal to the city and the Christian religion.

Syndic of the Community.

Toward the end of the reign of Louis XV. several Jewish families again settled at Lyons. Some of them came from the cities of the south—Avignon, Carpentras, and Cavaillon; others, from Bordeaux or Alsace. At the very beginning of this reign the community numbered about fifteen families. A special vault was assigned to them for burial in the ground adjoining the hospital; and the mortuary records, still extant in the archives of the city, show that between the years 1767 and 1787 thirty-two bodies were interred there. The syndic of the new community was Elijah Rouget of Avignon. In a letter dated 1781 the lieutenant-general of the police of Lyons confers this dignity upon him and indicates to him the formalities to be observed before the magistrates by those Jews who live in the city and by those who are merely passing through Lyons. The successor of Elijah Rouget in the syndicate was Benjamin Naquet, who held the office for twenty years.

During the Revolution little attention was paid to the Jews of Lyons, since there was only a small number of them in the city, and they passed unnoticed. One of them, however, figures among the victims executed by the revolutionary tribunal which was instituted under the Reign of Terror; this was Azariah Vidal, executed in 1793.

After becoming French citizens by the decree of the convention of Sept. 27, 1791, the members of the Lyonnaise community in 1795 acquired for a cemetery, at a cost of 12,000 francs, a piece of land located at the Guillotière.

The Rabbinate.

The history of the community during the first half of the nineteenth century includes nothing of particular interest. Numbering only 200 souls under the empire and 500 under the Restoration and the constitutional monarchy, it was controlled after 1808 by the consistory of Marseilles, its affairs being regulated by a board of administration. Of the numerous administrators may be mentioned Isaac Helft (1808–18), Isaac Cerf of Ricqlès (1828–38), and Nordheim (1838–51). Religious services were held in a modest prayer-house, first in the Rue Bellecordière, on the second floor of a house occupied by numerous tenants, then on the ground floor of one in the Rue du Peyrat. Until 1850 the service was performed by an officiating minister. In that year a decree of the president of the republic instituted a rabbinate at Lyons, which included in its jurisdiction the department of the Rhône, of the Isère, and of the Loire. On Dec. 26, 1850, Jacques Weinberg, rabbi at Ribeauville, was called to fill the post.

The Synagogue.

In 1854 the suggestion was made to create a new consistory with Lyons as its center. This was effected Aug. 24, 1857: it comprises the departments of the Loire, the Ain, the Isère, the Jura, the Saône and Loire, and the Doubs. The consistory of Lyons has been represented at the central consistory by the Orientalist Salomon Munk (1858–67); by Michel Alcan, professor in the Conservatoire des Arts et Métiers (1867–77); by the poet Eugène Manuel (1877-1900); and by M. Camille Lyon, departmental chief in the council of state (the present representative). In the ten years succeeding its foundation the Israelitish population had become doubled. The consistory obtained from the municipal council of Lyons for the site of a synagogue a parcel of land situated in one of the most beautiful quarters, on the Quai Tilsitt, facing the hill of the Fourvière. On June 23, 1864, the new synagogue, built according to the plans of Abraham Hirsch, was inaugurated. It is considered to be one of the most beautiful in France. In 1864 a home for the aged was built. In 1870 a new cemetery, adjacent to the old one, was purchased. The various presidents of the consistory have been: J. Kuppenheim, Abraham Hirsch, Leon Kahn, and Henri Gaisman. M. Weinberg, who was the first to occupy the post of grand rabbi after the creation of the consistory, and who died in 1879, was succeeded by the present (1904) incumbent, Alfred Lévy, who was installed at

Lyons July 1, 1880, having previously been rabbi at Dijon (1867-69) and at Lunéville (1869-80).

Present Condition.

The Jews of Lyons at present (1904) number about 1,500 in a total population of 466,767. The annual communal budget includes 40,000 francs for religious purposes and 25,000 francs for charities. Besides the home for the aged mentioned above, there are: a board of charities, destined especially to help poor travelers, of whom there are always a great number at Lyons; two women's charitable societies; a young women's society for the protection of poor girls; a young people's society for educating poor boys; and two mutual aid societies.

Among those members who hold honorable offices and render distinguished services to the state may be mentioned: Edouard Millaud, senator; Abraham Hirsch, honorary chief architect of the city of Lyons; Aron, councilor of the Court of Appeal; Aron, chief engineer of the Paris-Lyon-Mediterranean Railway Company; Brahm, solicitor of the Court of Appeal; Edmond Weil, professor in the faculty of medicine; Emmanuel Lévy, lecturer in the faculty of law; Lang, director of the Ecole la Martinière; Lévy Léon and Weil, professors at the Lycée; Seyewetz, subdirector of the school of chemistry; Marc Lévy, professor at the school of commerce; Isidore, commandant of artillery and subdirector of the arsenal.

Bibliography: Menestrier, *Histoire Consulaire de Lyon*; Prudhomme, *Les Juifs en Dauphiné*, Grenoble, 1883; *Archives du Rhône*, carton CC; ib., *Actes Capitulaires*, E 1; *Archives de la Ville de Lyon*, carton BB; *Archives de Villefranche*, carton AA; A. Lévy, *Notice sur les Israélites de Lyon*, 1894; Baluze, *Opera Agobardi*, Paris, 1866; *Inauguration du Temple Israélite de Lyon*, Lyons, 1864; *MS. Lyons*, No. 1464.

G. A. L.

LYONS, ISRAEL: Hebrew teacher and author; born in Poland; died 1770. He emigrated to England and settled in Cambridge. Here he practised the craft of silversmith and acquired a reputation as a Hebrew scholar. This led to his appointment as "teacher of the Hebrew tongue" in the University of Cambridge. He wrote "The Scholar's Instructor, or Hebrew Grammar, with Many Additions and Emendations Which the Author Has Found Necessary in His Long Course of Teaching Hebrew," a second edition of which appeared in 1757 and a fourth in 1823, while his treatise "Observations and Enquiries Relating to Various Parts of Scripture History" was printed by the Cambridge Press in 1768 and published by subscription.

Bibliography: Nichols, *Literary Anecdotes*, ii. 327, 419, London, 1812.

J. I. Co.

LYONS, ISRAEL: English astronomer, botanist, and mathematician; born at Cambridge 1739; died in London 1775; son of Israel Lyons. In his earliest youth he showed a remarkable aptitude for study, especially for mathematics. He began in 1755 the study of botany, which he continued till his death. In 1758 he published a "Treatise on Fluxions," dedicated to his patron, Dr. Smith, master of Trinity College; and in 1763 "Fasciculus Plantarum Circa Cantabrigiam Nascentium, Quæ post Raium Observatæ Fuere." Lyons was invited by Sir Joseph Banks, president of the Royal Society, who had received his earliest lessons in science from him, to lecture at Oxford in 1762, but he soon returned to Cambridge. He was appointed by the board to accompany Captain Phipps (afterward Lord Mulgrave) on a voyage to the north pole in 1773. On his return he married and settled in London, where he died in about a year. At the time of his death he was engaged in publishing some papers of Edmund Halley, secretary of the Royal Society.

Bibliography: Nichols, *Literary Anecdotes*, ii. 327-328 and iii. 660, London, 1812; Maunders, *Treasury of Biography*; Carmoly, *Médecins Juifs*, Brussels, 1844; *Jew. Chron.* Nov. 27, 1863.

J. I. Co.

LYONS, JACQUES JUDAH: American minister; son of Judah and Mary Lyons; born in Surinam, Dutch Guiana, Aug. 25, 1814; died in New York Aug. 12, 1877. He was educated in Surinam, and was minister of the Spanish and Portuguese congregation there, Neweh Shalom, for five years. He left Surinam in 1837 and went to Richmond, Va., where for two years he was minister of the Congregation Beth Schalom. In 1839 he was elected minister of the Spanish and Portuguese congregation Shearith Israel, New York city, in succession to Isaac Seixas, and served the congregation thirty-eight years, successfully combating every movement to change the form of worship in his congregation.

Lyons was among those who founded The Jews' (now Mount Sinai) Hospital; he was actively concerned in founding the Jewish Board of Delegates and Hebrew Free Schools and was superintendent of the Polonies Talmud Torah School, in connection with his own congregation. For many years he was president of the Hebra Hased ve-Emet and of the Sampson-Simpson Theological Fund. Lyons was an ardent student and collected a library that is now in possession of the Jewish Theological Seminary of America. In 1857, in connection with the Rev. Dr. Abraham De Sola of Montreal, he prepared and published a Hebrew calendar covering fifty years, together with an essay on the Jewish calendar system.

A. F. H. V.

LYRA, NICOLAS DE: French exegete; born at Lyre, near Evreux, Normandy, about 1270; died at Paris Oct. 23, 1340. The only certain dates in connection with his life are furnished by his epitaph in the monastery of the Minorites at Paris, which has been edited by Wadding. He entered the Franciscan order at Verneuil in 1291 and studied later at Paris, where he became doctor of theology and taught at the Sorbonne until 1325, when he was appointed provincial of his order for Burgundy.

Lyra, who was later declared to be of Jewish descent, wrote an anti-Jewish work entitled "De Messia Ejusque Adventu Præterito." His most important activities, however, were exegetical. Of the four methods of interpretation indicated in the mnemonic verse

> "Littera gesta docet, quid credas allegoria,
> Moralis quid agas, quo tendas anagogia,"

he was the first to emphasize as the most important that dependent upon the literal sense ("sensus litteralis"), and he endeavored to apply this system of Biblical exegesis to the exclusion of all others. His chief work, to which he devoted himself from 1322 to 1330, is his "Postillæ Perpetuæ, sive Brevia Commentaria in Universa Biblia" (first printed at Rome 1471-72, Cologne 1478, Venice 1482, and often since, either in whole or in part). After his death his book was supplemented by such additions as the general introduction, "De Libris Canonicis et Non Canonicis," and by numerous prefaces. The "Postillæ" includes fifty books of commentary on the entire Old and New Testaments and the Apocrypha, which latter is regarded as less binding in character. There are also thirty-five books of "Moralities" ("Moralia"). The author presents his point of view in the three prologues to his work, especially in the second—"De Intentione Autoris et Modo Procedendi." Even in cases which tradition has interpreted mystically he still considers the literal meaning as the decisive one; he offers esoteric explanations but seldom, and then almost always with a Christological tendency, for he seeks to find the deeds of the New Testament the fulfilment of the words of the Old.

Lyra used the original texts of the Old and New Testaments rather than the corrupt Latin translations. His knowledge of Jewish tradition was drawn from Rashi, whom he transcribes almost word for word, and who also was an advocate of literal exegesis ("peshaṭ"). Raymond Martin was his authority for Aramaic and Arabic, and he was frequently indebted to many others, particularly to Thomas Aquinas on the Book of Job. During the Middle Ages, Lyra was highly esteemed and widely read on account of his sound scholarship, judicious interpretation, and freedom from dogmatic prejudice. Luther frequently used Lyra's works; to them he owed his rabbinical knowledge, especially his acquaintance with Rashi, and it is to this influence that the well-known verse alludes—"Si Lyra non lyrasset, Lutherus non saltasset."

Bibliography: Wadding, *Annales Minorum*, v. 264 *et seq.*, vii. 237 *et seq.*; Fabricius, *Bibliotheca Latina*, xiii. 350 *et seq.*, Hamburg, 1736; Herzog-Hauck, *Real-Encyc.* xii. 28 *et seq.*; *Nicolas von Lyra und Seine Stellung in der Gesch. der Mittelalterlichen Schrifterklärung*, in *Katholik*, ii. 940 *et seq.* (1859); Fischer, *Des Nicolas von Lyra Postillæ Perpetuæ*, in *Jahrbuch für Protestantische Theologie*, 1889; Siegfried, *Raschis Einfluss auf Nicolas von Lyra und Luther*, in *Archiv für Erforschung des Alten Testaments*, i. 428, ii. 36; Maschkowski, *Raschis Einfluss auf Nicolas von Lyra in der Auslegung des Exodus*, in Stade's *Zeitschrift*, 1891. See also the works of Richard Simon, Diestel, and Reuss.

T. G. We.

LYRE. See Harp and Lyre.

LYSIAS: Syrian statesman of royal descent; died 162 B.C. (I Macc. iii. 32; Josephus, "Ant." xii. 7, § 2). When Antiochus Epiphanes undertook a campaign against the Parthians in 166-165, he appointed Lysias regent and guardian of his heir, Antiochus V. (Eupator), who called Lysias brother (II Macc. xi. 22). The new viceroy was charged with the suppression of the Jewish revolt, and on the defeat of his generals he himself led a strong army against the rebels (165). He seems to have marched along the Palestinian coast to southern Judea, but he was defeated at Beth-Zur, south of Jerusalem, and was obliged to retreat to Antioch (I Macc. iii. 34-36, iv. 26-35; "Ant." xii. 7, § 5).

According to II Maccabees, which Niese regards as the best authority on the subject, this campaign took place after the consecration of the Temple by Judas Maccabeus. The same source states also that Lysias made peace with Judas and quotes the letter in which the former is supposed to have granted the demands of the Jews (II Macc. xi. 1-21).

According to I Maccabees, however, this peace was not concluded until a later date. After the death of Antiochus Epiphanes, Lysias went to Judea (163) with the young king Antiochus V. He again attacked from the south, besieged Beth-Zur, and thus compelled Judas to raise the siege of Acre and give battle. The Jewish army was defeated near Beth-Zechariah, and Beth-Zur fell into the hands of the victors. The Syrians had already laid siege to Jerusalem, then held by the Jews, who would, in all probability, have been utterly defeated had not Lysias been compelled to make war upon his rival Philip, who had been appointed guardian of Antiochus V. (I Macc. vi. 28-48; II Macc. xiii. 1-17; "Ant." xii. 9, §§ 3-5; *idem*, "B. J." i. 1, § 5). The regent found it advisable, therefore, to make peace with the Jews, whom he allowed to resume their former prerogatives (I Macc. vi. 55-62; II Macc. xiii. 23-26; "Ant." xii. 9, §§ 6-7).

Realizing that it was impossible to deprive the Jews of their religious freedom, Lysias proved himself a better politician than his king, Antiochus Epiphanes. He would have conquered Philip had not his own soldiers betrayed him and his ward, Antiochus V., to the pretender Demetrius I. (Soter), who put them both to death (162; I Macc. vii. 1-4; II Macc. xiv. 2; Appian, "Syrian War," § 47; "Ant." xii. 10, § 1).

Bibliography: Niese, in *Hermes*, xxxv. 468-476; Schürer, *Gesch.* i. 205, 213-216.

J. S. Kr.

LYSIMACHUS: Anti-Jewish Alexandrian writer; lived before Apion. Like the Stoic Chæremon, he went beyond even Manetho in his inimical account of the exodus of the Jews from Egypt. According to Lysimachus, the Jews, numbering 110,000, left Egypt in the reign of King Bokchoris, journeyed through the desert on the advice of a certain Moyses, and after many hardships finally arrived at Judea, where they founded the city of Hierosyla (= "Temple robbery"), which they subsequently called "Hierosolyma."

The fragments of Lysimachus found in Josephus ("Contra Ap." i. 34 *et seq.*), as well as in the works *Θηβαϊκὰ Παράδοξα* and *Νόστοι*, which are often quoted in ancient literature, have been collected by C. Müller in "Fragmenta Historicorum Græcorum," iii. 334-342 (see, also, Reinach, "Textes d'Auteurs Grecs," pp. 117 *et seq.*).

Bibliography: Josephus, *Contra Ap.* i. 34 *et seq.*; ii. 2, 14; Schürer, *Gesch.* iii. 403 *et seq.*; Westermann, in Pauly-Wissowa, *Real-Encyc.* iv. 1311.

G. M. K.

M

MAACAH: 1. Small Aramean kingdom east of the Sea of Galilee (I Chron. xix. 6). Its territory was in the region assigned to the half-tribe of Manasseh east of the Jordan. Maacah, its king, became a mercenary of the Ammonites in their war against David (II Sam. x. 6). It is probable that the city Abel of Beth-maachah in Naphtali (*ib.* xx. 15) derived its name from its relation to this kingdom and people.

2. A wife of David, and daughter of Talmai, King of Geshur (*ib.* iii. 3), a near neighbor of the Maachathites.

3. King of Gath, to whose son, Achish, Shimei's servants fled early in Solomon's reign (I Kings ii. 39). About a half-century earlier than this event, David with 600 men had fled to Achish, son of Maoch, King of Gath (I Sam. xxvii. 2); but the identification of Maoch is doubtful, though kinship is exceedingly probable.

4. Wife of Rehoboam, King of Judah, and mother of Abijah; in I Kings xv. 2 she is called the daughter of "Abishalom," but of "Absalom" in II Chron. xi. 20, 21. She was removed from her position as queen mother by her grandson Asa (*ib.* xv. 16).

Other persons of this name are mentioned in Gen. xxii. 24; I Chron. ii. 48, vii. 15, viii. 29, xi. 43, xxvii. 16.

E. G. H. I. M. P.

MA'ALI IBN HIBAT ALLAH, ABU AL-: Egyptian physician; lived at Fusṭaṭ (Cairo) at the end of the twelfth century. He was the physician of Salaḥ al-Din (Saladin) and, after the death of the latter, of his brother Al-Malik al-'Adil. Ibn Abi Uṣaibi'ah, in his biographies of the Arabic physicians, speaks highly of Abu al-Ma'ali's learning, generosity, and great influence at court. He relates further that almost all his children embraced Islam. Al-Ma'ali wrote many works and essays on medicine, which are no longer in existence. Steinschneider is inclined to identify Ma'ali with the brother-in-law of Maimonides and the secretary of the mother of the vizier Al-Faḍal. Ma'ali wrote a work on medicine entitled "Ta'aliḳ wa-Maghrabat."

Bibliography: Steinschneider, *Die Arabische Literatur der Juden*, § 155.

G. I. Br.

MA'AMAD. See Mahamad.

MA'ARABI (AL-MAGHREBI), ISRAEL BEN SAMUEL HA-DAYYAN: Karaite scholar; lived at Cairo in the thirteenth and fourteenth centuries; teacher of the Karaite physician and writer Japhet ibn Ẓaghir of Cairo. Ma'arabi wrote, in Arabic, a work on the precepts (probably "Kitab al-Fara'iḍ"), of which only the part dealing with the laws concerning the slaughtering of animals and the part treating upon the calendar (but in a Hebrew translation) are extant in manuscript, the former in London (Brit. Mus., Or. No. 2528), St. Petersburg (Firkovich collection, No. 640), and Strasburg (No. 50), the latter in Leyden (Nos. 25 and 60) and St. Petersburg (No. 716, where the name of the author is erroneously given as "Elijah ha-Dayyan"). A Hebrew translation of the part on the laws of slaughtering was published under the title "Hilkot 'Inyan Sheḥiṭah" at Vienna (1830); a Hebrew translation of the part treating upon the calendar was incorporated in the "Tiḳḳun ha-Ḳara'im," reproduced by Wolf in his "Bibliotheca Hebræa" (iv. 1077 *et seq.*). In addition to the work on the precepts, Ma'arabi wrote: "Tartib al-'Aḳa'id al-Sittah," on the six articles of belief (the belief in God, in His messenger [Moses], in the Prophets, in the Torah, in Jerusalem, in the Last Judgment); "Sharḥ 'Aseret ha-Debarim," a commentary on the Decalogue (St. Petersburg, Firkovich collection, No. 638); "Iggeret," a decision in a contested case of marriage (Fischl MSS., No. 59 E.); "Muḳaddimah," a commentary on Prov. iii. 13, or, according to Neubauer, a prayer for the dead ("ẓidduḳ ha-din").

Ma'arabi attacked, in his work on the precepts, the theories of the "Ba'ale ha-Rikkub" with regard to the laws of incest, and advocated the reform that had been preconized by Joseph ha-Ro'eh.

Bibliography: Munk, in Jost's *Annalen*, iii. 93; idem, *Notice sur Aboulwalid Merwan ibn Djanah*, p. 8; Pinsker, *Likkuṭe Ḳadmoniyyot*, pp. 148, 176, 233; Steinschneider, *Cat. Bodl.* col. 1168; idem, *Hebr. Bibl.* v. 51, xx. 91; idem, *Die Arabische Literatur der Juden*, § 184; Fürst, *Gesch. des Karäert.* ii. 252; Grätz, *Gesch.* vii. 322; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 186; Neubauer, *Aus der Petersburger Bibliothek*, pp. 25, 27.

J. I. Br.

MA'ARABI, NAHUM: Moroccan Hebrew poet and translator of the thirteenth century ("Ma'arabi," "Maghrabi" = "the western" or "the Moroccan"). His poems are found only in Moroccan collections. Two of them, of a liturgic character, were published by L. Dukes in "Zur Kentniss der Hebräischen Poesie" (pp. 162–163), and they were translated into German by M. Sachs in "Die Religiöse Poesie" (p. 131). Ma'arabi translated from Arabic into Hebrew: (1) Maimonides' "Iggeret Teman," under the title "Petaḥ Tiḳwah," to which he added a preface in verse (Basel, 1631); (2) the commentary to the "Sefer Yeẓirah" by Isaac Israeli or Jacob b. Nissim, prefacing it with a poem (a fragment of it was published by L. Dukes in "Ḳonṭres ha-Massoret," pp. 5–10); (3) Joseph ibn Ẓaddiḳ's "Microcosmos," under the title "Ha-'Olam ha-Ḳaṭon" (the translation is anonymous, but see Steinschneider ["Hebr. Uebers." pp. 408–409]); (4) Saadia's commentary on the thirteen hermeneutic rules ("Shelosh 'Esreh Middot") of R. Ishmael.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 395, 409, 930, 935; idem, *Cat. Bodl.* col. 2021; idem, *Hebr. Bibl.* xv. 13; L. Dukes, *Konṭres ha-Massoret*, pp. 5–10; idem, *Zur Kentniss*, pp. 162 *et seq.*; *Oẓar Ṭob*, 1885, p. 11.

G. M. Sel.

MA'ARIB: The evening prayer, from the first benediction in which the name is taken, the Talmudic term being "Tefillat 'Arbit"; one of the three daily prayers instituted in conformity with the practise of David ("Evening, and morning, and at noon, will I pray," Ps. lv. 18 [A. V. 17]) and Daniel (Dan. vi. 10). The Talmud ascribes to the Patriarchs the origin of the prayers, and credits Jacob with the "Ma'arib," because it is said: "And he lighted ["wa-yifga'"] upon a certain place . . . because the sun was set" (Gen. xxviii. 11), interpreting "wa-yifga'" as "and he prayed" (comp. "tifga'" = "make intercession," Jer. vii. 16).

In Biblical times prayers were devotional in character and were considered as voluntary offerings. But after the destruction of the Temple, prayers became obligatory as substitutes for the sacrifices: "So will we render as bullocks the offering of our lips" (Hos. xiv. 2, R. V.). But inasmuch as the offering of sacrifices in the Temple occurred only twice a day, morning and afternoon, only the corresponding two prayers became an obligation, while the "Ma'arib" still remained a voluntary prayer, according to the best authority (Ber. 27b). This of course refers to the standing-prayer, "Shemoneh 'Esreh," and not to the "Shema'," which it is obligatory to read morning and evening. Consequently in Talmudic times and in a greater part of the geonic period, as the "Seder R. Amram Gaon" clearly shows, the standing-prayer was omitted from the "Ma'arib" service. To replace the Eighteen Benedictions, eighteen scattered Biblical verses, each mentioning the name of God, were introduced at the end of the "Ma'arib" service. This composition, beginning with "Baruk Adonai le-'olam," was arranged by the rabbis of Babylonia and accepted by the rabbis of Palestine. Maimonides admits that the "Ma'arib" is only voluntary, but he claims that since the Jews everywhere, by common custom, consented to say the prayer regularly, it is equivalent to an obligation ("Yad," Tefillah, i. 6).

Order of Prayer.

"Ma'arib" usually follows the "Minḥah" prayer at the synagogue, to avoid the trouble of a second gathering of the congregation. The time for the "Ma'arib" service begins when three stars are visible in the heavens. The time may be extended to midnight, and in case of an emergency to the rising of the morning star (Ber. i. 1). The service begins with "Wehu Raḥum" and "Baraku," and continues with the first benediction, "Asher bi-Debaro," the second benediction, "Ahabat 'Olam," "Shema'" (Deut. vi. 4-10, xi. 13-22; Num. xv. 37-41), the third benediction, "Emet we-Emunah," the fourth benediction, "Hashkibenu" (Ber. 4b), the eighteen verses mentioned above, "Yire'u 'Enenu," the standing-prayer, and the "'Alenu." If the "Ma'arib" service is conducted by a quorum of ten, the leader does not repeat the standing-prayer.

On Friday evening the "Ma'arib" service commences somewhat earlier, preceded by "Leku Nerannanah." The Sephardim begin with "Wehu Raḥum," as usual, but the Ashkenazim omit this, as the Sabbath is a day of joy not to be disturbed with any supplication or devotional prayer of the character of "Wehu Raḥum." The Zohar gives another reason for the omission—that on Sabbath "the Higher Judgment must not be revoked" (Zohar, Terumah, p. 130a, ed. Wilna, 1882). The leader of the congregation repeats a part of the standing-prayer for Sabbath, "Magen Abot," "Bame Madliḳin" (the second chapter of Shabbat, relating to the lighting of Sabbath lights), the "Alenu," and "Yigdal." See DEVOTIONAL LITERATURE; PRAYER.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, §§ 235-237; Yarḥi, *Minhagim*, pp. 22b *et seq.*, ed. Goldberg, Berlin, 1855; *Shibale ha-Leḳeṭ*, §§ 43-48, ed. Buber; Dembitz, *Services in Synagogue and Home*, p. 80. For the text and English translation see Singer, *Authorized Daily Prayer-Book*, London.

J. J. D. E.

MAARSSEN, JOSEPH BEN JACOB:

MAARSSEN, JOSEPH BEN JACOB: Dutch scholar and publisher; member of a family of printers; lived at Amsterdam in the seventeenth and eighteenth centuries. Maarssen published the following works: (1) A Judæo-German translation, by himself, from the Dutch of an account of the uprising that occurred at Amsterdam in 1696. It was edited (Amsterdam, 1707), under the title "Eine Beschreibung von die Rebelerei zu Amsterdam," by the translator's father, who had witnessed the events. (2) "Ḥanok la-Na'ar," models of Judæo-German letters, with a glossary containing more than one hundred Latin, French, and German words, compiled by him in collaboration with Moses Bendin (Amsterdam, 1714-15). (3) "Leshon Zahab," or "Miktam le-Dawid," by David Maarssen, models of Hebrew letters, published as a supplement to the preceding work (*ib.* 1714). (4) "Yehoshua' ben Sirak," the wisdom of Ben Sirah, translated by Maarssen into Judæo-German from the Dutch (*ib.* 1712). (5) "Schöne Artliche Geschichten," seven stories of Boccaccio's, translated, also by Maarssen, from the Dutch (*ib.* 1710). (6) "Tiḳḳun Soḥarim we-Tiḳḳun Ḥillufim," specimens of commercial notes and of the laws concerning commercial bills, compiled by him in collaboration with Ẓebi Hirsch ben Gershon Szczebrszeszyn and Moses Bendin (*ib.* 1714).

BIBLIOGRAPHY: Steinschneider, in *Serapeum*, ix. 335, 345; x. 10; idem, *Cat. Bodl.* col. 1505; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 70.

D. I. BR.

MAAS, JOSEPH: English musician and singer; born at Dartford, Kent, Jan. 30, 1847; died at London Jan. 16, 1886. Maas acted as chorister for five years at Rochester Cathedral (from 1856) and studied under J. C. Hopkins and Madame Bodda-Pyne. When his voice broke he became a clerk in the dockyards at Chatham. In 1869 he went to Milan, returning to England in 1871, when he appeared at one of the Henry Leslie Choir Concerts at St. James's Hall; he sang in "Babil and Bijou" at Covent Garden in Sept., 1872. He made his reputation as an operatic singer in America, where he remained for a number of years, chiefly as first tenor in various English opera companies. On his return to England he was engaged by Carl Rosa, and appeared in "The Golden Cross" at the Adelphi Theatre in 1878. In 1879 he appeared at Her Majesty's Theatre as *Rienzi* in Wagner's opera of that name. In the ballad operas of Balfe and Wallace his popularity was unequaled; one of his best and most successful parts was that of the hero in Massanet's "Manon" at Drury Lane Theatre. Maas sang for a short time in Italian opera at Her Majesty's and Covent Garden theaters. On the concert platform he had few rivals in English ballads and as a soloist in Handel's oratorios.

BIBLIOGRAPHY: *The Times* (London), Jan. 18 and 23, 1886.

J. G. L.

MAAS, MYRTIL: French mathematician; born in France in 1792; died in Paris Feb. 27, 1865. He early showed an aptitude for mathematics, and in 1813 entered the Ecole Normale at Paris, where he studied until the political upheaval of 1815 caused the suspension of the school. In that year, when walking with some of his schoolfellows in the Champ de Mars, where the troops were drilling, he was accidentally shot in the leg, and the wound never perfectly healed. Being a Jew, he was unable to obtain a chair in mathematics; but he found employment first in a porcelain factory and then as a private tutor. In 1818 he was employed as actuary by the Compagnie d'Assurances Générales of Paris. He then studied in London, returned to Paris, was chosen by the company from among three distinguished mathematicians, and soon became its vice-president. In 1828 he became president of a new life- and fire-insurance company, founded by the Foulds. Maas labored actively in the interests of the Jews; in 1830 he became a member of the Central Consistory, and thirteen years later its vice-president. His death was caused by a malady that developed from his wound. A eulogy upon him was read in the directors' room of the company, and his old schoolfellows had a medal engraved in his honor: this was delivered to his son, who assumed the position and responsibilities of his father.

BIBLIOGRAPHY: Servi, *Israeliti d'Europa*, pp. 195, 196; *Archives Israélites*, March 15, 1865; *Univers Israélite*, April 8, 1865.

S. N. D.

MAʻASEH BERESHIT; MAʻASEH MERKABAH (literally, "work of Creation" and "work of the Chariot"): Talmudic terms for the esoteric doctrine of the universe, or for parts of it (comp. CABALA). Maʻaseh Bereshit, following Gen. i., comprises the cosmogony of the Talmudic times; Maʻaseh Merkabah, based on the description of the Divine Chariot in Ezek. i., and on other prophetic descriptions of divine manifestations, such as that in Isa. vi., is concerned with the theosophic views of those times. The secret doctrine might not be discussed in public. Ecclesiasticus (iii. 21-22) inveighs against its study: "Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret." Ḥag. ii. 1 says: "Maʻaseh Bereshit must not be explained before two, nor Maʻaseh Merkabah before one, unless he be wise and understands it by himself"; Ḥag. 13a then goes on to explain that the chapter-headings of Maʻaseh Merkabah may be taught, as was done by R. Ḥiyya. According to Yer. Ḥag. ii. 1, the teacher read the headings of the chapters, after which, subject to the approval of the teacher, the pupil read to the end of the chapter. R. Zera said that even the chapter-headings might be communicated only to a person who was head of a school and was cautious in temperament. According to R. Ammi, the secret doctrine might be entrusted only to one who possessed the five qualities enumerated in Isa. iii. 3. A certain age is, of course, necessary. When R. Johanan wished to initiate R. Eliezer in the Maʻaseh Merkabah, the latter answered, "I am not yet old enough." A boy who recognized the meaning of חשמל (Ezek. i. 4) was consumed by fire (Ḥag. 13b), and the perils connected with the unauthorized discussion of these subjects are often described (Ḥag. ii. 1; Shab. 80b).

Creation Mystery.

Ḥag. 11b states that it is permissible to inquire concerning the events of the six days of Creation, but not regarding what happened before the Creation. In no case, then, is the entire cosmogony included in the term "Maʻaseh Bereshit," but only its more mystic aspects, nor can all the passages of the Talmud and the Midrash dealing with these problems be considered as parts of the doctrine. Thus, ideas like those regarding the ten agencies by means of which God created the world, or questions as to whether heaven or earth was first created, or concerning the foundations of the world, or as to whether there are two heavens or seven (all these problems being mentioned in connection with the interdiction against teaching the Maʻaseh Bereshit to more than one person), do not belong to the doctrine itself, for such arguments are forbidden by the dictum, "Thou mayest speak of the seven heavens, but of the things thereafter thou mayest not speak." The views which are found scattered throughout the Talmud, and especially in Gen. R. i.-xii., are generally haggadic in character; indeed the question arises whether anything more than mere allusions may be expected therein regarding the Maʻaseh Bereshit in so far as it is esoteric in content. Some information seems to be given, though only by intimation, in the well-known story in Ḥag. 14b-15b of the four scholars that entered paradise (that is, penetrated the mysteries of the secret doctrine), of whom only R. Akiba remained uninjured. R. Akiba's words at the beginning of the story (14b), "When ye reach the shining marble stone do not cry out 'Water, water,'" seem to point to those theories of Creation which assume water to be the original element.

Ben Yoma is represented as interested in the determination of the space between the upper and lower waters. Ḥag. ii. 1 also indicates this in the story of R. Judah b. Pazzi, who opened his discourse on Maʻaseh Bereshit with the words, "In the beginning the world was water in water." Thus the question of the primal elements undoubtedly belongs to this field. Here again one must distinguish haggadic and devotional from mystic and philosophical thought, and must not teach views such as that the world was created out of "tohu" and "bohu" and "ḥoshek," or that air, wind, and storm were the primal elements, as component parts of the doctrine of Creation. In like manner the cosmogonic conceptions of the Apocrypha and of geonic mysticism must not be considered as indications of the secret teachings of the Maʻaseh Bereshit.

Chariot of Fire.

Somewhat simpler is the question regarding the nature of the Maʻaseh Merkabah, which is designated as "an important matter" in the Talmud (Suk. 28a) and which, perhaps, occupies on the whole a more prominent position than the Maʻaseh Bereshit. Just as in the case of the latter, the purely haggadic explanations of Ezek. i., as found, for instance, in Ḥag. 13b, must not be taken into consideration. This chapter of Ezekiel, it is declared, may be studied even by young pupils, because a boy can seldom recognize the doctrines implied therein. The object, therefore, was to find special secrets in these verses. R. Akiba is said (Ḥag. 15b–16a) to have gathered his mystic deductions from Deut. xxxiii. 2 ("and he came with ten thousands of saints"), Cant. v. 10 ("the chiefest among ten thousand"), Isa. xlviii. 2 ("The Lord of hosts is his name"), and I Kings xix. 11, 12 (Elijah's great theophany). The Ma'aseh Merkabah, therefore, dealt with esoteric teachings concerning the visible manifestations of God, and hence with angelology and demonology, though not to the same degree as in Talmudic literature. As the story of R. Akiba indicates, the other theophanies mentioned in the Bible were used in the Ma'aseh Merkabah; Ḥag. 13b shows, *e.g.*, that this was the case with Isa. vi.

Practical Applications.

The Ma'aseh Merkabah seems to have had practical applications. The belief was apparently current that certain mystic expositions of the Ezekiel chapter, or the discussion of objects connected with it, would cause God to appear. When R. Eleazar b. 'Arak was discoursing upon the Ma'aseh Merkabah to R. Johanan b. Zakkai, the latter dismounted from his ass, saying, "It is not seemly that I sit on the ass while you are discoursing on the heavenly doctrine, and while the Divinity is among us and ministering angels accompany us." Then a fire came down from heaven and surrounded all the trees of the field, whereupon all of them together began to recite the hymn of praise. R. Jose ha-Kohen and R. Joshua (according to Yer. Ḥag. ii. 1, R. Simon b. Nathanael) had similar experiences. The belief in the appearance of God is indicated also in the popular idea that all who inquire into the mysteries of the Ma'aseh Merkabah without being duly authorized will die a sudden death. Such a divine interposition is expressly mentioned in connection with the "story of the Creation" in Sanh. 95b. Rab Hananiah and Rab Hoshaiah studied the "Sefer Yeẓirah" and the "Hilkot Yeẓirah" respectively every Sabbath evening and succeeded in creating a calf as large as a three-year-old ox.

This esoteric tendency, originating in pagan conceptions in connection with certain Bible stories, must have led often to pessimistic and nihilistic views, as is shown by the accounts of Aher or Elisha b. Abuyah (Ḥag. 15a, b), and the Mishnaic passage, "He who speaks of the things which are before, behind, above, and below, it were better he had never been born."

According to a tradition handed down by Jose b. Judah, a tanna of the second half of the second century (Tosef., Ḥag. ii. 2; Ḥag. 14b; Yer. Ḥag. ii. 1), Johanan b. Zakkai was the founder of the secret doctrine. In the same passage, in both Talmuds, it is said, however, that he refused to discuss it, even in the presence of a single person, although, as already stated, R. Eleazar b. 'Arak discoursed on it with him and was extravagantly praised by him; two other pupils of his, R. Joshua and R. Jose ha-Kohen, also discussed it with him. According to tradition, the second one to give instruction in these matters was R. Joshua, vice-president of the Sanhedrin under R. Gamaliel. He was succeeded by R. Akiba, and the last to teach them was R. Neḥunya b. ha-Ḳanah. R. Jose the Galilean and Pappus discussed the subject with R. Akiba (Ḥag. 14a; Gen. R. xxi.). The tradition, quoted above, of the four who studied the secret doctrine mentions, besides Akiba, Simeon b. 'Azzai, Simeon b. Zoma, and Elisha b. Abuyah. The fate of the last-named, who was driven from Judaism by his experience, is said to have given rise to restrictive measures. The study of profane books was forbidden (Sanh. 100), and an interdiction of the public discussion of these subjects was issued, only R. Ishmael objecting. In the time of R. Judah, R. Judah b. Pazzi and Bar Ḳappara delivered public discourses on these mysteries (Yer. Ḥag. ii. 1; Gen. R. i.). R. Levi regarding this as inadmissible, R. Ḥiyya declared that the chapter-headings might be taught. R. Judah ha-Nasi was at this time the authority to whom, as formerly to R. Johanan, such matters were referred. In later times the interdiction against public discussions of the story of the Creation was accepted without protest, but by way of warning this saying (Ḥag. 16a) of Resh Laḳish was added: "His eyes shall be dull who looketh on three things—the rainbow [because it resembles Ezekiel's vision], the king [because he resembles God in majesty], and the priest [because he utters the name of God]."

Source of Doctrines.

This Talmudic doctrine may well be connected with the old Jewish esoteric teachings of the time of the Second Temple, as partly preserved in the Apocrypha and the pseudepigrapha; but the theosophic and cosmogonic portions of this literature can not with certainty be regarded as the source of the Talmudic doctrine, nor can the literature of the so-called geonic mysticism, crystallized in the Ma'aseh Bereshit and the Ma'aseh Merkabah and designated in its literary form by these names, be regarded as the immediate continuation of Talmudic mysticism. Although much of the material found in the former may belong to the Talmud, yet the entire doctrine of the heavenly halls, angelology, and the doctrine of the Creation as it is found, for instance, in the "Sefer Yeẓirah," must not be regarded as Talmudic in origin. The very fact that there are so many Talmudic and midrashic parallels to the conceptions of the geonic period leads to the conclusion that they contain only a limited amount of original material from the ancient esoteric teachings. It may be mentioned, finally, that Maimonides interprets Ma'aseh Bereshit as referring to physics and Ma'aseh Merkabah as referring to metaphysics. See also MERKABAH.

BIBLIOGRAPHY: Hamburger, *R. B. T.* ii., s.v. *Geheimlehre*; Zunz, *G. V.* 2d ed., v. 171–173.

J. A. B.

MA'ASEH BOOKS: Books written in Judæo-German in Hebrew script, and containing stories, legends, and tales ("ma'asim") on various subjects, most of them relating to Jews and Judaism. They originated about the beginning of the fifteenth century, when Jews were living in the Rhenish provinces, and were further developed during the migrations to Russia and Poland. Like the name "ma'aseh-buch" itself, this entire literature is a mixture of Jewish and German, both in language and in substance. The first products of Judæo-German literature, which is very voluminous, were principally translations of the prayer-books and the Bible, and devotional books. The ma'aseh books constitute a group by themselves; their object was to furnish entertainment and instruction for women and girls, who, unlike the men, were not in duty bound to learn Hebrew. Where the subject is a non-Jewish one, Hebrew words may be altogether lacking in the story, except the invariable formula at the end of the book—סליק and אכי"ר (אם כן יהי רצון), or a note in Hebrew regarding the author, and a Hebrew verse on the title-page. At first the writers generally chose non-Jewish stories, but as the literature developed, Jewish subjects were given the preference. It is to be noted, furthermore, that in the earlier period consecutive stories of considerable length were employed, while later the ma'aseh collections took the form of readers and anthologies containing short stories ending with a moral; for this reason fables also are included.

Subjects.

The non-Jewish subjects at first selected were various in nature. Indeed the Jews were led to make these collections by their acquaintance with the stories from the cycles of King Arthur, Dietrich of Bern, and the "Nibelungenlied," all of which were well known in the region of the Rhine. Thus a Judæo-German version was made of the poem "Ritter aus Provincienland, Sigmund Is Sein Name Genannt, und Magdalena, Tochter des Königs von England." In 1501 Elijah Levita composed at Venice the well-known Baba Buch or "Bovo-Ma'aseh," a Judæo-German rimed version of the English romance of Bevis of Hampton, following Italian versions in which the hero is called "Bovo d'Antonia," the form of the name which gave Levita's rendering its title. Sources apparently the most remote were drawn upon for material, such as the facetiæ of Till Eulenspiegel, and even Boccaccio's frivolous tales, which found their way into Judæo-German from Dutch versions.

Side by side with this foreign material Jewish tales were developed and remodeled. The Bible, especially the stories of Joseph, David, and Samuel (the "Schmuel-Buch," Basel, 1612), offered rich material, while Jewish history and literature furnished an abundance of subjects. There are also Judæo-German historical works, such as the "Yosippon," "Shebeṭ Yehudah," and "She'erit Yisrael" (Grünbaum, "Jüdisch-Deutsche Chrestomathie," pp. 345, 357, 361). The stories of Judith and Esther, of the heroic wars of the Maccabees and the destruction of the Temple, were retold, mingled with many legends; and later works, such as the "Ben ha-Melek weha-Nazir" (Prince and Dervish), were also translated.

Modifications Introduced.

Jewish readers, curiously enough, preferred the books dealing with non-Jewish subjects (comp. Cornelius Adelkind's introduction to Levita's translation of the Psalms and the introduction to the ma'aseh book of 1602). Although Perles has shown ("Monatsschrift," 1876, pp. 351 *et seq.*) that in the stories belonging to the Dietrich cycle the passages with a Christian coloring were replaced by others, a change which was probably made also in other non-Jewish stories, yet such alterations did not suffice for the real purpose of the ma'aseh books, which was to furnish instruction in Jewish history and literature for those who were ignorant of Hebrew. To remedy this defect a pious Jew issued in 1602 a work known simply as "Ma'aseh-buch," purporting to be a collection of Jewish legends and historical tales and without any admixture whatever of foreign elements. The collector indicates his purpose in the preface as follows: "Here cometh a beautiful Ma'aseh Book, ye dear sirs and dames; now look upon the beautiful Ma'aseh Book, which has never before been published in the world, and contains some three hundred ma'asim, all made from the Gemara and also from the רבתא and Beḥai; and also from R. Judah Ḥasid's ma'asim ye will miss none; and also from the Sefer Ḥasidim, and the Sefer Musar, and the Yalḳuṭ, as ye may see below in my 'simanim.' Therefore, ye dear dames, ye now have the German books all before you, and ye have likewise the German Gemara, even as ye have 'kol hattoro kullo gor.'" Then in Hebrew: "By order of Jacob b. Abraham of blessed memory, of Meseritsch in Lithuania. Here at Basel the great [city], 362 [*i.e.*, 1602], by Herr Conrad Waldkirch."

Despite the author's intention, some non-Jewish stories found their way into this book. Steinschneider assumes that its compiler lived in western Germany in the last third of the sixteenth century. A German translation of it was published by Christoph Hellwig (Helvicus), together with notes that are anti-Jewish in tone (Giessen, 1612). The "Ma'aseh Adonai" and the "Ma'asehbuch" (Wilmersdorf and Rödelheim, 1752) from which Grünbaum published extracts ("Chrestomathie," pp. 385 *et seq.*), may also be noted here. All the works belonging to this class of literature are very similar in content, being compilations of an undigested series of anecdotes from various Jewish books, especially from the Babylonian Talmud, the Midrash, Yalḳuṭ, the Zohar, and such historical books as the "Yuḥasin," "Shalshelet ha-Ḳabbalah," and "Shebeṭ Yehudah." Each story begins with the words "Ma'aseh es geschach" or "Ma'aseh es wor einmal" ("a 'ma'aseh' happened," or "there was a 'ma'aseh' once upon a time"). The authors prefer to narrate instructive stories or miracles of anonymous ḥasidim, and they frequently tell tales of famous Jewish rabbis like Maimonides and Luria, or of earlier ones like Joshua ha-Levi and Akiba. Often the stories are noble and lofty and sincere in their religious feeling, and are told in simple, straightforward language. The ma'aseh books contain highly valuable material for the knowledge of the life and thought of the Jews of the Middle Ages, but as yet they have scarcely been studied from this point of view. A detailed bibliographical list of this literature is given by Steinschneider in his Bodleian catalogue.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 613-619; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 385 *et seq.*, Leipsic, 1882; Steinschneider, *Hebr. Bibl.* vi. 22, vii. 42 *et seq.*, viii. 13-17, ix. 58; *idem*, in *Serapeum*, xxvii. 1-12; *idem*, in Gosche's *Archiv für Litteraturgesch.* ii. 1-21; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 2 *et seq.*, 42, New York and London, 1899.

A. G. We.

MA'ASER. See Tithe.

MA'ASEROT (מעשרות = "tithes"): Seventh masseket of the Mishnah, Tosefta, and Palestinian Gemara, in the Talmudic order of Zera'im. It deals with the tithes of agricultural produce due to the Levites (Num. xviii. 21). In contradistinction to the tithe called "ma'aser sheni," which the owner must consume at Jerusalem (Deut. xiv. 22 *et seq.*), and to the triennial poor man's tithe (Deut. xiv. 28 *et seq.*, xxvi. 12 *et seq.*), called "ma'aser 'ani," the tithe treated in this masseket is denominated "ma'aser Lewi" (the Levite's tithe) or "ma'aser rishon" (first tithe; see Ma'as. Sh. v. 6, 10). The latter name was formerly applied to this treatise (see Joshua ha-Levi, "Halikot 'Olam," i. 1; Frankel, "Darke ha-Mishnah," p. 257), which is so styled in the Erfurt manuscript of Tosefta (ed. Zuckermandel). The treatise is divided into five chapters (three in the Tosefta), and its contents, briefly stated, are as follows:

Ch. i.: Whatever is edible, and is private property, and grows in the ground is subject to tithe. Plants that are edible while young as well as when full grown are subject to tithe before maturity (if any part of the crop is taken before maturity); but of plants that are not properly eatable before they reach a certain stage of ripeness one may eat, without separating the tithes, until they develop. The Mishnah then proceeds to designate the respective stages at which plants come under the general head of edibles and are consequently subject to tithe. As between picking for marketing and for domestic consumption a distinction is made: in the latter case one may use small quantities before bringing the mass under shelter (comp. iii. 5).

Ch. ii.-iv.: Under what circumstances a Ḥaber may eat of the produce of an 'Am ha-Areẓ without first separating the ma'aser. If a laborer, hired to assist in gathering figs, stipulates with his employer that he be allowed to eat of the fruit, he may eat without regard to tithing; but if his stipulation includes one of his dependents, or if he sends one of his dependents instead, the latter will not be privileged to partake of the fruit before the tithe is properly set aside. [The laborer is by law entitled to eat of the produce he handles (see B. M. vii. 2 *et seq.*), as a kind of charity; comp. B. M. 92a *et seq.*] After the crop reaches the employer's enclosed premises the laborer may eat thereof only if his employer has not promised to board him.

Ch. v.: Laws regarding cases in which one is required to pay tithes when he transplants vegetables; laws regarding the sale of crops to one who is suspected of non-observance; law regarding the paying of tithes in the case of vegetable fields purchased in Syria.

S. S. S. M.

MA'ASIYYOT. See Anecdotes.

MACCABÆAN, THE: Monthly magazine of Jewish life and literature published in New York; established Oct., 1901, as the outcome of a resolution unanimously passed at a convention of the societies affiliated with the Federation of American Zionists, held at Philadelphia in the June preceding.

Until June, 1902, "The Maccabæan" was issued partly in English and partly in Yiddish under the editorship of Louis Lipsky. By a resolution of the convention held in Boston in June, 1902, the Yiddish department was dropped, and the editorial chair has since been occupied by J. de Haas. In 1903 (Jan.) the publication was incorporated as a stock-company, the Federation holding the majority of the stock, and Prof. Richard Gottheil being appointed president of the company. The present (1904) president is G. H. Mayer; M. B. Laude, William Morris, and J. H. Lieberman are respectively vice-president, treasurer, and secretary.

G. S.

MACCABÆANS, THE: Association of English Jewish professional men and others; founded in 1892; its aim is social intercourse and cooperation among its members with a view to the promotion of the higher interests of the Jewish race. At first membership was not limited to any one class in the community, but shortly after the establishment of the club admission was restricted to Jewish professional men. The term "professional men" was, however, very widely interpreted, and subsequent legislation has empowered the committee to elect in any year ten Jews who have become prominent by reason of their public services or their connection with literature, science, or art. These specially elected members must not number more than one in four of the ordinary membership.

The establishment of the Maccabæans was primarily due to Herman Cohen, with whom the idea originated, and whose efforts were well supported by several professional friends, including Solomon J. Solomon, A.R.A. (first president); and Asher I. Myers (treasurer). Herman Cohen himself became first honorary secretary. The Maccabæans hold frequent meetings for the reading and discussion of papers of Jewish interest. Not only do these meetings offer a free platform on which all parties in the community meet and discuss controversial topics of general interest, but as a result of papers read before the Maccabæans the Jewish Lads' Brigade, the Jewish Athletic Association, and the Education Aid Society, among other movements, have been started.

J. A. M. H.

MACCABEES, THE (Greek, Οἱ Μακκαβαῖοι): Name given to the Hasmonean family. Originally the designation "Maccabeus" (Jerome, "Machabæus") was applied solely to Judas, the third son of Mattathias the Hasmonean (I Macc. ii. 4, iii. 1, *et passim*), Mattathias' other sons having different surnames; but as Judas became the leader of the party after his father's death, and as he was also the most heroic warrior, his surname was applied not only to all the descendants of Mattathias, but even to others who took part in the revolutionary movement under the leadership of the Hasmoneans. Hence the title "Books of the Maccabees."

The etymology of the name, in spite of the efforts of the scholars, who have advanced various theories on the subject, remains undetermined. According to Jerome ("Prologus Galeatus"), the First Book of the Maccabees was originally written in Hebrew. Origen (in Eusebius, "Hist. Eccl." book vi., last chapter) even gives the Hebrew title, שרבט שר בני אל; thus the Greek and Latin forms of the name must have been transliterations from the Hebrew.

But the original Hebrew text is lost; and there is no mention of the name either in the Talmud or in the Midrash, where the family is always referred to as "the Hasmoneans." In later Hebrew writings the name occurs in two forms, מכבי, transliterated from the Latin, and מקבי, according to the Greek spelling. The latter form is generally explained as meaning "the hammer," a surname given to Judas on account of his heroism. Iken ("Symbolæ Litterariæ," i. 184, Bremen, 1744) derives it from the Arabic "manḳab" (= "general"), while, according to others, the name originated in the fact that Modin, where Mattathias dwelt, was in the territory of Gad (Reland, "Palästina," p. 901), the banner of which tribe bore the inscription מקב, the final letters of the names Abraham, Isaac, and Jacob.

מכבי is, however, the preferred form; it occurs in "Yosippon" (ch. xx.), and is explained by Gorionides as meaning "the hero," though it is not known in what way. Others explain it as composed of the initials of מי כמוך באלים יהוה (Ex. xv. 11), written on the banner of the Hasmoneans, or as the initials of מתתיהו כהן בן יוחנן. But the statement that it was the surname of Judas only is against these interpretations. Curtiss ("The Name Machabee," Leipsic, 1876) derives it from כבה = "to extinguish"; thus מכבי would mean "the extinguisher," which agrees with the interpretation of Gorionides. Finally, the following two opinions may be added: (1) that the Hebrew read מחבאי = "he who hides himself," referring to the fact that the Hasmoneans hid themselves in the mountains (I Macc. ii. 28); (2) that of Filosseno Luzzatto that it is a Greek word, an anagram of Βιαιομάχος = "violent warrior." For the history of the Maccabees see HASMONEANS; JUDAS MACCABEUS; MATTATHIAS MACCABEUS.

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J. M. SEL.

MACCABEES, BOOKS OF: I. There are four books which pass under this name—I, II, III, and IV Maccabees. The first of these is the only one of the four which can be regarded as a reliable historical source.

I Maccabees: The First Book of the Maccabees covers the period of forty years from the accession of Antiochus (175 B.C.) to the death of Simon the Maccabee (135 B.C.). Its contents are as follows: Ch. i. 1–9 is a brief historical introduction; i. 10–ii. 70 treats of the rise of the Maccabean revolt; iii. 1–ix. 22 is devoted to the Maccabean struggle under Judas; ix. 23–xii. 53, to the fortunes of Israel under Jonathan; xiii. 1–xvi. 24, to the administration of Simon. The events are followed with intense interest and sympathy. At times the enthusiasm of the writer rises to a high pitch and breaks out into poetry of a genuine Semitic character (comp. iii. 3–9). The style is simple, terse, restrained, and objective, modeled throughout on that of the historical books of the Old Testament. The fact that just proportions are observed in treating the different parts of the narrative proves the author to have been a writer of considerable skill. He dates all events in terms of the Seleucid era.

Original Language.

It is clear from the Semitic idioms which occur throughout the work that it was composed in a Semitic language (see, for example, ii. 40, iv. 2), and certain passages indicate with great clearness that the original language was Hebrew (see ii. 39, iii. 19). To this fact Origen and Jerome also bear testimony, though it is possible that the version or paraphrase known to them was Aramaic.

The Hebrew original seems not to have borne the name "Maccabees," though it is not known what was its real designation. Eusebius ("Hist. Eccl." vi. 25) quotes Origen as authority for the name *Σαρβηθ Σαβαναι* Ελ, a name which has been explained in many different ways. For some of these see Grimm ("Das Erste Buch der Makkabäer," p. xvii.). Dalman ("Grammar," p. 6), whom Torrey (Cheyne and Black, "Encyc. Bibl.") follows, takes the name as a corruption of ספר בית חשמנאי (= "Book of the Hasmoneans"). If this be the correct interpretation, an Aramaic translation of the book must have been made at an early time, and it was this translation which was known to Origen and Jerome—a view which does not seem improbable. Be this as it may, the Hebrew was translated very early into Greek, and the Greek only has survived. The Greek version seems to be a literal one, often preserving the Semitic, and sometimes even the Hebrew, idiom; but it is clear, and probably it is, on the whole, a satisfactory translation. It is transmitted in three uncial manuscripts of the Septuagint—the Codex Sinaiticus, the Codex Alexandrinus, and the Codex Venetus—as well as in several cursives.

Author.

Concerning the author no information is obtainable beyond that which may be inferred from the book itself. He was a devout and patriotic Jew who lived and wrote in Palestine. This latter fact is proved by his intimate and exact geographical knowledge of the Holy Land (comp. iii. 24; vii. 19; ix. 2–4, 33, 34, 43; xii. 36–40; xiii. 22, 23; xvi. 5, 6) and by his lack of accurate knowledge of any of the foreign countries which he mentions. The author was also a loyal admirer of the Hasmonean family; he believed that to it Israel owed her deliverance and existence. He admired not only the military deeds of Judas (comp. v. 63), but also those of Jonathan (comp. x. 15–21) and Simon (comp. xiv. 4–15). The narrative is told not as though deliverance came by miracle, but as though it was due to the military genius of these men, exercised under the favoring guidance of God (i. 64, iii. 8). Curiously enough the word "God" does not appear in the work, nor does the word "Lord." The idea is not lacking, however, as in the Book of Esther, but is represented by "Heaven," or by the pronoun "He." The author was a deeply religious man in spite of this mannerism. He was very zealous for the Law and for the national religious institutions (see i. 11, 15, 43; ii. 20–22; iii. 21), for the Scriptures (i. 56, iii. 48), and for the Temple (i. 21, 39; iii. 43).

It should be noted, also, that throughout the work the priesthood is represented in a favorable light. The renegade priests Jason and Menelaus are not mentioned—a fact in striking contrast with the treatment which the Second Book of the Maccabees accords them. From these facts Geiger conjectured that the author was a Sadducee, and most recent writers follow him in this opinion, although they consider him wrong in calling the First Book of the Maccabees a partizan document; its temperate and just tone certainly redeems it from such a stricture. The *terminus a quo* of the work is found in the fact that John Hyrcanus I., who began to reign in 135 B.C., is mentioned at the close of the book (xvi. 21–24). As the Romans are throughout spoken of in terms of respect and friendliness, it is clear that the *terminus ad quem* must be sought at some time before the conquest of Jerusalem by Pompey in 63 B.C. As to whether the date can be more nearly determined scholars are not agreed. The determining fact is held by most to be the statement in xvi. 23, 24, that the "rest of the acts of John . . . are written in the chronicles of his high-priesthood." It is thought by many that this implies that John had died and that a sufficient time had elapsed since his death to permit the circulation of the chronicles. Bissell (Lange's "Commentary," p. 479) thinks that not more than a score or two of years had passed, while Schürer ("Hist. of the Jewish People," div. ii., vol. iii., p. 8) and Fairweather (in "Cambridge Bible" and Hastings, "Dict. Bible") think that not more than a decade or two had elapsed, and date the work in the first or second decade of the first century B.C. Torrey, on the other hand, thinks ("Encyc. Bibl.") that this reference to the chronicle of the priesthood is an imitation of well-known passages in the Books of Kings, that it was intended solely as a compliment to John, and that the work was composed early in his reign (*i.e.*, soon after 135 B.C.) by one who had been an interested spectator of the whole Maccabean movement. The vivid character of the narrative and the fact that it closes so abruptly after the death of Simon make this a very plausible view.

Date.

Sources and Integrity.

Those who maintain the later date of the work are obliged to account for the vivid details which it contains by supposing that the writer employed older sources, such as letters and memoranda. In Torrey's view no such sources are needed, as the author, where he did not have personal knowledge, could have talked with participants or eye-witnesses of the events. In either case the First Book of the Maccabees is one of the best sources known for the history of the Jews.

J. D. Michaelis held that Josephus used the Hebrew original of the book, which differed in some important particulars from the present text. Destinon ("Die Quellen des Josephus," 1882) revived this theory and endeavored to prove (pp. 80 *et seq.*) that ch. xiv.–xvi. were not contained in the edition used by Josephus. Destinon bases his argument on the fact that Josephus treats this portion very scantily in comparison with his treatment of the other material of the book, although these chapters contain quite as much and as interesting material. He has been followed by Wellhausen ("I. J. G." pp. 222 *et seq.*). But Torrey (in "Encyc. Bibl."), by utilizing the investigations of Mommsen, has shown that Josephus actually knew some of this material and introduced it at a later point in his work ("Ant." xiv. 8, § 5), in describing the history of Hyrcanus II. In all probability, therefore, the First Book of the Maccabees has retained its original form.

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II Maccabees: The Second Book of the Maccabees opens with two letters written by Jews resident in Palestine to brethren dwelling in Egypt. The first letter occupies ch. i. 1–10a; the second, ch. i. 10b–ii. 18. These letters, it is thought by some, formed no part of the original work. The preface is found in ch. ii. 19–32, and states that Jason of Cyrene had composed five books on the Maccabean revolt, which the writer undertakes to epitomize for his readers. Ch. iii. relates how the attempt of Heliodorus to plunder the Temple was miraculously thwarted; ch. iv. narrates the wickedness of the high priests Jason and Menelaus, and of Simon, the Temple overseer; ch. v., how Antiochus began the persecution of the Jews; ch. vi. and vii., the story of the martyrdom of Eleazar and the seven young men and their mother; while ch. viii.–xv. are occupied with the history of the wars of Judas Maccabeus.

Historical and Religious Character.

The time covered by this material is barely fifteen years, from the very end of the reign of Seleucus IV., whose servant was Heliodorus, to the victory of Judas over Nicanor (175–160 B.C.). The reason why the book terminates here is to be found in its aim, which was to set before the Jews of the Diaspora the importance of observing the two Maccabean feasts—the Feast of the Dedication and the Feast of Nicanor. In no other way, the writer believed, could they share in the glory and the fruits of the great struggle for liberty. The author is so intent on this that though he has lauded Judas as a splendid example of religious patriotism he passes in silence over his death. The writer further takes occasion often to impress upon his readers the sacred character of the Temple at Jerusalem, which the Diaspora might easily undervalue. In contrast with I Maccabees, the language of II Maccabees is highly religious. God appears as the great "Sovereign" who miraculously delivers His people (see iii. 24 and, perhaps, ii. 21). The author is a religious teacher (see iii. 1 *et seq.*, iv. 15–17, v. 17–20, *et al.*); he did not write for the sake of the history as such. This places his work in a very different class from that of I Maccabees. In the earlier part he supplies some welcome information not contained in I Maccabees, and in nearly every chapter are interesting facts—some of them confirmed by Josephus—which may, with caution, be used. But his purpose, style, and temperament are such that, since the time of Ewald, it has been recognized that the work is not a sober and restrained history like I Maccabees, but is rhetorical and bombastic.

One important fact to be noted is the writer's belief in the bodily resurrection of the dead (see vii. 9, 11, 14, 36; xiv. 16; and especially xii. 43–45). This, together with his attitude toward the priesthood as shown in his lifting the veil which I Maccabees had drawn over Jason and Menelaus, led Bertholdt and Geiger to regard the author as a Pharisee and the work as a Pharisaic party document. This much, at least, is true—the writer's sympathies were with the Pharisees. The author claims that he epitomized the work of Jason of Cyrene (ii. 23), which seems to have been his only source, unless he himself prefixed the two letters to his work. Jason is thought by Schürer (*l.c.* p. 212) to have compiled his work from hearsay shortly after 160 B.C. at Cyrene. If this is true, the work of Jason, like II Maccabees, concluded with the victory over Nicanor. There can be no doubt that both the work of Jason and that of his epitomizer (*i.e.*, the author of II Maccabees) were written in Greek, and that the latter was a Hellenistic Jew.

Sources.

There is a reference in ch. xv. 37 to the Book of Esther, which would preclude any earlier date of authorship than about 130 B.C. (see Cornill, "Einleitung," p. 252). On the other hand, II Maccabees was known to the author of the Epistle to the Hebrews (see Peak, in "The Century Bible," p. 223) and to Philo (see Schürer, *l.c.* p. 214). The work, therefore, must have been composed about the beginning of the common era.

The Letters.

The two letters prefixed to II Maccabees have excited much discussion. Some scholars regard them as the basis of the author's work, which he himself prefixed to it because they treat of the topics of which he wished to speak—the Temple at Jerusalem and the importance of observing its feasts. Others hold that the letters were placed in their present position by a later hand, while some believe them to be fabricated. There is in the letters nothing which is inconsistent with their belonging to the time from which they profess to come, and there seems to be no good reason for doubting that it was the epitomist himself who prefixed them to the book. For details see the works mentioned below.

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III Maccabees: The Third Book of the Maccabees has in reality nothing to do either with the Maccabees or with their times. It received its name probably because it is a fiction concerning the persecution of the Jews by a foreign king; that king was Ptolemy Philopator (222–205 B.C.). The story runs as follows: After Ptolemy's defeat of Antiochus III. in 217 B.C., at the battle of Raphia, the former visited Jerusalem and tried to enter the Temple, but was miraculously prevented (i. 1–ii. 24). Returning to Alexandria, he assembled the Jews in the hippodrome to be massacred, but the necessity of writing down their names exhausted the paper in Egypt, so that they escaped (ii. 25–iv. 21). Next the king devised a plan for having the Jews trampled to death by elephants; this also was frustrated in various improbable ways (v. 1–vi. 21). The king then underwent a change of heart and bestowed great favor on the Jews, and the day on which this occurred was ever after celebrated as a festival in memory of the deliverance (vi. 22–vii. 23).

Authorship and Character.

The author of this fiction was certainly an Alexandrian Jew who wrote in Greek, for its style is even more rhetorical and bombastic than that of II Maccabees. The work begins abruptly and is thought to be but a fragment of a once larger whole. Whether there is any foundation for the story concerning Philopator with which the writer begins there is no means of knowing. If true, it is one of a very few grains of fact in the whole account. Josephus ("Contra Ap." ii. 5) tells how Ptolemy Physco (146–117 B.C.) cast the Jews of Alexandria, who, as adherents of Cleopatra, were his political opponents, to intoxicated elephants. When the elephants turned on his own people the king saw a sudden apparition and gave up his purpose. The Jews, it is added, celebrate the day of their deliverance. It would seem that the author of III Maccabees, anxious to connect this celebration with Jerusalem, has transferred it to an earlier Ptolemy and given it an entirely unhistorical setting. His narrative can not be regarded as a successful fiction, as it abounds in psychological as well as historical improbabilities.

This work was written later than II Maccabees, for its author made use of that book (see ii. 9; comp. II Macc. vi. 18 *et seq.* and xiv. 35 with III Macc. iii. 25–33; see also Grimm, *l.c.* p. 220). He can not have written earlier, therefore, than the end of the first century B.C. On the other hand, he can not have written later than the first century C.E. or his work would not have been used by Christians. Ewald regarded this work as a polemic against Caligula and dated it accordingly about 40 C.E.; this view has been abandoned by more recent writers, since Philopator is not represented as claiming divine honors.

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IV Maccabees: The Fourth Book of the Maccabees, so called, is a semiphilosophic discourse, or sermon, on the "supremacy of the pious reason" (ch. i. 1). It consists of a prologue (i. 1–12) and of two principal parts. The first of these (i. 13–iii. 18) is devoted to the elucidation of the author's philosophical thesis, and the second (iii. 19–xviii. 24) to the illustration of the thesis by examples drawn from II Maccabees. In the latter portion of the work there is, first (iii. 19–iv. 26), a brief review of the sufferings of the Jews under Seleucus and his son (?) Antiochus Epiphanes; the conquering power of reason is illustrated (v. 1–vii. 23) by the example of Eleazar, drawn from II Macc. v. 18–31; by that of the seven brethren (vii. 24–xiv. 10), drawn from II Macc. vii. 1–23; and by that of their mother (xiv. 11–xvi. 25), taken from II Macc. vii. 25 *et seq.* In ch. xvii. and xviii. the author expresses his impressions with reference to these martyrdoms.

It appears, therefore, that the only connection this work has with the Maccabees is in the fact that the author's illustrations are drawn from the Second Book of the Maccabees.

Integrity and Character.

Ch. xviii. 3–24 has been thought by several scholars to be the work of a later hand, but the opinion does not appear to be well founded. Ch. xvii. 2 would form a weak ending to the book, while xviii. 20–24 suits well the style of the author of the earlier parts, and the apparent incongruity of xviii. 6–19 would seem to be designed in this hortatory composition to make a strong impression on its hearers. This latter view is strengthened if it be remembered that the work is throughout a discourse addressed directly to listeners (comp. i. 1, 7; ii. 13; xiii. 19; xviii. 1). Ewald and Freudenthal called it a sermon and held that it is an example of Alexandrian synagogue preaching, but this view is now abandoned, for even in the Diaspora the sermon of the synagogue was usually founded on a passage from the Bible. This discourse, also, is too abstruse for an ordinary congregation; it is an address to a more select circle.

Its style is oratorical and ornate, though not so extravagant as that of III Maccabees. It contains a large philosophic element of the Stoic type, though its author possessed a taste for philosophy rather than real philosophical insight. It contains also a core of Judaism. The writer was a Jew who could clothe his religion in a philosophic garb in accordance with the tendency of the times. The Hellenic and the Jewish elements in his work both appear at their best and in a combination almost without a parallel; the nearest example is the New Testament Epistle to the Hebrews.

Author and Date.

It is probable, therefore, that the author of IV Maccabees was an Alexandrian Jew. Eusebius ("Hist. Eccl." iii. 10) and Jerome ("De Viris Illustribus," xiii.) ascribe the work to Josephus—an opinion which was for a long time followed, and which has caused the text of IV Maccabees to be included in many editions of the works of Josephus. But the language and style of the work differ so radically from those of the writings of Josephus that it is clear that this is a mistaken opinion. Of some of its historical combinations, as in iv. 5 and v. 1, Josephus could hardly have been guilty. The writer of IV Maccabees had certainly come under the influence of the culture of Alexandria, even if he lived and wrote in some other city. As to the time when the book was written, the data for an opinion are the same as in the case of III Maccabees: it was written probably at the close of the last century B.C. or during the first century C.E., and before the time of Caligula, for the Jews seem to have been at peace at the time.

Eschatology.

The writer is a strong believer in immortality, but he has abandoned the Pharisaic standpoint of II Maccabees, which recognizes a bodily resurrection, and holds to the view that all souls exist forever, the good being together in a state of happiness (xvii. 18), with the Patriarchs (v. 37) and with God (ix. 8 and xvii. 18). These views are the more striking as they are entwined with the same narratives which in II Maccabees express the more materialistic view. The writer holds, also, that the suffering of the martyrs was vicarious; by it they wrought deliverance for their nation (comp. i. 11, xvii. 19–23, xviii. 24).

Bibliography: For the Greek text of *IV Maccabees*, as well as of the other books, see Swete, *The Old Testament in Greek*, vol. iii., 1894; for the translation, see Kautzsch, *Apokryphen*, ii. 152 *et seq.*; for introductions, see Bissell in Lange's *Commentary*, and Schürer, *History of the Jewish People*; see also Bensly, *The Fourth Book of Maccabees in Syriac*, 1895.
T.

G. A. B.

I Maccabees.

II.[*] I Maccabees, now extant only in Greek, was originally composed in Hebrew or Aramaic, most probably the former; but the original can not have been long in circulation. The fragment of a Hebrew text of I Maccabees published by Chwolson (1896) and again by Schweizer (1901) is not part of the original; and it may well be that even Origen knew only an Aramaic translation and not the original. He calls (Eusebius, "Hist. Eccl." vi. 25) I Maccabees Σαρβηθ Σα(ρ)βαναιελ, a title which has given rise to much conjecture. Only two suggestions need be named: Derenbourg's ספר בית שר בני אל ("Book of the Family of the Chief of the People of God"), given in his "Essai sur l'Histoire et la Géographie de la Palestine" (p. 450, Paris, 1867), and Dalman's ספר בית חשמנאי, in his "Grammatik des Jüdisch-Palästinischen Aramäisch" (p. 6, Leipsic, 1894). Of the name "Maccabees" it may be mentioned that in a text of the Megillat Anteyukas ("J. Q. R." xi. 291 *et seq.*) the reading is מקנאי (="the zealot"), which would be very acceptable were it better attested.

As to the date of the book, much turns on the meaning of the last two verses. Some critics, indeed, doubt the authenticity of the whole of the last section (xiv. 16–xvi. 24), but the trend of opinion is in favor of the integrity of the book. Schürer and Niese (in "Kritik der Beiden Makkabäerbücher," Berlin, 1900) maintain that the last verses imply that I Maccabees was written after the death of John Hyrcanus (105 B.C.), but there is good reason for holding that the reference is to the beginning (135 B.C.) *and not to the end* of Hyrcanus' reign (see "J. Q. R." xiii. 512 *et seq.*).

Critics are practically unanimous in attaching great value to I Maccabees as a historical record. "On the whole, the book must be pronounced a work of the highest value, comparing favorably, in point of trustworthiness, with the best Greek and Roman histories" (Torrey). This is high praise; but it is fully deserved (comp. Schürer, "Gesch." iii. 141). Niese (*l.c.*) has done good service in vindicating the authenticity of Judas' embassy to Rome; and it is no peculiar demerit in I Maccabees that in the reports of the numbers engaged in battle, of speeches, and even of documents, its account is inexact and sometimes quite incredible. Such defects are shared by Thucydides and Livy. The substance, not the exact form, of documents was given by ancient historians. On the other hand, it differs somewhat from the Biblical histories in its standpoint. The divine element is not wanting, and success is ultimately traced (as in Mattathias' deathbed utterances) to God. Judas invariably sings psalms of thanksgiving for victory, and the key-note of the revolt is "Not unto us, O Lord, not unto us, but unto thy name give glory" (Ps. cxv. 1). The period also, as many hold, gave rise to numerous new psalms. But in I Maccabees, nevertheless, history is written from the human standpoint. Victory is earned by endeavor as well as bestowed by grace. Partly because of this phenomenon, it was urged by Geiger ("Urschrift," 1857, pp. 200-230) that one may detect a dynastic purpose in the book and that its author was a Sadducean apologist for the Hasmoneans.

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[*] A second article on the Book of Maccabees is inserted as treating the subject from a Jewish standpoint.—J.

It is certainly true that the author is silent concerning the worst excesses of the (Sadducean) high priests, and attaches primary importance to the founder of the dynasty, Mattathias. Mattathias is unknown to II Maccabees, though the latter is supposed by Geiger to be a Pharisaic counterblast to the Sadducean I Maccabees. Yet, strangely enough, in the Pharisaic tradition of the Talmud and Synagogue Mattathias plays a large part, so large that Judas is thrown into the background.

On one important point some modern writers are unfair to the book. God is not "named" in it; the term "heaven" replaces the divine name. From this the inference has been drawn that "God was absolutely conceived as reigning in the remote heaven, and no longer as dwelling among the people by the Shekinah" (Fairweather and Black, "I Maccabees," Introduction, p. 47). This is as false an inference as would be a similar conclusion from the opening words of the Lord's Prayer, "Our Father who art in Heaven." God is not "named" throughout the Lord's Prayer. In I Maccabees the personal pronoun is most significantly used (iii. 22, 51; iv. 10, 55) with relation to the term "heaven"; and, more remarkable still, the pronoun is sometimes used (ii. 61) without any noun at all: "And thus consider ye from generation to generation, that none that put their trust in him shall want for strength." That there grew up a disinclination to "name" God is undoubted; but whatever the origin of this scrupulosity, it was not any sense of the remoteness of God (see discussion by Benjacob, "Im Namen Gottes," p. 164, Berlin, 1903). From the Maccabean period onward God becomes ever nearer to Israel. If there was a fault at all, it was not that God became too transcendent; the tendency was rather in the direction of overfamiliarity than of undue aloofness.

II Maccabees.

Unlike I Maccabees, the book known as II Maccabees was written in Greek. For the history of the war it is of less value than I Maccabees, though some recent writers (in particular Niese) have maintained the opposite opinion. It adds, however, important particulars regarding the events that led up to the Maccabean revolt. Besides this, II Maccabees, written quite independently of I Maccabees, is a strong support of the general truth of the familiar story of the revolt, though II Maccabees is embellished with angelical and miraculous ornament foreign to the first book. Its style is rhetorical, its purpose didactic. It emanated from Alexandria and was addressed to the Greek-speaking Jews of the Diaspora. It was designed to impress on them the unity of Judaism, the importance of Jerusalem as the center of religious life, and the duty of observing the two feasts of Ḥanukkah and Nicanor's Day (see Nicanor). That the book has a Pharisaic color is undoubted, but not in the sense of being a partizan pamphlet in reply to I Maccabees, which, indeed, the author of II Maccabees most probably did not know. Moreover, II Maccabees takes no account of Mattathias, nor, indeed, of any of the band of heroes except Judas; and this is not easily forced into evidence of Pharisaic partizanship. On the other hand, in II Macc. xiv. 6 Judas is represented as the leader of the Hasidæans, who have many points in common with the Pharisees, and from whom the Hasmoneans were soon alienated.

Of specifically non-Sadducean doctrines, II Maccabees has a very clear expression of belief in the resurrection. Death is a "short pain that bringeth everlasting life" (II Macc. vii. 36; comp. other passages in the same chapter and xiv. 46). Judas is represented (II Macc. xii. 43 *et seq.*) as making offerings for the dead because "he took thought of the resurrection." The reference to such offerings is, however, without parallel in Jewish literature, and nothing is otherwise known of such offerings being made at the Temple in Jerusalem (see Israel Lévi, "La Commemoration des Ames dans le Judaïsme," in "R. E. J." xxix. 48).

The book is usually held to belong to the latter part of the first century B.C.; Jason (of whose work it purports to be an epitome) wrote at least a century earlier. Niese places II Maccabees at the date 125-124 B.C., thus regarding it as older than, as well as superior to, I Maccabees. In this preference of the second to the first book, Niese stands practically alone, but he has done great service in vindicating the importance and value of the former (comp. also Sluys, "De Maccabæorum Libris I et II Quæstiones," Amsterdam, 1904). It remains to add that the authenticity of the letters prefixed to II Maccabees has been fiercely assailed. Yet it is coming to be recognized that the letters have a clear bearing on the design of the book, as explained above, and it is quite conceivable, though very improbable, that they were part of the original work of Jason. On these letters see, besides earlier literature, Herkenne, "Die Briefe zu Beginn des Zweiten Makkabäerbuchs," Freiburg, 1904.

One point remains. The martyrdoms described in II Maccabees, especially of the mother and her seven sons, have given the book undying value as an inspiration and encouragement to the faithful of all ages and creeds. As will be seen below (in connection with IV Maccabees), this feature of the Maccabean heroism made a special appeal to the Christianity of the first four centuries. "The figure of the martyr, as the Church knows it, dates from the persecution of Antiochus; all subsequent martyrologies derive from the Jewish books which recorded the sufferings of those who in that day were strong and did exploits" (E. Bevan, "House of Seleucus," 1902, ii. 175).

III Maccabees purports to record a persecution of the Jews in Alexandria during the reign of Ptolemy (IV.) Philopator (222-204 B.C.). The Jews are assembled in the hippodrome, and 500 infuriated elephants are to be let loose upon them. In the event the elephants turned against the persecutors, and the Jews not only escaped, but were treated with much honor by the king. That there is much of the fabulous in this story is obvious, and it may well be that the similar story told in Josephus ("Contra Ap." ii. 5) concerning Ptolemy (VII.) Physcon is, as most assume, the original of III Maccabees.

III Maccabees.

The book would thus belong at the latest to the first century C.E.; at the earliest to the last century B.C. Recently important new light has been thrown on the book by the discovery of early Jewish settlements in the Fayum. On independent gounds, the present writer ("J. Q. R." ix. 39) and Prof. A. Büchler ("Tobiaden und Oniaden," pp. 172 *et seq.*, Vienna, 1899) have put forward the theory that the book refers to a persecution in the Fayum. Certainly, the rapid transference of Jewish allegiance from Egyptian to Syrian hegemony about 200 B.C. finds its explanation if the Jews of Egypt were then undergoing persecution. That the author was an Alexandrian is unquestionable. On the other hand, Willrich ("Hermes," 1904, xxxix. 244) disputes the Fayum theory and supports the view that the book is best explained as referring to Caligula.

IV Maccabees.

The beautiful work known as IV Maccabees is a homily, not a history. As Freudenthal was the first to show, it is a sermon addressed to a Greek-speaking audience, and delivered probably on Ḥanukkah ("Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft [IV Makkabäerbuch]," Breslau, 1869), the thesis being that, reason (religion) can control the passions; the author illustrates this from many examples, especially from the story of the Maccabean martyrdoms as related in II Macc. vi., vii. A very noble level of eloquence is reached by the writer, and the book is in many ways one of the best products of the syncretism of Hebraic and Greek thought.

The authorship of IV Maccabees was at one time ascribed (as by Eusebius, Jerome, and other authorities) to Josephus, but this is clearly wrong. Nothing can with definiteness be asserted as to the date of the book; it belongs probably to the period shortly before the fall of Jerusalem. In its present form it contains possibly some Christian interpolations (*e.g.*, vii. 19, xiii. 17, xvi. 25), but they are certainly very few and insignificant. Later on, Christian homilists used the same topic, the martyrdoms, as the theme for sermons; the Church maintained a Maccabean feast (though not on the same date as the Jews) for at least four centuries. Homilies by Gregory Nazienzen and Chrysostom for the festival of Aug. 1 (the "Birthday of the Maccabees") are extant on this subject. On the "Maccabees as Christian Saints" see Maas in "Monatsschrift," xliv. 145 *et seq.*

V Maccabees.

V Maccabees, so called by Cotton ("Five Books of Maccabees," 1832), is known also as the Arabic II Maccabees. It is included in the Paris and London Polyglots. It has clear relations to II Maccabees, the Arabic "Yosippus," and the Hebrew "Yosippon." Late in origin and without historical value, the book is, however, of considerable importance from other points of view.

J. I. A.

MACEDONIA: Country of southeastern Europe; now a part of the Turkish empire. It is the native country of Alexander the Great, who is, therefore, called "Alexander the Macedonian" in rabbinical writings. In Dan. xi. 30 the Macedonians are mentioned under the name "Kittim" (R. V.), and Eusebius and the Hebrew Josephus or Gorionides (Knobel, "Völkertafel," p. 103) use the same designation.

In the apocalyptic literature this kingdom is known as the "fourth beast" (Dan. vii. 7). The First Book of the Maccabees, which originally was written in Hebrew, also uses the word "Kittim" for Macedonians, and mentions Philip and Alexander (i. 1), as well as Philip III. and his illegitimate son Perseus (viii. 5), as kings of the Macedonians. Since the Greek Syrians style themselves "successors of Alexander," these Syrians also are called "Macedonians" (II Macc. viii. 20).

The Rabbis, whose acquaintance with Greek life was one acquired during the Macedonian era, identified the Hebrew "Yawan" (Javan) with Macedonia (Targ. Yer. to Gen. x. 2; Targ. of I Chron. i. 5; Yoma 10a; Gen. R. xxxvii. 1), and to them, as to Daniel, Macedonia represented the eschatological kingdom (Mek. to Ex. xx. 18; Targ. of I Sam. ii. 4); with them the expression "Javan" is interchangeable with "Macedonia." They mention, probably in a figurative sense, the "jaundice" of Macedonia (Targ. Yer. to Deut. xxviii. 22); also the gold from the same country (Targ. to Esth. viii. 15; 2d Targ. to Esth. vi. 10).

Many Macedonian idioms, it is claimed, are found in the Jewish-Hellenistic language, especially as it appears in the Septuagint (Swete, "Introduction to the O. T. in Greek," p. 291, Cambridge, 1900). Cities having Macedonian names were founded on Palestinian soil, such as Berœa, Dion, Pella. Certain weapons of the Macedonians are referred to by Josephus ("B. J." v. 11, § 3).

Many Jews must have lived in Macedonia, since Christian doctrines found a ready and early acceptance there. Paul visited the Macedonian regions on his second missionary journey (Acts xvi. 9; comp. I Cor. xvi. 5); his fellow workers Silas and Timothy labored there (Acts xvii. 14, xviii. 5). Paul visited it again on his third journey (Acts xx. 1; II Cor. i. 16, ii. 13, vii. 5), stopping in the cities Philippi, Thessalonica, and Berœa. Jewish inscriptions have been found in Thessalonica ("R. E. J." x. 78), and the presence of Jews in Macedonia is proved also by Agrippa's letter to Caligula (Philo, "Legatio ad Caium," § 36 [ed. Mangey, ii. 587]).

For an account of the Jews in Macedonia in modern times see TURKEY.

BIBLIOGRAPHY: Schürer, *Gesch.* iii. 27; Krauss, *Lehnwörter*, ii. 349.

G. S. KR.

MACHADO: Name of a family of Maranos which appears to have emigrated to America from Lisbon. The name is met with in Mexico and the West Indies at a very early date. As early as 1600, during the course of the trial of Jorge de Almeida by the Inquisition in Mexico, **Isabel Machado** and her father, **Antonio Machado,** were charged with being Jews. **Abraham de Macado** is mentioned as a resident of Martinique in 1680, and **M. Machado** is known to have been a planter in Surinam, about 1690.

The most important family bearing the name in America is the one in New York. It is descended from **David Mendez Machado,** who went from Lisbon, as a refugee from the Inquisition, to England, where he joined the emigrants going to Georgia, arriving at Savannah in 1733. David Mendez Machado married Zipporah, daughter of Dr. Samuel Nuñez, one of the early settlers of Georgia, and shortly afterward left Savannah for New York; there, in 1734, he became ḥazzan of the Spanish and Portuguese congregation Shearith Israel, with which he remained until his death in 1753. **Aaron Machado,** presumably a brother, became a freeman in New York in 1739. David Mendez Machado had two children: **Rebecca,** born in New York, 1746, married at Philadelphia, in 1762, Jonas Phillips (see Phillips); and **Sarah,** married Mr. Moses of Charleston, S. C. Among the distinguished descendants of David Mendez Machado may be mentioned Commodore Uriah P. Levy, Henry M. Phillips, Jonas B. Phillips, Mordecai M. Noah, and N. Taylor Phillips.

Following is a family tree of the Machado family of New York :

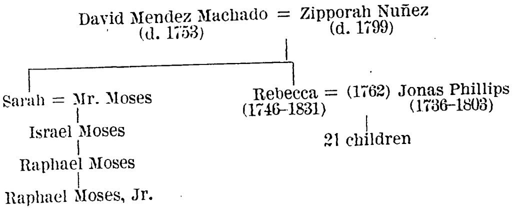

Bibliography: N. Taylor Phillips, *Family History of the Rev. David Mendez Machado*; *Publications Am. Jew. Hist. Soc.* ii. 45 *et seq.*; iv. 3; vi. 47, 128.

A. L. Hü.

MACHÆRUS: Mountain fortress in Peræa, on the boundary between Palestine and Arabia. Alexander Jannæus first built a fortification there (Josephus, "B. J." vii. 6, § 2). His wife Salome Alexandra turned over to the Sadducean party all the citadels with the exception of Hyrcania, Alexandrium, and Machærus (Josephus, "Ant." xiii. 16, § 3), where the Hasmoneans had their treasures. Gabinius advanced upon Machærus; Alexander surrendered, and the fortification was razed to the ground by the former ("Ant." xiv. 5, §§ 2, 4). Shortly afterward Aristobulus fortified himself there, and Gabinius captured the position again after a siege of two days ("B. J." i. 8, § 6). Herod restored it as a frontier fort against the Arabs, founded a walled city there, and built towers, turning the whole mountain-top into a fortification. In the middle of the fortified space he built a splendid palace ("B. J." vii. 6, § 2). According to Pliny ("Historia Naturalis," v. 16, § 72), it was, next to Jerusalem, the strongest fortress in Palestine. In the war against the Romans it was occupied by Jews after the Roman garrison had retired from it ("B. J." *l.c.*).

Not till two years after the fall of Jerusalem did Lucilius Bassus advance upon Machærus with a Roman army. The fort was defended by a heroic youth called Eleazar; he fell into the hands of the Romans and was to have been crucified; but the Jews, to save him, surrendered the city on condition that they be allowed a safe retreat. The Romans, however, broke their word; about 1,700 men were killed, and the women and children were sold as slaves; 3,000 Zealots who had joined the fugitives from Machærus were killed in a bloody battle near the Jordan (*ib.* vii. 6, §§ 1-6).

Several wonderful features of Josephus' narrative can be explained through Talmudic accounts. According to Josephus, in the Herodian palace was a rue which grew as high as a fig-tree ("B. J." vii. 6, § 2); with this statement should be compared Yer. Peah vii. 4 and Ket. 111b (see Winer, "B. R." *s.v.* "Senf"). Josephus says that from two hills in the vicinity flowed two springs, one warm and the other cold, and that together they afforded an agreeable and healthful bath; allusion is made to these hills in the Talmud also when it declares that the goats in the mountains of Machærus grew fat upon the odors from the Temple (Tamid 30; Yoma 39b), meaning probably odors from the mountain of Machærus itself, which was used as a signal-fire station for the announcement of New Moon (R. H. 23b; Tosef., R. H. ii. 2).

The spelling of the name Machærus varies in the rabbinical writings between מכוור and מכבר, also מכאוור; it was pronounced "Mekhawar" (comp. Μαχαβέρως, "Machaveros" in writings of the Middle Ages). Accordingly, Μαχαιροῦς in Josephus is probably only a Greek form of the Semitic name, and is not connected with *μαχαίρα* (= "knife"). Strabo (xvi. 2, § 40) and Stephen of Byzantium also mention the place. John the Baptist is said to have been killed at Machærus ("Ant." xviii. 5, § 2). It is identified with the present Mukaur, east of the Dead Sea (Raumer, "Palästina," p. 264; Brann, in "Monatsschrift," 1873, p. 345).

Bibliography: Böttger, *Lexicon zu Fl. Josephus*, p. 165; Grätz, *Gesch.* 4th ed., iii. 548; Neubauer, *G. T.* pp. 40, 42; Schürer, *Gesch.* 3d ed., i. 638; *Ha-Lebanon*, v. 359.

G. S. Kr.

MACHIM, MASAHOD COHEN: Moorish envoy to England, in 1813, from Mulai Sulaiman, Emperor of Morocco (1794-1822), in whose reign Christian slavery was abolished in Morocco. His son **Meïr Cohen Machim** visited England in the same capacity in 1827.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, p. 174; M. Margoliouth, *History of the Jews in Great Britain*, ii. 197.

J. I. Co.

MACHIR: 1. The first-born son of Manasseh (Josh. xvii. 1; I Chron. vii. 14); founder of the most important or dominant branch of the tribe of Manasseh. His importance is shown by the collocation of Ephraim and Machir (instead of Manasseh) in Deborah's Song (Judges v. 14), which seems to imply that the whole tribe was once known by his name. This is confirmed by the statement that Machir was the only son of Manasseh (Num. xxvi. 29). In Gen. l. 23 the children of Machir are said to have been "born upon Joseph's knees" (R. V.), that is, they were adopted by Joseph (Gunkel, "Genesis," p. 442; Stade's "Zeitschrift," 1886, pp. 145 *et seq.*).

Machir removed to the east of the Jordan, conquered Gilead (Num. xxxii. 39, 40; Deut. iii. 15), and added Bashan to his territory. Hence Machir is spoken of as the father of Gilead (I Chron. ii. 21, 23; vii. 14; Num. xxvi. 29), and Gilead is called the son of Machir (Num. xxvii. 36; Josh. xvii. 3; I Chron. vii. 17). The conquest of Gilead is generally regarded as made not during the first invasion of the lands east of the Jordan, but subsequently by a reflex movement from western Palestine.

The Midrash (Num. R. xiv. 19) mentions three sons of Machir, for whom the three whole offerings referred to in Num. vii. 57 were brought by the chief of the tribe of Manasseh. These sons inherited the possessions of their brother Jair, who died childless.

2. Son of Ammiel, who had an estate at Lo-debar, east of the Jordan, not far from Mahanaim (II Sam. ix. 4 *et seq.*, xvii. 27). He remained faithful to the house of Saul, giving refuge to the son of Jonathan, Merib-baal, or Mephibosheth. Later, however, he showed his loyalty to David by supplying his army at Mahanaim during the rebellion of Absalom (Smith, "Samuel," pp. 310, 356, New York, 1900).

J. E. I. N.

MACHIR: A Babylonian scholar who settled in Narbonne, France, at the end of the eighth century and whose descendants were for many generations the leaders of that important community. According to a tradition preserved by Abraham ibn Daud in his "Sefer ha-Ḳabbalah," Machir was a descendant of the house of David. He was sent to Narbonne by the calif Harun al-Rashid at the request of Charlemagne, who, it is said, received the Babylonian scholar with great honor, conferred upon him and his descendants the title of "king of the Jews," and gave him a section of the city of Narbonne. Although this relation between Machir and Charlemagne is probably legendary, it is a fact that the Machir family enjoyed for centuries many privileges and that its members bore the title of "nasi" (prince). Benjamin of Tudela, who visited Narbonne in 1165, speaks of the exalted position occupied by the descendants of Machir, and the "Royal Letters" of 1364 (Doat Collection, pp. 53 *et seq.*, 339-353) also record the existence of a Jewish "king" at Narbonne. The place of residence of the Machir family at Narbonne was designated in official documents as "Cortada Regis Judæorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). Machir is said to have founded a Talmudical school there which vied in greatness with those of Babylonia and which attracted pupils from many distant points.

Bibliography: Zacuto, *Yuḥasin*, ed. London, p. 84; Gross, in *Monatsschrift*, 1878, p. 250; 1881, p. 451; idem, *Gallia Judaica*, p. 404; Neubauer, in *R. E. J.* x. 100-103; Renan-Neubauer, *Les Rabbins Français*, pp. 561, 743.

E. C. I. Br.

MACHIR BEN ABBA MARI: Author of a work entitled "Yalḳuṭ ha-Makiri," but about whom not even the country or the period in which he lived is known. Steinschneider ("Jewish Literature," p. 143) supposes that Machir lived in Provence; but the question of his date remains a subject of discussion among modern scholars. The work itself is similar in its contents to the "Yalḳuṭ Shim'oni," with the difference that while the latter covers the whole Bible, Machir extended his compilation of Talmudic and midrashic sentences only to the books of Isaiah, Jeremiah, Ezekiel, the twelve Minor Prophets, Psalms, Proverbs, and Job. In the introductions, apparently very similar, to these books, Machir gives the reason which induced him to undertake such a work: he desired to gather the scattered haggadic sentences into one group. He seems to have thought it unnecessary to do the same thing for the Pentateuch and the Five Scrolls, as it had been done already, to a certain extent, in the Midrash Rabbah; but it may be concluded that Machir intended to make such a compilation on the earlier prophetical books also. From his introduction to the part on Isaiah it would seem that he began with Psalms and finished with Isaiah, though in his introduction to the part on the Psalms he mentions the other parts.

Machir used the following sources in his compilation: the two Talmuds, the Tosefta, the minor treatises, the Sifra, the Sifre, the Pesiḳta, Midrash Rabbah on the Pentateuch, Midrash Ḳohelet, Midrash Tehillim, Midrash Mishle, Midrash Iyyob, Midrash Tanḥuma, a Midrash quoted as דשחנו״ע, Pirḳe Rabbi Eli'ezer, Seder 'Olam, and Haggadat Shir ha-Shirim, frequently quoting the last-named Midrash in the part on Isaiah. Machir had another version of Deuteronomy Rabbah, of which only the part on the section "Debarim" exists now (comp. S. Buber, "Liḳḳuṭim mi-Midrash Eleh ha-Debarim Zuṭa," Introduction). It is difficult to ascertain whether Machir knew of the Midrash Yelammedenu; he quotes only Midrash Tanḥuma, but the passages which he cites are not found in the present text of that work, so that it is possible that he took these passages from the Yelammedenu.

Only the following parts of the "Yalḳuṭ ha-Makiri" are extant: Isaiah, published by I. Spira (Berlin, 1894; comp. Israel Lévi in "R. E. J." xxviii. 300) from a Leyden manuscript; Psalms, published by S. Buber (Berdychev, 1899) from two manuscripts (one, previously in the possession of Joseph b. Solomon of Vyazhin, was used by David Luria, and its introduction was published by M. Straschun in Fuenn's "Ḳiryah Ne'emanah," p. 304; the other is MS. No. 167 in the Bodleian Library); the twelve Minor Prophets (Brit. Mus., Harleian MSS., No. 5704); Proverbs, extant in a MS. which is in the possession of Grünhut ("Zeit. für Hebr. Bibl." 1900, p. 41), and which was seen by Azulai ("Shem ha-Gedolim," ii., *s.v.* "Yalḳuṭ ha-Makiri").

Gaster ("R. E. J." xxv. 43 *et seq.*) attached great importance to Machir's work, thinking that it was older than the "Yalḳuṭ Shim'oni," the second part of which at least Gaster concluded was a bad adaptation from the "Yalḳuṭ ha-Makiri." Gaster's conclusions, however, were contested by A. Epstein ("R. E. J." xxvi. 75 *et seq.*), who declares that Machir's "Yalḳuṭ" is both inferior and later than the "Yalḳuṭ Shim'oni." Buber conclusively proved, in the introduction to his edition of the "Yalḳuṭ ha-Makiri," that the two works are independent of each other, that Machir lived later than the author of the "Yalḳuṭ Shim'oni," and that he had not seen the latter work. Poznanski thinks that Machir lived in the fourteenth century.

Bibliography: Poznanski, in *R. E. J.* xl. 282 *et seq.*, and the sources mentioned above.

E. C. M. Sel.

MACHIR BEN JUDAH: French scholar of the tenth and eleventh centuries; born at Metz; brother of Gershom Me'or ha-Golah. He is known by his dictionary entitled "Alfa Beta de-R. Makir," not extant, but quoted often by Rashi, RaSHBaM, Eliezer b. Nathan, Jacob Tam, and other tosafists. As the title indicates, the dictionary was arranged in alphabetical order, and from the many quotations by Rashi in his commentary on the Talmud (Ḥul. 20b; Pes. 50a *et passim*) it seems that it dealt chiefly with the difficult words and passages of the Talmud; but (by Rashi) he is quoted also for the interpretation of the word "boṭnim," in Gen. xliii. 11. Machir adopted for the most part the interpretations of his brother, who was Nathan ben Jehiel's teacher. Still he sometimes differed from his brother in the interpretation of words, and in such cases Nathan often adopted the opinion of Machir (comp. Jacob Tam, "Sefer ha-Yashar," p. 58b), though he never quotes him in his "'Aruk." The quotations from Machir by Rashi and the other rabbis mentioned above were collected by Solomon L. Rapoport in his biography of Nathan b. Jehiel ("Bikkure ha-'Ittim," x. 8, xi. 82).

Bibliography: Fürst, *Bibl. Jud.* ii. 285; Michael, *Or ha-Ḥayyim*, No. 1104.

T. M. Sel.

MACHLUP, ADOLF: Hungarian merchant and philanthropist; born at Eisenstadt in 1833; died at Budapest Jan. 1, 1895. He studied at Budapest, and at the Polytechnic School in Vienna, and took part in the revolutionary movement of 1848. In 1867 he and his brother Eduard built at Budapest the first leather-factory in Hungary, and in 1868 the first factory for stearin candles and soap. Both these enterprises did much to advance Hungarian industry and trade. Machlup left large sums to many Jewish as well as non-Jewish societies, including a bequest of 200,000 gulden to found a nonsectarian Home for Convalescents in the city of Budapest.

Bibliography: *Pallas Nagy Lexicon.*

S. L. V.

MACHORRO (מאגורו; spelled also **Machorre, Maczoro, Magoro**): Name of a family of Sephardim that flourished in Brazil, Germany, Holland, Hungary, and Italy. Thirteen persons bearing the name are buried in Altona, the earliest epitaph being dated 1620 and the latest 1782. A Jac[ob] de Dan[iel] Machorre was one of the contributors to an album which contained the autographs and verses of thousands of persons who had inspected Prof. D. Mill's model of the Temple of Solomon at Utrecht (*c.* 1748–57). Mention is made of a Maczoro, in Temesvar, Hungary, in 1772 **Abraham, Moses,** and **Solomon Machorro** flourished at Amsterdam about the middle of the seventeenth century. The first two were members of the society Temime Derek. Abraham is highly praised by De Barrios as one skilled equally in the use of the flute and of the pen. **Elijah Machorro,** a kinsman of Abraham Machorro, lived in Brazil about the same time. **Moses ben Daniel Machorro** was rabbi in Venice about 1693. One of his decisions with reference to the cutting of the hair on the "middle days" of the festivals ("ḥol ha-mo'ed") is published in Moses Ḥagiz' "Leḳeṭ ha-Ḳemaḥ," on Yoreh De'ah (pp. 31–32, Amsterdam, 1706; see Beard). A Portuguese version of this responsum, not known to bibliographers, seems to have been circulated in Amsterdam about 1704 (comp. "Catalogue Cardozo," p. 75, Amsterdam, 1870). It is well worth mention that one of the numerous Maranos figuring in the trial of Gabriel de Granada in Mexico (1642–45) was named Juan Pacheco de Leon, alias Solomon Machorro ("Publications Am. Jew. Hist. Soc." No. 7, p. 3).

Bibliography: De Barrios, *Relacion de los Poetas y Escritores Españoles*, p. 58; Wolf, *Bibl. Hebr.* iii. 103; Rios, *Estudios*, p. 568; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 251, Triest, 1853; Kayserling, *Sephardim*, pp. 296, 360, 361; *idem*, in *R. E. J.* xviii. 287 (1889); *idem*, in *Bibl. Esp.-Port.-Jud.* pp. 23, 65, Strasburg, 1890; Mortara, *Indice*, p. 36, Padua, 1886; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, p. 115, Hamburg, 1902; the sources cited by G. A. Kohut in *Publications Am. Jew. Hist. Soc.* No. 3, pp. 108–109.

A. G. A. K.

MACHPELAH.—Biblical and Post-Biblical Data: Name of a field and cave bought by Abraham as a burying-place. The meaning of the name, which always occurs with the definite article, is not clear; according to the Targumim and the Septuagint it means "the double," while Gesenius ("Th."), with more reason, connects it with the Ethiopic for "the portion." It appears to have been situated near Mamre, or Hebron, and to have belonged to Ephron the Hittite. Abraham needed a burying-place for Sarah, and bought the field of the Machpelah, at the end of which was a cave, paying four hundred silver shekels. The cave became the family burying-place, Sarah being the first to be buried there; later, Abraham, Isaac, Rebekah, Leah, and Jacob were placed there (Gen. xxiii. 9, 16–20; xxv. 9; xlix. 30–31; l. 13). It is designated twice only as the "cave" of the Machpelah (Gen. xxiii. 9, xxv. 9); in the other instances it is called "the cave of the field of the Machpelah" or "the cave in the field of the Machpelah." No further reference is made to it or to the burying-place of the Patriarchs, though some scholars find an allusion to it in II Sam. xv. 7, 9.

Josephus speaks of the purchase of Ephron's field at Hebron by Abraham as a place of burial and of the tombs (Μνημεῖα) built there by Abraham and his descendants, without, however, mentioning the name "Machpelah" ("Ant." i. 14, 22). In the twelfth century the cave of the Machpelah began to attract visitors and pilgrims, and this aroused the curiosity and wonder of the natives. Benjamin of Tudela relates: "At Hebron there is a large place of worship called 'St. Abraham,' which was previously a Jewish synagogue. The natives erected there six sepulchers, which they tell foreigners are those of the Patriarchs and their wives, demanding money as a condition of seeing them. If a Jew gives an additional fee to the keeper of the cave, an iron door which dates from the time of our forefathers opens, and the visitor descends with a lighted candle. He crosses two empty caves, and in the third sees six tombs, on which the names of the three Patriarchs and their wives are inscribed in

Hebrew characters. The cave is filled with barrels containing bones of people, which are taken there as to a sacred place. At the end of the field of the Machpelah stands Abraham's house with a spring in front of it" ("Itinerary," ed. Asher, pp. 40-42, Hebr.). Samuel b. Samson visited the cave in 1210; he says that the visitor must descend by twenty-four steps in a passageway so narrow that the rock touches him on either hand ("Pal. Explor. Fund," Quarterly Statement, 1882, p. 212). Now the cave is concealed by a mosque; this was formerly a church, built by the Crusaders between 1167 and 1187 and restored by the Arabs (comp. Stanley, "Sinai and Palestine," p. 149). See Hebron.

E. G. H. M. Sel.

Tomb of Adam and Eve.

——**In Rabbinical Literature:** The name of "Machpelah" (= "the doubled one") belongs, according to the Rabbis, to the cave alone, their reasons for the name being various: it was a double cave, with two stories (Rab); it contained pairs of tombs (Samuel); it had a double value in the eyes of people who saw it; any one buried there could expect a double reward in the future world; when God buried Adam there He had to fold him together (Abahu; 'Er. 53a; Gen. R. lviii. 10). Adam and Eve were the first pair buried there, and therefore Hebron, where the cave was situated, bore the additional name of "Kirjath-arba" (= "the city of four"; *i.e.*, of the tombs of Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah ('Er. 53a; Soṭah 13a; comp. Gen. R. lviii. 4).

According to Pirḳe R. El. xxxvi., the cave of Machpelah was at Jebus, and the reason that induced Abraham to buy it was the following: When Abraham went to fetch the calf for his guests (comp. Gen. xviii. 7) it escaped to the cave of Machpelah. Abraham ran after it, and when he entered the cave he saw Adam and Eve lying in their beds as though they were sleeping, while lighted candles were around them, exhaling a fragrant odor. Abraham, filled with a desire to possess the cave, determined to buy it at any price. The Jebusites, however, refused to sell it to him until he had sworn that when his descendants conquered the land of Canaan they would spare the city of Jebus (Jerusalem). Abraham accordingly took the oath, and the Jebusites inscribed it on brazen idols which they placed in the markets of the city. This was the reason why the children of Benjamin did not drive out the inhabitants of Jebus (Judges i. 21). Abraham secured his purchase of the cave of Machpelah by a formal deed signed by four witnesses: Amigal, son of Abishua the Hittite; Elihoreph, son of Ashunah the Hivite; 'Iddon, son of Ahira the Gardite; Aḳdul, son of 'Abudish the Zidonite ("Sefer ha-Yashar," section "Ḥayye Sarah," p. 37a, Leghorn, 1870).

Title-Deeds.

After Isaac's death, Jacob, desirous of becoming sole owner of the cave of Machpelah, acquired Esau's part of it in exchange for all the riches left him by his father. This sale was also ratified by a document, which Jacob put in an earthen vessel to preserve it from decay (*ib.* section "Wayesheb," p. 77b). Nevertheless, at the burial of Jacob the cave was the subject of a violent dispute between Jacob's children and Esau. The latter opposed the burial of Jacob in the cave on the ground that there was room only for four pairs, and that Jacob, by burying Leah, had filled up his part. Naphtali returned to Egypt for the title-deed, but meanwhile Hushim, the son of Dan, struck Esau on the head with a stick so that the latter's eyes fell on Jacob's knees (Soṭah *l.c.*; comp. "Sefer ha-Yashar," *l.c.* pp. 97a-98a, where it is said that Hushim cut off Esau's head, which was buried on the spot). There is another tradition, to the effect that Esau was slain by Judah in the cave of Machpelah at Isaac's burial (Midr. Teh. xviii.; Yalḳ., Gen. 162).

S. S. M. Sel.

MACROCOSM. See Microcosm and Macrocosm.

MADAI. See Media.

MADRID: Capital of Spain. Jews lived there as early as the twelfth century. By the old municipal law ("Fuero de Madrid") they were given the same privileges as the other inhabitants, with the one exception that Christian butchers were forbidden to sell "carne trefa" (meat which the ritual laws forbid Jews to eat), or any other flesh of animals slaughtered by Jews, under penalty of a fine of 10 maravedis or of imprisonment. A certain Yuçaf de Don Salomon Aben Çahal (Sahal) in Madrid, in the year 1336, sold a vineyard belonging to him situated in Ensiniella, near Madrid, to Garcia de Canillas; the deed, bearing the date of March 21, 1336, signed by Leon Çag(Isaac) Çaragoçi as witness, is printed in the "Boletin de la Real Academia de la Historia" (x. 160). In the years 1343 and 1369 Jews were living in villages in the neighborhood of Madrid—Parla, Torrejon de Vedasco, Polvoranca, Alcavendas, Barajas, and Coveña. Undoubtedly they were numerically insignificant, for in the year 1474 the taxes of the Jews in Madrid, Ciempozuelos, Pinto, Barajas, and Torrejon de Vedasco amounted to only 1,200 maravedis. In the year 1384 the monastery of S. Domingo in Madrid received from King John I. an annuity of 3,000 maravedis, payable from the taxes of the Jews.

As was the case with the Jews in the remainder of Castile in 1391, of those in Madrid some were plundered and murdered and others were forcibly baptized. The city council, as in Valencia, demanded the punishment of the rioters and their leaders; some were captured, and others, among them Ruy Sanchez de Urosco, Lope Fernandez and Diego de Vargas, and Ruy Garcia de la Torre, took to flight; the government empowered the council to confiscate the property of those found guilty. The destruction of the Jewry in Madrid inflicted great loss upon the monastery of S. Domingo. The Jewry was situated in the Calle de la Fé, in the immediate vicinity of Las Damas street and next to the S. Laurencia Church; this street contained the synagogue, and until 1492 was known as "Synagogue street." After 1391 the Jewry was rebuilt. By an order of Ferdinand and Isabella of May 28, 1480, it was surrounded by a wall, the gates of which were locked at dusk.

Several Jewish physicians lived in Madrid. One of them, Rabbi Jacob, was privileged (Nov. 9, 1481) to live outside the Jewry, so that he might visit his patients at night unhindered. As physicians or surgeons there were appointed by the council, in 1481 and 1489, Don Juda and his son Maestre Zulema (Salomon) and Rabbi Jacob (probably the one already mentioned) and his son Rabbi Joseph. The Jews were compelled to take part in the public church festivals. At one of these festivals, held on June 22, 1480, both the Jews and the Moors in Madrid were compelled to give an exhibition of the dancing peculiar to their respective races.

Since 1869 Jews have again begun to live in Madrid, going there from Tunis, Mogador, Lisbon, Alexandria, and from various cities in France and elsewhere—about twenty families in all. They have not formed a congregation nor consecrated a cemetery; but they hold services on New-Year and on the Day of Atonement in a private house.

Bibliography: Rios, *Hist.* i. 195, iii. 568, 591; Fidel Fida, *Estudios Historicos*, v. 77 *et seq.*; *R. E. J.* xiii. 245 *et seq.*

G. M. K.

MAFṬIR: 1. The reader of the concluding portion of the Pentateuchal section on Sabbaths and holy days in the synagogue. On regular Sabbaths that portion forms a part of the section read by the seventh reader, and is repeated by the one appointed to read the Hafṭarah. For special Sabbaths and holy days the mafṭir reads a separate Pentateuchal portion bearing on the occasion. Such was the custom established by Rashi and his teachers. But the general custom of the congregations in France was that the mafṭir on such occasions recited the last portion of the regular lesson besides reading the special one (Meg. 23a). All congregations have since accepted the decision of Rashi. The mafṭir is not counted in the quorum of readers, which must not be less than seven on Sabbaths or than five on holy days. Since the mafṭir repeats but a few sentences and is not counted in the necessary quorum, it was held that he received somewhat less honor than the other readers, and therefore he was compensated in Talmudic times by being granted the privilege of reading the "Shema'" and the "'Amidah" on the same day (Meg. iv. 6, 24a).

2. The reader of the Hafṭarah. He should not begin to read the Hafṭarah unless he has previously read a portion of the Torah (Meg. 23a); nor should he read the Hafṭarah until the scroll is rolled up (Soṭah 39b). The text of the Hafṭarah must not be less than twenty-one verses in the books of the Prophets, three verses being thus allowed for each of the seven readers of the Torah (Meg. 23a). The benedictions recited by the mafṭir (other than the two for the reading of the Pentateuchal portion) are five—one before and four after the Hafṭarah; they are mentioned in Soferim xiii. 9. The first benediction begins with "Praised be the Lord, . . . who chose goodly prophets and approved their words spoken in truth"; the end of the second benediction reads, "who is faithful in all His words"; the third ends with "who is building Jerusalem"; the fourth with "the shield of David"; the fifth with "who sanctified the Sabbath" (or "the holy days"). Maimonides copied the older version reading "building Jerusalem"; but R. Abraham ben David amends this to "who maketh Zion joyful through her children," which version has since been retained.

The reading of the Hafṭarah is generally reserved for a bar miẓwah, or for a bridegroom on the Sabbath before his marriage. On Shebu'ot, after the first benediction and before the Hafṭarah, the mafṭir recites a poem beginning "Yeẓib pitgam."

3. Sometimes, the usher or sexton whose duty it was to watch at the conclusion of the prayer-service at the synagogue and to gather and usher in the students in the bet ha-midrash. 'Awira Shammai was a mafṭir for the yeshibah of the "great teacher" (perhaps Judah ha-Nasi I.; Ḥul. 51a). See Bar Miẓwah; Hafṭarah; Law, Reading from the.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, pp. 264, 276.

A. J. D. E.

MAGAZIN FÜR DIE WISSENSCHAFT DES JUDENTHUMS: Journal founded by Dr. Abraham Berliner Jan. 1, 1874. It appeared first as a bimonthly, in quarto form, under the title "Magazin für Jüdische Geschichte und Literatur," and contained a series of articles by Berliner on Hebrew manuscripts in the Italian libraries, besides studies in the history of Jewish culture, criticisms of new publications, extracts from midrashim, etc. Many of the most prominent Jewish scholars were contributors, and the success of the magazine justified Berliner in enlarging its scope. With its third volume (1876) it was changed to an octavo quarterly in order that lengthier and more strictly scientific articles (exegetical, philological, historical) might be admitted, its title became "Magazin für die Wissenschaft des Judenthums," a special Hebrew supplement ("'Oẓar Ṭob") was added to contain principally material from unpublished Hebrew manuscripts, and Dr. David Hoffmann became associated in the editorship. The excellence of the contributions, including many by the editors and by such scholars as Steinschneider, D. Kaufmann, D. Oppenheim, M. Wolff, Harkavy, A. Epstein, and Bacher, was maintained for twenty years, when pressure of other duties compelled the editors to suspend publication (1893).

J. W. P.

MAGDALA: Town in Palestine in the province of Galilee; probably the birthplace of Mary Magdalene. There is a Talmudic sentence which declares that Magdala was destroyed (by the Romans) on account of its immorality (Lam. R. ii. 2). Jesus once went to Magdala by ship on the Sea of Gennesaret (Matt. xv. 39; even if the reading *Μαγαδάν* [= *Μαγαδάλ*] be accepted in place of *Μαγδαλά*, it must be inferred that Magdala is meant). Because he made the journey by boat some have held that the town was on the eastern shore of the sea; such a conclusion is not necessary, however, and Magdala was more probably on the western shore, perhaps the present Al-majdal, a small village an hour and a quarter north of Tiberias.

Rabbinical accounts are clear only in indicating Magdala as situated near Tiberias. In Tosef., 'Er. vi. 13 (ed. Zuckermandel, p. 145; comp. Yer. 'Er. v. 22d, where the description is more detailed and accurate), it is true, Tiberias is placed near Gadara also, which latter place is known to have been situated east of the Jordan. But the proximity to Tiberias is noted also in Yer. Ma'as iii. 50c; and

Simeon ben Laḳish, who had a quarrel with the patriarch, fled to Magdala from the neighboring Tiberias (Yer. Sanh. ii. 19d; Hor. iii. 47a). There were in Magdala a seminary or a synagogue, and a school for children (Eccl. R. x. 8). In several passages in the Talmud and Midrash "Magdala" occurs as a variant of "Migdal Ẓabba'aya" (tower of the dyers). Neubauer is consequently of the opinion that the latter as well as other names compounded with "Migdal" refers to a quarter in the town of Magdala; but this is not the case. Only so much is certain, that a few teachers of the Law were born in Magdala—*e.g.*, R. Isaac (B. M. 25a) and Yudan (Yer. Ber. ix. 14a; Ta'an. i. 64b). In the Talmud besides the usual Aramaic name "Magdala" the Hebrew form "Migdol" occasionally occurs (*e.g.*, Tosef. 'Er. vi. 13). This is without significance, however, as is shown by the fact that the Biblical "Migdol" is regularly rendered by the Septuagint as *Μάγδωλος* (*e.g.*, in Num. xxxiii. 7).

Bibliography: Winer, *B. R.*; Neubauer, *G. T.* p. 217; Lightfoot, *Horæ Hebraicæ*, p. 136.

G. S. Kr.

MAGDEBURG: Capital of the Prussian province of Saxony; situated on the Elbe. It has a population of 229,633, of whom about 2,000 are Jews. There were Jews at Magdeburg as early as the tenth century. The district occupied by them lay without the city and was called "Judendorf zu Magdeburg" (Hagedorn, in "Geschichtsblätter für Stadt und Land Magdeburg," xx. 93). Politically as well as geographically they belonged to the archbishopric of Magdeburg rather than to the town; probably they never lived within the city itself. The first inflow of Jews to Magdeburg is supposed to have been from the Rhine district, but the date when this took place is unknown. The earliest mention of them there occurs in a document of Otto the Great, dated July 9, 965, in which the "Jews and other traders" living in the city are placed under the exclusive control and jurisdiction of the Archbishop of Magdeburg (Aronius, "Regesten zur Gesch. der Juden in Deutschland," p. 55). The way in which Jews are described in this and in a similar document of Otto II. dated June 4, 973 (Aronius, *l.c.* p. 56), justifies the inference that even at that period they formed a community of fair size and were of such importance commercially that they contributed materially to the prosperity of Magdeburg. If Westberg's view is correct that the word "Maznbrgh," found in an Arabic source, is a corruption of "Magdeburg," it was there that the Judæo-Arabic traveler Ibrahim ibn Ya'ḳub "the Israelite" appeared in 965 at the court of Otto the Great, perhaps as a member of an embassy from Cordova, and obtained from the emperor valuable information concerning the Slavs, which he used in the account of his travels, written in Arabic.

Under the Archbishop.

Early Middle Ages.

Judendorf Destroyed 1213.

The history of the Jews in Magdeburg in the succeeding centuries resembles in all respects the record of other Jewish communities in Germany during the Middle Ages. It may be inferred that they were prosperous from the fact that many Jews of Magdeburg accompanied the funeral procession of Archbishop Walthard in 1012 and manifested their grief in lamentations (see Aronius, *l.c.* p. 61). On the other hand, the First Crusade (1096) is said to have caused the expulsion of the Jews from the Judendorf (Aronius, *l.c.* p. 93; comp. p. 111). In a communication from Pope Innocent III. to the clergy of the archbishopric of Magdeburg, dated Dec. 31, 1199, in which they are urged to come to the assistance of the Christians in the Orient, there is the provision that the secular arm shall compel the Jews to release their Christian debtors from paying interest and that, until they shall have done so, they shall not be permitted to have any intercourse with Christians (Aronius, *l.c.* p. 155). How far this regulation was observed is unknown. Archbishop Albrecht of Magdeburg, although friendly to the Jews, could not prevent the destruction of the Judendorf in 1213 by the troops of Otto IV. (A. Levy, "Gesch. der Juden in Sachsen," p. 8, Berlin, 1900). In 1261, on the Feast of Tabernacles of that year, when Jews from other cities were in the Judendorf, Archbishop Robert, finding it necessary to refill his empty coffers, seized their money and valuables, and held the richest of them for high ransoms. He seems to have done the same at Halle; no less than 100,000 silver marks are said to have been extorted from the Jews of the two cities (Aronius, *l.c.* p. 281; M. Spanier, "Zur Gesch. der Juden in Magdeburg," in "Zeitschrift für die Gesch. der Juden in Deutschland," v. 273). His successor as archbishop, Conrad of Sternberg, was unfriendly to the Jews on religious grounds.

Persecutions, 1301 and 1348.

The religious fanaticism awakened by the Crusades and the desire of the cities for independence found vent at this time in wholesale persecutions of the Jews. When in 1301 a Christian girl from the Judendorf circulated the rumor that the Jews had nailed an image of Jesus to a cross, recrucifying him in effigy, the citizens fell upon the ghetto, plundered it, and killed some Jews and drove others away. A document of 1312 has been preserved, according to which the Jews bought four fields for the extension of their cemetery. At the time of the Black Death (1348) the citizens and peasants of the vicinity again fell upon the Judendorf, pillaged it, and burned many Jews in their houses. This time, however, Archbishop Otto and the magistrate Von Vorn took the Jews under their protection, so that the uprising gained little headway, although during it the rabbi of the community, Rabbi Shalom, died the death of a martyr (see Salfeld, "Martyrologium," p. 247; comp. p. 284). A tombstone in the old Jewish cemetery also names a martyr, Samuel, of the year 1356. Between 1361 and 1367 Archbishop Dietrich employed a Jewish court banker, Schmoll or Shemuel. In 1385, according to a document, the cemetery was again enlarged. This fact, together with the names mentioned in this record, justifies the conclusion that the community was growing considerably at that time through additions from other cities.

In 1410 Archbishop Günther issued a patent to the Jews of Magdeburg, assuring them of his protection for six years, in return for which they were to pay a tax of 40 silver marks in half-yearly payments. This patent, however, which contains benevolent provisions regarding the legal status of the Jewish community, was not meant seriously, for in the following year Günther would have extorted money from the Judendorf had not the citizens of Magdeburg frustrated his design lest they should lose the securities they had deposited with the Jews. When Ernst von Sachsen entered the city as archbishop in the year 1476, the Jews also did homage to him; but in 1492 the archbishop, yielding to the inflamed passions of the citizens and the clergy, decreed the banishment of the Jews from Magdeburg on account of an unimportant altercation between two Jews and two monks. The edict was enforced nine months later after the councilor Von Sudenburg had paid the Jews the equivalent of their houses and goods. More than 1,400 emigrated. The synagogue of the Judendorf was turned into a chapel in honor of the Virgin Mary and named "Marienkapelle," and the name "Judendorf" was changed to "Mariendorf" (see H. A. Erhard, "Das Judendorf bei Magdeburg und der Erzbischof Ernst zu Magdeburg, Judenverfolgung im Jahre 1493," in Ledebur's "Archiv für die Geschichtskunde des Preussischen Staates," 1830, i. 318).

Banished 1492.

Of the internal life of the community up to the time of its banishment very little is known. It submitted religious questions to Meïr Rothenburg (d. 1293; Responsa, No. 32, ed. Cremona, 1557) and to various French scholars. At the time of Isaac ben Moses of Vienna (1200-70) there lived in Magdeburg a Rabbi Hezekiah ben Jacob, with whom the former was in correspondence (Steinschneider, "Hebr. Bibl." viii. 2). In the fifteenth century Jacob Mölln mentions a scholar, Rabbi Isaac, of Magdeburg ("Minhagim," Hilkot Ḥanukkah). At that time the community seems to have been active and flourishing and to have had a yeshibah which was attended also by students from other places, who were assured of safe-conduct by a patent of protection issued in 1410.

Permission to Return.

After the banishment (1493) no Jew was allowed the right to settle in Magdeburg, whose magistrate, in a letter to the king dated Sept. 14, 1711, speaks of that right as "a high royal favor." It was not until 1720 that a Jew, Gumpert by name, obtained permission to reside in the Altstadt of Magdeburg, and up to 1806 only one protected Jew at a time enjoyed this privilege. If Jews attempted to remain in the Neustadt, the council of the city was soon forced to expel them, as is seen from the case of Lewin Bauer (see M. Spanier, *l.c.* pp. 392 *et seq.*).

The present community did not come into existence until the third decade of the nineteenth century. Its first preacher, who was also the principal of the newly founded religious school of the community (the first of its kind in North Germany), was Ludwig Philippson, who was rabbi from 1833 to 1862 (Kayserling, "Ludwig Philippson," pp. 47 *et seq.*, Leipsic, 1898). Philippson, in his reminiscences, speaks of an old rabbi named Salme, to whom he was for a time assistant. Philippson was succeeded as rabbi by M. Güdemann (1862-66) and M. Rahmer (1869-1904). During Rahmer's illness Grzymisch was his substitute. A new synagogue was built in 1850-51. The community has a burial association, institutions for the support of invalids, widows, and orphans, various other benevolent foundations, a Jewish women's society, and a society for Jewish history and literature.

Bibliography: Güdemann, *Zur Gesch. der Juden in Magdeburg*, Breslau, 1866 (= *Monatsschrift*, xiv. 241 *et seq.*); *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, 1903, p. 46.

D. M. Sc.

MAGDEBURG LAW (MAGDEBURG RIGHTS): General name for a system of privileges "securing the administrative independence of municipalities," which was adopted in many parts of Germany, Poland, and Bohemia ("Encyc. Brit."). Usually it was introduced into the Slavic countries at the instance and for the benefit of the German merchants and artisans, who formed the most important part of the population of many cities. Jews and Germans were always competitors in those cities, and as the Jews lived under special privileges and were not considered a part of the native population, not only were they excluded from participating in the benefits of the Magdeburg law, but their condition usually was rendered worse wherever it was introduced. In Wilna, where the Magdeburg law was granted to the municipality as early as the fourteenth century, the Jews were expressly excluded from its benefits, but in the near-by city of Troki the Jewish community secured from Grand Duke Casimir Jagellon the Magdeburg rights for itself, and independently of the Christian community, which had received the same rights earlier. This grant, dated March 27, 1444, gave the Jews of Troki equal rights with their Christian neighbors (see Lithuania).

One of the most interesting provisions of the Magdeburg law relating to Jews was that a Jew could not be made "Gewaersmann," that is, he could not be compelled to tell from whom he acquired any object which had been sold or pledged to him and which was found in his possession. This actually amounted to permission to buy stolen property.

Bibliography: Bershadski, *Litovskie Yevrei*, pp. 221, 234, 241 *et seq.*; Fuenn, *Ḳiryah Ne'emanah*, p. 6, Wilna, 1860.

H. R. P. Wi.

MAGEN DAWID ("David's shield"): The hexagram formed by the combination of two equilateral triangles; used as the symbol of Judaism. It is placed upon synagogues, sacred vessels, and the like, and was adopted as a device by the American Jewish Publication Society in 1873 (see illustration, Jew. Encyc. i. 520), the Zionist Congress of Basel (*ib.* ii. 570)—hence by "Die Welt" (Vienna), the official organ of Zionism—and by other bodies. The ḥebra ḳaddisha of the Jewish community of Johannesburg, South Africa, calls itself "Ḥebra Ḳaddisha zum Rothen Magen David," following the designation of the "red cross" societies.

The Jewish view of God, which permitted no images of Him, was and still is opposed to the acceptance of any symbols, and neither the Bible nor the Talmud recognizes their existence. It is noteworthy, moreover, that the shield of David is not mentioned in rabbinical literature. The "Magen Dawid," therefore, probably did not originate within

Rabbinism, the official and dominant Judaism for more than 2,000 years. Nevertheless, a David's shield has recently been noted on a Jewish tombstone at Tarentum, in southern Italy, which may date as early as the third century of the common era (see Herbert M. Adler in "J. Q. R." xiv. 111). The earliest Jewish literary source which mentions it, the "Eshkol ha-Kofer" of the Karaite Judah Hadassi (middle of the 12th cent.), says, in ch. 242: "Seven names of angels precede the mezuzah: Michael, Gabriel, etc. . . . Tetragrammaton protect thee! And likewise the sign called 'David's shield' is placed beside the name of each angel." It was, therefore, at this time a sign on amulets.

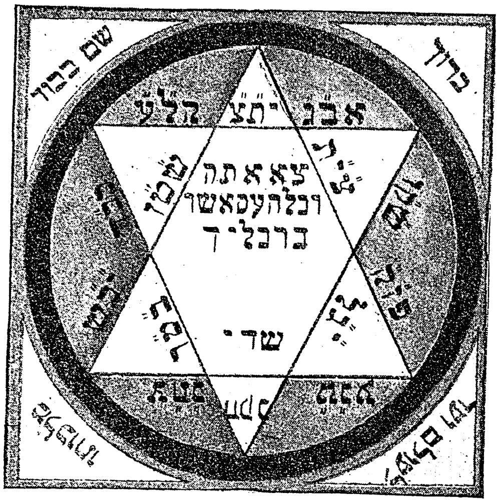

A "Magen Dawid" from a "Mizraḥ."

Magic Papyri.

In the magic papyri of antiquity, pentagrams, together with stars and other signs, are frequently found on amulets bearing the Jewish names of God—"Sabaoth," "Adonai," "Eloai"—and used to guard against fever and other diseases (Wessely, "Neue Zauberpapyri," pp. 68, 70, and note). Curiously enough, only the pentacle appears, not the hexagram. In the great magic papyrus at Paris and London there are twenty-two signs side by side, and a circle with twelve signs, but neither a pentacle nor a hexagram (Wessely, *l.c.* pp. 31, 112), although there is a triangle, perhaps in place of the latter. In the many illustrations of amulets given by Budge in his "Egyptian Magic" (London, 1899) not a single pentacle or hexagram appears. The syncretism of Hellenistic, Jewish, and Coptic influences did not, therefore, originate the symbol. It is probable that it was the Cabala that derived the symbol from the Templars (see Vajda in "Magyar Zsidó Szemle," xvii. 314 *et seq.*; German reprint in Grunwald's "Mitteilungen der Gesellschaft für Jüdische Volkskunde," x. 138 *et seq.*). The Cabala, in fact, makes use of this sign, arranging the Ten Sefirot, or spheres, in it, and placing it on amulets (see illustrations, Jew. Encyc. i. 181, 550: iii. 475).

Solomon's Seal.

The pentagram, called **Solomon's seal,** is also used as a talisman, and Henry thinks that the Hindus derived it from the Semites ("Magic dans l'Inde Antique," p. 93, Paris, 1904), although the name by no means proves the Jewish or Semitic origin of the sign. The Hindus likewise employed the hexagram as a means of protection, and as such it is mentioned in the earliest source, quoted above. In the synagogues, perhaps, it took the place of the mezuzah, and the name "shield of David" may have been given it in virtue of its protective powers. The hexagram may have been employed originally also as an architectural ornament on synagogues, as it is, for example, on the cathedrals of Brandenburg and Stendal, and on the Marktkirche at Hanover. A pentacle in this form, ⛤, is found on the ancient synagogue at Tell Hum. Charles IV. prescribed for the Jews of Prague, in 1354, a red flag with both David's shield and Solomon's seal, while the red flag with which the Jews met King Matthias of Hungary in the fifteenth century showed two pentacles with two golden stars (Schwandtner, "Scriptores Rerum Hungaricarum," ii. 148). The pentacle, therefore, may also have been used among the Jews. It occurs in a manuscript as early as the year 1073 (facsimile in M. Friedmann, "Seder Eliyahu Rabbah we-Seder Eliyahu Zuṭa," Vienna, 1901).

Bibliography: M. Grunwald, *Jahrb. für Jüdische Gesch. und Literatur*, vol. iv., Berlin, 1901; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, x. 137–140, Hamburg, 1902; B. Vajda, *Zur Gesch. des Davidsschildes*, in *Magyar Zsidó Szemle*, 1900, xvii. 310–322; Zunz, *Ritus*, p. 149 (the 67th Psalm on David's shield in the form of the menorah); D. Mayer, *Der Aberglaube des Mittelalters*, p. 257, Basel, 1884.

J. L. B.

MAGGID. See Cabala.

MAGGID: Itinerant preacher, skilled as a narrator of stories. A preacher of the more scholarly sort was called "darshan" and usually occupied the official position of rabbi. The title of "maggid mesharim" (= "a preacher of uprightness"; abbreviated מ״ם) probably dates from the sixteenth century. There always have been two distinct classes of leaders in Israel—the scholar and rabbi, and the preacher or maggid. That the popular prophet was sometimes called "maggid" is maintained by those who translate "maggid mishneh" Zech. ix. 12, by "the maggid repeats" (Löwy, "Beḳoret ha-Talmud," p. 50). Like the Greek sophists, the early maggidim based their preaching on questions addressed to them by the multitude. Thus the Pesiḳta, the first collection of set speeches, usually begins with "yelammedenu rabbenu" (= "let our master teach us"). An excellent example is the Passover Haggadah, which is introduced by four questions; the reciter of the answer is called "maggid." When there were no questions the maggid chose a Biblical text, which was called the "petiḥah" (opening).

Popularity of the Maggid.

The greater popularity of the maggid as compared with the darshan is instanced by the fact that the people left the lecture-room of R. Ḥiyya, the darshan, and flocked to hear R. Abbahu, the maggid. To appease the sensitive Ḥiyya, Abbahu modestly declared, "We are like two merchants, one selling diamonds and the other selling trinkets, which are more in demand" (Soṭah 40a).

Talmudists like R. Meïr combined the functions of a darshan and a maggid (Sanh. 38b). When R. Isaac Nappaḥa was requested by one in his audience to preach a popular haggadah, and by another a halakic discourse, he answered, "I am like the man who had two wives, one young and one old, and each wishing her husband to resemble her in appearance; the younger pulled out his gray hair while the older pulled out his black hair, with the result that he became entirely bald." R. Isaac thereupon delivered a lecture that embraced both halakah and haggadah (B. Ḳ. 60b).

In Geonic Times.

Levi ben Sisi, his son Joshua, and others were at the head of a regular school of rabbinical maggidim. R. Ze'era was opposed to their methods of twisting and distorting the Biblical verses to suit their momentary fancy. In Ze'era's estimation their works were of no more value than books on magic (Yer. Ma'as. iii. 9). In the geonic period and in the Middle Ages the principal of the yeshibah, or the rabbi, delivered a lecture before each festival, giving instructions in the laws governing the days of the festival. The maggid's function was to preach to the common people in the vernacular whenever occasion required, usually on Sabbath afternoon, basing his sermon on the sidra of the week. The wandering, or traveling, maggid then began to appear, and subsequently became a power in Jewry. His mission was to preach morality, to awaken the dormant spirit of Judaism, and to keep alive the Messianic hope in the hearts of the people. The maggidim's deliverances were generally lacking in literary merit, and were composed largely of current phrases, old quotations, and Biblical interpretations which were designed merely for temporary effect; therefore none of the sermons which were delivered by them have been preserved.

Maggidism reached a period of high literary activity in the sixteenth century. The expulsion of the Jews from Spain in 1492 revealed a master maggid in Isaac Abravanel. His homiletic commentary on the Bible became an inexhaustible source of suggestion for future maggidim. In his method of explaining every chapter, preceded by a number of questions, he followed the early maggidim and sophists. His long argumentations in an easy and fluent style were admirably suited to the purposes of a maggid. Moses Alshech, a maggid in Safed, Palestine, preached every Sabbath before large audiences. In his commentaries he followed closely the method of Abravanel. Alshech also became an authority for the maggidim, who quoted him frequently.

Relation to Messianism.

The persecutions of the Jews brought forth a number of maggidim who endeavored to excite the Messianic hope as a balm to the troubled and oppressed Jewry. Asher Lemmlein preached in Germany and Austria, announcing the coming of the Messiah in 1502, and found credence everywhere. Solomon Molko preached, without declaring the date of the advent, in both Italy and Turkey, and as a result was burned at the stake in Mantua in 1533. R. Höschel of Cracow (d. 1663) delighted in the elucidation of difficult passages in the midrash known as the "Midrash Peli'ah" (= "wonderful" or "obscure" midrash). H. Ersohn's biography of Höschel, in his "Ḥanukkat ha-Torah" (Pietrkov, 1900), gives a collection of 227 "sayings" gathered from 227 books by various writers, mostly Höschel's pupils. These sayings became current among the maggidim, who repeated them on every occasion. Some maggidim copied his methods and even created a pseudo-Midrash Peli'ah for the purpose of explaining the original ingeniously in the manner initiated by R. Höschel.

The "Shebeṭ Musar."

Elijah b. Solomon Abraham of Smyrna, in the beginning of the eighteenth century, published his "Shebeṭ Musar," which he divided into fifty-two chapters, one for each week. This book caused him to be known as the "Terror Maggid"; he preached moral and religious conduct as a safeguard against the terrible punishments of the day of judgment. Dante could not picture the horrors of hell and the punishments awaiting the wicked more minutely than did the author of the "Shebeṭ Musar." It established a new "fire and brimstone" school of maggidim. Judah Rosanes of Constantinople (d. 1727), in his "Parashat Derakim," combined the darshan with the maggid. He adopted a new method of harmonizing the acts of Biblical personages with the legal views of Talmudic scholars. For instance, Pharaoh, in refusing to release Israel from bondage, acted according to the contention of Abaye, while Moses insisted on Israel's release in accordance with the decision of Rabba. This far-fetched pilpulism had many followers, some of whom asserted that Ahasuerus concurred in the decision of Maimonides, and that Vashti coincided with the opinion of RaBaD.

The "Dubner Maggid."

Jacob Kranz of Dubno, the "Dubner Maggid" (d. 1804), author of "Ohel Ya'aḳob," adopted the Midrash's method of explaining by parables and the incidents of daily life, such as the relations between the man of the city and the "yeshubnik" (village man), between the bride, the bridegroom, and the "meḥuttanim" (contracting parents), and compared their relations to those between Israel and Yhwh or between the Gentiles and the Jews. He drew also moral lessons from the "Arabian Nights" and from other secular stories in illustrating explanations of a midrash or a Biblical text. Moses Mendelssohn named Kranz the "Jewish Æsop." Kranz's pupil Abraham Bär Plahm and a host of other maggidim adopted this method. In the same period there were Jacob Israel of Kremnitz, author of "Shebeṭ mi-Yisrael," a commentary on the Psalms (Zolkiev, 1772); Judah Löw Edel of Slonim, author of "Afiḳe Yehudah," sermons (Lemberg, 1802); Ḥayyim Abraham Katz of Moghilef, author of "Milḥamah be-Shalom" (Shklov, 1797); Ezekiel Feiwel of Deretschin, author of "Toledot Adam" (Dyhernfurth, 1809) and maggid in Wilna (Levinsohn, "Bet Yehudah," ii. 149).

The most celebrated maggid during the nineteenth century was Moses Isaac ben Noah Darshan, the "Kelmer Maggid" (b. 1828; d. 1900, in Lida). He was among the "terror" maggidim of the "Shebeṭ Musar" school and preached to crowded synagogues for over fifty years in almost every city of Russian Poland. Another prominent maggid was Ḥayyim Ẓedeḳ, known as the "Rumsheshker" (Gersoni, "Sketches of Jewish Life and History," pp. 62–74, New York, 1873). The "philosophical" maggid is one who preaches from Arama's "Aḳedat" and Baḥya's "Ḥobot ha-Lebabot." Enoch Sundl Luria, the author of "Kenaf Renanim," on "Pirḳe Shirah" (Krotoschin, 1842), was a noted philosophical maggid.

Philosophical Maggidim.

Meïr Leibush Malbim (d. 1880), in his voluminous commentaries on the Bible, followed to some extent Abravanel and Alshech, and his conclusions are pointed and logical. Malbim's commentaries are considered to offer the best material for the use of maggidim.

From the "terror," or "Musar," maggid developed the "penitential" maggid, who, especially during the month of Elul and the ten days of penitence between New-Year's Day and Yom Kippur, urged the wicked to repent of their sins and seek God's forgiveness. Jacob Joseph, chief rabbi of the Russian Jews in New York (d. 1902), formerly maggid of Wilna, was one of these. In the middle of his preaching he would pause to recite with the people the "Shema'," the "Ḳolenu," and the "Ashamnu," raising the audience to a high pitch of religious emotion. The maggid usually ends his preaching with the words, "u-ba le-Ẓiyyon goel," etc. (a redeemer shall come to Zion speedily in our days; let us say "Amen"). Some of the wandering maggidim act also as meshullaḥim. The yeshibot in Russia and the charitable institutions of Jerusalem, especially the Wa'ad ha-Kelali, send abroad meshullaḥ-maggidim. The resident maggid who preaches at different synagogues in one city is called the "Stadt Maggid," as in Wilna and other large cities in Russia. The modern, or "maskil," maggid is called "Volksredner" (people's orator), and closely follows the German "Prediger" in his method of preaching. Ẓebi Hirsch Dainow (d. 1877) was the first of the modern type of maggid, which soon developed into that of the "national," or "Zionistic," maggid. Hirsch Masliansky and Joseph Zeff, both of New York, are representatives of the latter class. See Homiletics.

Bibliography: G. Deutsch, *The Decline of the Pulpit*, in *American Hebrew*, 1899, No. 17; *Dor Dor u-Darshanim*, in *Ha-Yom*, 1887, No. 213.

J. J. D. E.

MAGGID (STEINSCHNEIDER), HILLEL NOAH: Russian genealogist and historian; a descendant of the family of Saul Wahl; born at Wilna 1829; died there Oct. 29, 1903. His father was a bibliographer, and his grandfather Phinehas was rabbi at Polotsk and Wilna, the emissary of Elijah of Wilna in his struggle with the Ḥasidim, and the author of nine exegetical works. Having lost his father at the age of eighteen, Maggid learned the calling of a lapidary, but not content with cutting epitaphs on tombstones and monuments, he occasionally composed inscriptions. He early joined the Progressionists of Wilna, among whom were Fuenn, Lebensohn, and M. A. Günzburg. He indulged his taste for general literature and published various articles and bibliographical papers in the current Hebrew periodicals. Among these may be noted his biography of David Oppenheim, rabbi of Prague (in "Gan Peraḥim," 1882), and his notes on the history of the Jewish community of Lemberg (in "Anshe Shem," 1895). Maggid also collaborated with Fuenn in the latter's history of the Jewish community of Wilna ("Ḳiryah Ne'emanah"). Maggid's most important work was "Ir Wilna," the first volume of which appeared in Wilna in 1900; it contains the biographies of more than three hundred prominent rabbis, preachers, and communal workers. The notes alone, referring to genealogical literature, show that the author was familiar with responsa literature as well as with general rabbinical and historical works in Hebrew literature. Maggid left in manuscript two other volumes, containing biographies of the important scholars and communal workers of Wilna in more recent times. The third volume contains also new material for the history of the Jews in Wilna and Lithuania, and includes numerous documents hitherto unpublished. A sketch of his life was written by Ben 'Ammi in his "Ocherki o Litvye" (in "Voskhod"). Maggid's son is **David Maggid** of St. Petersburg, author of "Toledot Mishpaṭ," Günzburg.

Bibliography: Halpern, in *Sbornik Budushchnost*, iv. 249, St. Petersburg, 1904; *Voskhod*, Nov., 1903.

H. R. J. G. L.

MAGGID MISHNEH. See Periodicals.

MAGHARIYYAH, AL-: Arabic name of a Jewish sect, meaning "Men of the Caves." According to the account given by Joseph al-Ḳirḳisani this sect was founded in the first century before the common era and derived its designation from the fact that it kept its books in caves. Except the writings of one named "the Alexandrinian," and a later work entitled "Sefer Yadua'," these books, he says, were of little value. The sect reckoned the months from the appearance of the new moon and prohibited games of every kind. It possessed strange commentaries on the Bible, and, contrary to the Sadducees, it was opposed to all anthropomorphisms. Believing God to be too sublime to mingle with matter, the sect rejected the idea that the world was created directly by Him, and invented an intermediary power. This power was an angel who produced the world, in which he is God's representative. The Law and all communications to prophets proceeded from this angel, to whom are referable all the anthropomorphic expressions concerning God found in the Bible.

This account of the tenets of the Maghariyyah agrees with that of the Jewish sect erroneously called by Shahrastani "Al-Muḳaribah," and coupled by him with that of the Yudghanites founded in the eighth century ("Kitab al-Milal wal-Nuḥal," ed. Cureton, p. 168). This confusion of names and dates led to the erroneous ascription of its foundation to Benjamin ben Moses al-Nahawendi, who was influenced by the writings of the Maghariyyah (some of them were still extant at the time of David ben Merwan al-Muḳammaẓ), as, according to Ḳirḳisani, was also Arius, the founder of the Christian sect of the Arians.

Harkavy identifies the Maghariyyah with the Essenes. The reasons given by him for this identification are: (1) the name of the sect, which, according to him, does not refer to its books, but to its followers, who lived in caves or in the desert, this being known to have been the Essene mode of life; (2) the coincidence in the date of its foundation with that of the Essenes; (3) the theory of the angel, which is in keeping with the tenets of the Essenes; (4) Kirkisani's omission of the Essenes from his list of the Jewish sects, which omission would be unaccountable had he not considered the Maghariyyah to be identical with the Essenes. Harkavy goes still further and identifies the "Alexandrinian" author with Philo, whose sympathies with the Essenes are well known, and sees in the theory of the angel a perfect analogy to Philo's "Logos."

Bibliography: Jellinek, in *Orient, Lit.* xii. 410; Grätz, *Gesch.* vi. 192; Gottlober, *Bikkoret le-Toledot ha-Ḳera'im*, p. 100; Harkavy, *Le-Korot ha-Kittot be-Yisrael*, in the Hebrew transl. of Grätz's *Gesch.* (iii. 496).

S. I. Br.

MAGI. See Babylonia.

MAGIC (כשפים): The pretended art of producing preternatural effects; one of the two principal divisions of occultism, the other being Divination. The effects produced may be either physical (as a storm or death under conditions insufficient to explain its occurrence, or any phenomenon impossible in the ordinary course of nature) or mental, and the latter either intellectual (as preternatural insight or knowledge) or emotional (as love or hate arising or disappearing in obedience to the arbitrary will of the magician). The methods of producing these effects include on the one hand actions of various sorts, and on the other incantations, invocations, and the recitation of formulas. Even in the Talmud the act and the results produced by it are regarded as the criteria of magic, and these two factors appear in all forms of witchcraft as essential characteristics. Closely connected with magic are Superstition and Demonology. In so far as gods are invoked (demons frequently being degraded gods), magic is akin to idolatry, and, in a certain sense, to Astrology.

In the Bible.

Jewish magic is mentioned as early as Deut. xviii. 10-11, where various classes of diviners, astrologers, and exorcists are named, their ceremonies being forbidden as idolatrous (comp. II Kings xxi. 6; II Chron. xxxiii. 6). Nor is there any doubt expressed as to the actual potency of magic, and the magician, who may misuse it, is accordingly feared and abhorred (Micah v. 11 [A. V. 12]; Jer. xxvii. 9; Ex. xxii. 17-23; *et al.*). The commonest form of magic was the love-charm, especially the love-charm required for an illicit amour. Such magic was practised especially by women, so that magic and adultery frequently are mentioned together (II Kings ix. 22; Nah. iii. 4; Mal. iii. 5). The law (Ex. xxii. 17 [A. V. 18]) which punishes sorcery with death speaks of the witch and not of the wizard. This was correctly interpreted by the Talmud (Sanh. 67a) as implying that magic was practised chiefly by women, and the context of the passages in Exodus which mention sorcery clearly shows that it was associated with sexual license and unnatural vices (Blau, "Das Altjüdische Zauberwesen," pp. 17-18, Strasburg, 1898; see Witchcraft). The frequency of allusions to it in the Bible indicates that the practise of magic was common throughout ancient Israel.

In Talmudic Literature.

More abundant information is found in post-Biblical literature, especially in the Babylonian Talmud, where the great number of the passages alluding to magic furnishes incontrovertible evidence of its wide diffusion. It was, however, only the practise of witchcraft which was prohibited, for a knowledge of magic was indispensable to a member of the chief council or of the judiciary, and might be acquired even from the heathen. The most profound scholars were adepts in the black art, and the Law did not deny its power. The people, who cared little for the views of the learned, were devoted to witchcraft, though not so much as the Babylonians, Egyptians, Greeks, and Romans (Blau, *l.c.* pp. 17 *et seq.*). "Adultery and sorcery have destroyed everything" (Soṭah ix. 13); the majesty of God departed from Israel and His wrath came upon the world when the "wizards" became too numerous (Tosef., Soṭah, xiv. 3); Simon b. Shetah hanged eighty witches in a single day (Sanh. 45b); Ecclesiasticus (Sirach) xlii. 9-10 is quoted in Sanh. 100b with the addition of the words "When the daughter grows old she will probably deal in magic" (see further examples in Blau, *l.c.* pp. 23-26).

This ingrained belief in magic infected even the scholars; for although they did not practise witchcraft for gain or for unlawful ends, they occasionally counteracted black magic by white. They were even able to create a calf when they needed food (*ib.* pp. 26 *et seq.*). Healing by means of white magic is not condemned except when the means employed are pagan or idolatrous. Many scholars consumed men with a glance, or reduced them to a heap of bones, but since this magic was regarded as a punishment for sins which had been committed, the passages of the Talmud which mention it take no exception to it (Blau, *l.c.* pp. 49-61). Exorcism also flourished, although not as widely as in Judæo-Christian circles (Acts viii. 9, xiii. 6-9). Jesus was regarded in the Talmud and by the ancient world generally as a magician (Sanh. 106b; Soṭah 47b; see Jesus in Jewish Legend). The Greco-Roman world regarded the Jews as a race of magicians (Juvenal, vi. 542-547; Suidas, *s.v.* 'Εζεκίας, *et passim*).

Magic Agencies.

The means adopted in witchcraft were manifold. The most potent was human speech, to which all peoples attribute invincible power. "Open not thy mouth for evil" (Ber. 19a and parallels). Those words of the magician are all-powerful which he utters at the right time and place and under proper conditions (Blau, *l.c.* pp. 68-82). Since official Judaism bitterly opposed black magic, there was a constant stream of prohibitions against it, and from these the existence of various forms of witchcraft can be inferred. The secret Jewish name of God was a powerful factor in incantation, as is shown by the Egyptian magic papyri written in Greek, in which heathen and Jewish names of the Deity are frequently found in juxtaposition or combination, termed משתף (= "union") by the Talmud (*ib.* pp. 117-146).

In addition to the magic word and the magic formula there were various magic objects (*ib.* pp. 156–165) which were used to avert the Evil Eye. Women and children, and even animals, as being weaker and less capable of resistance, were protected by Amulets and Talismans. These charms consisted either of natural objects or of papers with writing on them. Copies of the Bible had protective power and were carried especially on journeys, while the tefillin, as their Greek name, Phylacteries, implies, were also regarded as preservative, at least in Hellenistic circles, as were the slips of paper ("mezuzot") attached to the door-posts. Blau (*ib.* pp. 96–117) has edited, translated, and explained two Hellenistic exorcismal formulas, one of which was found in a grave in Hadrumetum (in the ancient Byzacium), in the Roman province of Africa.

Apocrypha.

In addition to the official sources from which the data given above are derived, the Apocrypha, in view of its antiquity, deserves attention in connection with the subject of magic. The general picture which it presents is the same as that given by the Bible and the Talmud. According to the Book of Enoch (ix. 7), the angels taught the daughters of men "incantations, exorcisms, and the cutting of roots, and revealed to them healing plants" (comp. viii. 1 *et seq.* with vii. 6, ix. 8; x. 7–8 with xiii. 2, xvi. 3, and lxix. 12 *et seq.*). The heart, liver, and gall are magic agencies, and the blind Tobit recovers his sight when his eyes are anointed with the gall of a fish (vi. 4 *et seq.*, viii. 2, xi. 10; see Sibyllines, iii. 220 *et seq.*, discussed in "Alter Orient," iii. 41; Ascensio Isaiæ, ii. 5; Syriac Apoc. Baruch, lx. 1, where the muttering of the incantations of the Ammonites is mentioned; see Kautzsch, "Apokryphen," ii. 435, note). Noah's book of healing (Jubilees, x.) was magical in character, as were the writings of Solomon and Moses, mentioned elsewhere.

Medieval Jewish Magicians.

In the Middle Ages, as in antiquity, the Jews were regarded as magicians, and many of them doubtless profited by the general delusion. In the ninth century a Jewish magician named Zambrio is found in Italy (Güdemann, "Gesch." ii. 40; comp. p. 255), and Sicilian sorcerers flourished even a century earlier (Zunz, "Z. G." p. 486; "Magyar Zsidó Szemle," xv. 47). The Arabic author Mas'udi speaks of a Jewish magician (Budge, "Egyptian Magic," p. 23). The Jews were considered sorcerers in Germany also (Güdemann, *l.c.* iii. 233; comp. "Israelitische Monatsschrift," 1899, No. 7; "Hebräische Bibliographie," 1903, No. 24; Micelle, p. 30, "Judæi . . . pessimi magici"; "Jüdische Wahrsager," in Van Vloten, "Recherches sur la Domination Arabe," pp. 55 *et seq.*, Amsterdam, 1894). In times of drought, during the Middle Ages, the people turned to the Jews, who were supposed to be able to cause rain, and they are still regarded by some peoples as magicians.

Sources of Jewish Magic.

The diversity existing within ancient Jewish magic and the essential contradiction between witchcraft and monotheism are in themselves evidences of foreign influence on the system. The scholars of the first centuries of the present era refer frequently and unanimously to Egypt as the original home of magic arts (Blau, *l.c.* pp. 37–49). In the Bible the real homes of all varieties of witchcraft are given as Egypt (Ex. vii. *et passim*) and Babylon (Isa. xlvii. 9–15). It is very probable that in this respect both countries influenced Israel, and their political power and high civilization made it inevitable that that influence should be deep, although the lack of historical data renders it impossible to determine its extent or trace its course. The influence of Egypt admits of no doubt as regards post-Biblical Judaism, which was for a long period under the control of the Ptolemies both in its civilization and its government. The Egypto-Hellenistic syncretism influenced first the Hellenistic Jews, especially those of Alexandria, and through them the Jews of Palestine. The Jewish and Judæo-Christian view as to the source of Hebrew magic is confirmed by the Books of Hermes and by the recently discovered Greek and Coptic magic papyri, in which the Jewish element is no small factor; and Jacob ("Im Namen Gottes") has recently proved that the belief in the almighty power of the name of God is Egyptian in origin. Although Assyro-Babylonian and other elements are not lacking, they are for the most part astrological and divinatory in character. Egypt, therefore, gave ancient Judaism its magic and Babylonia gave it its divination, while Hellenism served as the connecting-link.

In view of the authority which the Talmud possessed for posterity the magic in it could not but influence later generations. There is no doubt that the majority of the theurgic and magic elements in the post-Talmudic literature which Jellinek collected in his "Bet ha-Midrash," date from Talmudic, and in part even from pre-Talmudic, times (see Gnosticism). This may be assumed also for the magical portions of the geonic literature in general, especially as the Geonim lived and worked in Babylonia. This ancient magic, blended with Hellenistic and medieval European elements, was incorporated in the "practical Cabala." At the close of the Middle Ages the Cabala influenced the Jewish and the Christian world alike. The "Nishmat Ḥayyim" of Manasseh ben Israel, chief rabbi in Amsterdam in the seventeenth century, is filled with superstition and magic, and many Christian scholars were deluded. The evil deeply and widely infected the people, and is still active, especially among the Ḥasidim. See Abracadabra; Abraxas; Asmodeus; Astrology; Asusa; Augury; Balaam; Bibliomancy; Blessing and Cursing; Cursing; Death; Folk-Medicine; Hermes, Books of; Liver; Necromancy; etc.

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in Herzog-Hauck, *Real-Encyc.* xii. 55-70; Hastings, *Dict. Bible*; *Jüdische Magie*, in *Beilage zur Münchener Allgemeinen Zeitung*, 1898, No. 38.

J. L. B.

MAGINO, MEÏR DI GABRIELE: French silk-manufacturer; lived at Venice. In 1587 he went to Rome to promote the manufacture of silk, which had been begun in that city; and on June 4 of the same year the monopoly of silk-manufacture by his improved process was secured to him for sixty years, only the sister of the pope taking a share of the profits. He was also permitted to live outside the ghetto for fifteen years. In 1588 Magino printed his Italian lectures on the uses of silk and on its manufacture, dedicating the book to Pope Sixtus V. In the same year he received a privilege and patent for polishing mirrors and cut glass with a vegetable oil which he had discovered.

Bibliography: Ranke, *Römische Päpste*, i. 455; Natale Ettore, *Il Ghetto di Roma*, p. 218; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 180 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 23.

D. I. E.

MAGISTER JUDÆORUM. See Bishop of the Jews; Hochmeister.

MAGISTRATE. See Judge.

MAGISTRATUS, ELIJAH. See Elijah ben Samuel ben Parnes of Stephanow; Genazzano, Elijah Ḥayyim ben Benjamin of.

MAGNESIA. See Manissa.

MAGNET. See Periodicals.

MAGNUS, EDUARD: German painter; born at Berlin Jan. 7, 1799; died there Aug. 8, 1872. After studying successively medicine, architecture, and philosophy, he finally adopted the profession of painting, attending the Berlin Academy of Fine Arts. From 1826 to 1829 he traveled in France and Italy, revisiting the latter country in 1831. In 1850-53 he again toured through France and also visited Spain. In 1837 he became a member of the Berlin Academy, and in 1841 received the title of professor. His general culture secured for him considerable influence in artistic circles. He is best known by his portraits, of which "Thorwaldsen," "Prince Radziwill as a Child," "Count Wrangel," "Mendelssohn-Bartholdy," "Gustav Magnus," "Countess Arnim," "Madame Egells," "Henrietta Sontag," "Jenny Lind" (National Gallery, Berlin), and "E. Mandel" are the most important. His genre pictures include: "The Fisher Boy of Nice," "The Returning Greek," "Italian Women," "Children Playing with Flowers," and "Italian Landscape" (a very poetic production). In recognition of his ability he was decorated with the ribbon of the Order of Michael, the Order of the Red Eagle of the fourth class, and several gold medals.

Bibliography: Seybert, *Künstler-Lexikon*; *Meyers Konversations-Lexikon*.

S. J. So.

MAGNUS, HEINRICH GUSTAV: German chemist and physicist; born in Berlin May 2, 1802; died there April 4, 1870. He was graduated from the University of Berlin in 1827, afterward studying a year at Stockholm under Berzelius, and later spending some time in Paris under Gay-Lussac and Thénard. In 1831 Magnus began teaching as privatdocent in Berlin; in 1834 he became assistant professor of physics and technology in the university there, and in 1845 was appointed professor. The physical cabinet of the university was formed by him. He ceased teaching in Feb., 1869.

The first work published by Magnus was "Ueber die Selbstentzündlichkeit des Feinzerteilten Eisens" (1825). While at Stockholm in 1828 he discovered the compound known as "the green salt of Magnus." He discovered also sulfovinic, ethionic, and isethionic acids, and (with Ammermüller) periodic acid; investigated the diminution in density produced in garnet and vesuvianite by melting; and studied the property inherent in the blood of absorbing carbonic acid and oxygen (founding thereon the theory of the absorption of the blood). On Dec. 13, 1841, he published the results of his experiments upon the coefficient of the dilatation of gases (Regnault having published his results in the same field on Nov. 25 of the same year); in 1860 and 1861 he announced the results of his experiments on the transmission of heat through gases by conductibility and radiation, which led to a long controversy with Tyndall.

He made researches also in magnetic and in thermal electricity, hydraulics, the deflection of projectiles from firearms, the diathermal power of gases, the polarization of radiant heat, etc. The results of his experiments and researches may be found in Poggendorff's "Annalen" or in the publications of the Berlin Academy of Sciences.

Bibliography: Helmholtz, *Rede zum Gedächtnis an G. Magnus*, Berlin, 1871; Hofmann, *Zur Erinnerung an G. Magnus*, ib. 1871; *Aus Jac. Berzelius' und G. Magnus' Briefwechsel*; *Allg. Deutsche Biographie*; Poggendorff, *Biographisch-Literarisches Handwörterb.*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; Larousse, *Dict.*; *La Grande Encyclopédie*; *Encyc. Brit.*; *Appleton's Cyclo. of Am. Biog.*; Johnson's *Encyc.*

S. N. D.

MAGNUS, LADY KATIE: English authoress and communal worker; born at Portsmouth May 2, 1844; daughter of E. Emanuel; wife of Sir Philip Magnus. She has been connected with various committees of the Berkeley Street Synagogue, has taken a great interest in the Jews' Deaf and Dumb Home, and is treasurer of the Jewish Girls' Club. Lady Magnus has written much on Jewish topics, beginning with "Little Miriam's Bible Stories" and "Holiday Stories," as well as two sketches of Jewish history—"About the Jews Since Bible Times" (London, 1881) and "Outlines of Jewish History"; the latter has run into three editions, and has been republished (with additional chapters on America) by the Jewish Publication Society of America (Philadelphia, 1900). She has contributed much to the periodicals, and a collection of her various papers was published under the title "Salvage" (1899). Those relating to Jewish topics are included in her "Jewish Portraits," which has run into a second edition (London, 1901). She is also the author of "First Makers of England," London, 1901.

Bibliography: *Jewish Year Book*, 5664 (1903-4).

J.

MAGNUS, LAURIE: English author and publisher; son of Sir Philip Magnus; born in London in 1872; educated at Magdalen College, Oxford. He was the Berlin correspondent of the London "Morning Post" (1897-98) and leader-writer for the same paper. He is now (1904) joint managing director of George Routledge & Sons, Ltd. Magnus has edited a series of "Secondary Education Text-Books" for the publishing-house of John Murray, has published "A Primer of Wordsworth," translated the first volume of "Greek Thinkers" (from the German of Prof. T. Gomperz), and has edited "Prayers from the Poets" and "Flowers of the Cave" (in conjunction with Cecil Headlam). He has written "Aspects of the Jewish Question" (1902), reprinted and enlarged from the "Jewish Quarterly Review."

BIBLIOGRAPHY: *Jewish Year Book*, 1901-2.

J. M. W. L.

MAGNUS, LUDWIG IMMANUEL: German mathematician; born in Berlin March 15, 1790; died there Sept. 25, 1861; cousin of Heinrich Gustav Magnus. His father died when he was young; and his mother induced him to enter his uncle's bank; after business hours he studied Euclid. In the Napoleonic wars he was a volunteer in the artillery, being soon promoted to the rank of gunner and serving from 1813 to 1815. On the conclusion of peace he again took up the business of banking in Berlin; in his leisure hours studying higher mathematics, and teaching that subject in the academy founded in 1816 by a brother of the sculptor Cauer. On the removal of the academy to Charlottenburg (1826) Magnus continued to be one of its regular staff of teachers; and he held that position until 1834, when Cauer died. Magnus then abandoned teaching, and spent the next nine years as head revenue officer in the recently founded Berliner Kassenverein, retiring in 1843 on a competency. Hard work had, however, broken his health, and he did nothing more for mathematics. During the latter part of his life he was an invalid, suffering from a disease of the eyes.

By 1834 Magnus' reputation as a mathematician had become established, and the University of Bonn conferred upon him the honorary degree of doctor. Magnus' mathematical writings appeared in Gergonne's "Annales des Mathématiques," vols. xi. and xvi. (1820–25); in Crelle's "Journal," vols. v., vii., viii., and ix. (1830–32); in the third part (1833) of Meier Hirsch's "Sammlung Geometrischer Aufgaben"; and in "Sammlung von Aufgaben und Lehrsätzen aus der Analytischen Geometrie des Raumes" (published in 1837, but written long before).

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, xx. 91–92, Leipsic, 1884; Poggendorff, *Biog.-Literarisch Handwörterb.* Leipsic, 1863, *s.v.*

S. N. D.

MAGNUS, MARKUS: Elder of the Jewish congregation of Berlin in the first quarter of the eighteenth century; court Jew to the crown prince, afterward King Frederick William I. The Jewish community of Berlin was divided into two hostile camps by Magnus' quarrels with his rival, Jost Liebmann. Frederick I. favored the latter, while the crown prince supported Magnus. After the death of Liebmann his widow and sons continued these quarrels, which ended in the victory of Magnus. He induced the members of the congregation to substitute a public synagogue for the two private synagogues hitherto maintained by Liebmann, Veit, and Riess (see JEW. ENCYC. iii. 70–71, iv. 317). When the government (March 16, 1722) issued a new regulation for the administration of the Berlin Jewish congregation, Magnus and Moses Levi Gumpertz were appointed permanent chief elders with a salary of 300 thalers each.

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D. S. MAN.

MAGNUS, PAUL WILHELM: German botanist; born at Berlin Feb. 29, 1844; educated at the Werdergymnasium and the university of his native city and at the University of Freiburg-im-Breisgau (Ph.D. Berlin, 1870). He became in 1875 privat-docent at his alma mater, where since 1880 he has occupied the position of assistant professor of botany. He was a member for botany of the Prussian commission for the exploration of the seas, and as such took part in the expeditions of 1871 in the Baltic Sea, of 1872 in the North Sea, and of 1874 on The Sley. He made reports of these expeditions, which were published by the government. Magnus contributed articles on botany to various scientific journals, and is the author of: "Beiträge zur Kenntniss der Gattung Najas," 1870; "Morphologie der Sphacelaricen," 1873; "Pilze des Kantons Graubündten," 1890.

S. F. T. H.

MAGNUS, SIR PHILIP: English educationist; born in London Oct. 7, 1842; educated at University College in that city, and at the University of London (B.A. 1863; B.Sc. 1864). Destined for the Jewish ministry, he pursued his studies in Berlin (1865–66). On his return to England he became one of the ministers of the Berkeley Street Synagogue, London. At the same time he did much private teaching, and was professor of mechanics at the Catholic University. His "Lessons in Elementary Mechanics" (London, 1874) was for a long time the standard text-book on the subject. In 1880 he was appointed secretary of the City and Guilds of London Institute for the Advancement of Technical Education, and in that capacity became the leading authority on technical education in the United Kingdom. He was a member of a royal commission for this subject (1881–84), visiting in connection therewith the chief educational centers of western Europe. In 1886 he was knighted in recognition of his services to education. In 1888 he published a work on "Industrial Education," as one of a series of text-books on education edited by him. He was principal of the Finsbury Technical College from 1883 to 1885, and a member of the London School Board in 1890 and 1891. In 1900 he became fellow of the senate of London University, and at the present time (1904) is connected in an honorary capacity with many important educational institutions.

Magnus' work at the Guilds Institute caused him to resign his position in the Jewish ministry; but he has retained his interest in many communal institutions, being vice-president of the Anglo-Jewish Association, president of the Deaf and Dumb Home, and a representative on the board of deputies of the Berkeley Street Synagogue, of which he has been also a warden.

BIBLIOGRAPHY: *Men and Women of the Time*, 1894; *Who's Who*, 1904.

J.

MAGOG. See GOG AND MAGOG.

MAGREPHAH. See MUSIC.

MAGYAR IZRAELITA. See PERIODICALS.

MAGYAR ZSIDÓ SZEMLE: Hungarian Jewish monthly review; established in 1884 by Josef Simon, secretary of the Jewish chancery, Wilhelm Bacher, and Josef Bánóczi; the two latter being professors in the "Landesrabbinerschule" of Budapest. Its purpose is to promote the scientific knowledge of Judaism, and at the same time to disseminate information concerning the social and legal conditions of the Jews. The editorship was assumed by Bánóczi and Bacher, who retired in 1890 in favor of L. Blau and F. Mezey. The latter resigned at the end of 1895 after the Ungarisch-Israelitischer Litteraturverein had been founded through the efforts of the "Magyar Zsidó Szemle," which thereafter became a quarterly under the sole editorship of Blau. Its list of contributors includes Americans as well as Europeans. It is the first and at present (1904) the only Jewish scientific periodical published in Hungarian, and has attracted a large number of contributors from among the younger generation.

H. R. L. B.

MAGYAR ZSINAGOGA. See PERIODICALS.

MAH NISHTANNAH (lit. "wherein is distinguished"): The opening words of the child's questions to the father in the Passover Haggadah; the whole of the domestic service of the Passover is sometimes, familiarly, so named. The questions are often chanted in the students' cantillation of the Talmudical schools; the text thus intoned may be found in JEW. ENCYC. iii. 550.

A. F. L. C.

MAHAMAD (more correctly **MA'AMAD** [מעמד]): The board of directors of a Spanish-Portuguese congregation. The word is of Neo-Hebrew origin, and in the Talmud is applied to the representatives of the people present at the Temple service (Ta'an. 15b). The board consisted of four wardens and a treasurer, and its members were elected, or, more exactly, cooptated, from the "yehidim"—those who had full rights of membership in the synagogue. Whenever a vacancy occurred between elections, which happened chiefly through death, the remaining members, with eight ex-members, formed an electoral committee, and conferred upon one of their number, by lot, the right to nominate a new colleague from the congregation. If the assembly approved of the choice, it held good. This system naturally resulted in a monopoly of the administration of the congregation by a limited number of families. That this oligarchic circle might not become too narrow, it was decided that no one could be a member of the mahamad at the same time as his son, grandson, son-in-law, stepson, brother, brother-in-law, nephew, or cousin; and, furthermore, in order to insure just decisions, no one under twenty-five could be elected treasurer of the mahamad, and no one under forty could be warden, unless he had already served as treasurer. This was the rule in the BEVIS MARKS SYNAGOGUE of London, and the regulations were practically the same in the other Portuguese communities.

Rules of Election.

Despotic Rule.

The laws of the mahamad, according to which the affairs of the synagogue were administered, were called ASCAMOT. Basing its authority on them, the mahamad exercised over the members of the congregation a despotic control which degenerated into a sort of police supervision. No member could marry or be divorced without the consent of this board, nor could one bring a lawsuit against a fellow member without first consulting the mahamad on the subject, except in cases where such a delay in bringing complaint would cause him injury. No book, and no treatise of a religious or political nature, in any language whatsoever, could be printed without the permission of the mahamad. Thus Haham David Nieto published his "Maṭṭeh Dan" "con licencia de los Señores del Mahamad" (London, 1714), and Isaac Nieto dedicates his sermon on Yom Kippur "a los muy Ilustres SSrs. del Mahamad, y por su Orden Impresso" (*ib.* 1756). In London, for the greater political security of the congregation, every one was forbidden by the mahamad to join parties "which any of the people may form against the government, the ministry, or the judicial administration of the kingdom."

In the synagogue, or in the law-court of the mahamad, no one might oppose an order of the mahamad or of the presiding officer who represented it, or criticize such an order, or write or circulate writings containing adverse criticisms of actions taken by it. The haham of the congregation enjoyed the same protection. No non-Portuguese Jew might pray in the Portuguese synagogue without the permission of the mahamad, nor might any one refuse an office or function in the services, or in the administration of synagogal affairs, which the mahamad or its president might assign him. According to the ascamot of the Bevis Marks Synagogue of London, any one who did not accept election as a member of the mahamad, or who had not shown his willingness to accept it before the expiration of eight days, was fined £40; if he had been elected treasurer, he was fined £30. The strict application of this rule, in 1813, led Isaac D'Israeli to sever his connection with the Bevis Marks Synagogue, since he would neither accept the office of warden nor pay the fine of £40. The board was especially strict in the observance of the first ascama, that no one might hold services outside the synagogue, except in a house of mourning during the first seven days thereof.

Disciplinary Measures.

The mahamad was very prompt in imposing penalties where its regulations were ignored or violated, though excommunication, exclusion from the synagogue for a certain length of time, fines for the benefit of the poor-fund, withdrawal of all "miẓwot," forfeiture of the right to vote, and similar disciplinary measures began naturally in the course of time to lose their desired effect. Occasionally, moreover, the mahamad appealed to the secular authorities to execute its decrees, as in London in 1783, when it desired to remove those who, during the service on Purim, according to ancient custom, beat on the synagogue kettle-drums whenever the name of Haman was read from the Megillah. At Amsterdam, in the year 1670, the mahamad applied to the magistracy for confirmation and support in the execution of its decree that no one might sever his connection with the congregation even when under the strictest excommunication. A confession of repentance made by the delinquent before God and the congregation was sufficient to bring about a mitigation of the punishment or to secure a total revocation of the decree of excommunication.

The members of the mahamad were at the same time members of the tax-commission, and in this capacity were comprised among the "fintadores" (see Jew. Encyc. v. 388b, *s.v.* Finta).

In the Portuguese communities the affairs of the congregation and of the synagogue are still administered by a mahamad, although the disciplinary powers granted by the old ascamot have been very materially curtailed. The régime of the old mahamad of London is humorously described by Israel Zangwill in "The King of Schnorrers" (pp. 105 *et seq.*).

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D. M. Sc.

MAHANAIM: City on the east of the Jordan, near the River Jabbok; first mentioned as the place where Jacob, returning from Aram to southern Canaan, had a vision of angels (Gen. xxxii. 1-2). This implies that Mahanaim was a sanctuary at a very early period. In the records in the Book of Joshua of the allotments to the tribes Mahanaim is accounted a part of the inheritance of the tribe of Gad (xxi. 38). Apparently it was on the border between Gad and Manasseh, and it was assigned as a Levitical city (Josh. xiii. 26, 30; xxi. 38; comp. I Chron. vi. 80).

Mahanaim gained a temporary prominence in the days of the beginnings of the kingdom. It was then a stronghold, adapted to serve as a refuge for fugitives of importance (II Sam. xviii. 24). To it Abner, Saul's general, brought Ish-bosheth, Saul's son and successor (II Sam. ii. 8); during his brief and ill-starred reign Mahanaim was his capital. To Mahanaim David fled at the time of Absalom's rebellion (II Sam. xvii. 24, 27; I Kings ii. 8), and made it his residence until his recall to Jerusalem. Later on it was the headquarters of one of Solomon's commissary officers (I Kings iv. 14). According to Maspero ("The Struggle of the Nations," p. 773), Mahanaim was among the cities plundered by Shishak during his invasion (I Kings xiv. 25) of Israelitish territory. There is no subsequent reference to the city in the annals. It is not improbable that a vigorous resistance to Shishak or to some other invader brought about its utter demolition. The form of the name appears to be dual, hence the common rendering "two companies" or "camps." The narrator of Jacob's plan (Gen. xxxii. 7) for avoiding the loss of all his property so understood the name. Many scholars at the present day prefer to regard the termination in this case as the expansion of a shorter ending rather than as a sign of the dual.

The exact location of Mahanaim is very uncertain, the Biblical data being inconclusive. The city was certainly in northern Gilead and in a situation which commanded an extensive view (II Sam. xviii. 24); it was approached from the south by way of the Jordan valley and probably through a wadi that debouched into it (II Sam. ii. 29). Most explorers agree in placing it at or near the wadi 'Ajlun.

Bibliography: Conder, *Heth and Moab*; Merrill, *East of the Jordan*; Van Kasteren, in *Z. D. P. V.* xiii. 205 *et seq.*; Buhl, *Geographie des Alten Palästina*, p. 257; G. A. Smith, *Hist. Geog.* pp. 586-588.

S. F. K. S.

MAHER-SHALAL-HASH-BAZ (מהר שלל חש בז = "speeding for booty," "hastening to the spoil"): Symbolic name of the son of Isaiah indicating the sudden attack on Damascus and Syria by the King of Assyria (Isa. viii. 3-4). Isaiah had first been commanded by God to write it on a large roll (*ib.* viii. 1).

E. G. H. M. Sel.

MAHLER, ARTHUR: Austrian archeologist; born in Prague Aug. 1, 1871. After completing his studies at the gymnasium in Prague, he studied the history of art and archeology at the universities of Prague and Vienna (Ph.D.), and in 1902 became privat-docent in archeology at the German university at Prague. He has contributed a number of articles to the "Jahreshefte des Oesterreichischen Archäologischen Institutes" (of which institute he is a corresponding member), the "Revue Archéologique," and the "Journal d'Archéologie Numismatique." He is the author of "Polyklet und Seine Schule: ein Beitrag zur Gesch. der Griechischen Plastik" (Leipsic, 1902). He also delivered a series of lectures at the American School for Archeology at Rome.

S.

MAHLER, EDUARD: Austrian astronomer; born in Cziffer, Hungary, 1857. He was graduated from the Vienna public school in 1876, and then studied mathematics and physics at the university in that city, taking his degree in 1880. From Nov. 1, 1882, till the death of T. Oppolzer (Dec., 1886) Mahler shared in the latter's scientific labors. On June 1, 1885, he was appointed assistant in the royal Austrian commission on measurement of degrees.

Mahler has devoted himself chiefly to chronology. In early life he paid considerable attention to ancient Oriental history, Assyriology, and Egyptology, in which subjects he is at present privat-docent at the University of Budapest. On Sept. 6, 1889, he received the royal gold medal "litteris et artibus" of Sweden and Norway; and since 1898 he has been an official of the Hungarian National Museum.

Mahler has published: "Fundamentalsätze der Allgemeinen Flächentheorie," Vienna, 1881; "Astronomische Untersuchung über die in der Bibel Erwähnte Aegyptische Finsterniss," *ib.* 1885; "Die Centralen Sonnenfinsternisse," *ib.* 1885; "Untersuchung einer im Buche Nahum auf den Untergang Ninive's Bezogenen Finsterniss," *ib.* 1886; "Biblische Chronologie und Zeitrechnung der Hebräer," *ib.* 1887; "Fortsetzung der Wüstenfeld'schen Vergleichungs-Tabellen der Mohammedanischen und Christlichen Zeitrechnung," Leipsic; 1887; "Chronologische Vergleichungs-Tabellen," Vienna, 1889; "Maimonides' Kiddusch-Hachodesch," *ib.* 1890 (translated and explained); besides many papers in Hungarian as well as contributions to various German scientific journals, as "Zeitschrift der Deutschen Morgenländischen Gesellschaft," "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," "Journal Asiatique," "Zeitschrift für Assyriologie," "Zeitschrift für Mathematik und Physik," and "Zeitschrift für Aegyptische Sprache."

Bibliography: Eisenberg, *Das Geistige Wien*, ii. 321-322.

S. N. D.

MAHLER, GUSTAV: Austrian composer; born at Kalischt, Bohemia, July 7, 1860; studied at the gymnasiums at Iglau and Prague, and entered the University of Vienna in 1877. He attended also the conservatorium in that city, studying pianoforte with Epstein, and composition and counterpoint with Bruckner. After conducting theater orchestras at Hall (Upper Austria), Laibach, and Cassel (where he directed the grand musical festival as a leave-taking), he was in 1885 appointed the successor of Anton Seidl at Prague, where, among other works, he conducted Wagner's "Ring der Nibelungen," "Meistersinger," and "Tristan und Isolde," the symphony of Bruckner, and the Ninth Symphony of Beethoven. From 1886 to 1888 he was kapellmeister at the Stadttheater in Leipsic, where, in the absence of Nikisch, he conducted the opera for six months. During the following years he contributed, by his splendid ability and skilful management, to bring about a thorough reorganization of the Royal Opera at Budapest, to which place he had been called in 1888. In 1891 he was appointed conductor at the Stadttheater in Hamburg, and held this position until 1897, when he accepted the position of kapellmeister of the Royal Opera, Vienna, succeeding Wilhelm Jahn as director in October of the same year. Soon thereafter he was converted to Christianity.

While generally recognized as one of the greatest musical leaders of the day, Mahler has, within the past few years, aroused considerable interest also by his compositions, among which the following are the most noteworthy: "Die Drei Pintos," an opera (Leipsic, 1888); symphony in D major (performed at Budapest in 1891, and also at the Weimar Music Festival); two symphonies, C minor (1895) and F major (1896); "Humoreske," for orchestra; "Das Klagende Lied," for soli, choir, and orchestra; three books of songs.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biographical Dictionary of Musicians*.

S. J. So.

MAHOMET. See Mohammed.

MAHOZA (מחוזא, *i.e.*, "The City"): Babylonian city on the Tigris, three parasangs south of Ctesiphon. Near it was the citadel of Koke (אקרא דכובי, Χώχη), which was regarded as a part of Maḥoza. Owing to its proximity to the royal canal, Nehar Malka, it was called also "Maḥoza Malka" (Maoga-Malcha). Maḥoza existed in the third century (see below) and seems to have been inhabited solely by Jews, for one of the amoraim expressed his astonishment at not seeing a "mezuzah" on the gates of Maḥoza (Yoma 11a). Most of the Jews there were descendants of proselytes (Ḳid. 73a, b) and they are represented as given over to luxury, on account of which they were denounced as "children of Hell" (בני גיהנם; R. H. 17a), as "effeminate" (Shab. 109a), and as "drunkards" (Ta'an. 26a). The women of Maḥoza had a passion for jewelry, and when Levi b. Sisi promulgated a halakah permitting women to wear their jeweled head-dress on Sabbath, eighteen women of one street alone took advantage of that decision, while only twenty-four women in the whole city of Nehardea followed their example (Shab. 33a). On the other hand, the people of Maḥoza were intelligent (owing to their drinking the water of the Tigris; Ber. 59b) and charitable (B. Ḳ. 119a).

Maḥoza had an academy, seemingly founded about the middle of the third century by Joseph b. Ḥama, Raba's father, who was succeeded by Rabbah (Sherira, in Neubauer, "M. J. C." i. 29). The academy was most prosperous under Raba, who attracted thither many students and thereby caused the decline of Abaye's academy at Pumbedita. Thus Maḥoza, after Pumbedita, may with justice be called the home of the Talmud; but after Raba's death, owing to the lack of able successors, the academy of Maḥoza gave way to that of Pumbedita. Maḥoza was destroyed in 363 by the Romans under Julian the Apostate, during the war against the Persians. It was rebuilt, however, and became later the capital of a small Jewish state governed by the Prince of the Captivity (the "Resh Galuta"). This Jewish independence did not last long, for the Jewish army, under Mar Zutra, the exilarch, was defeated by Kobad, King of Persia, and Mar Zuṭra, with his grandfather Mar Ḥanina, was executed on the bridge of Maḥoza (*c.* 520); the Jews there were taken captive by Kobad, and the family of the exilarch escaped to Judea.

About the middle of the sixth century Chosroes Nushirvan built in the vicinity of Maḥoza a town on the plan of Antioch; he called it "Antiocheia-Rumia," but the Arabs called it "Al-Maḥoza" (Gregory Bar Hebræus, "Ta'rikh al-Duwal," ed. Pokocke, Arabic text, p. 150). This town also had a large Jewish population, the greater part of which was put to death by the Persian general Mebodes when he captured the town in the beginning of the seventh century.

Bibliography: Fürst, *Kultur- und Litteraturgesch. der Juden in Asien*, p. 107, Leipsic, 1849; Grätz, *Gesch.* 2d ed., iv. 274-275, 351, 375; Neubauer, *G. T.* pp. 356-357.

E. C. M. Sel.

MÄHRISH-OSTRAU: Town in Moravia, Austria. The congregation of Mährish-Ostrau is one of the youngest in Moravia, for Jews were not allowed to settle there until 1792, and it was not until 1848, when general freedom of residence was granted, that the congregation began to grow rapidly. It is now the second largest Jewish congregation in Moravia, and embraces a number of smaller neighboring communities, including Oderberg; it numbers 6,500 souls. It became a chartered congregation in 1875 and dedicated its synagogue in 1879 (on which occasion Chief Rabbi Jellinek officiated). The first rabbi of the congregation was Dr. B. Zimmels, who died in 1893. He was followed, in 1894, by the present (1904) incumbent, Dr. Jacob Spira. The community, since 1871, has supported a parochial school, which has now 200 pupils.

Among its institutions are the Jewish Women's Society, the Biḳḳur Ḥolim (with a membership of 220), and a bet ha-midrash. The community supports also a number of poor students.

D. J. Sr.

MAḤZOR (plural, **Maḥzorim**): Term applied to the compilation of prayers and piyyuṭim; originally it designated the astronomical or yearly cycle. By the Sephardim it was used for a collection which contains the prayers for the whole year, while the Ashkenazim employed it exclusively for the prayer-book containing the festival ritual. The Maḥzor varies with the custom (מנהג) of the countries or cities in which it is used. Among the different European Maḥzorim the oldest is the "Maḥzor Romaniya," known also as "Ḥazzaniyya shel Romaniya," or "Grigos." It originated in the Byzantine empire (whence the name "Romaniya"), and differs from the Ashkenazic in that it contains fewer poetical compositions of Ḳalir. It was edited by Elijah ben Benjamin ha-Levi (who enriched it with poetical compositions of his own), and according to Zedner was published first at Venice, in the printing-office of Daniel Bomberg, and then at Constantinople (1573–1576). It is divided into two large volumes and contains, besides the prayers for the year and the piyyuṭim, the Five Scrolls, the Book of Job, the Haggadah of Passover, the beginnings and endings of the Sabbatical sections of the Pentateuch, and calendric rules.

Roman Rite.

From the Byzantine empire the use of piyyuṭim was introduced into southern Italy, and thence into Rome. The Romans adopted some parts of the Maḥzor Romaniya, discarded others, and added much that was new, thus forming a new rite known by the name "Minhag Bene Roma," or "Minhag Lo'azim," or "Minhag Iṭalyani." The Roman ritual was widely disseminated from Rome, and after 1520 the Greek ritual was based upon the Roman Maḥzor, which served also as a basis for the rituals of Corfu and Kaffa. The Roman Maḥzor was published first at Soncino in 1485. Johanan Treves wrote a commentary on it under the title "Ḳimḥa de-Abishona," which was published, together with the text, at Bologna in 1540. An Italian translation of the Maḥzor was published at Bologna in 1538, at Vienna in 1823, and at Leghorn in 1837.

Ashkenazic Rite.

The use of piyyuṭim was introduced into northern Europe probably from Italy. There, again, the Maḥzor underwent many changes, and a German ("Ashkenazi") ritual was established which is contained in the "Maḥzor Ashkenaz," the "Maḥzor Pehm [Bohemia] we-Polin [Poland]," and the "Minhag Ẓarfat" (= "French ritual"). Of these the first two only are now in use. The French ritual was never published; it is extant partly in manuscript and partly in the ritual of the three Italian communities of Asti, Fassano, and Moncalvo, where many French Jews settled after their expulsion from France in 1306 and 1394. The several Maḥzorim included in the Ashkenazic ritual vary in some details, but agree in essentials. They are distinguished from those of other rituals in containing numerous piyyuṭim based upon the Halakah and Haggadah. The German ritual is used by the Jews in Germany, Bohemia, Moravia, or Silesia, Prussian Poland, Russia, Austria, Hungary, France, and England. The Ashkenazic Maḥzor was first published about 1521, the Polish in 1522. Among the commentaries on the German and Polish Maḥzor, which have often been published together with the text, are those of: Benjamin ben Meïr ha-Levi of Nuremberg (Tanhausen, 1540), Isaac ben Jacob Jozebel (entitled "Hadrat Ḳodesh," Venice, 1554), an anonymous writer (entitled "Ma'agle Ẓedeḳ," Venice, 1568), Ẓebi Hirsch Zundels (Lublin, 1579), Nathan Shapira (Cracow, 1604), Joseph Bezaleel Kaẓ Meḥoḳeḳ (Prague, 1616), a second anonymous writer (with additions entitled "Sefer ha-Masbir," by Joseph עששא, and with glosses and notes entitled "Masbir he-Ḥadash," by Moses Kosmann, Amsterdam, 1667), Hirz Shatz (Wilhelmsdorf, 1673), Benjamin Wolf Heidenheim (Rödelheim, 1800), Uri Feibus ben Aryeh Löb (entitled "Ḳeri'e Mo'ed," Breslau, 1805), Moses Israel Büdinger (Metz, 1817), and Jehiel Michael ha-Levi (entitled "Maṭṭeh Lewi," Slobuta, 1827).

Translations into German.

Translations of parts of the German Maḥzor into the vernacular of the countries in which they were used began to be made as early as the fourteenth century. In 1571 Abigdor ben Moses published a Judæo-German translation of the Maḥzor for New-Year and the Day of Atonement. In 1600 the Judæo-German translation of the whole Maḥzor was published by Meïr Anshel ben Joseph Mordecai of Posen. A German translation of the whole Maḥzor was first published by Benjamin Wolf Heidenheim, 1800. He was followed by Prosper of Alsace (Metz, 1817), Moses ben Israel Landau (Prague, 1834), Moritz Frenkel (Berlin, 1838–40), I. N. Mannheimer (Vienna, 1840), Moses Pappenheimer and Jeremiah Heinemann (Berlin, 1840–41), Raphael Jacob Fürstenthal (Krotoschin, 1845), Meïr ha-Levi Letteris (Prague, 1845), and Michael Sachs (Berlin, 1855). A French translation of the whole Maḥzor was published by Elhanan Durlacher (Paris, 1852).

The first attempt to render the Maḥzor into English was made by A. Alexander, who in 1787 published the piyyuṭim for the eve of the Day of Atonement, and in 1789 the whole service for New-Year. In 1794 David Levi published an English version of the services for New-Year, the Day of Atonement, and the feasts of Tabernacles and Pentecost, and thirteen years later gave a new version of the whole Maḥzor. In 1860 a new English version was published by David Aaron de Sola. A Dutch translation of the entire Maḥzor was published by Gabriel Isaac Pollack in 1841. The services for New-Year and the Day of Atonement were rendered into Russian by Rabbi Hurwitz after 1880.

In Spain.

Spain, in the Middle Ages the home of Jewish poetry, could hardly be satisfied with the piyyuṭim of Ḳalir, which had been introduced either from Babylonia with the "Siddur" of R. Amram Gaon, or from Italy. These, therefore, were replaced by new piyyuṭim composed by Spanish poets, as Joseph ben Abitur, Solomon Gabirol, Isaac Ghayyat, Judah ha-

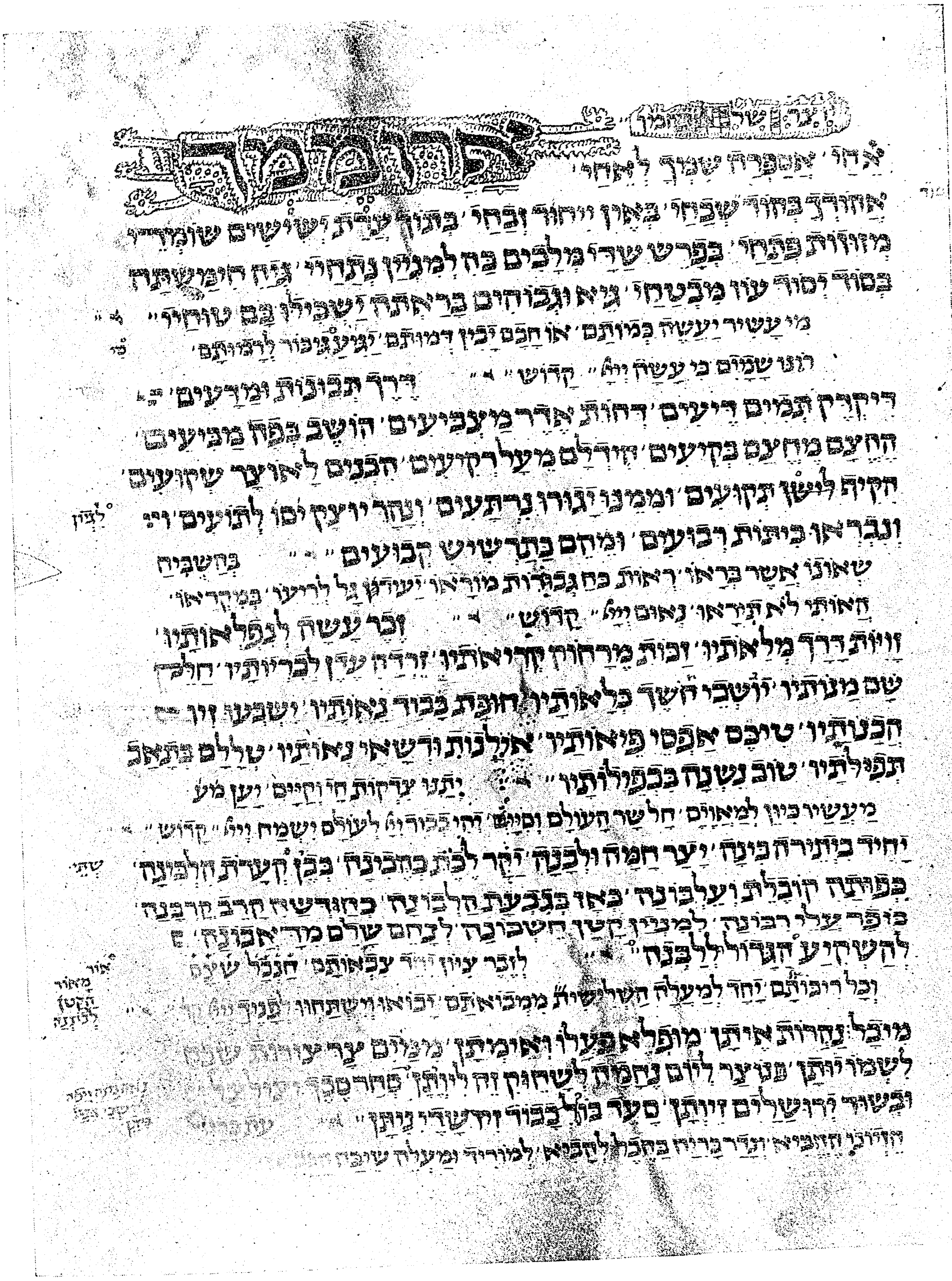

Page from a Folio Manuscript Maḥzor of the Fourteenth Century.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Levi, and Abraham and Moses ibn Ezra. Indeed, the number of piyyuṭim composed by Spanish poets was so great that almost every Spanish city had its own ritual. After the Spanish exile the same ritual was adopted by all the Sephardim with the exception of the Catalonian and Aragonian congregations of Salonica, which still use their old Maḥzor for New-Year and the Day of Atonement.

The Maḥzor of the Sephardic ritual was first published at Venice in 1614. As representing distinct branches of the Sephardic ritual may be regarded: the Tripoli Maḥzor for New-Year and the Day of Atonement (published first at Venice in 1648, under the title "Sifte Renanot"); the Maḥzor of Tunis (published at Pisa); the Maḥzor of Algiers ("Minhag Algaza'ir," published first at Amsterdam in 1685); and the maḥzorim of Provence and Languedoc, four of which are still extant—those of Avignon, Carpentras, Cavaillon, and Montpellier. Many piyyuṭim of the Sephardim were incorporated into the Maḥzor of northern France, and some of them entered the German Maḥzor. Parts of the Spanish Maḥzor, like the "'Abodah" of Joseph ben Abitur, the "Azharot" of Solomon ibn Gabirol, and various poems by Isaac ibn Ghayyat, were annotated by Jacob Anatoli, Moses ibn Tibbon, Isaac ben Todros, Simon Duran, and by others. Jacob Tam compiled a maḥzor modeled upon the Spanish Maḥzor, and many liturgical poems of Spain are found in the Maḥzor Vitry, compiled by Simḥah ben Samuel of Vitry, pupil of Rashi.

The Spanish Maḥzor exerted an influence upon the Karaite ritual. Several rabbinical poems of Spanish origin were introduced into the Karaite service before it was arranged by Aaron ben Joseph. See Liturgy; Poetry; Siddur.

Bibliography: Luzzatto, *Mebo*; idem, in *Kerem Hemed*, iv. 23a; Zunz, *Ritus*, Berlin, 1859; *idem*, in *Allg. Zeit. des Jud.* 1838, pp. 580 *et seq.*; Steinschneider, *Jewish Literature*, pp. 164 *et seq.*; Benjacob, *Oẓar ha-Sefarim*, s.v. מחזור.

J.

I. Br.

MAI, JOHANN HEINRICH (the elder): German Protestant theologian; born in Pforzheim Feb., 1653; died in Giessen Sept., 1719. In 1689 he became professor in the University of Giessen. Besides various Biblical exegetical works he wrote: "Synopsis Theologiæ Judaicæ" (Giessen, 1698); "Exercitatio . . . de Jure Anni Septimi" (ed. by his son, *ib.* 1707, and later printed along with Maimonides' tract on the subject); "Grammatica Rabbinica" (*ib.* 1710). His son **J. H. Mai** (the younger; b. March, 1688; d. June, 1732) was made professor of Greek and Oriental languages in the University of Giessen in 1709; he published, among other things: "Dissertatio . . . de Origine, Vita Atque Scriptis D. Isaac Abarbanielis" (Altdorf, 1708); "D. Isaaci Abarbanielis Preco Salutis in Ling. Latin. Translatus" (Frankfort-on-the-Main, 1712).

Bibliography: *Universal-Lexicon*, Halle and Leipsic, 1739; Jöcher's *Gelehrten-Lexicon*.

T.

MAI, JOSEPH BEN MICHAEL: German printer; born at Dyhernfurth Dec. 29, 1764; died at Breslau Dec. 1, 1810. His father had a printing establishment at Dyhernfurth, to which Joseph and his brother succeeded. Mai was a Talmudic scholar and wrote prefaces to the works of his father-in-law, Isaiah Berlin, rabbi of Breslau. He wrote also, in collaboration with his brother, notes to the four Ṭurim (Dyhernfurth, 1790).

Bibliography: Berliner, *Rabbi Jesaja Berlin*, p. 13; Fuenn, *Keneset Yisrael*, p. 482; Löwenstamm, *Mispad Mar*, Breslau, 1833.

J.

B. Fr.

MAIER, JOSEPH VON: German rabbi; born in 1797; died at Stuttgart Aug. 19, 1873. He was president of the first rabbinical conference held at Brunswick in 1844, and he was also a member of the Jewish Consistory of Württemberg. In recognition of his many philanthropic activities and of his participation in all the spiritual movements of the day he was ennobled by the King of Württemberg. This gave him the distinction of being the first German rabbi belonging to the nobility ("Allg. Zeit. des Jud." 1873, p. 585).

S.

I. War.

MAIMING. See Mayhem.

MAIMON (MAIMUN) BEN JOSEPH: Spanish exegete and moralist; born about 1110; father of Moses Maimonides. He studied under Joseph ibn Migash at Lucena, and became a dayyan. He was the author of a commentary, in Arabic, on the Pentateuch, fragments of which are quoted by his grandson Abraham. Maimon wrote in Arabic also on the "dinim" concerning the ritual and the festivals. It is, possibly, from this source that Maimonides quotes in his commentary on the Mishnah (Bek. viii. 7; 'Eduy. i. 3, iv. 7; and Sheb. vi. 7) and in his "Yad" (Sheḥiṭah, xi. 10). His only extant work, however, is a letter of consolation which has been identified with the "Iggeret ha-Shemad" attributed to his son; the Arabic text was edited and translated by L. M. Simmons ("J. Q. R." ii. 66–101). It was written in the year 1160, while Maimon and his son Moses were at Fez. They left Fez in 1165 and arrived at Jerusalem on Oct. 12 in that year (see Moses ben Maimon).

Bibliography: L. M. Simmons, in *J. Q. R.* ii. 62–64; Steinschneider, *Hebr. Bibl.* viii. 114; idem, *Die Arabische Literatur der Juden.*

J.

MAIMON, MOISEI LEIBOVICH: Russian painter; born at Wilkowiszk, government of Suwalki, Russian Poland, Feb. 4, 1860. After attending the schools of painting in Warsaw and Wilna he entered, in 1880, the Academy of Fine Arts at St. Petersburg; in 1881 he was awarded a silver medal for a painting from life, and in 1883 was graduated. At the exhibitions of the academy in 1884 and 1885 he was again awarded silver medals. In 1885 and 1886 Maimon executed portraits of the daughter of General Minkevitz and of the son of Baron Ungern von Sternberg. In October of the latter year he was awarded a gold medal by the academy for his "St. Irene Cures St. Sebastian," and for his "Ivan the Terrible Taking Orders Before His Death from the Metropolitan" the title of "Artist of the First Degree" was conferred upon him. He painted many portraits, among them those of the czar, czarina, the three princes, and Prof. Daniel Chwolson (1900; St. Petersburg Artists' Exhibition). His paintings include: "The House-Cleaner," "The Wagons at the Market-Place," "An Applicant," and "The Poli-

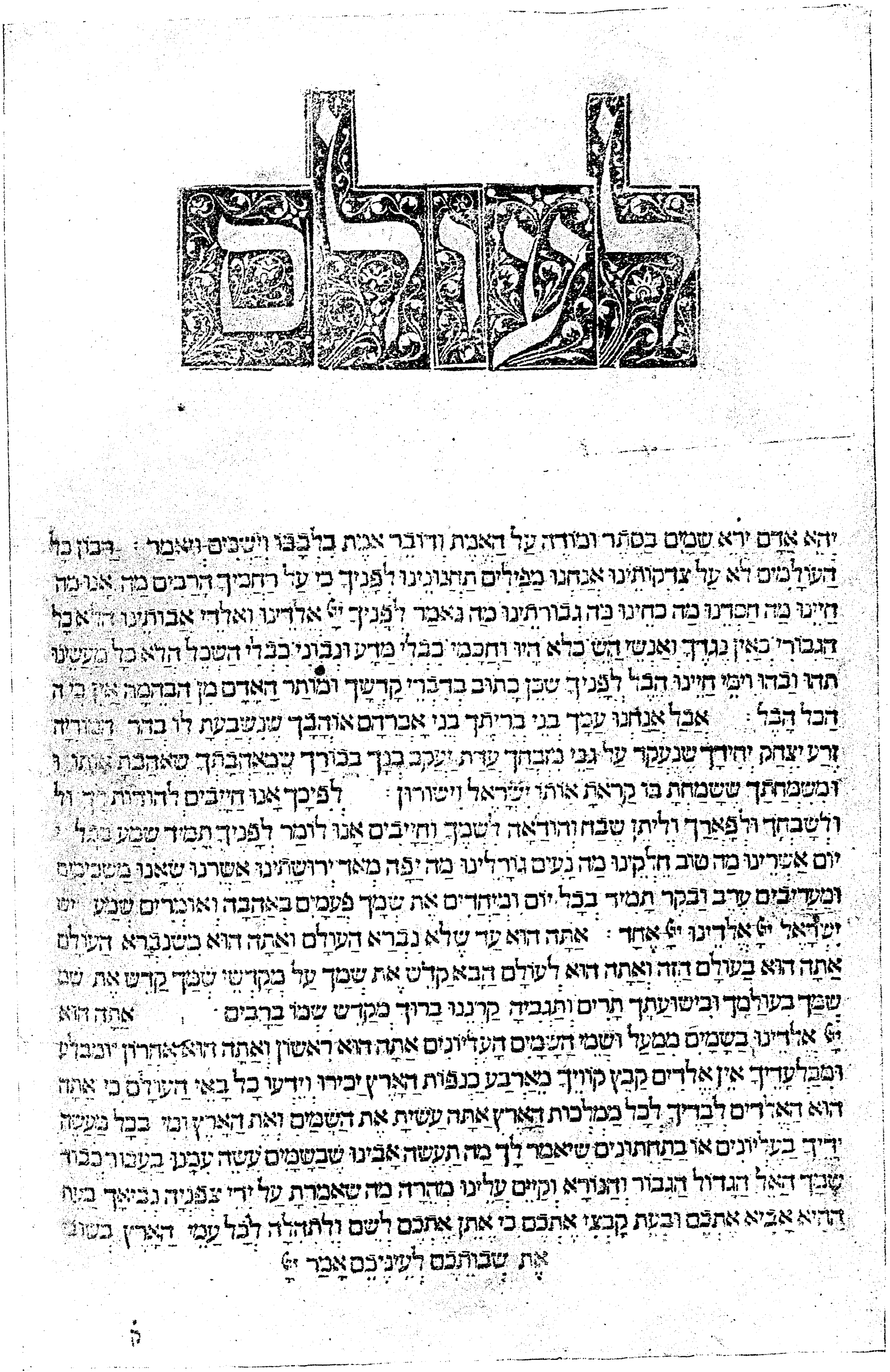

לעולם

יהא אדם ירא שמים בסתר ומודה על האמת ודובר אמת בלבבו וישכים ויאמר : רבון כל
העולמים לא על צדקותינו אנחנו מפילים תחנונינו לפניך כי על רחמיך הרבים מה אנו מה
חיינו מה חסדנו מה כחינו מה גבורתינו מה נאמר לפניך יי׳ אלדינו ואלדי אבותינו הלא כל
הגבורים כאין נגדך ואנשי השם כלא היו וחכמים כבלי מדע ונבונים כבלי השכל הלא כל מעשינו
תהו ובהו וימי חיינו הבל לפניך שכן כתוב בדברי קדשך ומותר האדם מן הבהמה אין כי ה
הכל הבל : אבל אנחנו עמך בני בריתך בני אברהם אוהבך שנשבעת לו בהר המוריה
זרע יצחק יחידך שנעקד על גבי מזבחך עדת יעקב בנך בכורך שמאהבתך שאהבת אותו ו
ומשמחתך ששמחת בו קראת אותו ישראל וישורון : לפיכך אנו חייבים להודות לך ול
ולשבחך ולפארך וליתן שבח והודאה לשמך וחייבים אנו לומר לפניך תמיד שמע בכל
יום אשרינו מה טוב חלקנו מה נעים גורלינו מה יפה מאד ירושתינו אשרנו שאנו משכימים
ומעריבים ערב ובקר תמיד בכל יום ומיחדים את שמך פעמים באהבה ואומרים שמע יש
ישראל יי׳ אלדינו יי׳ אחד : אתה הוא עד שלא נברא העולם ואתה הוא משנברא העולם
אתה הוא בעולם הזה ואתה הוא לעולם הבא קדש את שמך על מקדישי שמך קדש את שמ
שמך בעולמך ובישועתך תרים ותגביה קרננו ברוך מקדש שמו ברבים : אתה הוא
יי׳ אלדינו בשמים ממעל ושמי השמים העליונים אתה הוא ראשון ואתה הוא אחרון ומבלע
ומבלעדיך אין אלדים קבץ קויך מארבע כנפות הארץ יכירו וידעו כל באי העולם כי אתה
הוא האלדים לבדך לכל ממלכות הארץ אתה עשית את השמים ואת הארץ ומי בכל מעשה
ידיך בעליונים או בתחתונים שיאמר לך מה תעשה אבינו שבשמים עשה עמנו בעבור כבוד
שמך האל הגדול הגבור והנורא וקיים עלינו מהרה מה שאמרת על ידי צפניה נביאך בעת
ההיא אביא אתכם ובעת קבצי אתכם כי אתן אתכם לשם ולתהלה לכל עמי הארץ בשוב
את שבותיכם לעיניכם אמר יי׳

ה׳

PAGE FROM THE FIRST EDITION OF THE MAHZOR, SONCINO, 1485.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

ticians" (exhibited 1889 and 1891; these represent chiefly peasant types); "He Lost His Way," "An Old Man," "A Girl's Head," and "The Fishers" ("Blanc et Noir" exhibition of 1891); "A Corner in the Theater," "In the Kitchen," "Buying Groceries," and "Repairing His Property" (academy exhibition of 1892); "A Cheap Restaurant" (St. Petersburg Art Exhibition of 1892); "The Maranos" (1893; Academy of Fine Arts); "The Mushroom-Seller," "A Girl Student," and "The Peasant Elder" (St. Petersburg Artists' Exhibition of 1894); "The Invitation," "The Broken Heart" (1895); "A Prayer in the Woods," "The Bouquet Fading Away," "The Southern Girl," "The Servant-Girl," "An Old Man" (1896); "A Woman's Head" (St. Petersburg Exhibition, 1899, held in the palace of Baron Shtiglitz).

Maimon attained also considerable success in caricature. In 1900 he published two albums, one containing ten portraits of women, and the other ten portraits of men, all of persons mentioned in the Bible; some of these were copies from works of the great masters.

"The Maranos" represents a Passover night in a rich Marano home. The family is seated at the table, at the head of which an old man, clothed in white, is reading from the Haggadah. The door opens suddenly and a masked and armed force of the Inquisition enters. The family is horror-stricken, with the exception of the old man, who continues to read quietly, with his hand on the arm of the chair, and by his attitude seeming to say: "I will finish my reading and then I shall be ready." For this painting he was made "Academician and Titular-Rath."

Maimon contributed several articles to the weekly edition of the "Voskhod," and an article of his in Hebrew was presented, in the form of a pamphlet, by "Ha-Meliẓ" to its readers.

Bibliography: *Sefer ha-Shanah*, 1901, pp. 72-81.

H. R. J. G. L.

MAIMON, SOLOMON BEN JOSHUA: Philosophical writer; born at Nieszwicz, Lithuania, in 1754; died at Niedersiegersdorf, Silesia, Nov. 22, 1800. Endowed with greaty ability, he became versed in rabbinical literature while still a child. He was married at the age of twelve, by his father, to the daughter of a widow of his native town; at the age of fourteen Maimon was a father. Pressed by his mother-in-law, with whom he was perpetually quarreling, to earn a livelihood, he became tutor to the family of an innkeeper in a neighboring village. His days were spent in expounding the Pentateuch to his unpromising pupils, and the greater part of his nights in studying Jewish philosophical literature. He derived special pleasure from speculative science. Maimonides' "Moreh Nebukim" became his guiding star, and it was in token of reverence for that great master that he assumed the name of "Maimon." He soon plunged into cabalistic mysticism, which he endeavored to place upon a philosophical basis, being convinced that the Cabala was an attempt, veiled in allegory and fable, at a scientific explanation of existence. This endeavor of Maimon's irritated the Ḥasidim with whom he associated, and he received rebukes instead of the expected compliments. Disillusioned, he turned to secular studies. Maimon began to study physics, especially optics, from old German books, which he procured at considerable pains. The further he advanced in the study the stronger grew his innate thirst for knowledge, and, being harassed both by his implacable mother-in-law and by his coreligionists, who began to regard him as a heretic, he decided to go to Germany and there study medicine. A pious merchant accorded him passage to Königsberg, and, after many struggles, at the age of twenty-five he reached Berlin.

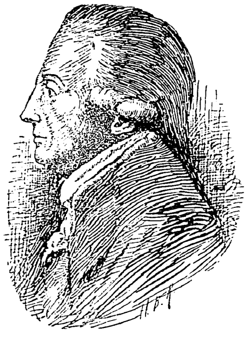

Solomon Maimon.

Early Studies.

But a rude reception awaited the future philosopher, whose words Goethe was to treat with respect, and to whom Schiller and Kerner were to pay tributes of praise; he was refused admission as a vagabond by the Jewish gatekeeper. In his despair Maimon appealed to a rabbi he had met, showing him the manuscript of his commentary on the "Moreh." Unfortunately, the rabbi belonged to those for whom Maimonides' philosophical work is the symbol of heresy. For six months Maimon wandered about the country, in company with a professional beggar, until he reached Posen. There he was befriended by the pious rabbi Hirsch Janow, who, conceiving a high opinion of Maimon's rabbinical learning, furnished him with means of subsistence. After two years of comfortable life Maimon grew weary of his superstitious surroundings, and recklessly wounded the religious feelings of his Orthodox protectors. Again he went to Berlin; this time, owing to the protection of a countryman of his settled there, he was admitted. Soon a happy accident brought him into contact with Moses Mendelssohn. In reading Wolff's "Metaphysics" Maimon was quick to detect the deficiencies in his proofs of the existence of God; Maimon wrote a criticism of them and sent it to Mendelssohn, who, recognizing in him a profound thinker, took him under his protection.

Received in Berlin.

Maimon had now an excellent opportunity to begin an honorable career; but his mind, fed on metaphysical problems, had become inadaptable to any regular occupation. He abandoned his project of studying medicine and took up pharmacy; but after three years of study he was not in a position to exercise it professionally. He frequented bad society, acquired habits of intemperance, and made a profession of cynicism which scandalized his protectors. Finally he was abandoned by Mendelssohn and had to leave Berlin. Mendelssohn, however, gave him letters of recommendation which secured him a good reception in the leading Jewish circles of Holland, whither he went after a short stay in Hamburg. In Holland, again, his uncouth manners and unman-

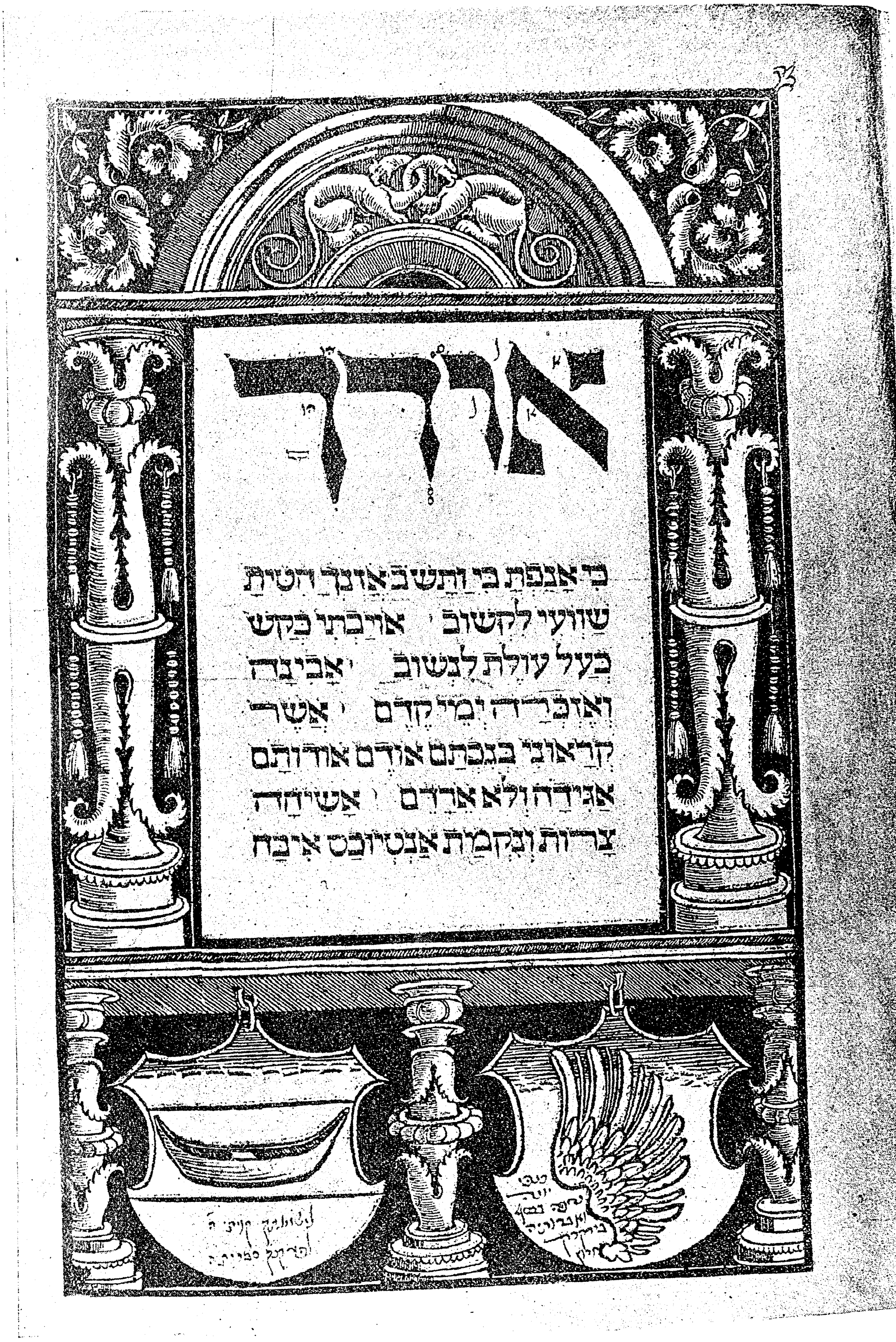

אערך

כי אנפת בי ותשב אפך הטית
שועי לקשוב · ארכתי בקש
בעל עולת לבשוב · אבינה
ואזכרה ימי קדם · אשר
קראוני בגבתם אודם אודותם
אגידה ולא אדום · אשיחה
צרות ונקמת אנטיוכס אבח

Page from a Maḥzor Printed at Prague, 1525.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Resorts to Conversionists.

ageable temper alienated his friends. In desperation he returned to Hamburg and, in order to improve his position, decided to embrace Christianity. Addressing a letter to a Lutheran clergyman, he expressed his readiness to abandon Judaism. Maimon, however, had a natural aversion to hypocrisy, and naively confessed that it was not religious conviction that made him prefer Christianity, for, he says, Judaism is more in keeping with reason than is Christianity. The honest clergyman naturally refused to baptize him, but procured him the means of entering the gymnasium of Altona in order that he might improve his knowledge of languages.

After two years Maimon left the gymnasium and returned to Berlin. His former friends, especially Mendelssohn, befriended him again, and sent him to Dessau, where he was to translate into Hebrew German scientific works intended for circulation among the Russian and Polish Jews. Their publication, however, was abandoned, and Maimon, dissatisfied with his friends, went to Breslau, where, through the assistance of Ephraim Kuh and Professor Grave, he found pupils. While there Maimon received a visit from his son, then twenty years of age, who demanded, in the name of his mother, that Maimon should return to his family or give her a letter of divorce. Maimon had refused a similar demand, made through a messenger, while he was still in Hamburg, because he hoped to be able in the near future to support his family in his native country; now that he could no longer entertain such a hope he endeavored to persuade his wife and son to join him in Germany. They refused, however, and Maimon finally gave the desired divorce.

Philosophic Essays.

In 1786 Maimon once more returned to Berlin, and, protected by Ben David, Asher, and Marcus Herz, devoted himself to literary-philosophic activities. In 1790 Count Kalkreuth gave him an asylum on his estate at Niedersiegersdorf. Until that year Maimon had published only philosophical articles. In 1788 he became acquainted with Kant's philosophy, and under its influence wrote "Versuch über die Transcendentale Philosophie" (Berlin, 1790), in reference to which Kant declared, in a letter to Marcus Herz, that of all his critics and opponents Maimon was the most acute. In 1791 Maimon published a philosophical lexicon, in which he had collected a series of dissertations on the principal points of philosophy. This work gave rise to a violent controversy between him and Reinhold; Maimon defended his views in "Streifereien im Gebiete der Philosophie" (*ib.* 1793).

His "Kritische Untersuchungen."

After having published three historical and critical works on philosophy—"Ueber die Progresse der Philosophie" (*ib.* 1793); "Versuch einer Neuen Logik" (*ib.* 1794), in which he attempted to expound an algebraic or symbolic system of logic; and "Die Kategorien des Aristoteles" (*ib.* 1794), with explanatory notes—propædeutic to his theory of logic—Maimon produced his most important work, "Kritische Untersuchungen über den Menschlichen Geist" (*ib.* 1797), which secured him a prominent place among the historians of philosophy. Therein he originated that speculative monistic idealism which, during the first half of the nineteenth century, pervaded not only philosophy, but all sciences, and by which Fichte, Schelling, and Hegel were influenced. The great question at issue in Kant's analysis of the mind was, "Has man any ideas which are absolutely and objectively true?" the answer to which depends on another question, "Has man any ideas independent of experience?" for if all ideas depend on experience, there can be no question of objective ideas, experience being essentially subjective.

Kant answered the second question in the affirmative, and the first in the negative. He showed that in consciousness certain elements are given which are not derived from experience, but which are necessarily true. However, these given elements or "things in themselves" man knows only as they appear to him, but not as they are "per se." This concept of "things in themselves" is rejected by Maimon, who holds that the matter of exterior objects which produce impression on man's sensibility is absolutely intelligible. He also contested the Kantian distinction between sensibility and understanding as well as the subjectivity of the intuitions of time and space. For him, sense is imperfect understanding, and time and space are sensuous impressions of diversity, or diversity presented as externality. In practical philosophy he criticized Kant for having substituted an unpractical principle for the only motive for action—pleasure. The highest pleasure is in knowing, not in physical sensation, and because it recognizes this fact the "Ethics" of Aristotle is much more useful than the Kantian.

Autobiography.

Maimon's autobiography was published by K. Ph. Moritz (Berlin, 1793). In this work he gives a résumé of his views on the Cabala, which he had expounded in a work written while he was still in Lithuania. According to him the Cabala is practically a modified Spinozism, in which not only is the world in general explained as having proceeded from the concentration of the divine essence, but every species of being is derived from a special divine attribute. God, being the ultimate substance and the ultimate cause, is called "En Sof," because He can not be predicated by Himself. However, in relation to the infinite beings, positive attributes were applied to Him, and these attributes were reduced by the cabalists to ten—the ten sefirot. The ten "circles" correspond to the ten Aristotelian categories, without which nothing can be conceived. In the same work Maimon expresses his views on Judaism. He divides Jewish history into five main periods: (1) the period of natural religion, extending from the Patriarchs to Moses; (2) that of revealed or positive religion, from Moses to the Great Sanhedrin; (3) the mishnaic period; (4) the Talmudic period; (5) the post-Talmudic period. Maimon censures the Rabbis for having burdened the people with minute prescriptions and ceremonies, but praises their high moral standard. Only those, he says, who have not penetrated into the real spirit of the Talmud and who are not familiar with the custom of the ancients, especially of Orientals, of veiling their theological, ethical, and philosophical teachings in fable and allegory, can find in the old rabbinical writings matter for derision.

Maimon was the author of the following Hebrew works, of which only the first has been published: "Gib'at ha-Moreh," a commentary on the first part of Maimonides' "Moreh Nebukim," preceded by a sketch of the history of philosophy (Berlin, 1791); "Ta'alumot Ḥokmah," on mathematical physics; and "Ḥeshek Shelomoh." The last work is in four parts: (1) "Ma'aseh Nissim," on the twelve sermons of R. Nissim; (2) "'Ebed Abraham," on Ibn Ezra's commentary on the Pentateuch and Psalms; (3) "Ma'aseh Libnat ha-Sappir," reflections; (4) "Ma'aseh Ḥosheb," on algebra.

Bibliography: S. J. Wolff, *Maimoniana*, Berlin, 1813; J. H. Witte, *Solomon Maimon*, Berlin, 1876; Ed. Erdmann, *Gesch. der Neuern Philosophie*, iii., part 1, p. 510, Leipsic, 1853; Geiger's *Jüd. Zeit.* iv. 189; S. Bernfeld, in *Ha-Shiloaḥ*, 1901, p. 226; S. Hodgson, *Philosophy of Experience*, Preface; Venn, *Symbolic Logic*, Preface; Watson, *Salomon Maimon*, Toronto, 1890; Zangwill, *Dreamers of the Ghetto*.

K. I. Br.

MAIMONIDES, MAIMUNI. See Moses ben Maimon.

MAIMONISTS. See France; Moses ben Maimon.

MAINTENANCE. See Husband and Wife.

MAINZ. See Mayence.

MAISON, KARL: Bavarian merchant, manufacturer and deputy; born in Oberdorf, Württemberg, Sept. 18, 1840; died in Munich Sept. 29, 1896. He was educated at the primary and Latin schools at Oberdorf, and received a business training at Offenbach-on-the-Main. When Maison attained his twenty-fourth year he became a partner in the firm of A. Maison, established in Munich. In 1871 Maison was appointed a "Commerzienrat" and became a member of the Upper Bavarian Chamber of Commerce and Manufacture in 1875. Subsequently he was elected a director of that body and chosen Danish and Swedish-Norwegian consul. Maison represented Munich in the Chamber of Deputies from 1887 to 1896.

Bibliography: Bettelheim, *Biog. Jahrbuch*, 1900, pp. 40*, 41*.

S. N. D.

MAJOR, JULIUS: Hungarian composer of music; born Dec. 13, 1859, at Kaschau on the Hernad, chief town of Aber Uj Var district, Hungary. He commenced his studies at the Realschule in Pesth, intending to become an engineer, but left that institution and entered the Landesmusikakademie, where he was a pupil of Volkmann and Erkel. Subsequently he was appointed music-teacher in various institutions, and at the present time (1904) he holds the office of instructor in music at the Jewish teachers' seminary at Budapest. At the Pesth gymnasium he organized a pupils' orchestra; in 1894 he founded the Hungarian Women's Chorus; and in 1896 he established a school of music which enjoyed considerable popularity.

Major is an excellent pianist and has become known through his composition of chamber-music. His works include: two trios; several violin sonatas; a piano concerto; a serenade for stringed orchestra; a "Hungarian Sonata"; several songs; and choruses for female voices.

Bibliography: Riemann, *Musik-Lexikon*.

S. L. V.

MAJOR, SOLOMON IBN: Turkish rabbi; flourished toward the end of the sixteenth century at Salonica, where he was head of the yeshibah. Many distinguished rabbis were Major's pupils, among them being Joseph Florentin, Abraham Falcon, and his own son Moses ibn Major. He was the author of a number of responsa, some of which are printed in the "Teshubot" of Ḥayyim Shabbethai (Salonica, 1651), some in the latter's "Torat Ḥayyim" (*ib.* 1713), and some in Judah Lerma's "Peleṭat Bet Yehudah" (Venice, 1647).

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 44b, 46a; Fürst, *Bibl. Jud.* ii. 316.

D. M. Sel.

MAJORCA. See Balearic Islands.

MAJORITY (רוב): 1. More than half of a given number or group; the greater part: applied to opinions. In their endeavor to find a Biblical basis for every principle of law the Rabbis interpreted Ex. xxiii. 2 so as to derive the majority principle from it (Sanh. 3b). But since this passage stands in connection with laws regulating the administration of justice, the principle was applied only where a definite number (רובא דאיתא קמן) was concerned, as when a difference of opinion arose among the judges constituting a court of justice (see Acquittal); or as in the case, frequently quoted in the Talmud, where a piece of meat was found in a street that contained nine shops for kasher meat and one for ṭerefah, in which case it was held that the meat came from one of the kasher shops, since they were in the majority. Other Biblical passages and laws had to be employed in order to find a Mosaic basis for the majority principle where the numbers were not definite (רובא דליתיה קמן; Ḥul. 11a, b). The principle was followed in all legal and ritual enactments and gave rise to a number of maxims, by which the Rabbis were guided in the decision of various cases. For instance, the majority of women marry when they are virgins (Ket. 16a); most children are born after nine months of pregnancy (Yeb. 37a); most women give birth to healthy children (Yeb. 36a); the majority of idolaters are loose in their moral conduct (Ket. 13b); most of those engaged in the ritual slaughtering of animals are expert (Ḥul. 3b); most of the actions of minors are of no value (Ḥul. 86a); the majority of animals yield milk only after they have borne young (Bek. 20b); most sick people recover, while most of those who are dangerously sick ("goses") do not recover (Giṭ. 28a).

These and many similar maxims scattered throughout the Talmud were valuable not only in the decision of a doubtful case (see Ḥazaḳah), but also in determining the state of an object. There were, however, some rabbis who would not be guided entirely by the majority principle, holding that the case under consideration might belong to the exceptional minority (חייש למיעוטא). R. Meïr (Yeb. 61b) forbade a minor from performing the levirate rite or the ḥaliẓah, declaring that he might later be found to be impotent, although the majority of persons are not impotent. R. Jose (Yeb. 67a, b), R. Akiba (Bek. 20b), R. Ṭarfon (Mak. 7b; comp. Ḥul. 11b; Tos. Ḥul. 11b, *s.v.* "Laḥosh"), and many other tannaim and amoraim also, were careful to provide for the minority. But the consensus of opinion among the Rabbis was to follow the majority in all cases, even where capital punishment was involved (Sanh. 69a).

"Majority" of an Act.

The performance of the greater part of an act was sometimes counted, on the majority principle, as equivalent to the performance of the whole act. If, in slaughtering an animal, one cuts through the greater part only of the esophagus and the windpipe, although the Law requires that both these be severed, the animal is ritually fit for food (Ḥul. 27a; see SHEḤIṬAH). Similarly, after the greater part of a child's body protrudes from the womb, the child is considered as born (Nid. 29a).

When the principle of majority conflicted with the principle of ḥazaḳah the former took precedence (Ḳid. 80a). The same is the case when it conflicts with the principle of proximity ("ḳarob"; B. B. 23b). The principle of majority does not apply to monetary cases (B. B. 92b; B. Ḳ. 27b; Tos. B. Ḳ. 27b *s.v.* "Ko."). While in the case of a disagreement among the judges the opinion of the majority is followed (see ACQUITTAL), in the case of disagreeing witnesses majority is entirely disregarded. If a hundred witnesses testified to a certain fact and two witnesses refuted their testimony the testimony of none was believed (Mak. 5b; Maimonides, "Yad," 'Edut, xviii. 3; see EVIDENCE).

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2. The age at which the law permits one to manage his own affairs; full age; maturity. No definite age of maturity is given in the Bible. To the army, only those above twenty years of age were admitted (Num. i. 3). This was also the age-limit for those who had to pay the half-shekel when the people were counted (Ex. xxx. 14). The Levites were admitted to service at the age of thirty (Num. iv. 23; comp. viii. 24, where twenty-five is given as the age-limit; in I Chron. xxiii. 27 and in Ezra iii. 8 the age-limit is put at twenty; comp. Ḥul. 24a), and were dismissed from service at the age of fifty (comp. *ib.*). In the case of vows to the sanctuary ("'arakin"), mention is made of various ages with regard to determining the assessment value of the individual (Lev. xxvii. 1-8; see ESTIMATE; VOW).

The Age of Maturity.

The Rabbis, however, reckoned the age of maturity from the time when the first signs of puberty appear (Nid. 52a), and estimated that these signs come, with women, about the beginning of the thirteenth year, and about the beginning of the fourteenth year with men. From this period one was regarded as an adult and as responsible for one's actions to the laws of the community. In the case of females, the rabbinic law recognized several distinct stages: those of the "ḳeṭannah," from the age of three to the age of twelve and one day; the "na'arah," the six months following that period; and the "bogeret," from the expiration of these six months. In the case of males, distinction was made in general only between the period preceding the age of thirteen and one day and that following it, although, as will be seen below, other stages were occasionally recognized.

The attainment of the age of majority, however, did not of itself render one an adult; the prescribed age and the symptoms of puberty together were necessary to establish the majority of a person. If there were no signs of puberty at the age of majority (*i.e.*, at the beginning of the thirteenth year in a female and at the beginning of the fourteenth in a male) the person retained the status of a minor until the age of twenty. If after that period signs of impotence developed, thus explaining the absence of the signs of puberty, the person was admitted to the status of an adult; if such signs did not develop, the person remained in the status of a minor until the age of thirty-five years and one day—the greater part of the time allotted to man on earth (comp. Ps. xc. 10). In the case of a woman, the bearing of children was regarded as sufficient to establish her majority (Yeb. 12b; Maimonides, "Yad," Ishut, ii. 9; comp. "Maggid Mishneh" and "Leḥem Mishneh" *ad loc.*; for the whole subject see Nid. v. 3-8; vi. 1, 11-12; "Yad," *l.c.* ch. ii.).

Marriage of Minors.

The ḳeṭannah might be given in marriage by her father, and the marriage was valid, necessitating a formal divorce if separation was desired. Her earnings and her findings, also, belonged to her father, and he could annul her vows and accept a divorce for her (Nid. 47a; Ket. 46b). In the absence of her father, her mother or her brothers might contract a marriage for her, but such a marriage might be annulled by her without any formality before she reached the age of maturity (see MI'UN). Illegitimate intercourse with her carried with it the regular punishment for the transgressor, although she could not be punished (Nid. 44b). The na'arah, however, although still under the control of her father (Ḳid. 41a), was considered a responsible person; her vows were valid (Nid. 45b). The bogeret was regarded as entirely independent of her father's will and was looked upon as an adult in all respects (Nid. 47a).

The Rabbis recognized in males a stage similar to that of the ḳeṭannah. A boy nine years of age was regarded as being of a nubile age, so that if he had illegitimate intercourse with a woman forbidden to him she would be liable to punishment, although he could not be punished until he reached the age of maturity—thirteen years and one day (Nid. 44a). His marriage, however, was not valid (Ḳid. 50b; "Yad," *l.c.* iv. 7), although he could acquire a "yebamah" through intercourse (Nid. 45a; B. B. 156b). A stage similar to that of the na'arah was recognized by the Rabbis in the case of the rebellious son (Deut. xxi. 18-21). The period during which one might become liable to the punishment inflicted upon the rebellious son was extended to include the three months (six months in Yer. Sanh. viii. 1) immediately succeeding the age of maturity (Sanh. 69a). After a boy had reached the age of maturity he was regarded a responsible person in all ritual and criminal matters, and the court inflicted punishment upon him for any transgressions. The Rabbis entertained the belief that heavenly punishment was not visited for sins committed before the age of twenty (Shab. 89b; comp. B. B. 121b; Maḥzor Vitry, ed. Hurwitz, p. 550; Ḥakam Ẓebi, Responsa, § 49; but comp. "Sefer Ḥasidim," ed. Wistinetski, § 16, where the opinion is expressed that the heavenly punishment does not depend on age but on the intelligence of the transgressor; see also Asher ben Jehiel, Responsa, xvi. 1).

Business Transactions of Minors.

According to the Mosaic law minors are unable to enter upon any business transaction. The Rabbis, however, provided that those who are above the age of six and manifest an appreciation of business dealings should be able to dispose of movable property (Giṭ. 59a, 65a). After they had reached the age of maturity they might dispose even of real property that came into their possession through gift or purchase, but they could not dispose of inherited immovable property until they reached the age of twenty (B. B. 155a, 156a; see Consent; Gifts; Infancy). The same principle was followed with regard to their testimony. After the age of thirteen and one day their testimony was admitted, though in general only when the disposition of movable property was involved. If, however, they showed signs of intelligence and of an appreciation of the value of their testimony, they might testify also in cases involving immovable property (B. B. 155b; "Yad," 'Edut, ix. 8). Minors were disqualified from testifying in any case, although the testimony of an adult with regard to incidents that he had witnessed in his minority was in some cases admitted into evidence (Ket. 28a; B. Ḳ. 88a; see Evidence). For the age at which one might become a judge see Judge in Rabbinical Literature.

Although the minor was considered not responsible for any act of his and could not be summoned to court for any injury caused to another by him or by his property, still when one of his animals showed signs of viciousness (see Goring Ox) the court was obliged to appoint some one to take charge of the animal. There is a difference of opinion among the Rabbis as to what should be done if it caused damage after that, some thinking that the damage should be collected from the minor's property, and others that the trustee should pay the damages (B. Ḳ. 39a).

Religious Majority.

On arriving at the age of maturity the boy is obliged to observe all the commandments of Judaism (Ab. v. 21; comp. Maḥzor Vitry, *l.c.*; see Bar Miẓwah). From that time on he may be counted as one of the ten needed for public worship (Shulḥan 'Aruk, Oraḥ Ḥayyim, 55, 9), and he may even act as ḥazzan in case of emergency, although, as a rule, the ḥazzan is required to have a full beard (Ḥul. 24b; Shulḥan 'Aruk, *l.c.* 53, 6-8). While the minor is regarded in many respects as incapable of performing religious observances (Kil. xvii. 15; Ṭoh. viii. 6; Maksh. vi. 1) and is placed in the same category as the deaf-mute and the idiot (see Deaf and Dumb; Insanity) still parents are enjoined to train their children in the observance of religious duties and customs even before they reach the age of maturity. On the Day of Atonement children of nine years of age should be made to fast part of the day, and those who have reached the age of eleven and are healthy should fast the whole day (Yoma 78b, 82a). In all other religious observances, as in making the pilgrimage to Jerusalem on every festival (Ḥag. 2a, 6a), in attending the general assembly on Sukkot following the Sabbatical year (Ḥag. 3a; see Deut. xxxi. 12), and in wearing ẓiẓit or tefillin ('Ar. 2b), the father is expected to train his child during various stages of its minority.

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s. J. H. G.

MAKAI, EMIL: Hungarian poet; born at Mako Nov. 17, 1871; died at Budapest Aug. 6, 1901; son of Rabbi A. E. Fischer. He was educated at the Rabbinical Seminary in Budapest and distinguished himself as a student by his poetical talent. Some of the medieval Hebrew poets, like Gabirol, Ha-Levi, Moses ibn Ezra, Al-Ḥarizi, and Immanuel of Rome, he made known by his happy renderings of their productions. He wrote also "Absalom," a Biblical drama; "Zsidó Költökböl" (1891), a collection from the Hebrew poets; and "Enekek Eneke" (1892); and he published a few volumes of lyric poetry.

s. A. Ke.

MAKKEDAH: City situated, according to the Priestly description of tribal boundaries and groups of cities contained in the Book of Joshua (xv. 41), among the foot-hills bordering upon Judah and extending westward to the maritime plain. It is mentioned also several times in the narrative (Josh. x.) of the pursuit of the routed forces of the allied southern kings by the Israelites under Joshua, and once (xii. 16) in the list of the princes conquered during the southern campaign. Apparently Makkedah was a stronghold of some importance, being deemed worthy of especial mention side by side with Libnah, Lachish, and Hebron (x. 28-37). Near the city was a large cave in which the five allies sought refuge. When this was reported to Joshua he ordered the exit of the cave to be blocked by boulders and guarded. The army then followed the fleeing enemy and accomplished its utter defeat. On its return to Makkedah the five kings were led out and executed.

The site of Makkedah is much in doubt. Warren was the first to identify it with the modern Al-Mughar ("the cave"), several miles southwest from Ekron, and about eight miles from the sea and twenty-five miles from Gibeon. The determining reason for this identification is the presence of caves at Al-Mughar. According to Major Conder it is the only site in the Shefelah where caves are to be found. Eusebius declared that Makkedah was eight miles east of Eleutheropolis, but this seems incredible.

s. F. K. S.

MAKKOT (מכות = "blows," "punishments"): Treatise of the Mishnah, Tosefta, and Gemara (Palestinian and Babylonian). It is fifth in the order of Neziḳin ("Damages"), following Sanhedrin, to which in contents it is closely related and with which it was formerly united (see Maimonides, "Haḳdamah"). It is divided into three chapters (containing respectively 10, 8, and 16 mishnayot), and treats of the conditions under which false witnesses are pronounced guilty of, and punished for, conspiracy (Deut. xix. 16 *et seq.*); of the conditions under which the homicide is interned in a city of refuge (Ex. xxi. 13; Deut. xix. 4-5); of the penalty of flagellation (Deut. xxv. 1 *et seq.*), when incurred and how administered. Following is an epitome of its contents:

Contents of First Section.

I. According to the Pentateuchal law, the false witness suffers the penalty which he intended should fall on his guiltless brother (Deut. xix. 19). However, there are cases where the same penalty can not be inflicted, as where conspirators would degrade a priest by falsely declaring him to be the offspring of a union between a priest and a divorcée, a union that would debar him from participating in priestly functions (Lev. xxi. 13-14); or where they would bring about an innocent man's banishment to a city of refuge by falsely charging him with manslaughter. In either case the same penalty can not be imposed: in the first instance, because the witnesses' children, who are entirely innocent, would be tainted; in the second, because the cities of refuge are for the protection of the involuntary homicide only (see HOMICIDE). Therefore the penalty is commuted from degradation or internment to flagellation. But in general the same penalty is meted out to false witnesses. Thus, where they conspire to have one adjudged indebted to another in a certain sum of money, and it is legally proved that their testimony is fabricated, they are jointly condemned to pay the accused a like sum. Or, where they testify that A had borrowed from B a certain sum to be repaid at the end of a month, and it is proved that the loan was made for ten years, they are jointly fined to the amount that would be given for the use of the sum in question for the period of ten years less the one month.

Where the penalty involved is capital or corporal punishment, each of the confuted witnesses is subjected to the full penalty. Thus, if they aver that a certain man had been sentenced to receive thirty-nine lashes, but had escaped before the execution of the sentence, and it is legally proved that their testimony is false, each of them will receive thirty-nine lashes. However, to subject the confuted witnesses to the penalty attached to the crime charged by them it must be legally demonstrated that they themselves could not possibly have witnessed the crime or the transaction concerning which they have testified, supposing it to have been committed, and it is necessary that the court should have pronounced their intended victim guilty, but should not have executed the sentence before the confutation. Nor can the false witnesses be found guilty of plotting and be subjected to the penalty involved by their accusation unless they constitute a legal number and a legal "set," and unless the whole set is confuted. (See ALIBI.)

If among a large number of witnesses one is discovered to be debarred from testifying in the case before the court, or to be disqualified from bearing witness anywhere, the whole number is disqualified. An escaped convict, being recaptured and brought before the tribunal that had originally convicted him, can have no new trial, but is dealt with according to the sentence passed. If such a one is brought before another tribunal and a legal number of witnesses testify that in their presence a certain court had found him guilty of a certain crime, and that he had escaped before suffering the penalty, the latter court is bound to have the convict duly punished. The chapter concludes with sentiments opposed to capital punishment. A sanhedrin that averages one sentence of death in every seven years is a murderous tribunal; Eleazar b. Azariah is of opinion that it is such if it average one sentence of death in seventy years; and Ṭarfon and Akiba declare that they would never have permitted the execution of a human being. Simon b. Gamaliel, however, believes that removing the fear of punishment would contribute toward an increase in bloodshed.

Accusation of Accidental Homicide.

II. Accidental homicide subjects its author to exile in one of the cities assigned as cities of refuge. Every Israelite is subject to this law, no exception being made on account of descent or station or relationship. A parent accidentally killing a child, or vice versa, is subject to exile; and so is the high priest. The only exception allowed is in favor of the sightless. But as "accidents" admit of gradation, not all accidental homicides are subject to the penalty of exile (see HOMICIDE). The number of the cities of refuge is six—three in Canaan and three beyond the Jordan (Num. xxxv. 13-14), and careful provision is made for their easy reach. On his way to the city the exile is accompanied by scholars whose duty it is to defend him against the avenger of blood. Once interned in one of the cities he remains there for life, or until the death of the high priest during whose term the accident occurred (Num. xxxv. 25 *et seq.*). If the high priest himself is the exile, the death of his successor does not release him; neither does the death of a high priest free an exile who has slain a high priest. If the exile goes beyond the bounds of the city, the avenger of blood may kill him with impunity (see AVENGER). In case the exile again becomes subject to exile, he is transferred from the district in which he had resided to another, but he must not leave the city. If honors are offered the exile in his asylum, he must not accept them without first acquainting the people with the reason for his presence there; if then the people think him worthy he may accept. When, on the death of a high priest, he returns to his original home, all the property he had left there is restored to him; but he can not resume an office which he held at the time of his banishment.

III. The third chapter enumerates fifty-nine offenses, each entailing flagellation. Of these, three are marital sins of priests; four, prohibited intermarriages; seven, sexual relations of an incestuous

Penalty of Flagellation.

nature; eight, violations of dietary laws; twelve, various violations of the negative precepts; twenty-five, abuses of Levitical laws and vows. When the offense has been persisted in, the punishment depends on the number of forewarnings (see Hatra'ah). The Mishnah gives thirty-nine as the maximum number of stripes the court may impose for any one misdemeanor; but the convict must be examined as to his physical ability to endure the full count without endangering his life. The convict is bound in bent position to a post, and the public executioner administers the punishment with a leather strap while one of the judges recites appropriate Scriptural verses (Deut. xxviii. 15, 29; xxix. 8; Ps. lxxviii. 38). Any one guilty of a sin which is punished by excision may be cleared by flagellation. The author of this midrash, Ḥanina b. Gamaliel, adds, "If by the commission of a sin one forfeits his soul before God, so much the more reason is there for the belief that, by a meritorious deed, such as voluntary submission to punishment, his soul is saved."

Gemarot.

The tractate concludes with a few haggadic passages bearing upon the punishment awaiting the sinner and the reward reserved for the righteous. The Gemara, Jerusalem as well as Babylonian, elaborates the concise rules embodied in the Mishnah, citing opinions and counter-opinions, Scriptural texts to prove one or the other, and precedents. Haggadot also abound there, but chiefly in the Babylonian. The following is quoted from the Yerushalmi: Referring to the provision that the roads leading to the several cities of refuge must be kept in good order (ii. 5 [ed. Krotoschin, p. 8]), Eleazar b. Jacob asserts that there were signs bearing the direction "miḳlaṭ" (= "refuge," "asylum"), and Abun states more exactly that the roads were provided with sign-posts attached to which were index-hands inscribed with the word "miḳlaṭ." Thereupon Phinehas remarks, "From the consideration of such merciful provisions one can learn the meaning of the saying of the Psalmist, 'Good and upright is the Lord, therefore will He point sinners the way [to the city of refuge]' " (Ps. xxv. 8, Hebr.).

S. S. S. M.

MAKO: Town in Hungary, in the county of Csanad. It has a total population of 33,722, of which 1,642 are Jews (1900). Jews began to settle there about the middle of the eighteenth century, under the protection of Stanislavich, the Bishop of Csanad, who, in 1740, assigned a special quarter to them. They soon formed a community, and by 1747 had established a ḥebra ḳaddisha. The first rabbi of Mako was Judah b. Abraham ha-Levi, who occupied the rabbinate from 1778 to 1824. He was succeeded by Salomon Ullman (1826–63). Ullman wrote a commentary on certain sections of Yoreh De'ah, under the title "Yeri'ot Shelomoh" (Vienna, 1854). He was followed by Anton Enoch Fischer (1864–96), former rabbi of Duna-Földvar. Fischer introduced German and (later) Hungarian in his sermons. Mako has a Jewish school (of which Marcus Steinhardt has been one of the teachers for forty years), established in 1851, a Jewish women's association, a Jewish students' aid society, and a Jewish women's lying-in hospital. The present (1904) incumbent is Dr. A. Kecskemeti.

D. A. Ke.

MAKOWER, HERMANN: German jurist; born at Santomischel, Posen, March 8, 1830; died at Berlin April 1, 1898. His father, recognizing the inadequate educational facilities of the town, sent him, alone and almost penniless, at the age of nine, to win a living and an education in Berlin. There he attended the Französische Gymnasium, secured a position as chorister in a synagogue, and met Siegmund Meyer, a boy of the same age, with whom he formed a friendship that lasted throughout his life. Makower gave private lessons, and after graduation served as "Referendarius" and assessor, and ultimately became "Grundbuchrichter" at the Berlin city court, a position never before held by one of his coreligionists. In 1857 he published his first contribution to legal literature, "Die Stellung der Vertheidigung im Preussischen Strafverfahren" (Berlin, 1857). He gave up his prospects for judicial advancement for the more substantial rewards of a career as legal practitioner.

Makower's activities in the sphere of commercial law were inaugurated by his "Studien zur Konkursordnung vom 8. Mai 1855" (Berlin, 1861). In the following year appeared his great work, in the preparation of which his friend Siegmund Meyer cooperated with him—"Das Allgemeine Deutsche Handelsgesetzbuch, Nebst dem Preussischen Einführungsgesetze vom 24. Juni 1861, und der Instruktion vom 12. Dezbr. 1861, für den Praktischen Gebrauch aus den Quellen Erläutert" (Berlin, 1862; 11th ed., 1893); this was followed by "Zur Revision der Deutschen Konkursordnung" (*ib.* 1894), and by a number of minor writings on insurance companies and the protesting of bills and notes, and by discussions of various points in commercial law.

He enjoyed a very large and lucrative practise, and won for himself a clientele among the greatest men of his time. One of the celebrated causes with which he was identified was that of the historian Theodor Mommsen, charged with slandering Prince Bismarck. He opened his argument at one of the several trials of this case with these words: "Two princes represent antithetical views; one, a prince of diplomacy, the other, a prince of learning; one, a man who makes history, the other, a man who writes history"; after appealing to the highest courts of the empire Mommsen was finally acquitted (1883).

Makower was zealously interested in the communal and congregational life of the Jews in Berlin, and earnestly supported the efforts to sustain the Lehranstalt für die Wissenschaft des Judenthums. For its benefit he delivered a lecture, Jan. 10, 1881, entitled "Unsere Gemeinde" (Posen, 1881). Another contribution to the literature of Jewish communal affairs was his treatise on "Die Gemeinde-Verhältnisse der Juden in Preussen" (Berlin, 1873). He was instrumental in the publication of the "Regesten zur Geschichte der Juden im Deutschen Reich," and was one of the most active in collaboration on the "Grundsätze der Jüdischen Sittenlehre." From 1866 to 1892 he was a member of the board of the Jewish community of Berlin; from 1870 to 1892 he was its president.

Bibliography: Bernhard Breslauer, *Hermann Makower*, in *Allg. Zeit. des Jud.* 1898, pp. 162–163, 173–175, 185–188, 200–202; Justizrath Meyer, *Justizrath Hermann Makower*, in *Deutsche Juristen Zeitung*, ii. 162–165.

s. M. Co.

MAḲRE DARDEḲE: Name given in the Middle Ages to Hebrew glossaries primarily intended for the use of students of the Bible; its literal meaning is "teacher of children." The first and most noteworthy work of this kind is the one published at Naples in 1488, the author of which is Perez Trévôt. The work gives every Hebrew vocable, accompanied by a translation into Italian and Arabic and a short explanation in Hebrew, at times quoting the French glosses occurring in the Bible commentary of Rashi and in the works of R. David Ḳimḥi. The work was composed in 1395, in southern Italy, with the purpose of promoting a better understanding of the Scriptures among the Italian Jews (who had neglected Biblical for Talmudic studies), in order to enable them to answer successfully Christian and Moslem attacks on Judaism. This work is of importance for the fourteenth-century Italian it contains. Similar works, based on this, were afterward produced in other countries, French, German, or Spanish being substituted for the original Italian and Arabic. The Italian glosses of the "Maḳre Dardeḳe" were published separately by M. Schwab in "R. E. J." (xvi. 253 *et seq.*).

Bibliography: Bodek, in *Orient*, viii. 612–618; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 521 *et seq.*; Güdemann, *Gesch.* ii. 206; Perles, *Beiträge zur Gesch. der Hebr. und Aram. Studien*, pp. 113–130.

G. C. L.

MAKSHAN, SAMUEL BEN PHINEHAS HA-KOHEN: Bohemian Talmudist of the sixteenth century; born in Prague. He wrote: "Teḥillat Dibre Shemuel," commentary on the Targum of Esther (Prague, 1594 [according to Zunz, "Z. G." p. 278; 1601 according to other bibliographers]); "Bet Din shel Shemuel," commentary on Rashi to Esther and Ruth and on the Targum of the latter (Lublin, 1606); "Yegon Leb," commentary on Lamentations (Cracow, n.d.).

Bibliography: Fürst, *Bibl. Jud.* ii. 318; Steinschneider, *Cat. Bodl.* col. 2435.

D. M. Sel.

MAKSHIRIN ("Predisposings"): Name of the eighth tractate, in the Mishnah and Tosefta, of the sixth Talmudic order Ṭohorot ("Purifications"). This tractate contains six chapters, divided respectively into 6, 11, 8, 10, 11, and 8 sections, while the Tosefta has only three chapters and 31 sections. It treats of the effects of liquids in rendering foods with which they may come into contact susceptible, under certain conditions, of Levitical uncleanness. It is based on the Scriptural provision, "If any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean" (Lev. xi. 38; see 34 *et seq.*). From this the Rabbis deduce (1) that foods are not susceptible of uncleanness by contact with the carcass of a reptile unless the foods have first been moistened (see Ḥul. 36a); and (2) that as Scripture, in the passage just cited, uses the expression כי יתן, which, when vowelless, may be read either "ki yuttan" (= "if it be put") or "ki yitten" (= "if one will put"), and as "putting" is necessarily the result of intention, "being put" also must be accompanied by intention (see B. M. 22b). Where this condition is absent the contact of liquid with foods will have no effect. Hence the general rule elaborated in the first chapter following.

General Principle.

Ch. i.: All liquids ("mashḳin"; see vi. 4 *et seq.*), when originally desired (expected to be beneficial), though ultimately unwelcome, or when the reverse is the case (not desired originally, but ultimately acceptable), predispose loose fruit moistened by them to Levitical uncleanness. Thus if one shakes a tree to bring down some fruit, or a dead reptile, and at the same time some drops of water fall from the tree on fruit lying near by, the water does not come under the law of ki yuttan, or the fruit under liability to uncleanness by contact with a defiling object; but when one's intention is to shake off the rain-water or the dewdrops, the loose fruit moistened thereby becomes susceptible to uncleanness. Where water is used for other than its ordinary purposes, as where one submerges fruit or vegetables to secrete them from thieves, the effect is not to render the fruit liable to defilement. A precedent under this rule is cited from the history of the last days of Judea's struggle against the Romans, when some citizens of Jerusalem secured their fig-cakes from the sicarii by hiding them under water, the Rabbis deciding that, under the circumstances, the submersion did not predispose the food to uncleanness. Similarly, fruit that is floated down a river is not subject to the rule of ki yuttan.

Doubtful Cases.

Ch. ii.: In doubtful cases, objects and conditions are classified by a majority rule. For example, the defiling effects of receptacles of waste water used in common by Jews and Gentiles will depend on the majority using them; if the majority are non-Jews the water will be considered Levitically unclean, but where the majority are Jews the water will be considered Levitically clean. Where these are equally divided the presumption of uncleanness will prevail. The majority rule is not limited to questions of clean and unclean; it serves as a criterion in other matters, ritual and even civil.

Ch. iii.-vi. 3 continue the discussion of the main subject in connection with the Scriptural expression "ki yuttan." Ch. vi. 4-8 enumerates the mashḳin which render loose fruit liable to Levitical uncleanness through contact with defiling objects. According to the Rabbis, the term "mashḳin" covers seven kinds of liquid: dew, water, wine, oil, blood, milk, and honey (see Tosef., Shab. viii. [ix.] 24–28, where Scriptural phraseology is adduced to prove the connotation of "mashḳeh"). "Water" includes discharges of the eye, ear, and other organs. There is no Gemara, Yerushalmi or Babli, to this treatise.

s. s. S. M.

MALABAR. See Cochin.

MALACH, ḤAYYIM. See Ḥayyim Mal'ak.

MALACHI, BOOK OF.—Biblical Data: The Book of Malachi is the last in the canon of the Old Testament Prophets. It has three chapters in the Masoretic text, while in the Septuagint, the Vulgate, and the Peshiṭta it has four. The King James Version also, following the latter versions, has four chapters. As in the books of Isaiah, Lamentations, and Ecclesiastes, the last verse in the Masoretic text is a repetition of the last verse but one. The style of the book is more prosaic than that of any of the other prophetical books; the parallelism met with in the others is here less pronounced, and the imagery often lacks force and beauty. The method of treatment is rather novel; it approaches the teaching method of the schools; Cornill speaks of it as "casuistic-dialectic." Thus the prophet first states his proposition; then he follows with remonstrances that might be raised by those he addresses; finally he reasserts his original thesis (comp. i. 2 *et seq.*, 6 *et seq.*; ii. 13 *et seq.*, 17; iii. 8, 13 *et seq.*). This form adds vividness to the argument. The book may be divided into three sections—(1) i. 1–ii. 9; (2) ii. 10–17; (3) iii. (A. V. iii. and iv.), the divisions given being those of the Masoretic text.

Contents.

Ch. i. 2–ii. 9 represent Yhwh as Ruler and loving Father. It opens with a tender allusion to the love shown by Yhwh to Judah in the past; yet Judah acted faithlessly, deserting its benefactor. Malachi then addresses himself to the priests, those who are to lead the people in the way of Yhwh. He castigates them for being derelict in their duty by offering on Yhwh's altars polluted bread and animals that have blemishes. By doing so they show that they despise Yhwh (i. 6–10). But Yhwh can do without their worship, for the time will come when the whole heathen world will worship Him (i. 11–14). If the priests will not heed the admonition, dire punishment will be visited upon them (ii. 1–8).

Ch. ii. 10–17 speaks of Yhwh as the supreme God and Father of all, and inveighs against those who had left their Jewish wives and married heathen women.

Ch. iii. (A. V. iii. and iv.) speaks of Yhwh as the righteous and final Judge. It begins with the announcement that the messenger of Yhwh will come to prepare the way for Him by purifying the social and religious life (1–4). Yhwh will call to judgment all those who have transgressed the moral law and have been lax in the observance of the ritual; He invites all who have gone astray to return to Him and receive His blessings (5–15). The faithful will be blessed, while those who persist in disobeying the law of God will be punished (16–21). The book closes with a final exhortation to the godly.

Prophetic Tone.

Malachi, as opposed to the other prophetical books, lays much stress upon ceremonial observance (i. 6 *et seq.*, 13 *et seq.*; iii. 7 *et seq.*, 22): the priest is Yhwh's messenger (ii. 7, iii. 3 *et seq.*), and the law of Moses, with its statutes and observances, must be strictly observed (iii. 22). Yet he is not a formalist; the book breathes the genuine prophetic spirit. Thus, from the idea of the brotherhood of all Israelites he deduces the social duties which they owe to one another (ii. 10). Ceremonial observance is of value in his eyes only so long as it leads to spiritual service. In scathing language he lays bare the moral degeneracy of his time, a time given over to adultery, false swearing, oppression of the hireling and the widow and the fatherless (iii. 5 *et seq.*). Especially severe is he toward those who had entered into wedlock with heathen women (ii. 11–16).

The conditions that existed under his predecessors Haggai and Zechariah seem to have existed at the time of Malachi. The Exile is a matter of the past; the Temple is built, and sacrifices are being offered (i. 10, iii. 1–10). Malachi describes most faithfully the temper of his generation. The people had strayed away from Yhwh, and sought, by an assumption of indifference and by mockery, to hide their restlessness. The exiles had been disillusioned when they found the land of their fathers a wilderness. Drought, locusts, failure of harvests (iii. 10 *et seq.*) had deepened their discontent. Yhwh's sanctuary had been rebuilt, but still their condition did not improve; they were growing impatient and were asking for proofs of Yhwh's love (iii. 13 *et seq.*). Under the pressure of these unfavorable circumstances, priests and people neglected to show Yhwh the honor due to Him (i. 2 *et seq.*). Malachi lays stress upon the inevitableness of the Day of Judgment, the coming of which would prove to the skeptical that devotion and fear of God are not in vain, but will be rewarded. The messenger of Yhwh and the Last Judgment form the closing theme of Malachi's prophecy. The messenger will come in the person of Elijah, who will regenerate the people and restore them to union with Yhwh.

——**In Rabbinical Literature:** Malachi is identified with Mordecai by R. Naḥman and with Ezra by Joshua b. Ḳarḥa (Meg. 15a). Jerome, in his preface to the commentary on Malachi, mentions that in his day the belief was current that Malachi was identical with Ezra ("Malachi Hebræi Esdram Existimant"). The Targum of Jonathan ben Uzziel to the words "By the hand of Malachi" (i. 1) gives the gloss "Whose name is called Ezra the scribe." According to Soṭah 48b, when Malachi died the Holy Spirit departed from Israel. According to R. H. 19b, he was one of the three prophets concerning whom there are certain traditions with regard to the fixing of the Jewish almanac. A tradition preserved in pseudo-Epiphanius ("De Vitis Proph.") relates that Malachi was of the tribe of Zebulun, and was born after the Captivity. According to the same apocryphal story he died young, and was buried in his own country with his fathers.

——**Critical View:** The name מלאכי is not a "nomen proprium"; it is generally assumed to be an abbreviation of מלאכיה (= "messenger of Yhwh"), which conforms to the *Μαλαχίας* of the Septuagint and the "Malachias" of the Vulgate. The Septuagint superscription is *ἐν χειρὶ ἀγγέλου αὐτοῦ*, for ביד מלאכי. Wellhausen, Kuenen, and Nowack consider ch. i. 1 a late addition, pointing to Zech. ix. 1, xii. 1. Cornill states that Zech. ix.–xiv. and Malachi are anonymous, and were, therefore, placed at the end of the prophetical books. Mal. iii. 1 shows almost conclusively that the term מלאכי was misunderstood, and that the proper name originated in a misconception of the word. The consensus of opinion seems to point to 432–424 B.C. as the time of the composition of the book. This was the time between the first and second visits of Nehemiah to Jerusalem. Some assert that the book was written before 458 B.C., that is, before the arrival of Ezra in Jerusalem.

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S. A. G.

MALACHI, ABRAHAM. See ABRAHAM MALAKI.

MALACHI B. JACOB HA-KOHEN: Prominent Talmudist and methodologist of the eighteenth century; the last of the great rabbinical authorities of Italy; died before 1790. He was dayyan at Leghorn, and apparently lived to an old age. A decision by him, dated Nisan, 1732, and referring to a civil case at Rome, is included in the responsa of Rabbi Isaiah Bassani of Reggio ("Todat Shelamim," No. 11, Venice, 1741). In the controversy between Eybeschütz and Emden he sided with the former (letter of the rabbinate of Leghorn in "Luḥot 'Edut," p. 22). He is especially famous for his "Yad Mal'aki" (Leghorn, 1767; Berlin, 1856; Przemysl, 1877), a methodological work in three parts: part one contains an alphabetical list of all the rules and technical terms found in the Talmud, with explanations; part two deals with rules regarding the codifiers; part three treats of the rules relating to legal decisions, explaining certain general principles of legal responsa. Malachi wrote also a liturgical work, "Shibḥe Todah" (Leghorn, 1744), containing prayers for the 22d of Shebaṭ, a fast-day instituted by the community of Leghorn.

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S. S. J. Z. L.

MALAGA (מלקה, מאלקה, מאלאקה): Spanish Mediterranean seaport; capital of the province of Malaga; said to have been founded by the Phenicians. Malaga was an important place of commerce in the time of the Romans and had Jewish inhabitants at a very early date. During the Moorish supremacy the Jews there enjoyed complete equality and, especially in the time of Samuel ibn Nagdelah, were even held in high esteem, although under the Almohades they shared the sufferings of their brethren in the rest of Spain. The sources of information are very scanty concerning the Jewish community of Malaga, which, although not so large as those of Seville, Cordova, and Granada, was still of some importance. When the city was taken by the Spanish, Aug. 18, 1487, the Jews from Seville and Cordova, who had been baptized by force and had sought protection in Malaga from the persecutions of the Inquisition, were cruelly tortured and killed. All the Malaga Jews, 400 to 450 in number, mostly women who spoke Arabic and dressed like Moorish women, were taken captive and condemned to slavery with the remainder of the inhabitants. The young Solomon ibn Verga was sent to the Spanish communities to collect money for their ransom, and succeeded in raising 20,000 gold doubloons. With this sum, added to the money and jewels the captives themselves possessed, they were redeemed and sent to Africa in two sailing vessels by the chief tax-collector Don Abraham Senior, who had become a Christian and who, probably because of his change of faith, is not mentioned by the contemporary Jewish chroniclers. After the year 1492 Jews were no longer allowed to live in Malaga, though Maranos were still found there in the eighteenth century. Malaga is the birthplace of Solomon ibn Gabirol, and there lived Isaac ha-Levi ibn Ḥakam ha-Sofer (a contemporary of Isaac b. Sheshet), Judah and Moses Alashkar, and others.

BIBLIOGRAPHY: Bernaldez, *Cronica de los Reyes Catolicos*, ch. lxxxvi. *et seq.*; Grätz, *Gesch.* viii. 348; Zacuto, *Sefer Yuḥasin*, p. 227a; Rios, *Hist.* iii. 299; *Shebeṭ Yehudah*, p. 108.
G. M. K.

MALBIM, MEÏR LÖB BEN JEHIEL MICHAEL: Russian rabbi, preacher, and Hebraist; born at Volochisk, Volhynia, in 1809; died at Kiev Sept. 18, 1879. The name "Malbim" is derived from the initials of his name (מלבים), and became his family name by frequent usage. Malbim was educated in Hebrew and Talmud by his father and by his stepfather (R. Löb of Volochisk). He showed unusual talent from his early childhood, and his works indicate that he had a considerable knowledge of secular sciences. From 1838 to 1845 he was rabbi of Wreschen, district of Posen, and in the latter year was called to the rabbinate of Kempen, where he remained until 1860; he was thereafter known as "der Kempener." In 1860 Malbim became chief rabbi of Bucharest, Rumania. But he could not agree with the rich German Jews there; they wished to introduce the Reformed rite, and did not shrink even from violence in the pursuit of their aims. By intrigues they succeeded in throwing him into prison, and though he was liberated through the intervention of Sir Moses Montefiore, it was upon the condition that he leave Rumania.

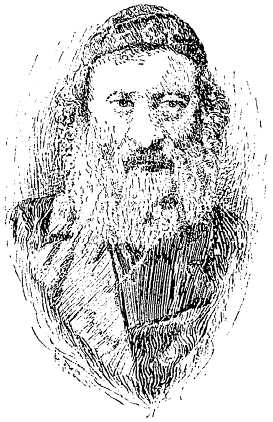
Meïr Löb Malbim.

Malbim went to Constantinople and complained to the Turkish government, but obtained no satisfaction. After staying six months in Paris, he went to Lenczíza, government of Kalisz, Russian Poland, as successor to his deceased father-in-law, Ḥayyim Auerbach (1866). Shortly after he was rabbi at Kherson, and thence was called to the rabbinate of Moghilef, on the Dnieper (1870). There, too, his lack of subservience provoked the resentment of the richer Jews; these denounced him as a political criminal, and the governor of Moghilef ordered him to leave the town. Malbim then went to Königsberg as chief rabbi of the Polish community, but there he fared no better than in Bucharest and Moghilef; he was continually harassed by the German Jews. When Malbim passed through Wilna in 1879 the community there would have appointed him rabbi in place of Isaac Elijah Landau, but the governor of Wilna opposed the election on the ground that he could not sanction the appointment of a rabbi who had been expelled from Moghilef as a political criminal. In September of the same year Malbim was on his way to Krementchug, to the rabbinate of which town he had been appointed, when he fell sick and died at Kiev.

Malbim was the author of: "Arẓot ha-Ḥayyim," commentary and novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim (Breslau, 1837); "Arẓot ha-Shalom," collection of sermons (Krotoschin, 1839); "Ha-Torah weha-Miẓwah," commentary on the Pentateuch and Sifra (Warsaw, 1874–80); "Miḳra'e Ḳodesh," commentary on the Prophets and Hagiographa (*ib.* 1874; this commentary is double—on the words and on the sense; Malbim always endeavored to explain the different meanings of synonyms); "Mashal u-Meliẓah," dramatic philippic, in verse, against hypocrisy (Paris, 1867).

BIBLIOGRAPHY: *Der Israelit*, 1879, p. 1079; S. Sachs, in *Ha-Lebanon*, ii. 92 *et seq.*, 106 *et seq.*

H. R. M. SEL.

MALCHA: Russian town, in the government of Grodno. A Jewish community existed in Malcha in 1583, when, in consequence of rumors current as to the killing of a Christian laborer by the Jews, the ḳahal of Malcha invited the constable of the district of Brest, Alexander Shavlovski, to visit Malcha and investigate the matter. No evidence being found to justify the rumor, the Jews made a formal protest against the spreading of the accusation. It has a total population (1903) of about 3,000, half of whom are Jews. Of the latter, 291 are artisans. In the ḥadarim 90 Jewish children are instructed, and in the two Talmud Torahs, 40. The charitable organizations consist of a biḳḳur ḥolim, a gemilut ḥasadim, etc.

BIBLIOGRAPHY: *Regesty i Nadpisi*, p. 383, St. Petersburg, 1899.

H. R. S. J.

MALCHIN. See MECKLENBURG.

MALCHUS (CLEODEMUS THE PROPHET): Hellenistic writer of the second century B.C. His Semitic name, "Malchus," a very common one in Phenicia and Syria but not met with among the Jews, combined with the pagan traditions abounding in his work, has given rise to discussions concerning his origin. Ewald supposes him to have been a Phenician; Herzfeld, a Syrian; Freudenthal endeavors to prove that he was a Samaritan; and Schürer holds that he must have been either a Jew or a Samaritan.

Cleodemus was the author of a history of the Jews in Greek, in which Jewish traditions are blended with Greek mythology. A short notice of this history, which is no longer in existence, is quoted by Josephus ("Ant." i. 15) from Alexander Polyhistor. Cleodemus relates that among the sons of Abraham and Keturah were three, Apher, Surim, and Japhran ('Αφέραν, 'Ασουρείμ, 'Ιάφραν), from whom the town of Aphra, the land of Assyria, and Africa derived their names. He relates further that these three sons helped Hercules in his fight against Libya and Antæus, and that Hercules married the daughter of Aphra, by whom he had a son, Didorus, from whose son Sophon the Sophacians derived their name.

BIBLIOGRAPHY: Ewald, *Gesch.* vii. 91; Herzfeld, *Gesch. des Volkes Israel*, iii. 498, 575; Freudenthal, *Alexander Polyhistor*, p. 130 *et passim*; Schürer, *Gesch.* iii. 357 (Eng. transl. ii. iii. 209).

T. I. BR.

MALEA (MALEHA; MELEA), MEÏR DE: "Almoxarif mayor"; chief farmer of taxes of King Ferdinand III. (the Holy) of Castile, whose favor he gained through his honesty and zeal in the interest of the state. Don Meïr, who was versed in the Talmud and was held in high esteem by his coreligionists, is called by Moses ben Naḥman "the great prince, the learned Don Meïr Almoxarif." Ferdinand's son and successor, Alfonso X. (the Wise), whose finances, in consequence of the troubled condition of the state, were in great confusion, employed, after the death of Don Meïr, his sons Don Zag (Isaac) and Don Juzef, who inherited the influence and position of their father, to remove the financial difficulties. When Alfonso desired to subdue his vassal Aben Nathfot de Niebla, Don Zag undertook the provisioning and administration of the entire army, being given as security the lease of all the customs duties and taxes.

Don Zag remained the only lessee of taxes until 1276, when he met competitors in the persons of his brother-in-law Don Abraham ibn Xuxen (Shushan) and one Roy Fernandez of Sahagum, and was compelled to enter into partnership with them. For two years these three paid the king an annual rent of 80,000 gold maravedis. Don Zag, who possessed the complete confidence of the king, took, with his brother Don Juzef, in addition to the lease of the taxes, that of the fines, most of which were concerned with commerce and customs, and the officials of the king were placed at their disposal to recover such fines. They certainly rendered in this capacity great services to the state, but they nevertheless incurred in no small measure the anger of the population.

Don Zag, who was exceedingly wealthy, fell suddenly, through the following incident, from the height upon which he stood: When King Alfonso undertook the siege of the city of Algeziras, he ordered the almoxarif to employ in victualing the army the large sum which he had collected as tax-lessee. Just then Don Zag was accidentally met by the infante, Don Sancho, who was in conflict with his royal father, and the infante succeeded in taking the money from Don Zag under the pretext that he wished to send it to his mother, Donna Violante, living in separation from the king. The king, exceedingly enraged, ordered Don Zag and the other Jewish tax-lessees to be thrown into dark dungeons. When the infante returned to Seville from his victorious campaign against the Moors, in the autumn of 1280, the king had the unfortunate Don Zag dragged through the city and executed in the presence of the infante. The infante had endeavored to relieve the almoxarif, who was suffering on his account and who had rendered such valuable services to the state, but all his endeavors proved futile. One Sabbath shortly after, when all the Jews of Castile and Leon were in their synagogues, they were seized by order of Alfonso, who demanded 12,000 gold maravedis, and imposed a fine of another 12,000 for every day of delay. The deposition of Alfonso, which took place several years later, stands in no relation to the execution of Don Zag.

Bibliography: Zuñiga, *Anales de Sevilla*, i. 297, 318; Marques de Mondejar, *Memorias Historicas del Rey Sabio*, pp. 297, 367; Moses b. Naḥman, *Responsa*, Nos. 284, 322; Rios, *Hist.* i. 488 *et seq.*; Grätz, *Gesch.* vi. 165; Kayserling, *Gesch. der Juden in Spanien*, i. 118, 218.

G. M. K.

MALEKAR, MOSES BAPUJEE: Beni-Israel soldier; born at Bombay about 1830. He enlisted in the 12th Regiment Native Infantry April 12, 1851; was made subahdar Jan. 1, 1865; subahdar-major Feb. 15, 1878. He received the second class Order of British India in 1879, and later that of the first class, with the title of "Sirdar Bahadur." He was present at the siege and capture of Kotah and at the action of Bunnas (awarded medal and clasp). On his retirement he was made justice of the peace.

J. J. Hy.

MALICE. See Intention.

MALINOVSKI, JOSEPH. See Troki, Joseph b. Mordecai.

MALKA BEN AHA: Gaon of Pumbedita from 771 to 773. The only fact known concerning him is that, with Ḥaninai Kahana ben Huna (765–775), he opposed Naṭronai ben Ḥabibai, who, for unknown reasons, endeavored to supplant the exilarch Zakkai ben Aḥunai; the two geonim succeeded in compelling Naṭronai to leave Babylonia. Naṭronai probably settled in Kairwan.

Bibliography: *Letter of Sherira Gaon*, in *M. J. C.* i. 36, 188; Halevy, *Dorot ha-Rishonim*, iii. 115a *et seq.*; Grätz, *Gesch.* v. 174, 2d ed., v. 420; Weiss, *Dor*, iv. 27, 29.

S. S. M. Sc.

MALKI, EZRA BEN RAPHAEL: Rabbi of Rhodes in the seventeenth century; brother-in-law of Hezekiah de Silva, the author of "Peri Ḥadash." Malki was the author of "Malki ba-Ḳodesh" (Salonica, 1749). This work contains novellæ on the laws of Passover given in the Shulḥan 'Aruk (Oraḥ Ḥayyim) and in the "Bet Yosef"; commentaries on the Pesaḥ Haggadah and on the parts of the Yad ha-Ḥazaḳah which contain the laws concerning the Passover lamb, Rosh ha-Shanah, Yom Kippur, and lulab; novellæ on the "Sefer Miẓwot ha-Gadol"; and collectanea. He wrote also: "Shemen la-Ma'or" (Constantinople, 1760), novellæ on the first chapter of Baba Meẓi'a, in which he defends Zerahiah ha-Levi against the attacks of Naḥmanides; "'En Mishpaṭ" (*ib.* 1770), responsa; "'Enot Mayim" (Salonica, 1811), sermons.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. מלכי בקדש; Fürst, *Bibl. Jud.* ii. 320; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 508.

S. M. Sel.

MALKI, RAPHAEL MORDECAI: Rabbinical scholar and physician of Palestine; lived at Safed about 1627. He was versed in astronomy and philosophy, and was the author of a commentary on the Pentateuch entitled "Perush 'al ha-Torah."

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, p. 89.

S. M. Fr.

MALKUT SCHLAGEN. See Stripes.

MALTER, HENRY: American rabbi and scholar; born at Zabno, Galicia, March 23, 1867; educated at the Zabno elementary school, and at the universities of Berlin (1889–93) and Heidelberg (Ph.D. 1894). He pursued his Jewish studies at the Veitel Heine-Ephraimsche Lehranstalt, Berlin (under Steinschneider) from 1890 to 1898, and at the Berlin Hochschule from 1894 to 1898, receiving his rabbinical diploma from the latter institution. He acted as librarian of the scientific library of the Jewish community at Berlin in 1899, and in 1900 was appointed professor of medieval philosophy and Arabic at the Hebrew Union College, Cincinnati; since 1902 he has also filled the office of rabbi of the Sheerith Israel Congregation of Cincinnati. His publications include: "Sifrut Yisrael," a Hebrew edition of Steinschneider's "Jewish Literature," with additional bibliographical notes; "Die Beschneidung in der Neueren Zeit" (in Glasberg's "Die Beschneidung," Berlin, 1896); "Die Abhandlung des Abu Hamid al-Gazzali" (Frankfort-on-the-Main, 1896); "Katalog der von Fischel Hirsch Nachgelassenen Bücher" (Berlin, 1899). He has also contributed to "Ha-Maggid," "Ha-Shiloaḥ," "Mi-Mizraḥ umi-Ma'arab," "Jüdischer Volkskalender," "Deborah," "American Journal of Semitic Languages," and the "Hebrew Union College Journal" and "Annual."

A.

MALVANO, GIACOMO: Italian diplomat; born at Turin Dec. 14, 1841. In 1862 he entered the diplomatic service, and by 1887 had become envoy extraordinary and minister plenipotentiary; two years later he was appointed councilor of state, and shortly afterward became general secretary in the ministry of foreign affairs. In 1875–76 he formed one of a committee appointed to draft certain commercial treaties; in 1879 he attended the monetary conference held at Paris, as the delegate of the Italian government. In 1891–92 he arranged a number of commercial treaties with Austro-Hungary, Germany, and Switzerland. He was repeatedly nominated vice-president and member of council of the Italian Geographical Society; he still (1904) occupies the latter position.

Bibliography: De Gubernatis, *Diz. Biog.*

S. V. C.

MAMON (MAMMON): Mishnaic Hebrew and Aramaic for "riches." The word itself is given in the Sermon on the Mount: "Ye can not serve God and mammon" (Matt. vi. 24). There is no evidence that there was a Syriac god of this name, the modern idea that such a god existed being derived from Milton's personification of the name—"Mammon, the least erected spirit that fell from heaven" ("Paradise Lost," i. 679). The word occurs in Abot ii. 12, where almsgiving is called "the salt of Mammon or riches." Gesenius suggests that the word was derived from "maṭmon" ("treasure"), with assimilation of the "ṭet." The spelling with three "m's," however, is apparently not justified; the Greek form with two is held by most scholars to be correct.

J.

MAMRAN: A check; an expression used by Polish Jews from the end of the sixteenth to the beginning of the nineteenth century. The word is derived from "membrana," Low Latin equivalent for "promissory note." It was first used by Mordecai Jafeh in "'Ir Shoshan" (ch. 48), and was recognized by the law of East Prussia of 1801. Later laws, declaring that in legal documents only the language of the country may be used, threw the term into disuse. There are various forms of the word—"mamre," "mamram," "mamrama," "mamrame," etc., and a number of false etymological derivations (*e.g.*, from המיר = "to exchange"; or from "Maharam" [Meïr] Lublin, supposed to have introduced it).

Bibliography: Bloch, *Der Mamran* (ממרן), *der Jüdisch-Polnische Wechselbrief*, in *Berliner Festschrift*, Berlin, 1903.

A. D.

MAMZER. See Bastard.

MAN, SON OF (Hebrew, "ben adam" or "ben enosh"; plural, "bene adam"; Aramaic, "bar enash," "bar nasha," or "bar nash"): Individual of the species man; synonym of "man." While "ben enosh" occurs only in Ps. cxliv. 3, the term "ben adam" is found exclusively in poetic (Num. xxiii. 19; Ps. viii. 5 [A. V. 4]) and prophetic passages (Isa. li. 12; Jer. xlix. 18). The expression is used with particular force about ninety times in Ezekiel, from ch. ii. 1 on, as the title by which the prophet is addressed by Yhwh, obviously to accentuate the great distance between him, the earth-born mortal, and the sublime God who speaks to him. Most of the Jewish commentators, whom modern exegetes follow, take the title in that sense. "God addressed him thus in order to make him feel that, though God speaks to him, he is still a frail human being" (comp. "bene adam" with "bene ish" [the former denoting the humbler, and the latter the higher, classes of men] in Ps. xlix. 3 [A. V. 2]).

In Daniel.

The expression "son of man" ("bar enash") has a peculiar use in Dan. vii. 13. Daniel in a vision sees "one like the son of man coming on [A. V. "with"] the clouds of heaven and appearing before the Ancient of Days," to receive from Him "the dominion, the glory, and the kingdom for all time" (Hebr.). There is no dispute among commentators that Israel is thereby meant; but they differ as to the question whether the "son of man" depicted is merely a personification of the people, or whether the writer had in mind a concrete personality representing Israel, such as the Messiah or Israel's guardian angel, the archangel Michael. The latter interpretation, proposed by Cheyne and adopted by others, has little in its favor compared with the older opinion that the person of the Messiah is alluded to—a view shared by the Rabbis (Sanh. 98a; Midr. Teh. to Ps. ii.; comp. the name "'Anani" in Targ. to I Chron. iii., and "bar nefele" [= "son of the clouds"] in Sanh. 96b) and the Apocalyptic as well as Christian writers (Enoch xxxvii.-lxxi.; IV Esdras xiii. 3; Justin Martyr, "Dialogus cum Tryphone," p. 31, and Ephraem Syrus in his commentary to Daniel, *l.c.*; see also the commentaries of Nowack and others to the passage).

It is this double use of the term "son of man" in the New Testament time and in New Testament documents which has caused great confusion to the recorders and translators as well as to the exegetes of the New Testament. As is seen in Enoch and IV Esdras (*l.c.*), "son of man" was among the Apocalyptic writers a favorite term for the Messiah, and accordingly it occurs frequently in Messianic apocalypses embodied in the New Testament (Matt. xxiv.-xxv.; Mark xiii. 26; Luke xxi. 27, 36) and in Messianic prophecies which are ascribed to Jesus regarded, in accordance with this conception, as the "son of man" in the clouds (of glory) (Matt. xii. 40; xiii. 27, 41; xvi. 27; xix. 28; xxvi. 64; Mark viii. 38, xiv. 62; Luke xii. 40; xvii. 22-30; xviii. 8, 31; xxii. 69; John i. 51, iii. 13, v. 27, vi. 62).

The term "son of man" has a quite different meaning in such sayings as "the son of man is lord even of the Sabbath day" (Matt. xii. 8 and parallels). It denotes simply man as master over the Sabbath in the same sense given it in the saying of the Rabbis, "The Sabbath is given over unto you, but not you unto the Sabbath" (Mek., Ki Tissa, 1).

Generalized Use of Term.

In many passages the expression "son of man" is used in the sense of "that person," or "myself," a use of it known to have been common in Talmudic times. Thus when Jesus says "the son of man hath not where to lay his head" (Matt. viii. 20), he means simply "myself"; and likewise when he speaks of his future suffering and betrayal, the term "son of man" has nothing to do with the Messianic title (Matt. xvii. 22 and parallels). Afterward the records confounded the two usages, and consequently Matthew uses the term promiscuously in a manner which has to this day puzzled most of the commentators (see Wellhausen, "Des Menschen Sohn," in "Skizzen und Vorarbeiten," 1899, pp. 187-215; and comp. Dalman, "Die Worte Jesu," 1898, pp. 191-218).

The following passage in Yer. Ta'an. ii. 65b is remarkable. Commenting on Num. xxiii. 19 ("God is not a man that he should lie, neither the son of man that he should repent"), R. Abbahu, who had frequent disputations with Christians in Cæsarea and was therefore acquainted with their terminology, said: "If a man says, 'I am God,' he lies; if he says, 'I am the son of man,' he will repent; if he says, 'I will ascend to heaven,' he will not succeed."

Bibliography: Cheyne, *Encyc. Bibl.*; Wellhausen, *Skizzen und Vorarbeiten*, 1899, pp. 187-215.

K.

MANASSEH: **1.** The elder of two sons born before the famine to Joseph and Osnath, daughter of the priest of Heliopolis (Gen. xli. 50-51, xlvi. 20). Biblical etymology, deriving his name from נשה (= "to forget"), makes it signify "He who causes one to forget," and explains it in the passage "God . . . hath made me forget all my toil" (*ib.* xli. 51). According to Gen. xlviii. 5, Manasseh and Ephraim were put by the patriarch Jacob on an equality with Reuben and Simeon as progenitors of separate tribes. In the blessings invoked by Jacob on the heads of Manasseh and Ephraim, Manasseh, although the elder, was made subordinate to Ephraim (*ib.* xlviii. 14). Tradition does not tell what caused Jacob's preference for Ephraim (see Ephraim and Junior Right). Notwithstanding his subordination, Manasseh's blessing was not to be despised. Manasseh, like Ephraim, was to be protected by "the Angel which redeemed" Jacob "from all evil," and was to grow into a great people (*ib.* xlviii. 16, 19). Because Gen. xlviii. 20 reads, "in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," the phrase "God make thee as Ephraim and as Manasseh" has been given a place in the benediction Jewish parents pronounce over their sons on the eves of Sabbaths and holy days. I Chron. vii. 14 reports that Manasseh was married to a Syrian concubine. Targums Yerushalmi and pseudo-Jonathan to Gen. xlii. 23 make the statement that Manasseh was steward in Joseph's house, acted as interpreter for Joseph when the latter talked to his brothers, and possessed extraordinary physical strength, which he displayed at the imprisonment of Simeon.

J. W. R.

2. One of the twelve tribes of Israel which received a portion in the land of Canaan; its eponym was a son of Joseph. While at the time of the Exodus Manasseh numbered 32,200 (Num. i. 35, ii. 21) against Ephraim's 40,500 (Num. i. 32–33, ii. 19), before Israel's entrance into Canaan forty years later Manasseh had increased to 52,700 (Num. xxvi. 34), and Ephraim had fallen to 32,500 (Num. xxvi. 37). This made Manasseh rank sixth in numerical importance, the tribes more numerous being Judah, Issachar, Zebulun, Dan, and Asher.

During the march through the Sinaitic desert Manasseh's position was, with Ephraim and Benjamin, on the western side of the Tabernacle (Num. ii. 18–24); the chief of the tribe was Gamaliel, son of Pedahzur (Num. i. 10, ii. 20, vii. 54).

The Targums of Jerusalem and pseudo-Jonathan to Num. ii. 18 report that the standard of the three Rachel tribes revealed the figure of a boy, with the inscription: "The cloud of the Lord rested on them until they went forth out of the camp"; and the Talmud mentions that Manasseh's tribal banner, during the journey to the Promised Land, consisted of a black flag with the embroidered figure of a unicorn. Among the twelve spies sent by Moses to report on Canaan, Manasseh was represented by Gaddi, son of Susi (Num. xiii. 11). Manasseh is recorded as prompting the enactment of laws regulating the possession of property in Canaan by daughters where the father had died without a son: the particular case in question was that of the daughters of Zelophehad (Num. xxvii. 1–8).

Manasseh was valorous. It took a prominent part in the defeat of the natives encountered on both sides of the Jordan. Reference is made to its prowess in Num. xxxii. 39; Deut. iii. 14; Josh. xvii. 1; and particularly in I Chron. v. 18–22. Its warriors Machir, Jair, and Nobah conquered the most difficult districts, Argob and the hills of Gilead. The fearless chieftains Gideon, who with a small army defeated the Midianites (Judges vi. 15), and Jephthah, who vanquished the Ammonites (Judges xi.), belonged to Manasseh.

The territory inhabited by Manasseh lay on both sides of the Jordan. The part east of the Jordan was acquired after the conquest of Gilead (Num. xxxii.), and was requested on the ground of being specially adapted for the grazing of cattle—the same argument as that urged by Reuben and Gad for preferring that section of Canaan. The boundaries of Eastern and Western Manasseh can not be given with exactness. Eastern Manasseh probably extended from the Jabbok to Mount Hermon (its northern portion consisting of Argob and Bashan), while Western Manasseh extended from Ephraim, lying directly south, to the slopes of Mount Carmel (comp. Josh. xvii. 15: "Get thee up to the wood country").

Territory of Manasseh.

Although more numerous than Ephraim shortly before the conquest of Canaan, Manasseh did not compare with Ephraim in wealth, power, and population in later times; Western Manasseh never completely expelled the natives (Josh. xvii. 12; Judges i. 27).

At the time of David's accession to the throne, Western Manasseh sent to Hebron 18,000, and Eastern Manasseh 120,000—Reubenites and Gadites included. After this event Eastern Manasseh gradually disappears and Western Manasseh lacks prominence, although both sections had separate rulers; Joel, son of Pedaiah, governed the latter, and Iddo, son of Zechariah, governed the former (I Chron. xxvii. 20–21).

Manasseh is heard of in the revival under Asa; in the Passover celebration in the days of Hezekiah; in the subsequent attack on idolatry; in the reform instituted by Josiah; and in the restoration of the Temple (II Chron. xv. 9; xxx. 1, 10–11, 18; xxxi. 1; xxxiv. 6, 9).

Like Reuben and Gad, Manasseh ultimately lost its identity; it became assimilated with the inhabitants of the country, whose idolatries it practised. The children of Manasseh "transgressed against the God of their fathers, and went a-whoring after the gods of the people of the land, whom God destroyed before them" (I Chron. v. 25). In Ps. lx. 9 (A. V. 7) and cviii. 8 Manasseh is called a most precious possession.

J. W. R.

3. According to II Kings xxi. 1, Manasseh, the successor of Hezekiah upon the throne of Judah, was but a boy of twelve at his father's death. His reign of fifty-three years is the longest recorded in the annals of Judah. There can be no doubt that Sennacherib, the King of Assyria, departed to his capital in the days of Hezekiah (II Kings xix. 36), regarding Judah as a conquered and tribute-paying province; and so it remained during the reigns of Esarhaddon and Assurbanipal, his successors upon the throne of Assyria. In their published inscriptions Manasseh of Judah is distinctly mentioned as a vassal king (Schrader, "K. B." ii. 148, 238). That these sovereigns cherished a real interest in their western domain is shown by their settlement of colonists in Samaria (Ezra iv. 2, 9–10). Each of them invaded and plundered Egypt and maintained protracted sieges of the strong cities of Phenicia.

In II Kings, written within a century or so of Manasseh's death, there is no hint of revolt. The Chronicler, however, declares (II Chron. xxxiii. 11) that in consequence of the deliberate unfaithfulness of Judah God brought upon the nation "the captains of the host of the King of Assyria," who took Manasseh in chains to Babylon. Thence, having truly repented, he was restored to his throne, where he demonstrated the genuineness of his change of heart by giving himself to measures of defense, administration, and religious reform. To harmonize the Chronicler's testimony with that of the Hebrew contemporary writings is even more difficult. The crying need in the days of Josiah, Manasseh's immediate successor, was religious reform; Jeremiah declared (xv. 4; comp. II Kings xxiii. 26) that Manasseh's sins had yet to be expiated.

Relations with Assyria.

The writer in Kings emphasizes three deplorable details of the reign of Manasseh: the religious reaction which followed hard upon his accession; its extension by the free adoption of foreign cults; and the bitter persecution of the prophetic party. During Manasseh's half-century the popular worship was a medley of native and foreign cults, the influence of which was slow to disappear (Ezek. viii.).

Such a reaction involved the persecution of those who had bitterly condemned the popular syncretism. The prophets were put to the sword (Jer. ii. 30). "Innocent blood" reddened the streets of Jerusalem (II Kings xxiv. 4). For many decades those who sympathized with prophetic ideas were in constant peril.

J. F. K. S.

4. Son of Johanan the high priest and brother of Jaddua; married Nicaso, daughter of Sanballat (Josephus, "Ant." xi. 7, § 2). In Neh. xiii. 28 he is referred to as "one of the sons of Joiada, the son of Eliashib the high priest," but is not mentioned by name. It is further said (*ib.*) that, owing to his being Sanballat's son-in-law, Nehemiah had deposed him from the priesthood.

Josephus describes this fact at greater length. He says that the high priest Jaddua, Manasseh's brother, was himself indignant at Manasseh on account of his marriage with a foreign woman, and, joining the people of Jerusalem, he gave Manasseh the alternative of divorcing his wife or of leaving the priesthood. Manasseh went to Sanballat, and declared to him that in spite of his love for his wife he gave the preference to the priesthood. Whereupon Sanballat promised him that if he would retain his wife he would obtain for him from the king the dignity of a high priest. He further promised that he would build with the king's approval a temple upon Mount Gerizim, where Manasseh should officiate as high priest. Manasseh, accordingly, remained with his father-in-law and became high priest in the Samaritan temple on Mount Gerizim ("Ant." xi. 8, §§ 2-4). Still, Josephus says (*ib.* xii. 4, § 1) that Manasseh officiated as high priest at Jerusalem between the priesthood of his nephew Eleazar and that of Onias II. (see SANBALLAT).

BIBLIOGRAPHY: Grätz, *Gesch.* ii. 161, 167, 242; Schürer, *Gesch.* 3d ed., i. 182.

G. M. SEL.

MANASSEH, PRAYER OF: Greek poetic composition attributed to Manasseh, son of Hezekiah, King of Judah, "when he was holden captive in Babylon" (II Chron. xxxiii. 11-13, 18-19). It is found among the Canticles which, in some of the Septuagint manuscripts, are appended to the Book of Psalms, and is placed at the end of II Chronicles in some Latin manuscripts (see Swete, "The Old Testament in Greek," ii., pp. viii. and xi., and iii., pp. vi. and 802-804; Sabatier, "Bibl. Lat." iii. 1038). It is found also in the "Apostolic Constitutions" (ii. 22) and in the "Didascalia" (where it follows a reference to II Chron. xxxiii.). The Latin translation found in some Vulgate manuscripts is not by Jerome, but is, according to Fritzsche, "certainly of more recent origin." The Prayer of Manasseh was never distinctly recognized as canonical by the Church; but it has been deservedly retained by Luther, and is included in the authorized English version, among the Apocrypha.

The Story.

In the "Apostolic Constitutions" (ii. 22) the whole story of Manasseh is given as an instructive lesson to bishops in their dealings with the erring and in the administration of justice. The story is based upon II Kings xxi. and II Chron. xxxiii. After recounting the sins of Manasseh it relates that he was taken captive to Babylon, bound in shackles of iron, and cast into prison. Bread made of bran and water mixed with vinegar was given him in small quantities, only so much as would keep him alive. In his great affliction he repented of his sins, humbled himself, and sought YHWH's forgiveness. Then follows the prayer, after which YHWH had compassion upon him. A flame of fire appeared about him, his chains and shackles melted, and he was restored to Jerusalem and to his kingdom. Thereafter he worshiped YHWH only and sought to undo the evil he had done in the earlier part of his reign. Julius Africanus (*c.* 221 C.E.), apparently, had read the story in this form, for he says that "while Manasseh was reciting a hymn his bonds burst asunder, iron though they were, and he escaped" (see Hastings, "Dict. Bible").

The Prayer.

The prayer opens with an invocation addressed to the "Lord, Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed." His power, glory, and majesty are described, and His compassion, long-suffering, and grace to the repentant sinner. The passage following (not found in the Greek MSS. of the LXX.) declares that God has promised forgiveness to the transgressor and has "appointed repentance unto sinners, that they may be saved." He has not appointed repentance only to persons such as the Patriarchs, who have not sinned, but "unto me that am a sinner." There follows a confession of sin, couched for the most part in general terms. The only approach to specific statement is in the words, "I did not Thy will, neither kept I Thy commandments" (omitted by Codex A, "Apostolic Constitutions," and by Latin MSS.); "I have set up abominations and multiplied offenses." This, of course, may be understood as referring to his idolatrous practises. Next he pleads for forgiveness, and concludes with a confident expectation that God will save him and with an outburst of praise for His mercy.

Ewald and, more recently, Budde (Stade's "Zeitschrift," 1892, pp. 39 *et seq.*) have maintained the view that the Greek version of the prayer is a translation from a Hebrew original. This is not impossible, but it is not supported by sufficient evidence.

Authorship. The author was evidently a Jew, but the place and date of composition can not be definitely ascertained. The story in II Chronicles assumes the existence of a Prayer of Manasseh and of various details of his life in the "history of Hozai" (R. V.) or "of the seers" (LXX., *ἐπὶ τῶν λόγων τῶν ὁρώντων*). This history must have been lost, and the Greek prayer is, most probably, the attempt of some pious Jew of later times to reproduce it. Schürer ("Hist. of the Jewish People," division ii., vol. iii., p. 188) compares the interpolation of the prayers of Mordecai and Esther as supplements to the Book of Esther, and the Prayer of Azariah and the Song of the Three Holy Children as supplements to the Book of Daniel. There is, indeed, nothing in the conception of God's forgiving grace to the repentant sinner which is not implied in the story in Chronicles as well as in other still earlier Old Testament passages, as Ex. xxxiv. 6-7, and Ps. xxxiv. 18, li. 17. The emphasis, however, upon the fact that God is God of the penitent as well as of the righteous, and the conception of the Patriarchs as conspicuous examples of the latter, point to the later Judaism. F. C. Porter (Hastings, "Dict. Bible") thinks it is a Hellenistic composition. So does Swete ("Introduction to the O. T. in Greek," p. 253). Nestle ("Septuagintastudien," 1899, iii.) maintains that the text of the prayer in the Greek manuscripts of the Septuagint comes from the "Apostolic Constitutions," or from the "Didascalia," and that it is not, as has been commonly supposed, drawn by the latter from the Septuagint.

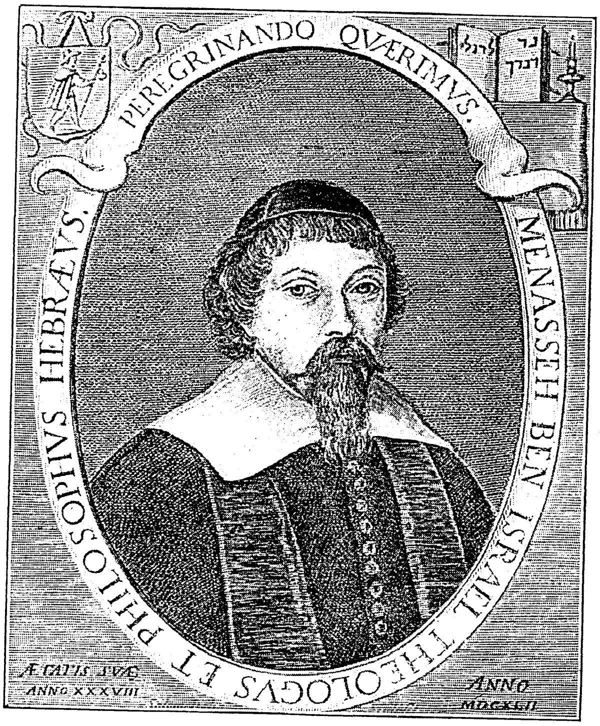

Manasseh ben Israel.
(From the engraving by Salom Italia.)

There appears to be no trace of the Prayer of Manasseh in Jewish tradition. The Jerusalem Talmud (Sanh. x. 2) relates that Manasseh was put into an iron mule, beneath which a fire was kindled. In his torture he prayed in vain to the idols he had formerly worshiped. At last he besought the God of his fathers, and was delivered (comp. Apoc. Baruch, vi. 4).

Bibliography: Text: Fritzsche, *Vet. Test. Græc. Libri Apocryphi*, pp. xiv., 92; Swete, *Old Testament in Greek*, iii. 802-804; Nestle, *Septuagintastudien*, 1899, iii. Commentaries: Fritzsche, *Exegetisches Handbuch*, 1851; Ball, in *Speaker's Commentary* (*Apocrypha*, ii. 362 *et seq.*); Ryssel, in Kautzsch, *Apokryphen und Pseudepigraphen*, 1899 (transl. and notes).

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MANASSEH BEN ISRAEL: Dutch polyhistor; born at La Rochelle about 1604 (see Bethencourt in "Jew. Chron." May 20, 1904); died at Middleburg, Netherlands, Nov. 26, 1657. After the auto da fé of Aug. 3, 1603, his parents had thought it prudent to leave Lisbon. They soon passed on from La Rochelle to Amsterdam, where Manasseh was brought up under Isaac Uzziel of Fez, the rabbi of the new congregation Neveh Shalom; the latter died in 1620 and was succeeded by Manasseh. Two years later Manasseh married Rachel Soeiro. He soon became distinguished as one of the best orators of the Amsterdam pulpit, rivaling even Isaac Aboab. The contrast between their preaching was acutely indicated by a Spanish priest of the time, Fra Antonio Vieyra, who reported, after hearing both, that "Manasseh said what he knew and Aboab knew what he said." Neither preaching nor private tuition being sufficient to provide him with a suitable livelihood, Manasseh started the first Hebrew press in Amsterdam (indeed, in all Holland), in which he produced a Hebrew prayer-book (Jan. 12, 1627) set up from entirely new type, an index to the Midrash Rabbah (1628), a Hebrew grammar of his teacher's, Isaac Uzziel (1628), and an elegant and handy edition of the Mishnah.

Meanwhile Manasseh ben Israel was occupied with the compilation of his chief work, "El Conciliador," a laborious enumeration and discussion of all the passages contained in the Old Testament which seem to conflict with one another. Manasseh brought his very extensive rabbinical knowledge to bear upon each of these, and wrote, in fluent Spanish, an exposition of the recognized Jewish method of reconciling the seeming inconsistencies. The book was almost the first written in a modern language by a Jew which had an independent interest for Christian readers, and it accordingly gave Manasseh a wide-spread reputation in the learned world. Some of the best scholars of his time had correspondence with him—

His Friendships.

Isaac and Dionysius Vossius, Hugo Grotius, Caspar Barlæus, Cunæus Bochart, Huet, and Blondel; Anna Marie de Schurman consulted him. His Jewish acquaintance was even more numerous, and included Emanuel Frances, and the Buenos, Abravanels (relatives of his wife), Pintos, Abudientes, and Henriques. He corresponded also with Zacuto Lusitano, Daniel Caceres, and Diego Barrassa (to whom he dedicated one of his works), and assisted Joseph Delmedigo to publish a selection of his works at Amsterdam.

Notwithstanding this wide fame, Manasseh ben Israel still found it difficult to obtain a living for himself, wife, and three children; he determined, therefore, on settling in Brazil, whither, in 1638, he had sent his brother-in-law, Ephraim Soeiro, on a joint venture. At this time the three synagogues of Amsterdam were reorganized, and, as seems probable, Manasseh ben Israel lost his position as rabbi of the Neveh Shalom. In preparation for his departure he dedicated the second part of the "Conciliador," which appeared about that time, to members of the Jewish community of Pernambuco. At this moment the brothers Pereira came to his aid and established a yeshibah, placing him at the head (1640). Manasseh was thus enabled to devote himself entirely to authorship and to his ever-widening correspondence with Jewish and Christian literati.

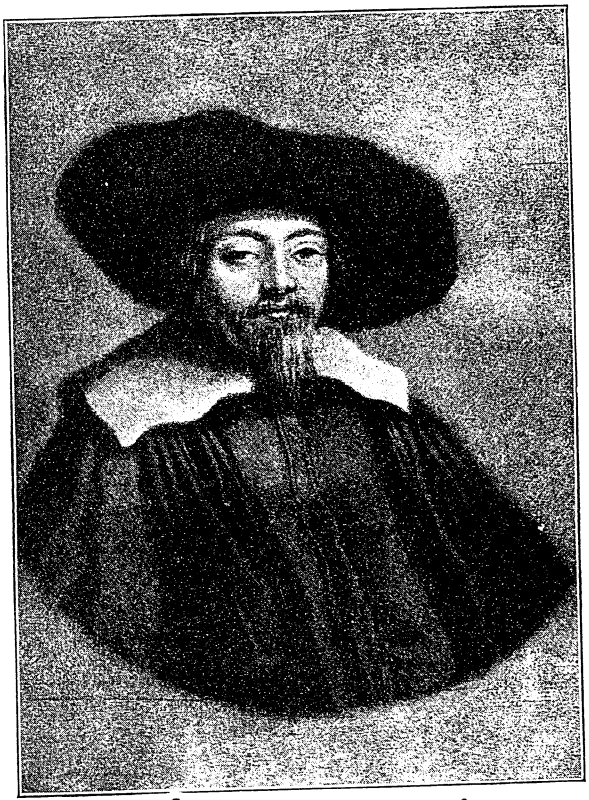
Menasseh ben Israel

(After the mezzotint by Rembrandt.)

Manasseh was most profoundly interested in Messianic problems, being convinced, for example, of the Davidic origin of the Abravanel family, from which his own wife was descended. He was full of cabalistic opinions, though he was careful not to expound them in those of his works that were written in modern languages and intended to be read by Gentiles. In particular, he was convinced that the restoration to the Holy Land could not take place until the Jews had spread into and inhabited every part of the world. In 1644 he came in contact with Antonio de Montesinos (Aaron Levi), who convinced him that the North-American Indians were the Lost Ten Tribes. He appears to have directed his attention to the countries in Europe where Jews were not permitted to live, trusting that by obtaining their admission the coming of the Messiah would be accelerated. He entered into correspondence with Christina, Queen of Sweden, ostensibly regarding matters of Hebrew learning, but probably with the design of getting her help in obtaining for the Jews admission into Sweden. But his chief attention was directed to securing the readmission of Jews into England, with many leading theologians of which country he was in active correspondence on this point.

Manasseh attracted the notice of many Protestant theologians who likewise were convinced of the speedy coming of the Messiah and who naturally desired to know the views of Jewish theologians on a topic so specifically Jewish. Among these Christian theologians were Abraham von Frankenberg, the Silesian mystic, and Johannes Mochinger. But it was especially several of the more mystical-minded of the Puritans in England who had become interested in the question, and Manasseh entered into correspondence with several of them, including John Dury, Thomas Thorowgood, and Nathaniel Holmes. The first-named had written to Manasseh on the subject of the Israelitish descent of the American Indians, thereby redirecting his attention to Antonio de Montesinos' views. Manasseh determined, therefore, to write a treatise on the Lost Ten Tribes, and in support of the readmission of the Jews into England published his "Esperança de Israel" (Hope of Israel; 1650).

Advocates Readmission of Jews into England.

This work appeared first in Spanish, then in a Latin translation; to the latter he wrote a prefatory epistle addressed to the Parliament or Supreme Court of England in order to gain its favor and goodwill for the Jews. The pamphlet aroused much interest in England, several replies being written, especially with regard to the identity of the North-American Indians with the Lost Ten Tribes. One of the replies, "An Epistle to the Learned Manasseh ben Israel" (London, 1650), was written by Sir Edward Spencer, member of Parliament for Middlesex; another appeared anonymously under the title "The Great Deliverance of the Whole House of Israel" (*ib.* 1652). Both these replies insisted upon the need of conversion to Christianity before the Messianic prophecies about Israel could be fulfilled, and it was, perhaps, for this reason that the matter was dropped for a time.

Meanwhile Cromwell's attention had been drawn to the subject, and before the negotiations with Holland were broken off by the Navigation Act of 1652 Cromwell's representative at Amsterdam was put into communication with Manasseh; the latter addressed the English council of state on the subject of the readmission, and a pass was issued to enable him to go to England. After the cessation of the war between Holland and England, Manasseh sent his son Samuel and his nephew David Dormido to consult with Cromwell. They being unsuccessful, Samuel returned to Amsterdam in 1655 to persuade his father to attempt the task himself.

Manasseh arrived in London in October of that year, and immediately printed his "Humble Addresses to the Lord Protector," the result being a national conference held at Whitehall in December, 1655. It does not appear that Manasseh spoke at this conference, though his pamphlet was submitted to it. A formal declaration was made by the lawyers present at the conference that there was nothing in English law to prevent the settlement of Jews in England, though the question of its desirability was ingeniously evaded by Cromwell (see CROMWELL). Prynne wrote his "Short Demurrer" against the proposal, and this was answered by Manasseh ben Israel in his "Vindiciæ Judæorum" (London, 1656). Meanwhile the opening of the Robles case had brought the question to a practical issue, though not in the sense Manasseh was striving for. He appears to have quarreled with the London Jews, and had to go for help to Cromwell, who, at the end of 1656, made him a grant of £25, and in the following year gave him a pension of £100 a year. In September, 1657, his son Samuel died; with the aid of a grant from Cromwell, Manasseh took the body to Holland to be buried at Middleburg, where he himself died two months later. Though he had not succeeded in obtaining formal permission for the resettlement of the Jews in England, he had by the publicity of his appeal brought the subject prominently before the ruling minds of England, and thus indirectly led to the recognition of the fact that there was nothing in English law against the readmission.

His Works.

The pamphlets connected with the return of the Jews to England have been republished, with an introduction, by Lucien Wolf through the Jewish Historical Society of England (London, 1901); the first part of the "Conciliador" appeared at Frankfort-on-the-Main in 1632; the remaining three parts at Amsterdam in 1641, 1650, and 1651. Manasseh wrote also: a series of works in Latin on various theological problems, giving the usual rabbinic solutions, all printed at Amsterdam—"De Creatione" (1635), "De Resurrectione Mortuorum" (1635), "De Termino Vitæ" (1639); an essay in Spanish, "De la Fraglidad Humana" (1642); and a list of the 613 commandments in Portuguese, entitled "Thesoro dos Dinim" (1645). Several of his works have been translated: "Conciliador" into Latin by Vossius (Amsterdam, 1632), and into English by E. H. Lindo (London, 1642; reprinted, Edinburgh, 1904). His "Esperança de Israel" was translated into English by M. Wall, and had three editions between 1650 and 1652; into German by M. Drucker (1651); into Hebrew by Eliakim ben Jacob (1697). His "Vindiciæ Judæorum" was translated into German, with a preface by Moses Mendelssohn (reprinted 1782). Manasseh contemplated writing a large number of other works "on the influence of tradition," "on the divine origin of the Mosaic law," "a summary of Jewish theology," a "bibliotheca rabbinica," and a "Hebrew-Arabic lexicon"; none of these works saw the light, nor did the "Historia Heroyca," which he intended as a sequel to Josephus. Of special interest is his book on the statue of Nebuchadnezzar—"Estatua de Nebuchanassar" (Amsterdam, 1657 ?). This was illustrated by four plates by Rembrandt, explained by Manasseh in his prefatory remarks. Rembrandt etched a portrait of Manasseh, and another engraving of him was executed by Salom Italia in 1642. There is a portrait by Rembrandt at St. Petersburg alleged to be of Manasseh, but its dissimilarity to the authorized portrait renders it impossible that the two can be of the same person.

Manasseh claimed to read and understand ten languages, and printed works in five—Hebrew, Latin, Portuguese, English, and Spanish. His erudition was wide, but he had no claims to accuracy or thoroughness, and he is now chiefly remembered for his untiring labors toward the readmission of the Jews into England.

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MANASSEH, JACOB: Turkish rabbinical writer and chief rabbi of Salonica, where he died in 1832. Among his works may be mentioned: "Ohel Ya'aḳob," an alphabetical collection of the laws of religion (Salonica, 1832); "Be'er ha-Mayim," responsa (*ib.* 1836); "'En ha-Mayim," commentary on Shulḥan 'Aruk, Yoreh De'ah (printed in Turkey in 5618 = 1858).

BIBLIOGRAPHY: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 6, 13, 44; Franco, *Histoire des Israélites de l'Empire Ottoman.*

S. M. FR.

MANASSEH BEN JOSEPH OF ILYE (known also as **Ben Porat**): Russian rabbinical writer and philosopher; born at Smorgony, government of Wilna, 1767; died at Ilye, in the same government, 1831. At seven years of age he was acquainted with some original sources in rabbinical literature, but his father would not permit him to study Hebrew grammar and the Bible lest these might interfere with his Talmudic studies. According to the custom of that time Manasseh was married early; at the age of thirteen he became the husband of the daughter of a wealthy citizen of

Smorgony; but he soon divorced her and married the daughter of a merchant in the village of Ilye, where he spent most of his life. His erudition early drew a circle of friends and disciples around him, and in discussing with them the rabbinical laws and regulations he did not hesitate to criticize such authorities as the Shulḥan 'Aruk and Rashi. He even dared to interpret some parts of the Mishnah in contradiction to the explanation given by the Gemara; for such daring he probably would have been put under the ban had not an influential rabbi, Joseph Mazel of Wyazyn, come to his rescue. The latter took great interest in Manasseh and threw open to him his extensive and valuable library of rabbinical and philosophical literature.

Relation to Elijah of Wilna.

Manasseh became acquainted also with Elijah Gaon of Wilna, whom he visited once a year; but when Elijah discovered that Manasseh visited Zalman of Liozna, the leader of the northern Ḥasidim, he credited those of his disciples who asserted that Manasseh showed Ḥasidic leanings, and held aloof from him, though Manasseh explained to the gaon that only a love of knowledge induced him to visit Zalman, and that his views differed widely from those of the Ḥasidim. Manasseh really sympathized somewhat with the latter, expecting that their movement might develop into something better than the existing rabbinical orthodoxy. In his writings Manasseh holds Elijah of Wilna in high esteem, declaring in "Binat Miḳra" (Grodno, 1818) that from him he had learned to interpret the Talmud by the simple philological method of the "peshaṭ," while the majority of Talmudic teachers used the less scientific methods of the "derash." He even says that but for Elijah of Wilna the Torah would have been forgotten in Israel ("Alfe Menashsheh," § 102; comp. § 177).

The suspicions of the Orthodox members of Manasseh's community increased when he began to study philosophy, mathematics, and astronomy. He had formed the resolution to go to Berlin for the purpose of becoming acquainted with the circle of Moses Mendelssohn; but at Königsberg he was stopped by some of his Orthodox coreligionists, who induced the Prussian authorities to refuse him a passport. Thus he was forced to return home, where, with the sole aid of some old manuals, he studied German, Polish, natural philosophy, and mechanics.

Shows Advanced Tendencies.

Manasseh had large ideas of educating the Russo-Jewish youth, but the rabbis of his time were not prepared to accept them. In his "Pesher Dabar" (Wilna, 1807) he complains "that the Jews are divorced from real life and its practical needs and demands; that the leaders of the Jews are short-sighted men who, instead of enlightening their followers, darken their intellect with casuistic restrictions, in which each rabbi endeavors to outdo his predecessors and contemporaries. The wealthy class thinks only of its profits, and is not scrupulous with regard to the means of getting money. Even those who are honest and endeavor to help their poorer brethren do it in such an unintelligent way that they do harm rather than good. Instead of educating the children of the poor to become artisans, they add to the number of idlers, and are thus responsible for the dangerous consequences of such an education." Plungiansky (see bibliography) is of the opinion that these words were directed against Elijah; and from the preface to "Pesher Dabar" it is evident that Manasseh desired to make peace between the leader of the Ḥasidim and the gaon. The consequences to the author of this daring appeal to the rabbis were serious; many rabbis destroyed his book, and some of his disciples and nearest friends left him.

Manasseh's father-in-law having lost his fortune, Manasseh left his native town and went to Brody, where he made the acquaintance of R. Jacob Landau, who expressed his disapproval of Manasseh's radical criticism of Rashi. He went next to Brest-Litovsk, where R. Aryeh Löb Katzenellenbogen engaged him as teacher to his sons, on the express condition that he adopt the interpretation of Rashi. Manasseh, however, could not abandon his critical methods, and, being dismissed, returned to Ilye. During his stay in Volhynia, on his way to Brody, Manasseh had begun to print his "Alfe Menashsheh," but when the printer became acquainted with the radical spirit of the work he threw both proofs and manuscript into the fire. Manasseh at once proceeded to rewrite his book, and owing to his remarkable memory was able to complete it; he published it in Wilna in 1827 (republished in Warsaw in 1860). In this work Manasseh demonstrates that in accordance with the rabbinical teachings the Rabbis have the power to amend certain Jewish legal decisions when there is a necessity for it. Manasseh was compelled to suppress the paragraph containing this (§ 20) because Samuel Katzenellenbogen threatened that if it were not withdrawn he would order the work publicly burned in the synagogue-yard.

When the Russian government ordered the establishment of rabbinical schools, Manasseh wrote a work on higher mathematics, mechanics, and strategics and asked his friends to induce some scholar to translate this work into Russian in order to show the government what a Jew could produce on those lines. His friend Joseph of Wyazyn feared, however, the unfavorable comment of the officials, who might say that the Jews, instead of working on farms, were preparing war plans. It was resolved therefore to burn the manuscript. Judah Löb of Kovno, Samuel Eliasberg, and Wolf Adelsohn may be mentioned among Manasseh's friends.

Manasseh was undoubtedly a great scholar, and his mind was remarkable for subtlety and power of analysis; he was also a friend of the people, and translated his "Samma-de-Ḥayye" into Judæo-German for the purpose of reaching them. In another work, "Sheḳel ha-Kodesh" (Shklov, 1823), he defends himself against the accusation of being an ambitious innovator. He says that his opponents can not even understand that one can risk his peace by antagonizing influential rabbis out of mere love for one's people. He asserts that he never sought wealth, fame, or pleasure, and that he lived on bread and water; but that the thirst for self-perfection would not allow him to rest until he had fulfilled his mission. In the same book he shows that it is erroneous to suppose that the earthly life is only a vale of tears and misery and the antechamber to a future life.

Manasseh was one of the first victims of the cholera epidemic of 1831. He did not live to realize any of his aspirations, but he prepared the ground for the Maskilim, who disseminated his ideas. Besides the above-named works Manasseh left one on mathematics and some other writings in manuscript.

Bibliography: M. Plungiansky, *Sefer ben Porat*, Wilna, 1858; Golubov, *R. Manasseh ben Porat*, in *Voskhod*, 1900, xi. 77.
S. S. H. R.

MANCHESTER: City in Lancashire, England, and one of the chief British manufacturing centers. It has a population of 543,969, of whom about 25,000 are Jews (the second largest Jewish community in the British empire). The history of the Manchester Jewish community dates from about 1780, when Jews commenced to settle near Shudehill and Long Millgate. The first synagogue was founded by two brothers, Lemon and Jacob Nathan, from Liverpool, where a congregation had recently been organized. The upper part of a house in Long Millgate served as the first place of worship of the new community. Lemon Nathan became its first president and Rabbi Ahron (Aaron Jacobs) its first minister. A son of Rabbi Ahron, Alexander Jacobs, became an early president of the Manchester Jews, and in 1804 established their first local charity. It was known as the Manchester Jewish Philanthropic Society, and its object was to grant relief during the winter months to poor resident Jews. The original cemetery was opened in 1794, in the neighborhood of St. Thomas' Church, Pendleton. The congregation next worshiped in Ainsworth Court, Long Millgate, removing, in 1824, to Halliwell street, where it erected a synagogue for itself. Sixteen years later a schism occurred, in consequence of which a separate congregation was formed which worshiped in Miller's lane, acquiring a cemetery of its own at Miles Platting; after a time, however, the two congregations were reunited. A third cemetery was acquired at Prestwich, in 1843.

The appointment of Dr. Schiller-Szinessy as rabbi of the Halliwell Street Synagogue was productive of another schism, which led to the establishment, in 1856, of a Reform synagogue, under the auspices of Professor Theodores, Horatio Micholls, Dr. Hesse, Sigismund Schloss, and others. On the retirement of Dr. Schiller-Szinessy, in 1861, he was succeeded by Dr. Gustav Gottheil, who ministered at Manchester for thirteen years, until called to America to fill the pulpit of Temple Emanu-El, New York. Dr. Gottheil's most prominent successor at Manchester was the Rev. L. M. Simmons (d. 1900).

The Halliwell Street Congregation continued to grow, and in 1858 it removed to Cheetham Hill, where a magnificent place of worship was built, which became known as the "Great Synagogue" and is now the principal synagogue in Manchester. Prof. S. M. Isaacs of Liverpool—the first regular English preacher in Great Britain—became preacher of the Great Synagogue in that year, dividing his ministrations between the two cities. In 1863 he left Liverpool and thenceforth devoted himself entirely to the Manchester synagogue; he died in 1878, and was succeeded by the Rev. Dr. B. Salomon. In 1871 two new synagogues were established, one in Oxford road, for the Jews living in South Manchester, and another in York street, for the Spanish and Portuguese Jews. The rapid growth of the community since 1890 has necessitated the foundation of several new congregations, and there are now nearly thirty synagogues.

In 1838 the Manchester Hebrew Association had founded religious classes, and in 1842, as an outcome of these classes, a Jewish school was established through the instrumentality of Abraham Franklin and his brother Jacob Franklin (subsequently editor of the "Voice of Jacob"), Philip Lucas (who became the first president), and Eleazar Moses. A couple of rooms were engaged, in the first instance, at the Salford Lyceum Institution, and an enlarged building in York street was acquired in 1851. In 1869 the present structure in Derby street was erected. The school now (1904) has 2,300 scholars (800 in the boys' and girls' classes respectively, and 700 infants). The head master, Ephraim Harris, M.A., has occupied that position since 1869. The Jewish Board of Guardians was founded in 1867.

Other important Jewish institutions in Manchester are: the Hebrew Philanthropic and Loan Society (established 1861); the Sustentation Fund (connected with the Manchester Congregation of British Jews); the Visiting Committee (founded in 1885, in conjunction with Liverpool, for hospital and prison visitation); the United Sisters' Maternity Society; the Jewish Ladies' Visiting Association; the Children's Holiday Home; the Jewish Home for Aged and Needy Jews; the Hebrew Bread, Meat, and Coal Society; the Soup Kitchen for the Jewish Poor; the Talmud Torah School; the Jewish Working Men's Club (founded 1887); the Manchester Board of Shechita; the Manchester Naturalisation Society; the Manchester branch of the Jewish Lads' Brigade; and the Manchester Jewish Hospital. Zionism is also strongly represented in Manchester.

Bibliography: *Jewish World*, Sept.-Nov., 1877; *Jew. Chron.* Aug.-Oct., 1903; *Jewish Year Book*, 1904.
J. I. H.

MANDÆANS: Eastern religious sect that professes and practises an admixture of Christian, Jewish, and heathen doctrines and customs. The members of the sect live in Lower Babylonia, in the territory of Wasiṭ and Bassora, near Khuzistan, and speak the languages of the localities in which they are settled (Arabic and Persian). Their sacred books are in an Aramaic dialect which has close affinities with that of the Talmud of Babylon, and they are written in peculiar characters resembling Old Palmyrenian script.

Language.

Besides the name "Mandæans," derived from מנדא דחיא (= "word of life"), the most important figure in the Mandæan religious system, they take, in their dealings with other communions, the name of "Sabians," and call the wise and learned among them "Nasoræans" (נצוריא). To European scholars of the seventeenth century, who first heard of their existence through Christian missionaries, they were known under the erroneous appellation of "Christians of St. John" (the Baptist), on account of the reverence in which St. John is held among the members of the sect and because of their frequent baptisms. The sacred books of the Mandæans consist of fragments, of various antiquity, derived from an older literature. Of these the most important is the גנזא (= "treasure") or סדרא רבא (= "the great book"), which dates from somewhere between 650 and 900 C.E. It is divided into two unequal parts: the larger, intended for the living, is termed ימינא (= "to the right hand"); the smaller, containing prayers to be read on the burial of priests, is called סמאלא (= "to the left hand"). In this book, and in some other works of lesser importance, is expounded the Mandæan religious system, in which Jewish influence is distinctly visible. It is essentially of the type of ancient Gnosticism, traces of which are found in the Talmud, the Midrash, and in a modified form in the later Cabala.

Gnostic Elements.

The גנזא gives three conflicting accounts of the Creation, the least complicated of which may be summarized as follows: A triad of divinities existed at the beginning of all things—Pira Rabba (= "the great fruit"), Ayar Ziwa Rabba (= "the ether of great brilliancy"), and Mana Rabba. (According to Joseph Halévy, Mana is the Biblical מן, which the Talmud and Midrash regarded as a celestial food. The connection between Pira and Mana is easily explained by the Gnostic idea which compares the divine essence to the grain of a fig.) The last-named, the most prominent of the three, is the King of Light, from whom all things proceeded. From him emanated the Great Jordan, which permeates the whole ether, the domain of Ayar. (The idea that water, air [ether], and fire existed before the creation of the world is found in a Palestinian midrash of the fourth century; see Epstein, in "R. E. J." xxix. 77.) Then Mana called into existence Ḥayye Ḳadmaye ("primal life"), and, when the act was accomplished, withdrew into strictest privacy, being visible only to the souls of pious Mandæans.

Series of Revelations.

As the revealed and governing deity, Ḥayye Ḳadmaye is entitled to the chief worship and adoration. Ḥayye Ḳadmaye produced, besides the numerous angels (עותריא) that arose from the further development and combination of these primary manifestations, Ḥayye Tinyane ("secondary life"), or Yushamin (= יה שמיא, the Jehovah of the Hebrews being considered by the Gnostics as a divinity of second rank). The next emanation after Yushamin was Manda de-Ḥayye (מנדא דחיא), the Primal Man (גברא קדמיא; in the Cabala, אדם קדמין). Then a revolution occurred in heaven. Yushamin attempted to seize the government, but failed, and was punished by ejection from the pure ethereal world into that of inferior light. (A similar story of the revolt of Satan and of his banishment to the subterranean regions is found in the haggadic literature; see Gen. R. iv.) Manda de-Ḥayye revealed himself to humanity in a series of incarnations, first taking the forms of the three brothers Hibil, Shitiel, and Anosh (the Biblical Abel, Seth, and Enoch). The most prominent of these is Hibil, who possesses the same attributes as Manda de-Ḥayye, with whom he is often confounded.

Among the "'utre" (angels) who emanated from Ḥayye Tinyane the most prominent is Ḥayye Tlitaye ("third life"), often called Abatur ("father of the 'utre"). He sits on the verge of the world of light that lies toward the lower regions, and weighs in his balance the deeds of the spirits ascending to him from the earthly life. Beneath him originally was an immense void, with troubled black water at the bottom in which his image was reflected, the reflection ultimately becoming solidified into Petaḥiel, called also Gabriel, who partakes of the nature of matter. Petaḥiel received the mission to build the earth and to people it. Accordingly he made Adam and Eve, but was unable to make them stand upright; whereupon Hibil, Shitiel, and Anosh were sent by Ḥayye Ḳadmaye to infuse into their forms spirit from Mana Rabba himself. Hibil then instructed man in the true religion, and apprised him that his Creator was not Petaḥiel, but the Supreme God who is far above him. Petaḥiel was then exiled to the under world, made up of four vestibules and three hells. Each of these vestibules has two rulers—Zartay and Zartanay, Hag and Mag (see GOG AND MAGOG), Gaf and Gafan, Antan and Kin. In the highest hell rules the grisly king Shedum (in Haggadic literature, Ashmedai; see ASMODEUS).

Invested with the power of Mana Rabba, Hibil descended into these lower regions and brought forth Ruḥa, the mother of falsehood and lies, the queen of darkness, and prevented her return to the nether world (see LILITH). She then bore the devil Ur; he in his pride sought to storm the world of light, but was overpowered by Hibil, who cast him into the black waters and imprisoned him within seven iron and seven golden walls. By Ur, Ruḥa bore three sets of sons, seven, twelve, and five respectively. They all were translated by Petaḥiel to the heavenly firmament, the seven forming the seven planets and the twelve the signs of the zodiac, while the fate of the remaining five is unknown.

True and False Prophets.

According to the Mandæan belief the appointed duration of the world is four hundred and eighty thousand years, divided into seven epochs, in each of which one of the planets rules. The whole human race, with the exception of one single pair, has been destroyed three times. The Mandæans consider the Biblical saints as false prophets. Such were Abraham (who lived, according to their computation, 6,000 years after Noah, during the reign of the sun), Misha (Moses, in whose time the true religion was professed by the Egyptians, from whom the Mandæans claim to descend), and Shlimon (Solomon, son of David, to whom the devils yielded obedience: comp. Giṭ. 57a). A true prophet was Yaḥya (John), son of Zechariah, who was an incarnation of Hibil.

During forty years Yaḥya baptized myriads of men in the Jordan. By a mistake he baptized the false prophet Yishu Meshiḥa (Jesus), son of the devil Ruḥa Ḳadishta. Thereupon Hibil's younger brother Anosh descended from heaven, caused himself to be baptized, performed miracles, and brought about the crucifixion of the false Messiah. Then he preached the true religion, destroyed the city of Jerusalem ("Ur-Shalom" = "the devil finished it"), which had been built by Adonai, and dispersed over the world the Jews, who had put Yaḥya to death. It is interesting to note that the Mandæans accuse the Christians of using the blood of Jewish children in the preparation of hosts.

Bibliography: Chwolson, *Die Ssebier und der Ssabismus*, i. 100, St. Petersburg, 1856; Nöldeke, *Mandäische Grammatik*, Introduction, Halle, 1875; A. J. H. Wilhelm Brandt, *Die Mandäische Religion*, Leipsic, 1889; Joseph Halévy, in *R. E. J.* xxii. 139 *et seq.*; K. Kessler, in Herzog-Hauck, *Real-Encyc.*

J. I. Br.

MANDEL, PAUL: Hungarian jurist and deputy; born at Nyirbator Jan. 6, 1839. He studied law in Budapest and Vienna, and in 1875 was elected to the Hungarian Parliament as representative of his native city. He has retained his seat from that time up to the present (1904); he became a member of the law committee in 1881, and has taken a prominent part in framing the laws concerning guardianship, copyright, and the office of royal notary public. His parliamentary speeches in 1878 against capital punishment aroused much attention, as did those in 1884 in the cause of religious freedom, and in 1885 against the anti-Semites.

Bibliography: Sturm, *Orsvággyülési Almanach*, 1897; Szinnyei, *Magyar Irók.*

S. L. V.

MANDELKERN, SOLOMON B. SIMḤAH DOB: Russian poet and author; born in Mlynov, Volhynia, 1846; died in Vienna March 24, 1902. He was educated as a Talmudist. After his father's death he went to Dubno (he was then fourteen), where he continued his Talmudical studies. He became associated with the Ḥasidim in that community and with their "rabbi," Mendel of Kotzk, with whose son David he spent some time studying Jewish philosophy and Cabala. Later he became identified with the Haskalah movement. After his marriage he went to Wilna, entered its rabbinical school, and graduated as a rabbi. Mandelkern subsequently studied Oriental languages at St. Petersburg University, where he was awarded a gold medal for an essay on the parallel passages of the Bible. In 1873 he became assistant rabbi at Odessa, where he was the first to deliver sermons in Russian, and where he studied law at the university. The degree of Ph.D. was conferred upon him by the University of Jena. About 1880 he settled in Leipsic and occupied himself with literary work and with teaching. In 1900 he visited the United States; he returned to Leipsic in 1901, and was visiting Vienna when he suddenly became ill and died in the Jewish hospital of that city.

Solomon Mandelkern.

Mandelkern was a prolific writer in several languages, especially in Hebrew, in which he produced poetical works of considerable merit. His literary career began in 1886 with "Teru'at Melek Rab," an ode to Alexander II., followed by "Bat Sheba'," an epic poem, "Ezra ha-Sofer," a novel (transl. from the German by L. Philippson), and a satirical work entitled "Ḥizzim Shenunim" (all published in Wilna). Other works of his are: "Dibre Yeme Russiya," a history of Russia (Warsaw, 1875; written for the Society for the Promotion of Culture Among Russian Jews; for this work he was presented by the czar with a ring set with brilliants); "Shire Sefat 'Eber," Hebrew poems (2 vols., Leipsic, 1882 and 1889); and "Shire Yeshurun," a translation of Byron's "Hebrew Melodies" (*ib.* 1890). He published also: "Bogdan Chmelnitzki," in Russian, a translation of Hanover's "Yewen Meẓulah" (St. Petersburg, 1878; Leipsic, 1883); a Russian edition of Lessing's fables (*ib.* 1885); and "Tamar," a novel in German (*ib.* 1885; really a translation of Mapu's "Ahabat Ẓiyyon," without any mention of Mapu as the author). Sermons by him in Russian, and Russian and German translations of his Hebrew songs and articles, have appeared in various periodicals; and most Hebrew journals and year-books published within the last thirty years (especially "Ha-Shaḥar," "Ha-Asif") contain articles, poems, and epigrams by him.

Mandelkern's greatest work is the "Hekal ha-Ḳodesh," or "Veteris Testamenti Concordantiæ," a Hebrew-Latin concordance of the Hebrew and Chaldaic words found in the Bible (Leipsic, 1896), which has almost superseded all similar works of that nature. An abridged edition of this monumental work appeared under the title "Tabnit Hekal" (*ib.* 1897; for the various criticisms which were made of Mandelkern in connection with the two editions of the concordance, and for lists of errata, see Stade's "Zeitschrift," xviii. 165, 348; xix. 187–191, 350; xxii. 320; xxiii. 94, 352; xxiv. 146; etc.).

In his last years Mandelkern was engaged in the composition of a Talmudic and Midrashic concordance, part of which, probably, is among the many complete and incomplete works which he left in manuscript.

Bibliography: Sokolow, *Sefer Zikkaron*, p. 67, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.*; Lippe, *Bibliographisches Lexicon*; *Sistematicheski Ukazatel* (an index to Russian literature upon the Jews); Wiernik, in *Jewish Comment*, Jan. 19, 1900; *Illustrirte Zeitung*, Feb. 15, 1896; April 3, 1902; *Allg. Zeit. des Jud.* (May 16, 1902); *Jewish Exponent*, April 11, 1902.

H. R. P. Wi.

MANDELLI, DAVID: Hungarian linguist; born about 1780 at Presburg; died at Paris Dec. 22, 1836. He was one of the greatest linguists of his time, and is said to have excelled in his knowledge of foreign languages even the celebrated Cardinal Giuseppe Mezzofanti. The favorite studies of Mandelli were Hebrew, Arabic, Persian, Chinese, Greek, and Latin, from a combination of which he formed a language of his own (Oettinger, "Moniteur des Dates").

S. I. War.

MANDELSTAMM, BENJAMIN B. JOSEPH: Russian Hebraist and author; born in Zhagory about the end of the eighteenth century; died in Simferopol May 8, 1886. He was the eldest of several sons and received a liberal education. In the first part of his "Ḥazon la-Mo‘ed" (Vienna, 1877) Benjamin describes a journey which he made from Zhagory to Moscow about 1835. The second part of the work consists of letters which he wrote from Wilna in 1841-43 in regard to LILIENTHAL's mission in Russia. Like most of the leading Maskilim of the time, Mandelstamm was at first very enthusiastic about the movement; but he was much disappointed at the results and expressed strong disapproval of Lilienthal's methods. The third part contains a description of the Crimea with plans for bettering the condition of the Russian Jews.

Mandelstamm was employed by the Günzburgs, with some intervals, for more than forty years, and from 1864 until the time of his death he was their representative in Simferopol. He visited Paris in 1875 and gave a graphic description, in Hebrew, of the French capital in his "Paris" (Warsaw, 1878). He furthermore wrote "Mishle Binyamin," which appeared in the first two volumes of "Ha-Asif" (published also separately), and contributed to "Ha-Meliẓ" (1892, Nos. 267-271) a very interesting description of the younger days of his brother Leon and to "Ha-Ẓefirah" (xv., Nos. 12 *et seq.*) an article on the anti-Jewish riots of 1881-82. He is considered one of the best of Hebrew prose-writers, although his too florid style and his continual deviations from the subject can hardly please a modern reader.

BIBLIOGRAPHY: *Ha-Asif*, iii. 117; *Ha-Shaḥar*, viii. 384; *Ha-Ẓefirah*, xiii., No. 26; *Keneset ha-Gedolah*, iv., part 2, pp. 30 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 227.

H. R. P. WI.

MANDELSTAMM, LEON (ARYEH LÖB) B. JOSEPH: Russian Hebraist, poet, and educator; born in Zhagory, government of Kovno, in 1809; died in St. Petersburg Sept. 12, 1889. He was the fourth son of Joseph Mandelstamm, a man of liberal and progressive views who had imbibed German ideas and collected German books during his business travels in Germany. Under the guidance of his father and older brothers Leon acquired a large amount of rabbinical and secular knowledge before he was fifteen years of age. He married while very young, and settled with his wife's parents in Keidany, government of Wilna; but his progressive thoughts and habits were considered heretical there, and he was compelled to divorce his wife after about six months of married life.

Mandelstamm then resumed his studies with renewed vigor, and about 1832 went to Wilna with the intention of entering its university; but that institution being about to be transferred to Kiev, he entered the University of Moscow instead. He graduated as a "candidate" (bachelor) in philology from the University of St. Petersburg in 1844, being the first Jew in Russia to attain that honor.

Mandelstamm acted as secretary to the rabbinical commission called at St. Petersburg in the summer of 1843 to draw up a system of education for the Jews of Russia. When LILIENTHAL, who had been selected to carry out the plans of the commission, or rather the plans of Uvarov, the Russian minister of public instruction, suddenly left Russia in 1845, Mandelstamm was appointed in his place and served under Uvarov and his successors until he retired in 1857. In these twelve years he wrote, edited, and published various books for use in Jewish schools, superintended the establishment of schools in various localities, including the rabbinical schools of Wilna and Jitomir, and appointed teachers for them (see Gottlober in "Ha-Maggid," xvii. 392). He had charge also of the disbursement of the candle-tax funds, which were for the purpose of supporting those schools; the conservative masses, hating both the tax and the purpose for which it was levied, saw in him the embodiment of all the evil of the new movement. The ill-feeling against him disappeared in later years (see Gurland in "Ha-Shaḥar," iv. 112).

After his retirement from the service of the government he engaged in various financial enterprises, but few of which were successful. He spent much time in Germany, especially in Berlin, where most of his works were published. His Russian translation of the Bible was at first prohibited in Russia, and was permitted later only on condition that it would not be sold without the Hebrew text ("Allg. Zeit. des Jud." 1870, pp. 438-439; *ib.* 1871, p. 340). His last years were spent in poverty and neglect. Having died suddenly on a ferry-boat, he was buried in a pauper's grave; several days afterward, however, he was disinterred and buried with proper honors in the Jewish cemetery of St. Petersburg. His library was taken to the United States by A. M. Bank and was sold to the New York Public Library, where it formed the nucleus of the Jewish department of that institution.

Mandelstamm was the author of: "Stikhotvoreniya," poems (Moscow, 1840); "Ḥinnuk Ne‘arim," Hebrew and German text-book for schools, in two parts (Wilna, 1849-50); notes to the Bible, in the edition (24 vols.), with the German translation, printed (under his supervision) by the Russian government (St. Petersburg, 1852) and known as the "Mandelstamm edition" of the Bible; "Shene Peraḳim," better known as "Kebod Melek," in Hebrew and German (*ib.* 1852); "V Zashchitu Yevreyev" (*ib.* 1858); "Sefer Millim," Russian-Hebrew and Hebrew-Russian dictionary (*ib.* 1859); "Horæ Thalmudicæ," in German (Berlin, 1860); Russian translation of the Pentateuch (*ib.* 1862; 2d ed. 1871); "Die Bibel, Neu Uebersetzt und Erklärt" (the Book of Genesis and a dramatization of Canticles, both annotated; *ib.* 1862); "Biblische Studien," in two parts (*ib.* 1862); "Saratovskie Mucheniki," an account of a ritual-murder trial of 1857 (Berlin, 1863); "Einleitung in den Pentateuch" (*ib.* 1864); "Yevreiskaya Semyya," a drama (*ib.* 1864; 3d ed., St Petersburg, 1872); "O Zheleznikh Dorogakh," on Russian railroads (St. Petersburg, 1865-67); "Bibleiskoe Gosudarstvo," in "Yevreiskaya Biblioteka," for 1871; "Stimmen in der Wüste," German songs (London, 1880). He also contributed numerous articles to periodicals in various languages. A part of his "Horæ Thalmudicæ," under the title "Rabbi Joshua ben Hanania," appeared in an English translation (Berlin, n.d.). The four volumes of extracts from Maimonides' Yad ha-Ḥazaḳah, with German translation, published by the Russian government (St. Petersburg, 1851), were prepared, under Mandelstamm's supervision, by his townsman Ḥayyim Sack.

Mandelstamm had a son, **Joseph,** a physician, who died long before him. A daughter, by a second marriage, is the wife of Dr. M. L. Zimmerman of Philadelphia.

BIBLIOGRAPHY: Bloch's *Wochenschrift*, 1889, No. 46; Brockhaus-Efron, *Russian Encyclopedia*; *Jüdische Presse*, xx., No. 39; B. Mandelstamm, *Alumme Aryeh Mandelstamm*, in *Ha-Meliẓ*, 1892, Nos. 267-271; *Ha-Meliẓ*, 1889; *Moskovskiya Vyedomosti*, 1889, No. 276; *Voskhod* (weekly ed.), 1889, No. 36; *Ha-Meliẓ*, 1889, Nos. 198, 199, 201, 232.

H. R. P. Wi.

MANDELSTAMM, MAX (EMANUEL): Russian physician and Zionist; born in Zhagory, government of Kovno, in 1838. His father, Ezekiel Mandelstamm, younger brother of Benjamin and Leon Mandelstamm, taught him French and German, in addition to the usual studies of the "ḥeder." Later Max attended a school in Mitau for about a year, and the gymnasium at Wilna from 1850 to 1854. At the age of sixteen he entered the University of Dorpat as a medical student, and later studied at Kharkof, where he graduated in 1860. After practising medicine in Chernigov for about four years he went to Berlin (1864) and entered the university, where he studied ophthalmology under Graefe and pathology under Virchow. Later he studied for some time in Heidelberg under Helmholtz, and in 1866 he became assistant physician in Pagenstecher's hospital for eye-diseases in Wiesbaden. Two years later he settled in Kiev, where he still (1904) resides. He is considered one of the leading oculists in Russia. He was privat-docent at the University of Kiev for twelve years, and was thrice chosen professor; but the election was each time declared void on account of his being a Jew. He was for four years the head of the clinic for eye-diseases at the university, and is now the head of a private ophthalmic hospital which he established in 1880.

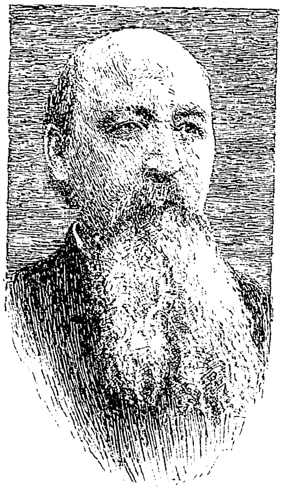

Max Mandelstamm.

Mandelstamm takes a prominent part in Jewish affairs both in Kiev and in Russia generally. He was president of a committee to assist emigration in 1881 and 1882, and was one of the two Jewish representatives who were permitted to plead the cause of the Jews before the commission which investigated Jewish affairs after the riots of 1881. He has taken a leading part also in Zionism since the inception of the movement, and has been a conspicuous figure at all the Zionist congresses held during recent years. Most of Mandelstamm's writings are on subjects relating to his scientific specialty, and have appeared in Graefe's "Archiv" (vols. xi., xiii., xix.) and "Centralblatt für Praktische Augenheilkunde"; only one essay has been translated into English, under the title "How Jews Live;" London, 1900. His articles on Zionism appeared in "Welt" and "Ost und West."

BIBLIOGRAPHY: Brainin, in *Aḥiasaf*, 1900, pp. 336-349.

H. R. P. Wi.

MANDL, CHRISTOF: Hungarian author; converted to Christianity in 1534. His godfather was George, Margrave of Brandenburg, to whom Mandl dedicated his "Dass Jesus Christus Sey das Ewig Wort" (1536), in which Jesus is represented as the Redeemer. His other works are "Rechnung der 70 Wochen Danielis" (1552) and another, published in 1557, in which Jesus is described as the Messiah (Büchler, "A Zsidók Története Budapesten," Budapest, 1901).

D. A. Bü.

MANDL, LUDWIG LAZAR: Hungarian anatomist and pathologist; born at Budapest Dec., 1812; died in Paris July 5, 1881; educated at Vienna and Budapest (M.D. 1836). He then settled in Paris to study microscopy. His researches in the embryology of the higher mammalia attracted the attention of the Parisian Society of Physicians, which, in 1845, requested him to prepare anatomical specimens. In 1846 he began to lecture on microscopic anatomy at the Collège de France. In the same year he was made a knight of the Legion of Honor. After 1862 he lectured before the Medical Clinic of Paris on diseases of the vocal organs.

Mandl was a prolific writer; the following are among his principal works: "Sanguis Respectu Physiologico" (Budapest, 1836); "Anatomie Microscopique" (Paris, 1838-58); "Traité Pratique du Microscope" (*ib.* 1839); "Mémoires d'Anatomie Pathologique" (*ib.* 1840); "Manuel d'Anatomie Générale" (*ib.* 1843; awarded a prize by the French Academy in 1858); "Traité d'Anatomie Microscopique" (*ib.* 1847; awarded a prize by the French Institute in 1850); "Mémoires Concernant la Pathologie et la Thérapeutique des Organes de la Respiration" (*ib.* 1855); "Traité Pratique de Maladies de Larynx et de Pharynx" (*ib.* 1872).

BIBLIOGRAPHY: *Jüdisches Athenäum*, p. 129 (inaccurate); *Allg. Deutsche Biog.* xx. 178; Reich, *Beth-El*, iv. 31; Szinnyei, *Magyar Irók*.

S. L. V.

MANDL, MORITZ: Austrian dramatist and journalist; born in Presburg May 13, 1840. He went to Vienna and there joined the editorial staff of the "Wanderer" (1862) and later that of the "Neue Freie Presse." Since 1877 he has been assistant editor of the "Fremdenblatt."

Mandl has written: "Deutschland und der Augenblick" (Leipsic, 1861), a pamphlet that won some attention; "Käthchen von Heilbronn" (Vienna, 1873), a German epic; a dramatic prologue to the Vienna "Kleist-Feier" of 1876; and several plays.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 336-337.

S. N. D.

MANE. See WEIGHTS AND MEASURES.

MANESSIER DE VESOUL: French communal leader; originally from Vesoul and probably of the family of Héliot of Vesoul, whose ledger has been published by Isidore Loeb (in "R. E. J." viii., ix.). He is chiefly known in connection with the Paris community. It was he who negotiated for the return of the Jews to France about the year 1358. He was appointed by the king "procureur général" of the Jews, with the function of granting or withholding the right of entrance into France to every individual Jew, being in turn responsible for their contributions to the treasury. He held this position as late as 1376. Associated with him about 1370 was one Jacob de Pont St. Maxence. After a time these two quarreled, and Jacob accused Manessier and Vivant (Manessier's brother) of certain malversations in his office, of having established a synagogue without the king's permission, and of having pronounced an edict of excommunication contrary to the provisions of the act of Parliament of Feb. 3, 1374. Manessier was imprisoned in the Châtelet, Paris. The king's proctor demanded a fine, with imprisonment until the fine had been paid. It is, however, probable that this was remitted, as Manessier afterward recovered his credit with the court, after having made peace with Jacob.

BIBLIOGRAPHY: Isidore Loeb, in *Grätz Jubelschrift*, pp. 54-56.

G. J.

MANETHO (Greek, *Μανεθώς* or *Μανεθών*): Greco-Egyptian writer whose history of Egypt, forming a source of Josephus, especially in his book "Contra Apionem" (i. 14 *et seq.*; ed. Niese, §§ 73-105; 228-251), possesses special interest for the history of Israel.

Manetho was high priest of Sebennytus in the Delta (according to some, erroneously, of Heliopolis), and lived under the first two Ptolemies. His history was written after 271 B.C.; its importance rests on Manetho's ability to use hieroglyphic sources directly. Though he seems to have enjoyed considerable reputation among the contemporary Greeks, it does not appear that his history was much read in the first century of the common era. Josephus is the only writer who furnishes coherent extracts. After him, Julius Africanus (221) and Eusebius (326) extracted chronological tables of Egyptian dynasties and kings for their Biblical chronographies. Both extracts were preserved by Georgius Syncellus (*c.* 792). The confusion of facts and names in Josephus' extracts (especially on the Exodus, "Contra Ap." i. 26; ed. Niese, §§ 228 *et seq.*) is almost incredible. Some of the errors may be attributed to Josephus himself. What Josephus reports about the Hyksos (or Hykussos) dynasty contains valuable information; but the connection of those kings and the Israelites is an untenable theory. What remains of the Manethonian Exodus account after the correction of the most manifest blunders seems, however, to show that the writer used the Biblical narrative and tried to combine it with some popular Egyptian tales.

BIBLIOGRAPHY: The extant fragments of Manetho have often been collected (by Rosellini, Bunsen, and others). They are most conveniently accessible in C. Müller, *Historici Græci Minores*, ii. 511; and the most valuable treatise on them is Unger, *Die Chronologie des Manetho*, 1867. For scattered literature see Wiedemann, *Gesch. Aegyptens*, p. 121.

T. W. M. M.

MANETTI, GIANNOZZO: Italian statesman and Christian Hebraist; born in Florence 1396; died at Naples Oct. 26, 1459. At the suggestion of Pope Nicholas V., who had made him one of his secretaries, Manetti learned Hebrew from a Jew named Manuel. He is said to have had a Jewish servant with whom he spoke Hebrew; and his son Agnolo from an early age was taught Hebrew besides Latin and Greek.

Manetti translated the Psalms at Nicholas' request, but had to defend the principles of his translation in a special treatise. In the hope of gaining the 5,000 ducats promised by the pope for the discovery of the original Hebrew of the Gospel of Matthew, Manetti collected many Hebrew manuscripts which are now in the Vatican. He also began a large apologetic work against the Jews.

BIBLIOGRAPHY: Burckhart, *Renaissance in Italy*, i. 270; Steinschneider, in *Zeit. für Hebr. Bibl.* i. 87; Michaud, in *Biographie Universelle*; *Nuova Enciclopedia Italiana*.

T. J.

MANI, ELIJAH: Turkish rabbi; died in Hebron, Palestine, in the summer of 1899. He was a native of Bagdad, where he was held in great esteem for his piety and his knowledge of the Cabala. About 1856 he went to Jerusalem, and two years later settled in Hebron. When R. Moses Pereire of that city died, Mani succeeded him as rabbi of the Sephardim. For fourteen years he accepted no remuneration, but later was forced by poverty to overcome his scruples. He was very active in charitable and communal affairs, and his simple and noble life won for him the respect and admiration of all the inhabitants of that ancient city; Mohammedans as well as Jews thronged to his funeral. He is said to have written eleven works, which he refused to publish.

BIBLIOGRAPHY: *Aḥiasaf*, 5661 (1900-1), pp. 385-386.

S. S. P. Wi.

MANISSA (the ancient **Magnesia ad Sipylum**): Town in the Turkish vilayet of Aidin, twenty-eight miles northeast of Smyrna. It has a population of 40,000, of whom 1,800 are Jews (against 1,200 in 1838). The community there is said to be older than that of Smyrna. Richard Pococke, who visited the city about 1733-34, says ("Description of the East," ii. 56): "Several Jews [of Manissa] exported goods to Smyrna and Europe. They also manufactured calicoes, and usually were rich. To-day they are the commercial leaders. As artisans, they are chiefly shoemakers, tinsmiths, etc. The young women have recently begun to learn the manufacture of Turkish rugs, and this industry is in quite a flourishing condition." When Tournefort visited the district in 1702 ("Voyage au Levant," ii. 490) he found three synagogues there; now there are five—named Shalom, Mayorca, Toledo, 'Eẓ Ḥayyim, and Talmud Torah. The oldest of these, Shalom, was destroyed by fire, but has been rebuilt.

Among its benevolent societies are the ḥebra ḳaddisha; the Hospital Society; the Mohar u-Mattan, which assists and dowers girls who wish to marry; the Ḥesed shel Emet, which provides for poor families in time of mourning; the Shilluḥim, to assist strangers and the poor to emigrate; and the 'Ozer Dallim, which provides the poor with shoes. The different societies have their own revenues.

There are two cemeteries, one old and the other dating back about a century. In the former, tombstones dated 5406 (= 1646) have been found. A portion of the old cemetery was occupied for some years by Mohammedan refugees, who mistook it for vacant ground, and built houses there. To save the new cemetery from a similar fate, it was enclosed with walls in 1900 by the ḥebra ḳaddisha, which spent for this purpose 400 Turkish livres. The community has a small but well-organized hospital, which was founded in 1869 on the initiative of Rabbi Ḥayyim Maẓliaḥ and Rabeno Algranati. Before the establishment of schools by the Alliance Israélite Universelle (one for boys in 1892 and another for girls in 1896) the Talmud Torah was the only educational center. The school buildings stand on a fine estate belonging to the community. After the foundation of these schools the Talmud Torah ceased to exist, and modern ideas of progress have been adopted. Hebrew, French, and Turkish are taught in the schools, and a reading-room was established in 1895. Greek, Turkish, and Judæo-Spanish are the vernaculars. The community is governed by a chief rabbi, who is also the government representative. Since the abolition of the communal tax called "'arikah," the tax upon salt has met the communal needs and the salaries of the rabbis and shoḥeṭim.

The oldest of the chief rabbis of whom any mention is made was Aaron Lapapa, the author of the "Bene Aharon" (Smyrna, 1674), who was succeeded by Benjamin Melammed. After Melammed, the next rabbis known were Zerahiah Azulai, author of "Sukkat Dawid"; Raphael Abraham Maẓliaḥ, author of "Ma'amar ha-Melek" (Salonica, 1806); Joseph Maẓliaḥ, Abraham Maẓliaḥ, Joseph Ḥakim, Moses Maẓliaḥ, and David Gomel, the present (1904) rabbi. Two blood accusations have been brought against the Jews of Manissa, one in 1883 and the other in 1893. In 1837 two hundred Jews died of the Plague.

In a chest in the synagogue Shalom is preserved a parchment manuscript of eight books of the Bible, in three volumes. The first volume contains the books of Genesis and Exodus; the second those of Leviticus, Numbers, and Deuteronomy; and the third Joshua, Judges, and Isaiah. At the end of the last volume is the name of the copyist, Reuben bar Todros, and the date of the book, 5049 (1289). These books are greatly venerated. Some years ago the second volume was sent to Paris to be sold in order to obtain money for the needs of the community. As soon as the book had left Manissa there occurred a succession of sudden and premature deaths. Attributing these misfortunes to the removal of the volume, the community telegraphed for its immediate return.

Among the famous Jews born in Manissa was Samtob (Shem-Ṭob) Shikar, a composer of Oriental music.

About eighty years ago, in the time of Kara Oglu Osman, Chelebi Aaron Franco was the government treasurer; on the downfall of the former, Franco shared his disgrace; Franco's enemies went so far as to pass sentence of death on him, but he was saved through the efforts of Ḥayyim Palaggi, chief rabbi of Smyrna. One of the contemporaries of Franco was a certain Chelebi Abrahamaji Mayo, proprietor of a large estate. Samtob (Shem-Ṭob) Joseph is at present the veterinary surgeon of Manissa and its dependencies; several Jews are members of local tribunals, and David Franco is the present dragoman of the Italian vice-consulate.

D. A. Ga.

MANN, LOUIS: American actor; born in New York city 1865; son of Daniel and Caroline Mann. He began his career as an actor when but six years of age. In 1880 Mann went on tour with a small company, and subsequently was engaged by the elder Salvini (1881), by Lewis Morrison (1882), and by J. K. Emmett (1888). At the conclusion of these engagements Mann set out as a "barnstormer" in classical drama. Among the parts he has created may be mentioned that of *Utterson* the lawyer, in Robert Louis Stevenson's "Dr. Jekyll and Mr. Hyde," as presented by Daniel Bandmann (1887). Mann next appeared in "Incog," in which he took one of the leading parts (1891). His next conspicuous success was in 1896, in a burlesque of the character of *Svengali* in "The Merry World." Later he turned his attention to German comedy parts and originated those in "The Strange Adventures of Miss Brown" (1896), "The Girl from Paris" (1897), "The Telephone Girl" (1898), "All on Account of Eliza" (1901), and "Master and Pupil." Since then Mann has devoted himself especially to these and character parts. In 1902 he took the leading rôle in "The Red Kloof," and later joined Weber and Fields of New York, being associated with them in their productions until the dissolution of their partnership in 1904.

A. F. H. V.

MANNA (מן).—Biblical Data: The miraculously supplied food on which the Israelites subsisted in the wilderness. Its name is said to have originated in the question מן הוא ("What is it?" Ex. xvi. 15, R. V.; comp. Rashi *ad loc.*), asked by the Israelites when they first saw it. According to George Ebers ("Durch Gosen zum Sinai," p. 236), the name comes from the Egyptian "mennu" (= "food"). The manna is also designated "bread" (Ex. xvi. 4); it is called "the corn of heaven" and "the bread of the mighty" in Ps. lxxviii. 24-25, R. V., and, in a depreciative sense, "the light bread" in Num. xxi. 5. The manna descended in the night in the form of coriander-seed of the color of bdellium (Num. xi. 7), so that in the morning the ground looked as if it were covered with hoar frost. The grains were ground or pounded into flour, and then the flour was prepared and baked in the form of cakes, the taste of which was like that of "wafers made with honey" or "as the taste of fresh oil" (Ex. xvi. 31; Num. xi. 8).

The gathering of the manna was connected with several miracles: it was collected before sunrise, for, in spite of its hard substance, it melted in the sun. The quantity collected made exactly one omer for every person, whether one collected much or little. On Friday morning the portions were double, for the manna could not be found on Sabbath. The manna was eaten the day it was gathered; if it were left until the following morning it corrupted and bred worms, though the manna gathered on Friday and kept for the Sabbath remained fresh. It continued to descend during the forty years the Israelites were in the wilderness, but when they arrived at Gilgal, on the 14th of Nisan, and began to eat the grain grown there, the manna ceased to fall. In order to perpetuate the memory of this providence, Aaron was told to put an omer of manna in a vessel and lay it "before the testimony" (Ex. xvi. 17-35; Josh. v. 10-12). Num. xxi. 5 makes it appear that manna was the only food of the Israelites while they were in the wilderness, although references to provisions of fine flour, oil, and meat are met with elsewhere. It may be either that the manna constituted their main but not only food-supply during the whole forty years, or that it became their exclusive food after the provisions they took with them from Egypt were exhausted.

Certain modern scholars attempt to identify the manna of Exodus with the exudation of the tamarisk-trees (named by Ehrenberg the "Tammarix mannifera") of the Sinaitic peninsula. The Arabs call it "mann al-sama" (= "heavenly manna"), and collect it and sell it to pilgrims. It has been identified also with the exudations of other trees found in those regions. A more recent view identifies the Biblical manna with lichen and allied species of plants found in Arabia and other parts of western Asia. The reports of modern travelers, however, are contradictory in regard to "manna."

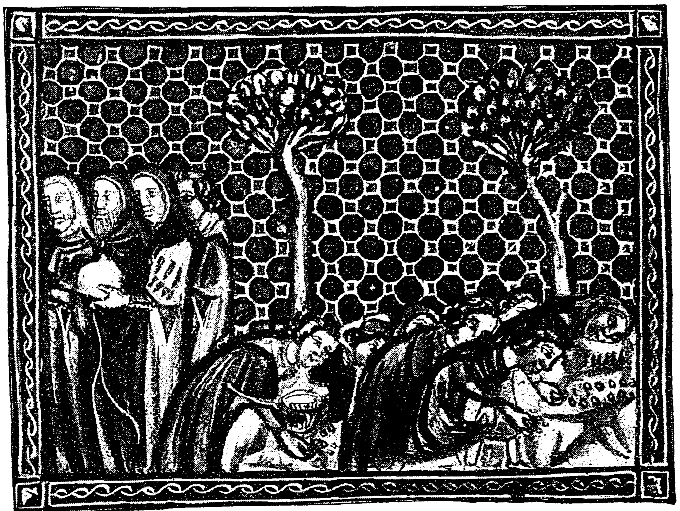

Israelites Gathering Manna in the Desert.
(From the Sarajevo Haggadah of the fourteenth century.)

E. C. M. Sel.

——**In Rabbinical Literature:** Manna was one of the ten things created on the first Friday of Creation, in the twilight (Abot v. 9; comp. Targ. pseudo-Jonathan to Ex. xvi. 4, 15). According to Zabdi b. Levi, the manna which fell near the camp of the Israelites in the wilderness covered an area two thousand cubits square; it remained on the ground until four hours after sunrise, when it melted. It fell to a depth of sixty cubits, or, according to Isi b. Akiba (Midr. Teh. to Ps. xxiii.), of fifty cubits, and the quantity which fell every day would have sufficed to nourish the people for two thousand years. The question why was it necessary that the manna should fall every day is answered by the Rabbis in different ways: the Israelites could not be encumbered with its burden; they needed warm food every day, and the manna was warm when it fell; they needed that their hearts should be turned to God for their daily bread. It was so conspicuous that all the kings of the East and West could see it from their palaces (Yoma 76a; Tan., Beshallaḥ, 21).

In order that the manna might remain clean, a north wind first swept the ground, and then rains washed it. Then, after the ground had been covered with a layer of dew, the manna fell upon it, and was itself then covered with dew (Mek., Beshallaḥ, Wayassa', 3; comp. Sifre, Num. 89). It so fell that the righteous had no trouble in gathering it, finding it at the doors of their tents; those of less firm belief had to go farther for it; the wicked had to go far from the camp to gather it (Yoma 75a). A very different statement, but of the same nature, is given in Tan., Beshallaḥ, 22: The diligent went out into the field to gather the manna; the less diligent went just outside their tents; but the indolent lay in their sleeping-places while the manna fell into their outstretched hands. Created only for the children of Israel, the heathen could not secure the smallest quantity of it, for when one stretched out his hand to pick it up, it slipped from his grasp (Sifre, Deut. 313; Midr. Abkir, in Yalḳ., Ex. 258); according to another opinion, it tasted bitter to the heathen (Tan., *l.c.*).

The melting of the manna formed streams which furnished drink to many deer and other animals, and when those animals were afterward killed by heathen, the latter recognized in the meat the taste of the manna (Tan., *l.c.*; comp. Targ. pseudo-Jonathan to Ex. xvi. 21). It was only in this way that the heathen could know the true taste of the manna, for the water itself was bitter to them (Tan., *l.c.*). With the manna precious stones fell every morning (Yoma *l.c.*). The manna was adapted to the taste of each individual; to the adult it tasted like the food of the adult, while to the sucking child it tasted like the milk of its mother's breasts. By wishing, one could taste in the manna anything desired, whether fowl or fruit; thus the statement that the people ground it, or pounded it, and then baked it (Num. xi. 8), is only figurative, for if one so wished it tasted like food made of flour ground or pounded, baked or cooked. According to a different interpretation, the wicked were compelled to grind it and prepare it until it was fit for food, while for the righteous it was ground by angels before it fell from heaven.

Characteristics.

The manna exhaled a fragrant odor, and during the forty years the Israelites wandered in the wilderness it served the women as perfume. Being a heavenly food, the manna contained nutritious matter only, without any waste products, so that during the whole time the Israelites lived upon it the grossest office of the body remained unexercised. The Israelites, nevertheless, complained of it (comp. Num. xi. 6): "Shall a human being not discharge of what he eats? our bowels will surely be swollen" (Yoma *l.c.*; Sifre, Num. 87–89; Tan., *l.c.*). A miracle attended the collecting of the manna, in that the number of omers gathered by each family was found to correspond to the number of its members. This rendered the manna useful in solving most difficult problems. For instance, when two people came before Moses, one accusing the other of having stolen his slave and the other claiming to have bought the slave, Moses deferred his decision to the following morning, when the number of omers of manna in their respective houses showed to whom the slave belonged. In this way many otherwise inextricable complications could be unraveled (Yoma 75a).

The Rabbis disagreed as to the period of time for which the pot of manna was placed by Aaron "before the testimony." It was placed there only for the following generation; it was placed there for all future generations; it was to be kept there until the coming of the Messiah. It is one of the three things which will be restored by Elijah. Jeremiah, when remonstrating with the children of Israel for their neglect of the Torah, showed them the pot of manna: "See how God nourishes those that occupy themselves with the study of the Law." There is also a disagreement between the Rabbis with regard to the length of time after Moses' death in which the Israelites ate the manna—whether for forty days, seventy days, or for the fourteen years during which the land of Canaan was conquered and divided among the tribes. According to R. Joshua, the manna ceased to descend immediately after Moses' death, and the Israelites were compelled to eat what they had gathered previously (Mek., *l.c.*). The manna is reserved as the future food of the righteous, for which purpose it is ground in a mill situated in Sheḥaḳim, the third heaven (Ḥag. 12b; Tan., *l.c.*).

E. C. M. Sel.

MANNE, MORDECAI ẒEBI: Russian Hebrew poet and painter; born at Rodzkowitz, government of Wilna, 1859; died there in 1886. He received the Talmudic training usual in Poland, and was taught Hebrew grammar by his father. At thirteen he entered the yeshibah at Minsk, and he remained there until 1876, when he removed to Wilna, studied at the yeshibah there, and, on the advice of Joshua Höschel Levin, entered the school of painting and design. His first poetical writings also belong to that time. In 1880 he went to St. Petersburg and enrolled as a student at the Imperial Academy of Fine Arts, receiving, in 1882, a silver medal from the grand duke Vladimir for extraordinary progress.

Manne's poems, "Mebasser ha-Abib," "Ha-Abib," "Ha-Shoshannah," and "Mas'at Nafshi" (which has been set to music and is sung often in Zionist gatherings), place him among the foremost Hebrew poets. His best poems are somewhat didactic in character, as "Tiḳwah la-'Obed," a fragmentary work, depicting the contrast between hope and despair. Another fragmentary poem, "We-Zaraḥ ha-Shemesh u-Ba ha-Shemesh," is an elegy on the death of Emperor Alexander II. His first prose article, on the art of painting, especially among the Jews, appeared in "Ha-Ẓefirah" in 1882. This was followed by a whole series of papers on art, artists, and esthetics, including one on the art of poetry and a paper on the Jewish painter Oppenheim. His writings have been published in two volumes, under the title "Kol Kitbe Mordekai Ẓebi Manne" (Warsaw).

Bibliography: *Ost und West*, 1902, p. 195; *Kol Kitbe*, Warsaw, 1896.

H. R. J. G. L.

MANNHEIM: Town in the grand duchy of Baden, Germany. It has a population of 141,131, including 5,478 Jews (1900). Jews are not known to have lived in Mannheim before the middle of the seventeenth century. On Sept. 1, 1660, thirteen families, eleven of German and two of Portuguese origin, obtained permission from the elector Karl Ludwig to reside there. A deed dated 1656 mentions the first burial-ground, which in 1661 was exchanged for another; the latter was used until 1839. The first rabbi was Naphtali Herz (1657–71). His successor was Isaac Brilin (1671–78), who was appointed rabbi at Mannheim after the expulsion of the Jews from Hammelburg. Upon his death his son-in-law, Eliezer b. Jekuthiel, became rabbi; but, like his successor, Moses Grotwohl (1679), he held the office only a short time. Even at that early date there were 78 Jews in Mannheim, a fact which induced the municipal administration to submit a request to the government of the Palatinate not to grant any more permits to Jews. Isaac Aaron Worms of Metz was rabbi from 1685 to 1693. The devastation of the Palatinate by the French compelled the Jews of Mannheim, who had assisted in the defense of the city, to go elsewhere; nearly 70 families lost their homes by fire. Heidelberg received 26 families until their houses at Mannheim were rebuilt (1691). Among the new houses was the large quadrangular building erected by the court factor Emanuel Oppenheimer of Vienna, son of the famous Samuel Oppenheimer, and which, until 1729, was the temporary residence of the elector Karl Philipp. A concession granted in 1698, whose object was to bring about the reconstruction of the city as soon as possible, increased the number of Jewish inhabitants to 150 families. In 1701 the Jews obtained permission to extend their burial-place and to build a synagogue.

The first rabbi after the reconstruction of the city was Joseph David Ulf (1706–29). It was at this period that a Klaus was founded at Mannheim through the generosity of Lemle Moses Reinganum, with a capital of 100,000 gulden. The building, including a synagogue and bet ha-midrash, was dedicated in 1708, and, with some alterations, exists to-day. Similar institutions, but smaller, were established by

Michael May and Elias Haium. The rabbi at that time was Samuel Helmann (1726–51), an opponent of Jonathan Eybeschütz. On Helmann's appointment as rabbi at Metz, David (Tebele) Hess was elected chief rabbi in Mannheim. During his tenure of office occurred the notorious divorce dispute of Cleve, which involved a member of the Mannheim congregation and aroused a bitter controversy among the rabbis of Germany (1766; see "Or Yisrael," Cleve, 1770; Horovitz, "Frankfurter Rabbinen," iv. 27–31, Frankfort-on-the-Main, 1885; Lubetzki, "Bidke Battim," p. 44b, Paris, 1896). The elector Karl Theodor granted more Jews the right to live in Mannheim (1744), at the same time, however, ordering them to settle in the side streets, as they should not be allowed to own a house in the main street. For thirty-two years the chief rabbi at the klaus was Naphtali Hirsch Katzenellenbogen. The "Stadtrabbiner" was Hirschel Levin (1770–73), who left Mannheim for Berlin. In 1784 Michel Scheuer, from Mayence, was appointed "Stadtrabbiner"; he held the office for twenty-five years and died in 1809. His successors were: Gottschalk Abraham, who had been klaus rabbi and "Oberland" rabbi (d. 1824); Hirsch Traub (d. 1849); Moses Praeger (d. 1861), who introduced a Reform service (1856); B. Friedman (1863–79); and the present (1904) rabbi, M. Steckelmacher (since 1880). Mannheim contains many Jewish philanthropic institutions.

Bibliography: Löwenstein, *Gesch. der Juden in der Kurpfalz*, Frankfort-on-the-Main, 1895.

D. L. L.

MANNHEIMER (MAGYAR), GUSTAV: Hungarian painter; born at Budapest Feb. 27, 1854. He studied at the schools of drawing in Budapest, Munich, Vienna, and Rome. The best known of his paintings are: "On Flowery Mead," "Procession at Anacapri," "Young Tramps," and "Italian Evening Landscape."

Bibliography: Singer, *Allg. Künstler-Lexikon*, vol. iii.

S. N. D.

MANNHEIMER, ISAAC NOAH: Jewish preacher; born at Copenhagen Oct. 17, 1793; died at Vienna March 17, 1865. The son of a ḥazzan, he began the study of the Talmud at an early age, though not to the neglect of secular studies. On completing the course of the cathedral school at Copenhagen, he took up philosophy, Oriental languages, and theology at the university there, at the same time continuing his studies in Talmud and Jewish science. When the Jews of Denmark were emancipated in 1814 confirmation was made obligatory, and the office of catechist was instituted by the state, Mannheimer being the first incumbent (1816). The first confirmation took place May, 1817. In 1821 Mannheimer went to Vienna, where there was then no congregation, the community being divided into two opposing parties. Mannheimer, who was welcomed by both factions, soon succeeded in organizing a congregation, drafting a program and ritual on the traditional basis and harmonizing the views of the two parties. He returned to Copenhagen in December of the same year. Failing in his attempt to secure a new synagogue for Reform services, he accepted a call to the pulpit left vacant by Zunz in Berlin. German services, however, were interdicted in that city; the temple formerly under the ministry of B. Beer was closed, and the royal cabinet order of Dec. 26, 1823, obtained by the Orthodox party, frustrated the attempt to adapt the old ritual to new forms by delivering German sermons in the chief synagogue. Mannheimer therefore left Berlin and took temporary charge of the pulpit of Hamburg, preaching also at Leipsic during the fairs. In 1824 he married Liseke Damier, and in November of the same year he was called to the new synagogue of Vienna. As he could not receive the title of preacher or rabbi, he was inducted, in June, 1825, as "Direktor der Wiener K. K. Genehmigten Oeffentlichen Israelitischen Religionsschule"; he dedicated the new temple in April, 1826, and officiated there until 1829.

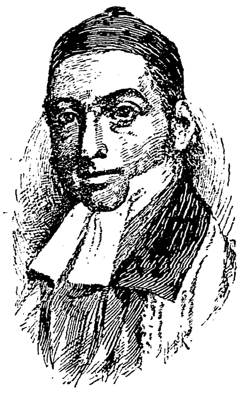

Isaac Noah Mannheimer.

Mannheimer's success was due in great measure to his oratorical gifts. His sermons were, for their time, models (Geiger, "Einleitung in das Studium der Jüdischen Theologie," in "Nachgelassene Schriften," ii. 31). His German translation of the prayer-book and of the fast-day prayers, and his arrangement of the fast-day liturgy, are of permanent importance for the ritual, the conservative spirit in which this work was undertaken leading to its adoption by many communities.

In 1848 Mannheimer was returned by Brody to the Austrian Reichstag, where he delivered two memorable speeches, one on the Jew-tax (Oct. 5, 1848) and the other on the abolition of capital punishment (Jan. 29, 1849). On his seventieth birthday the city of Vienna conferred honorary citizenship upon him. He devoted the gifts bestowed by the community upon him on that occasion to a foundation for the aid of rabbis, preachers, and teachers, which still bears his name.

Mannheimer published the following works: "Prædikener Holdte ved det Mosaiske Troes-Samfund's Andagts-Övelser i Modersmaalet i Sommerhalvaaret 1819" (Copenhagen, 1819); "Gottesdienstliche Vorträge Gehalten im Israelitischen Bethause zu Wien im Monate Tischri 5594" (Vienna, 1834); "Gottesdienstliche Vorträge für die Wochenabschnitte des Jahres," vol. i., Genesis and Exodus (*ib.* 1835; partly translated into Hebrew by E Kuttner, under the title מי נח, *ib.* 1865); a translation of the prayer-book and of the fast-day prayers according to the ritual of the Vienna Temple (1840; frequently reprinted). His polemics and responsa include: "Gutachten für das Gebetbuch des Hamburger Tempels" (1841); "Gutachten Gegen die Reformpartei in Frankfurt-am-Main in Angelegenheit der Beschneidungsfrage" (1843); "Einige Worte über Juden und Judenthum" (supplement to the "Oesterreichische Medicinische Wochenschrift," 1842, No. 34), directed against Professor Rosa's statements in reference to the Jewish question (1848). Two numbers of his "Gottesdienstliche Vorträge" appeared posthumously, edited by S. Hammerschlag (Vienna, 1876).

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J. E. N.

MANNHEIMER (HERSCHMAN), LOUISE: Writer and poetess; born at Prague Sept. 3, 1845. In 1866 she went with her parents to New York, where she became the wife of Prof. Sigmund Mannheimer. She wrote German and English poems, and articles and reviews for German and English periodicals. Zimmermann's "Deutsch in Amerika" (Chicago, 1894) contains some of her poems and a short biographical notice. Among her productions in English are "The Storm," a translation of one of Judah ha-Levi's poems, and "The Harvest," a prize poem (printed in "The American Jews' Annual," Cincinnati, 1897). In 1895 she published under the title of "The Jewish Woman" a translation of Nahida Remy's "Das Jüdische Weib" (2d ed. 1897). She is the author of "The Maiden's Song," and is the founder of the Cincinnati Jewish Industrial School for Boys and the inventor of the Pureairin Patent Ventilator.

A. S. MAN.

MANNHEIMER, SIGMUND: American educator; born at Kemel, Hesse-Nassau, May 16, 1835. Educated at the teachers' seminary at Ems, Nassau, he became teacher in the Jewish schools of Schierstein (1853) and Hegenheim (1858). In 1861 he entered the University of Paris (Bachelier ès Lettres, 1863), becoming professor of German in 1864. In 1865 he went to America and lived successively in Baltimore (to 1867), New York (to 1873), St. Louis (to 1876), and Rochester, N. Y. (where he became teacher at the Jewish school). In 1884 he was appointed professor of exegesis and Aramaic, and librarian, at Hebrew Union College, Cincinnati, Ohio.

Mannheimer has published: "Die Wahrheit über den Talmud" (Basel, 1858; translated from the French of T. Klein); "Hebrew Reader and Grammar" (New York, 1873; 4th ed., Cincinnati, 1903); "Anti-Semitism" (Cincinnati, 1897; translated from the French of Leroy-Beaulieu); "Iggeret Musar," an English translation of Solomon Alami's "Iggeret Musar" (*ib.* 1898).

A. F. T. H.

MANOAH B. JACOB: French Talmudist; lived at Lunel in the second half of the thirteenth century. He is sometimes quoted under the abbreviation ר"ם (= "R. Manoah"; Halberstam MSS., No. 345). Manoah often cites decisions in the name of his father. After a brief residence at Narbonne, where he studied with Meïr b. Simon and Reuben b. Ḥayyim, Manoah returned to Lunel. Like several of his contemporaries, he was a student of the works of Maimonides, and wrote a commentary on the latter's Yad ha-Ḥazaḳah, which is quoted in "Sha'are Ẓiyyon" under the title "Sefer ha-Manoaḥ," and in "Ḳore ha-Dorot," under the title "Sefer ha-Menuḥah." It was printed at Constantinople in 1518.

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S. S. K.

MANOAH OF LUNEL. See MANOAH B. JACOB.

MANOAH B. SHEMARIAH HANDEL: Polish author; born at Brzeszticzka (ברעסטיצקא), Volhynia; died in 1612. He was the author of the following works: "Ḥokmat Manoaḥ," glosses to the Talmud (printed in the Cracow 1602–5 edition of the Talmud, and separately at Prague, in 1602, by his son); "Menoaḥ ha-Lebabot," commentary to Baḥya ben Joseph's "Al-Hidayah ila Fara'iḍ al-Ḳulub" (Lublin, 1596; frequently reprinted); "Manoaḥ Maẓa Ḥen," on the title-page of which the emperor Rudolph and King Matthias are mentioned. Manoah must have composed a number of other works, for his son, who preserved those already noted, speaks of his intention to publish "all" his father's works on the Talmud, the Cabala, and astronomy.

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S. S. G. WE.

MANRESA: Town in Spain, in the province of Barcelona. In the twelfth century it is said to have contained 500 Jewish families, most of which lived in a narrow lane named "Grau dels Jueus," near the town hall; their cemetery, still called "Fossana dels Jueus," was outside the city. In the thirteenth and fourteenth centuries the Jews there were engaged in manufacturing, in trading (including that in slaves), in money-lending (at the rate of 20 per cent, the usual interest at that time), and in the cultivation of their vineyards and estates. The hostility of the Christians toward the Jews which prevailed throughout Catalonia was manifested in Manresa also. In 1325 the Christian inhabitants of the town endeavored to prevent the Jews from baking their Passover bread, so that the latter were obliged to appeal to the king for protection. The Jews in Manresa did not escape the general persecution of 1391, and many of them professed to accept Christianity. After 1414 comparatively few Jews remained in the town, and in 1492 they sold their property for whatever they could get for it and left the country. At the beginning of the fifteenth century Manresa had 30,000 inhabitants; three centuries later it contained barely one-fifth of that number. Several members of the Zabarra (Sabara) family lived in Manresa. The town is not mentioned in the "Shebeṭ Yehudah."

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G. M. K.

MANSION HOUSE AND GUILDHALL MEETINGS: Meetings held at the summons of the lord mayor of London by citizens of the English metropolis to protest against the persecution of the Jews. The first of these was held on July 3, 1840, to protest against the blood accusation brought against the Jews of Damascus. A demand for this meeting was made by 210 important residents of the city. Speeches were delivered by Daniel O'Connell, Alderman Thompson, Dr. Bowring, and others, expressing their disbelief in the accusation and demanding the release of the accused. The resolutions of the meeting were sent by the lord mayor to the chief ambassadors of foreign powers residing in England, and an especially favorable reply was received from the Emperor of Russia. Over forty years later meetings were convened by the lord mayor of London to protest against the persecutions of the Jews in Russia. Attention had been called to these by articles in the London "Times" of Jan. 9 and 11, 1882, written by Joseph Jacobs, and a requisition was made for a Mansion House Meeting in consequence. The requisition was signed by thirty-eight persons, including the Archbishop of Canterbury, Cardinal Manning, Charles Darwin, John Tyndall, and eighteen members of Parliament. This meeting was followed by numerous others throughout the United Kingdom, including one at the University of Oxford.

The requisition for the Guildhall Meeting of Dec. 10, 1890, was signed by eighty-three persons, again headed by the Archbishop of Canterbury and Cardinal Manning, and including nineteen peers, twenty-seven members of Parliament, and the foremost representatives of nearly every learned profession. The following resolution, proposed by the Duke of Westminster and seconded by the Bishop of Ripon, was adopted: "That in the opinion of this meeting the renewed sufferings of the Jews in Russia from the operation of severe and exceptional edicts and disabilities are deeply to be deplored, and that in this last decade of the nineteenth century religious liberty is a principle which should be recognized by every Christian community as among the natural human rights." In the name of the citizens of London a memorandum was addressed to the czar to this effect, praying that the Jews of Russia should be granted political and social equality with the rest of his subjects. The czar refusing officially to receive the communication, it was returned through the foreign office.

As a consequence of the first of the two last-mentioned meetings, a Mansion House Fund was raised of £108,000 and was administered by a **Mansion House Committee**; this later took over the £100,000 collected after the Guildhall Meeting, when it became known henceforth as the **Russo-Jewish Committee.** In the early stages of its work the Mansion House Committee supervised the transportation of large numbers of Russo-Jewish refugees from Brody to America, having a branch committee at Liverpool presided over by B. L. Benas. The chairman of both committees was Sir Julian Goldsmith, and the honorary secretary was N. S. Joseph. The committee took part also in all the conferences held to consider the position of the Russian Jews and helped to found agricultural colonies at Moosomin, Canada; Painted Woods, N. Dak.; Vineland, N. J.; and elsewhere. None of these colonies, however, had a very long life. The Russo-Jewish Committee, besides assisting the Jewish Board of Guardians by arranging for the immigration, repatriation, and settlement of refugees, founded also in London a Location and Information Bureau as a labor registry, and evening classes in English for the refugees, so as to enable them to earn their living outside the congested districts.

BIBLIOGRAPHY: *The Times* (London), Feb. 2, 1882, and Dec. 11, 1890; *Publications of the Russo-Jewish Committee.*

O. J. S.—J.

MANṢUR MARZUḲ: Egyptian rabbi and author; settled at Salonica toward the close of the eighteenth century. He was the author of several works: "Ẓur Todah" (Salonica, 1783), a commentary on the Yad ha-Ḥazaḳah; "Ben Pedahẓur" (*ib.* 1786), sermons; "Ḳorban Eliẓur," a Talmudic commentary.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 127.

S. M. FR.

MANTINO, JACOB BEN SAMUEL: Italian physician; died at Damascus in 1549. His parents —and perhaps Mantino himself—were natives of Tortosa, Spain, which place they left at the time of the banishment of the Jews from Spain (1492). Mantino studied medicine and philosophy at the universities of Padua and Bologna. Having graduated, he established himself at the latter place, and devoted his hours of leisure to the translation of scientific works from Hebrew into Latin. By these translations he soon acquired a high reputation, and he was befriended by the highest dignitaries of the court of Pope Clement VII.

The war of 1527 compelled Mantino to leave the Pontifical States. He settled at Verona, where the new bishop, Giberti, protected him. In 1528, when Giberti left Verona for Rome, Mantino decided to settle at Venice, where the Council of Ten exempted him from wearing the Jews' hat. This privilege was granted him, at first for a term of several months, upon the recommendation of the French and English ambassadors, the papal legate, and other dignitaries whom he numbered among his patients. At the expiration of the prescribed term Mantino found an influential protector in another of his patients, Théodore Trivulce, marshal of France and governor of Genoa; the latter, urging his own services to the Venetian Republic, insisted that the council should make the exemption perpetual.

The efforts of the English king Henry VIII. to get rid of his wife Catherine on the pretext that their marriage was contrary to the Biblical law, and that the dispensation obtained from Pope Julius II. was invalid, involved Mantino in difficulties. Henry sent Richard Croke to Italy in order to obtain opinions favorable to his case, and the latter addressed himself to Jewish as well as to Christian scholars. Pope Clement VII., in his turn, consulted Mantino, who decided against Henry. This decision created for Mantino many enemies in Venice, where Croke had won a favorable opinion from the famous physician and scholar Elijah Menahem Ḥalfon, among others. Meanwhile the Messianic dreamer Solomon Molko, whom Mantino had energetically opposed while he was in Venice, went to Rome, followed by Mantino. Having many friends and protectors at the court of Clement VII., Mantino soon acquired great influence in Rome, which he employed in crushing Molko. Mantino attained the zenith of his influence at the accession to the papal throne of Paul III. (1534), who appointed him his physician. This high position did not prevent Mantino from concerning himself with the affairs of the Jewish community of Rome, in whose records he appears as a member of the rabbinate, with the title "gaon." In 1544, for some unknown reason, Mantino returned to Venice, where again he was exempted from wearing the Jews' hat. Five years later he accompanied, as physician, the Venetian ambassador to Damascus, where he died soon after his arrival.

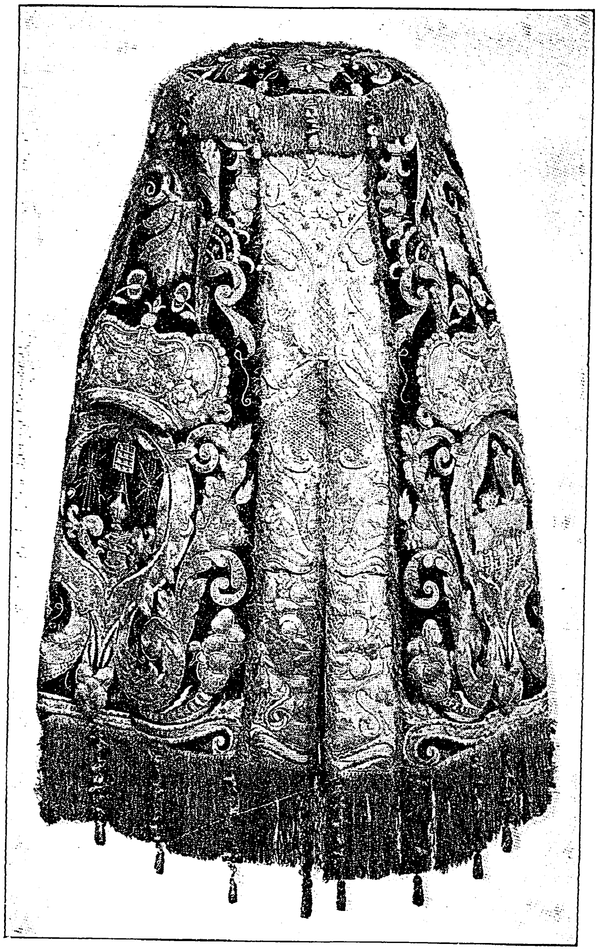

Mantle of the Law, Velvet, Seventeenth Century.

(In the Victoria and Albert Museum, London.)

Mantino translated the following commentaries of Averroes: "Paraphrasis Averrois de Partibus et Generatione Animalium," with the commentary of Levi ben Gershon (dedicated to Pope Leo X.; Rome, 1521); commentary (the compendium) on Aristotle's "Metaphysics"; the "middle commentaries" on Aristotle's "Isagoge"—books i.-iv. of "Topics" and "Poetics" (Venice, 1550); commentary on Plato's "Republic" (dedicated to Pope Paul III.); proem to the large commentary on Aristotle's "Physics"; the large commentary on the third book of Aristotle on the soul; proem to book xii. of Aristotle's "Metaphysics"; the "middle commentary" on Aristotle's "Physics." He translated also Averroes' medical work "Colliget" ("Kullayot"), the first book of Avicenna's "Canon," and Maimonides' "Shemonah Peraḳim."

Bibliography: Wolf, *Bibl. Hebr.* i. 606; Wüstenfeld, *Die Uebersetzungen Arabischer Werke in das Lateinische seit dem XI. Jahrhundert*, pp. 123 *et seq.*; Steinschneider, in *Zunz Jubelschrift*, pp. 13, 20; idem, *Cat. Bodl.* col. 1235; idem, *Hebr. Uebers.* pp. 145, 438, 673, 685, 976; Kaufmann, in *R. E. J.* xxvii. 30 *et seq.*; *Il Vessillo Israelitico*, 1885, p. 317; Renazzi, *Storia dell' Universita degli Studi di Roma*, ii. 110; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 94 *et seq.*

D. I. Br.

MANTLE OF THE LAW (מפה): The cover of the scroll of the Pentateuch. The Hebrew name "mappah" is derived from the Greek μάππα. Originally, a wrapping of fine silk was spread along the full length of the parchment, to protect the writing from dust and injury when the scroll was rolled up. The mantle is mentioned in Soferim iii. 16. "A scroll that has no mantle shall be turned face down, so as not to expose the writing" (Yer. Meg. i. 9). The custom of completely covering the writing with silk, when the mantle is not in use, is still practised by the Sephardim in the Orient. The color chosen is usually green. Probably, in earlier times the less expensive method was adopted of using a narrow strip of silk to cover the writing at the opening of the scroll, which would account for the word μάππα = "kerchief" or "napkin." Another kind of covering was called "miṭpaḥat," and was used to wrap the scroll after it had been rolled up. It appears from the Mishnah that all books or scrolls were provided with coverings (Kelim xxiv. 14). When Levi b. Samuel and Huna b. Ḥiyya were preparing coverings for the books of R. Judah, they thought the scroll of Esther did not require a miṭpaḥat, for which opinion they were rebuked by R. Judah (Sanh. 100a). In the Orient, mantles are often not used, carved wooden boxes being substituted for them.

The "mantle of the Law," as it is popularly called, is made in the form of a bag, to fit the scroll after it is rolled up. It is open at the bottom and closed at the top except for two openings to allow the scroll-handles ("'eẓ ḥayyim") to pass through. The mantle is made of expensive material, which must not have been used for any other purpose. Old, worn-out mantles should not be thrown away, but should be stored in the genizah or sewed into a shroud for a corpse to be buried in (Shulḥan 'Aruk, Oraḥ Ḥayyim, 154, 4). Between the sectional readings of the Pentateuch at the synagogue the scroll is closed and covered with the mantle. On special occasions, when two scrolls are read from, the one first used must be rolled up and covered before the mantle is removed from the second scroll (*ib.* 147). The mantle of the Law is usually decorated or embroidered with the Crown of the Law, the Lion of Judah, and with tassels and ornaments. The mantle is often made and presented to the synagogue by women, and sometimes bears the name of the donor or donors.

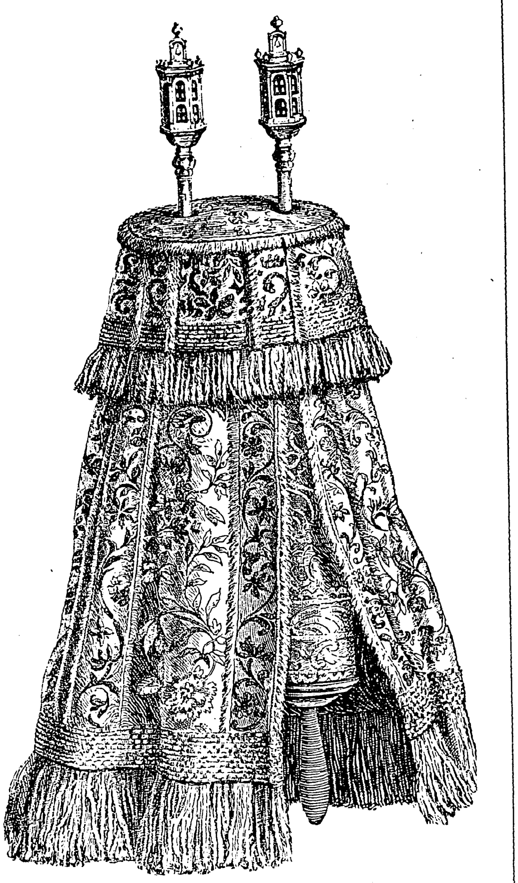

Mantle of the Law, Holland, Early Eighteenth Century.
(From Picart.)

J. J. D. E.

MANTUA: Fortified Italian city, on the Mincio; capital of the duchy of Mantua. It has a population of 29,160, including 1,100 Jews (1901). In 1858 it had 2,523 Jews—the greatest number in its history. The first mention of Jews in Mantua dates from the twelfth century, when Abraham ibn Ezra finished (1145) there his grammatical work "Ẓaḥot." Apparently he was in that city again in 1153. There are no further references to Jews in connection with Mantua until they are mentioned in the new statutes of the city at the end of the fourteenth century, when a large number seem to have lived there. In 1459 a special tax of 2,000 ducats was imposed on the community, though by vigorous protest they succeeded in having it reduced to 600 ducats. The importance of the community about that time is evident from the fact that two famous rabbis, Joseph Colon and Judah da Napoli (Messer Leon), officiated in Mantua, although, on account of their inability to agree, both were expelled from the city in 1475. In the following year, with the consent of the pope, the Jews were permitted to lend money at interest, and eight years later Bernardino da Feltre founded a "monte di pietà" there, the granting of its charter being one of the first acts of the government of the new prince, Francesco Gonzaga (1466–1519), who was generally ill-disposed toward the Jews. In 1485 he ordered all of them, with their wives, to attend Bernardino's anti-Jewish sermons. In 1496, when the preachers again demanded that restrictions be placed on courtezans and Jews, the wife of the prince, during his absence, ordered the wearing of the Jewish badge.

Under the Gonzagas.

From this time the treatment of the Jews varied, and intermittently they were favored by the princes. Although Frederick Gonzaga, the first Duke of Mantua, had a Jewish physician, Abraham Portaleone, he forbade the Jews to keep Christian servants, an exception being made in regard to necessary services performed on the Sabbath. In 1531 the Marano Solomon Molko was burned publicly at the stake during the visit of Emperor Charles V. Although the congregation had received permission from Pope Clement VII. in 1530 to build an Ashkenazic synagogue, the duke did not confirm it until 1540, at the earnest solicitation of Isaac Porto; the last-named was called to the rabbinate of Mantua in 1550, as the first of an uninterrupted succession of rabbis whose names are preserved in the communal archives.

The condition of the Jews improved under Duke Frederick's successors. A decree of 1545 says: "We desire that the Jews shall be as free and secure in pursuing their business and professions in our city and in our duchy as the Christians." These were the best days of the community, the numbers of which probably were augmented by Portuguese immigrants. The Jewish merchants of Mantua carried on extensive business with foreign countries. Jews were often welcomed at court, and after 1542 the duke had Jewish musicians and Jewish actors. Nevertheless, oppressive measures were enacted against them; their cemetery was taken from them in

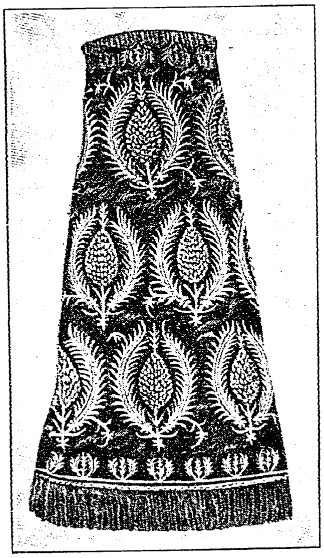

Mantle of the Law, Padua, Eighteenth Century.
(From Frauberger.)

1549 that an extension to a monastery might be built in its place. Guglielmo Gonzaga, who was also the first Duke of Monferrato, confirmed their old privileges and suppressed a riot which threatened them in 1562. The security which the community enjoyed enabled it to interest itself in Jewish affairs at large, and it was instrumental in securing the reception of a delegation from the Jewish communities, in 1563, by the Council of Trent, which delegation obtained permission to print Hebrew books.

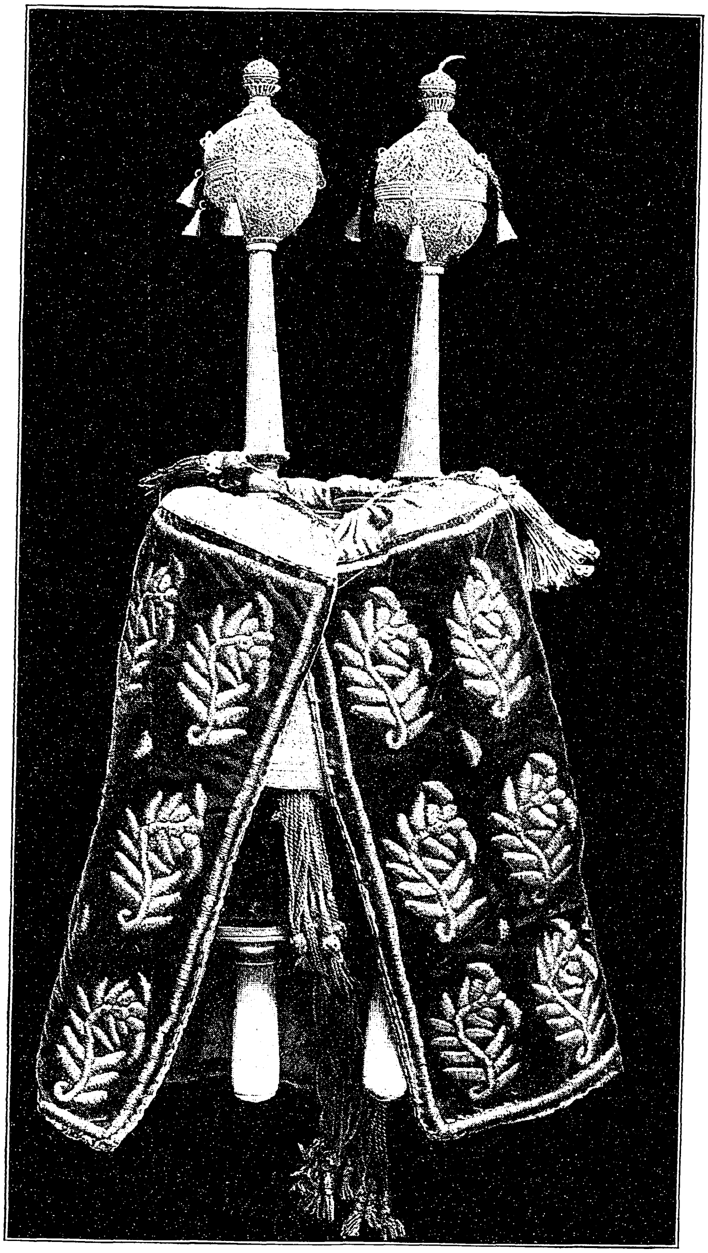

Mantle of the Law, Oriental.
(In the United States National Museum, Washington, D. C.).

In 1577 new edicts were issued regarding the wearing of the badge. Evil times came with Vincenzo Gonzaga (1587-1612), who, in 1590, expelled all foreign Jews from the city to prevent the increase of the Jewish population. In the following year this decree was reinforced by menaces against the entire community. On April 22, 1600, Giuditta Franchetti, eighty years of age, was publicly burned on a charge of witchcraft, and other members of the community were sentenced to heavy punishments. In 1602, however, in spite of these rigorous proceedings, the Franciscan monk Bartolomeo da Salutivo publicly accused the prince of leniency toward the Jews. As the populace was threatening them, Vincenzo was obliged to interfere sternly in their behalf (Aug. 14), although at the beginning of the year he had issued orders for the complete separation of Jews and Christians. He next forbade Jewish physicians to treat Christians without special permission, and, at the instance of Pope Clement VIII., decreed (Nov. 7) that the Jews should sell all their real estate within a year; he placed all their civic and commercial affairs under the jurisdiction of a special official termed "commissario degli Ebrei," and in certain other relations they were subjected to ecclesiastical control. This office of Jewish commissioner existed until 1765. In 1610 the establishment of a ghetto was decreed, and in Feb., 1612, the Jews were compelled to move into it. The new edict called the "Tolleranza Generale" subjected them to still more rigorous treatment; it was renewed every eight years, on payment of a large sum, and remained in force until 1791.

Charles of Rethel, who succeeded to the dukedom on the extinction of the house of Gonzaga in 1628, assured the Jews of his favor. During the siege of Mantua by Emperor Ferdinand II., in the same year, they helped to fortify and defend the city, even breaking the Sabbath; and when the city was betrayed (1630) to the enemy 1,800 Jews were expelled and their property confiscated; nor could they return until after many bitter experiences, as Abraham Masserani has recounted in his "Ha-Galut weha-Pedut" (Venice, 1634). In 1699 the community was released from the obligation of attending

Christian sermons, and about 1700 various Jews received extensive industrial privileges, and were even entrusted with the management of state domains.

Under the Hapsburgs.

When Mantua came into the possession of the Hapsburgs, after the war of the Spanish succession, the Austrian governors tried to protect the Jews from the many petty annoyances which the latter had to suffer through clerical intrigues; for the decree issued in 1740 by the grand inquisitor of the Roman Curia marked the culmination of the persecution and humiliation of the Jews by Rome. In Mantua they were permitted to institute a suit for compensation for annoyance on the street on the testimony of a single witness. To avoid being insulted by the students of the gymnasium—it had become customary for the students to insult Jews whenever they met them—the Jews made a yearly payment in kind to the principal. On special occasions, as during sieges, large assessments were levied upon the community, which was especially taxed during the reign of Maria Theresa, though under her the civic status of the Jews began to improve. In 1752 the sanitary laws were declared to be equally binding upon Jews and Christians, and the restriction regarding Jewish physicians was abrogated.

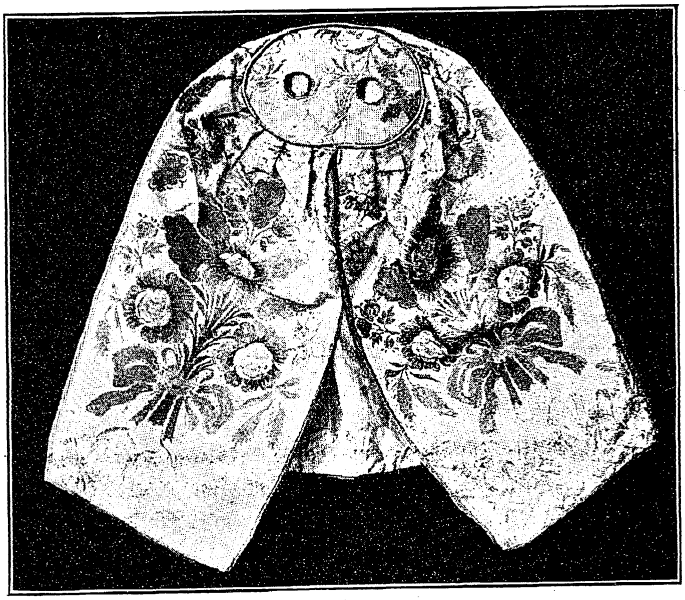

Mantle of the Law.
(In the British Museum.)

The condition of the Jews improved still further when Joseph II. was made coregent. In 1772 they were allowed to loan money at the "monte-di-pietà," while in 1779 many of the ancient restrictions were repealed, the badge was abolished, Jews were admitted to the public schools and were allowed to acquire real estate, and the tribunal of the Inquisition was suppressed. Under Leopold II. (1790–92) a deputation sent to Vienna succeeded in having the "Tolleranza Generale" made permanent and in securing the repeal of all special taxes on the community, while the emperor declared that he would put the Jews on an equality with all other citizens in all points compatible with the general welfare. But under Francis I. (1792–1835) the Jews had more troubled times and were again heavily taxed.

The community of Mantua, like all other Italian communities, had a period of freedom in 1797, during the French invasion of Italy. Two Jews, David Pavia and Felice Coen, were made members of the municipal council, and the latter became also a member of the central administration of the district of the Mincio, while Rabbi Abraham de Cologna was a member of the cabinet of the Cisalpine Republic. The gates of the ghetto were torn down by the people in 1798, but in the following year the city was retaken by the Austrians, and the political suspects, including some Jews, were imprisoned. Zechariah Carpi has given an account of his sufferings in his "Toledot Yiẓḥaḳ" (Cracow, 1892). The French, however, soon retook the city, and Napoleon's pro-Jewish legislation went into force. Abraham de Cologna represented Mantua at the Congress of Lyons in 1801, and he took part also in the Convention of Notables at Paris, being made vice-president of the Sanhedrin (1806–7) and subsequently president of the consistory.

In 1814 Mantua again came under Austrian rule. The Jews retained their rights, but were not permitted to hold public offices, with the exception of those connected with the possession of real estate, and even this exception was declared to be revocable. The number of Jewish families was to be limited, special permission being necessary for immigration and for marriage. Francis I., however, declared that he would endeavor to place the Jews upon an equality with the other citizens, his desire being to see that all shared alike in the welfare of the state. He ordered that the rabbis of the community should give proof of sufficient secular and religious education. In 1821 Mantua proposed to the communities of Lombardy and Venice that a rabbinical seminary should be founded, and as a result the institute at Padua was opened in 1829. The community continued to suffer from its insecure legal status and from the enmity of the populace, and was imperiled by the riots of 1824 and 1842. The Jews did not obtain full civic liberty until Mantua was incorporated in the kingdom of Italy by the peace of 1866. One of the heroes of the Italian struggle for unity, Giuseppe Finzi, was a Mantuan Jew.

The community of Mantua repeatedly held an important position in Judaism. At the time of the Renaissance it was distinguished for the number of its scholars and liberal thinkers; it was the birthplace of Azariah dei Rossi. For a long time the com-

Scholars and Rabbis.

munity was obliged to furnish to the dukes of Gonzaga a company of actors who from 1525 to 1597 gave dramatic representations, which form an important chapter in the early history of the Italian stage. The dramaturge of the company, Leone Sommo, produced in his "Dialoghi sull' Arte Rappresentativa" the first work of its kind; in recognition of his merits as a poet he was made a knight, and a member of the Academy of Padua. Among the Jewish musicians at the court of Mantua were the harpists Abraham dell' Aspra and his grandson; Isacchino Massarano was distinguished as a lutist, a singer, and a dancing-master; Solomon Rossi was known as a composer of religious and secular songs, while his sister Europa was a singer, and her son Anselmo and Davide Cività were esteemed as composers. Mordecai Finzi was a mathematician and Abraham Colorni an engineer. Mantua was foremost, also, in the sixteenth century in the field of Jewish science. As a century previously Joseph Colon had taught there, so now the brothers Moses and David Provençal were famous as Talmudists, founding the rabbinical academy which flourished down to modern times; while a third brother, Judah Moscato, was famous as a preacher and philosopher. The brothers Provençal were so enthusiastic in the cause of science that David and his son Abraham determined to establish a university in their house (1564), and issued a detailed prospectus inviting students ("Ha-Lebanon," v. 418 *et seq.*; "Berliner Festschrift," pp. 164 *et seq.*). Subsequently Mantua became the chief seat of the cabalists.

The community of Mantua has had many famous rabbis, and a number of rabbinical families whose members succeeded one another in office. The most noteworthy names are: Basilea, Brieli, Cases, Cologna, Fano, Jarè, Modena, Mortara, Moscato, Portaleone, Provençal, Dei Rossi, Romanelli, Saraval, Viterbi, and Zacuto. Marco Mortara officiated from 1842 until 1894, and was succeeded by Isaiah Levi.

Synagogues.

Since the sixteenth century the community has had six places of worship: Scuola Grande (built 1537), transferred a century later to its present site); Scuola Norsa Torazzo (founded 1513); Scuola Cases (founded 1590); Scuola Beccaria (founded in 1595 over a slaughter-house and named after it); Scuola Porto (founded 1540); and Scuola Ostiglia (founded 1558). In the first three the Italian ritual is followed, in the last three the German. Their foundations have recently been in part united. The community owns a large library containing numerous manuscripts and important archives, from which Stern has published a number of documents. Among Mantua's philanthropic institutions is the Casa di Ricovero, an asylum for the aged founded in 1825 and connected with a foundation for the promotion of trade and industry among the Jews and a home for apprentices. In 1834 Samuele Trabotti devoted his entire fortune to a fund for dowering Jewish brides, educating Jewish youths in the arts and sciences, establishing prizes for artisans, and relieving the sick and the poor. This richly endowed foundation absorbed the existing institutions of similar character.

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D. I. E.

——**Typography**: Mantua was among the earliest places at which Hebrew works were printed. The physician Abraham Conat started printing there as early as 1476, when he produced the Ṭur Oraḥ Ḥayyim; some of his productions may have been begun even in the preceding year. He had the merit of producing the only Hebrew incunabulum published during its author's lifetime—"Nofet Ẓufim." His wife, Estellina Conat, made herself responsible for the "Beḥinat 'Olam," issued from his press after his death. In the printing of Levi ben Gershon's Pentateuch, Conat was associated with Abraham of Cologne, possibly identical with the Abraham de Tintori who afterward emigrated to Bologna. Hebrew printing was resumed at Mantua in 1513 by Samuel Laṭif, who appears to have been forced from business a year later by the competition of the Soncinos. The next printers of Hebrew books were Christians—the Rufinellis and Philipponis (1561–97); their printer's sign was a peacock. A large number of Jewish workmen, including Meïr Sofer, his son, and his son-in-law, were employed by them. In the seventeenth century Eliezer de Italia started a Hebrew printing-press (1612), being followed by Judah di Perugia in 1622. In the eighteenth century Isaac Jarè and Raphael Ḥayyim di Italia printed at Mantua. For reproductions from books printed at Mantua see Jewish Encyclopedia, iv. 172, 173, 205; vii. 261.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 34, 43–46; *Cat. Bodl.* col. 310.

J.

MANUEL, EUGÈNE: French educator and poet; born at Paris July 13, 1823; died there June 1, 1901. A grandson on his mother's side of the famous Paris ḥazzan Lovy, he remained throughout his brilliant career intimately attached to the faith of his ancestors. After having finished his studies at the Collège Charlemagne he entered the Ecole Normale (1843–46), where he had as comrades Emile Burnouf, Paul Janet, Gaston Boissier, Caro, Alfred Mézières, and Pasteur, all of whom have become renowned in the world of letters and science. Manuel became professor of rhetoric successively at the colleges of Dijon, Grenoble, Tours, and in the lyceums Charlemagne (1849) and Saint-Louis and the Collège Rollin in Paris. After the Franco-Prussian war Jules Simon, having become minister of public instruction, appointed Manuel his "chef du cabinet" and in 1872 "directeur du secrétariat."

Soon after, Manuel became inspector-general of secondary public instruction (1876). He now began to devote much of his energy and time to literature. In 1852 he had already published an edition of the "Morceaux Choisis des . . . Œuvres Lyriques" of Rousseau. His second work, written in collaboration with his brother-in-law Lévi-Alvarès (1854-58), was in four volumes, and was entitled "La France sous l'Aspect Géographique, Historique et Administratif." His earliest poems, "Pages Intimes," date from the year 1866, and it was they which laid the foundation for his literary fame. The ring of patriotism in his "Poèmes Populaires," which appeared in 1871, rendered them very popular. "Henri Regnault," "Les Pigeons de la République," "En Voyage," and "Pendant la Guerre" have placed Manuel in the rank of the foremost poets of his time. This last dramatic poem and "Les Ouvriers" were played at the Théâtre Français with Coquelin and Sarah Bernhardt in the leading rôles (Jan. 17, 1870). About this time "L'Absent" and "Pour les Blessés" were represented at the Théâtre Français. Manuel made several unsuccessful attempts to gain admission to the Académie Française.

Those of Manuel's poems which bear a special relation to Judaism are: "La Place du Pauvre," dedicated to his friend Isidore Cahen, the director of the "Archives Israélites"; "Le Verset"; "La Prière"; "Caïn et Abel"; and "Les Trois Peuples" (Jerusalem, Athens, Rome). His biography of his grandfather Israel Lovy, in the "Archives Israélites" (1850), deserves special mention. For twenty years Manuel was professor of Greek and Latin literature at the Jewish Theological Seminary at Paris, and he was one of the six founders of the Alliance Israélite Universelle, remaining a member of that institution until his death. After the death of Michel Alcan, Manuel was elected to represent the Jews of Lyons in the Central Consistory of the Jews of France (1877). He was a commander of the Legion of Honor. On Oct. 27, 1901, the Société Historique d'Auteuil et de Passy, of which he was one of the founders, placed a memorial tablet on the house in which the poet died.

Bibliography: *Archives Israélites*, June, 1901; *Univers Israélite*, June, 1901; *A la Mémoire de Eugène Manuel*, 1901; *A la Mémoire de Eugène Manuel*, 1902; M. Bloch, in *R. E. J.* xlvi.

S.

MANUSCRIPTS: The first materials used for writing were such substances as stone, wood, and metal, upon which the characters were engraved with a stylus. At a very early time, however, animal substances were employed, and letters were written upon them with various liquid preparations. The usual word for a written document, "sefer," which occurs 182 times in different forms in the Bible, and is to be supplied in many places, as, for instance, with "Torah," designates the skin of an animal, the writing material anciently employed by the Orientals, and not papyrus. The usual word for writing, "katab," the fundamental meaning of which is "to place signs in succession," is found in the Bible 220 times (Blau, "Studien zum Althebräischen Buchwesen," pp. 9 *et seq.*). For private writing in the first centuries of the common era various materials were used, including clay tablets for bills. Books might be written only on skins of animals, of which three kinds were prepared —"gewil," "ḳelaf," and "doksosṭos." Gewil is the plain hide with the hair scraped off (*i.e.*, leather); ḳelaf is parchment, made by paring away the skin, and which received the writing upon the flesh side (*i.e.*, a membrane); doksosṭos is another form of parchment (*ib.* pp. 22 *et seq.*).

Writing Material.

Parchment.

Copies of the Bible were, as a rule, made from whole skins, as at the present day, which were prepared from clean animals. To this the copyist ("sofer") himself generally attended. A gaon says, "We have never seen a Torah scroll which was written on parchment." There is a possibility, however, that in ancient times there were Biblical books written on papyrus; in regard to non-Biblical writings this supposition is even probable. The skin used for writing was ruled, and there were special regulations for margins and for the number of lines. Only black, effaceable ink, which was renewed when necessary, might be used for Biblical works. Metallic ink was known, but was forbidden. The Letter of Aristeas (§§ 176-179), however, relates that the copy of the Bible sent by the high priest to the Egyptian king Ptolemy was written in gold, and the Talmud also speaks of gold-writing, which may have been a Jewish invention (Blau, *l.c.* pp. 13, 150 *et seq.*; see Index).

Scroll and Codex.

Both the Jewish and the non-Jewish world in antiquity had books in the form of scrolls (Isa. xxxiv. 4; Job xxxi. 35-36; Jer. xxxvi.; Ezek. ii. 8-9; Ps. xl. 8; Zech. v. 1). In post-Biblical times the employment of such scrolls may be traced for a thousand years, and in copies of the Pentateuch for the synagogue this usage has survived until the present time. Both the Letter of Aristeas (*l.c.*) and I Macc. iii. 48 speak of scrolls. On the arch of Titus a man is depicted carrying on his back a long roll, undoubtedly a representation of the Torah scroll of the Temple of Jerusalem, which was taken to Rome (see Josephus, "B. J." vii. 5, § 5). The Talmud and Midrash know books only in this form (Blau, *l.c.* pp. 40-43), and the Christian documents of the first three centuries testify also to the use of rolls (Schulze, in "Greifswalder Studien Hermann Cremer Dargebracht," pp. 148-158). When and where the codex form first appeared among the Jews is as yet unknown. It is not impossible that the word "diftera," in Soferim iii. 6, designates a codex. The oldest complete and dated manuscript of the Bible, the codex of the Prophets at St. Petersburg, was written in 916. In ancient times school children had tablets for their first lessons in reading and writing, while wax tablets (πίναξ) were in general use among citizens, so that the prototype of the book was familiar from a very early period. There is, therefore, no need to assume foreign influence, whether Greco-Roman or Oriental and Christian, to explain the development of the scroll into the codex. The transition probably began in the seventh century and proceeded gradually, since no distinct mention of a codex has yet been discovered in the Talmud and Midrash.

The books of antiquity were always of small size (II Kings xxii. 8-10; II Chron. xxxiv. 15 *et seq.*; Neh. viii. 1 *et seq.*; see references from the Talmud, Midrash, and classic literature in Blau, *l.c.* pp. 72 *et seq.*), and people sat cross-legged when reading them.

Size, Compass, and Distribution.

The largest scroll, the official copy of the Torah, which was used in the Second Temple had at most a height of six and a diameter of two handbreadths (*ib.* pp. 76 *et seq.*). The smallness of the books was compensated by the minuteness of the characters (*ib.* p. 79 *et seq.*). The contents of a manuscript might be very small, as, for example, one of the Book of Obadiah, or the original roll of fasts (*c.* 100 C.E.), while the normal size probably never exceeded that of the collection of the Twelve Prophets. At the time of the first selection of the canon (*c.* 4th cent. B.C.) large scrolls could not have been popular, as is shown by the division of the Torah into five parts, by the division of the Book of the History of the Kings into the books of Samuel and Kings, by the separation of the books of Ezra and Nehemiah from the Chronicles, and by other instances. About the year 100 C.E., however, there were certainly collective scrolls which contained the three sections of the Bible in one roll each, while there were even some which included all the books of the Scriptures in one large roll. Such a one, probably, was the Hexapla of Origen. There was, moreover, no lack of copies of single portions, which contained a section of a book, such as the Roll of Jealousy (= Num. v. 11-23, etc.; Blau, *l.c.* pp. 46-70).

Book-Trade.

The preparation of books has had an eventful history. At the time of the chroniclers (*c.* 3d cent. B.C.) Bible copies were rare; they had been almost entirely destroyed by the Syrians before the Maccabean revolt. Afterward, however, their number increased steadily, since it was made incumbent on every one to write a copy of the Torah for himself, and each congregation owned at least one. In the Talmudic period there was an enormous number of copies, especially as it was customary to wear portions of the Bible (chiefly Torah rolls) around the arm as amulets. Manuscripts of the Bible were found also in heathen families, and pagans even liked to trade in these books, which they were able to write themselves. Christians converted from Judaism or paganism owned many Hebrew writings (*ib.* pp. 84-97). In consequence of the ever-increasing demand a kind of book-trade developed as early as the first century. In general, however, people ordered their manuscripts direct from the copyist, according to ancient custom. The Apocrypha, the original of which has been lost, and other non-Biblical Hebrew books, were not in special demand and did not circulate in large numbers.

Oldest Codices.

The high value placed upon the Scriptures is evidenced by the great care taken for their preservation. The scrolls were wound on a stick, the Torah on two sticks. Coverings of various kinds served to protect them, and cases of various forms were used for keeping them. The rolls were firmly tied with a cord, and sometimes they were sealed to prevent any one from reading them without permission (*ib.* pp. 173-188 *et seq.*). When worn out the manuscripts of the Bible were protected against profanation by being placed in the coffins of dead scribes. In consequence of this custom not a single Biblical manuscript has been preserved from ancient times, nor is there any hope that one will ever come to light. Nevertheless, a few archetypes which existed in antiquity are mentioned. In the first rank among these stands the copy of the Torah of the Second Temple, already noted (I Macc., Introduction; II Macc. ii. 14; Josephus, "Ant." v. 1, § 17; Blau, *l.c.* pp. 99 *et seq.*). "The Book of the Court" (M. Ḳ. iii. 4a *et al.*) was the copy from which the high priest read on the Day of Atonement and which served as a model (Blau, *l.c.* p. 107).

Three other codices from the Temple court are mentioned: "Sefer Me‘on," "Sefer Za‘aṭuṭe," and "Sefer Hi," and they still served as models at the beginning of the fourth century (*ib.* p. 104). After the destruction of the Temple the Torah of the celebrated copyist R. Meïr, the codex of Emperor Severus, and others (*ib.* p. 111) are mentioned, while from post-Talmudic times date the codices of Hillel, Sanbuki, and others. The most celebrated was the codex of Ben Asher, used by Maimonides (H. L. Strack, "Prolegomena Critica in Vetus Testamentum Hebraicum"). See BIBLE MANUSCRIPTS.

BIBLIOGRAPHY: L. Löw, *Graphische Requisiten bei den Juden*, Leipsic, 1870-71; L. Blau, *Studien zum Althebräischen Buchwesen und zur Biblischen Litteratur- und Textgeschichte*, Budapest and Strasburg, 1902 (where a full bibliography is given); idem, *Ueber den Einfluss des Althebräischen Buchwesens*, in *Berliner Festschrift*, Frankfort-on-the-Main, 1903 (also printed separately).

J. L. B.

It is now necessary to inquire how the Hebrew manuscripts collected in various public and private libraries were written, and in what form the material of which they consist was presented. The time over which the inquiry extends ranges, roughly speaking, from about the year 900 of the common era down to the present day, though in some instances, notably in the case of papyri, an earlier period is referred to. For inscriptions on stone, metal, and other hard substances see PALEOGRAPHY.

Earliest Papyri.

I. Materials Used to Receive Writing.—Papyrus (Greek, πάπυρος, from the ancient Egyptian word "p-apa"; but in Herodotus always βύβλος, no doubt also from an Egyptian term; Hebrew, "neyar," apparently representing the Arabic "naur"): The number of Hebrew papyri hitherto discovered is quite insignificant as compared with the numerous classical papyri recently brought into Europe from Egypt. There is the small number of Egyptian-Aramaic papyri belonging to the late Ptolemaic or early Roman period, of which the British Museum papyrus No. cvi.* is a good representative specimen (see the first specimen of writing on Plate I.; also "Proc. Soc. Bibl. Arch." xxv., parts 4 and 5). Some pieces dating from the sixth to the ninth century have been described by Steinschneider, Chwolson, and others (for references see bibliography below). The Cambridge University Library possesses a mutilated liturgical codex assigned to the ninth century. The papyrus of the Decalogue in the same library, first described by S. A. Cook ("Proc. Soc. Bibl. Arch." xxv., part i.; see JEW. ENCYC. iv. 493, *s.v.* DECALOGUE), may be assigned to the sixth or seventh century (see Pl. III., No. 59). A few Oxford fragments, probably of the sixth century, have been described by A. Cowley in "J. Q. R." Oct., 1903 (see Pl. I., No. 2).

Skins (Hebrew, "'or," known also as "gewil"; Greek, *διφθέρα*, a term which in early times was transferred to papyrus, and was later on applied to vellum also): None of the skin was peeled off, but the hair was carefully rubbed away; for it was the hair side that was used for writing upon. The ancient rule of using only skins for Torah rolls has not, however, been universally followed in the period under consideration. The Yemenite rolls (Pentateuch, Esther, and קצת חנה) are indeed all of red skin; and the Pentateuch rolls written in the eighteenth century for the Jews of K'ai-Fung-Foo, China (*e.g.*, Brit. Mus. MS. Add. 19,250), are of white leather. The oldest Pentateuch roll (14th cent., Spanish origin) in the British Museum is also of leather; but there are many specimens on vellum belonging to the sixteenth century and onward. Of the forty-seven Karaite Pentateuch rolls in the Imperial Library, St. Petersburg, only five are of leather, the remaining forty-two being of vellum. This proportion no doubt represents the greater deviation among the Karaites from the old synagogue rolls. For the Book of Esther vellum appears to have been more largely used than for the Torah. A roll of the Hafṭarot on leather, written in Corfu in 1560, found its way into Europe a few years ago. For manuscripts in book form skins would in early times have been naturally superseded by parchment or vellum as material fitted for receiving writing on both sides.

Parchment and Vellum (Hebrew, "ḳelaf" and "doksosṭos," for the exact meaning of which see above): For practical purposes, that is to say, so far as the manuscripts now under consideration are concerned, it is enough to remark that "ḳelaf," not unlike the term "parchment" in its more restricted sense, signifies the rougher article, while by "doksosṭos," as by the term "vellum," the finer variety is meant. The Jews were no doubt at all times adepts in the art of producing parchment and vellum, as they had so much need of the materials, and as a religious intention during the manufacture was considered important; but their art would naturally be conditioned, to a large extent at any rate, by the degree of perfection attained in it in the countries where they were domiciled. The finest kinds of vellum used for Hebrew manuscripts were of Spanish and Italian origin. As examples of the former may be mentioned Brit. Mus. MS. Or. 5866 (liturgy, middle of 15th cent.: thin vellum, delicately worked, smooth surface), and Brit. Mus. MSS. Or. 2626-2628 (Bible, 1482-1483: stout, crisp, and pretty smooth). A fine specimen of Italian vellum of about the middle of the same century is furnished by Brit. Mus. MSS. Add. 19,444-19,445 (Florentine liturgy: material very carefully prepared and slightly tinted). Rougher sorts of material were to be found by the side of the finer kind in both countries.

Examples of Old Vellum.

Among representative codices of earlier times, the British Museum Pentateuch dating from the ninth century (MS. Or. 4445, apparently of Babylonian origin) consists of strong, crisp, and very smooth vellum. Brit. Mus. MS. Harley 5720 (probably of early part of 12th cent.; also of Eastern origin) is hard and strong, with surface not very smooth. The British Museum copy of the Maḥzor Vitry (MSS. Add. 27,200-27,201: 12th cent.; French origin) is written on a very inferior sort of material. French as well as German vellum employed for Hebrew in the Middle Ages is, in fact, as a rule coarse as compared with the Spanish and Italian kinds; but Brit. Mus. MS. Add. 11,639 (collection of works, 12th cent.), from the south of France, is an example of exceedingly fine, smooth vellum. The vellum used for Hebrew charters in England in the twelfth and thirteenth centuries (note especially the large collection belonging to Westminster Abbey) is fairly good, though fineness of manufacture can not be expected in material used for this particular purpose. Some of the early examples of vellum (11th and 12th cent.) found in the Cairo Genizah are stout and smooth; other specimens are of a rougher manufacture. No example of purple-stained vellum, of which there are fair numbers among Greek and Latin manuscripts, has so far come to light among Hebrew ones. On the comparative use of vellum and paper see below.

Paper (Greek, *πάπυρος*, name taken over from "papyrus"; called also "charta bombycina," "charta Damascena," etc.; Hebrew, ניר, also taken over from the Hebrew name for papyrus): This material was known to the Chinese at a very early period; and the Arabs are said to have first learned its use at Samarcand about the middle of the eighth century (for an account of recent researches on this matter see "J. R. A. S." Oct., 1903, first article, where further references will be found). A Judæo-Persian document lately brought from Khotan, written (in Persian in Hebrew characters) on paper, appears to belong to the eighth century (see "J. R. A. S." Oct., 1903, fifth article). Another extant example of a Judæo-Persian document is dated 1020 ("J. Q. R." 1899, pp. 671 *et seq.*).

Karaite Manuscripts.

The Karaites, standing as they did in very close connection with the Arab world, and being also less tied by this kind of conservatism, appear to have used no other material than paper for their manuscripts in book form. Karaite collections of manuscripts are, therefore, an excellent means of studying the kinds of paper made in Palestine, Egypt, and Turkey during a practically uninterrupted period from the tenth century onward. Thus Brit. Mus. MS. Or. 2540 (Exodus: Hebrew text in Arabic characters; see the first two specimens on Pl. IV., col. 2) belongs to the tenth century. Among the dated Karaite manuscripts are found specimens belonging to 1004, 1024, 1027, 1211, 1331, 1564, 1614, 1700, 1744, and 1869. Like early Oriental paper generally, the older kind of Karaite paper (apparently made for the most part of fine linen rag) is stout, of a yellowish tint, and with a glossy surface. In later times the yellowish tint gradually disappears, the texture becomes rougher, and the surface less smooth. The early specimens of paper used by the Karaites are, moreover, much finer than the Khotan Hebræo-Persian document (probably Chinese paper) already referred to. An early dated example of a Rabbinite manuscript on paper is Brit. Mus. MS. Or. 73 (1192; Rashi's commentary on Baba Meẓi'a, written in the East). A British Museum copy of the "Taḥkemoni" (MS. Add. 27,113; Spanish Oriental writing) is dated 1282. The last-named two manuscripts show the same kind of slight yellowish tint; but the paper of the second is thicker than that of the first. A specimen of Italian paper of 1363–64 is furnished by Cambridge University Library MSS. Dd. 11, 12; and Brit. Mus. MS. Add. 27,293 (also of about the middle of the 14th cent.) is a specimen of fairly early Spanish paper.

The European Jews were slow in allowing paper to displace vellum; for though several paper-factories are known to have existed in the thirteenth and fourteenth centuries (indeed, the earliest known mention of paper made in Europe occurs in the tract of Peter, Abbot of Cluny, 1122–50), there are comparatively few Hebrew paper manuscripts of the fourteenth century. There is a fair number of the following century; and the proportion kept on growing until the use of paper became quite common among the Jews from the seventeenth century onward.

Paper in Egypt.

Egypt as a center of Arab life would naturally abound in paper manuscripts fairly early; and the contents of the Cairo Genizah accordingly include specimens dated 832 (in the possession of E. N. Adler), 977, 1005, etc. (at the British Museum and elsewhere). In Yemen paper was used by the Jews pretty freely side by side with vellum from the fifteenth century and probably earlier. The older specimens of Yemenite paper often show an exaggerated kind of yellow tint. For the rest, the Jews of the different countries would naturally depend on the paper manufactured there; and the information contained, *e.g.*, in Sir E. M. Thompson's "Greek and Latin Palæography," will, therefore, be found to apply to Hebrew manuscripts also in so far as vellum can be shown to have in some degree given place to paper.

II. Writing-Fluids, etc.: The ink (Hebrew, "deyo"; Arabian variety, "ḥibr") used by the Jews during the period here considered would naturally be much the same as that used by their Gentile neighbors in different countries. On the manufacture of ink generally see Thompson, *l.c.* pp. 50, 51. The ink sanctioned by Maimonides, and no doubt used by him for writing his own scroll of the Law, was, according to a responsum discovered a few years ago, made of oil, pitch, resin, gum arabic, etc. By burning these substances a soot was formed which was mixed with gum and honey, and the thin slices formed of it were finally dissolved in an infusion of galls (see "J. Q. R." July and Oct., 1899). Vitriol (קלקנתום; *χάλκανθος*) is expressly excluded by Maimonides, though he does not absolutely forbid it. His point is that the ink should cleave firmly to the vellum, but that, at the same time, one should be able to erase it (on this point, as on the preparation of ink generally, see Löw, "Graphische Requisiten und Erzeugnisse bei den Juden," p. 145; and Ink).

Kinds of Ink.

With regard to the appearance of the ink actually used in the manuscripts now under observation, it should be noted that Torah rolls are all written with black ink (though early Samaritan scrolls are written with ink of a reddish hue). Brit. Mus. MS. Or. 4445 (9th cent.) and in fact many of the early manuscripts written in the East are in black or bluish black. Several of the finest Spanish codices show a yellow tint, while the finer sort of Italian manuscripts present a more or less violet one. German ink is generally black, though not very pronouncedly so. Early Cairo Genizah fragments often show a yellow tint; but Yemenite ink is usually black.

Red ink is sometimes, though but rarely, used alternately with the usual writing-fluid. Pigments of different kinds, though generally red, are sometimes used for initial words, etc. On the use of gold as a writing-fluid see p. 313 under "Illuminations."

Kinds of Pens.

With regard to writing-instruments, only the reed ("ḳulmos"; *κάλαμος*) and the quill pen need be considered here. It is difficult to say when the quill came into use, and for how long the reed was used alongside of it. Syrian scribes are known to have used the quill as far back as 509 (Wright, "Cat. Syriac MSS. in Brit. Mus." p. xxvii.); and the Ostrogoth Theodoric (*c.* 454–526) is reported to have used a quill for writing his name. The reed, on the other hand, continued in use to some extent through the Middle Ages, and appears to have survived in Italy into the fifteenth century (Thompson, *l.c.* p. 49). Several early Hebrew codices of Eastern origin appear to have been written with a reed; but the greater suitability of the more flexible quill pen could not have been overlooked by Jewish scribes even in comparatively early times.

III. Forms of Books: Apart from contracts of small size ("get," "sheṭar ḥaliẓah," etc.), which would naturally be preserved flat, there call for consideration (1) the roll and (2) manuscripts in book form.

Size of Rolls.

The Roll (Hebrew, "megillah"; Latin, "volumen"; used only for the five scrolls, the Torah roll itself being always called "Sefer Torah"): This consists of a number of strips of leather or vellum sewed together to form a continuous whole. It is, at one end, fixed to a stick round which it is rolled; and it is usually provided with a flat, round border-piece at top and bottom to keep the roll even. The number of columns to a strip varies considerably; and there is also great diversity in the height of rolls. Brit. Mus. MS. Harley 7619, which is about 26¾ ins. high, is probably one of the largest extant. Esther rolls are sometimes of very diminutive dimensions. A very remarkable and perhaps unique specimen of a roll is Brit. Mus. MS. Add. 26,883 (containing cabalistic prayers written in Italy in the 15th cent.), which, though measuring about 125 ins. from end to end (the height being about 4½ ins.), is all of one piece instead of consisting of strips sewed together. The vellum of this roll is very fine; and the workmanship in straightening out so long a piece must have been exceedingly elaborate. Rolls of Ruth, Lamentations, the Song of Solomon, and Ecclesiastes are far less frequent than those of Esther. The Yemenite rolls of the קצת חנה (to which the hafṭarah for the Ninth of Ab is found attached), as also a leather roll of 1560 containing the hafṭarot, have already been mentioned. For Karaite Torah rolls consult Harkavy and Strack, "Catalog der Hebräischen Bibelhandschriften zu St. Petersburg," Nos. 1–47. For Samaritan rolls see Harkavy, "Catalog der Hebräischen und Samaritanischen Handschriften der Kaiserlichen Oeffentlichen Bibliothek" (in Russian), St. Petersburg, 1875.

Manuscripts in Book Form: Manuscripts in book form date from the whole period under consideration, and were doubtless in use for a number of centuries before. Most of the early codices that have been preserved are very large. Thus Brit. Mus. MS. Or. 4445 measures about 16½ ins. by 13 ins.; the St. Petersburg codex of 916, about 14¾ ins. by 12⅙ ins.; the Vatican codex of the Sifra, dating from 1073, about 12¾ ins. by 10 ins.; the British Museum copy of the Maḥzor Vitry, about 15½ ins. by 12 ins. Small sizes are, however, not wanting. German codices of the Bible and liturgy written in the thirteenth and fourteenth centuries are generally very large. Among manuscripts written in Italy the quarto and octavo sizes are much more common than in Germany. Spanish Bible codices of the thirteenth to the fifteenth century are as a rule handsome quartos; but the comparatively few Spanish service-books extant are usually very small, probably on account of the proscription under which Jewish worship lay in Spain, and owing to the fact that small volumes could be more easily hidden away. North-African manuscripts of the fourteenth and fifteenth centuries are more often octavos than quartos. Yemenite Bible codices are generally folios, and liturgies either folios or quartos. The Karaites had a great predilection for the octavo size.

Size of Books.

In the arrangement of quires (generally 8 or 10 leaves to a gathering), etc., Hebrew manuscripts do not differ from contemporary Latin and Greek ones; and the student may, therefore, be referred to general works on paleography. When a Hebrew vellum manuscript is opened, "the two pages before the reader have the same appearance, either the yellow tinge of the hair side or the whiter surface of the flesh side" (Thompson, *l.c.* pp. 62–63). There is usually at the end of each quire a catchword indicating the first word of the next quire. Signatures in Hebrew letters—in the case of Hebrew-Arabic works, sometimes in either Arabic letters or numerals—were generally placed in the left-hand lower corner on the last page of a quire, but occasionally in the right-hand upper corner of the first page. In some cases both methods were adopted. In Karaite manuscripts the signatures are often in the left-hand upper corner of the first page.

Ruling of Manuscripts.

The ruling of Hebrew manuscripts is not different from that observable in contemporary classical ones. There are usually perpendicular lines to mark off the columns, besides the horizontal ruling. The prickings in the margin made to mark the distances between the horizontal lines have in many cases been cut away in the process of binding. The writing sometimes depends from the ruled line instead of standing on it; so, *e.g.*, Brit. Mus. MS. Or. 4445 (9th cent.; comp. Blau, "Studien zum Althebräischen Buchwesen," p. 147).

The earlier codices of large size have usually either two (*e.g.*, St. Petersburg codex of the year 916) or three columns (*e.g.*, Brit. Mus. MS. Or. 4445) (see Blau, *l.c.* pp. 138–139). Manuscripts of small size generally exhibit but one column to a page. In later times the single column became much more frequent even in manuscripts of larger size.

IV. Styles of Writing: The style of writing Hebrew has in each country been influenced more or less by causes similar to those which produced what may fairly be called national differences in calligraphy generally. So far as Europe is concerned, Hebrew penmanship most probably was brought first to the countries of the southern coast, more especially to Spain and Italy; and spread thence into France, Germany, and divers other countries, assuming various modifications in its course. The locality in which a manuscript was written is, however, not always a safe guide to the kind of calligraphy used, as it sometimes happened that a scribe belonging to one part of the world prosecuted his profession for a longer or shorter time in a different country. It should also be remarked that after the introduction of printing there arose a tendency to copy from printed forms; so that, in Europe at any rate, the square character has for several centuries past been almost everywhere conforming to one particular form of calligraphy. The earlier printed books were, it is true, set up in types that were cut differently in different countries (compare especially the early Spanish with the early Italian printed books); but the Spanish forms soon superseded all the others, and they have on account of their greater regularity ever since maintained their ground both in printing and in writing.

Copying from Printed Forms.

In the following observations the specimens of writing given in the accompanying four plates are referred to their sources and localities, and attention is occasionally directed to some peculiarities of penmanship. As a rule, however, the specimens are left to speak for themselves.

A. Square Writing: This series is, for the sake of completeness, preceded by two lines taken from the above-mentioned British Museum papyrus No. cvi.[*] (belonging to the late Ptolemaic or early Roman period), as the Hebrew-Aramaic writing then used exhibits a close affinity with the Palmyrene character, and thus forms an important link in the transition to the square character. Then follow specimens of:

Early Oriental (Nos. 2–8): No. 2 is taken from an Oxford papyrus belonging to the sixth or seventh century ("J. Q. R." xvi., No. 61); No. 3, from the Hebræo-Persian document (apparently of the 8th cent.) lately brought from Khotan in central Asia and already referred to; No. 4, from Brit. Mus. MS. Or. 4445 (9th cent.); No. 5, from the St. Petersburg codex of the Later Prophets (dated 916); No. 6, from Codex Gaster No. 150 (belonging to about the same period); No. 7, from a contract (dated 980) on vellum, brought to the British Museum from the Cairo Genizah; No. 8, from Brit. Mus. MS. Or. 1467 (Per-

PLATE I.

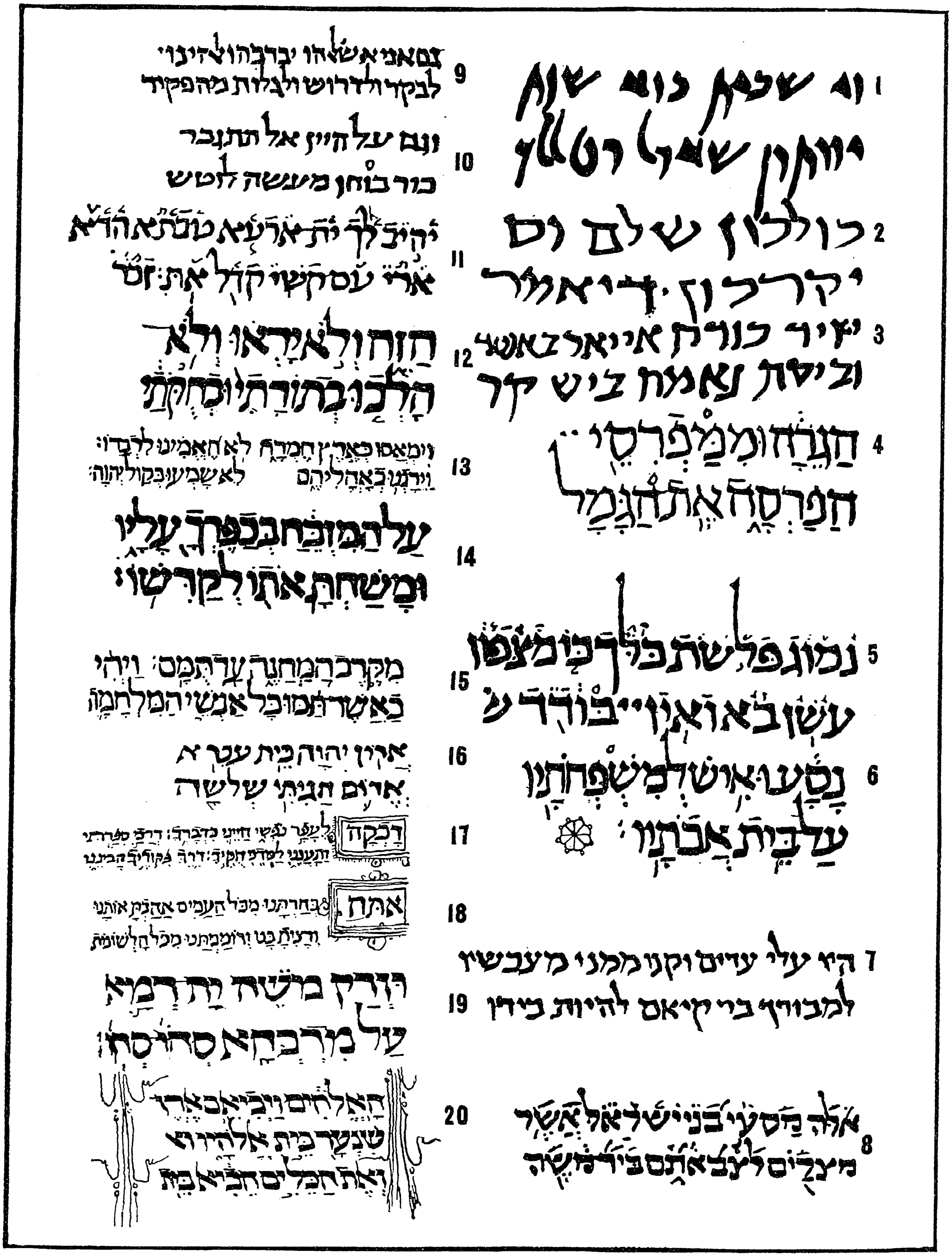
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PLATE II.

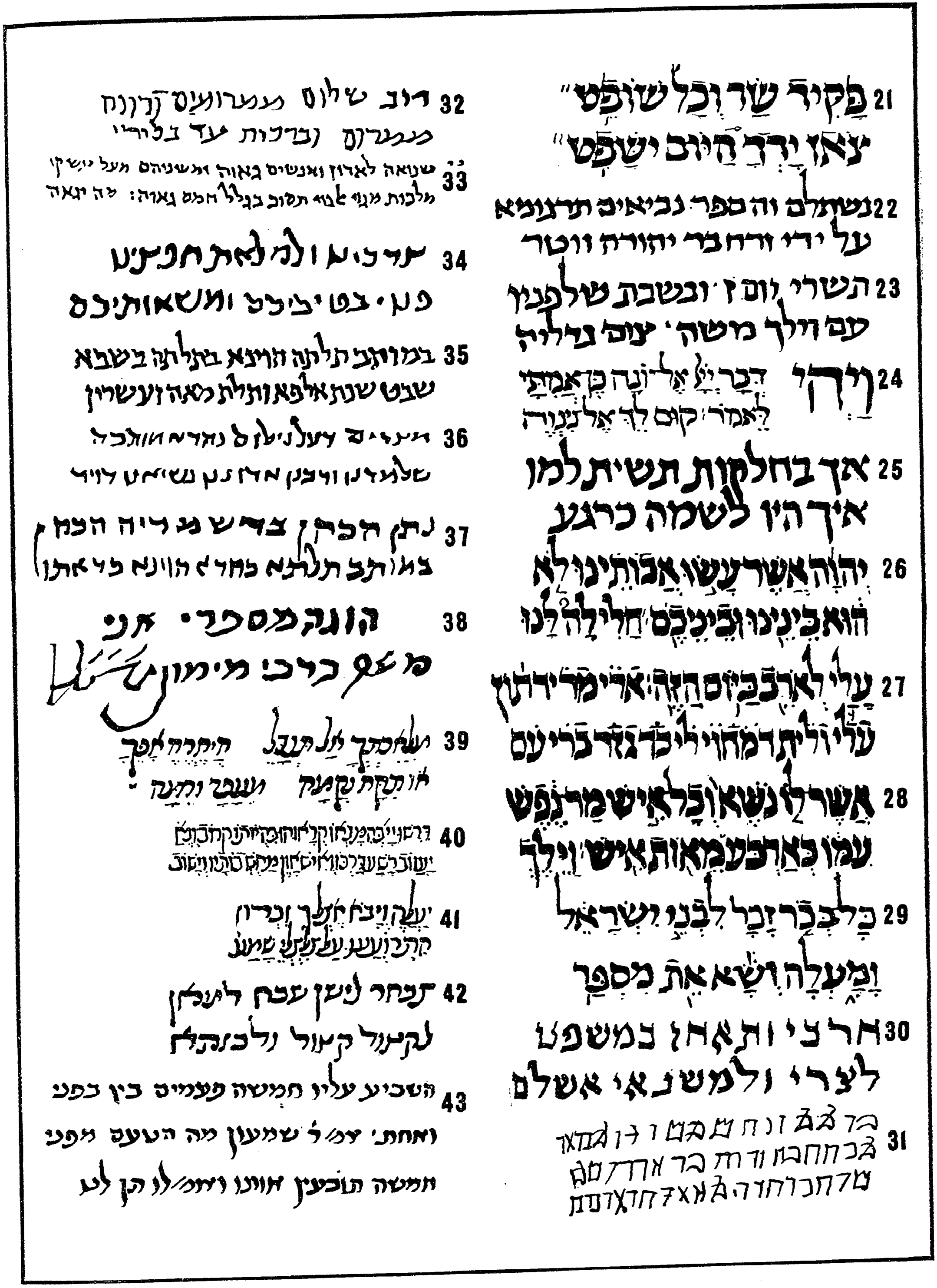

21 פקיד שר וכל שופט
צאן ירד היום ישפט

22 נשתלם זה ספר נביאים תרגומא
על ידי [illegible] בר יהודה [illegible]

23 תשרי יום ז' ובשבת שלפניו
פס' וילך משה' צום גדליה

24 ויהי דבר יי אל יונה בן אמתי
לאמר קום לך אל נינוה

25 אך בחלקות תשית למו
איך היו לשמה כרגע

26 יהוה אשר עשו אבותינו לא
הוא בינינו וביניכם חלילה לנו

27 [illegible]

28 אשר לא נשא ולא איש מר נפש
עמו כארבע מאות איש וילך

29 כל בכר זכר לבני ישראל
ומעלה ושא את מספר

30 חרבי ותאחז במשפט
לצרי ולמשנאי אשלם

31 [illegible]

32 [illegible]

33 שנאה לאדון ואנשים גאוה ומשניהם מעל עושק
מלכות מגוי אל גוי תסוב בגלל חמס גאוה: מה יגאה

34 [illegible]

35 במותב תליתא הוינא בעליתא בשבא
שבט שנת אלפא ותלת מאה ועשרין

36 [illegible]

37 נתן הכהן [illegible]
במותב תלתא כחדא הוינא כד אתו

38 הוגה מספרי אני
משה ברבי מימון ז"ל

39 [illegible]

40 [illegible]

41 [illegible]

42 [illegible]

43 השכיב עליו חמשה פעמים בין כפיו
ואחת' אמ' ר' שמעון מה הטעם מפני
חמשה תוכיען אותו ואמ' לו הן לנו

PLATE III.

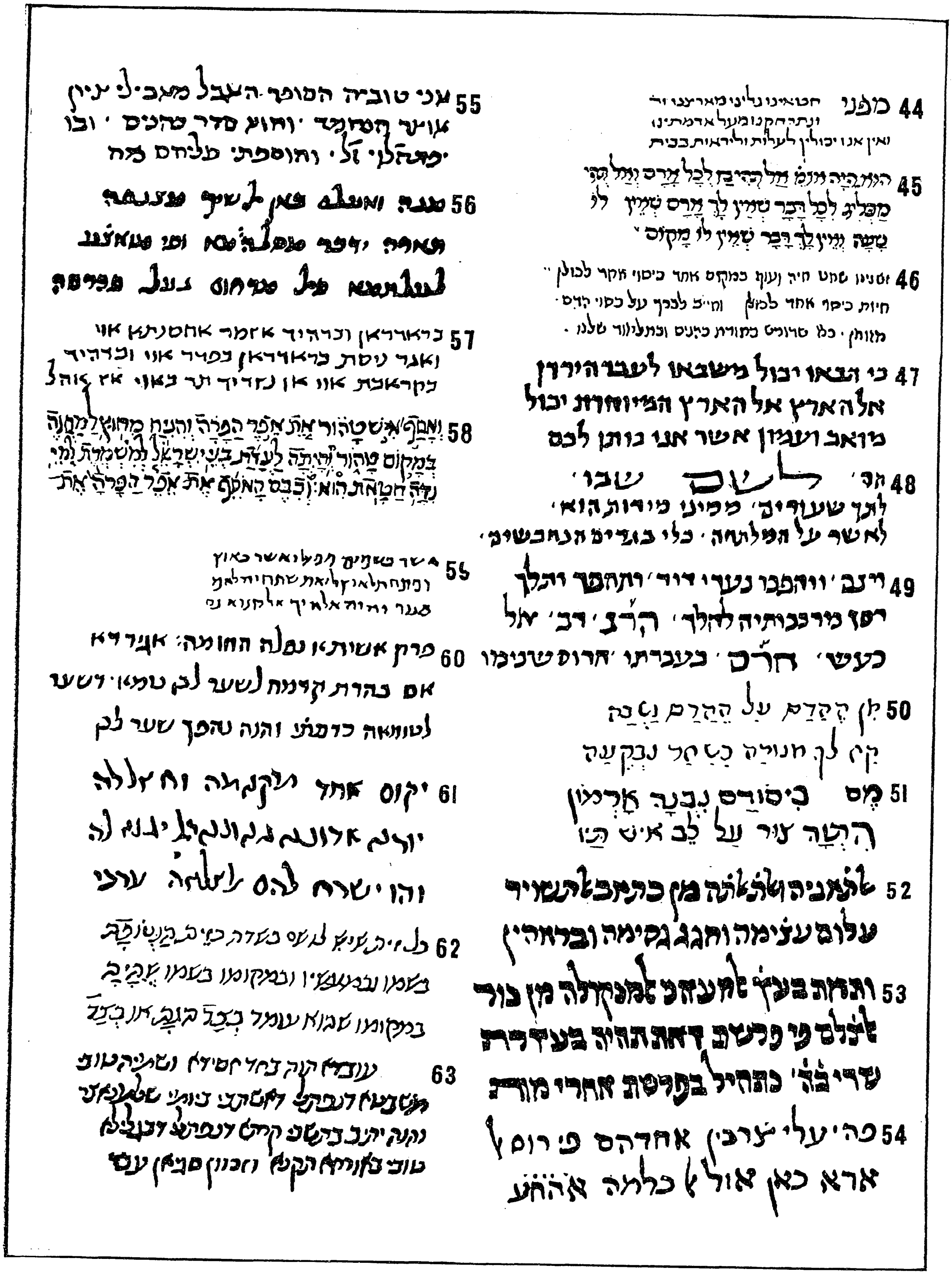

44 מפני חטאינו גלינו מארצנו ו׳
ונתרחקנו מעל אדמתינו
ואין אנו יכולין לעלות ולראות בבית

45 הוא היה אומ׳ אל תהי בז לכל אדם ואל תהי
מפליג לכל דבר שאין לך אדם שאין לו
שעה ואין לך דבר שאין לו מקום ׳

46 זסניון שחט חיה ועוף במקום אחד כיסוי אחד לכולן ״
חיות כיסוי אחד לכולן וחי״ב לברך על כסוי הדם ·
מזומן · כל טרופים בתורת כהנים ובתלמוד שלנו ·

47 כי תבאו יבול משבאו לעבר הירדן
אל הארץ המיוחדת יבול
מואב ועמון אשר אני נותן לכם

48 אר׳ לשם שבו׳
לכך שעורים׳ מכיני מידות הוא׳
לאשר על המלחמה · כלי בגדים הנחבשים׳

49 ויגב׳ ויהפכו נערי דוד׳ ותחפר והלך
ויסו מרכבותיה להלך׳ הר״ב׳ רב׳ אל
כעש׳ חרס׳ בעברית׳ חרוס שנימו

50 לן הקדם על ההרם נשבה
קין לך מנוחה כשחר נבקעה

51 מס ביסורם נבנה ארמון
הקהה צור על לב איש תו

52 שלאניה ותאלוה מן כתבי לתשיר
עלום עצימה וחגג גסימה ובראהין

53 ותחת בעץ לחעהב למנקלה מן כור
לולם פי פרשב דאת תהיה בעדרה
שדי ב״ה׳ כתהיל בפרשת אחרי מות

54 פה׳ עלי ערבי׳ אחדהם פי רוס
ארא כאן אול כלמה אהחע

55 אני טוביה הסופר העבל מאב׳ל יעין
עויר המחמד׳ וחוע סדר כהנים · ובו
יפתלני זל׳ וחוספתי כלחם מה

56

57 בראדראן וברהיד אזמר אחסנתא אוי
ואגר עסת בראדראן בפדר אוי וברהיד
בקראבת אוו אן נזדיך תר באוי אז והל

58 ואסף איש טהור את אפר הפרה והניח מחוץ למחנה
במקום טהור והיתה לעדת בני ישראל למשמרת למי
נדה חטאת הוא: וכבס האסף את אפר הפרה את

59 אשר טמיים תפלו ואשר באוץ
ונתחתלאוקלואת שתחיוהלאת
מצר והוה אלאיך אלקנא נפ

60 פרק אשותיו נפלה החומה: אגדדא
אם נהרת קדמת לשער לבן טמא׳ ושער
לטומאה כדמתו והנה נהפך שער לבן

61 יקום אחד מקנמה וחזלה
יורם אלונה גגונגל יבנא לה
והו ישרח להם עלוה ערבי

62 כל יום שיש לגוס בשדה כי בבנו
בשמו ובמעשיו ובמקומו בשמו
במקומו שבוא עומד בכל הגבה או בכל

63 עובדי קוק בחל חסידם ושמירתו
משבעה דברים לשתקני בומי שלמנה
נקעה יקב בדשנ קרס דנחרש דגבלנה
טובי בתורה הקנה וזכון סבים עסי

PLATE IV.

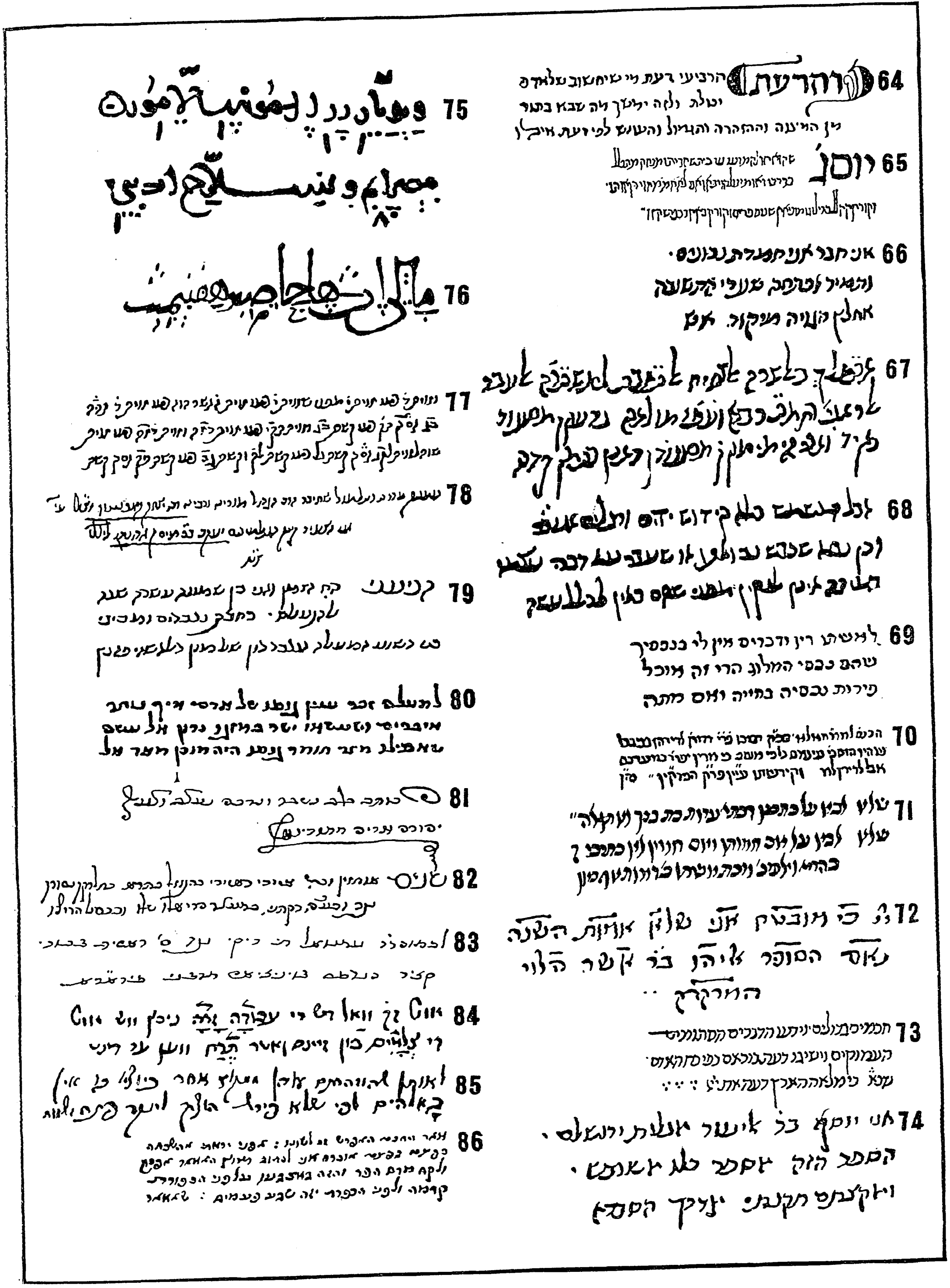
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sian origin, probably 11th cent.). With regard to No. 3 it should be noted that though the final "nun" (of which, however, no instance appears in the specimen) is long in the document, this is no mark of later date; for the long form of the letter appears in early papyri (as in specimen No. 2). In Nos. 4-6 the final "nun" is uniformly short. No. 8 shows the superlinear punctuation combined with the ordinary mode of accentuation.

Syro-Egyptian (Nos. 9-11): No. 9 is taken from a Hebrew letter, dated 1055, brought to the British Museum from the Cairo Genizah; No. 10, from the text of the Hebrew Ecclesiasticus (Sirach), also from the Cairo Genizah (11th-12th cent.); No. 11, from Pl. I. of Neubauer's portfolio of facsimiles (referred to hereafter as "Neubauer") printed to illustrate his catalogue of Oxford manuscripts (12th-13th cent.). In No. 9 note the peculiar combined form of אל (which is really Rabbinic). The mark over the second word of line 2 in No. 10 refers to a marginal note in the original. In No. 11 both the punctuation and the accentuation are superlinear.

Spanish (Nos. 12-15): No. 12 is taken from the Brit. Mus. MS. Harley 5720 (11th cent.); No. 13, from Brit. Mus. MS. Or. 2201 (dated 1246); No. 14, from a Bible codex belonging to the Earl of Leicester (13th cent.; see C. D. Ginsburg, "Facsimiles," London, 1898); No. 15, from Brit. Mus. MS. Or. 2626 (dated 1483). No. 12 may fairly be described as representing a transition stage from the early Oriental square writing to the Spanish.

Italian (Nos. 16-18): No. 16 is taken from Brit. Mus. MS. Arundel Or. 2 (dated 1216); No. 17, from Brit. Mus. MS. Or. 2736 (dated 1390); No. 18, from Brit. Mus. MS. Add. 18,692 (handwriting of Abraham Farissol, dated 1478). It should here be remarked that instead of the square writing in the proper sense of the word, Italian scribes often employ for Bible codices the semi-Rabbinic character exemplified in No. 45 (see below).

Franco-German (Nos. 19-21): No. 19 is taken from Brit. Mus. MS. Add. 10,455 (dated 1310); No. 20, from Cambridge University Library MSS. Ec, 8, 9 (dated 1347; see the "Oriental Series of the Palæographical Society" [hereafter referred to as "O. S."], Pl. XLI.); No. 21, from Neubauer, Pl. XI. (written before 1471). Note especially the sloping character of No. 20, a peculiar mark of German writing.

Greek (Nos. 22-24): No. 22 is taken from the Carlsruhe codex of the Prophets (dated 1105-6; "O. S." Pl. LXXVII.); No. 23, from Brit. Mus. MS. Add. 27,205 (dated 1179); No. 24, from Neubauer, Pl. XXI. (written before 1263).

Yemenite (Nos. 25-28): No. 25 is taken from Brit. Mus. MS. Or. 2373 (13th-14th cent.); No. 26, from Brit. Mus. MS. Or. 2370 (dated 1460-61); No. 27, from Brit. Mus. MS. Or. 2210 (dated 1468); No. 28, from Neubauer, Pl. XXXI. (dated 1561).

Varia (Nos. 29-31): No. 29 is taken from Brit. Mus. MS. Or. 2496, showing Karaite square writing of apparently the thirteenth century; No. 30, from a Pentateuch roll written for the Jews of K'ai-Fung-Foo, China (18th cent.; Brit. Mus. MS. Add. 19,250; showing the dependence of Chinese on Persian writing); No. 31, from Neubauer, Pl. XXXIX. (see Harkavy, "Neuaufgefundene Bibelhandschriften," Table II.—perhaps a forgery).

B. Square Rabbinic or Semi-Rabbinic Writing: This series shows an approximation in greater or less degree to the freer Rabbinic style of writing.

Syro-Egyptian (Nos. 32-38): No. 32 is taken from an Oxford papyrus of the sixth or seventh century (see "J. Q. R." xvi., No. 61); No. 33, from a manuscript of the above-mentioned Hebrew Ecclesiasticus (perhaps 9th cent.) belonging to E. N. Adler; No. 34, from the Genizah document Brit. Mus. MS. Or. 5538 (dated 1003); No. 35, from the Genizah document Brit. Mus. MS. Or. 5536 (dated 1015); No. 36, from the Genizah document Brit. Mus. MS. Or. 5545 (dated 1089); No. 37, from the Genizah document Brit. Mus. MS. Or. 5551 (dated 1151); No. 38, from Neubauer, Pl. IV. (signature of Maimonides). The Rabbinic tendency in No. 35 is only slight; but the ת is written freely, and the general appearance of the specimen shows affinity with semi-Rabbinic. It is necessary to note the slighter approximation of the square to the freer Rabbinic forms.

Spanish and North-African (Nos. 39-42): No. 39 is taken from Brit. Mus. MS. Harley 5530 (13th cent.); No. 40, from Brit. Mus. MS. Or. 5866 (middle of 15th cent.); No. 41, from Brit. Mus. MS. Or. 5600 (15th cent.); No. 42, from Brit. Mus. MS. Add. 19,780 (17th cent.). No. 40 appears to be of decidedly Spanish origin, the remaining three numbers being North-African (No. 42 can be definitely located as Algerian).

Italian (Nos. 43-46): No. 43 is taken from the Leyden copy of the Talmud Yerushalmi (dated 1281; see "O. S." Pl. LVI.); No. 44, from Brit. Mus. MS. Add. 18,690 (written between 1332 and 1350); No. 45, from Brit. Mus. MS. Add. 19,944 (dated 1441); No. 46, from Brit. Mus. MS. Or. 1081 (dated 1390). No. 46 appears to show French characteristics combined with Italian ones.

Franco-German (Nos. 47-50): No. 47 is taken from the Vatican copy of the Sifra (dated 1073; see "O. S." Pl. XC.); No. 48, from Brit. Mus. MS. Add. 27,214 (dated 1091); No. 49, from Brit. Mus. MS. Arundel Or. 51 (dated 1189); No. 50, from Brit. Mus. MS. Or. 5466 (dated 1690). In Nos. 47-49 the tendency to semi-Rabbinic is but slight.

Greek (No. 51): This specimen is taken from Brit. Mus. MS. Harley 5583 (15th-16th cent.).

Yemenite (Nos. 52-53): No. 52 is taken from Brit. Mus. MS. Or. 4837 (a fine copy of Ibn Janah's "Kitab al-Uṣul," 14th cent.); No. 53, from Neubauer, Pl. XXXII. (dated 1491).

Karaite (Nos. 54-56): No. 54 is taken from Neubauer, Pl. XXXIV. (13th-14th cent.); No. 55, *ib.* Pl. XXXV. (written before 1353); No. 56, *ib.* Pl. XXXVI. (dated 1747).

Persian (Nos. 57-58): No. 57 is taken from Brit. Mus. MS. Or. 5446 (Pentateuch in Persian; dated 1319); No. 58, from Brit. Mus. MS. Or. 2451 (dated 1483).

C. Rabbinic Writing: This series exhibits various styles of writing of a decided Rabbinic character.

Early Oriental (Nos. 59-60): No. 59 is taken from the Decalogue papyrus referred to above (probably 6th or 7th cent.); No. 60, from Brit. Mus. MS. Or. 73 (perhaps written at Mosul; dated 1190).

Syro-Egyptian (Nos. 61-63): No. 61 is taken from

Brit. Mus. MS. Or. 5519 (12th cent.); No. 62, from Neubauer, Pl. III. (13th-14th cent.); No. 63, *ib.* Pl. VI. (14th cent.?).

Spanish (Nos. 64–65): No. 64 is taken from Brit. Mus. MS. Add. 14,763 (dated 1273); No. 65, from Brit. Mus. MS. Or. 5866 (middle of 15th cent.; for semi-Rabbinic forms from the same manuscripts see No. 40).

North-African, etc. (Nos. 66–68): No. 66 is taken from Brit. Mus. MS. Add. 27,113 (dated 1282); No. 67, from Neubauer, Pl. VII. (dated 1480; described as Syrian Rabbinic Maghrebi character); No. 68, *ib.* Pl. XIII. (15th cent.; described as Oriental Provençal).

Italian (No. 69): Specimen taken from Brit. Mus. MS. Or. 5024 (dated 1374).

Franco-German (Nos. 70–72): No. 70 is taken from Brit. Mus. MS. Add. 17,049 (dated 1394); No. 71, from Cambridge University Library MS. Add. 560 (dated 1401; see "O. S." Pl. LXVIII.); No. 72, from Brit. Mus. MS. Add. 27,199 (Elijah Levita's autograph; dated 1515).

Greek (Nos. 73–74): No. 73 is taken from Neubauer, Pl. XXIII. (written before 1184); No. 74, *ib.* Pl. XXV. (dated 1375).

Specimens of Cursive.

D. Cursive Writing: This series is preceded by two specimens (Karaite) of writing in which the Hebrew text is written in the Arabic character and provided with Hebrew punctuation. No. 75 is taken from Brit. Mus. MS. Or. 2540 (10th cent.), and No. 76 from Brit. Mus. MS. Or. 2549 (11th cent.). No. 77 (Neubauer, Pl. XIX.; dated 1506) is Oriental. No. 78 (*ib.* Pl. X.; handwriting of Jacob b. Ḥayyim, early 16th cent.) is a specimen of Spanish cursive. Nos. 79–83 are Italian. No. 79, from Neubauer, Pl. XXIX., is old Italian; No. 80, from Brit. Mus. MS. Add. 27,096, is Mordecai Dato's writing (16th cent.). No. 81, from Brit. Mus. MS. Add. 27,148, is Judah Modena's autograph (1648); No. 82, from Brit. Mus. MS. Add. 26,991, is Solomon Portaleone's autograph (17th cent.); and No. 83, from Brit. Mus. MS. Add. 27,103, is Joseph Almanzi's autograph. Nos. 84 and 85 are German, the former being taken from Brit. Mus. MS. Add. 18,695 (a Maḥzor in a Judæo-German translation, dated 1504), and the latter from Neubauer, Pl. XVII. (Heidenheim's autograph). No. 86 is Karaite German cursive writing, dated 1826 (Neubauer, Pl. XXXVII.).

Here may fitly be added a specimen of writing from Codex Gaster 80, fol. 23b, which contains forms rarely found elsewhere. Remarkable is the abbreviation of אלהינו in line 2. The manuscript contains Maimonides' "Sefer ha-Madda'," and may belong to the fourteenth or to the thirteenth century. The writing appears to combine Yemenite with Persian characteristics (perhaps displaying the former more than the latter).

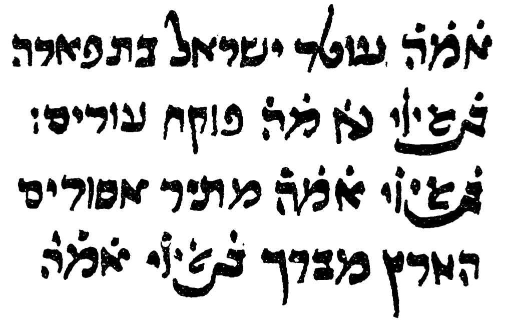

Comparative Frequency of Illuminations.

V. Illuminations: Illuminations in Hebrew manuscripts are far from being rare. Roughly speaking, the proportion of illuminated codices in a large and representative collection of Hebrew manuscripts would probably be found to be about seven or eight, if not more, in every hundred. On some early Eastern illuminations of Biblical codices (mostly in gold) see M. Gaster, "Hebrew Illuminated Bibles of the IXth and Xth Centuries (Codices Gaster 150, 151)." A fair specimen of early Persian chain-like ornamentation can be seen in "O. S." Pl. LIV. (Brit. Mus. MS. Or. 1467). Fine specimens of arabesque border illumination are found, *e.g.*, in Brit. Mus. MSS. Or. 2626–2628 of the year 1483–84, and in Brit. Mus. MSS. Harley 5698 and 5699, a page of which has been reproduced in colors for the present article (see frontispiece). In this instance, however, the arabesque form has been much modified. On Haggadah illuminations see Haggadah.

Spain and Provence seem to have been foremost in the last-named branch of illustration. Fine German illuminations are comparatively rare. The ornamentations, or what were meant for such, found in German copies of the Bible, etc., are as a rule grotesque rather than appropriate. Very interesting specimens of French illuminations, however, are found in Brit. Mus. MS. Add. 11,639 (12th and 13th cent.), containing a collection of Biblical, liturgical, and other texts. A finely ornamented page of an early Karaite Biblical text (10th cent.) has been reproduced in colors in G. Margoliouth, "Catalogue of the Hebrew and Samaritan MSS. in the British Museum," vol. i., Pl. V. (Brit. Mus. MS. Or. 2540).

Palimpsests and Colophons.

VI. Palimpsests: Hebrew palimpsests, *i.e.*, manuscripts showing Hebrew written over erased or partly erased earlier writing, are rare. The Jews, as was only natural, did not, as a rule, like to utilize for sacred purposes material that had been used for other objects. Some notable examples of Hebrew palimpsests have, however, been found in the Cairo Genizah. From this source come the Oxford fragments containing Hebrew writing of apparently the twelfth century over Palestinian Syriac of the sixth and seventh, and eighth and ninth centuries (see Gwilliam and others in "Anecdota Oxoniensia," Semitic Series, 1893-96). More interesting still are the Cambridge palimpsests which contain Hebrew of the eleventh and twelfth centuries written over portions of Aquila's Greek version of the Old Testament and Origen's Hexapla (see F. C. Burkitt, "Fragments of the Books of Kings According to the Translation of Aquila," 1897; and C. Taylor, "Hebrew-Greek Cairo-Genizah Palimpsests," 1900). A page of palimpsest in which a Hebrew liturgical text of 1179 was written over Latin writing of the tenth century can be seen in "O. S." Pl. LXXVIII. (Brit. Mus. MS. Add. 27,205); see also Jew. Encyc. *s.v.* Aquila.

VII. Colophons: At the end of a manuscript, and sometimes also at the conclusion of parts of the same, a colophon (Greek, *κολοφών*) or "finishing stroke" is often found. In its fullest form the colophon contains (1) the title of the work, (2) the name of the scribe, (3) the name of the person for whom the manuscript was written, (4) the place of writing, (5) the date, and (6) precative and benedictive sentences, usually taken from the Bible (see Colophon).

The mention of the title in a colophon is, in the case of unknown or little-known works, helpful for identification, if, as not infrequently happens, the beginning of the manuscripts has been lost. The entries of scribes' names at times reveal long genealogies of families among which the profession of copying had descended from father to son for a number of generations. Scribes sometimes mark off their names also in the initial letters of one or more pages of the manuscripts. The complimentary epithets lavished by the scribe on his rich, or comparatively rich, employer are often conspicuous enough; but the more important references to descent and position are not wanting. There are also cases in which the scribe writes his manuscript for himself or for one or other of his children. The mention of the place of writing is, of course, useful for localizing the different styles of writing, though, as has already been mentioned, caution has to be exercised in this respect.

The manner of dating a manuscript demands special notice. For some points connected with the subject see Chronology and Era. Mention should be made first of the two specifically Jewish modes of dating, and then of eras borrowed from other nations.

Methods of Dating Manuscripts.

(1) The era of the Creation is in common use in manuscripts written in most parts of Europe; and as it appears to have been generally adopted about the middle of the tenth century of the common era, it was used in the entire period here dealt with. If the full number of years from the Creation is given, the reckoning is styled "peraṭ gadol" (abbreviated פ"ג); and the year of the common era is obtained by subtracting the number 3760 (or 3761, if the manuscript was written, or rather finished, in the first three months of the Jewish year). But the thousands are often omitted; and the reckoning is then called "peraṭ ḳaṭon" (abbreviated פ"ק). In such cases the number 1240 (or 1241) has to be added in order to obtain the date of the common era.

(2) Dating from the destruction of the Second Temple (*i.e.*, from the year 68) is comparatively rare in manuscripts, but it is not, as has been thought, strictly confined to Greece; for this mode of dating is found not only in the Carlsruhe copy of the Prophets, which was written in a Greek Ashkenazic hand in 1105-6 (דא תתסו ליצירה ובתתרלח לחרבן בית הבחירה = 4866 of the Creation or 1038 from the destruction of the Temple), but also in the Vatican copy of the Sifra written in a French hand in 1073, and (see below) in a manuscript from Yemen.

A very common mode of dating manuscripts written in the East is (3) by the Seleucidan or Greek era ("le-ḥeshbon ha-Yewanim," "le-minyan sheṭarot," or simply "li-sheṭarot"; sometimes considered to synchronize with the cessation of prophecy). In order to obtain the corresponding C.E. date, 311 (or 312 if the manuscript is dated within the first three months of the Jewish year) has to be subtracted. This era is by far the most common in Hebrew manuscripts written in Yemen, though the era of the Creation as well as the Mohammedan era is also occasionally met with, one era being sometimes followed by another. The Karaites use also the Greek era; but the reckoning from the Creation is more common in their colophons. The Karaites add the Mohammedan era more frequently than do the Jews of Yemen.

"Minyan Sheṭarot."

(4) The Mohammedan era just referred to is generally introduced under the designation "ḥeshbon ha-Yishme'elim"; but the expression "le-ḳeren ze'era" (in allusion to Dan. vii. 8) is also found.

(5) The common era is of very rare occurrence in Hebrew colophons; and it then only follows the year of the Creation previously given. Thus Brit. Mus. MS. Harley 5704 (containing a unique copy of the Yalḳuṭ Makiri on the Minor Prophets, written for Cardinal Ægidius) is dated "Tuesday, the 16th day of Ab, in the year 274 of the 'small reckoning' [ורחמך לפ"ק: this being at the same time an example of utilizing the numerical value of a Scriptural phrase for dating], and according to their reckoning 1514" (the term "li-yeẓirah" being then added by mistake). There are some instances where the Christian month is given side by side with the year of the Creation.

Multiple Dating.

A remarkable instance of multiple dating (though given at the beginning of the manuscript, and, therefore, not in the form of a colophon) is found in Brit. Mus. MS. Add. 27,294 (containing an Arabic commentary in Hebrew characters on Maimonides' Mishneh Torah, ch. i.-iv.; see "J. Q. R." xiii. 488), which was written by the scholarly Yemenite compiler Sa'id ibn Daud. It contains the following datings: (1) לחרבן ראשון אתתפט (1889 years since the destruction of the First Temple); (2) לחרבן שני אשצח (1398 since the destruction of the Second Temple); (3) . . . ליציאת מצרים (date of Exodus no longer legible); (4) לשטרות אתשעח (1778, according to the era of contracts); (5) . . . ליצירה (date of the Creation no longer legible); (6) לסלוק הנבואה אתשעח (1778 since the cessation of prophecy; the same as No. 4).

It should here be remarked that the date of a manuscript may, in the absence of a colophon, be computed from the table of calendar cycles of nineteen years that is sometimes (more especially in liturgical manuscripts) added to the text. Thus Brit. Mus. MS. Add. 27,205 must have been written about 1180; for the table of cycles commences with רסא, the two hundred and sixty cycles past yielding 260 × 19 = 4940 A.M. = 1180 C.E. In manuscripts containing digests of Talmudical law, the date may sometimes be gathered from the year given in the form of the letter of divorcement ("geṭ"), etc.

A curious addition, sometimes attached to colophons (in certain cases standing by itself), is the inprecative phrase that the scribe should suffer no injury (לא יזק) "until an ass should mount on the ladder [dreamed of by Jacob]" (עד שיעלה חמור בסולם [אשר יעקב אבינו חלם]; see "O. S." description of Pl. LXVIII).

VIII. Owners, etc.: A large number of manuscripts contain the names of those who at one time or another owned them. These are generally found on fly-leaves at the beginning or at the end, but sometimes also in the margin of inner leaves. Occasionally owners record the births of their children on the fly-leaves, more rarely deaths and other events. In a number of instances manuscripts are marked as having been obtained by an owner at the division of his late father's or another testator's property. Contracts of transfer of manuscripts by sale are also often found; and occasionally the pawning of a manuscript is recorded on one of its fly-leaves. The money value that was at the time attached to the manuscript is sometimes stated in the notices of sale.

IX. Censors: On this subject see CENSORSHIP OF HEBREW BOOKS. The following few remarks may, however, be added to what is said in that article: An instance of self-imposed censorship in France, about 1291, is found in a Hebrew manuscript at the British Museum (Add. 19,664). Brit. Mus. MS. Add. 17,050 contains (in the form of a fly-leaf) a document, dated Lugo, Feb. 16, 1610, by which permission was given to carry the codex to Modena. Brit. Mus. MS. Or. 74 contains an entry made for the censor by his notary. Very often the entries of several censors are found on the same page, the manuscript having been from time to time subjected to fresh examinations.

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G. M.

G.

The following list gives the number of known Hebrew manuscripts in existence with the names of libraries or private owners possessing them. The dates in parentheses are those of the printed catalogues of the collections.

ENGLAND.	
Bodleian, Oxford (1886)	2,541
E. N. Adler	1,476
British Museum (1893)	1,196
Cambridge University	762
Jews' College (1903)	580
Beth-Hamedrash (1884)	147
C. D. Ginsburg	80
Trinity College, Cambridge	29
Christ Church, Oxford	13

FRANCE AND SWITZERLAND.	
Paris, Bibliothèque Nationale (1866)	1,313
Baron Günzburg	900
Basel	20
Bern	20
Nîmes	15
Lyons	12
Elsewhere	9

RUSSIA.	
St. Petersburg	880
Friedlandiana	300

GERMANY AND AUSTRIA-HUNGARY.	
Munich (1897)	408
Hamburg (1878)	355
Berlin (1897)	259
Vienna (1847)	257
Breslau Seminary	190
Strasburg (1881)	51
Leipsic, Ratsbibliothek (1838)	43
Erfurt (1863)	17
Budapest Seminary	12
Geiger (Hochschule), Berlin	12

ITALY.	
Parma (1803, 1880)	1,634
Vatican, Rome (1756)	580
Turin (1874)	294
Mantua (1878)	178
Florence	130
Angelica, Rome (1878)	54
Bologna (1887)	28
Vittorio Emanuele, Rome (1878)	28
Modena	27
Venice (1886)	19

SPAIN AND PORTUGAL.	
Escurial	75
Toledo	42
Elsewhere	27

UNITED STATES.	
Jewish Theological Seminary, New York	750
Columbia University	100
Sutro, San Francisco	135

HOLLAND AND SCANDINAVIA.	
Leyden (1858)	116
Upsala (1893)	38
Rosenthal	32
Copenhagen (1846)	16
Lund (1850)	6

Besides these there are other collections not yet catalogued; some in private hands, *e.g.*, those of Dr. M. Gaster of London, and of the late D. Kaufmann at Budapest, others in public libraries, as, for example, the Alliance Israélite Library. The fragments of the Cairo Genizah, numbering many thousands, and scattered in Cambridge, Oxford, London, and Paris, are not included. Many libraries, as the Bodleian and Bibliothèque Nationale, have received notable accessions since their catalogues were printed.

BIBLIOGRAPHY: Steinschneider, *Vorlesungen über die Kunde Hebräischer Handschriften*, pp. 68-90.

J.

MA'OZ ẒUR (מעוז צור): Commencement of the hymn originally sung only in the domestic circle, but now used also in the synagogue, after the kindling of the lights on the Feast of Dedication (ḤANUKKAH). The acrostic signature is that of Mordecai. Zunz ("Literaturgesch." p. 580) is inclined to place the author of this hymn in the middle of the thirteenth century. He may have been the Mordecai ben Isaac ha-Levi who wrote the Sabbath table-hymn "Mah Yafit" (Majufes), or even the scholar referred to in Tos. to Niddah 36a. Or, to judge from the appeal in the closing verse, now generally suppressed, he may have been the Mordecai whose father-in-law was martyred at Mayence in 1096.

The Traditional Tune.

The bright and stirring tune now so generally associated with "Ma'oz Ẓur" serves as the "representative theme" in musical references to the feast (comp. ADDIR HU; AḲDAMUT; HALLEL). Indeed, it has come to be regarded as the only Ḥanukkah melody, four other Hebrew hymns for the occasion being also sung to it (comp. Zunz, *l.c.* pp. 422, 429; D. Kaufmann, in "Ha-Asif," ii. 298), as well as G. Gottheil's paraphrase, "Rock of Ages," in the "Union Hymnal" (No. 107). It was originally sung for "Shene Zetim" ("Olives Twain"), the "Me'orah," or piyyuṭ, next preceding the SHEMA' in the Morning Service of the (first) Sabbath in the eight days of the Feast of Dedication. Curiously enough, "Shene Zetim" alone is now sometimes sung to a melody which two centuries ago was associated rather with "Ma'oz Ẓur." The latter is a Jewish-sounding air in the minor mode, and is found in Benedetto

Marcello's "Estro Poetico Armonico," or "Parafrasi Sopra li Salmi" (Venice, 1724), quoted as a melody of the German Jews, and utilized by Marcello as the theme for his "Psalm XV." This air has been transcribed by Cantor Birnbaum of Königsberg in the "Israelitische Wochenschrift" (1878, No. 51).

The present melody for the Ḥanukkah hymn has been identified by Birnbaum as an adaptation from the old German folk-song "So weiss ich eins, dass mich erfreut, das pluemlein auff preiter heyde," given in Böhme's "Altdeutsches Liederbuch" (No. 635); it was widely spread among German Jews as early as 1450. By an interesting coincidence, this folk-melody was also the first utilized by Luther for his German chorals. He set it to his "Nun freut euch lieben Christen gmein" (comp. Julian, "Dictionary of Hymnology," *s.v.* "Sing praise to God who reigns above"). It is familiar among English-speaking people as the tune for a translation by F. E. Cox of the hymn "Sei lob und ehr dem höchsten gut," by J. J. Schütz (1640-1730). As such it is called "Erk" (after the German hymnologist), and, with harmonies by Bach, appears as No. 283 of "Hymns, Ancient and Modern" (London, 1875). The earliest transcription of the Jewish form of the tune is due to Isaac Nathan, who set it, very clumsily indeed, to the poem "On Jordan's Banks" in Byron's "Hebrew Melodies" (London, 1815). Later transcriptions have been numerous, and the air finds a place in every collection of Jewish melodies. It was modified to the form now favored by English Jews by the delicate liturgical taste of Mombach, to whom is due the modulation to the dominant in the repetition of the first strain, shown in the transcription above.

MA'OZ ẒUR

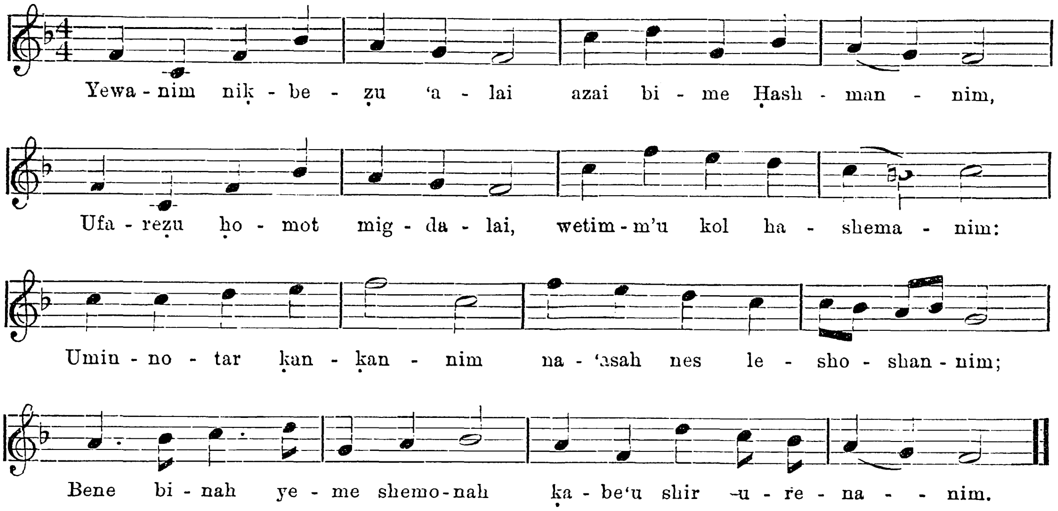
Yewa - nim niḳ - be - ẓu 'a - lai azai bi - me Ḥash - man - nim,
Ufa - reẓu ḥo - mot mig - da - lai, wetim - m'u kol ha - shema - nim:
Umin - no - tar ḳan - ḳan - nim na - 'asah nes le - sho - shan - nim;
Bene bi - nah ye - me shemo - nah ḳa - be'u shir -u - re - na - - nim.

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A.
F. L. C.

MAPU, ABRAHAM: Russian Hebrew novelist; born near Kovno Jan. 10, 1808; died at Königsberg Oct. 9, 1867. Mapu introduced the novel into Hebrew literature. His early education in Bible and Talmud was received at the ḥeder, on leaving which, at the age of twelve, he continued the study of the Talmud in private, and was so successful that he soon acquired the name of "'Illui" (Friedberg, "Zikronot," in "Hausfreund," i. 22). Moved thereto by his own poetical and impulsive disposition and influenced by his father, Jekuthiel, himself a mystic and cabalist, Mapu took up, at the age of fifteen, the study of Cabala. According to an anecdote related of him, he attempted to give his studies practical effect by endeavoring to render himself invisible. Though he carefully followed cabalistic prescriptions he was cruelly disillusioned by being addressed by a friend at the very moment when he thought himself secure from mortal observation (*ib.*). Mapu later studied Talmud and Cabala with Elijah Kalisher (Ragoler), rabbi at Slobodka (Mapu's birthplace). In Kalisher's house he found a copy of the Psalms with a Latin translation, and this awakened within him a desire to study Latin, which he did from that translation. A better opportunity to study Latin presented itself when he formed the acquaintance of a Catholic priest while teaching in a country school; and he made such good progress in the language that he wrote a book in Latin (*ib.* i. 24).

From this time dates Mapu's devotion to secular studies, particularly to languages and literatures, which he pursued henceforth assiduously. In the forties he removed with his family to Rossieny, government of Kovno; there he became acquainted with the scholar Senior Sachs, who greatly heightened his love for ancient Hebrew history and literature and for the beauties of Biblical diction, of which Mapu made later such good use in his romances (Brainin, "Abraham Mapu," p. 36). A few years later he became teacher in the house of Apatov Parnes at Wilna, and then was appointed teacher of Jewish religion and German at the gymnasium of Kovno. In 1860 his health began to fail; he suffered especially from palsy in his right hand, which made writing difficult for him; in 1867 he went for medical treatment to Königsberg, where he died (*ib.* i. 67).

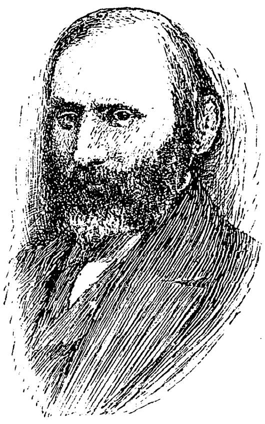

Abraham Mapu.

The literary activity of Mapu fell in a period of barrenness for Hebrew literature, as far as fiction was concerned. Here and there a poem of moderate value, or a translation of a French romance, had appeared, but there was not one original novel. His first book, "Ahabat Ẓiyyon," begun in 1831 and published at Wilna in 1853, is a romance of the time of King Hezekiah and Isaiah. In this as well as in his other works, one recognizes the unmistakable influence of the French Romantic school—of Victor Hugo, Dumas (père), and Eugène Sue, particularly of the last-named, whom Mapu always admired (*ib.* i. 49). Perhaps through their influence Mapu succeeded in giving to his characters genuine naïveté and naturalness, which combined with a highly successful use of Biblical diction to make this work classic. "Ahabat Ẓiyyon" was translated into German as "Tamar" by S. Mandelkern (2d ed., Leipsic, 1897), without mention of Mapu's authorship; into English, under the title "Amnon, Prince and Peasant," by Frank Jaffe (London, 1887), and by Schapiro, under the title "In the Days of Isaiah" (New York, 1903); into Yiddish, in Warsaw (1874). His second work, "Ashmat Shomeron" (Wilna, 1865), is likewise a work of powerful imagination. It is a romance of the days of Ahaz, King of Judah, and of Pekah b. Remaliah and Hosea b. Elah, kings of Israel, depicting the wild, orgiastic character of Samaritan society and setting against it the purity and simplicity of Judean society. "'Ayiṭ Ẓabua'" (Wilna, 1857-61) is a novel, in five parts, of modern life, picturing the struggle of the Maskilim against the "painted vulture," or hypocrite—a standing epithet at that time for the ultra-Orthodox.

His "Ahabat Ẓiyyon."

Mapu wrote also "Ḥozeh Ḥezyonot," a romance, in ten parts, of the times of Shabbethai Ẓebi; but owing to the intervention of the "hypocrites" of his town the manuscript was destroyed while on its way to the minister of public instruction for approval, only a fragment being preserved. His other works are "Ḥanok la-Na'ar" and "Amon Padagug," Hebrew text-books (Wilna, 1859, and Königsberg, 1868), and "Hausfranzose" (Wilna, 1861).

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H. R. A. S. W.

MAR (מר): Aramaic noun meaning "lord." Daniel addresses the king as "Mari" (= "my lord": Dan. iv. 16 [A. V. 19]; comp. Hebr. "Adoni," used in speaking to the king). In the Palestinian schools "Mari" and "Rabbi" were customarily employed in addressing the sages. It is said of King Jehoshaphat that on seeing a scholar he rose from his throne, and saluted him with the words, "Abi, abi; rabbi, rabbi; mari, mari" (Ket. 103b; Mak. 24a). Jesus was addressed by his disciples both as "Mari" and as "Rabbi" (comp. Dalman, "Die Worte Jesu," i. 269 *et seq.*). In conversation, "Mari" was used as a respectful form of address in Palestine (comp. Yer. Pes. 21b, lines 48–49: איקריה דמרי, לא יבעום מרי); "Mar," in Babylonia (comp. Yoma 20b: לימא מר). In the latter country "Mar" became also a title preceding the name, and it was sometimes customary to call scholars "Mar" and not "Rab," particularly in the case of the two great contemporaries of Rab (Abba Arika)—Mar Samuel and Mar 'Uḳba. When Abaye was speaking of his uncle and teacher Rabbah bar Naḥmani, he merely said "Mar," without adding any name (Pes. 101a). When Tabyomi, R. Ashi's son, cited in a lecture sentences by his father, he did not refer to him by name, but said "Abba Mari" (= "my father, my lord").

Tabyomi's contemporaries never referred to him by name, but called him "Mar"; in the Talmud he is, therefore, designated only as "Mar bar Rab Ashi." "Mar" and "Rab" (= "lord" and "master") together became a customary title of the Babylonian scholar in the geonic period. Sherira Gaon is the first one to use this combination, in the letter in which he refers to the first geonim—Mar Rab Hanan at Pumbedita and Mar Rab Mar at Sura (where "Mar" is already a proper name; see Jew. Encyc. v. 568, *s.v.* Gaon)—and he always prefixes the double title "Mar Rab" to their names (*ib.* v. 571). In the prayer "Yeḳum Purḳan," dating from the time of the Geonim, the scholars are designated as "Maranan we-Rabbanan" (= "our lords and masters"). The title "Mar Rab," also, was combined with the personal suffix of the first person plural, so that the Geonim were called "Marana Rabbana" (= "our lord, our master"). This seems to have been the official title in the headings of the questions addressed to the Geonim (comp. Harkavy, "Responsen der Gaonen," p. 149; Neubauer, "M. J. C." i. 41, etc.), and it is the exact ramaic counterpart of the Hebrew "Adonenu we-Rabbenu," by which, according to the tannaitic Halakah, the king was to be addressed (Tosef., Sanh. iv. 3). The gaon was called also simply "Marana" (Harkavy, *l.c.* pp. 83, 107, 140, 143), or the Hebrew "Adonenu" was used instead (*ib.* pp. 88, 187, 278, 314), which was rendered in Arabic by "Sayyiduna." "Mar Rab" was applied

Title and Name.

also to scholars who were not geonim (Harkavy, *l.c.* pp. 24, 172).

The title "Mar" was not customary in the West, so that Abraham ibn Daud, in his "Sefer ha-Kabbalah," refers to the Geonim merely as "Rab." Menahem Meïri distinguishes only the scholarly and noble Todros and his son Levi of Narbonne by the title "Marana we-Rabbana" (Neubauer, *l.c.* ii. 229). Isaac Lattes (*ib.* ii. 238) likewise designates certain scholars of Narbonne by the title "Maran" (מרן = מרנא), which also means "our lord." This is the title subsequently applied as a mark of respect to Joseph Caro, the author of the Shulḥan 'Aruk (comp. Azulai, "Shem ha-Gedolim," i. 82). One of Lattes' manuscripts has "Morenu" (מורנו) instead of "Maran." The title "Morenu," which originated in the fourteenth century, is developed from the older form "Marana" (Güdemann, "Gesch." iii. 31). The Hebrew form "Morenu" instead of "Marana" occurs sporadically even in the geonic period (comp. Harkavy, *l.c.* pp. 275 and 276, where the gaon Saadia is entitled "Morenu we-Rabbenu"). There are other indications, also, which show that the two words were regarded as synonymous (comp. Targ. to Prov. v. 13, where מורי is translated by מרוותי = "my lords, my masters"; Sanh. 98, where רבי ומרי is to be read instead of ר' ומורי; and Dalman, *l.c.* p. 268). Thus the old Hebrew title "Marana" was changed to "Morenu," with the meaning "doctor noster," perhaps under the influence of the custom which had become prevalent among Christian scholars of addressing one another with the title "doctor." As shown in the examples given above, מר itself designated the teacher and sage.

S. S. W. B.

MARAH (lit. "bitter"): The name of a station or halting-place of the Israelites in the wilderness (Ex. xv. 23; Num. xxxiii. 8), so called in reference to the water of the well found there. It was reached by the Israelites three days after crossing the Red Sea and after they had passed the valley of Shur and the wilderness of Athan. The well is variously identified with 'Ayun Musa, 'Ain Naba, or Al-Gharkadah (comp. Holzinger, "Exodus," p. 55; Dillman, "Exodus," p. 177). The Talmud says that at Marah three laws were added to the seven commands already given to Noah—those regarding the institution of tribunals, Sabbath observance, and obedience to parents (Suk. 56b; Levy, "Neuhebr. Wörterb." iii. 244b).

J. E. I. N.

MARANO (plural, **Maranos,** generally written **Marranos**): Crypto-Jews of the Iberian Peninsula. The term, which is frequently derived from the New Testament phrase "maran atha" ("our Lord hath come"), denotes in Spanish "damned," "accursed," "banned"; also "hog," and in Portuguese it is used as an opprobrious epithet of the Jews because they do not eat pork. The name was applied to the Spanish Jews who, through compulsion or for form's sake, became converted to Christianity in consequence of the cruel persecutions of 1391 and of Vicente Ferrer's missionary sermons. These "conversos" (converts), as they were called in Spain, or "Christãos Novos" (Neo-Christians) in Portugal, or "Chuetas" in the Balearic Isles, or "Anusim" (constrained) in Hebrew, numbered more than 100,000. With them the history of the Pyrenean Peninsula, and indirectly that of the Jews also, enters upon a new phase; for they were the immediate cause both of the introduction of the Inquisition into Spain and of the expulsion of the Jews from that country. The wealthy Maranos, who engaged extensively in commerce, industries, and agriculture, intermarried with families of the old nobility; impoverished counts and marquises unhesitatingly wedded wealthy Jewesses; and it also happened that counts or nobles of the blood royal became infatuated with handsome Jewish girls. Beginning with the second generation, the Neo-Christians usually intermarried with women of their own sect. They became very influential through their wealth and intelligence, and were called to important positions at the palace, in government circles, and in the Cortes; they practised medicine and law and taught at the universities; while their children frequently achieved high ecclesiastical honors.

Classes of Maranos.

The Maranos and their descendants may be divided into three categories. The first of these is composed of those who, devoid of any real affection for Judaism, and indifferent to every form of religion, gladly embraced the opportunity of exchanging their oppressed condition as Jews for the brilliant careers opened to them by the acceptance of Christianity. They simulated the Christian faith when it was to their advantage, and mocked at Jews and Judaism. A number of Spanish poets belong to this category, such as Pero Ferrus, Juan de Valladolid, Rodrigo Cota, and Juan de España of Toledo, called also "El Viejo" (the old one), who was considered a sound Talmudist, and who, like the monk Diego de Valencia, himself a baptized Jew, introduced in his pasquinades Hebrew and Talmudic words to mock the Jews. There were also many who, for the sake of displaying their new zeal, persecuted their former coreligionists, writing books against them, and denouncing to the authorities those who wished to return to the faith of their fathers, as happened frequently at Valencia, Barcelona, and many other cities (Isaac b. Sheshet, Responsa, No. 11).

The second category consists of those who cherished their love for the Jewish faith in which they had been reared. They preserved the traditions of their fathers; and, in spite of the high positions which they held, they secretly attended synagogue, and fought and suffered for their paternal religion. Many of the wealthiest Maranos of Aragon belonged to this category, including the Zaportas of Monzon, who were related by marriage to the royal house of Aragon; the Sanchezes; the sons of Alazar Yusuf of Saragossa, who intermarried with the Cavallerias and the Santangels; the very wealthy Espes; the Paternoys, who came from the vicinity of Verdun to settle in Aragon; the Clementes; the sons of Moses Chamoro; the Villanovas of Calatayud; the Coscons; and others.

The third category, which includes by far the largest number of Maranos, comprises those who yielded through stress of circumstances, but in their

Temporary Maranos.

home life remained Jews and seized the first opportunity of openly avowing their faith. They did not voluntarily take their children to the baptismal font; and if obliged to do so, they on reaching home washed the place which had been sprinkled. They ate no pork, celebrated the Passover, and gave oil to the synagogue. "In the city of Seville an inquisitor said to the regent: 'My lord, if you wish to know how the Maranos keep the Sabbath, let us ascend the tower.' When they had reached the top, the former said to the latter: 'Lift up your eyes and look. That house is the home of a Marano; there is one which belongs to another; and there are many more. You will not see smoke rising from any of them, in spite of the severe cold; for they have no fire because it is the Sabbath.' Pretending that leavened bread did not agree with him, one Marano ate unleavened bread throughout the year, in order that he might be able to partake of it at Passover without being suspected. At the festival on which the Jews blew the shofar, the Maranos went into the country and remained in the mountains and in the valleys, so that the sound might not reach the city. They employed a man specially to slaughter animals, drain away the blood, and deliver the meat at their homes, and another to circumcise secretly" ("Shebeṭ Yehudah," pp. 96 *et seq.*). The Jews of that time judged the Maranos gently and indulgently; in Italy a special prayer was offered for them every Sabbath, asking that "God might lead them from oppression to liberty, from darkness to the light of religion" (אחיכו אנוסי ישראל הנתונים בצרה ובשביה המקום ירחמם ויחון אותם בעבור שמו הגדול ויושיעם ויושיענו ויוציאם ויוציאנו מצרה לרוחה ומאפילה לאורה ונאמר אמן; MS. Roman Maḥzor of the year 1441). To the Maranos who lived in secret conformity with the Jewish law, the Rabbis applied the Talmudic passage: "Although he has sinned, he must still be considered a Jew"; and Anusim, who took the first opportunity of going to a foreign country and openly professing Judaism, might act as witnesses in religious matters according to rabbinic law. A distinction was frequently made between Spanish and Portuguese Maranos in regard to marriage and divorce (Isaac b. Sheshet, *l.c.* Nos. 4, 11; Saadia ibn Danan, in Edelmann, "Ḥemdah Genuzah," pp. 14 *et seq.*; Joseph b. Leb, Responsa, i. 15; the responsa of Moses ben Ḥabib, Samuel de Medina, and many others).

In Spain.

The large numbers of the Maranos, as well as their wealth and influence, aroused the envy and hatred of the populace, whom the clergy incited against them as unbelieving Christians and hypocrites. The Neo-Christians were hated much more than the Jews, and were persecuted as bitterly as their former coreligionists had been. The first riot against them broke out at Toledo in 1449, and was accompanied with murder and pillage. Instigated by two canons, Juan Alfonso and Pedro Lopez Galvez, the mob plundered and burned the houses of Alonso Cota, a wealthy Marano and tax-farmer, and under the leadership of a workman they likewise attacked the residences of the wealthy Neo-Christians in the quarter De la Magdelena. The Maranos, under Juan de la Cibdad, opposed the mob, but were repulsed and, with their leader, were hanged by the feet. As an immediate consequence of this riot, the Maranos Lope and Juan Fernandez Cota, the brothers Juan, Pedro, and Diego Nuñez, Juan Lopez de Arroyo, Diego and Pedro Gonzalez, Juan Gonzalez de Illescas, and many others were deposed from office, in obedience to a new statute. Another attack was made upon the Neo-Christians of Toledo in July, 1467. The chief magistrate ("alcalde mayor") of the city was Alvar Gomez de Cibdad Real, who had been private secretary to King Henry IV., and who, if not himself a "converso," as is probable, was at least the protector of the Neo-Christians. He, together with the prominent Maranos Fernando and Alvaro de la Torre, wished to take revenge for an insult inflicted by the counts de Fuensalida, the leaders of the Christians, and to gain control of the city. A fierce conflict was the result. The houses of the Neo-Christians near the cathedral were fired by their opponents, and the conflagration spread so rapidly that 1,600 houses were consumed, including the beautiful palace of Diego Gomez. Many Christians and still more Maranos perished in the flames or were slain; and the brothers De la Torre were captured and hanged.

Riots at Cordova.

The example set by Toledo was imitated six years later by Cordova, in which city the Christians and the Maranos formed two hostile parties. On March 14, 1473, during a procession in honor of the dedication of a society which had been formed under the auspices of the fanatical Bishop D. Pedro, and from which all "conversos" were excluded, a little girl seems to have accidentally thrown some dirty water from the window of the house of one of the wealthiest Maranos, so that it splashed over an image of the Virgin. Thousands immediately joined in the fierce shout for revenge which was raised by a smith named Alonso Rodriguez; and the rapacious mob straightway fell upon the Maranos, denouncing them as heretics, killing them, and plundering and burning their houses. To stop the excesses, the highly respected D. Alonso Fernandez de Aguilar, whose wife was a member of the widely ramified Marano family of Pacheco, together with his brother D. Gonzalo Fernandez de Cordova ("el gran Capitan"), the glory of the Spanish army, and a troop of soldiers, hastened to protect the Neo-Christians. D. Alonso called upon the mob to retire, but instead of obeying, the smith insulted the count, who immediately felled him with his lance. The people, blinded by fanaticism, regarded their slain leader as a martyr. Incited by Alonso de Aguilar's enemy, the knight Diego de Aguayo, they seized weapons and again attacked the Maranos. Girls were outraged; and men, women, and children were pitilessly slain. The massacre and pillage lasted three days; those who escaped seeking refuge in the castle, whither their protectors also had to retire. It was then decreed that, in order to prevent the repetition of such excesses, no Marano should thenceforth live in Cordova or its vicinity, nor should one ever again hold public office.

Like the persecution of the Jews in 1391, the attack on the Maranos in 1473 spread to other cities. At Montoro, Bujalance, Adamur, La Rambla, Santaella, and elsewhere, they were killed, and their houses were plundered. At Jaen the populace was so bitter against them that the constable Miguel Lucas de Iranzo, who undertook to protect them, was himself killed in church by the ringleaders (March 21, 22). The Maranos were fiercely attacked by the populace in Andujar, Ubeda, Baeza, and Almodovar del Campo also. In Valladolid the populace was content with plundering the Neo-Christians, but the massacre was very fierce at Segovia (May 16, 1474). Here the attack, instigated by D. Juan Pacheco, himself a member of a Marano family, was terrible; corpses lay in heaps in all the streets and squares, and not a Neo-Christian would have escaped alive had not the alcalde Andreas de Cabrera interfered. At Carmona every Marano was killed.

Introduction of Inquisition.

The introduction of the Inquisition was bitterly opposed by the Maranos of Seville and other cities of Castile, and especially of Aragon, where they rendered considerable service to the king, and held high legal, financial, and military positions. As D. Miguel Lucas de Iranzo, constable of Castile, had been slain in the cathedral of Jaen, so the inquisitor Pedro Arbues was assassinated twelve years later in the cathedral of Saragossa, the former by Christians, the latter by Maranos. The murderers of De Iranzo went scot-free, while those of the inquisitor were punished most cruelly. Together with the introduction of the Inquisition an edict was issued that henceforth the Jews must live within their ghetto and be separated from the Maranos. Despite the law, however, the Jews remained in communication with their Neo-Christian brethren. "They sought ways and means to win them from Catholicism and bring them back to Judaism. They instructed the Maranos in the tenets and ceremonies of the Jewish religion; held meetings in which they taught them what they must believe and observe according to the Mosaic law; and enabled them to circumcise themselves and their children. They furnished them with prayer-books; explained the fast-days; read with them the history of their people and their Law; announced to them the coming of the Passover; procured unleavened bread for them for that festival, as well as kasher meat throughout the year; encouraged them to live in conformity with the law of Moses, and persuaded them that there was no law and no truth except the Jewish religion." All these charges were brought against the Jews in the edict issued by Ferdinand and Isabella, and formed the grounds for their banishment from the country. The decree of expulsion materially increased the number, already large, of those who purchased a further sojourn in their beloved home by accepting baptism.

In Portugal.

The Portuguese Maranos or Christãos Novos clung much more faithfully and steadfastly than their Spanish brethren to the religion of their fathers, bearing the most terrible tortures for the sake of their faith. The scholar Simon Mimi of Lisbon, who would not renounce Judaism even in prison, his wife, his sons-in-law, and other Maranos were enclosed in a wall built up to their necks, the prisoners being left for three days in this agonizing situation. As they would not yield the walls were torn down, after six of the victims had died, and Mimi was dragged through the city and slain. Two Maranos who served as wardens in the prison buried the body of the martyr in the Jewish cemetery at the risk of their lives (Abraham Saba', "Ẓeror ha-Mor," p. 105b; Grätz, "Gesch." viii. 398).

Massacre at Lisbon.

The Portuguese, being even more fanatical than the Spaniards, hated the Maranos much more than the Jews, considering them neither Christians nor Jews, but atheists and heretics. Many a Portuguese preferred death to being treated by a Marano physician. The hatred which was felt for the Maranos, and which had long smoldered, broke out at Lisbon. On April 17, 1506, several Maranos were discovered who had in their possession "some lambs and poultry prepared according to Jewish custom; also unleavened bread and bitter herbs according to the regulations for the Passover, which festival they celebrated far into the night." Several of them were seized, but were released after a few days. The populace, which had expected to see them punished, swore vengeance. On the same day on which the Maranos were liberated, the Dominicans displayed in a side-chapel of their church, where several Neo-Christians were present, a crucifix and a reliquary in glass from which a peculiar light issued. A Neo-Christian, who was so incautious as to explain this ostensible miracle as being due to natural causes, was dragged from the church and was killed by an infuriated woman. A Dominican roused the populace still more; and two others, crucifix in hand, went through the streets of the city, crying "Heresy!" and calling upon the people to destroy the Maranos. All Neo-Christians found in the streets were killed; and a terrible massacre ensued. More than 500 Maranos were slain and burned on the first day; and the scenes of murder were even more atrocious on the day following. The innocent victims of popular fury, young and old, living and dead, were dragged from their houses and thrown upon the pyre. Even Christians who in any way resembled Maranos were killed. Among the last victims, and the most hated of all, was the tax-farmer João Rodrigo Mascarenhas, one of the wealthiest and most distinguished Maranos of Lisbon; his house was entirely demolished. In this manner at least 2,000 Maranos perished within forty-eight hours. King Manuel severely punished the inhabitants of the city. The ringleaders were either hanged or quartered, and the Dominicans who had occasioned the riot were garroted and burned. All persons convicted of murder or pillage suffered corporal punishment, and their property was confiscated, while religious freedom was granted to all Maranos for twenty years.

The Neo-Christians of Portugal, who were distinguished for their knowledge, their commerce, and their banking enterprises, but were bitterly hated, despised, and reviled by the Christians, were led to entertain better hopes for the future by the appearance of a foreign Jew, David Re'ubeni. Not only was this Jew invited by King John to visit Portugal; but, as appears from a letter (Oct. 10, 1528) of D. Martin de Salinas to the infante D. Fernando, brother of the emperor Charles, he also received permission "to preach the law of Moses" ("Boletin Acad. Hist." xlix. 204). The Maranos regarded Re'ubeni as their savior and Messiah. The Neo-Christians of Spain also heard the glad news; and some of them left home to seek him. The rejoicing lasted for some time; the emperor Charles even addressed several letters on the matter to his royal brother-in-law. In 1528, while Re'ubeni was still in Portugal, some Spanish Maranos fled to Campo Mayor and forcibly freed from the Inquisition a woman imprisoned at Badajoz. The rumor spread at once that the Maranos of the entire kingdom had united to make common cause. This increased the hatred of the populace, and the Neo-Christians were attacked in Gouvea, Alemtejo, Olivença, Santarem, and other places, while in the Azores and the island of Madeira they were even massacred. These excesses led the king to believe that the Inquisition might be the most effective means of allaying the popular fury.

The Portuguese Maranos waged a long and bitter war against the introduction of the tribunal, and spent with some satisfactory results immense sums to win over to their cause the Curia and the most influential cardinals. The sacrifices made by both the Spanish and the Portuguese Neo-Christians were indeed astonishing. The same Maranos who from Toledo had instigated the riot of the communes in 1515, Alfonso Gutierrez, Garcia Alvarez "el Rico" (the wealthy), and the Zapatas, offered through their representative 80,000 gold crowns to Emperor Charles V. if he would mitigate the harshness of the Inquisition ("R. E. J." xxxvii. 270 *et seq.*). All these sacrifices, however, especially those made by the Mendes of Lisbon and Flanders, were powerless to prevent or retard the introduction of the Holy Office into Portugal. The Maranos were delivered over to the popular fury and to the heartless servants of the Inquisition. They suffered unspeakably. At Trancoso and Lamego, where many wealthy Maranos were living, at Miranda, Viseu, Guarda, Braga, and elsewhere they were robbed and killed. At Covilhão the people planned to massacre all the Neo-Christians on one day; and to achieve this the more easily, the prelates petitioned the Cortes in 1562 that the Maranos be required to wear special badges, and that the Jews in the cities and villages be ordered to live in ghettos as before.

Dispersion.

The Maranos, who were constantly threatened and persecuted by the Inquisition, tried in every way to leave the country, either in bands or as individual refugees. Many of them escaped to Italy, attracted thither by the climate, which resembled that of the Iberian Peninsula, and by its kindred language. They settled at Ferrara, and Duke Ercole I. d'Este granted them privileges, which were confirmed by his son, Alfonso I., to twenty-one Spanish Maranos, physicians, merchants, and others (*ib.* xv. 113 *et seq.*).

Spanish and Portuguese Maranos settled also at Florence; and Neo-Christians contributed to make Leghorn a leading seaport. They received privileges at Venice, where they were protected from the persecutions of the Inquisition. At Milan they materially advanced the interests of the city by their industry and commerce, although João de la Foya captured and robbed large numbers of them in that region. At Bologna, Pisa, Naples, Reggio, and many other Italian cities they freely exercised their religion, and were soon so numerous that Fernando de Goes Loureiro, an abbot from Oporto, filled an entire book with the names of the Maranos who had drawn large sums from Portugal and had openly avowed Judaism in Italy. In Piedmont Duke Emanuel Philibert of Savoy welcomed the Maranos from Coimbra, Pablo Hernando, Ruy Lopez, and Rodriguez, together with their families, and granted them commercial and industrial privileges, as well as the free exercise of their religion. Rome was full of Maranos. Pope Paul III. received them at Ancona for commercial reasons, and granted complete liberty "to all persons from Portugal and Algarve, even if belonging to the class of Neo-Christians." Three thousand Portuguese Jews and Maranos were living at Ancona in 1553. Two years later the fanatical Pope Paul IV. issued orders to have all the Maranos thrown into the prisons of the Inquisition which he had instituted. Sixty of them, who acknowledged the Catholic faith as penitents, were transported to the island of Malta; twenty-four, who adhered to Judaism, were publicly burned (May, 1556); and those who escaped from the Inquisition were received at Pesaro by Duke Guido Ubaldo of Urbino. As Guido was disappointed, however, in his hope of seeing all the Jews and Maranos of Turkey select Pesaro as a commercial center, he expelled (July 9, 1558) the Neo-Christians from Pesaro and other districts (*ib.* xvi. 61 *et seq.*). Many Maranos were attracted to Ragusa, formerly a considerable seaport. In May, 1544, a ship landed there filled exclusively with Portuguese refugees, as Balthasar de Faria reported to King John.

In France.

At this same period the Maranos were seeking refuge beyond the Pyrenees, settling at St. Jean de Luz, Tarbes, Bayonne, Bordeaux, Marseilles, and Montpellier. They lived apparently as Christians; were married by Catholic priests; had their children baptized, and publicly pretended to be Catholics. In secret, however, they circumcised their children, kept the Sabbath and feast-days as far as they could, and prayed together. King Henry III. confirmed the privileges granted them by Henry II., and protected them against such slanders and accusations as those which a certain Ponteil brought against them. Spanish and Portuguese Maranos petitioned Henry IV. to permit them to emigrate to France, saying that should he do so, a large number of their fellow sufferers, "good men all of them," would choose France as their home; but many Neo-Christians who entered French territory were obliged to leave within a short time. Under Louis XIII. the Maranos of Bayonne were assigned to the suburb of St. Esprit. At St. Esprit, as well as at Peyrehorade, Bidache, Orthez, Biarritz, and St. Jean de Luz, they gradually avowed Judaism openly. In 1640 several hundred Maranos, considered to be Jews, were living at St. Jean de Luz; and at St. Esprit there was a synagogue as early as 1660.

In Flanders.

Next to Turkey the Maranos turned chiefly to Flanders, attracted by its flourishing cities, such as Antwerp, where they settled at an early date, and Brussels. Before the end of the sixteenth century Portuguese Maranos, under the leadership of Jacob Tirado, arrived at Amsterdam. So many others followed these that the city was called a new Jerusalem, while hundreds of Neo-Christian families settled at Rotterdam also. Maranos from Flanders, and others direct from the Pyrenean Peninsula, went under the guise of Catholics to Hamburg and Altona about 1580, where they established commercial relations with their former homes. Christian IV. of Denmark invited some Neo-Christian families to settle at Glückstadt about 1626, granting certain privileges to them and also to the Maranos who came to Emden about 1649.

Large numbers of Maranos, however, remained in Spain and Portugal, despite the extensive emigration and the fate of countless victims of the Inquisition. The Neo-Christians of Portugal breathed more freely when Philip III. came to the throne and by the law of April 4, 1601, granted them the privilege of unrestricted sale of their real estate as well as free departure from the country for themselves, their families, and their property. Many, availing themselves of this permission, followed their coreligionists to Africa and Turkey. After a few years, however, the privilege was revoked, and the Inquisition resumed its activity. But the Portuguese who were not blinded by fanaticism perceived that no forcible measures could induce the Maranos to give up the religion of their fathers.

Individual Neo-Christians, as Antonio Fernandez Carvajal and several from Spain, Hamburg, and Amsterdam, went to London, whence their families spread to Brazil, where Maranos had settled at an early date, and to other countries of America. The migrations to Constantinople and Salonica, where refugees had settled after the expulsion from Spain, as well as to Servia, to Rumania and Bulgaria, and even to Vienna and Temesvar, continued down to the middle of the eighteenth century.

Whether there are still Maranos in Spain or not, this much is certain, that there are many persons in Barcelona, Saragossa, Madrid, Cordova, Toledo, and Burgos who, conscious of their Jewish descent, are well disposed toward the Jews. In Portugal there is a community of Maranos at Covilhã. See INQUISITION.

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J. M. K.

MARBE HASKALAH. See SOCIETY FOR THE PROMOTION OF CULTURE AMONG THE JEWS OF RUSSIA.

MARBLE (שיש): A stone composed mainly of calcium carbonate or of calcium and magnesium carbonates. It is mentioned in the Old Testament in three very late passages only. According to I Chron. xxix. 2, David prepared, among other materials, white "marble stones" for the building of the Temple. The account of the building in the Book of Kings does not mention the use of marble. In the Song of Solomon (v. 15) the author compares the legs of the bridegroom to marble pillars in golden sockets. Finally, Esther i. 6 speaks of marble columns and of a pavement of white and colored marble in the palace of the Persian king. In the last-cited passage it is not wholly certain if the text is intact in the versions; consequently there is doubt whether marble is really meant. In the other two passages also the correctness of the text has been doubted (see "Encyc. Bibl." *s.v.* "Marble").

Moreover, the fact that all the old authorities, especially the accounts of the building of the Temple, preserve complete silence on the subject shows that the Hebrews in olden times were not acquainted with the use of marble as a building-stone. Its employment for building purposes seems to have been very limited even among the Assyrians.

E. G. H. I. BE.

MARBURG: 1. Town in the Prussian province of Hesse-Nassau. Jews are first mentioned as living in Marburg in a document dated May 13, 1317, which indicates that they were then organized as a community and possessed a synagogue; also that they dwelt in a special quarter of the town. From a document of 1452 it appears that the synagogue was demolished in that year, and that the Jewish cemetery passed into Christian hands; hence the Jews must have been expelled from Marburg about that time. They gradually returned to the city; and in 1532 Landgrave Philipp revoked the decree of expulsion issued by him in 1524, and permitted the Jews provisionally to remain in his territory for a period of six years. Two Jews, named respectively Liebmann and Gottschalk, availed themselves of this permission in 1536.

As the Hessian cities repeatedly petitioned against the admission of Jews, the number of the latter remained very small: in 1744 there were only six Jewish families at Marburg; in 1776, eight. No one was permitted to harbor foreign Jews, except at the times of the fairs, on pain of being fined and of losing the privilege of protection. The Marburg community increased somewhat with the granting of freedom of residence; but even as late as 1902 it numbered only about 300 members in a total population of 16,668. It possesses a handsome synagogue (built in 1897), a parochial and a religious school, and a home for pupils and apprentices (opened in 1901) with seventy inmates.

Since 1823 Marburg has been the seat of the board of management of the union including the Jewish communities in the districts of Marburg, Kirchhayn, Frankenberg, and Ziegenhain. Marburg is the seat also of a district rabbinate, which includes not only the former districts, but also those of Biedenkopf and Wetzlar. The district rabbis have been: Moses Solomon Gosen, 1824–62; Liebmann Gersfeld, 1862–76; and Dr. Leo Munk, the present (1904) incumbent, appointed in 1876. There are a number of educational and philanthropic societies. Hermann Cohen has been for a number of years professor of philosophy at the University of Marburg.

D. L. MU.

2. Austrian town, the second in the duchy of Styria. It has a population of 24,501, including about 100 Jews. Jews first settled at Marburg toward the end of the thirteenth century; gravestones of that period are still found there. According to the records they had a synagogue in their ghetto in 1277, as well as a school and a bath-house. The Jews of Marburg were respected merchants; they owned houses, fields, mills, and vineyards, and lived peaceably with their neighbors. They were not affected by the great persecutions of 1336 and 1338, and many Jews persecuted elsewhere found refuge at Marburg on payment of an annual tax of 40 gulden. In the old tax-records of Marburg the Jews are described as quiet and wealthy merchants who paid their taxes promptly. The Jews who were expelled from the territory of the neighboring city of Cilli in 1404 were received at Marburg, to the benefit of its commerce and industry. The decree of Frederick III. (1410–1493) relating to the importation of Hungarian wines was especially favorable to the Jewish wine-merchants. About this time R. Israel ISSERLEIN, one of the foremost rabbis of the fifteenth century, and a native of Marburg, officiated there. Up to the middle of the fifteenth century the Jews of Marburg were generally respected; the Jew Elijah was one of its most prominent citizens, and Gerl, Jacob, and Aram Rorer were in the employ of noblemen as their treasurers. Mention is made also of the Jews Cham, who owned six, and Maul, who owned three, houses in Marburg. The wealthy money-lender Abraham b. Isaac advanced the money for part of the expenses of the Diet and contributed large sums for the equipment of the army. The Jews Hirsel, Süsskind, and Aaron b. Söldmann are mentioned among those who gave money to the Christian Church.

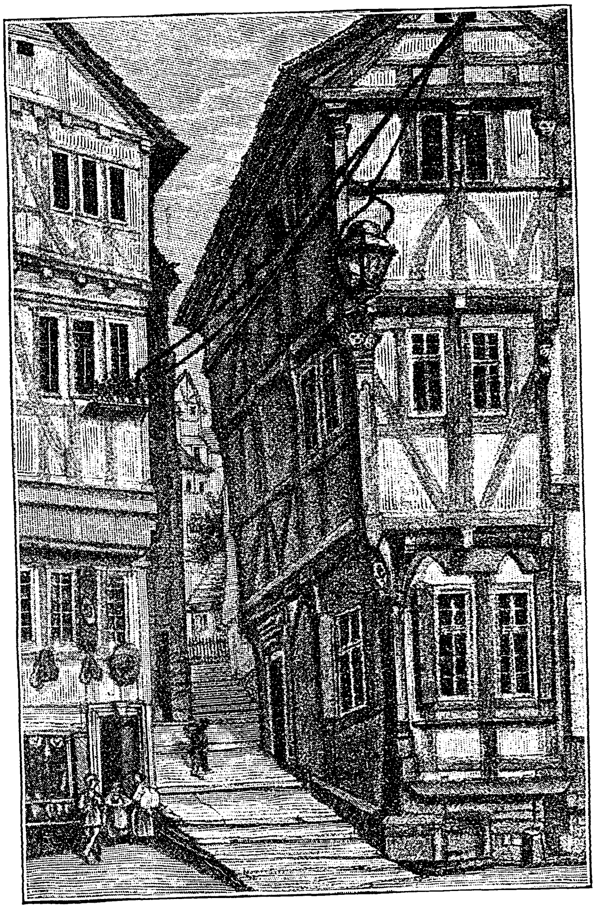

The "Judengasse" of Marburg in Hesse.
(From an old print by Joh. Aug. Koch.)

Marburg is one of the four cities of Styria the Jews of which had a special judge ("Judenrichter"), whose position was regarded as "very lucrative"; about 1440 it was held by the governor Sigmund von Rogendorf himself. There were special "Judenmeister" for internal Jewish affairs. Notes of debts held by Jews against Christians had to be indorsed by the city judge. In 1477, when the Jews of Marburg were building a new synagogue, David b. Aram, who had removed a short time before to Radkersburg, refused to pay the contribution of twelve gulden which the community levied upon him. The result was a tedious lawsuit, which Frederick III. finally settled by deciding that the defendant's assessment should be remitted, and that he should be neither excommunicated nor subjected to coercion of any other kind. The Jews of the city continued to enjoy the protection of the authorities and the good-will of their Christian fellow citizens until 1496, when the emperor Maximilian decreed the expulsion of all Jews from Styria. Those in Marburg, apparently, were permitted to remain until they had settled their financial affairs, for as late as 1499 some were still living there. Their property was purchased by Christian families, the synagogue being taken by Bernardin Drukher, who transformed it into a Christian church. After Drukher's death the records contained in the building were destroyed by the magistrate of the city, and the church was turned into a storehouse; in 1659 it was again converted into a church; in 1785 it became a storehouse again; it is now (1904) in use as a tenement. The ritual bath-house was destroyed during the last century. After the expulsion Jews were not permitted even to pass through Marburg except on the payment of a poll-tax. In 1783 they were allowed to attend some of the fairs in Styria, but not at Marburg. In 1811 three Jews were baptized in that city, but none settled there again until 1867, when the merchant Jacob Schlesinger was admitted. Some of the Jews now resident there are government and district officials.

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D. S. MU.

MARC, CHARLES CHRÉTIEN HENRI: French physician; born in Amsterdam Nov. 4, 1771; died in Paris Jan. 12, 1841. He took the degree of M.D. at Erlangen in 1792, and practised at Vienna, Bamberg, and in Bohemia. In 1795 he went to Paris, where with Fourcroy, Cabanis, Desgenelles, and others, he founded the Société Médicale d'Emulation. For several years he had a hard struggle, but by 1811 his position had become secure; his books won him fame, and he became a member of the Board of Health (1816) and of the Academy of Medicine (soon after its foundation, in 1820). In 1829, with Esquirol, Parent-Duchâtelet, Orfila, and others, he founded the "Annales d'Hygiène Publique et de Médecine Légale," to which he wrote the introduction. After the Revolution of July, 1830, he became first physician to Louis Philippe. He embraced Christianity.

Marc published: "Observations Générales sur les Poisons" (1795, translated into several languages); "Sur les Hémorrhoïdes Fermées" (Paris, 1804, translated from the German of Hildenbrand); "Manuel d'Autopsie Cadavérique Médico-Légale" (1808, translated from Roze); "Recherches sur l'Emploi du Sulfate de Fer dans le Traitement des Fièvres Intermittentes" (*ib.* 1810); "La Vaccine Soumise aux Simples Lumières de la Raison" (*ib.* 1810 and 1836); "De la Folie Considérée dans Ses Rapports avec les Questions Médico-Judiciaires" (2 vols., *ib.* 1840; one of the first works to show the connection between crime and insanity); etc. He contributed many articles to the "Bibliothèque Médicale," the "Dictionnaire de Médecine," the "Dictionnaire des Sciences Médicales," and to other journals.

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S. N. D.

MARC-MOSSÉ, JOSEPH: French poet and author; born in Carpentras about 1780; died in Paris Feb. 21, 1825. His name appears to have been originally "Moses"; he was known also under the pseudonyms "L'Ami" and "Lejoyeux de Saint Acre." At the age of six Joseph wrote verses, and at seven knew by heart the finer scenes of Racine's "Athalie," and had versified passages from Fénelon's "Télémaque." In 1787 he was kidnaped by the Catholic clergy, baptized, and shut up in a monastery, whence for five years his friends, notwithstanding great efforts, found it impossible to extricate him. In 1792, however, after the outbreak of the Revolution, he was restored to his family, transformed into a little "abbé galant"—diseased in body, depraved in taste, corrupt in morals, and given over to laziness and sensuality. He presently went to Paris, where he showed himself a born courtier and frequenter of the society of the great, and where he was much sought after and admired. The irregularities of his life gradually brought on consumption, and, rather than endure the trials that lay before him, he committed suicide, in company with his English wife.

Marc-Mossé wrote: "Chronique de Paris" (1819); "Archives des Lettres, des Sciences et des Arts" (1820–21); "Eucharis, ou les Sensations de l'Amour" (1824); "La Caninéide" (epic-satiric poem); "Le Printemps" (idyl read by the author at the Paris Athénée in 1810); "Odes" (to the refugees from Spain, to war, to Napoleon's marriage); "La France Consolée," etc.; a critical examination of Lamennais' "Essai sur l'Indifférence en Matière de Religion" (in defense of the Israelites). He wrote also many amatory poems, studies, and treatises upon the art of pleasing, the art of preserving and increasing beauty, the art of making oneself loved by women, etc. (1808–11), and he left a large number of works in manuscript.

Bibliography: *La Grande Encyclopédie*; Servi, *Israeliti d'Europa*, pp. 197–199.
S. N. D.

MARCELLO, BENEDETTO: Italian musician; born at Venice 1686; died there 1739. He is particularly celebrated for his settings to the Psalms, fifty of which, under the title of "Estro Poetico-Armonico, Parafrasi Sopra li Salmi," were published at Venice between 1724 and 1727, in eight volumes. These compositions, in the cantata form, for from one to four voices, with accompaniments for organ, violoncello, two violas, or other obligato strings, are noble and dignified; and their grandeur and beauty have earned them republication in numerous editions. Important for the study of Hebrew melody is the circumstance that for the themes of eleven of the earlier Psalms, Marcello utilized Jewish airs, taking six from the German and five from the Spanish tradition. Some historians of music, led by Forkel, have fallen into the error of assuming that Marcello's selected melodies reproduce the ancient Temple intonations for the Psalms. The list of Hebrew originals, given by Marcello himself, should, however, have guarded against this. The themes utilized by Marcello are: (1) to Ps. ix., a chant of the Spanish Jews for Ps. clxiv.; (2) to Ps. x., a German drone for Ps. cxiv.; (3) to Ps. xiv., a "Hallel" air used in the Spanish ritual; (4) to Ps. xv., a German melody for "Ma'oz Ẓur"; (5) to Ps. xvi., a Spanish chant for Ps. xcvi. and xcviii. (comp. De Sola and Aguilar, "Ancient Melodies," No. 13; Cohen and Davis, "Voice of Prayer and Praise," No. 16); (6) to Ps. xvii., a Spanish hymn by Solomon ben Mazzal Ṭob, No. 233 in Soncino's collection (Constantinople, 1545), for the Sabbath when a bridegroom attends the synagogue; (7) to Ps. xvii., a German melody for the hymn "Ha-Mabdil"; (8) to Ps. xviii., a Spanish melody to Ibn Gabirol's hymn "Sha'ar Asher Nisgar" (Dukes, "Ehrensäulen," p. 76; F. H. Cowen has employed the same melody for the "Dance of the Reapers" in his oratorio "Ruth," composed for the Worcester Musical Festival of 1887); (9) to Ps. xix., a German melody for the Sabbath evening hymn "Lekah Dodi"; (10) to Ps. xxi., a German melody for Ibn Gabirol's hymn "Shofet Kol ha-Areẓ" (comp. Baer, "Ba'al Tefillah," Frankfort-on-the-Main, No. 1426); (11) to Ps. xxii., a German air, in the major mode, for the "Ḳaddish" at the conclusion of the service on the eve of the New-Year.

Bibliography: Ed. Birnbaum, in *Der Jüdische Kantor*, p. 348, Bromberg, 1883; J. Singer, *Marcello Benedetto, ein Christlicher Psalmen-Componist des 17. Jahrhunderts*, Vienna, 1885.
D. F. L. C.

MARCUS AURELIUS ANTONINUS. See Antoninus.

MARCUS, BRENTGEN: First Jewish court singer in Germany; flourished toward the end of the seventeenth century. She lived with her father, Isaac Marcus, in the town of Wesel in Brandenburg, where, in 1690, Frederick of Brandenburg, afterward King Frederick I. of Prussia, heard her sing. Admiring her voice, and desiring to secure for her a musical education, he sent her and her father to Berlin. On July 16 of that year he wrote to the Prince of Anhalt and the council notifying them of his discovery and his wishes concerning Brentgen, and commended her to the attention of his wife, the princess Sophie Charlotte, who, however, was not at Berlin when the singer arrived. On July 25 the Prince of Anhalt wrote to the crown prince that he and others had heard and admired her unusually fine voice, and that provision would be made for her in accordance with his wishes.

BIBLIOGRAPHY: Isaak Münz, *Eine Jüdische Hofsängerin vor 200 Jahren*, in *Der Israelit*, xxv., No. 54, Supplement.

S. M. Co.

MARCUS, LEWI (LEWIN): German lawyer; born Oct. 15, 1809, at Rhena, Mecklenburg; died Oct. 7, 1881, at Manchester, England. On account of his indefatigable exertions in behalf of his coreligionists he became known as the "Gabriel Riesser of Mecklenburg." He was the first Jewish deputy of the Mecklenburg Diet, of which he became vice-president. He was made honorary citizen of the city of Schwerin, and for seventeen years was acting president of its municipal council (Kayserling, "Gedenkblätter," Leipsic, 1892), and president of the Jewish community of Schwerin.

S. I. War.

MARCUS, LOUIS. See Markus, Ludwig.

MARCUSE, ADOLF: German astronomer; born Nov. 17, 1860, in Magdeburg; educated at the universities of Strasburg and Berlin (Ph.D. 1884). Before his graduation he took part, as assistant, in the German expedition (1882) to South Carolina to observe the transit of Venus. In 1885 he studied at the Russian observatory at Pulkova, near St. Petersburg; in 1886 he went to Santiago, Chile, as astronomer-in-chief to the national observatory, remaining there for two years; while in South America he visited the Argentine Republic, Brazil, and Peru. On his return to Germany he received an appointment at the royal observatory in Berlin, where in behalf of the Centralbureau der Internationaal Erdmessung he was engaged, until 1891, in making continuous observations of the periodical changes of latitude. In April, 1891, he was commissioned by the same society to conduct the astronomical-geodetic expedition to the Hawaiian Islands; as a result of his observations the investigation of the changes of geographical latitude was considerably advanced.

After his return from the South Sea Islands and from a journey to Samoa, Australia, and Ceylon, he constructed a large photographic zenith-telescope in Berlin for the purpose of improving the photographic method of determining the altitude of the pole, and of rendering it available for scientific purposes. His lectures at the Royal University of Berlin are chiefly on the determination of geographical and nautical locations by means of astronomy, with practical demonstrations at the observatory. He improved also the photographic method of determining locality by constructing a photographic instrument for purposes of travel. Since 1903 he has been one of the editors of the "Geographisches Jahrbuch" (Gotha).

Marcuse is a member of the international astronomical and of the geographical societies of Berlin, of the Free Photographic Association, and of the German society for the study of aerial navigation. Of his writings the following may be mentioned: "Die Physische Beschaffenheit der Cometen" (Berlin, 1884); "Beobachtungsergebnisse der Königlichen Sternwarte" (part 4, *ib.* 1888); "Die Hawaiischen Inseln" (*ib.* 1894); "Die Atmosphärische Luft" (*ib.* 1896); "Die Photographische Bestimmungsweise der Polhöhe" (*ib.* 1897); "Die Fehler der Sinneswahrnehmungen bei Präcisionsmessungen" (*ib.* 1897); "Beiträge zur Nautischen Astronomie" (*ib.* 1899); "Anwendung Photographischer Methoden zur Geographischen Ortsbestimmung" (*ib.* 1899); "Die Neuere Entwickelung der Geographischen Ortsbestimmung" (*ib.* 1901); "Physik der Erde" (*ib.* 1902); "Bearbeitung der Berliner Polhöhen 1889–1890 im Auftrage des Centralvereins der Internationalen Erdmessung" (*ib.* 1902); "Handbuch der Geographischen Ortsbestimmung" (Brunswick, 1904).

S.

MARCZALI, HEINRICH: Hungarian historian; born at Marczali April 3, 1856; educated at Raab, Papa, Budapest, Berlin, and Paris. In 1878 he became professor at the gymnasium of his native town. He became a member of the Hungarian Academy in 1893, and two years later he was appointed professor of Hungarian history at the University of Budapest. In addition to numerous contributions to specialist journals, he has written the following books: "A Földrajzi Viszonyok Befolyása Magyarország Történetére" (Budapest, 1874); "A Magyar Történet Kútföi" (*ib.* 1880; German transl. "Quellen der Ungarischen Gesch." Berlin, 1882); "Regesták a Külföldi Levéltarakból" (Budapest, 1882); "Ujkor Története" (*ib.* 1883–86); "Magyarorszóg Története II. Jozsef Korában" (*ib.* 1882-88); "Maria Theresia" (*ib.* 1891); "A Legujabb Kor Története" (*ib.* 1892); "Az Arpádok és Dalmáczia" (French transl. under the title "Les Relations de la Dalmatie du XI. au XIII. Siècle," Paris, 1898); the first, second, and eighth volumes of the great history of Hungary published by Szilágyi.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

MARETZEK, MAX: Austrian impresario; born at Brünn, Moravia, June 28, 1821; died at Pleasant Plains, New York, May 14, 1897. He was a pupil of Seyfried in Vienna, and also attended the university in that city. Several years later he became connected with Italian opera in London. In 1848 he went to New York, where he began his career as leader of the orchestra at the Italian opera. From 1849 to 1878 he was organizer and manager of grand opera at the Astor Place Opera House, the Academy of Music, and Pike's Opera House (now the Grand Opera House). He occasionally made professional tours to other cities of the United

States, and to Mexico and Cuba. In 1849 he brought to America the celebrated singer Mlle. Bertucca, who afterward became his wife.

In Oct., 1854, Maretzek leased the Academy of Music, and in the following year had a brilliant season, his company including La Grange, Brignoli, Vestvali, and Badiali. "Semiramide" and "Il Trovatore" were produced for the first time in America during that season. "Rigoletto" was brought out in 1855, and "Traviata" and "William Tell" in 1856. In 1858 Maretzek engaged Piccolomini, and on Nov. 24 of that year he introduced Adelina Patti. He controlled the Academy from 1864 until it burned down in 1866. Among his singers of that period were Gazzaniga, Clara Louise Kellogg, Ronconi, Adelaide Phillips, Mazzolini, and Succi. On Nov. 25, 1863, he conducted the first performance of "Faust" in America, the cast including Kellogg, Sulzer, Mazzolini, and Biacchi.

Upon the restoration of the Academy of Music in 1867, opera was given there under his direction, with Kellogg, Mazzolini, Ronconi, Minnie Hauck, and Antonicci in the cast. In the following year he leased Pike's Opera House, but returned to the Academy in 1869, where he brought out the French tenor Lefranc. It was here also that Lucca made her first appearance under Maretzek's management in 1872.

The list of operas introduced by Maretzek to the New York public, in addition to those already mentioned, includes the following: "Forza del Destino"; "Ione"; "Carneval de Venice"; "Don Sebastiano"; "Saffo"; Peri's "Judith"; "Fra Diavolo"; "Le Prophète"; "L'Africaine"; "Aroldo"; "I Masnadier"; "Medea"; "Crispino e la Comare"; "Romeo et Juliette"; "L'Etoile du Nord"; "Luise Müller"; "I Due Foscari"; "Attila"; "Roberto"; "Anna Bolena"; "Policlito"; "Maria di Rohan"; "Linda di Chamounix"; "La Favorita"; "Don Pasquale"; "Macbeth"; "Marino Faliero"; "Belisario"; "Betty"; "I Lombardi." During the latter part of his life Maretzek enjoyed great popularity as a teacher of singing in New York. On Oct. 12, 1889, his golden jubilee was celebrated, Mme. Lehmann, Herr Kalisch, Signor Perotti, Mme. Fursch-Madi, Miss Anna Juch, Herr Alvary, Herr Fischer, the Daly and Palmer companies, as well as several other artists, participating. Maretzek composed the operas "Hamlet" (Brünn, 1843) and "Sleepy Hollow" (Academy of Music, New York, 1879). He composed also orchestral and chamber music, pianoforte pieces, songs, etc., and wrote "Crotchets and Quavers," New York, 1857.

BIBLIOGRAPHY: *The Herald*, New York, May 15, 1897; Baker, *Biographical Dictionary of Musicians*.

S. J. So.

MARGALIOT, MARGALIOTH. See MARGOLIOTH.

MARGALITA, AARON: Polish convert to Christianity; born 1663 at Zolkiev. He was a learned rabbi, and traveled as a maggid in Poland and Germany, preaching in the synagogues. In Holland he remained for seven years teaching rabbinics at Leyden. He thus became intimate with Trigland, through whose influence he was converted to the Reformed Church, as Margalita himself relates in his work "Oblatio Aaronis seu Tractatus de Passionibus Christi," Frankfort-on-the-Oder, 1706.

Disappointed in his hope of receiving support which would enable him to study for an academic career, he left Holland and went to Berlin. Here he denounced the Talmudic Haggadah as containing blasphemies against the Christian religion, whereupon King Frederick I. of Prussia ordered that the copies of a new edition of the Midrash Rabbah, which had been published at Frankfort-on-the-Oder in 1705, should be placed under seal until the Christian theological faculty of that city should render an opinion upon the work. This opinion being favorable, the order of suspension was revoked and the sale of the book was permitted.

Through the protection of King Frederick, Margalita was appointed professor of rabbinic Hebrew at the University of Frankfort-on-the-Oder. Here he remained but a short time, and it is said that in 1712 he became a convert to the Lutheran Church at Hamburg. Jöcher says in his lexicon that for having expressed a desire to return to Judaism, Margalita was imprisoned at Copenhagen, where he died a few years later.

BIBLIOGRAPHY: Bischoff, *Thalmud-Uebersetzungen*, p. 171, note 11, Frankfort-on-the-Main, 1899; A. Fürst, *Christen und Juden*, pp. 192-193, Strasburg, 1892; Grätz, *Gesch.* x. 313-314; Jost, *Gesch. des Judenthums und Seiner Sekten*, viii. 298.

D. S. MAN.

MARGARITA, ANTONIUS: Convert to Christianity in the first half of the sixteenth century; born about 1500 at Ratisbon (Regensburg), where his father, Jacob Margolioth, was rabbi; died at Vienna; baptized in 1522 at Wasserburg, Bavaria. He was teacher of Hebrew successively at Augsburg, Meissen, Zell, Leipsic, and (from 1537 till his death) at the University of Vienna.

He wrote "Der Gantz Jüdisch Glaub mit Sampt ainer Gründlichen und Wahrhafften Anzaygunge, Aller Satzungen, Ceremonien, Gebetten, Haymliche und Offentliche Gebreuch, Deren sich dye Juden Halten, Durch das Gantz Jar, Mit Schönen und Gegründten Argumenten Wyder Jren Glauben," Augsburg, 1530; Frankfort-on-the-Main, 1544, 1561, 1689; Leipsic, 1705, 1713. The author ridicules Jewish ceremonies, accuses the Jews of usury and of sentiments hostile to Christians and Christianity, and argues against their Messianic hopes. He denounces the 'ALENU prayer as anti-Christian in tendency. Declaiming against the usury and idleness of the Jews, he appeals to the magistrates to remedy the evil and to force the Jews to perform manual labor. He charges the Jewish physicians with ignorance and greediness, and asserts that, despite their minuteness in ritual, the Jews are neither pious nor charitable, and that, notwithstanding their apparent aversion to proselytism, they are eager to gain adherents to their faith.

This libelous book had a great influence upon Luther, who made use of it in writing his "Von den Juden und Ihren Lügen." It was praised by Hoornbeck, B. Lutherus, and Joseph Müller; but Wagenseil speaks of it less favorably. When it appeared, JOSEL OF ROSHEIM, being at that time at Augsburg, made complaint to Emperor Charles V., who appointed a committee to examine the denunciations contained in the book. The author was imprisoned and later expelled from Augsburg.

BIBLIOGRAPHY: De le Roi, *Die Evangelische Christenheit und die Juden*, i. 221, Leipsic, 1884; A. Fürst, *Christen und Juden*, p. 191, Strasburg, 1892; Fürst, *Bibl. Jud.* ii. 330; Geiger, *Gesch. der Juden in Deutschland*, ii. 324–325, v. 310–312; Grätz, *Gesch.* ix. 190–191, 303–304, 314, note; Steinschneider, *Cat. Bodl.* No. 6263; Wolf, *Bibl. Hebr.* i., No. 335; G. Wolf, *Studien zur Jubelfeier der Wiener Universität*, pp. 28–29, Vienna, 1865.

D. S. MAN.

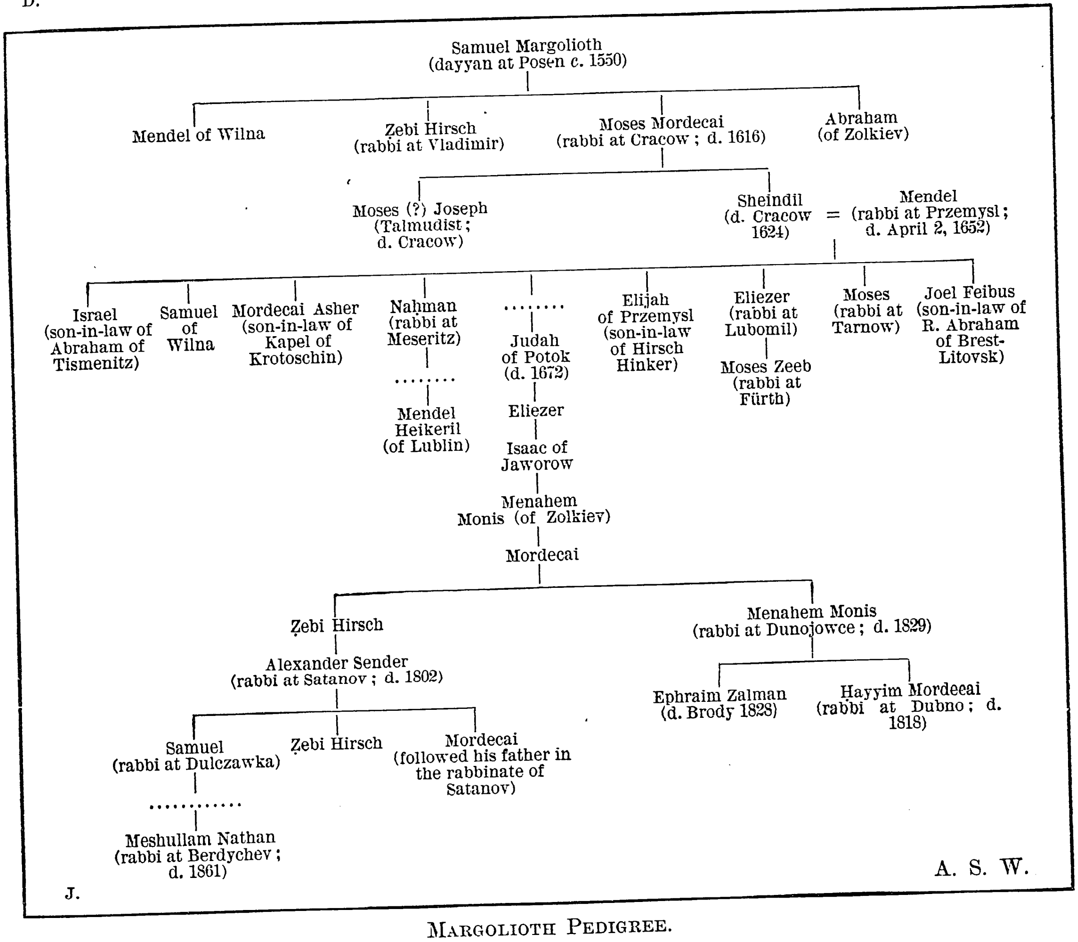
Samuel Margolioth (dayyan at Posen c. 1550)
Mendel of Wilna
Zebi Hirsch (rabbi at Vladimir)
Moses Mordecai (rabbi at Cracow; d. 1616)
Abraham (of Zolkiev)
Moses (?) Joseph (Talmudist; d. Cracow)
Sheindil (d. Cracow 1624)
=
Mendel (rabbi at Przemysl; d. April 2, 1652)
Israel (son-in-law of Abraham of Tismenitz)
Samuel of Wilna
Mordecai Asher (son-in-law of Kapel of Krotoschin)
Naḥman (rabbi at Meseritz)
....
Mendel Heikeril (of Lublin)
....
Judah of Potok (d. 1672)
Eliezer
Isaac of Jaworow
Menahem Monis (of Zolkiev)
Mordecai
Elijah of Przemysl (son-in-law of Hirsch Hinker)
Eliezer (rabbi at Lubomil)
Moses Zeeb (rabbi at Fürth)
Moses (rabbi at Tarnow)
Joel Feibus (son-in-law of R. Abraham of Brest-Litovsk)
Ẓebi Hirsch
Alexander Sender (rabbi at Satanov; d. 1802)
Samuel (rabbi at Dulczawka)
....
Meshullam Nathan (rabbi at Berdychev; d. 1861)
Ẓebi Hirsch
Mordecai (followed his father in the rabbinate of Satanov)
Menahem Monis (rabbi at Dunojowce; d. 1829)
Ephraim Zalman (d. Brody 1828)
Ḥayyim Mordecai (rabbi at Dubno; d. 1818)

J. A. S. W.

MARGOLIOTH PEDIGREE.

MARGOLIOTH (מרגליות; the name occurs also as **Margaliot, Margolis, Margulies, Margolouth**, and in various other forms): Polish family of Talmudic scholars that traces its descent from Rashi, on the one side, and from the families of Shor and Samuel Edels on the other. The first Margolioth known was **Samuel**, dayyan at Posen about 1550; one of his sons, **Moses Mordecai**, was rabbi at Cracow. The daughter of R. Moses Mordecai married a relative, **Mendel Margolioth**, rabbi at Przemysl (d. April 2, 1652), and bore him eight sons, all of whom were distinguished Talmudists. It is not certain from which one of Mendel Margolioth's sons **Judah of Potok** (d. 1672) was descended. From **Mordecai b. Menahem Monis**, the great-great-grandson of Judah of Potok, descended a line of scholars. Mordecai himself was a cabalist and had Talmudic controversies with the author of "Noda' bi-Yehudah," among others. The most renowned of this branch of the Margolioth family was **Ephraim Solomon** of Brody (d. there Aug. 5, 1828). Ephraim Solomon was not a rabbi, but his numerous works were accepted in the rabbinical world as authoritative. There are numerous scholars bearing the name of Margolioth whose relationship to the family, though probable, can not be determined.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, pp. 24–25, 53, 94–97, 111, Warsaw, 1888; *'Ir ha-Ẓedeḳ*, p. 42; Fuenn, *Keneset Yisrael*, p. 327; Buber, *Ḳiryah Nisgabah*, p. 8, Cracow, 1903.

J. A. S. W.

Abi Ezra Selig Margolioth: German Talmudist; flourished in the first half of the eighteenth century; born at Kalisch, where he was subsequently preacher. He preached also at Prague for a short time. He then went to HALBERSTADT, where he was prebendary of the "Klaus" founded by Berent Lehmann in 1703. According to Steinschneider, he then went with his wife to Palestine, Lehmann furnishing him with the necessary funds. Margolioth was the author of: "Kesef Nibḥar," commentary on the Pentateuch (Amsterdam, 1712); "Ḥibbure Liḳḳuṭim," novellæ and responsa (Venice, 1715).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 68; Steinschneider, *Cat. Bodl.* No. 2584; Auerbach, *Gesch. der Gemeinde Halberstadt*, p. 62.

D. A. PE.

Abraham Elijah b. Nathan Margolioth: Rabbi of Nachod, Bohemia, where he was a "moreh ẓedeḳ" (acting rabbi) at the beginning of the eighteenth century. With Eliezer b. Pethahiah, ḥazzan of Worms, he wrote "Tefillah le-Kibbuẓ Galyotenu," published at Amsterdam in 1705 (Benjacob, "Oẓar ha-Sefarim," p. 661; Steinschneider, "Cat. Bodl." No. 3347; Wolf, "Bibl. Hebr." iii. 21).

D. P. WI.

Alexander Margolioth: Polish rabbi; died in Satanov, Podolia, Jan. 3, 1802. He succeeded his father, Ẓebi Hirsch, as rabbi of Zbaraz, Galicia, and was there in 1774. Later he became rabbi of Satanov, where he remained until his death. He is spoken of very highly by contemporary rabbis like R. Ezekiel Landau and R. Aryeh Löb of Stry (author of "Ḳeẓot ha-Ḥoshen"). A collection of his responsa from 1776 to 1791 was published more than half a century after his death, under the title "Teshubot ha-RAM." (Warsaw, 1859). He was the teacher of his nephew Ephraim Solomon Margolioth of Brody.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 73; Fuenn, *Keneset Yisrael*, p. 138.

H. R. P. WI.

Asher Solomon Margolioth. See JUDAH LÖB BEN ASHER MARGOLIOTH.

Ephraim Zalman Margolioth: Galician rabbi; born in Brody Dec. 19, 1762; died Aug. 24, 1828. He received his Talmudic education at different yeshibot, in which he distinguished himself for the acuteness of his intellect and for his astonishing memory. His correspondence with Ezekiel Landau and other leading Talmudists soon gained for him a high reputation. He established a banking-house which proved so successful that within a short time he became quite wealthy. In 1785 he published his responsa entitled "Bet Ḥadash ha-Ḥadashot"; and in the following year the rabbis of Brody elected him one of their number. Being of independent means, he opened in his house a yeshibah of which he was the head; and several of his pupils became eminent rabbis.

Margolioth was considered a high rabbinical authority. He published the following works: "Bet Efrayim" (2 vols., Lemberg, 1809–10), commentary on parts of the Yoreh De'ah; oration at the funeral of R. Meïr Kristianopoler (*ib.* 1815); "Bet Efrayim" (4 parts, *ib.* 1818), responsa on the four parts of the Shulḥan 'Aruk; "Yad Efrayim" (Dubno, 1820), commentaries on Shulḥan 'Aruk, Oraḥ Ḥayyim; "Sha'are Efrayim" (*ib.* 1820), on the rules pertaining to the reading of the Law; "Yad Efrayim" (Zolkiev, 1823), extensive commentaries on the names of men and of women to be employed in letters of divorce; "Shem Efrayim" (Berdychev, 1826), commentary on the Pentateuch; "Maṭṭeh Efrayim" (Zolkiev, 1834), on the ritual laws to be observed from the beginning of the month of Elul until after the Feast of Tabernacles, as well as on the regulations regarding the Ḳaddish of orphans; "Zera' Efrayim" (Lemberg, 1853), commentary on the Pesiḳta Rabbati. Many other works by him are still in manuscript.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 21, Warsaw, 1864; Kluger, *Toledot Shelomoh*, p. 33, Lemberg, 1888; S. J. Fuenn, *Keneset Yisrael*, p. 327, Warsaw, 1886; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 511; *En Dinah* (oration delivered at Margolioth's funeral), Zolkiev, 1834.

S. S. B. FR.

Ḥayyim Mordecai Margolioth: Polish rabbi; died at Dunajowce 1818; brother of Ephraim Solomon Margolioth. Ḥayyim Mordecai was at first rabbi at Brestitzki, and later became rabbi in Great Dubno, where he established a printing-office. He was among those who elected the three deputies sent to St. Petersburg to confer with the government upon Jewish affairs, and was the author of "Sha'are Teshubah," commentary to Shulḥan 'Aruk, Oraḥ Ḥayyim (Dubno, 1820); it contains extracts from other works and appears in most editions of the Shulḥan 'Aruk.

BIBLIOGRAPHY: '*Ir Dubno we-Rabbaneha*, p. 26, Cracow, 1902; Steinschneider, *Cat. Bodl.* No. 4698; Fürst, *Bibl. Jud.* ii. 327.

Isaac ben Jacob Margolioth: Rabbi of Prague, where he died April 17, 1525; son of Jacob Margolioth, rabbi of Nuremberg. He is mentioned in connection with the Mintz-Margolioth affair, in which he sided with his father. He wrote the preface to his father's "Seder Giṭṭin wa-Ḥaliẓah."

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 17, 68, St. Petersburg, 1897–98; S. Rapoport, *Gal 'Ed*, p. 30, Prague, 1856.

E. C. A. S. W.

Jacob Margolioth of Nuremberg: German rabbi of the fifteenth century; died at an advanced age about 1492. His contemporaries Joseph Colon (Responsa, No. 26) and Judah Minz (Responsa, No. 13) speak of him as one of the greatest rabbis of his time, which caused Grätz ("Gesch." viii. 268) to hold that in all probability he presided over the meeting of German rabbis held in Nuremberg in 1474. Emperor Frederick III. ordered, in 1487, the two brothers Abraham and Solomon of Ulm to submit their disputes to Jacob Margolioth, "Hochmeister" of Nuremberg (see Wiener, "Regesten zur Gesch. der Juden in Deutschland," No. 126). In the quarrel between Moses Capsali and Joseph Colon, Margolioth sided with the former. Later, according to Grätz ("Gesch." viii. 58), he opposed Jacob Pollack, who is said to have been his pupil; but the above-quoted responsum of Judah Minz proves this to be only a surmise.

Zunz ("Z. G." p. 106), and after him Grätz and Fuenn, confounded this Jacob Margolioth with a younger contemporary at Ratisbon, of the same name, who corresponded with Reuchlin. It is probable that Jacob Margolioth "of Nuremberg" is identical with R. Jacob Margolioth "of Worms," and perhaps with R. Jacob Margolioth "of Lucca" (?) and Jacob Marmonda Margolioth (Moses Minz, Responsa, Nos. 73, 114). He is commonly accepted as the author of "Seder Giṭṭin wa-Ḥaliẓah," and, consequently, as the father of Isaac b. Jacob Margolioth of Prague (d. 1525), the editor of that work, which appeared together with the "Ṭib Giṭṭin" of Ephraim Zalman Margolioth (Zolkiev, 1823).

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, Appendix, pp. 67–68, 74, St. Petersburg, 1897–98; Fuenn, *Keneset Yisrael*, pp. 555–556, Warsaw, 1886; idem, *Ḳiryah Ne'emanah*, p. 328, Wilna, 1860; Wiener, in *Monatsschrift*, 1868, xvii. 345 *et seq.*

Jacob Margolioth of Ratisbon: German rabbi and Hebraist; flourished about 1500. He is known chiefly by a Hebrew letter addressed to Reuchlin, which is preserved in "Epistolæ Clarorum Virorum ad Reuchlinum" (see text in Fuenn, "Keneset Yisrael," pp. 555–556, where he is confounded with Jacob Margolioth, rabbi of Nuremberg). His son, the apostate Antonius MARGARITA, relates the great services which Jacob rendered his townsmen by interceding in their behalf with Siegmund von Rohrbach, who was imperial governor at Ratisbon from 1499 to 1512 (quoted by Wiener from Margarita's "Der Gantz Jüdisch Glaub," p. 138, Leipsic (1705). According to the same authority this Jacob Margolioth had another son, who was a musician in Prague; this led Wiener to believe that this musician may be identical with R. Isaac b. Jacob Margolioth of Prague (d. 1525), who edited his father's "Seder Giṭṭin wa-Ḥaliẓah" (see MARGOLIOTH, JACOB, OF NUREMBERG); but the supposition seems improbable.

BIBLIOGRAPHY: Wiener, in *Monatsschrift*, 1868, xvii. 345 *et seq.* (where all other sources are quoted and discussed).

D. P. WI.

Jacob Koppel b. Ẓebi Margolioth: Polish preacher and moralist of the seventeenth century; died 1673 (?). He came from Vladimir, Volhynia, where he was an eye-witness of the massacres of 1648–49, from which he escaped to Germany. He was the author of "Mar'ot Ya'aḳob," tables of ethical rules (Venice, 1662); "Mizbaḥ Ya'aḳob," a sermon on penitence and some haggadic novellæ (*ib.* 1662); and "Ḳol Ya'aḳob," on the Pentateuch and the Talmud, to which is appended an elegy on the victims of the above-mentioned massacres (Amsterdam, 1708).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 556; Fürst, *Bibl. Jud.* ii. 328; Lewinstein, in *Dor Dor we-Dorshaw*, p. 109, Warsaw, 1899.

H. R. P. WI.

Judah Löb ben Asher Margolioth: Grandson of R. Mordecai Jaffe; died at Frankfort-on-the-Oder June 14, 1811. He was successively rabbi at Busnow, Szebrszyn, Polotsk, Lesla, and Frankfort-on-the-Oder, and wrote the following works: "Ḳorban Reshit," responsa and discussions on Rosh ha-Shanah (Frankfort-on-the-Oder, 1778); "Peri Tebu'ah," responsa (parts i. and ii., Novidvor, 1796; parts iii. and iv. are still in manuscript); "Ṭal Orot," treatises on the essence of the soul, on immortality, etc. (Frankfort-on-the-Oder, 1751); "Or 'Olam," treatises on natural philosophy, to which is appended Saadia Gaon's commentary on Canticles (*ib.* 1777); "Bet Middot," on ethics, in prose and verse (Dyhernfurth, 1778); "'Aẓe 'Eden," homilies on belief, philosophy, pride, and humility, with a criticism of Mendelssohn's "Jerusalem" (*ib.* 1802); "Amirah Ne'imah," on the Haggadah and the Pentateuch (in manuscript); "Iggeret ha-Meliẓah," on style (Novidvor, 1794); "Sefer Ṭob we-Yafeh," collection of poems on dogmatic, grammatical, and liturgical subjects (Frankfort-on-the-Oder, 1770). He was probably the first Judæo-Polish author to write on natural philosophy.

BIBLIOGRAPHY: *Ha-Zeman*, i. 97; Fuenn, *Keneset Yisrael*, p. 413, Warsaw, 1886; Steinschneider, *Cat. Bodl.* No. 5740; Fürst, *Bibl. Jud.* ii. 328; Zeitlin, *Bibl. Hebr.* p. 229.

E. C. A. S. W.

Meïr b. Ẓebi Hirsch Margolioth: Polish rabbi and author; born probably at Horodenka, Galicia; died at an advanced age at Ostrog, Volhynia, April 24, 1790. He was rabbi of the district of Lemberg for more than forty years (*c.* 1742–82), at the time when Lemberg had two rabbis, one for the city proper and one for the surrounding district. In 1782 he seems to have gone to Ostrog, where he remained until his death. Margolioth was a pupil of R. Israel Ba'al Shem Ṭob (BEShT), the reputed founder of Ḥasidism, and was probably the greatest Talmudical authority of the time to confess to such discipleship. He was the author of "Meïr Netibim," responsa and novellæ (Polnoi, 1791), "Sod Yakin u-Bo'az," on the Cabala (*ib.*), and "Derek ha-Ṭob weha-Yashar," on the Shulḥan 'Aruk (Polnoi and Shklov, 1799).

Margolioth left four sons: **Joseph Naḥman,** rabbi of Polnoi and father of R. Ḥayyim of Ostrog; **Bezaleel,** rabbi of Zwahil and successor to his father as rabbi of Ostrog; Saul, rabbi successively of Komorn, Zbaraz, and Lublin; and **Naphtali Mordecai.** Margolioth's daughter married Naphtali Herz ha-Kohen, rabbi of Scharigrod. Margolioth had also an older brother, **Isaac Dob Bär** (rabbi of Jazlowicz and the district of Podolia; author of "Be'er Yiẓḥaḳ"), who is mentioned in his works. Isaac Dob Bär was one of the three rabbis (the other two being R. Israel Ba'al Shem and R. Ḥayyim Cohen Rapoport of Lemberg) who represented the Talmudist position in the discussion with the Frankists under the auspices of Bishop Mikulski in 1759. Margolioth's mother was a sister of R. Aryeh Lebush b. Mordecai Auerbach of Stanislau (d. 1772).

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 137–140, 202, Cracow, 1895; Lazar ha-Kohen, *Ḳin'at Soferim*, pp. 162–163, Lemberg, 1892; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 87.

D. P. WI.

Moses b. Judah Löb Margolioth: Rabbi at Semnitz, Hungary, in the nineteenth century; son of Judah Löb Margolioth. He was the author of "Ḥaḳirat ha-Gemul," treatises on retribution and punishment, with an appendix under the title "Keter Malkut," a poem by W. Buchner (Budapest, 1829; Steinschneider, "Cat. Bodl." No. 6518).

Moses Mordecai ben Samuel Margolioth: Talmudist and cabalist; born probably at Posen, where his father was rabbi, about 1540; died at Cracow Nov. 21, 1616. On the death of Joseph Katz (1591) Moses Mordecai Margolioth became head of the yeshibah at Cracow, which office he retained over twenty years. He wrote: "Ḥasde Adonai," on the thirteen attributes of God (Cracow, 1589); "Seliḥah 'al ha-Ḳedoshim," prayer for the martyrs of 1596, published in an edition of seliḥot (Dyhernfurth, 1702); "Zohar Ḥadash 'im Midrash ha-Ne'lam" (Cracow, 1603).

BIBLIOGRAPHY: Zunz, *'Ir ha-Ẓedeḳ*, p. 42, Lemberg, 1874; Steinschneider, *Cat. Bodl.* No. 6517; Fürst, *Bibl. Jud.* ii. 330.

Naphtali Margolioth (Margaritha): Scholar and author; born at Vienna 1562. He embraced Christianity in 1603, taking the name of **Julius Conrad Otto,** and later became professor of Hebrew at Altorf. Subsequently he returned to Judaism. He wrote: "Usus Ebreæ Linguæ" (Nuremberg, 1604); "Grammatica Hebræa" (*ib.* 1605);

"Lexicon Radicale," a dictionary of rabbinical and Talmudic words (*ib.* 1607); "Gale Razaya," a work full of false Talmudic citations and of misinterpretations of Talmudic sayings regarding the Messianic idea and the doctrine of the Trinity (*ib.* 1605).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 480, iii. 365, iv. 845; De le Roi, *Evangelische Christenheit*, i. 133; Steinschneider, *Cat. Bodl.* No. 6702; Fürst, *Bibl. Jud.* ii. 330.
E. C. A. S. W.

Saul b. Meïr Margolioth: Polish rabbi; died in Lublin Dec. 13, 1800 (?); son of R. Meïr of Ostrog and Lemberg (author of "Meïr Netibim") and pupil of R. Israel Ba'al Shem-Ṭob. He was rabbi successively of Zbaraz, Galicia, and of Komorn, before he went to Lublin, where he remained until his death.

Saul is often mentioned in the records of the community of Lublin as the author of useful communal measures. He left no works, but is mentioned in the above-cited work of his father's. His son **Ẓebi Hirsch,** who married a daughter of R. Löb of Amsterdam, succeeded Saul b. Meïr as rabbi in the city of Lublin.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 202, Cracow, 1895; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 91–94, Lublin, 1899; Lewinstein, in *Dor Dor we-Dorshaw*, p. 124, Warsaw, 1899.
H. R. P. WI.

MARGOLIS, ISAAC BEN ELIAH: Russo-Polish rabbi and author; born in Kalvariya, government of Suwalki, Russian Poland, 1842; died in New York Aug. 1, 1887; son of the rabbi of Wizhajny, and a descendant of Yom-Ṭob Lipmann Heller of Prague.

His youth was devoted to the study of the Talmud; and in 1862 he settled in Meretz, government of Wilna, where later on he embarked in business. The zealots of that city and business reverses rendered his life there unpleasant; and in consequence he removed to Kovno, where he soon found employment as tutor in the house of Ezekiel Jaffe. Later he became rabbi of Druskeniki, government of Grodno. In 1884 he emigrated to the United States and became rabbi of the Congregation Anshe-Kalvariya, New York.

Margolis was the author of "Ma'oz ha-Talmud" (Warsaw, 1868), an apologetic work in defense of the Talmud and the Shulḥan 'Aruk against certain critics; "Ma'oz ha-Yam" (Wilna, 1870), a reply to the attacks of M. L. Lilienblum in "Megillah 'Afah"; and "Sippure Yeshurun" (Berlin, 1876), a collection of Talmudic and Midrashic legends, anecdotes, etc., written in an elegant Hebrew style. He also contributed largely to the Hebrew periodicals "Ha-Maggid," "Ha-Ẓefirah," and "Ha-Meliẓ."

BIBLIOGRAPHY: H. Herzmann, in *Ha-Asif*, iv.; M. Caplan, in *Ha-Ẓefirah*, No. 168; *American Hebrew*, Aug. 22, 1887, p. 8.
H. R. I. S. B.

MARGOLIS, MAX LEOPOLD: American philologist; born at Meretz, government of Wilna, Russia, Oct. 15, 1866; son of Isaac Margolis; educated at the elementary school of his native town, the Leibnitz gymnasium, Berlin, and Columbia University, New York city (Ph.D. 1891). In 1891 he was appointed to a fellowship in Semitic languages at Columbia University, and from 1892 to 1897 he was instructor, and later assistant professor, of Hebrew and Biblical exegesis at the Hebrew Union College of Cincinnati. In 1897 he became assistant professor of Semitic languages in the University of California; in 1898, associate professor; and since 1902 he has been acting head of the Semitic department.

Of Margolis' works may be mentioned: "The Columbia College MS. of Megillah," New York, 1892; "Notes on Semitic Grammar," parts i.–iii., in "Hebraica" ("American Journal of Semitic Languages and Literatures"), 1894, 1896, 1902; "The Theology of the Old Prayer-Book," in "Year Book of the Central Conference of American Rabbis," 1897; "The Theological Aspect of Reformed Judaism," Baltimore, 1904.

BIBLIOGRAPHY: *The American Israelite*, 1902.
A. F. T. H.

MARGOLIUT, MARGULIES, MARGULIOTH. See MARGOLIOTH.

MARGOLIUTH, MOSES: Convert to Christianity; born in Suwalki, Poland, Dec. 3, 1820; died in London Feb. 25, 1881. He went to Liverpool, England, in 1837, where he met a convert named Lazarus, and the Rev. H. S. Joseph; the latter baptized Margoliuth in April, 1838. He entered Trinity College, Dublin, Jan., 1840; became curate of St. Augustine, Liverpool, June 30, 1844; and had many ecclesiastical appointments, ultimately becoming vicar of Little Linford, Buckinghamshire (1877–81). He took the degree of Ph.D. at Erlangen in 1857. In 1847 he started a Hebrew-Christian monthly magazine entitled "The Star of Jacob."

Margoliuth wrote the following works, all published in London: "Modern Judaism" (1843); "The History of the Jews of Great Britain" (1857; a work of some merit in the last two volumes); "A Pilgrimage to the Land of My Fathers" (1858); "The Curates of Riverdale" (1860); "The Spirit of Prophecy" (1864); "The Poetry of the Hebrew Pentateuch" (1871). Margoliuth was one of the revisers of the English version of the Old Testament. He wrote also a considerable number of minor works.

BIBLIOGRAPHY: *Jewish World*, London, March 4, 1881; *Journal of British Archæological Association*, 1881; M. Margoliuth, *Some Triumphs and Trophies of the World* (1882); *Autobiography* prefixed to *Modern Judaism*.
J. G. L.

MARGULIES, SAMUEL HIRSCH: Rabbi; born at Brzezan, Galicia, Oct. 9, 1858; a descendant of Rabbi Ephraim Zalman Margolioth; educated at the theological seminary at Breslau. He was from 1885 to 1887 rabbi of the Congregation Newe Shalom in Hamburg; till 1890, of the congregation at Weilburg, Hesse-Nassau; and since 1890 he has been chief rabbi of Florence. In 1899 he was appointed principal of the Collegio Rabbinico Italiano, which was later transferred from Rome to Florence.

Margulies has published several essays in Berliner's "Magazin" and in the "Monatsschrift," and is the author of: "Saadja Alfajûmi's Arabische Psalmen-Uebersetzung," Breslau, 1884; "Zwei Pesach-Predigten," Frankfort-on-the-Main, 1888; "Dichter und Patriot," Treves, 1896. He is also (1904) editor of the "Rivista Israelitica."
S. F. T. H.

MARḤAB IBN AL-ḤARITH: Jewish Arabian warrior and poet; killed during Mohammed's invasion of Khaibar about 628. Marḥab, who was of Himyarite descent, distinguished himself by his bravery in defending one of the forts of Khaibar. He is represented in the "Ta'rikh al-Ḥamis" (quoted by Caussin de Perceval) as a man of uncommon strength and audacity, wearing two cuirasses, a double turban and a helmet, and a sword at each side, and brandishing a three-pointed lance. According to the custom of Arab warriors, Marḥab sent a poem challenging any of Mohammed's heroes to single combat. Ali, Mohammed's cousin and third successor, answered the challenge, and Marḥab was killed. According to Ibn Hisham, Mohammed's biographer, it was Mohammed ibn Maslamah, who, wishing to avenge his brother, killed on the previous day, offered to fight Marḥab. Ibn Hisham further says that the two combatants kept a tree between them as a defense, and that the branches of the tree immediately over their heads were soon cut away. Marḥab accidentally dropping his sword, Mohammed seized the opportunity to deal him a fatal blow.

BIBLIOGRAPHY: Caussin de Perceval, *Essai sur l'Histoire des Arabes*, iii. 195 *et seq.*; Grätz, *Gesch.* 3d ed., v. 105–106; Ibn Hisham, *Kitab Sirat Rasul Allah*, pp. 760–761, ed. Wüstenfeld, Göttingen, 1858.

J. M. SEL.

MARḤESHWAN. See ḤESHWAN.

MARI BEN DIMI: Second gaon of Pumbedita. When the Jewish scholars were compelled to leave the Babylonian academies, Mari, with others, went to Firuz-Shabur and there established a new academy which became associated with his name. After the death of the gaon Ḥanan of Isḳiya, in 609, he was elected successor in the gaonate. Two halakic decisions of his have been preserved—one, quoted by Judah Gaon, concerning two unknown plants mentioned in the Talmud (Chaim M. Horowitz, "Halachische Schriften der Geonim," ii. 56, Frankfort-on-the-Main, 1851; "Teshubot ha-Geonim," p. 45, ed. Lyck, 1864), and the other concerning the marriage of a "mamzer" ("Halakot Gedolot," ed. Vienna, p. 22a).

BIBLIOGRAPHY: Grätz, *Gesch.* v. 12–13; Müller, *Einleitung in die Responsen der Babylonischen Geonen*, p. 62; Weiss, *Dor*, iv. 6; *Letter of Sherira Gaon*, in Neubauer, *M. J. C.* i. 35, ii. 187.

E. C. M. SC.

MARIA THERESA. See AUSTRIA.

MARIAMNE: 1. Wife of Herod the Great; the first of this name. She was the daughter of the Hasmonean Alexander, a son of Aristobulus II., who was conquered and put to flight by Herod's father, Antipater. Her mother was Alexandra, daughter of the reigning prince Hyrcanus II. When Herod, at that time tetrarch, entered Jerusalem in triumph in 42 B.C., Alexandra sought to bring about the marriage of her daughter to him, hoping thus to avoid the ruin of her house (Josephus, "Ant." xiv. 12, § 1; *idem*, "B. J." i. 12, § 3). The war, however, left Herod no leisure; and not until five years after his betrothal to Mariamne, and three years after he had become nominal king of Judea, did he leave the siege of Jerusalem, in 37 B.C., and celebrate his marriage in Samaria ("Ant." xiv. 15, § 14; "B. J." i. 17, § 8). Mariamne bore him three sons, Alexander, Aristobulus, and one who died young, and two daughters, Salampsio and Cypros.

The marriage proved an unhappy one. The king, indeed, loved the beautiful woman passionately; but the queen could not forget that Herod had been the murderer of all her family and that he had succeeded to the throne really at the cost of her paternal house. She displayed a natural pride toward this parvenu which was especially felt by Herod's mother and by his sister Salome, who wrought so much evil in the course of her life.

Left in Charge of Joseph.

The queen ruled the king completely. This was made manifest when Alexandra insisted that her son, Mariamne's brother, should be made high priest. On the advice of Dellius, the friend of Antony—who wished to give the latter's passion another direction—she sent pictures of her two beautiful children to the Egyptian queen, Cleopatra. Antony had, in fact, designs on the youthful Aristobulus; and since Mariamne also asked the favor of the king, he found himself obliged to make the youth high priest (35 B.C.; "Ant." xv. 2, § 6; "B. J." i. 22, § 3), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mariamne under the protection of Joseph, his brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given him. A false report of Herod's death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the secret commission he had entrusted to Joseph, and this convinced Herod of the criminality of Joseph and Mariamne. In his anger he caused Joseph to be put to death immediately, and he would have similarly disposed of Mariamne had not his love for her been greater than his anger. He, however, threw Alexandra into prison (34 B.C.) as the instigator of the scandal ("Ant." xv. 3, §§ 5-9; "B. J." i. 22, §§ 4-5).

Falsely Accused by Salome.

In the spring of the year 30, Herod visited Augustus in Rhodes. He left Mariamne and her mother under the protection of a certain Joseph and of the Iturean Sohemus. Again he commanded that his wife should be killed in the event of his death. The king had hoped to find love on his return; instead he found himself hated and avoided. The king's mother and sister found him ready to listen to their slanders. Salome told him that Mariamne sought to poison him. Thereupon the king questioned Mariamne's favorite eunuch, who said he knew nothing of the poison, but that the queen was offended because of what Sohemus had told her in regard to his secret instructions. Sohemus met the same fate as had Herod's brother-in-law, and Herod caused Mariamne to be accused before a tribunal composed of his friends, which pronounced sentence of death. The king and some of the judges did not wish to hasten the execution, desiring merely to put Mariamne in prison; but Salome represented that the people might raise a disturbance and seek to release Mariamne, and the latter was consequently led to death. During the entire route to the place of execution her own mother, Alexandra, desiring to rehabilitate herself in Herod's eyes, reviled her, accusing her of adultery and of ingratitude toward Herod. Mariamne answered not a word, and died calm and composed ("Ant." xv. 6, § 5; 7, § 6), being about twenty-eight years of age (29 B.C.).

Discrepancy in the Sources.

The fact that Mariamne was twice accused under similar circumstances of adultery with the regent, makes it probable that Josephus' account contains some inaccuracies, the more so as the second account is wholly lacking in "B. J." (Destinon, "Di Quellen des Josephus," p. 113). The second account, however, can not be a simple repetition on the part of Josephus of the first, since Josephus himself, in relating the second incident, refers to the first ("Ant." xv. 7, § 1). It is remarkable that Josephus mentions Joseph the second time without any further particulars (*ib.* 6, § 5), which looks, it is true, as though he had before him two parallel accounts which he tried to combine in this way. According to "B. J.," Mariamne was put to death in the first case—that is, in the year 34. But this is impossible, since she could not have borne five children between the years 37 and 34. Indeed on closer scrutiny the two incidents do not appear at all identical, since in the second case it is not the regent Phreroras with whom Mariamne is associated, but Sohemus, who was of comparatively low rank. Hence the two incidents are probably historical, and the omission of the second account in "B. J." is due to the fact that Josephus, as usual, has condensed his narration in that work. The historian Nicholas of Damascus believed in Mariamne's guilt ("Ant." xvi. 7, § 1).

Talmudic Legends.

There is a Talmudic legend concerning the marriage and death of Mariamne, although her name is not mentioned. It is to the effect that when the whole house of the Hasmoneans had been rooted out, she threw herself from the roof and was killed (B. B. 3b). Out of love for her, Herod is said to have kept her body preserved in honey for seven years (*ib.*; S. Geiger, in "Oẓar Neḥmad," iii. 1). In the Talmud this sort of mental derangement is called a "deed of Herod" (Sanh. 66b). Josephus relates also that after her death Herod tried in hunting and banqueting to forget his loss, but that even his strong nature succumbed and he fell ill in Samaria, where he had made Mariamne his wife ("Ant." xv. 7, § 7). The Mariamne tower in Jerusalem, built by Herod, was without doubt named after her; it was called also "Queen" (*Βασιλίς*; "B. J." ii. 17, § 8; v. 4, § 3).

Josephus writes the name *Μαριάμη*, adding the inflectional ending to *Μαριάμ* (= מרים), the Septuagint form of the name. In some editions of Josephus *Μαριάμμη* stood with double "*μ*"; this was dissimilated to "mn" in the Middle Ages, and the name has so remained (S. Pape-Benseler, "Wörterbuch der Griechischen Eigennamen," 3d ed. 1870, *s.v.*).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 187, 200, 216; Derenbourg, *Hist.* p. 151; Schürer, *Gesch.* 3d ed., i. 358-383; Wellhausen, *I. J. G.* 4th ed., pp. 325, 328.

2. Wife of Herod the Great; the second of this name. She was held to be very beautiful; and Herod, on first seeing her, was seized with an ardent passion for her. Since he did not wish to obtain possession of her by force, he thought it best to marry her. He advanced her father, Simon the son of Boethus (a man of humble birth, originally from Alexandria, but at that time living in Jerusalem), to the position of high priest (25 B.C.) a few years after the execution of the first Mariamne (Josephus, "Ant." xviii. 5, § 4; comp. *ib.* xvii. 1, § 2; *idem*, "B. J." i. 28, § 4).

Mariamne bore Herod one son, also called Herod ("Ant." xvii. 1, § 2), who married Herodias (*ib.* xviii. 5, § 4), and who was in fact the destined heir to the throne ("B. J." i. 29, § 2; comp. *ib.* 30, § 3). Mariamne knew of Herod's intention in regard to her son (*ib.* 30, § 7). Josephus always writes *Μαριάμη* or *Μαριάμμη*, as he does also in the case of other persons of the same name.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 223; Schürer, *Gesch.* 3d ed., i. 407.

G. S. Kr.

MARIAMPOL (Polish, **Marjampol**; called formerly **Staripole**): Town situated in the government of Suwalki, Russian Poland. The Jewish community there, like the town itself, is of comparatively recent date. At first the community was dependent, in communal affairs, upon the neighboring town of Kalvariya. Its first rabbi, Ḥayyim Shershaver, was elected in 1780, though the community was too poor to build a synagogue; and the rabbi then visited a number of towns in order to collect money for that purpose. In the Polish revolution of 1831 a Polish regiment passed through Mariampol and carried away four of the Jewish elders who were faithful to the Russians, and left them, bound, in the forest. In the same year, on the occasion of an encounter between the Russians and the Poles at Mariampol, the latter locked all the Jews in the synagogue, with the result that only one Jew was killed. Mariampol has (1897) a total population of 6,298, of which over two thousand are Jews.

Bibliography: *Yalḳuṭ Ma'arabi*, i. 116.

H. R. A. S. W.

MARIK, SOLOMON: Spanish surgeon, of whose life no details are known. He wrote in Spanish in Hebrew script a work entitled "Libro de la Cirogia," of which a fragment exists in a volume of miscellanea in the royal library at Munich.

David Marich or **Marik**, a physician and merchant, and **Abraham Marich**, both Spanish exiles, together with nineteen others, received permission from Duke Alfonso of Este on Feb. 1, 1493, to settle with their families at Ferrara ("R. E. J." xv. 120).

Bibliography: Steinschneider, *Cat. Munich*, codex 291, 3; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 65.

G. M. K.

MARINI, SOLOMON B. ISAAC: Italian rabbi of the seventeenth century; died in 1670. He was the only rabbi at Padua who survived the plague of 1631, which decimated the community. His wisdom and his eloquence contributed much to the restoration of order. He wrote a commentary to Isaiah entitled "Tiḳḳun 'Olam" (Verona, 1652). He was renowned as a scholar, teacher, and pastor, and among his pupils was the physician and rabbi Isaac Ḥayyim Cantarini. His brother, **Shabbethai b. Isaac Marini** (d. 1685), was a physician.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 336, 338 *et seq.*

D. I. E.

MARIX, ADOLPH: American naval commander; born Apr. 24, 1848, in Saxony. He went to America while still a boy, and in 1864 entered the United States Naval Academy at Annapolis, Md., graduating in 1868. In 1869 he was promoted to the rank of ensign, and in the following year was assigned to special duty on the U. S. S. "Congress." He was promoted master in 1870, served on the "Canandaigua" with the North Atlantic squadron during 1871–72, was commissioned lieutenant in 1872, and served thereafter on various ships in the North Atlantic and Asiatic stations until 1879, when he was assigned to service in the Hydrographic Office. In 1880 he was ordered to the training-ship "Minnesota," from which, in 1882, he was transferred to the battle-ship "Brooklyn," then with the South Atlantic squadron. From 1883 to 1886 he served again on the Asiatic station, after which he was assigned to special service in the judge-advocate-general's office. In connection with his duties in this department he was sent to Australia (1888), and on his return (1889) was ordered to the training-ship "Jamestown," from which he (1892) was transferred to the Hydrographic Office in New York. In 1893 he was promoted lieutenant-commander and assigned to the receiving-ship "Minnesota," until in 1895 he was transferred to the ill-fated battle-ship "Maine," on which he served until January, 1898, when he took command of the U. S. S. "Scorpion." He served as recorder of the Maine court of inquiry. In March, 1899, he was promoted to the rank of commander.

Commander Marix was by act of Congress advanced two numbers for "eminent and conspicuous conduct in battle in two engagements at Manzanillo July 1 and July 18, 1898," during the Spanish-American war.

Bibliography: Hamersly, *Records of Living Officers of the U. S. Navy*, New York, 1898; *List of Officers of the U. S. Navy and of the Marine Corps 1775-1900*, pp. 351, 718.

E. C. F. C.

MARK. See Seal; Signature.

MARK. See New Testament.

MARKENS, ISAAC: American writer; born in New York city Oct. 9, 1846; son of Elias Markens, a linguist and Orientalist. Isaac Markens was educated in the public schools of his native city. He became a merchant, and afterward private secretary to Railway Commissioner Albert Fink. Subsequently he entered the journalistic field, and wrote for the New York "Commercial Advertiser" and the "Mail and Express." In 1888 he published "The Hebrews in America," a series of historical and biographical sketches of value as being the first of their kind on American Jewish history.

Markens was for several years secretary to the board of arbitration of the Joint Executive Committee of Eastern and Western Railways.

A.

MARKS, B. S.: English artist; born in 1827 at Cardiff, where he received his art education and followed the profession of portrait-painter until his removal to London in 1867. As a native of Wales he became Royal Cambrian Academician. During the more than thirty years of his professional career in London he has executed commissions for many distinguished sitters, including the Prince of Wales, Lord Rothschild, Chief Rabbi N. M. Adler, the late Lord Shaftesbury, Lord Aberdare, and Field-Marshal Sir John Burgoyne. Marks is an active communal worker in connection with Jewish schools and institutions. He was a member of the committees of the Jews' Free School and of the Westminster and the Bayswater schools, and for a long period acted as honorary art teacher to the pupils and teaching staffs.

In the general community Marks has been active in the free-library and art-school movements, and contributed to the establishment of the Cardiff and Ealing libraries. His son, **Percy L. Marks,** is an architect, and has published "Principles of Planning" (London, 1901). His daughter, **Constance Isabelle,** has shown considerable mathematical talent, having become editor of the mathematical department of the "Educational Times." Two other daughters, **Anne** and **Gertrude,** follow their father's profession, while another, **Helena,** has published several songs.

Bibliography: *Young Israel*, Aug., 1898; *Jewish Year Book*, 1900-1 and 1903-4.

J. G. L.

MARKS, DAVID WOOLF: The "father" of Anglo-Jewish Reform; born in London Nov. 22, 1811; educated at the Jews' Free School, London. He acted as pupil-teacher at Solomon's boarding-school at Hammersmith for five years, and then became assistant reader at St. Alban's Synagogue, but resigned the latter position to go to Liverpool as assistant reader and secretary. At Liverpool his desire for Reform found expression in his refusal to read the Law on the second days of festivals. Meanwhile Marks devoted himself to general literature, and ultimately secured the appointment of professor of belles-lettres at Wigan College, Liverpool. About 1840 a movement was in progress in London for establishing a Reform synagogue, and the sympathy with Reform of which Marks had given evidence brought him under the notice of the founders of that movement; he was accordingly elected, at the age of twenty-nine, minister of the West London Synagogue of British Jews.

During his sixty years' ministration to that congregation Marks has effected important changes in the community. He has been active in furthering educational projects, in instituting regular pulpit instruction, and in improving decorum in Jewish public worship. In 1848 he was appointed to the chair of Hebrew at University College, London, which he filled until 1898.

Marks has published three volumes of sermons, and a pamphlet entitled "The Law is Light"; he was one of the editors of Smith's "Dictionary of the Bible," and he compiled and published the order of service used in the Reform synagogues.

Bibliography: *Jew. Chron.* Nov. 22, 1895; *Young Israel*, Jan., 1898; Morais, *Eminent Israelites of the Nineteenth Century*; *Jewish Year Book*, 1903-4.
J. G. L.

MARKS, HENRY HANANEL: English journalist and politician; born April 5, 1855, in London; fifth son of the Rev. Prof. D. W. Marks; educated at University College, London, and at the Athenée Royale, Brussels. At the age of sixteen he went to the United States, where he entered the journalistic field, meeting with varying success. Finally, when his resources were at their lowest ebb, he returned to London (1883), and soon after established the "Financial News." Beginning in a very small way, he made the paper a power in the financial world. In 1889 Marks was elected member for Marylebone of the London County Council; three years later at the parliamentary election he contested the Northeast Bethnal Green division; and in 1895 he was elected member of Parliament for St. George's Tower Hamlets. He retained his seat until 1900.

Bibliography: *Who's Who*, 1904; *The Jewish Year Book*, 1904.
J. E. Ms.

MARKS, MARCUS M.: American merchant; born at Schenectady, N. Y., March 18, 1858. In 1877 he started a business at Passaic, N. J., and later entered the wholesale clothing firm of his father, David Marks & Sons. He has held many prominent positions in connection with the clothing trade, being president of the Clothiers' Association of New York, president of the National Association of Clothiers, president of the Clothing Trade Association of New York, and chairman of the Hospital Saturday and Sunday Association Trade Auxiliary. He has served also as trustee of the Hospital Saturday and Sunday Association, director of the Educational Alliance, member of the Conciliation Committee of the National Civic Federation, director of the National Butchers' and Drovers' Bank, and is now (1904) organizing credit cooperation in several trades, with the view of establishing a central clearing-house for direct trade information. Marks has been a contributor to labor and trade journals on subjects of labor and conciliation and on credit cooperation.
A. F. H. V.

MARKS, SAMUEL: South-African pioneer; born in Sheffield about 1850. He went to Cape Colony about 1868 and commenced trading in the country. He entered the diamond trade, and, gaining the confidence of the diggers, bought claims and worked them. He was joined subsequently by his brothers; working harmoniously together, they amassed an enormous fortune. In 1884 Marks left the diamond-fields for the Transvaal, where he became acquainted with President Kruger, advanced the government considerable sums of money, and acquired numerous farms in the Transvaal. These farms turned out to be extensive and valuable coal-mines, and the Cape government contracted with the firm of Lewis & Marks for the supply of coal for its railway. The interests of the firm in South Africa at the end of the century were almost colossal. It gave great impetus to the trade of the country by its opening up of coal- and silver-mines and by its establishment of glass, jam, and other factories. It furthermore held the monopoly of the manufacture of spirits and possessed a distillery near Pretoria.

Bibliography: *Jewish Chronicle*, June 28, 1895; March 17, 1899.
J. G. L.

MARKUS, LUDWIG: German Orientalist; born in Dessau Oct. 31, 1798; died in Paris July 15, 1843. He attended the Franzschule and the ducal gymnasium in Dessau; he was sent to the latter by the hereditary Prince of Anhalt-Dessau, his father having lost his means. He then studied medicine at Berlin University (1818–21), but when in the last year of his course he abandoned medicine for philosophy, and studied astronomy under Encke at the Berlin Observatory so ardently that his mind was for a time affected. When scarcely recovered he became a member of the Society for Jewish Culture and Science in Berlin. In its "Zeitschrift für die Wissenschaft des Judenthums" for 1822 (pp. 401–418) appeared his first publication, the beginning of a work on the natural history of Palestine, which was still unfinished when the periodical discontinued publication. He then began his life labor—a work on the foreign colonies in Abyssinia and Sennaar from the seventh century B.C. to the fourth century C.E. In 1825 Markus went to Paris, where Cuvier appreciated his attainments; through Cuvier's influence Markus was engaged to edit part of the notes to Panckoucke's Latin-French edition of Pliny (1829). He steadily proceeded with his work on Abyssinia, though he was without means to publish it; but two extracts from it appeared in the "Journal Asiatique" for 1829. In 1830 Cuvier secured for him an appointment as teacher of German in the royal college at Dijon, where he wrote the elementary works needed by the pupils.

The loss of his devoted mother in 1835 having left Markus almost alone in the world (he already had lost nearly all his brothers and sisters), he fell into a state of melancholy which made teaching in Dijon distasteful to him. His work on the Vandals having been very well received, he resigned his position in Dijon and (1838) returned to Paris. It was one day about this time that Markus met Heine and a companion walking on the boulevard. Heine's companion, struck by Markus' somewhat ludicrous appearance, inquired, "Who is that man?" Heine, who had known the Orientalist at the university, replied, "That is the King of Abyssinia." This title, so thoughtlessly conferred, thereafter clung to him. Markus died in Dr. Pinel's asylum for the insane. Baroness de Rothschild bore the funeral expenses, and Heine wrote an obituary. Markus had a remarkable memory and was called the "walking library." He was very modest, and, in spite of his poverty, charitable to the extent of his means.

He wrote: "Storia dei Vandali" (1836); "Géographie Ancienne des Etats Barbaresques" (1842; translation of a part of K. Mannert's "Geographie der Griechen und Römer," with extensive notes and additions); a comparative chronology of the principal nations of antiquity; and a prosody of the Greek and Latin languages.

BIBLIOGRAPHY: *Arch. Isr.* 1843, pp. 541–549 (obituary by S. Munk; translated into German by S. Heilberg, Breslau, 1847); Servi, *Israeliti d'Europa*, pp. 197–199; Heine, *Gesammelte Werke*, xiv. 179–202, Hamburg, 1876; *Allg. Zeit. des Jud.* 1843, Nos. 18 and 34.

S. N. D.

MARLI (מארלי), SAMUEL RAPHAEL BEN MAẒLIAḤ: Italian Talmudist and liturgist of the sixteenth and seventeenth centuries. According to S. D. Luzzatto, the name "Marli" means "of Arles" (Steinschneider, "Hebr. Bibl." iv. 97, v. 46). Marli was the head of the yeshibah of Mantua (Abraham Portaleone, "Shilṭe ha-Gibborim," p. 20a), and was one of the rabbis that participated in the heated controversy over the "Miḳwah" of Rovigo (Moses Porto, "Palge-Mayim," p. 55).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 337; Steinschneider, *Cat. Bodl.* col. 2435; Zunz, *Literaturgesch.* p. 421.

D. M. SEL.

MARMOREK, ALEXANDER: Austrian physician; born at Mielnica, Galicia, Feb. 19, 1865; educated at a gymnasium and at the University of Vienna (M.D. 1887). He removed to Paris, where he became a pupil, later an assistant, at the Pasteur Institute. He is the author of "Versuch einer Theorie der Septischen Krankheiten," Vienna, 1894.

In 1900 Marmorek claimed to have discovered an antidote (antistreptococcus serum) against puerperal fever; but his remedy did not prove efficacious. It is still, however, used at the Pasteur Institute. Again, in 1903 he appeared before the French Academy of Medicine in Paris, claiming to have found an antidote for tuberculosis. He stated that the tuberculin discovered by Koch was not the toxin (or poison) of the tubercle-bacillus, but a product which only stimulates the cells to produce the toxin; that the real toxin had been found by him (Marmorek), and that he had discovered also the antituberculosis vaccine. He claimed good results for his remedy, which he had sent to Duyen of Paris and Von Mikulicz of Breslau. The first-named expressed himself in favor of Marmorek's antidote; the other condemned it.

Marmorek is known also as an ardent Zionist. As a student he had been a member of the Ḳadimah, the first students' Zionist society of Vienna; he is therefore one of the earliest of the modern Zionists. He was made an officer of the first Zionist Congress, and has held office in each succeeding one. He is at the head of the French Zionist Federation and is the founder of the Jewish Popular University in Paris. He has taken an active part also in communal work in Paris, and was one of the founders of the "Echo Sioniste," the Zionist monthly published in Paris. Marmorek has been decorated with the Legion d'Honneur

BIBLIOGRAPHY: The medical journals for Nov. and Dec., 1903; *Le Petit Journal* (Paris), Dec. 2, 1903.

S. F. T. H.

MARMOREK, OSKAR: Austrian architect; brother of Alexander Marmorek; born at Skirta, Galicia, April 9, 1863. He studied at the polytechnic high school at Vienna and took a postgraduate course at Paris. Returning to Vienna in 1889, he settled there as an architect. Several important works have been undertaken by him, including the illuminated fountain at the Forestry Exposition of 1890 at Vienna, the music-hall at the Vienna Musical Exposition of 1892, and the plan of the villa district of Assee.

Marmorek, like his brother Alexander, is an enthusiastic Zionist, having been a member of the Vienna Ḳadimah. At the first Zionistic Congress he was appointed member of the Actions Committee, which office he has since held. In 1902 he was a member of the 'Arish Expedition.

At the Congress of Basel in 1901 Marmorek proposed to recognize the hospitality of Basel by erecting a Zionist Congress Home, and exhibited plans therefor which he had prepared.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, Vienna, 1893.

S. F. T. H.

Forms of the Marriage Relation.

MARRIAGE.—Biblical Data: The earliest Hebrew literature represents a comparatively high development of social and domestic life. Of primitive conditions of polyandry, such as existed among the early Arabs, there is no certain evidence in the Old Testament. Even of the matriarchate, or reckoning of kinship through the mother, which W. Robertson Smith holds to have been originally the universal rule of Arabia ("Kinship and Marriage," 2d ed., pp. 145–190), there is no clear indication. Traces thereof have been supposed to remain in certain family connections, such as those of Milcah and Sarah, or in tribal groups, such as the sons of Leah and of Rachel, and also in the evidently closer and more intimate relationship between children of the same mother or with relatives on the maternal side. There is, however, probably nothing more in these than such distinctions as would necessarily arise in polygamous families and in the natural intimacy between full brothers and sisters. Polygamy, or, more correctly, polygyny, was the prevalent form of the marriage relation in Old Testament times. There seems to have been no limit to the number of wives or concubines a man might have, except his ability to maintain them and their children. As a matter of fact, however, only men of wealth, chiefs, or kings had many wives; the historian draws special attention to the large households of Gideon, David, and Solomon (Judges viii. 30; II Sam. v. 13; I Kings xi. 1 *et seq.*). The Patriarchs had not many wives; Isaac appears to have been content with one. Cases such as those of Elkanah (I Sam. i. 1–2) and Jehoiada (II Chron. xxiv. 3), each of whom had two wives, may have been common (comp. Deut. xxi. 15).

Not infrequently the Hebrew slave-girl became the wife or the concubine of her master. Instances are given of the wife voluntarily giving her maid to be wife to her husband (Gen. xvi. 3; xxx. 3, 9). The lot of the childless wife in such a home was evidently an unhappy one. The law of later times was designed to limit the practise and to correct the abuses of polygamy. The king is enjoined not to multiply wives, "that his heart turn not away"

(Deut. xvii. 17). A man may not "take a woman to her sister to be a rival to her" (Lev. xviii. 18, R. V.). The interests of the less loved, or the hated, wife and her children are guarded (Deut. xxi. 15–17). Even in the earliest legislation the slave-girl who is espoused by her master and the slave's wife are protected in their rights (Ex. xxi. 2–11; comp. Deut. xxi. 10 *et seq.*).

By the Prophets polygamy was discouraged. In the prophetic history monogamy is presented as the ideal original state (Gen. ii. 18 *et seq.*). Plurality of wives first occurs among the degenerate Cainites (Gen. iv. 23); but Noah is the husband of one wife, and so, apparently, is the patriarch Job. The idyllic pictures of II Kings iv., Ps. cxxviii., Prov. xxxi. 10 *et seq.*, are of monogamous homes. Hosea and Isaiah were monogamists. When the Prophets represent Jehovah's relation to Israel by the figure of marriage, it is as a jealous husband choosing and betrothing to himself one beloved wife (Hos. ii.; Isa. l. 1, liv. 5). The books of Proverbs and Ecclesiasticus exalt the place and character of the wife in the undivided home (Prov. xii. 4, xviii. 22, xix. 14, xxxi. 10 *et seq.*; Ecclus. [Sirach] xxv. 1, 8; xxvi. 1 *et seq.*, 13 *et seq.*; comp. Eccl. ix. 9). Monogamy was the rule among the Jews in Roman times, but there were notable exceptions. While the New Testament does not expressly prohibit, it discredits and discourages, polygamy (*e.g.*, Matt. xix. 4–5; I Tim. iii. 2, 12).

Kinship and Marriage.

In the earliest Hebrew history endogamy prevails; particular care is taken that Isaac and Jacob shall contract marriage only with their own kin. The Canaanite wives of Esau were "a grief of mind unto Isaac and to Rebekah" (Gen. xxvi. 34–35; comp. xxvii. 46). Some of the sons of Jacob also departed from this custom (Gen. xxxviii. 1–2, xli. 45). Moses married outside his own people, but he was a fugitive, and became an adopted member of his wife's tribe (Ex. ii. 21; comp. iv. 18). It was, nevertheless, looked upon as right and fitting that marriage should take place within the circle of one's own kindred (Gen. xxiv. 2–4, xxix. 19; comp. Judges xiv. 3).

However, the changed conditions subsequent to settlement in Canaan made an intermingling of races inevitable (see Judges iii. 6; Ruth i. 4; II Sam. xi. 3; I Kings vii. 14; I Chron. ii. 17; II Chron. xxiv. 26), and the custom of the kings in making foreign alliances by marriage favored this (II Sam. iii. 3; I Kings iii. 1, xi. 1, xvi. 31). The Deuteronomic law forbids marriage with the Canaanites, but, apparently, makes an exception to the endogamous rule in favor of the Edomites and Egyptians (Deut. vii. 3, xxiii. 7; comp. Ex. xxxiv. 16). The period of the Exile and the century following was also a period of laxity, but strict laws prohibiting marriage with the foreigner were enforced in the time of Ezra and Nehemiah (Ezra ix. 10; Neh. xiii. 23–30).

The older custom of intermarriage within the circle of kinship was governed by no strict rules. Of course marriage with a daughter or uterine sister was not tolerated, but there was no bar to union with close relatives on the father's side, and even down to the Babylonian exile such unions appear to have been common (Gen. xx. 12; Ex. vi. 20; Num. xxvi. 59; II Sam. xiii. 13; Ezek. xxii. 10–11). Deuteronomy prohibits certain marriages with near relatives (xxii. 30; xxvii. 20, 22–23), but the most elaborate legislation in this direction is found in Leviticus (xviii. 7–17, xx. 11–21). According to this law a man may not marry his mother, stepmother, mother-in-law, father's sister, mother's sister, paternal uncle's wife, half-sister, stepsister (daughter of stepmother and her former husband), sister-in-law (brother's wife), living wife's sister, daughter-in-law, stepdaughter, granddaughter, or daughter of stepson or stepdaughter. It is clear that marriage with a deceased wife's sister is not forbidden, but it has been argued that the near relatives of the wife equally with those of the husband are within the forbidden degree to him and that, as the wife's mother and daughter are barred, so also, by analogy, is the wife's sister. Whatever its anomalies or defects, there is no doubt that by this law a high ideal of domestic and social purity was maintained. The pre-Islamic Arabic custom, authorized by Mohammed, was closely similar. See INCEST.

The ancient custom of levirate marriage requires to be considered here. According to the story in Gen. xxxviii., it was an obligation resting upon a man to take in marriage the childless widow of a deceased brother and "to raise up seed to his brother." The Deuteronomic law provides that where brothers live together, if one die without sons, the widow shall not marry a stranger, but that her husband's brother shall take her, and that the first-born son shall be reckoned the son of the dead brother and shall succeed to his inheritance. Apparently there is a twofold purpose here—to perpetuate the husband's name and to prevent the alienation of the property. The widow is permitted to insult publicly an unwilling brother-in-law by loosing his shoe and spitting in his face (see ḤALIẒAH). Thenceforth his name is to be called in Israel "the house of him that hath his shoe loosed" (Deut. xxv. 5–10; comp. Matt. xxii. 24–25; Mark xii. 19; Luke xx. 28). A slightly different example of the same custom is presented in the Book of Ruth. Indeed, the custom has been shown to have been widely prevalent outside of Israel (Westermarck, "History of Human Marriage," pp. 510–514). It is difficult to determine whether or not the law in Lev. xviii. 16 and xx. 21 is intended as an abrogation of the old levirate law. More probably Leviticus states the general rule to which the levirate is a particular exception (see Nowack, "Lehrbuch der Hebräischen Archäologie," i. 346; Driver, "Deuteronomy," *ad loc.*). See LEVIRATE MARRIAGE.

Duties of Husband and Wife.

The wife was regarded as property (see Ex. xx. 17; comp. the Hebrew terms "ba'al" = "husband" and "be'ulah" = "wife"; literally, the "owner" or "master" and the "owned"). She was, however, valuable property and was, as a rule, well cared for. She was not isolated as among the Mohammedans, but had considerable freedom and influence. In the wealthier homes she must often have had a large measure of independence, and in the royal household she sometimes became an important power in the state. It will be sufficient to recall the stories of Sarah and Rebekah; of Deborah, a prophetess, the wife of Lappidoth, who judged Israel; of Jael, the wife of Heber the Kenite; of Abigail (Nabal's wife) and the Shunammite woman; of Jezebel and Athaliah. In the prophetic account of the Creation (Gen. ii., iii.) she is made a helpmeet for her husband, bone of his bone and flesh of his flesh. In the home the innermost apartment was hers, or, in some instances, a separate house (Judges xv. 1, xvi. 9; I Kings vii. 8). She performs the ordinary household duties or manages the affairs of her household and directs her servants (I Sam. ii. 19; Prov. xxxi. 10 *et seq.*). She must be chaste and obedient, and infidelity on her part is looked upon as a gross sin (Gen. iii. 16; Deut. xxii. 20 *et seq.*; Ezek. xvi.; John viii. 5–7). A false accusation against her is severely punished (Deut. xxii. 13 *et seq.*); a curious ordeal is prescribed in Num. v. 11–31 for testing the truth or falsity of a charge of infidelity. Adultery is strictly forbidden in the moral code and is denounced by the Prophets as a crime comparable to stealing, murder, false swearing, and idolatry (Ex. xx. 14; Jer. vii. 9, xxiii. 10; Hos. iv. 2; Mal. iii. 5). The husband must provide his wife with food and raiment. While greater laxity was evidently permitted to him than to the wife, yet conjugal fidelity was highly esteemed and sexual license regarded as foolish and even fatal (Judges xix.–xx.; II Sam. xi.–xii.; Prov. ii., v., vi., vii.). In the New Testament love and fidelity on the part of the husband, and obedience on the part of the wife, are inculcated (Acts xv. 29; Ephes. v. 22–33; Coloss. iii. 18–19; I Thes. iv. 3–6).

Betrothal and Nuptial Rites.

The first step toward marriage was betrothal, involving the consent of the parent or guardian of the girl and the payment of a price. The act of betrothal is expressed by the Hebrew word "aras"; the price paid, by "mohar" (see Gen. xxxiv. 12; Ex. xxii. 16–17; Deut. xx. 7, xxii. 29; Hos. ii. 19–20). The mohar may be in the form of service in the field or in war (Gen. xxix.; I Sam. xviii. 25). Probably it was customary, even in early times, to give the bride some portion of the mohar, or at least to give her presents (Gen. xxiv. 53, xxxi. 15, xxxiv. 12). After betrothal the bride might be taken to her husband's house and the nuptials celebrated either immediately or later (Gen. xxiv. 49-67; Judges xiv. 5 *et seq.*). The initial steps, it appears, were customarily taken by the parents of the suitor, who formally made the proposal (Gen. xxiv., xxxiv. 4–6; Judges xiv. 2, 10). Not infrequently, however, in the comparatively free social intercourse of those days, the young man and woman had met and formed a mutual attachment resulting in a love-match (Gen. xxix. 9–12, 18; I Sam. xviii. 20, 28).

The bride did not always go to her husband empty-handed. Sometimes she received gifts from her father, and a king's parting gift to his daughter was in one case a conquered city (Josh. xv. 16 *et seq.*; Judges i. 12 *et seq.*; I Kings ix. 16). In post-exilic times mention is made of a wife's dowry and of a woman being able, by her own wealth, to support her husband (Tobit viii. 21; Ecclus [Sirach] xxv. 22). Mention is made also of a written marriage-contract (Tobit vii. 14).

After betrothal the bride was subject to the same restrictions as a wife (Deut. xxii. 23–24). Of the marriage ceremonial little is known; it is not mentioned at all in the story of Isaac, while in that of Jacob (Gen. xxix.) a marriage-feast and a nuptial week are spoken of. The central features in later times were the wedding-procession and the wedding-feast. The bridegroom in festive attire and accompanied by his friends went to the home of the bride, whence she, likewise in bridal garments, veiled, and accompanied by her companions, was led to the house of his parents (Isa. lxi. 10; Judges xiv. 10–11; Jer. ii. 32; Isa. xlix. 18; Ps. xlv. 8–15). The procession was enlivened with songs by, or in praise of, the bride and bridegroom, and was lighted, if in the evening, by torches or lamps (Jer. vii. 34, xvi. 9, xxv. 10; I Macc. ix. 37–39; Matt. xxv. 1–12; comp. Ps. xlv. and the Canticles, possibly representing such wedding-songs). There followed the nuptial feast in the house of the bridegroom, and the subsequent festivities sometimes continued for several days (Matt. ix. 15, xxii. 1–14; John ii. 1).

Divorce.

The husband has the right to divorce his wife, but he was required by the Deuteronomic law to give her a writing of divorce (Deut. xxiv. 1). She may remarry, but if she is again divorced or is left a widow her former husband may not receive her again (Deut. xxiv. 2–4). Older practises are probably represented in Hos. ii. and II Sam. iii. 14. In two cases the right to divorce was withdrawn (Deut. xxii. 19, 29). The prophet Malachi protested most strongly against the practise (Mal. ii. 10–16). In the teaching of Jesus it is expressly condemned except on the ground of adultery (Matt. v. 31–32; Mark x. 2–12; Luke xvi. 18; comp. I Cor. vii. 11–13). See DIVORCE and GET.

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s. J. F. McL.

——**In Rabbinical Literature:** Wedded life was regarded by the Rabbis as the most natural and the most exalted state. The unmarried man lives without joy, without blessing, and without good; also, according to others, without the Torah, without a wall (protection), and without peace (Yeb. 62b; Gen. R. xvii. 2). R. Ḥisda, in interpreting the expression "in want of all things" as used in Deut. xxviii. 48, said that it meant "without a wife" (Ned. 41a). Another amora, R. Eleazar, referring to Gen. v. 2, wished to deprive the unmarried man of his manhood (Yeb. 63a). It is therefore permitted for one to sell a scroll of the Law if the money is needed for the purpose of getting married (Meg. 27a; Yer. Bik. iii. 6; comp. DESECRATION). At marriage all sins are forgiven (Yeb. 63a; Yer. Bik. iii. 3).

One should be careful in selecting a wife. A say-

Choice of Wife.

ing current among the Rabbis was, "Hasten to buy land; deliberate before taking a wife; descend one step in choosing a wife; ascend one step in choosing the best man" ("shushbin"; Yeb. 63a). One should first establish a home and plant a vineyard, and then marry (Soṭah 44a). The pursuit of the study of the Law, however, should be postponed until after marriage, when a man is settled in mind and can devote himself entirely to that vocation (Yoma 72b; Men. 110a; comp. Ḳid. 29b).

To marry a woman for her wealth was deprecated by the Rabbis (Ḳid. 70a; "Seder Eliyahu Zuṭa," ch. iii., ed. Friedmann, Vienna, 1902; Shulḥan 'Aruk, Eben ha-'Ezer, 3, 1, Isserles' gloss; "Sefer Ḥasidim," §§ 1094, 1096, ed. Wistinetzki, Berlin, 1891; see Dowry). The daughter of a respectable family is most to be desired (B. B. 109b); especially should the brothers of the bride be good and respectable men, for the character of the children is like that of the brothers of the mother (B. B. 110a; "Sefer Ḥasidim," §§ 1092, 1099, 1100). One should sell all he possesses in order to marry the daughter of a learned man (Pes. 49a, b; Ket. 111b; Yalḳ., Ex. 269; comp. Yoma 71a). A marriage between the daughter of a priest or of a learned man and an ignoramus ("'am ha-areẓ") will not be a successful one (Pes. 49a). All the promises of the Prophets will be fulfilled upon him who gives his daughter in marriage to a learned man (Ber. 34b); it is as if he united himself with the divine presence itself ("Shekinah"; Ket. 111b). It is deemed advisable that the wife should not be of a higher rank than the husband, in accordance with the homely saying, "A shoe that is larger than my foot I do not desire" (Ḳid. 49a). The Rabbis were very much opposed to marriage between an old man and a young woman, or vice versa (Yeb. 44a; Sanh. 76a, b); they also advised against marrying a divorced woman or a widow (Pes. 112a). Marriage should be contracted with no other intention than that of doing the will of God (Soṭah 12a; "Seder Eliyahu Zuṭa," ch. iii.).

Influence of Wife.

The acquisition of a good and virtuous wife was regarded by the Rabbis as one of the greatest blessings. The praise given to the virtuous woman in Prov. xxxi. is elaborated in Ecclesiasticus (Sirach), from which the Rabbis frequently quote the sentence: "Blessed is the man that hath a virtuous wife, for the number of his days shall be doubled" (xxvi. 1, Hebr.; comp. Yeb. 63b). He is rich who has a wife whose deeds are noble (Shab. 25b), for the wife can influence her husband more than he can influence her (see Gen. R. xvii. 1). In Palestine the custom was to address a man who had just been married with the question, "Maẓa o Moẓe?" referring to the initial words of two passages, Prov. xviii. 22 ("Whoso findeth a wife findeth a good thing") and Eccl. vii. 26 ("And I find more bitter than death the woman. . . ." (Ber. 8a; Yeb. 63b). The quarrelsome woman was abhorred by the Rabbis of the Talmud, so that one would rather have all the evils combined than a bad wife (Shab. 11b). Some of the prominent Rabbis are recorded as having suffered much from the spitefulness of their wives (Yeb. 63a; comp. B. B. 145b).

Physical beauty in woman was highly appreciated by the Rabbis; a beautiful wife is one of the things that contributes to man's happiness (Ber. 57b; comp. Yoma 74b). A woman that has beautiful eyes needs no further recommendation (Ta'an. 24a). "The highest attribute of a woman is her beauty" was the song of the maidens of Jerusalem at their gatherings on the Fifteenth of Ab and the Day of Atonement when wishing to attract the attention of the assembled youths (Ta'an. 31a). While it is commendable to marry soon after betrothal (Midr. Shemuel xvii. 4 and note, ed. Buber, Cracow, 1893), no one should marry a woman unless he has seen her beforehand (Ḳid. 41a; "Sefer Ḥasidim," § 1143). Similarity in stature or in complexion between the man and the woman was regarded with disfavor. A tall man should not marry a tall woman, nor a short man a short woman; a dark man should not marry a dark woman, nor a fair-complexioned man a fair-complexioned woman (Bek. 45b).

Marriages Made in Heaven.

The proverb that "marriages are made in heaven" is illustrated by a story in the Midrash. A Roman matron, on being told by R. Jose ben Ḥalafta that God arranges all marriages, said that this was an easy matter, and boasted that she could do as much herself. Thereupon she assembled her male and female slaves and paired them off in couples; but on the morrow they all went to her with complaints. Then she admitted that divine intervention is necessary to suitable marriages (Gen. R. lxviii. 3-4). Even God Himself finds it as difficult an undertaking as the dividing of the Red Sea. Forty days before a child is born its mate is determined upon (Gen. R. lxviii. 3-4; Soṭah 2a; Sanh. 22a; comp. M. Ḳ. 18b; "Sefer Hasidim," § 1128).

R. Jose asked of Elijah, "The Bible calls the wife a helpmeet; in what manner does she assist her husband?" To this Elijah replied, "A man brings wheat to his house, but he would have to chew the grains of wheat; he brings flax to his house, but he would have to clothe himself in flax—were it not for the wife, who [in preparing these materials] enlightens his eyes and helps him onto his feet" (Yeb. 63a; Leḳaḥ Ṭob to Gen. ii. 18; comp. "Seder Eliyahu Rabba," x. [ix.], where the story is given at greater length). To the worthy man the wife is a helpmeet; to the unworthy man the wife is a hindrance (Yeb. 63a).

The term "ḳiddushin" (sanctification), by which the act of marriage is designated in rabbinical writings, points to the reverence in which this ceremony was held. "He thus prohibits her to the whole world as a sacred object" is the explanation given to that term (Ḳid. 2b). Marriage was the symbol frequently employed by the Prophets to designate the relation between God and Israel (Hos. ii. 2-22; Isa. lxii. 4-5, liv. 6; Jer. iii. 1, 20; Ezek. xvi.; *et al.*). The love-songs of Canticles were taken by the Rabbis to refer to the love of God for Israel (see "Aggadat Shir ha-Shirim" to Cant. viii. 5; "Seder Eliyahu Rabba," ch. vii. [vi.] and x. [ix.]; *et al.*); God betrothed Israel with few gifts in this world, but the marriage which will take place in the Messianic time will be attended with many gifts (Ex. R. xvi. 30). The relation of Israel to the Torah is also symbolized as that of man to wife. The Torah is betrothed to Israel and therefore forbidden to every other nation (Ex. R. xxxiii. 8; Sanh. 59a; Pes. 49b).

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S. S. J. H. G.

——**Statistics:** The number of marriages and the conditions under which they are contracted differ in the Jewish from those of the surrounding population. A smaller proportion marry, though these, for the most part, marry earlier than their neighbors. However, the changed social conditions in Germany in recent years are tending to modify the proportions. **Frequency.** The number of Jews marrying to every thousand of the Jewish population (including children) is almost invariably less than among the general population, as may be seen from the following table:

Place.	Epoch.	Jews.	Christians.	Authority.
Algiers......	1878	105	75	"Annuaire Statistique de la France," 1881, p. 580.
Austria	1864	46	83	Jeiteles, "Cultusgemeinde Wien," p. 50.
"	1870	53	98	Bergmann, "Beiträge," p. 69.
Baden	1857-63	58	74	*Ib.*
Bavaria......	1835-68	61	75	*Ib.*
Bucharest....	1878	127	65	"Orasului Bucaresci," 1878.
France.......	1855-59	62	82	Legoyt, "Immunities," p. 68.
Hungary.....	1864-73	64	105	Schwicker, "Ungarn," p. 99.
Prussia.......	1822-40	72	89	Hoffmann, in "Jour. Stat. Soc." 1846, p. 78.
"	1820-76	75	88	Fircks, "Zeit. Preuss. Stat." 1884, p. 148.
"	1878-82	65	78	Ruppin, in "Jahrbücher für Nationalökonomie," 1902, p. 384.
"	1888-92	66	80	*Ib.*
"	1893-97	66	81	*Ib.*
Russia........	1852-59	82	95	Legoyt, *l.c.* p. 52.
"	1867	87	100	"Le Mouvement de la Russie en 1867," p. 19.
Tuscany	1861	70	97	Legoyt, *l.c.* p. 60.
Victoria (Australia).	1871-80	53	63	"Victorian Year-Book," 1881, p. 177.

Jews live generally in towns, and fewer town-dwellers marry than country people. There is a larger preponderance of Jewesses over Jews in most of the countries of western Europe, where emigration removes the young men, and this slightly reduces the rate of marriage. In fact, the rate is probably illusory because reckoned on the whole of the population, including children. The larger the number of marriages the larger the number of children, and, therefore, the larger the population. Thus because the number of marriages among Jews is really greater, it has the appearance of being smaller.

Age. The age at which marriage is contracted affects more than any other circumstance the physical, mental, and social characteristics of the offspring, determining the average duration of a generation, the fertility of marriage, and the physical and mental health of children, and, it has been conjectured, the proportion of sex to sex in the offspring. The most important ages are those below 20 and those between 20 and 30, the latter being the normal and more desirable period for marriage. The following details are known with regard to Jewish marriages at these ages. The figures in parentheses refer to females.

Place.	Epoch.	Under 20.		20 to 30.	
		Jews.	Christians.	Jews.	Christians.
Austria.....	1861-70	(23.5)	(15.1)	68.6 (58.7)	58.6 (57.6)
Moscow.....	1868-72	6.2 (49.3)	4.0 (29.9)	76.6 (48.5)	55.9 (55.6)
Budapest...	1858-70	(38.4)	(20.5)	67.6 (48.5)	51.0 (53.1)
Posen.......	1867-73	0.7 (17.8)	1.7 (17.1)	65.7 (69.1)	69.4 (63.2)
Russia......	1867	47.6 (63.2)	36.9 (56.7)	37.9 (29.4)	42.9 (33.7)
"	1897	5.9 (27.7)	31.2 (55.0)	77.7 (63.9)	54.5 (38.5)
St. Petersburg.....	1866-72	9.5 (56.9)	3.7 (27.3)	52.4 (30.6)	48.1 (51.4)

The relatively early marriage of Jews was noticed in 1841 by Hoffmann, who mentions that 78.6 per cent of Jewish marriages in Prussia between 1822 and 1840 occurred under the age of 40 as against 74.6 of the general population ("Jour. Stat. Soc." ix. 80). Körösi attempts to prove that Jews have the fewest abnormal marriages (that is, where the bride is under 18, or over 40, and the bridegroom over 40)—12 per cent as against 35 per cent among Catholics, and 33 per cent among Protestants ("Statistisches Jahrbuch," 1873, p. 37). In Russia, however, the general population appears to marry earlier than the Jewish. The proportion of protogamous marriages, or first marriages, is larger among Jews than among Gentiles, as may be seen from the following table giving the percentage of such marriages:

Place.	Epoch.	Jews.	Christians.	Authority.
Austria....	1861-70	87 (93)	82 (89)	Schimmer, "Stat. der Jud." 1873, p. 6.
Budapest....	1858-75	88 (94)	86 (89)	Körösi, "Grandes Villes," p. 4.
Moscow....	1868-72	88 (88)	83 (85)	*Ib.* p. 178.
Prague.....	1879-80	86 (96)	82 (92)	"Statist. Handbuch," 1881, p. 24.
Prussia (Eastern).	1867-73	91 (97)	83 (89)	Bergmann, *l.c.* p. 96.
Russia......	1870	74 (80)	82 (87)	"Jour. Stat. Soc." 1880, p. 363.
St. Petersburg.	1866-72	83 (78)	85 (87)	Körösi, *l.c.* p. 172.

This is probably due to the greater viability of Jews, since the longer husband and wife live the less likely either is to contract a second marriage. Thus among Jews in Budapest in 1870 no less than 66 per cent of those over 50 had husband, or wife, living, as against 51 per cent among Catholics and 53 per cent among Protestants ("Statist. Jahrb." 1873, p. 38). **Consanguineous Marriages.** It is probable that Jews more frequently than others marry their cousins. Jacobs has shown this for England, where marriage of cousins occurs to the extent of 7.5 per cent of all marriages as against 2 per cent in the general population ("Studies in Jewish Statistics," ch. i.); Stieda has shown the same for Lorraine, where such marriages occur in the proportion of 23.02 per 1,000 among Jews as against 1.86 among Protestants, and 9.97 among Catholics.

The following table gives the proportion of intermarriages between Jews and Christians, and between Christians and Jewesses, at the times and places mentioned:

Place.	Epoch.	Jews–Christians.	Christians–Jewesses.	Authority.
Algeria....	1878	0.94	0.94	"Ann. Stat. France," 1881, p. 581.
Bavaria....	1876–80	1.57	2.19	"Zeit. Bay. Stat." 1881, p. 213.
Berlin.....	1881	7.95	4.91	"Statist. Jahrb." ix. 8.
"	1895–99	10.53	6.53	Ruppin, *l.c.* p. 761.
Budapest..	1881	0.96	0.10	"Pest in 1880," p. 12.
Prague.....	1878–80	1.14	0.20	"Statist. Handbuch," 1881, p. 24.
Prussia.....	1875–79	4.46	5.36	Fircks, "Zeit. Preus. Stat." 1880, p. 16.
Vienna....	1865–74	2.60	3.06	Körösi, *l.c.* p. 18.

Relatively speaking, mixed marriages are not very numerous (see INTERMARRIAGE).

Divorces.

The creeds professed by divorced persons are rarely given, so that it is difficult to ascertain whether Jews are divorced more frequently than others. In Bavaria, between 1862 and 1865, divorces were 5.1 per cent in Jewish marriages as against 6.1 per cent in Protestant and 5.7 per cent in Catholic marriages ("Annales de Demographie," 1882, p. 290). In Berlin, 1885–86, Jewish divorces were 2.7 as against 3.6 for Protestants and 2.7 for Catholics; ten years later the figures were—Jews, 3.3; Protestants, 4.7; Catholics, 3.3 (Ruppin, *l.c.* 1902, p. 385).

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J.

MARRIAGE-BROKER. See SHADKAN.

MARRIAGE CEREMONIES: Association of the sexes was much restricted among the Jews, and the BETROTHAL was generally brought about by a third person, often a professional match-maker ("shadkan"). The latter received a brokerage-fee fixed by law, as a rule a small percentage of the dowry, the sum being doubled when the contracting parties came from a distance. It was paid by either of the parties, or each paid one-half, at the betrothal or after the wedding. The rabbi, as a person enjoying special confidence, was also often employed as intermediary; it is well known that Jacob Levi of Mayence lived upon fees thus derived, while he devoted his income as rabbi to assisting his pupils. Although the marriage preliminaries were exclusively the concern of the parents and their agents, yet the young people were in nowise forced into the contract.

Early marriages were frequent; apart from moral considerations, they were often due to political conditions; in Russia, for example, the Jews were subject to conscription, but those who were married men were excused from military service. Social conditions also had some influence: a father, possessing the dowry for his child, urged the marriage so as to secure the dowry to her before one of the numberless persecutions robbed him of it. The betrothal was concluded, conditionally or definitely, as soon as the amount of the "ḳenas" (the penalty for breaking the contract) was fixed; however, it had, generally, no religious or legal significance, since the Talmudic custom of immediately connecting the betrothal ("ḳiddushin") and the nuptial ceremony ("erusin"), and of having the marriage proper follow later ("nissu'in"), fell more and more into disuse in the Middle Ages. At the betrothal the stipulations made by each party were fixed ("tena'im rishonim"), and a glass was thrown upon the floor, the broken pieces of which were saved to be laid upon the eyes of the espoused pair after death.

In Poland, even to-day, the bridegroom receives pastry ("chosenbrod") when he visits his betrothed.

Preliminaries.

During the week before the wedding-day the betrothed pair was allowed to leave the house only when accompanied. On Friday evening, or sometimes two Sabbaths, before the wedding, a feast was given in honor of the parents; this feast was commonly called "spinnholz" ("sponsalia" or "spindel"), or, in Poland, "vorspiel." On the day before the wedding the most prominent members of the community carried the presents of the groom to the bride with special ceremonies; as was customary also in non-Jewish circles, the presents consisted generally of a girdle, veil ("covering" before the ceremony still obtains, in conformity with Rebekah's example), mantle ("kursen"), and wreath, subsequently also of a "siflones tefillah," a prayer-book with the inscription אהבה ואחוה שלום ורעות ("Love, fraternity, peace, and good-fellowship"). Among the Greco-Turkish Jews a ring was included, called "nissu'in"; among the Greeks and Romans it was called "symbolum" (hence the Jewish "siflones"). The groom received a ring and shoes, later a ṭallit and a shroud. The rings were handed down in the family; the rings were formerly often of fine workmanship, having the miniature model of a synagogue carved on them and the inscription בטב גדא, later מזל טוב (= "good luck").

Day of Wedding.

Two weddings on one day, especially of brothers or sisters, were avoided, and it was considered unlucky if the father-in-law and the son-in-law had the same name. In Talmudic times virgins were married preferably on Wednesday, and widows on Thursday (later, on Friday afternoon), a custom that still obtains in the East. A wedding in Mayence at the end of the fourteenth century took the following course: Early in the morning the "schulklopfer" invited the whole community to the ceremony. The leaders took the bridegroom, with music and candles, to the court of the synagogue; then the musicians and candle-bearers brought the bride with her friends and an escort of women. At the door of the synagogue the groom took the bride's hand, while the two were showered with wheat and coins (given afterward to the poor), and Ps. cxlvii. 14, and later Gen. i. 28 ("Be fruitful, and multiply"), were recited as a greeting; after this they sat for a short time, hand in hand, on the bench in front of the synagogue. Then the bride was escorted home, where she put on the festive robe of the married, and under it the shroud ("sargenes"). The groom also modified his festive appearance by drawing the hood ("gugel") over his head, which he strewed with ashes; even to-day the groom in eastern Europe wears the sargenes. With this sign of mourning for Zion even at the height of human felicity, belonged in Talmudic times another—the breaking of a glass, the pieces of which were gathered up by girls "for luck," while the "shammas" cried out "Zeh ha-ot" (= "This is the sign"), and all present responded "Mazzal ṭob." The grief at Zion's loss appeared likewise in the mournful strains of the wedding-songs in the Talmud, as also in the poems of Judah ha-Levi, who first composed individual "carmina" on the model of Ps. xlv. and the "kallah" songs down to the eighteenth century.

As soon as the groom had sat down beside the Ark of the Law, the morning prayer began, after which the bride was led with music to the door of the synagogue; thence she was escorted by the rabbi and the elders of the community to the bemah (see ALMEMAR), taking her place at the right of the groom (comp. Ps. xlv. 10 [A. V. 9], in which the last letters of the words נצבה שגל לימינך ["upon thy right hand did stand the queen"], taken in reverse order, spell כלה ["bride"]), where the mothers of the young couple stood. Bride and groom were covered with the ṭallit, or with the long end of the groom's gugel, and wedded. Later the wedding-tent ("ḥuppah") came into use; this was a reminiscence of the litter in which the bride was formerly carried or of the room in which the couple were left alone for a time. **The Ḥuppah.** Then the groom was escorted home, and after him the bride, whom he met at the door and as she entered he placed her hand on the upper post, thus making her the mistress of the house. The wedding-festival proper, in the bride's house, did not begin until the evening; it lasted until Sunday morning, but was interrupted by the Sabbath morning service. At this, as at every service, the groom was the center of interest; in his honor songs were rendered that grew more numerous as marriages became less frequent, and more solemn as the social and political condition of the Jews was rendered more unfortunate. On returning home the groom handed to his young wife his mantle, girdle, and hat to signify that she shared his property.

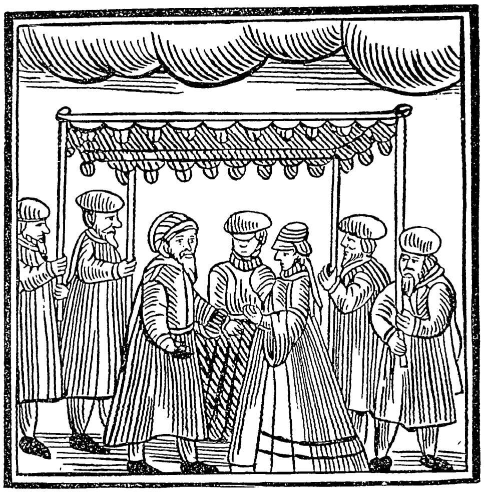

Marriage Ceremony.
(From a Passover Haggadah, Amsterdam, 1695.)

The bridal procession (mentioned in Biblical writings) was headed, among the Spanish Jews, by mimes, fiddlers, and armed riders. In Egypt the bride was decked with helmet and sword, while the groom and his escort wore feminine garments and colored their finger-nails with henna, as women did. The women played the cymbals and danced. Even the most dignified scholars, also, danced in Talmudic times. Later, music was regarded as an essential part of the wedding, non-Jews being engaged to play on the Sabbath, while on the other hand Jewish musicians played at the festivities of Christians. The garlanding of the bridal pair, a custom of Biblical origin that was carried to an extreme of extravagance, ceased with the destruction of the Temple; yet the myrtle-wreath of the bride has been retained. Even in New Testament times young girls with torches escorted the pair (Matt. xxv.); in Arabia a pole to the top of which a light has been fastened is carried at the head of the procession. In Bagdad the groom is accompanied to the house of the bride by poor people carrying lamps, and he distributes for this service coins among them. On the way the poor thrust live sheep in front of him, and whenever he steps on the head of one he gives a certain amount to its owner. The bride is usually led seven times (or at least once) around the groom; or both sit while the people, old and young, dance around them. According to an ancient Persian custom in Talmudic times, nuts and flowers were strewn in the path of the pair, and they were showered with barley which had been planted in a pot shortly before the wedding (on the use of hops in this connection see Hehn, "Kulturpflanzen," p. 488; and on the use of rice among the Indians, whose wedding-customs are very similar to those of the Jews, see Dorville, "Gesch. der Verschiedenen Völker des Erdbodens"). On the birth of a boy a cedar was planted; on that of a girl, an acacia; and when the girl became a bride her litter was made from the branches of that acacia. In Germany the young couple's first meal consisted of milk and honey, and salt was sprinkled in the house (comp. Num. xviii. 19). **Wedding-Feast.** In Ṭur Malka two hens are carried before the couple, and after the wedding chicken is placed before them ("chosenhühndel"). In the East they jump over a vessel containing a fish, and in Germany fish was formerly eaten on the second day of the wedding-week; all these customs are symbols of fertility.

The fasting of the bridal pair dates back to the Talmud; it is either due to the fact that their sins are forgiven or is intended to remind them of the duty of temperance. The wedding-songs were often in the form of riddles, following Biblical precedent (Samson's wedding), and were improvised especially by the jester ("marschalik"), who, however, at times moved his hearers to tears by serious speech, as he still does in eastern Europe. Plays also were given, a practise which prevailed otherwise only at Purim.

Before the fourteenth century the presence of the rabbi was not required; nor did he speak at the ceremony, though he did at the feast, when the groom likewise delivered a "derashah" (Talmudic discourse; hence the use of the word "derashah" for wedding-gifts). Weddings were occasionally celebrated in the open air in the Middle Ages, although the Talmud protested against the custom; it was done probably because of the limited space in the synagogue or in the bride's house; later the custom was interpreted symbolically (comp. Gen. xv. 5). At the synagogue service on the Sabbath after the wedding the congregation read to the groom the chapter on Isaac's marriage, a custom that ceased in Europe with the seventeenth century. In the East the Arabic translation is read in addition to the Hebrew.

During the seven blessings at the ceremony the bride and the groom, in accordance with a widespread superstition, each tried to secure the mastery in the household by putting one of the feet on the foot of the other. At the time of the Geonim (as occasionally to-day in the East) these seven blessings were uttered twice—once in the house of a relative of the bride, whither the latter had been taken from her father's house on the evening before the day of the wedding, and once in the house of the groom.

The "Ketubah."

The ring, without stone or inscription, is put on the first finger of the bride's right hand. The marriage certificate, the wording of which varies according to time and place (Chorny, "Sefer ha-Massa'ot," p. 242; Rinman, "Mas'ot Shelomoh," pp. 156, 159; Kaufmann, in "Monatsschrift," 1897; S. Krauss, in "Zeit. für Hebr. Bibl." 1901; A. Berliner, in "Meḳiẓe Nirdamim," ix.), dates from the Hellenistic period; among the Sephardim, especially the Italian Sephardim, and in Cochin, it was artistically ornamented. In early times it often bore the portraits of the bridal pair. Among the Jews of the Caucasus it is sometimes put in the grave (Chorny, *l.c.* p. 26).

The reports of travelers concerning the marriage ceremonies among the Oriental Jews are interesting. Thus Rinman tells of the White Jews at Cochin: If the contracting parties have come to an understanding, the couple are taken before the elders of the community, the eldest of whom asks the groom whether he consents to the union; if he has parents, he answers, "The will of my parents is my will"; if not, "I desire her." Then the bride is questioned, and if she also consents, the elder takes a cup of wine and drinks to the health of the pair, the others present doing likewise; then they partake of coffee and confectionery and leave. On the day of the wedding the groom wears a white turban and the bride a fine cap; after the ceremony both clothe themselves in red silk, and on the seventh day in green silk or in silk of some other color.

Customs of Cochin.

The costs of the feast are borne by the father of the bride, the father of the groom furnishing only wine and meat (often forty beeves during the fifteen days of the feast, although beef is given only to the servants, the guests being fed with fowl). The owner of the largest house in the community surrenders his apartments for the wedding festivities. On the Sabbath the groom spreads a feast for his friends; then the whole community goes to the house of the bride to escort her to the house of one of her relatives, who serves coffee to them. At the end of the Sabbath the bride is led to the house in which the ceremony is to take place, and there the people eat and drink until after midnight. On the following evening the bride is led to the miḳweh, or ritual bath. On Tuesday morning the goldsmith comes to make the ring for the bride, which she wears until her death. While she puts the ring on, the women sing Malabarian songs. In the evening the groom is led with music to the synagogue, where he stands on the steps before the Ark of the Law and recites the evening prayer with the congregation. Then the whole community, with the sound of trumpets and drums, calls for the bride, who walks under a kind of sun-umbrella carried by her father, in accordance with a Talmudic law. She sits down with her bridesmaids to the right of the Ark; before her stands a silver inkstand, to be used by the signatories to the ketubah.

The groom, in the ṭallit, sits down opposite her with his two best men; the ḥazzan thereupon fills a golden cup with wine and gives it to the groom, receiving in return 7½ francs; and the groom, reciting the first blessing, drinks part of the wine and gives some to the bride. Then he hands her the ring, with the words: "Thou,——, daughter of——, art betrothed unto me, ——, son of ——, according to the law of Moses and Israel." Thereupon the ketubah is read to a certain melody, and the groom gives it to the bride, after having thrice repeated, "Here is thy ketubah." The ḥazzan then causes the groom to take hold of his ṭallit, and to promise that he "will fulfil his duties as husband." After the ḥazzan has pronounced the seven blessings, the bride is unveiled, to the song "Yafah kalebanah," based on Cant. vi. 10. Hand in hand, the young couple now proceed, with music and torch-bearers, and followed by the people, to the house in which the festivities are to be held. There the groom dances with his friends and the bride with hers, and all partake of refreshments. At 10 o'clock they sit down to the feast, the bridal couple at the head of the table, and next to them the leaders of the community, men on the one side and women on the other. The old people call out "Yeḥi he-ḥatan weha-kallah!" (Long live groom and bride!), and the young people answer, "Hep! Hep!" (This custom is derived from the Portuguese.) The ḥazzan then sings, the community responding, after which the elders sing, and the ḥazzan pronounces grace and intones Ps. cxi., "Eshet Ḥayil," and finally the seven blessings (a different elder of the community blesses the bride and groom on each of the seven wedding-days). Then the young people dance with the groom, clap their hands, and again sing Ps. cxi.

On Wednesday evening the groom goes to the bride, who has assumed a white gown, which the women take away as soon as the groom is gone. The next day the elder women, after a meal, gather to pass judgment on the virtue of the young wife. On the following Sabbath there is another feast. In the synagogue is read from a printed copy of the Torah the section, "And Abraham had reached the days," with the Aramaic translation. After the service

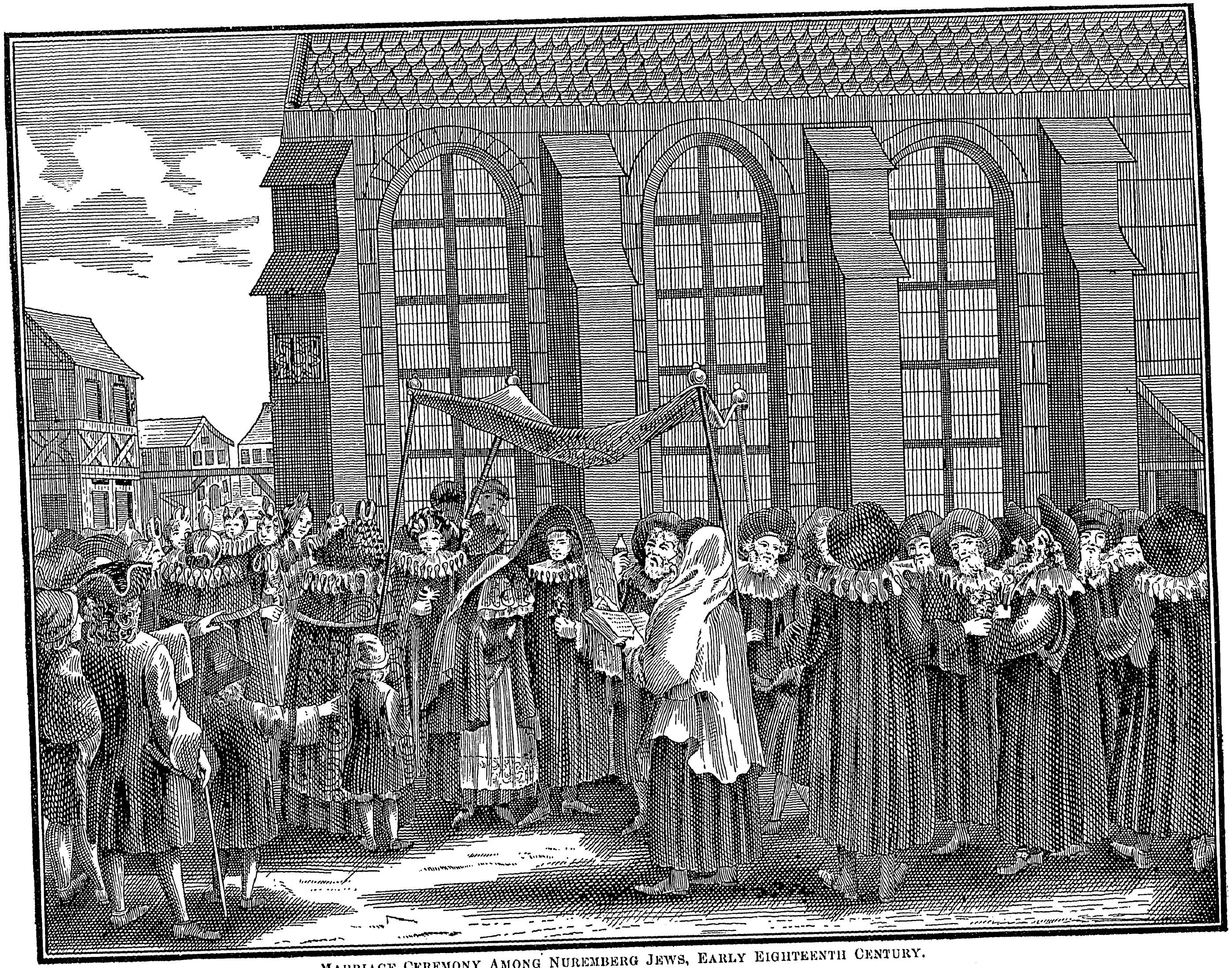

Marriage Ceremony Among Nuremberg Jews, Early Eighteenth Century.

(From Kirchner, "Jüdisches Ceremoniel," 1726.)

every one gathers in the house of festivity; the bride, in gorgeous garments, with a wreath of pearls on her head, stands in front of her throne, the women sing before her, the men eat, drink, and dance, and then all sit down to dinner. Smaller feasts are held daily until the following Wednesday. On Tuesday evening there is a greater feast, when the guests present their gifts. There is no difference between the weddings of the rich and the poor, since the rich give to the poor everything that is required for the occasion.

In Ceylon.

In Cochin and among the Cingalese the following order is observed: The bride counts seven days from the day on which the groom declares his intention of marrying her. On the night before the eighth day she takes a bath, the women assisting her, and singing. The next night, called "kofa," she is led with music to the women's ritual bath, after which the rabbi sings a song beginning "Yafah kalebanah Torah" (an acrostic containing "Yiẓḥaḳ"); a Torah-roll, opened at the Decalogue, is placed before the bride, who kisses it while putting her hand to her eyes. Then the rabbi blesses her, placing his hand on her head. The people eat, and sing acrostics with the names "Abraham" and "Solomon"; after washing their hands they say grace and go home. On the following day they gather again in the wedding-house; the bride places the presents of the groom in a vessel, and the goldsmith examines the gold and silver to see that they are not below the minimum value of one "peruṭa" or mite each. Here, also, the women sing. At a second gathering on the same day the groom appears with his hair cut, having bathed and donned new garments, including a new turban; as soon as he comes to the table the guests sing Ps. cxxii., the groom is placed among them, and they recite Esth. viii. 15 *et seq.*; he is then blessed and sits down at table. This meal is called "ajni." After dinner the rabbi sings "Kalil ḥatan li-beraḳah," and the several blessings of grace are recited in turn by various guests. The next evening the people proceed with music and songs to the synagogue, where the groom and his best men ("shushbinim") light four wax candles; then the procession marches to the wedding-house, where the bride is waiting. She is placed on a chair, wrapped in a large cloth, and the groom stands in front of her and quotes again from the Book of Esther (viii. 15 *et seq.*). Then the groom himself, as is customary in Yemen, pronounces, according to the version of Maimonides, the first blessing over a cup of wine, to which a silver ring is attached by a white thread. He tastes the wine, takes off the ring, and gives the cup to the bride with the words "Ba ḳiddushiki." After drinking she gives the cup to some one in the circle. The groom next places the ring on the little finger of her right hand, using the same words as before, and the rabbi reads the marriage certificate, after having obligated the groom (by taking hold of his mantle—"meḳabbel ḳinyan"—three times) to fulfil the chief duties of the husband as stated in the certificate. The certificate is signed by the groom and two witnesses, and then given to the bride. Songs follow, the bride is unveiled and placed in a litter, and cups of wine are given to the groom and the rabbi, who pronounces the seven blessings. The ceremony ends with a song.

On the Sabbath morning the groom goes with his relatives to the synagogue, where he is received by the rabbi with the words of Ps. cxxii. He is called up as the eighth to read the Torah, while the leader in prayer recites a piyyuṭ—"'Arba'ah Kelilin." Before the second blessing the groom recites by heart from Gen. xxiv. After the Hafṭarah the words of Isa. lxi. 10 are pronounced before the blessings. When the groom leaves the synagogue the rabbi repeats Ps. cxix., etc. Arrived at home, the bride and groom are blessed by the rabbi, and the people eat and sing. On the eve of the seventh day of the wedding-week the bride and groom are led with music to the synagogue, the rabbi reads Ps. xliv., and the groom recites the evening prayer; then they go to the wedding-house, where the rabbi repeats "Yafah kalebanah," and the people feast and sing "Yismaḥ ḥatan be-kallah."

In the town of Tilla on the Sabbath the passage Gen. xxiv. is read to the groom from a second Torah-roll, and the superintendent of the synagogue renders the song "Mi Kamoka," by Judah ha-Levi (in the Sephardic maḥzor for Purim). On the morning of the third day the friends of the groom color his hands and feet red (the people go barefoot in Tilla); in the evening there is a great feast, after which they shave the groom's head and put on the turban the bride has given him, he, on his part, having presented his friends and the brothers of the bride with turbans; all then proceed, with dancing and singing and with torches, to the house of the bride. There the groom pronounces one blessing over a cup of wine and the others over a second cup; he takes a ring and coins of gold, copper, and (chiefly) silver, and says to the bride, in Aramaic: "Be hallowed and be betrothed unto me, ——, the bridegroom, thou, bride and virgin [divorcée or widow], by this cup of wine and by this coin; on account of them thou shalt pass into my possession, according to the law of Moses and of Israel." After having given her wine, he offers her the money and the ring, before witnesses, and translates from the Arabic the marriage certificate, which he also gives her. The congregation sings the seven blessings together with songs in honor of the couple, and the choir-leader recites Ps. iii., the people responding "Hallelujah." Then the groom says, "You have blessed me, may God bless you; you have made me glad, may God make you glad," and drinks the wine. On Friday evening there is a feast in the house of the bride, at which the groom gives her the wedding-gift. On the Sabbath she is taken to the house of the groom, where the festivities last for seven days, on each of which the seven blessings are recited. During this time the groom sits daily for one hour under the ḥuppah.

In Bagdad the palms and the soles of the bride and her friends are colored with henna the night before the wedding. The people make merry first in the house of the bride, then in that of the groom. The next day, about five hours before sunset, the "ḥakamim" accompany the groom and his relatives to the house of the bride. The ḥakam lifts the bride's veil in order to show her to the groom, but lets it fall

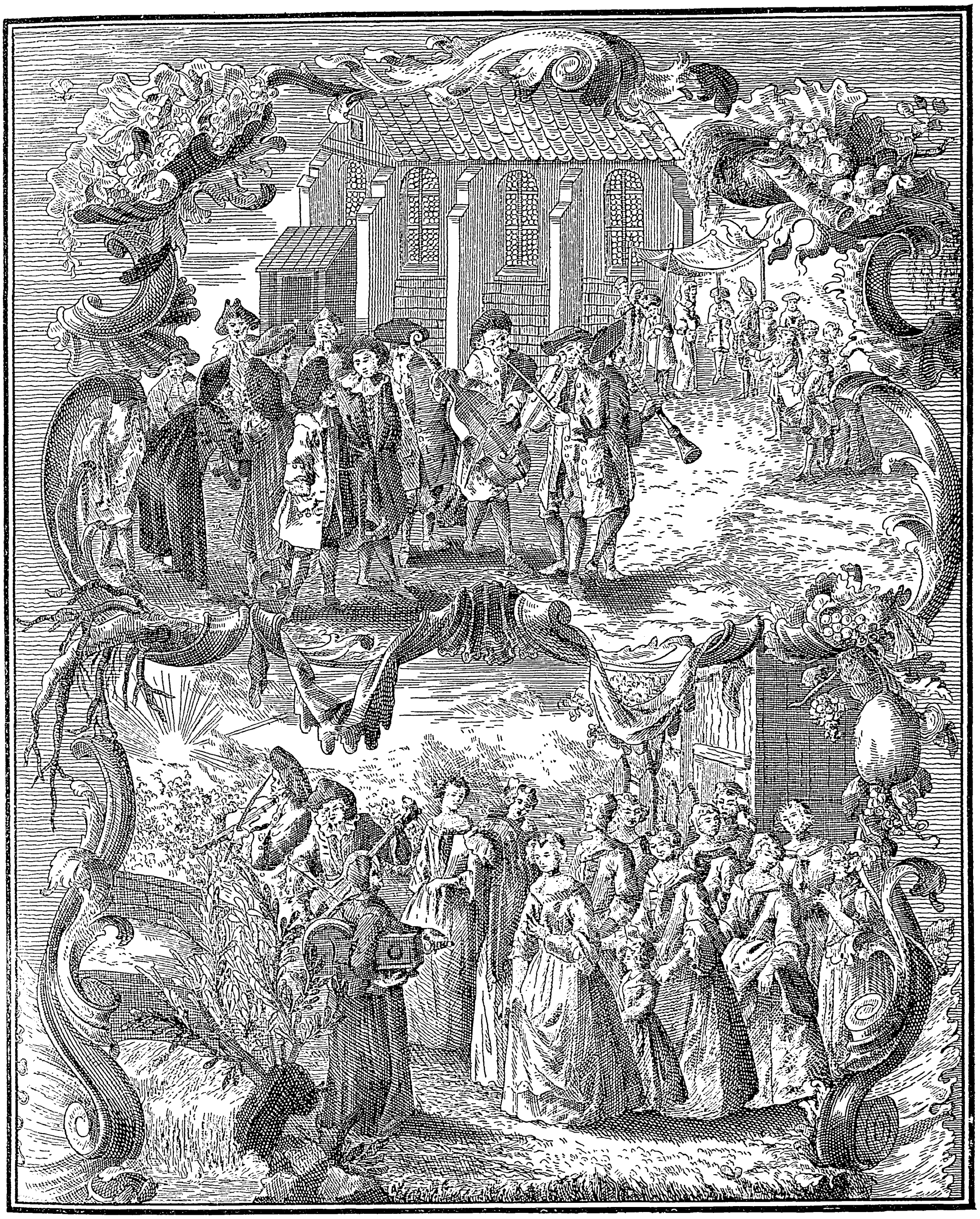

Marriage Processions Among German Jews, Eighteenth Century.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

again immediately. In Bagdad also the celebration lasts seven days.

In the Caucasus.

Chorny (*l.c.* p. 298) says that in the Caucasus the ceremony is always performed on Wednesday. On the preceding Thursday three or four girls, relatives of the bride, put on her clothes and invite other girls to sleep in a special room with her. Toward evening the groom sends meat and rice-flour to the bride and her friends. The latter go out to sprinkle the flour on the young people, who dance while the boys and girls clap their hands. On this evening also the groom spreads a feast for his friends. On Sabbath morning the friends of the bride, among whom there must be at least five grown persons, clad in the bride's garments, go from house to house leaving invitations to the feast and receiving wherever they may stop sugar, coffee, apples, or eggs.

After the service, at which the groom is not called up for the Torah, which is read only after the ceremony, the guests accompany the pair to the house of the groom for a feast, and then to the house of the bride, where the men eat first and the women afterward, the girls furnishing music with harmonicas, trumpets, etc. On the Sabbath, as well as on the following day, the bride spreads a table for her friends; on Sunday the groom for his friends. On Monday and Tuesday the bride visits the friends of her household with her girl companions, who sing a Tatar song. She is clad in mourning to indicate her sorrow at leaving her parents' house. The visitors everywhere receive presents and refreshments. As they approach the house of the groom, his companions appear and pelt the procession with sand and small stones. The groom is similarly led about among his friends. If he is rich he is even obliged to have silk wedding-garments made for the members of his household.

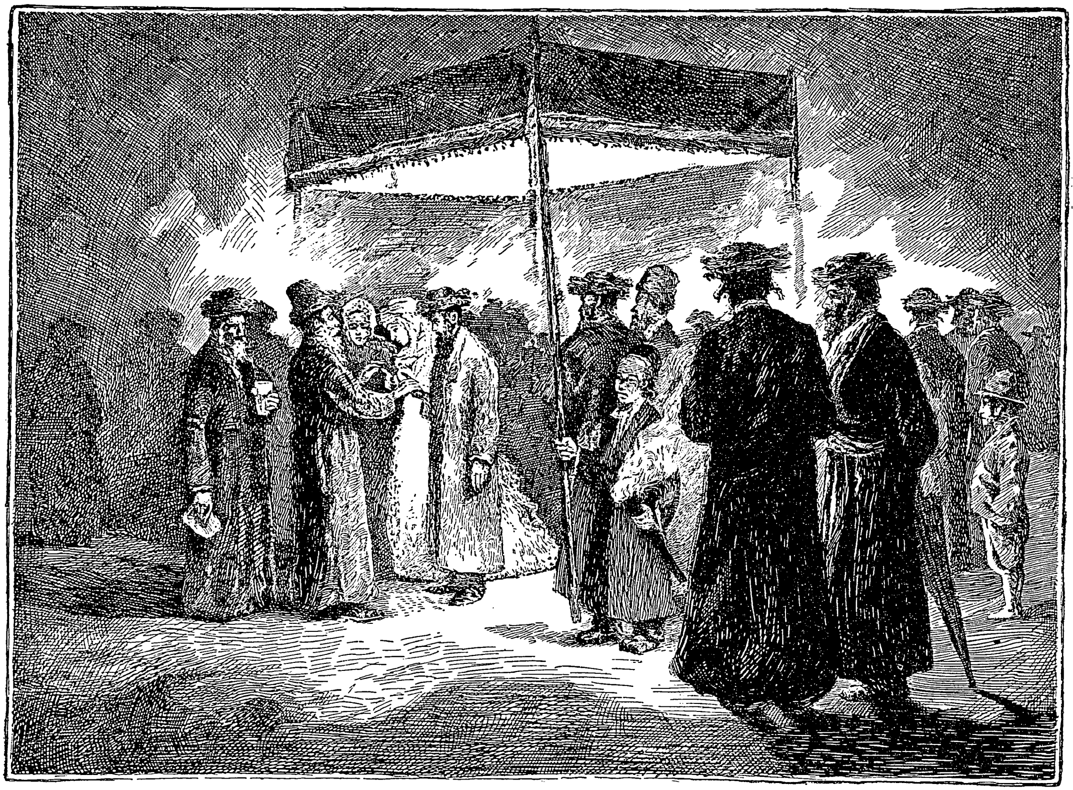

Marriage Scene at Cracow.
(From "Oesterreichisch-Ungarische Monarchie in Wort und Bild.")

On Tuesday evening the father of the groom spreads a feast for the whole community. On Wednesday the bride and groom fast. About noon the rabbi, with a male relative of the groom and some women, goes to the house of the bride in order to inspect the clothing which she has had made with the money of the groom. Quarrels often arise on this occasion. If the father is wealthy he adds a sum of money to that which has been provided by the groom.

Then the groom and bride are taken to the sea for the bath, after which they put on the wedding-garments. The groom is preceded by young men, and the bride by girls, with drums and with hand-clapping and Tatar songs. While the hair of the weeping bride is being combed, the girls light the lamps; then the bride, kneeling, receives her mother's blessing. The brothers of the bride, if she has any, otherwise an uncle, lead her to the ceremony in the court of the synagogue, the girls following with lights, generally white candles ornamented with blossoms.

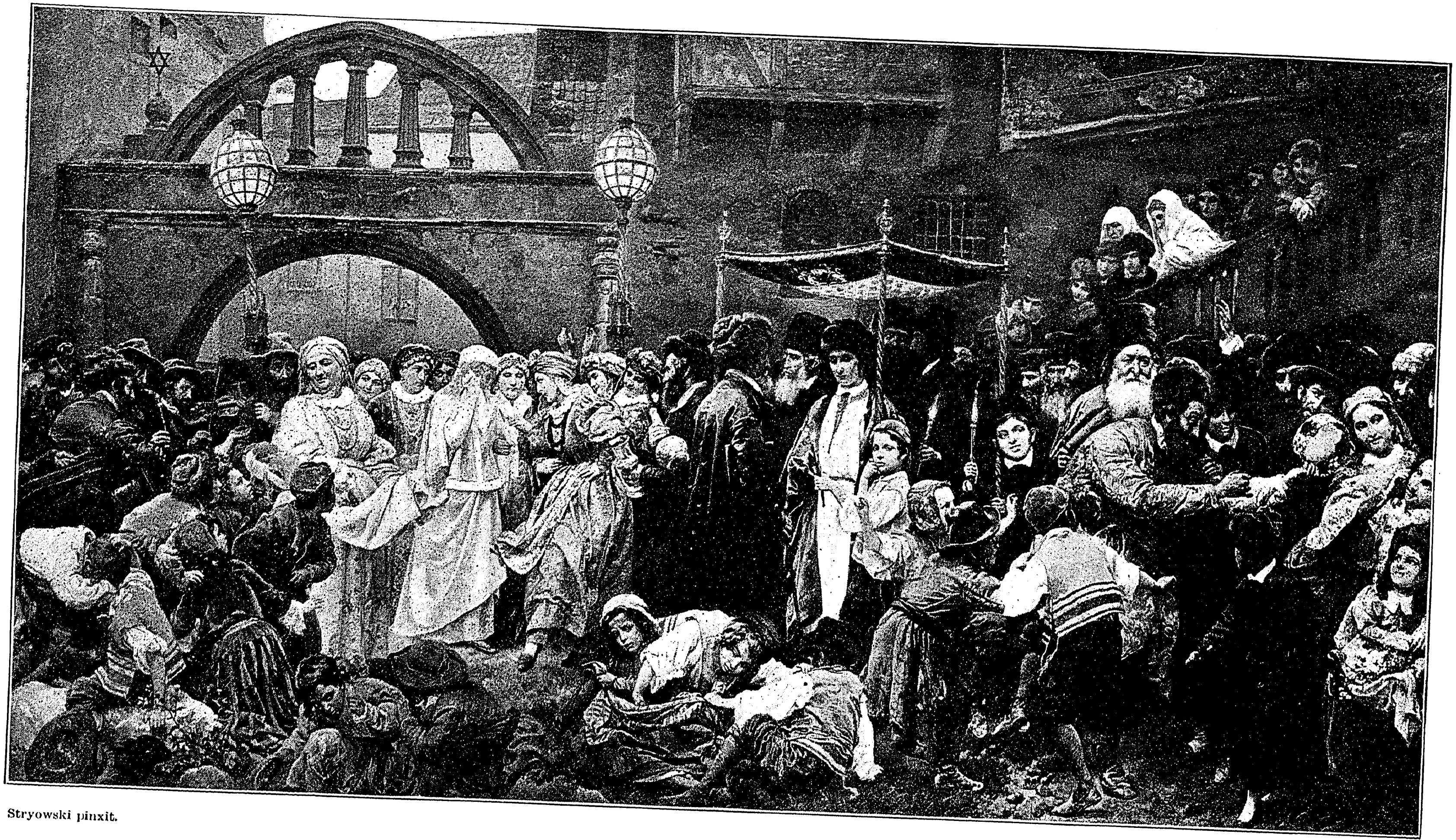

Stryowski pinxit.

MARRIAGE SCENE IN GALICIA.

The groom also is brought with songs from the sea; girls go to meet him in festive train, with dishes of confectionery, and with a branch hung with silken kerchiefs and coins. Arrived at home, he is kissed on the forehead by all the women; then, after having been blessed by his relatives, he is led with music to the court of the synagogue, where, under the ḥuppah, the rabbi with two pupils awaits the pair. The music ceasing, the groom goes under the ḥuppah, while the bride's parents are mourning at home for their child and those of the groom are preparing for the ceremony. The bride is led a few times around the groom, the bridesmaids and the others carrying lights. The ritual is that of the Sephardim; the rabbi sits during the ceremony, and both he and the groom hold a glass of wine during the blessings, drinking after each of them.

After the ceremony, guns and rockets are discharged; the bride, closely veiled by her attendants, is put on a horse, which a relative of the groom leads while another holds a mirror before her face; and with shouting and music the couple are led home, showered on the way with rice. Arrived at the house of the bride, the girls dance, and as soon as she crosses the sill the door-posts are smeared with honey, while a light burns over the door; at the same time the young men again discharge pistols. The musicians are then paid, and the wedding procession is ended.

Afterward the groom goes walking with his friends until the evening, when the men and the women eat in separate rooms without music. After the meal is finished the gifts, of gold only, are presented, the rabbi blessing each giver. The bride keeps with her in the room of the women only a sister and an aunt, if she has any, and a few friends. Late in the evening, after the guests have departed, the groom is led to the bride. After a time the young men call him out, discharging guns. The bride's mother must prepare for them a cock and a hen, or all her chickens will be stolen and killed. The bride and groom receive also money and fruit, the latter being eaten in the bride's room. The bride herself remains for twelve days behind a curtain, guarded by girls who demand pay from the groom.

In Grusia.

In Grusia (Georgia; Chorny, *l.c.* p. 129) the groom and bride are led in festive train from their homes to the synagogue, where they take their places beside the bemah. The ḥakam recites some piyyuṭim, translating them into Grusian, the ketubah also being written in Hebrew and Grusian. After a blessing upon the czar the groom covers himself and the bride with a ṭallit. While the ḥakam pronounces the first blessings the groom holds a ring and an earthen vessel containing wine. Then handing the ring to the bride, he breaks the vessel; covered by a cloth, the ends of which both hold, the bride and groom circle around the bemah, kiss the curtain of the Ark of the Law, and leave the synagogue.

A. M. Gr.

MARRIAGE LAWS: The first positive commandment of the Bible, according to rabbinic interpretation (Maimonides, "Minyan ha-Miẓwot," 212), is that concerning the propagation of the human species (Gen. i. 28). It is thus considered the duty of every Israelite to marry as early in life as possible. Eighteen years is the age set by the Rabbis (Ab. v. 24); and any one remaining unmarried after his twentieth year is said to be cursed by God Himself (Ḳid. 29b). Some urge that children should marry as soon as they reach the age of puberty, *i.e.*, the fourteenth year (Sanh. 76b); and R. Ḥisda attributed his mental superiority to the fact that he was married when he was but sixteen years old (Ḳid. *l.c.*). It was, however, strictly forbidden for parents to give their children in marriage before they had reached the age of puberty (Sanh. 76b). A man who, without any reason, refused to marry after he had passed his twentieth year was frequently compelled to do so by the court. To be occupied with the study of the Torah was regarded as a plausible reason for delaying marriage; but only in very rare instances was a man permitted to remain in celibacy all his life (Yeb. 63b; Maimonides, "Yad," Ishut, xv. 2, 3; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 1-4; see Celibacy).

Age for Marriage.

The duty of marriage is discharged after the birth of a son and a daughter (Yeb. 61a). Still no man may live without a wife even after he has many children (*ib.*). Women are exempted from the duty of marriage, although, to avoid suspicion, they are advised not to remain single (*ib.* 65b; "Yad," *l.c.* 2, 16; *ib.* Issure Biah, xxi. 26; Eben ha-'Ezer, 1, 13; see Woman).

The consent of parents is not essential to the validity of a marriage (Shulḥan 'Aruk, Yoreh De'ah, 240, 25, Isserles' gloss). The Rabbis, however, urge great care in the choice of a wife. He who marries a woman unworthy of him is bound by Elijah and chastised by God; and concerning him Elijah writes, over the signature of God, "Wo unto him who profanes his children and degrades his family" (Ḳid. 70a; Derek Ereẓ R. i.). According to R. Akiba, he who marries a wife that is unworthy of him transgresses five Biblical commandments (Ab. R. N. xxvi. 4). While all families are presumptively pure and respectable, those that are at constant warfare with one another, or whose members are accustomed to call one another shameful names, or are known for their acts of cruelty and uncharitableness, are under suspicion of being of impure descent (Ḳid. 71b, 76b). The families most desirable for matrimonial alliances, according to the Rabbis, were classified in the following order: those of the scholar; the most prominent man of the community; the head of the congregation; the collector for charity; and the teacher of children. The family of the ignoramus ("'am ha-areẓ") is to be avoided, and one should not give his daughter in marriage to such a person (Pes. 49b; "Yad," Issure Biah, xxi. 32; Eben ha-'Ezer, 2; see 'Am ha-Areẓ).

To the degrees of prohibited marriages enumerated in the Bible (Lev. xviii. 6-18, xx. 11-21), the Rabbis added some new degrees, besides extending those mentioned in the ascending and the descending line. These additions are known in the Talmud by the name of "sheniyyot," *i.e.*, secondary, such as are given on the authority of the Soferim ("Scribes"). See Ḥaliẓah; Incest; Levirate Marriage.

Prohibitions of Marriage.

Prohibitions of marriage on grounds other than those of consanguinity refer to the following: (1) Mamzers, persons born of incest or of adultery; they are not permitted to marry Israelites (see Bastard; Foundling; Illegitimacy; Incest). (2) Ammonites or Moabites; they may not marry Israelitish women. (3) Egyptians or Idumeans to the third generation. (4) Nethinim or Gibeonites. The Rabbis declare: "Now all proselytes are permitted to marry Israelites; and we do not suspect that they are descendants of any of the nations forbidden in the Bible" ("Yad," Issure Biah, xii. 25; Tosef., Ḳid. v. 6; Yad. iv. 4; Ber. 28a; see Intermarriage; Proselytes). (5) Slaves. (6) Spadones, *i.e.*, persons forcibly emasculated, but not those that are born so. When the defect is the result of a disease, there is a difference of opinion among the authorities (Eben ha-'Ezer, 5).

Prohibited Degrees.

One who is suspected of having committed adultery with another man's wife is not permitted to marry her after she has been divorced or after she has become a widow (Soṭah 25a; Yeb. 24b; see Adultery). The Biblical prohibition forbidding one to remarry his divorced wife after she has been married to another (Deut. xxiv. 4) is extended by the Rabbis to the following cases: No one may remarry his divorced wife if he divorced her on suspicion of adultery, or because she had subjected herself to certain vows, or on account of her barrenness (see Divorce). Those who assist at a divorce proceeding, or the witnesses who testify to the death of an absent husband, may not marry the woman thus released (Yeb. 25a; Giṭ. 45a; "Yad," Gerushin, x. 13; Eben ha-'Ezer, 10, 3; 12, 1–2).

Besides the proselyte and the profane (Ḥalalah) or the divorced woman (Lev. xxi. 17 [A. V. 14]), the descendants of Aaron were forbidden to marry also the "ḥaluẓah," the woman who performed the ceremony of Ḥaliẓah ("loosening the shoe") upon her deceased husband's brother (Yeb. 24a). A priest's wife who had been criminally assaulted had to be divorced by her husband (*ib.* 56b). A woman captured by an enemy in time of war was under suspicion of having been assaulted by her captors, and hence priests were forbidden to marry her, unless witnesses who were with her during the whole time of her captivity testified that she had not been assaulted (Ket. 22a, 27a). The Rabbis insisted on the fulfilment of these laws even after the Temple had been destroyed and the priestly office abolished; and they compelled an Aaronite, under penalty of excommunication or other means, to divorce the woman that he had married contrary to the Law ("Yad," Issure Biah, xvii.-xx.; Eben ha-'Ezer, 6, 7; see Priestly Code).

Remarriage.

There are some prohibitions which relate specifically to the woman's remarriage. A woman who was twice widowed, if both husbands died natural deaths, might not marry again (Yeb. 64b; "Yad," *l.c.* xxi. 31; Eben ha-'Ezer, 9). A widow or a divorced woman might not remarry before the expiration of ninety days from her husband's death or from the time when the bill of divorce was handed to her. This provision was made in order to ascertain whether she was pregnant, and that in the event of her being so the paternity of her child might be established. For the sake of uniformity the Rabbis required the woman to wait that length of time even when there could be no suspicion of pregnancy. If she was visibly pregnant, she might not remarry until after her delivery, and even then, if the child lived, she was required to wait until it was twenty-four months old. A woman who had an unweaned child was required to wait the same period. If the child died during the interval, she might remarry immediately (Yeb. 41a, 42a; "Yad," Gerushin, xi. 18–28; Eben ha-'Ezer, 13; see Divorce; Widow).

There are certain times during which marriage is forbidden. During the first thirty days of mourning after the death of a near relative no marriage may be entered upon. A widower may not remarry until three festivals have passed after the death of his wife. If, however, she left him with little children needing the care of a mother, or if he had not yet discharged his duty of propagating the species, *i.e.*, if he had no children (see above), he might remarry after a lapse of seven days (M. Ḳ. 23a; "Yad," Ebel, vi. 5; Yoreh De'ah, 392). No marriage might be entered upon on Sabbaths, holy days, or the week-days of the holy days, except in very urgent cases (Beẓah 36b; "Yad," Shabbat, xxiii. 14; *ib.* Ishut, x. 14; Eben ha-'Ezer, 64, 5; Oraḥ Ḥayyim, 339, 4, 524, 1, Isserles' gloss). The first nine days of the month of Ab were regarded as days of mourning and no marriage might then be performed. Some extended this prohibition to the three weeks intervening between the fast of the Seventeenth of Tammuz and that of the Ninth of Ab (Oraḥ Ḥayyim, 551, 2, 10, Isserles' gloss, and commentaries). The period between Passover and Shabu'ot ("Sefirat ha-'Omer") was also regarded as one of mourning; and no marriage might be performed during this time, except on a few specified days. In some places it was customary to refrain from marriage only until the thirty-third day of the Omer (*ib.* 493, 1, Isserles' gloss; see Mourning; Omer).

Conditions.

Marriage, being regarded also as a civil transaction, required the consent of the contracting parties in order to make it valid (see Consent). Hence idiots or imbeciles were considered incapable of contracting a legal marriage (see Insanity). The deaf-mute was also debarred from entering a legal marriage for the same reason, but the Rabbis sanctioned the marriage of a deaf-mute if contracted by means of signs (see Deaf and Dumb in Jewish Law). Minors (*i.e.*, such as have not reached the age of puberty, which was held to begin at thirteen years in males, and twelve in females), are also precluded from contracting marriages (see Majority). A daughter who was a minor could be given in marriage by her father; and such a marriage was valid. In the case of her father's death, her mother or her brothers could give her in marriage, subject to her confirmation or annulment on her reaching the age of puberty (see MI'UN). A marriage contracted under certain conditions was valid when the conditions were fulfilled. The conditions had to be formulated in accordance with the general laws governing conditions (see CONDITIONS).

In rabbinic times there were two distinct stages in the marriage ceremony: (1) its initiation or the BETROTHAL ("erusin"), and (2) its completion or the marriage proper ("nissu'in"). These might or might not have been preceded by an engagement ("shiddukin"), although the prevailing custom was to have a formal engagement before marriage, when a contract ("tena'im") was drawn up in which the parties promised, under the penalty of a fine ("ḳenas"), to be married at an appointed time (see BREACH OF PROMISE OF MARRIAGE). The Rabbis regarded it as improper to marry without a previous engagement, and would punish one who did so, although the act itself was considered valid (Ḳid. 12b; "Yad," Ishut, ii. 22; Eben ha-'Ezer, 26, 4).

The betrothal was effected in any of the three following ways: (1) by the man handing a coin (a peruṭah, the smallest Palestinian coin, was sufficient for the purpose) or its equivalent to the woman in the presence of two competent witnesses, and pronouncing the words "Be thou consecrated to me," or any other phrase conveying the same idea; (2) by the man handing a contract ("sheṭar") to the woman containing the same formula; (3) by actual cohabitation between groom and bride. This last form of betrothal was discouraged by the Rabbis; and sometimes such a procedure met with severe punishment at the hands of the authorities. The manner of betrothal first mentioned seems to have been the most common, but later this was modified, so that instead of money the man gave his bride a ring, plain, and made of gold, the value of which was constant and well known (Tos., Ḳid. 9a, *s.v.* "Wehilketa"; Eben ha-'Ezer, 27, 1; 31, 2, Isserles' gloss; see BETROTHAL). The act of betrothal might be performed also by proxies appointed either by the bride or by the groom or by both; but it was recommended that the contracting parties be present at the ceremony ("Yad," Ishut, iii. 19; Eben ha-'Ezer, 35, 36). After betrothal the parties were regarded as man and wife; and the act could be dissolved only by death or by a formal bill of divorce. If the woman proved unfaithful during the period of betrothal she was treated as an adulteress, and her punishment (that of stoning; Deut. xxii. 23, 24; Sanh. 66b) was considered to be much more severe than that (strangulation) inflicted upon the unfaithful married woman (Deut. xxii. 22; Sanh. 52b). The parties were not, however, entitled to conjugal rights, nor were they bound by the obligations of married life (see HUSBAND AND WIFE).

After the lapse of a certain period from the time of betrothal (twelve months if the bride was a virgin and a minor, and thirty days if she was an adult or a widow; Ket. 57b), during which the bride could prepare her trousseau, the marriage proper was celebrated. This was attended with the ceremony of home-taking ("liḳḳuḥin" or "nissu'in") and isolation of the bridal pair in the bridal chamber ("ḥuppah"). From that time they became husband and wife, even if there was no cohabitation. Various ceremonies attended the act of marriage (see MARRIAGE CEREMONY). An important feature was the handing over of the marriage contract ("ketubah") to the bride. In later times the two stages of marriage were combined, a custom universally followed at the present time.

Besides the cross-references cited above see CONFERENCES; DOWRY; KETUBAH; PILEGESH; POLYGAMY.

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S. S. J. H. G.

MARRIAGE SETTLEMENT. See KETUBAH.

MARRIED WOMAN. See WOMAN.

MARSEILLES (מרשיליה or מרסיליא): Seaport of southern France with about 5,000 Jews in a population (1896) of 420,300. It had a Jewish colony as early as the fifth century, and in 567 a number of exiles from Clermont, Auvergne, sought refuge there from the intolerance of Bishop Avitus. Pope Gregory intervened in their behalf in 591, reproaching Theodore, Bishop of Marseilles, for having attempted to convert them by force and not by suasion. Benjamin of Tudela says ("Itinerary," i. 6) that when he passed through the city, about 1165, the Jewish community numbered 300 members, who worshiped in two synagogues. In the thirteenth century the Jews carried on an extensive commerce and had considerable relations with the East. While they are called "citizens of Marseilles" ("cives Massiliæ"), as appears from the compact made in 1219 between the city and the bishop in regard to the municipal franchises, and from the agreement between the inhabitants of Marseilles and the Duke of Avignon in 1257, this does not seem to denote that they had equal rights with their Christian fellow citizens. Their condition, which seems to have been favorable during the earlier parts of the Middle Ages, underwent a change in 1262, when the city was obliged to capitulate in consequence of an insurrection against the Duke of Anjou, Count of Provence, to whom the Jews were surrendered as property which he might tax at pleasure. The count, on the other hand, was well disposed toward the Jews, and in March, 1276, issued a severe edict against the inquisitors who had compelled them to wear a badge of greater size than the one worn by them since the Lateran Council of 1215, and extorted large sums from them under the pretext of fines.

Disabilities.

Still, although theoretically the Jews were citizens, certain passages of the laws make it clear that they were not treated as such. After the age of seven they were obliged to have on their breasts a disk of some colored material, as large as the hand, while married Jewesses were required to wear special veils, "orales," under penalty of a fine of five sous. As in other cities of the Provence, the Jews of Marseilles were forbidden to testify against Christians if their testimony was challenged, or to work on Sundays and Christian holy days. They were likewise prohibited from going to the baths more than once a week, from journeying to Alexandria, or from embarking in groups of more than four on the same ship. Jewish passengers on a vessel, moreover, were forced to refrain from meat on days when the Christian passengers abstained.

Toward the end of the thirteenth century a Jew living near the episcopal palace arranged some Purim games which the Christians regarded as a mockery of their religion, and the bishop, making the whole community responsible, imposed a heavy fine upon it (Ibn Adret, *Responsa*, iii. 389).

Fourteenth Century.

The fourteenth century was a golden age for the Jews, for they were placed under the absolute protection of the municipality. The municipal council did not permit the statutes to be construed in any way to their disadvantage, nor did it hesitate to oppose the guardian of the Jews appointed by the Count of Provence, or the most hostile of the clergy, to secure for the Jews the security promised them by the laws of the city. They were permitted to engage in the same trades as the Christians; most them were brokers, wine-, or cloth-merchants, or tailors. There was also one "magister lapidis" or stone-cutter. Another Jew, Crescas Davin, called Sabonerius, is said to have introduced the soap industry in 1371, and he was succeeded by his son Solomon Davin.

Although the majority of the Jews were engaged in commerce, there were also a number of physicians (Barthélemy, "Les Médecins à Marseille Avant et Pendant le Moyen Age," Marseilles, 1883; reprinted nearly entire in "R. E. J." vii. 293, 294).

The counts of Provence intervened in behalf of the Jews whenever occasion demanded. Thus, in 1320 King Robert enjoined his royal officers to afford special protection to the Jews, to assist them under all circumstances, and to receive them at need either in his castles and fortresses or in theirs; and in 1331 and 1332 Philippe de Sanguinet, seneschal of Provence, decreed that the Jewish communities in general and all Jews in particular should be protected against every vexation and that their property should be guarded by royal officers.

Under Provençal Rule.

No complaint seems ever to have been brought against the community as a whole. In 1357 it helped to defend the city, threatened by a siege; in 1385 it contributed fifty florins to a loan which the citizens of Marseilles found themselves obliged to contract. In return, Queen Marie, in 1387, and her son Louis II. in 1389, confirmed the liberties, privileges, and immunities of the Jews. As long as Provence was independent the counts refused to listen to the exaggerated complaints against the Jews, who continued to live under benevolent municipal statutes and franchises. In 1422 Queen Yolande of Naples, Countess of Provence, forbade her royal officers to accept certain personal property from the Jews, under penalty of forfeiture of office and of payment of 100 marks fine silver. In 1463 King René, who ten years previously had entertained certain charges which had been brought against the Jews without investigating them, declared that they had a right to his special protection, since they could count on it alone, not being able to rely on that of the Church. In 1481, on the complaint of two Jewish deputies, Solomon Botarelli and Baron de Castres, René closed the baptistery of Saint-Martin, where a Christian woman had forcibly baptized a young Jewish girl, and he obliged the parishioners to have their children baptized in the Church of St. Jacques de la Corrigerie.

Projects of Expulsion.

In 1484 the lawless bands which overran the cities of Provence, attacking and pillaging the Jews, assailed the community of Marseilles, and in the following year the inhabitants of the city, accusing the Jews of usury and of various imaginary crimes, fell upon them and massacred a large number, demanding that King Charles VIII. immediately expel the remainder from Provence. The king, not daring to comply at once with a demand so contrary to the tolerance hitherto characterizing the rule of the counts of Provence, decreed that all Jews desiring to depart should be permitted to leave the city unmolested, provided they had fulfilled all their engagements with the Christians. The municipal council, ignoring this royal command, forbade any Jew or Jewess to leave with property. The Jews protested vigorously to the provost and the municipal council against this unjustifiable action, and demanded the protection of the magistrates. These protests must have been in so far effective as to secure them a respite, for in 1492 the community was still numerous enough to ransom 118 Aragonian Jews captured by the pirate Bartholemei Janfredi, paying the sum of 1,500 écus, which it borrowed from a Christian. Eight years later a royal decree of banishment from Marseilles was issued against the Jews, though it was not carried out completely until about 1501.

In the seventeenth and eighteenth centuries some Jews had again settled at Marseilles. Among them were Villaréal, who was expelled in 1682 for having induced some Jewish families to come to the city and having opened a synagogue in his house; Lopez, originally from Bordeaux, who was driven out in 1711; and Rouget, who, in virtue of a residence of fifteen years at Marseilles, claimed in 1771 the right of engaging in marine commerce.

Since 1808 Marseilles has been the seat of a consistory, whose administrative authority extends over all the Jewish communities of southern France.

Ghetto.

The Jewish quarter, with its principal street, which was called "Carreria Jusatarie" or "Carreria Judæorum," and its lanes and byways, formed a kind of island designated "Insula Juzatarie," and occupied a considerable area. In 1350 the Jews planned to leave their ghetto, but the inquisitor objected and obliged them to remain. When the city was taken by King Alphonso V. of Aragon, in 1423, the Jews suffered especially, and most of them fled from Marseilles, seeking refuge in various places of Provence. Some returned within a short time, under the protection of a safe-conduct, while the remainder

Synagogues and Cemeteries.

were enjoined to return within fifteen days, under penalty of furnishing their coreligionists with a sufficient security to guarantee the payment of the communal debt incurred before the disasters of 1423. The Jews had two synagogues in the Middle Ages, one "Scola Major," and the other "Scola Minor." A Latin document mentions a third synagogue in an entirely different quarter. The present temple was built in 1865. In medieval times the Jewish cemetery was situated on the Mont-Juif or Montjusieu, but after the expulsion of the Jews King Charles VIII. presented the site to a citizen of Marseilles. In 1783 Solomon de Silva and Mordecai Ḥay Darmon bought a plot in the Quartier du Rouet. This served as a cemetery for the Jews until 1804, when it no longer sufficed; and a larger piece of land was bought in the vicinity ("R. E. J." xiv. 302). At present (1904) the community of Marseilles owns two cemeteries, one, now closed, near the Place Castellane, and the other in the Quartier de St. Pierre.

The hospital was situated in the vicinity of the large synagogue, and the two almshouses were under the supervision of rectors. One of them was called "Saraca." The Jew Bonias Salemas left it in 1426 a bequest of four measures of pure wine annually as a perpetuity; to the other one he bequeathed, in a similar manner, a measure of oil to be delivered every year on the eve of the fast of Kippur. The women's bath, called "Lo Banhador de las Fennas," was also situated in the ghetto. The Jews had their own slaughter-house, called "Lo Masel de los Jusieus."

Scholars.

In the second half of the twelfth century Marseilles was an important center for Jewish studies. Benjamin of Tudela styles it "the city of geonim and sages." In 1194 it was to these "scholars and learned men" that Maimonides addressed his letter on astrology (comp. Maimonides, "Iggerot," ed. Amsterdam, p. 6). The following are some of the scholars of Marseilles: twelfth century: Simeon b. Antoli or Anatole and his brother Jacob, Isaac b. Abba Mari, Moses b. Samuel ibn Tibbon; thirteenth century: Jacob b. Machir (called also Profatius Judæus), Shem-Ṭob b. Isaac, Joseph of Marseilles, Solomon Nasi b. Isaac Cayl, Jonathan, Isaac of Marseilles, Samuel b. Judah or Meles Bonjudas; fourteenth century: Solomon b. Joseph, Nissim b. Moses, Shem-Ṭob Falcon, and Joseph b. Johanan; fifteenth century: Judah b. David (called also Maestre Bonjudas Bondavi), and Jacob b. David Provençal. Of the modern rabbis may be noted Jonas Weyl (d. 1903) and his successor, the present (1904) incumbent, Honel Meiss.

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D. S. K.

MARSHALL, LOUIS: American lawyer and communal worker; born at Syracuse, N. Y., Dec. 14, 1856; educated at the Syracuse high school and at the Columbia College Law School. He entered upon the practise of his profession in Syracuse in 1878, removing to New York city in 1894. As a member of the bar Marshall has attained a distinguished position. He was appointed by Governor Hill, in 1890, a member of the commission to revise the judiciary article of the constitution of New York, and was elected to the New York Constitutional Convention of 1894, serving as vice-chairman of the judiciary committee and chairman of the committee on "future amendments." He has served also as vice-president of the New York State Bar Association and has written numerous articles and essays on professional subjects.

Marshall is active also as a Jewish communal leader. He is a director and chairman of the executive committee of the Jewish Theological Seminary of America, and is a director of the Congregation Emanu-El, the Educational Alliance, and the Jewish Protection and Aid Society (all of New York), and of the New York branch of the Alliance Israélite Universelle. Marshall has taken especial interest in the establishment of a Jewish "protectory" for delinquent Jewish children, and has occasionally delivered addresses and lectures on Jewish subjects.

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A.

MARTIN, RAYMUND: Spanish Christian theologian; born in the first half of the thirteenth century at Subirats in Catalonia; died after 1284. In 1250 he was selected by the provincial chapter, sitting in Toledo, to study Oriental languages at a Dominican school which had been founded for the express purpose of preparing its pupils to engage in polemics against Jews and Moors. Subsequently he lived for a long time in a monastery at Barcelona. In March, 1264, he was commissioned, with the Bishop of Barcelona, Raymund de Peñaforte, and two other Dominicans, Arnoldus de Sagarra and Petrus Janua, to examine the Hebrew manuscripts and books which the Jews, by order of the king, were to submit to them, and to cancel passages deemed offensive to the Christian religion. This is the first instance of Dominican censorship of the Talmud in Spain. Their report was not at all severe, however, since Raymund Martin declared that many passages were confirmatory of the truth of Christianity, and that the Talmud should not be burned entirely ("Pugio Fidei," ii. 14, § 8).

Martin was the author of two anti-Jewish books, one of which, the "Capistrum Judæorum," has never been printed. His chief work, the "Pugio Fidei," mentioned by Victor Salbaticis in 1520, was lost for a long time, but was finally brought to light by Justus Scaliger, and edited by Joseph de Voisin, with many notes, under the title "Pugio Fidei

Raymundi Martini Ordinis Prædicatorum Adversus Mauros et Judæos" (Paris, 1651). Better known than this edition is its reprint by J. B. Carpzov (Leipsic, 1667), with the anti-Jewish preface "Introductio in Theologiam Judaicam." The work treats of God's omniscience, the Creation, immortality, and the resurrection of the dead, and attempts to show the falsity of the Jewish religion; the latter part of the work is valuable on account of its extracts from the Talmud, the Midrash, and from other sources. Martin has been accused of forgery because of his quotations from Genesis Rabbah, which was not otherwise known; but Zunz defends him against this charge ("G. V." p. 300).

Martin was widely read in Hebrew literature, quoting not only from Talmudic and Midrashic works, but from Rashi, Ibn Ezra, Maimonides, and Ḳimḥi. His fundamental views, which he attempts to substantiate by his citations, are that Jesus is announced in rabbinical literature as the Messiah and son of God; that the Jewish laws, although revealed by God, are abrogated by the advent of the Messiah; that the Talmudists corrupted the text of the Bible, as is indicated by the "tiḳḳun soferim." Martin's work was for a long time the chief source for Dominican polemics.

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S. G. We.

MARTINET, ADAM: German Catholic Orientalist; born in Höchstädt, near Bamberg, in Jan., 1800; date of death uncertain. Martinet, who was a professor in the lyceum of Bamberg, was the author of "Tif'eret Yisrael," or "Hebräische Chrestomathie der Biblischen und Neueren Literatur, mit Anmerkungen und Glossar" (Bamberg, 1837), in which are given selections from the writings of Rapoport, Wessely, Friedländer, and other modern Hebrew authors.

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T.

MARTINEZ, FERRAND: Archdeacon of Ecija in the fourteenth century, and one of the most inveterate enemies of the Jewish people; lived at Seville, where among Christians he was highly respected for his piety and philanthropy. In his sermons and public discourses he continually fanned the hatred of the Christian population against the Jews, to whom he ascribed all sorts of vices. As vicar-general of Archbishop Barroso of Seville he arrogated to himself the right of jurisdiction over the Jews in his diocese, injuring them wherever he could, and demanding that the magistrates of Alcalá de Guadeyra, Ecija, and other places no longer suffer the Jews among them. The Jewish community of Seville, at that time the richest and most important community of the country, was forced to appeal to King Henry II., who commanded the archdeacon, in a letter dated Aug. 25, 1378, not to meddle in future with the affairs of his subjects the Jews; not to incite the people against them; and to abstain from deciding their lawsuits. The Jews were empowered to withdraw from the archdeacon's jurisdiction, and the royal officials of Seville and other cities were summoned to protect the Jews in their rights. But this made no impression on Ferrand Martinez; and the Jews were obliged, four years later, to complain to King John I. John severely reproved him (March 3, 1382), but to no effect. The king issued a new edict (Aug. 25, 1383) in which he commanded the archdeacon to desist, on pain of heavy punishment. Nothing, however, could keep Ferrand Martinez from pursuing his purpose of exterminating the Jews.

Public Trial.

The community of Seville finally decided to summon the archdeacon before the highest tribunal. On Feb. 11, 1388, Ferrand Martinez, and the clothier Judah Aben Abraham, the representative of the community of Seville, together with their witnesses, appeared before the "alcaldes mayores" Ferrand Gonzalez and Ruy Perez. Judah, referring to the two royal edicts, demanded in the name of the community that the archdeacon should desist once for all from any arbitrary and unlawful acts against the community; otherwise the community would immediately bring a complaint before the king. Ferrand Martinez declared in his written answer, read eight days later before the tribunal, that he would continue to preach and act as heretofore; that all he had done so far had been done on the advice of the archbishop and for the benefit of the Church and the welfare of the king. He asserted also that the Jews had offered him 10,000 doubloons for deciding an important case in their favor. The archiepiscopal chapter now interfered, sending two of its members to the king to say that the archdeacon was setting aside even the authority of the pope, and that the safety of the Jews was imperiled. The king, who was entirely ruled by his wife, Leonora, Ferrand Martinez's penitent, replied that matters should not be precipitated, and that the archdeacon's zeal was worthy of all praise; at the same time he declared that the Jews under his protection must not be maltreated.

Appointed Vicar-General.

Archbishop Barroso proceeded more energetically. Summoning a body of theologians and experts in canonical law, he called upon Martinez to recant. As Martinez refused to do so, he was forbidden to perform thenceforth any ecclesiastical functions whatsoever, or to decide any case, on pain of excommunication. When Ferrand Martinez was deposed from office the Jews of Seville felt relieved, but their relief was of short duration. The archbishop Barroso and King John died within three months. The king was succeeded by Henry III., a child of eleven years, under the tutelage of his bigoted mother. The archiepiscopal chapter chose the excommunicated archdeacon for vicar-general. Ferrand Martinez immediately (Dec. 8, 1390) called upon the clergy of his diocese to demolish all synagogues in their parishes, and send to him without delay all lamps, Hebrew books, and scrolls of the Law found therein, on pain of excommunication. The clergy of Ecija and Alcalá de Guadeyra obeyed at once; and the synagogues of Soria and Santillana also came near being torn down.

The Jewish community of Seville turned in its consternation to the king (about Dec. 15, 1390), who seven days later sent a letter to the archiepiscopal chapter, holding it responsible for all damages done to the Jews, and commanding it to rebuild or to repair at its own expense all synagogues that had been torn down or damaged. He gave strict orders that the archdeacon should be at once deposed from office and placed where he could do no further harm. The chapter proceeded to obey the king's command; but Martinez declared that an ecclesiastic was subject to the Church and not to the king, and that the chapter had no right to depose him from office, or to demand that he rebuild the demolished synagogues.

Under Leonora's regency Martinez could defy even the king, receiving effective support from the people he had aroused. The first riots broke out in March, 1391, during which several Jews were killed. The great massacre occurred at Seville June 6, 1391, when several thousand Jews were killed and many forced to accept baptism. The people rose against the Jews throughout Castile, Aragon, and Majorca, many thousands being slain or forced into the Church. Ferrand Martinez was imprisoned at Seville in 1395 by command of Henry III., but was soon released. The people worshiped him as a saint. Before his death he presented his whole fortune to the hospital of San Maria at Seville, which he had founded.

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G. M. K.

MARTINI GEESE. See Barnacle-Goose.

MARTINIQUE: Island in the West Indies, now constituting a French colony. In the beginning of the seventeenth century a number of Dutch Jews settled at Martinique and in the neighboring islands, and were in very prosperous circumstances when France took possession of the island in 1635. But in 1658 the Jesuits, jealous of the commercial supremacy of the Jews, induced the sovereign council of Martinique to issue an edict forbidding Jewish commerce in the islands. At the instance, however, of the home authorities the council revoked this decision, which menaced the interests of the colony, and consented to restore the Jews to their commercial rights.

This freedom was of short duration. In 1664 Governor-General Tracy was induced by the Jesuits to issue a decree forbidding "persons of the Jewish nation to buy or sell on the Sabbath-day [Sunday] . . . on pain of a fine of 300 pounds of petun, of which one-third shall go to the church, one-third to the poor, and one-third to the informer." The Jews thereupon appealed to the new governor, Baas, who restored to them the free exercise of trade and commerce. Their enemies then approached the governor, who, yielding to their importunities, forbade (1669) Jews "to perform on Saturday any ceremonies relating to their faith, . . . to work on Sunday, or to appear in public from Maundy Thursday to Easter Sunday." But, like his predecessor, Baas soon perceived the importance of Jewish commerce and industry and sent Colbert a report favorable to the Jews, requesting certain privileges for them, especially that of the free exercise of their religion. Colbert pleaded the cause of the Jews so well before the king that on May 23, 1671, Louis XIV. decreed that the Jews of Martinique should thenceforth enjoy not only religious liberty but also the same privileges as the other inhabitants. During the life of Colbert all hostile schemes against the Jews failed, despite the powerful support which their enemies found in Count de Blénac, who had succeeded Baas as governor. But with Colbert's death they lost their protector, and the governor, yielding to the Jesuits, on Sept. 24, 1683, during a visit to France, obtained from Louis XIV. an edict banishing the Jews from Martinique. This order, evidently, was not put into execution at once, since two years later a new decree was issued, known as the "Code Noir," which obliged the Jews to leave the island within three months. No exceptions were to be made, not even in favor of Benjamin d'Acosta, who had introduced the cultivation of the sugar-cane in the island. In 1694 six Jewish families went to Martinique, but were at once expelled.

In the first half of the eighteenth century some Jews obtained permission to live in the colony. Laws were passed granting them a degree of legal existence, and the "Code Noir" was declared to apply only to foreign Jews. In 1722 David Gradis of Bordeaux established an office at St. Pierre. In 1764 Count d'Estaing imposed a tax upon the Jews, who were then numerous in Martinique, some residing there under the protection of "naturalization papers" and others being merely tolerated. Wishing to have their position clearly defined, they appealed to their coreligionists of Bordeaux, with whom they were in family and business relations, to request Louis XVI. to extend to colonial Jews the privileges enjoyed by the Jews of Bordeaux. Jacob Rodrigues Pereire of Bordeaux took up the cause of the Jews of Martinique, and addressed an eloquent memorial to Minister Tartine, who, after investigating the matter for some months, declared against any change (1776). All subsequent attempts made to improve their condition were equally unsuccessful, and they continued to live under a régime of bare toleration down to 1789, when the French Revolution removed their disabilities.

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D. S. K.

MARTYRDOM, RESTRICTION OF: True to the principle current in rabbinical literature—"live through them [the laws], but do not die through them" (Yoma 85b, based on Lev. xviii. 5)—the Rabbis endeavored to restrain the desire for martyrdom on the part of the zealous. During the period of the Hadrianic persecutions such a restraint was obviously necessary. Akiba is related to have courted martyrdom rather than give up the teaching of the Law, in spite of the warning given to him by Papus (Ber. 61b); as did also Hananiah b. Teradion, in spite of the counsel of Jose ben Ḳisma ('Ab. Zarah 18a). R. Ishmael, on the other hand, was of the opinion that one may even worship idols in order to save one's life, although he admits that martyrdom should be preferred to a public profession of idolatry (Sanh. 74a; 'Ab. Zarah 24b). Probably it was during this period that the following principle was adopted, at a sitting of rabbis in the house of a certain Nitzah in Lydia: "All negative commandments of the Bible, except those with regard to idolatry, adultery, and murder, may be transgressed if there is danger of life" (Sanh. 74a; Yer. Sanh. iii. 6; Yer. Sheb. iv. 1; comp. Pesiḳ. R., ed. Friedmann, p. 55a). At the same meeting the question whether the study of the Law is more important than the practise of the Law was decided in the affirmative, for the reason that study leads to practise (Ḳid. 40b; Cant. R. ii. 31; Sifre, Deut. 41). This question was of practical importance to the rabbis of that time, and the decision meant that one must submit to martyrdom rather than forsake the study and the teaching of the Law (see B. Ḳ. 17a). The later rabbis, while disregarding this last decision, adopted and developed to meet various cases the general principle governing submission to martyrdom for the practise of the Law (comp. Grätz, "Gesch." 3d ed., iv., note 17, ii.; Weiss, "Dor," ii. 131).

Conditions of Martyrdom.

If the intention of the persecutor is not so much to benefit himself as to compel the Jew to transgress the laws of Judaism in public (פרהסיא = *παῤῥησία*, explained to mean "in the presence of ten Israelites"), the Jew should rather submit to martyrdom than commit even the smallest transgression. In a time of general persecution of Jews one should prefer martyrdom when required to transgress a law even in private (Sanh. 74a, b; Maimonides, "Yad," Yesode ha-Torah, v. 1-3; Shulḥan 'Aruk, Yoreh De'ah, 157, 1). In a case in which a Jew is permitted to transgress a law when the alternative is death, he may submit to martyrdom, if he prefer martyrdom to the transgression; some authorities, however, forbid this, regarding it as a forfeiting of life to no avail ("Yad," Yesode ha-Torah, v. 4; comp. Mishneh le-Melek *ad loc.*; Yer. Sheb. iv. 2; 'Ab. Zarah 27b; Tos. *ib.* s.v. "Yakol"; Yoreh De'ah, *l.c.*). If he can redeem himself by giving up all his possessions he should part with all he has rather than transgress a negative law of the Bible (R. Nissim on Alfasi to Suk. iii. 2, *s.v.* "Dabar"; Isserles to Yoreh De'ah, *l.c.*; "Pitḥe Teshubah," *ad loc.*; comp. "Sefer Ḥasidim," ed. Wistinetzki, § 1365). One who transgresses the Law instead of submitting to martyrdom where martyrdom is enjoined, can not be punished in the courts, since the transgression is committed under duress, but he must be regarded as a defiler of God's name; and if he persists in living in the same place and in continuing the transgression when he can escape, he forfeits his portion in the future world and will be assigned to the lowest chambers of Gehenna ("Yad," *l.c.*). At no time is it permitted to a Jew to commit suicide or to kill his children in anticipation of religious persecution; he must wait until the persecutor comes and submit to the death inflicted upon him ("Be'er ha-Golah" to Yoreh De'ah, 157, 1, end, quoting the "Bedeḳ ha-Bayit").

Other Cases.

The same laws that apply to cases of religious persecution apply also to other cases which involve danger to life. At the order of a physician a sick man is permitted to break all the laws of the Bible except the three mentioned above—idolatry, adultery, and murder—if his life depends on the breaking of these laws (Pes. 25a; "Yad," *l.c.* v. 6-8). But, anxious for the chastity of Jewish women, the rabbis decided that even when adultery is not involved, as when the woman is unmarried, one should be left to die from the intensity of his passion rather than that the purity of a Jewish woman should be defiled. In an instance related in the Talmud conversation between the sick man and the object of his desire was forbidden (Sanh. 75b; "Yad," *l.c.* v. 9). Martyrdom is enjoined only when the transgression of the Law would involve a deliberate act. Thus, a woman is not obliged to undergo martyrdom if attacked with an immoral intent (comp. Sanh. 74b; Tos. *ib.* s.v. "Weha"; R. Nissim on Alfasi to Pes. ii. 1, *s.v.* "Ḥuẓ"; Isserles to Yoreh De'ah, *l.c.*).

If a number of Jews are threatened with death if they do not deliver one among them to be slain, they all should submit to the alternative of martyrdom. There is a difference of opinion, however, in a case where the one demanded is indicated by name. Some authorities hold the view that in such a case they may surrender the one thus specified in order to save themselves from death; while others are of the opinion that they may surrender him only when he is guilty of some act that involves the death-penalty. The same is true if one among a number of women is demanded for immoral purposes (Ter. viii. 12; Yer. Ter. viii. 4, end; Tosef. *ib.* vii. 23; comp. Rashi to Sanh. 72b, *s.v.* "Yaẓa"; "Yad," *l.c.* v. 5; and "Kesef Mishneh," *ad loc.*; Yoreh De'ah, *l.c.*; "Sefer Ḥasidim," §§ 253, 254).

In times of persecution a Jew may not say that he is a Gentile in order to save himself from death, although he may mislead his persecutors into an understanding that he is not a Jew (ROSh to 'Ab. Zarah ii. 4; Yoreh De'ah, 157, 2). In such a case it is permitted to the Jew to put on garments with "sha'atnez" (wool and flax) in them, or to shave his beard, and for a woman to attire herself in male garments, or in those worn by nuns, in order to deceive the persecutors ("Ḥatam Sofer" to Shulḥan 'Aruk, Oraḥ Ḥayyim, 159; "Sefer Ḥasidim," §§ 202-207, 259-262). Although it is forbidden to a Jew to be alone with a non-Jew ('Ab. Zarah 22a), in case of persecution a Jew may seek protection at the house of a non-Jew (ROSh, Responsa, xix. 17; Yoreh De'ah, *l.c.* 3; comp. "Sefer Ḥasidim," § 251).

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s. s. J. H. G.

MARTYROLOGY: Biography of martyrs. Early in its existence the Christian Church began to register the judicial proceedings against its martyrs and saints. These records, called "Acta Sanctorum," took the form of calendars, menologies, "menæa," or "legenda passionalia." Since the anniversaries of the deaths of the saints were celebrated by the sacrifice of the mass, the calendars were merely lists arranged according to the secular year and intended only for the use of individual churches. The martyrologies, which were introduced in the seventh century, were an amplification of the calendars, and contained short biographies, and lists of the festivals of other churches. The arrangement of these books clearly appears in the present official "Martyrologium Romanum." The third class of stories, the "Vitæ Sanctorum," had the alternative name of "legends," as being intended both for private and for public reading.

Jewish "Saints" or Martyrs.

Israel likewise has its "saints," though the word is used in an entirely different sense from that employed by the Christian Church. Only a brief portion of the liturgy is set aside for commemorating the martyrs of Israel, and the literature on the Jewish heroes of the faith is comparatively small. The "ḳedoshim," the saints of Israel, had merely fulfilled their religious duty when they steadfastly endured torture and death. Their widows did not marry again, since their murdered husbands still lived in liturgical poems, simple notices, or formal narratives, and in single lists; in Germany these lists were read at the Hazkarat Neshamot to the community, which, on the Sabbaths before Pentecost and before the anniversary of the destruction of Jerusalem, as well as on the 9th of Ab, commended the souls of the martyrs to the mercy of God. The lists of the places of martyrdom and of the martyrs contained in the Memor-Books may in a certain sense be called "martyrologies," although there were also independent works bearing this name. Schudt ("Jüdische Merkwürdigkeiten," iv. 1) has the following passage referring to the descendants of the martyrs persecuted by the Inquisition: "The 'Neuester Staat des Königreichs Portugall,' by an anonymous author, also shows that the Jews have special martyrologies and records of coreligionists whom they honor as martyrs since because of their religion they were executed by the Inquisition in Spain and Portugal. . . . It is also noteworthy that the Jews of Amsterdam have their own books of martyrs, in which they enter the names of those who were burned for the sake of their faith, and many Jews are marvelously steadfast when they face the Inquisition" (comp. also "Unschuldige Nachrichten auf das Jahr 1740," p. 10; Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 122).

The Nuremberg Martyrology.

Among the lists of martyrs made in Germany, the home of persecutions, are those of Worms of 1096 and 1349, preserved in several places; the Nuremberg list of 1349; and the lists in the memor-books of Sontheim, Heilbronn, Krautheim, Neustadt-on-the-Aisch, Sindringen, and Widdern (1298), dating from the time of the persecutions instigated in Franconia by the nobleman Rindfleisch. A detailed martyrology, however, is found in the memor-book of the famous old community of Nuremberg, which was composed in 1296 by Isaac b. Samuel of Meiningen; by request of the Historische Commission it was edited by Salfeld, under the title "Das Martyrologium des Nürnberger Memorbuches," and published in 1898 as the third volume of the "Quellen zur Gesch. der Juden in Deutschland." The compiler drew his material not only from ancient accounts of the persecutions, but also, in all probability, from lists which were kept in the Jewish communal archives of Nuremberg. In lapidary style he gives an eloquent account of the victims slain in Germany during the Crusades; during the persecution caused by a false accusation of profanating a host in Franconia; in 1298, during various local massacres; and at the time of the burning of the Jews in 1349. The account referring to this incident mentions only the victims at Nuremberg, while references to former persecutions are apparently complete. For the years 1298, 1338–39 (see Armleder Persecutions), and 1349, also, the manuscript contains lists of those who died as martyrs for their faith. In addition to the accounts of the persecutions in Germany, there are lists of those at Blois (1171) and Troyes (1288), while the persecutions in England and in France are merely mentioned, with the exception of that at Corbeil, which is especially emphasized. The manuscript contains also notes on the sufferings and martyrdoms of converts to Judaism (Salfeld, "Martyrologium," p. 149) in the midst of the other martyrs; and these are followed by a list of places where martyrdoms occurred during the persecutions under Rindfleisch in 1298. The statements in the lists of martyrs are supported by contemporary accounts, especially by the historical elegies, of which eleven, taken from manuscripts and old editions, have been added to the work.

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J. S. Sa.

MARTYRS, THE TEN: Among the numerous victims of the persecutions of Hadrian, tradition names ten great teachers who suffered martyrdom for having, in defiance of an edict of the Roman emperor, instructed their pupils in the Law. They are referred to in haggadic literature as the **'Asarah Haruge Malkut.** Popular imagination seized upon this episode in Jewish history and embellished it with various legends relating the virtues of the martyrs and the fortitude shown by them during their execution. These legends became in the geonic period the subject of a special midrash—the Midrash 'Asarah Haruge Malkut, or Midrash Eleh Ezkerah, of which there exist four versions, each differing from the others in various points of detail (see Jellinek, "B. H." i. 64, vi. 19). Contrary to the accounts given in the Talmud and in Midrash Rabbah ('Ab. Zarah 17b, 18a; Ber. 61b; Sanh. 14a; Lam. R. ii. 2; Prov. R. i. 13), which clearly state that there were intervals between the executions of the ten teachers, the Midrash 'Asarah Haruge Malkut, probably in order to produce a greater effect upon the mind of the reader, describes their martyrdom as occurring on the same day.

Their Names.

This midrash differs from the older sources in regard also to the accusation upon which they were condemned. It says that when a certain Roman emperor who had been instructed in the Law came to the Biblical passage, "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. xxi. 16), he conceived the following mischievous device: He summoned Ishmael ben Elisha (perhaps the propounder of the "Thirteen Rules"; see Ab. R. N., ed. Schechter, p. 54b; comp. Ned. ix. 10), Simeon (certainly not Simeon ben Gamaliel II; see Ta'an. 29b), Ishmael, Akiba ben Joseph, Hananiah ben Teradion, Ḥuzpit (the interpreter ["meturgeman"] of the Sanhedrin of Jamnia), Yeshebab (the secretary of the Sanhedrin), Eliezer ben Shammua' (in Midr. R. *l.c.* "R. Eliezer Ḥersanah," or "R. Tryphon"), Hananiah ben Ḥakinai (in Midr. R. *l.c.* "Judah ha-Neḥetam"), and Judah ben Baba, and demanded of them what was the punishment prescribed by the Law for stealing a man. They answered, "Death"; whereupon the emperor said, "Then prepare to die, for your ancestors [alluding to the history of Joseph and his brethren] committed such a crime, and you, as the representatives of the Jewish nation, must answer for it." The rabbis asked for a delay of three days that they might ascertain, by invoking the Ineffable Name, whether the punishment pronounced against them was ordained by Heaven. Ishmael ben Elisha, in his capacity as high priest, or as the son of a high priest, was chosen to make the inquiry, and after having ascertained that it was decreed by Heaven, the rabbis submitted to their fate.

Ishmael and Simeon were the first to be taken to the place of execution, where a dispute arose between them as to which should be executed first, each desiring to precede the other in order that he should be spared the sight of the martyrdom of his colleague. Thereupon the emperor ordered lots to be cast, and the lot fell on Simeon, whose head was stricken from his body with a sword. Ishmael was flayed; he suffered with great fortitude, and began to weep only when his executioners reached the place of the phylacteries. The third victim was Akiba, whose flesh was torn off with a carding-implement. While undergoing the torture he recited the Shema' with a peaceful smile on his face. Astonished at his extraordinary courage, his executioner asked him if he was a sorcerer that he could so easily overcome the pain he was suffering, to which Akiba replied, "I am no sorcerer, but I rejoice that I am permitted to love God with my life." He died at the last words of the Shema'—"God is One." The fourth martyr was Hananiah ben Teradion, who was wrapped in a scroll of the Law and placed on a pyre of green brushwood; to prolong his agony wet wool was placed on his chest. "Wo is me," cried his daughter, "that I should see thee under such terrible circumstances!" "I should indeed despair," replied the martyr, "were I alone burned; but since the scroll of the Torah is burning with me the Power that will avenge the offense against the Law will avenge me also." His disciples then asked: "Master, what seest thou?" He answered: "I see the parchment burning while the letters of the Law soar upward." His disciples then advised him to open his mouth that the fire might enter and the sooner put an end to his sufferings; but he refused to do so, saying, "It is best that He who hath given the soul should also take it away: no man may hasten his death." Thereupon the executioner removed the wool, fanned the flame, thus accelerating the end, and then himself plunged into the fire.

The martyrdom of the remaining rabbis is noted without details, with the exception of Judah ben Baba, who is said to have been pierced by lances. He was the last of the martyrs; according to the Talmud (Sanh. 14a), he was surprised by the Romans in the valley between Usha and Shefar'am, where he was secretly investing the seven remaining pupils of Akiba with the authority to continue the teaching of the Law. The martyrdom of the "Ten Teachers" is commemorated in a seliḥah recited in the Musaf service of the Day of Atonement. It is entitled "Eleh Ezkerah," and is based upon the account given in the Midrash 'Asarah Haruge Malkut. With some difference in names it is treated also in the dirge for the Ninth of Ab entitled "Arze ha-Lebanon."

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S. I. BR.

MARX, ADOLF BERNHARD: German musical writer; born at Halle May 15, 1799; died at Berlin May 17, 1866. He had studied music for some time with D. S. Türk when his father, who had destined him for the law, sent him to the University of Halle, where he matriculated. Shortly afterward, however, he rejected the offer of a legal appointment at Naumburg in order to devote himself entirely to music, and proceeded to Berlin, where he became a pupil of Zelter, while gaining a livelihood by teaching. In conjunction with the well-known publisher Schlesinger, he founded (1824) the "Berliner Allgemeine Musikalische Zeitung," which he conducted until 1830. In 1827 the University of Marburg conferred on him the title of doctor of philosophy; and in this capacity he lectured on the pedagogics of music at the University of Berlin, which institution in 1830 appointed him musical director of its student choir.

With Kullak and Stern, Marx founded in 1850 the Berliner Musikschule, now the Stern Musik Conservatorium, one of the most prominent musical institutes of Berlin. Here he taught until 1856, when he resigned in order to devote himself entirely to literary and university work and to the teaching of composition. His long and intimate friendship with Mendelssohn was ultimately severed because of the latter's strictures upon Marx's compositions, which, indeed, have not withstood the test of time. His musical writings, however, are far more valuable, and include: "Ueber Malerei in der Tonkunst" (1828); "Die Lehre von der Musikalischen Komposition" (Berlin, 1837–1847, 4 vols.; several times reprinted); "Allgemeine Musiklehre" (1839; 9th ed., 1875; translated into English); "Die Musik des 19ten Jahrhunderts und Ihre Pflege" (1855); "Ludwig van Beethoven's Leben und Schaffen" (1858; 3d ed., 1875); "Gluck und die Oper" (1863, 2 vols.); "Erinnerungen aus Meinem Leben" (1865, 2 vols.); and several other writings of an analytical nature.

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S. J. So.

MARX, BERTHE: French pianist; born at Paris July 28, 1859. She began to study the pianoforte at the age of four, receiving her first instruction from her father, who for forty years was a violoncello-player in the Conservatoire and Grand Opera orchestras. In 1868 she entered the Conservatoire, where she became a pupil of Henri Herz, in whose class at the age of fifteen she gained the first prize. Upon completing her studies she undertook a series of concert tours through France and Belgium, everywhere meeting with a cordial reception. At Brussels she met Sarasate, who, recognizing her great talent, engaged her as soloist and accompanist, in which capacities she accompanied him on his tours through Europe and America, extending even to Mexico and California; she played in all in about 600 concerts. She has composed several "Rhapsodies Espagnoles," and has arranged Sarasate's Spanish dances for the piano.

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S. J. So.

MARX, DAVID: Chief rabbi of Bordeaux, France; born at Landau, Bavaria, in 1807; died Feb., 1864. On his graduation from the Ecole Centrale Rabbinique at Metz he assumed charge of the Ecole Religieuse Israélite at Nancy; and in June, 1837, before he had attained the age required for the office, he was elected by the consistory of Bordeaux to succeed Chief Rabbi Abraham Andrade. In 1841 he proposed the introduction of confirmation at Bordeaux, a rite then regarded as a dangerous innovation. Marx organized numerous institutions in the community of Bordeaux, including a "salle d'asile" and an infirmary; and under his guidance the children of the community founded the Société de la Jeunesse Israélite de Bordeaux, for the relief of less fortunate children. At various times during his term of office he interfered in behalf of minors who had been kidnaped from their parents by Catholic proselytizers. In 1852 he was decorated by Napoleon III., then prince-president, with the cross of the Legion of Honor. On the day of his funeral Donnet, Cardinal Archbishop of Bordeaux, ordered the bells of all the churches in the city to be tolled. Marx, who was a remarkable preacher, published the following sermons: "Sermon sur le Culte Public" (Bordeaux, 1853); "Discours lors de l'Inauguration de la Synagogue de Clermont-Ferrand" (1862); "Sermon sur le Dogme et la Morale" (*ib.* 1863).

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S. J. Ka.

MARX, JACOB: German physician; born in Bonn 1743; died in Hanover Jan. 24, 1789; studied medicine in Halle (M.D. 1765). He traveled for scientific purposes in Holland and England, in the latter country making the acquaintance of Dr. John Fothergill. He finally settled in Hanover, where he made himself greatly beloved. He has been reproached with inability to free himself from the prejudices of his time when he opposed Herz for attacking the Jewish burial customs of the period. Marx wrote: "Dissertatio de Spasmis et Motibus Convulsivis Optimaque Iisdem Medendi Ratione" (Halle, 1765); "Observata Quædam Medica" (Berlin, 1772); "Observationes Medicæ" (Hanover, 1774–87), in three parts: part one was translated into German by Böhm (Berlin and Hanover, 1786), parts two and three by Marx himself (Hanover, 1787); "Abhandlung über die Lungenschwindsucht" (Hanover, 1784); "Gesch. der Eicheln und Erfahrungen über die Diät und Medizinischen Gebrauch Derselben" (1784); "Bestätigte Kräfte der Eicheln" (1787); "Ueber die Beerdigung der Toten" (Hanover, 1787); etc.

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S. N. D.

MARX, KARL: German socialistic leader and political economist; born at Treves May 5, 1818; died in London March 14, 1883. His father, a practising attorney at the Landgericht, adopted Christianity in 1824. Marx attended the gymnasium at Treves and the universities of Bonn and Berlin, graduated as doctor of philosophy, and then turned to journalism, becoming in 1842 editor of the "Rheinische Zeitung für Politik, Handel und Gewerbe," which was founded by the Liberal party at Cologne. It was the most radical journal of the time in Germany. Marx became involved in a number of controversies, particularly with the "Oberpräsident" of the Rhine province, concerning the condition of the peasantry of the Moselle district; and in 1843 he resigned his editorial position to study political economy. In that year also he married Jenny, daughter of Baron von Westphal.

Shortly after the marriage Marx, on the invitation of Arnold Ruge, went to Paris to aid in the publication of the "Deutsch-Französische Jahrbücher," of which, however, only one (double) number was issued (1844). It contained, besides other matter, the celebrated "Lobgesänge auf den König von Bayern," by Heine, and two articles by Marx himself, "Zur Kritik der Hegel'schen Rechtsphilosophie" and "Zur Judenfrage."

After the publication of the "Jahrbücher," Marx became associated with the "Vorwärts," also published in Paris. The Prussian government intimated to that of France its displeasure at certain utterances of the "Vorwärts"; and Guizot ordered those of its editors who were not French citizens to leave the country. An interpellation in the French Chamber led to a revocation of the order; but Marx decided to leave Paris, and in 1845 he went to Brussels.

In Paris Marx had become intimately connected with the Bund der Gerechten, which had been founded in Paris in 1836, and which afterward became the Kommunistenbund. Its leaders in London corresponded with him; and they formed a branch in Brussels, from which to send representatives to the congress to be held in London in the summer and fall of 1847. Marx attended in November, and after expounding his ideas in a number of addresses, the "Kommunistische Manifest," prepared by himself and Engels, was finally adopted, its concluding words, "Proletarier aller Länder, vereiniget Euch!" becoming the battle-cry of the laboring classes throughout the world. Upon the outbreak of the Paris revolution, in Feb., 1848, Marx prepared to go to the scene of conflict, but was arrested and forced to return to Germany. From June 1, 1848, he edited the "Neue Rheinische Zeitung." As leader of the left wing of the democratic movement of the Rhine province he was an important factor in the revolution. He was a member of the Rheinische Kreisausschuss der Demokraten, and with Schaffer and Schneider, as a committee of the organization, signed a proclamation (Nov., 1848) in which the members of the Democratic Association were advised to resist the collection of all taxes and to organize a military force. Marx and his associates were arrested and placed on trial for incitement to rebellion; but a jury acquitted them. In 1849 the government felt itself strong enough to order his banishment (May 16); and he went once more to France.

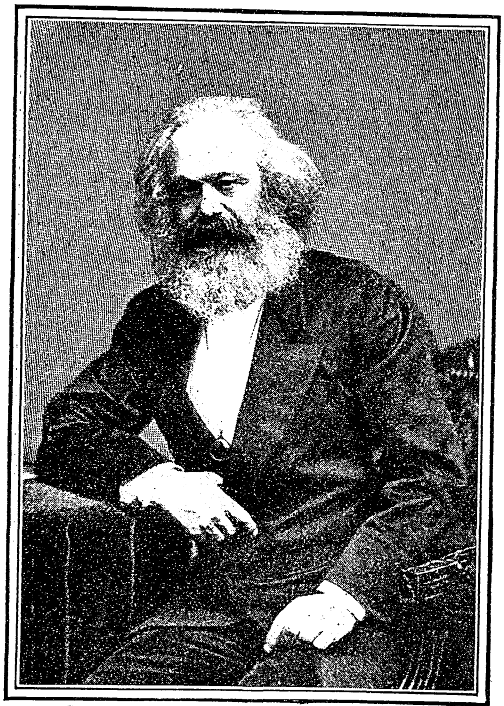

Karl Marx.

When Marx arrived in Paris a number of petty revolutions were ripe, in which he undoubtedly took part, although his share in them does not seem clear. When the demonstration of June 13 came to an end he was directed to leave France; and he then sought refuge in England.

Freed from agitation and revolution, Marx had now about fourteen years of peaceful literary activity. He frequently contributed to the Anglo-American press. On Sept. 24, 1864, a great meeting was held in London, at which Professor Beesly, the positivist, presided, and it was finally determined to establish a permanent organization of the working people of the civilized world. The International Working Men's Association was thus founded. Mazzini and Marx were entrusted with the task of preparing the address and the constitution; and at the congress held in Geneva in 1866 the report of Marx was adopted. Until 1872 Marx dominated the organization at the congresses and in the executive committee. His purpose was that of propaganda alone; but the mistake of the leaders was that the influence of the association was not exerted to hinder the Paris Commune in 1871. Marx himself was guilty of an even worse mistake: he actually approved the Commune's operations, in his pamphlet "Der Bürgerkrieg in Frankreich," published in 1871 and reissued in 1876. In order to dissolve the Internationale without giving his opponents a chance to reorganize it, he in 1872 transferred the seat of the general council to New York, in care of his faithful follower F. A. Sorge; and so the association came to an end.

The great work of Marx's life, and that with which his fame is most enduringly identified, is "Das Kapital," of which the first volume was published in 1873; the second, edited by Engels, in 1885; and the third, in 1894. Of the first (4th ed., 1892) an English translation by Moore and Aveling was issued in London in 1886.

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S. M. Co.

MARX, ROGER: French art critic; born in Nancy Aug 28, 1859. In 1878 he went to Paris, where he wrote for various theater and art journals. In 1883 he became art, and afterward literary, critic of the "Voltaire." He was later appointed secretary of the Academy of Fine Arts, which position he resigned on the death of the director, M. Castagnary, though he continued to act as inspector of the Academy. In 1886 the government sent him on a mission to Spain to study the methods of instruction followed in the schools of industrial art and of design. In 1889 he was appointed assistant inspector-general of museums and organized the centennial section of French art at the Exposition Universelle in 1900, when, on the occasion of the opening of the fine arts exhibits, he was made an officer of the Legion of Honor. As a writer he is an individualist.

Marx has published: "Les Jouets" and "Les Dimanches de Paris," two works of fiction; "Etude d'Art Lorrain" (1882); "L'Art à Nancy en 1882" (Nancy, 1883); "Henri Regnault" (1886); "La Décoration et l'Art Industriel à l'Exposition Universelle de 1889" (Paris, 1890); "Histoire de la Médaille Française Depuis Cent Ans" (1890); "The Painter Albert Besnard" (*ib.* 1893); "J. K. Huysmans" (*ib.* 1894); "La Collection des Goncourt" (1897); "Die Französischen Medailleure Unserer Zeit," a collection of 442 medals and plaquettes (Stuttgart, 1898); "Les Médailleurs Français de 1789" (Paris, 1898); "La Décoration et les Industries d'Art" (*ib.* 1901); "Les Médailleurs Modernes en France et à l'Etranger" (*ib.* 1901); "Handbuch für Leihbibliotheken."

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S. N. D.

MARX, SAMUEL: Chief rabbi of Bayonne, France; born in 1817 at Dürkheim, Bavaria; died in 1887; cousin of David Marx. On completing his studies at the Ecole Centrale Rabbinique at Metz, he became director of the Ecole Religieuse Israélite at Nancy and assistant to the chief rabbi of that city. In 1843 he was appointed rabbi of Saint-Esprit and Bayonne, becoming chief rabbi three years later. Marx published the following sermons: "Sermon Prononcé à la Synagogue de Nancy, le 16 Avril, 1842"; "Discours de l'Installation, 18 Décembre, 1846" (Bayonne); "Sermon sur la Mesousa" (*ib.* 1866); "Le Centenaire de Sir Moses Montefiore" (*ib.* 1884).

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S. J. Ka.

MARYLAND: One of the thirteen original States of the American Union. The history of the Jews in Maryland may be divided into three periods: the first extends from shortly after the establishment of the provincial government at St. Mary's, in 1634, to the expansion of trade and commerce in the middle of the eighteenth century; the second begins a decade before the Revolution and ends with the practical removal of political disabilities in 1826; the third covers the following seventy years of German immigration, congregational development, and communal growth.

The characteristic of the first, or provincial, period is the apparent absence of any single influx of Jews corresponding to those which occurred in New York, Newport, Savannah, and Charleston. Record is found of one Mathias de Sousa as early as 1639, fifteen years before the arrival of "David Israel and the other Jews" at New Amsterdam. If, indeed, credence is to be given to the distinctiveness of such names as Matthias de Costa, Isaac de Barrette, Hester Cordea, David Fereira, and Jacob Leah, it seems probable that Jews were resident in Maryland in appreciable numbers from the earliest days of the palatinate. Yet percolation rather than influx, and quiet exercise rather than open profession of faith, seem to distinguish the period.

From among the hazy forms which thus constitute the history of the Jews in provincial Maryland the figure of Jacob or John Lumbrozo stands forth in bold prominence. He is the first, indeed the only, Jew of whose faith there is documentary evidence. Subsequent data gather about him as a nucleus, and it is largely in his experience that the difficulties of the period must be solved. He is one of the earliest medical practitioners in Maryland; his arrival forms a distinct event in the life of the province, and for nearly a decade he continues an important figure in its economic activity. Names of a distinctively Jewish character appear at intervals in the accessible records from 1660 to the overthrow of the proprietary government in 1692, always without mention of any communal organization, without even a bare indication of the bearers' faith. Among these are the names of David Fereira, Francis Hyems, Abraham Hart, Daniel Mathena, Jacob Leah, Solimon Barbarah, Sarah Hayes, Philip Salomon, Joseph Lazcar, Matthias de Costa, Isaac de Barrette, Hester Cordea, and Isaack Bedlo. Whatever such evidence may suggest, the positive conclusion to which it leads is that while the Jew in proprietary Maryland was, de jure, without civil rights, was denied freedom of residence, and was liable to punishment by death for the bare profession of his faith, he was, de facto, permitted undisturbed domicil and was gradually allowed the exercise of certain undefined rights.

Jacob Lumbrozo.

The reduction of the palatinate to a crown colony in 1692 led naturally to a Protestant church establishment, and ecclesiastical organization, it seems, tended to identify citizenship with church membership and to disfranchise the professed Jew in the province at large. The broader organization of the cities, whither the Jew would naturally gravitate, permitted some political recognition. Thus the charter of Annapolis, granted in 1708, conferred the suffrage upon any person possessing a freehold or a visible estate of twenty pounds sterling, and those of other cities and towns gradually followed with similar privileges. But even there the Jew could hold no office. The act of 1715 reorganizing the Protestant Church establishment provided that the oath of abjuration, terminating with the words, "upon the true faith of a Christian," should be administered to "all persons that already have, or shall hereafter be admitted to have or enjoy, any office or place of trust within this province." The exclusion was perfected in the following year by the addition of the oaths of allegiance and abhorrency, and the test; to the last two no conscientious Jew could subscribe. No essential modification was made in this requirement until sixty years later, when it was embodied in the fundamental law of the state.

Excluded from Office.

Whatever recognition the Jew could obtain, it is necessary to remember, was accorded entirely upon sufferance. Legally, profession of Judaism still remained punishable by death. In 1723 the spirit of the Toleration Act of 1649 was revived by an act (repealing an apparently similar measure of 1715) "to punish blasphemers, swearers, drunkards." It did much more than this, however, in the opening enactment, which declared that "if any person shall hereafter within this province . . . deny our Savior Jesus Christ to be the Son of God, or shall deny the Holy Trinity" he shall, for the first offense, be fined and have his tongue bored; for the second, fined and have his head burned; for the third, put to death.

This act also remained unrepealed until after the adoption of the state constitution.

From the restoration of the "lord proprietor" in 1715 until the outbreak of the Revolution, Jewish names are rarely mentioned. The Jewish settlements at Schaefersville and Lancaster seem to have contributed little to the stream of German immigration which flowed steadily from southeastern Pennsylvania into Frederick county, Md. Similarly, the Jewish communities of Philadelphia and New York do not appear to have yielded to the commercial inducements offered by the more southerly colony. The absence of such contact suggests either a deliberate avoidance of the province or the absence of public avowal of Jewish faith during residence therein. Church establishment terminated with the fall of proprietary rule and with the emergence of Maryland into statehood. With it fell, too, the force of the legislation which for a century and a half had declared profession of the Jewish faith a capital offense. The practical identification in men's minds of citizenship and church membership and the subscription to doctrinal oaths as a necessary preliminary to political office could not, however, be swept away so easily.

The Constitution of 1776.

In Sept., 1776, a declaration of rights and a formal constitution were submitted to the Provisional Convention by a committee of five members appointed a month before. As adopted, the thirty-fifth article of the declaration of rights provided: "That no other test or qualification ought to be required on admission to any office of trust or profit than such oath of support and fidelity to this state, and such oath of office, as shall be directed by this convention or the legislature of this state, and a declaration of belief in the Christian religion." The text of the oath of fidelity was given in the fifty-fifth article of the constitution, and the requirement that the person so appointed "shall also subscribe a declaration of his belief in the Christian religion" was repeated. Henceforth the Jew in Maryland was secure in his religious profession and vested with certain political privileges. But the largest civic recognition was still withheld, and not until half a century later, after a persistent struggle extending over more than half this interval, was the fullest equality in the eye of the law accorded him.

The gradual influx of Jews into Maryland during and immediately after the Revolutionary war must undoubtedly be attributed to the commercial and industrial advantages of Baltimore. There is hardly any detailed information concerning the number, time of arrival, or personal history of these early settlers; a considerable part of them seems to have come from Philadelphia, and almost all appear to have been persons in moderate circumstances.

Beginnings of Civic Emancipation.

The first formal legislative effort to effect the removal of the existing disability was made in 1797. On Dec. 13 in that year a petition signed by Solomon Etting, Bernard Gratz, and others was presented to the General Assembly at Annapolis; the petitioners averred "that they are a sect of people called Jews, and thereby deprived of many of the valuable rights of citizenship, and pray to be placed upon the same footing with other good citizens." The petition was read and referred to a committee of three persons, who upon the same day reported that they "have taken the same into consideration and conceive the prayer of the petition is reasonable, but as it involves a constitutional question of considerable importance they submit to the House the propriety of taking the same into consideration at this advanced stage of the session." This summary disposition of the petition put a quietus upon further agitation for the next five years. On Nov. 26, 1802, a petition "from the sect of people called Jews" specifically stating their grievance, namely, "that they are deprived of holding any office of profit and trust under the constitution and laws of this state," was referred to the General Assembly, which read it and referred it to a special committee of five delegates, including the two Baltimore representatives, with instructions to consider and report upon the prayer of the petitioners for relief. A month later the petition was refused by a vote of thirty-eight to seventeen. The attempt to secure the desired relief was repeated at the legislative session of 1803; again proving unsuccessful, it was renewed in the following year.

There is much similarity in these successive attempts as disclosed in the bare outline of formal records. In 1803 and in 1804, as in 1802, petitions for legislative relief were presented to the House of Delegates, read, and referred to special committees. As in 1802, bills to the desired effect were reported back from these committees and shelved at the second reading; in 1803 the further consideration of the bill at this stage was postponed till the following session of the assembly; in 1804 the bill was defeated by a decisive vote of thirty-nine to twenty-four. Four successive attempts had now been made to secure full civic recognition, and four successive defeats had been suffered. Some favorable advance in public sentiment becomes evident upon a comparison of the votes of 1804 and 1802, but general opinion still continued so pronouncedly hostile to the grant of relief that to the few determined spirits upon whom the brunt of the struggle had thus far fallen any further agitation seemed absolutely hopeless if not actually unwise. Accordingly with the legislative defeat of 1804 further formal agitation ceased until fourteen years later.

Within this period (1804–18) occurred three circumstances of prime importance with respect to further efforts to secure legislative relief: (1) the rise in material importance and communal influence of the Jews of Baltimore; (2) the actual hardship, as distinct from merely possible inconvenience, suffered from the operation of civil disabilities; (3) the enlistment of the keen sympathy and persistent efforts of certain distinguished men active in public affairs in Maryland in behalf of the struggle for the removal of civil disabilities of the Jews.

The first circumstance is largely connected with the arrival in Baltimore from Richmond, Va., in the year 1808, of the Cohen family, consisting of the widow and six sons of Israel J. Cohen. The eldest son, Jacob I. Cohen, Jr., became at an early age a successful business man, and the founder of the banking-house of Jacob I. Cohen, Jr., & Brothers, widely and honorably known in commercial circles. With Solomon Etting he was early recognized as a leader and representative figure in the local Jewish community. His interest in public affairs was keen and sustained, his intercourse and friendship with persons engaged in public life large and intimate, and his concern for the full emancipation of Jews in Maryland intense. He was the author of the successive petitions for relief and the proposed constitutional amendments that besieged every session of the General Assembly from 1816 to 1826. He was the moving spirit of the sharp legislative struggle that followed each effort, and it was his personal friends, largely out of regard for him, who led in the successive contests.

The Cohen Family.

The second circumstance, the actual as distinct from the possible inconvenience entailed by civil disabilities, is closely associated with the rise in material importance of members of the Jewish community. The elder Cohen had in Richmond been "conspicuous in all municipal movements, being chosen a magistrate and a member of the city council"; his sons found that so humble an office as that of wood-corder in Baltimore required a preliminary declaration of belief in the Christian religion. Reuben Etting was deemed by Thomas Jefferson worthy of appointment as United States marshal for Maryland, but for the office of constable or justice of the peace his religious persuasion was an absolute disqualification. Others who had served with distinction in the defense of Baltimore in 1812 and in subsequent military engagements were disqualified from rising from the ranks, and while personal bravery and the esteem and admiration of associates caused the letter of the law to be ignored, the officer's commission was held nevertheless by tacit consent and upon bare sufferance. These two conditions, the larger influence and wider intercourse of leading Jewish families of Baltimore and the actual hardship suffered by the operation of civil disabilities, combined to enlist the sympathy and aid of a group of men active in public life in Maryland, and these conducted the legislative struggle for full emancipation in the General Assembly in the years from 1816 to 1826. The most prominent figure in this group, which included Thomas Brackenridge, E. S. Thomas, General Winder, Col. W. G. D. Worthington, and John V. L. MacMahon, was Thomas Kennedy of Washington county.

Struggle in Legislature.

The history of the legislative struggle for the removal of the obnoxious restriction can be indicated here only in the barest outline. Beginning with the legislative session of 1818, and continuing until the desired end was attained in 1826, a deliberate and sustained attempt was made at each successive session of the General Assembly to secure legislation relieving the Jewish appointee to political or civil office in Maryland of the necessity of subscribing to a declaration of belief in the Christian religion. The legislative struggle attracted wide-spread attention throughout the United States. The important newspapers of the country characterized the test as a disgraceful survival of religious intolerance and urged its prompt repeal. The Jew Bill became a clearly defined issue in Maryland politics. In the debate in the legislative session of 1819–20, a detailed account of which has been preserved in notes taken by Thomas Kennedy and communicated to Jacob I. Cohen, it was openly charged that certain members had failed of reelection because they had voted for the repeal of Jewish disabilities. On the other hand, a disposition favorable to Jewish emancipation became at an early date a sine qua non of election from Baltimore. In 1822 a bill to the desired effect passed both houses of the General Assembly; but the constitution of Maryland required that any act amendatory thereto must be passed at one session of the General Assembly and published and confirmed at the succeeding session of the legislature. Accordingly recourse was necessary to the legislative session of 1823–24, in which a confirmatory bill was introduced, accompanied by a petition, marked by singular loftiness of sentiment and dignity of tone, from the Jews in Maryland. The bill was confirmed by the Senate, but in the House of Delegates, after a stirring debate, the important speeches in which have been preserved, it was defeated, and all formal legislation hitherto enacted was rendered nugatory.

But the end was nearer, perhaps, than even the friends of emancipation dared hope. On the very last day of the following session of the legislature (Feb. 26, 1825) an act "for the relief of the Jews in Maryland," which had already received the sanction of the Senate, was passed by the House of Delegates by a vote of twenty-six to twenty-five, only fifty-one out of eighty members being present. The bill provided that "every citizen of this state professing the Jewish religion" who shall be appointed to any office of profit or trust shall, in addition to the required oaths, make and subscribe a declaration of his belief in a future state of rewards and punishments instead of the declaration now required by the government of the state. A year later the brief but effective statute was enacted "that an act passed at December session, 1824, entitled an 'act for the relief of the Jews in Maryland,' shall be, and the same is hereby, confirmed."

Act of 1825.

An epilogue to the history of the struggle thus sketched were the repeal in 1847, at the instance of Dr. Joshua I. Cohen and through the efforts of John P. Kennedy, of a curious surviving discrimination against the Jews in the existing laws of evidence, and the efforts made, also at the instance of Dr. Joshua I. Cohen, in the constitutional conventions of 1850 and 1867 to eliminate entirely the religious test. The removal of the civil disabilities of the Jews in Maryland was gracefully signalized by the prompt election in Baltimore (Oct., 1826), as members of the city council, of Solomon Etting and Jacob I. Cohen, both of whom had been throughout the moving spirits of the legislative struggle. Cohen was made president of the "First Branch," and subsequently was elected for a long series of years as a municipal representative of his ward.

Since 1825 the Jew in Maryland has suffered no formal disability with respect to political office, and he has been frequently appointed to positions of trust and influence. The later history of the Jews in Maryland has been in the main the history of the Jewish community of BALTIMORE. Small bodies of Jews are to be found in Cumberland (165 in 1901), Hagerstown (209 in 1902), and in many localities throughout the state. The Jewish population of Baltimore in 1902 was estimated at 25,000, and that of the twenty-three counties (including towns) outside of Baltimore, at 1,500, making the total Jewish population of the state 26,500.

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A. J. H. Ho.

MÄRZROTH (pseudonym of **Moritz Barach**): Austrian author; born in Vienna March 21, 1818; died at Salzburg in 1888. After leaving the University of Vienna in 1844 he entered the field of journalism, in which his influence helped to establish a more liberal régime. He founded several journals, including "Das Wiener Feuilleton" (1853; belles-lettres), "Der Komet" (Vienna, 1853; humor), and "Die Komische Welt," edited the comic album "Brausepulver" (Vienna and Leipsic, 1847 and 1848), and wrote for "Fliegende Blätter," "Ueber Land und Meer" ("Wiener Croquis," a humorous chronicle of Vienna life), "Bauerle's Theaterzeitung" (letters of travel from 1855), and other publications. Most of his poems are in dialect, of which he was a master, and many of his songs have been set to music. Toward the end of his life he left Baden bei Wien, where he had long lived, and settled at Salzburg.

The following works of Barach may be mentioned: "Bilder, Lieder, und Geschichten," in dialect (Berlin, 1854); "Liederbuch ohne Goldschnitt" (Dresden, 1856); "Satans Leier" (Prague, 1860); "Spottvögel (*ib.* 1864); "Geistergestalten aus dem Alten Wien" (Vienna, 1868); "Schattenspiele aus dem Alten und Neuen Wien" and "Bitt' Gar Schön, Singa Lass'n!" poems in the Salzburg dialect (1878); "Lachende Geschichten" (4 vols., 1880-81); "Weltlust: Historietten, Schwänke und Lieder eines Heitern Vaganten" (Leipsic, 1883); "Alt-Wien: Bilder und Geschichten" (*ib.* 1885); "Ein Neuer Decamerone" (*ib.* 1887); and the following comedies: "Fritz Nürnberger," "Die Frau Professorin," "Zur Statistik der Frauen" (*ib.* 1869, in one act), "Lucretia Borgia" (with Otto Prechtler), "Der Biberhof," "Eine Million für einen Erben" (with L. Feldmann).

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S. N. D.

MASADA: Strong mountain fortress in Palestine, not far west of the Dead Sea. The fortress was built by the high priest Jonathan (a statement which Schürer upon insufficient grounds holds to be false), who also gave it its name (Josephus, "B. J." vii. 8, § 3). The name is certainly Hebrew: "Meẓadah" = "mountain fortress." Josephus writes Μασάδα and Μασαδά (variant, Μεσάδα); Strabo (xvi. 2, § 44) corrupts it to Μοασάδα; while Pliny ("Historia Naturalis," v. 17, § 73) writes correctly "Masada" (comp. "Die Epitome des Solinus," ed. Mommsen, § 35). Helix, second in command under Cassius, took the fortress from the Herodians in 42 B.C. (Josephus, "Ant." xiv. 11, § 7; "B. J." i. 12, § 1). Later Herod took refuge here ("Ant." xiv. 13, § 8; "B. J." i. 13, § 7); Antigonus, who besieged the fortress, could not take it, in spite of the fact that the defenders suffered from a scarcity of water ("Ant." xiv. 14, § 6; 15, §§ 1-4; "B. J." i. 15, §§ 3-4). When Herod became king he repaired the fortress, building a wall with thirty-seven high turrets around the summit of the mountain, which was flat. Within the wall were dwelling-houses and a splendid palace for Herod, who wished the fortress to be a place of refuge from every danger. Grain, which was stored there, on account of the purity of the air did not spoil easily ("B. J." vii. 8, § 3).

Masada attained great importance in the war with the Romans. The Sicarii captured it and killed the Roman garrison ("B. J." ii. 17, § 2); Menahem took possession of the arms stored there by Herod (*ib.* § 8); Menahem's relative Eleazar b. Jair governed the fortress for about six years (*ib.* § 9); and Bar Giora also took refuge there for some time (*ib.* 22, § 2). From here the Sicarii harassed and plundered the whole vicinity, especially Engedi (*ib.* iv. 7, § 2). Not until three years after the fall of Jerusalem did a Roman army, under Silva, advance upon Masada. Josephus in this connection gives a detailed account of the situation of the fortress, which was almost inaccessible and inexpugnable (*ib.* vii. 8, § 3); there was only one spot upon which the Romans could place a battering-ram, and even there only with great difficulty. When, finally, a breach was made in the wall, the invaders were confronted by a newly erected bulwark, which, however, they succeeded in destroying by fire. Eleazar b. Jair persuaded the besieged to kill themselves, and when the Romans entered they found alive only two women (*ib.* 8, §§ 1-7; 9, § 2).

With the fall of Masada the war came to an end (on the 15th of Nisan, 73; 72 according to Niese in "Hermes," xxviii. 211).

Smith and Robinson ("Palästina," ii. 477) discovered Masada in the cliffs of Al-Sabbah. The account of Josephus has been completely confirmed by them and by Ritter ("Erdkunde," xv. 655); and the traces of the Roman camp may still be seen.

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G. S. KR.

MASARJAWAIH or **MASARJOYAH** or **MASARJIS**: One of the oldest Arabic Jewish physicians, and the oldest translator from the Syriac; lived in Bassora about 883. His name, mutilated in every possible way, has been transmitted in European sources; nor has it yet been satisfactorily explained. Neuda (in "Orient, Lit." vi. 132) compares the name "Masarjawaih" with the Hebrew proper name "Mesharsheya"; but the ending "-waih" points to a Persian origin. The form "Masarjis" has been compared with the Christian proper name "Mar Serjis"; but it is not known that Masarjis embraced either Christianity or Islam.

Masarjawaih's son, who also was a translator, and was the author of two treatises (on colors and on foods), was called "'Isa," that is, "Jesus"; which name, of course, points to the fact that this son had been converted to Christianity.

Masarjawaih translated the pandects of the archdeacon or presbyter Aaron from the Syriac into Arabic and added to the thirty chapters of this translation two of his own. He also wrote in Arabic two treatises, "The Virtues of Foods, Their Advantage and Their Disadvantage," and "The Virtues of the Medicinal Plants, Their Advantage and Their Disadvantage." None of these three writings has been preserved. Their contents, however, are known to a certain extent by quotations. How much Masarjawaih added to the translation of Aaron's pandects can hardly be decided, as the works themselves are preserved in fragments only.

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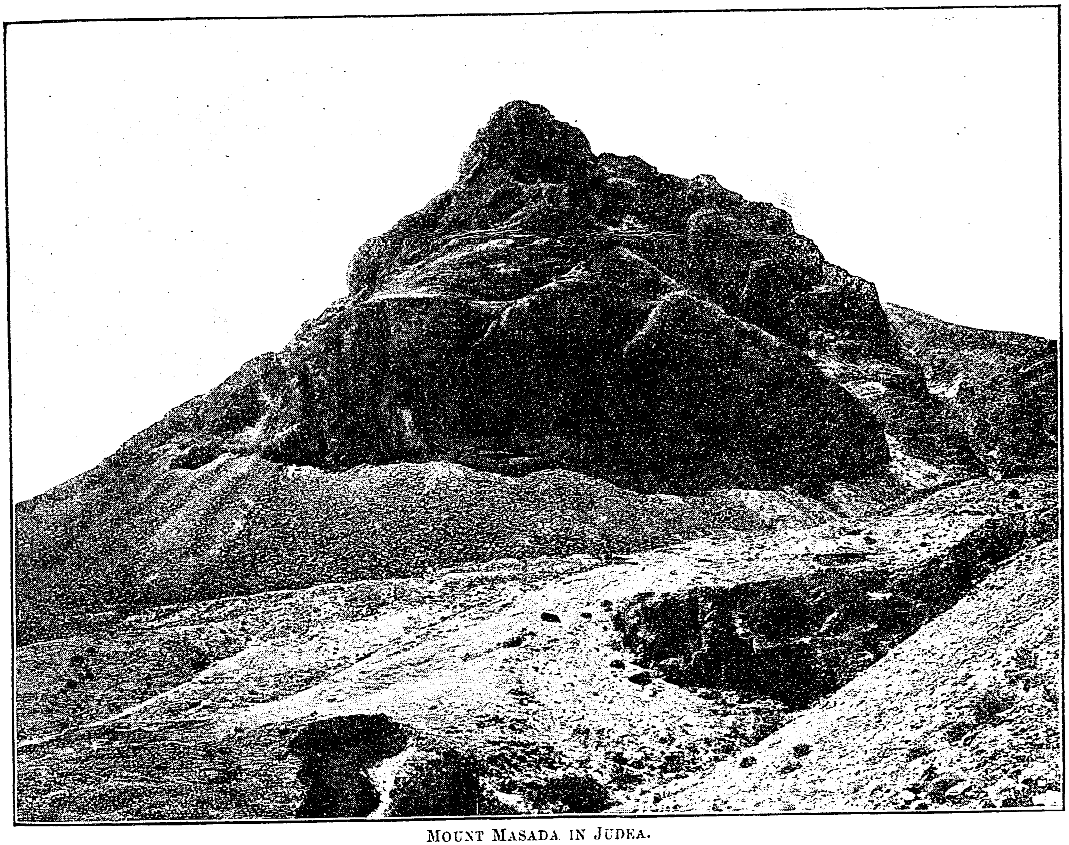

Mount Masada in Judea.
(From a photograph by Bonfils.)

MASHAL. See Parable.

MASHIAḤ, ḤASUN BEN: Karaite scholar; flourished in Egypt (or Babylonia) in the first half of the tenth century. According to Steinschneider, "Ḥasun" is a corrupted form of the Arabic name "Ḥusain," the ו being easily confounded in manuscript with the י. Ḥasun, or, as he is generally quoted by the Karaite authorities, Ben Mashiaḥ, was a younger contemporary of Saadia Gaon, whom, according to Sahl ben Maẓliaḥ in his "Tokaḥat Megullah," he once challenged to a religious controversy. Ḥasun was the author of a polemical work, written probably in Arabic, in which he refuted one of Saadia's unpublished anti-Karaite writings, which came into his possession after the death of the author. Owing to a misunderstanding of a passage (§ 258) in the "Eshkol ha-Kofer" of Hadassi, Ḥasun was erroneously credited with the authorship of the anonymous chapter, on the theodicy, entitled "Sha'ar Ẓedeḳ" (St. Petersburg, Firkovich MSS. Nos. 683, 685), in the religio-philosophical work "Zikron ha-Datot," and of "Ḳuppat ha-Rokelim." Simḥah Isaac Luzki attributes to Ḥasun also a work on the precepts ("Sefer ha-Miẓwot"). Abraham ibn Ezra, in his introduction to the commentary on the Pentateuch, quotes a Karaite scholar named Ben Mashiaḥ, who is probably identical with Ḥasun.

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S. I. BR.

MASKIL (plural, **Maskilim**): **1.** A title of honor used principally in Italy. The word "maskil," with the meaning of "scholar" or "enlightened man," was used by Isaac Israeli, who died in 1326 ("my colleagues, the maskilim"; "Yesod 'Olam," ii. 11, Berlin, 1846). But in some places "maskil" meant one who held a secondary rabbinical position corresponding to that of dayyan, and Jehiel Heilprin ("'Erke ha-Kinnuyim," p. 45b, Dyhernfurth, 1806) so defines it. In the Orient the overseers of the poor, or "gabbai ẓedaḳot," are called "maskilim" (Hazan, "Kerub Mimshaḥ," p. 26b, Alexandria, 1895). In Italy, and especially in Tuscany, the title "maschil" is conferred on rabbinical students (see Panzieri in "Jewish Comment," vol. xiv., No. 18; "Il Corriere Israelitico," 1889, pp. 166–167), though in some parts of Italy the title given in such cases is "ḥaber." It may be said to correspond to the title "Morenu" among the German Jews; it is considered inferior to the rabbinical title "ḥakam" ("Il Vessillo Israelitico," 1900, p. 244). Azulai reports in his diary that in 1776 he experienced considerable difficulty in adjusting a trouble which had arisen in Ancona over the fact that the title "maskil" had been bestowed on the local ḥazzan ("Ma'agal Ṭob," p. 6b, Leghorn, 1879).

2. Among the Jews of the Slavonic countries "maskil" usually denotes a self-taught Hebrew scholar with an imperfect knowledge of a living language (usually German), who represents the love of learning and the striving for culture awakened by Mendelssohn and his disciples; *i.e.*, an adherent or follower of the HASKALAH movement. He is "by force of circumstances detained on the path over which the Jews of western Europe swiftly passed from rabbinical lore to European culture" and to emancipation, and "his strivings and shortcomings exemplify the unfulfilled hopes and the disappointments of Russian civilization."

The Maskilim are mostly teachers and writers; they taught a part of the young generation of Russian Jewry to read Hebrew and have created the great Neo-Hebrew literature which is the monument of Haskalah. Although Haskalah has now been flourishing in Russia for three generations, the class of Maskilim does not reproduce itself. The Maskilim of each generation are recruited from the ranks of the Orthodox Talmudists, while the children of Maskilim very seldom follow in the footsteps of their fathers. This is probably due to the fact that the Maskil who breaks away from strictly conservative Judaism in Russia, but does not succeed in becoming thoroughly assimilated, finds that his material conditions have not been improved by the change, and, while continuing to cleave to Haskalah for its own sake, he does not permit his children to share his fate.

The quarrels between the Maskilim and the Orthodox, especially in the smaller communities, are becoming less frequent. In the last few years the Zionist movement has contributed to bring the Maskilim, who joined it almost to a man, nearer to the other classes of Jews who became interested in that movement.

The numerous Maskilim who emigrated to the United States, especially after the great influx of Russian immigrants, generally continued to follow their old vocation of teaching and writing Hebrew, while some contributed to the Yiddish periodicals. Many of those who went thither in their youth entered the learned professions. See LITERATURE, MODERN HEBREW.

BIBLIOGRAPHY: Atlas, *Mah le-Fanim u-Mah le-Aḥor*, pp. 56 *et seq.*, Warsaw, 1898; Brainin, in *Ha-Shiloaḥ*. vii. 43; Friedberg, *Zikronot*, ii. 27 *et seq.*, Warsaw, 1899; Gersoni, in *Independent*, New York, Jan. 12, 1893; Taviov, in *Ha-Meliẓ*, xxix., No. 77; Wiernik, in *New Era Illustrated Magazine*, Feb., 1904, pp. 34–43.

J. P. WI.—D.

MASKILEISON, ABRAHAM B. JUDAH LÖB: Russian rabbi and author; born 1788; died at Minsk 1848. He was a descendant of R. Israel Jaffe of Shklov, author of "Or Yisrael." Maskileison officiated as rabbi in many cities, and in his late years went to Minsk, where he remained till his death. Having no desire to use his cabalistic knowledge for gain, as was done by the miracle-working rabbis, he devoted his whole life to study. He lived in comparative poverty, being satisfied with a small income. He wrote the following works: "Maskil le-Etan" (Shklov, 1818), novellæ on parts of Mo'ed and Ḳodashim, printed with the approbations of Saul Katzenellenbogen of Wilna and Manasseh Iliyer; "Be'er Abraham" (Wilna, 1848), novellæ on the remaining parts of the Talmud. After his death were published: "Naḥal Etan" (*ib.* 1859), novellæ on the first two parts of Maimonides' Yad ha-Ḥazaḳah; "Miẓpeh Etan" (Jitomir, 1858–64; Wilna, 1880–86), notes on the Talmud; "Yad Abraham" (Wilna, 1888), novellæ on Yoreh De'ah; notes on Sifre, some of which are published at the end of the Wilna edition (1865).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 41; Eisenstadt-Ben Zion, *Rabbane Minsk*, pp. 27–43; Benjacob, *Oẓar ha-Sefarim*, pp. 132, 133, 376, 395; preface (by Maskileison's son) to *Naḥal Etan.*

H. R. N. T. L.

MASKILEISON, NAPHTALI: Russian Hebrew author and book-dealer; born at Radashkovichi, near Minsk, Feb. 20, 1829; died at Minsk Nov. 19, 1897. His father, R. Abraham Maskileison, a Hebrew scholar of note and the author of "Maskil le-Etan," instructed him in Talmud. Study of the poetical works of Moses Luzzatto and N. Wessely awakened Maskileison's interest in Neo-Hebrew literature, then regarded with disfavor by the Orthodox circles in which he grew up. His first poetical production was the drama "Esther," which was praised by the poet A. B. Lebensohn. Later he published, in various Hebrew periodicals, some poems which are marked by beauty of form and depth of thought. His many prose articles, published in the Hebrew periodicals during a period of forty years, are likewise distinguished for their excellence, as is his "Miktabim le-Lammed," a collection of eighty-eight letters of varied content (Wilna, 1870). One of Maskileison's most valuable undertakings was his revised edition of Jehiel HEILPRIN's "Seder ha-Dorot" (Warsaw, 1878–82). He systematized the work and corrected the errors and omissions that had rendered the chronology almost useless, and appended a biography of Heilprin. He left many works in manuscript. Maskileison represents the best type of the Maskilim.

BIBLIOGRAPHY: *Voskhod*, 1897, No. 49, p. 1367; *Ahiasaf*, 1898, p. 345; Sokolow, *Sefer Zikkaron*, pp. 153 *et seq.*

H. R. J. G. L.

MASLIANSKY, ẒEBI HIRSCH B. ḤAYYIM: Russian preacher; born in Slutsk, government of Minsk, June 6, 1856. He received a thorough rabbinical education, spending two years in the yeshibah of Mir. Later he settled as a teacher in Pinsk, where he remained about fourteen years, occasionally preaching. In 1887 he went to Yekaterinoslaf, where also he taught and preached. In 1891 he went to Odessa, where his oratorical talent attracted the attention of the Zionist leader M. L. Lilienblum and others, who advised him to devote himself entirely to preaching. For the following three years he traveled through many parts of Russia, his Zionist speeches arousing much enthusiasm. In 1894 he went to England, and in 1895 to the United States, where he is recognized as a foremost Yiddish and Hebrew orator. Since 1898 he has lectured every Friday evening in the auditorium of the Educational Alliance, New York city. The "Yiddishe Welt," a daily Yiddish newspaper, was founded by him in 1902 in New York. He contributed also to the Hebrew periodicals "Ha-'Ibri" and "Ha-Pisgah," in which he described his Russian travels.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 30, Wilna, 1900; idem, *Ḥakme Yisrael be-Amerika*, pp. 70-71, New York, 1903; M. Zablotski and J. Massel, in *Ha-Yiẓhari*, Manchester, 1895.

H. R. P. Wi.

MASORAH: The system of critical notes on the external form of the Biblical text. This system of notes represents the literary labors of innumerable scholars, of which the beginning falls probably in pre-Maccabean times and the end reaches to the year 1425.

Etymology of the Name.

The name "Masorah" occurs in many forms, the etymology, pronunciation, and genetic connection of which are much-mooted points. The term is taken from Ezek. xx. 37 and means originally "fetter." The fixation of the text was correctly considered to be in the nature of a fetter upon its exposition. When, in course of time, the Masorah had become a traditional discipline, the term became connected with the verb מסר (= "to hand down"), and was given the meaning of "tradition." For a full discussion of the meaning and history of the word see Bacher in "J. Q. R.," iii. 785, and C. Levias in the "Hebrew Union College Annual" for 1904.

The entire body of the Masorah goes back to the Palestinian schools; but recently Dr. P. Kahle discovered a fragment of the Babylonian Masorah which differs considerably from the received text in its terminology (comp. Paul Kahle, "Der Masoretische Text des Alten Testaments nach der Ueberlieferung der Babylonischen Juden," Leipsic, 1902).

Language and Form.

The language of the Masoretic notes is partly Hebrew and partly Palestinian Aramaic. Chronologically speaking, the Aramaic is placed between two periods of the Hebrew; the latter appearing in the oldest, the pre-amoraic period, and in the latest, the Arabic period (which begins here about 800). To the oldest period belong terms like אות = "letter"; פרשה, "section"; פסוק, "verse"; טעם, "sense-clause"; מלא, "plene"; חסר, "defective"; מקרא, "Bible"; also מקרא סופרים, עטור סופרים, הכרע; the verb נקד = "to punctuate," and certain derivatives; not all of these terms, however, happen to occur in the remnants of tannaitic literature which have been preserved. The Aramaic elements may thus be dated roughly from 200 to 800.

The Masoretic annotations are found in various forms: (*a*) in separate works, *e.g.*, the "Oklah we-Oklah"; (*b*) in the form of notes written in the margins and at the end of codices. In rare cases the notes are written between the lines. The first word of each Biblical book is also as a rule surrounded by notes. The latter are called the **Initial Masorah**; the notes on the side margins or between the columns are called the **Small** or **Inner Masorah**; and those on the lower and upper margins, the **Large** or **Outer Masorah.** The name "Large Masorah" is applied sometimes to the lexically arranged notes at the end of the printed Bible, usually called the **Final Masorah,** in Hebrew literature **Masoretic Concordance** (מערכת המסורה, or מסורה מערבית).

The Small Masorah consists of brief notes with reference to marginal readings, to statistics showing the number of times a particular form is found in Scripture, to full and defective spelling, and to abnormally written letters. The Large Masorah is more copious in its notes. The Final Masorah comprises all the longer rubrics for which space could not be found in the margin of the text, and is arranged alphabetically in the form of a concordance. The quantity of notes the marginal Masorah contains is conditioned by the amount of vacant space on each page. In the manuscripts it varies also with the rate at which the copyist was paid and the fanciful shape he gave to his gloss.

The question as to which of the above forms is the oldest can not be decided from the data now accessible. On the one hand, it is known that marginal notes were used in the beginning of the second century of the common era; on the other, there is every reason to assume the existence of Masoretic baraitas which could not have been much later. The Small Masorah is in any case not an abbreviation of the Large Masorah. Like the latter, it occurs also arranged in alphabetical order.

Origin.

From the statements in Talmudic literature to the effect that there was deposited in the court of the Temple a standard copy of the Bible for the benefit of copyists, and that there were paid correctors of Biblical books among the officers of the Temple (Ket. 106a); from the fact that such a copy is mentioned in the Aristeas Letter (§ 30; comp. Blau, "Studien zum Althebr. Buchwesen," p. 100); from the statements of Philo (preamble to his "Analysis of the Political Constitution of the Jews") and of Josephus ("Contra Ap." i. 8) that the text of Scripture had never been altered; finally, from the fact that there seem to have been no differences of readings between Pharisees and Sadducees, it may be concluded that the Scriptural text, at least as much as then belonged to the canon, was already fixed, at the latest, about 200 B.C. and perhaps a century earlier.

While the text was thus early fixed, it took centuries to produce a tolerable uniformity among all the circulating copies. This is by no means astonishing when one considers that the standard copy deposited at the Temple could be of benefit only to those who were sufficiently near Jerusalem to make use of it. This was not the case with those living in the Diaspora. When to this is added the carelessness of some copyists, it will not seem strange that as late as the second century of the common era scholars found it necessary to warn against incorrect copies; and the conclusions usually drawn from differences in the late books between the Hebrew text and the Greek version lose much of their force.

In classical antiquity copyists were paid for their work according to the number of stichs. As the prose books of the Bible were hardly ever written in stichs, the copyists, in order to estimate the amount of work, had to count the letters. Hence developed in the course of time the **Numerical Masorah,** which counts and groups together the various elements and phenomena of the text. Thus וישחט (Lev. viii. 23) forms the half of the number of verses in the Pentateuch; all the names of Divinity mentioned in connection with Abraham are holy except אדני (Gen. xviii. 3); ten passages in the Pentateuch are dotted; three times the Pentateuch has the spelling לא where the reading is לו. The collation of manuscripts and the noting of their differences furnished material for the **Text-Critical Masorah.** The close relation which existed in earlier times (from the Soferim to the Amoraim inclusive) between the teacher of tradition and the Masorite, both frequently being united in one person, accounts for the **Exegetical Masorah.** Finally, the invention and introduction of a graphic system of vocalization and accentuation gave rise to the **Grammatical Masorah.**

Fixation of the Text.

The old Hebrew text was, in all probability, written in continuous script, without any breaks. The division into words, books, sections, paragraphs, verses, and clauses (probably in the chronological order here enumerated); the fixing of the orthography, pronunciation, and cantillation; the introduction or final adoption of the square characters with the five final letters (comp. NUMBERS AND NUMERALS); some textual changes to guard against blasphemy and the like; the enumeration of letters, words, verses, etc., and the substitution of some words for others in public reading, belong to the earliest labors of the Masorites. Since no additions were allowed to be made to the official text of the Bible, the early Masorites adopted other expedients: *e.g.*, they marked the various divisions by spacing, and gave indications of halakic and haggadic teachings by full or defective spelling, abnormal forms of letters, dots, and other signs. Marginal notes were permitted only in private copies, and the first mention of such notes is found in the case of R. Meïr (*c.* 100–150). The traditionally fixed text, especially with a view to its orthography, was called מסורת; the traditional pronunciation, מקרא; the division into sense-clauses, which underlies the proper recitation or cantillation, פיסוק טעמים or הכרע.

Tikkune Soferim.

Tannaitic sources mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. The explanation of this phenomenon is given in the expression כנה הכתוב ("Scripture has used euphemistic language," *i.e.*, to avoid anthropomorphism and anthropopathism). R. Simon b. Pazzi, an amora of the third century, calls these readings "emendations of the Scribes" ("tiḳḳune Soferim"; Gen. R. xlix. 7), assuming that the Scribes actually made the changes. This view was adopted by the later Midrash and by the majority of Masorites. In Masoretic works these changes are ascribed to Ezra; to Ezra and Nehemiah; to Ezra and the Soferim; or to Ezra, Nehemiah, Zechariah, Haggai, and Baruch. All these ascriptions mean one and the same thing: that the changes were made by the Men of the Great Synagogue (comp. Tan., Beshallaḥ, on xv. 7). Ben Asher remarks that the proper expression would have been כנוי סופרים ("Diḳduḳe ha-Ṭe'amim," § 57), but, in the sense of the oldest sources, the only proper expression would have been כנוי הכתובים, a term which in an old variant has really been preserved (comp. Blau, "Masoretische Untersuchungen," p. 50).

The term "tiḳḳun Soferim" has been understood by different scholars in various ways. Some regard it as a viva voce correction or modification of Biblical language authorized by the Soferim for homiletical purposes; *i.e.*, the Scribes interpret a supposed euphemism, and their interpretation is called "tiḳḳun Soferim." Others take it to mean a mental change made by the original writers or redactors of Scripture; *i.e.*, the latter shrank from putting in writing a thought which some of the readers might expect them to express. Considering the various interpretations and the fact that neither the number nor the identity of the passages in question is definite (Mekilta counts 11, Sifre 7, Tanḥuma 18, Masorah 15 or 18), S. Sachs (in "Kerem Ḥemed," ix. 57, note) and, without mentioning him, Barnes ("Journal of Theological Studies," i. 387–414) come to the conclusion that the tiḳḳun tradition belongs rather to the Midrash than to the Masorah; *i.e.*, its true bearing is on exegesis, not on textual criticism. The tiḳḳune Soferim are interpretations, not readings. The tiḳḳun tradition is probably connected with the tradition which ascribes the redaction of several books of Scripture to the Great Synagogue.

There are, however, phenomena in the Biblical text which force one to assume that at some time textual corrections had been made. These corrections may be classified under the following heads:

(1) Removal of unseemly expressions used in reference to God; *e.g.*, the substitution of ברך ("to bless") for קלל ("to curse") in certain passages.

(2) Safeguarding of the Tetragrammaton; *e.g.*, substitution of "Elohim" for "YHWH" in some passages. Under this head some have counted such phenomena as the variants of the divine names in theophorous proper names; *e.g.*, "Joahaz" for "Je-

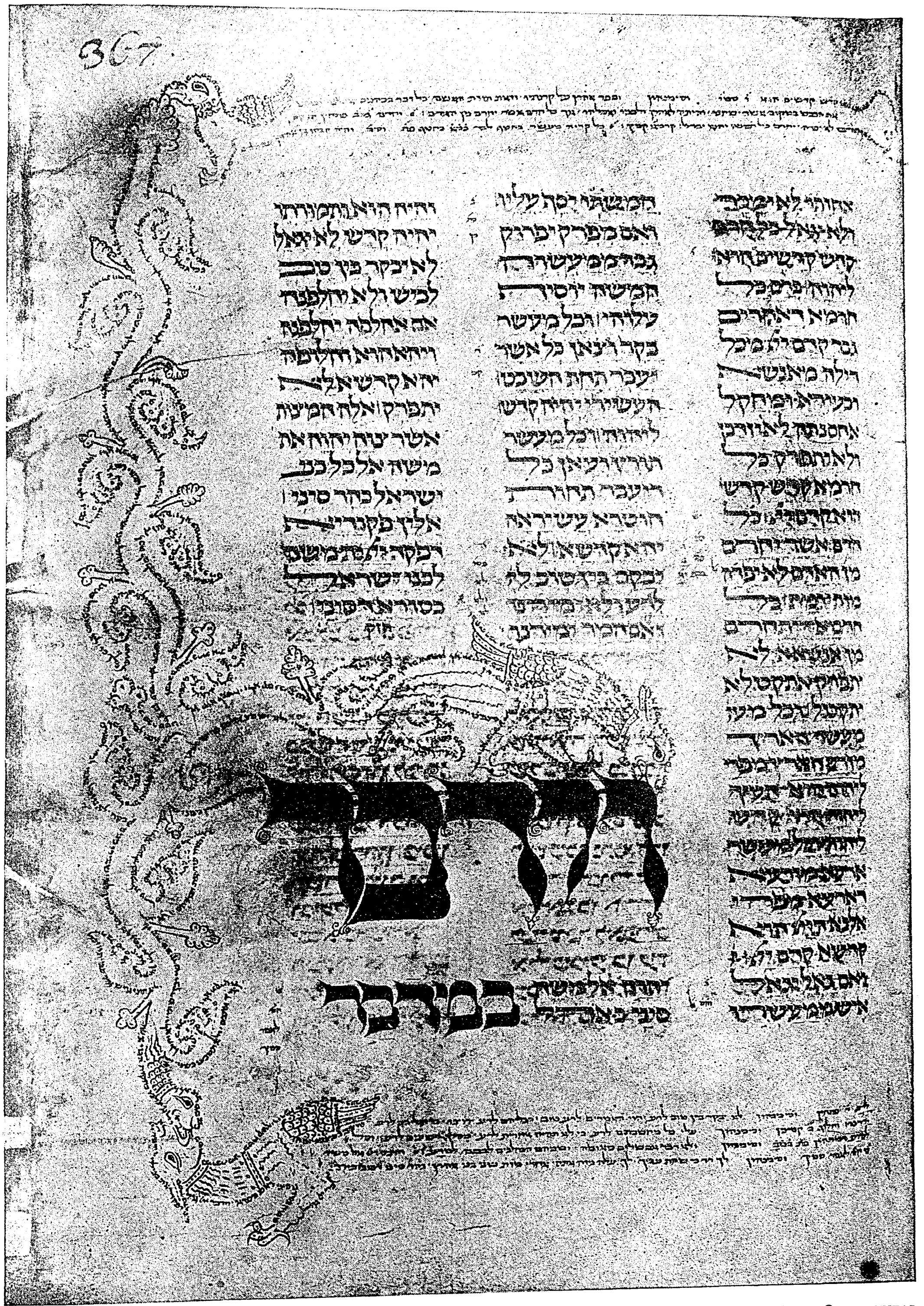

Page from a Thirteenth-Century (?) Manuscript Bible Bearing Masoretic Notes Written to Form Ornamental Decorations.

(In the British Museum.)

hoahaz," "Elijah" for "Eliyahu," etc., but compare on this point J. H. Levy in "J. Q. R." xv. 97 *et seq.*

(3) Removal of application of the names of false gods to YHWH; *e.g.*, the change of the name "Ishbaal" to "Ishbosheth."

(4) Safeguarding the unity of divine worship at Jerusalem. Here belongs the change (Isa. xix. 18) עיר ההרס for עיר הצדק or עיר ההדם.

"Mikra" and "'Ittur."

Among the earliest technical terms used in connection with activities of the Scribes are (Ned. 37b) the "miḳra Soferim" and "'iṭṭur Soferim." In the geonic schools the first term was taken to signify certain vowel-changes which were made in words in pause or after the article; *e.g.*, אֶרֶץ, הָאָרֶץ: the second, the cancelation in a few passages of the "waw" conjunctive, where it had by some been wrongly read. The objection to such an explanation is that the first changes would fall under the general head of fixation of pronunciation, and the second under the head of "ḳere" and "ketib." Various explanations have, therefore, been offered by ancient as well as modern scholars without, however, succeeding in furnishing a satisfactory solution.

Undecided Constructions.

A number of words is mentioned—by the Talmud 5; by later authorities 8—which negatively expressed have no הכרע, but positively expressed have a השאה. According to Yer. 'Ab. Zarah ii. 8 (41c), this Masoretic note should be understood to mean that the Scribes had left undecided the question whether the affected words belonged to the preceding or to the following clause. But such an interpretation may be objected to for two reasons. First, the accentuation fixes the construction of those words in a very definite way. Even if one assumes that the accentuators had acted high-handedly and had disregarded tradition, which is not probable, it is impossible to conceive how in public worship the words were recited to indicate such doubtful construction. The reader must have connected them either with the first or with the second clause. Secondly, a still graver objection is that some of those words make sense in only one clause, the one in which the accentuators have put them. It must, therefore, be assumed that the tradition refers here to exegesis, not to textual criticism. It must refer to what is termed by later scholars עוֹלה ויורד, a kind of construction ἀπὸ κοινοῦ, wherein the word is understood to follow itself immediately. Tradition was undecided whether these words were to be read merely as they stood, or understood also with the following word.

Suspended Letters and Dotted Words.

There are four words having one of their letters suspended above the line. One of them, מנשה (Judges xviii. 30), is due to a correction of the original משה out of reverence for Moses. The origin of the other three (Ps. lxxx. 14; Job xxxviii. 13, 15) is doubtful. According to some, they are due to mistaken majuscular letters; according to others, they are later insertions of originally omitted weak consonants.

In fifteen passages in the Bible some words are stigmatized. The significance of the dots is disputed. Some hold them to be marks of erasure; others believe them to indicate that in some collated manuscripts the stigmatized words were missing, hence that the reading is doubtful; still others contend that they are merely a mnemonic device to indicate homiletical explanations which the ancients had connected with those words; finally, some maintain the dots were designed to guard against the omission by copyists of text-elements which, at first glance or after comparison with parallel passages, seemed to be superfluous. Instead of dots some manuscripts exhibit strokes, vertical or else horizontal. The first two explanations are unacceptable for the reason that such faulty readings would belong to ḳere and ketib, which, in case of doubt, the majority of manuscripts would decide. The last two theories have equal probability.

Inverted Letters.

In nine passages of the Bible are found signs usually called "inverted nuns," because resembling the letter נ. Others find a resemblance in these signs to the letter ר or כ. S. Krauss (in Stade's "Zeitschrift," xxii. 57) holds that the signs were originally obeli, and have text-critical value. He assumes that the correct reading in Massek. Soferim vi. 1, 2 is שיפוד; but the original reading seems to be שילפר, a word of unknown etymology. If the word stands for *ששפר it would be a synonym of ציון and mean simply "sign." But the reading שיפור ("ram's horn") yields a very good sense. It is the Greek *παράγραφος*, which had exactly such a sign and served the same purpose (comp. Perles, "Etymologische Studien," p. 41, note 1; p. xiv., col. 3).

Marginal Readings.

Even in antiquity substitutions were made—at first only orally in public worship; later also in the form of marginal notes in private copies—of readings other than those found in the text. As Frankel has shown ("Vorstudien," pp. 220 *et seq.*), even the Septuagint knew those readings and frequently adopted them. These variants have various origins. Some of them represent variants in ancient manuscripts and have, therefore, a text-critical value (comp. Ḳimḥi, Introduction to Commentary on Joshua; Eichhorn, "Einleitung," § 148; also Joseph ibn Waḳar, in Steinschneider, "Jewish Literature," p. 270, note 15). Others arose from the necessity of replacing erroneous, difficult, irregular, provincial, archaic, unseemly, or cacophonous expressions by correct, simpler, current, appropriate, or euphonious readings (comp. Abravanel, Introduction to Commentary on Jeremiah). A third class may have been designed to call attention to some mystic meaning or homiletical lesson supposed to be embodied in the text (comp. Krochmal, "Moreh Nebuke ha-Zeman," ch. xiii.; S. Bamberger, "Einleitung zu Tobiah b. Eliezer's Leḳaḥ Ṭob zu Ruth," p. 39, note 1). A fourth class, finally, and this very late, is due to variants found in Talmudic literature (comp. "Minḥat Shai" on Isa. xxxvi. 12, Ps. xlix. 13, Eccl. viii. 10; Luzzatto, in "Kerem Ḥemed," ix. 9 on II Sam. xxii. 8). These variants are of a threefold character: (1) words to be read ("ḳere") for those written in the text ("ketib"); (2) words to be read for those not written in the text; (3) words written, but not to be read.

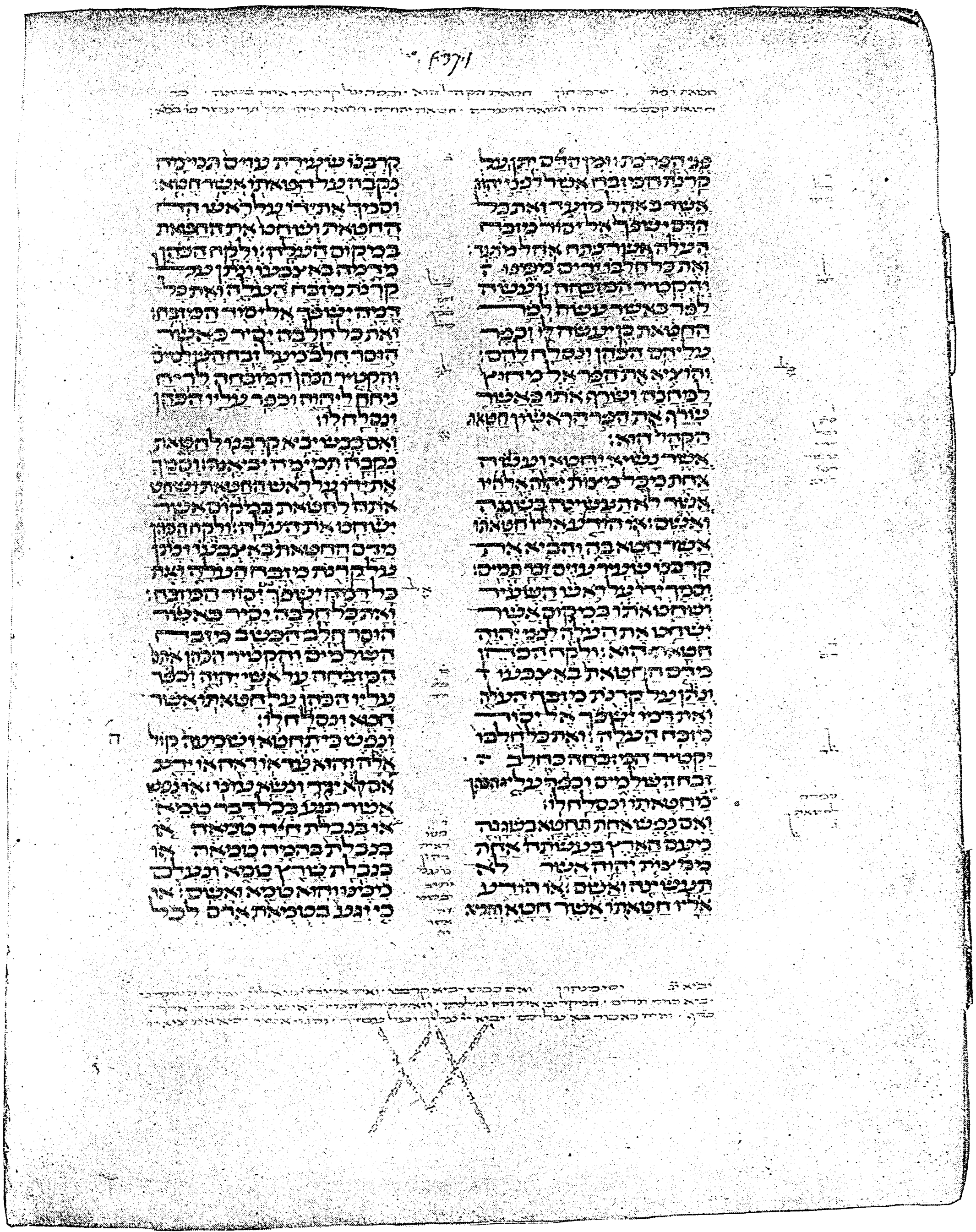

ויקרא

פני הפרכת ומן הדם יתן על
קרנת המזבח אשר לפני יהוה
אשר באהל מועד ואת כל
הדם ישפך אל יסוד מזבח
העלה אשר פתח אהל מועד
ואת כל חלבו ירים ממנו
והקטיר המזבחה ועשה
לפר כאשר עשה לפר
החטאת כן יעשה לו וכפר
עלהם הכהן ונסלח להם
והוציא את הפר אל מחוץ
למחנה ושרף אתו כאשר
שרף את הפר הראשון חטאת
הקהל הוא

אשר נשיא יחטא ועשה
אחת מכל מצות יהוה אלהיו
אשר לא תעשינה בשגגה
ואשם או הודע אליו חטאתו
אשר חטא בה והביא את
קרבנו שעיר עזים זכר תמים
וסמך ידו על ראש השעיר
ושחט אתו במקום אשר
ישחט את העלה לפני יהוה
חטאת הוא ולקח הכהן
מדם החטאת באצבעו
ונתן על קרנת מזבח העלה
ואת דמו ישפך אל יסוד
מזבח העלה ואת כל חלבו
יקטיר המזבחה כחלב
זבח השלמים וכפר עליו הכהן
מחטאתו ונסלח לו
ואם נפש אחת תחטא בשגגה
מעם הארץ בעשתה אחת
מכל מצות יהוה אשר לא
תעשינה ואשם או הודע
אליו חטאתו אשר חטא והביא

קרבנו שעירת עזים תמימה
נקבה על חטאתו אשר חטא
וסמך את ידו על ראש
החטאת ושחט את החטאת
במקום העלה ולקח הכהן
מדמה באצבעו ונתן על
קרנת מזבח העלה ואת כל
דמה ישפך אל יסוד המזבח
ואת כל חלבה יסיר כאשר
הוסר חלב מעל זבח השלמים
והקטיר הכהן המזבחה לריח
ניחח ליהוה וכפר עליו הכהן
ונסלח לו

ואם כבש יביא קרבנו לחטאת
נקבה תמימה יביאנה וסמך
את ידו על ראש החטאת ושחט
אתה לחטאת במקום אשר
ישחט את העלה ולקח הכהן
מדם החטאת באצבעו ונתן
על קרנת מזבח העלה ואת
כל דמה ישפך אל יסוד המזבח
ואת כל חלבה יסיר כאשר
יוסר חלב הכשב מזבח
השלמים והקטיר הכהן אתם
המזבחה על אשי יהוה וכפר
עליו הכהן על חטאתו אשר
חטא ונסלח לו

ונפש כי תחטא ושמעה קול
אלה והוא עד או ראה או ידע
אם לוא יגיד ונשא עונו או נפש
אשר תגע בכל דבר טמא
או בנבלת חיה טמאה או
בנבלת בהמה טמאה או
בנבלת שרץ טמא ונעלם
ממנו והוא טמא ואשם או
כי יגע בטמאת אדם לכל

Page from a Manuscript Bible of the Fourteenth Century Containing Masoretic Notes.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

A certain school of Masorites used for the term "ḳere" the synonymous term "sebirin." The readings of that school are usually registered by the Masorah disapprovingly with the addition "u-maṭ'in" = "and they are misleading."

To the Masorites belongs also the credit of inventing and elaborating graphic signs to indicate the traditional pronunciation, syntactical construction, and cantillation of the Biblical text.

History of Development.

The history of the Masorah may be divided into three periods: (1) creative period, from its beginning to the introduction of vowel-signs; (2) reproductive period, from the introduction of vowel-signs to the printing of the Masorah (1425); (3) critical period, from 1425 to the present time.

The materials for the history of the first period are scattered remarks in Talmudic and Midrashic literature, in the post-Talmudical treatises Masseket Sefer Torah and Masseket Soferim, and in a Masoretic chain of tradition found in Ben Asher's "Diḳduḳe ha-Ṭe'amim," § 69 and elsewhere. Masseket Soferim is a work of unknown date by a Palestinian author. The first five chapters are a slightly amplified reproduction of the earlier Masseket Sefer Torah, a compendium of rules to be observed by scribes in the preparation and writing of Scriptural rolls. Ch. vi. to ix. are purely Masoretic; the third part, commencing at ch. x., treats of ritualistic matter. While the work as a whole is perhaps not earlier than the beginning of the ninth century, its Masoretic portions probably go back to the sixth or seventh century. A comparison of this work with the Masoretic material found in Talmudic literature shows that the lists of marginal readings have been systematically enlarged. A critical comparison has been instituted between parallel passages in Scripture. Rules are now given, for the first time, as to the unusual form in which certain letters and words, of which the Talmud had taken special note, are to be written. The stichometrical form in which the Scriptural songs are to be arranged is described in fuller detail than it had been in the Talmud. It is also stated that in private copies the beginnings of verses used to be marked. Some readings in ch. xiii. 1 mention also accents; but these readings are doubtful (comp. Vocalization). In the chain of tradition quoted in Ben Asher the earliest name is a certain Naḳḳai, who is said to have emigrated under the persecutions of T. Annius Rufus from Palestine to Babylonia and spread Masoretic knowledge in the city of Nehardea. This would be about 140 of the common era, and the tradition, containing eight names, would date about 340.

Differences Between Babylonia and Palestine.

In the course of time differences in spelling and pronunciation had developed not only between the schools of Palestine and of Babylonia—differences already noted in the third century (comp. Ginsburg, "Introduction," p. 197)—but in the various seats of learning in each country. In Babylonia the school of Sura differed from that of Nehardea; similar differences existed in the schools of Palestine, where the chief seat of learning in later times was the city of Tiberias. These differences must have become accentuated with the introduction of graphic signs for pronunciation and cantillation; and every locality, following the tradition of its school, had a standard codex embodying its readings.

In this period living tradition ceased, and the Masorites in preparing their codices usually followed the one school or the other, examining, however, standard codices of other schools and noting their differences. In the first half of the tenth century Aaron b. Moses ben Asher of Tiberias and Ben Naphtali, heads of two rival Masoretical schools, each wrote a standard codex of the Bible embodying the traditions of their respective schools. Ben Asher was the last of a distinguished family of Masorites extending back to the latter half of the eighth century. In spite of the rivalry of Ben Naphtali and the opposition of Saadia Gaon, the most eminent representative of the Babylonian school of criticism, Ben Asher's codex became recognized as the standard text of the Bible. Notwithstanding all this, for reasons unknown neither the printed text nor any manuscript which has been preserved is based entirely on Ben Asher: they are all eclectic. Aside from Ben Asher and Ben Naphtali, the names of several other Masorites have come down; but, perhaps with the exception of one—Phinehas, the head of the academy, who is supposed by modern scholars to have lived about 750—neither their time, their place, nor their connection with the various schools is known.

Ben Asher and Ben Naphtali.

The two rival authorities, Ben Asher and Ben Naphtali, practically brought the Masorah to a close. Very few additions were made by the later Masorites, styled in the thirteenth and fourteenth centuries Naḳdanim, who revised the works of the copyists, added the vowels and accents (generally in fainter ink and with a finer pen) and frequently the Masorah. Considerable influence on the development and spread of Masoretic literature was exercised during the eleventh, twelfth, and thirteenth centuries by the Franco-German school of Tosafists. R. Gershom, his brother Machir, Joseph b. Samuel Bonfils (Tob 'Elem) of Limoges, R. Tam (Jacob b. Meïr), Menahem b. Perez of Joigny, Perez b. Elijah of Corbeil, Judah of Paris, Meïr Spira, and R. Meïr of Rothenburg made Masoretic compilations, or additions to the subject, which are all more or less frequently referred to in the marginal glosses of Biblical codices and in the works of Hebrew grammarians.

Critical Study.

Jacob b. Ḥayyim ibn Adonijah, having collated a vast number of manuscripts, systematized his material and arranged the Masorah in the second Bomberg edition of the Bible (Venice, 1524-25). Besides introducing the Masorah into the margin, he compiled at the close of his Bible a concordance of the Masoretic glosses for which he could not find room in a marginal form, and added an elaborate introduction—the first treatise on the Masorah ever produced. In spite of its numerous errors, this excellent work has generally been acknowledged as the "textus receptus" of the Masorah. Next to Ibn Adonijah the critical study of the Masorah has been most advanced by Elijah Levita, who published his famous "Massoret ha-Massoret" in 1538. The "Tiberias" of the elder Buxtorf (1620) made Levita's researches accessible to Christian students. Walton's eighth prolegomenon is largely a réchauffé of the "Tiberias." Levita compiled likewise a vast Masoretic concordance, "Sefer ha-Zikronot," which still lies in the National Library at Paris unpublished. The study is indebted also to R. Meïr b. Todros ha-Levi (RaMaH), who, as early as the thirteenth century, wrote his "Sefer Massoret Seyag la-Torah" (correct ed. Florence, 1750); to Menahem di Lonzano, who composed a treatise on the Masorah of the Pentateuch entitled "Or Torah"; and in particular to Jedidiah Solomon of Norzi, whose "Minhat Shai" contains valuable Masoretic notes based on a careful study of manuscripts. Mention must also be made of J. C. Wolf, whose "Bibliotheca Hebræa" contains a treatise on the Masorah and a list of Masoretic authorities (part ii., book iii.). For less-known names consult the bibliography below.

In modern times knowledge of the Masorah has been advanced by the following scholars: W. Heidenheim, A. Geiger, S. D. Luzzatto, S. Pinsker, S. Frensdorff, H. Graetz, J. Derenbourg, D. Oppenheim, S. Baer, L. Blau, B. Königsberger, A. Büchler, J. Bachrach, I. H. Weiss, S. Rosenfeld, M. Lambert, J. Reach, A. Ackermann, L. Bardowicz, and W. Bacher. Among Christian scholars are to be mentioned: H. Hupfeld, Franz Delitzsch, L. H. Strack, C. D. Ginsburg (a Jew by birth), W. Wickes, Ad. Merx, F. Praetorius, and P. Kahle.

Masorah to Targum Onkelos.

In imitation of the Masorah to the Hebrew text, a similar work exists to the text of Targum Onkelos, first edited by A. Berliner (Leipsic, 1877), then by S. Landauer (Amsterdam, 1896). According to Berliner's opinion, it must have been compiled about the end of the ninth or the beginning of the tenth century.

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Editions: In *Rabbinic Bible*, Venice, 1524-25, by Ibn Adonijah; in Basel edition by Buxtorf, 1618-19 (in some respects an improvement on its predecessor, although it exhibits many unwarrantable alterations); Frensdorff, *Ochlah we-Ochlah*, Hanover, 1864; idem, *Die Massora Magna*, i., *ib.* 1876; C. D. Ginsburg, *The Massorah*, London, 1880-85. S. Baer's *Masorah* is still unpublished.

Masoretico-grammatical works: Ben Asher, *Diḳduḳe ha-Ṭe'amim*, ed. Baer and Strack, Leipsic, 1879; anonymous, *Horayot ha-Ḳore*, inedited; Joseph of Constantinople, *'Adat Dibburim*, inedited; Samson Punctator, *Ḥibbur ha-Ḳonim*, inedited; Moses Punctator, *Darke ha-Niḳḳud weha-Neginot*, ed. Frensdorff, Hanover, 1847; Jekuthiel Punctator, *'En ha-Ḳore*, ed. Heidenheim (in his Pentateuch *Me'or 'Enayim*, Rödelheim, 1818-21, and in his *Seder Yeme ha-Purim*, ib. 1826); anonymous, *Manuel du Lecteur*, ed. Derenbourg, Paris, 1870 (reprint from *Journal Asiatique*); anonymous, *Petite Grammaire Hébraïque*, ed. Neubauer, Leipsic, 1891.

Commentaries: M. A. Angel, *Masoret ha-Berit*, Cracow, 1629; Abraham b. Reuben of Ochrida, *Sefer Bet Abraham*, Constantinople, 1742; David Viterbi, *Sefer Em la-Masoret*, Mantua, 1748; Abraham b. Jeremiah of Calvary, *Sefer Seder Abraham*, Frankfort-on-the-Main, 1752; Asher Amshel of Worms, *Seyag la-Torah*, ib. 1766; Joseph b. David Heilbron of Eschweg, *Sefer Mebin Ḥidot*, Amsterdam, 1765 (a plagiarism from the preceding work); Solomon Dubno, *Tiḳḳun Soferim*, in Mendelssohn's Pentateuch *Netibot ha-Shalom*, Berlin, 1783; Phoebus b. Solomon, *Menorat Shelomoh*, and *Minḥat Kalil*, in Pentateuch edited in Dobrowno, 1804; Joseph b. Mordecai, *Masorah Berurah*, Berdychev (1820?); Joseph Ḳalman b. Solomon, *Sha'ar ha-Masorah*, Wilna, 1870.

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T. C. L.

MASSACHUSETTS: A northeastern state in the American Union. The earliest record of a Jew in Massachusetts bears the date of May 3, 1649, and refers to a certain Solomon Franco, for whom an allowance was made pending his return to Holland; and recorded among the inhabitants of Boston, in 1695, there are "Samuell, the Jew," and "Raphaell Abandana" ("Publications Am. Jew. Hist. Soc." No. 11, pp. 78-80). On Sept. 13, 1702, Simon the Jew was baptized at Charlestown, taking the name of "Barns," and about the same time a certain Joseph Frazon or Frazier lived in Boston. An attempt to convert him was unsuccessful, and it is recorded that he died Feb. 4, 1704, and that his body was sent to Newport, R. I., for burial. In 1722 Judah MONIS was baptized; he was an instructor in Hebrew at Harvard College from 1723 to 1760.

The first considerable colony in Massachusetts resulted directly from the Revolutionary war. In 1777 Aaron Lopez and Jacob Rivera, with fifty-nine other Jews, left Newport to find a refuge from its invasion by the British troops, and established themselves at Leicester, Mass. Lopez was a man of great wealth and, according to Ezra Stiles, in the extent of his commercial dealings was probably surpassed by no merchant in America (*ib.* No. 10, p. 15). He purchased an estate at Leicester and erected upon it a substantial house, which since has become the home of the Leicester Academy. The colonists rigidly observed the customs of their faith. In spite of the high opinion in which Lopez was held, it appears that in 1762 the supreme court of Massachusetts refused to grant the application of himself and Isaac Lezur for naturalization (*ib.* No. 6, p. 71).

It is known that other Jews went to Boston during the seventeenth century, but owing to the intolerance of the Puritans, they either removed or embraced Christianity. This accounts for the numerous families of distinctively Jewish name found in many of the Massachusetts towns. Just prior to the War of the Revolution Moses Michael Hays went to Boston from Newport, taking with him his own family and his two nephews, Abraham and Judah Touro. Hays was a successful insurance underwriter, and for four years (1788 to 1792) was grand master of the Grand Lodge of Masons of Massachusetts; he died in 1805. It is not known that any of his descendants live there. Abraham Touro became a very wealthy merchant, and when he died in 1822 he bequeathed $10,000 to the Massachusetts General Hospital, and $5,000 each to the Asylum for Indigent Boys, the Massachusetts Humane Society, and the Boston Female Society. His brother Judah Touro went to New Orleans. Judah Hays, Isaac Solomon, and Abraham Solis were residents of Boston between 1780 and 1798.

In 1830 a number of Algerian Jews settled in Boston and occupied themselves in trading; some of them went to Newport to live; the others disappeared, and no trace of them is left. In 1840 a number of German and Polish Jews settled in Boston, and their descendants still live there (for the history of Boston Jews see BOSTON). After 1880, Russian and Rumanian Jews began to settle in the towns outside of Boston, and now there are estimated to be about thirty thousand Jews in various parts of the state, exclusive of those in the capital. The newcomers have become Americanized and take an interest in public affairs; many work in factories and mills; it is estimated that 30 per cent of them are successfully established in various branches of business; a few still follow the old custom of peddling. In Boston there are 40,000 Jews, 21 synagogues, 64 lodges, many charitable societies, and a large number of social and literary clubs.

STATISTICS.

The following statistics of Massachusetts cities and towns (exclusive of Boston) were obtained through inquiry of town officials or are based upon the "American Jewish Year Book" for 5661, and upon manuscript additions thereto in possession of the Jewish Publication Society of America:

Name of City or Town.	Number of Jewish Inhabitants.	Congregations.	Synagogues.	Lodges.	Other Institutions.
Attleboro	30	..	....	..	..
Brockton	300	1	1	2	1
Cambridge	....	1	....	..	2
Chelsea	2,000	4	2	4	1
Chicopee	50	..	....	..	..
Danvers	24	..	....	..	..
Fall River	5,000	3	3	8	3
Faulkner	....	1	....	..	..
Fitchburg	200	1	building	..	..
Gloucester	200	1	1	..	1
Haverhill	300	2	1	2	1
Holyoke	200	2	....	2	..
Lawrence	600	2	2	2	..
Lowell	750	2	2	1	..
Lynn	....	2	....	..	2
Malden	600	1	1	1	1
Marlboro	24	..	....	..	..
Medford	....	..	....	..	1
Millis	....	1	....	..	..
New Bedford	1,000	4	2	1	2
Newton	32	..	....	.	..
North Adams	80	2	1	1	1
Northampton	120	2	....	1	..
Pittsfield	350	2	2	1	..
Quincy	26	1	....	.	2
Revere	300	..	....	..	..
Salem	300	2	....	..	..
Springfield	300	4	....	..	6
Taunton	80	..	....	..	..
Watertown	25	..	....	..	..
Worcester	1,000	4	....	1	7

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A. G. Mo.

MASSARANI (MASSARAN): Name of an Italian family which has been known since the latter part of the fifteenth century. Originally the name of the family was ממאסראן, from Massarano, a small town near Novara in Piedmont. Subsequently various members lived at Mantua, and still later at Milan. The earliest known bearer of the name was **Isaac Massaran,** who copied, in 1255, No. 23 of the Codex De Rossi; it is not certain, however, whether he belonged to this family or whether he was a native of Mazarron, in Spain. Two centuries later the copyist **Isaiah b. Jacob b. Isaiah Massaran** lived at Mantua and wrote Nos. 6 and 620 of the Codex De Rossi, No. 127 of the Codex Turin, and No. 45 of the Codex Montefiore. Azariah dei Rossi's scholarly brother-in-law, **Ḥayyim Massaran,** who owned a number of rare Talmudical works, lived at Mantua about 1560. At the same time **Bezaleel b. Samson, Levi b. Jacob, Samson b. Jehiel,** and **Samson b. Isaiah,** all belonging to the Massarani family, were living in this community. Among these Bezaleel b. Samson Massarani is especially noteworthy for his energetic efforts to save Hebrew books from the destruction with which the Inquisition threatened them. He was the chairman of the deputation of communal directors and rabbis that decided at Padua upon an anticipatory censorship in order to secure permission to reprint the Talmud. As the leader of this deputation Bezaleel went to Rome, to Pope Sixtus V., and obtained permission to print and own the Talmud after it had been censored and expurgated and the title changed. **Samson Massarani** was one of the deputies cited by the cardinals in 1590 before the Congregation of the Index Expurgatorius. Another **Samson,** a son of Bezaleel, was a pupil of R. Moses Provençal, with whom he corresponded on Talmudic subjects. In 1592 **Simon Massarani** published at Mantua Al-Ḥarizi's "Mishle Hakamim," with a rimed Italian translation, under the title "Motti di Diversi Saggi Tradotti di Lingua Hebræa in Volgare." Abraham b. Isaac Alluf described, in 1630, the expulsion of the Jews from Mantua. **Ephraim Massarani** was rabbi at Cento in 1676, and in correspondence with Isaac Lampronti. About the same time **Isaac Massarani** was rabbi at Salonica. Among the more recent members of this family may be mentioned **Giacobbe Massarani,** lawyer at Milan about 1850, whose son **Tullo,** one of the foremost writers of Italy, was formerly vice-president of the Italian chamber, and has been a member of the Senate since 1879.

Bibliography: Zunz, in *Kerem Ḥemed*, v. 134; Mortara, *Indice*, p. 37; Stern, *Urkundliche Beiträge*, i., Nos. 131 *et seq.*

G. I. E.

MASSARANI, TULLO: Italian senator, author, and painter; born at Mantua in 1826. He studied law at Pavia and took an active part in the Italian revolution of 1848, after the failure of which he fled to Frankfort-on-the-Main. From Paris he went to Switzerland, and a little later to Milan, where he became a member of Parliament (1860–67), and was afterward very efficient as a member of the municipal council. He is well known in Italy as a painter, his best-known painting being "The Warm Baths of Alexandria." His essay on Heine in "Crepuscolo" (1857) and his translation of the latter's works have made Heine very popular in Italy. Massarani was president of the international jury of art at the Paris Exposition of 1878. He is a member of the Lombard Institute for Arts and Sciences, of the Academy of Fine Arts, and honorary member of the Academy of San Luca. He is the author of the following works: "Quelques Mots sur la Défense de Venise" (Paris, 1849); "L'Idea Italiana Attraverso i Tempi" (*ib.* 1850); "Deutschland und die Italienische Frage" (Breslau, 1859); "L'Arte a Monaco e a Norimberga" (Florence, 1870); "Studii di Letteratura e di Arte" (*ib.* 1873); "Studii di Politica e di Storia" (*ib.* 1875); "Domeniche di Agosto" (*ib.* 1876); "Legnano, Grandi e Piccole Storie" (1876); "Eugenio Camerini e i Suoi Tempi" (*ib.* 1877); "L'Arte a Parigi" (Rome, 1879); "Sermoni" (Florence, 1880; 2d ed. 1884); "Il Libro di Giuda" (*ib.* 1882); "Saggi Critici" (2d ed. 1883); "Carlo Tenca e il Pensiero Civile del Suo Tempo" (*ib.* 1886); "Cesare Correnti Nella Vita e Nelle Opere" (*ib.* 1892); "L'Odissea della Donna," prose and verse (Rome, 1893); "Come la Pensava il Dottore Lorenzi" (1894). He has collected and published the scattered writings of Cesare Correnti.

Bibliography: *Nuova Enciclop. Italiana*, 4th Supplement; *Brockhaus Konversations-Lexikon*, xi. and Supplement; *Meyers Konversations-Lexikon.*

S. N. D.

MASSEKET or **MASSEKTA** (plural, **Massektot, Massektiyyot**; Num. R. xviii. 21; Midr. Teh. civ. 25): Any collection of rabbinic texts affecting any more or less complex subject. Literally the term means "a web" (from נסך = "to weave"; comp. Latin "textus"). It is applied indifferently to a treatise of the Mishnah (Shab. 3b; B. Ḳ. 102a), to a compilation of baraitot (Shab. 114a), or to a treatise of the Mishnah with Gemara (Hor. 10b). The whole of the Mishnah as now known comprises sixty-three massektot, though ancient authorities speak of sixty only, reckoning the three Babot (Baba Ḳamma, Baba Meẓi'a, and Baba Batra) as one and Sanhedrin and Makkot as one (Num. R. xviii. 21; see Straschun *ad loc.*, note 23; Cant. R. vi. 9; see Luria *ad loc.*). The Babylonian Gemara embraces thirty-seven massektot, and the Palestinian thirty-nine. Besides these there are appended to editions of the Babylonian Talmud many "minor massektot" ("massektot ḳeṭannot"), seven of which Raphael Kirchheim edited (Frankfort-on-the-Main, 1851); these seven are chiefly of a halakic nature. Latterly the term "masseket" was applied to any treatise, even if of comparatively small compass and of cabalistic type. See Talmud.

Bibliography: Kohut, *Aruch Completum*; Levy, *Chal. Wörterb.*; idem, *Neuhebr. Wörterb.*; Jastrow, *Dictionary.*

S. S. S. M.

MASSEL, JOSEPH: Russian Jewish Hebraist; born at Ujasin, government of Wilna, 1850. He emigrated to England in the nineties and settled at Manchester, where he opened a printing and publishing office. Massel has translated and published the following works: "Ha-Rokel," a novel, translated from the German (Warsaw, 1886); "Shimshon ha-Gibbor," a translation of Milton's "Samson Agonistes" (Manchester, 1895); "Mi-Kenaf ha-'Areẓ," original poems, and translations from the English (*ib.* 1898); "Dibre Aḥiḳar," translation of "Ahikar the Wise" (*ib.* 1898); "Yehudah ha-Makkabi," a translation of Longfellow's "Judas Maccabeus" (*ib.* 1900). He has published also "Ha-Maḳhelah," a collection of Hebrew poets from 1725 to 1903 (London, 1903).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 232; Lippe, *Osaf ha-Mazkir he-Ḥadash*, p. 260, Vienna, 1899; *Jewish Year-Book*, 1904.

J. A. S. W.

MASTER AND SERVANT: The Pentateuch lays down the rule, in favor of the workman, that "the wages of him that is hired shall not abide with thee all night until the morning" (Lev. xix. 13); the preceding words of the same verse, "thou shalt not oppress thy neighbor" (R. V.), are also construed as forbidding the withholding of the workman's hire (B. M. 110). Even more strongly is this idea expressed in Deut. xxiv. 15: "In his day thou shalt give him his hire; neither shall the sun go down upon it" (R. V.).

Deut. xxiii. 25, which permits one who goes into the vineyard or the cornfield of his neighbor to pluck and eat grapes or ears of corn, though he may not use a vessel for the former nor a sickle for the latter, is by tradition (B. M. vii. 2–8) interpreted as applying only to the workmen who enter into the vineyard or field in the employment of the owner.

Board as Wages.

(1) What the Mishnah says about the rights and duties of workmen ("po'alim") applies mainly to those employed in husbandry; mechanics and carriers are specially treated as such. As in the law of rural leases (see Landlord and Tenant), local custom was the principal standard in dealings with those hired for husbandry. The Mishnah (B. M. vii. 1) says, "He who hires workmen and asks them to work in early morning or in late evening at a place where early morning or late evening work is not customary can not compel them [to do so]. Where the custom is to feed, he must feed; to provide sweets, he must provide [them]—all according to the custom of the province." This applies also to the quality of the board, as R. Simeon ben Gamaliel points out in answer to the saying of R. Johanan ben Mattai, of whom the following is reported: He sent his son to hire laborers, and the son agreed to board them. When he returned to his father, the latter said: "My son, even if you provide for them a meal equal to the best of Solo-

mon's, you have not discharged your obligation to them, for they are the children of Abraham, Isaac, and Jacob. Before they begin to work, say to them: 'I shall give you bread and beans.'" Though R. Johanan's view is not correct, it shows the high regard in which even the lowly Israelite, depending on hired labor for his daily bread, was held by the sages (B. M. 83-87).

(2) The passages in Leviticus and Deuteronomy on the payment of hired laborers, one giving the entire day and the other the entire night in which to pay, are thus harmonized in the Mishnah (B. M. ix. 11): "He that is hired by the day receives [his wages] at any time in the [following] night; one hired by the night, at any time in the [following] day; one hired by the hour, at any time during the night and day following; one hired by the week, month, year, or week of years, if the time ends in the day, during the remainder of the day; if during the night, he receives it during that night or on the following day." The duty of the hirer to pay promptly is not confined to wages, but extends to payment for the use of cattle or implements (B. M. ix. 12), probably because these were often furnished by the workman, as is the case to-day with the teamster, who sets a price per day for himself and his team.

User of Crop.

(3) In regard to the right to eat grapes or ears of corn in the master's field, the Mishnah (B. M. vii. 2-8) says: "The following eat according to Scripture: He that works on what is affixed to the ground eats at the time of finishing the work; he that works on what is separated from the ground eats before the work is complete [for after that it is subject to tithe] of those things which grow from the earth [which excludes esculent roots]." But those engaged in milking or cheese-making, for instance, do not eat of the produce they are handling. "He whose work is among figs has no right to eat from the grapes, or vice versa; but the man may restrain his appetite until he comes to the finest fruit." All this applies to men at ordinary work; but when the workmen are engaged in bringing back some of the master's lost property, they may eat while going from furrow to furrow, or while returning from the wine- or oil-press, or from what is on a beast of burden which they are unloading. The workman may eat cucumbers, or dates, or the like, irrespective of their market value; but he should be taught not to act greedily and thereby "close the door upon himself." The workman may, for a sum of money, surrender his right to eat, either on his own behalf, or on behalf of his wife, or of his grown children or slaves, but not on behalf of his infant children or infant slaves, or of his beasts.

Those that watch the crops are according to Scripture not permitted to eat, but by custom are, nevertheless, allowed to do so. When one man watches the fields of several owners he may satisfy his hunger from the field of one alone (B. M. 87-93).

(4) Elsewhere (B. M. vi. 1-2) the Mishnah speaks of mechanics ("umanin"), ass-drivers, and teamsters, the hirer being not a master mechanic or master carrier, but a householder ("ba'al ha-bayit") who employs them in his own affairs. If, in the case of the hirer and the mechanic, one has led the other into error, the latter has no remedy beyond a "rebuke" ("tar'umet"). In the Gemara two possible cases of this sort are mentioned. In one the householder sends one workman to employ others, and the workman so sent engages them either at higher wages than authorized (which, of course, does not bind the employer), or at lower wages, which, to their loss, they accept. In the other, after work is begun, the master (or the workmen) refuses to continue. But where an ass-driver or teamster is hired under pressing circumstances, as for a wedding or a funeral, or where workmen are hired to bring in flax from the tanks, or to do similar tasks involving perishable matter, and they refuse to continue (after beginning the work), the hirer may employ others at the cost of the workmen so refusing, to the extent of the whole wage or any part thereof.

Mechanics.

When the mechanics who have been employed refuse to continue with the work (after doing part) they are at a disadvantage; the hirer may take out of their wages all the cost of employing others, even though the rate of wages has risen; but if the householder refuses to continue he is at a disadvantage; that is, he must pay them for what they have done plus the whole contract-price for the future work, less what it would cost to hire others, even though the rate of wages has fallen in the interval. In general, whoever recedes from a contract is at a disadvantage (lit. "his hand is the lower"). These rules naturally would apply to husbandry also (B. M. 75a; B. B. 153a).

(5) Whenever a workman in plying his trade has in his charge any chattel or animal of his employer, his liability for loss or damage is measured by that of a "keeper for hire" (B. M. vi. 6). See BAILMENTS.

BIBLIOGRAPHY: Maimonides, *Yad, Sekirut*, ix.; Caro, *Shulḥan 'Aruk, Ḥoshen Mishpat*, 311-319.

S. L. N. D.

MAT, MOSES BEN ABRAHAM: Galician rabbi; born at Przemysl about 1550; died at Opatow 1606. After having studied Talmud and rabbinics under his uncle R. Ẓebi and Solomon Luria, he became rabbi of Beldza, where he had a large number of pupils. He retired from this rabbinate and lived privately for a time at Vladimir. He was then called to the rabbinate of Przemysl, and, in 1597, to that of Luboml. Toward the end of his life Mat became the chief of the community of Opatow and district rabbi of Cracow.

Mat was the author of the following works: "Taryag Miẓwot" (Cracow, 1581), a versification of the 613 commandments; "Maṭṭeh Mosheh" (*ib.* 1590-91), a treatise on the practical ritual laws; "Ho'il Mosheh" (Prague, 1611), a simple and homiletic commentary on the Pentateuch, in which he occasionally explains the commentary of Rashi. Some responsa of his are to be found in the responsa collections of his rabbinical contemporaries.

BIBLIOGRAPHY: Kohen Ẓedek, *Shem u-She'erit*, p. 40, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1762; Fürst, *Bibl. Jud.* ii. 334.

S. S. B. FR.

MATAH MEḤASYA (MAḤSEYA): Town in southern Babylonia, near Sura (see Schechter, "Saadyana," p. 63, note 1). Sherira Gaon regarded the two places as identical, for in his accounts of the geonim of Sura he uses the names of both Matah Meḥasya (or Meḥasya) and Sura to indicate the seat of the academy, the former name even being the more frequent of the two. In the passage where he describes the founding of the Academy of Sura by Rab he says expressly that Rab had come to "Sura, which is Matah Meḥasya" (ed. Neubauer, i. 29; variant, "Sura, called 'Matah Meḥasya'"). There is no doubt, however, that these names belonged to two distinct towns, which came to be regarded as one when the seat of the academy was mentioned. They are named together in Ber. 29a, where the different modes of speech of the peoples of the two places are noted. Other Talmudic passages clearly indicate that these were two different towns (B. M. 67b; Yoma 86a). Sherira Gaon himself says (i. 30) that in the second half of the third century Ḥuna's school (by implication the academy founded by Rab) was in the vicinity of Matah Meḥasya; Rab's colleague Ḥisda lived at Sura. It seems likely, therefore, that the school was situated between the two places.

When the academy entered upon a new period of prosperity, under Ashi, in the second half of the fourth century, its seat was at Matah Meḥasya, where Ashi lived, and most of the Talmudic references to this place, which, Ashi says (Ket. 4a), may not be called either a city or a borough, date from his time. He refers to its synagogue, which strangers visited on his account (Meg. 26a), and he claims to have saved the town from destruction by prohibiting the construction of houses higher than the synagogue (Shab. 11a). Ashi was wont to say that the non-Jewish inhabitants of Matah Meḥasya were hard-hearted, since they beheld the splendor of the Torah twice a year at the great Kallah assemblies, and yet not one of them was converted to Judaism (Ber. 27b).

Halevy assumes that Sura again became the seat of the academy after Ashi's death ("Dorot ha-Rishonim," ii. 599), and that Mar b. Ashi restored Matah Meḥasya to the position to which Ashi had raised it. From his time probably dates the maxim which the martyr Mashershaya gave his sons, contrasting the outward poverty of Matah Meḥasya with the splendor of Pumbedita: "Live on the dung-heaps of Matah Meḥasya and not in the palaces of Pumbedita!" (Ker. 6a; Hor. 12a). There were various differences of opinion between the scholars of Pumbedita and Matah Meḥasya regarding questions of civil law, the opinions being collected in Ket. 55a. Rabina, the last amora of the Academy of Sura, lived at Matah Meḥasya (see Yoma 86a; Ḳid. 33a; B. Ḳ., end). The Talmud refers to the destruction of Matah Meḥasya (Shab. 11a), but in post-Talmudic times the town lent its name to the Academy of Sura, as stated above.

BIBLIOGRAPHY: A. Berliner, *Beiträge zur Geographie und Ethnographie Babyloniens*, p. 45, Berlin, 1883; I. H. Hirschensohn, *Sheba' Ḥokmot*, pp. 162 *et seq.*, 177, Lemberg, 1883; I. Halevy, *Dorot ha-Rishonim*, ii. 543 *et seq.*

S. S. W. B.

MATALON, JACOB BEN SOLOMON: Turkish rabbinical scholar; lived at Salonica in the sixteenth century. According to De Rossi ("Dizionario," i. 135) the name "Matalon" is the Hebrew equivalent of "one of Toulon," but Zunz (see Steinschneider, "Cat. Bodl." col. 1241) derives it from "Mataloni," the name of an Italian town. In spite of his premature death Matalon wrote several works, two of which were published (Salonica, 1597): "She'erit Ya'aḳob," sermons, and "Toledot Ya'aḳob," commentary on various haggadot in the Talmud and Midrashim.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 38a; Fürst, *Bibl. Jud.* ii. 334.

E. C. M. SEL.

MATALON, MORDECAI: Rabbi of Salonica in the sixteenth century; uncle of Jacob b. Solomon Matalon. Besides being a prominent Talmudist, Matalon was, according to his companion Samuel di Modena, who quotes him frequently in his responsa, well versed in secular sciences (Responsa on Ḥoshen Mishpat, No. 40). He is quoted also by Isaac Adarbi in his "Dibre Ribot" (Nos. 217, 326). Matalon was the author of responsa inserted in the "Mishpeṭe Shemuel" of Samuel Ḳala'i (Venice, 1599).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 38a, 40a, b; Fürst, *Bibl. Jud.* ii. 334.

S. M. SEL.

MATAṬRON. See METAṬRON.

MATER SYNAGOGUE. See PATER SYNAGOGUE.

MATHEMATICS: The science that treats of the measurement of quantities and the ascertainment of their properties and relations. The necessity of studying astronomy for calendric purposes caused the ancient Hebrews to cultivate various branches of mathematics, especially arithmetic and geometry, applications of which are frequent in the Mishnah and Talmud. With regard to arithmetic there occur the four rules, in both whole numbers and fractions; even the decimal system is alluded to by Rabba, who says that the Persians called the number 10 "one" (Ber. 60a). As to geometry, the treatises 'Erubin, Kelim, Ohalot, etc., contain many applications of planometry and stereometry. The terms "bigon," "trigon," "tetragon," and "pentagon" are found several times in the Talmud, both in their geometrical sense, signifying a figure of two, three, four, or five angles, and in their arithmetical sense, expressing the numbers 2, 3, 4, and 5. As early as the forty-ninth "middot" of R. Nathan $3\frac{1}{7}$ to 1 is given as the relation between the circumference and the diameter of a circle. The names which occur often in the Talmud in connection with mathematical propositions are Gamaliel, Joshua, Judah, and Samuel.

"Mishnat Middot."

Still, however rapid may have been the spread of mathematical knowledge among the Jews in the Talmudic times, no work on that science is known to have existed in Jewish literature prior to the Judæo-Arabic period, to which belongs probably the "Mishnat Middot," the oldest mathematical work in Hebrew known. According to Steinschneider, who first published it (Berlin, 1864), it is an imperfect endeavor to propound the elements of geometry.

With the expansion of the Greco-Arabic philosophy the Jews began to take part in the development of mathematics, which was regarded as a science introductory to philosophy. It was divided by the Arabian school into seven "disciplinæ"; namely, arithmetic (ח' החשבון), algebra (ח' התשבורת), geometry (ח' הנדסה or ח' המדידה), astronomy (ח' התכונה), astrology (ח' הנסיון), optics (ח' הראות), and music (זמרה). Of these only algebra and geometry are treated at length in this article, the others being dealt with under their respective names.

With the exception of the above-mentioned "Mishnat Middot," no work on algebra or geometry is known to have been written in Hebrew before the twelfth century; the few writings composed by Jews in these branches of mathematics, which in the Middle Ages were neglected in favor of astronomy and astrology, were in Arabic. The oldest Jewish writer on mathematics in its strict sense was the renowned astrologer Mashallah (more correctly Ma Sha Allah), who flourished at the end of the eighth century and at the beginning of the ninth.

Arabic Jewish Mathematicians.

A contemporary of his, Abu Othman Sahl ibn Bishr ibn Ḥabib ibn Ḥani, was the author of a work on algebra entitled "Al-Jabar wal-Muḳabalah." Another work on algebra, bearing the same title, and a commentary on the "Elements" of Euclid, were written about the same time by a Jewish convert to Islam, Sind ben 'Ali. To the same period belongs Sahl Rabban al-Ṭabari, who was considered one of the greatest geometers of his time. Among the writers of the tenth and eleventh centuries mention should be made of Bishr ben Phinehas ben Shu'aib and Jacob ben Nissim of Kairwan, the latter of whom wrote, under the title "Ḥisab al-Ghubar" (Hebr. חשבון האבק), a work on Indian mathematics. In the twelfth century works on algebra and geometry began to appear in Hebrew, mainly as translations from the Arabic.

The first known Hebrew writer on geometry was Abraham bar Ḥiyya ha-Nasi, who expounded its elements in a work entitled "Ḥibbur ha-Meshiḥah weha-Tishboret." This work, which probably formed a part of his encyclopedia "Yesode ha-Tebunah we-Migdal ha-Emunah," was edited by Steinschneider in the publications of the Meḳiẓe Nirdamim Society (1895, vol. xi.). A Latin translation of Abraham bar Ḥiyya's work was made about 1136 by Plato of Tivoli. Another prominent writer on geometry in that century was Samuel ibn 'Abbas, who, at the request of Sultan Abu al-Fatḥ Shah Ghazzi, composed in Arabic a work on the difficulties encountered by the geometer. As a translator of astronomical and mathematical works from the Arabic into Latin, in the same century, the Jewish convert known by the name of Johannes Hispalensis was distinguished. An English Jew is said to have written in Latin, in 1190, a work on mathematics under the title "Mathematica Rudimenta Quædam."

In the Thirteenth Century.

The thirteenth century was especially rich in mathematical productions. The writings of the Greek and Arabian mathematicians were translated into Hebrew and commented upon. Judah ben Samuel Cohen of Toledo (1238), in his encyclopedia—written originally in Arabic and translated by himself into Hebrew under the title "Midrash ha-Ḥokmah"—gives extracts from the "Elements" of Euclid. In 1278 Euclid's entire work was translated from the Arabic, probably by Moses ibn Tibbon. Another translation, entitled "Yesodot," or "Shorashim," and including Hypsicle's books, is supposed to have been made by Jacob ben Machir. Commentaries upon it by Arabian mathematicians, such as Al-Farabi and Ibn Haitham, were also rendered into Hebrew, probably by Kalonymus ben Kolonymus, who, according to the commentary of Simplicius, had translated Book xiv. and Ibn Haitham's commentary on the introduction to Book x. Among the other commentaries on the "Elements" still extant in manuscript in various European libraries are those by a pupil of Jacob ben Machir; by Abba Mari on the introduction to Book i.; by Levi ben Gershon on the propositions of Books i., iii., iv., and v.; by Abraham ben Solomon Yarḥi; and, according to Joseph Delmedigo, by Elijah Mizraḥi. Euclid's "Data" was rendered into Hebrew, from the Arabic version of Ḥunain ibn Isḥaḳ, by Jacob ben Machir, under the title "Sefer ha-Mattanah." Three new translations were made between 1775 and 1875. Euclid's works were published first by Abraham ben Joseph Minz, with annotations by Meïr of Fürth, under the title "Reshit Limmudim hu Sefer Iḳlides" (Berlin, 1795). Five years later a new translation of the first six books of the "Elements" was published by Baruch Schick (The Hague, 1780). In 1875 a new translation of Books xi. and xii. was published at Jitomir.

Translations from the Arabic.

Jacob ben Machir, in the thirteenth century, translated from the Arabic the work on spherical figures of the Alexandrian mathematician Menelaus. Kalonymus ben Kalonymus twice translated the works of Archimedes on conoids and spheroids and on the measure of the circle under the titles "Be-Kaddur ube-Iẓṭawwonot" and "Sefer Arkimedes be-Meshiḥat ha-'Iggulah." He made the following translations also: "Sefer Meshalim be-Tishboret," on algebraic propositions; "Sefer ha-Temunah ha-Ḥittukit"; a work on geometry by Thabit ibn Ḳurra entitled "Al-Shakl al-Ḳaṭṭa'": "Ma'amar be-Iẓṭawwonot webe-Ḥiddudim," a treatise on cylinders and cones by Abu al-Ḳasim Aṣbagh or Asba' ben Mohammed. In the fifteenth century Jewish literature was enriched with several important works on algebra and geometry. Mordecai Comtino, teacher of the rabbi and mathematician Elijah Mizraḥi, wrote a treatise, in two parts, on arithmetic and algebra, in which he followed partly the Greek and Latin authors, partly the Mohammedan; he also annotated the "Elements." Elijah Mizraḥi wrote on arithmetic, algebra, and geometry under the title "Meleket ha-Mispar." Mordecai ben Abraham Finzi translated from the Latin, under the title "Taḥbulat ha-Mispar," a work on algebra by Abu Kamil Shuja', and a work on geometry under the title "Ḥokmat ha-Medidah."

The most prominent representative of mathematical knowledge among the Jews in the sixteenth century was the historian David Gans, who wrote three works on mathematics—"Ma'or ha-Ḳaṭan," "Migdal

Dawid," and "Prozdor." Among the mathematicians of the seventeenth century the most renowned was Joseph Delmedigo, who in his "Bosmat Bat Shelomoh" gives a survey of geometry and devotes several chapters of his "Ma'yan Gannim" to trigonometry and algebra. In the eighteenth century the most noted mathematician among the Jews was Elijah Wilna, who wrote a work containing treatises on trigonometry, geometry, and some principles of astronomy and algebra. The following is a list of all the Hebrew works on algebra, geometry, and arithmetic published up to the last years of the nineteenth century:

Elijah Wilna.

אוקלידס, a new translation of Euclid, by Baruch Schick. The Hague, 1780.

אוקלידס, on Books xi. and xii. of the "Elements," by David Friesenhausen. Jitomir, 1875.

אילם, containing, among other scientific dissertations, treatises on arithmetic, algebra, geometry, and trigonometry, by Joseph Delmedigo. Amsterdam, 1629.

אנפאנגסגרינדע, arithmetic, in Judæo-German, by Faibus Hurwitz. Amsterdam, 1791.

ברורי המדות, on the geometrical propositions found in the Talmud, by Tobias Hurwitz. Prague, 1807.

ברית אברהם, arithmetic, according to Elijah Mizraḥi and non-Jewish sources, by Abraham Niederländer. Prague (1609?).

דרכי החשבון, arithmetic, by Jehiel Michael Epstein. Wilna, 1836.

חכמת המספר, arithmetic, by Moses Ḥayyim Eisenstadt. Dyhernfurth, 1712.

חכמת המספר, arithmetic and algebra, by Naḥman Hirsch Linder of Dubno. Warsaw, 1855.

חכמת השעורים, arithmetic, translated from the French by Jacob Eichenbaum. Warsaw, 1857.

ידיעת החשבון, arithmetic, in Judæo-German, by Aryeh Löb Shames. Amsterdam, 1690.

ידיעות השעורים, geometry, by Gabriel Judah Lichtenfeld. Warsaw, 1865.

יסוד עולם, containing, among other things, geometrical propositions, by Baruch Schick. Berlin, 1777.

יסודי ח' השעור, on the various branches of mathematics, by Ḥayyim Zelig Slonimski. Jitomir, 1865.

כליל החשבון, algebra, by David Friesenhausen. Berlin, 1797 (Zolkiev, 1835).

לוחות המגבילים, logarithms, by David Friesenhausen. Königsberg, 1854.

מבחר החשבון, arithmetic, by Letableau. Warsaw, 1866 (*ib.* 1875).

מוסדות תבל, proofs on the eleventh proposition of Euclid, by David Friesenhausen. Vienna, 1820.

מלאכת החשבון, arithmetic, by Moses Samuel Neumann. Vienna, 1831.

מלאכת מחשבת, arithmetic and algebra, by Elijah ben Gershon of Pintschow, Zolkiev, 1740.

מלאכת מחשבת, in two volumes: the first, entitled עיר החשבון, deals with arithmetic and the elements of algebra; the second, בירורי מדות, treats of geometry, by Gershon Elias. Berlin, 1765 (Frankfort-on-the-Oder, 1765; Ostrog, 1806).

מלאכת מחשבת, arithmetic, in Judæo-German, by Goldenberg. Berdychev, 1823 (Sdilkov, 1834).

מלאכת מחשבת, arithmetic and algebra, in Hebrew and Judæo-German, by Moses Zerah Eidlitz. Prague, 1775. (In Hebrew only, Zolkiev, 1837, 1845.)

מלאכת מחשבת החדש, on all branches of mathematics, in three volumes, by Shalom Blenker. Berdychev, 1834.

מלאכת המספר, arithmetic, algebra, and geometry, by Elijah Mizraḥi. Constantinople, 1534.

מפתח אלגיברא החדשה, algebra, by Asher Anshel Worms. Offenbach, 1722.

משנת המדות, on geometry, edited by Steinschneider. Berlin, 1864. (With a German translation and notes by Hermann Schapira, Leipsic, 1880.)

נאוה קודש, geometry and trigonometry, by Simeon Waltsch. Berlin, 1786.

עובר לסוחר, arithmetic, by Menahem Zion Porto. Venice, 1627.

עומק הלכה, on the mathematical propositions found in the Talmud, by Jacob Kopel. Cracow, 1598 (Amsterdam, 1710).

פרפראות לחכמה, dissertations on geometry, by Kopel Shacherles. Vienna, 1814.

צפנת פענח, criticisms on the mathematical works of Ḥayyim Zelig Slonimski, by Gabriel Judah Lichtenfeld. Warsaw, 1874.

צפנת פענח, arithmetic and algebra, by Joseph Schliffers. Wilna-Grodno, 1827.

קנה המדה, trigonometry, by Baruch Schick. Prague, 1784.

קצור מלאכת מחשבת, arithmetic. Wilna, 1830.

ראשית למודים, a commentary on the "Elements," by Abraham Joseph Minz. Berlin, 1775.

שבילי דרקיע, on the calendar, and on arithmetic and geometry, by Elijah Hechim. Warsaw, 1863.

שני ספרים בכרך אחד, logarithms, by Rabinowitsch. St. Petersburg, 1872.

BIBLIOGRAPHY: Poggendorff, *Handwörterb.* i. 458; Zuckermann, *Das Mathematische im Talmud*, in *Jahresbericht der Frankelschen Stiftung*, 1878; Eduard Mahler, *Die Irrationalitäten der Rabbinen*, in *Zeitschrift für Mathematik*, 1884; idem, *Zur Talmudischen Mathematik*, ib. 1886: Gurland, *Calendar*, vi. 112-118; Steinschneider, *Jewish Literature*, passim; *idem*, in *Bibliotheca Mathematica*, 1890; idem, *Hebr. Uebers.*; idem, *Die Arabische Literatur der Juden.*

J. I. BR.

——**Modern:** The number of mathematicians of Jewish origin in the nineteenth century is so great that a detailed list of all could hardly be given here. As there are, moreover, no data regarding the lives of the French, English, and Russian mathematicians the biographer frequently would be obliged to resort to conjecture. For example, it is believed that Lobatschewski, one of the discoverers of absolute geometry (pangeometry), was the son of Jewish parents, since his father, a native of Poland, is known to have been converted to the Orthodox Greek Church, and conversion from Catholicism is not likely. Similarly, the ancestry of the great astronomer Friedrich Bessel calls for investigation.

The following German mathematicians may be mentioned: M. Abraham (mathematical theory of electricity); Aronhold; Borchardt (algebra; editor of Crelles' "Journal für die Reine und Angewandte Mathematik"); Georg Cantor (author of the theory of transfinite numbers); Moritz Cantor (history of mathematics); Eisenstein; Fuchs; Gordan (basal principles of the theory of invariants); Hensel (continued Kronecker's investigations); Hurwitz (author of prominent works in various branches of mathematics); Hamburger (differential equations); Hirsch Meyer (source for all modern collections of elementary examples; properties of symmetrical functions); Jacobi; Jolles (geometry); König (algebra); Königsberger (transformation of hyperelliptical functions; biography of Helmholtz); Kronecker; Landau (theory of numbers); Landsberg (algebraic [Abel's] functions); Lipschitz (prominent in all departments of pure and applied mathematics); London (geometry); Minkowski (foremost living [1904] authority on the theory of numbers); Noether (algebra and Abel's functions); Pasch (critique of the principles of mathematics; important geometrical investigations on complexes); Pringsheim (modern theory of functions); Rosanes (geometrical transformation and apolarity); Rosenhain; Saalschütz (convergence; applied mathematics); Schlesinger (comprehensive text-book, and original investigations on differential equations); Schönflies (geometry); Schwarzschild (director of the observatory at Göttingen; mathematical astronomy); Wälsch (theory of invariants); Weingarten (foremost living authority on the theory of surfaces); Wolfskehl (theory of numbers).

Of Italian mathematicians the following are the most important, their chief distinction being won in analytic and synthetic geometry: Castelnuovo, Enriquez, Fano, Jung, Beppo Levi, Levi-Cività, Loria, Segre, Volterra (mathematical physics).

The most prominent Russian mathematicians are Schapiro (cofunctions; algebraic iteration) and Slonimski (inventor of a well-known counting-machine and editor of Jewish calendars).

Of the Jewish mathematicians of France those who have gained especial prominence are: Hadamard (Hadamard's theorem); Halphen (reduction of linear equations to integrable form [obtained a prize from the French Academy]; spatial curves [obtained a prize from the Berlin Academy]; compare Stieltjes' biography of him in Halphen's "Traité des Fonctions Elliptiques," vol. iii.); Maurice Lévi (mathematical physics; president of the Institute).

The most noteworthy English mathematician is James Joseph Sylvester.

J. S. G.

MATHIAS OF CRACOW. See Calahora.

MATRIARCHY: A system of society in which descent and property are traced solely through females. It has been suggested that the prominence given to the mothers of kings in the Books of Kings and to the wives of the Patriarchs are survivals of this system. The fact that the tribes can be divided into tribes descended from Rachel and tribes descended from Leah has also been urged in favor of this view, especially as the name "Rachel" means "ewe," and the name "Leah" has been traced by Robertson Smith to a Semitic root meaning "antelope." The view is thus dependent upon the theory that the early Israelites had a totemistic tribal system (see Totemism).

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A. J.

MATTANIAH. See Zedekiah.

MATTATHIAS MACCABEUS: The originator of the Maccabean rebellion. His genealogy is given as follows in the First Book of Maccabees, the most authentic source: "Mattathias, the son of John, the son of Simeon, a priest of the sons of Joiarib, from Jerusalem; and he dwelt at Modin" (I Macc. ii. 1). Josephus ("Ant." xii. 6, § 1) traces the genealogy back for one generation further, mentioning Asamoneus (= Hasmonæus) after Simon. But this Hasmonæus should not be considered as Mattathias' great-grandfather, but merely as a distant ancestor of the whole house, since only so is it comprehensible why both Greek and rabbinical sources of the following period call the whole house that of the Hasmoneans. The fact, moreover, that the names John and Simeon recur in the family in the very next generation after Mattathias, while the name "Hasmonæus" is not found in historic times, is a proof that the first bearer of this name belongs to antiquity.

The rabbinical sources have a different account. In the Seder 'Olam Zuṭa, which, it is true, is not very reliable, Mattathias is given as the direct son of Hasmonai; and elsewhere also Hasmonai appears as a historic person who is very much in evidence. Thus, in Soferim xx. 8 occurs the reading: "Mattithiah, son of Johanan the high priest, and Hasmonai and his sons." The conjunction "and" must originally have stood also in the liturgical formula fixed for the Ḥanukkah feast, so that Mattathias and Hasmonai are to be regarded as two independent heroes who lived in the same period and who were probably relatives. In the Talmud, Hasmonai is even mentioned before Mattathias (Meg. 11a). A midrash to Deut. xxxiii. 11, quoted by Rashi, mentions the children of Hasmonai, among them Eleazar; as does also Jellinek "B. H." vi. 2. Hasmonai thus appears in these passages in the place of Mattathias.

Distinguished from Hasmonai.

The rabbinical sources never mention all of Mattathias' sons together, but only one at a time, sometimes Eleazar (who, according to most of the authentic sources, took only a subordinate part), sometimes John (who also is unimportant in the books of the Maccabees and in Josephus), and sometimes Judas. The First Book of Maccabees and Josephus enumerate the sons of Mattathias as follows: John Gaddis or Caddis (Johanan Gadi), Simon Thassi, Judas Maccabeus, Eleazar Avaran, and Jonathan Apphus. The Aramaic-sounding cognomens, which have not been fully explained, were probably given them by their father, with reference to contemporary events or to the respective characters of the sons themselves. The Second Book of Maccabees mentions still another brother, between Simon and Jonathan, called Joseph; but that is probably only a corrupt reading for "Johanan."

Refuses to Sacrifice to Idols.

Mattathias belonged to the priestly tribe of Joiarib (comp. I Chron. xxiv. 7); the name is badly preserved in Josephus. From the statement that he was from Jerusalem, but resided in Modin, it is certain that he actually officiated in Jerusalem. The rabbinical sources which make him high priest are mistaken. Mattathias was already old when the religious persecution under Antiochus Epiphanes broke out. The king's soldiers under Apelles, who is mentioned by Josephus but not in the Book of Maccabees, came to Modin, a small city in Judea. They set up an altar to the heathen god, and ordered Mattathias, as the most influential citizen, whose example would be followed, to sacrifice in accordance with the king's command. But Mattathias said: "Though all the nations that are under the king's dominion obey him, . . . yet will I, and my sons, and my brethren, walk in the covenant of our fathers" (I Macc. ii. 19–20). And when a certain Jew was about to obey the command, Mattathias, who was filled with holy wrath, killed the offender and destroyed the altar, while his sons cut down the king's officer. Thereupon Mattathias called out: "Whoever is zealous for the Law, and maintaineth the covenant, let him follow me." His countrymen, abandoning all their possessions, followed him and hid in the mountains and desert places. Others, who had hidden themselves before, joined them. When Mattathias learned that the pious ones would rather be cut down by the king's soldiers than defend themselves on the Sabbath he commanded them to fight, when necessary, on that day. This practise, says Josephus, was continued in later days. It is evident from this that Mattathias had authority in religious matters also.

From his hiding-place he scoured the neighboring districts of Judea, drove out small bands of the king's troops, punished the renegade Jews, destroyed the heathen temples and altars, and brought children, who through fear had not been circumcised, into the covenant of Abraham. Josephus, whose account otherwise agrees with that of I Maccabees, differs from it in stating that Mattathias reigned one year and then became ill. Also in "B. J." (i. 1, § 3) Josephus speaks of Mattathias as a prince chosen by the people. According to both authorities, Mattathias before his death urged his sons and the people to continue steadfast in the defense of their ancestral religion. Of his sons he designated Simon as counselor and Judah as general. He died in 146 of the Seleucid era (166 B.C.), and was buried in Modin, amid the lamentations of all Israel. Niese has tried to prove from the fact that Mattathias does not appear in the Second Book of Maccabees that he never existed. This has been refuted by Schürer and Wellhausen. The importance of Mattathias is attested by the fact that rabbinical tradition mentions his name and even puts it in the Ḥanukkah prayer. The name Mattathias recurs in the person of his grandson, a son of Simon (I Macc. xvi. 14).

BIBLIOGRAPHY: Grätz, *Gesch.* ii.^{2} 322–325: Niese, *Kritik der Beiden Makkabäerbücher*, pp. 44–47 (reprint from *Hermes*, 1900, vol. xxxv.); Schürer, *Gesch.* 3d ed., i. 202; Wellhausen, *I. J. G.* 4th ed., p. 257, note 1, Berlin, 1901; Krauss, in *R. E. J.* xxx. 215. For the sources of Josephus see Büchler, *ib.* xxxiv. 69–76.

G. S. KR.

MATTATHIAS B. SIMON: Son of the Hasmonean prince Simon, whom he accompanied on his last journey, together with his brother Judah and his mother. Simon, with his sons, was invited by his son-in-law Ptolemy to a banquet in the fortress of Docus, near Jericho, where he was murdered, his sons being first put in fetters and then killed. The accounts in I Maccabees and in Josephus do not agree as to whether Mattathias was slain at the same time as his father, or later; Josephus, however, probably reports the affair more correctly, as he refers also to other sources.

BIBLIOGRAPHY: *I Macc.* xvi. 16; Josephus, *Ant.* xiii. 8, § 1; idem, *B. J.* i. 2, § 3; C. Werner, *Johann Hyrkan*, p. 10, note 22, Wernigerode, 1877; Grätz, *Gesch.* iii. 67 *et seq.*

G. M. K.

MATTERSDORF, JOAB BEN JEREMIAH: Hungarian rabbi; died about 1807. Through the influence of Aaron Chorin, a disciple of his father, he became rabbi of Deutschkreuz, near Mattersdorf, Hungary. He wrote "Ḥen Ṭob" (Zolkiev, 1806), commentary on a part of the code Eben ha-'Ezer, to which is added "Zebed Ṭob," on the same code, by his son-in-law Isaac (Eisik) ben Lippmann Fränkel. Joab wrote also: "Sha'are Binah," novellæ to Isaac ben Reuben Alfasi's "Sha'are Shebu'ot," Vienna, 1792. Like Joseph Caro, Marcus Benedict, and others, Mattersdorf mistook this Isaac ben Reuben for a grandson of Isaac Alfasi (see JEW. ENCYC. i. 377, *s.v.* ALFASI, ISAAC BEN REUBEN).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 194; Fürst, *Bibl. Jud.* ii. 334; Löw, *Gesammelte Schriften*, ii. 257; Steinschneider, *Cat. Bodl.* No. 5824; Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iii. 57.

D. S. MAN.

MATTHÄI (SIMEON), ADAM RUDOLF GEORG: German convert to Christianity; born at Fürth 1715; died at Nuremberg 1779. After having studied Talmud at Prague under his father, Jaidel, who was lecturer on Talmud in the bet ha-midrash, Matthäi, whose name was then Simeon, returned to his native town. There he was appointed teacher in the Jewish high school and afterward lecturer in the bet ha-midrash. In April, 1748, Matthäi announced to the clergy of Fürth his intention of embracing Christianity, and on their advice he went to Nuremberg, where he was baptized on Sept. 20 of the same year, and where he was afterward appointed sacristan of the Dominican Church.

Matthäi wrote several works in German which, according to his admirers, were a defense of Christianity against the attacks of the Jews, but in reality were attacks on Judaism. It must be admitted, however, that he displayed in his writings a wide knowledge of rabbinical literature.

The following is a list of his works in their chronological order; with one exception they were published at Nuremberg:

Beschreibung des Jüdischen Sabbats. 1750.
Die Verderbniss des Heutigen Judenthums. 1752.
Beschreibung des Jüdischen Neujahrsfestes. 1755.
Beschreibung des Jüdischen Purimfestes. 1758.
Beschreibung des Jüdischen Jom Kippur. 1760.
Sammlung Talmudischer Lehrsätze. Schwabach, 1763.
Abhandlung von der Verleumdung. 1765.
Sendschreiben an Rabbi Peloni aus der Stadt Lo-Theda. 1766.
Erneuerung des Taufbundes. 1768.
Kurzgefasste Talmudische Lehrsätze von der Nothwendigkeit Sich in den Ebestand zu Begeben. N.d.
Beweis von der Uebereinstimmung der Alten Israelitischen Kabbala mit der Lehre des Apostels Paulus. N.d.
Beweisgründe von der Uebereinstimmung der Altjüdischen Lehre mit der Lehre der Christen. 1770.
Christlich Gesinnte Erklärung der Kabbalisten Ueber das Hohelied. 1776.

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, i. 398; Fürst, *Bibl. Jud.* ii. 335.

G. M. SEL.

MATTHEW. See NEW TESTAMENT.

MATTHIAS BEN MARGALOT: Associated with Judah ben Zippori in the instigation of an uprising against Herod the Great (Josephus, "Ant." xvii. 6, § 2; *idem*, "B. J." i. 33, § 2). See JUDAH BEN ZIPPORI.

S. S. KR.

MATTHIAS BEN THEOPHILUS: Name of two high priests. **1.** The successor of Simon ben Boethus, and, unlike the other high priests appointed by Herod, who were foreigners, a native of Jerusalem (Josephus, "Ant." xvii. 4, § 2). On the eve of a Day of Atonement—for the priest the most important time in the year—he had become ritually unclean, and consequently was unable to perform the duties of his office, which were discharged instead by his kinsman Joseph ben Ellem ("Ant." xvii. 6, § 4). This occurrence is mentioned in the Talmud (Tosef., Yoma, i. 4; Yoma 12b; Yer. Yoma 38d), although the name of Matthias ben Theophilus is omitted. His deposition, however, was not due to this cause, but to the fact that he was supposed to have been implicated in the insurrection when the golden eagle was pulled down from the gate of the Temple (see JUDAH BEN ZIPPORI). His tenure of office lasted only one or two years (5–4 B.C.).

2. A descendant, apparently, of the preceding, and the last high priest but one. He was in office in 65 C.E., when the war against the Romans broke out (Josephus, "Ant." xx. 9, § 7). During the troubles in Jerusalem which preceded the siege by Titus ("B. J." iv. 3, § 7) he was deposed, since he, like the other aristocrats, belonged to the peace party, one of his sons having even sought refuge with the Romans. Matthias was put to death as a dangerous character by the very Simon ben Gioras whom he had invited to Jerusalem to subdue the revolutionists ("B. J." vi. 2, § 2). According to Grätz, it is he who is referred to in a Talmudic story which relates that once, on a Day of Atonement, a high priest remained in the Holy of Holies a longer time than usual praying for the Sanctuary, which was in danger of destruction by the Zealots (Tosef., Yoma, ii. 5; Yoma 53b; Yer. Yoma 42c).

BIBLIOGRAPHY: Derenbourg, *Histoire de la Palestine*, p. 160; Grätz, in *Monatsschrift*, 1881, pp. 51 *et seq.*; Grätz, *Gesch.* 4th ed., iii. 737, 750; Schürer, *Gesch.* ii. 217–220.

S. S. KR.

MATTITHIAH B. HERESH: Roman tanna of the second century; born in Judea; probably a pupil of R. Ishmael, and certainly a contemporary and friend of his pupils R. Josiah and R. Jonathan. After his ordination Mattithiah went to Rome, apparently on account of the persecution by Hadrian; there he founded a school and a Jewish court which soon became prominent. Halakic sentences by him have been preserved which show his desire to make the Sabbath laws less rigorous in so far as their fulfilment by the sick was concerned. He seems, however, to have devoted himself chiefly to the Haggadah; a number of his homiletic sentences, especially to Exodus, are extant. He has a maxim in the Pirke Abot: "Meet each man with friendly greeting; be the tail among lions rather than the head among foxes" (iv. 15). He associated with the Palestinian scholars who visited Rome and sought instruction from them—from R. Simeon b. Yoḥai and R. Eleazar b. Jose, for instance. A later legend in the Midrash Abkir represents him as victoriously resisting a temptation placed in his path by Satan.

BIBLIOGRAPHY: Frankel, *Darke ha-Mishnah*, pp. 130 *et seq.*; Grätz, *Gesch.* 3d ed., iv. 285; Bacher, *Ag. Tan.* i. 385 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 110 *et seq.*

E. C. I. E.

MATTITHIAH B. ISAAC OF CHINON (קינו): French scholar of the end of the thirteenth century. He was a pupil of R. Perez of Corbeil and a contemporary of Mordecai b. Hillel, martyred at Nuremberg in 1298. He is sometimes wrongly identified with Mattithiah, the teacher of Eliezer b. Joel ha-Levi, author of the ritual work "Abi Asaf," who lived at the beginning of the thirteenth century.

BIBLIOGRAPHY: Mordecai, *Mo'ed Ḳaṭan*, No. 936; idem, *Ketubot*, v., Nos. 184, 290; Gross, *Gallia Judaica*, p. 581.

E. C. S. K.

MATTITHIAH B. JOSEPH THE PROVENÇAL (פרובינשי): Chief rabbi of Paris and of France from 1360 to 1385; son of Joseph b. Johanan of Treves, rabbi of Marseilles; pupil of Perez b. Isaac ha-Kohen and of Nissim b. Reuben of Gerona. In 1360 King Charles V. appointed him chief rabbi of the community of Paris and of all the newly organized communities of France, exempting him and Manecier of Vesoul from wearing the Jewish badge. Mattithiah founded a rabbinical school at Paris which soon attracted many pupils, eight of whom were called to various communities. He is probably identical with Mattithiah Treves (טרייבוש, the author of MS. No. 676, folio 147, containing a responsum, in the Paris Bibliothèque Nationale) and with Mattithiah "the Frank" (הצרפתי; author of a methodological treatise on the Talmud). Isaac ben Sheshet (Responsa, No. 271) applies to him the title of "Eben Boḥan" ("touchstone"), a term which has been held to imply that he composed a work bearin this name (Shabbethai Bass, "Sifte Yeshenim," x., No. 9). Zunz ("Literaturgesch.") mentions a liturgical poet by the name of Mattithiah b. Joseph "the administrator" ("ha-parnes"), but this latter epithet can apply neither to Mattithiah b. Joseph nor to his father.

BIBLIOGRAPHY: Brüll, *Jahrbücher*, i. 93; Carmoly, in *Arch. Isr.* 1856, p. 261; Gross, *Gallia Judaica*, pp. 532–533; Léon Kahn, *Les Juifs à Paris*, p. 26; Grätz, *Gesch.* viii. 9; *Ordonnances des Roys de France*, v. 498; Zunz, *Z. G.* pp. 190, 193.

S. S. K.

MATTITHIAH ḲARṬIN (known also as **Ibn Ḥarṭon**): Scholar of the fourteenth century. He translated into Hebrew verse the "Moreh Nebukim" of Maimonides in 1363 (comp. Wolf, "Bibl. Hebr." i., No. 1682). His work seems to have been lost, unless this Mattithiah is identical with Mattithiah b. Shabbethai of Monte Politiano, a work of whose, in verse, is found in the library of the Vatican (No. 258). Steinschneider, after having declared ("Cat. Bodl." col. 1897) that Mattithiah versified the "Moreh Nebukim," says, in his "Jewish Literature" (p. 147), that his work is a commentary, in Hebrew verse, on the "Moreh." In the Vatican Library (MS. No. 298) there is a poem of Mattithiah's, entitled "Mebine 'Am," which is an acrostic containing his name. Steinschneider thinks that this Mattithiah may be identified with the Italian liturgist called Mattithiah, whose three dirges are found in the library of Parma (MS. De Rossi No. 1205). Zunz ("Literaturgesch." p. 579) supposes that the latter was a poet of the sixteenth century.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 428.

J. M. SEL.

MATTITHIAH BEN MOSES BEN MATTITHIAH: Spanish Talmudist; lived toward the end of the fourteenth century and at the beginning of the fifteenth. He was a member of the Yiẓhari family of Narbonne. As he himself relates, his ancestors on being banished from France (1306) settled together with other scholars in Catalonia and Aragon. According to Neubauer, Mattithiah is identical with the rabbi of this name cited as one of those who took part in the disputation at Tortosa in 1413.

Mattithiah was the author of the following works: (1) "Derashot," homilies on the Pentateuch, no longer extant; (2) a commentary on Ps. cxix. (Venice, 1546; partly translated into Latin by Philippe d'Aquin, Paris, 1629); (3) a commentary on Pirke Abot, still extant in manuscript; (4) notes on Abraham ibn Ezra's commentary on the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 236); (5) a philosophical commentary on the Pentateuch, still extant in manuscript; (6) "Parashiyyot," homilies; (7) "Derashot," no longer extant.

Bibliography: Loeb, in *R. E. J.* vii. 155, ix. 119; Neubauer, *ib.* vii. 154; Steinschneider, *ib.* ix. 118; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 432.

G. I. Br.

MATTITHIAH OF PARIS: Head of the Talmudic school of Paris in the eleventh century and doubtless identical with Mattithiah b. Moses, one of Rashi's pupils. He is occasionally called **Mattithiah the Great.** He corresponded with Samuel b. Meïr (RaSHBaM), who names him among the "ancients" of Paris.

Bibliography: Gross, *Gallia Judaica*, pp. 226, 508; *Mahzor Vitry*, No. 280; *Or Zarua'*, i. 138b; *Shibbole ha-Leḳeṭ*, ii., Nos. 18, 136.

E. C. S. K.

MATUṚITY. See Majority.

MATZEL, ASCHER: Hungarian soldier and philanthropist; born 1763 at Stampfen, Hungary; died Nov. 22, 1842. At the age of seventeen he entered the service of the Jewish hospital in Vienna, of which he became the superintendent in 1799. Emperor Joseph II. appointed him during the war with the Turks superintendent of the hospital in the fortress of Leopoldstadt, which position he later exchanged for that of director of the hospital of Semlin. The emperor bestowed on him many tokens of his appreciation, among others a diamond ring with the emperor's initials.

After the close of the war Matzel returned to Vienna to resume charge of the Jewish hospital. In 1813 he received from Emperor Francis the gold medal of honor and from the Emperor of Russia the Order of Merit. In 1814 Matzel became manager of the military magazine of munitions, and in 1830, during the cholera epidemic, he became chief of the board of health of the Rossau, a suburb of Vienna.

Bibliography: *Jüdischer Plutarch*, ii. 194-196.

S.

MAURICE, CHARLES: Theatrical director; born at Agen, France, May 29, 1805; died in Hamburg Jan. 27, 1896. Maurice, who was of French descent, was educated in his native city, and until his twenty-second year, when he accompanied his father to Hamburg, was totally ignorant of the German language. Although unfamiliar with theatrical matters, Maurice assumed charge of a minor playhouse in Hamburg in 1831 and proved so successful that, when the great fire of 1842 destroyed the structure, aid came to him from all quarters, and he was enabled to replace it with the present Thaliatheater. In 1847 he assumed the management of the Stadttheater also, relinquishing it, however, in 1854. From that time on Maurice's energies were devoted to the Thaliatheater, which obtained world-wide fame under his direction. In 1885 he retired from active participation in its affairs, but in 1893 he was forced, by the death of his son and successor Gustav, to resume the management. Maurice celebrated in 1881 the fiftieth anniversary of his entry upon the theatrical field, and was the recipient of a series of remarkable felicitations.

Maurice was not merely a clever manager from the commercial point of view, but also a student of human nature remarkable for his discernment of histrionic talent. It was Maurice who developed the immature talent of Bogumil Dawison and of Friederike Gossman, and encouraged Emil Thomas, Marie Barkany, Franz Wallner, and others, when their fame was still embryonic.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 245-249.

S. E. Ms.

MAUROGONATO, ISACCO PESARO: Italian legislator; born in Venice Nov. 26, 1817; died in Rome April 5, 1892. He was a member of a prominent family of Ferrara. His father, Israel Pesaro, removed to Venice on his marriage, and the son took the name of Maurogonato in addition to the family name in consequence of an inheritance left him by one of his mother's relatives. He studied law, and afterward finance and political economy. Maurogonato took an active part in the organization of the Venetian revolution of 1848-49; on its outbreak he was elected to the assembly, and was later made minister of finance. He succeeded in supplying an empty treasury with funds for carrying on the war, and was Manin's and Tommaseo's right hand. When the Austrians examined the municipal accounts after regaining possession of the city they found them absolutely correct. General Gorskowski exclaimed in surprise, "I never could have believed the rascally Republicans were so honest!" On the collapse of the revolution Maurogonato was one of the forty excepted from the amnesty; with Manin and Tommaseo he was compelled to leave the country. He went to the Ionian Islands, but in a few years was allowed to return to Italy and engage in business at Vicenza.

In 1866 Maurogonato again entered public life as a member of the chamber. When in 1884 the recognition of the loans made to the Venetian revolutionary government of 1848-49 was proposed in Parliament, Maurogonato—who thought the proposition a just one, but did not feel that he could conscientiously advocate it to his own gain—turned over his claims, before the discussion began, to the municipality of Venice. They brought about 16,000 francs, and that sum became the foundation of a fund for furnishing annual subsidies to the veterans of the revolution. He became vice-president of the chamber and was for a number of years a member of the general budget commission. The portfolio of finance was several times offered to him, Victor Emanuel even personally urging him to accept, but he steadily refused. On Oct. 27, 1890, King Humbert made him a senator. Both houses of Parliament, the government, and the municipal councils of Venice and of Rome took official notice of his death, and King Humbert sent his condolences to his family. Imposing public funeral services were held at Rome and at Venice, in which latter city he was buried. Throughout his life Maurogonato was devoted to the interests of his coreligionists.

BIBLIOGRAPHY: *Arch. Isr.* 1892, pp. 156-157; *Il Vessillo Israelitico*, 1892, pp. 123-124.

S. N. D.

MAUSCHBERGER, LEOPOLD: Biblical scholar of the eighteenth century. He was the author of commentaries on the Pentateuch and the Earlier Prophets (Olmütz, 1757), and on the books of Chronicles, Ezra, Tobit, Judith, etc. (*ib.* 1758; Fürst, "Bibl. Jud."). T.

MAUTHNER, FRITZ: Austrian poet, novelist, and satirist; born in Horitz, Bohemia, Nov. 22, 1849. He attended the Piarist gymnasium in Prague and then ostensibly studied law at the university, though in reality he busied himself almost exclusively with philosophy and the history of art. He passed only the first state examination in jurisprudence, after which he was occupied for a short time in a lawyer's office in Prague. While there he published a collection of sonnets, under the title "Die Grosse Revolution" (1871), which almost brought upon him an indictment for treason. This was followed by "Anna" and several minor comedies, which were successfully produced. He then devoted himself exclusively to literature. After writing for a time for Prague publications, he removed, in 1876, to Berlin, where he wrote critical articles for various journals. Since 1895 he has written the dramatic articles for the "Berliner Tageblatt." Mauthner's works include: "Aus dem Märchenbuch der Wahrheit," satirical prose poems; "Nach Berühmten Mustern," parodies (Stuttgart, 1879); "Der Neue Ahasver," romance (Bern, 1881); "Dilettanten Spiegel. Travestie nach Horaz's Ars Poetica" (*ib.* 1883); "Credo" (Berlin, 1886); "Der Letzte Deutsche von Blatna" (*ib.* 1886); "Von Keller zu Zola" (*ib.* 1887); "Schmock, oder die Literarische Karrière der Gegenwart," a satire (*ib.* 1888); "Quartett Fanfare" (1888); "Xantippe" (Dresden, 1889); "Der Pegasus, eine Trago-Komische Geschichte" (Dresden, 1889); "Der Villenhof"; three romances published collectively under the title of "Berlin W" (1890); "Bekentnisse einer Spiritistin: Hildegard Nilson" (Berlin, 1891); "Hypatia," romance (Stuttgart, 1892); "Der Geisterseher," humorous romance (Berlin, 1894); "Kraft," "Die Bunte Reihe," and "Der Steinerne Riese," romances (1896); "Die Böhmische Handschrift" (1897); "Beiträge zu einer Kritik der Sprache: Sprache und Psychologie" (Stuttgart, 1901).

BIBLIOGRAPHY: Eisenberg, *Das Geistige Berlin*; *Nord und Süd*, May, 1904.

S. N. D.

MAUTHNER, JULIUS: Austrian chemist; born in Vienna Sept. 26, 1852; educated at Vienna University (M.D. 1879), where he became privat-docent in experimental medical chemistry (1881) and assistant professor (June 3, 1885). He is a member of the Leopold and Caroline Academy of Naturalists and Chemists. He has published a number of scientific papers in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," Liebig's "Annalen der Chemie," "Berichte der Deutschen Chemischen Gesellschaft," "Zeitschrift für Biologie," "Wiener Medicinische Blätter," and elsewhere.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, ii. 328-329; Schmidt, *Jahrb. der Gesammten Medicin.*

S. N. D.

MAUTHNER, LUDWIG: Austrian ophthalmologist; born in Prague April 13, 1840; died in Vienna Oct. 20, 1894; educated at the University of Vienna (M.D. 1861). He was admitted to the medical faculty of his alma mater as privat-docent in ophthalmology in 1864, and became professor in the University of Innsbruck in 1869. This position he resigned in 1877, returning with the title of professor to Vienna, where he again became privat-docent. In 1890 he was appointed assistant-chief physician in the eye dispensary; and four years later he was appointed professor. In 1899 a monument was erected in his honor in the "Arcaden" of Vienna University.

Mauthner wrote many essays upon neuropathy and ophthalmology for the medical journals. Among his works may be mentioned: "Die Bestimmung der Refractionsanomalien mit Hilfe des Augenspiegels," Vienna, 1867; "Lehrbuch der Ophthalmoskopie," *ib.* 1868; "Recherches sur la Structure du Système Nerveux," Paris, 1868; "Die Optischen Fehler des Auges," Vienna, 1872 (2d ed. 1876); "Die Syphilitischen Erkrankungen des Auges," in Zeissl's "Lehrbuch der Augenheilkunde," 1873; "Die Sympathischen Augenleiden," Wiesbaden, 1879; "Die Funktionsprüfung des Auges," *ib.* 1880; "Gehirn und Auge," *ib.* 1881; "Die Lehre vom Glaukom," *ib.* 1882; "Die Lehre von den Augenmuskeln," *ib.* 1885 (2d ed. 1889); "Die Nicht Nuclearen Augenmuskellähmungen," *ib.* 1886; "Diagnostik und Therapie der Augenmuskellähmungen," *ib.* 1889.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

MAUTNER, EDUARD: German author and journalist; born at Budapest Nov. 13, 1824; died in Baden, near Vienna, July 2, 1889. His father, who was a merchant in Budapest, died when Eduard was seven years old, whereupon his mother, with her children, of whom Eduard was the oldest, removed to Vienna. There he attended the elementary school and the gymnasium. After attending lectures on philosophy at the University of Prague (1843), where he published several poems and a tale in Glaser's "Ost und West," he returned to Vienna, began the study of medicine, exchanged it for that of law, and then dropped law for literature. In 1844 he removed to Leipsic, studied philosophy and ethics, and renewed friendships begun at Prague with Moritz Hartmann, Uffo Horn, and Alfred Meissner. To Lewald's "Europa," Herlosssohn's "Komet," Kuranda's "Grenzboten," and Oettinger's "Charivari" Mautner contributed poems, tales, and critical and literary articles, all of which were well received by the critics. He returned to Vienna in the autumn of 1847.

While visiting his mother in Triest, the revolutionary movement of 1848 began. Mautner hastened to Vienna, and during the revolution was active as a journalist, writing especially for Frankl's "Sonntagsblatt." He next acted as feuilletonist and dramatic critic for the "Ostdeutsche Post," the "Presse," and the "Wanderer." In 1851 his comedy, "Das Preislustspiel," took the second prize at the Hofburg Theater competition. In 1853 he traveled in Germany, Belgium, France, and England, returning to Vienna in 1854, to publish a series of sketches in the "Ostdeutsche Post" and in the "Familienbuch des Oesterreichischen Lloyd." From 1855 to 1864 he was officially connected with the Staatsbahngesellschaft; during that period he published several poetical works, and some minor comedies that were produced in Vienna. Early in 1865 he became assistant in the Imperial Court Library at Vienna, and afterward was engaged in the literary bureau of the Ministry of Foreign Affairs. He wrote: "Gräfin Aurora" (Vienna, 1852); "Kleine Erzählungen" (*ib.* 1858); "In Catilinam, ein Kranz Geharnischter Sonette," against Napoleon (*ib.* 1859); "Während der Börse" (Berlin, 1863; played at the court theater); "Eine Frau, die an der Börse Spielt" (produced at the Vienna Carltheater); "Eglantine," drama (Vienna, 1863); "Die Sanduhr" (Berlin, 1871); "Eine Kriegslist," comedy (1878); "Von der Aar zur Donau," festival play (1881); "Ausgewählte Gedichte" (Vienna, 1889).

Bibliography: Wurzbach, *Biog. Lex.*; *Meyers Konversations-Lexikon*; *Jüdisches Athenäum.*

s. N. D.

MAXIMS (Legal): Short sayings in which principles of law of wide application are laid down. They are known to all systems of jurisprudence: thus, "Casus nocet domino" and "Ignorantia juris nocet" are maxims of Roman law; "Nobody can plead his own wrong" and "You can not come into a court of equity but with clean hands" are maxims of English law. Of the maxims which are current in the Talmud many belong to substantive law, others to the law of evidence and procedure. The following may be cited as examples:

כל שחבתי בשמירתו הכשרתי את נזקו ("I am bound to make good any damage caused by whatever I am bound to guard" [B. Ḳ. i. 2]). This applies to domestic animals, to a pit or any similar source of danger, and to fire. See Accident.

אדם מועד לעולם ("A man is always forewarned" [B. Ḳ. ii. 6]); that is, a man is, like the owner of a "forewarned ox," always liable for the whole damage arising directly from his acts.

חרש שוטה וקטן פגיעתן רעה ("A deaf man, a fool, and a child are bad to meet" [B. Ḳ. 87a]) because whoever harms them is liable for the damage done, while no compensation is recoverable from them for any damage done by them.

שלוחו של אדם כמותו ("A man's agent is, in effect, the man himself"). This is similar to the Roman principle "Qui facit per alium facit per se."

כל המשלם אינו לוקה ("Who pays is not flogged" [Mak. i. 2]); that is, wherever the law orders compensation paid for an unlawful act, and the payment is made, punishment by stripes can not be inflicted.

כל התדיר מחברו קודם לחברו ("Whenever one thing is more nearly permanent than another it has the preference" [Hor. iii. 6]) appears in the Gemara simply as תדיר קדים ("The permanent ranks first"), a rule derived from the often reiterated insistence of the Torah on the celebration of the daily sacrifice on festive days, when other sacrifices also are prescribed

אין מרחמים בדין ("They have no mercy in judgment" [Ket. ix. 2-3]) means that the courts do not act on the principle of modern equity known as "marshaling the assets," the principle of giving to the creditor having the weakest hold on other funds (הכושל) a stronger hold on the fund under dispute; every creditor must take his chance, according to the opinion of R. Akiba, which prevails over that of R. Ṭarfon.

חיזק ראייה שמיה היזק ("Damage by seeing is called damage" [Gemara; B. B. 2b]) expresses the right of a householder to privacy; that is, to be screened while in his house or courtyard from the view of his neighbors is a legal right.

אין בית דין אחד סותר דברי ב"ד חברו עד שגדול ממנו בחכמה ובמנין ("One court does not overrule the decision of another court unless it is greater in wisdom and numbers" ['Eduy. i. 5]) is a principle that, supplemented by the high regard in which the Tannaim (ending with R. Judah about 220) were held by succeeding generations, has done much to keep Jewish laws and customs in their old, sometimes obsolete, forms. See Aḥaronim.

יקוב הדין את ההר ("Let the judgment pierce the mountain" [Sanh. 6a, b]), corresponding to the Latin "Fiat justitia, ruat cœlum" (Let justice be done though the heavens fall), expresses a principle not much followed in practise, as the sages always desired a compromise between the litigants more than strict enforcement of the law.

Law of Evidence and Procedure.

אין אדם משים עצמו רשע ("No man can make himself out wicked" [Sanh. 25a]) means that no penalty, such as death, exile, or stripes, nor more than full restitution, nor even a fixed sum as damages to an injured party, can be awarded upon the admission or confession of the accused (see Accusatory and Inquisitorial Procedure; see Ket. iii. 9). Two competent witnesses are indispensable.

לא ראינו אינו ראיה ("'We have not seen' is no proof" ['Eduy. ii. 2]). This principle was carried further in the Talmudic than it is in modern law, as the former was averse to the establishment of any fact by indirect evidence.

נכסים בחזקתן ("Property [abides] in its status" [B. B. ix. 8-9; see Burden of Proof]). In the absence of evidence either way, property remains with the owner in possession, and his heirs.

המוציא מחברו עליו הראיה ("He who desires to take anything from his companion must furnish the proof" [B Ḳ. iii. 11; see Burden of Proof]); that is, the party seeking recovery of money or property must prove his case. The English rule is that the burden of proof rests upon the party having the affirmative in any issue; the Talmudic rule will often prove at variance with this practice.

מודה במקצת חייב בשבועה ("He who admits a part is bound to make oath" [Shebu. vi. 1-3]). One that is sued for a given sum or thing of value, and admits that he owes a smaller sum, or thing, than that claimed, or admits facts tending to such a conclusion, can not by his mere denial in regard to the balance put his adversary to proof; but he must, if the latter calls for it, confirm his denial by an oath.

הפה שאסר הוא הפה שהתיר ("The mouth which bound [forbade] is the mouth that also loosened" ["permitted"; 'Eduy. iii. 6]). This maxim is given with this illustration:

Where it is known of a woman only by her own account that she has been a captive, and she says she was not defiled, her statement is taken, and she may marry into the priesthood; but if the proof of her captivity rests upon witnesses, and she claims that she was not defiled, the court would say לא על פיה אנו חיים ("We do not live on what she says"; see also, for the rule, Ket. ii. 5, and, for its counterpart, Ket. i. 6–9).

The general principle known as כלל, with which the discussion of a branch of law in its details sometimes ends, is to be distinguished from the ordinary legal maxim. An example is found at the end of the treatise Shebu'ot, the last chapter of which states all the cases in which a depositary, by swearing to an untrue statement of fact, incurs guilt, and concludes with: "This is the general principle: 'Whoever swears in order to make it easier for himself, is guilty; to make it harder for himself, is not guilty.'" Legal maxims are to be distinguished from such sayings of worldly wisdom as: "He who has read the letter, let him carry out its purpose."

S. L. N. D.

MAY, ISAAC: Rabbi of Lublin, Poland, in the latter half of the sixteenth century. Gaining the favor of Count Jenchinsky, the starost of Lublin, he secured in 1556 a very considerable parcel of land which adjoined his house, and which had formerly been covered by a mill-pond. Having filled in this uneven area, May made it available for the growth of the overcrowded Jewish quarter of Lublin. In time most of the land became covered with Jewish houses; but May reserved a portion of it, which he presented to the community for the establishment of a yeshibah. In this way he was largely instrumental in founding the first high-grade rabbinical school in Poland. The royal decree, secured Aug. 23, 1567, by Isaac May and other representatives of the community, contains a passage which, freely translated, reads as follows: "In compliance with the representations of some of his advisers and the humble petition of the Jews of Lublin, King Sigismund August permits the Jews to build at their own general expense ["sumpto communi Judæis"] a gymnasium for the instruction of persons in the Jewish religion, and near the gymnasium a synagogue, on the land of Isaac May, rabbi of Lublin, situated between the Jewish houses, near Lublin Castle, in the Jewish quarter . . ."

Bibliography: Bershadski, in *Voskhod*, Dec., 1896, p. 13.

H. R. J. G. L.

MAY, LEWIS: American merchant and banker; born in Worms Sept. 23, 1823; died at Dobbs Ferry, N. Y., July 22, 1897. He went to the United States in 1840, and in 1845 established an independent business in Shreveport, La. In 1850 he effected an important copartnership for the purpose of carrying on trade in San Francisco, Cal., Portland, Ore., and, later, in New York. He took up his residence in the last-named city in 1856. In 1869 he retired from mercantile life and established the banking firm of May & King. He turned his business talents toward other enterprises also, serving for many years as trustee, treasurer, or director of various New York corporations.

May was treasurer and director of Mt. Sinai Hospital for nineteen years, was one of the organizers and the first president of the Young Men's Hebrew Association, and was trustee and president of Temple Emanu-El for thirty-three years. In recognition of his services the congregation of Temple Emanu-El, in 1888, presented him with a valuable testimonial, and after his death dedicated a memorial window in the Temple to him.

Bibliography: *National Cyclopædia of American Biog.*; *The Metropolis*, part i.; *The American Hebrew*, July and Nov., 1897; Myer Stern, *The History of Temple Emanu-El*.

A. J. S.

MAY, MITCHELL: Member of the American House of Representatives; born in Brooklyn, N. Y., July 10, 1871; educated at the Brooklyn Polytechnic Institute and Columbia Law School. He was a member of the 56th Congress (1899 to 1901) and has held several positions in Jewish communal organizations.

A.

MAY LAWS: Temporary regulations concerning the Jews of Russia, proposed by Count Ignatiev, and sanctioned by the czar May 3 (15), 1882. They read as follows:

> "(1) As a temporary measure, and until a general revision is made of their legal status, it is decreed that the Jews be forbidden to settle anew outside of towns and boroughs, exceptions being admitted only in the case of existing Jewish agricultural colonies.
>
> "(2) Temporarily forbidden are the issuing of mortgages and other deeds to Jews, as well as the registration of Jews as lessees of real property situated outside of towns and boroughs; and also the issuing to Jews of powers of attorney to manage and dispose of such real property.
>
> "(3) Jews are forbidden to transact business on Sundays and on the principal Christian holy days; the existing regulations concerning the closing of places of business belonging to Christians on such days to apply to Jews also.
>
> "(4) The measures laid down in paragraphs 1, 2, and 3 shall apply only to the governments within the Pale of Jewish Settlement [that is, they shall not apply to the ten governments of Poland]."

These regulations, as is apparent from their phraseology, were intended only as temporary measures; and the government itself when it issued them was aware of the fact that such legislation would not suffice for the permanent adjustment of the legal status of the Russian Jews. But public excitement due to the riots in South Russia ran high; there was no time to weigh the practical consequences of the new regulations either to the Jews themselves or to their non-Jewish neighbors. The regulations were to remain in force until the final revision of the laws concerning the Jews. This revision was assigned to a special commission, under the chairmanship of Count Pahlen, which soon afterward completed its task; but no further action has been taken in the matter, and the "temporary" regulations are still in force with no immediate prospect of their repeal.

The official motives for the enactments were stated

Ostensible and Real Motives.

as follows: "These laws are called into being by the effort of the government to improve the relations between the Jews and the native population in the Pale of Settlement, and to protect the former from the hostility of the latter, which has manifested itself in outbursts against the person and property of the Jews; also to lessen the economic dependence of the native population upon the Jews." In a resolution of the Senate (Nov. 28, 1888) the government admitted that "the existing relations between the Jews of the Pale and the native Russians can not be considered normal, and the determination of the legal status of the Jews in our country urgently calls for a decisive and early settlement, which, owing to its extent and complexity, and because of the importance of the interests involved, can be made only by a thorough revision of the entire existing legislation concerning the Jews." The enactments, while not changing essentially and permanently the existing laws concerning the Jews, were intended to remove the main motives for a conflict between the Jews and the native population ("Ryesheniya Obsch. Sobran. Senata," 1888, No. 25).

Such were ostensibly the reasons which led the government to pass the temporary regulations. As a matter of fact they were merely the outcome of the Panslavist policy for the repression of the Jews. The views of the Ultra-Conservatives have not been realized; nevertheless it is certain that the May Laws have resulted in great injury to the economic and political life of Russia.

Applications.

The temporary regulations have from the beginning given rise to different interpretations and endless misunderstandings and complaints. For instance, the phrase "to settle anew outside of towns and boroughs" has been a prolific source of official abuse. Some governments informed their officials that by this phrase must be understood not only change of residence by a Jew from one settlement to another, but also from one house to another in the same settlement. The Senate decided against this interpretation; but in the meantime it had become a source of much annoyance to the Jews. As to the removal from one settlement to another, it appears that every Jew became interned in the village in which he happened to be living at the time of the enactment. Thus, while he was still accorded the right to remove from village to city within the Pale, he lost the right to remove from village to village. In this wise petty officials acquired the power to annoy the Jews and to resort to extortion. Appeals to the Senate have usually resulted in decisions favorable to the Jews; but the expenditure of time and money involved in them detract considerably from their effectiveness.

A few examples will suffice to show to what lengths local officials have gone in the interpretation of the May Laws. If one who had the right to reside in a village left it temporarily, he encountered trouble on returning (see the decision of the Senate in the case of Engelmann, May 12, 1895, No. 5120). Jews who had served in the army encountered difficulties, at the expiration of their terms of service, in resettling in the villages in which they had dwelt (*idem*, May 23, 1884; case of Reznikov, Jan. 13, 1885). Similar difficulties were experienced by Jews living in villages and employed in cities, whither they went daily, sometimes remaining there for a few days (*idem*, case of Feigin, Jan. 30, 1895, No. 1253), and by Jews privileged to live anywhere in the empire (*idem*, case of Elkin, Oct. 2, 1885). Misunderstandings occurred in the case of Jews living in the suburbs of cities also (*idem*, 1888, No. 18). Difficulties arose through conflicting decisions of the Senate as to what constituted a townlet (*idem*, July 27, 1887, No. 8849). A frequent source of annoyance was the illegal change by local administrations, without the permission of the minister of the interior, of townlets to villages (*idem*, March 22, 1894; Feb. 13, 1896, No. 1591; July 3, 1896, No. 6557; and many others). There are also numerous cases on record where local officials refused permission to Jews to visit villages temporarily for business purposes, although the law expressly states that Jews are only forbidden to "settle anew" (*idem*, 1895, No. 4025). A further limitation created by the May Laws is that Jews possessing the right of residence in villages have not the right to execute leases or contracts to purchase, the absurd condition being thus created of compelling the Jews to live under the open sky. This absurdity was finally removed by the Senate, which decided that Jews having such right of residence might rent rooms or might build houses of their own on land leased for the purpose (*idem*, Sept. 28, 1892, No. 11702). The Senate likewise decreed that Jews might rent for grazing purposes lands belonging to cities and located within the city limits (*idem*, Oct. 10, 1890). On the other hand, it has been decreed by the Senate department of appeals that even Jews who are privileged to reside anywhere in the empire have not the right to lease lands situated outside of cities and townlets (*idem*, 1889, No. 24).

Relation to Stock Companies.

The May Laws also limit the rights of Jews to become shareholders in stock companies, or directors, managers, or superintendents of real property belonging to corporations and situated outside of towns or townlets in the Pale. Jews may be admitted as members by a majority vote of the stockholders, but they may not hold appointments as officers of such companies. Only a certain proportion of Jews, moreover, may be admitted, the number being limited to one-tenth of the total number of shareholders (Collection of Laws, May 20, 1897, No. 51, p. 674).

The administration of the May Laws by petty officials who were very often ignorant of their meaning intensified abuses. The Senate had to instruct the officials in the most simple principles of law; for instance, that a law is in force only from the day of its publication. The attempts to define the phrase "new settlement" led to the taking of censuses of the Jewish residents, sometimes by semi-illiterate police officials; and grievous blunders resulted. Jews were registered as living in a certain village when they really lived in another, while the names of actual residents were omitted altogether. For instance, because he was not included in the registry list, Gdaliya Zeigermacher was expelled from the village of Puzheikovo, although it was proved that he had lived there for sixteen years. One Bondarchick was improperly registered as residing in the village of Baksha, and was therefore expelled from the village of Kapustyanka, where he had lived for twenty years. The misspelling of names, a very frequent occurrence, led to annoyance and expulsion; *e.g.*, "Gruzman" was entered as "Ruzman"; "Garvich" as "Gurovich"; and "Shmerka Dorfman" as "Shlyoma." A slight error made by a petty official, not to speak of various evil motives, sufficed to bring about the expulsion of the unfortunate Jew from his home and to bring terror and despair upon him.

Ancient Remains of the Jewish Cemetery at Mayence.
(From a photograph.)

Bibliography: Gessen, in *Yevreiskaya Biblioteka*, 1903, x. 318; Sbornik, *Budushchnosti*, i. 76; *Voskhod*, Jan.–Feb., 1883, p. 57; 1901, No. 78, Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, St. Petersburg, 1898; *The Persecutions of the Jews in Russia*, issued by the Russo-Jewish Committee, London, 1890, contains a summary of the special and restrictive laws.

H. R.

MAY MARRIAGE. See Omer.

MAYBAUM, SIEGMUND: Rabbi in Berlin; born at Miskolcz, Hungary, April 29, 1844. He received his education at the yeshibot of Eisenstadt and Presburg, at the lyceum in the latter city, and at the university and the theological seminary of Breslau (Ph.D., Halle, 1869). From 1870 to 1873 he was rabbi at Alsó-Kubin, Hungary; from 1873 to 1881, at Saaz, Bohemia; and since 1881 he has held a similar position in Berlin, where he is also docent at the Lehranstalt für die Wissenschaft des Judentums. As founder of the rabbinical society of Germany, whose president he at present (1904) is, he convened the first congress of German rabbis at Berlin in 1884. He is one of the most eloquent rabbis of Germany. In 1903 he received the title of professor.

Maybaum is the author of the following works: "Die Anthropomorphismen und Anthropopathieen bei Onkelos und den Späteren Targumim," Breslau, 1870; "Die Entwickelung des Altisraelitischen Priestertums," *ib.* 1880; "Die Entwickelung des Israelitischen Prophetentums," Berlin, 1883; "Predigten," *ib.* 1892–94; "Jüdische Homiletik," *ib.* 1894; "Methodik des Jüd. Religionsunterrichtes," Breslau, 1895; "Die Anfänge der Jüd. Predigt," Berlin, 1901.

S. F. T. H.

MAYENCE: German city in the grand duchy of Hesse-Darmstadt; on the left bank of the Rhine; the seat of an archbishop, who was formerly one of the prince-electors of the Holy Roman Empire. It has a population of 84,251, of whom 3,200 are Jews. Although there are no historical documents relating to Jewish settlements while Mayence was under Roman rule, it may be assumed that Jews followed the Roman legions to the Rhine in the first centuries of the common era. Legend reports that Charlemagne called Kalonymus of Lucca as rabbi to the congregation of Mayence, but documentary evidence of the existence of Jews in Mayence does not antedate the first half of the tenth century, when Archbishop Frederick (937-954) made an unsuccessful attempt to restrict Jewish commercial activity. In 1012 the peace of the Jews of Mayence was disturbed by a religious persecution instigated by Henry II., and which led to apostasy or banishment. After a few months, however, the exiles returned to the city, and most of the converts to Judaism. In the following period of peace the intellectual life of the Jews of Mayence flourished as never before, under various members of the Kalonymus family and under other Talmudic authorities, *including in particular* Gershom ben Judah.

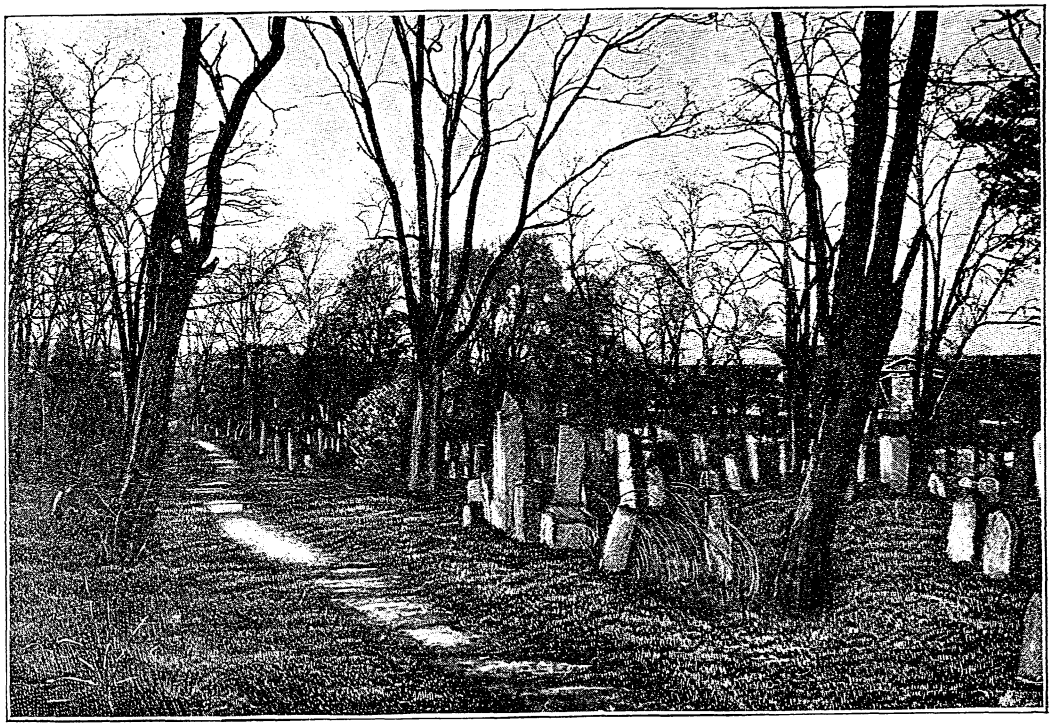

The Cemetery of the Jewish Community of Mayence.
(From a photograph.)

Massacres During Crusades.

In 1084 the Jews were accused of having caused a conflagration which destroyed a large part of the city, and many emigrated in consequence. These refugees were received by Bishop Rüdiger Huozman of Speyer, who desired to build up his city. (The charter dated 1090 and supposed to have been issued by this bishop is a forgery of later times, based on a document of Henry IV.) Under the leadership of Emicho of Leinigen the Crusaders attacked the Jews of Mayence May 27, 1096, massacring more than eleven hundred in the city and fifty-three who had fled to the neighboring Rüdesheim, in spite of their brave resistance and of the protection of Archbishop Ruthard. Included by Henry IV. in the "king's peace" of 1103, the community slowly recovered, until in 1147 the Second Crusade claimed more victims, in consequence of the agitations of the monk Radulph. Persecutions which threatened the Jews in 1187 and 1188 were averted by the bishop and the emperor Frederick Barbarossa. Toward the end of the thirteenth century the accusation of ritual murder was raised at Mayence. In June, 1281, R. Meïr b. Abraham ha-Kohen was slain and the synagogue desecrated and burned; on April 19, 1283, ten Jews were slain by the populace. The persecutions spread throughout the vicinity, and in 1285 the Jews of Mayence, Worms, Speyer, Frankfort-on-the-Main, and the Wetterau decided to abandon their property and to emigrate to Palestine under the leadership of R. Meïr of Rothenburg. The real estate left at Mayence—in the most beautiful part of the city, the so-called "Judenerben"—was seized by the city in 1286, but was confiscated to the state by Archbishop Adolf II. in 1462. The Jews of Mayence escaped the massacres of 1298 under Rindfleisch and 1338-39 under Armleder. In August, 1349, at the time of the Black Death, nearly the whole community perished, and the ghetto was set on fire. The community gradually revived, however, and lived in peace for nearly ninety years, until the Jews were expelled from the city July 25, 1438, in consequence of municipal quarrels; their cemetery and synagogue were confiscated, and the tombstones were used for building purposes. When the old city government was overthrown in 1414 the Jews were permitted to return by Archbishop Diether, who claimed them as his property. Expelled again in 1462 by Archbishop Adolf, though soon readmitted, they were obliged to leave the city definitely in 1473, their synagogue being transformed into a chapel. On March 6, 1492, a Jew named Isaac was permitted to occupy and manage the "miḳweh" (ritual bath), which had been owned by the state for twenty years, and to bury in the "Judensand," mentioned as a cemetery as early as 1286, the Jewish dead brought into the city.

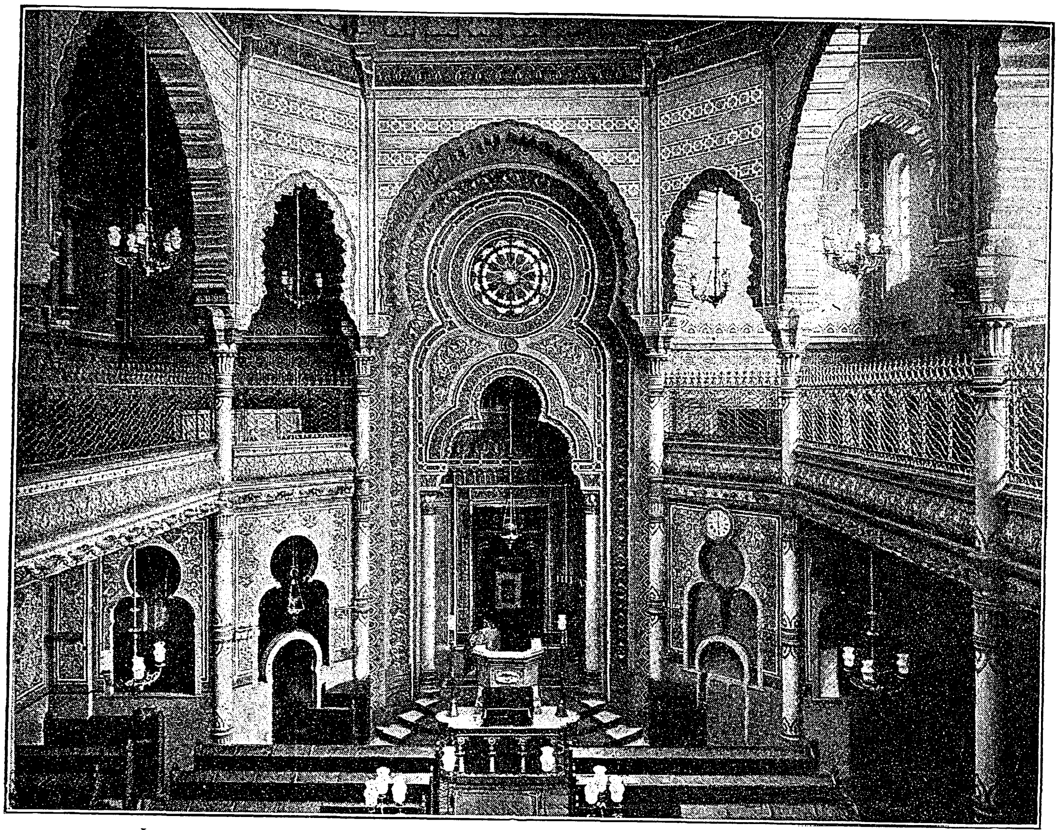

Interior of the Synagogue of the Israelitischen Religionsgesellschaft, Mayence.
(From a photograph.)

In the Archbishopric.

The sufferings of the Jews of the metropolis were shared by those in various localities in the archbishopric, where Jews had settled since the Carlovingian time. This is clear from the following partial summary of places which suffered: Aschaffenburg, persecutions in 1147, 1337, 1349; Amorbach, 1349; Bensheim, 1349; Bingen (mentioned in 1160–73), 1349; Dieburg, 1349; Eltville, 1349; Erfurt, 1221, 1266, 1349; Fritzlar, 1349; Heppenheim, 1349; Heiligenstadt-im-Eichsfeld, 1349; Klingenburg, 1298; Königheim, 1298; Königshofen, 1298, 1349; Krautheim, 1298; Külsheim, 1337; Lahnstein, 1287, 1349; Lorch, 1276, 1337; Miltenberg, 1349; Neudenau, 1298; Ostheim, 1298; Seligenstadt, 1349; Tauberbishofsheim, 1235, 1298, 1337, 1349.

Community Reorganized.

In the beginning of the sixteenth century only one Jewish family was living at Mayence. In the diocese of Mayence, outside the city, Jews were living under the protection of Archbishop Uriel of Gemmingen, who, on June 2, 1513, appointed the "Jews' doctor" Beyfus to the position of "rabbi, 'Hochmeister,' corrector, and chief judge" of all the Jews in the diocese, assigning him the village of Weisenau near Mayence as his residence. A movement inaugurated by Archbishop Albrecht of Brandenburg in 1516 to expel all Jews from western Germany failed through the intervention of the emperor Maximilian. The few who found a domicil at Mayence in the sixteenth century were obliged to leave in 1579, together with those of the district of the Rhine. A new community was founded in 1583, which received accessions from Frankfort-on-the-Main in 1614, after the Fettmilch insurrection in that city, and from Worms in 1615, on the expulsion of the Jews there. Elijah Loans, who brought with him refugees from Hanau, reorganized the community of Mayence. A rabbi was officially appointed in 1630, and a new synagogue was built nine years later. While the French held Mayence (1644–48) the community was subjected to heavy burdens, and scarcely were these trials passed when the elector Johann Philipp decreed, Dec. 8, 1662, that only twenty Jews should be protected and be permitted in the city, this number being reduced to ten in 1671. These were compelled to move into a new Jews' street and to submit to the most humiliating restrictions, while the Jews who were permitted to settle in neighboring localities were equally hampered. Although subsequent electors permitted Jews to go to Mayence, only 101 "protected" Jews were allowed there during the electorate.

The government, inspired by the tolerant legislation of Joseph II. of Austria, endeavored, even before the outbreak of the French Revolution, to ameliorate the condition of the Jews in the archbishopric. The first steps taken were the inquiry of 1782 and the rescript of July 29, 1783, while the general rescript of Feb. 9, 1784, was intended to bring about a complete change. After determining the salary of the rabbi and of the Jewish provincial board at Aschaffenburg, declaring the German language to be obligatory in bookkeeping, regulating the laws of dowry and guardianship, forbidding hasty burial, decreeing that every teacher must pass the state examination, and enacting the establishment of two or three Jewish schools in the electorate, the rescript continues: "In order to neglect nothing which may contribute to the education and the future welfare of the Jews, we permit, although we do not command, the Jewish youth of both sexes and all ages, like the Christian, to attend the Christian village and city ("Real und Normal") schools, especially in the electoral capital Mayence, and schools of all kinds." Further legislation beneficial to the Jews was checked by the outbreak of the French Revolution. From the capture of the fortress of Mayence on Oct. 21, 1792, by the French to its restoration to Germany by the terms of the Peace of Paris Nov. 3, 1814, the Jews of the city were free French citizens. The gates of the ghetto were removed on Sept. 12, 1798, by a decree of the municipal council. Members of the Mayence community were among the delegates sent to Paris in 1806 from the department of Mont Tonnerre, of which Mayence was the capital; the community sent delegates also to the Great Sanhedrin, held in the same city.

Interior of the Gemeinde Synagogue, Mayence.
(From a photograph.)

After civic liberty had been won, work on behalf of education and progress was undertaken. The regulation, introduced by Napoleon's decree of May 17, 1808, and providing that Jews must hold certificates of good character before being permitted to engage in trade, remained in force until 1847. After Mayence was incorporated with the grand duchy of Hesse June 16, 1816, full citizenship was guaranteed to the Jews therein by the law of Dec. 17, 1820, though this provision was not entirely kept. By the decree of Nov. 2, 1841, the community of Mayence, with the other communities of Hesse, was reorganized; on the establishment of the German empire they were granted full civic equality.

Social Condition.

In spite of occasional outbreaks of mob violence the lives and the property of the Jews of Mayence were generally protected by law, and they held property under the same conditions as the Christians, with whom they lived peaceably. In the twelfth century they were made KAMMERKNECHTE of the empire, a status that entailed many hardships. They were oppressed by persecutions, forcible conversions, the humiliating Jews' oath, which Archbishop Conrad (1160–1200) exacted, and other measures. Emperor Otto IV. declared in 1209 that the empire had no claim to the Jews of the archbishopric of Mayence. The archbishops, who acted as protectors of the Jews of Germany, representing the emperor by virtue of their office of imperial chancellors, were not always lenient masters. The council held at Mayence in 1233 excommunicated Christians who associated with Jews, while the provincial synod held at Fritzlar in 1259 imposed the badge upon the Jews of Mayence, and issued inimical regulations, which were aggravated by Archbishop Peter in 1310. In 1295 Archbishop Gerhard, in consideration of a yearly payment of 112 Aachen heller, assigned his Jews to the city with the privilege of taxing them at will; Archbishop Gerlach renewed this agreement on Sept. 3, 1366. Mayence had its own Jews' law, which was not entirely unfavorable to them; but this did not protect them under the emperors Wenzel, Rupert, and Sigismund. In 1385 Archbishop Adolf remitted the Jews' tax and abolished the dice-tax which had been instituted in the Rhine provinces. The following centuries show an unbroken series of oppressive and exclusive measures as well as heavy taxation—the Jews being compelled to pay imperial, state, and municipal taxes, protection money, and especially the LEIBZOLL, of which the last-mentioned was not abolished until 1792.

In days of peace as well as in days of oppression and persecution the Jews of Mayence preserved and cultivated their literature. An academy founded by the family of KALONYMUS in the tenth century—which reached its zenith under R. Gershom and his contemporaries and pupils Judah ha-Kohen, Eliezer b. Isaac, Jacob b. Yaḳar, Isaac ha-Levi, Isaac b. Judah, and others—competed with that of Worms, sending its pupils into all countries. The religious, marital, social, and industrial life of the Jews of the Middle Ages was regulated by the decrees of the rabbinical synods held at Mayence in 1150, 1223, 1245, 1307, and 1381, as it had formerly been governed by the decrees of the French synod held at Troyes in the beginning of the twelfth century, and still earlier by the "regulations" ("taḳḳanot") of R. Gershom. The affairs of the community were directed, probably down to the end of the fourteenth or the beginning of the fifteenth century, by the "Judenrat," under the presidency of a BISHOP OF THE JEWS (called in the documents also "Jews' pope") appointed by the archbishop. Religious affairs were conducted by the rabbi and his college. After the reorganization the Jews of Mayence lived under simple regulations, rarely being without spiritual leaders, a well-attended yeshibah, and all the usual institutions of a well-ordered community.

A list of the most prominent scholars and rabbis down to the middle of the fifteenth century, and a complete list beginning with 1583, are given below:

Scholars and Rabbis.

Members of the Kalonymus family; Gershom b. Judah, Me'or ha-Golah (*c.* 960-1028, or 1040); Simon b. Isaac ha-Gadol (beginning of the 11th century); Eliezer b. Isaac ha-Gadol (*c.* 1040); Judah ha-Kohen (author of a legal code; *c.* 1040); David b. Samuel ha-Levi (*c.* 1050); Abraham b. Judah ha-Kohen (*c.* 1060); Isaac b. Judah (*c.* 1080); Jacob b. Yaḳar (*c.* 1080); Isaac ha-Kohen ([b. Abraham?]; *c.* 1080); Isaac b. Eleazar ha-Kohen (1093); martyrs of the First Crusade (1096): David, Judah ha-Levi, Menahem b. David, Samuel b. Judah the younger, Samuel b. Judah ha-Kohen; Abraham b. Isaac ha-Kohen (*c.* 1100); Nathan b. Machir (*c.* 1100); Eliakim b. Joseph (*c.* 1130); Kalonymus b. Judah (*c.* 1140); Eliezer b. Nathan (*c.* 1150); Meshullam b. Kalonymus (*c.* 1150); Judah b. Kalonymus b. Moses (*c.* 1175); Moses b. Mordechai (*c.* 1175); Moses b. Solomon ha-Kohen (*c.* 1175); Solomon b. Moses ha-Kohen (*c.* 1200); Samuel b. Solomon (13th cent.); Baruch b. Samuel (*c.* 1220); Judah b. Moses ha-Kohen (*c.* 1250); Meïr b. Baruch of Rothenburg (1230-93); Yaḳar b. Samuel ha-Levi (later in Cologne, 1270); Abraham b. Meïr ha-Kohen (murdered in 1281); Jacob b. Isaac (d. 1318); Isaac b. David (d. 1329); Samuel b. Yaḳar (called "Bonfant"; ḥazzan; d. Sept. 23, 1345); Joseph b. Isaac of Thann (slain 1349); Eliezer b. Samuel ha-Kohen (d. 1357); Jacob of Nordhausen (*c.* 1365); Jehiel b. Moses ha-Levi (d. Nov. 14, 1380); Moses b. Jekuthiel ha-Levi (1381); Todros (*c.* 1400); Zalman Runkel (*c.* 1420); Jacob b. Moses ha-Levi (Maharil; *c.* 1355-1427); Moses Minz (left Mayence 1455); Judah Minz (brother of Moses; left Mayence; d. Padua 1508); Joshua Moses b. Solomon Luria (d. 1591); Reuben b. Solomon (d. 1598); Joseph (d. 1603); David b. Isaac (d. 1613); Eli Nathan b. Joseph Moses (d. 1631); Judah Löwe of Frankfort (1630-33); Löb Rofe (1634-44); Nathan, son of Isaac Jacob Bonn of Frankfort (1644-50); Saul Judah b. Moses Naphtali (1650-56); Simon Goldisch (1656-62); Jacob Simon (1662-68); Jacob of Ostrog (1668-74); Samuel Sanwil of Lublin (1675-78); David b. Aryeh Löb of Lida (1679-83); Wolf Traub (1683-87); Judah Löb b. Simon (1687-1714); Isaac Seckel b. Immanuel (1715-21); Bernhard Gabriel Eskeles (1721-23); Isaac Seckel Ethausen (1723-29); Bernhard Wiener (1730-32); Moses Brandeis (Moses Ḥarif; 1733-67); David (Tewele) Scheuer (1768-82); Noah Ḥayyim Ẓebi Berliner (1783-1800); Herz Scheuer (1800-10, and 1814-22); Samuel Wolf Levi (1810-14); Löb Ellinger (Schnadig; 1823-47); Joseph Aub (1853-66; later in Berlin; d. 1880); Benedict Cahn (until 1879; d. 1886); Marcus Lehmann (rabbi of the Religionsgesellschaft; 1854-90); Julius Fürst (until 1881); Siegmund Salfeld (since 1880); Jonas Bondi (rabbi of the Religionsgesellschaft since 1890).

Recent Developments.

After the French period the conditions for a time were as they had been under the electorate; but in 1830 the Hessian government undertook to regulate the affairs of the Jewish community. The internal development of the community proceeded slowly. In 1836 instruction in the Jewish religion was made obligatory in the high schools. In 1853 R. Joseph Aub was called to the rabbinate, with R. Benedict Cahn as assistant rabbi and teacher of religion; and in the same year the new synagogue was dedicated. The reforms introduced in this synagogue caused a number of the Orthodox members of the community to form a separate congregation—the Religionsgesellschaft, which built its own synagogue and organized a school. It continued to participate in all the affairs of the community, and as few of the members of this separate congregation left it when the law of 1878 was promulgated, a large part of the communal taxes is remitted to it annually for its religious expenses. Mayence is the birthplace of Michael Creizenach, Isaac Bernays, Joseph Derenbourg, Ludwig Bamberger, and other notable men.

Following is a list of the synagogues and other communal institutions of Mayence: principal synagogue, dedicated in 1853 (see illustration); synagogue of the Religionsgesellschaft, dedicated in 1879 (see illustration); school, founded Nov. 11, 1880; elementary and religious school of the Religionsgesellschaft, founded in 1859; ritual bath (miḳweh), rebuilt in 1888; the old cemetery—first mentioned in 1286, closed in 1880 (see illustration); the new cemetery, opened in 1881 (see illustration); hospital and poorhouse, opened in 1904; various other charitable and religious societies, including a society for Jewish literature, a Zionist society, and a Bene Berit lodge. In April, 1904, while certain excavations were being made in the city, a remarkable building was discovered, which has been named the "House of Kalonymus."

The grand-ducal rabbinate of Mayence, in charge

The Rabbinate.

of Dr. Siegmund Salfeld, includes the communities of the following places: Bodenheim, Bretzenheim-Finthen, Dalheim, Dolgesheim, Ebersheim-Harxheim, Essenheim, Guntersblum, Hahnheim, Kastel, Mayence, Mommenheim, Niederolm, Oberolm, and Oppenheim-Nierstein (where Jews have been living since the middle of the thirteenth century; see Kayserling, "Die Juden in Oppenheim," in "Monatsschrift," ix. 295 *et seq.*), Sörgenloch, and Weisenau.

Bibliography: Documents in the Allgemeines Reichsarchiv at Munich, the Kreisarchiv at Würzburg, the Hof- und Staatsarchiv at Darmstadt, the archives of the Jewish community at Mayence, and in the Mayence city library; Joannis, *Scriptores Rerum Moguntiacarum*, i. 526; Jaffé, *Monumenta Moguntina*; Gudenus, *Codex Diplomaticus*; Will. *Regesta Archiepiscop. Mogunt.*; Schunck, *Codex Diplomaticus*; Neubauer-Stern-Baer, *Hebräische Berichte über die Judenverfolgung Während der Kreuzzüge*, in *Quellen zur Gesch. der Juden in Deutschland*, ii. 2 *et seq.*; Salfeld, *Martyrologium*; Schaab, *Diplomatische Gesch. der Juden in Mainz*, Mayence, 1855; Hegel, *Städtechroniken, Mainz II. Verfassungsgesch.* pp. 165 *et seq.*; Bodmann, *Rheingauische Alterthümer*, ii. 712 *et seq.*; Wiener, *Regesten*; Bresslau, *Zur Gesch. der Juden in Deutschland*, in Steinschneider, *Hebr. Bibl.* x. 169 *et seq.*; Carmoly, *Die Juden zu Mainz im Mittelalter*, in *Israelit*, 1865, 1866; Stern, *Quellenkunde zur Gesch. der Deutschen Juden*, Nos. 857–868; Carlebach, *Die Rechtlichen und Socialen Verhältnisse der Jüdischen Gemeinden Speyer, Worms und Mainz*, Leipsic, 1901; Stern, *König Ruprecht von der Pfalz in Seinen Beziehungen zu den Juden*, Kiel, 1898; Salfeld, *Bilder aus der Vergangenheit der Jüdischen Gemeinde Mainz*, Mayence, 1903; Leopold Rothschild, *Die Judengemeinden in Mainz, Speyer und Worms von 1349–1438*, Berlin, 1904; Bresslau, in *Zeit. für die Gesch. der Juden in Deutschland*, ii. 82 *et seq.*; Grätz, *Gesch.* vi. 96, 101; vii. 186, 374; viii. 252 *et seq.*, 273 *et seq.*; Stern, *Der Hochverratsprozess Gegen die Deutschen Juden im Anfange des 17. Jahrhunderts*, in *Königsberger Monatsblätter*, pp. 33 *et seq.*, Berlin, 1890. On the rabbis see Zunz; Güdemann; Kohn, *Mordechai ben Hillel*, Breslau, 1878; Michael, *Or ha-Hayyim*; Carmoly, *Zur Gesch. der Rabbiner in Mainz*, in Klein's *Schulbibliothek*, ii. 156 *et seq.*; *Memorbuch of the Community of Mayence, 1583–1847.*

D. S. Sa.

MAYER, ABRAHAM: Belgian physician; born at Düsseldorf July 10, 1816; died at Antwerp March 1, 1899. After studying medicine at Bonn (M.D. 1839) he settled in Antwerp in 1848, where he practised as a physician until his death. He took an active part in public life and in the medical activities of his adopted country. For some years he was assistant surgeon in the Belgian regiment of the Hussars of the Guard; and he became a member of the board of medical inspectors to the schools at Antwerp, and president and vice-president of various medical societies in Belgium. Mayer contributed many essays to the medical journals of Belgium, including the following: "Un Cas de Mort par Suite de Brûlure (Perforation Duodénale)," 1866; "Un Cas d'Eclampsie Puerpérale au Commencement du Neuvième Mois de la Grossesse: Enfant né Vivant à Terme," 1868; "Quelques Observations sur les Hôpitaux de Londres," 1869; "Une Cause Insolite de l'Intoxication Saturne: par le Tabac à Priser," 1870; "Deux Cas d'Intoxication Puerpérale," 1878; "Une Note sur le Traitement du Choléra," 1885. Most of these were published in the proceedings of the Société de Médecine and the Société Médico-Chirurgicale, both of Antwerp.

Bibliography: *Jew. Chron.* March 10, 1899; *Annales de la Société Médico-Chirurgicale d'Anvers*, pp. 89 *et seq.*, Antwerp, Feb., 1899.

S. F. T. H.

MAYER, CONSTANT: French painter; born at Besançon Oct. 4, 1832. He became a pupil at the Ecole des Beaux-Arts and of Léon Cogniet in Paris. In 1857 he went to America and settled in New York, but later returned to Paris, where he now (1904) resides. He is an associate of the National Academy of Design in New York and a member of the Société des Artistes Français of Paris; he became a member of the Legion of Honor in 1869 and is "Hors Concours" at the exhibitions of the Paris Salon. His subjects are genre and portraits. Among his paintings are: "Consolation" (1864); "Love's Melancholy"; "Maud Müller" (1867); "Episode in the Campaign of 1863" (1869); "Song of the Shirt" (1875); "Song of the Twilight" (1879); "Good News" (1882); "First Grief" (1885). Among the portraits painted by him are those of General Grant, General Sherman, and Mme. de Lizardi (exhibited in the Salon of 1903).

A. F. N. L.

MAYER, ELKAN: German army physician; born in Frankfort-on-the-Main (where his father was a physician), and took his degree at a German university. In 1753 he applied to the council of Frankfort for permission to practise, but the petition was refused. In 1760, however, he was appointed military physician of the imperial infantry regiment, under general master-of-ordnance Count von Macquard, whose regimental commander, Angelo de Pasquali, commended Mayer highly. Debates on the subject of the right of Jews to practise medicine took place for years between the council and the Jewish congregation.

Bibliography: Landau, *Gesch. der Jüdischen Aerzte*, 1895, p. 124.

S. N. D.

MAYER, HENRY: American caricaturist; born at Worms July 18, 1868. Mayer is the son of a Jewish merchant of London, but was educated at Worms. In 1885 he went to Mexico, and subsequently to Texas. There he discovered his ability to draw, and developed his talent without the aid of a teacher. Mayer next went to Cincinnati and thence to Chicago, where he began his career as caricaturist and illustrator.

He has published most of his sketches, including the following: "The Autobiography of a Monkey" (1898); "In Laughland" and "Fantasies in Ha! Ha!" (1899); "Trip to Toyland" (1900); "The Adventures of a Japanese Doll" (1901). Mayer has contributed to "Fliegende Blätter" (Munich), "Black and White" and "Pall Mall Magazine" (London), "Life" and "Puck" (New York), "Le Rire" (Paris), and to many other publications. His cartoons on the "Dreyfus affair" in English periodicals attracted wide-spread attention.

Bibliography: *Jew. Chron.* Oct. 29, 1899; *Brush and Pencil* (Chicago), June, 1901.

A. E. Ms.

MAYER, MORITZ: German rabbi; born at Dürckheim-on-the-Hardt, Germany, Dec. 16, 1821; died at New York Aug. 28, 1867. He studied law at Munich, and entered on the practise of his profession in his native city, when the revolution of 1848 broke out, and he, being forced to flee, emigrated to America. Arriving in New York, he taught at Dr. Lilienthal's institute up to 1851, when he was called as rabbi to Charleston, S. C., where he remained until 1856. Failing health and differences with his congregation owing to his radical views compelled him to leave Charleston; and he returned to New York, intending to practise law. For a short time he officiated as rabbi in Albany, and then, again returning to New York, he became secretary of the Grand Lodge of the Independent Order B'nai B'rith (1863), which office he held until his death.

Mayer contributed frequently to the Jewish press, and translated various German works into English; *e.g.*, Samuel Adler's catechism; Geiger's lectures on Jewish history; Ludwig Philipson's pamphlet on the Crucifixion; and Fanny Neuda's "Hours of Devotion."

Bibliography: *The American Israelite*, Sept. 13, 1867; *Allg. Zeit. des Jud.* 1867, pp. 800, 842.

A. D.

MAYER, SAMUEL: German rabbi and lawyer; born at Hechingen Jan. 3, 1807; died there Aug. 1, 1875. He studied at the Talmud Torah in his native town, entered the bet ha-midrash and the lyceum at Mannheim in 1823, and went to the University of Würzburg in 1826, where he attended at the same time the Talmudic lectures of Chief Rabbi Abraham Bing. Mayer then went to Tübingen, where he took his degree. In 1830 he was called to the rabbinate of Hechingen, which he occupied until his death. He took up also the study of law and was admitted to the bar in 1849. He was the only rabbi in Germany combining the offices of rabbi and lawyer. Mayer was a prolific writer; his chief work, the fruit of twelve years of labor, is entitled "Die Rechte der Israeliten, Athener und Römer, mit Rücksicht auf die Neuen Gesetzgebungen" (vol. i., "Das Oeffentliche Recht"; vol. ii., "Das Privatrecht," Leipsic, 1862–66; vol. iii., "Das Strafrecht," Treves, 1876). He edited the "Israelitisches Samstagsblatt" (1837) and the "Israelitischer Musenalmanach" (Dinkelsbühl, 1840). He wrote also "Gesch. der Israeliten in Hohenzollern-Hechingen" (published in "Orient, Lit." 1844).

Bibliography: Kayserling, *Bibl. Jüd. Kanzelredner*, ii. 166; *Allg. Zeit des Jud.* xxxix. 582 *et seq.*

S. M. K.

MAYER, SIGMUND: Austrian physician; born at Bechtheim, Rhein-Hessen, Dec. 27, 1842. He studied at the universities of Heidelberg, Giessen, and Tübingen (M.D. 1865) and took a postgraduate course at the universities of Heidelberg and Vienna, becoming privat-docent in the latter in 1869. In 1870 he removed to Prague, where he became privat-docent at the German university and assistant at the physiological institute. He was appointed assistant professor in 1872; became chief of the histological institute in 1880; and was appointed professor of histology in 1884.

Mayer has written many essays (about 60), which have been published in the medical journals of Austria and Germany, in the reports of the Vienna Imperial Academy of Sciences, in Stricker's "Handbuch der Lehre von den Geweben," and in Hermann's "Handbuch der Physiologie." He is the author also of "Histologisches Taschenbuch," Prague, 1887. He was one of the first to introduce the use of methylene blue in microscopy and to describe the chromaffin cells in the sympathetic nerve, the degeneration and regeneration of the nervous system, the sarcolysis, etc.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

MAYHEM: In English law, the offense of depriving a person of any limb, member, or organ by violence. The bearings of such an act in the rabbinical law are fully treated under Assault and Battery.

J. L. N. D.

MAYO, RAPHAEL ISAAC BEN AARON: Talmudical scholar of Smyrna; died in 1810. He was the author of the following works: "Sefer Shorashe ha-Yam," commentary on the Yad ha-Ḥazaḳah (3 vols., Salonica, 1806–15); "Darke ha-Yam," containing homilies and funeral sermons (*ib.* 1813); "Sefat ha-Yam," halakic decisions and responsa (*ib.* 1818); "Pe'at ha-Yam," a commentary on Beẓah, with a number of halakic rules appended (*ib.* 1832).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2127 (where the author's name is given as "Maggio"); Zedner, *Cat. Hebrew Books Brit. Mus.* p. 515.

E. C. I. Br.

MAẒLIAḤ BEN ELIJAH IBN AL-BAẒAḲ: Italian Talmudist of the eleventh century. The surname, Ibn al-Baẓaḳ, the meaning of which is unknown, shows that Maẓliaḥ came from a family of Eastern Jews. Maẓliaḥ knew Arabic well. After having been dayyan in Sicily, he went to Pumbedita, where he attended the lectures of Hai Gaon; after Hai's death he returned to Europe. Maẓliaḥ at that time gave Samuel ha-Nagid an Arabic work entitled "Sirat R. Hai Gaon," in which he had recorded the most noteworthy features of Hai's life; this work is quoted by Moses ibn Ezra ("Kitab al-Muḥaḍarah wal-Mudhakarah," ch. vii.) and by Joseph ibn 'Aḳnin (commentary on Canticles). Maẓliaḥ relates in this work that he was particularly struck at the friendship which existed between Hai Gaon and the Catholicos, whom Hai did not hesitate to consult in regard to questions of exegesis.

A Maẓliaḥ was one of the teachers of Nathan b. Jehiel, who quotes him in his "'Aruk" (particularly *s.v.* אנפיקינון) and declares that he studied under him. Geiger and Kohut identified this Maẓliaḥ with Maẓliaḥ ben Elijah. Kohut even suggested that it was from his teacher that Nathan learned Hai's interpretations of Arabic and Persian words.

Bibliography: A. Geiger, *Jüd. Zeit.* ii. 301–304; Grätz, *Gesch.* 3d ed., vi. 3, 70; Kohut, preface to his edition of the *Aruch Completum*, p. xi.; Mortara, *Indice*, p. 38; Steinschneider, *Die Arabische Literatur der Juden*, § 85.

J. M. Sel.

MAẒLIAḤ, JUDAH B. ABRAHAM PADOVA: Italian Talmudist, cabalist, and poet; rabbi of Modena, where he died Aug. 10, 1728. He was the author of two works: "Tokaḥat Megullah" and "'Oẓerot Sheleg" (the latter cabalistic in nature); and of the following poems: רבון כל העולמים מאציל כל נאצל, Teḥinah; ואתה היודע ועד, an acrostic containing the words ושם שלע"ב ("the name of seventy-two letters"); and עולם הפוך, an epigram on human mortality, an epitaph in the cemetery at Pinale. Only a few of his many responsa have been printed.

Judah had two sons: **Manasseh Joshua** of Modena, brother-in-law of Isaiah Bassani (*c.* 1750), some of whose responsa have been preserved; and **Menahem Azariah,** rabbi of Florence (*c.* 1775), an authority in the Law and a prolific preacher, who also wrote various poems, many of which were liturgical. The genealogy of the family is traced to Abraham b. Samuel of Padua, who married in 1530.

BIBLIOGRAPHY: Senior Sachs, הפליט, Nos. 12a, 20-32, 47; Zunz, *Literaturgesch.* pp. 447, 552; Landshuth, *'Ammude ha-'Abodah*, pp. 192 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 163, 172, 239.

S. S. H. B.

MAZOVRA (MASSURIA). See POLAND.

MAẒẒAH (plural, **Maẓẓot**): Bread that is free from leaven or other foreign elements. It is kneaded with water and without yeast or any other chemical effervescent substance, and is hastily prepared to prevent the dough from undergoing the process of spontaneous fermentation, which would make it "ḥameẓ" (leavened bread). The word is derived from the Hebrew root מצץ ("to compress" or "to extract"). "Maẓẓah," in the singular form, is found only in Leviticus (ii. 5, viii. 26) and Numbers (vi. 19); elsewhere it occurs in the plural. The maẓẓah was the primitive form of bread. The discovery of the leavening process not only resulted in an increase in the mass of the dough, but made the bread more palatable. Maẓẓah, however, still remained the poor man's bread, as he could not afford to wait even twenty-four hours for it to leaven; and it was called therefore "leḥem'oni" (the bread of the poor; Deut. xvi. 3). Maẓẓah was necessary, also, when a meal was to be prepared at short notice for an unexpected guest; for example, at the reception of the angels by Abraham (Gen. xviii. 6), or at Sodom by Lot (Gen. xix. 3), or for Saul by the witch of Endor (I Sam. xxviii. 24). The usual form of the plain maẓẓah was that of a round cake ("ugah"); this is the usual form of bread eaten to-day in Syria and Palestine.

The Use of Maẓẓah.

The maẓẓah offered at sacrifices was of various forms—"leḥem" (lit. = "bread"), "ḥallah" (= "loaf"), "raḳiḳ" (= "wafer"); the latter two were mixed or spread with oil (Ex. xxix. 2). Maẓẓot were required to be absolutely pure, as neither leaven nor honey was permitted in connection with sacrifices (Lev. ii. 11). The reason assigned is that maẓẓah is a symbol of purity, while leaven represents the evil impulse of the heart (Ber. 17a). Maẓẓah was partaken of with the lamb on Passover eve (Ex. xii. 8) because the lamb was considered an offering to the Lord. The eating of maẓẓot during the seven days of the Passover festival is intended to recall the hurried departure from Egypt, which event must be commemorated (Ex. xii. 14, 17, 39; Deut. xvi. 4) on every anniversary.

A Symbol of Freedom.

The Zohar calls maẓẓah "naḥama 'illa'ah" (heavenly bread), an antidote to the Egyptian slavery and corruption and a symbol of freedom and idealism. Maẓẓah was to cure Israel and prepare him for the acceptance of the Torah (Zohar, Teẓawweh, p. 183b, Wilna, 1882).

Nevertheless, the eating of maẓẓah during Passover, unlike the prohibition against eating ḥameẓ, is not imperative; it is a voluntary act ("reshut"). That is, a Jew may abstain from eating both ḥameẓ and maẓẓah, except on the first eve, when the eating of maẓẓah is obligatory ("ḥobah"). This is deduced from the passage, "Six days thou shalt eat unleavened bread" (Deut. xvi. 8), though the other passages command that maẓẓot shall be eaten seven days (Pes. 120a). In accordance with this distinction, the maẓẓah of the first night is called "maẓẓat miẓwah" (= the "precept maẓẓah") or "maẓẓat shemirah" (= the "observance maẓẓah," based on Ex. xii. 7); it must be specially prepared and preserved for Passover eve (Pes. 38b). The special care of the "shemirah" consists in watching the wheat during harvesting, milling, and baking, that it shall not become leavened, either by rain swelling the grains or dampening the flour, or by too much kneading and slow baking. The shemirah is used principally for the Seder nights, while the more pious use such maẓẓot every day of the Passover festival. The ordinary maẓẓah is prepared of "ḳemaḥ min ha-shuḳ" (flour purchased at the market), and the bakers are careful only during the process of kneading and baking. The ordinary maẓẓah may be used for the first night's meal, when eating maẓẓah is obligatory. Yet even the market flour must be made only of wheat, barley, spelt, oats, or rye (Pes. ii. 5), rice and a species of millet being excepted (Pes. 35a).

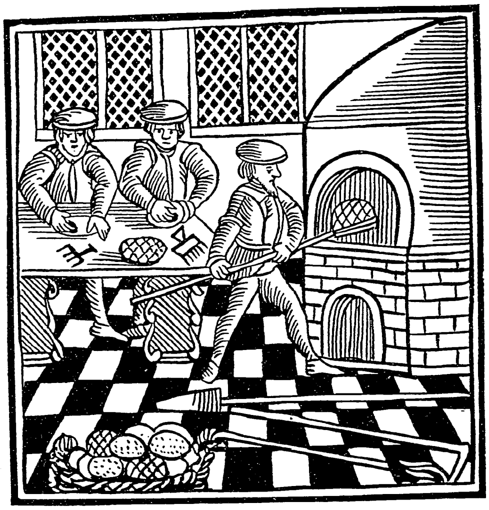

Making Maẓẓot.
(From a Passover Haggadah, Amsterdam, 1695.)

"Mayim She-Lanu."

On the theory that at night the sun underneath the earth warms the wells and rivers below and makes the water tepid (Pes. 94b), R. Judah ordered that the kneading for maẓẓah shall be done with "mayim she-lanu" (water that has "lodged" overnight at home and has been exposed to the cold night air). The aim is to have the water for kneading as cold as possible in order to prevent the fermentation of the dough (Shulḥan 'Aruk, Oraḥ Ḥayyim, 455, 2). Although not necessarily against the Law, it is the custom to omit salt or seasoning from the maẓẓah (*l.c.* 455, 5).

The size of each mass of dough for maẓẓah may not exceed one-tenth of an ephah, equal to $43\frac{1}{5}$ medium-sized hens' eggs, and the time allowed for preparing it is the time required for a journey of a mile (= 2,000 cubits), that is, about twenty-seven minutes (*l.c.* 456, 1; 459, 2). However, a continuous kneading and frequent hand-washings in cold water may extend the time. According to R. Gamaliel, the preparation of the maẓẓah was performed by three women: one kneaded the dough, another formed the maẓẓah, and the third baked it (Pes. iii. 4).

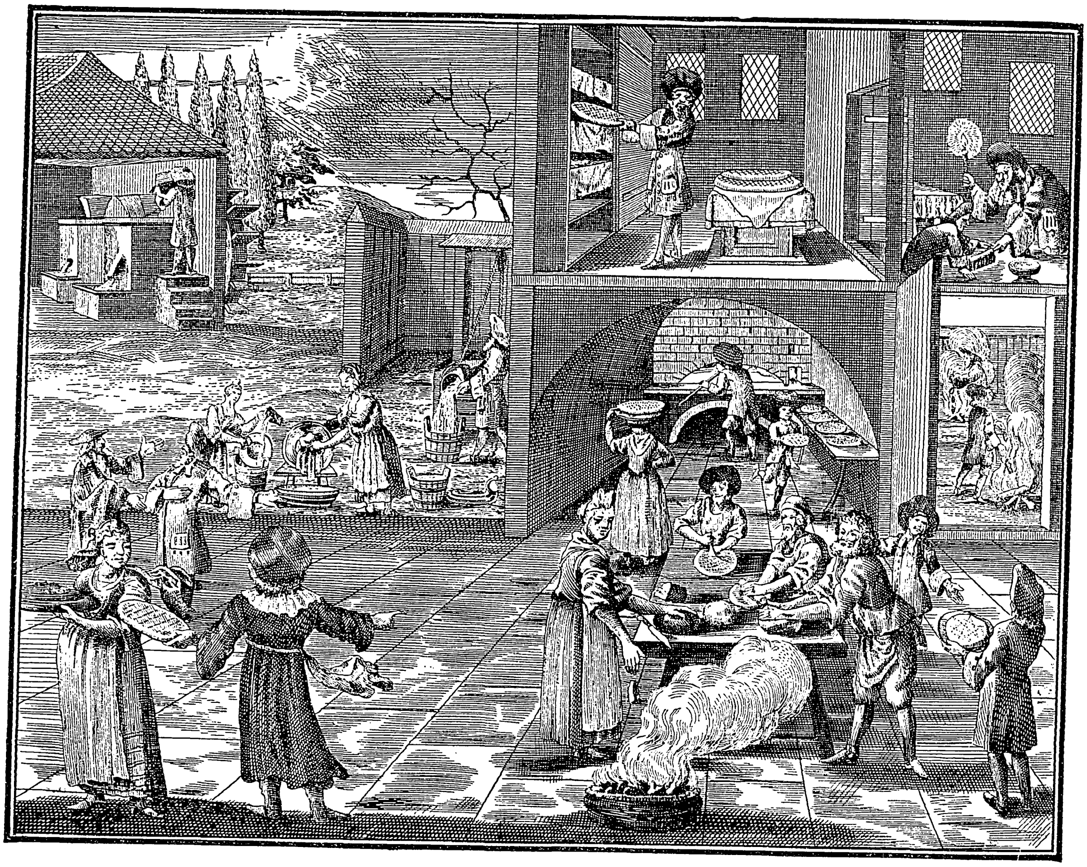

Preparation of Maẓẓot.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

Size and Shape.

The thickness of the maẓẓah must not exceed the size of a closed fist, four fingers or four inches, which was the thickness of the showbread. A later custom was to make maẓẓah one finger thick ("Bet Hillel," Yoreh De'ah, No. 96). In modern times the maẓẓah is much thinner, varying from four to five maẓẓot to the inch, and is made in round form about twelve inches in diameter. In about 1875 maẓẓah-baking machinery was invented in England, and soon after introduced in America. Some rabbis opposed the innovation, claiming that the corners of the machine-made maẓẓah were trimmed round in a subsequent operation, thus prolonging the time and causing fermentation; as a result of their protest the form of the maẓẓah was changed to a square. Still, there are a great many, perhaps a majority, who use round, machine-made maẓẓot, while there are many pious ones who would use no other than hand-made maẓẓot. Eisenberg, at Kiev, Russia, recently invented a maẓẓah-machine capable of baking 15 poods (about 541 pounds) of dough in one or two hours ("Der Jud," 1902, No. 9).

The perforation of the maẓẓah, after being rolled into shape, and before baking, was for the purpose of keeping it from raising and swelling in baking. It appears that in the early centuries the perforation of the maẓẓah was quite artistic. In the house of R. Gamaliel the perforations of the maẓẓot represented figures. Evidently the perforating was done with an implement that looked like a comb, as the word "seriḳin" indicates. The figures were those of animals, flowers, etc. Artistic perforation was later prohibited, as it consumed too much time and caused fermentation. Baytus b. Zonin suggested stamping the maẓẓah with ready-made figured plates, but was opposed on the ground that no discrimination must be made in favor of any particular kind of perforation (Pes. 37a). R. Isaac b. Gayyat says the figures represented Greeks, doves, and fishes. Maimonides permits any fancy design if made by a professional baker, as he does it quickly ("Yad," Ḥameẓ u-Maẓẓah, v. 15). In later periods the perforating implement was a wheel, called the "reidel," provided with sharp teeth and attached to a handle. The perforator, usually a youth, would run his reidel through the maẓẓah in lines crossed at right angles and about one inch apart. The maẓẓah-machine has an automatic perforator that makes lines at intervals of a half inch.

The "Reidel."

The baking of pudding, fillings, or sponge-cake out of ordinary flour is prohibited during Passover for fear of fermentation in consequence of the delays in preparation. But it is permitted to make all kinds of pastry out of maẓẓah-flour, as no fermentation is possible after the flour is baked. For baking and cooking with maẓẓah-flour see Cookery. Ordinary flour may be kneaded with pure fruit-juices, with eggs, or with honey, as no fermentation is possible with them. This is called "rich maẓẓah," and may be eaten on Passover, except on the first night, when the regular maẓẓah, or leḥem 'oni, is obligatory (Pes. 36a). In the early centuries maẓẓah-baking was done by the wife daily, for the household's use. In the Middle Ages preparations were made to bake maẓẓot thirty days before Passover, except the maẓẓah shemirah, which was baked in the afternoon of the 14th of Nisan, at the time when the Passover lamb was formerly sacrificed (Oraḥ Ḥayyim, 453, 4). Still later, when the community had a communal oven, it was incumbent on the "lord of the house" to superintend the maẓẓah-baking for his family (see "Am. Jew. Hist. Soc." ix. 70).

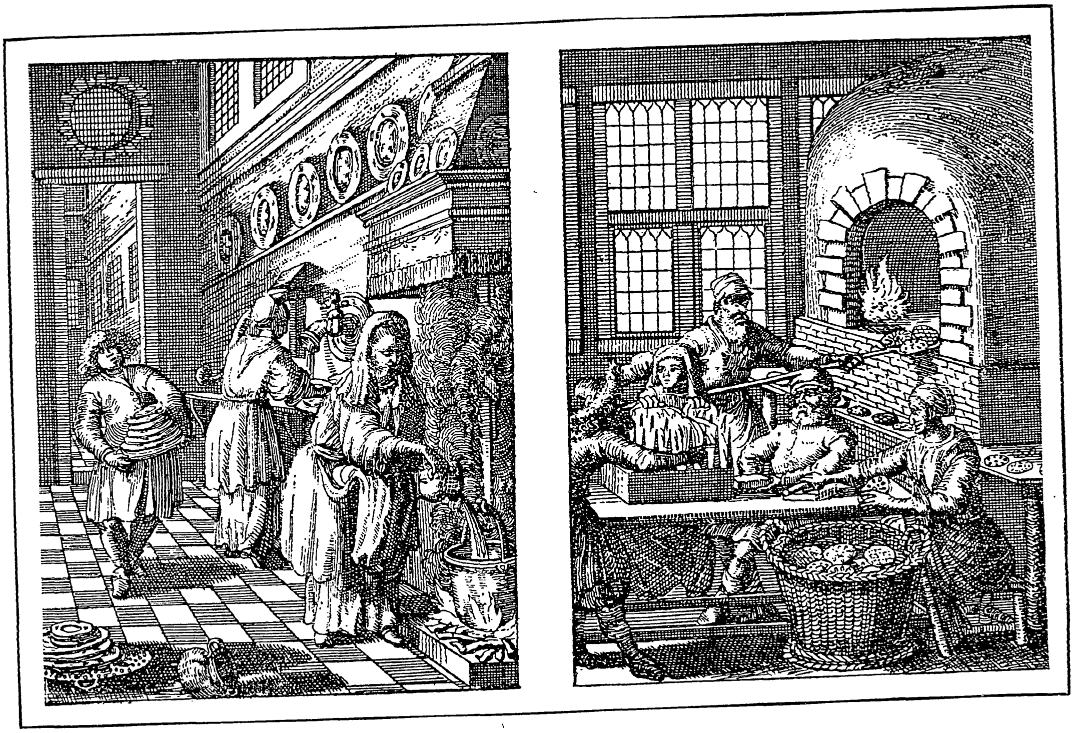

Preparing Maẓẓot.

(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

Maẓẓah-Baking as an Industry.

In America maẓẓah-baking is an important industry. In New York city alone, in 1904, 10,000 barrels of flour were used in making about 1,700,000 pounds of maẓẓah, distributed among fifteen bakers, one of them making maẓẓah by hand, and one small bakery making maẓẓah shemirah. The larger bakeries commence work four or five months before Passover. New York supplies many cities in the United States and Canada with maẓẓah. Other large maẓẓah-making centers are Chicago, Pittsburg, Boston, Philadelphia, and Baltimore. Maẓẓot have become popular among non-Jews, who use them as tea-biscuits. R. Jacob Möln (d. 1420), in his "Sefer Maharil," mentions the custom, in baking maẓẓot, of starting the fire with the willows used for Hosha'na and for the lulab.

It is forbidden to eat maẓẓah on the day before Passover, in order that it may be more palatable on the evening of Passover. The three maẓẓah-cakes used at the Seder service on Passover eve are placed one on the other in a plate or in a threefold cover specially made for the occasion. The three maẓẓah-cakes are distinguished as "Kohen," "Levi," and "Israel." The fourth order of the Seder is Yaḥaz, in which the middle maẓẓah ("Levi") is broken into two parts, the larger being put aside as afiḳomen, with which the meal is finished; the smaller part is

At the Seder.

left between "Kohen" and "Israel." When the Haggadah is recited the maẓẓot are uncovered and exposed to view. The eighth order of the Seder is Maẓẓah; in it a piece of the "Kohen" and a piece of the "Levi" are eaten after the benedictions "Ha-Moẓi" and "Maẓẓah." The "Israel" is eaten during the tenth order, Korek, with the bitter herbs, as practised by Hillel.

An ancient custom, which still prevails in some parts of the Orient and in Europe, is to keep a single maẓẓah hanging on the interior wall of the synagogue all the year in strict observance of the passage "That thou mayest remember the day when thou camest out of the land of Egypt all the days of thy life" (Deut. xvi. 3). See Afiḳomen; Blood Accusation; Leaven; Passover; Seder.

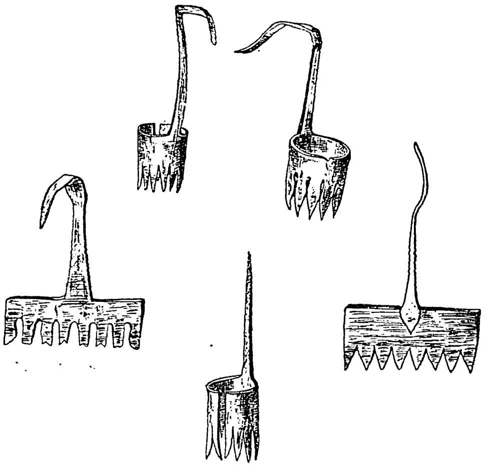

Implements for Marking Maẓẓot.
(From Frauberger.)

Bibliography: *Pes.* 35a–40a; Maimonides, *Yad*, *Ḥameẓ u-Maẓẓah*, v. and vi.; *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 453-462, 471–482; Benzinger, *Arch.* pp. 85, 432, 451, 467; Rodkinson, *Maẓẓat Miẓwah wa-'Alilat ha-Dam*, Vienna, 1883; Stanislawska, *Sama de Hayye*, a manual of Maẓẓot, Berdychev, 1895.

J. J. D. E.

MAẒẒEBAH. See Stone and Stone-Worship.

McCAUL, ALEXANDER: English Christian missionary and author; born at Dublin May 16, 1799; died at London Nov. 13, 1863. He was educated at Trinity College, Dublin. Becoming interested in the Jews, he was sent as a missionary to Poland in 1821, where he studied Hebrew and German at Warsaw. In 1822 he went to interview the czar in regard to the conversion of the Jews. He continued to live at Warsaw for ten years, interesting the grand duke Constantine, the crown prince of Prussia, and Sir Henry Rose in his work. In 1837 he produced an elaborate attack upon Jewish legalism under the title "Old Paths"; it was published weekly for over a year. This created considerable interest among Jews, and was translated into several languages, including Hebrew ("Netibot 'Olam"). An answer in Hebrew ("Netibot Emet"), was published by Judah Middleman in 1847, a translation by Stanislaz Hoga having appeared in the preceding year. McCaul wrote vigorously against the blood accusation, and refused the Protestant bishopric of Jerusalem, on the ground that it should be held by a Jew by birth, recommending M. S. Alexander for that post. He became professor of Hebrew and rabbinical literature at King's College, London.

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J.

MEAH. See Hammeah, Tower of.

Name and Early History.

MEAL-OFFERING: Comprehensive term for all sacrifices from the vegetable world; to designate these in the Old Testament the Hebrew word "minḥah" is used, which, as a probable derivative of the Arabic verb "manaḥ" = "to give" properly signifies "gift" or "present." The desire of offering to God oblations of vegetables or cereals is presupposed in the Bible to be as general a human one as that of pleasing God by animal sacrifices. The earliest example of a meal-offering is undoubtedly the sacrifice that Cain tendered from the fruit of his field (Gen. iv. 3-5). Gideon added to a meat-offering maẓẓot made of an ephah of flour (סלת; Judges vi. 19). Maẓẓot were probably also baked from the flour (קמח) that Hannah took to Shiloh (I Sam. i. 24); for it is not likely that flour alone was sacrificed, it being in the unprepared state not an article of human food. A vegetable sacrifice is referred to also in the second member of the phrase זבח ומנחה (*ib.* ii. 29, iii. 14). Loaves of bread (ככרות לחם) were laid before God (*ib.* x. 3). Mention is made of their being placed in the sanctuary of Yhwh at Nob (*ib.* xxi. 7). In the term מנחת הערב (I Kings xviii. 29, 36) the second member (הערב) is added not as a new distinction qualifying this מנחה as different from the others or as a fixed regular institution, but merely in view of the preceding fixation of time, "and when midday was past." Leavened bread (חמין) likewise was sacrificed (Amos iv. 5). Vegetable sacrifice is also designated as "minḥah" when it is connected with a thank-offering (Amos v. 22), a meat-offering (Isa. xix. 21), or a burnt offering (Jer. xiv. 12; Ps. xx. 2). The foregoing shows that cereal oblations are mentioned only sporadically in the early historical books.

Regulations of the Law.

The Law ordains: (*a*) as regards the material of the meal-offering that it must consist, except in the case of the jealousy-offering (Num. v. 15), of fine flour (סלת; Lev. ii. 1), oil (*ib.*), salt (*ib.* verse 13), and incense (*ib.* verses 1 *et seq.*, 15 *et seq.*), while leaven and honey must be kept strictly separate (*ib.* verse 11), the latter probably because it fermented easily (comp. the Neo-Hebraic הדביש = "to ferment," in Dalman, "Aramäisch-Neuhebräisches Wörterb. zu Targum, Talmud, und Midrasch," 1901, p. 86). (*b*) This material might be offered in the following forms: (*α*) barley flour (קמח) without oil or incense was brought for the so-called jealousy-offering (Num. v. 15); (*β*) fine flour (סלת), even in its original state, must have oil poured over it, and be sprinkled with incense, the last alone being lighted (Lev. ii. 1-3); (*γ*) the meal-offering might consist of different kinds of cakes (verses

4-7); (*δ*) the first-fruits of the field were offered in the shape of roasted ears or ground grains of fresh corn (verse 14, where גרש כרמל is a later addition; comp. König, "Syntax," § 333 t). It is an interesting detail that the meal-offering which was baked on a flat tin pan (מחבת) was broken into small pieces (פתים; Lev. ii. 6, vi. 14). (*c*) The meal-offerings, according to the purposes they served, might be divided into two groups: (*a*) those offered alone as a substitute in the case of the poor (Lev. v. 11 *et seq.*) for the sin-offering; as the daily meal-offering ("tamid") of the priests (Ex. xl. 29; Lev. vi. 12-16; comp. I Chron. ix. 31); and as the jealousy-offering (Num. v. 15 *et seq.*), which "reminds of sin" (comp. the sheaf offered in recognition of the beginning of harvest [Lev. xxiii. 9 *et seq.*], the loaves of the Feast of Weeks [*ib.* xxiii. 16 *et seq.*], and the showbread [*ib.* xxiv. 5 *et seq.*]); and (*β*) meal-offerings added to the animal-offerings. These "musaf" offerings were added to the thank-offering (Lev. vii. 11-13, etc.), to the sacrifice of purification of the Israelites (Lev. ix. 3) and of the lepers (*ib.* xiv. 10-20), and to the burnt offering (Num. xv. 1-16); and they were combined with a drink-offering. The unqualified statement that the unconsumed portion of the meal-offering should belong to the priests (Lev. ii. 3) refers probably also to the accompanying meal-offerings (comp. Franz Delitzsch in Riehm's "Handwörterb." cols. 1519b, 1520a). Not every burnt offering, however, is to be supplemented by a meal-offering, as Lev. xii. 6 shows.

BIBLIOGRAPHY: For the earlier views see Franz Delitzsch, in *Speiseopfer*, in Riehm's *Handwörterb. des Biblischen Alterthums*; the later view of the history of vegetable sacrifices is supported by Benzinger, *Arch.* §§ 62 *et seq.*; Baentsch, *Exodus-Leviticus*, in *Handkommentar*, 1900; Bertholet, *Leviticus*, in *Kurzer Handkommentar*, 1901.

E. G. H. E. K.

ME'ASHA: 1. Palestinian tanna, to whom one reference occurs in the Mishnah (Peah ii. 6), from which it appears that he lived in the time of Hillel's descendants (comp. Heilprin, "Seder ha-Dorot," ii.).

2. Palestinian haggadist; grandson and pupil of Joshua b. Levi (Yer. Ber. ii. 3; Yer. Beẓah i. 6 *et al.*). From the few details concerning him it appears that on Saturdays he used to have himself carried to the synagogue in order to preach (Yer. Beẓah *l.c.*), that he was not rich, and that he died suddenly in the time of Ammi (Ket. 85b). Me'asha is particularly noted for the vision which he is reported to have seen during a trance lasting three days, and concerning which he said: "I have been in a world of confusion where people who are honored here are held in contempt" (Ruth R. iii. 1). In Pes. 50a this vision is ascribed to Joseph b. Joshua b. Levi; Joseph was probably Me'asha's father. Me'asha inferred from Isa. xxxiii. 15-17 that when one shuts his eyes to things indecent he is worthy to view the face of the Shekinah (Pesiḳ. R. 24 [ed. Friedmann, p. 125a]; Derek Ereẓ i.; Lev. R. xxiii. 13).

3. Palestinian amora of the fourth century; mentioned as a companion of Samuel b. Isaac and Zera (Yer. Ber. ii. 9 *et al.*). His halakic and haggadic sentences are met with in both Talmudim.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 614 *et seq.*, *et passim*; Heilprin, *Seder ha-Dorot*, ii.

S. S. M. Sel.

ME'ASSEFIM ("collectors"; from אסף = "to collect"; hence the name of the periodical "Ha-Me'assef" = "The Collector"): Name designating the group of Hebrew writers who between 1784 and 1811 published their works in the periodical "Ha-Me'assef," which they had founded. In 1782 Moses Mendelssohn's German translation of the Pentateuch had appeared. In the "bi'ur" or commentary which he added to this translation, he dwelt on the beauty of the Hebrew language, its wealth of imagery, and its adaptability for poetic expression. By his comments on Scripture, also, he largely stimulated Hebrew, grammatical, and exegetic studies. The seeds he thus scattered bore fruit even in his lifetime. While reading and discussing Mendelssohn's Scriptural expositions, Isaac Abraham Euchel and Mendel Bresslau, who were at that time tutoring in the house of David Friedländer at Königsberg, conceived the idea of causing Hebrew as a literary language to be used more widely among the Jews. Assured of the material support of Simon and Samuel Friedländer, they issued in the spring of 1783 an appeal to all Jews to assist in establishing a society for the study of Hebrew (Ḥebrat Doreshe Leshon 'Eber). The periodical "Ha-Me'assef" was projected as a rallying-point for all those who were interested in and able to contribute to the work.

The undertaking met with a cordial reception in many quarters, especially in Berlin; Mendelssohn and even the aged Naphtali Herz Wessely promising their support and contributing to "Ha-Me'assef," the former anonymously. The first number of the periodical was announced April 13, 1783, in a prospectus, "Naḥal ha-Besor," signed by Euchel, Bresslau, and Samuel and Simon Friedländer. The first volume appeared in 1784, being the earliest successful periodical published in Hebrew. The first three volumes were issued in monthly numbers at Königsberg (the frontispiece to vol. iii. being Naphtali Herz Wessely's portrait); vols. iv.-vi. appeared in quarterly numbers at Königsberg and Berlin; vol. vii. (one number only) at Breslau; vol. viii. at Berlin; the first two numbers of vol. ix. at Altona, and the last two at Dessau; vol. x. (two numbers only) also at Dessau. The new "Collector" ("Aḥare ha-Me'assef" or "Ha-Me'assef he-Ḥadash"), edited by S. Cohen, may be regarded as a continuation of "Ha-Me'assef." Vol. i. appeared at Berlin in 1809; vol. ii. at Altona in 1810; and vol. iii. at Dessau in 1811.

In addition to articles on Hebrew prose and poetry "Ha-Me'assef" printed general scientific articles, interesting papers on mathematics and natural science, biographies of eminent Hebrew scholars, and articles on the history of the Roman emperors; responsa on religious questions, *e.g.*, on the speedy burial of the dead, have also been collected in its pages. The attitude of "Ha-Me'assef" was by turns Orthodox or Reform, according to the views of the collaborator. It was often very aggressive toward the strictly Orthodox view, although Wessely had from the very beginning advised a purely objective point of view.

The principal collaborators on "Ha-Me'assef" were Ben Zeeb, Bras, Bresslau, Cohen, Dessau, Euchel, Franco-Mendez, Friedländer, Friedrichsfeld, Herz, Joseph Hirsch, Lindau, Löwe, Löwisohn, Mendelssohn, Wessely, Witzhausen, and Wolfsohn.

See Biurists; Haskalah; Mendelssohn, Moses.

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G. M. L. B.

MEASURES. See Weights and Measures.

MEAT-TAX: In Austria, as everywhere else, the Jewish communities imposed a tax on meat, the revenue from which was used for communal purposes. During the eighteenth century, however, the national government used this method of raising a revenue from the Jews in order to support educational institutions. Such was the case in Galicia after 1791. In the congregations belonging to the kingdom of Bohemia the meat-tax, with the tax on wine and fish, was used to compensate the government for the loss of revenue attending the abolition of the toleration-tax in 1782. It was about two kreutzer on one pound of meat and ten kreutzer on a goose. The tax was levied in such a way that the butchers had to give with every pound of meat a receipt for the payment of that duty, while in the case of fowl the shoḥeṭ was not permitted to kill unless the party requiring his services handed him such a receipt. This tax was farmed out to a contractor; he paid the government a fixed annual sum for the whole province and had his subcontractors in every town. The latter were almost invariably Jews, and exacted their money with merciless rigor. Those who attempted to evade the tax were heavily fined. The hardships entailed by the cruelty of these tax-farmers are vividly presented in Eduard Kulke's novels.

For the meat-tax in Russia see Korobka.

Bibliography: Stöger, *Gesetzliche Verfassung der Galizischen Judenschaft*, Lemberg, 1831; Scari, *Systematische Darstellung der in Betreff Juden in Mähren und Schlesien Erlassenen Gesetze*, Brünn, 1835.

D.

ME'ATI, HA- (המאתי)**:** Family of translators which flourished at Rome in the thirteenth and fourteenth centuries.

Nathan b. Eliezer ha-Me'ati: Earliest known member of the family; called the "Prince of Translators" and the "Italian Tibbonide"; lived in Rome from 1279 to 1283. His native place seems to have been Cento, whence his name "Me'ati," which is the Hebrew equivalent of "Cento" (= 100). After acquiring many languages during his long wanderings, he settled at Rome, where he translated scientific and especially medical works from Arabic into Hebrew, to take the place, as he declared, of the medical literature of the Jews which had existed even at the time of Solomon but had been lost, and to silence the mockery of the Christians, who said that the Jews had no such literature. His translations are: (1) 'Ammar ben 'Ali al-Mausuli's "Al-Muntaḥib fi 'Ilaj al-'Ain," on the treatment of the eye; (2) the "Canon" of Avicenna; (3) the aphorisms of Hippocrates with Galen's commentary (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1588); (4) the aphorisms of Maimonides, a selection from various authors, chiefly from Galen, published under the title "Pirḳe Mosheh," Lemberg, 1804.

Many anonymous translations are attributed to Me'ati, among them: (1) Razi's treatise on bleeding, "Ma'amar be-Haḳḳazah"; (2) Zahrawi's "Kitab al-Taṣrif" (Hebrew title, "Ẓeruf"); (3) Ibn Zuhr's "Kitab al-Aghdhiyah" (Hebrew title, "Sefer ha-Mezonot"); (4) an anonymous work on the causes of eclipses entitled "Ma'amar 'al Sibbot Liḳḳut ha-Me'orot."

Samuel ha-Me'ati: Son of Solomon ha-Me'ati. He concluded the translation of an extract from Galen's commentary to Hippocrates' work "On Regimen in Acute Diseases," and, some time after 1306, the translation of a medical work by Ibn Zuhr.

Solomon ha-Me'ati: Son of Nathan b. Eliezer ha-Me'ati. He completed (1299) the translation, begun by his father, of Galen's commentary to Hippocrates' work "On Airs, Waters, and Places."

Bibliography: De Rossi, *Dizionario*, p. 53; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 274; Carmoly, *Histoire des Médecins Juifs*, p. 84; Zunz, in Geiger's *Jüd. Zeit.* iv. 190; Steinschneider, *Cat. Bodl.* col. 2073; idem, *Hebr. Uebers.* pp. 595, 662, 663, 666, 670, 679, 701, 746; idem, in *Monatsschrift*, 1893, xxxviii. 179; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 398 *et seq.*

J. I. Br.—I. E.

MEBORAK HA-NAGID. See Egypt.

MECHANIC. See Artisans; Labor; Master and Servant.

MECHNIKOV. See Novachovich, L.

MECIA (MATTHEW) DE VILADESTES: Jewish chartographer of Majorca at the beginning of the fifteenth century. He was the author of a map, dated 1413, formerly in the convent of Val de Cristo, near Segorbe, but now in the Bibliothèque Nationale at Paris. In it he gives special prominence to the navigation in African waters of Jacme Ferrer, also of Majorca. It fills six sheets in Marcel's "Choix de Cartes et de Mappemondes des XIVe et XVe Siècles" (Paris, 1896). The map is based upon the work of Jaffuda Cresques, the probable author of the atlas of Charles V. Mecia therefore belonged to the Judæo-Catalan school of chartographers. Don Miguel Bonet has discovered in the archives of Majorca a permit of the governor's lieutenant allowing the "convert Macia" to debark in Sicily. This is dated Jan. 20, 1401, and probably refers to Mecia.

Bibliography: E. T. Hamy, in *Comptes Rendus* of the *Académie des Inscriptions et Belles-Lettres*, 1902, p. 71.

J. G.

MECKLENBURG: Territory in North Germany; bounded on the north by the Baltic Sea. Formerly it constituted one duchy, but since 1701 it has been divided into Mecklenburg-Schwerin and Mecklenburg-Strelitz, forming two separate grand duchies of the German empire. However, their governments are still intimately connected. Mecklenburg-Schwerin has (1900) 607,770 inhabitants, among whom are 1,763 Jews, divided into 36 congregations; Mecklenburg-Strelitz has 102,602 inhabitants, including 331 Jews, divided into 6 congregations. It is possible that the settlement of Jews in Mecklenburg dates from 1243, when Brandenburg expelled its Jews; but it is equally probable that the first Jewish settlers arrived from western Ger-

Early Settlement.

many, where the Jews were frequently persecuted. It is certain, however, that Jews lived in Mecklenburg as early as 1266, for in a document dated April 14, 1266, in which Henry I. (the Pilgrim) conferred upon Wismar the Lübeck rights, Jews are mentioned together with the private servants and officials of the prince. Thus Wismar seems to contain the oldest settlement of Jews in Mecklenburg. By and by they are heard of in other cities: in Boizenburg, 1267; Rostock, 1279; Cracow and Güstrow, 1325; Malchin, 1332; Schwerin (now the center of the Jewish communities in Mecklenburg), about 1340; Friedland and Parchim, 1350; Neubrandenburg, 1440.

The Jews of Mecklenburg were compelled to pay a considerable sum annually for the privilege of living there and for protection by the prince. The several estates looked with great disfavor upon their presence and never neglected an opportunity of injuring them. They had no right to own real estate, and their residence, as a rule, was confined to the most neglected quarters of the city they dwelt in. In Wismar, for instance, they inhabited the Altböterstrasse, which was called "Platea Judæorum"; here they had a synagogue, called "Domus Judæorum." Naturally their fate was bound up with that of their protector. Thus when Henry undertook a pilgrimage to Palestine, where he remained for twenty-four years in Mohammedan captivity, the Jews were expelled from Wismar (1290), and were not readmitted until the succession of Henry II. (the Lion-Hearted). During his reign a Jew named Nathan (1310)—was permitted to own real estate in Wismar. Under Albrecht II. their position changed for the worse; only two Jewish families were permitted to reside in Wismar, and they became subject to the jurisdiction of the city magistrates instead of to that of the prince, thus being exposed to the fanaticism and hatred of the people. Some Jews were admitted into Wismar in 1349, but they were expelled again in 1350, and since then and for 500 years thereafter there was no trace of Jewish residence there.

In the other cities matters were worse. Jews at Cracow and Güstrow suffered martyrdom three times within 167 years. A baptized Jewess accused her brother-in-law Eleazar of having desecrated the host; all the Jews were seized and burned, the synagogue was destroyed, and in its place was erected a "chapel of the Holy Blood" (1325). Two Christians of Rostock who were found guilty of having robbed and murdered a Jew and Jewess were punished with banishment only (1320). In 1350 the widespread accusation that the Jews had poisoned the wells was made in Mecklenburg, and nearly all the Jews there were driven out. They seem, however, to have resettled there within a few decades.

The Sternberg Burning.

Mecklenburg's cruel treatment of the Jews reached its climax in 1492, in connection with a charge of desecrating the host. A Jew was accused of having persuaded a priest to become a convert to Judaism and of having induced him to steal the sacred host for the purpose of desecrating it. The matter being brought before the duke, he ordered all the Jews to be placed under arrest and brought to Sternberg. There they were subjected to horrible torture in order to extort from them a confession. But though they persistently denied the charge, the sentence to burn them alive was pronounced. On Oct. 24, 1492, twenty-four Jews and two Jewesses were taken to a hill near the city of Sternberg—since then called the "Judenberg"—where they died on the pyre. Those not burned were banished from the land. The prominent rabbis of the time declared the ban against any Jew who would settle in cruel Mecklenburg, and there is no evidence that any Jew settled there until the second half of the seventeenth century.

In the meantime Protestantism had taken root in Mecklenburg, and religious fanaticism was no longer so rampant as in former days. Yet it was during the reign of the Catholic prince Christian I. (1658–1692) that the second movement of Jews to Mecklenburg began. In 1676 he called to his court the Jews Abraham Haym and Nathan Benedix of Hamburg, gave them special privileges, and granted them a tobacco monopoly, the first in Mecklenburg. At the intervention of the court Jews, Duke Frederick William abolished the poll-tax. But his successor, Charles Ludwig (1747–56), who had special political reasons for wishing to please the people, issued an edict that all unprivileged Jews should leave the land within four weeks; this left only about thirty "Schutzjuden" in Mecklenburg. The same prince called to his court the brothers Philip and Nathan Aaron, who became the real founders of the present Jewish communities in Mecklenburg. Through their influence the Jewish population there so increased that they were able in 1752 to call a convention to deliberate upon their religious needs. They decided, among other things, to request the chief rabbi of Frankfort-on-the-Oder to remove the ban of 1492 and to establish a Jewish tribunal. The latter, however, did not receive the sanction of the government, and was abolished (1755) by a rescript of the duke. In 1764 they held another convention, with the sanction of Duke Frederick the Pious, who vested in the rabbis the power of judges among the Jews. In 1765 one Marcus Moses graduated as a physician, and an edict of the duke permitted him to practise. This was the first graduation of a Jew in Mecklenburg. One Marcus Isaac (who distinguished himself during the occupation of Mecklenburg by Frederick the Great) and a certain Hirsch were the first in the commercial field; they began about this time to export wool, thus encouraging the raising of sheep, which occupation has greatly contributed to the prosperity of the country.

Under this mild government the community developed rapidly. Two synagogues were dedicated—one on Sept. 5, 1763, at Altstrelitz, the community of which numbered 130 families; the other at Schwerin in 1773. Still the populace was hostile toward the Jews and often insisted on the strict enforcement of the constitutional provisions by which the dukes of the Mecklenburg duchies pledged themselves to grant no privileges to Jewish settlers to the detriment of Christian citizens. Duke Frederick Francis I. was the first prince that earnestly desired their emancipation. On Feb. 22,

Their First Emancipation.

1811, the Jews petitioned him on that subject, and he consulted the estates at the following convention. They acknowledged the justice of the petition, but argued that the Jews were not as yet ready for emancipation. But Professor Tychsen of the University of Rostock, who was consulted on the matter, declared himself in favor of the petition. After some hesitation the duke finally decided in favor of the Jews, and issued, Feb. 22, 1813, a constitution which declared that his Jewish subjects, with their wives and children, were citizens of Mecklenburg; leaving future legislation to decide whether or not they were to be admitted to government positions. The Jews soon had an opportunity to show their gratitude; the Jewish youth enthusiastically responded to the duke's call to arms in 1813. But the reaction which set in after Waterloo and the ill-will of the states brought about a suspension of this law in 1815. In 1829 the Jews were first admitted to the practise of law, with the limitation that they could practise only in the city courts. Mecklenburg adopted in 1848 the "Grundrechte" (constitution) of the Frankfort Parliament abolishing all disabilities on account of religion, but repealed it two years later.

But times had changed. While in former days the people opposed the emancipation of the Jews, in 1867 the municipal boards of various cities in Mecklenburg petitioned the Reichstag for it, and a member of the Reichstag, Wigger by name, was the most ardent advocate of the passage of a law abolishing all disabilities based on differences of religion. The Reichstag passed that law by a large majority March 12, 1869, and King William of Prussia, as the head of the North German Federation, confirmed it July 3, 1869. With the passage of this law and its insertion in the constitution of the German empire in 1871, the last political disability resting on the Jews of Mecklenburg, as on Jews throughout the empire, was removed.

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D. I. War.

Of the internal conditions of the Mecklenburg Jewry during the first settlement, up to 1492, nothing is known. During the second settlement, in the seventeenth century, the community was too small to show any spiritual activity. The first sign of such is in the case of Nathan Aaron, who maintained Joshua Spira in his house as a chaplain. The first rabbi appointed by the duke was Jeremiah Israel (1763), whose chief duty consisted in acting as judge for the scattered communities of the duchies. He was succeeded by the above-mentioned Joshua Spira, author of "Panim Masbirot" (or "'Arba' Shiṭṭot li MeHaRISh"), novellæ and responsa (Frankfort-on-the-Oder, 1770).

Spiritual Activities.

During the latter part of the eighteenth and at the beginning of the nineteenth century the differences between R. Marcus Lazarus Jaffe and R. Joshua Falk Albu and their congregations frequently occupied the attention of the authorities. As these rabbis were Poles and not in sympathy with the educational movement which had won the allegiance of the Jews of Mecklenburg, as of other communities in Germany, an attempt was made about 1828 to establish in Güstrow a normal school where Jewish teachers might be trained, but the movement failed for lack of means. The congregation of Altstrelitz, however, established a parochial school, which at one time flourished under the famous German lexicographer Daniel Sanders.

The movement for emancipation which began about 1830 resulted in the foundation of a society for promoting the adoption of manual occupations by Jews (1836). Three years later the government took steps toward improving the condition of the Jews by giving them a constitution. An "Oberrath" was organized consisting of two government officials, the "Landrabbiner," and five representatives of the communities. The "Landrabbiner," who was required to have academic training, was to raise the intellectual standard of the congregation and introduce certain reforms. The first to hold this office was Samuel Holdheim, elected in 1840. He resigned in 1847 to take charge of the Berlin Reform congregation. He organized parochial schools and instituted Reform services; his reforms, however, were all of a moderate character, although they aroused considerable opposition.

A far stronger opposition was experienced by Holdheim's successor, David Einhorn (1847–53), when he blessed in the synagogue a child whose father refused to permit its circumcision. In the ensuing controversy Franz Delitzsch, then professor at Rostock, participated, publishing in a Rostock daily a series of articles to which Einhorn replied in very heated terms.

With Einhorn's resignation the government decided to strengthen the Orthodox party by calling Baruch Lipschütz, who was to effect a restoration of historic Judaism. The rigidity of his views, however, caused the government to dismiss him in 1858, when he was succeeded by another exponent of strict Orthodoxy, Solomon Cohn, who in 1876 was succeeded by the present (1904) incumbent, G. F. Feilchenfeld.

The smaller principality of Mecklenburg-Strelitz had a rabbi in the middle of the eighteenth century—Marcus Levin Süsskind, who published a German sermon preached at the dedication of the synagogue in 1763. He was succeeded by R. Sanwil of Brandenburg; the present (1904) incumbent, Jacob Hamburger, has officiated since 1852. The rabbinical author Judah Löb lived in Altstrelitz; his treatise on resurrection was translated by Professor Tychsen under the title "Die Auferstehung der Todten aus dem Gesetze Mosis Bewiesen" (1766). Later, Judah Löb was rabbi of Birnbaum, and then of Stockholm.

The University of Rostock had a famous Orientalist in Tychsen, who taught first in Bützow (1760) and then in Rostock (from 1779). A. T. Hartman, the opponent of the emancipation of the Jews, also taught in Rostock (1811–38). Among the prominent Jews who are natives of Mecklenburg may be mentoned: I. Marcus, alternate deputy to the Frankfort Parliament in 1848; the lexicographer Daniel Sanders; and the journalist Emil Jonas, translator of Scandinavian poetry into German. D.

MEDALS: Soon after the revival of the art of engraving medals, about the middle of the fifteenth century, a few Jewish specimens were struck in Italy, although the number was very small on account of the general oppression of the Jews at that period. The number gradually increased during the eighteenth century, keeping pace with the improvement of Jewish conditions; and in the second half of the nineteenth century, when the Jews had been emancipated in nearly all civilized countries, medals were struck so frequently that one or more appeared nearly every year. The following list contains the principal Jewish medals known. Those issued in honor of comparatively unimportant private persons and numerous miscellaneous and cabalistic medals are not included. The symbol ° designates medals which are described in works mentioned in the bibliography and * those in the illustrations.

1503. Benjamin b. Elijah Beer: obverse, bust; reverse, inscription; 167 mm.
1552.*° Elias and Rica Delatas: bust on both sides; 49 mm.
1556.*° Gracia Nasi: engraved on one side only; bust; 66 mm.
1659. Baptism of the Jew Michael of Prague: oval; obverse, baptism (in the Jordan); reverse, inscription; 82 × 69 mm.
1670. Three hundredth anniversary of the alleged desecration of the host at Brussels: obverse, the Holy Sacrament; reverse, inscription: 39 mm.
1670. *Idem*: obverse, the Holy Sacrament; reverse, escutcheon; 32 mm.
1686. Participation of the Jews in the defense of Buda: obverse, smelting-furnace; reverse, inscription; 2 sizes, 41 and 47 mm. respectively.
1711.*° Conflagration in the ghetto of Frankfort: obverse, the fire; reverse, inscription; inscription about the edge; 44 mm.
1735.° Eliezer ben Samuel Shmelka: obverse, bust; reverse, inscription.
1738. Süss Oppenheimer's execution: obverse, bust; reverse, gallows; 38 mm.: "Schraub" medal; 42 mm.
1745.*° Edict of exile at Prague: obverse, audience; reverse, Solomon's Temple; 64 mm.
c. 1775.*° Moses Mendelssohn: obverse, bust; reverse, skull and butterfly; 43 mm.
c. 1775. *Idem*: one-sided cast medallion; bust, skull, etc.; 99 mm.
1781. Edict of Toleration by Emperor Joseph II.: obverse, bust; reverse, obelisk and genius; 45 mm.
1782.* *Idem*: obverse, bust; reverse, clericals of the three confessions; 43 mm.
1790.* Medal presented by the Hessian Jews to Landgrave Ludwig X.: obverse, man sacrificing; reverse, inscription; 37 mm.
1790.° Medal presented by the Hessian Jews to the Landgravine Caroline Henrietta: obverse. palm-tree; reverse, inscription; three variants, 34, 34, and 29 mm. respectively.
1791.* Wilhelmschule at Breslau: obverse, grafted trunk; reverse, inscription; two sizes, 18 and 11 mm. respectively.
1793.*° Daniel Itzig's seventieth birthday: obverse, bust; reverse, allegorical group; 52 mm.
1803.° Lippmann Meyer's seventy-third birthday: obverse, bust; reverse, inscription; 38 mm.
c. 1803.*° Marcus Herz: obverse, bust; reverse, Pallas; 41 mm.
1805.*° Emancipation of the Russian Jews: obverse, bust; reverse, man sacrificing; 46 mm.
1806.*° Napoleon and the Sanhedrin: obverse, bust; reverse, Napoleon and a Jew; 41 mm.
1808.*° Emancipation of the Westphalian Jews: obverse, thank-offering; reverse, two geniuses; 42 mm.
1810. Building of the synagogue at Bordeaux: inscriptions on both sides; 35 mm.
c. 1816. Gershom Mendes Seixas: obverse, bust and inscription.
1820. Four hundred and fiftieth anniversary of the alleged desecration of the host at Brussels: obverse, the Holy Sacrament; reverse, inscription; 32 mm.
1824. Laying of the corner-stone of the synagogue at Munich: obverse, bust; reverse, engraved inscription; 26 mm.
1826. Dedication of the same synagogue: obverse, the synagogue; reverse, inscription; 39 mm.
1827. Court commission of the Dutch Jews: obverse, altar and symbols: reverse, plain; 59 mm.
1828. Giuditta Pasta: one-sided medallion; head; 113 mm.
1829. *Idem*: obverse, head; reverse, inscription; two variants, 43 and 35 mm.
1830. *Idem*: obverse, homage; reverse, inscription; 47 mm.
1830. Ludwig Börne: one-sided medallion; head; 159 mm.
1836.* Gabriel Riesser: obverse, allegorical group; reverse, inscription; 59 mm.
1836. Death of N. M. von Rothschild: obverse, head; reverse, inscription; 62 mm.
1836. Court commission of the Dutch Jews: observe, symbolic picture; reverse, plain; 47 mm.
1837. Elias Henschel and the Jews of Breslau: obverse, head: reverse, inscription; 39 mm.
1840. Montefiore and Crémieux at Damascus: obverse, audience; reverse, inscription: 43 mm.
1841. The king in the synagogue at Mastricht: obverse, the synagogue; reverse, inscription; 41 mm.
1841. Jewish Home for the Aged at The Hague: obverse, the building; reverse, inscription; 40 mm.
1841.* Jewish hospital at Hamburg (Solomon Heine): obverse. head; reverse, the building; two sizes, 45 and 12 mm. respectively.
1841.* Jewish loan institute at Hamburg: obverse, beehive; reverse, inscription; 45 mm.
1841.* Montefiore and the Jews of Hamburg: obverse, escutcheon; reverse, inscription; 42 mm.
1842. R. Solomon Herschell: obverse, bust; reverse, Torah scroll and inscription; 62 mm.
1843. Hebrew school at Birmingham; obverse, the building; reverse, inscription; 45 mm.
1843. First Jewish confirmation at Warsaw: obverse, seven-branched candlestick and tables of the Law; reverse, inscription; 42 mm.
1844. S. M. von Rothschild's seventieth birthday: obverse, head; reverse, escutcheon; 59 mm.
1846.* Isaac Bernays' jubilee: inscriptions on both sides: 51 mm.
1846. Rachel (Felix): obverse, head; reverse, inscription; 53 mm.
1847. Medal dedicated to Giacomo Meyerbeer by the Concordia Society: obverse, bust; reverse, inscription; 46 mm.
1848. Destruction of Rothschild's castle, Surenne: inscriptions on both sides; 69 mm.
1848. Medal given by the Italian Jews to B. d'Azeglio: obverse, bust; reverse, inscription; 51 mm.
1848. Daniel Manin: obverse, bust; reverse, homage of the people; 57 mm.
1850. Society for the Emancipation of the Oriental Christians and Jews: obverse, group; reverse, inscription; 62 mm.
1850. General de Meza: obverse, bust; reverse, trophy; 45 mm.
1850. August Neander: obverse, bust; reverse, inscription; 45 mm.
1851. Dr. Gruby: obverse, snake of Æsculapius; reverse, inscription; 50 mm.
1852. Orthodox synagogue at Frankfort: obverse, the synagogue; reverse, inscription; 39 mm.
1853. Engraver Samuel Jesi: obverse, head; reverse, inscription; 68 mm.
1854. Giacomo Meyerbeer: obverse, head; reverse, lyre; 41 mm.
1855. Medal presented by the Italian Jews to Albert Cohn: obverse, temple vessels; reverse, inscription; 55 mm.
1855. Similar medal presented to Ludwig Philippson.
1856. Laemmelschule at Jerusalem: obverse, palm-tree; reverse, inscription; 33 mm.
1858. Death of Rachel (Felix): obverse, head; reverse, inscription; 53 mm.; token, 23 mm.
1858 (?). M. G. Saphir: one-sided medal; bust; 47 mm.
1859. R. Henri Loeb's jubilee: obverse, bust; reverse, inscription; 59 mm.
1860. Right conferred upon the Austrian Jews to possess real estate: obverse, allegorical picture; reverse, inscription; 73 mm.
(c. 1860). Société J. R. Pereire, prize medal: obverse, Pereire teaching; reverse, inscription: 54 mm.
1861 (?). Historical painter B. Ullmann: one-sided medallion; bust; 123 mm.
1861. Synagogue at Cologne: obverse, the synagogue; reverse, interior view; 59 mm.

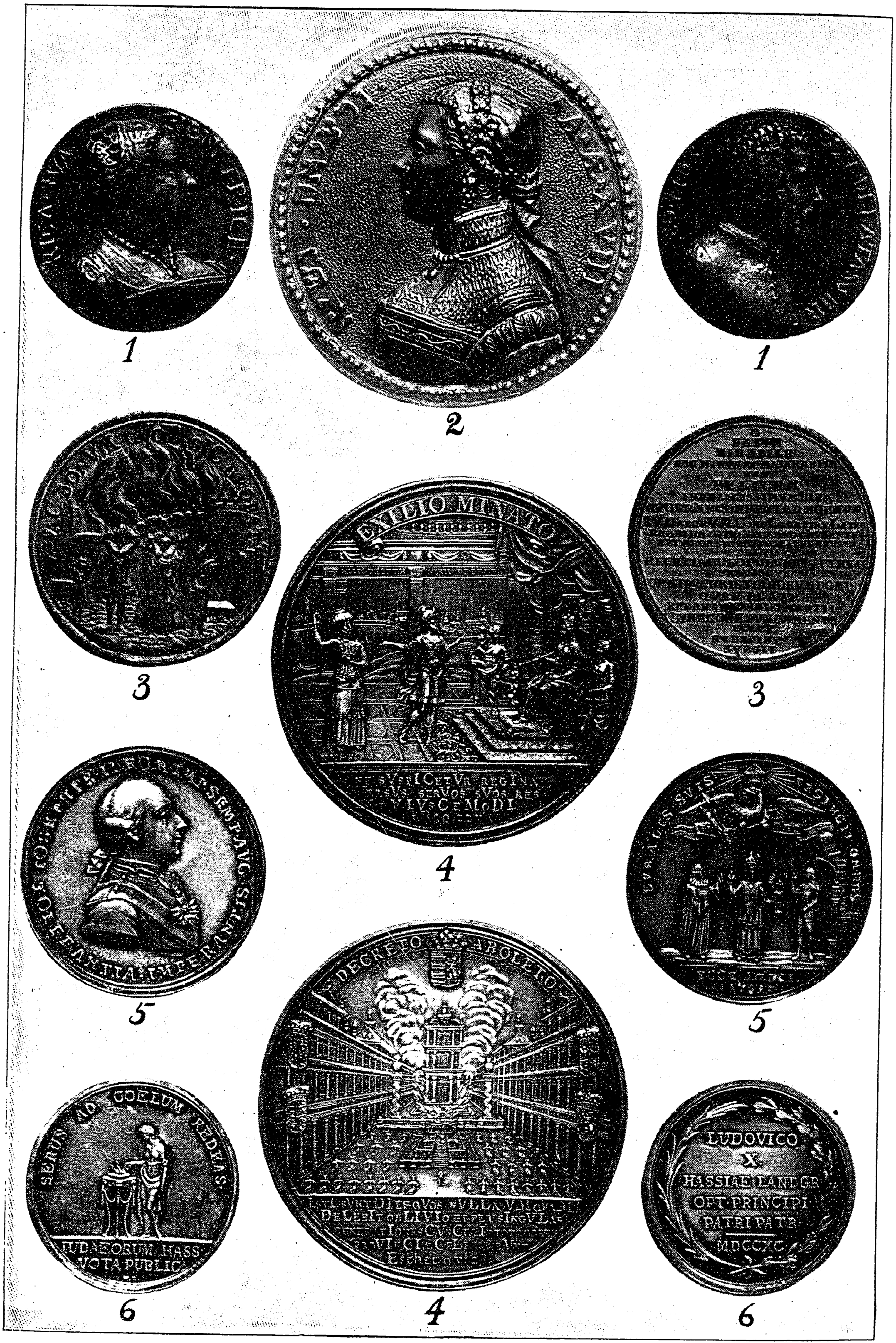
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COMMEMORATIVE MEDALS.

1. Elias and Rica Delatas, 1552. 2. Gracia Nasi, 1556. 3. Conflagration at Frankfort-on-the-Main, 1711. 4. Edict of Exile from Prague, 1745. 5. Edict of Toleration Issued by Emperor Joseph II., 1781. 6. Presented by Hessian Jews to the Landgrave Ludwig X., 1790.

(In the collection of Albert Wolf, Dresden.)

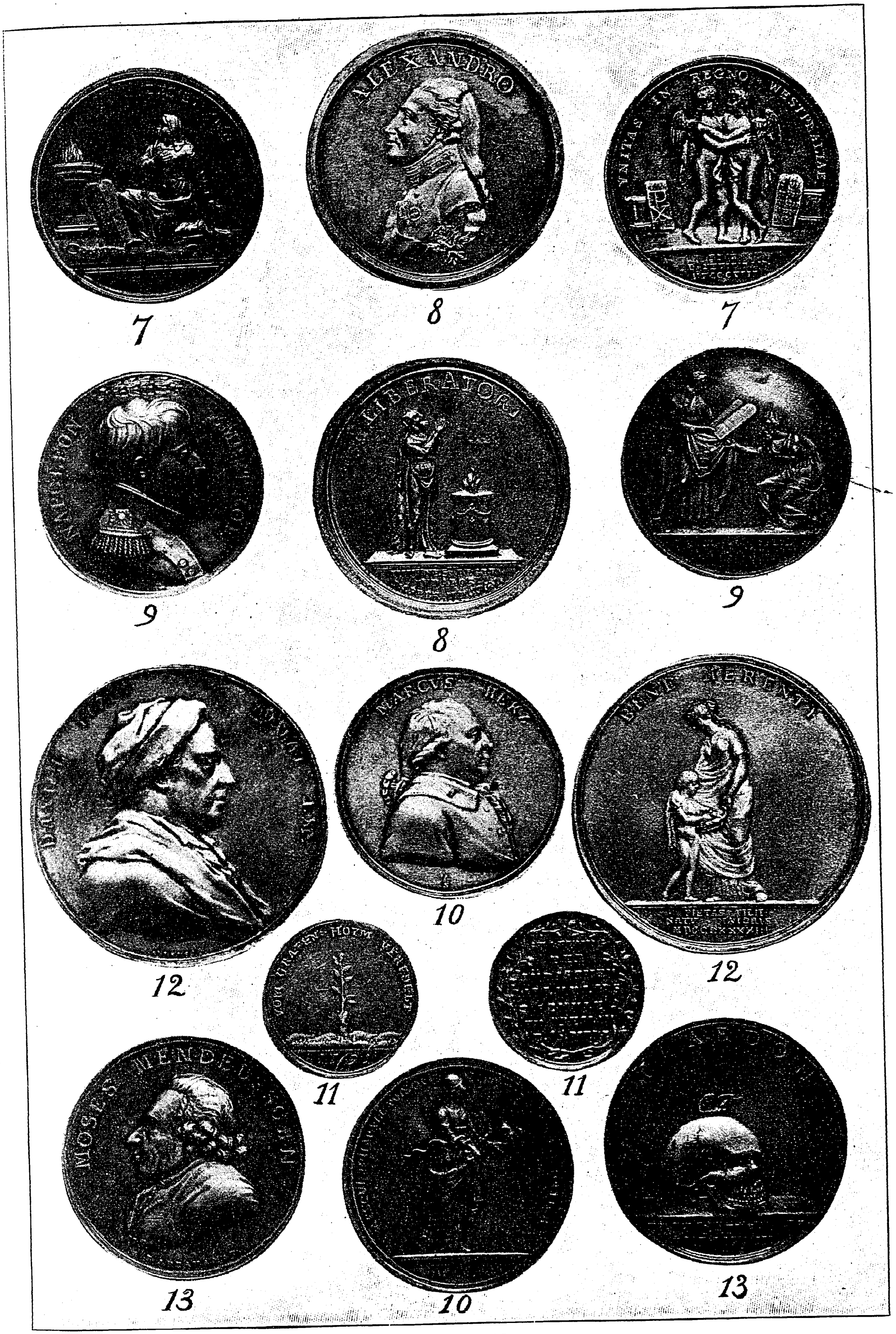
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COMMEMORATIVE MEDALS.

7. Emancipation of Westphalian Jews, 1808. 8. Emancipation of Russian Jews by Alexander I., 1805. 9. Napoleon and Sanhedrin, 1806. 10. Marcus Herz, 1805. 11. Wilhelmschule at Breslau, 1791. 12. Daniel Itzig's Seventieth Birthday, 1793. 13. Moses Mendelssohn's "Phaedon," 1775.

(In the collection of Albert Wolf, Dresden.)

1861. Numismatist Oberndoerfer's seventieth birthday: obverse, bust; reverse, inscription; 40 mm.

1863. Preacher Mannheimer's seventieth birthday: obverse, bust; reverse, inscription; 50 mm.

1864. Moses and Judith Montefiore: obverse, busts of both; reverse, inscriptions; 68 mm.

1865. Jewish orphan asylum for boys at Amsterdam: obverse, allegorical group; reverse, building; 68 mm.

1867. Dr. M. H. Romberg: obverse, head; reverse, inscription; 62 mm.

1867. Joseph Wertheimer retiring from office: obverse, bust; reverse, inscription; 45 mm.

1867. Cantor Pereles' jubilee of office; inscriptions on both sides; 32 mm.

1868. Deputy Dr. Max Hirsch: octagon; obverse, bust; reverse, two hands; 25 mm.

1868. The astronomer H. Goldschmidt: obverse, three heads; reverse, allegorical figure; 69 mm.

1868.* Oppenheimer foundation at Hamburg: obverse, bust; reverse, building; 44 mm.

1870. Crémieux at Tours: obverse, head (on another an escutcheon); reverse, inscription; 46 mm.

1870. Franchetti's heroic death: two variants: (1) obverse, escutcheon; reverse, inscription; 33 mm.; (2) obverse, head; reverse, inscription; 24 mm.

1875. Synagogue at Pribram (Przibram): obverse, the synagogue; reverse, shield of David; 33 mm.

1875. Jubilee of the Portuguese synagogue at Amsterdam: obverse, escutcheon (pelican); reverse, inscription; 36 mm.

1876. Two hundredth anniversary of the Ḥebra Ḳaddisha, Gailingen: inscriptions on both sides; 34 mm.

1876. Death of the painter S. L. Verveer: obverse, bust; reverse, easel; 60 mm.

1877. Portuguese synagogue at Paris: obverse, tables of the Law; reverse, inscription; 28 mm.

1877. Salomon H. von Mosenthal's death: obverse, head; reverse, genius; 59 mm.

1879. Minister of Justice Godefroi: obverse, bust; reverse, inscription; 69 mm.

1879. Joseph Pizza's death: obverse, bust; reverse, masonic emblems; 42 mm.

1880. Medal presented by the officials of the Jewish community of Vienna to Ludwig August Frankl: obverse, head; reverse, escutcheon; 39 mm.

1880. R. E. A. Astruc's jubilee of office: obverse, bust; reverse, inscription; 55 mm.

1881. N. Montefiore: prize medal for military surgeons; obverse, field-hospital; reverse, escutcheon; 60 mm.

1881. Adolphe Crémieux's death: obverse, bust; reverse, inscription; 68 mm.

1881. Anti-Semitic movement at Berlin: four variants: (1) obverse, escutcheon; reverse, inscription; (2) obverse, caricature; reverse, sticks and hat; (3 and 4) inscriptions on both sides; 24 mm.

1881. Jubilee of the Edict of Toleration: obverse, bust; reverse, inscription; 30 mm.

1881. Adolf Sonnenthal's jubilee: obverse, bust; reverse, theater; 60 mm.; also in form of a thaler.

1881. Jubilee of the theater director Ch. Maurice: obverse, bust; reverse, inscription.

1882. Preacher Jellinek's jubilee of office: inscriptions on both sides; 44 mm.

1882. New synagogue at Frankfort: obverse, the synagogue; reverse, inscription; 36 mm.

1883. Prix Osiris: obverse, fencing-weapons; reverse, wreath; 34 mm.

1884. Architect Max Fleischer: obverse, bust; reverse, synagogue; 104 mm.

1884. Montefiore's one hundredth birthday; struck three times (London, Corfu, and Manchester): obverse, bust; reverse, inscription; 42, 41, and ? mm.

1884. Ignaz Kuranda: one-sided medallion; bust; 145 mm.

1886. Medal presented by the Jewish Aid Society at Luxemburg to Engenie Bloch: obverse, allegorical group; reverse, inscription; 50 mm.

1887. New synagogue at Munich: obverse, the synagogue; reverse, inscription; 40 mm.

1888. Founding of a Frankfort lodge: obverse, shield of David; reverse, tables of the Law; 25 mm.

1888. R. Abraham Alexander Wolf's sixtieth anniversary of office: obverse, bust; reverse, inscription; 38 mm.

1888. Numismatist Donebauer's death: obverse, bust; reverse, inscription; 58 mm.

1889. Gerson von Bleichröder: obverse, bust; reverse, escutcheon; 25 mm.

1889. Court choirmaster H. Levi: one-sided medallion; bust; 115 mm.

1889. Editors of the "Neue Freie Presse" (Bacher, Benedikt, and Werthner): obverse, three busts; reverse, newspaper; 85 mm.

1890. Liquidation of the Deutsch-Israelitische Gemeinde of Hamburg: obverse, Torah cabinet; reverse, allegorical group; 42 mm.

1890. Ludwig Barnay's jubilee: obverse, bust; reverse, inscription; 45 mm.

1890. M. R. von Mises' ninetieth birthday: obverse, bust; reverse, escutcheon; 45 mm.

1891. M. R. von Mises' death: obverse, bust; reverse, escutcheon; 40 mm.

1891. M. von Wilmersdoerffer's jubilee: obverse, bust; reverse, escutcheon; 49 mm.

1891. Prof. E. H. Kisch's fiftieth birthday: obverse, bust; reverse, Hygeia; 55 mm.

1892. Numismatist Adolph Meyers-Gedanensis: oval; obverse, bust; reverse, buildings; 71 × 57 mm.

1892. Prof. Th. Gomperz's sixtieth birthday: obverse, bust; reverse, allegorical group; 46 mm.

1893. Jubilee of the Nächstenliebe Society, Vienna: obverse, hands; reverse, inscription; 37 mm.

1893. State councilor T. M. C. Asser: obverse, bust; reverse, inscription; 65 mm.

1893. Preacher Adolf Jellinek's death: obverse, bust; reverse, inscription; 55 mm.

1894. Karl Marx: one-sided medallion; bust; 189 mm.

1894. Dr. Adolf Fischhof's death: obverse, bust; reverse, allegorical group; 55 mm.

1895. Jubilee of the factory of Ludwig Löwe: obverse, bust; reverse, allegorical figure; 56 mm.

1896. R. Isaac Elhanan Spektor: obverse, bust; reverse, chapel; 29 mm.

1896. Synagogue at Galatz: obverse, the synagogue; reverse, masonic emblems; 40 mm.

1896. Prof. Moritz Benedikt's jubilee: square plaque; bust; 60 × 44 mm.

1896. Charlotte Furtado-Heine: horticultural prize medal, founded by a will.

1897. Michael Fischhof, founder of "Austria": obverse, bust; reverse, view of city; 50 mm.

1897. Prof. Joseph Gruber's seventieth birthday; plaque; bust; 60 × 45 mm.

1897. Zionist leader Architect O. Marmorek: plaque; bust; 118 mm.

1898. Second Zionist Congress: obverse, allegorical group; reverse, inscription; 63 mm.

1899. Israelitische Religionsgesellschaft to Wilhelm Carl and Mathilde von Rothschild: obverse, interior view of synagogue; reverse, inscription; 40 mm.

1899. Reunion of the Frankfort Israelitische Realschule: obverse, view of city; reverse, inscription; 39 mm.

1899. Choir prize of the Religionsgesellschaft of Frankfort: obverse, interior view of synagogue; reverse, musical instruments; 39 mm.

1899. Prof. James Joseph Sylvester, prize medal for mathematics: obverse, bust; reverse, inscription; 58 mm.

1900. Stepney Jewish School: obverse, allegorical figure; reverse, inscription.

1900. Dr. K. Lippe's seventieth birthday: obverse, bust; reverse, flaming shield of David; 30 mm.

1900. Dr. Ludwig von Guttmann's death: obverse, bust; reverse, mine-inspector; 35 × 31 mm.

1900. Composer Carl Goldmark's seventieth birthday: obverse, bust; reverse, oak and laurel; 55 mm.

1900. *Idem*: plaque; bust; 200 × 155 mm.

1900. Fiftieth anniversary of the Stern Conservatorium: obverse, bust; reverse, allegorical figure; 42 mm.

1901. Salo Cohen, director of the Jewish community of Vienna: plaque; bust; 168 × 115 mm.

1901. Enlargement of the synagogue at Frankfort: obverse, old and new synagogues; reverse, inscription; 39 mm.

1902. Composer Ignaz Brüll: plaque; head; 200 × 135 mm.

1902. Virtuoso Alfred Grünfeld: plaque; head; 70 × 50 mm.

1903. Synagogue at Szegedin: obverse and reverse, building; 29 mm.

1903. Musician Siegfried Ochs: obverse, bust; reversé, lyre; 50 mm.

1904. Centenary of the Frankfort Philanthropin: obverse, sower; reverse, beehive; 50 mm.

1904. M. von Wilmersdörffer's death: plaque; bust; 100 mm.
1904. Artist Joseph Israels' eightieth birthday.

For the names of Jews prominent as engravers of medals see JEW. ENCYC. v. 175, *s.v.* ENGRAVING AND ENGRAVERS.

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A. W.

A.

MEDEBA (modern name **Madeba**): A town east of the Dead Sea and a few miles south of Heshbon. It was wrested from the Moabites by Sihon, King of the Amorites (Num. xxi. 30); and after the conquest of Palestine it was assigned, together with the plain in which it lay, to the tribe of Reuben (Josh. xiii. 9, 16). During the war of the Ammonites against David, the Syrian allies of the former encamped at Medeba, which seems at that time to have been under Ammonite control (I Chron. xix. 6–15). Later it was seized by the Moabites again; for, according to the MOABITE STONE (line 8), "Omri annexed [all the land] of Medeba, and Israel occupied it, his days and half his son's days, forty years." This statement is confirmed by Isa. xv. 2, which mentions Medeba as a city of Moab, under whose control it remained until the Moabites were driven south of the Arnon by Jeroboam II.

During the Maccabean period John, brother of Jonathan and Simon Maccabeus, was murdered by a robber clan, led by Jambri or Ambri, who lived in Medeba, and who in revenge were ambushed and slain while taking part in a marriage procession near the town (I Macc. ix. 35–42; Josephus, "Ant." xiii. 1, §§ 2, 4). It was later taken by John Hyrcanus after a stubborn siege (*ib.* xiii. 9, § 1), and finally was captured by Alexander Jannæus, although Hyrcanus II. promised to restore it to Aretas, King of Arabia, (*ib.* xiii. 15, § 4; xiv. 1, § 4).

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Medeba, after lying desolate for some centuries, was reoccupied by a colony of Greek Christians about 1880; to this colony a smaller one of Latin Christians has since been added. In erecting the necessary buildings for this new occupation many beautiful mosaics which belonged to churches and monasteries of the fourth, fifth, and sixth centuries have been uncovered. Many of these may still be seen in hovels, stables, and farmyards. The most noteworthy of these is the mosaic map of Palestine, some remains of which may still be seen in the floor of the Greek church at Medeba. The discovery of this map was announced in Dec., 1896, but there is reason to believe that it had been known to a small circle of ecclesiastics for some time before this, and that when it was first discovered it was in a much better state of preservation than at present. Toward the end of 1896 efforts were made to make accurate charts of the remains of it and to give to the world some knowledge of this remarkable production. The publications in reference to it will be found in the bibliography at the end of this article.

The artistic and technical difficulties which the makers of the map had to overcome were very great, but they surmounted them with surprising success. Exact proportions and perspective were of course not attained, but the general relations of the sacred sites were graphically pictured; much valuable information as to the condition of the land at the time at which the mosaic was made (fifth or sixth century C. E.) is given, and the traditions then current concerning the location of Biblical sites found expression. Thus the statements of Eusebius and Jerome in their onomastica are illustrated and in some cases supplemented.

Jerusalem Map.

Jerusalem is pictured on the map as being bisected by a long colonnaded street. The wall of Jerusalem did not enclose the southern end of the two hills on which the city stands. After enclosing the Church of Mt. Zion on the site of the present Cœnaculum it turned sharply to the northeast. Traces of another wall, approximately on the line of the present one, are also visible; this latter wall is, no doubt, that built by Hadrian, while the extension which includes the Church of Mt. Zion pictures a period before the time of Eudoxia, who rebuilt the wall on the line of that of Nehemiah. This not only throws light on the topography of Jerusalem for that period, but helps to date the map. Prominent buildings like the Church of the Holy Sepulcher are pictured on the map with sufficient clearness to afford considerable information concerning their architecture at that time.

The makers of the mosaic were especially interested in Christian themes. They accordingly pictured the Sea of Galilee as bearing a ship containing the disciples, and Peter endeavoring to walk on the water (Matt. xiv. 25–31).

One easily recognizes on the map the names of many sites which are well known, such as Baitin (Bethel), Jifna, Jibia, Beer-sheba. Sites in southern Palestine and on the Philistine plain are given with considerable fulness. Gerar is shown close to Beer-sheba and to the west of it—a location which conflicts with the usual identification of Gerar with Umm Jarar, five miles to the south of Gaza. The Philistine Gath is placed near the site of the modern Ramleh.

On the south the map extends far enough to show Lower Egypt. Witnesses quoted as reliable by Father Cléopas, the librarian of the Convent of the Holy Sepulcher, said that they saw the mosaic some years before it was so badly mutilated and declared that they recognized Ephesus and Smyrna thereon. It would seem, therefore, that when intact the map included Asia Minor as well as Egypt.

Tradition in the fourth century was not always more reliable than it is now, a fact to which this map sometimes bears witness. For example, the thrashing-floor of Atad, which Gen. l. 10 places east of the Jordan, is on this map identified with Beth-hogla ("thrashing-floor of Atad, which is now Beth-hogla"). Beth-hogla, however, is the modern 'Ain (Ḳasr) Ḥajlah in the plain southeast of Jericho, west of the Jordan, where a Greek monastery is situated.

Bibliography: Cléopas and Lagrange, *La Mosaïque Géographique de Madaba*, in *Rev. Bib.* April, 1897; Clermont-Ganneau, *Recueil d'Archéologie Orientale*, ii. 161 *et seq.*; *Pal. Explor. Fund, Quarterly Statement*, 1897, pp. 213 *et seq.* (Clermont-Ganneau); 1898, p. 251 (*idem*); 1898, p. 85 (Schick); 1898, pp. 177 *et seq.* (Mommert); Séjourné, *Médeba*, in *Revue Biblique*. 1892, i. 617-644; Bacher, in *J. Q. R.*, xiii.

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MEDES. See Media.

In Bible.

MEDIA (Latin, *Media*; Greek, Μηδία; Old Persian, *Māda*; Hebr. מדי): Ancient name of a country which is located south and west of the Caspian Sea, and is associated with events in Jewish history. The confines of Media anciently embraced territory corresponding roughly to the present Azerbaijan, the southern borders of the Caspian, the province of 'Iraḳ-'Ajami, and the districts of modern Persia which adjoin the mountains of Kurdistan and Luristan. In the Hebrew Scriptures Media and the Medes are mentioned more than a dozen times. The antiquity of the name is believed to be shown by its having been borne by Noah's grandson Madai, son of Japheth (Gen. x. 3 [A. V. 2]), who is commonly regarded as the progenitor of the Median race, Mount Ararat being within the ancient Median borders. From the Bible, furthermore, it is known that Israelites were placed in cities of the Medes by Shalmaneser, King of Assyria, after his conquest of Samaria (II Kings xvii. 6, xviii. 11); and Media is referred to under the form "Amada" or "Madai" in the records of this king and of Tiglath-pileser. Allusions to Media in connection with Persia are not rare in certain books of the Scriptures; and the laws of the Medes and Persians became a synonym for all that was fixed and unalterable (Esth. i. 3, 14, 18, 19; x. 2; Dan. v. 28, vi. 8, viii. 20). The part taken by Media and Elam, meaning Persia, in the overthrow of Babylon forms a portion of the prophecy of the elder Isaiah (Isa. xiii. 17, xxi. 2; comp. also Jer. xxv. 25). At Ecbatana, in the province of the Medes, moreover, was found the famous edict of Cyrus granting a decree for the building of the Temple at Jerusalem (Ezra vi. 2; I Esdras vi. 23). The same capital is prominent likewise in the Book of Judith (Judith i. 1 *et seq.*); and the ancient Median city Rhages figures elsewhere in this book and strikingly in the narrative of Tobit (Judith i. 5, 15; Tobit i. 14, v. 5, vi. 10). On the identification of "Darius the Median" and on Daniel's position under his rule (Dan. v. 28, vi. 8, viii. 20, ix. 1, xi. 1), see Daniel; Darius.

Ctesias' Account.

With regard to Media as a factor in the world's history, the antiquity of the people as an Iranian nation is conceded, even though the existence of a so-called Median empire in very remote times may be open to some doubt. According to the fragments of Berosus of Babylon, however, the Median royal line extended back almost two thousand years before the time of Alexander the Great; and the historian Ctesias pretends to give a list of kings and their reigns running back nearly to 1000 B.C. For historic purposes, however, the story of Media begins with Dejoces (Δηιόκης), whom Herodotus ("Hist." i. 16 *et seq.*) describes as the founder of the empire. This monarch is mentioned as "Dayaukku" in the inscriptions of Sargon; and he ruled over Media from 709 to 656 B.C. or, more exactly, from 700 to 647. He was succeeded by Phraortes (Old Persian, "Fravartish"), who extended the boundaries and sway of Media and ruled from 647 to 625. Phraortes in turn was followed by Cyaxares (Old Persian, "[H]uvaxshatara"; Babylonian, "Uvakuishtar"), whose reign (625-585 B.C.) formed the culmination of the Median ascendency. It was under this ruler, in alliance with Nabopalasar, King of Babylon, that the destruction of Nineveh and the overthrow of the Assyrian empire took place (*c.* 607-604 B.C.). His successor was Astyages (Bab. "Ishtuvegu"), whom Oriental tradition erroneously identifies with the legendary Azh-Dahak of Babylon. With the rule of Astyages (585-550 B.C.) came the decline and final overthrow of Media by Persia under Cyrus. The Median supremacy was lost sight of in the greater glory of Persia. Thenceforth the two nations came to be regarded as one, their names being often united and used interchangeably, although divisions were recognized. After the death of Alexander the Great, for example, Media Minor, which corresponds roughly to Azerbaijan, was distinguished from Media Major, which became a part of the Syrian empire; and, again, Media Major was later comprised in the Parthian domain and was finally included in the great empire of the Sassanians.

From the religious standpoint also Media is important because Zoroaster is believed to have arisen in that country; and the similarities between Zoroastrianism and Judaism are many and striking. See Avesta; Persia.

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MEDIATOR (Greek, Μεσίτης): An agent that goes between; one who interposes between parties at variance; in particular, an intercessor between God and man. Judaism recognizes in principle no mediatorship between God and man. "The Lord alone did lead him [Israel], and there was no strange god with him" (Deut. xxxii. 12). "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal" (*ib.* 39). "In his love and in his pity he redeems them; and he bare them and carried them" (Isa. lxiii. 9). "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. iv. 7). When told by God that Israel should henceforth be led by an angel, Moses replied: "If thy presence go not with me, carry us not up hence" (Ex. xxxiii. 15). Still for the people the distance between the Deity and frail humanity was too great to be overcome by the spiritual effort of the multitude or of the common individual. Hence the prophet, believed to be in constant communion with God, is viewed in Scripture as the fit person to intercede on behalf of men in trouble. Thus Abraham is empowered by God to pray for pardon and restored health for

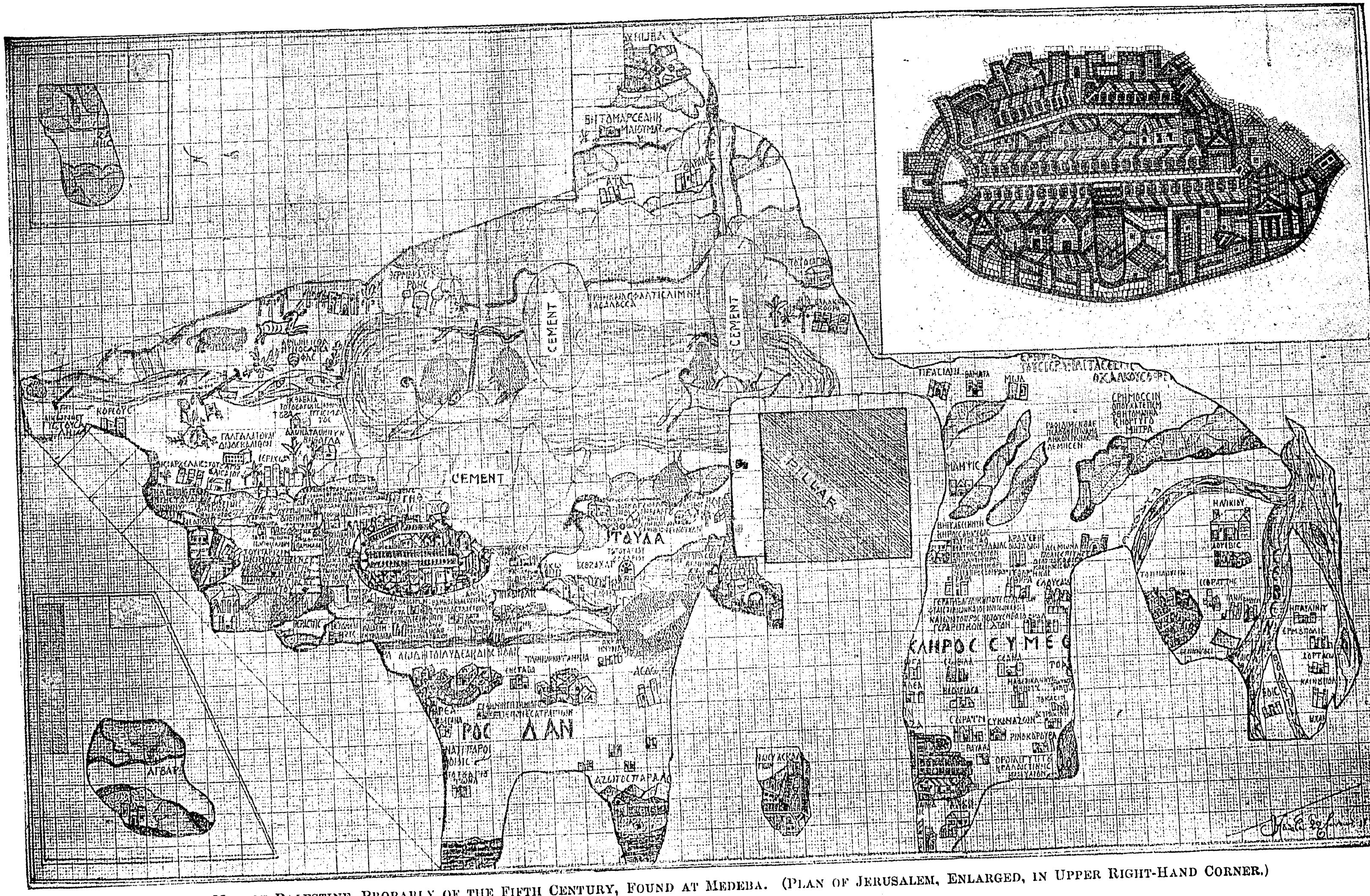
CEMENT
CEMENT
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PILLAR
ΙΟΥΔΑ
ΚΛΗΡΟC CΥΜΕ
ΔΑΝ

Mosaic Map of Palestine, Probably of the Fifth Century, Found at Medeba. (Plan of Jerusalem, Enlarged, in Upper Right-Hand Corner.)

Abimelech (Gen. xx. 7, 17; comp. *ib.* xviii. 23-33). Moses intercedes on behalf of Pharaoh and the Egyptians (Ex. viii. 5-8, 24-26; ix. 28-33; x. 17-18) and also on behalf of his own people (*ib.* xvii. 11, xxxii. 11; Deut. ix. 18); likewise Samuel (I Sam. vii. 5; xii. 19, 23; comp. Ps. xcix. 6), Jeremiah (Jer. xv. 1), and Job (Job xlii. 7; comp. Ezek. xiv. 14-20). Noah, Daniel, and Job save their generations by their righteousness.

In Apocryphal and Hellenistic Literature.

In the Apocryphal and Hellenistic literature the idea of mediatorship is more pronounced. Jeremiah is frequently mentioned as the one who "prayeth much for the people" (II Macc. xv. 14); "whose works are to this city [Jerusalem] as a firm pillar and whose prayers as a strong wall" (Apoc. Baruch, ii. 2; "Rest of the Words of Baruch," i. 2, ii. 3; comp. Jer. vi. 27; Pesiḳ. 115b). According to Tobit (iii. 26), angels bring the prayers of men before God's throne. Enoch is asked by the fallen angels to intercede for them (Enoch, xiii. 4-7). Abraham is described as interceding for the sinners in a state of suspense (Testament of Abraham, xiv.; comp. Luke xvi. 24). Moses was "the advocate of Israel who bent his knees day and night in prayer to make intercession for his people" (Assumptio Mosis, xi. 17, xii. 6). The Patriarchs in heaven were believed to be intercessors for the living (Philo, "De Execrationibus," § 9; Lam. R., Introduction, 25; comp. Josephus, "Ant." i. 13, § 3); for all the righteous souls (Sibyllines, ii. 331). Remarkable is the warning of Enoch to his children: "Say not our father stands before God and prays for us to be released from sin; for there is no person there to help any man that hath sinned" (Slavonic Enoch, liii. 1; comp. Isa. lxiii. 16).

In Rabbinical Literature.

In principle the Rabbis were against prayers to angels for intercession. Says R. Judan: "A man in trouble who has a great man for a patron stands at the door awaiting the answer the servants will bring, whether or not he will be permitted to approach him for aid. He who needs God's help ought not to ask the assistance of either Michael or Gabriel or any other angel, but should turn immediately to God; for whosoever shall call on the name of God shall be delivered" (Yer. Ber. ix. 13a, after Joel iii. 5 [A. V. ii. 32]). "However exalted the Most High is, let but a man enter His house and whisper a prayer and the Almighty listens as a friend to whom a secret is confided" (Yer. Ber. *l.c.*).

Nevertheless, to judge from the early Christian writers (Col. ii. 19; Origen, "Contra Celsum," i. 26, v. 6; Clement, "Stromata," vi. 5, 41; Aristides, "Apologue," xiv.), angels were often invoked by certain (Gnostic?) classes of Jews. The passage in Job xxxiii. 23 (comp. v. 1) also led the Rabbis to assume that angels plead for men at the throne of God (Yer. Ḳid. i. 61d). Shab. 12b reads: "He who prays in the Aramaic language will lack the aid of angels, whose language is Hebrew," while from Tosef., Ḥul. ii. 18 (comp. Mek., Yitro, Ex. xx. 4) it may be learned that angel-worship was not unknown in certain Jewish circles. And this led eventually, notwithstanding the opposition of many rabbinical authorities (see the passages in Zunz, "G. V." pp. 147-149), to the introduction even into the liturgy of prayers addressed to the angels and seeking their mediation. The Ineffable Name, the divine attribute of mercy, the thirteen attributes of God (see Middot; Shelosh 'Esreh), the holy throne, the gates of heaven, and the Torah were also appealed to in the liturgy (see Zunz, *l.c.*). A great sinner in the Talmud invokes the mountains and the stars to pray for him ('Ab. Zarah 17a).

Especially was Michael invoked as intercessor for the Jewish people (Dan. xii. 1; see Lücken, "Michael," 1898, pp. 11-25). Meṭaṭron (Mithra) also is frequently mentioned in Gnostic circles together with Michael as mediator of the Revelation (Sanh. 38b, with reference to Ex. xxiii. 21; Gen. R. v.; comp. Tan., Mishpaṭim, ed. Buber, p. 12). Righteous souls also appear as intercessors (Tanna debe Eliyahu R. iii.).

The Rabbis, however, insisted upon not allowing God's absolute sovereignty and power to be infringed through the interference of angels. "The angels were created on the second day so that it should not be believed that they had a share in the creation of the world" (Gen. R. i., iii.). The Lord Himself, and no angel, or seraph, or other messenger of His, smote the Egyptians at the time of Israel's redemption from Egypt (Passover Haggadah; Mek., Bo, 7); though in the destruction of Sodom, Gabriel assisted (Gen. R. li. 3).

Moses the Mediator of the Law.

That the Law was given to the people or to Moses through angels is a belief ascribed to the Jews by Josephus ("Ant." xv. 15, § 3), by Paul (Gal. iii. 19; Heb. ii. 2), and by Stephen (Acts vii. 38, 53; comp. Apoc. Mosis, i.; Book of Jubilees, i. 27; Hermas, "Similitude," viii. 3, 3, where Michael is mentioned as mediator of the Book of the Law). Rabbinical teaching, on the other hand, consistently opposed the idea of such a mediatorship. "When the Lord spoke with Moses the angels who stood between them did not hear a word" (Num. R. xiv., end; comp. Sifre, Num. 58). Moses alone is viewed in rabbinical literature as the mediator ("sirsur" = "go-between") between God and Israel (Pesiḳ. R. vi.; Ex. R. iii. 6, vi. 3; Num. R. xi. 5). In Hellenistic literature also Moses is called "mediator," Μεσίτης (Philo, "De Vita Moysis," iii. 19; Assumptio Mosis, i. 14, iii. 12; Gal. iii. 19). The Samaritans call Moses the "Mesites" (see Baneth, "Marqah," 1888, p. 48), and he is actually invoked as intercessor by them (see "J. Q. R." viii. 604). At the same time the Midrash (Leḳaḥ Ṭob on Deut. xxxiii. 4) says: "No one knows the place where Moses is buried, so that no one should ever sacrifice at his grave, or worship him, or bring incense-offerings to him." "Wherefore criest thou to me?" (Ex. xiv. 15) is thus explained by the Rabbis: "There is no need of asking God concerning His children, as He Himself is in distress when His children suffer." "My children have already prayed to Me, and I have heard their prayer," said God to Moses (Ex. R. xxi.; Cant. R. i. 2; Mek., Beshallaḥ, 3).

Philo, however, speaks of "The Word" ("Logos") as the mediator between two worlds. "The Father who created the universe has given to His archangelic and most ancient Word a preeminent gift to stand on the confines of both; while separating the created things from the Creator he pleads before the immortal God on behalf of the mortal race which sins continually, and is the ambassador sent by the Ruler to the subject race. He exults in this office and boasts of it, saying: 'I stood in the midst between the Lord and you'" (Num. xvi. 48). From this it was but one step to claim for Jesus the same cosmic mediatorship, as Paul and his followers did while presenting him as the mediator of the new covenant and the restorer of the relations between man and God which had been broken through sin (I Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24). Against this teaching R. Akiba declares: "Happy are ye Israelites! Before whom do ye cleanse yourselves, and who cleanses you from sin? None but your Father in Heaven; for Scripture says: 'I shall sprinkle upon you clean waters, and ye shall be clean' (Ezek. xxxvi. 25), and 'Israel's hope ["miḳweh"] is the Lord' (Jer. xvii. 13). Like the miḳweh, 'the Fountain of Water,' so is the Lord the source of purification for all impurities" (Yoma viii. 9).

Philo's Logos.

Regarding the function of the priests, Judaism is also very outspoken in denying to any human being the power of conferring any blessing upon the people. The words "And they shall put my name upon the children of Israel, and I will bless them" (Num. vi. 27) are thus commented upon (Sifre, Num. 43; Num. R. xi., end): "Israel is not to believe that its blessing depends upon the priests, nor should the priests claim the power of blessing for themselves; but God alone is He who confers the blessing."

Maimonides in the fifth article of his creed lays especial stress upon prayer being offered exclusively to God and to no other being; and in his commentary (Sanh. xi.) he points out particularly that the angels should not be appealed to as mediators or intercessors between God and man. In the same manner Naḥmanides declares it wrong to pray to angels as intercessors (see his discourse "Torat Adonai," ed. Jellinek, pp. 30-31). Lipman of Mühlhausen in his "Niẓẓaḥon," pp. 12, 132, writes: "Our rabbis have rejected every kind of mediatorship, referring to the Scripture: 'Him alone shalt thou worship, and to him shalt thou cleave' (Deut. x. 20). Every appeal to intercessors leads to idolatry and to impurity." The remark of Abraham ibn Ezra (commentary on the Pentateuch, Introduction), "The angel that mediates between man and God is reason," is characteristic of the spirit of Judaism.

Bibliography: Hamburger, *R. B. T.* ii. 138-142, s.v. *Mittel- oder Unmittelbarheit Gottes.*

K.

MEDICINE.—In Bible and Talmud: The ancient Hebrew regarded health and disease as emanating from the same divine source. "I kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39), said the Lord through His servant Moses; and therefore they who minister to the health of their fellows are regarded as the messengers of God, as the executors of His will. Although Yhwh is the physician of Israel (Ex. xv. 26), yet the practise of medicine is sanctioned by the Law: "If men strive together, and one smite another . . . and . . . he keepeth his bed . . . he shall pay for the loss of his time, and shall cause him to be thoroughly healed" (*ib.* xxi. 18-19). Joseph employed house physicians (Gen. l. 2); and Isaiah mentions especially a surgeon or wound-dresser (Isa. iii. 7). Among the Jews, unlike other primitive nations, the priests did not monopolize the art and science of healing. Moses assigned to them only the task of police supervision in cases of contagious diseases. The Bible does not mention a single instance of a priest having performed the functions of a physician. The Prophets, however, practised occasionally the art of healing. Elijah brought to life a child apparently dead (I Kings xvii. 17-22); and his disciple Elisha performed a similar miraculous cure (II Kings iv. 18-20, 34-35). A man of God restored the paralyzed hand of King Jeroboam (I Kings xiii. 4-6). Isaiah cured King Hezekiah of an inflammation by applying a plaster made of figs (II Kings xx. 7).

At a later period physicians were held in high esteem by the people, as may be gathered from Ben Sira: "Honor a physician with the honor due unto him for the uses which ye may have of him, for the Lord hath created him. . . . The Lord has created medicines out of the earth; and he that is wise will not abhor them. . . . And He has given men skill that He might be honored in His marvelous works. . . . My son, in thy sickness be not negligent; . . . give place to the physician; . . . let him not go from thee, for thou hast need of him" (Ecclus. [Sirach] xxxviii. 1-12). Afterward the status of the medical profession became still more exalted. The court of justice ("bet din") employed in certain cases the services of a physician ("rofe"), whose expert testimony was decisive in criminal matters. In cases of assault, for instance, it was his duty to give his opinion ("umdena") as to the danger to the life of the assaulted (Sanh. 78a; Giṭ. 12b). Corporal punishment was inflicted under the supervision of a physician (Mak. 22b). No physician was permitted to practise without a license from the local judicial council (B. B. 21a; Mak. 20b). Every city was required to have at least one physician; and to live in a city that had none was considered hazardous (Sanh. 17b).

Sources of Medical Knowledge.

The medical knowledge of the Talmudists was based upon tradition, the dissection of human bodies, observation of diseases, and experiments upon animals ("'issuḳ be-debarim"; Ḥul. 57b). When making their rounds physicians used to take their apprentices with them (Deut. R. x.). In the majority of cases the art of healing was transmitted from father to son (Yer. R. H. i. 3, 57b). The numerous medical aphorisms preserved in the Talmudim and Midrashim, and the fact that physicians took part in the discussion of many important religious questions by the Rabbis, indicate that the latter were not unacquainted with the science of medicine (Naz. 52a; Nid. 22b). That the demand upon the skill of physicians was considerable may be adduced from the statute law prohibiting the part owner of a house from renting his part to a physician on account of the noise and disturbance caused by the visiting patients (B. B. 21a). Physicians received for their services comparatively large fees. A current saying was: "A physician who takes nothing is worth nothing" (B. Ḳ. 85a).

What was the sum total of medical knowledge possessed by the ancient Hebrews can not be stated definitely, for the reason that neither the Bible nor the Talmud contains medical treatises as such. The Mishnah mentions a medical book, "Sefer Refu'ot," which was attributed to King Solomon and expurgated by King Hezekiah (Pes. iv. 9), and the Talmud cites a treatise on pharmacology, "Megillat Sammanin" (Yoma 38a); but neither of these has been preserved. Medicine was an integral part of the religion of the Jews; and medical subjects are treated of or alluded to only in so far as they concern or elucidate some point of law.

Anatomy.

There are in the Bible but few direct references to the internal organs. Biblical poetry, however, abounds with expressions in which the names of such organs are used metaphorically, *e.g.*: "His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground" (Job xvi. 13); "His vessels are full of healthy fluid, and the marrow of his bones is well moistened" (*ib.* xxi. 24, Hebr.); "I am weary; . . . my throat is dried" (Ps. lxix.). See ANATOMY.

The laws concerning clean ("ṭohorah") and unclean ("ṭum'ah") afford means for ascertaining in part the familiarity of the ancient Hebrews with certain branches of anatomy. According to the Mosaic law (Num. xix. 14), any one who comes in contact with a dead body or any part thereof, or who remains in a tent wherein a corpse is found, is considered infected ("unclean") for seven days. The Mishnah teaches that this tent-infection ("ṭum'at ohel") takes place in the presence either of a complete corpse, or of an anatomical unit or member ("eber"), *i.e.*, a bone covered with its soft parts. A bone stripped of its soft parts does not infect. Should, however, a collection of such bones, by either their bulk or number, represent more than half of the skeleton ("sheled"), their infecting power is equal to that of a complete corpse (Oh. i. *et seq.*). This law made it imperative that the number of bones in the human body should be ascertained. Oh. i.-viii. gives the number as 248: and the following bones are recognized and named: hand ("pissat ha-yad") 30; forearm ("ḳaneh") 2; elbow-joint ("marpeḳ") 2; arm 1; shoulder-joint ("kataf"), including shoulder-blade ("kanaf"), 4; foot ("pissat ha-regel") 30; ankle-joint ("ḳarsol") 10; leg 2; knee-joint ("'arḳub"), including knee-cap ("piḳah") 5; thigh 1; hip-joint ("ḳoṭlit"), including head of femur ("buḳa de-iṭma") and innominate bone ("ḳeliboset"), 3; spinal column ("shedrah") made up of vertebræ ("ḥulyot") 18; ribs 11; breast-bone ("mafteaḥ shel-leb") 6; sacrum and coccyx ("'uḳaẓ") 6; and head 9, in which were recognized the vertex ("ḳederah"), two condyloid processes, the foramen magnum, the fontanels, maxillary bone, maxillary arch ("gabbot ha-zaḳan"), and the nasal bone ("'eẓem ha-ḥoṭam"). This enumeration gave rise to numerous disputes as to the number of bones constituting a normal skeleton.

Osteology.

The disciples of R. Ishmael, in order to settle this question, obtained the body of a young harlot who had been put to death, and, having subjected it to prolonged boiling ("shelikah"), counted the bones and found the number of them to be 252 (Bek. 45a). Neither of the numbers given agrees with modern anatomical knowledge. The explanation of the discrepancy is to be found in the youthful age of the subject used, many of the bones not having become completely ossified; also the prolonged boiling caused them to be separated into their original component parts, so that the Talmudists counted the epiphysis and diaphysis as separate bones. As an expert osteologist is mentioned Theodos, a well-known physician (Naz. 52a).

Myology.

The Bible speaks of muscles under the general term "flesh" ("basar"). The abdominal muscles are mentioned in Job xl. 16. The psoas muscle is mentioned in the Talmud (Ḥul. 93a); and Rab Ḥisdai made the remarkable observation that the psoas in all clean animals, *i.e.*, those that chew the cud and whose hoofs are cleft, has two accessory muscles whose respective fibers run longitudinally and transversely (*ib.* 59a). Tendons are frequently mentioned under the term "giddim."

The salivary glands or "fountains" (Niddah 55b) are situated in the cavity of the mouth (Ab. R. N. xxxi.) and under the tongue (Lev. R. xvi.). The capacity of the pharynx ("bet ha-beli'ah") was found by experiment to be larger than it seems. A hen's egg can easily be swallowed whole (Yoma 80a). The esophagus ("wesheṭ") and larynx ("ḳaneh") have their respective origins in the pharynx. The structure of the esophagus is composed of two layers ("orot")—an outer, muscular one and an inner, serous one (Ḥul. 43a). The inner layer has longitudinal folds throughout its length, except at the upper part, which is called "tarbeẓ ha-wesheṭ" (*ib.* 43b). The lower portion of the inner layer is supplied with hair-like projections (*ib.* 44a).

The larynx ("ḳaneh," "gargeret") is composed of a large ring of cricoid cartilage ("tabba'at gedolah"), thyroid cartilage ("koba'," "piḳah shel-gargeret"), and the epiglottis ("shippuy koba'"; Ḥul. 18b). The trachea is composed of incomplete cartilaginous rings ("ḥulyot"), and membranous ones ("bene ḥulyah").

The alimentary canal of ruminating animals is thus described:

"The food passes from the mouth into the pharynx, thence into the esophagus ["isṭomka"], thence into the reticulum ["bet ha-kosot"], thence into the psalterium ["ha-masas" or "hemses"], thence into the abomasum ["karsa"], thence into the duodenum ["resh mayah"], thence into the small intestines ["kerukah ḳaṭṭinah"], thence into the blind gut ["sanya debe"], thence into the large intestines ["kerukit 'ubya"], thence into the rectum ["peṭaroka"], whence it makes its exit through the *sphincter ani* ["iskutha"]" (Lev. R. iii.).

According to R. Samuel, there are no hair-like projections ("milot") below the pylorus ("meẓar"). The gastro-intestinal tract throughout its length is covered externally with the peritoneum ("ḳerum niḳlaf") except the posterior surface of the lower portion of the rectum ("ḥilḥolet"; Ḥul. 49b). The peritoneum forms the greater omentum ("peder"), which is attached to the greater curvature or "bow" ("Ḳashta") of the stomach (*ib.* 50a) and the beginning of the small intestines (*ib.* 93a).

The liver is attached to the diaphragm ("ṭarpesha") by a fold of the peritoneum (*ib.* 46a). It is united also with the gall-bladder ("marah") by means of a narrow tube ("simpona"; *ib.* 48b). The pancreas is considered an accessory organ of the liver, and is called the "finger of the liver" ("eẓba' ha-kabed"). Its relations to the abdominal organs are described correctly (Tamid 31a). The anterior abdominal wall is divided into an inner, peritoneal layer ("keres penimit") and an outer, muscular one ("keres ḥiẓonah"). The spleen and kidneys are frequently mentioned in Talmud and Midrash, but no description is given (see below).

The Lungs and Heart.

The lungs are composed of two "rows" ("'arugot"), right and left, divided vertically by a septum ("ṭarpesh ha-leb") which rises from the pericardium ("kis ha-leb") and is attached to the spinal column. The large bronchi ("bet ha-simponot") enter respectively the inner side of each row (*ib.* 50a). Alongside of the bronchi enter also the large blood-vessels ("mizraḳim"; *ib.* 93b). The number of lobes in each lung is given correctly (*ib.* 47a). The pleura is composed of two layers, an outer, rough one ("ḳerama 'illaya") and an inner, rose-colored one ("ḳerama tatta'a," "kittuna de-warda"; *ib.* 46a). The heart is composed of two ventricles ("ḥalal"), the right being larger than the left (*ib.* 45b). It is situated to the left of the median line (Men. 37b). Rab expressed a radical view for his time, namely, that the aorta ("ḳaneh shel-leb") contains blood, not air (Ḥul. 45b). The large veins are called "weridim"; the small ones, "ḥuṭe dam."

The brain is not mentioned in the Bible. According to the Talmudists, it has two coats, an outer (the *dura mater*) and an inner coat (the *pia mater*), the one being hard ("ḳashshish"), the other thin ("daḳḳiḳ"). The spinal cord begins outside of the condyloid processes (Ḥul. 45a). The Zohar gives a somewhat more detailed description: "The skull contains three cavities in which the brain is lodged. From the brain issue thirty-two paths. These paths spread over the body connecting it with the brain" (Zohar on Lev. xxvi.).

The Generative Organs.

From the laws relating to circumcision, flux, menstruation, etc., which are discussed at length in the Bible and especially in the Talmud, may be gathered some idea of the knowledge which the ancient Jews possessed concerning the anatomy of the generative organs. Of the male genitals the anatomical parts are mentioned as follows: The scrotum ("kis") is divided by a septum into two sacculi (Bek. 40a); the testes ("beẓim," "ashakim") have two coats (Ḥul. 45a); each testicle has an appendix, the epididymis ("ḥuṭe beẓah"; Yeb. 75a); it is supplied with blood-vessels ("gide paḥad"; Ḥul. 93a) and nerves (*ib.* 45b), and it contains a viscid fluid (Yeb. 75a). It was held that the spermatic fluid and the urine had each a separate canal for their exit (Bek. 44b).

Besides the uterus only the visible parts of the female generative organs ("reḥem"), there being many synonyms, are mentioned in the Bible. The Talmud mentions the following: *Mons veneris* (Hebr. "kaf tappuaḥ"; Yer. Yeb. 1-2); *vulva* ("'erwah"); *rima pudendorum* ("bet ha-setarim"; Niddah 66b); *vestibulum vaginæ* ("bet ḥiẓon"; *ib.* 41b); *orificium urethræ* ("lul"; *ib.* 17b); *hymen* ("betulim"); *ostium vaginæ* ("bet shinnayim"; *ib.* 46b); *vagina* ("bet toref," "bet ha-reḥem"; Shab. 64a); *septum vesico-vaginalis* ("gag prosdor"; Niddah 18a); *septum vagina-rectalis* ("karka prosdor"; *ib.*); *uterus* ("reḥem"; *ib.*); *canalis cervicis uteri* ("maḳor; *ib.* 41a); *cavum uteri* ("ḥeder" [*ib.* 17b]; "bet herayon" ['Ar. 7a]).

Embryology.

According to the Mosaic law (Lev. xii. 2-5), a woman after giving birth to a male child remained unclean for seven days thereafter; in the case of a female child, fourteen days. Then followed a period of purification—for a male thirty days, and for a female sixty-six days. According to the Mishnah, miscarriages fell under the same law, provided, however, the fetus ("shefir") was completely formed ("meruḳḳam") and its features were well differentiated ("mi-ẓorat adam"). Monstrosities and all fetuses not viable were exempt from the above-named law (Niddah iii.). This interpretation of the Biblical law served as an impetus to the Talmudists for the diligent study of embryology.

The esteem in which were held those who occupied themselves with this study is shown in the legend that King David devoted a great deal of his time to these investigations (Ber. 4a). R. Samuel, it is said, was able to tell the exact age of a fetus (Niddah 25b). The fetus, it was held, is completely formed at the end of the sixth week. Aba Saul, a grave-digger by occupation, but also an embryologist, describes an embryo at the end of the sixth week as follows: "Size, that of the locust; eyes are like two specks at some distance from each other, so are the nostrils; feet like two silken cords; mouth like a hair. . . . The soles are not well defined." He adds that the embryo should not be examined in water, but in oil, and only by sunlight (Niddah 25b). R. Samuel (*l.c.*) contended that it was impossible to differentiate the sex before the end of the fourth month, which, by the way, is the opinion of modern embryologists. At certain autopsies it was found that the male embryos were completely formed at the end of the forty-first day, and the female embryos at the end of the eighty-first day. The Rabbis contended that the autopsies had not been free from error (Niddah 30b). The soft parts are formed first, then the bones (Gen. R. xiv.). Monstrosities like cyclopia, monopsia, double back with double spinal column, and *artresia œsophagi* ("weshet aṭum"), etc., are mentioned (Niddah 23b, 24a, b).

The Bible identifies the blood with the soul (Gen. ix. 4). The Talmudists regard blood as the essential principle of life (Ḥul. 125a). The relation between strength and the development of muscles is mentioned in the Bible (Job xl. 16). The Talmudists noted the fact that the muscles change their form

Physiology.

when in motion (Ḥul. 93a). Respiration is compared to burning. Expired air can not sustain life (Sanh. 77a). The life of all the organs of the body depends upon the heart (Yer. Ter. viii. 4). Each gland secretes a fluid peculiar to itself, although all the glands derive their material from the same source (Num. R. xv.). The difference in the structure of the teeth in herbivorous and carnivorous animals is noted (Ḥul. 59). Saliva, besides moistening the tongue, adds to the palatability of food (Num. R. xv.). The stomach performs a purely mechanical function, that of churning the food; it is compared to a mill. Digestion proper ("ikkul") is carried on in the intestines. The time occupied in digestion is not the same in all individuals. The end of the digestive period is made manifest by the return of a desire for food (Bek. 52b). Eating when the bowels are full is likened to the making of a fire in a stove from which the ashes have not been removed (*ib.* 55a). Normal defecation hastens digestion. Birds digest their food rapidly (Shab. 82a); dogs, slowly (Oh. xi. 7). The reasoning faculties are lodged in the brain (Yeb. 9a). The movements of the body depend upon the integrity of the spinal cord (Ḥul. 58). Rabbi Isaac holds that the liver elaborates blood (Shab. 82a).

There are numerous references to the influence of climate, customs, trade, etc., upon the development of the organism as a whole, and upon certain groups of muscles (Ab. R. N. xxxi.; Yeb. 103a; M. Ḳ. 25b).

The phenomena preceding the period of menstruation are described in detail (Niddah xi. 8). The menstrual fluid is considered by Rabbi Meïr as an extra nutritive material which is discharged periodically when of no use, but which is converted into milk during the period of lactation (*ib.*). Absence of menstruation indicates sterility. Fear and cold may arrest the flow (*ib.* 66).

Pathology.

That medicine was an integral part of the religion of Israel is made more evident from the pathological studies of the Rabbis than from any other branch of medical science. It is indeed remarkable that the Rabbis seem to have been the first to recognize practically what is at present the prevailing theory, namely, that the symptoms of all diseases are merely outward manifestations of internal changes in the tissues—a theory never advanced by their contemporaries, *e.g.*, Hippocrates and his disciples, and only vaguely hinted at by Galen ("De Locis Affectis," i., ch. ii.). Their pathological studies were a direct outgrowth of the law concerning the "flesh that is torn of beasts in the field," which becomes unfit ("ṭerefah") for food (Ex. xxii. 30 [A. V. 31]). Certain rules concerning this infection are enjoined upon those who come in contact with the flesh of an animal that "dieth of itself or is torn with beasts" (Lev. xxii. 8). The Talmudists went a step further, and declared that the word "unfit" included the flesh of animals afflicted with any disease which would have sooner or later caused the death of the animal (Ḥul. iii. 1).

In order, therefore, to determine the condition of the internal organs, each slaughtered animal was subjected to an autopsy; this is the practise even to-day. The pathological changes of the lungs have been most diligently studied as to color, consistency, cavities, and vegetable growths. Redness of the lungs indicates hyperemia (Ḥul. 47b), a condition which is not fatal (*ib.* 46b); blue and light-green discoloration is not considered dangerous (*ib.* 47b); black indicates that the object has begun to disintegrate ("laḳah"); and the part of the lungs thus affected can not return to its normal state. Bright yellow ("yaroḳ") is considered the color indicative of the most fatal condition. If, on inflating the lungs, it is found that air does not enter into a certain part of them ("oṭem be-re'ah"), it is then important to find out whether the obstruction is caused by pus or mucus ("mugla") in the bronchi, which might have been expelled by coughing, or is due to thickening of the tissues. In the latter case the animal is unfit for food. Caseous degeneration ("re'ah she-yabeshah"), "in which there is no blood and it crumbles under the nail," makes the flesh of the animal unfit for food. Softening of the lung ("re'ah she-nitmasmesah") is fatal. In the case of an animal with collapsed lungs ("re'ah she-ẓameḳah") the following rule is given by the Talmud: if after they have been immersed in water they can be inflated with air, the flesh of the animal is fit for food; if they can not be so inflated it is unfit. A pitcher-shaped cavity in the lung ("re'ah she-nish-pekah ke-ḳiton"), filled with fluid, renders the animal unfit for food. An empty cavity ("re'ah she-nimmoḳah") is not dangerous to life (*ib.*). The Rabbis speak of vegetable growths ("ẓemaḥim") on the lungs in connection with adhesions of the lung to the thorax ("dofen"); and they describe several forms, all of which are not considered dangerous.

Perforation of the outer coat of the brain is not fatal; but the slightest perforation of the inner coat is. Rabbi Jacob held that an injury of the spinal cord is fatal; the editor of the Mishnah said that it is fatal only when the injury extends to more than one-half of its transverse diameter (Ḥul. iii. 1). A sheep that dragged its hind legs was diagnosed by Rabbi Yemar as suffering from ischiagra ("shigrona"); but Rabina contended that it was a paralysis due to the solution of continuity of the spinal cord. The sheep was killed, and the diagnosis of Rabina was corroborated (Ḥul. 51a). This is the only case on record in ancient literature where a diagnosis was made during life and was verified at a postmortem examination. Rabbi Levi saw one who suffered from tremor of the head, and he remarked that the man was suffering from softening of the spinal cord. Abaya said that such cases were not fatal, but the patients lost their reproductive functions (*ib.*).

Perforation of the heart is considered fatal. No other pathological changes of the heart are mentioned. A transverse division of the trachea is not considered fatal, provided it is less than one-half of its circumference. Longitudinal wounds in the trachea heal quickly (*ib.* 45a, 54a, and 57b). Loss of substance is not considered fatal (*ib.* 18b). Perforation of the esophagus is fatal, since the food may escape into the mediastinum (*ib.* 45b). Volvulus is considered fatal (*ib.* 56b). Perforation of the stomach or of the intestines is fatal. Extirpation of the spleen in animals and in man is not considered fatal (Ḥul. 2). Rupture or wounding of the spleen is considered fatal. Ablation of the uterus is mentioned and is not considered fatal (Bek. vi. 4). Atrophy and abscess of the kidney are fatal (Ḥul. 55a, b). Accumulation of transparent fluid in the kidney is not fatal (*ib.* 53b).

The pathological changes in the liver mentioned in the Talmud are: that in which the organ becomes dry and bloodless and "crumbles under the nails"; abscess; and stone-like hardening. Extirpation of the liver is not considered fatal if there is left intact the part which surrounds the biliary duct and "that place from which the liver receives its vitality." Absence of one testicle is mentioned, and the subject is considered sterile (Bek. vi. 6). Hypertrophy and atrophy of the testicles (*ib.* 40b), scrotal hernia ("ruaḥ ba-ashakim"), and *elephantiasis scroti* (the sufferer being called "me'ushkan"; *ib.*) are also mentioned. Various forms of hypospadias and epispadias are described (Niddah 13a; Yeb. 76a). The Mishnah enumerates 140 pathological conditions which in the eyes of the Law make a man a "cripple" ("mum") and therefore unfit to perform any religious service in the Temple. Fifteen of these describe various osteologic deformities of the head, spine, and extremities (Bek. vii.). The rare cases of individuals having a tendency to hemorrhage are related, and the fact that this affection is hereditary is noted (Yeb. 64b).

Surgery.

Wounds in different parts of the body, caused by different weapons—sword, arrow, hammer, etc.—are mentioned in the Bible (II Sam. ii. 23, iii. 27, iv. 6, xviii. 14, xx. 10; Num. xxv. 8; Judges iii. 21, v. 24; I Kings xxii. 34; II Chron. xxxv. 23; and often elsewhere). Inflammation and abscesses (Deut. xxviii. 27, 35), gangrene and putrid discharges (Ps. xxxviii. 6; Prov. xii. 4, xiv. 30; II Macc. ix. 9) are also referred to. Wounds were treated by the application of wine or oil, bandages or sutures (Isa. i. 5; Jer. viii. 22, xlvi. 11, li. 8; Deut. xxviii. 27). The surgical operations mentioned in the Bible are those of CIRCUMCISION and castration, the latter being prohibited (Deut. xxiii. 1).

During the Talmudical period surgery attained a high degree of development. Many physicians devoted themselves exclusively to it. Surgeons ("ummanim"; Sanh. 91b), when operating, used to wear a tunic over their dress (Kelim xxvi. 5). They used various surgical instruments (*ib.* xiii. 2). In major operations the patients were given an anesthetic or a sleeping-potion ("samme de-shinta"; B. M. 83b). Venesection was extensively used upon the healthy and the sick alike. Mar Samuel Yarḥinai went so far as to recommend its use once in thirty days (Shab. 129b). After the age of fifty venesection should be employed less frequently (Giṭ. 70a). It is not to be performed during inclement weather; and a careful dietetic régime should be followed for some time after the operation (Shab. 129a). Bleeding by means of leeches ("'aluḳah," "nime shel mayim"; 'Ab. Zarah 12b) and by means of cupping (the cup being called "ḳarna de-ummana"; Shab. cliv. 2) is frequently mentioned. Dislocation of various joints ('Ab. Zarah 29), fractures, amputations (Ker. 66a; Sem. 28; Shab. 66a), and trephining (Ket. 77b) are discussed in the Talmud. Artificial teeth, made of hard wood, gold, or silver, were used (Shab. 65a; Ned. 66b). Extirpation of the spleen was successfully performed upon man ('Ab. Zarah 44a). The following forms of castration are mentioned: *Amputatio membri*; *extirpatio testiculorum* (Deut. xxiii. 2 [A. V. 1]); subcutaneous stretching or cutting of the cord (Lev. xxii. 24; Bek. 39b); and obliteration of the testicle by means of gradual pressure. Intubation of the larynx was practised upon animals (the tube was called "ḳerumit shel ḳaneh"); and a plate ("ḥidduḳ shel ḳarweyah") was used in a case of loss of substance of the cranium. A uterine speculum was used (Niddah 66).

Operations.

The practise was adopted of freshening up the borders of old wounds in order that union might be effected (Ḥul. 77). The operation for imperforate anus in the new-born is described (Shab. 134b). Wounds exposed to air do not heal as readily as protected ones (Ḥul. 46). In an accident in which the abdominal viscera were protruding through a wound the reposition of the organs was effected automatically by frightening the patient, which caused the abdominal muscles to relax; after this the external wound was closed by sutures (Shab. 82a). Nasal polyps are said to cause *fetor ex ore* (Ket. 77). Crutches and various other orthopedic appliances are mentioned (Shab. 65a). Intestinal parasites and hydatids are frequently mentioned (Ḥul. 48a). Extraction of the fetus through an incision made in the abdomen was an operation known to the Talmudists (Niddah 40b). See BATHS, BATHING; CIRCUMCISION; MIDWIFE; MIRACLES; HEALTH LAWS.

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S. S. C. D. S.

——**In Post-Talmudic Times:** During the fifth and sixth centuries of the common era the sciences languished in the Orient owing in part to disturbed political conditions, to superstitions, and to the attention which was being paid to pseudo-sciences. The persecutions of the Jews under Honorius (in 404 and 419), Theodosius the Great (493), and Kobad in Persia (520) resulted in the promulgation of laws forbidding Jews to hold any office, to follow any handicraft or liberal art, or to practise medicine.

With the spread of Mohammedanism in the seventh century a great revival of the sciences took place in Asia Minor. The califs opened colleges which included medical schools at Bagdad, Kufah, and Bassora, and these were well equipped and were furnished with the best of teachers. Among both the teachers and the students were to be found many who bore Jewish names. Science then was free to all; but in 853 a law was promulgated in Bagdad which prohibited the Jews from teaching or studying medicine in any language other than Hebrew or Syriac. The Mohammedans, being able to fill all positions themselves, were no longer in need of the help of the Jews. The earliest Jewish physicians mentioned during the golden age under the Arabs were: Abu Ḥafṣah Yazid (*c.* 643), physician to the calif Omar, Mohammed's successor; Masarjawaih (Messer Jawait) in Bassora about 883, physician to the calif Mu'awiyyah I., whom he induced to procure translations of works written in foreign languages, and who himself translated from the Syriac into Arabic the pandects of Aaron the Archdeacon, upon medicinal plants and foods; Isḥaḳ ben Amram (d. 799; not to be confounded with the Kairwan physician of the same name), who wrote a treatise on poison; Sahl, called "Rabban al-Ṭabari," who lived about 800 at Taberistan on the Caspian Sea, was an eminent physician and mathematician, and translated into Arabic the "Almagest" of the Greek astronomer Ptolemy; his son Ali ibn Sahl ibn Rabban al-Tabari (Abu al-Ḥasan), who lived at Irak about 850, became a convert to Mohammedanism, and was court physician to the califs Al-Mu'taṣim and Al-Mutawakkil.

Bagdad.

Harun al-Rashid (786-809) was the founder of the university at Bagdad, the most flourishing institution of its time, possessing hospitals, a medical school, and holding medical examinations. The professors included Joshua ben Nun (*c.* 800), a physician of high repute and translator, one of whose pupils was Yusuf Ya'ḳub ibn Isḥaḳ (*c.* 850); much later Hibat Allah Abu al-Barakat b. 'Ali b. Malka, who lived about 1150 and who pursued his studies under the greatest difficulties on account of the laws prohibiting Jews from studying medicine (later he became a convert to Mohammedanism); Ibn Zakariyya (died at Aleppo 1190); Sa'ad al-Daulah, court physician to the Mongolian khan Arghun (1284-91) when in Bagdad (killed in 1291 for not curing his lord). The calif Ma'mun, Harun al-Rashid's son (813-833), established the universities of Bassora and Samarcand.

Egypt and Northern Africa.

After the beginning of the fourteenth century the center of Mohammedan learning moved westward, and no more Jewish physicians are met with in 'Iraḳ after that date. The sciences followed the conquering armies of the Arabs from Asia Minor through Egypt and the Mediterranean countries of Africa to Spain and southern France, to Sicily, and thence to Italy. Alexandria, Cairo, and Kairwan became the seats of colleges with medical schools. At Kairwan about 793 lived the Jewish physician Shammakh, who poisoned the imam Idris by order of Harun al-Rashid; at Algiers, about 900, Isḥaḳ ibn 'Imran, court physician to the emir Ziyadat Allah II., and Isḥaḳ ibn 'Imran the Younger, court physician to the last Aghlabite emir, Ziyadat Allah III. 'Imran the Younger's successor was Isaac ben Solomon Israeli (*c.* 832-932), who later became oculist and physician to the Fatimite calif 'Ubaid Allah al-Mahdi at Kairwan. Israeli's works written in Arabic were translated into Latin in 1087 by the monk Constantine of Carthage, who claimed them as his own. In 1515 they were reprinted in Latin in Leyden under the title "Opera Omnia Isaci Judæi," the subjects treated including fever, dietetics, urine, drugs, dropsy, therapeutics, and aliments; the last part appeared in Hebrew under the title "Sefer ha-Mis'adim." The Leyden edition contains not only Israeli's works, but also those of other physicians falsely attributed to Israeli (Steinschneider doubts if Israeli really existed). Israeli's pupil was Dunash ibn Tamim (Abu Sahl), also court physician (*c.* 950), who is said to have been a convert to Islam. Jewish physicians in Egypt were: Ephraim ibn al-Za‘faran (d. 1068), celebrated through his library; Abu Sa‘id ibn Ḥusain (Al-Ṭabib), about 1050; Abu Manṣur (*c.* 1125), one of the physicians of the calif Al-Ḥafiẓ; Nathanael Israeli (the Egyptian), at Cairo (*c.* 1150), court physician to the last Fatimite calif of Egypt and to the great Saladin; Abu al-Barakat (*c.* 1150); Abu al-Faḍa'il ibn al-Naḳid (d. 1189), a celebrated oculist; Abu al-Bayyan al-Mudawwar (d. 1184), also physician to Saladin, and David ben Solomon (1161–1241), connected with the hospital Al-Naṣiri in Cairo, both Karaite physicians; the Karaite Sadid b. Abi al-Bayyan (*c.* 1160); Abu Ja‘far Joseph Nathanael Israel (*c.* 1175); and Abu al-Ma‘ali, brother-in-law of Maimonides, also in the service of Saladin.

Maimonides.

In 1166 Maimonides himself (1135–1205) went to Egypt and settled in Fusṭaṭ. Born at Cordova, Spain, he left his native land on account of the disfranchisement of the Jews by the Mohammedan rulers. He became court physician to the sultan Saladin. Of the descendants of Maimonides the following were physicians: his son Abraham (1185–1254), his grandson David (1212–1300), also the two sons of the latter, Abraham Maimonides II. (1246–1310) and Solomon, all of whom held the office of nagid also. In Aleppo lived a pupil of Maimonides, Yusuf al-Sabti (d. 1226); while in Fez practised another pupil of his, Abu al-Ḥayyuj Yusuf. In Cairo lived ‘Imran al-Isra'ili (1165–1239); Samuel Abu Naṣr ibn ‘Abbas (*c.* 1165); Abu al-Ḥasan (d. 1251); Jacob b. Isaac (*c.* 1250); the Karaite Solomon Cohen and Al-Asad al-Maḥalli (about the end of the twelfth century); Ibn Abi al-Ḥasan al-Barkamani and the pharmacologist Abu al-Muna al-Kuhin al-‘Aṭṭar (*c.* 1325); in Egypt, the encyclopedist Abu Manṣur al-Haruni (*c.* 1375); at Algiers, Simon ben Ẓemaḥ Duran (1360–1444); Samuel and his son Jacob (*c.* 1425); the Samaritan Abu Sa‘id al-‘Afif (*c.* 1450); Solomon ben Joseph (*c.* 1481), nagid of Egypt, and physician to the sultan Al-Malik al-Ashraf.

Spain.

When the Arabs crossed the Straits of Gibraltar the influx of culture from Arabia into Spain was important. Here again the califs supported the universities, as those of Cordova, Seville, and Toledo, and again Jewish physicians are found, *e.g.*: Ḥasdai Abu Yusuf ibn Shapruṭ (915–970), who lived in Cordova, was appointed physician to ‘Abd al-Raḥman III., and became prime minister to that calif, for whom he translated the works of Dioscorides into Arabic; Harun at Cordova (*c.* 975); Amram ben Isaac (d. 997) at Toledo; Jonah (Abu al-Walid Merwan ibn Janaḥ; at Cordova 995–1045). The physician Abu Bekr Mohammed ben Merwan ibn Zuhr (d. 1031 at Talabira) and his grandson, the celebrated Abu Merwan ibn Zuhr, who lived in Bagdad, Cairo, and Spain, are considered by many to have been Jews, but this has been frequently denied, and no positive proof of their Jewish descent has been presented. Abu Merwan was the most important physician of his time, opposing the Arabic physician Avicenna (980–1037), who in his "Canon" gave the "rules of medicine," superseding the works of Hippocrates and Galen, although he himself adopted the fundamental ideas of these two great physicians. Other Jewish physicians of note were: Judah ha-Levi (b. 1085); Sulaiman ibn al-Mu‘allim, court physician to the calif Ali at Seville (1106–45); Abraham ibn Ezra (1092–1167) at Toledo; Maimonides, mentioned above; at Randa, Elias ibn al-Mudawwar (*c.* 1150); in Toledo, Jacob; in Aragon, Joseph Constantin; in Barcelona, Judah ben Isaac, Judah ben Joseph ibn al-Fakhkhar, court physician to Ferdinand III.; in Saragossa, Baḥiel ben Moses and his brother Solomon Baḥiel (*c.* 1225); in Madrid, Solomon ben David; in Gerona, Moses b. Naḥman (1194–1267) and Shem-Ṭob ben Isaac of Tortosa (1206–66). About 1250 lived Judah Moria; Ibrahim ben Sahl; Nathanael ben Joseph al-Maliḥ; Samuel Benveniste; Jacob ben Shoshan; Joseph ibn Sason (d. at Toledo 1336); Abner of Burgos (1270–1348), a convert to Christianity; Samuel Ibn Waḳar (d. *c.* 1333), physician to King Alfonso XI.; Todros Abulafia; Abraham ben David Caslari (d. 1349); Vidal Crescas de Caslar (*c.* 1327); Eliezer Cohen ibn Ardot; Nissim ben Reuben Gerundi (at Barcelona 1340–80); Abraham ibn Machir; Abraham ibn Zarzal (d. at Toledo 1362); Shem-Ṭob ben Jacob; Meïr Alguadez (d. about 1415); Joseph ibn Vives (Joseph al-Lorqui); Solomon ben Abraham ibn Daud; Jacob of Toledo; Todros ibn Davor; Isaac b. Solomon; Abraham of Lerida, oculist to John II. of Aragon (*c.* 1470); in Catalonia, Gallab (Galled).

The Arabs had lost Spain forever, and the intolerance of the Christian rulers forced many Jewish physicians to leave that country. In 1335 the synod of Salamanca had declared that the Jewish physicians offered their services only to kill as many Christians as possible (Döllinger, "Die Juden in Europa," in "Akademische Vorträge"). In 1412 John II. prohibited Jews from practising in Spain. Some immigrated into France, *e.g.*, Judah ibn Tibbon, Joseph ben Isaac ben Ḳimḥi, Isaac ben Shem-Ṭob, Solomon ben Joseph ben Ayyub; some into Algiers, as Simon bar Ẓemaḥ Duran; and others into Italy, as Joshua ben Joseph Ibn Vives al-Lorqui (Hieronymus de Santa Fé) about 1400.

Portugal.

In Portugal lived Gedaliah ibn Yaḥya the Elder (*c.* 1300), physician to King Diniz; Solomon ben Moses Solomon; Moses, the physician to Ferdinand I. and John I.; Profiat Duran (*c.* 1400; he emigrated to Palestine); at Lisbon, Gedaliah ibn Yaḥya the Younger, physician to Alfonso V. (*c.* 1476; emigrated to Turkey); Joseph and Rodriquez, physicians to John II. of Portugal (1481–90), who were members of the commission appointed to examine Columbus' plans.

At the time the Jewish Arabic physicians were practising in Egypt, they are found in Sicily also. Shabbethai ben Abraham ben Joel (Donnolo) (913–982), who wrote a small work on pharmacology, which has been republished by Steinschneider, lived in Oria. From Sicily they came to southern Italy and settled in Salerno. The ancient University of Salerno is said to have been founded by the Benedictine monks of Monte Cassino in the sixth century, the monks being priests and physicians, as the

Italy.

rabbis of old. But it was not until the ninth century that it rose to prominence and became for the Occident what Bagdad had been for the Orient, the leading medical school. In 848 Joseph taught there, and in 855 Joshua, both Jewish physicians. In the eleventh century lectures are said to have been delivered in Greek, Arabic, Hebrew (with Elinus as teacher), and Latin. The medical school of Salerno became celebrated under the name of "Civitas Hippocratica." Elinus' successor as teacher of Hebrew was Copho, the editor of the "Compendium Salernitanum," the first medical encyclopedia. It is not known positively that both were Jews—Steinschneider thinks they were not — but tradition ascribes to them a Jewish origin, as it does to Copho II. (who wrote a book on the "Anatomica Porci" —which certainly makes the ascription dubious, dedicating it to Robert, eldest son of William the Conqueror). He was followed by Hillel ben Samuel of Verona (1220–95), who translated into Hebrew Brunó's work on surgery, known only under the title "Chirurgia Bruni ex Latina in Hebræam Translata."

From Salerno the Jewish physicians can be traced through Italy. From this school proceeded: Hananeel of Amalfi; Abu al-Hakim of Turin; and Faraj ben Salim (Faragut), who lived in Salerno about 1250. The last-named was physician to Charles of Anjou, King of Sicily, and was one of the first physicians who translated—not into Hebrew, but into Latin. Other physicians of note were: in Rome, Nathan ha-Me'ati, a noted translator, who rendered the "Canon" of Avicenna into Hebrew in 1279; Isaac, the court physician of Pope Boniface VIII.; Zerahiah ben Isaac ben Shealtiel of Barcelona (*c.* 1275); several members of the Anaw family (Benjamin, Abraham, Judah, Zedekiah, Jekuthiel, Menahem Rofe [about the fourteenth century]); Manuele and Angelus Manuele, physicians to Boniface IX.; Judah ben Solomon Nathan (En Bongodos); and Moses ben Isaac (Gajo) of Rieti (1388–1460); at Naples, Samuel ben Jacob of Capua, court physician to Charles II., and Isaac, court physician to King Robert of Anjou; at Palermo, David; at Verona, Michael ben Abraham; at Padua, Gentili da Foligno (died of the plague 1348); at Venice, Leo (*c.* 1330), and the following members of the Astruc family: Judah Solomon, Isaac Solomon, Abraham Solomon, Jacob Rofe, and many others.

As the school of Salerno grew in importance it was able to rely on its own pupils for teachers, and could, as Bagdad had done before it, discard Jewish assistance. The connection of the Jews with its further development diminished; in later years they did not exercise a great influence on the history of medicine in Italy, and their rôle became insignificant.

France.

While the University of Salerno was flourishing, certain Jewish schools, where medicine also was taught, are said to have existed in the south of France. About the year 1000 Rabbi Abon was principal of the Jewish school at Narbonne; and one of his pupils founded the Jewish medical school at Montpellier (*c.* 1025). Independent of these unimportant schools, however, were the beginnings of the great universities of France—Paris, Narbonne, and Montpellier—which soon were to compete with Salerno. In Paris, always a seat of Orthodox Christian theology, a few Jewish physicians are met with at the end of the thirteenth century: Copin and Moses, Rabbi Isaac and his son Vital. In 1301 this school was closed to the Jews. In Montpellier, where the earliest professors are said to have taught at first in Arabic and Hebrew, the use of Latin was introduced in the twelfth century only, when the fame of that university was at its zenith. Among the teachers and pupils were: Isaac ben Abraham; his pupil Judah, whose pupil was Moses ben Naḥman; Jacob ha-Ḳaṭon, who was dean of the medical faculty; Meshullam the physician (1043–1108), a contemporary of Rashi; Samuel ibn Tibbon, the well-known translator; Jacob ben Abba Mari of Marseilles, later court physician to the German emperor Frederick II. at Naples; Judah ben Samuel ibn Tibbon (1120–1190). Moses ibn Tibbon (1230–85), and Jacob ben Machir ibn Tibbon, called Profatius Judæus, dean of the medical faculty about 1306 (this family produced three generations of eminent physicians; see Ibn Tibbon); and Abraham Abigdor (b. 1350).

Montpellier.

As at Bagdad and Salerno, so at Montpellier laws were promulgated against the Jews as teachers and practitioners of medicine, *e.g.*, in the edict of Count William in 1180; of the Council of Béziers in 1246, and of Alby in 1254. In 1293 a law was enacted punishing with three months' imprisonment Christian patients who accepted treatment from Jewish physicians. Philip of Arlois expelled Jewish physicians altogether from Montpellier in 1306. At the school of Marseilles were Shem-Ṭob ben Isaac of Tortosa (1206–66) and his son Abraham b. Shem-Ṭob. In southern France practised also Isḥanan Yarḥuni, Nathan ben Samuel, and the oculist Abraham of Aragon at Toulouse; in Narbonne, David Caslari (*c.* 1275); at Avignon, Israel Caslari (*c.* 1325). The councils of Avignon (1326 and 1337) and that of Rouergue also declared against Jewish physicians.

Recall of the Jews to France.

In 1350 the Jews were permitted to return to France; but a law was passed whereby only graduated and licensed physicians could practise. Again some names of Jewish doctors, especially as court physicians, are to be found, *e.g.*: Samuel and Meshullam ben Abigdor again at Montpellier; Elias of Arles (*c.* 1407) at Valence; Jacob Lunel and the surgeon Dolan Bellan at Carcassonne; Nathan Tauros (*c.* 1446) at Tarascon; Jekuthiel Judah ben Solomon and Moses ben Joshua (Maestre Vidal Blasom; died after 1362) at Narbonne; Crescas Salannas, Ḥayyim Bendig, Abraham Abigdor (*c.* 1402), Bendig of Caneto, Bellanti (*c.* 1415), Solomon Mordecai (*c.* 1431), Moses Carcassonne (*c.* 1468), all at Arles; Abraham ben Solomon and Abraham Astruc (*c.* 1446) of St. Maxim; Cohen (*c.* 1446) at Marseilles ("Revue des Etudes Juives," April and June, 1904, pp. 265 *et seq.*).

From France the Jewish physicians passed into Belgium, where in the fourteenth century are found Abraham le Mirre, Magister Sause, Lyon, Ely, Isaac of Amessi, and Jacob of Chambery.

In England at this time only three Jewish physicians call for mention: the young physician who was the last victim of the massacre at Lynn in 1190; Isaac Medicus of London (Jacobs, "The Jews of Angevin England," pp. 114, 340, London, 1893); and Abraham Motun of London (1260–90).

Germany.

In Germany the influence of Jewish physicians at this time was small. Harun al-Rashid's great contemporary was Charlemagne, in whose dominion are said to have practised the physicians Meshullam ben Kalonymus, Joseph ben Gorion, Moses ben Judah, Todros of Narbonne, and Joseph ha-Levi. Under Louis the Bald a certain Zedekiah was court physician. They were probably from the Orient. Many Jews were living in Germany, a number of whom had migrated from Spain and France; but the universities were founded comparatively late, and they were not open to Jews. The Jews therefore studied Talmud and Cabala, and took no part in the renaissance of science. Horowitz says that there are no records of the Frankfort community before 1241; and this is the most important German community. That there must have existed Jewish physicians is shown by the decree of the Council of Vienna of 1267 forbidding Jews to treat Christian patients. During the ravages of the plague in 1348 and 1349 Jewish physicians were accused of having poisoned the wells; and at Strasburg a Jewish surgeon named Balavignus was executed in 1348 for an alleged crime of this nature. The Jewish physicians of this period included the following: Jacob of Strasburg at Frankfort (*c.* 1378); Baruch (*c.* 1390); the city physician Solomon Pletsch of Ratisbon (1394), who received as stipend 36 florins and six yards of cloth and was required to treat the servants of the city council and the sick Jews; his successor, Isaac Friedrich, who received only 20 florins; in Speyer, Lembelin; in Schweidnitz, Abraham; in Bohemia, Simon; in the Palatinate, Godliep; at Basel, Jossel, who held the office of city physician at an annual stipend of 25 silver pounds; Gutleben, his successor, who received only 18 pounds; at Würzburg, Seligmann (*c.* 1407), physician to Bishop John I.; his successor, John II., permitted a woman named Sarah to practise medicine in the bishopric of Würzburg, who, with the Jewess Zerlin (*c.* 1475), oculist at Frankfort-on-the-Main, was the earliest Jewish woman physician in Germany of whom there is record.

In addition to those above mentioned there were: in Tirol, Rubein (*c.* 1432); in Graz, Niklas Unger (*c.* 1439); in Würzburg, Heylmann (*c.* 1450); Jacob ben Jehiel Loans, physician to the emperor Frederick III. (*c.* 1450), who, with Obadiah Sforno, was Hebrew teacher of Reuchlin; Michael, surgeon to Frederick III.; at Frankfort, Solomon of Zynonge (*c.* 1450); his son Joseph (*c.* 1500); and Moses of Aschaffenburg.

In the opening years of the sixteenth century persecutions of the Jewish physicians began. In 1509 appeared Victor of Carben's "Opus Aureum ac Novum," the third part of which treats of Jewish physicians. In 1505 Lorenz of Bibra prohibited Jews from practising in Würzburg (the edict was reenacted in 1549). Up to 1517 the physicians who wished to practise in Vienna had to acknowledge under oath their belief in the "immaculate conception."

In 1422 Pope Martin V. in a bull exhorted all Christians to treat the Jews with kindness, and permitted the latter to practise medicine. But at the end of the fourteenth and at the beginning of the fifteenth century Jewish physicians found the greatest difficulty in practising medicine. Papal decrees and Church councils (as at Basel, 1434) decided against them. The Arabian influence in southern Europe had disappeared.

Retrospect from 622 to 1492.

Hippocrates and Galen ruled supreme in the medical world up to the thirteenth century. The Arab physician Avicenna (980–1037) wrote his celebrated "Canon," which work took rank next to the writings of Hippocrates and Galen. But their works were translated into Arabic, a language which, in Europe, was known only to the Jews, who retranslated them into Hebrew and Latin, and thus held the key to medical science. Learning from these great scholars, the Jewish teachers and physicians wrote works of their own. They excelled in surgery and medicine (including ophthalmology), in therapeutics, pharmacology, and toxicology. The connection of the Jews with the drug-trade of the East helped them to contribute also to a practical knowledge of pharmacology at a time when every apothecary posed as a doctor; but with these branches of the true science of medicine there was during the first millennium of the common era combined also a knowledge of pseudo-science, astrology, and Cabala. Superstition was still an important factor. Against these pseudo-sciences Maimonides wrote. Astrology was to him not based on science, but on superstition; and in his works he warns against its use.

——**In Modern Times:** Human anatomy, the basis of all medicine, had not been studied scientifically by the physicians of the Talmud (they seem only to have boiled human bodies as the physicians of other countries had done, and, counting the bones, to have come to erroneous conclusions), by Hippocrates, by Galen (who used monkeys for his subjects), by Avicenna, or by their respective followers. The Jewish and Mohammedan religions and the Christian Church were all opposed to a desecration of the human body such as proper anatomical investigations would have required. The German emperor Frederick II. (1212–56) permitted dissection; but Pope Boniface VIII. prohibited it.

Luigi Mondino de' Luzzi, professor at Bologna (d. there 1326), dissected three female bodies. From that time anatomy received, with little interruption, the attention it deserved, and medicine, from being a more or less pseudo-science, commenced to be a real science, although half a millennium had still to pass before it was entirely liberated from superstition.

While the popes, such as Eugenius IV., Nicholas V., Calixtus III., and the temporal sovereigns promulgated decrees against the Jews, they still employed Jewish physicians themselves. Many of these Jews became converts to Christianity, among them Josiah Lorki of Spain, physician to Benedict XIII.

Josiah took the name of "Hieronymus de Santa Fé," and became a great enemy of his former coreligionists, who gave him the name "the Calumniator." He persecuted especially Jewish physicians and apothecaries.

Italy.

There were, however, some important Jewish physicians in Italy, namely: Elijah Delmedigo (1460–97), professor at Padua and Florence; Obadiah Elias ben Judah at Tivoli; Isaac d'Albadi (1450) at Barletta; Joseph ha-Levi of Naples; Messer Leon of Mantua; his son Messer David of Naples; Judah (Laudadeus) de Blanis at Perugia (*c.* 1520); Abraham de Balmes (d. 1523) at Padua; Solomon Vidal of Venice at Corfu; Vidal Balso at Reggio; Vitale (*c.* 1550) and Bonajuto (*c.* 1610) Alatino at Spoleto; and Teodoro de Sacerdoti at the court of Julius III. Popes Paul II. and Alexander VI. favored Jewish physicians through privileges, *e.g.*, Samuel Ẓarfati and Isaac Ẓarfati (*c.* 1530), physicians to Pope Clement VII., whom Isaac saved from burial alive; Joseph ha-Kohen, physician to the doge Andrea Dorea of Venice (*c.* 1540); Obadiah Sforno (d. 1550 at Bologna), the Hebrew teacher of Reuchlin; Judah ibn Yaḥya at Bologna; Benjamin, also at Bologna; Raphael at Sarzena. Several important physicians were included in the Portaleone family, *e.g.*, Benjamin at Naples, his grandson David of Pavia, his great-grandson Abraham (1542–1612) at Mantua, and Isaac Cohen at Sienna. From these names it may be seen that while Jewish physicians were more or less prohibited by the popes from practising in the east of Europe, in Italy they flourished.

Bonet de Lates of Provence, when the Jews were expelled from that district in 1498, went to Rome as physician to Pope Leo X. He is well known also through the part he took during the Pfefferkorn persecutions. From Spain emigrated Judah Abravanel and Jacob Mantino. Judah Abravanel (Leo Hebræus) was minister at the court of Ferdinand and Isabella; expelled from Spain in 1492, he went to Italy. His brother lived as physician in Ferrara about 1549. Jacob Mantino settled in Rome as court physician to Pope Paul III. He acted also as ambassador of Charles V. at Venice. Paul IV. (1558) was a great persecutor of the Jews, enacting laws against them, some of which were repealed only in the nineteenth century, and on account of which many Jews emigrated to Turkey. During this period lived Juan Rodrigo de Castel-Branco, surnamed "Amatus Lusitanus" (1511–68), at Ancona and Salonica; David d'Ascoli, who defended the Jewish physicians in an essay published at Strasburg in 1559; David de Pomis (b. 1525 at Spoleto; d. at Venice 1588), also a great defender of his colleagues ("De Medico Hebræo Enarratio Apologica," Vienna, 1588). These were succeeded by the following: Moses ben Samuel Cases (*c.* 1600); Kalonymus ben Judah (*c.* 1575), Joseph Ḥameẓ, and Jacob Lombroso at Venice; Samuel Meldola at Mantua; David Ḥayyim Luria and three Cantarinis at Padua (Kalonymus, 1593–1631; Isaac Ḥayyim, 1644–1723; Judah, 1650–94); Ezekiel de Castro at Verona; Moses ben Jacob Cordovero at Leghorn; Jacob ben Isaac Zahalun at Ferrara, celebrated through his "Oẓar Ḥayyim" ("Thesaurus Vitæ") at Venice (1683); Hananiah ben Menahem Cases at Florence (*c.* 1700); Isaac Cardoso, emigrated to Italy from Spain, where he had lived as a Marano; Manuele di Cesena, physician to Pope Sixtus V.

To the eighteenth century belong: Shabbethai Vita Marini of Padua; Isaac Lampronti (d. 1756); Isaac Borgo; Mordecai Zahalun; Jacob Heilprin; Aaron Cases (d. 1767); Israel Gedaliah Cases (d. 1793), all of Ferrara; Solomon Levi and Isaac Levi Vali, of Verona; at Mantua, the Konia family: Joseph, Solomon, Moses Benjamin, Wolf, and Israel; at Leghorn, Isaac Foa, known also as a printer; Elias Concile; Adam and his sons Jacob and Azariah Ḥayyim Bondi; at Friaul, Isaac Luzzatto, 1730–1803; his brother Ephraim (b. 1729), who practised for more than thirty years in London, and died (1799) while traveling in Lausanne; Graziado Nepi (1759–1836), rabbi and physician at Cento, who belonged to the great French Sanhedrin of 1806.

France.

In France are to be found very few Jewish physicians during this period, as unbaptized Jews were allowed only in papal Avignon: Pierre de Notre Dame (a baptized Jew) at Arles (1500); Joseph Colon at Perries; Mordecai Nathan and Joseph de Noves at Avignon; Elias Montalto (d. at Paris 1615), court physician to Maria de Medici, by whose order his body was embalmed and sent to Holland for burial in a Jewish cemetery; his son Isaac, at Paris; at Bordeaux, John Baptist de Silva (1686–1742), who had the best consulting practise in Europe, and was physician to Louis XIV., by whom he was knighted; at Nancy, Isaac Assur and Jacob Beer (*c.* 1775).

Though Jewish physicians were not allowed to practise in France, their skill was so well known that Francis I. (1515–47) during a severe sickness asked the Emperor of Germany for a Jewish physician. When one arrived the king, thinking he was a Christian, sent him back. The king then asked the Sultan of Turkey for another Jewish physician, who cured him (Cabanis, "Révolution de la Médecine," p. 128, Brussels, 1844).

In the Turkish Dominions.

While the Mohammedans lost Spain, they captured Constantinople (1453), and Jewish physicians were allowed to practise in Turkey, as in the other Mohammedan possessions. From Spain, Portugal, Italy, and France Jews emigrated to Turkey. Among them were the following: in Constantinople, Solomon Almoli (*c.* 1517); Joseph Hamon; his son Moses (1490–1567), physician to Sulaiman the Magnificent; and his grandson Joseph (d. 1578); Ibn Yaḥya; Abraham ha-Levi ibn Migas; Abraham Nahmias; Leo Siaa (*c.* 1636); Israel Conegliano (*c.* 1680); Ephraim Penseri; Abraham ben Yaish; Abraham Samuel Solomon; and Isaac Jabez (*c.* 1700); at Salonica, Samuel Uzziel (*c.* 1550); Abraham Cohen (*c.* 1700); at Jerusalem, Elijah of Ferrara (*c.* 1460); David ibn Shoshan, head of the Sephardic yeshibah in 1552; Jacob ibn Amram; Jacob Aboab; and Samuel ha-Levi (*c.* 1625); the physician Jacob Ḥayyim Ẓemaḥ was chief rabbi in 1645. In Corfu lived Samuel Valerio (*c.* 1550); in Zante, Jacob ben Uzziel (*c.* 1600); Abraham Cohen (1670–1722).

In the Netherlands and England.

In the Netherlands, which during this period was mostly under Spanish rule, Jewish physicians were few: Abraham Zacuto (Zacutus Lusitanus), an emigrant from Portugal about 1600; at Amsterdam the Bueno family (Abraham, Ephraim Hezekiah, Jacob, Joseph, and Solomon); Balthazar de Castro (1620–87); somewhat later Joseph Israel Mendes; Samuel de Silva; Samuel Jeshurun; and Samuel de Mercado (*c.* 1650); Samuel de Misa (*c.* 1725); Johanan van Embden and Naphtali Herz (*c.* 1750).

In England during this period there were very few Jewish physicians, *e.g.*, Sabot Elias (*c.* 1410); Rodrigo Lopez (b. 1525 in Portugal), court physician to Queen Elizabeth 1580, for attempting to poison whom he was executed in 1594. When Cromwell permitted the Jews to settle openly in England there immigrated thither Abraham de Mercado about 1655; Joseph Mendes Bravo about 1675; Ephraim Isaac Abendana, in Cambridge and Oxford (d. 1710), and his brother Jacob (1630–95); David Nieto, in London (*c.* 1710); Jacob de Castro Sarmento, in London (1692–1762); Fernando Mendez (d. 1724); Isaac de Sequera Samuda (b. 1721); Israel Lyons (1739–75); Samuel Nunez (*c.* 1750); Joseph Hart Myers (1758–1823); Abraham Nonski (*c.* 1785; writer on vaccination); the three Schombergs (Isaac, d. 1781; Meïr Löw, d. 1761; and Ralph, d. 1792); Isaac Henriques Sequera (1738–1816); Abraham van Oven (d. 1778); Joshua van Oven (1766–1838); Solomon de Leon (*c.* 1775); George Gompertz Levisohn (d. 1797); Elias Friedberg; and a Doctor Jeremias (*c.* 1775).

Germany.

While before 1500 there had been very few Jewish physicians in the German-speaking countries, in the later centuries many were to be found, among whom were especially the under-mentioned—in Frankfort-on-the-Main: Joseph bar Ephraim Levi (d. 1532); Abraham ben Joseph Levi (d. 1581); Jacob ben Samuel and Aaron (*c.* 1600); Shelomoh (d. about 1631); his son Löw Leo Shelomoh; Isaac Heln (d. 1654); Joseph Solomon Delmedigo (b. 1591 at Candia; practised in Candia, Cairo, Lithuania, Hamburg, Amsterdam, Frankfort-on-the-Main, Worms, and Prague, where he died 1655); his son-in-law Solomon Bing (b. about 1615); Jonas ben Moses Bonn; Abraham ben Isaac Wallach; Leo Simon; Abraham Heln (*c.* 1650); Benjamin Levi Buchsbaum (1645–1715); his sons Gutman Wolf (1678–1770) and Lipman (b. 1677); Amshel Gutman (d. 1743), son of Gutman Wolf; Issachar Bär Liebman (d. 1753); Anselm Schloss Beifuss (d. 1793); and Adolf Worms (d. 1812). In Hamburg are to be mentioned: Rodrigo de Castro (1550–1627), an eminent gynecologist; his sons Benedict de Castro (1597–1684), court physician to Queen Christina of Sweden, and Daniel (Andreas) de Castro (b. 1599), court physician to King Christian IV. of Denmark; Jacob Rosales, who practised in Hamburg from 1637 to 1645; and Benjamin ben Immanuel Musaphia (1606–75). At Schaffhausen lived the physician David (*c.* 1550); at Mühlheim, Solomon ben Boaz; at Colmar and Rappoltsweiler, Judah Carmoly (1700–85); at Colmar, Anshel Meyer (*c.* 1750); at Coblenz, Emanuel Wallich (*c.* 1750); at Bingen, Abraham Bing (*c.* 1550), father of Solomon Bing of Hamburg; at Mayence, Selkeles Grotwahl (*c.* 1675) and his son Meier; Lippmann Levi and Phoebus Cohen (*c.* 1775); at Bonn (also at Neuwied), Benjamin Croneburg (*c.* 1750); Wolf and his two sons Heinrich and Solomon (also at Düren); at Düsseldorf, Gottschalk Lazarus van Geldern (1726–95) and his son Joseph (1765–96), Heine's grandfather; at Cologne, Naphtali ben Joseph Levi (*c.* 1625); at Metz, Isaac (*c.* 1650); Naphtali Herz; Solomon ben Baruch; Mayer and Isaac Wallich (*c.* 1700); Jacob Wallich; Marcus Cosman Gompertz Wolf; and Enoch Levin (*c.* 1750); the two brothers Willstadt (*c.* 1775); Elkan Isaac Wolf; and Jacob Aronsohn (*c.* 1790); at Hanover, Meier Cohen and Jacob Marx (*c.* 1775); at Bamberg, Adalbert Friedrich Markus (1753–1816). In the principalities of the Hapsburg family were only a few Jewish physicians; at Innsbruck, Lazarus (*c.* 1560); at Vienna, Isaac (Günzburg?) and his son Judah Löb Winckler (*c.* 1625; both left Vienna 1670 and settled in Posen); Joseph Oesterreicher (1756–1832). At Prague were: Isaac ben Joshua (*c.* 1550); Abraham Kisch (1720–1803); Jonas Mischel Jeiteles (1735–1806) and his son Benedict (1762–1813); at Berlin, Lippold (*c.* 1535), court physician to the elector Joachim II.; Hector, executed 1573 for having poisoned his master; Löbel (*c.* 1693); the dentist Veit Abraham (*c.* 1699); Marcus Eliezer Bloch (1723–99); Aaron Solomon Gumperz (1723–69); Markus Herz (1747–1803), husband of Henriette Herz; Georg Levison (d. 1797); at Königsberg, Isaac May and Michael Abraham (*c.* 1550); at Breslau, Zadok (*c.* 1775); at Lissa, Mordecai Rofe.

Medical Education of German Jews.

Although at the beginning of the eighteenth century conditions in Germany were not favorable for Jewish physicians, at the middle and end of the same century most of the Jewish practitioners received degrees from German universities. In 1700 the universities of Rostock and Wittenberg counseled Christians against employing Jewish physicians, who, they declared, were incompetent (meaning that they had not received a university education). In 1725 King Frederick William I. of Prussia prohibited Jews not having diplomas from practising medicine, and in 1745 appeared at Frankfort a book by Johann Helfrich Pfeil exposing the ignorance of Jewish physicians.

In Poland.

When the kings of Poland permitted Jews to settle in some parts of their dominions, physicians appeared there also. At Cracow lived Ezekiel (*c.* 1503); Isaac Jacob (d. about 1510), physician to King Sigismund I.; Solomon ben Nathan Ashkenazi (1520–1602), physician to Sigismund II. and to the sultan Sulaiman II.; Solomon Luria in Lublin; Tobias Cohn (1652–1729), who practised in Poland, Adrianople, Constantinople, and Jerusalem, and was court physician to five Turkish sultans; Jonas Casal (*c.* 1675), physician to John Sobieski; Philipp Lubelski at Cracow (1788–1879); Elias Pinschow (*c.* 1775); at Thorn, Morgenstern (*c.* 1567); at Posen, the Wincklers (the father Leo [Judah Löb] emigrated from Vienna about 1670); his sons Jacob and Isaac and his grandson Wolf, all four important physicians and leaders of the community; Levi Elias Hirschel (1741–72).

Russia.

In Moscow practised Magister Anton (Ehrenstein). The first Jewish physician in that city probably came from Rome. He was court physician under Ivan III. and was executed in 1485 by the servants of Prince Karakucza, whose son he had failed to cure. He was succeeded by Leo, who was executed in 1490, also for not having cured one of Ivan's sons. In the fifteenth century lived Solomon Calvaire; Stephan von Gaden, also court physician (executed in 1682). At St. Petersburg lived the court physician Antonio Ribeiro Sanchez (1699–1783). The greater number of Jewish physicians are found in the larger communities, *e.g.*, at Hasenpoth, Issachar Falkensohn Behr (b. 1746), Judah ha-Levi Hurwicz, Jacob Löbschutz, David Abrahamson (*c.* 1775), Aaron Solomon Tobias (d. 1782), Lazar Isaac Kume (*c.* 1800); at Wilna, Löb Gordon (*c.* 1725); at Mitau, Elrich (d. 1809); at Bausk and Odessa, Eliezer Elias Löwenthal (*c.* 1775); also at Bausk, Lachmann.

The foregoing lists of physicians are certainly not complete. There probably lived many a good Jewish practitioner whose name has not been recorded.

Review (1495–1800).

With very few exceptions the Jewish physicians of the period 1495–1800 did not excel. They were usually general practitioners, very often combining the offices of rabbi and physician. A few are cited as great consulting physicians, as the above-mentioned John Baptist de Silva of Paris and the gynecologist Rodrigo de Castro of Hamburg. Only a few left important medical works. As a rule their influence upon medicine was only slight. They suffered with their brethren expulsion from many countries. They were very often prohibited from practising among Christians and were allowed to follow their profession among their brethren only. The universities were often closed to them; and popes and princes issued edicts against them.

——**In Recent Times:** The French Revolution brought a great change in the status of Jewish physicians. Jews were admitted to citizenship in nearly every country of western Europe, and were permitted to study at all universities and to practise their profession. Even in Russia to-day (1904) there are many Jewish physicians to be found; but it is especially in Germany, Austria, and the United States that Jews have become prominent as general practitioners, specialists, university professors of medicine (since 1848), and medical journalists. It is only possible to enumerate some of those who have obtained prominence in medical circles during the nineteenth century, beginning with those who have died.

General Practitioners.

Physicians: Solomon Ludwig Steinheim (Altona, 1789–1866); Bernhard van Oven (London, 1797–1860); Martin Steinthal (Berlin, 1798–1892; at his death the oldest physician in Germany), reeditor of Hufeland's "Macrobiotik"; Daniel Peixotto (London, 1800–43); Hananeel de Leon (*ib.* *c.* 1825); J. L. Levinson (*ib.* 1800–74); Raphael Kosch (Berlin, 1803–72); Jonathan Pereira (London, 1804–53); Maximilian Heine (St. Petersburg, 1805–79), brother of Heinrich Heine; Johann Jacoby (Königsberg, 1805–77); Jonas Grätzer (Breslau, 1806–89); Moritz Rapoport (Lemberg, 1808–80); Isaac A. Franklin (London, 1812–80); David Gruby (Paris, 1810–98), known through his free public lectures; Eleazar Meldola (London, 1810–79); Ludwig Güterbock (Berlin, 1814–95); Moritz Adolph Unna (Hamburg, 1813–88); Julius Barasch (Bucharest, 1815–63); Sigismund Sutro (London, 1815–86); Jacob Eduard Polak (Vienna, 1818–91), court physician at Teheran to the Shah of Persia; Ferdinand Falkson (Königsberg, 1820–1900), known through a lawsuit which was due to his marriage to a Christian woman; Samuel Kristeller (Berlin, 1820–1900); Hermann Hirschfeldt (Colberg, 1825–85), to whose memory a monument was erected at Colberg; Henry Behrend (London, 1828–93); Wilhelm Lubelski (Warsaw, 1832–90); Ernest Abraham Hart (London, 1836–1898); and L. G. Gold (Odessa, d. 1902).

Deceased Specialists.

Anatomists: Friedrich Gustav Jacob Henle (Göttingen, 1809–85), one of the leading anatomists of his time; Jacob Herz (Erlangen, 1816–71), whose monument is to be seen in Erlangen—one of the three monuments erected to Jews in Germany, the other two being those of Moses Mendelssohn at Dessau, and Hermann Hirschfeldt at Colberg; Ludwik Maurycy Hirschfeld (Warsaw, 1816–1876); Siegmund Spitzer (Constantinople, 1839–1894), physician to Sultan 'Abd al-Majid.

Physiologists: Simone Fubini (Palermo, 1841–98), friend and pupil of Moleschott; Ernst Fleischl von Marxow (Vienna, 1846–91); Moritz Schiff (Geneva, 1823–96); Gabriel Gustav Valentin (Bern, 1810–83), one of the leading physiologists of his age.

Microscopists: Gottlieb Gluge (Brussels, 1812–1898), one of the pioneers of microscopy; Ludwik Mandl (Paris, 1812–81).

Embryologists: Robert Remak (Berlin, 1815–65), the first Jewish privat-docent in Prussia, admitted to the Berlin faculty in 1847, and well known through his discoveries in neurology, embryology, and electrotherapy; Leopold Schenk (Vienna, 1840–1892), well known through his theory.

Pathologists: Karl Friedrich Canstatt (Erlangen, 1807–50), founder and editor of the well-known "Jahresbericht über die Fortschritte der Gesammten Medizin Aller Länder," begun in 1841 and continued after his death by Virchow; Julius Cohnheim (Leipsic, 1839–84), author of the theory of emigration of white corpuscles as the origin of pus and of inflammation, and demonstrator of "Cohnheim's areas"; Felix Victor Birch-Hirschfeld (Leipsic, 1842–99); Moritz Heinrich Romberg (Berlin, 1795–1873), the eminent neurologist; Simon Samuel (Königsberg, 1835–99); Solomon Stricker (Vienna, 1834–98), the founder of microtomy; Karl Weigert (Frankfort-on-the-Main, 1845–1904).

Clinicians: Jonas Freund (London, d. 1880), founder of the German Hospital, London; Heinrich Jacobson (Berlin, 1826–90); Hermann Lebert (Lewy) (Breslau, 1813–78); Ludwig Traube (Berlin, 1818–76), the father of experimental pathology; Daniel Maduro Peixotto (New York, about 1850).

Surgeons: Michelangelo Asson (Venice, 1802–77); Leopold von Dittel (Vienna, 1815–98), who performed over 800 operations for calculus; Joseph Gruber (*ib.* 1827–1900); Aaron Jeiteles (Olmütz, 1799–

1878); Michel Lévy (Paris, 1809-72); Germain Sée (Paris, 1818-96); Lewis Oppenheim (London, 1832-1895); Julius Wolff (Berlin, 1836-1902); Paul Güterbock (Berlin, 1844-97).

Gynecologist: David Haussmann (Berlin, 1839-1895).

Pharmacologist: Hermann Friedberg (Breslau, 1817-84).

Aurists: Joseph Gruber (Vienna, 1827-1900) and Solomon Moos (Heidelberg, 1831-95).

Ophthalmologists: Isaac Hays (Philadelphia, 1796-1879), editor of the "American Journal of Medical Science"; Ignaz Hirschler (Budapest, 1823-91); John Zechariah Laurence (London, 1828-70); Aaron Friedenwald (Baltimore, 1836-1902); Max Landesberg (New York, 1840-95); Ludwig Mauthner (Vienna, 1840-94), to whose memory a monument was erected in the arcades of Vienna University, the only monument dedicated to a Jew in Austria.

Laryngologists: Jacob Gottstein (Breslau, 1832-1895); Abraham Kuhn (Strasburg, 1838-1900); Johann Schnitzler (Vienna, 1835-93); Elias Heyman (Stockholm, 1829-89); Karl Stoerk (Vienna, 1832-1899); Louis Elsberg (New York, 1836-85); Isaac Michael (Hamburg, 1848-97); G. Ash (New York, d. 1902).

Neuropathist: Oscar Berger (Breslau, 1844-85).

Dermatologists: Moriz Kapósi (Kohn) (Vienna, 1837-1902); Oskar Simon (Breslau, 1845-82); Hermann von Zeissl (Vienna, 1817-84), defender of the dual theory of syphilis.

Psychiatrist: Ludwig Meyer (Göttingen, 1827-1900).

Hygienists: Nikolaus Heinrich Julius (Hamburg, 1783-1862); Michel Lévy (Paris, 1809-72); Levi Ali Cohen (Groningen, 1817-89).

Electrotherapist: Moritz Meyer (Berlin, 1821-93).

Balneologist: Gottfried Schmelkes (Teplitz, 1807-1870).

Biologist: Ludwig Lewin Jacobson (Copenhagen, 1783-1843).

Encyclopedists: Friedrich Jacob Behrend (Berlin, 1803-89); Samuel Guttmann (Berlin, 1839-93).

Miscellaneous: Authority on forensic medicine: Johann Ludwig Caspar (Berlin, 1796-1864). Hydrotherapist: Ludwig F. Fränkel (Berlin, 1806-1872). Dental surgeon: Ludwig Heinrich Holländer (Breslau, 1833-97), one of the German pioneers of scientific dentistry.

Medical History and Journalism.

Historians of medicine: August Hirsch (Berlin, 1817-94), still an undisputed authority; Abraham Hartog Israels (Amsterdam, 1822-1883); Franz Romeo Seligmann (Vienna, 1808-79).

Journalists: Louis Posner (Berlin, 1815-68), editor of the "Berliner Klinische Wochenschrift"; Leopold Wittelshöfer (Vienna, 1818-89), editor of the "Wiener Medizinische Wochenschrift"; Paul Guttmann (Berlin, 1833-93), editor of the "Journal für Praktische Aerzte"; Julius Grosser (Prenzlau, 1835-1901), editor of the "Deutsche Medizinal-Zeitung"; Louis Waldenburg (Berlin, 1837-81), editor of the "Berliner Klinische Wochenschrift"; Johann Jacob (Joseph Isidor) Sachs (Nordhausen, 1803-46), publisher and editor of medical journals. The champion of homeopathy in Austria is Emil Altschul (Prague, 1812-65), who founded and published (1853) the first homeopathic magazine in Austria.

Of living physicians, the following list gives the names of some of the more important, especially of those who have held official positions:

Living Physicians in Europe.

Austria: The alienist Arnold Pick; the physiologist Sigmund Mayer; the pathologists Philipp Joseph Pick and Alfred Pribram, all four of Prague; the aural surgeon Adam Politzer; the electrotherapists Moritz Benedikt and Gustav Gärtner; the pathologist Anton Weichselbaum; the pediatrists Alois Epstein and Max Kassowitz; the clinicians Moritz Heitler, Leopold Oser, Alois Pick, Wilhelm von Winternitz, Emil Zuckerkandl; the dermatologist Isidor Neumann; the ophthalmologist Isidor Schnabel; Samuel von Basch, body-physician to the emperor Maximilian of Mexico; the journalist Alexander Fränkel; Leopold von Seligmann, retired colonel-surgeon of the Austrian army, all of Vienna; the balneologists Enoch Heinrich Kisch of Marienbad and Josef Seegen of Carlsbad.

Denmark: The pathologist Karl Julius Salomonsen of Copenhagen.

England: The ophthalmologist Richard Liebreich; the laryngologist Sir Felix Semon; the pathologist Bertram Abrahams, all three of London; to these may be added the bacteriologist Waldemar Haffkine of Calcutta, India.

France: The inventor of color photography Gabriel Lippmann; the bacteriologist Alexander Marmorek; the physician Anselme Weill; the surgeon Marc Sée; the clinicians Julius Goldschmidt, Georges Hayem, and Louis Mandl; the laryngologists Benjamin Benno Loewenberg, Louis Lucien Dreyfus-Brisac, all of Paris; the neurologists Hippolyte Bernheim of Nancy and Max Nordau of Paris.

The number of Jewish physicians in **Germany** is very great: the anatomist Gustav Schwalbe of Strasburg; the physiologists Julius Bernstein of Halle, the brothers Hermann and Immanuel Munk and Nathan Zuntz of Berlin, Isidor Rosenthal of Erlangen; the histologist Gustav Jacob Born of Breslau; the pathologists Ludwig Brieger and Oskar Israel of Berlin; the clinicians Imar Boas and Wilhelm Ebstein of Göttingen, Albert Fränkel and Julius Lazarus of Berlin, Ludwig Lichtheim of Königsberg, Martin Mendelsohn of Berlin, Oscar Minkowski of Strasburg, Carl Posner, Ottomar Rosenbach, Hermann Senator, Georg Anton Solomon, all of Berlin; the dermatologists Gustav Behrend, Heinrich Köbner, Oskar Lassar, Georg Richard Lewin, all likewise of Berlin, Albert Neisser of Breslau, Paul Gerson Unna of Hamburg; the surgeons Robert Kutner, James Israel, William Levy, all of Berlin; the pediatrists Adolf Baginsky and Livius Fürst of Berlin and Eduard Heinrich Henoch of Dresden; the gynecologist Ernst Fränkel of Breslau, Leopold and Theodor Landau of Berlin, Julius Schottländer of Heidelberg, Paul Zweifel of Leipsic; the neuropathists Hermann Oppenheim, Emanuel Mendel, Albert Moll, and Ernst Julius Remak, all of Berlin; the bacteriologist Paul Ehrlich of Frankfort-on-the-Main; the orthopedist Leopold Ewer of Berlin; the ophthalmologists Julius Hirschberg of Berlin, Hermann L. Cohn of Breslau, Ludwig L. Laqueur of Strasburg, Max Solomon of Berlin, Leopold Weiss of Heidelberg; the pharmacologists Max Jaffé of Königsberg, Oskar Matthias, Eugen Liebreich and Louis Lewin of Berlin; the otologists Ludwig Katz and Ludwig Löwe of Berlin; the laryngologists Paul Heymann and B. Fränkel of Berlin; the encyclopedist Albert Eulenburg of Berlin; the forensicist Adolf Lesser of Berlin; the hygienist Ernst Levy of Strasburg; the historian Julius Leopold Pagel of Berlin; the anthropologist Abraham Lissauer of Berlin.

Hungary: The neuropathist Otto Schwartzer von Babarcz; the oculist Nathaniel Feuer; the clinician Friedrich Korányi, all of Budapest.

Italy: The specialist of forensic medicine Salvatore Ottolenghi of Sienna; the clinician Beniamino Luzzatto of Padua; the great alienist Cesare Lombroso and the pathologist Pio Foà, both of Turin.

The Netherlands: The clinician Samuel Siegmund Rosenstein of Leyden.

Rumania: The physician Karpel Lippe.

Russia: Isaac Dembo of St. Petersburg, author of "Ha-Sheḥiṭah weha-Bediḳah"; the ophthalmologist Max (Emanuel) Mandelstamm; the hygienist and court physician Joseph Vasilievich Bertensohn and his nephew Lev Bertensohn of St. Petersburg; the physician Joseph Chazanowicz of Byelostok, founder of the Abarbanel Library at Jerusalem; the clinician W. Manassein of Kasan; Isidorus Brennson at Mitau. Of the physicians at present practising in Courland 19.2 per cent are Jews.

Switzerland: The pathologist Moritz Roth of Basel.

Turkey: Elias Cohen Pasha of Constantinople.

United States: The first Jewish physician mentioned in colonial times in the United States is Jacob Lumbrozo, who practised about 1639 in Maryland.

In the United States.

The number of Jewish physicians in the United States to-day (1904) is very large, but only a few—mainly those who have acquired official positions—can be mentioned here: the general practitioners Mark Blumenthal, Simon Brainin, David A. D'Ancona, Julius Friedenwald, Boleslav Lapovski, Maurice T. Lewi, Samuel J. Meltzer, Alfred Meyer, William Moss, Max Rosenthal, Arthur F. Sampson, J. F. Schamberg, Lazarus Schöney, C. D. Spivak, Richard Stein, Jacob Teschner; the physiologist David Riesman; the pathologists Albert Abrams, Isaac Adler, Simon Flexner, and Bernard S. Talmey; the hydrotherapist Simon Baruch; the microscopist Isidore Berman; the surgeons G. W. Birkowitz, Nathan Jacobson, Howard Lilienthal, William Meyer, Joseph Ranschoff, and Lewis N. Steinbach; the jurisprudent N. E. Brill; the aurists William Cowen, M. D. Lederman, and Max Toeplitz; the gynecologists Joseph Brettauer, Louis Ladinsky, and S. Marx; the laryngologists Jacob da Silva Solis-Cohen, Max Freudenthal, and Emil Mayer; the clinicians Henry W. Bettmann, Solomon da Silva Solis-Cohen, Joseph and Julius Eichberg, Max Einhorn, A. A. Eshner, Joseph Oakland Hirschfelder, G. A. Knopf; the pediatrists S. Henry Dessau, Frederick Forchheimer, Henry Illoway, Abraham Jacobi, Henry Koplik, and Nathan Oppenheim; the dermatologists William Gottheil and Sigismund Lustgarten; the ophthalmologists Harry Friedenwald, Emil Gruening, Charles H. May, and H. Scharpringer; the neurologists Joseph Frankel, G. W. Jacoby, Bernhard Sachs, and William Leszynski; the biologist Jacques Loeb; the bacteriologist Milton Joseph Rosenau; and the dentists Leopold Greenbaum and John I. Hart.

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J. F. T. H.

MEDINA: Second sacred city of Islam; situated in the Hijaz in Arabia, about 250 miles north of Mecca. It is celebrated as the place to which the Hegira (Mohammed's flight from Mecca) was directed, and as the capital and burial-place of Mohammed. According to Arabic tradition, Yathrib and the Hijaz were originally peopled with Amalekites, who were displaced by the Israelites. There are different accounts as to when this displacement was effected: some say that it occurred under Moses (comp. "Kitab al-Aghani," iv. 263); some, under Joshua; and some, under David, who it is stated resided in the Hijaz during Absalom's rebellion.

Jews may have settled in the Hijaz after the sack of Jerusalem by Nebuchadnezzar; and it is probable that they came in successive colonies, *e.g.*, after Pompey's attack upon Judea (64 B.C.), after Titus' conquest of Jerusalem (70 C.E.), and again after Hadrian's persecution of the Jews (in 136 C.E.; see Arabia).

The Jews had a very rich and flourishing settlement at Yathrib and built strongholds in the city and vicinity. The principal families were the Banu Ḳainuḳa', the Banu Ḳuraiẓa, and the Banu al-Naḍir. The latter two were known as the "Al-Kahinan," because they traced their descent from Aaron. In the fourth century Arab tribes from Yemen began to encroach upon the Jews in Medina. They were divided into two clans, the Banu Aus and

Jewish Tribes at Medina.

the Banu Khazraj. By calling in outside assistance and treacherously massacring at a banquet the principal Jews, these Arab clans finally gained the upper hand at Medina toward the end of the fifth century (for date see "J. Q. R." vii. 175, note). From this time the Jews retired into the background for about a century. About four or five years before the Hegira the Jews took an active part in the battle of Bu'ath between the Banu Aus and the Banu Khazraj. The Banu Naḍir and the Banu Ḳuraiẓa fought with the Banu Aus, while the Banu Ḳainuḳa' were allied with the Banu Khazraj. The latter were defeated after a long and desperate battle.

Mohammed's Attitude Toward Jews of Medina.

It is probable that the presence of Jews in Medina did much to prepare the way for Mohammed's teaching. When the prophet first went to Medina he was inclined to be friendly toward the Jews. They were included in the treaty between him and the inhabitants of Medina. He also made certain concessions to them on the ground of religion, and adopted their ḳiblah—Jerusalem—in the hope of winning them to his cause. They, however, ridiculed him, and delighted in drawing him into arguments to expose his ignorance; so that his conciliatory attitude was soon changed to enmity. A few Jews were converted to Islam, among them Abdallah ibn Salam, whom Mohammed called the "servant of God," and of whose conversion the prophet made much.

Mohammed Attacks Jews.

Finally Mohammed began to use actual violence toward the Medina Jews. After the battle of Bedr a woman called Asma, said by some to be a Jewess, wrote satirical verses, and was killed in her sleep, probably with Mohammed's consent. Not long before, Abu 'Afak of the Banu Amr, who had been converted to Judaism, had been assassinated for having displeased Mohammed by writing verses ridiculing the new religion. Mohammed then seems to have decided to get rid of the Jews in a body, since they were a constant menace to his cause. He began with the Banu Ḳainuḳa', who were goldsmiths, and lived by themselves in a fortified suburb. He first summoned them to accept his religion, and they refused. Soon a pretext was found for an open attack. A Moslem girl was insulted by a Jew of the Banu Ḳainuḳa'; the Jew was killed by a Moslem, and the latter in turn was killed by the brothers of the murdered Jew. Mohammed immediately marched against the Banu Ḳainuḳa' and besieged them in their stronghold. After a siege of fifteen days they surrendered, and their lives were spared only at the urgent request of Abdallah ibn Ubai, the influential leader of the Arab opposition, whose pleading Mohammed dared not ignore. Being allowed to leave the country, they emigrated toward the north. Their departure weakened the Jews, who if they had been united might have withstood Mohammed's attacks.

About a month after the emigration of the Ḳainuḳa', Abu Sufyan, the leader of the Meccan opposition, visited Ḥuyayy of the Banu al-Nadir, but, being refused admittance by him, spent the night with another influential man of the same tribe and obtained information from him concerning the state of Medina. Another Jewish poet was assassinated about this time at Mohammed's desire. This was Ka'b ibn al-Ashraf of the Banu Naḍir, who had been stirring up the Ḳuraish at Mecca by his verses after the battle of Bedr. Ibn Sanina, a Jewish merchant, was killed on the day after Ka'b; and the Jews now began to fear to leave their houses. In the summer of 625 Mohammed attacked and besieged the Banu al-Naḍir. There appears to have been no satisfactory pretext for the attack. Mohammed claimed that he had received a revelation telling him of the treachery of the Jews. After a siege of fifteen or twenty days Abdallah ibn Ubai prevailed on the Naḍir to surrender. They were exiled, being allowed to take their goods with them, and emigrated toward the north, settling in Khaibar and in Syria.

Fate of Medina Jews.

There were now left only the Banu Ḳuraiẓa, and Mohammed soon found a pretext to attack them. Some of the Jewish exiles, chief among them being the above-mentioned Ḥuyayy, had stirred up the Ḳuraish and other Arab tribes against Mohammed, and they persuaded the Banu Ḳuraiẓa to join them in their plans. Mohammed, however, succeeded in making the Jews and their Arab allies suspicious of each other; and the allies, who had been besieging Medina, suddenly departed in the midst of a storm, thus leaving the Ḳuraiẓa unsupported. Mohammed marched against them, claiming to have received a special revelation to that effect, and laid siege to their fortress, which was a few miles to the southeast of the city. They surrendered after a month's siege, without having risked a fight. Their fate was left to the decision of Sa'd ibn Mu'adh of the tribe of Aus, who, in spite of the pleading of his own tribe, condemned the men to death and the women and children to slavery. The sentence was executed; and 750 Jews were killed in cold blood. Ḥuyayy was the last to die, with his last breath denouncing Mohammed as an impostor. The prophet wished to make a beautiful woman of the tribe, by the name of Riḥanah, his wife, but, tradition says, she preferred to be his slave instead. Thus the last of the powerful Jewish tribes in Medina was destroyed. Neither Mohammed, however, nor his successor drove all the Jews out of the country. That extreme measure was taken by Omar, who claimed to have heard the prophet say that all Jews should be exiled. Medina is one of the Moslem cities that neither Jews nor Christians may enter. See Banu Ḳainuḳa'; Banu Ḳuraiẓa; Banu al-Naḍir.

Bibliography: Caussin de Perceval, *Essai sur l'Histoire des Arabes*, passim; Grätz, *Gesch.* iv. 66, 75 *et seq.*, 81-83; Hirschfeld, *Essai sur l'Histoire des Juifs de Médine*, in *R. E. J.* vii. 167 *et seq.*, x. 10 *et seq.*

J. M. W. M.

MEDINA: Prominent Jewish family, members of which lived during the sixteenth and seventeenth centuries chiefly in Turkey and Egypt. Most probably it took its name from one of the two Spanish cities named Medina.

The following is a genealogical tree of those members of the family whose relationship is established (the numbers in parentheses correspond to those given in the text):

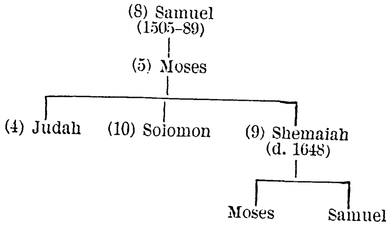

1. David b. Moses di Medina: Cabalistic author; flourished at the beginning of the eighteenth century. He wrote: "Nefesh Dawid" (Constantinople, 1736), a cabalistic commentary on the Pentateuch and the Five Scrolls; and "Ruaḥ Dawid we-Nishmat Dawid" (Salonica, 1747), in two parts, the first being a commentary on the part of the Zohar called "Iddera Rabba," and the second a cabalistic commentary on Canticles.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 400, 544; Steinschneider, *Cat. Bodl.* s.v. *Samuel Medina*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 516.

2. Isaac Ḥayyim di Medina: Editor of a prayer-book for the congregation of Sienna, arranged and published by him with the cooperation of Jedidiah Levi under the title "Seder Zemirot," Leghorn, 1786.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 160; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 484, 516.

3. Jacob di Medina: Son of Isaac Ḥayyim (No. 2); author of liturgical poems published under the title "Yashir Yisrael" (Leghorn, 1805), and of a poem in the collection of congratulatory poems "'Et ha-Zamir" (*ib.* 1794 ?), published on the occasion of the wedding of E. M. Recanate.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 232 (where "son of Moses" is erroneous, as the latter was only the co-editor), 434; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 475, 516, 651, s.v. *Recanate* (where the name "Medina" is missing), and p. 675, s.v. *Samuel b. Moses, the Priest.*

4. Judah di Medina (surname **Comprado** or **Conrado**)**:** Son of Moses (No. 5); mentioned by Conforte as a scholar. His wealth aroused the enmity of a non-Jew, who killed him at the door of his own house. The Jews of Salonica seized the murderer, and hanged him at the scene of his crime.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 43b, 50a; Steinschneider, *Cat. Bodl.* col. 3004.

5. Moses di Medina: Son of Samuel (No. 8); lived at Salonica. He is praised for his Talmudic learning and for the generous use which he made of his wealth in the interest of Hebrew literature. He published the responsa of his father and wrote a preface thereto. A list of his published works is given in Steinschneider, "Cat. Bodl." col. 3004 (see also Conforte, *l.c.* p. 43b).

6. Moses Medina: Talmudic scholar; lived at Constantinople, and later (*c.* 1650) at Jerusalem (see Conforte, "Ḳore ha-Dorot," p. 49a; Steinschneider, "Cat. Bodl." *s.v.* "Samuel Medina."

7. Moses Medina: Rabbi of the Portuguese congregation at London; contemporary of David Nieto. He wrote "Della Divina Providencia" (London, 1705), a defense of Nieto's work of the same title and published together with it.

Bibliography: Fürst, *Bibl. Jud.* ii. 339; Steinschneider, *Cat. Bodl.* No. 8910; Wolf, *Bibl. Hebr.* iii., No. 1593b.

8. Samuel b. Moses di Medina (RaShDaM): Talmudist and author; born 1505; died Oct. 12, 1589, at Salonica. He was principal of the Talmudic college of that city, which produced a great number of prominent scholars during the sixteenth and seventeenth centuries. His teachers were the noted Talmudists Joseph Taitazak and Levi ibn Ḥabib, and among his schoolmates were Isaac Adarbi, Joseph ibn Leb, and Moses Almosnino. While on a mission to Constantinople he met the noted grammarian Menahem di Lonsano, who studied under him for some time and who therefore speaks of him as his teacher (Conforte, "Ḳore ha-Dorot," ed. Cassel, p. 44a).

Among Samuel's many disciples who attained prominence were Abraham de Boton and Joseph Ibn Ezra. He had a controversy with Joseph Caro and other rabbis at Safed, against whom he wrote a polemical letter ("Ketab Tokaḥah"; see Azulai, "Shem ha-Gedolim," *s.v.*). A grandson of his was Samuel Ḥayyun, author of "Bene Shemuel," novellæ and responsa (Salonica, 1613?).

Samuel's works include: "Ben Shemuel," Mantua, 1622, thirty sermons on various subjects, published with a preface by his grandson Shemaiah; "Ḥiddushim" (unpublished), novellæ on some Talmudic tractates (Benjacob, "Oẓar ha-Sefarim," p. 183); a collection of 956 responsa in four parts, of which the first two were published during the lifetime of the author (1578-87?) under the title "Piske RaShDaM" (Benjacob, *l.c.* p. 491; Conforte, *l.c.* p. 38a, Cassel's note; Steinschneider, "Cat. Bodl." No. 7056). A complete edition of the last-named work was undertaken later by the author's son Moses, who added a preface (Salonica, 1594-97; new ed. *ib.* 1798).

Bibliography: Steinschneider, *Cat. Bodl.* No. 8909; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

9. Shemaiah di Medina: Son of Moses (No. 5); born at Salonica; died at Venice June 3, 1648. Being compelled to leave Salonica owing to a quarrel with certain influential men of that city, he emigrated to Venice, where he occupied a very respected position as a member of the rabbinate. Jacob Frances wrote an elegy on his death.

Shemaiah was the author of many liturgical poems, concerning which see Steinschneider, "Cat. Bodl." *s.v.* He wrote also "Ma'amar al 'Onshe Gehinnom" (unpublished), a treatise on punishment in hell, dedicated to Isaac Aboab, Jr. A commentary on Proverbs (Nepi-Ghirondi, "Toledot Gedole Yisrael," pp. 323, 352, 358) has been ascribed to him, but whether correctly so is doubtful (see Steinschneider, *s.v.*). He also edited "Ben Shemuel," a collection of sermons by his grandfather Samuel, and "Bene Shemuel," the work of his relation Samuel Ḥayyun, to which two books he wrote prefaces.

Bibliography: *Ben Shemuel*, Preface, Mantua, 1622; Benjacob, *Oẓar ha-Sefarim*, pp. 283, 331, 469; Conforte, *Ḳore ha-Dorot*, Index; Steinschneider, *Cat. Bodl.* cols. 2516, 3004; Wolf, *Bibl. Hebr.* iii., Nos. 2195c-2196; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 696.

10. Solomon di Medina: Son of Moses (No. 5); lived at Salonica. He was personally acquainted with David Conforte, who obtained from him some biographical data concerning his grandfather Samuel, and who speaks of him with respect. He was, however, dead when Conforte wrote his "Ḳore ha-Dorot" (1674–83; see Cassel's introduction, p. iv.), as the latter adds to Solomon's name the eulogy נ"ע.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 38a; Steinschneider, *Cat. Bodl.* col. 3004.

The following Medinas seem to belong to a different family:

Benjamin di Medina: Talmudist; died at Monastir, Turkey, about 1650. He was a pupil of Daniel Estrosa (see Michael, "Or ha-Ḥayyim," No. 789), and schoolmate of David Conforte (see the latter's "Ḳore ha-Dorot," p. 52b).

David di Medina: Rabbi in Cairo about 1650. He wrote an approbation to Mordecai Levi's "Darke No'am," published at Venice in 1697 (see Conforte, *l.c.* p. 52a; Michael, *l.c.* No. 749; Steinschneider, "Cat. Bodl." col. 2451, *s.v.* "Samuel Medina").

Samuel b. Isaac di Medina, a scribe (1491), is mentioned in Neubauer, Cat. Bodl. Hebr. MSS. No. 30, 2542.

D. H. M.

MEDINA, SIR SOLOMON DE: English army contractor about 1711. He was a wealthy Jew who went to England with William III., and who attained some notoriety by his extensive dealings with the English government of his day. "The Jew Medina," as he was popularly called, held a position of prominence in connection with the English forces. During the War of the Spanish Succession (1702–14) he accompanied the Duke of Marlborough on his campaigns, advanced him funds, and furnished provisions for the troops. He also established a system of expresses which outstripped those of the government, so that his agents were in possession of important news before it reached the ministers of the crown. His negotiations were made evident in an attack on the Duke of Marlborough in Parliament in 1711 for receiving from the Jew a yearly payment of £6,000. Marlborough replied that the money had been expended in obtaining trustworthy information. It was said of Medina that every British victory contributed as much to his wealth as to the glory of England. For his services he was knighted, being the first Jew in England to receive that honor. Sir Solomon de Medina was at one time the largest contributor to the Bevis Marks Synagogue, and he remained faithful to his coreligionists to the last. His descendants, however, eventually abandoned Judaism.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, pp. 50, 58, 59; *Jew. World*, Feb., 1878; *Dict. Nat. Biog.*

J. G. L.

MEDINI, ḤAYYIM HEZEKIAH (known also under his initials חמח): Palestinian rabbinical writer; born at Jerusalem 1833; son of Rabbi Raphael Eliahu Medini. At the age of nineteen, on completing his studies in his native city, he received the rabbinical diploma. He then went to Constantinople, where for thirteen years he was a member of a rabbinical court. In 1866 he was called as chief rabbi to Kara-Su-Bazar in the Crimea. In 1889 Medini returned to Palestine, staying first at Jerusalem, and going in 1891 to Hebron, where he has since been acting chief rabbi.

Medini's works include: "Miktab le-Ḥizḳiyahu" (Smyrna, 1865), Talmudic studies and responsa; "Or Li" (*ib.* 1874), responsa; "Paḳḳu'ot Sadeh" (Jerusalem, 1900); "Sede Ḥemed," his chief work, an encyclopedic collection of laws and decisions in alphabetical order, twelve volumes of which have appeared since 1890 (Warsaw).

Bibliography: Nahum Sokolov, in *Sefer ha-Shanah*, Warsaw, 1900.

S. M. Fr.

MEGED YERAḤIM. See Periodicals.

MEGIDDO (מגדו; once **Megiddon** [מגדון, Zech. xii. 11]): Capital of one of the Canaanitish kings conquered by Joshua; assigned to Manasseh (Josh. xii. 21, xvii. 11; I Chron. vii. 29). Its Canaanitish inhabitants were only put to tribute, not driven out (Josh. xvii. 12–13; Judges i. 27–28). Megiddo is repeatedly referred to in Biblical history. It is mentioned in connection with Baana, one of Solomon's commissariat officers, who had to provision the king's household for one month in the year. Its fortifications, which were of ancient date (being mentioned in the inscription of Thothmes III.), were restored by Solomon (I Kings iv. 12, ix. 15). Ahaziah is said (II Kings ix. 27) to have died at Megiddo after he had escaped from Jehu; but in II Chron. xxii. 9 it is said that Ahaziah was found in Samaria, taken to Jehu, and slain. The most memorable occurrence connected with the city was the battle there or in the valley of Megiddo, between Pharaoh-necho and Josiah, in which the latter was slain (II Kings xxiii. 29–30; II Chron. xxxv. 22); "the mourning of Hadadrimmon in the valley of Megiddon" may have been on account of this battle (Zech. xii. 11; see Hadad). The same battle is mentioned by Herodotus (ii. 159), but under the name "Magdolum" instead of "Megiddo." The city is frequently mentioned in connection with Taanach (Josh. xii. 21, xvii. 11; Judges v. 19; I Kings iv. 12; I Chron. vii. 29), near the plain of Esdraelon; the expression in Deborah's song is "in Taanach on the waters of Megiddo."

Megiddo is mentioned on the El-Amarna tablets. Robinson ("Researches," iii. 177–300) identified the site of Megiddo with the modern Al-Lajjun, on the western border of the plain of Esdraelon. Other scholars have identified it with Al-Mujaidil, near Nazareth; with Majdal, near Acre; with Jida; and with Mujaddah, three miles south of Beth-shean.

J. M. Sel.

MEGILLAH: Name of a treatise in the Mishnah and in the Tosefta, as well as in the Babylonian and Jerusalem Talmuds. It is the tenth treatise in the mishnaic order Mo'ed, and includes four chapters, containing thirty-three paragraphs in all. Ch. i. 1–4 treats of the portion of the month Adar in which the Megillah is to be read, and, in case of a leap-year containing two months of Adar, it designates which month is to be chosen. The 15th of Adar, or in a leap-year the same day of the second Adar, is the day appointed for walled cities, and the 14th of Adar for unwalled cities and for villages. The inhabitants of the latter, however, when living in districts where they meet weekly in the neighboring city, may read the roll on the 13th, 12th, or 11th of Adar, if the gathering takes place on one of these days. Since this distinction is made between the two months of Adar of a leap-year, while both months are alike in all other respects, ch. i. 5-11 notes several other groups of objects and cases which differ from one another in one point only; one such group, *e.g.*, consists of the sacred books, the tefillin, and the mezuzah, the first two of which may be written in any language and script, but the last only in Hebrew and in square script. Greek is given the preference over all other foreign languages, since, according to R. Gamaliel, even the sacred books may be written in it.

Ch. ii. deals with the proper manner of reading the Megillah; with the language (mishnah 1), stating that those who do not understand Hebrew may read it in their own tongue; and with the problems whether it shall be read in whole or in part, which portions are to be read (mishnah 3) and at what time of the day. The statement that it may be read during the entire day is supplemented by the enumeration of many other regulations and customs which may be observed throughout the day if they are assigned to the daytime, or throughout the night if assigned to the night (mishnayot 5-6).

Ch. iii. discusses the sale of sacred objects, the synagogue and its furnishings, and the sacredness which still attaches in many respects to the ruins of a synagogue which has been destroyed (mishnayot 1-3). It further discusses the sections which are to be read on the Sabbaths in Adar in addition to the customary weekly sections, and what is to be read on each feast-day (mishnayot 4-6.). From the standpoint of contents this chapter does not belong to the treatise Megillah, being connected with it only by its fourth paragraph.

Interpolations and Digressions.

Ch. iv. begins with certain rules concerning the reading of the Megillah (mishnah 1a); then follow rules referring to other ritual readings from the Law and the Prophets (mishnayot 1b-2). One of these regulations holds that ten persons must be present at each reading; and in this connection many other religious ceremonies are enumerated as requiring the presence of ten persons (mishnah 3). Mishnah 4 defines the relation of the reader to the translator; mishnayot 5-7 determine who may read, who may lead in prayer, and which priest is entitled to lift up his hands for the blessing; mishnah 8 discusses unseemly dress of the prayer-leader and unseemly behavior regarding the tefillin; mishnah 9 enumerates incorrect expressions in prayer, designates the persons who must be silenced in public prayer, and contains various allusions to the views and customs of the sectarians ("minim") of the time; mishnah 10 enumerates the passages in the Torah which may be read but not translated, and the passages in the Prophets which may not be read as hafṭarot.

The sequence of chapters here given is that of the Palestinian Talmud in the manuscript of the Mishnah edited by Lowe, and is also the one found in most of the editions of the Mishnah, in the Tosefta, and in the codices of the Babylonian Talmud at Munich (MS. No. 140) and Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 366). The sequence of chapters in the printed editions of the Babylonian Talmud, on the other hand, corresponds with that of MS. Munich No. 95. Here the chapter cited above as the fourth, "Ha-ḳore et ha-megillah 'omed," precedes the chapter which has been designated as the third, "Bene ha-'ir." R. Hananeel offers a sequence differing from both; making "Ha-ḳore et ha-megillah 'omed" the second chapter, "Ha-ḳore et ha-megillah le-mafrea'" the third, and "Bene ha-'ir" the fourth.

Variations in MS.

The Tosefta to this treatise omits many of the passages contained in the Mishnah, but, on the other hand, it discusses in full detail much that is not found therein. Noteworthy is the enumeration of the passages in the Bible in which a euphemistic word is read instead of an objectionable one (iv. 39), while the condemnation of any translation of the Scriptures is also a striking feature (iv. 41).

Tosefta and Gemara.

The Gemara of the Babylonian Talmud contains in its first chapter, besides explanations of the various mishnayot, many important comments, of which the most interesting are: (1) on the origin of the final letters ך, ם, ן, ף, and ץ (pp. 2b-3a); (2) on the origin of the targumim, that of the Torah being ascribed to the proselyte Onḳelos, and that of the Prophets to Jonathan b. Uzziel (p. 3a; no targum of the Hagiographa seems to have been known at that time); (3) on the origin of Purim, which is said to have been originally merely a local festival at Shushan; the objections raised to its introduction that it might rouse the hatred of the Gentiles against the Jews; the hesitation at including the Book of Esther in the canon, and the reasons why it was finally admitted (p. 7a). The Gemara contains also the legend of the origin of the Septuagint (p. 9a, b). King Ptolemy called together seventy-two elders, assigned each one a separate house, and had them translate the Torah individually and without consultation. All these translations were found to agree absolutely, even to the changes made in certain passages. Pages 10b to 17a of the Gemara form a haggadic midrash to Esther.

The second chapter of the Gemara discusses the several mishnayot, gives an account of the origin of the Shemoneh 'Esreh prayer, and explains the sequence of the several benedictions. In the Gemara on ch. iii. the most noteworthy feature is the remark on the pronunciation of Hebrew current among the inhabitants of Bet-She'on, Bet-Ḥefa, and Tibonin, who confounded "alef" with "'ayin," and "he" with "ḥet." The Gemara to ch. iv. contains, in addition to the notes on the mishnayot, some important regulations regarding public worship. The Gemara of the Palestinian Talmud mentions certain other feast-days in the month of Adar, which were similar to Purim, including the Day of Trajan (טיריון), the 12th, and the Day of Nicanor, the 13th (i. 5). Especially noteworthy is the remark on the origin of square script and on the translation of Aquila (i. 9). The passage in the Palestinian Talmud on Aquila's version compels the assumption that "Onkelos" in the Babylonian Talmud (3a) is merely a corruption of "Aquila," and that the reference in this latter Talmud also is to the Greek and not to the Aramaic translation.

J. Z. L.

S. S.

MEGILLAH OF CAIRO. See EGYPT.

MEGILLAT ANṬEYOKOS. See ANTIOCHUS, SCROLL OF.

MEGILLAT SETARIM ("Concealed Roll"): Name of a roll supposed to have been found in the bet ha-midrash of R. Ḥiyya, and which contained halakot recorded by him. Three passages from it, which are maxims of R. Ise b. Judah, are quoted by Abba Arika in the Talmud (Shab. 6b, 96b; B. M. 92a) with the introductory phrase: "I found a hidden roll in the bet ha-midrash of R. Ḥiyya."

According to Rashi (Shab. 6b), although it was not permissible to record halakot, the scholars were accustomed to write in rolls (which were then hidden) such sentences and maxims of various tannaim as were seldom repeated in the schools, and which were, therefore, liable to be forgotten; and he declares the Megillat Setarim was such a roll. This explanation is not satisfactory, however; for according to it R. Ḥiyya could not have been the only one to make such a roll, and yet no manuscript of this character by any other scholar is mentioned. Moreover, it is not easy to see how Rab could have had access to the scroll if it was kept in concealment merely because it was forbidden to write halakot. Rashi's assumption that the interdiction against recording halakot still existed at the time of R. Ḥiyya is wholly incorrect; for Judah ha-Nasi I. abrogated it by committing the MISHNAH to writing. R. Ḥiyya did not conceal his Megillah, therefore, because it contained halakot, but because of their nature, inasmuch as his roll comprised sentences which Judah ha-Nasi had excluded from his Mishnah, besides additions and emendations to Rabbi's Mishnah most of which were contrary to that author's opinions.

R. Ḥiyya hid his Megillah during Rabbi's lifetime that he might not offend him; but after Rabbi's death this reason no longer existed, and Rab was permitted to see the scroll. This explanation of the origin and contents of the Megillat Setarim is also indicated by its name, "concealed roll," which implies that there were rolls containing halakot which were not kept secret, among them Rabbi's Mishnah collection. This view also invalidates the assumption of Lebrecht ("Handschriften und Erste Ausgaben des Talmuds," p. 10), who, in reading "Megillat Sedarim" instead of "Megillat Setarim," infers that this roll contained the six orders ("sedarim") of the Mishnah.

BIBLIOGRAPHY: Weiss, *Dor*, ii. 198; Frankel, *Darke ha-Mishnah*, p. 218, note, Leipsic, 1859.

J. Z. L.

S.

MEGILLAT TA'ANIT ("Scroll of Fasting"): A chronicle which enumerates thirty-five eventful days on which the Jewish nation either performed glorious deeds or witnessed joyful events. These days were celebrated as feast-days. Public mourning was forbidden on fourteen of them, and public fasting on all. In most of the editions this chronicle consists of two parts, which are distinct in language and in form, namely: (1) the text or the Megillat Ta'anit proper, written in Aramaic and containing merely brief outlines in concise style; (2) scholia or commentaries on the text, written in Hebrew. The days are enumerated, not in the chronological order of the events they commemorate, but in the sequence of the calendar, the Megillat Ta'anit being divided into twelve chapters, corresponding to the months of the year. Each chapter contains the memorial days of a single month, the first chapter dealing with those of the first month, Nisan, and so on to the twelfth chapter, which treats of those of the twelfth month, Adar.

Five Groups of Feasts.

The festal occasions which these days were intended to keep alive in the memory of the people belong to different epochs: and on this basis the days may be divided into five groups, namely: (1) pre-Maccabean; (2) Hasmonean; (3) ante-Sadducean; (4) ante-Roman; and (5) of the Diaspora, the last-named comprising memorial days admitted after the destruction of the Temple. There are also a few days which do not refer to any known historical event, and are, therefore, chronologically uncertain.

These memorial days did not become festivals by being incorporated and recorded in the Megillat Ta'anit, as J. Schmilg has attempted to prove ("Ueber die Entstehung und den Historischen Werth des Siegeskalenders Megillat Ta'anit," pp. 11-20), but had been known and celebrated by the people long before that time, as he himself is obliged to admit in the case of some of them; indeed, the celebration of these festivals or semi-festivals evidently existed as early as the time of Judith (Judith viii. 6). The compilers of the Megillat Ta'anit merely listed the memorial days and at the same time determined that the less important should be celebrated by a mere suspension of fasting, while public mourning was to be forbidden on the more important ones.

Authorship.

In an old baraita (Shab. 13b) the question as to the authorship of the work is answered as follows: "Hananiah b. Hezekiah of the Garon family, together with a number of others who had assembled for a synod at his house, compiled the Megillat Ta'anit." According to an account in the "Halakot Gedolot, Hilkot Soferim" (ed. Vienna, p. 104; ed. Zolkiev, p. 82c), the members of this synod were the "Ziḳne Bet Shammai" and "Ziḳne Bet Hillel," the eldest pupils of Shammai and Hillel. The Megillat Ta'anit must have been composed, therefore, about the year 7 of the common era, when Judea was made a Roman province to the great indignation of the Jews (comp. Schmilg, *l.c.* pp. 20-36). This calendar of victories was intended to fan the spark of liberty among the people and to fill them with confidence and courage by reminding them of the victories of the Maccabees and the divine aid vouchsafed to the Jewish nation against the heathen.

The scholium to Megillat Ta'anit, xii., end, evidently quoting an old baraita, says: "Eleazar b. Hananiah of the family of Garon together with his followers compiled the Megillat Ta'anit." This Eleazar is identical with the Zealot general Eleazar, who took a noteworthy part in the beginning of the revolt against the Romans, vanquishing the garrison at Jerusalem, as well as Agrippa's troops, and Menahem's Sicarian bands. According to this account, therefore, the Megillat Ta'anit was composed by the Zealots after the year 66 of the common era, during the revolution (Grätz, "Gesch." iii., note 26), although it is not necessary to correct the Talmudic account to agree with the scholium, and to read, as does Grätz, in Shab. 13b, "Eleazar b. Hananiah," instead of "Hananiah." On the other hand, the view of Schmilg (*l.c.*) that the scholium is incorrect is erroneous, since there is both internal and external evidence in favor of its authenticity. The account in the Talmud and that in the scholium may both be accepted, since not only Hananiah the father, but also Eleazar the son, contributed to the compilation of the work. Eleazar, one of the central figures in the war against the Romans, endeavored to strengthen the national consciousness of his people by continuing his father's work, and increased the number of memorial days in the collection, to remind the people how God had always helped them and had given them the victory over external and internal enemies.

Interpolations.

Eleazar did not, however, complete the work, and several days were subsequently added to the list which was definitely closed in Usha, as is proved by the fact that the 12th of Adar is designated as "Trajan's Day," and the 29th of that month as "the day on which the persecutions of Hadrian ceased" (comp. Brann in "Monatsschrift," 1876, p. 379). Furthermore, R. Simon b. Gamaliel, who was nasi at Usha, says in the baraita Shab. 13b: "If we should turn all the days on which we have been saved from some danger into holidays, and list them in the Megillat Ta'anit, we could not satisfy ourselves; for we should be obliged to turn nearly every day into a festival" (comp. Rashi *ad loc.*). This sentence clearly indicates that the work was definitely completed at Usha in the time of R. Simon, in order that no further memorial days might be added.

Hebrew Commentary.

The Hebrew commentary on the Megillat Ta'anit was written much later, the author, who did not live earlier than the seventh century, having before him the text of both the Talmudim as well as that of Bereshit Rabbah (comp. Brann, *l.c.* pp. 410-418, 445-451). The commentator collected those baraitot of the Talmud which contained comments on the Megillat Ta'anit, and jumbled them uncritically with accounts from other, unreliable sources. The references of Schmilg's (*l.c.* pp. 36-41) merely prove that the scholiast endeavored to make his work pass for a product of the tannaitic period. As a matter of fact, however, the Talmud knows only the Aramaic text, which alone is meant by the term "Megillat Ta'anit." This text, which had been committed to writing and was generally known ('Er. 62), was explained and interpreted in the same way as the Bible (Yer. Ta'an. ii. 66a). The many quotations from the Megillat Ta'anit in the Talmud are all taken from the Aramaic text and are introduced by the word "ketib" = "it is written," as in Ḥul. 129b; Meg. 5b; Ta'an. 12a and 18b; there is not a single quotation from the scholium. In Ta'an. 12a, the single passage, "bi-Megillat Ta'anit," from which Schmilg tries to prove that the Talmud quotes the scholium as well as the Megillat, is a later addition (comp. Brann, *l.c.* pp. 457 *et seq.*), and is not found in the Munich manuscript (comp. Rabbinowitz, "Ha-Meassef," iii. 63). Although the comments found in the scholium are mentioned in the Talmud, they are not credited to the Megillat Ta'anit, but are quoted as independent baraitot, so that the scholium took them from the Talmud, and not vice versa.

The Text and the Scholium.

As the text and the scholium of the Megillat Ta'anit are distinct in form and in language, so do they differ also in value. The text is an actual historical source, whose statements may be regarded as authentic, while its dates are reliable if interpreted independently of the scholium. The scholium, on the other hand, is of very doubtful historical value and must be used with extreme caution. Although it contains some old baraitot which are reliable, the compiler has mixed them with other, unhistorical, accounts and legends, so that even those data whose legendary character has not been proved can be credited only when they are confirmed by internal and external evidence.

Editions and Commentaries.

The Megillat Ta'anit is extant in many editions, and has had numerous commentaries. The best edition of the Aramaic and Hebrew text is that by A. Neubauer, which is based on the editio princeps and the Amsterdam edition of 1711, compared with the codex De Rossi (Parma MS. 117) and some fragments of a manuscript in the Bodleian Library, Oxford (Neubauer, "M. J. C." ii. 3-25, Oxford, 1895).

Of commentaries the following may be mentioned: Abraham b. Joseph ha-Levi, double commentary (Amsterdam, 1656); Judah b. Menahem, double commentary (Dyhernfurth, 1810); Johann Meyer, Latin translation published in his "Tractatus de Temporibus," etc. (Amsterdam, 1724). Derenbourg and Schwab have made French versions of the Aramaic text.

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S. J. Z. L.

MEGILLAT YUḤASIN (= "Scroll of Genealogies"): A lost work to which several references are made in the Talmud and Mishnah. In Yeb. 49b Ben 'Azzai, in support of a point in law, says: "I found a 'Megillat Yuḥasin' in Jerusalem wherein it was written that . . . is a bastard born of a married woman." On the same page two other citations from the "Megillat Yuḥasin" occur: "The Mishnah of Rabbi Eliezer ben Jacob comprises but a cab, but it is clear"; and "Manasseh killed Isaiah." In Yer.

Ta'an. iv. 2 and in Yeb. ii. the following occurs: "They found a 'Megillat Yuḥasin' in Jerusalem, and therein it is written, 'Hillel was a descendant of David; Yannai, of Eli.'" From these allusions it seems that the "Megillat Yuḥasin" was a record of principal events, of genealogies, and of facts pertaining to the Law, haggadic and halakic. Pes. 62b mentions a "Sefer Yuḥasin," which may be identical with the "Megillat Yuḥasin." It must have been a secret book that was still extant at the beginning of the third century, for R. Johanan bar Nappaḥa refused to teach it to R. Simlai: "We do not teach it to the people of Lydda and Nehardea." Later in the same century it became lost, and Rab laments the fact with the words (Pes. 62b): "Since the 'Sefer Yuḥasin' has been lost the strength of the sages has been weakened and the light of their eyes dimmed."

Rashi says the "Sefer Yuḥasin" was a history, but if it was the same as the "Megillat Yuḥasin," it must have contained laws and family records also. Eliakim Milzahagi, the author of "Sefer Rabiah," proposes the explanation that the "Megillat Yuḥasin" contained genealogies, and the "Sefer Yuḥasin" history and laws, but the exact nature of the work, lost even in Talmudic times, can not now be ascertained.

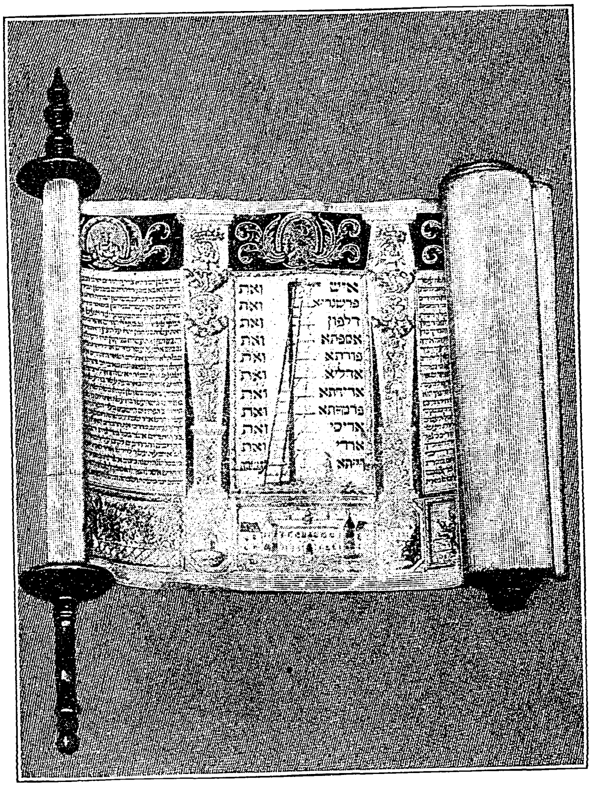

Megillat Esther, Dutch, Early Eighteenth Century.
(In the possession of Arthur E. Franklin, London.)

BIBLIOGRAPHY: Kohut, *Aruch Completum*, iv. 125, v. 76; Levy, *Neuhebr. Wörterb.* ii. 237, iii. 17; Hamburger, *R. B. T.* ii. 291; Benjacob, *Ozar ha-Sefarim*, p. 216, No. 113; Zunz, *G. V.* p. 135; Eliakim Milzahagi, *Sefer Rabiah*, viii. 123.

S. J. L.

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MEGILLOT, THE FIVE: The "five rolls" (חמש מגלות)—Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. At the time of the formation of the canon of the Hagiographa these five books were not regarded as a unit, nor is the name "Megillah" as applied to them collectively found either in the Talmud or in the Midrash. In the oldest two modes of arrangement of the Hagiographa, the Talmudic and the Masoretic, they do not follow one another, at least in the order in which they stand in the first five editions of the Bible (comp. Jew. Encyc. iii. 144). During the Talmudic period only the Esther roll was called "Megillah," as is shown by the treatise which bears that name; but since the word assumed the meaning of "a small roll," it was applied to the other four books when they were received into the liturgy in post-Talmudic times (Blau, "Althebräisches Buchwesen," pp. 66 *et seq.*). The sequence of the Song of Solomon and of Ecclesiastes, and probably of Esther, in the canon of the Hagiographa did not escape criticism (see Jew. Encyc. iii. 149); and in the earliest arrangement Ecclesiastes seems to have stood at the end of the group (*ib.* 145a).

The oldest sources for the liturgy mention Ruth, Song of Solomon, Lamentations, and Esther, but not Ecclesiastes (Soferim xiv. 3). It is clear from Soferim xiv. 8, where the last-named roll is again ignored, that this is no chance omission. On the other hand, its name is found in the Maḥzor Vitry (p. 440, below): "The entire congregation while seated read the book [ספר, not מגלה] of Ecclesiastes [at the Feast of Tabernacles]." That this custom was of late development is shown by the fact that the entire congregation read—that the book was not read to them. At the time of the Mishnah only Esther was read publicly. In the Talmudic period Lamentations was read privately; while the other three megillot were admitted into the liturgy only in post-Talmudic days, Ecclesiastes being the last of all.

Late Use in Liturgy.

Liturgical usage necessitated manuscripts which should contain not only the Torah and the Haftarot from the Prophets, but also the Five Rolls. For the same reason the so-called Midrash Rabbah was gradually collected for the five Megillot as well as for the Torah. The allusions to the individual feasts which Müller ("Soferim," p. 187) finds in the Haggadah furnish no proof that the rolls in question were read at these particular festivals; for by the same process of reasoning it might be inferred from Yer. Meg., end, that the Song of Solomon instead of Ruth was read on the Feast of Pentecost. But Yalk., Ruth, 994, says: "Why is Ruth read at Pentecost? Because the Torah was given only through suffering." This statement is not found, however, in any of the parallel passages; and it is, therefore, evidently a later addition, and not an ancient midrash. The late origin of this usage ("minhag") is reflected in the discussions of scholars up to the sixteenth century regarding the form of the benediction and other questions (Isserles, "Oraḥ Ḥayyim," p. 490, end; *idem*, Responsa, No. 35). Soferim xiv. 18 states that at the terminations of the festivals the proper rolls were read twice on the two evenings (Song of Solomon at the Passover; Ruth at Pentecost), or on the Sabbath of each demi-festival, the latter being the custom among the people. It is now customary in Jerusalem to write the Five Rolls on parchment like the other Biblical books, and in reading them to pronounce over all the benediction which is generally used in the case of the roll of Esther, making the proper changes (see further on the Song of Solomon at Passover and Ruth at Pentecost, Maḥzor Vitry, ed. Hurwitz, pp. 304, 344).

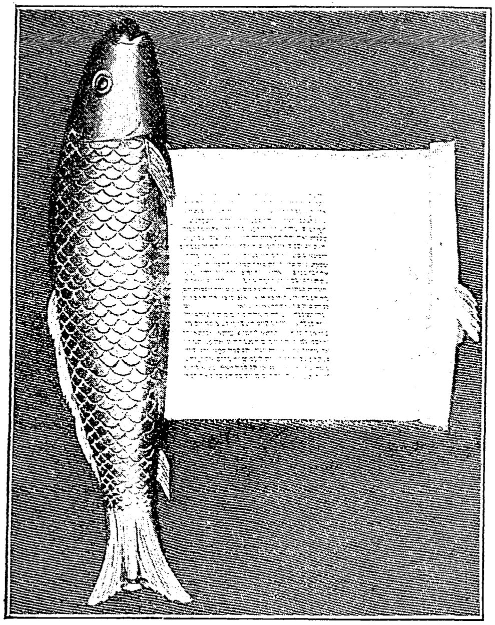

Silver Fish Forming Case for Scroll of Megillat Esther.
(In the possession of Arthur E. Franklin, London.)

The Roll of Esther.

Although the Feast of Purim was celebrated long before the present era (II Macc. xv. 36; Josephus, "Ant." xi. 6, § 13; comp. John v. 1), it is doubtful when the custom of reading the roll of Esther publicly was introduced; but it was at all events before the destruction of the Temple (Tosef., Meg. i. 6, where Zechariah ben ha-Ḳaẓẓab is quoted). Although the oldest tannaim are not mentioned in the rules for reading Esther, yet the detailed character of these regulations, and the fact that there is a special tractate on them, show that the usage was developed before the common era. On the other hand, the license allowed villagers on the day of reading, the discussions among scholars as to whether one was required to read only from ii. 5 or iii. 1 or iv. 1 (Meg. ii. 3; Tosef., Meg. ii. 9), together with many concessions as compared with the lessons from the Torah (*e.g.*, minors might read; *ib.* ii. 11, iv. 1), and the fact that even in later times large scope was granted to popular custom, justify the conclusion that the origin of the reading of the roll of Esther must not be dated too remotely (Meg. 2a). The custom of reading it in the month of Adar had become general probably by the third century of the common era, and had been sanctioned (Yer. Meg. 70a, 2); but the public reading of the book for those unable to read had apparently been introduced a century before. In the third century (*ib.* 73b, 28) the entire roll was usually read, but only once and in the daytime (Meg. ii. 4, 5), while during the persecution by Hadrian a scribe read it at night (Tosef., Meg. ii. 4). In many places in Palestine it was read on two days (Yer. Sheḳ. 46a, 8). The custom of reading in both the evening and the morning, which now generally prevails, was not established until the post-Talmudic period (Soferim xxi. 8; comp. also Maḥzor Vitry, pp. 207 *et seq.*). The Karaites read the roll at the ends of the two Sabbaths which precede Purim, a reminiscence of the original custom of reading it throughout Adar until the fifteenth. The Megillah was wrapped about a rod (the Maḥzor Vitry mentions two rods); and in the Middle Ages it was often illuminated.

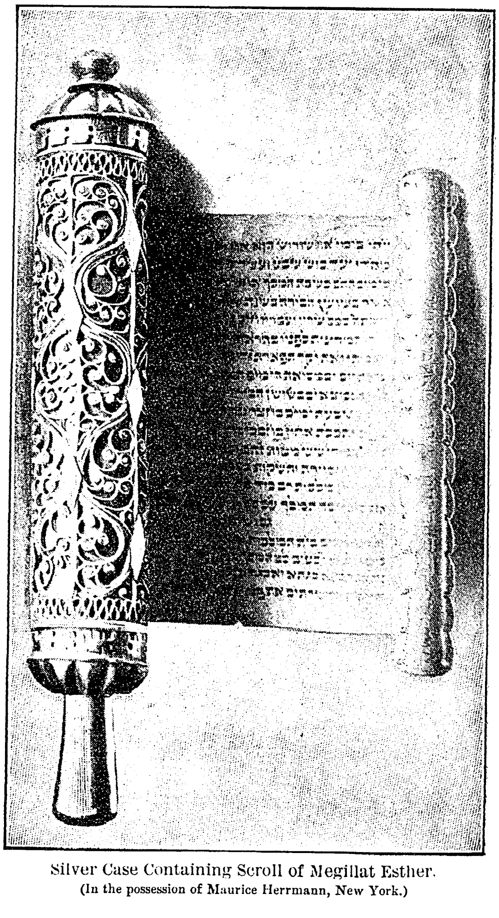

Silver Case Containing Scroll of Megillat Esther.
(In the possession of Maurice Herrmann, New York.)

In the Talmudic period Lamentations formed no part of the service; and, strictly speaking, it has

Lamentations.

never become such. In Ta'an. 30a, below, the baraita states that on the Ninth of Ab the Bible may not be read nor the tradition studied, but that "Job, Lamentations, and the sections of Jeremiah which deal with calamity," may be recited. In post-Talmudic times, however, the custom of reading Lamentations had become general (Soferim xiv. 3). The book was also read responsively (Maḥzor Vitry, p. 226); and in many synagogues, because the Ninth of Ab is a day of mourning, only one light was lit by which it might be read (R. Asher, Ta'an. 9, end). The persecutions of the Crusades strongly influenced the gloom of Tish'ah be-Ab and its liturgy (see Maḥzor Vitry, p. 227, and Oraḥ Ḥayyim, § 554). See, also, ECCLESIASTES; ESTHER, BOOK OF; LAMENTATIONS; RUTH; and SONG OF SONGS.

S. L. B.

MEHLSACK, ELIAKIM. See SAMILER, A. G.

MEIER, MORITZ HERMANN EDUARD: German philologist; born at Glogau, Silesia, Jan. 1, 1796; died at Halle Dec. 5, 1855. He was educated at the Graue Kloster in Berlin and at the universities of Breslau and Berlin (Ph.D. 1818). He embraced Christianity in 1817. In 1819 he became privat-docent in the University of Halle; in 1820, assistant professor at Greifswald; and in 1825, professor of ancient philology at Halle.

Of Meier's many works may be mentioned the following: (with Schömann) "Der Attische Process" (Halle, 1827), which received the prize from the Berlin Academy of Sciences; "De Gentilitate Attica," *ib.* 1835; "De Andocidis Oratione Contra Alcibiadem," *ib.* 1836; "De Crantoris Solensis Libro Deperdito," *ib.* 1840; "De Proxenio sive de Publico Græcorum Hospitio," *ib.* 1843; "Fragmentum Lexici Rhetorici," *ib.* 1844; "Die Privatschiedsrichter und die Oeffentlichen Dieten Athens," *ib.* 1846; "De Vita Lycurgi et de Lycurgi Orationum Reliquiis," *ib.* 1847. In 1832 he published (at Halle) an edition of Demosthenes' speech against Midias.

From 1828 Meier was coeditor of the "Allgemeine Litteraturzeitung." He edited also (from 1830 with Kämtz; from 1842 alone) the third section of Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaften und Künste," and from 1852 also the first section of that work. Eckstein and Haase published in Leipsic (1861-63) a collection of Meier's essays under the title "Opuscula Academica."

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S. F. T. H.

ME'ILAH ("Trespass in Regard to a Holy Thing"): Treatise of Seder Ḳodashim in the Mishnah, Tosefta, and the Babylonian Talmud. In the Mishnaic order this treatise is the eighth, and contains six chapters comprising thirty-eight paragraphs in all. It deals chiefly with the exact provisions of the Law (Lev. v. 15-16) concerning the trespass-offering and the reparation which must be made by one who has used and enjoyed a consecrated thing. Its contents may be summarized as follows:

Ch. i.: Sacrifices in which trespass can occur; in what parts: in the most holy sacrifices ("ḳodshe ḳodashim") in all parts and in the partly holy ("ḳodashim ḳallim") in certain parts only. Cases in which trespass can occur and those in which it can not occur. Rule of R. Joshua that if the priests have once had the right to eat of a sacrifice no trespass can take place (§ 1). In this connection the question is raised whether there can be a trespass in the case of those parts of the sacrifice which have been removed from the sanctuary before the sprinkling of the blood (§§ 2-3). Effects of the sprinkling upon the sacrificial animal with regard to trespass (§ 4).

Ch. ii.: The time after which a trespass can take place in the various meat-offerings, the different offerings of food, the Pentecostal bread, and the showbread. Closely allied with this is the determination of the time after which the different sacrifices may be invalidated by certain errors, and the period after which one may become guilty of "piggul" (abomination), "notar" (leaving something over from the sacrifice), and "ṭame" (impurity) in connection with them (§§ 1-9).

In the Mishnah.

Ch. iii.: An enumeration of many things of which one may not partake, although if he does so, he is not guilty of trespass. This leads to a discussion of other regulations concerning certain of these things, as well as of the question whether and in what case one may be guilty of trespass in connection with objects belonging to or found upon certain consecrated things, such as grass in a consecrated field, the fruit of a consecrated tree (§ 6), and the foliage in a consecrated wood (§ 8).

Ch. iv.: The combination of various sacrifices in reckoning the minimum amount necessary to be used in order to constitute trespass (§§ 1-2). In this connection many more kinds of combinations are given with relation to other legal and ritual questions.

Ch. v.: Determination of a peruṭa, the smallest coin, as the minimum value which the use of holy objects must have to make one guilty of trespass. Discussion of the question whether the use made of a consecrated object must be worth a peruṭa or whether the amount of the object consumed by this usage must equal a peruṭa; in connection with which a distinction is made between different objects (§ 1). The commission of trespass by various persons successively upon the same object.

Ch. vi.: Cases in which the trespass has been committed by proxy. The principle is laid down that if the agent has acted precisely in accordance with his orders, the person who gave such orders is guilty of the trespass; but if the agent has not so acted, he himself is guilty of the trespass. Enumeration of different examples (§§ 1-5). Cases in which neither of the two is guilty of trespass and instances in which both trespass (§ 4).

In the Tosefta and Gemara.

In the Tosefta, Me'ilah is the seventh treatise and has but three chapters. These, however, contain all that is in the six chapters of the Mishnah, with a few omissions and amplifications.

The Gemara to this treatise is devoted almost exclusively to elucidations of the mishnayot, there being only one haggadah in the treatise, bearing on the story of BEN TEMALION.

There is no gemara of the Jerusalem Talmud to this treatise, nor in fact to any treatise of the order Ḳodashim (comp. Buber, "Die Angebliche Existenz eines Jerusal. Talmud zur Ordnung Kodaschim," in Berliner's "Magazin," 1878, pp. 100–105).

S. S. J. Z. L.

MEINEK, MOSES SÄKEL (called also **Moses Isaac ben Baruch of Redwitz**): German scholar and editor; lived at Offenbach at the beginning of the eighteenth century. He published in 1715, under his own name, Naphtali Pappenheim's "Teutsche Apothek," and in 1717 a riddle in Judæo-German verse composed by an anonymous author. This riddle was reproduced, with a German transcription, by Schudt in his "Jüdische Merckwürdigkeiten" (iv., continuation iii. 108–109), Schudt referring to Meinek as a printer. In 1722 Meinek edited the anonymous "Siyyumah ha-Parashiyyot meha-Torah," a guide for the reader of the Law. He was probably himself the author.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 3632, 3976, and col. 1944; Wolf, *Bibl. Hebr.* iii., No. 1572c, iv., No. 1547c; Benjacob, *Oẓar ha-Sefarim*, p. 419.

J. M. Sel.

MEÏR (MEÏR BA'AL HA-NES = "Meïr the miracle-worker"): Tanna of the second century (fourth generation); born in Asia Minor. The origin of this remarkable scholar, one of the most striking figures of his age, is wrapped in obscurity. According to a haggadah, he was a descendant of Nero, who, says a Jewish legend, escaped death at the time of his deposition and became subsequently a convert to Judaism (Giṭ. 56a). The mystery of Meïr's origin extends to his name, for according to the Talmud the name "Meïr" (= "one who enlightens") was given to him because he instructed the wise in the Law ('Er. 13b); as to his original name, the Babylonian Talmud (*l.c.*) gives it as "Me'asha," but the Jerusalem Talmud seems not to know it. Sometimes he is called "Nehorai," the Aramaic equivalent of "Meïr." Meïr began to study very early in life. At first he entered the school of Akiba, but, finding himself not sufficiently prepared to grasp the lectures of that great master, he went to the school of Ishmael, where he acquired an extensive knowledge of the Law. He then returned to Akiba, who, recognizing his dialectical powers, ordained him over the heads of his other disciples ('Er. *l.c.*). This ordination, which was considered invalid on account of Meïr's youth, was confirmed by Judah ben Baba (Sanh. 14a; see Rashi *ad loc.*).

Ordained in Youth.

Unlike his master Akiba, Meïr seems to have kept aloof from the revolutionary movement of Bar Kokba. Nevertheless he suffered greatly from its consequences. His father-in-law, Hananiah ben Teradion, fell a martyr to the Hadrianic persecutions, and his sister-in-law was taken to Rome and sold to a keeper of a house of ill fame. A tale of her rescue by Meïr, though embellished with legend, may have a foundation in fact. Urged by his wife to attempt the rescue of her sister, who, she asserted, would rather forfeit her life than her virtue, Meïr journeyed to Rome. Attired as a wealthy Roman, he went to the house to which she had been taken, and asked to see her. "She is very beautiful," said the keeper, "but no man has as yet gained her favor." Overjoyed, Meïr offered him a large sum of money to permit her to be carried off. The keeper hesitated, fearing that it might cost him his head. "Fear not," said the rabbi; "when danger threatens thee say, 'Meïr's God, help me!'" Still the man hesitated. To convince him of the efficacy of his advice, Meïr approached a number of savage watch-dogs at the gate and by a mystic word made them cringe at his feet. His fears allayed, the keeper yielded ('Ab. Zarah 18a; Eccl. R. vii. 12).

At Usha.

During the Hadrianic persecutions Meïr lived abroad, but he returned to Judea after the repeal of the oppressive edicts, and took a prominent part in the reestablishment of the Sanhedrin in the city of Usha. Shortly afterward Simeon ben Gamaliel II. was elected patriarch, and Meïr was raised to the dignity of ḥakam, in which office he was charged with the duty of preparing the subjects to be discussed in the Sanhedrin. To his activity and influence was due the adoption of the laws known as the "Institutions of Usha." To his duties in connection with the Sanhedrin Meïr added the establishment of academies of his own in Bethsan, Ammaus near Tiberias, etc., where he successively lived and lectured. A wonderful feat of memory displayed by him on one of his travels is mentioned in the Talmud. On the eve of the Feast of Purim, Meïr found himself in a small Jewish community where no copy of the Book of Esther could be found; he thereupon wrote out the book from memory without a mistake (Tosef., Megillah, ii.).

Meïr infused new life into the development of the Halakah. He introduced the rule of testing the validity of a halakah on rational grounds. The dialectical power displayed by him in halakic discussion was so great that most of his hearers followed him with difficulty. "He was able," says the Talmud, "to give a hundred and fifty reasons to prove a thing legally clean, and as many more reasons to prove it unclean" ('Er. 13b). This excess of dialectics is given in the Talmud as the only reason why his halakot did not receive the force of law; the *pros* and *cons* offered by him were so nearly equal in strength that one never knew his real opinion on a subject. In the deduction of new halakot from the Biblical text Meïr used with great caution the hermeneutic rules established by his teacher Ishmael, regarding them as unreliable; and he rejected Aki-

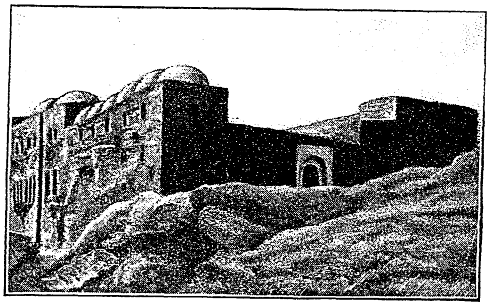

Synagogue at the Alleged Tomb of Rabbi Meïr at Tiberias.
(From a photograph.)

ba's method of deducing a new halakah from a seemingly superfluous particle in the Scriptural text (Soṭah 17a; Sifre, Balaḳ, 131). Meïr's greatest merit in the field of the Halakah was that he continued the labors of Akiba in arranging the rich material of the oral law according to subjects, thus paving the way for the compilation of the Mishnah by Judah ha-Nasi.

Meïr's haggadot won by far the greater popularity; in this direction he was among the foremost. place with the traditional sayings of the Fathers are these: "Have little business, and be busied in the Torah"; "Be lowly in spirit to every man"; "If thou idlest from the Torah, thou wilt have many idlers against thee"; "If thou laborest in the Torah, He hath much to give unto thee" (Ab. iv. 14). Other maxims of his, on study and the fear of the Lord, have been transmitted by Johanan: "Learn the ways of the Lord with thy whole heart and with thy whole soul"; "Watch at the gates of the Law"; "Keep the Law in thy heart"; "Let the fear of the Lord be always before thine eyes and keep thy tongue from evil words"; "Cleanse and make thyself pure that thou mayest stand without sin before the Lord, and He will be with thee" (Ber. 17a).

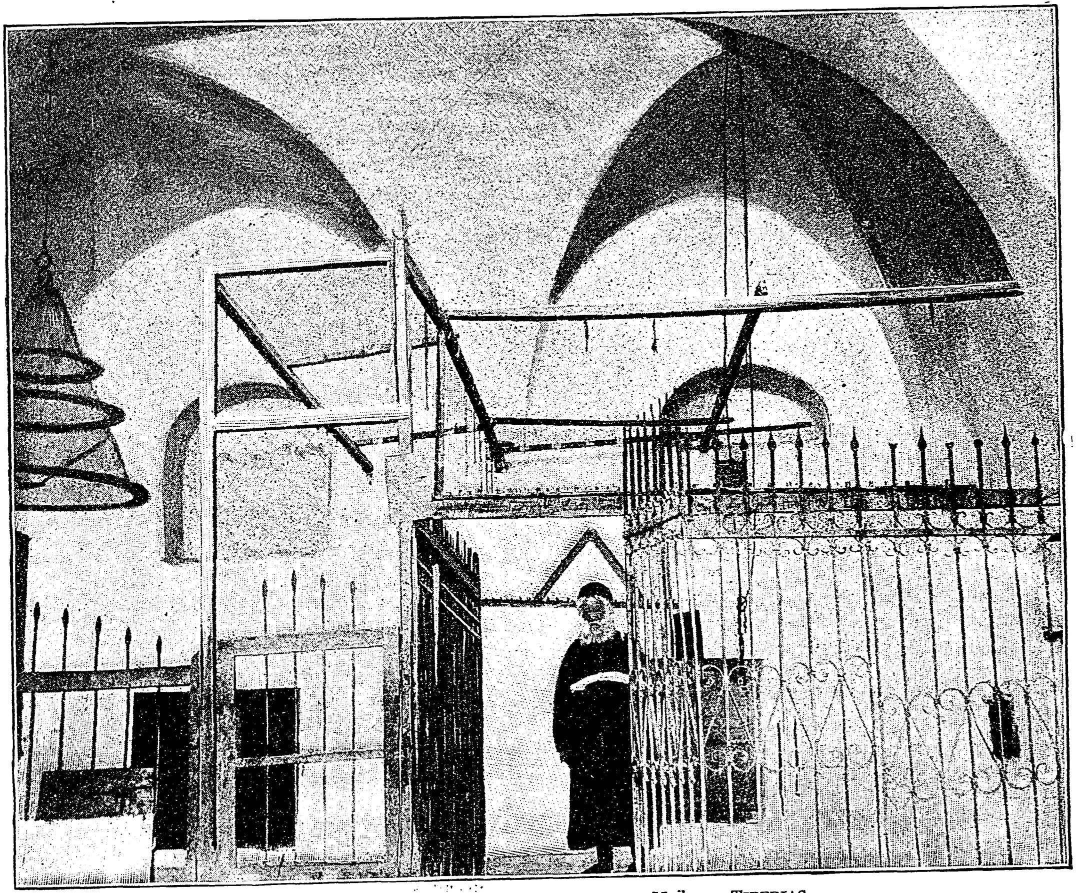

INTERIOR OF THE ALLEGED TOMB OF RABBI MEÏR AT TIBERIAS.
(From a photograph by Elkan N. Adler, London.)

Well versed in the Greek and Latin literatures, he would quote in his haggadic lectures fables, parables, and maxims which captivated his hearers. To popularize the Haggadah he wrote haggadic glosses on the margin of his Bible and composed midrashim. Both glosses and midrashim are no longer in existence, but they are quoted in the midrashic literature, the former under the title "Torah shel [illegible] [illegible]" or "Sifra shel Rabbi Meïr," and the la[illegible] [illegible] [illegible]calogue, under the title "Midrash Anok[illegible] [illegible] Meïr" (Gen. R. ix. 5). To Meïr is attrib[illegible] [illegible] collection of three hundred fables, three of [illegible] are referred to in the Talmud (Sanh. 38b; see ÆSOP'S FABLES AMONG THE JEWS). Among those of Meïr's ma[illegible] [illegible] have found a

His Haggadah.

An instance of Meïr's humility and love of peace is related in the Midrash. Among his hearers was a woman who never missed a lecture of his. Once, the discourse being more prolonged than usual, the woman returned home late in the evening. This infuriated her husband, who turned her out-of-doors and swore that he would not take her in until she had spat in Meïr's face. Refusing to do this, she lived separated from her husband. When Meïr was informed of the incident he went to the woman and, pretending to have a sore eye, requested her to spit in it to heal it (Lev. R., Deut. R.). Meïr was noted for his hatred of ignorance. "He that gives his daughter to an 'am ha-areẓ is as though he put her before a lion" (Pes. 56a). "He who leaves an 'am ha-areẓ in his house asleep and returns to find him awake may be sure the house has been polluted" (Ṭoh. 8a). Still he would rise before an old man, even if he were an 'am ha-areẓ (Yer. Bik. 65c).

Hatred of Ignorance.

Meïr's experience of the world was wide and varied, and the Haggadah records several of his social maxims: "Love the friend who admonishes thee and hate the one who flatters thee; for the former leads thee to life and the future world, while the latter puts thee out of the world." "Conciliate not thy friend in the hour of his passion; console him not when his dead is laid out before him; question him not in the hour of his vow; and strive to see him not in the hour of his disgrace" (Ab. R. N. xxix.; comp. *ib.* xxxvi. and Ab. iv. 18, where these maxims are given in the name of Simeon ben Eliezer). Meïr was fond of discoursing upon traveling. "When thou art in Rome do as the Romans do" (Gen. R. xlviii.). "Travelers should go in threes, for a single traveler is likely to be murdered; two are likely to quarrel; but three will always make their way in peace" (Eccl. R. iv.). Meïr exalts work and recommends parents to instruct their children in a clean trade (Ḳid. 82a). "He who does not work on week-days will end by being compelled to work even on Sabbaths; for idleness leads to misery, and misery to crime; and once a prisoner, the idler will be forced to labor even on the Sabbath" (Ab. R. N. xxi.). "It is not the trade followed but the merit of the workman which makes him rich or poor" (Ḳid. *l.c.*). Those who run after riches are reproved by Meïr in the following saying: "Man comes into the world with closed hands as though claiming ownership of everything; but he leaves it with hands open and limp, as if to show that he takes nothing with him. Yet if man has sought the best course in life, his reward awaits him beyond the grave; there he finds the table set for a feast of joy that will last through eternity" (Eccl. R. i.).

Maxims and Views.

Meïr's generosity and confidence in God are illustrated by the following details of his private life given in the Midrash (Eccl. R. ii. 18). By successfully following the calling of public scribe he earned three shekels a week. Of these two were spent on his household and one was given to poor fellow students. When asked why he did not save something for his children he answered, "If my children are good the Lord will provide for them, for it is said, 'I was young and I am old, yet I have never seen the righteous forsaken nor his seed demanding bread' [Ps. xxxvii. 25]. If my children are not good they deserve nothing, and it would be aiding the enemies of the Lord if I left them wealth." With all his piety, Meïr showed a spirit of great tolerance. He declared that a heathen who occupied himself with the Torah was as worthy of Judaism as a high priest, for it is said, "Ye shall therefore keep my statutes . . . which if a man do, he shall live in them" (Lev. xviii. 5). He explained this to mean that eternal happiness was not the heritage of the Jews exclusively (Sifra to Lev. *l.c.*). Thus Meïr is said to have lived on friendly terms with heathen scholars, with whom he had religious controversies; he was especially intimate with the Greek philosopher Euonymus of Gedara, to whom he paid a visit of condolence on the death of the latter's parents (Gen. R. lxv.; Lam. R., proem, 2).

Meïr's tolerance, however, is best shown by his attitude toward the apostate Elisha ben Abuyah (Aḥer), his teacher. Of all Elisha's colleagues he alone, perhaps in the hope of reclaiming him for Judaism, continued to associate with him and discuss with him scientific subjects, not heeding the remonstrances of some pious rabbis who regarded this association with some suspicion. Meïr's attachment for Elisha was so great that on the death of the latter he is said to have spread his mantle over his friend's grave. Thereupon, according to a legend, a pillar of smoke arose from it, and Meïr, paraphrasing Ruth iii. 13, exclaimed, "Rest here in the night; in the dawn of happiness the God of mercy will deliver thee; if not, I will be thy redeemer" (Ḥag. 15b). The same haggadah adds that at the death of Meïr smoke ceased to issue from Elisha's grave. Notwithstanding his tolerance, Meïr's treatment of the Samaritans was very severe; and he enacted several laws that were destined to widen the breach between them and the main body of Judaism (Ḥul. 6a). The Midrash (Gen. R. xv.; Pesiḳ. R. 23) reports several religious controversies between Meïr and Samaritan scholars concerning creation, resurrection, and similar subjects.

Relations with Aḥer.

The later part of Meïr's life was saddened by many misfortunes. In one day he lost two promising sons, who died suddenly on a Sabbath while he was at the house of study. A story is related in a midrash (quoted in Yalḳ., Prov. 964) of the fortitude shown on that occasion by Meïr's learned wife, Beruriah. Controlling her feelings, she withheld the knowledge of their death from her husband during the Sabbath in order that the day should not be profaned by weeping and lamentation, and on the conclusion of the Sabbath sought to console her husband with a parable. Shortly after the death of his sons Meïr lost his wife. According to a legend, she committed suicide after having been dishonored by one of her husband's pupils (Rashi to 'Ab. Zarah 18a).

Opposes the Patriarch.

The last years of Meïr's life were passed in Asia Minor. He was induced to leave Palestine because of the conflict that arose between him and the patriarch. The origin of this conflict was the change introduced by Simeon in the ceremonial of the Sanhedrin. Custom required its members to rise when the president, the judge, or the reader entered the academy. Simeon, having an exaggerated idea of his dignity, issued an order that the assembly should rise as a body onl[illegible] own entrance, while on the entrance of [illegible] only the first row, and on that of the rea[illegible] second row, should rise. Meïr and Nath[illegible]) felt justly offended at this new arrang[illegible] determined to show Simeon's unfitness for [illegible] office by puzzling him with difficult halakic questions which he would be una[illegible] answer. Informed of this conspiracy, Simeon expelled them from the Sanhedrin, but he could not prevent them from writing difficult questions and distributing them among its members. Compelled to readmit both Nathan and Meïr, he contrived that their names should not be recorded in the ordinances enacted by him. Nathan submitted, but Meïr continued to embarrass the patriarch by addressing to him difficult questions. When, at last, the patriarch threatened excommunication, he answered, "I do not care for your sentence unless you can prove to me on whom, on what grounds, and under what conditions excommunication may be imposed," and left the Sanhedrin (Yer. M. Ḳ. iii. 81a).

Meïr died somewhere in Asia Minor. "Bury me," said he to his pupils, "by the shore, that the sea which washes the land of my fathers may touch also my bones" (Yer. Kil., end). Though during life Meïr had many adversaries, after his death the tribute paid to his virtue and greatness was universal. "He opened the eyes even of the wise in the Law" is said of him in the Talmud ('Er. 13b). An amora said: "The Creator of the world knows that Meïr had not his equal in his time" (*ib.*). R. Jose, in pronouncing Meïr's funeral sermon at Sepphoris said: "He was a great man and a saint, and was humble withal" (Yer. Ber. ii. 56b). Of all the Tannaim, Meïr's name is most widely known among the people. In the house of every pious Jew there is a money-box hung on the wall in which the inmates deposit their alms for the poor of Palestine; this box is called "Meïr Ba'al ha-Nes Pushke."

Bibliography: Heilprin, *Seder ha-Dorot*, vol. i.; Blumenthal, *Rabbi Meïr, Leben und Wirken*, Frankfort-on-the-Main, 1888; Revson, *Toledot Rabbi Meïr*, Warsaw, 1889; *Meïr Bat 'Ayin*, Tunis, 1899; Landsberg, in *Ha-Ẓofeh*, i. 87; Grätz, *Gesch.* iv. 430; Weiss, *Dor*, ii. 132; Bacher, *Ag. Tan.* ii. 2 *et seq.*; Braunschweiger, *Die Lehrer der Mishnah*, pp. 186 *et seq.*, Frankfort-on-the-Main, 1903.

J. I. Br.

MEÏR (MAESTRO BENDIG) OF ARLES. See Bendig, Meïr.

MEÏR BEN BARUCH HA-LEVI: Rabbi at Vienna from 1360 to 1390; a native of Fulda (Isserlein, "Terumat ha-Deshen," No. 81). His authority was acknowledged not only throughout Germany, but even by the Spanish rabbis (Isaac b. Sheshet, Responsa, No. 278). He acquired great celebrity through his introduction into Germany of the rabbinical system of ordination. Owing to persecutions, the number of competent rabbis had decreased, and persons unqualified were inducted into rabbinates. To prevent this Meïr issued an order to the effect that no Talmudical student should officiate as rabbi unless he had been ordained and had acquired the title of "morenu" (Isaac b. Sheshet, *l.c.* Nos. 268–272). At first the order provoked the opposition of many rabbis, who accused Meïr of a desire to rule, but they afterward accepted it. Later Meïr assumed authority over the French rabbis, and sent t[illegible] Isaiah b. Abba Mari with authority to ap[illegible] rabbis there.

Alth[illegible] Meïr left no work, it appears from Jacob Mölln, who frequently mentions him in his "Minhagim," that he collaborated with his contemporaries Abraham Klausner and Shalom of Neustadt in the compilation of a work on ritual customs. Two "teḥinnot" for the 10th of Adar and the 23d of Iyyar respectively are ascribed to Meïr.

Bibliography: Auerbach, *Berit Abraham*, Preface, p. 6, Frankfort-on-the-Main, 1860; Grätz, *Gesch.* 3d ed., viii. 10 *et seq.*, 36; Weiss, *Dor*, v. 169 *et seq.*; Wolf, *Gesch. der Juden in Wien*, p. 14, Vienna, 1876.

G. M. Sel.

MEÏR CALW (CALVO; קאלוו): Biblical commentator; the country and year of his birth are unknown. As he quotes Levi b. Gershon it may be assumed that he lived not earlier than the fifteenth century. Meïr Calw was the author of a commentary on the Pentateuch entitled "Minḥah Ḥadashah," extracts from which were published by Heidenheim in one of his editions of the Pentateuch (Rödelheim, 1818–21).

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 339; Steinschneider, *Cat. Bodl.* col. 1695; Fürst, *Bibl. Jud.* i. 140.

D. M. Sel.

MEÏR OF CLISSON: French Talmudist of the first half of the thirteenth century. He is mentioned in an extract from "Pa'neaḥ Raza" (MS. Halberstam) on Gen. ii. 23 as a Bible commentator. Gross takes him to be identical with Meïr ben Baruch, who emigrated to Jerusalem in 1211 together with his brother the tosafist Joseph of Clisson and many other French rabbis.

Bibliography: Gross, in *R. E. J.* vi. 128; idem, *Gallia Judaica*, p. 596.

S. S. A. Pe.

MEÏR B. DAVID: Grammarian of the last third of the thirteenth century. He wrote, under the title "Hassagat ha-Hassagah," a criticism of Ibn Janaḥ's "Kitab al-Mustalḥaḳ." Meïr's work is known, however, only through passages quoted by Profiat Duran ("Ma'aseh Efod," pp. 116, 173). Joseph ibn Kaspi, who knew Meïr b. David personally, quotes, in his supercommentary on Ibn Ezra, an explanation which he heard from Meïr's lips (see Dukes, "Naḥal Ḳedumim," p. 9). Meïr is probably identical with the grammarian R. David, whose note on Job vii. 4 is quoted by Abraham Bedersi in his work on synonyms, "Ḥotam Toknit" (p. 189; comp. Introduction, p. x.).

T. W. B.

MEÏR BEN ELEAZAR (known also as **Meïr Lombard** [לונבורט, למברט] **ha-Darshan**)**:** French liturgical poet of the first half of the thirteenth century. He wrote: (1) a series of poems to be recited on the seventh evening of Passover, some of which are arranged in alphabetical order; (2) a dirge beginning "Ẓiyyon ẓefirat pe'er," giving at the end in an acrostic "Meïr Ḥazaḳ"; (3) an alphabetical introduction to the Targum of Ex. xiii. 21, a passage which is read on the seventh day of Passover. The last-named poem is composed of six strophes, of four verses each, beginning with "It ḥazuta we-dugma." According to Landshuth ("'Ammude ha-'Abodah," p. 159), Meïr was the author of the dirge beginning "Aḥbirah millin," which is recited on the Ninth of Ab; but Zunz ("Literaturgesch." p. 360; Supplement, p. 38) ascribes it to Meïr of Rothenburg (comp. *ib.* p. 469).

G. M. Sel.

MEÏR BEN ELIAKIM: German liturgist; probably lived at Posen toward the end of the seventeenth century; author of "Meïr Elohim" (n.p., n.d.), a collection of Biblical passages to be recited on entering the synagogue, and ethical directions for prayer. Meïr says in this work that he wrote two "Menorot" containing collections of prayers, and Steinschneider thinks that the "Menorah" printed at Prague in 1696 may be one of them.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1697.

J. M. SEL.

MEÏR BEN ELIJAH OF NORWICH: English poet; flourished about 1260 at Norwich. One long elegiac poem and fifteen smaller ones by him are found in a Vatican manuscript, from which they were published by A. Berliner (London, 1887). It is possible that Meïr was a son of Elias Levesque (Jacobs and Wolf, "Bibl. Anglo-Jud." No. 102; A. Berliner, in "Hebräische Poesien von Meïr ben Eliah aus Norwich," Introduction). J.

MEÏR (MOSES MEÏR) B. EPHRAIM OF PADUA: Scribe and printer at Mantua; died in Nov., 1583. After practising various professions he settled in Mantua as a scribe. He was well versed in Talmud, and was a friend of Moses Provençal. There were forty-three of his scrolls among the Italian communities, the first being completed Oct. 23, 1541; the last was begun April 5, 1582. His standard scroll, which served as a model for his other work, was used by the community of Mantua, where it is still preserved. It contains a long colophon, in which all who gave him commissions and the dates of the completion of his scrolls are mentioned. For a time he wrote tefillin also. His method of writing gave rise to a learned controversy among the Italian rabbis, which was finally decided in his favor by R. Meïr KATZENELLENBOGEN. He was the author of a treatise on the "Taggin," and was likewise active as a teacher of the Bible, his system of instruction being praised by Abraham Portaleone. In 1556 he founded a printing establishment at Mantua, which was continued after his death, doing good service at a time when the Inquisition was active and Hebrew books were interdicted. He published, among other works, the first edition of the Zohar (1558–60), the Mishnah, the Shulḥan 'Aruk, Dei Rossi's "Me'or 'Enayim," the "Mishneh Torah," and the Talmudic treatises, all these being issued in handy volumes.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 252 *et seq.*; Mortara, *Indice*, p. 46; and especially D. Kaufmann, in *J. Q. R.* xi. 266 *et seq.*; *R. E. J.* xxxii. 130 *et seq.*

J. I. E.

MEÏR B. GEDALIAH OF LUBLIN. See LUBLIN, MEÏR B. GEDALIAH.

MEÏR BEN ISAAC OF ORLEANS: French liturgical poet and, possibly, Biblical commentator of the end of the eleventh century. Meïr and his son **Eleazar** are quoted in the commentary to I Chron. (xxix. 11) wrongly ascribed to Rashi. He composed several piyyuṭim, the best known of which are "Torah ha-Temimah" (a supplication interspersed with many Aramaic and Talmudic words and having the general rime in מה, and in which he expresses his horror of apostasy) and "Almanot Ḥayyot," a seliḥah for Yom Kippur. Both piyyuṭim are signed מאיר בר יצחק חזק and are acrostics containing the name "Eleazar." The second piyyuṭ was translated into German by Zunz ("S. P." p. 184). There is a seliḥah beginning "Mi yodea' yashub," referring to a massacre of 3,000 Jews by the Crusaders, which, though it is signed מאיר בר יצחק חזן and is an acrostic containing the name "Eleazar," is supposed by Zunz to have been composed a century later.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 33; Landshuth, *'Ammude ha-'Abodah*, p. 167; Zunz, *Literaturgesch.* p. 251.

J. M. SEL.

MEÏR B. ISAAC OF TRINQUETAILLE: French scholar of the twelfth century; a member of the family of Menahem Meïri of Perpignan. He was a native of Carcassonne, whence his father took him to Provence, where he soon became one of the most distinguished pupils of Abraham David (RaBaD) of Posquières. After settling at Trinquetaille, a suburb of Arles, he composed the following two works: "Sefer ha-'Ezer," a defense of Alfasi against the attacks of Zerahiah b. Isaac ha-Levi Gerondi; "Ḥibbur ha-Muḳẓeh," a treatise enumerating all the things that may not be touched on Sabbaths and feast-days.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 246; Isaac de Lattes, *Sha'are Ẓiyyon*, p. 72; Meïri, Introduction to the *Bet ha-Beḥirah*, p. 17b; Renan-Neubauer, *Les Rabbins Français*, p. 515.

J. S. K.

MEÏR IBN JAIR: Italian (?) Talmudist and grammarian of the sixteenth century. His family name seems to have been "Meïri"; for he is always mentioned under the name of "Meïr le-Bet Meïr" (= "Meïr of the house of Meïr"). He is called "Ibn Jair" because ן״יאיר is written after his name in the manuscript sources; it may, however, be an equivalent of "Meïr" or may mean "May his light continue." Meïr was the author of: "Yaïr Natib," or, according to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 255), "Meïr Natib" (Sabbionetta, 1553), a treatise on the law concerning the slaughtering of animals, frequently quoted by Ḥayyim Benveniste in his "Keneset ha-Gedolah"; a treatise on the eight conjugations in Hebrew grammar, under the title "Simane kol Shemonah Binyanim" (*ib.* 1554), a work which was afterward revised by the author and published under the title of "Diḳduḳ" (*ib.* 1597).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Yaïr Natib*; Steinschneider, *Cat. Bodl.* col. 1706.

G. M. SEL.

MEÏR BEN JOSEPH BEN MERWAN HA-LEVI: French scholar; flourished at Narbonne in the twelfth century; brother of the nasi R. Moses ben Joseph ben Merwan, and pupil of Isaac ben Merwan, head of the Narbonne academy in the early part of the twelfth century. He was held in great respect and associated with Abraham ben Isaac, ab bet din, who presided over the rabbinical college of Narbonne about 1165. According to the conjecture of Gross ("Gallia Judaica," p. 414), Meïr ben Joseph is identical with Meïr ben Jacob, who is mentioned, with the rabbinical scholars Todros ben Moses, Abraham ben Isaac, Moses ben Joseph Meshullam ben Nathan, and Moses ben Todros, at the end of a rabbinical responsum dated at Narbonne in the middle of the twelfth century.

BIBLIOGRAPHY: Abraham ben David, *Sefer ha-Kabbalah*; *Ahimaaz Chronicle*, p. 84; *Temim De'im*, p. 122; *Kol Bo*, No. 120; Benjamin Auerbach, Introduction to the *Sefer ha-Eshkol*, p. viii.

G. S. K.

MEÏR KADOSH (MEÏR BEN JEHIEL BRODA): Moravian Talmudist; born at Ungarisch-Brod in 1593. He is known for his "Megillat R. Meïr" (Cracow, 1632), in which he narrates an adventure which happened to him when he was fifteen years old, and on account of which he acquired the epithet "Kadosh" (= "saint" or "martyr"). In 1608 he left his native town with eight other students in order to attend a yeshibah in Poland. On the way he was kidnaped by the waywode of Auspitz, who kept him in prison for fifteen weeks, and endeavored to torture him into accepting Christianity. Meïr remained firm, and was finally ransomed by the Jews of Cracow and placed in the yeshibah of Moses Meisels.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1701-1702.

D. M. SEL.

MEÏR HA-KOHEN: French scholar of the thirteenth century; born at Narbonne; died at Toledo, Spain, whither he had emigrated in 1263 (Israeli, "Yesod 'Olam," ii. 35, ed. Berlin, 1846). Meïr occupied himself particularly with the study of the Masorah; and, according to Menahem Meïri ("Kiryat Sefer"), he was one of the five rabbis who, by comparing a great number of manuscripts, endeavored to establish a correctly revised Pentateuch for France and Germany.

Meïr's identity has been frequently mistaken: Bartolocci ("Bibl. Rab. Magna," iv. 20) identifies him with the author of the "Haggahot Maimuniyyot," a German scholar of the end of the thirteenth century; Zunz ("Literaturgesch." p. 283), confounding him with Moses ha-Kohen of Lunel, attributes to him the "Hassagot," or strictures on Maimonides; while Carmoly ("Ha-Karmel," vii. 58) identifies him with Meïr Zarfati, the supposed author of a poem against the "Moreh," beginning with the words "Anshe minut" (comp. Steinschneider, "Hebr. Bibl." xiii.). It may be added that S. Sachs ("Cat. of the Günzburg Library," p. 46) attributes to Meïr ha-Kohen the "Sefer ha-Me'orot," which in reality is the work of Meïr b. Simeon.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 422; Renan-Neubauer, *Les Rabbins Français*, pp. 731-733.

G. M. SEL.

MEÏR BEN LEVI: Austrian Talmudist and Biblical commentator of the beginning of the eighteenth century; a native of Zolkiev. Under the title "Likkute Shoshannim" (Jessnitz, 1722), he compiled the comments and novellæ of the Geonim on the Pentateuch and arranged them in the order of the weekly lessons. Meïr afterward revised the work, and, having added thereto notes of his own, published it under the new title "Miksheh Zahab." From the preface to the second edition (Frankfort-on-the-Oder, 1733), the first edition seems to have been printed at Zolkiev (n.d.).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 369; Steinschneider, *Cat. Bodl.* col. 1704.

G. M. SEL.

MEÏR OF OSTROWO. See MARGOLIOTH, MEÏR B. ZEBI HIRSCH.

MEÏR OF ROTHENBURG (MEÏR B. BARUCH; frequently called in brief מור"ם מרוטנבורג or מוה"רם מרוט'): German tosafist, codifier, and liturgical poet; born at Worms about 1215; died in the fortress of Ensisheim, Alsace, May 2 (April 27 old style), 1293. He belonged to a family which was noted for its scholars; and in his responsa he designates about a dozen Talmudic authorities of his time as his relatives. The epitaph, still extant, of his father, who died (1275) at a very advanced age, praises the latter's extraordinary piety, eminent scholarship, brilliant gift of oratory, and great popularity. It may be assumed, therefore, that Meïr received his earliest instruction from his father, though his first teacher proper was Isaac b. Moses of Vienna, under whom, as well as under Samuel b. Menahem, he studied at Würzburg. Meïr studied at the French yeshibot also, his teachers there being Jehiel b. Joseph of Paris, Samuel b. Solomon of Falaise, and Samuel of Evreux. On his return to Germany he quickly gathered around him a band of devoted pupils, including many married men, who left their families for a time in order to listen to so brilliant a teacher.

It is difficult to determine Meïr's actual official position among the German rabbis of his time. Modern historians maintain that he was chief rabbi of Germany, elected by the communities and confirmed by Emperor Rudolph. It is very doubtful, however, whether at this time the office of chief rabbi existed in Germany; and even if it did, there is nothing to prove that Meïr occupied it. The designations "Chief" (Responsa, ed. Prague, No. 946), "Father of Rabbis," etc., merely indicate that on account of his great scholarship he was everywhere recognized as the spiritual leader, whose decrees and institutions were considered as authoritative. As far as is known, he officiated as rabbi in the following communities: Kostnitz, Augsburg, Würzburg, Rothenburg, Worms, Nuremberg, and Mayence. This order of enumeration is probably chronological; but nothing is known of Meïr's terms of office in the different cities. As he is generally called Meïr "of Rothenburg" (Rothenburg-on-the-Tauber), he probably stayed longest in that city. Meïr was well-to-do, perhaps rich; for, according to his own account, he had in his house at Rothenburg separate apartments for winter and summer, with an airy dining-room, and separate rooms for each of his pupils.

Meïr's decisions in questions of taxation regulated the financial conditions of the Jewish communities of Germany. Thus he decided that no member of a community should be permitted to negotiate with the authorities in matters of taxation, as this might be detrimental to the community (*ib.* No. 134). When Emperor Rudolph presented his son Albrecht in 1282 with Austria, Styria, and Carinthia, the communities of those districts refused to pay their portion of the taxes to the federation of communities of the empire, on the ground that they now belonged to a different state. Meïr decided that the refusal of the communities to contribute to the general tax fund could be justified only if the emperor gave up those countries entirely

Official Activity.

without claiming any part of their revenues (*ib.* No. 131). Another important decision of Meïr's had reference to the ransom of Jews, who were frequently imprisoned at that time for the purpose of extorting money from them. He decided that the ransomed Jews must reimburse the community in every case; and that the latter, in case of need, was not only justified in taking, but was in duty bound to take, the property of the prisoners, even against their will, for ransom. He based his decision on the ground that in such cases the ransom was not a private matter, but concerned the Jewish communities, and that the individual ought therefore to be compelled to give up his property for his release, although he personally might prefer prison to poverty.

Meïr himself was soon to experience what life in prison meant. His seizure, imprisonment, and sad death have made too deep an impression on the Jews to be a matter for doubt; moreover, contemporaneous Christian writers confirm the chief incidents of the story. However, as some highly important points are not clear, it may be best to give here the following concise account: "R. Meïr b. Baruch was about to go abroad with his wife, his daughters, his sons-in-law, and all his family, and had proceeded as far as a city in the mountains of Lombardy, where he intended to stay until all his traveling companions had gathered about him, when suddenly the wicked Bishop of Basel passed through the city on his journey from Rome, accompanied by a baptized Jew named Kneppe [קינפפא]. The latter recognized Meïr and informed the bishop, who brought it about that the lord of that city, Count Meinhard of Görz, seized Meïr on the fourth of Tammuz [= June 28], 1286, and delivered him to Emperor Rudolph, who cast him into prison" (marginal glosses to folio 85 of the "Minhagbuch" of Worms, written in 1625, quoted by Lewysohn, "Sechzig Epitaphien," p. 36; comp. also S. Back, "R. Meïr ben Baruch," pp. 62 *et seq.*). Neither the object of his journey nor the actual reason for the imprisonment is given in any source; but modern historians have attempted various explanations. The condition of the Jews of Germany was such toward the end of the thirteenth century that they were not for a moment sure of their lives and property. Murder, pillage, arson, and extortion were of daily occurrence. Under these circumstances many Jews emigrated; and Palestine especially attracted the fugitives from Germany, as in that country very favorable conditions obtained for the Jews during the reign of the Mongolian khan Argun and his Jewish minister Sa'd al-Daulah. It is assumed that Meïr was leading such a band of emigrants, and that he was imprisoned by the government in order to put a stop to this movement, which, if continued, would have materially injured the imperial treasury.

Supposed Reasons for Imprisonment.

The account of a young contemporary of Meïr, who was in very close relations with him, seems to indicate, however, that Meïr had entirely different reasons for emigrating. He says that the emperor demanded a great sum of money from the Jews, which the latter would not or could not pay, and that consequently their leader feared—and justly so, as the sequel showed—that the emperor would seize him as a hostage ("Ẓawwa'at R. Yehudah b. Asher," ed. Schechter, in "Bet Talmud," iv. 374). After his seizure Meïr was probably first taken to Wasserburg (ווישרבורג), a German locality that can not now be identified, and then transferred to the fortress of Ensisheim in the district of Colmar, Upper Alsace. The Jewish communities of course did everything to secure the liberation of their greatest teacher; but the ransom demanded by the government—30,000 marks, according to one report—was such an exorbitant one that the negotiations dragged. A later authority, frequently well informed in matters of history (Solomon Luria, "Yam shel Shelomoh," to Giṭ. iv., No. 66), says that Meïr himself prevented any such high sum being paid for his liberation lest the government should repeat this expedient of imprisoning important men for the purpose of extorting money. He therefore remained in prison from June 28, 1286, until his death (1293). He bore his seven years of captivity heroically. In the beginning he was consoled by the hope of a speedy release; and later on he submitted in the thought that it was the will of God, whose ways are always just. Even in prison he was occupied solely with studying and teaching. He wrote, or revised, a large part of his works; and his responsa now took the place of oral instruction.

Literary Activity.

Meïr was a voluminous writer. His works include: (1) Tosafot to several Talmudic treatises. Passages are quoted therefrom to Berakot, Shabbat, 'Erubin, Yoma, Giṭṭin, Nedarim, Baba Ḳamma, Baba Mezi'a, Baba Batra, Shebu'ot, Menaḥot, and Ḥullin. The tosafot to Yoma in the editions are those of R. Meïr, and are the only tosafot of his that have been printed. (2) Responsa, of which various parts have appeared (Cremona, 1537; Prague, 1608; Lemberg, 1860; Berlin, 1891). (3) "Hilkot Berakot," or "Seder Berakot," regulations for the various formulas of blessings to be pronounced in performing certain actions. The book is frequently cited in the works of Meïr's pupils, and is probably identical with the "Birkot MaHaRaM," issued in 1558 in Riva di Trento. (4) "Hilkot Sheḥiṭah," regulations for the ritual slaughtering and subsequent examination ("bediḳah") of animals, in manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1171, 2275). (5) "Hilkot Abelut," or "Hilkot Semaḥot," on mourning customs. This work, somewhat abbreviated, is included also in the "Mordecai" to Mo'ed Ḳaṭan; but in all the passages where the author speaks in the first person, the third person has been substituted, so that here Meïr's work appears everywhere in quotation. Judah b. Nathan ha-Levi edited and published this work under the title "Sefer Maḥaneh Lewiyyah," Leghorn, 1789. (6) "Halakot Pesuḳot," decisions on various subjects, in manuscript at the Bodleian (Neubauer, *l.c.* No. 781, 2a). This library contains also various collections of Meïr's decisions (Neubauer, *l.c.* Index). (7) "Piske 'Erubin," short summary of the Talmudic-rabbinical regulation of the 'erub. (8) "Ḥiddushim," novellæ to various treatises of the Talmud. Azulai possessed a copy of this work. (9) Minhagim of ritual ceremonies in the synagogue, in manuscript in the Vatican and Bodleian libraries. (10) Treatise on the marital duties of husband and wife, in manuscript in the Vatican Library. (11) Commentary on the sixth order of the Mishnah, of which there have been published in Romm's edition of the Talmud (Wilna, 1897) the commentaries to the treatises Negaʻim and Oholot, from an Oxford manuscript, and fragments of the rest from citations in Lippman Heller's Mishnah commentary. (12) Masoretic notes, in manuscript in the Vatican and Oxford libraries. It is not improbable that Meïr was the author also of the "Liḳḳuṭe ha-Maimuni," found in the Austrian manuscript of the "Mordekai" (see Mordecai b. Hillel), and consisting of very brief extracts from Maimonides' "Yad," with occasional decisions by other authors referring to the subject or short remarks by the author himself. Meïr is not, however, the author of the cabalistic-ethical works "Sefer Emunot" and "Be'er Mayim Ḥayyim," which are ascribed to him by some scholars.

As Payyeṭan.

Meïr was also a voluminous liturgical poet, nineteen of his poems being included in the German Maḥzor. On account of his great authority as a Talmudist, his compositions were included even in the liturgy of the Day of Atonement and of the Ninth of Ab. Although Meïr was a German, he modeled his poems upon those of Judah ha-Levi, without, however, equaling them. Still his piyyuṭim show great command of language, and to a certain extent true poetic inspiration also. The best-known among his poems is his dirge on the public burning of Hebrew books at Paris in 1244, composed in the strophic rime of Judah ha-Levi's "Zionide," and rivaling its model in warmth of imagination and depth of feeling, though much inferior to it in purity of language and in versification. Meïr likewise wrote commentaries on earlier piyyuṭim, being probably encouraged to do so by his father, who himself wrote such comments (Zunz, "Ritus," pp. 195, 199).

His Historical Importance.

The great authority which Meïr enjoyed during his life increased rather than lessened after his death. Aside from Rashi and Rabbenu Gershon, he is the only one upon whom the honorary title "Me'or ha-Golah" (= "Light of the Exile") has been conferred. It would be difficult to overestimate his influence on the development of the religious life of the Jews of Germany. He is also one among the few Germans whose authority extended far beyond the limits of their own country, and that not only during their lives—even Solomon ben Abraham Adret, the greatest Spanish Talmudist, consulted Meïr on difficult questions—but also for generations afterward. Meïr's renowned pupil, Asher ben Jehiel, introduced the teachings of his master into Spain and Portugal. The great influence which Meïr exercised upon the religious life of the Jews was chiefly personal, acting directly upon his pupils, who on their part endeavored to perpetuate the authority of their master. In addition to Asher ben Jehiel, especially noteworthy among Meïr's pupils were Mordecai b. Hillel and Meïr ha-Kohen, who were largely instrumental in establishing his authority through their widely circulated compendiums of the Law. Through the works of these pupils it is possible to form an opinion of Meïr's importance, although most of his works, with the exception of the responsa, either have perished or remain unpublished. The tosafot to Yoma, of which, as has been said above, Meïr is the author, show him to have been a most clear and logical thinker; and it is easy to see how his methods of Talmud study became the model for his pupil Asher b. Jehiel, who in his "Halakot" follows directly in his master's footsteps. These tosafot show also Meïr's fine insight into methods and system, as evidenced by his frequent references to the composition and methods of the Mishnah (comp., *e.g.*, Yoma 2a, catchword "Shibeʻat," and *ib.* 73b, catchword "Yom ha-Kippurim").

Tendencies.

Although Meïr was well versed in the works of his predecessors and studied them in detail, he was very independent in his views and often combated with vigor those of the old authorities. Meïr was the representative of uncompromising Talmudism, which looked upon the Talmud as the norm and rule of life. For this reason he was opposed to mysticism, which had flourished in Germany from the time of Eleazar of Worms, as well as to the philosophic trend of the Spanish school. It is especially noteworthy that he showed a marked independence of the superstition then prevailing in Germany among Jews as well as non-Jews. Thus he paid no regard to the "danger" of so-called pairs (see Zugot), *i.e.*, of using or partaking of things in pairs ("Tashbeẓ," No. 552); he trimmed his nails in the sequence of the fingers (*ib.* No. 560); and he advised that Jews might go bareheaded (*ib.* No. 549). He admitted that he knew nothing of eschatological secrets, of which the mystic books of his time were full (*ib.* No. 247), and declared emphatically against indiscriminate emigration to Palestine. Only those should go there, he claimed, who could support themselves well, and would be able to lead a holy life in the Holy Land (*ib.* Nos. 559-562). Where the Halakah, according to him, demanded onerous observance, this must be carried out: for he held that the Talmudic regulations must not become an object of derision, meaning thereby that they must be enforced by the authorities, so as not to lose their significance (Responsa, ed. Cremona, No. 194). Next to the Halakah, he assigned to religious practises a great authority, and endeavored to put them upon a firmer basis than their existing one. Meïr is cited as an authority for many religious customs of the house and the synagogue, as his influence gave stability to usages which hitherto had been variable.

In moral as well as ethical questions he inclined to the rigorous interpretation. The following sentence in one of his responsa is characteristic: "Cursed be the woman who has a husband and does not adorn herself; and cursed be the woman who has no husband and adorns herself" (Responsa, ed. Prague, No. 199). The question whether a lawyer could bring into court arguments which he was convinced were false, he answered as follows: "No Jew may become guilty of such an ignominious sin against truth and justice" (Responsa, ed. Cremona, No. 246). Meïr's importance lies in the fact, therefore, that he led the

German Jews away from the mysticism to which they were trending, and toward a rational, thorough study of the Talmud; also in that he endeavored to put their variable religious practises upon a firm basis, his principle being to decide religious questions in conformity with the conclusions at which he had arrived by independent study of the Talmud ("Tashbez," No. 531).

When Meïr was imprisoned in Alsace, many of his relatives also went to that country, members of his family being found there for centuries (Neubauer, "La Famille de Meïr de Rothenburg," in "R. E. J." xii. 91-94). The Weil family of southern Germany claimed Meïr as its ancestor; and there were also many Jews at Prague who designated themselves as ממשפחת מהר"א מרוטנבורג.

Bibliography: S. Back, *R. Meïr ben Baruch*, Frankfort-on-the-Main, 1895; Carmoly, in Jost's *Annalen*, 1839, pp. 348-349; Duschak, in *Kokebe Yizhak*, xiii. 20-21; Grätz, *Gesch.* vii., Index; *idem*, in Wertheimer's *Jahrb. für Israeliten*, 1862-63, pp. 40-54; Güdemann, *Gesch.* i. 170-173; D. Kaufmann, *Die Grabsteine R. Meïr's von Rothenburg und Alexander Wimpfen's in Worms*, in *Monatsschrift*, xl. 126-130; idem, *ib.* pp. 185-188; Kohn, *Mardochai ben Hillel*, pp. 30-32, 85-88; Landshuth, *'Ammude ha-'Abodah*, pp. 160-161; I. Loeb, in *R. E. J.* xx. 21-22; Lewysohn, *Sechzig Epitaphien*, pp. 35-39; Steinschneider, *Cat. Bodl.* s.v.; Weiss, *Dor*, v. 75-77; Renan-Neubauer, *Les Rabbins Français*, pp. 452-461; Neubauer, *Cat. Bodl. Hebr. MSS.* Index; Wiener, *Regesten*; idem, in *Monatsschrift*, xii. 168-172; Zunz, *Literaturgesch.* pp. 357-362; idem, *S. P.* pp. 310-312 (contains translations of some of Meïr's piyyuṭim); idem, *Z. G.* Index.

S. S. L. G.

MEÏR BEN SAMUEL (RaM): French tosafist; born about 1060 in Ramerupt; died after 1135. His father was an eminent scholar. Meïr received his education in the Talmudical schools of Lorraine, his principal teachers being Isaac ben Asher ha-Levi and Eleazar ben Isaac of Mayence (Pardes, ed. Constantinople, p. 33a; comp. Neubauer in "Monatsschrift," 1887, p. 503), with whom he later carried on a correspondence ("Or Zarua'," ii. 75b; "Sefer ha-'Ittur," ed. Lemberg, i. 52).

Meïr married Rashi's second daughter, Jochebed, by whom he had three sons (Conforte, "Ḳore ha-Dorot," ed. Cassel, p. 14a), Samuel ben Meïr (RaSHBaM), Isaac ben Meïr (RIBaM), and Jacob ben Meïr (Rabbenu Tam), all of them well-known scholars. According to Gross, Meïr had also a fourth son, Solomon. Samuel ben Simḥah of Vitry, father of the tosafist Isaac the Elder, was Meïr's son-in-law. Meïr's son Isaac, the often-quoted tosafist, died in the prime of life, leaving seven children (see Rabbenu Tam, "Sefer ha-Yashar," ed. Vienna, No. 616, p. 72b; ed. Rosenthal, No. 41, p. 71). This loss distressed the father to such an extent that he felt indisposed to answer a halakic question addressed to him by his friend Eleazar ben Nathan of Mayence (*ib.*).

Meïr attained a very great age, and is sometimes designated as "the old" ("ha-yashish"; *ib.*; "Sefer Seder ha-Ḳabbalah," in Neubauer, "M. J. C." p. 184; Eliezer b. Nathan, p. 148a). From the fact that his grandson, Isaac ben Samuel, born about 1120, speaks of religious customs which he found conspicuous in his grandfather's house, and from other indications, it has been concluded that Meïr was still alive in 1135.

Meïr was one of the founders of the school of tosafists in northern France. Not only his son and pupil Rabbenu Tam ("Sefer ha-Yashar," ed. Vienna, No. 252, p. 27a), but also the tosafot (Tos. Ket. 103b; Tos. Ḳid. 15b, 59a; Tos. Men. 100a) quote his ritual decisions. It was Meïr ben Samuel who changed the text of the Kol Nidre formula (see "Sefer ha-Yashar," ed. Vienna, No. 144, p. 17a). A running commentary on a whole passage of the Gemara (Men. 12a *et seq.*), written by him and his son Samuel in the manner of Rashi's commentary, is printed at the end of the first chapter of Menaḥot. Meïr composed also a seliḥah beginning "Abo lefaneka," which has been translated into German by Zunz ("Synagogale Poesie," p. 183), but which has no considerable poetic value (*idem*, "Literaturgesch." p. 254; Landshuth, "'Ammude ha-'Abodah," p. 168).

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, i. 118, No. 11; Grätz, *Gesch.* vi. 68-144; Gross, *Gallia Judaica*, pp. 304, 542, 635; D. Rosin, *Samuel ben Meïr als Schrifterklärer*, in *Jahresbericht des Jüdisch-Theologischen Seminars*, pp. 3 *et seq.*, Breslau, 1880; Weiss, *Dor*, iv. 336; idem, *Sefer Toledot Gedole Yisrael (Toledot R. Ya'aḳob ben Meïr)*, p. 4, Vienna, 1883; Zunz, *Z. G.* p. 31; see also Isaac ben Meïr of Narbonne; Jacob ben Meïr Tam; and Samuel ben Meïr.

G. M. Sc.

MEÏR B. SAMUEL OF SCZEBRSZYN: Hebrew author of the seventeenth century. In the disastrous years of 1648-49 he lived at Sczebrszyn, Russian Poland, an honored member of the community, whence he escaped, on its invasion by the Cossacks, to Cracow; there he published his "Ẓoḳ ha-'Ittim" (1650), an account, in Hebrew verse, of Jewish persecution during the Cossack uprising. This book was afterward published by Joshua b. David of Lemberg under his own name; Steinschneider was the first to discover this plagiarism. Meïr wrote also "Mizmor Shir," a Sabbath hymn, in Aramaic and Judæo-German (Venice, 1639).

Bibliography: Gurland, *Le-Ḳorot ha-Gezerot*, iv. 3; Steinschneider, *Cat. Bodl.* No. 6324; Fürst, *Bibl. Jud.* ii. 345.

H. R. A. S. W.

MEÏR BEN SIMEON OF NARBONNE: Talmudist and controversialist; lived at Narbonne in the second half of the thirteenth century. He was a disciple of Nathan ben Meïr of Trinquetaille, and a contemporary of Naḥmanides, with whom he maintained a scientific correspondence. Meïr enjoyed a high reputation as a commentator. Asher ben David invokes his authority in his (Asher's) commentary on the thirteen attributes (יג" מדות); and the anonymous commentator on the Targum Onḳelos highly praises Meïr in his "Patshegen."

Meïr was the author of a controversial work entitled "Milḥemet Miẓwah" (Parma MSS. No. 2749). It is divided into five parts: (1) an account of a religious disputation held in 1245 before the bishop En Guillem de la Broa and in the presence of the Jewish notables of Narbonne and Capestang; (2) controversies with Christian ecclesiastics; (3) conversations of an apologetic nature, and explanations of Biblical passages concerning the Messiah and of Talmudical haggadot interpreted by Christians in favor of their belief; (4) commentary on the "Shema'" and on the thirteen attributes of God; and (5) letter on the "Sefer ha-Bahir," which work Meïr declares to be a forgery.

Another work by Meïr, entitled "Meshib Nefesh," defending the first chapter of Maimonides' "Yad ha-

Ḥazaḳah" against the attacks of an anonymous writer, is also extant in manuscript (MS. Ginzburg, No. 572, 10).

According to Neubauer ("Isr. Letterbode," iii. 57), Meïr is identical with the Meïr ben Simeon mentioned in a Talmudical compilation (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1558, 2, § 665) and in other works, where he is sometimes called "Ha-Me'ili."

Bibliography: Steinschneider, *Hebr. Bibl.* xvi. 44, 67; Neubauer, in *Archives des Missions*, 3d series, i. 556; Lubetzki, Introduction to *Sefer Hashlamah*; Gross, in *Monatsschrift*, 1874, p. 571; idem, *Gallia Judaica*, pp. 423–425; Renan-Neubauer, *Les Rabbins Français*, pp. 558 *et seq.*

S. S. I. Br.

MEÏR B. SOLOMON B. DAVID: Grammarian of the end of the thirteenth century. He wrote a short but interesting grammatical work, which is extant only in a manuscript formerly in the possession of Halberstam, but now in the Montefiore Library (No. 410, 3; see "R. E. J." xiv. 788). In the preface he states that the author of the Hebrew grammar entitled "Petaḥ Debarai" was his grandfather. Purposing to summarize some of the elements of Hebrew grammar, Meïr discusses, in seven chapters, transitive and intransitive verbs, the meaning of the "hif'il," the "pi'el," and the other derived stems, and the pronominal suffixes of the verbs. As he says in the preface, he intended thereby to prepare for his own use an aid to study, and to consider problems which had not been treated in the work of his grandfather, referred to above.

Bibliography: W. Bacher, in *R. E. J.* x. 140 *et seq.*

T. W. B.

MEÏR BEN TODROS. See Abulafia.

ME'IRI, MENAHEM BEN SOLOMON: Provençal Talmudist and commentator; born at Perpignan in 1249; died there in 1306; his Provençal name was **Don Vidal Solomon.** He was a disciple of Reuben ben Ḥayyim of Narbonne. Me'iri is regarded as one of the most brilliant commentators of the Middle Ages. His works are clear and concise and bear the stamp of a scientific and logical mind. Me'iri was the author of many works, most of which are still extant. These are: a treatise on penitence entitled "Ḥibbur ha-Teshubah," or "Meshibat Nefesh," still extant in manuscript (MS. de Rossi, No. 1313); "Bet ha-Beḥirah," containing commentaries on most of the books of the Talmud, several of which were published, namely, those on Megillah (Amsterdam, 1769), Yebamot (Salonica, 1794), Shabbat (Leghorn, 1794), Nedarim, Nazir, and Soṭah (*ib.* 1795), Yoma (*ib.* 1760), Abot (with Me'iri's historical and literary introduction and a short biography of the author by G. Stern; Vienna, 1854); "Ḳiryat Sefer," a Masoretic work on the method of writing scrolls of the Law, in two parts (Smyrna, 1863–81); commentaries on the Bible, of which only those on Proverbs and the Psalms are extant (the former was published at Leiria, 1492; the latter is in manuscript; Neubauer, "Cat. Bodl." p. 69). Azulai mentions three other works by Me'iri which are no longer in existence: "Bet Yad," on the obligation of washing the hands before meals and in the morning; "Magen Abot"; and "Ohel Mo'ed." In the commentary on Sanhedrin, Me'iri quotes another work of his entitled "Ketab Dat," which, judging from the title, must have been a catechism.

Me'iri was too much of a philosopher himself to interdict the study of philosophy. Thus, when solicited by Abba Mari to give his adhesion to the excommunication launched against the secular sciences, Me'iri wrote him a letter in which he emphatically defended science, the only concession he made being to forbid the study of secular sciences by any one before he has thoroughly studied the Talmud.

Bibliography: De Rossi, *Dizionario*, ii. 48; Azulai, *Shem ha-Gedolim*, i. 128; Steinschneider, *Cat. Bodl.* col. 1731; Shorr, in *Ozar Neḥmad*, ii. 99; Stern, *Bet ha-Beḥirah*, Introduction; Geiger, in *He-Ḥaluẓ*, ii. 14; Carmoly, in *Orient*, i. 704; Renan-Neubauer, *Les Rabbins Français*, pp. 528 *et seq.*; Grätz, *Gesch.* vii. 256 *et seq.*; Gross, *Gallia Judaica*, pp. 461–462.

S. S. I. Br.

MEISACH, JOSHUA: Russian Hebrew author; born at Sadi, government of Kovno, 1848. Meisach has written and edited over one hundred works in Yiddish and Hebrew. He began his literary career in 1861 with the weekly "Ha-Karmel," since which year he has contributed to a great number of Hebrew and Yiddish periodicals, has edited the magazine "Gan Peraḥim" (i.–iii., Wilna-Warsaw, 1881–93), and has written various novels, essays, etc. Among these are the following: "Ha-Emunah we-Haskalah," essays (Wilna, 1874); "Miktabim mi-Sar shel Yam," essays (Warsaw, 1885–89); "Ṭefaḥ Megullah," criticisms (*ib.* 1886); "Bamat Yiẓḥaḳ," on the theater (*ib.* 1889); "Oẓar Ḥadash," anecdotes and narratives from the Talmud and the Midrash, alphabetically arranged (Wilna, 1898). Meisach now (1904) resides at Warsaw.

Bibliography: *Sefer Zikkaron*, p. 68, Warsaw, 1888; Lippe, *Asaf ha-Mazkir he-Ḥadash*, p. 262; Zeitlin, *Bibl. Post-Mendels.* p. 235; *Ha-Yehudi*, 1904, No. 46.

H. R. A. S. W.

MEISEL: Bohemian family which became famous chiefly through Mordecai Marcus b. Samuel Meisel, "primate" of Prague. The family seems to have come originally from Cracow, to whose community Mordecai Meisel bequeathed large sums for charitable purposes; and there, toward the end of the sixteenth century, the printer **Menahem Nahum b. Moses Meisel** flourished. As early as 1477, however, the name of "Meisel" is mentioned in documents relating to Prague (Lieben, "Gal 'Ed," p. 15).

Frummet Meisel: Second wife of Mordecai Meisel; died Shebaṭ 23, 1625. She contributed with her husband to the building of the Meisel synagogue, and some of the gifts which they presented on the occasion of its dedication (see Mordecai Marcus Meisel) are still exhibited on the anniversary of her death. On her tombstone she is described as a woman distinguished for piety and morality. It is furthermore stated that every synagogue of Prague possessed votive offerings of hers, the most noteworthy gift being a golden cup weighing 100 crowns; that she supported scholars liberally; and that she was hospitable and very philanthropic. David Gans likewise praised her noble character and her fidelity to her husband. It seems strange, then, to read in the "'Emeḳ ha-Baka" (ed. Wiener, p. 141), that she objected so strongly to the last will and testament of Mordecai Meisel that he divorced her while he lay dying. Although this statement has been often questioned, there must be some truth in it, for on her gravestone she is designated as the daughter of the famous elder Isaac Rofe (Lékarz), not as Meisel's wife.

Bibliography: Foges, *Altertümer der Prager Josefstadt*, Prague, 1882; Lieben, *Gal 'Ed*, ib. 1856; A. Kisch, *Das Testament Mardochai Meysels*, Frankfort-on-the-Main, 1893.

D. A. Ki.

Judah Löb ben Simḥah Bonim Meisel: Printer and author at Cracow in the seventeenth century. Meisel reopened, in 1663, the printing establishment of his father-in-law, Nahum Meisel, and continued it until 1670. The first work printed by him was Jacob Weil's "Sheḥiṭot u-Bediḳot"; the last one, the Eben ha-'Ezer and Ḥoshen ha-Mishpaṭ of the Shulḥan 'Aruk. Meisel was the author of a work entitled "Ṭa'ame ha-Massoret," a commentary on the Masorah, at the end of which there are some novellæ on the Talmud (Amsterdam, 1728).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1373, 2986; M. Zunz, *'Ir ha-Ẓedeḳ*, Supplement, p. 34, note.

J. M. Sel.

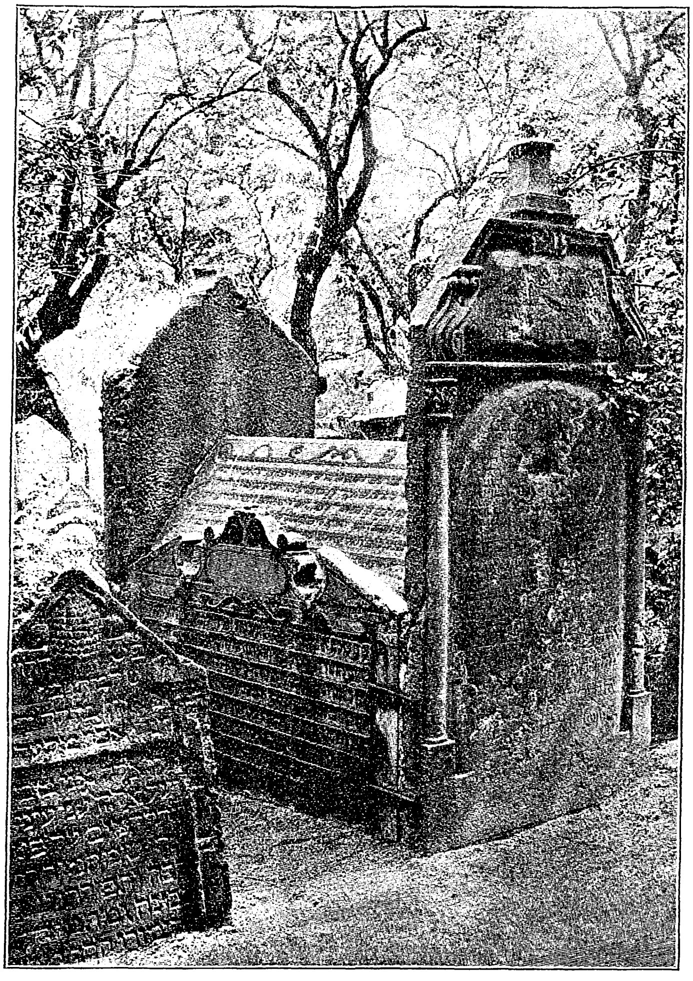

Tombstone of Mordecai Meisel at Prague.

(From Jerabék, "Der Alte Prager Judenfriedhof.")

Mordecai Marcus Meisel (Miška Marek in Bohemian documents): Philanthropist and communal leader at Prague; son of Samuel Meisel; born at Prague 1528; died there March 13, 1601. The persecution of the Jews of Prague by the fanatical Ferdinand I. occurred while Mordecai was a youth. In 1542 and 1561 his family, with the other Jewish inhabitants, was forced to leave the city, though only for a time. The source of the great wealth which subsequently enabled him to become the benefactor of his coreligionists and to aid the Austrian imperial house, especially during the Turkish wars, is unknown. He is mentioned in documents for the first time in 1569, as having business relations with the communal director Isaac Rofe (Lékarz), subsequently his father-in-law. His first wife, **Eva,** who died before 1580, built with him the Jewish town-hall at Prague, which is still standing, as well as the neighboring Hohe Synagoge, where the Jewish court sat. With his second wife, Frummet, he built (1590–92) the Meisel synagogue, which was much admired by the Jews of the time, being, next to the Altneusynagoge, the metropolitan synagogue of the city; it still bears his name. The costly golden and silver vessels with which he and his wife furnished this building either were lost during the lawsuit over his estate or were burned during the conflagrations in the ghetto in 1689 (June 21) and 1754 (May 16). The only gifts dedicated by Meisel and his wife to this synagogue that have been preserved are a curtain ("paroket") embroidered with hundreds of pearls, a similarly adorned wrapper for the scroll of the Law, and a magnificent bronze ornament for the almemar. Jacob Segre, rabbi of Casale-Monferrato, celebrated the dedication of the synagogue in a poem which is still extant, and his contemporary David Gans, the chronicler of Prague, has described in his "Ẓemaḥ Dawid" the enthusiasm with which the Jewish population received the gift.

Meisel enlarged the old Jewish cemetery of Prague by purchasing adjoining uncultivated land, on which he erected a house for washing the dead, a miḳweh, a bet ha-midrash, a Klaus, and a hospital (still in existence). He spent much money also in ransoming Jewish prisoners; paved the ghetto of

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Prague, which had been much enlarged at that time; often provided clothing, of a uniform pattern, for all the poor of his community; presented large dowries every year at Ḥanukkah to two poor brides chosen by lot; lent large sums without interest to needy merchants; and provided for the widows and orphans of the community. He presented costly synagogal vessels and adornments to other communities, including those of Cracow, Posen, and Jerusalem. He presented and loaned altogether the sum of 20,000 thalers to the community of Posen when it was burned out June 11, 1590; gave generously to Christian philanthropics, contributing a considerable amount toward the completion of the Church of the Savior; and repeatedly lent large sums to the empress as well as to the emperor, being rewarded with considerable privileges, many of which affected the Meisel synagogue. This synagogue had a standard with an escutcheon; it might not be entered by any officer of the law; it was exempt from taxation for all time. Although Meisel had no children, the emperor granted him the right to dispose of his estate; but after his death the heirs were involved in difficulties as a result of this privilege. He had the right also to mint shekels for ritual purposes ("pidyon ha-ben" and "maḥaẓit ha-sheḳel"), and one of these coins, dated 1584, is still in existence.

Meisel's last will and testament, which he drew up in the presence of Chief Rabbi Löw (Judah Löw b. Bezaleel), the communal director Joachim Brandeis, and Meïr Epstein, leaving his estate to his two nephews, Samuel the Elder and Samuel the Younger, is still extant in manuscript. He was interred with the highest honors. Immediately after his burial the Bohemian treasury, at the instance of the emperor, confiscated his estate, consisting of 516,250 gulden in money together with many houses. Whatever was found was carried off; one of the chief heirs was tortured into revealing the hiding-place of what had been concealed, which also was claimed. Meisel's wealth and philanthropy have become proverbial among the Jews, and many anecdotes are connected with his name.

Bibliography: Lieben, *Gal 'Ed*; Foges, *Altertümer der Prager Josefstadt*; Hock-Kaufmann, *Die Familien Prags*, Presburg, 1892; A. Kisch, *Das Testament Mardochai Meysels*; idem, *Das Meiselbanner in Prag*, Prague, 1901.

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Moses b. Mordecai Meisel: Russian scholar and communal worker; born in Wilna about 1760; died in Hebron, Palestine, after 1838. He was shammash of the community in his native town and was in his younger days one of the followers of Elijah Gaon. Later he joined the Ḥasidim, but did not participate in the bitter controversies concerning them which disturbed the Polish Jewry in those times. He was a great admirer of Moses Mendelssohn and approved Solomon Dubno's bi'ur of Genesis (1783). There is also an approbation by Meisel of Samuel Gershoni's "Debar Shemuel" (Byelostok, 1814). He left Wilna for Palestine in 1813 and settled in Hebron. Dr. Löwe, who met him there in the summer of 1838, describes him as an old man well acquainted with German literature.

Meisel was the author of "Shirat Mosheh" (Shklov, 1788), a poem on the 613 precepts, each line beginning with a letter from the Ten Commandments. His son **Aryeh Löb** (d. 1835) was a leader among the Ḥasidim of Wilna.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 246-247, 288, Wilna, 1860; M. A. Ginzburg, *Debir*, pp. 47-48, Warsaw, 1883.

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Samuel Meisel (the elder): Nephew of Mordecai Marcus b. Samuel; born in 1585; died in 1630. He was wealthy and prominent in affairs. In 1616 he received an imperial privilege. The printing-press of Abraham Heide (Lemberger) was situated in his house. After Mordecai Meisel's death the settlement of his estate involved his family in a tedious suit with the government, and from the records of this suit is derived the information regarding the members of this family. One of the houses belonging to the estate was awarded, in 1610, to a nephew, **Jacob**, and his wife, Johanka; and three years later, King Matthias, successor of Rudolf II., gave the remaining real estate to another nephew, **Samuel Meisel** (the younger; d. 1625), son of Simon. The Meisel synagogue and other property were awarded to the Jewish community. As the state had confiscated all the money (more than 500,000 gulden) and most of the real estate, the family sued the community for the income from the synagogue, the baths, institutional buildings, etc., amounting to 800 florins a year. The rabbinate thereupon excommunicated the entirely impoverished family (*c.* 1670), and this led to indescribable persecutions and scandals. Decent burial was refused to **Marek**, son of the younger Samuel Meisel, in 1674, and the funeral cortège was insulted. His daughter was attacked in her house by the mob, and the family had to pay large sums in order to secure honorable burial for the heir **Joachim Meisel.** It did not appear until the final verdict rendered in this suit by the magistrate of Prague Sept. 13, 1684, that through the machinations of the notorious apostate Philipp Lang, chamberlain to the emperor until 1608, the record of Meisel's privileges had been secretly stricken from the official register in 1601, on the ground of their having been obtained by fraud, and that the sums subsequently paid to the widow and to the heirs, and the two houses given them, were alleged to have been merely gifts. The heirs, naturally, were not satisfied with this decision; but the great fire in the ghetto of Prague, in 1689, which destroyed the Meisel synagogue and the other buildings of the estate, terminated the controversy. The family flourished at Prague down to modern times; and branches of it are found at Warsaw, Budapest, Breslau, and Berlin.

Bibliography: A. Kisch, *Das Testament Mardochai Meysels*; Lieben, *Gal 'Ed*; Benedikt Foges, *Altertümer der Prager Josefstadt*.

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Wolf Alois Meisel: Hungarian rabbi; born at Roth-Janowitz July 16, 1815; died at Budapest Nov. 30, 1867. Owing to his father's conversion to Christianity, the family relations were so inharmonious that he reached the age of seventeen before he was able to begin definite preparation for the future. In 1832 he went to Hamburg, where he applied himself to the study of the Talmud and graduated from the gymnasium. He entered the University of Breslau in 1838, where he continued his study of the Talmud and attended lectures on rhetoric. In 1848 he was called to the rabbinate of Stettin, and on May 11, 1859, to that of Budapest. Here he was in constant conflict with his congregation owing to the state of transition, both in religion and in politics, through which the Hungarian Jews passed during his administration. His "Homilien über die Sprüche der Väter" (Stettin, 1851; Hungarian transl. by Bauer Márkü Lörincz, Budapest, 1862) are models of Jewish pulpit-literature. His "Prinz und Derwisch," poems (Stettin, 1847; 2d ed., Budapest, 1860), and "Der Prüfstein," poems (published posthumously by the Meisel-Wohlthätigkeitsverein, Budapest, 1878), are translations. He died suddenly while preaching a sermon, which Simon Bacher and his son Wilhelm Bacher published in German and Hebrew under the title "Die Brunnen Isaak's" (*ib.* 1867).

Bibliography: Kayserling, *W. A. Meisel; ein Lebens- und Zeitbild*, Leipsic, 1891; Venetianer, *A Zsidóság Szervezete*, pp. 496 *et seq.*; Büchler, *A Zsidók Torténete*, pp. 479 *et seq.*; *Pallas Lex.*; Hochmuth, *Leopold Löw*, pp. 208 *et seq.*, Leipsic, 1871.

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MEISEL SYNAGOGUE. See Meisel, Mordecai Marcus; Prague.

MEISELS, DOB BERUSH B. ISAAC: Polish rabbi and statesman; born in Szczekoeiny about 1800; died in Warsaw March 17, 1870. He was a scion of one of the oldest families in Cracow, and was brought up in Kamenetz, Podolia, where his father (d. 1832) was rabbi. After marrying the daughter of the wealthy Solomon Bornstein of Wielicka, he settled as a banker in Cracow, of which city he became rabbi in 1832. He occupied the rabbinate for nearly a quarter of a century, but was not recognized by the entire community, a considerable part of which adhered to his opponent, R. Saul Landau. Meisels always took a conspicuous part in the civic life of his place of residence; and in the stormy times of 1846 he was chosen one of the twelve senators of Cracow. In 1848 he was elected, with the aid of Catholic votes, to represent the city in the provisional Austrian Reichsrath, meeting at Kremsier. He took his seat among the radicals, and when the president expressed his surprise at seeing a rabbi seated on the "left," Meisels gave the reply: "Juden haben keine Rechte" (Jews have no right!).

In 1856 Meisels became rabbi of Warsaw, where he soon gained the respect and confidence of the entire population. In 1861, during the riots and excesses which preceded the outbreak of the second Polish insurrection, he did everything in his power to induce the Jews to sympathize with the cause of Poland. He accompanied the Archbishop of Warsaw to the funeral of the victims of the first outbreak and marched together with Father Wyszynski at the head of a delegation to the city hall. Later he was appointed by the Russian vice-regent a member of the provisional municipal council of Warsaw; but he remained loyal to the cause of the Polish patriots, thereby, it is believed, preventing massacres of Jews which some Polish leaders had planned and which the Russian government was not anxious to avert ("Allg. Zeit. des Jud." 1861, p. 227). Late in 1861 Meisels, together with Dr. M. Jastrow, was arrested and thrown into prison; after several months' confinement both were expelled from the country. Meisels was invited to settle in London; but in 1862 he was permitted to return to Warsaw, where he remained until his death.

Meisels was the author of novellæ on the "Sefer ha-Miẓwot" of Maimonides, which appeared together with the text as "Ḥiddushe MaHaRDaM" (Warsaw, 1870). One of his sons, **Israel Meisels**, was dayyan in Cracow and rabbi of Siedlce, Poland, from 1858 to 1867. He died in Cracow Nov. 17, 1875, aged 58 ("Ha-Maggid," xix. 407). Another son, **Solomon Meisels**, was living in Vienna in 1871.

Bibliography: B. D. Rabbinowicz, *Dobeb Sifte Yeshenim*, Warsaw, 1870; Angelchik, *Ish Ḥayyil*, Cracow, 1871; Fuenn, *Keneset Yisrael*, p. 185, Warsaw, 1886; Wettstein, *Toledot MaHaRaN* (biography of Ḥayyim N. Dembitzer), pp. 14 *et seq.*, Cracow, 1893; *Orient*, 1848, pp. 240, 348, 358; 1849, pp. 15–16; *Allg. Zeit. des Jud.* 1861, pp. 177, 214, 228; 1862, p. 22; *Ha-Shaḥar*, viii. 504.

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MEISELS, NAHUM. See Cracow.

MEISSEN. See Saxony.

MEKILTA (plural, **Mekilata**): The halakic midrash to Exodus. The name "Mekilta," which corresponds to the Hebrew "middah" (= "measure," "rule"), was given to this midrash because the Scriptural comments and explanations of the Law which it contains are based on fixed rules of Scriptural exegesis ("middot"; comp. Talmud Hermeneutics). The halakic midrashim are in general called "middot," in contrast to the "halakot," or formulated laws; and an interpreter of the Midrash was termed "bar mekilan" = "a man of the rules" (Lev. R. iii.). Neither the Babylonian nor the Palestinian Talmud mentions this work under the name "Mekilta," nor does the word occur in any of the passages of the Talmud in which the other halakic midrashim, Sifra and Sifre, are named (Ḥag. 3a; Ḳid. 49b; Ber. 47b; etc.). It seems to be intended, however, in one passage (Yer. 'Ab. Zarah iv. 8), which runs as follows: "R. Josiah showed a mekilta from which he cited and explained a sentence." His quotation actually occurs in the Mekilta, Mishpaṭim (ed. Weiss, p. 106b). It is not certain, however, whether the word "mekilta" here refers to the work under consideration; for it possibly alludes to a baraita collection—which might also be designated a "mekilta" (comp. Pes. 48a; Tem. 33a; Giṭ. 44a)—containing the sentence in question. On the other hand, this midrash, apparently in written form, is mentioned several times in the Talmud under the title "She'ar Sifre debe Rab" = "The Other Books of the Schoolhouse" (Yoma 74a; B. B. 124b). A geonic responsum (Harkavy, "Teshubot ha-Geonim," p. 31, No. 66, Berlin, 1888) in which occurs a passage from the Mekilta (ed. Weiss, p. 41a) likewise indicates that this work was known as "She'ar Sifre debe Rab." The first person to mention the Mekilta by name was the author of the "Halakot Gedolot" (p. 144a, ed. Warsaw, 1874). Another geonic responsum refers to it as the "Mekilta de-Ereẓ Yisrael" (Harkavy, *l.c.* p. 107, No. 229), probably to distinguish it from the Mekilta of R. Simeon bar Yoḥai, which was generally known in the Babylonian schools (Hoff-

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mann, "Zur Einleitung in die Halachischen Midraschim," p. 36).

The author, or more correctly the redactor, of the Mekilta can not be definitely ascertained. R. Nissim b. Jacob, in his "Mafteaḥ" (to Shab. 106b), and R. Samuel ha-Nagid, in his introduction to the Talmud, refer to it as the "Mekilta de-Rabbi Yishmael," thus ascribing the authorship to Ishmael. Maimonides likewise says in the introduction to his Yad ha-Ḥazaḳah: "R. Ishmael interpreted from 'we'eleh shemot' to the end of the Torah, and this explanation is called 'mekilta.' R. Akiba also wrote a mekilta." This R. Ishmael, however, is neither an amora by the name of Ishmael, as Frankel assumed (Introduction to Yerushalmi, p. 105b), nor Rabbi's contemporary, Rabbi Ishmael b. R. Jose, as Gedaliah ibn Yaḥya thought ("Shalshelet ha-Ḳabbalah," p. 24a, Zolkiev, 1804). He is, on the contrary, identical with R. Ishmael b. Elisha, R. Akiba's contemporary, as is shown by the passage of Maimonides quoted above. The present Mekilta can not, however, be the one composed by R. Ishmael, as is proved by the reference to R. Ishmael's pupils and to other later tannaim. Both Maimonides and the author of the "Halakot Gedolot," moreover, refer, evidently on the basis of a tradition, to a much larger mekilta extending from Ex. i. to the end of the Pentateuch, while the midrash here considered discusses only certain passages of Exodus. It must be assumed, therefore, that R. Ishmael composed an explanatory midrash to the last four books of the Pentateuch, and that his pupils amplified it (Friedmann, "Einleitung in die Mechilta," pp. 64, 73; Hoffmann, *l.c.* p. 73). A later editor, intending to compile a halakic midrash to Exodus, took R. Ishmael's work on the book, beginning with ch. xii., since the first eleven chapters contained no references to the Law (Friedmann, *l.c.* p. 72; Hoffmann, *l.c.* p. 37). He even omitted passages from the portion which he took; but, by way of compensation, he incorporated much material from the other halakic midrashim, Sifra, R. Simeon b. Yoḥai's Mekilta, and the Sifre to Deuteronomy. Since the last two works were from a different source, he generally designated them by the introductory phrase, "dabar aḥar" = "another explanation," placing them after the sections taken from R. Ishmael's midrash. But the redactor based his work on the midrash of R. Ishmael's school; and the sentences of R. Ishmael and his pupils constitute the larger part of his Mekilta. Similarly most of the anonymous maxims in the work were derived from the same source; so that it, also, was known as the "Mekilta of R. Ishmael" ("Mekilta de-Rabbi Yishmael"). The redactor must have been a pupil of Rabbi, since the latter is frequently mentioned (comp. Abraham ibn David in "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." p. 57, Oxford, 1887, who likewise ascribes it to a pupil of Rabbi). He can not, however, have been R. Hoshaiah, as A. Epstein assumes ("Beiträge zur Jüdischen Alterthumskunde," p. 55, Vienna, 1887), and as might be inferred from Abraham ibn David's reference; for Hoshaiah is mentioned in the Mekilta (ed. Weiss, p. 60b). Rab (Abba Arika) therefore probably redacted the work, as Menahem ibn Zeraḥ says in the preface to "Ẓedah la-Derek" (p. 14b). Rab, however, did not do this in Babylonia, as Weiss assumes ("Einleitung in die Mechilta," p. 19), but in Palestine, taking it after its completion to Babylonia, so that it was called the Mekilta of Palestine "Mekilta de-Ereẓ Yisrael").

Mekilta of R. Ishmael.

Quotations in the Talmud.

Baraitot from the Mekilta are introduced in the Babylonian Talmud by the phrases "Tena debe R. Yishmael" = "It was taught in the school of R. Ishmael," and in the Palestinian Talmud and the haggadic midrashim by "Teni R. Yishmael" = "R. Ishmael taught." Yet there are many baraitot in the Talmud which contain comments on Exodus, and which are introduced by the phrase "Tena debe R. Yishmael," but are not included in the Mekilta under discussion. These must have been included in R. Ishmael's original Mekilta, and the fact that they are omitted in this midrash is evidence that its redactor excluded many of the passages from R. Ishmael's work (comp. Hoffmann, *l.c.* p. 42).

The Mekilta begins with Ex. xii., this being the first legal section found in Exodus. That this is the beginning of the Mekilta is shown by the "'Aruk," *s.v.* טמא, and by the "Seder Tannaim we-Amora'im" (ed. Luzzatto, p. 12, Prague, 1839). In like manner R. Nissim proves in his "Mafteaḥ" (to Shab. 106b) that the conclusion of the Mekilta which he knew corresponded with that of the Mekilta now extant.

In the editions the Mekilta is divided into nine "massektot," each of which is subdivided into "parashiyyot." The nine massektot are as follows: (1) "Massekta de-Pesḥa," covering the pericope "Bo" (quoted as "Bo"), Ex. xii. 1–xiii. 16, and containing an introduction, "petikta," and 18 sections; (2) "Massekta de-Wayeḥi Beshallaḥ" (quoted as "Besh."), *ib.* xiii. 17–xiv. 31, containing an introduction and 6 sections; (3) "Massekta de-Shirah" (quoted as "Shir"), *ib.* xv. 1–21, containing 10 sections; (4) "Massekta de-Wayassa'" (quoted as "Way."), *ib.* xv. 22–xvii. 7, containing 6 sections; (5) "Massekta de-'Amalek," consisting of two parts, (*a*) the part dealing with Amalek (quoted as "Am."), *ib.* xvii. 8–16, containing 2 sections, and (*b*) the beginning of the pericope "Yitro" (quoted as "Yitro"), *ib.* xviii. 1–27, also containing 2 sections; (6) "Massekta de-Baḥodesh" (quoted as "Baḥ."), *ib.* xix. 1–20, 26, containing 11 sections; (7) "Massekta de-Neziḳin," *ib.* xxi. 1–xxii. 23; and (8) "Massekta de-Kaspa," *ib.* xxii. 24–xxiii. 19; these last two massektot, which belong to the pericope "Mishpaṭim," contain 20 sections, consecutively numbered, and are quoted as "Mish."; (9) "Massekta de-Shabbeta," containing 2 sections, (*a*) covering the pericope "Ki Tissa" (quoted as "Ki"), *ib.* xxxi. 12–17, and (*b*) covering the pericope "Wayaḳhel" (quoted as "Wayaḳ."), *ib.* xxxv. 1–3. The Mekilta comprises altogether seventy-seven, or, if the two introductions be included, seventy-nine sections. All the editions, however, state at the end that there are eighty-two sections (comp. Weiss, *l.c.* p. 28; Friedmann, *l.c.* pp. 78–80).

Although the redactor intended to produce a halakic midrash to Exodus, the larger portion of the Mekilta is haggadic in character. From Ex. xii.

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the midrash was continued without interruption as far as Ex. xxxiii. 19, *i.e.*, to the conclusion of the chief laws of the book, although there are many narrative portions scattered through this section whose midrash belongs properly to the haggadah. Furthermore, many haggadot are included in the legal sections as well. The halakic exegesis of the Mekilta, which is found chiefly in the massektot "Bo," "Bah.," and "Mish.," and in the sections "Ki" and "Wayak.," is, as the name "mekilta" indicates, based on the application of the middot according to R. Ishmael's system and method of teaching. In like manner, the introductory formulas and the technical terms are borrowed from his midrash (comp. Hoffmann, *l.c.* pp. 43–44). On the other hand, there are many explanations and expositions of the Law which follow the simpler methods of exegesis found in the earlier halakah (comp. Midrash Halakah).

The haggadic expositions in the Mekilta, which are found chiefly in "Beshallah" and "Yitro," are in part actual exegeses, but the majority of them are merely interpretations of Scripture to illustrate certain ethical and moral tenets. Parables are frequently introduced in connection with these interpretations (*e.g.*, "Bo," ed. Weiss, p. 1b; "Besh.," pp. 36a, b, 37a), as well as proverbs (*e.g.*, "Bo," p. 2b; "Way.," p. 60b) and maxims (*e.g.*, the apothegm of the ancient Zekenim, "Besh.," p. 62b; "Shir," p. 46b). Especially noteworthy are the haggadot relating to the battles of the Ephraimites ("Besh.," p. 28b) and to Serah, Asher's daughter, who showed Joseph's coffin to Moses (*ib.* p. 29a), besides others, which are based on old tales and legends.

It must also be noted that some of the tannaim mentioned in the Mekilta are referred to only here and in Sifre, Num., which likewise originated in R. Ishmael's school (comp. Hoffmann, *l.c.* pp. 38–39). On the earlier editions of the Mekilta and the commentaries to it see Weiss, *l.c.* pp. 25–26, and Friedmann, *l.c.* pp. 12–14. The following are more recent critical editions: J. H. Weiss, "Mechilta" (with introduction and commentary), Vienna, 1865; M. Friedmann, "Mechilta de-Rabbi Ismael" (with introduction and commentary), *ib.* 1870.

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S. J. Z. L.

MEKILTA DE-RABBI SHIM'ON: Halakic midrash on Exodus from the school of R. Akiba. No midrash of this name is mentioned in Talmudic literature; but medieval authors refer to one which they call either "Mekilta de-R. Simeon b. Yohai," or "Mekilta Ahrita de-R. Shim'on," or simply "Mekilta Aheret" = "another mekilta." From it passages are cited, especially by Nahmanides in his Pentateuchal commentary on Gen. xlix. 31; Ex. xiv. 19, xxi. 3, xxii. 12; Lev. xxiii. 24; and by R. Todros ha-Levi in his works "Sefer ha-Razim" and "Ozar ha-Kabod" (MSS. in the Königliche Hof- und Staatsbibliothek, Munich; comp. M. H. Landauer in "Orient, Lit." 1845, vi. 182 *et seq.*). Until recently, aside from these quotations and some given by certain authors of the sixteenth century, as Elijah Mizrahi in his commentary on Rashi's commentary on the Pentateuch, R. Shem-Tob b. Abraham in his "Migdal 'Oz" to Maimonides' "Yad," and R. Meïr ibn Gabbai in his "Tola'at Ya'akob" (p. 63b, Cracow, 1570), the only other extract of any length from the Mekilta de-R. Shim'on which was known was the one published by R. Isaac Elijah Landau from a manuscript of R. Abraham Halami, as an appendix to his edition of the Mekilta (Wilna, 1844). There were, therefore, various erroneous opinions regarding this lost work. Zunz ("G. V." p. 419, note *a*) considered it as a cabalistic work ascribed to R. Simeon b. Yohai. M. H. Landauer (*l.c.*) identified it with the Mekilta de-R. Yishmael, while J. Perles (in "Monatsschrift," 1858, pp. 145 *et seq.*) held that the medieval authors applied the name "Mekilta de-R. Shim'on" merely to his maxims which were included in the Mekilta de-R. Yishmael, since separate sentences could be called "mekilta". M. Friedmann was the first to maintain, in his introduction to the Mekilta of R. Ismael (pp. 54 *et seq.*, Vienna, 1870), that, in addition to R. Ishmael's work, there was a halakic midrash to Exodus by R. Simeon, which was called the "Mekilta de-R. Shim'on," and that this Mekilta formed part of the Sifre mentioned in Babli (Sanh. 86a; Ber. 47b; Meg. 28b; Kid. 49a; Sheb. 41b; Hag. 3a). This assumption of Friedmann's was subsequently confirmed by the publication of a geonic responsum (Harkavy, "Teshubot ha-Ge'onim," p. 107, No. 229, Berlin, 1888), where a baraita from the Sifre de-Be Rab to Exodus is quoted, which is the same passage as that cited by Nahmanides from the Mekilta de-R. Shim'on b. Yohai, in his commentary on Ex. xxii. 12. This extract designates the work of R. Ishmael as the "Mekilta of Palestine," in contradistinction to R. Simeon b. Yohai's midrash. It is clear, therefore, that the Mekilta of R. Simeon was implied in the title Sifre de-Be Rab (comp. Hoffmann, "Einleitung in die Halachischen Midraschim," p. 46); and it is mentioned in the Midrash Tehillim (ed. Buber, Wilna, 1891), p. 252 (comp. Buber's note there), under the Hebrew name "Middot R. Shim'on b. Yohai." It is possible also that Simeon himself intended to refer to his midrash in his saying: "Learn my middot" (Git. 67a). The Palestinian sources, the Yerushalmi and the haggadic midrashim, introduce baraitot from this Mekilta with the phrase, "Teni R. Shim'on" = "R. Simeon has taught" (comp. Friedmann, introduction to his edition of the Mekilta, pp. 55 *et seq.*; Hoffmann, *l.c.* p. 48). The phrase "Tena de-Be R. Shim'on" is extremely rare, however, in Babli, where this midrash ranks as one of the "Sifre de-Be Rab" (Hoffmann, *l.c.* p. 50). Many sentences of R. Simeon are quoted there in the name of his son Eleazar, so that Hoffmann has very plausibly concluded (*l.c.* p. 51) that Eleazar edited his father's midrash.

The Mekilta de-R. Shim'on has disappeared; but some extracts from it have been preserved in the collection known as "Midrash ha-Gadol," as I. Lewy first pointed out ("Ein Wort über die Mechilta des

R. Simon"). These fragments have been collected by D. Hoffmann and published under the title "Mechilta des R. Simon b. Jochai" in the Hebrew monthly "Ha-Peles" (vols. i. to iv., *passim*).

This Mekilta compiled from the Midrash ha-Gadol preserves abundant material from the earliest Scriptural commentaries, quoting, for instance, a sentence from the "Doreshe Reshumot" on Ex. xxi. 12 ("Ha-Peles," iii. 258) which is found nowhere else. It contains also much from post-Talmudic literature (comp. Hoffmann, *l.c.* p. 387, note 19), for the collector and redactor of the Midrash ha-Gadol had a peculiar way of dressing sentences of such medieval authorities as Rashi, Ibn Ezra, "'Aruk," and Maimonides in midrashic garb and presenting them as ancient maxims (comp. Schechter, Introduction to "Midrash ha-Gadol," p. 13, Cambridge, 1902).

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S. J. Z. L.

MEKILTA LE-SEFER DEBARIM: A halakic midrash to Deuteronomy from the school of Rabbi Ishmael. No midrash by this name is mentioned in Talmudic literature, nor do the medieval authors refer to such a work. Although Maimonides says in his introduction to the Yad ha-Ḥazaḳah, "R. Ishmael explained from 'we-eleh shemot' to the conclusion of the Torah, that is, the Mekilta," he did not see this midrash, which also includes Deuteronomy, since he does not quote any Mekilta passages to that book of the Pentateuch in his "Sefer ha-Miẓwot," although he draws upon the halakic midrashim in discussing most of the commandments. Maimonides probably knew, therefore, merely through an old tradition which he had heard that such a midrash by R. Ishmael existed.

But there are other circumstances which prove that there was once such a work. Many midrashic baraitot to Deuteronomy are introduced in the Talmud with the words "Tena debe R. Yishmael," and may be recognized in form and substance as Ishmael's midrashim (comp. Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 77; *idem*, "Ueber eine Mechilta zu Deuteronomium," in the "Hildesheimer Jubelschrift," German part, pp. 83-98). B. B. 124b quotes a passage to a verse in Deuteronomy from the "She'ar Sifre de-Be Rab," a term by which the Mekilta de-Rabbi Yishmael is designated (comp. Hoffmann, *l.c.* p. 40). This clearly indicates that there was a midrash to Deuteronomy by R. Ishmael at the period of the Amoraim. This work, which was called also "Mekilta," disappeared at an early date, and was therefore unknown to the medieval authors. The editor of the Midrash ha-Gadol, however, knew it and included many passages from it in his collection. The citations from R. Ishmael's Mekilta to Deuteronomy which are contained in the Midrash ha-Gadol have been collected by D. Hoffmann and printed under the title "Liḳḳuṭe Mekilta: Collectaneen aus einer Mechilta" in the "Hildesheimer Jubelschrift," Hebr. part, pp. 3-32, and separately under the title "Liḳḳuṭe Batar Liḳḳuṭe: Neue Collectaneen aus einer Mechilta zu Deuteronomium" (Berlin, 1897). It appears from these passages that this midrash contained much valuable material from the earlier halakic exegetes. Especially noteworthy is the statement that R. Simon Gamaliel, together with R. Johanan b. Zakkai, addressed a circular letter to the Galileans and other communities ("Liḳḳuṭe Mekilta," p. 30), a statement which certainly antedates the parallel passage in Tosef., Sanh. ii. 6.

Hoffmann's collection of extracts from the Mekilta includes also many quotations from Maimonides' "Yad" (comp. Hoffmann, "Ueber eine Mechilta," p. 85, and his preface to the "Liḳḳuṭe Mekilta," p. 4). Aside from the passages included in the Midrash ha-Gadol, some fragments of the Mekilta have been preserved in the Cairo GENIZAH; these were discovered by Schechter and published by him in the "J. Q. R."

BIBLIOGRAPHY: D. Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, p. 77, Berlin, 1887; idem, *Ueber eine Mechilta zu Deuteronomium*, in *Jubelschrift zum Siebzigsten Geburtstag des Dr. Isr. Hildesheimer*, German part, pp. 83-98, Berlin, 1890.

S. J. Z. L.

MEḲIẒE NIRDAMIM: International society for the publication of old Hebrew books and manuscripts. It was established first at Lyck, Germany, in 1864, under the direction of Rabbi Nathan Adler, Sir Moses Montefiore, and Joseph Zedner (London), Albert Cohn (Paris), S. D. Luzzatto (Padua), M. Sachs (Berlin), Eliezer Lipman Silberman (Lyck), and M. Straschun (Wilna). It was reestablished at Berlin in 1885 under the supervision of Abraham Berliner (Berlin), Moses Ehrenreich (Rome), J. Derenbourg and David Ginsburg (Paris), S. J. Halberstam (Bielitz), A. Harkavy (St. Petersburg), M. Jastrow (Philadelphia), David Kaufmann (Budapest), and M. Straschun (Wilna).

The society has published the following works:

1864.	'Eṭ Sofer, by David Ḳimḥi.
1864-88.	Paḥad Yiẓḥaḳ, by R. Isaac Lampronti, letters ב-ח. Lyck-Berlin.
1864-98.	Teshubot ha-Ge'onim: one hundred and twenty responsa of the Geonim. Lyck.
1864-1902.	Diwan le-R. Yehudah ha-Levi. Lyck-Berlin.
1866.	Melammed ha-Talmidim, by Jacob Anatoli.
1866.	Eben Sappir, by Jacob Safir.
1868.	Pesiḳta ha-Yeshanah, attributed to Rab Kahana.
1868-71.	Imre Shefer, by N. H. Wessely.
1871.	Wikkuaḥ 'al ha-Ahabah, by Judah Abravanel.
1871.	Sefer Toledot Rabbenu Yiẓḥaḳ Lampronṭi.
1871.	Sefer ha-Musar, by Ephraim of Modena.
1874.	Tagmule ha-Nefesh, by Hillel b. Samuel of Verona.
1874.	Sefer ha-'Ibbur, by Abraham ibn Ezra.
1874.	Perush 'al Shir ha-Shirim, by Moses ibn Tibbon.
1874.	Yiḥuse Tanna'im we-Amora'im, by a contemporary of Rashi.
1881.	Ha-Sarid weha-Paliṭ, by Saadia Gaon.
1881-83.	Sefer Ḥasidim.
1882.	Meteḳ Sefatayim, by R. Immanuel Frances.
1885.	Perush 'al Sefer Yeẓirah, by Isaac Barcelona.
1885-87.	Teshubot ha-Ge'onim.
1885-1904.	Ḳobeẓ 'al Yad, a series of collected smaller works; collections of old documents.
1886.	Tarshish, diwan of R. Moses b. Ezra.
1886-92.	Maimonides, commentary on Seder Ṭohorot.
1887.	Sefer ha-Galuy, by R. Joseph Ḳimḥi.
1887-92.	Halakot Gedolot.
1888.	Sefer Zikkaron, by Joseph Ḳimḥi.
1889.	Ma'yan Gannim, commentary on Job, by Samuel b. Nissim Masnuth.
1889-93.	Maḥzor Vitry, by R. Simḥah, pupil of Rashi.
1890.	Yehudah Ya'aleh, by Judah Cologna and Isaac Hirschenson.
1891-92.	Teshubot MaHaRaM, responsa of R. Meïr of Rothenburg.

1893–96.	Sefer ha-Shorashim, by R. Jonah ibn Janah.
1894.	Midrash Zuta, on the five Megillot.
1895.	Megillat Sedarim, by Abraham Brody.
1895.	Seder ha-Hakamim.
1898.	Minhat Kena'ot, by R. Jehiel of Pisa.
1898.	She'elot u-Teshubot she be-Sefer ha-Yashar le-Rabbenu Tam.
1899.	Midrash ha-Torah, commentary on the Pentateuch, by Solomon Astruc of Barcelona.
1899.	Kebod Hakamim, by David Messer Leon of Mantua.
1899-1901.	Orhot Hayyim, by Aaron ha-Kohen of Lunel.
1900.	Tashlum Abudarham, Jose b. Jose's "Abodah" and other ritual poems, with notes by Abudarham.
1900–01.	Midrash Sekel: Tob, by Menahem b. Solomon.
1902.	Sefer ha-'Ittim, by Judah b. Barzilai of Barcelona.

Bibliography: H. D. Lippe, *Bibliographisches Lexicon*, i. 451 *et seq.*, Vienna, 1881; new series, i. 391, Vienna, 1899; *Verzeichniss der Schriften des Verein Mekize Nirdamim*, 1885–95, 1896, 1898.

G. A. S. W.

MELAMMED ("teacher"): A term which in Biblical times denoted a teacher or instructor in general (*e.g.*, in Ps. cxix. 99 and Prov. v. 13), but which in the Talmudic period was applied especially to a teacher of children, and was almost invariably followed by the word "tinokot" (children; B. B. 21a). The Aramean equivalent was "makre dardeke" (*ib.*). The melammed was appointed by the community, and there were special regulations determining how many children he might teach, as well as rules governing the choice of applicants for the office and the dismissal of a melammed (*ib.*). These regulations were extended and augmented in the post-Talmudic period.

Besides the teachers appointed by the community there were others who were privately engaged by the parents of children; hence it became necessary to define accurately the mutual rights and duties of the melammed and of the parents. While giving instruction the melammed was not allowed to do any other work (Shulhan 'Aruk, Hoshen Mishpat, 333, 5). If he was ill, and therefore unable to teach for a time, as much was deducted from his wages as the lessons for that time would have cost (*ib.*); but if, on the other hand, the pupil was ill and could not take his lessons, the melammed received full payment (*ib.* 335, 1). The melammed was not allowed to punish his pupils too severely; and he had to teach both in the daytime and during part of the night (Shulhan 'Aruk, Yoreh De'ah, 245, 10–11). He might not leave his pupils alone, nor neglect his duties; and he was required to be pious and to understand his vocation (*ib.* 245, 17). Only a married man might be a melammed (*ib.* 245, 20–21). In addition to these regulations many others concerning the melammed are given in Yoreh De'ah (*l.c.* and 246), as well as in Hoshen Mishpat (*l.c.*), but some of them are not observed at present.

Regulations for Private Tutors.

A distinction is now made between the village melammed, who is engaged as a private tutor by a Jew living in a village, and who teaches the child in the house of its parents, and the melammed in a town, who teaches in his own home, which serves at the same time as a schoolroom (see Heder). A distinction is likewise drawn between the "melammed dardeki" and the "melammed gemara." The former teaches children of both sexes to read and write Hebrew, and also a chapter or two of each weekly lesson from the Pentateuch, and he generally has one or more assistants (in German "behelfer"). The gemara melammed, on the other hand, teaches Bible and Talmud to the boys, and, when they are older, the Shulhan 'Aruk as well. Searching questions are seldom asked concerning the melammed's pedagogical fitness; and it frequently happens, moreover, that parents, for charity's sake, send their children for instruction to persons who are unfit for any other vocation, but who possess more or less knowledge of the Talmud. As the profession of a melammed is not an enviable one, it is mostly practised by people who can not find any other employment. In Russia and Poland, therefore, the word "melammed" is, in slang, synonymous with "good-for-nothing" or "dolt." Among the Karaites, however, the term denotes, like "rab" among the Rabbinites, "teacher" and "master," and is regarded as a title of honor. Consequently there are among the Karaites many learned men who are called by the title "ha-melammed ha-gadol" (the great master), or merely "ha-melammed" (the master; comp. Pinsker, "Likkute Kadmoniyyot," Index; Gottlober, "Bikkoret le-Toledot ha-Kara'im," pp. 195, 207, Wilna, 1865).

Bibliography: Lampronti, *Pahad Yizhak*, s.v., in addition to the authorities cited in the article.

J. J. Z. L.

MELBOURNE: Capital of the British colony of Victoria. Attempts were made to hold services in Melbourne in the house of M. Lazarus in 1839 and in that of Solomon Benjamin in 1841; but the first congregation of the city was that entitled "The Holy Congregation of a Remnant of Israel," which was formed in 1844 with A. H. Hart as president. A synagogue, under the presidency of the above-mentioned Solomon Benjamin, was built on land granted by the government in 1847. The first minister was the Rev. Moses Rintel, a native of Edinburgh, who was called from Sydney to fill the position. In 1858 a trivial difference split the community and led to the formation of a so-called "Polish" section in opposition to the English congregation. The division was led by Rabbi Rintel himself, with whom the president had quarreled because the former had not been robed in his canonicals when attending the funeral of the wife of a leading member of the congregation. Rabbi Rintel began to hold services in a small hall in Lonsdale street, which was afterward abandoned for a new location in Stephen (Exhibition) street.

The existence of the second congregation, called the "Mikra Yisrael," had the good effect of stimulating Judaism in Melbourne through the spirit of rivalry which was created between the two sections. In 1875 the "foreign," now known as the East Melbourne, congregation built a synagogue in Albert street, where it still continues to hold well-attended services. Rabbi Rintel arrived in Melbourne in 1847, and he continued in his work there till his death in 1880. During his later years he exercised a considerable influence over the community. In 1865 he utilized the hall in Lonsdale street for a Jewish denominational school, which was placed under the control of a Mr. Curtis. The school had a short life, owing to the suppression of denominational by secular education.

The original congregation with its synagogue in Bourke street was looked upon for many years, and indeed is still regarded, as the leading Jewish religious organization. It was ministered to successively by the Revs. M. Rintel, A. Marks, A. F. Ornstein, Raphael Benjamin, and Dattnar Jacobson. Joseph Abrahams, present (1904) incumbent, arrived from London in 1884, and has helped in the establishment of the United Jewish Education Board, of which he is president as well as of the bet din of Victoria. In the latter position Abrahams has taken a firm stand on the admission of proselytes. In East Melbourne Rintel was succeeded by Revs. M. Grünbaum, A. D. Wolinski, I. Myers, and J. Lenzer. In 1873 the Bourke street congregation established a Hebrew denominational school, where both Hebrew and English subjects were taught. It was carried on with great success for about twenty years, after which time the congregation was compelled to close it on account of an insufficiency of funds.

Intimately connected with the Bourke street congregation and for many years regarded as the leading representative Jew of Victoria was the late Hon. Edward Cohen. Mayor of Melbourne on three occasions, he was elected by East Melbourne to the Legislative Assembly, continuing to represent this constituency till his death in 1877. His successor in Parliament was the late E. L. Zox, who also took a keen interest in synagogal and communal affairs, being at different times the president and treasurer of the Bourke street congregation. Among the living public men who maintain an interested connection with the synagogue is Sir Benjamin Benjamin.

The highest official position hitherto occupied by a Jew in Victoria was the attorney-generalship, held by the Hon. I. A. Isaacs during the Turner ministry from 1894 to 1899. His brother, J. I. Isaacs, was a member of Parliament, having been elected by the district of Owen in 1894. In addition to the above-named Jews who have sat or are still sitting in the Victorian Parliament, there are the Hon. N. Steinfeld of Ballarat, the Hon. Joseph Steinberg of Bendigo (ex-president of the Bendigo congregation), the Hon. F. J. Levien (whose parliamentary career has extended over a longer period than that of any other Jewish member and who was the first president of the Geelong congregation), Theo. Fink, B. J. Fink, and D. B. Lazarus, the last-named of whom was at one time an ardent supporter of the Jewish community in Bendigo.

The congregation of **St. Kilda,** a suburb of Melbourne, came into existence in the sixth decade of the nineteenth century. The synagogue was erected in 1872. For many years past the congregation has been composed for the most part of members of middle-class families in easy circumstances. The Michaelis family was for a long period among its chief supporters. The post of minister has been held by the Rev. E. Blaubaum since 1873. He is joint editor of the "Jewish Herald," a fortnightly publication which chronicles the doings of Australian Judaism generally. In communal matters the St. Kilda congregation, as a rule, cooperates with the Melbourne institutions. In its district are situated the almshouses and Montefiore Hall. There is a federated board, appointed from the Bourke street, Albert street, and St. Kilda congregations, to deal with the question of mixed marriages—the most difficult of all the problems engaging the attention of the Melbourne community.

The oldest charitable institution in Melbourne is the Philanthropic Society, founded in 1856. In 1863 the Jewish Friendly Society was formed; it still does good work. A very useful society, founded in 1888, is known as the "Jewish Mutual Aid." It was the parent of the Sydney Mutual Aid, the object of both being to grant substantial loans without interest. The founders of the Melbourne society were P. Blashki, J. P., and the Rev. I. Myers; the son of the latter founded the Sydney society.

J. D. I. F.

MELCHIOR, MORITZ GERSON: Danish merchant; born in Copenhagen June 22, 1816; died there Sept 19, 1884. At the age of twenty-four he entered the firm of Moses & Son G. Melchior, established by his grandfather. His father and one of his brothers, with whom he was associated in business, died a few years after, and left the management of the firm in his hands until, in 1850, he was joined by his younger brother **Moses Melchior** (b. Jan. 29, 1825, at Copenhagen). Together they enlarged the business greatly and founded a branch in Melbourne, Australia, in order to establish a market for Danish products.

Melchior filled several important public offices in Copenhagen. He was alderman from 1851 to 1869, a member of the Maritime and Commercial Court (Sö og Handelsretten) from 1862 to 1883, and a member of the Landsthing (Upper House) from 1866 to 1874. In 1861 he was one of the founders of the free-trade society, of which he later became the director. He was one of the founders also of Privatbanken (1857), and leader of the Chamber of Commerce (Grosserersocietetet) from 1873.

Within the Jewish community also Melchior was prominent; he was a member of its representative committee from 1849 to 1852, of which during the last year he was the leader.

Hans Christian Andersen (the well-known author of fairy tales) was often a guest in Melchior's house, where he spent his last days.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

MELCHIOR, NATHAN GERSON: Danish physician; born in Copenhagen Aug. 2, 1811; died there Jan. 30, 1872; brother of Moritz G. and Moses Melchior. Nathan graduated from the University of Copenhagen in 1835. In 1836-37 he traveled, studying ophthalmology at the universities of Berlin, Leipsic, Dresden, and Prague, and on his return made the treatment of diseases of the eye his specialty. In 1842 he became a member of the Medical Society of Brussels, and in 1843 of that of Mechlin. During the war with Germany (1848-50) he served as an army surgeon at a lazaretto in Copenhagen. In 1853 the title of "professor" was conferred upon him; in 1855 he was appointed privat-docent in ophthalmology at Copenhagen University; two years later he became a member of the board of directors of the newly founded Ophthalmological Institute in Copenhagen; and in the same year he acted as vice-president of the ophthalmological congress at Brussels. In 1856 he was sent abroad by the king to study the means adopted by foreign countries against the contagious Egyptian eye-disease then ravaging a great part of Europe.

Melchior published a number of essays in Danish medical journals, among which may be mentioned "Et Tilfælde af Heldig Overskærelse af Musculus Rectus Internus paa begge Öjnene" and "Nogle Ord med Hensyn til Prof. Switzer's Bemærkninger om Operation for Skelen." To the "Annales d'Oculistique" he contributed (1844) an article entitled "Om Pupillens Dilatation i Sund og Sygelig Tilstand."

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S. F. C.

MELCHIZEDEK (מלכי־צדק = "king of righteousness"): King of Salem and priest of the Most High in the time of Abraham. He brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18–20). Reference is made to him in Ps. cx. 4, where the victorious ruler is declared to be "priest forever after the order of Melchizedek." The story is neither an invention nor the product of a copyist's error, as Cheyne ("Encyc. Bibl.") thinks, but rests upon ancient Jerusalemic tradition (as Josephus, "B. J." vi. 10, affirms; comp. Gunkel, "Genesis," 1901, p. 261), "Zedek" being an ancient name of Jerusalem (probably connected with the Phenician Συδυκ = "Zedek" = "Jupiter"; comp. Shab. 156a, b; Gen. R. xliii.; Pesiḳ. R. 20: see Baudissin, "Studien zur Semitischen Religionsgesch." 1876, i. 14–15). Hence "'ir ha-ẓedeḳ" (Isa. i. 21. 26). "neweh ẓedeḳ" (Jer. xxxi. 23, l. 7), "sha'are ẓedeḳ" (Ps. cxviii. 19). The city's first king, accordingly, was known either as "Adoni Zedek" (Josh. x. 1 *et seq.*; comp. Judges i. 5–7, where "Adonizedek" is the correct reading) or as "Malkizedek." The fact that he united the royal with the priestly dignity, like all ancient (heathen) kings, made him a welcome type to the composer of the triumphal song (Ps. cx.).

Type of Ancient Monotheism.

But to the Jewish propagandists of Alexandria, who were eager to win proselytes for Judaism without submitting them to the rite of circumcision, Melchizedek appealed with especial force as a type of the monotheist of the pre-Abrahamic time or of non-Jewish race, like Enoch. Like Enoch, too, he was apotheosized. He was placed in the same category with Elijah, the Messiah ben Joseph, and the Messiah ben David (Suk. 52b, where "Kohenẓedeḳ" should be corrected to "Malkiẓedeḳ"). The singular feature of supernatural origin is ascribed to all four, in that they are described as being "without father and without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God abiding forever" (Heb. vii 2–3; comp. Ruth. R. v. 3, where the original text [see "Pugio Fidei," p. 125] referred also to Ps. cx. 4, Isa. liii. 2, and Zech. vi. 12, comp. Yalḳ., Reubeni Bereshit, 9d; Epiphanius, "Hæresis," lv. 3). According to Midr. Teh. to Ps. xxxvii., Abraham learned the practise of charity from Melchizedek. Philo speaks of him as "the logos, the priest whose inheritance is the true God" ("De Allegoriis Legum," iii. 26).

The Samaritans identified the city of Salem with their sanctuary on Mount Gerizim (see LXX., Gen. xxxiii. 18; comp. Eusebius, "Præparatio Evangelica," ix. 17).

The Melchizedekites.

The rabbis of later generations, rather antagonistic to the cosmopolitan monotheism of Alexandria, identified Melchizedek with Shem, the ancestor of Abraham (Ned. 32b; Pirḳe R. El. xxiii.; Targ. to Gen. xiv. 4). A singular story is told of Melchizedek in the Ethiopian Book of Adam and Eve, which, before it was turned into a Christian work, seems to have presented a strange combination of Jewish and Egyptian elements emanating from a sect afterward known as the Melchizedekites. There (iii. 13-21) Noah tells his son Shem before his death to take "Melchizedek, the son of Canaan, whom God had chosen from all generations of men, and to stand by the dead body of Adam after it had been brought from the ark to Jerusalem as the center of the earth and fulfil the ministry before God." The angel Michael then took away Melchizedek, when fifteen years of age, from his father, and, after having anointed him as priest, brought him to (Jerusalem) the center of the earth, telling his father to share the mystery only with Shem, the son of Noah, while the Holy Spirit, speaking out of the ark when the body of Adam was hidden, greeted Melchizedek as "the first-created of God." Shem went, carrying bread and wine, and, assisted by the angel, brought the body of Adam to its destination. Melchizedek offered the bread and wine upon the altar they built near the place where Adam's body was deposited, and then Shem departed, leaving the pure lad in his garment of skins under the sole protection of the angel, no one on earth knowing of his whereabouts until, at last, Abraham met him. Compare also "Die Schatzhöhle" (Bezold's transl. 1883, pp. 26–28), where the father of Melchizedek is called "Malki" and the mother "Yo-Ẓedeḳ"; and see the notes to Malan's "Book of Adam and Eve" (1882, pp. 237–238). Against the opinion of Roensch (Das Buch der Jubiläen," 1874, p. 502), that the story of Melchizedek has been intentionally omitted from the Book of Jubilees, see Charles in his Commentary to Jubilees (xiii. 25). A remnant, probably, of these Melchizedekites appears in early Christian literature as a heretic sect which regarded Melchizedek as a great heavenly power and as a son of God, superior to Jesus (Epiphanius, "Hæresis," lv. 1–9; Hippolytus, "Refutatio Hæresium," vii. 36, x. 20; pseudo-Tertullian, 48; Augustinus, "De Hæresibus," 34; see also Herzog-Hauck, "Real-Encyc." *s.v.* "Monarchianismus").

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S. K.

MELDOLA: Ancient Sephardic family whose genealogy can be traced through sixteen genera-

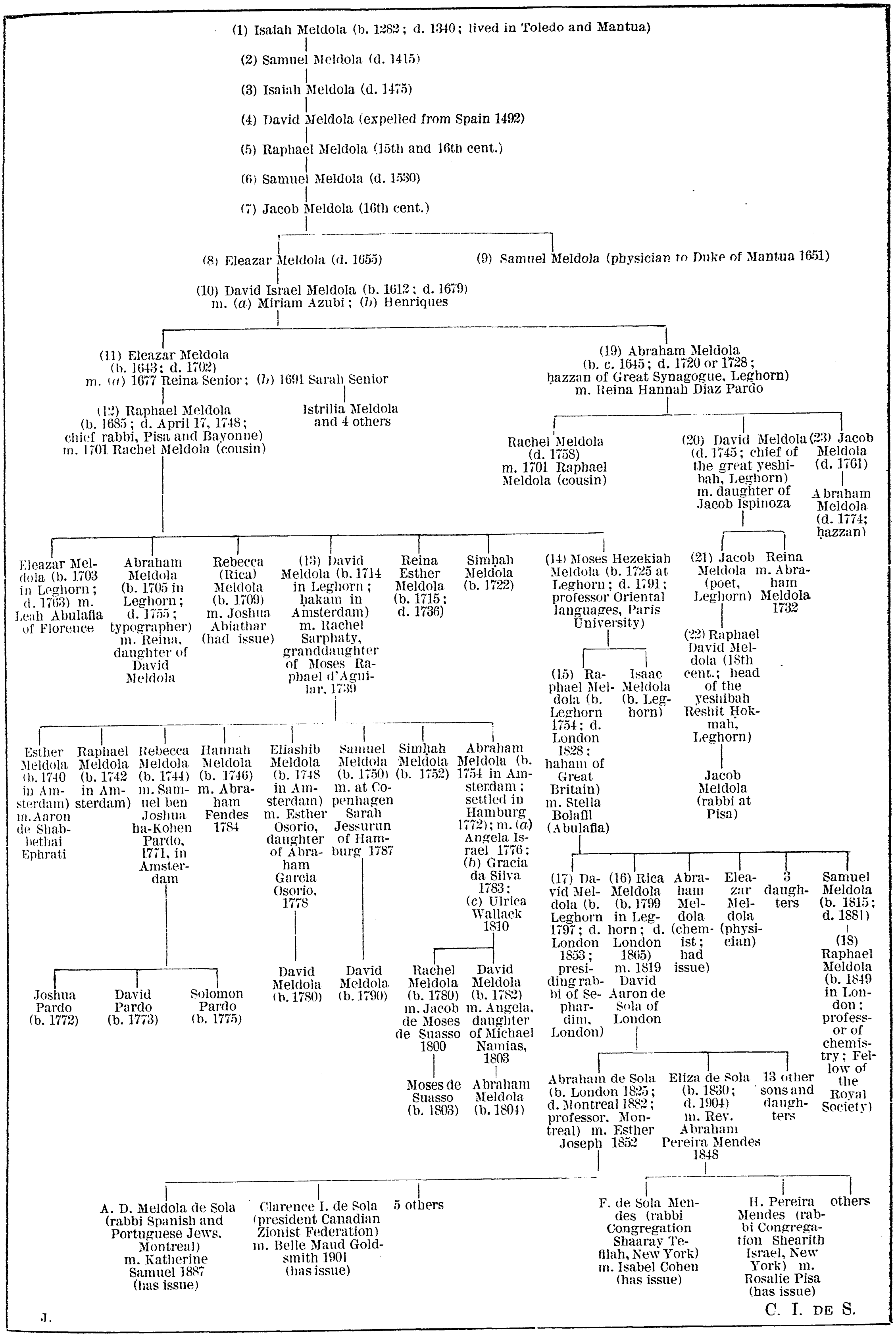
(1) Isaiah Meldola (b. 1282; d. 1340; lived in Toledo and Mantua)
(2) Samuel Meldola (d. 1415)
(3) Isaiah Meldola (d. 1475)
(4) David Meldola (expelled from Spain 1492)
(5) Raphael Meldola (15th and 16th cent.)
(6) Samuel Meldola (d. 1530)
(7) Jacob Meldola (16th cent.)
(8) Eleazar Meldola (d. 1655)
(9) Samuel Meldola (physician to Duke of Mantua 1651)
(10) David Israel Meldola (b. 1612; d. 1679) m. (a) Miriam Azubi; (b) Henriques
(11) Eleazar Meldola (b. 1643; d. 1702) m. (a) 1677 Reina Senior; (b) 1691 Sarah Senior
(19) Abraham Meldola (b. c. 1645; d. 1720 or 1728; hazzan of Great Synagogue, Leghorn) m. Reina Hannah Diaz Pardo
(12) Raphael Meldola (b. 1685; d. April 17, 1748; chief rabbi, Pisa and Bayonne) m. 1701 Rachel Meldola (cousin)
Istrilia Meldola and 4 others
Rachel Meldola (d. 1758) m. 1701 Raphael Meldola (cousin)
(20) David Meldola (d. 1745; chief of the great yeshibah, Leghorn) m. daughter of Jacob Ispinoza
(23) Jacob Meldola (d. 1761)
Abraham Meldola (d. 1774; hazzan)
Eleazar Meldola (b. 1703 in Leghorn; d. 1763) m. Leah Abulafia of Florence
Abraham Meldola (b. 1705 in Leghorn; d. 1755; typographer) m. Reina, daughter of David Meldola
Rebecca (Rica) Meldola (b. 1709) m. Joshua Abiathar (had issue)
(13) David Meldola (b. 1714 in Leghorn; hakam in Amsterdam) m. Rachel Sarphaty, granddaughter of Moses Raphael d'Aguilar, 1739
Reina Esther Meldola (b. 1715; d. 1736)
Simhah Meldola (b. 1722)
(14) Moses Hezekiah Meldola (b. 1725 at Leghorn; d. 1791; professor Oriental languages, Paris University)
(21) Jacob Meldola (poet, Leghorn)
Reina m. Abraham Meldola 1732
(22) Raphael David Meldola (18th cent.; head of the yeshibah Reshit Hokmah, Leghorn)
Jacob Meldola (rabbi at Pisa)
(15) Raphael Meldola (b. Leghorn 1754; d. London 1828; haham of Great Britain) m. Stella Bolafli (Abulafia)
Isaac Meldola (b. Leghorn)
Esther Meldola (b. 1740 in Amsterdam) m. Aaron de Shabbethai Ephrati
Raphael Meldola (b. 1742 in Amsterdam)
Rebecca Meldola (b. 1744) m. Samuel ben Joshua ha-Kohen Pardo, 1771, in Amsterdam
Hannah Meldola (b. 1746) m. Abraham Fendes 1784
Eliashib Meldola (b. 1748 in Amsterdam) m. Esther Osorio, daughter of Abraham Garcia Osorio, 1778
Samuel Meldola (b. 1750) m. at Copenhagen Sarah Jessurun of Hamburg 1787
Simhah Meldola (b. 1752)
Abraham Meldola (b. 1754 in Amsterdam; settled in Hamburg 1772); m. (a) Angela Israel 1776; (b) Gracia da Silva 1783; (c) Ulrica Wallack 1810
(17) David Meldola (b. Leghorn 1797; d. London 1853; presiding rabbi of Sephardim, London)
(16) Rica Meldola (b. 1799 in Leghorn; d. London 1865) m. 1819 David Aaron de Sola of London
Abraham Meldola (chemist; had issue)
Eleazar Meldola (physician)
3 daughters
Samuel Meldola (b. 1815; d. 1881)
(18) Raphael Meldola (b. 1849 in London; professor of chemistry; Fellow of the Royal Society)
Joshua Pardo (b. 1772)
David Pardo (b. 1773)
Solomon Pardo (b. 1775)
David Meldola (b. 1780)
David Meldola (b. 1790)
Rachel Meldola (b. 1780) m. Jacob de Moses de Suasso 1800
David Meldola (b. 1782) m. Angela, daughter of Michael Namias, 1803
Moses de Suasso (b. 1803)
Abraham Meldola (b. 1804)
Abraham de Sola (b. London 1825; d. Montreal 1882; professor, Montreal) m. Esther Joseph 1852
Eliza de Sola (b. 1830; d. 1904) m. Rev. Abraham Pereira Mendes 1848
13 other sons and daughters
A. D. Meldola de Sola (rabbi Spanish and Portuguese Jews, Montreal) m. Katherine Samuel 1887 (has issue)
Clarence I. de Sola (president Canadian Zionist Federation) m. Belle Maud Goldsmith 1901 (has issue)
5 others
F. de Sola Mendes (rabbi Congregation Shaaray Tefilah, New York) m. Isabel Cohen (has issue)
H. Pereira Mendes (rabbi Congregation Shearith Israel, New York) m. Rosalie Pisa (has issue)
others
J.

C. I. de S.

Genealogical Tree of the Meldola Family.

tions without a break to Isaiah Meldola of Toledo (born in 1282). Under Spanish names it long flourished in Toledo, and produced many men of note and of learning. The name "Meldola" seems to have been assumed when some of the family first established themselves in Italy, prior to the going of Isaiah Meldola to Mantua. One branch, however, took the name "Montalto"; and from this branch was descended the Portuguese Marano family of Montalto, including Elihu Montalto (physician to Marie de Medici, queen of Henry IV. of France, and counselor to Louis XIII.), as well as the painter G. S. D. Montalto.

Subjoined is the genealogical tree of the Meldola family. The numbers in parentheses correspond to those given in the text.

1. **Isaiah Meldola:** One of the sages of Castile; born in Toledo, Spain, 1282; died at Mantua, Italy, in 1340. He was ḥakam of Toledo after having previously served as dayyan. Owing to politico-religious troubles he left Spain for Italy, where some of his relatives had already settled, and he was appointed chief rabbi of Mantua and head of the college there.

2. **Samuel Meldola:** Son of Isaiah (No. 1); born in the earlier half of the fourteenth century; died in 1415. He succeeded his father as ḥakam of Mantua and as head of the college. He was distinguished as a preacher, and was the author of several theological works.

3. **Isaiah Meldola:** Son of Samuel (No. 2); born in Mantua toward the close of the fourteenth century; died 1475. He was ḥakam and dayyan, and was the author of "Ḥazon Yesha'yahu," a commentary on Isaiah, printed in Mantua. He also practised medicine and wrote a work on physiology.

4. **David Meldola:** Son of Isaiah Meldola (No. 3); born at Mantua in the early part of the fifteenth century; died about 1505. He went to Spain, where he made efforts to maintain the Spanish Jewish colleges, but returned to Italy in 1492. Rejoining his relatives in Mantua, he was received at court with favor. He devoted his declining years to the writing of a number of Jewish theological works.

5. **Raphael Meldola:** Son of David Meldola (No. 4); born about the middle of the fifteenth century; died during the earlier half of the sixteenth century. He was ḥakam of the Jewish community of Mantua, and also a court councilor.

6. **Samuel Meldola:** Son of Raphael Meldola (No. 5); born during the latter part of the fifteenth century; died 1530. He was physician to the Duke of Mantua, winning eminence by his skill as a practitioner; and he wrote a work on medicine. He was also ḥakam and dayyan of Mantua.

7. **Jacob Meldola:** Son of Samuel Meldola (No. 6); born about the beginning of the sixteenth century; died about 1580; one of the chief rabbis of Mantua. He was the father of two sons, Eleazar (No. 8) and Samuel (No. 9).

8. **Eleazar Meldola:** Elder son of Jacob Meldola (No. 7); born in the sixteenth century; died, according to most authorities, in 1655, but one authority places the date much earlier. He succeeded his father as ḥakam of Mantua, and was very distinguished as a preacher, his oratorical powers securing for him renown throughout Italy. A volume of his orations was published in Venice.

9. **Samuel Meldola:** Italian physician; lived during the seventeenth century; younger son of Jacob Meldola (No. 7) and brother of Eleazar Meldola (No. 8). He was physician to the Duke of Mantua, and was the author of a work on medicine, entitled "Refu'ot Te'alah." He devoted attention also to religious and metaphysical studies and was the author of "Ḳeri'at Shema'" and "Debar Shemuel."

10. **David Israel Meldola:** Son of Eleazar Meldola (No. 8); born at Mantua 1612; died, according to most authorities, in 1679 at Florence, while one source gives an earlier date. He was trained for the rabbinate in his native city, but on account of the war, famine, and pestilence he fled to Florence. He went thence to Leghorn, where he was head of the college for more than twenty years, and was then persuaded to return to Florence to accept office as ḥakam and ab bet din.

Meldola was the author of a commentary on Scriptural passages, and of "Emunah Omen," a work on the Jewish faith. He married Miriam Azubi, and after her death espoused a grandniece of Elihu Montalto. He was survived by two sons: Eleazar (No. 11), from whom springs the elder branch of the family, and Abraham (No. 19), from whom is descended the younger branch.

11. **Eleazar Meldola:** Elder son of David Israel Meldola (No. 10); born 1643; died 1702 (one authority states 1704). He went from Florence to Leghorn with his younger brother, and became head of the Talmud Torah, and chief rabbi of Leghorn. He was noted as a grammarian and as the author of a work entitled "Halakah we-Haggadah." He married in 1677 Reina Senior, daughter of Jacob Senior, by whom he had seven children. After her death he married (1691) Sarah Senior, by whom he had five children.

12. **Raphael Meldola:** Italian rabbi; born at Leghorn in 1685; died April 17, 1748; fifth child of Eleazar Meldola (No. 11) by his wife Reina Senior. He was originally named **Samuel Jacob Meldola,** but on his recovery from a dangerous illness his name was changed to Raphael. He was elected rabbi of Pisa in 1722. In 1729 he was elected to succeed Isaac da Costa as chief rabbi of Bayonne and St. Esprit, and he remained ḥakam of these congregations until 1741, when he returned to Leghorn.

Meldola was the author of a large number of theological and ethical works, the most important being "Mayim Rabbim" (Amsterdam, 1737), and his responsa, in several volumes, which gained for him a European reputation, and which were afterward published by his son David in Amsterdam. He wrote also a poem in honor of Mendelssohn's "Jerusalem." He married in 1701 Rachel Meldola, the daughter of his uncle Abraham, by whom he had seven children. His third son, David (No. 13), and his youngest son, Moses Hezekiah (No. 14), became very distinguished. His second son, Abraham, born in Leghorn 1705, was a noted typographer.

13. **David Meldola:** Third son of Raphael Meldola (No. 12); born at Leghorn 1714; died (it is

said) at the age of 104. He went with his father to Bayonne, left that city in 1735, and settled in Amsterdam, where he undertook the publication of his father's works, as well as some of his own writings. He was appointed ḥakam of several of the religious societies and philanthropic organizations.

Meldola was the author of: "Mo'ed Dawid" (Amsterdam, 1740), an astronomical and mathematical work, including a poem giving the rules of the calendar (first published in the ritual work "Tefillat Yesharim," *ib.* 1740); "Dibre Dawid" (*ib.* 1753); "Darke Yesod ha-Limmud," on the methodology of the Talmud (*ib.* 1754); "Darke Dawid" (Amsterdam and Hamburg, 1793–95); and many others preserved in manuscript (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 79). He married in 1739 Rachel Sarphaty (or Sarfatti), daughter of Eliashib Nathanael Sarphaty of Amsterdam and granddaughter of Moses Raphael d'Aguilar, by whom he had eight children, born in Amsterdam. His youngest son, **Abraham,** born 1754, removed to Hamburg in 1772, and was the author of many works, including "Traduccion de las Cartos Mercantines y Manuales," Hamburg, 1784, and "Nova Grammatica Portugueza," Leipsic, 1785.

14. Moses Hezekiah Meldola: Youngest son of Raphael Meldola (No. 12); born at Leghorn 1725; died 1791. Though trained in the banking business, he abandoned commercial pursuits to follow a professional career. He won renown as a philologist, and was the author of a number of books on Semitic languages; he likewise attained to the rank of ḥakam and was appointed professor of Oriental languages in the University of Paris. He was the father of two sons, Raphael (No. 15) and Isaac.

15. Raphael Meldola: Elder son of Moses Hezekiah Meldola (No. 14); born in Leghorn 1754; died in London June 1, 1828; one of the most prominent members of the Meldola family. He received a thorough university training, both in theological and in secular branches, and displayed such remarkable talents that when only fifteen years old he was permitted to take his seat in the rabbinical college. He was preacher in Leghorn for some years, and in 1803 he obtained the title of rabbi.

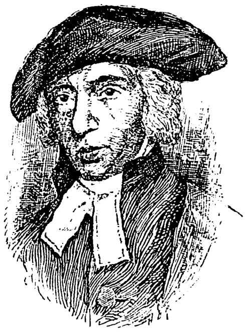

Raphael Meldola.

In 1805 Meldola was elected haham of the Spanish and Portuguese Jews of Great Britain, and proved a worthy successor of Sasportas and Nieto. His name will ever be indissolubly associated with that of Bevis Marks, London. Possessed of a remarkably virile mind, he was a dominant factor in the British Jewry of his generation. He was the author of "Ḳorban Minḥah," "Ḥuppat Ḥatanim" (1796), and "Derek Emunah," published by his son after his death. He left several other works in manuscript. His scholarship attracted around him a circle in which were many of the most distinguished men of his day, including Benjamin D'Israeli and Isaac D'Israeli; and it is noteworthy that he opposed the policy which produced the famous rupture between the latter and the mahamad (see D'Israeli, Isaac). He maintained a literary correspondence with many of the most prominent Christian clergymen and scholars of his time; and his acquaintance with the Archbishop of Canterbury and the Canon of Windsor led to his being received by King George III.

Meldola married Stella Bolaffi (Abulafia), by whom he had four sons and four daughters.

16. Rica Meldola: Eldest daughter of Raphael Meldola (No. 15); born at Leghorn 1799; married (May 20, 1819) **David Aaron de Sola,** senior minister and preacher of Bevis Marks Synagogue, London, and became the mother of a large family. Of her sons, **Abraham de Sola** was professor of Semitic languages and literature in McGill University, Montreal, Canada, and rabbi of the Sephardic congregation in that city. He was the father of the Rev. **A. D. Meldola de Sola** and of **Clarence I. de Sola** of Montreal. One of Rica's daughters, **Eliza,** married the Rev. **Abraham P. Mendes** of Birmingham and London, England, and afterward of Newport, R. I. She was the mother of the Revs. F. de Sola Mendes and H. Pereira Mendes of New York.

17. David Meldola: Eldest son of Raphael Meldola (No. 15); born at Leghorn 1797; died in London 1853. He obtained the rabbinical degree at Leghorn, and after the death of his father was elected presiding officer of the bet din of the London Sephardic community. Although not given the title of haham, he was the acting chief rabbi from 1828 until his death. It was during his incumbency that the London Jewish community passed through the stormy period of the early Reform movement. Meldola was the founder, in conjunction with Moses Angel, of the London "Jewish Chronicle." A profound Hebraist and Talmudist, he was the author of a number of writings, including several works in manuscript on Jewish theology and prayers, besides elegies, orations, and poems in Hebrew.

18. Raphael Meldola: Son of **Samuel Meldola,** youngest son of Raphael Meldola (No. 15); English naturalist and chemist; born in London in 1849. In 1875 he was sent by the Royal Society to the Nicobar Islands in charge of an eclipse expedition. Since 1885 he has been professor of chemistry at the Finsbury Technical College. He has made many discoveries of important compounds and coal-tar dyes. He is the author of a large number of scientific works, among them the article on "Organic Chemistry" in the "Encyclopædia Britannica," and "The Chemistry of Photography," London, 1884; and he has translated and edited Weismann's "Studies in the Theory of Descent," published in 1882. In 1895 and 1896 he was president of the Entomological Society. Meldola has accomplished much for the diffusion of technical instruction, being a member of the Technical Instruction Committee of the Essex County Council. In recognition of his services to science he was elected fellow of the Royal Society.

The line of Abraham, younger son of David Israel Meldola (No. 10), is as follows:

19. Abraham Meldola: Chief ḥazzan of the

Great Synagogue, Leghorn; died 1720 or 1728. Meldola was the author of two works on "ḥazzanut" and Hebrew music. He married Reina Hannah, daughter of Jacob Diaz Pardo, by whom he had a daughter, **Rachel,** and two sons, David (No. 20) and Jacob (No. 23).

20. David Meldola: Elder son of Abraham Meldola (No. 19). He was ḥakam and chief of the great yeshibah at Leghorn, and was the author of several volumes of Hebrew poems. He married the daughter of Jacob Ispinoza, by whom he had a son, Jacob (No. 21), and a daughter, **Reina.**

21. Jacob Meldola: Italian poet; flourished during the eighteenth century; son of David Meldola (No. 20). He was also minister of the Leghorn synagogue.

22. Raphael David Meldola: Son of Jacob Meldola (No. 21); lived during the latter half of the eighteenth century. He was president of the Reshit Ḥokmah College, Leghorn, and gained celebrity as a poet and humorist. He published several volumes of verse. He was the father of **Jacob Meldola,** who occupied the rabbinate of Pisa some time in the nineteenth century.

23. Jacob Meldola: Younger son of Abraham Meldola (No. 19); died in 1761. He was a noted theologian, and the author of "Sefat Ḥayyim." His son, **Abraham Meldola** (d. 1774), was ḥazzan in Italy, and was the author of two volumes of discourses.

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G. C. I. de S.

MELIḤAH ("salting"): The process of salting meat in order to make it ritually fit (kasher) for cooking. The prohibition against partaking of blood was extended by the Rabbis to include, under certain conditions, flesh containing blood (based on Gen. ix. 4; see Blood). Hence various regulations are prescribed in the rabbinic codes which tend toward the elimination of blood from the meat before it becomes fit for use. The prohibition against blood, however, applies only to the blood of mammals and birds, not to the blood of fishes or of locusts, and even in mammals and birds only the blood which is contained in the veins or which is congealed on the surface, or which has begun to flow from the meat, is forbidden; as long as the blood is a part of the meat it may be eaten. For instance, one may cut off a piece of raw meat, wash off all the blood that may have gathered on its surface, and eat it (Ker. 20b, 21a; Shulḥan 'Aruk, Yoreh De'ah, 67, 1). When, however, meat is to be used for cooking, during which process it will certainly discharge a great deal of its blood, it is necessary to salt it, in order to let the blood flow freely for a time before cooking it. Meat that is to be roasted over an open fire need not be salted, for all the blood that will be discharged during roasting will be consumed in the fire. The custom, however, is to salt it a little even in this case (Ḥul. 14a, and Tos., *s.v.* "We-Nasbin"; Yoreh De'ah, 76).

The Process.

In preparing meat for cooking the following process is observed: The meat is first soaked in water for about half an hour in order that the pores may be opened to emit the blood. If it is left in the water longer than twenty-four hours, both the meat and the vessel containing it become unfit for use, for the meat is then regarded as if it had been cooked (כבוש הרי הוא כמבושל), and meat cooked without previous salting is forbidden. It is customary not to use for any other purpose the vessel in which meat is soaked before salting, although if it is used (after it has been washed) the food cooked in it, even if placed in it hot, is permitted for food (Yoreh De'ah, 69, 1). The meat is next placed on a wicker basket, or on straw, or on a slanting board, and thickly salted on all sides. In the case of poultry the body should be opened and the entrails removed before it is salted. The meat is left in the salt for about an hour, or, if urgent, for about twenty minutes. The salt is then shaken off, and the meat is rinsed twice, after which it may be cooked (*l.c.* 69, 4–8). If the meat is cooked before the salt is washed off, the pot and all that it contains are forbidden, unless the quantity in the pot is sixty times greater than the quantity of the salt and the moisture of the blood upon it. If the meat is cooked before it is salted, the pot and all that it contains are forbidden, unless the quantity in the pot is sixty times greater than the piece of unsalted meat, and even then, according to some authorities, the piece itself is forbidden (*l.c.* 69, 9, 11; see also "Be'er Heṭeb").

Details.

Three days from the time the animal is slaughtered the meat does not discharge its blood through salting, and therefore may not be cooked except by roasting over an open fire. If, however, water has been poured over it during that time, it may be salted within three days from the time the water was poured over it, and may then be used in cooking (*l.c.* 69, 12, 13). The liver, because of the abundance of blood it contains, must be cut open and roasted before it may be cooked (Ḥul. 111a; Yoreh De'ah, 73). Before salting the head must be cut open and the brains removed; the horny parts of the legs must be removed (*l.c.* 71); the heart must be cut open; and it is also customary to open the large veins of the lungs before salting (*l.c.* 72).

Many pieces of meat, even if some are beef and some poultry, may be placed one on the top of the other in salting. Fish and meat, however, should not be salted together, for the fish, after discharging all its blood, will absorb the blood discharged by the meat (*l.c.* 70). The intestines should not be salted with other parts, although if this be done they may still be used in cooking (*l.c.* 75). Eggs found in the body of a fowl need salting, but must not be salted with other meat (*l.c.* 75, 1, Isserles' gloss).

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S. S. J. H. G.

MELLI: Family of scholars and rabbis that derived its name from Melli, an Italian village in the province of Mantua. The family can be traced back to the fifteenth century.

Eliezer Melli: Rabbi of Venice in the sixteenth century. He is mentioned in the responsa of Moses Provençal (No. 194).

Elijah ben Abraham Melli: The earliest known member of the family; rabbi of Parma in the second half of the fifteenth century. Among the Italian manuscript responsa in the possession of Mortara there is one of Elijah Melli's, addressed (1470) to Joseph Colon, concerning the divorcing of a baptized Jew. It was issued at Parma, where Melli was rabbi. Appended to it is the answer of Joseph Colon approving the bill of divorce.

Jehiel Melli: Rabbi of Mantua in the beginning of the seventeenth century; author of "Tappuḥe Zahab" (Mantua, 1623), an abstract of Elijah de Vidas' book on religious ethics, "Reshit Ḥokmah"; appended are annotations concerning ritual laws. It was published with the "Hanhagot" of Asher ben Jehiel by Melli's son-in-law, David Portaleone.

Phinehas Elijah ben Ẓemaḥ Elijah Melli: Rabbi in Mantua in the sixteenth century. He received the degree of chief rabbi Jan. 15, 1581. He was distinguished as a Talmudist, and is quoted by Lampronti ("Paḥad Yiẓḥaḳ," iv. 24) and Moses Provençal (Responsa, Nos. 97, 112). Responsum No. 231 of the 260 responsa of the Italian rabbis is his.

Ẓemaḥ Elijah b. Phinehas Elijah Melli: Rabbi in Mantua in the sixteenth century. He received the degree of chief rabbi on the same day as his father. Responsa of his, addressed to various contemporaries, are among the manuscripts in the possession of Mortara.

BIBLIOGRAPHY: Fuenn, *Keneset Yisra'el*, p. 560; Mortara, *Indice*, pp. 38–39; *Mosé*, v. 125, 379; vi. 134, 192, 264; Steinschneider, *Cat. Bodl.* col. 1280.

D. M. SEL.

MELO, DAVID ABENATAR: Rabbi and poet; born in Spain about 1550. His translation of some of the Psalms into Spanish verse brought him under the suspicion of the Inquisition, and he was imprisoned. When, after several years of torture, he was acquitted (1611), he left Spain and emigrated to Amsterdam. He soon gained a reputation as a stylist and scholar; became a member of the academy "De los Pintos"; and was finally appointed rabbi of the Portuguese synagogue Bet Yisrael in Amsterdam. There are many allusions in his verses to the tortures he underwent while imprisoned by the Inquisition.

BIBLIOGRAPHY: Kayserling, *Sephardim*, pp. 169 *et seq.*; De Barrios, *Insigne Jesiba de los Pintos*; idem, *Relacion de los Poetas*, p. 53; Wolf, *Bibl. Hebr.* iii. 177, 205, 1068.

G. W. M.

MELOL or **MELUL** (מילול), **MOSES ḤAY:** Compositor and translator in Leghorn (1777–93); son of Jacob Raphael Melol and brother of David Ḥayyim Melol. He translated or edited the "Sefer Azharot ha-Ḳodesh" and the Book of Ruth (Leghorn, 1777), and translated into Ladino "Seder Hattarat Nedarim," the ritual for dissolving an oath, "como suelen practicar en la Yesiba de Gemiluth Ḥasadim" (*ib.* 1792). **Mordecai Melol,** a relative of his, edited "Alegria de Purim" (*ib.* 1792).

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* section ii., part 28, p. 63; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 68, 92.

G. M. K.

MELS, ALFRED (pseudonym of **Martin Cohn**): German author; born at Berlin April 15, 1831; died at Summerdale, near Chicago, July 22, 1894. He studied at the University of Berlin, but in 1848 ran away to join the Foreign Legion of Algiers. He was severely wounded while on the way to Oran in charge of a detachment of recruits. Tiring of this life, he went to Paris, where he found literary employment with Alexandre Dumas.

In 1850 Mels as a private joined the rebel army of Sleswick-Holstein against Denmark, and at Idstadt was again wounded. Recovering, he returned to Paris as correspondent for various journals. Later he went to Madrid to become the editor of "Las Novedades." This position he resigned in order to join the Spanish army, in which he rose to the rank of captain. In 1864 Mels returned to Germany to become a contributor to the "Gartenlaube" and, later, to the "Daheim." In 1866 he published anonymously "Der Feldzug der Main-Armee," an account of the progress of the Prussian army operating in the vicinity of the Main in 1866. In 1869 he went to the Paris Exposition as representative of "Daheim" and "Ueber Land und Meer."

On the outbreak of the Franco-Prussian war Mels was appointed by the London "Times" one of its correspondents with the German army; but after the fall of Sedan he resigned in order to accompany Napoleon III. to Wilhelmshöhe. Thence he went to Vienna, where he became the feuilletonist of the "Wiener Tageblatt." In 1873 he published, under the nom de plume "Don Spavento," an exposé and a satirical criticism of Viennese journalists and their methods: "Typen und Silhouetten von Wiener Schriftsteller und Journalisten." From Vienna he went successively to Graz, Zurich, Paris, Italy, and Chicago.

Mels's best-known work is the comedy "Heine's Junge Leiden" (1872), which has been performed more than 2,000 times. An equal measure of success was achieved by "Der Neue Frühling" (1877), after two other plays, "Der Staatsanwalt" (1875) and "Das Letzte Manuscript" (1876), had been only moderately successful. Among Mels's other works are: "Erlebtes und Erdachtes" (1869); "Herzenskämpfe" (1869); "Gebilde und Gestalten" (1870); "Seltsame Schicksale" (1872); "Unsichtbare Mächte" (1875); and "Ferne Horizonte" (1876–78). Mels embraced Christianity in 1859.

BIBLIOGRAPHY: *Unsere Zeit*, i. 672–675; Bornmüller, *Schriftsteller-Lexikon*, 1882, p. 484; Franz Brümmer, *Deutsches Dichter-Lexikon*, 1876.

S. E. Ms.

MELUN (Hebrew, מילאון, מליאון, מילון, or מיילאון): Principal town of the department Seine-et-Marne, France. There was a very important Jewish community here as early as the twelfth century. The scholars connected with the Talmudic school of the city took part in the synod held at Troyes about 1160 under the direction of Rashbam and R. Tam ("Kol Bo," No. 117, where חכמי מיליאון must be read instead of חכמי ליאון). A Jew of Melun, Vivant, was appointed in 1202 to collect the taxes of his coreligionists; another, Leo Crossius, obtained permission in 1204 to live at the Châtelet in Paris. In Dec., 1230, Saint Louis, King of France, together with the barons at a meeting held at Melun, promulgated the following decrees: (1) henceforth Jews will not be permitted to make contracts; (2) they will be considered the property of the barons in whose territory they live; (3) in cases of migration they may be forcibly returned to their former homes; (4) debts due to them shall become void if not collected within nine legal terms, and shall no longer bear interest; (5) the vouchers for their credits shall become worthless if not submitted to the barons before All Saints' Day.

The Jews occupied a special quarter at Melun, called "La Iviferie," which is mentioned in the documents of the years 1206, 1212, and 1218, preserved in the archives of Notre Dame of Melun. In a document dated Jan. 5, 1307, there is a reference to the sale of a house and barn, situated in the Jews' street, that had belonged to the Jew Donin and his nephews. Another document, of the year 1311, refers to the sale of a house situated in the manor of the "hopital S. Jean de Hierusalem, rue de la Iviferie, iouxte la maison qu'on appelle l'eschole aux Juifs." In the library of Melun there is a manuscript of the fourteenth century entitled "Breviarium Judaicum," being a maḥzor (partly unedited), according to the French ritual, for the holy-days of Rosh ha-Shanah and Yom Kippur (described in detail by M. Schwab in "R. E. J." xiii. 296-299). Like the Jews in other parts of France, those of Melun were forced in 1306 by King Philip the Fair to leave the city without hopes of ever returning.

The most prominent scholars of Melun include: (1) Meshullam b. Nathan, identical, according to Z. Kahn (*ib.* i. 236), with the Narbonne scholar of the same name. Meshullam is known to have gone in 1150 from Narbonne to Melun, where he soon acquired a high reputation. He corresponded with R. Tam and the most famous rabbis of his time. He is quoted in the tosafot to Beẓah (16a), 'Abodah Zarah (29b), and Pesaḥim (105a). (2) Nathan b. Meshullam, son of the preceding; was living at Etampes in 1180. (3) Jedidiah, teacher of Abraham ben Nathan of Lunel. (4) Menahem Sire Léon, or Messer Leon (13th cent.). (5) The tosafist David of Melun, and (6) his son Judah, who in 1225 directed the Talmud school and was one of the four French rabbis who took part in 1240 in the religious controversy at Paris against Nicholas Donin.

Bibliography: *Ordonnances des Rois de France*, i. 53; Depping, *Les Juifs dans le Moyen Age*, p. 125; Carmoly, *Itinéraires de la Terre Sainte*, p. 187; Zunz, *Z. G.* pp. 48, 53, 94; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 410; *R. E. J.* ii. 38, xiii. 299-300, xv. 234; Gross, *Gallia Judaica*, pp. 351-355.

G. S. K.

MELVILLE, LEWIS (LEWIS S. BENJAMIN): English author; born in 1874. He is the author of the following works: "Life of Thackeray" (1899); "Thackeray's Stray Papers" (1902); "In the World of Mimes" (1902); and "Introduction to Thackeray's Works" (1903-4). He is a contributor to the "Fortnightly Review," "The Bookman," "Temple Bar," and to other English periodicals.

Bibliography: *Literary Year-Book*, 1904.

J. I. L. B.

MEM: Thirteenth letter of the Hebrew alphabet; the meaning of the name is "water," the primitive shape of the letter resembling waves (see Alphabet). "Mem" has two forms: one for the beginning or middle of a word (מ), and one for the end (ם). Its numerical value (in post-Biblical writings) is 40. Being a labial, it interchanges in the Semitic group of languages with other labials, that is to say, with פ, ו, ב, and sometimes also with the liquids ר, נ, ל. In composition it appears as a prefix, denoting place, time, instrument, or agent, and is employed to form all participles except the "ḳal" and "nif'al," and numerous substantives.

T. M. Sel.

MEMEL: City in the district of Königsberg, East Prussia. It has a population of 19,796, including 1,214 Jews (1900). The earliest mention of the Jews of Memel occurs in connection with the adjournment of the diet by Duke Albrecht April 20, 1567, when he decreed their expulsion from the city. In 1664 the Great Elector granted the Dutch Jew Moses Jacobsohn de Jonge the right of residence in the city. De Jonge, who carried on an extensive business, was finally compelled by financial difficulties to leave, and after that Jews were permitted to enter only during the fairs. Furs and Hebrew books were important articles of trade. The Prussian edict of 1812 enabled the Jews again to settle in Memel, and the extensive commerce in wood carried on with Russia attracted many Polish and Russian Jews, among others, to the city. The community was not organized until 1862, when the ḥebra ḳaddisha was established. The first rabbi was Dr. Isaac Rülf (1865-98), who established the parochial school and the hospital, as well as the method of religious instruction, and was actively interested in behalf of the Russian Jews. He was succeeded by Dr. Emanuel Carlebach.

Bibliography: Rülf, *Zur Gesch. der Juden in Memel*, in the first *Bericht der Israelitischen Religionsschule*, Memel, 1900.

D. H. V.

MEMOR-BOOK (German, "Memorbuch"): A manuscript list of localities or countries in which Jews have been persecuted, together with the names of the martyrs, and necrologies. Memor-books are devoted primarily to the learned and influential, although others may be included for special reasons, particularly Jews distinguished for their noble character, or who performed their duties toward the community with especial faithfulness or who gave or bequeathed gifts to its institutions. These memorials to the dead, which were intended to serve as inspirations to the living, were read wholly or in part at the memorial services (see Hazkarat Nesha-

MOT). The so-called "memmern"—the reading of the lists of martyrs and of places of martyrdom—was heard in the synagogue on the Sabbath before the Ninth of Ab and on the Sabbath before Pentecost also.

Memor-book of Nuremberg.

The earliest memor-book extant is that of the community of Nuremberg. It was begun in 1296, and is so complete that it must have had predecessors which served as models for it. At all events, notwithstanding their name, the memor-books are not borrowed from the Christian Church, but are a product of Jewish piety; for it has always been customary in Israel to remember the dead, to pray and to present offerings for them, and to hand their names down to posterity. Indeed, the Christian Church adopted this custom, which developed into the ritual observance of All Souls' Day, from Judaism. Although the different memor-books occasionally show a resemblance to a certain form of literature produced by the Catholic Church—the diptychs borrowed from the Romans, the "libri vitæ" or "libri viventium" used until the Carolingian period, the later calendars, necrologies, and martyrologies—yet many passages in the Church Fathers indicate that the prayers for the dead were Jewish in origin, and date from the time of the Apostles, who were Jews (comp. Bautz, "Das Fegfeuer," p. 76, Mayence, 1883; Propst, "Liturgie der Ersten Drei Christlichen Jahrhunderte," pp. 304 *et seq.*).

After it had become customary to remember scholars, martyrs, benefactors, and others in prayers on the Sabbath and on feast-days, the names of the dead were entered in special books, with the formulas for the "hazkarah" or the "hashkabah" (see HAZKARAT NESHAMOT), generally beginning with the words: "Yizkor Elohim nishmat . . ." (May God remember the soul of . . .). These books contained, in addition to the general part—the introductory prayers and the names of the noble and beneficent—a simple list of the dead, with notes on their works and the sums spent for the repose of their souls. A list of localities and countries where persecutions had taken place either preceded the necrologies or was added to them.

Name.

The original name of the memor-book was taken from the Bible, and it was called either "Sefer Zikkaron" (= "Book of Remembrance," after Mal. iii. 16) or "Sefer ha-Zikronot" (= "Book of Commemorations"). The later title, "Sefer Hazkarat Neshamot" (= "Memorial Book of Souls"), was soon superseded by the general name "Memorial Book" or "Memor-Book," which was applied to similar works in Christian circles also. The names "pinḳes" (= "book," from the Greek πίναξ), "Selbuch," and "Totenbuch" occur but seldom. The word "memor-book" (מאמרבוך, ממערבוך, מימורבוך) is derived from the Latin "memoria" (see Salfeld, "Martyrologium," p. xii., note 5).

So-Called Memor-Book of Mayence.

The memor-book of the community of Nuremberg, which was formerly designated by the misleading term "Memor-Book of Mayence," on the authority of Carmoly (in "Israelit," 1865, 1866), Grätz ("Gesch."), Neubauer (in "R. E. J." iv. 1 *et seq.*), and others, was begun in 1296 by a skilful scribe, Isaac b. Samuel of Meiningen, as a gift to be presented to the community of Nuremberg at the dedication of a new synagogue (Nov. 15, 1296). It was then taken to Mayence, where it was stolen and sold. Subsequently it was acquired by Carmoly, after whose death the Israelitische Religionsgesellschaft of Mayence obtained possession of it. It consists of three parts: (1) the first necrology of the community of Nuremberg, a list of deaths and of gifts from about 1280 to 1346; (2) the martyrologium, a list of martyrs from 1096 to 1349; and (3) the second necrology of the synagogue of Nuremberg, a memor-book and list of deaths and of gifts from 1373 to 1392. The entire work was edited by Salfeld (1896 and 1898); the necrologies by Stern and Salfeld ("Nürnberg im Mittelalter," pp. 95–205, Kiel, 1894–96); and the martyrology at Berlin, 1898, text, translation, introduction, etc.

Contents.

The first necrology, which was probably preceded by forty-four pages containing a history of the persecutions or a cycle of elegies, is prefaced by a prayer on the announcement of the New Moon; a benediction for the members of the community who undertake to keep the fast-day called "Sheni we-Ḥamishi we-Sheni"; a benediction for the benefactors and persons attending the synagogue; a prayer for the sick; and the "Ab ha-Raḥamim," a prayer for the martyrs of Israel. This is followed by a poem referring to the book, the building, and the dedication of the synagogue, and closing with the words: "The names of the donors have been entered in the Book of the Beloved, who sleep in the grave." Then come the prayers, found in nearly all the memor-books, for the souls of the spiritual heroes of Israel and of individual benefactors, and the prayers for the dead ("yizkor"), in Hebrew and Old French, for the individual martyrs and the persecuted communities. The martyrology is introduced by a summary of the persecutions of 1096 to 1298, the names of the martyrs between 1096 and 1349, a list of cities and villages in which persecutions took place under Rindfleisch (1298) and Armleder (1336–39), and at the time of the Black Death (1348–49). The second necrology is introduced by the ritual for the New Moon and a prayer for the members of the community ("Misheberak," almost in the present form), to which are added the same lists and other material as in the first necrology.

As illustrations of the nature of the memor-book there follows a translation of the oldest portion thereof (*i. e.*, the portion which, amplified according as time and circumstance required, is common to all memor-books) and of two yizkor from the Hebrew and one from the Old French:

> "The following souls are remembered [in prayer] on all Sabbaths of the year: Mar Solomon and Mistress Rachel, who have done much for the welfare of the community and have averted persecutions; our teacher R. Gershom, who by his teachings was the light of the eyes of the Israelites in the Diaspora; our teacher R. Simon the Great, who has done much for the communities and has averted persecutions; our teacher R. Solomon [b. Isaac, *i.e.*, Rashi], who through his commentaries was the light of the eyes of the Israelites in the Diaspora; our teacher R. Jacob and his brother R. Samuel, whose love spread

the study of the Word of God in Israel; Mar Isaac and Mistress Bela, through whose efforts the toll was repealed at Coblenz; our teacher R. Meïr b. R. Baruch, who has spread the study of the Word of God in Israel."

"May God remember, as He has remembered the souls of Abraham, Isaac, and Jacob, the souls of all members of communities who have been killed, stoned, burned, strangled, slaughtered, drowned, broken on the wheel, hanged, or buried alive because they remained true to their belief in the One God. Since they have suffered this grievous pain, may God remember them, together with all pious men and women who rest in paradise. To this we respond: Amen!"

"May God remember, as He has remembered the souls of Abraham, Isaac, and Jacob, the souls of all members of communities who have striven for the welfare of the congregation, have averted persecutions, have secured the repeal of taxes, and have recovered scrolls of the Law from unworthy hands. Whether a pious gift has been vowed for them or not, may God remember them for their deeds."

"May God remember the soul of . . . together with the souls of Abraham, Isaac, and Jacob, because he bequeathed . . . to the cemetery (Rememra Dé spirteine . . . comme spirteine . . . ki ad layés . . . pour amour ki fesis, cil le memred . . .); because he did this, may God remember him together with the pious who dwell in paradise. Amen!"

The formulas in French were added later, probably after 1306, when a number of French exiles settled at Nuremberg.

Several of the extant memor-books, single lists from manuscripts and printed texts, as well as works dealing with the subject, have been used by Salfeld in his edition of the Nuremberg memor-book (see his "Martyrologium," pp. xxvi. *et seq.*), and a discussion of their form, contents, and importance for the history of scholars and of persecutions will be found there. The following list gives a survey of his material:

Hebrew Codex No. 45 of the Landes- und Universitäts-Bibliothek in Strasburg, pp. 15–16, with lists of the martyrs of Worms of 1096 and 1349.

Hebrew Codex No. 87 (42) of the municipal library, Hamburg, fols. 31 *et seq.*, with 165 places of persecution in 1298 *et seq.* (Salfeld, *l.c.* p. xxvii.).

Extract from a memor-book of 1313–14, formerly in the possession of Chief Rabbi Charleville-Versailles, containing a list of places in which persecutions occurred between 1298 and 1303 (Jellinek, "Kontres Hamkonen, Märtyrer- und Memorbuch," p. 9, Vienna, 1881).

Maḥzor, MS. Oxford, Neubauer, "Cat. Bodl. Hebr. MSS." No. 1108, with a list of places of the persecutions of 1349 (reprinted in "R. E. J." iv. 29).

Oxford MS., Neubauer, "Cat. Bodl. Hebr. MSS." No. 1171, with lists of 1349 (reprinted in "R. E. J." iv. 29, 30).

Codex Epstein in Vienna (formerly in the possession of Halberstam of Bielitz), prayer-book according to the German ritual, with a list of communities in which martyrdoms took place (first ed. "Isr. Letterbode," viii. 89; republished in "Martyrologium," p. 79; comp. also pp. xxiii., 272).

Wibel, translation of an old fragment of a Jewish martyrology ("Unschuldige Nachrichten auf das Jahr 1740"), dating from the second half of the fifteenth century.

Two anonymous memor-books of German communities ("Martyrologium," p. xxviii.).

Manuscript of Carmoly, in possession of Dr. Brann at Breslau (*ib.*).

Memor-books of the following places: Alsheim, eighteenth century; Bayersdorf, written in 1689; Bergheim-on-the-Erft, begun in 1677; Bingen, in 1787; Bödigheim, 1745; Bonn, 1725; Bretten, between 1716 and 1742; Coblenz, 1580; Deutz (Cologne), beginning with 1581; Dittigheim, 1746; Flörsheim, nineteenth century; Frankfort-on-the-Main (first entry 1627); Fürth, memor-book of the Neuschule, of the Waisenverein, of the Klaus, and of the Altschule (edited by Löwenstein in Geiger's "Zeitschrift," i. 274, ii. 91 *et seq.*); Gailingen, 1842; Gross-Gerau, seventeenth century; Hagenau, 1800; Hanau, part i., 1601; Kastel, 1785; Kirchhain, 1773; Kochendorf, 1732; Kreuznach, 1638; Kriegshaber; Mayence communal memor-books of 1583 and 1837, Krankenpflege-Verein No. 3, beginning of eighteenth century, and Religionsgesellschaft, 1853; Mannheim, 1784; Michelstadt, beginning of eighteenth century; Minden, beginning of seventeenth century; Nieder-Ehnheim; Nuremberg (necrology of 1349; ed. Lowe, "The Memor-Book of Nürnberg," London, 1881); Ober-Ehnheim; Oppenheim, 1795 (after an earlier copy); Partenheim, 1738; Pfersee (comp. Perles in "Monatsschrift," xxii. 503 *et seq.*); Rheinbach near Bonn, one necrology of 1650; Sontheim; Strasburg; Treves, 1664; Vienna; Weilmünster, 1708; Weisenau near Mayence, 1782 (after an earlier copy); Worms, i., ii., iii.; Xanten, on the lower Rhine, one part of 1776.

Many other valuable memor-books exist besides those used by Salfeld. That of Buttenwiesen has been edited by Lamm in "Monatsschrift," xlv. 540 *et seq.*, while those of Binswangen, Edenheim, Ehrenbreitstein (formerly called Thal; first entry 1647), Emden, Harburg (Swabia), Höchberg near Würzburg, Oettingen, Steppach, Wallerstein, Wittelshofen, and many others are still unedited. The memor-book of Misslitz belonging to the Klaus Synagogue of Zechariah Lewi of Vienna has been described by Kaufmann (in Berliner's "Magazin," xvii. 289 *et seq.*), who used also the one of Düsseldorf ("Aus Heinrich Heine's Ahnensaal," p. 274), while that of Mamelsdorf has been mentioned by Zunz ("Literaturgesch." p. 112) and others.

Further study on the subject, together with scientific editions of the memor-books, would probably yield valuable data for statistics, economics, genealogies of scholars and families, nomenclature, diplomatics, ritual, and liturgy, as well as for Jewish history in general. See MARTYROLOGY.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, 1896–98; Stern and Salfeld, *Nürnberg im Mittelalter*, Kiel, 1894–96.

J. S. SA.

MEMORIAL DATES: Jewish communities, as a rule, have taken no note of birthdays of any of their members and only in rare cases of the dates of death. One of these cases is the anniversary of the day on which Gedaliah was assassinated (3d Tishri), upon which a fast is observed by Jews in all parts of the world; and on the 18th Iyyar (Lag be-'Omer), Jews living in Palestine visit the tomb of Simon ben Yoḥai, believing this date to be the anniversary of the latter's death. Jews of eastern Europe, furthermore, record the days on which eminent rabbis die, because on every "Jahrzeit" (anniversary of the day of death) they make it a practise to visit the graves of such rabbis, and to ask for their intercession in heaven.

Besides these "Jahrzeiten" there are a number of days which, although they have acquired a religious aspect, have also a historical significance, and are observed either by the Jews as a whole or by local communities. Thus the Ninth of Ab is observed as a fast-day, for on that day the Temple was twice destroyed. On the twenty-fifth of Kislew the Feast of Ḥanukkah begins, because on that day Judas Maccabeus consecrated anew the Temple at Jerusalem (165 B.C.).

The communities of Cologne, Worms, Mayence, and a few other cities in the Rhine district observed fast-days in memory of the martyrs who died during the First Crusade (Zunz, "Ritus," p. 127). Polish Jews fast on the 20th of Siwan on account of the Cossack atrocities of 1648 (see FASTING AND FAST-DAYS). In Crete and Frankfort-on-the-Main as well as in certain communities in Egypt, special feasts or Purims are celebrated in commemoration of miraculous events. The Alexandrian Jews observed a memorial day in honor of the translation of the Bible into Greek (Philo, "Vita Mosis," ii., § 7; see also Festivals).

In imitation of these memorial days sanctified by religion, other dates of Jewish interest have been recorded from time to time, and are used in calendars, almanacs, and at times in the Jewish press. In recent years large collections of notable dates have been made by Jewish scholars and historians, beginning with L. Zunz. The following list gives in calendric order the more important and interesting of these:

January.

1. Jair Ḥayyim Bacharach, German rabbi, died, 1702. Several thousand Jews killed by an earthquake at Safed and Tiberias, 1837.
2. Persecutions of Jews at Lauda and Bischofsheim, 1235.
3. "Neue Stättigkeit" for Frankfort-on-the-Main makes right of domicil perpetual, 1617. Rachel, French actress, died, 1858.
4. Moses Mendelssohn, philosopher and religious reformer, died, 1786. Wilhelm Beer, German astronomer, born, 1797.
5. Joseph Salvador, Jewish historian, born, 1796. Edward Lasker, German statesman, died, 1884.
6. First auto da fé held at Seville, 1481.
7. Disputation at Tortosa, Joseph Albo being one of the participants, 1413. Sir Julian Goldsmid, English member of Parliament, died, 1896.
8. Samuel Cahen, translator of the Bible into French, died, 1862.
9. Liebmann Adler, American rabbi, born, 1812.
10. David Nieto, haham of London, died, 1728. Poll-tax abolished in France, 1784.
11. Abraham Mapu, Russian Hebrew writer, born, 1808. Lelio della Torre, Italian Jewish theologian, born, 1805.
12. Edict of Juan II. of Castile, withdrawing civil jurisdiction from the Jews, confirmed, 1412.
13. Law of Baden forms Jews into special religious community with all privileges, 1809. Alexander I. of Russia issues edict removing Jews from villages to towns and cities in the governments of Moghilef and Vitebsk, 1825.
14. Hebrew books, confiscated under bull of Feb. 28, 1593, burned at Rome, 1601. Great fire in the Frankfort ghetto, 1711.
15. Leopold Dukes, Hungarian Jewish scholar, born, 1810.
16. Johann Jacob Raabe, translator of the Mishnah, born, 1711.
17. Marcus Herz, physician and philosopher, born, 1747.
18. Solomon Sulzer, reformer of synagogal music, died, 1890.
19. Marcus Herz, physician and philosopher, died, 1803. Isaac D'Israeli, English litterateur and father of the Earl of Beaconsfield, died, 1848.
20. Moritz Oppenheim, German painter of Jewish family life, born, 1800.
21. Jews expelled from France, 1306. Nathan Marcus Adler, chief rabbi of the British empire, died, 1890.
22. David Cassel, Jewish historian, died, 1893. English Zionist Federation founded, 1899.
23. Abraham ibn Ezra, Bible exegete and poet, died, 1167.
24. Ferdinand Julius Cohn, German botanist and zoologist, born, 1828. Isaac Artom, Italian statesman and senator, died, 1900.
25. Disputation at Paris on the Talmud, 1240.
26. First edition of the Hebrew Pentateuch printed at Bologna, 1482.
27. Jerome Napoleon grants full civil rights to Jews of Westphalia, 1808.
28. Lippold, master of the Brandenburg mint, executed, 1573. Theodor Benfey, German Sanskritist and philologist, born, 1809.
29. Abraham Furtado, president of the Sanhedrin summoned by Napoleon, died, 1817.
31. Henry III. issues regulations for English Jewry, 1253.

February.

1. Bogumil Dawison, German actor, died, 1872. Mass-meetings held at New York and London expressing sympathy with the persecuted Jews of the Russian empire, 1882. Perez Smolenskin, Russian Hebrew writer, died, 1885.
3. Felix Mendelssohn-Bartholdy, composer, born, 1809. Charles the Bourbon, King of Naples and of the two Sicilies, invites the Jews back for fifty years, 1740.
4. "Resettlement Day" in England. Oliver Cromwell grants Carvajal and other Jews right of residence, 1657. Joseph Süss Oppenheimer executed; many Jews driven from Württemberg in consequence, 1738.
5. Rashi on the Pentateuch, the earliest dated printed Jewish book, issued at Reggio, 1475. The disappearance of Father Tomaso (Thomas) gives rise to the Damascus Affair, 1840. Nehemiah Brüll, Jewish scholar, died, 1891.
6. Solomon Munk, French Arabic scholar, died, 1867. Elijah Benamozegh, Italian rabbi and cabalist, died, 1900.
8. Shabbethai Cohen (Shach), died, 1663. Berthold Auerbach, German novelist, died, 1882.
9. Opening of the Sanhedrin at Paris, 1807. Isaac Adolphe Crémieux, French statesman, died, 1880.
11. Societät Felix Libertate founded at Amsterdam, 1795.
12. Auto da fé at Toledo at which 740 Jews were reconciled, 1486. Ludwig Börne, German writer, died, 1837. Isaac Baer Levinsohn, the Mendelssohn of Russia, died, 1860.
13. Zacharias Frankel, Jewish scholar and theologian, died, 1875.
14. Two thousand Jews burned at Strasburg, 1349. Jews ordered to leave Vienna, 1670.
15. Carel Asser, Dutch jurist, born, 1780.
16. Emancipation of the Jews of Sweden, 1870. Commission appointed to revise the laws concerning the Jews of Russia, 1883.
17. Heinrich Heine, German poet, died, 1856.
18. "Ḥaṭṭi Humayun" issued, granting full civic rights to Turkish Jews, 1856. Congregation of the Holy Office declares forcible baptism of Jewish children by Christian nurses effective, 1705.
19. Peter Beer, Austrian educator, born, 1758. Henry IV. grants Jews of Speyer protection to life and property, 1090.
21. Johann Christopher Wolf, Christian bibliographer of Jewish books, born, 1683.
22. Johann Reuchlin, champion of the Jews and defender of the Talmud, born, 1455. Isaac Marcus Jost, Jewish historian, born, 1793.
23. Franz Delitzsch, Christian Hebraist, born, 1813. Sir George Jessel, master of the rolls, England, born, 1824.
24. Moritz Oppenheim, German painter of Jewish family life, died, 1882.
25. Bull of Nicholas V. prohibiting Christians from having social intercourse with Jews and Saracens, 1451.
26. Jews expelled from all Papal States except Rome and Ancona, 1659.
27. Benedict Spinoza, philosopher, died, 1677. Paulus Cassel, Jewish scholar and convert to Christianity, born, 1821.
28. Vincent Fettmilch and his chief accomplices executed, Frankfort, 1616. Berthold Auerbach, German novelist, born, 1812. Rachel, French actress, born, 1820.

March.

1. About four thousand Jews burned at Worms, 1349.
4. Gregory IX. issues bill forbidding Christians to dispute on matters of faith with Jews, 1233. "Rights of Man" declared in Holland, 1795. Religious freedom proclaimed in Austria, 1849.
5. The states of Austria demand that no Jews be permitted to dwell there, 1460.
6. Massacre of Jews at Navarre, 1328.
7. Mordecai Jaffe, codifier of rabbinical law, died, 1612. Joseph Almanzi, bibliophile and poet, died, 1860.
9. Julius Fürst, Hebrew philologist and Jewish bibliographer, died, 1873.
10. Ignaz Moscheles, German composer, died, 1870.
11. Bull of Benedict XIII. against the Talmud and any Jewish books attacking Christianity, 1415. Edict giving the Jews of Prussia citizens' rights, 1812.
12. Judah Löb Bensew, Jewish grammarian and lexicographer, died, 1811. Ludwig Augustus Frankl, German writer and poet, died, 1893.
13. Aaron of Neustadt (surnamed Blumlein), uncle and chief instructor of Isserlein, died, 1421.
14. Mob attacks the Jewish quarter at Cordova, slaughtering many Jews and Maranos, 1473. Heyman Steinthal, linguist and philosopher, died, 1899. Ludwig Bamberger, German deputy and political economist, died, 1899.
15. Albert Cohn, Orientalist and philanthropist, died, 1879. Peddling prohibited in Rumania; 20,000 Jews are thus deprived of a livelihood, 1884.
16. Jews of York slay themselves in order to avoid baptism, 1190.

17. Napoleon institutes the system of consistories in France, 1808. Jacques-François-Fromenthal-Elie Halévy, composer, died, 1862. Judah P. Benjamin becomes secretary of war of the Confederacy of America, 1862.
18. Leopold Zunz, Jewish scholar, died, 1886.
19. Jews of Brest-Litovsk granted free trade and occupation and half of the tolls, 1527.
20. Riots in many cities of Germany, 1848.
21. Leo da Modena, Italian rabbi and author, died, 1648. Three Jews executed at Wilna on a false blood accusation, 1691.
22. Charter granted to Jews of England by Richard I., 1190. Jews permitted to return to Lithuania, 1503. Michael Beer, German poet, died, 1833.
23. Talmuds burned in Rome at the Feast of Pentecost, 1322. Naphtali Herz Wesel (Hartwig Wessely), died, 1805. Isaac Artom elected senator in Italy; first Jew to hold such an office, 1877.
24. Joseph Caro, codifier of rabbinical Judaism, died, 1575. Solomon Halberstam, Jewish scholar, died, 1900.
25. Joseph Almanzi, bibliophile and poet, born, 1801.
26. Isaac M. Wise, American Reform rabbi, died, 1900.
27. Wilhelm Beer, German astronomer, died, 1850.
28. Lazarus Bendavid, German philosopher and reformer, died, 1832. James Darmesteter, French Orientalist, born, 1849. Jews expelled from Moscow by order of the governor-general, 1891.
29. Meïr ben Todros ha-Levi Abulafia (RaMaH), nasi and Talmudist, died, 1244. Jews who served in Russian army permitted by edict to settle in Finland, 1858.
30. Moses ben Maimon (Maimonides), philosopher, born, 1135. Solomon Sulzer, reformer of synagogal music, born, 1804.
31. Edict of expulsion of Jews from Spain issued by Ferdinand and Isabella, 1492.

APRIL.

1. Disappearance of Esther Solymosi gives rise to a blood accusation at Tisza-Eszlár, 1882. Baroness Clara de Hirsch, philanthropist, died, 1899.
2. Jews expelled from Genoa, 1550.
3. Charles V. of Germany issues edict against blood accusations, 1544. Hirsch Kalischer, founder of modern Zionism, born, 1795.
4. Isaac da Fonseca Aboab, ḥakam at Amsterdam, died, 1693. Opening of the Anglo-Jewish Historical Exhibition in the Royal Albert Hall, London, 1887.
5. Moses Ephraim Kuh, first German Jewish poet, died, 1790.
6. Aaron Bernstein, German publicist, born, 1812.
7. Emancipation of the Jews of Prussia, 1848.
8. Ferdinand III. grants Bohemian Jews right of residence in all royal towns, 1648. One hundred and twenty-eight Jews killed by soldiers and populace at Bucharest as the result of a blood accusation, 1801.
10. Karl Isidor Beck, Austrian poet, died, 1879.
11. First anathema against Ḥasidim issued at Wilna, 1772. Ferdinand Lassalle, socialist agitator, born, 1825.
12. Jews of Cracow plundered and many murdered by soldiers, 1464.
13. Sabbato Morais, American rabbi, born, 1823. Edict of Nicholas I. founding agricultural colonies in Russia; general Jewish regulations issued in Russia, 1835.
14. Deutsch-Israelitischer Gemeindebund founded, 1869.
15. Dankmar Adler, American architect, died, 1900.
16. Menahem ben Jacob, poet and teacher at Worms, died, 1203.
17. Frederick the Great issues a "General-Privilegium" for the Prussian Jews, 1750. Pope Pius IX. issues edict to remove the walls of the Roman ghetto, 1848.
18. Charge of host desecration at Prague leads to massacre of Jews, 1389. Earl of Beaconsfield, English premier, died, 1881.
19. Massacre of Jews at Cordova by soldiers of Sulaiman ben al-Ḥakim, 1013. Jacob Emden, German rabbi, died, 1776.
20. Levi ben Gershon, philosopher and commentator, died, 1344. Proselyte Nicholas Anthoine burned at Geneva, 1632.
21. Baron Maurice de Hirsch, philanthropist, died, 1896.
22. Isaac Adolphe Crémieux, French statesman, born, 1796. Uriah Phillips Levy, American commodore, born, 1792.
23. Louis XIII. of France issues edict forbidding Christians, under penalty of death, to shelter Jews or converse with them, 1615. Elijah ben Solomon of Wilna, the "Gaon," born, 1720. Poll-tax in territories of Brunswick-Lüneburg abolished, 1803.
24. First recorded auto da fé held at Troyes, 1288.
25. Anti-Semitic league of Germany presents a petition with 255,000 signatures to Bismarck, 1881.
26. Dutch West India Company directs Peter Stuyvesant to allow Jews to dwell and trade in New Netherlands, 1655. Jews expelled from Russia and the Ukraine by Catherine, 1727.
27. Meïr of Rothenburg died, 1293. Anti-Semitic riot at Elizabethgrad begins a series of excesses against the Jews in South Russia, 1881.
29. Antony Samuel Adam-Salomon, French sculptor, died, 1881.
30. Decree ordering Jews to leave Spain publicly announced, 1492.

MAY.

1. Moses Isserles, Polish rabbi and code annotator, died, 1572. Johann Jacoby, German statesman, born, 1805. Sir Francis Henry Goldsmid, M.P., first English Jewish lawyer, born, 1808.
2. All the Jews of England thrown into prison, 1287. Giacomo Meyerbeer, composer, died, 1864.
3. Jews of Speyer massacred by the Crusaders, 1096.
4. Benjamin II., Rumanian traveler, died, 1864.
6. Ludwig Börne, German writer, born, 1786. Judah P. Benjamin, statesman and lawyer, died, 1884.
7. Attack on the Alcana (smaller Jewry) of Toledo by the enemies of Samuel ha-Levi; 1,200 injured, 1355.
8. Anti-Jewish riots in different parts of Russia, especially in Kiev, 1881.
10. Great auto da fé at Lisbon, 1682.
11. Bull of Benedict XIII. against Talmud and any Jewish books attacking Christianity, 1415. Abraham Geiger, Jewish scholar and theologian, born, 1810.
12. Massacre of the Jews of Worms by Crusaders, 1096. Synod of Vienna under Cardinal Guido orders Jews to wear pointed hats, 1267.
14. Solomon Munk, French Orientalist, born, 1803.
15. Bogumil Dawison, Polish-German actor, born, 1818. Russian "May Laws" issued, 1882.
16. Emancipation of the Jews of Holland, 1796. Heyman Steinthal, philosopher and linguist, born, 1823.
17. First Jewish school in Hungary opened at Alt-Ofen, 1784. William Steinitz, chess-player, born, 1836.
18. Anti-Jewish riots in Algeria, 1897.
19. Isaac Alfasi, Talmudic author, died, 1103.
20. Samuel Alatri, Italian philanthropist, died, 1889.
21. Thirty Jews burned at Bösing, near Presburg, 1529.
22. Martyrdom of Brussels Jews charged with host desecration, 1370. Israel ben Eliezer Baʻal Shem-Ṭob (BeSHT), founder of the sect Ḥasidim, died, 1760. Mordecai M. Noah, American diplomat and communal worker, died, 1851.
23. All the Jews of Austria seized, 1420.
24. Riot at Frankfort-on-the-Main on account of a Jewish pervert: 180 killed and Jewish quarters destroyed, 1241. Abraham Geiger, Jewish scholar and reformer, born, 1810.
25. Louis Philippe issues regulations for the internal organization of the French Jews, 1844.
26. Martyrdom of Jews at Blois, 1171.
27. Jews of Mayence massacred by Crusaders, 1096. Jacques-François-Fromenthal-Elie Halévy, composer, born, 1799.
29. Lelewel, Polish geographer and friend of Jews, died, 1861.
30. Massacre of Jews at Cologne by Crusaders, 1096. Ignaz Moscheles, German composer, born, 1794.

JUNE.

1. "Privilegium Fredericianum" issued by Duke Frederick II. of Austria, 1244.
2. Tolerance edict of Joseph II. of Austria issued, 1782. Grace Aguilar, English novelist and writer on Jewish history, born, 1816.
4. Outbreaks against Jews of Seville, 1391.
5. Jews of Rome forbidden to practise usury, 1570. Sir Julius Benedict, composer and conductor, died, 1885.
6. Henry II. imposes on Jews of Toledo a tax of 20,000 gold "dollas" (= $9,630,000), 1369.
7. Louis Jacoby, German engraver, born, 1828. David Kaufmann, Hebraist and Orientalist, born, 1852.
8. Riots at Posen lasting to July 4, on account of a false murder charge, 1696. Fanny von Arnstein, society leader at Vienna, died, 1818.
9. Jacob Tam, most prominent of French tosafists, died, 1171. Samuel Mohilever, rabbi and Zionist, died, 1898.
10. Six thousand Jews of Nemirov slaughtered by the Cossacks, 1648.
12. Jews of France ordered to wear a yellow badge, 1269.
15. Jews expelled from Genoese territory, 1567.
16. Many Jews murdered in Erfurt, 1221. Joseph Solomon del Medigo born, 1591.

17. Twenty-four wagon-loads of Talmuds and two hundred other manuscripts burned at Paris, 1244. Eighty Maranos imprisoned by Alexander VI. at Rome, 1503.
20. Four thousand Jews slain at Toledo, 1391. Cossacks slay thousands of Jews at Homel, Poland, 1767.
21. Rabbinical synod held at Ferrara, 1554. Jacques Offenbach, composer, born, 1819.
23. Martyrdom of Jews of Weissenburg, 1270.
24. Jews treacherously murdered at Tulchin by Cossacks, 1648. Edgar Mortara forcibly taken from his family, giving rise to the "Mortara Case," 1858.
25. Religious disputation before Louis IX. of France, 1240. Two hundred and fifty Jews murdered in Rothenburg-on-the-Tauber, 1298.
26. Lipmann Heller forced to leave his post as rabbi at Prague, 1629. Adolf Jellinek, Jewish scholar, born, 1821.
27. Jews of Xanten massacred by Crusaders, 1096. Joseph Israels, Dutch painter, born, 1824.
28. Meïr of Rothenburg imprisoned at Rotevil by Bishop Henry of Basel, 1286. Jew badge introduced into Venice, 1366.
29. Blood accusation at Xanten, 1891.
30. Edict forbidding Maranos to leave Portugal, 1557. Jews expelled from Prague, 1745.

JULY.

1. Elijah ben Samuel burned at Rome, 1298. Bernard Beer, German-Jewish scholar, died, 1861.
2. Anglo-Jewish Association founded, 1871.
3. Mansion House meeting in London protests against the outrages of the Damascus Affair, 1840. Religious freedom proclaimed in Germany, 1868. Theodor Herzl, Zionist leader, died, 1904.
4. Judah ben Asher, Talmudist, died, 1349. Isabella Nuñez Alvarez burned in auto da fé at Madrid, 1632.
5. Pope Innocent IV. issues bull against blood accusation, 1247.
6. Three hundred Jews murdered at Tarrega, Catalonia, 1348.
7. Gregory X. issues bull against blood accusation, 1274. Ludwig Chronegk, German theatrical manager and actor, died, 1891.
8. Seligmann Heller, German poet, born, 1831.
9. Julius Oppert, Orientalist, born, 1825. Lord Rothschild takes his seat as first Jewish peer in the British House of Lords, 1884.
11. Czarina Anne expels the Jews from Little Russia, 1740. E. H. Lindo, Jewish historian, died, 1865.
13. Godfrey of Bouillon takes Jerusalem, and nearly all the Jews there are slaughtered, 1099. Solomon Yiẓḥaḳi (Rashi), commentator, died, 1105. Berlin Congress inserts clause 44 into its treaty, 1878.
14. United Synagogue of London established by Act of Parliament, 1870.
15. Pope lays down principle that Jews were doomed to perpetual servitude because they had crucified Jesus, 1205. Royal decree expelling Jews from Portugal issued, 1508. Act permitting Jews to trade in New Netherlands issued, 1655.
16. Graziadio Isaiah Ascoli, Italian philologist, born, 1829.
17. Anti-Semitic riots at Neustettin, lasting two days, 1881.
18. Nathan Rothschild, founder of the London banking-house, died, 1836.
19. Thirty-eight Jews burned at Berlin, 1510.
20. Religious disputation at Barcelona, Naḥmanides defending Judaism, 1263.
21. Shabbethai ben Joseph Bass, founder of Jewish bibliography, died, 1718.
22. First expulsion of Jews from France, 1306. About 10,000 Jews slain at Polonnoye, near Jitomir, 1648.
23. Shabbethai Ẓebi, pseudo-Messiah, born, 1626.
24. Jean de Bloch, Russo-Polish financier, born, 1836.
25. Jews expelled from Vienna, 1670. Johann Christopher Wolf, bibliographer of Jewish books, died, 1739.
26. Pope Paul IV. establishes the ghetto at Rome, 1556. First sitting of the Assembly of Notables, 1806.
27. Benedict Spinoza excommunicated, 1656.
28. Emancipation in Hungary, 1849. Eduard Lasker secures the passing of the "Austritt-Gesetz," permitting persons in Prussia to sever connection with any religious community, 1876. Sir Moses Montefiore, philanthropist, died, 1885.
29. Max Nordau, writer and Zionist, born, 1849. Joseph Derenbourg, Orientalist, died, 1895.
30. Auto da fé at Toledo, 1488.
31. Little St. Hugh of Lincoln disappeared, 1255. Nachman Krochmal, Galician scholar, died, 1840.

AUGUST.

1. Mordecai ben Hillel killed during the massacre of Jews at Nuremberg, 1298. Two Jews elected to the National Assembly of Holland, 1797. Last auto da fé at which a Jew was burned held at Valencia, 1826.
2. Jews expelled from Spain, 1492. First Portuguese synagogue at Amsterdam dedicated, 1675.
3. Patent for Bohemia removes all Jewish disabilities, 1797. Carel Asser, Dutch jurist, died, 1836.
4. Samuel Cahen, translator of the Bible into French, born, 1796. Max Ring, German poet, born, 1817.
5. Great massacre of Jews at Barcelona, 1391. Maria Theresa, for an annual consideration of 3,000,000 gulden, suspends for a period of 10 years the edict expelling Jews from Austria, 1748.
6. Marcus Eliezer Bloch, naturalist, died, 1799.
7. Bolko I. of Silesia grants Jews "Privilegium Fredericianum," 1295.
8. Bull of Pius IV. permits Jews to lay aside the yellow hat on journeys, 1561. Jacob Christian Basnage, Christian historian of the Jews, born, 1653.
9. Jews settle in Pinsk and secure lands for synagogue and cemetery, 1506. Anti-Jewish riots at Frankfort; house of the Rothschilds attacked, 1819.
10. Leopold Zunz, Jewish scholar, born, 1794. Alexander I. of Russia prohibits foreign Jews from settling permanently in Russia, 1824.
11. Jonah Abravanel, Hebrew poet, died, 1667. Restriction on the use of Christian prænomens removed in Bohemia, 1836.
12. Naḥmanides visits Jerusalem, 1267. Jossel von Rosheim obtains from Charles V. an extension of the Alsatian privileges to the whole Holy Roman Empire, 1530. William Steinitz, chess-master, died, 1900.
13. Johannes Buxtorf II., Christian Hebraist, born, 1599.
14. Baruch Auerbach, educator and philanthropist, born, 1793.
15. Simon ben Asher, astronomer, died, 1342.
16. Johannes Buxtorf II., Christian Hebraist, died, 1664.
17. Papal edict forbids Jews to admit Christians into synagogue, 1592.
19. Michael Beer, German poet, born, 1800.
20. Maranos of the Basque Provinces ordered to leave the Jewish streets and to live among Christians, 1493.
21. Joseph Derenbourg, Orientalist, born, 1811.
22. Six thousand Jews slaughtered in Mayence, 1349.
24. Three thousand Jews slaughtered in Erfurt, 1349. Aaron Chorin (Choriner), Hungarian rabbi, died, 1844.
25. Samuel David Luzzatto, Italian Jewish scholar, born, 1800. David Gans, Jewish historian and mathematician, died, 1613.
28. "'Alenu" prayer forbidden in Prussia, 1703. Isaac Samuel Reggio, Jewish theological writer, died, 1855. Opening of the first Zionist Congress at Basel, 1897.
30. Ẓebi Ashkenazi, rabbi in London and Amsterdam, died, 1658.
31. Joseph Pichon of Seville, chief royal tax-gatherer, executed by order of Jewish judges, 1379. Ferdinand Lassalle, socialistic agitator, died, 1864.

SEPTEMBER.

1. Jews of Brest ordered to obey court of Rabbi Mendel Frank, 1531. Anti-Jewish riots at Frankfort-on-the-Main, under Fettmilch, 1614.
2. Jews of Holland declared by the National Assembly citizens of the Batavian republic, 1796.
3. Coronation massacre at London, 1189. James Joseph Sylvester, English mathematician, born, 1814. Anti-Jewish riots at Stockholm, 1852.
4. Michael Sachs, German rabbi, born, 1808.
5. Henrietta Herz, leader of Berlin salon, born, 1764.
6. Moses Mendelssohn, philosopher and religious reformer, born, 1729.
7. Hirsch (Heinrich) Graetz, Jewish historian, died, 1891.
8. Israelsky, accused of ritual murder at Konitz, acquitted, 1900.
9. Captain Alfred Dreyfus condemned a second time, 1899.
10. Jewish community founded at Berlin, 1671. Shabbethai Ẓebi, pseudo-Messiah, died, 1676.
11. Jewish Colonization Association founded by Baron de Hirsch, 1891.
12. David Oppenheim, bibliophile, died, 1736.
13. Johannes Buxtorf I., Christian scholar, died, 1629. Shabbethai Ẓebi embraces Mohammedanism, 1666.
14. Albert Cohn, Jewish scholar and philanthropist, born, 1814.
15. Akiba Eger the Elder, rabbi and Talmudic author, died, 1780. Giacomo Meyerbeer, composer, born, 1791.

16. Grace Aguilar, English novelist and writer on Jewish history, died, 1847.
17. Decree ordering Jews to leave France issued, 1394. Pedro Arbues, inquisitor, "the darling of Torquemada," died, 1485.
18. Jonathan Eybeschütz, rabbi and author, died, 1764. Sultan of Morocco grants religious liberty to Jews and Christians, 1880.
19. Mayer Rothschild, founder of the Frankfort banking-house, died, 1812. Capt. Alfred Dreyfus "pardoned," 1899.
20. Gedaliah Yaḥya, writer on history, died, 1487. Ghetto at Rome abolished, 1870.
22. Dedication of the Mayence synagogue, 1104.
24. Moses Sofer, rabbinical author, born, 1762.
27. Emancipation of the Jews of France, 1791.
28. First congregation founded at Stockholm, 1775.
29. Jews of Krems massacred, 1349. Fanny von Arnstein, society leader at Vienna, born, 1757. Samuel David Luzzatto, Italian Jewish scholar, died, 1865.
30. Zacharias Frankel. Jewish scholar and theologian, born, 1801.

OCTOBER.

1. About 7,000 Jews expelled from the government of Kiev, Russia, 1898.
2. Thousands of Jews killed at Lublin by Cossacks, 1656.
3. Blood-accusation riot at Galatz; ninety Jews injured and four synagogues destroyed, 1868. Moses Schreiber (Sofer), Orthodox leader and rabbi, died, 1839.
4. Emancipation of the Jews of Baden, 1862.
5. Jacques Offenbach, French composer, died, 1880.
6. Abraham Firkovich, Karaite scholar, born, 1787.
7. Eleazar of Brody, rabbi at Amsterdam, died, 1741.
8. Jacob Eduard Polack, physician to the Shah of Persia, died, 1891.
9. Casimir III., the Great, of Poland, grants Jews "Privilegium Fredericianum," 1333. Adolf Franck, French philosopher, born, 1809. Abraham Mapu, Russian Hebrew writer, died, 1867.
10. Elijah ben Solomon of Wilna, the "Gaon," died, 1797.
11. *Ninety Jews massacred at Munich, 1285.*
12. Akiba Eger, rabbi and Talmudic author, died, 1837.
13. Victor Emanuel emancipates the Jews of Rome, 1870. Leopold Löw, rabbi and critic, died, 1875.
14. Eduard Lasker, German politician, born, 1829.
15. Moritz Hartmann, Austrian poet, born, 1821.
16. Joseph Solomon del Medigo, physician and scientist, died, 1658. Jewish quarter of Kossow, Galicia, attacked; ten Jews killed, 1898.
17. Bull appointing Tomaso Torquemada inquisitor-general of Aragon, Valencia, and Catalonia, 1483. Senatorial decree grants privileges to baptized Jews in Russia, 1776.
18. Lazarus Bendavid, German philosopher and reformer, born, 1762.
19. James Darmesteter, French philologist, died, 1894. Giulio Bartolocci, Italian Christian student of Jewish literature, died, 1687.
20. Emin Pasha (Ed. Schnitzer), African traveler, killed, 1892.
21. Israelitische Theologische Lehranstalt of Vienna founded, 1893.
22. Roman Curia decides that a Jewish child once baptized must be brought up under Christian influences, 1587. Henriette Herz, leader of the Berlin salon, died, 1847.
23. Abraham Geiger, Jewish scholar and religious reformer, died, 1874. Inquisition at Rome refuses permission to Jews to put gravestones or inscriptions over their dead, 1625.
24. Moses Montefiore, philanthropist, born, 1784. Decree of Crémieux naturalizes the Jews of Algeria, 1870.
25. Asher ben Jehiel (Rosh), died, 1327.
26. Anti-Jewish riots at Cracow, 1407.
28. 'Abd al-Majid receives Moses Montefiore in regard to the Damascus Affair, 1840. Moses Naḥmanides, philosopher and commentator, died, 1270. Emanuel Deutsch, English Jewish Talmudic scholar, born, 1829.
29. Jews of Kur-Hessen granted full emancipation (first in Germany), 1833. Conference of Jewish notables of western Europe at Brussels, to discuss Rumanian question, 1872.
31. Jews expelled from Portugal, 1497. Heinrich Graetz, Jewish historian, born, 1817.

NOVEMBER.

1. Jews of England imprisoned by King John, 1210. Jews banished from England, 1290. Isidore Loeb, French Jewish scholar, born, 1839.
2. William II. of Germany receives a Zionist deputation headed by Dr. Theodor Herzl, at Jerusalem, 1898.
3. Third and final expulsion of the Jews from France, 1394. Ludwig Chronegk, German actor, born, 1837.
4. Auto da fé held at Seville, 1481. Felix Mendelssohn-Bartholdy, composer, died, 1847.
5. David Sassoon, Indian financier, died, 1864.
6. Firman issued by Sultan 'Abd al-Majid against blood accusation, 1840. Abraham Azulai, cabalistic author, died, 1643.
8. Rabbinical synod of Mayence regulates the payment of Jewish taxes, 1223. Peter Beer, educational writer, died, 1838.
10. David Einhorn, American Reform rabbi, born, 1809.
11. Sabbato Morais, American Orthodox rabbi, died, 1897.
12. Law regulating the adoption of family names by Jews in Austria, 1787.
13. Talmud burned at Kamenetz-Podolsk by the Frankists, 1757. Benjamin Peixotto, American diplomat, born, 1834.
15. Act passed by General Assembly of New York permitting Jews to omit "upon the faith of a Christian" from the oath of abjuration, 1727.
16. Riot at Paris; many Jews plundered, several killed, and the rest forced to flee, 1380. Jews executed for imaginary crime at La Guardia, 1491.
17. Simḥah Pinsker, Hebrew author, died, 1864.
18. First meeting of English Jewish Board of Deputies, 1760. "Lehrerseminar" founded at Berlin, 1840.
19. Emma Lazarus, American poetess, died, 1887.
20. Manasseh ben Israel, died, 1657. Anton Rubinstein, Russian composer and pianist, died, 1894. Isaac M. Jost, Jewish historian, died, 1860.
22. Solomon Maimon, German philosopher, died, 1800.
23. Leopold Kompert, ghetto poet and novelist, died, 1886.
24. Benedict Spinoza, philosopher, born, 1632.
27. Abraham ben David of Posquières (RaBaD III.), French Talmudic commentator, died, 1198. Sir Julius Benedict, English composer, born, 1804.
29. Jews of Augsburg massacred, 1349.
30. Bull of Honorius IV. to archbishops of York and Canterbury, against the Talmud, 1286. Anton Rubinstein, Russian composer and pianist, born, 1830.

DECEMBER.

1. Manuel Fernando de Villa Real, Portuguese Jewish statesman, executed by the Inquisition at Lisbon, 1652.
2. Ukase of Elizabeth expelling Jews from Great Russia, 1742.
3. Eduard Bendemann, German painter, born, 1811.
4. Opening of the Whitehall conference of English notables on the question of the readmission of Jews into England, 1586.
6. David Friedländer, religious reformer and scholar, born, 1750. Anselm Mayer von Rothschild, financier, died, 1855.
9. Jews expelled from Breslau, 1738. Nathan Ghazzati, warm adherent of Shabbethai Ẓebi, excommunicated, 1666. Baron Maurice de Hirsch, philanthropist, born, 1831.
10. Guildhall meeting protests against the persecution of Russian Jews by the "May Laws," 1890. Auto da fé held at Toledo; nine hundred Jews "reconciled," 1486.
11. Napoleon issues decree dividing the whole French empire into Jewish consistories, 1808.
12. Isaac Leeser, American Orthodox rabbi, born, 1806.
13. Moses ben Maimon (Maimonides), philosopher, died, 1204. Emperor Charles IV. makes an agreement with Rudolph IV. of Austria and John of Bohemia not to receive Jews expelled from Austria, and *vice versa*, 1360. Heinrich Heine, German poet, born, 1797.
14. Mattithiah Straschun, Talmudic scholar, died, 1885.
15. Ludwig Dessoir, German actor, born, 1810.
17. Three hundred Jews of Bychow, near Moghilef, slaughtered, 1659. Ḳalman Schulman, Russian Hebrew writer, died, 1898.
18. Jews expelled from Bohemia, 1744.
19. Poll-tax abolished in Austria, 1781.
20. Mefiẓe Haskalah founded in Russia, 1863.
21. Benjamin Disraeli, afterward Earl of Beaconsfield, English premier, born, 1804. Adolf Sonnenthal, German actor, born, 1834. Emancipation of Jews of Austria, 1867.
22. Jacob Christian Basnage, Christian historian of the Jews, died, 1725.
23. Paulus (Selig) Cassel, Jewish scholar and convert to Christianity, died, 1892.
24. King Emanuel orders all Jews to leave Portugal, 1496. Anti-Semitic riots at Warsaw, lasting three days, 1881.

25. Johannes Buxtorf I., Christian Jewish scholar, born, 1564. David Friedländer, religious reformer and scholar, died, 1834. Jean de Bloch, Russo-Polish financier, died, 1901.
27. Judaizing followers of R. Zechariah of Kiev burned at Moscow, 1503. Eduard Bendemann, German painter, died, 1889.
28. Ludwig Philippson, Jewish publicist, born, 1811. Full civil rights and privileges granted to the Jews of Frankfort, 1811.
29. Ludwig Philippson, Jewish publicist, died, 1889. Jewish Emancipation Act passed in Hungary, 1867. Adolf Jellinek, Jewish scholar, died, 1893.
30. Jews of Granada, among them Joseph ibn Nagdila, massacred, 1061. Ludwig Dessoir, German actor, died, 1874.
31. Isaac Artom, Italian senator, born, 1829. Sampson Raphael Hirsch, Jewish theologian, died, 1888.

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J. I. G. D.

MEMORIAL SERVICE: Prayer for the dead is mentioned as early as the last pre-Christian century (see II Macc. xii. 44), and a sacrifice for the dead, probably given in the form of charity, was known in Talmudic time (Sifre, Deut. 210; Hor. 6a). The reading of the chapter "Aḥare Mot" on the Day of Atonement suggested the idea of offering on that day a special prayer for the memory of the dead (comp. Pesiḳ. 174b with the interpolated sentence in Tan., Yelammedenu, Ha'azinu, and Kol Bo, lxx.). Regarding the extension of the prayer for the dead to other holy days, see the literature in Bet Yosef, Ṭur Oraḥ Ḥayyim, 621; M. Brück, "Pharisäische Volkssitten und Ritualien"; L. Löw, "Gesammelte Schriften," i. 129, v. 29; I. Levi, "La Commémoration des Ames dans le Judaïsme," in "R. E. J." xxix. 43-60; Hamburger, "R. B. T." ii., *s.v.* "Seelenfeier"; HAZKARAT NESHAMOT (in which article the memorial service for Orthodox congregations is treated).

Reform Judaism remolded the old liturgy, laying special stress on the idea of the immortality of the soul, thereby affording a source of comfort to mourners in their grief. In the new form, the memorial service, which dwells mainly on the awful solemnity of death and the hope of a future life, and which is written to a great extent in the vernacular, has become one of the most prominent and impressive features of the Day of Atonement. Among those who composed elaborate and solemn memorial service liturgies Leopold Stein and David Einhorn may be specially mentioned.

There is a certain uniformity in the Reform rituals with regard to the elements of which the memorial service consists: a recitation or intonation of the verses Ps. cxliv. 3-4, xc. 6, 3; Deut. xxxii. 29; Ps. xlix. 18 (A. V. 17), xxxvii. 3, xxxiv. 23 (A. V. 22), forms the introduction to a meditation dwelling on the fleetingness of life; this is followed by a psalm, like Ps. xxiii.; selected poems from Ibn Gabirol, Judah ha-Levi, and Baḥya ben Joseph, translated into the vernacular, lead up to the prayer for the memory of the departed, in which, finally, mention is made, as in the old "Hazkarat Neshamot," of the great martyrs of the past. In many congregations the death-roll for the year is read, and persons distinguished in Israel who died during that period are also remembered. The reciting of the "Ḳaddish" by the entire congregation closes the service, to which elaborate and befitting music lends great solemnity.

A. K.

MEMPHIS: City of ancient Egypt, situated about ten miles south of modern Cairo. "Memphis" is the Greek form of the Egyptian "Menfe," and is used in Hos. ix. 6, A. V., and in Isa. xix. 13, R.V., margin (comp. Judith i. 10). The Hebrew form is "Mof," and occurs in Hos. ix. 6; in all other places it has been corrupted to "Nof," which the versions, however, render correctly by "Memphis."

As the capital of Egypt, Memphis seems to be mentioned in Hos. ix. 6; Ezek. xxx. 13, 16 (where, however, some critics alter the name in accordance with the Septuagint); Cornill, by making certain corrections, reads it also in Ezek. xxx. 15 and Isa. xix. 13. Jer. ii. 16 places it parallel with other large Egyptian cities, especially of the Delta. According to Jer. xliv. 1, xlvi. 14, the Jews fleeing from the Babylonian war to Egypt had formed a colony there.

A part of Memphis, called "the White Wall" (later forming the citadel of the city; see Herodotus, iii. 91; Thucydides, i. 104), existed at a very early period, and the residences of many Egyptian kings of the third to the sixth dynasty were built near it. From its temple the city always retained the sacred name "Temple of Ptaḥ" ("Ḥat-ka-ptaḥ," whence, probably, the name "Egypt" has been taken). The civil name and an account of the development of the city are derived from the funeral pyramid of King Ppy (vocalized "Apopy" ?) I. of the sixth dynasty, called "Men-nofer" = "good resting." Hence the later abbreviations "Menfe," "Menbe" ("Mempi" in Assyrian; Delitzsch, "Wo Lag das Paradies?" p. 314), etc. Other etymologies found in Greek writers are unwarranted.

Memphis remained from the sixth dynasty to the Arab conquest perhaps the first, certainly the second, city of Egypt; and it frequently was the capital. The Arabs, however, soon caused its depopulation by founding new capitals a little to the north of it, for which the stones from the ruins of Memphis were used so exhaustively that only a few traces, near modern Mitrahineh and the large necropoles on the border of the desert (the pyramids of Gizeh, etc.), bear witness to the former existence of the city.

E. G. H. W. M. M.

MEMPHIS: Largest city of the state of Tennessee in the United States of America. Although the year 1845 is designated as the date of the earliest settlement of Jews in Memphis, it appears that a few had lived there temporarily before that time. Among the most prominent of the earlier settlers was Joseph J. Andrews, a former resident of Charleston, S. C., and Philadelphia. In 1847, when his brother died, he donated several acres of land to the Israelites of Memphis to be used as a burial-ground. This caused his resident coreligionists to organize in 1850 a Hebrew Benevolent Society. Divine service was then held only on Rosh ha-Shanah and Yom ha-Kippurim.

By 1853 there was a considerable increase in the Jewish population, and a congregation was organized under the name "B'nai Israel," with M. Simon

First Congregation.

as president and Solomon Hess as secretary. A hall was leased in a building on Front street; and Jonas Levy, formerly of Little Rock, Ark., was engaged as ḥazzan and shoḥet. A Hebrew school, under the direction of the Rev. L. Sternheimer, was established, and a lot was bought with $2,000 donated by Judah Touro in 1853. At the beginning of 1858 greater interest was manifested in communal affairs. A building, known as "The Farmers' and Mechanics' Bank," was purchased and dedicated (March 26, 1858) as a house of worship. At the same time the Rev. J. J. Peres was elected ḥazzan. In 1860 the Rev. Simon Tuska of Rochester, N. Y., was chosen as rabbi. His views were those of moderate Reform; but when an organ, a mixed choir, and family pews were introduced into the synagogue a considerable number of members seceded and formed (1862) an Orthodox congregation called "Beth-El Emess." The numerical strength of the B'nai Israel congregation was reduced; but the members held their own, and when, after the close of the Civil war, many Israelites from the West and the East settled in Memphis, most of them affiliated with the Reform congregation. Rabbi Tuska died suddenly on Dec. 30, 1870; and the congregation elected as his successor the Rev. M. Samfield, formerly rabbi of the B'nai Zion congregation, Shreveport, La. He was installed Aug. 15, 1871, and still (1904) occupies the rabbinate.

Orthodox Congregation Formed.

Some years later a consolidation of the Beth-El Emess congregation with B'nai Israel was effected, and in 1883 a lot on Poplar street was bought for the site of a temple. The building was dedicated Jan. 18, 1884. Another Orthodox congregation, established in 1862, had no permanent place of worship until 1890, when the members bought a church and converted it into a synagogue, giving their organization the name of "Baron Hirsch Congregation." The number of members is at present (1904) eighty-five. Another orthodox congregation was founded in 1904, under the name of "Anshai S'fard," with a membership of fifty.

The number of Jews in Memphis is estimated at 2,500 in a total population of 120,000. The following societies are in existence: Hebrew Ladies' Benevolent Society, United Hebrew Relief Association, Young Ladies' Aid Society, Jewish Ladies' Aid Society (Orthodox), Young Men's Hebrew Association, Ladies' Salon Circle (literary), B'nai B'rith Lodge, Free Sons of Israel Lodge, Kesher shel Barzel Lodge, Zionist Society, Memphis Club (social). The majority of Jews are merchants, but many are engaged in various trades as tailors, shoemakers, tinners, printers, opticians, carpenters, barbers, engravers, watchmakers, painters, butchers, and manufacturers of clothing, caps, shirts, and mattresses. There are also a considerable number following the various professions, as lawyers, musicians, teachers, physicians, and journalists.

A. M. Sa.

MEMRA (= "Ma'amar" or "Dibbur," "Logos"): "The Word," in the sense of the creative or directive word or speech of God manifesting His power in the world of matter or mind; a term used especially in the Targum as a substitute for "the Lord" when an anthropomorphic expression is to be avoided.

——**Biblical Data:** In Scripture "the word of the Lord" commonly denotes the speech addressed to patriarch or prophet (Gen. xv. 1; Num. xii. 6, xxiii. 5; I Sam. iii. 21; Amos v. 1-8); but frequently it denotes also the creative word: "By the word of the Lord were the heavens made" (Ps. xxxiii. 6; comp. "For He spake, and it was done"; "He sendeth his word, and melteth them [the ice]"; "Fire and hail; snow, and vapors; stormy wind fulfilling his word"; Ps. xxxiii. 9, cxlvii. 18, cxlviii. 8). In this sense it is said, "For ever, O Lord, thy word is settled in heaven" (Ps. cxix. 89). "The Word," heard and announced by the prophet, often became, in the conception of the seer, an efficacious power apart from God, as was the angel or messenger of God: "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 7 [A. V. 8], lv. 11); "He sent his word, and healed them" (Ps. cvii. 20); and comp. "his word runneth very swiftly" (Ps. cxlvii. 15).

——**In Apocryphal and Rabbinical Literature:** While in the Book of Jubilees, xii. 22, the word of God is sent through the angel to Abraham, in other cases it becomes more and more a personified agency: "By the word of God exist His works" (Ecclus. [Sirach] xlii. 15); "The Holy One, blessed be He, created the world by the 'Ma'amar'" (Mek., Beshallaḥ, 10, with reference to Ps. xxxiii. 6). Quite frequent is the expression, especially in the liturgy, "Thou who hast made the universe with Thy word and ordained man through Thy wisdom to rule over the creatures made by Thee" (Wisdom ix. 1; comp. "Who by Thy words causest the evenings to bring darkness, who openest the gates of the sky by Thy wisdom"; . . . "who by His speech created the heavens, and by the breath of His mouth all their hosts"; through whose "words all things were created"; see Singer's "Daily Prayer-Book," pp. 96, 290, 292). So also in IV Esdras vi. 38 ("Lord, Thou spakest on the first day of Creation: 'Let there be heaven and earth,' and Thy word hath accomplished the work"). "Thy word, O Lord, healeth all things" (Wisdom xvi. 12); "Thy word preserveth them that put their trust in Thee" (*l.c.* xvi. 26). Especially strong is the personification of the word in Wisdom xviii. 15: "Thine Almighty Word leaped down from heaven out of Thy royal throne as a fierce man of war."

Personification of the Word.

The Mishnah, with reference to the ten passages in Genesis (ch. i.) beginning with "And God said," speaks of the ten "ma'amarot" (= "speeches") by which the world was created (Abot v. 1; comp. Gen. R. iv. 2: "The upper heavens are held in suspense by the creative Ma'amar"). Out of every speech ["dibbur"] which emanated from God an angel was created (Ḥag. 14a). "The Word ["dibbur"] called none but Moses" (Lev. R. i. 4, 5). "The Word ["dibbur"] went forth from the right hand of God and made a circuit around the camp of Israel" (Cant. R. i. 13).

——**In the Targum:** In the Targum the Memra figures constantly as the manifestation of the divine power, or as God's messenger in place of God Himself, wherever the predicate is not in conformity with the dignity or the spirituality of the Deity.

Instead of the Scriptural "You have not believed in the Lord," Targ. Deut. i. 32 has "You have not believed in the word of the Lord"; instead of "I shall require it [vengeance] from him," Targ. Deut. xviii. 19 has "My word shall require it." "The Memra," instead of "the Lord," is "the consuming fire" (Targ. Deut. ix. 3; comp. Targ. Isa. xxx. 27). The Memra "plagued the people" (Targ. Yer. to Ex. xxxii. 35). "The Memra smote him" (II Sam. vi. 7; comp. Targ. I Kings xviii. 24; Hos. xiii. 14; *et al.*). Not "God," but "the Memra," is met with in Targ. Ex. xix. 17 (Targ. Yer. "the Shekinah"; comp. Targ. Ex. xxv. 22: "I will order My Memra to be there"). "I will cover thee with My Memra," instead of "My hand" (Targ. Ex. xxxiii. 22). Instead of "My soul," "My Memra shall reject you" (Targ. Lev. xxvi. 30; comp. Isa. i. 14, xlii. 1; Jer. vi. 8; Ezek. xxiii. 18). "The voice of the Memra," instead of "God," is heard (Gen. iii. 8; Deut. iv. 33, 36; v. 21; Isa. vi. 8; *et al.*). Where Moses says, "I stood between the Lord and you" (Deut. v. 5), the Targum has, "between the Memra of the Lord and you"; and the "sign between Me and you" becomes a "sign between My Memra and you" (Ex. xxxi. 13, 17; comp. Lev. xxvi. 46; Gen. ix. 12; xvii. 2, 7, 10; Ezek. xx. 12). Instead of God, the Memra comes to Abimelek (Gen. xx. 3), and to Balaam (Num. xxiii. 4). His Memra aids and accompanies Israel, performing wonders for them (Targ. Num. xxiii. 21; Deut. i. 30, xxxiii. 3; Targ. Isa. lxiii. 14; Jer. xxxi. 1; Hos. ix. 10 [comp. xi. 3, "the messenger-angel"]). The Memra goes before Cyrus (Isa. xlv. 12). The Lord swears by His Memra (Gen. xxi. 23, xxii. 16, xxiv. 3; Ex. xxxii. 13; Num. xiv. 30; Isa. xlv. 23; Ezek. xx. 5; *et al.*). It is His Memra that repents (Targ. Gen. vi. 6, viii. 21; I Sam. xv. 11, 35). Not His "hand," but His "Memra has laid the foundation of the earth" (Targ. Isa. xlviii. 13); for His Memra's or Name's sake does He act (*l.c.* xlviii. 11; II Kings xix. 34). Through the Memra God turns to His people (Targ. Lev. xxvi. 90; II Kings xiii. 23), becomes the shield of Abraham (Gen. xv. 1), and is with Moses (Ex. iii. 12; iv. 12, 15) and with Israel (Targ. Yer. to Num. x. 35, 36; Isa. lxiii. 14). It is the Memra, not God Himself, against whom man offends (Ex. xvi. 8; Num. xiv. 5; I Kings viii. 50; II Kings xix. 28; Isa. i. 2, 16; xlv. 3, 20; Hos. v. 7, vi. 7; Targ. Yer. to Lev. v. 21, vi. 2; Deut. v. 11); through His Memra Israel shall be justified (Targ. Isa. xlv. 25); with the Memra Israel stands in communion (Targ. Josh. xxii. 24, 27); in the Memra man puts his trust (Targ. Gen. xv. 6; Targ. Yer. to Ex. xiv. 31; Jer. xxxix. 18, xlix. 11).

Mediatorship.

Like the Shekinah (comp. Targ. Num. xxiii. 21), the Memra is accordingly the manifestation of God. "The Memra brings Israel nigh unto God and sits on His throne receiving the prayers of Israel" (Targ. Yer. to Deut. iv. 7). It shielded Noah from the flood (Targ. Yer. to Gen. vii. 16) and brought about the dispersion of the seventy nations (*l.c.* xi. 8); it is the guardian of Jacob (Gen. xxviii. 20–21, xxxv. 3) and of Israel (Targ. Yer. to Ex. xii. 23, 29); it works all the wonders in Egypt (*l.c.* xiii. 8, xiv. 25); hardens the heart of Pharaoh (*l.c.* xiii. 15); goes before Israel in the wilderness (Targ. Yer. to Ex. xx. 1); blesses Israel (Targ. Yer. to Num. xxiii. 8); battles for the people (Targ. Josh. iii. 7, x. 14, xxiii. 3). As in ruling over the destiny of man the Memra is the agent of God (Targ. Yer. to Num. xxvii. 16), so also is it in the creation of the earth (Isa. xlv. 12) and in the execution of justice (Targ. Yer. to Num. xxxiii. 4). So, in the future, shall the Memra be the comforter (Targ. Isa. lxvi. 13): "My Shekinah I shall put among you, My Memra shall be unto you for a redeeming deity, and you shall be unto My Name a holy people" (Targ. Yer. to Lev. xxii. 12). "My Memra shall be unto you like a good plowman who takes off the yoke from the shoulder of the oxen"; "the Memra will roar to gather the exiled" (Targ. Hos. xi. 5, 10). The Memra is "the witness" (Targ. Yer. xxix. 23); it will be to Israel like a father (*l.c.* xxxi. 9) and "will rejoice over them to do them good" (*l.c.* xxxii. 41). "In the Memra the redemption will be found" (Targ. Zech. xii. 5). "The holy Word" was the subject of the hymns of Job (Test. of Job, xii. 3, ed. Kohler).

The Logos.

It is difficult to say how far the rabbinical concept of the Memra, which is used now as a parallel to the divine Wisdom and again as a parallel to the Shekinah, had come under the influence of the Greek term "Logos," which denotes both word and reason, and, perhaps owing to Egyptian mythological notions, assumed in the philosophical system of Heraclitos, of Plato, and of the Stoa the metaphysical meaning of world-constructive and world-permeating intelligence (see Reizenstein, "Zwei Religionsgeschichtliche Fragen," 1901, pp. 83–111; comp. Aall, "Der Logos," and the Logos literature given by Schürer, "Gesch." i. 3, 542–544). The Memra as a cosmic power furnished Philo the corner-stone upon which he built his peculiar semi-Jewish philosophy. Philo's "divine thought," "the image" and "first-born son" of God, "the archpriest," "intercessor," and "paraclete" of humanity, the "arch type of man" (see PHILO), paved the way for the Christian conceptions of the Incarnation ("the Word become flesh") and the Trinity. The Word which "the unoriginated Father created in His own likeness as a manifestation of His own power" appears in the Gnostic system of Marcus (Irenæus, "Adversus Hæreses," i. 14). In the ancient Church liturgy, adopted from the Synagogue, it is especially interesting to notice how often the term "Logos," in the sense of "the Word by which God made the world, or made His Law or Himself known to man," was changed into "Christ" (see "Apostolic Constitutions," vii. 25–26, 34–38, *et al.*). Possibly on account of the Christian dogma, rabbinic theology, outside of the Targum literature, made little use of the term "Memra." See LOGOS.

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K.

MENAHEM: King of Israel 748–738 B.C.; son of Gadi. Zachariah, the son of Jeroboam II., had at the end of six months' reign been slain by Shallum, a usurper. Menahem went from Tirzah, one of the government fortresses, to Samaria, cut down the usurper, and occupied the throne (II Kings xv. 8–14). Immediately thereafter he smote Tiphsah because it refused to yield to him, and inflicted the most barbarous punishment upon the women of the city and its borders (*ib.* verse 16). This Tiphsah has been identified, by a slight change of letters, with En Tappuah (Josh. xvii. 7), a city on the borders of Ephraim and Manasseh.

It was in the reign of Menahem that the great Tiglath-pileser III. appeared on Israel's horizon: "There came against the land Pul, the King of Assyria; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land" (*ib.* verses 19-20, R. V.). The identification of Pul with Tiglath-pileser III. is beyond dispute. Israel at this time had 60,000 men of wealth, and was too powerful a kingdom to yield to Assyria without a struggle.

Among the tributaries of Tiglath-pileser, as described in his own inscriptions, are found the following: Kushtashpi of the city of Kummukh; Raṣunnu of Gar-imeri (that is, Rezin of Aram-Damascus); Mi-ni-ḥi-im-mi of the city of Sa-mi-ri-na-ai (that is, Menahem of Samaria); and Hirum of the city of Ṣur (Tyre). From this reference it is possible to assign Menahem to a date about 748-738 B.C. His complete subjection to the King of Assyria seems to have occurred about the close of his reign, so that his son and successor was obliged to carry the burden of Assyria's tribute.

Menahem was the only king in this anarchic period of the Northern Kingdom who died a natural death.

E. G. H. I. M. P.

MENAHEM B. AARON IBN ZERAH: Spanish codifier; born in Navarre, probably at Estella, in the first third of the fourteenth century; died at Toledo July, 1385. His father, forced to leave France in 1306 through the expulsion of the Jews, went to Spain and settled in Estella, where Menahem passed his youth. In the massacre which took place in Estella in 1328, Menahem's parents and his four younger brothers were slain. Menahem himself was stricken to the ground, and lay all but dead from his wounds, when he was saved through the compassion of a knight, a friend of his father's. He then studied two years under Joshua ibn Shu'aib, after which he went to Alcala to join Joseph ibn al-'Aish, with whom he studied the Talmud and Tosafot. His chief teacher was Judah b. Asher, who went through the whole of the Talmud with him, with the exception of the third and fourth orders. In 1361 Menahem succeeded Joseph ibn al-'Aish as rabbi in Alcala, and held office for eight years, during which time he also taught the Talmud.

In consequence of the civil war which broke out in 1368, Menahem lost all his property, and he then went to Toledo, where Don Samuel Abravanel took him under his protection, and enabled him to continue his studies during the rest of his life. In honor and for the benefit of this protector Menahem wrote "Ẓedah la-Derek" (Ferrara, 1554). This work occupies a peculiar position among codes, and is in a certain sense unique. As the author states in the introduction (ed. Sabbionetta, p. 166), it is intended mainly for rich Jews who associate with princes and who, on account of their high station and their intercourse with the non-Jewish world, are not over-rigorous in regard to Jewish regulations. For such a class of readers a law-codex must not be too voluminous, but must contain the most essential laws, especially those that the higher classes would be inclined to overstep.

The "Ẓedah la-Derek" is divided into five parts (comprising altogether 372 sections), which may be summarized as follows: Part i.: The ritual and all that is related to it, as, for example, the regulations concerning phylacteries, ẓiẓit, etc. Part ii.: Laws concerning forbidden foods. Part iii.: Marriage laws. Part iv.: Sabbath and feast-days. Part v.: Fast-days and laws for mourning. As a supplement to the last part is a treatise on the Messiah and on the resurrection of the dead. Menahem sought to emphasize the ethical side of the Law in his work. He was not satisfied with merely stating the regulations like other religious codifiers: he tried also to give a reason for them. Deficient as the "Ẓedah la-Derek" is as a code, its author has succeeded remarkably well in bringing to light the religious element in the Jewish ceremonial. At the same time he is far removed from mysticism (comp. *ib.* ed. Sabbionetta, iv. 4, 1, p. 187), possessing an unusually wide mental horizon. Although his parents and brothers fell victims to religious hatred, he still maintained that the superiority of Israel as the "chosen people" is based upon their fulfilling God's word, and "that a non-Jew who lives in accordance with God's will is more worthy than a Jew who does not perform it" (*ib.* i. 1, 33, p. 39). In dogmatical questions Menahem was more inclined to a strictly Orthodox point of view than to a philosophical one, although he believed that the Biblical stories of the Creation and the Bible's teaching about the resurrection contained mysteries, which he did not venture to solve. In a Turin manuscript (A. iv. 37) are given laws by him on sheḥiṭah and bediḳah, perhaps excerpted from his larger work.

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S. S. L. G.

MENAHEM B. ABRAHAM. See BONAFOS, MENAHEM BEN ABRAHAM.

MENAHEM BEN ELIAKIM: German scholar of the fourteenth century; a native of Bingen. He was the author of "'Aruk Goren," a dictionary of the Talmud, with German translations of all the difficult words, particularly those taken from Arabic and Greek. The basis of this work is the "'Aruk" of Nathan ben Jehiel, from which Menahem made many extracts and to which he added new matter. The meaning of the title probably is "a condensed 'Aruk," but Wolf ("Bibl. Hebr." iv., No. 1426b) reads ערוך גוץ = "Short 'Aruk," and the Latin translation "Aruch Breve" is given by Emden in "Ḳohelet Dawid" (No. 195d), although it does not correspond to the Hebrew ערוך גרן given by Isaac Metz. Wolf concluded that, in spite of the similarity of contents, the "'Aruk Goren" is not to be identified with the anonymous "'Aruk ha-Ḳaẓer."

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G. M. SEL.

MENAHEM ELIEZER BEN LEVI: Lithuanian Talmudist; born at Wilna; died at Minsk Dec. 23, 1816. After studying Talmud under Solomon of Vilkomir he settled at Minsk, where he became head of the yeshibah. His "Ya'ir Ḳinno," a commentary on Ḳinnim, which he wrote when still a young man, was much appreciated by Elijah Wilna:

"Menahem Eliezer was aided by Heaven to find the meaning of this difficult treatise, in which so many commentators have failed." After the death of Elijah Wilna his pupils requested Menahem Eliezer to write a commentary on their teacher's notes to the Shulḥan 'Aruk, Oraḥ Ḥayyim. This commentary he began, but did not finish. He was the author of works on the Pentateuch and on the Mishnah, of novellæ, and of responsa, none of which has been published.

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H. R. M. SEL.

MENAHEM BEN ELIJAH: Turkish liturgist of the fifteenth century; a native of Kastoria. He composed the following piyyuṭim: (1) "Mah yaḳeru re'im be-ḳum ashmoret," a "petiḥah"; (2) "Me'on ehyeh asher ehyeh," a "tokaḥah"; both giving in acrostic the names of himself, his father, and his native town; (3) "He middot kol hodot lebaddeka milleta," a hymn consisting of twelve strophes, each beginning and ending with the letter "he"; (4) a "tefillah" entitled "Shirat ha-Yad ha-Ḥazaḳah" or "Malkiel." This piyyuṭ is peculiar in that, in addition to a short introduction, it consists of 140 lines of five words each. Every word in the first ten lines begins with מ; in the next ten lines, with נ; and so on to the end of the piyyuṭ, which therefore gives the full name מנחם בן כ״ר אליה ז״ל fifty times over.

Among the Egyptian fragments published by Neubauer in "J. Q. R." ix. 26–28 is a letter from a certain Menahem b. Elijah which refers to the Crusades. At the end of the letter the writer says that he had intended to go to Syria, but was detained through fear of the German army. As he speaks so often of Salonica, in the district of which Kastoria is situated, one might be tempted to identify him with the subject of this article; but Zunz concluded that the liturgist lived in the second half of the fifteenth century.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 386; Supplement, p. 28.

G. M. SEL.

MENAHEM THE ESSENE: Prominent teacher of the Essene faction in the time of King Herod, about the middle of the first pre-Christian century. He was renowned for his prophetic powers. According to Josephus ("Ant." xv. 10, § 5), he was distinguished also for the saintliness of his life as well as for possessing knowledge of the future. Legend has it that when he saw young Herod going to school he clapped him on the back and addressed him as king, announcing to him that he would reign successfully, but without displaying the love and justice he ought toward men or the piety due to God, and that therefore his end would be one befitting his crimes. When afterward in the zenith of his power Herod recalled this strange prediction, he sent for Menahem and asked him how long his reign would be. As Menahem did not immediately answer, Herod urged him, asking whether his reign would last ten years; whereupon Menahem replied: "Yes, twenty; nay, thirty years." Pleased with this answer, Herod dismissed him with a clasp of the hand and thenceforth bestowed special honors upon the Essenes. This Menahem has been correctly identified with the one mentioned in the Mishnah as ab bet din and head of a school in association with Hillel ha-Nasi and as Shammai's predecessor; but the duumvirate of ab bet din and nasi is probably due to a misconstruction of history when the real issues between the Hasidæan or Pharisean and the Sadducean or Boethusian factions were no longer understood. A dim reminiscence of the relation of Menahem to Herod, however, has been preserved in a baraita, quoted in Ḥag. 16b, which states that "Menahem went out to join those serving the king, and eighty pairs of disciples attired in silk robes went with him." Another tradition is that he became an apostate (Yer. Ḥag. ii. 77d). The two traditions have been confounded and appear in two other forms also: according to one, Menahem was forced to leave the Pharisaic school, and when seen with his eighty pairs of disciples was told that they no longer had a share in the God of Israel; according to the other, he went from one degree ("middah") to another until he became a Gnostic (heretic?). See, however, Grätz, "Gesch." iii. 213.

K.

MENAHEM BEN ḤELBO. See ḲARA, JOSEPH BEN SIMEON.

MENAHEM BEN JACOB BEN SOLOMON BEN SIMSON: German synagogal poet; died at Worms April 16, 1203. He was a member of an old family of Jewish scholars connected with that city. His great-grandfather Simson, who was living in Worms at the time of the First Crusade and was surnamed "Ha-Darshan," is quoted by Rashi on Isa. lviii. 14 and Amos vi. 3. One of Simson's sons, Samuel, is also quoted by Rashi ("Ha-Pardes," p. 33a). Jacob, another son of Simson, died at Worms during the First Crusade (1096). In his epitaph Menahem is called "teacher of the Law," "preacher," and "payyeṭan." A responsum of his addressed to the German Talmudist Eliezer ben Joel ha-Levi is preserved among the responsa of Judah ben Asher (p. 48a).

Menahem is known principally through his synagogal poetry. Zunz credits him with thirty-one poems—among them being examples of "Ma'arib," "Yoẓer," "Ofan," "Ahabah," "Sulat," "Reshut," "Ḳedushshah"—as well as with a number of "seliḥot." Among his elegies the following deserve mention: "Me'one Shamayim" (which found a place in the German ritual for the 9th of Ab); "Alelai Ki Ba'u Rega'" (on the martyrs of Blois, 1171, and of Boppard, 1195; part of it has been translated into German by Zunz, "S. P." p. 250); a seliḥah on the ten martyrs; a seliḥah commemorating the victims of a persecution in 1147 or 1190. Another seliḥah, beginning "Anah ha-Shem ha-Nikbad," has been translated by Zunz into German ("S. P." p. 263). Corresponding to the condition of the Jews during this period, a tone of gloom and despondency pervades his poetry.

It has been supposed that Menahem is identical with the synagogal poet Menahem ben Jacob de Luṭra, quoted in De Rossi, Parma MSS., No. 1274, and with Menahem of Luṭra (לוטרא), who produced a rimed compilation of the thirteen articles of faith (see "Catalogus Librorum Manuscriptorum civ. Lipsiensis," p. 295). It has been maintained that Menahem was born in Kaiserslautern, and that therefore he was called Menahem de Luṭra; this supposition, however, does not seem tenable.

BIBLIOGRAPHY: L. Lewysohn, in *Allg. Zeit. des Jud.* 1855, p. 215; *idem*, in *Monatsschrift*, 1856, p. 420; Landshuth, *'Ammude ha-'Abodah*, pp. 185 *et seq.*; L. Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, i. 4, Frankfort-on-the-Main, 1895; Zunz, *Literaturgesch.* pp. 294 *et seq.*, 510.

J. M. Sc.

MENAHEM BEN JAIR: Leader of the SICARII. He was a grandson of Judas of Galilee, the founder of the Zealot party, of which the Sicarii were a branch. Menahem checked the lawlessness of the Sicarii, who, under his leadership, in 66 C.E., stormed the fortress of Masada and slew the Roman garrison. Later they entered the fortress of Antonia, after its garrison had been forced to retreat by the Zealots under Eleazar ben Ananias, and ruthlessly murdered the maimed and helpless left behind by the Romans. Exulting in his successes, Menahem now demanded the leadership of the Zealots, sought recognition as the Messiah, and led his men into still more cruel acts of violence. Eleazar ben Ananias, realizing that the Sicarii were a menace, turned the Zealots against Menahem, who fled to Ophla, but was captured and executed. He was succeeded by his brother Eleazar.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 432, 457 *et seq.*; Josephus, *B. J.* ii. 17, §§ 8-10.

D. S. J. L.

MENAHEM B. JOSEPH B. ḤIYYA: Gaon of Pumbedita 858-860. He was probably elected to the office of gaon rather on account of his father than for his own merit. He had a rival in the gaon Mar Mattithiah b. Rabbi, his superior in Talmudic lore, between whom and Menahem dissensions continued until the death of the latter.

BIBLIOGRAPHY: Sherira Gaon, *Responsa*, ed. Neubauer, p. 38; Grätz, *Gesch.* 3d ed., v. 231; Weiss, *Dor*, iv. 131; Heilprin, *Seder ha-Dorot*, ed. Maskileison, i. 181.

S. S. A. S. W.

MENAHEM BEN JOSEPH OF TROYES: Liturgical compiler; lived at Troyes in the thirteenth century, succeeding his father, JOSEPH ḤAZZAN BEN JUDAH, as ḥazzan. The Jewish liturgy is indebted to him for collecting the order of prayers which was used in the community of Troyes and which is often quoted under the title "Siddur Troyes" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1118; De Rossi, Parma MS. No. 403). His collection was arranged by his pupil Judah ben Eleazar, perhaps identical with the author of the commentary "Minḥat Yehudah" (written about 1313), which contains a quotation from Menahem's work.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 240; Steinschneider, *Jewish Literature*, p. 344, note 40a; S. D. Luzzatto, in G. I. Pollak, *Halikot Ḳedem*, p. 50, Amsterdam, 1847; Zunz, *Ritus*, pp. 28, 134; idem, *Literaturgesch.* pp. 221 *et seq.*

E. C. M. Sc.

MENAHEM B. JUDAH: Roman halakist of the twelfth century. There are few data regarding his life, neither the year of his birth nor that of his death being determined. It is known, however, that he was descended from a family of scholars. He is mentioned by Benjamin of Tudela; and he was personally acquainted with Joseph ibn Plat. The only known date in his history is 1166, in which year he was director of the Talmudic academy at Rome. Menahem's father, Judah b. Menahem, a younger contemporary of Nathan, was a prolific liturgical poet, whose work is, for the most part, included in the Roman Maḥzor. Menahem Judah himself did not write, his studies being confined to the Halakah. The names of two of his contemporaries are known, Solomon b. Abraham and Abraham, called "Ezra b. Mattathias," who were his colleagues on the rabbinical board.

Menahem's responsum referring to the benedictions at circumcision and delivered on the occasion of the visit of Joseph ibn Plat of southern France, is the only one of his that has been preserved. It is possible that he answered the question addressed by the mishnaic commentator Isaac b. Melchizedek of Siponto to the "wise men of Rome"; in any case, the answer was delivered during his rabbinate. Thus he may also be identical with the Menahem celebrated by Abraham ibn Ezra in the poem "Ḥadashim Ma'ase El" (ed. Rosin, "Reime und Gedichte," i. 124 *et seq.*). He was the father of a single son, **Moses.** There is ground for the assumption that this Moses was identical with the author of the Roman "zulat" "Im Tekayyemu Miẓwotai," which he dedicated to his son Menahem in an acrostic.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 140, 173; Berliner, *Gesch. der Juden in Rom*, ii. 28; Gross, *Gallia Judaica*, p. 508; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 220, 227, 368.

S. H. B.—G. WE.

MENAHEM BEN MACHIR: German liturgist of the eleventh century; a native of Ratisbon. His grandfather, also called Menahem b. Machir, was a nephew of Gershom b. Judah, and he himself was a cousin of Isaac b. Judah, Rashi's teacher. He is quoted in Rashi's "Pardes" (21d, 33c) and in the "Liḳḳuṭe Pardes" (19b; comp. "Piske Rekanati," No. 589). Menahem witnessed the Jewish massacres of 1096 in Germany and commemorated them in a number of seliḥot. His piyyuṭim include: "Adam be-ḳum," for the Esther fast (quoted in Tos. to Ḥag. 11a); "Aḥalleh et pene Adonai," for Yom Kippur minḥah; "Amarer ba-beki," for the 17th of Tammuz; "Lammah Adonai ta'amod" (in ten strophes); a "ḳinah" for the 9th of Ab, beginning "Ebel a'orer"; five "yoẓerot," including one for the "Naḥamu" Sabbath and one for the "Shubah" Sabbath; three "ofannim"; three "zulatot"; "Kehosha'ta elim," a "hosha'na" for the Sabbath of Tabernacles; "Ma'arib," for the Feast of Tabernacles; "Nishmat," to be recited on Simḥat Torah; and a "reshut" for Ḥatan Torah, to be recited on the same day. Most of his piyyuṭim are alphabetically arranged, but all of them bear the author's signature.

BIBLIOGRAPHY: Landshuth, *'Ammude ha-'Abodah*, pp. 191-192; Zunz, *Literaturgesch.* pp. 158, 250.

A. M. SEL.

MENAHEM MANN BEN SOLOMON HA-LEVI. See AMELANDER, MENAHEM MANN BEN SOLOMON HA-LEVI.

MENAHEM MANUELE B. BARUCH HA-LEVI: Polish rabbi and author; died in Lemberg 1742. He was a descendant of R. Joseph Cohen of Cracow (author of "She'erit Yosef"), of R. Isaac Shrenzel, and of R. Saul Wahl. He occupied the office of dayyan in Lemberg under the presidency of R. Ḥayyim Rapoport.

Menahem was the author of "Zera' Baruk" (Wandsbeck, 1730), novellæ on some tractates of the Talmud. Another work of his was "'Emeḳ Halakah we-Ṭa'am Man" (Frankfort-on-the-Oder, 1745), consisting of two parts: (1) discourses on the Halakah; (2) explanations of the Haggadah. It contains also an approbation by R. Moses b. Aaron of Lemberg (given in 1735) and novellæ by Naphtali Herz Ashkenazi and Moses Ḥarif, both rabbis of Lemberg. According to a statement of the author in his preface to the "'Emeḳ Halakah," he wrote also a book entitled "'Abodat ha-Lewi" on the order Ḳodashim.

Menahem's signature as dayyan is found in documents and deeds inserted in the Lemberg memorbook.

Bibliography: Buber, *Anshe Shem*, p. 142.
H. R. N. T. L.

MENAHEM MENDEL BEN BARUCH BENDET: Lithuanian Talmudist of the eighteenth century; born at Shklov; died in Palestine. He was a pupil of Elijah of Wilna, whose works he later helped to edit and publish. Elijah Gaon's commentaries on Proverbs, on the Shulḥan 'Aruk (Oraḥ Ḥayyim and Yoreh De'ah), on Abot, on the Sefer Yeẓirah, and on the Pesaḥ Haggadah, and his notes to the minor treatises, were published by him. After Elijah's death Mehahem Mendel went to Palestine and settled at Safed, where he became lecturer in Talmud in the bet ha-midrash established there in memory of Elijah of Wilna. He was the author of ten works, mystical in character, as yet unpublished (comp. Israel b. Samuel, "Pe'at ha-Shulḥan," Preface, Safed, 1836).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 162; Joshua Heshel Levin and Naḥman of Grodno, *'Aliyyot Eliyahu*, pp. 59, 67, Wilna, 1889.
E. C. M. Sel.

MENAHEM OF MERSEBURG (מרזיבורק): German author; lived between 1420 and 1450. Of his life few details are known. Jacob Weil (Responsa, No. 133) speaks of him as a great and prominent scholar; and he is mentioned also by Judah Minz, and by Solomon Luria in his commentary on the Talmud. Both of them identify him with Menahem Meïl Ẓedeḳ, while Azulai distinguishes between the two Menahems. According to Jacob Weil's allusions, Menahem must have lived in the first half of the fifteenth century.

Menahem wrote a collection of halakic notes ("nimuḳim"), which forms an appendix to Weil's responsa. This work, which was regarded as authoritative in all the communities in Saxony, deals with the rabbinical marriage laws, the civil code, and the taxation of the communities. In contrast to the meager scientific contributions of the German Jews of the period, who discussed little besides petty liturgical questions, Menahem's book shows his lively interest in all matters that concern Judaism. Of great practical importance was his ruling in reference to the "mi'un," or the decision that if a girl has been married during minority at the instance of her mother or brothers but not at the command of her father, she has the right, when she attains her majority, to dissolve the union without a bill of divorce. Menahem, considering this immoral, repealed the law by virtue of his authority; but in the following century his ruling was set aside, and the Talmudic law again went into force.

Bibliography: Grätz, *Gesch.* viii. 137.
S. G. We.

MENAHEM B. MICHAEL B. JOSEPH HA-ḲARA'I (called also **Menahem Girni ha-Goleh**): Karaite philosopher and poet; born in Babylon; a contemporary of Saadia. He corresponded with David al-Muḳammaṣ, whom he had met in Babylon, on philosophical subjects, and perhaps also regarding the Karaite "sheḥiṭah." Subsequently he went to Alexandria, whence he wrote to the Karaite community at Cairo asking aid. In his letter he touched also on philosophical topics, and quoted the Karaite philosopher Joseph al-Baṣir. Leaving Alexandria for Cairo, Menahem continued his correspondence with David al-Muḳammaṣ; for, although the latter was living in the same city, Menahem was restrained by poverty from approaching a man of such prominence. In one letter, written at Cairo, Menahem explained to David, in answer to the latter's reproach, that he believed both in the creation of the world and in the heavenly bodies.

Aside from the rules for slaughtering, written in verse, three of Menahem's piyyuṭim have been preserved in the Karaite siddur. Menahem is quoted as a grammarian in the "Sefer ha-Mibḥar" of Aaron b. Elijah the Elder, and probably also in the "'Eẓ ha-Ḥayyim" of Aaron b. Elijah the Younger. This Menahem must not be confounded with another who was likewise a contemporary of Saadia and who corresponded with the last-named in Arabic.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 168; Appendix, pp. 45 *et seq.*; Steinschneider, *Cat. Leyden*, p. 186; Grätz, *Gesch.* 3d ed., v. 284; Mordecai b. Nisan, ed. Wolf, p. 130 (ed. Vienna, p. 13); Wolf, *Bibl. Hebr.* i. 762, iii. 684.
K. A. B.

MENAHEM B. MOSES TAMAR: Poet and commentator; probably a pupil of Mordecai Comtino of Constantinople; flourished in the fifteenth and sixteenth centuries at Adrianople or Philippopolis. He wrote commentaries to the books of Proverbs, Ruth, and Esther, a supercommentary to Abraham ibn Ezra's commentary to the Pentateuch, and a Hebrew grammar entitled "Rashe Besamim." He furnished a noteworthy contribution to Hebrew poetry in his "Azharot" (comp. Jew. Encyc. ii. 370-371), to which he wrote a commentary entitled "Tanḥumot El." He composed also other liturgical poems, including an imitation of Judah ha-Levi's "Zioniad," and a hymn for the commencement of Purim. It has not been proved—although the attempt has been made—that he is identical with Menahem b. Moses, the author of some liturgical poems found in the Roman Maḥzor, in the Maḥzor of Avignon, and in a manuscript of Abraham Bedersi's "Diwan," now in the British Museum.

Bibliography: Steinschneider, *Cat. Leyden*, pp. 120 *et seq.* (comp. Zunz in *Zeit. für. Hebr. Bibl.* ix. 133) and pp. 139 *et seq.*; idem, *Hebr. Uebers.* p. 593; Zunz, *Literaturgesch.* p. 526; Landshuth, *'Ammude ha-'Abodah*, pp. 194 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 236; Luzzatto, *Naḥlat*, pp. 21, 51.
D. H. B.

MENAḤEM OBEL. See Mourning.

MENAHEM BEN PEREZ OF JOIGNY: French tosafist and Biblical commentator of the twelfth century. Zadoc Kahn ("R. E. J." iii. 7) identifies him with Menahem the Saint mentioned in Tos. Ḥul. 11b; and he conjectures that Menahem was killed at Bray-sur-Seine in the massacre of 1190. Gross, however, thinks this assertion doubtful, and concludes that Menahem died about 1180. Menahem ben Perez took an active part in the synod which was assembled at Troyes under the direction of the two brothers R. Samuel b. Meïr and R. Jacob Tam.

As a tosafist, Menahem ben Perez is quoted in Tos. Ber. 39b, 40a; 'Er. 68a; B. M. 60a; Yoma 6a; Pes. 116a, and by later authorities. Asher b. Jehiel had before him Menahem's tosafot (Asheri, Yeb. 3a). As a Biblical commentator, he is quoted in the "Da'at Zeḳenim," p. 29a, and in the "Minḥat Yehudah," p. 33b. Menahem was the author of a work entitled "Massorah Gedolah" or "The Great Masorah" (still unpublished), in which he completed the work bearing the same title by R. Gershom Meor ha-Golah. Joseph the Zealous mentions Menahem's controversy with a priest ("R. E. J." *l.c.*).

Bibliography: Grätz, in *Monatsschrift*, xxxvi. 19; Gross, *Gallia Judaica*, pp. 251-252.

S. S. M. Sel.

MENAHEM PORTO. See Porto.

MENAHEM OF RECANATI. See Recanati.

MENAHEM BEN SARUḲ (MENAHEM B. JACOB IBN SARUḲ): Spanish philologist of the tenth century. He was a native of Tortosa, and went, apparently at an early age, to Cordova, where he found a patron in Isaac, the father of the subsequent statesman Ḥasdai ibn Shaprut. At Isaac's death Menahem eulogized his protector's virtues in an inscription placed in the synagogue which had been built by Isaac at Cordova. He wrote also elegies on him, which were universally recited during the period of mourning. Menahem then returned to his native city, where he engaged in business.

Ḥasdai ibn Shaprut, however, recalled Menahem to Cordova and encouraged him to complete his life-work, a dictionary of the Hebrew language. In other ways also his new patron availed himself of his protégé's literary talents. Ḥasdai on his mother's death requested Menahem to compose a dirge; and when Ḥasdai addressed his questions to the king of the Chazars, Menahem was commissioned to write the letter, which has become an important historical document. Menahem, however, carried on his work amid great privations, as Ḥasdai did not prove a liberal patron.

Dispute with Dunash.

The dictionary had scarcely been completed when an opponent to its author arose in Dunash ben Labraṭ, who had come to Spain from Fez, and who wrote a criticism on the work, which he prefaced by a eulogistic dedication to Ḥasdai. The slanders of personal enemies likewise seem to have aroused Ḥasdai's anger against Menahem to such a pitch that the latter, at the command of the powerful statesman, suffered bodily violence, his house being destroyed. In a touching letter to Ḥasdai (a valuable source from which most of these statements have been taken) Menahem, who probably died shortly afterward, complained of the wrong done him. He seems to have made some impression on his patron. Menahem himself had not replied to Dunash, but his pupils defended their teacher, and in response to Dunash's criticism wrote a detailed refutation which was marked by polemical acumen and exact grammatical knowledge. Judah b. David Ḥayyuj, one of these three young scholars who so effectually defended their master, became the founder of scientific Hebrew grammar; another, Isaac ibn Gikatilla, was subsequently, as one of the most learned men of Lucena, the teacher of Abu al-Walid Merwan ibn Janaḥ. Thus the most flourishing period of Hebrew philology, whose chief representatives were Ḥayyuj and Ibn Janaḥ, began with Menahem ben Saruḳ.

Characteristics of His Dictionary.

The place to be assigned to the "Maḥberet," as Menahem entitled his dictionary, has been briefly discussed elsewhere (see Jew. Encyc. iv. 580, *s.v.* Dictionaries). This was the first complete lexical treatment of the Biblical vocabulary composed in Hebrew in which the view then prevailing, that there were both uniliteral and biliteral roots, was definitely systematized and worked out. This theory was set aside later by Menahem's own pupil, Ḥayyuj, who correctly assumed the triliteral character of Hebrew roots; but, because it was written in Hebrew, Menahem's dictionary remained for a long time the chief source of philological instruction for Jews who were unacquainted with Arabic, especially, therefore, for those in the Christian countries of Europe. Thus Rashi in the second half of the eleventh century refers to Menahem as a philological authority; Rashi's grandson, Jacob b. Meïr Tam, composed a work for the special purpose of vindicating Menahem against the attacks of Dunash; and (about 1140) Menahem b. Solomon composed in Italy a dictionary which was based for the most part on the "Maḥberet."

Regarding the grammatical importance of Menahem ben Saruḳ's work, it may be noted that, although he had no systematic knowledge of the forms of the language, and was unacquainted even with Saadia's grammatical works, yet he recognized throughout his lexicon that there are inviolable laws underlying the language, and that its forms and phenomena are subject to definite rules. This insight, which appears in the terminology he employs, bridges the apparent chasm between him and his pupil Ḥayyuj. As Menahem composed his work in Hebrew, he could not use the terminology of the Arabic grammarians; yet he tacitly adopted some of their terms, translating them into Hebrew, and explained some words, although without acknowledging it, on the analogy of kindred Arabic expressions. He avoids, however, any open comparison of the language of the Bible with that of the Koran, notwithstanding the precedent furnished him by Saadia and Ibn Ḳuraish, authors whom he quotes in his dictionary. He doubtless refrained from such comparison because of the narrow-minded religious prejudice which then prevented the Spanish Jews from engaging in such linguistic comparisons.

Editions.

Menahem ben Saruḳ's dictionary was edited by Filipowski (London, 1854), and addenda from the Bern manuscript of the "Maḥberet" were published by D. Kaufmann in "Z. D. M. G." xl. 367-409. The defense by Menahem's pupils was edited by S. G. Stern in "Liber Responsionum" (Vienna, 1870), where Menahem's letter to Ḥasdai ibn Shaprut (first edited by Luzzatto in "Bet ha-Oẓar") is reprinted (pp. xxiii.-xxxvii.).

Bibliography: S. Gross, *Menahem b. Saruk*, Berlin, 1872; Bacher, in Winter and Wünsche, *Jüdische Litteratur*, ii. 145-149; idem, *Die Anfänge der Hebräischen Grammatik*, pp. 70-95; Dukes, *Beiträge zur Gesch. der Aeltesten Auslegung und Spracherklärung des A. T.* ii. 119 *et seq.*; Grätz, *Gesch.* 1st ed., v. 372 *et seq.*; Geiger, *Das Judenthum und Seine Gesch.* ii. 87 *et seq.*; *Jüdische Zeitschrift*, ix. 65, x. 81; Drachman, *Die Stellung und Bedeutung des Jehudah Hajjug in der Gesch. der Hebräischen Grammatik*, pp. 17-27, Breslau, 1885; Weiss, *Dor*, iv. 228-234; Steinschneider, *Cat. Bodl.* col. 1738.

T. W. B.

MENAHEM BEN SIMEON: French Biblical commentator at the end of the twelfth century; a native of Posquières and a pupil of Joseph Ḳimḥi. The Bibliothèque Nationale, Paris (MS. No. 192, 1-2), contains Menahem's commentary to the books of Jeremiah and Ezekiel; the commentary to the former was completed in 1191; the commentary to the latter ends in the middle of ch. xl.

Bibliography: Gross, *Gallia Judaica*, p. 450.

J. M. Sel.

MENAHEM B. SOLOMON B. ISAAC: Author of the "Sekel Ṭob" and the "Eben Boḥan"; flourished in the first half of the twelfth century. The presence of twenty-five Italian glosses in his works indicates that he lived in Italy. The "Sekel Ṭob," written in 1139 at Rome, is a midrashic compilation on the Pentateuch. The substance of the old midrashim is quoted in smooth and ornate language, from which foreign words are excluded, the general method being that of Tobias b. Eliezer's "Leḳaḥ Ṭob," which is frequently quoted, both with and without acknowledgment. Menahem's sources, in addition to the Targumim, are the whole of the earlier midrashic literature as well as the literature of geonic mysticism. He interprets also halakic authors, especially Alfasi and R. Hananeel, explaining verses as well as single words literally, although he expressly states that the midrashic interpretation is deeper and more thorough. "Sekel Ṭob" is frequently quoted both for its exegesis and for its halakic decisions. In the Middle Ages it was still intact, but now only the portion from Gen. xv. 1 to Ex. xi. 2 (edited by Buber, Berlin, 1900) is in existence, in two separate manuscripts in the Bodleian Library. Fragments of his commentary to Leviticus are found in a Munich manuscript, and, according to Steinschneider, portions of a similar commentary to the Five Megillot are contained in a codex at Berlin.

Of Menahem's other work, the "Eben Boḥan," only fragments are extant (Munich MS. No. 55). A part of it has been translated by Dukes, and it has been analyzed in detail by Bacher. This work, completed at Rome in 1143, in five months, was intended to prepare the author's three young sons for the study of the Bible. Menahem undertook to prepare for the first time in Hebrew a comprehensive manual of the Hebrew language and of Biblical exegesis. The work was divided into fifty parts; the first part, by far the largest and most valuable, was a dictionary of the Hebrew language; the other parts, now known only by their chapter-headings, dealt with grammar. The author follows chiefly Menahem b. Saruḳ; occasionally, and with diffidence, however, he advances his own views, and the entire conception of the form and contents of the work shows a certain degree of independence. It was intended, according to Bacher, to uphold Menahem b. Saruḳ's system against the teachings of Ḥayyuj and Ibn Janaḥ, introduced about that time (1143) into Italy by Abraham ibn Ezra.

Bibliography: Zunz, *Z. G.* pp. 71, 108; Bacher, *Die Hebr. Sprachwissenschaft* (Winter and Wünsche, *Die Jüdische Litteratur*, ii. 185); idem, *Bibelexegese* (*ib.* ii. 272); idem, *Einleitung zum Sechel Tob*, pp. i., lx., Berlin, 1900; Dukes, *Kobez 'al-Yad*, part 1, Esslingen, 1846; Kirchheim, in *Orient, Lit.* vii. 439; Steinschneider, *Hebr. Bibl.* xvii. 28 *et seq.*, 134 *et seq.*; Bacher, *Der Prüfstein des Menahem b. Salomo*, in *Grätz Jubelschrift*, pp. 94-115.

J. A. B.

MENAHEM OF TIKTIN (MaHaRaM TIKTIN; MENAHEM DAVID BEN ISAAC): Polish rabbi and author of the sixteenth century; pupil of Moses Isserles. Menahem occupied himself with emending and annotating various texts; his notes on the halakot of Isaac Alfasi and Mordecai b. Hillel have been published under the title "Haggahot Maharam Tiktin." These "haggahot" were first published by Menahem's son Asher (Cracow, 1597-1598), and have since been republished in the editions of Alfasi. According to Asher b. Menahem (preface to his edition of the "Haggahot"), Menahem wrote many other works, and particularly notes to the Targum, to the commentaries of Rashi and Naḥmanides, to the prayers and piyyuṭim, to the Zohar and other cabalistic works.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 58; Fürst, *Bibl. Jud.* ii. 351-352; Steinschneider, *Cat. Bodl.* col. 1742.

E. C. M. Sel.

MENAHEM VARDIMAS BEN PEREZ THE ELDER: French tosafist and liturgist; died at Dreux 1224. The name "Vardimas," found in Talmud Babli (Shab. 118b) as a bye-name of Menahem bar Jose, was adopted by this tosafist probably to distinguish him from other persons bearing the name "Menahem." According to Gross, Menahem is identical with the person of the same name mentioned by Samuel of Falaise as having been his master, the epithet "Ha-Ḳadosh" given by Samuel meaning simply "the Pious" and not "the Martyr."

Menahem's authority in halakic matters is invoked by Moses of Coucy ("Semag," § 27) and by many others. He is mentioned among those who took part in the famous discussion on phylacteries, which, according to Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 52a), was held in Menahem's house. In a manuscript commentary on the Pentateuch (Neubauer, "Cat. Bodl. Hebr. MSS." No. 270) Menahem is cited as a Biblical commentator. A liturgical poem of his on the sacrifice of Isaac is inserted in the ritual of Rosh ha-Shanah.

Bibliography: Zunz, *Z. G.* pp. 53, 193; idem, *Literaturgesch.* p. 328; Neubauer, in *R. E. J.* xvii. 153; *idem*, in Geiger's *Jüdische Zeit.* ix. 218; Gross, *Gallia Judaica*, p. 173.

S. S. I. Br.

MENAHEM BEN ẒEBI: German rabbi; died at Posen (?) in 1724. He was the pupil of R. Heschel and of Aaron Samuel Kaidanover (author of "Birkat ha-Zebaḥ"). He wrote: "Ẓinẓenet Menaḥem" (Berlin, 1719), an elucidation of difficult passages in the Haggadah; "Leḥem Menaḥem," responsa, and explanations of various Talmudic passages; and "Ṭa'ame Menaḥem," on Rashi's commentary on the Pentateuch.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6372; Azulai, *Shem ha-Gedolim*, ii. 125.
E. C. A. S. W.

MENAHEM ZIONI (ẒIYYUNI) B. MEÏR OF SPEYER: Cabalist of the middle of the fifteenth century; author of the cabalistic commentary "Ẓiyyuni," from which he derives his name. He based his work upon Rashi and Naḥmanides, and especially upon the old cabalistic literature of the geonic period. The "Ẓiyyuni" is introduced by poems in alphabetic and acrostic order. The division Bereshit begins with a preface on the importance of the assumption of the creation of the world, and in support of this view the arguments of Maimonides are quoted at length. Short poems serve as transitions to the several parashiyyot, and in conclusion there is an acrostic poem, to which, in the second edition, another poem is added. The verse of Zioni quoted by Dukes (" Orient, Lit." iv. 798) from a manuscript chrestomathy constitutes the last stanza of this final poem. The book is frequently quoted in the Yalḳuṭ Re'ubeni. It was printed by Vincentio Conti at Cremona in 1559, in rabbinic script, and after this edition was burned (in the same year) by marauding Spanish soldiers, it was reprinted there in the following year. Menahem is not to be identified with Menahem Zion b. Meïr מלא דבר (as does Heidenheim, "Pijjutim und Pajtanim," p. 8), a payyeṭan of the twelfth century well known under the name of "Menahem b. Machir" (Zunz, "G. V." 2d ed., p. 405).

BIBLIOGRAPHY: Ph. Bloch, *Die Jüdische Mystik und Kabbala*, in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 282; Zunz, *Z. G.* p. 105; Wolf, *Bibl. Hebr.* i. 774; Steinschneider, *Cat. Bodl.* col. 1742.
J. A. B.

MENAHEM-ZION BEN SOLOMON (generally called **Menahem-Ẓiyyon R. Zalman Gabbai's**): Polish rabbi and preacher; died at Altona in 1681. He was at first rabbi of Vladislav, government of Suwalki, Russian Poland, and then dayyan at Cracow. He wrote a work entitled "Neḥamot Ẓiyyon" (Frankfort-on-the-Main, 1677), a collection of twenty-two sermons.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 1451; Steinschneider, *Cat. Bodl.* col. 1733.
H. R. M. SEL.

MENAḤOT ("Meat-Offerings"): Treatise in the Mishnah, in the Tosefta, and in the Babylonian Talmud. It discusses chiefly the more precise details of the regulations governing the different kinds of meat-offering mentioned in Lev. ii. 5, 11-13; vi. 7-11; vii. 9, 10; xxiii. 13, 16; Num. v. 11 *et seq.*, vi. 13-20, xxviii., and xxix. In the Mishnaic order Ḳodashim this treatise is second. It is divided into thirteen chapters, containing ninety-three paragraphs in all.

Ch. i.: The intention requisite to make an offering valid; the omissions through which a meat-offering becomes "pasul" (unfit) or "piggul" (an abomination: if the person sacrificing intends to eat it after the allotted time, it becomes piggul; if he intends to eat it outside the place appointed for it, it becomes pasul); how the handful ("ḳomeẓ") is to be taken; the oil necessary for the ḳomeẓ, and the incense.

"Pasul" and "Piggul."

Ch. ii.: Further details concerning pasul and piggul, according to the different kinds of offerings; how the various parts of an offering affect one another in regard to piggul.

Ch. iii.: The circumstances under which a meat-offering remains kasher; how the parts of an offering, or how different offerings presented together, affect one another in regard to pasul. In this connection many other things are enumerated which render one another invalid, *e.g.*, the two sections of the law ("parashiyyot") in the mezuzah, or the four in the tefillin.

Ch. iv.: Continued enumeration of those things which do or do not render one another pasul (this affords an occasion to explain how the Israelites in the wilderness sacrificed and how the altar, the table, and the candlesticks were consecrated); the meat-offering of the high priest.

Mode of Sacrifice.

Ch. v.: Preparation of the meat-offerings; the offerings which need additional ingredients, and what these must be; what offerings must be brought near the altar ("haggashah") and what offerings must be waved ("tenufah"); what offerings must be both brought near the altar and waved; what offerings may be neither waved nor brought near.

Ch. vi.: Offerings from which only a handful is taken and offerings which are placed entire upon the altar; further details concerning the preparation of the meat-offering.

Ch. vii.: Regulations concerning the sacrifice of thanksgiving ("todah") and concerning the offering of the Nazarites. Here it is stated that the measures were changed, and that the new so-called "Jerusalem" measure was one-sixth larger than the old one, termed "midbari" (from the desert).

Ch. viii.: Whence the materials were taken for the different meat-offerings (here are mentioned the places which produced the best flour and the best oil); how the best oil and flour was obtained; where the best wine was found and how it was tested.

Ch. ix.: The different measures used in the Temple to measure the flour, the oil, and the wine for the various offerings; drink-offerings; the sacrifices for which drink-offerings were requisite; the laying of hands upon the sacrificial animal ("semikah"); the sacrifices in which this takes place, and who may perform the semikah.

Ch. x.: The wave-offering ("omer"); when and whence it was brought; the ceremonial observed in the cutting of it and how it was offered; the regulation introduced by R. Johanan b. Zakkai after the destruction of the Temple.

Wave-Offering.

Ch. xi.: The preparation of the pentecostal bread and of the showbread; the size of the loaves and when they may be eaten; the placing of the showbread on the table and the distribution of it among the priests.

Ch. xii.: Exemption from meat- and drink-offerings; the time after which exemption is no longer possible; offerings from which no one may be exempted; vows of meat- and drink-offerings; how the vow may be fulfilled.

Intention of Sacrifice.

Ch. xiii.: Regulations concerning vows of offerings which are not strictly defined; sacrifices vowed for the temple at Jerusalem may not be offered in the temple of Onias, or vice versa; the priests of the temple of Onias are not permitted to serve in the temple at Jerusalem. The conclusion of the chapter and of the treatise runs: "It is immaterial whether one sacrifices much or little so long as his mind is intent on God."

The order given above is that of the editions of the Mishnah and of many manuscripts of the Talmud (comp. the observation of R. Bezaleel Ashkenazi at the end of the "Shiṭṭah Meḳubbeẓet" on Menaḥot, in the Wilna edition of the Talmud, p. 109b). On the other hand, all the printed editions of the Talmud have the chapter beginning "R. Ishmael," given above as the tenth, in the sixth place, the remaining chapters occurring in the order given above. Special attention should be given to the account in the Tosefta to this treatise of the acts of greed and violence committed by the priests during the time of the Second Temple, which was destroyed because of their rapacity and mutual hatred (xiii. 18–22). The Gemara contains, in the third chapter, interesting observations on the forms of Hebrew letters and on the regulations for the writing of the Torah, of tefillin, and of the mezuzah, while in the fourth chapter are regulations concerning the ẓiẓit.

Special Passages.

The following passages also are specially noteworthy: p. 53a, b—an instance of the peculiar style of R. Ezra's haggadic exegesis; the tradition as to how God justified Himself to Abraham for the destruction of the Temple and the exile of the people; the comparing of Israel to an olive-tree; p. 99b—the attitude of R. Ishmael toward Greek culture; p. 109b—the account of the origin of the temple of Onias. The last passage is important enough to be repeated here: "At the hour of his death the high priest Simon the Just appointed his younger but learned son Onias to be his successor. Onias renounced his claim in favor of his elder brother Shimei. Onias, however, secretly grudged him his position and endeavored to supplant him. Consequently when Shimei, who was inexperienced in the priestly service, asked Onias to instruct him in its duties, the latter misled him into putting on a woman's cap and girdle to officiate in, and then told the priests that Shimei had promised his beloved to officiate in her cap and girdle on the day of his installation in office. When the priests threatened to kill Shimei for thus trifling with the service, he told them how the matter really stood. Thereupon the priests sought the death of Onias, but he fled to Egypt and there built his temple." There is no Jerusalem Gemara to Menaḥot. The Tosafot to Menaḥot (109b, reference word, "nizdamen") refers to Yerushalmi Yoma (v. 2), where the passage cited is found.

Bibliography: Isaiah di Trani, *Tosafot* (in the Warsaw edition of the Talmud, 1861, wrongly designated as "Ḥiddushim" of Solomon ben Adret).

s. J. Z. L.

MENAḲḲER. See Porging.

MENANDER: **1.** Putative author of a collection of proverbs, in a Syriac manuscript in the British Museum, edited in 1862 by Land, and bearing the superscription, "The sage Menander said." Either this Menander was a real person, a Hellenistic Jew whose proverbs, probably written originally in Greek, are now extant only in this Syriac translation, or the name is a pseudonym, as Schürer assumes; similar collections of proverbs were frequently ascribed to the famous Attic comedian.

Frankenberg has recently proved that these Syriac sentences are of Jewish origin, and has pointed out numerous instances of relationship between them and sentences in the canonical Book of Proverbs and in Ecclesiasticus. A few sentences quoted from Land's edition may serve to make this kinship clear.

"Rejoice with thy children, O father, for these are the [true] joys" (p. 68, line 13; comp. Prov. x. 1; Ecclus. [Sirach] xxv. 7, xxx. 4). "Whosoever wrongeth his maid servant doth not escape the vengeance of God" (p. 71, line 5; comp. Ecclus. [Sirach] xli. 22).

"Whoever committeth adultery perisheth" (p. 69, line 12; comp. Prov. ii. 18, vii. 27).

"He who sleepeth at an untimely season hateth counsel and guidance: for such sleep bringeth death and destruction" (p. 66, line 3; comp. Prov. vi. 9-11, xix. 15, xx. 13). "If thou art about to take a wife, see that she hath no evil tongue, for a quarrelsome woman is hell, and an evil man is death" (p. 66, below; comp. Ecclus. [Sirach] xxv. 13, 19). "Fear God, and He shall save thee if thou shalt call upon Him in time of need" (p. 67, line 2; comp. Prov. xxiv. 16). "If thou sittest at meat with many, show them not thy filled purse, lest they borrow from thee without thought of repayment; or if thou remindest them, lest they provoke strife with thee, so that thou losest thy money and becomest their enemy" (p. 68, lines 7-9; comp. Ecclus. [Sirach] viii. 12; xxix. 4, 14). "Friendship is good and useful, since it endureth even to the house of death" (p. 72, line 10; comp. Ecclus. [Sirach] vi. 14, xxxvii. 2). "The heart of the fool rejoiceth in witchcraft, and the Chaldean art besotteth the understanding of the simple" (p. 70, line 6; comp. Ecclus. [Sirach] xxxi. 1). "Eat not with the wicked; for he filleth himself at thy table, and then speaketh evil of thee" (p. 70, below; comp. Ecclus. [Sirach] xi. 29). "Work diligently in youth, that thou mayest have wealth in thine age" (p. 71, lines 25 *et seq.*; comp. Prov. x. 22; Ecclus. [Sirach] xi. 10, 11). "Better one day under the sun than a hundred years in sheol" (p. 71, line 22; comp. Eccl. ix. 4). "Desirable are life, money, and the blessing of children; but of more worth is a good name" (p. 72, line 8; comp. Eccl. vii. 1).

The entire work consists of single disconnected sentences. There are no theoretical maxims on the value of wisdom, as in Proverbs and Ecclesiasticus, but only guides to practical life; concerning this there is hardly a theme in Menander that is not treated in the same spirit as in the two Biblical books. The ritual aspect of religion, however, is hardly mentioned.

The entire lack of Christian allusions in the collection may be held to confirm its Jewish origin. Pagan references are found only in the mention of Homer and in the rather long polemic against impious priests who despise their own gods and are gluttonous at banquets (p. 69). Frankenberg interprets this passage as referring to Jewish conditions, while Schürer regards it as a Gentile interpolation.

The only allusions to the date of composition point to the period of Roman rule, for gladiators are mentioned (p. 65, line 14) and crucifixion is declared to be the punishment for theft (p. 70, line 8), although the mention of priests and tithes implies the time of the Temple.

Bibliography: Land, *Anecdota Syriaca*, i., Leyden, 1862; Frankenberg, *Die Schrift des Menander ein Produkt der Jüdischen Spruchweisheit*, in Stade's *Zeitschrift*, 1895, xv. 226–277; Schürer, *Gesch.* 3d ed., iii. 476–478.

2. Historian; a native of Ephesus; lived probably at the time when the kingdom and the school of Pergamos were at their zenith, whence he was called also "the Pergamonian"; apparently, one of the pupils of Eratosthenes (276–195 B.C.). Menander wrote a history of Phenicia, taking his material from the original documents in the archives at Tyre. As he mentions the fact that King Hiram had wood taken from the forests of Lebanon for the building of the Temple, he is cited by Josephus ("Ant." ix. 14, § 2) as a witness for the verity of Biblical history; and also in connection with Assyrian history Menander has a curious reference, unknown elsewhere, to the younger son of a certain Abdemon, who is said to have vanquished Solomon in guessing riddles (Josephus, "Contra Ap." i. 18; *idem*, "Ant." viii. 5, § 3).

Bibliography: C. Müller, *Fragmenta Historicorum Græcorum*, iv. 445; Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, i. 44–46, Paris, 1895.

J. S. Kr.

MENDE: Capital of the ancient county of Gévaudan; now chief town in the department of Lozère, France. In the twelfth century a Jewish community existed here, having a synagogue, whose ruins still (1904) remain. In 1307 a contention arose between Philip the Fair, King of France, and the Bishop of Mende on the question of the possessions of the Jews who had been expelled in the preceding year. In April, 1310, an arrangement between the king and the bishop was made by virtue of which Philip abandoned to the latter one-third of the confiscated goods of the Jews, as well as a house at Mende which had belonged to a Jew named Ferrier.

Other parts also of Gévaudan were inhabited by Jews in the Middle Ages, as **Marvejols** or **Marvège** (מרויש), where Jacob ha-Levi, the mystic, lived about 1203; **Villefort** (וילפורט), where the site of the old Jewish cemetery is still known ("Mémoires de la Société Royale des Antiquaires de France," viii. 334); and others. Even in their names several villages indicate the former residence of Jews there, as Salmon, formerly Salomon; Mont-David, Booz, Ruth, and Obed (*ib.* p. 320).

Bibliography: Saige, *Les Juifs du Languedoc*, pp. 14, 101, 324; Depping, *Les Juifs dans le Moyen Age*, p. 133; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, p. 227; F. André, *Notice sur les Juifs en Gévaudan*, in *Bulletin de la Société Historique de Lozère*, 1872, historical part, pp. 85–91; Gross, *Gallia Judaica*, p. 364.

D. S. K.

MENDEL: Name of a prominent Hungarian family which flourished in the latter half of the fifteenth century and in the first half of the sixteenth in Ofen (Buda). Members of three generations of it are known; namely, **Jacob, Israel,** and **Isaac Mendel,** who held the office of "Princeps Judæorum," "Supremus Judæorum," or "Præfectus Judæorum" between 1482 and 1539. This office, which seems to have existed only during that period, was created by King Matthias in order to give the Jews an accredited representative at court, who at the same time should be responsible for the payment of their taxes. The "Præfectus Judæorum" was empowered to impose fines and other penalties on the Jews. As an official of the crown he was exempted from wearing the Jews' hat.

Bibliography: Kohn, *Magyar Zsidók Története*, pp. 216 *et seq.*; Engel, *Gesch. des Ungarischen Reiches*, i. 80 *et seq.*; Büchler, *A Zsidók Története Budapesten*, pp. 50 *et seq.*; Venetianer, *A Zsidóság Szervezete*, pp. 273 *et seq.*, 326 *et seq.*

D. L. V.

MENDEL, EMANUEL: German physician; born at Bunzlau, Silesia, Oct. 28, 1839; educated at the universities of Breslau, Vienna, and Berlin (M.D. 1860). In 1861 he took charge of a private insane asylum at Pankow, near Berlin. He served as surgeon in the Franco-Prussian war (1870–71), and gained the Iron Cross. In 1873 he removed to Berlin and became privat-docent in psychiatry at the university, and in 1884 was made assistant professor. From 1877 to 1881 he was a member of the German Reichstag.

Mendel is collaborator in psychiatry on Eulenburg's "Realencyclopädie der Gesammten Heilkunde," Ebstein-Schwalbe's "Handbuch der Praktischen Medizin," and Tuke's "Journal of Mental Science." He has written many essays in the medical journals, especially on psychiatry, and is editor of the "Neurologisches Centralblatt" and of the "Jahresbericht über Neurologie und Psychiatrie." Of his numerous works may be mentioned: "Progressive Paralyse der Irren," Berlin, 1880; "Die Manie," Vienna, 1881; and "Die Geisteskranken in dem Entwurf des Bürgerlichen Gesetzbuches für das Deutsche Reich," Berlin, 1889.

S. F. T. H.

MENDEL, HENRIETTE: Bavarian actress; born July 31, 1833; died at Munich Nov. 12, 1891. In early life she was noted for her beauty and histrionic talents. Having been created Baroness (Freifrau) of Wallersee in the peerage of Bavaria on May 19, 1859, she married, May 28, 1859, Duke Ludwig Wilhelm, eldest son of Duke Maximilian Joseph of Bavaria, who had renounced his rights of primogeniture in favor of his younger brother. The union was signally happy, and the issue of the marriage, Marie Luise, married Count Georg von Larisch. The baroness died after a protracted illness, and was buried according to the rites of the Catholic Church, in the city of Munich.

Bibliography: *Almanach de Gotha*; *Allgemeine Zeitung*, Nov. 12–16, 1891.

S. A. M. F.

MENDEL, HERMANN: Music publisher and writer; born at Halle Aug. 6, 1834; died at Berlin Oct. 26, 1876. He received his musical education at Halle, Leipsic, and Berlin. In 1853 he entered the Berlin music-publishing house of Schlesinger, and later that of Bote & Bock. In 1862 he established a business of his own and conducted it until 1868, contributing at the same time to numerous periodicals, such as the "Echo," "Tonhalle," "Theaterdiener," "Berliner Montagszeitung," and "Deutsche Musikerzeitung," which last-named he conducted from its inception in 1870 until his death. He is best known as the projector of the celebrated "Musikalisches Konversations-Lexikon," which he began in 1870 with a large and distinguished staff of collaborators. At the time of his death, however, it had reached only the letter "M." As completed under the editorship of Dr. Reissmann, it consists of eleven volumes, and is one of the most comprehensive works of its kind. Prominent among the other publications of Mendel are his well-known biographies of Nicolai and Meyerbeer, and his edition of Mode's "Opernbibliothek," consisting of about ninety opera-libretti, with preface, etc.

Bibliography: Grove, *Dictionary of Music and Musicians*; Riemann, *Musik-Lexikon*.
S. J. So.

MENDELSBURG, LEON: Russian teacher and writer; born at Hodava, Russian Poland, 1819; died at Warsaw March, 1897. He studied Talmud at Tomashov, where Phinehas-Mendel Heilprin exercised a beneficial influence on his education. In 1850 Mendelsburg was appointed government teacher at the Jewish public school in Novograd-Volhynsk; and in 1854 he was transferred to the rabbinical school at Jitomir, where he remained until the closing of that school by the government (July 1, 1873). He then settled in Koretz, and later removed to Warsaw. From 1850 Mendelsburg was a constant contributor in German to the "Allgemeine Zeitung des Judenthums," in which he published valuable papers on the life of the Jews in Russia. He published also "Dichtung und Warhheit" (Leipsic, 1862), a volume of sketches of Russo-Jewish life.

Bibliography: Sokolow, *Sefer Zikkaron*, p. 72; *Ha-Ẓefirah*, 1897, p. 233.
H. R. J. G. L.

MENDELSOHN, JOSEPH: German author; born at Jever Sept. 10, 1817; died at Hamburg April 4, 1856. He was admitted at an early age to the Jewish free school at Hamburg, and in 1831 entered a printing establishment at Brunswick as an apprentice, remaining there as journeyman until 1839. On his return to Hamburg he devoted himself to literature, but shortly afterward, aided by Solomon Heine, he went to Paris for further study. In 1841 he returned to Hamburg and resumed his literary work.

Mendelsohn was the author of the following works: "Blüthen. Gedichte und Novellen eines Schriftsetzers" (Brunswick, 1839), with a preface by F. K. von Strombeck; "Pariser Briefe" (1841); "Wilde Blumen" (1842); "Ueberall Jesuiten" (1846); and some comedies from the French, including "Er Muss Aufs Land" (1845) and "Ein Weib aus dem Volke" (1846).

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten*, ii. 29.
S. M. K.

MENDELSOHN, MARTIN: German physician; born at Posen Dec. 16, 1860; studied medicine at the universities of Leipsic and Berlin (M.D. 1885). After a year spent in Paris, where he took a postgraduate course, he established himself as a physician in Berlin, becoming assistant at the first medical clinic and later at the Charité Hospital. In 1895 he was admitted as privat-docent to the medical faculty of Berlin University, and received the title of professor in 1899.

Mendelsohn has collaborated on Eulenburg's "Realencyclopädie der Gesammten Heilkunde," and since 1894 has edited the "Zeitschrift für Krankenpflege." He has contributed many essays (about 100) to the medical journals, and is the author of: "Das Opium," Berlin, 1888; "Der Comfort des Kranken," *ib.* 1890 (2d ed. 1892); "Aerztliche Kunst und Medizinische Wissenschaft," Wiesbaden, 1893; "Einfluss des Radfahrens auf den Menschlichen Organismus," Berlin, 1896; "Krankenpflege für Mediziner," *ib.* 1899.

Bibliography: Pagel, *Biog. Lex.*
S. F. T. H.

MENDELSOHN, SAMUEL: American rabbi and scholar; born in Shillelen, province of Kovno, Russia, March 31, 1850. He was educated at the rabbinical college, Wilna, at the rabbinic school, Berlin, and at Maimonides' College, Philadelphia, Pa. (1873). In 1883 he received the honorary degree of doctor of law from the University of North Carolina. Mendelsohn was rabbi of the Congregation Beth-El, Norfolk, Va., from 1873 to 1876, since which date he has served as rabbi of the Congregation Temple of Israel, Wilmington, N. C.

Mendelsohn has published "The Criminal Jurisprudence of the Ancient Hebrews" (Baltimore, 1891), in addition to several pamphlets and a large number of articles, on subjects of general Jewish interest and Talmudical research, in "Ha-Ẓofeh," the "Jewish Messenger," "Jewish Record," "South Atlantic Magazine," "American Israelite," and "Revue des Etudes Juives."

In 1879 he married Esther Jastrow, niece of the Rev. Dr. M. Jastrow. He has one son, **Charles Jastrow Mendelsohn**; the latter was fellow in classics in the University of Pennsylvania (1901–1903), where he also received the degree of doctor of philosophy in 1904. A.

MENDELSON, MORRITZ EMANUILOVICH: Polish physiologist and physician; born at Warsaw 1855. He studied medicine at the University of Warsaw, and received his doctor's degree from the University of Kharkov in 1884. From 1876 to 1887 he worked in various laboratories and clinics in Europe: at Berlin under Dubois-Reymond; at Erlangen under Rosenthal; and at Paris under Charcot and Mars of the Collége de France, where he was for some time assistant also. Since 1890 he has been privat-docent in physiology in the University of St. Petersburg.

Among the medical works of Mendelson the following may be mentioned: "Etude sur le Temps Perdu des Muscles," in "Publ. du Collége de France," 1879; "Recherches Cliniques sur la Periode d'Excitation Latente," in "Archives de Physiologie Normale," 1880; "Action de la Veratrine sur le Muscle," *ib.* 1883; "Excitabilité et Travail Mécanique du Muscle," in "Publ. de l'Académie des Sciences," Paris, 1883.

Bibliography: *Entziklopedicheski Slovar*, xix. 82.
H. R. A. S. W.

MENDELSON, MOSES (called also **Moses ben Mendel Frankfort**): German Hebraist and writer of the eighteenth and nineteenth centuries; born in Hamburg; died there at an advanced age in 1861; a relative of Samson Raphael Hirsch.

Mendelson lived in his native city as a private scholar. He translated into Hebrew the first book of Campe's "Die Entdeckung Amerika's," entitling it "Meẓi'at ha-Areẓ ha-Ḥadashah" (Altona, 1807), and wrote a poem in honor of Ḥakam Isaac Bernays on the occasion of his installation at Hamburg (*ib.* 1822). His "Baḳḳashat ha-Lammedin," printed by Meïr Hesse, appeared anonymously (*ib.* 1829). He also published: "Shushan 'Edut, d. i. die Erklärung der Fünf Bücher Moshe's" (Stuttgart, 1840-42), two parts, containing the Book of Genesis and representing, according to his own statement, the fruit of thirty years' labor. The Hebrew introduction to the second section (pp. iii.-lxx.) consists of two treatises, "'Awon ha-Doresh ha-Yashan" and "'Awon ha-Doresh he-Ḥadash," in which in diverting fashion he scourges the old "darshanim" and the modern preachers. Mendelson wrote also "Die Synagoge zu Hamburg, Wie Sie War und Wie Sie Sein Soll" (Copenhagen, 1842), dedicated to the president of the German Jewish congregation of Hamburg.

Bibliography: Roest, *Cat. Rosenthal. Bibl.* p. 382; Fürst, *Bibl. Jud.* ii. 359.

S. M. K.

MENDELSSOHN: German family rendered illustrious by the philosopher and the musician. It can not verify its ancestry further back than the father of the philosopher, though there is a family tradition that it is descended from Moses Isserles.

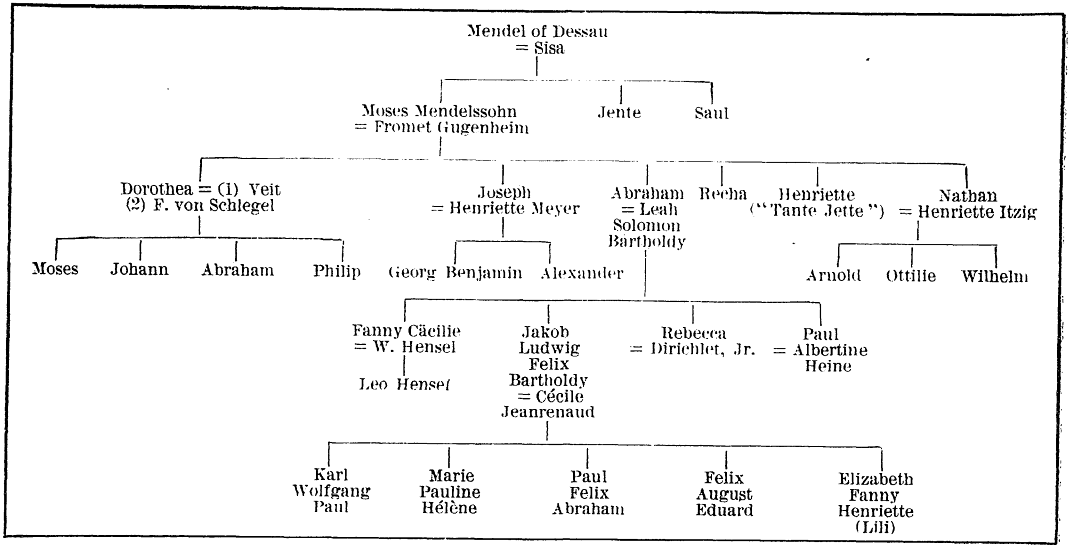
Mendel of Dessau
= Sisa
Moses Mendelssohn
= Fromet Gugenheim
Jente
Saul
Dorothea = (1) Veit
(2) F. von Schlegel
Joseph
= Henriette Meyer
Abraham
= Leah
Solomon
Bartholdy
Recha
Henriette
("Tante Jette")
Nathan
= Henriette Itzig
Moses
Johann
Abraham
Philip
Georg Benjamin
Alexander
Arnold
Ottilie
Wilhelm
Fanny Cäcilie
= W. Hensel
Leo Hensel
Jakob
Ludwig
Felix
Bartholdy
= Cécile
Jeanrenaud
Rebecca
= Dirichlet, Jr.
Paul
= Albertine
Heine
Karl
Wolfgang
Paul
Marie
Pauline
Hélène
Paul
Felix
Abraham
Felix
August
Eduard
Elizabeth
Fanny
Henriette
(Lili)

Mendelssohn Family Tree.

Bibliography: S. Hensel, *Die Familie Mendelssohn*, Berlin, 1879; Freudenthal, *Aus dem Heimat Mendelssohn*, Berlin, 1900.

J. I. G. D.

Abraham Mendelssohn: Second son of Moses Mendelssohn; born at Berlin Dec. 10, 1776; died there Nov. 19, 1835; father of Felix Mendelssohn-Bartholdy. In 1803 he became cashier in Foulds' banking-house at Paris; but a year later he returned to Hamburg and went into partnership with his brother Joseph. At the same time he married Leah Salomon, a granddaughter of Daniel Itzig, and was persuaded by his brother-in-law, who at baptism had adopted the name of Bartholdy, to call himself "Mendelssohn-Bartholdy." During the siege of Hamburg by the French, Abraham and his brother were obliged to leave the city on a foggy night secretly and in disguise. They went to Berlin and founded there the banking firm of Mendelssohn & Co., from which Abraham later retired. In the year 1813 he equipped several volunteers at his own expense, and in recognition of his efforts for the public welfare he was elected to the municipal council of Berlin.

Dorothea (Brendel) Mendelssohn: Eldest daughter of Moses Mendelssohn; born at Berlin on Dec. 24, 1764; died at Frankfort-on-the-Main on Aug. 3, 1839. On account of her superior intelligence and her somewhat masculine nature she was even in her youth the leader in the circle of her friends. Early in April, 1783, she married a Berlin banker named Veit, an honest, worthy man, but of limited education and not prepossessing in appearance. After fifteen years of a married life far from happy, Dorothea became acquainted with Friedrich von Schlegel, at the house of Henriette Herz, a friend of her youth, who had advised her a few years after her marriage to Veit to separate from him. Schlegel, at that time young, handsome, and already famous, was captivated by the brilliant intellect of Dorothea, seven years his senior, despite her lack of beauty. She deserted Veit for Schlegel, being disowned by her family. In 1799 Schlegel took her to Jena, where he was unsuccessful. She shared his troubles and endured his moods, and in 1802 traveled with him to Paris, where she became a Protestant and married him. Six years later, on the return journey, she, with her husband and her son Philip, went over to Catholicism at Cologne.

Dorothea paid a severe penalty for her relations with Schlegel, and was often obliged to struggle against abject poverty. For several years she lived on the scanty income from her literary labors and from what her deserted husband sent her anonymously from time to time. In 1818 and 1819 she lived at Rome with her sons Johann and Philip Veit, who had become artists. The rest of her eventful, unhappy life was passed at Frankfort-on-the-Main, where Schlegel was councilor at the Austrian legation, and where, after his death (1829), she lived with her son Philip on a small pension.

While still Schlegel's mistress she had made a literary venture in the novel "Florentine," which was published by him anonymously (Lübeck and Leipsic, 1801), and which was considered the best production of the romanticists in the domain of fiction. Under Schlegel's name appeared her version of the old German metrical romance "Lother und Maller" (Frankfort-on-the-Main, 1805) and the translation of Madame de Staël's "Corinne" (Berlin, 1807). From Old French she translated the "Gesch. des Zauberers Merlin" in Schlegel's "Sammlung Romantischer Dichtungen" (Leipsic, 1804), and she furnished several articles, signed "D," for the magazine "Europa," which Schlegel edited. Later she exchanged the pen for the needle. "There are," she said, "too many books in the world; but I have never heard that there are too many shirts."

Bibliography: Reichlin-Meldegg, *Paulus und Seine Zeit*, Stuttgart, 1853, vol. ii., and the autobiography of Sulpice Boisserée, *ib.* 1862, containing many of Dorothea's letters; Kayserling, *Die Jüdischen Frauen*, p. 183; idem, *Dorothea von Schlegel*, in R. Prutz, *Deutsches Museum*, 1860, Nos. 49 *et seq.*; S. Hensel, *Die Familie Mendelssohn*, i. 45 *et seq.*, Berlin, 1879.

Fanny Mendelssohn: Eldest daughter of Abraham Mendelssohn; born at Hamburg Nov. 15, 1805; died there May 17, 1847. When very young she manifested an exceptional memory and talent for music. She, together with her brother Felix, received her musical training from Ludwig Berger and Zelter, while her education in other subjects was conducted by the philologist Karl Heyse, who was tutor in the Mendelssohn house. In the year 1829 she married the painter W. Hensel in Berlin. She was herself a composer, and many of her brother Felix's "Songs Without Words" are believed to be her work (Hensel, *l.c.* vols. i.-iii.).

D. M. K.

Felix Mendelssohn (full name, **Jakob Ludwig Felix Mendelssohn-Bartholdy**): German composer; born at Hamburg Feb. 3, 1809; died at Leipsic Nov. 4, 1847. He was a grandson of Moses Mendelssohn and a son of the banker Abraham Mendelssohn, who removed to Berlin in 1811. Felix received his early musical education from Ludwig Berger (piano), Zelter (thorough-bass and composition), and Henning (violin). At the age of ten he entered the Singakademie at Berlin as an alto, and in the following year composed the cantata "In Rührend Feierlichen Tönen" as well as several instrumental pieces.

The encouraging words of Cherubini, before whom Mendelssohn played while on a visit to Paris with his father in 1825, animated the young composer; on Aug. 6, 1826, he finished his overture to "Ein Sommernachtstraum" (A Midsummer Night's Dream, op. 21), which composition was publicly performed at Stettin in Feb., 1827. During this season Mendelssohn's opera "Die Hochzeit des Camacho" was produced at the Berlin Theater, but was soon withdrawn by Spontini, who at that time enjoyed almost unlimited authority as director of the opera, and is said to have had a personal antipathy to the young musician. During the following winter Mendelssohn began a propaganda in behalf of Bach's music, which culminated in the formation of a Bach Society and the publication of the masses of Bach as well as of all the church cantatas and other works of the great German composer.

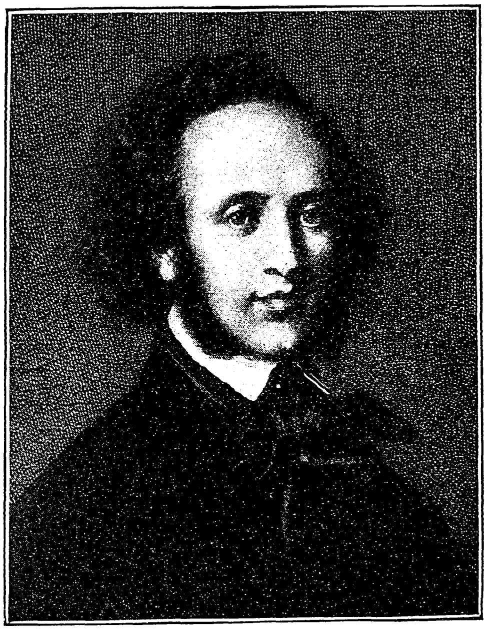

Felix Mendelssohn.

On April 10, 1829, Mendelssohn left Berlin for London, where, in the following month, he made his début with much success at a concert of the Philharmonic Society. It was therefore from an English audience that he first received an acknowledgment of his genius. He gave five concerts in London, whence, in July, 1831, he set out upon a journey through Scotland, as a result of which he wrote one of his most beautiful overtures, "Die Hebriden" (The Hebrides, op. 26).

Conductor of Gewandhaus Orchestra, Leipsic.

Always somewhat unpopular in Berlin, he, on his return to that city in 1833, failed in competition with Rungenhagen to obtain the conductorship of the Singakademie. In May of the same year, however, he was invited to conduct the Lower Rhine Musical Festival at Düsseldorf, in which city he remained as musical director until 1835, when he accepted the conductorship of the Gewandhaus orchestra in Leipsic, a body with which his name was thenceforth inseparably associated. The concerts given by this famous orchestra under Mendelssohn's leadership, and with the assistance of the eminent concert-master Ferdinand David, soon enjoyed a world-wide celebrity and contributed to make Leipsic the musical center of Germany. Mendelssohn's oratorio "Paulus" (St. Paul) was performed at the Lower Rhine festival held at Düsseldorf May 22–24, 1836.

On March 28, 1837, Mendelssohn married Cécile Charlotte Sophie Jeanrenaud. A few months later he left for England to conduct "Paulus" at the Birmingham festival. On his return he devoted all his energies to the Gewandhaus concerts. At the request of Frederick William IV. of Prussia, to whom several of his compositions were dedicated, Mendelssohn in 1841 went to Berlin to act as director of certain concerts which were to be given in connection with an academy of arts planned by the king. Finding, however, that the musicians and the public were more or less hostile to him, he resigned, remaining only at the special request of the king to arrange the music in the cathedral. The body of singers selected for that occasion afterward became famous as the "Domchor" (cathedral choir). During this visit Mendelssohn conducted also the music to "Antigone," which he had composed in compliance with the king's express desire.

In conjunction with Falkenstein, Keil, Kistner, Schleinitz, and Seeburg as directors, and Schumann, Hauptmann, David, Becker, and Pohlenz as teachers, Mendelssohn in 1843 organized the Conservatorium at Leipsic, which institution, under the patronage of the King of Saxony, was opened Jan. 16, 1843. During the summer of 1844 Mendelssohn revisited London, where he conducted the last five concerts given by the Philharmonic Society in that year. He took part also as a pianist in various other musical events of the season, everywhere receiving a most enthusiastic welcome. In 1846 he once more visited England, upon which occasion he conducted the first performance of his oratorio "Elias" (Elijah) at Birmingham (Aug. 26). On April 2, 1847, he conducted "Paulus" at Leipsic, and soon afterward again went to England, where he gave four performances of "Elias" at Exeter Hall, London, besides one at Manchester and another at Birmingham.

Organizes Leipsic Conservatorium.

On May 9 Mendelssohn returned to Germany. While he was at Frankfort the news of the sudden death of his sister Fanny, to whom he had been greatly attached, gave a serious shock to a constitution already enfeebled, and after visiting various health resorts the great composer returned in September to Leipsic, where about six weeks later he died. Baptized early in life, he was interred in Trinity Cemetery, Berlin.

Mendelssohn's best productions are the oratorios "Paulus" and "Elias," the greatest works of their kind since Haydn. Besides the opera "Die Hochzeit des Camacho," Mendelssohn left the unfinished opera "Lorelei," the operetta "Heimkehr aus der Fremde" (op. 89), and several other unpublished operatic compositions. Among his other works are four symphonies; the symphony-cantata "Lobgesang"; six concert-overtures; several concertos; chamber-music; and pianoforte and vocal compositions.

Bibliography: S. Hensel, *Die Familie Mendelssohn (1729–1847) nach Briefen und Tagebüchern*, Berlin, 1879; Carl Mendelssohn-Bartholdy, *Goethe und Felix Mendelssohn-Bartholdy (1821–1831)*, translated by M. E. von Glehn, London, 1872; F. Hiller, *Mendelssohn: Letters and Recollections*, translated by M. E. von Glehn, *ib.* 1874; Grove, *Dict. of Music and Musicians*, vol. ii., where a full list of Mendelssohn's compositions is given.

s. J. So.

Georg Benjamin Mendelssohn: German geographer; born in Berlin Nov. 16, 1794; died at Horchheim, near Coblenz, Aug. 24, 1874; son of Joseph Mendelssohn. As a child he went to Hamburg with his parents, but he began his studies at Berlin in 1811, although they were interrupted by the campaigns of 1813 and 1815. After 1828, being appointed privat-docent in geography and statistics at the University of Bonn, he gradually rose to the position of regular professor there. He edited the "Gesammelte Schriften" of his grandfather with a biographical sketch (Leipsic, 1843–45), and also published "Das Germanische Europa" (Berlin, 1836) as well as "Die Ständischen Institutionen im Monarchischen Staat" (Bonn, 1846).

Henriette (Sorel) Mendelssohn: Youngest daughter of Moses Mendelssohn; born at Berlin 1768; died there Nov. 9, 1831. She was a woman of broad interests, clear judgment, and exquisite manners; she remained unmarried, being, like her father, slightly deformed. She first devoted herself to teaching in her sister Recha's school in Altona, but in 1799 entered a Jewish family in Vienna as governess. After a few years, however, probably on the invitation of her brother Abraham, she went to Paris, where she was at the head of a boarding-school. Her modest apartments were the rendezvous of scholars and artists: Spontini, Madame de Staël, and Benjamin Constant were among her frequent visitors, while the two Humboldts, Von Eskeles of Vienna, and others visited her whenever they were in Paris. In the year 1812 she became governess to the daughter of Count Sebastiani and remained in the count's house until the marriage of her pupil to the Duke of Praslin, who became the murderer of his wife. Henriette, "the deepest and most thoughtful," as Rachel Levin called her, was indignant at her sister Dorothea's change of faith. Yet the course of action which she could not forgive in her sister, she later chose for herself, becoming not only a Catholic, but a bigot.

Bibliography: Kayserling, *Die Jüdischen Frauen*, pp. 197 *et seq.*; S. Hensel, *Die Familie Mendelssohn*, i. 55 *et seq.*

Joseph Mendelssohn: German banker; born at Berlin Aug. 11, 1770; died there Nov. 24, 1848; the eldest son of Moses Mendelssohn. He was highly talented, and was educated in the Talmud by Herz Homberg and in languages and science by Fischer, Engel (the tutor of the two Humboldts), and others. He attended the "Morgenstunden" given by his father, and the lectures on physics by Markus Herz and those on chemistry by Klaproth. He established himself at Hamburg, and afterward, together with his brother Abraham, founded the banking firm of Mendelssohn & Co. at Berlin. From early youth he was an intimate friend of Alexander von Humboldt, who came one day and said that his landlord had served a notice on him to vacate, which was very inconvenient for him because of his natural-history collections. Joseph listened in silence. On the afternoon of the same day Humboldt received a letter saying he might live in his present house as long as he pleased, Mendelssohn having bought the house and become his landlord.

Even in his latter years Mendelssohn busied himself with literature and science. He published "Berichte über Rosseti's Ideen zu einer Neuen Erläuterung des Dante und der Dichter Seiner Zeit" (Berlin, 1840) and "Ueber Zettelbanken" (*ib.* 1846). His father's biography, published by his son G. B. Mendelssohn, was largely Joseph's own work.

His son **Alexander** (died at Berlin Oct. 25, 1871) was the last Jewish descendant of Moses Mendelssohn. He was at the head of the firm after his father's death. He was a noble and unusually philanthropic man, and was the first Jew to receive the title of privy commercial councilor ("Geheimer Commerzienrath").

BIBLIOGRAPHY: Kayserling, *Moses Mendelssohn, Sein Leben und Wirken*, 2d ed., p. 451.

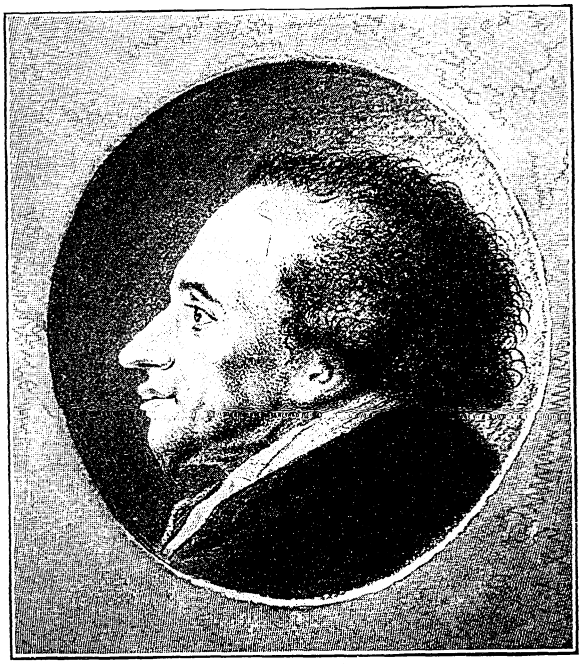

Moses Mendelssohn

(From the drawing by Daniel Chodowiecki.)

Karl Mendelssohn-Bartholdy: German historian; born Feb. 7, 1838, in Leipsic; died Feb. 23, 1897, at Brugg, Switzerland; son of Felix Mendelssohn-Bartholdy. He was professor of history at Freiburg-im-Breisgau.

Moses Mendelssohn (Moses ben Menahem-Mendel; abbreviated RaMBeMaN); German philosopher, translator of the Bible, and commentator; the "third Moses," with whom begins a new era in Judaism. He was called also, after his birthplace, **Moses Dessau,** with which name he signed his Hebrew and Judæo-German letters; born at Dessau Sept. 6, 1729; died at Berlin Jan. 4, 1786. Mendelssohn's father was a poor Torah scribe, whose exacting occupation had a marked influence on the delicate sense of form and the fine handwriting of his son. In spite of poverty, the father carefully educated the child, whose first Hebrew teacher he was, although he later engaged Rabbi Hirsch, the son of a Dessau dayyan, to instruct him in the Talmud. The boy then continued his studies under the rabbi of Dessau, David FRÄNKEL, who introduced him to Maimonides' "Moreh Nebukim." His unremitting application to his studies brought on an illness which left him with curvature of the spine. In Oct., 1743, Mendelssohn went to Berlin, where Fränkel had been called as rabbi a few months earlier; but the desire for knowledge, which was being more and more awakened, could not be satisfied with the Talmud.

Early Influences.

A considerable influence was exerted upon the young Mendelssohn by a learned Pole, Israel Zamosz, who had been persecuted at home because of his liberal views. Zamosz instructed him in mathematics, and at the same time a young Jewish physician from Prague, Abraham KISCH, was his teacher in Latin. Mendelssohn had scarcely learned the principal rules of grammar when with his scanty earnings he bought a few of the Latin classics and an old Latin translation of Locke's "Essay Concerning the Human Understanding." This book, which had a profound influence on his future development, he tried with indescribable toil to decipher with the aid of a Latin dictionary. He found yet another teacher in Aaron Solomon GUMPERZ, a well-to-do Jewish medical student, who gave him lessons in French and English. Through him he acquired a taste for science and became interested in the Leibnitz-Wolffian philosophy. Gumperz, moreover, introduced him to several able young gymnasium teachers and to Maupertuis, the president of the Berlin Academy. After seven years of privation a better time came for Mendelssohn. A rich silk-manufacturer in Berlin, Isaac Bernhard (Bermann Zilz), engaged him in 1750 as tutor to his children; four years later he made him his bookkeeper, then his representative, and finally his partner.

Occupation as Book-keeper.

While conscientiously fulfilling his business duties, Mendelssohn continued unceasingly to acquire further knowledge. Without systematic schooling, almost without teachers and without guidance, he had attained great proficiency in languages, mathematics, philosophy, and poetry. "His integrity and philosophical mind make me anticipate in him a second Spinoza, lacking only his errors to be his equal," ran a letter of Oct. 16, 1754, written by Gotthold Ephraim Lessing, to whom Gumperz had introduced Mendelssohn as a good chess-player.

Friendship with Lessing.

This acquaintance developed into a most intimate friendship and deeply influenced Mendelssohn's development. Lessing, only a few months his senior, was the most liberal of German authors and the most uncompromising opponent of every form of intolerance. In 1749 he had placed a noble-minded Jew upon the stage in his comedy "Die Juden," which may be regarded as the forerunner of "Nathan der Weise." The claim which had been advanced by certain anti-Jewish critics, that a Jew could not possibly be worthy of respect, drove Mendelssohn to defend the honor of his race in his first literary attempt in German, a letter to Gumperz, which brought him before the public. He was then introduced into the world of letters by Lessing, who, without Mendelssohn's knowledge, published a small book which the latter had given him to read. This work, which appeared anonymously in 1755, was the "Philosophische Gespräche," wherein Mendelssohn declared himself a disciple of the school of Leibnitz and, despite his antipathy for pantheism, took sides with Spinoza. In the same year was published at Danzig the anonymous satirical treatise "Pope ein Metaphysiker," called forth by a prize offered by the Berlin Academy, and written by Mendelssohn and Lessing, both of whom eagerly defended the teachings of Leibnitz. The names of the authors did not long remain hidden. Several academicians, with whom Mendelssohn was acquainted, greeted him with marked respect; and even the court was eager to know "the young Hebrew who wrote in German." Almost contemporaneously with the "Philosophische Gespräche" he wrote the "Briefe über die Empfindungen" (Berlin, 1755; translated into French by Thomas Abbt, Geneva, 1764), which contains a philosophy of the beautiful, and which forms the basis of all philosophic-esthetic criticism in Germany. On the advice of Lessing he then made a German version of the "Discours sur l'Inégalité Parmi les Hommes," a prize essay by Rousseau, whom he greatly admired. This translation, with explanatory notes and a dedicatory letter to "Magister" Lessing, appeared at Berlin in 1756.

Friendship with Nicolai.

Through Lessing, Mendelssohn in 1755 made the acquaintance of the book-dealer Friedrich Nicolai, who in the course of a few months became his intimate friend, helping him in his study of modern languages and encouraging him to learn Greek. Together with Nicolai he took lessons from Rector Damm, who was known as a good Greek scholar; and in a short time he was able to read all the works of Plato in the original without assistance of any kind (G. Malkewitz, in "Vossische Zeitung," May 29, 1881, Supplement; G. A. Kohut, "Moses Mendelssohn and Rector Damm," New York, 1892). He and Nicolai also visited the "learned coffee-house," the meeting-place of a limited circle of scholars to which Mendelssohn belonged and in which each member read a mathematical or philosophical paper every fourth week. For this society Mendelssohn prepared a treatise containing observations "Ueber die Wahrscheinlichkeit" (On Probability), which he requested a fellow member to read for him, either out of modesty or because he stammered. The substance of this paper was repeated in his "Morgenstunden."

When Nicolai projected the "Bibliothek der Schönen Wissenschaften und der Freien Künste" in 1756, Mendelssohn was asked to join its staff, and he soon became not only one of the most diligent collaborators, but the very soul of the whole undertaking. In this magazine he reviewed the latest works on esthetics and literature, and also published his own studies on esthetics. Mendelssohn, Lessing, and Nicolai began a correspondence on the subject, in which they discussed the purpose of tragedy, and the meaning of pity and fear and of terror and admiration. Upon this correspondence, by which Mendelssohn influenced directly Lessing's "Laokoon," were based two treatises by the former which first appeared in the "Bibliothek," namely, "Die Hauptgrundsätze der Schönen Künste und Wissenschaften" and "Ueber das Erhabene und Naive in den Schönen Wissenschaften." These monographs—the first was translated into Italian by C. Ferdinandi (1779) and the other into Dutch by Van Goens (1769)—must be ranked among the most important contributions to pre-Kantian esthetics.

Contributions to Criticism.

At the end of the first year Mendelssohn retired from the "Bibliothek," which Nicolai soon discontinued, editing in its stead (after 1759) the "Briefe die Neueste Literatur Betreffend." The "Literaturbriefe," one of the most important publications of German journalism, were revolutionary in character. The criticism which Mendelssohn (upon whom a large part of the editorial work devolved), together with Lessing, introduced was positive, creative, and essentially German in character. Mendelssohn's judgment was always impartial, sound, and clear-sighted. He, the barely tolerated Jew, dared to use the columns of the "Literaturbriefe" to criticize even the poems of Frederick the Great (1760). The review attracted much attention; and an unprincipled scribbler, Von Justi, wishing to take revenge on the Jew and on the "Literaturbriefe" (which had criticized a book of his as it deserved), lodged a complaint against the journal. The "Literaturbriefe" were condemned; and legend has it that Mendelssohn was ordered to appear before the king at Sans Souci. He is said to have escaped the difficulty by a witty simile which inclined the king in his favor. "Whoever makes verses," he said, "plays at ninepins; and whoever plays at ninepins, be he king or peasant, must have the 'setter-up' tell him how he bowls."

His Marriage.

Mendelssohn had good cause to be satisfied with his position in life. He lived independently, had faithful friends, and had already acquired a fortune, small though it was. He now wished to have a home of his own. In April, 1761, he went to Hamburg, where he was welcomed by Christian admirers, while the chief rabbi of the city, Jonathan Eybeschütz, greeted him in a very flattering letter. There he became engaged to Fromet Gugenheim (b. Oct. 6, 1737; d. at Hamburg March 16, 1812), a plain, poor, and lowly girl, whom he married in June, 1762. During his honeymoon he began to work at the solution of a question proposed by the Berlin Academy of Sciences for a prize essay, "Ob die Metaphysischen Wissenschaften einer Solchen Evidenz Fähig Sind wie die Mathematischen." His monograph "Ueber die Evidenz der Metaphysischen Wissenschaften" received the prize of 50 ducats in June, 1763, and gained the victory over Thomas Abbt and Immanuel Kant, together with whose essays his was printed. A few months later (Oct., 1763) Mendelssohn received the privileges of a protected Jew. A very often-repeated legend tells that the privilege was given him upon the intercession of Marquis d'Argens, who said to the king: "A bad Catholic philosopher begs a bad Protestant philosopher to grant the privilege to a bad Jewish philosopher. There is too much philosophy in all this for justice not to be on the side of the request." At the same time the trustees of the Jewish community in Berlin honored him by exempting him from the payment of all Jewish taxes; and nine years later it passed a resolution that the "distinguished man" should be eligible to all positions in the community.

His "Phädon."

Partly owing to the "Literaturbriefe," of which he continued to be the chief collaborator until 1765, and partly because of the prize essay which had introduced him to philosophical circles, and also on account of his other literary works, his associations with poets and philosophers in Germany and Switzerland became more and more close. He stood in especially intimate relationship to the kindly and versatile young professor Thomas Abbt, in Frankfort-on-the-Oder, and to Rinteln, then "Consistorialrath" in Bückeburg. At the request of the former, who was constantly meditating upon death, Mendelssohn began a correspondence concerning the destiny of man, and on the soul and its fate after death. This correspondence, to which Mendelssohn himself published notes, was printed in Mendelssohn's "Gesammelte Schriften," v. 230-408, and in the third volume of Abbt's works. Abbt's questions and doubts confirmed his friend's decision, reached long before, to write on the immortality of the soul, and formed the basis of his chief philosophical work, "Phädon" (1767). This follows Plato's dialogue of the same name. Mendelssohn's argument is that in the body there must be at least one substance which is neither corporeal nor composite and which unites within itself all ideas and conceptions; the soul, as this self-existing, indivisible essence, can not be destroyed. The "Phädon" was the most widely read book of its time. Its special charm was its elegant and lucid style. Never before in Germany had philosophical questions been treated in such clear language; so that his contemporaries with justice called him the "German Plato." The "Phädon" is one of the best productions of classic German prose; it was reprinted fifteen times and translated into nearly all the European languages, while a number of Hebrew versions were made. The Crown Prince of Brunswick was so delighted with it that during a visit to his royal uncle in Berlin in the autumn of 1769, he invited the author to visit him at the castle, and expressed the wish that he might induce him to come to Brunswick.

The Count and Countess of Schaumburg-Lippe became well acquainted with Mendelssohn in Pyrmont, where he lived in 1773 on account of his health, and conversed with him about death and immortality. The Berlin Academy of Sciences proposed Mendelssohn as a regular member of the philosophical division, but Frederick the Great struck his name from the list, because the Empress Catherine of Russia also wished to be elected. The queen dowager, Luise Ulrika of Sweden, Frederick's talented sister, took pleasure in conversing with Mendelssohn. No stranger of importance who came to Berlin failed to pay his personal respects to the "German Socrates," as Mendelssohn was often called after the appearance of the "Phädon."

MOSES MENDELSSOHN
PHAEDON

Medal Struck in Honor of Mendelssohn's "Phädon."
(In the collection of F. Lobo, Philadelphia.)

Controversy with Lavater.

Among those who corresponded with Mendelssohn and showed him great honor was Johann Kaspar Lavater, a preacher in Zurich, who visited the "Jew Moses" several times in 1763 and gave, in his "Physiognomik," a very interesting description of "this man with the Socratic soul." Lavater's most earnest wish was to convert the Jew who had spoken admiringly of Jesus (although with the limitation, "if Jesus of Nazareth had been content to remain only a virtuous man"), and who had demonstrated the immortality of the soul on the grounds of reason instead of the Bible. In 1769, therefore, Lavater translated the "Idées sur l'Etat Futur des Etres Vivants, ou Palingénésie Philosphique" of Charles Bonnet, a professor at Geneva, entitling his version "Untersuchung der Beweise für das Christenthum," and sent it to Mendelssohn with an introduction in which he challenged him "either to refute the book publicly, or, if he found it logical, to do what wisdom, love of truth, and honor required and what Socrates would have done if he had read the work and found it irrefutable." This rash step, distasteful to Bonnet and soon regretted by Lavater himself, made a painful impression upon the friends of Mendelssohn and upon all Berlin theologians, but it was most distressing to Mendelssohn himself. He, the avowed enemy of all religious disputes, owed it to his inmost conviction, to his honor, and to his reputation to make a public answer, after obtaining permission from the consistory. The latter willingly allowed him to reply, confiding in his "wisdom and modesty." Mendelssohn's answer is a model of Stoic calm and dialectic acuteness. He declared that his belief in the truths of his own religion was unshakable. "If I had changed my faith at heart," he says, "it would be most abject baseness not to wish to confess the truth according to my inmost conviction. If I were indifferent to both religions, and mocked or scorned all revelation, I should well know what wisdom would counsel, were conscience silent. What could keep me from it?" He declared, moreover, that Bonnet's book was not at all one which could convert him, and that he had read many other defenses of Christianity, written by Germans, which were far more thorough and philosophical. This "Schreiben an den Herrn Diaconus Lavater in Zürich" (Berlin, 1770; Hebrew translation with annotations by N. H. Wessely, edited by Solomon Fuchs, *ib.* 1892) was followed by the "Antwort an den Herrn Moses Mendelssohn zu Berlin," dated Feb. 14, 1770, with "Nacherinnerungen" by Mendelssohn (Berlin, 1770). Lavater regretted that he had involuntarily distressed "the most noble of men" and begged his forgiveness.

The dispute, however, continued. Although Bonnet regretted that he had been the innocent cause of Lavater's action, and although he assured Mendelssohn of his highest esteem, he tried to refute his arguments in a new edition which appeared in the same year, and claimed that "the Berlin Jew had copied his trashy statements from my foot-notes." Such a procedure impelled Mendelssohn to write his "Betrachtungen über Bonnets Palingenesie"; but the essay remained unfinished, and exists only as a sketch. In these observations as well as in letters to Lavater, to the Crown Prince of Brunswick, and to others, he expressed his views regarding the doctrines of Christianity. Meanwhile a succession of scribblers was meddling in the controversy, especially a Frankfort lawyer named J. B. Kölbele, who addressed to him two pamphlets (Frankfort-on-the-Main, 1770), in which spite and calumny rivaled each other. Mendelssohn made no reply. "Whoever is so obviously anxious to irritate me," he wrote to a friend, "ought to have much difficulty in succeeding." In this long controversy he found few defenders, although the theologian Semler in Halle and Professor Michaelis in Göttingen, as well as an anonymous citizen of Hamburg, who wrote "Dienstfreundlich Promemoriaes an die Welche Herrn Moses Mendelssohn Durchaus zum Christen Machen Wollen" (1771), and the satirist Lichtenberg in Göttingen, were his open partizans.

This controversy seriously affected Mendelssohn's health, and compelled him in 1771 to refrain for several months from all mental activity. In July of 1773 and 1774 he went to Pyrmont to regain his health, and there he won the friendship of the reigning prince and became acquainted with Herder, who satirically remarked that "Mordecai had as large a following as the grand vizier." After he had gradually regained his physical strength, Mendelssohn resolved to carry out a cherished plan of devoting more of his intellectual activity to the Jews and Judaism. On account of his interest in philosophy and in German and esthetic literature, and owing to the failure of his first attempt to publish a weekly called "Kohelet Musar" (1750), he had somewhat neglected Jewish interests. In 1757 he had written a sermon on the victory of the Prussians at Rossbach, and a thanksgiving address after the battle of Leuthen, while six years later he prepared a sermon to celebrate the peace of Hubertsburg. The first of these addresses purported to have been delivered by Rabbi Fränkel, and the last by Rabbi Aaron Mosessohn in the synagogue at Berlin, and they had been published without Mendelssohn's name as author (Kayserling, "Dankpredigt und Danklieder von Moses Mendelssohn, zum Ersten Male Herausgegeben und mit Einleitung Versehen," Berlin, 1866). This sermon was translated into English at Philadelphia in 1763 ("Publ. of Am. Jew. Hist. Soc." i. 63, ii. 31, iii. 116; "Allg. Zeit. des Judenthums," lviii. 451). Besides these sermons, the first ones written and published in German by a Jew, Mendelssohn had annotated Ecclesiastes (Berlin, 1770) and written a commentary to the famous "Logic" of Maimonides, entitled "Millot ha-Higgayon." He gave the work to Samson Kalir, a Jewish scholar of Jerusalem, who had it printed (Frankfort-on-the-Oder, 1761) as his own work, but the second and all following editions appeared under Mendelssohn's name.

Acquaintance with Herder.

The controversy with Lavater opened the second period of Mendelssohn's activity, which was concerned chiefly with Judaism and the Jews. Being universally honored not only as a man, but as a metaphysician and German writer, he became, almost unconsciously, the chief representative of his coreligionists. When the Jews in Endingen and Lengnau (see Jew. Encyc. i. 1–2, *s.v.* Aargau), the only places in Switzerland in which they were then tolerated, were threatened with new restrictions in 1774, they appealed to Mendelssohn, asking him to intercede with Lavater. Distasteful as it was for him to have any further relations with his former opponent, he wrote him a letter asking him to do all he could for the Jews of Switzerland, and as a result their rights were protected. When in 1777 several hundred impoverished Jews were about to be expelled from Dresden, where Mendelssohn still had to pay the poll-tax, the president of the community turned to him, and he at once wrote a successful appeal to Freiherr von Ferber, from whom a year earlier he had received an oral assurance of esteem. At the request of the chief rabbi of Berlin, Hirschel Lewin, Mendelssohn compiled in German the "Ritualgesetze der Juden" on Jewish civil law (Berlin, 1778; 5th ed. 1826). Likewise, at the instance of his friend Klein, judge and later on professor, he ren-

Jewish Activities.

dered into pure German, instead of the former Yiddish, the formula of admonition which was spoken on taking the Jewish oath and which remained in force until 1869.

Translation of the Bible.

Mendelssohn, who in his feelings was both Jew and German, wished to teach his coreligionists the German language and thus to prepare them for German culture. For his own children he began to translate the Pentateuch into German; at the urgent request of Solomon Dubno, however, who prepared a Hebrew commentary for the translation, he decided to publish it under his own name, and at his own expense, and a specimen soon appeared, entitled "'Alim li-Terufah" (Amsterdam, 1778). The undertaking was greeted with marked enthusiasm by the people, not only in Germany, but in Holland, France, and England, and was joyfully welcomed by such enlightened rabbis as Hirschel Lewin and his son Saul in Frankfort-on-the-Oder, while Hartwig Wessely and Joseph Haltern composed poems in honor of the translator. On the other hand, there were those who, like Raphael Kohen in Altona and his son-in-law Hirsch Janow, placed the German translation of the Pentateuch under a ban. Toward his opponents Mendelssohn displayed a philosophic calm; for he was opposed to all controversies and especially to those with theologians—"those pugnacious proclaimers of peace," as he called them. He knew only too well "how much opposition, hatred, and persecution are called forth at all times by the slightest innovation, no matter how beneficial." The King of Denmark and the princes and leading men of the kingdom were among the subscribers to his work. Early in March, 1780, the Book of Genesis appeared, to which Dubno had written the greater part of the commentary; but a few months later this collaborator, alienated by the opponents of Mendelssohn, left him, so that he himself was obliged to prepare the entire commentary to Exodus. As assistants for the remaining parts he obtained Hartwig Wessely, Aaron Jaroslav, and Herz Homberg. The whole Pentateuch was finished in 1783, and because of its remarkable merit it created a stir even in Christian circles. At the same time the translation of the Psalms appeared—the fruit of ten years' labor—first in German characters and then in Hebrew type with a Hebrew commentary by Joel Löwe. Mendelssohn's version of the Song of Solomon, which was found among his papers, was published in 1788 by Joel Löwe and Aaron Wolfson, with a Hebrew commentary.

Influence on German Judaism.

The translation of the Pentateuch had an important effect in bringing the Jews to share in the progress of the age. It aroused their interest in the study of Hebrew grammar, which they had so long despised, made them eager for German nationality and culture, and inaugurated a new era in the education of the young and in the Jewish school system. At Mendelssohn's suggestion the Jüdische Freischule was founded at Berlin in 1781, the first organized Jewish school in Germany, after which many similar institutions were modeled. There, according to the system planned by him, instruction was given not only in the Bible and the Talmud, but also in technical branches and in German and French.

Mendelssohn was also the first to advocate the emancipation of the Jews. When his coreligionists in Alsace, through their representative Cerfberr in Metz, requested him to prepare a petition for them to lay before the French council of state, he, seconded by Nicolai, persuaded his friend, the councilor of war, Chr. W. Dohm, to undertake the task. Thus originated the memorial "Ueber die Bürgerliche Verbesserung der Juden," which was the first monograph to discuss the question of emancipation scientifically, and in the drafting of which Mendelssohn appears personally to have had some share ("Zeitschrift für die Geschichte der Juden in Deutschland," v. 75 *et seq.*). The sensation produced by this work could not fail to call forth adverse criticism and new polemics against the Jews.

Plea for Emancipation.

Thereupon Mendelssohn induced his friend Markus Herz to translate the "Vindiciæ Judæorum" by the Amsterdam rabbi, Manasseh ben Israel, from English into German (Berlin, 1782), and wrote for it a preface in which he replied to the critics of Dohm's work, remonstrated with Dohm himself, and energetically opposed the ban and the canon law. Attacks upon this preface appeared in periodicals and pamphlets. Cranz, the author of "Das Forschen nach Licht und Recht," who was supported by a certain Herr Mörschel, especially assailed Mendelssohn's principles and demanded a public reply. In answer Mendelssohn wrote his celebrated epoch-making work "Jerusalem, oder über Religiöse Macht und Judenthum" (Berlin, 1783; translated into Italian, Triest, 1799; into English by M. Samuels, London, 1838, and by Isaac Leeser, Philadelphia, 1852; into Hebrew by A. B. Gottlober, Jitomir, 1867, and by P. Smolenskin, Vienna, 1876).

His "Jerusalem."

Mendelssohn's "Jerusalem," which shows frequent analogies with Spinoza's "Tractatus Theologico-Politicus," but reaches diametrically opposite results, deals in the first section with the relation of State and Church, both of which, though having different objects and methods, should promote human happiness. According to Mendelssohn, the Church has no right to own property, and Church law is essentially contradictory to the nature of religion. He again opposed energetically the right of ban and excommunication, and was the first, at least in Germany, to plead for the separation of Church and State, and for freedom of belief and conscience. In the second part he deals with Judaism, which, according to him, has, in contradistinction to Christianity, no dogma whose acceptance is necessary for salvation. With Leibnitz he differentiated between eternal truths, which are based on reason and not on supernatural revelation, and temporary, historical truths. Judaism is no revealed religion in the usual sense of the term, but only revealed legislation, laws, commandments, and regulations, which were supernaturally given to the Jews through Moses. Mendelssohn did not recognize miracles as evidences of eternal truths, nor did he formulate articles of faith; hence he did not say "I believe," but "I recognize that to be true." "The spirit of Judaism is freedom in doctrine and conformity in action." Accordingly he very curiously defined the ceremonial law as "a kind of writ, living, quickening the mind and heart, full of meaning, and having the closest affinity with speculative religious knowledge." This is the indissoluble bond which is forever to unite all those who are born into Judaism. "What divine law has ordained can not be repealed by reason, which is no less divine," is Mendelssohn's reply to all those who wished to release the Jews from the Law by sophistry. "Jerusalem," on its appearance, met with little favor, yet Kant, then at the zenith of his reputation, called it an "irrefutable book" and regarded it as "the proclamation of a great reform, which, however, will be slow in manifestation and in progress," and which, as he wrote Mendelssohn, "will affect not only your nation, but others as well." A host of reviewers, among whom the Berlin theologians Zöllner, Uhle, and others, together with many insignificant scribblers, condemned "Jerusalem," while they decried its author as a rationalist or even as an atheist. The Jews were little more pleased. Since, on the one hand, he recognized the basal principle of Judaism to be freedom of thought and belief, and, on the other, placed its whole essence in the ceremonial law, both the Orthodox party and the reformers claimed him as their own.

Attitude Toward Reform.

He was conservative by nature, and wished to abolish religious abuses, such as untimely burial; but he stood immovably upon the foundation of the ancestral religion. It was through no fault of his that his disciples took different roads, and that several of his children renounced Judaism after his death.

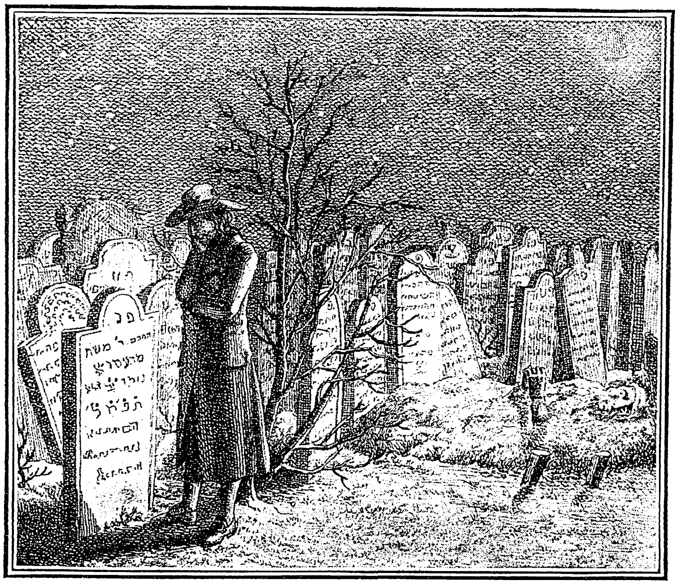
Tombstone of Moses Mendelssohn.
(From the drawing by Daniel Chodowiecki.)

On Feb. 15, 1781, Lessing, Mendelssohn's best and dearest friend, died. Though in his last years he had written to Mendelssohn but seldom, yet he had erected a noble monument to his friend in "Nathan der Weise," taking as the model for his hero Mendelssohn himself (Kayserling, "Moses Mendelssohn," 2d ed., p. 344, and the bibliography on "Nathan," on p. 342). After Lessing's death Mendelssohn formed a close friendship with the brother-in-law of Elise Reimarus in Hamburg, Mendelssohn's best woman friend. This was the young August von Hennings, who lived for a few years in Berlin as secretary of the legation and who visited Mendelssohn almost daily, afterward carrying on an active correspondence with him (for his letters see Kayserling, "Moses Mendelssohn," 1st ed., pp. 519 *et seq.*, and "Zeitschrift für die Geschichte der Juden in Deutschland," i. 111 *et seq.*). For a short time Mendelssohn was intimate with Herder, to whom he first disclosed his intention of writing a biography of Lessing. He afterward learned through Elise Reimarus that the philosopher F. H. Jacobi, an admirer of Bonnet and a friend of Lavater, had revealed this plan to her, and told her that Lessing in his later years had been an ardent disciple of Spinoza. A new struggle with another opponent confronted him, but before entering upon a contest with Jacobi, Mendelssohn, now weak and sickly, wished to set forth his own fundamental metaphysical beliefs and to refute pantheism. He did this in the lectures which he delivered for his children, for the two Humboldts, and for others, and which appeared under the title "Morgenstunden oder Vorlesungen über das Dasein Gottes" (Berlin, 1785; second enlarged edition, *ib.* 1786; translated into Italian, Triest, 1843; into Hebrew, Königsberg, 1845).

His "Morgenstunden."

Before Jacobi had received this work, he had already published his "Ueber die Lehren des Spinoza, in Briefen an Herrn Moses Mendelssohn," in which he recklessly attacked Mendelssohn. Despite his dislike for personal quarrels, the latter could not leave this challenge unanswered, and he replied in an article, "An die Freunde Lessings," in which he once more defended his friend. On the very day on which he took the manuscript to his publisher he caught cold, and a stroke of apoplexy brought his life to a close.

The celebration of the hundredth anniversary of his birth, like that of his death, was general. The city of Dessau erected a monument to him, and one of his great-grandsons donated in his memory a scholarship-fund of 150,000 marks to the University of Berlin.

An incomplete collection of his works was published at Ofen 1819–21, and, in one volume, at Vienna 1838; the first complete edition, with a biography by Joseph Mendelssohn, which contains also many of Moses' letters, was published in conformity with the wishes of the family (Leipsic, 1843–45). A collection of his works on philosophy, esthetics, and apologetics was published by M. Brasch (Leipsic, 1880). There are several portraits of him by Graff, Frisch, Rode, and Chodowiecki.

Moses Mendelssohn left three sons, Joseph, Abraham, and Nathan, and three daughters, Dorothea, Recha, and Henriette, whose biographies, together with those of some of their children, are given here.

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Nathan Mendelssohn: Youngest son of Moses Mendelssohn; born at Berlin Dec. 9, 1782; died there Jan. 9, 1852; married Henriette Itzig, youngest daughter of Daniel Itzig. He devoted himself to mechanics, and was the first German to pursue studies in this subject in England and France. He occupied a number of positions during his lifetime. From 1808 to 1813 he was a mechanician in Berlin; from 1813 to 1821, an officer in the militia; and from 1821 until 1825, a manufacturer in Silesia. He then became tax-collector in Glatz and Liegnitz, and in 1836 was appointed inspector of the chief mint in Berlin. Mendelssohn manufactured various instruments, some of which were of his own invention, and which much impressed Alexander von Humboldt by their excellence. At the instance of Humboldt he received a state subsidy for the construction of a dividing-machine which he completed in 1810.

Of a mechanical journal published by Mendelssohn, only a few numbers appeared. Until the end of his life he maintained an active interest in the promotion of industries and manufactures, as well as of art and science. He gave the first impulse to the foundation of the Polytechnic Society of Berlin, before which he lectured on photography, galvanoplastic art, electromagnetism, telegraphy, and kindred subjects.

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Rebecka Mendelssohn: Daughter of Abraham Mendelssohn; born at Hamburg April 11, 1811. She was distinguished for her keenness of intellect and her brilliant wit. She was a gifted linguist and acquired such an exact knowledge of Greek that even in her later years she could read Homer and Plato without difficulty. In May, 1832, she married Lejeune-Dirichlet, professor of mathematics at the University of Berlin, who had been introduced into Mendelssohn's house by Humboldt (Hensel, *l.c.* vols. i.–iii.).

Recha (Reikel) Mendelssohn: Second daughter of Moses Mendelssohn; born at Berlin 1766; married Mendel Meyer, the son of her father's intimate friend, the court-banker Nathan Meyer, in Mecklenburg-Strelitz. The marriage was not a happy one and was soon dissolved. Recha, a bright and clever but sickly woman, then established a boarding-school for girls in Altona, and later lived at Berlin in close association with her brother Abraham (Hensel, *l.c.* i. 55).

BIBLIOGRAPHY: Kayserling, *Moses Mendelssohn*, p. 538.

D. M. K.

MENDES (MENDEZ): Netherlandish family; one of the thirty prominent Jewish families which emigrated from Spain to Portugal under the leadership of the aged rabbi Isaac Aboab, and to which King John II. assigned the city of Oporto as a residence. Persecuted by the Inquisition, the Mendeses left Oporto and settled in Holland and England, emigrating later to America.

Gideon Mendes: Consul of the Netherlands in 1703 in the republic of Zale, Barbary, which had entered into a treaty with the Netherlands in 1651 (Koenen, "Geschiedenis," p. 210).

Isaac (Francisco) Mendes: A learned Jew who, with his parents and his brother **Mordecai (Christoval) Mendes,** went from Oporto to Amsterdam in 1598. Isaac was highly respected by the Senate of Amsterdam. Through his efforts, it is said, the second synagogue of Amsterdam, Neweh Shalom, was erected, and that without occasioning dissension in the community, despite Grätz's assertion to the contrary ("Gesch." ix. 518; Barrios, "Casa de Jacob," pp. 6 *et seq.*).

Isaac Mendes: Poet and musician; lived at Amsterdam about 1665; a friend of Daniel Levi de Barrios. About 100 years later another **Isaac Mendes** lived there, who copied "Danielillo ó Respuestas à los Christianos."

Joseph Israel Mendes: Physician; brother of **Abraham Israel Mendes**; died at Amsterdam Jan. 7, 1619.

Joseph Mendes Bravo: Physician: practised in London in 1663.

Moses (Fernando) Mendes: Physician; son of Maranos in Portugal; professor in the faculty of medicine at Coimbra, and physician to King John IV. of Portugal; died, according to some sources, in 1725, or, according to others, Nov. 26, 1724. When the king's daughter Catherine, wife of King Charles II. of England, became seriously ill in Castile on her way to London, Fernando was sent to her, and at her request he accompanied her to London and remained there as her physician. His brothers **Andreas** and **Antonio** went there with him. In London Fernando and his wife openly confessed Judaism, he taking the name of Moses. A daughter was born to him in the royal palace, to whom the queen was godmother, and who was named **Catherine** (Rachel) after her. In 1698 this daughter married Moses (Antonio) da Costa. In 1687 Mendes was elected a member of the Royal College of Physicians and Surgeons. See COSTA, ANDREA MENDES DA.

BIBLIOGRAPHY: Lindo, *History of the Jews in Spain*, p. 350; Kayserling, *Gesch. der Juden in Portugal*, p. 324; idem, *Sephardim*, p. 168; idem, *Bibl. Esp.-Port.-Jud.* p. 70; Gaster, *History of Bevis Marks*, pp. 12, 97 (with portrait), *et seq.*

D. M. K.

MENDES: One of the oldest Sephardic families. It continued in Spain and in Spanish possessions long after 1492, the year of the general expulsion. Many members of the family and its connections undoubtedly succeeded that year in joining the Jews of

Aquitaine. Others drifted to Holland, Italy, Turkey, etc. The French or Aquitaine branch settled chiefly in Bordeaux, Bayonne, and Came. It intermarried with such old families as Pereira, Da Costa, Gomez, Vaez, Osorio, Sola, Sespedes, Capote, Quiros, Henriques, Soares, Casado, Morro, Bonito, Fonsequa, Nunes, Corcho, Netto, etc. Among Bayonne notables of this family may be mentioned Edouard Mendes (member of the municipal council, president of the tribunal of commerce, chevalier of the Legion of Honor). Auguste Mendes ("inspecteur des postes"), and Elysée Mendes (member of the tribunal of commerce and of municipal council). The earliest Mendes tombstone now in existence in Bayonne is that of Rodrigues Mendes (1637).

The Holland branch produced some notable writers, such as David, son of Ataiyah Franco Mendes (author of "Gemul 'Atalyah," "Ḥanukkat ha-Bayit," "Peri 'Eẓ Ḥayyim," "Teshu'ot Yisrael"), Samuel Rodrigues Mendes, and Samuel da Silva Mendes (authors or editors of editions of the Sephardic ritual on which the modern editions of David Levi, Meldola de Sola, Leeser, and Gaster are based).

The West-Indian or American branch springs from David Pereira Mendes, who fled from Spain to Bayonne and who arrived in Jamaica in 1786. He died the same year, leaving one son, Samuel. This son had twelve children, from one of whom, Isaac, were descended Joseph and Abraham. Joseph was the father of Isaac Philipe and four daughters. Abraham was the father of Frederick de Sola Mendes and Henry Pereira Mendes.

Abraham Pereira Mendes: English rabbi and educationist; born in Kingston, Jamaica, Feb. 9, 1825; died in New York April 18, 1893. He was the first master of the Beth Limud School of Kingston, but resigned in order to prepare in London, England, for the vocation of preacher and rabbi. He studied under Dr. Meldola, the dayyan, and the Rev. D. A. de Sola, "the learned ḥazzan" of the Sephardic community, and received his diplomas. He returned to Jamaica and became for a short time assistant to the Rev. Isaac Lopez, minister of the Kingston Sephardic congregation, but was soon called from that position to be the minister of the Montego Bay community. There he stayed until his wife's failing health compelled him, in 1851, to return to her milder native climate. Mendes was then elected minister and preacher in the Birmingham (Eng.) congregation, and remained there until 1858, when he removed to London, became head of the Neveh Zedek for six years, and established Northwick College, a school for Jewish youth. He continued meanwhile his ministerial duties and literary labors, and on the death of Haham Artom acted as preacher and dayyan for the Sephardic community of London. He was called to the ministry in the Newport (Rhode Island) congregation by the guardian congregation Shearith Israel of New York in 1883, and continued its minister until his death ten years later.

He was the first among the Sephardim to publish a volume of sermons in English (1855). He translated the Daily Prayer-Book of the German Jews (Valentine's edition), and finished the translation of the Festival and Holy Day Books left incomplete by the death of Rev. D. A. de Sola. He published, besides, "The Law of Moses," "Post-Biblical History of the Jews" (to fall of Jerusalem), "Interlineary Translation of the Prayer-Book" (German), and the Haggadah. He married Eliza, a daughter of Rev. D. A. de Sola of London.

A. H. P. M.

Frederick de Sola Mendes: American rabbi, author, and editor; born at Montego Bay, Jamaica, West Indies, July 8, 1850; son of R. Abraham Pereira Mendes. He was educated at Northwick College and at University College School, London, and at London University (B.A. 1869). Subsequently he went to Breslau, Germany, where he entered the university and studied rabbinics at the Jewish Theological Seminary. Mendes received the degree of Ph.D. from Jena University in 1871. Returning to England, he was licensed to preach as rabbi by Haham Benjamin Artom, in London, 1873; in the same year he was appointed preacher of the Great St. Helen's Synagogue of that city, but in December removed to New York, where he had accepted a call to the rabbinate of Shaaray Tefillah congregation (now the West End Synagogue); he entered upon his duties there Jan. 1, 1874. Mendes was one of the founders of the AMERICAN HEBREW. In 1888 he took part in the Field-Ingersoll controversy, writing for the "North American Review" an article entitled "In Defense of Jehovah." In 1900 Mendes joined the staff of THE JEWISH ENCYCLOPEDIA as revising editor and chief of the translation bureau, which positions he resigned Sept., 1902. Associated with Dr. Marcus Jastrow and Dr. Kaufmann Kohler, he is one of the revisers of the "New Bible Translation" in course of publication by the Jewish Publication Society. He has also translated "Jewish Family Papers: Letters of a Missionary," by "Gustav Meinhardt" (Dr. William Herzberg). Of his publications the following may be mentioned: "Child's First Bible"; "Outlines of Bible History"; "Defense not Defiance." He contributed also the article on the "Jews" to "Johnson's Encyclopedia." In 1903 he became for a time editor of "The Menorah," a monthly magazine.

Henry (Haim) Pereira Mendes: American rabbi; son of Abraham Pereira Mendes; born in Birmingham, England, April 13, 1852. He was educated at Northwick College (rabbinics), at University College (London), and at the University of the City of New York, taking the degree of M.D. He became minister of the Manchester (England) Sephardic congregation in 1874, and in 1877 was called to the Congregation Shearith Israel of New York, of which he is still (1904) the minister. In 1881 he was one of the founders of the New York Board of Ministers, and acted as its secretary from its foundation up to 1901, when he became president. He joined Dr. Morais in helping to establish the Jewish Theological Seminary in 1886, of which he became secretary of the advisory board and professor of history. On the death of Dr. Morais he became acting president of the faculty until the appointment of Dr. S. Schechter. In 1884, the centennial of the birth of Sir Moses Montefiore, he moved his congregation to convene the leading

Jews of New York to mark the event by some practical work: the outcome was the Montefiore Home for Chronic Invalids, established in the same year. He was made vice-president of the Gild for Crippled Children in 1896, and in 1901 established the Jewish branch of that gild. He promoted the formation of the Union of Orthodox Congregations of the United States and Canada (1897) and was subsequently elected its president. Mendes was one of the founders of the Young Women's Hebrew Association of New York (1902), of whose advisory board he is chairman.

In Zionism, Mendes stands specially for its spiritual aspect; he served as vice-president of the American Federation of Zionists and was a member of the Actions Committee of Vienna (1898–99). The degree of D.D. was conferred upon him by the Jewish Theological Seminary of America (1904).

In conjunction with his brother Frederick de Sola Mendes, and others, he was one of the founders of "The American Hebrew" (1879), to whose columns, as to those of the general press, he is a frequent contributor. He is the author of "Union Primer and Reading Book" (1882); "Jewish History Ethically Presented" (1895); "Looking Ahead," a plea for justice to the Jew (1900); "The Jewish Religion Ethically Presented" (1904). Among his other writings are: "In Old Egypt," stories about, but not from, the Bible; "Esther"; "Judas Maccabæus"; and many essays in periodical publications.

J. F. H. V.

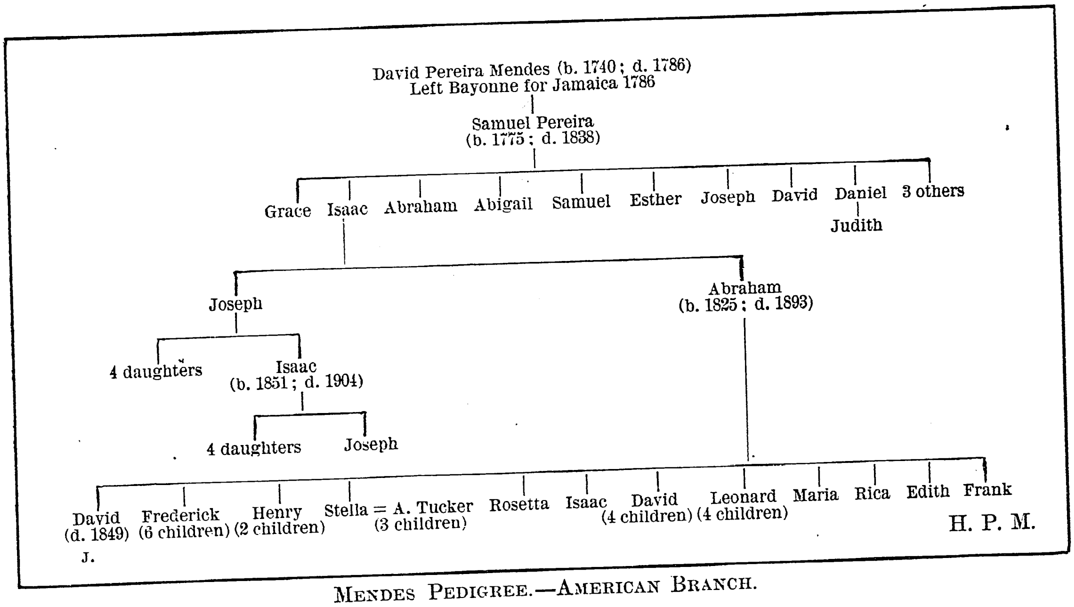
David Pereira Mendes (b. 1740; d. 1786)
Left Bayonne for Jamaica 1786
Samuel Pereira
(b. 1775; d. 1838)
Grace
Isaac
Abraham
Abigail
Samuel
Esther
Joseph
David
Daniel
3 others
Judith
Joseph
Abraham
(b. 1825; d. 1893)
4 daughters
Isaac
(b. 1851; d. 1904)
4 daughters
Joseph
David
(d. 1849)
Frederick
(6 children)
Henry
(2 children)
Stella = A. Tucker
(3 children)
Rosetta
Isaac
David
(4 children)
Leonard
(4 children)
Maria
Rica
Edith
Frank
J.
H. P. M.

Mendes Pedigree.—American Branch.

MENDÈS, CATULLE: French poet, dramatist, and art critic; born at Bordeaux May 22, 1841. Educated in his native city, he went in 1859 to Paris, where he has since resided. In 1861 he founded the "Revue Fantaisiste" and in 1864 the "Parnasse," later "La République des Lettres." Since 1893 he has published an annual, under the title "L'Art au Théâtre," containing the articles on music and the drama which he has contributed during the year as critic to the "Journal."

Mendès is the author of a large number of works both in prose and in verse. A perfect stylist, he is nevertheless inclined to the sensual; his "Le Roman d'une Nuit," which appeared in the "Revue Fantaisiste" (1867), was condemned as an immoral novel, and Mendès was sentenced to a month's imprisonment and a fine of 500 francs for publishing it. Of his works may be cited: In verse: "Philomène," 1863; "Odelettes Guerrières," 1871; "La Colère d'un Franc-Tireur," 1872; "Le Soleil de Minuit," 1876; "Nouveaux Contes Epiques," 1885; "Les Vains Amours," 1896. Novels: "Histoires d'Amour," 1868; "Les 73 Journées de la Commune," 1871; "Les Folies Amoureuses," 1877; "Le Roi Vierge," 1881; "Les Monstres Parisiens," 1882–85; "Grand Magnet," 1888; "Rue des Filles-Dieu," 1893; "Le Chercheur de Tares," 1897. Most of these works have passed through several editions. Dramas: "La Part du Roi," 1872; "Justice," 1877; "Gwendoline," 1886; "Isoline," 1888; "Fiammette," 1889; "Médée," 1898. All his pieces have been produced at the theaters of Paris, and have been well received.

In 1894 Mendès received the cross of the Legion of Honor.

Bibliography: Curinier, *Dict. Nat.*; *La Grande Encyclopédie*; *Nouvelle Larousse Illustré*; *Meyers Konversations-Lexikon.*

S. F. T. H.

MENDES, DAVID FRANCO. See Franco.

MENDES, FRANCISCO: Portuguese Marano; physician to Don Affonso, brother of the cardinal infante; lived in Lisbon in the sixteenth century. The shoemaker Luis Diaz, who proclaimed himself to be the Messiah, induced Mendes to undergo circumcision at the age of thirty-seven and to confess Judaism (*c.* 1541) together with other converts. Diaz was burned at the first auto da fé held at Evora toward the end of 1542, Francisco Mendes escaping the same fate by flight.

Bibliography: *Informatione Sommaria*, reprinted in Grätz, *Gesch.* 3d ed., ix. 551; *Historia da Inquisição*, p. 9, Lisbon, 1845.

G. M. K.

MENDES, MAURITS BENJAMIN DA COSTA: Dutch philologist; born at Amsterdam May 16, 1851; entered the Athenæum (now the University) there in 1867 and studied classic philology. An accident at gymnastics aggravated for two years the deafness from which he had suffered since his boyhood and caused him to give up his regular studies. Mendes established himself as a private master of classical languages and soon became known for his pedagogical capacity. Since 1891 he has been curator of manuscripts in the University library.

Mendes has applied himself to the study of Greek, especially of Homer. In collaboration with his friend Dr. van Leeuwen (since 1884 professor at Leyden) he published the so-called "Editio Batavorum" of Homer ("Ilias," 2 vols., Leyden, 1887–89; 2d ed. 1895–96; "Odyssea," 2 vols., 1890–92; 2d ed. 1897–1898). In this edition not only has the letter "digamma" been restored at the beginning of words in which the study of comparative grammar proves it to have been originally pronounced, but even the greater part of the results of the latest researches in Homeric grammar have been applied in reconstructing the text. For the use of Dutch schools the same collaborators published: "Attische Vormleer" (*ib.* 1877; 6th ed. 1901), an Attic grammar, and "Taaleigen der Homerische Gedichten" (*ib.* 1883; 4th ed. 1898; translated into German 1886, and into French 1887), a grammar of the Homeric idiom. Mendes himself wrote a Latin grammar (*ib.* 1885; 4th ed. 1899).

On Jan. 8, 1898, Mendes was nominated "doctor honoris causa" of Amsterdam University in recognition of his services in classical philology. As curator he published a catalogue of manuscripts, "De Handschriften der Stedelijke Bibliotheek met de Latere Aanwinsten" (*ib.* 1902).

From his youth Mendes has always had a great admiration for the stage. He is the author of many translations for the Dutch theater, and of some original comedies and plays, *e.g.*: "De Schuld" (1882); "Gravin Sarah" (1883); "Tehuis Gebleven" (1883; 2d ed. 1892); "Zyn Model" (1888). His own reminiscences of the stage he collected in a volume entitled "Tooneelherinneringen" (*ib.* 1900), containing important materials for the history of the Dutch stage during the second part of the nineteenth century. With the students of the universities of Amsterdam and Utrecht, Mendes prepared performances of the following classic plays: "Antigone" (1885) and "Œdipus Rex" (1891) of Sophocles; "Aulularia" of Plautus (1892).

Mendes' brother **Henri**, born 1846, a chess-problem composer of reputation, is a deaf-mute.

Bibliography: Rössing, *Zondagsblad*, Dec. 26, 1897 (with portrait); *Mnemosyne*, 1898, xxvi. 205, 599.

S. E. Sl.

MENDES (MENDEZ), MOSES: English poet and dramatist; born in London; died at Old Buckenham, Norfolk, Feb. 4, 1758; son of James Mendes, a stock-broker of Mitcham, Surrey, and grandson of Fernando Mendes. He was educated partly at St. Mary Hall, Oxford (M.A. 1750). Subsequently he engaged in stock-broking, and, having accumulated a fortune, he bought an estate at Old Buckenham, and devoted himself to literary pursuits.

His first effort was "The Double Disappointment," a ballad-opera, produced with considerable success at Drury Lane Theatre, March 18, 1746, and revived at Covent Garden March 22, 1759. "The Chaplet," a musical "entertainment," the words by Mendes and the score by Boyce, scored a great success Dec. 2, 1749, because of both its merit and the clever acting of Mrs. Clive as *Pastora*. "Robin Hood," produced at Drury Lane Dec. 13, 1750, and "The Shepherd's Lottery," played Nov. 19, 1751, were not successful.

Mendes' only prose work was "Henry and Blanch" (1745), a tale taken from the French of "Gil Blas." It was dramatized the same year by Thomson, and was produced at Drury Lane Theatre. Other works were: "The Seasons" (1751), written in imitation of Spenser; "The Battiad" (1751), a satire on Dr. William Battie, written in collaboration with Paul Whitehead and Schomberg; "The Squire of Dames," another poem in imitation of Spenser. Mendes also translated Maphæus' continuation of Vergil's "Æneid" (1767). His "The Blatant Beast" was not published until 1792, when it appeared in the "European Magazine." Mendes' verses betray the dilettante; his humor, the mechanical fun of the playhouse of his day.

Mendes' two sons dropped their father's name after his death, assuming that of "Head" by royal warrant. His grandson **Francis Bond Head** was created a baronet July 14, 1838.

Bibliography: *European Magazine*, Oct., 1792, pp. 251 *et seq.*; *Dict. National Biography*, xxxvii. 248–249; *Jew. World*, Feb. 14, 1873.

J. E. Ms.

MENDES-NASI, FRANCISCO: Member of one of the richest and most respected Portuguese Marano families; died about 1536; husband of Beatrice de Luna. He owned a large banking-house in Lisbon, which had branches in Flanders and France, and which advanced money to Charles V. and other rulers. After Mendes-Nasi's death his brother **Diogo**, director of their Antwerp branch and husband of Beatrice de Luna's sister, was the richest Portuguese Marano, and, together with his sister-in-law, sacrificed great sums to prevent the introduction of the Inquisition into Portugal. Diogo died at Antwerp about 1546, leaving, like his brother, one daughter. A kinsman of both the Mendes was **Hector Mendes**, a very rich man, who, when asked by the King of Portugal what he called his own, replied: "The alms which I have given."

Bibliography: Herculano, *Da Origem e Estabelecimento da Inquisiçao em Portugal*, ii. 159, Lisbon, 1854; Grätz, *Gesch.* ix. 366 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 211, 266 *et seq.*

D. M. K.

MENDESIA, GRACIA (called also **Beatrice de Luna**): Philanthropist; born about 1510, probably in Portugal; died at Constantinople 1569; member of the Spanish family of Benveniste. As a Marano she was married to her coreligionist Francisco Mendes-Nasi. After the early death of her husband, Gracia no longer felt secure in Portugal, where the introduction of the Inquisition had endangered her life and property; and together with her only daughter Reyna and several relatives, she fled in 1536 to Antwerp, where many Maranos were then sojourning and where her brother-in-law Diogo Mendes was manager of the branch of the Lisbon banking-house, which was soon transferred entirely to Antwerp.

At Antwerp.

Gracia did not feel at ease in the capital of Flanders, despite the esteem in which she was held; for she could not endure the equivocation, imposed upon all Neo-Christians, of appearing to be a good Catholic, and she longed for a place where she could openly avow her religion. All preparations had been made for departure, when her brother-in-law Diogo, who had married her younger sister, died (*c.* 1545). Being appointed in his will manager of the business and trustee of the entire property, which the rulers indebted to the house had claimed and confiscated under the cloak of religion, Gracia was obliged to remain for some troublous years in Antwerp. It was not until 1549 that she was able to go with her daughter, her widowed sister, and the latter's daughter to Venice. Here she met with new difficulties, occasioned by her own sister, for Gracia had been appointed by her brother-in-law guardian of his minor daughter and trustee of her property until her marriage. The younger sister, who was anxious to escape from Gracia's tutelage, betrayed the latter as a secret Jewess to the Venetian authorities, alleging that she intended to flee with her wealth to Turkey and there openly to avow Judaism. At the same time the sister employed an anti-Semitic Frenchman to denounce Gracia to the French government, within whose territory a large part of her wealth was invested. In consequence of these machinations the King of France as well as the Senate of Venice confiscated the property of the Mendes family, and imprisoned Gracia at Venice in order to prevent her flight. Her nephews, especially the energetic Joaõ Miguez (or Joseph Nasi, as he called himself as a Jew), who was also Gracia's son-in-law, took steps to liberate her and to save the fortune. They appealed to Sultan Sulaiman, explaining to him that a widow had the intention of bringing great treasures into the Turkish empire, but that the republic of Venice prevented her from doing so. Moses Hamon, physician to the sultan, also took the matter up, hoping that the heiress of the wealthy Gracia would marry his son. Thereupon a Turkish ambassador was despatched to Venice, with a mandate to the signoria to grant the captive Marano woman free passage to Turkey, together with her property and suite, and Gracia thus became unwittingly the cause of war between Venice and the Porte.

Causes War Between Venice and Turkey.

In spite of the sultan's mandate, the negotiations dragged over two years. Meanwhile Gracia was liberated (*c.* 1550) and immediately went to Ferrara, where she acknowledged herself to be a Jewess. In 1552 she settled with her daughter Reyna at Constantinople and there also openly confessed Judaism. Her sister soon followed her, and although the two had become reconciled, she still had many difficulties with her and with a nephew.

Her Charities.

Gracia was one of the noblest of women and was honored like a princess. She spent her large fortune in relieving her suffering coreligionists. She made great sacrifices to prevent the introduction of the Inquisition into Portugal, and was the guardian angel of the Maranos. The poet Samuel Usque, who dedicated to her his Portuguese work, "Consolaçam as Tribulaçoes de Ysrael," praises her as "the heart of her people." She relieved the impoverished Maranos in Flanders and other countries, protected them, and "gathered them together in obedience to the prescriptions of their ancient faith"; and in the words of Immanuel Aboab, "Whosoever should undertake to tell of the noble deeds and rare virtues of Donna Gracia would have to write entire books" ("Nomologia," p. 304). Gracia appealed to the sultan against the cruelties of the fanatical Pope Paul IV., who condemned many Portuguese Maranos to the stake, and contemporary rabbis praise the piety, philanthropy, and nobility of soul with which she founded synagogues and aided Jewish scholars. A synagogue which she built at Constantinople still bears her name.

Gracia betrothed her niece, Gracia Mendesia II., to her nephew Samuel Nasi; the portrait of this Gracia at the age of eighteen was engraved by Giovanni Paolo Poggini of Ferrara on a medal which is now preserved in the Cabinet of Medals, Paris.

Bibliography: Joseph Caro, *Abkat Rokel*, Responsum No. 80; Joseph ha-Kohen, *'Emek ha-Baka*, p. 116; Joseph ibn Leb, *Responsa*, i. 63b, ii. 26a; M. A. Levy, *D. Joseph Nasi, Herzog von Naxos*, Breslau, 1859; Grätz, *Gesch.* ix. 366 *et seq.*; idem, in *Wiener Jahrbuch*, 1857, pp. 7 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, p. 211; idem, *Die Jüdischen Frauen*, pp. 81 *et seq.*, 345 *et seq.*; see also Nasi, Joseph.

D. M. K.

MENDL, SIGISMUND FERDINAND: English politician; born 1866. He was educated at Harrow School and University College, Oxford, and in 1888 was admitted to the bar at the Inner Temple, London. After unsuccessfully contesting the Isle of Wight in 1892, and Plymouth in 1895, he was elected member of Parliament for Plymouth in the Liberal interest in 1898, serving until 1900.

Bibliography: *Who's Who*, 1902; Harris, *Jewish Year Book*, 1901-2.

J. M. W. L.

MENDLIN, JACOB WOLF: Russian Hebrew economist; born at Moghilef-on-the-Dnieper 1842. He was the first of the Hebrew writers to treat of economic questions in their application to the condition of the Jewish masses in Russia. About 1862 he went to Germany, where he studied the labor movement under Lassalle. This movement roused his ambition to go more deeply into the study of economics and cooperation.

In 1879 Mendlin made his first appearance as a writer in "Ha-Meliẓ," with an article on the economic condition of the Russian Jews; and since then he has contributed articles on the same and allied questions to "Ha-Ẓefirah," "Ha-Meliẓ," "Russkii Yevrei," "Voskhod," and "Ulei." Mendlin has also written: “Ba-Meh Niwwashea‘” (St. Petersburg, 1883), four essays on the improvement of the economic condition of the Jews in Russia; “Meḳore ha-‘Osher” (Odessa, 1898), a politico-economic study; and “Quellen fun Selbsthilfe” (in Yiddish), *ib.* 1894. In these writings Mendlin points to the mutual aid and cooperative organizations as the most effective means of improving the wretched condition of the Jewish masses in Russia. Mendlin also effected the founding of certain charitable institutions in the Jewish community of Odessa, where he is now (1904) living.

Bibliography: *Khronika Voskhoda*, 1904, No. 15.

H. R. A. S. W.

MENDOZA, DANIEL (nicknamed “Star of Israel”): English pugilist; born 1763 in Whitechapel, London; died Sept. 3, 1836. Champion of England from 1792 to 1795, he was the founder of a distinct school of boxing which marks a period in the history of pugilism. In Miles's “History of British Boxing,” London, n.d., the first period (1719–91) is described as “From the Championship of Fig to the Appearance of Daniel Mendoza” (i. 1–70). Mendoza entered the prize-ring April 17, 1787, at Barnet, where he defeated, in less than thirty minutes, Samuel Martin, a butcher of Bath. This victory led to his being matched against Richard Humphries, by whom he was defeated Jan. 9, 1788, at Odiham, Hampshire, after a contest that lasted twenty-nine minutes, and during which more skill and science were displayed than had been shown in any match hitherto in England. In another match, at Stilton, Huntingdonshire, May 6, 1789, Humphries in the twenty-second round dropped to the ground without being hit, and on a repetition of these tactics Mendoza was declared the conqueror. He fought a third battle with Humphries at Doncaster Sept. 29, 1790, and again defeated him. A popular ballad was composed on these encounters.

In 1791 Mendoza went on a sparring tour and, crossing over to Ireland, thrashed “Squire Fitzgerald,” an amateur, who had expressed a desire to test his skill with the champion (Aug. 2, 1791). On his return to England Mendoza was matched against William Warr (sometimes called “Ward”) of Bristol, whom he defeated in two encounters, at Smitham Bottom, near Croydon, May 14, 1792, and at Bexley Heath Nov. 12, 1794, respectively.

Mendoza was appointed sheriff's officer for the county of Middlesex in 1806, and later went on exhibition tours, the most successful being that made in the summer of 1819. After an absence of fourteen years from the ring, Mendoza was matched against Tom Owen, a Hampshire innkeeper, and met him July 20, 1820, at Banstead Downs. At this time Mendoza was in his fifty-seventh year, his opponent being six years younger. Owen, who had terribly “punished” his adversary, was declared the winner after twelve rounds. Advancing age and chagrin at his defeat led Mendoza to retire from the prize-ring, and to become the landlord of the “Admiral Nelson” in Whitechapel. It is clear that Mendoza introduced a more skilful method of defense than had been current before his time, and tended to make boxing more “scientific,” a contest of skill rather than a struggle of brute force.

Bibliography: *Boxiana: Sketches of Antient and Modern Pugilism*, London, 1812; Miles, *Pugilistica*, vol. i., London, 1880.

J. F. H. V.

MENE, MENE, TEKEL, UPHARSIN (מנא מנא תקל ופרסין): Words written by a mysterious hand on the wall of Belshazzar's palace, and interpreted by Daniel as predicting the doom of the king and his dynasty. The incident is described as follows: Once when King Belshazzar was banqueting with his lords and drinking wine from the golden vessels of the Temple of Yhwh, a man's hand was seen writing on the wall certain mysterious words. Frightened by the apparition, the king ordered his astrologers to explain the inscription; but they were unable to read it. Daniel was then summoned to the royal palace; and the king promised him costly presents if he would decipher the inscription. Daniel read it “Mene, mene, tekel, upharsin” and explained it to mean that God had “numbered” the kingdom of Belshazzar and brought it to an end; that the king had been weighed and found wanting; and that his kingdom was divided and given to the Medes and Persians (Dan. v. 1–28).

Talmudical Explanations.

The first question which presents itself to the critic—namely, why could the inscription be deciphered by Daniel only—engaged the attention of the Talmudists, who advanced various answers. Certain of them concluded that the Hebrew writing had been changed in the time of Ezra, so that even the Jews that were found in the royal court could not read an inscription written in archaic characters. But those who followed R. Simeon in maintaining that the writing had not been changed found other solutions for the problem; *e.g.*, it was written in the cryptographic combination of את בש, each letter of each pair being substituted by its companion, *e.g.*, יטת יטת אדך פוג חמט; or the words were written thus: ממתום ננקפי אאלרן, one above the other, having to be read vertically; or אנם אנם לקת ניסרפו, each word backward; or, again, נמא נמא קתל פורסין, the first two letters of each word being transposed (Sanh. 22a). It is evident that the author of the Book of Daniel meant that the inscription was written in characters familiar to the king and the wise men of Babylon, but that, as often happens with ancient inscriptions, the transposition of certain letters baffled every attempt to decipher them.

Various difficulties of the writing present themselves also in Daniel's interpretation: *e.g.*, the repetition of מנא is not explained, and instead of the plural ופרסין, the singular פרס without the conjunctive ו is translated. It is true that Theodotion and Jerome, by giving three words only to verse 25, make it uniform with verses 26–28 (Theodotion reading “Mane”), and that the Septuagint, though differing from Theodotion as to the meaning of the words, has also only three words, which it transfers to verse 17. Nevertheless the discrepancy in the Masoretic text as well as the grammatical construction of the words has greatly puzzled the modern critics. It may be noted that the author chose words which had a double meaning and that Daniel, accordingly, gave the king a dual interpretation,

Views of Modern Scholars.

applying both meanings of the words. Thus he interpreted מנא as "to count" and "to finish"; תקל, to "weigh" and "to be wanting"; פרס, "to divide" and "Persia." The question now arises as to the grammatical construction of these words. According to Theodotion, Jerome, and Josephus ("Ant." x. 11, § 3), they are substantives; but according to the Septuagint they are verbs in the perfect passive, which, owing to their vocalization, are difficult of explanation. Clermont-Ganneau, in a long article on this subject ("Journal Asiatique," series 8, viii. (1886), 36 *et seq.*), first advanced the opinion that they are names of weights, namely, a mina, a shekel, and a peras, which last-named in the Talmud means a half-mina (comp. the expression מנה ופרס in 'Eduy. iii. 3), and that ופרסין may be the dual form, "two half-minas." Thus the mina would be an allusion to Nebuchadnezzar; the shekel, which in value is a very small part of the mina, to Belshazzar; and the two half-minas to Media and Persia (comp. Ta'an. 21b). But as this interpretation does not show how the words predicted the fall of Babylon, Clermont-Ganneau admits the possibility of the first two words being verbs, but suggests that the ו of ופרסין should be affixed to the preceding word, which may be vocalized either תקִלוּ, "they weighed," or תקֻלוּ, "weigh"; in either case having פרסין as its direct object.

Among the many other suggestions offered by modern scholars that of J. Marquart may be mentioned ("Fundamente Israelitischer und Jüdischer Geschichte," 1896, p. 73). He thinks that the legend of Belshazzar's vision is connected with that of Heliodorus, and that possibly the writer of Dan. v. was of the Maccabean age. Marquart makes no emendation in the text of the passage in Daniel; but if his suggestion is well founded the sentence may be amended to read as follows: מחא מחא קטל פרש = "Smite, smite, slay, thou horseman!" As to the historicity of the inscription, Boissier points out that predictions written by a mysterious hand are referred to in a cuneiform tablet (see "Proc. Soc. Bibl. Arch." 1896, xviii. 237).

Bibliography: Cheyne and Black, *Encyc. Bibl.*; D. Margoliouth, in Hastings, *Dict. Bible*; J. D. Prince, *Mene, Mene, Tekel, Upharsin*, Baltimore, 1893.

S. M. Sel.

MENELAUS (known also as **Onias**): High priest from 171 to about 161 B.C.; successor of Jason, the brother of Onias III. The sources are divided as to his origin. According to II Maccabees (iv. 23), he belonged to the tribe of Benjamin and was the brother of the Simeon who had denounced Onias III. to Antiochus IV. (Epiphanes) and revealed to the Syrians the existence of the treasure of the Temple; according to Josephus ("Ant." xii. 5), Menelaus was the brother of Onias III. and of Jason. Of these two conflicting statements the evidence is in favor of the former, first because it is unlikely that two brothers would be called by the same name, and secondly because the popular opposition to Menelaus in favor of Jason, though both belonged to the Hellenistic party, is more easily explained if the successor of Jason did not belong to the priestly family. It is possible that Josephus confounded Simeon, the brother of Menelaus, with Simeon, the father of Onias and Jason.

Hellenistic Tendencies.

Although during the three years of his pontificate Jason had given many proofs of his attachment to the Hellenistic party—by building a gymnasium in Jerusalem and by introducing many Greek customs—the zealous Hellenists of the stamp of the Tobiads plotted his overthrow, suspecting him of partiality to traditional Judaism. At their head stood Menelaus, who professed the utmost contempt for the religion of his fathers and was ready to commit any crime in order to gratify his ambition. Having been sent to Antiochus to pay the annual tribute, he took the opportunity to outbid Jason and secure for himself the office of high priest. An officer named Sostrates was sent by Antiochus with a troop of Cyprian soldiers to subdue any opposition that might be attempted by the followers of the deposed high priest Jason and to collect at the same time the sum Menelaus had promised.

Menelaus' first act was to seize the sacred vessels in the Temple stores in order to meet the pecuniary obligations he had incurred. This sacrilegious act, which was regarded even by the Greeks as heinous, came to the ears of the deposed high priest Onias III., who publicly accused Menelaus of robbing the Temple. The latter, afraid of the consequences of this accusation, induced the king's lieutenant Andronicus, who had had his share of the plunder, to get rid of Onias before a formal complaint had been lodged with the king. Accordingly Onias was decoyed from the sanctuary at Daphne, in which he had sought refuge, and murdered. Menelaus continued to plunder the treasures of the Temple until the people were aroused and scenes of violence ensued, in which his brother Lysimachus met his death. He then brought before the king an accusation against the people of Jerusalem, that they were partizans of the Egyptians and persecuted him only because he was opposed to their party intrigues. This accusation caused the execution of several Jews who, although they proved beyond any doubt that Menelaus and Lysimachus had desecrated the Temple, were sentenced to death.

Conflict with Jason.

Meanwhile Jason had not abandoned his claims to the high-priesthood, and while (170) Antiochus was waging war against Egypt he succeeded in making himself master of Jerusalem and in forcing Menelaus to seek refuge in the citadel. Antiochus regarded this proceeding as an affront upon his majesty, and, having been compelled by the Romans to leave Egypt, he marched against Jerusalem, massacred the inhabitants, and plundered the Temple; in this he is said to have been assisted by Menelaus.

According to II Maccabees, it was Menelaus who persuaded Antiochus to Hellenize the Jewish worship, and thereby brought about the uprising of the Judeans under the guidance of the Maccabees. During the first years of the restoration of the Jewish worship Menelaus still remained (though only nominally) high priest. He is said to have been put to death by Antiochus V. (Eupator) when the latter made definite concessions to the Jews, the reason assigned being that Menelaus, by his evil counsel, was indirectly responsible for the Jewish rebellion.

BIBLIOGRAPHY: *II Macc.* iv. 23 *et seq.*; Josephus, *Ant.* xii. 5; idem, *B. J.* i. 1, §§ 1-6; Grätz, *Gesch.* ii. 303 *et seq.*; Schürer, *Gesch.* i. 195 *et seq.*, 215; Büchler, *Die Tobiaden und Oniaden*, pp. 106 *et seq.*

S. I. BR.

MENEPHTHA. See MERNEPTAH.

MENGS, ANTON RAFAEL: Austrian painter; born in Aussig, Bohemia, March 12, 1728; died in Rome June 29, 1779; son of Ismael Israel MENGS. Anton Mengs was early destined for an artist's career; and his father with much strictness kept him to his studies, although the boy at first evinced but little inclination or ability for that calling. In 1741 he was taken to Rome, where he studied the old masters, and upon his return to Dresden (1744) he was honored by King Augustus III. with the title of court painter. He obtained the royal permission to return to Rome to complete his studies, and in 1748 his first large canvas, "The Holy Family," appeared. A beautiful peasant girl, Margareta Guazzi, who had posed as a model for this painting, won his heart; and in order to marry her he abandoned the Jewish faith and was admitted into the Roman Catholic Church. Mengs again visited Dresden in 1749, but returned to Rome in 1752, where he spent the greater part of his life, and where most of his important works were painted. In 1754 he became the first director of the newly founded Painters' Academy in that city.

Mengs was an eclectic who endeavored to blend the peculiar beauties of the old masters Raffael, Titian, and Correggio. His taste was exquisite, his groupings and compositions simple and noble, his drawing always correct; while his coloring, with regard to which he took Titian for his example, was strong and true. Though his paintings lack the originality of genius, their force and beauty give them rank among the foremost works of art.

In Rome Mengs painted the following large pictures: "Saint Eusebius Surrounded by Angels" (on the ceiling of the Celestine Monastery; 1757); "Apollo and the Nine Muses on Parnassus" (on a ceiling in Cardinal Albani's villa); "History Writing on the Shoulders of Time"; "A Meeting of the Gods"; "Cleopatra." In 1761 Mengs was called to Madrid by King Charles III. of Spain to decorate the ceiling of the dining-hall in the royal palace. He painted "The Apotheosis of Trajan" and "The Hall of Fame," which latter is considered his masterpiece. In Madrid he completed also "The Ascension of Christ" for the altar of a new Catholic church in Dresden. Various other paintings by Mengs are in the possession of the art-galleries of many European capitals. Berlin has a "Holy Family"; Vienna, "St. Joseph's Dream," "The Virgin," "The Infant Savior," "The Annunciation," and "Infanta Maria Theresa"; St. Petersburg, "Andromeda Liberated by Perseus"; Dresden, "Cupid Sharpening an Arrow"; Madrid, "Christ's Release from Calvary" and "Mary of Magdala."

The "Opere di Antonio-Raffaelle Mengs" (2 vols., Parma, 1780) has been translated into German (by G. F. Prange, Halle, 1786), English (London, 1796), and French (by Jansen, Ratisbon, 1782; Paris, 1786). A young Englishman named Webb, to whom Mengs had expressed his ideas on art, published them for his own under the title "Untersuchungen über die Schönheit" (Zurich, 1771), which act of plagiarism gained him considerable fame.

Mengs had twenty children, seven of whom outlived him. Of these, five daughters were adopted by King Charles III. of Spain, who also accorded pensions to Mengs's two sons. Mengs bequeathed his valuable collections of drawings, vases, and gypsoplasts to the royal academies of art in Madrid and Dresden. Empress Catherine II. of Russia erected a monument to his memory in St. Peter's Church, Rome, where he was interred.

BIBLIOGRAPHY: *Dictionnaire Universel Encyclopédique*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *Nouvelle Biographie Générale*; Woermann, *Ismael und Rafael Mengs*, in *Zeitschrift für Bildende Kunst*, vol. v., 1893.

S. F. C.

MENGS, ISMAEL ISRAEL: Danish portrait-painter; born in Copenhagen 1690; died in Dresden Dec. 26, 1765. He learned the art of miniature- and enamel-painting in Lübeck, and then traveled through Germany, Italy, and Austria, earning a scant livelihood until 1764, when he was appointed professor at the Academy of Art in Dresden, and court painter to King August III., from whom he received an annuity.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; Philip Weilbach, *Dansk Kunstnerlexikon*.

S. F. C.

MENKEN: American family, the first known member of which was Solomon Menken.

Jacob Stanwood Menken: American merchant; born in Cincinnati 1838; youngest son of Solomon Menken. With his brother Nathan Davis he entered the Union army, and was captain of Company B, 27th Ohio Infantry. He is (1904) a member of the Military Order of the Loyal Legion.

Nathan Davis Menken: American merchant; born 1837 at Cincinnati; died 1878 at Memphis, Tenn.; second son of Solomon Menken. He entered the Union army at the outbreak of the rebellion in 1861, and was captain of Company A, 1st Ohio Cavalry. He was commander of General Pope's body-guard, and took part in thirty-seven battles and skirmishes in West Virginia, being mentioned for his "distinguished and soldier-like bearing" as a member of the supporting force in Colonel Brodhead's report (March 27, 1862) of the battle of Kernstown, Va. ("War of the Rebellion, Official Records,' first series, xii. 156, Washington, 1902). During the epidemic of yellow fever in Memphis in 1878 Menken assisted a number of his coreligionists to leave the city by supplying them with the necessary funds. He himself remained, and, while cooperating with the Howard Association of which he was a member, succumbed to the disease. Menken was also a member of the Military Order of the Loyal Legion.

Percival S. Menken: Eldest son of Jules A. Menken; born in Philadelphia 1865; educated at Columbia University (M.A., Ph.D., LL.B.). He is a member of the New York bar, and president of the Young Men's Hebrew Association of New York. For a number of years he was a trustee and secretary of the Jewish Theological Seminary Association, and is now (1904) a director of the Jewish Theological Seminary of America.

S. Stanwood Menken: Eldest son of Nathan D. Menken; born in Memphis 1870. He is a member of the New York bar and is active in civic affairs. In 1897 he was nominated for judge of the City Court on the Citizens' Union ticket as well as on the People's ticket. In 1896 he founded the Hall of Records Association, to properly house the public records in New York city.

Solomon Menken: Born in Westphalia, Prussia, 1787; died in Cincinnati, Ohio, 1853. He was sent to New York in 1821 as supercargo in a sailing vessel belonging to his uncle, a banker and shipowner of Amsterdam. In 1819 he settled in Cincinnati, Ohio, and founded in that city about 1825 the first wholesale dry-goods house, that of Menken & Milius. His sons, **Jules A.** (born in New York 1836; died at Watch Point, Vt., 1890; first lieutenant in the Home Guards, Cincinnati, during the Rebellion), Nathan Davis, and Jacob Stanwood Menken (for the last two see above), were merchants in Cincinnati (from 1855 to 1861) and Jules A. and Nathan Davis in Memphis, Tenn. (as Menken & Co. from 1862 to 1888, and as J. S. Menken & Co. from 1888 to 1899).

BIBLIOGRAPHY: Isaac Markens, *The Hebrews in America*, New York, 1888; H. S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895.

A. E. N. S.

MENKEN, ADA ISAACS: Anglo-American actress and writer; born June 15, 1835, at Milneburg, La.; died in Paris, France, Aug. 10, 1868. Her first appearance before the public was at the Opera-House, New Orleans, where she danced with her sister Josephine, the two being known as "The Theodore Sisters." From New Orleans Ada went to the Tacon Theater, Havana, as a dancer. Thence she went to Texas, where she had many thrilling experiences, among them being a capture by Indians. Next she tried her hand at literature, writing for various newspapers, and teaching languages.

In Aug., 1856, she was married to Alexander Isaacs Menken, publicly embracing Judaism; and she next played in Milman's "Fazio" at the Varieties, New Orleans, and at various theaters in the South and Middle West. While at Nashville (April 3, 1859) she was married to John C. Heenan, the prize-fighter, known also as the "Benicia Boy." With him she went to New York city, appearing at the National and the old Bowery theaters in "Soldiers' Danger" and "The French Spy." Next she joined the company of John E. Murdoch, with whom she went on tour, playing rôles entirely beyond her and even attempting *Lady Macbeth*.

She made her appearance in her best-known rôle, that of *Mazeppa*, at the Green Street Theater, Albany, N. Y., June 7, 1861. Her success was considerable, though the part was more acrobatic than histrionic. In Oct., 1861, she married R. H. Newell, better known as Orpheus C. Kerr. Her next step was to go to London, where on Oct. 3, 1864, she appeared at Astley's Theatre as *Mazeppa*. She failed to please, and went into temporary retirement, emerging Oct. 9, 1865, to play *Leon* in Brougham's "Child of the Sun." In the meantime she had divorced Newell and married James Barclay (Aug. 21, 1865). A year later she went to Paris, where she played at the Gaîté in Burgois and Dugué's "Les Pirates de la Savane" (Dec. 30).

Ada Menken published two books of poems: the first, "Memoirs" (1856), under the nom de plume "Indigena"; the second, "Infelicia," in 1868, dedicated "by permission" to Charles Dickens. She attracted considerable attention among English and French men of letters, *e.g.*, in London, Charles Dickens, Charles Reade, and Algernon C. Swinburne, and in Paris the elder Dumas, Théophile Gautier, and Victor Hugo.

BIBLIOGRAPHY: *Era Almanac*, 1868; *Dict. National Biography*, xxxvii. 252; Appleton's *Encyc. American Biography*; *Memoirs* accompanying the 1888 edition of *Infelicia*.

J. E. Ms.

MENORAH: The holy candelabrum. For **Biblical Data** see CANDLESTICK.

——**In Rabbinical Literature:** The Talmud speaks only of the menorah made by Bezaleel for the Tabernacle in the time of Moses (Ex. xxxvii. 17 *et seq.*), which was later placed in the Temple

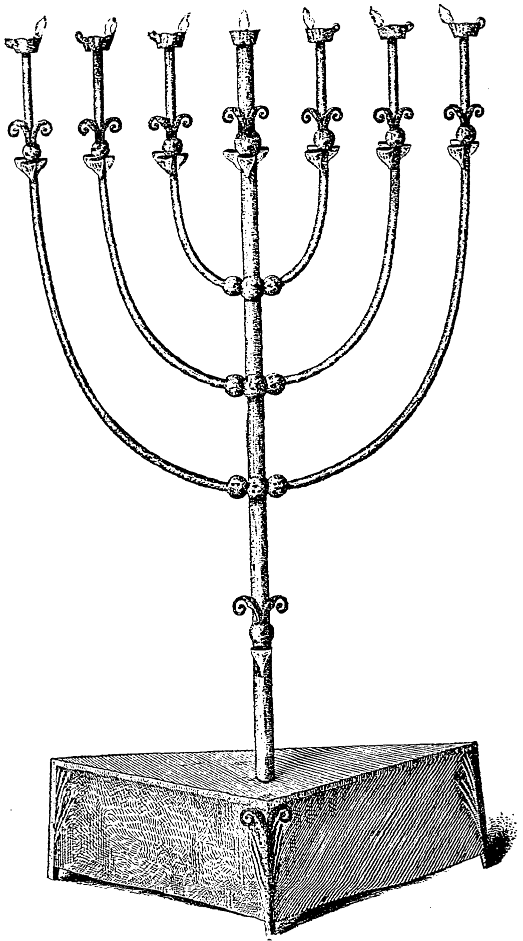

The Mosaic Menorah as Described in Rabbinical Literature.
(After a sketch by J. D. Eisenstein, New York.)

(Tosef., Soṭah, xiii., beginning), between the ten menorot made by Hiram for Solomon's Temple (I Kings vii. 49). Each of these menorot was one denarius in excess of the required weight ("kikkar") of the Mosaic menorah (Men. 29a).

The Mosaic menorah, according to the Talmud, stood 18 "ṭefaḥim" (1 ṭefaḥ = 4 inches), or 72 inches, high, divided as follows: 3 ṭefaḥim for the tripod, including a "peraḥ" (blossom in relief); 2 ṭefaḥim space; 1 ṭefaḥ for a "gebia'" (cup or vase), "kaftor" (knob), and peraḥ; 2 ṭefaḥim space: 1 ṭefaḥ for a kaftor and branch on each side of the center shaft and a kaftor above the joint; 1 ṭefaḥ space; 1 ṭefaḥ for a kaftor and branch on each side and a kaftor above; 1 ṭefaḥ space; 1 ṭefaḥ for a kaftor and branch on each side and a kaftor above; 2 ṭefaḥim space; 3 ṭefaḥim for a cluster of three gebi'ot, a kaftor, and a peraḥ on each of the branches and the center shaft (Men. 28b).

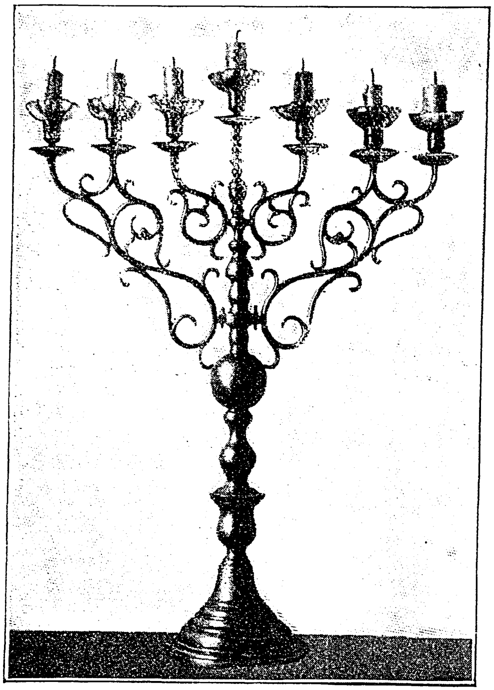

A Modern Menorah.
(In the possession of Maurice Herrmann, New York.)

The gebia' is described as resembling an Alexandrian cup; the kaftor resembled the half of an apple; the peraḥ resembled a blossom carved on pillars. Altogether there were 22 gebi'im, 11 kaftorim, and 9 peraḥim (*ib.*; see accompanying illustration). Maimonides further explains that the gebia' was broad at the top and narrow at the bottom (probably in the style of a flower-vase); the kaftor was somewhat egg-shaped with pointed tops; the peraḥ looked like a dish with the brim doubled outward ("Yad," Bet ha-Beḥirah, iii. 1-11). The spread of the branches was 9 ṭefaḥim (36 inches), and there was the same measure for the tripod ("Shilṭe ha-Gibborim," ch. xxxi.).

The branches of the lamps had the apertures in which the wicks were placed turned toward the center lamp, which was known as "Ner ha-Ma'arabi" (= "the Western Lamp") because it was next to the branches on the east side (Rashi on Shab. 22b). **Position.** For, according to the Talmud, the menorah was so placed that its two branches pointed toward the east and west respectively. A similar rule applied to all vessels in theTemple (Men. xi. 7), except the Ark. Maimonides, however, holds the opinion, also expressed in the Talmud, that the menorah, like the Ark, was placed at right angles to the length of the Temple, *i.e.*, pointing north and south and facing east and west. But this theory appears to be untenable. It was opposed by Abraham ibn Daud (RaBaD) and was strongly attacked in "Shilṭe ha-Gibborim" (xxxi. 26b).

The cleaning and refilling of the lamps, except the two most easterly, were performed by a priest every morning. If the priest found them extinguished, he relighted them. The two eastern lamps were left burning till after the morning service, and were then cleaned and refilled (Tamid iii. 9; Yoma 33a). The Ner ha-Ma'arabi, also called "Ner Elohim" (I Sam. iii. 3), was left burning all day and was refilled in the evening. It served to light all the lamps. The Ner ha-Ma'arabi contained no more oil than the other lamps, a half-log measure (1 log contains the liquid of six eggs), sufficient to last during the longest winter night (Men. 89a); yet by a miracle that lamp regularly burned till the following evening (*ib.* 86b). This miracle, however, ceased after the death of Simeon the Righteous, who was high priest forty years before the destruction of the Temple (Yoma 39b).

There was a ladder of three steps 9 ṭefaḥim high and 9 ṭefaḥim wide in front of the menorah. On the second step were placed the tongs, shovels, dishes, and oil. This ladder or stool was made by Bezaleel out of shittim-wood; but in Solomon's Temple it was made of marble. The priest ascended the steps to fix and light the lamps (Men. and Tamid *l.c.*).

The menorah depicted on Titus' arch is probably a representation of one of Solomon's menorot, but not of the Mosaic menorah, which was concealed by the priests prior to the destruction of the First Temple and of which all trace has since disappeared.

Symbolic Significance.

Symbolically the menorah represented the creation of the universe in seven days, the center light symbolizing the Sabbath. The seven branches are the seven continents of the earth and the seven heavens, guided by the light of God. The Zohar says: "These lamps, like the planets above, receive their light from the sun" ("Beha'aloteka," beginning).

The design of the menorah is used for a Mizraḥ picture. The seven words of Ps. cxiii. 3 respectively designate the seven branches. Some derive the design of the branches from a seven-verse chapter in the Psalms, or from the seven-verse prayer of R. Neḥunya ben ha-Kanah beginning with "Anna, bekoaḥ gedulot." A tablet with such a design is sometimes placed in front of the prayer-desk, while others use the figure of the menorah as a decoration for the Ark. Others again, in writing amulets, arrange a formula of seven letters and seven verses in the form of a menorah; and it was employed also on tombs. See Amulet (illustration); Art in the Synagogue; Candlestick; Mizraḥ.

Bibliography: Bähr, *Symbolik des Mosaischen Cultus*, i. 534-543; Friedrich, *Symbolik der Mosaischen Stiftshütte*, pp. 157-158, Leipsic, 1841; Rofe, *Shilṭe ha-Gibborim*, ch. xxxi., Mantua, 1607; Isserles, *Torat ha-'Olah*, i., ch. xvi.; Kolbo, *Binyan Ariel*, p. 75, No. 259, ed. Vienna, 1883.

A. J. D. E.

MENORAH. See Periodicals.

MENSTRUATION: The first appearance of the menses is known to depend on various factors—climate, occupation, residence in towns, etc.—of which racial affinities are the most important. Climate is of unquestionable influence, the earliest age varying from eleven in hot to fifteen years in cold climates. Oppenheim, from an investigation of the time of the first menstruation in Bulgarian, Turkish, Armenian, and Jewish girls, concluded that race is the most important factor; and Lebrun states that among 100 girls of Jewish and Slavonian extraction, the majority of the Jewish girls menstruated at thirteen, while only one Slavonian girl menstruated at that age. Weissenberg presents statistics for Jewesses in South Russia from which it is seen that the first onset of menstruation was on the average at the age of fourteen; the earliest appearance was in one girl at the age of ten; and in one it was as late as eighteen (Weissenberg, "Die Südrussischen Juden," p. 77).

F. Weber investigated the subject in St. Petersburg and found the following percentages, "early appearance" representing cases of fifteen years of age, and "late appearance" those of seventeen years:

	Russians.	Jewesses.	Germans.	Poles.	Finns.
Early appearance...	48.5	54.5	47.1	52.7	19.0
Late appearance....	6.36	3.7	2.9	2.9	19.25

Considering as "premature" those who had their first menstruation at the age of twelve, and as "delayed" those at eighteen years, Weber found the following percentages:

	Russians.	Jewesses.	Germans.	Poles.	Finns.
Premature..........	10.6	12.5	8.2	11.7	2.75
Delayed.............	2.86	1.2	3.8	2.9	0.0

It appears from this that the first appearance of menstruation is much earlier in the Jewish and in the Slavonian girls than in the others.

Joachim's statistics for Hungary show that the first menstruation takes place there as follows:

Magyar peasant girls.....................	15 to 16 years.
Jewish girls............................	14 " 15 "
Slovak girls............................	16 " 17 "

Stober ("Topographie et Histoire Médicale de Strassbourg," p. 266, Paris, 1864) found that in Strasburg the first onset of menstruation was at about the same age in Jewish girls as in the non-Jewesses. In no case did he observe it to occur before the twelfth year, and most had begun to menstruate between fourteen and seventeen. But he based his opinion on only a few observations. Raciborski ("Traité de la Menstruation," p. 630, Paris, 1868) found that the first menstruation appeared in Jewesses at the average age of 14 years, 3 months, 25 days, as against 15 years, 3 months, 9 days in Slavonian girls.

From the investigations of M. Fishberg in New York it appears that the first menstruation appears in Jewish girls of that city at the average age of 12 years, 7 months. Of the 483 girls thus investigated 390 were immigrants mostly from eastern Europe, and 93 were natives, of foreign parentage. In the American-born girls the first menstruation appeared at the average age of 12 years, 1 month; and among the foreign-born girls the average age was 13 years, 2 months. The earlier onset of menstruation in the daughters of immigrants as compared with their mothers has been observed by Engelman in other immigrant peoples in the United States (see "Age of First Menstruation on the North American Continent" in "New York Medical Journal," lxxv. 221-228, 270-277). After a careful study of statistical evidence he concludes that as regards the time of functional development the American girls are very much more precocious than those of other continents in the same region of the temperate zone, and more precocious than the peoples from whom they have sprung. It appears that the Jewish girls in the United States show similar characteristics when compared with their sisters in Europe. The cause of this precocity is to be looked for in the social and educational conditions surrounding Jewesses in the United States.

For laws concerning menstruation see Niddah.

Bibliography: H. Ploss and Max Bartels, *Das Weib*, 7th ed., pp. 364-380; Weber, *Ueber Menstrualverhältnisse der Frauen in St. Petersburg*, in *St. Petersburger Medicinische Wochenschrift*, 1883, Nos. 41, 42, 43; Joachim, *Ungarische Zeitschrift*, iv., Nos. 20-28; A. Corre, *La Mère et l'Enfant dans les Races Humaines*, Paris, 1882.

J. M. Fi.

MENZ, ABRAHAM JOSEPH BEN SIMON WOLF: Rabbi at Frankfort-on-the-Main at the beginning of the eighteenth century. He wrote an elementary text-book on mathematics entitled "Reshit Limmudim," in three parts: (1) "Kelale Handasah," the general rules of algebra; (2) "Yesodot ha-Gematriot," the elements of geometry; (3) "Yesod ha-Tekunah," on astronomy; the first part only has been published (Berlin, 1775). It contains the first book of Euclid, rearranged, with many original examples by the author.

Bibliography: Steinschneider, *Cat. Bodl.* col. 702; Fürst, *Bibl. Jud.* ii. 368; Zeitlin, *Bibl. Hebr.* p. 238; Fuenn, *Keneset Yisrael*, i. 40; Benjacob, *Oẓar ha-Sefarim*, p. 542, No. 49.

D. S. J. L.

MEPHIBOSHETH: Only son of Jonathan, son of Saul, first king of Israel. The chronicler gives him the name of Merib-baal (I Chron. viii. 34), meaning, perhaps, "Ba'al contends." The relation of the two names is similar to that existing between Ish-bosheth = "man of shame," and Esh-baal = "man of Baal" (*ib.* verse 33). Upon the slaughter of Saul and his sons on Mt. Gilboa, the nurse in Jonathan's house fled with Mephibosheth, and in the flight the child fell and became a permanent cripple (II Sam. iv. 4). When David came to the throne his former love for Jonathan impelled him to inquire whether any of Saul's house remained alive, that he might show them kindness for the sake of his former bosom friend. Through Ziba, who had been a servant of Saul, he learned of the cripple Mephibosheth. David had him brought to Jerusalem, restored to him the estate of Saul, and made him a perpetual guest at the royal table (*ib.* ix. 1-8).

When David fled from Absalom this royal heir remained in Jerusalem—according to Ziba's story (*ib.* xvi. 3), that he might be ready to take the throne which was about to be restored to his father's house. On David's triumphal return to Jerusalem Mephibosheth went out to meet and greet him. He was unwashed and unkempt. When David questioned him concerning his reason for having remained behind, Mephibosheth threw the blame on Ziba, and as evidence of his own sincerity pointed out his unkempt state (*ib.* xix. 24-30). The king was evidently perplexed at the conflicting stories; and he decided that the estate of Saul should be divided equally between the questionable characters with whom he had to deal. Mephibosheth had a son, Micah (I Chron. viii. 34, 35).

E. G. H. I. M. P.

MEQUINEZ: Town in the interior of Morocco, about 35 miles west-southwest of Fez. It contains about 6,000 Jews in a total population of 50,000. But very little is known concerning the Jews there. The town was founded about 940 C.E. As was the case in other parts of Mauritania, it is probable that there were a few Jews in Mequinez before 1492, and that these were joined by many others at the time of the expulsion from Spain. It has been pointed out that of thirty family names in Mequinez at least eighteen, such as "Gozlan," "Toledano," "Pariente," "Sasportas," and "Verdugo," are Castilian in origin. Moreover, various customs, the mode of feminine dress, and the methods of preparing food, all seem to show the influence of the Spanish Middle Ages. Details of the history of the Mequinez Jews are accessible only for the years since the Alliance Israélite began to publish its bulletins. In 1878 the town suffered from a famine which ravaged all Morocco, and the Alliance Israélite, the Anglo-Jewish Association, and the Board of Deputies of London sent abundant relief to the suffering Jews. The following year the affliction was renewed through a drought and an epidemic, on which occasion Mequinez received relief from the Morocco Famine Relief Fund of London. According to the Bulletin of the Alliance for 1880, between 1864 and 1880 forty-two Jews in Mequinez were assassinated by Mohammedans. The appeal of the Alliance Israélite director of schools to the consular and diplomatic representatives of Morocco and the presence of one of these directors at Mequinez have helped to make the lives of the Jews there somewhat more secure.

Mequinez has nineteen synagogues, the oldest of which dates back 150 years. Each of these is named after its founder or else after the family which supports it (*e.g.*, the Synagogue of Mordecai Loubaton). The Alliance Israélite founded two schools (attendance 61 boys and 36 girls respectively) at Mequinez in 1901. There are also ten small Talmud Torahs, having about 800 pupils and known by the names of the teachers in charge of them. The custom of placing epitaphs upon graves is not general in Mequinez, except in the case of those who die without leaving male issue. In Mequinez, as in almost all the Jewish communities of Morocco, it is not customary to invest any one with the title of chief rabbi. Religious matters are placed in the hands of a triumvirate of dayyanim, the president of the present (1904) triumvirate being R. Salomon Verdugo. These three rabbis are assisted in the discharge of their duties by a "ma'amad," or council of notables; in case of necessity these constitute also a court of justice.

The revenues of the Jewish communal administration are raised by means of a tax of one "dours" (about 60 cents) per head for large cattle and one "peseta" (about 46¾ cents) per head for small cattle, and by contributions made by the wealthy families on the approach of the important holy days. These sources of revenue enable the communal administration to contribute to the schools of the Alliance Israélite, support the rabbis and the poor of the city, provide for funerals, pay the poll-tax, make gifts to the royal court and to the local authorities on the occasion of great Arabian fêtes, and purchase the privilege of using the public roads.

There are two societies in this populous community—the ḥebra ḳaddisha, which has charge of funerals, and the foundation of which dates back to ancient times, and the "ḥilluḳ," or the society charged with the weekly distribution of money and produce to the needy. The occupations of the Jewish population embrace all classes of mechanical labor and commerce. Some Jews are even employed as kitchen gardeners in the outskirts of the town. The Jews of Mequinez occupy the Mellah, a walled ghetto containing 250 houses, all belonging to Jews. The streets are wide, but are not paved.

From the standpoint of literature, Mequinez is the most fruitful community of Morocco. It has had at least thirteen rabbinical writers of note, of whom the following belonged to the family of Verdugo, the dates of death in each case being given in parentheses: Mordecai (1773); Moses (1783); Judah (1803); Mimun (1812); Raphael (1820); Pethahiah (1842); Jacob (1843); Joseph (1852). Of the Toledano family there may be mentioned Ḥayyim (1782); Jacob (1802); Moses Ḥabib (middle of the 19th cent.). David Hessin lived there toward the end of the eighteenth century.

The 'Isawites, members of a fanatical Arab sect, make annual pilgrimages to Mequinez to visit the tomb of Abu 'Isa, the founder of the sect. On the day of their arrival the gates of the Mellah are shut, and the government of the town places a guard there to prevent the pilgrims from pillaging and massacring its inhabitants. See MOROCCO.

BIBLIOGRAPHY: *Colonies Juives dans l'Afrique Romaine*, in *R. E. J.* 1902, No. 87; *Bulletins of the Alliance Israélite Universelle*, 1861-1901; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 32, 81, 90.

D. M. FR.

MERAB (מרב): The elder of Saul's two daughters (I Sam. xiv. 49; xviii. 17, 19). Saul formally offered Merab's hand to David with the condition that the latter should distinguish himself in the war with the Philistines. David did so, but Saul broke his promise by giving Merab to Adriel the Meholathite (*ib.* xviii. 19).

J. M. Sel.

MERARI, MOSES MENAHEM: Poet and chief rabbi of Venice in the seventeenth century. He was one of the rabbis who signed the decision in regard to the stores in Ferrara. A Hebrew poem ("Shir") of his is found in the "Ḥanukkat ha-Bayit" of Moses Ḥefeẓ (Venice, 1696).

Bibliography: Fürst, *Bibl. Jud.* ii. 368; Mortara, *Indice*, p. 39; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 253.

J. M. Sel.

MERCANTILE LAW. See Commercial Law.

MERCY. See Compassion.

MERECH: Russian town in the government of Wilna. The earliest mention of Jews there is dated 1539, when a dispute was adjudicated (July 8) between a Jew named Konyuk and a Christian in regard to a debt of the former. In 1551 the Jews of Merech were named among those of fourteen other towns to be exempted from the special tax ("Serebshchizna") levied upon all inhabitants, with the exception of villagers and Jews, at the Polish diet held in that year (Nov. 27) at Wilna. Merech produced in the nineteenth century some noted Hebrew scholars, as Mordecai Melzer, Isaac b. Elijah Margolis (d. New York 1887), and his son Max Margolis, of the University of California.

Bibliography: *Regesti i Nadpisi*, pp. 117, 203.

H. R. A. S. W.

MERIBAH (מריבה = "strife"): **1.** A place in Rephidim in the wilderness; called also "Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord" (Ex. xvii. 7). It is certainly this Meribah which is alluded to in Ps. xcv. 8. **2.** A place at Kadesh in the wilderness, the name occurring either as "Me Meribah" (= "the water of Meribah"; Num. xx. 13, 24) or as "Me Meribath-Kadesh" (= "the water of Meribah in Kadesh"; Num. xxvii. 14; Deut. xxxii. 51). The latter name appears as the southern limit of the land of Canaan in Ezek. xlvii. 19, xlviii. 28 (= "the waters of strife in Kadesh"). It must be said, however, that the Septuagint invariably translates the word "Meribah" by *λοιδόρησις*; and that the Targumim and the later commentators regard it as a common noun.

It may be seen that the two narratives which give the origin of the name differ only in that in Ex. xvii. 7 Moses is ordered by God to strike the rock, while in Num. xxvii. 14 he is ordered to speak to the rock, and for disobeying God's order is punished by not being allowed to enter into the promised land. Otherwise they are similar. It is for this reason that some critics regard the one narrative as a duplicate of the other.

S. M. Sel.

MERIDIAN, DATE-: Imaginary line fixed upon as the one along which the reckoning of the calendar day changes. East of this line the day is dated one day earlier than the west of it. The date-meridian involves many Jewish questions, such as fixing the Sabbath and the holy days in the Jewish calendar, counting the days of mourning, and dating documents. While in civil matters the Jews probably would be guided by the international date-line 180° from Greenwich, as agreed to by the geographers of many civilized nations, in religious matters the Jewish law can not recognize an imaginary date-line of recent origin which has not even been adopted by the majority of nations.

In the "Cuzari."

The question does not appear in the Talmud nor in the early rabbinical literature. It is first mentioned in the twelfth century in the "Cuzari" of Judah ha-Levi (ii. 20). Jerusalem is generally accepted as the navel, or center, of the world, as adduced from Ps. l. 2 (Tosef., Yoma, iii.; Yoma 56[4]b). According to the "Cuzari," the Jewish date-line is 6 hours, or 90 degrees, east of Jerusalem, and 18 hours, or 270 degrees, west of Jerusalem. Judah ha-Levi's theory is based on the hypothesis that the date was fixed at midday when the sun was at its zenith, shedding light 90 degrees eastward and leaving 270 degrees westward to finish the day.

Jerusalem is in longitude 35° 13′ 25″ east of Greenwich, and according to this Judah ha-Levi's date-line would be in longitude 125° 13′ 25″ E., making China the Far East and separating it from Japan, which would be the Far West. Corea would be divided with Seoul (126° 35′ E.) to the west. Under the American date would come Kamchatka, eastern Siberia, and the whole of Australia. On the other hand, the Philippines, with Manila (120° 58′ 3″ E.), would come under the Asiatic date.

Phinehas Elijah, the author of "Sefer ha-Berit" (article iv., ed. Brünn, 1797), raised the question also regarding the latitudes near the north and south poles, where night and day may each cover six months. The author decided in that case to discard the sunlight as a distinction between night and day, and to figure 24 hours as a full day. As to the longitude he was aware that the Jews on the two hemispheres did not observe exactly the same day as Sabbath. He did not, however, attempt to locate the date-line.

Ḥayyim Selig Slonimski (d. May 15, 1904) published in "Ha-Ẓefirah," in 1874, an article addressed to the rabbinate and entitled "What Sabbath Shall the Jewish Traveler in the Far East Observe?" Several prominent rabbis took part in the discussion. R. Moses b. Ẓebi Lapidus of Raseyn, Russia, and R. Isaiah Meïr Kahana Schapiro of Czortkov, Galicia, accepted the meridian of Judah ha-Levi; Schapiro, however, marks it as passing through the Jordan instead of Jerusalem and thus moves the meridian about 20 miles eastward.

R. Benjamin Zeeb Wolf Weller of Yaroslav, Galicia, does not admit Judah ha-Levi's authority to establish a meridian and objects to any fixed date-line. In his opinion the method of dating must depend upon the order in which the countries were discovered. Hence far eastern Siberia, Japan, and Australia should retain the Asiatic or eastern date, while the Philippine Islands that were discovered from the American side should retain the American, or western, date.

R. Weller thinks that one crossing from land discovered from the Asiatic side to land discovered from the American side, or vice versa, must observe both his own Sabbath and that of his neighbors to make sure of the right date. The "natural" meridian, as R. Weller calls it, was criticized as impracticable, since discoveries of islands in the Pacific might be made from opposite coasts in such a way as to carry the Asiatic date farther west and the American date farther east. Slonimski, after reviewing the opinions of the rabbis, accepts Judah ha-Levi's view as to the location of the meridian at Jerusalem, which he advocates both from the Jewish-national and from the geographical standpoint. But he divides the distance equally, allowing 180 degrees on each side. According to his view, the date-line would be in longitude 145° 13′ 25″ west of Greenwich. Slonimski argues that by allowing an equal portion on either side of the meridian, the extreme difference from the meridian is but 12 hours, whereas Judah ha-Levi's division makes a difference of 18 hours. Besides, the equal division places the date-line in the most natural and convenient place in the Pacific, and gives the whole American continent, except a small part of Alaska near the Bering Strait, the same dating. This date-line, of course, excludes the Philippines, and even the Hawaiian Islands, from the American date, and the Jewish settlers on these islands ought to observe the American Sunday as the seventh day, or Sabbath.

Slonimski's Meridian-Line.

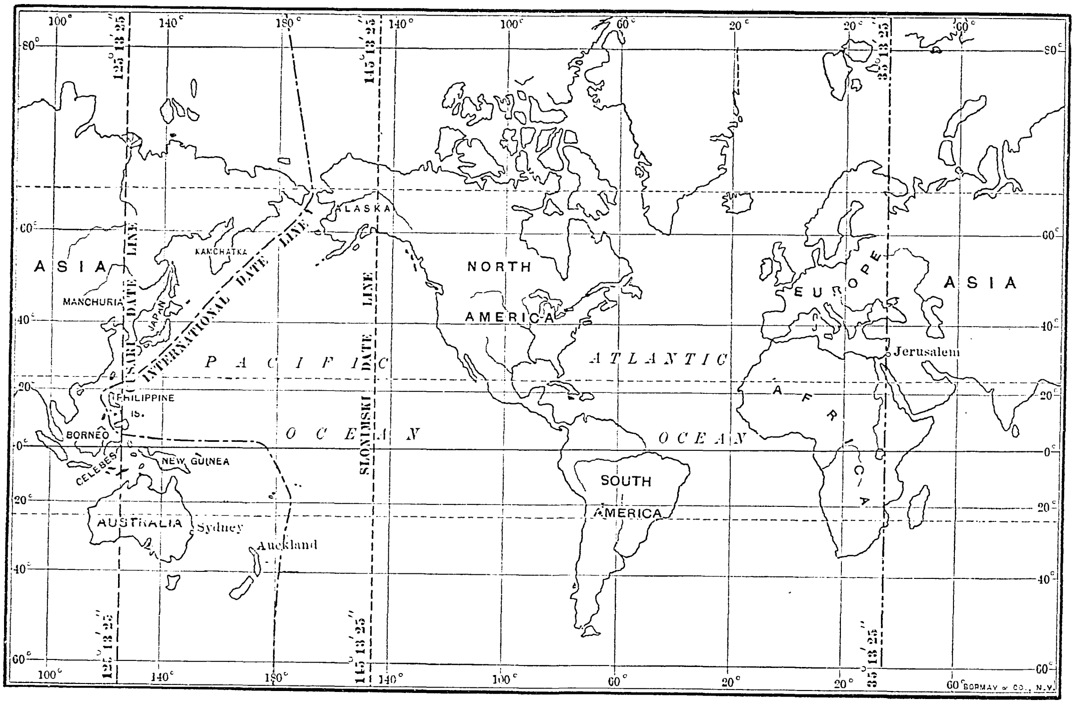

World on Mercator's Projection Showing Date-Meridians.

R. Samuel Mohilever of Byelostok coincides with Slonimski, holding, however, that any new Jewish settlement must accept the date adopted by the authorities of that place. But in case of dispute by the authorities regarding the correct date the Jewish settler must follow the Jewish date-line 180 degrees from Jerusalem. No change by the authorities thereafter can affect the date. Thus in the case of the Philippines, where the change of date occurred in the beginning of the year 1845, if the Jews living there prior to 1845 adopted the old date, they must follow it and keep Sunday as the Sabbath-day. This would apply also to Alaska, where the date was changed in 1867, when the United States purchased it from Russia. As to the Jewish traveler, Mohilever decided that privately he must observe his own Sabbath and in public he ought to observe also the Sabbath of the place he visits. But if the traveler intends to settle permanently in that place, he must adopt its date.

Halakic Points.

Bibliography: Levi, *Dibre Ḥakamim*, Warsaw, 1876.

J. J. D. E.

MERKABAH (lit. "chariot"): The Heavenly Throne; hence "Ma'aseh Merkabah," the lore concerning the heavenly Throne-Chariot, with especial reference to Ezek. i. and x. The conception of Yhwh riding upon cherubim, or fiery cloud-birds, upon the heavens or the clouds, is certainly genuinely Hebrew (see Ps. xviii. 11 [A. V. 10]; Deut. xxxiii. 26; Ps. lxviii. 5 [A. V. 4]; Isa. xix. 1); hence His "war-chariot" (Hab. iii. 8 and Isa. lxvi. 15, Hebr.) and the name "chariot" for the ark with the cherubim (I Chron. xxviii. 18). Just as the Assyrian sun-chariot with its horses is employed in the legend of the ride of Elijah to heaven (II Kings ii. 11; comp. Enoch lxx. 2, lxxii. 5, lxxiii. 2), so did the prophet Ezekiel in his vision, probably suggested by Babylonian sculpture, see Yhwh riding on the Throne-

Chariot when leaving the doomed Temple at Jerusalem (see Müller, "Ezechielstudien," 1895, pp. 8–11; Bertholet, "Das Buch Hezekiel," 1897, p. 12). To a later age Ezekiel's picture became a sacred mystery known by the term "Merkabah" as early as the time of Ben Sira (Ecclus. xlix. 8). The ancient Mishnah lays down the rule: "The Ma'aseh Merkabah should not be taught to any one except he be wise and able to deduce knowledge through wisdom ('gnosis') of his own" (Ḥag. ii. 1). Job beheld the throne of God, and his daughters sang the doxology of the Ma'aseh Merkabah (according to the Testament of Job, ed. Kohler, vii. 39, xi. 25; see Kohut Memorial Volume, pp. 282, 288). Quite characteristic is the story given in Tosef., Ḥag. ii. 1; Ḥag. 14b; Yer. Ḥag. ii. 77a:

> "R. Eleazar ben 'Arak was riding on a mule behind R. Johanan b. Zakkai, when he asked for the privilege of being initiated into the secrets of the Merkabah. The great master demanded proof of his initiation into the gnosis, and when Eleazar began to tell what he had learned thereof, R. Johanan immediately descended from the mule and sat upon the rock. 'Why, O master, dost thou descend from the mule?' asked the disciple. 'Can I remain mounted upon the mule when the telling of the secrets of the Merkabah causes the Shekinah to dwell with us and the angels to accompany us?' was the answer. Eleazar continued, and, behold, fire descended from heaven and lit up the trees of the field, causing them to sing anthems, and an angel cried out, 'Truly these are the secrets of the Merkabah.' Whereupon R. Johanan kissed Eleazar upon the forehead, saying, 'Blessed be thou, O father Abraham, that hast a descendant like Eleazar b. 'Arak!' Subsequently two other disciples of R. Johanan b. Zakkai walking together said to each other: 'Let us also talk together about the Ma'aseh Merkabah'; and no sooner did R. Joshua begin speaking than a rainbow-like appearance [Ezek. i. 28] was seen upon the thick clouds which covered the sky, and angels came to listen as men do to hear wedding-music. On hearing the things related by R. Jose, R. Johanan b. Zakkai blessed his disciples and said: 'Blessed the eyes that beheld these things! Indeed I saw myself in a dream together with you, seated like the select ones [comp. Ex. xxiv. 11] upon Mount Sinai; and I heard a heavenly voice saying: "Enter the banquet-hall and take your seats with your disciples and disciples' disciples, among the elect, the highest ('third') class"'" (πνευματικοί; see Joël, "Blicke in die Religionsgeschichte," 1880, pp. 133–135).

Symbolic Significance.

Obviously this is a description of an ecstatic state in which the pictures that the mind forms are beheld as realities (comp. Tosef., Meg. iv. 28 and Meg. 24—"Blind ones saw them"). The study of the Merkabah was theosophy; to the initiated the Ḥayyot and the Ofannim around the Heavenly Throne became beings that lived and moved before their eyes (see Joël, *l.c.* p. 152). It was in fact considered perilous to penetrate into these mysteries. "A youth who studied the 'Ḥashmal' [Ezek. i. 27, Hebr.] was consumed by the fire which sprang forth from it" (Ḥag. 13a; comp. Shab. 80a). Only the older men dared to be initiated into those mysteries. "I am not old enough," said R. Eleazar when R. Johanan b. Nappaḥa wished to instruct him in them. They were to be imparted in suggestions ("initial sentences," "rashe peraḳim") rather than in complete chapters (Ḥag. 13a). "The bird that flew over the head of Jonathan b. Uzziel as he studied them was consumed by the fire surrounding him" (Suk. 28a; comp. Meg. 3a). "Ben 'Azzai was seated meditating on the Torah, when, behold, a flame encircled him; the people told R. Aḳiba, and he went to Ben 'Azzai, saying, 'Art thou studying the mysteries of the Merkabah?'" (Cant. R. i. 10; Lev. R. xvi.). "In the future Ezekiel will come again and unlock for Israel the chambers of the Merkabah" (Cant. R. i. 4).

Glimpses of the mysteries of the Merkabah may be discerned in such rabbinical sayings as the following: "The angel Sandalfon towers above the rest of the angels the length of a five hundred years' journey; his feet touch the earth while his head reaches the holy Ḥayyot. He stands behind the Throne-Chariot binding wreaths for his Master" (Ḥag. 13b). To R. Ishmael b. Elisha is ascribed the saying that when offering the incense in the Temple as high priest he beheld the angel Akatriel ("the wreath-binding one"; Sandalfon?) seated on the Throne and asked him for a blessing (Ber. 7a; comp. Bacher, "Ag. Tan." i. 267). One of these great archangels is said to equal in size a third part of the world (Ex. R. iii.). Concerning the lion, the ox, the eagle, and the man as the four faces of the Ḥayyot, see Ḥag. 13b; on account of these four, which carry God's Throne-Chariot, the latter is called also "Tetramoulon" = "Quadriga" (Ex. R. iii. 3; comp. Jellinek, "B. H." iii. 92–95).

In the Enoch Literature.

The Merkabah mysteries, which remained the exclusive property of the initiated ones, the "Ẓenu'im" or "Ḥashsha'im" (see Essenes), have been preserved chiefly in the Enoch literature of the pre-Christian centuries, and in the "Hekalot" of the geonic time, known also as the "Merkabah" and "Enoch Books" (see Jellinek, "B. H." ii. 40–47, 114–117, and Introduction xiv.–xvii., xxx., xxxii.; iii. 83–108, 161–163, and Introduction xx.–xxv.; v. 170–190 and Introduction xli.–xliii.; Wertheimer, "Batte Midrashot," ii. 15–28; see Hekalot). Part of it has been embodied in the "payyeṭan-ḳedushshah" literature and has found its way also into other ancient apocrypha, such as the Testament of Abraham, the Ascensio Isaiæ, etc. Besides the descriptions of the seven heavens with their hosts of angels, and the various storehouses of the world, and of the divine throne above the highest heaven, the most remarkable feature is that the mysteries rest on the belief in the reality of the things seen in an ecstatic state brought about by ablutions, fasts, fervent invocations, incantations, and by other means. This is called "the Vision of the Merkabah" ("Ẓefiyat ha-Merkabah"), and those under this strange hallucination, who imagine themselves entering the Heavenly Chariot and floating through the air, are called "Yorede Merkabah" (= "those that go down into the ship-like chariot"; Jellinek, "B. H." iii. 90, 94 *et seq.*). In this chariot they are supposed to ascend to the heavens, where in the dazzling light surrounding them they behold the innermost secrets of all persons and things, otherwise impenetrable and invisible.

Particularly significant is the warrior-nature of the angels surrounding the Throne-Chariot; flames dart forth from their eyes; they ride upon fiery horses (comp. Zech. vi. 1–8) and are armed with weapons of fire (Jellinek, *l.c.*). In order to be allowed to pass these terrible beings the Merkabah-rider must provide himself with amulets or seals containing mysterious names ("Hekalot," *l.c.*

xvii.-xxii., xxx.), and in order to be able to step before the Throne he must recite certain prayers until God Himself addresses him, if he be worthy. The "Hekalot" mention especially either R. Akiba or R. Ishmael, and their associates of the Bar Kokba time, as types of the "Yorede Merkabah."

The central figure and chief actor in the theophany, however, is the "Prince of the Face," Meṭaṭron, the one next to the Throne, whose name, or whose seventy names, are like God's, and who is none else than Enoch translated to heaven and transformed into the highest angel. He is the one who imparted to man all the knowledge of heaven and of the past and the future (see especially Jellinek, *l.c.* v. 170-176), exactly as Enoch did in the Ethiopic and Slavonic Books of Enoch.

Origin of the Conception.

Concerning the origin of the Merkabah-ride, Jellinek ("B. H." iii. p. xxii.) expressed the opinion that Persian Sufism gave rise to its peculiar notions, and Bloch ("Monatsschrift," 1893, pp. 18-25, 69-74, 257-266, 305-311) endeavored to trace them all back to Arabic mysticism. But recent researches concerning the Mithra worship and the Mithra liturgy have cast altogether new light on the whole Merkabah lore. Mithra, the heavenly charioteer, with his Quadriga, a chariot drawn by four horses, who was worshiped in ancient Persia as the god of light and regarded in early Roman times as the prime mover of the world, formed of the four elements (Dio Chrysostomus, "Oratio," xxxvi.; see Cumont, "Die Mysterien des Mithra," 1903, pp. 87-88; Windischmann, "Zoroastrische Studien," 1863, pp. 309-312), was invoked under mysterious rites as the mediator between the inaccessible and unknowable Deity, in the ethereal regions of light, and man on earth (Cumont, *l.c.* pp. 95, 122). These rites bear such a striking resemblance to those by means of which the Merkabah-riders approached the Deity that there can scarcely be any doubt as to the Mithraic origin of the latter (see Dieterich, "Eine Mithrasliturgie," 1903, pp. 7-15). The only difference between them is that while the Mithra-worshipers, at least those of Roman times, had the coming forth of Mithra as the highest god their aim, the Merkabah-riders have the seeing of the Lord on high as their goal, Meṭaṭron-Mithra, the archangel, being the divine charioteer who ushers them into the presence of God. Otherwise there is the same hallucination at work which makes the ecstatic imagine that he is lifted up from the earth to heaven to see the sun, stars, and winds come forth from their places; to behold the sun (or sun-god) and the entire celestial household, the seven rulers of the celestial poles, or the archangels; and finally to gaze at the luminous youthful Mithra in all his beauty—the youthful Meṭaṭron of the Jewish mystics (see Cumont, *l.c.* pp. 117, 151, *et al.*).

Such spiritualistic experiences through mystic rites had their origin in Egypt rather than in Persia. Jamblichus ("De Mysteriis," iii. 4, 5) describes the optic and acoustic illusions under which the Egyptian mystic labored as if they were realities, and at the same time he states that in the ecstatic state brought about by magic songs and proper environment the soul is encompassed by a chariot of light and ether (*αἰθεριωδές χαὶ αὐγοειδὲς ὄχημα*), on which it beholds the heavenly things in the light reflected from above (iii. 14; see Von Harless, "Das Buch von der Aegyptischen Mysterien," pp. 53-54, 65-66). Neoplatonic ideas, accordingly, aided in rendering the Mithra worship the center of the mystic belief in which the world of antiquity sought relief during the period when the gods of classical antiquity were losing their authority and divinity; and Jewish wisdom, following the tendency of the age, embodied it, under the name of Enoch Meṭaṭron, as secret lore in its system (see Meṭaṭron).

Philo took the idea of the Merkabah with its charioteer Meṭaṭron and applied it to his Logos ("De Somniis," i. 25; "Quis Rerum Divinarum Heres Sit," §§ 42, 48; "De Profugis," § 19; "De Confusione Linguarum," § 28; "De Monarchia," i. 1; comp. Plato, "Phædrus," ii. 46). Maimonides ("Moreh Nebukim," iii. 1-7), in his antagonism to mysticism, went so far as to dissolve the whole Merkabah theophany of Ezekiel into mere physics, notwithstanding the rabbinical warning against disclosing these mysteries (see Pes. 119a). All the stronger, therefore, grew the zeal of the mystics, as is evidenced in the renewed form of the Cabala, which lent to the Merkabah lore and all the ecstatic visions and mystic operations connected therewith new life and vigor; of this the Book of Raziel and the later Cabala are ample proof. See Ma'aseh Bereshit.

K.

MERNEPTAḤ (Greek, Μενεφθὲς): Egyptian king, the fourth of the 19th dynasty; a prominent figure in the discussions concerning the historicalness and chronology of Israel's exodus from Egypt. He was the son and successor of the famous Rameses II. (Sesostris), who is known to have built the cities enumerated in Ex. i. 11. Consequently, no conclusion seemed more certain than this: Rameses II. was the Pharaoh of the oppression; Merneptaḥ, that of the Exodus, which thus would date from the middle or end of the thirteenth century B.C. The discovery of the famous Israel inscription by Petrie ("Six Temples," plates 13-14) has now made this conclusion very doubtful. Line 27 in this inscription, a song of triumph over all foreign enemies of Egypt (Libyans, Hittites, Canaan, Ashkelon, Gezer, Yenu'ama), closes with the words: "Israel ["Y-s-ir(a)-'a-ra"] is annihilated [pulled out], without any [further] growth; Palestine has become like a widow [*i.e.*, helpless] for Egypt." These words, dating from the fifth year of Merneptaḥ, seem to point most naturally to Israel as settled in Palestine; though they have been construed as an allusion to the twelve tribes still wandering in the desert or still being held under bondage in Goshen.

Merneptaḥ reigned for at least twenty-five years, the first five of which were filled with desperate attacks on Egypt by Libyan tribes and by pirates from Europe and Asia Minor. Palestine and central Syria remained tributary, however. The buildings of the king (at Karnak, etc.) are not considerable. His mummy has recently been found at Thebes, and is now in the Museum at Cairo.

E. G. H. W. M. M.

MERODACH-BALADAN: King of Babylon (712 B.C.), who sent letters and a present to Hezekiah, King of Judah, when the latter had recovered from his sickness. Hezekiah, delighted with the courtesy, shows the messengers all his treasures, withholding nothing from them. Whereupon the prophet Isaiah, hearing of the visit, comes to Hezekiah and reproves him for the display he has made of his riches. He foretells the destruction of Hezekiah's kingdom, and the Babylonian captivity (Isa. xxxix.). In the parallel account in II Kings xx. 12-19 the name of this king is given as Berodach-baladan.

According to the Talmud, Baladan's face was changed to that of a dog, he being thereby compelled to abdicate the throne in favor of his son Merodach. Out of reverence, Merodach in all his edicts and ordinances added his name to that of his father in order to indicate that he really was only the representative of the latter (Sanh. 96b).

S. S. L. G.—A. PE.

MEROM: "The waters of Merom" is given in Josh. xi. 5 as the name of the place at which the hosts of the peoples of northern Palestine assembled to meet the invader Joshua and his army. Merom is now commonly identified with the modern Lake al-Ḥulah, about fifteen miles north of the Sea of Galilee, and it is described as being of the shape of a pear with the stem pointing southward. It is three miles wide in its broadest part, and nearly four miles long, from the swamps to the outlet into the River Jordan. The lake is seven feet above the level of the Mediterranean, and varies from ten to sixteen feet in depth. Not far from its southwestern shores there is a considerable plain which seems to be the most probable location of the great battle between Joshua and the North-Canaanitish allies. The commander-in-chief of these forces, gathered from all parts of northern Palestine and even from the Jordan valley, was Jabin, King of Hazor. The great multitude of warriors is compared in numbers with "the sand that is upon the seashore . . . with horses and chariots very many."

The only hint as to Joshua's method of attack is the statement that he came against the enemy suddenly, and fell upon them. This probably indicates a night march and early morning attack as at Gibeon (Josh. x. 9, 10). The Israelites smote them, put them to flight, and pursued them in every direction. Their horses were hamstrung, and their chariots were burned, while their cities and the whole country were laid waste. This last great battle so reduced opposition that Joshua was now ready to partition among the tribes of Israel for a permanent possession the land with its unconquered individual fortresses.

E. G. H. I. M. P.

MERON or **MIRON:** City of Galilee, situated on a mountain, three miles northwest of Safed and four miles south of Giscala, with which city it is almost always mentioned in the Talmud. One of the passages is: "One may eat olives [the product of the Sabbatical year] till the last ones disappear from the trees of Giscala and Meron" (Yer. Sheb. ix. 2). The ascent to Meron was so narrow that two persons could not walk abreast (R. H. 15a), and this description may well be applied to the Meroth fortified by Josephus ("Vita," § 37; "B. J." ii. 20, § 6). Meron is spoken of as a city inhabited by priests (Yer. Ta'an. iv. 5), a fact alluded to by Eleazar ha-Ḳalir in one of his piyyuṭim (comp. Rapoport in his preface to Shalom ha-Kohen's "Ḳore ha-Dorot," *s.v.* "Meron"). It is stated in the Midrash (Eccl. R. xi. 3) that a quarrel resulting in blows broke out between the people of Meron and those of Giscala on account of the remains of R. Eliezer b. Simeon, which each party desired to bury.

To-day Meron is represented by the village of Merun (called in Hebrew writings "Kefar Miron"), celebrated for its very ancient synagogue and for the tombs of some prominent tannaim. Benjamin of Tudela, who visited it, describes a cave there containing the tombs of HILLEL and Shammai and many of their disciples; and he states that R. Benjamin b. Japheth and R. Judah b. Beterah also were buried there. But Benjamin does not mention the tombs of R. Simeon b. Yoḥai and his son Eleazar. Samuel b. Samson, who was at Meron in 1230, speaks of the school and tomb of Simeon b. Yoḥai which he saw there, as well as of the tomb of Eleazar. At the foot of the mountain, Samuel states, are 336 other tombs, and outside of the village are the tombs of Simeon Ḥaṭufah and of the prophet Obadiah (Carmoly, "Itinéraires," pp. 133–134). There is now a magnificent bet ha-midrash enclosing the supposed tombs of Simeon b. Yoḥai and Eleazar, which have become the place of an annual festival, held on Lag be-'Omer, and called "Hillula de-R. Shim'on ben Yoḥai" in commemoration of the death of the supposed author of the Zohar.

Meron is not to be identified with Shimron-meron of Josh. xii. 20, as the latter is called by the Rabbis "Simonia" (Gen. R. lxxxi.; comp. LXX. *ad loc.*), and is the modern Simuniyyah, a village west of Nazareth (Robinson, "Researches," ii. 344). It may, however, be identical with Madon (Josh. xi. 1), which is rendered "Meron" in the Septuagint; and some scholars identify it with Meroz, mentioned in Judges v. 23.

BIBLIOGRAPHY: Benjamin of Tudela, *Itinerary*, ed. Asher. i. 45; Carmoly, *Itinéraires*, pp. 158 *et seq.*; Neubauer, *G. T.* pp. 228 *et seq.*; Robinson, *Researches*, ii. 444; Schwarz, *Tebu'ot ha-Areẓ*, pp. 223–224, Jerusalem, 1900.

J. M. SEL.

MERV: District town in Russian Central Asia, on the River Murgab. The town sprang up when the district was annexed to Russia in 1884. It has a total population of 8,727, including 486 Jews (1899). The old historic Merv is now utterly in ruins, and lies about eight miles east of the present town, adjoining the manufacturing settlement of Bairam Ali, in the imperial domain of the czar.

The Jews seem to have enjoyed greater religious liberty in old Merv than in many other cities. Dr. Wolff ("Mission to Bokhara," pp. 144, 148, New York, 1848), who was in Merv in 1831, and visited it again in 1844 when engaged on his well-known mission to Bokhara, speaks of the Jews there as being in great favor with the calif. They were permitted to maintain the Jewish faith and practises which they had been compelled to abandon at Meshed, where they were obliged to profess Mohammedanism.

O'Donovan, writing in 1882, before Merv was annexed to Russia, speaks of there being but seven Jewish families there. They were mostly engaged in trade, he states, and were treated with considerable tolerance; yet "they were not allowed to call themselves 'Moussai,' their religious name in these Eastern countries, but were compelled to style themselves 'Jedid,' which signifies a convert to the Mussulman faith" ("The Merv Oasis," ii. 129). A writer in the "Jewish Chronicle" (May 12, 1899) has a note regarding the Jews at Merv under the Russian rule. He states that they came from Meshed, which most of them left in 1840 to escape the alternatives of persecution or conformity to the Moslem faith. He adds, however, that "although they openly acknowledge their religion—for the Russian authorities put no impediments in their way in this respect—they live in dread, and meet for prayer in a cellar which is surrounded by a high wall. There is no Ark in the synagogue, and the scrolls of the Law are kept in a separate room, which can be entered only through a secret door. The Jedids have a dejected appearance and fear everybody. They earn a precarious living as artisans."

BIBLIOGRAPHY: O'Donovan, *The Merv Oasis*, 2 vols., London, 1882 (abridged, 1 vol., New York, 1884); Skrine and Ross, *The Heart of Asia*, pp. 349-356, London, 1899; Albrecht, *Russisch Centralasien*, pp. 37–69, Hamburg, 1896; Durrieux and Fauvelle, *Samarkand la Bien Gardée*, pp. 64–96, Paris, 1901.

H. R. A. V. W. J.

MERWAN HA-LEVI: French philanthropist of the second half of the eleventh century; one of the most prominent Jews of Narbonne, who devoted his time and fortune to that community. It seems that he was also in favor with the government, being thus enabled to check unfavorable measures against the Jews. He was the head of a family which produced several famous Jewish scholars, among whom were his son, R. Isaac of Narbonne, and his grandson, Nasi Moses ben Joseph of Narbonne.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 412.

G. A. PE.

MERZBACHER, ABRAHAM: German banker; born 1812 at Baiersdorf near Erlangen; died June 4, 1885, at Munich. He at first intended to follow a rabbinical career; but after an unsuccessful application for the office of rabbi in Ansbach, he settled as a banker in Munich. He was an enthusiastic champion of the moderate conservative Jewish party, and a member of the central committee of the Alliance Israélite Universelle.

Merzbacher was noted chiefly as a patron of Jewish science. He published at his own expense the work "Dikduke Soferim," in 16 volumes, by Raphael Nathan Rabbinovicz (d. 1888). In the interest of this learned protégé and friend, Merzbacher collected one of the largest private Jewish libraries in the world, which now forms part of the city library of Frankfort-on-the-Main. S.

MESERITZ. See MIEDZYRZECZ.

MESHA: King of Moab, tributary to Ahab, King of Israel. He was a sheepmaster, and paid the King of Israel an annual tax consisting of the wool of 100,000 lambs and of 100,000 rams (II Kings iii. 4). He rebelled against Israel and refused to pay tribute; whereupon Jehoram, King of Israel, uniting his forces with those of Jehoshaphat, King of Judah, and of the King of Edom, marched round the southern end of the Dead Sea and invaded the Moabitish territory. That route was chosen, as is mentioned in the MOABITE STONE, because the cities north of the Arnon were fortified by Mesha.

The invading army suffering from want of water, the prophet Elisha, who was present, was consulted upon the suggestion of the King of Judah. He bade them dig trenches in the sandy soil, which were speedily filled with water. The Moabite army, seeing the rays of the sun reflected in the water, imagined that the enemies had quarreled and massacred one another; they made a reckless rush to spoil the camp, only to be repelled, routed, and put to flight with great loss, the few who escaped entering Kir-haraseth. The combined armies advanced into the land unopposed, "marred" the fields with stones, stopped up the cisterns and fountains, felled the forests, and beleaguered the fortress. With 700 warriors Mesha attempted to break through the enemy's lines. Utterly failing in this, and reduced to desperation, he went to the top of the wall, and, in full view of the invaders, offered his eldest son, who should have reigned in his stead, as a burnt offering to propitiate the wrath of his god Chemosh. In consequence of this "there came great wrath upon Israel"; and the Israelites, without pursuing their successes further, at once evacuated the country, leaving Mesha in undisturbed possession of it (*ib.* iii. 6-27). See MOABITE STONE.

E. G. H. C. L.

MESHA (Me'asha): Palestinian amora; lived in the third century at Lydda, in Judea. He seems to have lost his parents when a child, for he was brought up by his grandfather, the eminent haggadist Joshua b. Levi. At an early age he displayed fine intelligence. His grandfather was fond of hearing him recite on Fridays the Biblical portion for the week; and the Midrash relates of him that once in his childhood he became ill and remained in a trance for three days, and that when he recovered his father asked him where he had been all that time; to this Mesha replied that he had been in a confused world and that persons held in honor in this world were there disgraced (Ruth R. iii. 1). Only a few halakot and sayings of his have been preserved in the Talmud.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, 1882, ii. 270; Bacher, *Ag. Pal. Amor.* i. 128, iii. 614.

S. S. A. S. W.

MESHERSHAYA BAR PAḲOD: Babylonian amora of the sixth and last generation; lived in Sura. In the persecution of Jews by Perozes (Firuz). King of Persia, Meshershaya was imprisoned and executed together with Amemar bar Mar Yanḳaï and the exilarch Huna Mar (469–470).

BIBLIOGRAPHY: Sherira Gaon, *Responsa*, ed. Neubauer, A 34; Heilprin, *Seder ha-Dorot*, 1889, i. 168.

S. S. A. S. W.

MESHULLAM BEN DAVID: German tosafist of the twelfth or of the first half of the thirteenth century. He was the son of the tosafist and liturgist David ben Kalonymus of Münzenburg, and he corresponded with R. Baruch ("Mordekai," Ket.

ii. 149), with Simḥah of Speyer (*ib.* Ḥul. vi. 657, x. 737), and with Isaac Or Zarua' (Ḥayyim Or Zarua', Responsa, Nos. 103, 121). Gross ("Gallia Judaica," p. 196) thinks that the Meshullam mentioned in "Mordekai," Ḥul. vi. 657, is Meshullam of Melun.

Bibliography: A. Epstein, in *Monatsschrift*, xli. 468; Kohn, *Mardochai ben Hillel*, p. 141.
E. C. M. Sel.

MESHULLAM BEN ISAAC SALEM BEN JOSEPH: Italian poet; lived successively at Mantua and Venice at the end of the sixteenth century and at the beginning of the seventeenth. Like his father, he was a corrector in the Hebrew printing-offices at the above-named cities, which he often supplied with laudatory poems of his own composition. In addition to these, which were inserted at the head of several books, Meshullam was the author of three liturgical poems, namely: (1) "Ḳinah," an elegy on the conflagration at Mantua in 1610; (2) a poem on the Exodus from Egypt; and (3) a seliḥah forming a fourfold alphabetical acrostic.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1751; Zunz, *Literaturgesch.* p. 424.
G. I. Br.

MESHULLAM BEN ISRAEL: Talmudic scholar of the sixteenth and seventeenth centuries; author of "Mar'eh Meḳom ha-Dinim" (Cracow, 1647), an alphabetical index to the Shulḥan 'Aruk. Fürst ("Bibl. Jud." ii. 369) records that he was known also as "Phoebus," and says he died at Amsterdam in 1652 and was praised by David de Barrios.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1750.
E. C. M. Sel.

MESHULLAM BEN JACOB OF LUNEL: French Talmudist; died at Lunel in 1170. He directed a Talmudic school which produced several famous men, and was an intimate friend of Abraham b. Isaac, ab bet din of Narbonne, who addressed to him several responsa, and spoke of him in high terms. His Talmudic decisions are quoted in "Sefer ha-Terumot."

Meshullam was interested also in philosophy. According to Ibn Tibbon, whom he encouraged to translate Baḥya's "Al-Hidayah ila Fara'id al-Ḳulub" into Hebrew ("Ḥobot ha-Lebabot"), he wrote several works dealing with moral philosophy, advised and assisted other Jewish writers, and possessed a large library. Judah ibn Tibbon is never weary of praising Meshullam's zeal in investigating the various branches of knowledge.

Bibliography: Gross, *Gallia Judaica*, p. 229.
S. S. A. Pe.

MESHULLAM BEN JOEL HA-KOHEN: Galician Talmudist; died at Lemberg Sept. 25, 1809. At first rabbi at Zurawno (Galicia), he was called to Koretz to succeed his brother Isaac; he then went to Bolechow, and finally to Lemberg. Meshullam's Talmudic attainments are evident not only in his works, but also from the fact that the most famous among his contemporaries requested his responsa. One of these is contained in "Sha'ar ha-Hakanah" (Lemberg, 1794), the work of his ancestor Naphtali ha-Kohen, another in Elijah Gaon's "Shenot Eliyahu."

Meshullam was the author of "Pitḥe Niddah" (Lemberg, 1802), comments on the laws of Niddah. The book contains also a specimen of the author's work on the Pentateuch, entitled "Liḳḳuṭe Yom." One of his responsa is also found in "Zikron Kehunnah," a work by his brother Isaac.

Bibliography: Buber, *Anshe Shem*, p. 171.
D. A. Pe.

MESHULLAM BEN JONAH: Physician and translator of the thirteenth century. It appears that he lived in southern France. He occupied himself with medicine merely as a study, and seems never to have practised. At the desire of a friend named Ḥafeẓ or Shalem, Meshullam translated into Hebrew the medical work "Kitab al-Taẓrif," by Zahrawi. The translator's preface begins with a Hebrew poem in honor of Ḥafiẓ.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 745; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2120.
S. J. Z. L.

MESHULLAM BEN KALONYMUS BEN TODROS: French scholar of the twelfth and thirteenth centuries; nasi of Narbonne. Meshullam sided with Judah al-Fakhkhar in his attacks on the works of Maimonides and the philosophers. Nevertheless, he blamed Al-Fakhkhar for the excessive ardor with which the latter fought the Maimonists, saying that among the latter there were many great and pious Jews. In a letter which he wrote to Al-Fakhkhar, Meshullam particularly asked him to be indulgent toward David Ḳimḥi. Al-Fakhkhar yielded to his friend's request, assuring him that he would write nothing against Ḳimḥi.

Bibliography: Geiger, in *Oẓar Neḥmad*, ii. 172; *idem*, in *Jüd. Zeit.* x. 285; Gross, *Gallia Judaica*, p. 408.
S. S. M. Sel.

MESHULLAM BEN MACHIR (DON BONET CRESCAS DE LUNEL): French scholar; settled at Perpignan, where he died in 1306. Abba Mari, who was a relative of Meshullam, lamented the latter's death in a letter of condolence which he sent to the community of Perpignan ("Minḥat Ḳena'ot," MS. No 132). Abba Mari also bewailed Meshullam's death in one of his liturgical pieces. Gross thinks that Meshullam b. Machir is to be identified with Sen Bonet de Lunel, who wrote a commentary on Ibn Ezra's Bible commentary.

Bibliography: Gross, *Gallia Judaica*, pp. 289, 464; *idem*, in *R. E. J.* iv. 205; Renan-Neubauer, *Les Rabbins Français*, p. 694.
S. M. Sel.

MESHULLAM BEN NATHAN OF MELUN (called also **Meshullam of Narbonne**): French tosafist; born at Narbonne about 1120. He was a member of the rabbinical college of Narbonne and, with Abraham ben Isaac, ab bet din, and other rabbis, was one of the signatories of a responsum issued there about 1150 ("Teshubot ha-Rambam," p. 4, Leipsic, 1859; "Kol Bo," No. 20). Not long after 1150 Meshullam settled at Melun, where he acquired considerable authority and where he corresponded with some of the greatest rabbis of France, including those of Paris. He obtained the title of "Rab," which had an official character in northern France. Meshullam was rather indulgent in his decisions, which much displeased R. Tam. A polemical correspondence ensued between these two scholars, and Meshullam, in spite of his clever dialectics, was obliged to submit in fear of excommunication (comp. R. Tam, "Sefer ha-Yashar," pp. 72-76; Tos. to Pes. 105a; Beẓah 16a; 'Ab. Zarah 29b; "Mordekai," Shab. iv. 334 *et passim*). Gross (in "Monatsschrift," xvi. 290) and Kohn (*ib.* xxvi. 143) declared that Meshullam b. Nathan of Melun and Meshullam of Narbonne were two different persons, though Gross afterward surrendered this opinion and identified them. Gross conjectures also that this Meshullam may be identical with the Biblical commentator quoted in the commentary to Chronicles (II Chron. xiii. 2) wrongly attributed to Rashi (comp. Zunz, "Z. G." p. 71), and that it is he who is spoken of by Yom-Ṭob of Joigny ("Mordekai," Shab. i. 250).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 352-353; Zadoc Kahn, in *R. E. J.* i. 235-238; Kohn, *Mardochai ben Hillel*, p. 141.

G. M. SEL.

MESHULLAM PHOEBUS BEN ISRAEL SAMUEL: Chief rabbi of Cracow; born about 1547; died at Cracow Oct. 17, 1617. Meshullam is first known as the head of a flourishing yeshibah at Brest-Litovsk, one of his pupils being Joel Sirḳes. The year of his arrival at Cracow is not recorded, but it is certain that he was there in 1605. He was a recognized authority in rabbinical matters and was consulted by Meïr Lublin (Responsa, No. 81) and by Sirḳes ("She'elot u-Teshubot ha-BaḤ," No. 102). A responsum of Meshullam to Joshua Falk ha-Kohen contains an explanation (to Niddah v. 1) which shows Meshullam to have possessed a thorough knowledge of anatomy and some knowledge of Latin ("She'elot u-Teshubot ha-BaḤ ha-Ḥadashot," No. 34). Two other responsa of his are extant (*ib.* No. 81 and "She'elot u-Teshubot Ge'one Batra'e," No. 44). Abraham Schrenzel in his "Etan ha-Ezraḥi" (Responsa, No. 29) mentions a work by Meshullam Phoebus entitled "Sefer Shemot Giṭṭin," a treatise on the proper names in a bill of divorce. From a manuscript in his possession Meshullam edited the responsa of Moses Minz (Cracow, 1617).

BIBLIOGRAPHY: J. M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 49-52.

H. R. M. SEL.

MESHULLAM BEN SOLOMON (surnamed **En Vidas**): Poet; lived at the beginning of the thirteenth century. Although Jedaiah Bedersi, in his "Iggeret Hitnaẓẓelut," classes Meshullam among the Provençal poets, Meshullam's native country seems to have been Spain. According to Gross ("Gallia Judaica," p. 146), the name of the place דפאה, which is added to Meshullam's name in a Bodleian manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1970, fol. 201), is to be corrected to דפיירה (= "Da Piera"). In a Florence manuscript Meshullam is designated as "En Vidas de Gerona."

Meshullam ranged himself with the Orthodox in their struggle against the philosophers. He directed his attacks chiefly against the translator of that work, Judah al-Ḥarizi, and wrote several satirical poems on the "Moreh Nebukim." These poems have been published by Steinschneider in the "Sammelband Kleiner Beiträge aus Handschriften" (i. 3). Meshullam was a poet of talent; indeed, Abraham Bedersi, in his review of the principal Hebrew poets, classes him before Benveniste. The greater part of his poetical productions are extant in manuscript (Neubauer, *l.c.*, and the Florence MS. cited above). See DAPIERA.

BIBLIOGRAPHY: Carmoly, in *Ha-Karmel*, vii. 40; Grätz, *Gesch.* vii. 52; Renan-Neubauer, *Les Rabbins Français*, p. 728; Gross, *Gallia Judaica*, p. 146.

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MESHULLAM TYSMENITZ. See TYSMENITZ, MESHULLAM.

MESHUMMAD. See APOSTASY.

MESHWI AL-'UKBARI: Founder of the Jewish sect **Al-'Ukbariyyah (Okbarites),** which derived its name from the city of 'Ukbara, near Bagdad, said to have been the place of residence of Meshwi. According to Ḳirḳisani, Meshwi lived after Ishmael Al-'Ukbari; his original name was Moses, but it was converted by his adversaries into Meshwi (= "one whose ideas are confused"). Meshwi differed in many points from both the Karaites and the Rabbinites. Because the Day of Atonement is termed in the Bible "Sabbath of Sabbaths" he affirmed that that feast must always occur on a Sabbath, which would make the Feast of Passover fall on Thursday. He ordered his followers to turn to the West in praying, instead of in the direction of the Temple. According to Meshwi, it was not allowable to offer sacrifices in the Temple on Sabbath. Contrary to the Biblical prohibition, Meshwi is said to have allowed his followers to eat fat. Hadassi ("Eshkol ha-Kofer," § 98), on the authority of David ibn Merwan al-Muḳammaṣ, gives the name of the founder of the sect as Moses of Baalbek, who is probably identical with Meshwi al-'Ukbari. From an obscure passage in the "Oẓar Neḥmad" of the Karaite Tobias ben Moses, Delitzsch concludes that Meshwi embraced Christianity in the later part of his life; but this is highly improbable, for the sect would not have survived the apostasy of its founder, and Meshwi still had followers at the time of Ḳirḳisani.

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, i. 16, 43; ii. 88, 98; Fürst, *Gesch. des Karäert.* i. 85; Grätz, *Gesch.* v. 202; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 204; Harkavy, *Le-Ḳorot ha-Kittot be-Yisrael*, in Grätz, *Dibre Yeme Yisrael*, iii. 509.

S. I. BR.

MESOPOTAMIA. See ARAM; ASSYRIA; BABYLONIA.

MESQUITA: Castilian family, members of which, during the period of the Inquisition, found their way to Holland, England, and America.

David Bueno de Mesquita was one of the wealthy merchants of Amsterdam about the middle of the seventeenth century. The family Bueno de Mesquita still exists in England; in American history also the name appears at an early date. **Luis de Amesquita** is mentioned in the course of the trial of Gabriel of Granada by the Inquisition in Mexico (1642-45). From Obregon it is learned that **Luis de Mesquita** (alias De Amesquita Sarmiento) was a native of Segovia, Castile, and a citizen and merchant of Mexico. The name is found also in the West Indies. **Benjamin Bueno de Mesquita** is mentioned as a Portuguese merchant, resident in Jamaica, who petitioned the king for letters of denization in 1664; he appears to have lived there several years before the date mentioned. Banished from the island shortly after 1664, he went to New York. He was buried in that city, and his tombstone in the old cemetery on New Bowery is the oldest Jewish tombstone existing in New York; it bears the date of 1683. Other members of the same family remained in Jamaica, and their name is repeatedly met with at later dates; thus **Jacob Fernandes Mesquita** was naturalized there in 1740 and **Moses Mesquita** in 1749. **Abraham Bueno de Mesquita** was a resident of the island of Nevis early in the eighteenth century, though administration of his estate was granted in New York, to his daughter Blancha in 1715. Members of this family appear repeatedly in the records of the New York congregation, but the name disappears during the nineteenth century.

Bibliography: *Publications Am. Jew. Hist. Soc.* i. 91-92; v. 48-49, 112; vii. 102-103 (D. Fergusson, *Trial of Gabriel de Granada*); Obregon, *Epoca Colonial*, second series, p. 357, Mexico, 1895; *New York Hist. Soc. Col.* ii. 154; Graetz, *Hist.* vol. v.

A. L. Hü.

MESQUITA, MOSES GOMEZ DE: Haham of the Spanish and Portuguese Jews of England; born in 1688; died May 8, 1751. Mesquita was appointed haham in 1744, in succession to Isaac Nieto, who had resigned, and held the office until his death. He solemnized the second marriage of Isaac Nieto in 1747, and the marriage of his own daughter, in 1749, to Moses Cohen Dazevedo Ferme, who became haham in 1760.

Bibliography: Gaster, *Hist. of Bevis Marks*, pp. 130-131; *Cat. Anglo-Jew. Hist. Exh.* p. 49.

J. I. Co.

MESSENGER. See Agency, Law of.

MESSER, LEON (JUDAH BEN JEHIEL ROFE): Italian rabbi, physician, and philosopher; flourished in Mantua in the latter half of the fifteenth century. He is said to have been born in Naples. The name "Leon" is the usual equivalent of "Judah" and "Messer" (= "Maestro"), the title usually given to physicians. He was rabbi in Mantua, where he had a conflict with his colleague Joseph Colon, in consequence of which both were expelled from the city (1475). Leon wrote a text-book on logic entitled "Miklal Yofi" (see Luzzatto in "Kerem Ḥemed," v. 48), a grammar under the title "Libnat ha-Sappir," commentaries to the "Logic" and the "Ethics" of Aristotle, and a text-book of rhetoric under the title "Nofet Ẓufim." The last-mentioned is the only one of his works which has been printed; it was published in Mantua before 1480 and was reedited by Jellinek in 1863 (Vienna). The object of the work was both apologetic and propagandic. The author desired to demonstrate to the non-Jewish world that the Jews were not devoid of the literary sense, and he wished to prove to his coreligionists that Judaism is not hostile to secular studies, which contribute to a better appreciation of Jewish literature. His theories follow chiefly those of Cicero and Quintilian. The book, as is evident from the fact that it was not reprinted within 400 years, had only a small circle of readers, but within this circle it was highly appreciated. Azariah dei Rossi quotes Leon as a witness to the value of secular studies (ch. ii., in "Me'or 'Enayim," ed. Benjacob, i. 75, Wilna, 1863), and Joseph Solomon Delmedigo recommends the book to the Karaite Zarah ben Nathan (Geiger, "Melo Chofnajim," p. 19, Berlin, 1840). Messer Leon's son, **David,** also a physician of Mantua, is the author of "Tehillah le-Dawid," a book on philosophy, edited by his grandson Aaron ben Judah (Constantinople, 1577).

Bibliography: *Cat. Bodl.* cols. 1331-1332; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 200; Wolf, *Bibl. Hebr.* iii. 333-334; De Rossi, *Dizionario*, ii. 7; Dukes, *Ehrensäulen*, pp. 55 *et seq.*, Vienna, 1837; Grätz, *Gesch.* viii. 243-244.

D.

The Name.

MESSIAH (Hebr., "Ha-Mashiaḥ"; Aramaic, "Meshiḥa" = "anointed one"): The name or title of the ideal king of the Messianic age; used also without the article as a proper name—"Mashiaḥ" (in the Babylonian Talmud and in the midrash literature), like Χριστός in the Gospels. The Grecized Μεσσιας of the New Testament (John i. 41, iv. 25) is a transliteration of the Aramaic form, Aramaic being the spoken language of Palestine in the time of Jesus. "The Messiah" (with the article and not in apposition with another word) is, however, not an Old Testament expression, but occurs for the first time in apocalyptic literature. Similarly, in all probability the use of the word "Mashiaḥ" to denote the Messianic king is not found earlier than the apocalyptic literature. In the Old Testament the earliest use of the word is with Yhwh (or with a pronominal suffix referring to Yhwh) as a title of the ruling sovereign Meshiaḥ Yhwh ("God's anointed one"; I Sam. ii. 10, 35; xii. 3, 5; xvi. 6; xxvi. 9, 11, 16, 23; II Sam. i. 14, 16; xix. 21; II Chron. vi. 42; Ps. xviii. 51 [A. V. 50]; xx. 7 [A. V. 6]; cxxxii. 17 [applying to David]; Lam. iv. 20). In post-exilic times, the high priest, filling the place formerly occupied by the king, is spoken of as "ha-Kohen ha-Mashiaḥ" (the anointed priest; Lev. iv. 3, 5, 16; vi. 5), also (Dan. ix. 25, 26) as "Mashiaḥ Nagid" (an anointed one, a ruler) and simply "Mashiaḥ" (an anointed one), referring to Onias III. As the anointing of the high priest consecrated him above all his brethren to God's service and gave him immediate access to God (comp. Lev. viii. 12, xxi. 10-12; Zech. iii. 7), so the anointing of the king made him Meshiaḥ Yhwh, placed him in a special relationship to God, and established him as the one chosen by God to represent His rulership in Israel and to bear witness to His glory before the nations (comp. II Sam. vii. 8-11, 14; Isa. lv. 4; Ps. lxxxix. 4, 21-29). As "God's anointed one" the king was sacrosanct and inviolable (comp. I Sam. xxvi. 9). Hence the later applications of the title "Meshiaḥ Yhwh" in the Old Testament.

In Isa. xlv. 1 Cyrus is called "God's anointed one," because God has called him and given him victory after victory for the distinct purpose of putting an end to the Babylonian kingdom and the worship of idols, of setting free exiled Israel, and thus introducing the new era of God's universal dominion. In Ps. cv. 15 the Patriarchs are called "God's anointed ones" because they are under the special protection of God and therefore inviolable. Finally, in Hab. iii. 13, Ps. xxviii. 8, lxxxiv. 10 (A. V.

9), and possibly in lxxxix. 39, 52 (A. V. 38, 51), the title is applied to Israel, God's chosen people. See Anointing.

"Mashiaḥ" (anointed one of God) in Ps. ii. 2, which was formerly thought to have Messianic reference, is now taken as referring either to a Hasmonean king or to Israel. The latter interpretation is that prevailing in the Midrash (comp. Midr. Rabbah and Tanḥuma, Emor; Yalḳuṭ, Toledot, near end; Midr. Shoḥer Ṭob, *ad loc.*), though the Messianic interpretation occurs in the eschatological description (Pesiḳ. Zuṭarta, Balaḳ).

The Ideal in Isaiah.

But though the name is of later origin, the idea of a personal Messiah runs through the Old Testament. It is the natural outcome of the prophetic future hope. The first prophet to give a detailed picture of the future ideal king was Isaiah (ix. 1–6, xi. 1–10, xxxii. 1–5). Of late the authenticity of these passages, and also of those passages in Jeremiah and Ezekiel which give expression to the hope in a Messiah, has been disputed by various Biblical scholars (comp. Hackmann, "Die Zukunftserwartung des Jesaiah"; Volz, "Die Vorexilische Jahweprophetie und der Messias"; Marti, "Gesch. der Israelitischen Religion," pp. 190 *et seq.*; *idem*, "Das Buch Jesaia"; Cheyne, "Introduction to Isaiah," and edition and transl. of Isaiah in "S. B. O. T.").

The objections of these scholars, however, rest principally on the hypothesis that the idea of the Messiah is inseparably bound up with the desire for universal dominion, whereas, in reality, this feature is not a characteristic of the Messianic hope until a later stage of its development. The ideal king to whom Isaiah looks forward will be a scion of the stock of Jesse, on whom will rest the spirit of God as a spirit of wisdom, valor, and religion, and who will rule in the fear of God, his loins girt with righteousness and faithfulness (xi. 1–3a, 5). He will not engage in war or in the conquest of nations; the paraphernalia of war will be destroyed (ix. 4); his sole concern will be to establish justice among his people (ix. 6b; xi. 3b, 4). The fruit of his righteous government will be peace and order throughout the land. The lamb will not dread the wolf, nor will the leopard harm the kid (xi. 8); that is, as the following verse explains, tyranny and violence will no longer be practised on God's holy mountain, for the land will be full of the knowledge of God as the water covers the sea (comp. xxxii. 1, 2, 16). The people will not aspire to political greatness, but will lead a pastoral life (xxxii. 18, 20). Under such ideal conditions the country can not but prosper, nor need it fear attack from outside nations (ix. 6a, xxxii. 15). The newly risen scion of Jesse will stand forth as a beacon to other nations, and they will come to him for guidance and arbitration (xi. 10). He will rightly be called "Wonderful Counselor," "Godlike Hero," "Constant Father," "Prince of Peace" (ix. 5).

The "Immanuel" Passage.

This picture of the future fully accords with Isaiah's view, that the judgment will lead to a spiritual regeneration and bring about a state of moral and religious perfection; and it agrees also with the doctrine, which, in his bitter opposition to the alliances with Assyria and Egypt, he preached to his people—the doctrine, namely, that their sole concern should be God and their sole reliance be on Him, for thus, and thus only, might they endure (vii. 9; comp. also v. 4, viii. 13, xxx. 15). The prophets advocated a government which would be in conformity with God's will and be regulated by His laws of righteousness. In connection with Isaiah's Messianic hope it remains to be observed that the "Immanuel" passage, Isa. vii. 14, which is interpreted in Matt. i. 23 as referring to the birth of Jesus, has, as Robertson Smith ("The Prophets of Israel," pp. 271 *et seq.*, 426 *et seq.*) and others have pointed out, no Messianic import whatever. The name has reference merely to events of the immediate present. He means to give a token by which the truth of his prophetic word may be tested, saying that any young woman giving birth to a son in the near future will call him "Immanuel" (= "God with us"), in remembrance of the withdrawal of the Syrian-Ephraimitic armies from the country (v. 16). "'Almah" does not mean "virgin" (as given in A. V. and other versions; the only word meaning this is "betulah"), but "a young woman sexually mature," whether married or unmarried; the article "ha-" of "ha-'almah" is the generic article.

In Jeremiah and Ezekiel.

The idea of a personal Messiah is not met with again until the time of Jeremiah and Ezekiel (the Messianic picture of Micah v. 1, 3–8, as is proved by the fact that in it Israel and the Messiah hold dominion over the nations, according to this view can not be a pre-exilic product of prophecy; in fact, it must have originated late in post-exilic times). Jeremiah's picture of the Messiah is not a detailed one; but, like his future hope in general, it agrees in all essentials with that of Isaiah. The Messiah will be "a righteous sprout of David," who will establish just judgment and wise government in the country, and whose name will be יהוה צדקנו (= "God is our salvation"; xxiii. 5, 6; these two verses recur in almost the same form in xxxiii. 15, 16, but in the latter verse the name is applied to Jerusalem, an application which did not originate with Jeremiah. Ch. xxx. 9 *et seq.*, 21 does not claim consideration here, as it is of later origin).

In Ezekiel, the Messiah is a purely passive figure, the only personal reference to him being in xvii. 23—"he will become a mighty cedar" (Hebr.). The regeneration of the people, like their restoration, is exclusively the work of God.

But in xxxiv. 23 *et seq.*, xxxvii. 24 *et seq.*, which passages date from exilic times, there is an entirely new feature—the prophecy that David will be the king of the future state. As after the decline of the Holy Roman Empire the saga arose of the return of the emperor-hero Barbarossa, so, after the fall of the nation, the Jews of the Exile dreamed of the coming of a second David, who would reestablish them as a glorious nation. So Ezekiel lays emphasis on the fact that the future Israel is to be a united nation as it was under David of old. The hope in the return of David is expressed also in the spurious passage mentioned above (Jer. xxx. 9) and in the gloss to Hos. iii. 5 ("and David their king"), and is met with sporadically also in Neo-Hebraic apocalyptic literature (see below).

In post-exilic prophetic literature the hope in a Messiah is found only in the first two prophets of the post-exilic community, Haggai and Zechariah, and in Deutero-Zechariah, ch. ix., which, probably, dates from the time of the Seleucids. Haggai and Zechariah see in Zerubbabel the promised "sprout of David"; but they state merely that he will rebuild the Temple and attain great eminence as a ruler (Hag. ii. 23; Zech. iii. 8, vi. 12).

Deutero-Zechariah's Messiah has much in common with Isaiah's. He is described (Zech. ix. 9, 10) as a righteous Prince of Peace, who will rise from the ranks of the pious and oppressed, who will ride into Jerusalem not in military splendor, but on an ass (comp. Jesus' entry into Jerusalem on an ass, and also Ibn Ḳutaibah's account of Salman, the governor of Medina at the time of the dissensions of the califs, who rode upon an ass in order to show his advocacy of peace). For, unlike worldly rulers, he will not maintain his dominion by the sword—he will destroy all the instruments of war (if, instead of הכרתי, is read in accordance with the LXX. הִכְרִת, 3d s. m.); but, by his jurisdiction, which will extend to the ends of the earth, he will establish peace among the nations. Thus Deutero-Zechariah's conception of the Messiah combines Isaiah's conception with the hope of world-dominion cherished by his own age.

Ideal of the Second Isaiah.

The personal Messiah does not figure at all in the future hope of Deutero-Isaiah, whose lofty universalism marks the final step in the development of the religious ideas of the Prophets. The salvation of mankind is the goal of history, and Israel's prerogative becomes but the privilege of suffering for the good of the whole world. God has called Israel for the realization of His purpose toward man. Israel, and not an individual, is "the servant of God" (Isa. xlii. 1-6, xlix. 1-6, l. 4-9, lii. 13-liii. 12), through whom the regeneration of mankind will be accomplished, who will spread the true religion among all nations, convert all men into willing servants of God, and lead all tongues to confess Him (xlv. 23). Naturally, not the actual Israel of the present is meant, but the ideal Israel of the future, risen to spiritual heights in consequence of his wonderful deliverance by God. For this high destiny Israel has been especially fitted by reason of the religious experience which God has stored up in him in the course of his history; and, by submitting, in accordance with God's will, to suffering and ignominy, he fulfils his mission and advances toward his final goal. In Isa. ii. 1-4 and Micah iv. 1-4 there is the same picture of the Messianic future as in Deutero-Isaiah—Jerusalem as the religious center of the world, whence salvation will radiate to all men—but contain the additional promise that universal peace will ensue in consequence thereof. In like manner the post-exilic prophets Trito-Isaiah, Malachi, and Joel, and the post-exilic Apocalypse of Isaiah, xxiv.-xxvii., have no personal Messiah. According to them, God Himself, without the instrumentality of a man, will redeem Israel from his present misery and bring about the new era of salvation. The conclusion, however, of Malachi (the authorship of which is doubtful) speaks of a messenger, Elijah, whom God will send to convert men and thus pave the way for His own coming.

In the Apocrypha.

As in the prophetic writings just enumerated, so in the Apocrypha of the Old Testament the figure of the Messiah has no prominence whatever. In I Maccabees there is a brief general reference to the promise given to David, that his throne would be reestablished (ii. 57), but Ecclesiasticus, Judith, Tobit, Baruch, II Maccabees, and the Wisdom of Solomon contain no mention of the Davidic hope. The Hellenistic author of the Wisdom of Solomon is so thoroughly universalistic that the idea of a Messiah is precluded. His eschatological picture shows no nationalistic feature whatever.

Alexander as Messiah.

The natural deduction from the facts thus far outlined is that while from the time of the Prophets the belief in an ideal future determined the character and tendency of Jewish religious life and thought to such an extent that this belief may be called the special characteristic of the Jewish genius, still, in the periods thus far covered, the idea of a personal Messiah is far from having that general prominence which one would, at first, be inclined to assume. Further, it has been seen how Deutero-Isaiah heralded Cyrus as the favorite of God, the hero called by God to introduce the new era of universal bliss. In like manner, no doubt, as Kampers has shown in his "Alexander der Grosse und die Idee des Weltimperiums in Prophetie und Sage," the Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. Proof of this is: (1) The legend related in Josephus ("Ant." xi. 8) and in the Talmud (Yoma 67b) of the audience of the high priest Jaddua (in the Talmud it is Simon the Just) with Alexander the Great in Gaza. Alexander recognizes in the high priest the man who had appeared to him in a dream, urging him to the conquest of Asia and promising him that he himself would lead his army and deliver the Persian kingdom into his hands; he prostrates himself to worship God, whose name he sees inscribed on the plate of gold on the high priest's cidaris, accompanies the high priest to Jerusalem to sacrifice to God in His Temple, and is there shown the Book of Daniel, in which it is written that the Persian kingdom will be conquered by a Greek—a prophecy which Alexander applies to himself. (2) The various sagas which sprang up about Alexander, chiefly among the Jews in Alexandria, and out of which the Alexander romance of pseudo-Callisthenes grew, the only explanation of which is that Alexander had once been the central figure in their future hope. (3) The apocalyptic traditions about Alexander the Great in medieval apocalyptic literature and also in the midrashic literature—for example, the tradition (mentioned by Josephus) of Alexander imprisoning Gog and Magog behind the mountains of darkness in the far north. The version of this legend given by Jacob of Serug (521 C.E.) and in the Koran, sura 18 (comp.

Kampers, *l.c.* pp. 73, 76 *et seq.*) leaves no doubt that it was purely of apocalyptic origin.

But while all these hopes centering in Alexander the Great bear witness to the liberality and broad-mindedness of the Jews of that time, they, on the other hand, corroborate the conclusion, expressed above, that the hope in the Messiah had, as yet, no definite form and can not have been commonly an article of faith. This is true, not only of the time of Alexander the Great, but even as late as the first period of apocalyptic literature, and is proved by the absence of a personal Messiah in the oldest apocalyptic writing, the Book of Daniel, as well as in the oldest part of the Book of Enoch ("The Apocalypse of the Ten Weeks") and in the Book of Jubilees, which also date from the Maccabean period, apart from the fact, pointed out above, that in the contemporaneous apocrypha there is but vague reference to the Messiah. The "one of the likeness of man" ("ke-bar enash") of Dan. vii. 13 (Hebr.), to whom the rulership in the divine world-monarchy will be entrusted, is, according to the author's own explanation (vii. 18, 22, 27), the nation of God's holy ones (*i.e.*, the faithful Jews). These constitute the earthly representatives of God in the "civitas Dei," and in contrast to the other nations of the world, who are represented under the figures of animals, they are represented under the figure of a man in order to signify that in them the divine ideal of manhood has preserved itself most faithfully.

Rise of Popular Belief in a Personal Messiah.

Not until after the fall of the Maccabean dynasty, when the despotic government of Herod the Great and his family, and the increasing tyranny of the Roman empire had made their condition ever more unbearable, did the Jews seek refuge in the hope of a personal Messiah. They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper, would put an end to the impious Roman rule, and would establish His own reign of peace and justice in its place. In this way their hopes became gradually centered in the Messiah. As evidence that in the Roman period the Messianic hope had become universal among the Jews may be adduced: (1) Jesus' conviction that he was the Messiah, a conviction inspired in him by the current belief in a Messiah, as is shown by the fact that on his entry into Jerusalem the populace hailed him as such; (2) the testimony of Josephus ("B. J." vi. 5, § 4), Tacitus ("Hist." v. 13), and Suetonius (Vespasian, iv.) regarding the Messianic belief of the Jewish people at that time; (3) the fact that even in Philo's picture of the future, in spite of its moralistic tendency, the Messianic king has a place (comp. "De Præmiis et Pœnis," § 16). It may be noted in this connection that the "Prayer for the Coming of the Messiah," as the version of it given both in the Babylonian and in the Palestinian recensions of the Shemoneh 'Esreh shows (see Nos. 14 and 15 respectively), can not have become an integral part of the daily prayers later than the time immediately following the destruction of the Temple, for in that period the "Shemoneh 'Esreh" received its present form. Hillel's assertion (Sanh. 98b) that there would be no future Messiah for Israel since the latter had had its Messiah in the days of Hezekiah, can have no weight as a contrary argument, as Hillel lived in the reign of Herod the Great, at the beginning of the period which marks the development of the popular belief in the Messiah.

Development of Conception.

As the future hopes of the Jews became Messianic in character the figure of the Messiah assumed a central and permanent place in apocalyptic literature; and as apocalyptic literature in general, so the Messiah-concept in particular, embodies a multitude of bizarre fantasies which can not possibly be reconciled or woven into anything like a connected picture. There are many factors which contributed to this manifold and variegated imagery. Not only was all the Messianic and quasi-Messianic material of the Scriptures collected, and out of it, by means of subtle combinations, after the manner of the Midrash, a picture of the Messiah sedulously drawn, but everything poetical or figurative in the Prophets' descriptions of the future was taken in a literal sense and expounded and dogmatized accordingly. Many foreign elements, moreover, crept in at this time and became part of the general pot-pourri of imagery relating to the Messiah. This being the case, an exceedingly complex and difficult question arises—where, in the Messiah-pictures, and, indeed, in the pictures of the future in general, presented by apocalyptic literature, has one to deal with organic development from prophetic ideas, and where with foreign religious elements? At present it is not possible to form a final judgment in regard to the place of origin of these foreign ideas. The material from the Assyro-Babylonian religion and mythology which has been offered in recent years by Assyriologists shows what an involved question is presented in this one point, and that a series of preliminary and exhaustive studies is necessary before a final decision can be reached regarding it or the various questions bound up with it. The one thing safe to maintain in this connection is, perhaps, that, according to the time at which the heterogeneous character of the conceptions becomes noticeable in the literature, Alexandria must have had a prominent part in the fusion of the native and foreign elements, since that city had been from the time of Alexander the Great the seat of religious syncretism as well as the intellectual metropolis of the civilized world.

For the better understanding of the Messianic pictures in apocalyptic literature it is important to point out that, although frequently interlaced, two distinct sets of ideas may be traced—the one set concerned with this world, hence realistic and national; the other directed to the world to come, hence transcendent and universalistic. The Messiah presents a correspondingly double character. Side by side with the traditional idea of an earthly king of the house of David is the new conception of a heavenly preexistent Messiah, from which it follows that in regard to the question of the Messiah the older apocalyptic literature, as well as the younger rabbinical branch, falls naturally into two groups.

In the Older Apocalyptic Literature.

In the older apocalyptic literature the first book to be mentioned in which the Messiah figures as an earthly king is "The Vision of the Seventy Shepherds of the Book of Enoch" (ch. lxxxv.–xc.) of the time of John Hyrcanus (135–105 B.C.). The Messiah appears under the figure of a white bull at the conclusion of the world-drama (xc. 37 *et seq.*) and commands the respect and fear of all the heathen, who eventually become converted to God. Yet he does not take any actual rôle. It is God Himself who wards off the last attack of the heathen against Israel, gives judgment, and establishes the world-dominion of Israel. Second in this group come those parts of the Sibylline Books whose date, as Geffken's recent critical analysis has established ("Komposition und Entstehungszeit der Oracula Sibyllina," pp. 7–13), is about the year 83 B.C. The Messiah is pictured (verses 652-666) as a king sent by God from the rising of the sun, who will put an end to war all over the earth, inasmuch as he will destroy some peoples and make permanent treaties with the others; in all his actions he will be solicitous not to follow his own counsel, but to obey the commands of God. The writer then describes at length the attack by the heathen nations on the magnificent Temple of God and on the Holy Land, and the annihilation of the nations by God; the Last Judgment, with the ensuing conversion of the heathen to God; the establishment of God's eternal kingdom over all men and the reign of universal peace; but, strange to say, throughout the description there is no mention of the Messiah. In fact, in verses 781 *et seq.* the Israelites are spoken of as the prophets of God, the judges of mankind, and the just kings who will put an end to the sway of the sword upon earth.

In the Psalms of Solomon.

"The Vision of the Seventy Shepherds" and Sibyllines, iii. 652 *et seq.* say nothing whatever about the lineage of the earthly Messiah, but in the Psalms of Solomon (xvii.), which were called forth by the conquest of Jerusalem by Pompey (63 B.C.), he is designated as the "son of David," who will appear at a time known only to God. These Psalms (*l.c.*) contain a more detailed description of his personality and of his reign than any other writing of that period. The Messiah will first crush the unjust rulers and rid Jerusalem of, and destroy, the impious heathen. Then he will gather the scattered ones of Israel, distribute them through the land according to their tribes, and found his own kingdom of peace and justice. No wicked person will be tolerated in his kindgom nor will foreigners be allowed to dwell there. He will subject the heathen nations to his rule, glorify the Lord before the whole world, and make Jerusalem pure and holy as of old, so that the nations will come from the ends of the earth to witness God's glory. The description which follows of his righteous reign shows the influence of Isa. xi. 1 *et seq.* Free from sin, strong in the divine fear, and filled with the spirit of God, of valor, and of justice, he will tend the flock of the Lord faithfully, hold the higher officers in check, and make sinners cease by the power of his word, so that injustice and tyranny will not be practised in the land. He will not rely upon horses and warriors, nor heap up gold and silver to wage war, nor keep armies. In God alone will he place his trust, and his strength will be in Him.

In the Apocalypse of Baruch (70–100 C.E.) the earthly Messiah will appear at the close of the fourth (*i.e.*, the Roman) world-empire and destroy it. The last ruler of the empire will, after his hosts have been destroyed, be brought in chains before the Messiah on Mount Zion, and there, after the impiousness of his rule has been pointed out to him, he will be put to death by the Messiah's own hand. Of the other nations, those hostile to Israel will be put to the sword and the remainder subjected to the rule of the Messiah, who will establish himself on the throne of his kingdom, inaugurate the reign of morality and bliss, and hold dominion until the end of time, that is, until the consummation of the present world (xxix. 3, xxxix. 5–xl. 3, lxxii.–lxxiii. 4. Ch. xxx. 1 is to be taken, with Volz ["Jüdische Eschatologie," pp. 37, 203], as Christian interpolation).

In the Testaments of the Patriarchs.

The Testament of Levi (ch. viii. and xviii.) shows a unique conception of the Messiah. He is not, as in the Testament of Judah (see below) and according to the popular belief, a descendant of David, but a priestly king of the tribe of Levi. His character and activity are altogether spiritual. The pouring out of the spirit and knowledge of the Lord over all mankind and the cessation of sin and evil will be the fruit of his ideal priesthood, which will last for all eternity. He himself will open the doors of paradise, cast aside the sword threatening Adam, and give the saints to eat of the tree of life. He will chain up Belial and will give his children power to trample on the evil spirits. The picture of the Messiah in the Testament of Judah (ch. xxiv.), although far more brief, resembles, in its spiritual character and in its universalistic tendency, that in the Testament of Levi. The sole mission of the Messiah will be the regeneration of mankind, and his kingdom will be one of justice and salvation for the whole world. If, as Bousset sought to prove ("Zeitschrift für die Neutestamentliche Wissenschaft," i. 193 *et seq.*), the Testaments of the Twelve Patriarchs date mainly from the time of the Maccabees, then the Messiah-conception of the Testament of Levi is easily accounted for; the author expects that the future Savior will be a prince of the reigning priestly house of the Maccabees.

The Heavenly Messiah.

The oldest apocalypse in which the conception of a preexistent heavenly Messiah is met with is the Messiological section of the Book of Enoch (xxxvii.–lxxi.) of the first century B.C. The Messiah is called "the Son of Man," and is described as an angelic being, his countenance resembling a man's, and as occupying a seat in heaven beside the Ancient of Days (xlvi. 1), or, as it is expressed in ch. xxxix. 7, "under the wings of the Lord of spirits." In ch. xlviii. 3, 6, xlix. 2b it is stated that "His name was called before the Lord of spirits before the sun and the signs of the zodiac were created, and before the stars of heaven were made"; that "He was chosen and hidden with God before the world was created, and will remain in His presence forevermore" (comp. also lxii. 6); and that "His glory will last from eternity unto eternity and his might from generation unto generation" (that "his name" in xlviii. 3 means really "son of man" is evident from verse 6; comp. the similar use of "Shem YHWH" for "YHWH" in Isa. xxx. 27). He is represented as the embodiment of justice and wisdom and as the medium of all God's revelations to men (xlvi. 3; xlix. 1, 2a, 3). At the end of time the Lord will reveal him to the world and will place him on the throne of His glory in order that he may judge all creatures in accordance with the end to which God had chosen him from the beginning. When he rises for the judgment all the world will fall down before him, and adore and extol him, and give praise to the Lord of spirits. The angels in heaven also, and the elect in the Garden of Life, will join in his praise and will glorify the Lord. "He will judge all hidden things, and no one will be able to make vain excuses to him"; he will judge also Azazel, with all his associates and all his hosts. The wicked ones of the earth, especially all kings and potentates, he will give over to damnation, but for the just and chosen ones he will prepare eternal bliss, and he will dwell in their midst for all eternity (xlv. 3, 4; xlvi. 4-6; xlviii. 4-10; xlix. 4; li. 3; lv. 4; lxi. 7-lxii. 14).

It is worthy of special note that in the appendix to the Messiological section of Enoch, the latter himself is the Son of Man = Messiah (lxxi. 14), and, as in the Slavonic Book of Enoch and the Hebrew Book of Enoch (see JEW. ENCYC. i. 676, *s.v.* APOCALYPTIC LITERATURE), as well as throughout rabbinical literature, Enoch is identical with METAṬRON = *Μετάθρονος* or *Μετατύρανος* (*i.e.*, the highest, ministering spirit, who stands next to God and represents His rulership over the universe), so there is an important connecting-link between the conception of the Son of Man = Messiah, and the Logos, which appears repeatedly in Philo in place of the earthly future king (comp., *e.g.*, his interpretation of "ẓemaḥ," Zech. vi. 12, in "De Confess." § 14; see MEMRA). The Fourth Book of Ezra (about 100 C.E.) presents both the preexistent and the earthly Messiah. The latter is seen in ch. vii. 28, xi. 37-46, xii. 31-34, where the Messiah is represented as the Lion "who will spring from the seed of David," will destroy the fourth (*i.e.*, the Roman) world-monarchy, will rule 400 years till the end of the Messianic interim, and then will die, together with all men. The former appears in the vision of the man rising from the sea (ch. xiii.). Here, as in the Messiological section, the Messiah is described as "one resembling a man" and is called "ille homo" or "ipse homo" (verses 3, 12). The statement is made also (under the influence of Dan. vii. 13) that he "flew with the clouds of heaven." Other points of contact with the Messiological Book are: the statement that "he is the one whom the Most High has reserved for many ages to deliver creation" (verse 26); the reference to his being hidden with God (verse 52)—"Even as no one can fathom nor learn what is in the depths of the sea, so none of the inhabitants of earth can see My son nor his escort [*i.e.*, the host of angels who will accompany him when he appears upon earth], unless it be at the appointed hour"; and, finally, the obvious reference to his preexistence in heaven, where the promise is given to Ezra, "Thou wilt be taken from among men [to heaven] and wilt dwell with My son and with thy comrades until the end of time" (xiv. 9).

Whether the Messiah in Sibyllines v. 415-430, where he is called "a blessed man coming from heaven," is the preexistent or the earthly Messiah can not be determined. In the Assumptio Mosis, however (*c.* 4 B.C.), it may be concluded, on the ground of the identification of the Son of Man = Messiah with Enoch = Metaṭron in Enoch lxxi. 14, that it is the preexistent Messiah who is referred to (x. 2), for it is stated that, at the end of the last tribulation, when God's dominion will be established over all creation, "the hands of the angel who stands in the highest place will be filled, and he will immediately avenge them [Israel] on their enemies." As the author of the Fourth Book of Ezra (xiii.), as well as the author of the Messiological Book, evidently had Dan. vii. 13 in mind when he described the preexistent Messiah, it may be mentioned here that, while the Messianic interpretation of this passage prevails in the rabbinic literature (the oldest example is the Messianic tradition in Sanh. 98a, for which Joshua b. Levi is mentioned as authority), the Greek text of Dan. vii. 13 presents not only the Messianic interpretation of "Bar Nash," but unmistakably also, in *καὶ ὡς παλαιὸς ἡμερῶν παρῆν* added after *ὡς υἱὸς ἀνθρώπου ἤρχετο*, the conception of the preexistent Messiah. Moreover, contrary to the view held by many, that all the passages concerning the Son of Man = Messiah in the Book of Enoch and IV Ezra are of Christian origin, it may be pointed out that the phrase "Bar Nash" (= "Son of Man") must have been a common name for an angel of the highest order among the Palestinian Jews of the first Christian centuries. Yer. Yoma v. relates that, when reference was made in the bet ha-midrash to Simon the Just's having, every year of the forty during which he was high priest, been accompanied into the Holy of Holies on the Day of Atonement by an "aged one," veiled and garbed in linen (*i.e.*, by a heavenly being; comp. the "labush ha-badim" in Ezek. ix. 1, 3 *et al.*), R. Abbahu objected: "Does not the prohibition, 'No man shall be present in the Tabernacle when the high priest enters the sanctuary,' extend to those of whom it is said, 'the appearance of their countenance was that of a man's countenance'?" (Lev. xvi. 17; Ezek. i. 10). Whereupon the rejoinder was made, "Who says that that being was Bar Nash? It was the All Holy Himself." It may be noted in passing that this haggadah is of importance for the Greek text of Dan. vii. 13 as well as for the identification of the Son of Man = Messiah with Enoch = Metaṭron.

In Rabbinic Literature.

In the rabbinical apocalyptic literature the conception of an earthly Messiah is the prevailing one, and from the end of the first century of the common era it is also the one officially accepted by Judaism. As proof of this may be given: (1) "The Prayer for the Coming of the Messiah," mentioned above, in which the Messiah is called "descendant of David." (2) The information given in the second century by Justin ("Dialogus cum Tryphone," ch. xlix.) and by the author of "Philosophumena" (ix. 30). Both writers state expressly that, contrary to the belief of the Christians, the Jews emphasize the human origin of the Messiah, and the author of "Philosophumena" adds that they expect him to be descended from David. (3) The liturgy of later times, which, like the Daily Prayer, calls him the descendant of David throughout. His mission is, in all essential respects, the same as in the apocalypses of the older period: he is to free Israel from the power of the heathen world, kill its ruler and destroy his hosts, and set up his own kingdom of peace (comp. the descriptions of him in Jew. Encyc. i. 675, *s.v.* Apocalyptic Literature, Neo-Hebraic).

Heavenly Preexistence.

The conception of the preexistent Messiah is met with in Pesiḳ. R. xxxiii., xxxvi. (pp. 152b, 162, ed. Friedmann; comp. Yalḳ. i. 339). In accordance with the Messiological section of Enoch the former of these two passages says: "At the beginning of the creation of the world was born the King Messiah, who mounted into God's thoughts before the world was made"; and in the latter passage it is related that God contemplated the Messiah and his works before the creation of the world and concealed him under His throne; that Satan, having asked God who the Light was under His throne, was told it was the one who would bring him to shame in the future, and, being then allowed, at his request, to see the Messiah, he trembled and sank to the ground, crying out, "Truly this is the Messiah who will deliver me and all heathen kings over to hell." God calls the Messiah "Ephraim, my righteous Messiah."

The preexistent Messiah is presented also in the Haggadah (Pes. 54a; Ned. 39a; Yalḳ. i. 20; *et al.*), where the name of the Messiah is included among the seven things created before the world was made, and where he is called "Yinnon," reference being made to Ps. lxxii. 17 (which passage probably was in the mind of the author of the Messiological section of Enoch when writing xlviii. 3). That, contrary to the view of Weber ("Jüdische Theologie," 2d ed., p. 355) and others, it is actual preexistence which is meant here, and not predestination, is evident from the additional remark—"According to another view, only the Torah and the Throne of Glory were [actually] created; as to the other [five] things the intention was formed to create them" (Yalḳ., *l.c.*; in regard to "the name of the Messiah" compare the comment above to Enoch, xlviii. 3). Finally, the preexistence of the Messiah in paradise is minutely described in "The Revelation of R. Joshua b. Levi" (see Jew. Encyc. i. 680), in Midrash Konen (Jellinek, "B. H." ii. 29), and in "Seder Gan Eden" (*ib.* iii. 132 *et seq.*, 195). In the first two, regardless of the apparent anomaly, the preexistent Messiah is called "Messiah ben David."

Earthly Preexistence.

The conception met with in the rabbinical literature of an earthly preexistence of the Messiah must be distinguished from that of his heavenly preexistence. It occurs in various forms, representing, probably, different stages of development. First, he is expected to lead a hidden life and then to step forth suddenly. (On this conception of the sudden, unexpected appearance of the Messiah comp. Matt. xxiv. 27, 43-44, where it is said that the Messiah will come like a thief in the night or like a flash of lightning.) This is the conception of him in Ex. R. i. and in Tan., Shemot, both of which say that as Moses, the first deliverer, was reared at the court of Pharaoh, so the future deliverer will grow up in the Roman capital; in agreement with this, in the Agadat ha-Mashiaḥ (Jellinek, *l.c.* iii. 142) it is said that the Messiah will suddenly be revealed to Israel in Rome. Then, again, the Messiah is represented as born, but not yet revealed. This conception appears as early as the second century in Justin Martyr's "Dialogus cum Tryphone" (ch. viii.), and in accordance with it is the passage Sanh. 98b, where R. Joshua ben Levi is quoted as saying that the Messiah is already born and is living in concealment at the gates of Rome. In Targ. Yer. to Micah iv. 8 the Messiah is on the earth, but because of the sins of the people he is still in hiding. Finally, the Messiah is thought of as born at a certain time in the past. This is the case in Yer. Ber. ii., which states that the Messiah was born at Bethlehem on the day the Temple was destroyed, and in the Apocalypse of Zerubbabel (see Jew. Encyc. i. 682), which declares he was born in the days of King David and is dwelling in Rome.

The notion, traceable to Ezek. xxxiv. 23 *et al.*, that David himself is the Messiah, is another variation of the conception of earthly preexistence. It occurs in the apocalyptic fragment of the "Siddur" of R. Amram (see Jew. Encyc. i. 678, *s.v.* Apocalyptic Literature, 2) and in Yer. Ber. ii. The latter states that whether the King Messiah belongs to the living or to the dead, his name is David.

Messiah ben Joseph.

Finally, there must be mentioned a Messianic figure peculiar to the rabbinical apocalyptic literature—that of Messiah ben Joseph. The earliest mention of him is in Suk. 52a, b, where three statements occur in regard to him, for the first of which R. Dosa (*c.* 250) is given as authority. In the last of these statements only his name is mentioned, but the first two speak of the fate which he is to meet, namely, to fall in battle (as if alluding to a well-known tradition). Details about him are not found until much later, but he has an established place in the apocalypses of later centuries and in the midrash literature—in Saadia's description of the future ("Emunot we-De'ot," ch. viii.) and in that of Hai Gaon ("Ṭa'am Zeḳenim," p. 59). According to these, Messiah b. Joseph will appear prior to the coming of Messiah b. David; he will gather the children of Israel around him, march to Jerusalem, and there, after overcoming the hostile powers, reestablish the Temple-worship and set up his own dominion. Thereupon Armilus, according to one group of sources, or Gog and Magog, according to the other, will appear with their hosts before Jerusalem, wage war against Messiah b. Joseph, and slay him. His corpse, according to one group, will lie unburied in the streets of Jerusalem; according to the other, it will be hidden by the angels with the bodies of the Patriarchs, until Messiah b. David comes and resurrects him (comp. JEW. ENCYC. i. 682, 684 [§§ 8 and 13]: comp. also Midr. Wayosha' and Agadat ha-Mashiaḥ in Jellinek, "B. H." i. 55 *et seq.*, iii. 141 *et seq.*).

When and how this Messiah-conception originated is a question that has not yet been answered satisfactorily. It is not possible to consider Messiah b. Joseph the Messiah of the Ten Tribes. He is nowhere represented as such; though twice it is mentioned that a part of the Ten Tribes will be found among those who will gather about his standard. There is a possibility, however, as has been repeatedly maintained, that there is some connection between the Alexander saga and the Messiah b. Joseph tradition, for, in the Midrash, on the strength of Deut. xxxiii. 17, a pair of horns, with which he will "strike in all directions," is the emblem of Messiah b. Joseph (comp. Pirḳe R. El. xix.; Gen. R. lxxv.; Num. R. xiv.; *et al.*), just as in the apocalyptic Alexander tradition in the Koran (referred to above) the latter is called "The Double-Horned" ("Dhu al-Ḳarnain"). See also ESCHATOLOGY; JESUS; JUDAISM.

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J. M. BU.

MESSIAH, FALSE. See PSEUDO-MESSIAH.

MESSIANIC PROPHECY. See PROPHECY.

MESSIANIC YEAR. See CALENDAR.

MESSINA: Italian city, "at the point of Sicily, on the strait called Lunir, which divides Calabria from Sicily" ("Itinerary" of Benjamin of Tudela). Its Jewish community may have been founded even before the destruction of the Second Temple, although it is first mentioned in the letters of Gregory I. After a long silence the sources again refer to it, in connection with a royal decree of 1129, and about 1170 Benjamin of Tudela found 200 Jews there on his return from the Holy Land. The Jews of Messina had the same constitution, rights, and taxes as all the other Sicilian communities, though their lot may have been somewhat harder because the archbishop claimed a certain authority over them.

In 1347 several Jews were executed on the false charge of ritual murder, and their heads were publicly exposed; a marble inscription, "a monument to the faithless Jews," was subsequently placed in the cathedral to commemorate the event. On a similar occasion, in 1475, the Jews averted a riot only by the payment of a large sum of money. In 1492 they were expelled from Messina, as well as from the entire island, though thirty-seven years before, in 1455, they had in vain attempted to emigrate.

Messina occupied an exceptional position in virtue of being the seat of the highest court of appeal for all the Jews of Sicily; and in 1439 Moses Ḥefeẓ (Bonavoglio, who, as the representative of seventeen communities, had induced King Alfonso V., in 1430 and 1431, to repeal ordinances unfavorable to the Jews) was made chief justice ("naggid") of the supreme court. Being at the court in Naples when appointed, he deputed his brother to act as his proxy; the latter accordingly was invested with the new dignity in the synagogue of Palermo. Moses Ḥefeẓ died in 1447. Messina itself was not subject to the jurisdiction of the new chief justice, but formed a judicial district of its own.

The Messina community must have been one of the largest on the island, judging from the tax-returns. In addition to the imposts levied equally upon all the communities, it was required to furnish, after 1347, the standards for the galleys of the commanding officer. Wine and meat also were taxed. In 1170 the community numbered only 200 persons, but in 1453 there were 180 families there—about 3 per cent of the total population. It had several synagogues, one in the suburb of San Philip. There fragments of an inscription of the year 440 are said to have been found, but the reference is probably to one of much later date, in honor of a certain "Moses" (?) who built a synagogue or some similar structure. A considerable number of Jews living in the vicinity of Messina endeavored to evade the taxes and imposts of the community, and consequently were excluded by a royal decree of 1344 from its rights and privileges.

Little is known of the intellectual life of the Jews of Messina. About 1300 Abraham Abulafia, cabalist and magician, had two pupils there—Abraham and Nathan; some time later Aaron Facassi (Favi) officiated there as rabbi, and pronounced a sentence of excommunication upon a physician named Aaron (1340), which sentence was repealed by the government. Moses Ḥefeẓ (referred to above) officiated as rabbi about 1430, and succeeded in having the Jews released from compulsory attendance at Christian sermons.

The scholars of Messina who edited the manuscript of Naḥmanides' commentary on the Pentateuch, on which the Naples 1490 edition was based, are of somewhat later date. The Jewish physicians of Messina include Naccon de Fariono and Aaron (1367), Moses Spagnuolo and Bulfarachio (1375), Moses Yabe (1383), Joseph Factas and Gaudio (1396), Benedetto da S. Marco "Lugrossu" and Machaluffo Ayculino (1404), Isaac de Bonavoglia (1425), Vilelmo Saccas (1432), Aaron de Sacerdotu de Girachi and Raba (1448), Moses de la Bonavoglia (1477), and Vitali Aurifici. There were a number of Turkish scholars of the sixteenth century who bore the surname "Messini."

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G. I. E.

MESSING: Prussian family, members of which in the nineteenth century settled in the United States of America.

Joseph Messing: Talmudist, exegete, and rabbi; born at Argenau, Prussia, April 30, 1812;

died in London, England, March 20, 1880. The only rabbinates he held were those of Gostyn and Witkowo, Posen. Messing was the author of: twelve homilies on Ḥanukkah (Breslau, 1862); "Gal Na'ul" (1864), a commentary on Megillah, containing a prefatory notice by Sir Moses Montefiore; "Abne Shayish" (1868), a commentary on the tractate Abot; "Perush'al Haggadah" (1869), a commentary on the Haggadah; and "Arono shel Yosef" (1876) on Bible exegesis.

Three sons of Joseph Messing, who received their training under Guttmacher at Grätz, and Öttinger and Zunz at Berlin, were called to fill prominent pulpits in the United States.

Aaron Messing: Eldest son of Joseph Messing; born 1843; rabbi at Mecklenburg (1859–67), New York (1867–70), San Francisco (1871–91). In 1891 Messing was called to the rabbinate of B'nai Sholom Temple, Chicago, which he still (1904) occupies. He has founded not less than twelve congregations and twenty-three Sunday-schools in Nevada, Oregon, and California. Messing is the author of several popular Sabbath-school text-books, especially "A Hebrew Primer" and "The Jewish Catechism."

Mayer Messing: Second son of Joseph Messing; born 1843. He is the oldest rabbi in continuous service with one congregation in the United States, having been minister to the Indianapolis Hebrew Congregation for thirty-seven years, since Oct. 21, 1867.

Henry Messing: Third son of Joseph Messing; born March 10, 1848. He has been rabbi of the United Hebrew Congregation, St. Louis, Mo., since March 8, 1878.

Abraham Joseph Messing: Youngest son of Aaron Messing; born Aug. 4, 1873, at Chicago, Ill.; was graduated from the Hebrew Union College in 1897, and has been rabbi of Temple Beth-Or, Montgomery, Ala., since Sept. 1, 1897.

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A. S.

METALS: Although Deut. viii. 9 describes the Promised Land as one rich in ore, Palestine itself was really almost without metals, which had to be imported from neighboring countries. The passage in question is therefore taken by certain scholars to refer not to Palestine proper, but to Bashan, the present Hauran, whose rocks contain as much as 20 per cent of iron—hence the name "basalt." Nothing is known of mining among the Hebrews themselves (see MINES AND MINING); the description in Job xxviii., which shows a full knowledge of the technical process, probably refers to Egypt, which had engaged in mining on the Sinaitic Peninsula from earliest times. The existence of these mines in Sinai may account for the fact that the Jerusalem Pentateuch Targum translates "the wilderness of Zin" (Num. xiii. 21; xxxiv. 3, 4) by "mountain of iron." Josephus ("B. J." iv. 8, § 2; comp. Malala's "Chronicle," xviii. 182), however, places "the iron mountain" in Trachonitis and not in the vicinity of Sinai (comp. Derenbourg in "R. E. J." viii. 275). Another "mountain of iron" is mentioned (Suk. iii. 1); but this was in the vicinity of Jerusalem, and received its name not from its richness in iron, but from the fact that its rocks were hard as iron. Robinson ("Researches," i. 512) has shown that the country about the Red Sea is likewise entirely without iron deposits.

Sources of the Metals.

The Hebrews were aware of the existence of gold at Havilah, Ophir, and Uphaz; and they obtained the precious metal from these districts either by means of their own ships, as under Solomon (I Kings ix. 28) and Jehoshaphat (*ib.* xxii. 49), or through the markets of TYRE, where silver, iron, tin, and lead were brought (Ezek. xxvii. 12), probably by traders from Tarshish (*ib.* xxxviii. 13). Tarshish is mentioned as being under Tyrian dominion (Isa. xxiii. 10); but its location and even the meaning of its name are still disputed points. The same doubt attaches to two cities, Betah and Berothai, conquered by David, from which he "took exceeding much brass" (II Sam. viii. 8; in I Chron. xviii. 8 these cities are Tibhath and Chun). Copper utensils came also from Javan (which here probably means Cyprus), Tubal, and Meshech (Ezek. xxvii. 13). According to the ideas of the time, the people of the last-named country lived in the far north; and the expression "iron from the north" occurs in Jer. xv. 12. This iron seems to have been an especially good variety. The Rabbis mention the excellent Indian iron ('Ab. Zarah 16a; Ab. R. N., Recension A, xxviii.) and the Indian swords (Tan., Wa'etḥanan, 6). Since the Oriental trade was chiefly in the hands of the Phenicians, the Israelites could thus become directly acquainted with the metals and had opportunity to obtain possession of them.

A general name for "metal" does not occur in the Bible, but the following species are mentioned: gold, silver, copper, iron, tin, lead, antimony or stibium, and electrum.

Gold ("zahab," connected with the root "ẓahab," "to shine"): The various Biblical terms (see GOLD) employed to designate the color or the degree of purity of different varieties of the metal are in part identical with the terms used in the Talmud (Yer. Yoma iv. 41d; a little different in Yoma 44b) to characterize seven varieties: (1) good gold (with reference to Gen. ii. 12; comp. "good gold from Ophir"; Targum Sheni to Esth. ii. 1, ed. Lagarde, p. 227); (2) pure gold, *i.e.*, such gold as can be put into the fire without losing weight (the golden lamp of the Tabernacle is said to have been put into the fire eighty times without losing weight); (3) fine gold ("zahab segor"; comp. I Kings vi. 20); (4) "zahab mufaz," which, according to one explanation, looks like burning brimstone, and according to another and probably more correct explanation is so called from the place in which it was found (Solomon's throne was covered with this kind of gold; see I Kings x. 18); (5) unalloyed gold; (6) spun gold ("zahab shaḥuṭ"), flexible as wax (the emperor Hadrian is said to have had a piece of the size of an egg; Diocletian, one as large as a Gordian denarius); (7) Parvaim gold (II Chron. iii. 6), probably so called from an Arabian district. In the Babylonian Talmud gold of Ophir occupies the third place in the list; and "mufaz" gold is—apparently correctly—connected with "paz" (comp. Cant. v. 15). The word occurs with the same meaning in the Talmud (Giṭ. 11b, 58a). If "ufaz" (Jer. x. 9; Dan. x. 5) is not a proper name, it is likewise probably connected with the same root. Some commentators, referring to Targum, Peshiṭta, and manuscripts of the Septuagint, consider it to be corrupted from "Ofir." Almost all the names for gold here mentioned occur in I Kings x. Perhaps "eshkar" (Ps. lxxii. 10; Ezek. xxvii. 15) should also be connected with "sagur"; in Assyrian "hurasu sakru" means "massive" or "solid gold" (Delitzsch, "Assyrisches Handwörterbuch," p. 499b); and "sagur" and "eshkar" may be synonymous (Cheyne, in "Proc. Soc. Bibl. Arch." 1899, xxi. 246; comp. Barth in "Programm des Berliner Rabbinerseminars," p. 32, Berlin, 1901). The Assyrian "hurasu" explains the Hebrew "haruẓ" (Prov. viii. 10, xii. 27); the latter is used poetically for gold and really means "decided," *i.e.*, "declared a unit of value," which gold had been for a long time. Moreover, the Greek *χρυσός* (= "gold") is said to come from the Hebrew (perhaps Phenician; see "R. E. J." xvi. 276) word "haruẓ" (Bochart, "Hierozoicon," ii. 534; H. Lewy, "Die Semitischen Fremdwörter im Griechischen," p. 59). Poetically "ketem" (Lam. iv. 1; Job xxviii. 19, xxxi. 24, etc.) is used, and appears also in connection with "paz." The expression "beẓer" occurs only twice (Job xxii. 24, 25), and is usually interpreted to mean "bars of gold." The meaning "gold in rings" is also accepted for it (Hoffmann, in "Zeitschrift für Assyriologie," 1887, p. 48). "Ophir"—that is, gold of Ophir—is its parallel; and the writer of the Book of Job (Job *l.c.*) says that both of these kinds of gold shall be as of no value to those who fear God. In the Talmud "seething gold" is also mentioned ("zahab roteaḥ"; Sanh. 92b). See also Gold for Biblical passages.

Silver ("kesef"): This metal derives its name from its pale color. The denominative "hiksif" means "make pale" ("kasaf," like the Arabic "kasaf," = "desiderare"), although in Job xxii. 25 a comparison seems to be made between silver and something shining. The Greek *ἀργύριον* (= Latin "argentum") likewise goes back to *ἀργός* ("white"). "Kesef" was, in addition, a term for money in general among the Hebrews (see below). Silver has its veins (Job xxviii. 1). It is not found on the surface, nor in river-beds, like gold; but it must be taken with hard labor from the depths of the mountain. Strangely enough, the Septuagint translates "kasifya," in Ezra viii. 17, according to the meaning of the root: *ἐν ἀργυρίου τόπῳ*, "place of silver," that is, Ctesiphon.

Copper ("neḥoshet"): The Hebrews probably knew copper only in its natural state, and not as bronze, which is copper alloyed with tin, unless the copper ore was found mixed with tin. According to one hypothesis, the Biblical-Hebraic "sefer" means "brass" or "bronze" ("J. Q. R." xv. 102). The term ברונזא ("bronze") occurs only in a late Jewish work ("Seder ha-Dorot," *s.v.* דוד, following "Shalshelet ha-Ḳabbalah," ed. Amsterdam, p. 8b), where the metals collected by David for the building of the sanctuary are enumerated (comp. Eusebius, "Præparatio Evangelica," ix. 4). Bronze tablets are mentioned in I Macc. viii. 22; xiv. 18, 26; and in Antioch tablets of the same metal informed the Jews of their rights. The altar was covered with copper, which did not melt, although fire was continually burning upon it (Lev. R. vii.; Tan., Terumah, 11). A bronze serpent (Num. xxi. 9; II Kings xviii. 4) is mentioned, and the proper name "Nehushta" (II Kings xxiv. 8), the hyssop represented in bronze (Parah xii. 5), and shells of bronze (*κόγχη*; Yelammedenu, in "'Aruk," *s.v.* קונכי) are noteworthy. See Copper.

Iron ("barzel," "parzel"): The mountains of Palestine contained iron ore (Deut. viii. 9). Its value was less than silver and more than stones (Isa. lx. 17). As was also the case in early times among the Greeks and Romans, iron was little used by the Hebrews; and it is mentioned only four times in the first four books of Moses (see Iron). Many understand the word "paldah" (Nah. ii. 4) to mean "steel," a preparation of iron; but the correctness of this interpretation is uncertain. Iron can be broken in pieces with a hammer. In this it is a symbol of the Torah, which has numerous attributes and characteristics (Suk. 52b; see Tos. *ib.*). A teacher of the Law must be as hard as iron (Ta'an. 4a). To forge and harden iron it must be put red-hot into cold water (Shab. 41a). Iron was heated on coal; and there are halakic regulations for doing this on the Sabbath (*ib.* 130a). Iron as well as lead was used on the yokes of animals (Kelim xiv. 4, 5). The Rabbis were acquainted with the magnetic stone which attracts iron (Soṭah 47a, "eben sho'ebet").

Tin ("bedil," from a root meaning "to separate"): The name itself indicates that the metal is not a pure one, but consists of parts separated from other metals, perhaps the lead in bars of silver (so Delitzsch on Isa. i. 25, where the word is used in the plural with "sigim"; Ibn Ezra rightly observes that no other names of metals occur in the plural); compare the Latin "stannum" (Pliny, "Historia Naturalis," xxxiv. 47); German, "werk"; and English, "alloy." That "bedil" denotes some particular metal is evident from passages like Num. xxxi. 22 and Ezek. xxii. 18, 20; xxvii. 12, where it is mentioned along with other metals; and according to the Septuagint this metal was *κασσίτερος* = "tin," a translation which Luther has throughout his version. Among the Romans, until the fourth century, tin was called "plumbum album." The Jews were probably acquainted with tin through the Phenicians, who brought it from their European colonies (from Britain [?]; see Gutschmid, "Kleine Schriften," ii. 55). The instrument used in summoning the people to synagogue in Babylonia was of tin (Pethahiah of Regensburg, p. 14, ed. London, 1856). Beautiful tin Seder platters are still in existence.

Lead ("'oferet"; Aramaic and Neo-Hebrew in Mishnah and Talmud, "abar," "abra"): Lead is mentioned in Num. xxxi. 22; Ezek. xxii. 18, 20; also in Ezek. xxvii. 12, where it is referred to as an export of Tarshish. Lead was obtained direct from the mines (Ḥul. 8a). It is the symbol of weight (Ex. xv. 10). Tradition relates that the river-beds near Jerusalem were lined with lead (Letter of Aristeas, ed. Wendland, § 90; comp. "Seder ha-Dorot," i. 115, Warsaw, 1891). White lead (Persian, "sapidag" [see "Z. D. M. G." l. 6, 43]; Syriac, "aspedka") occurs in the "Halakot Gedolot" and elsewhere in the literature of the Geonim as "alsefidag" (see Kohut, "Aruch Completum," iv. 82). A wire of lead ("petilah shel abar"; Sanh. 52a) was used in killing those condemned to death by fire. The eaves of houses were made of lead (Miḳ. vi. 8).

Antimony or **Stibium** ("puk" = "eye-paint" [comp. "Z. D. M. G." v. 336]; now called "kuḥl" in the Orient; hence the verb "kaḥal" [Ezek. xxiii. 40]; often mentioned in the Talmud and Midrash [*e.g.*, Shab. viii. 3]): One spoke of "enlarging" the eyes with paint (Jer. iv. 30, R. V.) or of painting them (II Kings ix. 30). The meaning of Isa. liv. 11 is disputed. According to Saadia, paint is meant here also; thus the meaning would be that the stones shine like women's eyes. More modern scholars read "nofek." Wisdom xiii. 14 interprets it to mean that on feast-days the faces of the gods were colored red with minium.

Electrum: A translation given by many for "ḥashmal" (Ezek. i. 4, viii. 2); the English versions have AMBER. Bochart ("Hierozoicon," iii. 893) takes it to be the aurichalcum of the ancients. The Talmud has a haggadic interpretation for it (Ḥag. 13a; comp. Munk in "Guide des Egarés," ii. 229). Omitting "ḥashmal" as not being the name of a metal, Moses Cohen (on Ibn Ezra on Isa. i. 25) says that there are seven kinds of metals mentioned in the Bible.

Metals in the Talmud.

A general name for metals, "matteket" (plural, "mattakot"; Kelim xiii. 7, xiv. 1; Ḥul. i. 6), from the root "matak" = "natak" (Targ. to I Kings vii. 16, 23), is first found in the post-Biblical literature of the Jews. מטיל occurs in the Middle Ages ("R. E. J." xliii. 83). Roman "metalla" in Spain are mentioned in I Macc. viii. 3. By way of punishment Jews were often exiled to Roman "metalla," *i.e.*, mines. A rather comprehensive word is גרומי ("broken pieces of iron"; Jastrow, "Dictionary," p. 266), from which גרומני (B. B. 89b; comp. "Halakot Gedolot," ed. Hildesheimer, p. 421) would seem to mean "iron-monger." Other names for metals which occur are the following:

Argentum or **Argentarium** (Latin): Table-silver; occurs often in the Midrash (Krauss, "Lehnwörter," ii. 126). A similar word is "chrysargyrum," a kind of money (see below).

Arsenicon (Greek): A chemical element which occurs naturally together with sulfur and metals. In the Talmud (Ḥul. 88b), Syriac, and Arabic it is called "zarnikh."

Asimon (Greek, *ἄσημον*): In Mishnah, Talmud, and Midrash, an unstamped (silver) coin (Krauss, *l.c.* p. 86). The word may, however, be related to the Syriac "sema," which means simply "silver" (Payne Smith, "Thesaurus Syriacus," p. 2494). By "asem" the Egyptians indicated a compound of gold and silver (Greek, *ἤλεκτρον*); and the Septuagint translates the Hebrew "ḥashmal" (see above) similarly.

From tannaitic times dates a regulation forbidding the making of weights out of "ba'aẓ" (see below), lead, tin (*κασσίτερος*), and other metals, because they gradually wear away to the disadvantage of the buyer (Tosef., B. B. v. 9 [ed. Zuckermandel, p. 405]; B. B. 89b); in the text of the "Halakot Gedolot," p. 421, אספרדא also is found among the forbidden metals. Still Immanuel Löw reads more correctly אלספידאג (= "white lead"; see above) instead of אלא אספרדא.

Ba'aẓ: This metal, mentioned above, is probably a kind of tin (comp. Kelim xxx. 3; Targ. to Ezek. xxii. 18, and Targ. Yer. to Num. xxxi. 22). Ba'aẓ ranks above lead and *κασσίτερος* (Men. 28b). It is doubtful whether "abaẓa" (Targum for "bedil") is related to it (see commentators on Kelim x. 2). Ba'aẓ was used for sealing documents (Targ. to Jer. xxxii. 11, 14).

Ḥalḳoma (Greek, *χάλκωμα*): Brass or copper; mentioned often in the Targum (Krauss, *l.c.* p. 299); especially bows of brass are mentioned (comp. the cognomen "Haliḳopri" = *χαλκοπάρειος* = "the man with a brazen face" (Krauss, *l.c.* p. 251). A similar analogy was: "A scholar is firm as iron" (Ta'an. 4a). Corinthian brass, celebrated in antiquity (קלונית), is mentioned in the Talmud (Krauss, *l.c.* p. 543), as well as by Josephus ("Vita," § 13). The Syrian translates Ezra viii. 27 similarly. *Χαλκο Λίβανον*, in Rev. i. 15, ii. 18, can hardly mean anything else than "brass of Lebanon."

Gruti (Greek, *γρύτη*): Pieces of metal (Krauss, *l.c.* p. 183). Perhaps the above-mentioned גרומי came from it (comp. *γρυτοπώλης* = "dealer in old iron," in Wilcken, "Ostraka," i. 381).

Ḥararah (Kelim xi. 3): Lumps of metal after casting.

Karkemisha: An Aramaic word of unknown origin, occurring in the Targum (Targ. Yer. to Num. xxi. 22; Job xix. 24), and meaning "lead."

Milela (Ket. 67a): Gold ore as broken in the mine (Jastrow, *l.c.* p. 793).

Niska: A bar of gold or silver; occurs a dozen times in the Babylonian Talmud (Jastrow, *l.c.* p. 917). According to J. Halévy (in "M. Scienc. Ling." xi. 73), "niska" is Sanskrit, and means "money-bag." The Greek *βῶλος* also indicates "lumps" or "bars" (Krauss, *l.c.* p. 141; comp. the Greek *μύδρος* = Latin "massa" in Blümner, "Technologie," iv. 219).

For sheet metal there was likewise a term from the Greek, פיטלון (*πέταλον*; Krauss, *l.c.* p. 441), for which "ṭas" is used elsewhere. Still unworked pieces are called "golemim" (Kelim xii. 6).

'Eshet and **'Ashashit:** Especially frequent terms (Kohut, *l.c.* vi. 281; Jastrow, *l.c.* p. 1127), meaning "lumps" or "plates" or something similar (comp. Yoma 34b). Plates of iron were warmed (for the high priest); iron plates are spoken of also in 'Ab. Zarah 16a. It is therefore natural to connect these words with the Biblical Hebrew "'eshet" (Ezek. xxvii. 19) = "hard iron"; since the idea "hard" seems certainly to be contained in it. In Men. 28b it is stated that the lamp of the sanctuary might be made of "'eshet" as well as of gold; but "'eshet" can not mean "iron," since it is classed above silver, unless indeed iron on account of its rarity was more valued than silver or even than gold. The metal must also have cast a reflection; for the lamp itself ("candela") is called "'ashasit." The plates, whether of iron, silver, or gold, must, therefore, have been highly polished, somewhat like the ancient mirrors.

Obryzon (Greek, *ὄβρυζον*): Pure gold; a term occurring once in the Targum (Krauss, *l.c.* p. 14), and used also in Syriac and Arabic. Χρυσάργυρον, money called "gold-silver," occurs also in rabbinical writings (Krauss, *l.c.* p. 298).

Paliza (Arabic, "falaz"; but see Frankel, *l.c.* p. 153): A kind of bronze. Samuel (in the 3d cent.) bought a golden dish which was offered him as bronze (B. Ḳ. 113b).

Stomoma (Latin, from the Greek *στόμωμα*; in Ber. 62b, **אצטמא**): A term meaning sometimes the tempering of iron, sometimes steel itself. The expression is found also in Syriac, Mandæan, and Arabic; the genuine Arabic is "shaburkan" (Löw, in Krauss, *l.c.* p. 120; according to a passage quoted there, tin was also so tempered. Concerning the method see Blümner, *l.c.* iv. 343). Jäger, Reichenow, and Frenzel, in "Handbuch der Zoologie," etc. (ii. 510, Breslau, 1880), state that the art of changing iron to steel was practised by the Jews.

Sulfate of Iron: Used for ink; *χάλκανθος* = "vitriol"; often mentioned by the Rabbis (Krauss, *l.c.* p. 549).

Marteka: Silver-slag (Giṭ. 69b).

Manufacture.

For the working of metals the Hebrews had to rely wholly on the Phenicians, as the history of the building of Solomon's Temple indicates. In Saul's time the Hebrews had armorers who were very unpopular with the Philistines (I Sam. xiii. 19, 20); and at the fall of Jerusalem smiths and locksmiths ("ḥaras" and "masger"; II Kings xxiv. 10) are mentioned.

The tools used were: the hammer or ax ("pa'am"; Isa. xli. 7; comp. *ἀκμωμ* in Sirach [Ecclus.] xxxviii. 33; other tools are mentioned, *ib.* xxxviii. 13, xlviii. 17; also "maḳḳabah" in Isa. xliv. 12; "paṭṭish," *ib.* xli. 7; and "halmut" in Judges v. 26); tongs ("melkaḥayim"; Isa. vi. 6); hatchet ("garzen"; Siloam inscription and Deut. xix. 5; this makes the word "barzel" in II Kings vi. 5 mean "tongs," whereas it usually denotes only "iron"); bellows ("mappuaḥ"; Jer. vi. 29; comp. Isa. liv. 6); fining-pot ("maẓref") for silver and a (melting) furnace ("kur") for gold (Prov. xvii. 3), whence the designation "furnace," for Egypt (Deut. iv. 20; comp. Isa. xlviii. 10), is derived. A prophecy of Ezekiel's (Ezek. xxii. 18–22) rests wholly on the technical process of metal-casting.

In Talmudic times there was used the anvil ("saddan" = "block"; Gen. R. x.), the "base" ("taḥtit"; Kelim xvii. 17) for forging, which was beaten upon with a hammer. "To beat with the hammer" ("makah ba-paṭṭish") is a very frequent expression in rabbinical literature. In the opinion of the Rabbis, tongs ("ẓebet") were created directly by God as the final act of creation (Ab. v. 6); compare the tongs ("yattukin" and "parakin" in Kelim xii. 3) used in metal-casting. There were used also the spade ("ḳardos," in Ps. lxxiv. 5, 6; comp. Ab. iv. 5), the shovel ("mara" = *μαῤῥον*), the ax ("ḥaẓina"), and the hammer ("ḳornos" = *κέαρνος*). For grinding a peculiar tool was used ("mashḥezet"; Kelim xvii. 17; comp. "yaḥad" in Prov. xxvii. 17). Iron sledges ("masreḳot shel barzel"; Ber. 61b; comp. Giṭ. 57b) are mentioned as instruments of torture.

The passage quoted from Ezekiel (xxii. 18–22) illustrates the manipulation of metals. The ore was gathered and thrown into the furnace, and the fire was blown to melt it ("natak," substantive, "hittuk").

Manipulation.

To rid the cast of slag ("sig," "sigim") the metal was refined again in the fire ("ẓaraf," "zaḳaḳ"). To aid the process of melting, a kind of soap ("bar," "barit" = "sal alkali," "potash"; see Luzzatto on Isa. i. 25) was thrown into the furnace. Hence a distinction was made between unrefined silver ("kesef sigim" is probably the term; Ezek. xxii. 18) and refined silver ("kesef mezuḳḳaḳ" in I Chron. xxix. 4, or "ẓaruf" in Ps. xii. 7). After the metal had been purified it was tested ("baḥan"). Smelters and gold-workers in general were called "refiners" ("ẓorefim"; Neh. iii. 32; comp. *ib.* verse 31); there were also ironsmiths ("ḥarashe barzel"; II Chron. xxiv. 12) and coppersmiths ("ḥarash neḥoshet"; I Kings vii. 14). Copper could be worked in various ways; there were shining copper (yellow bronze?; "neḥoshet muẓhab" in Ezra viii. 27), polished copper ("neḥoshet ḳalal" in Ezek. i. 7; Dan. x. 6), and probably gilded copper also.

Perhaps certain places in Palestine derived their names from the foundries existing therein, *e.g.*, "Zarephat" (I Kings xvii. 9) and "Misrephoth" (Josh. xi. 8, xiii. 6). Malleable metals, such as gold, were made into plates (רקע) from which were cut threads or wires ("ḳiẓẓeẓ petilim"; Ex. xxxix. 3). The important art of soldering was also known ("debeḳ"; Isa. xli. 7). At the time of Solomon there was a special place for casting ("yaẓaḳ"; comp. "muẓẓaḳ" in Job xi. 15). For the sanctuary "scoured" copper ("moraṭ"; I Kings vii. 45, 46) was used, while for the Tabernacle in the wilderness the metal was not cast, but hammered into shape (comp. "miḳshah"). As the excavations at Mycenæ show, this process was known before casting, and was in use even in prehistoric times. The Hebrews knew also how to make gold and silver articles by incrustation ("ẓafah," "ḥafah").

Ornaments, Weapons, and Utensils.

Ornaments of gold and silver are frequently mentioned in the Bible (see COSTUME). The Hebrews had metal mirrors ("mar'ot"; Ex. xxxviii. 8; comp. Blümner, *l.c.* iv. 265). Several metal articles recorded in the Bible and Mishnah are mentioned together in Kelim xi. 8: *e.g.*, weapons (helmet, lance, *νικών*, greaves, cuirass), women's ornaments ("golden city," *i.e.*, a kind of crown with an image of Jerusalem), necklaces ("catellæ"), nose-rings, finger-rings with or without seals, metal threads, etc. Besides, there were the sword ("ḥereb," "sayif"), knife, dagger ("pugio"), sickle, scissors, hair-curlers (*καλλιγραφή*), etc. (Kelim xiii. 1, 2). The mortar ("maktesh"; Prov. xxvii. 22) was usually of copper, probably for sanitary reasons, because copper does not rust; the pestle (Biblical "'eli"; Aramaic, "bukna"), of iron. The iron pestle breaks the copper mortar ("asita"; Niddah 36b). Mention should also be made of: the hoe ("mafselet"), the cutting-knife (*σμίλη* = Hebr. "sakkin," "magrefah"), the metal funnel (*πρόχοος* = "aparkas"; Kelim xiv., end), and the furnace and hearth of metal (*ib.* v. 11). From this last arises the expression "copper bottom" of the furnace (*ib.* viii. 3).

History.

The wealth of the Patriarchs in gold and silver is often emphasized (Gen. xiii. 2, xxiv. 22). According to a legend, Abraham built himself a high iron tower (Soferim ix.). The Israelites took articles of silver and gold with them out of Egypt (Ex. xi. 2, xii. 35); and the Midrash on this passage (Tan., Bo) states that they melted the idols of the Egyptians into lumps of metal. For the golden calf and for the Tabernacle the precious metal was used in large quantities. Many fabulous stories are told of the wealth of Korah, as also of that of Joseph. David's and Solomon's wealth in gold has already been spoken of. Solomon's throne was especially costly (I Kings x. 18). On the other hand, some of the later Jewish kings were so poor that they often used copper instead of gold. The copper pillars of Solomon's Temple are said to have been taken to Rome; but those taken could have been only from Herod's Temple. Benjamin of Tudela, who saw them in Rome, states that on the day of mourning for Jerusalem they wept and exuded sweat. Moreover, the pillars of the Temple (Herod's) are described as of silver, gold, copper, tin (בדיל), and iron ("Seder ha-Dorot," ed. Warsaw, i. 92a). Antiochus IV. stole much gold and silver from the Second Temple (I Macc. i. 21–24); and Herod the Great enriched himself by plundering the alleged graves of the kings (Josephus, "Ant." vii. 15, § 3; xvi. 7, § 1). All the gates of Herod's Temple were of gold with the exception of the Nicanor Gate, the copper on which, however, shone like gold (Mid. ii. 3). It is said that Nicanor had copper gates made in Alexandria for the Temple, and that they reached Palestine only by a miracle (Yoma 38a; Yer. Yoma ii. 4). At the time of Herod, Menahem, the president of the Sanhedrin, brought eighty men in golden breastplates before the king (Ḥag. iii. 2). The Roman general Crassus took away a golden beam from the Temple of Jerusalem (Josephus, *l.c.* xiv. 7, § 1). The cymbals in the Temple at Jerusalem deserve mention (Ps. cl. 5; Sheḳ. v. 1, צלצל) as being made of metal. A golden grape-vine was placed on the gate of the Temple (Mid. iii. 8).

Miscellaneous Conditions.

The high priest John, *i.e.*, King John Hyrcanus, did away with "the noise of hammering" in Jerusalem (Ma'as. Sh. v. 15; otherwise interpreted in M. Ḳ. 11a). There are halakic regulations as to whether neighbors were required to endure the noise of hammering (see "Paḥad Yiẓḥaḳ," *s.v.* אומנות חבירו). Founders or gold-workers figure in later times also (*ib. s.v.* אומניות). When the table service broke at the court of King Jannæus it was replaced by the gold-workers in Jerusalem (*ib.*). Women liked to wear golden ornaments; hence it is said that "goldsmiths have much to do with women" (Ḳid. 82a). R. Ishmael b. Elisha had a golden tooth made for a Jewish maiden (Tos., Niddah, 4b, 66b). Earth instead of gold was put into the chest of Naḥman of Gimza. R. Joshua b. Hananiah was a maker of needles (Yer. Ber. 7d; Yer. Ta'an. 67d; see "'Aruk," *s.v.* פחמי). The teachers with the cognomen "Nappaḥa" were probably blacksmiths. The word "paṭṭish" (= "hammer") occurs also as a proper name; in the Talmud it has a symbolical meaning. At the time of Bar Kokba there were many Jewish smiths, and at Sichnim metal-workers were especially numerous (Grätz, "Gesch." 3d ed., iv. 136, 145). The workshops of the goldsmiths are mentioned in the time of the Mishnah (Tosef., Kelim, middle extract, vii. 10). At Jerusalem the gold-workers seem to have formed a separate gild ("zehabim"; Tosef., Suk. iv. 6). The word "ṭarsiyyim" was formerly translated "ironsmith" (Schürer, "Gesch." 3d ed., ii. 65, note 212).

In the Middle Ages.

In the Middle Ages there were makers of metal implements (Abraham, "Jewish Life in the Middle Ages," Index, London, 1896). It is interesting to note that Jews took part in the Bristol copper trade (*ib.*). The Jews engaged extensively in coinage also (see Minters). Strangely enough, the writings on alchemy in the Middle Ages circulated under the name of Moses; the word מי זהב (Gen. xxxvi. 39), really a proper noun, was explained to mean "the one who changes copper into gold" (Ibn Ezra, *ad loc.*; comp. a work on מי זהב in Steinschneider, "Hebr. Uebers." No. 577). Miriam, Moses' sister, is said to have been the discoverer of the chemical known as bain-marie (see Jew. Encyc. i. 329, *s.v.* Alchemy). A Jew taught the English how to smelt copper ("Tr. Jew. Hist. Soc. Eng." iii. 12). In northern Africa the Jews were the only locksmiths, goldsmiths, metal-founders, and minters (see Africa). An Italian traveler of the sixteenth century relates that the greater number of Karaites in Jerusalem had for a long time been metal-founders ("Jerusalem," v. 86). From the very beginning Jews took an active part in the art of printing; and in some instances the Rabbis themselves cast the type for the printing of their own works (*ib.* v. 286). Toward the end of the eighteenth century there were in Berlin many Jewish die-sinkers and engravers (see "Kaufmann Gedenkbuch," pp. 629–653; comp. "Mitteilungen . . . für Jüdische Volkskunde," ix. 12 *et seq.*). The word "Ghetto" is said to have been derived from the Venetian mint, beside which the Jews lived.

Halakic Bearing.

Just as on the occasion of the war with Midian the Bible established laws of cleanliness in regard to metals, so later in rabbinical literature metal vessels are discussed in their relation to the Levitical laws of cleanliness. Metal vessels, whether flat or hollow, become unclean (vessels of other materials, if flat, do not become unclean); if they break they become clean; but when mended the earlier uncleanness returns (Kelim xi. 1). Each metal dish which has a particular name may become unclean (*ib.* 2). If clean iron is united with unclean iron, the larger constituent decides as to purity (*ib.* 4). All implements of war, all ornaments worn by women may become unclean in so far as they have a hollowed part, thus constituting a vessel (*ib.* 8). The rule that a firmly fitting cover protects from uncleanness does not apply to ba'aẓ (see above) and lead, because the cover only lies on top, but does not close the vessel hermetically (*ib.* x. 2). If metal vessels which have become unclean from contact with a corpse receive the purificative sprinkling, then break and are melted together and resprinkled, all on the same day, they, in the opinion of some, become clean (*ib.* xiv. 7). But these rules become lost in a sea of details, and further information on the subject must be obtained from the codes (Maimonides, "Yad," etc.). See KELIM.

Value of Metals.

In the only passage in the Bible in which an almost complete list of the metals is given their order of value is as follows: gold, silver, copper, iron, tin, and lead (Num. xxx. 22). Generally, however, in the Bible, as also on the Egyptian monuments, silver is named before gold, to which metal it was preferred, owing to the greater difficulty in obtaining it. However, in estimating Solomon's wealth, it is said of silver that "it was nothing accounted of." Consequently, even at that early time gold must have been estimated at its true value (I Kings x. 21).

From the Talmudic description of the lamp (Men. 28b) the following classification of the metals according to their value results, beginning with the most precious: "'eshet" (see above), gold, silver, ba'aẓ (see above), lead, tin (*κασσίτερος*). The spears of the Hasmonean kings were of iron plated with ba'aẓ (*ib.*); hence iron stood at the foot of the list, but only in regard to value. In respect to usefulness it stood high among the Jews. Among the Greeks and Romans iron is always ranked above tin and lead (Blümner, *l.c.* iv. 8). The coinage of Oriental peoples rests on a gold basis; that of the Phenicians and the Greeks on a silver one; that of the Romans on one of copper (*ib.*). The Bible fixes silver as the medium of exchange (Levy, "Gesch. der Jüdischen Münzen," p. 8); so that in the matter of money, as in other things, the Hebrews were dependent on the Phenicians (comp. Schürer, *l.c.* ii. 53). A mishnah in this connection is instructive (B. M. iv. 1). It states which metal is to be regarded as a commodity, which as coin. "Silver buys gold (that is, as soon as the buyer has the gold coins—the commodity—in his hands, he must pay for them with silver coins); gold, however, will not buy silver. Silver will buy copper; but not vice versa. Stamped money ("maṭbea'") will buy asimon; but not vice versa."

Symbolic Meaning.

Among the figures of speech in the Bible in which metals occur, there is the elaborate symbolism of Dan. ii. and vii., where the kingdoms of the earth are compared to metals. This idea was thoroughly exploited throughout the Middle Ages (see Driver, "Daniel," pp. 94-97, Cambridge, 1900); comp. Ex. R. xxxv. 5: "Gold is Babylon; silver is Media; copper is Greece; iron is not mentioned either at the time of the First or of the Second Temple, since it symbolizes Edom [Rome], which had destroyed the Temple; hence Edom can bring God no present in the Messianic kingdom." Iron is the symbol of war (Mek., Yitro; Tosef., B. Ḳ. vii. 6); the relation between gold and copper altars should be judged accordingly (Midr. Tadshe, xi.). A phallus was made of copper, or of gold (Ezek. xvi. 17; Isa. lvii. 8). According to Philo, who developed at length the symbolism of metals, gold denoted wisdom (*σοφία*; Philo, "De Leg. Alleg." ed. Mangey, i. 25) or reason (*idem*, "De Vita Moysis" iii. 4); copper denoted perception (*αἴσθησις*; *ib.*). From this Bähr ("Symbolik des Mosaischen Cultus," i. 280) tried in vain to prove the existence of an elaborate symbolism of metals among the Hebrews. Maimonides says of the Sabians that they associated a particular metal with each of the planets and made their statues to the latter of the appropriate metal (Chwolson, "Ssabier und Ssabismus," ii. 658 *et seq.*). In ALCHEMY "moon" is equivalent to silver; "sun," to gold. In the Midrash iron is the symbol of war (Mek., Yitro, 11; B. Ḳ. vii. 6). The golden altar in the sanctuary symbolized the soul; the copper one, the body (Midr. Tadshe, xi.). "A scholar who is not hard as iron is no scholar" (Ta'an. 7a); R. Sheshet was such a hard scholar (Men. 95b). A scholar appears to an idiot like a golden pitcher; if he has spoken to the idiot once he seems like a silver pitcher; and if he derives benefit from the fool he is only an earthen one (Shab. 52b). The strict ban was called "iron fate" ("gizra de-farzela"; B. Ḳ. 81b).

In sorcery and superstition the metals were important agents. If any one was bitten by a mad dog he was to drink out of a copper tube for twelve months; in a severe case he was to use a golden one (Yoma 84a). Just as imprecations were usually written on leaden tablets in Rome (R. Wünsch, "Sethianische Verfluchungstafeln aus Rom," Leipsic, 1898), so the Jews wrote, and still write, their AMULETS preferably on metal tablets. Coins or gold ornaments were put in the shoes or clothing of a bridegroom, with the idea that gold would take away the power of witchcraft (responsum quoted in Glassberg's "Zikron Berit la-Rishonim," p. 149, Berlin, 1892). If copper, iron, tin, lead, or any other kind of metal is thrown into the fire and some of the pretended stone of wisdom is rubbed off into the metal, gold refined seven times will come out of the fire (Johanan Allemanno, in "Kerem Ḥemed," ii. 48; Glassberg, *l.c.* p. 204). Even to-day Jews give heed to the so-called "tekufah." Water may be kept from becoming poisonous if it comes in contact with iron (S. Landau, in "Aruch," p. 1665; Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," pp. 102, 144, Berlin, 1901; "R. E. J." xli. 147). For sorcery with metals see also "Sefer Yuḥasin," ed. London, p. 234a.

In Yemen to-day most people wear iron bands on their arms and feet and claim to feel strengthened thereby. The children wear around their necks a thick band of seven kinds of iron ("Eben Safir," p. 58b, Lyck, 1866). With this should be compared the metal amulets ("lamina") representing the serpent of Moses, which a sect of Jews wore early in the common era (Philastrius, "Hæres," § 21). In an apocryphal work ascribed to Cham, prescriptions on copper plates are spoken of (Fabricius, "Codex Apocr. N. T." i. 301). Indeed, Korah is said to have engaged in chemistry (Grünbaum, "Neue Beiträge zur Semitischen Sprach- und Sagenkunde," p. 171).

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J. S. Kr.

METAṬRON (Hebr. מטטרון; Greek, Μητάτωρ; Latin, "Metator"): Name of an angel found only in Jewish literature. Elisha b. Abuyah, seeing this angel in the heavens, believed there were "two powers" or divinities (Ḥag. 15a, above). When God wept over the destruction of the Temple, Meṭaṭron fell on his face and said: "I will weep; but weep not Thou." God answered and said: "If thou wilt not suffer Me to weep, I will go whither thou canst not come, and there will I lament" (Lam. R., Introduction, § 24; comp. Jer. xiii. 17). Meṭaṭron bears the Tetragrammaton; for Ex. xxiii. 21 says, "My name is in him." Yet he may not be worshiped; for the same passage says, "Exchange Me not for him" (dialogue between a heretic and a Babylonian teacher, in Sanh. 38b, below; Targ. Yer. to Ex. xxiv. 1 has Michael instead of Meṭaṭron).

Moses begs Meṭaṭron to intercede with God for him, that he may not die; but the angel answers: "It is useless; for I heard the words behind the veil, 'Thy prayer will not be answered'" (both editions of Tan., Wa'ethanan, 6). When God sorrowed for the death of Moses, Meṭaṭron fell down before Him and consoled Him (Grünhut, "Liḳḳuṭim," v. 105a), and when Moses died, this angel with three others, "the princes of wisdom," cared for him (Targ. Yer. to Deut. xxxiv. 6). The early commentators with good reason identified the prince of the world (Ḥul. 60a; Zeb. 16b; Sanh. 94a) with Meṭaṭron (Joël, "Blicke in die Religionsgesch." i. 124 *et seq.*). God instructs children in the Torah during the last quarter of the day; Meṭaṭron, during the first three-quarters ('Ab. Zarah 3b). It was this angel who caused Shamhazai to say before the Flood, "God will destroy the world" (Yalḳ. i., § 44). He is, moreover, Enoch, the great scribe (Targ. Yer. to Gen. v. 24; in Ḥag. 15a he is likewise represented as a scribe).

In Later Records.

These statements, found in the earlier sources, contain all the characteristic traits ascribed to Meṭaṭron in the later mystical works. The latter call him the "prince of the presence" (Jellinek, "B. H." ii., pp. xvi., 55 *et seq.*, v. 171; "Responsen der Gaonen," ed. Harkavy, No. 373, p. 372; comp. Isa. lxiii. 9), and "prince of the ministering angels" (Jellinek, *l.c.* v. 172). He is the "mighty scribe" (*ib.* ii. 68), the lord of all the heavenly hosts, of all treasures, and of secrets (*ib.* ii. 114, v. 174), and bears the lesser divine name (*ib.* ii. 61, 114, 117; v. 175). The Zohar defines his nature exactly by declaring that he is little lower than God (after Ps. viii. 6; Yalḳ. Ḥadash, 7, No. 51; comp. especially Jellinek, *l.c.* v. 174). He is identical in all respects with Enoch; the "Hekalot" (*ib.* v. 170–190), in which he is the chief personage, is called also "The Book of Enoch" (comp. *ib.* ii., p. xvi. and vi. 58: "Enoch whose name is Meṭaṭron").

Identical with Enoch.

In the Apocrypha likewise Enoch appears as the heavenly scribe (Book of Jubilees, iv. 23; II Enoch liii. 2), although elsewhere he is called Michael (Ascensio Isaiæ, ix. 21), while, as noted above, Targ. Yer. to Ex. xxiv. 1 substitutes the name of Michael for Meṭaṭron, which is found in the other sources. In the Hebrew writings Meṭaṭron fills the rôle of Enoch in the Apocrypha in bearing witness to the sins of mankind. Since both sources represent him as a youth, it may be assumed that the first versions of the Hebrew mystical works, though they received their present form in the geonic period, originated in antiquity, so that the conception of Meṭaṭron must likewise date from an early period.

Views as to Origin.

The views regarding the source of this conception differ widely. The name "Meṭaṭron," which, as stated above, occurs only in Hebrew writings, is in itself striking. The derivation from the Latin "metator" (= "guide") is doubtless correct, for Enoch also is represented as a guide in the apocryphal work which bears his name; and the Hebrew Book of Enoch, in which, however, reference to Meṭaṭron is constantly implied, says: "He is the most excellent of all the heavenly host, and the guide [Meṭaṭron] to all the treasuries of my [God]" (B. H. ii. 117).

Mysticism prefers obscurity, and intentionally chooses a foreign word instead of the well-known name of Enoch. Kohut identifies Meṭaṭron with the Zoroastrian Mithra; but probably only a few traits were borrowed from the latter. Sachs, Grünbaum, Weinstein, and others think that Meṭaṭron is identical with Philo's Logos; but L. Cohn, the eminent Philonist, contradicts this view. M. Friedländer, on the other hand, takes Meṭaṭron to be, both in name and in nature, none other than Horus, the "frontier guardian" and "surveyor of the frontier" of the early Gnostics. These divergent views clearly indicate that Meṭaṭron combines various traits derived from different systems of thought. Grunwald (in "Jahrb. für Jüdische Gesch. und Literatur," 1901, pp. 127 *et seq.*) has yet another solution for the problem of Meṭaṭron. The ancients had already noticed that the numerical value of the letters in the word "Meṭaṭron" corresponded with those of the word "Shaddai" (= 314), and "Meṭaṭron" is also said to mean "palace" ("metatrion"), and to be connected with the divine name מקום ("place"), etc.

In medieval mysticism Meṭaṭron plays the same rôle as in antiquity and in the period of the Geonim (passages in Schwab, *s.v.*), thus furnishing a further proof of the tenacity and stability of mystic and superstitious conceptions.

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J. L. B.

METEMPSYCHOSIS. See TRANSMIGRATION OF SOULS.

State of the Question.

METER IN THE BIBLE: The question whether the poetical passages of the Old Testament show signs of regular rhythm or meter is yet unsolved; the question involves principally Psalms, Proverbs, Job, and most of the prophetical books, with many songs and speeches contained in the historical books. The subject of strophic arrangement is not treated here, since it relates as much to the divisions of thought as to those of metrical form (see PARALLELISM).

No one can establish the metrical character of the whole of this literature, and no one can successfully deny that it is metrical in part. The former of these statements will be generally accepted; for those who wish to find meter in the Old Testament are obliged to make many emendations of the text. As the second statement is often controverted, the appeal must be made to a trained and unprejudiced ear (not eye). The case might rest on a single Psalm, the 54th, which is as metrical throughout as some familiar English poems. The following translation of verse 3 imitates accurately the flow of the original:

"O my God! by Thy name now redeem me,
And by all Thine omnipotence free me."

Collocations of Regular Accent.

The rime is unessential, though it is perfect in the Hebrew. The important matter is the regularity of movement, indicated by the symbol 3 + 3, which means that the verse consists of two equal stichoi separated by a cesura, each stichos having three tones. The movement may be termed either "rhythmical" or "metrical," for the two are identical, as Sievers has shown ("Studien zur Hebräischen Metrik," p. 25, Leipsic, 1901). It is just as erroneous to call such a Hebrew verse a hexameter as it would be to apply that term to its English equivalent; it is convenient to call each tone-section a foot, but even that designation must be explained as referring to rhythm, not to syllabic division. That which gives these feet their metrical character is not the accent, which only marks, not makes, the rhythm; it is the flow of time, as measured in waves or pulse-beats recurring at regular intervals. The time being equal, it matters not whether the syllables in the different feet are alike in number or not. In the example given they happen to correspond; each foot has the form × × –́ except that the two riming feet are of the form × × –́ ×.

Every kind of foot in this psalm is frequently met with in English poetry; take, for example

Ps. liv. 3, 4: × × –́, × × –́ ×, × –́. (Comp. Tennyson: "That he shouts with his sister at play.")
Ps. liv. 8, 4: –́ × ×, × × × –́. (Comp. "All in the valley of death.")

There are but three more variations in the psalm: –́ ×, × –́ ×, –́, which all occur in two consecutive lines from Coleridge's "Christabel":

–́ × –́ –́ × × –́
"Is the night chilly and dark?"
× –́ × –́ × –́ × –́
"The night is chilly but not dark."

This same measure (3 + 3) holds in Psalms liv., lxvii., and lxxxii., and it is a curious coincidence that verse 5 in each is extended to 3 + 3 + 3 tones, while nearly all the other verses have 3 + 3. Psalm c. begins with a single 3, has a triple 3 in verses 3 and 4, and ends, as does Psalm lxxxii., with a kind of Alexandrine. The remaining feet are 3 + 3. All these are short psalms, but several long ones are almost as strictly regular (*e.g.*, Ps. lxxx., lxxxi., lxxxv., xci.). Others follow prevailingly the scheme 4 + 4 (*e.g.*, Ps. xlvi., liii.), and there are still other combinations, as 2 + 2, 3 + 2, and 4 + 3.

Outside the Psalms there are many poems and long sections either completely or measurably regular, as Deut. xxxii., Ex. xv., Isa. xli. 1-10, and large portions of the Book of Job. But the great majority of the Psalms are very irregular, and some of them defy all metrical rules (*e.g.*, Ps. xlv., lv., lxiv., lxxi., lxxxvi., xcv., cii.). The common practise is to be censured, which, by conjectural emendation, alters the text in such cases to fit the assumed meter. Conjectures that approve themselves on critical grounds give, to be sure, one more sign of their correctness when they smooth rough meters; but no metrical system thus far proposed has proved satisfactory. An example or two may serve to soften the apparent dogmatism of this judgment. One of the most elaborate metrical systems is that of Sievers (1901), who analyzes 93 poems. Of these, 20 are psalms, but not a single rhythmically difficult psalm is included. Baethgen's commentary on the Psalms (3d ed., 1904) attempts to give some metrical account of each of the 150 Psalms. In the case of those noted above as difficult (and of many more) he frankly admits the difficulty, often confesses that it is insoluble, and in most other cases offers conjectures resting on an assumed regularity of the meter, whereas the very question at issue is whether any such regularity can be shown.

So far as the evidence extends at present, it can only be asserted that the Hebrew poets were acquainted with meter, and employed it very freely, changing at will from one form to another, within the same composition, but making the substance of their thought so far paramount over its form that they were often unwilling to wait for a perfect rhythmical expression.

History of the Question.

Metrical systems published before the nineteenth century are so mingled with subjective fancies that none of them is now worth considering; they were all patiently examined and thoroughly refuted by J. L. Saalschütz ("Von der Form der Hebräischen Poesie," Königsberg, 1825). J. J. Bellermann's little book on the subject ("Versuch über die Metrik der Hebräer," Berlin, 1813) is sound in principle, and its only important defects relate to the "moræ" (units of time) and the "sheva." Saalschütz corrected these defects, but erred in contending for a rhythm that descends (–́ × ×, –́ ×, etc.) instead of one that ascends (× –́, × × –́, etc.). Ernst Meier ("Die Form der Hebräischen Poesie," Tübingen, 1853) returned to Bellermann, and reduced the matter to greater simplicity through his folk-lore studies. His contribution has been unduly belittled, even by Kuenen; its chief mistake was in applying to all poetry what is true only of a part. Julius Ley ("Grundzüge des Rhythmus in der Hebräischen Poesie," Halle, 1875) supplied that defect by a fundamental investigation which gave a scientific basis to the whole subject. His system was cumbersome at first (1866), but he improved it under the criticism of thirty-five years. Bickell held the untenable theory that Hebrew meter is syllabic, like the Syriac, and is written uniformly in regular trochees or iambi. Hubert Grimme ("Psalmenprobleme," Freiburg, 1902) built avowedly on Ley's basis, but added a new doctrine of the moræ which is an improvement on the old, but which he has not been able to establish. In his earlier work he held correctly that the structure of the feet may vary in the same composition; at present he holds the opposite theory and employs it freely in textual emendations. Sievers was the first to trace out thoroughly the relations of Hebrew metrics to general metrics. That part of his system possesses permanent value; but its practical application is marred by the attempt at an impossible simplicity and symmetry which derives every foot from the anapest.

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J. W. H. C.

METHODOLOGY. See Talmud.

METROLOGY. See Weights and Measures.

METUENTES (lit. "fearing"): Term used in the Latin inscriptions by Juvenal for Jewish proselytes. It corresponds to the Greek term *σεβόμενοι τὸν Θεόν*, which occurs in Josephus ("Ant." xiv. 72, ed. Niese) and in Acts x. 2, 22; xiii. 16, 26, 43, 50; xvi. 14; xvii. 4, 17; xviii. 7, and to the Hebrew "More Yhwh," which, at an early date, likewise seems to have denoted proselytes (see II Kings xvii. 28, xxxii. 33). In the Psalms the expression is used for the whole body of pious persons outside the house of Israel (Ps. cxv. 11, cxviii. 4, cxxxv. 20; comp. Esth. ix. 27; Isa. lvi. 6), or perhaps for certain Gentiles who had adopted some of the Jewish customs, notably the observance of the Sabbath and abstention from forbidden meat. Paul refers to such at Antioch, Thyatira, Thessalonica, and Athens. About the Black Sea a large number of inscriptions have been discovered relating to "worshipers of the Most High God" who were also of the same class, though possibly their Judaic practises were not so pronounced as in the cases nearer Palestine (see Hypsistarians). A mocking crucifix found on the Palatine Hill at Rome has the expression ΣΕΒΕΤΕ ΘΕΟΝ (see Jew. Encyc. ii. 222, *s.v.* Ass-Worship). Mek., Mishpaṭim explains Isa. lvi. 6 as "those who fear Heaven." See Proselyte.

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S. J.

METURGEMAN ("interpreter"): With the return of the exiles from captivity the religious instruction of the people was put into the hands of the Levites (Neh. viii. 7-9; II Chron. xvii. 8, 9; xxxv. 3). These functionaries were called מבינים ("teachers"). In all probability the language of instruction was still Hebrew (Friedmann, "Onkelos," p. 81, to the contrary). How long the Levites continued in the office of teachers and how long the Hebrew language remained intelligible to the masses are unknown; but at a later time, when Aramaic had become the vernacular, and religious instruction had ceased to be the exclusive privilege of the priesthood, the Levitic מבין ("teacher") gave way to the lay מתורגמן ("interpreter," "translator"), called also תורגמן or מתרגם. The official was paid probably by the community (comp. Pes. 50b; Rashi *ad loc.*). This seems, however, not to have been always the case, since the Halakah speaks also of a minor acting as meturgeman.

The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated.

The free handling of the text, which frequently changed the translation into a sermon or homily, gave the meturgeman ample opportunity to introduce his subjective views into the lesson; and with the multiplication of sects this became distasteful to the Rabbis. The increase in the opposition to the meturgeman led to the fixation of the Targumim and to the demand that the meturgeman keep strictly to mere translation. But a mere translation satisfied neither the public, who had known the text from early school-days, nor the meturgeman, who was deprived of an opportunity to parade his knowledge and to display his oratorical gifts. As a consequence the "darshan," or preacher, was introduced; and the literal translation fell gradually into disuse.

While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. It is noteworthy that the meturgeman, whether explaining Bible or Mishnah, was not held in much esteem by the public; and in Talmud and Midrash he is frequently referred to with contempt. See also Targum.

Bibliography: A. Hübsch, in *Ben Chananja*, v. 77 et seq.; A. Berliner, *Targum Onkelos*, ii. 73 *et seq.*, Berlin, 1890; M. Friedmann, *Onkelos*, pp. 81 *et seq.*

S. S. C. L.

METZ: German fortified city in Lorraine; it has a population of 58,462, including 1,451 Jews. According to ancient chronicles, Jews had settled in Metz in the year 221; they enjoyed municipal freedom, and lived on very good terms with the Christians. It is stated also that when St. Eucaire, Bishop of Toul, had undertaken to convert the Jews, the emperor Julian, who was at Metz at the time, condemned the bishop to prison for his untimely zeal.

Early Conditions.

Under the Merovingians and Carlovingians there were Jews at Metz, engaged as agriculturists, merchants, artisans, and especially as goldsmiths and physicians. Jews and Christians formed intimate friendships; the clergy dined in the homes of the Jews, and more than one intermarriage resulted from this friendly intercourse. The cordiality of these relations was increased by the efforts made by the Church councils to disturb it. At a council held at the monastery of St. Arnould at Metz May 1, 888, at which Balbodus, Archbishop of Trèves, presided, and which was attended by Dadou, Bishop of Verdun; Arnold, Bishop of Toul; and Robert, Bishop of Metz, on the complaint of the dean of the cathedral Jews were forbidden to drink or eat with, or to marry, Christians.

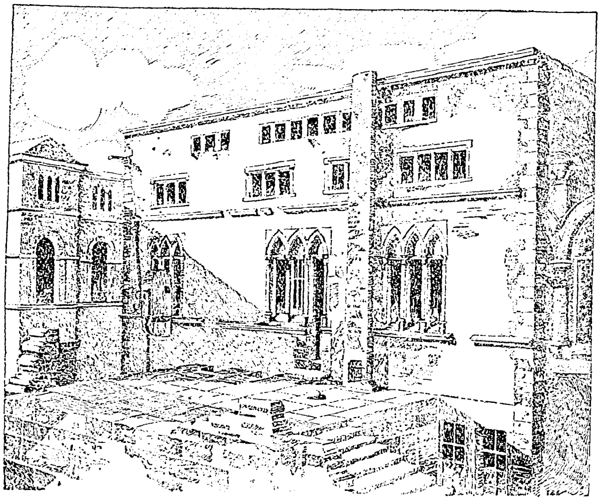

Ancient Synagogue at Metz.
(From Frauberger.)

These vexations lasted but a short time; under the successors of Charles the Bald, Jews might own real estate, and this would lead to the supposition that they had other municipal rights. Bishop Adalberon in 945 commanded David, a Jew of the diocese of Metz, to restore to the monastery of St. Glossinde a vineyard of which he had secured possession. This Adalberon, who occupied the episcopal see until 984, was always very favorable to the Jews, who revered him. According to the chronicles, at his death "the Jews wept aloud; and mourned and lamented." Some years later they showed similar feeling at the obsequies of another virtuous and tolerant archbishop—Mattard. The dukes of Lorraine also took them under their protection and treated them with the greatest consideration. Thanks to this social peace, they devoted themselves to study, and among them were scholars called "the sages of Lorraine" (חכמי לותר); celebrated rabbis, such as R. Simon ha-Gadol, R. Machir, Leontin, R. Eliezer (the author of the "Sefer Yere'im"), and especially Rabbenu Gershom Me'or ha-Gadol.

Period of Persecution.

Under French Rule.

Persecutions, especially during the Crusades, scattered the Jews of Metz. Those who afterward returned found a refuge there, for which they were obliged to pay thirty-four deniers, levied on them when they entered the city. Nevertheless, in 1365 they were expelled by the magistrates, who assigned their presence as the cause of the destruction by lightning of twenty-two houses. In 1567, after France had taken possession of Metz, some Jewish families were again admitted with the consent of the marshal of Vieilleville, and less than thirty years later they were organized into a community. In 1595 they met in general assembly and elected a communal board, to which they delegated all power and all authority in everything concerning administration and police, and the jurisdiction of civil cases. Of the six men composing this council the following three were rabbis: Isaac, son of Lazare Levy; Joseph Levy; and Solomon, son of Gershon Zay. The proceedings of this assembly, as well as those of the election, were submitted for the approval of the higher authorities, who on July 12, 1595, "by the grace of God, and with the consent of his majesty, and of Monsieur, the Duke of Epergnan," recognized those elected as the official representatives and the regularly appointed intermediaries of the Jewish community of Metz.

The community developed in influence and numbers; in 1614 it numbered 500; in 1624 there were 120 families, consisting of more than 600 individuals. The rabbi at that time was Moses Cohen of Prague. His nomination was confirmed by the Duke de Valette, peer and colonel-general of France and commanding general of the king in the city and citadel of Metz, "to undertake the above-mentioned charge and functions of rabbi." A fact that should be noticed is that throughout the Middle Ages the nomination of the rabbi required ratification by the state. In 1650 the rabbi was Moses Nerol; contrary to custom, and for some unknown reason, the council of the community did not ask the government to confirm his nomination. Louis XIV., during his visit to Metz Sept. 25, 1657, visited the synagogue and gave audience to the council of the trustees of the community as well as to the rabbi. The same day he signed letters patent for the privileges of the Jews, in which he warned them that in the future they would not be allowed to choose a rabbi without obtaining his consent.

As early as March 24, 1603, and Oct. 18, 1605, Henry IV. had granted the Jews letters patent, according to which he "took them under his protection, and permitted them to trade according to their franchises, liberties, and ancient customs." These letters patent were maintained, and the Jews' privileges were even increased, by Louis XIII. (Jan. 24, 1632), by Louis XIV., and by Louis XV. (July 9, 1718). Louis XIII. "rewarded them for their devotion and charity," and granted them a new law to remove all difficulties between them and the inhabitants of the city, in consideration of the services they had rendered the garrison of Metz during the civil wars. The letters patent granted by Louis XIV. and Louis XV. were ratified and registered by the Parliament of Metz (Sept. 3, 1718). Those of May 7, 1777, gave the Jews still greater liberties and spoke of them as citizens of the land. In 1782, when the Count of Provence, afterward Louis XVIII., went to Metz, he visited the synagogue, and the chief rabbi, Lion Asser (Aryeh Loeb ben Asher), in the name of the community, assured him of his homage and bestowed upon him the priestly benediction. This made a profound impression upon the count, and those about him were astonished to hear him praise the Jew. "Jew or Christian," he said, "what is the difference? I honor virtue wherever it is found."

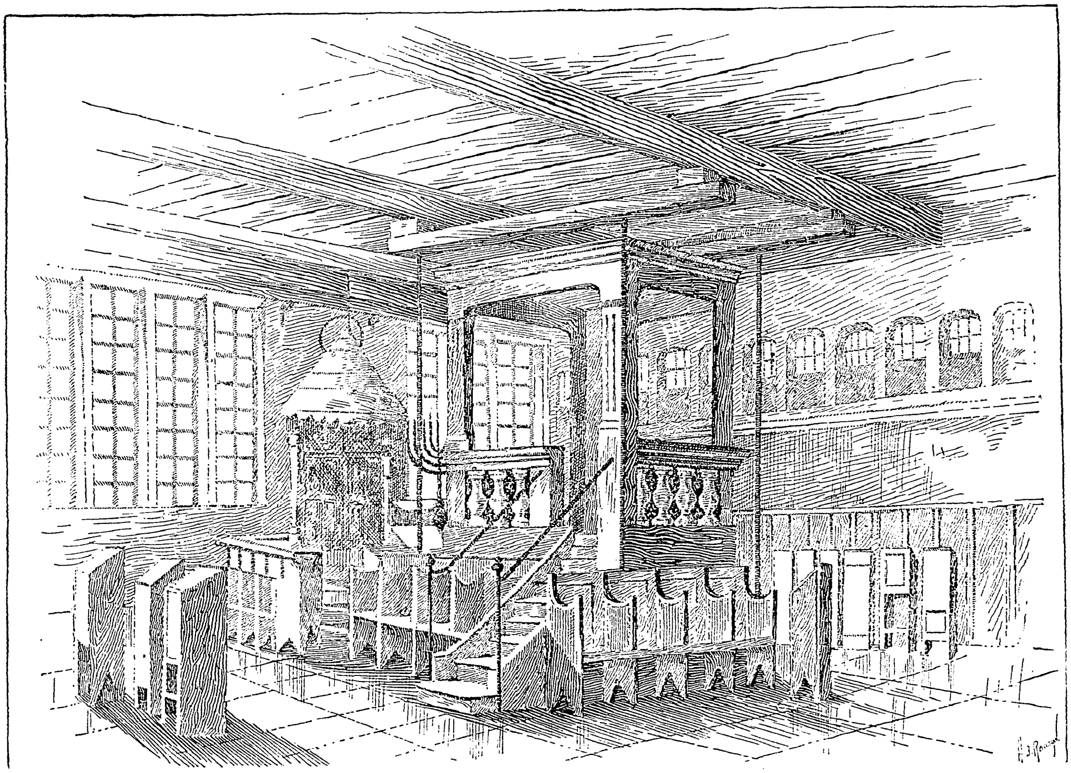

Interior of an Old Synagogue at Metz.
(From Frauberger.)

The French Revolution was greeted with enthusiasm by the Jews of Metz. In 1792 the chief rabbi himself, Uri Cohen, already advanced in years, offered an example of patriotism by tendering his services for the defense of the city. It was he, also, who, after the victory of Valmy, set out at the head of the defenders of Thionville and, with Rolley, mayor of Metz, led them before the Ark, where, in an enthusiastic speech, he extolled the bravery of the Jews and declared the country had the right to count upon the cooperation of all its citizens. During the Reign of Terror the synagogue was closed, the sacred utensils used in the services were put under seal, and the courtyard was used for a pasture; the tombstones were taken from the cemetery and used for building purposes.

By the decrees of 1806 and of March 7, 1808, the Jewish creed was officially recognized, and in the creation of the seven consistories and grand rabbinates the district of Metz and the community of the city of Metz are mentioned.

In Recent Times.

The first chief rabbi was Mayer Charleville, who was followed by Joseph Gougenheim, Wittersheim, Aaron Worms, Lyon Lambert, and Lippmann. After the war of 1870 Lippmann, who was unwilling to surrender his allegiance to France, resigned his post. He was subsequently made chief rabbi at Lille. During this period Louis Morhange, formerly professor at the rabbinical school in Metz, served as chief rabbi until the installation of Bigard. In 1885 the latter was succeeded by Isaac Weill, who in 1890 succeeded Arnold Aron as chief rabbi at Strasburg. His successors at Metz were Adolphe Ury and the present (1904) incumbent, Nathan Netter.

By the royal decree of 1824 the rabbinical school that was transferred to Paris in 1859 was established at Metz. The synagogue was erected in 1840 and dedicated in 1845. The community possesses communal schools, an infant school, a hospital, a maẓẓah bakery, and numerous charitable societies, including a society of young people, which is recognized by the state and which gives aid without distinction as to creed.

Bibliography: A. Kahn, *Les Rabbins de Metz*, in *R. E. J.* xii. 295; Schwab, *Répertoire*.
D. A. U.

METZ, ISAAC: German scholar; lived at Hamburg in the first half of the nineteenth century. He compiled a catalogue, entitled "Ḳehillat Dawid," of David Oppenheimer's library (translated into Latin by Lazar Embden, Hamburg, 1826). To this catalogue Jacob Goldenthal added an index (Leipsic, 1845). Metz published also an edition of Judah ha-Levi's "Cuzari" (Hanover, 1836), based upon the Venice 1547 and 1594 editions.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1752; Zeitlin, *Bibl. Post-Mendels.* pp. 238-239.
D. S. Man.

METZLER-LÖWY, PAULINE: Austrian contralto singer; born at Theresienstadt, Bohemia, Aug. 31, 1853. At the age of seven she entered the Prague Conservatorium, where she studied for four years. Graduating with honors, she immediately received an engagement at the theater in Altenburg. Her principal rôles at this time were in Gluck's "Orpheus," *Alcazene* in "Il Trovatore," and *Nancy* in "Martha." In 1875 she went to Leipsic at the invitation of Friedrich Hasse, then manager of the Stadttheater there, and after her début was at once permanently engaged. Here she remained for twelve years, singing with extraordinary success under three successive managers, Friedrich Hasse, Angelo Neumann, and Max Staegemann. She frequently appeared also at concerts and in oratorio at Hamburg, Bremen, Leipsic, Brunswick, and other cities, her appearance at the musical festival of the Allgemeiner Deutscher Musikverein in 1886 being especially memorable in this connection.

In 1881 Pauline Löwy married the piano-teacher Ferdinand Metzler. Since her retirement from the operatic stage (June 12, 1887) she has devoted herself principally to concert performances and later (from 1897) exclusively to vocal instruction.

Bibliography: Bernhard Vogel, in *Musikalisches Wochenblatt*, pp. 468-470, Leipsic, 1888; Riemann, *Musik-Lexikon*.
S. J. So.

MEXICO. See South and Central America.

MEYER, ADOLPH: American congressman; born at New Orleans, La., Oct. 19, 1842. He was a student at the University of Virginia when the Civil war broke out; and in 1862 he entered the Confederate army, serving until the close of the war on the staff of Brig.-Gen. John S. Williams of Kentucky, and holding finally the position of assistant adjutant-general.

Since the war Meyer has been largely engaged in the cultivation of sugar and cotton and in financial and commercial pursuits in New Orleans. In 1879 he was elected colonel of the First Regiment of the Louisiana State National Guard, and in 1881 was appointed brigadier-general to command the First Brigade, embracing all the uniformed corps of the state. He was elected as a Democrat to represent the First District of Louisiana in the Fifty-second Congress, and has been successively reelected up to and including the present (1904) Fifty-eighth Congress. Meyer has served on the committees on Naval Affairs and District of Columbia.

Bibliography: *Biographical Congressional Directory*, p. 692, Washington, 1903.
A.

MEYER, ALBERT: Danish tenor singer; born Oct. 29, 1839, at Sorö, Zealand. In 1860 he sang in the chorus of the Royal Theater, Copenhagen, where he received instruction from H. Rung. He subsequently appeared at several concerts, and had just received his first rôle in "The Hunter's Bride" ("Jægerbruden") at the Royal Theater, when the war between Denmark and Germany broke out (1864) and he was called to serve in the army. Upon his return in 1865 he gave a concert which procured for him the means for a year's study under Lamperti in Milan. In 1866 he received an engagement at Folketheatret in Copenhagen, where he remained as a soloist until 1873, when he decided to devote his whole time to giving instruction in singing. He wrote "Theoretisk-Praktisk Sangskole," which presents a theoretical-practical singing method based upon physiological studies of the human voice, and which appeared in Copenhagen, 1874, with a preface by Professor Panum. After a visit to the conservatories in Berlin, Leipsic, Brussels, and Paris, Meyer opened in 1876 a similar institution in Copenhagen.

In 1882 he was appointed conductor of the chorus of the Copenhagen Synagogue, for which he compiled "Synagogekorets Melodier ved Sabbathsgudstjenesten" (Copenhagen, 1892), melodies for use at the Sabbath services, among which are some compositions of his own.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*.
S. F. C.

MEYER, ANNIE (née **Nathan**)**:** American writer; born in New York city Feb. 19, 1867. She early revealed literary gifts, and articles from her pen appeared in "The Critic," "Harper's Bazar," "Lippincott's Magazine," and "The Bookman." The best-known of her shorter stories is "Vorbei." Some of her tales depict phases of Jewish life.

In 1887 she married Dr. Alfred Meyer. Her first books were "Helen Brent, M.D." and "My Park Book" (New York, 1899). Her most notable production is a novel, "Robert Annys, Poor Priest" (New York, 1901). She also edited "Woman's Work" (1898), the standard book on the subject.

Mrs. Meyer has further distinguished herself as an organizer, public lecturer, and woman of affairs. She was chairman of the Committee on Literatures at the World's Fair Congress at Chicago, and was at one time vice-president of an anti-woman suffrage movement. Her most valued communal service was in connection with the founding of Barnard College —the first women's college in New York. It was her energy that gathered together its promoters and secured the collection of funds for the first year. See also NATHAN.

A. M. H. H.

MEYER, ARTHUR: French journalist; born at Havre 1846. When still a youth he went to Paris and bought and edited the "Revue de Paris," which, however, was soon discontinued. For nearly twenty years he reported for "Le Gaulois" and "Paris Journal," becoming, in 1868, part owner of the former, which he made the organ of the Bonapartists. When Prince Louis died in 1879 Meyer left the "Gaulois" and bought the "Paris Journal," soon afterward "Le Gaulois," and finally the "Clairon." The three papers he then merged under the name of the "Gaulois," and made it the main organ of the Clerical-Monarchic party. Meyer was one of the most vehement adversaries of Captain Dreyfus.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. F. T. H.

MEYER, DAVID AMSEL: Danish financier; born in Copenhagen Jan. 18, 1753; died there Aug. 30, 1813. Meyer started in business for himself at a very early age, and during the period of general prosperity in the last decade of the eighteenth century his operations increased greatly, extending to transoceanic countries. On the death of his brother, who had for some time been his partner, Meyer associated himself with his nephew S. S. Trier, and founded the firm of Meyer & Trier, which occupied a prominent position in the world of finance. Several times the house had to face severe crises, as in 1795, when a fire devastated Copenhagen, and in 1799, when a general financial panic occurred. The firm, however, sustained no material injury to its commercial interests.

In 1806 Meyer criticized the way in which the finances of the country were being administered, and he especially denounced the reckless issue of unsecured paper currency. During the depression of the money market due to the Napoleonic wars, he was summoned by King Frederick VI. (1808), who consulted him on financial matters of state. Meyer is said to have exercised a great deal of influence on legislation in those days; and, in common with other unofficial advisers of the king, he had to bear his share of popular hatred, perhaps not unmixed with envy. During a financial crisis in 1811 Meyer acted as the agent of the government in endeavoring to avert pecuniary disaster. Enormous sums were placed at his disposal; and it was left to him to decide whether applicants for funds desired the money for legitimate business purposes or for speculation, and to grant or refuse the requests accordingly. The Danish merchants did not long submit to his arbitration, but sought other means of raising capital.

During the latter part of the year 1811 Meyer retired from active business, and in 1812 his firm received a letter of thanks from the king for its "arduous and self-sacrificing work in accordance with our will and desire." At the same time he received the title of "Hofraad."

Meyer left a fortune of 300,000 rigsbankdaler ($150,000), of which sum he bequeathed 200,000 kroner ($50,000) to Jewish schools and charities in Copenhagen, while the remainder was distributed among various other educational and charitable institutions.

BIBLIOGRAPHY: Nathanson, *Hofraad David Amsel Meyer's Levnet*, Copenhagen, 1816; C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

MEYER, EDVARD: Danish journalist and author; born Aug. 6, 1813, in Copenhagen; died there Aug. 4, 1880. He was the son of very poor parents and received little or no education during his boyhood, which he spent in a Jewish charitable institution. At the age of fourteen he was apprenticed to a wood-turner in Kjöge, and spent several years at this trade. In 1837 he established a weekly journal, the "Kallundborg Ugeblad," which in 1839 was incorporated with another paper. In 1841 Meyer returned to Copenhagen, where he started a humorous weekly, "Friskytten," and later a sensational daily, "Flyveposten," which latter for some years yielded him an annual income of nearly 50,000 Danish crowns. After many vicissitudes Meyer ended his days as he had begun them—in a Jewish charitable institution.

Of his many writings may be mentioned: "Poetisk Nysepulver" (Copenhagen, 1826); "Conversation" (*ib.* 1839), four pamphlets; "Danske Folkesange" (*ib.* 1839), Danish popular melodies; "Digte og Eventyr" (*ib.* 1842), poems and fairy-tales.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; *Erslew's Forfatter-Lexicon.*

S. F. C.

MEYER, ERNST: Danish genre painter; born May 11, 1797, at Altona, Sleswick-Holstein; died in Rome Feb. 1, 1861. He studied at the Academy of Arts and in Lorentzen's Malerskole ("painters' school") in Copenhagen, and became, in 1814, a pupil of the Modelskolen, where he was twice awarded a silver medal (1816 and 1818). One of his first paintings was "Gretchen Kneeling Before the Holy Virgin," which was exhibited at the Academy of Arts in 1818 and which received much favorable comment.

Meyer aspired to become a historical painter, but after an unsuccessful attempt he abandoned this branch of the art. He spent three years (1821–24) in Munich, and then went to Rome, where he met Thorwaldsen, the sculptor, who was the animating spirit of the circle of Danish artists there.

Of Meyer's paintings the following may be mentioned: "Scene at a Well near a Capuchin Monastery," 1827; "A Neapolitan Fisher Family" (bought by Prince Christian Frederick), 1833; "A Fisherman Observing the Wind" and "Parents Leading Their Son to the Cloister" (painted between 1833 and 1837), both of which are now in Thorwaldsen's Museum. His most famous painting was "Sailors Landing Travelers at Capri," which was exhibited at the Copenhagen Academy of Arts in 1837 and became so popular that Meyer made several copies of it.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

MEYER, FRIEDERICH CHRISTIAN: Jewish convert to Christianity; born at Hamburg in the second half of the seventeenth century; died in Belgium about 1738. After having been baptized at Bremen, he became a missionary and traveled for thirty years. He was the author of the following works: (1) "Licht zu Erleuchten die Juden," exalting the glory of Jesus (Leipsic, 1711); (2) "Me'irat 'Enayim," a pamphlet written in German, in which the author draws a parallel between Moses and Jesus, showing the supremacy of the latter (Amsterdam, 1713); (3) "Der Abscheuliche Mord Christi," in which he endeavors to demonstrate that the duration of the exile of the Jews can be attributed only to the crucifixion of Jesus (Hamburg, 1719); (4) "Vera Immanuelis Generatio," written in Hebrew and demonstrating the divinity of Jesus from the Prophets, especially from Isa. vii. 14.

Bibliography: *Sammlung von Alten und Neuen Theologischen Sachen*, 1723, p. 628; Wolf, *Bibl. Hebr.* iii., No. 1897b.

D. I. Br.

MEYER, LEOPOLD: Danish physician; born in Copenhagen Nov. 1, 1852. After graduating from the university of that city (M.D. 1880) he went abroad to study obstetrics, and on his return became privat-docent in gynecology at his alma mater. In 1897 he was appointed professor of obstetrics and children's diseases in the same university.

Of Meyer's writings the following may be mentioned: "Det Normale Svangerskab, Födsel, og Barselseng," Copenhagen, 1882 (2d ed. 1891); "Menstruationsprocessen og dens Sygelige Afvigelser," *ib.* 1890; "Den Förste Barnepleje," *ib.* 1891. Since 1890 Meyer has been associate editor of the "Bibliothek for Læger," the leading Danish medical journal.

Bibliography: Caröe and Selmer, *Den Danske Lægestand*; C. F. Bricka, *Dansk Biografisk Lexicon*.

s. F. C.

MEYER, LOUIS: Polish poet; born in the village of Sluzewo (Sluzhew), government of Warsaw, Russian Poland, 1796; died March 25, 1869. He was sent in 1810 by his father to Berlin, where he prepared himself for a business career, at the same time manifesting an unusual talent for poetry. In 1816 he returned to Poland, where he established himself in business, but still found ample time to continue his studies and to write German verse. In 1861 he was elected member of the County Assembly, which, however, on account of the Polish insurrection, did not convene.

Meyer's collected writings were published under the title "Hinterlassene Deutsche Schriften eines Polnischen Juden," Berlin, 1871. The book contains epic and dramatic poetry, pictures from Jewish life, and some aphorisms in prose.

Bibliography: *Hinterlassene Deutsche Schriften*, etc.

H. R.

MEYER, LUDWIG: German psychiatrist; born at Bielefeld Dec. 27, 1827; died at Göttingen Feb. 8, 1900. He studied medicine at the universities of Bonn, Würzburg, and Berlin (M.D. 1852), and became assistant at the Charité Hospital in the last-named city. Later he held the post of physician at the insane asylum in Schwetz, and was appointed chief physician at the city hospital, Hamburg, in 1856. In 1866 he became professor of psychiatry at the University of Göttingen, and director of the insane asylum connected with this university, which positions he continued to hold until his death.

Meyer founded with Griesinger in 1867 "Das Archiv für Psychiatrie." He wrote more than one hundred essays for the medical journals. He was an authority on psychiatry, and many hospitals have been built and furnished according to his suggestions and plans; among them are those of Hamburg, Göttingen, St. Urban, and Marburg.

Bibliography: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; A. Cramer, in *Deutsche Medizinische Wochenschrift*, Feb. 22, 1890, p. 140.

s. F. T. H.

MEYER, LUDWIG BEATUS: Danish author; born in Gandersheim, Brunswick, Jan. 3, 1780; died in Copenhagen July 28, 1854. From 1802 to 1805 he lived in the latter city as a private teacher, being subsequently appointed tutor in the family of Count Schimmelmann. In 1810 he became a naturalized citizen of Denmark, and entered the service of the government as chief of the bureau of the national debt. He resigned his appointment in 1821, receiving the title of professor.

Meyer now devoted his time exclusively to writing, his first work, "Haandbog i den Tyske Poetiske Literatur," appearing in Copenhagen in 1828. In 1837 he published a voluminous glossary of all foreign words and phrases occurring in the Danish language. This lexicon, which was entitled "Kortfattet Lexicon over Fremmede, i det Danske Skrift- og Omgangssprog Forekommende Ord, Kunstudtryk, og Talemaader," has, under the name of "Meyer's Fremmedordbog," become one of the leading authorities among Danish lexicographical works, and has passed through several editions (Copenhagen, 1837, 1841, 1899–1900).

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexicon.*

s. F. C.

MEYER, MORITZ: German physician; born at Berlin Nov. 10, 1821; died there Oct. 30, 1893. After studying at the universities of Heidelberg, Halle, and Berlin (M.D. 1844), he settled in Berlin in 1845, where he practised until his death. Meyer was a specialist in diseases of the nerves and in the use of electricity in their treatment. During his researches he invented the "Meyersche Unterbrecher," an instrument used in examining the reaction of muscles and nerves. He is the author of a well-known work entitled "Die Electricität in Ihrer Anwendung auf Practische Medizin" (Berlin, 1854; 4th ed. 1883). He furthermore wrote several articles on the paralysis induced by the constant use of snuff.

Bibliography: Pagel, *Biographisches Lexikon*.

s. F. T. H.

MEYER, M. WILHELM: German astronomer; born at Brunswick Feb. 15, 1853. He first engaged in the book-trade, but soon gave it up and pursued astronomical studies at the universities and observatories at Göttingen, Leipsic, and Zurich. In 1876 he established himself as privat-docent at Zurich; in 1877 he became a member of the staff of the observatory at Geneva, and in 1882 he lectured on astronomy at the Geneva University. In 1883 he removed to Vienna, and thence to Berlin, where he became (1888) director of the "Urania," a society for the popularizing of natural science, whose organ, "Himmel und Erde," he has edited since 1889. Together with Schwalbe he edited Diesterweg's "Populäre Himmelskunde" (18th ed., Berlin, 1893). He has published: "Die Königin des Tages und Ihre Familie" (Vienna, 1885); "Die Entstehung der Erde und des Irdischen" (Berlin, 1888); "Mussestunden eines Naturfreundes" (*ib.* 1891), etc.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S.

MEYER, RACHEL: German authoress; born in Danzig March 11, 1806; died in Berlin Feb. 8, 1874. A few years after the death of her sister Frederika, she married the latter's husband. While devoting herself to charity and teaching, she found time to entertain noted men and to continue her own self-education. The publication of her first book, written while superintending the instruction of her children, was retarded by the death of a son. It appeared in Berlin in 1853 under the title "Zwei Schwestern"; it deals with the triumph of love over self and is an idealistic exposition of the marital relation. Her husband's business necessitated his removing to Vienna; here Rachel met Kompert and August Frankl, and here she produced her sketch of Vienna life entitled "Wider die Natur." Another work, entitled "Rachel" (Vienna, 1859), is a novel describing the life of the great actress Rachel. "In Banden Frei" (Berlin, 1869), her last novel, is a character study of her friend Lina Davidson. Rachel spent her last years in Berlin, with her daughters. Despite her idealism she was practical, and shortly before her death wrote a sketch of Stephenson, the inventor, with the express purpose of fostering in her nephew the practical spirit.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 248–253.

S. S. J. L.

MEYER, SAMUEL: German rabbi; born in Hanover Feb. 26, 1819; died there July 5, 1882. He studied Talmud in his native city and at Frankfort-on-the-Main, and attended the University of Bonn. In 1845 he was chosen successor to Nathan Adler as district rabbi of Hanover and Lüneburg. He carried out in 1847 the plan, already projected by Adler, of founding a teachers' seminary in Hanover. Besides a few sermons he published "Gesch. des Wohlthätigkeits-Vereins der Synagogen-Gemeinde Hannover" (Hanover, 1862), and edited some unpublished poems of Abraham ibn Ezra, which he had discovered ("Orient, Lit." 1842).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* vi. 32.

S. M. K.

MEYER, SARA (BARONIN VON GROTTHUSZ): German authoress, and leader of a salon; born in Berlin in the latter half of the eighteenth century; died at Oranienburg Dec. 11, 1828. She wrote many stories, dramas, and political and moral essays in German and French, her French work being especially well received. Among her many friends were Goethe, Lessing, and Schiller. Most of their letters to her were accidentally burned, only twenty-one letters from Goethe, written in the years 1797–1815, being saved; these were published by Varnhagen von Ense.

Sara Meyer was light-minded, susceptible to flattery, conceited, and lacked moral stamina. After severing her first marriage-ties she was baptized and married Baron von Grotthusz. Her younger sister, **Mariane,** after the death of Prince Reuss, Austrian ambassador to the Prussian court, was found to be his lawful wife. She never bore the title of princess, but resided in Vienna as **Frau von Eybenburg** (from 1799). Like her sister, she was well educated, but wrote indifferently. She left in manuscript a number of sketches of well-known characters.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 216–219.

S. S. J. L.

MEYER, VICTOR: German chemist; born in Berlin Sept. 8, 1848; died in Heidelberg in 1897. He was inclined toward literature and the stage, when a visit to his elder brother, then studying chemistry at Heidelberg, turned his thoughts into another channel, and he decided to become a chemist. He thoroughly prepared himself in mathematics and natural science in one of the gymnasiums of Berlin, spent one semester at the University of Berlin, and studied for some time with A. W. Hofmann. In 1865 he entered the University of Heidelberg, in whose faculty there were such men as Helmholtz, Kirchhoff, and Bunsen. The last-named made him his private assistant. In 1868 he returned to Berlin to increase under Bayer his knowledge of organic chemistry.

When only twenty-three years old he was appointed assistant professor at the Stuttgart Polytechnic School, and in 1872 was called to Zurich as the successor of Wislicenus. His brilliant work in Switzerland (1872–85), both in the laboratory and in the lecture-room, attracted students from many countries.

In 1885 he received a call from the University of Göttingen, and spent three years in reorganizing the laboratories there. In 1889 he was invited to Heidelberg, his alma mater, to succeed Bunsen. The latter regarded him as the brightest and most promising of the many eminent men who had studied under him, and it was his wish on his retirement that Meyer should be appointed as his successor.

Meyer's fame as a lecturer was world-wide; and his ingenuity and skill in devising and manipulating experiments, combined with his personal magnetism, attracted many hearers. Meyer's remarkable insight is illustrated by his discovery and studies of the thiophene group (1882). He discovered and described the type of oximes (1882), investigated the nitro- (1872), nitroso-, isonitroso-, and iodo-compounds (1892), and studied the organic derivatives of ammonia, and with these the stereochemistry of nitrogen. He published his important researches on the esterification of the acids of the aromatic series (1894–95).

Of great value are his investigations in physical chemistry, particularly those of vapor densities (1878–80) and the study of high temperatures. Together with Jacobson he wrote an excellent text-book on organic chemistry ("Lehrbuch der Organischen Chemie," 2 vols., Leipsic, 1891–95). Of his other works may be mentioned: (with Langer) "Pyrochemische Untersuchungen," Brunswick, 1885; "Die Thiophengruppe," *ib.* 1888; "Chemische Probleme der Gegenwart," Heidelberg, 1890; "Ergebnisse und Ziele der Stereochemischen Forschung," 1890; (with Treadwell) "Tabellen zur Qualitativen Analyse," 3d ed., Berlin, 1891; "Aus Natur und Wissenschaft," Heidelberg, 1892; "Märztage im Kanarischen Archipel," *ib.* 1893.

Meyer's unceasing and confining work ultimately shattered his nervous system; and in a fit of dejection he took his own life.

Bibliography: *Meyers Konversations-Lexikon*; *Zeitschrift für Anorganische Chemie*, xvi.; *Naturwissenschaftliche Rundschau*, xii., Nos. 43, 44; H. Goldschmidt, *Zur Erinnerung an Victor Meyer*, Heidelberg, 1897.

S. J. G. L.

MEYERBEER, GIACOMO: German composer; born at Berlin Sept. 5, 1791; died at Paris May 2, 1864. His real name was **Jakob Liebmann Beer**; but he changed it when his grandfather promised to leave him his fortune on condition that the composer prefix the name "Meyer" to his patronymic. He received his early instruction in music from Franz Lauska and Muzio Clementi, and at the age of seven made his début as a pianist in one of Patzig's pupils' concerts (Oct. 14, 1800), playing the D Minor Concerto by Mozart. He then studied theory under Zelter, and later under Bernard Anselm Weber, director of the Berlin Opera, with whom he remained until 1810, in which year he went to Darmstadt to study for two years under Abbé Vogler.

Giacomo Meyerbeer.

Early Works.

In 1811 he wrote the oratorio "Gott und die Natur," the score of which so pleased the Grand Duke of Hesse that he appointed Meyerbeer composer to the court. The first performance of the work took place May 8, 1811, at the Singakademie, Berlin. Two operas, "Jephtha's Gelübde" and "Abimelek, oder die Beiden Khalifen," which Meyerbeer had written, were produced at the Royal Opera-House, Munich, in 1813. Soon afterward he gave a piano recital at Vienna, achieving a complete success.

In 1815 Meyerbeer went to Venice in order to familiarize himself with Italian melody and vocalization. He now set to work writing in the Italian vein, and met with instantaneous success, his four operas composed at this time being received with immense enthusiasm. In 1823, while engaged on "Il Crociato in Egitto," the composer went to Berlin, where he unsuccessfully endeavored to arrange for a performance of his three-act opera "Das Brandenburger Thor." In 1824 "Il Crociato" was produced at Venice with very great success; and two years later Meyerbeer accepted an invitation to Paris to witness a performance of the same opera. Thenceforth he became wholly identified with the French school of opera. On Nov. 21, 1831, his "Robert le Diable" was produced at the Grand Opera, Paris; and within a year the libretto had been translated into nearly every European language, and performances had been given in every important city. This opera was followed (Feb. 20, 1836) by "Les Huguenots," an opera which was at first received with somewhat less favor than "Robert le Diable," but which ultimately came to be regarded as greatly its superior.

After the production of "Les Huguenots" at Berlin, Meyerbeer was called to that city by King Frederick William IV. as general musical director; and there he composed his opera "Das Feldlager in Schlesien," which, however, was not successfully produced until Jenny Lind, whom Meyerbeer had introduced to the Berlin public, assumed the rôle of *Vielka*. In the summer of 1846, at the request of the Princess of Prussia, Meyerbeer composed the incidental music to the drama "Struensee," written by his brother Michael Beer; and on Sept. 19 following, this work, the music of which ranks among his best productions, was performed at the Royal Theater, Berlin. After visits to Vienna and London in 1847, Meyerbeer returned to Berlin, where he produced Richard Wagner's "Rienzi." Two years later "Le Prophète," the libretto of which had been completed by Scribe in 1842, was produced at the Grand Opera, Paris (April 16, 1849), and, like its predecessors, "Robert le Diable" and "Les Huguenots," soon made the circuit of the globe.

"L'Africaine."

Despite failing health Meyerbeer produced "L'Etoile du Nord" at the Opéra Comique (1854), and four years later "Dinorah ou le Pardon de Ploermel." Neither of these operas, however, met with the favorable reception accorded to Meyerbeer's previous Parisian productions. In 1862 he represented German music at the opening of the London International Exhibition with his "Overture in the Form of a March." Upon his return to Berlin he resumed his work upon "L'Africaine," on which he had been engaged since 1838. For years the difficulty of getting a satisfactory cast had prevented the production of this opera; and several other circumstances hindered its performance during the composer's lifetime. In April, 1864, he returned for the last time to Paris, to superintend the preparatory rehearsals of this opera; but in the midst of his labors he died, and the opera was not produced until May 28, 1865. In accordance with Meyerbeer's last wishes his body was taken to Berlin for burial; but imposing funeral obsequies were held in Paris also.

Compositions.

Of Meyerbeer's compositions besides those already mentioned, the following deserve special notice: the monodrama "Thevelinden's Liebe," for soprano solo and chorus with clarinet obligato; "Romilda e Costanza" (1815); "La Semiramide Riconosciuta" (1819); "Emma di Resburgo" (1819); "Margherita d'Anjou" (1820); "L'Esule di Granada" (1822); seven sacred cantatas of Klopstock, for quartet unaccompanied; choruses to Æschylus' "Eumenides"; "Der Genius der Musik am Grabe Beethoven's," for soli and chorus; "Freundschaft," for 4-part male chorus; Psalm xci., for eight voices, composed for the choir of the Berlin Cathedral; "Fackeltänze," for brass orchestra, composed for the weddings of the King of Bavaria (1846) and of the Princesses Charlotte (1850) and Anne (1853) of Bavaria; grand march for the Schiller Centenary Festival, 1859; Coronation March for King William I. (1863); also a large number of songs with pianoforte accompaniment, among which "Le Moine" (for bass) and "Das Fischermädchen" are perhaps the most popular.

Meyerbeer received medals and other distinctions from almost every civilized government. He steadfastly adhered to Judaism throughout his life. He was ever ready to assist his fellow artists irrespective of creed; and in his will he made provision for a similarly beneficent disposition of his wealth. He set aside, for instance, 10,000 thalers (the Meyerbeer-Stiftung), the interest of which he directed to be used in providing traveling fellowships for promising students of music.

Bibliography: Hermann Mendel, *Giacomo Meyerbeer*, Berlin, 1868; H. Blaze de Béry, *Meyerbeer, Sa Vie, Ses Œuvres et Son Temps*; M. Joël, *Worte Gesprochen an der Bahre Meyerbeers*, Breslau, 1864; Grove, *Dictionary of Music and Musicians*; Fétis, *Biographie Universelle des Musiciens*.

s. J. So.

MEYSELS, BERISCH (BAER). See Meisels, Dob Berush b. Isaac.

MEYUḤAS (מיוחם): Oriental Jewish family which gave several rabbinical writers to Jerusalem and Constantinople.

Abraham ben Samuel Meyuḥas: Rabbi in Turkey in the eighteenth century; author of "Sedeh ha-Areẓ," in three parts, the first two being homilies on the Pentateuch (Salonica, 1784-98) and the third containing responsa on the four parts of the Shulḥan 'Aruk, collectanea, and Talmudic annotations (Leghorn, 1788). In the preface Meyuḥas asserts that he wrote the following commentaries: "Digle Ahabah," on Isaac Luria's "Derek 'Eẓ ha-Ḥayyim"; "Ha-Ma'or ha-Ḳaṭon," on Ḥayyim Vital's "'Eẓ Ḥayyim"; "Siaḥ ha-Sadeh," on Isaac Luria's "Sefer ha-Kawwanot." Fürst ("Bibl. Jud." ii. 347) ascribes to this Meyuḥas the work entitled "Bene Abraham," responsa and homilies, and "Ḳontres," containing the laws of Giṭṭin (Constantinople, 1773); the responsa and homilies, however, are those of **Abraham ben Judah Meyuḥas**; while the "Ḳonṭres" was written by **Nathan Meyuḥas.**

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 567, No. 302; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 536-537.

M. Sel.

Moses Mordecai Joseph Meyuḥas: Son of Raphael Meyuḥas ben Samuel; born 1738; died 1806. He succeeded Yom-Ṭob al-Ghazi as chief rabbi of Jerusalem (1801-6). In 1799, on the approach of Bonaparte's army, which already had taken Jaffa, Meyuḥas assembled the Jews of Jerusalem and delivered a patriotic speech, after which he seized a pickax and commenced to dig a trench, his coreligionists immediately following his example. He was the author of three Hebrew works: "Sha'ar ha-Mayim," notes on the Shulḥan 'Aruk, and responsa (Salonica, 1768); "Birkot ha-Mayim," novellæ, religious laws, and responsa (*ib.* 1789); "Mayim Sha'al," on the same subjects as the "Sha'ar ha-Mayim" (*ib.* 1799).

M. Fr.

Raphael ben Samuel Meyuḥas: Chief rabbi of Jerusalem and head of the yeshibah there; flourished about the middle of the eighteenth century. He was the author of the following works, all published at Salonica: "Minḥat Bikkurim," halakic and haggadic novellæ on several treatises of the Talmud (1752); "Peri ha-Adamah," novellæ on the four divisions of Maimonides' "Yad" (1752); "Pene ha-Adamah," homilies on the "parashiyyot" of the Pentateuch (1752); "Mizbaḥ Adamah," novellæ on the four parts of the Shulḥan 'Aruk (1777).

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. *Mizbaḥ Adamah*; Fürst, *Bibl. Jud.* ii. 347; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 536.

M. Sel.

Samuel Ḥayyim Meyuḥas: Chief rabbi of Constantinople from 1836 to 1839; died some years after the latter date. He was the author of a volume of responsa entitled "Shemen ha-Mishḥah" (Constantinople, 1840).

Bibliography: Azulai, *Shem ha-Gedolim*; Hazan, *Ha-Ma'alot li-Shelomoh*; Franco, *Histoire des Israélites de l'Empire Ottoman*; Walden, *Shem ha-Gedolim he-Ḥadash*.

J. M. Fr.

MEZA (MESA): A family of Amsterdam distinguished for the number of its members that filled rabbinic offices.

Abraham Ḥayyim de Jacob de Solomon de Meza: Member of the Talmud Torah 'Eẓ Ḥayyim in Amsterdam, and author of a sermon, delivered in Portuguese on the day of solemn devotion, "Sermão Moral . . . na Occasião de Hum Dia Solemne de Oração . . . em 4 Nisan 5507 = 15 Março 1747," Amsterdam, 1747.

David de Abraham Ḥayyim de Jacob de Solomon de Meza: Son of Abraham de Meza; died in Amsterdam after 1793. He published: "Sermão da Liberdade, Pregado na K. K. de Talmud Torah em 28. Yjar 5527," Amsterdam, 1767; "Sermão Moral, Preg. . . . em S. Emor, 13 Yjar 5532," *ib.* 1767; "Sermão Moral Sobre o Pezo do Peccado, Preg. em S. Qui Tetsè 9 Elul 5546," *ib.* 1786. He prepared also a new edition of "Paraphrasis Caldayca en los Cantares de Selomoh como Tambien los Apophthegmas

de Aboth," *ib.* 1766. Several Hebrew songs of his are to be found in the collection of poems "Shir Emunim," edited by Moses de Piza, *ib.* 1793.

David de Jacob de Meza: Son of the editor **Jacob de Meza**; member of the Talmud Torah 'Eẓ Ḥayyim. Many of his responsa are contained in the compilation "Peri 'Eẓ Ḥayyim," *ib.* 1741.

Solomon de Isaac de Meza: Physician and ḥakam; born at Amsterdam; died there in 1742. He was a disciple of Solomon de Oliveyra and David de Pina, the latter of whom initiated him in the science of medicine. He was a member of the rabbinate of the Spanish-Portuguese community in Amsterdam. In conjunction with his colleagues Solomon Ayllon, David Mendes da Silva, and others, he signed the famous rabbinical decision in favor of the Shabbethaian Nehemiah Ḥayyun (1711). A year after his death the catalogue of his library was published (Amsterdam, 1743). He wrote under the title "Shulḥan Shelomoh" an unimportant disquisition concerning the Sabbath-day's journey from a village near Amsterdam (*ib.* 1725). After his death appeared his "Meditaçoens Sacras ou Sermoens Varios" (part i., *ib.* 1764).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 71; Carmoly, *Histoire des Médecins Juifs*, p. 226; D. Henriques de Castro, *Catalogue de Vente*, p. 118; Grätz, *Gesch.* x., p. xciii.; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 537.

G.
M. K.

MEZA, CHRISTIAN JACOB THEOPHILUS DE: Danish physician and author; born in Copenhagen Nov. 26, 1756; died there April 6, 1844. He was a son of the physician Christian de Meza, together with whom he embraced Christianity in 1783. In the same year he graduated as M.D. from the University of Copenhagen, and became a member of the Royal Medical Society. From 1784 until his death he practised medicine in Elsinore.

Meza published in the medical journals numerous essays, of which the following may be mentioned: "De Graviditate Mixta Observatio," in "Acta Regiæ Societatis Med. Hafniensis," i. 442–450; "Relatio Febris Tertianæ Intermittentis Epidemicæ Anno 1784 Grassantis," in "Observationes Medico-Practicæ Quinque," ii. 197–213; "En Sjælden og Abnormal Tvillingfödsel," in "Bibliothek for Læger," 1821, ix. 41–43 (appeared afterward in "Bulletin des Sciences Médicales," Jan., 1830, and in "American Journal of the Medical Sciences," No. 12, 1830).

Meza wrote also a drama, "Dormon og Vilhelmine," which was produced at the Royal Theater, Copenhagen, in 1796.

Meza's son, **Christian Julius de Meza** (1792–1865), was a general in command of a division of the Danish army during the war with Germany (1864).

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; *Erslew's Forfatter-Lexicon.*

G.
F. C.

MEZA, CHRISTIAN JULIUS FREDERIK (SOLOMON) DE: Danish physician; born in Amsterdam Sept. 4, 1727; died in Copenhagen June, 1800. Meza, who was the son of a Portuguese rabbi, Abraham de Meza, studied medicine in Amsterdam, and later at the University of Utrecht (M.D. 1749). After further study in Hamburg he went (1753) to Copenhagen, where he took up the practise of medicine.

In 1769 Meza published in French a treatise on hygiene entitled "De l'Education des Enfants tant Physique que Morale." Another work of Meza's, entitled "Tentamen Historiæ Medicæ" (1795), was severely criticized in Germany.

In 1772 he became a member of the newly founded medical society of Copenhagen. He was popularly called "Jödedoktoren," and was generally respected in Copenhagen, where he was for a long time the only Jewish physician. In 1783, after the death of his wife, Meza, together with a son and a daughter, embraced Christianity.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; Nathanson, *Jódernes Stilling i Danmark*, Copenhagen, 1870.

S.
F. C.

MEZEI, ERNEST: Hungarian deputy and journalist; born at Satoralja-Ujhely, Hungary, in May, 1851. He completed his school career partly in his native city and partly in Kaschau, and then took a course in law and philosophy at the University of Budapest. While still a student he entered upon a journalistic career, contributing leaders to the "Ellenör." In 1874 he became one of the founders of the "Egyetértés," the representative organ of the extreme opposition, the so-called Independent party; and he has been on its editorial staff ever since. In 1878 he was nominated as deputy for the district of Gyoma, being warmly recommended by Louis Kossuth, but failed to secure election. In 1881 he was elected deputy for the city of Miskolcz.

During this period sprang up the celebrated Tisza-Eszlár blood accusation, which gave rise to an intense anti-Semitic agitation. Mezei made the affair the basis of an interpellation addressed to the minister of justice, which called forth exciting scenes in the House of Deputies. During the consideration of the bill on mixed marriages between Christians and Jews he made several pointed speeches against the anti-Semites.

Mezei is active also in the literary field, having published many scattered poems and sketches of travel, as well as "Olasz Bolyongások" (1877), a narrative of rambles through Italy. Occasionally he contributes to the periodicals articles on current questions relating to the Jews. In a lecture entitled "Zionismus als Nationale Idee," delivered before the Hungarian Jewish Literary Society, he took a firm stand in opposition to the attempt to place over against the religious world-mission of Judaism a Jewish national propaganda.

S.
G. W.

MEZEI, MORITZ: Hungarian jurist and deputy; born at Satoralja-Ujhely Jan. 17, 1836. He studied law in Budapest, and even as a student took an active part in the efforts to restore the Hungarian constitution and emancipate the Hungarian Jews. He was the chief founder of the National Judæo-Hungarian Society in 1861, and edited its journal, the "Izraelita Közlöny." The spirit of Hungarian nationalism which pervaded his writings caused him to be court-martialed by the governor, Count Moritz Pálffy; but for a royal proclamation of amnesty issued on the occasion of the recovery of Queen Elizabeth he would have been condemned. He was obliged, however, to resign his editorial position. In 1864, by the permission of the king, he began the practise of law at Budapest, although the legal profession had not hitherto been opened to the Jews. Three years later he was able to resume his journalistic advocacy of Jewish emancipation, and in 1868 was appointed secretary of the congress convened by Baron Eötvös for the regulation of Hebrew communal affairs. In 1892 he was elected president of the organization which secured recognition of the Jewish religion in Hungary, and in 1893 he was elected to the Hungarian Parliament by the Jewish district of Budapest (Leopoldstadt). Mezei is also vice-president of the Hebrew congregational district of Budapest.

BIBLIOGRAPHY: Venetianer, *A Zsidóság Szervezete*, p. 498; *Pallas Lex.*

S. L. V.

MEZEY, FRANZ: Hungarian jurist and author; born at Acsad Feb. 5, 1860. His parents had destined him for a rabbinical career, but after reaching maturity and becoming a thorough Hebrew scholar, he took up the study of jurisprudence and was admitted to the bar at Budapest. As a writer and speaker his abilities were devoted to the cause of Judaism even in his student days. In 1883 he was the mainstay of the defense in the Tisza-Eszlár affair as the representative of the Hungarian Jews, and for the past two decades, as secretary of the Jewish chancery ("Landeskanzlei"), he has been their chief source of inspiration toward advancement in religious and educational matters. He was one of the founders of the Hungarian Jewish Literary Society, and, with Wilhelm Bacher, edited its year-book; from 1891 to 1895 he was coeditor of the "Magyar Zsidó Szemle" with Ludwig Blau. He has also contributed to the "Nemfeti Ujság" and the "Togtudomany i Kozlony." Mezey is (1904) secretary and attorney of the hebra ḳaddisha of Budapest, which has attained, under his management, a membership of 10,000.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók.*

S. L. V.

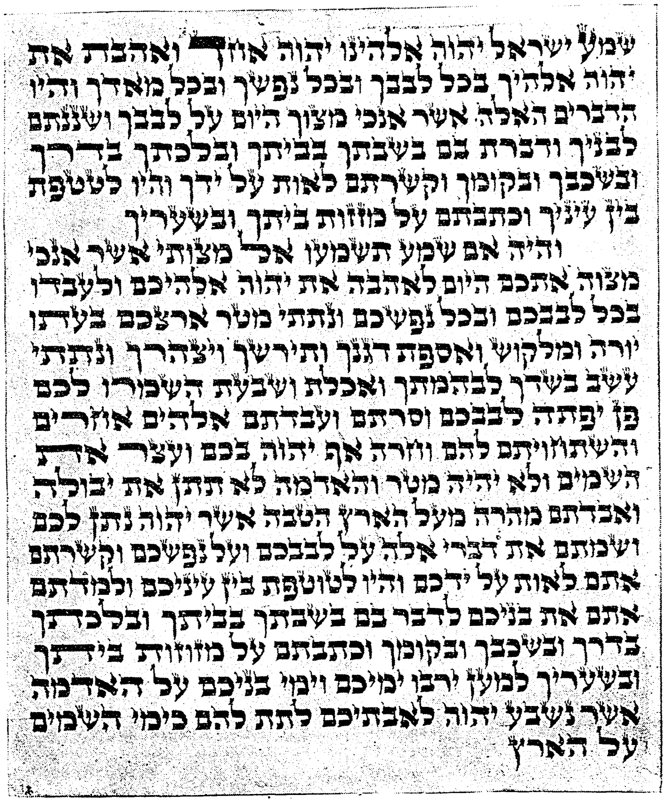

שמע ישראל יהוה אלהינו יהוה אחד ואהבת את
יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך והיו
הדברים האלה אשר אנכי מצוך היום על לבבך ושננתם
לבניך ודברת בם בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך וקשרתם לאות על ידך והיו לטטפת
בין עיניך וכתבתם על מזזות ביתך ובשעריך
והיה אם שמע תשמעו אל מצותי אשר אנכי
מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו
בכל לבבכם ובכל נפשכם ונתתי מטר ארצכם בעתו
יורה ומלקוש ואספת דגנך ותירשך ויצהרך ונתתי
עשב בשדך לבהמתך ואכלת ושבעת השמרו לכם
פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים
והשתחויתם להם וחרה אף יהוה בכם ועצר את
השמים ולא יהיה מטר והאדמה לא תתן את יבולה
ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם
ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם
אתם לאות על ידכם והיו לטוטפת בין עיניכם ולמדתם
אתם את בניכם לדבר בם בשבתך בביתך ובלכתך
בדרך ובשכבך ובקומך וכתבתם על מזוזות ביתך
ובשעריך למען ירבו ימיכם וימי בניכם על האדמה
אשר נשבע יהוה לאבתיכם לתת להם כימי השמים
על הארץ

Mezuzah Scroll.

MEZUZAH (מזוזה; lit. "door-post"): Name given to a rectangular piece of parchment inscribed with the passages Deut. vi. 4–9 and xi. 13–21, written in twenty-two lines according to the same rules as those for the Torah and tefillin. The parchment is rolled up and inserted in a wooden or metal case or tube. This is affixed, in a slanting position, to the upper part of the right-hand door-post, so that the upper part is inward and the lower part outward, and about a handbreadth from the outer edge of the door-post. On the outer side of the top of the parchment is inscribed the name of God, שדי; and an opening is left in the case opposite this word, which opening is protected by a piece of glass. The material on which the mezuzah may be written is as carefully prescribed as is that for a scroll of the Law (Massek. Soferim i. 1; Asheri to Alfasi, "Sefer Torah"; Shulḥan 'Aruk, Yoreh De'ah, 271: Yer. Megillah i. 9; Shab. 108a; MS. Mezuzah, ed. Kirchheim, i. 1); but while a scroll must always be written from a copy, the mezuzah may be written from memory (Men. 32b). Both selections mentioned above must be contained therein; and if even one letter is missing the mezuzah may not be used (Men. 28a). Generally the text is written in twenty-two lines equally spaced. The pious touch and kiss this part of the mezuzah as they pass through the door. The mezuzah is obligatory for every building used as a residence; and its fastening to the door-post is accompanied by the usual formula of benediction: "Blessed art Thou our God, King of the world, who hast sanctified us by Thy commandments and hast commanded us to fasten the mezuzah." On entering and leaving the house the pious touch the mezuzah (at "Shaddai") with the hand, and recite the prayer: "May God keep my going out and my coming in from now on and ever more."

The mezuzah brings blessings to him that touches it; but it must not be touched with unclean hands. It is inspected from time to time to make sure of its correctness. It may not be given to a non-Jew, lest it be not treated with due respect (see Men. iii. 7, 33b; Maimonides, "Yad," Tefillin, i., v., vi.; Yoreh De'ah, 285–291).

Origin and Significance.

The obligation of the mezuzah is derived from the words: "And thou shalt write them on the door-posts of thy house and within thy gates." The Rabbis considered the mezuzah of equal importance with the tefillin and ẓiẓit (Men. 43b; Pes. 113b; comp. Shab. 23b, 32b). The antiquity of the mezuzah is attested by Josephus (c. 37–100 C.E.), who speaks of its employment ("Ant." iv. 8, § 13) as an old and well-established custom. Inscribed with passages of the Torah which emphasize the unity of God, His providence, and the resulting duty of man toward Him, the mezuzah is an emblematic representation of Israel's belief and practise. Thus Josephus says in speaking of the mezuzah (l.c.): "The greatest benefits of God are to be written on the doors . . . in order that His benevolent providence may be made known everywhere"; and Maimonides adds ("Yad," Tefillin, vi. 13): "By the commandment of the mezuzah man is reminded, when coming or going, of the unity of God, and is aroused to the love of Him. He is awakened from his slumber and his vain worldly thoughts to the knowledge that nothing endures in eternity like the knowledge of the Rock of the World. This contemplation brings him back to himself and leads him on the right path."

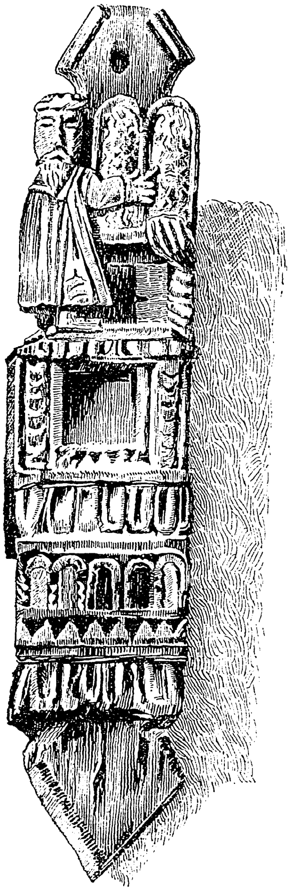
Wooden Case for Mezuzah.
(In the possession of F. David, Cassel.)

Superstitious Conception.

In Talmudic times a protective power, especially in warding off evil spirits, was attributed to the mezuzah. This appears in such anecdotes as those of Artaban and Abba Arika (see Artaban V.; comp. Yer. Peah i. 1, 15d; Gen. R. xxxv. 3) and of Onḳelos ('Ab. Zarah 11a; comp. also Targ. to Cant. viii. 3; Men. 32b, 33b). In the Middle Ages, under the influence of the Cabala, not only passages from the Bible treating of God's watchfulness over His people (Ps. cxxi. 7 et seq.), but also various names of angels were added to the original contents of the mezuzah. שדי was explained to represent the initials of (דירות) שומר דלתות ישראל, after a cabalistic interpretation of Job xxii. 17, 25 (comp. "Kol Bo," 101, 4). At the bottom of the blank side the words כוזו במוכסז כוזו are written, which, according to אב"גד, i.e., every letter standing for the next preceding, reads: יהוה אלהינו יהוה. Some, when leaving home on business bent, invoke God by the mysterious words "Kozo bemuksaz Kozo," declaring that in His name they are about to go forth, and petitioning for success. Against the additions to the mezuzah Maimonides raised his voice. He says ("Yad," Tefillin, v. 4): "There is no harm in writing שדי on the outside; but those who write on the inside the names of angels, or holy names, or verses, or other formula, are of those who will have no share in the future world. For these fools not only defeat in this manner the fulfilment of a great commandment which has for its end the remembrance of the unity of God, and the love of Him and worship of Him, but turn it into an amulet for their selfish interest, believing in their foolish hearts that it can be made to serve the preservation of transitory worldly goods." Maimonides' view prevailed, and the additions were eliminated.

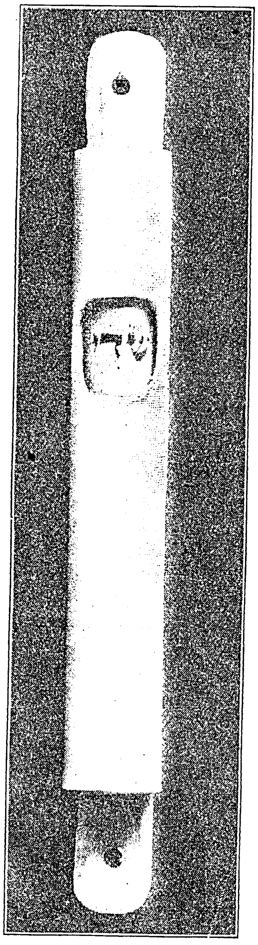

Glass Cylinder Containing Mezuzah.

The Mohammedans likewise place over the doors and windows of their dwellings as well as of their shops the name of God, or their profession of faith, or some maxim, or a verse of the Koran, or a short invocation (comp. Lane, "Account of the Manners and Customs of the Modern Egyptians," 3d ed., i. 7, 22, 320); and a similar custom seems to have prevailed among the ancient Egyptians (comp. Wilkinson, "Manners and Customs of the Ancient Egyptians," 1878, i. 361; and Huetius, "Demonstratio Evangelica," p. 58).

Bibliography: Dassorius, *De Ritibus Mezuzæ*, in Ugolino, *Thesaurus*, xxi.; Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iv. 19-24; Leopold Löw, *Gesammelte Werke*, ii. 81-84.

A. I. M. C.

MHUSHILKAR, REUBEN EZEKIEL: Beni-Israel soldier. He enlisted in the 19th Regiment Native Infantry Jan. 15, 1849, was made jemidar Oct. 1, 1861, and promoted subahdar Jan. 1, 1870. He was present at the battles of Multan, Gujarat, the Punjab (awarded medal and two clasps), Rajghur, Mungrowlee, Sindwah, and Kurai in central India (medal); served in Afghanistan from 1878 to 1880 (medal and clasp); and retired March 6, 1881.

J. J. Hy.

MICAH (מיכה): 1. Prophet; author of the sixth book in the collection known as "The Twelve Minor Prophets" (Mic. i. 1). The name of the prophet appears to be a shortened form of מיכיה, "Micaiah" (= "Who is like Yhwh?"), and is so written in Jer. xxvi. 18 (comp. also Micah No. 2). The only data concerning Micah are those given in the superscription of the book bearing his name. He was a Morasthite; that is to say, a native of Moresheth-gath (Mic. i. 14); and he prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah—a period covering at the most fifty-nine years (756-697 B.C.). In the above-cited passage of Jeremiah, however, only the reign of Hezekiah is given as the period of Micah's activity.

Pseudo-Epiphanius ("Opera," ii. 245) makes Micah an Ephraimite. Confounding him with Micaiah, son of Imlah (I Kings xxii. 8 *et seq.*), he states that Micah, for his inauspicious prophecy, was killed by order of Ahab through being thrown from a precipice, and was buried at Morathi (Maroth?; Mic. i. 12), near the cemetery of Enakim ('Ενακεὶμ, Septuagint rendering of בכו; *ib.* i. 10). According to "Gelilot Ereẓ Yisrael" (quoted in "Seder ha-Dorot," i. 118, Warsaw, 1889), Micah was buried in Chesil, a town in southern Judah (Josh. xv. 30).

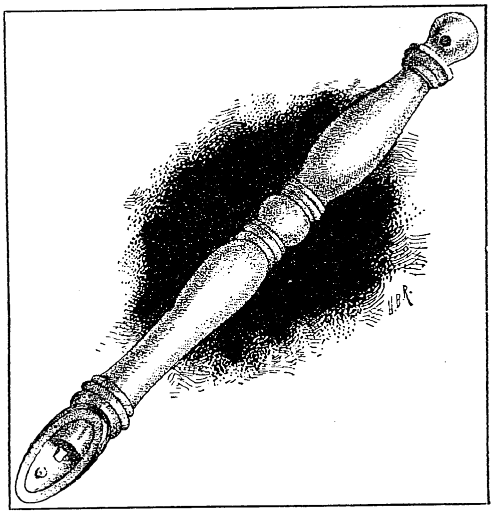

Mezuzah Case.
(After Picart.)

2. Biblical Data: A resident of Mount Ephraim who, having stolen 1,100 pieces of silver from his mother, restored them to her on hearing her curses at the theft. The mother had dedicated the silver to Yhwh; and she accordingly gave 200 pieces to a founder, who made a molten image which was placed in Micah's house. Micah thus established a house of idols with an ephod and teraphim, and consecrated one of his sons to be his priest (Judges xvii. 1-5). In the course of time a young Levite named Jonathan, son of Gershon, happened to come to the house, and he was appointed by Micah as his priest (*ib.* xvii. 7-13). The image, together with the priest, was captured by the Danites, who set it up at Dan, where it continued to be an object of worship as long as the Tabernacle was at Shiloh (*ib.* xviii.; see Jonathan No. 1). In Judges xvii. 1, 4, the name "Micah" appears in the form מיכיהו.

S. M. Sel.

——**In Rabbinical Literature:** Micah is identified by the Rabbis with Sheba, son of Bichri, and with Nebat, the father of Jeroboam (Sanh. 101b). His name, derived by them from נתמכמך, is interpreted as meaning "the crushed one," an appellation due to a miracle which happened to him. According to a haggadah, the Israelites, when unable to complete the tale of bricks required from them by the Egyptians, were compelled to put their children in the brickwork in place of the bricks that were lacking. Moses withdrew one child (Micah), already crushed, and revived him; but, as God had foretold, he grew up to be an idolater (Tan., Yelammedenu, Ki Tissa; comp. Rashi to Sanh. *l.c.*).

The Rabbis all agree that Micah was among those who crossed the Red Sea with Moses; but they differ with regard to his idol. According to Sanh. 103b and Tan., Yelammedenu (*l.c.*), Micah had the idol with him; but according to Ex. R. (xli. 1) he took with him only the silver of which the idol was afterward made. A passage in Pesaḥim (117a) seems to support the latter opinion. There is also a tradition that it was Micah who made the golden calf in the wilderness, and in the following manner: Moses, in order to bring Joseph's coffin to the surface of the Nile, wrote on a splinter עלי שור (= "Come up, ox"; Joseph being compared to an ox; see Deut. xxxiii. 17) and threw it into the water. Micah found the splinter, and, later, when Aaron cast the gold into the fire (Ex. xxxii. 24), threw the splinter after it. As a result a calf came out (Tan., Yelammedenu, *l.c.*; see also Jew. Encyc. iii. 509a, *s.v.* Calf, Golden).

Micah, though an idolater, was praised for his hospitality to travelers. Gareb, where his idol was set up, was three miles distant from Shiloh, where the Tabernacle stood; and the smoke of the two altars mingled on account of their proximity. The angels wished to throw down the idol; but God said to them, "Leave it alone; for Micah offers bread to travelers." Micah is even supposed to have a share in the future world (Sanh. 103b); it is for this reason that his name is twice written "Micaiah" (see Micah No. 2, Biblical Data), that is, with a part of the Tetragrammaton, like the names of the just (Num. R. x. 14).

S. S. M. Sel.

——**Critical View:** The narrative of Micah's idol, the historical basis of which is undoubted, was apparently written with the object of showing the origin of the temple of Dan (comp. I Kings xii. 29).

At the same time it throws much light on the state of the Yhwh cult and of the Levites in the time of the Judges. The author expressly points out that Micah was a worshiper of Yhwh, for whose cult he had his private shrine with a regular priestly service. Although the laws of Yhwh forbade the erection of any shrine besides the one in the chosen place and the making of any image of Him (Ex. xx. 4 *et passim*; Deut. xii. 5 *et seq.*), Micah, evidently ignorant of the Law, not only set up engraved and molten images representing the divinity he worshiped, but added other idols, the teraphim for instance. The narrative further shows that the Levites, being deprived of a share in the land, had to wander from place to place, accepting the office of family priest in order to procure a livelihood.

The account itself presents many difficulties in regard to its construction. Besides several discrepancies in the text there are absolute contradictions. Thus in Judges xvii. 7 the Levite is a young man who lived in the neighborhood of Micah, while in the following verse he is a wandering Levite. There is also a discrepancy between verses 19 and 27 of ch. xviii. and between verses 30 and 31 of the same chapter concerning the duration of the cult of the idol at Dan. According to Oort, Wellhausen, and Kuenen, the text has received many interpolations, with the object of throwing contempt upon the cult of Dan. On the other hand, Vatke ("Alttestamentliche Theologie," 1835, p. 268) and Berthau, followed by other critics, recognize two parallel narratives united by a redactor. While there is some disagreement as to the component parts of the two versions, Budde's division seems to be the most acceptable; he holds, namely, that the first narrative consists of Judges xvii. 1, 5, 8–11a, 12, beginning, 13; xviii. 1, part of 2, 3b, 4b–6, 8–10, part of 11, 12, part of 13, 14, 16, 18a, 19–29, 31; and that the intervening verses form the second narrative. Budde is of opinion that the first narrative belongs to E; but he does not find sufficient grounds for ascribing the second to J. Moore thinks that the first version belongs to J. In the second version (*ib.* xviii. 30) the cult at Dan is indicated as having lasted "till the day of the captivity of the land," which is supposed by Moore to refer to the deportation by Tiglath-pileser (734 B.C.).

Besides the above-mentioned discrepancies certain points remain unsettled by the critics. Ḳimḥi explains the discrepancy between verses 3 and 4 of Judges xvii. by suggesting that the 200 shekels were an additional artisan's fee, while the whole amount of the silver was used in the fabrication of the idol. Kuenen, however, thinks that the author intended to show that the mother broke her vow, and that Micah desired to throw contempt on the idol cult of Dan. Further, the critics do not explain precisely the name of Micah's residence, nor the phenomenon of a Levite descended from Judah. Wellhausen's opinion that the term לוי means not a Levite, but one exercised in the cult of a divinity, is shown by the context to be an erroneous one. Halévy's theory is that the whole narrative belongs to one author, whose object was to show the origin of both temples, that of Beth-el and that of Dan, and who twice mentions Mount Ephraim, meaning thereby Beth-el (comp. Josh. xvi. 1). Thus Beth-el, having previously been the place of a private shrine which was subsequently transported to Dan, became, like Dan, the place of a public temple. The Judah from whom the Levite was descended (Judges xvii. 7) was not the patriarch, but the ancestor of a Levite family (comp. Neh. xii. 8; in Ezra ii. 40 הודויה may be an anagram of יהודה). The residence of a Levite at Beth-lehem, which was not among the cities allotted to the Levites, shows that a temple of Yhwh with a Levitical service existed there (comp. Judges xix. 18). The author points out that the Levite was of the tribe of Levi, namely, a descendant of Moses, in whose name a suspended "nun" was interpolated by the Masorites out of respect for the lawgiver (see Jonathan No. 1). With regard to the apparent discrepancy between verses 30 and 31 of Judges xviii., the word הארץ in verse 30 was corrected to הארן by Ḳimḥi, then by Hävernick, Hengstenberg, and Bleek, the passage thus reading "till the deportation of the Ark," referring to the capture of the Ark in the battle with the Philistines described in I Sam. iv. 4, 11. This renders possible a perfect agreement between the two verses.

Bibliography: J. Halévy, in *R. E. J.* xxi. 207–217; Moore, *Judges*, pp. 366 *et seq.*; idem, *Judges*, notes to ch. xvii.–xviii., in *Polychrome Bible*, Eng. ed.

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3. Son of Merib-baal (I Chron. viii. 34, 35; ix. 40, 41) or Mephibosheth (II Sam. ix. 12; A. V. "Micah"; R. V. "Mica"), and grandson of Jonathan. **4.** Head of the Uzziel branch of the Kohathite Levites in the time of David (I Chron. xxiii. 20; xxiv. 24, 25). **5.** A Reubenite; ancestor of the prince of that tribe, Beerah, whom Tiglath-pileser carried into captivity (*ib.* v. 5–6). **6.** Contemporary of Josiah, and father of Abdon, one of Josiah's messengers to Huldah (II Chron. xxxiv. 20). In the parallel account of II Kings xxii. 12 he is called "Micaiah," and his son's name is given as "Achbor." **7.** A Levite of the family of Asaph whose descendants lived in Jerusalem (I Chron. ix. 15; Neh. xi. 17, 22). **8.** A Simeonite; father of Ozias, one of the rulers of Bethulia (Judith vi. 15).

E. G. H. M. Sel.

MICAH, BOOK OF.—Biblical Data: The sixth book in the collection known as "The Twelve Minor Prophets"; it is ascribed to Micah the Morasthite (see Micah No. 1). It consists of seven chapters, the contents of which are as follows: Ch. i.: The idolatry of Samaria and Jerusalem are denounced; the prophet laments their fall and exhorts the people to mourning. Ch. ii.: Denunciation of oppression; prediction of the punishment of the people therefor; the restoration of Israel foretold. Ch. iii.: The prophet reproves first the princes for their cruelty, then the false prophets, who are the cause of all the evil. He again reproves the princes for their oppression, which, he says, will cause the ruin of Jerusalem. Ch. iv.: In poetical language the restoration of Jerusalem and of the glory of the house of the Lord and the victory of Israel over the other nations are foretold. Ch. v.: Prediction that a powerful king of Judah will vanquish the other nations, particularly Ashur, and will destroy idolatry. Ch. vi.: Israel is reproved for its sins, particularly its injustice; its punishment is prophesied. Ch. vii.: The lack of righteous men and the corruption of Israel are lamented; the prophet comforts Israel, promising that it will be restored to its land and will triumph over its enemies.

——**Critical View:** With regard to the period of Micah's activity, it has been remarked under Micah (No. 1) that there is a difference between the superscription of the Book of Micah, where it is said that Micah began his prophetical career in the days of Jotham, and Jer. xxvi. 18, where his prophecies are confined to Hezekiah's reign. But a closer examination of the prophecies themselves may lead to the acceptance of a period between the two; for it is evident from Mic. i. 2 *et seq.* that Micah prophesied before the fall of Samaria, which, contrary to II Kings xviii. 10, took place under the reign of Ahaz, as may be inferred from a comparison between II Kings xviii. 13 and the cuneiform inscriptions (see Hezekiah, Critical View). Hence it may be concluded that Micah prophesied as early as the reign of Ahaz; but nothing in his prophecies shows that they were pronounced earlier than that period. It does not follow, however, that the above-cited passage of Jeremiah really conflicts with this view; for it may be that Hezekiah's reign is mentioned alone either because it was more important than that of his predecessors or because the redaction of Micah's prophecies possibly took place during the rule of that king.

As the opening words of the book, "Hear, all ye people!" are the same as those terminating the prophecy of Micaiah, the son of Imlah (I Kings xxii. 28), it may be that the latter was identified with Micah by the compiler of the Book of Kings, as he was later by pseudo-Epiphanius (see Micah No. 1). The termination of Micaiah's prophecy with the identical words of the beginning of the Book of Micah seems to indicate in the former an allusion to the latter (comp. end of II Chron. with beginning of Ezra). Hengstenberg ("Christologie des Alten Testaments," i. 475) and Keil ("Lehrbuch der Historisch-Kritischen Einleitung in die Schriften des Alten Testaments," §§ 92, 93), however, suppose that the words of Micaiah in I Kings (*l.c.*) were added later, in the eighth century B.C.

Contents and Unity.

With regard to the division of the contents modern critics do not agree. Some divide them into three parts, ch. i.-ii.; iii.-v.; vi.-vii.; others, into two main divisions: prophetic-political, ch. i.-v.; and reflective, ch. vi.-vii. The question arises whether the whole of the book was written by Micah. It is generally accepted that the first three chapters, apart from ii. 12-13, belong to him. He begins with announcing the divine judgment upon Samaria and Judah (ch. i.), and then states the reason for that judgment (ii.-iii.). The two verses ii. 12-13 are considered by Stade and Kuenen as of the exilic, and by Wellhausen as of the post-exilic, period; and Micah's authorship of them is denied by all the critics. Ch. iv.-v., which refer to the Messianic time, seem to have emanated from some other hand, for the following reasons: (1) the contrast of these chapters with iii. 12; (2) the nature of certain verses—for instance, "and thou shalt come to Babylon" (iv. 10)—shows clearly that they were not pronounced by Micah (comp. Hartmann, "Das Buch Micha Neu Uebersetzt und Erklärt," 1800); (3) the ideas set forth in certain passages (*e.g.*, iv. 11-13, v. 9-13) were not current in the time of Micah. Ch. vi.-vii. 6, representing Yhwh's controversy with Israel, the denunciation of the corruption of the people, and the prophet's lament over the decay of the Israelites, might from their contents proceed from Micah; but vii. 7 and the following verses are considered by most of the critics as spurious, inasmuch as the fall of Jerusalem, which is foretold in the preceding chapter, is here stated as having already taken place (comp. Driver, "Introduction," pp. 310 *et seq.*).

Other theories concerning the composition of the book are advanced, among which that of Elhorst, in his "De Profetie van Micha" (1891), is the most peculiar. He thinks that, owing to a misunderstanding on the part of the transcriber, the arrangement of the chapters is a confused one, and that the true order should be: i.; ii. 1-5; iii. 1-5; ii. 6-11; iii. 6-11; ii. 12 *et seq.*; iii. 12; vi. 1-5; vii. 1-6; vi. 6-16; vii. 13, 7-12, 14-20; iv. 1-8; v. 1-7; iv. 9-14; v. 8-14. He admits, however, that iv. 9-14 and v. 8 are post-exilic. This arrangement is plausible to a certain extent, but the location of iii. 12 after ii. 13 and of vii. 13 before vii. 7 is impossible. Finally, it may be remarked that the words of iv. 1-3 are identical with those of Isa. ii. 2-4, and that most probably they were interpolated later by the transcriber.

Style.

Micah's language is classical. With regard to rhetorical peculiarity he stands between Hosea and Isaiah, but nearer to the latter than to the former; for although, like the former, he is sometimes abrupt, he is similar to the latter in the mingling of mildness and strength, of gentleness and elevation. Another point of similarity between Micah and Isaiah is the frequent use of paronomasia (comp. Mic. i. 10-15, ii. 4), with the difference that Isaiah's scope is greater than that of Micah, who in his prophecies lingers among the towns of the maritime plain, wherein was his birthplace. As to his message, Micah, like Isaiah, attacks the false prophets (*ib.* iii. 6-8; comp. Isa. xxix. 10 *et seq.*), but he goes even further than Isaiah in warning against the overvaluation of sacrifices (Mic. vi. 6-8; comp. Isa. i. 11 *et seq.*), and in showing that the family of David must lose the throne before the most perfect scion will be born (Mic. v. 1 *et seq.*; comp. Isa. xi. 1 *et seq.*).

Bibliography: Baudissin, *Einleitung in die Bücher des Alten Testaments*, 1901, sections 132 *et seq.*; Cornill, *Einleitung*, section 2, pp. 182 *et seq.*; Nowack, *Erklärung des Zwölfprophetenbuches*, in *Handkommentar zum Alten Testament*, 1897; G. A. Smith, *The Twelve Minor Prophets*, in *The Expositor's Bible*.

s. M. Sel.

MICHA (מיכא): **1.** Son of Mephibosheth (see Micah No. 3). **2.** One of the Levites who sealed the covenant with Nehemiah (Neh. x. 11).

E. G. H. M. Sel.

MICHAEL (מיכאל): One of the archangels ("one of the chief princes"; Dan. x. 13), who is also represented as the tutelary prince of Israel (*ib.* x. 21, xii. 1). The signification of the name (= "Who is

Israel's Advocate.

like El"?) was recognized by the Talmudists, who found an allusion to it in Ex. xv. 11 (מי כמכה) and in Deut. xxxiii. 26 (אין כאל), combining the first word of the former passage with the second of the latter (Num. R. ii. 9). According to Simeon b. Lakish, however, the names of the angels were brought by the Jews from Babylon (Yer. R. H. 54d; Gen. R. xlviii. 9). Upon the basis of the above-cited passages from the Book of Daniel (where Michael is represented first as helping Daniel in his dispute with the angel of Persia and then as helping Israel in time of trouble—that is, in the Messianic time—and where he is styled "your prince") Michael is specially designated in early Jewish writings and very frequently in the Book of Enoch as "the prince of Israel" (שרם של ישראל), and in later Jewish writings, particularly in cabalistic works, as "the advocate of the Jews." It is for this reason that he is represented as the angel of forbearance and mercy (Enoch, xl. 3) who taught Enoch the mysteries of clemency and justice (*ib.* lxxi. 2).

Wrestles with Jacob.

Being the prince or advocate of Israel, Michael had to fight with the princes of the other nations (comp. Dan. x. 13) and particularly with Samael, Israel's accuser. His enmity with Samael dates from the time when the latter was thrown down from heaven. Samael took hold of the wings of Michael, whom he wished to bring down with him in his fall; but Michael was saved by God (Pirḳe R. El. xxvi.). The Rabbis declare that Michael entered upon his rôle of defender at the time of the Patriarchs. Thus, according to Eliezer b. Jacob, it was Michael who rescued Abraham from the furnace into which he had been thrown by Nimrod (Gen. R. xliv. 16). It was Michael, the "one that had escaped" (Gen. xiv. 13), who told Abraham that Lot had been taken captive (Pirḳe R. El. *l.c.*), and who protected Sarah from being defiled by Abimelech (*ib.*). He announced to Sarah that she would bear a son (comp. Gen. xviii. 10); and he rescued Lot at the destruction of Sodom (B. M. 86b; comp. Gen. R. l. 2). Michael prevented Isaac from being sacrificed by his father by substituting a ram in his place ("Yalḳ. Reubeni," section "Wayera"), and saved Jacob, while yet in his mother's womb, from being killed by Samael (Midr. Abkir, in Yalḳ., Gen. 110). Later Michael prevented Laban from harming Jacob (Pirḳe R. El. xxxvi.). It was Michael, too, who wrestled with Jacob and who afterward blessed him (Targ. pseudo-Jonathan to Gen. xxxii. 25; Pirḳe R. El. xxxvii.). The Midrash Abkir (*l.c.* 132) thus graphically describes the scene of the wrestling: "At the break of day companies of angels came, saying, 'Michael, the hour of singing in praise of the Lord has arrived.' Michael began to implore Jacob to cease wrestling, saying he was afraid the angels might burn him (Michael) for omitting to take part in the heavenly chorus. When Michael finally struck Jacob's thigh he was blamed by God for having caused a blemish in God's priest. Michael applied to his companion Raphael, who healed Jacob's wound. Then God appointed Michael to be the defender of Israel" (comp. "David," No. 13, "Yalḳ. Ḥadash," where it is said that Michael's appointment took place when Solomon had built the Temple). Michael saved Asenath, daughter of Shechem by Dinah, from being killed by Jacob's sons (Pirḳe R. El. xxxviii.), and Tamar from being burned (Targ. pseudo-Jonathan and Targ. Yer. to Gen. xxxviii. 25).

Teacher of Moses.

Michael exercised his function of advocate of Israel at the time of the Exodus also, when Satan accused the Israelites of idolatry and declared that they were consequently deserving of death by drowning in the Red Sea (Ex. R. xviii. 5). But according to Midr. Abkir (Yalḳ., Ex. 241), when 'Uzza, the tutelar angel of Egypt, summoned Michael to plead before God, Michael remained silent, and it was God Himself who defended Israel. Michael led the Israelites during their forty years' wandering in the wilderness (Abravanel to Ex. xxiii. 20). Legend makes him the teacher of Moses; so that the Israelites are indebted to their advocate for the supreme good of the Torah. This fact is alluded to in Deut. R. xi. 6 in the statement that Michael declined to bring Moses' soul to God on the ground that he had been Moses' teacher. It is clearly stated in Apoc. Mosis, i. that Moses received the two tables through the mediation of Michael. In the Book of Jubilees (i. 27, ii. 1) the angel who is said to have instructed Moses on Mount Sinai and to have delivered to him the tables of the Law is most probably Michael.

Michael destroyed the army of Sennacherib (Ex. R. xviii. 5). He endeavored also to prevent Israel from being led into captivity by Nebuchadnezzar and to save the Temple from destruction; but the sins of the people were so great that he was powerless to carry his purposes into effect. "Michael, thy nation has sinned," God said. "Save them for the sake of the good men which they still have," Michael answered. "I will burn Israel with his good men," God replied (Yoma 77a; comp. Zohar, Ex. col. 414). According to Yalḳ., Lam. 1009, Michael and Gabriel pleaded for the Israelites, who, however, were doomed, and the two angels were themselves compelled to set the Temple on fire. In later writings Michael is represented as refuting also on this occasion the accusations of Samael (Zohar, Mishpaṭim). There is a legend which seems to be of Jewish origin, and which was adopted by the Copts, to the effect that Michael was first sent by God to bring Nebuchadnezzar against Jerusalem, and that Michael was afterward very active in freeing his nation from Babylonian captivity (Amélineau, "Contes et Romans de l'Egypte Chrétienne," ii. 142 *et seq.*). According to most of the rabbis, Michael saved Hananiah and his companions from the furnace (Gen. R. xliv. 16). Michael was very active in the time of Esther: "The more Haman accused Israel on earth, the more Michael defended Israel in heaven" (Esth. R. iii. 8). It was Michael who reminded Ahasuerus that he was Mordecai's debtor (Targ. to Esth. vi. 1); and there is a legend that Michael appeared to the high priest Hyrcanus, promising him assistance (comp. Josephus, "Ant." xiii. 10, § 3).

Michael will continue his advocacy to the very end; and he will contend with Samael for the liberation

Continuous Guardianship.

of Israel from Edom or Rome ("Yalḳ. Ḥadash," "Galut," No. 11). Samael will be subdued by Michael; but when the latter asks God to help Israel, God will say, "Israel should turn toward Me, be it only as far as the point of a needle." When Israel turns toward the Lord, his advocate, Michael, will plead in his favor (Pesiḳ. R. 44 [ed. Friedmann, p. 185a]). According to Ex. R. (xviii. 5), Michael and Gabriel will have the charge of vindicating Israel against Edom; but Rabbi's opinion is that Michael alone will act. He will, besides, cleanse Israel from the wicked people ("Otot ha-Mashiaḥ," in Jellinek, "B. H." ii. 61). It was Michael's fight with Samael (with the devil in Assumptio Mosis, x.) which gave rise to the well-known legend of Michael and the dragon. This legend is not found in Jewish sources except in so far as Samael or Satan is called in the Cabala "the primitive serpent" ("naḥash ha-ḳadmoni").

The idea that Michael was the advocate of the Jews became so prevalent that in spite of the rabbinical prohibition against appealing to angels as intermediaries between God and His people, Michael came to occupy a certain place in the Jewish liturgy. Apart from the word סניגר, which occurs frequently and which refers to Michael, there are two prayers beseeching him as the prince of mercy to intercede in favor of Israel: one composed by Eliezer ha-Ḳalir (Bartolocci, "Bibl. Rab. Magna," i. 192 *et seq.*), and the other by Judah b. Samuel he-Ḥasid (MS. De Cambrai No. 946, fol. 110). But appeal to Michael seems to have been more common in ancient times. Thus Jeremiah is said (Baruch Apoc. Ethiopic, ix. 5) to have addressed a prayer to him. "When a man is in need he must pray directly to God, and neither to Michael nor to Gabriel" (Yer. Ber. ix. 13a).

Michael as High Priest.

The conception of Michael as an advocate always interceding on behalf of Israel gave rise to another idea, that of his being a high priest making atonement for his people. Ezra recognized the place of the altar by seeing there one on which Michael, the great prince, was in the act of sacrificing (Zeb. 62a; comp. Men. 110a). The fourth heaven is called "Zebul" (זבול) because it contains the heavenly Jerusalem, the Temple, and the altar on which Michael, the great prince, sacrifices (Ḥag. 12b). A different statement is given in "Seder Gan 'Eden" (Jellinek, *l.c.* iii. 137), which places Michael in the upper heaven called "'Arabot" (ערבות; comp. Midr. Abkir in Yalḳ., Gen. 132). This idea was afterward greatly developed by the cabalists. Michael is identified with Melchizedek ("Yalḳ. Ḥadash," "Mal'akim," No. 19); and the words "and the priest shall pronounce him clean" (Lev. xiii. 23) are explained in the "Tiḳḳune Zohar" (fol. 2b) as referring to Michael, the high priest, acting as the representative of clemency. Michael, the high priest, is the standard-bearer of God (Joseph Gikatilla, "Sha'are Orah," p. 60c). The institution of tithes is ascribed to Michael (Targ. pseudo-Jonathan to Gen. xxxii. 25); and his place is appointed in the east, with the tribe of Levi ("Midr. Konen," in Jellinek, *l.c.* ii. 39).

With regard to the nature of the offerings which Michael brings to the altar, one opinion is that they are the souls of the just, while according to another they are fiery sheep (Tos. to Men. 110a). The former opinion, which has become prevalent in cabalistic writings ("Seder Gan 'Eden," *l.c.*; "Yalḳ. Ḥadash," "Neshamot," No. 31; "Reshit Ḥokmah," ch. iii.), explains the important position occupied by Michael in Jewish eschatology. The idea that Michael is the Charon of individual souls, which is common among Christians, is not found in Jewish sources, but that he is in charge of the souls of the just appears in many Jewish writings. In the Testament of Abraham (Robinson, "Texts and Studies," ii. 2, Cambridge, 1893), which is Jewish, it is said that Michael was ordered by God to bring Abraham's soul to Him. He had a discussion with Samael over the soul of Moses (Deut. R. xi. 6; "Midr. Peṭirat Mosheh," in Jellinek, *l.c.* vi. 75 *et seq.*; comp. Jude 9). According to the Zohar (Gen., col. 303), Michael accompanies the souls of the pious and helps them to enter the gates of the heavenly Jerusalem. In "Midr. ha-Ne'elam" ("Zohar Ḥadash," p. 19c), however, it is said that Michael and his host are stationed at the gates of the heavenly Jerusalem and give admittance to the souls of the just. Michael's function is to open the gates also of justice to the just (comp. Baruch Apoc. Ethiopic, ix. 5). David was not admitted there till the Temple was built by Solomon; then he was introduced by Michael ("Yalḳ. Ḥadash," "David," No. 13). At the resurrection Michael will sound the trumpet, at which the graves will open and the dead will rise ("Otot ha-Mashiaḥ," in Jellinek, *l.c.* ii. 61-62; comp. Dan. xii. 1). It is in this sense that the Falashas mention Michael in their prayer ("Prières des Falashas," ed. J. Halévy, pp. 48-49, Ethiopic text). There is another haggadah to the effect that when the Messiah comes Michael and Gabriel will place themselves at the entrance of paradise and in the name of God greet the just (Jellinek, *l.c.* vi. 148). Michael's residence will be in a range of seven mountains, surrounded by a grove of fragrant trees, among which one will be particularly distinguished for its beauty. The highest of the seven mountains will be the seat of the Lord, and the most fragrant tree, which will be inaccessible to any human being till the Day of Judgment, will be given to the pious (Enoch, xxiv.-xxv. 5). Contrary to Dan. xii. 2, it is said in "Otiyot de-R. 'Aḳiba," *s.v.* זרבבל (in Jellinek, *l.c.* iii. 28), that at the advent of the Messiah, God will give the keys of hell to Michael and Gabriel, who will bring the souls of the wicked into paradise.

Michael as Guide of Souls.

Michael's Mount.

It is quite natural that, owing to his position with regard to the Jews, Michael should be represented in the Haggadah as the most prominent of the archangels. He is called by Daniel (Dan. xii. 1) "the great prince," and his greatness is described at length in later Jewish writings. He was one of the seven archangels first created (Enoch, xc. 21-22; Targ. Yer. to Deut. xxxiv. 6 gives only six), but among these seven four excel, and Michael is the chief of the four. Both he and Gabriel are called "great princes"; but Michael is higher in rank than

Michael and Gabriel.

Gabriel (Ber. 4b; Yoma 37a). He is the viceroy of God, who rules over the world (Enoch, lxix. 14 *et seq.*), and wherever Michael appears the Shekinah also is to be found (Ex. R. ii. 8). Michael is on the right of God's throne, while Gabriel is on the left ("Haggadat Shema' Yisrael," in Jellinek, *l.c.* v. 166; Targ. to Job xxv. 2; Enoch, xl. 9). Four armies of angels sing in praise of the Lord, the first being that of Michael at the right hand of God (Pirḳe R. El. iv.: "Hekalot," in Jellinek, *l.c.* ii. 43–44). A similar tradition is given in "Seder Gan 'Eden" (*l.c.* p. 138): Michael's place is by the first river, Pison, while Gabriel's is by the second, Gihon. It is Michael who, on account of his occupying the first place near God, receives the prayers of men from the angels and presents them to God (Baruch Apoc. Slavonic, xii.). His position makes him the companion of Meṭaṭron (Zohar, i. 149b).

As an angel of nature, Michael is represented as of the element of water, on account of which he is the prince of water, while Gabriel is the prince of fire ("'Ammudeha Shib'ah," p. 49c; "Berit Menuḥah," 37a; and elsewhere). This is probably the origin of the haggadah that when Solomon married Pharaoh's daughter, Michael drove into the bed of the sea a stick around which slime gathered and on which, later, Rome was built (Cant. R. i. 6). In Sanh. 21b and Shab. 56b, however, this is ascribed to Gabriel, owing to a confusion which occurs also in Targ. to Job xxv. 2, where Michael is called the prince of fire. Michael is really the prince of snow, which is the element of water (Deut. R. v. 12); and he is also the angel of silver, while Gabriel is the angel of gold ("Yalḳ. Ḥadash," "Mal'akim," No. 75). Michael presides over the planet Mercury and consequently over Wednesday (Abraham Avenar, in Münster, "Calendar Hebræorum," Basel, 1527). The same statement is given in the Hebrew manuscripts Paris No. 602 (fol. 142a) and No. 603 (fol. 125a), both containing cabalistic formulas. But it would more befit Michael to preside over Saturn and be the angel of Saturday; and this position is ascribed to him in "Sefer Razi'el," pp. 8a, 17b. He presides over the second solar period ("teḳufah") and over the south wind, which blows during that season (*ib.* 7a; Paris MS. No. 602, fol. 122a). He is the third of the "figure equivalents" ("Ḳeneh Binah," p. 19a); and in enchantment his name is pronounced to charm reptiles ("Sefer Razi'el," p. 4a). See Angelology.

Bibliography: A. Kohut, *Jüdische Angelologie*, pp. 24 *et seq.*, in *Abhandlungen für die Kunde des Morgenlandes*, iv., No. 3; W. Lüken, *Michael*, Göttingen, 1898; M. Schwab, *Vocabulaire de l'Angélologie*, s.v. מיכאל, Paris, 1897.

J. M. Sel.

——**In Arabic Literature:** Michael is called in Arabic literature "Mika'il" or (in the Koran) "Mikal." He is one of the four archangels, and, according to Arabic tradition, he occupies a similar position among the Jews to that occupied by Gabriel among the Arabs; that is to say, he is their peculiar guardian. In the Koran Michael is mentioned once only, in sura ii. 92. In his commentary on verse 91 of that sura, Baiḍawi relates that on one occasion Omar went into a Jewish school and inquired concerning Gabriel. The pupils said he was their enemy, but that Michael was a good angel, bringing peace and plenty. In answer to Omar's question as to the respective positions of Michael and Gabriel in God's presence, they said that Gabriel was on His right hand and Michael on His left. Omar exclaimed at their untruthfulness, and declared that whoever was an enemy to God and His angels, to him God would be an enemy. Upon returning to Mohammed, Omar found that Gabriel had forestalled him by revealing the same message, which is contained in verse 92. The commentators state with reference to sura xi. 72 that Michael was one of the three angels who visited Abraham.

In Arabic tradition Michael always appears as second to Gabriel. When God is creating Adam He sends first Gabriel and then Michael to fetch the clay out of which man is to be formed. Both are restrained by the earth's protests; only Israfil pays no heed to them. When Adam and Eve are expelled from paradise, Gabriel is sent to the former, and Michael to the latter, to impart comfort. On his death-bed Mohammed stated that Gabriel would be the first and Michael the second to pray over him.

It is unusual for Michael to be sent independently, as in the story of St. George, where Michael is commissioned to destroy the brazen statue in which St. George is to be burned alive (Zotenberg, "Chronique d'Abu Djafer . . . Tabari," i. 30, 73; ii. 61; iii. 213, Paris, 1867–71). At the last day Michael will be one of the four angels who will survive after every other creature has been destroyed.

Bibliography: The commentaries of Baiḍawi and Zamakhshari on the *Koran*; Hughes, *Dict. of Islam*, s.v.; Mas'udi, *Les Prairies d'Or*, ed. Barbier de Menard, Index; Weil, *Biblical Legends of the Mussulmans*, p. 37, New York, 1846.

J. M. W. M.

MICHAEL ḤASID. See Jehiel Michael ben Judah Löb.

MICHAEL, HEIMANN JOSEPH: Hebrew bibliographer; born at Hamburg April 12, 1792; died there June 10, 1846. He showed great acuteness of mind in early childhood, had a phenomenal memory, and was an indefatigable student. He studied Talmudics and received also private instruction in all the branches of a regular school education. He was a born bibliophile, and began to collect valuable works when still a boy of twelve. With his progress in Hebrew literature his love for books increased also, the result of which was his magnificent library of 860 manuscripts and 5,471 printed works, covering all branches of Hebrew literature. There were few books in his collection which he had not read; and he undertook the preparation of a full catalogue of it. As far as he accomplished this task, it was the foundation of the "Oẓerot Ḥayyim, Katalog der Michael'schen Bibliothek," Hamburg, 1848.

Michael took an interest not only in Jewish literature, but in all the intellectual movements of the day, as is shown by the large number of contemporary books and leaflets found in his library. He never wrote directly for publication; but many scholars applied to him for information, and this he never withheld. His correspondence with Leopold Dukes, Franz Delitzsch, Wolf Heidenheim, Rapoport, Luzzatto, Gesenius, Lebrecht, Akiba, Eger, and Leopold Zunz is of great literary interest. Michael's only independent work was "Or ha-Ḥayyim" (Frankfort-on-the-Main, 1891), a comprehensive bibliographical and literary-historical dictionary of rabbinical literature, edited by his son, with preface by A. Berliner; it covers, however, only a few letters of the alphabet.

Bibliography: Zunz, *Z. G.* p. 244, Berlin, 1845; *Ozerot Ḥayyim*, Preface, Hamburg, 1848; *Allg. Zeit. des Jud.* 1846, p. 224.

S. I. War.

MICHAEL, ISAAC: German laryngologist; born at Hamburg Nov. 16, 1848; died there Jan. 7, 1897. He studied at the universities of Heidelberg, Leipsic, Berlin, and Würzburg (M.D. 1873), became assistant at the throat, and later at the ear, dispensary of the University of Vienna, and in 1876 returned to Hamburg, where he practised until his death. His works include "Gesang- und Registerbildung" (Hamburg, 1887) and "Gesch. des Aerztlichen Vereins von Hamburg" (*ib.* 1896). He translated Mackenzie's "Hygiene of the Vocal Organs" (*ib.* 1889).

Bibliography: Pagel, *Biographisches Lexikon*.

S. F. T. H.

MICHAEL JESOFOVICH: Senior of the Jews of Lithuania under King Sigismund I. of Poland; born at Brest-Litovsk about the middle of the fifteenth century; died there between 1530 and 1533. Michael, like his brothers Abraham and Isaac, was among the most prominent tax-collectors and lease-holders in Lithuania during the last quarter of the fifteenth and the first quarter of the sixteenth century. Exiled with the other Jews of Lithuania by Alexander Jagellon in 1495, he emigrated with his brothers to Poland. His brother Abraham embraced Christianity and soon returned to Lithuania; but Michael remained true to his religion, and did not again set foot in his native city until 1503, when permission to return was given to the expelled Jews.

King Sigismund I., by a decree dated Wilna, Feb. 27, 1514, appointed Michael to the newly created seniorship over the Jews of Lithuania. In his capacity as senior he not only was to serve as mediator between the Jews and the king, but was also empowered to judge and to punish the Jews, in keeping with the rights granted to them, and to impose a fine or even a term of emprisonment on the guilty. Michael evinced his piety by attempting to force the Karaite Jews of Lithuania to conform to the doctrines of rabbinical law; but the Karaites, who possessed a charter of privileges granted them by Grand Duke Witold, refused to acknowledge Michael's authority, and the matter was decided in their favor by the king.

This appointment, while it shows the favorable attitude of Sigismund toward his Jewish subjects, was actuated in the main by his desire to insure a thorough and prompt collection of the taxes imposed on the Jewish communities, and to reward the valuable services rendered to the crown by Michael and his brother Abraham. On the whole, however, the office of senior was honorary and nominal, since the concentration of the powers of the several communities in the hands of one person of the same religion was antagonistic to the traditions of the Lithuanian Jews. While it is true that soon after his appointment Michael excommunicated Itzko and Berek, two Jews of Brest, as traitors against God and the king (the said Jews having been sentenced to excommunication with Prince Michael Krinsky), and ordered the excommunication "to be announced by trumpets," it does not follow that Michael was invested with extraordinary judicial powers, since he was merely carrying out an order of the king, and similar excommunications had been proclaimed before (Bershadski, "Litovskiye Yevrei," p. 358). The fact that Michael was authorized by the king to employ a doctor (rabbi) shows that he himself was not a rabbi, and was not privileged according to Jewish law to assume the functions of one. Documents of a later date no longer refer to him as the senior, but apply to him the title of "fiscal agent to the king."

His Commercial Activity.

Michael's commercial enterprises covered a period of almost half a century, and were intimately connected with the prosperity of the country. He took an active part in the affairs of his brother Abraham even before the expulsion of the Jews from Lithuania, and formed in 1487 with his brother Isaac a partnership which continued for forty years. In documents of 1516 and of subsequent date Michael is mentioned as collector of the king's taxes of Lithuania and as farmer of the salt- and wax-taxes of Brest. In 1520 he was granted the farming of the customs duties of Vladimir and Lutsk; and in 1522 he farmed the wax- and weights-taxes in Moghiief. Soon after this he leased the inns of Vitebsk for a period of three years, and a year later he leased the inns and farmed the taxes of Brest, Dorogitz, Grodno, Byelsk, Lutsk, and Vladimir. In 1524 he farmed, in partnership with Michael Shpis, the customs duties of the entire duchy of Lithuania. From 1525 to 1529 he extended his operations to the farming of the taxes of Minsk and Novgorod. Aside from the collection of taxes and duties, Michael carried on also an extensive business in various articles of merchandise, such as cloth. Not content with all this, he with the king's consent advanced money and goods to the king's officers, protecting himself by liens on their salaries, while the king received for his good offices a certain share of the profits ("Dokumenty i Regesty," No. 1, vol. viii.). The extremely valuable services rendered by Michael to his sovereign and the influence of his immense financial interests finally led the king to raise him to the hereditary nobility with the coat of arms of Leliva, formerly belonging to George Gyebovich, regent of Smolensk (*ib.*, No. 96).

The extent of Michael's property may be gathered from a document which refers to the division in 1527 of the estate, real and personal, belonging to him and to his brother Isaac, and which enumerates their respective possessions (*ib.*, No. 119).

After Michael's death his son Abraham was confirmed (March 15, 1533) in the privileges granted to the former ("Regesty," No. 261).

Bibliography: *Russko-Yevreiski Arkhiv*, vol. ii., *passim*; Bershadski, *Litovskiye Yevrei*, p. 358; Kraushar, *Historya Zydów w Polsce*, ii. 49; Grätz, *Gesch.* Hebrew ed., vii. 313.

H. R.

MICHAEL, MAX: German painter; born in Hamburg March 23, 1823; died at Berlin March 24, 1891. He studied art first at the Kunst-Akademie in Dresden, then for five years at Paris, after which he spent twenty years at Rome and Venice. In these cities he produced his first work, "Country Girl Writing" (1866), now in the Ravené Gallery, Berlin. In 1870 he returned to Berlin, and five years later was appointed professor of painting in the Royal Academy. He held this office until his death. Other works of his are: "Girls' School in the Sabine Mountains," in the Kunsthalle, Hamburg; "The Visit of the Cardinal to the Monastery"; "Job Disputing with His Friends"; "Bertini Painting an Altar-Piece in the Monastery of the Camaldolites."

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S. F. T. H.

MICHAEL BEN MOSES COHEN: Palestinian rabbi and liturgist; lived at Jerusalem in the seventeenth century. He wrote "Moreh Ẓedeḳ" (Salonica, 1655), an index to the laws contained in the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, showing where they may be found in other works of the Poseḳim as well as in the responsa of later rabbis. There is also ascribed to him another work, "'Et le-Ḥenenah" (Venice, 1708), prayers to be recited at the western wall of the ancient Temple, with additions by the author's son Moses. According to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 228), however, Michael only revised and edited that work.

BIBLIOGRAPHY: F. Delitzsch, *Gesch. der Jüdischen Poesie*, pp. 56-57; Fürst, *Bibl. Jud.* i. 182; Steinschneider, *Cat. Bodl.* No. 3271; idem, *Jewish Literature*, p. 242.

A. M. SEL.

MICHAEL, MOSES GERSON: American merchant and capitalist; born Aug. 15, 1862, at Jefferson, Ga. At an early age he graduated as B.E. from the University of Georgia with highest honors, and shortly afterward entered with his brother **Simon** upon a commercial career at Athens, Ga. Here he has amassed a fortune in the dry-goods trade.

Michael has been an influential factor in the development of northeastern Georgia, having been identified with a number of large industrial enterprises. He holds the rank of lieutenant-colonel in the state militia, and was aide-de-camp to Governor Candler during his administration. He is a member of the Democratic executive committee of the Eighth Congressional District, and a potent factor in the councils of the party.

For a number of years Michael has been superintendent of the Jewish Sabbath-school at Athens, which he makes his peculiar charge.

A. H. E. C.

MICHAEL BEN SHABBETHAI (called also **Magister Zematus**): Rabbi of Rome in the sixteenth century. In a decision of 1539 his signature reads "Michael b. Shabbethai זמט," the last word being the name of a place in Africa whence probably Michael's ancestors originated, and becoming when Latinized "Zematus." Michael was a prominent cabalist and as such was the teacher of Ægidius of Viterbo and of Widmanstadt (Perles, "Studien," pp. 186, 189). Elijah di Nola (1555) speaks of Michael as the possessor of an excellent collection of cabalistic works (Perles, *l.c.* p. 217).

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 92, 99, 260.

K. M. SEL.

MICHAEL BEN SHABBETHAI COHEN BALBO (called also **Michael Cohen of Crete**): Greek scholar, Hebrew poet, and preacher; born March 27, 1411. A manuscript preserved in the Vatican (No. 305) contains several works of his, namely: a poem composed in 1453 on the occasion of the capture of Constantinople by Mohammed the Conqueror and the cessation of the war; another poem (1456), lamenting his father's death; a homiletic commentary on Ps. xxviii.; and three sermons preached by Michael in Khania in 1471, 1475, and 1477 respectively. Vatican MS. No. 254 contains an account of a disputation ("wikkuaḥ") between Michael Cohen and Moses Cohen Ashkenazi on metempsychosis ("gilgul"). Zunz ("Additamenta," p. 320) is doubtful whether to identify the former with Michael b. Shabbethai or with Michael b. Elijah Cohen, copyist of Vatican MSS. Nos. 345 and 346 (fourth part). Steinschneider doubts the correctness of the name Michael b. Elijah. According to Assemani, the commentary on Averroes' commentary to Aristotle's "Physics" (i.-vi.), contained in the former manuscript, was made by a pupil of Michael Cohen of Crete. Wolf ("Bibl. Hebr." i., No. 1413), however, ascribes the commentary to Michael Cohen, calling him a disciple of Averroes. Wolf thinks also that the author of the account of the disputation is Michael b. Moses ha-Kohen, who, in collaboration with Abraham Samuel of Sofia, wrote the "Moreh Ẓedeḳ."

A work entitled "Sha'are Raḥamim" (Vatican MS. No. 30, 8), which is a supercommentary on Maimonides' commentary on the eleventh chapter of Sanhedrin, and a commentary on Ibn Ezra's hymn beginning "Eḥad lebaddo be-en samuk," both bear the name of Michael Cohen as author, who is supposed by Steinschneider to be identical with the subject of this article.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 120; *idem*, in *Mosé*, iv. 303 *et seq.*, v. 267 *et seq.*

J. M. SEL.

MICHAELIS, JOHANN DAVID: Christian Orientalist and polyhistor; born at Halle Feb. 27, 1717; died at Göttingen Aug. 22, 1791; grand-nephew of Johann Heinrich Michaelis. He was educated at the university of his native city, and made scientific journeys in England and Holland, returning to lecture at Halle on Semitic languages and Bible exegesis. For nearly half a century he was professor at Göttingen University (he became assistant professor in 1746 and professor in 1750), where he lectured chiefly on Old Testament exegesis, Hebrew antiquities, Mosaic law, and the Semitic languages.

Besides writing a Hebrew grammar (1745) and a supplement to Hebrew lexicons (1784-92), Michaelis translated and commented upon the whole of the Old Testament (1769-83). He was also one of the first to write an introduction to the Old Testament (1787). His work on the Mosaic law ("Das Mosaische Recht," 1770-75) was one of the earliest scientific treatments of Jewish antiquities. Many of his essays on this subject appeared in the "Orientalische Bibliothek," edited by him from 1771 to 1791.

Bibliography: *Allgemeine Deutsche Biographie.*

T. J.

MICHAELIS, JOHANN HEINRICH: German Christian theologian and Hebraist; born at Kletterberg July 26, 1668; died at Halle March 10, 1738. He studied Ethiopic under Ludolf at Frankfort-on-the-Main, and became assistant professor of Oriental languages at Halle in 1699 and professor of theology in 1709. His chief work was a text of the Hebrew Bible founded on Jablonski, but with a comparison of nineteen printed editions and five manuscripts of Erfurt. This was published in 1720 at Frankfort-on-the-Main and was reprinted throughout the eighteenth century. Some of his critical annotations were published separately in the same year. Michaelis wrote also a Hebrew grammar (1702); and two works on Hebrew accents (1696, 1700), the latter of which, "Institutio de Accentibus Prosaicis et Metricis," went through five further editions, and was for a long time the standard authority on the subject. He composed also the Latin translation of the Ethiopic psalter published by Ludolf.

Bibliography: *Allgemeine Deutsche Biographie.*

T. J.

MICHAELMAS GEESE. See Barnacle-Goose.

MICHAL (מוכל; lit. "rivulet"): The younger of the two daughters of Saul, probably by Ahinoam (I Sam. xiv. 49–50). David, then a boy of about sixteen, was to have married her sister Merab: but the latter having been given to another, and Michal having fallen in love with David, Saul consented to the marriage of the two last-named, not insisting on the customary dowry ("mohar"), but requiring that David kill a hundred Philistines. David killed double this number; and Michal became his wife (*ib.* xviii. 17–28).

Michal was instrumental in saving her husband when her father, in a fit of anger, attempted to kill him. She lowered him through the window and, to deceive and delay the king's messengers, substituted one of her teraphim in his place. On her stratagem being discovered she declared that David had threatened her with death if she did not let him go (*ib.* xix. 11–17). After David's escape Saul bestowed Michal upon Phalti ben Laish of Gallim (*ib.* xxv. 44). It would appear, however, that she was still regarded as the lawful wife of David; for at his earliest opportunity he claimed her from Saul's son, Ish-bosheth (II Sam. iii. 13–15), through Abner.

One incident, however, occurred which caused their relations to be greatly strained and which probably resulted in a separation. The Ark of the Lord having been brought to Zion, David indulged in a joyful religious dance, for which he was severely criticized by his wife (*ib.* vi. 16, 20). Either because of this incident or owing to several other causes combined, they never lived together again. According to one tradition, Michal spent her remaining years in bringing up the five children of her sister Merab (*ib.* xxi. 8, if the reading מרב be accepted instead of מיכל); according to another, she returned to Phalti ben Laish and lived as his protegée, though not as his wife (Targ. to Ruth iii. 3).

David seems not to have had any children by Michal (II Sam. vi. 23), though some authorities (*e.g.*, Rashi and Cheyne) claim that Ithream was the result of their union, and that "Eglah," the name of his supposed mother (*ib.* iii. 5), like "Michal," is merely a corrupted form of her real name, which must have been Abigail.

This Biblical story has inspired J. L. Gordon with the subject for his popular "Ahabat Dawid u-Mikal," which has been published in many editions.

J. J. S. R.

MICHEL JUD (usually called "Wealthy Michel"): A public character prominent in his day for wealth and influence; born about the end of the fifteenth century at Derenburg, near Halberstadt; died in 1549. He was described as of imposing appearance and eloquent of speech, and was regarded as an illegitimate son of one of the counts of Regenstein. His wife, Merle, was the daughter of Joseph of Schleusingen. Michel, being well-mannered, was received by princes and nobles, who courted him on account of his wealth. The elector Joachim of Brandenburg, Duke Friedrich of Liegnitz, and Landgrave Philip of Hesse were among those who maintained relations with him. On July 25, 1529, Duke Erich the Elder of Brunswick-Lüneburg, ignoring the wishes of the magistrates of the city of Hanover, granted Michel permission "to build a house in the new city in the suburbs of Hanover" and to dwell therein with his wife, his children, and his servants. Besides the house in Hanover, Michel owned one in Derenburg, one in Frankfort-on-the-Oder, and one in Berlin. He was in the good graces of the elector Joachim II., who on Feb. 27, 1544, sanctioned the jointure settled by Michel on his wife. From Duke Erich Michel received important commercial privileges, and his business relations extended from France to Silesia and Poland. He played an important part in the imperial diets also. In 1548 he appeared at the Diet of Augsburg in very costly garments, wearing heavy gold chains around his neck, riding on a richly caparisoned horse, and accompanied by a retinue of ten or twelve servants, all Jews. Shortly afterward he was taken captive by Magdeburg knights on Brandenburg territory, but escaped, and on his accusation the knights were taken to Torgau and condemned to death by order of Joachim II. Count Ulrich of Regenstein, who hated Michel and is said to have published a pamphlet against him, was forced by Joachim to sign a treaty favorable to him on May 15, 1549. Michel died a few days later as the result of a fall down a flight of stairs.

Bibliography: *Von Michel Juden Todt*, Marbach, June 6, 1549; Boysen, in *Hist. Magazin*, v. 45; Raumer, *Hist. Taschenbuch*, 3d series, ii. 279 *et seq.*; *Monatsschrift*, x. 239, xiv. 425, xvi. 388; Wiener, *Zur Geschichte der Juden in Hannover*, in the *Jahrbuch für die Gesch. der Juden und des Judenthums*, i. 187; L. Geiger, *Zeitschrift*, ii. 340, 372.

D. M. K.

MICHELSON, ALBERT A.: American physicist; born at Strelno, in the district of Bromberg, Prussia, Dec. 19, 1852. His father, **Samuel Michelson**, emigrated to the United States and settled in

San Francisco, where Albert Michelson received his early education. After leaving the high school he entered the United States Naval Academy, at Annapolis, Md., and graduated in 1873. For the purpose of extending his studies he went to Germany in 1880, entered the University of Berlin, and remained there for a short time. From Berlin he went to Heidelberg University and studied there until 1881. In that year Michelson resigned from the United States naval service and went to Paris, where he entered the Collège de France and the Ecole Polytechnique (1882). On his return to the United States he accepted the chair of physics at the Case School, Cleveland, Ohio, which position he resigned for the chair of physics at Clark University, Worcester, Mass. (1889). There he remained until, three years later, he was called to the professorship in physics at the University of Chicago. This office he still holds (1904).

Michelson has received the degrees of Ph.D. (hon.) from Stevens Institute, D.Sc. from Cambridge (Eng.), and LL.D. from Yale. He is a member of the National Academy of Sciences, a foreign member of the Royal Society (London), a corresponding member of the Academy of Sciences of the Institute of France, and a member of the International Committee on Weights and Measures. He was awarded the Rumford medal by the Royal Institution of Great Britain. His international scientific reputation is largely due to his determination of the velocity of light and to other experiments in the domain of optics which were marked by a high degree of accuracy. He designed a new form of spectroscope, and has largely contributed to the scientific journals the results of his researches on light.

A. F. H. V.

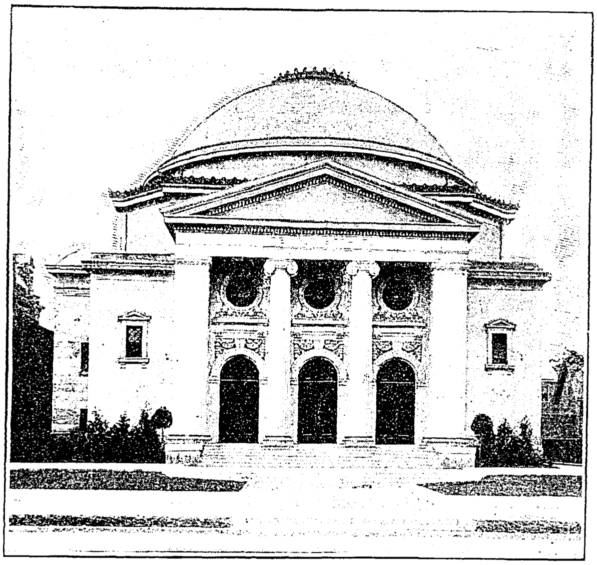
Temple Beth El, Detroit, Michigan.
(From a photograph.)

MICHIGAN : One of the Western states of the United States of America. There are no records of the settlement of Jews in Michigan prior to the year 1848, when about a dozen families of Bavarian Jews settled in Detroit. Within a decade a few of the original settlers had traveled to the so-called "copper country" in the upper peninsula of Michigan, where not a few laid the foundation of a comfortable fortune by peddling in the mining districts. The first Jewish organization in the state was the Beth El Society, out of which grew Congregation Beth El of Detroit. This was founded Sept. 22, 1850, by ten adult males, exactly the number required to form a minyan. The last of these charter members, Solomon Bendit, died at St. Clair, Mich., in the fall of 1902.

From 1850 until the first great influx of Russian Jews into America (1882) the Jewish population of Michigan grew gradually, being especially augmented by the relatives of the early settlers. Up to this time the Jews of Michigan were predominantly of German extraction, but the immigration of 1883 not only more than doubled the number of Jews resident in the state, but gave to the Russian and Polish Jews a large numerical majority. To-day, of the total number of the Jews of the state at least 65 per cent are of Russian or Polish nativity or extraction. In 1883 the Hebrew Relief Society of Detroit, assisted by the Baron de Hirsch Committee, settled a colony of Russian Jews near Bad Axe, Mich. About half of the original settlers are still there, having become successful and prosperous farmers.

There are no exact statistics of the Jews resident in Michigan, but data carefully compiled render it possible to estimate the number at 16,000 (out of a total population of 2,450,000), of which 12,000 must be credited to Detroit.

There are regularly organized congregations at **Detroit** (9), **Grand Rapids** (2), **Kalamazoo** (2), **Bay City** (2), **Alpena, Port Huron, Saginaw, Jackson, Battle Creek, Lansing,** and **Hancock**; and a number of cities support religious schools and cemeteries. The total value of real estate held by congregations in the state is about $300,000. Reform congregations at Detroit, Kalamazoo, Grand Rapids, and Bay City support regularly ordained rabbis, while some of the smaller cities have the ministrations of these same rabbis through a well-organized system of circuit preaching; others engage rabbis or rabbinical students for the high holy days.

All the large cities of the state have the usual benevolent societies, but, excepting in Detroit, there are none that have occasion to do any considerable work. At Detroit, however, the United Jewish Charities (organized Nov., 1899) carries on practically every phase of philanthropic work. It dedicated in Sept., 1903, a new and thoroughly equipped building of its own. About $18,000 is annually expended by the Jews of Michigan in organized philanthropy. See DETROIT.

All the principal lodges are represented in the cities of Michigan, notably the B'nai B'rith, Kesher shel Barzel, Brith Abraham, and Free Sons of Israel.

There are social clubs in Detroit, Kalamazoo, Grand Rapids, and Bay City, and educational organizations exist in the larger cities. Of these the most noteworthy are the Talmud Thora Association of Detroit, which owns a modern and splendidly equipped school-building; the Jewish Woman's Club of Detroit; and the Temple Literary Society of Kalamazoo. One Jewish newspaper, the "Jewish American," of Detroit, is published in Michigan. It is edited by Rabbi Leo M. Franklin.

Quite a number of Jews in Michigan have held public offices of importance. Among those at present (1903) in office are Charles C. Simons, state senator; Bernard Ginsburg, vice-president of the Municipal Lighting Commission of Detroit; Albert Kahn, art commissioner of Detroit; Samuel Folz, mayor of Kalamazoo; and M. Bloomrosen, mayor of Manistique.

A. L. M. F.

MICHMASH (מכמש): A town of Benjamin, east of Beth-aven (I Sam. xiii. 2 *et passim* ; Neh. xi. 31). The form "Michmas" (מכמס) occurs in Ezra ii. 27 and in Neh. vii. 31, according to which the name may mean "hidden." Michmash is particularly known as the scene of the war between the Philistines and Saul and Jonathan (I Sam. xiii.-xiv.; see Jonathan No. 2); and it is praised in the Mishnah for its excellent wheat (Men. viii. 1).

J. M. Sel.

MICROCOCCUS PRODIGIOSUS ("the microbe of miracles"; known also as **the Microbe of Bleeding Hosts**): A microscopical organism, first mentioned in 1819 by an Italian doctor, Vincenzo Sette, who observed it on polenta, a sort of Italian maize pudding, and gave it the strange name of *Zaogalactina imetropha* (from *ζάω* = "I live"; *γαλαχτινή* = "gelatin"; *ἧμαι* = "I am placed upon"; *τροφή* = "food"); afterward called *Monas prodigiosa* by Ehrenberg (1848); *Micrococcus prodigiosus* by Cohn (1872); and *Bacillus prodigiosus* by Flügge (1886). It does not belong to the *Infusoria*, as Ehrenberg believed, but is a short, roundish bacterium, varying from about one half to one thousandth of a millimeter in size, motile, and bearing a variable number of cilia. It multiplies by simple division and forms no spores. Its colonies emit a disagreeable trimethylamin smell and generally produce a blood-red coloring-matter (sometimes pink, sometimes brownish). Cultures of this bacterium can be observed on gelatin, milk, meat, and other articles of food, especially on boiled potatoes (Fig. 1), on bread, and on wafers (Figs. 2, 3).

Its germs, though not very common, exist here and there in atmospheric dust, and are thus capable of accidentally producing "blood-spots" on different substances. These spots were formerly interpreted as indicating the wrath of Heaven; and they gave rise to the belief in miracles of "bleeding hosts," "bleeding bread," etc. Errera witnessed (1882) the "miracle" make its appearance unexpectedly on loaves of bread on which he was cultivating a certain fungus for phytochemical study. A well-known case is the epidemic in 1843 of "blood-spots" on the bread produced in the military bakehouses of Paris. The German naturalist Ehrenberg mentions (in "Ber. der Berl. Ak. der Wiss." 1848, p. 350; 1849, p. 106) a series of similar "miracles." A very characteristic one happened near Padua, Italy, in 1819, where Sette discovered its cause in the growth of the *Zaogalactina.* Another was observed by Ehrenberg in Berlin in 1848. Many of these "miracles" are of interest in connection with the subject of the desecration of the sacred hosts, the Jews having often been accused of transfixing those in which the microbes had appeared (see Brussels; Host, Desecration of).

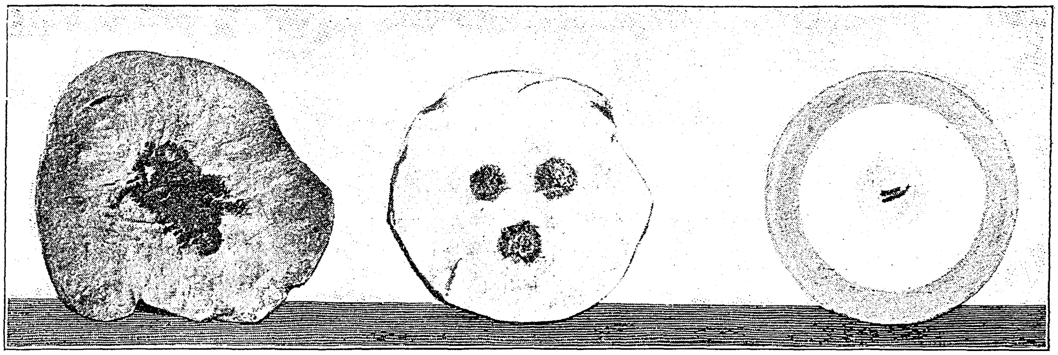

Cultures of Micrococcus Prodigiosus on (1) Potato and on (2 and 3) Wafers.

The Myth of Host-Desecration.

It may be assumed that many of the stories of blood-miracles had no material basis, and were mere inventions; but as the *Micrococcus prodigiosus* grows quite easily on wafers, it is not unlikely that some accusations had their origin in the actual appearance of red spots on sacred hosts which had been kept damp and become exposed to atmospheric dust. Besides, other bacteria produce similar red spots, *e.g.*, *Bacillus kiliensis* Migula, *B. plymouthensis* Migula, *B. ruber* Cohn, and *Sarcina rubra* Menge; and other lower organisms, *e.g.*, *Saccharomyces glutinis,* on starch, potatoes, and bread; *Euglena sanguinea,* on standing waters, etc. Again, in other cases, red dust from ferruginous soils, and precipitated by a shower may have produced so-called "blood-rain" or "blood-stains."

Nor must it be forgotten that the Christian belief in transubstantiation lent special force to any superstition which associated the idea of blood with that of the sacred host. It is reported that this belief, which was at first much contested, became general only after the "miracle" of 1264 at Bolsena. A priest who doubted the real presence of Christ in the bread of communion suddenly saw "drops of blood" falling on his linen garment. This was considered a decisive proof; and Pope Urban IV. immediately ordered the event to be solemnized by the institution of Corpus Christi Day.

It is possible also, according to a passage of Lucian quoted by Ferdinand Cohn, that the Pythagorean prohibition against eating beans was due to the fact that bloodlike spots had been observed on cooked beans which had been preserved for some time. Perhaps the Jewish custom of placing some iron in contact with every dish, on four days of the year, in order to prevent the fall of blood, supposed to drop from heaven into the food (Teḳufah Drops), may also have originated in some such case of accidental blood-red spots.

Bibliography: Vincenzo Sette, *Memoria Storico-Naturale sull' Arrossimento Straordinario di Alcune Sostanze Alimentose Osservato Nella Provincia di Padova l'Anno 1819*, Venice, 1824; Ehrenberg, *Monas (?) Prodigiosa*, in *Berichte der Berliner Akademie der Wissenschaften*, 1848, p. 349; idem, *Fortsetzung der Beob. des Sogen. Blutes im Brode als Monas Prodigiosa*, ib. 1848, p. 354; idem, *Fernere Mittheilungen über Monas Prodigiosa*, ib. 1849, p. 101; Ferdinand Cohn, *Ueber Blutähnliche Färbungen Durch Mikroskopische Organismen*, in *Mittheilungen der Schlesischen Gesellschaft für Vaterländische Cultur*, 1850, p. 39; idem, *Brief an Ehrenberg über Monas Prodigiosa auf Gekochten Bohnen und das Verbot des Bohnenessens bei den Pythagoräern*, in *Berichte der Berliner Akademie der Wissenschaften*, 1850, p. 5; idem, *Blut auf Speisen, Hostien* (in his *Die Mikroskopische Welt*, in *Die Gegenwart*, xi. 808); Flügge, *Die Mikroorganismen*, 2d ed., 1886, p. 284; W. Migula, *System der Bakterien*, ii. 845, Jena, 1900.

J. L. Er.

MICROCOSM (Greek, *μικρός*, small; *κόσμος*, universe): Philosophical term applied to man when contrasted with the universe, which, in this connection, is termed the macrocosm. The idea of an analogy between man and the universe was expressed by the ancient Greek philosophers like Pythagoras, Plato, Aristotle, and especially by the Stoics, who developed it in connection with their doctrine of *πνεῦμα*. They considered the universe to be an animated being resembling a man and, like him, made up of a body and a soul. From this idea, exaggerated and developed, proceeded the doctrine of microcosm and macrocosm, according to which man is a universe in little, and the universe a man in great. The soul of man, which forms a part of the universal soul, is to his body what the universal soul is to the universe; and the rational part of the soul performs in man the same functions as the universal intellect in the universe. From this assimilation of man to the universe resulted the prevailing belief in a mutual influence exercised by each on the other.

Man a Universe in Little.

The doctrine of man's being a microcosm penetrated early into Jewish literature. It is found, though only in a haggadic form, in the Abot de-Rabbi Natan (ch. xxxi.), where every part of man's body is compared with a certain object. The hair represents the forest; the bones, woods; the lungs are the wind; the loins, counselors; the stomach, a mill; the knees, horses; when erect the man resembles the mountain, when recumbent the plain. Less fantastic analogies between man and the universe are given by Israeli ("Sefer ha-Yesodot," ed. Fried, p. 59), Saadia (commentary on the "Sefer Yeẓirah," iv. 1), and Shabbethai Donolo (commentary on Gen. i. 26). To them man is a microcosm owing to the correspondence of the four humors of which his body is made up to the four elements which constitute the universe: the blood corresponds to the air; the phlegm, to water; the black bile, to earth; and the yellow bile, to fire. Ibn Gabirol expounds in his "Meḳor Ḥayyim" (iii., § 6) the theory of microcosm and macrocosm in its metaphysical sense. "As the intellect," he says, "which is the most sublime and the most simple of all the substances of the microcosm, is not attached directly to the body, but has for intermediaries the animal soul and the ethical spirit, so the most sublime and the most simple substances of the macrocosm must have intermediaries by means of which they are attached to corporeality." In another passage of the same work (iii., § 44) Gabirol says: "If thou wishest to form an idea of the construction of the universe, thou hast only to observe the construction of the human body, in which thou mayest find an analogy." Very original analogies between man and the heavenly spheres are given by Baḥya ("Ma'ani al-Nafs"; Hebr. version by I. Broydé, ch. xiii., Paris, 1894). As there are nine spheres, one contained within the other, so is the human body constituted of nine various substances entering one into another; namely: the bones, which contain the marrow; the vessels and the veins, which contain the blood; the flesh; the skin; the hair; and the nails. To the twelve signs of the zodiac of the heavenly sphere correspond the twelve apertures in the human body, six to the right, and six to the left: the eyes, the ears, the nostrils, the mouth, the breasts, the navel, and the two other openings. As every sign of the zodiac is supervised by a power proceeding from the universal soul and returning to it, so is every limb of the human body governed by one of the powers of the soul. As the destinies of all living beings and natural phenomena are regulated by the seven planets, so the maintenance and good order of the human body depend on the seven powers of the soul, combined with the physical faculties of man. As the stars are constituted of bodies and souls that have a visible influence on the animal and vegetable kingdoms, so the human body is provided with seven physical powers by means of which it grows and maintains itself. To the seven intellectual powers of the heavenly spheres correspond the five senses with the faculties of perception and understanding, the first five resembling the five planets, and the last two the sun and the moon.

The Four Humors and the Four Elements.

Baḥya's Analogies.

The comparison between man and the universe is the central idea of the philosophical work of Joseph ibn Ẓaddiḳ entitled "'Olam Ḳaṭan" (The Microcosm). To it are devoted the end of the first division and the whole second division of the book. There

Joseph ibn Ẓaddiḳ.

In the Cabala.

is nothing in the world, says Ibn Ẓaddiḳ, that does not find a parallel in man. In him are found the four elements and their characteristics; for he passes from heat to cold, from moisture to dryness. He participates in the nature of minerals, vegetables, and animals; he comes into being and passes out of being like the minerals; nourishes and reproduces himself like the plants; has feeling and life like the animals. Further, he presents analogies to the characteristics of things: his erect figure resembles that of the terebinth; his hair, grass and vegetation; his veins and arteries, rivers and canals; and his bones, the mountains. In addition, he possesses the characteristics of the animals: he is brave like a lion, timid like a hare, patient like a lamb, and cunning like a fox. Moses ibn Ezra, in his "'Arugat ha-Bosem," says that man is called microcosm because he resembles the macrocosm in his composition, derivation, and creation. With the spread of the Peripatetic philosophy, in the twelfth century, the doctrine of microcosm, which entered Jewish philosophy through the Arabian Neoplatonists, and especially through the encyclopedists known as "the Brethren of Sincerity" (comp. Dieterici, "Die Anthropologie der Araber," pp. 41 *et seq.*). lost all its significance. Maimonides is concerned only with the original Aristotelian idea from which the doctrine evolved, namely, that the whole universe is one organic body, and that it has the properties of a living being, possessing life, motion, and a soul; but he does not seem to believe in the niceties of the analogy between the human body and the universe as established by the Neoplatonists (see "Moreh Nebukim," i., chap. lxxii.). However, the doctrine became prominent in the Cabala. "The human body," says the Zohar, "is the model of all the creations; it unites all the earthly and celestial worlds" (iii. 135a). In another passage it is said: "The human figure unites all that is above and all that is below; therefore the Ancient of Ancients has chosen it for His form" (iii. 141b). In "Tiḳḳune Zohar" man is regarded as a microcosm, and, viewed in his relation to the macrocosm, considered as the great universal ideal man or Adam Ḳadmon. It is probably through the influence of the Cabala that the doctrine of the microcosm came into great favor among the philosophers of the Renaissance like Bruno, Paracelsus, and others, who held that in man's nature is found the sum of all the cosmic forces. He is able to understand the material world, because he unites in his body the finest essence of all the material things; and as an intellectual being of sidereal origin, he has the faculty of conceiving the world of intellectual forms through the spark of the divine infused into his nature.

Bibliography: Fried, *Sefer ha-Yesodot*, p. 59; Jellinek, edition of Ibn Ẓaddiḳ's *'Olam Ḳaṭan*, Intro.; Bloch, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 729; Steinschneider, *Hebr. Uebers.* p. 407; Kaufmann, *Attributenlehre*, p. 5; Munk, *Guide des Egarés*, i., chap. lxxii., note; Karppe, *Etudes sur l'Origine et la Nature du Zohar*, pp. 452 *et seq.*; Joël, *Beiträge zur Gesch. der Philosophie*, i. 29.

J. I. Br.

MIDDLEMAN, JUDAH: English rabbi of the first half of the nineteenth century. He was the author of "Netibot Emet," a work written in defense of the traditions of the Talmud against the attacks, in "Old Paths" ("Netibot 'Olam"), of the Rev. Alexander McCaul. Only the first part of the "Netibot Emet" was published, in 1847, under the title "Paths of Truth," an English translation by M. H. Breslau appearing in the same year.

Bibliography: Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 107.

J. I. Co.

MIDDOT: Treatise in the Mishnah; tenth in the order Ḳodashim. It deals with the dimensions and the arrangement of the Temple, and is divided into five chapters containing thirty-four paragraphs in all.

Ch. i.: The night-watches in the sanctuary. The priests kept guard in three places, the Levites in twenty-one (§ 1). These watches were controlled by the captain of the Temple ("ish har ha-bayit"). When this official passed the priest or the Levite on guard, the latter was required to rise. If he failed to do so, the captain addressed him; and if it became evident that the guard was asleep, the captain struck him with his staff. The captain had also the option of burning the sleeping watchman's coat. The other guards then jested at the expense of the sleeper and shouted: "A Levite is beaten and his clothes are burned because he has fallen asleep at his post" (§ 2). The gates of the hill of the Temple. On the eastern gate was a representation of Susa, the Persian capital, in token of the Persian supremacy (§ 3). The gates of the inner court (§§ 4–5). In the northeastern part of the forecourt was a cell in which the Hasmoneans preserved the altar-stones which were consecrated during the reign of the Greek (Syrian) kings (§ 6). The "place of the hearth" ("bet ha-moḳed") was a large hall with an arched ceiling. Around the walls were stone benches upon which the older priests rested, the younger ones sleeping on the floor (§§ 7–8). While a Levite kept watch outside, a priest within locked the doors, put the bunch of keys in a place hollowed out for them, and covered them with a marble slab, on which he lay down to sleep (§ 9).

Ch. ii.: The dimensions of the Temple hill: 500 cubits square (§ 1). All who ascended the hill kept to the right excepting mourners and those under a ban, who walked on the left, that they might be distinguished from the rest. Those who met the grief-stricken greeted them with the words, "May He who dwelleth in this house comfort thee"; while to one under a ban they wished reconciliation with his friends and the consequent removal of the ban (§ 2). Within the walls of the Temple hill was a railing which had been broken in thirteen places by heathen kings, but had been restored. Height and breadth of the steps and of the gates of the Temple. All the doors with the exception of those of the gate of Nicanor were covered with gold (§ 3). Dimensions of the space allotted to women in the inner court. From this court the men's court was reached by a flight of fifteen steps, corresponding to the fifteen "songs of degrees" in the Psalms (Ps. cxx.–cxxxiv.); and on these steps the priests stood while singing (§ 5). Under the forecourt were cells in which the Levites kept their musical instruments. Enumeration of the thirteen gates of the forecourt (§ 6).

Ch. iii.: Dimensions of the altar of burnt offerings. This at first was only twenty-five cubits square, but was afterward enlarged to thirty-two cubits (§ 1). The stones of the altar might not be hewn with an iron tool or changed in any way. The reason assigned for this is noteworthy, and is at the same time an explanation of Ex. xx. 25. The weapon which shortens human life and causes early death is of iron, while the altar serves to prolong the life of man by expiating sin; hence it is not fitting that this destructive metal should be used on the altar (§ 4). Arrangement of the place, on the north side of the altar, for killing the sacrificial animals (§ 5). The laver between the porch and the altar (§ 6). The porch, the golden grape-vine with its golden tendrils, leaves, and grapes (§§ 7–8; comp. Ḥul. 90b, where R. Isaac b. Naḥmani remarks that this mishnah—Mid. iii. 8—was one of the passages in which the wise had spoken words of exaggeration and hence were not to be taken literally).

Ch. iv.: Detailed description of that part of the Temple called "hekal," of its entrances—one of which, according to Ezek. xliv. 2, was never used—doors, chambers, steps, and balustrades.

Ch. v.: Description of the inner court and of its chambers. In this court was a hall built of square stones and called "lishkat ha-gazit," where the Great Sanhedrin met and decided all matters touching the priesthood. One of its chief duties was to examine the genealogy of each individual priest and to determine his fitness for service in the Temple. The priest in whom a blemish was discovered wrapped himself in black garments and left the Temple, but he in whom no fault was found clothed himself in white, entered the Temple, and took his place among the other priests. Whenever it happened that all the priests who were examined on a single day were without blemish, that day was celebrated as a holiday. There is no Gemara to this treatise. See also TEMPLE.

S. S. J. Z. L.

MIDDOT: THE SEVEN, OF HILLEL. See TALMUD HERMENEUTICS.

MIDDOT, SHELOSH-'ESREH: The thirteen forms of mercy, enumerated in Ex. xxxiv. 6–7, whereby God rules the world. According to the explanation of Maimonides ("Moreh Nebukim," i. 52), which is confirmed by the Sifre (Deut. 49 [ed. Friedmann, p. 85]), these middot must not be regarded as qualities inherent in God, but merely as so many attributes of His activity, by which the divine governance appears to the human observer to be controlled. In the Sifre, however, these attributes are not called "middot," which may mean "quality" as well as "rule" and "measure" (comp. Ab. v. 10–15), but "derakim" (ways), since they are the ways of God which Moses prayed to know (Ex. xxxiii. 13), and which God, according to the traditional explanation of Ex. xxxiv. 6–7, proclaimed to him. The number thirteen is adopted from the Talmudic and rabbinic tradition, while the Karaites count only nine, ten, or eleven middot (comp. Aaron b. Elijah, "Keter Torah," *ad loc.*, Eupatoria, 1866). The rabbinical school indeed agrees that the middot number thirteen and that they are contained in Ex. xxxiv. 6–7, but with which word they begin and with which they conclude are moot questions. According to Tobiah ben Eliezer, Midrash Leḳaḥ Ṭob, *ad loc.*, ed. Buber, Wilna, 1884; R. Jacob Tam, in Tos. R. H. 17b, catchword "Shelosh-'Esreh Middot"; Abraham ibn Ezra in his commentary, *ad loc.*; Asher b. Jehiel; and Kalonymus, "Meshoret Mosheh," ed. Goldenthal, p. 14, Leipsic, 1845, the thirteen middot begin with the first "Adonai," in verse 6, and end with the word "we-naḳeh" in verse 7. The single attributes are contained in the verses as follows:

Division.

(1) "Adonai," compassion before man sins; (2) "Adonai," compassion after man has sinned (comp. R. H. 17b); (3) "El," mighty in compassion to give all creatures according to their need; (4) "Raḥum," merciful, that mankind may not be distressed; (5) "Ḥanun," gracious if mankind is already in distress; (6) "Erek appayim," slow to anger; (7) "Rab ḥesed," plenteous in mercy; (8) "Emet," truth; (9) "Noẓer ḥesed la-alafim," keeping mercy unto thousands (comp. the explanation of Samuel b. Meïr in "Da'at Zeḳenim," *ad loc.*); (10) "Nose 'awon," forgiving iniquity; (11) "Nose pesha'," forgiving transgression; (12) "Nose ḥaṭa'ah," forgiving sin; (13) "We-naḳeh," and pardoning.

According to R. Nissim (quoted in Tos. R. H., *l.c.*), Isaac Alfasi, and others, the thirteen middot begin only with the second "Adonai," since the first one is the subject of "wa-yiḳra" (and he proclaimed). To secure the number thirteen, some count "noẓer ḥesed la-alafim" as two (Nissim in Tos. *l.c.*), while others divide "erek appayim" into two, since forbearance is shown both to the good and to the wicked (comp. the gloss on Tosafot, *l.c.* and Ibn Ezra, *l.c.*), and still others end the thirteenth middah with "lo yenaḳeh" (he does not pardon; Maimonides, "Pe'er ha-Dor," p. 19b, Lemberg, 1859), this being considered a good quality, since through punishment man is moved to repentance, after which he is pardoned and pure (comp. Yoma 86a; Aaron b. Elijah, *l.c.*; and "'Ez ha-Ḥayyim," ch. xcii.). Others term "we-naḳeh lo yenaḳeh" a single middah, the thirteenth being, in their opinion, "poḳed 'awon abot 'al-banim" (visiting the iniquity of the fathers upon the children), "this being regarded as compassionate since the transgressor is not punished immediately" (Maimonides, *l.c.*; Aaron b. Ḥayyim, *l.c.*; comp. also "Da'at Zeḳenim").

Liturgical Usage.

The general usage is based on the view of Leḳaḥ Ṭob, R. Tam, and Ibn Ezra, and the various recitations of the thirteen middot begin with the first "Adonai" after "wa-yiḳra," and conclude with "we-naḳeh." They must not be recited by only one person in prayer (Shulḥan 'Aruk, Oraḥ Ḥayyim, 565, 5), but by an entire congregation, which must consist of ten persons at least ("minyan"). They are recited on every holy day—not on the ordinary Sabbaths—when the Torah scroll is taken from the Ark, and it is also customary that on the fast-days on which Ex. xxxii. 11–14 and xxxiv. 1–10 are read, the reader stops at the word "wa-yiḳra" in order that the congregation may recite the thirteen middot, after which he continues his reading. The thirteen middot are very frequently recited in penitential prayers, in some of which they have even been hypostatized and are invoked, as inferior celestial beings, to aid the prayers of Israel and to present them before God. This is especially the case in the seliḥah of the eve of the New-Year, which is repeated at the morning service on the Day of Atonement, and which begins with the words "Shelosh 'esreh middot," and in the pizmon of Amittai b. Shephatiah for the fifth day of repentance, which is recited also at the evening service on the Day of Atonement, and in which the "middat ha-raḥamim" (compassion) is particularly invoked. On fast-days as well as during the week before the New-Year (the so-called seliḥot days), and on the days between the New-Year and the Day of Atonement, called the days of repentance, many penitential prayers ("seliḥot") are recited in addition to the usual daily prayers. After every such petition the thirteen middot are recited with their introductory prayer, the well-known "El Melek yosheb," which runs as follows: "Almighty King, sittest on the throne of mercy, showing forth Thy compassion, and forgiving the sins of Thy people by ever taking away their former guilt, ofttimes granting pardon unto sinners and forgiveness to the transgressors, making manifest Thy goodness both to body and to soul, nor punishing them according to their iniquity; Almighty One, as Thou hast taught us to recite the thirteen [middot], so remember now the thirteenfold covenant, as Thou didst in former days proclaim it to the modest one [Moses], even as it is written . . ." (then follow the verses Ex. xxxiv. 5–7a and 9b). The importance attributed to the thirteen middot in this prayer and the potency ascribed to the recitation of them in the penitential prayer are based upon an overliteral and partially erroneous interpretation of a passage from the Talmud, which runs as follows (R. H. 17b): "After God had proclaimed the thirteen middot to Moses, He told him: 'As often as Israel shall offend, thus shall they do in My presence, and I will forgive them.' Rab Judah says that a covenant was made that the thirteen middot should not be without effect." The phrase "thus shall they do" was understood as requiring the recitation of the thirteen middot in the same way as God had proclaimed them to Moses, while the words of Rab Judah were interpreted to imply that even the mention of the thirteen middot in prayer should not be without effect. In reality, however, the first sentence does not read "yomeru," recite, but "ya'asu," act, and, according to the correct explanation of R. Isaiah Horowitz in "Shene Luḥot ha-Berit" (Amsterdam, 1698, p. 333a), the passage means that if one acts according to the pattern of these middot and shows himself compassionate, merciful, and forgiving toward his fellow creatures, God also will be compassionate and merciful toward him and will forgive his sins (comp. the aphorism of Raba, R. H. 17a, and the remark in Sifre, *l.c.*, that the middot are the ways of God, in which, according to Deut. xi. 22, mankind should walk). In like manner, the words of Rab Judah really denote that if the thirteen middot are the rules of life and conduct, not mere formulas, they will not be inefficacious. The exercise and practise of these virtues cause God to treat man with mercy and compassion, for according to human actions, both in degree and in kind, divine recompense is measured (Soṭah 8b). If this correct interpretation of the Talmudic passage in question be adopted, the importance attributed to the recitation of the thirteen middot lacks all justification.

S. J. Z. L.

MIDDOT: THE THIRTEEN, OF R. ISHMAEL. See Talmud Hermeneutics.

MIDIAN AND MIDIANITES: Midian was the son of Abraham and Keturah. His five sons, Ephah, Epher, Hanoch, Abidah (R.V. "Abida"), and Eldaah, were the progenitors of the Midianites (Gen. xxv. 1–4; I Chron. i. 32–33). The term "Midian" (מדין), which seems to be derived from the Arabic root דין (= "place of judgment"), denotes also the nation of the Midianites, the plural form, מדינים, occurring only in Gen. xxxvii. 28, 36 (in the latter passage מדנים seems to be a scribal error for מדינים) and Num. xxv. 17, xxxi. 2. Their geographical situation is indicated as having been to the east of Palestine; Abraham sends the sons of his concubines, including Midian, eastward (Gen. xxv. 6). But from the statement that Moses led the flocks of Jethro, the priest of Midian, to Mount Horeb (Ex. iii. 1), it would appear that the Midianites dwelt in the Sinaitic Peninsula. Later, in the period of the Kings, Midian seems to have occupied a tract of land between Edom and Paran, on the way to Egypt (I Kings xi. 18). Midian is likewise described as in the vicinity of Moab: the Midianites were beaten by the Edomite king Hadad "in the field of Moab" (Gen. xxxvi. 35), and in the account of Balaam it is said that the elders of both Moab and Midian called upon him to curse Israel (Num. xxii. 4, 7). Further evidences of the geographical position of the Midianites appear in a survey of their history.

Geographical Position.

Wars.

In the time of Moses the Midianites are first mentioned as having had a priest by the name of Reuel or Jethro, who became afterward Moses' father-in-law. Toward the close of the forty years' wandering of the children of Israel in the wilderness, the Midianites were allied with the Moabites in the attempt to exterminate the Israelites. For this reason Moses was ordered by God to punish the Midianites. Moses, accordingly, despatched against them an army of 12,000 men, under Phinehas the priest; this force defeated the Midianites and slew all their males, including their five kings, Evi, Rekem, Zur, Hur, and Reba. It may be noted that these five princes of Midian are called by Joshua (xiii. 21) the vassals of Sihon, the king of the Amorites. It is possible that Sihon had previously conquered Midian and made it a dependency, and that after his death the Midianites recovered their independence. The Israelitish soldiers set on fire all the cities and fortresses of the Midianites, carried the women and children into captivity, and seized their cattle and goods. The Israelites were afterward ordered by Moses to slay every Midianite male child and every woman, sparing only the female children (Num. xxxi. 2–18). It appears from the same account that the Midianites were rich in cattle and gold. The narrative shows that each of the five Midianite tribes was governed by its own king, but that all acted together against a common enemy; that while a part of each tribe dwelt in cities and fortresses in the vicinity of Moab, another part led a nomadic life, living in tents and apparently remote from the seat of the war. For, after the Midianites had been "exterminated" by the army of Phinehas, they reappear some hundreds of years later, in the time of Gideon.

The Biblical account of the battle between the Midianites and Gideon (Judges vi.–viii.) asserts that the Israelites suffered at the hands of the Midianites for a space of six years. The Midianites seem to have been then a powerful and independent nation; they allied themselves with the Amalekites and the children of the East, and they oppressed the Israelites so severely that the last-named were obliged to seek refuge in caves and strongholds; they destroyed their crops and reduced them to extreme poverty (*ib.* vi. 1–6). The allied army of Midianites and Amalekites encamped in the valley of Jezreel (*ib.* vi. 33) after having crossed the Jordan. Gideon with his army encamped by the fountain of Harod, the Midianite army being to the north of him. With 300 men Gideon succeeded in surprising and routing them, and they fled homeward across the Jordan in confusion (*ib.* vii. 1–24). A point worth noting is that here only two Midianite kings, Zebah and Zalmuna, and two princes, Oreb and Zeeb, are mentioned (*ib.* vii. 25; viii. 3, 5, 10, 12, 18, 21). This would show that only two tribes bore the name "Midianites," while the remaining three probably were merged with other Arabic tribes, their kinsmen, and perhaps partly with the Israelites also. Midian is stated to have been "subdued before the children of Israel, so that they lifted up their heads no more" (*ib.* viii. 28). In fact, aside from allusions to this victory (Ps. lxxxiii. 10, 12; Isa. ix. 4, x. 6; Hab. iii. 7), Midian is not mentioned again in sacred history except in Judith ii. 16, where the term "Midianites" seems to be a mistake for "Arabians."

The first recorded instance of a Midianite tribe surrendering its identity by attaching itself to another people appears in Judges i. 16. In this instance, which occurred in the period of the Judges, the Kenites, descendants of Jethro the Midianite, attached themselves to the Israelites in the wilderness of Judah, south of Arad. Later, in the time of Tiglath-pileser (745–727 B.C.), a tribe, called in the cuneiform inscriptions "Ḥayapa" and identified by Friedrich Delitzsch ("Wo Lag das Paradies?" p. 304) with the tribe of Ephah, is said to have dwelt in the northern part of the Hejaz. Isaiah (lx. 6) speaks of Midian and Ephah as of two distinct peoples. The second son of Midian, Epher, is identified by Knobel with the Ghifar, an Arabic tribe which, in the time of Mohammed, had encampments near Medina. Traces of the Midianites existed in post-Biblical times. Ptolemy ("Geography," vi. 7) mentions a place called Modiana, on the coast of Arabia; according to his statement of its position, this place may be identified with the Madyan of the Arabic geographers, in the neighborhood of 'Ain 'Una, opposite the extremity of the Sinaitic Peninsula, and now known under the name of "Magha 'ir Shu'aib" (= "the caves of Shu'aib" ["Jethro"]).

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S. M. Sel.

MIDRASH (מדרש, from the root דרש, "to study," "to investigate"): A term occurring as early as II Chron. xiii. 22, xxiv. 27, though perhaps not in the sense in which it came to be used later, and denoting "exposition," "exegesis," especially that of the Scriptures. In contradistinction to literal interpretation, subsequently called "peshaṭ" (comp. Geiger's "Wiss. Zeit. Jüd. Theol." v. 244), the term "midrash" designates an exegesis which, going more deeply than the mere literal sense, attempts to penetrate into the spirit of the Scriptures, to examine the text from all sides, and thereby to derive interpretations which are not immediately obvious. The Talmud (Sanh. 34b) compares this kind of midrashic exposition to a hammer which awakens the slumbering sparks in the rock. The divergence between midrash and peshaṭ increased steadily; and, although the consciousness of this divergence may not have increased in a proportionate degree, contrary to the view of Geiger (*l.c.* pp. 53 *et seq.*, 234 *et seq.*; comp. Weiss, "Dor Dor," i. 167 *et seq.*) and others, it was never wholly obscured. The confession of Rab Kahana (Shab. 63a), that although he knew the entire Talmud by the time he was eighteen, it was many years later before he learned the principle that a Bible verse can never lose its evident and literal meaning, is not to be taken as an indication of the general state of Bible study in his time; on the contrary, Rab Kahana wishes to indicate thereby that he was an exception to the rule. Raba's statement in Yeb. 24a likewise proves that a distinction was made between midrash and peshaṭ. At the most it can be proved that in some cases the Midrash was based on a peculiar interpretation of the literal meaning; thus, Sifra, Tazria', Neg. ix. 14 remarks in regard to the sentence "We-im be-'enaw 'amad ha-neteḳ" (Lev. xiii. 37), "En li ella be-'ene 'aẓmo be-'ene beno," etc.; this shows that "be-'enaw" was explained as "in his eyes," an interpretation which certainly does not contradict the statement that the difference between midrash and peshaṭ was recognized.

The Bible exegesis of the Rabbis which had a moralizing or edifying tendency must be distinguished from that which was of a legal nature: the former is known as Midrash Haggadah; the latter, as Midrash Halakah. Exegesis from an ethical or devotional point of view admits of more freedom than hermeneutics aiming at the determination of legal maxims. This is true not only because the imagination has freer play in the former, and reason in the latter, but also because halakic exegesis, since it is intended for practical guidance and is more far-reaching in its results, is bound more closely by certain laws and principles (comp. the different view of Hirschfeld in "Halachische Exegese," p. 13).

As concerns the origin of the Midrash, Maimonides ("Sefer ha-Mizwot," Hilkot "Shoresh," 2) held that the Midrash was a product of the Halakah; Naḥmanides, on the contrary, that the former was the source of the latter. It is impossible to decide whether either one was correct. Only this much can be said

Origin of the Midrash.

a priori, that there are certain expositions which could not have been evolved through mere theoretical speculation. Any other conclusions on the subject must be based on a consideration of the various circumstances which favored the origin and development of the Midrash. In the first place, any application of theory to practise demands a more recondite interpretation than does the mere explanation of the literal meaning. A general law demands special exposition in order to deal with the complications which frequently arise in daily life. Even Moses was obliged to seek instruction in several instances (Lev. x. 16, xxiv. 12; Num. xv. 34; the expressions "to expound unto them according to the mouth of the Lord" and "because it was not declared what should be done unto him" in the second and third of these passages respectively being especially noteworthy; see Krochmal, "Moreh Nebuke ha-Zeman," p. 13). But even if the Midrash gave rise to the Halakah in certain cases in which an "investigation" of the Law became necessary for a practical decision, there were in all probability many more instances in which a legal basis, often difficult to find, was sought for certain rules which had arisen from the exigencies of life. That there were many such cases in which the Halakah was a subsequent justification of an accomplished fact, though they are not always specifically noted, is shown by the well-known sentence of the Mishnah (Ḥag. 10a), "Miḳra mu‘aṭ, halakot merubbot," by the sentence of R. Johanan (Yer. Ber. 4c), "Kol milla di-la meḥawwera mesammekin lah min atrin saggin," and by the remark "Ḳera asmakta be-‘alma," which is frequently found in connection with very important rules, such as the determination of weights (Ber. 41b; Yer. Pes. 15a). Retroactive justification is to be seen in many of the cases when one and the same halakah is variously deduced by different tannaim ("mishma‘ot dorshin"), and where the Amoraim feel themselves compelled to assume a material difference, as in Pes. 84a, where no less than eight explanations are attempted.

Great as was this twofold influence of actual practise on the origin and development of the Midrash, it must be borne in mind that speculation for its own sake in the obligatory study of the Law (Deut. vi. 7; Josh. i. 8) was likewise a factor; for this exclusive and continued study probably contributed much to the search for other interpretations than the merely literal one. The exegetes endeavored to find everything expressed in the Law; and Philo's view that there were no superfluous words in Scripture, and that everything had a meaning ("De Profugis," § 458), dominated not only the allegorical exegesis of Alexandria, but also to a large extent the Midrash, even though no other connection existed between the two. On the rules by which the exegetes were guided in making these deductions see Midrash Halakah and Talmud.

The history of the Midrash may be divided into three periods: (1) of the Soferim; (2) of the Tannaim; and (3) of the Amoraim. (1) Midrashim ascribed to Biblical persons (Ber. 31b; Yeb. 77a *et passim*) are haggadic aphorisms and may be recognized as such. Noteworthy is Sheḳ. vi. 8, "Zeh Midrash she-darash Yehoyada‘ Kohen Gadol" (This is the Midrash which Jehoiada the High Priest taught), a statement which, however, can not lay claim to historical value. The real date of the origin of the Midrash in question appears to be the period of the Soferim, the writers or scribes (Ḳid. 31a; Yer. Sheḳ. 48c), whose activity is summed up in the sentence, "So they read in the book, in the law of God, distinctly, and made them to understand" (Neh. viii. 8); however this verse is to be explained (Ned. 37b; Yer. Meg. 74d; "Responsen der Geonim," ed. Harkavy, p. 217), it certainly indicates that the Soferim were much more than mere translators. Alleged traces of their Midrash, closely based upon the Bible, are Neg. xii. 5 *et seq.*; Soṭah viii. 1 *et seq.*; Ma‘as. Sh. v. 7 *et seq.* According to Krochmal (*l.c.*), the Soferim indicated which were their interpretations by means of peculiar script and certain signs (dots, ḳere and ketib, full and defective writings); accordingly such midrashim as Sifra, Emor, ix. 3; *ib.* Shemini, v. 8; *ib.* Behar, iv. 4; Mek., Mishpaṭim, 3, would belong to them; and even though the later explanations of these signs and this peculiar script are not established by tradition, but are in general controvertible and doubtful (comp. Sanh. 4a), the great age of some of the interpretations is indicated by the Septuagint; *e.g.*, Ex. xxii. 7; Lev. xxiii. 11, xxxiii. 40; Deut. xxv. 5 (comp. Frankel, "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik," pp. 89 *et seq.*; Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 74).

Historical View.

(2) The beginning of the second period likewise is shrouded in obscurity. Of the "zeḳenim ha-rishonim," whose date can not be definitely determined, three midrashim have been preserved, Sifra, Wayiḳra, Ḥobah, xii. 1; *ib.* Meẓora‘, ix. 12; Mek., Amalek, 2; likewise a few midrashim by Judah b. Ṭabbai and Simon b. Sheṭaḥ, both of whom lived in the first century B.C. (Mek., Mishpaṭim, 20; Tosef., Sanh. viii. 3; Mak. 5b; Yer. Sanh. 22b). The opposition of the Sadducees, who rejected the oral law, and who were attacked by Ṭabbai and Sheṭaḥ, naturally led to an attempt to base the oral law on Scripture, thus encouraging midrashic exegesis. The well-known interpretation of the passage "an eye for an eye" (Ex. xxi. 24), contradicting the view of the Sadducees, who wished to apply the Law literally, gives evidence of a free and profound conception of the Biblical text even at that early date. In the following period Shemaiah and Abṭalion are mentioned as "darshanim gedolim" (Pes. 70; comp. Mek., Beshallaḥ, 3). The seven rules of exposition propounded by Hillel—of whom, as of his opponent Shammai, only a few midrashim, all simple in character, have been preserved (Sifra, Shemini, ix. 5; *ib.* Neg. ix. 16; Yer. Pes. 33a; Tosef., ‘Er. iv. 7; Shab. 19a; Ḳid. 43a)—presuppose a very extensive Midrash; and a like inference is to be drawn from the attempt of Hananiah b. Hezekiah b. Garon to harmonize the contradictions between Ezekiel and the Pentateuch. The explanation in Sifre, Deut. 294, transmitted in the name of Hananiah's son, and also mentioned in the passage Mek., Baḥodesh, 7, is perhaps a fragment of this

same Midrash. On the Mishnah of R. Akiba see Jew. Encyc. *s.v.*

(3) In regard to the Midrash of the Amoraim the Babylonians employed more simple methods than the Palestinians, as Frankel correctly says ("Mebo," 31b), though Weiss objects to this view ("Bet ha-Talmud," i. 69, note 4). But the exegesis of the Palestinian Amoraim was more simple than the Palestinian. For the midrashim of this period which have been preserved see Midrash Halakah.

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J. S. Ho.

MIDRASH HAGGADAH: The subject will be treated under the following headings:

General Statement.
Special Divisions:
- **A.** Midrash Haggadah in the tannaitic midrashim, etc.
    - 1. Mekilta.
    - 2. Sifra.
    - 3. Sifre to Numbers.
    - 4. Sifre to Deuteronomy.
- **B.** The purely haggadic midrashim.
    - I. The earliest exegetical midrashim.
        - 1. Bereshit Rabbah.
        - 2. Ekah Rabbati.
    - II. The homiletic midrashim.
        - 1. Pesiḳta.
        - 2. Wayiḳra Rabbah.
        - 3. Tanḥuma Yelammedenu.
        - 4. Pesiḳta Rabbati.
        - 5. Debarim Rabbah.
        - 6. Bemidbar Rabbah.
        - 7. Shemot Rabbah.
        - 8. Agadat Bereshit.
        - 9. We-Hizhir (Hashkem).
    - III. The exegetical midrashim to Canticles, Ruth, Ecclesiastes, and Esther.
        - 1. Shir ha-Shirim Rabbah.
        - 2. Midrash Ruth.
        - 3. Midrash Ḳohelet.
        - 4. Midrash Megillat Esther.
    - IV. The other exegetical midrashim not dealing with the Pentateuch. (For Midrash Shemu'el, Midrash Mishle, Midrash Tehillim see the several articles.)
        - 1. Midrash Yeshayah.
        - 2. Midrash Yonah.
        - 3. Midrash Iyyob.
    - V. Special haggadic works.
        - 1. Pirḳe R. Eli'ezer.
        - 2. Seder Eliyahu.
        - (Other haggadic works referred to the article Midrashim, Smaller.)
    - VI. Yalḳuṭ Shim'oni, Yalḳuṭ ha-Makir, and Midrash ha-Gadol.

Connotation of Haggadah.

Midrash Haggadah embraces the interpretation, illustration, or expansion, in a moralizing or edifying manner, of the non-legal portions of the Bible (see Haggadah; Midrash; Midrash Halakah). The word "haggadah" (Aramaic, "agada") means primarily the recitation or teaching of Scripture; in a narrower sense it denotes the exegetic amplification of a Biblical passage and the development of a new thought based thereupon. Like the formula "maggid ha-Katub" (= "the Scripture teaches"), frequently found in the ancient writings, the noun "haggadah" (plural, "haggadot") probably had at first a general application, but at an early date was restricted to denote a non-halakic explanation (comp. Bacher, "Ag. Tan." 2d ed., pp. 461 *et seq.*). The word then came to be used in a more general sense, designating not the haggadic interpretation of single passages, but haggadic exegesis in general, the body of haggadic interpretations—in fine, everything which does not belong to the field of the Halakah. The haggadic Midrash, which confined itself originally to the exposition of Scripture text, was developed in its period of florescence into finished discourses. "The Haggadah, which is intended to bring heaven down to the congregation, and also to lift man up to heaven, appears in this office both as the glorification of God and as the comfort of Israel. Hence religious truths, moral maxims, discussions concerning divine retribution, the inculcation of the laws which attest Israel's nationality, descriptions of its past and future greatness, scenes and legends from Jewish history, comparisons between the divine and Jewish institutions, praises of the Holy Land, encouraging stories, and comforting reflections of all kinds form the most important subjects of these discourses" (Zunz, "G. V." 1st ed., pp. 349 *et seq.*).

Object of Haggadah.

The opening words of this quotation are a paraphrase of a famous sentence in which the Haggadah was praised by the old haggadists themselves. "If thou wishest to know Him at whose word the world came into being, then learn the Haggadah, for through it thou shalt know the Holy One, praised be He, and follow His ways" (Sifre to Deut. xi. 22). Indeed, the Haggadah, being exegesis from a religious and ethical standpoint, undertook to influence the mind of man and to induce him to lead a religious and moral life, "that he might walk in the ways of God." In conformity with the conditions of its time, it neither could nor would limit itself to the simple interpretation of Scripture, but included in its ever-widening circle of discussions and reflections on the Scripture text the highest thoughts of religious philosophy, mysticism, and ethics. It interpreted all the historical matter contained in the Bible in such a religious and national sense that the heroes of the olden time became prototypes, while the entire history of the people of Israel, glorified in the light of Messianic hopes, was made a continual revelation of God's love and justice. For this reason the importance for modern Jewish science of the study of the Haggadah can not be overestimated.

The entire wealth of the haggadic Midrash has been preserved in a series of very different works, which, like all the works of traditional literature, are the resultant of various collections and revisions, and the contents of all of which originated a long time before they were reduced to writing. The first traces of the midrashic exegesis are found in the Bible itself (see Midrash); while in the time of the Soferim the development of the Midrash Haggadah received a mighty impetus, and the foundations were laid for public services which were soon to offer the chief medium for the cultivation of Bible exegesis. Much Midrash Haggadah, often mixed with foreign elements, is found in the Apocrypha, the Pseudepigrapha, the works of Josephus and Philo, and the remaining Judæo-Hellenistic literature; but haggadic exegesis reached its highest development in the great epoch of the Mishnaic-Talmudic period, between 100 and 500 C.E., when all its different branches were fully worked out. The Haggadah of the Amoraim is the continuation of that of the Tannaim; and, according to Bacher, there really is no difference between the Amoraim and the Tannaim with reference to the Haggadah. The final edition of the Mishnah, which was of such signal importance for the Halakah, is of less significance for the Haggadah, which, in form as well as in content, shows the same characteristics in both periods. It may be said in particular, that in the field of the Haggadah the century after the completion of the Mishnah may be fairly compared with the century before its completion, as regards not only the wealth of the extant material and the number of the authors to be considered, but also the independence and originality of the subject-matter treated (comp. Bacher, "Ag. Pal. Amor." vol. i., pp. viii. *et seq.*).

Development of Haggadah.

A story told in Yer. Hor. iii. 48b indicates the great extent of the haggadic exegesis and its general popularity at this time. When the aged Ḥanina b. Ḥama saw the people of Sepphoris flocking to the school of R. Benaiah, and heard that it was to hear R. Johanan deliver a discourse there, he exclaimed, "Praised be God that He permits me to behold the fruit of my labors during my lifetime. I have taught him the entire Haggadah, with the exception of that on Proverbs and Ecclesiastes." In another passage, in a conversation between the patriarch Judah I. and Israel b. Jose, the story is told of R. Ḥiyya, that, lost in thought, he read through the whole Book of Psalms from the haggadic standpoint (Yer. Kil. ix. 32b; Gen. R. xxxiii.). During the third and at the beginning of the fourth century the masters of Halakah were also the representatives of the Haggadah; but side by side with them appeared the haggadists proper ("rabbanan di-Agadta," "ba'ale Agada"), who subsequently became more and more prominent, attracting with their discourses more hearers than the halakists. The highest product of the Haggadah, the public discourse drawing upon all the arts of midrashic rhetoric—sentence, proverb, parable, allegory, story, etc.—now received its final form. The ancient sentence "We-kullehon yesh lahem miḳra we-yesh lahem mashal we-yesh lahem meliẓah" (For each of them there is Bible text, a proverb, and a saying; comp. Cant. R. i. 1) may be applied to these products of haggadic rhetoric. The epigoni of the Haggadah flourished in the fourth and at the beginning of the fifth century, and were followed by the anonymous haggadists who preserved and revised the immense haggadic material. Creative haggadic activity ceases with the end of the Talmudic period. The post-amoraic and the geonic period is the epoch of the collectors and revisers, during which the haggadic midrashim were reduced to writing, receiving the form in which they have been handed down more or less unchanged. Sometimes the results of the Midrash Haggadah—specific deductions on the one hand, general precepts, sentences, and maxims on the other, obtained by a study of the Biblical books from the religio-ethical or historical side, or by penetration into the spirit of Scripture—were collected in special works, forming special branches of the Haggadah, such as ethical Haggadah, historical Haggadah, Cabala, etc. At other times single Scriptural interpretations, haggadic sentences, and stories of all kinds, which originated or were used in the course of some halakic discussion—and this was often the case—were included when that discussion was reduced to writing; and it is for this reason that the Mishnah, Tosefta, and both Talmuds contain so much haggadic material. Or, finally, the mass of haggadic matter was collected and edited in the exegetic midrashim proper—the midrashim par excellence, which formed either running haggadic commentaries to the single books of the Bible, or homiletic midrashim, consisting of discourses actually delivered on the Sabbath and festival lessons or of revisions of such discourses.

Divisions of Haggadah.

Students of the Haggadah.

The following discussion of individual midrashic works will be restricted to the most important productions in the field of the Midrash Haggadah proper; for the ethical and historical Haggadah, and such as is included in halakic works, see Abot; Apocalypse; Apocalyptic Literature; Apocrypha; Cabala; Derek Ereẓ Rabbah; Ethics; etc. Similarly, as regards the Targumim containing or reflecting the Midrash Haggadah, reference must be made to the articles on the various targumim. It may be regarded as characteristic of the midrashim proper that they are anonymous—that is, the name of the editor who made the final revision is unknown; accordingly, haggadic works whose authors are known (*e.g.*, R. Tobias b. Eliezer's "Leḳaḥ Ṭob"; R. Menahem b. Solomon's "Sekel Ṭob"), and the haggadic commentaries of a later period, such as that published by Buber under the title "Midrash Agada" (Vienna, 1894), must likewise be excluded from this review. Haggadic exegesis was, as mentioned above, assiduously cultivated in the period of its florescence by the most eminent rabbis, some of whom are praised in particular as being "learned in the Haggadah" ("baḳi ba-Agada"); and it became a special branch of traditional science for the "scholars of the Haggadah" ("rabbanan di-Agadta"). It was the subject of study in the schools and furnished an inexhaustible supply of material for the sermons and discourses which were delivered on Sabbaths and feast-days, and which followed the Scripture lesson and formed a part of public worship, or could be separated from it at need. Opportunity, moreover, often arose, both on joyous and on sad occasions, to resort to haggadic expositions for words of comfort or of blessing, for farewell discourses, etc.

References to the arrangement of the Haggadah, to connected haggadic discourses, to the writing down of single haggadic sentences, and even to books of the Haggadah, are extant even from early times. Thus R. Simon b. Pazzi was an editor of the Haggadah ("mesadder Agadta") before the time of R. Joshua b. Levi (comp. Ber. 10a). The latter, a Palestinian amora of the first half of the third century, who was also a famous haggadist, was the author of the sentence explaining the phrase "works of God" in Ps. xxviii. 5 as referring to the haggadot (Midr. Teh. *ad loc.*); he, as well as his pupil R. Ḥiyya b. Abba, severely censures the reducing of haggadot to writing and the use of written haggadot, for it was in general considered that the prohibition against writing down the "words of the oral law" referred not only to halakot, but also to haggadot; for the latter in particular might be the expression of private opinions and interpretations which, not being under control of the schools, were likely to lead to abuses. The severity of this censure indicates that it was not a question of writing down single haggadot merely. R. Joshua b. Levi himself says that he once looked into a haggadic work ("sifra di-Agadta"), and he quotes numerical interpretations therefrom (Yer. Shab. xvi. 15c; Soferim xvi.); a "Haggadah-book of the school" is mentioned by R. Jacob bar Aḥa, the contemporary of Judah I. (Sanh. 57b); and it is said of R. Johanan and R. Simeon b. Laḳish, the contemporaries of R. Joshua b. Levi, that they read a Haggadah-book on the Sabbath. They regarded such collections as demanded by the times, and paraphrasing Psalm cxix. 126 they declared that it were better to repeal an interdiction (*i.e.*, that against writing down the oral law, which they referred to the Haggadah) than to allow the Torah to be forgotten in Israel (Giṭ. 60a; Tem. 14b).

R. Johanan, who always carried a Haggadah with him, is the author of the saying, "A covenant has been made: whoever learns the Haggadah from a book does not easily forget it" (Yer. Ber. v. 9a). There are other scattered allusions to haggadic works in Talmudic-midrashic literature. There must also have been collections of legends and stories, for it is hardly conceivable that the mass of haggadic works should have been preserved for centuries by word of mouth only. These scattered allusions merely show, however, that the beginnings of the written Haggadah date very far back; very little is known of the nature of the old Haggadah-books, and it is impossible to determine what traces they left in the old Midrash literature. Much material from the various early midrashic collections, which gradually increased in numbers, was doubtless incorporated in the exegetic midrashim which have been preserved; and the latter clearly indicate the nature of the early exegesis, the "manner of discourse of antiquity"; but only the above-mentioned tannaitic midrashim—the Mekilta, Sifre, and Sifra, containing Haggadah mixed with Halakah—date in their earliest component parts from the second century, having been definitively edited in the post-tannaitic time. The purely haggadic-exegetic midrashim were edited at a much later time, after the completion of the Talmud. One may, as Bacher says, "speak in a certain sense of the completion of the haggadic Midrash as one speaks of the completion of the Talmud, although the works belonging to this class continued to be produced for five centuries or more after that time."

It is of the utmost importance, in considering the several midrash works, to emphasize the fundamental difference in plan between the midrashim forming a running commentary to the Scripture text and the homiletic midrashim. In order to avoid repetitions later on, brief reference must here be made to the connection of the midrashic homilies with the Scripture lessons, which were delivered at the public worship on the Sabbath and on feast-days after the Sedarim and Pesiḳta cycle; to the structure of the homilies; to the nature of the proems which occupy such an important position in the entire midrash literature; to the halakic exordia, the formulas, etc.

Exegetic and Homiletic Midrash.

When the scholars undertook to edit, revise, and collect into individual midrashim the immense haggadic material of centuries, they followed the method employed in the collections and revisions of the halakot and the halakic discussions; and the one form which suggested itself was to arrange in textual sequence the exegetical interpretations of the Biblical text as taught in the schools, or the occasional interpretations introduced into public discourses, etc., and which were in any way connected with Scripture; and since the work of the editor was often merely that of compilation, the existing midrashim betray in many passages the character of the sources from which they were taken. This was the genesis of the midrashim which are in the nature of running haggadic commentaries to single books of the Bible, as Bereshit Rabbah, Ekah Rabbati, the midrashim to the other Megillot, etc.

But even the earliest of these works, Bereshit Rabbah, is essentially different in its composition from the tannaitic midrashim in that the several "parashiyyot" (sections) are introduced by proems. These are characteristic of a different class of midrashim, the homiletic, in which entire homilies and haggadic discourses as delivered during public worship or in connection with it were collected and edited, and which accordingly do not deal in regular order with the text of a book of the Bible, but deal in separate homilies with certain passages, generally the beginnings of the lessons. These lessons were either the pericopes of the Pentateuch divided according to the three-year cycle-reading of the Torah as customary in Palestine and on which the division of the Pentateuch into from 154 to 175 "sedarim" is based, or the Pentateuchal and prophetic sections as assigned in accordance with the Pesiḳta cycle to the various feast-days and special Sabbaths (*e.g.*, the Sabbaths of mourning and of comforting from the 17th of Tammuz to the end of

Sedarim and Pesiḳta Homilies.

the Jewish calendar year). These may be designated respectively as **sedarim homilies** and as **pesiḳta homilies.** The Sedarim homilies are the homilies to the pericopes of the Sedarim cycle—of which, although no collection to the entire cycle has been preserved, one to the entire Pentateuch exists in the Tanḥuma midrashim—and to individual books of the Pentateuch in Shemot Rabbah (in part), Wayiḳra Rabbah, Bemidbar Rabbah (beginning with ch. xv.), Debarim Rabbah, etc. The Pesiḳta homilies are the homilies to the Scripture sections according to the Pesiḳta cycle, as found in the Pesiḳta edited by Solomon Buber and in the Pesiḳta Rabbati: the designation is applied also to the homilies on lessons of the Pesiḳta cycle in the Tanḥumas and other Pentateuch midrashim. In brief, the arrangement and division of the Pentateuch midrashim, with the exception of Bereshit Rabbah, it is generally recognized, is based on the Palestinian three-year cycle, with the sedarim of which its sections correspond almost throughout. These midrashim therefore contain homilies to the Sabbath lessons of the three-year cycle together with a number of homilies intended for the feast-days and Sabbaths of the Pesiḳta cycle (Theodor, in "Monatsschrift," 1885, pp. 356 *et seq.*).

The Proems.

The sedarim and pesiḳta homilies are clear and comprehensive in structure, although this may not be recognized in the midrash editions, in which the homilies are often not properly arranged. In the Pesiḳta, Wayiḳra Rabbah, etc., the homilies begin with several proems; in the Tanḥumas (with considerable differences in various parts and in the different recensions), the Pesiḳta Rabbati, Debarim Rabbah, and Bemidbar Rabbah, a halakic exordium more or less systematically precedes the proems. The latter are followed by the exposition proper, which, however, covers only a few of the first verses of the Scripture lesson; the first verse (or the first part thereof) of the lesson is generally discussed more fully than the remaining verses. The homilies generally close with verses from the Bible prophesying Israel's auspicious future. This is the common form of the homilies in all the homiletic midrashim; it allows, however, of the utmost freedom of treatment and execution in its various parts. The proems, which are the clearest evidence of the existence of a deliberate technical arrangement in the haggadic midrashim, constitute both in name ("petiḥah") and in nature an introduction to the exposition of the lesson proper; to this, however, they lead up by means of the interpretation of an extraneous text, the proemial text, which must not be taken from the lesson itself; and the proems may be as different in structure and finish as in contents. The proems are either simple, consisting of a simple exposition of the proem-text, often amplified by quotations, parables, etc., and connected throughout, or at least at the end, with the lesson or with the initial verse thereof, or composite (see Jew. Encyc. iii. 62, *s.v.* Bereshit Rabbah), consisting of different interpretations of the same extraneous verse, by one or by various authors, and connected in various ways, but always of such a nature that the last interpretation, the last component part of the proem, leads to the interpretation of the lesson proper. The direct transition from the proem to the lesson is often made by means of a formula common to all the proems of the homily, wherewith the proem is brought to a logical and artistic conclusion. Exegetic material for use in the proems, especially the composite ones, which are often very extensive, was always at hand in abundance; and the art of the haggadist appeared in the use he made of this material, in the interesting combination, grouping, and connection of the several sentences and interpretations into a uniform structure so developed that the last member formed the fitting introduction to the exposition of the lesson proper. There are many formulas ("Ketib," "Hada hu da-ketib" [הה ד], "Zeh she-amar ha-katub" [זש"ה]) with which the proem-text is introduced, which may, however, also appear without formula, as often in Bereshit Rabbah and in the Pesiḳta; and the final formulas, which frequently are very rigid in form, as in the Pesiḳta, are likewise very numerous.

The various midrash works are differentiated by the relation of the simple to the compound proems—the structure of the latter, their development into more independent haggadic structures, the use of the various formulas, etc. By the method of selecting extraneous texts for the proems so many non-Pentateuchal, especially Hagiographic, verses were expounded, even in early times, in the proems to the Pentateuch homilies and interpretations, that these homilies became mines for the collectors of the non-Pentateuch midrashim. Many extensive interpretations which are found in connection with Scripture passages in those midrashim are merely proems from various homilies, as often appears clearly in the final proem-formulas retained. In such cases these formulas offer the surest criterion for proving the dependence of one midrash upon another. While proems are characteristic of all the homiletic midrashim—and it was due to the popularity of this form of the old homilies that proems were added also to the parashiyyot of the Bereshit Rabbah, although this old midrash is a running commentary on the Scripture text—yet the practise of prefacing the haggadic discourse with the discussion of a simpler halakic question is observed only in a part of those midrashim. The halakic exordium begins in the Tanḥumas with the words, "Yelammedenu rabbenu" (Let our teacher teach us). This formula gave rise to the name "Yelammedenu," by which this midrash and an earlier version of it were frequently designated; the same formula occurs in the Pesiḳta Rabbati. In Debarim Rabbah the word "halakah" is used, the question proper beginning in most of the exordia with "Adam mi-Yisrael." The word "halakah" instead of the formula "yelammedenu rabbenu" is used also in the part of Bemidbar Rabbah which is derived from the Tanḥuma. The interpretations which follow the proems and the halakic exordium in the halakic midrashim are confined, as mentioned above, to some of the first verses of the lesson.

In some homilies the proems are equal in length to the interpretations proper, while in others they are much longer. Even if the editors of the midrashim combined the proems of different authors from the various homilies they had at hand, it yet seems strange that they should have been able to select for each homily several proems, including some very long ones, while they could find only a limited number of interpretations to the lessons, these interpretations, furthermore, covering only a few verses. The disproportion between the proems and the interpretations has not yet been satisfactorily explained, in spite of various attempts to do so.

Character of Exegesis.

The character of the exposition in the exegetic midrashim like Bereshit Rabbah has been discussed in Jew. Encyc. iii. 63, *s.v.* Bereshit Rabbah. Here the literal and textual explanation is not yet in contrast to the Midrash Haggadah, as it often was in the time of the scientific exegesis. The old midrash contains many Scriptural interpretations which are exegetic in the truest sense of the word, affording a deep insight into the contemporary attitude toward the Scripture. But the haggadic midrash is the well-spring for exegesis of all kinds, and the simple exposition of Scripture is more and more lost in the wide stream of free interpretation which flowed in every direction.

Zunz has divided the Haggadah into three groups, following the old designations which were subsequently summed up in the word פרד"ם: (1) interpretation of the Scripture text according to its literal meaning; (2) development of the thought in any desired form, with a free use of the text; (3) discussion of the mysteries of religion and the supersensuous worlds (comp. "G. V." p. 59). The words of Zunz, the master of midrash study, in his chapter "Organismus der Hagada," may serve to close the first, general part of the present survey: "Definite rules were as impossible for this exegesis as rules of rhetoric for the Prophets; the thirty-two 'middot' postulated by Eliezer ha-Gelili were in part categories deduced from former works, which remained unobserved in the later Haggadah, and in part merely sentences given for the purpose of determining the literal meaning, and not intended to be applied in haggadic exegesis. For the power of this exegesis lay not in literal interpretation and in natural hermeneutics, . . . but in the unhampered application of the contents of the Bible to contemporary views and needs; everything that was venerated and beloved by the present generation was connected with the sacred though limited field of the past. This method of free exegesis was manifested in many ways: the obvious sense of the Biblical passage was followed; or the inner meaning of the text, to the exclusion of the literal sense, was considered; or recourse was had to the traditional haggadah (מסורת אגדה); or the results of the Masorah were taken into account. . . . But this liberty wished neither to falsify Scripture nor to deprive it of its natural sense, for its object was the free expression of thought, and not the formulation of a binding law" ("G. V." pp. 325 *et seq.*).

Bibliography: Zunz, *G. V.* Berlin, 1832 (the basic work for the study of the midrash literature); Weiss, *Dor*, ii. 225 *et seq.*, iii. 252 *et seq.*; Bacher, *Ag. Tan.* i. 451–475; idem, *Ag. Pal. Amor.* i., pp. vii. *et seq.*; iii. 500-514; Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1879; idem, *Die Midraschim zum Pentateuch und der Dreijährige Palästinische Cyclus*, in *Monatsschrift*, 1885–1887; Bloch, *Studien zur Aggadah*, ib. 1885.

A. Midrash Haggadah in the Tannaitic (Halakic-Haggadic) Midrashim — Mekilta, Sifra, and Sifre.

For the name, composition, origin, and edition of these midrashim see special articles and Midrash Halakah.

1. The Mekilta: The Midrash to Exodus generally known under this name, and which originated in R. Ishmael's school, begins with Ex. xii., the first legal section in the book—on the Passover and the institution of the Passover festival. The exegesis is continued, with the omission of a few verses, down to xxiii. 19, the end of the principal laws dealt with in the book, to which are added two shorter passages on the law referring to the Sabbath—xxxi. 12–17 and xxxv. 1–3. It appears from this that the editor of the Mekilta intended to compile a halakic midrash. But as the exegesis is in the nature of a running commentary to these passages without regard to whether the subject under discussion is legal or historical in nature, and as much haggadic matter is mingled with the halakic interpretations, it appears from a comparison of all the haggadic passages with the halakic passages that the larger part of the Mekilta is really haggadic in nature; *e.g.*, nearly one-half of the exegesis in Bo to Ex. xii. 1 *et seq.* is haggadic. Beshallaḥ (ed. Friedmann, pp. 23b–56b) is, with a few exceptions, haggadic throughout; so is nearly the whole of Yitro (pp. 56b–74a), with the exception of a few verses, where even the exposition of the Decalogue contains only a small amount of halakic matter. But Mishpaṭim throughout and the exegesis of xxxi. 12 *et seq.* and xxxv. 1 *et seq.* are halakic, including only a few haggadic interpretations. (The Mekilta is divided not according to the Biblical pericopes, but into massektot and parashiyyot.) The following are simple exegetic explanations such as frequently precede the haggadic elaboration. To xiii. 17: נחם has only the meaning "to lead" (not "to comfort"), like נחית in Ps. lxxvii. 21 and וינחם in Ps. lxxviii. 14. To xiii. 18: וחמשים means "armed" (comp. Josh. i. 14), or ("dabar aḥar") "equipped" (comp. *ib.* iv. 12), or "one out of five," or, according to others, "one out of fifty." To xiii. 20: סכת is the name of a place, like איתם; R. Akiba says, "סכת means the clouds of the glory of God [which surrounded them like a hut]," etc. To xiv. 7: ושלישים means "heroes" (comp. Ezek. xxiii. 23 *et seq.*). To xiv. 8: "And the children of Israel went ביד רמה" denotes that they went with covered heads (*i.e.*, as free men), or that the power of Israel was above that of Egypt. To xiv. 27: איתנו means "his strength" (comp. Num. xxiv. 21). To xiii. 19: פקד יפקד is interpreted homiletically as referring to both past and future: "God remembered you in Egypt, He will remember you at the Red Sea; He remembered you by the sea, He will remember you also in the desert; He remembered you in the desert, He will remember you also by the brook of Arnon; He remembered you in this world, He will remember you also in the future world." The editor of the Mekilta had such a wealth of haggadic material at his disposal that he was enabled to compile entire parashiyyot to single verses, as to xiv. 15 and xv. 1 (two parashiyyot); xv. 2, 11; xx. 2. See MEKILTA.

Two passages may be translated here as specimens of the haggadah of the Mekilta:

To Ex. xvii. 11: *And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand Amalek prevailed.* Did the hands of Moses help Israel to victory or did they destroy Amalek? Neither; but as long as he pointed his hand upward [heavenward] the Israelites looked up to and believed in Him who had commanded Moses to do thus, and the Holy One, praised be He, vouchsafed to them marvels and victory (comp. R. H. iii. 8). Similarly: "And the Lord said unto Moses, Make thee a fiery serpent" [Num. xxi. 8]. Can the serpent kill and make alive again? No; but so long as Moses did thus, the Israelites looked upon it and believed in Him who had thus commanded Moses, and the Holy One, praised be His name, gave them healing. Similarly: "And the blood shall be to you for a token . . . " [Ex. xii. 13]. R. Eliezer said: "What mean the words, 'And Israel prevailed,' or 'And Amalek prevailed'? So long as Moses kept up his hand he reminded Israel that they would be victorious through the word of the Torah, which was to be revealed by him."

To Ex. xx. 17 *et seq.* (conclusion of the Decalogue): In what way were the Ten Commandments given? Five on one table and five on the other. There it is written: "I am the Eternal One, thy God," and opposite to it, "Thou shalt not kill." Scripture teaches that the person who sheds blood lessens the image of the king [the prototype of God for man]: simile of an earthly king who came into a province and erected statues and images, and minted coins; subsequently he overturned the statues, broke the images, destroyed the coins, and lessened the image of the king. Similarly, the person who sheds blood is adjudged to have lessened the image of the king, for it is written: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" [Gen. ix. 6]. It is written, "Thou shalt have no other gods," and opposite to it, "Thou shalt not commit adultery." Scripture teaches that whosoever practises idolatry is adjudged to have committed adultery behind God's back, as it is written, "A wife that committeth adultery, which taketh strangers instead of her husband . . . " [Ezek. xvi. 32]. It is written, "Thou shalt not take the name of the Lord thy God in vain," and opposite to it, "Thou shalt not steal." Scripture teaches that whosoever steals will finally swear falsely also, as it is written, "Will ye steal, murder, and commit adultery, and swear falsely?" [Jer. vii. 9]. It is written, "Remember the Sabbath, to keep it holy." and opposite to it, "Thou shalt not bear false witness." Scripture teaches that whosoever desecrates the Sabbath testifies that God did not create the world and rest on the seventh day; but whosoever keeps the Sabbath testifies that God created the world in six days and rested on the seventh, as it is written, "Therefore ye are my witnesses, saith the Lord" [Isa. xliii. 12]. It is written, "Honor thy father and mother," and opposite to it, "Thou shalt not covet." Scripture teaches that whosoever lusteth will finally beget a son who will curse his father and mother and will honor him who does not honor his father. Therefore the Ten Commandments were given, five on one table and five on the other. This is the view of R. Ḥanina b. Gamaliel. The sages say: "Ten were on one table and ten on the other."

2. The Sifra: The Sifra, or **Torat Kohanim,** originating in the school of R. Akiba, with additions belonging in part to the school of R. Ishmael, and finally edited by R. Ḥiyya, "provides, in so far as it has been preserved intact, the text of the Book of Leviticus with a running halakic commentary which explains or turns almost every word into a source for a halakic maxim" (Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 21). It contains only a small proportion of haggadic matter, of which the most significant parts are to Lev. viii. 1-x. 7 (on the dedication of the Tabernacle; ed. Weiss, pp. 40c-46b), to Lev. xviii. 1-5 (*ib.* pp. 85c-86d), to some verses in the beginning of the pericope "Ḳedoshim" (Lev. xix. 1-3, 15-18), to Lev. xxii. 32 *et seq.*, to the blessings and punishments announced in Lev. xxvi. 3-46 (*ib.* pp. 110c-112c). The following is a translation of the important passage, to Lev. xix. 17-18, containing Akiba's and Ben 'Azzai's sentences on the fundamental principle of Judaism:

Thou shalt not hate thy brother. One might take this to mean, Thou shalt not curse him, nor strike him, nor box his ears; therefore it is written, "in thy heart," which indicates that here merely such hatred as is harbored in silence is meant. And wherefore does it follow that when you have reproved him four or five times you shall continue to reprove him? Because it is written הוכח תוכיח. This might be taken to mean in case you reprove him and his countenance changes [shows shame]. Therefore it is written, "that thou sin not on his account." R. Ṭarfon said, "By worship! [*i.e.*, "by God"] there is no one in our time who is able to reprove." R. Eleazar b. Azariah said, "By worship! there is no person in our time who would accept a reproof." R. Akiba said, "By worship! there is no one in our time who understands how to reprove." R. Johanan b. Nuri said, "I call heaven and earth to witness that Akiba was lashed by R. Gamaliel more than four or five times because I complained of him. And yet I know that he loved me all the more on that account."

Thou shalt not take vengeance. What is meant by taking vengeance? When one person says to another, "Lend me your sickle," and he will not lend it: then on the following day the latter says to the former, "Lend me your ax," whereupon he replies, "I will not lend it to you because you would not lend me your sickle."

Thou shalt not be resentful. What is meant by being resentful? When one person says to another, "Lend me your ax," and he will not lend it; then on the following day the latter says to the former, "Lend me your sickle," whereupon he says, "Here it is; I am not like you, who refuses to lend me your ax." Therefore is it written, "Thou shalt not take vengeance," and "Love thy neighbor as thyself." R. Akiba says, "This is the great principle in the Torah." Ben 'Azzai says, "'This is the book of the generations of man' [Gen. v. 1, Hebr.], which is a still greater principle."

3. Sifre to Numbers: Sifre to Numbers and Deuteronomy is not, as it exists in current editions and as it was formerly considered, a uniform work, but is in both of its parts a combination of two midrashim of different character and different origin. Sifre to Numbers is in its main part a midrash of the school of R. Ishmael, like the Mekilta (comp. Hoffmann, *l.c.* p. 52). Beginning with ch. v. 1, it forms a running halakic commentary down to vi. 21; then it goes on to viii. 1-4, 23-26; ix. 1-14; x. 1-10; xv. 1-40; xviii. 1-32; xix. 1-22; xxvi. 52-56; xxvii. 8-11; xxviii. 1 *et seq.*; xxx. 2-17; xxxi. 17-20, 22-24; xxxv. 9-33. Haggadic are the comments to vi. 22-27 (priest's blessing); vii. 1-18, 84-89 (presents and sacrifices of princes); x. 9, 10, 29-34 (on Hobab), 35 *et seq.* (ויהי בנסוע); xi. 1-xii. 16 (on the complaints of Miriam, Aaron, and the people against Moses); xv. 41 *et seq.*; xxv. 1 *et seq.* (Israel's sojourn in Shittim), 12 *et seq.*; xxvii. 1-7 (on the daughters of Zelophehad), 12-25 (command given to Moses to go up into Mount Abarim, etc.); xxxi. 1-16 (campaign against Midian), 21. It appears from this list that many passages are not commentated in Sifre to Numbers (*e.g.*, the beginning down to iv. 49; vii. 14-83; viii. 5-22; ix. 15-23; x. 11-28; xxv. 14-19; xxvi. 1-51, 57-65; xxix. 1-11, 14-34; xxxi. 25-xxxii. 41; xxxiii. 1-xxxv. 8; xxxvi. 1-43); nor is there, strangely enough, any haggadic treatment in this midrash to the long historical passages relating to the sending out of the spies (xiii. and xiv.), to the revolt of Korah, with its consequences (xvi. and xvii.), to all the historical matter in pericope חקת beginning with xx. 1, and to the story of Balak and Balaam (xxii. 2-xxiv. 25). It is possible that Sifre to Numbers has not been handed down in its complete form, or that the collector did not have access to haggadic material for all passages. Some passages of the comment on the priest's blessing (vi. 22 *et seq.*) may be quoted:

> *The Lord bless thee* [*with goods*] *and keep thee* [*in their possession*]. R. Nathan says, "May He bless thee with goods and protect thee in thy body." R. Isaac says, "May He protect thee from the evil impulse, as it is written, 'For the Lord shall be thy confidence, and shall keep thy foot from being taken'" [Prov. iii. 26]. Another explanation ("dabar aḥar"): And may He so protect thee that others shall have no power over thee, as it is written, "The sun shall not smite thee by day nor the moon by night" [Ps. cxxi. 6]; and it is written, "Behold, he that keepeth Israel shall neither slumber nor sleep" [*ib.* 4]; and it is written, "The Lord is thy keeper: the Lord is thy shade upon thy right hand" [*ib.* 5]; and it is written, "The Lord shall keep thee from all evil" [*ib.* 7]; and it is written, "The Lord shall keep thy going out and thy coming in" [*ib.* 8]. Another explanation: May He protect thee from all demons, as it is written, "For he shall give his angels charge over thee, to keep thee in all thy ways" [Ps. xci. 11]. Another explanation: He shall protect thee, He shall keep the covenant of thy fathers, as it is written, "The Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers" [Deut. vii. 12]. Another explanation: He shall protect thee, He shall keep for thee the end [*i.e.*, of sorrows, the time of redemption], as it is written, "The burden of Dumah [Edom]. He calleth to me out of Seir, Watchman, what of the night? . . . The watchman said, The morning cometh, and also the night" [Isa. xxi. 11 *et seq.*].
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> Another explanation: He shall protect thee: He shall protect thy soul in the hour of death, as it is written, "But the soul of my Lord shall be bound in the bundle of life" [I Sam. xxv. 29]. One might think that this applied to sinners as well as to the pious, therefore it is written: "The souls of thy enemies, them shall he sling out, as out of the middle of a sling" [*ib.*]. Another explanation: He shall keep thee: He shall keep thy foot from hell, as it is written, "He will keep the feet of his saints" [I Sam. ii. 9]. Another explanation: He will keep thee in this world, as it is written, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" [Isa. xl. 31].
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> *The Lord make his face shine upon thee.* May He open thy eyes. R. Nathan says, "That is, the light of the Shekinah, as it is written, 'Arise, shine; for thy light is come; . . . for, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee' [Isa. lx. 1-2]; and as it is written, 'God be merciful unto us, and bless us; and cause his face to shine upon us' [Ps. lxvii. 2 (A. V. 1)]; and as it is written, 'God is the Lord, which hath shewed us light' [Ps. cxviii. 27]. Another explanation: May He give light—that is, the light of the Torah, as it is written, 'For the commandment is a lamp; and the Law is light'" [Prov. vi. 23].
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> *The Lord be gracious unto thee* (ויחנך) in thy wishes, as it is written, "[I] will be gracious to whom I will be gracious" [Ex. xxxiii. 19]. Another explanation: May He grant thee favor (חנך) in the eyes of the people, as it is written, "But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison" [Gen. xxxix. 21]. Another explanation: May He favor thee with knowledge, insight, understanding, good conduct, and wisdom. Another explanation: May He show favor to thee and give thee grace (יחנך) by the study of the Torah, as it is written, "She shall give to thine head an ornament of grace [חן]," and "For they shall be an ornament of grace unto thy head, and chains about thy neck" [Prov. iv. 9 and i. 9].

4. Sifre to Deuteronomy: This Sifre is as fragmentary in regard to the haggadah as Sifre to Numbers, and leads to the same conclusions arrived at regarding the latter midrash. The haggadah constitutes about four-sevenths of the Sifre to Deuteronomy, and is divided into two groups, which include between them the halakic exposition. This midrash therefore consists of three parts: (1) the first haggadic part to i. 1-30, iii. 23-29, vi. 4-9, xi. 10-32; (2) the halakic exposition to Deut. xii. 1 (in pericope ראה)-xxvi. 15 (in pericope תבוא); (3) second haggadic part to xxxi. 14 (beginning of the seder according to the seder cycle), xxxii. and xxxiii. (the sedarim and pericopes האזינו and וזאת הברכה). Halakic matter is found also in the first haggadic part, especially to vi. 6 *et seq.* and xi. 13; similarly there are haggadic expositions in the halakic portion, as to xiii. 18-xiv. 2, xv. 4, xvii. 19, xviii. 12 *et seq.*, xx. 3 *et seq.*, xxiii. 6 *et seq.*, xxvi. 5 *et seq.* According to Hoffmann's investigations the middle halakic portion is a midrash of R. Akiba's school, while the two haggadic portions belong to R. Ishmael's school. Following are translations of two passages:

> Deut. xi. 13: *To love the Lord your God.* Perhaps thou sayest: I study the Torah that I may become rich and be called "rabbi," and receive reward. Therefore it is written, "to love the Lord your God; all that you do you shall do only for love [Hebr.]." *And to serve him.* That is, to study the Torah. Or is real work meant? It is written, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" [Gen. ii. 15]. What kind of work was there at that time, and what was there to keep? You conclude therefrom that "to dress" means "to learn," and "to keep" means "to observe the commandments"; and as the service at the altar is called "service," so learning is called a "service" [to God]. Another explanation: "To serve Him" refers to prayer. Thou sayest, Perhaps by "prayer" service is meant; and therefore it is written, "with all your heart." Is there then a service of the heart? When it is written, therefore, "and to serve him with all your heart," prayer is meant.
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> Deut. xi. 26: *Behold, I set before you this day a blessing and a curse.* Because it is written, "I have set before you life and death, blessing and cursing" [xxx. 19], the Israelites will perhaps say, Since God has shown us two ways, the way of life and the way of death, we will choose whichever way we please. Therefore it is written, "Therefore choose life, that both thou and thy seed may live" [*ib.*]. A man sat at a crossing, where two roads lay before him—one smooth in the beginning and full of thorns at the end, and one thorny at the beginning and smooth at the end; and he taught the travelers and said to them: "You see this path, which is smooth at the beginning? Two or three steps you will walk easily, and then you will come to thorns. You see that other path, full of thorns at the beginning? Two or three steps you will walk through thorns, and then you will reach the clear road." Thus Moses spake to Israel: "You see the sinners, that they are happy? Two or three days their happiness lasts in this world, but in the end they are cast out; as it is written, 'For there shall be no reward to the evil man' [Prov. xxiv. 20]; and as it is written, 'And behold the tears of such as were oppressed,' etc. [Eccl. iv. 1]; and as it is written, 'The fool foldeth his hands,' etc. [*ib.* iv. 5]; and as it is written, 'The way of the wicked is as darkness' [Prov. iv. 19]. You see the pious, how hard is their way in this world? For two or three days they toil, but finally they shall rejoice, as it is written, 'To do thee good at thy latter end' [Deut. viii. 16]; and as it is written, 'Better is the end of a thing than the beginning thereof' [Eccl. vii. 8]; and as it is written, 'For I know the thoughts that I think toward you' [Jer. xxix. 11]; and as it is written, 'Light is sown for the righteous' [Ps. xcvii. 11]; and as it is written, 'The path of the just is as the shining light'" [Prov. iv. 18]. R. Joshua b. Ḳarḥa said: "A king prepared a meal, and had invited all the guests; his friend sat among them, and thought to take a good portion, but he had no understanding. When the king saw that he had no understanding, he took his hand and laid it upon the good portion." Similarly it is written, "The Lord is the portion of mine inheritance and of my cup . . . The lines are fallen to me in pleasant places . . . I will bless the Lord, who hath given me counsel" [Ps. xvi. 5-7].

From quotations found in old authors and from longer extracts in the Yalḳuṭ and the Midrash ha-Gadol, three other tannaitic midrashim are known, namely, the Mekilta of R. Simeon to Exodus and Sifra Zuta to Numbers (both of R. Akiba's school) and the Mekilta to Deuteronomy (of R. Ishmael's school); probably they also contained much haggadic matter.

Bibliography: Zunz, *G. V.* pp. 46 *et seq.*, 84 *et seq.*; Z. Frankel, *Darke ha-Mishnah*, 1859, pp. 307 *et seq.*; Weiss, *Dor*, ii. 225 *et seq.*; Brüll, in *Grätz Jubelschrift*, pp. 179 *et seq.*; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*; idem, *Likkute Mekilta*, in *Hildesheimer Jubelschrift*; idem, *Neue Collectaneen*; Levy, *Ein Wort über die Mechilta von R. Simon*; Bacher, *Ag. Tan.* i. 235, ii. 78. See also the introductions to Weiss's edition of the *Sifra*, 1862, and to Friedmann's edition of the *Mekilta*, 1870. The review given above is based chiefly on Hoffmann's researches.

B. The Purely Haggadic Midrashim.—I. The Earliest Exegetical Midrashim—Bereshit Rabbah and Ekah Rabbati.

1. Bereshit Rabbah: This midrash, which occupies the first position among the midrashim in virtue of its age and importance, has been discussed in Jew. Encyc. iii. 62 *et seq.* As was said there, the opinion handed down by nearly all the old authors that R. Hoshaiah, an amora of the first generation, living in Palestine in the third century, was the author of Bereshit Rabbah, may be interpreted to mean that R. Hoshaiah was responsible for the work in its original form; as such it was a running commentary (a form that originated in the tannaitic time), collecting and combining, verse by verse, according to a certain system, the various comments to Genesis, and forming a necessary supplement to the tannaitic midrashim to the other books of the Pentateuch. That there had been no similar halakic-haggadic midrash to Genesis is likely because in the composition of the tannaitic midrashim, Mekilta, Sifra, etc., the collection of the halakic comments was probably the chief object in view, and Genesis contains only a small portion of legal matter. The tannaitic character of Bereshit Rabbah, as well as the antiquity of the sources it must have used, appears from the fact, among others, that it contains more than fifty controversies between R. Judah and R. Nehemiah. The author of the old Halakot Gedolot, furthermore, ranged Bereshit Rabbah with the tannaitic midrashim, Sifra, Sifre, and Mekilta. Bereshit Rabbah is entirely distinct in its composition from the other purely haggadic Pentateuch midrashim, like Wayiḳra Rabbah, the Tanḥumas, etc., which are homiletic midrashim, and do not comment upon the Scripture text consecutively; on the other hand, Bereshit Rabbah in certain respects differs also from most of the tannaitic midrashim—Mekilta, Sifre to Numbers, and Sifre to Deuteronomy—which are, as has been seen, fragmentary in execution, while Bereshit Rabbah is (with the exception of a few passages not adapted to haggadic treatment) a running commentary, verse by verse, on the Book of Genesis from beginning to end.

Characteristics.

The chief difference in composition between the tannaitic midrashim and Bereshit Rabbah lies in the fact that the parashiyyot into which the latter is divided, begin, with a few exceptions, with proems, such as are always found at the beginning of the homilies collected in the homiletic midrashim. Bereshit Rabbah, therefore, presents a combination of the form of the running commentary with that of the homily complete in itself (Tanḥuma and Pesiḳta homilies). Although the original commentary on Genesis may have been divided into parashiyyot with rudimentary proems (see Bereshit Rabbah)—traces of such proems appear also in the tannaitic midrashim—yet the addition of the many artistic proems found in the existing form of the commentary was doubtless the work of a later time, when the Bereshit Rabbah received its present form. By the addition of a mass of haggadic material from the time of the Amoraim it became a large and important midrash to Genesis; and this was called "Bereshit Rabbah," perhaps, to distinguish it from the original form or from intermediate, but less comprehensive, amplifications. The date of the redaction of Bereshit Rabbah is difficult to determine exactly; but it is probably not much later than that of the Jerusalem Talmud. Zunz holds that it was collected and edited in the sixth century. The more recent conjecture, that it was not edited until the end of the seventh, or possibly not until the beginning of the second half of the eighth, century, can not be maintained. Even after the redaction many interpretations may have been added, and the proems increased in number and amplified; the midrash, beginning with the pericope "Wayishlaḥ," contains lengthy passages possessing the characteristics of the later Haggadah.

The editing of Bereshit Rabbah does not seem to have been entirely completed, as appears from the pericopes "Wayiggash" and "Wayeḥi" (for a further discussion of this subject, as well as for the number of the parashiyyot, their arrangement according to the open and closed sections in the Scripture text, and in part according to the beginnings of the sedarim, the proems, the character and extent of the exposition, etc., see Bereshit Rabbah). Attention has also been drawn to the disproportion between the extent of the parashiyyot which now form the pericope "Bereshit" of the midrash and the length of the remaining part of the work; that pericope alone constitutes more than one-fourth of the midrash and contains twenty-nine parashiyyot, several of which deal only with a few, and in some cases only with single, verses. This portion may have been taken from another and a larger haggadic work on Genesis that remained incomplete, and from which the midrash may have derived also the name "Bereshit Rabbah."

Title.

The designation "Rabbah" was then applied to the midrashim to the other books of the Pentateuch, as Wayiḳra Rabbah, Shemot Rabbah, etc., which were copied, with Bereshit Rabbah, even in (later) manuscripts, this collection then being called "Midrash Rabbot" (*i.e.*, "Midrash of the Rabbot"), to which the midrashim most in use during divine service—to Canticles, Ruth, Esther, Lamentations, and Ecclesiastes—were subsequently added. Thus the Venice edition of 1545, in which the midrashim to the Pentateuch and to the Five Rolls were for the first time printed together, has on the title-page of the first part the words "Midrash Rabbot 'al Ḥamishshah Ḥumshe Torah" (Midrash Rabbah to the Five Books of the Torah), and on that of the second part "Midrash Ḥamesh Megillot Rabbeta" (Midrash Rabbah of the Five Megillot). The editio princeps of the midrashim to the Pentateuch (Constantinople, 1512) begins with the words "Be-shem El atḥil Bereshit Rabba" (In the name of God I shall begin Bereshit Rabbah), and the title of the editio princeps of the midrashim to the Five Rolls (Pesaro, 1519) reads "Midrash Ḥamesh Megillot" (Midrash of the Five Megillot).

Still more inexact and misleading is the term "Midrash Rabbah to the Five Books of the Pentateuch and the Five Rolls," as found on the title-page of the two parts in the much-used Wilna edition. After Zunz, it is not necessary to point out that the Midrash Rabbah consists of ten entirely different midrashim. On the manuscript of the Bereshit Rabbah and some of the other rabbot to the Pentateuch see Theodor in "Monatsschrift," xxxvii. 170 *et seq.* To these must be added the manuscript of Bereshit Rabbah in MSS. Orient. 40, No. 32, in the Landesbibliothek in Stuttgart. According to Solomon Schechter, there are not even six manuscripts of the rabbot to the Pentateuch and the Five Rolls in existence (comp. Midrash ha-Gadol, Preface, xi.). The following is an extract from the first proem of parashah 9 and the interpretations to Gen. i. 26, directed against the Christian view finding support for the doctrine of the Trinity in this passage, and other interesting interpretations showing the use of foreign words in Bereshit Rabbah; the text followed is that of Theodor's critical edition.

And God said, Let us make man, etc. R. Johanan quotes the verse אחור וקדם צרתני וגו׳ [Ps. cxxxix. 5] and says: "If man is worthy of it, he enjoys two worlds, as it is written, 'Thou hast made me for afterward [the future world] and for formerly [this world],' but if not, then he will have to give an accounting, as it is written, 'And [thou hast] laid thine hand upon me'" [*ib.*]. R. Jeremiah b. Eleazar said, "When the Holy One, praised be He, created the first man, He created him as a hermaphrodite [ἀνδρόγυνος], as it is written, 'Male and female created he them'" [Gen. v. 2]. R. Samuel b. Naḥman said, "When the Holy One, praised be He, created the first man, He created him with a double face [πρόσωπος], and then cut him into halves and gave him two backs, one here, the other there." [This coincides with Plato's doctrine that man was originally androgynous and had two faces; Philo also frequently expresses the view that the ideal man was born as a man-woman.] He was interrupted, "It is written there, 'And he took אחת מצלעותיו'" [Gen. ii. 21]. He answered, "It means one of his 'sides' [not ribs], as it is written, ולצלע המשכן" ['And for the second side of the tabernacle'; Ex. xxvi. 20]. R. Tanḥuma, in the name of R. Bene Benaiah and R. Berechiah and R. Eleazar, said, "He created him as a golem [Adam in the primal state], who reached from one end of the world to the other, as it is written, 'Thine eyes did see my substance'" [Ps. cxxxix. 16]. R. Joshua b. Nehemiah and R. Judah b. Simeon, in the name of R. Eleazar, said, "He created him so that he filled the whole world, from east to west [also reflecting a Philonic view], as it is written, 'Thou hast formed me אחור וקדם [= 'behind, *i.e.*, westward and eastward'], from north to south,' as it is written, 'From the one side of heaven unto the other'" [Deut. iv. 32]. R. Eleazar said, "אחור; *i.e.*, as the last one in the creation of the last [sixth] day; וקדם; *i.e.*, and the first in the creation of the last day." This corresponds with R. Eleazar's view, who said, "Let the earth bring forth the living creature [Gen. i. 24; this is said in connection with the creation of the sixth day], that is, the spirit of the first man." R. Simeon b. Laḳish said, "אחור; *i.e.*, as the last in the creation of the last day; וקדם; *i.e.*, and as the first one in the creation of the first day." This corresponds with R. Simeon b. Laḳish's view, who said, "And the spirit of God moved [Gen. i. 2], that is, the spirit of the first man," as it is written, "And the spirit of the Lord shall rest upon him," etc. [Isa. xi. 2]. R. Naḥman said, "As the last one after all the created works, and as the first one at the Last Judgment" [comp. Gen. vii. 23]. R. Samuel b. Tanḥuma said, "In praising the Lord also he comes last, as it is written, 'Praise ye the Lord from the heavens' [Ps. cxlviii. 1]; and then, 'Praise the Lord from the earth,' etc. [*ib.* verse 7]; and then, 'Kings of the earth,'" etc. [*ib.* verse 11]. R. Simlai said, "As he praises only after the animals and birds [comp. *ib.* verses 10, 11 *et seq.*], so he was created after the animals and birds; first [it is written] 'And God said: Let the waters bring forth abundantly,' etc. [Gen. i. 20], and last, 'Let us make man,'" etc.

And God said, Let us make man, etc. With whom did He take counsel? R. Joshua b. Levi said, "He consulted the works of the heaven and the earth, like a king who has two counselors [σύγκλητος], without whose consent he does nothing." R. Samuel b. Naḥman said, "He took counsel with the work of every day of creation, like a king who has a coregent [συγκάθεδρος], without whose consent he does nothing." R. Ammi said, "He took counsel with his heart. . . ." R. Berechiah said, "When the Holy One, praised be He, was about to create the first man, He foresaw that both the pious and the wicked would descend from him. He said, 'If I create him, then the wicked will descend from him; if I do not create him, how can the pious descend from him?' What did the Holy One, praised be He? He removed the path of the sinner from His face, and created the attribute of mercy ["middat ha-raḥamim"], as it is written, 'The Lord knoweth [makes known] the way of the righteous; but the way of the ungodly shall perish'" [Ps. i. 6]. R. Ḥanina did not say thus, but: "When He was about to create the first man He took counsel with the angels. He said to them, 'Let us make man.' They said to Him: 'What is his nature?' He said to them, 'Righteous men shall descend from him. . . .' But He did not reveal to them that the ungodly should descend from him. For if He had revealed to them that the ungodly should descend from him, then the attribute of justice ['middat ha-din'] would not have consented that he should be created." R. Simeon said: "When the Holy One, praised be He, was about to create the first man the angels divided into groups; some of them said, 'Let him be created'; the others said, 'Do not let him be created, as it is written: "Mercy and truth are met together; righteousness and peace have kissed"' [Ps. lxxxv. 10]. Mercy said, 'Let him be created, for he will do works of mercy.' Truth said, 'Let him not be created, for he is full of deceit.' Benevolence said, 'Let him be created, for he will bestow benefits.' Peace said, 'Let him not be created, for he is full of quarrels.' What did the Holy One, praised be He? He took Truth and cast her upon the ground. Then the angels said, 'Lord of the World, why do you curse your Truth? Let Truth rise up from earth, as it is written, "Truth shall spring out of the earth"'" [*ib.* verse 11].

R. Huna the Elder of Sepphoris said, "While the angels were disputing and discussing with one another, the Holy One, praised be He, created him." R. Huna, in the name of R. Aibu, said, "He created him with circumspection, for He created first the things necessary for his life [the same thought and a parable similar to the following are found also in Philo]. Then the angels spoke before the Holy One, praised be He: 'Lord of the World, what is man that Thou art mindful of him? and the son of man that Thou visitest him? Why should this sorrow be created?' Then He said to them, 'Why have all sheep and oxen been created, the fowl of the air and the fish of the sea—why have these been created? A castle with all good things, and there are no guests; what pleasure has the owner who takes his fill?' Then the angels said, 'O Lord our Lord, how excellent is Thy name in all the earth! Do what seems best to Thee'" [Ps. viii. 5-10 (A. V. 4-9)]. R. Joshua of Shiknin, in the name of R. Levi, said, "He took counsel with the souls of the pious. . . ." R. Samuel b. Naḥman, in the name of R. Jonathan, said, "When Moses wrote down the Torah, he noted therein the creative work of each day; when he reached the verse, 'And God said, Let us make man,' he said, 'Lord of the World, why dost Thou give cause for attack to the "minim" [heretics]?' But He said to him, 'Write; *let him err who will.*' The Holy One, praised be He, said to him, 'Moses, shall I not produce great and small ones from the man whom I create? Then when the great one comes to ask permission from the small one, and says, "Why do I need to ask permission from the small one?" then the small one shall say to him, "Learn from thy Creator, who created the upper and the lower beings, and when He was about to create man took counsel with the angels!"'"

R. Ela said: "*It is not the question here of taking counsel*; it is as a king who, walking before the gate of the palace [παλάτιον], saw a block of stone [βυλάριον]. He said, 'What shall we do with this?' Some said, 'Use it for public baths [δημόσια]'; others said, 'Use it for private baths [πριουᾶτος].' But the king said, 'I will make a statue [ἀνδριάς] of it; who shall hinder me?'" The minim asked R. Simlai: "How many gods have created the world? What means בראשית ברא אלהים?" He answered, "It does not say בראו אלהים [the verb in the plural], but ברא אלהים." R. Simlai said, "Where you find a sentence for the minim, there you will find beside it its refutation." They asked him, further, "What means God by נעשה אדם?" Then he said to them, "Read what follows from it. It does not say ויבראו אלהים את האדם, but ויברא" [the verb in the singular; Gen. i. 27]. R. Hoshaiah said, "When the Holy One, praised be He, created the first man the angels erred and would have said before him 'Holy!' It is as a king who sat with a governor [ἔπαρχος] in a coach of state [καρροῦχα]. The people wished to cry 'Domine' before the king, but they did not know which was he. What did the king? He pushed the governor out of the coach, and then they recognized the king. So the angels erred when the Holy One, praised be He, created the first man. What did the Holy One, praised be He? He put him into a deep sleep [comp. Gen. ii. 21], and all then recognized that it was a man."

2. Ekah Rabbati: The midrash to Lamentations, one of the oldest Palestinian midrashim, has been discussed in Jew. Encyc. v. 85 *et seq.* Here it may briefly be repeated that Ekah Rabbati begins with a collection of thirty-six proems, which are followed by the commentary to Lamentations, verse by verse, together with numerous stories. The midrash has many parallel passages to Yerushalmi which were probably not taken directly from the latter, for old collections were probably the common source for Ekah Rabbati, Bereshit Rabbah, and the Pesiḳta. It may be assumed with certainty that Ekah Rabbati was edited some time after the final edition of Yerushalmi, and that Bereshit Rabbah also must be considered to be older, but it has been by no means proved, as Zunz assumes for various reasons, that the entire work was not finished before the second half of the seventh century. For all details, as well as for another midrash to Lamentations published by Buber in the Midrash Zuta, see Ekah Rabbati. The following is from the beginning of the exposition to Lam. i. 1, after the text of the Wilna (1899) edition of Buber (pp. 21a *et seq.*):

How [איכה = "Ekah"] *doth the city sit solitary.* Three prophets used the expression איכה in their prophecies—Moses, Isaiah, and Jeremiah. Moses said, "How can I myself alone bear . . ." [Deut. i. 12]; Isaiah said, "How is the faithful city become an harlot!" [i. 21]; Jeremiah said, "How doth sit solitary." R. Levi said: "It is like a noble woman [matron] who had three friends: one of them saw her in her honor; another saw her in her abandon; and the third one saw her in her sorrow. Moses saw them [the Israelites] in their honor [their happiness], and said, 'How can I myself alone bear'; Isaiah saw them in their abandon, and said, 'How is become a harlot'; Jeremiah saw them in their sorrow, and said, 'How doth sit solitary'" [R. Eleazar and R. Johanan interpreted איכה as two words—אי and כה]. R. Eleazar said, "Where [איה] is the 'so' [כה] which He spoke to Moses—'So shall thy seed be'" [Gen. xv. 5]; and R. Johanan said, "Where [איה] is the 'so' [כה] which He spake to Moses, 'Thus shalt thou say to the house of Jacob'" [Ex. xix. 3]. R. Judah and R. Nehemiah: R. Nehemiah said, "איכה is merely the expression for wailing, as it is written [Gen. iii. 9], 'And the Lord God called unto Adam and said unto him, איכה'" [interpreted as אוי לכה = 'wo unto thee']. R. Judah said, "איכה is the term for reproof, as it is written, 'How [איכה] do ye say, We are wise!'" [Jer. viii. 8]. Ben Azzai was asked, and they said to him, "Say to us a word concerning the Roll of Lamentations." He said to them [playing on the letters of the word איכה], "Israel went into exile only after it had denied the Only One of the world [א], the ten words [י], the circumcision which had been commended after twenty generations [*i.e.*, to Abraham, who lived twenty [כ] generations after Adam], and the five books [ה] of the Torah."

Doth sit solitary [בדד]. R. Berechiah, in the name of R. Abdima of Ḥaifa: "Like a king who had a son whom he arrayed in magnificent garments when he fulfilled the will of his father; but when the king was angry with him he let him wear soiled [בדודים] garments. So with Israel; as long as he fulfilled the will of God he was clothed magnificently, as it is written, 'I clothed thee also with רקמה'" [Ezek. xvi. 10]. R. Simlai said, "That is purple; Akiba translated it 'garments embroidered in colors [= ποικιλτά]'; but when they angered him he made them wear soiled garments." R. Joshua b. Levi said, "The Holy One, praised be He, said to Israel, 'So long as you did My will I allowed you to live secure, apart [בדד], as it is written, "Israel then shall dwell in safety alone" [Deut. xxxiii. 28]; but when you transgressed My will, then I banished you to unclean places, as it is written, "He [the leper] shall dwell alone [בדד]; without the camp shall his habitation be"'" [Lev. xiii. 46]. Why is the Roll of Lamentations composed according to the alphabet? In order that the lamenters may recite it fluently. Another explanation: I thought to bless you from "alef" to "taw," as it is written, "If [אם] you walk in my commandments . . . upright" [קוממיות, Lev. xxvi. 3-13; *i.e.*, this section, containing the divine blessings, begins with א, in the word אם, and ends with ת, in the word קוממיות]. When was the Roll of Lamentations recited? R. Judah says, "In the days of Jehoiakim." R. Berechiah b. Nehemiah said, "Do people weep for a person before he has died? It was rather written down in the days of Jehoiakim and recited after the destruction of the Temple."

II. The Homiletic Midrashim: As it is customary nowadays to distinguish between festival and Sabbath sermons, so in antiquity there were collections of homilies, haggadic discourses on the Scripture sections intended as lessons for the feast-days and special Sabbaths, as well as on the Sabbatical pericopes of the three-year cycle—either on the pericopes of the entire Pentateuch (hence covering the entire cycle) or on the pericopes from single books of the Pentateuch. Such collections are the Pesiḳta (erroneously ascribed to Rab Kahana, and called also "Pesiḳta de-Rab Kahana"), the Pesiḳta Rabbati, Wayiḳra Rabbah, the Tanḥuma Midrashim, Debarim Rabbah, Bemidbar Rabbah (beginning with parashah 15), Shemot Rabbah, etc. The nature of the homilies has been sketched above; they begin with several proems, to which is added the exposition, which generally covers only a few of the first verses and verse-texts of the lesson in question, ending with a Messianic or other comforting verse. The halakic exordium preceding the proems is peculiar to Tanḥuma, Pesiḳta Rabbati, Debarim Rabbah, and Bemidbar Rabbah (part ii.). The homilies in Wayiḳra have the same form as those in the Pesiḳta.

1. The Pesiḳta de-Rab Kahana: This Pesiḳta exists in only one edition, that of Solomon Buber (Lyck, 1868); it consists of 33 (or 34) homilies on the lessons forming the Pesiḳta cycle: the Pentateuchal lessons for special Sabbaths (Nos. 1-6) and for the feast-days (Nos. 7-12, 23, 27-32), the prophetic lessons for the Sabbaths of mourning and comforting (Nos. 13-22), and the penitential sections "Dirshu" and "Shubah" (Nos. 24, 25; No. 26 is a homily entitled "Seliḥot"). According to the arrangement in this edition the homilies fall into three groups: Pentateuchal, Prophetic, and Tishri, "pisḳot" (discourses on the lessons). An unnumbered "other piskah" to Isa. lxi. 10, after two manuscripts, is printed after No. 22; similarly No. 29, after a manuscript, is designated with No. 28 as "another piskah" for Sukkot, and the piskah on pp. 194b *et seq.*, recognizable as spurious by the halakic exordium, and also printed after a manuscript, is designated with No. 30 as another version of the piskah for Shemini. Piskot Nos. 12 and 32 each consist really of two homilies. But the second homily in No. 27 (pp. 174b *et seq.*) does not belong to the Pesiḳta.

The various manuscripts differ not only in regard to the above-mentioned second piskot and to other and longer passages, but also in regard to the arrangement of the entire collection, which began, in a manuscript which is defective at the beginning, with the homilies to prophetical lessons Nos. 13–22 and 24–25. These twelve homilies are designated by an old abbreviation as דש״ח נ״ע אר״ק שד״ש. Another manuscript, entitled "Hafṭarah Midrash," contains only these homilies, with the exception of next to the last one. Entire homilies of the Pesiḳta have been taken over, or sometimes worked over, into the Pesiḳta Rabbati; there are also a number of Pesiḳta homilies in the Tanḥuma Midrashim. Wayiḳra Rabbah also contains some of the homilies found in Pesiḳta. The parashiyyot 20, 27–30 in Wayiḳra Rabbah are, with the exception of a few differences, the same as pisḳot Nos. 27, 9, 8, 23, 28 of the Pesiḳta. Zunz takes the Pesiḳta to be dependent on Wayiḳra Rabbah, assigning this midrash to the middle of the seventh century, but the Pesiḳta to the year 700. Weiss, while emphasizing still more strongly the dependence of Pesiḳta on Wayiḳra Rabbah, takes it to be nearly as old as Bereshit Rabbah; he thinks that the Pesiḳta took for its sources Bereshit Rabbah, Wayiḳra Rabbah, Ekah Rabbah, and Shir ha-Shirim Rabbah. But other authorities regard the Pesiḳta as the earliest midrash collection.

Undoubtedly the Pesiḳta is very old, and must be classed together with Bereshit Rabbah and Ekah Rabbah. But the proems in the Pesiḳta, developed from short introductions to the exposition of the Scripture text into more independent homiletic structures, as well as the mastery of form apparent in the final formulas of the proems, indicate that the Pesiḳta belongs to a higher stage of midrashic development. The nature of certain Pentateuch lessons, intended apparently for the second feast-days (not celebrated in Palestine), still calls for investigation, as well as the question as to the time at which the cycle of the twelve prophetic lessons designated by דש״ח, etc., came into use; this cycle is not mentioned in Talmudic times, but is subsequently stated to have been ordained or prescribed in the Pesiḳta. For further details and quotations of passages see Pesiḳta.

2. Wayiḳra Rabbah: Wayiḳra Rabbah is generally classed among the oldest midrashim; it consists of thirty-seven parashiyyot and as many homilies, twenty-two of which belong to the Sabbath lessons of the sedarim cycle in the Book of Leviticus (according to various statements regarding this cycle), and five to feast-day lessons of the Pesiḳta cycle, taken from Leviticus. To certain of the lessons belong two homilies each: parashahs i. and ii. each contains a homily to Lev. i. 1; parashahs iv. and v. each one to Lev. iv. 1; and parashahs xx. and xxi. each one to the Pesiḳta lesson Lev. xvi. 1. As mentioned above, the five homilies on the feast-day lessons in parashahs xx., xxvii.–xxx. are identical with five pisḳot in the Pesiḳta. Buber, contrary to all manuscripts, has erroneously printed also Wayiḳra Rabbah, parashah xxi., as a continuation of pisḳah No. 27 (pp. 174b *et seq.*). The inclusion of the seven other parashiyyot may be due to another partly different arrangement of the sedarim cycle, just as there are, on the other hand, no homilies in Wayiḳra Rabbah to certain passages in Leviticus now known as commencements of sedarim. Wayiḳra Rabbah (section 3) contains an interesting statement in regard to the variations in the sedarim cycle and the general custom of introducing the exposition by a proem; R. Ḥanina b. Abba, when he came to a place where a pericope began with Lev. ii. 3, was asked which verse he used for the proem. The proems are more independent in structure, as in the Pesiḳta, with which Wayiḳra Rabbah has much in common regarding also the use of the final formulas for the proems.

The frequent use of proverbs ("be-matla amerin," "matla amer") is characteristic of this midrash: "If you have knowledge, what do you lack? If you lack knowledge, what do you possess?" (parashah i. 6). "Whoever lends on interest destroys his own and other property" (iii. 1). "She plays the coquette for apples, and divides among the sick" (*ib.*). "Whoever leases one garden eats birds; whoever leases two gardens is eaten by birds" (*ib.*). "Where the master hangs up his weapon there the common herdsman hangs up his water-jug" (iv. 1). "If one knot is unraveled, then two knots are unraveled" (xiv. 3). "Whoever eats palm-cabbage is wounded by the palm-thorn" (xv. 8). "Do not care for the good pup of a bad dog, much less for the bad pup of a bad dog" (xix. 6; comp. "Monatsschrift," 1881, p. 509). See Wayiḳra Rabbah.

3. Tanḥuma Yelammedenu: While Wayiḳra Rabbah is a homily collection to a single book of the Pentateuch—Leviticus—the midrash Tanḥuma is a collection covering the entire Pentateuch, arranged according to the sedarim cycle, as appears from most of the Tanḥuma homilies which have been preserved; it contains also homilies to the feast-day and Sabbath lessons of the Pesiḳta cycle. The order of the Tanḥuma homilies is as follows: halakic exordium; several proems; exposition of the first verses; Messianic conclusion. The work derives its name "Yelammedenu" from the formula "Yelammedenu rabbenu" (Let our teacher teach us), with which the halakic exordium begins; it is generally cited under this name, especially in the "'Aruk." It is called "Midrash Tanḥuma" by many old authors. A number of its proems bear the name of R. Tanḥuma, and the sentence "Thus R. Tanḥuma expounded [or preached]" is added to several larger sections. The author of Yalḳuṭ Shim'oni, however, cites two midrash works, one under the title "Yelammedenu" and the other under that of "Tanḥuma." Furthermore, the midrash Tanḥuma, which has been frequently reedited since the Constantinople edition of 1520–22, and the midrash which Solomon Buber published in 1885 from manuscripts, in so far as the parts to Genesis and Exodus are concerned are seen to be special collections. Variations in text, evidence for which is furnished by the two editions mentioned, as well as by quotations and extracts found in many writings, and by the fact that the work is known under various titles, can not be explained by assuming that the different collections now possessed—to which must be added Debarim Rabbah—or those formerly used were different revisions and extracts from the "original" Yelammedenu.

If this mythical haggadic work was the common source for such different collections, containing entirely different homilies to many of the lessons, it must have been very voluminous and heterogeneous. One is justified in assuming that even if the Yelammedenu had covered the entire Pentateuch it would have contained only one homily to each seder. But if the homilies consisting of halakic introductions, proems, and expositions to some verses be designated as typical Tanḥuma homilies, modeled on the form of the Tanḥuma Yelammedenu (for the increasing popularity of sermons must have given rise to a great number of such homilies), then the existence of collections of entirely different homilies, but modeled on this type and called "Tanḥuma midrashim," is easily explainable. Or perhaps works were compiled by omitting a number of homilies from an earlier collection (Yelammedenu) and adding others having the same form together with various other selections; instances of this kind can be seen in the parts to Genesis and Exodus in the extant two Tanḥuma midrashim. Bacher assumes ("Ag. Pal. Amor." iii. 502 *et seq.*) that R. Tanḥuma b. Abba, one of the foremost haggadists of the fourth century—of whom more proems have been preserved than of any other author and with whom the haggadic activity of Palestine was, in a sense, brought to an end—undertook to collect and edit the haggadic Scripture interpretations according to the pericopes, of both the sedarim and the Pesiḳta cycle; although the haggadic works he collected are no longer extant, the two pesiḳtot and the Tanḥuma midrashim were based on them. According to Bacher, these midrashim contain not only passages from the original Tanḥuma, but passages from the other midrashim to the Pentateuch and to the Five Rolls, even Bereshit Rabbah and Wayiḳra Rabbah having drawn directly or indirectly from the same source. This is a far-reaching hypothesis. Zunz believed that he "did not detract from the Yelammedenu" by assigning its author to the first half of the ninth century. This view can not now be accepted. According to Brüll, the Yelammedenu was completed by the middle of the eighth century, and recognized as an authority, to which R. Aḥa of Shabḥa refers in the "She'eltot"; Brüll thinks it was "composed about 650–720" (Brüll's "Jahrb." viii. 127 *et seq.*). Yelammedenu is quoted as early as Saadia's time. The references to the rivers Tiber and Ticinus do not prove that the Tanḥuma was compiled in Italy.

Tanḥuma comprises 158 homilies in Buber's edition, and 161 in the other editions (in which it still shows in part the original division); Nos. 129 and 132 are homilies to the sedarim and the Pesiḳta cycle. The part to Deuteronomy has been preserved very imperfectly. Tanḥuma was divided according to the pericopes of the one-year cycle when that cycle was in general use. See TANḤUMA.

4. Pesiḳta Rabbati: The Pesiḳta Rabbati is a collection of homilies on the Pentateuchal and prophetic lessons, the special Sabbaths, etc.; it was probably called "rabbati" (the larger) to distinguish it from the earlier Pesiḳta. In common with the latter it has five entire pisḳot—No. 15 ("Ha-Ḥodesh"), No. 16 ("Korbani Laḥmi"), No. 17 ("Wa-yeḥi ba-Ḥazi"), No. 18 ("Omer"), No. 33 ("Aniyyah So'arah"), and the larger part of No. 14 ("Para"); but otherwise it is very different from the Pesiḳta, being in every respect like the Tanḥuma midrashim. In Friedmann's edition (Vienna, 1880) it contains, in forty-seven numbers, about fifty-one homilies, part of which are combinations of smaller ones; seven or eight of these homilies belong to Ḥanukkah, and about seven each to the Feast of Weeks and New-Year, while the older Pesiḳta contains one each for Ḥanukkah and the Feast of Weeks and two for New-Year. Pesiḳta Rabbati contains also homilies to lessons which are not paralleled in the Pesiḳta. There are also various differences between these two Pesiḳtot in regard to the feast-day lessons and the lessons for the Sabbaths of mourning and of comforting. The works are entirely different in content, with the exception of the above-mentioned Nos. 15–18, the part of No. 14, and some few minor parallels. The Pesiḳta contains no halakic exordiums or proems by R. Tanḥuma. But in the Pesiḳta Rabbati there are not less than twenty-eight homilies with such exordiums having the formula "Yelammedenu Rabbenu," followed by proems with the statement "kak pataḥ R. Tanḥuma"; two homilies, Nos. 38 and 45, the first of which is probably defective, have the Yelammedenu without proems with "kak pataḥ," etc.

Some of the homilies have more than one proem by R. Tanḥuma. The pisḳot taken from the Pesiḳta have of course no Yelammedenu or Tanḥuma proems; the first part of pisḳah No. 14, which does not belong to the Pesiḳta, has at the beginning two halakic introductions and one proem of R. Tanḥuma. Homilies Nos. 20–24, which together form a midrash to the Decalogue, are without these introductions and proems. Only three of the homilies for the Sabbaths of mourning and comforting have such passages, namely, Nos. 29, 31, 33; but they are prefixed to those homilies, beginning with No. 38 (except No. 46, which is of foreign origin), which have the superscription "Midrash Harninu"—a name used to designate the homilies for New-Year and the Feast of Tabernacles which the old authors found in the Pesiḳta Rabbati. The present edition of the Pesiḳta Rabbati, which ends with the homily for the Day of Atonement, is doubtless defective; the older Pesiḳta has also various homilies for Sukkot, Shemini 'Aẓeret, and the Feast of the Torah. Some of the homilies also, as Nos. 19, 27, 38, 39, 45, are defective. Pesiḳta Rabbati therefore appears to be a combination of various parts, the homilies, perhaps, being added later. It is said above that No. 46 is a foreign addition; here Ps. xc. 1 is interpreted as an acrostic למשה (ascribed to Moses), and there is also a passage from the Midrash Konen; other passages also may have been added, as the passage in No. 20, which is elsewhere quoted in the name of the "Pirḳe Hekalot" and of "Ma'aseh Bereshit" (comp. also Jellinek, "Bet ha-Midrash," i. 58). No. 36 was considered doubtful on account of its contents; No. 26 is peculiar, referring not to a Scripture passage but to a verse or a parable composed by the author. The diction and style are very fine in many passages. In the beginning of the first homily, which shows the characteristics of the "genuine" portions of the Pesiḳta Rabbati, in the proems of R. Tanḥuma following the halakic exordium, the year 845 is indicated as the date of composition of the work; there are no grounds for regarding the date as a gloss (see Pesiḳta Rabbati).

In the appendix to the Friedmann edition four homilies are printed from a manuscript, Nos. 1 and 2 of which have yelammedenus and proems. The midrash referred to here is a later, shorter midrash for the feast-days, designated as "New Pesiḳta," and frequently drawing upon the Pesiḳta Rabbati; it has been published by Jellinek in "Bet ha-Midrash," vi. 36–70.

5. Debarim Rabbah: Debarim Rabbah contains twenty-five homilies and two fragments of homilies on sections of Deuteronomy which are known for the larger part as lessons of the sedarim cycle. Homilies on the Pesiḳta lessons of Deut. xiv. 22 and xxv. 17 are not included in this midrash. Debarim Rabbah has been fully analyzed in Jew. Encyc. iv. 487, where it has been said that it contains a much more complete collection of Tanḥuma homilies in a much more original form than does the Midrash Tanḥuma in Buber's and the earlier editions; and it must be again especially noticed here that in Debarim Rabbah all homilies begin with halakic exordiums (preceded by the word "halakah" instead of the yelammedenu formula), while the portion of Midrash Tanḥuma to Deuteronomy does not have that introduction in either edition. The proems in Debarim Rabbah are quite independent structures; while the old sources, as Yerushalmi, Bereshit Rabbah, and Wayiḳra Rabbah, are used, a freer rendering is often noticeable, as well as the endeavor to translate Aramaic passages into Hebrew. Zunz ascribes the midrash to about the year 900. See Debarim Rabbah.

6. Bemidbar Rabbah: This midrash is, in its earlier portions, beginning with the pericope "Beha'aloteka," not an independent midrash, but an extract from Tanḥuma, giving, with some variations and additions, the text of the earlier editions rather than that of Buber's edition. The word "halakah" instead of "yelammedenu Rabbenu" is added to the halakic exordiums in the editions, as in Debarim Rabbah; some of the homilies in Bemidbar Rabbah are without the halakic exordiums found in Tanḥuma. The thirty homilies which are found here in parashiyyot xv.–xxii. (see Bemidbar Rabbah), are on the whole identical with Tanḥuma (the earlier editions, from "Beha'aloteka" to the end); noteworthy among the interpolations is parashah xviii., No. 21 (remarkable on other grounds also), which is not found in the manuscripts of Tanḥuma, but which was added to the editio princeps of Tanḥuma (Constantinople, 1520–22) from Bemidbar Rabbah. To the Tanḥuma homilies to Numbers, beginning with ch. viii., was added a later haggadic elaboration of Num. i.–vii., which, according to Zunz, is not older than the twelfth century: it is laid out on such a large scale that, covering only the pericopes "Bemidbar" and "Naso," it takes up nearly three-fourths of the Midrash Bemidbar Rabbah. The exposition of "Naso" is, again, more than three times as long as that of "Bemidbar"; in it the method of revising and elaborating the old Tanḥuma homilies may still be seen; in the pericope "Naso" nearly all traces of the old arrangement have been swept away by the new Haggadah. It is doubtful whether the midrash in both pericopes is the work of the same author, and it is improbable that originally it formed a part of a haggadic work which dealt in a similar way with the entire Book of Numbers. The extent of the development of the Midrash Haggadah in the course of the centuries, from the epoch of the tannaitic midrashim down to the period that produced the Bemidbar Rabbah to Num. ch. i.–vii., appears on comparing the exegesis to Num. vii. 1 *et seq.*, which is so brief that only one verse relating to the gifts of the princes on the second day is expounded, with that in Bemidbar Rabbah, in which the haggadist gave a twelvefold ingenious and suggestive exposition of the same gifts. See Bemidbar Rabbah.

7. Shemot Rabbah: The Midrash to Exodus, containing in the editions fifty-two parashiyyot, is likewise not uniform in its composition. In parashiyyot i.–xiv. the proems are almost invariably followed by the running commentary on the entire seder or other Scriptural division (the beginnings of the sedarim are distinguished by an asterisk):

(1) Parashah i., on *Ex. i. 1-ii. 25; (2) par. ii. and iii., on *Ex. iii. 1–iv. 17; (3) par. iv. and v., Nos. 2–8, on *Ex. iv. 18–26; (4) par. v., Nos. 1, 9-23, on Ex. iv. 27–vi. 1; (5) par. vi., on *Ex. vi. 2–12; (6) par. vii., on Ex. vi. 13 *et seq.*; (7) par. viii., on Ex. vii. 1 *et seq.* (a Tanḥuma homily); (8) par. ix., on *Ex. vii. 8–25; (9) par x., on Ex. vii. 26-viii. 15; (10) par. xi., on *Ex. viii. 16–ix. 12; (11) par. xii., on Ex. ix. 13–35; (12) par. xiii., on *Ex. x. 1–20; (13) par. xiv., on Ex. x. 21–29 (there is no exposition nor, in the Tanḥuma midrashim, any homily to *Ex. xi. 1).

Shemot Rabbah, beginning with parashah xv., contains homilies and homiletical fragments to the first verses of the Scripture sections. Many of the homilies are taken from the Tanḥumas, though parashiyyot xv., xvi.–xix., xx., xxx., and others show that the author had access also to homilies in many other sources. In the editions the text is sometimes abbreviated and the reader referred to such collections, as well as to the Pesiḳta; in parashah xxxix. the entire exposition of the Pesiḳta lesson Ki Tissa (Ex. xxx. 11) has been eliminated in this fashion. Such references and abbreviations were doubtless made by later copyists. There is an interesting statement in parashah xliv. regarding the manner of treating a proem-text from the Psalms for the homily to Ex. xxxii. 13. The assumption is justified that Shemot Rabbah down to Ex. xii. 1, with which section the Mekilta begins, is based on an earlier exegetical midrash, constituting, perhaps, the continuation of Bereshit Rabbah. This would explain the fact that in the first part there are several parashiyyot to the open and closed Scripture sections, and that several expressions recall the terminology of the tannaitic midrash. Zunz ascribes the composition of the entire work to the eleventh or twelfth century; although, immediately following Bereshit Rabbah in the collection of the rabbot, it "is separated from the latter by 500 years" ("G. V." p. 256). See Shemot Rabbah.

8. Aggadat Bereshit: Aggadat Bereshit is a collection of homilies to a number of sedarim of Genesis, notable for its artistic composition. In Buber's edition (Cracow, 1903) it contains 83 homilies in 84 chapters (really 83, since 82 and 83 form one chapter); each homily, down to ch. lxxxi., is in three sections, so arranged that the first one connects

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with a seder from Genesis, the second with a prophetic section (which may be regarded as the hafṭarah to this seder), and the third with a psalm (which, perhaps, was recited during worship on the Sabbath for which this seder was a lesson). The several homilies are combined from proemial passages generally connected with extraneous texts. Twenty-six of the twenty-eight sections of Genesis are known as sedarim from old lists; Gen. vi. 5 and xviii. 25, to which the homilies in ch. i. and xxii. belong, and to which there are homilies in the Tanḥuma midrashim (to Gen. xviii. 25 in ed. Buber), were probably beginnings of sedarim according to a different division of the sedarim cycle. Hence the Aggadat Bereshit contains the haggadic material for twenty-eight Sabbaths, on which, according to the three-year sedarim cycle, the following passages were read (the Roman numerals between parentheses indicate the corresponding peraḳim in the Tanḥuma): (1) Gen. vi. 5 with Ezek. xxxviii. 10 and Ps. li. (ch. i.–iii.); (2) Gen. viii. 1 with Jer. xxxi. 19 and Ps. xvii. (iv.–vi.); (3) Gen. viii. 15 with Micah vii. 9 and Ps. xvii. (vii.–ix.); (4) Gen. xix. 8 with Micah vii. 9 and Ps. xxvii. (x.–xii.); (5) Gen. xv. 1 with Isa. i. 1 and Ps. xxvii. (xiii.–xv.); (6) Gen. xvii. 1 with Jer. xxxiii. 25 and Ps. cx. (xvi.–xviii.); (7) Gen. xviii. 1 with Mal. iii. 19 and Ps. cx. (xix.–xxi.); (8) Gen. xviii. 25 with Mal. iii. 18 and Ps. cx. (xxii.–xxiv.); (9) Gen. xx. 1 with Judges ix. 22 and Ps. cx. (xxv.–xxvii.); (10) Gen. xxi. 1 with I Sam. ii. 21 and Ps. cx. (xxviii.–xxx.); (11) Gen. xxii. 1 with Judges iii. 1 and Ps. cxii. (xxxi.–xxxiii.); (12) Gen. xxiv. 1 with I Kings i. 1 and Ps. cxxi. (xxxiv.–xxxvi.); (13) Gen. xxv. 19 with I Kings i. 1 and Ps. cxxi. (xxxvii.–xxxix.); (14) Gen. xxvii. 1 with I Sam. ii. 22 and Ps. lxv. 10 (xl.–xlii.); (15) Gen. xxvii. 28 with Micah v. 6 and Ps. cxxi. (xliii.–xlv.); (16) Gen. xxviii. 10 with Hosea xii. 13 and Ps. cxxi. (xlvi.–xlviii.); (17) Gen. xxix. 31 with I Sam. i. 1 and Ps. cxxi. (xlix.–li. 1); (18) Gen. xxx. 22 with I Sam. i. 11 and Ps. cxxi. (lii.–liv.); (19) Gen. xxxii. 4 with Ob. i. 1 and Ps. cxxi. (lv.–lvii.); (20) Gen. xxxvii. 1 with Ob. i. 1 and Ps. cxxix. (lviii.–lx.); (21) Gen. xxxviii. 1 (correctly so after a MS.) with Isa. xl. 27 and Ps. cxxix. (lxi.–lxiii.); (22) Gen. xxxix. 1 (so the MS.) with Isa. xl. 27 and Ps. cxxix. (lxiv.–lxvi.); (23) Gen. xli. 1 with Hag. i. 1 and Ps. cxxix. (lxvii.–lxix.); (24) Gen. xlii. 1 with Isa. xlix. and Ps. cxxix. (lxx.–lxxii.); (25) Gen. xliii. 13 with Jer. ii. 4 and Ps. lxxvi. (lxxiii.–lxxv.); (26) Gen. xliv. 18 with I Kings xviii. 36 and Ps. lxxvi. (lxxvi.–lxxviii.); (27) Gen. xlvi. 28 with I Kings xviii. 36 and Ps. lxxvi. (lxxix.–lxxxi.); (28) Gen. xlix. 1 with Isa. xlviii. 12 (lxxxii.–lxxxiii., belonging together, and lxxxiv.; there is no Psalm exposition for this passage.)

The collection is not complete, beginning only with Gen. vi. 5; there are no homilies to a large number of sedarim of Genesis, and the ending is defective. The assumption that the prophetic sections in Aggadat Bereshit are hafṭarot to the respective sedarim according to the three-year cycle is in part supported by the list of the sedarim hafṭarot which has been published by Büchler, from a manuscript source, in the "Jewish Quarterly Review" (1894, vi. 39 *et seq.*); here, as in Aggadat Bereshit, the sedarim Gen. xv. 1, xxi. 1, xxvii. 28, xxviii. 10, xxx. 22, xxxii. 4 have assigned to them the hafṭarot Isa. i. 1, I Sam. ii. 21, Micah v. 6, Hosea xii. 13, I Sam. i. 11, Ob. i. 1. After Büchler's statements, the difference in the hafṭarot to the other sedarim does not seem strange. But it is curious that several prophetic sections, as I Kings i. 1, xviii. 36, Isa. xl. 27, Ob. i. 1, Micah vii. 9, Malachi iii. 18, are repeated. The Psalms which are expounded in Aggadat Bereshit present a problem that has not yet been explained. Ps. xvii. occurs twice, xxvii. twice, lxxvi. three times, cx. five times, cxxi. seven times. As is the case with the above-mentioned prophetical sections, the sedarim in which the same Psalm is used are, with one exception, consecutive, the treatment being always a different one and displaying not a little of the art of midrashic exegesis.

The contents of Aggadat Bereshit were taken, for the greater part, from Tanḥuma, and there are many signs to indicate a late date of composition of the midrash; nor is it quoted, according to Buber, by the old authors. The author of this work must have been living in a country where Greek was freely spoken; he uses Greek words not found in other midrashim—as in ch. xi., הלפים (ἀλπίς)—words for which he could easily have substituted equivalent Hebrew expressions. The word instanced, a ἅπαξ λεγόμενον, was recognized to be Greek even by Menahem di Lonsano, who first edited this midrash at the end of the collection "Shete Yadot" (Venice, 1618).

9. We-Hizhir (Hashkem): Although the discussion of the purely haggadic Pentateuch midrashim does not belong to this article, yet a brief mention of a work known to the old authors indifferently as **Midrash we-Hizhir** or **Midrash Hashkem** is required here. It took its halakic portion from the Talmudic sources, the baraita on the building of the Tabernacle, the "She'eltot," and the "Halakot Gedolot," the "She'eltot" also being arranged according to the one-year cycle and being in its minor portions especially dependent on Tanḥuma. The first part of the Munich codex, after which the work was published (by I. M. Freimann, under the title "We-Hizhir," part i., Leipsic, 1873; part ii., Warsaw, 1880), is doubtless somewhat defective. It begins with a haggadic passage, which, belonging to Ex. viii. 16 ("Wa-yomer hashkem ba-boker"), is found also in the earlier editions of Tanḥuma (ed. Stettin, *s.v.* "Wa'era," p. 14).

The work was called "Hashkem" after the second word in this introductory sentence. In the editions as well as in the codex this first passage, as well as the beginning of the following haggadic passage to Ex. ix. 22, included in both Tanḥumas in the pericope "Wa'era," is erroneously combined with a passage to Ex. x. 21—which also, perhaps, was taken from Tanḥuma—as belonging to the pericope "Bo." The midrash was called by other authors "We-Hizhir," after the standing formula "We-hizhir ha-Ḳadosh, baruk Hu," with which nearly all the pericopes in the midrash as now extant begin, and which is occasionally found at the beginning of a new section in the middle of the pericope. No one, however, quotes Hashkem and We-Hizhir together as two different works. "The halakic expositions refer in 'Bo' to the tefillin; in 'Beshallaḥ' to the rest on the Sabbath and the 'dine 'erub'; in 'Yitro' to the commandments connected with the Decalogue; in 'Mishpaṭim' to the requirements of the judge; in 'Terumah' to the priestly gift; in 'Wayaḳhel' to the Sabbath; in 'Wayiḳra' to slaughtering; in 'Ẓaw' to the oath and the testimony of witnesses; in 'Shemini' to the 'dine ṭerefah'; in 'Tazria'' to the 'dine yoledot'; in 'Meẓora'' to the 'dine ṭum'ah'; in 'Aḥare' and 'Ḳedoshim' to forbidden marriages; in 'Beḥuḳḳotai' to vows; in 'Bemidbar' to the 'dine bekor'" (Zunz, "G. S." iii. 258). The haggadic portions are those mentioned above; also part i., pp. 4a *et seq.* (from the Mekilta); pp. 19a *et seq.* (from Tanḥuma, ed. Buber, and Mekilta); p. 23a (from Mekilta); p. 76b (after Tanḥuma); pp. 115a *et seq.*, 121b (after Tanḥuma); p. 128b (after Tanḥuma, ed. Buber); part ii., pp. 34b *et seq.* (from Wayiḳra Rabbah, ix.); p. 128b (from Sifra), etc.

The midrash, which ends in the edition with the halakic passage (to Num. v. 11 *et seq.*) והזהיר הקב"ה שכל מי שמקניה לאשתו וכו', is probably defective at the end as well as in some other passages (following the manuscript), and it can not be determined whether it covered Numbers only or Numbers and Deuteronomy. Several passages quoted by the old authors, but not found in the edition, may have been included in the missing portion of the work. Zunz, who closely examined the manuscript after which the edition was subsequently printed (*l.c.* pp. 251 *et seq.*), comes to the conclusion that We-Hizhir and Hashkem are one and the same work. This view must be unhesitatingly accepted (comp. also Geiger's "Jüd. Zeit." 1875, pp. 95 *et seq.*). The fact that some passages quoted by the old authors from the Midrash Hashkem do not correspond entirely with the edition, and that some are not found in it at all, does not prove that these are two different works (as Freimann, Buber, and Grünhut assume). The differences are not important, and both differences and omissions may be due to variations in the copies or to different revisions. The work, which is quoted as early as the middle of the eleventh century as a recognized authority, is assigned by Zunz to the tenth century. The assumption of the editor expressed even in the title, that Ḥefeẓ Alluf is the author of the work, lacks support. The quotations from Hashkem by the old authors have been collected by Grünhut ("Sefer ha-Liḳḳuṭim," part i.).

See MIDRASHIM, SMALLER, for the Midrash **Abkir** (which probably covered Genesis and Exodus, and of which extracts are preserved in the Yalḳuṭ), for **Tadshe** (based on Gen. i. 11), for **Wayissa'u** (on Gen. xxxv. 5), for **Wayosha'** (on Ex. xiv. 30–xv. 18), for the **Midrash of the Ten Commandments,** and for **Esfa** (on Num. xi. 16).

III. The Exegetical Midrashim to Canticles, Ruth, Ecclesiastes, and Esther: The midrashim to the Five Rolls, which, like the Rabbot to the Pentateuch, are entirely separate midrashic works, are, as mentioned above, printed together in the editio princeps, Pesaro, 1519, under the title "Midrash Ḥamesh Megillot"; in the Venice edition, 1545, the word "Rabbeta" was added to the title. The sequence of the midrashim with the names given to them in the paginal superscriptions of the Venice edition (as in the editio princeps) is as follows: (1) "Shir ha-Shirim Rabbah" (called "Rabbati" in the editio princeps, and, at the end, "Midrash Shir ha-Shirim"); (2) "Midrash Ruth" (at the end, "Midrash Megillat Ruth"); (3) "Midrash Megillat Esther" (at the end, "Midrash Aḥashwerosh"); (4) "Ekah Rabbati" (at the end, "Midrash Ekah Rabbati"); (5) "Midrash Ḳohelet" (at the end, "Nishlam Midrash Ḥamesh Megillot"). Hence the words "Rabbah" and "Rabbati" are added to two only of the midrashim, each of the three others being called merely "Midrash." The five works collected here were, perhaps, the most popular midrashim to the rolls used during divine service; other midrashim to the rolls have, in part, been published recently. The very old midrash Ekah Rabbati has been discussed above; the remaining four are treated below.

1. Shir ha-Shirim Rabbah, or **Midrash Shir ha-Shirim** (called also **Midrash** or **Aggadat Ḥazit,** after the proem-verse Prov. xxii. 24, quoted in the beginning): Shir ha-Shirim Rabbah is an exegetical midrash to Canticles, in which the author collected and edited, verse by verse, following the Biblical text, the wealth of material at his disposal. Canticles was made the subject of midrashic interpretation at a very early date; Akiba declared it to be "most holy," taking it as an allegorical glorification of the relation between God and Israel. Rules for its exposition occur in the midrashim to i. 1, 2, and ii. 4. "Canticles must not be interpreted to the shame [that is, erotically] but to the glory of Israel"; "Where the word 'king' stands, there God [or, according to another view, Israel as a whole] is meant." Some passages were explained as glorifications of the exodus from Egypt, the revelation of the Temple, etc. The numerous interpretations of single verses in the Seder 'Olam, Sifre, Mekilta, and the Talmud follow this old allegorical method of interpretation. Much of this interpretation is found in Shir ha-Shirim Rabbah, taken directly or indirectly from those old sources. But not all the comments are so old. The compiler of the Shir ha-Shirim Rabbah, who intended to compile a running midrash to Canticles, took—as has often been remarked in connection with the exegetic midrashim—the expositions for the single verses wherever, and in whatever connection, he found these verses explained.

There is a remarkable variation in the extent and character of the several expositions; there are clearly recognizable proems from older homilies; whole sermons, with many variations of texts, on several verses; and short, disconnected explanations of single words and sentences, the expositions to the same or similar verse-parts being repeated here two or three times, as in other old midrashim. Shir ha-Shirim Rabbah is dependent on the Pesiḳta and Wayiḳra Rabbah as well as on Yerushalmi and Bereshit Rabbah. The proems borrowed from these works may be recognized by the final formulas, which also were borrowed. More than one-fourth of Shir ha-Shirim is directly borrowed from Yerushalmi and the three old midrashim mentioned. Mishnah passages and baraitot are quoted very frequently. The five proems in the beginning of the midrash each close with the same sentence, taken from Seder 'Olam. The author has, of course, used also other sources that are no longer extant. The longer passages, as those to Cant. iii. 9–10, iv. 1–4, and others, are, perhaps, taken from these sources, or they may be the work of the author himself; they contain interpretations of several verses, and most of them consist of several variations of the same theme (presented, however, in a way different from that found in the variations of the earlier midrashim), in which entire sentences are frequently repeated verbatim, and in some of which many passages from the Mishnah, etc., are quoted.

In the editions these passages are, almost invariably, wrongly divided, making a survey of them difficult. They belong, doubtless, to a later period of the midrash—*i.e.*, the time after the edition of Bereshit Rabbah, Wayiḳra Rabbah, and the Pesiḳta. The words "Sidra Tinyana" are inserted between the comments to Cant. ii. 7 and ii. 8; in the sedarim cycle there are no sedarim for Canticles. Two other midrashim to Canticles, lost for centuries, are now known—the Aggadat Shir ha-Shirim, published by Solomon Schechter (Cambridge, 1896; also by Buber in "Midrash Zuṭa," pp. 1–41), and the Midrash Shir ha-Shirim, published by Grünhut (1897). For these midrashim and their relation to the Shir ha-Shirim Rabbah discussed here see SONG OF SONGS, MIDRASHIM TO.

2. Midrash Ruth: Midrash Ruth (so called in the editio princeps and the Venice edition) contains comments, haggadic sentences, etc., following the sequence of the text, and is divided into eight parashiyyot, beginning at Ruth i. 1, i. 2, i. 18, i. 22, ii. 10, iii. 8, iii. 14, iv. 18. The midrash begins with a passage called a "petiḥta," consisting of six proems, and a lengthy exposition of an old haggadic rule (probably taken from Bereshit Rabbah or Wayiḳra Rabbah and found in other midrashim), "which has been brought back from the Exile" and which declares that a time of sorrow is referred to wherever a Biblical story begins with the words "It happened in the days of." There are also proems to parashiyyot iii., iv., vi., and viii. Parashah ii. begins with a composite exposition to I Chron. iv. 21–23; parashah v. with an exposition to I Chron. xi. 13–15 taken from Yerushalmi. Midrash Ruth has borrowed from Yerushalmi, Bereshit Rabbah, Pesiḳta, Wayiḳra Rabbah, etc., and, perhaps, from Babli also; it has several passages in common with the Midrash Ḳohelet, as, *e.g.*, to Ruth iii. 13, the story of R. Meïr and his teacher Elisha ben Abuyah, which, probably, was not taken directly from its source, Yer. Ḥag. ii. 77b, c.

Among the other longer passages may be mentioned the sixfold interpretation ("shet shiṭṭin") of R. Johanan, referring to David, Solomon, Hezekiah, Manasseh, the Messiah, and to Boaz himself Boaz's words to Ruth in ii. 14. The passage "Famine came ten times into the world," found in Bereshit Rabbah xxv. (40), 64 to Gen. v. 29 (xii. 10), xxvi. 1, is quoted in connection with Ruth i. 1 ("there was a famine"), and is here further worked out with reference to Elimelech. An inexact reference to Bereshit Rabbah occurs in the editions, in a defective passage toward the end of the work. In this passage, to Ruth iv. 18, there must have been the interpretation of the writing of the word תולדות which is quoted by Abravanel in "Yeshu'ot Meshiḥo" (ed. Königsberg, p. 55b) from the Midrash Ruth, and which is found also in Leḳaḥ Ṭob to Ruth *ib.* In regard to this interpretation a copyist has referred the reader to Bereshit Rabbah xii. (6); and in connection with the words פּרץ פרץ there must have been added to the interpretation of אלה and ואלה (found also in Bereshit Rabbah, ch. xii. [3]) that concerning the doubling of names; the latter is similarly added in Bereshit Rabbah, ch. xl. (3) and is found alone *ib.* ch. xxxviii. (12), ending in both passages with the words "bisseru she-Yishma'el 'oseh teshubah," which the copyist quotes as the conclusion of his abbreviated reference.

The midrash to Ruth published by Buber in the "Midrash Zuṭa" (pp. 45–56) is entirely different in arrangement and execution; it begins with a short proem by R. Tanḥuma and contains a brief exposition according to the sequence of the text. See RUTH RABBAH.

3. Midrash Ḳohelet (so called in the editio princeps and the Venice edition): The Midrash Ḳohelet, or Ecclesiastes, was divided, probably, according to the sedarim of the Biblical book; it contained, aside from extensive borrowings from Yerushalmi, proems from Bereshit Rabbah, Ekah Rabbati, Wayiḳra Rabbah, Pesiḳta, and Shir ha-Shirim Rabbah, which make up a large portion of the work. But the author of the Midrash Ḳohelet takes many passages from Babli as well, quotes from the "Sayings of the Fathers" with the reference "Abot," and refers to smaller treatises by name, betraying thereby conclusively the relatively late date of composition of this midrash. Zunz designates this midrash as "a work of the later epoch." But it is difficult to agree with him, especially as regards Yelammedenu, when he adds: "Many passages from the above-mentioned haggadot to Canticles, Ruth, and Ecclesiastes have been incorporated in Yelammedenu, Debarim Rabbah, Pesiḳta Rabbati, and Shemot Rabbah; they occupy a middle position between the last-named and the earlier haggadah." See ḲOHELET RABBAH (in which comp. statement in regard to the other midrash to Ecclesiastes printed in Buber's "Midrash Zuṭa," pp. 83–144).

4. Midrash Megillat Esther (so called in the editio princeps and in the Venice edition): This midrash consists of six parashiyyot introduced by one or more proems, beginning with Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, and ii. 5. After this there is hardly any trace of a further division. As the division is not carried out systematically, so the exposition appears to be incomplete. The midrash borrows from Yerushalmi, Bereshit Rabbah, Wayiḳra Rabbah, and from other sources, and has some points of similarity with the expositions to Esther in Babli. Especially noteworthy is the story of Mordecai's dream and prayer, and of Esther's prayer and her appearance before the king, recognized at an early date as an interpolation from "Yosippon." Bacher's assumption that the passage is not a later addition, but was taken by the author of the Midrash Esther from a Hebrew apocryphon to the Book of Esther, can not be accepted in view of the literal agreement of that passage with "Yosippon." In Jew. Encyc. v. 241, *s.v.* Esther Rabbah, aside from the Midrash Abba Gorion, another haggadic exposition to Esther is referred to, which was printed in Buber's "Sammlung Agadischer Commentare," etc., pp. 55–82. Entirely independent of this work is a South-Arabic midrash compilation to Esther, also printed by Buber ("Agadische Abhandlungen," etc., Cracow, 1897); this work borrows especially from Babli, the Pirḳe Rabbi Eli'ezer, and from Alfasi and Maimonides. The midrash to the roll of Esther printed at Constantinople in 1519 and edited by C. M. Horowitz in his "Sammlung Kleiner Midraschim" (1881) is also a later composition. Gaster published still another midrash, which he considers the oldest midrash to Esther, in the Kohut Memorial Volume (1897, pp. 167–177). See Esther Rabbah. The following are some passages from this midrash, which has been included in the Rabbot collection; they are taken from the exposition to Esth. ii. 5 and 7:

In Shushan there was a certain Jew [*Yehudi*]. The expression איש teaches that Mordecai was as important in his time as Moses had been in his time, of whom it is said, "Now the man [והאיש] Moses was very meek" [Num. xii. 3]. As Moses stood in the breach, of whom it is written, "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach" [Ps. cvi. 23], so also Mordecai, of whom it is written, "[He] accepted of the multitude of his brethren, seeking the wealth of his people" [Esth. x. 3]. As Moses taught Israel the Torah, as it is written, "Behold, I have taught you statutes and judgments" [Deut. iv. 5], so Mordecai also, as it is written, "words of peace and truth" [Esth. ix. 30], and "truth" means the "Torah," as it is written, "Buy the truth, and sell it not" [Prov. xxiii. 23].

Whose name was Mordecai. In speaking of the wicked the name is placed first: "Nabal is his name" [I Sam. xxv. 25]; "Sheba, the son of Bichri by name" [II Sam. xx. 21]; but in the case of the pious the word "name" stands first: "and his name was Manoah" [Judges xiii. 2]; "and his name was Kish" [I Sam. ix. 1]; "and his name was Saul" [*ib.* ix. 2]; "and his name was Elkanah" [*ib.* i. 1]; "and his name was Boaz" [Ruth ii. 1]; "and his name was Mordecai"; because they resemble their Maker, as it is written, "But by my name Jehovah was I not known to them" [Ex. vi. 3].

Yehudi. Why, since he was a Benjamite, was he called a "Yehudi" [comp. Esth. ii. 5]? Because he confessed the name of the One God before the whole world, as it is written, "But Mordecai bowed not, nor did him reverence" [Esth. iii. 2]. Was he quarrelsome and one who transgresses the commands of the king? No; but when Ahasuerus had commanded that every one should bow down to Haman, the latter graved an image of an idol in his heart, in order that the people might thus bow down to the idol; and when Haman saw that Mordecai did not bow before him, he was very wroth. But Mordecai said, "There is a Lord who is above all; how shall I leave Him and bow down to an idol?" And because he confessed the name of the One God, he was called "Yehudi" [*i.e.*, יהודי means יחידי = "confessor of the unity of God"]. Others say he was as great as Abraham in his time. As our father Abraham allowed himself to be cast into the fiery furnace [comp. the story in Bereshit Rabbah, xxxviii., end], thus leading men to recognize the Holy One, praised be He, as it is written, "and the souls that they had gotten in Haran" [Gen. xii. 5; according to the midrash the proselytes who were led by Abraham to recognize God are meant; comp. Sifre, Deut. 32; Gen. R. xxxix.], so men recognized the greatness of the Holy One, praised be He, in the days of Mordecai, as it is written, "And many of the people of the land became Jews" [Esth. viii. 17]. He confessed the name of the One God and sanctified Him, therefore he was called "Jehudi."

And he brought up Hadassah. As the myrtle [הדסה] is sweet of smell and bitter of taste, so Esther was sweet for Mordecai and bitter for Haman. For she had neither father nor mother. R. Phinehas and R. Ḥama b. Gorion, in the name of Rab: "Was she a 'shetuḳit' [child whose origin must be concealed]? No; but when her mother became pregnant with her, her father died, and when she was born her mother died." R. Berechiah, in the name of R. Levi: "The Holy One, praised be He, said to Israel, 'You weep and say, Orphans are we, without father [comp. Lam. v. 3]. By your life, the redeemer, whom I will send to you out of Media, shall be without father and mother, as it is written, "For she had neither father nor mother."'"

IV. The Remaining Exegetical Midrashim not Dealing with the Pentateuch: For the midrashim to Samuel, the Psalms, and Proverbs see Samuel, Psalms, and Proverbs, Midrash to.

1. Midrash Yeshayah: This midrash is mentioned by Abravanel, Abraham Portaleone, and the author of the midrash commentary "Mattenot Kehunnah" (to Wayiḳra Rabbah, section 29, and Bemidbar Rabbah, section 16). But no extract from this midrash is found either in Yalḳuṭ Shim'oni or in Yalḳuṭ Makiri.

2. Midrash Yonah: The midrash to the Book of Jonah, read on the Day of Atonement as hafṭarah during the Minḥah prayer, contains a haggadic version of this prophetical book. In the editions the work consists of two parts; the second part, in which the story of Jonah is allegorically referred to the soul, beginning with the words "Wa-yomer Adonai la-dag," is reprinted in Jellinek, "Bet ha-Midrash" (i. 102 *et seq.*). This part is merely a literal translation from the Zohar (comp. *ib.* p. xx.); it is not found in the version printed by C. M. Horowitz (after a Codex De Rossi) in the "Sammlung Kleiner Midraschim" (Berlin, 1881). The first part, the midrash proper, is found also in the Yalḳuṭ to Jonah (part ii., §§ 550–551), with the exception of a few missing passages and with several variations; but here the Pirḳe Rabbi Eli'ezer is given as the source (for some passages, Yerushalmi and Babli).

Jellinek assumes that the first part of the Midrash Jonah was compiled subsequently to Yalḳuṭ. But as many passages which the Yalḳuṭ has in common with the Midrash Jonah—*e.g.*, the penitential prayer given in Jellinek, "Bet ha-Midrash" (i. 99) and the description of Nineveh's grandeur there—are not found in Pirḳe Rabbi Eli'ezer; and as, furthermore, the author of the Yalḳuṭ probably did not find all this material in the Pirḳe Rabbi Eli'ezer, he must have taken his quotations from a midrash which was substantially identical with the Midrash Jonah (*i.e.*, with the first part). The author of this midrash borrowed nearly the whole of ch. x. from the Pirḳe Rabbi Eli'ezer, and borrowed also from Yerushalmi and Babli. The version of the Codex De Rossi begins with the passage which in the Midrash Jonah is found in connection with iii. 3 *et seq.*; the extracts borrowed by the latter from Babli and Yerushalmi and inserted in the course of its commentary to this passage and later are missing in the Codex De Rossi. Then follows the end of part i. of the midrash, into which ch. x. of the Pirḳe Rabbi Eli'ezer has been interpolated. It concludes with the exposition of some verses—Deut. iv. 31, Micah vii. 8, and others. It may be noted, finally, that in a compilation included in the earlier editions of Tanḥuma to the pericope "Wayiḳra" (ed. Stettin, *ib.* § 8), which dates from a later time, ch. x. of the Pirḳe Rabbi Eli'ezer was also included.

3. Midrash Iyyob: It can be doubted no longer that the old authors possessed a midrash to the Book of Job. Extracts with express reference to the source Midrash Iyyob are found to Job i. 14 (in the Yalḳuṭ Makiri to Isa. lxi. 11), to Job i. 6 (in a MS. commentary of Rashi to Job), to Job i. 1 and iv. 12 (in a MS. Maḥzor commentary; both these commentaries are in the possession of Abraham Epstein, in Vienna; comp. "Ha-Ḥoḳer," i. 325), to Job vii. 9 (in the "Recanati" to Gen. iii. 23), to Job ii. 1 ([?]; in the "Recanati"—according to the statement in "Rab Pe'alim," p. 34), to Job iv. 10 (in Yalḳ. Shim'oni, ii. 897). The extracts found in the Yalḳuṭ Makiri to Ps. li. 7 and Ps. cxlvi. 4 with the source-reference "Midrash" and referring to Job iii. 2 and xxxviii. 1, are, perhaps, likewise taken from the Midrash Iyyob, as are many passages in the Job commentaries of Samuel b. Nissim Masnuth ("Ma'yan Gannim," Berlin, 1889) and Isaac b. Solomon (Constantinople, 1545). The extracts and quotations from Midrash Iyyob have been collected by Wertheimer ("Leḳeṭ Midrashim," Jerusalem, 1903; comp. also Zunz, "G. V." p. 270; Brüll's "Jahrb." v.-vi. 99).

According to Zunz, there are also evidences of the existence of midrashim to Ezra and Chronicles (*ib.* p. 271). For the **Midrash al Yithallel,** to Jer. ix. 22 and to the Hallel Midrash, see MIDRASHIM, SMALLER.

V. Special Haggadic Works: 1. Pirḳe (de) Rabbi Eli'ezer: This work, consisting of fifty-four chapters, is quoted by the ancient authors either under this name or—especially by the author of the "'Aruk"—as **Baraita de Rabbi Eli'ezer.** It is not an exegetical or homiletical midrash like the midrashim discussed so far, although it contains occasional expositions, as to Jonah i. and ii. (in ch. x.) and to passages in Esther (in ch. xlix. and l.); but it describes in lucid Hebrew, often having recourse to Biblical phraseology and poetic diction different from that of most of the other midrashim, the most important events of the Pentateuch—the works of God as revealed in the Creation and in the ancient history of Israel. The plan of the work, as Weiss has happily stated ("Dor," iii. 290), is outlined in the words which the author puts into the mouth of R. Eliezer b. Hyrcanus—whose fortunes and the recognition he received from R. Johanan b. Zakkai are related in the introductory chapters, i. and ii. —at the beginning of the discourse: "'Who can utter the mighty acts of the Lord? who can shew forth all his praise?' [Ps. cvi. 2]. Is there one in the world able to utter God's mighty acts and to proclaim His praise? Even the angels are not able to do so. We may speak only of one part of His deeds, namely, what He has done and will do, in order that the name of the Lord may be glorified by His creatures," etc.

In ch. iii.-xi. the creative acts of the several days are treated haggadically. Ch. iii. begins with the things created before the world—the Torah, hell, paradise, etc.; ch. iv. deals with the "ḥayyot" and the angels; in ch. vi.-viii. the author connects with the creative acts of the fourth day details in regard to the planets, the signs of the zodiac, calendric science, and intercalation; ch. ix., on the creative acts of the fifth day, connects with the above-mentioned chapter on Jonah, who fled before God on the fifth day.

The haggadah on the creation of man in ch. xi. connects with ch. xii.-xxi., dealing with Adam and his descendants (note particularly ch. xiii., on the envy of the angels at the creation of man; *ib.* and part of ch. xiv., on Samael; ch. xiv., on the angels who warn man from the path of evil; ch. xvi., on the deeds of love which God showed to Adam; ch. xvii., on comforting the mourning; ch. xviii., on Sabbath rest; ch. xx., on Adam at the end of the first Sabbath and on Habdalah). Ch. xxiii. and xxiv. deal with Noah, his sons and descendants; ch. xxv.-xxxi., with Abraham; ch. xxxii.-xxxv., with Isaac; ch. xxxvi.-xxxvii., with Jacob; ch. xxxviii.-xxxix., with Joseph (ch. xxix., on circumcision, and ch. xxxiii., on benevolence and resurrection); ch. xl.-xlvii., with Moses, the revelation of the Law, the Exodus, Amalek, and the golden calf (comp. ch. xliii., on penitence, and ch. xlvi., on the Day of Atonement). Connected with these chapters, probably, are ch. xlviii., on the release from Egypt and on Moses; ch. xlix. and l., on Amalek's descendants, Haman, and Titus (together with comments to the Book of Esther); and ch. li., on future redemption. Ch. lii. deals with seven divine miracles; ch. liii. and liv. deal with the sin of the evil tongue—slander and calumny. Aaron's and Miriam's calumny against Moses (Num. xii. 1 *et seq.*) is also mentioned here: the last chapter of the work closes with the account of Miriam's punishment.

It is hardly probable that this is the original ending of this haggadic work, which evidently was planned on a very large scale, "since a writer who goes so extensively into all the details of the Pentateuch will hardly have laid down his pen with the story of the leprosy of Moses' sister" (comp. Zunz, "G. V." pp. 271 *et seq.*). The incompleteness of the work, or the failure to carry out the original plan, is evident from other facts also. Ch. xxvii., xxxiv., xxxv., xl., and xliii. end with the final sentences of the first five of the Eighteen Benedictions respectively; the endings of ch. xlvi., li., liv. correspond with the three following benedictions of that prayer. This seems to point to the existence of a connective thread, which is broken at the end of the work. In ch. xiv. the haggadah of God's ten appearances on earth is recounted (comp. Mekilta to Ex. xix. 11; Sifre, Num. 83; Gen. R. xxxviii. and xlix.; Ab. R. N., ed. Schechter, pp. 96, 102), and the same subject is treated in detail in ch. xxiv., xxv., xxxix., xl., xli., xlvi., liv.; while the eighth appearance is discussed only in the last chapter. But it can not be demonstrated from the quotations which are found in the works of old writers, especially R. Nathan, that the midrash ever extended any further; it probably remained incomplete (comp. Zunz, *l.c.* p. 273).

No further proofs are required now to show that R. Eliezer b. Hyrcanus was not the author of the work. Aside from many indications recalling the productions of the geonic period, the interesting passage in ch. xxx., omitted in some editions, explicitly referring to the building of the mosque on the site of the Temple, and the allusions to the deeds of the califs, clearly indicate that the author lived under Arabic rule. According to Zunz, the work can not have been composed before the eighth century. It was used by Ḳalir, is mentioned by R. Nissim (c. 1030), and is often quoted since Rashi and the "'Aruk." The author was doubtless a Palestinian. There are various other versions of the story of R. Eliezer b. Hyrcanus narrated in ch. i. and ii., namely, in Gen. R. xlii.; Ab. R. N., recension A, ch. vi.; recension B, ch. xiii.; Tan., Lek Leka, 30 (ed. Buber); and elsewhere (comp. the list in Horowitz, "Bibl. Haggadica," i., No. 1, pp. 1 *et seq.*; Pirḳe Rabbi Eli'ezer, ch. xxix.-xli., is printed after a Codex De Rossi, *ib.* No. ii., pp. 21-25). An extract or a revision of the Pirḳe Rabbi Eli'ezer, ch. iii.-vi., has been published by Horowitz, after a codex in the British Museum, in the collection "Sammlung Kleiner Midraschim" (pp. iv.-x., Berlin, 1881). On the important chapters vi.-viii. (on calendric science) compare Zunz, "G. S." iii. 242, and Epstein, "Beiträge zur Jüdischen Alterthumskunde," pp. 21 *et seq.*

2. **Seder Eliyahu,** or **Tanna debe Eliyahu:** This work derived its name, its division into **Seder Eliyahu Rabbah** and **Seder Eliyahu Zuṭa,** and perhaps more or less of its contents, from an old work mentioned in the Talmud (Ket. 106a), where it is said that it was revealed to Rab Anan, a pupil of Rab in the third century, by the prophet Elijah, and that it included Seder Eliyahu Rabbah and Seder Eliyahu Zuṭa. Seven of the nine halakic and haggadic passages mentioned in different treatises of the Talmud with the formula "Tanna debe Eliyahu" are found in the Seder Eliyahu. The work as now known was composed in the second half of the tenth century; this is evident from the dates (which must not be regarded as interpolations or as having been changed) in ch. ii., vi., and xxxi. of the Seder Eliyahu Rabbah (ed. Friedmann, pp. 7, 37, and 163 respectively). The purpose of the book is clearly expressed in the haggadic interpretation to Gen. iii. 24 at the beginning of the work ("Let man guard the way [of life] and the tree of life [the Torah]"—that is, let him glorify the Torah and study the Law) as well as in the exhortation to practise all virtues and pious works, which the author understands the term "derek ereẓ" to denote. To this are added some expositions and interpretations—in part very extended—of the statutes, which, in a measure, transform the Seder Eliyahu into an exegetical midrash.

Liberal Character of the Work.

Among the stories included those are most characteristic of the work in which the author speaks through the mouth of the prophet Elijah; furthermore, many parables, maxims, prayers, and exhortations enliven the discourse. The unprejudiced ethics of the work and the attitude of the Israelites toward the non-Israelites appear in the sentence, "I call heaven and earth to witness that, whether Israelite or non-Israelite, whether man or woman, whether male or female slave, the Holy Spirit rests upon man according to his deeds" (p. 48), and in many other fine passages, as pp. 36, 65, 81, 88, 140 (comp. Theodor in "Monatsschrift," 1900, pp. 554, 558). The work is written in pure Hebrew, the diction of many passages is notably beautiful, and the style is fluent though frequently verbose; it is not always easy to follow the train of thought and to find the real connection between the several passages. The division into chapters is frequently merely an external one, and the several chapters vary greatly in length. R. Nathan says in the "'Aruk" (*s.v.* סדר [3]) that the Seder Eliyahu Rabbah has three "gates" and thirty chapters, and the Seder Eliyahu Zuṭa twelve chapters; but there is no quotation from the work in the "'Aruk." In the Venice edition of 1598, which was printed from a codex of the year 1186, the first part contains thirty-one chapters and the second part twenty-five chapters; Zunz, however, has shown ("G. V." p. 117) that ch. xv.-xxv. of the Seder Eliyahu Zuṭa are a later compilation. In the Friedmann edition (Vienna, 1902), after a Vatican manuscript of the year 1073, part i. has been carefully divided into twenty-nine chapters, while part ii. closes with ch. xv. of the Venice edition. The last chapter may be recognized as spurious. In a Codex De Rossi published by Horowitz (*l.c.* i., No. ii., pp. 3-19), Eliyahu Zuṭa has only twelve chapters.

The two editions of the entire work, the numerous extracts from it in Yalḳuṭ Shim'oni, and the Seder Eliyahu Zuṭa according to the Codex De Rossi vary in many points, appearing in parts to be different versions. The work fared badly in the edition published by R. Samuel b. Moses Heida, with a prolix cabalistic commentary (Prague, 1677). This edition goes beyond all attempted reconstructions of modern midrash criticism; the text has been worked over, interpolated, and interspersed with entirely extraneous elements, and is designated as a "new revision" ("nusḥa ḥadasha"), destined to supplant the text of the Venice edition, the chapters of which, printed in smaller type, head the chapters of this edition. See TANNA DEBE ELIYAHU.

For a number of special haggadic works, which vary greatly in content and which constitute, in part, a distinct class of literature, such as **Seder Rabbah di-Bereshit, Midrash Konen** (Chronicles of Moses, the midrash relating to the death of Moses, and that to the death of Aaron), **Midrash Eleh Ezkerah,** etc., **Midrash Ma'ase Torah, Pirḳe Rabbenu ha-Ḳadosh, Midrash Ḥaserot we-Yeterot** (on the reasons for defective and full writing), **Midrash Temurah,** etc., as well as for the collections of similar works, see MIDRASHIM, SMALLER.

VI. Yalḳuṭ Shim'oni, Yalḳuṭ ha-Makiri, and Midrash ha-Gadol: A brief reference to these three works, more fully discussed under their respective titles, may here be given. As in the case of the entire midrash literature, the author of the Yalḳuṭ Shim'oni—a broadly planned midrashic thesaurus to the twenty-four books of the Bible, combining all the products of the Midrash, Halakah, and Haggadah, and which could easily furnish material for midrashic compendiums to the several books of the Bible—is unknown, or, rather, the identity of the Simeon after whom the midrash is called has not yet been definitely determined. The words "Sefer Yalḳuṭ ha-Nikra Shim'oni" occur on the title-page of the first part of the work in the editio princeps (Salonica, 1526–27; part ii., *ib.* 1521). At the end of the first part, in the editio princeps only, is a valuable appendix, introduced by the remark that R. Simeon ha-Darshan edited it after having composed the work.

According to the statement on the title-page of the Venice edition, 1566, "Rabbenu Shimeon, the head of the 'Darshanim' of Frankfort," composed the Yalḳuṭ. In this edition the corrector has taken the liberty of changing the readings of the Yalḳuṭ according to the text of printed midrash editions (comp. Theodor in "Monatsschrift," 1895, pp. 390, 484 *et seq.*; comp. also the paragraph numbers in part ii. of the editio princeps and the sequence of the prophetic and hagiographic books according to the Yalḳuṭ). The writer of the preface in the edition of Frankfort-on-the-Oder, 1709, designates the author more explicitly as "R. Shimeon of Frankfort-on-the-Main." But it is not certain either that his name was "R. Shimeon" or that the author was a native of Frankfort-on-the-Main. Zunz's view that the date of composition of the Yalḳuṭ Shim'oni remains to be determined is to be accepted ("G. V." p. 299; Epstein, in "Ha-Ḥoḳer," i. 85 *et seq.*, 133 *et seq.*; Brüll's "Jahrb." v.–vi. 221 *et seq.*). The extracts in the Yalḳuṭ are often contracted and changed to afford a more suitable connection with the respective verses of the Biblical text; the names of the authors also are abbreviated, especially in the first part. It is furthermore evident that different manuscripts of the same midrash, etc., were used in the different parts of the work. But it must be emphasized, in answer to many accusations of both earlier and more recent times, that the Yalḳuṭ does not arbitrarily alter readings, but reproduces the text according to the manuscripts which the author or his collaborators had at hand. The readings of the Yalḳuṭ are of great critical value, especially when compared with the readings of other manuscripts, or when the latter are supported by the authority of the Yalḳuṭ (comp. Theodor in "Monatsschrift," 1900, p. 383).

In the editio princeps of the Yalḳuṭ the sources are always given in the text, not in the margin. The reference to the sources was doubtless made by the compiler himself, who freely drew upon nearly the entire Talmudic-midrashic literature, the above-mentioned tannaitic midrashim (including Seder 'Olam, Baraita on the Tabernacle, etc.), the two Talmuds, the exegetic and homiletic midrashim, and, with few exceptions, the remaining haggadic works; an exact list of the sources is given in Zunz, "G. V." p. 289. It must be noted here that the following Rabbot are not used: Shemot Rabbah, Bemidbar Rabbah, the midrashim to Ecclesiastes and Esther. The midrash to Ecclesiastes published by Buber in Midrash Ẓuṭa, Abba Gorion, and other haggadot to Esther, have been used.

Machir b. Abba Mari's Yalḳuṭ ha-Makiri is doubtless a later work than the Yalḳuṭ Shim'oni; the following portions of it have recently been published: to Isaiah (ed. Spira, Berlin, 1894, not complete); to the Psalms (ed. Buber, Berdychev, 1899); to Proverbs (ed. Grünhut, 1902, defective at the beginning and supplemented in "Sefer ha-Liḳḳuṭim," part vi.); a codex in the British Museum, defective at the beginning and the end, contains the Yalḳuṭ ha-Makiri to the Twelve Minor Prophets. In the prefaces of the Yalḳuṭ ha-Makiri to Isaiah and the Psalms, similar in wording, the author adds to his name the names of his ancestors for several generations back; but otherwise nothing is known either about the time in which he lived or about his home and the circumstances of his life. The Codex Leyden, however (after which the Yalḳuṭ ha-Makiri to Isaiah was printed), contains a note referring to its sale, and dated 1415. From the above-mentioned prefaces it is known that Machir b. Abba Mari's work included the books of Jeremiah, Ezekiel, and Job also; hence it did not cover the entire Bible, as did the Yalḳuṭ Shim'oni; nor were so many sources used as for that work, the compiler having taken hardly anything from the smaller midrashim.

The sources are invariably noted in the text at the beginning of the extracts, which are given entire, and without abbreviation of names, being therefore more exact than the extracts given in the other Yalḳuṭ. The versions of the midrash works used in Yalḳuṭ ha-Makiri are, in part, different from those used in the Yalḳuṭ Shim'oni; the titles of the works likewise are differently given in the two collections; *e.g.*, "Torat Kohanim" and "Midrash Tehillim" in the Yalḳuṭ Shim'oni, and "Sifra" and "Shoḥer Ṭob" in Yalḳuṭ ha-Makiri. The author of the latter cites also from Shemot Rabbah, Bemidbar Rabbah, Ḳohelet Rabbah, and Esther Rabbah, designating the last-named as "Midrash Ahasuerus"; he does not seem to have known the Pesiḳta Rabbati. As different manuscripts were used for the two collections, they vary, as regards many of the readings, both from each other and from other midrash texts, these variations constituting the greatest value these collections possess.

While both of the two Yalḳuṭ works entirely ignore the Targumim, the works on mysticism, and the works of rabbinical literature, the Midrash ha-Gadol extracts from the "'Aruk," from Rashi, Ibn Esra, and Maimonides, and from the works of other rabbis, as appears from the part to Genesis published by Schechter (Cambridge, 1902; comp. Preface, p. xiii.). The anonymous author, who freely quotes Talmudic sentences and discussions, as well as expositions, from the halakic and haggadic midrashim, changing, transposing, and commingling them as required, nowhere gives his source, unlike the authors of the two Yalḳuṭs. The above-mentioned publications by Levy and Hoffmann on the tannaitic midrashim that had entirely disappeared, as well as the notes of the editor to many passages of the edited part, give an idea of the treasures contained in the Midrash ha-Gadol.

Bibliography: See the special articles on the various works here treated.

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MIDRASH HALAKAH ("investigation of the Halakah"): Strictly speaking, the verification of the traditionally received Halakah by identifying its sources in the Bible and by interpreting these Scriptural passages as proofs of its authenticity. The term is applied also to the derivation of new halakot and legal enactments from the Bible, either by means of a correct interpretation of the obvious meaning of the Scriptural words themselves or by

The Term.

the application of certain hermeneutic rules (see Talmud). The phrase "Midrash Halakah" was first employed by Nachman Krochmal (in his "Moreh Nebuke ha-Zeman," p. 163), the Talmudic expression being "Midrash Torah" = "investigation of the Torah" (Ḳid. 49b). Since all halakic interpretations were regarded as corresponding to the real meaning of the Scriptural texts concerned in each case, it was held that a correct elucidation of the Torah carried with it the proof of the Halakah and the reason for its existence. In the Midrash Halakah three divisions may be distinguished: (1) the midrash of the older Halakah, that is, the midrash of the Soferim and the Tannaim of the first two generations; (2) the midrash of the younger Halakah, or the midrash of the Tannaim of the three following generations; (3) the midrash of several younger tannaim and of a large number of amoraim who did not interpret a Biblical passage as an actual proof of the Halakah, but merely as a suggestion or a support for it ("zeker le-dabar"; "asmakta").

Examples of Style of the Older Halakah.

The Midrash of the Older Halakah: The early Halakah sought only to define the compass and scope of individual laws, asking under what circumstances of practical life a given rule was to be applied and what would be its consequences. The earlier Midrash, therefore, aims at an exact definition of the laws contained in the Scriptures by an accurate interpretation of the text and a correct determination of the meaning of the various words. The form of exegesis adopted is frequently one of simple lexicography, and is remarkably brief. A few examples will serve to illustrate the style of the older Midrash Halakah. It translates the word "ra'ah" (Ex. xxi. 8) "displease" (Mek., Mishpaṭim, 3 [ed. Weiss, p. 85a]), which is contrary to the interpretation of R. Eliezer (Ḳid. 19b). From the expression "be-miksat" (Ex. xii. 4), which, according to it, can mean only "number," the older Halakah deduces the rule that when killing the Passover lamb the slaughterer must be aware of the number of persons who are about to partake of it (Mek., Bo, 3 [ed. Weiss, p. 5a]). Similarly the prohibition against eating the Passover lamb uncooked is derived from the word "na" (Ex. xii. 9), which, it is declared, can signify only "raw" (Mek., Bo, 6 [ed. Weiss, p. 8b]). The statement that the determination of the calendar of feasts depends wholly on the decision of the nasi and his council is derived from Lev. xxiii. 37, the defectively written "otam" (them) being read as "attem" (ye) and the interpretation, "which ye shall proclaim," being regarded as conforming to the original meaning of the phrase (R. H. 25a). When two different forms of the same word in a given passage have been transmitted, one written in the text ("ketib"), and the other being the traditional reading ("ḳere"), the Halakah, not wishing to designate either as wrong, interprets the word in such a way that both forms may be regarded as correct. Thus it explains Lev. xxv. 30—where according to the ḳere the meaning is "in the walled city," but according to the ketib, "in the city which is not walled"—as referring to a city that once had walls, but no longer has them ('Ar. 32b). In a similar way it explains Lev. xi. 29 (Ḥul. 65a). According to Krochmal (*l.c.* pp. 151 *et seq.*), the ketib was due to the Soferim themselves, who desired that the interpretation given by the Halakah might be contained in the text; for example, in the case of "otam" and "attem" noted above, they intentionally omitted the ו.

Another example of the methods of the older Halakah is found in Num. ix. 10 *et seq.*, where it is ordained that if a man at the time of the Passover be unclean from contact with a corpse, or if he be "in a journey afar off" ("be-derek reḥoḳah"), he shall keep the feast on the same day of the following month. In this passage no mention is made of any other defilement. The Halakah, however, assumes that one who is unclean, even though he has not touched a corpse, may not partake of the feast. Justification for this interpretation is found in a dot which occurs over the final ה of the word "reḥoḳah," and which shows according to the older Midrash that the ה must be omitted in interpreting the word, and accordingly Sifre, Num. 69 (ed. Friedmann, p. 18a) makes the word refer to the man ("ish"), and not to the journey ("derek") ("ish raḥoḳ welo derek reḥoḳah," Yer. Pes. ix. 2), and interprets that in some way he is "afar off from the temple," *i.e.*, that on account of his uncleanness he is forbidden to enter it. This interpretation is found in the Jerusalem Targum also. According to Geiger ("Urschrift," p. 186), the dot was placed over the ה at a later time, as in the case of the ו mentioned above. As a matter of fact, all these interpretations and explanations are elucidations of the Biblical text and do not depart from the obvious meaning of the words as they were understood by the exegesis of the time. Hence the old versions are frequently found to agree with the older midrashic Halakah. Thus, for example, the midrashic explanation of Ex. xxii. 6 (Mek., Mishpaṭim, 15 [ed. Weiss, p. 97b]) agrees with that of the Septuagint, as does the explanation of "mi-moḥarat ha-shabbat" (Lev. xxiii. 15) as meaning "from the morrow after the feast" (Men. 65b).

The Midrash of the Younger Halakah: The younger Halakah did not confine itself to the mere literal meaning of single passages, but sought to draw conclusions from the wording of the texts in question by logical deductions, by combinations with other passages, etc. Hence its midrash differs from the simple exegesis of the older Halakah. It treats the Bible according to certain general principles, which in the course of time became more and more amplified and developed (see Talmud); and its interpretations depart further and further from the simple meaning of the words. A few examples will illustrate this difference in the method of interpretation between the older and the younger Halakah. It was a generally accepted opinion that the first Passover celebrated in Egypt, that of the Exodus, differed from those which followed it, in that at the first one the prohibition of leavened bread was for a single day only, whereas at subsequent Passovers this restriction extended to seven days. The older Halakah (in Mek., Bo, 16 [ed. Weiss, 24a]), represented by R.

Jose the Galilean, bases its interpretation on a different division of the sentences in Ex. xiii. than the one generally received; connecting the word "ha-yom" (= "this day"), which is the first word of verse 4, with verse 3 and so making the passage read: "There shall no leavened bread be eaten this day." The younger Halakah reads "ha-yom" with verse 4, and finds its support for the traditional halakah by means of the principle of "semukot" (collocation); that is to say, the two sentences, "There shall no leavened bread be eaten," and "This day came ye out," though they are separated grammatically, are immediately contiguous in the text, and exert an influence over each other (Pes. 28b, 96b). What the older Halakah regarded as the obvious meaning of the words of the text, the younger infers from the collocation of the sentences.

Contrast with Earlier Halakah.

The wide divergence between the simple exegesis of the older Halakah and the artificiality of the younger is illustrated also by the difference in the method of explaining the Law, cited above, in regard to uncleanness. Both halakot regard it as self-evident that if a man be unclean, whether it be from contact with a corpse or from any other cause, he may not share in the Passover (Pes. 93a). The younger Halakah, despite the dot over the ה, reads "reḥoḳah" and makes it refer to "derek," even determining how far away one must be to be excluded from participation in the feast. In order, however, to find a ground for the halakah that those who are unclean through contact with other objects than a corpse may have no share in the Passover, it explains the repetition of the word "ish" in this passage (Lev. ix. 10) as intending to include all other cases of defilement.

Despite this difference in method, the midrashim of the older and of the younger Halakah alike believed that they had sought only the true meaning of the Scriptures. Their interpretations and deductions appeared to them to be really contained in the text; and they wished them to be considered correct Biblical expositions. Hence they both have the form of Scriptural exegesis, in that each mentions the Biblical passage and the halakah which is given in explanation of it, or, more correctly speaking, which is derived from it.

Abstract and Midrash Halakah.

It is to a law stated in this form—*i.e.*, together with the Biblical passage from which it is derived—that the name midrash is applied, whereas one which, though ultimately based on the Bible, is cited independently as an established statute is called a halakah. Collections of halakot of the second sort are the Mishnah and the Tosefta; compilations of the first sort are the halakic midrashim. This name they receive to distinguish them from the haggadic midrashim, since they contain halakot for the most part, although there are haggadic portions in them. In these collections the line between independent Halakah and Midrash Halakah is not sharply drawn. Many mishnayot in the Mishnah and in the Tosefta are midrashic halakot, *e.g.*, Ber. i. 3, 5; Bek. i. 4, 7; Ḥul. ii. 3, viii. 4; Tosef., Zeb. i. 8, xii. 20. On the other hand, the halakic midrashim contain independent halakot without statements of their Scriptural bases, *e.g.*, Sifra, Wayiḳra, Ḥobah, i. 9–13 (ed. Weiss, p. 16a, b). This confusion is explained by the fact that the redactors of the two forms of halakot borrowed passages from one another (Hoffmann, "Zur Einleitung in die Halach. Midraschim," p. 3).

The Two Schools.

Since the halakic Midrashim had for their secondary purpose the exegesis of the Bible, they were arranged according to the text of the Pentateuch. As Genesis contains very little matter of a legal character, there was probably no halakic midrash to this book. On the other hand, to each of the other four books of the Pentateuch there was a midrash from the school of R. Akiba and one from the school of R. Ishmael, and these midrashim are still in great part extant. The halakic midrash to Exodus from the school of R. Ishmael is the Mekilta, while that of the school of R. Akiba is the Mekilta of R. Simeon b. Yoḥai, most of which is contained in the Midrash ha-Gadol (comp. I. Lewy, "Ein Wort über die Mechilta des R. Simon," Breslau, 1889). A halakic midrash to Leviticus from the school of R. Akiba exists under the name "Sifra" or "Torat Kohanim." There was one to Leviticus from the school of R. Ishmael also, of which only fragments have been preserved (comp. Hoffmann, *l.c.* pp. 72–77). The halakic midrash to Numbers from the school of R. Ishmael is the "Sifre"; while of that of the school of R. Akiba, the Sifre Zuṭa, only extracts have survived in the Yalḳuṭ Shim'oni and in the Midrash ha-Gadol (comp. *ib.* pp. 56–66). The middle portion of the Sifre to Deuteronomy forms a halakic midrash on that book from the school of R. Akiba, while another from the school of R. Ishmael has been shown by Hoffmann to have existed (D. Hoffmann, "Liḳḳuṭe Mekilta, Collectaneen aus einer Mechilta zu Deuteronomium," in "Jubelschrift zum 70. Geburtstag des Dr. I. Hildesheimer," Hebrew part, pp. 1–32, Berlin, 1890; *idem*, "Ueber eine Mechilta zu Deuteronomium," *ib.* German part, pp. 83–98; *idem*, "Neue Collectaneen," etc., 1899).

This assignment of the several midrashim to the school of R. Ishmael and to that of R. Akiba respectively, however, is not to be too rigidly insisted upon; for the Sifre repeats in an abbreviated form some of the teachings of the Mekilta, just as the Mekilta included in the Midrash ha-Gadol has incorporated many doctrines from Akiba's midrash (comp. Hoffmann, *l.c.* p. 93). Midrashic halakot are found also scattered through the two Talmuds; for many halakic baraitot which occur in the Talmuds are really midrashic, recognizable by the fact that they mention the Scriptural bases for the respective halakot, often citing the text at the very beginning. In the Jerusalem Talmud the midrashic baraitot frequently begin with "Ketib" (= "It is written"), followed by the Scriptural passage. From the instances of midrashic baraitot occurring in the Talmud which are not found in the extant midrashim, the loss of many of the latter class of works must be inferred (Hoffmann, "Zur Einleitung," p. 3).

The Midrash of Several Younger Tannaim and of a Large Number of Amoraim: The Midrash which the Amoraim use when deducing tannaitic halakot from the Scriptures is frequently very artificial; and its interpretations are in great part so divergent from the obvious meaning of the words that they can not be considered as Scriptural exegesis in any sense. In like manner there are many explanations by the younger tannaim which can by no means be regarded as actual interpretations. These occur chiefly as expositions of such halakot as were not based on Scripture but which it was desired to connect with or support by a word in the Bible. The Gemara often says of the interpretations of a baraita: "The Biblical passage should be merely a support." Of this class are many of the explanations in the Sifra (comp. Tos. B. B. 66a, *s.v.* "miklal") and in the Sifre (comp. Tos. Bek. 54a, *s.v.* "ushne"). The tanna also often says frankly that he does not cite the Biblical word as proof ("re'aya"), but as a mere suggestion ("zeker"; lit. "reminder") of the halakah, or as an allusion ("remez") to it (Mek., Bo, 5 [ed. Weiss, p. 7b]; Sifre, Num. 112, 116 [ed. Friedmann, pp. 33a, 36a]).

Bibliography: Z. Frankel, *Hodegetica in Mischnam*, pp. 11-18, 307-314, Leipsic, 1859; A. Geiger, *Urschrift*, pp. 170-197, Breslau, 1857; D. Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, Berlin, 1888; Nachman Krochmal, *Moreh Nebuke ha-Zeman*, section 13, pp. 143-183, Lemberg, 1863; H. M. Pineles, *Darkah shel Torah*, pp. 168-201, Vienna, 1861; I. H. Weiss, *Dor*, i. 68-70 *et passim*, ii. 42-53.

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MIDRASH MISHLE. See Proverbs, Midrash to.

MIDRASH SHEMUEL. See Samuel, Midrash to.

MIDRASH TANḤUMA. See Tanḥuma.

MIDRASH TEHILLIM. See Psalms, Midrash to.

MIDRASHIM, SMALLER: A number of midrashim exist which are smaller in size, and generally later in date, than those dealt with in the articles Midrash Haggadah and Midrash Halakah. The chief of these are:

1. Midrash Abkir: This midrash, the extant remains of which consist of more than fifty excerpts contained in the Yalḳuṭ and a number of citations in other works, dealt, according to all accessible evidence, only with the first two books of the Pentateuch. It derived its name from the formula אמן בימינו כן יהי רצון with which all these homilies closed, according to the testimony of R. Eleazar of Worms in a manuscript commentary on the prayer-book, and according to a codex of De Rossi. It is possible that these religious discourses were arranged in the order of the sedarim of Genesis and Exodus, the beginnings of the sedarim being Gen. i. 1, ii. 4, iii. 22, vi. 9, xii. 1, xvii. 1, xviii. 1, xxii. 1, xxvii. 1, xliv. 18; Ex. iii. 1, xvi. 4, and xxv. 1, to which belong the excerpts in Yalḳ., Gen. 4, 17, 34, 50, 63, 81, 82, 96, 120, 150, and in Yalḳ., Ex. 169, 258, and 361. If it may be assumed that in these homilies of the Midrash Abkir the expositions are not confined to the first verses, the fact that certain passages are not connected with the beginning of any seder need cause no surprise.

The language of this midrash is pure Hebrew, while its contents and discussions recall the works of the later haggadic period. As in the Pirḳe Rabbi Eli'ezer, angels are frequently mentioned (comp. the excerpts in Yalḳ. 132, 234, 241, and 243). Shemaḥsai and Azael, according to the account in the Midrash Abkir, descended to earth to hallow the name of God in a degenerate world, but could not withstand the daughters of man. Shemaḥsai was entrapped by the beauty of Istahar, who, through the marvelous might of the Divine Name, which she had elicited from him, ascended to heaven. As a reward for her virtue she was placed among the Pleiades, while the angel did penance before the Flood, and in punishment of his seduction of the daughters of men was suspended head downward between heaven and earth. Azael, however, still wanders unreformed among mortals, and through dress and adornment seeks to mislead women (Jellinek, "B. H." iv., pp. ix., *et seq.*). The version of this story in Yalḳ. 44 (on Gen. vi. 2) concludes: "Therefore do the Israelites offer as a sacrifice on the Day of Atonement a ram [sic] to the Eternal One that He may forgive the sins of Israel, and a ram [sic] to Azazel that he may bear the sins of Israel, and this is the Azazel that is referred to in the Torah." This passage of the midrash explains the words of Yoma 67b: "According to the school of R. Ishmael, Azazel is he who atones for the deed of Usa and Azael." It is to be noted that in the editio princeps of the Yalḳuṭ (Salonica, 1526-27) the source of the legend of the fallen angels (in § 44) as well as of the legend concerning the temptation of R. Mattithiah b. Ḥeresh by Satan (in § 161), who was successfully resisted by the pious hero, is simply the ordinary midrash, not the Midrash Abkir. The latter legend is found also in the Midrash of the Ten Commandments (Jellinek, *l.c.* i. 79) and in Tanḥuma (ed. Buber, "Ḥuḳḳat," Addenda, § 1).

In several other excerpts from the Yalḳuṭ, which, according to later editions, are derived from the Midrash Abkir, the source is indicated in the first edition merely by the word "Midrash," as in § 241, which discusses the legend of Usa, the patron of Egypt; here "Midrash" apparently means "Midrash Wayosha'" (Jellinek, *l.c.* i. 39 *et seq.*). Yalḳ. 235 (on Ex. xiv. 24) relates that the Egyptian magicians Jannes and Jambres obtained wings by their art and soared to heaven, but were dashed down into the sea by the angel Michael. It can not be determined, however, whether this passage belongs to the fragment excerpted from the Midrash Abkir in Yalḳ. 234. This midrash was at all events known to the author of the "Shemot Rabbah," and was used or cited in the following works among others: the "Leḳaḥ Ṭob" of R. Tobias b. Eliezer, the "Ha-Roḳeaḥ" of Eleazar ben Judah of Worms, the "Pa'aneaḥ Raza," the "Ketab Tamim" of Moses Talhu, the "Kad ha-Ḳemaḥ" of Baḥya ben Asher, a manuscript commentary by a grandson of R. Samuel of Speier, and the Yalḳuṭ Re'ubeni. The entire midrash was likewise known to Azariah dei Rossi (comp. "Me'or 'Enayim," ed. Wilna, p. 455) and to Abraham ibn Akra. The extracts in the Yalḳuṭ, which had been listed almost completely by Zunz, were collected by Buber in "Ha-Shaḥar," xi. (reprinted separately, Vienna, 1883) and by Simon Chones in "Rab Pe'alim," pp. 133 *et seq.* The legend of the two angels was also reprinted by Jellinek, *l.c.* iv. 127 *et* *seq.* Jannes and Jambres are mentioned also in Men. 85a and "Shemot Rabbah," 9.

Bibliography: Zunz, *G. V.* p. 282; Abraham Wilna, *Rab Pe'alim*, ed. Chones, pp. 22 *et seq.*, 133 *et seq.*, Wilna, 1894; Buber, *Yeri'ot Shelomoh*, pp. 9 *et seq.*; Neubauer, in *R. E. J.* xiv. 109; Brüll's *Jahrb.* v., vi. 98 *et seq.* On the name of the midrash see especially Brüll, *l.c.* i. 146; Chones, *l.c.* p. 27; on the legend of the angels Shemaḥsai and Azael see *Enoch*, vi. *et seq.* in Kautzsch, *Apokryphen*, ii. 238 *et seq.*, 275; *Targ. Yer.* on *Gen.* vi. 4; *Pirḳe R. El.* xxii.; *Midr. Peṭirat Mosheh*, in Jellinek, *B. H.* i. 129; Recanati on *Gen.* vi. 4; Jellinek, *l.c.* ii. 86, v., pp. xlii., 172; Epstein, *Bereshit Rabbati*, p. 21; Brüll's *Jahrb.* i. 145 *et seq.*

2. Midrash Al Yithallel: A midrash containing stories from the lives of the wise Solomon, the mighty David, and the rich Korah, illustrating Jer. ix. 23. The text has been published according to a manuscript at Munich by Jellinek ("B. H." vi. 106–108), and according to a manuscript from Yemen by Grünhut ("Sefer ha-Liḳḳuṭim," i. 21 *et seq.*), with valuable references to sources and parallels. With the story of Solomon may be compared the passage cited in Jellinek (*l.c.* ii. 86 *et seq.*, from the "'Emeḳ ha-Melek"); the history of David is similar to the midrash of Goliath (*ib.* iv. 140 *et seq.*); and that of Korah to the passage in the Midrash Tehillim (ed. Buber on Ps. i. 15).

Bibliography: Jellinek, *B. H.* iv., p. xiii.; vi., pp. xxvi. *et seq.*

3. Midrash 'Aseret ha-Dibrot: A midrash which dates, according to Jellinek, from about the tenth century, and which is devoted entirely to the Feast of Weeks, being actually called in a Vatican manuscript "a haggadah for Shabu'ot." Its author seeks to inculcate the doctrines of the Decalogue by citing pertinent tales of a moral and religious nature; and he employs, in addition to much material from unknown sources, many passages from treatises on the Creation, revelation, and similar topics, which he introduces with the phrase "ameru ḥakamim" (the sages say); he seldom cites his authorities. He writes in a lucid Hebrew style. The separate commandments are prefaced by a general introduction based on Ps. cvi. 2: "Who can utter the mighty acts of the Lord? who can shew forth all his praise?" This verse is explained, with reference to Pirḳe R. El. iii., as follows: "Even the angels are unable to recount His mighty acts; only faintly may be shown what He hath created and what shall come to pass, that the name of the King of all kings, the Holy One, blessed be He! may be praised and honored."

After a few sentences follows the haggadah of the strife of the letters, which contended with each other for the honor of forming the beginning of Creation. The victor in this contest was the letter "bet," the initial of the word בראשית, while "alef" was comforted by the promise that with it, as the first letter of אנכי, the revelation of the Ten Commandments should begin (comp. the recension of the Midrash of the Alphabet in Jellinek, "B. H." iii. 50 *et seq.*; Gen. R. i., ed. Theodor, p. 9). The word אנכי is explained as a notariḳon and as Egyptian (comp. Shab. 105a; Pesiḳ. 109a). This section is followed by a mystic and cosmological discussion of the magnitude of the world, of the waters above and below the firmament, and of the seven heavens (comp. "Seder Rabbah de-Bereshit" in Wertheimer, "Batte Midrashot," i. 9, 22 *et seq.*). The introduction then makes excursus on the modesty of Moses, which gained for him the honor of God's revelation of the Torah; on the preexistence of the Torah, and on God's invitation to the Gentiles to accept it, which they all refused; and on the pledges which God required of Israel to keep the Torah, these pledges being their children (comp. Cant. R. to Cant. i. 3). In the discussion of the several commandments (דיבור ראשון, etc., to דיבור תשיעי, which are included in the editions of this midrash) only the first and sixth commandments, which have no story attached to them, are treated at any length in haggadic fashion. In the case of the other commandments, legends form the principal part of the discussion, and are arranged as follows: commandment ii., the mother and her seven children, the limping Jew; commandment iii., one who never swore; commandment iv., the pious man and the cow; Joseph, who kept holy the Sabbath-day, the emperor and R. Joshua b. Hananiah, Tinnius Rufus and Rabbi Akiba; commandment v., three examples of the love of children, the child and the Book of Genesis; commandment vii., the temptation of Mattithiah b. Ḥeresh, Rabbi Meïr and the wife of his host, Mattaniah's wife and death; the history of Saul, who by the help of Elijah was reunited with his wife after a long separation; commandment viii., Solomon and the thief, the merchant and the thievish innkeeper; commandment ix., the son of the publican Baya.

Bibliography: Zunz, *G. V.* pp. 142, 144; Jellinek, *B. H.* i., p. xviii.; text of the *Midrash*, ib. pp. 62–90; Benjacob, *Oẓar ha-Sefarim*, p. 301; Horowitz, *Uralte Tosefta's*, v. 66 *et seq.*; Wertheimer, *Batte Midrashot*, ii. 8, 26. On another recension of this midrash in the *Ḥibbur ha-Ma'asiyyot*, Verona, 1647, which contains a story on the honor due the Torah, as well as on a דרש עשרת הדברות, and which is contained in a manuscript of historical miscellanies, comp. Epstein in *Ha-Shaḥar*, i. 67; *Maḥzor Vitry*, Introduction, p. 183. Winter and Wünsche's *Die Jüdische Litteratur*, i. 669 *et seq.*, contains a translation of some fragments of another midrash to the Ten Commandments, attributed to Saadia Gaon (comp. Eisenstadter, *Arabischer Midrasch zu den Zehn Geboten*, Vienna, 1868; see also Weiss, *Dor*, iv. 152).

4. Dibre ha-Yamim shel Mosheh: This midrash, which is written in pure Hebrew, and which is in many portions a mere cento of verses from the Bible in close imitation of Biblical style, presents a history of the life of Moses embellished with many legends which must be very old, since the same or similar stories are found as early as Josephus ("Ant." ii. 9, §§ 2 *et seq.*).; viz., the stories of the wise men's prophecy to the king of the birth of a child who some day will destroy the power of the Egyptians (in the midrash the interpretation of a dream replaces the prophecy; comp. also Targ. Yer. 1 to Ex. i. 15), upon which prophecy followed the command of the king to cast the male children of the Israelites into the river; the crown which the king places upon Moses' head, and which the latter casts to the earth (in the midrash Moses is described as taking the crown from the king's head); Moses as leader of the Israelites in a war against the Ethiopians, his use of the ibis in combating the snakes that have made his way dangerous, and the love of the king's daughter for him (according to the midrash Moses enters the camp of the Ethiopian king קיקנוס, upon whose death he marries the latter's widow, and, overcoming the dangers due to the snakes, captures the long-besieged city). For other older sources which agree in part with this midrash and differ from it in some respects, see MOSES IN RABBINICAL LITERATURE.

According to Jellinek ("B. H." ii., p. viii.), the life of Moses was originally treated in detail in a chronicle which employed sources still older. This work was incorporated in the well-known collection of legends entitled "Sefer ha-Yashar"; and from this the Yalḳuṭ took extracts which agree with the "Sefer ha-Yashar" and not with the present Chronicle of Moses. At a later time, however, a shorter recension of the older chronicle was made, which is the one now existing. It was published at Constantinople in 1516, at Venice in 1564, and elsewhere, and was reprinted by Jellinek (*l.c.* ii. 1–13). Extracts were made from the chronicle by the author of the "Midrash Wayosha'"; and it was one of the sources of the "Shemot Rabbah"; it was likewise cited in the "'Aruk," by Ibn Ezra (who rejects it as apocryphal) on Ex. ii. 22, and by Samuel ben Meïr on Numbers.

BIBLIOGRAPHY: Zunz, *G. V.* p. 145; *Rab Pe'alim*, p. 45; Jellinek, *B. H.* ii., pp. vii. *et seq.*

5. Midrash Eleh Ezkerah: This midrash receives its name from the fact that a seliḥah for the Day of Atonement, which treats the same subject and begins with the words "Eleh ezkerah," recounts the execution of ten famous teachers of the Mishnah in the time of the persecution by Hadrian. The same event is related in a very ancient source, Ekah Rabbati on Lam. ii. 2, ed. Buber, p. 50b (comp. also Midr. Teh. on Ps. ix. 13, ed. Buber, p. 44b). According to the Midrash Eleh Ezkerah, a Roman emperor commanded the execution of the ten sages of Israel to expiate the guilt of the sons of Jacob, who had sold their brother Joseph—a crime which, according to Ex. xxi. 16, had to be punished with death. The names of the martyrs are given here, as in the seliḥah already mentioned (varying in part from the Ekah Rabbati and the Midrash Tehillim), as follows: R. Simeon b. Gamaliel, R. Ishmael the high priest, R. Akiba, R. Ḥanina b. Teradion, R. Judah b. Baba, R. Judah b. Dama, R. Ḥuzpit, R. Hananiah b. Ḥakinai, R. Jeshebeab, and R. Eleazar b. Shammua'.

Although this midrash employs other sources, borrowing its introduction from the Midrash Konen, and the account of the conversation of Rabbi Ishmael with the angels in heaven probably from the "Hekalot," it forms, nevertheless, a coherent work. It was edited, on the basis of a Hamburg codex, by Jellinek (Leipsic, 1853, and in his "B. H." ii. 64–72), and, according to another manuscript, by Chones, in his "Rab Pe'alim" (pp. 157–160). A second and a third recension of the midrash were edited, on the basis of manuscript sources, in "B. H." (vi. 19–35), and a fourth is contained in the Spanish liturgical work "Bet Ab" (Leghorn, 1877). According to Jellinek, "the fourth recension is the oldest, since it has borrowed large portions from the 'Hekalot': next to this stand the second and the third; while the youngest is the first, which, nevertheless, has the advantage of real conformity with the spirit of the race and represents this the best of all." The martyrdom of the ten sages is also treated in the additions to the "Hekalot" ("B. H." v. 167 *et seq.*) and in the kinah for the Ninth of Ab.

BIBLIOGRAPHY: Zunz, *G. V.* p. 142; Jellinek, *B. H.* ii., pp. xxiii. *et seq.*; v., p. xli.; vi., pp. xvii. *et seq.*; Benjacob, *Oẓar ha-Sefarim*, p. 299. On the problem of the synchronism of the ten martyrs see Grätz, *Gesch.* iv. 175 *et seq.*, and *Monatsschrift*, i. 314 *et seq.* A German translation by P. Möbius appeared in 1845.

6. Midrash 'Eser Galiyyot: This midrash treats of the ten exiles which have befallen the Jews, counting four exiles under Sennacherib, four under Nebuchadnezzar, one under Vespasian, and one under Hadrian. It contains also many parallels to the Seder 'Olam, ch. xxii. *et seq.* A citation of the commentator R. Hillel on Sifre ii. 43 (ed. Friedmann, p. 82a) justifies the inference that the Midrash 'Eser Galiyyot originally stood at the end of the Seder 'Olam; and it is also possible that Abraham ben David likewise drew material from it, for an older edition of his "Sefer ha-Ḳabbalah" includes this midrash. The haggadah at the beginning of the midrash, to the effect that the Jews had suffered ten exiles, was cited, with the formula "Our teachers have taught," by R. Ẓemaḥ Gaon in his letter addressed to the community of Kairwan in the latter part of the ninth century. The midrash has been edited by Jellinek ("B. H." iv. 133–136) and, with valuable notes, by Grünhut ("Sefer ha-Liḳḳuṭim," iii. 2–22). A later recension which "cares little about haggadic chronology, but much about haggadic embellishment," was printed in "B. H." v. 113–116.

BIBLIOGRAPHY: Jellinek, *B. H.* iv., p. xii.; v., p. xxxv.; Grünhut, *ib.* 5–13; Brüll, in *Ben Chananja*, 1866, p. 125; Epstein, *Eldad ha-Dani*, pp. 7, 17; Ratner, Introduction to the *Seder 'Olam*, pp. 49, 123, and notes on the same work, pp. 48a, 51a, 56a.

7. Midrash Esfah: This midrash, which as yet is known only from a few excerpts in Yalḳuṭ and two citations in "Sefer Raziel" and "Ha-Roḳeaḥ," receives its name from Num. xi. 16: "Gather unto me ["Esfah-li"] seventy men of the elders of Israel." In Yalḳ. i., § 736 is found a citation relating to the same verse, which can not be traced to any other midrash, and is doubtless taken from Midrash Esfah. To this midrash may possibly be referred a passage in the "Halakot Gedolot" (ed. Warsaw, p. 282b) and a fragment on Num. xvii. 14, xx. 1–3, in Wertheimer, "Batte Midrashot," iii. 8–10, which agrees in its concluding words with the excerpt in Yalḳ., Num. 763 on Num. xx. 3 (found also *ib.* 262, on Ex. xvii. 2, which begins with the same words). The name of the midrash shows that it must have begun with Num. xi. 16. The other excerpts in the Yalḳuṭ from the Midrash Esfah, §§ 737, 739, 742, 764, 773, and 845, are based on Num. xi. 24, xii. 3–7, xii. 12, xxi. 9, xxvi. 2 (found also *ib.* 684, on Num. i. 2, which begins with the same words), and Deut. vi. 16; the extent of the midrash, however, can not be determined.

The interesting extract in Yalḳ., Num. on Num. xi. 16 names the seventy elders in two of its recensions (a third recension of this passage is furnished by a Vatican manuscript); and one of these versions concludes with a noteworthy statement which justifies the inference that the midrash was taught in the academy of Ḥanina Gaon by Rabbi Samuel, brother of Rabbi Phinehas. It would seem, therefore, that the midrash was composed in Babylon in the first half of the ninth century.

BIBLIOGRAPHY: Zunz, *G. V.* pp. 279 *et seq.*; Chones, *Rab Pe'alim*, pp. 36 *et seq.*; Rapoport, *Kerem Ḥemed*, vi.; Weiss, *Dor*, iv. 41, 216; Buber, in *Keneset Yisrael*, i.; Müller, *Einleitung in die Responsa*, 1891, p. 73; Wertheimer, *Batte Midrashot*, Introduction, pp. 5 *et seq.* The excerpts from the Midrash Esfah have been collected by Buber (*l.c.*) and by Chones (*l.c.* pp. 147-153; comp. Buber, *Yeri'ot Shelomoh*, pp. 13 *et seq.*).

8. Midrash Hallel. See PSALMS, MIDRASH TO.

9. Midrash Leku Nerannena. This midrash, which is cited in the Maḥzor Vitry (§ 426, p. 334) and of which a few fragments are still preserved, seems to have been a homily ("pesiḳta") for the Feast of Ḥanukkah.

BIBLIOGRAPHY: Epstein, *Ha-Ḥoḳer*, i. 65 *et seq.*

10. Midrash Ma'aseh Torah: This midrash contains compilations of doctrines, regulations of conduct, and empirical rules, arranged in groups of three to ten each and taken from various works. It is frequently found in manuscript, and has been edited at Constantinople (1519), Venice (1544), Amsterdam (1697), and elsewhere, while it has appeared more recently in Jellinek's "B. H." (ii. 92-101) and is contained also in the "Kol Bo" (§ 118), where it frequently deviates from the Amsterdam edition even in the arrangement of its sentences. The fact that this midrash is ascribed to the patriarch R. Judah ha-Nasi (Rabbenu ha-Ḳadosh) receives its explanation from the fact that the Ma'aseh Torah is merely another recension of the similar midrash found in the edition of Schönblum (in his collection "Sheloshah Sefarim Niftaḥim," Lemberg, 1877) and in Grünhut's "Sefer ha-Likkutim" (iii. 33-90). This latter midrash begins in both editions with the teachings which Rabbenu ha-Ḳadosh taught his son, and the work is accordingly called "Pirḳe de-Rabbenu ha-Ḳadosh" or "Pirḳe Rabbenu ha-Ḳadosh" in the two editions and in the manuscripts on which they are based.

The editions in question comprise two different recensions. In the text of Schönblum the number of numerical groups is 24; and at the beginning stands the strange order 6, 5, 4, 3, followed by the numbers 7-24. On the other hand, in Grünhut's text, which is based on a defective manuscript, the order of the "peraḳim" proceeds naturally from 3 to 12 (or 13), but the rest are lacking; and, quite apart from this divergence in the method of grouping, even within the numerical groups the two editions differ strikingly in the number and occasionally also in the wording of individual passages. In an Oxford codex of the Maḥzor Vitry a passage occurring in both editions (ed. Schönblum, p. 35a; ed. Grünhut, p. 35) is cited as being in the Pesiḳta; and it is also stated that it treats of a series of from 3 to 10 objects (comp. the introduction to the Maḥzor Vitry, p. 179; Tos. Ber. 8b; 'Er. 19a).

A similar collection, probably more ancient in origin, was edited by Horowitz in the "Kebod Ḥuppah," Frankfort-on-the-Main, 1888, the work being based on a codex of De Rossi of the year 1290. This compilation is named the "Ḥuppat Eliyahu" or the "Sheba' Ḥuppot," on account of its opening words, "Seven canopies will God set up for the righteous in the world to come" (comp. B. B. 75a). This haggadah agrees for the most part with the Ma'aseh Torah and the Pirḳe Rabbenu ha-Ḳadosh, and presents the numerical groupings up to the number 24, arranged without much order; on the whole, it harmonizes more closely with the Pirḳe. According to Horowitz, the "Ḥuppat Eliyahu" was revised and expanded into the "Huppat Eliyahu Rabbah."

The "Ḥuppat Eliyahu" was edited as far as No. 16 by R. Israel Alnaqua at the end of his "Menorat ha-Ma'or"; and this portion of the compilation, together with other extracts from this work, was appended by Elijah de Vidas to his "Reshit Ḥokmah" (comp. Schechter, "Monatsschrift," 1885, pp. 124 *et seq.*, 234). Alnaqua mentions also among the sources which he used "Ḥuppat Eliyahu Zuṭa we-Rabbah," which were evidently merely parts of the same work. From them were probably derived the two extracts in paragraphs 201 and 247 of the "Menorat ha-Ma'or" of Isaac Aboab, which are cited as occurring in the "Ḥuppat Eliyahu Rabbah" and the "Ḥuppat Eliyahu Zuṭa." Alnaqua was, furthermore, the compiler of many maxims beginning with the words לעולם, גדול, and גדולה, and forming the "Or 'Olam" at the end of his "Menorat ha-Ma'or." This collection was likewise incorporated by De Vidas in his work, and has been reprinted by Jellinek ("B. H." iii. 109-130) as the "Midrash le-'Olam" and "Midrash Gadol u-Gedolah."

The "Ma'aseh Torah" formed the model for the rich collection of Elijah Wilna which bears the same name, and which appeared at Warsaw in 1804 with the additions of his son Abraham.

BIBLIOGRAPHY: Zunz, *G. V.* pp. 284 *et seq.*; Chones, *Rab Pe'alim*, pp. 59 *et seq.*, 87 *et seq.*: Benjacob, *Oẓar ha-Sefarim*, pp. 337 *et seq.*, 357 *et seq.*; Grünhut, *Sefer ha-Likkuṭim*, iii., Introduction, pp. 17 *et seq.* Abundant material regarding this midrash has been collected by Horowitz; but the numerical relations of the midrashim require thorough investigation.

11. Midrash Peṭirat Aharon: A midrash based on Num. xx. 1 *et seq.*, and describing the lack of water experienced by the children of Israel after the death of Miriam and the events at the rock from which water was obtained. It likewise treats of Num. xx. 24 *et seq.*, recounting the death of Aaron. Aaron, escorted by the people, ascended the mountain with Moses and Eleazar. There a cavern opened which Moses invited his brother to enter; in it were a table, a burning lamp, and a couch surrounded by angels. With gentle words Moses addressed Aaron, whose fate was to be happier than his own; for Aaron was to be buried by his brother, and his honor was to be inherited by his children. Aaron then lay down upon the couch, and God took him to Himself. When Moses left the cavern it vanished; but at his prayer, his assertion that Aaron was dead being disbelieved, the mountain opened again and the high priest was seen resting on the couch (see JEW. ENCYC. i. 4a, *s.v.* AARON; and on the beginning of the midrash, which is based on Zech. xi. 8, comp. Ta'an. 9a and Sifre, Deut. 305). Authorities are nowhere cited, but several statements are introduced by the formula ואז"ל (*i.e.*, ואמרו ז"ל). The midrash was edited at Constantinople (1516), Venice (1544), and elsewhere, and has been reprinted by Jellinek ("B. H." i. 91-95).

BIBLIOGRAPHY: Zunz, *G. V.* p. 146; Jellinek, *B. H.* i., p. xix.

12. Midrash Peṭirat Mosheh: This midrash describes in great detail the last acts of Moses and his death, at which the angels and God Himself were present. There are several recensions of it. The first, published at Constantinople in 1516 (Venice, 1544, and elsewhere; also in Jellinek, "B. H." i. 115–129), begins with a brief exegesis by R. Samuel Naḥmani and R. Tanḥuma of the first verse of the pericope "We-zot ha-berakah" (Deut. xxxiii. 1, xxxiv. 12), closing with its last verses, and doubtless intended for Simḥat Torah. The real content of the midrash is a haggadic treatment of Deut. xxxi. 14 *et seq.*, supplemented by an exegesis of Deut. iii. 23 *et seq.*, and is filled with somewhat tedious dialogues between God and Moses, who is represented as unwilling to die. All his tears and entreaties were in vain, however; for God commanded all the princes of heaven to close the gates of prayer. In the last days of his life, until the 7th of Adar, Moses interpreted the Torah to Israel; and on the day of his death, according to R. Ḥelbo, he wrote thirteen Torahs, of which twelve were for the twelve tribes, and the best was for the Ark of the Covenant (*ib.* xxxi. 24 *et seq.*; comp. Pesiḳ. p. 197a; Deut. R., Wayelek, end.; Midr. Teh. on Ps. xc.); some say that Gabriel descended, and took the Torah from the hands of Moses, bearing it through each heaven to show the piety of its scribe, and that the souls of the holy read from this Torah on Mondays and Thursdays and on festivals. This is followed by a long section beginning with R. Josiah's account of the honors which Moses rendered Joshua, and the service which he did him in the last days of his life. Especially noteworthy here is the poetic prayer of Joshua beginning עורו רנו שמי השמים העליונים.

After this the close of Moses' life is depicted, a bat ḳol giving warning with increasing insistence of the hours, even of the seconds, that remained for him. This enumeration of the hours and the conventional formula יצתה בת קול are important for the determination of the dependence of the additions in Deut. R. xi. and the second recension on the original version. Early in the midrash the angels Gabriel and Zangaziel, "the scribe of all the sons of heaven," are mentioned; but in the last hours of the life of Moses it is Samael, the head of the Satans, whose activity is most conspicuous as he watches for the passing of the soul, while Michael weeps and laments. At last Samael receives the command to bring the soul of Moses, but flees in terror before his glance. Again he appears with a drawn sword before Moses, but he has to yield before the "shem ha-meforash," carved on the staff of the leader of Israel. The last moment approaches, however, and God Himself appears to receive Moses' soul. The three good angels accompany Him to prepare a resting-place for Moses, whose soul at length is taken in the kiss of death. See Moses in Rabbinical Literature.

Other Recensions.

Large portions of this midrash are contained in Deut. R., ed. Wilna, xi. 4, 7, 8, 9 (?), and 10, where they must be regarded as later additions. The entire passage represented by paragraphs 9 and 10 of Deut. R. xi. is found also, combined in the same manner, in Yalḳ., Deut. 940 (on Deut. xxxi. 14), where the Midrash Peṭirat Mosheh is given as the source. Sifre 305 contains an exquisite little haggadah on Moses and the angel of death (comp. Pesiḳ. p. 199b; Deut. R. xi. 5). A long citation from the beginning of the midrash is also contained in a homily in Tan., Wa'etḥanan, 6 (on Deut. iii. 26), treating of the same theme, the death of Mo[illegible]

A second recension is based on Prov. [illegible] and is considered by Jellinek, but probably incorrectly, to be the older. It was edited by him in "B. H." vi. 71–78, and has an entirely different beginning from that which is found in the other recension (comp. Deut. R. xi. 3). As it is based upon a defective manuscript, the manner in which this introduction was connected with the original midrash can not be determined; but what follows the missing portion does not differ essentially from that found in the first recension, although it is somewhat shorter and is changed in arrangement. Moses' lament that he may never taste the fruits of the land receives a long explanatory addition to the effect that he grieved not for the products of the earth, but because he would be unable to fulfil the divine commands pertaining to Palestine.

A third recension or revision of the midrash was published by Gaulmyn (Paris, 1692), together with a Latin translation and the first recension. In the "Assumptio Mosis" the manuscript ends abruptly before the account of the assumption from which that work receives its name. According to Schürer, this concluding portion must have related to the dispute of the archangel Michael with Satan, mentioned in Jude 9.

Bibliography: Zunz, *G. V.* p. 146; Jellinek, *B. H.* i., p. xxi.; vi., pp. xxi. *et seq.*; Schürer, *Gesch.* 3d ed., iii. 219 *et seq.*

13. Midrash Ṭa'ame Ḥaserot we-Yeterot: This midrash, which has been edited most completely by Wertheimer (Jerusalem, 1899), gives haggadic explanations not only of the words which are written defective or plene, as the title of the work implies, but also of a great number of those which are not read as they are written (comp. on the ketib in Wertheimer's ed., Nos. 8, 11, 13, 19, 21–30, 37, 51, 89, 106, 111, 113, 124, 125, 127–129, 131, 134, 138–140, 181, and No. 12 on a word which is read without being written). There are likewise notes on names and words which are read differently in different places (*e.g.*, in Nos. 17, 20, 123, 126, 141, 142, 164, 172), on the *ἅπαξ λεγόμενον* שמיכה, Judges iv. 18 (No. 108), on the peculiar writing of certain words (*e.g.*, No. 133 on לםרבה, Isa. ix. 6, and No. 163 on ההלכוא, Josh. x. 24), and on the suspended letters in Judges xviii. 30, Ps. lxxx. 14, and Job xlviii. 50 (Nos. 112–114). The midrash may be termed, therefore, a Masoretic one, although it frequently deviates from the Masorah. The haggadic interpretations are derived for the most part from scattered passages in the Talmud and in the Midrashim, while the arrangement is capricious, the individual words being arranged neither according to the order of the alphabet nor according to the sequence of the books of the Bible. In the different manuscripts and editions of it this midrash varies considerably, not only in the number and arrangement of the passages which it discusses, but also in the wording of individual interpretations. It is cited under its present title in the Tosafot (Ber. 34a), in the "Sefer Miẓwot Gadol" of Moses of Coucy, and by Asher ben Jehiel, while it is called "Midrash Ḥaserot we-Yeterot" by Solomon Norzi. A brief

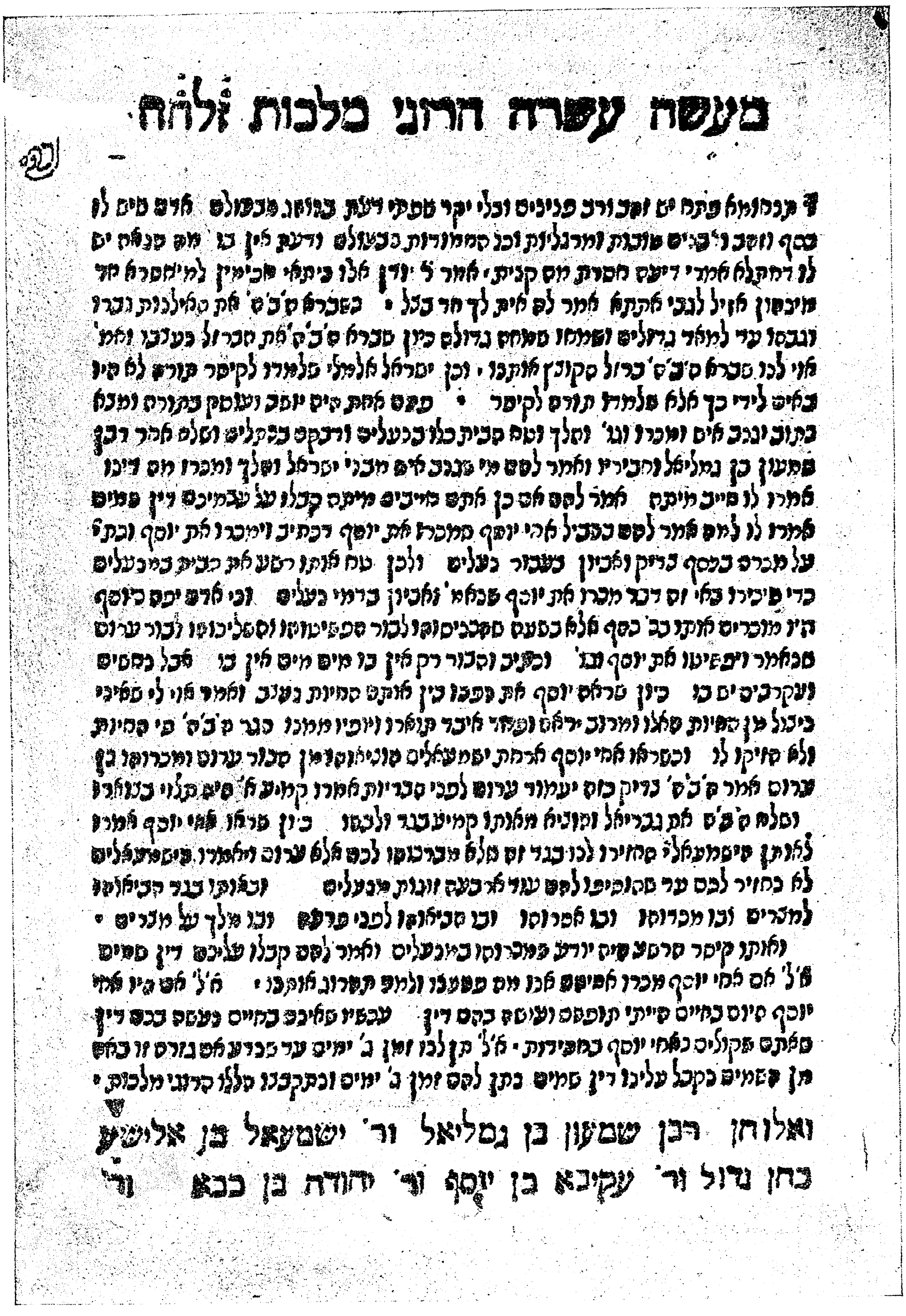

מעשה עשרה הרוגי מלכות ז״לה״ה

ואלו הן רבן שמעון בן גמליאל ור׳ ישמעאל בן אלישע
כהן גדול ור׳ עקיבא בן יוסף ור׳ יהודה בן בבא ור׳

PAGE FROM MIDRASH ELEH EZKERAH, CONSTANTINOPLE (?), 1620.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

extract from this work enumerating the words to be written "defective" or "plene," but omitting the reason therefor, is contained in the Maḥzor Vitry, § 518, pp. 656 *et seq.*

To the Masoretic midrashim belong also the explanations of passages read and not written or written and not read which have been edited from an old grammatical and Masoretic miscellany in the "Manuel du Lecteur" of Joseph Derenbourg (Paris, 1871), and in Jacob Saphir's "Eben Sappir" (ii. 218 *et seq.*, Mayence, 1874), and reprinted by Jellinek in his "B. H." (v. 27–30).

BIBLIOGRAPHY: The midrash on the reasons for words written "defective" and "plene" was edited by Berliner on the basis of a Munich manuscript in his *Pelețat Soferim*, Hebrew section, pp. 36 *et seq.*, Breslau, 1872; by Wertheimer on the basis of a Genizah manuscript in the *Batte Midrashot*, i. 32 *et seq.*, iii. 1 *et seq.*; and on the basis of a codex of De Rossi in the edition mentioned in the text; comp. Berliner, *l.c.* German section, pp. 34 *et seq.*; the introductions of Wertheimer in the various editions; Zunz, *G. V.* p. 284; *Rab Pe'alim*, pp. 65 *et seq.*; Buber in *Ha-Shaḥar*, iv.

14. Midrash Tadshe (called also **Baraita de-Rabbi Pineḥas b. Ya'ir**): This small midrash begins with an interpretation of Gen. i. 11: "And God said, Let the earth bring forth" ("Tadshe ha-areẓ"). "Why," asked R. Phinehas, "did God decree that grass and herbs and fruits should grow upon the third day, while light was not created until the fourth? To show His infinite power, which is almighty; for even without the light He caused the earth to bring forth [while now He creates all manner of trees and plants through the operation of the light]." The name of the author occurs twice (ed. Epstein, pp. xxi., xxxi.); and the midrash closes with the words "'ad kan me-dibre R. Pineḥas ben Ya'ir." No other authors are named. This midrash is peculiar in several respects, varying in many statements from other midrashim; and, although written in pure Hebrew, it contains numerous expressions which are not found elsewhere, such as חג העומר, חג השופרות, כוכבים שרועים (= "planets," p. xix.). The structure of the midrash is very loose.

The Midrash Tadshe is in the main symbolic in tendency, and it plays much on groups of numbers. Section 2 contains a symbolization of the Tabernacle; and, according to Epstein, the central idea of the midrash is the theory of three worlds—earth, man, and the Tabernacle. Section 10 contains a mystic explanation of the numbers mentioned in connection with the offerings of the princes (comp. Num. vii. 12 *et seq.*). Combinations and parallelisms based on the number ten are found in sections 5 and 15; on seven, in 6, 11, and 20; on six, in 20; on five, in 7; on four, in 20; on three, in 12, 18, etc. Desultory expositions of Gen. ii. 17; iii. 3, 14 *et seq.*; Ex. vii. 12 *et seq.*, 83 *et seq.*; Lev. xiii. 2, xiv. 34; Lam. i. 1 *et seq.*; Num. iv. 3, xxvii. 7; and Deut. xxxii. 12, are contained in sections 7, 10, 17, 20, 21, and 22. Especially noteworthy is section 8, on "the ages of the pious," the Patriarchs, the Matriarchs, and the twelve sons of Jacob, giving also the dates of their births. In this list the months are not designated as Nisan, etc., but as "the first," "the second," etc. The dates for Zebulun and Benjamin are lacking in the present text, but are given in a citation by Baḥya and in the Yalkuṭ, where, however, the months are named and not numbered. The length of life ascribed to the sons of Jacob agrees with that given in the Seder 'Olam Zuṭa; but only the Book of Jubilees gives the days and months of their births, and even it does not state the length of their lives (comp. Jubilees, xxviii. and xxxii., where, however, some dates differ from those given in the midrash). On the other hand, section 6 of the Midrash Tadshe is in entire agreement with the Book of Jubilees (ii., iii., iv., vii., x., xii., xiv., xv., and xxxiii.) in its statement that twenty-two varieties of things were created in the world—seven on the first day; one on the second; four on the third; three on the fourth; three on the fifth; and four on the sixth—and that these twenty-two varieties correspond to the twenty-two generations from Adam to Jacob (and to the twenty-two letters of the alphabet).

Analogies with the Book of Jubilees.

Epstein has drawn attention to other striking analogies between this midrash and the Book of Jubilees, especially to the strange theory of Rabbi Phinehas b. Jair (p. xxxi.) that Adam was created in the first week, and that Eve was formed in the second week, from his rib; this serving as the foundation for the rule of purification given in Lev. xii. 2 *et seq.*, with which Jubilees, iii. 8 is to be compared. On these grounds, Epstein advances the hypothesis that in this and many other passages the author of the Midrash Tadshe used the Book of Jubilees, which existed at that time in Hebrew and was much larger in scope than at present, and was ascribed, "on account of its Essenic tendency," to Rabbi Phinehas b. Jair, who was famous for his great piety. It is hardly probable, however, that the present Book of Jubilees is incomplete; and a much more plausible view of Epstein's is that which regards the Midrash Tadshe as the work of Rabbi Moses ha-Darshan. Either on account of its beginning, or for some other reason, R. Phinehas b. Jair was regarded as the author of this midrash, and Num. R. xiii. 10 and xiv. 12, 18 contain several expositions and maxims from it cited under the name of that tanna. The midrash, from which Yalkuṭ excerpted several passages and which has been cited by various authors, has been edited according to manuscript sources by Jellinek ("B. H." iii. 164–193) and by Epstein ("Beiträge zur Jüdischen Alterthumskunde," Vienna, 1887).

The Midrash Tadshe must not be confused with another baraita bearing the title "Baraita de-Rabbi b. Jair," which deals with gradations of virtues, the highest of which causes its possessor to share in the holy spirit (comp. Soṭah, end, and parallels).

BIBLIOGRAPHY: Zunz, *G. V.* p. 580; *Rab Pe'alim*, pp. 114 *et seq.*; Jellinek, *B. H.* iii., pp. xxxiii. *et seq.*; vi., p. xxix.; Epstein, *l.c.* pp. i.–xiv.; idem, *Le Livre des Jubilés, Philon et le Midrasch Tadsche*, in *R. E. J.* xxi. 80 *et seq.*, xxii. 1 *et seq.*; Weiss, *Dor*, iv. 216; Kautzsch, *Apokryphen*, ii. 37; Bacher, *Ag. Tan.* ii. 497, 499; Grünhut, *Sefer ha-Likkuṭim*, ii. 20b.

15. Midrash Temurah (called by Me'iri **Midrash Temurot**): A small midrash consisting of three chapters. It develops the view that God in His wisdom and might has created all things on earth as contrasted pairs which mutually supplement each other. Life is known only as opposed to death, and death as opposed to life; and, in like manner, if all were foolish or wise, or rich or poor, it would not be known that they were foolish or wise, or rich or poor. "Therefore God created man and woman, beauty and deformity, fire and water, iron and wood, light and darkness, heat and cold, food and famine, drink and thirst, walking and lameness, sight and blindness, hearing and deafness, sea and land, speech and dumbness, activity and repose, pain and pleasure, joy and sorrow, health and sickness," and the like. In ch. iii. the antitheses given in Eccl. iii. 1 *et seq.* are enumerated and are paralleled with Ps. cxxxvi. Ch. i., which contains an interesting anthropological passage, and ch. ii. begin with pseudepigraphical interpretations ascribed by the midrash to Rabbis Ishmael and Akiba; the latter appear, consequently, as joint authors of the midrash.

According to Jellinek, the Midrash Temurah was composed in the first half of the thirteenth century, since it drew upon Ibn Ezra and upon Galen's dialogue on the soul, even though it is cited by Me'iri and Abraham Abulafia. It was first edited by Azulai (Leghorn, 1786), being appended to the second part of his "Shem ha-Gedolim"; and it has been reprinted by Jellinek ("B. H." i. 106–114).

Bibliography: Zunz, *G. V.* p. 118; *Rab Pe'alim*, pp. 123 *et seq.*; Jellinek, *B. H.* i., pp. xx. *et seq.*

16. Midrash Wa-Yekullu: A midrash named after Gen. ii. 1 ("Wa-Yekullu ha-Shamayim"). It contained both halakic and haggadic material, and doubtless covered several books of the Pentateuch; but it now exists only in citations by various authors after the middle of the twelfth century. In "Ha-Roḳeaḥ," §§ 192, 209, 320, and 324, passages from it are quoted as belonging to Gen. xix. 24, to the pericopes Beḥuḳḳotai and Beha'aloteka and to Deut. ii. 31. Judging from the first and fourth of these citations, the Midrash Wa-Yekullu was a homiletic one, since Tanḥuma on Gen. xix. and on Deut. ii. 31, as well as Deut. R. on the latter passage, likewise contains homilies. The midrash must have derived much material from the Tanḥuma-Yelammedenu, since some of the few fragments that have been preserved agree more or less accurately with passages from the Tanḥuma or with excerpts in Yalḳuṭ from Yelammedenu. The midrash seems also to have been called "Wayekullu Rabbah." The citations from it are collected in Grünhut's "Sefer ha-Liḳḳuṭim," ii. 16b *et seq.*

Bibliography: Zunz, *G. V.* p. 281; idem, *G. S.* iii. 252; *Rab Pe'alim*, pp. 52 *et seq.*; Grünhut, *Sefer ha-Liḳḳuṭim*, Introduction, pp. 13 *et seq.*

17. Midrash Wayissa'u: This small midrash, "the heroic legend of the sons of Jacob," is based on Gen. xxxv. 5 and xxxvi. 6, and recounts the story of the wars of Jacob and his sons against the kings of the Amorites and against Esau and his army. The beginning of its version of the former story is as follows: "Our teachers said that although they did not pursue after them this time, yet seven years later all the kings of the Amorites gathered themselves together against the sons of Jacob." That the legends contained in the Wayissa'u are very old may be inferred from the Book of Jubilees, xxxiv., xxxvii. *et seq.*, and from the Testament of Judah (Kautzsch, "Apokryphen," ii. 97 *et seq.*, 102 *et seq.*, 471 *et seq.*); the midrash betrays its relationship to these old pseudepigraphical writings in many details. The war against the Amorites is treated at greater length in the "Sefer ha-Yashar," pericope "Beshallaḥ." The midrash itself is contained in Yalḳ., Gen. 133, and is mentioned by Naḥmanides on Gen. xxxiv. 13, as "Sefer Milḥamot Bene Ya'aḳob."

The text has been edited according to the Yalḳuṭ by Jellinek ("B. H." iii. 1–5), and by Chones (in his edition of "Rab Pe'alim," pp. 153 *et seq.*), and by Charles in his edition of the Book of Jubilees, Appendix II., Oxford, 1895.

Bibliography: Zunz, *G. V.* p. 145; *Rab Pe'alim*, pp. 54 *et seq.*; Jellinek, *B. H.* iii., pp. ix. *et seq.*

18. Midrash Wayosha': A midrash based on Ex. xiv. 30–xv. 18. It is an exposition in the style of the later haggadah and seems to have been intended for the "Shirah" Sabbath or for the seventh day of the Passover. Entire sections are taken verbatim from the Tanḥuma, such as the passage on Ex. xv. 3 from Tan., Bo, and on xv. 5 from Ḥuḳḳat, beginning. With the story in the exposition of Ex. xiv. 30, concerning Satan, who appeared before Abraham and Isaac as they went to the sacrifice, may be compared the addition in Tan., Wayera, ed. Stettin, No. 24; Yalḳ., Ex. §§ 98–99, end; and "Sefer ha-Yashar," end of pericope "Wayera." The midrash on Ex. xv. 2, 7 also contains extracts from the Chronicle of Moses, the passage on Usa, the genius of Egypt, agreeing word for word with the excerpt in Yalḳ., § 241. Here the first edition has merely "Midrash," while other editions give the Midrash Abkir as the source, although it is doubtful whether this haggadah ever occurred in that work.

The sections begin for the most part with the words "ameru ḥakamim," though Rabbi Joshua ben Levi and Rabbi Samuel b. Naḥmani are occasionally given as the authors. In the exposition of xv. 18 on the sorrows and the redemption in the Messianic time, the terrible figure of King Armilus is described, and it is said that he will slay the Messiah of the race of Joseph, but will himself be slain by the Messiah who is the son of David (comp. Suk. 52a); God will then gather together the scattered remnant of Israel and hold the final judgment; and the wonderful beauty of a new world full of joy and happiness is revealed.

The Midrash Wayosha' was first published at Constantinople in 1519 (Metz, 1849, and elsewhere), and has been reprinted by Jellinek ("B. H." i. 35–37).

Bibliography: Zunz, *G. V.* p. 282; *Rab Pe'alim*, p. 55; Jellinek, *B. H.* i., p. xvii.; Benjacob, *Oẓar ha-Sefarim*, p. 299.

The more recent collections of small midrashim mentioned in this article and in Midrash Haggadah are the following: A. Jellinek, "B. H." parts i.–iv., Leipsic, 1853–57; parts v.–vi., Vienna, 1873–78; Ḥayyim M. Horowitz, "Agadat Agadot," etc., Berlin, 1881; *idem*, "Bet 'Eḳed ha-Agadot: Bibliotheca Haggadica," 2 parts, Frankfort-on-the-Main, 1881; *idem*, "Kebod Ḥuppah," *ib.* 1888; *idem*, "Tosefta Attiḳta: Uralte Tosefta's," i.–v., *ib.* 1889–90; S. A. Wertheimer, "Batte Midrashot," i.–iv., Jerusalem, 1893–97; *idem*, "Leḳeṭ Midrashim," *ib.* 1903; L. Grünhut, "Sefer ha-Liḳḳuṭim, Sammlung Aelterer Midraschim," etc., i.–vi., *ib.* 1898–1903; comp. also Abraham Wilna, "Rab Pe'alim," ed. Chones, pp. 133 *et seq.*; H. L. Strack, in Herzog-Hauck, "Real-Encyc." *s.v.* "Midrasch."

In these collections, especially in Jellinek's "Bet ha-Midrash," there are many small midrashim, either edited there for the first time or reprinted, as well as a number of works under other names, a discussion of which belongs rather to an article on mystic literature. The following treatises, however, may be mentioned here, the titles being given for the most part according to Jellinek:

(1) Agadat Mashiaḥ (Haggadah of the Messiah: *ib.* iii. 141 *et seq.*). (2) Baraita Ma'ase Bereshit (in Chones' addenda to Abraham Wilna's "Rab Pe'alim," pp. 47 *et seq.*); also Seder Rabbah de-Bereshit (in Wertheimer, *l.c.* i. 1–31). (3) Gan 'Eden we-Gehinnom (Paradise and Hell; *ib.* v. 42 *et seq.*). (4) Ma'aseh R. Yehoshua' b. Levi (History of R. Joshua b. Levi; *ib.* ii. 48 *et seq.*). (5) Midrash Konen (in "B. H." ii. 23–39); Be-Ḥokmah Yasad (Divine Wisdom; *ib.* v. 63–69); Masseket Gehinnom (Tractate of Gehenna; *ib.* i. 147–149). (6) Milḥamot ha-Mashiaḥ (War of the Messiah; *ib.* vi. 117 *et seq.*). (7) Misterot R. Shim'on b. Yoḥai (Mysteries of R. Simeon b. Yoḥai; *ib.* iii. 78 *et seq.*). (8) Otiyot de-Rabbi Aḳiba (Alphabetical Midrash of R. Akiba; first and second recensions in "B. H." iii. 12–64; comp. *ib.* v. 31–33; vi., p. xl.; Wertheimer, *l.c.* ii. 23 *et seq.*; and see Akiba ben Joseph, Alphabet of); Hekalot Rabbati (Great Hekalot; in "B. H." iii. 83–108); Masseket Hekalot (Tractate Hekalot; *ib.* ii. 40–47; comp. also *ib.* i. 58 *et seq.*, iii. 161 *et seq.*, vi. 109 *et seq.*); and "Baraita Ma'ase Merkabah" (in Wertheimer, *l.c.* ii. 15–25). (9) Otiyot Mashiaḥ (Signs of the Messiah; *ib.* ii. 58–63). (10) Pirḳe Eliyahu (Sections Concerning the Messiah; *ib.* iii. 68 *et seq.*). (11) Seder Gan 'Eden (Description of Paradise; *ib.* ii. 52 *et seq.*; second recension, *ib.* iii. 131–140; additions, *ib.* 194–198). (12) Sefer Eliyahu (Apocalypse of Elijah; *ib.* iii. 65 *et seq.*). (13) Sefer Zerubbabel (Book of Zerubbabel; *ib.* ii. 54–57; comp. also Wertheimer, *l.c.* ii. 25 *et seq.*, 29 *et seq.*).

E. C. J. T.

MIDWIFE.—Biblical Data: Midwives are referred to in the Bible as having been employed among the Hebrews at an early period; thus Rachel and Tamar were assisted by midwives (Gen. xxxv. 17, xxxviii. 28). They were called in, however, only in rare cases. For instance, the delivery of Rachel is expressly stated to have been a difficult one, and Tamar was delivered of twins. But in general midwives were dispensed with. Thus in Egypt, where the Hebrews multiplied rapidly (Ex. i. 7, 12), the names of only two midwives are recorded, Shiphrah and Puah; and it is stated that the Hebrew women, unlike the Egyptians, "are delivered ere the midwives come in unto them" (*ib.* i. 15, 19). Sometimes the necessary service was rendered by friends or relatives (I Sam. iv. 20).

The general Hebrew term for "midwife" is מילדת (plural, מילדות); but the word חיות (Ex. i. 19), also, is interpreted by Rashi to denote midwives, like the Aramaic חייתא. The word אבנים (*ib.* i. 16), which is the dual form of אבן (= "two stones"), has given rise to some difficulty. The Targumim and the later commentators, as Rashi and David Ḳimḥi, interpret it as "the delivery-stool," while Ibn Janaḥ, Joseph Ḳimḥi, and Parḥon, followed by some modern commentators, as Eichhorn and Knobel, render it "the womb." Gesenius ("Th."), rejecting the idea that delivery-stools existed in Egypt at such an early period (comp. Ploss, "Das Weib," 2d ed., pp. 197, 232), translates "the stone bath."

Although it is not stated what were the functions of a midwife after the delivery, yet the services enumerated in Ezek. xvi. 4 were most probably rendered by her.

J. M. Sel.

——**In Rabbinical Literature:** The midwife is generally designated by חיה, חיתא (a term applied also to the lying-in woman) and by חכמה (= "the wise woman"; comp. the French "sage-femme"), but from Lev. R. xxvii. 7 it seems that the term מחבלתא is also applied to the midwife (comp. Gen. R. lx. 3). Besides tying the umbilical cord (Shab. 128b), she performed two other duties, as may be inferred from the Talmudic passage Soṭah 11b. It is here implied that "Shiphrah" and "Puah" (see Midwife, Biblical Data) were not the real names of the midwives, but only indicated their functions; the former meaning "the one who trims the child," and the latter, "the one who talks to the child," or, according to R. Hananeel, "the one who whispers"; that is to say, the midwife whispered in the woman's ear in order to facilitate parturition.

The question whether the delivery-stool was in use in Egypt during the Biblical period is answered by the Rabbis in the affirmative; for they translate אבנים "delivery-stool," giving various reasons for so doing (Soṭah *l.c.*). The Talmudic interpretation of משבר (Hosea xiii. 13) also is "delivery-stool."

A midwife, when called to assist a woman in labor, is allowed to profane the Sabbath, if necessary, in the discharge of her duties (Shab. *l.c.*; Yer. Shab. xviii. 3); and all concessions are granted to her as to one engaged in saving human life.

Although many physicians studied obstetrics, and rabbis who were acquainted with that science (Samuel, among others) were consulted on certain occasions with regard to the ritual cleanness or uncleanness of the mother, yet it does not appear from the Talmud that men were ever called to assist a woman in her delivery. It is also difficult to say whether in the Talmudic times midwives were specially trained for their profession or whether they gained their knowledge of it merely by watching the operations of others. The term חכמה, however, would seem to indicate that they were well trained.

Midwives, as appears from the Talmud, were called to assist not only women, but even domestic animals (Ḥul. 43a).

Bibliography: Wilhelm Ebstein, *Die Medizin in Neuen Testament und im Talmud*, pp. 213 *et seq.*, Stuttgart, 1903; L. Kotelmann, *Die Geburtshilfe der Alten Hebräer*, 1876.

S. S. M. Sel.

MIECZYSLAV III. See Poland.

MIEDZYBOZ (MEDZHIBOZH): Russian town in the government of Podolia; it has a total population of 5,100, including 3,400 Jews. Among the latter there are 1,009 artisans and 57 day-laborers. There are the usual charitable organizations. About 300 families were assisted in 1898 with fuel, and were given aid for Passover. A Jewish community existed at Miedzyboz as early as the sixteenth century, but in the course of the Cossack uprising under Chmielnicki it was destroyed. A few years later the census (1661) of the district of

Podolia showed that Miedzyboz had only a few Jewish houses, including two inns; these were exempted from taxation by privilege. During the war between Russia and Poland for the possession of Little Russia, the Jews of Miedzyboz were again put to the sword (1664). About 1740 the founder of Ḥasidism, Israel b. Eliezer Ba‘al Shem-Ṭob, settled there, and began to disseminate his teachings.

Bibliography: *Regesty i Nadpisi*, i. 426, 453, 464, St. Petersburg, 1899; S. Dubnow, *Yevreiskaya Istoriya*, ii. 428, Odessa, 1879.

H. R. S. J.

MIEDZYRZECZ (MESERITZ or **MEZHIRECHYE):** Town in the government of Siedlce, Russian Poland; near Warsaw. It has (1904) a population of 13,681, of whom 9,000 are Jews. The first Jewish settlement dates probably from the sixteenth century, its members coming from Germany and especially from Frankfort-on-the-Main. The Jews control all the business of the town. The making of bristles for the German export trade, via Leipsic, is one of its important industries, in which many Jewish workmen are employed. Moses Michel Migdal introduced this enterprise.

The synagogue, a very imposing stone structure, with a seating capacity of approximately 3,000, was built about 1800; Count Potocki, who formerly owned the town, is said to have contributed a large sum toward its erection. The bet ha-midrash was built in 1859. Miedzyrzecz has several minor congregations, a Talmud Torah, and a yeshibah (founded by Bendet Barg; d. 1891). Many Jews from Miedzyrzecz settled in the Holy Land, among them being Ẓebi Hirsch Fischbein (d. Jerusalem 1870) and David Janower. Both contributed to the founding of a Talmud Torah in Jerusalem. The colonists of Yesod ha-Ma‘alah, near Safed, in 1885, were all from Miedzyrzecz.

The following is a list of the rabbis of Miedzyrzecz: **Ẓebi Hirsch b. Abbusch** of Frankfort-on-the-Main (d. 1734); **Isaac b. Ẓebi Hirsch** (d. 1771); **Löb of Frankfort; Naḥman b. Elijah; Ephraim Eliezer Ẓebi b. Ẓeeb Harlap** (Eliezer Harlap; d. 1849; a descendant of Gedaliah ibn Yaḥya; he was a cabalist and left many manuscripts, some of which have been published under the title "Migdenot Eliezer"; in its introduction he traces his descent from King David); **Yom-Ṭob Lippe Heilpern** (author of "‘Oneg Yom-Ṭob," responsa); **Joshua Löb Diskin** (d. Jerusalem 1898); **Simḥah Samuel** (author of "Mesharet Mosheh," novellæ on Maimonides' "Yad"; d. 1865); **Israel Isser Shapiro** of Augustow (d. 1895); **Naḥman Baer Shapiro** (son of Israel Isser).

Miedzyrzecz has had several authors of note. **Abraham Dob Berusch Flohm,** maggid, was the author of "Ḥesed le-Abraham," on the Haggadah (1836). He corrected for the press all the manuscripts of Jacob, the maggid of Dubno. **Jacob David Biederman** was the author of annotations on "Torat Kohanim"; he became rabbi of Kozenitz, a small town near Miedzyrzecz. **Moses Ḥayyim Triwaks** (b. 1868) was the author of "Nod Dema‘ot" (Warsaw, 1888) and "Naḥalat Mosheh" (1890). There is a congregation in New York city whose members are mostly natives of Miedzyrzecz.

H. R. J. D. E.

MIELZINER, MOSES: American rabbi and author; born at Schubin, province of Posen, Germany, Aug. 12, 1828; died at Cincinnati Feb. 18, 1903. His father, **Benjamin,** rabbi in his native town, gave him the first instruction in Talmudic literature, while he received his secular education from L. I. Braunhart, a man of superior gifts, who, after having been a pupil of Heinrich Heine in the course founded by the Culturverein in Berlin, was appointed principal of the Jewish school in Schubin in 1835, and remained there until his death in his ninety-eighth year in 1904. In 1843 Mielziner was sent to Exin, where he attended the yeshibah of the aged rabbi Wolf Klausner, and in 1845 he went to Berlin in pursuit of further secular education, attending at the same time the Talmudic course of Rabbi J. J. Oettinger. Having prepared himself privately for academic studies, he entered the University of Berlin in 1848, and remained there until 1852, when Samuel Holdheim, who took a great interest in him, recommended him to Waren in Mecklenburg as teacher and preacher. The Orthodox reaction introduced by the "Landrabbiner" Lüpschitz in 1853 forced Mielziner, much to the regret of his congregation ("Allg. Zeit. des Jud." 1854, p. 527; 1857, p. 369), to resign his position. He went to Denmark, where his brother Solomon was minister in Aalborg, and soon obtained a position at Randers in 1854. In 1857 he was called as principal of the religious school to Copenhagen, where he remained until 1865, when he was called to the rabbinate of the Congregation Anshe Chesed in New York ("New Yorker Staats-Zeitung," 1865, No. 215). When this congregation was absorbed by the Beth-El congregation, he opened a private school, which he conducted until 1879, when he received a call as professor of Talmud and rabbinical literature from the Hebrew Union College in Cincinnati. Upon the death of Isaac M. Wise March 26, 1900, he became president of this institution, and held this position until his death.

Moses Mielziner.

Mielziner was not a voluminous writer. Apart from several sermons which he published, the first of which was delivered in Waren, 1854, he wrote "Die Verhältnisse der Sklaven bei den Hebräern," Copenhagen, 1859, this being the thesis for which he received the degree of Ph.D. from the University of Giessen. This book appeared also in an English translation under the title "Slavery Among the Ancient Hebrews," Cincinnati, 1895. As a result of his lectures at the college he published: "Jewish Law of Marriage and Divorce," Cincinnati, 1884; "Introduction to the Talmud," *ib.* 1894; second edition, New York, 1903; and "Legal Maxims of the Talmud," *ib.* 1898. Mielziner edited a Danish almanac for the year 5622 = 1862–63, and "A Selection from the Psalms for School and Family," Cincinnati, 1890. He also contributed to the "Allgemeine Zeitung des Judenthums," "Ben Chananja," the "American Israelite," and "Die Deborah," and wrote articles for the "Year-Book of the Central Conference of American Rabbis" and for The Jewish Encyclopedia.

Mielziner married in 1861 Rosette Levald of Copenhagen, and of the seven children who survived him, one, **Leo,** is an artist, living in Paris, and another, **Jacob,** is a rabbi at Helena, Mont.

Bibliography: *American Israelite*, Feb. 26, 1903; *Allg. Zeit. des Jud.* 1903, pp. 271-273; *Program of the Hebrew Union College*, 1903, and *Beretning om den Jödiske Religionsskole's Virksomhed i de Forlöbne 50 Aar*, Copenhagen, 1904.

A. D.

MIESES: A family of German and Austrian scholars of the nineteenth century, of which the following are prominent members:

Fabius Mieses: Galician litterateur and philosopher; born at Brody Oct. 31, 1824; died at Leipsic Oct. 10, 1898. Up to his fifteenth year he studied Hebrew literature exclusively. At an early age he gave signs of great intellectual power, and was hailed as a genius. In the house of his father-in-law, I. Mieses, a scholar living in Dresden, he met, besides Rapoport and other Maskilim, his future teacher, M. Schöngut, who initiated him into the study of philosophy, and with whom he used to converse in Hebrew during their regular daily walks. At the same time he assiduously applied himself to the study of German, French, Italian, Latin, mathematics, and astronomy. In 1846 his German essay "Gegenwart und Vergangenheit im Judenthume" appeared in Fürst's "Orient"; and from that time he became assistant editor of and a regular contributor to that paper. In 1878 he published (at Lyck) a didactic poem entitled "Ha-Emunah weha-Tebunah," treating of Darwinism and its opponents. By this production he gained for himself a prominent and lasting place among Hebrew poets.

Mieses was a prolific writer. Besides frequently contributing to various Hebrew and German periodicals, he wrote the following independent works: "Ha-Ḳabbalah weha-Ḥasidut" (Breslau, 1866; Odessa, 1871); "Ḳorot ha-Filusufiyah ha-Ḥadashah" (Leipsic, 1887), a history of modern philosophy from Kant to Mieses' own time; "Shirim" (Cracow, 1891), a collection of miscellaneous poems; "Die Bibel der Vernunft" (Leipsic, 1895). Upon this last work rests his chief claim to fame, as it is the first and only one of its kind which was written in the Hebrew tongue. Mieses was opposed to all religious reforms.

Bibliography: E. Ginzig, *Toledot F. Mieses*, Cracow, 1890; *Keneset Yisrael*, p. 118, Warsaw, 1887.

S. I. War.

Isaac Mieses: Austrian writer; born at Lemberg 1802; died in 1883. A very talented boy, he acquired at an early age a knowledge of the Talmud and kindred works. Later on he devoted himself mainly to philosophy. He removed to Thorn when nearly sixty years of age.

His works include the following: "Beitrag zur Würdigung der Wirren im Judentum," Leipsic, 1845; "Zofnath Paneach: Darstellung und Kritische Beleuchtung der Jüdischen Geheimlehre," in two parts, Cracow, 1862; "Benedict Spinoza und Sein Verhältniss zum Kriticismus," in "Zeitschrift für Exacte Philosophie," vol. iii.; and many other scientific essays published in various periodicals.

Bibliography: E. Ginzig, *Toledot Fabius Mieses*, Cracow, 1890.

S. A. H. R.

Jacques Mieses: German journalist and chess master; born at Leipsic Feb. 27, 1865; educated at the universities of his native city and Berlin, where he studied mainly the natural sciences. When seventeen years of age he won the first prize at the annual tournament of one of the Berlin chess clubs, and then for some time devoted himself chiefly to theoretical chess and problems. Of the latter he is generally admitted to be one of the leading solvers. Since 1888 he has participated in most of the international tournaments, at each of which he has gained prizes:

1888. Nuremberg.
1888. Leipsic.
1889. Breslau.
1899. London.
1900. Paris.
1901. Monte Carlo.
1902. Hanover.

At the tourney held at Cambridge Springs, Pa., in 1904, he was placed eighth, tying with Pillsbury.

Mieses is the author of the following works on chess: "Kleines Lehrbuch des Schachspiels" (Leipsic); "Schachmeister-Partieen" (*ib.*); and, with C. von Bardeleben, "Lehrbuch des Schachspiels" (*ib.* 1894). He edits also the chess columns of the "Berliner Tageblatt," "Leipziger Neueste Nachrichten," and "Zur Guten Stunde."

Bibliography: *The Hastings Chess Tournament*, 1895, ed. Cheshire, p. 361, London, 1896; C. T. Blanchard, *Examples of Chess Master-Play*, second series, p. 117, London, 1894.

S. A. P.

Judah Löb Mieses: One of the most prominent Maskilim of Galicia; died at Lemberg 1831. He was a man of wealth and education, and made his house the center of a literary circle. He encouraged and aided Isaac Erter and other young men who showed eagerness for knowledge and self-culture, and he offered them the use of his valuable library.

Mieses was a fluent Hebrew writer and a strong opponent of Ḥasidism. He was the author of "Ḳin'at ha-Emet" (Vienna, 1828; 2d ed., Lemberg, 1879), containing an introduction and three dialogues between Maimonides and Solomon of Chelm, author of "Merkebet ha-Mishneh" (Salonica, 1777). In this work Mieses pleads for pure Judaism free from all superstitious belief in spirits, dreams, demons, witchcraft, metempsychosis, etc., which in the course of time had obscured the light of the sublime religion. He sharply criticizes the ẓaddiḳ for spreading the grossest superstition among the Ḥasidim, and for exploiting the credulity of the ignorant masses. The author evinces a wide acquaintance with Jewish and general literature; and he appends to his book, under the title "Liḳḳuṭe Peraḥim," extracts from the writings of Judah ha-Levi, Ibn Ezra, Ḳimḥi, Albo, Abravanel, Joseph Delmedigo, and others, in support of his own views. He wrote also additions to David Caro's "Tekunat ha-Rabbanim" (2d ed., Lemberg, 1879; see Jew. Encyc. iii. 582, *s.v.* Caro, David).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 530; *Bikkure ha-'Ittim*, xi. 126-142, Vienna, 1830; Fürst, *Bibl. Jud.* ii. 377; Geiger, *Melo Chofnajim*, pp. xlviii., 51, and Hebrew text, p. 6, Berlin, 1840; Grätz, *Gesch.* xi. 425-426, 488, Leipsic, 1870; *Kerem Ḥemed*, pp. 124-134, Vienna, 1833; Letteris, in Erter, *Gesammelte Schriften*, p. v., Vienna, 1864; Zeitlin, *Bibl. Post-Mendels.* p. 239.

D. S. Man.

MIGAS, IBN. See Ibn Migas.

MIGGO: An Aramaic word contracted from "min gaw" (= "from within"), meaning to proceed from the content of a sentence or circumstance, and designating originally a conclusion based on analogy. It is used in this sense in B. M. 5b. If it be assumed that one has transgressed a commandment, and has taken money or property which does not belong to him, it follows that he may be suspected with regard to an oath, and that he is likely to commit perjury. Such a conclusion, however, is valid only when the breaking of a venial commandment is inferred from the violation of an important one, and not conversely (comp. Tos. B. M. *l.c.*, catch-word "de-ḥashid"). Another example of the use of "miggo" in this sense occurs in Suk. 7a, where, from the assumption that a ledge is considered a wall in the case of a booth, the conclusion is drawn that a ledge is likewise a wall so far as the Sabbath is concerned. The Hebrew equivalent for the Aramaic "miggo" in this sense is "mittok," a contraction of "min tok" (= "from within"). An example of the use of this term occurs in Beẓah 12a, where, from the fact that work is permissible on a holiday when it is necessary for a livelihood, it is inferred that it is allowed also when it is not necessary for subsistence: "Mittok she-hutterah le-ẓorek hutterah nami shello le-ẓorek."

Bases of Legal Argument.

Later the expression "miggo" was frequently used as a legal term, connoting "for this reason." When, for instance, a defendant or a plaintiff who bases his statements on a given assertion is known to have other and better reasons for his complaint or his defense, he is believed on the ground of the assertion made, and it is assumed that he has spoken only the truth; for had he wished to perjure himself he would have alleged better reasons. Thus the expression "The defendant (or the plaintiff) has a miggo" signifies that he was in a position to produce more convincing grounds for his statements; and in like manner, the formula "His case is decided on account of a miggo" signifies that he is believed for this reason.

The Mishnah does not contain the word "miggo," but a similar idea is expressed in the sentence "ha-peh she-asar hu ha-peh she-hittir" (= "the mouth which has bound has loosed"). An application of this principle occurs in Ket. 15b: "When one says, 'This field belonged to thy father, but I have bought it from him,' he is believed; for, had he wished to appropriate what was not his, he would not have called attention to the fact that the land had previously belonged to another."

Miggo is not, however, conclusive proof, but only evidence of probability. If two parties present their opposing statements to a judge who can not decide which is true, and if one party has a miggo, the fact that he did not plead other arguments which he might have alleged is allowed to decide the matter and results in a favorable judgment for him. The miggo is valid, therefore, only when it must be admitted that the party in question omitted the presentation of other pleas within his power in good faith and not for some ulterior reason. If, on the other hand, the latter motive is to be assumed, the miggo is absolutely invalid. An example may make this clearer. A entrusts B with a given object. If B asserts that the object so given him was destroyed through no fault of his, he is obliged to take the oath prescribed by the Bible, in spite of the fact that he has a miggo—namely, he might deny that A had given him the object in question. But in the case in question B did not avail himself of this plea, only because he did not have the audacity to deny a fact known to A and because he preferred to tell a falsehood which was not known by his opponents to be such (comp. Asheri to Shebu. 45a).

Limitations.

The miggo is, furthermore, subject to many limitations. Thus it is invalid when the better plea of the party in question is an unusual one, or one of an incriminating character, or one which is known only to lawyers. It is invalid also when the court recognizes the assertion made to be false (comp. Tos. B. B. 30a, *s.v.* לאו). Neither is the miggo valid when the assertion made is suspected to be based on error, although the defendant or the plaintiff believes he is speaking the truth. When, for example, a wife declares that her husband died in battle, she is not believed simply because she has a miggo—namely, she might have averred that he died elsewhere than in battle. The miggo can find no application here, because the woman's veracity has not been questioned, the point at issue being whether or not she was mistaken and thought that her husband died on the field, whereas he was only severely wounded (Yeb. 115a).

Bibliography: Z. Frankel, *Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte*, pp. 437–474, Berlin, 1846; Fink, *Miggo als Rechtsbeweis im Babylonischen Talmud*, Breslau, 1891.

s. J. Z. L.

MIGRATION: Removal from one region to another. Ever since the Exile, Jews have been forced to wander from country to country, and a full history of their migrations would be almost identical with a complete history of that people.

In the first century the center of Jewish population, taking the whole spread of the Diaspora, was probably somewhere about Tarsus. In the twelfth century it had moved to the neighborhood of Troyes because of the migration of the Jews to Rome, to Spain, to Gaul, to England, and to Germany. By the middle of the sixteenth century, owing to the expulsion and migrations from western Europe, the center of Jewish population had moved over to Poland. It is impossible here to deal with these movements in detail, but the forcible migration of Jews to Babylonia in Bible times, whence they spread to Persia, and, it has been conjectured, even up to Caucasia, is a typical instance of such movements. Expulsion from England removed 16,000 Jews; that from Spain is reckoned to have spread more than 300,000 over the lands bordering the Mediterranean. The medieval history of the German Jews consists almost entirely of wholesale movements of communities from one town to another. Unfortunately in few of these instances are any numerical details available. It was only recently that new conditions enable some estimate to be made of the numbers of Jews forced through migration from their native countries.

In recent times a new kind of migration has taken place, due partly to economic causes and partly to persecution, which can be traced in some detail for the past quarter of a century. The chief countries from which emigration has taken place are Russia, Galicia, and Rumania; the chief countries of immigration, England and the United States. J.

From Russia.

The emigration of Jews from Russia increased remarkably in the seventies and became widespread in the eighties of the nineteenth century. That until then the emigration movement was but slight is evidenced by the fact that between the years 1821-70 only 7,550 Jewish emigrants from Russia and Russian Poland set out for the United States, at that time the most important objective point, and in the decade 1871-80 no less than 41,057 came from Russia alone.

The direct cause which led to the largely increased emigration may be found in the anti-Jewish riots which occurred in the early eighties. Maddened by fear after these riots, the Jewish population, including not a few professional men, formed regular emigrant companies. These removed to Germany, Austro-Hungary, England, France, the United States, and Palestine. There are no exact figures at hand to show the extent of that first emigration movement. The emigration from Russia to the United States, which amounted, on the average, to no more than 4,100 persons a year even in the decade 1871-80, reached in the decade 1881-90 an annual average of 20,700. The following table gives the number of Russian Jews who emigrated to the United States during the several years of this decade according to the figures of the United States Immigration Commission and of the United Hebrew Charities respectively:

Year.	From Russia.	From Other Countries.	Year.	From Russia.	From Other Countries.
1881..........	8,193	......	1886..........	17,309	29,658
1882..........	17,497	14,310	1887..........	28,944	27,468
1883..........	6,907	......	1888..........	31,256	31,363
1884..........	15,122	......	1889..........	31,889	23,962
1885..........	16,603	19,611	1890..........	33,147	34,303

However, while the riots of 1881 were the immediate cause of the increased emigration, the true cause was undoubtedly the very unfortunate economic condition of the Jewish population in Russia, and the riots merely supplied the stimulus. The pioneers were scarcely settled in their new homes when their friends and relatives followed them. The relations between the Pale of Settlement and the countries whither the emigrants moved became more intimate, and because of the more favorable economic conditions in these countries the emigration to them increased. The fluctuations in the separate years covering the period may be explained mainly by the fluctuations in the commercial prosperity of these lands.

The new and repressive measures inaugurated by the Russian government in the early nineties resulted in another increase of Jewish emigration. In 1891 and 1892 occurred the administrative expulsion of the Jews from Moscow and a similar expulsion from the villages and hamlets outside the Pale. It is estimated that there were expelled in this manner more than 400,000 persons. This mass of people rushed to the already overcrowded cities and towns of the Pale, and naturally enough could find no room there. As a result of this those who were expelled by the administration either emigrated themselves or crowded out others from the Pale, and the latter in their turn had to emigrate. The average number of Jewish immigrants to the United States, by far the greater part of whom were from Russia, was in the nineties more than double the number in the preceding decade. For the single years the immigration was as follows:

Year.	From Russia.	From Other Countries.	Year.	From Russia.	From Other Countries.
1891..........	42,145	69,139	1896..........	45,137	28,118
1892..........	76,417	60,325	1897..........	22,750	20,684
1893..........	35,626	32,943	1898..........	27,221	27,409
1894..........	36,725	22,108	1899..........	24,275	......
1895..........	33,232	32,077	1900..........	37,011	......

In Russia the emigration took place from every part of the Pale and from Poland, but the greater numbers came from the provinces which are nearest the boundary, such as Volhynia, Podolia, Kiev, Grodno, Kovno, Suwalki, etc.

BIBLIOGRAPHY: *Voskhod*; G. M. Price, *Russkiye Yevrei v Amerikye*, St. Petersburg, 1893; *Alien Immigration, Reports to the Board of Trade*, London, 1893.

E. C. L. Wy.

Austria and Rumania.

Statistics of the emigration of Jews from Austria and Rumania are accessible for the decade 1890-1900. These are obtained by subtracting the Jewish population of the former date from that of the end of the century. The increase in the Jewish population of Austria during that period was 81,594, but the excess of births over deaths was 186,352, showing that 104,758 had migrated from Austria. The majority of these went from Galicia; and by the same process it is shown that 108,949 Jews left that province, some of them going to other parts of Austria ("Oesterreichische Statistik," lxvi., pp. xxxii.-xxxiii., Vienna, 1902).

If the same method be applied to Rumania, from data supplied by J. Jacobs in "The Jewish Chronicle," Aug. 21, 1885, and by W. Bambus in Bloch's "Oesterreichische Wochenschrift," 1902, p. 678, it would appear that between 1877 and 1894 the Jewish population increased 26,919, whereas the excess of births over deaths for that period ran to 69,193, showing that in those seventeen years 42,274 Rumanian Jews had emigrated. This number must have increased considerably in the last decade, during which persecution in Rumania has been more severe.

As regards the countries to which these emigrants from Russia, Galicia, and Rumania wend their way, it must be borne in mind that most of the Continental countries rigidly enforce the restrictions forbidding the Jews of eastern Europe to settle within their boundaries, yet, notwithstanding these restrictions, it has been reckoned that nearly 30,000 have settled in Germany since 1875 ("Ha-Maggid," 1903, No. 19). Nevertheless, there have been practically only two asylums for the Jews of the new Exodus, Great Britain and the United States, though numbers have gone to South Africa; but during the Boer war the emigration to South Africa stopped on account of the limitations prescribed by the Cape Parliament against immigration. It is still uncertain at the present time whether the new law will actually stop the migration of Jews to South Africa. A few of the emigrants have been transported by the Jewish Colonization Association to the Argentine Republic (see AGRICULTURAL COLONIES).

England and United States.

So far as immigration to England is concerned there is difficulty in ascertaining the number, as no statistics of religion are taken there. A conservative estimate ("Jewish Chronicle," Feb. 7, 1902) reckoned the number of alien Jews in London as 55,000, five-sevenths of whom were Russian Poles. The total Jewish immigration during the past twenty years has probably not exceeded 100,000 for all the British Isles, of which 80,000 came directly from Russia.

For the United States fuller details can be given, as records have been kept at the chief ports of entry—New York, Philadelphia, and Baltimore—since the great exodus in 1881. Between that year and 1884 74,310 Jews were recorded as reaching the United States, though details no longer exist as to their provenience. From 1884 to October, 1903, the United Hebrew Charities recorded the nationalities of all Jewish immigrants landing at Castle Garden and Ellis Island, and furnish the following figures:

Nationality.	Total.	Percentage.	Nationality.	Total.	Percentage.
Russians	406,657	65.36	Dutch	524	.08
Austrians	158,609	25.49	Swedes	380	.06
Rumanians	36,099	5.80	French	354	.05
Germans	15,469	2.48	Danes	225	.04
English	2,273	.36			
Turks	1,534	.24	Total	622,124	

Besides these, up to 1903 there have come in at Philadelphia 50,264 and at Baltimore 28,487, making a grand total of 775,181 of Jewish immigrants actually counted since 1881, of whom it may be conjectured more than 500,000 were Russians, 180,000 were Austrians, and 50,000 were Rumanians.

Altogether during the quarter of a century from 1881 to 1904 there has probably been a migration of Jews numbering close on a million souls, of whom, so far as the imperfections of the records enable one to estimate, about 850,000 have gone to America, 100,000 to England, 30,000 to Germany, and 20,000 have been scattered throughout the rest of Europe. Of these 200,000 came from Galicia, 100,000 from Rumania, and the remaining 700,000 from Russia. Apart from these great streams of migration there is a natural ebb and flood of young men seeking their fortunes in most of the European communities and almost all quarters of the globe. Their numbers are somewhat larger in proportion than those of the rest of the population, owing to their international relationships; but in the more settled communities like those of Holland, France, England, and the United States, where there is no active persecution, there is little tendency toward emigration.

Among the results of migration of which notice will have to be taken in all statistical inquiries are the ages and sexes of the migrants. It has been reckoned that whereas in Russia persons between the ages of 14 and 45 form 45 per cent of the Jewish population, they constitute 70 per cent of those who migrate to America. So, too, while there are 95 Jews to 100 Jewesses in Russia, there are said to be 134 Jews as against 100 Jewesses among those emigrating ("Ha-Ẓefirah," 1903, No. 62). This is confirmed by the records of the United Hebrew Charities in New York, between 1884 and 1902, which show that the immigrants consisted of 222,202 males, 155,000 females, and 197,351 children.

This tends to make the death-rate of any population consisting of Russian Jewish refugees very low, owing to the fact that so many of them are of the ages between 14 and 45, and at the same time renders the marriage-rate very high, as so many of the Jewish immigrants are between 20 and 30, the favorite age for marriage; but it must be borne in mind that there are three men to two women in the stream of migration.

S. J.

MIGUES, JOÃO. See NASI, JOSEPH (JOÃO MIGUES).

MIHAILENI: Small town in the district of Dorogoi, Rumania. It was formerly called Vladeni and Tirgu-Nou, and was founded in 1792 by a number of Jews under an agreement with the proprietor of the domain. This agreement was confirmed by a decree of Prince Alexander Constantine Moruzi, dated May 30 of the same year. Besides certain personal advantages, the founders obtained the right to use gratuitously the grounds necessary for a synagogue, a bath, and a cemetery.

When the town came into the possession of Prince Michel Sturza in 1835, he made it the capital of the district of Dorogoi. Actuated by a desire to change the terms of the original agreement, he persecuted the inhabitants, especially the Jews, cruelly beating one of their leading men and imprisoning his son. Later, however, a law was enacted under which all artisans who should settle in the city were to be exempt for five years from the payment of rent for property held by emphyteusis.

The law of 1838, framed by a commission which included seven representatives of the Jewish community, provided that the large synagogue and two small ones, an oratory, and the bath should be exempt from rent. Because of such measures the Jewish population gradually increased. The number of Jewish taxpayers increased from 60 in 1803 to 129 in 1820; the census of 1831 reported 747 Jews and 72 Christians; and that of 1859 showed 2,472

Jews and 1,812 Christians. The Jewish population reached its maximum in 1886, when there were 2,855 Jews as compared with 1,075 Christians. The city was, however, neglected by the authorities, and began to decline. In spite of an excess of births and the fact that many Jews expelled from neighboring villages took refuge in Mihaileni, the number of Jews continued to diminish. According to the census of 1899 there were only 2,446 Jews in Mihaileni; and this number has decreased considerably on account of emigration since 1900.

The income of the Jewish community, which amounts to 18,000 francs annually, is derived from a tax on meat, poultry, unleavened bread, and from certain other fees, including those from the bath. The Jews support a rabbi and four shoḥeṭim. The Talmud Torah of former years has been transformed into a modern school; but ten ḥadarim have been closed. In addition to the large synagogue, built when the city was founded, there are eleven small synagogues or oratories, and the community possesses also a benevolent association and a Zionist society.

Bibliography: T. Codrescu, *Uricarul*, viii. 152, ix. 12; *Buletinul Moldovei*, March 16, 1839; N. Filipescu-Dubau, *Dictionarul Geografic al Judetului Dorohoi*, p. 218; *Fraternitatea*, 1882, p. 345; *Calendarul Israelit-Illustrat pe 5564*, Bucharest, 1903; M. Schwarzfeld, *Excursiuni Critice Asupra Istoriei Evreilor*, ib. 1888, pp. 16-17.

G.
E. Sd.

MI-KAMOKAH ("Who is like unto Thee?"): Opening words of the verse Ex. xv. 11, which, with verse 18 of the same chapter ("Adonai Yimlok," etc.), is regularly employed as a response in the evening and morning services between the Shema' and the Shemoneh 'Esreh. Normally, as on week-days and ordinary Sabbaths, these verses are chanted to the melody-type in the free employment of which the particular service is intoned (comp. Ḥazzanut). In one case, indeed, the setting of "Mi-Kamokah" may have itself determined the intonation of the whole of the service in which it finds a place. This is the evening service of the Days of Penitence (New-Year to Day of Atonement), the traditional intonation of which is much later in style than that of any of the other services of the northern Jews. It differs from them very notably in its tonality also, which is that of the ordinary modern major mode, while the other services utilize scale-forms, surviving only in the early medieval plain-song of the Church, or in the folk-song of eastern Europe. This penitential setting is accordingly designated when "Mi-Kamokah" is itself quoted as an ancient melody; and it is given in the accompanying transcription.

MI-KAMOKAH

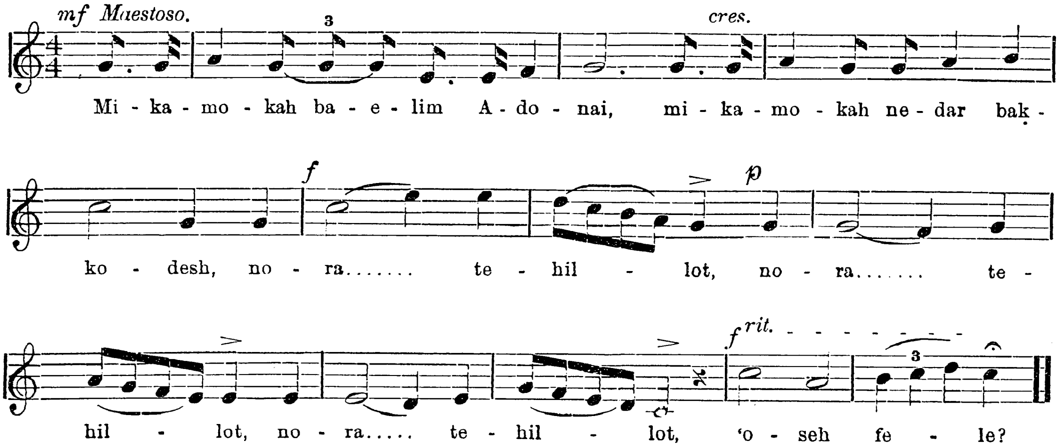
mf Maestoso.
3
cres.
Mi - ka - mo - kah ba - e - lim A - do - nai, mi - ka - mo - kah ne - dar bak -
f
p
ko - desh, no - ra....... te - hil - lot, no - ra....... te -
rit.
f
3
hil - lot, no - ra..... te - hil - lot, 'o - seh fe - le?

To the use of "Mi-Kamokah" as a response is due also the introduction of the more recent custom into the northern liturgies according to which certain melodies, usually of post-medieval adoption, sung in the synagogue or in the home on special occasions, have come to be utilized as representative themes, and chanted as such not only with "Mi-Kamokah" and the opening verses of Ps. cxviii. (see Hallel), but also with other passages utilized on previous days as anticipatory references to the occasion. As an example may be cited the practise customary on the last Sabbath in the month, when the day of the ensuing new moon is announced to the melody representative of any festival or fast which may occur in the approaching month.

The first such melody utilized as a representative theme was probably that of Ma'oz Ẓur, the domestic hymn on the festival commemorating the triumph of the Maccabees, whose name, it was traditionally held, was itself compounded of the initial letters of the response "Mi-Kamokah ba-elim Adonai"; so that the introducer of the custom saw an eponymous connection between the text of the response and the melody.

According to recent practise, "Mi-Kamokah" and the accompanying passages are chanted on special occasions to the following melodies, considered as representative of the respective occasions, viz.:

Festivals (including intermediate Sabbaths):

Passover......Addir Hu.
Pentecost.....Aḳdamut or else Yeẓib Pitgam.
Tabernacles..."Lulab" chant (see Hallel).

Feast of Dedication (Ḥanukkah)....	Ma'oz Ẓur.
Sabbaths in the 'Omer weeks..	Lekah Dodi of same.
Sabbaths between the fasts of Tammuz and Ab.....	'Eli Ẓiyyon.
At a circumcision..	A melody specially introduced by the mohel into the morning service at references to "the covenant."

Bibliography: The traditional melodies are collected in Baer, *Ba'al Tefillah*, Nos. 26, 28, 30, 48b-51, 384-398, 533-535, 735-745, 974-977, 1050-1052, Frankfort-on-the-Main, 1883; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 25, 50, 132-134, 189, 292 and 294, London, 1899.

A. F. L. C.

MIḲMAṢ, DAVID IBN MERWAN. See David ibn Merwan al-Muḳammaṣ.

MIḲWA'OT ("Baths"; called **Mikwot** by the Geonim, in the "'Aruk," and in the Mishnah, ed. Lowe): Treatise in the Mishnah and the Tosefta in the order Ṭohorot. The legal code of the Pentateuch prescribes a bath for lepers (Lev. xiv. 9) and for persons suffering from certain other diseases (*ib.* xv.). The bath, according to the rabbinical interpretation of Lev. xiv. 9, must hold at least forty seahs (= 268.29 liters), and must be of such a size that the person who is to be cleansed may immerse his whole body (Ḥag. 11a). The water may be from a spring or a river, or it may be rain-water, but it must not be drawn. The treatise Miḳwa'ot deals with a more exact definition of the rules upon these subjects. In most of the editions of the Mishnah as well as in the Tosefta this treatise is the sixth in the order Ṭohorot; but in the edition of the Babylonian Talmud it is the seventh, and in the editions of the Mishnah of 1559 and 1606 it stands first in this order. It is divided into ten chapters, containing seventy-one paragraphs in all.

Kind of Water.

Ch. i.: There are six grades of bodies of water so far as cleansing and purification are concerned. The lowest in value is water from a pond, ditch, cistern, or cavern, as well as standing water which has flowed from a mountain. These waters, under certain circumstances, cause uncleanness, but they may, nevertheless, be lawfully used for washing the hands and also for making dough (§§ 1-5). Water still flowing from a mountain is a grade higher, for it can never become unclean; and it may therefore be used in preparing the priestly heave-offering of dough (§ 6). Next in ascending order is a body of water which contains forty seahs, and is therefore suitable for ritual baths and for the purification of vessels. Still higher in grade is a spring to which other water drawn from some source is added, and which in certain respects resembles a body of water and in others a spring (§ 7). A yet higher grade of water is that from a mineral spring, which cleanses even while flowing; and the highest of all is pure spring-water, which may also be used for the ritual sprinkling (§ 8; comp. Lev. xiv. 5-6; Num. xix. 17).

Impurities.

Ch. ii.: When one has bathed and is uncertain whether he has performed the ceremony correctly, or when he is in doubt as to the size of the miḳweh, or when, on being measured, the bath is found to be of insufficient size, the person bathing is not considered clean (§§ 1-2). When drawn water renders the miḳweh unclean, even though it is doubtful whether it fell into the bath (§ 3). Three logs of water drawn intentionally render the miḳweh unfit, but if unintentionally drawn they do not have this effect, even though such water has been preserved in a vessel (§§ 4-9). Regulations concerning a miḳweh of water and clay, and the degree of fluidity of the clay which requires that the latter be taken into account (§ 10).

Ch. iii.: Additional regulations concerning drawn water. How a miḳweh made unfit by drawn water may be rendered fit again (§§ 1-2). The method of reckoning drawn water derived from several vessels, and other methods of reckoning considered in connection therewith (§§ 3-4).

Ch. iv.: How rain-water may be led into a miḳweh and not be considered drawn water (§§ 1-3). On the mixing of rain-water and drawn water before they reach the miḳweh (§ 4). Cases in which a conduit of stone is considered a vessel, so that the water in it is regarded as drawn water. Of the conduit of Jehu at Jerusalem (§ 5).

Flowing Water.

Ch. v.: Cases in which a spring resembles a miḳweh, its water having cleansing properties when collected in a pool ("ashboran"), but not while it flows (§§ 1-3). Whether the sea may be considered a miḳweh and whether, even while flowing, it cleanses (§ 4). Flowing or dripping water, and what objects may be used to stop the flow (§ 5). Regarding a wave of the sea which contains forty seahs, and other bodies of water (§ 6).

Ch. vi.: Of holes and rifts connected with a miḳweh (§ 1). Of dipping several objects at once (§ 2). Of reservoirs lying near one another (§ 3). Cases in which drawn water does not make the miḳweh unfit (§ 4). Of large vessels standing in the miḳweh or in the sea (§§ 5-6). Of the connection of miḳwa'ot with each other (§§ 7-9). Of pipes fixed in bath-houses (§§ 10-11).

Ch. vii.: Things which may make up the measure of forty seahs, such as ice, snow, and hail, and things which may not, although they do not make the miḳweh unfit (§§ 1-2). Cases in which the miḳweh becomes unfit through a change of color in the water (§§ 3-5). Of bathing in a miḳweh which contains exactly forty seahs (§§ 6-7).

Ch. viii.: The baths in the land of Israel, even in its heathen cities, are clean and fit for use; but the heathen baths in other lands are to be considered clean only in one respect (§ 1). The bathing of those who have certain diseases, and how such persons are to bathe (§§ 2-5).

Use of Miḳweh.

Ch. ix.: Enumeration of things which, if they touch the bather, render the bath ineffectual (§§ 1-4). Things which have a similar effect with regard to the bath in case they come in contact with objects dipped in the water (§§ 5-6).

Ch. x.: Detailed regulations concerning the dipping of objects which are to be cleansed (§§ 1-5; comp. Num. xxxi. 23). Regarding the purification of water by contact ("hashakah") with the water of the bath (§ 6). Of unclean foods and drinks which defile and of the method of reckoning them (§§ 7-8).

In the Tosefta the treatise Miḳwa'ot is divided into seven chapters. Especially interesting in the Tosefta are the discussions between R. Ṭarfon and R. Akiba concerning the bath of Jabneh. Noteworthy also is the discussion between Jose the Galilean and Akiba in which R. Ṭarfon expressed his respect for Jose (viii. 11).

S. J. Z. L.

MIḲWEH (rabbinic Hebrew, **miḳwah;** plural, **miḳwa'ot**): Literally, a "collection," a "collected mass," especially of water (Gen. i. 10; Ex. vii. 19; Lev. xi. 36; comp. Isa. xxii. 11). Because of the use made of this word in connection with ritual purification (Lev. xi. 36), it has become the term commonly used to designate the ritual bath. In all cases of ritual impurity it was necessary for the person or object to be immersed in a bath built in accordance with the rules laid down by the Rabbis (see Ablution; Baths; Purity). Since the Dispersion the custom of observing the laws of purity has on the whole fallen into desuetude, except in the case of the impure woman (see Niddah). With regard to her the laws are still observed in most Orthodox communities, and therefore the ritual miḳweh is still a necessary institution there. Some observant Jews, especially among the Ḥasidim, immerse themselves in the miḳweh in cases also of impurity other than niddah.

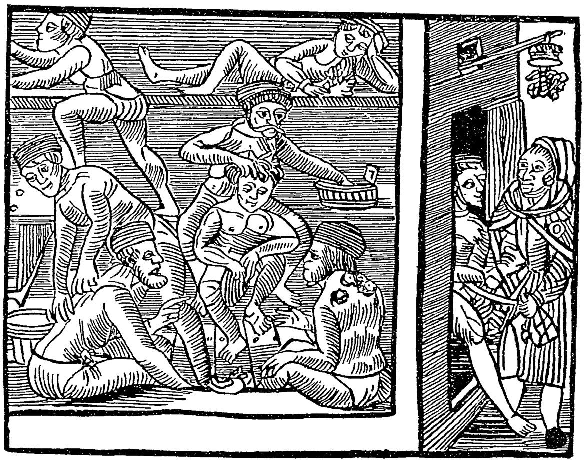

Jewish Bath of the Sixteenth Century.
(From Philipp von Allendorf, "Der Juden Badstub," 1535.)

Size and Contents.

In order to be ritually fit for use, the miḳweh must contain sufficient water to cover entirely the body of a man of average size. The Rabbis estimated that the miḳweh should be 3 cubits long, 1 cubit wide, and 1 cubit deep (= 44,118.375 widths of the thumb; Shulḥan 'Aruk, Yoreh De'ah, 201, 1), containing 40 se'ahs of water ('Er. 4b; Yoma 31a; *et al.*; comp. Pes. R. 82b). The se'ah is described as a measure holding 144 eggs (Num. R. xviii. 17), *i.e.*, 24 logs (= 24 pints = 3 gallons approximately; see Weights and Measures), so that the miḳweh must contain at least 120 gallons of water.

The water of the miḳweh must come from a natural spring or from a river that has its source in a natural spring (Sifra to Lev. xi. 36). A tank filled by the rain may be used as a miḳweh, although some authorities forbid the use of a pool which is full of water in the rainy season and dried up in the summer (Maimonides, "Yad," Miḳwa'ot, iii. 1-3; Yoreh De'ah, 201, 2, Isserles' gloss). A miḳweh derived from snow, ice, or hail is regarded by the authorities as ritually fit for use, although there is a difference of opinion with regard to the manner of melting the snow (Miḳ. vii. 1; Yoreh De'ah, 201, 30; comp. SHaK and "Pitḥe Teshubah," *ad loc.*; see also "Ḥatam Sofer" on Yoreh De'ah, 200, 213).

The water contained in the miḳweh must not have passed through a vessel of such a form that it can hold objects placed in it. Pipes open on both sides are not regarded as vessels in the accepted meaning (Miḳ. iv. 1; "Yad," *l.c.* vi. 1, 2). In large cities, where the water-supply comes through underground pipes and where water is measured by meters, many points involving legal technicalities must be observed in the construction of a miḳweh. In order to observe these the following is the process followed by some rabbis in the building of a miḳweh in a large city: A small miḳweh, with a capacity of 40 se'ahs, is built near a large tank, and a conduit is made from the smaller tank that leads to an opening in the larger. The small tank or miḳweh is first filled with snow or ice; when the snow or ice fills it to the brim the aperture leading into the large tank is opened, and water is poured over the ice or snow and passes into the large tank. Thus the original miḳweh is made from snow or ice, about the ritual fitness of which there is no doubt, and then as much water is added as is needed (Yoreh De'ah, 201, 36; "Resp. Rosh," 30, 31; Caro, "Abḳat Rokel," pp. 50, 51, 56; "Noda' bi-Yehudah," 2d series, Yoreh De'ah, 136, 137; "Ḥatam Sofer," *ib.* 198, 199, 203, 204, 206; Berlin, "Meshib Dabar," ii. 38).

If three logs (= pints) of water be poured into a miḳweh which does not have the prescribed measure of water, the miḳweh becomes unfit for ritual use, even though the 40 se'ahs are later completed in a legitimate manner. In such a case, the miḳweh has to be emptied and then refilled in the prescribed way. If, however, the miḳweh has the required measure, water from other sources may be poured into it without impairing its ritual fitness (Miḳ. iii.; "Yad," *l.c.* v.; Yoreh De'ah, 201, 15 *et seq.*).

The ritual bath always formed one of the most important institutions of a Jewish community (see Abrahams, "Jewish Life in the Middle Ages," p. 73). In urgent cases it was permitted even to sell a synagogue in order to erect a miḳweh (Berlin, "Meshib Dabar," ii. 45).

A. J. H. G.

MILAN (Latin, **Mediolanum**): Capital of Lombardy, and the largest commercial city of Italy. Jews settled there under Roman rule and were persecuted even in the early Christian period. Ambrose, the patron saint of the city, was their inveterate enemy, and hoped to become a martyr by the destruction of a synagogue. In 388, when the emperor Theodosius commanded a bishop to rebuild a synagogue which he had bidden some monks to destroy, Ambrose called Theodosius a Jew, and attacked him so bitterly that he countermanded his order. An inscription commemorates his hatred of the Jews (Giulini, "Memorie Spettanti alla Storia di Milano," vi. 162). The records of the following centuries mention Jews in Lombardy as large landowners. At Milan, in the tenth century, there was a mint-master named Gideon who was probably a Jew. During the period of the great wars and the rapid rise of the Italian cities the Jews seem to have been excluded therefrom, yet commerce and banking, which were in the hands of Jews in other countries, were so skilfully carried on by the Lombards that all competition seemed undesirable, especially when complicated by religious antipathies. During the great persecution of heretics in 1320 the podestà was obliged to promise to expel all Jews, and not to readmit any to the city or to the bishopric in opposition to the wishes of the archbishop, nor were they allowed to return to the territory of Milan before the fifteenth century. On Jan. 23, 1452, in consideration of the payment of a large sum of money, the Jews of Milan received from the pope, through the intercession of the duke, permission to build synagogues, to celebrate their feasts, and to intermarry, yet the granting of these privileges was excused in ambiguous phrases, and the Jews were compelled to wear the yellow badge.

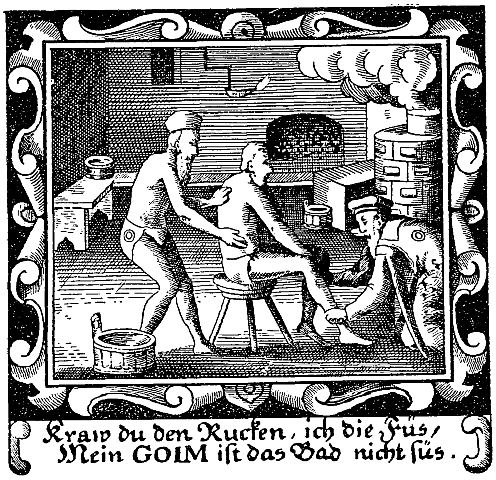
Kraw du den Rucken, ich die Füs/
Mein GOIM iſt das Bad nicht ſüs.

Jewish Bath of the Sixteenth Century.

(From a contemporary print.)

Expelled in 1320.

The holocaust of the Jews at Trent in 1475 aroused hatred against their coreligionists in the territory of Milan, and this was fanned by the speeches of Bernardinus of Feltre. Although the dukes tried to protect the Jews, the latter seem to have been expelled from the city, so that the confirmation of the privileges granted by Pope Paul III. in 1541, the search of the Inquisition for interdicted Hebrew books in 1554 and 1566, as well as the repeated decrees of expulsion issued by Philip II. and Philip III., applied only to the communities in other cities of the dukedom, Alessandria and Cremona being the most important of these. Then no Jews were living at Milan, although some did reside in the neighboring cities of Padua and Lodi.

When Milan came under Austrian rule in 1714 Jews seem to have settled there again. They were subject to the same laws as their coreligionists in Mantua.

Under Austrian Rule.

The interdiction against the forcible baptism of Jewish children, issued in 1765 and 1768, and still extant, was renewed by the Austrian laws of 1803 and 1817. The remarkable growth of Milan after 1848 brought many Jews to the city, especially from Piedmont, Mantua, and the Papal States, and the community, which had formerly belonged to Mantua, became autonomous. In 1857 it numbered 500 persons, and in 1901 about 2,000, to whom may be added many Jews who are not publicly known as such.

The following persons may be mentioned among the prominent Jews of Milan: Joachim Basevi (an eminent lawyer, counsel for Andreas Hofer), and the senators Tullo Massarani and Graziadio Ascoli. Of the rabbis the most prominent have been Moses Menahem Coen (Rapoport), who took part in the dispute regarding the miḳweh at Rovigo, and, in the nineteenth century, Mosè Mazliaḥ Ariani and Alessandro da Fano.

Bibliography: Ersch and Gruber, *Encyc.* s.v. *Juden*, ii. 27, 147 *et seq.*; *Educatore Israelita*, iii. 107 *et seq.*

G. I. E.

MILCAH (מלכה): **1.** Daughter of Haran, and wife of her uncle Nahor (Gen. xi. 29). She bore eight sons, the youngest of whom was Bethuel, father of Rebekah (*ib.* xxii. 21–23). Ibn Ezra commentary on Gen. xi. 29) thinks that Haran, Milcah's father, was a different person from Haran, Abraham's brother, and consequently that Milcah's husband was not her uncle. **2.** Fourth daughter of Zelophehad (Num. xxvi. 33).

E. G. H. M. Sel.

MILCOM. See Moloch.

MILES OF MARSEILLES, or **SAMUEL BEN JUDAH BEN MESHULLAM** (surnamed **Barbaveira**): Provençal physician and philosopher; born at Marseilles 1294. In some manuscripts he is designated by the name "Bongodos," the Provençal equivalent of "Ben Judah." From early youth he devoted himself to the study of science and philosophy. While still young he left his native place for Salon, where he studied astronomy under the direction of Abba Mari Senior Astruc de Noves. In 1322 he is met with at Beaucaire as a prisoner together with other Jews in the tower of Rodorte. Later he sojourned successively at Murcia, Tarascon, Aix, and Montélimar.

Miles became known through his Hebrew translations from the Arabic of scientific and philosophical works. These include: (1) "Ha-She'elot ha-Dibriyyot meha-Derushim Asher le-Filusufim," translation of questions or dissertations concerning some obscure points in the commentary of Averroes on certain parts of the "Organon," finished May 8, 1320; (2) translation of the Middle Commentary of Averroes on Aristotle's "Ethics," completed at Beaucaire Feb. 9, 1321; (3) translation of the commentary of Averroes on Plato's "Republic," finished Sept. 3, 1321, at Beaucaire, in the tower of Rodorte; (4) translation of the compendium made by Averroes of Aristotle's "Organon," completed at Tarascon Dec. 13, 1329; (5) translation of the text of the figures 30 and 31 of the treatise of Euclid on the five bodies (in completion of the translation of Kalonymus, where these figures are wanting), finished Aug. 23, 1335; (6) commentary on the "Almagest," parts i.-iii.; (7) translation of a compendium of the "Almagest" by Abu Mohammed Jabar ibn Aflaḥ, translated from the Arabic into Hebrew by Jacob ben Machir and corrected by Miles, finished Dec. 17, 1335, at Aix; (8) "Ma'amar Alexander ha-Firdusi," treatise of Alexander of Aphrodisias on the soul, translated from the Greek into Arabic by Isḥaḳ ibn Ḥunain, finished July 4, 1340, at Montélimar; (9) translation of the astronomical works of the vizier Abu Abdallah Mohammed ibn Mu'adh of Seville, in two parts: (1) treatise in seven chapters on the eclipse of the sun July 3, 1079; (2) "Iggeret be-'Ammud ha-Shaḥar," treatise on the aurora; (10) "Ma'amar be-Tenu'at ha-Kokabim ha-Ḳayyamim," treatise on the movement of the fixed stars by Abu Isḥaḳ al-Zarkala.

Bibliography: Zunz, *G. S.* iii. 189; Munk, *Mélanges*, p. 489; Neubauer, in *R. E. J.* ix. 215; Kaufmann, *ib.* xiii. 300 *et seq.*; Renan, *Averroès et l'Averroïsme*, p. 191; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 207 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 131, 138, 152, 222; Gross, *Gallia Judaica*, p. 379.

G. I. Br.

MILHAU, JOSEPH BEN MOSES (called also **Joseph Moscat**): French scholar and liturgical poet; lived at Carpentras in the second half of the eighteenth century. He was the author of a work entitled "Oẓerot Yosef" (Leghorn, 1783), a commentary on Rashi's and Elijah Mizraḥi's commentaries on the Pentateuch, and of a poem recited at Avignon at the circumcision ceremony. Zunz ("Z. G." p. 470) says that "Joseph of Milhau of the eighteenth century" composed several liturgical poems; and, indeed, the Maḥzor of Avignon contains other pieces of his. But in Jost's "Annalen," i. 341, Zunz attributes those poems to the Joseph of Milhau who in 1751 was a member of the rabbinical college and who was apparently another person than the subject of this article.

Bibliography: Gross, *Gallia Judaica*, p. 345; Steinschneider, *Cat. Bodl.* col. 1513; Zunz, in *Allg. Zeit. des Jud.* iii. 682.

S. M. Sel.

MILHAU, MOSES BEN MICHAEL: French scholar and poet; lived at Carpentras in the second half of the eighteenth century. Moses Milhau seems to have been the father of Joseph b. Moses Milhau, as may be concluded from the genealogy given by the latter in his work. Milhau was the author of: "Mishpaṭ Emet," a philosophical essay on Job, a kind of theodicy; "Matteh Mosheh," a rimed paraphrase of Ruth, with philosophical reflections; and "Iggeret ha-Neḥamah," a rimed work purposing to console the reader in his sadness; all three works being published at Leghorn in 1787. A poem entitled "Mizmor Shir le-Napoleon" (Paris, 1806) was composed in honor of Napoleon I. by a Moses Milhau, who is identified by Zedner ("Cat. Hebr. Books Brit. Mus." p. 544) with the subject of this article; but if the latter was the father of Joseph of Milhau, it is not likely that he was still living in the beginning of the nineteenth century.

Bibliography: Fürst, *Bibl. Jud.* ii. 378; Gross, *Gallia Judaica*, p. 345.

S. M. Sel.

MILHAUD (Latin, Amiliavum; Hebrew, אמיילב, מילייאב): Village in the department of Gard, France. In Renan-Neubauer, "Les Rabbins Français," p. 665, its name is given as אאלב. It has been erroneously confounded with Millau (the ancient Æmilianum or Amilbanum) in the department of Aveyron, where there probably never was a Jewish community. There are no documents to indicate the status of the Jewish community of Milhaud in the Middle Ages. Whatever it may have been, the Jews established there were expelled in 1306. They sought refuge in the Comtat-Venaissin, chiefly at Carpentras, where many of their descendants were living in the sixteenth, seventeenth, and eighteenth centuries. The name "Milhaud," "Milhau," or "Milliaud" is still a common one among the Jews of southern France.

The scholars of Milhaud include: Don Dieulosal; Abraham ben Reuben ben Joseph ben Joshua Amilabi (14th cent.); Moses מולאבי; Gabriel המילייאבי, translator and commentator of the medical work "Tabula Super Vita Brevis," by Arnauld de Villeneuve; Maestre Bonenfant or Hezekiah of Milhaud, author of the medical work "Gabriel" (16th cent.); Immanuel ben Gad; Joseph of Milhau, member of the rabbinical college of Carpentras; David of Milhau; Moses ben Michael; and Joseph of Milhau (called also "Joseph Muscat"), author of a commentary on Rashi entitled "Oẓerot Yosef" (18th cent.).

Bibliography: Zunz and Carmoly, in *Israelitische Annalen*, 1839, pp. 196, 341; Zunz, *Ritus der Synagoge von Avignon*, in *Allg. Zeit. des Jud.* 1839, p. 1786; idem, *Z. G.* p. 470; *R. E. J.* ix. 216, xii. 197-220; Gross, *Gallia Judaica*, pp. 343-346; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 577, 762.

G. S. K.

MILK (Hebrew, "ḥalab"; Aramaic, "ḥelba"): A common article of food among the ancient Hebrews.—**Biblical Data:** Palestine is praised in the Bible as a "land flowing with milk and honey" (Ex. iii. 8 *et al.*), milk representing the common necessities of life, and honey referring to luxuries. In Isa. lv. 1, milk is coupled with wine to denote a similar idea (comp. Ezek. xxv. 4). The Israelites used the milk of goats (Deut. xxxii. 14) and the milk of sheep (Prov. xxvii. 27). Cows' milk is rarely mentioned (comp. Deut. *l.c.*), probably because of its scarcity owing to the unsuitability of the mountainous country of Palestine for pasturing large cattle. Milk was received in buckets (Job xxi. 24) and kept in skins (Judges iv. 19), and was used as a refreshing drink at meals (Gen. xviii. 8).

Milk was supposed to give whiteness to the teeth (*ib.* xlix. 12), and was employed as a simile for the whiteness of the human body (Lam. iv. 7; comp. Cant. v. 12). Deborah refers to milk ("ḥem'ah" in parallelism to "ḥalab") as "a cup of the nobles"

(Judges v. 25); and in several other texts it is spoken of as one of the most delicious beverages (comp. Cant. iv. 11, v. 1). Ben Sira counts milk among "the principal things for the whole use of man's life" (Ecclus. [Sirach] xxxix. 26). The abundance which the Israelites will enjoy in Messianic times is pictured in the figure that the hills of Palestine will flow with milk (Joel iv. [A. V. iii.] 18; comp. Isa. vii. 22). Cream or butter ("ḥem'ah") is also used as a figure denoting abundance (Isa. *l.c.*; Job xx. 17), and is frequently mentioned with milk (Gen. xviii. 8; Deut. xxxii. 14; Judges v. 25; Prov. xxx. 33; *et al.*). See CHEESE; FOOD.

S. J. H. G.

——**In Rabbinical Literature**: Although regarded as a pleasant beverage (Ket. 111a; "Agadat Shir ha-Shirim," ed. Schechter, p. 187, note, Cambridge, 1896), milk was probably used more by the poorer classes of the community than by the rich (Ḥul. 84a; Yalḳ., Prov. 961). It was especially used as food for infants (Seder Eliyahu Zuṭa, ed. Friedmann, p. 195, Vienna, 1903; comp. Heb. v. 12; I Cor. iii. 2; I Peter ii. 2). A mixture of milk and honey was regarded as a delicious drink (Cant. R. iv. 22). One is counseled against drinking beer or wine after milk (M. Ḳ. 11a). In a figurative sense milk was used to denote whiteness and purity (Gen. R. xcviii. 15; Cant. R. v. 10). One who wishes his daughter to be fair should feed her in her youth on young birds and on milk (Ket. 59b). Milk is one of the five things (three, in Yalḳ., Isa. 480) to which the Torah was compared (Deut. R. vii. 3; comp. Ḳimḥi's commentary on Isa. lv. 1). On this account some maintain that the custom arose of eating food prepared with milk on the festival of Shabu'ot ("Kol Bo," 52; comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 494, 3, Isserles' gloss; see SHABU'OT). He who devotes himself to the study of the Law will be greeted in the future world with sixty cups of milk, besides many other delicious beverages ("Agadat Shir ha-Shirim," p. 84, note).

Halakah.

The permission to drink milk was regarded by the Rabbis as an exception ("ḥiddush"), since it was held that the milk of mammals is derived from decomposed blood (Nid. 9a), and is furthermore something separated from a living animal and therefore to be included in the general prohibition against eating anything that comes from the living ("dabar min ha-ḥai"; Bek. 6b). The milk of an unclean animal is forbidden in accordance with the general rule, "that which comes from the unclean is unclean; from the clean, clean" (*ib.* 5b; comp. Gen. xxxii. 16). It is forbidden also to use the milk of an animal suffering from a visible malady which causes the animal to be ritually unfit for food ("ṭerefah"), or that of an animal found, after the ritual slaughtering, to have suffered from such a disease as late as three days before its death (Ḥul. 112b; comp. *ib.* 11a, Tos., *s.v.* "Atya"; Maimonides, "Yad," Ma'akalot Asurot, iii. 16; Shulḥan 'Aruk, Yoreh De'ah, 81).

Milk bought from a non-Jew is forbidden, the apprehension being that the non-Jew in his carelessness or from a desire to improve it may have mixed with it some forbidden ingredient. If, however, a Jew has been present at the milking, the milk may be used. Different customs prevail with regard to the use of butter bought from a non-Jew; and even with regard to milk and cheese later authorities are more lenient ('Ab. Zarah 29b, 35b; "Yad," *l.c.* iii. 12-17; Yoreh De'ah, 115; see CHEESE). The process of curdling milk was effected in Talmudic times either by rennet ("ḳebah," 'Ab. Zarah, *l.c.*) or by the juice of leaves or roots ('Orlah i. 7).

Milk is one of the three beverages which, if left uncovered overnight, should not be used, because it is possible that a serpent may have left its venom therein. In places where serpents are not found, this apprehension does not exist (Ter. viii. 4, 5; Yalḳ., Judges, 45; "Yad," Roẓeaḥ, xi. 7; Yoreh De'ah, 116, 1; comp. "Pitḥe Teshubah," *ad loc.*). Milk is also one of the seven beverages that make articles of food liable to receive impurity (Maksh. vi. 4; see PURITY).

Milk and Meat.

The Rabbis did not hesitate to admit their inability to assign a reason for the prohibition against eating meat with milk ("basar be-ḥalab"), and they accordingly labeled it as "ḥiddush," an exception, a unique law (Pes. 44b; Ḥul. 108a; comp. Rashi and Tos. *ad loc.*). Maimonides says in this connection: "Meat boiled with milk is undoubtedly gross food, and makes overfull. But I think that it was probably prohibited because it was somehow connected with idolatry, forming perhaps part of the services at a heathen festival." This latter theory he supports by the fact that in Exodus the prohibition against seething a kid in its mother's milk is mentioned twice in connection with the festivals ("Moreh," iii. 48).

Basing their opinions on an ancient tradition, the Rabbis explained the thrice-repeated prohibition against seething the kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) as referring to three distinct prohibitions—(1) against cooking meat and milk together; (2) against eating such a mixture; and (3) against deriving any benefit from such a mixture (Ḥul. 115b; comp. there the various attempts made to find Biblical support for the prohibition against eating meat with milk). It is curious to note in this connection that Onḳelos, a most literal translator, renders the passages in all the three places by "ye shall not eat meat with milk" (לא תיכלון בשר בחלב; comp. LXX. to Ex. xxxiv. 26). The expression "kid" was accepted to be a generic term including all mammals and, according to some, even birds (Ḥul. 113a). The prevalent opinion, however, is that the prohibition against eating poultry with milk is of rabbinic origin merely (Maimonides, "Yad," Ma'akalot Asurot, ix. 4; Shulḥan 'Aruk, Yoreh De'ah, 87, 3). Fish and locusts as well as eggs are excluded from the prohibition (Ḥul. 103b, 104a; Beẓah 6b).

The prohibition against eating meat with milk was extensively elaborated by the Rabbis, who provided for every possible occurrence. Not only was the eating of meat with milk forbidden, but also the eating of meat that had a taste of milk, or vice versa; for "the taste of forbidden food is forbidden as the food itself" (טעם כעיקר; Ḥul. 98b, 108a; Pes. 44b; 'Ab. Zarah 67b; *et al.*). If a piece of meat that had become forbidden as food because it had absorbed milk to an extent which made the taste of the latter appreciable in it was cooked with other meat in a pot, all that the pot contained was forbidden, unless the contents were sixty times as great as the prohibited piece. It was not sufficient that there should be in the pot sixty times as much meat as the quantity of milk absorbed in the piece of meat; for with regard to meat and milk the principle was that the forbidden piece became in itself a "carcass," *i.e.*, a forbidden object; and when it could not be recognized, it was necessary that the taste of it should be annihilated (חתיכה נעשית נבילה; Yoreh De'ah, 92, 4; comp. Isserles' gloss, where the principle is extended to all kinds of forbidden food).

Cooking-Vessels.

A pot in which meat has been cooked should not be used for cooking milk, and vice versa. If such a pot be so used within twenty-four hours after it has been used with milk or meat respectively, everything that is in it becomes ritually unfit, unless the contents of the pot are sixty times as much as the pot itself. If the second cooking takes place twenty-four hours or more after the first, the contents of the pot are permitted for use; for the food which the pot has absorbed in the first cooking has by that time lost its agreeable taste, and the general rule is that any vessel which communicates an offensive taste (נותן טעם לפגם) does not render food ritually unfit for use. The pot itself, however, should not be used either with meat or with milk (Yoreh De'ah, 93, 1; comp. SHaK *ad loc.*).

Food prepared with milk and food in which meat is an ingredient should not be eaten at the same meal. The general custom is to wait six hours between a meal at which meat has been eaten and one at which food prepared with milk is to be eaten, although custom varies in this particular, some persons waiting one hour only. There is no need to wait at all after eating food prepared with milk; it is necessary only to see that there is none of the food left on the hands, and also to wash the mouth before partaking of meat. It is forbidden to place meat upon the table at the same time with food prepared with milk, lest by mistake both be eaten together. In the households of observing Jews not only are there two separate sets of dishes and of kitchen utensils, but different table-cloths are used for meals consisting of food prepared with milk and those at which meat is eaten (Yoreh De'ah, 88, 89). As bread is eaten with meat it is not permitted to prepare it with milk unless the form and size of the loaf or cake are different from those of ordinary bread (*ib.* 96). See DIETARY LAWS; FOOD.

A. J. H. G.

MILL AND MILLSTONE. See FLOUR.

MILLAUD (ARTHUR PAUL DAVID), ALBERT: French journalist and playwright; born at Paris in 1836; died there Oct. 22, 1892; son of Moïse MILLAUD. When only eighteen years of age he published a volume of poems which met with considerable success. In 1869 he joined the staff of the "Figaro," for which he originated the style of feuilletonism which it has since adopted. To the "Figaro" he contributed a number of witty and sarcastic poems and sketches, published under the pseudonyms "Baron Grimm" and "La Bruyère." Later these were published collectively under the title "Petite Némesis."

For the stage Millaud wrote, often in collaboration with others, a great number of excellent pieces, mostly in a sarcastic vein, the leading rôles of which were played generally by Madame Judic. Of these plays the following may be mentioned: "Madame l'Archiduc" (1874); "Niniche" (1878); "La Femme à Papa" (1879); "Lili" (1882); "Mam'zelle Nitouche" (1883); "Le Remords d'Anatole" (1885). In his younger days Millaud, together with Abel Auerbach, founded the "Revue de Poche," and later the "Gazette de Hollande," but neither of these ventures proved successful.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 9, 1885; *Nouveau Larousse Illustré.*

S. F. C.

MILLAUD, EDOUARD: French barrister and statesman; born at Tarascon, Bouches-du-Rhône, Sept. 27, 1834; educated at Lyons, and there admitted to the bar in 1856. Taking an active part in politics, he was an opponent of the imperial government and became attorney-general for Lyons after the overthrow of Napoleon III. He resigned in 1871; but in the same year he was elected to the Assembly as a member of the Extreme Left, was reelected in 1876 and in 1877, always belonging to the Republican Union, of which political club he was one of the founders. In 1880 he was elected to the Senate, and in 1891 and 1900 was reelected. Being a good speaker, Millaud has taken a prominent part in the debates of the Upper House and has been a member of several commissions. In 1886 he became secretary of public works in the cabinet of Freycinet, and in the following year in that of Goblet, resigning in 1887.

Millaud has written several essays on jurisprudence, including medical jurisprudence, in the professional journals, and is the author of: "Etude sur l'Orateur Hortensius," 1859; "De la Réorganisation de l'Armée," 1867; "Devons-Nous Signer la Paix?" 1871.

BIBLIOGRAPHY: Curinier, *Dict. Nat.*; *Nouveau Larousse Illustré.*

S. F. T. H.

MILLAUD, MOÏSE-POLYDORE: French journalist and banker; born at Bordeaux Aug. 27, 1813; died at Paris 1871. The son of a poor Jewish tradesman, he received but a meager education, and entered a bailiff's office as clerk. He applied himself to literature from his youth, and at the age of twenty established a small newspaper, "Le Lutin." In 1836 he went to Paris and founded "Le Gamin de Paris," the first newspaper to be sold at the doors of theaters, and "Le Négociateur," concerned entirely with commercial matters. Although neither was financially successful, he gained valuable training from them. In 1839 he founded "L'Audience," devoted exclusively to the news of the law courts, which was very prosperous until 1845; and he was the leading competitor of the "Gazette des Tribunaux." On Feb. 24, 1845, he established "La Liberté," which strongly supported the cause of Prince Louis Napoleon. After the insurrection of June the paper was suppressed. To gether with Mirès, his compatriot, he started an industrial and financial sheet, "Le Journal des Chemins de Fer," which became a power in matters of speculation and finance. Availing themselves of the popularity of Lamartine, the two collaborators established the paper "Le Conseiller du Peuple," and founded the two banking institutions Caisses des Actions Réunies and Caisses des Chemins de Fer, from which Millaud retired in favor of Mirès in 1853, after each had cleared 3,000,000 francs. The Caisse Générale des Actionnaires and the purchase of the rights of Girardin in "La Presse" proved less fortunate than the two preceding ventures. In 1863 he conceived the idea of starting a daily paper at the price of 5 centimes, and established "Le Petit Journal," which was a signal success. He was the founder also of "Le Journal Illustré," "Le Soleil," and "Le Journal des Voyageurs."

In 1859, in collaboration with Clairville, Millaud made his first essay in dramatic literature, and produced a three-act light comedy, "Ma Mère et Mon Ours," which had a great success. During the Second Empire, Millaud gave superb entertainments; but finally he lost the greater part of his large fortune.

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S. J. Ka.

MILLENNIUM: The reign of peace, lasting one thousand years, which will precede the Last Judgment and the future life. The concept has assumed especial importance in the Christian Church, where it is termed also "chiliasm," designating the dominion of Jesus with the glorified and risen saints over the world for a thousand years. Chiliasm or the idea of the millennium is, nevertheless, older than the Christian Church; for the belief in a period of one thousand years at the end of time as a preliminary to the resurrection of the dead was held in Parseeism. This concept is expressed in Jewish literature in Enoch, xiii., xci. 12–17; in the apocalypse of the ten weeks, in Apoc. Baruch, xl. 3 ("And his dominion shall last forever, until the world doomed to destruction shall perish"); and in II Esdras vii. 28–29. Neither here nor in later Jewish literature is the duration of this Messianic reign fixed. It is clear, however, that the rule of the Messiah was considered as an interregnum, from the fact that in many passages, such as Pes. 68a, Ber. 34b, Sanh. 91b and 99a, Shab. 63a, 113b, and 141b, a distinction is made between ימות המשיח and עולם הבא, although it must be noted that some regarded the Messianic rule as the period of the fulfilment of the prophecies, while others saw in it the time of the subjugation of the nations.

Messianic Period an Interregnum.

There are various views regarding the duration of this kingdom, and there is considerable confusion in traditional literature on this point, one and the same opinion being often quoted as held by different authorities. According to the two baraitot in Sanh. 99a, the Messianic kingdom is to last for 40, or 70, or 365, or 400, or even for 7,000 years. In the opinion of others its period is to equal the time from the creation of the world, or else from Noah, to the "present" day. Similar statements, often merely ascribed to other authors, are found in Yalḳ. 806. Sanh. 97a quotes Abaye and an old baraita, which is found also in 'Ab. Zarah 9a, to the effect that the Messianic period comprises two of the six millenniums of the world, while R. Ḳeṭina and a baraita make the interesting statement that the 6,000 years of the world will be concluded by the seventh thousand of the Messianic kingdom. In the passage in Yalḳuṭ already quoted, this same view is ascribed to two tannaim of the second century. Both of these chronologies are based on the calculation found in Ps. xc. 4 ("For a thousand years in thy sight are but as yesterday"), a comparison of which with the account of Creation formed the basis for the 6,000 years of the duration of the world, while the Sabbath corresponded to the seventh thousand, that of the Messiah.

The calculation of 6,000 or 7,000 years is found, according to Lagarde ("Mittheilungen," iv. 315), as early as the Greek translators of the Pentateuch, whom he places about 280 B.C., and is given also in Enoch, xxxiii. The idea of the Messianic interregnum was later incorporated in this form in Revelation (ch. xx.). When Jesus has conquered the serpent, representing the hostile anti-Christian world, the martyrs of the faith will be raised from the dead and will rule with him for 1,000 years as a band of kingly priests. This period is to be followed by the Last Judgment and the creation of a new heaven and a new earth. The concept of the Messianic kingdom, which is here described merely as a reign of peace, is elaborated more fully in the eschatological descriptions of apocalyptic literature (as in Papias), in the Epistle of Barnabas, and in the writings of Justin. Barnabas follows the Jewish theory that the world is to exist unchanged for 6,000 years, and that at the beginning of the Sabbatical or seventh millennium the son of God will appear, although, unlike Papias, he regards this event as purely spiritual. The view of Justin ("Dial. cum Tryph." cxiii.) concerning the Messianic kingdom is nationalistic in coloring, being influenced, according to Hamburger, by the insurrection of Bar Kokba. After the middle of the second century of the common era these ideas fell into abeyance, until the Montanists arose in Asia Minor (*c.* 160–220) and revived the ancient hopes, declaring, however, that their city of Pepuza was to be the site of the future Jerusalem and the center of the millennial kingdom. In the Greek Church chiliasm was displaced entirely by Origen's Neoplatonic mysticism, and was kept alive only in the Oriental branches of that communion.

Found in Revelation.

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J. A. B.

MILLET: An important species of grain which grows chiefly in sandy regions. In Arabia, Italy, and elsewhere a bread, excellent when fresh, is made of it, and also of the species *Panicum italicum* Linn. The grain is mentioned but once in the Bible, in Ezek. iv. 9: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof." Since this passage was evidently intended to enumerate all the kinds of grain used for making bread, millet ("doḥan") was included; but it is practically impossible to decide which variety the prophet meant. Rosenmüller and others preferred to translate "doḥan" by "Indian millet," because the Arabic "dukhn" was shown by Forskål to have this meaning, although Furrer had already pointed out that panicum likewise bears the same name; it is best to translate "doḥan" by "millet," especially if the Biblical "sorah" be rendered "sorghum" (Isa. xxviii. 25, A. V., "wheat": with which Sachau compares the שורה [*i.e.*, "durrah" = "broom-corn"] of an inscription at Zenjirli; comp. Post, "Flora of Syria, Palestine, and Sinai," p. 854, Beirut, 1896), and to use "panicum" as a translation of "pereg," which is first found in the Mishnah. The Syrians, misled by their word "peragga," have traced this Mishnaic word to the "pannag" of Ezek. xxvii. 17. The Septuagint and the Vulgate, followed by the English versions, incorrectly translate "nisman" (Isa. xxviii. 25) by "millet."

Mishnah.

In Mishnaic times millet of two kinds, rice, and sesame constituted a separate category of cultivated plants, which were grouped between grain and pulse, although rice and millet more closely approached the former (Löw, "Pflanzennamen," p. 102; Sheb. ii. 7; Yer. Sheb. 34a, 10; Sifra, Behar, 105c; R. H. 13b; Ḥal. i. 4; Mek., Bo, 8b, 12; 9a, 27; Sifre, i. 110, 146; ii. 105; Yer. Peah i. 16c, 23; Mek., Deut. i. 14; Hoffmann). Dioscorides discusses the four kinds of plants in the same sequence. In spite of the fact that rice and millet are kinds of grain, they were not included among the recognized species ('Er. 81a; Pes. 35a; Ber. 37a; "Halakot Gedolot," ed. Hildesheimer, p. 54; Maimonides, "Yad," Berakot, v. 10; "Kesef Mishne," *ad loc.*).

Foreign names for millet occur in rabbinical works, *e.g.*: "hirse," "hirsen" ("'Aruk ha-Ḳaẓer"; "Lebush," Oraḥ Ḥayyim, 208, 8; Isaac Tyrnau; *et passim*), "arzan hindi" (Bacher, "Sefer ha-Shorashim," No. 879), "dokhn" (Maimonides), "durra" ("Birke Yosef," Oraḥ Ḥayyim, 205), "mil," "miglio" (D. Ḳimḥi, "Zunz Jubelschrift," Hebrew part, p. 97; Rashi), "panis," "panitz" (Rashi, and A. Berliner, "Festschrift," p. 248), "panizo" ("Paḥad Yiẓḥaḳ," *s.v.*).

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J. I. Lö.

MILMAN, HENRY HART: Historian; born in London Feb. 10, 1791; died there Sept. 24, 1868. His career at Oxford was a brilliant one. He first became known through his dramatic poems "Fazio" (1815), "Fall of Jerusalem," "Martyr of Antioch," and others. In 1830 he published his "History of the Jews," a work which brought down on him the censure of the Church. This history is aggressively rationalistic; it treats the Jews as an Oriental tribe, and all miracles are either eliminated or evaded. He was nevertheless presented with a piece of plate by some representative Jews in recognition of his sympathetic attitude. His history was republished in 1863 and 1867.

Dean Milman was appointed Dean of St. Paul's in 1849. He was the first to translate Sanskrit epics into English. He edited Gibbon in 1838, and Horace in 1849. His ecclesiastical and theological sympathies were very liberal, as is shown by his "History of Latin Christianity" (1855), in which also occur several sympathetic references to the Jews.

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J. S. J. L.

MILSAHAGI, ELIAKIM. See Samiler, A. G.

MILWAUKEE: Metropolis of the state of Wisconsin. The oldest congregation of Milwaukee, Bene Jeshurun, was organized in 1855 by Löbl Rindskopf, Leopold Newbauer, Solomon Adler, Emanuel Silverman, and others of the first Jewish settlers in the city. At the outset the congregation had as ḥazzanim Messrs. Alexander, Lasker, and Marcus Heiman in the order named, and it then came under the guidance of Rabbis Isidor Kalisch, M. Falk, Elias Epstein, Emanuel Gerechter, and Victor Caro, the present (1904) incumbent. On Oct. 18, 1869, under the leadership of David Adler and Henry Friend, a new congregation named "Emanu-El" was organized, which was incorporated Feb. 17, 1870. After a short period of service by M. Schulhof as ḥazzan, Rabbis E. M. V. Brown, M. Spitz, Isaac S. Moses, Sigmund Hecht, and Julius H. Meyer were successively the spiritual guides of the congregation. There are four other incorporated congregations.

A federation of Jewish charities was effected in Jan., 1903, the income of the new organization being about $12,000. Out of this sum the following local charities are supported: the Hebrew Relief Association; the Settlement; the Jewish Hospital Association; the Ladies' Relief Sewing Society; and the Sisterhood of Personal Service. From this source, also, the contributions of Milwaukee Jews to national Jewish charities are made.

In a total population of 300,000 there are about 8,000 Jews.

A. J. H. M.

MI-MIZRAḤ UMI-MA'ARAB. See Periodicals.

MIN (pl. **Minim**): Term used in the Talmud and Midrash for a Jewish heretic or sectarian. Its etymology is obscure, the most plausible among numerous explanations being that given by Bacher, namely, that it is derived from the Biblical מין (= "species"), which has received in post-Biblical Hebrew the signification of "sect"; and just as "goy," which in the Bible has only the meaning of "nation," took later the sense of "non-Jew," so "min" received also the signification of "sectary." As expressly stated by R. Naḥman (Ḥul. 13b), the term "min" is applied only to a Jewish sectary, not to a non-Jew. It is variously used in the Talmud and the Midrash for the Samaritan, the Sadducee, the Gnostic, the Judæo-Christian, and other sectaries, according to the epoch to which the passage belongs. Yerushalmi states that there were, at the time of

Various Applications of the Term.

the destruction of the Temple, no less than twenty-four kinds of minim (Yer. Sanh. x. 5). Thus the min who (the Midrash states) derided Alexander the Great for rising before the Jewish high priest Simon the Just (Lev. R. xiii.) was undoubtedly a Samaritan. The minim referred to in Berakot ix., on whose account the custom was established of closing the benedictions with the words "from eternity to eternity" in order to emphasize the existence of more than one world, were undoubtedly Sadducees, who, as known, denied the existence of another world. In passages referring to the Christian period, "minim" usually indicates the Judæo-Christians, the Gnostics, and the Nazarenes, who often conversed with the Rabbis on the unity of God, creation, resurrection, and similar subjects (comp. Sanh. 39b). In some passages, indeed, it is used even for "Christian"; but it is possible that in such cases it is a substitution for the word "Noẓeri," which was the usual term for "Christian."

During the first century of Christianity the Rabbis lived on friendly terms with the minim. Rabbi Eliezer, who denied to the heathen a share in the future life, is said to have discoursed with the Judæo-Christian Jacob of Kefar Sekanya and to have quietly listened to the interpretation of a Biblical verse he had received from Jesus ('Ab. Zarah 16b; Eccl. R. i. 8). Ben Dama, a nephew of R. Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judæo-Christian. These friendly feelings, however, gradually gave way to violent hatred, as the minim separated themselves from all connection with the Jews and propagated writings which the Rabbis considered more dangerous to the unity of Judaism than those of the pagans. "The writings of the minim," says R. Ṭarfon, "deserve to be burned, even though the holy name of God occurs therein, for paganism is less dangerous than 'minut'; the former fails to recognize the truth of Judaism from want of knowledge, but the latter denies what it fully knows" (Shab. 116a).

Prayer Against Minim.

On the invitation of Gamaliel II., Samuel ha-Ḳaṭan composed a prayer against the minim which was inserted in the "Eighteen Benedictions"; it is called "Birkat ha-Minim" and forms the twelfth benediction; but instead of the original "Noẓerim" (= "Nazarenes"; see Krauss in "J. Q. R." v. 55; comp. Bloch, "Die Institutionen des Judenthums," i. 193) the present text has "wela-malshinim" (="and to the informers"). The cause of this change in the text was, probably, the accusation brought by the Church Fathers against the Jews of cursing all the Christians under the name of the Nazarenes. It was forbidden to partake of meat, bread, and wine with the min. Scrolls of the Law, tefillin, and mezuzot written by a min were burned (Giṭ. 45b; Yer. Shab. 14b; 'Ab. Zarah 40b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1; *ib.* Yoreh De'ah, 281, 1). An animal slaughtered by a min was forbidden food (Ḥul. 13a). The relatives of the min were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice (Sem. ii. 10; Yoreh De'ah, 345). The testimony of the min was not admitted in evidence in Jewish courts (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 34, 22); and an Israelite who found anything belonging to one who was a min was forbidden to return it to him (see Ḥoshen Mishpaṭ, 266, 2).

According to Maimonides ("Yad," Teshubah, iii.) the term "min" is applied to five classes of heretics: to those who deny the existence of God and His providence; to those who believe in two or in more than two gods; to those who ascribe to God form and figure; to those who maintain that there existed before the creation of the world something besides God; and to those who worship stars, planets, or other things in order that these may act as intermediaries between them and the Master of the World.

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J. I. BR.

MINDEN, JUDAH (LÖB) B. JOEL: German lexicographer; lived at Berlin in the sixth decade of the eighteenth century. In 1760 he published there, with the approbation of the rabbinates of Berlin and Halberstadt, the first Hebrew dictionary produced by a Jew and using German as the medium of translation; it was, as Zunz says ("G. V." p. 451), "the initial attempt to introduce the High German language into the national literature." The title "Millim le-Eloah" (comp. Job xxxvi. 2) was chosen for it, "because it explains the words of the divine writings," while its first word (מלים) hints at the author's name (מנני יהודה ליב מינדען). The book, which is based on David Ḳimḥi's dictionary, contains also additions from the Concordance, as well as discussions of the grammatical functions of the letters. In 1765 Minden published a new edition of Musafia's "Zeker Rab" as a supplement to his own work.

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T. W. B.

MINDEN, LÖB B. MOSES: Cantor and poet; born at Selichow (from which he is called also **Judah b. Moses Selichower**), in Lesser Poland, in the seventeenth century; died at an advanced age at Altona or Hamburg May 26, 1751. He acted as ḥazzan at Minden-on-the-Weser, whence his name "Minden." He was the author of "Shire Yehudah," Hebrew songs with German translations and music. One of these begins: "Ihr lieben Brüder und Gesellen, die da sitzen und zechen," and another, "Hört zu, ihr Leut, gedenkt an die Zeit." In an epilogue to this work (Amsterdam, 1696) he exhorts the rabbis not to allow conversation in the synagogue. He wrote also "Zemer wa-Shir," which was printed by Solomon London, Frankfort-on-the-Main, 1714.

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H. R. M. K̇.

MINERBI, HIRSCHEL DE: Count of Oscarre; Italian diplomat; descendant of a wealthy and illustrious Jewish family of Triest; born April 25, 1838; educated at the University of Padua, where he received his degree in law in 1864. He then went to Italy, and entered the government service in 1867, being first sent to Paris, later in turn to Bern, Constantinople, London, Brussels, and finally to London again, where he remained until he withdrew from the service. Before he retired to private life he set aside the sum of 80,000 lire which he directed to be used as a nucleus for the foundation of an institute for the benefit of the widows and orphans of diplomatists.

S. V. C.

MINES AND MINING: Mines did not exist in the land inhabited by the Israelites. In the description of Palestine in Deut. viii. 9, it is true, the words "whose stones are iron and out of whose hills thou mayest dig brass" seem to refer to mining; but it is doubtful whether this passage is to be taken literally. The writer may have only meant that the stones were like iron in hardness. Here and there, however, superficial deposits of iron ore, such as pea ore or meadow ore, are to be found. In the Wadi Ajlun there are even thin deposits of red iron ore; but whether these were perhaps worked in some primitive manner is unknown. Traces of iron-mines and of ancient copper-works are found in the Lebanon. Possibly the words in Deuteronomy refer to this territory, though it was never inhabited by the Israelites.

The author of Job xxviii. betrays a more exact knowledge of mining. In verses 4, 7, 8 he refers to the passages and galleries which run crosswise with many sharp turns, following the labyrinthine course of the vein of ore. Verse 3 refers to the miner's light, which, according to Diodorus (iii. 11), the workers in Egyptian mines used to wear fastened to their foreheads. Verse 5 refers to the process of breaking the stone by making it intensely hot and then pouring water on it. This process also is mentioned by Diodorus. Verse 10 refers to the cleaving of a rock in which a vein of ore ran through it in a fissure. Water burst from the fissure, and the flow was stopped by closing up the gap. Perhaps the writer's knowledge of the subject came from Egyptian sources.

The rich gold-mines of which Diodorus (*l.c.*) speaks were on the boundary between Egypt and Naṣb, but more likely in this passage the allusion is to the copper-works of the Egyptians on the Sinaitic Peninsula. Traces of extensive mining operations are still to be seen in the wadis Maghara and Naṣb, in the heaps of rubbish, the piles of slag, and the ruined passages. The inscriptions found on the rocks there intimate that the ore was excavated even before the time of Cheops (the builder of the great pyramid), under King Snefru. Mining was not carried on by regular miners, but by slaves, convicts, prisoners of war, etc. The author of Job xxviii. must in some way have become acquainted with such mines, and have used the picture with poetical freedom for a general illustration of human skill in obtaining precious metals. See Metals.

E. G. H. W. N.

MINHAG. See Custom.

MINḤAH PRAYER: The afternoon devotional service of the Jewish liturgy. The term is probably derived from Elijah's prayer at "the time of the offering of the evening [" minḥah "] sacrifice" (I Kings xviii. 36). Minḥah is one of the three daily services referred to in Dan. vi. 10. Tradition credits the patriarchs Abraham, Isaac, and Jacob with the authorship of the morning, afternoon, and evening prayers respectively (Ber. 26b). That Isaac was the original author of Minḥah is deduced from the verse, "And Isaac went out to meditate in the field at the eventide" (Gen. xxiv. 63).

Divisions.

Minḥah proper, otherwise known as "Minḥah Gedolah" (major) begins at six and one-half hours of the day (12.30 P.M.); "Minḥah Ḳeṭannah" (minor), at nine and one-half hours of the day (3.30 P.M.); and they both end at sunset (6 P.M.). "Pelag" (split or semi-) Minḥah divides the "Minḥah Ḳeṭannah" in half at ten and three-quarter hours of the day (4.45 P.M.; Ber. iv. 1, 26a). Sunset is calculated to occur at the twelfth hour of the day (6 P.M.); no attention is paid to variations in the length of day and of night according to the seasons, but each is reckoned as containing exactly twelve hours.

The distinction between Minḥah Gedolah and Minḥah Ḳeṭannah corresponds to a division of activities into important and unimportant; it being forbidden to enter upon one of either class after the beginning of the corresponding Minḥah; this rule was made as a precaution against any undertaking being continued after the limit of the time fixed for prayer (Shab. i. 2, 9a). Accordingly, one must not commence a large business transaction or sit down to a banquet after 12.30 P.M., nor begin a small transaction or partake of an ordinary meal after 3.30 P.M., without having previously recited the Minḥah prayer. The semi-Minḥah is a special division made by Rabbi Judah, who sets the limit of the "Minḥah" time at one and one-quarter hours before sunset.

It appears that some made it a practise to pray both at Minḥah Gedolah and Minḥah Ḳeṭannah. R. Maẓliaḥ did so; but Asheri rules against him, inasmuch as there is an additional Minḥah known as "ne'ilah," which is confined to Yom-Kippur and special fast-days (Asheri, Rule iv., § 13). The Shulḥan 'Aruk allows one to say the Minḥah prayer twice, provided one Minḥah is recited as an obligation ("ḥobah") and the other as a voluntary act ("reshut"). This, however, is allowed only to men of extraordinary devotion; this rule being supported by the words of Isaiah: "To what purpose is the multitude of your sacrifices unto me?" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 234, 1).

Minḥah consists of Ps. cxlv., "'Amidah," "Taḥnun" (except on Fridays), and "'Alenu." When there is a quorum of ten ("minyan") the leader repeats the standing prayer ("'Amidah") aloud, and recites the "Ḳaddishim." On Saturdays and on fast-days a portion of the Pentateuch is read in public before the "'Amidah." When time presses, the leader recites aloud only the first part of the prayer, through "Ḳedushshah" ("thrice holy"), and the rest is said silently with the assembly.

The third meal on Saturdays is eaten between Minḥah and Ma'arib or evening prayer. Formerly, a maggid sometimes preached in the synagogue after Minḥah. In the nineteenth century, when the people became more busy in worldly affairs, it was difficult for them to assemble in the afternoon and again in the evening; hence the Minḥah prayer was postponed to very near sunset in order that it might be followed by Ma'arib after a short interval.

On the relation of the Minḥah prayer to the sacrifices in the Temple see Prayer.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, pp. 76-81, 332, Philadelphia, 1898.

J. J. D. E.

He was the author of the Talmudic commentary "Be'erot Yiẓḥaḳ."

Joseph ben Isaac Minir: Rabbi at Constantine; died before 1408; son of Isaac ben Joseph Minir; for ten years a pupil of Isaac ben Sheshet, who esteemed him highly for his scholarship.

Moses Minir: Edited Hebrew works at Venice in 1593.

Shem-Ṭob Minir: Contemporary of Joseph Caro; was living at Constantinople in 1569.

Bibliography: Isaac ben Sheshet, *Responsa*, Nos. 79 *et seq.*, 123, 126, 396; *Oẓar Neḥmad*, ii. 99; *He-Ḥaluẓ*, ii. 26, iv. 85; Conforte, *Ḳore ha-Dorot*, p. 36b; Zunz, *Literaturgesch.* p. 504; Kayserling, *Gesch. der Juden in Spanien*, i. 78 *et seq.*, 88.

G. M. K.

MINIS: American family especially prominent in the South. Its founder, Abraham Minis, went from England to America in 1733. The family tree is as follows:

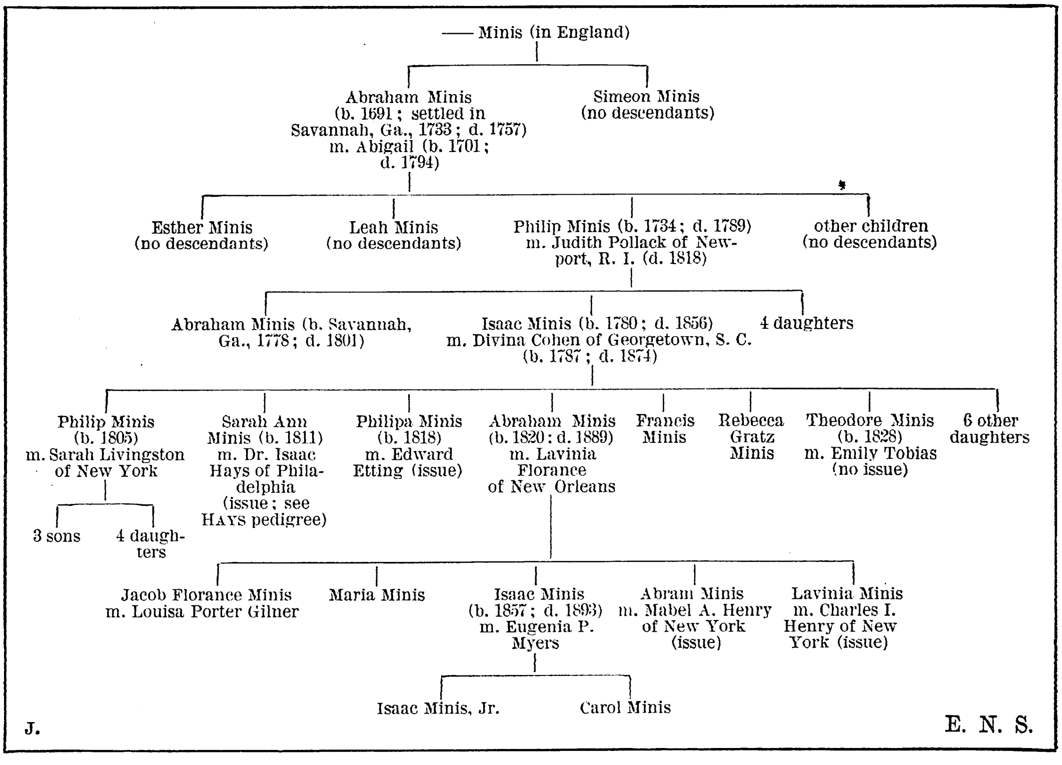
—— Minis (in England)
Abraham Minis (b. 1691; settled in Savannah, Ga., 1733; d. 1757) m. Abigail (b. 1701; d. 1794)
Simeon Minis (no descendants)
Esther Minis (no descendants)
Leah Minis (no descendants)
Philip Minis (b. 1734; d. 1789) m. Judith Pollack of Newport, R. I. (d. 1818)
other children (no descendants)
Abraham Minis (b. Savannah, Ga., 1778; d. 1801)
Isaac Minis (b. 1780; d. 1856) m. Divina Cohen of Georgetown, S. C. (b. 1787; d. 1874)
4 daughters
Philip Minis (b. 1805) m. Sarah Livingston of New York
Sarah Ann Minis (b. 1811) m. Dr. Isaac Hays of Philadelphia (issue; see Hays pedigree)
Philipa Minis (b. 1818) m. Edward Etting (issue)
Abraham Minis (b. 1820; d. 1889) m. Lavinia Florance of New Orleans
Francis Minis
Rebecca Gratz Minis
Theodore Minis (b. 1828) m. Emily Tobias (no issue)
6 other daughters
3 sons
4 daughters
Jacob Florance Minis m. Louisa Porter Gilner
Maria Minis
Isaac Minis (b. 1857; d. 1893) m. Eugenia P. Myers
Abram Minis m. Mabel A. Henry of New York (issue)
Lavinia Minis m. Charles I. Henry of New York (issue)
Isaac Minis, Jr.
Carol Minis
J.
E. N. S.

Pedigree of the Minis Family.

MINIR (מניר): Family of scholars of Tudela, members of which are met with in the East and in Italy.

Abraham ben Joseph Minir (probably a brother of Isaac ben Joseph Minir); **Acah (Isaac) ben Ḥayyim** and his son **Abraham Minir**; and **Shem-Ṭob ben Samuel Minir** were prominent members of the community of Tudela in 1363.

Isaac ibn Minir: Contemporary of Isaac ben Sheshet.

Isaac ben Joseph Minir: Commentator and liturgical poet; pupil of Yom-Ṭob ben Abraham of Seville, and contemporary of Solomon ben Adret.

Abraham Minis: One of the earliest settlers in the colony of Georgia; born c. 1696; died 1757. He arrived at Savannah with the group of Jewish colonists which came from England July 11, 1733, shortly after Oglethorpe. Abraham was accompanied by his wife Abigail, his daughters Leah and Esther, and his brother Simeon. He seems to have been a man of means. Some of the family silver he brought with him is still in possession of his descendants; and several pieces bear his crest. Abraham's name appears among those of the few Jewish grantees mentioned in the general conveyance of town lots and farms executed in Dec., 1733, and which is virtually the earliest deed in the colony. He soon became a merchant, and is mentioned as such in Savannah as early as 1737.

When many of the colonists, both Jew and Gentile, left Georgia about 1740, owing to the illiberal policy of the trustees, Minis was one of the few Jews who remained; he is mentioned in the trustees' minutes of that period. His widow died in 1794.

Simeon Minis: Brother of Abraham Minis; also one of the original settlers. His name appears in the records as late as 1743, when he received an allotment of land.

Philip Minis: Son of Abraham Minis; born at Savannah July 11, 1734 (being the first white male child born in the colony of Georgia); died 1789. He was a successful merchant at the outbreak of the American Revolution. An ardent patriot, he advanced considerable sums to the Revolutionary cause, mainly in connection with the payment of the troops. His name appears in the "Journal of the Continental Congress." In 1778 Congress directed the payment to him of several thousands of dollars, advanced to the "acting paymaster and commissary to the Virginia and North Carolina troops in the State of Georgia." When, in Sept., 1779, the French auxiliaries besieged Savannah, Minis acted as guide through the woods, and was consulted as to the best place for landing. He also volunteered to act as a patriot guide thereafter. In 1780 the British passed their famous "Disqualifying Act," whereby certain persons were disqualified from holding office, because of their prominence in the "rebel cause." The name of Philip Minis is one of the 150 names appearing in this list.

After the Revolution Minis took a lively interest in congregational affairs at Savannah. On the reestablishment of the congregation in 1786 he became parnas or president of the Mickva Israel congregation in that city.

David Minis: A member of the family who was prominent in masonic affairs as early as 1757. He was among those who, on behalf of the order, waited on Governor Ellis with an address of welcome in that year.

Judith (Judy) Minis (*née* **Judith Pollack**): Wife of Philip Minis; died 1818. She and her mother were both prominent patriots. On this account both were confined to their dwelling after the taking of Savannah, and were finally ordered to leave the town.

Among the soldiers of the Georgia line in the Revolution are also found the names of **William Minis** and **James Minis,** presumably members of the same family.

Isaac Minis: Son of Philip and Judith Minis; said to have been born in 1780, in a cave near Charleston, S. C., while that city was besieged and while Savannah was in the hands of the British; died 1856. He served as a private in the War of 1812 in Capt. William Bullock's company of artillery, 1st Regiment Georgia Militia.

Abraham Minis: Son of Isaac Minis; born at Savannah 1820; died 1889. He was physically disqualified from serving in the field at the outbreak of the Civil war. Though disapproving of secession, he, after hostilities commenced, espoused the Confederate cause, and filled a position in the commissary's office at Savannah. He also subscribed liberally to the issue of Confederate bonds.

Isaac Minis: Son of Abraham Minis; born at Savannah 1857; died 1893. He was an active member of the Georgia Hussars for many years, until his death.

Abraham Minis: Son of Abraham Minis; born 1859. He joined the Georgia Hussars in 1881, and became first lieutenant. At the outbreak of the Spanish-American war he requested assignment to a cavalry regiment, but as no cavalry was called from Georgia he had no opportunity for active service. Later he was appointed quartermaster (with the rank of captain) of the 1st Regiment of Georgia Cavalry, of which body he is now (1904) adjutant.

Bibliography: Charles C. Jones, *Hist. of Georgia*, vol. i.; *idem*, in *Pub. Am. Jew. Hist. Soc.* i. 5; George White, *Historical Collections of Georgia*, pp. 98, 102, 104, 339. New York, 1855; *Occident*, i. 247, 381; George Gilman Smith, *The Story of Georgia*, pp. 517, 619, 627, Macon, 1900; George White, *Statistics of Georgia*, in *Journal of the Transactions of the Trustees of Georgia*, p. 418, Wormloe, 1896; W. B. Stevens, *History of Georgia*, vol. i., 1847; *Georgia Gazette*, March 12, 1789; Leon Hühner, *The Jews of Georgia in Colonial Times*, in *Pub. Am. Jew. Hist. Soc.* x.; idem, *The Jews of Georgia in the American Revolution*; Charles P. Daly, *Settlement of the Jews in North America*, pp. 68-73, New York, 1893; Isaac Markens, *The Hebrews in America*, p. 49, New York, 1888; *Journals of Continental Congress*, 1778; Herbert Friedenwald, in *Pub. Am. Jew. Hist. Soc.* i. 67.

A. L. Hü.

MINKOVSKY, PHINEHAS: Russian cantor; born at Byelaya Tzerkov April, 1859. His father, Mordecai, a descendant of Yom-Ṭob Lipmann Heller, was cantor in the great synagogue of Byelaya Tzerkov, and he himself was a singer in his father's choir. After having studied the Bible and Talmud under different teachers, Minkovsky continued his Talmudical studies alone in the bet ha-midrash of his native town. At the age of eighteen he began to study Russian and German, and he mastered these two languages. His first teacher in vocal music was his father; later he studied it under Nisan Spivak (Nisan Belzer or Nisan Berdychever), and finally he went to Vienna, where he continued under Robert Fuchs, now (1904) director of the Conservatorium of Vienna, from whom he obtained a diploma as singer. From 1888 Minkovsky was successively cantor at Kishinef, Kherson, Lemberg, Odessa (in the great synagogue), New York (in the synagogue Ḳehal 'Adat Yeshurun), and in 1892 he was called back to Odessa, where he is now cantor in the Broder Synagogue. He has written "Die Entwicklung der Synagogalen Liturgie bis nach der Reformation des 19jahrhunderts" (Odessa, 1902). Minkovsky has contributed to many Hebrew periodicals and to "Die Wahrheit."

H. R. B. Ei.

MINKOWSKI, OSCAR: German physician; born at Alexoten, near Kovno, Russia, Jan. 13, 1858; educated at the universities of Freiburg, Strasburg, and Königsberg (M.D. 1881). He became assistant at the medical clinic of Königsberg University in 1882 and privat-docent in 1885. Removing to Strasburg in 1888, he was appointed assistant professor at the university there in 1891. In 1900 he became chief physician at the General Hospital at Cologne.

Minkowski is a contributor to Leyden's "Handbuch der Ernährungstherapie," Nothnagel's "Handbuch der Speziellen Pathologie und Therapie," Liebreich's "Encyklopädie der Therapie," and Lubarsch and Ostertag's "Ergebnisse der Allgemeinen Therapie." Besides contributing many essays to the medical journals, he has written: "Untersuchungen über den Diabetes Mellitus nach Exstirpation des Pankreas," Leipsic, 1893; and "Untersuchungen zur Physiologie und Pathologie der Harnsäure," *ib.* 1898.

Bibliography: Pagel, *Biog. Lex.*
s. F. T. H.

MINNEAPOLIS: Chief commercial city of the state of Minnesota. In 1900 it had in a total population of 202,718 a Jewish community of about 6,000 souls. The first Jewish settlers were Germans, Bohemians, and Russians, who went there between the years 1865–70, there being among them one Ralph Rees, still living, who came in 1866, and who was for many years the most active member of the community. In 1876 about a dozen families rented a hall for worship and engaged the Rev. Mr. Schreiber as minister. In 1878 the congregation was permanently organized and incorporated, and shortly after a frame structure was erected as a synagogue on leased ground now situated in the very center of the business district. Such was the beginning of the present Jewish Reform Congregation Shaarei Tov. About five years later the synagogue was enlarged and moved to its present site, Fifth avenue and Tenth street south. Henry Iliowizi then became the rabbi of the congregation and remained here eight years. His successors have been: Rabbi S. Marks, two years; A. Friedman, seven years; and S. N. Deinard, the present (1904) incumbent, who was elected in 1901. The congregation dedicated a new synagogue in 1903.

The great bulk of Russian and Rumanian Jews, who are now the predominating element of the community, have come since 1882. The first congregations organized by them were the Adath Yeshurun, which existed for about seven years, and the Rumanian Hebrew Congregation Sons of Abraham, both in 1888. In 1890 the Congregation Beth Midrash Haggadol was started, but two years later was dissolved and succeeded by the Congregation Keneseth Israel, which built its present synagogue in 1894. This congregation, the leading Orthodox one, maintains a Hebrew Free School (daily) with about 70 pupils, and a Sunday-school attended mostly by girls. With the congregation are connected a Ḥebra Tillim, a Ḥebra Mishnah, and a Ḥebra Gemarah. Other Orthodox congregations are: Mikra Kodesh Nusaḥ Sfard; Congregation Anshe Tavrig; Adath Yeshurun (reorganized in 1903); and South Side Hebrew Congregation Agudath Ahim. They all own their houses of worship. The spiritual head of the Orthodox portion of the community was, until 1901, Rabbi I. Yaffey, who has been succeeded by Rabbi M. S. Silber.

Charitable Organizations.

The following organizations attend to communal charity: the Hebrew Ladies' Benevolent Society, composed of members of the Jewish Reform congregation; Sisters of Peace; Russian Hebrews Charity Association; Biḳḳur Ḥolim of the North Side; Biḳḳur Ḥolim of the South Side; and Haknasat Orḥim (free temporary shelter for strangers)—the last five conducted and maintained by the Orthodox Jews.

Before there was any established congregation in Minneapolis, the first few Jewish settlers bought a small tract of land about four miles from the center of the city, and organized themselves into what is now known as the Montefiore Burial Association. It is not connected with any congregation, although its membership is composed of those who affiliate with the Reform congregation. In addition there are now the Adath Yeshurun Cemetery Association; the Minneapolis City Lodge O. B. A. Cemetery Association; and the Hennepin County Lodge O. B. A. Cemetery Association.

Jewish secret fraternal organizations are particularly numerous in Minneapolis: one lodge of the I. O. B. B. with about 70 members; five lodges of the O. B. A. with a total membership of 1,250; two lodges of the Sons of Benjamin; one of the Free Sons of Israel; Mendelsohn Camp, M. W. A.; Baron Hirsch Camp, W. W.; and one Jewish lodge of each of the following: Modern Samaritans, Bankers' Union, Knights and Ladies of Security, Loyal Mystic Legion of America, Supreme Court of Honor, and Modern Brotherhood of America.

Zionism is represented by the Ohave Zion Kadimah and the American Daughters of Zion. There are several literary and social organizations.

The professions are represented by nine lawyers (one of whom, Simon Meyers, was in the state legislature from 1897 to 1899) and six physicians; three Jewish names are on the faculty list of the University of Minnesota: Robert Kolliner, professor at the University Law School; S. N. Deinard, of the chair of Semitics; and Lilian Cohen, instructor of chemistry. Dr. George J. Gordon is on the faculty of the Hamline Medical College.
A. S. N. D.

MINNESOTA: One of the northwestern states of the American Union. It has a Jewish population of about 13,000, distributed in the following cities: **Minneapolis,** the largest city of the state, 6,000; **St. Paul,** the capital city, 5,000; **Duluth,** 1,000; and about 1,000 scattered over the rest of the state, where from 5 to 20 Jewish families may be found in most towns of 3,000 or more inhabitants.

The three brothers Samuels, English Jews, who as early as 1852 had an Indian trading-post at Taylor Falls, on the Minnesota side of the St. Croix River, seem to have been the first Jewish settlers. One of the brothers, Morris Samuels, was captain in the Union army during the Civil war. Another Jew known to have been engaged in trading with the Indians in those early pioneer days was Isaac Marks, who had his residence in Mankato, and a trading-post about twelve miles from that place.

About 1857 some Jews went to St. Paul and engaged in general business, which likewise consisted mostly in trading with the Indians. The first Jewish organization was not effected till 1871, when the present Mt. Zion congregation of St. Paul came into existence. At that time Minneapolis had only a very few Jews. Since then, however, the Twin Cities have had an extraordinary growth in population, and the Jewish communities in them have grown in proportion, especially since 1882. Of late years several Jews of St. Paul have greatly prospered in business, and are now recognized factors in the commercial life of that city, so that while the Jewish community of Minneapolis is the larger in point of numbers, that of St. Paul is the wealthier and more influential.

In political and general communal activity the Jews of Minnesota have so far achieved little distinction, though T. N. Cardozo of St. Paul was as early as 1855 appointed United States commissioner, and Joseph Oppenheim of St. Paul was early in the eighties a member of the state legislature for two consecutive terms.

About 30 Jews from Minnesota were in the United States service during the Spanish-American war, one of them, Albert Steinhauser of New Ulm, being captain of Company A, 12th Minnesota Volunteer Infantry (see "American Jewish Year Book," 5661).

There are 17 organized congregations in the state, to wit: 7 in Minneapolis; 7 in St. Paul; and 3 in Duluth; one in each city—namely, Mt. Zion of St. Paul, Shaarei Tov of Minneapolis, and Emanuel of Duluth—belonging to the Reform wing of Judaism, while all the others retain the Orthodox ritual. These three have within the last two years dedicated new and handsomely built houses of worship. There is an I. O. B. B. lodge in each of the three cities, the one in St. Paul having been organized in 1871, and the one in Duluth in 1904. In the Twin Cities many lodges of the other Jewish fraternal orders, particularly of the O. B. A., are in flourishing condition. Zionism is well represented in St. Paul, where a Zionist society with a large membership of young men and young women maintains a well-appointed club-house.

"The Jewish Progress" of the Twin Cities, a weekly in English, is issued at Minneapolis.

A. S. N. D.

MINOR, SOLOMON ZALKIND: Russian rabbi and author; born at Wilna 1827; died there Jan. 21, 1900. He received his elementary education from his father, R. Jekuthiel, a well-known Talmudist. At the age of twelve Minor took up the study of Biblical and rabbinical subjects, but without the aid of a teacher. In 1849 the rabbinical seminary at Wilna was established, and Minor was among its first graduates. In 1854 he became instructor in Talmud and rabbinical literature in that institution, and in 1856 was appointed special adviser on Jewish affairs in the office of the governor-general of Wilna. Among the sermons he delivered in German at that time in the Wilna seminary may be mentioned "Der Rabbiner und der Lehrer" (Wilna, 1858). It pictures the ideal rabbi as a devoted guardian of the spiritual interests of his flock and as the advocate of his people. In 1860 Minor was appointed rabbi at Minsk; and for the next nine years he lived a life of conspicuously beneficent activity. Owing to his efforts a Sabbath-school and a night-school for artisans were opened (1861), and a library for the Jewish community was established (1862). In 1869 Minor was called to Moscow, where a Jewish congregation had recently been formed. There he succeeded in obtaining from the government the right to establish an independent Jewish religious organization, a right which the community of Moscow had, till then, never enjoyed. At the same time he received permission to build a synagogue and other communal institutions, such as a Hebrew free school, an industrial school, and an orphan asylum. He also taught the Jewish religion at the high school for girls in Moscow.

In his younger days Minor delivered his sermons in German, but at Minsk and Moscow he delivered them in Russian, and frequently had many Christians among his hearers. Indeed, Minot was the first Russian rabbi to preach in the vernacular; and his sermons have since served as models for synagogal discourses in Russia. They consisted largely of elucidations of the principles of Judaism, explanations of historical events concerning the Jews, and homilies on the duties of the Jews as Russian citizens. Minor was a friend of Count Leo Tolstoy, whose studies in Hebrew and in the Old Testament he directed. In 1891, when the expulsion of Moscow Jews began, Minor, owing to his too open expressions of sympathy for his people, was banished by the governor-general to his native town, Wilna, where he remained in seclusion until his death.

Minot's sermons have been published (3 vols., Moscow, 1875–89). He was the author of: "Rabbi Ippolit Lutostanski" (Moscow, 1879), directed against Lutostanski's anti-Semitic book "The Jews and the Talmud"; an outline of the history of the Jewish people, after the German of M. Elkan (Moscow, 1880; 2d ed., 1881); "Poslye Pogromov" (*ib.* 1882), on the anti-Jewish riots in Russia; and "Biblia Ob Utotrebleniye Vina" (*ib.* 1889), on the teaching of the Bible in regard to alcoholic beverages. Minor wrote articles for the Russian supplement to "Ha-Karmel" (1866, Nos. 11–25), and for "Yevreiskaya Biblioteka" (vol. iv.), and was a constant contributor to other Hebrew and Russian periodicals. He also corresponded with many of the prominent Maskilim of his time.

Bibliography: Sokolov, *Sefer ha-Shanah*, ii. 288, Warsaw, 1901; *Voskhod*, 1900, No. 5; *Sistematitsheski Ukazatel*, s.v.

H. R. J. G. L.

MINORCA. See Balearic Isles.

MINORITY. See Majority.

MINSK (formerly **Mensk**): Russian city; capital of the government of the same name. Of the history of its Jewish community very little is known. In 1576 King Stephen Bathori granted the Jews of Minsk the privilege of engaging in trade or commerce of any kind. At the end of the sixteenth century the Minsk Jews, sharing the lot of their brethren in other parts of the country, were expelled from Lithuania. In 1606, however, Jews are again found in Minsk, owning shops. In the same year King Sigismund III. confirmed the decree of expulsion; but within ten years (1616) he annulled it, and reestablished the privileges granted by Stephen Bathori. Moreover, in 1625 Sigismund granted the Jewish community permanent possession of the tracts of land occupied by the synagogue and the cemetery. Subsequently (1629) he permitted them to own stores; but they were not

30

allowed to build houses. King Ladislaus IV., in response to a petition of the Minsk Jews, confirmed the privileges granted by his predecessors. In addition he allowed them to "acquire lots and to build shops on them, as well as to buy old shops." They were still precluded from building houses, though they might own such if they came into their possession for debts. Ladislaus also left in their possession the brick-built synagogue, which he exempted from taxation; and he gave permission for founding a new Jewish cemetery.

In 1629 the superior of the Minsk Monastery of Peter and Paul brought before the civil court a complaint against the Jews of Minsk, charging them with having attacked the monastery during the baptism of a Jew. In 1648 another complaint of a similar character was made. On this occasion the waywode severely reprimanded the Jews, threatening them with prosecution if such a thing should again occur. In 1670 King Michael ordered the Minsk judicial starost not to allow unauthorized officials to judge the Jews and not to hinder the latter from appealing to the king or to the royal court, as they were subject only to the jurisdiction of the starost. During the second half of the eighteenth century the taxpayers of the Minsk Jewish community repeatedly sent representatives to the chief Lithuanian exchequer court in Grodno with complaints against the elders of the Minsk ḳahal. The elders were charged with depleting the public revenues and with defrauding the taxpayers among the middle classes.

On Jan. 1, 1896, the Jews of Minsk numbered 43,658. There were about forty synagogues and numerous houses of prayer. Five of the synagogues belong to the Jewish community, the others being controlled by separate congregations or belonging to private individuals. Among the numerous yeshibot the more important are: Blumke's yeshibah, the Little Yeshibah, and the yeshibah at the Synagogue of the Water-Carriers. The personnel of the Talmud Torah consists of eight "melammedim" and four instructors in general subjects; out of the 334 pupils only 106 studied these subjects. The expenditure of the Talmud Torah amounted to 4,355 rubles (1885). In 1879 a Jewish trade-school was established in Minsk with locksmiths' and carpenters' departments; instruction was offered also in general subjects, in Hebrew, and in religion. In 1885 the school had 112 apprentices, and it expended 5,912 rubles. The Jewish hospital, founded in 1829, has accommodations for seventy patients; its expenses amounted in 1885 to 8,068 rubles. The Jewish poorhouse, with eighty beds, had an expenditure of 5,356 rubles in the same year. Besides, there are many charitable associations, of which the more important are: a society for the assistance of students of the Talmud, with an expenditure of 3,000 rubles (1885); a society for the assistance of indigent sick, with an expenditure of 1,500 rubles (1885); and a society (founded about 1820) for the distribution of bread among the poor, with an expenditure of 3,310 rubles (1884).

H. R. M. R.

The following are the names of the Jews of Minsk who obtained particular prominence:

DISTRICT RABBIS.

Moses Zeeb b. Judah, author of "Ḳol Yehudah."

Menahem Mendel, son of the preceding.

Asher b. Löb, tosafist.

Isaac Abraham (held office 1749-55; d. 1776).

Raphael b. Jekuthiel Lifländer (1756-66).

Samuel of Indur (held office till 1777, when the district rabbinate was abolished by the government).

LOCAL RABBIS.

Moses (d. 1696), son of the martyr Mordecai, who was killed in Lublin Aug. 11, 1636.

Löb Ba'al ha-Tosefot (d. about 1708).

Löb b. Asher, author of "Sha'agat Aryeh."

Jehiel b. Solomon Heilprin (d. about 1742), author of "Seder ha-Dorot."

Moses b. Jehiel Heilprin, succeeded his father about 1744.

Joseph b. Simḥah Rapoport.

Gershon Ḥarif (1778-93).

Israel b. Löb Mirkes (d. about 1813).

Samuel Segal (d. Dec. 27, 1818).

Israel b. Ḥayyim Heilprin (d. 1836).

Isaac b. Naphtali Hirz Pines (d. 1836), chief of the bet din.

Judah Löb de Boton, son-in-law of Isaac Abigdor, author of "Pardes Rimmonim."

Zeeb Wolf b. Moses (dayyan; d. 1848).

Judah Löb b. Abraham (d. 1851).

David Tebele b. Moses, author of "Bet Dawid" (d. 1861).

Moses Ẓebi, appointed rabbi by the government.

Moses Samuel Pines (d. 1862), chief of the bet din.

Baruch b. Ẓebi,
Saul b. Solomon,
Ḥayyim Lipschitz,
Joel Ḥarif,
dayyanim.

Aryeh b. Jacob (d. 1866), chief rabbi; author of "Be'er Heṭeb."

Moses Judah Löb (d. 1889), son-in-law of David Tebele.

Jeroham Judah Löb Pearlman ben Solomon, Russian rabbi; born in Brest 1835; died in Minsk 1896. He was one of the greatest rabbis of his time, and was surnamed "Gadol" (great one) on account of his prominence in the world of Talmudical scholarship. At the age of thirty he became rabbi of Seltz, near Brest, where he remained till 1871, when he was called to occupy the office of rabbi in Pruzan, government of Grodno. After the death of the two rabbis of Minsk, R. Gershon Tanḥum and R. Aryeh of Umen, the congregation of that city decided to appoint him as its rabbi (1883); and he occupied the rabbinate till his death (Benzion Eisenstadt, "Rabbane Minsk wa-Ḥakameha," pp. 24, 62, Wilna, 1899).

Eliezer Rabinowitz, chief rabbi.

Isaac b. David Tebele,
Jacob b. Meïr,
assistant rabbis.

Abraham Haneles, appointed by the government.

PRESIDENTS OF YESHIBOT.

Aryeh Löb b. Ẓebi Horwitz, author of "Margenita Ṭaba."

Aryeh Löb b. Asher, author of "Sha'agat Aryeh."

Raphael b. Jekuthiel.

Joshua Heshel, author of "Maẓmiaḥ Yeshu'ah" and "Yeshu' be-Rosh"; died in Jerusalem.

Dob Isaac b. Ẓebi Meïr (d. 1851).

Israel Michael Jeshurun (d. 1851).

Abraham b. Joshua Evenzik (d. 1859).

Issachar Bär, surnamed "the diligent" ("Masmid"; d. 1879).

Gershon Tanḥum b. Elijah Benzion (d. 1881).

Solomon b. Saul Levin.

Mandel,
Ber of Krasni,
instructors at the yeshibah.

Abraham b. Asher Anshel, author of "'Ammude ha-Yemini."

PROMINENT PREACHERS.

Moses b. Judah, author of "Eben Shoham," who was later (1764) appointed preacher in London, where he published that work.

Israelit, Israel Asher b. Ozer, Russian preacher; born about 1806; died in Minsk June 6, 1896. He was popularly known as the "Grodnoer Maggid" and was the preacher of the Jewish community in Minsk for more than fifty-five years. Besides being an able preacher he was an indefatigable communal worker and very charitable. His simple life and his untiring exertions in behalf of the poor endeared him to all classes of the population. Numerous stories are still related in Minsk about his merciful exertions to release men who were unjustly impressed for military service in the last years of the reign of Nicholas I. as "poimaniki" or substitutes for others ("Aḥiasaf," 5696, p. 312).

Abraham b. Zechariah Hamburg.
Joshua Isaac b. Jehiel, author of "'Emeḳ Yehoshua'."
Abraham Abele Rosens, author of "Maḥazeh Abraham."

H. R. P. Wi.

AUTHORS, SCHOLARS, AND OTHERS.

Bampi, Issachar, author of a book "on Jewish customs."

Broyde, Aaron (d. 1897), one of the directors of the Government Bank at Minsk; he was honored with various medals.

Eliasberg, Judah Bezaleel (d. 1845).

Eger, Samuel, son of Akiba Eger.

Jolles, Isaiah Zechariah (d. 1853), author of "'Et le-Dabber" and "Dober Mesharim."

Kaplan, Jacob, corrected and added notes to the "Ereẓ Ḳedumim."

Levanda, L., Hebrew-Russian writer.

Luria, Jacob Aaron, honored by Nicholas I. with a medal for useful work in the Jewish community.

Luria, David, son of the preceding; contributor to the Hebrew periodicals of his time.

Libowitz (1758–1853), the miracle-worker; an intimate friend of Elijah Wilna.

Maskileison, Abraham b. Judah Löb (d. July 19, 1848), author of "Maskil le-Etan" and other works.

Maskileison, Naphtali (d. 1898), son of the preceding; publisher of the "Seder ha-Dorot," with his own critical notes and additions.

Menahem Eliezer b. Levi (d. 1817), author of "Ya'ir Ḳinno."

Rabinowitz, Eliezer Lipman (d. 1887), an eminent Talmudic scholar, and owner of a famous library.

Rapoport, Jekuthiel Süssel (d. 1872), member of the rabbinical committee appointed by the government.

Solomonov, Mordecai (d. 1897), author of many novellæ on Talmudical subjects.

Solomon, Menahem b. Elijah, author of novellæ on all parts of the Talmud.

PIONEERS OF "HASKALAH."

Brill, Joseph, Hebrew writer.
Haneles, Abraham, rabbi appointed by the government.
Horowitz, poet.
Kaplan, Israel, author of "Le-Torah we-Da'at."
Nofet, J. Zeeb, superintendent of the Jewish trade-school.
Sirkin, Joshua, prominent Zionist.
Sirotkin, Abraham, author.
Wohlman, Israel Mendel, ex-editor of the "Ha-Kokabim."

PHILANTHROPISTS.

Blimowitz, Bär; Eliasberg, Lipman; Eliasberg, Samuel Jonah; Ettinger, Hillel; Goldberg, David; Jolles, Zusman; Luria, Ḥayyim; Luria, Samuel; Pollak, Benjamin; Pollak, Moses; Ragovin, Uriah; Rapoport, Akiba; Simḥowitz, Mordecai; Sliasberg, Solomon; Solomonov, Moses Ẓebi; Zeldowitz, Bär; and Zeldowitz, Baruch.

H. R. N. T. L.

MINSKI, NIKOLAI MAKSIMOVICH: Russian poet and writer; born at Glubokoye, government of Wilna, in 1855. At the age of twelve Nikolai removed to Minsk and entered the local classical gymnasium (graduated in 1875). The town of his gymnasium course supplied him with his pseudonym "Minski," whereas his real family name is **Wilenkin.** He began his literary career in 1876, and at once attracted attention by his highly artistic poem "Na Rodinye." This appeared in the best Russian journal, "Vyestnik Yevropy," in which Minski has published most of his poems. "Na Rodinye" is an inspired poetical response to the sufferings of the Bulgarian people when the Russo-Turkish war was at its height. The period of Minski's elementary studies corresponded with that distinguished by the intense striving of Russian society for progress and enlightenment, and those auspicious years were important also for the Russian Jewry. The stimulating influence of the times was also reflected in the Jewish circle in which the future poet-philosopher lived and studied. He obtained his higher education in the department of law of the University of St. Petersburg, graduating in 1879 with the degree of bachelor of law. In that same year he published his best poem, "Byelyya Nochi," which reflects the spiritual life of the contemporary youth with its restlessness and its dreams. The characteristic feature of his poetry is its pessimistic mood; it exhibits a desire to lay bare the misery of life. Very frequently Minski is the poet of sorrow, but this sorrow is impersonal and concerns some hated problem. The first volume of his writings appeared in 1887 and was received with high praise by the critics, who nevertheless pointed out the defects of his verses. A second edition of his book was soon called for. In 1889 Minski wrote a historical drama, "Osada Tulchina," which shows an unusual clearness in character-drawing, a plot of absorbing interest, and an intimate knowledge of the history of the time, besides beauty of style. The drama describes in a characteristic manner the struggle of three peoples—the Jews, Poles, and Little-Russians. Others of Minski's writings likewise are of significance to Jews. In 1879–80 he published in the Russo-Jewish journal "Razsvyet" a series of war feuilletons under the signature "Nord-West," written after the manner of Börne's "Parisian Letters." In these writings he attacked fiercely the enemies of Judaism. In the more recent period of his literary activity, beginning with the nineties of the nineteenth century, Minski has turned from Jewish life and its interests, and has devoted himself to literary philosophy, tinged strongly with Christian mysticism (see Brockhaus, and also Skabichevski's "Istoria Noveishei Russkoi Literatury").

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, vol. vi., St. Petersburg, 1892; *Bolshaya Entziklopediya*, vol. v., *ib.* 1901.

H. R. N. R.

MINTERS: Persons authorized to strike coinage on behalf of a government. As early as 555 a certain Priscus struck coins at Châlons ("R. E. J." x. 237). One Gideon was minter at Milan in the tenth century. In 1181 three Jews at Winchester were apparently fined for minting, though the reading of the document on which the statement is based is ambiguous (Jacobs, "Jews of Angevin England," p. 73). Several "short-cross" pennies exist of the twelfth and thirteenth centuries with names of moneyers which may be Jewish, as David of London, Isaac of York, Samuel, Simon, and Solomon of Canterbury; but it is doubtful whether these were really Jews (*ib.* pp. 392–396). A certain number of German coins of the twelfth century with Hebrew inscriptions have been found (see Aronius, "Regesten," Nos. 351, 389). A certain Jew, Jehiel, is mentioned as mint-master on one of the coins of Bishop Otto of Würzburg; another held a similar position in Treves (Lamprecht, "Deutsches Wirthschaftsleben," ii. 1452, 1472). Earlier than this a Jew named Schlom was mint-master to Leopold V. of Austria. He appears to have been murdered during the Third Crusade (Scherer, "Rechtsverhältnisse der Juden," i. 121 *et seq.*). In Hungary the early minters appear to have been exclusively Jews (Kohn, "A Zsidók Tostenete Magrarorszagan," i. 240); and there are a number of Polish coins with Hebrew inscriptions (see NUMISMATICS). J

MINYAN (מנין): Literally, "count"; the quorum necessary for public worship. The smallest congregation which is permitted to hold public worship is one made up of ten men, boys over thirteen years being for this, as for other religious purposes, counted as men. See BAR MIẒWAH.

The minimum of ten is evidently a survival in the Synagogue from the much older institution in which ten heads of families made up the smallest political subdivision. In Ex. xviii. Moses, on the advice of Jethro, appoints chiefs of tens, as well as chiefs of fifties, of hundreds, and of thousands. In like manner there were the decurio among the Romans and the tithingman among the early English.

The rule is laid down in the Mishnah thus (Megillah iv. 3): "They do not [1] 'divide' over the Shema' [Hear, O Israel], [2] nor pass before the Ark, [3] nor lift their hands, [4] nor read from the Law, [5] nor conclude with the Prophets, [6] nor arrange the standing and sitting, [7] nor say the benedictions of the mourners or the consolation of the mourners, [8] nor the benedictions of the bridegrooms, [9] nor use God's name in preparing for grace after meals, with less than ten."

The references in this rule are to: [1] The invocation "Bless ye" ("Bareku") with its response, which, with or without a "Ḳaddish" preceding it, is recited before the first benediction of Shema' in the evening and morning service. [2] The repetition of the prayer proper, *i.e.*, the Eighteen or Seven Benedictions, by the leader, and including the responsive KEDUSHSHAH. [3] The priestly blessing (Num. vi. 24-26). [4] The reading from the Scroll and benedictions before and after the lesson. [5] The hafṭarah with like benedictions. [6] Some ancient funeral ceremonies. [7] Likewise forms no longer in use. About these it is said (Ket. 8a, b) that the mourners are not counted among the ten. [8] The seven benedictions spoken at a wedding, or at any meal of the bridegroom and bride within a week from the wedding. [9] The sentence "Let us bless *our God*, from whose wealth we have eaten," instead of "Let us bless Him from whose," etc., with which latter words grace is begun when three or more have eaten at the same table (Ber. viii. 3). The distinctions there suggested between ten and eleven, or between ten and a hundred, have not been followed in practise.

The Babylonian Talmud, in commenting on this section of the Mishnah, finds the Scriptural authority for ten men constituting a congregation in the words (Num. xiv. 27): "How long shall I bear with this evil congregation which murmur against me?" which it refers to the scouts who were sent to spy out the land of Canaan, twelve in all, two of whom, Caleb and Joshua, were faithful, and only ten "evil."

Eligible for Quorum.

All male Israelites of the proper age, unless they are under the ban, or have openly severed their connection with their brethren by professing a hostile creed, are counted among the needful ten even though they are notorious and habitual sinners (Oraḥ Ḥayyim, 55, 12).

It is suggested (Ber. 47 and Yer. Ber. vii. 3) that while slaves or boys under thirteen are not counted in minyan, one slave or one minor boy may be admitted along with nine qualified men—at least when the boy is nearly of full age (a budding boy); and an example in an analogous case is given (Ber. 48a) of two prominent rabbis counting a boy as one of the three men necessary for saying grace after meals, it having been ascertained that he had ideas about God and prayer. The codes are somewhat divided on this subject: public service should be carried on with nine men and one infant only in "case of need," that is, if the attendance of a tenth man is not expected for that service (Oraḥ Ḥayyim, 55). Usage varies: in some synagogues nine adults and a boy over twelve years of age are deemed adequate for minyan; yet in the usage of other synagogues they are not adequate.

While women may, in certain contingencies, take an active part in public service, by reading parts of the weekly lesson (Megillah 23a; allowed by all the codes, but rarely, if ever, carried out in practise), none of the authorities speaks of counting women in the minyan.

The ten men include the leader. They and he should meet in one room or enclosure; Maimonides (Hil. Tefillah, viii.) discusses how the ten may be distributed in two adjoining rooms without destroying the quorum; but they must be within hearing of each other.

In the same chapter Maimonides explains as the advantage of reciting the prayer with minyan: that it is sure to be heard; and, following the Talmudic passages below, the other codes concur.

Presence of the Shekinah.

It was the firm belief of the sages that wherever ten Israelites are assembled, either for worship or for the study of the Law, the Shekinah (Divine Presence) "dwells" among them. Thus (Abot iii. 6): "R. Ḥalafta, the man of Kefar-Ḥananiah, says: When ten men sit down together to study the Law [another reading has it: "to act as judges"], the Presence dwells among them; for it is said (Ps. lxxxii. 1): God ["Elohim"] standeth in the congregation of God ["El."]." A baraita (Ber. 6a) puts it plainly: "Whence do we know that the Holy and Blessed One is found at the synagogue; or that when ten men say prayers together the Presence dwells among them?" It answers each of these questions with the verse of the psalm quoted above; it being understood that the word "'edah" (congregation) means ten or more Israelites meeting for a religious purpose. And the words in Solomon's prayer (I Kings viii. 28), "to hearken to the song and to the prayer," are shown by Abba Benjamin (Ber. *ib.*) to mean that man's prayer is best heard at the synagogue, for where men sing, there also they should pray. Both in the Mishnah and in the baraita quoted, consolation is held out to those who for study or prayer meet in smaller numbers—even to one who meditates or prays alone; but the stress is put upon the merits and sacredness of the minyan. The codifiers, such as Maimonides, his annotators, and the author of the Shulḥan 'Aruk, and many popular writers, have unitedly given strength to this sentiment, and have thus, for more than a thousand years, made the daily attendance at public worship, morning and evening, the rule among both men and boys in Israel.

The treatise Soferim, written in Babylonia in the seventh century, contains a passage (x. 7) often interpreted as asserting that in Palestine at that time seven men were allowed to hold public services. Correctly interpreted it refers to the repeating of "Ḳaddish" and "Bareku" at the synagogue for the benefit of late comers, and declares that in Palestine such a repetition is permitted only when seven (according to others, when six) men are present who have not yet heard these responsive readings. In modern times various authorities (*e.g.*, the Rabbinical Conference at Breslau, the "Oberrath" in Mecklenburg (1847), and Naphtali Ẓebi Judah Berlin in Woloshin) have declared the public worship permissible without the presence of minyan.

A. L. N. D.

MINZ (מינץ): Family of rabbis and scholars, deriving its name from the town of Mayence and founded in the fifteenth century. The family tree is as follows:

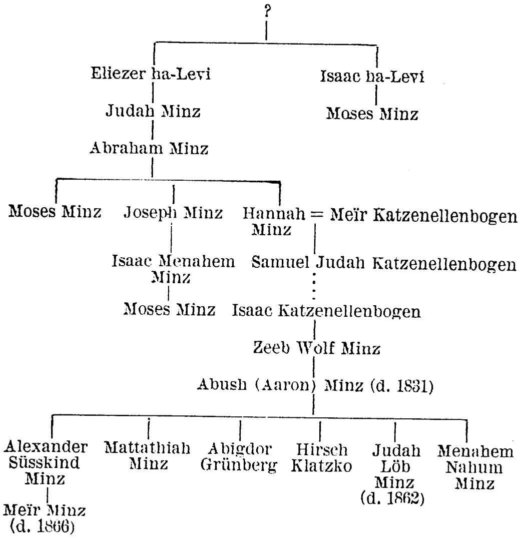

Judah b. Eliezer ha-Levi Minz (Minzi), the progenitor of the most prominent branch of the family, settled, or was born, in Italy in the fifteenth century. His cousin Moses b. Isaac ha-Levi Minz (Minzi) was a rabbi in Germany. The name "Minz," however, appears to have been borne by others in Italy who were not related to Judah Minz; for Joseph Colon (Responsa, No. 2) speaks of Joshua and Solomon, sons of an Abraham Minz who had formerly lived under the Duke of Milan and then removed to another town in Lombardy in order to avoid paying his part of the 13,000 gold pieces which the Jews of Milan had pledged themselves to pay the duke. Asher b. Perez Minz of Naples was related, perhaps, to the German branch of the Minz family. The last known direct male descendant of Judah Minz was **Moses b. Isaac Menahem Minz,** a descendant in the fourth generation.

At the beginning of the sixteenth century the Minz family of Padua united with that of Katzenellenbogen through the marriage of the daughter of Abraham ben Judah Minz to Meïr Katzenellenbogen of Padua. The descendants of this alliance emigrated afterward to Germany and then to Russia, and Zeeb Wolf b. Isaac, in Russia, a descendant of the tenth generation, assumed the name of Minz. From him is descended the present family of Minz.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, part iii., pp. 82-86; Nepi-Ghirondi, in *Kerem Ḥemed*, iii. 91; Mortara, *Indice*, p. 39.

Abraham ben Judah ha-Levi Minz: Italian rabbi; flourished at Padua in the first half of the sixteenth century; father-in-law of Meïr Katzenellenbogen. Minz studied chiefly under his father, Judah Minz, whom he succeeded as rabbi and head of the yeshibah of Padua. According to Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 51a, Amsterdam, 1697), it was with Abraham Minz that Jacob Polak had the quarrel which ended in their excommunicating each other; according to most other authorities, the quarrel was with Judah Minz (see Jacob Polak). Ibn Yaḥya further says that the Italian rabbis believe that Polak and Abraham Minz died on the same day (according to David Gans in 1530; according to Halberstam in 1541). Minz was the author of a number of decisions that were printed with those of R. Lewa of Ferrara (Venice, 1511). He was the author also of "Seder Giṭṭin wa-Ḥaliẓah," a treatise on divorce and ḥaliẓah, printed with the responsa of his father and of his son-in-law (*ib.* 1553).

BIBLIOGRAPHY: Nepi-Ghirondi, in *Kerem Ḥemed*, iii. 91; Michael, *Or ha-Ḥayyim*, No. 114; Mortara, in *Mosé*, v. 307; idem, *Indice*, p. 39; Steinschneider, *Cat. Bodl.* col. 632.

E. C. M. Sel.

Asher ben Perez Minz: German printer; typesetter in Azariah b. Joseph's printing establishment in Naples, where was printed, in 1491, the Hebrew translation of Avicenna's "Canon." Wolf ("Bibl. Hebr." i., No. 366), following Bartolocci, read מניצא ("mi-Nizza" = "of Nizza") instead of מינצא ("Minza").

BIBLIOGRAPHY: De Rossi, *Annales*, p. 179; Steinschneider, *Cat. Bodl.* col. 2841.

Judah ben Eliezer ha-Levi Minz: Italian rabbi; born about 1408; died at Padua in 1508. He was the most prominent rabbi of his time. He officiated as rabbi of Padua for forty-seven years, during which time he had a great number of pupils, among whom were his son Abraham Minz and the latter's son-in-law Meïr Katzenellenbogen. In a quarrel he had with Elijah Delmedigo he was supported by Elijah Mizraḥi (comp. Joseph Solomon Delmedigo, "Maẓref la-Ḥokmah," p. 3b; *idem*, "Elim," p. 29; Mizraḥi, Responsa, No. 56). It appears from Solomon Luria's responsa (No. 6) that Minz was the author of a number of ordinances ("taḳḳanot") at Padua. According to Ghirondi, he was professor of philosophy at the University of Padua. Ghirondi further states that in recognition of Minz's services as professor the authorities of the university placed his portrait, with an appreciative inscription, in the hall of the university, over the staircase. But it is very likely that Ghirondi confounded Minz with Elijah Delmedigo or Abraham de Balmes, both of whom lectured on philosophy before Christian audiences. In the sack of Padua soon after Minz's death almost all of his writings were destroyed. Joseph b. Abraham Minz, his grandson, discovered sixteen of his responsa, and these were published (Venice, 1553) by Meïr Katzenellenbogen, who printed in the same volume his own responsa and the "Seder Giṭṭin wa-Ḥaliẓah" of Abraham Minz. These responsa have been edited, and supplemented with an extended commentary and preface, by Johanan ben Moses Preschel (Munkacs, 1898). Judah's responsa, though scanty, afford interesting information on the history of his age and on Jewish customs in Padua.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 412; Frankel, in *Orient, Lit.* vii. 520 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 253 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 1020; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 122–124; Preschel, *in the preface to* his edition of Minz's responsa; Steinschneider, *Cat. Bodl.* col. 1344.

Meïr ben Alexander Süsskind Minz: Galician scholar; born Oct. 6, 1814; died May 22, 1866. Having acquired a thorough knowledge of Hebrew, the Talmud, and of several European languages, Meïr Minz devoted himself to the defense of Judaism. He wrote: "Ein Wort zur Zeit" (1848); "Lelewels Kampf um Recht"; "Die Judenfeinde."

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Ḳedoshim*, part iii., p. 85.

Moses ben Isaac ha-Levi Minz: German rabbi of the fifteenth century; contemporary of Israel Isserlein, whom he frequently consulted. He was successively rabbi at Mayence, Landau, Bamberg, and Posen. In his responsa (No. 114) he mentions a certain Jacob Margolioth of לוקו (Lucca?), and refers to a case of divorce in Posen in 1444 (Steinschneider gives 1474). Fränkel ("Zeitschrift," iii. 387) doubts that Moses ever was at Posen. He suggests that פוזנו (Posen) is a printer's mistake for פיזרו (Pesaro). Moses' responsa (Cracow, 1617) mention also Joseph Colon, Israel Isserlein, and his cousin Judah Minz. Responsum No. 46 contains a dispute over a philological point with Eliezer Treves (comp. M. Wiener in "Monatsschrift," xvi. 390).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 140; Conforte, *Ḳore ha-Dorot*, p. 27b; Fürst, *Bibl. Jud.* ii. 380; Steinschneider, *Cat. Bodl.* cols. 1946–1947.

D. M. SEL.

MIPHKAD (מפקד; R. V. **HAMMIPHKAD**): Name of a gate mentioned in connection with the repair of the wall of Jerusalem by Nehemiah (Neh. iii. 31). It seems that this gate was not in the wall of Jerusalem, but that the part of the wall facing it was to the east, between the Horse Gate and the Sheep Gate. Indeed, it is not mentioned among the gates of Jerusalem in Neh. xii. 31 *et seq.* The word מפקד designates in Ezek. xliii. 21 the place near the Temple where the sin-offering was burned, and it seems to mean "an appointed place," to which the name of this gate may refer. But, while the Septuagint renders שער המפקד by *πύλη τοῦ Μαφεκάδ*, Jerome translates it by "porta judicialis," which induces Lightfoot ("Horæ Hebraicæ," ii. 27) to suggest that it may refer either to the hall of judgment in the Prætorium or to the east gate of the Temple. Barclay ("City of the Great King," p. 156), however, identifies the gate Miphkad with the "high gate of Benjamin" (Jer. xx. 2), locating it at the west end of the bridge which crosses the Tyropœon.

S. M. SEL.

MIRABEAU, GABRIEL HONORÉ RIQUETI, COMTE DE: French statesman of the revolutionary era; born at Bignon March 9, 1749; died at Paris April 2, 1791. Sent by De Calonne on a secret mission to Prussia, he became acquainted at Berlin with several distinguished Jews belonging to the circle of Henriette HERZ, and associated much with DOHM, the author of "Ueber die Bürgerliche Verbesserung der Juden." Recognizing the advantage which France might derive from the Jews, Mirabeau wrote, and published in London (1787), his "Sur Moses Mendelssohn, sur la Réforme Politique des Juifs et en Particulier sur la Révolution Tentée, en Leur Faveur, en 1753, dans la Grande Bretagne." When he was elected deputy from Provence to the States General, and one of his Jewish friends of Aix asked what he would do in the Assembly, he replied, "I will make a human being of you." True to this promise, he seized every opportunity to plead for the emancipation of the Jews, being, together with the Abbé Grégoire and the pastor Rabaud-Saint-Etienne, one of their most zealous advocates. Several times he took up their cause before the National Assembly: on Aug. 17, 1789, he proposed, in the name of the "Committee of Five," the "Declaration of the Rights of Man"; on Aug. 22 he eloquently attacked religious intolerance, and he was the first to protest against the institution of a dominant state church—"Nothing should dominate except justice; nothing should dominate but the rights of each man, to which all else is subject." On Dec. 24, in speaking in favor of the admission of Jews to civil and military offices, he said: "I have heard with astonishment the honorable speaker [H. de Baumetz] state that the Jews perhaps do not desire the civil and military offices to which you declare them eligible, and draw therefrom the specious conclusion that it would be a gratuitous and ill-advised generosity on your part to pronounce them fit for such positions. . . . In a government such as you are establishing all men must be equal; you must exclude all who are not equal or who refuse to become so. The petition which the Jews, however, have laid before this Assembly contradicts the statement of the gentleman who has just spoken."

Like all who at that time took the part of the Jews, Mirabeau found his motives misinterpreted, being accused of accepting bribes from the Jews and of deriving benefit from ministerial appointments; but he never allowed himself to be moved from his purpose. While Mirabeau in 1787 was already in favor of the emancipation of the Jews, he expected that, like other acts of the doctrinaires then in power, it would embitter the people against the Jacobins and lead to a moderate constitutional government. This appears clearly from the secret correspondence in which he furnished the king with reports of the proceedings of the National Assembly and with directions in regard to the policy to be pursued by the court ("Correspondance Entre le Comte de Mirabeau et le Comte de la Marck . . . Publiée par M. A. de Bacourt," ii. 374–377, Paris, 1851; Oncken, "Das Zeitalter der Revolution, des Kaiserreiches und der Befreiungskriege," i. 340, Berlin, 1884).

BIBLIOGRAPHY: J. Weyl, *Discours Prononcé à l'Occasion de la Cérémonie Commemorative Célébrée au Temple Israélite de Marseille*, p. 20; Halphen, *Recueil des Lois*, pp. 192-193; Léon Kahn, *Les Juifs à Paris*, p. 61; idem, *Les Juifs de Paris Pendant la Révolution*, pp. 16, 56, 58.

D. S. K.

MIRACLE (פלא, מופת, אות; lit. "wonder" or "sign"): An event which can not be explained by ordinary natural agencies, and which, therefore, is taken as an act of a higher power.

Miracles are by no means identical with myths. Myths are primitive or pagan personifications (or rather deifications) of the powers, or forms of nature, represented as acting like human beings. Miracles, on the contrary, place all things in nature under the control of a higher power, which uses them as means of working out its holier designs; they are, therefore, essentially monotheistic. It is true, however, that ancient myths have frequently been transformed in support of the monotheistic idea into miracles performed by prophet or saint (see Steinthal, "Mythe und Religion").

In the Bible every occurrence which contrasts with the ordinary happenings of life is counted a miracle or wonder. It is by the wonders which the Lord did in Egypt (Ex. iii. 20, vii. 3, xi. 9; Deut. iv. 34, vi. 22, vii. 19, xxvi. 8, xxix. 2; Judges vi. 13; Jer. xxxii. 20, 21; Ps. lxxviii. 43, cvi. 7) that His power was made known. He alone "does wonders" (Ex. xv. 11; Ps. lxxii. 18, lxxxvi. 10); there is nothing "too wonderful" (Gen. xviii. 14; Jer. xxxii. 17, 27 [A. V. "too hard"]) for Him. He worked wonders for Israel as for no other nation (Ex. xxxiv. 10; Josh. iii. 5). But He works wonders without number in the natural world also (Job v. 9, xxxvii. 14; Ps. cvii. 24). As a matter of fact, every occurrence in nature is, in the Biblical view, an act of God. He sends the rain and causes the thunder (Job xxxvii. 4-6); "He bringeth out the stars by number" (Isa. xl. 26, Hebr.); every work of creation is an act of His providence (Ps. civ.). Yet only an uncommon or inexplicable event makes man ponder and see "the finger of God" (Ex. viii. 15); God must "make a new thing" in order to make men know that He rules (Num. xvi. 30). The rain, hail, fire, and brimstone that are treasured up in the heavens must come down in an unusual time and quantity to destroy the evil-doers (Gen. xx. 24; Ex. ix. 22-24; Josh. x. 11; comp. Ps. xviii. 13 [A. V. 12]; Job xxxvii. 6, xxxviii. 22); the waters of the sea and the river must leave the place assigned to them to show His might (Ex. xiv. 21-27; Josh. iii. 13-16); and sun, moon, and stars must be stayed in their course to show that God battles for Israel (Josh. x. 10-14; Judges v. 20).

The miracles of the Bible are performed either directly by the Deity—to manifest His punitive justice, as in the cases of Sodom, of Egypt, of the Canaanites or Assyrians, or of individuals, such as Abimelech, Korah, Uzza, and others (Gen. xix. 24; Ex. viii.-xiv.; Josh. vi.-x.; II Kings xix. 35; Gen. xii. 17; Num. xvii.; II Sam. vi. 7), or to protect His chosen ones, as in the furnishing of water, bread, and meat to Israel in the wilderness (Ex. xv. 23, xvii. 7; Num. xii. 31), to Samson and Elijah (Judges xv. 19; I Kings xvii. 6, xix. 5)—or by the messengers of God in order to prove their divine calling (Ex. iv. 1-17; Deut. xxxiv. 11; II Kings ii.-vi.). Every theophany, in fact, is a miracle (Ex. xvi. 7-13, xxi. 17-19; Judges vi. 21-22), and accordingly the revelation of the Lord on Sinai is the greatest of miracles (Deut. iv. 32-36). A literal belief in the Torah, therefore, necessarily implies a belief in the miracles told therein.

Belief in Miracles.

Nevertheless, the Torah itself lays down the principle that miracles are no test of the truth of the thing for which their testimony is invoked. The Deuteronomic law says: "If a prophet arise among you who giveth a sign or wonder, and the sign or wonder comes to pass, but he desires to lead you into idolatry, thou shalt not hearken to that prophet, for the Lord your God trieth you whether you truly love the Lord your God" (Deut. xiii. 2-4, Hebr. [A. V. 1-3]). This is a plain statement that miracles do not prove a religious truth, as they are performed also in the cause of untruth.

Talmudic Judaism.

Miracle has justly been called "des Glauben's liebstes Kind" (the dearest child of faith). The belief in God's omnipotence and all-encompassing providence necessitates at a certain stage of religious consciousness the belief in miracles, that is, in supernatural help in times of great stress or peril. To deny the possibility of miracles appears to the believing soul to be tantamount to a denial of the absolute omnipotence of God. "Is anything impossible to God?" "Is the Lord's hand waxed short?" (Gen. xviii. 14, Hebr.; Num. xi. 23) are questions asked ever anew by helpless man. Talmudic Judaism, therefore, accepts all the miracles related in the Bible, but at the same time it does not emphasize belief in them as fundamental to the faith. What Paul says of the Jews, "they seek signs while the Greeks seek wisdom" (I Cor. i. 22, Greek), is certainly not true of the representatives and exponents of Judaism. Miracles, which occupy so conspicuous a place in the New Testament and in the history of Christianity, are viewed as matters of secondary importance throughout the rabbinical literature.

The Talmudic sages made the very possibility of miracles a matter of speculation, stating that "when God created the world He made an agreement that the sea would divide, the fire not hurt, the lions not harm, the fish not swallow persons singled out by God for certain times, and thus the whole order of things changes whenever He finds it necessary" (Gen. R. v. 4; Ex. R. xxi. 6). This view removes some of the objections to miracles as involving an interruption of the order of creation and as an admission of the insufficiency of the first creative act. In the same spirit the Rabbis, in the Mishnah (Ab. v. 6; comp. Ab. R. N., Text B, xxxvii. [ed. Schechter, p. 95]; Sifre, Deut. 355; Pirḳe R. El. xix.; Targ. Yer. to Num. xxii. 28), enumerate the things created at dusk on the Sabbath of the week of creation, and that would appear in due time as miraculous works: the mouth of the earth (Num. xvi. 30); the mouth of the well (*ib.* xxi. 17); the mouth of the ass (*ib.* xxii. 28); the bow (Gen. ix. 13); the manna; the rod (Ex. iv. 17); the tables of the Law; and so on. The underlying idea of these utterances is that miracles, instead of being interruptions of the divine order of things, are in reality foreordained by the creative wisdom and appear only to man as something new.

The Rabbis prescribe benedictions to be recited when approaching places made memorable by miraculous events (Ber. ix. 1, 53b–54a); they speak of miracles which occurred continuously during the time of the Temple (Ab. v. 5; Yoma 21a, b); they knew of saints to whom, as to the Prophets of old, miracles were of daily occurrence ("melummadim be-nissim"; Ta'an. 21–25; Ḥul. 7a; see Essenes). Nevertheless, they pay little heed to the power of miracles. Simeon b. Shetaḥ threatened Onias the saint with excommunication for his demonstrative appeal to God to send down the rain in a miraculous manner (Ta'an. iii. 8). When asked by the Romans, "If your God is as omnipotent as you claim, why does He not destroy the idols?" the Jewish sages replied, "Shall God destroy sun, moon, and stars on account of the fools that worship them? The world goes on in its order, and the idolaters shall meet with their doom" ('Ab. Zarah iv. 7). When Pappus and Lulianus were asked by their Roman executioners, "Why does your God not save you as He did the three youths in Nebuchadnezzar's time?" they replied, "We are probably not worthy of such a miracle" (Ta'an. 18b).

The current belief of the Talmudic time is that only former generations, because of their greater piety, were worthy of miracles occurring on their account (Ber. 4a, 20a; Sanh. 94b). "One should by no means incur perils while relying for safety upon the occurrence of a miracle" (Pes. 50b; Ta'an. 20b; Ket. 61b). That miracles should not be invoked as testimony in favor of one religious opinion as against another is the principle asserted in a halakic controversy between R. Eliezer and R. Joshua (B. M. 59b; "The Torah is not in heaven that the decision should be made there"). The daily wonders of divine providence are extolled by some rabbis above the Biblical miracles: "Greater is the miracle that occurs when a sick person escapes from perilous disease than that which happened when Hananiah, Mishael, and Azariah escaped from the fiery furnace" (Ned. 41a). The wonder of the support of a family in the midst of great distress is as great as the wonder of the parting of the Red Sea for Israel (Pes. 118a).

The medieval Jewish philosophers endeavored as much as possible to bring the Biblical miracles within the sphere of natural occurrences, without, however, denying the possibility of miracle in general. Saadia, while accepting every word of the Torah as divine, insisted that the truth of the Bible rests upon reason, and wherever the Bible seems to be in conflict with reason the words must be taken in a metaphorical sense ("'Emunot we-De'ot," ii. 44, 68); he therefore substituted for the speech of the serpent (Gen. iii. 1) and of Balaam's ass (Num. xxii. 28) that of the angel (Ibn Ezra to Gen. iii. 1). Maimonides, while maintaining against the Aristotelian view of the unalterable law of necessity ruling nature the absolute freedom of the Creator which makes miracle possible, finds at the same time in the rabbinical utterances quoted above (Gen. R. v. and Ab. v. 6) support for his view that the Creator implanted the powers of miracle in nature, so that in reality God did not effect any change after creation ("Moreh," ii. 25, 29, and comment to Ab. v. 6; comp. Joël, "Moses Maimonides," 1876, p. 77; Lipmann Heller to Ab. *l.c.*). With finer acumen Gersonides discussed the problem of miracles in the last part of his "Milḥamot" (see Levi ben Gershon), ascribing them to the divine intelligence which foreordains all things, but denying the actuality of the performance within a given time. This is opposed by Crescas, who nevertheless takes miracles as prearranged in the divine plan of creation ("Or Adonai," iii. i. 5). In the "Yad" (Yesode ha-Torah, viii. 1–3) Maimonides declares that the belief in Moses and his law was based on the actual revelation of God on Sinai and by no means on the miracles performed; since miracles may be the work of witchcraft and of other non-divine agencies, they can not be accepted as proof. This position is taken also by Albo ("'Iḳḳarim," i. 18).

Consequently miracles are never adduced in support of the faith by Jewish writers; and Mendelssohn, in his answer to Bonnet, who referred to the miracles of the New Testament as proof of the truth of Christianity, was perfectly justified in declaring in the name of Judaism that miracles may be appealed to in support of every religion and that therefore they can not serve as proof of any (Mendelssohn, "Gesammelte Schriften," iii. 123 *et seq.*, 311). Modern historical research can no longer, says Joël (see "Jahrb. für Jüdische Gesch. und Litteratur," 1904, pp. 70–73), view the narratives of the Bible in the same light as did the medieval thinkers who could not discriminate between the objectivity of the facts narrated and the subjectivity of the narrator.

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K.

MIRANDA, LALLA: Australian singer; born in Melbourne 1876. Both of her parents were singers, and she herself sang in public when only thirteen years of age. After completing her musical education in Europe, under Mdlle. de Garette, and Madame Richard of the Grand Opera, Paris, she sang for three consecutive years at the opera-houses of Amsterdam and Rotterdam. Later she appeared at the Théâtre de la Monnaie, Brussels, and in 1900 sang in "Rigoletto" at the opera, Covent Garden, London.

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J. M. W. L.

MIRELS, MESHULLAM ZALMAN BEN DAVID (NEUMARK): German rabbi; born about 1620 at Vienna; died Nov. 28, 1706, at Altona. When, in 1670, the Jews were expelled from Vienna, he and his son Zeeb Wolf and other members of the Mirels family emigrated to Berlin. A few years later (1678) Mirels was elected chief rabbi ("ab bet din") of the communities Altona, Hamburg, and Wandsbeck, which position he held until his death. He was the father of a large family, ramified through Poland and Lithuania, and lived to see the fifth generation. His daughter Sarah was the wife of Ẓebi Ashkenazi (Ḥakam Ẓebi) and the mother of Jacob Emden.

One responsum written by Mirels is found in the collection "Eben ha-Shoham." See also Jew. Encyc. i. 474, *s.v.* Altona.

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D. S. Man.

MIRELS, ẒEBI HIRSCH BEN AARON: German Talmudist; rabbi of Schwerin in the middle of the eighteenth century. He received his early education in London. After studying at various yeshibot he became rabbi at Wreschen, Poland, and shortly after was appointed rabbi to the congregation at Schwerin. He was the author of "Mispar Ẓeba'am" (Berlin, 1787), a pilpulistic treatise on the Talmud, in two parts—"Pinnot Ẓeba'aw" and "Ereẓ Ẓebi."

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E. C. S. J. L.

MIRÈS, JULES ISAAC: French financier; born at Bordeaux Dec. 9, 1809; died at Marseilles in 1871. A broker in 1848, he became, after the February Revolution of that year, director of the gas company of Arles. Subsequently he bought the "Journal des Chemins de Fer" and founded the "Conseiller du Peuple," which became quite popular through Lamartine's contributions. Together with Millaud, Mirès organized the "Caisse des Chemins de Fer," of which he became sole director in 1853. In 1851 he bought "Le Pays" and "Le Constitutionnel." He undertook colossal works at Marseilles, including the construction of a harbor and of a new quarter of the city, and the installation of a system of illumination by gas. In 1860 he obtained the concession for the construction of the Roman railroads and for the negotiation of the Turkish loan. On July 11, 1861, he was sentenced to five years' imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 21, 1862, and was rehabilitated by the court of Douai. Toward the end of 1869 Mirès was sentenced to six months' imprisonment and fined 3,000 francs on account of his pamphlet "Un Crime Judiciaire," attacking the expert Monginot and the judges who had tried his suit against the firm of Pereire.

He contributed several financial articles to "Le Constitutionnel" and "La Presse," and published a number of pamphlets, including "Aperçus Financiers" (1868) and "Mémoires Judiciaires" (in his own defense).

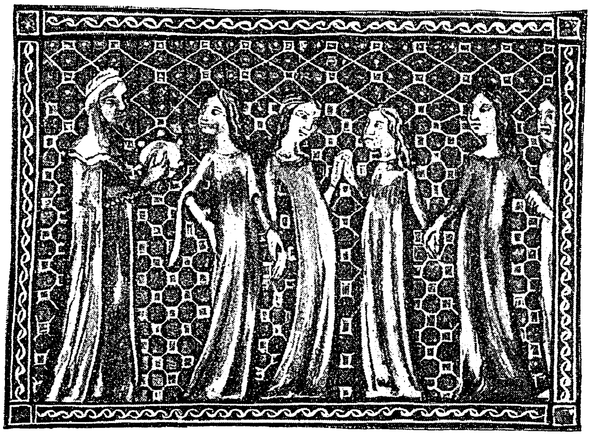

Miriam.
(From the Sarajevo Haggadah of the fourteenth century.)

He was decorated by Napoleon III. with the ribbon of the Legion of Honor in 1860. His daughter married a French nobleman.

Bibliography: Vapereau, *Dictionnaire des Contemporains*; *La Grande Encyclopédie.*

S. J. Ka.

MIRIAM.—Biblical Data: Prophetess; daughter of Amram and sister of Moses and Aaron (I Chron. vi. 3; Ex. xv. 20; Num. xxvi. 59). When Moses was left at the river Miriam watched from a distance until Pharaoh's daughter took him up, whereupon she proposed to the princess to find a Hebrew nurse; the princess assenting to this, Miriam returned with her mother (Ex. ii. 4–7). After the Israelites had crossed the Red Sea Miriam sang a song of triumph, in which all the women joined (Ex. xv. 20–21). Miriam and Aaron spoke against Moses on account of the Cushite woman whom he had married, whereupon God summoned Moses, Aaron, and Miriam to the tabernacle of the congregation, reproved her, and punished her with leprosy. She was healed through the prayers of Moses, but was obliged to remain without the camp of the Israelites for seven days, although the people did not proceed until she had returned (Num. xii.). Miriam died in the desert at Kadesh, where she was buried (Num. xx. 1). In Micah vi. 4 she is mentioned, with Moses and Aaron, as a leader of the people.

S. J. Z. L.

——**In Rabbinical Literature:** Miriam was born at the time when the Egyptians began to embitter the lives of the Israelites by imposing arduous tasks upon them (comp. Ex. i. 14), and for this reason she was called "Miriam," since the consonants in the word "Miriam" (מרים) may also read "marim" (="bitter"; Cant. R. ii. 11). She was called also "Puah," and was, like her mother, a midwife (comp. Ex. i. 15). When only five years of age she was skilful enough to help her mother (Ex. R. i. 17; see Jochebed). She had the courage to tell Pharaoh that he would be punished by God for his cruelty to Israel, and almost lost her life in consequence (*ib.*). When her father, Amram, had divorced her mother as a result of the cruel edict referring to the exposure of the children, she induced him to take her mother back (*ib.*; Soṭah 12a), and she sang and danced on the day of the remarriage of her parents (Ex. R. i. 23; B. B. 120a). She predicted to her father that a son would be born to him who would liberate Israel from the Egyptian yoke. When Moses was born her father kissed her and said, "Your prophecy, my daughter, is fulfilled." But when subsequently the child had to be cast away her parents upbraided her and asked what would now be the outcome of her prophecy. Miriam therefore went to the river (Ex. ii. 4) to see how her prophecy would be fulfilled (Ex. R. i. 26; Soṭah 12b–13a).

Her Names.

Miriam is said to have had also the following names: Ephrath, Helah, Naarah, Azubah, Jerioth, Zohar, Zereth, Ethan, and Aharhel (comp. I Chron. ii. 18, iv. 5–8), which were given to her on special occasions (Ex. R. i. 21; Soṭah 11b–12a). She was married to Caleb b. Jephunneh, or b. Hezron, to whom she bore Hur (comp. I Chron. ii. 18–21). Then she fell ill (hence her name "Helah") and was thereupon left by her husband (hence the name "Azubah"). Subsequently she regained her health, became again like a young woman (hence the name "Naarah"), and was taken back by her husband (Ex. R. *l.c.*). Miriam was the ancestress of King David, and of Bezaleel, who made the Tabernacle and its vessels. Bezaleel's wisdom (comp. Ex. xxxi. 3) is said to have been due to his grandmother Miriam (Ex. R. xlviii. 6). To have so illustrious a descendant was Miriam's reward for not obeying Pharaoh (comp. Ex. i. 21; Ex. R. *l.c.*). When Miriam talked against Moses (comp. Num. xii.) she did not intend to slander him; she wished him to live with his wife and raise children (Deut. R. vi. 6). But when she was punished with leprosy, and had to remain without the camp, God honored her by officiating as priest Himself (Zeb. 102a). The Israelites waited for her seven days (Num. xii. 15; Soṭah 9b), for she had once waited for Moses by the river (Ex. ii. 4).

Miriam is regarded as the savior of Israel (Ex. R. xxvi. 1). For her sake a marvelous well accompanied the Israelites, a rock from which water flowed. This well disappeared after Miriam's death (Ta'an. 9a). It was subsequently shown in the sea (Shab. 35a). Miriam, like Moses and Aaron, died by a kiss from God (M. Ḳ. 28a), for the angel of death could not take her; and worms did not touch her body (B. B. 17a). Another legend says that Miriam, like Moses and Aaron, died on account of the water of strife ("me meribah"; comp. Num. xx. 7–13). This seems inconsistent, for, according to the Bible as well as the legends, water became scarce only after Miriam's death, with the disappearance of the well (Lev. R. xxxi. 5 and commentaries *ad loc.*).

S. J. Z. L.

MIRKES, SOLOMON ZALMAN BEN JUDAH LÖB: Lithuanian Talmudist of the eighteenth century; a native of Mir, government of Minsk. He published at Königsberg in 1769 his "Derush," a funeral oration on the death of R. Abraham, chief rabbi of Frankfort-on-the-Main. In 1771 he was rabbi of Frankfort-on-the-Oder, where he published in that year his two works: "Sharsheret ha-'Abotot," containing novellæ, decisions, and discussions upon Talmudic matters, and "Shulḥan Shelomoh," a compendium of the Shulḥan 'Aruk, Oraḥ Ḥayyim, according to the Aḥaronim.

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H. R. M. SEL.

MIRROR: An object having a nearly perfect reflecting surface. In ancient times mirrors were invariably made of metal; in Egypt, of polished brass. It is no doubt this kind of mirror to which reference is made in Ex. xxxviii. 8 and in Job xxxvii. 18. Reflections might also be seen in still water (Prov. xxvii. 19). In the enumeration of women's ornaments in Isa. iii. 23, hand-mirrors seem to be included; but this is somewhat doubtful. References to mirrors occur in the Apocrypha (Ecclus. [Sirach] xxii. 11) and in the New Testament (I Cor. xxxiii. 12).

The Rabbis were acquainted with the use of mirrors, sometimes employing metal (Kelim xxx. 2). On the Sabbath it was not allowable to look into a mirror unless it was fixed on a wall (Shab. 149a). It would appear that later there was a tendency to forbid men to view themselves in mirrors, as this was regarded as effeminate (see Levy, "Neuhebr. Wörterb." i. 236). Nevertheless, the members of Rabbi's family were allowed to do so (Yer. Shab. vi. 7) because they were "close to the government."

The modern Jews of eastern Europe have a number of superstitions in regard to mirrors the exact origin of which it is difficult to trace. Mirrors are covered when a person dies. The angel of death will be seen if one looks into a mirror at such a time. If a mirror is broken, seven years of poverty will result; this is a general superstition, and not confined to Jews. In Galicia it is supposed that if one puts a mirror in front of a sleeping man with a candle between them, the sleeper will follow a person whither the latter wills. If the sleeper strikes one under these circumstances, the person stricken will not live more than a year. J.

MI-SHEBERAK. See SACRIFICE.

MISHLE SINDABAR. See SINDABAR.

MISHNAH (construct state, **Mishnat**): A noun formed from the verb "shanah," which has the same meaning as the Aramaic "matnita," derived from "teni" or "tena." The verb "shanah," which originally meant "to repeat," acquired in post-Biblical Hebrew the special force of "to teach" and "to learn" that which was not transmitted in writing but only orally; the development of connotation being due to the fact that the retention of teachings handed down by word of mouth was possible only by frequent recitation.

"Mishnah," the derivative of the verb "shanah," means therefore: (1) "instruction," the teaching and learning of the tradition, the word being used in this sense in Ab. iii. 7, 8; and (2) in a concrete sense, the content of that instruction, the traditional doctrine as it was developed down to the beginning of the third century of the common era. "Mishnah" is frequently used, therefore, to designate the law which was transmitted orally, in contrast to "Miḳra," the law which is written and read (*e.g.*, B. M. 33a; Ber. 5a; Ḥag. 14a; 'Er. 54b; Ḳid. 30a; Yer. Hor. iii. 48c; Pes. iv. 130d; Num. R. xiii.; and many other passages); and the term includes also the halakic midrashim, as well as the TOSEFTA or explanatory additions to the Mishnah (Ḳid. 49b; see BARAITA). In this wider sense the word was known to the Church Fathers, who, however, regarded it as the feminine form of "mishneh," analogous to "miḳneh" and "miḳnah," and supposed that it signified "second teaching" (comp. "'Aruk," *s.v.* שהיא שנייה לתורה), translating it by *δευτέρωσις* (see the passages in Schürer, "Gesch." 3d ed., i. 113).

The Name.

The term "mishnah" connotes also (3) the sum and substance of the teachings of a single tanna (*e.g.*, Giṭ. 67a; Yeb. 49b, 50a: "mishnat R. Eliezer b. Ya'aḳob" = "the teachings of R. Eliezer b. Jacob"; comp. Rashi *ad loc.*); or it may mean (4) the view of a tanna in regard to some one matter (*e.g.*, Men. 18a: "mishnat R. Eliezer" = "the view of R. Eliezer," and the expressions "mishnah rishonah" = "the earlier view," and "mishnah aḥaronah" = "the later view," Ḥag. 2a; Ket. v. 29d; M. Ḳ. iii. 83b). It may furthermore denote (5) a single tenet (*e.g.*, B. M. 33b; Hor. 13b; B. Ḳ. 94b; Shab. 123b), being in this sense parallel to the expression Halakah (on the difference between the two see Frankel, "Hodegetica in Mischnam," p. 8). It is used also for (6) any collection of such tenets, being thus applied to the great Mishnaic collections ("Mishnayot Gedolot") of R. Akiba, R. Ḥiyya, R. Hoshaiah, and Bar Ḳappara, in Lam. R., Introduction, and in Cant. R. viii. 2 (comp. Yer. Hor. iii. 48c; Eccl. R. ii.).

Finally the name "Mishnah" is applied particularly to (7) the collection of halakot made by R. Judah ha-Nasi I. (generally called "Rabbi"), which constitutes the basis of the Talmud, and which, with many additions and changes, has been transmitted to the present time. In Palestine this collection was called also "Halakot," as in Yer. Hor. iii. 48c; Ber. i. 53c; Lev. R. iii. (comp. Frankel, *l.c.* p. 8). The designation "Talmud" is likewise applied to R. Judah ha-Nasi's Mishnah (Yer. Shab. v. 1, 7b; Beẓah ii. 1, 61b; Yeb. viii. 9a; comp. also Frankel, *l.c.* p. 285; O. H. Schorr in "He-Ḥaluẓ," 1866, p. 42; A. Krochmal in the introduction to "Yerushalayim ha-Benuyah," p. 6; Oppenheim, "Zur Gesch. der Mischna," p. 244).

The "Mishnah of R. Judah," however, is not to be regarded as a literary product of the third century, nor R. Judah as its author. It is, on the contrary, a collection which includes almost the entire material of the oral doctrine as developed from the period of the earliest halakic exegesis down to that of the fixed and crystallized halakot of the early third century. Judah ha-Nasi, who was the redactor of this work, included in his compilation the largest and most important portion of the earlier collections that he had at hand, and fortunately preserved, for the most part without change, the traditional teachings which he took from older sources and collections; so that it is still possible to distinguish the earlier from the later portions by their form and mode of expression.

Development of the Mishnah.

In order to obtain a correct conception of the Mishnah, as well as of its value and importance, it is necessary to consider its relation to preceding collections of similar content as well as the general development of the oral doctrine from the earliest midrash of the Soferim down to the time when the Halakah received its final form.

According to a reliable tradition, contained in the Letter of Sherira Gaon (Neubauer, "M. J. C." p. 15) and confirmed by other sources (Hoffmann, "Die Erste Mischna," pp. 6-12), the earliest form of discussion of halakic regulations was the Midrash (see Midrash Halakah); and vestiges of such halakot may still be found in the Mishnah.

In addition to this form of the Midrash, which connects the halakic interpretation with the Scriptural passage on which it is based, the independent, definitive Halakah, apart from Scripture, was used in very early times in certain cases, and collections of such halakot were compiled (comp. Hoffmann, *l.c.* p. 11, note 2). As early as the time of the Second Temple the definitive Halakah was used more frequently than the midrashic form, the change having begun, according to geonic accounts, as early as the time of Hillel and Shammai (comp. Hoffmann, *l.c.* pp. 12–14). Although it can not be assumed that a collection of halakot, arranged in six orders, was undertaken when this change was made, or that Hillel himself edited a Mishnah, as Lerner has attempted to show (Berliner's "Magazin," 1886, pp. 1–20), it is probable that the material of the Mishnah first began to be collected at the time of the "Ziḳne Bet Shammai" and "Ziḳne Bet Hillel," the elder pupils of Shammai and Hillel. The beginnings of the present Mishnah may be found in this first mishnah collection, which in the completed text is termed "Mishnah Rishonah" (Sanh. iii. 4; 'Eduy. vii. 2; Giṭ. v. 6; Nazir vi. 1). A large portion of this first Mishnah is still preserved in its original form, notwithstanding the many changes to which it was subjected by the Tannaim; for many portions can be proved to have been redacted, in the form which they now bear, at the time of the schools of Shammai and Hillel, while the Temple was still standing (comp. Hoffmann, *l.c.* pp. 15–20; *idem*, "Bemerkungen zur Kritik der Mischna," in Berliner's "Magazin," 1881, pp. 170 *et seq.*).

This first collection of the Mishnah and its separation from the Midrash were intended, on the one hand, to reduce the traditional Halakah to a shorter form, and, on the other, to fix the disputed halakot as such; of these disputed halakot there were then but few. The isolation of the Halakah from the Midrash not only resulted in a shorter and more definite form, but also removed many differences then existing. Indeed in many cases the divergency had been merely one of form, the proof and the derivation from Scripture being differently stated for the same halakah by different teachers. This earliest Mishnah was intended to afford the teachers both a norm for their decisions and a text-book for their classes and discourses, and thus to preserve the uniformity of teaching. It did not accomplish this purpose entirely, however; for when the political disorders and the fall of the Jewish state diverted attention from careful doctrinal studies, many halakot of the Mishnah were forgotten, and their wording became a subject of controversy. Since, moreover, in addition to these differences each tanna taught the first Mishnah according to his own conception of it, the one Mishnah and the one doctrine developed into many mishnayot and many doctrines (Sanh. 88b; Soṭah 47b). This multiplication occurred during the period of the later "Bet Hillel" and "Bet Shammai" (comp. Letter of Sherira Gaon, *l.c.* pp. 4, 9; Hoffmann, *l.c.* p. 49).

The Synod of Jabneh.

To avert the danger which threatened the uniformity of doctrine, the synod of Jabneh was convened (Tosef., 'Eduy. i. 1; comp. Letter of Sherira Gaon, *l.c.* p. 5; Dünner, "Einiges über Ursprung und Bedeutung des Traktates Eduyot," in "Monatsschrift," 1871, pp. 37 *et seq.*), and under the presidency of Gamaliel II. and Eleazar b. Azariah it undertook to collect the ancient halakot, to examine and determine their wording, and to discuss and decide their differences; thus there arose the collection 'Eduyot (Ber. 28a). This compilation, that in its original form was much larger than the treatise that now bears its name, included all the halakot which were then known, whether controverted or not, and was in a certain sense a revision of the first Mishnah. Even in the present form of the treatise there are many "'eduyot" which are expressly said to have modified the earlier Mishnah; and there are many others, not so characterized, which must likewise be regarded as modifications of the Mishnah as redacted for the first time. But neither the first Mishnah nor its revision, the 'Eduyot collection, was arranged topically or systematically. It is true, a geonic responsum, which was printed in "Sha'are Teshubah," No. 187 (Leipsic, 1858) and erroneously ascribed to Sherira (comp. Harkavy, "Einleitung zu den Teschubot Hageonim," pp. x. *et seq.*), refers to six orders of the Mishnah said to date from the time of Hillel and Shammai, as does also the "Seder Tanna'im we-Amora'im" (ed. Luzzatto, p. 7), but this statement, which is probably based on Ḥag. 14a, is untrustworthy.

Divisions of Earliest Mishnah.

The earliest Mishnah, however, must have been divided in some way, possibly into treatises, although such a division, if it existed, was certainly arranged formally and not topically like the present tractates and orders. The several halakot were grouped together by a common introductory phrase, which served as the connecting-link, as may be inferred from various traces of this old method of grouping still to be seen in the Mishnah, especially in the last treatises of the order Mo'ed. These phrases (comp. Oppenheim, *l.c.* p. 270) referred for the most part to the similarity or the contrast between two or more halakot. Moreover, the name of the author or of the transmitter was often used as the connecting-link for the various halakot, as is evident from the treatise 'Eduyot in its present form (Dünner, *l.c.* pp. 62-63; A. Krochmal, in "He-Ḥaluẓ," ii. 81-82).

The 'Eduyot collection, which now became the basis for the discourses delivered in the schools, was the means of preserving the uniformity of teaching; but, as the mass incorporated in it was difficult to handle, there was a growing need for a methodical arrangement. R. Akiba, therefore, undertook a sifting of this traditional material, and made a mishnaic collection which he edited systematically by arranging the different subjects in different treatises, and perhaps also by combining the various treatises into orders. In the present Mishnah this collection is often mentioned in contradistinction to the first Mishnah (Sanh. iii. 4, and elsewhere; comp. Frankel, *l.c.* p. 210; Hoffmann, *l.c.* p. 38).

The passage Ab. R. N. xviii. 1 indicates that Akiba arranged his Mishnah according to topics (comp. Oppenheim, *l.c.* pp. 237 *et seq.*); and a like inference is to be drawn from the expression "tiḳḳen" (Yer. Sheḳ. v. 1), which does not mean "to correct," as A. Krochmal supposed ("Yerushalayim ha-Benuyah," pp. 34b-35a), but "to arrange," "to redact," the same word being applied to the work of Judah ha-Nasi in the redaction of his Mishnah (Yeb. 64b). Similarly the term "sidder," meaning "to arrange," is applied both to Akiba's work (Tosef., Zab. i. 5) and to that of R. Judah ha-Nasi (Yer. Pes. iv. 30d), thus justifying the conclusion that Akiba's method of division and arrangement of the Mishnah was the same as that followed by Judah ha-Nasi. Two treatises are definitely known to have been included in their present form in Akiba's Mishnah, in which they even bore their present names. R. Meïr mentions the treatise 'Uḳẓin by name in Hor. 13b; and R. Jose in like manner names the treatise Kelim (Kelim, end): both of these tannaim, who antedated Judah ha-Nasi, undoubtedly designated by these names the treatises Kelim and 'Uḳẓin as included in the Mishnah of their teacher Akiba.

Mishnah of R. Akiba.

R. Akiba's treatment of the old Mishnah in editing his own Mishnah collection was entirely arbitrary. He excluded many of the halakot contained in the original text; and those which he accepted he endeavored to found upon some text, explaining their phraseology, and tracing their origin, but striving most of all to present the Halakah in short, clear, and explicit form (comp. Tosef., Zab. i. 5). Many halakic sentences which he included called for more detailed explanation. For the sake of brevity, however, and to aid his pupils in memorizing the Mishnah, he omitted the required explanations and made an additional collection containing the comments to the Mishnah, thus laying the foundation for the Tosefta (comp. Letter of Sherira Gaon, *l.c.* p. 16; Frankel, *l.c.* p. 306; Oppenheim, *l.c.* p. 270).

Akiba's method, which reduced the halakic collections to an orderly system, soon found imitators; and nearly every tannaitic head of a school, who, in virtue of his position, had a mishnaic collection, sooner or later adopted Akiba's method of dividing and arranging the material. R. Meïr especially followed this system, availing himself of it when the increasing number of new halakot, discovered and established by Akiba's pupils, rendered a new mishnaic collection necessary. In this compilation he included the larger portion of Akiba's Mishnah, but also drew upon other existing collections, such as that of Abba Saul (comp. Lewy, "Ueber Einige Fragmente aus der Mischna des Abba Saul," Berlin, 1876). He likewise incorporated many old halakot known in the schools but excluded by Akiba. He frequently cited the opinions of Akiba, without naming him, as "setam" and therefore authoritative for halakic decisions; but sometimes, when the opinion of the majority was opposed to Akiba's view, he designated the former as "setam" and binding for the Halakah (comp. Oppenheim, *l.c.* p. 315).

R. Meïr's collection had a wide circulation, although it was not able to displace the other compilations. As every tanna at the head of a school, however, had, as stated above, his own mishnaic collection in which the halakot of preceding teachers as well as their controversies were differently expounded, the uniformity in teaching which the redactors of the Mishnah had desired and which had almost been attained was again lost; for there were as many different teachings as there were Mishnah collections. There was good ground, therefore, for the complaint that the religious world was thrown into disorder by the teachers who gave halakic decisions according to their own mishnaic collections (Soṭah 22a), since a clear and reliable Halakah could not be found in any individual compilation (Shab. 138b, 139a).

R. Judah ha-Nasi.

To remedy this evil and to restore uniformity of teaching, Judah ha-Nasi undertook his collection, arrangement, and redaction of the Mishnah, which work has survived to the present time. He followed his own method so far as the selection and presentation of the material were concerned, but adopted the systems of Akiba and Meïr in regard to the division and arrangement. This Mishnah was intended to serve practical purposes and to be an authority in deciding religious and legal questions. Judah often gives, therefore, the opinion of a single teacher, where he regards it as the correct one, in the name of "the sages" ("ḥakamim") (Ḥul. 85a); and in order that the opinion of a single scholar may prevail as final, he ignores the fact that this view was controverted by many others. At times he, without mentioning his name, quotes his own opinion as "setam," to record it as authoritative (comp. Oppenheim, *l.c.* p. 347, No. 16). Frequently, too, he explains or limits the earlier Halakah (see Yer. Hor. i. 46a), and endeavors to find a compromise in the case of disputed halakot, or he himself decides the cases in which the halakah is to follow one opinion and in which the other (comp. Frankel, *l.c.* pp. 195 *et seq.*).

In addition to the practical purpose of restoring and preserving uniformity of halakic doctrine and of providing for teachers an authority for their decisions, Judah ha-Nasi had another purely theoretical object in view; namely, the preservation of the teachings of the ancients, except those which he regarded as relatively unimportant or which he considered to have been preserved in some other place in his collection. This fact explains many peculiarities of the Mishnah, which were regarded as shortcomings by those who considered it a legal code. The following are some of these peculiarities: Judah ha-Nasi quotes the opinion of a single authority even when invalidated, and he quotes the original view of a scholar even after such scholar had himself retracted it (Ḥul. 32b; comp. Oppenheim, *l.c.* p. 344). He quotes also a given halakah in one passage as being controverted ("maḥloket") and in another passage as authoritative ("setam"), or vice versa; and he cites contradictory teachings in different places. All these peculiarities are due to the fact that Judah wished to preserve the ancient teachings; and to attain this object more completely he included in his Mishnah, in addition to the collections of Akiba and Meïr, which formed his chief sources, the major portion of all the other mishnayot (Yer. Shab. xvi. 15c); according to a later account, he used in all thirteen collections (Ned. 41a). He dealt independently with his material; for while he frequently made no changes in the wording or form of the old Mishnah, and even included old halakot which had long since been refuted, he altered various others (comp. Hoffmann, "Bemerkungen zur Kritik der Mischna," in Berliner's "Magazin," 1881, pp. 127 *et seq.*). He expounded many of the old halakot ('Ar. iv. 2; Sanh. ix. 3; Yer. Sanh. 27a; comp. Oppenheim, *l.c.* p. 347), following certain rules (Yer. Ter. i. 2, 40c), and endeavoring to determine the text of the old Mishnah (Yer. Ma'as. Sh. v. 1, 55d; comp. Letter of Sherira Gaon, *l.c.* pp. 9–10; Frankel, *l.c.* p. 214). The less-known halakot, as well as those which the pupils of Akiba had propounded, were interpreted by Judah ha-Nasi according to his conception of them. In this way he impressed upon his Mishnah the stamp of uniformity, and gave it the appearance of a work thoroughly revised, if not new; and his compilation displaced its predecessors by its inclusion of the major portion of their contents with the exception of those halakot which appeared to him untenable, or to which he had alluded in some other passage of his Mishnah.

The Authoritative Mishnah.

Because of his personal prominence and his dignity as patriarch (comp. J. S. Bloch, "Einblicke," etc., pp. 59 *et seq.*), his Mishnah soon became the only one used in the schools, and was known to teachers and students alike, Judah thereby attaining his object of restoring uniform teachings. Whereas the exposition of the various halakot given by the Tannaim and called "[Tannaitic] Talmud," had been used hitherto in preference to the dry mishnaic collections (comp. Letter of Sherira Gaon, *l.c.* pp. 18–19), most of the teachers now resorted to R. Judah's Mishnah, which included both the halakot themselves and the expository tannaitic Talmud (this fact explains the application of the name "Talmud" to his Mishnah; B. M. 33a; Yer. Shab. xvi. 15c). Interest in this work was so highly esteemed that a haggadist said: "The study of the Mishnah is equal to sacrifice" (Lev. R. vii.). Every pupil was supposed, as a matter of course, to be familiar with the Mishnah of R. Judah ha-Nasi; and when any one propounded a sentence which was to be found in it, his hearers exclaimed, "What! do we not learn that ourselves from the Mishnah?" According to R. Joshua b. Levi, "The Mishnah is a firm iron pillar"; and none may stray from it (*ib.* xxi.). "The passage, Num. xv. 31, 'He hath despised the word of the Lord,' denotes him who does not consider the Mishnah" (baraita quoted by Isaac Alfasi in his compendium to Sanh. x.). It was considered the only authority for legal decisions. R. Johanan said, "The correct halakic decision is always the one which is declared in the Mishnah to be incontrovertible" ("Halakah ki-setam Mishna"; Yeb. 42b, and parallel passages); and the most conclusive refutation of a sentence was to prove that it was contradicted by the Mishnah. If a decision was accidentally made contrary to the

Mishnah, the decision at once became invalid (Sanh. 6a, 33a; Ket. 84a, 100a). The Amoraim regarded the Mishnah as the Tannaim did the Scripture; and many of them interpreted and expounded it (comp. Bacher "Ag. Bab. Amor." p. 33, note 207 on Rab). Even subsequently, when the collections which were made by the pupils of Judah ha-Nasi were widely used, his Mishnah remained the sole authority. In cases where the Mishnah conflicted with the Baraita, the former was considered decisive (Suk. 19b; B. Ḳ. 96b), while there is but a single example to show that the Gemara preferred the Baraita in such a disputed case (see Jew. Encyc. ii. 516a, *s.v.* Baraita). Some amoraim, such as Ilfa and Simeon b. Laḳish, even regarded the later collections as unnecessary and useless, since their entire contents were included by implication in the Mishnah, and all questions could be explained from it without the aid of the subsequent compilations (Yer. Kil. i. 6, 27a; Yer. B. Ḳ. v. 5a; Yer. Ḳid. iii. 64b; Ta'an. 22a; comp. Oppenheim, *l.c.* pp. 344–345). Another sentence, likewise derogatory to these later collections, says: "If Rabbi has not taught it, how does R. Ḥiyya [the collector of the baraitot] know it?"

Modifications of the Text.

This Mishnah, however, has not been preserved in the form in which Rabbi redacted it; for, as stated above, it was subjected to many changes, and received numerous additions before it reached its definitive form. Notwithstanding the superiority of Rabbi's Mishnah to its predecessors, it had many defects, some of which may still be seen in the present Mishnah. Though Rabbi himself subsequently renounced many of his Mishnaic opinions, as his views changed in the course of time, he retained such discarded opinions in his Mishnah as he had held them in his younger days (B. M. 44a; 'Ab. Zarah 52b; Yer. 'Ab. Zarah iv. 44a). Occasionally he recorded one decision as authoritative in one passage of his Mishnah, considering it the correct view, and, deciding later in favor of an opposite opinion, he in another place gave this also as authoritative without retracting or suppressing his former view (Sheb. 4a). These shortcomings would not have been serious, since Rabbi did not intend to furnish a mere halakic code, if he had not failed to include in his collection many halakot which were taught in his school and which were, therefore, highly important, not only for halakic decision, but also for a knowledge of tradition in general. He furthermore excluded his own halakot and the points of divergence between him and his contemporaries. These omissions were the most serious defects in his Mishnah for his pupils, since, being a compendium of the entire traditional instruction, it must have seemed incomplete inasmuch as it did not include the teachings of the last tannaim, whose legal decisions should certainly have been incorporated in it if it was to serve as an authoritative code. Rabbi's pupils R. Ḥiyya, R. Hoshaiah, Levi, and Bar Ḳappara began, therefore, even during Rabbi's lifetime and with his knowledge, to make additions and emendations to his Mishnah. Rabbi, who was aware of the deficiencies of his work, probably approved many of these corrections (comp. Oppenheim, *l.c.* pp. 344 *et seq.*), and added some himself (Yer. Ket. iv. 29a, b). Most of the changes, however, were such as were contrary to his views, and were consequently concealed from him by his pupils (see Megillat Setarim; comp. Weiss, "Dor," ii. 191).

Thus arose new collections by R. Ḥiyya, R. Hoshaiah, and Bar Ḳappara, which were called "Mishnayot Gedolot," since they were more voluminous than Rabbi's collection. As these new compilations imperiled the uniformity of teaching, which was possible only through the existence of a Mishnah familiar to all teachers, the "Debe Rabbi" (the scholars of Rabbi's school) undertook a revision of his Mishnah, probably long after his death. They made various changes and a large number of additions in agreement with current demands; and in this form the Mishnah has been transmitted to the present time. The majority of the additions made by the Debe Rabbi betray their later origin, although some of them are known to be supplementary only by statements in the Gemara. For instance, the discussion between R. Hezekiah and R. Johanan, in Men. 104b, indicates that the passage in the present Mishnah (Men. xiii. 2), beginning "Rabbi omer," is a later addition of which Hezekiah and Johanan did not know. The same is true of Mishnah Sanh. ix. 2, since the R. Simeon there mentioned is Rabbi's son, as is shown by Yerushalmi (*ad loc.* 27a, b). Mishnah 'Ab. Zarah ii. 6, where a decision of Judah ha-Nasi is quoted, also comes in this category, since it refers to Judah II., grandson of Judah ha-Nasi I., the original redactor of the Mishnah (comp. Tos. 'Ab. Zarah 36a, *s.v.* "Asher"). In general, all the passages in which something concerning Rabbi is related, or something which he did either alone (Sheb. vi. 4) or together with his colleague (Oh. xviii. 19), must be regarded as later accretions (comp. Frankel, *l.c.* pp. 215 *et seq.*); and the same statement holds good of all the passages in which Rabbi's opinion is quoted after that of other tannaim. On the other hand, there are passages concluding with "dibre Rabbi" (the words of Rabbi), which are not necessarily additions; for Rabbi may in such instances have quoted his own opinion anonymously as setam, as he frequently did, and the words "dibre Rabbi" may have been added by later editors. Various sentences of the Tosefta also found their way into the Mishnah (comp. Hoffmann, *l.c.* pp. 156 *et seq.*). Many of these are haggadic in nature, such as those at the end of the treatises Makkot, 'Uḳẓin, Ḳinnim, Ḳiddushin, and Soṭah, as well as many sentences in the treatise Abot, which must be regarded as accretions. The later origin of many of these sentences is at once indicated by the name of the author, as in the cases of R. Joshua b. Levi, who belonged to the first generation of Amoraim ('Uḳẓin, end); Simon, son of Judah ha-Nasi (Ab. ii. 2); and Hillel, grandson of Judah ha-Nasi (*ib.* ii. 4 *et seq.*; comp. Lipmann Heller in Tos. Yom-Ṭob, *ad loc.*). Aside from these additions, the Debe Rabbi emended the phraseology and single words of the Mishnah (comp. Yer. Ḳid. iii. 64c), even as Rabbi himself had done (comp. B. M. iv. 1; 'Ab. Zarah iv. 4, and the Babylonian and Palestinian Gemaras, *ad loc.*).

Babylonian and Palestinian Mishnah.

Many of Rabbi's own emendations have been preserved in the different readings of Yerushalmi and Babli, although the differences between these two versions are not all due to his changes, as Rapoport assumes ("Kerem Ḥemed," vii. 157–167); for most of the differences not due to philological causes must be ascribed to the different mishnaic schools. In addition to the Debe Rabbi, later amoraim also emended the Mishnah if the received reading seemed untenable. These emendations were then incorporated into the Mishnah; those made by the Babylonian amoraim into the Mishnah which was taught in the Babylonian schools; and those made by the Palestinian amoraim into the Mishnah as taught in the Palestinian schools. Thus, in 'Ab. Zarah i., the Mishnah in the Palestinian Talmud was corrected according to the Gemara (Yer. 'Ab. Zarah i. 39d), while the Mishnah in the Babylonian Talmud retained its original reading. Sometimes—curiously enough—the Mishnah of the Palestinian Talmud was corrected to harmonize with the results of the discussion in the Babylonian Talmud, and vice versa (comp. O. H. Schorr in "He-Ḥaluẓ," vi. 32–47; Frankel, "Mebo," pp. 19a–22a), although only a few of these emendations, of which there are many in the Talmud—introduced by the phrases "sami mi-kan" = "omit from here," or "ḥasuri miḥasra" = "something missing," or "teni kak" = "teach thus"—found their way into the Mishnah itself. Many of the amoraim objected to corrections in the Mishnah, holding that the phraseology chosen by the ancients in their mishnaic collections should be retained unchanged (Yer. Nazir i. 51a).

The Mishnah is written in a peculiar kind of Hebrew, which is far more different from the Hebrew of the earlier books of the Old Testament than from that of some of the later ones and which is, therefore, correctly designated as "Neo-Hebraic." This language was spoken by the people of Palestine as late as the second century of the common era, but was cultivated especially by the scholars; so that it was called "leshon ḥakamim" = "the speech of the wise." It contains many old Hebraic terms which were preserved in popular speech, although they are not found in the Bible, as well as numerous foreign elements, especially from Aramaic, Greek, and Latin; the scholars being forced to adopt these loanwords as terms for objects and concepts which were formerly unknown and for which there were no designations in the Hebrew vocabulary. Foreign words were especially used to designate implements borrowed from foreign peoples (comp. Weiss, "Mishpaṭ Leshon ha-Mishnah," pp. 1–7; A. Geiger, "Lehrbuch zur Sprache der Mischna," pp. 1–3); and these borrowed terms were so Hebraized as to be taken by many for native words.

The Written Text.

From the first there were various opposing opinions regarding the problems when and by whom the Mishnah was reduced to writing. According to the Letter of Sherira Gaon (*l.c.* pp. 2, 9, 12), Judah ha-Nasi himself performed this task; and this view is supported by Rabbenu Nissim b. Jacob (in the preface to his "Sefer ha-Mafteaḥ," ed. J. Goldenthal, p. 3a, Vienna, 1847), Samuel Nagid (in his "Mebo ha-Talmud"), Maimonides (in the introduction to his commentary on the Mishnah and in the preface to the Yad ha-Ḥazaḳah), Meïri (in his "Bet ha-Beḥirah"), and a commentary on Pirḳe Abot (pp. 6a, 8b, 9a, Vienna, 1854); and many other medieval authors, as well as some modern scholars (comp. Strack, "Einleitung in den Talmud," p. 54), hold the same opinion. Rashi, on the other hand (see his commentary on Shab. 13b; 'Er. 62b; B. M. 33a; Suk. 28b; Ket. 19b), with some tosafists and other medieval and modern authors (comp. Strack, *l.c.* p. 55), held not only that the Mishnah was not reduced to writing by Rabbi himself, but that even the later amoraim did not have it in written form. He maintained that it, together with the Gemara, was written by the Saboraim. This view is based principally on the passage Giṭ. 60b, which declares that it was forbidden to record halakot, as well as on certain other statements of the Amoraim (comp. *e.g.*, Tan., Ki Tissa, ed. Buber, pp. 59b *et seq.*), which draw a distinction between the Bible as being a written doctrine and the Mishnah as a system of teaching which is not and may not be reduced to writing. It is, however, extremely unlikely that such a systematized collection, dealing with problems so numerous and so diverse, could have been transmitted orally from generation to generation; and this improbability is increased by the fact that in the Talmud remarks concerning "resha" and "sefa" (the "first" and the "last" cases provided for in a single paragraph) are frequently added to Mishnah quotations, a fact explicable only on the assumption that the text of the Mishnah was definitely fixed in writing.

It must be assumed, therefore, that Rabbi himself reduced the Mishnah to writing in his old age, transgressing in a way the interdiction against recording halakot, since he deemed this prohibition liable to endanger the preservation of the doctrine. He did not abrogate this interdiction entirely, however; for the oral method of instruction continued, the teacher using the written Mishnah merely as a guide, while the pupils repeated the lesson orally. Thus the distinction between "miḳra" (the law to be read) and "mishnah" (the oral teaching) was retained (comp. "Paḥad Yiẓḥaḳ," *s.v.* "Mishnah," pp. 219 *et seq.*; Frankel, "Hodegetica in Mischnam," pp. 217–218; Brüll, "Einleitung," ii. 10–13; Weiss, "Dor," p. 216).

The Mishnah has been transmitted in four recensions: (1) the manuscripts and editions of the mishnayot; (2) the Babylonian Talmud, in which the several mishnayot are separated by the Gemara in those treatises which have it, while in the treatises which have no Gemara they follow in sequence; (3) the Palestinian Talmud, in which the Gemara follows each entire chapter of the Mishnah, the initial words of the mishnaic sentences to be expounded being repeated (of this version only the first four orders and chapters i.–iv. of the treatise Niddah of the sixth order are extant); (4) "the Mishnah on which the Palestinian Talmud rests," published by W. H. Lowe in 1883 after the Mishnah manuscript (Add. 470, 1) in the library of the University of Cambridge. On the relation of the first three editions to one another see above (comp. A. Krochmal, "Yerushalayim ha-Benuyah," Introduction, pp. 10–14; Frankel, *l.c.* pp. 219–223; Weiss, *l.c.* ii. 313). The relation of the fourth version to the preceding three has not yet been thoroughly investigated.

Division into Orders.

The Mishnah is divided into six main parts, called orders (Aramaic, "sedarim," plural of "seder"; Hebr. "'arakin," plural of "'erek"), the ששה סדרי משנה (as in B. M. 85b) or the שש ערכי משנה (Pesiḳ., ed. Buber, 7a; Cant. R. vi. 4) being therefore frequently mentioned. The abbreviated name ש"ס ("shas") was formed from the initial letters of ששה סדרים (Ḥag. 3a, 10a; M. Ḳ. 10b). Each order contains a number of treatises, "massektot" (Mishnah, ed. Lowe, fol. 32a; Midr. Teh. to Ps. civ.) or "massekot" (Mishnah, ed. Lowe, fol. 69a), plural of "masseket," or "massektiyyot" (Cant. R. vi. 9), the singular of which is "masseḳta." Each treatise is divided into chapters, "peraḳim" (singular, "pereḳ") (Ned. 8a; Ḥag. 9a; Men. 99b), and each chapter into paragraphs or sentences, "mishnayot," or "halakot" in the Palestinian Talmud (see above).

The six orders are first mentioned by R. Ḥiyya (B. M. 85b), and represent the original division. A division into five orders is nowhere mentioned, although Geiger ("Einiges über Plan," etc., p. 487), misinterpreting the Midrash passage Num. R. xiii., considers only five orders to be enumerated there. Ulla (Meg. 28b), when he alludes to those who teach and learn only four orders, does not imply that the Mishnah was divided into four orders, but refers merely to those who study only four. This conclusion is confirmed by a conversation in which Simeon b. Laḳish communicates to a man who has studied only the first four orders a sentence belonging to the sixth order (Meg. 28b). The geonic tradition ("Sha'are Teshubah," No. 143) which refers to seven orders of the Mishnah seems to include the "Small Treatises" ("Massektot Ḳeṭannot"; Hoffmann, *l.c.* pp. 98–99). The names of the orders are old, and are mentioned by Simeon b. Laḳish (Shab. 31a), who enumerates them, according to his interpretation of Isa. xxxiii. 6, in the following sequence: Zera'im, Mo'ed, Nashim, Neziḳin, Ḳodashim, Ṭohorot. This is the original order, which is found also in Num. R. xiii. There are other enumerations with different sequences. R. Tanḥuma has the following in Yalḳ., Ps. xix.: Nashim, Zera'im, Ṭohorot, Mo'ed, Ḳodashim, Neziḳin. He gives another series in Num. R. xiii.: Nashim, Zera'im, Mo'ed, Ḳodashim, Ṭohorot, Neziḳin. As R. Tanḥuma evidently does not intend to give the actual sequence but only to explain the verses as referring to the orders of the Mishnah, he adapts his enumeration of the orders to the sequence of the verses. That Simeon b. Laḳish's sequence is the correct one may be proved also from other sources. For example, Ta'an. 24b has: "In the days of Rab Judas they went in their studies only as far as the order Neziḳin; but we study all six orders." The parallel passage reads: "We have proceeded in our studies as far as 'Uḳẓin" (the end of the sixth order Ṭohorot). It is clear from Meg. 28b that formerly only four orders were studied, of which Neziḳin formed the conclusion (according to Ta'an. 24a, where the shorter course of study in former times is mentioned in another form of expression). That the treatise 'Uḳẓin of the order Ṭohorot was the end of the sixth order is shown by Ber. 20a. It is seen, therefore, that the order Neziḳin is always mentioned as the fourth, and the order Ṭohorot as the sixth and last, thus conforming to the sequence of Simeon b. Laḳish (comp. Brüll, *l.c.* ii. 15; Weiss, *l.c.* iii. 186). Isaac ibn Gabbai, author of the mishnaic commentary "Kaf Naḥat," has, consequently, no grounds for his reversal of the arrangement of the orders (comp. Lipmann Heller, *l.c.* Preface); nor is there any foundation for the attempt of Tobias Cohn to reverse the sequence ("Aufeinanderfolge der Mischna Ordnungen," in Geiger's "Jüd. Zeit." iv. 126 *et seq.*). For a justification of the accepted sequence see the introduction of Maimonides to his commentary on the Mishnah; Frankel, *l.c.* p. 254; Brüll, *l.c.* ii. 15–16. It can not be ascertained whether Rabbi himself originated this sequence, or whether the orders were thus discussed in the academies. Isaac Alfasi and Asher b. Jehiel apply the Talmudic passage "En seder le-Mishnah" (= "Rabbi observed no definite sequence in the Mishnah") to the orders as well, and infer that this arrangement did not originate with Rabbi himself. Other authorities, however, assert that the passage "En seder le-Mishnah" refers only to the treatises, and not to the orders; for here Rabbi himself observed a definite series (comp. Lipmann Heller, *l.c.*; *idem*, commentary on Soṭah ix. 1). This view seems to be the correct one, since Simeon b. Laḳish, who was in his youth a pupil of Rabbi (Yer. Beẓah v. 2, 63a), refers to this sequence of the orders as being well known. The names of the several orders, which are frequently mentioned in the Talmud (Suk. 4b; Shab. 54b; Meg. 7a; Nid. 8a; Bek. 30b), were selected according to the subject of most of the treatises belonging to them.

Earlier Divisions.

The division of the Mishnah into treatises is a very old device, the collections upon which Rabbi drew being also arranged in this same way. II Esd. xiv. 44–46 mentions, in addition to the twenty-four written books of the Old Testament, seventy other books which may not be written down, having been given by God to Moses for oral communication to the elders of the people. According to an assumption of Ginsberg's, which is supported by a comparison of the passage in Esdras with its parallel in the Tan., Ki Tissa (ed. Buber, pp. 58b–59a), these seventy books are the seventy treatises of the oral teachings, and hence of the Mishnah. The number seventy may be obtained by counting either the seven small treatises (comp. R. Kirchheim, Preface to his edition of them, Frankfort-on-the-Main, 1851), or, as Ginsberg obtains it, the halakic midrashim Sifra and Sifre, the first of which was divided into nine parts. In any case, it is evident that the division into treatises is a very old one, and that Rabbi arranged his Mishnah in conformity with it, although, as has been said, the present division is not the original one which he adopted, but has been subjected to many changes.

Sixty-three treatises are now extant, although the traditional number is only sixty, as Cant. R. vi. 9

says, "Sixty queens, these are the sixty treatises of the halakot." The three "babot," or gates, at the beginning of the order Neziḳin formed originally only a single treatise, which also was called "Neziḳin" (B. Ḳ. 102a; B. M. 10a, b; Lev. R. xix.), and which was divided into three treatises on account of its size. Makkot was originally a dependent treatise combined with Sanhedrin, of which it formed the end (comp. Maimonides' introduction to his commentary on the Mishnah). The names of the treatises, which were derived mostly from the contents, but occasionally from the initial letter, are old, being known to the Amoraim, and in part even to the Tannaim.

The following treatises are mentioned by name in the Talmud: Baba Ḳamma and Baba Meẓi'a (B. Ḳ. 102a); Bekorot (Beẓah 20a); Berakot (B. Ḳ. 30a); 'Eduyot under the name "Beḥirta" (Ber. 27a) as well as under its own name (Ber. 28a); Kelim (Mishnah Kelim, end); Keritot (Sanh. 65a); Ketubot (Soṭah 2a); Ḳiddushin (Ḳid. 76b); Ḳodashim (B. M. 109b); Makkot (Sheb. 2b); Menaḥot (Men. 7a); Middot (Yoma 16a); Nazir and Nedarim (Soṭah 2a); Oholot under the name "Ahilot" ('Er. 79a); Rosh ha-Shanah (Ta'an. 2a); Shebu'ot (Sheb. 2b); Tamid (Yoma 14b); Terumot (Pes. 34a); 'Uḳẓin (Hor. 13b); Yoma (Yoma 14b); and Zebaḥim under the name "Sheḥiṭat Ḳodashim" (B. M. 109b). The names of the treatises have, however, been subjected to various changes, and have, in some cases, been replaced by later terms. Thus the earlier name "Mashḳin" gave way to the later "Mo'ed Ḳaṭan"; "Zebaḥim" was substituted for "Sheḥiṭat Ḳodashim"; and "Sheḥiṭat Ḥullin" was abbreviated to "Ḥullin" (on the names comp. A. Berliner in "Ha-Misderonah," i. 20 *et seq.*, 40 *et seq.*; see also Frankel, *l.c.* p. 255; Brüll, *l.c.* ii. 18–20). The treatises belonging to each order deal with similar subjects, or have some other bond of relationship which causes them to be placed in a given order. Although there are some tractates, such as Nazir (comp. Naz. 2a) and Berakot, which apparently do not belong to the order in which they are included, a closer examination reveals the reason for their inclusion (comp. Maimonides' introduction to his commentary on the Mishnah; Brüll, *l.c.* ii. 17–18; Weiss, *l.c.* ii. 207; Geiger, *l.c.* p. 486).

The Treatises.

It is a harder task to define the principle on which the treatises are arranged within the various orders; and this difficulty is increased by the existence of many different sequences, especially since it is uncertain which of these is the oldest. According to the Letter of Sherira Gaon (*l.c.* pp. 12–13), Rabbi observed no definite sequence, but discoursed on each massekta singly without reference to the other treatises, changing their arrangement at will. This statement is supported by 'Ab. Zarah 7a, which states that for two treatises there was no definite order in the Mishnah—an assertion which is all the more trustworthy since it is recognized as a principle in making halakic decisions as well. It appears, on the other hand, from various passages in the Talmud (*e.g.*, Sheb. 2b; Soṭah 2a; Ta'an. 2a), that even at an early period a certain arrangement of the several treatises within their respective orders was followed, and it is necessary, therefore, to adopt Hoffmann's view (in Berliner's "Magazin," 1890, pp. 322–323) that a definite sequence was gradually developed and observed in the course of instruction in the Palestinian and Babylonian academies. The teachers of these schools arranged their material on pedagogic lines, and in interpreting an order of the Mishnah they selected the longest treatise for the beginning of the lesson, when the minds of their pupils were still fresh, and then passed on to the smaller tractates. Likewise in Maimonides' sequence, which was the one generally adopted, the treatises from the second to the sixth order are arranged according to length, as Geiger has remarked ("Einiges über Plan," etc., in Geiger's "Wiss. Zeit. Jüd. Theol." ii. 480 *et seq.*); and this principle is evident in the first order likewise (Hoffmann, *l.c.* p. 323; Geiger, *l.c.* p. 402). Maimonides' sequence seems, therefore, to have been the same as that adopted in the Palestinian and Babylonian academies, and hence was the original one (for other reasons for this sequence see Maimonides' introduction to his commentary on the Mishnah; Frankel, *l.c.* pp. 255–264; Brüll, *l.c.* ii. 20–27).

The Chapters.

The division of the several treatises into chapters as well as the sequence of these chapters was the work of Rabbi himself (Letter of Sherira Gaon, *l.c.* p. 13). The portion discussed each day constituted an independent perek; and this term was, therefore, applied elsewhere to a single discourse also (Ber. 11b; 'Er. 36b; on a statement in the "Seder Tanna'im we-Amora'im," to the effect that the Saboraim divided the treatises into chapters, see M. Lerner, "Die Aeltesten Mischna-Compositionen," in Berliner's "Magazin," 1886, p. 3, note 1). Generally speaking, the original division and sequence of the chapters have been preserved, as appears from various passages of the Talmud (R. H. 31b; Suk. 22b; Yeb. 9a; Ket. 15a; Niddah 68b; Zeb. 15a). The names of the chapters taken from the initial letters are likewise old, and some of them are mentioned even in the Talmud (B. M. 35b; Niddah 48a). In the course of time, however, various changes were made in the division, sequence, and names of the chapters; thus, for example, the division of Tamid into seven chapters is not the original one. On other variations in sequence see Frankel, *l.c.* pp. 264–265, and on the changes in the names see Berliner in "Ha-Misderonah," i. 40b.

There are altogether 523 chapters in the Mishnah, divided as follows: Zera'im 74 (Bikkurim 3), Mo'ed Ḳaṭan 88, Nashim 71, Neziḳin 73 (Abot 5), Ḳodashim 91, Ṭohorot 126. Some authorities reckon 524 chapters by adding a sixth chapter to Abot, while others count 525 by adding a sixth chapter to Abot and a fourth chapter to Bikkurim.

The division of the chapters into paragraphs, which is likewise very old, has not been preserved in its original form, the different recensions of the present Mishnah having a different division (comp. Frankel, *l.c.* p. 265). The several paragraphs are mostly cast in the form of the fixed Halakah without a Scripture passage (see Midrash Halakah), although Weiss (*l.c.* ii. 211, notes 1–6) has enumerated 217 passages in which the Halakah is given together with the Scriptural text on which it is based, hence assuming the form of the Midrash. Some of these midrashic sentences in the Mishnah have the form of the earliest exegesis of the Soferim (comp. Frankel, *l.c.* p. 5), and there are also many passages modeled on the tannaitic Talmud (comp. Weiss, *l.c.* ii. 209–210).

The following is the list of the mishnaic orders with their treatises, according to Maimonides, the deviations in both Talmudim being given at the end of each order (for details see separate articles under the names of the respective orders and treatises; and on variations in certain editions of the Mishnah comp. Strack, *l.c.* pp. 9–12):

Orders and Treatises.

I. The order **Zera‘im** ("Seeds") contains the following eleven treatises: (1) Berakot ("Blessings"), divided into nine chapters; deals with the rules for the daily prayer, and other prayers and blessings. (2) Pe'ah ("Corner"); eight chapters; deals with the regulations concerning the corners of the field (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19–22), and with the rights of the poor in general. (3) Demai ("Doubtful"); seven chapters; deals chiefly with various cases in which it is not certain whether the offering of the fruit has been given to the priests. (4) Kilayim ("Of Two Sorts"; "Heterogeneous"); nine chapters; deals chiefly with rules regarding forbidden mixtures (Lev. xix. 19; Deut. xxii. 9-11). (5) Shebi‘it ("Sabbatical Year"); ten chapters; deals with the regulations concerning the seventh year (Ex. xxiii. 11; Lev. xxv. 1-8; Deut. xv. 1 *et seq.*). (6) Terumot ("Offerings"); eleven chapters; deals with the laws regarding the offering to be given to the priest (Num. xviii. 8 *et seq.*; Deut. xviii. 4). (7) Ma‘aserot or Ma‘aser Rishon ("Tithes" or "First Tithes"); five chapters; deals with the prescription regarding the tithe to be given to the Levites (Num. xviii. 21-24). (8) Ma‘aser Sheni ("Second Tithe"); five chapters; deals with the rules concerning the tithe or its equivalent which was to be eaten at Jerusalem (Deut. xiv. 22–26). (9) Ḥallah ("Cake"); four chapters; deals with the laws regarding the heave-offering of dough to be given to the priests (Num. xv. 18-21). (10) ‘Orlah ("Foreskin of the Trees"); three chapters; deals chiefly with the regulations of Lev. xix. 23–25. (11) Bikkurim ("First-Fruits"); three chapters; deals with the laws in Ex. xxiii. 19; Deut. xxvi. 1 *et seq.*

In many editions of the Mishnah, even early ones like those of Naples 1492, and of Riva 1559, as well as in most of the editions of the Babylonian Talmud, a fourth chapter to the eleventh treatise, which does not belong to the Mishnah, has been added (comp. the gloss in the Wilna edition of the Talmud, p. 87b). The sequence of the treatises of this first order in both the Talmudim corresponds with that of Maimonides.

II. **Mo‘ed** ("Festivals") includes the following twelve treatises: (1) Shabbat ("Sabbath"); twenty-four chapters; deals with the laws regarding the seventh day as a day of rest (Ex. xvi. 23 *et seq.*, xx. 8–11, xxiii. 12, xxxiv. 21, xxxv. 2–3; Deut. v. 12-15). (2) ‘Erubin ("Mingling"); ten chapters; deals with the means by which inconvenient regulations regarding the Sabbath may be legally obviated. (3) Pesaḥim ("Passover Festivals"); ten chapters; deals with the prescriptions regarding the Passover and the paschal sacrifice (Ex. xii., xiii. 6–8, xxiii. 15, xxxiv. 15 *et seq.*; Lev. xxiii. 5 *et seq.*; Num. ix. 2–14, xxviii. 16 *et seq.*). (4) Sheḳalim ("Shekels"); eight chapters; treats chiefly of the poll-tax of a half-shekel for each male, prescribed in Ex. xxx. 12–16, and which was devoted to defraying the expenses of the services of the Temple. (5) Yoma ("Day"), called also "Kippurim" or "Yom ha-Kippurim" (= "Day of Atonement"); eight chapters; deals with the prescriptions regarding worship and fasting on the Day of Atonement (Lev. xvi., xxiii. 26-32). (6) Sukkah or Sukkot ("Booth"); five chapters; deals with the regulations concerning the Feast of Tabernacles, the Tabernacle, and the garland on it (Lev. xxiii. 34-36; Num. xxix. 12 *et seq.*; Deut. xvi. 13-16). (7) Beẓah ("Egg"; so called from the first word, but originally termed, according to its subject, "Yom-Ṭob" = "Feast-Day"); five chapters; deals chiefly with the rules to be observed on the feast-days. (8) Rosh ha-Shanah ("New-Year Feast"); four chapters; deals chiefly with the regulation of the calendar by the new moon, and with the services on the New-Year. (9) Ta‘anit ("Fasting"); four chapters; deals chiefly with the special fast-days in times of drought or other untoward occurrences. (10) Megillah ("Esther Scroll"); four chapters; contains chiefly regulations and prescriptions regarding the reading of the scroll of Esther at Purim, and the reading of other passages in the synagogue. (11) Mo‘ed Ḳaṭan ("Half-Feasts"; originally called "Mashḳin," after its initial word); three chapters; deals with the regulations concerning the intermediate feast-days, or the days between the first two and the last two days of Pesaḥ and Sukkah. (12) Ḥagigah ("Feasting"); three chapters; deals among other things with the manner of observance of the three principal feasts.

In the Babylonian Talmud the treatises of the order Mo‘ed are arranged as follows: Shabbat, ‘Erubin, Pesaḥim, Beẓah, Ḥagigah, Mo‘ed Ḳaṭan, Rosh ha-Shanah, Ta‘anit, Yoma, Sukkah, Sheḳalim, and Megillah; while the sequence in the Palestinian Talmud is Shabbat, ‘Erubin, Pesaḥim, Yoma, Sheḳalim, Sukkah, Rosh ha-Shanah, Beẓah, Ta‘anit, Megillah, Ḥagigah, and Mo‘ed Ḳaṭan.

III. **Nashim** ("Women") contains the following seven treatises: (1) Yebamot ("Widows Obliged to Contract a Levirate Marriage"); sixteen chapters; deals chiefly with the rules for the levirate marriage and of the Ḥaliẓah, whereby the widow is enabled to contract another marriage (Deut. xxv. 5–10). (2) Ketubot ("Marriage Contracts); thirteen chapters; deals chiefly with the mutual duties and rights of husband and wife. (3) Nedarim ("Vows"); eleven chapters; deals with the regulations concerning vows (Num. xxx. 2–17). (4) Nazir ("Nazarite"; called also "Nezirut" = "Nazariteship"); nine chapters; deals chiefly with the prescriptions regarding the Nazarite vows (Num. vi. 1–21). (5) Giṭṭin ("Documents"; "Bills of Divorce"); nine chapters; deals chiefly with the laws for the dissolution of marriage (Deut. xxiv. 1–4). (6) Soṭah ("Woman Suspected of Adultery"); nine chapters; deals chiefly with rules concerning a woman suspected of infidelity (Num. v. 11–31). (7) Ḳiddushin ("Betrothal"); four chapters; discusses the question how, by what means, and under what conditions a legal marriage may be contracted.

In the Babylonian Talmud the sequence of the treatises in this order is as follows: Yebamot, Ketubot, Ḳiddushin, Giṭṭin, Nedarim, Nazir, and Soṭah. In the Palestinian Talmud the sequence is: Yebamot, Soṭah, Ketubot, Nedarim, Giṭṭin, Nazir, and Ḳiddushin.

IV. **Neziḳin** ("Injuries"; called also "Yeshu‘ot" = "Deeds of Help," as in Num. R. xiii.) contains the following ten treatises: (1) Baba Ḳamma ("First Gate"); ten chapters; deals chiefly with injuries and compensation for damages. (2) Baba Meẓi‘a ("Middle Gate"); ten chapters; deals chiefly with the laws relating to sales, leases, objects found, and usury. (3) Baba Batra ("Last Gate"); ten chapters; deals chiefly with the rights of sale, the ownership of real estate, and the rights of succession. (4) Sanhedrin ("Court of Law"); eleven chapters; deals chiefly with judicial procedure and criminal law. (5) Makkot ("Blows," "Punishments"); three chapters; deals chiefly with the regulations concerning the number of stripes imposed as punishment by law (Deut. xxv. 1–3). (6) Shebu‘ot ("Oaths"); eight chapters; deals chiefly with the rules regarding different oaths (Lev. v. 4 *et seq.*). (7) ‘Eduyot, or ‘Ediyyot ("Evidences"); eight chapters; contains the testimony of later teachers regarding statements of earlier authorities, a large part of this material being contained in other portions of the Mishnah as well. (8) ‘Abodah Zarah ("Idolatrous Worship"); five chapters; deals chiefly with the regulations concerning the attitude of the Jews toward idolatry and idolaters. (9) Abot, or Pirḳe Abot ("Sayings of the Fathers"); five chapters; contains maxims and aphorisms. A sixth chapter called "Pereḳ Ḳinyan ha-Torah" (= "Acquisition of the Law") was subsequently added to this treatise, but it does not belong to the Mishnah. (10) Horayot, or Hora'ot ("Decisions"); three chapters; deals chiefly with such religious and legal decisions as had been made through error.

The sequence of these treatises is as follows in the Babylonian Talmud: Baba Ḳamma, Baba Meẓi‘a, Baba Batra, ‘Abodah Zarah, Sanhedrin, Makkot, Shebu‘ot, Horayot, ‘Eduyot, and Abot. The usual sequence is observed in the Mishnah of the Palestinian Talmud.

V. **Ḳodashim** ("Holy Things") contains the following eleven treatises: (1) Zebaḥim ("Sacrifice"; originally called "Sheḥiṭat Ḳodashim" = "Slaughtering of the Holy Animals"; B. M. 109b); fourteen chapters; deals chiefly with the laws regarding sacrifices (Lev. i. *et seq.*). (2) Menaḥot ("Meat-Offering"); thirteen chapters; deals chiefly with the rules concerning meat-offerings (Lev. ii.; v. 11–13; vi. 7–16; vii. 9–10; xiv. 10–20; xxiii. 13, 16; Num. v. 11 *et seq.*, vi. 13-20, xv. 24, xxviii., xxix.). (3) Ḥullin ("Profane"; called also "Sheḥiṭat Ḥullin" = "Slaughtering of Non-Consecrated Animals"); twelve chapters; deals chiefly with the laws for slaughtering and with other rules relating to the eating of meat. (4) Bekorot ("First-Born"); nine chapters; deals chiefly with the regulations concerning the various firstlings (Ex. xiii. 2, 12 *et seq.*; Lev. xxvii. 26 *et seq.*; Num. viii. 16–18, xviii. 15–17; Deut. xv. 19 *et seq.*). (5) 'Arakin ("Estimations"); nine chapters; deals chiefly with the prescriptions regarding the ransom of those who have been dedicated to God (Lev. xxvii. 2 *et seq.*). (6) Temurah ("Exchange"); seven chapters; deals chiefly with the laws regarding the exchange of a dedicated animal (Lev. xxvii. 10, 33). (7) Keritot ("Extirpations"); six chapters; deals among other subjects with the punishment by excommunication ("karet"), which is frequently mentioned in the Old Testament. (8) Me'ilah ("Trespass"); six chapters; deals with the rules concerning trespass in the case of a dedicated object (Num. v. 6-8). (9) Tamid ("The Daily Morning and Evening Burnt Offering"); deals among other subjects with the regulations for the daily sacrifice (Ex. xxix. 38–42; Num. xxviii. 2–8). In the editions of the Mishnah, Tamid is divided into seven chapters, excepting in Löwe's edition, where it has but six; while Levi b. Gershon (RaLBaG) enumerates only five chapters for Tamid in the introduction to his commentary on the Pentateuch. (10) Middot ("Measures"); five chapters; describes the apartments and furniture of the Temple. (11) Ḳinnim ("Birds' Nests"); three chapters; deals with the prescriptions regarding the offering of doves (Lev. i. 14–17, v. 1 *et seq.*, xii. 8).

In the Babylonian Talmud the sequence of the treatises of this order is as follows: Zebaḥim, Menaḥot, Bekorot, Ḥullin, 'Arakin, Temurah, Keritot, Me'ilah, Ḳinnim, Tamid, and Middot.

VI. **Ṭohorot** ("Purifications") contains the following twelve treatises: (1) Kelim ("Utensils"); thirty chapters; deals chiefly with the regulations concerning the different kinds of uncleanness of vessels (Lev. xi. 32 *et seq.*; Num. xix. 14 *et seq.*, xxxi. 20 *et seq.*). (2) Oholot, or Ahilot ("Tents"); eighteen chapters; deals chiefly with the laws regarding the deflement occasioned by a corpse (Num. xix. 14–20). (3) Nega'im ("Leprosy"); fourteen chapters; deals with the rules concerning the various kinds of leprosy (Lev. xiii., xiv.). (4) Parah ("Red Heifer"); twelve chapters; deals with the regulations concerning the red heifer and the purificative ashes obtained from it (Num. xix.). (5) Ṭohorot ("Purities"; euphemistic for "Impurities"); ten chapters; deals with minor deflements. (6) Miḳwa'ot, or Miḳwot ("Ritual Baths"); ten chapters; deals with the regulations concerning the bathing of the defiled (Lev. xiv. 8, xv. 5 *et seq.*). (7) Niddah ("Menstruous Woman"); ten chapters; deals with the laws concerning the defilement caused by menstruation (Lev. xii., xv. 19 *et seq.*). (8) Makshirin ("Predisposings"; called also "Mashḳin" = "Liquids"); six chapters; deals with the rule which declares that an object is defiled by contact with anything unclean only in case it was wet beforehand (Lev. xi. 34, 37, 38). (9) Zabim ("Sufferers from Discharges"); five chapters; deals with the rules in Lev. xv. (10) Ṭebul Yom ("He Who Has Taken a Ritual Bath on That Same Day"); four chapters; deals chiefly with the effect produced upon an entire object which has come in contact with a "ṭebul yom," who, according to Lev. xv. 5, is unclean until sundown, even though this contact has been only partial. (11) Yadayim ("Hands"); four chapters; deals chiefly with the deflement and cleansing of the hands. (12) 'Uḳẓin ("Stems"); three chapters; deals chiefly with the relation of the fruit to the stems, skins, and seeds, with reference to defilement, uncleanness of the fruit affecting the stems, skins, and seeds, and vice versa.

In the Babylonian Talmud the sequence of the treatises in Ṭohorot is as follows: Niddah, Kelim, Oholot, Nega'im, Parah, Ṭohorot, Miḳwa'ot, Makshirin, Zabim, Ṭebul Yom, Yadayim, and 'Uḳẓin.

Editions and Commentaries.

The Mishnah is extant in many editions, although only the earlier ones can be mentioned here: first edition, Naples, 1492, fol., with the Hebrew commentary of Maimonides; Venice, Justiniani, 1546-50, fol.; Venice, 1549, 4to, with the commentary of Obadiah Bertinoro; Riva di Trento, 1559, fol., with the commentaries of Maimonides and Obadiah; Sabbionetta and Mantua, 1559–63, 4to; Venice, 1606, fol., with the same two commentaries.

Many commentaries on the Mishnah have been written. Maimonides wrote one in Arabic with a general introduction on the history, origin, and arrangement of the Mishnah. This commentary, which was translated into Hebrew several times, is printed in many editions of the text. The Arabic original of several treatises has recently been published, in addition to that of the entire sixth order, edited by Derenbourg (comp. the enumeration in Strack, *l.c.* p. 113 and Appendix); the Hebrew translation, which is faulty in many passages, being corrected to agree with it.

Asher b. Jehiel of Germany (d. Toledo 1327) wrote a commentary on the first and sixth orders, which was first printed in the Amsterdam edition of the Talmud, 1714–16, and in the Frankfort-on-the-Main edition, 1720–21. R. Samson of Sens also wrote a commentary on the same orders, which is printed in most of the editions of the Talmud. R. Obadiah Bertinoro (end of 15th cent.) wrote a commentary on the entire Mishnah, which is printed in most editions. The commentaries "Tosefot Yom-Ṭob" by Yom-Ṭob Lipmann Heller (1579-1654) and "Tif'eret Yisrael" by Israel Lipschütz are likewise printed in many editions of the Mishnah. The following commentaries may also be mentioned: "Kaf Naḥat," by Isaac ibn Gabbai, printed in the Venice edition of the Mishnah, 1609, and in some other editions; "'Eẓ ha-Ḥayyim" (Leghorn, 1653 *et seq.*), by Jacob Ḥagiz; "Ḳab we-Naḳi," by Elisha b. Abraham, in ed. Amsterdam, 1697, 1698, etc.; "Zera' Yiẓḥaḳ," by Isaac b. Jacob Ḥayyut, Frankfort-on-the-Oder, 1739; "Sefer Bet Dawid," Amsterdam, 1739; "Melo Kaf Naḥat," by Senior Phoebus b. Jacob, in ed. Offenbach, 1737; Berlin, 1832–34; "Sefer Mishnat Rabbi Natan," on Zera'im (Frankfort-on-the-Main, 1862), by Nathan Adler; and "Liḳḳuṭe ha-Mishnah" (Breslau, 1873), by Shraga Phoebus Frenkel.

Translations.

Of the translations of the Mishnah the following may be mentioned: (1) "Mischna sive Totius Hebræorum Juris, Rituum, Antiquitatum ac Legum Oralium Systema cum Clarissimorum Rabbinorum Maimonidis et Bartenoræ Commentariis Integris; Quibus Accedunt Variorum Auctorum Notæ ac Versiones in Eos Quos Ediderunt Codices; Latinitate Donavit ac Notis Illustravit Guilielmus Surenhusius," Amsterdam, 1698–1703, 6 vols., fol.; the text in Hebrew and Latin, with the commentaries of Maimonides and Obadiah Bertinoro in a Latin translation. (2) "Mishnayot," Berlin, 1832–34, 6 parts, 4to. (3) Vocalized Hebrew text of the Mishnah, with German translation in Hebrew letters. (4) The commentary "Melo Kaf Naḥat," and (5) a brief German introduction with notes, published by the Gesellschaft von Freunden des Gesetzes und der Erkenntniss, generally known as "Jost's translation." (6) Johann Jacob Rabe, "Mischnah, oder der Text des Talmuds Uebersetzt und Erläutert," 6 parts, 4to, Onolzbach, 1760–1763. A new edition of the vocalized Hebrew text with a German translation has been undertaken by D. Hoffmann and E. Baneth, of which several parts have appeared. An Italian translation by Vittorio Castiglione is likewise in course of publication (1904).

Bibliography: *Letter of Sherira Gaon*, ed. Neubauer, in *M. J. C.* pp. 3–41, Oxford, 1887; Maimonides, introduction to his commentary on the Mishnah, printed in many editions of the Talmud after the treatise *Berakot*; Z. Frankel, *Hodegetica in Mischnam*, Leipsic, 1859; J. Brüll, *Mebo ha-Mishnah*, part i., Frankfort-on-the-Main, 1876; part ii., *ib.* 1885; S. J. Rapoport, in *Kerem Ḥemed*, vii. 157–167; A. Krochmal, *Toledot R. Yehudah ha-Nasi*, in *He-Ḥaluẓ*, ii. 75-83; idem, *ib.* iii. 118-124; *idem*, preface to his *Yerushalayim ha-Benuyah*, Lemberg, 1867; O. H. Schorr, in *He-Ḥaluẓ*, 1866, pp. 41-44; vi. 32-47; Z. Frankel, *Introductio in Talmud Hierosolymitanum*, pp. 19a-22a, Breslau, 1870; Joachim Oppenheim, *Zur Gesch. der Mischna*, in *Bet Talmud*, ii. 143-151, 172-179, 237-245, 269-273, 304-315, 343-355 (also reprinted separately, Presburg, 1882); A. Geiger, *Einiges über Plan und Anordnung der Mischna*, in Geiger's *Wiss. Zeit. Jüd. Theol.* 1836, ii. 474-492; idem, *Lehrbuch zur Sprache der Mischna*, Breslau, 1845; Isaac Lampronti, *Paḥad Yiẓḥaḳ*, s.v. *Mishnah*; W. Landsberg, *Plan und System in der Aufeinanderfolge der Einzelnen Mischnas*, in *Monatsschrift*, 1873, pp. 208-215; Tobias Cohn, *Aufeinanderfolge der Mischnaordnungen*, in Geiger's *Jüd. Zeit.* 1866, iv. 126-140; Dünner, *Veranlassung, Zweck und Entwickelung der Halakischen und Halakischexegetischen Sammlungen Während der Tannaimperiode im Umriss Dargestellt*, in *Monatsschrift*, 1871, pp. 137 *et seq.*, 158 *et seq.*, 313 *et seq.*, 363 *et seq.*, 416 *et seq.*, 449 *et seq.*; idem, *R. Jehuda Hanasi's Anteil an Unserer Mischna*, ib. 1872, pp. 161 *et seq.*, 218 *et seq.*; idem, *Einiges über Ursprung und Bedeutung des Traktates Edoyot*, ib. 1871, pp. 33-42, 59-77; D. Hoffmann, *Die Erste Mischna und die Controversen der Tannaim*, Berlin, 1882; idem, *Bemerkungen zur Kritik der Mischna*, in Berliner's *Magazin*, 1881, pp. 121-130, 169-177; 1882, pp. 96-105, 152-163; 1884, pp. 17-30, 88-92, 126-127; M. Lerner, *Die Aeltesten Mischna-Compositionen*, ib. 1886, pp. 1-20; J. Derenbourg, *Les Sections et les Traités de la Mischna*, in *R. E. J.* 1881, iii. 205-210; A. Berliner, in *Ha-Misderonah*, i. 20 *et seq.*, 40 *et seq.*; J. S. Bloch, *Einblicke in die Gesch. der Entstehung der Talmudischen Literatur*, Vienna, 1884; I. H. Weiss, *Dor*, ii. 182-184, 207-217; idem, *Mishpaṭ Leshon ha-Mishnah*, ib. 1867; L. A. Rosenthal, *Ueber den Zusammenhang der Mischna; Ein Beitrag zu Ihrer Entstehungsgesch.* Strasburg, 1891-92; idem, *Die Mischna, Aufbau und Quellenscheidung*, ib. 1903.

E. C. J. Z. L.

MISHNEH TORAH. See Moses b. Maimon.

MISSISSIPPI: One of the southern states of the United States of America; admitted to the Union in 1817. In 1682 La Salle took possession of the territory for the King of France. It passed to England in 1763, was ceded to Spain in 1781, and to the United States in 1798. In 1724 a law was passed in France by which "Jews were expelled, and no other religion [than the Roman Catholic] was tolerated." When the Spaniards took possession in 1781, a more tolerant government was established. It seems that there were a few Jews in the Natchez district at the close of the eighteenth century. At any rate, in Natchez a tombstone has been found bearing the name of Harris and the date 1828; and there are indications that of the several people of that name one had lived in the city a number of years prior to his death.

Early Congregational Activity.

It was about 1840 that the Jews had become sufficiently numerous to found congregations; the establishment of cemeteries usually preceded the formation of religious organizations. In 1849 three pedlers came to **Woodville.** One of them, Henry Burgance, died the same year. Loath to have their companion buried with Christians, the other two, Jacob Cohen and Jacob Schwarz, bought a small piece of land for $50 and founded a cemetery; this is still used. Similarly the few Jews who settled at **Grand Gulf** bought a cemetery, which they abandoned when, owing to frequent inroads of the Mississippi River, they moved to **Port Gibson**; the Jews of **Natchez** bought their cemetery in 1840, and organized Congregation B'nai Israel in 1843; **Jackson** organized a cemetery in 1854 and Congregation Beth Israel a few years later; **Meridian** purchased a cemetery in 1868, and organized Congregation Beth Israel in 1869. In **Columbus** a B'nai B'rith lodge was founded in 1872, a cemetery in 1875, and Congregation B'nai Israel in 1879.

Remarkable, and speaking well for Jewish zeal, is the fact that almost all congregations were founded by a few men. For example, **Vicksburg** (1843) could not have contained more than 10 Jewish families; Natchez (also 1843) had no more; Meridian (1869) organized with 8 men; Woodville held services on Rosh ha-Shanah, 1860, when but 7 families lived there. **Brookhaven** now has but about 20; **Canton,** about 25; Columbus, 20; **Summit,** about 10; yet all these places have organized congregations. Some of these congregations began as Orthodox; those organized in the seventies and after were Reform from the start. Now (1904) all those mentioned above are Reform. Early in the eighties, however, a few Orthodox Jews settled here and there, and formed "minyanim" for the holy days. Meridian first organized an Orthodox congregation (Ohel Jacob) in 1894; Vicksburg followed in 1900; these are at present the only places supporting a shoḥeṭ. Orthodox services were held in **Laurel** in 1901 and 1903.

In addition to the places mentioned above there are small communities with congregations in **Brownsville, Greenwood,** and **Lexington.**

Except in the Natchez district (Natchez, Vicksburg, Woodville, and Port Gibson), most of the congregations lie within a limited strip of land running east and west about the middle of the state. Very few Jews live south of 32° or north of 33° 30′ N. lat.

Communal Life.

In almost every instance Jews entered the state to transact mercantile business. Thus, coming in contact with Gentiles, and being isolated from their coreligionists, fast friendships were formed with those of other religious views, and to-day the members of the two faiths mingle freely. During the Mexican war there were too few Jews living in the state to call for notice of their services; in the Civil war, however, Jew and Christian fought side by side. Federal soldiers displaced and mutilated tombstones in Jewish as well as in Christian cemeteries, thus effacing many records which would now be of great interest. Quite a number of Jews attained to the rank of captain; and there is no camp of Confederate Veterans in the larger places that does not include some Jewish members.

Bibliography: *American Jewish Year Book*, 1901; *The Owl* (New Orleans), Aug., 1901; Franklin L. Riley, *Hist. of Mississippi*, Richmond, Va., 1900.

A. W. Wi.

MISSOURI: One of the central states of the United States; admitted to the Union in 1821. While yet a territory it was inhabited by Jewish settlers, the earliest of whom were the Bloch family. The Jewish communities of the state are as follows:

St. Louis: Jews began to settle here shortly after 1830. At the present time there are six permanent and several temporary places of worship. The Reform congregations are: Shaare Emeth, Temple Israel, B'nai El, and United Hebrew. These four congregations aggregate about 800 families. Of the Orthodox bodies there are: B'nai Emunah, Tifereth Israel, and the Beth Hamidrash Hagadol.

All the Orthodox organizations have their places of worship on the north side of the city. Tifereth Israel was founded in 1899; its present membership is 160, and it has a Talmud Torah where 200 children receive daily instruction in Hebrew after public-school hours. The Rev. S. Rosenberg is rabbi.

The oldest of the Reform congregations are the B'nai El and the United Hebrew. The latter was established in 1838. It held its first services in a private residence, and its first synagogue was built in 1858. Dr. Illoway was then rabbi. In 1881 a new synagogue was erected at Twenty-first and Olive streets. The membership is 146. Dr. H. J. Messing has been rabbi since 1878. The Sabbath-school has 80 pupils. The congregation has a United Hebrew ladies' aid society, consisting of 80 members; and a young people's literary circle.

Congregations.

The B'nai El congregation was founded in 1852 by a consolidation of two previously existing religious organizations. Its synagogue, built in 1883, is at Chouteau avenue and Eleventh street; present membership, 150. The Sabbath-school numbers about 100 pupils. The Jastrow prayer-book is used. The rabbi (since 1877) is Dr. Spitz; he is also publisher and editor of "The Jewish Voice," established in 1888. The congregation has a ladies' aid society of about 100 members, and a young people's society of about the same number.

Congregation Shaare Emeth was organized in 1866 with 83 members. It worshiped first at the Harmonia Club on Market street. Its present synagogue, on the corner of Lindell boulevard and Vandeventer avenue, was erected in 1897; present membership, 289. The Sabbath-school has an attendance of 246 pupils. Dr. Samuel Sale has been rabbi since 1887. Associated with the congregation is a ladies' auxiliary society.

Temple Israel congregation was organized in 1886. Its synagogue is on the corner of Pine and Twenty-eighth streets; present membership, 250. It has Saturday and Sunday services. Dr. Leon Harrison, rabbi since 1891, conducts services also in the United Charities building on Friday nights for residents of the Russo-Jewish quarter. This voluntary office was established by the Social Settlement League. Besides the regular religious instruction of the young, Temple Israel has a confirmation and postgraduate class, a Bible class for women, and an alumni association.

The following are the chief Jewish philanthropic societies and institutions in St. Louis: The oldest Jewish benevolent society of the city, probably the oldest in the West, is the Hebrew Benevolent Society, instituted in 1842. It was legally incorporated in 1847; present membership, 66. It has the character of a mutual benefit society. There is also a fraternal benefit association under the name of "Progressive Order of the West" (founded 1896), with sixteen lodges, thirteen of which are in the city; the total membership is 1,008 males and 848 females.

Educational and Charitable Institutions.

The first systematic relief of the Jewish poor was begun in 1871. The influx of needy Jews after Chicago's great conflagration made a union of charitable activities necessary. Later on the large immigration of Russo-Jewish refugees made such union still more needful. The United Hebrew Relief Society then became the leading charitable organization of the Jewish community. The late Rev. Isaac Epstein was president for many years, and Dr. Messing vice-president from 1878. There were, besides, three other benevolent societies. All of them were in 1897 merged into one common association under the name of "United Jewish Charities"; each retained, however, its own distinct existence as to officers and the particular scope of charitable work for which it had been founded; all relief is dispensed at the main office of the United Charities. This institution has its own building (erected 1901) on the corner of Ninth and Carr streets. Since its erection all the Jewish charitable and educational societies of the city have joined the union; of these are to be mentioned: the Home for Aged and Infirm Israelites; the Jewish Hospital; and the Hebrew Free and Industrial School, founded in 1879 by Dr. Messing. In this school over 400 children receive religious instruction twice a week, and of this number 200 girls are taught domestic arts and industrial branches three times a week. The industrial department has recently been put under the management of the Sisterhood of Personal Service. The pupils in the Jewish Alliance night-school (present enrolment 460) receive instruction four times a week in the elementary English branches, and free reading-rooms and a library are open to them. The Alliance and the Free-School societies have recently been consolidated.

The Jewish Hospital was founded in 1900 and dedicated in 1902; it occupies a lot of 200 feet fronting Delmar boulevard; free treatment is given to all poor applicants. It has also a training-school for nurses. The Home for Aged and Infirm Israelites was established in 1880; it is located on Jefferson avenue.

The Jews of St. Louis number about 40,000 in a total population of 575,238.

Kansas City: The Reform congregation B'nai Jehudah, organized in 1870, was incorporated in 1872, with 36 members. The present rabbi is Dr. Harry H. Mayer; membership, 190. The Sabbath-school has 165 pupils and 8 assistant teachers. Free religious instruction is given to the children of nonmembers, mainly of poor parents, on Saturday afternoons. There are the usual two Sabbath services only. The synagogue is on the corner of Eleventh and Oak streets. There are about six congregations of the Orthodox persuasion, two of which have their own synagogues: the Keneseth Israel with 110, and the Gomel Chesed with 90, members. The other Orthodox societies worship in rented halls. The various benevolent organizations of the Jewish community were within the last two years confederated as the United Jewish Charities, with a board of directors. The charitable, educational, and industrial work of its several departments is carried on in a rented building on East Fifteenth street.

The Jewish residents of the city number about 8,000 in a total population of 163,752.

St. Joseph: The Jewish settlement at St. Joseph dates from about 1850. The congregation was established in 1859 with 7 members; in 1861 the membership was 20, when an old church building was bought and transformed into a synagogue. This was burned a year later. A new site, on the corner of Sixth and Jule streets, was purchased, on which the present synagogue was erected in 1866. The present rabbi, Dr. Isaac Schwab, has held the office since 1879. The congregation has a membership of 59. The Ladies' Benevolent Society, with a present membership of 60, is an important charitable factor in the Jewish community. There is also an Orthodox congregation composed of Jews from eastern Europe. By their exemplary thrift these later comers have risen from lowly beginnings to fair competencies, and in 1900 succeeded in building a synagogue of their own. There is a Hebrew school where daily instruction is given, and a ladies' benevolent society is connected with the congregation. The minister is S. Kanter. There are 75 members, and about as many more families not affiliated with the congregation, making a total of about 800 persons in the Orthodox section of the community. The whole Jewish population of the city may fairly be figured at 1,200 in a total population of 102,979.

Other Towns: There are a number of other towns of the state with Jewish populations averaging from 12 to 25. In others, again, the number is larger, as may be seen from the accompanying list: **Columbia,** 9 families; total number of individuals, 31. **Chillicothe,** 14 families, aggregating 50 individuals; there is a benevolent society. **Hannibal,** 12 families. **Joplin,** 38 families, representing a total of about 150 persons; a ladies' aid society. **Jefferson City,** 8 families, a total of 34 souls; there is a synagogue. **Moberly,** 16 persons. **Sedalia,** 16 families, aggregating 60 persons; a benevolent society. **Springfield,** 25 families, with about 100 individuals; a congregation and place of worship, with Friday evening services; a ladies' benevolent society.

A. I. Sch.

MITAU: Capital of the government of Courland, Russia; situated about 20 miles from Riga on the Drixa, an arm of the River Aa. The castle of Mitau was founded by the German Knights in 1263; and the town itself received its charter in 1435. Under the rule of the Knights, Jews were not permitted to reside in Mitau. In the sixteenth century, when Mitau was already Polish territory, Jewish merchants carried on a more or less extensive business in the city; yet even then they were not recognized as permanent residents, and they had not the right to organize a community; and in the next century, after the Cossacks' uprising (1648), the Christians of Mitau finally caused their expulsion from the city. The Jew Bär ben ha-Ḳadosh Rabbi Benjamin, whose father was killed in Lithuania during the Cossacks' uprising, was court jeweler (1730) under Duke Ferdinand, and stood high in the esteem of the Knights. He made numerous gifts to the Jewish community, among them a funeral carriage and a coffin, which were still preserved in the middle of the nineteenth century. A concession for a cemetery was granted in 1730 to the Jews of Mitau by the duke on the application of their representative Isaac ben Judah; and a ḥebra ḳaddisha was founded in the same year. Ẓebi Hirsch Ḥarif (d. 1738), son of Rabbi Moses of Lemberg, and an eminent Talmudic scholar, acted as rabbi of the community. Duke John Biron, Ferdinand's successor (1737), was friendly toward the Jews and transacted business in partnership with his court Jew Lipman (Levi). At that time there was a considerable number of Jewish residents in Mitau; under the name of "Schutzjuden" they lived in a separate quarter called the "Judengasse," now the Doblen'sche Strasse.

The Jew Meyer Kreslawe was given permission to open a Jewish inn in the center of the city. This was known as "Hotel de Jerusalem." It still existed in the middle of the nineteenth century, being then owned by H. Michelsohn.

Eighteenth Century.

The successor of Ẓebi Hirsch Ḥarif was another prominent rabbi, Samuel ben Elkanah (d. 1742), author of the responsa collection "Meḳom Shemuel." He was probably followed by Jekuthiel ha-Kohen (d. 1775), father of Raphael ha-Kohen of Hamburg, and a descendant on his mother's side of Mordecai Jaffe, author of the "Lebushim." He held the title "Rabbi of the Province of Livland." His son David Ezekiel Jekuthiel (d. 1823) succeeded him as rabbi of the community. When Duke Ernst Biron was banished to Siberia in 1741, the knights of Courland attempted to expel the Jews from Mitau; and in 1760 the Diet passed a resolution forbidding Lithuanian and Polish Jews to sojourn in Mitau for more than a day or two (see Jew. Encyc. iv. 312b, *s.v.* Courland). With Biron's return from exile in 1762 the condition of the Jews improved; and his son and successor, Duke Peter, was also favorably inclined toward them.

In 1784 a prominent Jew of Mitau, Kalman Borkum, laid the foundation of a synagogue, which was erected entirely at his expense. Both he and his brother Samson were very active in promoting the welfare of the Mitau community, and were strenuous champions in defense of the rights of the Courland Jews against the German merchants. The son-in-law of Kalman Borkum, Dr. Elrich (d. 1809), was a native of Russia, and came to Mitau (1770) from Vilkomir, Lithuania, where he had practised as government and city physician and had received the title of court councilor. Markus Herz, husband of Henriette Herz, visited Mitau in 1775. Judah ben Mordecai ha-Levi Hurwitz, a prominent physician and scholar, practised medicine in Mitau for a time.

Notwithstanding the influence of prominent Jews at court, and in spite of the liberal views introduced from Berlin into German Courland, the Jews of Mitau did not enjoy the rights accorded to the Christians, and often suffered from official abuses and from the enmity of the German merchants. This is evident from the fact that in 1795 the members of the Jewish community of Mitau submitted a memorandum to the knights of Courland assembled at the Diet, in which they gratefully acknowledged the protection hitherto extended to them, and asked for relief from their uncertain legal condition. The petition was signed by the elders Aaron Lipman and Isaac Moses Eides and by other prominent Jews representing the community. Among the latter were David Levi, Joseph Sholem, Joseph Kirschner, Marcus Jacob, Marcus Hirsch, Simon Abraham, and Abraham Danziger. In reply to this petition to the Diet submitted Jan. 13, 1795, the duke expressed an opinion favorable to the proposal that Jews be permitted to settle in Courland. However, before the duke had an opportunity to act in regard to the Jews, Courland was annexed to Russia (March 16, 1795). Catherine II., also, was very favorably disposed toward the Courland Jews, some of whom were among the early Jewish residents in St. Petersburg. When Emperor Paul visited Mitau in 1797, representatives of the Jewish community were received by him in audience. In 1810 the Empress of Russia gave an audience to a Jewish deputation, and appointed Bär Seelig Klein and Samuel Kandauer as court factors. By a ukase of May 12, 1797, the Jews of Courland received the same rights as the Jews of Lithuania and Poland. Their privileges were further extended by Alexander I. in 1805.

Occupations.

In 1835 the Jewish population of Mitau was 4,987; in 1850, only 4,189. The decrease was due to the migration in 1840 of 863 Jews of Mitau to the South-Russian colonies, and also to the ravages of the cholera epidemic in 1848. The income from the meat-tax in 1850 was 8,010 rubles, and from the candle-tax, 2,183 rubles. The Jewish population of Mitau at that time included 1 banker (who was an honorary citizen), 5 merchants of the second gild, 49 merchants of the third gild, 48 merchant families, 85 house and real-estate owners, 45 tailors, 30 shoemakers, 28 capmakers, 25 milliners, 18 tinsmiths, 6 polishers, 6 glaziers, 4 painters, 4 watchmakers, 4 engravers, 2 opticians, 4 umbrella-makers, 3 cotton-spinners, 3 furriers, 3 cigarmakers, 2 dyers, 2 beltmakers, 4 turners, 1 brushmaker, 3 pipe-decorators, 2 bookbinders, 1 tortoise-shell worker, 2 basketmakers, 1 gold-plater, 12 expressmen and drivers, 12 butchers, 6 innkeepers and cooks. There were also a number of hucksters, hostlers, horse-dealers, servants, day-laborers, porters, stone-crushers, woodcutters, water-carriers, etc. There were no Christian porters in Mitau at that time; and for many years the moving of furniture was done by the Jews.

The first Jewish government school in Mitau was established in 1850 with one Jewish and one Christian teacher, a Jewish private school having existed there since 1824. In 1850 there were in Mitau a Talmud Torah (founded in 1805), 10 licensed Jewish private schools, a poorhouse, a synagogue, and two houses of prayer. The ḥebra ḳaddisha was founded, as has been said, in 1730; a ḥebra biḳḳur ḥolim in 1770; Jewish Women's Society in 1840; Prisoners' Aid Society in 1829; Artisans' Association in 1815; and a number of Jewish learned societies during the early half of the nineteenth century.

In 1853 the income and expenditures of the Jewish community amounted to 1,200 rubles. The Jewish artisans were represented in the city council by two delegates from among their number; the Jewish charities were managed by a committee elected by the community; the Jews were represented on the school commission by one rabbi and one merchant; and S. Waggenheim was attached to the governor's office in the capacity of "learned Jew."

Prominent Persons.

Prominent among the Mitau Jews of the nineteenth century were the Sterns, Friedliebs, Rubinsteins, Traugotts, and Marcus Erben. Besides the rabbis already mentioned reference should be made to Elihu, son of David Ezekiel; Israel David Friedman (probably also a son of David), who erected a synagogue at his own expense, and who died in Mitau in 1843; Ephraim Israel Jacobson, dayyan (d. 1831); Moses Enoch Feiertag, dayyan (d. 1848); Hirsch Rabinovich (died in the second half of the nineteenth century); Mendel Israelsohn (d. 1861), assistant rabbi, honorary citizen, and member of the rabbinical commission of 1852; and Solomon Pucher (d. 1899), appointed government rabbi in 1862. Reuben Joseph Wunderbar, author of a history of the Jews of Livland and Courland, and Adolph Ehrlich were natives of Mitau.

The Jews of Mitau were more akin in language, manners, and dress to the Jews of Germany than to those of Poland and Lithuania. Notwithstanding, however, their higher culture, they were never held in favor by the Germans of Courland, who in the last quarter of the nineteenth century were strongly influenced by the anti-Semitic movement of Germany. The nationalistic movement of the Lets, the native population of Courland, and their growing activity in commercial and social affairs, have unfavorably affected the prosperity of the Jewish community in Mitau. Moreover, the improved railroad facilities have made Mitau practically a suburb of Riga, which has attracted to itself most of the business once belonging to the former. On the construction of the Riga-Dünaburg railroad many of the prominent Jewish merchants of Mitau removed to Riga.

In 1904 Mitau had 8,402 Jews in a total population of about 35,000. See Courland.

Bibliography: Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, Mitau, 1853.

H. R.

MITER: A head-dress; one of the sacred garments of the priests. The high priest's miter was designated as "miẓnefet," and was made of fine linen, to which the diadem ("ẓiẓ") of pure gold, inscribed with the title "Holiness to the Lord," was fastened by means of a purple cord (Ex. xxviii. 4, 39; xxxix. 31).

The miter of the ordinary priests was called "migba'ah"; but the term is found only in the plural form, "migba'ot." These miters were also known by the compound name "pa'are ha-migba'ot," and were likewise of fine linen (*ib.* xxviii. 40, xxxix. 28). That "pa'are" (from "pe'erim"; sing. "pe'er") is not an adjective, but a noun, is evident from the expression "pa'are pishtim" = "miters of linen, worn by the priests" (Ezek. xliv. 18). Indeed, the use of the "pe'er" was not restricted to priests. It was a head-covering of distinction for a bridegroom and for the daughters of Zion (Isa. iii. 20, lxi. 10). Being a personal ornament, it was removed during periods of mourning (*ib.* lxi. 3; Ezek. xxiv. 17, 23).

The priestly miters are not described in the Bible, yet the name "miẓnefet," like "ẓanif," the miter which the prophet saw placed on Joshua the high priest (Zech. iii. 5), suggests a turban wound around the head. The term used to denote the miters of the common priests ("migba'ot," derived from "gebia'" = "cup") suggests a covering of conical shape, fitted tightly on the head, and the verb "we-ḥabashta" (Ex. xxix. 9) seems to point to the same. "Pe'er" may be translated "a beautiful bonnet"; and the "pa'are ha-migba'ot" worn by the priests may have been bonnets with a conical extension.

Josephus' description of the miter of the high priest and of that of the ordinary priests ("Ant." iii. 7, §§ 3, 6) appears to be confused; but it might be elucidated by a study of the rabbinical literature on the subject. The Mishnah makes no distinction between "miẓnefet" and "migba'ot," and calls the miter of the common priest likewise "miẓnefet" (Yoma vii. 5, 25a). The miter of the high priest was shorter, to allow room on the forehead for the diadem, which was two finger-breadths wide and reached from ear to ear (Suk. 5a), a space being left for the phylacteries (Zeb. 19a *et seq.*). A baraita says that the high priest wore a woolen cap, to which was attached the diadem (Ḥul. 138a). Perhaps this cap served as an underlining for the miẓnefet. The miters were all made of six-cord threads (Maimonides, "Yad," Kele ha-Miḳdash, viii. 1, 2). The code of Moses of Coucy ("Semag," No. 173) and later authorities agree that the miter of the common priests was not coiled around like a turban, but was rather a stiff, conical hat graduating to a point at the top. Ibn Ezra, in his commentary, says the miẓnefet was like a woman's bonnet and the migba'ah like a man's hat (fez). All authorities are unanimous in their opinion that the miẓnefet of the high priest was much smaller, covering only about one-half of his head. It was made of fine linen, twined around the head many times.

Symbolically the miter and the rest of the priest's vesture, like the sacrifices, represented certain sins to be forgiven. Using another symbol, R. Ḥanina said: "Let the miter on high combat the high spirit of the arrogant" ('Ar. 16a).

Bibliography: Isserles, *Torat ha-'Olah*, ii. § 44; Rofe, *Shilṭe ha-Gibborim*, ch. xlv.; Lipschütz, *Tif'eret Yisrael*, introduction to *Mo'ed*, p. 39a; Azariah dei Rossi, *Me'or 'Enayim*, ch. xlix., l.; Braunius, *De Vestitu Sacerdotum Hebræorum*, pp. 517 *et seq.*, Amsterdam, 1680; Bähr, *Symbolik des Mosaischen Cultus*, ii. 110-115, Heidelberg, 1874.

J. J. D. E.

MITNAGGEDIM (lit. "opponents"): Title applied by the Ḥasidim to their opponents, *i.e.*, to the Orthodox Jews of the Slavonic countries who have not become adherents of Ḥasidism (see Jew. Encyc. vi. 254, *s.v.* Ḥasidim). The latter have in course of time accepted that title, and "mitnagged" now means not necessarily an active or even a passive opponent of Ḥasidism, but simply a non-Ḥasid. An alternative title for "mitnagged" is "'Olam'sher Yid" (= "Jew of the world"), not in the sense of being worldly, but meaning one who belongs to the great mass of the Jews of the world who are not Ḥasidim.

J. P. Wi.

MITRANI. See Trani.

MITZKUN, DAVID MOSES: Russian Hebraist; born May, 1836; died in Wilna July 23, 1887. He was a writer of Hebrew prose and poetry, and maintained himself chiefly by teaching Hebrew. A collection of his Hebrew poems entitled "Kinnor Dawid" was published at Wilna in 1863.

Bibliography: Kohner, *Ḥeḳer Dabar*, pp. 5-25, Warsaw, 1865; Fuenn, in *Ha-Karmel*, iii., No. 50; *Ha-Asif*, 1887, iv. 27.

H. R. J. S. R.

MI'UN: A Hebrew word signifying "refusal, denial, or protest"; used technically by the Rabbis to denote a woman's protest against a marriage contracted for her during her minority; also the annulment of such a marriage.

A marriage contracted for a girl minor by her father was regarded as valid; and it necessitated the formality of a divorce if separation was desired (see Daughter; Majority; Marriage). If, however, the minor was divorced or widowed after she had been given in marriage by her father, and then, while still in her minority, married again, or, in the case of the father's death, was given in marriage by her brothers or by her mother, even when her consent was obtained, such a marriage was not valid until she reached the age of maturity. During her minority she might at any time declare her aversion to her husband and leave him without a geṭ (Yeb. 107a). Nor was any formal declaration on her part necessary. If she in any manner showed her disapproval of the marriage contracted for her, or if she accepted betrothal-money ("ḳiddushin") from another man, she was released from the bonds of the marriage previously contracted in her behalf (Yeb. 108a; Maimonides, "Yad," Gerushin, xi. 3; Shulḥan 'Aruk, Eben ha-'Ezer, 155, 3).

Form of Mi'un.

The usual procedure in regard to mi'un was that the minor said, in the presence of two witnesses, "I do not wish to live with my husband . . .," or used some other phrase denoting the same idea, and thereby became released (Yeb. 108a). Originally it was the custom to make out a so-called "geṭ mi'un," in which the minor declared, "I do not like him; he does not please me; I do not wish to remain with him as his wife." This was subsequently abolished, and the following practise was introduced: The two men before whom such a declaration was made prepared a document, which, however, was not necessary for the minor's remarriage, since she became free as soon as she had made the declaration (Yeb. 107b, 108a). This document, as given by Maimonides ("Yad," *l.c.* xi. 11, and with a few unimportant variations in "Or Zarua'," i. 687), reads as follows:

> "On . . . [day of the week], the . . . day of the month . . ., in the year . . . according to the . . . era, . . . , daughter of . . ., protested before us and said, 'My mother [or my brothers] deceived me and gave me in marriage [or betrothed me] to . . ., son of . . ., and now I declare before you that I do not desire him, and that I will not stay with him.' We have examined this . . . and are satisfied that the girl is yet a minor, and have written and signed and given [this] to her as a document and a clear proof.
>
> ...., witness. ...., witness."

If the marriage was contracted for the girl before she had reached the age of six, or after that age without her consent, the formality of mi'un was not necessary. If the marriage took place with her consent when she was between the ages of six and ten, mi'un was necessary if she showed signs of intelligence and of appreciation of the symbols of marriage. After ten, mi'un was necessary even if the girl manifested no signs of intelligence (Yeb. 107b; Giṭ. 65a; "Yad," *l.c.* xi. 7; Eben ha-‘Ezer, 155, 2). Since mi'un was regarded as an annulment of marriage, and not merely as a separation, like divorce, the girl might afterward marry any of the relatives of her presumptive husband, and he any of her relatives. She might marry a kohen, or might remarry her previous husband, even though she had been married to another after mi'un (Yeb. 108a; "Yad," *l.c.* xi. 16, 17; Eben ha-‘Ezer, 155, 10; see DIVORCE).

Antiquity of Custom.

The institution of mi'un seems to have been of very early origin. The Rabbis speak of it as a well-established custom, although some of them look upon it with disfavor. Bet Shammai restricted mi'un to betrothed minors, and prohibited it after marriage had already taken place (Yeb. 107a). Bar Ḳappara includes mi'un among the things which one should avoid (*ib.* 109a); and one is therefore advised against associating oneself with witnesses for the purposes of mi'un ("Yad," *l.c.* x. 16). In the Middle Ages some of the rabbis vigorously objected to the marriage of minors, giving as one of their reasons the desire to make mi'un impossible (Tos., Yeb. 109a, *s.v.* "Wayitraḥeḳ"; "Haggahot Maimuni" to "Yad," *l.c.* xi. 1; "Or Zarua‘," i. 686; Eben ha-‘Ezer, 155, 1, Isserles' gloss).

In the fifteenth century R. Menahem of Merseburg wished to abolish the institution of mi'un altogether; and while he did not secure for his decree unanimous adoption, the sentiment against the marriage of young children, which became stronger in later times, and the diffidence with which the Rabbis approached a case of mi'un on account of the conflicting opinions, caused this institution to become almost obsolete (see Judah Minz, Responsa, No. 13, Fürth, 1766; Eben ha-‘Ezer, 155, 22, Isserles' gloss; and "Pitḥe Teshubah," *ad loc.*; see also MAJORITY).

BIBLIOGRAPHY: Löw, *Die Lebensalter*, pp. 179-184, Szegedin, 1875; Duschak, *Das Mosaisch-Talmudische Eherecht*, pp. 142-143, Vienna, 1864; Mielziner, *The Jewish Law of Marriage and Divorce*, § 36, Cincinnati, 1884; Saalschütz, *Das Mosaische Recht*, p. 807, note, Berlin, 1853; Weill, *La Femme Juive*, part i., ch. iii., iv., Paris, 1874.

E. C. J. H. G.

MIXED MARRIAGE. See INTERMARRIAGE.

MIZMOR LE-DAWID (lit. "A Psalm of David"): The superscription to Ps. xxix., chanted on Sabbaths before the evening service, and at morning service while the scroll of the Law is being returned to the Ark. Settings by modern composers are in most cases utilized in the morning service by the Ashkenazim, there being among them no recognized traditional melody. The Sephardic synagogues, however, possess an ancient chant, of Peninsular origin, which, in its melodic outline, and in its extensive use of the third and fifth degrees of the scales as the reciting notes, and particularly the former as the closing one, characteristically illustrates the general tone of their traditional melodies and intonations (comp. LEKAH DODI; 'ET SHA‘ARE RAẒON). The transcription here given exhibits the employment of both strains of the chant.

MIZMOR LE-DAWID

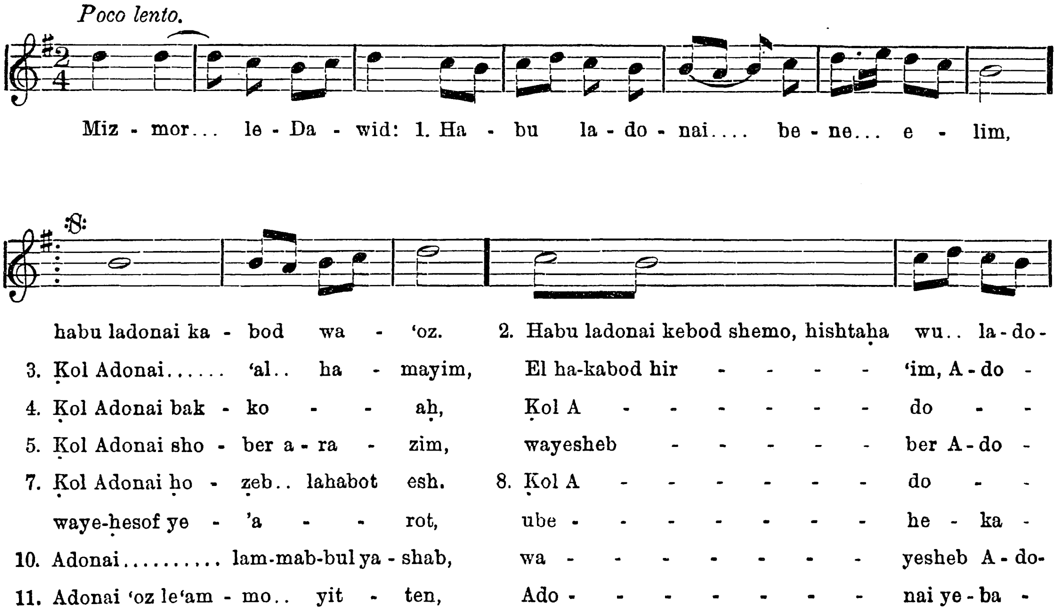
Poco lento.
Miz - mor... le - Da - wid: 1. Ha - bu la - do - nai.... be - ne... e - lim,
habu ladonai ka - bod wa - ‘oz. 2. Habu ladonai kebod shemo, hishtaḥa wu.. la - do -
3. Ḳol Adonai...... ‘al.. ha - mayim, El ha-kabod hir - - - - - ‘im, A - do -
4. Ḳol Adonai bak - ko - - ah, Ḳol A - - - - - - - - do - -
5. Ḳol Adonai sho - ber a - ra - zim, wayesheb - - - - - - ber A - do -
7. Ḳol Adonai ḥo - ẓeb.. lahabot esh. 8. Ḳol A - - - - - - - - do - -
waye-ḥesof ye - ’a - - rot, ube - - - - - - - - - he - ka -
10. Adonai.......... lam-mab-bul ya - shab, wa - - - - - - - - yesheb A - do-
11. Adonai ‘oz le‘am - mo.. yit - ten, Ado - - - - - - - - nai ye - ba -

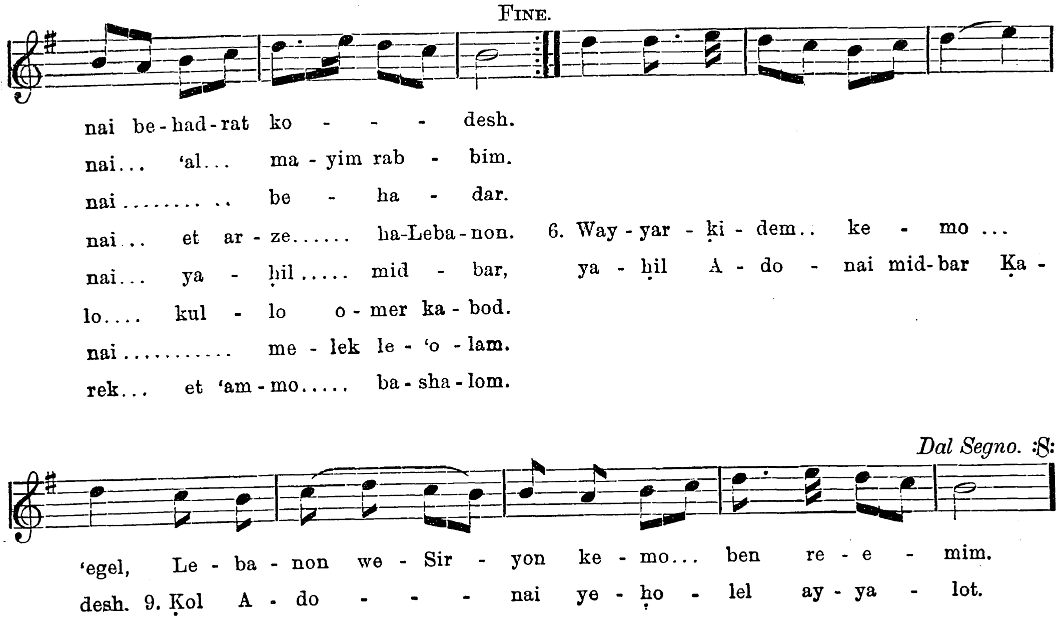
Fine.
nai be-had-rat ko - - - desh.
nai... 'al... ma - yim rab - bim.
nai .... be - ha - dar.
nai .. et ar - ze...... ha-Leba-non. 6. Way - yar - ki - dem.. ke - mo ...
nai... ya - ḥil..... mid - bar, ya - ḥil A - do - nai mid-bar Ḳa -
lo.... kul - lo o - mer ka - bod.
nai .... me - lek le - 'o - lam.
rek... et 'am-mo..... ba-sha-lom.
Dal Segno. :𝄋:
'egel, Le - ba - non we - Sir - yon ke - mo... ben re - e - mim.
desh. 9. Ḳol A - do - - - nai ye - ḥo - lel ay - ya - lot.

Bibliography: De Sola and Aguilar, *Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews*, No. 13, London, 1857; Cohen and Davis, *Voice of Prayer and Praise*, No. 16, London, 1899.

A. F. L. C.

MIZMOR SHIR LE-YOM HA-SHABBAT (lit. "A Psalm, a Song for the Sabbath Day"): The superscription to Ps. xcii., chanted with Ps. xciii. before the commencement of evening service on Sabbaths (including festivals falling on that day) in the "Pesuḳe de-Zimrah" of the early part of morning service on Sabbaths and festivals (see Liturgy), and (without Ps. xciii.) after the Reading of the Law at Sabbath afternoon service. There is, strangely enough, no general musical tradition for the psalm in the northern uses. The modern ḥazzanim and choir-masters have produced numerous settings (choral and solo) for it. A noteworthy composition by Franz Schubert for verses 1 to 8, designed for special festival occasions, is included in Sulzer's "Schir Zion" (i. No. 6). This setting is written for barytone solo, soli quartet, and chorus, and has been introduced by Georg Henschel at the London Symphony Concerts.

Ordinarily, in the northern ritual, the psalm is read by the congregation, and the concluding verses, from No. 12, are then intoned by the ḥazzan in an elaborate melismatic recitative, of the character shown in the transcription commencing "Ẓaddiḳ ka-tamar" (comp. the similar passage in Sulzer's "Schir Zion," ii.).

MIZMOR SHIR LE-YOM HA-SHABBAT

ẒADDIḲ KA-TAMAR

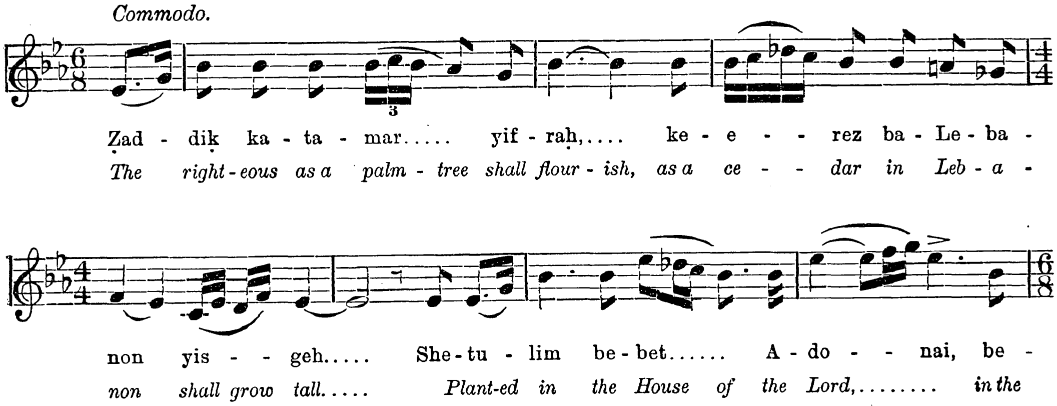
Commodo.
Ẓad - diḳ ka - ta - mar..... yif - raḥ,.... ke - e - - rez ba - Le - ba -
The right-eous as a palm - tree shall flour - ish, as a ce - - dar in Leb - a -
non yis - - geh..... She-tu - lim be-bet...... A - do - - nai, be -
non shall grow tall..... Plant-ed in the House of the Lord,........ in the

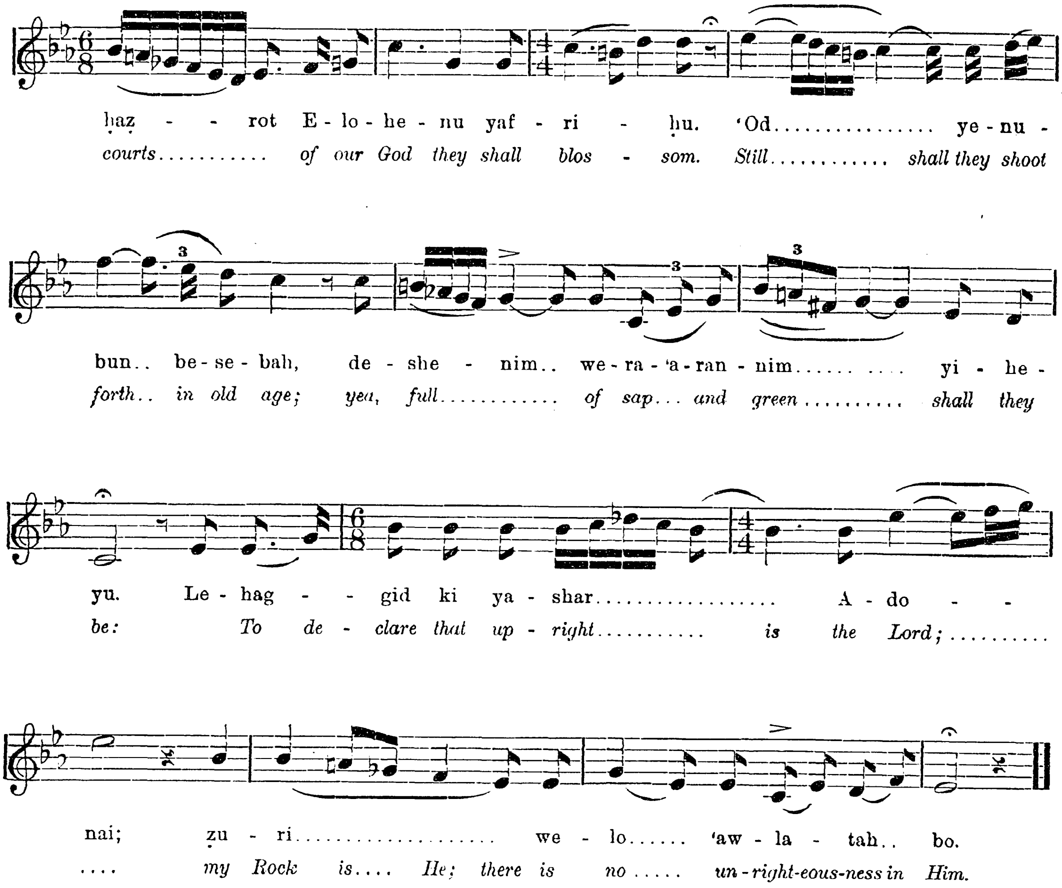
haz - - rot E - lo - he - nu yaf - ri - hu. 'Od................ ye - nu -
courts........... of our God they shall blos - som. Still............ shall they shoot
bun.. be - se - bah, de - she - nim.. we - ra - 'a - ran - nim.......... yi - he -
forth.. in old age; yea, full............ of sap... and green.......... shall they
yu. Le - hag - - gid ki ya - shar.................. A - do - -
be: To de - clare that up - right........... is the Lord;..........
nai; zu - ri..................... we - lo...... 'aw - la - tah.. bo.
.... my Rock is.... He; there is no..... un - right-eous-ness in Him.

In the Spanish and Portuguese tradition there is preserved for the Sabbath Psalm an ancient chant of exceptional beauty and interest, which is utilized in England also in the synagogues of the Reform and the German and Polish rites. It has been effectively scored, as the Psalm of the day in the Temple service, by Sir Edward Elgar in his oratorio "The Apostles," which was produced at the Birmingham Musical Festival of 1903. The first strain (marked A in the transcription), the pair of simple musical phrases employed for ordinary verses, is very antique in character; and the secondary strain (marked B), even if a later addition to it, also must have originated under Moorish influence. The ornamental figuration of the first two and parallel phrases in this secondary strain is of true Oriental character, and appears frequently in Arab songs, as, for instance, those founded on the "Oriental chromatic" scale given by Bourgault-Ducoudray in "Trente Mélodies Populaires de Grèce et d'Orient," Paris, 1876, particularly No. 2 (quoted also by Ambros, in his "Gesch. der Musik," and by others), No. 17, and the more modern No. 29. But it is important to note that this figure, and also that of the third phrase in the same strain, frequently occur in the traditional melody of the Jews of Teutonic and Slavonic lands as well as of those around the Levant (comp. Jew. Encyc. iii. 247, *s.v.* Birkat Kohanim [the Polish melody]; Geshem [melody A]; Ne'ilah; and especially Music, Synagogal).

MIZMOR SHIR LE-YOM HA-SHABBAT

ṬOB LE-HODOT

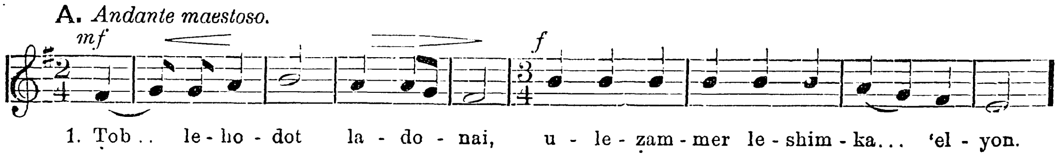
A. Andante maestoso.
mf
f
1. Ṭob.. le - ho - dot la - do - nai, u - le - zam - mer le - shim - ka... 'el - yon.

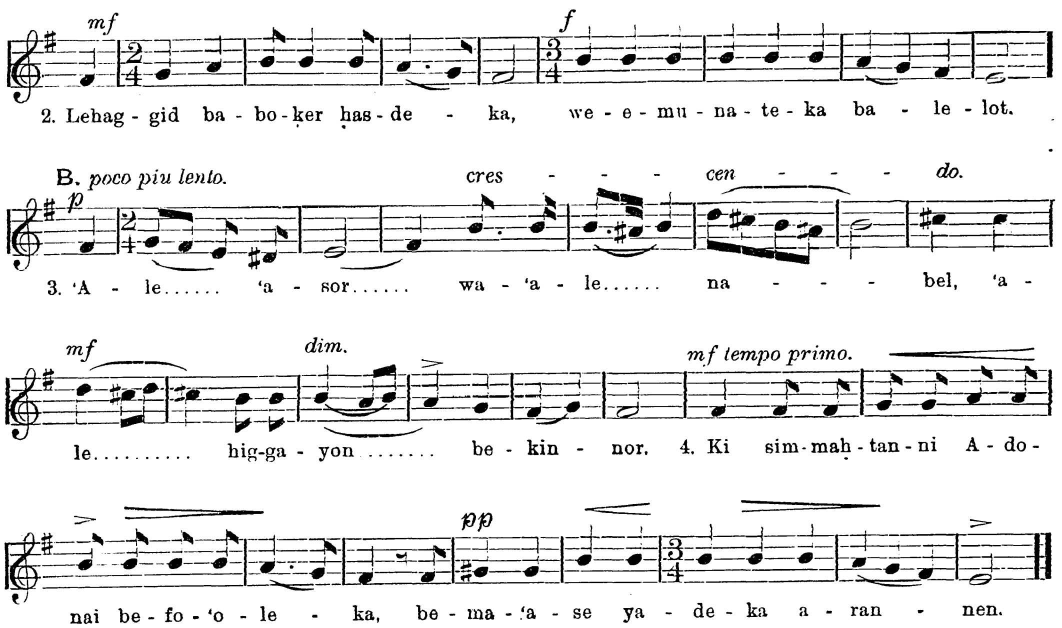
mf
f
2. Lehag - gid ba - bo - ker has - de - ka, we - e - mu - na - te - ka ba - le - lot.
B. poco piu lento.
p
cres - - - cen - - - do.
3. 'A - le...... 'a - sor...... wa - 'a - le...... na - - - bel, 'a -
mf
dim.
mf tempo primo.
le.......... hig-ga - yon .... be - kin - nor. 4. Ki sim-mah - tan - ni A - do -
pp
nai be - fo - 'o - le - ka, be - ma - 'a - se ya - de - ka a - ran - nen.

The rest of the Psalm similarly, all verses being chanted to A, except v. 9 and vv. 14, 15, which are set to B.

Bibliography: De Sola and Aguilar, *Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews*, No. 8 (gives also the traditional ending for Ps. xciii.), London, 1857; Baer. *Ba'al Tefillah*, Nos. 368, 369, 373, Frankfort-on-the-Main, 1883; Salaman and Verrinder, *Music of the West London Synagogue of British Jews*, vol. i.; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 2, London, 1896; Cohen and Davis, *Voice of Prayer and Praise*. No. 20. London, 1899.

A. F. L. C.

MIZPAH (MIZPEH; מצפה): Name of several places in Palestine. It is derived from צפה (= "to look"), on account of which it is translated in certain instances by the Septuagint *σκοπιά* and *ὁρασις*, and by the Targumim סכותא (Gen. xxxi. 49). Except in Hosea v. 1, "Mizpah" always occurs with the definite article prefixed; "Mizpeh" occurs three times with the article—(1) in Josh. xv. 38, where it designates a town of Judah; (2) in Josh. xviii. 26, where it is applied to a town of Benjamin; and (3) in II Chron. xx. 24, where it probably signifies a watch-tower in the wilderness—and twice in the construct state; namely, in Judges xi. 29 ("Mizpeh of Gilead") and in I Sam. xxii. 3 ("Mizpeh of Moab").

Mizpah is first mentioned in the Bible in connection with the meeting of Jacob and Laban on Mount Gilead, where the heap of stones which they erected as a witness, and which was called by Jacob "Galeed" and by Laban "Jegar-sahadutha," was called "Mizpah" also, for the stated reason, "the Lord watch between me and thee" (Gen. *l.c.*). This Mizpah is most probably identical with the Mizpeh of Gilead (see above), which, according to Schwarz ("Das Heilige Land," pp. 17, 183), is the same as Ramath-mizpeh of Gad (Josh. xiii. 26), and which he identifies with the modern village of Al-Ṣuf in the eastern mountain-range of Gilead.

Mizpah in Palestine.

The most important of the places bearing the name of "Mizpah" was that in Palestine, which on several occasions was the seat of assemblies at which the Israelites discussed their affairs, *e.g.*, in the time of Jephthah (Judges xi. 11), and during the war of Israel with Benjamin (*ib.* xx. 1). Samuel, also, summoned Israel to Mizpah (I Sam. vii. 5-6, 11, 16); and, finally, in the time of the Maccabees, Mizpah (Μασσηφά) appears again as a place of solemn assembly (I Macc. iii. 46). From the foregoing it would appear that at Mizpah a shrine for the worship of Yhwh existed; but there is a diversity of opinion as to the location of the place. There is no doubt that, since it is mentioned with Geba of Benjamin, the Mizpah which Asa fortified against the attacks of the King of Israel (I Kings xv. 22; II Chron. xvi. 6) was the Mizpah of Benjamin, which was called "Mizpeh" in Josh. xviii. 26 (see above), and which was over against Jerusalem. It was also this Mizpah which became the seat of the governor Gedaliah after the destruction of the Temple (II Kings xxv. 23; Jer. xl. 6 *et seq.*, xli. 1): for when Ishmael went forth from Mizpah he met certain people journeying from Shiloh to Jerusalem. W. F. Birch concludes that the other Mizpahs indicated as places of assembly are also identical with the same town of Benjamin ("Pal. Explor. Fund," 1881, pp. 91 *et seq.*; 1882, pp. 260 *et seq.*). Finally may be mentioned the opinion of Conder ("Handbook to Bible," p. 277, London, 1879), who identifies Mizpah with Nob. The Mizpeh of Judah (Josh. xv. 38; see above) is in the Shefelah or lowlands, mentioned as lying between Dilean and Jokthe-el, neither of which places has been identified. Schwarz (*l.c.* p. 74) identifies Mizpeh with Tel al-Safiyah, the Alba Specula of the Middle Ages (comp. Robinson, "Researches," ii. 363 *et seq.*).

Land of Mizpah.

There was also a whole tract of land called "the land of Mizpah" ("ereẓ ha-Miẓpah") or "the valley of Mizpeh" ("biḳ'at Miẓpeh"), mentioned in connection with the battle between Joshua and Jabin, King of Hazor, which took place at the waters of Merom (Josh. xi. 3, 8). The topography indicated, "under Hermon in the land of Mizpeh" and "unto great Zidon and unto Misrephoth-maim, and unto the valley of Mizpeh eastward," taken in connection with Josh. xi. 17, suggests that the land or valley of Mizpah is to be identified with the valley of the Lebanon or the Cœle-Syria of the Greek writers. The Mizpeh of Moab (see above) is mentioned only once (I Sam. xxii. 3), as the residence of the King of Moab, to whose care David consigned his parents.

J. M. SEL.

MIZRAḤ: Hebrew term denoting the rising of the sun, the east (Num. xxi. 11; Ps. l. 1); also used to designate an ornamental picture hung on the eastern wall of the house, or in front of the reading-desk in the synagogue, and applied to the row of seats in the synagogue on either side of the Ark. The custom of turning toward the east while at prayer, observed by the Jews living west of Palestine, is of great antiquity (Dan. vi. 11; comp. I Kings viii. 38; Ber. 28b; see EAST). The Jews of Palestine prayed with their faces turned westward (Suk. 51b). In later times opinion varied on this subject. While some of the rabbis, claiming that the Divine Presence ("Shekinah") is everywhere, maintained that it makes little difference in which direction one's face is turned in prayer, others were of the opinion that the Divine Presence is especially located in the west, and that therefore one should turn westward. R. Sheshet positively objected to the custom of praying while facing the east because the Minim prayed in that direction (B. B. 25a). The custom, however, predominated and was formulated in a baraita reading as follows: "One who is outside of Palestine should turn toward Palestine; in Palestine, toward Jerusalem; in Jerusalem, toward the Temple; and in the Temple, toward the Holy of Holies" (Ber. 30a; Yer. Ber. iv. 5).

In accordance with this injunction, synagogues are so constructed that the Ark may be placed in the direction of Palestine, and that the people may turn toward it in prayer (Maimonides, "Yad," Tefillah, xi. 2; Shulḥan 'Aruk, Oraḥ Ḥayyim, 94, 1-3). In places east of Palestine, the Ark is placed in the west and the door opposite to it in the east (Tosef., Meg. iii. 14; Rosh, *ib.* iii. 12; Ber. 6a; Tos. *s.v.* "Aḥure"; "Yad," *l.c.*; comp. Oraḥ Ḥayyim, 150, 5 and Isserles' gloss; "Ḥatam Sofer," *ib.* 27).

In spite of the objection of the medieval rabbis to the presence of any object of art in the synagogue, there were still some figures and pictures retained (see ART). In many synagogues and in almost every bet ha-midrash of modern times an ornamental picture, usually bearing the inscription "From the rising of the sun unto the setting thereof, the name of the Lord is praised" (Ps. cxiii. 3, Hebr.), is hung in front of the reading-desk, which latter is near the Ark. Many other passages, and even whole psalms, are added, and frequently are artistically strung together so as to form the likeness of the menorah or of some animal. One of the later authorities ("Ḥatam Sofer," Yoreh De'ah, 127) forbids the engraving of the above-cited passage around a picture of the sun in one of the eastern windows of the synagogue (comp. "Sefer Ḥasidim," ed. Wistinetzki, § 1625). No one, however, seems to raise any objection to the mizraḥ, which is found in synagogues and in many homes.

BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*, pp. 65, 199, Philadelphia, 1898; Hamburger, *R. B. T.* ii. 1144.

A. J. H. G.

MIZRAḤI: Family living in the Orient, to which belong some well-known rabbinical authors. There are two main branches: one in Constantinople, and the other in Jerusalem. The name "Mizraḥi" signifies "an Oriental," and is used as a surname by many Persian Jews who have settled in Turkey.

Abraham ben Baruch Mizraḥi: Shoḥeṭ at Jerusalem in the seventeenth and eighteenth centuries. He was the author of "Zikkaron li-Bene Yisrael," containing laws pertaining to ritual slaughtering. It was printed with Moses Ventura's "Yemin Mosheh," Amsterdam, 1718.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 381; Steinschneider, *Cat. Bodl.* col. 702.

Absalom ben Moses Mizraḥi: Oriental scholar of the fourteenth century. Abraham de Balmes in his "Miḳneh Abraham" (in the chapter on prosody) quotes a work by Mizraḥi entitled "Imre Shefer." This work was published by Carmoly, under the title "Ḳabbalah 'al Meleket ha-Shir" (Paris, 1841), from a Paris manuscript, in which it is indicated that it was composed in 1391. Among the models which Mizraḥi gives is the letter of Ibn Pulgar to Abner of Burgos, which Mizraḥi styles "shir meyuḥas" (noble poem, that is, a poem arranged in Mosaic style).

BIBLIOGRAPHY: L. Dukes, in *Orient, Lit.* iv. 435, vii. 808; Fuenn, *Keneset Yisrael*, p. 70; Steinschneider, *Jewish Literature*, p. 177.

Elijah ben Abraham (Re'em), Mizraḥi: Turkish rabbi and mathematician; born at Constantinople about 1455; died there 1525 or 1526. Mizraḥi was a pupil in Talmud and rabbinics of Elijah ha-Levi, who was known for his mild attitude toward the Karaites, whom he taught the Talmud (Mizraḥi, Responsa, Nos. 41, 57). But it appears from a letter of Elijah Capsali (see Grätz, "Gesch." 3d ed., viii. 448) that Mizraḥi studied also under Judah Minz of Padua, who warned him not to throw himself headlong into the quarrel between Joseph Colon and Moses Capsali. From this letter it is evident also that Elijah Mizraḥi is not to be identified, as he is by Conforte ("Ḳore ha-Dorot," p. 29a) and Azulai ("Shem ha-Gedolim," i. 22), with Elijah Parnes, who is mentioned in Colon's responsa, and who is called by Elijah Capsali a corrupt forger (comp. Zunz's notes to the "Itinerary" of Benjamin of Tudela, ed. Asher, ii. 40).

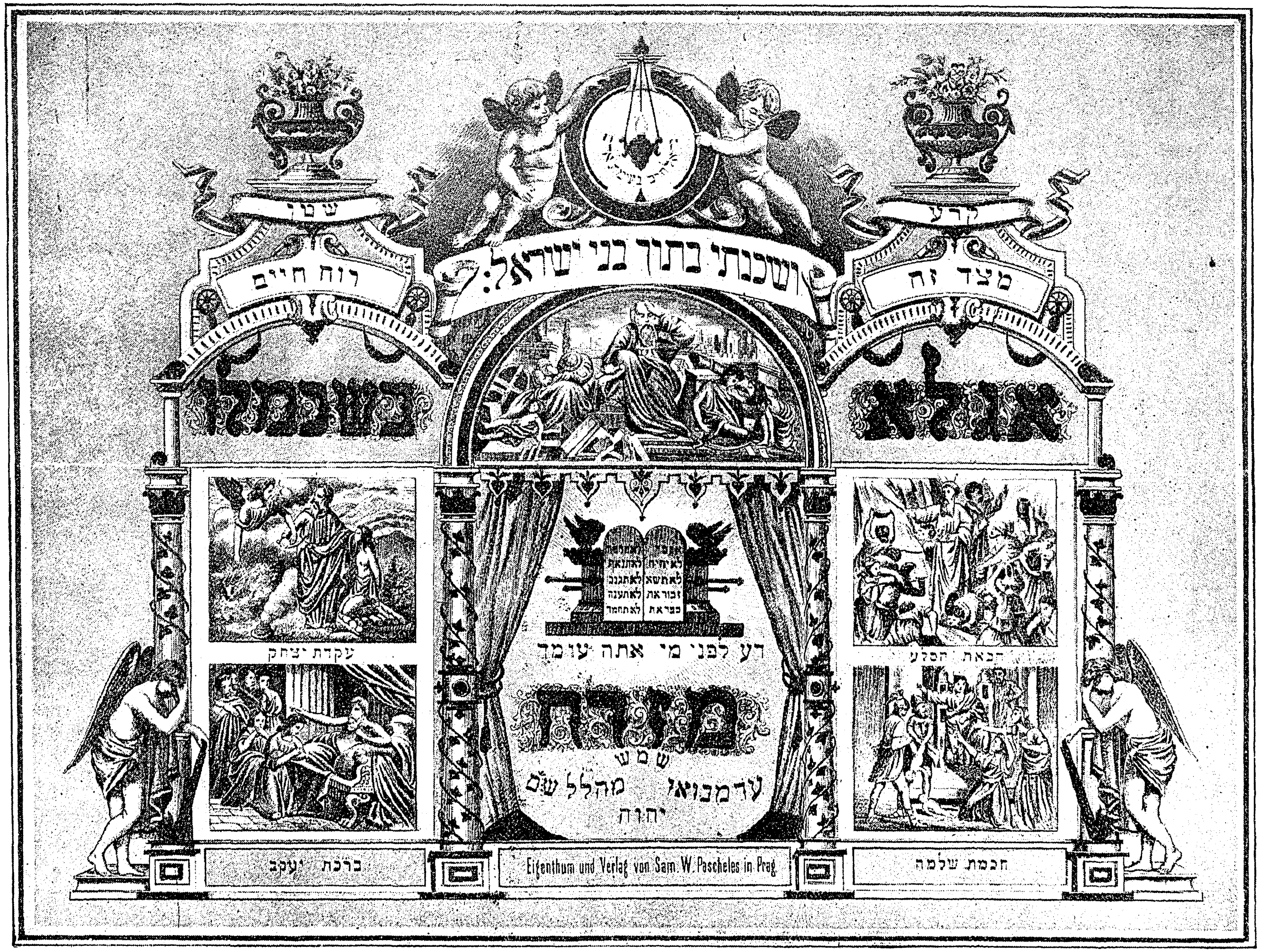
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חכמת שלמה
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A TYPICAL MIZRAḤ.

(In the possession of Maurice Herrmann, New York.)

Studies Mathematics.

While still a young man, Mizraḥi distinguished himself as a Talmudist and as an authority in rabbinical matters, on which he was consulted by many rabbis even in the lifetime of Moses Capsali. Although he was very religious, yet he devoted a part of his time to the study of the secular sciences, particularly to mathematics and astronomy, which he studied under Mordecai Comtino (see letter of Delmedigo in Geiger, "Melo Ḥofnayim," p. 12). Mizraḥi for some time earned a livelihood by teaching Talmud, mathematics, astronomy, and other sciences; but owing to his weak constitution the work proved too hard for him (Mizraḥi, Responsa, No. 56). Though it would appear from his mathematical works that he read the Greek authors, it can not be said with certainty whether he read them in the original or in an Arabic translation. It is evident, however, that he was master of at least one, if not both, of these two languages. At the death of Moses Capsali (*c.* 1495), Mizraḥi succeeded him as grand rabbi or ḥakam bashi of the Ottoman empire, which office he held till his death. Like his predecessor, Mizraḥi had a seat in the divan assigned to him by the sultan beside the mufti and above the patriarch of the Christians. The work "Me'ora'ot 'Olam" (Constantinople, 1756) contains several legends in connection with Mizraḥi and the sultan (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 267).

Mizraḥi, who had previously written against the Karaites and who had entered into polemics with Elijah Bashyaẓi (comp. the introduction to the latter's "Adderet Eliyahu"), changed his attitude toward them after he had become ḥakam bashi. Like his master, Elijah ha-Levi, he favored the idea of teaching the Talmud to the Karaites, provided the latter would abstain from reviling it. When the zealots, aiming at the destruction of every means of reconciliation between the Rabbinites and the Karaites, made so many restrictions with regard to the latter and threatened with excommunication those who would not observe them, Mizraḥi was not in Constantinople. When he returned he was indignant at the restrictions; he declared that it was the duty of the Rabbinites to consider the Karaites as Jews, and that Elijah ha-Levi and Eliezer Capsali, whose piety nobody doubted, were of the same opinion (Mizraḥi, Responsa, No. 57). He was opposed also to certain innovations of the cabalists with regard to the interpretation of the Bible (*ib.* No. 1).

His Works.

The following are Mizraḥi's rabbinical and exegetical works: "Tosefe Semag" (Constantinople, 1520), novellæ on Moses of Coucy's "Sefer Miẓwot Gadol," afterward published with the text under the title "Ḥiddushim" (*ib.* 1541); "Sefer ha-Mizraḥi" (Venice, 1527), a supercommentary on Rashi's commentary on the Pentateuch; "She'elot u-Teshubot," a collection of responsa in two parts: part i., containing 100 responsa (Constantinople, 1546); part ii., containing 39 responsa, printed with the responsa of Elijah ibn Ḥayyim under the title "Mayim 'Amuḳḳim" (Venice, 1647). Mizraḥi himself considered his commentary on Rashi the most important of his works (Responsa, Nos. 5, 78). Besides showing Rashi's Talmudic and midrashic sources, he endeavors to elucidate all obscure passages, thus defending him from the strictures of the later commentators, particularly Naḥmanides. The work was published after Mizraḥi's death by his son Israel, a fact which makes it possible to fix the approximate date of the author's death; for in Jan., 1525, he was still alive (comp. Benjamin Zeeb, Responsa, No. 284). A compendium made by Jacob Marcaria (?) was published under the title "Ḳiẓẓur Mizraḥi" (Riva di Trenta, 1561), and later one by Isaac ha-Kohen of Ostrog, entitled "Mattenat 'Ani" or "Ḳiẓẓur Mizraḥi" (Prague, 1604–9). Many commentaries and strictures were written on Mizraḥi's commentary, among the former being: "To'afot Re'em," by Mordecai Carvallo, and "Ḥayye Yiẓḥaḳ," by his son Isaac Carvallo (printed together, Leghorn, 1761); Eliakim Gatigno's "To'afot Re'em" (Smyrna, 1766); Isaac Ḥaddad's "Ḳarne Re'em" (Leghorn, 1768); Joseph of Milhau's (Muscat's) "Oẓerot Yosef" (*ib.* 1783); and Moses Toledano's "Meleket ha-Ḳodesh" (*ib.* 1803). Among the critics were Samuel Edels ("Ḥiddushe Maharsha," Hanau, 1716) and Samuel Ẓarfati ("Nimmuḳe Shemu'el," Amsterdam, 1718).

Mathematical Works.

Mizraḥi's mathematical works are "Sefer ha-Mispar" (Constantinople, 1534), on arithmetic, and a commentary to Ptolemy's "Almagest" (no longer extant), of which Mizraḥi was very proud, no commentary having been previously written on that work. He says (Responsa, No. 5) that, owing to the importance of the science of astronomy, the study of which is considered as a "miẓwah" (good deed), he occupies himself daily with writing a commentary on the "Almagest." According to Delmedigo (*l.c.*), Mizraḥi wrote also a commentary on Euclid's "Elements." The "Sefer ha-Mispar" is in three books, divided into "gates" ("she'arim"), which are subdivided into chapters. Book i. consists of three gates, treating respectively of the four functions in (1) whole numbers, (2) fractions, and (3) mixed numbers. Book ii., also of three gates, treats of (1) the four functions in astronomical fractions, (2) the extraction of the square and cube roots, and (3) proportion. Book iii. is divided into two parts, the first containing arithmetical and the second geometrical problems. Each series of problems consists of two classes treated in two chapters, the first being problems that are solved with, and the second those that are solved without, the help of the rule of three. In the introduction, Mizraḥi speaks of the relation between theology, mathematics, and the natural sciences, remarking that, while theology is in no sense concrete, the other two sciences are. He says also that mathematics is like a bridge by which one may pass from one science to the other, and that therefore special attention should be paid to it. Mizraḥi based this work mainly on Ibn Ezra's "Sefer ha-Mispar"; and twenty-one out of the 100 problems which it contains are almost literally copied from the latter. He employed Greek and Arabic works also, often quoting Nicomachus of Gerasa, Euclid, and Heron of Alexandria. From the Arabs he took material for his observations on fractions, extraction of the square root, and quadratic equations.

An abridgment of Mizraḥi's work and of Abraham b. Ḥiyya's "Sefer Ẓurat ha-Areẓ" was made by Sebastian Münster, to be used as a text-book by his pupils. This abridgment was published with a Latin translation by Schreckenfuchs (Basel, 1546), through which Mizraḥi came to the knowledge of European scholars, his original work having become rare. A similar work attributed to Mizraḥi was published at Lemberg (1807) under the title "Meleket ha-Mispar." It contains at the end lessons in chess. In answer to a question by Count Boncompagni of Rome as to whether a Jewish writer would occupy himself with the summation of the series $1^3+2^3+3^3+\ .\ .\ .\ +n^3$, Steinschneider translated into Italian the parts of the "Sefer ha-Mispar" relating to the question, together with the introduction ("Brani dell' Aritmetica d'Elia Misrachi," pp. 43--67, Rome, 1866). According to Delambre ("Histoire de l'Astronomie du Moyen-Age," p. 212, Paris, 1819), Mizraḥi was the first to treat of the extraction of the cube root. It is true that Delambre ascribed to him a much earlier epoch than that in which he lived; for, considering Mizraḥi as later than Ibn Yunus (d. 1008), he placed him in the twelfth century.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 31a; Fuenn, *Keneset Yisrael*, p. 116; *idem*, in *Ha-Karmel*, iv. 214 *et seq.*; Fürst, *Bibl. Jud.* ii. 381 *et seq.*; Grätz, *Gesch.* 3d ed., ix. 30 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 946 *et seq.*: idem, *Jewish Literature*, pp. 118, 121, 189; idem, *Hebr. Uebers.* pp. 508, 524; *idem*, in *Abhandlungen zur Gesch. der Mathematik*, ix. 477, Leipsic, 1899; G. Wertheim, *Die Arithmetik des Elia Misrachi*, Brunswick, 1896.

Israel ben Elijah Mizraḥi: Turkish Talmudist; lived at Constantinople in the sixteenth century. He edited his father's "Sefer ha-Mizraḥi" (Venice, 1527), adding to it a preface in which he asked the readers, in case they were unable to understand certain passages, not to criticize his father, but to apply to him (Israel) for explanation. A responsum of Mizraḥi's is found in "Abḳat Rokel" (No. 180). He corresponded with Abraham Treves, the author of "Birkat Abraham."

Bibliography: Azulai, *Shem ha-Gedolim*, i. 115; Fuenn, *Keneset Yisrael*, p. 698.

Israel Meïr ben Joseph Mizraḥi: Palestinian rabbi; head of the yeshibah of Jerusalem in the first half of the eighteenth century. He distinguished himself as a rabbinical scholar at an early age, and although he died when still young, he left important works. In 1727 he was sent to Constantinople to collect alms; and there he published his responsa collection "Peri ha-Areẓ," followed by a "Ḳonṭres" containing novellæ to Maimonides' "Yad" and its commentaries. He wrote also "Ner Mizraḥi," a commentary on Elijah Mizraḥi's novellæ to the "Semag," and "Tif'eret Yisrael," sermons. Both of these works remain unpublished.

Bibliography: Fuenn, *Keneset Yisrael*, p. 699; Fürst, *Bibl. Jud.* ii. 382; Steinschneider, *Cat. Bodl.* col. 1168.

E. C. M. Sel.

Raphael Abraham Shalom Mizraḥi (better known as **Rab Sharabi**): Rabbi in Jerusalem; born at Yemen; died in 1777. He enjoyed the reputation of being the most learned cabalist of his time, while his fervent piety, which, according to the historians, recalled that of the famous Isaac Luria of Safed and which has become proverbial, secured for him the position of president of the yeshibah Ḳahal Ḳadosh Ḥasidim.

Of Sharabi's writings on the Cabala the principal ones are "Reḥobot ha-Nahar" and "Derek Shalom."

Sharabi's son **Isaac Mizraḥi Sharabi** (d. at Jerusalem in 1803) bore the same high reputation for piety as his father, whom he succeeded at the yeshibah.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 20, 47, 93, 103.

S. S. M. Fr.

Reuben ben Hananiah Mizraḥi: Rabbi of Constantinople in the seventeenth and eighteenth centuries; a descendant of Elijah Mizraḥi. He was the author of "Ma'yan Gannim" (Constantinople, 1721), a work containing decisions upon ritual matters and homilies on the Pentateuch, with a preface by Aaron Hamon. In the preface are mentioned the following works by Mizraḥi, which are still unpublished: "Be'er Mayim Ḥayyim," commentary on the Zohar; "Nozelim Min Lebanon," commentary on the "Tiḳḳunim"; "Peri 'Eẓ Ḥayyim," commentary on Maimonides' "Yad"; "Kappot Temarim," commentary on Midrash Rabbah; "'Arbe Naḥal," commentary on Pirḳe Abot and Esther; "'Eẓ Abot," responsa; "Ketem Paz," commentary on the Ṭurim Oraḥ Ḥayyim and Eben ha-'Ezer; and novellæ on the Talmud.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 350, No. 1706; Fürst, *Bibl. Jud.* ii. 382; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 312-314; Steinschneider, *Cat. Bodl.* col. 2139.

E. C. M. Sel.

MIZRAIM. See Egypt.

MIẒWAH. See Commandment.

MNEMONICS (Hebrew, "simanim" = "signs"): Certain sentences, words, or letters used to assist the memory. Such aids are employed in the Mishnah, in both Talmuds, and in the Masorah, as well as by the Geonim and by the teachers of the Law during the Middle Ages. In this article only the Talmudic mnemonics will be discussed, together with those employed by the later teachers of the Law. For Masoretic signs and their use see Masorah. The mnemonics employed in the Talmud may be divided into the following two groups:

Formed of Sentences.

(1) Mnemonics which are formed from a Scriptural passage, a mishnah, a halakic sentence, or a proverb or maxim taken from life or from nature. These simanim, which are introduced by the word "we-simanak" (= "and let thy sign be"), stand invariably after the halakic sentences for which they serve as signs; and it is usually stated who invented and used them. Many originated with the Babylonian amora R. Naḥman b. Isaac, who employed them with special frequency. They occur very often in 'Abodah Zarah, Ḥullin, and Shabbat, as well as in Bekorot, 'Erubin, Yebamot, Ta'anit, and the remaining treatises. Mnemonics are used to prevent confusion where for any reason it might easily occur. Thus Ps. cxxxix. 5a ("Thou hast set me behind and before") is employed as a mnemonic for 'Ab. Zarah 8a, to show that in the enumeration of heathen feasts the Mishnah "goes from the

end toward the beginning," and that the feasts which were celebrated later are mentioned first; it might be supposed that the Mishnah had followed the order of the seasons in which the several festivals occurred. In like manner, when there is a difference between two things which are apparently alike, a sign is employed to avoid possible confusion (see several examples in Ḥul. 62b-63a). These simanim are used especially to keep the authors of divergent teachings distinct. Thus, for example, in Ḥul. 46a, where it is said that R. Ḥiyya used to throw away the liver, while R. Simon, the son of R. Judah ha-Nasi, used to eat it, the saying "ashirim meḳammeẓin" (= "the rich are economical") is employed, inasmuch as the rich R. Simon b. R. Judah was frugal and did not wish to throw away the liver. If two or more scholars bear the same name, a sign is used to show which one of them is meant. Thus in Pes. 114a, where it is said that the R. Isaac who in halakic sentences is called "Shema'ata" is R. Isaac b. Aḥa, the phrase "shema'uni aḥai" (I Chron. xxviii. 2) is used as a sign, *i.e.*, the son of Aḥa is one of the Shema'ata to whom halakic sentences belong.

To Distinguish Authorship.

(2) A wholly different kind of sign, found in the mnemonic sentences which are composed of single words each of which is a catchword for a halakic sentence, a teaching, or an opinion; or of the names of the authors and together with words made up of single letters either of the authors' names or of the catchwords characteristic of the sentences, or again of both. There are only a few examples of these sentences which have any meaning, most of them making no sense. With one exception (Zeb. 7b), they all stand before the sentences which they are to impress on the memory, and are never introduced by "we-simanak," but by "siman," which word stands sometimes before and sometimes after the mnemonic term. Mnemonics, however, are often found without the word "siman" to designate their character (*e.g.*, Shebu. 35a; Sanh. 83a), and have thus sometimes been wrongly considered as parts of the halakic sentences, as in Meg. 31a (comp. N. Brüll in his "Jahrb." ii. 119). On the other hand, there is a case (B. B. 113) where the mnemonic term was lost, and the introductory word "siman" was then supposed to be the name of an amora (comp. J. Brüll, "Die Mnemotechnik des Talmuds," p. 18).

Single Words.

These mnemonics, which are nearly all anonymous, designate the order of succession of the sentences which are to follow, or of the transmitters of the sentence about to be given, or even how many times and in what passages the name of the same transmitter occurs in the treatise under discussion. A few examples may be given. In Ḥul. 4a the sayings of R. Manasseh which occur in the treatise are comprised in a single sentence which itself contains a regulation concerning circumcision. In Ḥul. 11a different amoraim of various periods give different reasons for one fundamental law. Out of single letters taken from the names of these authors is formed the mnemonic sentence "zeman shebaḥ mekannesh," denoting that time collects that which is good; *i.e.*, in this case time has not caused the excellent sayings of the amoraim of different times to be forgotten. Occasionally these mnemonics show that something is missing in the Talmud (comp. Tos., Men. 20a, *s.v.* "Sheken"). With the exception of 'Arakin, Beẓah, Ḥagigah, Me'ilah, Rosh ha-Shanah, Sukkah, Tamid, and Temurah, such simanim are found in all the treatises of the Babylonian Talmud. It is probable, however, that in the treatises just cited there were likewise simanim which were afterward lost, especially since many mnemonics are missing in the present editions of the Talmud which were to be found in earlier copies (comp. N. Brüll, *l.c.* ii. 62 *et seq.*). These mnemonics were used by students as early as the period in which the Halakah was still handed down only orally. The prohibition against committing halakot to writing did not apply to these simanim; and they thus furnished aids to the memory.

Means of Preserving Halakot.

Most of the mnemonics, however, appear to have originated after the Talmud had been collected and arranged, but was not yet reduced to writing. Many of them presuppose the order of succession of the sentences, and contain the entire Talmud in stenographic signs. When the Talmud was written down these mnemonic notes were used as a basis for the work. After its completion the signs were retained, since they were of great assistance to many pupils who still had to memorize the Talmud, owing to the lack of written copies. They were inserted in the text likewise because they were very useful as superscriptions and indexes, since a passage in the Talmud could be more precisely referred to by means of them (comp. N. Brüll, *l.c.* ii. 61). Similarly the Geonim and the teachers of the Law during the Middle Ages employed such sentences to formulate their legal decisions (comp. Brüll, *l.c.* p. 66, note 105). Mnemonics were also invented to indicate the order of succession of the treatises, or of the chapters of individual tractates, as well as of the weekly readings from the Pentateuch (see R. Bezaleel Ashkenazi at the end of the "Shiṭṭah Meḳubbeẓet" on Men., and Judah of Modena in "Leb ha-Aryeh," ii. 2). Such is the sign "zeman naḳaṭ," employed by Maimonides in his introduction to the Mishnah to indicate the sequence of the six mishnaic orders, and which means "time has preserved," *i.e.*, "has preserved the literary products of ancient times." Furthermore, each letter of these two words indicates the name of an order of the Mishnah and the place of such order among its fellows; thus, "zayin" = "Zera'im"; "mem" = "Mo'ed"; "nun" = "Nashim"; etc. See also ABBREVIATIONS.

BIBLIOGRAPHY: S. J. Rapoport, in *Kerem Hemed*, vi. 252 *et seq.*; J. Brüll, *Die Mnemotechnik des Talmuds*, Vienna, 1864; N. Brüll, in his *Jahrb.* ii. 59-67, Frankfort-on-the-Main, 1876.

T. J. Z. L.

MOAB (Hebrew, מואב; LXX. Μωάβ; Assyrian, "Mu'aba," "Ma'ba," "Ma'ab"; Egyptian, "Muab"): District and nation of Palestine. The etymology of the word is very uncertain. The earliest gloss is found in the Septuagint, Gen. xix. 37, which explains the name, in obvious allusion to the account of Moab's parentage, as ἐκ τοῦ πατρός μου. Other etymologies which have been proposed regard it as a corruption of מי אב = "seed of a father," or as a participial form from יאב = "to desire," thus connoting "the desirable (land)." The latest explanation is by Hommel ("Verhandlungen des Zwölften Internationalen Orientalisten-Congresses," p. 261, Leyden, 1904), who regards "Moab" as an abbreviation of "Immo-ab" = "his mother is his father."

According to Gen. xix. 30-38, Moab was the son of Lot by his elder daughter, while Ammon was Moab's half-brother by a similar union of Lot with his younger child. The close ethnological affinity of Moab and Ammon which is thus attested (comp. also Judges iii. 13; II Chron. xx. 22; Isa. xi. 14; Jer. xxvi. 21) is confirmed by their subsequent history, while their kinship with the Hebrews is equally certain, and is borne out by the linguistic evidence of the Moabite Stone. They are also mentioned in close connection with the Amalekites (Judges iii. 13), the inhabitants of Mount Seir (II Chron. xx. 22; Ezek. xxv. 8), the Edomites (Ex. xv. 15; Ps. lx. 10 [A. V. 8]; Isa. xi. 14; Jer. xxv. 21), the Canaanites (Ex. xv. 15), the Sethites (Num. xxiv. 17), and the Philistines (Ps. lx. 10 [A. V. 8]; Isa. xi. 14).

Geography.

Moab occupied a plateau about 3,000 feet above the level of the Mediterranean, or 4,300 feet above the Dead Sea, and rising gradually from north to south. It was bounded on the west by the Dead Sea and the southern section of the Jordan; on the east by Ammon and the Arabian desert, from which it was separated by low, rolling hills; and on the south by Edom. The northern boundary varied, but in general it may be said to have been represented by a line drawn some miles above the northern extremity of the Dead Sea. In Ezek. xxv. 9 the boundaries are given as being marked by Beth-jeshimoth (north), Baal-meon (east), and Kiriathaim (south). That these limits were not fixed, however, is plain from the lists of cities given in Isa. xv.-xvi. and Jer. xlviii., where Heshbon, Elealeh, and Jazer are mentioned to the north of Beth-jeshimoth; Medeba, Beth-gamul, and Mephaath to the east of Baal-meon; and Dibon, Aroer, Bezer, Jahaz, and Kir-hareseth to the south of Kiriathaim. The principal rivers of Moab mentioned in the Bible are the Arnon, the Dimon or Dibon, and the Nimrim. The limestone hills which form the almost treeless plateau are generally steep but fertile. In the spring they are covered with grass; and the table-land itself produces grain. In the north are a number of long, deep ravines, and Mount Nebo, famous as the scene of the death of Moses (Deut. xxxiv. 1-8). The rainfall is fairly plentiful; and the climate, despite the hot summer, is cooler than that of western Palestine, snow falling frequently in winter and in spring. The plateau is dotted with hundreds of rude dolmens, menhirs, and stone-circles, and contains many ruined villages, mostly of the Roman and Byzantine periods. The land is now occupied chiefly by Bedouins, who render the district by no means the safest in Palestine.

History.

At the time of the Hebrew invasion the Moabites seem to have been so powerful that conflict with them was avoided (Deut. ii. 9; Judges xi. 15; II Chron. xx. 10), although the Israelites defeated and slew Sihon, the Amorite king of Heshbon, who himself had conquered a former king of Moab (Num. xxi. 21-31; Deut. ii. 24-35). Moab, on the other hand, under its king Balak, meditated a resistance to the invaders which it dared not carry out (Num. xxii.-xxiv.; Deut. xxiii. 4; Judges xi. 25). After the conquest the Moabite territory was allotted to the tribe of Reuben (Josh. xiii. 15-21; comp. Num. xxxii. 37-38). The Moabites seem to have submitted to the control of the Hebrews for a time, until Eglon, King of Moab, with the help of the Ammonites and the Amalekites, succeeded in conquering them, and ruled over them eighteen years. At the end of this period a Benjamite named Ehud obtained access to Eglon and treacherously assassinated him, whereupon the Hebrews arose and slaughtered 10,000 Moabites (Judges iii. 12-30). A few years later Saul waged a war, apparently of little importance, against them and their allies (I Sam. xiv. 47). David also subdued them and made them tributary (II Sam. viii. 1-2, 11-12; I Chron. xviii. 2, 11), although it is noteworthy that even before this time a Moabite named Ithmah was one of his generals (I Chron. xi. 46).

After the death of Ahab the Moabites under Mesha rebelled against Jehoram, who allied himself with Jehoshaphat, King of Judah, and with the King of Edom. At the direction of Elisha the Israelites dug a series of ditches between themselves and the enemy, and during the night these channels were miraculously filled with water which was as red as blood. Deceived by the crimson color into the belief that their opponents had attacked one another, the Moabites became overconfident and were entrapped and utterly defeated at Ziz, near Engedi (II Kings iii.; II Chron. xx., which states that the Moabites and their allies, the Ammonites and the inhabitants of Mount Seir, mistook one another for the enemy, and so destroyed one another). According to Mesha's inscription on the Moabite Stone, however, he was completely victorious and regained all the territory of which Israel had deprived him. The battle of Ziz is the last important date in the history of the Moabites as recorded in the Bible. In the year of Elisha's death they invaded Israel (II Kings xiii. 20), and later aided Nebuchadnezzar in his expedition against Jehoiakim (*ib.* xxiv. 2).

Although allusions to Moab are frequent in the prophetical books (*e.g.*, Isa. xxv. 10; Ezek. xxv. 8-11; Amos ii. 1-3; Zeph. ii. 8-11), and although two chapters of Isaiah (xv.-xvi.) and one of Jeremiah (xlviii.) are devoted to the "burden of Moab," they give little information about the land. Its prosperity and pride, which brought on the Moabites the wrath of Yhwh, are frequently mentioned (Isa. xvi. 6; Jer. xlviii. 11, 29; Zeph. ii. 10); and their contempt for Israel is once expressly noted (Jer. xlviii. 27). From this time Moab disappears as a nation; and in Neh. iv. 7 the Arabians instead of the Moabites are the allies of the Ammonites (comp. I Macc. ix. 32-42; Josephus, "Ant." xiii. 13, § 5; xiv. 1, § 4).

References to the religion of Moab are scanty. The Moabites were polytheists like the other early Semites; and they induced the Hebrew invaders to join in their sacrifices (Num. xxv. 2; Judges x. 6).

Religion.

Their chief god was Chemosh (Jer. xlviii. 7, 13), so that they are even called the "people of Chemosh" (Num. xxi. 29; Jer. xlviii. 46). At times, especially in dire peril, human sacrifices were offered to him, as by Mesha, who gave up his son and heir to him (II Kings iii. 27). Nevertheless, Solomon built, for this "abomination of Moab," on the hill before Jerusalem, a "high place" (I Kings xi. 7) which was not destroyed until the reign of Josiah (II Kings xxiii. 13). The Moabite Stone also mentions (line 17) a female counterpart of Chemosh, Ishtar- (or Ashtar-) Chemosh, and a god Nebo (line 14), the well-known Babylonian divinity, while the cult of Baal-peor (Num. xxv. 5; Ps. cvi. 28) or Peor (Num. xxxi. 16; Josh. xxii. 17) seems to have been marked by sensuality. Since the Moabites had opposed the invasion of Palestine, they, like the Ammonites, were excluded from the congregation unto the tenth generation (Deut. xxiii. 3-4; comp. Neh. xiii. 1-3). This law was violated during the Exile, however; and Ezra and Nehemiah sought to compel a return to the ancient custom of exclusion (Ezra ix. 1-2, 12; Neh. xiii. 23-25). The exilian usage had had royal sanction: the harem of Solomon included Moabite women (I Kings xi. 1). On the other hand, the fact that the marriages of the Beth-lehem-judah Ephrathites Chilion and Mahlon to the Moabite women Orpah and Ruth (Ruth i. 2-4), and the marriage of the latter, after her husband's death, to Boaz (*ib.* iv. 10, 13), who was the great-grandfather of David, are mentioned with no shade of reproach, shows that the law had fallen into abeyance at a comparatively early period and had become a mere priestly restriction.

In Assyrian and Babylonian Inscriptions.

In the Nimrud clay inscription of Tiglath-pileser the Moabite king Salmanu (perhaps the Shalman who sacked Beth-arbel [Hos. x. 14]) is mentioned as tributary to Assyria. Sargon II. mentions on a clay prism a revolt against him by Moab together with Philistia, Judah, and Edom; but on the Taylor prism, which recounts the expedition against Hezekiah, Kammusu-Nadbi (Chemosh-nadab), King of Moab, brings tribute to Sargon as his suzerain. Another Moabite king, Muẓuri ("the Egyptian" ?), is mentioned as one of the subject princes at the courts of Esar-haddon and Assurbanipal, while Kaasḥalta, possibly his successor, is named on cylinder B of Assurbanipal.

In the Egyptian inscriptions Moab is mentioned once, on the base of one of six colossal figures at Luxor, where Rameses II. (*c.* 1300 B.C.) includes "Mu'ab" in the list of his conquests. See Moabite Stone.

Bibliography: Tristram, *The Land of Moab*, London, 1874; George Adam Smith, *Historical Geography of the Holy Land*, ib. 1897; Clermont-Ganneau, *Recueil d'Archéologie Orientale*, ii. 185-234, Paris, 1889; Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, Berlin, 1888; Smith, *Rel. of Sem.* Edinburgh, 1894.

J. L. H. G.

MOABITE STONE: Name usually given to the only known surviving inscribed monument of ancient Moab. It was discovered in 1868 at Dhiban, the ancient Dibon, four miles north of the River Arnon. When first seen by Europeans (including a German missionary named Klein) it was an inscribed slab of black basalt 3½ feet long by 2 feet wide. The Arabs of the neighborhood, dreading the loss of such a talisman, broke the stone into pieces; but a squeeze had already been obtained by Clermont-Ganneau, and most of the fragments were recovered and pieced together by him. The reconstructed monument is now, together with the squeeze, in the museum of the Louvre in Paris.

The inscription consists of thirty-four lines containing about 260 words and is well engraved in old Hebrew (Phenician) characters. It was written about 860 B.C. in the name of Mesha, the King of Moab. The translation of the first two-thirds of the inscription is as follows:

> "I am Mesha, son of Chemosh . . . (?), King of Moab, the Dibonite. My father reigned over Moab thirty years, and I became king after my father, and I made this high place for Chemosh in קרחה, the high place of deliverance, because he had delivered me from all that attacked me, and because he had made me see my desire upon all my enemies. Omri, King of Israel, oppressed Israel many days because Chemosh was angry with his land; and his son succeeded him, and he also said, 'I will oppress Moab.' In my days he said this, and I saw my desire upon him, and Israel was humbled with everlasting humiliation. Omri had taken possession of the land of Medeba and [his people] occupied it during his days and half the days of his son, forty years; but Chemosh restored it in my days. . . . And the men of Gad had occupied the land of Ataroth for a long time, and the King of Israel had built up Ataroth for himself. And I fought against the city and took it, and I slew all the people from the city, a sight for the eyes of Chemosh and of Moab. . . . And Chemosh said to me, 'Go, take Nebo against Israel.' And I went by night and fought against it from the break of dawn until noon, and I took it and slew all [that were in] it, seven thousand men and boys and women and girls and maid servants; for to Ashtor-Chemosh I had devoted it. And I took from there the vessels of YHWH and brought them before Chemosh. And the King of Israel had fortified Jahaz and occupied it while he was at war with me, and Chemosh drove him out from before me. And I took of Moab two hundred, all its chiefs, and I attacked Jahaz and took it, in order to add it to Dibon."

In the rest of the inscription Mesha tells of restoring and fortifying cities that rightfully belonged to Moab, of building a palace for himself, and of constructing reservoirs for water.

The inscription is by far the most important yet found in Palestine. It has added essentially to the scanty knowledge of the history and religion of Moab itself, and has thrown light on the fortunes of Israel east of the Jordan, as well as upon the foreign relations of the dynasty of Omri. The character of the language of Moab is also pretty fairly indicated.

In regard to the last point it may be noticed that the inflections depart but very seldom from those of classical Hebrew. The masculine plural ends in "-in" instead of "-im," and there is an ifte'al verb-stem. "Waw" consecutive with the first person imperfect is regularly followed by the cohortative or subjunctive. The vowel-letter ה is used for the pronominal suffix of both genders.

Religious and Historical Importance.

In matters of religion Moab is seen to furnish a close parallel to Israel. Chemosh here bears exactly the same political relation to his people as Jehovah does to His (comp. Num. xxi. 29; Judges xi. 24). In both nations religion is the basis of a fiercely intense patriotism (comp. II Kings iii. 27), and the king is the nearest representative of the Deity in executing all His will. The vivid picture given of the border war-

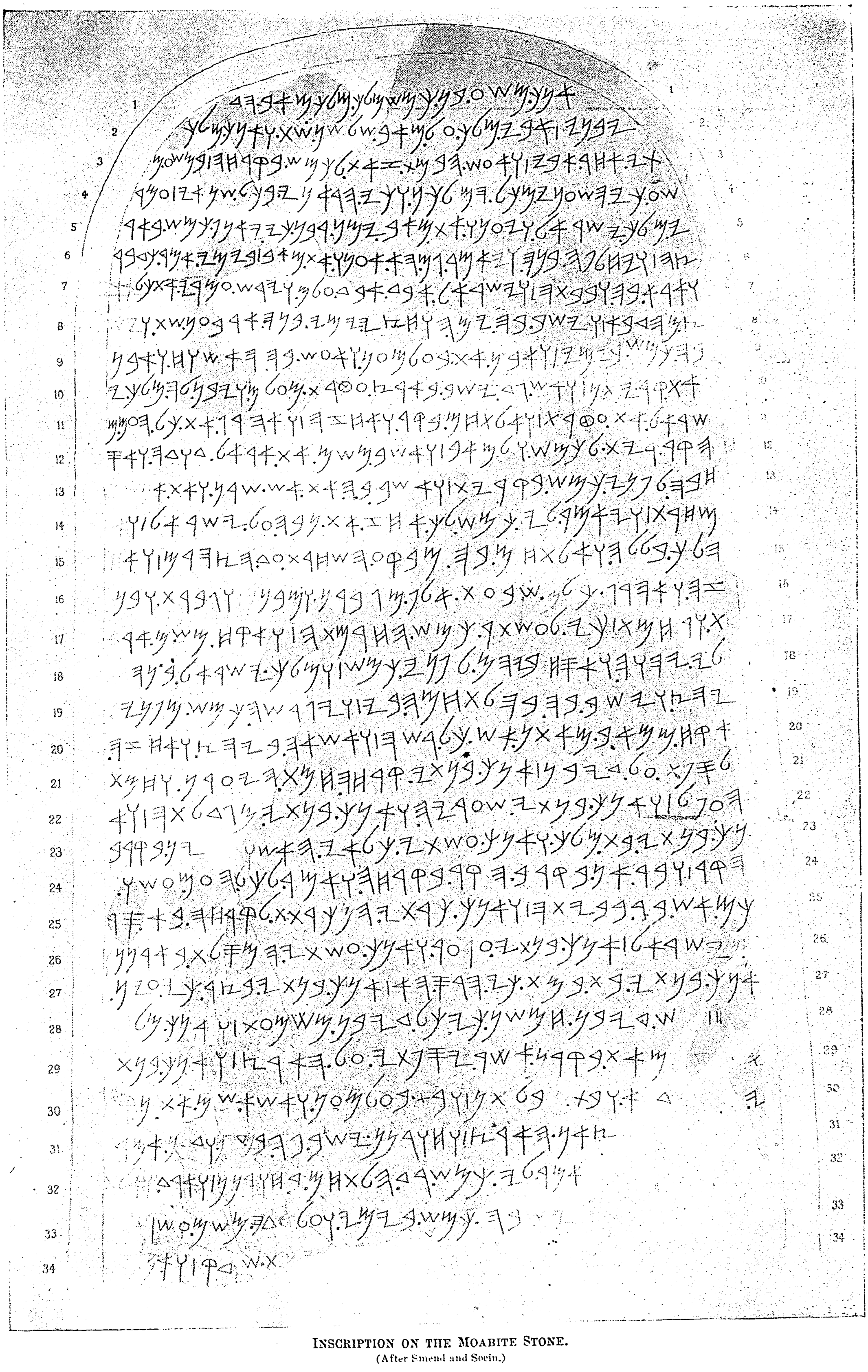

INSCRIPTION ON THE MOABITE STONE.

(After Smend and Socin.)

fare between Moab and Israel helps one to understand the bitter hostility of each people toward the other, and the race hatred to which Judah became heir after the fall of the Northern Kingdom. Of Israel's history it is learned that the warlike Gadites had absorbed the tribe of Reuben, and that they upheld the banner of Israel east of the Jordan. A clearer idea is obtained of the epoch-making deeds of Omri, under whom, in spite of the wars with Damascus, a large portion of Moab was annexed and the whole kingdom forced to pay an enormous tribute (comp. II Kings iii. 4); but after his day Israel gradually lost its hold upon Moab, which was thus left to its habitual repose, and, like wine, "settled on his lees" (Jer. xlviii. 11).

The literature in connection with the Moabite stone is quite large. Inasmuch as the elucidation of the language of the inscription is continually progressing, the later treatises are the most valuable for practical purposes. Translations with notes were given in 1870 by Clermont-Ganneau, Nöldeke, Ginsburg, Schlottmann, and Derenbourg, and in 1871 by Wright. Recent discussions give results based on reexamination and closer criticism of the text. It may be noted that an attempt to disprove the authenticity of the stone was recently made by A. Löwy (Berlin, 1903). The most important of the later studies are cited in the bibliography.

BIBLIOGRAPHY: Smend and Socin, *Die Inschrift des König's Mesa*, 1886; Clermont-Ganneau, *La Stèle de Mesa*, in *Journal Asiatique*, Jan., 1887; Nordlander, *Die Inschrift des Königs Mesa*, 1896; Lidzbarski, *Ephemeris für Semitische Epigraphie*, 1900; comp. Driver, *Mesha*, in Cheyne and Black, *Encyc. Bibl.*

J. J. F. McC.

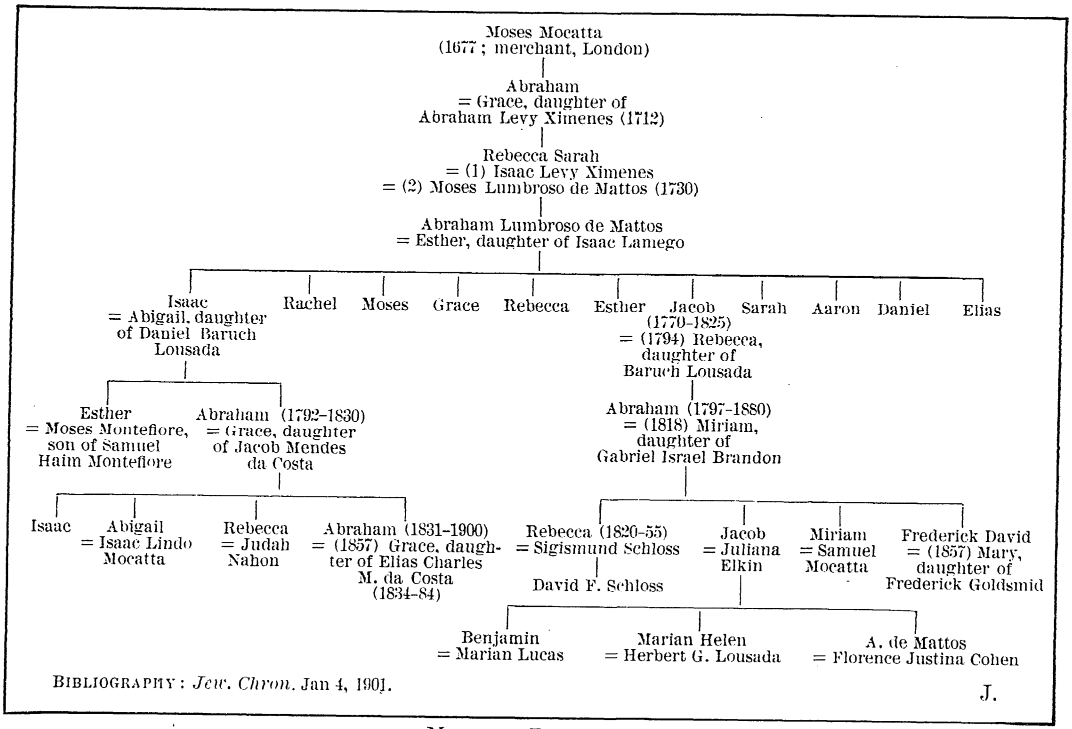
Moses Mocatta
(1677; merchant, London)
Abraham
= Grace, daughter of
Abraham Levy Ximenes (1712)
Rebecca Sarah
= (1) Isaac Levy Ximenes
= (2) Moses Lumbroso de Mattos (1730)
Abraham Lumbroso de Mattos
= Esther, daughter of Isaac Lamego
Isaac
= Abigail, daughter
of Daniel Baruch
Lousada
Rachel
Moses
Grace
Rebecca
Esther
Jacob
(1770-1825)
= (1794) Rebecca,
daughter of
Baruch Lousada
Sarah
Aaron
Daniel
Elias
Esther
= Moses Montefiore,
son of Samuel
Haim Montefiore
Abraham (1792-1830)
= Grace, daughter
of Jacob Mendes
da Costa
Abraham (1797-1880)
= (1818) Miriam,
daughter of
Gabriel Israel Brandon
Isaac
Abigail
= Isaac Lindo
Mocatta
Rebecca
= Judah
Nahon
Abraham (1831-1900)
= (1857) Grace, daughter of Elias Charles
M. da Costa
(1834-84)
Rebecca (1820-55)
= Sigismund Schloss
David F. Schloss
Jacob
= Juliana
Elkin
Miriam
= Samuel
Mocatta
Frederick David
= (1857) Mary,
daughter of
Frederick Goldsmid
Benjamin
= Marian Lucas
Marian Helen
= Herbert G. Lousada
A. de Mattos
= Florence Justina Cohen

BIBLIOGRAPHY: *Jew. Chron.* Jan 4, 1901.

J.

MOCATTA PEDIGREE.

MOBILE. See ALABAMA.

MOCATTA: An Anglo-Jewish family which can be traced back to one of the earliest of the resettlers in England.

David Mocatta: English architect; born in London 1806; died May 1, 1882; son of Moses Mocatta, translator of "Faith Strengthened." Having shown in early youth a leaning to art pursuits, he made the choice of architecture as a profession, and studied for many years in Italy under competent masters, returning to England to practise his profession. He was engaged on many important buildings, and was frequently employed by the directors of the London, Brighton, and South Coast Railway. On the death of his father he succeeded to an ample fortune, which was subsequently increased to a considerable extent by property bequeathed to him by his brother **Benjamin Mocatta.** When the late Sir John Soane bequeathed his collection to the nation, David Mocatta was appointed a trustee, Sir John having been one of his teachers before he left Italy.

Mocatta was one of the original Council of Founders of the West London Reform Synagogue. He had been directing architect of the temporary synagogue in Burton street, and he likewise superintended the construction of the building in Margaret street. On the death of Sir Francis Goldsmid he became chairman of the council of the congregation. He was a member of the council of the University College Hospital, and of the Cancer Hospital. He married the eldest daughter of Alexander Goldsmid, brother of Sir Isaac Lyon Goldsmid.

Bibliography: *Jew. Chron.* May 5, 1882; *The Times*, May 4, 1882.

J. I. H.

Frederick David Mocatta: English philanthropist and communal worker; born in London Jan. 15, 1828; retired from the firm of Mocatta & Goldsmid, bullion-brokers to the Bank of England, in 1874, and devoted himself almost exclusively to the study of charitable and social questions. The condition of the working classes of all creeds, the improvement of their dwellings, and the administration of charity with a view to promoting the independence of the poor on the lines of the Charity Organization Society, are some of the principal subjects that have engaged his attention. His philanthropic work is conducted on certain well-defined principles, foremost among them being the unification and systematic organization of charity so as to prevent the undue multiplication of institutions. He acted as chairman of the committee appointed to effect the union of the Jews' Hospital and Orphan Asylum. In 1871 a Jewish Workhouse was started, which was subsequently amalgamated under his presidency with the Hand-in-Hand Asylum. He has been active also in abrogating the voting system in Jewish charitable institutions.

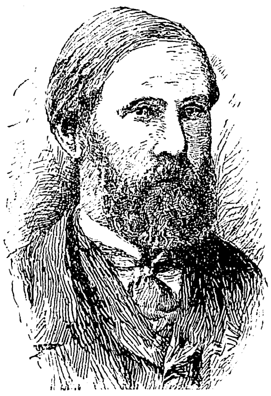

Frederick David Mocatta.

Mocatta is a vice-president of the Anglo-Jewish Association; served as a member of the Rumanian and Russo-Jewish committees; and in 1882 was deputed by the Mansion House Committee to proceed to the various Continental centers in which the refugees from persecution were congregated. In 1895 Mocatta reorganized the Jewish Home for Incurables. At the beginning of his seventieth year he was presented with a testimonial from over 200 philanthropic, literary, and other institutions of which he was a member.

Mocatta has been specially interested in the promotion of Jewish learning, having been one of the most active members in the Society of Hebrew Literature. Among works partly or wholly subventioned by him may be mentioned Zunz, "Zur Geschichte und Literatur" and "Literaturgeschichte der Synagogalen Poesie"; Berliner, "Juden in Rom"; Jacobs, "Sources of Spanish Jewish History"; the English translation of Graetz, "History of the Jews"; etc. He is himself the author of "The Jews and the Inquisition," London, 1877, of which German, Hebrew, and Italian translations have appeared. In 1900 he was elected president of the Jewish Historical Society of England.

Bibliography: *Young Israel*, March, 1897; *Jew. Chron.* Jan. 15, 1897; *Jewish Year Book*, 5661, pp. 304-305.

J. G. L.

Isaac Lindo Mocatta: Author; born in London 1818; died at Reading 1879. His early life was passed in the business pursuits which he carried on in South America. He likewise spent three years in Australia. On settling in England he interested himself in Jewish charitable work. Later in life, like his father before him, he devoted himself to writing. His two best-known works are entitled: "Moral Biblical Gleanings" (London, 1872), illustrating moral principles by Biblical examples, and "The Jewish Armory" (Brighton, 1877, privately printed). Some of the Sabbath readings issued by the Jewish Association for the Diffusion of Religious Knowledge were from his pen. He designed and printed some ingenious pictorial representations of moral truths. His secular works include "Times and Places," London, n.d., and various pamphlets on social subjects.

Bibliography: *Jewish Chronicle*, November 21, 1879.

Moses Mocatta: Broker, author, and communal worker; born in London February, 1768; died September, 1857. He was connected with the most influential Sephardic families of his day. His sister **Rachel** was the mother of Sir Moses Montefiore. For many years he was a partner in the firm of Mocatta & Goldsmid (bullion-brokers to the Bank of England), which had been founded by his father. He retired from business in middle life and devoted himself to study and to communal work. He was a diligent student of Hebrew, and well read in Biblical and Jewish literature. The "Hebrew Review" (1846) as well as the works of Grace Aguilar found in him a generous patron. Theological controversy was a subject which particularly interested him. His "Faith Strengthened" (1851) is a translation from the Hebrew of the famous "Ḥizzuḳ Emunah" of Isaac ben Abraham of Troki. His other translation, entitled "The Inquisition and Judaism" (1845), was a contribution to controversial literature, and comprised a sermon on Isa. xlii. 22 addressed to Jewish martyrs on the occasion of an auto da fé at Lisbon in 1705, and a reply to the sermon by E. Vero (a posthumous work of the author of the "Secret History of the Inquisition"). The sermon was translated from the Portuguese, and the reply from the Spanish. Moses Mocatta compiled also "The Wisdom of Solomon; a Selection from Proverbs and Ecclesiastes in Hebrew, with a Corrected Version on Parallel Lines" (1834).

As a communal worker Moses Mocatta rendered conspicuous service to the Shaaré Tikva schools and other institutions of the Spanish and Portuguese Congregation. When the schism of 1841 occurred Mocatta was one of those members of Bevis Marks who seceded from the parent community, and helped to establish the West London Synagogue of British Jews, his considerable knowledge of Hebrew and Jewish literature proving of great value to the new movement.

Bibliography: *Jewish Chronicle*, Oct. 2, 1857; Jan. 4, 1901; *Leisure Hour*, July, 1886.

J. I. H.

MOCH, JULES: French officer; colonel of the 130th Regiment of Infantry; born at Sarrelouis Aug. 4, 1829; died at Paris Aug. 8, 1881. On completing his classical studies at the lycée of Metz, he entered the military school of Saint-Cyr (1849) and was appointed sublieutenant of infantry in 1851. Moch took part in the campaigns in the Crimea (1855–56) and in Syria (1860–61), and in the occupation of Rome (1863-67); in the Franco-Prussian war (1870–71) he was commander of the battalion of the 3d Regiment, which had the mournful distinction of firing the last shots of the war, and took an honorable part in the battle of Sedan (Sept., 1870). During the interval between the Crimean and Syrian campaigns he was tutor at the school of Saint-Cyr, to which he returned later on as examiner.

After the conclusion of the Franco-Prussian war Moch published in the military journals a number of articles on the reorganization of the army. He was one of the founders and also vice-president of the Assembly of Officers (known later on as the "Military Club"), whose official organ was "Le Bulletin" (now the "Revue du Cercle Militaire"). Moch was a chevalier of the Legion of Honor, officer of the Academy, commander of the Order of Charles III. of Spain and of Nisham-el-Istikhar (Algiers), and was decorated with the stars of the Order of Nisan-i-Medjidie and the Order of Pope Pius IX. Moch openly professed Judaism.

BIBLIOGRAPHY: Gaston Moch, *Sedan; les Derniers Coups de Feu*, Paris, 1885; Zadoc Kahn, *Souvenirs et Regrets*, pp. 121-125, Paris, 1898.

S. J. KA.

MOD'AI: Family of Turkish authors.

Ḥayyim Mod'ai (the Elder): Rabbinical author; born at Safed 1709; died there 1784. He was sent by the Safed community to Europe to collect ḥaluḳḳah. From 1755 to 1776 he lived at Constantinople, returning in his old age to Safed. He left a number of manuscripts, two of which have been published—"Ṭib Giṭṭin," a treatise on divorce (Jerusalem, n.d.), and "Sefer Ḥayyim le-'Olam," responsa, 2 vols. (Smyrna, 1785).

Ḥayyim Mod'ai (the Younger): Rabbinical author; grandson of Ḥayyim Mod'ai the Elder; lived at Smyrna in the middle of the nineteenth century. His "Sefer Memar Ḥayyim," responsa, was printed with his grandfather's "Sefer Ḥayyim le-'Olam" (Smyrna, 1879). He also edited Said Leon's "Yissad ha-Melek," homilies (*ib.* 1866).

Nissim Mod'ai: Printer; lived at Smyrna in the middle of the nineteenth century. He was in partnership with Jacob Ashkenazi. The "Ḳiryat Sefer" of Moses Cohen Na'ar is among the works printed by Mod'ai and Ashkenazi.

BIBLIOGRAPHY: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 31, 39, 90.

D. M. FR.

MODEL, MARX: Court Jew to Margrave William Frederick of Brandenburg-Ansbach (1703–1723). From 1691 Model and his family were exempt from the payment of duties on the goods which they imported, and in the same year were given the privilege of printing the Talmud. The margrave protected him by several decrees, and ordered the authorities to take the necessary measures to collect debts due to him "so that Model may surely be able to help us."

Model sometimes used his influence in favor of his coreligionists, but he was very domineering, especially as an elder of the community of Fürth. He threatened them with imprisonment and heavy fines if they should refuse to carry out his orders.

Like all court Jews, Model had to suffer much from the hatred and jealousy of his rivals. Elhanan Fränkel (see HANAU, ẒEBI HIRSCH) was one of his most dangerous and embittered enemies. Fränkel tried several times, especially in 1711, to turn the margrave against Model and to have the latter imprisoned on the charge of dishonesty; but the court Jew and his family kept their place at court, while Fränkel became involved in a serious charge and was ruined.

About 1716 Model was denounced for having participated in defrauding the public revenues. Although he was not convicted, his reputation became so much damaged by the long investigation that he and some of the family retired from court, and others emigrated into the county of Pfalz-Neuburg.

BIBLIOGRAPHY: Haenle, *Gesch. der Juden im Ehemaligen Fürstentum Ansbach*, passim.

D. A. FE.

MODENA: City in central Italy; formerly the capital of the duchy of Modena. Of its Jewish community, which has been, during the last few centuries, one of the most important in Italy, there is no record until a comparatively late date. Although Jews were living in the territory of Modena as early as the year 1000, no reference to them as dwelling in the city itself occurs before 1450. There, as in so many other places, they seem at first to have been bankers who established themselves in Modena with the approval of the dukes of Ferrara, and they were treated exactly like the other Jews in the duchy. On the extinction of the house of Ferrara in 1598, the duchy did not come under the control of the States of the Church, but of a collateral branch of the house of Este. The Jews of Modena did not suffer to the same extent, therefore, as their coreligionists elsewhere, although they were subject to all the hardships of the ecclesiastical laws.

The Jewish community increased considerably in the seventeenth century, when it occupied an important position because of its rabbis and of the studies which were pursued there. Prominent among its scholars of this period was Abraham Joseph Solomon GRAZIANO (d. 1685). Cabalistic thought predominated; and the community was one of the first to introduce the daily penitential services שומרים לבקר. The political status of the Jews remained uncertain, with the exception of a temporary improvement during the French Revolution; and the Jews were not emancipated until the city was incorporated with the kingdom of Italy in 1861. In 1845 Cesare Rovighi of Modena edited the first Italian Jewish periodical, the "Rivista Israelitica," which was published at Parma.

The following rabbis and scholars of Modena may be mentioned. Fifteenth century: Samuel of Modena, corresponded with Joseph Colon (Responsa, No. 128). Sixteenth century: Gershom b. Moses; Abraham b. Daniel Modena (1543), author of many liturgical prayers; Baruch Abraham da Spoleto b. R. Pethahiah (1584). Seventeenth century: Gershom b. Israel Chezigin, Menahem b. Elhanan Cases, Moses Israel Foà b. Vardama, Judah b. Jacob Poggetto, Abraham Rovigo b. Michael Raphael, Moses David Valle, Elijah Usili, Meshullam Levi, Naḥman b. Naḥman b. Joseph, Joseph Melli b. Joseph Israel, David b. Elijah Ravenna, the above-named Abraham Joseph Solomon Graziano (1685), Aaron Berechiah Modena', Ephraim b. Elijah da Ostra, Abraham Jedidiah b. Menahem Samson Basilea. Eighteenth century: Judah Mazliaḥ Padua (–1728), Manasseh Joshua Padua (1728), Ephraim Coen (1728), David Coen b. Abraham Isaac, Jacob Ḥayyim b. Reuben Yaḥya, Moses b. Levi Li, Abraham Ḥai b. Menahem Grassini, Abraham Vita Sinigaglia b. Solomon Jedidiah, Solomon Jedidiah, Abraham Vita II., Moses Elijah b. Solomon Jedidiah (d. 1849), Ishmael Coen b. Abraham Isaac, Ephraim b. Joseph Gallico. Nineteenth century: Elishama Meïr Padovani, Solomon Nissim, Solomon Teglio, Moses Ehrenreich, Solomon Jonah, Giuseppe Cammeo.

Since 1900 the monthly "L'Idea Sionista" has been published at Modena by Carlo Coniglia, professor of law in the university there. At present (1904) the Jews of the city number about 1,200 in a total population of 64,941.

Bibliography: Ersch and Gruber, *Encyc.* section ii., part 27, p. 156, s.v. *Juden*; *R. E. J.* xx. 35 *et seq.*; Mortara, *Indice*, passim.

G. I. E.

MODENA: An Italian family the most distinguished members of which are:

Aaron Berechiah Modena. See Aaron Berechiah ben Moses ben Nehemiah of Modena.

David ben Abraham Modena: Supposed author of the anonymous Hebrew-Italian school dictionary "Dabar Ṭob" (Venice, 1596, 1606), in three parallel columns in Hebrew, Italian, and German. The existence of the author and the book is, however, called in question.

Bibliography: Fürst, *Bibl. Jud.* i. 198; Wolf, *Bibl. Hebr.* i. 288; Steinschneider, *Cat. Bodl.* col. 855.

David Zacuto b. Mazzal Ṭob Modena: Italian scholar of the nineteenth century; popular preacher and teacher at Modena. He wrote a number of didactic, religious, and casuistic works in Hebrew and Italian, including: (1) "Zeker Dawid," on customs of circumcision, two parts (Leghorn, n.d.); (2) Limmude Adonai," fundamental principles of religion for children, with Italian translation, three parts (Reggio, 1814, 1824); (3) responsa to the four Ṭurim; (4) commentary to the prayer-book and the Maḥzor according to the Italian ritual; (5) "Shelal Dawid," notes to the Pentateuch; and 300 sermons. Only the first three of these works have been printed.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 78; Benjacob, *Oẓar ha-Sefarim*, passim.

Judah Aryeh Modena. See Leon (Judah Aryeh) of Modena.

Pomona Modena: Mother of Abraham b. Daniel, who wrote over 1,000 liturgical prayers between 1536 and 1552, in which he celebrated her as a pious woman. These prayers are contained in the Codex Bislichis 72. Pomona Modena was versed in the Talmud, and David of Imola addressed a detailed Talmudic responsum to her.

Bibliography: Zunz, *Literaturgesch.* p. 535; Benjacob, *Oẓar ha-Sefarim*, p. 494; Kayserling, *Die Jüdischen Frauen*, p. 140.

G. I. E.

MODIANO, JOSEPH SAMUEL: Turkish rabbinical author; lived at Salonica at the end of the eighteenth century. He belonged to a family originally from Modena, Italy, the descendants of which are prominent in financial and industrial enterprise in Salonica. He corresponded with Ḥayyim ben David Abulafia, rabbi of Smyrna. Modiano published two works—"Uryan Telitai" (Salonica, 1795) and "Rosh Mashbir," responsa (2 vols., *ib.* 1821 and 1840). The former is a collection of novellæ on various Talmudic treatises by Naḥmani, Ibn Migash, Yom-Ṭob b. Abraham, R. Samuel Isaac of Salonica (18th cent.), and by Modiano himself. The latter work was published posthumously.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, p. 90; Azulai, *Shem ha-Gedolim*, s.v. *Uryan Telitai*.

D. M. Fr.

MODIGLIANI, ELIA: Italian traveler, naturalist, and author; born at Florence June 13, 1861; graduated at Pavia in 1883. From early youth he showed a marked inclination for natural science and a special fondness for travel. He visited the Malay Peninsula and returned with a very rich collection of specimens, which he presented to the museums of Genoa, Florence, and Rome. Among his numerous published works may be mentioned his "Ricerche sulla Grotta di Bergeggi"; "L'Isola di Nias"; "Un Viaggio all' Isola di Nias," Milan and Treves, 1890; and "L'Isola delle Donna."

Bibliography: De Gubernatis, *Diz. Biog.*

S. V. C.

MODIN (MODA'IM, MODI'IM, MODEÏN, MODI'IT). See Mattathias Maccabeus.

MODON, SIMSON HA-KOHEN: Poet; born in Mantua Aug. 1, 1679; died there June 10, 1727. He received a thorough education and was recognized as an accomplished linguist. He was one of those sent by the congregation in Mantua to do homage to Emperor Charles VI. at Vienna, where he acquitted himself most creditably and gained the emperor's good-will. Encouraged by David Finzi, rabbi of Mantua, he devoted himself to the writing of poetry; Finzi added some of his own poems to the collection "Ḳol Musar," published by Modon at Mantua in 1725 (Lemberg, 1845). Others of his poems are "Keter Torah" (Venice, 1721); "Ẓir ha-Ẓirim" (*ib.* 1722), an elegy on his teacher Judah Brill; and "Shigyon Shimshon." The last is a poem of three hundred lines, each commencing with the letter ש. He also compiled a rabbinical encyclopedia, arranged alphabetically, and called "Sefer Zikronot"; this and the "Shigyon Shimshon" are in manuscript.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2636; Fürst, *Bibl. Jud.* ii. 386; Samuel della Volta, in *Kerem Ḥemed*, ii. 113 *et seq.*; *Allg. Zeit. des Jud.* 1838, p. 216; Mortara, *Indice*, p. 41; Benjacob, *Oẓar ha-Sefarim*, p. 159, No. 185.

S. S. J. L.

MODONA, LEONELLO: Italian Orientalist; born at Cento in 1841; educated at the Istituto degli Studi Superiori of Florence. Besides compiling several library catalogues he has written: "L'Uomo e la Natura"; "La Safo Storica e il Mito di Safo e Faone"; "La Leggenda Cristiana del Mito della Caduta degli Angeli in Rapporto a Due Tavolette del Museo Britannico"; "Sara Copia Sullam"; "Di una Edizione del Sidur Tefilot."

Bibliography: De Gubernatis, *Diz. Biog.*

S. V. C.

MO'ED ("Feasts"): Name of an order of the Mishnah and the Tosefta both in Babli and in Yerushalmi. The name "Mo'ed," which is mentioned in the Talmud itself (Suk. 4b), is applied to this order because all the treatises belonging to it contain regulations and rules regarding the Sabbath and the feast-days. It is the second order in the Mishnah (Shab. 31a), and is divided into twelve treatises containing altogether eighty-eight chapters. The following are the names of the treatises: Shabbat, 'Erubin, Pesaḥim, Sheḳalim, Yoma, Sukkah, Beẓah, Rosh ha-Shanah, Ta'anit, Megillah, Mo'ed Ḳaṭan, and Ḥagigah. On their contents and their sequence in the order Mo'ed, as well as on the single instance where the order is enumerated as the third in the Mishnah, see Mishnah.

In the editions of Babli the Palestinian Gemara to Sheḳalim is printed together with that treatise, no Babylonian Gemara to it being now extant, and none, in all probability, having ever existed. The Palestinian Gemara is lacking to ch. xxi.-xxiv. of the treatise Shabbat.

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 258-259, Leipsic, 1859.

S. J. Z. L.

MO'ED ḲAṬAN ("Smaller Festival"): Treatise in the Mishnah, in the Tosefta, and in the Babylonian and Jerusalem Talmuds. It deals principally with the regulations concerning the semi-feasts, or intermediary festivals, which are termed "mo'ed" and are the days between the first two and the last two days of the feasts of Passover and Sukkot. The treatise receives its name from this designation, with the addition of "Ḳaṭan" to distinguish it from the whole Seder Mo'ed (I. Derenbourg, in "R. E. J." xx. 136 *et seq.*). In the manuscript of the Mishnah edited by Lowe and in the "'Aruk" of Nathan ben Jehiel, Mo'ed Ḳaṭan is called "Mashkin" from its opening word, signifying "they water, give to drink." In the Mishnah of the Seder Mo'ed it is the eleventh treatise, and is divided into three chapters, which contain twenty-four paragraphs in all.

Contents.

Ch. i.: What agricultural work may be undertaken on the intermediary festivals (§§ 1-4). In connection with the rule that the irrigating ditches may be repaired if they are injured, it is stated that municipal water-works and canals, as well as public streets, may be put in good condition, and in general any labor necessary for the public welfare may be performed (§ 2b). The treatise contains also regulations for the avoidance of mourning on these days (§ 5); for digging graves and sepulchers and preparing coffins (§ 6); for marriage (§ 7); for sewing (all may sew as usual, except tailors, who must take irregular stitches; § 8); for erecting an oven and a hand-mill (§ 9); for constructing balustrades; and for making repairs (§ 10).

Ch. ii.: Rules for pressing olives or wine and garnering fruit (§§ 1-3), for purchasing houses, slaves, and cattle (§ 4), and for selling fruits, clothes, and utensils (§ 5).

Ch. iii.: Enumeration of the occasions upon which a man may cut his hair and wash his clothes during the intermediary festivals (§§ 1-2); what one may write during these days (documents of all kinds), and what may not be written (*e.g.*, promissory notes, books, etc.; §§ 3-4). The feast-days interrupt a period of mourning and end it altogether; but if the mourning has not yet begun, they are not reckoned as part of it, while the Sabbath, on the contrary, is included in the period of mourning and does not terminate it (§ 5). Enumeration of the feasts which resemble the Sabbath in this respect (§ 6), and the mourning ceremonies observed in the intermediary festivals; with a description of how the women are to sing the dirges on these days (§§ 7-8) and, in connection with this, how the dirges are to be sung at the New Moon, on Ḥanukkah, and on Purim (§ 9).

Tosefta and Gemaras.

The Mishnah to this treatise, like its Tosefta, which is divided into two chapters, contains much important matter relating to Jewish social life, such as information regarding furniture and tools, housework and agriculture, public institutions, and mourning customs.

The Gemaras of both Talmuds explain the several mishnayot. In the first chapter the Babylonian Gemara contains also a number of tales, proverbs, and benedictions, which give examples of the picturesque style of the Rabbis. In the third chapter, besides the explanations of the individual mishnayot, the Babylonian Gemara contains detailed regulations concerning the different forms of the Ban and its removal (pp. 15a-17b), as well as narratives of remarkable incidents which took place when certain teachers died or were buried (p. 25a, b), and legends concerning the manner in which death overtook them (p. 28a). Here are also found interesting specimens of dirges and funeral orations delivered in Hebrew and showing traces of paronomasia and rime (p. 25b), besides Raba's citation of examples of wailing songs sung by the hired mourning-women in the vernacular at Shekanẓib (p. 28b).

Especial mention should be made of the enumeration of modifications which had taken place in the course of time in many of the usages connected with mourning and burial (p. 27a, b). All these changes were made for the sake of the poor, who could not afford the luxury of the old customs. The sums expended in the preparation of the body were so large that the relatives often left the corpse unburied because they could not meet the enormous outlay. It was not until after Rabban Gamaliel had been buried in simple linen garments that this custom became general. At a later period simplicity was carried still further, and the cheapest coverings were used for the burial of the dead (p. 27b).

S. S. J. Z. L.

MOGADOR (or **SUERAH**): Seaport of Morocco, on the Atlantic; founded by Sidi Mohammed ibn Abdallah in 1759. It has a total population of 19,000, including 10,000 Jews. Mogador is divided into three parts: the Ḳasbah, where the governor, some Mohammedans, the European officials, and a number of Jewish merchants reside; the Medinah, or city, of the Moors; and the Mellah, or Jewish quarter, which has two fortified gates. The Medinah contains the old Jewish quarter, called "Al-Mellaḥ al-Ḳadimi" (the old Mellah). In 1807 the governor, Ibn 'Abd al-Ṣaddiḳ, found it necessary for the security of the Jews to found the present Mellah. The condition of the Jews has always been better in Mogador than in many other parts of the empire, as the sultans—especially those of the Sherifian dynasty—in many instances favored them. An exception, however, was made in this respect by the sultan Muley Yazid, who in order to convert ten Jews of Mogador tortured them for ten days by repeatedly hanging them head downward in a dry cistern and bastinadoing them. When the news of the death of Muley Yazid came, some of them had expired and one had embraced Islam; the rest were set free.

The Sherifs encouraged the commerce of the Jews in every possible way by granting them privileges and loans; this condition lasted until the end of the government of Muley al-Ḥassan, when the European merchants began to give protection to their Moroccan agents. When the French navy, in 1846, bombarded Mogador, the Arab tribes of the neighborhood suddenly attacked the city and pillaged the houses of Jews and Mohammedans, dishonoring the women, and killing many of the inhabitants. Those who could escape fled as far as the city of Morocco in order to find a shelter. When peace was restored, they returned to Mogador in a condition of abject poverty. In 1860, again, when Spanish war-ships were sent to Morocco, the Jews left the city and fled to the southern province of Haha, where they were protected by the governor. The mission of Sir Moses Montefiore to Morocco brought about a better state of affairs for the Jews of Mogador and resulted in the abolition of the bastinado. The condition of the Jews of Mogador to-day, however, is still far from being secure.

The commerce of the city, mostly with England, France, and Germany, lies chiefly in the hands of the Jews, so that the Mohammedans are compelled to suspend business on the Jewish Sabbaths and holy days. Religious matters and also civil cases are decided by a board of three rabbis, and Jewish congregational affairs by a committee of seven rabbis of the community, chosen annually. The Mellah is represented in civic and political affairs by a sheik, who is installed by the government and is responsible to it for the regular payment of the Jewish tax, which amounts to 250 "doros." The expenses of the Jewish community, including the salaries of the rabbis and charity for the poor, are met by a meat-tax, a tax on imported and exported merchandise, and by donations from a French and an English shipping company by whose ships the Jews have agreed to export their merchandise. The community has a bet ha-midrash, a French and an English school for boys (founded respectively in 1862 and 1864), and two English schools for girls, one, founded in 1887, being supported by the Anglo-Jewish Association, the other being a private school.

Since its foundation the community has had the following rabbis: Yaḥya, from Agadir; Jacob Bibaz, from Rabat; Abraham Coriat, author of "Sefer Zekut Abot" (went to Leghorn in 1793); Ḥayyim Pinto (d. 1846); David ibn al-Ḥazzan (d. 1828); Joseph ben Jacob Almaliḥ, called Joseph al-Kabir (d. Jerusalem 1837); Abraham Coriat II., author of "Sefer Berit Abot"; Joseph ben Aaron Almaliḥ; Abraham ibn 'Aṭṭar (d. 1882); Moses Cohen (emigrated to the city of Morocco); and Abraham Sabah (d. 1903). The present (1904) rabbis of Mogador are Judah ben Maniel, Mas'ud Knafo, and Joseph ibn 'Aṭṭar.

D. M. Kn.

MOGHILEF (MOHILEV): 1. Capital of the government of the same name in White Russia; situated on the Dnieper. Though the city was well known as an important trading center as early as the fourteenth century, the first mention of Jews there occurs in a document dated 1522, wherein King Sigismund awards a lease, for a period of three years, of the various taxes of Moghilef to Michael Jesofovich, the noted merchant of Brest. This lease was renewed three years later, and subsequently taken up by the Jesofovich family and other Jewish merchants, as appears from a number of documents. Toward the end of the sixteenth century Jews had probably settled in Moghilef in considerable numbers, although there are no documents extant to show that they had a well-organized community at that time. In 1583 Affras Rachmaelovich, a prominent Jewish merchant of Moghilef, carried on an import and export trade with Riga and Lublin. The presence of a considerable number of Jews in Moghilef at the end of the sixteenth century is attested also by the petition, dated March 5, 1585, of the burghers of the city to King Stephen Bathori praying that Jews might be prohibited from settling in Moghilef, since they would be a serious menace to the prosperity of the Christian merchants. The king promised to grant the request of the burghers; but in spite of this the agents of the Jewish tax-farmers continued their business in Moghilef, as is shown by certain lawsuits brought by them in 1589 against some Christian merchants for selling spirituous liquors without a license. In a document dated Jan. 31, 1597, a Jew, Avram Rubinovich, is mentioned as residing on Pokrovsky street. A Jewish community seems to have existed in Moghilef for some time prior to 1621, in which year the local gild of butchers passed resolutions making it illegal for Christian as well as Jewish members of the gild to buy cattle outside of the city, and requiring Christian butchers who wished to sell kasher meat to do business in certain places where the Jewish butchers were established. In the following year the municipal council of Moghilef borrowed from the Jew Gabriel Samuelovich and his wife, Rukhana Itzkhakovna, 100 Lithuanian kop groschen for a term of ten years, and as security gave to Gabriel a house belonging to the city, situated on Nikolski street.

Community in 1621.

The growing antagonism on the part of the Christian merchants, provoked by the competition of the Jews, caused the former to make repeated complaints to the king, and finally led to the promulgation of an edict (July 23, 1626) by Sigismund III., whereby all Jews owning houses on the market-place were ordered to remove to the street on which their prayer-house was situated, "in order to prevent the conflicts due to the residence of Jews and Christians on the same streets." Equivalent areas were assigned to the Jews on the Jewish street. This edict was confirmed by Ladislaus IV. (March 8, 1633), who also prohibited the Jews from building baths and breweries within the city limits. This and other documents show that the populace was being incited against the Jews by the burghers and the clergy. In 1639 the burghers reported to the city council that a Christian servant who had been employed for ten years by the Jewess Lyuba Josefova, had died under suspicious circumstances and that the Jews had buried her without giving notice of the funeral to her relatives. The investigation revealed that the deceased had been drinking heavily in the monastery and had fallen unconscious in the street near the house; that Lyuba with the aid of the servant's sister had carried her into the house, where she died soon after; and that the son of the deceased, accompanied by other relatives, had buried her, a fact corroborated by numerous witnesses. Other unfounded accusations were repeatedly made against the Jews of Moghilef, especially as to their responsibility for the frequent conflagrations occurring in the city.

Conflicts with Citizens.

The enmity toward the Jews found expression in a riot which occurred on the Jewish New-Year's Day, Sept. 21, 1645. Led by the burgomaster, Roman Rebrovich, an armed mob attacked the Jews, who had gone to the River Dnieper for the observance of the religious custom of "Tashlik"; the mob wounded men and women, robbed them of their jewelry, and attempted to throw them into the river. The case was carried to Prince Radziwil, the chief marshal of the duchy of Lithuania, whose influence enabled the burgomaster to escape punishment. This incident, one of many, throws light on the popular attitude toward the Jews a few years before the uprising under Chmielnicki. The Jews of Moghilef apparently escaped the first fury of Chmielnicki's Cossacks in 1648; and they benefited in the following year by the renewal of the charter of privileges granted to many Lithuanian communities by King John Casimir (Feb. 17).

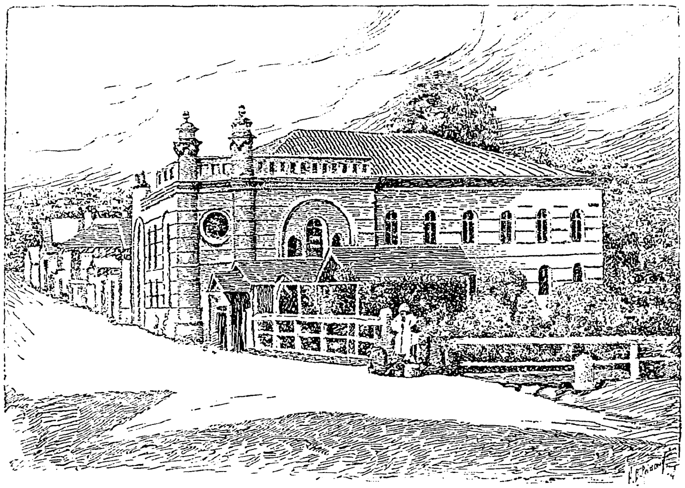

Synagogue at Moghilef, Russia.
(After a photograph.)

The security of the Moghilef community was, however, of short duration. In 1654 the city was annexed to Russia, and by order of the czar Aleksei Mikhailovich in response to a petition of the Moghilef burghers the Jews were commanded to leave (Sept. 15, 1654). In spite of this order they remained in Moghilef (probably as the result of bribery of the local officials), but they paid dearly for so doing. In 1655 most of them were massacred by the Russian soldiers outside of the city walls, where the Jews had assembled by order of the Russian commander Poklonski (see Jew. Encyc. iv. 286b, *s.v.* Cossacks' Uprising). The only Jews spared were those who had not yet left the city, and who, fearing a similar fate, had declared their readiness to accept baptism. The Father Superior Orest, commenting on this incident in his memoirs, laments the fact that after the war, when the danger to the Jews had passed, most of the converts returned to Judaism, only a tenth part of them remaining Christians.

Expelled 1654.

In 1656 Moghilef was again under Polish rule; and the old charter of privileges was renewed by King John III. In the memoirs of Orest, referred to above, mention is made also of Shabbethai Ẓebi (whom Orest calls "Sapsai Gershonovich").

The first rabbi of Moghilef and of "the Russian province" of whom record is preserved in Jewish documents, was Mordecai Süsskind Ruttenburg, who was living in Moghilef in 1686, as appears from his responsa (i. 44b; Amsterdam, 1746). He was probably among the first (if not the first) of the rabbis of the Moghilef community after permission was given the Jews in 1678 to reside anywhere in the city. For the next century the Jews of Moghilef remained secure under the protection of the Polish crown, with the exception of the period covered by the Swedish war, when Moghilef was for a time on the battle-ground between the Swedes and the Russians. Orest describes in his memoirs the entry of Peter the Great into Moghilef, when the Jewish inhabitants together with the rest came to welcome him, and presented him with a live sturgeon.

With the partition of Poland in 1772 Moghilef became a part of the Russian empire. Catherine II. visited the city in 1780 and was received by the Jews with expressions of joy. They decorated the public square with flowers and erected an arch bearing the inscription "We rejoice as in the days of King Solomon." They also engaged a band of music to play in the daytime and in the evening. During the successive reigns of Catherine, Paul, and Alexander the prosperity of the community increased. The Jewish merchants of Moghilef

Under Russian Rule.

were especially prominent as traders in timber, hemp, and grain, which were sold in Riga, where a number of Jews of Moghilef settled later. Important commercial relations were maintained also by way of the Dnieper with Kiev and Kherson. Toward the middle of the nineteenth century and later the Jewish merchants of Moghilef became prominent also as government contractors, and carried on an extensive trade with Moscow.

In 1897 the Jews of Moghilef numbered 19,398 in a total population of 43,106 The city had two synagogues and about forty houses of prayer; thirty-five ḥadarim and three yeshibot; a Jewish hospital and a number of dispensaries; Jewish elementary schools for boys and girls; a Talmud Torah; and the usual Jewish charitable organizations. By far the greater portion of the Jews of Moghilef are artisans earning scanty wages. Since the construction of the railroad, which did not touch Moghilef, the prosperity of the city has declined.

Bibliography: *Regesty*, vol. i., *s.v.*; *Russko Yevreiski Arkhiv*, i., *s.v.*; Levontin, in *Keneset Yisrael*, i. 794; Mstislavski, in *Voskhod*, 1886, ix. and x.

H. R. J. G. L.

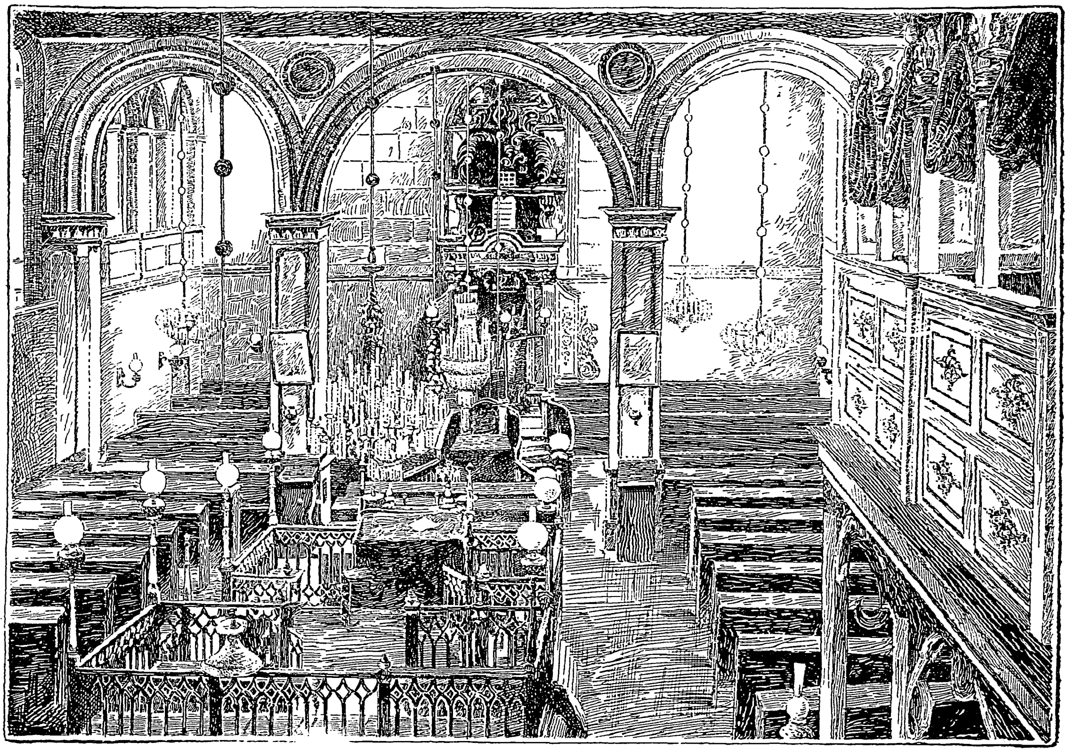

Interior of a Synagogue at Moghilef, Russia.

(After a photograph.)

2. City in the government of Podolia, Russia; situated on the Dniester; it has a population of 22,093, of whom 14,000 are Jews. The latter include 3,306 artisans and 131 day-laborers; 61 are employed in the shops and factories. The Jewish children are taught in fifty-eight ḥadarim (700 pupils), in the Jewish school with its industrial department (140), in a private school for girls (68), and in the city school (130, the total being 320). Among the charitable institutions is a hospital. In 1897 there was founded a loan association which lends small sums of money without interest to petty traders and artisans. A society for aiding the poor, founded in 1899, gives special attention to supplying artisans with proper tools and to aiding them to dispose of their wares. Poverty is steadily increasing, leading to increased emigration. During the war between the Russians and the Poles many Jews of Moghilef were killed by the Cossacks and the Russian troops (1664).

Bibliography: *Sion*, 1861, No. 30; *Voskhod*, 1898, No. 2; 1899, Nos. 7 and 56; 1900, No. 54; 1901, Nos. 58 and 68; *Regesty i Nadpisi*, vol. i., No. 1021, St. Petersburg, 1899.

H. R. S. J.

MOGHRABI (MAGHRABI), JOSEPH AL-. See Joseph ben Judah ibn 'Aḳnin.

MOGULESKO, SIGMUND (SELIG): American comedian; born in Kalorаush, Bessarabia, Dec. 16, 1858; now residing in New York. He possessed a fine voice from early youth, and was the favorite "meshorer" or choir-singer with several well-known ḥazzanim. He went to Bucharest, Rumania, while very young, and for some years studied there at the Conservatory of Music. He joined Goldfaden soon after the organization of the Yiddish theater, and since that time has been recognized as the best comedian on the Yiddish stage. He traveled with various companies over Russia, Austria, Rumania, and England. He went to the United

States about the year 1886, since when, except for an interruption of three years through illness, he has followed his profession to the present time (1904). He is known also as a leading composer of music for the Yiddish stage.

Bibliography: Hapgood, *Spirit of the Ghetto*, pp. 138, 150 *et seq.*, New York, 1902; Seifert, *Die Yiddische Bühne*, vol. ii. (*Geschichte von Yiddischen Theater*), New York, 1897.

S. P. Wi.

MOHAMMED: Founder of Islam and of the Mohammedan empire; born at Mecca between 569 and 571 of the common era; died June, 632, at Medina. Mohammed was a posthumous child and lost his mother when he was six years old. He then came under the guardianship of his grandfather 'Abd al-Muṭṭalib, who at his death, two years later, left the boy to the care of his son Abu Ṭalib, Mohammed's uncle. The early years of Mohammed's life were spent among the Banu Sa'd, Bedouins of the desert, it being the custom at Mecca to send a child away from home to be nursed. From the stories told of these early years it would appear that even then he showed symptoms of epilepsy which greatly alarmed his nurse. It has been stated that the boy was once taken on a caravan journey to Syria, and that he there came in contact with Jews and Christians. But he could very easily have become acquainted with both at Mecca; hence this theory is not necessary to explain his knowledge of Jewish and Christian beliefs. When Mohammed was twenty-five years old Abu Ṭalib obtained for him an opportunity to travel with a caravan in the service of Ḥadijah, a wealthy widow of the Ḳuraish, who offered Mohammed her hand on his return from the expedition. Six children were the fruit of this union, the four daughters surviving their father. Ḥadijah, although fifteen years his senior, was, as long as she lived, Mohammed's faithful friend and sympathizer.

Early Years.

G. M. W. M.

South-Arabian Visionaries.

Mohammed's religious activity began with the fortieth year of his life. The Islamic tradition assigns as the beginning of this new career a sudden marvelous illumination through God. The Koran, however, the most authentic document of Islam, whose beginnings are probably contemporaneous with Mohammed's first sermons, speaks of this revelation on the "fateful night" rather vaguely in a passage of the later Meccan period, while the earlier passages give the impression that Mohammed himself had somewhat hazy ideas on the first stages of the revelation which culminated in his occasional intercourse with God, through the mediation of various spiritual beings. Small wonder that his pagan countrymen took him to be a "kahin," *i.e.*, one of those Arab soothsayers who, claiming higher inspiration, uttered rimed oracles similar to those found in the earliest suras. Historical investigations, however, show that Mohammed must not be classed with those pagan seers, but with a sect of monotheistic visionaries of whose probable existence in southern Arabia, on the borderland between Judaism and Christianity, some notice has come down in the fragment of an inscription recently published in "W. Z. K. M." (1896, pp. 285 *et seq.*). This fragment ascribes to God the attribute of vouchsafing "revelation" (?) and "glad tidings" ("bashr," *i.e.*, "gospel" or "gift of preaching"), meaning probably the occasional visionary illumination of the believer. As the same inscription contains other religious concepts and expressions which parallel those in the Koran, Mohammed may well be associated with this religious tendency. The name of this South-Arabian sect is not known; but the "Ḥanifs" of the Islamic tradition belonged probably to them, being a body of monotheistic ascetics who lived according to the "religion of Abraham" and who bitterly inveighed against the immoral practises of paganism.

The First Moslems.

Islam in its earliest form certainly did not go far beyond the tenets of these men. Mohammed condemns idolatry by emphasizing the existence of a single powerful God, who has created and who maintains heaven and earth: but he condemns still more emphatically the vices born of idolatry, namely, covetousness, greed, and injustice to one's neighbor; and he recommends prayer and the giving of alms as a means of purifying the spirit and of being justified at the divine judgment. This gospel includes nothing that was not contained in Judaism or in Christianity, nor anything of what constituted the fundamental difference between the two. Islam, however, did not undertake to bridge the gulf between them. Mohammed's teaching, on the contrary, was at first expressly directed against the Arab pagans only; and even in the later Meccan period it refers to its consonance with the doctrines of the "men of the revelation," *i.e.*, Jews and Christians. Nothing is more erroneous than to assume that the watchword of the later Islam, "There is no God but Allah, and Mohammed is His prophet," was characteristic of the very beginning of the religious movement inaugurated by Mohammed: not the belief in dogmas, but the recognition of ethical obligations, was the object of his mission to his countrymen. That meant that the Arab prophet strove to gain in every believer an ally to help him to wage war upon the corruptions of the day. Mohammed's political astuteness, which was a signal characteristic of his Medina period, is apparent even in the organization of the first community. Its members were mostly poor but intellectually eminent Ḳuraish like Ali, Abu Bakr, Zubair, 'Abd al-Raḥman ibn 'Auf, Sa'd ibn Abi Waḳḳaṣ, Othman, and others. They, being in the execution of their religious duties under Mohammed's personal supervision, soon grew to be so dependent upon him that their tribal consciousness—the strongest instinct in the social life of the ancient Arabs—was gradually superseded by the consciousness of being Moslems, the community thus developing into a small state with Mohammed as its chief. Hence in time sharp conflicts arose between the powerful Meccans, the sheiks of the leading families, and Mohammed. For years they had suffered him as a harmless dreamer, a soothsayer, a magician, and even as one possessed of demons; then, when his prediction in regard to the imminent judgment of God remained unfulfilled, they had mocked him; but when the community grew—even eminent personages like Ḥamzah swearing by Islam—they grew hostile and began to persecute him and his adherents, their action culminating in the ostracism of Mohammed's family, the Banu Hashim. Restricted in his missionary activity, and separated from a large part of the faithful who had sought refuge in Christian Abyssinia, the prophet lost heart. His preaching, in so far as its nature can be gathered from the Koran, was filled with references to the persecutions to which the earlier messengers of God had been subjected, and to their final rescue by Him; and it emphasized "raḥmah"—*i.e.*, mercy shown to the good, and long-suffering to the wicked—as being God's chief attribute. Various dogmatic-theosophic discussions were added, among them being the first protests against the Christian doctrine of the son of God. The teachings of Islam, which at first had been merely a body of precepts, developed more and more into a regular system which reflected in its chief tenets the later Judaism.

The Hegira (622).

When the leading families of Mecca revoked the ban pronounced against the Banu Hashim, which had been maintained for nearly three years, they might well have believed that Mohammed's political importance at Mecca was destroyed. The prophet himself perceived, especially after the death of his protector Abu Ṭalib and of his (Mohammed's) wife Ḥadijah, that his native city was not the proper place in which to carry out his communal ideas; and he cast about for a locality better adapted to his purposes. After various unsuccessful attempts to find a following among neighboring tribes, he happened to meet, during the annual festival of the temple at Mecca, six people from Yathrib (Medina); the Arab inhabitants of this city had come into close contact with monotheistic ideas through their long sojourn among the Jewish tribes which had been the original masters of the city, as well as with several Christian families. These men, being related to Mohammed on his mother's side, took up the cause of the prophet, and were so active in its behalf among their people that after two years seventy-five believers of Medina went to Mecca during the festival and proclaimed in the so-called "ʻaḳabah," or war assembly, the official reception of Mohammed and his adherents at Mecca into the community of Yathrib. The consequence was that within a short time all the Moslems removed to Medina; and the prophet himself, as the last one, closed the first period of Islam by his hasty departure, as in flight ("Hegira"; Sept., 622).

Mohammed's entry into Medina marks the beginning of an almost continuous external development of Islam, which as a religion, it is true, lost in depth and moral content, and crystallized into dogmatic formulas, but as a political entity achieved increasing success through the eminent political ability of the prophet himself. The Arab inhabitants of Medina, the tribes of Aus and Khazraj, all joined the religion of the prophet within two years from the Hegira. Political differences, however, arose between them, especially after Mohammed had reserved for himself exclusively the office of judge; and these differences led to the formation of a moderate party of opposition, the Munafij, or weak believers, who often, and without detriment to his cause, restrained the prophet's impetuosity. But the propaganda came to a halt among the numerous Jews living in the city and the surrounding country, who were partly under the protection of the ruling Arab tribes, the Banu ʻAuf, Al-Ḥarith, Al-Najjar, Sa'idah, Jusham, Al-Aus, Thaʻlabah, and partly belonged to such large and powerful Jewish tribes as the Banu Ḳuraiẓa, Al-Naḍir, Ḳainuḳaʻ. In the first year of the Hegira Mohammed was apparently on friendly terms with them, not yet recognizing their religion to be different from his; indeed, they were included in a treaty which he made with the inhabitants of Medina shortly after his arrival among them. The prophet and his adherents borrowed from these Jews many ritual customs, as, for instance, the regularity and formality of public prayers, fasting—which later on, following the Christian example, was extended to a whole month—the more important of the dietary laws, and the "ḳiblah" (direction in which one turns during prayer) toward Jerusalem, which was subsequently changed to the ḳiblah toward Mecca. But the longer Mohammed studied the Jews the more clearly he perceived that there were irreconcilable differences between their religion and his, especially when the belief in his prophetic mission became the criterion of a true Moslem.

Relation to Jews.

The Jews, on their side, could not let pass unchallenged the way in which the Koran appropriated Biblical accounts and personages; for instance, its making Abraham an Arab and the founder of the Kaʻbah at Mecca. The prophet, who looked upon every evident correction of his gospel as an attack upon his own reputation, brooked no contradiction, and unhesitatingly threw down the gauntlet to the Jews. Numerous passages in the Koran show how he gradually went from slight thrusts to malicious vituperations and brutal attacks on the customs and beliefs of the Jews. When they justified themselves by referring to the Bible, Mohammed, who had taken nothing therefrom at first hand, accused them of intentionally concealing its true meaning or of entirely misunderstanding it, and taunted them with being "asses who carry books" (sura lxii. 5). The increasing bitterness of this vituperation, which was similarly directed against the less numerous Christians of Medina, indicated that in time Mohammed would not hesitate to proceed to actual hostilities. The outbreak of the latter was deferred by the fact that the hatred of the prophet was turned more forcibly in another direction, namely, against the people of Mecca, whose earlier refusal of Islam and whose attitude toward the community appeared to him at Medina as a personal insult which constituted a sufficient cause for war. The Koran, in order to lead its adherents to the belief that side by side with the humane precepts of religion were others commanding religious war ("jihad"), even to the extent of destroying human life, had to incorporate a number of passages enjoining with increasing emphasis the faithful to take up the sword for their faith. The earlier of these passages enunciated only the right of defensive action, but later ones emphasized the duty of taking the offensive against unbelievers — *i.e.*, in the first place, the people of Mecca—until they should accept the new faith or be annihilated. The prophet's policy, steadily pursuing one object, and hesitating at no means to achieve it, soon actualized this new doctrine.

G. H. G.

First Raids.

Mohammed's first attacks upon the Meccans were of a predatory nature, made upon the caravans, which, as all classes had a financial interest in them, were the very life of the city. The early expeditions were of comparatively little importance; and the battle of Badr in the second year of the Hegira was the first encounter of really great moment. In this battle the Moslems were successful and killed nearly fifty of the Ḳuraish, besides taking prisoners. This battle was of supreme importance in the history of Islam. The prophet had preached the doctrine that war against the unbelievers was a religious duty; and now he could claim that God was on his side. His power was consolidated; the faith of the wavering was strengthened; and his opponents were terrified. The die was cast; Islam was to be a religion of conquest with the sword. After the battle of Badr, Mohammed dared to manifest his hostility to the Jews openly. A Jewess, named Asma, who had written satirical verses on the battle of Badr, was assassinated, by command of Mohammed, as she lay in bed with her child at the breast. The murderer was publicly commended the next day by the prophet. A few weeks later Abu 'Afak, a Jewish poet whose verses had similarly offended, was likewise murdered. It is said that Mohammed had expressed a desire to be rid of him. These were single instances. The prophet soon found a pretext for attacking in a body the Banu Ḳainuḳa‘, one of the three influential Jewish tribes at Medina. They were besieged in their stronghold for fifteen days, and finally surrendered. Mohammed was prevented from putting them all to death only by the insistent pleading in their behalf of Abdallah b. Ubai, the influential leader of the opposition whom Mohammed did not dare offend. Instead, the whole tribe was banished, and its goods were confiscated. The prophet was thus enabled to give material benefits to his followers.

Death to Jewish Poets.

Medina now enjoyed a few months of comparative quiet, disturbed only by a few unimportant marauding expeditions. The third year of the Hegira was marked by the assassination of a third Jewish poet, Ka‘b b. al-Ashraf, who by his verses had stirred up the Ḳuraish at Mecca against Mohammed. The prophet prayed to be delivered from him; and there was no lack of men eager to execute his wishes. The circumstances attending the murder were particularly revolting. At about the same time a Jewish merchant, Abu Sanina by name, was murdered, and the Jews complained to Mohammed of such treacherous dealing. A new treaty was concluded with them, which, however, did not greatly allay their fears. Some months after these events (Jan., 625) occurred the battle of Uḥud, in which the Meccans took revenge for their defeat at Badr. Seventy-four Moslems were killed in the fight; Mohammed himself was badly wounded; and the prophet's prestige was seriously affected. The Jews were especially jubilant, declaring that if he had claimed Badr to be a mark of divine favor, Uḥud, by the same process of reasoning, must be a proof of disfavor. Various answers to these doubts and arguments may be found in the Koran, sura iii.

Attacks the Banu al-Naḍir.

Mohammed now needed some opportunity to recover his prestige and to make up for the disappointment of Uḥud. He found it the next year in an attack upon the Banu al-Naḍir, another of the influential Jewish tribes in the vicinity of Medina. A pretext was easily invented. Mohammed had visited the settlement of the tribe to discuss the amount of blood-money to be paid for the murder of two men by an ally of the Jews, when he suddenly left the gathering and went home. He is said by some to have declared that the angel Gabriel had revealed to him a plot of the Banu al-Naḍir to kill him as he sat among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked their stronghold. After a siege lasting more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Sprenger, "Das Leben des Moḥammad," iii. 162; "Allg. Zeit. des Jud." pp. 58, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been more or less of a burden on the hospitality of the people of Medina. The prophet was thus able both to satisfy his hatred against the Jews and materially to strengthen his position.

In the fifth year of the Hegira the Banu Ḳuraiẓa, the last Jewish tribe remaining in the neighborhood of Medina, were disposed of. Again the direct cause for attack was a matter of policy. The Ḳuraish of Mecca, whose caravans were constantly being harassed by the Moslems and by other disaffected tribes including the Jews, had formed the project of uniting their forces against Mohammed. The leader of this enterprise was the able and vigorous Abu Sufyan of Mecca. The allies encamped before Medina and engaged in what is known as "the battle of the trenches," so called from the manner in which Medina was protected from attack. The Moslems succeeded in keeping the Banu Ḳuraiẓa out of the fight by making them and the allies mutually suspicious, and the allies finally withdrew without having accomplished their purpose. The Moslems also were disappointed in having no plunder, so that Mohammed felt called upon to provide a diversion. The allies had scarcely departed, the Moslems had not yet laid down their arms, when the prophet claimed to have received a communication from Gabriel bidding him march instantly against the Banu Ḳuraiẓa. The last-named, who had no time to prepare for a long siege, retired to their castles, and surrendered after two weeks, trusting to escape as their kinsmen of the Banu Ḳainuḳa‘ and the Banu al-Naḍir had done. Their fate was left to the decision of Sa‘ad b. Mu‘adh, who, although of the tribe of Aus, the allies of

Destroys the Banu Ḳuraiẓa.

the Ḳuraiẓa, felt bitter toward them on account of their supposed treachery toward the Moslems. He decided that all the men should be killed, the women and children sold as slaves, and the property divided among the army. The carnage began the next morning, and between 600 and 700 victims were beheaded beside the trenches in which they were to be buried. Mohammed refers to the siege of Medina and the massacre of the Jews in sura xxxiii.

Attacks Jews of Khaibar.

There were now no more Jews in the vicinity of Medina, but those at Khaibar continued to annoy the prophet. Abu al-Ḥuḳaiḳ of the Banu al-Naḍir, who had settled at Khaibar, was suspected of inciting the Bedouins to plunder the Moslems. Accordingly five men of the Banu Khazraj were sent secretly and murdered him. Usair, who succeeded him as chief of Khaibar, was likewise assassinated at Mohammed's command. In the sixth year of the Hegira Mohammed made a treaty with the Ḳuraish, at Ḥudaibiyah, whither he had proceeded with some of his followers with the intention of making the pilgrimage to Mecca. The Ḳuraish objected to his entering the city, and this treaty was made instead. It provided for a cessation of hostilities for ten years. In the same year Mohammed sent embassies to the rulers of the six surrounding states inviting them to embrace Islam, but the King of Abyssinia was the only one who sent a favorable reply. In the next year the prophet attacked the Jews of Khaibar in order to reward with the rich plunder of that place the followers who had accompanied him to Ḥudaibiyah. The Jews were conquered after a brave resistance, and their leader, Kinanah, was killed. Mohammed married the chief's young wife on the battle-field; and a very rich booty fell into the hands of the Moslems. Some Jews were still left at Khaibar, but merely as tillers of the soil, and on condition of giving up one-half the produce. They remained until Omar banished all Jews from the country. The Jews of the Wadi al-Ḳura, of Fadak, and of Taima were still left; but they surrendered before the end of the year. An attempt on the life of Mohammed was made at Khaibar by a Jewish woman named Zainab, who, in revenge for the death of her male relatives in battle, put poison in a dish prepared by her for the prophet. One of Mohammed's followers who partook of the food died almost immediately afterward; but the prophet, who had eaten more sparingly, escaped. He, however, complained of the effects of the poison to the end of his life.

His Domestic Life.

During the twenty-five years of his union with Ḥadijah Mohammed had no other wife; but scarcely two months had elapsed after her death (619) when he married Sauda, the widow of Sakran, who, with her husband, had become an early convert to Islam and who was one of the emigrants to Abyssinia. At about the same time Mohammed contracted an engagement with 'A'ishah, the six-year-old daughter of Abu Bakr, and married her shortly after his arrival at Medina. 'A'ishah was the only one of his wives who had not been previously married; and she remained his favorite to the end. After his death she exercised great influence over the Moslems. In his married life, as well as in his religious life, a change seems to have come over Mohammed after his removal to Medina. In the space of ten years he took twelve or thirteen wives and had several concubines: even the faithful were scandalized, and the prophet had to resort to alleged special revelations from God to justify his conduct. Such was the case when he wished to marry Zainab, the wife of his adopted son Zaid. Two of his wives were Jewesses: one was the beautiful Riḥanah of the Banu Ḳuraiẓa, whom he married immediately after the massacre of her husband and other relatives; the other was Safya, the wife of Kinanah, whom, as stated above, Mohammed married on the battle-field of Khaibar. None of these wives bore him any children. Mohammed built little huts for his wives adjoining the mosque at Medina, each wife having her own apartment. At his death there were nine of these apartments, corresponding to the number of his wives living at that time. Mohammed's daughter Faṭimah, by Ḥadijah, married Ali and became the mother of Ḥasan and Ḥusain.

The last three years of Mohammed's life were marked by a steady increase of power. In the eighth year of the Hegira (630) he entered the city of Mecca as a conqueror, showing great forbearance toward his old enemies. This event decided his eventual supremacy over the whole of Arabia. Other conquests extended his authority to the Syrian frontier and as far south as Ṭa'if; and in the following years embassies poured in from the different parts of the peninsula bringing the submission of the various tribes. Mohammed's death occurred in the eleventh year of the Hegira, after he had been ill with a fever for over a week. He was buried where he died, in the apartment of 'A'ishah; and the spot is now a place of pilgrimage.

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G. M. W. M.

MOHEL. See CIRCUMCISION.

MOHILEWER, SAMUEL: Russian rabbi and Zionist; born in Hluboka, government of Wilna, April 25, 1824; died in Byelostok June 10, 1898. His father, Judah Löb, educated him not only in Hebrew, but also in secular subjects, and Mohilewer became in consequence an advocate of the introduction of European culture among his people. Ordained in his eighteenth year, he occupied the rabbinates successively of his native town (1848-56), Szaki (1856-60), Suwalki (1860-68), Radom (1868-83), and Byelostok (1883-98). With a keen eye for the practical needs of his people, Mohilewer devoted his energies and his fortune to Zionism. In 1875, on the occasion of the celebration of the ninetieth birthday of Sir Moses Montefiore, Mohilewer openly declared himself in favor of the colonization of Palestine. After the great persecution of the Jews in 1881 he accompanied the Russian refugees as far as Lemberg and suggested to the Emigration Committee that they be sent to the Holy Land. On his re-

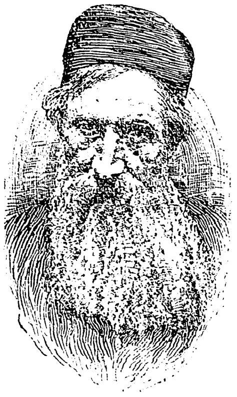

Samuel Mohilewer.

turn in 1882 he founded the first Chovevei Zion Society in Warsaw. In the same year, and again in 1886, he undertook journeys to western Europe to win adherents for the movement. In Paris, with the help of Zadoc Kahn and M. Erlanger, he succeeded in gaining the support of Baron Edmond de Rothschild, who commissioned him to select a number of Russian Jewish families as colonists. Their colony, Ekron, prospered at first, but when the colonists in 1888 were influenced by agitators to stop work, that year being a Shemiṭṭah year, economic failure became imminent. At this juncture Mohilewer and other prominent Russian rabbis stepped in, and reassured the colonists of the religious propriety of resuming work. On another occasion, in 1889, when quarrels arose between the administration and the population of the colony Rishon le-Ẓiyyon, Mohilewer acted as arbitrator. In 1896 he again favored the non-observance of the Shemiṭṭah year. In 1890 he went to Palestine himself to inspect the colonies, and from this journey gained "new hope for a brighter future for Israel as soon as Israel shall take the right path and every Jew shall consider the honor of the nation rather than his own personal advantage." During his stay in Palestine Mohilewer, backed by certain wealthy Russian Zionists, bought 1,556 acres of land near Jaffa and founded the colony Rehoboth (see Jew. Encyc. i. 250, *s.v.* Agricultural Colonies in Palestine). In 1891, hearing of the intention of Baron de Hirsch to found colonies, he again went to Paris and urged, though unsuccessfully, the choice of Palestine instead of the Argentine Republic as the land of Jewish colonization.

Favors Palestine Colonization.

In the Zionist movement as outlined at the first Basel Congress in 1897 Mohilewer took a prominent part as leader of the Russian Zionists. His influence and activity in the propagation of this movement were remarkable. As the condition of his health had prevented him from attending the first Basel Congress, he had sent a letter of greeting in Hebrew, full of wise and practical advice.

The day before his death Mohilewer wrote a circular letter to all friends of Zion, recommending the foundation of the Jewish Colonial Bank and the colonization of Palestine, and at the same time urging again the idea of unity. This last letter may be regarded as containing his testament to his people. Among his posthumous works are a collection of responsa, commentaries on Ḥoshen Mishpaṭ, and sermons. His Hebrew treatise entitled "Massa Polen," concerning the condition of the Jews in Poland, appeared in a German journal in 1872.

Mohilewer's son, **Joseph**, also a Zionist, was elected to the rabbinate of Byelostok in 1902.

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H. R. M. Sc.

MOHR, ABRAHAM MENDEL. See Mohr, Abraham.

MOINESHTI: Small town in Moldavia, district of Bakau. The census of 1820 reported forty-two Jewish taxpayers in the town, who constituted the larger part of the population; they were engaged in the exploitation of petroleum-wells, which abound in that region. In 1860 the Jew Wolf Lazarovici installed the first petroleum-refinery, and six years later he built a paraffin-factory. The town and the district passed later into the hands of the Theiler brothers, naturalized Jews, who developed scientifically the output of petroleum and paraffin, and gave a remarkable impetus to the industry in that region.

In spite of the fires which periodically devastated the town, the Jews of Moineshti were prosperous until 1880, when the expulsion of a large number of Jews from the neighboring villages increased the Jewish population of Moineshti, but diminished its prosperity. In this town the first group of Rumanian emigrants and colonists was recruited for Palestine in 1882. From that time the poverty of the community increased, and Jews of Moineshti were among the emigrants to America after the latter part of 1899. The emigration from the town continues steadily, and the Jewish population is much decreased in numbers since the census of 1899 reported 2,363 Jews resident there. The community is organized and derives its revenues from a tax of 20 centimes per kilo on kasher meat and 20 centimes per head on poultry, from the money collected at a bath owned by the community, and from a tax on unleavened bread. The community supports a rabbi and three shoḥeṭim, and gives aid to the poor and sick, in addition to maintaining the Passover relief fund. There are three synagogues at Moineshti, a school for boys, one for girls, two charitable societies, and a Zionist society.

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G. E. Sd.

MOÏSE: American Jewish family descended from **Abraham Moïse**, who was born in Alsace and emigrated to the West Indies, where he married a member of a Jewish family of St. Eustace. He amassed great wealth, but in 1791 was compelled to flee on account of the insurrection of the slaves. With his wife, Sarah, and his sons, Aaron, Benjamin (d. unmarried), Cherie, and Hyam, he reached South Carolina. Three other sons and two daughters were born to him in Charleston, S. C.

A. Welborne Moïse: Eldest son of Aaron Moïse, the lawyer and editor; born in 1846. After serving as page in the United States House of Representatives from 1857 to 1861, he entered the service of the Confederacy and served through the war with distinction, being promoted for bravery.

After the surrender he studied law, practised for a time in Richmond, Va., and then went West.

Aaron Moïse: Elder son of the founder of the family; cashier of the Bank of the State of South Carolina. He married Sarah Cohen of Kingston, Jamaica, by whom he had nine children. He studied medicine, but did not follow it as a profession.

Aaron Moïse: Lawyer and editor; born in Charleston, S. C., 1820; died in Richmond, Va., 1880. He was appointed clerk in the United States Treasury in 1853, which position he resigned in 1861, when he went to Nashville, Tenn., and was appointed captain in a Tennessee regiment. Three months later he was called to Richmond and made chief clerk in the auditor's office of the Confederate government. After the war he took up the practise of law, which he continued until his death.

Abraham Moïse: Lawyer; born 1799, the first of the family born in America; died 1869. He married Caroline, granddaughter of Meyer Moses, and left two sons (**Charles H.** and **Edwin W.**) and one daughter. His brother **Isaac** married Hetty Lopez, descendant of the Newport family of Lopez. Isaac died early, leaving three sons—**Isaac, Edwin,** and **David**—and four daughters. All three sons served throughout the Civil war on the Confederate side. David afterward studied law, and was judge of one of the courts of New Orleans at the time of his death.

Abram Moïse: Succeeded his father as cashier of the Bank of Charleston, S. C., which position he retained until his death; died without issue. He married Louise Lopez, a member of the Newport family of Lopez.

Camillus Moïse: Son of Aaron Moïse; died at the age of twenty-seven while serving in the Mexican war.

Cherie Moïse: Third son of Abraham Moïse, the founder of the family. He married Hetty Cohen of Charleston, S. C. Their daughter **Cordelia** (b. 1809; d. 1869) was known for her gift of poetry. She wrote a number of the hymns used by the Portuguese congregation of Charleston.

Columbus Moïse: Son of Aaron Moïse; born in Charleston, S. C., 1809; died in Virginia 1871. He married a daughter of D. C. Levy of Philadelphia, Pa. For thirty-five years he was president of the principal bank of New Orleans, La. He was postmaster of that city, and was chosen by its citizens to receive Gen. Zachary Taylor on his return from the battle of Buena Vista. He was granted a large tract of land in Florida for services rendered in the Indian war. Columbus Moïse wrote many short poems, one of which was sung at the laying of the cornerstone of the Portuguese synagogue in Charleston, S. C.

Columbus Moïse: Son of Columbus Moïse; born in New Orleans, La., 1855; died in Kansas City, Mo., 1895. He was city attorney of East Las Vegas, N. M., regent of the Territorial College, master in chancery of the United States Court of New Mexico, and chief justice of New Mexico. He wrote a number of short stories and poems, contributing to "Harper's Magazine," the "Century Magazine," and other periodicals, under the nom de plume "C. Esiom."

Edwin Warren Moïse: Son of Hyam and Cecilia Moïse; born at Charleston, S. C., 1811; died in New Orleans, La., 1868. After being educated as a physician at Charleston Medical College, he went to Woodville, Miss., where he practised his profession with great success. In 1840 he removed to New Orleans, studied law there, and for many years practised at the bar of Louisiana. He was elected for a number of consecutive terms to the State House of Representatives, of which he was speaker for many years; later he was appointed United States district attorney, and in 1861 was made judge of the Confederate States Court in Louisiana. Under the administration of Governor Wycliffe he became attorney-general of the state. He was a secessionist of the Calhoun school, an acknowledged leader in the Democratic party of Louisiana, and was closely identified with the history of the state during the Civil war. Two of his sons, **Harry** and **Theodore S.,** are identified with various railroad enterprises; the latter is now (1904) superintendent of the Georgia Central Railroad. Another son, **E. W. Moïse**, resides in California, where he is well known as a financier.

Edwin Warren Moïse: Son of Abraham and Caroline Moïse; born May 21, 1832, in Charleston, S. C.; died in Sumter, S. C., Dec. 9, 1902. He married Esther Lyon of Petersburg, Va., in 1854. In 1856 he opened a law-office in Columbus, Ga. When the Civil war began he organized a company of 120 men, 50 of whom he mounted and equipped at an expense of $10,000—the whole of his fortune. This company bore his name until it became Company A, 7th Confederate Cavalry, with Moïse as its captain; in 1863 he became major of the regiment, and was in command of it at the end of the war; he had not received his colonel's commission, but he had been recommended for promotion after the battle of Burgess' Mills, and the recommendation had been approved by General Lee. He fought in all the battles of the army of northern Virginia under General Lee, was slightly wounded at Gettysburg, had three horses killed under him in the battles below Petersburg, and was with Hampton in his raid and capture of Kilpatrick's camp. With 200 of his men he built the dams at Hatch's Run which protected Lee's left flank against Grant, and at Smithfield, N. C., in 1865, he performed the service of burning the bridges in the retreat of Generals Hampton and Butler from Bentonville to Raleigh. He surrendered with Gen. Joseph Johnston at Greensboro, N. C.

Edwin Moïse emerged from the war penniless and settled in Sumter, S. C., where he practised law with success. He was largely instrumental in redeeming South Carolina from radical rule in 1876, giving up his practise to cooperate with Hampton for that purpose. He was nominated as adjutant- and inspector-general of his state on the same ticket with Hampton, receiving more votes than his leader. Reelected in 1878, he served four years and declined renomination in 1880. He gave the whole of his first term's salary to the public schools of his state. He was a delegate to the Reconstruction Convention in 1865, was presidential elector in 1880, and was repeatedly sent as a delegate to various state conventions.

His son, **Marion Moïse** (b. June 15, 1855, at Sullivan's Island, S. C.), was educated at the Virginia Military Institute and South Carolina College. He was elected intendant of the city of Sumter, S. C., in 1884, serving two terms, and was chosen state senator from Sumter county in 1886, serving four years. He is now (1904) prominent as a lawyer at Sumter. He married (1877) Isabel de Leon of Charleston, S. C.

Hyam Moïse: Fourth son of Abraham Moïse; born at Port-au-Prince 1755; died 1811. He married Cecilia Wolfe of Charleston, S. C., by whom he had two sons—**Theodore Sydney** and **Edwin Warren.**

Jacob Moïse: Youngest son of the founder of the family; died in 1837. He married Rebecca Cohen, of Charleston, S. C., and settled in Augusta, Ga.; they were the first Jewish family there. His eldest daughter, **Sarah Ann,** showed literary ability at the early age of twelve. She married T. W. Dinkins, an editor, and is known for her stories, sketches, poems, and for numerous contributions to the Jewish press. Her youngest brother, **Howard,** served through the Civil war on the Confederate side. He was wounded three times and was made deaf by exposure and by the bombardment of Fort Sumter. He helped to build the batteries on Morris Island in 1860. He now lives (1904) in Sumter, S. C.

A. L. C. H.

Penina Moïse: Daughter of Abraham Moïse, who settled in Charleston, S. C., in 1791; born April 23, 1797, at Charleston; died Sept. 13, 1880. Her father died when she was about twelve years of age, and the helpless condition of the large family he left compelled her to give up school at that age. She gave early promise of literary ability, and her verse soon became known throughout the South. In 1833 she published a collection of poems entitled "Fancy's Sketch-Book," which was favorably received. From that time on she became a regular contributor to the publications of her day. Among the periodicals to which she contributed may be mentioned the "Washington Union," "The Home Journal of New York," "The Boston Daily Times," "Heriot's Magazine," "The New Orleans Commercial Times," "Godey's Lady's Book," "The Occident," and the "Charleston Courier." She contributed also several articles to the first copy of the "Charleston Book," a well-known publication in its day. Her contributions to the daily press were frequently of a humorous character. As a poet she was so highly esteemed that her fellow citizens looked to her for the celebration of every local event of importance.

An ardent Jewess, Penina Moïse wrote much on topics affecting her race. She took a lively interest in communal affairs, and was for years the superintendent of the Sabbath-school of the Charleston synagogue. During this period she wrote many hymns and religious pieces. Her book of hymns has been in use in the Congregation Beth Elohim of Charleston and in other Southern congregations.

In 1854, during the epidemic of yellow fever in South Carolina, she devoted herself to caring for the victims, whom she nursed irrespective of creed. Just before the outbreak of the Civil war her sight began to fail. The war compelled her to leave Charleston, but at its close she returned with her sister, Rachel Moïse, and opened a school which became widely known. Finally she lost her sight completely and met with other misfortunes as well.

BIBLIOGRAPHY: *Appleton's Encyc. of American Biography;* Mrs. S. A. Dinkins, in *American Jews' Annual*, 1885; Isaac Markens, *The Hebrews in America*, p. 59, New York, 1888; M. Kayserling, *Die Jüdischen Frauen*, Leipsic, 1879; Charlotte Adams, in *The Critic*, xv. 327.

A. L. Hü.

Theodore Sydney Moïse: Elder brother of the attorney-general of that name; born in Charleston, S. C., 1806; died in Natchitoches, La., July 2, 1883. He married Cecilia F. Moses, granddaughter of Meyer Moses of Revolutionary times; by her he had one daughter, who married her cousin, Charles H. Moïse. Theodore Moïse was an artist of ability. His portraits are found in many homes in South Carolina, Mississippi, Louisiana, and Kentucky (where he painted a portrait of the beautiful Sallie Ward, a famous Kentucky belle of that day). In 1836 he removed from Charleston to Mississippi, and afterward to New Orleans, La. He served during the Civil war on the staff of General Herbert of Louisiana, and his ingenuity contributed to the planning of the fire-rafts which were used to repel the Federal fleet. His second wife, Mathilde Vaughn, bore him six sons: **Robert** (entered the Catholic priesthood); **Charles; "Brother Ambrose"** (head of the Christian Brothers' College in St. Paul, Minn.; won the gold medal offered during the World's Fair at Chicago for the best epic on the discovery of America); and three others who became prominent lawyers, one of them, **James C. Moïse,** being at the time of his death (1901) judge of the criminal court of New Orleans.

A. L. C. H.

MOÏSEVILLE. See AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC.

MOKAMES, DAVID AL-. See DAVID (ABU SULAIMAN) IBN MERWAN AL-MUḲAMMAṢ.

MOKIAḤ, MORDECAI. See MORDECAI MOKIAḤ.

MOLAD. See CALENDAR.

MOLDAVIA. See RUMANIA.

MOLE: Traditional rendering of the Hebrew "ḥaparparah" (Isa. ii. 20). Some give "mole" as the translation also of "ḥoled" (Lev. xi. 29), which is, however, generally assumed to mean WEASEL. "Tinshemet," which the Septuagint, the Vulgate, and the Targum take for some kind of mole, is commonly admitted to mean either a lizard (Lev. xi. 3) or some kind of bird (*ib.* verse 18).

The mole proper (*Talpa*) does not occur in Palestine. The animal which would answer the description of Isa. ii. 20 is the mole-rat (*Spalax typhlus*), which is common about ruins, loose débris, and stone-heaps, and which in external appearance resembles the mole.

The Talmud has for the mole the terms "tinshemet" (Ḥul. 63a) and "ishut" (Kelim xxi. 3; comp. Targ. to Lev. xi. 30). The mole is described as having no eyes (comp. Aristotle, "History of Animals," iv. 8, 2, and Pliny, "Historia Naturalis," xi. 37, 52) and as being destructive to grain and plants (M. Ḳ. 6b). In Ber. 57b (comp. Tos. to M. Ḳ. 6b) קרפדאי, which Rashi explains by "talpa," is mentioned alongside of the bat and weasel, whose appearance in dreams is a bad omen.

Bibliography: Tristram, *Nat. Hist.* p. 120; Lewysohn, *Z. T.* p. 101.
E. G. H. I. M. C.

MOLIN, JACỌB BEN MOSES HA-LEVI. See Mölln, Jacob ben Moses.

MOLINA, ISAAC: Egyptian rabbi of the sixteenth century; a native of Venice. He had a controversy with Joseph Caro on the subject of R. Gershom's "taḳḳanot" (comp. Caro, Responsa on Eben ha-'Ezer). There is also a responsum of Molina in Caro's "Abḳat Rokel," No. 130, the following number being Caro's answer. Molina collected all the responsa of Asher b. Jehiel and some of other rabbis into one volume, which he entitled "Besamim Rosh," providing it with notes and with a preface (Berlin, 1793). In his preface he claims to have written responsa and novellæ on the Talmud and on Maimonides' "Yad."

Bibliography: Azulai, *Shem ha-Gedolim*, i. 106; Conforte, *Ḳore ha-Dorot*, p. 36b; Fürst, *Bibl. Jud.* ii. 387; Steinschneider, *Cat. Bodl.* col. 1139.
E. C. M. Sel.

MOLITOR, JOSEPH FRANZ: German Christian cabalist; born June 8, 1779, in Ober Ursel, in the Taunus; died in Frankfort-on-the-Main March 23, 1860. Early in life he interested himself in the philosophy of Kant, Fichte, and Schelling, writing under the influence of the last-named's teachings "Ideen zu einer Künstlichen Dynamik der Geschichte" (1805). In the same year he published his "Ueber den Wendepunkt des Antiken und Modernen," which shows the influence of Baader's theosophy. "Ueber die Philosophie der Modernen Welt" came out in 1806. About this time Prince von Dalberg founded an institution for the uplifting of Judaism, and Molitor became teacher there. Becoming interested in the various phases of Judaism, he began the study of Hebrew and Aramaic, then Talmud, and later, actuated by an insight into the Cabala he had received from the Jewish cabalist Metz in 1813, he turned his attention to the study of the Zohar, to which henceforth he devoted himself entirely. He wrote the first volume of his "Philosophie der Geschichte oder über die Tradition" in 1824, as a result of his cabalistic studies. The second volume (1834) contains a compendium of the Cabala and a reference to the need of divine revelation. This was followed by a third volume (1839), containing a general account of paganism, Christianity, and Judaism, and a discussion of the Jewish laws of impurity. The fourth volume of this work, published in 1853, shows the relation of the Cabala to Christianity. The fundamental object of this work is to show the superiority of cabalistic mysticism over that of the Christian, and that Christianity is Judaism obscured by a false mysticism.

Bibliography: *Allg. Deutsche Biog.*, s.v.; *La Grande Encyclopédie*, s.v.; *Allg. Zeit.* 1860, Supplement to April 21; J. E. Erdmann, *Grundriss der Gesch. der Philologie*, 3d ed., vol. ii., pp. 506 *et seq.*
S. S. J. L.

MOLKO, SOLOMON: Marano cabalist; born a Christian in Portugal about 1500; died at Mantua in 1532. His baptismal name probably was **Diogo Pires.** He held the post of secretary in one of the higher courts of his native country. When the adventurer David Reubeni came ostensibly on a political mission from Khaibar, in Africa, to Portugal, Molko wished to join him, but was rejected. He then circumcised himself, though without thereby gaining Reubeni's favor, and emigrated to Turkey. Highly endowed, but a visionary and believer in dreams, he studied the Cabala with Joseph Taytazak and became acquainted with Joseph Caro. He then wandered, as a preacher, through Palestine, where he achieved a great reputation and announced that the Messianic kingdom would come in 1540. In 1529 Molko published a portion of his sermons under the title "Derashot," or "Sefer ha-Mefo'ar." Going to Italy, he was opposed by prominent Jews, who feared that he might mislead their coreligionists, but he succeeded in gaining the favor of Pope Clement VII. and of some Judeophile cardinals at Rome. He is said to have predicted to the pope a certain flood which inundated Rome and various other places. After his many cabalistic and other strange experiments, Molko felt justified in proclaiming himself the Messiah, or his precursor. In company with David Reubeni, whom he came across in Italy, he went in 1532 to Ratisbon, where the emperor Charles V. was holding a diet. On this occasion Molko carried a flag with the inscription מכבי (abbreviation for "Who among the mighty is like unto God?"). The emperor imprisoned both Molko and Reubeni, and took them with him to Italy. In Mantua an ecclesiastical court sentenced Molko to death by fire. At the stake the emperor offered to pardon him on condition that he return to the Church, but Molko refused, asking for a martyr's death.

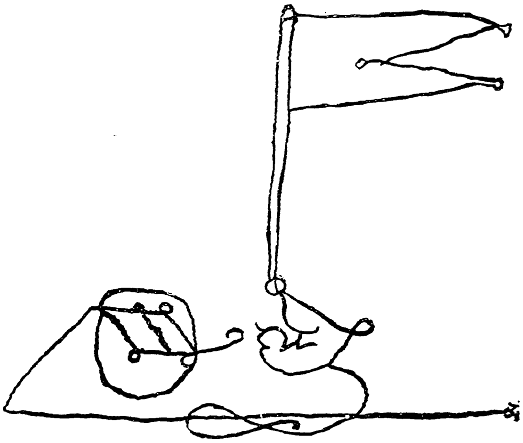

Autograph of Solomon Molko.
(After a manuscript in the possession of the Alliance Israélite Universelle.)

Bibliography: Grätz, *Gesch.* 3d ed., ix. 234 *et seq.*, note 5; Neubauer, *M. J. C.* ii.; Vogelstein and Rieger, *Gesch. der Juden in Rom.*
S. P. B.

MOLL, ALBERT: German physician; born at Lissa May 4, 1862; educated at the universities of

Breslau, Freiburg, Jena, and Berlin (M.D. 1885). During the following two years he took postgraduate courses at Vienna, Budapest, London, Paris, and Nancy, and in 1887 established himself as a neuropathologist in Berlin. In 1894 he visited the leading medical institutions of eastern Europe, and in 1898 those of North America.

Moll has written several essays in the medical journals, and is the author of: "Der Hypnotismus," Berlin, 1889 (3d ed. 1895); "Die Konträre Sexualempfindung," *ib.* 1891 (3d ed. 1899); "Der Rapport in der Hypnose," Leipsic, 1892; "Untersuchungen über die Libido Sexualis," *ib.* 1897; "Das Nervöse Weib," *ib.* 1898; and "Medizinische Ethik," *ib.* 1900.

s. F. T. H.

MÖLLN (MOLIN): Name of a family of Mayence. The name מולין, which, according to D. Kaufmann ("Der Grabstein des R. Jacob ben Moses ha-Levi," in "Monatsschrift," xlii. 26), is to be read "Molin" rather than "Mölln," is not intended to indicate the place from which Moses came, but is a personal name, as is evidenced by the fact that one of the sons of MaHaRIL is called simply "Molin," after the name of his grandfather. "Molin" is usually considered to be a pet name for "Moses"; the correctness of this theory, however, is doubted by Salfeld ("Martyrologium," p. 406).

Jacob ben Moses Mölln (MaHaRIL): Rabbi and teacher of Mayence; born about 1365; died in 1427. The fact that he is termed "Maharil," "Mahari Segal," or "Mahari Mölln" has caused much confusion. His father's name being Moses, his own name was really R. Jacob b. Moses ha-Levi. He was a pupil of R. Shalom of Austria, rabbi at Wiener-Neustadt, and won a reputation even in his youth for Talmudic learning and piety, while in problems of ceremonial law his responsa were sought. At Mayence he attracted many pupils, the most noteworthy of whom was Jacob Weil (MaHaRIN; rabbi at Nuremberg, Augsburg, and Erfurt), whose responsa were considered authoritative. Mölln and his teacher were the first two rabbis to bear the title "Morenu," which was at that time applied to scholars in order to put an end to the abuses practised by unauthorized persons in performing marriage ceremonies or in granting divorces (comp. in regard to this point David Gans, "Ẓemaḥ Dawid," ed. Offenbach, 30a, *s.v.* מהרי"ל).

Mölln lived during the period of the Hussite wars, which brought misery upon the Jews of the Rhine, of Thuringia, and of Bavaria, all of whom appealed to him to intercede with God for them. Accordingly he sent messengers to the neighboring communities (which were in their turn to commission others), urging them to institute a general season of fasting and prayer. The German communities, obeying the call, fasted for seven days (Sept., 1421). Soon afterward the imperial army and the mercenaries mobilized at Saaz, dispersed, and the very soldiers who had threatened the Jews now came to them to beg bread and received food from them (comp. G. Pollak, "Halikot Ḳedem," pp. 79 *et seq.*; Grätz, "Gesch." 2d ed., viii. 136; Zunz, "S. P." p. 48).

Works.

Jacob Mölln was considered the greatest authority of his time. Communities far and wide sought his advice; and his discourses and responsa, in which he emphasized the importance of tradition, and in general followed Alexander Süsslein ha-Kohen (d. 1349), the author of the "Agguddah" frequently mentioned in the codes, were regarded as authoritative in the congregations and exerted a decisive influence, not only on his contemporaries, but also on later teachers. His death occurred before he could publish his responsa, which he had collected carefully, but a part of them appeared at Venice, 1549, and frequently later. His chief work is the "Sefer ha-Maharil" or "Minhagim," published by his pupil Zalman of St. Goar at the request of his contemporaries. This book is frequently quoted in the codes and commentaries, and has become a valuable source for later scholars. In addition to sermons, regulations of the ceremonial law, and textual comments, it contains a detailed description of religious observances and rites within and without the synagogue, and outlines, therefore, a faithful picture of the life of the German Jews. It was first published, with various additions, at Sabbionetta, in 1556, and frequently later. It exerted great influence on the Jews of central Europe, being largely responsible for the high esteem accorded to religious tradition ("minhag") in the communities. Mölln frowns upon any changes, and demands implicit obedience to the time-honored observances, even in regard to the liturgical melodies and the piyyuṭim (comp. R. Moses Isserles to Oraḥ Ḥayyim, 619). According to tradition he composed most of the synagogal hymns, and his "Minhagim" actually contain many references to the use of certain melodies. A third work, "Bi'urim" to Yoreh De'ah, is extant in manuscript (comp. Wolf, "Bibl. Hebr." i. 604).

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., viii. 136; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 498 *et seq.*, 661 *et seq.*, iii. 515; Güdemann, *Gesch.* iii. 17, 111; *Or ha-Ḥayyim*, Frankfort-on-the-Main, 1891, pp. 497 *et seq.*

s. E. N.

Moses ben Jekuthiel ha-Levi Mölln: Rabbi in Mayence in the second half of the fourteenth century. In two ordinances concerning the administration of the three communities, Speyer, Worms, and Mayence ("Taḳḳanot ShUM"), dated respectively 1381 and 1386, his signature appears first (see Moses Minz, Responsa, ed. Lemberg, 1851, p. 11b; Neubauer, "Cat. Bodl. Hebr. MSS." No. 820). A responsum of his, dated 1369, is preserved among the responsa of his son MaHaRIL (ed. Hanau, 1610, No. 233), who succeeded him in the rabbinate of Mayence.

Of Mölln's other children are known by name: **Jekuthiel, Simon, Gumprecht,** and two daughters, **Simḥah** and **Bonlin** or **Bonchin.**

BIBLIOGRAPHY: Güdemann, *Gesch.* iii. 17; Michael, *Or ha-Ḥayyim*, No. 1121.

D. M. Sc.

MOLO, FRANCISCO: Dutch financier and statesman; lived in the seventeenth century. In 1679 he settled in Amsterdam as financial agent of John III., King of Poland, a fact which hardly agrees with De Barrios' statement ("Panegyrico al Laureado Juan Tercero, Rey de Polonia") that

Molo was a Spanish Jew. He was held in high esteem on account of his ability in financial matters; and in recognition of the services which he had rendered to the Dutch state, he was exempted for two years from the payment of taxes. Molo's influence with the States General was so great that through his mediation Louis XIV. was enabled to conclude the treaty of Ryswick (1697).

Bibliography: Koenen, *Geschiedenis der Joden in Nederland*, p. 219, Utrecht, 1843; Lamberti, *Mémoires*, i. 11, Amsterdam, 1757; Wagenaar, *Vaderlandsche Historie*, xvi., p. 321, *ib.* 1757.

D. M. Sel.

MOLOCH (MOLECH).—Biblical Data: In the Masoretic text the name is "Molech"; in the Septuagint "Moloch." The earliest mention of Molech is in Lev. xviii. 21, where the Israelite is forbidden to sacrifice any of his children to Molech. Similarly, in Lev. xx. 2–5, it is enacted that a man who sacrifices his seed to Molech shall surely be put to death. Then, curiously, it is provided that he shall be cut off from the congregation. In I Kings xi. 7 it is said that Solomon built a high place for Molech in the mountain "that is before Jerusalem." The same passage calls Molech an Ammonite deity. The Septuagint as quoted in the New Testament (Acts vii. 43) finds a reference to Moloch in Amos v. 26; but this is a doubtful passage. In II Kings xxiii. 10 it is stated that one of the practises to which Josiah put a stop by his reform was that of sacrificing children to Molech, and that the place where this form of worship had been practised was at Topheth, "in the valley of the children of Hinnom." This statement is confirmed by Jer. xxxii. 35. From II Kings xxi. 6 it may be inferred that this worship was introduced during the reign of Manasseh. The impression left by an uncritical reading of these passages is that Molech-worship, with its rite of child-sacrifice, was introduced from Ammon during the seventh century B.C.

——**Critical View:** The name "Molech," later corrupted into "Moloch," is an intentional mispointing of "Melek," after the analogy of "bosheth" (comp. Hoffmann in Stade's "Zeitschrift," iii. 124). As to the rites which the worshipers of Molech performed, it has sometimes been inferred, from the phrase "pass through the fire to Molech," that children were made to pass between two lines of fire as a kind of consecration or februation; but it is clear from Isa. lvii. 5 and Jer. xix. 5 that the children were killed and burned. The whole point of the offering consisted, therefore, in the fact that it was a human sacrifice. From Jer. vii. 31 and Ezek. xx. 25, 26, it is evident that both prophets regarded these human sacrifices as extraordinary offerings to Yhwh. Jeremiah declares that Yhwh had not commanded them, while Ezekiel says Yhwh polluted the Israelites in their offerings by permitting them to sacrifice their first-born, so that through chastisement they might know that Yhwh was Yhwh. The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom human sacrifices were offered to Yhwh as King or Counselor of the nation and that the Prophets disapproved of it and denounced it because it was introduced from outside as an imitation of a heathen cult and because of its barbarity. In course of time the pointing of "Melek" was changed to "Moloch" to still further stigmatize the rites.

Nature of the Worship.

The motive for these sacrifices is not far to seek. It is given in Micah vi. 7: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In the midst of the disasters which were befalling the nation men felt that if the favor of Yhwh could be regained it was worth any price they could pay. Their Semitic kindred worshiped their gods with offerings of their children; and in their desperation the Israelites did the same. For some reason, perhaps because not all the priestly and prophetic circles approved of the movement, they made the offerings, not in the Temple, but at an altar or pyre called "Tapheth" (LXX.), erected in the valley of Hinnom (comp. W. R. Smith, "Rel. of Sem." 2d ed., p. 372). "Tapheth," also, was later pointed "Topheth," after the analogy of "bosheth." In connection with these extraordinary offerings the worshipers continued the regular Temple sacrifices to Yhwh (Ezek. xxiii. 39).

Motive of Sacrifices.

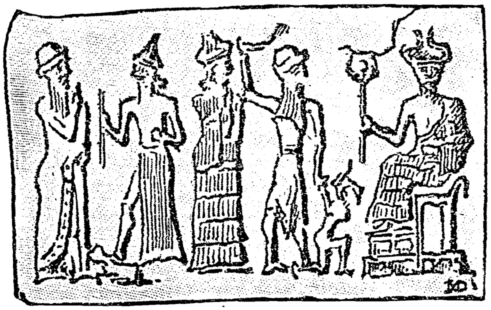

Babylonian Cylinder Representing Sacrifice of a Child.

(From Menant, "Glyptique Orientale.")

From the fact that I Kings xi. 7 calls Molech the "abomination of the children of Ammon" it was formerly assumed that this worship was an imitation of an Ammonite cult. But so little is known of the Ammonite religion that more recent scholarship has looked elsewhere for the source. Because of the mention in II Kings xvii. 31 of Adrammelech (= Adar-malik) and Anammelech (=Anu-malik) as gods of Sepharvaim transplanted to Samaria, it has been inferred that this form of worship was borrowed from Babylonia (comp. Bäthgen, "Beiträge zur Semitischen Religionsgesch." pp. 238 *et seq.*). This view rests on the supposition that "Sepharvaim" is equal to "Sippar," which probably is not the case. Even if it were, Anu and Adar were not gods of Sippar; Shamash was god of that city. From this verse, therefore, a Babylonian or Assyrian origin can not be demonstrated.

Support for this view has been sought also in Amos v. 26. If, as is probable, Siccuth and Chiun in that passage are names or epithets of Babylonian deities (comp. Chiun), the use of "Melek" in connection with these affords no sound basis for argument. The whole passage may be, as Wellhausen and Nowack believe, a late gloss introduced on account of II Kings xvii. 31, and is in any case too obscure to build upon. Furthermore, there is no evidence that the sacrifice of the first-born was a feature of the worship of Babylonian deities. Because child-sacrifice was a prominent feature of the worship of the Phenician Malik-Baal-Kronos, Moore (in Cheyne and Black, "Encyc. Bibl.") seeks to prove that the worship of Moloch was introduced from Phenicia. The evidence of its existence in Phenicia and her colonies is especially strong. Diodorus Siculus (xx. 14) tells how the Carthaginians in a siege sacrificed two hundred boys to Kronos. Burning was an important feature of the rite.

Bibliography: W. R. Smith, *Rel. of Sem.* 2d ed., pp. 372 *et seq.*; Bäthgen, *Beiträge zur Semitischen Religionsgesch.* 1888, pp. 237 *et seq.*; Moore, *The Image of Moloch*, in *Jour. Bib. Lit.* 1897, xvi. 161 *et seq.*; M. J. Lagrange, *Etudes sur les Religions Sémitiques*, 1903, pp. 99–109.

S. G. A. B.

MOMBACH, JULIUS LAZARUS: Musician and composer; born in Pfungstadt 1813; died at London, England, Feb. 8, 1880. In 1828 he went to London and received a good musical education under Enoch Eliasson. On the election of Simon Ascher to the position of reader at the Great Synagogue, Mombach entered the choir. Subsequently he became director of the choir, and held this position till his death. He took part in all the services at the Great Synagogue for a period of fifty-two years; and threw all his energy into the task of improving the musical portion of the service. He acquired the reputation of a skilful pianist, and of a clever composer of synagogue music. Nearly all the music in use in the German synagogues of England and the English colonies was composed by him.

Mombach's services as choirmaster were sought on almost every occasion of special importance in the history of the London and chief provincial synagogues; and many of the readers in English and colonial synagogues owed their training to him. He taught the singing of ḥazzanut to the students of Jews' College; was a member of the Committee for the Diffusion of Religious Knowledge; and directed the singing of the senior pupils of the Sabbath classes of the Association for Religious Instruction. For several years he conducted the concerts at the Jewish Workingmen's Club, Aldgate.

Bibliography: *Jew. Chron.* and *Jew. World*, Feb. 13, 1880.

J. G. L.

MOMMSEN, CHRISTIAN MATTHIAS THEODOR: Jurist, archeologist, and historian; born Nov. 30, 1817, at Garding, Sleswick-Holstein; died Nov. 1, 1903, at Charlottenburg, near Berlin. His most important work is his "Römische Gesch." (vol. i., 9th ed., Berlin, 1903; vols. ii., iii., 8th ed., 1889; vol. v., 3d ed., 1886; vol. iv. was not published). In vol. iii. he treats exhaustively the position and influence of the Jews in the Roman empire; and in vol. v. he devotes a chapter headed "Judäa und die Juden" to the spiritual and religious development of Judaism in the Persian, Greek, and Roman periods.

As a member of the Prussian Diet (1873–82) and of the German Reichstag (1881–84), Mommsen belonged to the Liberal party and strongly opposed the anti-Semitic movement. In his pamphlet "Auch ein Wort über Unser Judentum" (1881), which was written in reply to Treitschke's arguments in "Ein Wort über Unser Judentum," he warmly pleaded for tolerance and humanity, and argued that the Jewish element in the German empire is a wholesome one. He was among the first who signed the declaration of German notables (Nov. 12, 1880) in which Jew-baiting ("Judenhetze") was designated a "national disgrace." The passage in his "Römische Gesch." (iii. 350), "Auch in der alten Welt war das Judentum ein wirksames Ferment des Kosmopolitismus und der nationalen Dekomposition und insofern ein vorzugsweise berechtigtes Mitglied in dem cäsarischen Staate, dessen Politik doch eigentlich nichts als Weltbürgertum, dessen Volkstümlichkeit im Grunde nichts als Humanität war," having been misunderstood and misinterpreted by the anti-Semites, was omitted by Mommsen in a later edition.

Mommsen was an active member of the Verein zur Abwehr des Antisemitismus (founded 1891) until his death. He also declared himself against the accusation of ritual murder. In a prefatory letter to Errera's "Les Juifs Russes" (see Jew. Encyc. v. 203, *s.v.* Errera, Leo-Abram) he expressed the hope "that the statesmen of a great empire and the sovereign arbiter of Europe may no longer be dominated by the blind action of a resuscitated Torquemada."

Bibliography: *Brockhaus Konversations-Lexikon*; *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1893, p. 177; 1894, p. 55; 1897, p. 387; 1903, pp. 345, 381; Hermann Vogelstein, in *Allg. Zeit. des Jud.* 1904, pp. 103–106.

D. S. Man.

MONASTIR: Capital of Rumelia, European Turkey; 400 miles west of Constantinople; the ancient **Vitolia.** It has a population of 65,000, including 6,000 Jews. There are no documents referring to Jews in Monastir before the arrival of the Spanish exiles in 1492. In the middle of the sixteenth century there was a Talmudic school in Monastir which was under the direction of R. Joseph ibn Leb, the author of four volumes of responsa (see "Ḳore ha-Dorot," ed. Cassel, p. 37b). In 1863 a terrible fire swept over the city; 1,008 out of the 2,080 houses and shops that were burned belonged to Jews. In 1884 there were 4,000 Jews in Monastir. In 1900 the Jews were accused of ritual murder in connection with the disappearance of an Orthodox Bulgarian, sixty years of age.

The affairs of the community are administered by a chief rabbi ("ḥakam bashi"; officially recognized by a decree of the sultan), a bet din or religious court, and a council of notables; from the taxes levied by the last-named the chief rabbi, the judges, and the schools are supported, and the poor relieved. There are three synagogues and five batte midrashot; a large Talmud Torah with 250 children; a boys' school with 150 pupils, founded in 1895, and subsidized by the Alliance Israélite Universelle and the Anglo-Jewish Association; a girls' school with 110 pupils, also aided by the Alliance; and day-nurseries that care for about 120 infants. Its two ḥebra ḳaddishahs date back to the first settlement of the Jews in the city. The occupations followed by the community are as follows: 600 merchants, including bankers; 150 cobblers; 150 tailors; 150 blacksmiths; 50 tinsmiths; 250 porters; and 150 dealers in old clothes (in which the Jews have the monopoly). The Jewish workmen belong to unions. Formerly they lived in "cortijos," or groups of houses enclosed by a wall, but most of these have been destroyed by the frequent fires. Down to the beginning of the last century the Monastir Jews put no inscriptions on their tombstones.

The following have occupied the rabbinate of Monastir: Joseph Jacob Israel (*c.* 1768); Joseph Israel (*c.* 1790); Jacob Joseph Israel (1854–89; author of "Yismaḥ Mosheh," a book of devotions in Judæo-Spanish, published by his grandson; Belgrade, 1896); Abraham Levi of Janina (1896–98).

Bibliography: M. Schwab, *Histoire des Israélites*, p. 238; *Bulletin All. Isr.* 1884, 1900, 1901; M. Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 206; *El Avenir di Salonica*, Dec. 31, 1902; Jacob Joseph Israel, *Yismaḥ Mosheh*, Belgrade, 1896.

D. M. Fr.

MONATSSCHRIFT FÜR DIE GESCHICHTE UND WISSENSCHAFT DES JUDENTHUMS: The oldest and most important monthly devoted to the science of Judaism. It was founded by Zacharias Frankel in Dresden in the year 1851, in continuation of his "Zeitschrift für die Religiösen Interessen des Judenthums," which had been suppressed in 1846. Frankel believed that the objects striven for in the contest of 1848 had been attained, and that the Jews no longer had separate political interests. He therefore considered that the time had arrived for them to undertake a scientific investigation of their history and literature.

The first seventeen volumes of the "Monatsschrift" were edited by Frankel, who was succeeded by the historian Heinrich Graetz. The latter edited vols. xviii. to xxxvi. inclusive, being assisted by Pinkus Frankl of Berlin in vols. xxxiii. to xxxv. Publication was stopped in 1887, but was resumed in 1892, with M. Braun and David Kaufmann as joint editors (vols. xxxvii. to xliii.). Upon Kaufmann's death (1899) Braun became sole editor. Since Jan., 1904, the "Monatsschrift" has appeared as the organ of the Gesellschaft zur Förderung der Wissenschaft des Judenthums.

The "Monatsschrift" was first published in Dresden. Some volumes were then issued at Krotoschin and some at Berlin; but the greatest number appeared in Breslau. A complete table of contents for the first seventeen volumes is appended to vol. xvii., and a similar table for the years 1869 to 1887 is given at the end of vol. xxxvi. This table has been published separately also.

Bibliography: *Monatsschrift*, vol. i., Preface; S. P. Rabbinowitz, *Zacharias Frankel* (in Hebrew), pp. 143 *et seq.*, Warsaw, 1898. An exhaustive criticism, by Atlas, of vol. xxxiii. appears in *Ha-Asif*, ii. 432–450.

S. P. Wi.

MONCALVO (מונקלוו): Small town in the province of Alessandria, Piedmont, Italy. Jews settled there after their expulsion from France: The community, like those of Asti and Fossano, long retained the old French ritual, and still uses the German Maḥzor with several additions from the French rite. The history of the community is similar to that of the other communities of Savoy. In 1866 it contained 220 persons, including a large number of artisans engaged in various trades, but it is now considerably smaller. It formerly had various philanthropic societies and foundations, ritual institutions, etc. Joseph Lattes (d. 1880) officiated for a time as rabbi.

Bibliography: Luzzatto, in *Halikot Ḳedem*, p. 51; idem, *Mebo le-Maḥzor*, p. 7; Zunz, *Ritus*, p. 64; *Corriere Israelitico*, iv. 315.

G. I. E.

MOND, LUDWIG: English chemist; born at Cassel, Germany, March 7, 1839; educated at the Polytechnic School, Cassel, and at the universities of Marburg and Heidelberg. In 1862 he went to England and engaged in the Le Blanc soda industry, introducing his process for recovering sulfur from alkali waste. In 1873 he established, in partnership with T. T. Brunner, at Winnington, Northwich, Cheshire, the manufacture of ammonia soda by the Solvay process, which he has perfected; and the works there now constitute the largest alkali establishment in the world. Mond has patented many inventions of great scientific and commercial importance. He also founded and endowed the Davy-Faraday Research Laboratory of the Royal Institution in 1896.

Mond has held various high scientific positions. He is fellow of the Royal Society; a vice-president of the Royal Institution; vice-president of the Chemical Society; ex-president of the Society of Chemical Industry; and ex-president of the chemical section of the British Association for the Advancement of Science (1896). He has written numerous papers and addresses which have been published in the transactions and proceedings of these societies and institutions.

Bibliography: *Who's Who*, 1904; *Jewish Year Book*, 1903.

J. G. L.

MONDAY AND THURSDAY PRAYER. See Liturgy.

MONEY.—Biblical Data: I. As far back as the history of Israel can be traced, gold and silver were used as standards of value and mediums of exchange, and, as the Egyptian tribute-lists show, they were thus employed in Canaan even before the Israelites inhabited it. The general use of the word "kesef," meaning "silver," to designate money shows that silver was the prevailing medium of exchange. Up to the time of the Exile, and even later, the metals were not coined, but were weighed (Ex. xxii. 16; II Sam. xviii. 12; I Kings xx. 39; see Numismatics). The scales and weights were carried about with the precious metal in a bag attached to the girdle (Deut. xxv. 13 *et seq.*; Isa. xlvi. 6; Prov. xvi. 11). An adulteration or debasement of the value of the precious metals by means of certain alloys seems not to have occurred; at least the practise was not given any thought, and warnings are uttered only against false measures (Deut. *l.c.*; Lev. xix. 36).

To disprove the opinion that during the whole period before the Exile coined money was unknown—that is, money under state control in regard to weight, purity, etc.—the passage in I Sam. ix. 8 is cited. Here it is related that Saul's slave gave him the fourth part of a shekel of silver, which he had with him. The conclusion, however, that this is a reference to coined money is too hasty. The only inference to be drawn is that at the time when the author of I Sam. ix. lived silver pieces of a certain weight may have existed and that they were cast into certain shapes known to every one, in order to obviate the necessity of weighing them at each transaction. Perhaps the name for "talent" ("kikkar" = "ring") is derived from such forms, since Egyptian documents show that it was quite usual to cast the metals into such rings or into bars. These forms were not found among the Assyrians, who, however, used wedge-shaped pieces of gold, which are mentioned in Josh. vii. 21.

The Shekel.

For money, as for weight, the shekel was the standard unit, the pieces of metal being either fractions or multiples of the shekel. The struggle between the Egyptian decimal system and the sexagesimal method of the Babylonians first made itself felt in regard to weights of gold and silver. The Phenicians were probably the mediators; and a mina of 50 shekels was established as a standard. According to certain indications, the relative value of gold to silver was as 10 to 1. Later, in consequence of the great increase in the supply of silver, the relative value was as 40 to 3. This may, perhaps, have affected the possibility of introducing the sexagesimal system.

The gold shekel originally weighed $\frac{1}{60}$ of a mina. The silver shekel, to have had an equal value, must have weighed $\frac{40}{3} \times \frac{1}{60} = \frac{2}{9}$ of a mina. As this would have been impracticable for use, it was decided to make a smaller piece, one more suitable for circulation. Two methods presented themselves: (1) either the silver equivalent of the gold shekel could be divided into ten parts, in which case a silver shekel of $\frac{2}{90} = \frac{1}{45}$ of a shekel of weight would result; or (2) the silver equivalent could be divided into fifteen parts, in which case a silver shekel would weigh $\frac{2}{135}$ of a mina.

The Mina.

When the decimal system made its way into use, the gold mina as well as the silver mina was reckoned at 50 such shekels. Consequently there was (1) the Babylonian silver mina, equivalent to $\frac{50}{45} = \frac{10}{9}$ of a mina of weight; (2) the Phenician silver mina, equivalent to $\frac{100}{135} = \frac{20}{27}$ of a mina of weight.

In the earlier system of Babylonian silver values (which was used also in the Lydian and Persian kingdoms) the silver shekel was divided into thirds, sixths, and twelfths, whereas in the Phenician system it was divided into halves, fourths, eighths, etc.

The Phenician silver shekel is found among the Jews also. This is proved by the fact that they had the same method of division: the quarter-shekel appears in I Sam. ix. 8; the half-shekel is the Temple-tax in the Priestly Code. The shekels of the Maccabean period which have been preserved vary between 14.50 and 14.65 gr., which is exactly $\frac{2}{135}$ of the large "common" (see WEIGHTS AND MEASURES) Babylonian mina. The mina accordingly weighed 727.7 gr., and the talent 43,659 kg.

The Siglos.

In the Persian period the Babylonian shekel, equivalent to one-tenth of the mina of weight, came into use, since Nehemiah (x. 33 [A. V. 32]) assessed the Temple-tax at one-third of a shekel. This Persian system of coinage had the small mina as a basis. The unit was the siglos, which corresponded to one-half of a Babylonian shekel. The relation between it and the Jewish one was 3 to 8. It was considered as the one-hundredth part of a mina and not the fiftieth. It amounted to 5.61–5.73 gr.; the mina, to 561–573 gr.; and the talent to 33,660–34,380 kg. In the Maccabean period the Phenician silver shekel was again in use. Consequently the Temple-tax was again a half-shekel (Matt. xvii. 24, 27).

II. Coined money did not come into use among the Jews until the time of the Persians. In the Old Testament, Persian darics (A. V. "drams") are mentioned in Ezra viii. 27 and I Chron. xxix. 7 as "adarkon," and in Ezra ii. 69 and Neh. vii. 70–72 as "darkemon." They weighed 8.40 gr., thus corresponding almost exactly to one-sixtieth of the Babylonian light mina. The corresponding silver coin was one-twentieth of the daric; which, perhaps, was meant by the term "shekel" in Neh. v. 15, x. 33. See NUMISMATICS.

BIBLIOGRAPHY: Benzinger, *Hebräische Archäologie*, pp. 189–198; Madden, *Coins of the Jews*, London, 1881; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894; Herzfeld, *Handelsgeschichte der Juden des Alterthums*, Brunswick, 1879, pp. 171–185; F. de Saulcy, *Recherches sur la Numismatique Judaïque*, 1854; Levy, *Geschichte der Jüdischen Münzen*, 1862.

E. G. H. W. N.

——**In Rabbinical Literature:** In conformity with the unvarying usage of the Mosaic law, the Mishnah (B. M. iv. 1) treats both gold and copper coins as commodities when they come to be exchanged for silver coins (see ALIENATION); but the Gemara upon this section gives a glimpse into the history of the battle of the gold and silver standards, which raged with varying fortunes from the days of Hillel and Shammai, in King Herod's time, to the compilation of the Mishnah by Rabbi. Shammai's leading disciple, R. Ḥiyya, addresses him: "Rabbi, you teach us now in your old age that gold [as a commodity] gives title to silver; but when you were young you taught us the contrary!" In the discussion that follows the Mishnah is referred to (Ma'as. Sh. ii. 7). The school of Shammai says: "A man must not turn shekels into gold denarii [for transport of second tithe to Jerusalem]." The school of Hillel permitted it. The former school seemed to look on gold as a commodity, at least as compared with silver; the latter school was willing, for this purpose, at least, to treat both alike as money, if not to give gold a preference over silver. The Hillelites seemingly yielded to the Roman influence of their time, which maintained the gold standard.

The gold denarius passed generally for twenty-five silver denarii—that is, 6¼ shekels. It is urged in favor of gold as the true money that it was usual in the redemption of the first-born son for the father to give a gold denarius to the kohen, and for the latter to return five zuz, or silver denarii, in change, though the rate of exchange between silver and gold at the time might be such as to make the former worth either more or less than twenty-five of the latter. Another point is made in a responsum by R. Ḥiyya himself, that a loan made in gold may be recovered in gold, though it has risen in exchange value, without violating the law against usury (B. M. 44b–45b). Rabbi, as most of the intervening patriarchs, was one of Hillel's descendants, and naturally followed his teachings. It was probably a change in the Roman currency laws and in the habits of business which induced him in his later years to reestablish the old silver standard among the Jews.

s. L. N. D.

MONEY-LENDING. See Usury.

MONIES, DAVID: Danish portrait and genre painter; born in Copenhagen June 3, 1812; died there April 29, 1894. He was admitted to the school of the Academy of Arts in 1824, and was twice (1827 and 1832) awarded silver medals for meritorious work. In 1830 he began painting, producing and exhibiting portraits of eminent contemporaries.

In 1833 Monies produced "En Kunstner som spöger med en Bondepige." In 1835 he went to Munich, and in the following year 400 rix-dollars per annum was awarded to him from the public funds to enable him to continue his studies abroad. In 1848 he was elected a member of the Danish Academy of Arts, and in 1859 he received the title of professor. Among other paintings by Monies, the following may be mentioned: "To Börn ved et Vandlöb," 1838; "Erindring fra Danseboden," 1849; "Konfirmanden"; "Pengebrevet"; "En Skovtur" (in the royal gallery at Copenhagen). Monies essayed also historical painting, and his "Episode af Troppernes Hjemkomst," 1850, vividly expresses the feeling of joy mingled with sadness which animated the Danish people on the occasion of the homecoming of the troops after the Three Years' war. This painting is in the museum in Frederiksborg Castle. Monies was less fortunate in the large pictures in which he depicted scenes from the history of the Jewish people.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; Weilbach, *Nyt Kunstnerlexicon.*

s. F. C.

MONIS, JUDAH: American scholar. Hannah Adams in her "History of the Jews" says that he was born in Algiers about 1683, and that he died in Northborough, Mass., in 1764; while Josiah Quincy in his "History of Harvard University" gives the year of his birth as 1680 and that of his death as 1761. Little is known of his early career. He is said to have received his education in Italy, and to have emigrated to Boston in the early part of the eighteenth century (Adams, *l.c.*). The first event of his life of which there is authentic record is his baptism (March 27, 1722) in the College Hall at Cambridge, Mass. After that he was an active and energetic worker in the cause of his new faith, although he observed throughout his life the Jewish Sabbath. He held the appointment of instructor in Hebrew at the university from 1722 till 1759, when, on the death of his wife, he resigned and removed to Northborough.

On the occasion of his baptism, after the sermon of the officiating clergyman, he delivered a discourse in which he formulated and defended his confession of faith. The title of this address (printed by S. Kneeland for O. Henchman "at the Corner Shop on the South Side of the Town House," Boston, 1722) is: "The Truth, Being a Discourse which the Author delivered at his Baptism, Containing Nine Principal Arguments the Modern Jewish Rabbins do make to prove the Messiah is yet to Come; With the Answers to each . . . not only according to the Orthodox Opinion, but even with the Authority of their own Authentick Rabbins of Old, and Likewise, With the Confession of his Faith, at the Latter End. Dedicated to the Jewish Nation and Prefac'd by the Reverend Increase Mather, D.D." Monis was the author also of two short essays, both treating of the same subject as his address.

In 1735 he published in Boston the first Hebrew grammar printed in America. It bore the title: "Dickdook Leshon Gnebreet. A Grammar of the Hebrew Tongue, Being an Essay To bring the Hebrew Grammar into English to Facilitate the Instruction of all those who are desirous of acquiring a clear idea of this Primitive Tongue by their own studies; In order to their more distinct Acquaintance with the Sacred Oracles of the Old Testament, according to the Original. And Published more especially for the Use of the Students of Harvard College at Cambridge, in New England."

Bibliography: Joseph Lebovich, *Judah Monis*, in *Jewish Comment*, Baltimore, Aug. 22, 1902; Hannah Adams, *History of the Jews*, London, 1818; Josiah Quincy, *History of Harvard University*, Cambridge, Mass., 1840; G. A. Kohut, in *American Journal of Semitic Languages*, xiv. 217 *et seq.*; *Publ. Am. Jew. Hist. Soc.*, i. 10, 423; x. 32.

T. F. T. H.

MONOGAMY: In Judaism the Law tolerated though it did not enact polygamy; but custom stood higher than the Law. From the period of the return from the Babylonian Exile, monogamy became the ideal and the custom of Jewish married life. That monogamy was the ideal may be seen from several facts. Not only does the narrative of Genesis, containing the story of the first man and woman, point to monogamy, but Gen. ii. 24 is best explained in the same sense. So, too, in the story of the Flood, in which the restoration of the human race is depicted, the monogamous principle is assumed. Also the polygamous marriages of some of the patriarchs are felt by the narrator (J) to need excuse and apology, as being infringements of a current monogamous ideal. Even more unmistakable is the monogamous ideal displayed in the Wisdom literature. The "Golden A B C of the Perfect Wife" in Prov. xxxi. 10-31 is certainly monogamous; in fact, throughout the Book of Proverbs "monogamy is assumed" (Toy, "Proverbs," p. xii.; comp. Cheyne, "Job and Solomon," p. 136). Ben Sira, moreover, as well as Tobit, confirms this conclusion (comp. History of Susanna 23, 69), though, while Ben Sira's view of woman is lower on the whole than that of the canonical Proverbs, Tobit's is quite as high as the highest ideal. Job is monogamous. So is the Song of Solomon. Harper gives a most convincing argument in this sense in his edition of the Song of Solomon (Cambridge, 1902; comp. especially pp. xxxi. and xxxiv.).

Monogamy the Jewish Ideal.

From another side the monogamous ideal is illustrated by the prophetic use of marriage as typical of the relation between God and Israel. In this sense monogamy becomes the corollary of the divine Unity (comp. Hamburger, "R. B. T." i., *s.v.* "Vielweiberei"). It is a commonplace of prophetic imagery to describe God as the husband and Israel as the bride (comp. Hosea, *passim*; the exquisite passage Jer. ii. 2; also *ib.* iii. 14, xxxi. 32), in contrast to idolatry, which is typical of impure married life (Isa. liv. 5, and many other passages). Infidelity toward God is expressed under the figure of whoredom (see Driver on Deut. xxxi. 16). The same figure of the relation of God to Israel passed over to the later Judaism; and a similar figure is prominent in Christianity also.

Legal Aspects.

As to the Law, the facts have already been treated in part under Bigamy. Monogamy was not legally enforced. In the case of the Levirate Marriage, monogamy was legally invaded; otherwise, polygamy was merely tolerated and not set up as a laudable rule. But on the other hand the Law made several provisions which are of a nature to act as bars to polygamy. By positively prohibiting an Israelite eunuch-class (Deut. xxiii. 1) the possibility of the large Oriental harem was much diminished (see, however, Eunuch). Royal license in the matter of polygamy is denounced (Deut. xvii. 17), and in later times it is chiefly the un-Jewish Herod who is represented as having a large harem. The high priest, in the traditional explanation of Lev. xxi. 13, was restricted to one wife (Yoma i. 1; Yeb. 59a; Maimonides, "Yad," Issure Biah, xvii. 13). Perhaps the most effective deterrent of polygamy was the equality of rights established among a man's wives if he took more than one. The law of Ex. xxi. 10, "if he take himself another wife, her food, her raiment, and her duty of marriage, he shall not diminish," must in ancient as in medieval times have made polygamy unattractive, if not impossible, except to the very wealthy (comp. Luckock, "History of Marriage," 1894, pp. 13 *et seq.*). Again, the law of inheritance, by which the child of a second and favorite wife could not be preferred to the child of a less-beloved wife, must have stood as a bar to a second marriage. This law (Deut. xxi. 15), by its use of the terms "hated" and "beloved" of the two wives, also gives incidentally the main social objection to polygamy, namely, the difficulty of maintaining under a polygamous régime cordial relations within the home (Nowack, "Hebräische Archäologie," i. 159). It is certain that polygamy did not largely prevail in Israel (*ib.* 158). Until strict monogamy generally established itself after the Exile, the Jew had for the most part only one wife, with, perhaps, a secondary consort of lower status (a similar custom is revealed by the code of Hammurabi; see Johns in Hastings, "Dict. Bible," extra vol., p. 599a).

It was the consideration of the difficulty of maintaining a happy home-life that practically abrogated polygamy among the Jews after the Exile. The ideal of Jewish family life is very high in the Wisdom literature; and the ideal continually rose with subsequent centuries. Güdemann rightly sees in this argument the strongest evidence of the monogamous condition of the Jews for centuries before monogamy was legally enforced (comp. Güdemann, "Das Judenthum," 1902, pp. 7 *et seq.*). It may be clearly seen from Ps. cxxviii., in which the domestic happiness of the monogamist God-fearer is depicted. This psalm has thus been appropriately introduced into the Church marriage service, as well as into the Synagogue processional for the Bridegroom of the Law.

Josephus and the Talmud.

That polygamy survived into the Christian era is, however, asserted by Josephus ("Ant." xvii. 1, § 2); and he himself ("Vita," § 75) seems to have had one wife in Palestine and another in Egypt (comp. Löw, "Gesammelte Schriften," iii. 47). Such a practise is forbidden by a baraita in Yeb. 37a; and this prohibition is (with certain limitations) introduced into the Shulḥan 'Aruk (Eben ha-'Ezer, ii. 11). The Talmud certainly does not enact monogamy (see Bigamy); and as far as the Law is concerned, Justin Martyr ("Dial. cum Tryph." § 134) is not wrong in asserting that in his time (2d cent. C.E.) Jews were permitted to have four or five wives. But it is very doubtful whether they availed themselves of the permission. Frankel ("Grundlinien des Mosaisch-Talmudischen Eherechts," 1860) maintains the prevalence of monogamy; and his view was not seriously shaken by the criticisms of Löw (*l.c.* pp. 48 *et seq.*), who does not contest Frankel's main position, but merely adduces some evidence to show that Frankel's conclusion was perhaps stated without sufficient reserve. It is not necessary to examine the details further here; for the main fact remains that the general impression made by the Talmudic evidence is altogether favorable to Frankel's contention (comp. the statement of Amram in "The Jewish Law of Divorce," 1897, p. 76, note 3: "There are many indications in the Mishnah that monogamy was the rule and polygamy the exception"; he cites Yeb. ii. 9, 10—on which Frankel also lays stress—where the presumption that a messenger bringing a document of divorce from foreign parts had assisted in divorcing the woman because he wished to marry her himself, is rebutted by the fact that he had a wife living at the time). It is, however, on the general impression that one relies in adopting the view of Frankel. Edersheim ("Hist. of the Jewish Nation," 1896, p. 272) is equally emphatic.

The Middle Ages.

The Jewish law reached the Middle Ages with polygamy permitted, but not much practised. Theoretically a man might have several wives if he wished, for R. Ami's view to the contrary does not seem to have been accepted (Yeb. 65a, below). So in his codification of the Jewish law, Maimonides ("Yad," Ishut, xiv.; comp. Shulḥan 'Aruk, Eben ha-'Ezer, i. 9) makes it lawful for man to contract many simultaneous marriages. But this must not be taken to represent the personal opinion of Maimonides, especially if the letter attributed to him concerning the French (Provençal) rabbis be authentic. In that letter Maimonides scornfully attacks the practise of bigamy with an abusive vigor certainly unusual with him (on this letter see Kobak's "Jeschurun," iii. 46-55). The law, as laid down in the Talmud and codified by Maimonides, required, however, that the husband should not only insure to each wife adequate maintenance (each wife could claim a separate domicile), but should also secure for each full conjugal rights. Such restrictions are essentially foreign to a polygamous condition.

Monogamy Becomes Jewish Law.

It may be inferred that, except in the case of childlessness, very few European Jews in the Middle Ages were other than monogamous. It must be remembered that in the Jewish view the purpose of marriage was not to satisfy carnal desires, but to raise up a family; hence it was not uncommon that a man was permitted and even urged to take a second wife when this purpose was unfulfilled. It is open to question whether a simultaneous marriage or a divorce of the first wife would be the more humane or expedient course; but while the Jewish theory as to the purpose of marriage prevailed, one or other course was natural in case of the wife's sterility. At all events when R. Gershom at the beginning of the eleventh century succeeded with the utmost ease in making monogamy the law for Western Jews, he was merely formalizing current practise (comp. Güdemann, "Gesch." i. 11, ii. 165, iii. 116; Abrahams, "Jewish Life in the Middle Ages," ch. vii.). Graetz's arguments to show that polygamy prevailed in Europe in R. Gershom's time are refuted by Harkavy in the Hebrew edition of Graetz (iii. 367, note קיא). On R. Gershom's celebrated ḥerem see Bigamy and Gershom b. Judah.

Conditions in the Orient.

In Mohammedan parts of Europe, as well as in the Orient generally, the law of monogamy was not, and is not, formally accepted. Occasional cases of bigamy are found in Spain as late as the fourteenth century (for a case in 1322 comp. Kayserling in "Monatsschrift," 1865, pp. 390–391, and add the evidence from the Responsa of Isaac b. Sheshet, 1901, § 20). But it may be doubted whether any clear cases can be produced of such marriages except for specific reasons which the Jewish theory of marriage regarded as adequate (comp., for instance, RaSHBA's testimony in Ṭur Eben ha-'Ezer). The objection in the Orient to Gershom's rule turned on this very point as well as on the levirate difficulty. That even in the Orient bigamy was against the sentiment of many may be seen from the customary undertaking (included in the ketubah) by the husband that he will not take a second wife. The insertion of such a clause is termed "customary" in the Ṭur Eben ha-'Ezer, § 119, near end (comp. Abrahams, *l.c.* p. 120, and Jew. Encyc. vii. 476, *s.v.* Ketubah). Thus in the East a voluntary promise often replaced what was law in the West. No doubt cases of bigamy still occur among Eastern Jews (see references in Westermarck, "History of Human Marriage," Index, *s.v.* "Jews"); but such cases are surprisingly rare. In addition to the citations in Kalisch (Commentary on Leviticus, ii. 374), the following may be quoted: "As a rule, the Oriental Jews are practically monogamists" (Lucy Garnett, "The Women of Turkey," 1891, p. 12); "Bigamy [in Morocco] is also legal, though uncommon" (Budgett Meakin, "The Moors," 1902, p. 443); "They [the Yemenites] rarely marry more than one wife" (M. Thomas, "Two Years in Palestine and Syria," 1900, p. 40). For similar statements as to Teheran and Safed see "Revue des Ecoles de l'Alliance Israélite Universelle," No. 2, p. 166; No. 3, p. 195. It is indeed to the schools, now so beneficently established in most parts of the East, that one must look for a complete legalization of what is after all the ordinary rule and custom in regard to monogamy.

J. I. A.

MONOTHEISM: The belief in one God. The French writer Ernest Renan has propounded the theory that the monotheistic instinct was a Semitic trait, and that therefore the universal belief that it was characteristic of the Hebrews alone must be modified. But later research into Semitic origins has demonstrated the untenability of Renan's contention. Robertson Smith has summed up the matter with the statement that "what is often described as a natural tendency of Semitic religion toward ethical monotheism is in the main nothing more than a consequence of the alliance of religion with monarchy" ("Rel. of Sem." p. 74; Montefiore, "Hibbert Lectures," p. 24; Schreiner, "Die Jüngsten Urtheile über das Judenthum," p. 7). The Hebrews alone of all the Semitic peoples reached the stage of pure monotheism, through the teachings of their prophets; however, it required centuries of development before every trace of idolatry disappeared even from among them, and before they stood forth as a "unique people on earth," worshipers of the one God and of Him alone.

Rise of the Belief.

In Hebrew tradition the origin of the belief in the one God is connected with the religious awakening of the patriarch Abraham. Later legends describe circumstantially how Abraham reached this belief (Beer, "Leben Abrahams nach Auffassung der Jüdischen Sage"; see Abraham). Though the tradition contains without doubt the kernel of the truth, modern criticism holds that the Hebrew tribes were brought to a clear realization of the difference between their God and the gods of the surrounding nations through the work and teachings of Moses. The acceptance of the pure monotheistic belief by the whole people was a slow process at best; how slow, many statements in the historical and prophetical books of the Bible prove amply. Throughout the period of the first commonwealth there was constant reversion to idolatry on the part of the people (comp. Judges ii. 11–13, 17, 19; iii. 7; viii. 33; x. 6, 10, 13; I Sam. viii. 8, xii. 10; I Kings ix. 9, xiv. 9, xvi. 31; II Kings xvii. 7, xxii. 17; Isa. ii. 8, x. 11, xxxi. 7; Jer. i. 16; vii. 9, 18; ix. 13; xi. 10, 13, 17; xii. 16; xiii. 10; xvi. 11; xix. 4–5, 23; xxii. 9; xxxii. 29, 35; xliv. 3, 5, 15; Hos. ii. 7, iii. 1, iv. 17, viii. 4, xi. 2; Ps. cvi. 36; II Chron. vii. 22; xxiv. 18; xxviii. 2, 25; xxxiii. 7; xxxiv. 25). Forgetful of their obligation to worship Yhwh and Him alone, the people followed after the "ba'alim"; the "bamot" and the "asherot" dotted the land; frequently, too, the Israelites confounded the worship of Yhwh with the worship of Baal.

Monolatry.

In the development of religious belief in Israel there are indications of a growth through various stages before the conception of absolute uncompromising monotheism was reached. Down to the eighth-century prophets, the religion of the people was monolatrous rather than monotheistic; they considered Yhwh to be the *one* God and *their* God, but not the one and only God. He was the national God of Israel as Chemosh was the god of Moab and Milkom the god of Ammon (Num. xxi. 29; Judges xi. 24; I Kings xi. 33). He was not yet the God of all the nations and of the universe. The existence of other gods was not definitively denied; even the second commandment does not disclaim the existence of other gods; it merely forbids Israel to bow down to them or serve them (comp. Deut. iv. 19). There was, in truth there could be, no other God in Israel; but this, it is held, did not affect the reality of the gods of other nations; though, in comparison with the might and glory of Yhwh, they were weak and powerless. A very early poem has the words, "Who is like unto thee, O Lord, among the gods?" (Ex. xv. 11)—a sufficient indication that the idea that there were other gods was in the writer's mind. In a later psalm there is a reminiscence of this early state of thought—"There is none like unto thee among the gods" (Ps. lxxxvi. 8, R. V.).

God, Land, and People.

As among other Semitic peoples (Smith, *l.c.* p. 91), so, too, in early Israel the closest relationship was supposed to subsist between the Deity, the land, and the people. Yhwh was the God not only of Israel the people (II Sam. vii. 23; I Kings viii. 59), but of the land of Israel; He could be approached nowhere else (comp. the story of Naaman, II Kings v. 15); the great conception of His omnipresence as held by the author of the 139th Psalm was not yet reached. Thus when David was compelled by his enemies to flee he complained bitterly: "They have driven me out this day that I should not cleave unto the inheritance of the Lord, saying, Go, serve other gods" (I Sam. xxvi. 19, R. V.); and the prophet Hosea speaks of the domain of the Israelites as "God's land" (ix. 7). The triple relationship of God, people, and land is forcibly expressed in as late a passage as the prayer of the Deuteronomist, "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us" (Deut. xxvi. 15).

In Israel, then, and in Israel's land Yhwh was sole God. Even this preparatory stage to universal monotheism was not reached until centuries after the occupation of the land; there was a syncretism of religious cults; the people were tolerant of the local ba'alim; Jeroboam was able to set up the calf-gods at Dan and Bethel without arousing a great outcry.

Yhwh alone in the land, the land Yhwh's alone, the worship of no other god to be tolerated in the land—this was the program of the zealous prophet Elijah, and in his activity there was a decided step forward to the recognition of Yhwh alone as the God of Israel. For Elijah it was Yhwh only or nothing; "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him" (I Kings xviii. 21). Monolatry reaches its supreme expression in Elijah: "Yhwh is God" is the watchword of his activity; there is room for none other in Israel.

From this attitude of Elijah it was but a step to pure monotheism; the belief is found in full flower in the speeches of the great eighth-century prophets; the genius of Amos and his successors carried the conception of the "oneness" of Yhwh to its uttermost limit, although even in their time the people did not reach this height of thought; it was only after the return from the Babylonian exile that the monotheistic belief was a positive possession of the people as well as of the great spirits to whom the truth was first vouchsafed.

True Monotheism.

The modern view of the development of religious thought in Israel is that the conception of pure monotheism was reached through three channels—through the recognition of God in nature and in history, and through the belief in the ethical character or holiness of God. When Yhwh was recognized as the Creator of heaven and earth and all that in them is (comp. Amos v. 8, ix. 6), when the appellation "the Lord of the heavenly hosts" was given Him (Amos iv. 13, v. 27, Hebr.), when the whole earth was spoken of as being full of His glory (Isa. vi. 3), then there was room for no other god; for the conception of God as the Lord and Creator of nature carried with it, as a necessary corollary, the belief that there was no god beside Him (Jer. x. 11). The great conceptions of the Prophets that Yhwh punishes wrong-doing not only in Israel but in other nations (Amos i.-ii.), that He is the arbiter of the destinies of such other nations (*ib.* ix. 7), that He uses heathen kings as instruments of punishment or salvation, as when Isaiah speaks of the Assyrian monarch as "the rod of God's anger," when Jeremiah points to the Babylonian king as the instrument whereby God will punish Jerusalem, and when deutero-Isaiah refers to Cyrus as God's anointed—all this involves the conclusion that there was no god but Yhwh, for His dominion extended not only over Israel, but over the nations of the earth also, and His guiding hand directed the course of kings and peoples in the working out of their history.

But the conception of the holiness of Yhwh (Isa. v. 16, vi. 3; Hab. ii. 3), the recognition of His ethical character, led more than anything else to monotheism, as Kuenen has pointed out ("Hibbert Lectures," 1882, p. 127). As long as Yhwh was looked upon as only the national God, it was a question of the supremacy of the strongest as between Him and the national gods of other peoples. But when God was presented primarily in His ethical character and worshiped as the God of holiness, there was no longer any measure of comparison. If Yhwh was the holy God, then the other gods were not. Here was an entirely new element; Yhwh as the moral governor of men and nations was absolutely unique; the gods of the nations were "elilim" (= "nothings"; Isa. ii. 8, 18, 20; x. 10-11; xix. 1, 3; xxxi. 7; Hab. ii. 18; Ezek. xxx. 13), "vanity" (Jer. ii. 5, viii. 19, x. 15, xvi. 19, xviii. 15; Isa. xliv. 9, lix. 4), "lies" (Amos ii. 4; Hab. ii. 18; Jer. xxix. 31), "abomination" (Hos. ix. 10; Jer. iv. 1, vii. 30, xiii. 27, xxxii. 34; Ezek. v. 11; vii. 20; xx. 7-8, 30; Isa. xliv. 19).

The doctrine of absolute monotheism is preached in the most emphatic manner by Jeremiah (x. 10; xiv. 22; xxiii. 36; xxxii. 18, 27) and the Deuterono-

Culmination in Isaiah.

mist (iv. 35, 39), but the Biblical teaching on the subject may be said to have culminated in Isaiah of Babylon. Yhwh, though in a peculiar sense the God of Israel, is still the God of all the world. This prophet's standpoint is uncompromising: "I, even I, am the Lord; and beside me there is no savior" (xliii. 11); "I am the first, and I am the last; and besides me there is no God" (xliv. 6, xlviii. 12); "that they may know from the rising of the sun to the setting thereof that there is none besides me; I am God and there is none else" (xlv. 6, Hebr.). In the post-exilic psalms and such other portions of the Bible as were produced during the second commonwealth—Proverbs, Job, Song of Songs, Ecclesiastes, Daniel—the belief in the one God and in Him alone is positively assured. Not only in Palestine was monotheism now the sure possession of the Jewish people, but it may be said that the Judaism of the Diaspora is conscious of itself as the bearer of the monotheistic doctrine and as being therein distinguished from all its surroundings (comp. Friedländer, "Gesch. der Jüdischen Apologetik," p. 217). In proof of this latter statement many passages can be cited from the apocryphal and the pseudepigraphical writings. "Let them [the nations] know thee, as we also have known thee, that there is no God but only thou, O God" (Ecclus. xxxvi. 5; comp. also xliii. 28); "neither is there any God besides thee, that careth for all" (Wisdom of Solomon xii. 13); "O Lord, Lord God, the Creator of all things, . . . who alone art King and gracious, who alone suppliest every need, who alone art righteous and almighty and eternal" (II Macc. i. 24–25; comp. Ep. Jer. 5, in Kautzsch, "Apokryphen," i. 226; Aristeas Letter, 134: *ib.* ii. 16; Sibyllines, Proem, 7, 15, 54; iii. 584 *et seq.*, v. 76 *et seq.*: *ib.* i. 184, 196, 207; comp. also Josephus, "Ant." iv. 8, § 5).

Talmudic Attitude.

The spread of Christianity with its doctrine of the divinity of its founder called forth a number of expressions from the Jewish sages touching the subject of the absolute unity of God; thus a commentary on the first commandment reads, "A king of flesh and blood has a father and a brother; but God says, 'With Me it is not so; "I am the first" because I have no father, and "I am the last" because I have no brother; and "besides me there is no God," because I have no son'" (Ex. R. xxix. 5). A similar expression is used in explanation of Ecclus. iv. 8 ("There is one alone, and there is not a second"): "he hath neither child nor brother; but hear, O Israel, the Lord is our God, the Lord is One" (Deut. R. ii. 33). There can be little doubt that such a saying as "Whoever draws out the pronunciation of the word 'one' [in the Shema'], his days and years will be lengthened" is of similar import (Ber. 13b); the emphasizing of the unity was the particular characteristic of the faithful in a world of dualistic and trinitarian propaganda. As long as a man refused allegiance to other gods he was looked upon as a Jew; "whoever denies the existence of other gods is called a Jew" (Meg. 13a).

The unity of God was a revealed truth for the Jew; there was no need of proofs to establish it; it was the leading tenet of the faith; nor is any attempt at such proof found until the time of the medieval Jewish philosophers, who, in building up their systems of religious philosophy, devoted considerable space to the consideration of the attributes of God, especially of His unity. Proofs for the unity are given at length by Saadia ("Emunot we-De'ot," i. 7), Maimonides ("Moreh," ii. 1), Gersonides ("Milḥamot Adonai," iii. 3), and Ḥasdai Crescas ("Or Adonai," iii. 4).

The belief in the unity was formulated by Maimonides as the second of the thirteen articles of the faith known as the Maimonidean Creed: "I believe that the Creator, Blessed be His name, is One, and that no unity is like His in any form, and that He alone is our God, who was, is, and ever will be." Solomon ibn Gabirol expressed the idea in another manner in his great liturgical poem "Keter Malkut": "Thou art One, the first great Cause of all; Thou art One, and none can penetrate—not even the wise in heart—the mystery of Thy unfathomable unity; Thou art One, the Infinitely Great." This statement of belief found constant expression in the liturgy, as in the Minḥah service for Sabbath afternoon ("Thou art One and Thy name is One"), and in such liturgical poems as the "Adon 'Olam" ("He is One and there is no second, to compare to Him or associate with Him") and the "Yigdal" ("He is One and there is no unity like His unity. . . . His unity is unending").

The profession of the unity is the climax of the devotion of the greatest of the holy days, the Day of Atonement. At death it is the last word to fall from the Jew's lips and from the lips of the bystanders. This has been Judaism's great contribution to the religious thought of mankind, and still constitutes the burden of its Messianic ideal, the coming of the day when all over the world "God shall be One and His name One" (comp. Zech. xiv. 9). See Shema'.

J. D. P.

MONREAL: City in Navarre, situated three miles from Pamplona; to be distinguished from a city of the same name in Aragon. A small number of Jews lived here in a "Juderia." In 1320 the Jews of Pamplona, who were threatened by the shepherds, fled to Monreal and, supported by the brave D. Alfonso of Aragon, united with their co-believers in defending themselves against the pursuing herdsmen; 170 of them were, however, killed. In 1366 there were fourteen Jews in Monreal; in 1380 the Jews paid taxes to the local abbot; in 1477 their number had become so small that they held divine worship in a private house. D. Juze Orabuena, chief rabbi of Navarre and body-physician to the king, received houses in the Monreal Juderia as a present from the king.

Bibliography: Usque, *Consolaçam*, p. 182a; Ibn Verga, *Shebeṭ Yehudah*, p. 6; Joseph ha-Kohen, *'Emeḳ ha-Baka*, p. 61; Kayserling, *Gesch. der Juden in Spanien*, i. 36; Grätz, *Gesch.* viii.; Jacobs, *Sources*, Nos. 1465, 1571; *Boletin Acad. Hist.* xxiii. 142; *R. E. J.* xxvii. 275.

S. M. K.

MONSTER. See Leviathan.

MONTAGU, HYMAN: English numismatist and lawyer; died in London Feb. 18, 1895; son of Samuel Moses (having later assumed the name of

Montagu); educated at the City of London School. Articled to a firm of lawyers, he passed his final examination with distinction, and established himself as an expert in bankruptcy law. In early life a collector of beetles, he afterward took up coin-collecting, which he pursued with enterprising industry, becoming a numismatist of the highest rank. He presented a valuable collection of coins to the British Museum.

His principal works on numismatics are: (1) "Catalogue, with Illustrations, of a Collection of Milled English Coins Dating from the Reign of George I. to that of Queen Victoria" (1890); (2) "The Copper, Tin, and Bronze Coinage, and Patterns for Coins of England from the Reign of Elizabeth to that of Queen Victoria" (1885–93). His collection of Greek coins was especially noteworthy; and the sale catalogue of it became the standard work on the subject. He was the author of many essays on coinage, contributed to the publications of learned societies, and was a fellow of the Society of Antiquaries.

Montagu compiled the catalogue of coins for the Anglo-Jewish Historical Exhibition, London, 1887, for which, too, he wrote an introductory essay on Jewish coins and medals. He was for many years honorary secretary of Jews' College and a member of the education committee of that institution. He was also honorary solicitor for the industrial committee of the Stepney Jewish and the Board of Guardians schools, and a member of the committee of the Aged Needy Society.

Bibliography: *Jew. Chron.* and *Jew. World*, Feb. 22, 1895.
J. G. L.

MONTAGU, SIR SAMUEL, Bart.: English banker and communal worker; born at Liverpool Dec. 21, 1832; son of Louis Samuel, his name, "Montagu Samuel," having been in his early boyhood reversed by his parents. He went to London in 1847, and in 1853 founded the firm of Samuel Montagu & Co., foreign bankers, in Leadenhall street, afterward in Old Broad street.

In the Jewish community of London Montagu has been a prominent figure. For over a quarter of a century he has been connected with the Jewish Board of Guardians, the Board of Deputies, the United Synagogue, and other Jewish institutions. In 1870 he established and became president of the Jewish Working Men's Club. He has also been greatly interested in the building of new synagogues. In 1875 he founded, in conjunction with Lord Rothschild, the first industrial Jewish school in Jerusalem. In 1882, at the instance of the Mansion House (Russo-Jewish) Committee, of which he became treasurer, he went to Brody to inspect the emigration to America. In 1884 he visited the United States to inspect the Jewish agricultural colonies there. In 1886, Montagu visited several towns in Russian Poland and Russia proper, but was ordered by the Russian government to leave Moscow within twenty-four hours. In 1890 he merged the various hebras in the East End of London in the Federation of Synagogues, of which he became the first president.

In the general community Sir Samuel is or has been a justice of the peace for London and Hampshire; deputy lieutenant for the Tower Hamlets; member of the Gold and Silver Commission (1887–1890); and member of Parliament in the Liberal interest for the Whitechapel Division of the Tower Hamlets (1885–1900). He was created a baronet by Mr. Gladstone in 1894. In Oct., 1900, he contested unsuccessfully the parliamentary seat for Central Leeds. He has taken great interest in the proposal to introduce decimal coinage into England.

Bibliography: *Banker's Magazine*, Sept., 1888; *Jew. Chron.* Aug. 5, 1892; Sept. 28, 1900.
J. G. L.

MONTALBAN: City in Aragon; not to be confused with Montalban in Castile, in the archbishopric of Toledo, which was also inhabited by Jews. Montalban possessed a Jewish community as early as the fourteenth century. In 1306 the governor of the place received permission to admit ten Jewish families which had been expelled from France. He was then given charge of the Jews and was empowered to adjust all their litigations. At the disputation in Tortosa the Montalban community was represented by Abu Ganda. A certain Jacob of Montalban died a martyr at Ancona in 1556.

Bibliography: Isaac b. Sheshet, *Responsa*, § 510; *Shebet Yehudah*, p. 68; *R. E. J.* xi. 153; Jacobs, *Sources*, Nos. 759, 1095, 1197.
J. M. K.

MONTALTO, FILOTHEO ELIAU (ELIJAH): Portuguese physician; born at Castello Branco in the middle of the sixteenth century; died at Tours, France, in 1616. According to Kayserling ("Die Juden in Navarra," p. 146), Montalto was a brother of the physician Amatus Lusitanus; but this supposition is not sufficiently corroborated to make it probable.

Montalto was brought up by his Marano parents in the Jewish religion, and to this he remained faithful during his entire life. Having graduated as physician, he left his native country, where he was always exposed to the rigors of the Inquisition, and went to Italy. He settled first at Leghorn (*c.* 1598), and several years later at Venice. In the latter city he made the acquaintance of Concino Concini, on whose recommendation he was invited by Maria de Medici to come as physician to the French court. Montalto had declined many high positions in Italy—chief among them being that of successor to the renowned Mercurial in the University of Padua—because he feared that if he accepted them he would not be able to perform his religious obligations. In accepting Maria de Medici's invitation, therefore, he made it a condition that he should have complete religious freedom, and be exempt from any service on Saturday, although the rabbis of Venice decided that in cases of emergency he might travel on that day.

Montalto, who became a general favorite, was appointed councilor; and he remained at the French court until his death, which occurred suddenly while he was accompanying Louis XIII. to Tours. Maria de Medici caused the body to be embalmed, and sent it, accompanied by Morteira and certain of Montalto's relatives, to Amsterdam for burial.

Montalto was considered a high authority, not only in medicine but in all branches of science. Among his numerous works on medicine the most important were: (1) "Optica Intra Philosophiæ et Medicinæ Arcam de Visu, de Visus Organo et Objecto Theor. Accurate Complectens" (Florence, 1606); (2) "Archipathologia in Qua Internarum Capitis Affectionum, Essentia, Causæ Signa, Præsagia, et Curatio Accuratissima Indagine Disseruntur" (Paris, 1614; St. Gervais, 1618; Nuremberg, 1686); (3) "Consultationes Medicæ Itemque de Sensu et Sensato Super Aristotelem" (1614). Montalto was the author also of the following polemical works, still extant in manuscript: (1) "Sobre el Capitulo 53 de Ezayas é Outros Textos da Sagrada Escritura," divided into three parts (Columbia University [New York] MS.); (2) "Livro Fayto . . . em Que Mostra a Verdade de Diversos Textos, e Cazos, Que Alegão as Gentilidades para Confirmar Suas Seictas" (Wolf, "Bibl. Hebr." iii. 104); (3) "Razonamiento del Señor H. M . . . . em Paris, por Mandado del Rey Enrique IV. Delante de los Mayores Teologos y Doctores de Su Corte."

BIBLIOGRAPHY: Barrios, *Relacion de los Poetas y Escritores Españoles de la Nacion Judayca*, p. 55; Manasseh ben Israel, *Mikweh Yisrael*, p. 57; Grätz, *Gesch.* ix. 485-490; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 73.

D. I. Br.

MONTANA: One of the northwestern states of the American Union. It was organized as a territory in 1864, and admitted as a state in 1889. It has the following Jewish communities: **Helena,** the capital of the state, with a benevolent association founded in 1872 and a congregation, Emanu-El, founded in 1887. Its rabbi is Jacob Mielziner. Helena has also a social club and a ladies' auxiliary society. **Butte,** with two congregations. Of the older, the B'nai Israel, founded in 1897, the present rabbi is Harry Weiss; the community has a Hebrew benevolent association founded in 1881. **Anaconda,** with a congregation, B'nai Israel. A.

MONTAUBAN, R. ELIEZER. See Dauphiné.

MONTE DI PIETÀ. See Pawnbrokers.

MONTEFIORE: Anglo-Jewish family which derives its name from a town in Italy. In 1856 there were three towns so named in the Pontifical States, but from which of the three the family came is not definitely known. As far back as 1630 the Montefiores were settled at Ancona as merchants. From Ancona they, or some of them, seem to have gone to Leghorn. Thither, about the end of the seventeenth or the commencement of the eighteenth century, **Judah Montefiore** went, and was taken into business by his uncle, **Isach Vita Montefiore.** Judah married a daughter of the Medinas, by whom he had four sons. The third son, **Moses Vita (Haim) Montefiore,** married, in 1752, Esther Hannah, daughter of Massahod Racah, a Moorish merchant of Leghorn. Moses had seventeen children. The third, **Samuel,** married Grace, daughter of Abraham Mocatta, and became the grandfather of Haim Guedalla. The fourth, **Joseph Elias,** was the father of Sir Moses Montefiore. The seventh, **Eliezer,** married a granddaughter of Simon Barrow of Amsterdam, and emigrated to the West Indies. He became the father of Joseph Barrow Montefiore (1803-93) and Jacob Montefiore (1801-95), both of whom were among the early pioneers of Australia. But the most notable was the sixth son, Joshua, who had seven children by a second marriage.

Abraham Montefiore: Stock-broker; born in London 1788; died at Lyons 1824; son of Joseph Elias Montefiore and brother of Sir Moses Montefiore, with whose commercial career he was afterward identified. He first adopted a trade and was apprenticed to Mr. Flower, silk-merchant of Watling street. In the silk trade he realized a small fortune, but being ambitious to push forward more rapidly, he joined his brother Moses in business; the firm of Montefiore Brothers thus formed carried on business in Shorters' court, Throgmorton street.

Montefiore was exceptionally fortunate on the Stock Exchange and left behind him a very large fortune. In 1824 he died at Lyons, on his way home from Cannes, whither he had gone for the reestablishment of his health. He was twice married: by his first wife, a daughter of George Hall of the London Stock Exchange, he had one daughter, Mary, who married Benjamin Mocatta; and by his second wife, Henrietta Rothschild, he had two sons and two daughters.

BIBLIOGRAPHY: L. Wolf, *Life of Sir Moses Montefiore*, pp. 13, 15, 18, 25, London, 1885.

Charlotte Montefiore: Authoress; born in London 1818; died there July 2, 1854. She took an active part in the Jewish Ladies' Benevolent Loan and Visiting Society as well as in the Jewish Emigration Society, of which she was one of the founders. She was the active friend of the Jews' Free School, the Jews' Infant School, the West Metropolitan School, and of many other educational establishments. Her reading was extensive, especially in moral and ethical philosophy. She was a contributor to many publications calculated to improve and elevate Jewish youth. For the "Cheap Jewish Library" she wrote "The Way to Get Rich," "The Birthday," "Caleb Asher," etc.; she wrote also "A Few Words to the Jews" (London, 1851).

BIBLIOGRAPHY: *Jew. Chron.* July 14, 1854; Kayserling, *Die Jüdischen Frauen*, pp. 275-276.

Claude Goldsmid Montefiore: English scholar and philanthropist; younger son of Nathaniel Montefiore; born in 1858. He was educated at Balliol College, Oxford, where he obtained a first class in the classical final examination, and where he came under the influence of Jowett and T. H. Green. Intended originally for the ministry of the Reform congregation of England, he studied theology in Berlin, but finding himself unable to sympathize with the arrest of the Reform Movement, he devoted himself instead to scholarly and philanthropic pursuits. He nevertheless continued to be a spiritual teacher and preacher, though in a lay capacity, and published a volume of sermons, in conjunction with Israel Abrahams, entitled "Aspects of Judaism" (London, 1894). In 1886 he was selected by the Hibbert trustees to deliver the Hibbert course of lectures for 1892 ("The Origin of Religion as Illustrated by the Ancient Hebrews"). In these lectures Montefiore made a permanent contribution to the science of theology. In 1896 he published the

MONTEFIORE PEDIGREE.

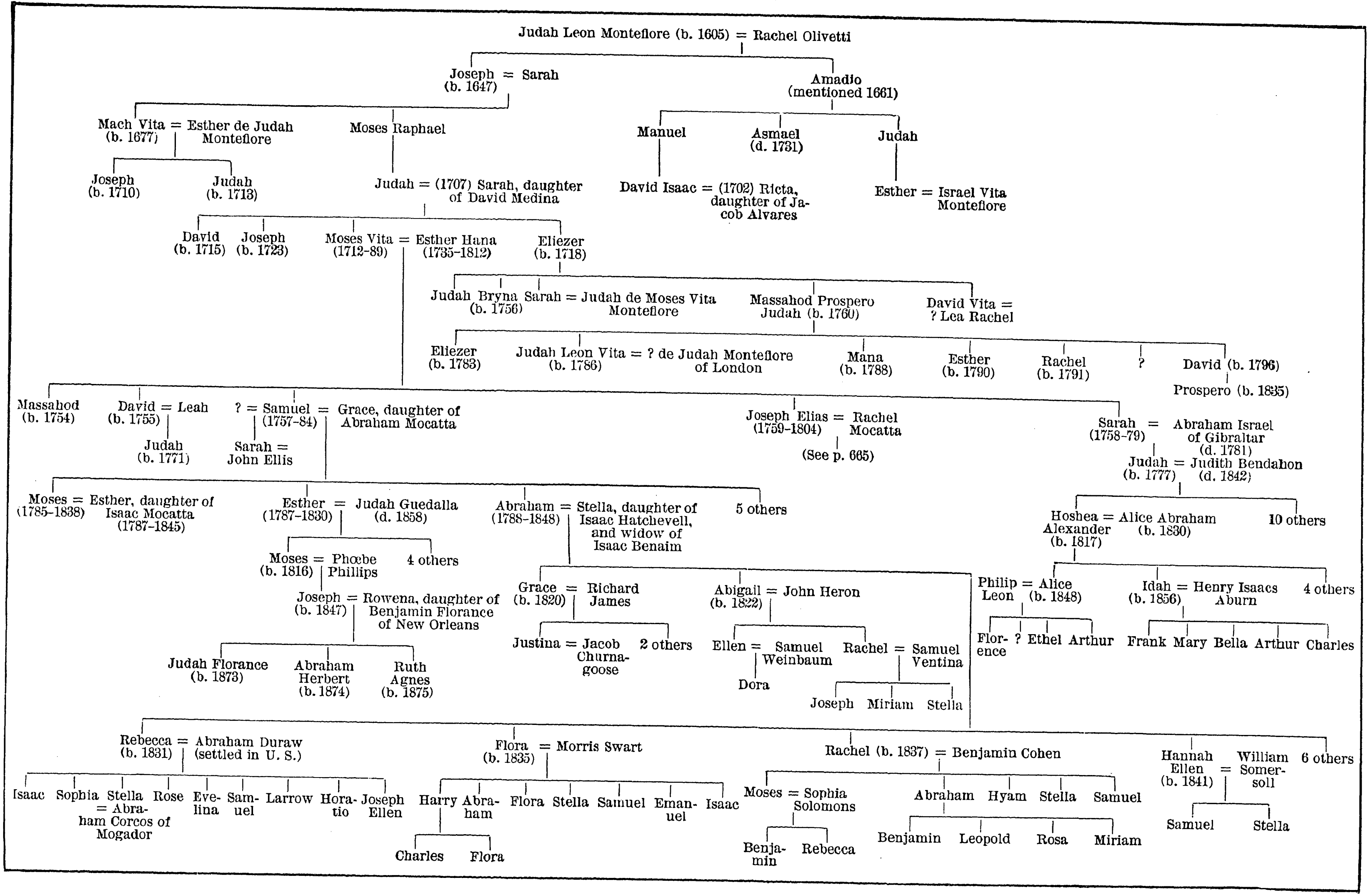
Judah Leon Montefiore (b. 1605) = Rachel Olivetti
Joseph (b. 1647) = Sarah
Amadio (mentioned 1661)
Mach Vita (b. 1677) = Esther de Judah Montefiore
Moses Raphael
Manuel
Asmael (d. 1731)
Judah
Joseph (b. 1710)
Judah (b. 1713)
Judah = (1707) Sarah, daughter of David Medina
David Isaac = (1702) Ricta, daughter of Jacob Alvares
Esther = Israel Vita Montefiore
David (b. 1715)
Joseph (b. 1723)
Moses Vita (1712-89) = Esther Hana (1735-1812)
Eliezer (b. 1718)
Judah
Bryna (b. 1756)
Sarah = Judah de Moses Vita Montefiore
Massahod Judah
Prospero (b. 1760)
David Vita = ? Lea Rachel
Eliezer (b. 1783)
Judah Leon Vita (b. 1786) = ? de Judah Montefiore of London
Mana (b. 1788)
Esther (b. 1790)
Rachel (b. 1791)
?
David (b. 1796)
Prospero (b. 1835)
Massahod (b. 1754)
David (b. 1755) = Leah
Judah (b. 1771)
? = Samuel (1757-84) = Grace, daughter of Abraham Mocatta
Sarah = John Ellis
Joseph Elias (1759-1804) = Rachel Mocatta
(See p. 665)
Sarah (1758-79) = Abraham Israel of Gibraltar (d. 1781)
Judah (b. 1777) = Judith Bendahon (d. 1842)
Moses (1785-1838) = Esther, daughter of Isaac Mocatta (1787-1845)
Esther (1787-1830) = Judah Guedalla (d. 1858)
Abraham (1788-1848) = Stella, daughter of Isaac Hatchevell, and widow of Isaac Benaim
5 others
Hoshea Alexander (b. 1817) = Alice Abraham (b. 1830)
10 others
Moses (b. 1816) = Phœbe Phillips
4 others
Joseph (b. 1847) = Rowena, daughter of Benjamin Florance of New Orleans
Grace (b. 1820) = Richard James
Abigail (b. 1822) = John Heron
Philip Leon = Alice (b. 1848)
Idah (b. 1856) = Henry Isaacs Aburn
4 others
Justina = Jacob Churnagoose
2 others
Ellen = Samuel Weinbaum
Rachel = Samuel Ventina
Flor- ence
?
Ethel
Arthur
Frank
Mary
Bella
Arthur
Charles
Judah Florance (b. 1873)
Abraham Herbert (b. 1874)
Ruth Agnes (b. 1875)
Dora
Joseph
Miriam
Stella
Rebecca (b. 1831) = Abraham Duraw (settled in U. S.)
Flora (b. 1835) = Morris Swart
Rachel (b. 1837) = Benjamin Cohen
Hannah Ellen (b. 1841) = William Somersoll
6 others
Isaac
Sophia
Stella = Abraham Corcos of Mogador
Rose
Evelina
Samuel
Larrow
Horatio
Joseph Ellen
Harry
Abraham
Flora
Stella
Samuel
Emanuel
Isaac
Moses = Sophia Solomons
Abraham
Hyam
Stella
Samuel
Samuel
Stella
Charles
Flora
Benjamin
Rebecca
Benjamin
Leopold
Rosa
Miriam

MONTEFIORE PEDIGREE.—*Continued.*

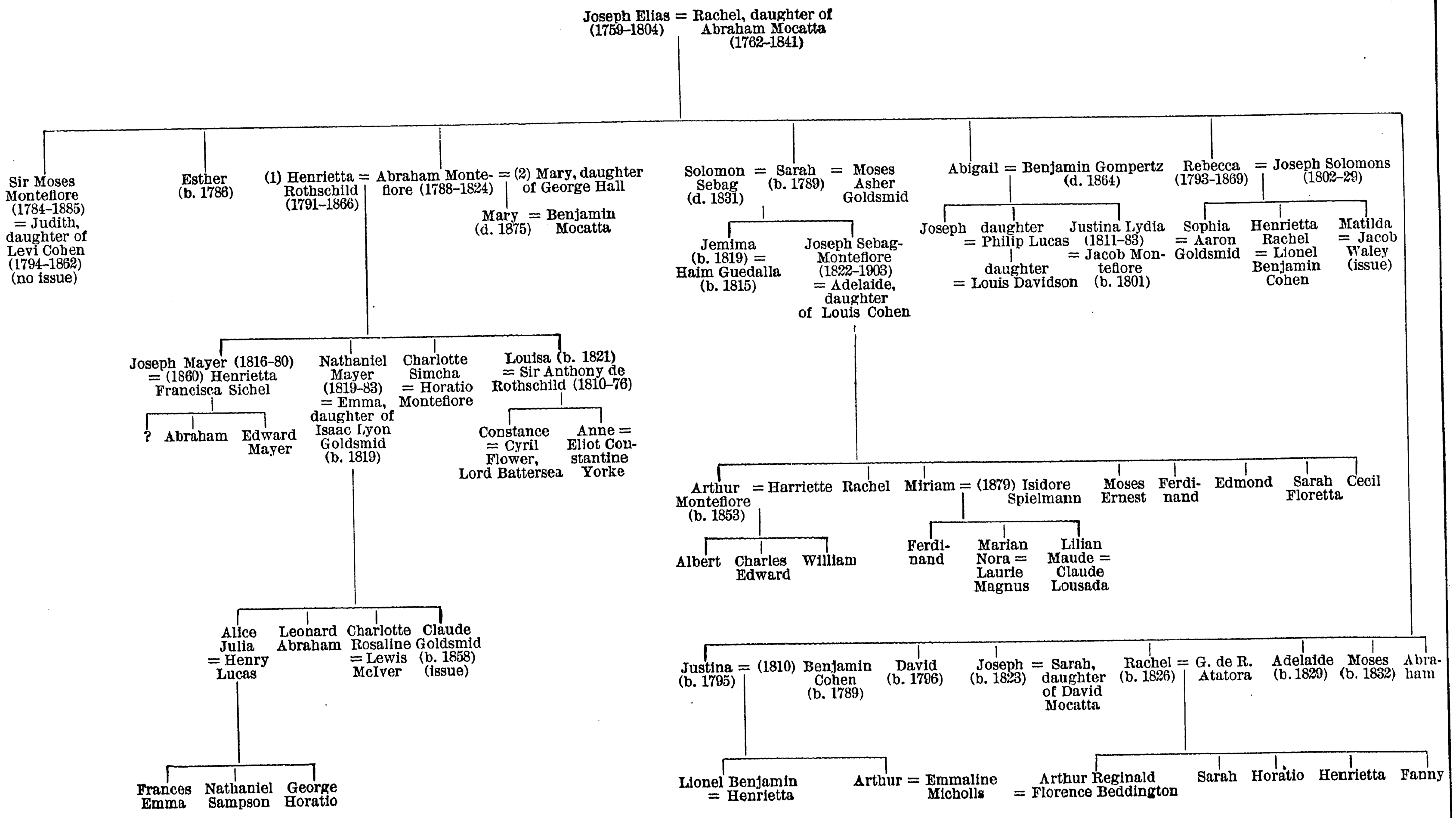
Joseph Elias (1759–1804) = Rachel, daughter of Abraham Mocatta (1762–1841)
Sir Moses Montefiore (1784–1885) = Judith, daughter of Levi Cohen (1794–1862) (no issue)
Esther (b. 1786)
(1) Henrietta Rothschild (1791–1866) = Abraham Montefiore (1788–1824) = (2) Mary, daughter of George Hall
Mary (d. 1875) = Benjamin Mocatta
Solomon Sebag (d. 1831) = Sarah (b. 1789) = Moses Asher Goldsmid
Abigail = Benjamin Gompertz (d. 1864)
Rebecca (1793-1869) = Joseph Solomons (1802–29)
Jemima (b. 1819) = Haim Guedalla (b. 1815)
Joseph Sebag-Montefiore (1822–1903) = Adelaide, daughter of Louis Cohen
Joseph
daughter = Philip Lucas
daughter = Louis Davidson
Justina Lydia (1811–83) = Jacob Montefiore (b. 1801)
Sophia = Aaron Goldsmid
Henrietta Rachel = Lionel Benjamin Cohen
Matilda = Jacob Waley (issue)
Joseph Mayer (1816-80) = (1860) Henrietta Francisca Sichel
Nathaniel Mayer (1819–83) = Emma, daughter of Isaac Lyon Goldsmid (b. 1819)
Charlotte Simcha = Horatio Montefiore
Louisa (b. 1821) = Sir Anthony de Rothschild (1810–76)
? Abraham
Edward Mayer
Constance = Cyril Flower, Lord Battersea
Anne = Eliot Constantine Yorke
Arthur Montefiore (b. 1853) = Harriette
Rachel
Miriam = (1879) Isidore Spielmann
Moses Ernest
Ferdinand
Edmond
Sarah Floretta
Cecil
Albert
Charles Edward
William
Ferdinand
Marian Nora = Laurie Magnus
Lilian Maude = Claude Lousada
Alice Julia = Henry Lucas
Leonard Abraham
Charlotte Rosaline = Lewis McIver
Claude Goldsmid (b. 1858) (issue)
Frances Emma
Nathaniel Sampson
George Horatio
Justina (b. 1795) = (1810) Benjamin Cohen (b. 1789)
David (b. 1796)
Joseph (b. 1823) = Sarah, daughter of David Mocatta
Rachel (b. 1826) = G. de R. Atatora
Adelaide (b. 1829)
Moses (b. 1832)
Abraham
Lionel Benjamin = Henrietta
Arthur = Emmaline Micholls
Arthur Reginald = Florence Beddington
Sarah
Horatio
Henrietta
Fanny

J.

I. G. D.

first volume of his "Bible for Home Reading," forming a commentary on the Bible with moral reflections from the standpoint of the "higher criticism"; the second volume appeared in 1899. In 1890 Montefiore founded and edited, in conjunction with Israel Abrahams, the "Jewish Quarterly Review," a journal that stood on the very highest level of contemporary Jewish scholarship, and in which numerous contributions from his pen have appeared.

Montefiore is one of the leading authorities on questions of education; he was for some time a member of the School Board for London, and he is (1904) president of the Froebel Society and the Jews' Infant School, London, and a member of numerous other educational bodies. Montefiore has been mainly instrumental in enabling Jewish pupil teachers at elementary schools to enjoy the advantages of training in classes held for the purpose at the universities; he is on the council of Jews' College and of the Jewish Religious Education Board. He ranks as one of the leading philanthropists in the Anglo-Jewish community and holds office in various important bodies. He was elected president of the Anglo-Jewish Association in 1895, and he is a prominent member of the Council of the Jewish Colonization Association.

Montefiore has shown great sympathy with all liberal tendencies in Jewish religious movements in London and is president of the recently formed Jewish Religious Union. He was president of the Jewish Historical Society in 1899-1900.

BIBLIOGRAPHY: J. Jacobs, in *Young Israel*, June, 1897.

J. G. L.

Sir Francis Abraham Montefiore (Bart.): English communal worker and Zionist; son of Joseph M. Montefiore, president of the Board of Deputies; born Oct. 10, 1860. In 1886 he took up the baronetcy previously held by Sir Moses Montefiore. He became high sheriff of the county of Kent in 1894, and of Sussex in 1895. He is chairman of the executive committee of the English Zionist Federation and has represented the English section at recent Zionist congresses. Montefiore was recently elected chairman of Elders of the Spanish and Portuguese congregation.

BIBLIOGRAPHY: *Jewish Year Book* (London), 5659 (=1898-1899).

J. V. E.

Jacob Montefiore: Merchant; born in Bridgetown, England, Nov. 23, 1801; died Nov. 3, 1895. He entered into business with his brother Moses, and when in the early thirties the movement for the financing of Australian colonization from London was incepted Montefiore, who had been connected with the Colonial produce trade, became active in the various public schemes as a member of the South Australian Colonization Association, organized to settle South Australia on the Wakefield system. He was also appointed member of the first board of commissioners entrusted by the British government with the administration of the colony. He visited the colony in the year 1843 and again in 1854. His reception on his first visit by the governor, Sir George Grey, and the people was enthusiastic. During his visit to South Australia in 1843 he acted as an agent for the Rothschilds, at the same time holding a partnership with his brother **Joseph Barrow** in the firm of Montefiore Brothers of London and Sydney. The township of Montefiore, at the confluence of the Bell and MacQuarric rivers, in Wellington Valley, was founded by the brothers, and they contributed actively to the establishment there of places of worship for all denominations. The organization of the Bank of Australasia was largely due to their efforts. In Adelaide there is a hill named after them. In 1885, at the request of the directors of the Art Union Gallery of Adelaide, Jacob sat for the artist B. S. Marks, the portrait being hung in that gallery.

J. T. Se.

Jacob Isaac Levi Montefiore: Australian merchant; son of Isaac Levi and Esther Hannah Levi (daughter of Eliezer Montefiore); born at Bridgetown, Barbados, Jan. 11, 1819; died at Norwood, London, 1885. In 1837 he proceeded to Sydney, where he assumed his mother's maiden name. There he became one of the leading merchants and took an active part in the development of the city. In 1857 he was nominated a member of the first legislative council of the colony of New South Wales. He acted as president of the chamber of commerce, and was for many years a director of the Bank of Australasia. In 1876 he left Australia and settled in England, where he became a director of the Queensland National Bank, the Queensland Investment Company, and several other important commercial undertakings. One of his brothers is **Edward Levi Montefiore,** a member of the financial house of Cahen d'Anvers et Cie., and another, **George Levi Montefiore,** of Brussels, is a member of the Belgian Senate; both are still living (1904).

BIBLIOGRAPHY: *Jewish World*, Jan. 30 and Feb. 2, 1885.

J. I. H.

Joseph Barrow Montefiore: Merchant; son of Eliezer Montefiore; born in London June 24, 1803; died at Brighton, England, Sept. 4, 1893. In 1826, during the mayoralty of Sir William Magnay, he became one of the twelve "Jew brokers" in the city of London, purchasing the privilege for £1,500. He did not remain long in the city, but seized a favorable opportunity of emigrating to Australia, where several members of his family were already settled. In New South Wales he traded in partnership with his brother and made many fortunate speculations in town allotments. He helped to found the township of Montefiore and the Bank of Australasia, and was one of the chief agents in the organization of the Jewish congregation in Sydney. In 1832 he obtained a grant of land from the government for a Jewish burial-place. At the same time he helped to organize the society which developed into the Sydney Hebrew Congregation. On retiring from business Montefiore settled in London and joined the Reform Congregation.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Sept., 1893.

Joseph Elias Montefiore: Son of Moses Vita (Haim) Montefiore; born in London 1759; married Rachel Mocatta (1783). He became the father of three sons and five daughters, the eldest son being Sir Moses Montefiore. The second son, Abraham, was twice married, and by his second wife, Henrietta Rothschild, became the father of Joseph Mayer (father of Sir Francis Montefiore), Nathaniel (father of Claude G. Montefiore), Charlotte (d. 1854; author of "A Few Words to the Jews"), and **Louisa** (afterward **Lady Anthony de Rothschild).** The third son, **Horatio** (1798–1867), became a merchant in London, and was one of the principal founders of the London Reform Community (1841). He married a daughter of David Mocatta, by whom he had six sons and six daughters. The youngest of these sons, **Emanuel Montefiore** (b. 1842), became a lieutenant-colonel in the Royal Artillery, assistant secretary of the London Charity Organization Society, commandant of the Jewish Lads' Brigade, and a member of the council of the West London Reform Synagogue.

Of the daughters of Joseph Montefiore the eldest, **Sarah,** married Solomon Sebag of London; she became the mother of Joseph Sebag, afterward Sir Joseph Sebag-Montefiore (1822–1903), who had three sons—**Arthur** (father of **Robert Sebag-Montefiore), Cecil,** and **Edmund.** Sarah had also five daughters: **Jemima** (married Haim Guedalla), **Esther** (died prematurely), **Abigail** (wife of Benjamin Gompertz, the mathematician), **Rebecca** (married Joseph Salomons, brother of the late Sir David Salomons), and **Justina** (married Benjamin Cohen, father of Arthur Cohen and Lionel Benjamin Cohen).

Bibliography: Lucien Wolf, *Life of Sir Moses Montefiore*, London, 1883; *Jew. Chron.* April 28, 1876.

J. I. H.

Joseph Mayer Montefiore: English communal worker; nephew of Sir Moses Montefiore; born in London May 10, 1816; died there Oct. 9, 1880. In 1844 he was elected a member of the Board of Deputies, London, as one of the representatives of the Spanish-Portuguese congregation. He retired from the office in 1853, but was reelected in 1857. In 1858 he became vice-president of the board, acting as president during the absence abroad of Sir Moses, whom he succeeded, Oct., 1874. Montefiore was elected treasurer of the Spanish-Portuguese Synagogue in 1846, and warden in 1851. He was a liberal subscriber to and took much interest in the charitable and educational institutions connected with the congregation. He was a director of the Alliance Insurance Company for twenty-three years, and acted for some years as director of the National Provincial Bank of Ireland. He was a justice of the peace and deputy-lieutenant for Sussex, and served as high sheriff of that county in 1870.

Bibliography: *Jew. Chron.* and *Jew. World*, Oct. 15, 1880.

Sir Joseph Sebag-Montefiore: Stock-broker; son of Solomon Sebag and Sarah, eldest sister of Sir Moses Montefiore; born in 1822; died at London Jan. 18, 1903. On succeeding (1885) to the estate of his maternal uncle he assumed the name of Montefiore by royal license. He was one of the leading members of the London Stock Exchange, on which he amassed a large fortune.

He was a justice of the peace for Kent and the Cinque Ports and lieutenant of the city of London; and in 1889 he served as high sheriff for Kent. He was for many years a leading member of the Spanish-Portuguese congregation and was president of the elders of that body. In 1895 he became president of the Board of Deputies, after having been vice-president for many years; and in 1896 he was appointed by the King of Italy Italian consul-general in London. He was knighted in 1896.

Bibliography: *Jew. Chron.* May 22, 1896; *Jewish Year Book* (London), 5659 (=1898–99).

Joshua Montefiore: English lawyer, soldier, and journalist; born in London Aug. 10, 1762; died at St. Albans, Vt., June 26, 1843. After graduating at Oxford he studied law and was admitted to the bar in 1784. While practising in London he attained considerable success as an author, his "Commercial Dictionary" being regarded as the standard work of its kind. In 1791 he joined a band of adventurers under Moses Ximenes, who purposed establishing a colony on the coast of Africa; Montefiore took charge of the military side of the expedition. The party occupied the Island of Bulama and raised the British flag; but after several conflicts with the natives, they were compelled to withdraw. Of this early attempt at African colonization he has left a lively account. Before the settlement was broken up Montefiore attempted to establish schools for the children of his companions. On his return to England he declined the honor of knighthood and entered the army as a captain, being the first Jew to hold a military commission in England. He was present as an officer of the York Light Infantry at the taking of Martinique and Guadalupe in 1809. After serving in various parts of the world, he resigned his commission and emigrated to the United States; for some time he published and edited in New York "Men and Measures," a weekly political journal; he afterward took up his residence at St. Albans, Vt.

Montefiore published: "Commercial Dictionary" (1803); "Commercial and Notarial Precedents" (1804); "Trader's Compendium"; "United States Trader's Compendium"; "Law of Copyright"; "Synopsis of Mercantile Laws" (1830); "Law and Treatise on Bookkeeping" (1831); "Laws of Land and Sea" (1831).

Bibliography: *Jew. World*, Oct. 31, 1884; L. Wolf, *Centennial Biog. of Sir Moses Montefiore*, London, 1884; *Cyclopedia of American Biog.*

Lady Judith Montefiore: Wife of Sir Moses Montefiore; daughter of Levi Barent Cohen; born in London in 1784; died Oct. 1, 1862. She was an accomplished linguist and musician. She married Moses Montefiore in 1812. For thirteen years they lived at New Court, Saint Swithin's Lane, London. Her prudence and intelligence influenced all her husband's undertakings, and when he retired from business the administration of his fortune in philanthropic endeavors was largely directed by her. Lady Montefiore accompanied her husband in all his foreign missions up to 1859, and was the beneficent genius of his memorable expeditions to the Holy Land, Damascus, St. Petersburg, and Rome. By her linguistic abilities she was enabled to materially assist her husband in his self-imposed tasks. During the journey to Russia, in 1846, she was indefatigable in her efforts to alleviate the misery she saw everywhere around her. The wife and daughter of the Russian governor paid her a ceremonious visit and expressed the admiration she had inspired among all classes. Her sympathies were greatly widened by travel; two journals of some of these travels were published anonymously by her. The last years of her life were spent alternately in London and Ramsgate. At her death Sir Moses founded in her memory the Judith Montefiore College at the latter place.

BIBLIOGRAPHY: Lucien Wolf, *Life of Sir Moses Montefiore*, pp. 189-212; Morais, *Eminent Israelites*, pp. 240-242; *Jew. Chron.* Oct. 3, 1862; Kayserling, *Die Jüdischen Frauen*, pp. 272-275, 308; L. Loewe, *Diaries of Sir Moses and Lady Montefiore*, 1890.

J. G. L.

Leonard Montefiore: English author and philanthropist; brother of Claude G. Montefiore; born in London May 4, 1853; died at Newport Sept. 6, 1879; educated at Balliol College, Oxford, where he came under the influence of Jowett, T. H. Green, and of his fellow student Arnold Toynbee. Even before he left college he had contributed to some of the principal periodicals, as "The Nineteenth Century" and "The Fortnightly Review," and was at the time of his death devoting himself to the study of the German struggle for emancipation, on which he published some preliminary essays. Montefiore was associated with many philanthropic movements, especially with the movement for women's emancipation. His "Literary Remains" were privately printed by his family after his death (1880).

BIBLIOGRAPHY: Memoir in his *Literary Remains*; *Athenæum* and *Examiner*, Sept. 13, 1879; *Women's Union Journal*, Nov., 1879; *Jew. Chron.* and *Jew. World*, Sept. 12, 1879.

J.

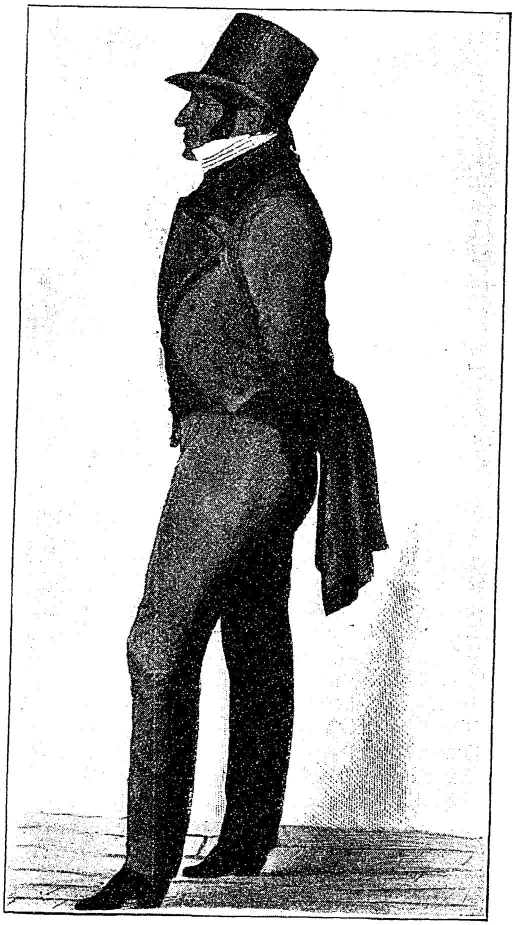

Sir Moses Montefiore in 1818.
(From a sketch by Dighton.)

Sir Moses Montefiore (Bart.): English philanthropist; born in Leghorn, Italy, Oct. 28, 1784; died at Ramsgate, England, July 25, 1885. Moses Ḥayyim Montefiore and his wife, both of Leghorn, settled in London in the middle of the eighteenth century. One of their seventeen children, Joseph Elias Montefiore, took his young wife, Rachel, daughter of Abraham Lumbroso de Mattos Mocatta, on a business journey to Leghorn, where their eldest child, Moses, the subject of this article, was born. On their return they lived at Kennington, where Moses went to school and was apprenticed to a provision merchant. Later he entered a counting-house in the city of London, and ultimately became one of the twelve Jewish brokers then licensed by the city.

Jewish Broker.

His career was not entirely uncheckered by adversity. In 1806 he was deceived by a man whom he had trusted in a large transaction in Exchequer bills, and had to ask for time in which to settle certain obligations. This his high character and popularity enabled him to secure. His brother Abraham joined him in business; and they remained in partnership till 1816. Moses married (1812) Judith, daughter of Levi Barent Cohen. Levi Barent Cohen was an Ashkenazi, and it was a sign of indifference, on the part of the Montefiores, to current prejudice that, although they belonged to the London Sephardim, they married German Jewesses. Moses lived in New Court, close to his friend Rothschild; and the brothers Montefiore, as the brokers of that financial genius, became wealthy men. Moses was able to retire from the Stock Exchange in 1821; and in 1824 he assisted in founding the Alliance Assurance Company, of which he was the first president. He was among the founders of the Imperial Continental Gas Association, which extended gas-lighting to the principal European cities; and he was one of the original directors (1825) of the Provincial Bank of Ireland, which gained for him the honorary freedom of Londonderry. For a short time he was also a director of the South Eastern Railway. In 1836 he was made a Fellow of the Royal Society; and in 1837 he was elected sheriff of the city of London, being the second Jew to fill that office (see Salomons, Sir David). In the same year he was knighted by Queen Victoria on her accession. He had become acquainted with her in 1834, while she was staying at Broadstairs with her mother, the Duchess of Kent, to whom he had been able to show courtesy by placing at her disposal the secluded grounds of his house near that seaside resort.

Dignities.

In 1846 he was created a baronet, and in 1847 became high sheriff for Kent. He was a deputy lieutenant and a magistrate in more than one jurisdiction. At an earlier period of his life (1810-

1814) he had been captain in the Surrey local militia and practised assiduously the bugle calls and drill. In part he owed his stately bearing to these early days of military training.

While Sir Moses was winning wealth and social distinction, he was living the life of a most pious and observant Jew. His diaries record his regular attendance at the synagogue, his scrupulous performance of the functions of a member of the ancient Society of Lavadores, which made it a sacred duty to perform the last rites for members of the synagogue; and they show also that under great difficulties he strictly complied with the dietary laws as well as with those which enjoin rest and forbid travel upon Sabbaths and festivals. In pursuance of inflexible principle, he resisted all attempts at congregational reform. The following is an account in his own language of his life in 1820:

"With God's blessing, rise, say prayers at 7 o'clock. Breakfast at 9. Attend the Stock Exchange, if in London, 10. Dinner, 5. Read, write, and learn, if possible, Hebrew and French, 6. Read Bible and say prayers, 10. Then retire. Monday and Thursday mornings attend the Synagogue. Tuesday and Thursday evenings for visiting." "I attended," he says on another occasion, "many meetings at the City of London Tavern, also several charitable meetings at Bevis Marks, in connection with the Spanish and Portuguese Synagogue; sometimes passing the whole day there from ten in the morning till half-past eleven at night (Jan. 25, 1820), excepting two hours for dinner in the committee-room; answered in the evening 350 petitions from poor women, and also made frequent visits to the Villa Real School."

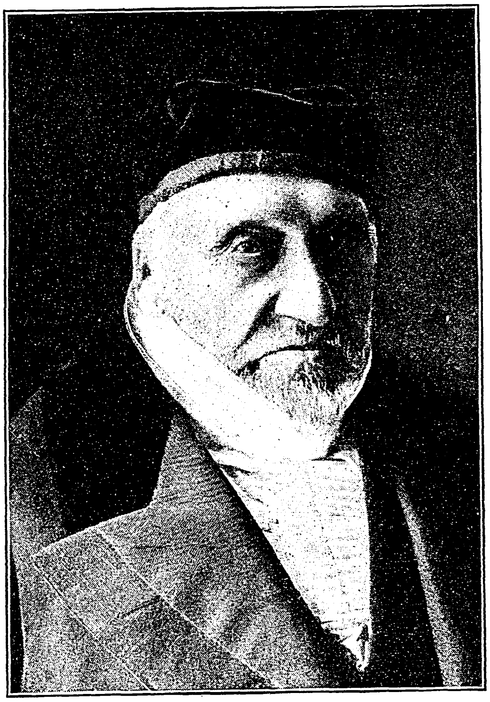

M. Montefiore

(From a photograph when 100 years old.)

He cooperated also with the Rothschilds and the Goldsmids in the movement for parliamentary emancipation of the Jews. In 1814 he became treasurer of the Sephardic Synagogue in London, and in due course passed through all its highest offices, being six times warden-president. From 1838 to 1874 he was president of the Board of Deputies of British Jews; and on his retirement £12,000 was subscribed as a testimonial to him and was used by his wish in aid of building industrial dwellings at Jerusalem. His time in office was vigorously employed in the relief of his suffering brethren.

Visits to Palestine.

Visits Morocco.

Seven times Sir Moses Montefiore visited Palestine, in 1827, 1838, 1849, 1855, 1857, 1866, and 1875; being accompanied by his wife each time before her death in 1862, and making the last journey when he was ninety-one years old. Another regular companion was Dr. L. Loewe, who became his literary executor. In the Holy Land he endowed hospitals and almshouses, set on foot agricultural enterprises, planted gardens, and built synagogues and tombs. He not only gave bounteously of his own means, but administered public and private subventions, among others a fund bequeathed by Judah Touro of New Orleans, who left $50,000 to be applied, as Sir Moses thought fit, for the benefit of the Jews in the Holy Land. The events of these journeys were carefully narrated in his own diaries and in those of Lady Montefiore, some of which have been published in full, while others have unfortunately been destroyed, though not till extracts from them had been printed. Besides passing references to interesting personages whom the travelers met, the diaries furnish incidentally a history of the gradual development of the means of travel. In their early adventures the courageous couple encountered serious dangers; even in England they were shot at, presumably by highwaymen, on the Dover Road. But they were not deterred by the fears of slavery and imprisonment which then beset travelers in the East, or by breaking ice or by wolves in Russia. On one of his journeys (1840) Sir Moses obtained from the Sultan of Turkey a firman denouncing the inveterate charge of ritual murder brought against the Jews. He obtained promises of friendliness from two czars (1846 and 1872), crossed the desert of the Atlas and at the age of seventy-nine won for his brethren the favor of the Sultan of Morocco; made an unsuccessful journey to Rome to obtain the return to his parents of the boy Mortara (1858), and went to Rumania (1867), where he presented himself at an open window to a mob at the imminent risk of his life. It was at the age of seventy-six that he went to the office of the London "Times" after midnight, with a letter soliciting relief for the Christians of Syria. His own contribution was £200, and he collected over £20,000. The affection which his magnetic personality and his native goodness inspired can not be exaggerated. In Palestine

His Popularity.

his brethren flocked to kiss the hem of his garment. On his entering into his one hundredth year (Nov. 8, 1883) Queen Victoria, Albert Edward Prince of Wales, and many hundreds of his most distinguished fellow, citizens sent telegrams of congratulation. The birthday was a public festival at Ramsgate, where he passed the evening of his days.

Sir Moses was buried at Ramsgate, near the synagogue he had founded, side by side with his wife in the mausoleum which he had erected for the purpose, a reproduction of the building known as the Tomb of Rachel on the Bethlehem road. By his will (proved at £370,000) he directed the continuance of many and various charities, and among others added to the endowment of the Montefiore College and Library, Ramsgate, which he had first established in memory of his wife. The college is now devoted to a few learned men who spend their days in the study of the Law. For a time an institution for younger students was also maintained, but the trustees in lieu thereof make an annual subvention to Jews' College, London.

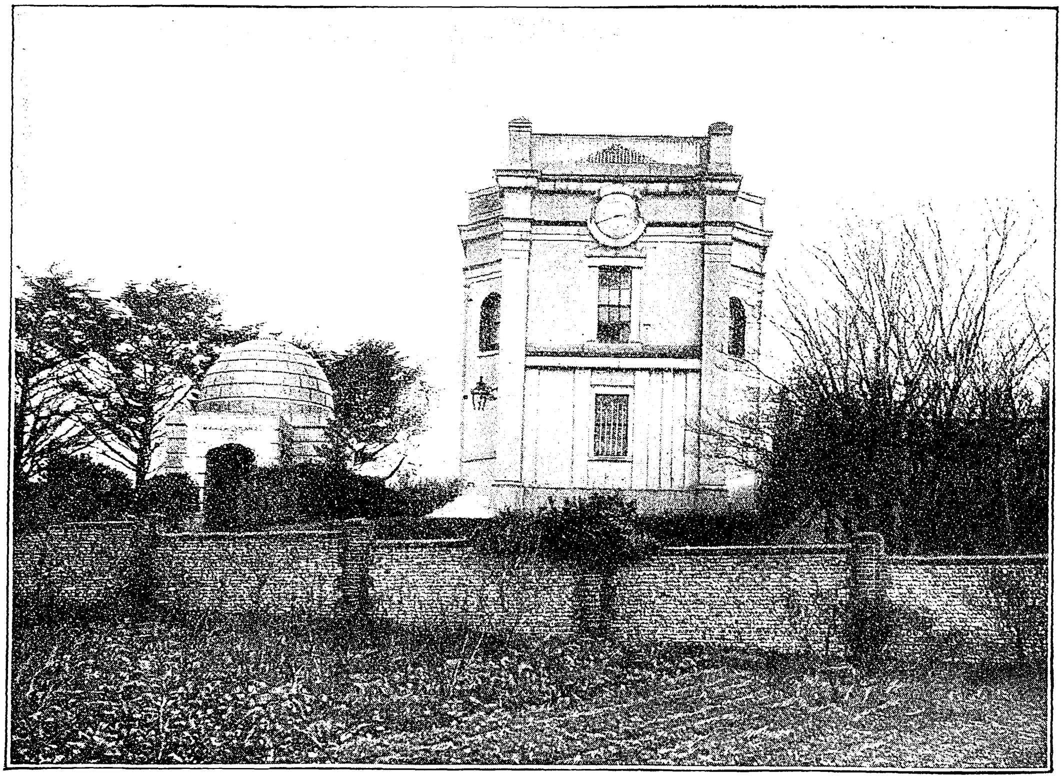

Synagogue and Tomb of Sir Moses Montefiore, Ramsgate, England.
(From a photograph.)

Sir Moses Montefiore had no children; but the baronetcy was revived by the crown in favor of Francis Montefiore, grandson of Abraham, Sir Moses' brother and partner; while his seat at Ramsgate became by his will the property of Joseph Sebag (afterward Sir Joseph Sebag-Montefiore), son of Sir Moses' sister.

Bibliography: *The Times* (London), Oct. 22, 23, 1883; July 29, 1885; *Jew. Chron.* Aug. 28, 1885; June 13, 20, 1902; L. Loewe, *Diaries of Sir Moses and Lady Montefiore*, 1890; Israel Davis, *Sir Moses Montefiore: a Biographical Sketch*, 1884; Lucien Wolf, *Sir Moses Montefiore: a Centennial Biography*, London, 1884; Lady Judith Montefiore, *Diary of a Visit to Egypt* (privately printed, n.d.); Liebermann, *Internationales Montefiore-Album*, 1884; Ḥayyim Guedalla, *Keter Shem Ṭob*, 1887.

J. I. Da.

Nathaniel Montefiore: English communal worker; second son of Abraham Montefiore and Henrietta, daughter of Mayer A. de Rothschild; born in London 1819; died there 1883. He married Emma, the youngest daughter of Sir Isaac Lyon Goldsmid. He was trained for the medical profession at Guy's Hospital and was elected a member of the Royal College of Surgeons in 1858. He did not establish a practise, but used his medical knowledge for the benefit of the inmates of the Beth Holim Hospital, an ancient charity of the Spanish-Portuguese Jews of London of which he was treasurer for over a quarter of a century. He filled also numerous other communal offices. He was president of the Jewish and General Literary Institution, in Leadenhall street, which was known as "Sussex Hall"; president of the Jews' Infant Schools; and president of the Jews' Emigration Society. But most of his communal work was in connection with the Spanish-Portuguese congregation, to which most members of his family belonged. He served as senior warden of the congregation, president of the board of elders, president of the Gates of Hope school, and representative of the congregation on the Board of Deputies. He was buried in the Balls Pond Cemetery of the West London Reform Synagogue, by the side of his son Leonard.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 30, 1883.

J. I. H.

MONTÉLIMAR (Hebrew, איימר or מונטיל אדמר): Capital of the department of the Drome, France. A large number of Jews lived here from the beginning of the fourteenth century. They possessed a synagogue in the Rue du Puits-Neuf, formerly the Rue de la Juiverie, as well as a school situated near the Porte Saint-Martin, a cemetery, and a slaughter-house, the privilege of maintaining the latter being ratified by the Dauphin Louis in 1455.

The condition of the Jews of Montélimar was comparatively prosperous. The following were the principal men among them during the fourteenth and fifteenth centuries: Solomon, Isaac Maignan, Lionel de Livron, Josse Nercas, Isaac de Lattes, Solomon Massip, Isaac Saul de Mornas, and Bonsenhor Bonafossa. In 1339 and 1340 Samuel ben Judah of Marseilles revised at Montélimar his Hebrew version (made in 1324) of the "Treatise on the Soul" by Alexander Aphrodisius, a work which had been translated from Greek into Arabic by Isaac ibn Hunain.

In 1439 the lords of Montélimar required the Jews of the city to wear the badge, from which the toleration of the consuls had hitherto exempted them; and this decree was renewed two years later by Jean de Poitiers, Bishop of Valence. In 1453 the Jews were commanded to attend Christian worship, and a preacher was appointed to convert them to Christianity. After this the Jewish community gradually lost its importance; and in 1468 it contained but seven families, which, on account of accusations—admitted to be false by the parliament of Grenoble—were maltreated by the inhabitants and expelled from the city in that year.

BIBLIOGRAPHY: De Costou, *Histoire de Montélimar*, 1878, i. 516, ii. 579; Gross, *Gallia Judaica*, pp. 319, 381; *R. E. J.* ix. 237.

G. S. K.

MONTEZINOS, ANTONIO DE (AARON LEVI): Marano traveler of the seventeenth century. He claimed that while journeying in South America about 1641 near Quito, Ecuador, he met with savages who practised Jewish ceremonies and recited the SHEMA' and who were of the tribe of Reuben. He met other savages of the tribe of Levi. Going to Holland in 1644 he told this story to Manasseh ben Israel; the latter repeated it to Thomas Thorowgood, by whom it was printed in his "Jews in America," pp. 1-9 *et seq.* It was also published by Manasseh ben Israel in his "Hope of Israel," pp. 1-7.

BIBLIOGRAPHY: L. Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, pp. xxiv.; xxvii., 154.

D. J.

MONTEZINOS LIBRARY: Division of the library of the Portuguese Rabbinical Seminary 'Ez Hayyim at Amsterdam, Holland. It was bequeathed in 1889 by D. R. Montezinos (b. Dec. 6, 1829), the well-known bibliophile of that city, and was dedicated on April 10, 1891, after the seminary had enlarged its structure in order to accommodate the valuable collection.

The Montezinos Library consists of 20,000 volumes of Hebraica and Judaica, including a number of incunabula and about seventy volumes of responsa. Besides, it contains more than 1,000 pamphlets and about 300 portraits of Jewish celebrities. The collection includes a number of very rare Hebraica and Judaica, several of which are not recorded by Jewish bibliographers. Among its manuscripts are to be found a few by Isaac Cohen Belinfante, Isaac Sasportas, and David Franco Mendes.

Montezinos, who for some time was in charge of the 'Ez Hayyim library, supervised the arrangement of the entire library of the seminary, when his collection was added to it.

J. I. G. D.

MONTGOMERY. See ALABAMA.

MONTH (Hebrew, "yeraḥ," "ḥodesh"; plural, "yeraḥim," "ḥodashim"): A unit of time; the period between one new moon and another. According to the account of Creation in Genesis, it was decreed that the "lesser light" should "rule the night" and serve "for signs and for seasons" (Gen. i. 14). The Psalmist also says, "He appointed the moon for seasons" (Ps. civ. 19). In round numbers thirty days constituted a month, as is evident from the Flood narrative, counting 150 days for five months from the 17th of the second to the 17th of the seventh month (Gen. vii. 11, 24; viii. 4); and the mourning period, reckoned as a full month in Deut. xxi. 13, is elsewhere fixed at thirty days. That twelve months constituted a year also is evident from the Flood narrative (Gen. viii. 5-13).

Undoubtedly there was an occasional interpolation of an extra month to correct the lunar year to the solar cycle; and it is evident from the fact that the festivals named in given months—such as Passover, Pentecost, and Tabernacles—all had to do with crops, and therefore solar seasons, that this correction to solar time is of the highest antiquity. The relation of the months to the signs of the zodiac is a further evidence that the solar-lunar year was employed.

From the first Babylonian exile the Jews adopted the Babylonian names of the months (R. Ḥanina, in Yer. R. H. i. 2). Prior to the Exile the months were designated partly by names and partly by numbers. Thus Nisan was called "Abib" (Ex. xii. 2), Iyyar = "Ziw" (I Kings vi. 1, 37), Tishri = "Yeraḥ ha-Etanim" (*ib.* viii. 2), and Ḥeshwan = "Yeraḥ Bul" (*ib.* 6, 38). The Babylonian name "Ara-aḥ-sham-nu" means the eighth month = ירח־שמיני. According to Ḳimḥi, מרחשון is transposed from (י)רח־שמון. The pronoun "Mar" was at a later period sometimes dropped, leaving the name "Ḥeshwan."

The following names of the months are mentioned in post-exilic Biblical writings: Kislew, the seventh month, and Shebaṭ, the eleventh month, in Zech. i. 7, vii. 1; Kislew, Nisan, and Elul in Neh. i. 1, ii. 1, vi. 15; Nisan, Siwan, Ṭebet, and Adar, the twelfth month, in Esth. ii. 16, iii. 7, viii. 9. The months Tishri, Marḥeshwan, Iyyar, Tammuz, and

Ab are not mentioned in the Bible, but are found in the Talmud. Tishri is characterized as the month of the birth of the Patriarchs; Ṭebet, as the month of marriages (Meg. 13a); Nisan, as the month of coronations (Shab. 87b); Adar, as that of rejoicing; and Ab as the month of mourning (Ta'an. 26b, 29a). In the Middle Ages Elul became the month of repentance. See Almanac; Calendar; New Moon; Zodiac.

Table of the Jewish Months.

Hebrew Names.	Assyrian Names.	No. of Days.	During 20th Cent. First of Month Occurs Between	Constellations of Zodiac Corresponding to the Months.
1. תשרי Tishri	Tash-ri-tu	30	Sept. 6–Oct. 5	מאזנים Libra.
2. מרחשון Marḥeshwan	A-ra-aḥ-sham-nu.	29–30	Oct. 6–Nov. 4	עקרב Scorpio.
3. כסלו Kislew	Ki-si-li-mu	29–30	Nov. 4–Dec. 3	קשת Sagittarius.
4. טבת Ṭebet	Ti-bi-tu	29	Dec. 4–Jan. 2	גדי Capricornus.
5. שבט Shebaṭ	Sha-ba-ṭu	30	Jan. 2–Jan. 31	דלי Aquarius.
6. אדר Adar	Ad-da-ru	29–30	Feb. 1–March 2	דגים Pisces.
אדר שני We-Adar (Leap-Year)	Arḥu-na-ak-ru Ad-da-ru	29	March 3–March 13	
7. ניסן Nisan	Ni-sa-an-nu	30	March 13–April 11	טלה Aries.
8. אייר Iyyar	A-a-ru	29	April 12–May 11	שור Taurus.
9. סיון Siwan	Si-ma-nu	30	May 11–June 9	תאומים Gemini.
10. תמוז Tammuz	Du-mu-zu	29	June 10–July 9	סרטן Cancer.
11. אב Ab	A-bu	30	July 9–Aug. 7	אריה Leo.
12. אלול Elul	U-lu-lu	29	Aug. 8–Sept. 6	בתולה Virgo.

Bibliography: Benzinger, *Arch.* pp. 198–203; Epstein, *Mi-Ḳadmoniyyot ha-Yehudim*, i. 1–30, Vienna, 1887; Levensohn, ילקוט ריב״ל, p. 62, Warsaw, 1878; Weiss and Friedmann, *Bet Talmud*, ii. 20, 54, 248.
A. J. D. E.

MONTI, ANDREA DI. See Joseph Ẓarfati.

MONTICELLI: Small town in the province of Piacenza, northern Italy, with a Jewish community dating from the expulsion of the Jews from the duchy of Milan in 1597. The first settlers were the Soavi and Sforni families of Cremona. The community brought its German ritual from Lombardy, and has retained it until the present time. A society for nursing and for study, entitled "Ḥebrat Biḳḳur Ḥolim," founded in the sixteenth century, is also still in existence. In 1865 the Jewish inhabitants numbered 143; but in 1901 they had become reduced to 32. Flaminio Servi officiated as rabbi in 1863.

Bibliography: *Corriere Israelitico*, v. 338.
G. I. E.

MONTORO, ANTON DE: Spanish poet of the fifteenth century; born in Montoro 1404; died after March, 1477; son of Fernando Alfonso de Baena Ventura, and a near relative of the poet Juan Alfonso de Baena. His vocation was that of a "ropero"; he calls himself "el Ropero" or "Aljabibe," both signifying a dealer in old clothes. When advanced in years he was baptized, but despite his baptism he remained a Jew at heart throughout his life; and in a poem to a magistrate in Cordova, his place of residence, he laments that, driven by hunger, he had had to break the oath of his ancestors and buy pork, as he found no other meat in the butcher's shop. Even in his old age he took a lively interest in his persecuted coreligionists. Thus he addressed a pathetic complaint to King Henry IV. in reference to the plundering of the houses of the Maranos of Carmona in 1474.

Anton de Montoro, who was welcomed by the noblest families of Cordova, and whose verse was valued highly by some of the best poets of his time, as by the Marquis de Santillana, Juan de Mena, etc., was treated with contumely by poets of his own race. At sixty-five he wrote a poem to Queen Isabella in which he complains that he is still treated as a Jew and called "the old, contemptible Jew." Commendador Roman, who posed as a pious Christian, taunted Montoro with the fact that his father had been a ḥazzan; Juan de Valladolid, Rodrigo Cota, and others scorned him because of his former faith. He was in high favor with D. Pedro de Aguilar and with his son D. Alonso Fernandez de Aguilar, the noble protector of the Maranos, whom he celebrated in several poems. After the persecution of the Maranos in March, 1473, Anton de Montoro, who was also made to suffer under this calamity, found protection and refuge with D. Alonso de Aguilar. He settled in Seville, but soon returned to Cordova, where, old and weak, he made his will March, 1477, and soon afterward died. His poems were collected by Emil Cotarelo y Mori, and published with an excellent introduction and valuable notes under the title "Cancionero de Anton de Montoro" (Madrid, 1900).

Bibliography: Kayserling, *Sephardim*, pp. 85 *et seq.*; *R. E. J.* xliii. 261 *et seq.*; Grätz, *Gesch.* viii. 306.
J. M. K.

MONTPELLIER (Hebrew, מונטפשליר or מונפשליר): Capital of the department of Hérault, a part of the old province of Languedoc, France. It is sometimes called also "Har Ga'ash" = "Mountain of Trembling," "Har ha-Niḳra Pissulano" = "Mount Pessulanus," or simply "Har" = "Mountain." In the Middle Ages Montpellier was divided into two distinct cities, one being the capital of the Guillems, and the other the fief of the bishops of Maguelone. One of the most important communities of Languedoc existed here from the second half of the eleventh century. Through their relations with their coreligionists all over the world, the Jews of Montpellier helped enormously to build up the commerce of the city; and they at the same time contributed largely to the development of the school of medicine established there in the twelfth century. Guillem VIII., Lord of Montpellier, granted them in 1180 the right to practise medicine; and the kings of

School of Medicine.

Aragon and Majorca, James I and James II., merely added (in 1272 and 1281 respectively) the proviso that the Jewish physicians must pass the regular examinations before exercising their profession. The progress made by these Jewish physicians was such that in 1300, according to Astruc ("Mémoires pour Servir à l'Histoire de la Faculté de Médecine de Montpellier," p. 168), the Jew Jacob b. Machir, called "Don Profiat" (Latin, "Profatius Judæus"), was appointed regent of the faculty of medicine. James I. interested himself in the Jews on many occasions, especially in 1252, 1266, and 1268, and confirmed them in all the privileges which they had enjoyed under his predecessors.

These fortunate conditions changed in 1292, when Bérenger of Frédol, Bishop of Maguelone, ceded to King Philip the Fair of France the Jews then living in his territory. They were expelled in 1306, but returned to Montpellier in 1319, having been recalled by King Sancho, who protected them in 1320 against the fury of the Pastoureaux. On demand of the consuls, King John of France compelled the Jews in 1363 to wear the Jews' badge. In 1368 the same consuls forbade them to drink or to draw water from any well other than that which had been assigned to them ("Petit Thalamus," pp. 166–167). Finally, a royal edict issued on Sept. 17, 1394, put an end to the existence of the Jewish community of Montpellier.

In the sixteenth century a number of Marano fugitives from Spain fled to Montpellier. The physician Felix Platter of Basel, who resided in the city from 1552 to 1559, knew several of these Maranos, whom he mentions by name and whose customs he describes (autobiography of Felix Platter, ed. Fechter, Basel, 1840). In the seventeenth century some Jews from the Comtat-Venaissin joined the Spanish refugees. The parliament of Toulouse authorized them at first to remain at Montpellier for one month only in each of the four seasons; but thanks to the tolerance of the consuls, the assistance of the Marquis of Grave, proprietor of the markets of Pont-Juvénal, and, especially, the protection of Louis Basil of Bernage, commissary of Languedoc, the Jews, in spite of the most bitter complaints of the Christian merchants, established themselves definitely in the city. In the beginning of the nineteenth century the Jewish community numbered 105 persons.

Jewish Quarter.

The site of the Jewish quarter was often changed. At first it was near the synagogue and the Jewish baths (traces of which still exist in Rue Barralerie No. 1), extending northward as far as the tolerance of the kings of Majorca permitted. The Jews acquired some houses near the square of Castel-Maton, and spread themselves as far as the right side of Rue Vieille-Intendance. By order of the Duke of Anjou in 1365 they were restricted to the Rue de la Vacherie ("Vacaria"), near the gate of La Saunerie. In this street was the synagogue which the Bishop of Montpellier permitted the community, on the representations of Hélias of Loan and Samuel Caylli, to erect in 1387, in consideration of the payment of 400 pounds Tours currency. Finally, in the beginning of the sixteenth century the Jews established themselves in the blind alley of the Vieux Consulat, called "Juiverie" or "Juzétarie," which has now disappeared.

The Jews owned successively two cemeteries. One of these was situated between the gates of La Saunerie and St. Guillem. In 1263 James I. presented it to the Cistercians of Valmagne, who established a theological college there. The other cemetery was in the suburb of Villefranche, between the present seminary and Boutonnet. It was sold in 1306 by Philip the Fair; but in 1319, by permission of King Sancho, the Jews of Montpellier repurchased it. In 1287 James I. permitted the Jews to establish their own slaughter-house. A police regulation of 1364 forbade the Christian butchers to sell or to permit the sale of meat to the Jews ("Petit Thalamus," p. 166).

Rabbinical Schools.

Benjamin of Tudela, who visited Montpellier in 1165, speaks in terms of the highest praise of the scholars of that city, who devoted themselves to the study of the Talmud. The Jewish school was a very important one. It was compared to the Sanhedrin of Jerusalem ("Har ha-Bayit"; "Temim Deim," No. 7) and to the great school of Granada ("Rimmon Sefarad"; Neubauer, "Cat. Bodl. Hebr. MSS." p. 17), and was sometimes called "the Holy Mountain," "the Mother of Israel" ("Har ha-Ḳodesh," "Em le-Yisrael"; Solomon ben Adret, Responsa, i. 418). This school issued the first anathema against the writings of Maimonides. In 1232 Rabbi Solomon b. Abraham together with two of his pupils, Jonah b. Abraham Gerundi and David b. Saul, prohibited the "Moreh Nebukim." He even went so far as to invoke the ecclesiastical authorities against his adversaries and to denounce Maimonides' work as impious and injurious to the Christian faith. But the only result was that the adversaries of Maimonides were declared to be calumniators; and it is said that some of them were condemned to have their tongues burned.

After a time, however (1303–6), the battle against Maimonides' writings waged afresh. The chief author of the new attack was another rabbi of Montpellier, Abba Mari of Lunel. Two of his partizans, Todros of Beaucaire and Simeon b. Joseph, called "En Duran of Lunel," signed, together with twenty-four notables of the community of Montpellier, the letter which he addressed to Solomon ben Adret of Barcelona. But Abba Mari found even at Montpellier bitter opponents, in the above-mentioned Jacob b. Machir, in the physician Solomon of Lunel, in Judah b. Moses ibn Tibbon, and especially in Jedaiah ben Abraham Bedersi, one of Maimonides' most enthusiastic admirers. The controversy was carried on bitterly by both sides, and it was stopped only by the cruel persecutions attendant on the expulsion of the Jews from France by Philip the Fair in 1306.

In addition to those that have been referred to above, the following scholars of Montpellier should be mentioned here: Abraham b. David of Posquières (RABaD III.), Moses b. Samuel ibn Tibbon, Judah (Aryeh) Harari, Elijah, Levi b. Abraham of Villefranche, Reuben b. Isaac, Aaron b. Joseph ha-

Levi, and Abraham Bonet b. Meshullam b. Solomon Abigdor.

In 1902 there were from thirty to thirty-five Jewish families in Montpellier, subject to the authority of the consistory of Marseilles.

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s. S. K.

MONTREAL: Metropolis of the Dominion of Canada, situated on an island in the St. Lawrence River; the most important center of Jewish population in British North America. In 1901 the Jewish population of Montreal was 6,790. Owing to the large influx of settlers from eastern Europe since that date the present (1904) Jewish population is about 13,500 in a total population of 370,000, including the suburbs. For the history of its community see Jew. Encyc. iii. 524 *et seq.*, *s.v.* Canada. In religious, philanthropic, and educational work the Jews of Montreal have shown much activity, and their communal organizations are numerous and important. The first congregation was founded in 1768, but it was not until 1858 that the community had grown sufficiently large to support a second synagogue. In 1882 a third congregation was formed, and between that year and the present (1904) the growth of the community has been so rapid that eleven other congregations have been organized; some of these have a large membership, and possess commodious synagogues, while some have hardly passed the formative stage. In the western part of the city are the places of worship of the congregation of Spanish and Portuguese Jews, Shearith Israel (organized in 1768); of the English, German, and Polish congregation, Shaar Hashamayim (1858); and of Temple Emmanuel (1882). Other congregations are the B'nai Jacob (Russian; 1885), the Beth David (Rumanian; 1888), the Shaaré Tefilla (Austro-Hungarian; 1892), and the Chevra Kadisha (1893). The more recently established congregations are: the Beth Hamidrash Hagadol, Chevra Shass (1894), the Aavath Achim (1896), the K. K. Ohel Moshé (1902), the Chevra Tillim (1902), the Beth Israel, Chevra Shass (1903), the K. K. Adath Jeshurun (Galician; 1903), the Kether Torah (1903), and the Tifereth Israel (1904). All the congregations are Orthodox with the exception of Temple Emmanuel, whose founders introduced Reform when the congregation was organized.

Congregations.

Education.

The secular education of Jewish children in the Province of Quebec is provided for by a bill passed by the legislature in 1903. By the "Provincial Education Act" Protestant and Catholic school commissioners maintain separate public schools. Previous to 1903 Jews were given the option of contributing their taxes to either the Protestant or Catholic panel. Generally they paid their taxes into the former, and sent their children either to the Protestant public schools or to Jewish schools subsidized by the commissioners. So long as the number of Jewish pupils formed but a small ratio of those attending, there were no difficulties, but with the growth of the population serious differences arose. The law attributed the tax to the landlord, whether paid by him or by the tenant, and as the ratio of Jewish landowners was small, this led to the claim that the Jewish contribution to the tax was not in proportion to the number of Jewish pupils attending the schools of the Protestant Board. Although the Protestant commissoners continued to receive Jewish pupils at their schools, they declined to acknowledge any obligation to educate children of the Jewish faith whose parents were not owners of immovable property subject to taxation for school purposes; and they claimed the right to refuse to receive Jewish pupils in the event that the schools should become too crowded.

A crisis was provoked when a scholarship won by a Jewish pupil was withheld by the Protestant commissioners. The case was carried into the courts in 1903, and the validity of the Protestant commissioners' contention was judicially established. Vigorous measures were promptly taken to alter an act which was so opposed to the full civil rights secured to the Jews by the act of 1831. Public opinion was unanimous in demanding that the anomalies of the law should be corrected. A committee of the Jewish Educational Rights Movement, representative of every section of the community, waited on the government, and with the cooperation of the Protestant commissioners a law was passed in April, 1903, enacting that all Jews were to pay their taxes into the Protestant panel and enjoy equal rights with the Protestants in the schools under the Protestant commissioners. A conscience clause was provided protecting Jewish children in their religious observances.

In addition to those that attend the ordinary public schools a large number of Jewish children are educated at the school attached to the Baron de Hirsch Institute; they receive instruction in Hebrew and in secular subjects, the cost in the case of the latter being assumed by the Protestant Board. A night-school is also connected with the Baron de Hirsch Institute. The Talmud Torah Association (founded 1896) maintains a large school for the training of children in Jewish religion and history and in the Hebrew language. Instruction in these subjects is imparted also in the several schools supported by the congregations.

The Jewish philanthropic organizations of Montreal are numerous. The excellent work performed by The Baron de Hirsch Institute and Hebrew Benevolent Society in relieving distress and assisting immigrants has been mentioned in the article Canada, referred to above. Other associations which have performed important charitable work are the Ladies' Hebrew Benevolent Society (founded 1877), the Ladies' Chevra Kadisha (1878), the He-

Organizations.

brew Sick Benefit Association (1892), the Hebrew Benevolent Loan Society (1893), the Hebrew Young Ladies' Sewing Society (with Diet Dispensary; 1894), the Hebrew Ladies' Aid Society (1894), the Charity Society of the Chevra Tillim (1898), and the Jewish Endeavor Sewing School (1902). Several of the congregations maintain their own aid societies and sewing circles.

Montreal is the headquarters of the Federation of Zionist Societies of Canada, and in 1904 supported six local branches of the movement. Among other communal organizations are four lodges of the Independent Order of the Sons of Benjamin, the Montreal Lodge of B'nai B'rith, the Zion Cadet Corps and Jewish Lads' Brigade, the Montefiore Club, the Maimonides Literary Circle, the Gereuth Circle, the Young Men's Hebrew Association, and the Montreal Branch of the Jewish Theological Seminary; the Anglo-Jewish Association maintained a branch in Montreal from 1881 to 1891, and the Kesher Shel Barzel supported a lodge from 1872 to 1890. In 1895 the Montreal Chovevei Zion Society No. 2 purchased 4,000 "duman" of land in Palestine, east of the Jordan, for colonization; this land, however, was afterward transferred to other hands. Several other philanthropic and literary societies established in the earlier days of the community have been replaced in their activities by later organizations.

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A. C. I. de S.

MONUMENTS IN THEIR BEARING ON BIBLICAL EXEGESIS: For centuries the evidence of the authenticity of the Old Testament Scriptures had to be sought from within; of contemporaneous external testimony there was practically nothing. All this is now changed. The civilized nations by whom Israel was surrounded have risen, as it were, from the dead, and there is at hand as much information about the culture of Egypt and western Asia in the Mosaic age as about the culture of Athens in the age of Pericles. The books of the Old Testament are taking their place as part of a vast and ever-increasing literature which explains and illustrates them and at the same time affords the only sure and certain test of their veracity.

The belief that the use of writing for literary purposes was of comparatively late date has been swept away forever. There were schools and libraries in Egypt and Babylonia long before Abraham was born. Under the dynasty of Hammurabi or Amraphel, the contemporary of Abraham (Gen. xiv. 1), Babylon was the center of a great literary movement. Old literary works were reedited, and new poets and writers arose who cast the ancient legends and traditions of the country into literary form. In Egypt there was already an extensive literature, and "The Proverbs of Ptah-ḥotep," of which there is now a copy in the Louvre, Paris, was written in the time of the Old Empire or at least as early as 3,000 B.C.

El-Amarna Tablets.

The Mosaic age, accordingly, belongs to a late epoch in the history of Oriental literature; and there is no need for surprise at finding that it was emphatically an age of readers and writers, of schools and students, of books and correspondence. The cuneiform tablets discovered in 1887 at Tell el-Amarna in Egypt have shown that from one end of the civilized world to the other letters were being constantly sent, sometimes on the most trivial of matters; that Canaan was the center of the correspondence; and that it was carried on in the language and script of Babylonia. As the language of Babylonia was not that of most of the writers it is evident that schools must have existed throughout the civilized world of the East in which the foreign language and writing were taught and learned, as well as libraries in which Babylonian books and the native archives could be preserved. Indeed, among the El-Amarna tablets fragments of Babylonian literary works have been found, some of which were used for purposes of study. Fragments of dictionaries have also been discovered. When it is remembered that among the correspondents of the Egyptian court are Bedouin sheiks and a Canaanitish lady, an idea may be formed of the extent to which education had spread. At all events Moses could have written the Law, and some at least of the Israelites could have read what was written. Moreover, there was plenty of material in the libraries of Canaan, not to speak of those of Egypt and Babylonia, with the help of which the historian could have compiled a truthful history of the past. Urusalim, or Jerusalem, and Gezer, more especially, are prominent in the El-Amarna letters.

From the Babylonian inscriptions it has been learned that in the Abrahamic age Canaan was a province of the Babylonian empire, and that colonies of "Amorites," as its inhabitants were called, were settled in Babylonia itself. One of the witnesses to a contract dated in the reign of Hammurabi's grandfather is an "Amorite," the son of Abiramu or Abram. For some years Babylonia had been under the domination of Elam, and Eri-aku or Arioch, the son of an Elamite prince, had been established at Larsa in the south of the country, but Hammurabi in the thirty-second year of his reign at last succeeded in shaking off the Elamite supremacy and in ruling over a united Babylonian empire. The Babylonian monuments have proved that the migration of Abraham was no isolated or unusual event; and they have further proved that the political position described in Gen. xiv. is in strict accordance with fact. They have also shown that Babylon was at the time under the rule of kings who belonged to the western branch of the Semitic race, who revered the god Samu (Sumu) or Shem, and who spoke a language resembling those of Canaan and southern Arabia rather than that of Babylonia. Canaanites were settled in Babylonia; and among them are found the names of Abram (Abi-ramu), Jacob (Ya'ḳub-ilu), and Joseph (Yasupu-ilu).

In the sixteenth century B.C. Canaan passed from the Babylonians to the Egyptians. The kings of the eighteenth dynasty made it an Egyptian province, so that Canaan became for a while the political brother of Mizraim and Cush. The same close intercourse which in the Abrahamic age had existed

Canaan Under the Egyptians.

between Canaan and Babylonia now existed between Canaan and Egypt. In Egypt itself the land of Goshen has been rediscovered by Professor Naville. It lay in the Wadi Tumilat on the southeastern border of the Delta, in touch with Asia, and separate from the cultivated land of Egypt proper. The Pharaoh Me(r)neptaḥ states that it had been handed over as pasturage to "foreign" herdsmen from the south of Canaan. Naville has discovered the site of Pithom also, now Tell el-Maskhuṭa, in the district of Succoth (Thukut) and on the edge of the land of Goshen. It was built by Rameses II., and the store-chambers have been found in which provisions were laid up for the soldiers and travelers who passed into Asia. Rameses II. was the builder also of the city of Rameses (Ex. i. 11), an account of which is given in a papyrus. Zoan, moreover, was restored by him and made one of the residences of the court.

Rameses I., the grandfather of Rameses II., was the founder of the nineteenth dynasty and the representative of a national reaction against the Semitic tendencies of the kings who had immediately preceded him. The Canaanitish officials who had held high places at court were driven away, and the Semitic form of religion which had been introduced by the Pharaoh himself was suppressed. In accordance with this policy, every effort was made to weaken the Semitic settlers who still remained in Egypt. An explanation is thus afforded of the treatment of the Israelites; they were turned into royal bondsmen, and the male children were destroyed. The massacre is referred to in a hymn of victory in honor of Me(r)neptaḥ, the son and successor of Rameses II., which was discovered by Flinders Petrie at Thebes. Here it is said that "the seed" of the "I-s-r-a-i-l-u," or Israelites, had been destroyed, so that the women of Khar or Edom were left, "like the widows of Egypt," without husbands. The hymn was written just after the defeat of the Libyan hordes who had invaded the Delta in the fifth year of Me(r)neptaḥ; and, while all the other peoples mentioned in it have a country assigned to them, the Israelites alone are without local habitation. They must therefore already have left Egypt and not as yet been settled in Palestine. The Exodus was probably effected under cover of the Libyan invasion; Me(r)neptaḥ states that the invaders had encamped at the western extremity of the land of Goshen, where they were in contact with "the foreign" herdsmen, while three years later an Egyptian official writes to the Pharaoh that the district had been deserted and that he had accordingly allowed a fresh body of herdsmen from Edom to occupy it. It may be added that the geographical background of the Exodus as described in the Pentateuch is the eastern Delta as it was in the time of the nineteenth dynasty, and at no subsequent date, and that even the name of Moses appears as "Messu" or "Messui" in the Egyptian inscriptions of that period. There was a Messui, for example, who was governor of Ethiopia in the reign of Me(r)neptaḥ.

The conquest of southern Palestine by a king of Aram-naharaim in the early days of the Judges has been explained by the El-Amarna tablets, from which it has been learned that Aram-naharaim, or Mitanni as it was called by its inhabitants, interfered from time to time in the internal politics of Canaan. The King of Jerusalem refers to its intrigues in his letters to the Egyptian court, and Rameses III., the contemporary of Othniel, includes Mitanni among his enemies.

Biblical Chronology.

A flood of light has been thrown upon the later history of Jerusalem by the Assyrian monuments. The Biblical chronology, so long the despair of historians, has been corrected by means of the synchronisms established between Assyrian and Israelitish history. Shalmaneser II. (858–823 B.C.) made repeated attacks on Hamath and Damascus, and in 853 defeated a league which had been formed by Hamath, Arvad, Ammon, and other states under the leadership of Hadadezer of Damascus, the Ben-hadad of the Old Testament. The decisive battle took place at Ḳarḳar, among the allies being Ahab of Israel, who contributed 2,000 chariots and 10,000 men. Twelve years later Jehu of Beth-omri or Samaria is met with, paying tribute to the Assyrian king. His envoys are represented on a black obelisk now in the British Museum. The capture of Damascus by Assyria in 804 (when Samaria again paid tribute to the Assyrian conqueror) had doubtless much to do with the successes of Jeroboam II. (II Kings xiv. 25, 28). The older Assyrian dynasty was overthrown in April, 745, and the throne seized by Pul, who took the name of Tiglath-pileser III. The Assyrian army was reorganized, and a new policy was entered upon, that of uniting the whole of western Asia under the rule of Nineveh. In 738 tribute was paid to Assyria by Menahem of Samaria and Rezon of Damascus: and the appeal of Ahaz for help in 734 gave Tiglath-pileser a further opportunity of asserting his suzerainty over Palestine. Rezon was blockaded in his capital, while Samaria, Ammon, Moab, and Philistia were overrun. In 732 Damascus was taken, Rezon put to death, and his kingdom placed under an Assyrian prefect: Pekah had already been murdered, and Hoshea, an Assyrian nominee, placed upon the throne, a fine of 10 (?) talents of gold and 1,000 of silver being exacted from him. After this Tiglath-pileser held an assembly of the subject princes; among them was Ahaz, to whom the Assyrian scribes give his full name of Jeho-ahaz (see II Kings xvi. 10). Tiglath-pileser died in Dec., 727, and was succeeded as king by Ulula, who took the name of Shalmaneser IV. The revolt of Hoshea caused him to besiege Samaria; but before the siege was ended he died (Dec., 722), and another usurper, Sargon, made himself king. Sargon soon captured Samaria, and carried the upper and military classes into captivity. The captives amounted in all to 27,280 persons, but only fifty chariots were found in the city. Samaria was now placed under an Assyrian governor.

The death of Shalmaneser had allowed the Babylonians to recover their independence under a "Chaldean" from the Persian Gulf, Merodach-baladan by name. For some years Sargon was too much occupied in fighting against his northern neighbors to turn to the south. But by 711 B.C. his hands were free, and Merodach-baladan accordingly began to look for allies. An embassy was sent to Hezekiah, and an anti-Assyrian league was formed in the west between Judah, Edom, Moab, and Egypt, of which Ashdod (at that time under the suzerainty of Judah, like the rest of Philistia) was the head. But Sargon moved too rapidly for the allies. Ashdod was taken by the tartan or commander-in-chief; the states of southern Syria were compelled once more to pay tribute; and Sargon himself invaded Babylonia. In 709 he entered Babylon in triumph, and Merodach-baladan fled to his ancestral domains.

Assyriological Evidence.

Sargon was murdered in 705 B.C., and his son Sennacherib succeeded him in the following July. In 701 the revolt of Hezekiah and the neighboring princes, who had trusted to Egyptian help, brought Sennacherib to Palestine. The Sidonian king fled to Cyprus; Ammon, Moab, and Edom submitted; Judah was wasted with fire and sword, and Hezekiah alone held out behind the strong walls of Jerusalem. He was, however, compelled to restore to Ekron its former ruler, whom he had imprisoned in Jerusalem in consequence of his faithfulness to Assyria. Tirhakah of Egypt indeed came to Hezekiah's assistance, but was defeated at Eltekeh, and Hezekiah vainly endeavored to buy off his offended suzerain by numerous presents, which included, according to Sennacherib, 30 talents of gold, 800 talents of silver, his Arab body-guard, his daughters, singing men and singing women, and furniture inlaid with ivory. The Jewish king was shut up in his capital, "like a bird in a cage," but suddenly, for reasons which Sennacherib naturally does not state, the Assyrian forces were withdrawn and the rebellious vassal remained unpunished. Sennacherib had to content himself with the presents sent to him at Lachish—the capture and plunder of which are represented in a bas-relief now in the British Museum—and with the spoil of the country districts, 200,150 Jews being carried into captivity.

Sennacherib was murdered by two of his sons in Dec., 681 B.C.; but a battle soon afterward near Malatiyeh placed the crown on the head of Esar-haddon, who formally ascended the throne at Nineveh in May, 680. Esar-haddon adopted a policy of conciliation, one result of which was that Judah returned to its allegiance, and the name of Manasseh appears among his tributaries. Babylon, which had been destroyed by Sennacherib, was restored and made one of the capitals of the empire (see II Chron. xxxiii. 11). The conquest of Egypt was effected by Esar-haddon and completed by his successor, Assurbanipal, in whose reign Thebes, the No-amon of Nah. iii. 8 (R. V.), was razed to the ground.

The inscriptions of Nebuchadnezzar and his successors which have been thus far found contain but few references to political events, and therefore do not touch directly upon the Old Testament. The invasion of Egypt by Nebuchadnezzar, however, is mentioned as taking place in the thirty-seventh year of his reign (see Jer. xliii. 10-13), and there exists a very full account of the conquest of Babylonia by Cyrus, and of the peaceful occupation of Babylon by his general Gobryas. Belshazzar, the eldest son of Nabonid, the last Babylonian king, is also named in the inscriptions; he seems to have been in command of the Babylonian army, and he is found acting as a wool-merchant and paying tithes to the temple of the sun-god at Sippara. The restoration of the various exiles in Babylonia with the images of their gods (or, in the case of the Jews, their sacred vessels) is alluded to by Cyrus in a proclamation issued by him shortly after his occupation of Babylon.

Outside the cuneiform inscriptions the most important illustration of Old Testament history comes from the inscription of the Moabite king Mesha which was discovered at Diban or Dibon in 1868. In this reference is made to the "oppression" of Moab by Omri and Ahab, and to its successful revolt under Mesha and still more successful war against Israel. Mesha describes also his restoration of the ruined Moabite towns, as well as of his capital, with the help of Israelitish captives. See MOABITE STONE; also ASSYRIOLOGY; BABYLONIA; SILOAM INSCRIPTION.

E. C. A. H. S.

MONZON: Town near Lerida in the ancient kingdom of Aragon, Spain. It had a considerable Jewish community, the members of which were engaged in business, especially money-lending. In 1260 Solomon de Daroca was one of the wealthiest Jews in Monzon; he was probably also a farmer of the taxes. He often advanced large sums of money to the court, and received as security the taxes of the Jewries of Monzon and Lerida. In 1262 he appears as leaseholder of the salt-works of Arcos (Jacobs, "Sources," Nos. 221, 249, 336 *et seq.*).

When the Jews of Aragon were called upon to render King James II. pecuniary assistance in his war against Sicily, the Jews of Monzon, by a special agreement with the king, were exempted from contributing. During the bitter persecution of the Jews of Aragon in 1349 the Jews of Monzon fasted and prayed and fortified themselves within the Jewry, which they did not leave until the danger had passed. According to Jewish chronicles, a general massacre of the Monzon Jews took place on the middle days of a certain Passover festival. Some Jews were engaged in playing blind man's buff, when a quarrel arose between them and certain Christians who were passing by. In order to avenge themselves on the Jews, the Christians lodged a complaint against them with the justice, who believed their statements. Without, however, awaiting the results of an investigation the people fell upon the Jews and caused terrible bloodshed, while many children were forcibly baptized ("Shebeṭ Yehudah," p. 39). This massacre occurred probably in 1391, in which year several Jews in Monzon submitted to baptism.

Among the richest Jews in Monzon at that time were the Zaportas, of which family several members were converted. Louis Zaporta's daughter married a son of the first duke of Villahermosa. Jaime Ram, the son of Rabbi Ram (the word "Ram" being formed perhaps of the initial letters of "Rabbi Abraham [or Aaron] Monzon"), was considered one of the leading jurists of his time. The Jewish community of Monzon, which in the beginning of the fifteenth century paid 350 sueldos in taxes, was represented at the Tortosa disputation by Don Joseph ha-Levi and R. Yom-Ṭob Carcosa. The study of the Talmud was pursued with zeal at Monzon; and the rabbinical college there was recognized by Solomon b. Adret as among the foremost of the day. At Monzon lived En-Parid Saladin, who was among Isaac ben Sheshet's opponents when the latter was rabbi in Saragossa; Judah Alshech; Ḥayyim Emtabuch (?), who corresponded with Isaac ben Sheshet; the industrious translator Elijah Ḥabillo; and others.

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D. M. K.

MONZON, ABRAHAM (the Elder): Rabbi of the latter part of the sixteenth century; died at Constantinople. He was a pupil of Bezaleel Ashkenazi, and on account of his knowledge and acumen was called by his contemporaries "Sinai we-'Oḳer Harim" = "Polyhistor, and Eradicator of Mountains." He officiated as rabbi first in Egypt, but later went to Constantinople, where he remained until his death. He was an excellent scribe, and wrote many Torah scrolls, which are still extant in Egypt. He was also the author of a large number of decisions and responsa, which are included in great part in the collections of Samuel of Medina (ii. 175 *et seq.*), Solomon ben Abraham Cohen (ii. 5; iii. 2, 20 *et seq.*), Abraham de Boton (Nos. 28, 29), and Joseph di Trani (i. 104, 121, 122, 144; ii. 40). Other responsa of his, as well as his novellæ, his collections of "derashot," and his defense of Vital against Menahem di Lonsano, still exist in manuscript.

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E. C. M. K.

MONZON, ABRAHAM (the Younger): Rabbinical and Talmudic scholar of the middle of the sixteenth century. He was originally from Tetuan in Morocco, where he was engaged in commerce. He left that city and settled successively in Algiers, Oran, and Cairo. At Cairo a generous patron enabled him to devote his time to study, while Jonah Nabon of Jerusalem was one of his correspondents. Monzon was the author of the following works, all of which exist in manuscript: "Toẓe'ot Ḥayyim," a reply to the "'Eẓ ha-Ḥayyim" of Ḥayyim Abulafia; "Eshel Abraham," a collection of responsa; "Shulḥan Shabbat," a commentary on the Talmudic treatise Shabbat; and "'Eẓ ha-Da'at," a commentary on the Yoreh De'ah.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 152; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 5.
E. C. M. K.—M. Fr.

MOON.—Biblical Data: The most common Hebrew word for the moon is "yeraḥ," the root of which is probably akin to "araḥ," so that the meaning of the term would be "the wanderer." Poetically, it is called, on account of its whiteness, "lebanah," a term occurring in the Bible three times only (Cant. vi. 10; Isa. xxiv. 23, xxx. 26). The word "ḥodesh," which also occurs thrice (I Sam. xx. 5 and 18; II Kings iv. 23), as its meaning indicates, denotes the New Moon. In the narrative of the Creation, the moon is indicated, without any special name, as one of the two great luminaries. Relatively to the sun, it is "the lesser light to rule the night"; and it is to serve together with the sun for signs, seasons, days, and years (Gen. i. 14, 16). In Ps. civ. 19 it is expressly stated that the moon was created in order to indicate the seasons. Its course, like that of the sun, was stopped by the divine will (Josh. x. 13).

Like the other celestial bodies, the moon was believed to have an influence on the universe. Its injurious influence on man is referred to in Ps. cxxi. 6, which passage probably refers to the blindness which, according to Eastern belief, results from sleeping in the moonlight with uncovered face (Carne, "Letters from the East," p. 77). It was also believed that the moon caused epilepsy (comp. the Greek *σεληνιαζόμενος* and the Latin "lunaticus"; Matt. iv. 24). On the other hand, there are "precious things put forth by the moon" (Deut. xxxiii. 14); that is to say, the growth of certain plants is influenced by it. Steuernagel, however, thinks the allusion is to the dew.

The moon was regarded by all Oriental nations as a divinity, whose worship was forbidden to the Israelites (Deut. xvii. 3). Nevertheless, the latter practised for a long time the cult of the "queen of heaven," making sacrifices to her (Jer. vii. 18, xliv. 17). Kissing the hand on seeing the moon, an act of adoration, is referred to in Job xxxi. 26–27. The moon-shaped ornaments which adorned the necks of the Midianite camels in the time of Gideon (Judges viii. 21, 26) and the "round tires like the moon" of the Israelitish women (Isa. iii. 18) were probably results of the same idolatrous tendency. The moon is frequently used in figurative language: it is the emblem of beauty (Cant. vi. 10) and of eternity (Ps. lxxii. 5, 7; lxxxix. 37). Its eclipse (Isa. xiii. 10, xxiv. 23; Joel ii. 10) and its turning to blood (*ib.* ii. 31) are tokens that the day of God's wrath is near. The light of the moon will be as the light of the sun when Yhwh shall have restored His people to their former state (Isa. xxx. 26). See Calendar; Month.

——**In Rabbinical Literature:** Referring to Gen. i. 16, where the moon and sun are first called "the two great lights" and the moon is then styled "the lesser light," R. Simeon b. Pazzi declared that at the time of the Creation the moon was of the same size as the sun. The moon then objected that it would not be decorous for two kings to use one crown, whereupon God diminished her size. In reply to the moon's question "Ought I to be punished for having spoken reasonable words?" God consoled her by promising that she also should reign in the daytime; and on her objecting that the light of a candle in the daytime was useless, God promised her that the Jews should count the years after the moon. The latter again objecting that the sun served a similar purpose, God consoled her with the idea that certain righteous men would bear the same epithet ("the smaller one"), *e.g.*, Jacob (Amos vii. 5), David (I Sam. xvii. 14), and Samuel ha-Ḳaṭon. The moon, however, remained disconsolate, and God therefore required that a he-goat be sacrificed on the first of every month as a sin-offering for His having diminished the moon's size (Ḥul. 60b). According to R. Johanan, God required that sin-offering for having caused the moon to encroach on the domain of the sun. God appeased the complaints of the moon also by surrounding her with a host of stars, like a veritable queen (Pesiḳ. R. 15; Gen. R. vi. 3–4). R. Ḥanina thinks that at first the sun alone was created to give light, and that God subsequently created the moon because He foresaw that the sun and moon would be worshiped like gods, and He said: "If when they are two, rivaling each other, they are considered as divinities, how would it be if the sun were alone?" (*ib.* vi. 1). The orbit of the moon is, like that of the sun, in the second heaven (*ib.* vi. 9; comp. Heller, "Tosafot Yom-Ṭob" to R. H. ii. 6).

There is a disagreement between R. Judah and the other rabbis as to the setting of the moon and the sun. According to the former, after setting they continue their route above the celestial vault; and it is for this reason that in summer the springs are colder than the surface of the earth. The Rabbis argued that, after setting, both moon and sun travel below the vault and consequently under the earth; and this is why in the winter the springs are not as cold as the surface of the earth (Gen. R. vi. 8). The reason why the Jews count the days of the year by the moon is that, like the moon, which reigns both in the daytime and at night, the Jews have both this world and the future one (*ib.* vi. 2). On this account the eclipse of the moon is considered by the Rabbis as a bad sign for the Jews. The eclipse of the moon and stars is caused by four kinds of sin: (1) forgery, (2) false witness, (3) breeding small cattle in Palestine (for they spoil the land), and (4) cutting down fruit-trees (Suk. 29a). The fact of women spinning their wool or flax by the light of the moon is mentioned several times in the Talmud (Soṭah vi. 1 [= p. 31a]; Giṭ. 89a; *et passim*).

The moon, on account of its monthly reappearance, is considered as the emblem of Israel; the latter, like the moon, undergoing several phases through persecution without being destroyed. Therefore the reappearance of the moon is sanctified, like the entrance of the Sabbath or festivals, by the recitation of benedictions known in the liturgy as "Ḳiddush ha-Lebanah" or "Birkat ha-Lebanah." See New Moon, Blessing of.

S. M. Sel.

MOOS, SOLOMON: German otologist; born at Randegg, near Constance, Germany, July 15, 1831; died at Heidelberg July 15, 1895; educated at the universities of Prague, Vienna, and Heidelberg (M.D. 1856). He settled in Heidelberg and was admitted to the medical faculty of the university there in 1859. In 1866 he was appointed assistant professor. From 1875 he practised otology, and he was elected assistant professor of that science in 1891. He founded the otological clinic hospital and dispensary at Heidelberg, of which he remained chief surgeon and director until his death.

Moos wrote many essays and monographs on his specialty, and conjointly with Knapp founded in 1868 the "Archiv für Augen- und Ohrenheilkunde," which journal now appears in Wiesbaden under the title "Zeitschrift für Ohrenheilkunde." He translated Toynbee's "Diseases of the Ear" under the title "Lehrbuch der Ohrenkrankheiten" (Würzburg, 1863).

Of his works may be mentioned: "Klinik der Ohrenkrankheit," Vienna, 1866; "Anatomie und Physiologie der Eustachischen Röhre," Wiesbaden, 1875; "Meningitis Cerebrospinalis Epidemica," 1881; "Ueber Pilzinvasion des Labyrinths im Gefolge von Einfacher Diphtherie," Wiesbaden, 1887: "Ueber Pilzinvasion des Labyrinths im Gefolge von Masern," *ib.* 1888; "Histologische und Bakterielle Untersuchungen über Mittelohrerkrankungen bei den Verschiedenen Formen der Diphtherie," *ib.* 1890.

Moos was one of the leading otologists of his time. He succeeded in demonstrating that in various infectious diseases microorganisms enter the labyrinth, causing disturbances in the auditory organs and in the equilibrium.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

MORAIS, HENRY SAMUEL: American writer and minister; born May 13, 1860, at Philadelphia, Pa.; educated at private and public schools of that city. He received his religious instruction from his father, Sabato Morais. For about twelve years he was a teacher in the schools of the Hebrew Education Society and in the Hebrew Sabbath-schools of Philadelphia. Morais was the principal founder and for the first two years managing editor of the "Jewish Exponent." He edited also "The Musical and Dramatic Standard" (Philadelphia) and "The Hebrew Watchword and Instructor" (*ib.*), and has been a frequent contributor to the Jewish and general press of the United States; he was on the reportorial and special staff of the "Philadelphia Public Ledger" almost four years.

Morais has been successively acting minister of the Mikve Israel congregation in Philadelphia (1897–98) and minister of the Adath Yeshurun congregation, Syracuse, N. Y. (1899–1900 and again 1902–3), and of the Jeshuat Israel congregation at Newport, R. I. (1900–1). He is the author of: "Eminent Israelites of the Nineteenth Century," Philadelphia, 1880; "The Jews of Philadelphia," *ib.* 1894, the most important local history of the Jews in America thus far published; and of various pamphlets.

Bibliography: Markens, *The Hebrews in America*, pp. 231–232, New York, 1888.

A. I. G. D.

MORAIS, SABATO: American rabbi; born at Leghorn, Italy, April 13, 1823; died at Philadelphia Nov. 11, 1897. He was the elder son and the third of nine children of **Samuel** and Bona Morais. The Morais family came originally from Portugal, being probably among the large number of Jews who fled thence from the Inquisition. At the time of Sabato's birth Italy was in the thick of her great struggle for freedom. Samuel Morais was an ardent republican, at one time undergoing imprisonment for his political views; and his father, Sabato Morais, was prominently identified with the political movements of his day. Upon young Sabato early rested the responsibility of aiding in the support of the family. While still a child he earned a little by teaching

Early Years.

Hebrew hymns and prayers to other children, meantime pursuing his own studies under Rabbis Funaro, Curiat, and others, and then under his Hebrew master, Rabbi Abraham Baruch Piperno, and gaining honorable mention in belles-lettres under Prof. Salvatore de Benedetti. In addition to Hebrew and Italian, he acquired familiarity with Aramaic, French, and Spanish. He remained at his home studying and teaching until 1845, when he went to London to apply for the vacant post of assistant ḥazzan of the Spanish and Portuguese congregation in that city. Owing to his unfamiliarity with English he was unsuccessful and returned to his home; but in the following year (1846) he accepted an invitation to become Hebrew master of the Orphans' School of the same congregation. Here he remained five years, meantime perfecting himself in English. During this period he formed a close friendship with Joseph Mazzini; and that patriot's struggle for Italian freedom was warmly seconded by Morais.

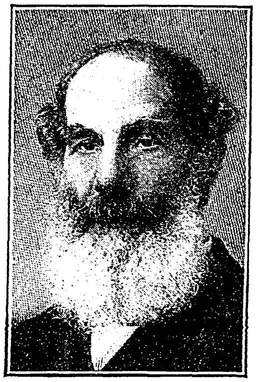

Sabato Morais.

Elected Ḥazzan in Philadelphia.

In 1850, owing to the withdrawal of Isaac Leeser, the pulpit of the Mickve Israel congregation at Philadelphia, Pa., became vacant, and Morais was an applicant for the post. He arrived in Philadelphia on March 17, 1851, and was elected April 13 following, the synagogue services in the interval being conducted by him. In 1855 he married Clara Esther Weil, who died in 1872, leaving seven children. From the date of his installation as ḥazzan until his death his influence was a continually growing power for conservative Judaism. The synagogue now occupied by the Mickve Israel congregation was built and consecrated during his incumbency. Though his ministry covered the period of greatest activity in the adaptation of Judaism in America to changed conditions, he, as the advocate of Orthodox Judaism, withstood every appeal in behalf of ritualistic innovations and departures from traditional practise, winning the esteem of his opponents by his consistency and integrity. His sermons covered a wide scope of thought and action; and he showed the loftiness of his spirit when, in spite of congregational opposition to the expression of his views during the American Civil war, he continued, both in prayer and in his discourses, to show his warm sympathy with the cause of the slave. In appreciation of his attitude during these trying times the Union League Club of Philadelphia placed him on the roll of its honorary members.

Aids in Founding the Theological Seminary.

When, in 1867, Maimonides College was established in Philadelphia, Morais was made professor of the Bible and of Biblical literature; and he held the chair during the six years that the college existed. For a number of years thereafter he felt the urgent need of an institution for the training of Jewish ministers on historical and traditional lines; and the declarations of the Pittsburg Conference in 1885 urged him to immediate action. After a considerable agitation of the subject he succeeded, in conjunction with a few others, in establishing (Jan., 1886) the Jewish Theological Seminary at New York. He was at once made president of the faculty and professor of Bible, holding both posts until his death. Unquestionably the establishment of the seminary constitutes Morais' most lasting influence upon Judaism in America. The directors of that body have fittingly recognized his memory by naming the chair of Biblical literature and exegesis "the Sabato Morais professorship." In 1887 the University of Pennsylvania conferred upon him the honorary degree of doctor of laws, he being the first Jew so honored by that institution.

His Multifarious Activity.

In addition to the work which he did in official positions, Morais was most active in religious, educational, and charity matters. The Hebrew Sunday-School, Society, the Hebrew Education Society of Philadelphia, and the Young Men's Hebrew Association of that city numbered him among their most steadfast friends. In his own home he gathered about him a small band of young men whom he instructed in Hebrew, Talmud, and Jewish history, and in whom he inspired a zealous love for Judaism which has had a very marked effect upon the character not only of his pupils, but of the community at large. The strong conservatism of the Jews of Philadelphia and the warm interest in the higher things of Judaism evinced by the younger men of that city may be in a large measure directly traced to the influence of Sabato Morais. He was greatly interested in the Alliance Israélite Universelle, and was in constant correspondence with rabbis and scholars in Europe and the Orient. Through his friend Chevalier Emanuel Felice Veneziani, the almoner of Baron de Hirsch, he was enabled to secure timely aid for the agricultural colonies in New Jersey and was the representative of Baron de Hirsch in the Carmel Colony.

When the Russo-Jewish exodus began, in 1882, and Russian Jews in large numbers settled in Philadelphia, Morais immediately became their friend. Although unable to speak their language, his perfect familiarity with Hebrew as a living tongue gave him a ready means of communication. Among Gentiles also he was widely known and esteemed, and was very frequently called upon to address public assemblies.

Besides his sermons, he contributed to Jewish literature much in the form of addresses to various Jewish organizations and of theological, polemical, literary, and critical articles for the Jewish press at home and abroad. He wrote classic Hebrew in prose and in verse with ease and elegance. Among his later works are: a translation of the "Prolegomena to a Grammar of the Hebrew Language," by S. D. Luzzatto (in "Fifth Biennial Report of the Jewish Theological Seminary"); "An Essay on the Jew in Italy" (in "Second Biennial Report" of the same); "Italian Jewish Literature" (in "Publications of Gratz College," 1897). His translation of the Book of Jeremiah for the Bible of the Jewish Publication Society of America was completed shortly before his death.

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A. C. L. S.

MORATA, OLYMPIA FULVIA. See Heidelberg.

MORAVIA: Austrian province, formerly part of the kingdom of Bohemia, containing 44,255 Jews in a total population of 2,437,706 (1900). The first historical notice of Jews in Moravia is found in the toll law of Raffelstetten (Jew. Encyc. ii. 322), which mentions Jews who came from Moravia (Dudik, i. 381). This, however, does not prove conclusively that Jews lived in Moravia in the beginning of the tenth century, for its regulations applied probably to traveling merchants who went to Moravia chiefly to buy slaves (Thietmar's "Chronicon," vi. 36, in Pertz, "Monumenta Germaniæ Scriptores," iii. 821; "Vita Sancti Adalberti," in Pertz, *ib.* iv. 586 and 600; Dudik, iv. 211). Jews must have lived in Moravia in the eleventh century, for Cosmas of Prague, the Bohemian chronicler (1040-1125), refers to them on various occasions. He gives the somewhat improbable report that, in 1096, when the Jews, having heard of the approach of the Crusaders, desired to emigrate, Duke Bretislav issued an order for the confiscation of all property belonging to the Jews; for, he said, "they have made their money in the country, and therefore should leave it there" (Pertz, "Scriptores," ix. 103-104; Dudik, iv. 216; D'Elvert, "Zur Geschichte der Juden in Mähren," p. 49, Brünn, 1895; Grätz, "Gesch." vi. 94, 3d ed.). Cosmas reports also that Duke Ladislaus (1109-25) ordered that thereafter (1124) no Christian should serve a Jew, because a certain Jew had taken holy relics from the altar of a church and had thrown them into a sewer. For this crime the Jews were forced to pay 1,000 pounds of gold and 3,000 pounds of silver as ransom (Pertz, *l.c.* ix. 128).

Early Traces.

The attempt which had been made by the territorial lords to wrest from the emperor jurisdiction over the Jews especially affected Bohemia also, as King Ottocar II. (Margrave of Moravia from 1247 and King of Bohemia 1253-78), after the death of Duke Frederick II. of Austria in 1246, claimed succession to the latter's possessions, in which the ducal jurisdiction had been proclaimed in 1244 (Jew. Encyc. ii. 322). In his charter of March 29, 1254, Ottocar promulgated the same law that Frederick had proclaimed for Austria, but omitted the limit of the rate of interest, and added the prohibition against accepting Church vestments as pledges and the provision that a Christian who accuses a Jew of child-murder, and who can not support his charge with the testimony of three Christians and three Jews, shall be punished as the Jew would have been punished. This last provision is identical with one in the bull of Innocent IV. of the same year (Jirecek, "Codex Juris Bohemici," i. 131-143; Roessler, "Prager Stadtrecht," pp. 177-187). A second charter, granted 1268, confirms that of 1254 and adds that, except in the presence of two sworn city officials, the Jews of Brünn shall not be permitted to receive a pledge after nightfall, nor to buy horses or cattle on which there rests a suspicion of theft. They were required to contribute one-fourth of the cost of maintaining the city's fortifications. The last provision was a concession to the rising hostility of the cities against the Jews, a hostility which affected the Jews of Moravia as those of other countries of western Europe until the beginning of the nineteenth century. An undated document promulgated by Ottocar exempts the Jews for one year from all taxes "because they have been mulcted by foreign lords, and because we shall soon derive profit from them, they being of our exchequer" ("Cod. Dipl. Mor." iv. 17-22; Dudik, viii. 232).

The animosity of the Church, which allied itself with the cities against the princes, did not affect the Jews in Moravia at that time. Bishop Bruno of Olmütz did not attend the council of Vienna (Jew. Encyc. ii. 323), held in 1267, which passed resolutions hostile to the Jews; and he absented himself, as Dudik thinks (vi. 40), probably on account of the Jews who were favored by the king in the charter issued the following year. The passing of the country into the hands of the Hapsburgs did not produce any change. King Rudolf ordered (1278) that the Jews of Olmütz, like those of Brünn, should contribute to the city's expenses ("Cod. Dipl. Mor." iv. 218, v. 267; Dudik, viii. 235). Olmütz must have had an important congregation in the twelfth century, for Isaac of Durbalo in his notes to the Maḥzor Vitry quotes a decision which he had heard in that city (Maḥzor Vitry, p. 388, Berlin, 1896-97). The Rindfleisch riots, which started in Franconia in 1298, spread also to Bohemia and Moravia. The Jews intended to flee, but King Wenzel II. (1283-1305) would not permit it. "He spared their lives, but took from them immense wealth" (Chronicle of Königsaal, in Dudik, viii. 218). Perhaps this is an exaggerated report of the sums exacted by the same king for confirming the charter of Ottocar II. about 1300.

Under the Hapsburgs.

While Bishop Bruno of Olmütz became hostile to the Jews, and in a report to Pope Gregory XII. in 1273 complained that they were guilty of violating the Church canons by keeping Christian servants and by accepting Church vestments as pledges, and that they were exploiters of the country as usurers and tax- and mint-farmers, the cities became more favorably disposed toward them, since the kings had ordered that they might be taxed for municipal purposes. Iglau asked even for the privilege of keeping Jews, and the Iglauer "Stadtrecht" restricted to Maundy Thursday the prohibition that Jews may not appear in public during Holy Week (Pertz, "Leges," iii. 426). When King John (1310-46) came to Brünn in 1311 the Jews participated in the festivities, and met the king outside of the city limits (Dudik, xi. 103). In 1322 King Charles IV. gave permission to the Bishop of Olmütz to allow one Jew to settle in each of his four cities, including Kremsir.

Expulsions.

Right to Attend Fairs.

A great change occurred in the fifteenth century, due partly to the general hostility then manifested toward the Jews in the cities, and partly to local conditions, as the country was the prey of warring factions owing to the Hussite movement, and the Jews were accused of favoring the rebels. The first expulsion occurred in Iglau in 1426; and it was probably due to the influence of the Franciscan friar John of Capistrano on the young king Ladislaus Posthumus (1440–57) that the Jews were later expelled from Brünn, Znaim, Olmütz, and Neustadt ("Luaḥ," ed. by Epstein, Brünn [1887, or 5648]; Willibald Müller, pp. 12–17). The king gave them only four months' time to find another home. The citizens of the places from which the Jews were expelled were compelled to pay their debts to the latter, but without interest; and they received, moreover, the synagogue cemeteries and baths; but they had to pay the king an annual tribute equal to the amount which had been collected from the Jews in the form of taxes. Occasional expulsions occurred during the sixteenth century, as in Hradisch, 1514, and in Neutitschein and Sternberg, 1562. The edicts of expulsion against all Jews of the kingdom of Bohemia promulgated by Ferdinand I. in 1541 and 1557 were not carried into effect. The Jews expelled from the cities settled in small towns under the protection of the feudal lords, although the records of their activities and sufferings are very meager until the Thirty Years' war, when the Jews came into greater prominence. Ferdinand II., although a bigot, treated the Jews comparatively well, because he needed the revenues derived from their taxation to wage his wars and because he concentrated all his efforts to crush Protestantism in his dominions. By a charter, dated Oct. 15, 1629, he permits Jews to visit fairs even in the cities where they have no right of residence; he promises not to exact more than the sum of 12,000 florins annually, and forbids that they be taxed by any one but their lords, to whom, moreover, they shall pay no more than the usual tribute. Further, it was expressly stipulated that they should not have to pay more toll than the legal rate. Still it would seem that these laws were never strictly enforced, for as early as 1635 the "Landtshauptmann" (governor), Cardinal von Dietrichstein, had to admonish the royal cities to allow the Jews free passage. Cities and states continued to lay complaints before the emperor that the Jews adulterate spices, misrepresent the quality of the fabrics, woolen goods, and hides they deal in, buy stolen goods, seduce Christian women, and "take the scanty bread from the mouths of Christians." Nevertheless, Ferdinand II. (1657) and Leopold I. (1659) reconfirmed the charter of 1629, and especially their right to frequent the fairs in the cities in which they had no right of residence (Müller, pp. 19–31). The expulsion of the Jews from Vienna in 1670 brought a great many of them to Moravia, and possibly the growth of the congregation of Nikolsburg dates from that period. The newcomers were heavily taxed, and, notwithstanding the solemn promise made by Ferdinand II. in 1629 that they should not be taxed beyond the limit stated in his charter, they were continuously harassed with "special" and extraordinary imposts by the imperial treasury, by their lords, and by the cities to which they went on business, and were constantly deprived of the means of earning a livelihood.

Segregated in Ghettos.

The emperor, while in need of the taxes paid by the Jews, had to consider the wishes of the states and the cities which complained of the constant increase in the Jewish population, and it was repeatedly stipulated that only those Jews who had lived there in 1657 might transmit their right of residence to their children. Still the emperor Charles VI. not only confirmed their privileges (May 13, 1723), but even reduced their annual taxes from 12,000 to 8,000 florins, renewed their right to visit all fairs, and allowed them to enter the crafts. These favors seem to have aroused the enmity of the states, for on Sept. 15, 1726, the emperor proclaimed a law decreeing that in any Jewish family only one son should be allowed to marry (Familianten Gesetz), and on Dec. 8, 1726, the Jews were driven into ghettos, having been compelled to sell all their houses and to accept others which were assigned to them. The reason for these harsh measures seems to have been religious fanaticism, for the edict of the emperor refers specifically to the fact that the Jewish houses were near the church and that the object of the tyrannical measure was "die ungehinderte Uebung des Cultus divini." The destruction of the synagogue of Aussee in 1722, upon the false accusation that the Jews had assaulted the Catholic priest who attempted to convert them to Christianity, may have given occasion for the promulgation of that law. The Bishop of Olmütz, to whose diocese the priest belonged and who was particularly anxious to save him from the punishment which he had incurred by disturbing the peace of a synagogue, reported that the Jews of Rausnitz had mocked at the rites of the Catholic Church. This report, which was written May 6, 1727, seems to have had a decisive effect, for on June 27, 1727, the order to separate the Jewish houses from those of the Christians was finally issued. Further hostile measures were planned. The Jews should be compelled to wear beards and a distinctive costume; they should not be locksmiths or goldsmiths; foreign Jews should not be tolerated in the country, and private synagogues should not be permitted. These propositions were submitted to the "Landesrabbiner" Issachar Berush Eskeles, who curiously enough took occasion to ask the government to issue a prohibition against shaving with a razor, but at the same time declared himself against the distinctive costume and against the order to compel the Jews to wear beards (Schram, "Ein Buch für Jeden Brünner," iii. 39, Brünn, 1903; Müller, pp. 68–72).

A time of severe trial for the Jews of Moravia began with the reign of Maria Theresa (1740–80). As soon as war broke out the Jews were accused of aiding the enemy. General von Scherr, the com-

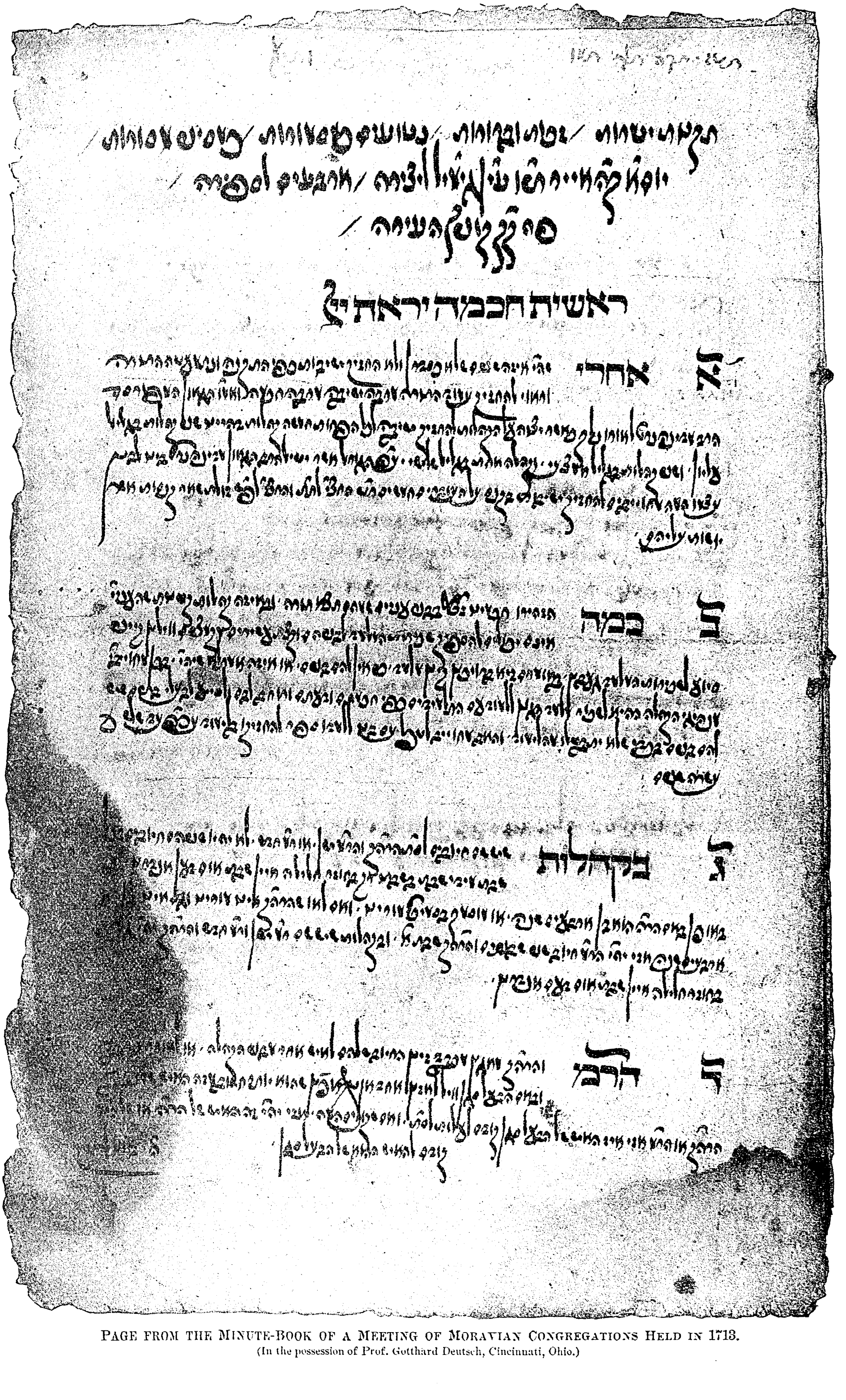

ראשית חכמה יראת יי

PAGE FROM THE MINUTE-BOOK OF A MEETING OF MORAVIAN CONGREGATIONS HELD IN 1713.
(In the possession of Prof. Gotthard Deutsch, Cincinnati, Ohio.)

mander of the fortress of Brünn, gave orders that no Jew be admitted into the city, no matter what passport he held. On March 14, 1742, he ordered also that the Jews of Moravia should pay within six days the sum of 50,000 florins under penalty of massacre and pillage. Upon the intercession of Baron Diego d'Aguilar and of the "Landesrabbiner" Eskeles, the empress repealed this order temporarily; but the Jews had to pay the amount afterward.

In the Seven Years' War.

The "General-ordnung" of 1754.

The second war between Frederick the Great and Maria Theresa brought still greater trouble upon the Jews, and the empress, influenced by the persistent report of a conspiracy of the Jews with the Prussians, ordered the expulsion of the former from the kingdom of Bohemia within six months. For the province of Moravia this edict was promulgated Jan. 2, 1745 (Trebitsch, "Ḳorot ha-'Ittim," pp. 17b *et seq.*; D'Elvert, *l.c.* pp. 190 *et seq.*; Grätz, "Gesch." 3d ed., x. 355; Kaufmann, "Barthold Dowe Burmania," in "Grätz Jubelschrift," pp. 279–313, Breslau, 1887). Efforts made by the Jews, who were supported not only by some foreign powers, as the Netherlands and the Hamburg Senate ("Oesterreichische Wochenschrift," 1902, p. 137), but even by the local authorities, induced the empress to grant a temporary suspension of the cruel law (May 15, 1745). Later a further suspension was granted which permitted the Jews to remain ten years, and finally the entire edict was relegated to obscurity. The imperial office ("Hofkanzlei") expressly stated in 1762 that the suspicion of high treason under which the Jews had suffered had never been proved ("Allg. Zeit. des Jud." 1887, p. 678). But the attitude of the empress did not become any more favorable to the Jews. Immediately after the edict of expulsion had been revoked she considered the suggestion of a Jew named David Heinrich Lehmann of Prague to put a tax on Etrogim, and demanded of the Jews of the Bohemian kingdom an annual sum of 40,000 florins for the privilege of importing this fruit, of which tax the Jews of Moravia were to pay five-twelfths. The impossibility of collecting this exorbitant sum led to a reduction of the amount in 1746 to 4,000 florins; and in 1748, when the Jews were given permission to remain another ten years in the province, this tax, like all other Jewish special taxes, was abolished, and the Jews of Moravia were called on to pay annually a "Schutzgeld" of 87,000 florins during the first five years, and of 76,700 florins during the next five years. In 1752, when the first five years had expired, the tax was increased to 90,000 florins, but in 1773 it was reduced to 82,200. For the empress the ten-year limit was evidently merely a means of saving herself from the embarrassment of a direct repeal of the edict of expulsion, and she ordered at once a compilation of the existing statutes regulating the affairs of the Jews of Moravia. Alois von Sonnenfels was ordered to prepare a translation of the old Jewish constitution as it had grown out of the deliberations of the periodical assemblies ("Shay Taḳḳanot," 311 articles). The product of his labors was the "General-Polizei-Prozess- und Kommerzialordnung für die Judenschaft des Markgrafthums Maehren," published in 1754. In its attempt at regulating all details of congregational life it is typical of the spirit of institutionalism prevailing in Austria. It states who has the right to confer the title of "Reb" (Ḥaber) and of "doppelter Reb" (Morenu), makes it the duty of the "Landesrabbiner" to assign to the other rabbis which "so-called Masechte" they should teach during the coming term, regulates the marriage fees of the rabbi, ḥazzan, and sexton, and contains several very humiliating regulations, *e.g.*, that the "Landesrabbiner" should every other year pronounce the "great ban" against thieves and receivers of stolen goods. This law contains also a civil code and a constitution of the Jewish congregations. The empress was very fond of interfering in every detail of government. Thus she revised personally the cost of the elections of the elders for the province in 1758 (G. Wolf, in Wertheimer's "Jahrbuch," vol. x., pp. 14 *et seq.*); she had a census of the Jewish families taken in 1754, and limited the number of all Jewish families in the province to 5,106 (Von Scari, p. 3; D'Elvert, *l.c.* p. 177).

Under Joseph II.

Under the reign of Joseph II. (1780–90) conditions were considerably improved. Although most of the officials and the city councils did not favor it, he issued his "Toleranzpatent" in Brünn on Feb. 13, 1782. Limitation of the number of Jewish families remained, but the number was increased to 5,400. The "Schutzgeld" was abolished, but the Jews still had to pay special taxes—namely, a family tax of five florins annually for each head of a family, and an impost on every article of consumption—so that the treasury should not lose the 82,200 florins paid theretofore by the Jews of the province. From the surplus of these taxes a fund was created which still exists as the "Maehrisch-Juedischer Landesmassafonds." The tax on articles of consumption was especially burdensome, and its method of levy led to constant quarrels and accusations. The dues on cattle and fowl were levied when they were killed, but fish had to be carried from the market to the revenue office, and a receipt for two kreutzer had to be shown when the collector appeared in the house, which he did very often during the Friday night meal. Similar vexatious measures were applied in the case of wine which the Jews used for their own households. These conditions remained almost unchanged until 1848.

Under Francis II. further restrictions were added: an edict of 1803 prohibited the Jews from dealing in flour and grain; and an edict of 1804 required that Jews should not be permitted to buy any cattle in the markets, unless they could prove that they needed it for the purposes of retail trade as butchers or feeders, or could show a written order from a butcher for whom they acted as agents. When the Reichstag of Kremsir proclaimed freedom of religion the Catholic clergy protested, and the cities and villages where Jews had not been before tolerated also opposed the new policy. The city of Sternberg, whence Jews had been expelled in 1562, passed a resolution that it would never allow a Jew to settle there ("Allg. Zeit. des Jud." 1849, p. 506). In the village of Raitz as late as 1861 the mayor

Present Constitution.

would not allow a Jewish family to settle. In other cities where Jews had been living from times immemorial, the population arose against them when they left the ghetto and opened stores in the part of the city formerly not open to them. This was the case in Trebitsch, Pirnitz, Strassnitz, and Olmütz in 1850 ("Allg. Zeit. des Jud." 1850, pp. 296, 314, 339, 359). But after the proclamation of the constitution of Dec. 20, 1867, the old restrictions were entirely removed, and the Jewish population shifted from its former habitations to the cities, especially to the larger ones from which it had been excluded; so that when, in accordance with the law of March 21, 1890, the new congregational districts were formed by the minister of worship (June 15, 1891), of the previous fifty-two congregations twelve were dissolved, while ten new ones were formed, among which are the largest, namely, Brünn, Olmütz, and Mährisch Ostrau. A peculiarity of Moravia is the fact that it still has (1904) twenty-five Jewish settlements which are regular townships, as they used to be up to 1848, when almost every Jewish settlement was governed as a political community ("Jüdisches Volksblatt," Vienna, June 24, 1904). These communities have been required since 1884 to have separate boards for religious and municipal affairs (D'Elvert, *l.c.* p. 207); their members are those living within the old ghetto confines, so that in many instances the community counts more Christians than Jews, while the majority of the latter live in "the Christian city." The "Landesmassafonds" (to which fines and other revenues were later added) for assisting poor congregations which through excessive special taxes fell into debt, is now used exclusively for the assistance of needy congregations and congregational officials. It was handed over to the Jews in 1868, and is administered by a board of eleven members, chosen by the congregations. It amounted when first given over to the Jews, to 911,846 florins, and in 1903, to 2,201,404 kronen ($440,000). A convention of rabbis, teachers, and congregational officers, called together by the government in the city of Brünn Oct. 30, 1868, to consider the question of religious instruction and especially that of preparatory theological education, did not reach any definite results ("Allg. Zeit. des Jud." 1868, pp. 939 *et seq.*).

Another peculiar Moravian institution was that of the Landesrabbiner, which, according to the "Generalordnung" of 1754, existed "at all times" in Nikolsburg. The "Landesrabbiner" was nominated by the six representatives of the congregations—those situated in each of the six districts ("Kreis") sending one elector—and appointed by the government. Those known to have held the office are: Judah Loew ben Bezaleel, Yom-Ṭob Lipmann Heller, Menahem Mendel Krochmal, Gershon Ashkenazi, David Oppenheimer, Gabriel Eskeles, his son Issachar Berush Eskeles, who however, held the office merely nominally, as he was in the banking business in Vienna. After him the office was held by Aaron Lemberger (Lwow; 1753–57); he lived in conflict with the local rabbi Gershon Pollitzer, who succeeded him as "Landesrabbiner" (1758–72); Schmelke Horowitz, called Samuel Herschel Lewi (1774–78); Gershon Chajes (1780–89); Mordecai Benet (1789–1829); Nehemias Trebitsch (1832–42); Samson Raphael Hirsch (1847–51). Hirsch was the last regularly elected "Landesrabbiner." After his resignation Abraham Placzek was appointed by the government as temporary "Landesrabbiner," which office he held until his death in 1884. During his last years his son Baruch Placzek was made his assistant. An attempt to provide for the office of the "Landesrabbiner" in the law regulating the affairs of the Jews of Austria March 21, 1890, failed, but the minister declared that the present law had not abolished the office. Still it was not revived, although the present (1904) incumbent, Baruch Placzek, is given that title by the government. His recent application to have Solomon Funk of Boskowitz appointed as his successor was not granted ("Oesterreichische Wochenschrift," 1904, p. 190).

Distinguished Rabbis.

Many famous rabbis occupied the rabbinical seat in Nikolsburg and in other cities of Moravia, among whom may be mentioned, apart from those already noted, Shabbethai Kohen, Nathan Adler, and Eleazar Loew, who made Moravia a seat of Talmudic learning; a number of Talmudic authors are natives of the province or have lived there, as Eliezer Nin of Nikolsburg, Samuel Loew of Boskowitz, Naphtali Hirsch Spitz, and others. The modern Haskalah movement had some devotees there, as Joseph Fleisch in Rausnitz; and the science of Judaism had also a number of representatives, among whom may be mentioned: Leopold Loew, Ad. Jellinek, Moritz Steinschneider, Isaac Hirsch Weiss, Nehemias Bruell, and David Kaufmann. A printing-office opened in Brünn during the latter part of the eighteenth century by a convert named Neumann did not produce anything remarkable.

While in the seventeenth and the eighteenth century complaints were constantly made that the strictest rules against the increase of the Jewish population were without avail, the Jewish population decreased in the ten years from 1890 to 1900 from 45,524 to 44,255, though the general population of the province during the same time increased by 160,000.

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D.

END OF VOL. VIII.

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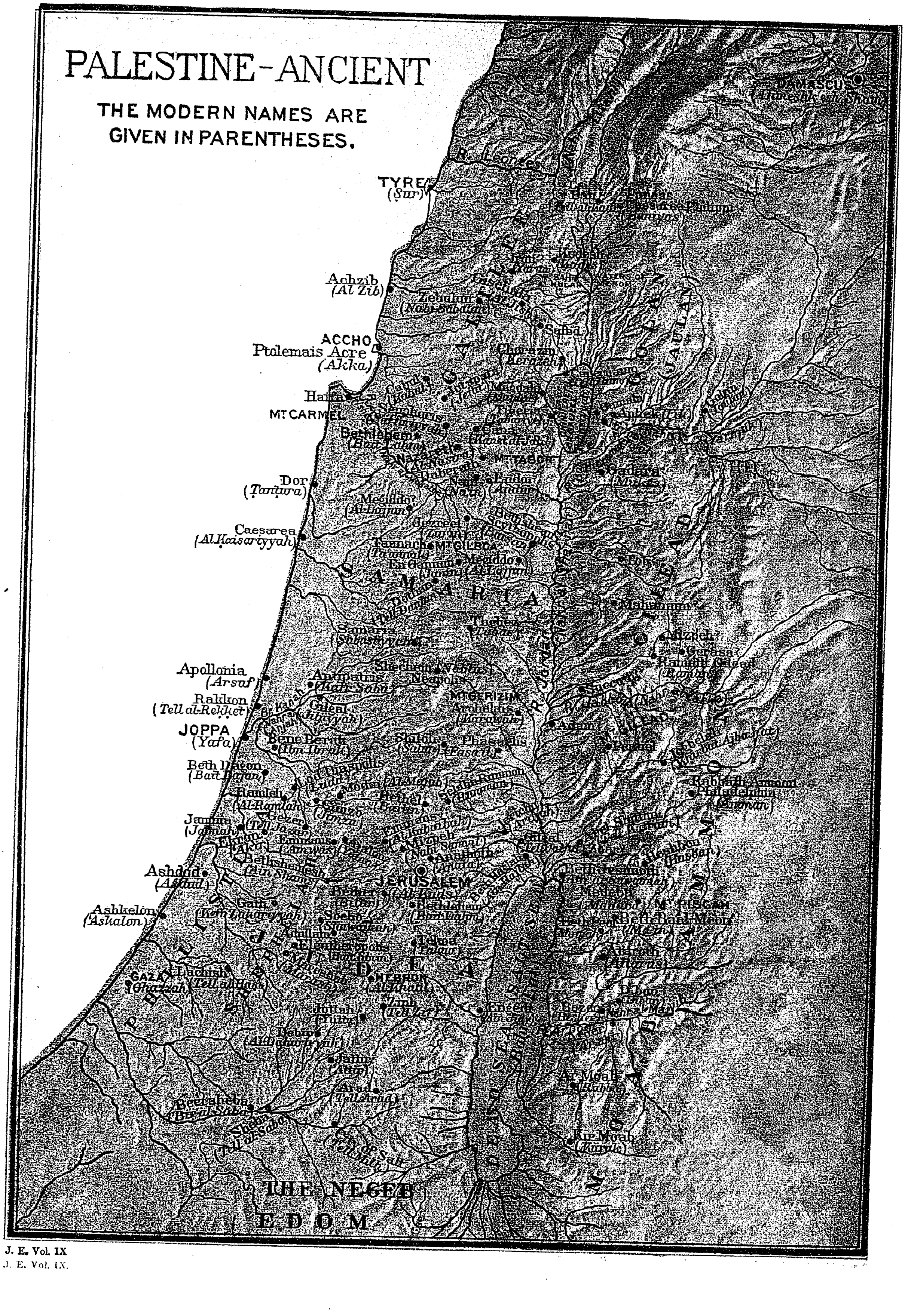

PALESTINE-ANCIENT

THE MODERN NAMES ARE
GIVEN IN PARENTHESES.

DAMASCUS
R. Leontes
TYRE
(Şur)
Caesarea Philippi
(Banias)
Kedesh
Safed
Achzib
(Al Zib)
Zebulun
ACCHO
Ptolemais Acre
(Akka)
Chorazin
(Kerazeh)
Magdala
Tiberias
Haifa
MT CARMEL
Bethlehem
Cana
(Kanat al-Jalil)
Nazareth
(Al-Naşirah)
Daberah
MT TABOR
Nain
Endor
Gadara
Aphek
Yarmuk
GOLAN
JAULAN
GALILEE
Dor
(Tantura)
Megiddo?
(Al-Lajjun)
Jezreel
(Zarin)
Bethshean
Scythopolis
(Baisan)
Caesarea
(Al Kaisariyyah)
Taanach
(Taannak)
MT GILBOA
En Gannim
(Jenin)
Megiddo
(Al-Lajjun)
SAMARIA
Dothan
(Tell Dothan)
Mahanaim
Thebez
(Tubas)
Samaria
(Sebastiyyeh)
Mizpeh
Gerasa?
Ramoth Gilead
Apollonia
(Arsuf)
Shechem (Nablus)
Neapolis
Antipatris
(Kafr Saba)
MT GERIZIM
Succoth
R. Jabbok
Rakkon
(Tell al-Rekket)
R. Kanah
Nahr al-Aujah
Gilgal
(Jiljiliyah)
Archelais
Adam
GILEAD
JOPPA
(Yafa)
Bene Berak
(Ibn Ibrak)
Shiloh
(Sailun)
Phasaelis
(Fasail)
Penuel
Beth Dagon
(Bait Dajan)
Lod Diospolis
(Ludd)
Modin (Al-Midyah)
Sela Rimmon
(Rammun)
Rabbath Ammon
Philadelphia
(Amman)
Ramleh
(Al-Ramlah)
Gimzo
(Jimzu)
Bethel
(Baitin)
Gezer
(Tell Jazar)
Jamnia
(Jabnah)
Ekron
(Akir)
Emmaus
(Amwas)
Mizpeh
(Nabi Samwil)
Anathoth
(Anata)
Jericho
Gilgal
Heshbon
(Hisban)
Ashdod
(Asdud)
Bethshemesh
(Ain Shams)
JERUSALEM
(Al Kuds)
Bethjeshimoth
Bether
(Bittir)
Bethlehem
(Bait Lahm)
Medeba
(Madaba)
MT PISGAH
Beth Baal Meon
(Main)
Ashkelon
(Askalon)
Gath
Socho
Adullam
Eleutheropolis
(Bait Jibrin)
Tekoa
(Takua)
Ataroth
(Attarus)
Mareshah
(Marash)
JUDEA
HEBRON
(Al Khalil)
GAZA
(Ghazzah)
Lachish
(Tell al-Hasy)
Dibon
Bezer
Juttah
(Yutta)
Ziph
(Tell Zif)
Engedi
(Ain Jidi)
PHILISTIA
DEAD SEA
Debir
(Al-Dahariyyah)
Jattir
(Attir)
Ar Moab
(Rabba)
MOAB
Arad
(Tell Arad)
Beersheba
(Bir al-Saba)
Sheba
Tell al-Saba
City of Salt
Tell Milh
Kir Moab
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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב *b*	ז *z*	ל *l*	פּ (*with dagesh*), *p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ (*without dagesh*), *f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע ʻ	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of פ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a*	◌ֻ *u*	◌ַ *a*	◌ֶ *e*	וֹ *o*
◌ָ (ḳameẓ ḥatuf) *o*				
◌ֵ *e*	◌ֱ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع ʻ	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a*	◌ِ *i*	◌ُ *u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at ; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Me'iri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence: *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirke
Ab. R. N.	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc.	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang.	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc.	Apocalypse
Apocr	Apocrypha
Apost. Const.	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr.	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T.	Das Alte Testament
A. V.	Authorized Version
b.	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B.	Baba Batra (Talmud)
B.C	before the Christian era
Bek.	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber.	Berakot (Talmud)
Berliner Fest-schrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab.	Bibliotheca Rabbinica
Bik.	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M.	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brit. Mus.	British Museum
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant.	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch.	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A.	Corpus Inscriptionum Atticarum
C. I. G.	Corpus Inscriptionum Græcarum
C. I. H.	Corpus Inscriptionum Hebraicarum
C. I. L.	Corpus Inscriptionum Latinarum
C. I. P.	Corpus Inscriptionum Peloponnesi
C. I. S.	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat.	E. E. Curinier, Dictionnaire National des Contemporains
d.	died
D	Deuteronomist
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed.	edition
‘Eduy	‘Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit.	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq.	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch.	Geschichte
Gesenius, Gr.	Gesenius, Grammar
Gesenius, Th.	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist.	Graetz, History of the Jews
Grätz, Gesch.	Grätz, Geschichte der Juden
Güdemann, Gesch.	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T.	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb.	Epistle to the Hebrews
Hebr.	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib.	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud.	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H.	Jellinek, Bet ha-Midrash
Jew. Chron.	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J.	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
J. Q. R.	Jewish Quarterly Review
J. R. A. S.	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in *Memory of A. Kohut*
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T	Lewysohn, Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, *Die Lebensalter in der Jüdischen Literatur*
LXX	Septuagint
m	married
Ma‘as.	Ma‘aserot (Talmud)
Ma‘as. Sh	Ma‘aser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me‘i	Me‘ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwa’ot (Talmud)
M. Ḳ	Mo‘ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	*Nega‘im*
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Neubauer, M. J. C	Neubauer, Mediæval Jewish Chronicles
n.p	no place of publication stated
N. T	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eli‘ezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J	Revue des Etudes Juives
Rev. Bib	Revue *Biblique*
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schiller-Szinessy, Cat. Cambridge	Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
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Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi‘it (Talmud)
Shebu	*Shebu‘ot (Talmud)*
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta‘an	Ta‘anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Ṭos	Ṭosafot
Tosef	Tosefta
Tr	Transactions
transl	*translation*
Tristram, Nat. Hist	Tristram, Natural History of the Bible
T. Y	Ṭebul Yom (Talmud)
‘Uḳ	‘Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
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Zunz, G. V	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
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CONTRIBUTORS TO VOLUME IX

A.............Cyrus Adler, Ph.D.,
President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Librarian of the Smithsonian Institution, Washington, D. C.

A. Be........A. Beck, Ph.D.,
Lemberg, Galicia, Austria.

A. Fe........Alfred Feilchenfeld, Ph.D.,
Principal of the Realschule, Fürth, Bavaria, Germany.

A. G.........Adolf Guttmacher, Ph.D.,
Rabbi, Baltimore, Md.

A. Ga.......Abraham Galante,
Editor of "La Buena Esperanza," Smyrna, Asia Minor.

A. H. C......A. Hyman Charlap,
New York City.

A. Ki.........Alexander Kisch, Ph.D.,
Rabbi, Prague, Bohemia, Austria.

A. L..........Alfred Lévy,
Chief Rabbi, Lyons, France.

A. Lew......Abraham Lewinsky, Ph.D.,
Chief Rabbi, Hildesheim, Hanover, Germany.

A. M. F.....Albert M. Friedenberg, B.S., LL.B.,
Counselor at Law, New York City.

A. P..........A. Porter,
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia," New York City.

A. Pe........A. Peiginsky, Ph.D.,
New York City.

A. R.........A. Rhine,
Rabbi, Hot Springs, Ark.

A. S.,........Abram Simon,
Omaha, Neb.

A. S. I.......Abram S. Isaacs, Ph.D.,
Professor of German Literature, University of the City of New York, New York City; Rabbi, Paterson, N. J.

A. S. W......A. S. Waldstein, B.A.,
New York City.

A. S. W. R..A. S. W. Rosenbach,
Philadelphia, Pa.

A. V. W. J..A. V. W. Jackson, Ph.D., Litt.D., LL.D.,
Professor of Indo-Iranian Languages, Columbia University, New York City.

B. Fr.........B. Friedberg,
Frankfort-on-the-Main, Germany.

B. M.........Budgett Meakin,
London, England; Author of "The Moorish Empire."

B. P..........Bernhard Pick, Ph.D., D.D.,
Formerly Pastor of St. John's Lutheran Church, Albany, N. Y.; New York City.

B. V..........B. Vajda,
Rabbi, Bela Losoncz, Hungary.

C. L..........Caspar Levias, M.A.,
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. L. S.......Cyrus L. Sulzberger,
President of the Jewish Agricultural and Industrial Aid Society, New York City.

D.............Gotthard Deutsch, Ph.D.,
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. I. F.......D. I. Freedman, B.A.,
Rabbi, Perth, Western Australia.

D. M. H.....D. M. Hermalin,
Formerly editor of the "Jewish World," New York; Brooklyn, N. Y.

D. P..........David Philipson, D.D.,
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. S. Co.....D. S. Cohen,
Counselor at Law, Portland, Ore.

D. S. M......David Samuel Margoliouth,
Laudian Professor of Arabic, University of Oxford, England.

D. Su........David Sulzberger,
Philadelphia, Pa.

E. A.........Edouard André,
Paris, France.

E. A. C......E. A. Cardozo,
Counselor at Law, New York City.

E. C..........Executive Committee of the Editorial Board.

E. G. H......Emil G. Hirsch, Ph.D., LL.D.,
Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy, University of Chicago; Chicago, Ill.

E. Ms........Edgar Mels,
New York City.

E. N..........Eduard Neumann, Ph.D.,
Chief Rabbi, Nagy-Kanisza, Hungary.

E. N. C......Edward N. Calisch, B.C., M.A.,
Rabbi, Richmond, Va.

E. N. S......Elvira N. Solis,
New York City.

E. Schr..... E. Schreiber, Ph.D.,
Rabbi, Emanu-El Congregation, Chicago, Ill.

E. Sl..........E. Slijper,
Rabbi, Amsterdam, Holland.

F. B..........F. Blum, Ph.D.,
Rabbi, Mühlhausen, Alsace-Lorraine, Germany.

F. C..........Frank Cramer, B.Sc.,
New York City.

F. H. V......Frank H. Vizetelly, F.S.A.,
Associate Editor of the "Columbian Cyclopedia" and of the STANDARD DICTIONARY; New York City.

F. L. C.....Francis L. Cohen,
Chief Minister, Sydney, N. S. W., Australia.

F. N. L......Florence N. Levy,
New York City.

F. S. W......Franklin S. Wilson, M.A.,
New York City.

F. T. H......Frederick T. Haneman, M.D.,
Brooklyn, N. Y.

G.............Richard Gottheil, Ph.D.,
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.

G. A. B......**George A. Barton, Ph.D.,**
Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.

G. B. L......**Gerson B. Levi,**
New York City.

G. D. R......**George D. Rosenthal,**
Electrical Engineer, St. Louis, Mo.

G. H. C......**G. Herbert Cone,**
Attorney at Law, Albany, N. Y.

G. L.........**Goodman Lipkind, B.A.,**
Rabbi, New York City.

H. C..........**Henry Cohen,**
Rabbi, Galveston, Texas.

H. G. E......**H. G. Enelow, D.D.,**
Rabbi, Congregation Adas Israel, Louisville, Ky.

H. G. F......**H. G. Friedmann,**
New York City.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library, New York City.

I. Be..........**Immanuel Benzinger, Ph.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.

I. Br..........**Isaac Broydé** (*Office Editor*),
Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. D...........**Israel Davidson, Ph.D.,**
New York City.

I. E..........**Ismar Elbogen, Ph.D.,**
Instructor at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. G..........**Ignaz Goldziher, Ph.D.,**
Professor of Semitic Philology, University of Budapest, Hungary.

I. G. D.......**I. George Dobsevage,**
New York City.

I. H..........**Isidore Harris, A.M.,**
Rabbi, West London Synagogue, London, England.

I. Kra........**I. Kracauer, Ph.D.,**
Frankfort-on-the-Main, Germany.

I. Lev........**Isaac Lévy,**
Chief Rabbi, Bordeaux, France.

I. Lö.........**Immanuel Löw, Ph.D.,**
Chief Rabbi, Szegedin, Hungary.

I. M. C......**I. M. Casanowicz, Ph.D.,**
United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, Ph.D., LL.D.,**
Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

I. War.......**Isidor Warsaw,**
Rabbi, Woodville, Miss.

J..............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. Ba.........**Jules Bauer,**
Rabbi, Avignon, France.

J. Co.........**Josiah Cohen,**
Judge of the Orphans' Court of Allegheny County, Pittsburg, Pa.

J. D. E......**J. D. Eisenstein,**
New York City.

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages, University College, Toronto, Canada.

J. F. McL...**J. F. McLaughlin, M.A., B. D.,**
Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.

J. Fri........**J. Friedmann, Ph.D.,**
Rabbi, Grätz, Posen, Germany.

J. G. L......**J. G. Lipman, Ph.D.,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. H..........**J. Hessen,**
Counselor at Law, St. Petersburg, Russia.

J. H. G......**Julius H. Greenstone,**
Rabbi, Philadelphia, Pa.

J. H. K......**Jacob H. Kaplan,**
Rabbi, Albuquerque, New Mexico.

J. Hy........**J. Hyams,**
Bombay, India.

J. Jr.........**Morris Jastrow, Jr., Ph.D.,**
Professor of Semitic Languages, University of Pennsylvania, Philadelphia, Pa.

J. K..........**Joseph Krauskopf, Ph.D.,**
Rabbi, Doylestown, Pa.

J. Ka........**Jacques Kahn,**
Rabbi, Paris, France.

J. Leu.......**Joseph Leucht,**
Newark, N. J.

J. L. M......**J. L. Magnus, Ph.D.,**
Rabbi, Brooklyn, N. Y.

J. Ra.........**Julius Rappoport, Ph.D.,**
Rabbi, Chicago, Ill.

J. So..........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; New York City.

J. S. R.......**J. S. Raisin,**
Rabbi, Gemilut Chesed Congregation, Fort Gibson, Miss.

J. Wi.........**J. Wiener,**
Teacher, Pfalzburg, Alsace, Germany.

J. Wo.......**Josef Wohlstein, Ph.D.,**
Rabbi, Malmö, Sweden.

J. Z. L.......**J. Z. Lauterbach, Ph.D.** (*Office Editor*),
Rabbi, New York City.

K..............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

L. B..........**Ludwig Blau, Ph.D.,**
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó-Szemle," Budapest, Hungary.

L. Ba........**Leo Bäck, Ph.D.,**
Rabbi, Oppeln, Silesia, Germany.

L. E. L......**Louis E. Levy,**
Philadelphia, Pa.

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City; author of "Die Haggada bei den Kirchenvätern," etc.

L. G. L......**Louis Germain Lévy,**
Rabbi, Dijon, France.

L. Gr.........**Louis Grossman, D.D.,**
Rabbi, Cincinnati, Ohio.

L. Grü.......**Lazarus Grünhut,**
Director, Orphan Asylum, Jerusalem, Palestine.

L. H. G......**Louis H. Gray, Ph.D.,**
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J.

L. Hü....... **L. Hühner, A.M., LL.B.,**
Counselor at Law, New York City.

L. N. D......**Lewis N. Dembitz, D.H.L.,**
Counselor at Law, Louisville, Ky.

L. V.........**Ludwig Venetianer, Ph.D.,**
Rabbi, Ujpest, Hungary.

M. C.........**M. Caimi,**
Corfu, Greece.

M. Co........**Max Cohen,**
Counselor at Law, Yonkers, N. Y.

M. Ei........Mathias Eisler, Ph.D.,
Rabbi, Klausenburg, Hungary.

M. Fi.........Maurice Fishberg, M.D.,
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United Hebrew Charities, New York City.

M. Fr........M. Franco,
Principal, Alliance Israélite Universelle School, Demotica, Rumelia, Turkey.

M. Gar......M. Garsson,
New York City.

M. Gr........M. Grunwald, Ph.D.,
Rabbi, Vienna, Austria.

M. H. H.....M. H. Harris, Ph.D.,
Rabbi, Temple Israel, Harlem, New York City.

M. J. K......Max J. Kohler, M.A., LL.B.,
Counselor at Law; Corresponding Secretary of the American Jewish Historical Society, New York City.

M. K.........Meyer Kayserling, Ph.D.,
Rabbi, Budapest, Hungary; author of "Geschichte der Juden in Portugal."

M. Lan......Max Landsberg, Ph.D.,
Rabbi, Rochester, N. Y.

M. L. B......Moses Löb Bamberger, Ph.D.,
Rabbi; Lecturer in Rabbinic, Jewish Seminary, Würzburg, Bavaria, Germany.

M. P.........Miksa Pollak, Ph.D.,
Rabbi, Oedenburg, Hungary.

M. R.........Max Rosenthal, M.D.,
Visiting Physician, German Dispensary, New York City.

M. Ra ....Max Raisin,
Rabbi, Portsmouth, Ohio.

M. S. ....Moïse Schwab, Ph.D.,
Librarian of the Hebrew Department at the Bibliothèque Nationale, Paris, France.

M. Sc........Max Schloessinger, Ph.D.,
Librarian and Lecturer on Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Sel.......Max Seligsohn (*Office Editor*),
Doctor of the University of Paris, France; New York City.

M. Su........Mayer Sulzberger, LL.D.,
President Judge of the Court of Common Pleas, District of Pennsylvania; Philadelphia, Pa.

M. W. M....Mary W. Montgomery, Ph.D.,
New York City.

M. W. R.....M. W. Rapoport,
Lemberg, Galicia, Austria.

N. D..........Newell Dunbar,
Newark, N. J.

N. E. B. E..N. E. B. Ezra,
Shanghai, China.

N. Sl.........N. Slouschz,
Doctor of the University of Paris; Lecturer on Neo-Hebraic Literature, University of Paris, France.

N. T. L......N. T. London,
New York City.

P. B..........Philipp Bloch, Ph.D.,
Rabbi, Posen, Germany.

P. Wi........Peter Wiernik,
Journalist, New York City.

S.............Isidore Singer, Ph.D.,
MANAGING EDITOR, New York City.

S. D..........Simon Debré,
Paris, France.

S. J...........S. Janovsky,
Counselor at Law, St. Petersburg, Russia.

S. J. L.......S. J. Levinson,
Brooklyn, N. Y.

S. K..........S. Kahn,
Rabbi, Nîmes, France.

S. Kr........Samuel Krauss, Ph.D.,
Professor, Normal College, Budapest, Hungary.

S. M.........S. Mendelsohn, Ph.D.,
Rabbi, Wilmington, N. C.

S. Man......S. Mannheimer, B.L.,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. Mdl.......S. Mandl, Ph.D.,
Rabbi, Neutitschin, Moravia, Austria.

S. O..........Schulim Ochser, Ph.D.,
New York City.

S. Pe.........S. Penn,
Odessa, Russia.

S. de R......Seymour de Ricci,
Paris, France.

S. S..........Solomon Schechter, M.A., Litt.D.,
President of the Faculty of the Jewish Theological Seminary of America, New York City.

S. Sa.........Sigismund Salfeld, Ph.D.,
Rabbi, Mayence, Hesse, Germany.

S. S. W......Stephen S. Wise, Ph.D.,
Rabbi, Portland, Ore.

S. We........Samuel Wessel,
Rabbi, Sarajevo, Bosnia, Austria.

T............. Crawford Howell Toy, D.D., LL.D.,
Professor of Hebrew, Harvard University, Cambridge, Mass.

T. K..........Theodor Kroner, Ph.D.,
Rabbi, Stuttgart, Württemberg, Germany.

T. R..........Théodore Reinach,
Docteur ès Lettres; formerly President of the Société des Etudes Juives; Paris, France.

T. Se.........Thomas Seltzer,
Philadelphia, Pa.

U. C.........Umberto Cassuto,
Editor of "La Rivista Israelitica," Florence, Italy.

V. C.........Vittore Castiglione,
Chief Rabbi, Rome, Italy.

V. E.........Victor Rousseau Emanuel,
Laurel, Md.

W. B.........Wilhelm Bacher, Ph.D.,
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. M. M....W. Max Müller, Ph.D.,
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N........ Wilhelm Nowack, Ph.D.,
Professor of Old Testament Exegesis, University of Strasburg, Germany.

W. P.........William Popper, M.A., Ph.D.,
Gustav Gottheil Lecturer in Semitic Languages, Columbia University, New York City.

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THE

JEWISH ENCYCLOPEDIA

MORAWCZYK: Family of Polish scholars of the sixteenth and seventeenth centuries coming originally from Moravia.

Jehiel Michael Morawczyk: Commentator; died in Lublin 1593. He translated into Hebrew a German work known as the "Wiener Gezerah" and published it under the title "Gezerat Oestreich" (Cracow, 1582). Another work of his is entitled "Seder Berakot" (*ib.* 1582). But his principal publication is a commentary on Abot, compiled from the commentaries of Rashi, Bertinoro, Isaac Abravanel, R. Eliezer ben Nathan, and others. It is called the "Minḥah Ḥadashah" and has been published three times—Lublin, 1576; Cracow, 1576; Frankfort-on-the-Main, 1722.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 525; Steinschneider, *Cat. Bodl.* col. 1276; Fürst, *Bibl. Jud.* ii. 389; Benjacob, *Oẓar ha-Sefarim*, p. 95, No. 96.

Moses ben Aaron Morawczyk: Pedagogue; lived at the beginning of the seventeenth century. He was schoolmaster at Bisenz, Moravia, for a time, and in 1610 went to Lublin, where he continued teaching. He wrote two books of instruction for both pupil and teacher—"Keẓad Seder Mishnah" and "Keẓad Seder 'Abodah" (Lublin, 1635).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1764; Fürst, *Bibl. Jud.* ii. 390; Benjacob, *Oẓar ha-Sefarim*, p. 239, No. 116.

Moses ben Eliezer Morawczyk: Darshan; rabbi of Lissa, Poland, where he died in 1705. He had planned the writing of a great work to be called "Mishkan Shiloh," as a sample of which he published a homily on Genesis and Exodus under the title "Bissarti Ẓedeḳ" (Amsterdam, 1686). He never accomplished the desired task, however.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1800; Fürst, *Bibl. Jud.* ii. 390; Benjacob, *Oẓar ha-Sefarim*, p. 89, No. 680.

E. C. S. J. L.

MORBIDITY: Tendency to disease. The ratio of sickness among the Jews has not yet been satisfactorily studied, although the ratio of deaths—the mortality—among them, and of the various diseases that cause such deaths, has been fairly well investigated in various countries. The physical organization of the Jews has been considerably influenced by their religion through the strict dietary laws, sanitary regulations, etc., which are part and parcel of the faith. It is further influenced by the peculiar sociological conditions under which the bulk of them live in the eastern European ghettos, and by the facts that they are mostly townfolk, are largely engaged in mercantile pursuits, are not addicted to the abuse of alcoholic beverages, and are generally devoted to their families. All these conditions, according to present knowledge of the causation of diseases, exercise a determining influence on the liability to many of the latter. In fact, when Glatter investigated the morbidity of the Hungarians ("Das Racenmoment in Seinem Einfluss auf Erkrankungen," in Casper's "Vierteljahrsschrift für Gerichtliche Medicin," 1864, xxv. 38–49) he found the following proportions of ill persons in the county of Pest:

Rate of Sickness.

Race.	Percentage of Population.	Percentage of Sick.	Race.	Percentage of Population.	Percentage of Sick.
Magyars..........	53.4	45.9	Servians	2.8	1.9
Germans..........	22.4	29.0	Jews.............	3.2	11.6
Slavonians........	18.2	12.6			

These figures, if they are to be relied upon, show an exceptional morbidity for the Jews as compared with their non-Jewish neighbors, Servians excepted; but there are no available data wherewith to confirm or to deny their accuracy because the Jewish sick-benefit societies in various countries have not published the statistics of their operations. The only available method of estimating the morbidity of the Jews is a consideration of the causes of death recorded in various publications.

Contagious Diseases.

The most important diseases are those classed as contagious and infectious. As is well known, they are most frequently met with in overcrowded communities, where the people live under economic and social privations and amid insanitary conditions. The medieval and even the modern ghettos are especially the locations where the conditions would seem to be most favorable to the spread of contagious diseases; but, as a matter of fact, all available statistics point strongly against the correctness of such a contention. While it is known that the Black Death in the Middle Ages did not entirely spare the Jews, as is supposed by some, historical evidence, it must be conceded, strongly tends to show that they, as compared with their neighbors, were attacked by the disease to a much less extent (see Black Death). In more modern times it has been observed, as remarked above, that although most Jews live under adverse sanitary and hygienic conditions, they are not more liable—indeed, in many places they are even less liable—than their neighbors to attacks of contagious diseases. Thus, according to Fracastor, in an epidemic of typhoid fever in 1505 Jews were wholly exempt; and, according to Rau, the same immunity was observed at Langeons in 1824 (Rau, "Ueber die Behandlung des Typhus," in "Heidelberger Klinische Annalen," 1826, ii.). Körösi's extensive statistics for Budapest, Hungary, show the mortality from typhoid fever during the period 1886–90 to have been as follows per 100,000 population:

Catholics	66
Lutherans	76
Calvinists	49
Other Protestants	61
Jews	46

In Posen Cohn reports ("Sterblichkeitsverhältnisse der Stadt Posen," in "Vierteljahrsschrift für Gerichtliche Medicin," 1869, p. 292) that from 1856 to 1865 the proportion of deaths from typhoid fever in 1,000 deaths from all causes was: Catholics, 9.96; Protestants, 9.40; and Jews, 5.26.

In the United States Billings ("Report on Vital Statistics of the Jews") records 57 deaths as due to typhoid fever in 2,062 deaths from all causes—a rate of 2,764 per 100,000, as against 3,216 for the general population of the country. Statistics for the city of New York show that the mortality from typhoid during the six years ending May 31, 1890, was as follows per 100,000 population, the cases being classified according to the birthplace of the mother:

English	43.77
Germans	28.01
Italians	26.16
Irish	25.56
French	18.29
Bohemians	18.04
Americans (whites)	17.40
Hungarians (mostly Jews)	12.36
Russians and Poles (mostly Jews)	9.19

Both of these sets of statistics confirm Körösi's observations that the death-rate from typhoid fever among the Jews is lower than among their non-Jewish neighbors.

Influenza ("la grippe") appears to be more frequently a cause of death among the Jews than among non-Jews in Prussia. The mortality from the disease among the Jews in 1890–94 was 1,786 per 100,000, as against only 1,445 per 100,000 among the general population. Whether this high mortality indicates a greater tendency on the part of the Jews in Prussia to contract influenza or a more frequent fatal issue of the disease among them can not be determined from the official statistics (see H. Singer, "Allgemeine und Specielle Krankheitslehre der Juden," pp. 73–74, Leipsic, 1894).

Smallpox is a very contagious disease, from which the Jews appear to suffer less than others. In Posen the mortality from it among children during the period 1856–65 was, according to Cohn (*l.c.* p. 284), as follows per 1,000 deaths due to all causes:

Catholics	31.3
Protestants	22.6
Jews	9.0

Körösi shows that in Budapest, during the epidemic of smallpox in 1886 and 1887, the mortality per 100,000 population was:

Catholics	106
Lutherans	81
Calvinists	74
Other Protestants	77
Jews	33

This can easily be explained by the fact that the Jews are great believers in the efficacy of vaccination as a preventive of smallpox, and that they readily submit to it. This was assigned as the cause of the almost complete absence of this disease among the Jews of New York city in the epidemic of smallpox during the period 1900–3.

In connection with the contagious diseases of children, the subjoined table, compiled from Körösi's figures, is of interest:

Mortality (per 100,000 Children Under Ten Years) of Children Under Five Years of Age from Contagious Diseases in Budapest During the Period 1886–90.

	Diphtheria.	Croup.	Scarlet Fever.	Measles.	Whooping-Cough.
Catholics	559	265	283	183	97
Protestants	509	286	310	146	83
Jews	345	215	316	118	69

Among Children.

It is seen that the children of Jews succumb less frequently than those of non-Jews to diphtheria, croup, measles, and whooping-cough; but that they more often die from scarlet fever. An analysis of the figures recorded in the annual reports of the board of health of New York city showed that during the three years 1897, 1898, and 1899 the mortality from diphtheria and croup in the four wards which are largely inhabited by Jews (the seventh, tenth, eleventh, and thirteenth) was 59.55 per 100,000 as against 64.20 for the general population of the city. The figures for scarlet fever and measles were not so favorable for the Jews. The mortality from the former disease was 21.15 among the Jews and 21.69 among the general population; from measles, among Jews 34.14, and among the general population 24.17 (see M. Fishberg, "Health and Sanitation of the Immigrant Jewish Population of New York City," p. 27, New York, 1902). That the Jews are not everywhere less liable to diphtheria and croup is testified to by Billings ("Report on Vital Statistics of the Jews in the United States," pp. 13–15); also by Stokvis, who reports that in Amsterdam from 1856 to 1862 the mortality from diphtheria and croup among the children of Jews was 13.7 per cent and among those of the non-Jewish poor only 4.04 per cent, whereas it was 5.88 per cent among the rest of the children of the city. Glatter also found in Pest that in 1863 the Jews showed a mortality from diphtheria of 4.2 per cent, while the Christians showed only 2.6 per cent. A low mortality from measles among Jewish children has been reported by Lombroso for Verona, Italy, as compared with the Catholic population of that city. He attributes it to the frequent epidemics in the foundling asylums, which are filled almost exclusively with non-Jewish children.

Jews are also less liable to tuberculosis and cholera, as has been shown by considerable evidence.

Leprosy is another contagious disease which, as Biblical evidence tends to show, was very prevalent among the Jews in antiquity, but is now uncommon among them (see CHOLERA; CONSUMPTION; LEPROSY).

Diseases of Respiratory Organs.

From diseases of the respiratory organs the Jews, according to Billings, suffer more than the general population of the United States, as is seen from the following figures per 1,000 total deaths from all causes:

	Men.	*Women.*
Jews	164.95	129.90
General population of the United States	155.13	135.45

As these figures include croup, however, which properly belongs to the group of contagious diseases, no reliable conclusion can be formed.

Of the acute respiratory diseases, pneumonia is the most important, and a consideration of its frequency will give a clue as to the whole class of diseases. In New York city during the six years ending May 31, 1890, the mortality from this disease was as follows per 100,000 population, the cases being classified according to the birthplace of the subject's mother:

Italians	455.89	Russians and Poles (mostly Jews)	170.17
Bohemians	350.29		
Irish	343.99		

In Budapest Körösi also notes a lower mortality from pneumonia among Jews, as is shown by the following table of deaths per 100,000 population:

Catholics	405	Jews	186
Protestants	307		

In Verona, Italy, according to Lombroso, the mortality from pneumonia among the Jews was 8 to 9 per cent as against 50 per cent among the Catholic population of that city. The proportion of deaths from this disease in those wards in New York which are largely inhabited by Jews is less than in the other parts of the city.

The lesser liability of the Jews to pneumonia may be ascribed to various conditions. One explanation which has been offered is that their peculiar indoor occupations do not expose them to the inclemency of the weather and to frequent chilling of the body. Besides, it must be remembered that alcoholism is an important factor in the etiology and prognosis of pneumonia. Chronic drunkards are more liable to be attacked by the disease, and when attacked the prognosis is more grave than in moderate drinkers or total abstainers. The Jews, not being addicted to the abuse of alcoholic beverages, are thus favorably circumstanced as regards liability to pneumonia, and when attacked are more likely than others to recover.

Of the other diseases of the respiratory organs the Jews are known to be very liable to chronic bronchitis, pulmonary emphysema, and asthma (see "Discussion sur la Pathologie de la Race Juive" in "Bulletin de l'Académie de Médecine de Paris," Sept. 8, 1891). This also can be ascribed to the fact that they are mostly townfolk and to the indoor occupations in which they are chiefly engaged.

Heart-Disease.

According to Lombroso, the Jews of Verona show a very large mortality from heart-disease. Nine per cent of the total number of deaths among the Jews were due to this cause; while among the Catholic population only 4 per cent of deaths from heart-disease were observed. Lombroso explains this phenomenon by the fact that in Verona the Jews live in tall buildings, often on the seventh and eighth floors; and he tersely remarks that they thus have "all the disadvantages of mountaineers without any of the hygienic benefits of a mountain climate." The Jews also have among them a larger proportion of old persons; and, as Lombroso remarks, heart-disease is the "privilege" of old age. Finally, as other factors must be considered their passionate temperament and the anxious struggle for existence to which they are exposed by reason of constant persecution. That this contention has a firm basis is proved by the fact that, as Lombroso points out, the Jewish women are affected with heart-disease to a much less extent than the men. In Budapest Körösi found that the Jews suffered from heart-disease to about the same extent as the non-Jewish population. The mortality from diseases of the circulatory system in that city during the period 1886–90 was as follows per 100,000 population:

Lutherans	198	Other Protestants	104
Catholics	134	Jews	106
Calvinists	100		

In the United States Billings' statistics confirm Lombroso's observations. Among 60,630 Jews the mortality from diseases of the circulatory system per 1,000 total deaths of which the cause is known was as follows:

	Men.	*Women.*
Jews	77.33	89.69
General population of the United States	39.90	39.51

It is thus seen that the mortality among the American Jews from diseases of the circulatory system is double that of the general population of the United States.

Considering the fact that articular rheumatism is an important etiological factor in organic heart-disease, it is of interest to state that this disease also is very frequent among the American Jews. The death-rate from rheumatism per 100,000 deaths from all causes, according to Billings, was 679 among the Jews, while according to the Census Reports for 1900 it was only 488 among the general population of the United States. These figures do not afford much support to the theory that the Jews suffer less from acute pulmonary diseases because, by reason of their indoor occupations, they are less exposed to the inclemency of the weather. If this theory were well founded, rheumatism, a disease much favored by exposure, should also be infrequent among them.

Chronic rheumatism is very commonly observed among the Jews, while gout is quite infrequent, although Lagneau, Lancereaux, Féré, and other French physicians assert the contrary. These observers state that the nervous diathesis of the Jews manifests itself in a very striking manner in various pathological conditions such as gout, lithemia, chronic rheumatism, psoriasis, diabetes, gall-stones, nephrolithiasis—in fact, in all the conditions which French physicians class under the terms "arthritisme" and "herpetisme" (see "Bulletin de l'Académie de Médecine de Paris," Sept. 8, 1891; C. Féré, "La Famille Neuropathique," p. 105, Paris, 1894).

Arteriosclerosis is another condition frequently observed among the Jews. It may be attributed to their excessive activity in business pursuits with its concomitant care, anxiety, and worry. But it must be confessed that among the poorer classes of Jews (and they are in the majority) it is not so often encountered as some physicians believe. In general, it may be stated that this condition is only another manifestation of the early physical decay of the average Jew, who, although precocious intellectually, displays a strong tendency to grow old prematurely: "A man is as old as his arteries."

Intermittent claudication, a disease recently described by neurologists, which has its origin largely in the constriction of the arteries of the lower limbs in nervous individuals suffering from arteriosclerosis, is more frequently observed in Jews than in non-Jews. Physicians in Russia especially have reported many cases among the Jews of that country. Higier found among 18 cases that 17 were Jews ("Deutsche Zeitschrift für Nervenheilkunde," 1901, xix.). Non-Jews in Russia and Poland are rarely found to be affected with this disease. W. Erb observed that a large proportion of his patients were of Russian-Jewish origin, 14 out of 45 being Jews ("Münchener Medicinische Wochenschrift," 1904, No. 21, p. 905). The cause of this disease is unknown; it occurs mostly in males between 20 and 40 years of age, and generally in individuals in the higher walks of life (H. Idelson, "Ueber Intermittierende Hinken," in "St. Petersburger Medizinische Wochenschrift," 1903, No. 5).

Varicose veins are very common among the Jews, especially among the women. This may be attributed to their indolent habits, deficient muscular development, and, in the women, frequent pregnancies. The results of varicose veins in the legs are very often seen in surgical clinics frequented by Jews—eczema and ulcers of the legs, which heal with great difficulty.

Hemorrhoids.

Another manifestation of varicose veins is hemorrhoids, which are more common to Jews than to any other people. In fact, in eastern Europe "the Jew with hemorrhoids" is proverbial; and among the Ḥasidim in Galicia and Poland a Jew without hemorrhoids is considered a curiosity. Physicians who have had experience among the Jews testify that it is rare to find a Jew who has passed middle age without having his hemorrhoidal veins more or less enlarged. The Jews of eastern Europe attribute this condition to the habit of sitting during the greater part of the day on the hard benches of the bet ha-midrash while studying the Talmud, and to constipation of the bowels, from which they commonly suffer. While hemorrhoids are only very rarely observed in young people of other nations, this can not be said of the Jews. Among the latter, individuals under twenty-five years of age have quite often to be treated for hemorrhoids.

Hemophilia is stated by many physicians to be more frequently met with among Jews than among non-Jews. It is mostly observed in Jewish boys, and very rarely in girls. Perhaps it is because circumcision reveals it in boys that it is considered so frequent among Jews; though statistics also point to its frequency among them (see N. Rothschild, "Ueber das Alter der Hämophilie," Munich, 1882; Grandidier, "Die Hämophilie," Leipsic, 1877; Julius Moses, "Die Blutkrankheit," Greifswald, 1892). The disease appears to have been well known to the Jews in ancient times, since there is an ordinance in the Talmud that in case two children of the same mother die as a result of circumcision a third child born to her shall not be circumcised. The reason given is that in some families the blood does not clot readily, and any wound inflicted may prove fatal.

As regards diseases of the nervous system, the Jews suffer more than others from hysteria and neurasthenia and from the functional neuroses generally. From the organic nervous diseases they suffer only as frequently as, and according to some observers even less often than, non-Jews (see Nervous Diseases). Mental diseases are met with among the Jews from two to four times more often than among their non-Jewish neighbors. The same is the case with idiocy, which is very common (see Idiocy; Insanity).

Infantile Diarrhea.

Diarrheal diseases are the most general of the gastro-intestinal diseases of children. Occurring as they do mostly among the poor who live amid insanitary conditions, in overcrowded dwellings, it might reasonably be expected that Jewish children in the large cities of Europe and America would suffer severely from them. But statistics show quite the contrary. In Budapest Körösi reports the mortality from infantile diarrhea during the period 1886–90 to have been as follows per 100,000 infants under five years:

Catholics	4,143	Other Protestants	3,498
Lutherans	3,762	Jews	1,442
Calvinists	3,293		

Mortality from this disease among Jewish infants is thus seen to be only about one-third that of the Christian infants of the same city. The same has been observed in the United States. In the city of New York, where the immigrant Jews live in the most overcrowded districts, Fishberg has calculated, from the reports of the Department of Health, that during 1897, 1898, and 1899 the annual mortality in the entire city from diarrheal diseases was 125.54 per 100,000 population; whereas in the four wards largely inhabited by Jews it was only 106.79, notwithstanding the insanitary surroundings and overcrowding in ill-ventilated tenements. Similar conditions are presented in the statistics of the Eleventh Census. The mortality from diarrheal diseases among the different races inhabiting New York city during the six years ending May 31, 1890, was as follows per 100,000 population:

Bohemians	766.73	Irish	237.64
Italians	425.58	Russians and Poles (mostly Jews)	195.55
Americans (white)	398.34	General population	316.85
Hungarians	328.07		
Germans	281.36		

In London, where the sanitary and hygienic surroundings of the Jews in the East End are not better than those of the East Side of New York, the same conditions have been observed: the Jewish infants suffer from diarrheal diseases to a much less extent than others of the same social status. Physicians testified to this effect before the Royal Alien Immigration Commission, and stated that the lower mortality of Jewish children was in great measure due to their greater power of resistance to contagious diseases and to the gastro-intestinal diseases of infancy.

Rickets, Atrophy, and Scrofula.

The reasons for the lower mortality of Jewish infants from diarrheal diseases, notwithstanding the insanitary surroundings under which they are reared, are to be found in the devotion of the Jewish woman as a mother. The care bestowed on her children by a Jewish mother, even when laboring under severe stress of poverty and privation, is proverbial. The anxiety displayed by the parents, even in cases of slight illness among their children, is well known to every physician who practises among them. The artificial feeding of infants is very rare among Jewesses, and among healthy ones is almost unknown. The result is that diarrheal diseases, which mostly attack children who are artificially fed, find few subjects among Jewish infants. Another result of this condition is the excellent general health of the latter, when compared with infants of the poor of other races. This can best be estimated by a consideration of the mortality among children from rickets, atrophy, and scrofula. Körösi calculated the mortality of children under three years of age from the first two diseases and for those under ten years of age from the last-named disease per 100,000 children, to be as follows:

Class of Population.	Between 2 and 3 Years Old.		3 to 10 Years Old.
	Rickets.	Atrophy.	Scrofula.
Catholics	131	620	70
Lutherans	122	533	45
Calvinists	68	596	87
Other Protestants	92	568	69
Jews	103	242	20

Billings found that the mortality among the American Jews from scrofula and tabes to be 1.04 per 1,000 deaths due to all causes as against 6.74 for the general population of the United States. All of this tends to show superior health and vitality among Jewish children as compared with those of other races of the same economic and sociologic condition. This was confirmed in a striking manner by the evidence given before the Inter-Departmental Committee on Physical Deterioration in London, England, in 1904. Dr. Hall stated that in Leeds he found 50 per cent of the children in a poor-school afflicted with rickets, but only a percentage of 8 in a school attended by children of the better classes. In a school of poor Jewish children he found only 7 per cent. It has been affirmed by Drs. Eustace Smith, Eichholz, and others that this superiority of the Jewish children in England, in spite of their inferior sanitary and hygienic surroundings and their overcrowded dwellings, is due to the fact that Jewish mothers bestow more care upon their children during infancy and childhood, and also because it is exceptional to find a Jewish mother acting as the breadwinner (see "Jew. Chron." Aug. 19, 1904).

Of the gastro-intestinal diseases of adults Billings' statistics of American Jews show that the mortality was as follows per 1,000 total deaths:

	Men.	*Women.*
Jews	60.60	82.48
General population	47.12	44.02

Diseases of Digestive Organs.

These figures show a greater frequency of this class of diseases as a cause of death among Jews. It appears also that cancer is more liable to attack the gastro-intestinal tract in Jews than in non-Jews. Nearly 45 per cent of all cases of cancer occur in the stomach, intestines, liver, pancreas, rectum, etc., as against 23 per cent among non-Jewish patients (see Jew. Encyc. iii. 529-531, *s.v.* Cancer). In Italy also Lombroso reports that diseases of the digestive organs are more frequently causes of death in Jews than in the Catholic population of that country; and the same thing has been observed by Glatter in Hungary. Lombroso attributes these conditions to overcrowding in badly ventilated dwellings, and also to the fatty foods which the Italian Jews are wont to eat and which are unsuitable for people living in warm climates. Hepatitis has also been a very frequent cause of death among the Jews of Verona, according to Lombroso. It must, however, be mentioned that cirrhosis of the liver is very rarely seen among the Jews generally. This is best explained by the infrequency of alcoholism and of syphilis, which are the most important factors in the etiology of cirrhosis.

Nervous dyspepsia is very common among the Jews. Javorski ("Wiener Medizinische Wochenschrift," 1880, Nos. 49-52) called attention to the frequency of hyperchlorhydria among the Polish Jews in Galicia, and attributed it to their peculiar diet. Physicians who practise among Jews know that derangements of the function of digestion are quite often met with, particularly on Sunday, due to the ingestion, during the Sabbath, of food which has been prepared on Friday and kept in the oven for from twelve to twenty-four hours ("sholent"; see Jew. Encyc. iv. 256, *s.v.* Cookery in Eastern Europe). The chronic diseases of the stomach are to be attributed to the fact that the Jew generally, owing to his deep absorption in business pursuits, rarely has regular meal-times and takes very little time to masticate his food. Among the Russian Jews excessive tea-drinking, a habit acquired in their native country, is much to blame for the frequent occurrence of the various forms of chronic indigestion. It should be mentioned, however, that chronic alcoholic gastritis is, for obvious reasons, quite rare.

Diseases of Urino-Genital System.

The diseases of the urino-genital system appear to be less frequent among the Jews than among their non-Jewish neighbors. From Billings' statistics it is found that the mortality from diseases of the urino-genital system among 60,630 American Jews and Jewesses was as follows:

Class of Population.	Men.	Women.
Jews	33.44	27.84
General population of the United States (1880)	22.44	10.77
Population of cities in the United States	38.13	32.88
Population of Massachusetts (1888)	42.77	27.21

As is well known, this group of diseases is more frequent among townfolk; and as the Jews who are here under consideration live almost exclusively in cities, they must be compared with people living under similar conditions. It appears that when contrasted with the general population of the United States, the Jews show a higher mortality; but when compared with the city dwellers, the mortality among them is much smaller than that among others. This is confirmed by a consideration of the census figures for the six years ending May 31, 1890, in which the mortality from diseases of the urinary system is given for the city of New York as follows, per 100,000 population, the cases being classified according to the birthplace of the mother:

Irish	272.45	Italians	73.38
English	206.13	Hungarians (mostly Jews)	51.68
Bohemians	154.85	Russians and Poles (mostly Jews)	48.34
French	150.65		
Germans	141.78		
Americans (white)	124.14		

The lowest mortality is thus seen to be recorded among the Hungarians, Russians, and Poles, who were almost exclusively Jews. The best reason for this is furnished by the fact that the lowest mortality from alcoholism during the same period in New York city was also observed among the Jews—1 in 100,000 population, as against 31 among the Irish, 10 among the Germans, and 9 among Americans. Körösi's statistics for Budapest confirm this view. During the period 1886-90 the mortality from Bright's disease per 100,000 population was as follows:

Catholics	67	Other Protestants	63
Lutherans	68	Jews	39
Calvinists	56		

It is thus seen that the lowest mortality from Bright's disease was observed among the Jews. The best explanation of this is evidently the rarity of the abuse by them of alcoholic beverages.

Of the other diseases of the organs of generation, syphilis is one from which the Jews suffer but little as compared with their Gentile neighbors. Jonathan Hutchinson states that such is the case in London, England, where at the Metropolitan Free Hospital, in the Jews' quarter, in 1854 the proportion of Jews to Christians among the outdoor patients was nearly as 1 to 3, yet the ratio of cases of syphilis among the former to those among the latter was only as 1 to 15. Jacobs also reports that under Cohen's service at the Metropolitan Free Hospital during 1882 and 1883 the percentage of syphilis was as follows:

	Jews.	Non-Jews.
Men	17.8	62.0
Women	20.0	62.6
Children (congenital syphilis), per cent of total number of cases	3.3	15.8

This shows a larger percentage of syphilis among the non-Jews. This relative immunity of the Jews from syphilis has been observed in other countries (see J. K. Proksch, "Gesch. der Venerischen Krankheiten," 1895, i. 125), and has been attributed to circumcision (see Wunderbar, "Biblisch-Talmudische Medizin," p. 26, Riga, 1850; Collin, "Die Beschneidung der Israeliten," p. 9, Leipsic, 1842).

In Chicago E. A. Fishkin has observed that among the patients of the dispensary of the United Hebrew Charities the proportion of syphilis was only 0.9 per cent of the total number of patients afflicted with skin-diseases, as against 11.8 per cent among the general population of the United States (according to the returns of the American Dermatological Association); but the cases observed were those of individuals younger than forty, and three were minors ("Jour. American Medical Association," Aug. 23, 1902).

Of the diseases of the eye, the Jews suffer more than others from trachoma (granular lids), follicular conjunctivitis, glaucoma, and, according to some authorities, retinitis pigmentosa. This last is a hereditary disease of the eye characterized by the deposition of pigment in the retina, which leads to contraction of the field of vision, and ultimately to total blindness. Its frequency among the Jews is attributed to consanguineous marriages (see R. Liebreich, "Abkunft aus Ehen unter Blutvervandte als Grund von Retinitis Pigmentosa," 1860, in "Deutsche Klinik," No. 6). Of the disturbances of vision, myopia, astigmatism, and color-blindness, as well as blindness, are known to be more frequent among the Jews than among others (see Blindness; Eye—Pathology).

Diseases of the Skin.

Of the diseases of the skin, eczema is said by Hardy to be more common among the Jews than among others; but many other dermatologists with extensive experience among the Jews assert the contrary ("Bulletin Médical," 1891, p. 851). Fishkin found that among the immigrant Jews in Chicago, the proportion of eczema among his total number of cases of skin-diseases was 34.5 per cent as against 29.8 per cent among the general population of the United States (according to the statistics of the American Dermatological Association), which shows that the Jews are more liable to the disease ("Jour. American Medical Association," Aug. 23, 1902).

Parasitic diseases of the skin and scalp are said to be more common among the Jews in eastern Europe than among their non-Jewish neighbors. This is particularly emphasized in reference to scabies and favus ("plica Polonica" and "plica Judaica," for instance). In the United States this is not observed to be the fact when the immigrant Jews are compared with others of the same social status. These diseases being generally observed among the poor and degraded, a reason is found for their frequency among the eastern European Jews. In western Europe and in America, where the social and economic status of the Jews is superior, parasitic diseases of the skin are as uncommon among them as among others.

Psoriasis is also said to be more frequently met with among the Jews than among others. Among the patients of the dispensary of the United Hebrew Charities in Chicago, Fishkin has observed especially that psoriasis, which is rarely seen in non-Jewish children, is more commonly met with among those of the Jews. Another disease of the skin often seen in Jewish children is impetigo, which also can be explained from the insanitary conditions under which many Jews live. On the other hand, the syphilitic dermatoses are uncommon, which fact accords with the infrequency of syphilis among them.

A survey of the evidence shows that the morbidity and mortality of the Jews are not due to any biostatic characteristics of a purely anatomical or physiological nature. The Jews are more nervous, have a larger proportion of insane, etc., from social causes, not because the structure of their nervous systems is in any way peculiar anatomically or physiologically. They are less liable to certain contagious diseases, but not because of some physiological immunity of their tissues. All their pathological characteristics can be shown to be due to the peculiar social and economic conditions under which they live. In the ghettos of eastern Europe, where the Jews are more or less isolated from their Gentile neighbors, their morbidity and mortality differ perceptibly from those of the rest of the population. These differences are usually due to their avoidance of alcoholic excesses and to their devotion as husbands and wives or as parents; some of the most important factors in the production of pathological processes in civilized communities being thus eliminated. The dietary laws, which the Orthodox Jews of eastern Europe rigidly observe, have a beneficial influence, while the Sabbath, which affords them a complete mental and physical rest, and which they do not spend in the barroom and in dissipation as others are apt to spend it, has a good effect on their physical condition, affording them recuperation after the week's work, and thus rendering them less liable to sickness. The fact that the Jews are mostly townfolk, engaged in indoor and domestic occupations, renders them more liable to certain chronic diseases, while the fact that a large proportion of them is engaged in mercantile pursuits, in occupations which do not necessitate frequent exposure to the vicissitudes of the weather, and is not employed in dangerous trades, has an important bearing on the question of their morbidity.

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J. M. Fi.

MORDECAI (מרדכי; probably = "belonging to Marduk," a Babylonian divinity).—**Biblical Data:** Chief minister of Ahasuerus and one of the principal personages of the Book of Esther. He was the son of Jair, a Benjamite, and a cousin of Esther, whom he adopted as his daughter. He had previously been carried into captivity together with Jeconiah by Nebuchadnezzar, King of Babylon (Esth. ii. 5–7, 15). Living at Shushan, the Persian capital, and sitting constantly at the gate of the king's palace, Mordecai discovers a plot of two eunuchs against the king. Having informed the king through Esther of the conspiracy, Mordecai brings about the execution of the two conspirators, and the event is recorded in the royal chronicles (*ib.* ii. 21–23). Mordecai arouses the anger of Haman by constantly refusing to bow before him. The latter in revenge procures from the king a decree ordering the destruction of all the Jews in the Persian kingdom (*ib.* iii. 2–14). As soon as Mordecai hears of Haman's proceedings he rends his clothes, puts on sackcloth with ashes, and cries "with a loud and a bitter cry." Then, at the request of Esther, whom he has informed of the decree through Hathach, one of the king's chamberlains, he institutes at Shushan a general fast for three days (*ib.* iv. 1, 7–8, 16–17).

On a subsequent night the king, being unable to sleep, commands that the royal records be brought to him. On their being read he is reminded that he was rescued from death by Mordecai and has never rewarded the latter for his service. The king consequently orders that Mordecai be dressed in royal garments and that with great pomp Haman conduct him, seated on the royal horse, through the city (*ib.* vi. 1–11). Haman is executed, and Mordecai is raised by the king to the high rank of chief minister. He is also made by Esther superintendent over Haman's house, which the king gives her. Through the intervention of Esther, Mordecai obtains from the king the revocation of the royal decree ordering the extermination of the Jews; and a new edict is issued permitting the Jews to exterminate the population of those places in which they might be attacked. Mordecai is shown special favor by the king, *e.g.*, by the presentation of apparel and a golden crown (*ib.* viii. 2, 7–15). After the energetic self-defense of the Jews Mordecai's fame becomes wide-spread, and the king makes him his viceroy. Mordecai then establishes the festival of Purim, to be celebrated on the fourteenth and fifteenth days of Adar as a memorial of the deliverance of the Jews from their enemies (*ib.* ix. 4–23, x. 3; see Esther; Haman; Purim).

S. M. Sel.

——**In Rabbinical Literature:** The name "Mordecai" (מרדכי) is explained by the Rabbis as a compound of מירא דכיא, the Aramaic form of מר דרור (= "pure myrrh"). Mordecai is identified with the bearer of that name who, according to Ezra ii. 2 and Neh. vii. 7, returned with Zerubbabel from the Captivity; and as in both passages "Mordecai" is followed by "Bilshan," the Rabbis consider that "Mordecai" and "Bilshan" were the names of one man, the latter name having been given him on account of his knowledge of many languages. According to another opinion (deriving מלאכי from מלך), Mordecai is identical with the prophet Malachi, the latter name having been given to him after he became viceroy. But all the Rabbis agree that Mordecai was a prophet and that he prophesied in the second year of Darius (Meg. 10b, 15a; Ḥul. 139b).

Benjamite and Jew.

Targum Sheni (to Esth. ii. 5) traces the complete genealogy of Mordecai back to Benjamin through Shimei (identifying this Shimei with Shimei, son of Gera: comp. II Sam. xvi. 5-6, 13; I Kings ii. 8, 36-46), Jonathan, and Saul. Still the discrepancy in Esth. ii. 5, which makes Mordecai a descendant of both Judah and Benjamin, puzzled the Rabbis considerably, and various explanations of it are given, among others the following: (1) Mordecai, was on his father's side a descendant of Benjamin, and on his mother's a descendant of Judah. (2) He was a Benjamite; but his birth was caused through David, who was of Judah; for had David followed the advice of Abishai and killed Shimei (comp. II Sam. xvi. 7), Mordecai would never have come into existence. (3) Mordecai was the only Jew who did not come to the feast prepared by Ahasuerus; moreover, he endeavored to restrain the other Jews from coming to it. (4) The word יהודי must be read יחידי, meaning "one who declares God to be one" (Meg. 12b; Esther R. ii. 5; Midr. Megillah, in Jellinek, "B. H." i. 22). Another theory makes Mordecai and Haman cupbearers at the feast (Meg. 12a).

According to Targum Sheni (to Esth. ii. 6), Mordecai, after having been carried away by Nebuchadnezzar, returned to Jerusalem, and was again deported by Nebuchadnezzar in the second captivity (comp. II Kings xxiv. 14 *et seq.*; xxv. 11, 21). Mordecai was a member of the Great Sanhedrin which sat in the chamber of square hewn stones ("lishkat ha-gazit"), and each member of which knew all the seventy languages. In this capacity he resolved difficult problems concerning ritual observances, on account of which he was called by the Rabbis "Pethahiah" (Sheḳ. v. 2; Men. 64b-65a). It was owing to his knowledge of languages that Mordecai was able to discover the plot of the two eunuchs (see Biblical Data above), who conversed in the language of Tarshish, their native country, thinking that no one would understand it (Meg. 13b; comp. Targum Sheni to Esth. ii. 22).

Later, when, unlike the Persian courtiers, Mordecai omitted to bow before Haman, the latter, not wishing to appear disconcerted, feigned to have received his salutation. He consequently turned round and, advancing toward Mordecai, said: "And peace be upon thee," as though in reply to Mordecai's greeting. Mordecai thereupon said to him, "There is no peace, saith the Lord, unto the wicked" (Isa. xlviii. 22), which answer particularly aroused Haman's anger (Midr. Abba Gorion, ed. Buber, iii., Wilna, 1886). The courtiers asked Mordecai why he refused to bow before Haman, when Jacob, Mordecai's ancestor, had bowed before Esau, Haman's ancestor (Gen. xxxiii. 3). Mordecai replied that this took place before Benjamin, from whom he (Mordecai) was descended, was born (Targum Sheni to Esth. iii. 3).

Mordecai and Haman.

After the fatal decree had been signed and copies had been prepared for transmission to all the provinces of the Persian empire (comp. Esth. iii. 12-15), Haman left the palace in a joyous mood, and then met Mordecai. Just then the latter saw three children coming from school, whom he asked to tell him what passages they had read with their master. The children recited three different Biblical verses, each containing a prophecy that all machinations against the Hebrews would come to naught. Mordecai began to laugh, and, when Haman inquired the cause of his laughter, he answered that the children brought him good tidings (Midr. Abba Gorion *l.c.*; Esth. R. iii.).

Mordecai was definitely informed of the king's decree by Elijah, or, according to other opinions, by Moses or by the Holy Spirit, in order that he might pray to God for the deliverance of Israel (Esth. R. *l.c.*; Targum to Esth. iv. 1; Targum Sheni iv., where Mordecai's prayer and exhortation to repentance are given at great length). Mordecai then dreamed his prophetic dream (see Esther, Apocryphal Book of), which he told to Hathach (Esther R. iv. 7).

When Mordecai saw Haman approaching him with the royal horse and garments, he thought that he was coming to kill him. He therefore told the pupils who surrounded him to depart and leave him alone to his fate; but they refused to do so, whereupon Mordecai, having wrapped himself in his ṭallit, began to pray. Meanwhile Haman came up and sat down with the pupils to await the termination of the prayer. Haman asked Mordecai's pupils what was the subject of their study, and they told him it was the laws of "ḳemiẓah," that is, the handful of meal which the priest takes from a meal-offering to burn on the altar. According to another statement, the pupils were studying the laws of the omer; and when Haman asked them whether it was a measure of gold or of silver they told him it was a measure of barley. Haman said: "Your handful of meal or your little measure of barley overcame my ten thousand talents of silver" (comp. Esth. iii. 9).

Mordecai at first could not believe that Haman was in earnest when he informed him of the honor which he was about to do him. But when Haman convinced him of his seriousness, Mordecai told him that it would not become him (Mordecai), who had been till then humbled in the dust, to put on royal garments. Haman then washed Mordecai, shaved his hair, anointed him with perfumes, and presented to him the meal which Esther had sent. Mordecai, owing to his three days' fast, was not strong enough to mount the horse, and Haman had to offer his back to Mordecai as a stepping-stone. While Mordecai was being conducted through the streets of Shushan, 27,000 youths, sent for the purpose from the royal

Triumphal Procession.

palace, each holding in one hand a golden jar and in the other a golden cup, marched before him; and the Jews on seeing them joined the procession. Mordecai, however, did not become elated by his great honor, but returned to his home and resumed his sackcloth and fasting (Meg. 16a; Esth. R. vi.; Midr. Abba Gorion vi.; Targum Sheni vi.).

According to Targum Sheni (vii. 8), it was Mordecai whom the king appointed to superintend the execution of Haman; and Mordecai took Haman from the king's gate to lead him to the gallows. Haman implored Mordecai not to kill him, or at least not to hang him like an ordinary criminal, and begged to have his head cut off with a sword; but Mordecai remained inflexible.

According to R. Jose the Galilean, the psalms which are styled "Hallel" were composed and sung by Mordecai and Esther after the Jews had been delivered from Haman (Pes. 117a). The Rabbis conclude from Esth. x. 3 that after Mordecai became viceroy some of the Sanhedrin abandoned him (Meg. 16b).

W. B. M. Sel.

MORDECAI: An American family of German origin, the founder of which settled in the United States in the second half of the eighteenth century. Several of its members took part in the military affairs of the nation. Of these members the most prominent were:

Alfred Mordecai: American soldier; officer in the United States army; son of Jacob Mordecai; born in Warrenton, N. C., Jan. 3, 1804; died in Philadelphia Oct. 23, 1887. He entered the United States Military Academy at West Point June 24, 1819, and was graduated, the first in his class, July 1, 1823, with the rank of brevet second lieutenant in the engineer corps. He served for several years as assistant professor of natural philosophy and engineering at West Point. From 1825 to 1828 he was the assistant engineer in charge of the construction of Forts Monroe and Calhoun, Va. On May 30, 1832, he was made captain of ordnance, and spent the following year in Europe. In 1842 he was appointed assistant to the chief ordnance, officer in Washington, D. C. He served as a member of the Board of Ordnance from 1839 to 1860. In 1840 he was a member of a commission that visited the chief arsenals and cannon-foundries in Europe, and two years later was appointed assistant inspector of arsenals. He was brevetted major on May 30, 1848, for meritorious services during the war with Mexico. Major Mordecai was a member of a military commission to visit the "Crimea and theater of war in Europe" (1855–56), and his observations, particularly on military organization and ordnance, were published by order of Congress (Washington, 1860). He was in charge of some of the largest arsenals in the United States: Washington, D. C., in 1833 and again in 1844-55; Frankford, Pa., 1836; and Watervliet, 1857-61.

At the beginning of the Civil war Mordecai resigned from the army (May 5, 1861). From 1863 to 1866 he was a railway engineer in Mexico; and in 1867 he was made secretary and treasurer of the Pennsylvania Canal Company, in which position he continued until his death. He wrote extensively on military subjects and was the author of a "Digest of Military Laws" (Washington, 1833); "Ordnance Manual for the Use of Officers of the United States Army" (1841; second edition, 1850); "Reports of Experiments on Gunpowder" (1845–49); "Artillery for the United States Land Service, as Devised and Arranged by the Ordnance Board," with plates (1849).

Bibliography: Francis B. Heitman, *Historical Register and Dictionary of the United States Army*, vol. i., p. 724, Washington, 1903; Appleton's *Cyclopedia of American Biography*, 1888, vol. iv., p. 389.

Alfred Mordecai: American soldier; officer in the United States army; son of Alfred Mordecai; born in Philadelphia June 30, 1840. He was graduated from the Military Academy at West Point June 24, 1861, and was brevetted second lieutenant of topographical engineers. Later, at the outbreak of the Civil war, he was selected as an aid to General Howard; he served at the first battle of Bull Run, and subsequently was transferred to the ordnance department. He was promoted first lieutenant on March 3, 1863, and captain on June 1, 1863; and was brevetted major in September, 1863, for gallant services at the siege of Fort Wagner, S. C. Two years later he was brevetted lieutenant-colonel for distinguished services on the field and in the ordnance department. Mordecai is one of the best-known ordnance officers in the United States army. He was twice instructor of gunnery at West Point; was in command of the arsenal at Leavenworth, Kans., and of New York Arsenal, Governors Island; twice in command of Watervliet Arsenal (1881–86 and 1898–99); superintendent of the armory at Springfield, Mass.; and in command of the arsenal at Benicia, Cal. Colonel Mordecai is now (1904) inspector of ordnance, being attached to the Ordnance Office in Washington, D. C.

Bibliography: Francis B. Heitman, *Historical Register and Dictionary of the United States Army*, vol. i., p. 724, Washington, 1903; Appleton's *Cyclopedia of American Biography*, 1888, vol. iv., p. 390; Henry S. Morais, *Jews of Philadelphia*, 1894.

Jacob Mordecai: American educator; son of Moses Mordecai; born in Philadelphia April 11, 1762; died in Richmond, Va., Sept. 4, 1838. After having been employed in the office of David Franks, who was a commissary for the exchange of British prisoners, at the close of the Revolutionary war Mordecai removed to Warrenton, N. C., where, finding that his commercial ventures were not a success, he established (in Jan., 1809) a seminary for young ladies. In a few years the school became well known throughout the South, the most prominent families sending their daughters there to be educated. Jacob Mordecai was one of the first of his race in America to become interested in pedagogics; he adhered closely to the ideas of Maria Edgeworth.

In this adherence Mordecai was no doubt influenced by his daughter **Rachel Mordecai,** who for many years carried on a correspondence with the noted English novelist. Owing to advancing years and the arduous nature of his calling, he discontinued the seminary, and left Warrenton for the suburbs of Richmond, where he remained until his death.

Bibliography: Gratz Mordecai, *Notice of Jacob Mordecai*, in *Pub. Am. Jew. Hist. Soc.* 1897, vol. vi., pp. 39–48.

Moses Mordecai: American trader; founder of the Mordecai family in America; born in Bonn, Germany, in 1707; died in Philadelphia May 28, 1781. He went to America about 1750 and settled in Philadelphia, where he engaged in the brokerage business. On Oct. 25, 1765, Mordecai signed the celebrated Non-Importation Agreement, by which the merchants refused to import goods until the repeal of the Stamp Act. In 1777, after the outbreak of the Revolution, he signed an agreement to take the colonial paper currency sanctioned by the king, instead of gold and silver.

Bibliography: Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, pp. 12, 13, Philadelphia, 1883; *Publications Am. Jew. Hist. Soc.* 1893, vol. i., p. 60; 1897, vol. vi., pp. 40-41.

A. A. S. W. R.

MORDECAI ASTRUC: French liturgical poet; lived at Carpentras about the end of the seventeenth century. He was the author of several liturgical poems printed in "Seder ha-Tamid," a collection of prayers used at Carpentras, Isle, Avignon, and Cavaillon (Avignon, 1760). His prayer of thanksgiving beginning "Ish hayah be-tam lebabo" is well known for the occasion which gave rise to it. In 1682 a Jew of Carpentras was murdered, and the populace attacked the Jews' quarters, serious rioting being prevented only by the prompt interference of the authorities. The community thereupon constituted the day on which the disturbance occurred (the 9th of Nisan) a feast-day in memory of the rescue, and Mordecai's poem was read in the synagogue.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 196; Zunz, *Z. G.* p. 473; idem, *Ritus*, p. 127; Gross, *Gallia Judaica*, p. 612.

A. A. Pe.

MORDECAI DATO (BEN JUDAH): Italian payyeṭan; lived in Ferrara in the sixteenth century. The name "Dato" is the Italian equivalent of "Nathan." He added some notes, under the title "Hagahot," to Samuel Gallico's "'Asis Rimmonim" (Venice, 1601). Azariah dei Rossi ("Me'or 'Enayim," ch. xliii.) ascribes to him a book entitled "Migdal Dawid," dealing with the coming of the Messiah. Dato wrote many piyyuṭim which exist in manuscript. One for the eve of Sabbath has been incorporated in the Italian ritual.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1657; Fürst, *Bibl. Jud.* i. 197; Almanzi, in *Kerem Ḥemed*, viii. 89; Azulai, *Shem ha-Gedolim*, i. 129, ii. 112; Mortara, *Indice*, p. 19; Landshuth, *'Ammude ha-'Abodah*, p. 197; Wolf, *Bibl. Hebr.* i. 791.

W. B. S. J. L.

MORDECAI B. DAVID. See Strelisker, Mordecai.

MORDECAI OF EISENSTADT. See Mordecai Mokiaḥ.

MORDECAI BEN ELIEZER JONAH: Austrian commentator; lived in Lemberg in the latter part of the sixteenth century. He published an ethical discourse on the "Shema'" under the title "Petil Tekelet" (Prague, 1618), in three parts, the first dealing with love of God, the second with abstention from sin, and the last with misfortune.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1658; Fürst, *Bibl. Jud.* ii. 324; Benjacob, *Oẓar ha-Sefarim*, p. 503, No. 1323.

W. B. S. J. L.

MORDECAI EN CRESCAS D'ORANGE. See Crescas, Mordecai En, of Orange.

MORDECAI B. HILLEL B. HILLEL: German halakist of the thirteenth century; died as a martyr at Nuremberg Aug. 1, 1298. Mordecai belonged to one of the most prominent families of scholars in Germany, his grandfather Hillel being on the mother's side a grandson of Eliezer b. Joel ha-Levi, who again was a grandson of Eliezer b. Nathan. Little is otherwise known of his family. His wife Selda and his five children perished with him. About 1291 Mordecai seems to have sojourned at Goslar, where a certain Moses Tako—not the well-known anti-Maimonist—seems to have disputed his right of residence. Although the suit was decided in Mordecai's favor, it was conducted with such bitterness that it was probably for this reason that Mordecai left Goslar and settled at Nuremberg. His principal teacher was Meïr b. Baruch of Rothenburg, of whose older pupils Mordecai was one, and in whose presence Mordecai pronounced independent decisions. Mordecai quotes the tosafot, responsa, and compendiums of his teacher, together with many of his oral and written communications. Aside from Meïr must be mentioned as Mordecai's teachers Perez b. Elijah of Corbeille, Ephraim b. Nathan, Jacob ha-Levi of Speyer (probably identical with Jacob b. Moses ha-Levi), Abraham b. Baruch (Meïr of Rothenburg's brother), and Dan, probably identical with Dan Ashkenazi.

His Code.

Mordecai is generally known as the author of the great legal code "Sefer ha-Mordekai," commonly called briefly "Mordekai," or designated as the "Great" or "Long Mordekai" ("Mordekai ha-Gadol," "Mordekai he-'Aruk") as distinguished from Samuel Schlettstadt's "Small Mordekai" ("Mordekai ha-Ḳaṭon"). The "Mordekai" is met with in the form of glosses to Alfasi's "Halakot" in various manuscripts, and also as an appendix to the "Halakot" in many editions. This connection with Alfasi is, however, merely an external one, single sentences, sometimes even single words, of the "Halakot" serving as catchwords introducing the relevant material found in Yerushalmi, the French and German tosafot, the codices and compendiums. Mordecai's range of reading in halakic literature was phenomenal. There were few noteworthy works dealing with halakic subjects and antedating the middle of the thirteenth century which he did not know and draw upon. As regards the German and French authors, he knew not only all the works that are still extant, but many for which he is now the only source. He quotes about 350 authorities, whose works and written or verbal communications form the substance of his book.

The "Mordekai" is in the first place a compilation, intended to furnish halakic material. At the time of its composition there was great need for such a work. The results of the tosafist schools, whose last representatives were Mordecai's teachers, were ready to be summed up and judged. The condition of the German Jews of the time was such that they were forced to a life of constant wandering, and were in danger of losing, together with their worldly goods, their spiritual possessions if they remained

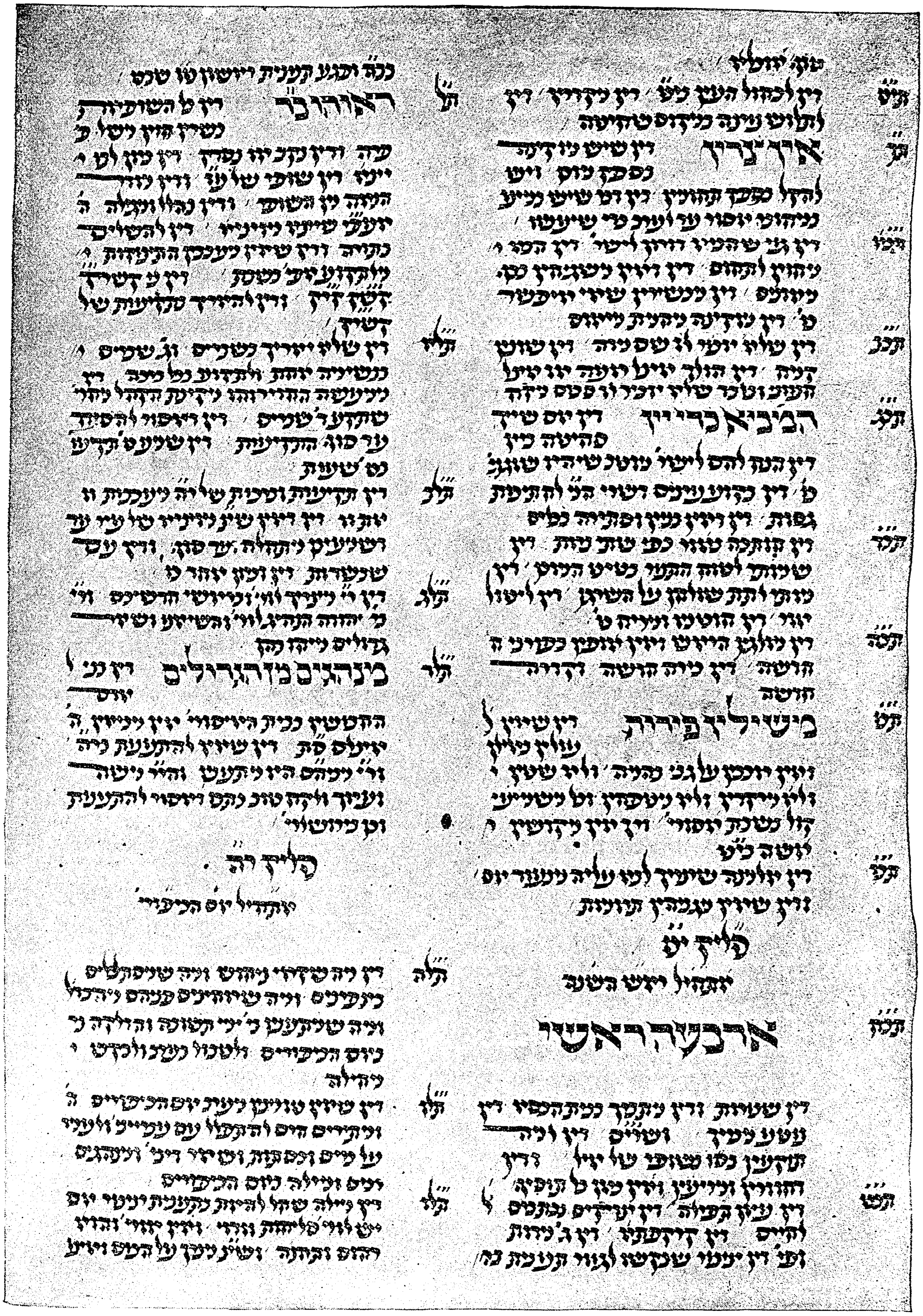

PAGE FROM A THIRTEENTH-CENTURY MANUSCRIPT OF THE "MORDEKAI."

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

hidden in numerous folios. It would be erroneous, however, to designate the "Mordekai" as a mere compilation. It not only contains much that is original with the author—although in many passages there are omissions of the names of authorities, due to copyist and editor—but the foreign material also is often introduced in a form which refutes the assertion that the author did not intend to contribute anything of his own. The "Mordekai" contains passages showing that the author had the ability as well as the intention to present in clear, systematic form, in the manner of a codifier, the results of long discussions (see the examples in Weiss, "Dor," p. 82). The fact that the larger part of the "Mordekai" lacks system and form may be explained on the following grounds: The book, as the early critics pointed out, was not issued in its final form by the author. He collected the material for his great work, but could not combine or arrange it himself: this task being undertaken by his pupils, partly during his lifetime and partly after his death. This fact explains not only the evident confusion of the text, but also its most peculiar history.

The Two Editions of "Mordekai."

Within two generations after Mordecai's death there were two entirely different recensions of his work, respectively designated by the authorities of the fifteenth century as the "Rhenish" and the "Austrian" versions. These were not merely two different copies of the "Mordekai" containing variants—such existed of each of the two editions—but two materially different compendiums. The Rhenish "Mordekai" furnished the text for the printed editions, and circulated during the Middle Ages not only in the Rhine countries, but also in eastern Germany, France, Italy, and Spain. The Austrian "Mordekai" is preserved in manuscript in the libraries of Budapest and Vienna. It exerted, as its name indicates, a great influence on the halakic observances of Austria, Moravia, Bohemia, Styria, Hungary, and the neighboring German provinces, as, for example, Saxony. The following points of difference between these two editions may be noted: The material is differently distributed, entire passages frequently being found in different sections and even in different treatises. The two editions are contrasted, too, in the method of treating the material. In the Rhenish "Mordekai" there is the endeavor to cut down and abbreviate, the printed work constituting only one-third of the matter found in the manuscripts of the Austrian "Mordekai" at Budapest and Vienna. Quotations and extracts from the different tosafot collections especially are missing in the printed book, whereas they are included in the manuscripts. The two versions, furthermore, differ greatly in their quotations from the authorities. Rhenish and French scholars are the chief authorities in the Rhenish version; but they are omitted in the Austrian, which substitutes Austrian authorities, Isaac Or Zarua', Abigdor ha-Kohen, and his father-in-law, Ḥayyim b. Moses, being especially frequently drawn upon. The Rhenish "Mordekai" is notable for its rigorous views. Opinions which interpret the Law leniently, especially those that disagree with the then obtaining practises, are either omitted entirely or are given in brief quotations and in a form which shows that they are not authoritative. The Austrian "Mordekai" gives these passages frankly and in detail. The conciseness and scrupulousness of the Rhenish version lead to the conclusion that the Austrian "Mordekai," as found in the manuscripts, represents the original form of the work, or at least most closely approaches that form which Mordecai intended to give to his book.

About sixty years after Mordecai's death Samuel b. Aaron of Schlettstadt wrote his "Haggahot Mordekai," glosses to the "Mordekai," consisting chiefly of extracts made by him from the Austrian version in order to supplement the Rhenish; and the text, which was already very corrupt and confused, was still further impaired by these glosses, as text and glosses were frequently confounded. While the "haggahot" are at least derived from the "Mordekai," there are passages in the printed text which have no relation whatever to that work. The "Small Halakot" ("Halakot Ḳeṭannot"), which figures in the editions as a part of the "Mordekai," is Schlettstadt's work, while the "Mordekai" to Mo'ed Ḳaṭan includes a complete work of Meïr b. Baruch of Rothenburg, and other extraneous elements have been introduced in different passages of the "Mordekai."

Diffusion of the "Mordekai."

In consequence of the persecutions in Germany during the fourteenth century and of the resulting decline of Talmudic studies, a work of the nature of the "Mordekai" naturally soon became authoritative. The high reputation enjoyed by it is evident from the works of Schlettstadt, which either deal with or are modeled upon it. The great authorities of Germany of the fifteenth century, as Jacob b. Moses ha-Levi (מהר"יל), Israel of Krems, Isserlein, Jacob Weil, Israel of Brünn, and Joseph Colon, the greatest Italian Talmudist of that century, were great admirers of Mordecai, whose work they assiduously studied and whose authority they recognized. The first treatise of the Talmud that was printed (Soncino, 1482) included the "Mordekai" in addition to Rashi, the tosafot, and Maimonides. In Caro's and Isserles' codes Mordecai is among the authorities most frequently quoted. Isserles even lectured on the "Mordekai" in his yeshibah, many of his responsa being devoted to the questions of his pupils and friends regarding difficult passages of the book. In Italy and Poland, where the "Mordekai" was especially studied, a whole "Mordekai" literature came into existence. A large number of extracts, indexes, glosses, novellæ, and commentaries are still extant, the most important of these works being Joseph Ottolenghi's index, Baruch b. David's "Gedullat Mordekai," emendations of the text, and Mordecai Benet's commentary.

Mordecai wrote also responsa, which, however, do not seem to have been preserved. S. Kohn ascribes to him the authorship of "Haggahot Maimuni"; but the ascription lacks support. It is noteworthy that Mordecai inclined toward poetry and grammar, a predilection that was rare in Germany at his time. A seliḥah by him, on the martyrdom of a proselyte, was published by Kohn ("Mordechai ben

Hillel," Appendix, i.). But although Mordecai used Hebrew fluently and skilfully, he had no real poetical talent. A metrical poem of his on the Hebrew vowels—one of the few of this kind produced by the German Jews—was also published for the first time by Kohn (*l.c.*). The poem is obscure, the author apparently intending to speak in riddles. Mordecai wrote also a treatise in verse on the examination of slaughtered animals and on permitted and forbidden foods, which appeared under the title "Hilkot Sheḥiṭah u-Bediḳah we-Hilkot Issur we-Hetter" (Venice, 1550 ?). From the nature of the case the author could not confine himself to Biblical Hebrew; but his language is correct and fluent.

Bibliography: Kohn, *Mordechai ben Hillel*, Breslau, 1878, reprinted from *Monatsschrift*, 1877-78; Steinschneider, *Cat. Bodl.* s.v.; idem, *Hebr. Bibl.* xviii. 63-66; Weiss, *Dor*, v. 80-81; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

S. S. L. G.

MORDECAI B. ISAAC OF CARPENTRAS: French Talmudist; flourished in the thirteenth and fourteenth centuries. Mordecai lived in Carpentras (department of Vaucluse) at the time of the religious struggles (1303-6), and corresponded with Abba Mari of Lunel, who speaks of him very highly. Zunz and Neubauer identify him with Mordecai b. Isaac Ezobi; this, however, can not be correct, because the latter lived between 1303 and 1306 in Carcassonne, and not in Carpentras. Gross identifies him with Mordecai b. Isaac Ḳimḥi, father of Isaac Ḳimḥi, called "Mestre Petit de Nyons." He is designated by Isaac de Lattes as "Gaon," and in "Ḳore ha-Dorot" he is styled "Ornament of Judaism." He is often quoted in the manuscript responsa collection of Solomon ben Adret's ("R. E. J." xii. 81–90) under the name "Mordecai b. Isaac."

Bibliography: Zunz, *Z. G.* p. 478; Renan-Neubauer, *Les Rabbins Français*, Index; Gross, *Gallia Judaica*, pp. 386, 607.

S. S. A. Pe.

MORDECAI B. ISAAC ḲIMḤI. See Ḳimḥi.

MORDECAI BEN JACOB (MORDECAI SINGER): Polish translator; lived in Cracow; died 1575. He translated into Judæo-German the Book of Proverbs (Cracow, 1582) and the Book of Job (Prague, 1597), supplying them with commentaries in Hebrew.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1666; Fürst, *Bibl. Jud.* ii. 325; Zunz, *Z. G.* p. 280.

E. C. S. J. L.

MORDECAI JAFFE. See Jaffe.

MORDECAI BEN JEHIEL (MICHAEL HA-LEVI): Russian grammarian and ab bet din of Slawatyetz-on-the-Bug; lived at the beginning of the eighteenth century. He wrote "Mera Dakya" (Frankfort-on-the-Oder, 1734, and often reprinted), a grammatical commentary on Rashi's commentaries on the Pentateuch, on the Five Rolls, and on many Talmudical passages, rectifying on the basis of grammar some of Rashi's improbable explanations. The introduction gives a short sketch of Hebrew grammar.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1666; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 45; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 561.

H. R. M. Sc.

MORDECAI BEN JOSEPH OF AVIGNON: Provençal Talmudist; flourished in the middle of the thirteenth century; a contemporary of the Dominican Pablo Christiani, a former pupil of Eliezer of Tarascon. Mordecai, as the most prominent Jew in Provence, suffered the most from Pablo's attacks. Prior to 1274 Pablo secured an order from the pope to the effect that the Jews in southern France should wear humiliating badges on their clothing. The Provençal Jews, who had hitherto been exempt from these badges, opposed this decree, and Mordecai ben Joseph and a certain Israel were in consequence imprisoned by the inquisitors. They secured their freedom only by the payment of a large sum of money. Mordecai and Solomon of Tarascon were sent as delegates to the royal court in order to secure the repeal of this odious law; and they succeeded. Charles I., King of the Two Sicilies, and Count of Provence, on March 26, 1276, issued a severe decree against the inquisitors who insisted that the Jews should wear badges. As Pablo was now dead the decree was not opposed by the inquisitors.

Ibn Verga, who relates this event in his "Shebeṭ Yehudah," says that Mordecai was imprisoned after his embassy to the royal court, which, according to Gross, is improbable and not in agreement with the facts given in the introduction to "Maḥaziḳ ha-Emunah." Mordecai may be identified with **Mordecai ben Josiphiah,** who with other rabbis of the last third of the thirteenth century signed a ritual decree at Carpentras (Renan-Neubauer, "Les Rabbins Français," p. 518; Gross, "Gallia Judaica," p. 607).

Mordecai was the author of the following works: (1) "Maḥaziḳ ha-Emunah," a polemical writing against the above-mentioned Pablo Christiani; (2) "Sefer Eber min ha-Ḥai," on Gen. ix. 4; (3) "Issur we-Hetter," a halakic work; (4) "Bet She'arim," on the laws concerning marriage contracts; and (5) "Sha'are Nedarim," on the halakot concerning vows.

All these works, with the exception of the first, which is extant in manuscript (Vatican MS. 271), are no longer in existence, and are known only by quotations made by Isaac de Lattes in his "Sha'are Ẓiyyon" (p. 74) and by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 54b).

Bibliography: Steinschneider, *Hebr. Bibl.* xv. 89, xvi. 42; Grätz, *Gesch.* vi., note 1, § 4, No. 27; vii. 138; Renan-Neubauer, *Les Rabbins Français*, p. 565; Gross, in *Monatsschrift*, xviii. 156; idem, *Gallia Judaica*, p. 3.

S. S. A. Pe.

MORDECAI BEN JUDAH (MORDUSCH): Polish ritualist; lived at Lamkumsh; died 1584. He edited the Maḥzor with the commentary of Abraham Abigdor, to which he added notes of his own (Lublin, 1567); in the same way he edited the latter's seliḥot (Cracow, 1584). Two other editions of the seliḥot appeared, revised and enlarged by his son-in-law Hirsch Sundels (Prague, 1587, and Lublin, 1643).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1667; Fürst, *Bibl. Jud.* ii. 325, iii. 397; Frankel, *Zeitschrift für die Religiösen Interessen des Judenthums*, iii. 386; Benjacob, *Oẓar ha-Sefarim*, p. 420, No. 361.

D. S. J. L.

MORDECAI BEN JUDAH (ARYEH LÖB) ASHKENAZI: Dutch ritualist; lived in Amsterdam in the early part of the seventeenth century. He was a disciple of Abraham Rovigo, whose commentary to the Zohar, "Eshel Abraham," he arranged and corrected. It was published, with the text, at Fürth in 1701; his preface to it, entitled "Haḳdamat Eshel Abraham," was published in the preceding year. He wrote also "Miḳweh Yisrael," a treatise on circumcision in Judæo-German, which appeared in 1710 with David of Lida's "Sod Adonai" appended.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1667; Fürst, *Bibl. Jud.* ii. 326; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 96.

J. S. J. L.

MORDECAI BEN JUDAH HA-LEVI: Chief rabbi of Cairo, Egypt; preacher and Biblical commentator; flourished in the seventeenth century; died at Jerusalem. He was the author of "Darke No'am" (Venice, 1698), responsa on the four parts of the Shulḥan 'Aruk, namely: 13 on the Oraḥ Ḥayyim; 13 on the Yoreh De'ah; 68 on the Eben ha-'Ezer; and 57 on the Ḥoshen Mishpaṭ. It was prefaced and edited by his son Abraham ha-Levi. Mordecai left, besides, four works which are still unpublished: "'Abodat ha-Ḳodesh," a commentary on the Pentateuch, according to the commentaries of Rashi and Naḥmanides; "Miḳra'e Ḳodesh," sermons for holy days; "Toledot Adam," sermons for the ceremonies of circumcision, bar miẓwah, and marriage; and "Sof Adam," funeral orations.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Fürst, *Bibl. Jud.* ii. 326; Steinschneider, *Cat. Bodl.* col. 1669.

W. B. M. SEL.

MORDECAI BEN JUDAH LÖB OF LEMBERG: Commentator; lived in the latter part of the seventeenth century. He was rabbi of Dobri, Bohemia. His commentary to the Pentateuch, "Ma'amar Mordekai" (Dyhernfurth, 1719), was edited by his son Judah Löb, "shammash" of Breslau.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1667; Fürst, *Bibl. Jud.* i. 405; Azulai, *Shem ha-Gedolim*, ii. 75; Benjacob, *Oẓar ha-Sefarim*, p. 282, No. 211.

W. B. S. J. L.

MORDECAI HA-KOHEN OF SAFED: Cabalist and scholar; flourished in the second half of the sixteenth century. He was a pupil of the famous cabalist Israel de Curiel, and a contemporary of R. Joseph di Trani. The latter mentions him in his responsa (ii., No. 106). Mordecai wrote an allegoric-cabalistic commentary on the Pentateuch, entitled "Sifte Kohen" (Venice, 1605; Wandsbeck, 1690).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 1669.

S. J. Z. L.

MORDECAI MOKIAḤ (called also **Mordecai of Eisenstadt**): Shabbethaian prophet and false Messiah; born in Alsace about 1650; died at Presburg May 18, 1729. The death of Shabbethai Ẓebi (1676) seems to have encouraged his followers, who claimed that he had returned to his heavenly abode and would come back in three years to finish his Messianic task. This doctrine was preached by Mordecai, who, through his ascetic life, his eloquence, and his commanding appearance, won many followers. Italian cabalists, among them Benjamin Cohen, rabbi of Reggio, called him to Italy about 1678, where he for a time was very popular. Some cause—perhaps fear of the Inquisition—forced him to leave Italy, where he had begun to announce himself as the Messiah. He traveled as a preacher through Austria, Germany, and Poland, and finally returned to Hungary, where he seems to have lived a quiet life, as nothing further is known of him. His son, **Judah Löb Mokiaḥ**, an eminent Talmudist, died in Presburg Dec. 7, 1742; the latter's sons were David BERLIN and Isaiah BERLIN, known also as "Isaiah Pick."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 303-304, 456-459; Weiss, *Abne Bet ha-Yoẓer*, p. 1, Paks, 1900.

D.

MORDECAI BEN NAPHTALI HIRSCH KREMSIR: Polish commentator; died in Cracow 1670. He was a disciple of Shabbethai Sheftel. His most important work is a commentary to Targum Jonathan and Targum Yerushalmi—"Ḳeṭoret ha-Sammim" (Amsterdam, 1671). He wrote also "Ḳinah," an elegy on the 120,000 Polish martyrs of 1648 (Lublin, 1650), and "Ḳeṭoret ha-Mizbeaḥ," a commentary on the haggadot in Berakot (*ib.* 1660).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1671; Fürst, *Bibl. Jud.* ii. 208; Landshuth, *'Ammude ha-'Abodah*, p. 200.

W. B. S. J. L.

MORDECAI NATHAN, MAESTRO: French physician; lived at Avignon in the middle of the fifteenth century. He corresponded with Joseph Colon, who highly praises his medical skill and addresses him by the title מורי, a term which, according to some authorities (Carmoly, "Histoire des Médecins Juifs," p. 126), meant "master," but which, according to others (Gross, in "Monatsschrift," 1880, p. 518), was merely a title of respect.

Mordecai is doubtless identical with the mathematician Mordecai Nadi (Wolf, "Bibl. Hebr." iv. 904), with the astronomer Mordecai Nathan (Renan-Neubauer, "Les Ecrivains Juifs Français," p. 581), and with Maestro Mordecai Todros Nathan of Avignon, for whom Nathanael b. Nehemiah Caspi of Largentière copied in 1454 at Arles, France, Alfasi's book on casuistics and other Talmudic works. He has been erroneously confounded with Isaac Nathan, author of the celebrated concordance.

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, p. 533; idem, *Les Ecrivains Juifs Français*, pp. 415, 580-582, 756; Gross, *Gallia Judaica*, p. 10.

G. S. K.

MORDECAI BEN NATHAN BEN ELIAKIM BEN ISAAC OF STRASBURG: French commentator; lived at Corbeil about the end of the thirteenth century. He was the author of a commentary on the "Sefer Miẓwot ha-Ḳaṭon (SeMaḲ)," published in the Constantinople edition.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 572, No. 6.

E. C. J. S. R.

MORDECAI BEN NISSAN HA-ZAḲEN: Karaite scholar; lived at Krasnoi-Ostrog, Poland, in the seventeenth and eighteenth centuries. He studied under Joseph ben Samuel, ḥazzan of Kalisz, and David ben Shalom ha-Zaḳen, and at an early age became proficient both in rabbinical and in Karaite literature. Mordecai is chiefly known through his work "Dod Mordekai" (Vienna, 1830), written in answer to four questions addressed in 1698 to David ben Shalom ha-Zaken by Jacob Trugland, professor of theology at the University of Leyden. These four questions were: (1) Is the Karaite sect identical with that which existed at the time of the Second Temple under the name "Sadducees," or did it originate with Anan, as the Rabbinites assert? (2) Was Aquila, the proselyte, to whom Menahem Ḳala'i had addressed letters, identical with the Greek translator or with the author of the Targum? (3) Is the "Moreh Aharon" identical with the "Sefer ha-Miẓwot" of Aaron ben Elijah of Nicomedia; if not, who was its author? (4) Has the Karaite Bible any variants from the Rabbinite Bible, and what is the prevailing belief among the Karaites with regard to the time of the introduction of vowels and accents?

Mordecai divided his work into twelve chapters, each of which bears the name of a Jewish tribe. To the first question he answered that, although the Karaite sect is not identical with that of the Sadducees, it nevertheless existed at the time of the Second Temple. He divided the history of the Karaites into three epochs: the first beginning with the formation of a separate congregation without any external distinction from other congregations, in the time of Simeon ben Sheṭaḥ; the second beginning with Anan, who made an open stand against the Talmudists; and the third beginning with the fourteenth century, when the first traces of the decline of Karaism began to be felt. The second question is left unanswered. The name "Menahem," he says, is nowhere to be met with except in the "Mibḥar," and there is, therefore, no information concerning his personality. As to the author of the Targum, Mordecai knows him only through the Rabbinite authorities. The third question is answered satisfactorily, and Mordecai gives by the way information of the Karaite works found in Poland. The Karaite Bible, he says, in answer to the fourth question, does not vary from that of the Rabbinites; and the vowels and accents are believed to have been transmitted to Moses on Mount Sinai. Here Mordecai cites Azariah dei Rossi and displays a vast knowledge of rabbinical literature.

In addition, Mordecai wrote: "Sefer Ma'amar Mordekai," a commentary on the "Mibḥar" of Aaron ben Joseph; "Derek ha-Yam," dissertation on a passage of the "Mibḥar" to Gen. ix. 21; "Kelalim Yafim," an elementary Hebrew grammar; "Yad Adonai," the subject of which is not known; "Lebush Malḳut," on the differences between the Rabbinites and the Karaites; liturgical poems, some of which have been inserted in the Karaite ritual.

BIBLIOGRAPHY: Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 371 *et seq.*; Fürst, *Gesch. des Karäert.* iii. 87 *et seq.*; Neubauer, *Aus der Petersburger Bibliothek*, pp. 76 *et seq.*

S. I. BR.

MORDECAI B. SHABBETHAI (called also **Mordecai he-Aruk** = "the tall"): Liturgical poet of the thirteenth century; a native either of Italy or of Greece. His penitential prayers ("seliḥot"), which are remarkable both for their form and for their clear, flowing language, have been incorporated into the German, Roman, and Karaite rituals.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 336-338.

W. B. J. Z. L.

MORDECAI ẒEMAḤ B. GERSHON (SONCIN). See SONCIN.

MORDO, LAZARE: Physician and honorary rabbi of Corfu; born 1744; died 1823; studied at Venice and Padua. In 1814 he was appointed chief physician of the island of Corfu, and he was esteemed both by the government and by the entire population for his learning and philanthropy. At his death the eminent Corfiote poet Delviniotti composed a beautiful elegy in his honor.

Lazare Mordo left numerous works in manuscript; his "Nozioni Miscellanee Interno a Corcira" (Corfu, 1809) was dedicated to his friend Emanule Theotoky, president of the Senate, in which he gives the names of Corfu physicians who had preceded him, including several Jews.

D. M. FR.—M. C.

MORENO (MORENU): According to the interpretation of Moses ibn Ḥabib, a proper name, which was adopted as a family name by Spanish-Portuguese Jews. It frequently occurs in connection with "Paz," "Shalom," and "Henriquez." Families bearing this name were living in the seventeenth century in Bayonne, London, Amsterdam, and Hamburg; and others which have adopted it still exist in Turkey.

David Shalom Moreno: Son of **Abraham Shalom Moreno;** the latter died at Bayonne in 1684 and was called also **Luis de Paz.** David was celebrated for his wisdom and Talmudic learning.

Gabriel Moreno: Member of the Academia de los Floridos, founded in Amsterdam 1685.

Jacob Isaac Morenu: Physician in Amsterdam; died there June 21, 1667. In Oct., 1663, he gave his approbation to the little book "Orthographia Castellana" by Abraham da Fonseca. His grave is marked by a noble monument, upon which is a coat of arms consisting of a helmet surmounted by a count's coronet.

Jacob Israel Moreno: Lived in Amsterdam; mentioned as the writer of a sonnet.

Moses Moreno Henriquez: Representative of Ḥakam Daniel Belillos in the Maskil el Dal philanthropic society in Amsterdam, to which Gabriel Moreno and the brothers Isaac and Jacob, sons of **Mattathias Moreno,** also belonged.

BIBLIOGRAPHY: A. Jellinek, *Ḳonṭres ha-Mazkir*, p. 13; De Barrios, *Tora Or*, p. 42; idem, *Arbol de las Vidas*, p. 99; idem, *Maskil el Dal*, p. 109; D. H. de Castro, *Keur van Grafsteenen*, p. 85; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 74.

D. M. K.

MORENU (lit. "our teacher"): Term used since the middle of the fourteenth century as a title for rabbis and Talmudists; and the abbreviation מ"ה"ר (= מורנו הרב רבי) was placed before the name of the scholar in question. Thus the abbreviation מהרם ("MaHaRaM") stands for "Morenu ha-Rab R. Meïr," or "R. Moses," and "MaHaRiL" for "Morenu ha-Rab R. Jacob Levi." This title was first used in Germany, and after R. Meïr b. Baruk ha-Levi, rabbi of Vienna (1360-90), had revived the ancient custom of ordination ("semikah"), every one ordained as rabbi received the degree of morenu. The first who bore this title were, according to David Gans, R. Shalom of Austria, rabbi of Wiener-Neustadt, and R. Jacob Mölln (MaHaRiL). It can not be determined definitely why a special title was applied to rabbis, or why the term "morenu" was chosen. Isaac Abravanel says in his commentary on Abot v. 1 that the German rabbis conferred the title of morenu upon their scholarly pupils as an equivalent for the degree of doctor granted by the universities. Zunz thinks ("Z. G." pp. 185 *et seq.*) that the title was intended to add to the rabbinical dignity, for the title of rabbi had lost its significance of "scholar" or "master," since it had become customary to bestow it, perhaps in opposition to the Karaites, upon every Rabbinite Jew, even though he was not a scholar. The candidate for the degree of morenu receives it upon successfully passing an examination in the Talmud and the "posḳim." He is then called upon by this title to read the lesson from the Torah, and since the degree testifies to his rabbinical and Talmudic scholarship, he is thereby empowered to decide questions of religious law, to perform marriages, and to grant divorces. Formerly the title of morenu was conferred only upon married men—so that Jonathan Eybeschütz was prevented from granting it to Moses Mendelssohn while the latter was unmarried ("Kerem Ḥemed," iii. 225)—and the dignity was generally conferred upon the candidates on the day of their marriage (Ephraim Luntschütz, "'Olelot Efrayim," on aphorism 366), but it is now given to unmarried men as well. Every ordained rabbi has the power to grant it; and it occasionally happens that it is conferred as an honorary title in recognition of services rendered to a community, even though the recipient may not be distinguished for Jewish learning. See MAR.

BIBLIOGRAPHY: David Gans, *Ẓemaḥ Dawid*, p. 42b, Frankfort-on-the-Main, 1692; Zunz, *Z. G.* pp. 185 *et seq.*; Grätz, *Gesch.* viii. 10 *et seq.*; Güdemann, *Die Neugestaltung des Rabbinerwesens im Mittelalter*, in *Monatsschrift*, 1864, pp. 393 *et seq.*

W. B. J. Z. L.

MORESHETH-GATH (מורשת גת = "possession of Gath"): City in Palestine, apparently the native place of the prophet Micah; mentioned in connection with Lachish, Achzib, Mareshah, and other towns of the lowland ("shefelah") of Judah (Mic. i. 13-15). Jerome ("Onomasticon," *s.v.* "Morasthi," and prologue to his commentary on Micah) places this city at a short distance east of Eleutheropolis, and states that in his time it was still a village of moderate size, containing a church built over Micah's tomb. Robinson ("Researches," ii. 423) concludes that it must have been near Mareshah, while Thomson ("The Land and Book," ii. 360) thinks these two towns are identical. The text of Micah (*l.c.*), however, clearly differentiates them.

Among the Jewish commentators, only Ibn Ezra and David Ḳimḥi consider Moresheth-gath as the name of a place; the Targum of Jonathan (to Mic. i. 14) and later commentators, among them Rashi, translate these two words by "those who caused you to inherit Gath," meaning the family of David. Wellhausen detaches "Moresheth" from "Gath," rendering the passage in Micah (*l.c.*) by "Thou must let go Moresheth, O Gath."

S. M. SEL.

MORGENLAND, ALTES UND NEUES: Monthly magazine published in Basel, Switzerland. It was edited by Samuel Preiswerk and appeared for six years (1838-44). Its contents were exclusively exegetical in character; indeed, the periodical was designed "for the friends of Holy Writ."

G. A. M. F.

MORGENSTERN, KARL: German landscape-painter; born at Frankfort-on-the-Main Oct. 25, 1812; died there Jan. 10, 1893. He received his education in art in the Munich Academy of Arts, and in 1834 visited the Bavarian highlands and Italy.

Of his paintings the following may be mentioned: "Ansicht von Neapel"; "Bai von Bajae"; "Meerbusen von Villafranca bei Nizza" (1843; now in Städel's Museum).

BIBLIOGRAPHY: Singer, *Allg. Künstler-Lexicon.*

S. F. C.

MORGENSTERN, LINA (*née* **Bauer**): German authoress and communal worker; born in Breslau Nov. 25, 1830. The Revolution of 1848 led her to interest herself in the political and social situation. In 1854 she married Theodor Morgenstern of Kalisz, and the young couple moved to Berlin, where Morgenstern established a manufacturing house. When, in 1859, the women's society for the promotion of Froebel kindergartens was founded, Mrs. Morgenstern became one of the first members of its board of directors. In 1860 she published "Das Paradies der Kindheit," the first German text-book of Froebel's method, which has reached its fifth edition. At the same time she published "Aus der Storchstrasse" and "Die Plauderstunden." From 1861 to 1866 she was president of a women's society which supported eight kindergartens, a seminary, and a children's nursery-school, besides conducting mothers' meetings. In 1866 she retired from this position to found the society for instituting popular kitchens, to which she still (1904) devotes her activity as honorary president and director of the local board. Its system of kitchens serves as a model both in Germany and abroad.

Multifarious Activity.

In 1868 Mrs. Morgenstern founded the Children's School Union, which is still in existence, and in 1869 an academy for the higher education of young ladies. In 1873 she founded the Berlin Housekeepers' Union, of which she is still director. This society has conducted a cooking-school since 1878 (for which Mrs. Morgenstern has written all the text-books), a free employment agency, a premium fund for worthy servants, an old-age pension fund, etc. In 1881 she founded a society for the rescue and education of girls discharged from prison, which was changed in 1887 into a society for the bringing up of poor girls. In 1887 Mrs. Morgenstern began giving courses in sanitary housekeeping and nursing the sick. In 1895 she became a member of the board of directors of the German societies for the preservation of peace, and she is now vice-president of the Alliance des Femmes pour la Paix. In 1896 she convened the first international woman's congress at Berlin, at which 1,800 delegates were present from all parts of the world.

Mrs. Morgenstern has published, besides a number of novels and the writings which have been mentioned above, the following works, all printed in Berlin: "Die Volksküchen" (4th ed., 1882); "Der Beruf des Weibes" (1869); "Kochrezepte der Berliner Volksküche" (4th ed., 1883); "Universalkochbuch für Gesunde und Kranke" (1881); "Friedrich Fröbel's Leben und Wirken" (1882); "Die Menschliche Ernährung und die Kulturhistorische Entwickelung der Kochkunst" (1882); "Frauen des 19. Jahrhunderts" (1888); and "Die Frauenarbeit in Deutschland" (1893). Since 1874 she has also published "Die Deutsche Hausfrauen Zeitung," and from 1888 to 1894 she issued a monthly magazine for young girls.

In 1900 Mrs. Morgenstern celebrated her seventieth birthday, receiving many tokens of regard and of recognition of her activities and beneficent works.

Bibliography: *Allg. Zeit. des Jud.* Nov. 30, 1900; *Meyers Konversations-Lexikon.*
S.

MORGULIS, MICHAEL (MIKHAIL GRIGORYEVICH): Russian jurist and author; born at Berdychev March 25, 1837. His parents, who were well-to-do people, gave him a good education, and during his early training in the ḥeder he displayed remarkable ability. Entering the rabbinical school at Jitomir, he proved himself a very apt student; and as a senior he wrote a defense of the school, the modern policy of which had been attacked by the Orthodox party. This first literary production of Morgulis was sent to the Ministry of Public Education. Graduating in 1861, he wished to enter the university, but having been educated in a government school, he was obliged to become a government rabbi. Thanks to the powerful support of Pirogov, who saw much promise in Morgulis, he was enabled after three years to enter the University of Kiev. In 1864 he registered for the law course, and while still in the university published occasional articles ("Zadiki-Chudotvortzy," "Drevnyaya i Novaya Kaballa," etc.). In 1867 he published a collection of his more important articles, such as "Frank i Frankisty," "Ocherk Ugolovnavo Sudoproizvodstva u Drevnikh Yevreyev," and in 1869 presented his thesis "O Pravye Naslyedovaniya po Moiseyevui Talmudicheskomu Zakonodatelstvu."

In the same year Morgulis moved to Odessa and at once took an active part in the communal life of that city. Among the organizations with which he has been connected are the Society for the Promotion of Culture, the Agricultural Fund, the Palestinian Society, and the Rabbinical Commission. No important communal affair is disposed of without his advice; and he is considered an authority on legal matters concerning the Jews of Russia. For the last twenty-seven years he has been at the head of the Jewish industrial school Tzud; and it was due to his efforts that a model farm for educational purposes was established in connection with the Odessa orphan asylum. Morgulis occupies a prominent position among the jurists of Odessa. He was for a long time secretary of the local lawyers' organization.

Morgulis' collection of articles, published in 1889 and reprinted from a number of periodicals, deals with many sides of Russo-Jewish life. Special mention should be made of his article on the history of education among the Jews in Russia, and of those entitled "Samoosvobozhdeniye i Samootrecheniye," in "Yevrei Obzor," 1884-85; "Kagal i Magdeburgskoye Pravo," in "Den," 1871, *s.v.*; "Korobochny Sbor," in "Yevreiska Bibliotheca," St. Petersburg, 1878, and of a lengthy report written by him, at the instance of the Society for the Promotion of Culture Among the Jews of Russia, for the Palen commission then investigating the Jewish question.

Bibliography: N. S. Rashkovski, *Sovremennyye Russko-Yevreiskiye Dyeyateli*, p. 53, Odessa, 1899.
H. R. J. G. L.

MORIAH (מריה, מוריה): **1.** A district in Palestine containing several mountains, on one of which Abraham was commanded by God to sacrifice his son Isaac (Gen. xxii. 2). **2.** A mountain at Jerusalem on which Ornan the Jebusite had a thrashing-floor and on which Solomon later built the Temple (II Chron. iii. 1). It is very likely that the Chronicler identified the mountain of the Temple with that of the sacrifice of Isaac, as he points out that Solomon built the Temple on a mountain of a highly sacred character, since Abraham had several centuries previously built there an altar on which the 'Aḳedah took place. Shortly before the erection of Solomon's Temple an altar had been built there by David (comp. II Sam. xxiv. 25). The Rabbis positively identified these two places as the same, naming Jerusalem "land of Moriah" (Gen. *l.c.*) on account of the Mount Moriah situated therein.

As to the meaning of the name, the Rabbis advanced various interpretations, *e.g.*: "the teaching-place" (מורה), in allusion to the Temple as the seat of the Sanhedrin; "the place of fear" (מורא), the Temple causing fear to the heathen; "the place of myrrh" (מור; comp. הר המור, Cant. iv. 6), referring to the myrrh and other spices which were burned on the altar (Yer. Ber. iv. 5; Ta'an. 16a; Pesiḳ. R. 40 [ed. Friedmann, p. 167b]; Gen. R. lv. 9; Tan., Wayera, 45). It is apparently after the last-named interpretation that the Targums of Onḳelos and pseudo-Jonathan (to Gen. *l.c.*) render ארץ המריה by ארעא דפולחנא (= "land of worship"; comp. Rashi *ad loc.*). The Samaritan text has המוראה, which is rendered by the Samaritan Targum חזיתה (= "vision"), a reading which agrees with Gen. xxii. 8, 14. In the Peshiṭta the Moriah of Genesis is rendered by "the land of the Amorites," while that of II Chron. iii. 1 is cited as "Moriah"; in the Septuagint the former is *τὴν γῆν τὴν ὑψηλήν* (= ארץ הרמה); the latter, *'Αμωρία.*

Modern scholars who distinguish between these two places advance different theories as to the meaning of the word "Moriah." Wellhausen reads in Gen. *l.c.* ארץ חמרים (= "the land of the Hamorites"), *i.e.*, Shechem (see Gen. xxxiv.; Judges ix. 28); Tuch identifies it with the Moreh of Gen. xii. 6, also near Shechem. Both theories agree with the Samaritan tradition that the sacrifice of Isaac took place on Mount Gerizim near Shechem ("Z. D. P.

V." vi. 198, vii. 133; comp. Cheyne and Black, "Encyc. Bibl." *s.v.*, and Ed. King in "Hebraica," ii. 93).

J. M. Sel.

MORITZ, ALBERT: American naval engineer; born at Cincinnati, Ohio, June 8, 1860. He was educated at the College of the City of New York, graduating in 1877; in that year he was appointed to the United States Naval Academy at Annapolis, from which he graduated in 1881. In 1883 he became commissioned assistant engineer; in 1894 passed assistant engineer; in 1889 lieutenant; and in 1903 lieutenant-commander. At present (1904) he holds the position of chief engineer of the U. S. S. "Alabama." In 1900 he was commended for gallant conduct while serving with the U. S. S. "Yosemite," which was wrecked in a typhoon off Guam, in the Pacific.

Bibliography: *American Jewish Year Book*, 1904-5.

A. F. T. H.

MOROCCO (called among the Arabs **Al-Maghrib al-Aḳṣa** = "the extreme west"): Sultanate in northwestern Africa. In antiquity it formed a considerable part of Mauritania. The latter was originally an independent kingdom, but in the year 42 of the common era it was made a Roman province and divided into Mauritania Tingitana, in the west, corresponding approximately to the Morocco of to-day, and Mauritania Cæsariensis, in the east, corresponding to the greater part of the modern Algeria. Mauritania, as indeed the whole of northern Africa, appears to have been settled by Jewish colonists even before the destruction of the Temple. Indefinite and fabulous traditions concerning such early settlements have been handed down among the Berber Jews of the Atlas and Rif mountains, the district of Sus, and the oasis of Tafilet and many other oases of the western regions. These Jews may be regarded as the descendants of those early settlers. The Jewish colonists of Borion assign their first settlement in the country to the time of Solomon, claiming that he himself built their synagogue, which in the sixth century was transformed into a church by Emperor Justinian (Neubauer, "Where Are the Ten Tribes?" in "J. Q. R." i. 23). Davidson, who traveled through the Atlas region and became acquainted with the Jews there, says they claim that their ancestors all left Jerusalem before its destruction and did not go as exiles to Babylon, and that they pretend never to have heard of Jesus of Nazareth (Andrée, "Zur Volkskunde der Juden," p. 197). These traditions are to some extent supported by the existence of Hebrew inscriptions in the province of Fez ("Ha-Lebanon," iii. 110; Neubauer, *l.c.*), in Volubilis, in the extreme west of Mauritania near what was afterward called "Fez" (Schürer, "Gesch." iii. 26; P. Berger, in "Bulletin Archéologique du Comité des Travaux Historiques et Scientifiques," No. i., pp. 64 *et seq.*, Paris, 1892), in Al-Ḥamada, in the southern part of the province of Tafilet (Horowitz, "Marokko," p. 205, Leipsic, 1887; Henry S. Morais, "The Daggatouns," p. 9, Philadelphia, 1882), and, it is claimed (Morais, *l.c.*), in Tementit (comp. Jew. Encyc. iv. 562, *s.v.* Diaspora).

Traditions of Early Settlement.

Under the Romans.

When the Jews began to spread over the Roman empire after the dissolution of the Jewish state (70), many of them doubtless settled in Mauritania, which province the Romans wished to civilize. These settlers engaged in agriculture, cattle-raising, and trades. They were divided into bodies akin to tribes, governed by their respective heads, and had to pay the Romans a capitation-tax of 2 shekels. Marcus Fischer ("Toledot Yeshurun: Gesch. der Juden Unter Regierung Mohadis und Imam Edris," Prague, 1817), and, following him, D. Cazès ("Essai sur l'Histoire des Israélites de Tunisie," pp. 28 *et seq.*, Paris, 1889) have much more to say concerning these newcomers, their relations to the old inhabitants, their religious and civil life, their habits and customs, basing their statements on the verbal communications of "native historians." As Fischer, however, does not give his sources in detail, his information can be used only with caution. It is not known whether the Jews of Mauritania were in communication with their coreligionists in Palestine and Babylon; but, since the Talmud has some acquaintance with the customs of the Mauritanians (Yeb. 63b), such a communication does not seem wholly improbable.

Under the dominion of the Romans and (after 429) of the Vandals the Mauritanian Jews increased and prospered to such a degree that Church councils of Africa found it necessary to take a stand against them. The Justinian edict of persecution for northern Africa, issued after the Vandal rule had been overthrown and Mauritania had come under the dominion of the Byzantines (534), was directed against the Jews as well as the Arians, the Donatists, and other dissenters (E. Mercier, "Histoire de l'Afrique Septentrionale," i. 167, Paris, 1888). In the seventh century the Jewish population of Mauritania received as a further accession from Spain those who wished to escape west-Gothic legislation. At the end of the same century, at the time of the great Arabian conquests in northwestern Africa, there were in Mauritania, according to the Arab historians, many powerful Berber tribes which professed Judaism. It would be very interesting to know, although difficult to decide, whether these tribes were originally of Jewish race and had become assimilated with the Berbers in language, habits, mode of life—in short, in everything except religion—or whether they were native Berbers who in the course of centuries had been converted by Jewish settlers. However this may have been, they at any rate shared the lot of their non-Semitic brethren in the Berber territory, and, like them, fought against the Arab conquerors.

Berber Jews.

It was the Berber Jewess Dahiyah, or Damia, known as Kahinah, who aroused her people in the Aures, the eastern spurs of the Atlas, to a last although fruitless resistance to the Arab general Ḥasan ibn Nu'man, and herself died (703) the death of a heroine (Ibn Khaldun, i. 207 *et seq.*, iii. 193 *et seq.*; Mercier, *l.c.* i. 212 *et seq.*; August Müller, "Der Islam im Morgen- und Abendland," i. 420). As in the Hellenic lands of Christendom, so also in Mauritania, Judaism involuntarily prepared the way for Islam; and the conversion of the Berbers to Islam took place so much the more easily. Many Jewish tribes of the Berbers also accepted Islam, some being forced thereto, others persuaded by the fact that the enemy had been successful. Nevertheless many Jewish Berber tribes have survived to the present day in their old habitations in the mountains of Morocco and in the oases of the desert, although as regards customs and mode and views of life they have been greatly influenced by Islam. In language and external appearance they are wholly Berber. In recent times (1857) a Moroccan Jew, Mordecai Abu Surur, has given information concerning such a Jewish Berber tribe known as the DAGGATUN, whose members are very numerous and spread over the whole desert, although residing chiefly among the Tuaregs in the oasis of Ajaj. According to their own traditions, these Daggatun have lived in the Sahara since the end of the seventh century, when they were driven out of Tementit, their early home and the former capital of the Jewish Berbers, because they would not accept Islam. There is said to be a similar tribe called the Maḥajri more toward the east (Horowitz, "Marokko," p. 59, Leipsic, 1887; comp. JEW. ENCYC. iv. 410, *s.v.* DAGGATUN).

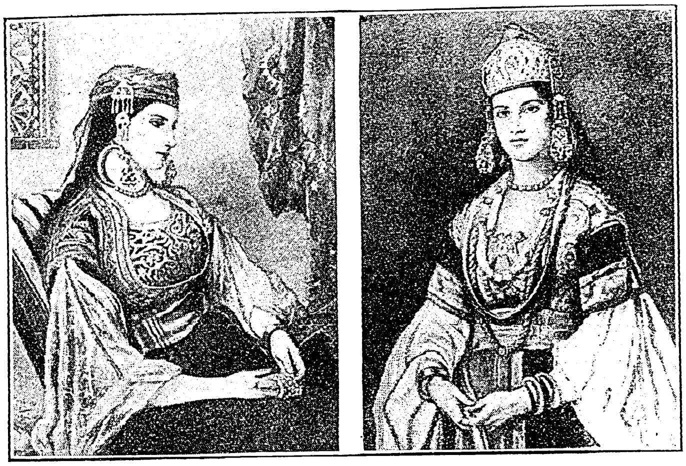
Types of Moroccan Jewesses.
Tangier. Tetuan.
(From paintings by Portaels.)

Under the Idrisids.

When, at the end of the seventh century, Morocco came under the dominion of the Arabs, or of the Arabian califate of Bagdad, another incursion of Arab Jews into Morocco took place. The Moroccan Jews, like all other Jews in the Islamic empire, were subject to the Pact of Omar. The dependence of Morocco upon the califate of Bagdad ceased in the year 788, when, under the Imam Idris, the dynasty of the Idrisids, the descendants of Ali, was founded and proclaimed its independent rule over Morocco. The Jews undertook a political rôle in the history of the subjection of Morocco to Idris, the founder of this dynasty. After he had conquered Tangier and Volubilis, he wished to induce the Jewish tribes, which were inclined to remain faithful to the calif of Bagdad, to join his army. To make them more pliant to his wishes he caused them to be attacked and robbed in some of their cities, as in Temesna, Chella, and Magada, whereupon the Jews of Tadla, Fazaz, and Shauwiyah joined Idris' army under their general Benjamin ben Joshaphat ben Abiezer. After the combined army had met with some successes, the Jews withdrew, because they were horrified at the spilling of blood among those of their own tribesmen who were hostile to Idris and also because they had been made suspicious by an officer in Idris' army who wished to revenge himself upon Idris for adultery committed with his wife. The victorious Idris, however, took revenge by again falling upon them in their cities. After an unsuccessful resistance they had to conclude a peace with him, according to which they were required to pay an annual capitation-tax and to provide twenty-four virgins annually for Idris' harem. Later traditions attribute even still greater indignities inflicted on the Jewesses of Morocco by the lust of Idris (Marcus Fischer, *l.c.* pp. 32 *et seq.*). Idris II., successor of Idris I., allowed the Jews to settle in a special quarter of his capital, Fez (founded 808), in return for a tax of 30,000 dinars; in one of the many versions of the narrative of the founding of the city a Jew is mentioned (see FEZ). Moreover, at the end of the seventh century, under Idris I., Jews could settle in different cities of the realm by paying the above-mentioned capitation-tax ("Rauḍ al-Ḳarṭas," translated by A. Beaumier: "Histoire des Souverains du Maghreb," p. 55, Paris, 1860).

Intellectual Activity.

The position of the Jews was on the whole favorable under the later Idrisids; under the Aghlabites, who overthrew the Idrisids in 986; under the Zirids, who drove out the Aghlabites; as also under the Almoravids, who, under Yusuf ibn Tashfin, seized the government in 1062 and who provided many Jews with new homes, through the foundation in 1062 of their new residential city Marrakesh (Morocco). Indeed, in the period from 900 to about 1150 an activity in the intellectual life of the Jewish communities may be traced in many Moroccan cities. The most important community was that of Fez, to which JUDAH IBN ḲURAISH sent an open letter in regard to the study of the Talmud, and with which the geonim Sherira and Hai ben Sherira carried on a halakic correspondence (Zunz, "Ritus," p. 53; comp. also Harkavy, "Teshubot ha-Ge'onim," No. 47, p. 24; No. 386, p. 200). Here in Fez the father of the gaon SAMUEL IBN ḤOFNI was active as a Talmud scholar and ab bet din (Zunz, *l.c.* p. 191; Steinschneider, "Hebr. Bibl." xx. 132). Here, in the tenth century, were born the philologists DUNASH BEN LABRAṬ and Judah ben David ḤAYYUJ (*c.* 950) and, in the year 1013, in a village near Fez, the halakist Isaac Alfasi; all these were educated in Fez. Here the writings of Saadia appear to have been studied; for two scholars of Fez—Abudani and David—brought thence Saadia's "Yeẓirah" commentary to Kairwan for Jacob ben Nissim (see "Orient, Lit." 1845, vi. 563), who had not previously known of the work. Segelmesa, like Fez, had an academy, whose rosh bet din at one time was Joseph ben Amram. The latter sent his learned pupils to one of the academies of Babylon in order to obtain legal decisions (see Harkavy, *l.c.* Nos. 68, 283, pp. 38 *et seq.*). It was also in Segelmesa that Solomon ben Nathan in the eleventh or twelfth century wrote his siddur in Arabic with a philosophical introduction (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 896–899), the dependence of which work upon that of Saadia leads to the conclusion that the latter's influence had taken root in Africa at an early period (Zunz, *l.c.* pp. 27–54). Abraham ibn Ezra in an elegy on the trials of the Jews in Spain and in the northern part of Africa appears to have extolled Segelmesa with good reason as a city of wise men and of Talmudic learning (Neubauer, in "Isr. Letterbode," vi. 32; Jacob Egers, "Divan des Abraham ibn Ezra," p. 69, No. 169, Berlin, 1886). In the same poem Dra'a (Drah) appears as a seat of Jewish learning, together with Ceuta and Mequinez. From Dra'a a certain Mar Dunash addressed halakic questions to Isaac Alfasi (see Harkavy, *l.c.* No. 443, p. 235). Harkavy remarks (*l.c.* p. 392) that if this Dunash is identical with the Dunash living in Seville, who is mentioned by Joseph ibn Migash, he, as well as Alfasi, must have emigrated from northern Africa to the south of Spain. The Jews of Morocco were of course chiefly Rabbinites, although in Dra'a and Fez there were a few Karaites (Neubauer, "Where Are the Ten Tribes?" in "J. Q. R." i. 110).

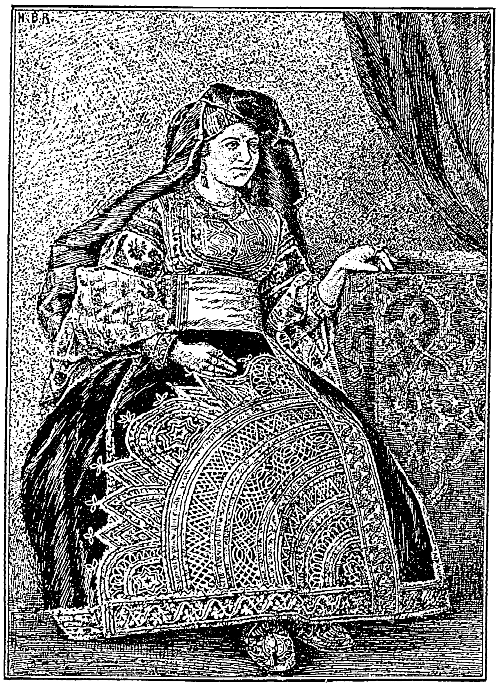

Moroccan Jewess.
(From a photograph.)

Under the Almohades.

The tolerance enjoyed by the tribute-paying Jews and Christians in the cities of Morocco came to an end under the intolerant dynasty of the stern Almohades, who came into power in 1146. Non-Mohammedans were to be tolerated no longer; Jews and Christians were compelled either to accept Islam or to leave the country. Here, as in other parts of northern Africa, many Jews who shrank from emigrating pretended to embrace Islam. Maimonides, who was staying in Fez with his father, is said to have written to the communities to comfort and encourage his brethren and fellow believers in this sore time of oppression (see Ibn Verga, "Shebeṭ Yehudah," ed. Wiener, p. 50). In the above-mentioned elegy of Abraham ibn Ezra, which appears to have been written at the commencement of the period of the Almohades, and which is found in a Yemen siddur among the ḳinot prescribed for the Ninth of Ab, the Moroccan cities Ceuta, Mequinez, Dra'a, Fez, and Segelmesa are especially emphasized as being exposed to great persecution. Joseph ha-Kohen ("'Emeḳ ha-Baka," ed. Wiener, p. 20) relates that no remnant of Israel was left from Tangier to Mehedia. Moreover, the later Almohades were no longer content with the repetition of a mere formula of belief in the unity of God and in the prophetic calling of Mohammed. Abu Yusuf Ya'ḳub al-Manṣur, the third Almohadic prince, suspecting the sincerity of the supposedly converted Jews, compelled them to wear distinguishing garments, with a very noticeable yellow cloth for a head-covering; from that time forward the clothing of the Jews formed an important subject in the legal regulations concerning them (see Badge). The reign of the Almohades on the whole (1146–1269) exercised a most disastrous and enduring influence on the position of the Moroccan Jews. Already branded externally, by their clothing, as unbelievers, they furthermore became the objects of universal scorn and of violent despotic caprice; and out of this condition they have not succeeded in raising themselves, even down to the present day.

Immigration of Spanish and Portuguese Jews.

After the Almohades the Merinids ruled in Morocco until they were overthrown by the Saadites in the fifteenth century. During the murderous scenes which were enacted in 1391 in Seville and were repeated in a large part of Spain and then across the sea in Majorca, the Spanish Jews were glad to seize the first opportunity to emigrate to the northern coast of Africa in order to escape the alternate evils, death or the acceptance of Christianity. A hundred years later, when the Jews were driven out of Spain (1492) and Portugal (1496), the sudden inroad upon Morocco and the whole of northern Africa was repeated on a very much larger scale. This unexpected flood of Spanish immigrants, which soon caused overcrowding in the larger cities of Morocco, aroused uneasiness both among the Mohammedans, who feared an increase in the price of necessities, and among the Jews already settled there, who had hitherto barely succeeded in gaining a livelihood by following handicrafts and in petty commerce. In addition to this unfriendly reception, the newcomers had to endure much from both great and small rulers eager for booty, as well as from the rough Moorish population (see Ibn Verga, *l.c.* pp. 185 *et seq.*). In Sale in 1442 many Jewesses were outraged; and in Alcazar-kebir the Jews were robbed of all they possessed. Many died of hunger or fell a prey to lions; some returned to Spain (*ib.* p. 226); most fled to Fez, where new trials awaited them. A terrible conflagration occurred in the Jewish quarter of that city, from which the historian of these events, Abraham ben Solomon of Torrutiel, then eleven years of age, escaped (see his "Sefer ha-Ḳabbalah" in Neubauer, "M. J. C." i. 112 *et seq.*). A famine broke out soon after the fire, during which more than 20,000 Jews died in and around Fez. Notwithstanding these untoward events, the secret Jews or Maranos who were left in Spain and Portugal and who were determined to remain true to their faith under all circumstances so little feared the dangers and trials of removing to a foreign country that Emanuel the Great, King of Portugal (1495–1521), felt obliged to forbid the Jews to emigrate, especially to territory under the dominion of the Moors, without express royal permission. This prohibition was contained in two ordinances dated respectively April 20 and April 24, 1499. Nevertheless with the aid of money and the exercise of shrewdness many Maranos succeeded in escaping to Africa. A certain Gonçalo of Loulé was heavily fined because he secretly transported Neo-Christians from Algarvé to Al-Araish on the coast of Morocco (Kayserling, "Gesch. der Juden in Portugal," pp. 143 *et seq.*, Berlin, 1865).

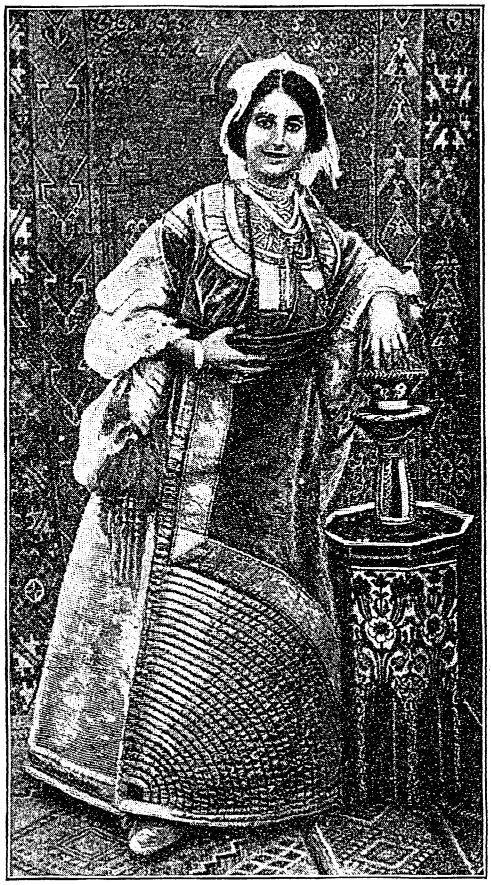

Jewess of Tangier, Morocco.
(From a photograph in the possession of Maurice Herrmann, New York.)

Relation of Portuguese Jews.

A new group of Maranos was brought to Morocco through the definite establishment of the Inquisition in Portugal under Pope Paul III. in 1536 (*ib.* p. 217). But in spite of all the suffering which Portugal had brought upon the Jews, there yet remained enough patriotism in the hearts of her rejected Jewish sons to cause them to help their former oppressors to preserve their old possessions on the Moroccan coast and to gain new ones. Through the strategy of a Jewish physician the Portuguese in 1508 succeeded in conquering the old seaport town of Saffee, which had a large number of Jewish inhabitants and which, chiefly through them, had become an important commercial center (*ib.* pp. 155 *et seq.*). Two years later the same city, upon the reconquest of which the Moors had been steadily intent, was besieged by a large Moorish army. Thereupon two Portuguese Jews, Isaac Bencemero and a certain Ismail, brought assistance to the besieged with two ships manned by coreligionists and equipped at their own cost (*ib.*; see Bencemero, Isaac). In Saffee the Jews were allowed to live as such by Emanuel's permission; also in Arzilla (after 1533), which had long been a Portuguese possession. In the quarrels which afterward took place between the Moors and the governors of Azamur (1526), Abraham ben Zamaira and Abraham Cazan, the most influential Jew in Azamur (1528), served the Portuguese as negotiators (*ib.* p. 161). The Jews Abraham and Samuel Cabeça of Morocco also had dealings with the Portuguese generals. When, in 1578, the young king Sebastian with almost his whole army met death, and Portugal saw the end of her glory, at Alcazar-kebir, the few nobles who remained were taken captive and sold to the Jews in Fez and Morocco. The Jews received the Portuguese knights, their former countrymen, into their houses very hospitably and let many of them go free on the promise that they would send back their ransom from Portugal (*ib.* p. 260). The numerous newly immigrated Jews, whose descendants have faithfully adhered to the, use of their Spanish dialect down to the present day, and who far surpassed the older Jewish inhabitants of Morocco in education and in intellectual acquirements, come into the foreground in the following period of the history of Judaism in Morocco. With their skill in European commerce, in arts and handicrafts, much of which had hitherto been unknown to the Moors, and with their wealth, they contributed largely to the great rise and development of the Moroccan kingdom under the sherifs of Tafilet, who began to rule in 1550 (see G. B. Ramusio in Leo Africanus, "The History and Description of Africa," ed. R. Brown, iii. 1004, London, 1896).

Messianic Hopes.

In the middle of the seventeenth century the Jews in Morocco were powerfully affected by the Messianic movement which Shabbethai Ẓebi had brought about especially in the Orient. In 1666 the coming of the Messiah was expected here as everywhere else in Israel. For several years the fast-day commemorating the destruction of Jerusalem was celebrated as a day of feasting. Prayer-houses were changed into drinking-saloons; all mourning was turned into joy. The warning written by Jacob Sasportas, who had been rabbi in Sale for some time, against the Messianic pretensions of Shabbethai Ẓebi was intercepted by Ibn Saadon, a zealous adherent of Shabbethai in Sale (Grätz, "Gesch." x. 231). The governor of Sale persecuted the Jews of that city because they too plainly showed their hopes in a speedy redemption (*ib.* p. 216), so that many were obliged to emigrate (Jacob Sasportas, "Ẓiẓat Nobel," p. 8b). But neither this expulsion nor the apostasy of Shabbethai Ẓebi to Islam appears to have influenced the Messianic beliefs of the Jews in Sale; for, as is related by a French traveler who left Paris July 31, 1670, to visit the "Caribbee Islands in America," but was taken captive and brought to Sale by two Moorish privateers, a Dutch ship from Amsterdam came to Sale while he was there, having on board Dutch Jews who proclaimed that the long-looked-for Messiah would be born in Holland at the beginning of the ensuing year (1672). "The Jews, hearing of this good news, made a second Feast of Tabernacles, and held a general rejoicing and treating for eight days together" (T. B. Teller, "The Travels of the Sieur Mouette in the Kingdom of Fez and Morocco," in "A New Collection of Voyages and Travels into Several Parts of the World," ii. 11).

Gate Leading to the Mellaḥ of Damnat, Morocco.
(From a photograph.)

This contemporary narrative gives the following account of the position of the Jews: "In every town they have a cheque [sheikh] or chief of their own, either chosen by them or appointed by the king; and this cheque raises the taxes which every house pays the king. They seldom go alone into the country, because the Arabs and barbarians generally cut the throats of Jews; and there is scarcely ever justice done to them in that country. If they talk much in their own defense before a governor—for every one pleads his own cause in Barbary without counselors or lawyers—he makes his guards buffet them. When they bury any of their number, the boys beat and throw stones at them, spit in their faces, and give them a thousand curses. Among themselves they exercise wonderful charity toward their poor, never suffering them to beg, their cheque taxing every family according to its ability to pay."

Under Muley Arshid and Muley Ismail.

This picture was drawn during the rule of Muley Arshid (Al-Rashid), with whom a new collateral line of the dynasty of the Alids, the Filali sherifs, had come to the throne. The Jews suffered much during the great conquests of Muley Arshid, who united the separate parts of Morocco into one single state, and wished to add to it all the northwestern lands of Africa. According to Chénier, when Arshid took the city of Morocco (1670), at the desire of the inhabitants he caused the Jewish councilor and governor of the ruling prince Abu Bekr, together with the latter and his whole family, to be publicly burned, in order to inspire terror among the Jews (Chénier, "Recherches Historiques sur les Maures et Histoire de l'Empire de Maroc," ii. 351, Paris, 1787). He also tore down the synagogues of the city, expelled many Jews from Sus, and on the whole treated them very tyrannically. His demands on the Jews in the way of taxes were enormous; he had them collected by Joshua ben Ḥamoshet, a rich Jew, to whom he was under obligations for various services and whom he appointed chief over the Jews. He even ordered the Jews to supply wine to the Christian slaves, as he found that it made them work better (Teller, *l.c.* p. 25). To-day the preparation, from figs, grapes, or dates, of the brandy used in the inns is still exclusively in the hands of the Jews.

Muley Arshid's successor was his brother Muley Ismail (1672), known as one of the most cruel of tyrants. On his accession he appointed his Jewish favorite and adviser Joseph Toledani, son of Daniel Toledani, Muley Arshid's councilor, to be his minister, in which capacity Joseph concluded a peace between Morocco and Holland. Under Ismail's rule the ruined synagogues were rebuilt. He oppressed the Jews with heavy taxes, and invented all kinds of devices for robbing his subjects. One day he threatened to compel them to accept Islam if their Messiah did not come within a definite time. The Jews understood the hint and satisfied his pious zeal with a very large sum of money (Chénier, "The Present State of the Empire of Morocco," i. 354, London, 1788; comp. Jost, "Gesch. der Israeliten," viii. 42 *et seq.*). The Jews, who served as tax-collectors on the whole coast, used to give Ismail yearly a golden riding-outfit as a "present," as an inducement to keep them in office, and a hen and a dozen chickens fashioned in gold as a tax for the whole Jewish community (Chénier, *l.c.* i. 326). Ismail had another way of securing money: for a certain sum he would sell to an aspirant for honors the position and wealth of one of his favorites. In one such transaction Maimaran, who was chief ruler over the Jews of the realm, feared a rival in Moses ibn 'Aṭṭar, and offered the sultan a certain sum for his head. Ismail then let Moses ibn 'Aṭṭar know how much had been offered for his head, whereupon Ibn 'Aṭṭar offered double the sum for the head of his opponent. The sultan took the money from both, called them fools, and reconciled them to each other, whereupon Ibn 'Aṭṭar married a daughter of Maimaran, and shared with him the Jewish rulership. The same Moses ibn 'Aṭṭar was Moorish plenipotentiary in the making of a compact with Great Britain in the year 1721.

Berber Jews from the Atlas Mountains.
(From a photograph.)

In the Eighteenth Century.

The condition of the Jews was unchanged under Muley Mohammed (1757–89), who distinguished himself by his attempt to introduce European culture into his kingdom. His eldest son, Muley Ali, governor of Fez, courageously opposed his father's suggestion to impose a tax upon that city in favor of his other brothers, which tax was to be paid by the Jewish community "since the Jews as unbelievers deserve no pity." He stated that the Jews of Fez were already so poor that they were unable to bear the present tax and that he was not willing to increase still further their excessive misery (Chénier, *l.c.* ii. 341). His minister was the Jew Elijah ha-Levi, who had at one time fallen into disgrace and had been given as a slave to a smuggler of Tunis, but had been restored to favor (Jost, *l.c.* viii. 45). The accession to the throne of Muley Yazid, on the death of Sidi Mohammed (1789), led to a terrible massacre of the Moroccan Jews, they having refused him their support in his fight with his brother for the succession. As a punishment the richer Jews of Tetuan, at his entry into the city, were tied to the tails of horses and dragged through the city. Here and in the city of Morocco many were killed in other ways or robbed, and Jewesses were outraged. The Spanish consul, Solomon Ḥazzan, was executed for alleged treachery, and the Jews of Tangier, Arzilla, and Alcazar were condemned to pay a large sum of money. Elijah, the minister of the former king, who had always opposed Yazid in the council, quickly embraced Islam to avoid having his head cut off; but he died soon after, tormented with bitter remorse for this change of religion. The cruelty of the persecutors reached its climax in Fez. In Rabat also, as in Mequinez (where a certain R. Mordecai died as a martyr to his faith), the Jews were ill-treated. In Mogador strife arose between the Jews and the city judge on the one hand, and the Moorish citizens on the other; the dispute was over the question of Jewish garb. Finally the Jews were ordered to pay 100,000 piasters and three shiploads of gunpowder; and most of them were arrested and beaten daily until the payment was made. Many fled beforehand to Gibraltar or other places; some died as martyrs; and some accepted Islam (Jost, *l.c.* viii. 44 *et seq.*). The sanguinary events of the year 1790 have been poetically described in two ḳinot for the Ninth of Ab, by Jacob ben Joseph al-Maliḥ and by David ben Aaron ibn Ḥusain (see D. Kaufmann in "Z. D. M. G." l. 238 *et seq.*; "R. E. J." xxxvii. 120 *et seq.*).

From the second half of this century various accounts of travels exist which give information concerning the external position of the Jews. Chénier, for example (*l.c.* i. 157), describes them as follows:

> "The Jews possess neither lands nor gardens, nor can they enjoy their fruits in tranquillity. They must wear only black, and are obliged when they pass near mosques, or through streets in which there are sanctuaries, to walk barefoot. The lowest among the Moors imagines he has a right to ill-treat a Jew, nor dares the latter defend himself, because the Koran, and the judge are always in favor of the Mohammedan. Notwithstanding this state of oppression, the Jews have many advantages over the Moors: they better understand the spirit of trade; they act as agents and brokers, and they profit by their own cunning and by the ignorance of the Moors. In their commercial bargains many of them buy up the commodities of the country to sell again. Some have European correspondents; others are mechanics, such as goldsmiths, tailors, gunsmiths, millers, and masons. More industrious and artful, and better informed than the Moors, the Jews are employed by the emperor

in receiving the customs, in coining money, and in all affairs and intercourse which the monarch has with the European merchants, as well as in all his negotiations with the various European governments."

Jewish Statesmen.

There were, indeed, quite a number of such Jewish officials, negotiators, treasurers, councilors, and administrators at the Moroccan court, whom the European is inclined to call "ministers," but whom in reality the ruler used merely as intermediaries in extorting money from the people, and dismissed as soon as their usefulness in this direction was at an end. They were especially Jews from Spain, whose wealth, education, and statesmanship paved their way to the court here, as formerly in Spain. One of the first of such ministers was Shumel al-Barensi, at the beginning of the sixteenth century in Fez, who opened the "state career" to a long succession of coreligionists ending in the nineteenth century with Masado ben Leaho, prime minister and representative councilor of the emperor in foreign affairs. It would be erroneous to suppose that these Jewish dignitaries of the state succeeded in raising the position and the influence of their fellow believers, or that they even attempted to do so. They were usually very glad if they themselves were able to remain in office to the end of their lives.

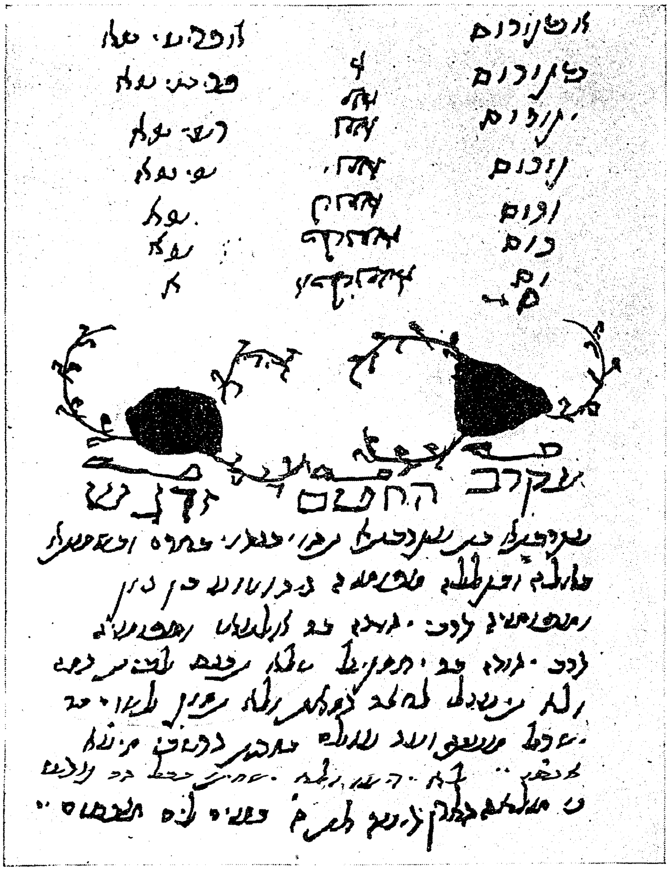

Cabalistic Charm Against Scorpions Used by Moroccan Jews.

(From Leared, "Morocco and the Moors.")

Moroccan Jews were employed also as ambassadors to foreign courts, *e.g.*, at the beginning of the seventeenth century Pacheco in the Netherlands; Shumel al-Farrashi at the same place in 1610; after 1675 Joseph Toledani, who, as stated above, concluded peace with Holland; his son Ḥayyim in England in 1750; a Jew in Denmark; in 1780 Jacob ben Abraham Benider, sent as minister from Morocco to King George III.; in 1794 a Jew named Sumbal and in 1828 Meïr Cohen Macnin, sent as Moroccan ambassadors to the English court (Picciotti, "Sketches of Anglo-Jewish History," p. 173, London, 1875; Meakin, "The Moors," London, 1902).

In the Nineteenth Century.

The nineteenth century, which brought emancipation to the Jews of most lands, left those of Morocco on the whole in their old state of sad monotony and stagnation. Every new war in which Morocco became involved in that century with any foreign country sacrificed the Jews of one district or another of the sultanate to the general depression and discontent which an unsuccessful war usually calls forth in political and commercial life. The war with France in 1844 brought new misery and ill treatment upon the Moroccan Jews, especially upon those of Mogador (Jost, "Neuere Gesch. der Israeliten," ii. 220, Berlin, 1846). When the war with Spain broke out (Sept. 22, 1859) the Moors had nothing more fitting to do than to plunder the houses of friendly Jewish families in Tetuan (H. Iliowizi, "Through Morocco to Minnesota," 1888, p. 49). Most of the Jews saved their lives only by flight; about 400 were killed. A like result followed the conflict with Spain in 1853 in consequence of the violent acts of the cliff-dwellers in Melilla. In the year 1863 Sir Moses Montefiore and the Board of Deputies of British Jews received a telegram from Morocco asking for help for nine or ten Jews who were imprisoned at Saffee on suspicion of having killed a Spaniard. Two others, although innocent, had already been executed at the instigation of the Spanish consul; one of them publicly in Tangier, the other at Saffee. Thereupon Sir Moses, supported by the English government, undertook a journey to Morocco to demand the liberation of the imprisoned Jews and, as he said in a letter to the sultan, to

Montefiore's Journey to Morocco.

move the latter "to give the most positive orders that the Jews and Christians, dwelling in all parts of Your Majesty's dominions, shall be perfectly protected, and that no person shall molest them in any manner whatsoever in anything which concerns their safety and tranquillity; and that they may be placed in the enjoyment of the same advantages as all other subjects of Your Majesty," etc. Montefiore was successful in both attempts. The prisoners were liberated; and on Feb. 15, 1864, the sultan published an edict granting equal rights of justice to the Jews ("Diaries of Sir Moses and Lady Montefiore," ii. 145 *et seq.*, London, 1890; see also the account of the journey by Dr. Thomas Hodgkin, the physician who accompanied Montefiore, entitled "Narrative of a Journey to Morocco," London, 1866). This edict of emancipation was confirmed by Mohammed's son and successor, Muley Ḥasan (1873), on his accession to the throne, and again on Sept. 18, 1880, after the conference in Madrid. Such edicts and promises of a similar nature made from time to time to the Alliance Israélite Universelle, even if they are seriously intended, are, however, absolutely useless, since they are not carried into effect by the local magistrates, and if they were they would cause the old, deeply rooted hatred of the fanatical population to burst forth into flames. Thus, for example, the sultan Sulaiman (1795–1822) decreed that the Jews of Fez might wear shoes; but so many Jews were killed in broad daylight in the streets of that city that they themselves asked the sultan to repeal the edict. According to a statistical report of the Alliance Israélite Universelle for the years 1864–80 no less than 307 Jews were murdered in the city and district of Morocco, which crimes, although brought to the attention of the magistracy upon every occasion, remained unpunished (see "Bulletin de l'Alliance Israélite Universelle," No. 2, p. 17, Paris, 1880). The ideas of law and justice which make such conditions possible are expressed in the Moroccan proverb, "One may kill as many as seven Jews without being punished."

Dangers of the Jewish Position.

A change of ruler in Morocco has always meant a time of great danger to the Jews. Even at the latest of such changes, on the death of Muley Ḥasan, who had been very considerate toward Jews, disturbances broke out in the interior which more than once greatly endangered the lives of the Jews. Many wholesale murders and plunderings of the Jews have followed upon their support of an unsuccessful pretender to the throne or upon some other lack of political foresight. An equally decisive influence in the passive character of the history of the Moroccan Jews is exerted by the conflagrations, famines, and epidemics which claim their numerous victims in every decade, and against which the inhabitants, waiting in fatalistic inactivity, have not yet thought of opposing organized preventive measures. In Fez alone 65,000 persons succumbed during the latest visitation of the plague, in 1799. On such occasions the Moslem condescends to ask the Jewish rabbi to pray in public; Jews and Moslems then go together through the streets, calling on God to spare their lives. Like common needs, so also common superstitions bind Jews and Moors together. In the mountains of Ashron is a Jewish saint to whose sanctuary on the summit of a steep peak infertile women of both races make pilgrimages, inflicting self-castigation the while (Chénier, *l.c.* i. 154). In other respects such a thing as peaceful, social intercourse does not seem to exist between Moslems and Jews in Morocco; and the hatred of the former toward the latter has been handed down through generations in many legal limitations, the principal ones of which Edmund de Amicis ("Morocco, Its People and Places," p. 248) enumerates thus:

> "They can not bear witness before a judge, and must prostrate themselves on the ground before any tribunal; they can not possess lands or houses outside their own quarter; they must not raise their hands against a Mussulman, even in self-defense, except in the case of being assaulted under their own roofs; they can only wear dark colors; they must carry their dead to the cemetery at a run; they must ask the Sultan's leave to marry; they must be within their own quarter at sunset; they must pay the Moorish guard who stands sentinel at the gates of the Mellah; and they must present rich gifts to the Sultan on the four great festivals of Islam, and on every occasion of birth or matrimony in the imperial family."

System of Naturalization and Protection.

A certain number of Jews are excepted from these numerous restrictions, namely: (1) those who have become naturalized by residence in European states and as citizens of those states stand under the protection of their embassies; (2) those who are agents of European officials and merchants and hence stand under the protection of the government to which the latter belong. It is interesting to note that it was the above-mentioned Moses ibn 'Aṭṭar, the favorite of Muley Ismail, who, in the contract concluded by him with England in 1721, laid the foundation for the system of protection which not only became the basis of all peaceful intercourse between the European states and Morocco, but meant for some Jews the only possibility of an existence secure against the unjust laws of the land, and for all the hope of an improvement in their position. France also acquired by contract the right of protection in 1767. In 1860 there were 103 Jews among 463 persons who were under the protection of some foreign government; the distribution according to countries being as follows ("Bulletin de l'Alliance Israélite Universelle," 1880, i. 32):

Country.	Number Protected.	Number of Jews.	Country.	Number Protected.	Number of Jews.
Austria-Hungary.	10	6	Italy............	85	36
Belgium.........	9	2	Netherlands......	2	0
Brazil..........	2	0	Portugal.........	59	0
Denmark.........	4	4	Spain............	120	0
France..........	100	25	United States....	42	26
Germany.........	30	4			
			Total........	463	103

The naturalization and protection of Jews by foreign states is a thorn in the flesh to the Moroccan government. It tries to prevent the former by putting great difficulties in the way of Jewish emigration, especially in the case of Jewish women, and it seeks to evade the latter by simply paying no attention to it; so that the Madrid Conference (in 1888) had to deal with the question of protected Jews. Moreover, the Moroccan government indemnifies itself for this restriction of its despotism in the case of Jews living on the coast by its treatment of Jews in the interior; and the number of the former could not be increased without the greatest danger to the latter.

There is yet another way for the Jews to escape restrictions, and that is by embracing Islam. Jewish criminals and those suspected of offenses of any sort have from ancient times endeavored to escape punishment in this way. Sometimes such converts have attained honorable positions. But even to-day marriages of Moors with them are avoided; and in other respects they are viewed with suspicion, and exist as a separate class. Moreover, the Moor allows no jesting in regard to the acceptance of Islam. If a Jew in jest exchanges his black shoes for yellow ones, he is regarded as converted. Disavowal is of no avail. For example, in 1820 a drunken Jew entered a mosque and was persuaded to acknowledge the Prophet. The next day, having become sober, he repented his deed and went to the governor to explain the matter to him. The sultan was informed of the Jew's recantation, and immediately came his answer per courier: "On the arrival of the courier behead the Jew and send his head to me." Half an hour after the messenger's arrival the head of the Jew was in a leathern pouch on its way to court (Meakin, in "J. Q. R." iv. 376; see also Fleischer in "Z. D. M. G." xviii. 329).

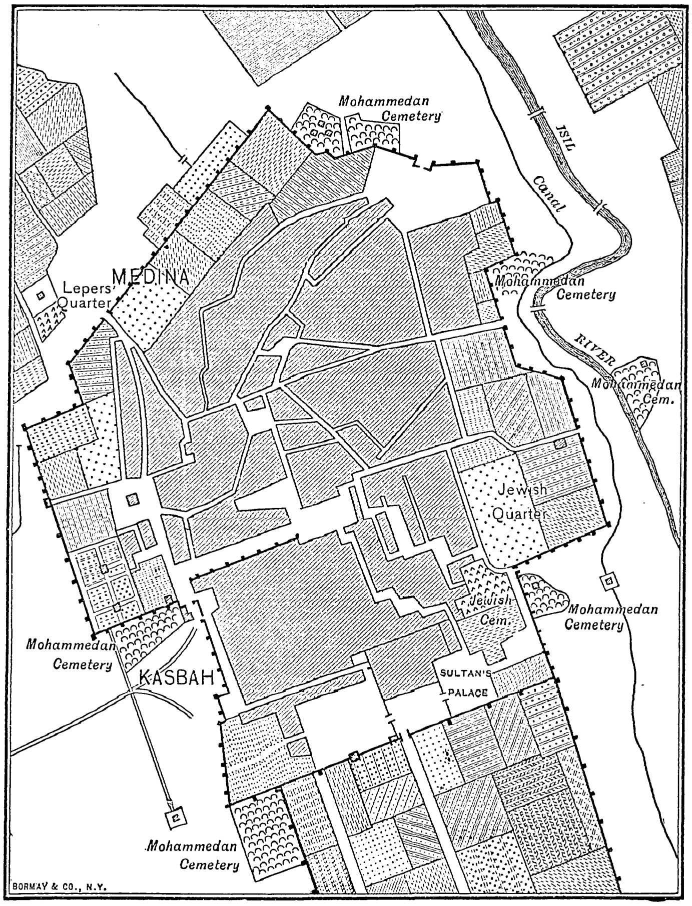

Plan of the Modern City of Morocco Showing Location of Jewish Quarter.

Intellectual Condition.

Concerning the intellectual life of the Moroccan Jews Samuel Romanelli, a merchant and an acute observer who traveled in Morocco in 1790, and who in 1792 published in Berlin an instructive description of his journey under the title "Massa' ba-'Arab" declares of the Jews that the lack of books and of information concerning the outer world has sunk their minds in a swamp of folly and childishness so that they regard everything which is new and unknown to them as a marvel. He remarks: "The sciences appear monstrous to them; and their ignorance takes pleasure in the statement that science has driven many into heretical confusion. In short, the manly strength of the wise men has been conquered, and they have become weak-minded women" (part ii., Appendix; Winter and Wünsche, "Die Jüdische Litteratur," iii. 463). It is true that the many seeds of intelligence and learning which were transplanted thither from Spain and Portugal after the end of the fourteenth century found no suitable soil. Although the incoming rabbis elevated the cities of Fez, Mequinez, and Rabat to centers of Jewish learning, they produced only what was mediocre, following the old, beaten path of Biblical and Talmudic exegesis—Halakah and homiletics.

Leading Families.

The most important of the immigrant families of scholars were the following: (1) The Azulais in Fez, especially the cabalistic writer Abraham Azulai (born here 1570), who in consequence of political disturbances emigrated to Palestine, and whose cabalistic work "Ḥesed le-Abraham" (Amsterdam, 1685) contains interesting information concerning the condition of the Moroccan Jewry; the rabbi of the same name, Abraham Azulai, known as a worker of miracles (born in Morocco; died 1745); and the learned Ḥayyim Joseph David Azulai, who resided in Morocco for some time in 1773 (comp. Jew. Encyc. ii. 375 *et seq.*). (2) The 'Aṭṭar family, which existed from the fourteenth to the eighteenth century; it had numerous representatives in Morocco, such as Abraham ben Jacob, cabalist and Talmudist at the beginning of the seventeenth century; Judah ben Jacob (1670–1740), rabbi in Fez, jointly with Abraham ibn Danan, Ḥayyim David Serero, Samuel ibn Zimrah, Meïr Ẓaba‘, Jacob ibn Ẓur, and others; Ḥayyim, rabbi of Sale toward the end of the seventeenth century, who, on account of a rebellion, went to Mequinez; Ḥayyim's equally learned son Moses, born in Mequinez, and probably identical with the above-mentioned statesman in the service of Muley Ismail; his son Ḥayyim ben Moses (born in Sale 1696; died in Jerusalem 1743), one of the most important exegetical writers and rabbis of Morocco; Shem-Ṭob ibn ‘Aṭṭar, Talmudist and philanthropist; died in Fez 1700; his son Moses, father-in-law of Ḥayyim ben Moses ibn ‘Aṭṭar; distinguished for his philanthropy as well as for his learning; founder of schools for poor children in Fez, which he supported out of his own means (see Jew. Encyc. ii. 290 *et seq.*). Finally should be mentioned Jacob ibn ‘Aṭṭar, secretary of Mohammed X., and who knew English, French, Spanish, and Italian (Meakin, *l.c.*). Related to the ‘Aṭṭars was (3) the De Avila family, which had likewise come to Morocco from Spain. Its most important representatives were: Moses ben Isaac (a rich philanthropist who at the end of the seventeenth century founded a yeshibah in Mequinez for Ḥayyim ibn ‘Aṭṭar, who had come from Sale; many rabbis studied at this institution); his son Samuel (b. 1687; succeeded his father as rabbi in Mequinez; later, in consequence of a Jewish expulsion, he went to Sale; he was the author of "Ozen Shemuel" [Amsterdam, 1725], a collection of sermons, and of funeral orations which contain biographical material concerning some of his Moroccan contemporaries); Eliezer ben Samuel (1714–61), rabbi in Rabat and author of rabbinical works; Samuel ben Solomon, Talmudist in the eighteenth century, author of novellæ.

Scholars and Rabbis.

Other scholars and rabbis who deserve mention are: Samuel Ẓarfati (d. 1713); Elijah Ẓarfati, ab bet din and rabbi of Fez, and author of decisions; Shem-Ṭob Gabbai, pupil of Ḥayyim ibn ‘Aṭṭar in Jerusalem; Jacob ibn Ẓur, author of "‘Et Sofer"; Samuel ibn al-Baz, rabbi in Fez, and author of "‘Oz we-Hadar," a commentary on ‘Abodah Zarah, etc. (see Azulai, "Shem ha-Gedolim," *passim*).

According to Iliowizi (*l.c.* p. 50), the Tetuan Jews claim the following authors as natives of their city: Isaac ben Hananiah Arobas, author of "Emet we-Emunah" (Venice, 1672), on the 613 commandments and prohibitions, on the thirteen articles of faith, on the liturgy, etc. (Benjacob, "Oẓar ha-Sefarim," p. 44—also translated into Italian; Ḥasdai Almosnino, rabbi of Tetuan, author of "Mishmeret ha-Ḳodesh" (Leghorn, 1825), supercommentary on Rashi's commentary on the Pentateuch, and of "Ḥesed El" (*ib.* 1826), notes on the Bible and Talmud (Benjacob, *l.c.* p. 379); Menahem Attia, author of "Ner ha-Ma‘arabi," sermons (in MS.); Jacob Ben-Malka, author of "Sefer ha-Ma‘arabi," responsa; Isaac Bengnalid, author of "Wa-Yomer Yiẓḥaḳ" (in MS.); Jacob Ḥalfon, who wrote "Neged Melakim" and "Yanuḳa debe Rab" (both in MS.); I. Marracho, cabalist, who wrote on the Zohar (in MS.). There lived besides in Tetuan the Coriat family, the chief representatives of which were Judah, known as the author of "Ma‘or wa-Shemesh" (Leghorn, 1838), and who lived at the beginning of the eighteenth century, and Abraham, the author of "Zeh Sefer Zekut Abot" (Leghorn, 1813), a collection of responsa (see Jew. Encyc. iv. 273), which contains interesting material concerning the religious life of the Jews of Morocco. Abraham was the author of a collection of sermons also.

Education.

At present the Bible and Talmud are studied in the ḥadarim and yeshibot; the Jews of Morocco, however, are more occupied with the Cabala; many earn their livings only by writing amulets. The Alliance Israélite Universelle has tried to pave the way for French civilization among the Jews by founding schools in Fez (1883), Mogador (1888), Tangier (1864), Tetuan (1862), and Casa Blanca (1897). The establishment of girls' schools in Tangier (1879), Tetuan (1868 and 1897), and Mogador, by the Alliance Israélite Universelle and the Anglo-Jewish Association, gives a clear insight into the most necessary educational needs of the Jewish population of Morocco. The Moroccan Jewesses are generally uneducated, being, as a rule, unable either to read or to write; they are described as being childish and fond of ornaments. On the other hand, they are distinguished for their unusual beauty, this being perhaps the only point upon which all travelers are agreed. The most beautiful Jewesses are said to live in Mequinez, so that a woman of extraordinary beauty is termed "Meḳnasiyyah" (E. Réclus, "Nouvelle Géographie Universelle," p. 697, Paris, 1886). E. de Amicis (*l.c.* p. 19) describes the beauty of the Moroccan Jewesses thus: "The beauty of the Jewesses of Morocco has a character of its own, unknown in other countries. It is an opulent and splendid beauty, with large black eyes, broad, low forehead, full red lips, and statuesque form." The Jewesses of Morocco have been suspected by Chénier and, after him, by other travelers of not being very conscientious in regard to womanly virtue. A more careful investigation, however, shows that this aspersion is unfounded (see Horowitz, *l.c.* p. 53).

The Jews of Morocco are pious and faithful to the Law, but are very superstitious. Their ritual is substantially Sephardic, although they have many peculiar customs, concerning which Benjamin II. has given a detailed account in his book of travels, "Mass'e Yisrael" (pp. 124 *et seq.*, Lyck, 1859; comp. Zunz, "Ritus," pp. 53 *et seq.*). The most remarkable of these is the custom, still prevalent, of employing professional mourning-women to sing the old lamentations (ḳinot) in case of death, just as their mourning ceremonies in general still bear the stamp of barbaric wildness and originality.

Statistics.

In the interior of the country several districts (*e.g.*, of the Berber tribes Beni Metir, Beni Megild, Beni Wagha'in, A'it Yusi, Zemmur Shilh, and Za'ir) are said to have no Jewish inhabitants. Likewise the sacred city of Zarhon is forbidden to Jews as to all non-Moslems (Meakin, in "J. Q. R." iv. 378 *et seq.*). A list of

Hebrew settlements and the rivers upon which they were situated was made at Mequinez in 1728, with the purpose of definitely establishing their Hebrew orthography for use in Jewish divorce documents. This was published from a manuscript by Neubauer in "R. E. J." v. 249, and was translated by M. Schwab (*ib.* xxxv. 306). It gives a large number of cities which were then inhabited by Jews. Excepting in Tangier, Arzilla, Casa Blanca, Mazagan, and Saffee, the Jews live exclusively in their Mellah, or Jews' quarter.

To determine the number of Jewish inhabitants in a land where no statistics are kept and where wide stretches of territory are wholly unexplored is extremely difficult, and any estimate must rest upon the hazardous calculations of travelers. The total population is variously reckoned from 5,000,000 to 10,000,000. Chénier, who after 1767 lived for several years as French consul in Morocco, estimated the Jewish population at one-twelfth of its former number, which, according to his calculation, amounted to about 30,000 families, or 150,000 souls; that is to say, he placed it at 12,500 persons (the great decrease he attributed to emigration and conversion to Islam, due at least in part to persecutions). Estimates of the present number of Jews vary from 30,000 to 350,000. Gräberg di Hemsö ("Il Specchio . . . dell' Imperio di Marocco," Genoa, 1834) gives 339,500; Alexander ("The Jews," p. 17), 340,000; Horowitz ("Marokko"), 250,000; Maltzan ("Drei Jahre im Nordwesten von Africa," iv. 17), 200,000; "The Statesman's Year Book" (1904), 150,000; "Bulletin de l'Alliance Israélite Universelle" (1880, p. 31) and the Geographical Society of Marseilles ("Bulletin," 1885) give 100,000; Rohlfs (in A. Petermann's "Mittheilungen," p. 212, Gotha, 1883) has 62,800; *idem*, according to the statement of Reclus ("Nouvelle Géographie Universelle," p. 698, Paris, 1886), gives about 30,000. This last number is probably nearest the truth.

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J. M. Sc.

Moroccan Jews Apt Linguists.

The Moroccan Jews are divided into two distinct classes: (1) the descendants of the first settlers (of whose arrival nothing certain is known), who reside chiefly in the Atlas and hilly districts; and (2) the descendants of those who at a later period took refuge in Morocco when they fled from Spain and Portugal. These absorbed their coreligionists upon the coast, and have formed there a progressive colony, amenable to European influences and many of them speaking Spanish, while those of the interior, whose mother tongue is Berber, reject all modern ideas and scorn Western education, even when offered to them by the Alliance Israélite Universelle, which maintains excellent schools on the coast and in Fez. All of them speak a corrupt Arabic, since trade brings them in contact with both races, but they write it in Hebrew characters. The proportion who speak both Berber and Spanish is very small indeed; but, as elsewhere, the Jews of the ports have shown themselves apt linguists, and many have mastered both English and French; the facilities afforded by the schools have led to a great proficiency in the latter language.

Under these circumstances the Jews have risen to important positions in the business world, as also in the employment of the foreign legations and consulates. In Mogador the principal trade has fallen into their hands; and there is probably no business concern in the country with which they are not connected through some position or other. Two families have made themselves so useful to France and Great Britain respectively that the citizenship of those countries has been secured to them by treaty. Many others enjoy the protection from Moorish injustice which foreign service secures, either as official employees or as the brokers ("semsars") of mercantile houses, of whom the native authorities recognize two for each wholesale firm in each town. These positions are so much sought after, on account of the immunity from unjust exactions which they assure to their holders, that they are as frequently bought as filled for business purposes—a system fraught with gross abuses and anomalies.

Indignities to Jews.

Nowhere in Morocco without such protection does the Jew receive common justice. From the cradle to the grave he is despised and vituperated, an apology being necessary even for an allusion to him in polite society. Every possible indignity is heaped upon him, and he enjoys neither social nor civil equality with his neighbors; they tolerate him only because he renders himself indispensable, and knows how, under the most unfavorable of circumstances, to amass wealth, which he is always ready to put out at exorbitant interest, and of which he may be ultimately despoiled by powerful officials. He is known as a "dhimmi" (plural, "dhimmiyyah"), or tributary, since he is only tolerated on that basis, and special contributions are wrung from him on every possible occasion.

The Mellah.

In most of the towns of Morocco the Jews are forced to congregate in the Mellah = "place of salt"—sometimes called in derision "Massus" = "saltless"—in which they are confined at night by gates beyond which many of the women never pass. Those Jews who do so must needs walk barefoot, even riding being forbidden to them within the walls. Certain streets approaching mosques and shrines are interdicted altogether. Outside the walls Jews may ride any animals but horses, which are considered far too noble for such despised individuals. In order that they may never be mistaken for their "betters," a dark-colored gabardine, with black skull-cap and slippers, is compulsory for the men. The women, however, may dress as they like, which in some cities means, in the streets, placing a sheet over their heads to hide their faces in the Moorish fashion, and in others following closely the style adopted by their neighbors when indoors.

In the Atlas district, if a village has not a Jewish quarter, there is generally a companion village at a stone's throw and devoted to the "tributaries," who are the pedlers, the craftsmen, and the muleteers, if not the farriers, of the district. The condition of the Jews of such villages is even worse than of those in the towns; for it lies between that of serfs and that of slaves. Some are under the binding protection of the local sheik; others pertain to private individuals, who have practically the right to sell them. They are not only compelled to do much without payment, but are imposed upon at every turn. They may not marry or remove their families till they have received permission from their so-called protectors; and without this protection they would not be safe for a day. Yet a few dollars has sometimes been considered sufficient blood-money for one of these unfortunates. On the other hand, outsiders are permitted to do them no injury, which would be considered as inflicted upon their protector ("kasi"), who makes the duty of avenging such injury a point of honor. Disputes of this nature between powerful men lead frequently to intertribal quarrels.

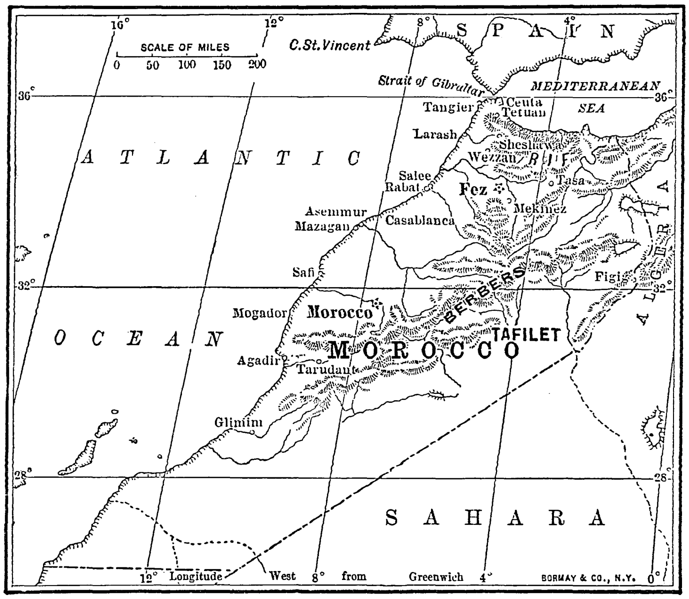

Map of Morocco Showing Chief Towns Where Jews Reside.

Jews as Serfs.

In traveling it is sufficient for the protégé, to insure his safety, to bear some article belonging to his master, written documents being scarce, with few to understand them. Yet there are districts in the Atlas where the Jews are forced to go armed, and to take part in the tribal fights. The treatment of individual serfs depends entirely upon the temper or pleasure of their masters, for their chances of redress for injury are practically nil; so that their position is in some respects even worse than that of the negro slaves, who, being Mohammedans, may benefit at law from certain rights denied to those who spurn their prophet. Centuries of this oppression have naturally had a very deleterious effect upon the characters of the victims, who are cringing, cowardly creatures, never daring to answer back, and seldom even standing erect—a people demanding the utmost pity.

Synagogues Are Neglected.

The synagogues are for the most part despicable, dirty, poor, and neglected, but not more so than the dwellings of the worshipers, which reek with impurities and are generally tumble-down and poverty-stricken, except in the case of more or less protected city families. Many of the synagogues are only private houses fitted up for purposes of worship, and the scrolls of the Law are the only articles of value on the premises. Light is supplied by the rudest of oil-lamps or a wick floating in a large tumbler of water. Frequently even the women's gallery is absent, and the house of prayer serves also as a store, a living-room, and even a place of business. The teaching of youths is conducted there or in the street in a primitive manner by meanly clad rabbis, whose learning is of the shallowest, but who eke out a living as shoḥeṭim and mohelim.

The morals of these people, save in the matter of drunkenness, are certainly above those of their Moslem neighbors, and in consequence they are remarkably free from the diseases which their neighbors bring upon themselves. This is to some extent accounted for by the almost equally prejudicial system of child marriages which prevails in the interior, where they usually take place at the ages of six to eight. The little bride comes home to the house of her husband's parents, and her changed condition is made known by the kerchief with which henceforth her hair must be hidden. At twelve she may become a mother; but her husband, usually her senior by a few years, may by this time have become tired of her, and, if he can afford it, may put her away and take another. Bigamy is not common; and the descendants of the families expelled from Spain permit it only when the first wife consents.

D. B. M.

MOROSINI, GIULIO (SAMUEL BEN NAḤMIAS B. DAVID B. ISAAC B. DAVID BA'AL TESHUBAH): Italian convert from Judaism to Christianity; born at Venice 1612; died in 1687. He was descended from a wealthy family which traced its ancestry back to Nehemiah. His great-grandfather left Spain on the expulsion of the Jews by Ferdinand the Catholic, and went successively to Albania and Salonica. His grandfather Isaac later settled in Venice; and the boy Samuel was a pupil of the rabbi of that city, Leon of Modena. In 1649 Samuel was present at a disputation held in Venice between two Jews (one of whom had become a Christian) and relating to the "seventy weeks" of Daniel. He then, together with his brother Joseph, decided to embrace Christianity, and was baptized Nov. 22 of the same year, his godfather being Angelo Morosini, whose name he took. His wife refused to change her faith.

Samuel went to Rome under Alexander VII., intending to become a Capuchin monk, but was dissuaded by the pope. Clement IX. appointed him Hebrew "scrittore" of the Vatican Library; and he taught that language in the Propaganda. He was the author of a work entitled "Dereḳ Emunah" (Rome, 1683). It has as frontispiece a portrait of the author at the age of seventy-two, and is preceded by a sketch of his life.

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T. I. G.

MORPURGO: Austro-Italian family, originally from Marburg, Styria.

Carlo Morpurgo: Italian writer; born June 20, 1841, at Cairo, Egypt. He has published the following works: "Mosaico Poetico"; "Caio Marzio Coriolano"; "Scene Romane"; "Un Incontro Fatale."

BIBLIOGRAPHY: De Gubernatis, *Dizionario.*

Emilio Morpurgo: Italian economist and deputy; secretary-general in the Ministry of Agriculture; born at Padua in 1836; died there Feb. 15, 1885. Of his works the following deserve special mention: "Saggi Statistici ed Economici sul Veneto"; "La Statistica e le Scienze Sociale"; "Il Dazio sul Macinato"; "L'Istruzione Tecnica in Italia"; "La Legislazione Rurale"; "La Finanza"; "Marco Forscarini e la Repubblica Venezia nel Secolo XVIII."; "La Democrazia e la Scuola."

BIBLIOGRAPHY: *Il Vessillo Israelitico*, 1885, p. 85.

Giuseppe Lazzaro Morpurgo: Italian economist; born at Triest in 1762; died there Aug. 11, 1835. He founded in Triest the first Austrian life-insurance company, under the name "Assecurazioni Generali," now one of the greatest insurance companies of the world. He wrote Hebrew poetry of some merit, and took, as president of the Jewish community of Triest, an active part in Jewish affairs.

Rahel Morpurgo: Italian poetess; cousin of S. D. Luzzatto; born at Triest in 1790; died there Sept., 1871. At the age of twelve she was able to read in Hebrew Baḥya's "Ḥobot ha-Lebabot," and at fourteen the Talmud. At the age of eighteen she began to write poetry. A complete collection of her Hebrew poems and letters was edited by Vittorio Castiglione under the title "'Ugab Raḥel" (Cracow, 1890), on the occasion of the centenary of her birth.

S. V. C.

MORPURGO, SAMSON BEN JOSHUA MOSES: Italian rabbi, physician, and liturgist; born at Gradiska, Austria, in 1681; died at Ancona April 12, 1740. When a boy of seven he was taken by his father to Venice, where he received his elementary education. He then studied in the University of Padua, and graduated as doctor of medicine. In 1704 Morpurgo published in Venice his "'Eẓ ha-Da'at," a philosophical commentary on Jedaiah Bedersi's "Beḥinat ha-'Olam." At the end of this work was printed a satire upon the cabalists by Jacob Frances, on account of which Morpurgo was persecuted by the rabbis of Padua. At the same time he devoted himself to the study of the Talmud and rabbinics, and in 1709 he obtained a rabbi's diploma from Leon Briel, chief rabbi of Mantua (Preface to Morpurgo's "Shemesh Ẓedaḳah"). Soon afterward he was associated in the rabbinate of Ancona with Joseph Fiametta, whose son-in-law he subsequently became. After Fiametta's death (1721) Morpurgo was sole rabbi of Ancona; and he continued in office till his death.

Morpurgo enjoyed much consideration as a distinguished rabbi; his objections to certain rabbinical decrees are to be found in De Rossi, "Bibliotheca Antichristiana," p. 63; and an approbation of his, of 1716, was inserted by Lampronti in his "Paḥad Yiẓḥaḳ," i. 35b, *s.v.* אונס. He corresponded with Abraham Segre and Moses Ḥagiz concerning Moses Ḥayyim Luzzatto (see "Kerem Ḥemed," iii. 149). Morpurgo proved a skilful physician during an epidemic of influenza at Ancona in 1730; and in recognition of his services he was presented with a testimonial by Benedict IV., who was Archbishop of Ancona.

Morpurgo left a number of responsa on the four parts of the Shulḥan 'Aruk, which were published, with notes and preface, by his son Moses Ḥayyim Shabbethai (Venice, 1743). He was also the author of a prayer beginning "Anna ha-El ha-Gadol ha-Gibbor weha-Nora," to be recited by persons visiting the cemetery.

BIBLIOGRAPHY: Carmoly, in *Revue Orientale*, ii. 473; Fürst, *Bibl. Jud.* ii. 391; Mortara, *Indice*, p. 42; De Rossi, *Dizionario*, ii. 64; Steinschneider, *Cat. Bodl.* col. 2637; Zunz, *Literaturgesch.* p. 448; *idem*, in Liebermann, *Deutscher Volkskalender*, 1853, p. 68.

W. B. M. SEL.

MORRELL (MOREL), SIR. See SOLOMON B. SAMUEL OF FALAISE.

MORRISON, LEWIS: American actor; born at Jamaica, W. I., 1845. Morrison served for four years as officer in the United States army during the Civil war. After being mustered out, he went on the stage, appearing in 1865 with Lawrence Barrett at the Varieties Theater, New Orleans. Subsequently he played "Iago" to Salvini's "Othello," and supported Edwin Forrest, Edwin Booth, and Charlotte Cushman. Some years ago he formed a company and produced "Faust" with considerable success. In recent years his leading character has been *Mephistopheles*. His wife was Florence Roberts; his daughter **Rosabel** is an actress.

BIBLIOGRAPHY: *Who's Who in America*, 1903-5.

A. E. MS.

MORSE, GODFREY: American lawyer; brother of Leopold MORSE; born at Wachenheim, in Rhenish Bavaria, May 19, 1846; he removed to America in Sept., 1854, and went to Boston, where he attended the Brimmer Grammar School, the English High School, and the Public Latin School. He was graduated from Harvard College with the degree of B.A. in 1870, and from the Harvard Law School in 1872, receiving the degree of

LL.B. In 1890 Tufts College conferred on him the honorary degree of M.A. Morse taught English literature for a short time in the Evening High School, Boston; he was admitted to practise law before the Supreme Judicial Court of Massachusetts, July 22, 1873, the United States Circuit Court Oct. 2, 1874, and the Supreme Court of the United States Feb. 3, 1879.

From 1876 to 1878 Morse was a member of the School Committee of the city of Boston; from 1882 to 1883 he served as member of the common council; and he was elected president of that council on June 18, 1883. During the years 1882, 1883, and 1884 he was assistant counsel of the United States in the Court of Commissioners of Alabama Claims. In 1887 he was elected a member of the board of trustees of the Boston Dental College; and in Sept., 1896, was chosen delegate to the National Democratic Convention, which met at Indianapolis. From 1897 to 1898 Morse was chairman of the Massachusetts State Committee of the National Democratic (Gold) party, as well as chairman of the Boston City Committee of the same party; he is (1904) president of the Leopold Morse Home for Infirm Hebrews and Orphanage, vice-president of the Boston Home for Incurables, vice-president of the Elysium Club, president of the Purim Association, and a director and trustee of a large number of other charitable organizations. A.

MORSE, LEOPOLD: American congressman; merchant; born at Wachenheim, Rhenish Bavaria, Aug. 15, 1831; died in Boston, Mass., Dec. 15, 1892. He attended the school of his native town until he was thirteen years old. Five years later he emigrated to the United States (1849) and took up his residence at Tamworth, N. H., where he went to school for a short time. Soon afterward he removed to New Bedford, Mass., where he started in the retail clothing business in a store on Water street. In 1851 he moved to Boston and resided there until his death. In that city he laid the foundation of a very large and successful business.

Morse was five times elected to the House of Representatives of the United States Congress, winning his election each time as a Democrat in a district having a supposedly Republican majority. He was a delegate to the Democratic National Conventions held in 1872 and 1876.

Morse founded the Boston Home for Infirm Hebrews and Orphanage, situated in Mattapan, a suburb of Boston (the first Jewish institution of the kind in New England), the name of which was changed after his death, by an act of the legislature of Massachusetts, to the "Leopold Morse Home for Infirm Hebrews and Orphanage." A.

MORTALITY: Death-rate. The bulk of the Jews are known to live in the most overcrowded and unsanitary sections of cities in Europe and America, and would, a priori, be expected to show a higher rate of mortality than their non-Jewish neighbors. But, paradoxical as it may at first appear, wherever statistics are available it is conclusively shown that their death-rates are much lower than those of the races and peoples among whom they dwell, notwithstanding the fact that the latter live generally under better sanitary, hygienic, and social conditions. The mortality of infants depends in a great measure on the social and sanitary environment; yet most of the available data indicate a very low infant mortality among Jews as compared with the surrounding non-Jews. J. G. Hoffmann ("Betrachtungen über den Zustand der Juden im Preussischen Staat," in "Sammlung Kleiner Schriften Staatswissenschaftlichen Inhalts," pp. 330 *et seq.*, Berlin, 1843) was the first to point out that such is the case in Prussia. From his figures it is seen that while among Christians nearly one-fifth of all the legitimate children (including still-births) die before they reach their fifth year, the mortality of both legitimate and illegitimate children of Jewish extraction is less than one-sixth of the number of births. It must be remembered that the death-rate of illegitimate children is very high, and that these are included in the statistics of the Jews, but are excluded from those of the Christians. The number of illegitimates among Jews is, however, very small. The same author also points out that 174 out of every 1,000 Christian children in Prussia (1822–40) died before they reached the end of the first year of their existence, while the death-rate among the Jewish infants was only 129 in 1,000. In the same manner it is shown by F. J. Neumann ("Die Sterblichkeit Ehelicher und Unehelicher Kinder, Insbesondere Innerhalb der Jüdischen Bevölkerung in Baden," in "Jahrbücher für Gesetzgebung, Verwaltung, und Volkswirthschaft," 1877, i. 151–164) in Baden that the infant mortality was much lower among the Jews than among the rest of the population, as may be seen from the following table:

Mortality of Children.

INFANT MORTALITY IN BADEN.

Period of Life.	Protestants.		Catholics.		Jews.	
	1864 to 1870.	1871 to 1873.	1864 to 1870.	1871 to 1873.	1864 to 1870.	1871 to 1873.
First week	2.95	2.80	4.37	4.21	2.43	2.32
Second week	2.25	2.07	2.75	2.62	1.79	1.33
Third week	1.90	2.01	2.68	2.61	1.63	1.29
Fourth week	1.16	1.06	1.40	1.28	0.87	0.81
First month	8.26	7.93	11.21	10.71	6.73	5.73
First half-year	19.54	19.40	22.99	22.79	15.00	13.89
First year	25.69	25.25	28.83	28.46	16.88	17.61

From these figures it is evident that the infant mortality among the Jews was from 8 to 10 per cent lower than among the Christians, and that the chances of surviving the first, the so-called "critical," year were much greater among the Jewish children. The same author elicited also, from the mortality statistics of Baden for 1882, that the death-rate, including still-births, was 22 per cent among the Jews, as against 28 per cent among the Protestants, and 31 per cent among the Catholics.

The following was the infant mortality of Posen in 100 total deaths: During the first year of life: Catholics, 33.14; Protestants, 31.35; Jews, 23.12. During the first ten years of life: Catholics, 56.33; Protestants, 53; Jews, 45.12 ("Sterblichkeitsverhältnisse der Stadt Posen," in "Vierteljahreschrift für

Gerichtliche Medicin," 1869, pp. 269–280). In Magdeburg Bergman ("Die Sterblichkeitsverhältnisse der Stadt Magdeburg," 1858, p. 94) records that from 1827 to 1856 the mortality during the first year of life, excluding still-births, was as follows: Among the Jewish boys 14, among the Christian boys 24; among the Jewish girls 13, and among the Christian girls 21.

In Amsterdam the mortality of children under five years of age was 8.85 per cent among the Jews and 11.52 per cent among the Christian population. In Frankfort-on-the-Main, also, the mortality of Jewish children under the age of five was not one-half so high as that of the Christians. Glatter has shown that in Vienna the mortality of infants during the first five months of life was as follows: First month: Jews 8.3, Christians 16.1; second and third months: Jews 15.0, Christians 17.7; fourth and fifth months: Jews 45.6, Christians 52.8.

In Germany and England.

Wolff reports that among Christians 591 legitimate children out of 1,000 reach the fourteenth year of life, while among the Jews 802 reach this age ("Ueber die Kindersterblichkeit," Erfurt, 1874). Mayer shows that in Fürth during a period of ten years the Jews lost by death 10 in 100 children from one to five years old, while the Christians lost 14 ("Ueber die Lebenserwartung der Israelitischen Bevölkerung Gegenüber der Christlichen," in "Deutsche Zeitschrift für die Statistik," 1863, xxi. 2). In France Neufville found conditions to be the same. During the first five years of life 12.9 in 100 children of Jews die; of 100 children of Christians 24.1 die. In Italy Lombroso shows that in Verona the infant mortality of the Catholics is nearly double that of the Jews. In his work, "London Pauperism," Stallard says that the mortality among Jewish children from one to five years of age is only 10 per cent, while among the Christians it reaches 14 per cent. J. M. Rhodes, at the meeting of the British Medical Association in 1892, presented figures showing that the infant mortality in Manchester, England, reached 198 per 1,000; but in the district of Cheetham, which is largely inhabited by Jews, the death-rate was only 124—less than two-thirds of the average for all the districts of the city. The same has been shown to be true of London by various expert witnesses in their testimony before the Royal Alien Immigration Commission.

A. Ruppin reports that in Prussia in 1882 the proportion per 1,000 children (including still-births) that survived the first year of life was as shown in the following table:

	Boys.	Girls.	Deaths per 1,000 Births, Both Sexes.
Protestants.........	753	789	229
Catholics...........	758	793	223
Jews...............	814	843	171

In Bulgaria, according to H. Rimalovsky ("Zur Statistik der Bulgarischen Juden," in Nossig, "Jüdische Statistik," pp. 316–321, Berlin, 1903), the mortality of children per 1,000 population was as follows:

MORTALITY OF CHILDREN IN BULGARIA.

	Ages in Years.			
	Less than 1.	1 to 5.	5 to 10.	10 to 15.
Jews................	6.9	12.0	1.4	0.5
Greek Catholics......	6.2	12.0	2.2	1.1
Mohammedans......	4.6	16.0	17.0	1.2
Armenians..........	9.0	15.0	1.5	0.7

In Bulgaria and Poland.

This shows that during the first year of life the mortality of Jewish infants is higher than that of the non-Jewish children (excepting Armenian); but that in succeeding years the death-rate of the Jews is lower. In Poland also it has been found that during the first year of life the mortality of Jewish infants is higher than among the Catholic population of that country. Thus according to Leo Wengierow ("Die Juden im Königreich Polen," in Nossig, *l.c.* pp. 293–310) the death-rate per 1,000 births during the first year of life among the Catholics was 140, and among the Jews 143. This appeared rather strange to Wengierow, considering the fact that love for their offspring is very highly developed in Jewish parents as compared with the Catholic population of Poland. He, however, shows that the cause of this high mortality is to be sought in the distribution of deaths according to sex, which shows the following significant results: Against 100 girls of Catholic parentage 107 boys die; against 100 girls of Jewish parentage 132 boys die. More boys are born to Jews than to non-Jews (see BIRTHS); and the mortality of males is also larger among Jewish infants. Wengierow attributes this to the lack of antiseptic precautions during the ritual circumcision of Jewish boys. This is a rather far-fetched conclusion, not sustained by statistics of septic infection of boys due to circumcision.

The same conditions have been found to prevail in Galicia. Kitz presents figures showing that during 1882 the death-rates of children under five years of age were as follows: Roman Catholics, 51 per cent; Protestants, 53.6 per cent; and Jews, 56.6 per cent. For Bukowina, Schimmer's statistics are:

MORTALITY OF CHILDREN IN BUKOWINA.

Age.	Jews.		Non-Jews.	
	Boys.	Girls.	Boys.	Girls.
One year and under.	41.9	35.2	40.6	34.9
First to fifth year....	18.2	20.5	14.8	15.8
Fifth to tenth "	3.5	4.2	4.4	4.7

The cause assigned for the great mortality of Jewish children in Galicia and Bukowina is that the proportion of illegitimacy is very large among the Jews in these countries, and the death-rate of Jewish illegitimate children in general is much higher than that of legitimate children. But the apparent frequency of illegitimacy among these Jews is due to the practise of omitting civil registration of marriages among them in the small towns, as has been pointed out by Kitz and Schimmer (see BIRTHS).

In Russia. In Russia the infant mortality of the Jews in the Pale of Settlement is much lower than that of the Christians. According to the figures of the census of 1897 (see "Voskhod," March, 1904, pp. 116–117) the age distribution per 100 total deaths was as follows:

Age.	Christians.	Jews.	Age.	Christians.	Jews.
Under 1 year.....	40.91	25.68	30 to 40 years....	3.63	4.93
1 to 5 years.....	21.10	22.06	40 to 50 "	3.91	4.93
5 to 10 "	4.88	4.81	50 to 60 "	4.75	6.78
10 to 15 "	1.92	2.64	60 to 70 "	5.94	7.99
15 to 20 "	1.82	3.00	70 to 80 "	5.00	7.34
20 to 30 "	3.85	6.01	80 to 90 "	2.11	3.84

This table shows that during the first year of life only 25.68 per cent of Jews die, as against 40.91 per cent of Christians. From 1 to 10 years of age the death-rate is about the same for Jews and Christians. After the age of ten the percentage of deaths is perceptibly larger among the Jews.

The low mortality of Jewish infants in the Pale of Settlement is also seen from the following table, which gives the number of deaths during the first year of life per 100 births:

DEATHS OF INFANTS IN PALE OF SETTLEMENT.

Months.	Deaths per 100 Births.	
	Christians.	Jews.
Under 1 month........................	7.23	2.74
1 to 3 months........................	5.73	2.28
3 to 6 "	5.60	2.63
6 to 12 "	7.40	5.56
To 1 year..............................	25.96	13.21

All these observations are confirmed by vital statistics of the Jews in the United States. From the reports of the census of 1890 it is seen that the mortality among children of the Russian and Polish Jews in America is lower than that of any other race or nationality, as may be seen from the following table:

MORTALITY OF CHILDREN UNDER FIFTEEN YEARS OF AGE IN THE UNITED STATES.

Birthplace of Mother.	Mortality per 1,000.	Birthplace of Mother.	Mortality per 1,000.
Bohemia...............	82.57	Hungary................	47.21
Italy....................	76.41	France..................	47.01
United States...........	54.01	Germany................	46.97
Ireland.................	50.87	Russia and Poland (mostly Jews)..............	28.67
England and Wales....	50.53		

The fact is well established by other statistical evidence that the districts mostly inhabited by the immigrant Jews in New York, Philadelphia, Boston, Chicago, etc., show the lowest mortality of infants and children, and this in spite of the fact that these districts are the most overcrowded and insanitary in those cities. This low mortality of Jewish children is best illustrated by the life-tables prepared by John S. Billings in his "Report on the Vital Statistics of the Jews in the United States" (Washington, 1890; reprinted in JEW. ENCYC. v. 307). From these tables it is found that, according to the birth-rate statistics of males and females among the Jews in Massachusetts, in 100,000 infants 50,684 would be males and 49,316 females. At the end of the fifth year 41,731 male children would be alive, and by the end of about seventy-one years one-half of them would have died. Comparing these with the general population of Massachusetts, where 51,253 children out of every 100,000 are males, only 36,727 would reach the end of their fifth year, and one-half of these would have died at the end of about the forty-seventh year.

The general rate of mortality of the Jews has also been observed in various countries to be lower than that of their Gentile neighbors.

The following are earlier data with regard to the comparative mortality of Jews and others, mainly derived from Legoyt and Lagneau:

DEATH-RATE PER THOUSAND.

Country.	Epoch.	Jewish.	General.	Reference.
Algeria	1857–72	27.7	39.3	Lagneau, p. 832.
"	1873–76	24.3	29.5	*Ib.*
Austria	1851–57	21.0	23.5	Schimmer, "Statistik," p. 129.
"	1861–70	21.4	32.5	*Ib.*
Baden	1857–63	18.0	25.3	"Dict. des Sciences Medicales," *s.v.*
France.....	1855–59	17.6	23.9	Legoyt, "Immunités," p. 116.
Prussia	1831–49	22.9	31.0	Hoffmann, *l.c.*
"	1849–61	23.4	36.6	Legoyt, *l.c.* p. 109.
Russia	1852–59	28.0	33.8	*Ib.* p. 97.
"	1867–70	28.5	34.4	*Ib.* p. 94.
Saxony.....	1850	24.4	31.0	"Revue Scientifique," 1881, p. 622.
Tuscany ...	1861	23.4	29.5	Legoyt, *l.c.* p. 116.

General Death-Rate. The vital statistics of Prussia, which are fairly complete and satisfactory, show the lower death-rate among Jews in a very striking manner. In that country, according to figures in Mullhall's "Dictionary of Statistics," the annual death-rate has been found to be per 1,000 population as follows:

Years.	Christians.		Jews.	
	Males.	Females.	Males.	Females.
1822–40.............	28.7	27.0	22.1	19.1
1841–66.............	30.2	28.2	19.8	17.9

and from Arthur Ruppin's recent compilation the mortality has been found to be as follows:

Years.	Among Jews.	Among Christians.
1878–82...............	17.53	25.23
1888–92...............	15.71	23.26
1893–97...............	14.73	21.84

From these figures it is clear that while the general mortality rates increased during the period 1822–66, that of the Jews decreased; the decrease continuing to such an extent that in 1897 the rate was only 14.73 per 1,000 population. Among the Christian population a decrease manifested itself between 1878 and 1897, but it was not so large as that among the Jews. The mortality of 14.73 per 1,000 of the Jews in Prussia is considered by Ruppin "so low that it has not been reached in any country in the world, and is the ideal of hygienic and sanitary achievement to which all may strive." It is remarkable that this low mortality mostly occurs among children under fifteen years of age, the number of deaths among whom is much smaller with the Jews than with the Christians. The mortality of persons over fifteen years of age is only a little less among the Jews than among the Christians; and during the five years 1893 to 1897 it was even 0.4 per 1,000 larger, as may be seen from the following table:

Years.	Among Jews.		Among Christians.	
	Under 15 Years.	15 Years and Over.	Under 15 Years.	15 Years and Over.
1878–82	7.40	10.13	13.41	11.82
1888–92	5.06	10.65	12.17	11.09
1893–97	3.96	10.77	11.47	10.37

Hungary also possesses good records of vital statistics, and there it is found that the mortality of the Jews is much below that of their non-Jewish neighbors. Lombroso's figures show that the rate of mortality of Christians under fifty years of age in that country is 14 in 1,000, while that of the Jews is only 10. Körösi shows the same for Budapest for all deaths. For 1885 to 1893 his figures are:

Roman Catholics	722 deaths per 10,000.
Lutherans	788 " " "
Calvinists	559 " " "
Other Protestants	625 " " "
Jews	376 " " "

From 1886 to 1890 the mortality per 1,000 of the population in Budapest was, according to Körösi, as follows:

Age.	Catholics.	Lutherans.	Calvinists.	Jews.
Under 5 years	160	145	135	76
5 to 10 years	17	15	16	9
10 to 30 "	11	10	10	6
30 to 50 "	21	22	18	11

In Austrian Galicia the available data tend to confirm the low general mortality of the Jews, notwithstanding the poor economic and social conditions under which they find themselves and in spite of the high infant mortality. V. Kitz ("Die Bewegung der Bevölkerung in Galizien i. J. 1882 mit Rücksicht auf Konfessionen," in "Statistische Monatsschrift," 1883, p. 550) shows the mortality per 1,000 population to be as follows: Roman Catholics, 33.2; Greek Catholics, 42.0; Protestants, 29.1; Jews, 29.4.

In Algiers Legoyt ("De la Vitalité de la Race Juive," in "Jour. de la Société Statistique de Paris," 1865, vi.) records that there occurred one death among 22.5 Europeans, and only one death among 35.8 Jews. According to Boudin ("Géographie Médicale," ii. 216) the mortality in Algiers in 1844 and 1845 per 1,000 population was 57.7 among the Europeans and only 33.9 among the Jews.

In Bulgaria.

In Bulgaria, where the general mortality during the period 1893–99 was 26 per 1,000 population, the number of deaths according to religious belief was as follows: Jews, 22; Greek Catholics, 24; Mohammedans, 27; Armenians, 44. In general the mortality among the Jews was 22 and among others 28 per 1,000 population. A point worthy of notice in connection with the mortality in Bulgaria is that the Armenians, who, like the Jews, live mostly in cities, show the highest mortality rate, while the Jews, in spite of being townfolk, show the lowest (H. Rimalovsky, "Die Jüdische Bevölkerung in Bulgarien," in Nossig, "Jüdische Statistik," p. 316).

The mortality of the Jews in Warsaw, Poland, is also less than that of the Christian population, notwithstanding the fact that the infant mortality is very great among the Jews. According to Wengierow (*l.c.*), it appears that in 1889 in 1,000 population the mortality was: 28.1 Christians and only 17.9 Jews. The same is the case with the Jewish population of Russia. According to the census of 1897, the mortality in the Pale of Settlement was 26.3 per 1,000 among the Christians, while among the Jews it was only 16.3 ("Voskhod," March, 1904, p. 127).

In the United States.

From various statistics of the Jews in the United States of America the same phenomena are to be observed. In spite of the fact that the immigrant Jews live there in the congested tenement districts of cities, their rate of mortality is much below that of the other races and peoples in the same locality. From Billings' statistics of 60,330 Jews living in the United States on Dec. 31, 1889, it has been elicited that the average annual mortality was only 7.11 per 1,000 population, which is "little more than half the annual death-rate among other persons of the same social class and condition of living in this country" ("Vital Statistics of the Jews in the United States," p. 10). In the "Report of Vital Statistics of New York City for 1890" it is shown that during the six years ending May 31, 1890, the mortality was as follows:

Birthplace of Mother.	Mortality per 1,000 Population.	Birthplace of Mother.	Mortality per 1,000 Population.
Bohemia	43.57	Germany	24.27
Italy	35.29	France	23.28
Ireland	32.51	Hungary	22.43
United States	32.43	Russia and Poland (mostly Jews)	14.85
England and Wales.	27.67		

The Russian and Polish Jews are thus shown to have the lowest mortality. Moreover, their low death-rate, as the census report points out, does not fully appear in these figures, because a considerable number of those whose mothers were born in Hungary and Germany are Jews with a low death-rate, and if it were possible to eliminate them, the death-rates of the Germans and Hungarians would stand at much higher figures. Then, again, among those registered as Russians and Poles were a certain number of Christians. If these could be separated into a special group, the mortality of the Jews would be shown to be much lower. To verify these figures Fishberg has analyzed the mortality figures for the Seventh, Tenth, Eleventh, and Thirteenth wards of New York city, which are inhabited by over 80 per cent of Jews. He found that during 1899 the death-rate per 1,000 population was as follows: in the Seventh Ward, 18.16; in the Tenth, 14.23; in the Eleventh, 16.78; and in the Thirteenth, 14.52. The Seventh Ward, which has a very large population of non-Jews (probably 40 per cent), shows the highest mortality; and the Tenth, which has the smallest proportion of non-Jews, only 14.23. This is confirmed by vital statistics in Chicago, which "has a large population of Jews, among whom the death-rate is low. A curious illustration of this is found in a comparison of the vital statistics of two of the river wards. In the old Seventh Ward the death-rate is only 11.99 per 1,000, while in the neighboring ward it is 45.9 per cent higher. The sanitary conditions of both wards are as bad as possible; but in the ward with a low death-rate the Jews live" (Robert Hunter, "Tenement Conditions in Chicago," 1891, p. 158). Similar statistics are available for Boston and other cities in the United States.

Causes of Low Mortality.

The causes of the low mortality of the Jews are various. In some countries it is to be seen that it mainly depends on the low mortality of children under ten years of age. In such cases it may be attributed to the great care taken by Jewish mothers in rearing their offspring; to the fact that Jewesses in eastern Europe only rarely work in factories or even at home (excepting at household duties), and so have more time to devote to their children; and also to the fact that Jewesses, excepting in cases of illness, almost invariably nurse their children at the breast. But that the cause of the low general mortality of the Jews can not invariably be attributed to the low mortality during infancy and childhood may be seen from the statistics for Poland, Galicia, Bukowina, and Prussia, where the mortality among Jewish children is equal or even larger than that among the Christians in these countries, and yet the general average mortality at all ages is much lower with the Jews than with non-Jews. It must be mentioned that illegitimate children of Jewish extraction have a much higher mortality than non-Jewish children of this class, which goes to show that the low mortality in other cases is wholly due to the greater care taken by Jewish mothers in rearing their children.

In eastern Europe the Jews do not engage in dangerous trades, such as mining, etc.; thus a large number are not exposed to death. A larger proportion of Jews are merchants, small traders, etc., and these are known to be a long-lived class. A careful scrutiny of the diseases to which the Jews are more or less liable (see MORBIDITY) shows that the Jews are less liable to succumb to some of the most frequent diseases which contribute largely to swell the rate of mortality among others, such as consumption, pneumonia, etc. All these can be referred to social causes, among which the rarity of alcoholism and syphilis is of most importance. The complete rest enjoyed by the Orthodox Jew on the Sabbath may also be a notable factor in warding off disease and death in the case of many.

That the low mortality of the Jews is to be ascribed mainly to social causes is confirmed by the fact that the death-rates of the Jews are smallest in countries where they live isolated from their non-Jewish neighbors, pursuing their mode of life according to their traditions and belief. On the other hand, wherever the Jews commingle and assimilate with their Gentile neighbors, adopting their mode of life, their death-rate increases. This is best shown in the vital statistics of American Jews, the death-rate of the native-born being 9.16 per cent as against only 7.61 in the foreign-born. This may be ascribed to the fact that alcoholism, syphilis, etc., are more frequent among the former, that they also engage more often in dangerous trades, and that their wives more frequently work in factories, etc., after marriage.

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J. M. Fi.

MORTARA CASE: A case of forcible abduction in which a child named Edgar Mortara was violently removed from the custody of his parents by papal guards in Bologna on June 23, 1858. The details of the case, which created a sensation in both Europe and America, are not fully known because the matter was never brought before an impartial court of justice. The following, however, seems to be the most probable version:

Anna Morisi, a servant-girl at one time in the employ of the Mortara family, confessed to a priest that about four years before the abduction, when the child Edgar was very ill, she had secretly baptized him in order to save his soul if he should die. For some time she had concealed the fact, but her conscience gave her no rest, and so she was driven to make this confession. The priest to whom she confessed reported the matter to Rome, and the Congregation of the Inquisition gave orders that the child be taken forcibly from his parents and that he be educated as a Christian. While the Church deprecated forcible baptism, it held that the sacrosanct character of the sacrament, if duly performed, made the recipient ipso facto a member of the Christian communion. A force of papal soldiers commanded by a Swiss officer went to the house of the Mortara family June 23, 1858, at ten o'clock at night, and showed an order for the arrest of Edgar Mortara. The parents thought that there was a mistake, and said that Edgar was but a child of six years. They were told in reply that the order presented was one of the Holy Office, and must be complied with, so the child was taken from them. Their attempt to obtain his release on the ground that Anna Morisi had acted out of spite—a statement which was supported by the fact that the girl had kept the matter secret for four years—quite apart from the assertion of the parents that the child had never been seriously ill, was of no avail. In those days, when the papal government opposed all reasonable demands for reform, the sentiment of Europe was rather hostile to it, and this outrage provoked universal indignation.

The Jewish congregations of Sardinia invoked the aid of their government, a great number of German rabbis headed by Ludwig Philippson sent a petition to the pope, English Jews held a mass-meeting, and Sir Moses Montefiore went to Rome to petition the pope for the release of the child. Catholic sovereigns, such as Francis Joseph of Austria and Napoleon III. of France, wrote personal letters to the pope, advising him not to defy the public opinion of Europe. William, at that time Prince Regent of Prussia and later Emperor of Germany, replied to a Jewish society that he was much in sympathy with its demand, but that he could not intercede in the case because as a Protestant his intercession would be misinterpreted. All was without avail; Montefiore was not received in audience; and the petition of the German rabbis was not answered.

Vain Attempts at Recovery.

The pope when he received the Roman congregation in annual audience on Feb. 2, 1859, upbraided its members for having made a European affair of the case. He threatened them with reprisals, and is said to have declared that he "snapped his fingers at the whole world."

In 1859, after Bologna had been annexed to the kingdom of Sardinia, the parents made another effort to obtain possession of their child, again without avail, for he had been taken to Rome; and when in 1870 Rome became the capital of Italy another effort was made, but again without result. Edgar Mortara, then eighteen years old, had declared his intention of remaining a Catholic. He was educated in a convent, and often was paraded in the ghetto for the purpose of annoying the Jews. Later young Mortara entered the Augustine order, adopting the convent name Pius; he has preached before the Vatican Council, has often been sent as a missionary to various German cities, as Munich, Mayence, and Breslau, and has preached also before the Italian congregations in the Catholic churches of New York.

His father, who died in 1871, became the target for clerical rancor. He was accused of having thrown a servant-girl out of the window, and was compelled to spend a long time in prison before he was finally discharged ("Vessillo Israelitico," 1872, p. 213). Edgar's mother died in Florence Oct. 17, 1895, and her son went from Switzerland to attend the funeral. He caused to be published in a Catholic paper a request to his friends to pray for his dead mother and for his afflicted family. After he had taken orders he was permitted to freely come in contact with the members of his family, and was seen recently with them in Milan in a kasher restaurant ("Vessillo Israelitico," 1904, p. 294).

The Mortara case undoubtedly contributed in some measure to the downfall of the Papal States, and it is reported on good authority that Pius IX., whose name the young convert adopted, said to him in 1867, "I have bought thee, my son, for the Church at a very high price" ("Oh, se tu sapessi, quanto mi costi"; "Vessillo Israelitico," 1896, p. 308).

This case certainly gave the strongest impetus to the formation of the Alliance Israélite Universelle. It is worthy of notice that there was some discord in the almost universal indignation which this outrage had produced among the Jews. Ignatz Deutsch, court banker at Vienna, wrote a circular to Orthodox rabbis requesting them not to join the movement of protest in the Mortara case, and also to the Austrian minister of education, Count von Thun, declaring that this movement was supported by the "Neologen," who used it for political purposes as henchmen of the demagogues (Israel Levi Kohn, "Zur Gesch. der Jüdischen Tartüffe," pp. 42 *et seq.*, Leipsic, 1864).

BIBLIOGRAPHY: The newspapers of 1858, especially *Educatore Israelitico* and *Allg. Zeit. des Jud.*; *La Grande Encyclopédie*; *Hebr. Bibl.* ii. 47, iii. 47; Albrecht, *Der Gewaltsame Kinderraub zu Bologna: Zugleich ein Wort der Erinnerung an Alle Concordatsfreunde*, Ulm, 1858; A. Gennari, *Il Governo Pontificio e lo Stato Romano*, 1864; *Der Kleine Neophyte Edgar Mortara*, Würzburg, 1859 (translation of an article in *Civiltà Cattolica*); Berliner, *Geschichte der Juden in Rom*, ii. 153; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 382. The case was made the subject of a drama by H. M. Moos, *Mortara, or the Pope and His Inquisitors*, Cincinnati, 1860.

D.

MORTARA, EDGAR. See MORTARA CASE.

MORTARA, MARCO: Italian rabbi and scholar; born at Viadana May 7, 1815; died at Mantua Feb. 2, 1894. Having graduated from the rabbinical college of Padua in 1836, he was called as rabbi to Mantua in 1842, and occupied this position until his death. He was very conservative in his religious views and opposed the abolition of the second day of the holy days which had been planned by some of the liberal members of his congregation (Eleazar Horowitz, Responsa, No. 131, Vienna, 1870). As a true disciple of S. D. Luzzatto he was a strong opponent of Cabala, which involved him in a heated controversy with Elijah BENAMOZEGH. In his will he wrote his epitaph, containing merely biographical data, and expressed the wish that no sermon should be preached at his funeral and no eulogy published in the papers. Besides many sermons and articles, published in German, Hebrew, French, and Italian periodicals, he wrote

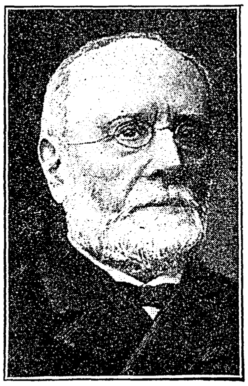

Marco Mortara.

text-books for religious instruction, essays on religious questions of the day, apologetic essays, and bibliographical works, among which is of special importance a list of all names pertaining to Jewish history in Italy under the title "Mazkeret Ḥakme Italiya: Indice Alfabetico dei Rabbini e Scrittori Israeliti di Cose Giudaiche in Italia," Padua, 1887.

Bibliography: *Vessillo Israelitico*, 1894, pp. 59-62; *Corriere Israelitico*, xxii. 217, 224-226; a list of Mortara's works, *Elenco degli Scritti del R. Marco Mortara*, is given in *Vessillo Israelitico*, 1886, pp. 188-190, and in Lippe's *Bibliographisches Lexicon*, s.v.

S. D.

MORTEIRA (MORTERA), SAUL LEVI: Dutch rabbi of Portuguese descent; born about 1596 at Venice; died at Amsterdam Feb. 10, 1660. In a Spanish poem Daniel Levi de Barrios speaks of him as being a native of Germany ("de Alemania natural"). When in 1616 Morteira escorted the body of the physician Elijah Montalto from France to Amsterdam, the Sephardic congregation Bet Ya'aḳob elected him ḥakam in succession to Moses ben Aroyo (see Jew. Encyc. i. 537b, *s.v.* Amsterdam).

Morteira was the founder of the congregational school Keter Torah, in the highest class of which he taught Talmud and Jewish philosophy. He had also to preach three times a month, and received an annual remuneration of 600 guilders and 100 baskets of turf. Among his most distinguished pupils were Baruch Spinoza and Moses Zacuto. Morteira and Isaac Aboab (Manasseh ben Israel was at that time in England) were the members of the bet din which pronounced the decree of excommunication ("ḥerem") against Spinoza (July 27, 1656).

Some of Morteira's pupils published "Gibe'at Sha'ul" (Amsterdam, 1645), a collection of fifty sermons on the Pentateuch, selected from 500 "derashot" written by Morteira. Morteira wrote in Spanish "Tractado de la Verdad de la Ley" (translated into Hebrew by Isaac Gomez de Gosa under the title "Torat Mosheh," in 66 chapters), apologetics of Judaism and attacks against Christianity. This work (excerpts from which are given in Basnage, "Histoire de la Religion des Juifs") and other writings of Morteira, on immortality, revelation, etc., are still in manuscript.

Bibliography: Auerbach, *Spinoza's Werke*, vol. i. pp. xxiv. *et seq.*, Stuttgart, 1871; Azulai, *Shem ha-Gedolim*, ii. 17, Warsaw, 1876; Benjacob, *Ozar ha-Sefarim*, p. 93; Freudenthal, *Lebensgeschichte Spinoza's*, pp. 4-11, 113-114, *et passim*, Leipsic, 1899; idem, *Spinoza, Sein Leben*, 1904, i.; Fürst, *Bibl. Jud.* ii. 391; Grätz, *Gesch.* ix. 503; x. 9-11, 169, 175, *ib.* 1868; Kayserling, *Gesch. der Juden in Portugal*, pp. 275, 310, *ib.* 1867; Steinschneider, *Cat. Bodl.* cols. 2508-2509; Wolf, *Bibl. Hebr.* i. 1021, No. 1918; iii. 1001-1002.

D. S. Man.

MORTGAGE or **HYPOTHEC:** Written document for securing a debt upon property, possession of which is not necessarily delivered to the creditor. The Greek word *ὑποθήκη* (hypothec) passed into the language of the Mishnah in the form איפותיקי, which afterward, with the omission of the first י, was corrupted, by men unacquainted with Greek, into "apoteḳe," a combination of Hebrew and Aramaic meaning "on this do stand," that is, "this is your security."

The hypothec differs from the deed of pledge (see Pledge), which accompanies the delivery to the creditor of possession of the pledged land. But some medieval authorities (see gloss on "Yad," Malweh, xviii.) held that, nothing appearing to the contrary, a hypothec, like a pledge of land, is accompanied by possession, so that the proceeds go toward payment of the debt.

Hypothecation is treated very sparingly in the Mishnah (Giṭ. iv. 4) and Baraita (Giṭ. 41a; B. Ḳ. 11b, 34b; B. B. 44b). Considering that a bond ("sheṭar ḥob") operated as a blanket mortgage on all the lands and slaves of the debtor, there was no great call for a hypothec, except to restrict the creditor's remedy.

Land is the most fitting subject for a mortgage, being bound by a simple bond; bondmen also are subjects, not only for that reason, but because the bondman "has a voice." Realizing that he is hypothecated, he is apt to make the fact known. But an ox has no "voice"; neither has any other chattel; and therefore it can not be hypothecated so as to affect the title of subsequent purchasers or pledgees. And though the lack of a voice is the original reason of this invalidity, it was held afterward that even knowledge of the chattel mortgage on the part of, or express notice to, the purchasers or pledgees does not affect them.

The principal question arising over a hypothec is this: Is the property therein named the only fund for payment of the debt? It is thus put in Giṭ. 41a: "If a man has mortgaged his field to his neighbor for debt (or to his wife for her jointure), saying to him, 'Collect your demand from this,' and a flood washes the field away, the creditor (or wife) may levy on other property of the debtor, unless there is an express provision that outside of the mortgaged land there is no responsibility." Of course a cause of losing the security much more frequent than a flood was the failure of title in the mortgagor; and this was treated in like manner.

Where the owner, after mortgaging his land to wife or creditor, sells it, the land "is sold," subject to the mortgage only so far that if the mortgagee can not find any other property of the debtor to satisfy his claim, he can levy on the mortgaged land and take it from the purchaser. Maimonides sets up a distinction or exception against a "permanent sale," on the meaning whereof his glossarists do not agree, while others (see RMA on Ḥoshen Mishpaṭ, 117, 1) do not recognize the exception at all.

At any rate, if the creditor takes possession of the mortgaged land or other thing, he can not, while in possession, pursue his remedy against other property of the debtor.

R. Simeon ben Gamaliel, moreover, in a baraita, maintains that while a creditor might, a wife should not (having accepted a hypothec) levy on other property of the husband in any case; because when a woman at marriage takes her ketubah, she, having received a named security, does not contemplate carrying on lawsuit after lawsuit to secure her jointure.

Where a master hypothecates his slave, and then manumits him, the manumission takes precedence over the mortgage; but even if the mortgage in so many words limits the remedy to the proceeds of the slave, the master must pay the debt if he can, by reason of the wrong done to the mortgagee by the act of manumission. According to another opinion, in order to avoid strife and scandal, the mortgagee is compelled to join in the manumission, and the bondman should give him a bond for the amount still due to him.

BIBLIOGRAPHY: *Yad, Malweh*, xviii.; *Shulhan 'Aruk, Hoshen Mishpat*, 117 (§§ 118, 119, 120, though classed under *Hypothec*, treat of a kindred subject).

W. B. L. N. D.

MORTON, EDWARD: English journalist and playwright; born 1858. For many years he was dramatic critic on the "Referee" and other London papers. He is the author of: "Travellers' Tales" (1892); "Man and Beast" (with preface by I. Zangwill; 1893); "Miss Impudence," a one-act comedy produced at Terry's Theatre, London, in 1892; and the book of "San Toy, or the Emperor's Own," played at Daly's London and New York theaters in 1899.

BIBLIOGRAPHY: *Who's Who*, 1904.

J. E. Ms.

MORTON, MARTHA: American playwright; born Oct. 10, 1865, in New York city; educated in the public schools and at the Normal College. Among her contributions to the drama may be mentioned: "Helene," played by Clara Morris; "The Refugee's Daughter" (1886), played by Cora Tanner; "The Merchant," written in prize play competition for the "New York World," and produced at the Union Square Theater, New York city, in 1888, and later by A. M. Palmer at Madison Square Theater with Viola Allen, Nelson Wheatcroft, and William Faversham in the leading rôles. Others of her plays were: "Geoffry Middleton" (1890); "Brother John" (1892); "His Wife's Father" (1893); "A Fool of Fortune" (1895); "Uncle Dick" (1896); "A Bachelor's Romance" (1895), which ran for eight years in the United States, and was also produced in England by John Hare (1897); "Her Lord and Master" (1899); "The Diplomat" (1902); "A Four-Leaf Clover" (1903); "The Truth-Tellers" (1903); and three plays written for William H. Crane. In Aug., 1897, she married Hermann Conheim of New York city.

A. F. H. V.

MORWITZ, EDWARD: American physician and journalist; born at Danzig, Prussia, June 11, 1815; settled in Philadelphia 1850; died there Dec. 13, 1893. He was given a thorough Jewish education in Danzig, then studied Oriental languages at Halle, but eventually devoted himself to the study of medicine, in which he graduated at the University of Berlin in 1840; he remained there as assistant demonstrator of anatomy until 1843. In that year, after a tour of the Continent, he established himself at Konitz, where he supplemented his practise as a physician by writing a history of medicine, published in two volumes, in 1848–49. Having taken part in the revolutionary movement of that period, Morwitz was compelled to emigrate. He invented a breech-loading mechanism for field-guns, and after an unsuccessful effort to exploit it in England and the United States, he settled in Philadelphia and resumed the practise of his profession. He took an active interest in political affairs, and after gradually becoming identified with the local German newspaper, the "Philadelphia Demokrat," as a contributor, he became its owner in 1853, and relinquished the medical profession for that of journalism. In 1855 the daily issue of his newspaper was supplemented by a weekly, which attained a wide circulation as "Die Vereinigte Staaten Zeitung," and by a Sunday edition named "Die Neue Welt" (the publication of the latter still continues). For a time he also issued a weekly periodical in English, called "The Pennsylvanian." As publisher and editor of these journals Dr. Morwitz soon gained a position of influence in the councils of the Democratic party of Pennsylvania, and became recognized as a leading "war Democrat" during the Civil war. At this period he was instrumental in reestablishing the dispensary of the German Society, which had been closed for years; in 1862 he led in the organization of the German Press Association of Pennsylvania, and in 1870 he instituted a movement in aid of the German cause in the Franco-Prussian war, which resulted in a large fund being raised for the purpose. Establishing a number of German newspapers in various cities of Pennsylvania, and one, the "Morgen Journal," in New York city, he finally developed the business into a "Newspaper Union," in which numerous journals in English were included, and through which he eventually attained the control of over 300 periodicals.

Dr. Morwitz was a member of various Jewish charity organizations in Philadelphia, but his most considerable share in Jewish communal affairs was as publisher of "The Jewish Record," which he took up in 1875, a few months after its establishment, and whose publication he continued for nearly eleven years, almost constantly at a financial loss. He was succeeded after his death by his only son, **Joseph Morwitz.**

A. L. E. L.

MOSCAT, JOSEPH. See MILHAU, JOSEPH BEN MOSES.

MOSCATO, JUDAH ARYEH (LEONE): Italian rabbi, poet, and philosopher of the sixteenth century; born at Osimo, near Ancona; died at Mantua before 1594. After the expulsion of the Jews from the Pontifical States by Paul IV. in 1554, Judah went to the home of his kinsman Minzi Beretaro at Mantua, where he enjoyed the society and instruction of the foremost Jews of his time, the brothers Moses, David, and Judah Provençal and Azariah dei Rossi. In 1587 he became chief rabbi of Mantua. Moscato was a true child of the Renaissance, well versed in the classical languages and literatures and in sympathy with their spirit. Like many of his contemporaries, he believed that the ancient civilization and all the languages of culture were derived from Judaism and that it was the duty of the Jews to acquire these branches of knowledge, of which they had once been masters. He was widely read, especially in philosophy; and again like his contemporaries, although an admirer of Judah ha-Levi and Maimonides, he was an enthusiastic student of the Cabala.

He published, under the title "Nefuẓot Yehudah" (Venice, 1588; Lemberg, 1859), fifty-two sermons, which inaugurated a new epoch in homiletic literature. Most of these were delivered in Hebrew or in Italian; and while they observe the rules of rhetoric they deal with their subjects naturally and without forced exegesis. His other printed work, "Ḳol Yehudah" (Venice, 1594), was the first commentary on the "Cuzari" of Judah ha-Levi. Since this fact would at once secure for it a wide circulation, the rabbis Cividali and Saraval of Mantua urged him to publish it. It appeared posthumously, and since then has always been printed together with the "Cuzari." Moscato wrote poetry also, especially elegies on the deaths of friends and scholars, including one on the death of Joseph Caro. Three of his elegies, on the death of Duchess Margherita of Savoy (d. 1574), have recently become known.

BIBLIOGRAPHY: Zunz, *G. V.* p. 446; idem, *Literaturgesch.* p. 419; Abba Apfelbaum, *Sefer Toledot R. Yehudah Moscato*, Drohobicz, 1900.

G. I. E.

MOSCHELES, FELIX: English artist; born in London Feb. 8, 1833; studied painting in Paris and Antwerp, and exhibited his first pictures in those cities. Later he was an exhibitor at the London Academy, Grosvenor, and New galleries. He has been very active in the cause of international arbitration and peace, and was chairman of the International Peace Association.

Moscheles edited Felix Mendelssohn's letters to his father, and is the author of "In Bohemia with Du Maurier," and "The Fragments of an Autobiography," 1904.

BIBLIOGRAPHY: *Who's Who*, 1904.

J.

MOSCHELES, IGNAZ: Austrian pianist; born at Prague May 30, 1794; died at Leipsic March 10, 1870. After a short course with Zadrahka and Horzelsky, his talent in 1804 attracted the attention of Dionys Weber, director of the Prague Conservatorium, who educated him in the pianoforte works of Bach, Handel, Mozart, and Clementi. His progress was so rapid that in 1808 he played in public a concerto of his own composition. Shortly afterward, in consequence of the death of his father, Moscheles was thrown upon his own resources and went to Vienna, where he supported himself as a pianoforte teacher and player, and pursued his studies under Albrechtsberger (counterpoint) and Salieri (composition). He soon became one of the most popular teachers in Vienna and was on friendly terms with Meyerbeer, Hummel, and Beethoven, the pianoforte arrangement of whose opera "Fidelio" he assisted in preparing.

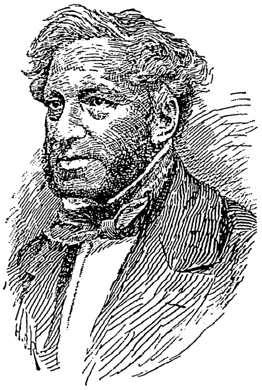

Ignaz Moscheles.

Moscheles' career as a virtuoso may be said to have begun with the production of his "Variationen über den Alexandermarsch," op. 32, in 1815, a work which met with brilliant success. He became the founder of a distinct school of pianoforte-playing characterized by original methods of tone-production, and hence he has been justly called the greatest pianist from the time of Hummel to the advent of Chopin. In 1816 he began a series of tours which extended over a period of ten years. In 1822 he composed the duo "Hommage à Händel" for J. B. Cramer's concert in London. In the following year he returned to London, and in 1824 he gave piano lessons to Felix Mendelssohn, then a boy of fifteen.

Shortly after his marriage to Charlotte Embden at Hamburg, in 1825, he settled in London, and he remained for ten years in England. In 1832 he was elected one of the directors of the London Philharmonic Society, the musical leader of which he became upon the resignation of Sir Henry Bishop in 1845. At the invitation of Mendelssohn, Moscheles in the following year accepted the first professorship in the pianoforte department of the newly established Conservatorium at Leipsic, with which institution he continued permanently identified until the close of his life.

Among the numerous works of Moscheles are: "Concerto in G Minor," op. 60; "Concerto Pathétique," op. 93; three "Allegri di Bravura," op. 51; 24 "Etudes," op. 70; "Charakteristische Studien," op. 95.

Moscheles translated into English Schindler's biography of Beethoven (2 vols., London, 1841). Moscheles' wife wrote a life of him and published his letters and diaries ("Aus Moscheles' Leben," 2 vols., Leipsic, 1872; transl. into English). Mendelssohn's correspondence with Moscheles was published (1888) in German and English.

BIBLIOGRAPHY: Champlin, *Cyc. of Music and Musicians*; Grove, *Dict. of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*; Ehrlich, *Celebrated Pianists of the Past and Present*, pp. 206, 209; *Meyers Konversations-Lexikon.*

S. J. So.

MOSCHIDES, TOBIAS. See COHN, TOBIAS.

MOSCONI, JUDAH LEON BEN MOSES: Bulgarian scholar and Talmudist; born at Ocrida 1328. Owing to the wars which agitated Bulgaria in the fourteenth century, Mosconi left his native country about 1360. He traveled in all the three continents of the Old World. He was in Chios and Cyprus, in Negropont (where he became the pupil of Shemariah b. Elijah al-Iḳriṭi), in Laodicea, and later in Egypt (where he studied under Obadiah Miẓri, to whom he owed "the greatest part of his learning"). He was afterward in Morocco, in Italy, and in France. In Perpignan he made the acquaintance of several scholars, among them Moses Narboni and David Bongoron.

Mosconi was well versed in philosophical works, both Hebrew and Arabic; but, having a predilection for metaphysics, he occupied himself particularly with Ibn Ezra's commentary on the Pentateuch, on which he wrote a supercommentary. Most of the thirty supercommentaries on Ibn Ezra which Mosconi examined during his wanderings were, in his opinion, worthless. According to Mosconi, Ibn Ezra wrote his commentary on the Prophets and Hagiographa before that on the Pentateuch, which he wrote eleven years before his death.

Mosconi insisted on the necessity of studying grammar; and he blamed the commentators who neglected it. In his commentary he quotes the other works of Ibn Ezra, those of Samuel ben Hophni, Saadia's Arabic translation of the Pentateuch, Maimonides' commentary on the "Aphorisms" of Hippocrates, Averroes, and the other Arabian philosophers. Simultaneously with his supercommentary, Mosconi began to write other treatises, *e.g.*: "'En Gedi," an explanation of certain metaphysical passages disseminated in different works; "Reaḥ Niḥoaḥ," a treatise on sacrifices; "Ṭa'ame ha-Mibṭa," on grammar—all these works being left unfinished on account of the persecutions which he underwent. Mosconi's preface to his commentary, in which he gives this information, was published by Berliner in "Oẓar Ṭob" (1878, pp. 1–10). Mosconi also revised the "Yosippon" and wrote a preface to it (published by Berliner, *l.c.* pp. 17–23). Steinschneider ("Hebr. Bibl." xiv. 90) thinks that the Moses Mosconi mentioned by Moses Bagi in his "Ohel Mosheh" as having written against the Karaite Aaron b. Elijah is identical with Judah Leon Mosconi, whose name was incorrectly given by Bagi.

Bibliography: Berliner, in *Magazin*, iii. 41-51; Steinschneider, *ib.* pp. 94-100, 140-153, 190-206; idem, *Hebr. Bibl.* xiv. 90, xix. 57 *et seq.*; Gross, *Gallia Judaica*, p. 469.

I. Br. M. Sel.

MOSCOW: Russian city; capital of the government of the same name. Jews began to appear in Moscow in early times, but only as individuals; for instance, as farmers of the taxes which the Russian princes paid to the Tatars. A Jew named Leo was physician to the court at Moscow in 1490. From the beginning of the sixteenth century to the middle of the seventeenth Jews were excluded from the city on account of religious enmity toward them. It is known that Ivan the Terrible refused the request (1549) of the Duke of Lithuania that Jews might visit Moscow for commercial purposes; and it was agreed at the election of Ladislaus in 1610 that Jews should not be allowed to enter the city. This agreement is met with in more recent Russo-Polish treaties, which leads to the belief that, notwithstanding the prohibition, Jews had continued to visit Moscow. Toward the end of the seventeenth century the city contained a more or less prosperous group of Jews, whose presence some writers have attributed to the influence of the Jewish court physician Stephan von Gaden. In 1676 Czar Feodor Alekseyevich forbade them to remain; and this prohibition was continued in the succeeding reigns.

Conditions underwent a change in the reign of Catherine II. With the separation of White Russia from Poland and its addition to Russia proper (1772), the numerous Jewish populations of White Russia came under Russian rule. They were indeed the first Russo-Jewish subjects. Jewish merchants from White Russia, particularly from the town of Shklov, began to arrive in Moscow, but they remained only for short periods. Moscow was then outside of the Pale of Settlement; and the petition of the Jews for admission to the Moscow merchant gild was rejected. The well-known Jewish merchant Notkin, however, was at that time engaged in important commercial affairs at both capitals. With the further addition to Russia of Polish territories Jews from other governments came to Moscow. All these temporary visitors were permitted to stay only in a certain house, known as the "Jewish Inn." This was located in a building near the Church of Boris and Glyeb, and consequently was named later "Glyebovskoye." It formed a sort of ghetto. The gates were locked at nightfall, and no one was allowed to pass out after dark.

The "Jewish Inn."

Beginning with the second decade of the nineteenth century the Jewish population of Moscow began to increase. Merchants and their clerks as well as young artisans were permitted to remain in the city temporarily, on condition that they dwelt exclusively at the Jewish inn. All visitors were questioned at the city gates. Christians were admitted freely; but Jews were passed through accompanied by a guard, and frequent tribute was levied upon them by various functionaries. In the following decade Moscow received a group of permanent Jewish settlers. From the year 1827, during the reign of Nicholas I., the Jews were compelled to serve for twenty-five years in the army. Many such Jewish soldiers were sent to Moscow. During the early years of their service there they were engaged in active duty; but later they settled with their wives and families in the town (a privilege not accorded to the inhabitants of the inn), and engaged in business and handicrafts. They established several houses of prayer bearing the respective names of the regiments in which they served, *e.g.*, "Arakcheyevskaya" and "Mezhevaya." They had no rabbi, however, even the position of government rabbi, established under Nicholas, remaining vacant. The records of deaths were kept by the police, while marriages, divorces, and births were registered by the regimental officers. About this time a separate Jewish cemetery was established. Until then the Jewish dead had been buried just beyond the boundary of the Christian cemeteries, most frequently in the Dorogomilovskoye Cemetery.

Privileged Classes.

In the reign of Alexander II. the Jewish population of Moscow increased still further. The ghetto was abolished; certain classes of Jews (artisans, merchants, and persons possessed of a higher education) were given the privilege of unrestricted residence, and many such established themselves in the city. Moreover, the local authorities assumed, for selfish reasons, a more favorable attitude toward those Jews who lived in Moscow without having the right to do so; so that in 1871 the Jewish inhabitants numbered about 8,000. The early supremacy of the veteran soldiers in communal affairs passed over to the more intelligent classes. At this time were founded the first Jewish charitable institutions. About 1868 the congregation had a rabbi named Berlin. The community was, however, not yet officially recognized. It was not until 1871, when

Official Recognition of the Community.

the rabbinate was occupied by S. Minor, that the recognition of the government was obtained and the Jewish population saw the beginning of a new life. In 1872 there was opened in a rented building a synagogue with a choir, and with this was established an orphan asylum school and, subsequently, a technical department. In addition there was a considerable number of unofficial charitable and educational institutions, the most active of which was the bikkur ḥolim.

The community now grew rapidly. In 1890 the Jewish population numbered more than 20,000, and it was more prosperous, although there was still a considerable number of needy persons. All this was suddenly changed when Sergei Alexandrovich, brother of the reigning czar, Alexander III., became governor of Moscow (Feb., 1891). An imperial decree was promulgated (March 28, 1891) ordering the expulsion from the city and government of Moscow of all Jewish artisans, brewers, and distillers. A certain number of these was sent out on the 14th of every month until June 14, 1892. On Oct. 15, 1892, another decree was issued ordering the expulsion of the Jewish soldiers who had served under Nicholas, and of their descendants, with the exception of those who had joined some artisan gild. The expulsion was carried into effect under the guidance of the governor-general, the mayor, Alekseyev, and the chief of police, Vlasovski. The authorities abused their prerogative and excluded, contrary to law, other classes of Jews also. Persons who had been born in Moscow and who knew no other place of residence were obliged to go in search of a new home. Thousands of Jews became impoverished, and several hundreds adopted Christianity.

The Jewish community had before this built a synagogue on a plot of ground owned by it. The city authorities had given oral permission for the opening of the building, which had taken place in May, 1891. Later the community was informed that the synagogue had been opened contrary to law, and it was given the alternative of selling it within six months or transforming it into a charitable institution by remodeling the building so as to leave no traces of a synagogue. When Rabbi Minor and the venerable elder Schneider petitioned the emperor to revoke this order their request was refused. Minor was permanently banished from Moscow and deprived of his rabbinical title, while Schneider was excluded for a period of two years. The affairs of the community were placed in charge of the assistant rabbi; but soon he and the other officials of the synagogue, having no acknowledged right to reside in Moscow, were also banished. Together with the synagogue the schools connected with it were also closed. Notwithstanding the expenditure of almost 100,000 rubles for the remodeling of the synagogue building, the city authorities will not allow it to be used, and it is now (1904) unoccupied. The Jewish communal organization was abolished and about 20,000 Jews were expelled from the city in April, 1891.

Synagogue.

Religious services are now held in several prayer-houses (there is a prayer-hall in the house of the millionaire L. Polyakov); and for lack of proper accommodations many Jews find themselves obliged to celebrate the holy days in neighboring towns. Since 1893 the position of rabbi has been filled by A. I. Mase. His assistant was R. Löb Kahn, who died in 1903. There are no official charitable organizations in Moscow; but there is a ḥeder for fifty boys, and the community cares for its poor and sick. Its expenditures are not great, amounting to only 30,000 rubles annually. Not long ago all Jews studying pharmacy and obstetrics were forbidden to live in Moscow. Against the law, the Jewish members of the merchant gild of Moscow are deprived of the right (granted in 1899) to take part in the election of officers of the gild and in sessions of its representatives. Quite recently (1904) the governor-general and commandant of the Moscow military forces, the grand duke Sergei Alecksandrovitch, forbade the Jewish soldiers in the Moscow district to wear fringes ("ẓiẓit"). The Jewish population in Moscow consists (1904) of 4,106 permanent residents and 264 temporary settlers.

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H. R. J. H.

MOSE. See PERIODICALS.

MOSELY, ALFRED: English financier; born at Clifton 1855. He was educated at the Bristol Grammar School, and afterward went to South Africa, where he became one of the earliest settlers in Kimberley. He equipped at his own expense the Princess Christian Base Hospital near Cape Town for the relief of the sick and wounded during the South-African war. In 1902 he conducted an industrial commission from England to the United States to study the cause of American trade prosperity, and in 1903 he headed a similar commission to study American methods of education. He was made a C.M.G. in 1900.

BIBLIOGRAPHY: *Jewish Year Book*; *Who's Who*, 1904.

J. V. E.

MOSEN (MOSES), JULIUS: German poet; born at Marieney, Saxony, July 3, 1803; died at Oldenburg Oct. 10, 1867. He was educated at Plauen, and studied law at the University of Jena; but the death of his father interrupted his studies, and, after traveling in Italy, he returned to his birthplace and entered the office of a lawyer. In 1831 he became judge of the patrimonial court of justice at Kohren, near Frohburg; and after its suppression in 1834 he practised law in Dresden. In 1844 he accepted the post of dramatic writer to the Court Theater at Oldenburg. About this time his health gave way; in a few years he was completely paralyzed, and he was pensioned shortly after 1850; but he continued his literary activity in spite of his infirmities. He wrote: "Das Lied vom Ritter Wahn" (Leipsic, 1831); "Gedichte" (*ib.* 1836, 2d ed. 1843); and the following novels: "Georg Venlot" (*ib.* 1831); "Novellen" (*ib.* 1837); "Der Kongress von Verona" (Berlin, 1842); "Bilder im Moose" (Leipsic, 1846). Mosen's plays are mainly historical, chief among them being: "Heinrich der Finkler" (Leipsic, 1836); "Cola Rienzi," "Die Bräute von Florenz," "Wendelin und Helene," "Kaiser Otto III." (collectively published under the title "Theater," Stuttgart, 1842); "Don Johann von Oesterreich"; "Herzog Bernhard" (Leipsic, 1855); and "Der Sohn des Fürsten" (Oldenburg, 1858). His collected works were published in eight volumes in Oldenburg in 1863; and a new edition in six volumes, with a biography, was prepared by his son and published in Leipsic in 1880.

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S.

MOSENTHAL, SOLOMON HERMANN VON: Austrian dramatist and poet; born at Cassel, Hesse-Nassau, Germany, Jan. 14, 1821; died at Vienna Feb. 17, 1877. He attended the gymnasium at Cassel and the Polytechnicum in Carlsruhe. He soon withdrew, however, and in 1841 went to Vienna as private teacher in the house of Moritz von Goldschmidt. In 1846 his "Der Hollander Michel," a dramatized folk-story, was produced; and this was succeeded in the following year by his three-act drama "Die Sklavin." Neither of these had any enduring success. Two years later (Dec. 18, 1849) the production of his poetical drama "Cäcilia von Albano" received the cordial approval of public and critics alike, and opened for him the doors of the Burgtheater. Its success was still further heightened on its publication in Budapest in 1851. His next production, "Deborah" (Budapest, 1849; Presburg, 1875, 6th ed. 1890), was translated into the principal modern languages. In English it became famous under the title of "Leah, the Forsaken." It was first produced at the royal theater in Berlin in 1850.

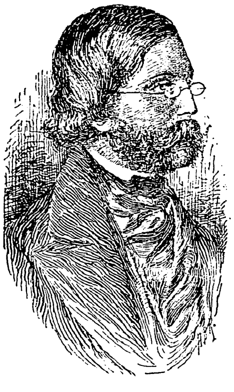
Solomon Hermann Mosenthal.

In the meantime Mosenthal had, early in 1850, secured a position as librarian at the Ministry of Education. In the same year his play based on the novel "Ein Deutsches Dichterleben" by Otto Müller, was produced at the Burgtheater. It was founded on the story of the life of the poet Bürger. His next production was "Der Sonnenwendhof," Leipsic, 1857 (3d ed. 1875; fifteen years after his death a Low German version by Anny Schäfer, under the title "Auf'm Sunnwendhof," was published in Munich in 1892 and included in the "Münchener Theater-Bibliothek"). There followed in succession: "Das Gefangene Bild," Stuttgart, 1858; "Düweke," Leipsic, 1860; "Die Deutschen Komödianten," *ib.* 1863; "Pietra," tragedy, *ib.* 1865; "Der Schultz von Altenbüren," *ib.* 1868; "Isabella Orsini," 1870, of which an English translation by E. Vincent was published at Vienna in 1875; "Maryna," historical drama, Presburg, 1870; "Die Sirene," comedy, 1875. Mosenthal also wrote the following librettos: for Otto Nicolai, "Die Lustigen Weiber von Windsor," Vienna, 1871 (reprinted 1888); for Kretschmer, "Die Folkunger," Dresden, 1874; for Brüll, "Das Goldene Kreuz," Berlin, 1875; for Carl Goldmark, "Die Königin von Saba," Vienna, 1888; and "Die Kinder der Heide," music by Anton Rubinstein.

A volume of his poems was published at Vienna as early as 1847. A complete edition was issued in 1866. He also wrote a novel, "Jephtha's Tochter," which was included in the "Neuer Deutscher Novellenschatz," No. 2, Munich, 1884. A collected edition of his writings, for the arrangement of which he had left instructions, was published in six volumes at Stuttgart in 1878; with a portrait.

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s. M. Co.

MOSER (plural, **Moserim**): An informer, denunciator, or delator; synonyms are "masor" (abstract, "mesirah"), "delator" (דילטור), and "malshin" (abstract, "malshinut"), from the last of which are derived the Portuguese "malsim," and also the Spanish "malsin," together with the adjective "malsinar" and the abstract nouns "malsindad" and "malsineria." Nothing was more severely punished by the Jews than talebearing; and no one was held in greater contempt than the informer. On account of the fact that his deeds frequently caused mischief and even entailed death and destruction, the sages of the Talmud compared the "moser" to a serpent.

In Talmudic Times.

The Jews suffered much during the persecutions under Hadrian through informers in their own ranks; especially teachers of the Law were betrayed by the delators. Simeon ben Yoḥai, having criticized the Roman government, was denounced; and he saved his life only by hasty flight. A certain Eleazar b. Simon is said to have denounced to the Romans Jews who were engaged in freebooting expeditions against them. According to Talmudic law, the delator was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people.

There are frequent notices of denunciations among the Jews in countries under Arabic rule. A certain Ḥalfah ibn al-A'jab and his son Ḥayyim denounced Isaac Alfasi, who was thereupon obliged in 1088 to flee from his home in northern Africa and to seek refuge in Spain (Abraham ibn Daud, "Sefer ha-Ḳabbalah," ed. Neubauer, p. 75). According to Maimonides ("Yad," Ḥobel u-Maziḳ), in the cities of the West, *i.e.*, of Morocco, conviction for delation was of daily occurrence, the offenders being declared outlaws and being delivered to non-Jews for the infliction of the death-penalty. Denunciations occurred just as frequently among the Jews of Spain, so that the word "malsin" was

In Spain.

adopted into the Spanish language (see above). The great Talmudist of Lucena, Joseph ibn Migas, caused an informer to be stoned before the close of a certain Day of Atonement which fell on a Sabbath (Judah b. Asher, "Zikron Yehudah," p. 55b). Isaac b. Sheshet at the end of the fourteenth century could therefore assert that from olden times it had been law and custom in the Jewish communities of Aragon, Valencia, Catalonia, Castile, and Navarre to put informers out of the world; and even as late as 1432 the representatives of the Castilian communities could with truth allege in the statutes which they had drawn up that it was the custom throughout Israel to put to death one who at any time or any place dared to act the part of informer.

Execution of an Informer.

In Barcelona a descendant of a wealthy and respected family who had lost his fortune turned informer. In vain was he warned and threatened with an informer's death. He was probably favored by the authorities and encouraged to continue in his nefarious conduct; and he was not to be enticed from his chosen path. His own family wished to get rid of him, and insisted on his being prosecuted. Rabbi Jonah of Gerona (nephew of Jonah b. Abraham Gerondi) and Solomon ben Adret of Barcelona, because of the insistence of King Pedro III. of Aragon, found themselves forced to let justice take its course and to deliver the informer to the king. The latter ordered his execution, which took place in the year 1280 in the square before the Monjuich, the Jewish cemetery in Barcelona, the arteries of both arms being opened (Solomon ben Adret's Responsa in "J. Q. R." viii. 228).

Asher ben Jehiel pronounced the death-penalty upon an unknown man in Seville who had obtained the favor of some person of high degree and had maliciously accused certain coreligionists as well as whole congregations before the infanta D. Pedro, uncle and guardian of the young king Alfonso XI. (Asher ben Jehiel, Responsa, xvii. 1, 8). Just as little hesitation had Asher's son, and with him the members of the Jewish tribunal at Toledo, Joseph ibn Crispin, Joseph ben Joseph ibn Naḥmias, and Moses ben Abraham ibn Naḥmias, in pronouncing the sentence of death upon the much-dreaded Joseph ben Samuel, who, on account of his denunciations, had already been condemned to death during the lifetime of Asher ben Jehiel, but upon whom the sentence had not been carried out on account of the king's minority (Judah b. Asher, *l.c.* p. 55a).

Regulations Against Informers.

In the statutes signed by the communities of Catalonia and Valencia Sept. 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which every one was required to render his utmost assistance ("He-Ḥaluẓ," i. 22 *et seq.*). This resolution was also adopted by the representative of the Jews of Majorca, where, as a result of the representations of the leader of the community, King Sancho in 1319 issued an order banishing forever from the island all Jews who were proved to be informers or disturbers of the peace ("Boletin Acad. Hist." xxxvi. 133, 143). The Jewish community of Tudela, the largest in Navarre, in March, 1363, passed a resolution (which was renewed fifty years later for a further period of fifty years) to proceed against informers with all possible severity. Any person, whether Jew or Jewess, who should be convicted of being a calumniator of or informer against the congregation or any of its members was to be excommunicated in all the synagogues of the city for a period of fifty years, during which time he or she was not to be tolerated within the city. The informer was also to pay into the public treasury a fine of 1,000 gold maravedis (Kayserling, "Gesch. der Juden in Spanien," i. 76 *et seq.*, 206 *et seq.*). The execution of a death-sentence pronounced by a Jewish court could take place only with the king's consent and through the royal alguazil (hangman).

The execution of Joseph Pichon (receiver-general of taxes, who was accused of being an informer), for which the sanction of King John I. of Castile had been obtained on his coronation-day, Aug. 21, 1379, was of incalculable importance for the Jews of Spain, and was the main reason why the Jews of Castile were deprived of jurisdiction in criminal cases. The measure passed in 1363, which remained in force for only a few decades, did not contribute much toward frightening informers. On the contrary, they multiplied to such an extent that in the statutes adopted at the meeting of communal representatives convened by the court rabbi Abraham Benveniste at Valladolid in May, 1432, a whole chapter was devoted to informers.

Jurisdiction over Informers.

It was due to Benveniste, who stood in high favor with the then all-powerful Alvaro de Luna, that King John II. again conceded to the Jews the right to decide criminal cases. In the last-mentioned statutes it was stipulated that each case of talebearing through which a Jew or a Jewess might have suffered injury was to be punished with ten days' imprisonment and a fine of 100 maravedis, if no Christian was present when the delation took place. The fine was to be doubled if the crime had been committed in the presence of a Christian. When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution at the hands of the royal alguazil. Did the informer escape, so that he could be neither killed nor branded, he was proclaimed in all places as a traitor, completely excommunicated from the community of Israel, and stigmatized as "blood-shedder" or "villain" (see the statute in "Jahrbuch für die Gesch. der Juden und des Judenthums," iv. 307). In northern Africa, as in Castile, the law was visited upon informers in all its severity. Simon ben Ẓemaḥ Duran and his son Solomon passed sentence of death unhesitatingly upon moserim.

In Germany.

Worse than in Spain were the conditions in German countries, where the governments protected the informers. The expulsion of the Jews from Augsburg, Nuremberg, and Ratisbon, and the persecutions in Posen, Frankfort-on-the-Main, and Worms are traceable to informers. A certain Hirschel Meyer, through his denunciations, caused his coreligionists much trouble previous to their expulsion from Vienna in 1670.

The practise of giving malicious information lasted longest in Poland, where moserim, with the approval of the government, were punished by having the tongue or ears cut off. In Posen a Jewish informer is said to have been sentenced to death, in accordance with the verdict of a Jewish court, so late as the last decades of the eighteenth century (Perles, "Gesch. der Juden in Posen," in "Monatsschrift," xiv. 166). The informer who escaped punishment was excommunicated; and he then sought refuge in baptism. The number of those who, after baptism, appeared as accusers of their former coreligionists, and who, like Nicolaus Donin, Joshua al-Lorki, and Pfefferkorn, brought unspeakable suffering upon them, is very large.

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J. M. K.

MOSER, MOSES: German merchant known as a friend of Heine; born 1796; died at Berlin Aug. 15, 1838. He was educated for a business career, and was for a time an assistant of the banker Moses Friedländer in Berlin. Afterward he became the confidential cashier of Moritz Robert there. Moser had considerable mathematical talent; and he also studied philology. With Gans and Zunz he helped to found the Verein für Kultur und Wissenschaft des Judenthums. He thus became friendly with Heine, who had a high opinion of his ability and character, and called him "a living appendix to Nathan der Weise." Many of Heine's most intimate letters were addressed to Moser, who was his closest friend up to the year 1830.

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S. J.

MOSES.—Biblical Data: The birth of Moses occurred at a time when Pharaoh had commanded that all male children born to Hebrew captives should be thrown into the Nile (Ex. ii.; comp. i.). Jochebed, the wife of the Levite Amram, bore a son, and kept the child concealed for three months. When she could keep him hidden no longer, rather than deliver him to death she set him adrift on the Nile in an ark of bulrushes. The daughter of Pharaoh, coming opportunely to the river to bathe, discovered the babe, was attracted to him, adopted him as her son, and named him "Moses." Thus it came about that the future deliverer of Israel was reared as the son of an Egyptian princess (Ex. ii. 1–10).

When Moses was grown to manhood, he went one day to see how it fared with his brethren, bondmen to the Egyptians. Seeing an Egyptian maltreating a Hebrew, he killed the Egyptian and hid his body in the sand, supposing that no one who would be disposed to reveal the matter knew of it. The next day, seeing two Hebrews quarreling, he endeavored to separate them, whereupon the Hebrew who was wronging his brother taunted Moses with slaying the Egyptian. Moses soon discovered from a higher source that the affair was known, and that Pharaoh was likely to put him to death for it; he therefore made his escape to the Sinaitic Peninsula and settled with Hobab, or Jethro, priest of Midian, whose daughter Zipporah he in due time married. There he sojourned forty years, following the occupation of a shepherd, during which time his son Gershom was born (Ex. ii. 11–22).

One day, as Moses led his flock to Mount Horeb, he saw a bush burning but without being consumed. When he turned aside to look more closely at the marvel, Yhwh spoke to him from the bush and commissioned him to return to Egypt and deliver his brethren from their bondage (Ex. iii. 1–10). According to Ex. iii. 13 *et seq.*, it was at this time that the name of Yhwh was revealed, though it is frequently used throughout the patriarchal narratives, from the second chapter of Genesis on. Armed with this new name and with certain signs which he could give in attestation of his mission, he returned to Egypt (Ex. iv. 1–9, 20). On the way he was met by Yhwh, who would have killed him; but Zipporah, Moses' wife, circumcised her son and Yhwh's anger abated (Ex. iv. 24–26). Moses was met and assisted on his arrival in Egypt by his elder brother, Aaron, and readily gained a hearing with his oppressed brethren (Ex. iv. 27–31). It was a more difficult matter, however, to persuade Pharaoh to let the Hebrews depart. Indeed, this was not accomplished until, through the agency of Moses, ten plagues had come upon the Egyptians (Ex. vii.–xii.). These plagues culminated in the slaying of the Egyptian first-born (Ex. xii. 29), whereupon such terror seized the Egyptians that they urged the Hebrews to leave.

In the Wilderness.

The children of Israel, with their flocks and herds, started toward the eastern border at the southern part of the Isthmus of Suez. The long procession moved slowly, and found it necessary to encamp three times before passing the Egyptian frontier at the Bitter Lakes. Meanwhile Pharaoh had repented and was in pursuit of them with a large army (Ex. xiv. 5–9). Shut in between this army and the Red Sea, or the Bitter Lakes, which were then connected with it, the Israelites despaired, but Yhwh divided the waters of the sea so that they passed safely across; when the Egyptians attempted to follow, He permitted the waters to return upon them and drown them (Ex. xiv. 10–31). Moses led the Hebrews to Sinai, or Horeb, where Jethro celebrated their coming by a great sacrifice in the presence of Moses, Aaron, and the elders of Israel (Ex. xviii.). At Horeb, or Sinai, Yhwh welcomed Moses upon the sacred mountain and talked with him face to face (Ex. xix.). He gave him the Ten Commandments and the Law and entered into a covenant with Israel through him. This covenant bound Yhwh to be Israel's God, if Israel would keep His commandments (Ex. xix. *et seq.*).

Moses and the Israelites sojourned at Sinai about a year (comp. Num. x. 11), and Moses had frequent communications from Yhwh. As a result of these

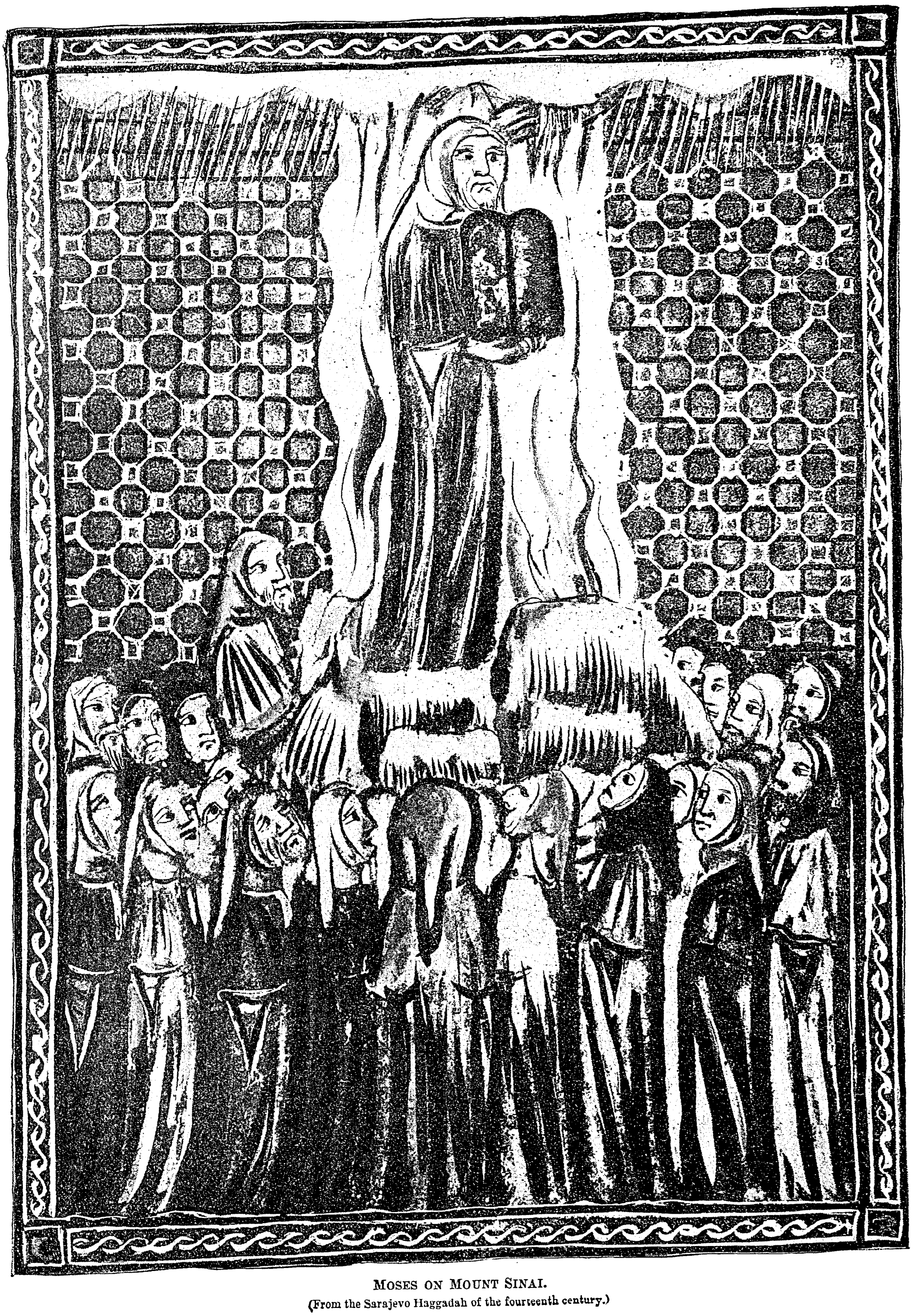

Moses on Mount Sinai.
(From the Sarajevo Haggadah of the fourteenth century.)

the Tabernacle, according to the last chapters of Exodus, was constructed, the priestly law ordained, the plan of encampment arranged both for the Levites and the non-priestly tribes (comp. Num. i. 50–ii. 34), and the Tabernacle consecrated. While at Sinai Joshua had become general of the armies of Israel and the special minister, or assistant, of Moses (Ex. xvii. 9). From Sinai Moses led the people to Kadesh, whence the spies were sent to Canaan. Upon the return of the spies the people were so discouraged by their report that they refused to go forward, and were condemned to remain in the wilderness until that generation had passed away (Num. xiii.–xiv.).

After the lapse of thirty-eight years Moses led the people eastward. Having gained friendly permission to do so, they passed through the territory of Esau (where Aaron died, on Mount Hor; Num. xx. 22–29), and then, by a similar arrangement, through the land of Moab. But Sihon, king of the Amorites, whose capital was at Heshbon, refused permission, and was conquered by Moses, who allotted his territory to the tribes of Reuben and Gad. Og, King of Bashan, was similarly overthrown (comp. Num. xxi.), and his territory assigned to the half-tribe of Manasseh.

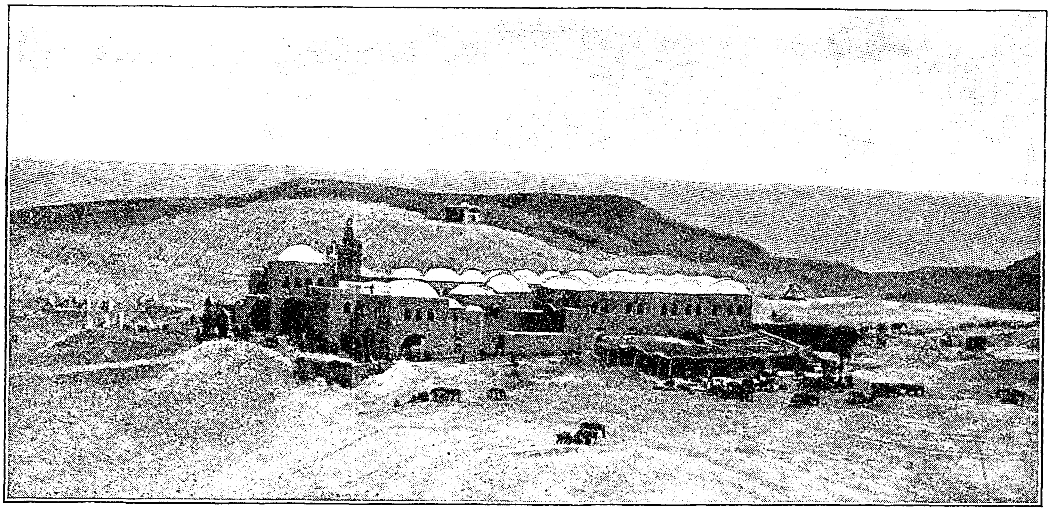

Traditional Tomb of Moses: Scene During a Pilgrimage.
(From a photograph by the American Colony, Jerusalem.)

Death of Moses.

After all this was accomplished Moses was warned that he would not be permitted to lead Israel across the Jordan, but would die on the eastern side (Num. xx. 12). He therefore assembled the tribes and delivered to them a parting address, which forms the Book of Deuteronomy. In this address it is commonly supposed that he recapitulated the Law, reminding them of its most important features. When this was finished, and he had pronounced a blessing upon the people, he went up Mount Nebo to the top of Pisgah, looked over the country spread out before him, and died, at the age of one hundred and twenty. Yhwh Himself buried him in an unknown grave (Deut. xxxiv.). Moses was thus the human instrument in the creation of the Israelitish nation; he communicated to it all its laws. More meek than any other man (Num. xii. 3), he enjoyed unique privileges, for "there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10).

J. G. A. B.

——**In Rabbinical Literature:** Of all Biblical personages Moses has been chosen most frequently as the subject of later legends; and his life has been recounted in full detail in the poetic haggadah. As liberator, lawgiver, and leader of a people which was transformed by him from an unorganized horde into a nation, he occupies a more important place in popular legend than the Patriarchs and all the other national heroes. His many-sided activity also offered more abundant scope for imaginative embellishment. A cycle of legends has been woven around nearly every trait of his character and every event of his life; and groups of the most different and often contradictory stories have been connected with his career. It would be interesting to investigate the origin of the different cycles, and the relation of the several cycles to one another and to the original source, if there was one. The present article attempts to give, without claiming completeness, a picture of the character of Moses according to Jewish legend and a narrative of the most important incidents of his life.

(The following special abbreviations of book-titles are used: "D. Y." = "Dibre ha-Yamim le-Mosheh Rabbenu," in Jellinek, "B. H." ii.; "S. Y." = "Sefer ha-Yashar"; "M. W." = "Midrash Wayosha'," in Jellinek, *l.c.*)

Moses' influence and activity reach back to the days of the Creation. Heaven and earth were created only for his sake (Lev. R. xxxvi. 4). The account of the creation of the water on the second day (Gen. i. 6–8), therefore, does not close with the usual formula, "And God saw that it was good," because God foresaw that Moses would suffer through water (Gen. R. iv. 8). Although Noah was not worthy to be saved from the Flood, yet he was saved because Moses was destined to descend from him (*ib.* xxvi. 15).

The Beginnings.

The angels which Jacob in his nocturnal vision saw ascending to and descending from heaven (Gen. vii. 12) were really Moses and Aaron (Gen. R. lxviii. 16). The birth of Moses as the liberator of the people of Israel was foretold to Pharaoh by his soothsayers, in consequence of which he issued the cruel command to cast all the male children into the river (Ex. i. 22). Later on Miriam also foretold to her father, Amram, that a son would be born to him who would liberate Israel from the yoke of Egypt (Soṭah 11b, 12a; Meg. 14a; Ex. R. i. 24; "S. Y.," Shemot, pp. 111a, 112b; comp. Josephus, "Ant." ii. 9, § 3). Moses was born on Adar 7 (Meg. 13b) in the year 2377 after the creation of the world (Book of Jubilees, xlvii. 1). He was born circumcised (Soṭah 12a), and was able to walk immediately after his birth (Yalḳ., Wayelek, 940); but according to another story he was circumcised on the eighth day after birth (Pirḳe R. El. xlviii.). A peculiar and glorious light filled the entire house at his birth (*ib.*; "S. Y." p. 112b), indicating that he was worthy of the gift of prophecy (Soṭah *l.c.*). He spoke with his father and mother on the day of his birth, and prophesied at the age of three (Midr. Peṭirat Mosheh, in Jellinek, "B. H." i. 128). His mother kept his birth secret for three months, when Pharaoh was informed that she had borne a son. The mother put the child into a casket, which she hid among the reeds of the sea before the king's officers came to her (Jubilees, *l.c.* 47; "D. Y." in Jellinek, "B. H." ii. 3; "S. Y." p. 112b). For seven days his mother went to him at night to nurse him, his sister Miriam protecting him from the birds by day (Jubilees, *l.c.* 4).

Pharaoh's Daughter.

Then God sent a fierce heat upon Egypt ("D. Y." *l.c.*), and Pharaoh's daughter Bithiah (comp. I. Chron. iv. 18; Tarmut [Thermutis], according to Josephus, *l.c.* and Jubilees, *l.c.*), who was afflicted with leprosy, went to bathe in the river. Hearing a child cry, she beheld a casket in the reeds. She caused it to be brought to her, and on touching it was cured of her leprosy (Ex. R. i. 27). For this reason she was kindly disposed toward the child. When she opened the casket she was astonished at his beauty (Philo, "Vita Mosis," ii.), and saw the Shekinah with him (Ex. R. i. 28). Noticing that the child was circumcised, she knew that the parents must have been Hebrews (Soṭah 12b). Gabriel struck Moses, so as to make him cry and arouse the pity of the princess (Ex. R. i. 28). She wished to save the child; but as her maids told her she must not transgress her father's commands, she set him down again (Midr. Abkir, in Yalḳ., Ex. 166). Then Gabriel threw all her maids down (Soṭah 12b; Ex. R. i. 27); and God filled Bithiah with compassion (Yalḳ., *l.c.*), and caused the child to find favor in her eyes ("M. W." in Jellinek, *l.c.* i. 41). Thereupon she took the child up, saved him, and loved him much (Ex. R. *l.c.*). This was on the sixth day of the month of Siwan (Soṭah 12b); according to another version, on Nisan 21 (*ib.*). When the soothsayers told Pharaoh that the redeemer of Israel had been born and thrown into the water, the cruel edict ordering that the children be thrown into the river was repealed (Ex. R. i. 29; Soṭah *l.c.*). Thus the casting away of Moses saved Israel from further persecution. According to another version (Gen. R. xcvii. 5), 600,000 children had already been thrown into the river, but all were saved because of Moses.

Bithiah, Pharaoh's daughter, took up the child to nurse him; but he refused the breast ("M. W." *l.c.*). Then she gave him to other Egyptian women to nurse, but he refused to take nourishment from any of them (Josephus, *l.c.* ii. 9, § 5; "S. Y." p. 112b; Soṭah 12b; "D. Y." p. 3).

His Bringing up.

The mouth which was destined to speak with God might not take unclean milk (Soṭah *l.c.*; "D. Y." *l.c.*); Bithiah therefore gave him to his mother to nurse. Another legend says that he did not take any milk from the breast (Yalḳ., Wayelek, 940). Bithiah then adopted him as her son ("S. Y." p. 113b). Aside from the name "Moses," which Bithiah gave to him (Ex. ii. 10), he had seven (Lev. R. i. 3), or according to other stories ten, other names given to him by his mother, his father, his brother Aaron, his sister Miriam, his nurse, his grandfather Kehat, and Israel ("D. Y." p. 3; "S. Y." p. 112b; Meg. 13a). These names were: Jared, Abi Gedor, Ḥeber, Abi Soko, Jekuthiel, Abi Zanoah, and Shemaiah ("Shama' Yah" = "God has heard"), the last one being given to him by Israel. He was also called "Heman" ([*i.e.*, נאמן; Num. xii. 7] B. B. 15a).

Moses was a very large child at the age of three (Ex. R. i. 32; comp. Josephus, *l.c.*; Philo, *l.c.*); and it was at this time that, sitting at the king's table in the presence of several princes and counselors, he took the crown from Pharaoh's head and placed it on his own ("D. Y." *l.c.*; for another version see "M. W." *l.c.*). The princes were horrified at the boy's act; and the soothsayer said that this was the same boy who, in accordance with their former predictions, would destroy the kingdom of Pharaoh and liberate Israel (Josephus, *l.c.*; "M. W." *l.c.*). Balaam and Jethro were at that time also among the king's counselors (Soṭah 11a; Sanh. 106). Balaam advised the king to kill the boy at once; but Jethro (according to "D. Y." *l.c.*, it was Gabriel in the guise of one of the king's counselors) said that the boy should first be examined, to see whether he had sense enough to have done such an act intentionally.

Removes Pharaoh's Crown.

All agreed with this advice. A shining piece of gold, or a precious stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took up and put into his mouth. This burned his tongue, causing him to stutter (comp. Ex. iv. 10); but it saved his life ("M. W." *l.c.*; "D. Y." *l.c.*; "S. Y." *l.c.*; Ex. R. i. 31).

Moses remained in Pharaoh's house fifteen years longer ("D. Y." *l.c.*; "M. W." *l.c.*). According to the Book of Jubilees (*l.c.*), he learned the writing of the Assyrians (the "Ketab Ashurit"; the square script ?) from his father, Amram. During his sojourn in the king's palace he often went to his brethren, the slaves of Pharaoh, sharing their sad lot. He helped any one who bore a too heavy burden or was too weak for his work. He reminded Pharaoh that a slave was entitled to some rest, and begged him to grant the Israelites one free day in the week. Pharaoh acceded to this request, and Moses accordingly instituted the seventh day, the Sabbath, as a day of rest for the Israelites (Ex. R. i. 32; "S. Y." p. 115a).

Flees from Egypt.

Moses did not commit murder in killing the Egyptian (Ex. ii. 12); for the latter merited death because he had forced an Israelitish woman to commit adultery with him (Ex. R. i. 33). Moses was at that time eighteen years of age ("D. Y." *l.c.*; "M. W." *l.c.*; "S. Y." *l.c.*). According to another version, Moses was then twenty, or possibly forty, years of age (Ex. R. i. 32, 35). These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his stay in the royal palace (Yalḳ., Shemot, 167; Gen. R. xi.), both of them assuming that he fled from Egypt immediately after the slaying (Ex. ii. 15). Dathan and Abiram were bitter enemies of Moses, insulting him and saying he should not act as if he were a member of the royal house, since he was the son not of Batya, but of Jochebed. Previous to this they had slandered him before Pharaoh. Pharaoh had forgiven Moses everything else, but would not forgive him for killing the Egyptian. He delivered him to the executioner, who chose a very sharp sword with which to kill Moses; but the latter's neck became like a marble pillar, dulling the edge of the sword ("M. W." *l.c.*). Meanwhile the angel Michael descended from heaven, and took the form of the executioner, giving the latter the shape of Moses and so killing him. He then took up Moses and carried him beyond the frontier of Egypt for a distance of three, or, according to another account, of forty, days ("D. Y." *l.c.*; "S. Y." p. 115b). According to another legend, the angel took the shape of Moses, and allowed himself to be caught, thus giving the real Moses an opportunity to escape (Mek., Yitro, 1 [ed. Weiss, 66a]; Ex. R. i. 36).

The fugitive Moses went to the camp of King Nikanos, or Kikanos, of Ethiopia, who was at that time besieging his own capital, which had been traitorously seized by Balaam and his sons and made impregnable by them through magic. Moses joined the army of Nikanos, and the king and all his generals took a fancy to him, because he was courageous as a lion and his face gleamed like the sun ("S. Y." p. 116a; comp. B. B. 75a). When Moses had spent nine years with the army King Nikanos died, and the Hebrew was made general. He took the city, driving out Balaam and his sons Jannes and Jambres, and was proclaimed king by the Ethiopians. He was obliged, in deference to the wishes of the people, to marry Nikanos' widow, Adoniya (comp. Num. xii.), with whom he did not, however, cohabit ("D. Y." *l.c.*; "S. Y." p. 116b). Miriam and Aaron spoke against Moses on account of the Cushite (Ethiopian) woman whom he had married. He was twenty-seven years of age when he became king; and he ruled over Ethiopia for forty years, during which he considerably increased the power of the country. After forty years his wife, Queen Adoniya, accused him before the princes and generals of not having cohabited with her during the many years of their marriage, and of never having worshiped the Ethiopian gods. She called upon the princes not to suffer a stranger among them as king, but to make her son by Nikanos, Munahas or Munakaros, king. The princes complied with her wishes, but dismissed Moses in peace, giving him great treasures. Moses, who was at this time sixty-seven years old, went from Ethiopia to Midian (*ib.*).

King in Ethiopia.

According to Josephus' account of this story (see Moses in Hellenistic Literature), after Moses' marriage to the daughter of the Ethiopian king, he did not become King of Ethiopia, but led his troops back to Egypt, where he remained. The Egyptians and even Pharaoh himself were envious of his glorious deeds, fearing also that he might use his power to gain dominion over Egypt. They therefore sought how they might assassinate him; and Moses, learning of the plot, fled to Midian. This narrative of Josephus' agrees with two haggadic accounts, according to which Moses fled from Egypt direct to Midian, not staying in Ethiopia at all. These accounts are as follows: (1) Moses lived for twenty years in Pharaoh's house; he then went to Midian, where he remained for sixty years, when, as a man of eighty, he undertook the mission of liberating Israel (Yalḳ., Shemot, 167). (2) Moses lived for forty years in Pharaoh's house; thence he went to Midian, where he stayed for forty years until his mission was entrusted to him (Gen. R. xi.; comp. Sifre, Deut. xxxiv. 7).

Relations with Jethro.

On his arrival at Midian Moses told his whole story to Jethro, who recognized him as the man destined to destroy the Egyptians. He therefore took Moses prisoner in order to deliver him to Pharaoh ("D. Y." *l.c.*). According to another legend, Jethro took him for an Ethiopian fugitive, and intended to deliver him to the Ethiopians ("S. Y." *l.c.*). He kept him prisoner for seven ("D. Y." *l.c.*) or ten ("S. Y." *l.c.*) years. Both of these legends are based on another legend according to which Moses was seventy-seven years of age when Jethro liberated him. According to the legend ("D. Y." *l.c.*) which says that he went to Nikanos' camp at the age of thirty, and ruled over Ethiopia for forty years, he was only seven years in Jethro's hands ($30 + 40 + 7 = 77$). According to the other legend ("S. Y." *l.c.*) he was eighteen years old when he fled from Egypt; he remained for nine years in the camp of Nikanos; and was king over Ethiopia for forty years. Hence he must have been Jethro's captive for ten years, or till his seventy-seventh year.

Moses was imprisoned in a deep dungeon in Jethro's house, and received as food only small portions of bread and water. He would have died of hunger had not Zipporah, to whom Moses had before his captivity made an offer of marriage by the well, devised a plan by which she no longer went out to pasture the sheep, but remained at home to attend to the household, being thereby enabled to supply Moses with food without her father's knowledge. After ten (or seven) years Zipporah reminded her father that he had at one time cast a man into the dungeon, who must have died long ago; but if he were still living he must be a just man whom God had kept alive by a miracle. Jethro went to the dungeon and called Moses, who answered immediately. As Jethro found Moses praying, he really believed that he had been saved by a miracle, and liberated him. Jethro had planted in his garden a marvelous rod, which had been created on the sixth day of the Creation, on Friday afternoon, and had been given to Adam. This curious rod had been handed down through Enoch, Shem, Abraham, Isaac, and Jacob to Joseph, at whose death it came into the possession of Pharaoh's court. Jethro, who saw it there, stole it and planted it in his garden. On the rod were engraved the name of God (Yhwh) and the initials of the ten plagues destined for Egypt. Jethro asked every one who wished to marry one of his daughters to pull up the rod; but no suitor had yet succeeded in doing so. Moses, on being set at liberty, walked in the garden, saw the rod, and read the inscription. He easily pulled it out of the ground and used it for a staff (see Aaron's Rod). Jethro thereby recognized Moses as the deliverer of Israel, and gave him the virtuous Zipporah as wife, together with much money ("S. Y.," "D. Y.," and "M. W." *l.c.*). Jethro stipulated that the first-born son of the marriage should adopt Jethro's pagan belief, while all the other children might be reared as Jews; and Moses agreed thereto (Mek., Yitro, 1 [ed. Weiss, p. 65b]).

The Circumcision of Gershom.

According to "M. W." *l.c.*, one-half of the children of this marriage were to belong to Judaism and one-half to paganism. When therefore his son Gershom—who subsequently became the father of Jonathan—was born, Moses, under his agreement with Jethro, could not circumcise him ("S. Y." *l.c.*). Moses, therefore, went with his wife and child (another version says that both of his sons were then already born) to Egypt. On the way he met Satan, or Mastema, as he is called in the Book of Jubilees (xlviii. 2), in the guise of a serpent, which proceeded to swallow Moses, and had ingested the upper part of his body, when he stopped. Zipporah seeing this, concluded that the serpent's action was due to the fact that her son had not been circumcised (Ned. 31b-32a; Ex. R. v.), whereupon she circumcised him and smeared some of the blood on Moses' feet. A voice ("bat ḳol") was then heard commanding the serpent to disgorge the half-swallowed Moses, which it immediately did. When Moses came into Egypt he met his old enemies Dathan and Abiram, and when they asked him what he was seeking in Egypt, he immediately returned to Midian ("M. W." *l.c.*).

As the shepherd of his father-in-law he drove his sheep far into the desert (Ex. iii. 1), in order to prevent the sheep from grazing in fields not belonging to Jethro (Ex. R. i. 3). Here God appeared to him and addressed him for seven consecutive days (*ib.* iii. 20). Moses, however, refused to listen, because he would not allow himself to be disturbed in the work for which he was paid. Then God caused the flaming bush to appear (Ex. iii. 2–3), in order to divert Moses' attention from his work. The under-shepherds with Moses saw nothing of the marvelous spectacle, which Moses alone beheld (Ex. R. ii. 8). Moses then interrupted his work, and stepped nearer the bush to investigate (*ib.* ii. 11). As Moses was at this time entirely inexperienced in prophecy, God, in calling him, imitated the voice of Amram, so as not to frighten him. Moses, who thought that his father, Amram, was appearing to him, said: "What does my father wish?" God answered: "I am the God of thy father" (Ex. iii. 6), and gave him the mission to save Israel (*ib.*).

At the Burning Bush.

Moses hesitated to accept the mission (comp. Ex. iii. 11) chiefly because he feared that his elder brother, Aaron, who until then had been the only prophet in Israel, might feel slighted if his younger brother became the savior of the people; whereupon God assured him that Aaron would be glad of it (Ex. R. iii. 21–22). According to another version (*ib.* xv. 15), Moses said to God: "Thou hast promised Jacob that Thou Thyself wouldest liberate Israel [comp. Gen. xlvi. 4], not appointing a mediator." God answered: "I myself will save them; but go thou first and announce to My children that I will do so." Moses consented, and went to his father-in-law, Jethro (Ex. iv. 18), to obtain permission to leave Midian (Ned. 65a; Ex. R. iv. 1–4), for he had promised not to leave Midian without his sanction. Moses departed with his wife and children, and met Aaron (comp. Ex. iv. 27), who told him it was not right to take them into Egypt, since the attempt was being made to lead the Israelites out of that country. He therefore sent his wife and children back to Midian ("S. Y." p. 123a; Mek., Yitro, 1 [ed. Weiss, p. 65b]). When they went to Pharaoh, Moses went ahead, Aaron following, because Moses was more highly regarded in Egypt (Ex. R. ix. 3); otherwise Aaron and Moses were equally prominent and respected (Mek., Bo, 1 [ed. Weiss, p. 1a]). At the entrance to the Egyptian royal palace were two leopards, which would not allow any one to approach unless their guards quieted them; but when Moses came they played with him and fawned upon him as if they were his dogs ("D. Y." *l.c.*; "S. Y." *l.c.*). According to another version, there were guards at every entrance. Gabriel, however, introduced Moses and Aaron into the interior of the palace without being seen (Yalḳ., Shemot, 175). As Moses' appearance before Pharaoh resulted only in increasing the tasks of the children of Israel (comp. Ex. v.), Moses returned to Midian; and, according to one version, he took his wife and children back at the same time (Ex. R. v. 23).

After staying six months in Midian he returned to Egypt (*ib.*), where he was subjected to many insults and injuries at the hands of Dathan and Abiram (*ib.* v. 24). This, together with the fear that he had aggravated the condition of the children of Israel, confused his mind so that he uttered disrespectful words to God (Ex. v. 22).

Before Pharaoh.

Justice ("Middat ha-Din") wished to punish him for this; but as God knew that Moses' sorrow for Israel had induced these words he allowed Mercy ("Middat ha-Raḥamim") to prevail (*ib.* vi. 1). As Moses feared that Middat ha-Din might prevent the redemption of Israel, since it was unworthy of being redeemed, God swore to him to redeem the people for Moses' sake (*ib.* vi. 3–5, xv. 4). Moses in treating with Pharaoh always showed to him the respect due to a king (*ib.* vii. 2). Moses was really the one selected to perform all the miracles; but as he himself was doubtful of his success (*ib.* vi. 12) some of them were assigned to Aaron (*ib.* 1). According to another version, Aaron and not Moses undertook to send the plagues and to perform all the miracles connected with the water and the dust. Because the water had saved Moses, and the dust had been useful to him in concealing the body of the Egyptian (*ib.* ii. 12), it was not fitting that they should be the instruments of evil in Moses' hand (*ib.* ix. 9, x. 5, xx. 1). When Moses announced the last plague, he would not state the exact time of its appearance, midnight, saying merely "ka-ḥaẓot" = "about midnight" (*ib.* xi. 4), because he thought the people might make a mistake in the time and would then call him a liar (Ber. 3b, 4a). On the night of the Exodus, when Moses had killed his paschal lamb, all the winds of the world were blowing through paradise, carrying away its perfumes and imparting them to Moses' lamb so that the odor of it could be detected at a distance of forty days (Ex. R. xix. 6). During this night all the first-born, including the female first-born, were killed, with the exception of Pharaoh's daughter Batya, who had adopted Moses. Although she was a first-born child, she was saved through Moses' prayer ("S. Y." p. 125b). During the Exodus while all the people thought only of taking the gold and silver of the Egyptians, Moses endeavored to carry away boards for use in the construction of the future Temple (comp. Gen. R. xciv. 4 and Jew. Encyc. vii. 24, *s.v.* Jacob) and to remove Joseph's coffin (Ex. R. xviii. 8). Serah, Asher's daughter, told Moses that the coffin had been lowered into the Nile; whereupon Moses went to the bank of the river and cried: "Come up, Joseph" (according to another version, he wrote the name of God on a slip of paper, which he threw into the Nile), when the coffin immediately rose to the surface (Soṭah 13a; Ex. R. xx. 17; "D. Y." *l.c.*; "S. Y." p. 126). Another legend says that Joseph's coffin was among the royal tombs, the Egyptians guarding it with dogs whose barking could be heard throughout Egypt; but Moses silenced the dogs and took the coffin out (Soṭah *l.c.*; Ex. R. *l.c.*; comp. Joseph in Rabbinical Literature).

At the Exodus.

On arriving at the Red Sea Moses said to God when commanded by Him to cleave the water: "Thou hast made it a law of nature that the sea shall never be dry," whereupon God replied that at the Creation He had made an agreement with the sea as to the separation of its waters at this time (Ex. R. xxi. 16; comp. "M. W." p. 38). When the Israelites saw Pharaoh and his army drown in the Red Sea (Ex. xiv. 30–31) they wished to return to Egypt and set up a kingdom there; but Moses prevented them, urging them on by force. He also removed the idols which the Israelites had brought with them from Egypt (Ex. R. xxiv. 2).

The giving of the tables of the Law and of the Torah in general to Moses is a favorite subject for legends. In contrast to the pithy sentence of R. Jose (Suk. 5a) to the effect that Moses never ascended into heaven, there are many haggadot which describe in detail how Moses made his ascension and received the Torah there. Moses went up in a cloud which entirely enveloped him (Yoma 4a). As he could not penetrate the cloud, God took hold of him and placed him within it (*ib.* 4b). When he reached heaven the angels asked God: "What does this man, born of woman, desire among us?" God replied that Moses had come to receive the Torah, whereupon the angels claimed that God ought to give the Torah to them and not to men. Then God told Moses to answer them. Moses was afraid that the angels might burn him with the breath of their mouths; but God told him to take hold of the throne of glory. Moses then proved to the angels that the Torah was not suited to them, since they had no passions to be subdued by it. The angels thereupon became very friendly with Moses, each one of them giving him something. The angel of death confided to him the fact that incense would prevent the plague (Shab. 88b–89a; Ex. R. xxviii.). Moses subsequently caused Aaron to employ this preventive (Num. xvii. 11–13). Moses, following the custom of the angels, ate nothing during his forty days' sojourn in heaven (B. M. 87b), feeding only on the splendor of the Shekinah. He distinguished day from night by the fact that God instructed him by day in the Scripture, and by night in the Mishnah (Ex. R. xlvii. 9). God taught him also everything which every student would discover in the course of time (*ib.* i.). When Moses first learned the Torah he soon forgot it; it was then bestowed upon him as a gift and he did not again forget it (Ned. 35a).

Receives the Torah.

The Torah was intended originally only for Moses and his descendants; but he was liberal enough to give it to the people of Israel, and God approved the gift (Ned. 38a). According to another version, God gave the Torah to the Israelites for Moses' sake (Ex. R. xlvii. 14). Moses' burnt tongue was healed when he received the Law (Deut. R. i. 1). As Moses was writing down the Torah, he, on reaching the passage "Let us make man" (Gen. i. 26), said to God, "Why dost thou give the Minim the opportunity of construing these words to mean a plurality of gods?" whereupon God replied: "Let those err that will" (Gen. R. viii. 7). When Moses saw God write the words "erek appayim" (= "long-suffering"; Ex. xxxiv. 6), and asked whether God was long-suffering toward the pious only, God answered, "Toward sinners also." When Moses said that sinners ought to perish, God answered, "You yourself will soon ask me to be long-suffering toward sinners" (Sanh. 111a). This happened soon after Israel had made the golden calf (*ib.*). Before Moses ascended to heaven he said that he would descend on the forenoon of the forty-first day. On that day Satan confused the world so that it appeared to be afternoon to the Israelites. Satan told them that Moses had died, and was thus prevented from punctually fulfilling his promise. He showed them a form resembling Moses suspended in the air, whereupon the people made the golden calf (Shab. 89a; Ex. R. lxi.). When, in consequence of this, Moses was obliged to descend from heaven (Ex. xxxii. 7), he saw the angels of destruction, who were ready to

Worship of the Golden Calf.

destroy him. He was afraid of them; for he had lost his power over the angels when the people made the golden calf. God, however, protected him (Ex. R. xli. 12). When Moses came down with the tables and saw the calf (Ex. xxxii. 15–20), he said to himself: "If I now give to the people the tables, on which the interdiction against idolatry is written (Ex. xx. 2–5), they will deserve death for having made and worshiped the golden calf." In compassion for the Israelites he broke the tables, in order that they might not be held responsible for having transgressed the command against idolatry (Ab. R. N. ii.). Moses now began to pray for the people, showing thereby his heroic, unselfish love for them. Gathering from the words "Let me" (Ex. xxxii. 10) that Israel's fate depended on him and his prayer, he began to defend them (Ber. 32a; Meg. 24a). He said that Israel, having been sojourning in Egypt, where idolatry flourished, had become accustomed to this kind of worship, and could not easily be brought to desist from it (Yalḳ., Ki Tissa, 397). Moreover, God Himself had afforded the people the means of making the golden calf, since he had given them much gold and silver (Ber. *l.c.*). Furthermore, God had not forbidden Israel to practise idolatry, for the singular and not the plural was used in Ex. xx. 2–5, referring, therefore, only to Moses (Ex. R. xlvii. 14).

Moses and Israel.

Moses refused God's offer to make him the ancestor of a great people (Ex. xxxii. 10), since he was afraid that it would be said that the leader of Israel had sought his own glory and advantage and not that of the people. He, in fact, delivered himself to death for the people (Ber. *l.c.*). For love of the Israelites he went so far as to count himself among the sinners (comp. Isa. liii. 12), saying to God: "This calf might be an assistant God and help in ruling the world." When God reproved him with having himself gone astray and with believing in the golden calf, he said: "Lord, why doth thy wrath wax hot against thy people" (Ex. xxxii. 11; Num. R. ii. 14; Deut. R. i. 2). Moses atoned for the sin of making the calf; he even atoned for all the sins of humanity down to his time, freeing men from their burden of sin (Yalḳ., Ki Tissa, 388, from the Tanna debe Eliyahu; this, as well as the interpretation of Isa. liii. as referring to Moses [Soṭah 14a], must be either ascribed to Christian influence or regarded as a polemic against the Christian interpretations referring to Jesus). Moses loved the people (Men. 65a, b), showing his affection on every occasion. During the battle with Amalek he sat on a stone, and not on a cushion which he could easily have procured, because, Israel being at that time in trouble, he intended to show thereby that he suffered with them (Ta'an. 11a). When he begged God, before his death, to recall the oath that he (Moses) should never enter Palestine, God replied, "If I recall this oath I will also recall the oath never to destroy Israel," whereupon Moses said: "Rather let Moses and a thousand like him perish than that one of the people of Israel should perish" (Midr. Peṭirat Mosheh, in Jellinek, "B. H." i. 121). Moses requested that the Shekinah might rest in Israel only in order that Israel might thereby be distinguished among all peoples (Ber. 7a); that if they sinned and were penitent, their intentional sins might be regarded merely as trespasses (Yoma 36b); and that when Israel should suffer under the yoke of the nations, God would protect the pious and the saints of Israel (B. B. 8a). All the injuries and slanders heaped upon Moses by the people did not lessen his love for them.

The words "They looked after Moses" (Ex. xxxiii. 8) are differently interpreted. According to one opinion the people praised Moses, saying: "Hail to the mother who has borne him; all the days of his life God speaks with him; and he is dedicated to the service of God." According to another opinion they reproached and reviled him: they accused him of committing adultery with another man's wife; and every man became jealous and forbade his wife to speak to Moses. They said: "See how fat and strong he has grown; he eats and drinks what belongs to the Jews, and everything that he has is taken from the people. Shall a man who has managed the building of the Tabernacle not become rich?" (Sanh. 110a; Ḳid. 33b; Ex. R. li. 4; Sheḳ. v. 13). Yet Moses was the most conscientious of superintendents (Ber. 44a), and although he had been given sole charge of the work, he always caused his accounts to be examined by others (Ex. R. li. 1). He was always among the workmen, showing them how to do the work.

In the Tabernacle.

When everything was prepared Moses set up the Tabernacle alone (Ex. R. lii. 3). He fastened the ceiling of the tent over it, as he was the only one able to do so, being ten ells tall (Shab. 92a). During the seven days of the dedication he took the Tabernacle apart every day and set it up again without any help. When all was completed he gave a detailed account of the various expenses (Ex. R. li. 4). During the seven days of the dedication, or, according to another account, during the forty years of the wandering in the desert, Moses officiated as high priest. He was also king during this entire period. When he demanded these two offices for his descendants God told him that the office of king was destined for David and his house, while the office of high priest was reserved for Aaron and his descendants (Ex. R. ii. 13; Lev. R. xi. 6; Zeb. 102a).

All the different cycles of legends agree in saying that Moses was very wealthy, probably on the basis of Num. xvi. 15 (comp. Ned. 35a, where this interpretation is regarded as uncertain); they differ, however, as to the source of his wealth. According to one, he derived it from the presents and treasures given to him by the Ethiopians when they took the crown away from him ("D. Y." *l.c.*). According to another, Jethro gave him a large sum of money as dowry when he married Zipporah ("M. W." *l.c.*). Still another story relates that Moses received a large part of the booty captured from Pharaoh and, later, from Sihon and Og (Lev. R. xxviii. 4). In contrast to these versions, according to which Moses gained his wealth by natural means, there are two other versions according to which Moses became wealthy by a miracle. One of these narratives says that Moses became rich through the breaking of the tables, which were made of sapphires (Ned. 35a); and the other that God showed him in his tent a pit filled with these precious stones (Yalḳ., Ki Tissa, 39b).

Personal Qualities.

Moses was also distinguished for his strength and beauty. He was, as stated above, ten ells tall and very powerful. In the battle against Og, Moses was the only one able to kill that king (Ber. 54b; see Og in Rabbinical Literature). His face was surrounded by a halo (comp. Ex. xxxiv. 29-35); this was given to him in reward for having hidden his face on first meeting God in the burning bush (*ib.* iii. 2-6; Ber. 7a), or he derived it from the cave in the cleft of the rock (comp. Ex. xxxiii. 22) or from the tables, which he grasped while God was holding one side and the angels the other. Another legend says that a drop of the marvelous ink with which he wrote down the Torah remained on the pen; and when he touched his head with the pen he received his halo (Ex. R. xlvii. 11).

Moses was called the "father of wisdom" on account of his great sagacity (Meg. 13a; Lev. R. i. 15). He possessed forty-nine of the fifty divisions of wisdom (R. H. 21b; Ned. 35a). The question why the pious sometimes have bad luck while the sinners are fortunate was solved for him (Ber. 7a). He wished to know also how good deeds are rewarded in the future world, but this was not revealed to him (Yalḳ., Ki Tissa, 395). Piety was not burdensome to him (Ber. 33b). His prayers were immediately answered (Gen. R. lx. 4). He was so prominent a figure that his authority was equal to that of an entire sanhedrin of seventy-one members (Sanh. 16b), or even of the whole of Israel (Mek., Beshallaḥ, Shir, 1 [ed. Weiss, p. 41a]).

His Prophetic Powers.

Aside from the Pentateuch, Moses wrote also the Book of Job and some Psalms. He also introduced many regulations and institutions (Shab. 30a; comp. Ber. 54; Ta'an. 27; Meg. 4; Yeb. 79; Mak. 24). On account of the excellence of his prophecy he is called "the father," "the head," "the master," and "the chosen of the Prophets" (Lev. R. i. 3; Esth. R. i.; Ex. R. xxi. 4; Gen. R. lxxvi. 1). While all the other prophets ceased to prophesy after a time, Moses continued to talk with God and to prophesy throughout his life (Ex. R. ii. 12); and while all the other prophets beheld their visions as through nine spectacles ("espaḳlarya") or through dim ones, Moses beheld his as through one clear, finely ground glass (Yeb. 49b; Lev. R. i. 14). Balaam surpassed him in prophecy in two respects: (1) Balaam always knew when God was about to speak with him, while Moses did not know beforehand when God would speak with him; and (2) Balaam could speak with God whenever he wished, which Moses could not do. According to another tradition (Num. R. xiv. 34), however, Moses also could speak with God as often as he wished. The fact that God would speak with him unawares induced Moses to give up domestic life, and to live separated from his wife (Shab. 87a).

Moses' modesty is illustrated by many fine examples in the Haggadah (comp. Num. xii. 3). When God pointed to R. Akiba and his scholarship, Moses said: "If Thou hast such a man, why dost Thou reveal the Torah through me?" (Men. 29b; see also Akiba). When Moses descended from heaven Satan came to ask him where the Torah was which God had given to him. Moses said: "Who am I? Am I worthy to receive the Torah from God?" When God asked him why he denied that the Torah had been given to him, he replied: "How can I claim anything which belongs to Thee and is Thy darling?" Then God said to him: "As thou art so modest and humble, the Torah shall be called after thee, the 'Torah of Moses'" (Shab. 89a; comp. Mal. iii. 22). Moses' modesty never allowed him to put himself forward (*e.g.*, in liberating Israel, in dividing the sea, and subsequently also in connection with the Tabernacle) until God said to him: "How long wilt thou count thyself so lowly? The time is ready for thee; thou art the man for it" (Lev. R. i. 15). When Moses had made a mistake, or had forgotten something, he was not ashamed to admit it (Zeb. 101a). In his prayers he always referred to the merits of others, although everything was granted to him on account of his own merit (Ber. 10b). Whenever the cup is handed to him during the banquet of the pious in the other world, that he may say grace over the meal, he declares: "I am not worthy to say grace, as I have not deserved to enter the land of Israel" (Pes. 119b). The fact that Moses, the foremost leader of Israel, who ceaselessly prayed for it and partook of its sorrows (Num. R. xviii. 5), and on whose account the manna was showered down from heaven and the protecting clouds and the marvelous well returned after the death of Aaron and Miriam (Ta'an. 9a), should not be allowed to share in Israel's joys and enter the promised land ("M. W." *l.c.*), was a problem that puzzled the Haggadah, for which it tried to find various explanations.

Can Not Enter the Promised Land.

Moses was anxious to enter the promised land solely because many of the commandments given by God could be observed only there, and he was desirous of fulfilling all the commandments. God, however, said that He looked upon Moses as having fulfilled all the commandments, and would therefore duly reward him therefor (Soṭah 14a). Moses prayed in vain to be permitted to go into the promised land if only for a little while; for God had decreed that he should not enter the country either alive or dead. According to one opinion, this decree was in punishment for the words addressed by him to God: "Wherefore hast thou so evil entreated this people?" (Ex. v. 22; Ex. R. v. 27). According to another version, this punishment was inflicted upon him for having once silently renounced his nationality. When Moses had helped the daughters of Jethro at the well, they took him home, letting him wait outside while they went into the house and told their father that an Egyptian had protected them (Ex. ii. 19). Moses, who overheard this conversation, did not correct them, concealing the fact that he was a Hebrew ("M. W." *l.c.*). There is still another explanation, to the effect that it would not have redounded to the glory of Moses if he who had led 600,000 persons out of Egypt had been the only one to enter Palestine, while the entire people were destined to die in the desert (comp. Num. xiv. 28–37). Again, Moses had to die with the generation which he took out of Egypt, in order that he might be able to lead them again in the future world (Num. R. xix. 6). Denying all these reasons, another explanation, based on Scripture, is that Moses and Aaron were not permitted to enter the promised land because they did not have the proper confidence in God in calling water from the rock (Num. xx. 12). Moses asked that this error should be noted down in the Torah (Num. xx. 12) in order that no other errors or faults should be ascribed to him (Num. R. *l.c.*). This story of his lack of true confidence in God when calling forth the water is elaborated with many details in the legends.

Moses Strikes the Rock.

Moses was careful not to provoke the people during the forty years of wandering in the desert, because God had sworn that none of the generation which had left Egypt should behold the promised land (Deut. i. 35). When he went to call forth the water he did not know exactly from which rock it would come. The people became impatient and said that there was no difference between the rocks, and that he ought to be able to call forth water from any one of them. Vexed, he replied, "Ye rebels!" (Num. xx. 10) or, according to the Midrash, "fools!" (מורים = μῶροι). God therefore said to him: "As thou art clever, thou shalt not enter the land together with fools." According to another legend, Moses became angry because some of the people said that, since he had been a herdsman with Jethro, he knew, like all herdsmen, where to find water in the desert, and that now he was merely trying to deceive the people and to make them believe that he had miraculously called water from the rock (Midr. Peṭirat Aharon, in Jellinek, *l.c.* i. 93 *et seq.*; Num. R. xix. 5; Yalḳ., Ḥuḳḳat, 763).

At Aaron's Death.

When Moses heard that Aaron also had to die he grieved and wept so much as to occasion his own death (Midr. Peṭirat Aharon, *l.c.*). This story, as well as the reference to his early death (Yoma 87a), was probably based on Deut. xxxiv. 7, according to which he retained all his faculties and his full strength down to his end; but they contradict the many other versions of his death (see below). When Moses took Aaron up the mountain where the latter was to die, and announced his death to him, he comforted him, saying: "You, my brother, will die and leave your office to your children; but when I die a stranger will inherit my office. When you die you will leave me to look after your burial; when I die I shall leave no brother, no sister, and no son to bury me" (Midr. Peṭirat Aharon, *l.c.*; Num. R. xix. 11; Yalḳ., Num. 763, 787)—for Moses' sons died before him (comp. the note in "Zayit Ra'anan" to Yalḳ., Num. 787). When Moses witnessed the quiet and peaceful death of Aaron he desired a similar death for himself (*ib.*). After Aaron's death Moses was accused by the people of having killed him through jealousy; but God cleared him from this suspicion by a miracle (Yalḳ., Num. 764).

When Moses was about to take vengeance on Midian before his death (comp. Num. xxxi.) he did not himself take part in the war, because he had at one time sojourned in Midian and had received benefits in that country (Num. R. xxii. 4). When Zimri brought the Midianitish woman Cozbi before Moses (Num. xxv. 6), asking that he might marry her, and Moses refused his request, Zimri reproached him with having himself married the Midianitish woman Zipporah (Sanh. 82a). Later, also, Moses was reproached for this marriage, the Rabbis saying that on account of it he became the ancestor of Jonathan, the priest of Micah's idol (Judges xviii. 30; B. B. 109b). God revealed to Moses before his death all the coming generations, their leaders and sages, as well as the saints and sinners. When Moses beheld Saul and his sons die by the sword he grieved that the first king of Israel should come to such a sad end (Lev. R. xxvi. 7). When God showed him hell he began to be afraid of it; but God promised him that he should not go thither (Num. R. xxiii. 4). He beheld paradise also. A detailed description of Moses' wanderings through paradise and hell is found in the apocalypse "Gedullat Mosheh" (Salonica, 1727; see Jew. Encyc. i. 679).

Death of Moses.

The different legends agree in saying that Moses died on Adar 7, the day on which he was born, at the age of 120 years (Meg. 13b; Mek., Beshallaḥ, Wayassa', 5 [ed. Weiss, p. 60a]; comp. Josephus, *l.c.* iv. 8, § 49), the angel of death not being present (B. B. 17a). But the earlier and the later legends differ considerably in the description and the details of this event. The earlier ones present the hero's death as a worthy close to his life. It takes place in a miraculous way; and the hero meets it quietly and resignedly. He ascends Mount Abarim accompanied by the elders of the people, and Joshua and Eleazar; and while he is talking with them a cloud suddenly surrounds him and he disappears. He was prompted by modesty to say in the Torah that he died a natural death, in order that people should not say that God had taken him alive into heaven on account of his piety (Josephus, *l.c.*). The event is described somewhat differently, but equally simply, in Sifre, Deut. 305 (ed. Friedmann, p. 129b). For the statement that Moses did not die at all, compare Soṭah 13b. "When the angel of death, being sent by God to Moses, appeared before him and said, 'Give me your soul,' Moses scolded him, saying, 'You have not even the right to appear where I am sitting; how dare you say to me that I shall give you my soul?' The angel of death took this answer back to God. And when God said to the angel the second time, 'Bring Me the soul of Moses,' he went to the place where Moses had been, but the latter had left. Then he went to the sea to look for Moses there. The sea said that it had not seen Moses since the time when he had led the children of Israel through it. Then he went to the mountains and valleys, which told him that God had concealed Moses, keeping him for the life in the future world, and no creature knew where he was."

This simple story of the old midrash follows the Bible closely, making the mountains and valleys the speakers because, according to Deut. xxxiv. 1–5, Moses died on the mountain and was buried in the valley. In the later legends the death of Moses is recounted more fantastically, with many marvelous details. But instead of the hero being glorified, as was certainly intended by these details, he is unconsciously lowered by some traits ascribed to him. He appears weak and fearsome, not displaying that grandeur of soul which he might reasonably have been expected to exhibit at his death.

Wishes to Avoid Death.

When God said to Moses that he must die Moses replied: "Must I die now, after all the trouble I have had with the people? I have beheld their sufferings; why should I not also behold their joys? Thou hast written in the Torah: 'At his day thou shalt give him his hire' [Deut. xxiv. 15]; why dost thou not give me the reward of my toil?" (Yalḳ., Deut. 940; Midr. Peṭirat Mosheh, in Jellinek, *l.c.* i. 115-129). God assured him that he should receive his reward in the future world. Moses then asked why he must die at all, whereupon God enumerated some of the sins for which he had deserved death, one of them being the murder of the Egyptian (Ex. ii. 12; Midr. Peṭirat Mosheh, *l.c.*). According to another version, Moses had to die so that he might not be taken for a god (*ib.*). Moses then began to become excited (Yalḳ., Wa'ethanan, 814), saying he would live like the beasts of the field and the birds, which get their daily food only for the sake of remaining alive (Yalḳ., Deut. 940). He desired to renounce the entry into the promised land and remain with the tribes of Reuben and Gad in the country east of the Jordan, if only he might remain alive. God said that this could not be done, since the people would leave Joshua and return to him (Midr. Peṭirat Mosheh, *l.c.*). Moses then begged that one of his children or one of the children of his brother Aaron might succeed him (*ib.* and Num. R. xxi. 15). God answered that his children had not devoted themselves to the Law, whereas Joshua had served Moses faithfully and had learned from him; he therefore deserved to succeed his teacher (*ib.*). Then Moses said: "Perhaps I must die only because the time has come for Joshua to enter upon his office as the leader of Israel. If Joshua shall now become the leader, I will treat him as my teacher and will serve him, if only I may stay alive." Moses then began to serve Joshua and give him the honor due to a master from his pupil. He continued to do this for thirty-seven days, from the first of Shebaṭ to the seventh of Adar. On the latter day he conducted Joshua to the tent of the assembly. But when he saw Joshua go in while he himself had to remain outside, he became jealous, and said that it was a hundred times better to die than to suffer once such pangs of jealousy. Then the treasures of wisdom were taken away from Moses and given to Joshua (comp. Soṭah 13b). A voice ("bat ḳol") was heard to say, "Learn from Joshua!" Joshua delivered a speech of which Moses understood nothing. Then, when the people asked that Moses should complete the Torah, he replied, "I do not know how to answer you," and tottered and fell. He then said: "Lord of the world, until now I desired to live; but now I am willing to die." As the angel of death was afraid to take his soul, God Himself, accompanied by Gabriel, Michael, and Zagziel, the former teacher of Moses, descended to get it. Moses blessed the people, begged their forgiveness for any injuries he might have done them, and took leave of them with the assurance that he would see them again at the resurrection of the dead. Gabriel arranged the couch, Michael spread a silken cover over it, and Zagziel put a silken pillow under Moses' head. At God's command Moses crossed his hands over his breast and closed his eyes, and God took his soul away with a kiss. Then heaven and earth and the starry world began to weep for Moses (Midr. Peṭirat Mosheh, *l.c.*; Yalḳ., Deut. 940; Deut. R. xi. 6). Although Moses died in the territory of the tribe of Reuben, he was buried in that of Gad at a spot four miles distant from the place of his death. He was carried this distance by the Shekinah, while the angels said to him that he had practised God's justice (Deut. xxxiii. 22). At the same time the bat ḳol cried out in the camp of the people: "Moses, the great teacher of Israel, is dead!" (Soṭah 13b).

God Himself buried Moses (Soṭah 14a; Sanh. 39a) in a grave which had been prepared for him in the dusk of Friday, the sixth day of the Creation (Pes. 54a). This tomb is opposite Beth-peor (Deut. xxxiv. 6), in atonement for the sin which Israel committed with the idol Peor (Soṭah 14a). Yet it can not be discovered; for to a person standing on the mountain it seems to be in the valley; and if one goes down into the valley, it appears to be on the mountain (*ib.*).

BIBLIOGRAPHY: B. Beer, *Leben Moses, nach Auffassung der Jüdischen Sage*, in *Jahrb. für Gesch. der Jud.* iii. 1 *et seq.*; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 15-85, Leyden, 1893.

W. B. J. Z. L.

——**Critical View**: In 1753 Jean Astruc, a French physician, published at Brussels a little book in which he advanced the theory that Moses had employed certain documents in composing the Book of Genesis. This work was thought by its author to establish the Mosaic authorship of Genesis upon a more secure basis, but it contained the key which, in the hands of a long line of critics, has led to the modern view that the Pentateuch originated from four great documents, all of which were written some centuries after Moses (see PENTATEUCH, CRITICAL VIEW). The oldest of these documents, known as J or the Jahvist, contains in its present state no account of the early life of Moses, but presents him first as a fugitive in the land of Midian. Nearly all the after-events of the life of Moses, enumerated above, are, however, given by J, who has a definite and interesting point of view.

Moses in the Jahvist.

Critics differ as to whether Aaron had any place in the original narrative of J or not, Dillmann and Bacon assigning to him an important rôle, while Wellhausen, Stade, Carpenter, and Harford-Battersby hold that such passages as Ex. iv. 13-14 are later interpolations. Be this as it may, J represents Moses as holding the unique position of importance. For example, in J's description of the plagues he pictures Moses as announcing the plague; then he tells how YHWH sent it, usually through some natural agency (comp. Ex. viii. 20-24, the flies; x. 13, 19, the locusts). Similarly, J tells that YHWH "caused the sea to go back by a strong east wind all the night, and made the sea dry land" (Ex. xiv. 21). Thus he explains the passage of the Red Sea.

It is J who represents Moses as alone enjoying the privilege of intercourse with Yhwh face to face. He gives the account of the burning bush (Ex. iii. 2); he relates that Moses, Aaron, Nadab, and Abihu, with seventy of the elders of Israel, went up into the mountain, and that Aaron and the seventy beheld Yhwh from afar off and ate and drank in His presence, but that Moses alone went near unto Yhwh (Ex. xxiv. 1-2, 9-11). In Ex. xxxiv. 5 Yhwh descended in a cloud and stood to talk with Moses. In J the basis of Yhwh's covenant are the ten "words" contained in Ex. xxxiv. J, too, in Num. xiv. 11-17, 19-24 presents one of the most noble pictures of Moses. Yhwh was angry, and declared that He would destroy Israel and make of Moses a great nation, but the unselfish leader pleaded against his own interests for the forgiveness of the nation which had so often thwarted him, and the prayer prevailed.

Moses in the Elohist.

The second prophetic document in point of age, known as E or the Elohist, contains the account of Moses' birth and exposure on the Nile, together with the incidents which led to his flight to Midian. Aaron and Miriam also played a part in the original E narrative. E gives especial attention to the part of Jethro in initiating Moses into the worship of Yhwh and in the organization of legal procedure (Ex. xviii. 12 *et seq.*). According to E, before the Exodus the Hebrews dwelt in the midst of the Egyptians (not in Goshen, as in J); and E asserts that on the advice of Moses the Hebrews borrowed freely of the Egyptians just before leaving. E pictures Moses as raising the fateful rod when he would have any plague come, at which sign the plague came. At the Red Sea also Moses lifted this rod and the waters parted. In the E narrative Moses had a "tent of meeting" pitched at a distance from the camp, to which he resorted, accompanied only by Joshua, his minister, and there he talked with Yhwh face to face (Ex. xxxiii. 8-11). E makes the basis of the covenant which Moses mediated to be the code in Ex. xx. 24-xxiii. 19. This covenant, however, was not communicated at the tent of meeting, but on the top of the sacred mountain, which E calls "Horeb" and J calls "Sinai." E's narrative contains the chief events of the life of Moses already given. His portrait is dignified and noble, though lacking in the touches of highest heroism which make the picture of J superb.

In the Priestly Code.

The writer of the Priestly Code (P), like the two older prophetic writers, includes in his account the chief events in the life of Moses, but in accord with his usual habit tells these events in a few chronicle-like words in order to make them the setting of his history of the sacred institutions. P declares that Amram was the father of Moses, and Jochebed his mother (Ex. vi. 20), and gives to Aaron a prominence much greater than in the older narratives. Moses is a god to Pharaoh, and Aaron is Moses' prophet (Ex. vii. 1). In accord with this view, in P's account of the Egyptian plagues Moses communicates in each case a command to Aaron, who then stretches out the sacred rod to invoke the affliction. Thus Aaron is associated with Moses at almost every point. P increases everywhere the miraculous element. In his account the simple driving back of the waters of the Red Sea by the east wind becomes an astounding miracle (comp. Ex. xiv. 22). P traces to Moses the sacred institutions; the Levitical law was communicated by Yhwh to Moses; Moses received on the mount the pattern of the Tabernacle, which was constructed under his direction; even the duties of the Levites were arranged by him (see Levites, Critical View).

The Deuteronomist (D) adds nothing to the knowledge of the character of Moses. The account of the second giving of the Law in Moab, and various notes which expound and interpret the older narratives, constitute the whole Pentateuchal product of this writer.

Moses and Sargon.

The cuneiform library of Assurbanipal has furnished a legend of the birth of Sargon of Agade (a Babylonian king who, according to Nabonidos, ruled about 3800 B.C.) which is strikingly parallel to the story of the secret birth of Moses and of his exposure on the Nile. The legend runs:

> "Sargon, the powerful king, King of Agade am I. My mother was of low degree; my father I did not know. The brother of my father dwelt in the mountain. My city was Azupirani, which is situated on the bank of the Euphrates. My humble mother conceived me; in secret she bore me. She placed me in a boat of reeds; with bitumen my door she closed. She entrusted me to the river, which did not overwhelm me. The river bore me along; to Akki the irrigator it carried me. Akki the irrigator in goodness . . . brought me to land. Akki the irrigator as his son brought me up. Akki the irrigator his gardener appointed me. While I was gardener, Ishtar loved me . . . four years I ruled the kingdom."

The parallelism between this narrative and the story of the exposure of Moses is thought by many scholars to be too close to be accidental.

Name.

The name משֶׁה is explained in Ex. ii. 12 (E) as though it were of Hebrew origin, and from מָשָׁה ("to draw out"). If this were its real etymology, the name would mean "deliverer," "savior" (comp. Ps. xviii. 17, Hebr.). As an Egyptian princess could not have spoken Hebrew, this etymology has been generally abandoned. A second one dates from the time of Josephus ("Ant." ii. 9, § 6; "Contra Ap." i., § 31), and is built on the Greek form of the name Μωυσῆς. This, Josephus claims, is derived from Egyptian "mo" (water) and "uses" (saved)—a theory to which Jablonski gave a quasi-scientific character by comparing the Coptic "mo" (water) and "ushe" (rescued). An Egyptian name with such a meaning would, however, be formed differently (see "Z. D. M. G." xxv. 141). The etymology now generally received regards it as from the Egyptian "mesh" (child), often used as a part of a theophorous name. This view was suggested by Lepsius, and has been accepted by Ebers, Dillmann, Gesenius, and Buhl, by Briggs, Brown, and Driver in their lexicon, and by others. Guthe ("Gesch. des Volkes Israel," p. 20) also regards it as a fragment of a theophorous name. W. Max Müller has objected that the vowel in "mesh" is short, while that in "Moses" is long, and that the sibilants are not those which the philological law would require. Accordingly Cheyne ("Encyc. Bibl.") proposes a Semitic origin, regarding the name as that of a North-Arabian tribe. One is inclined to return to the Biblical account and accept the etymology of E. If it may be supposed that the part of the narrative which attributes the naming to Pharaoh's daughter is inaccurate, the name may well be good Semitic, meaning "deliverer." Possibly it was not a name given in infancy, but an epithet which came to him as the result of his work.

Founder of the Israelitish Nation.

It is clear from the different representations of three of the great Pentateuchal documents that some allowance must be made for traditional accretion in the narratives of the life of Moses. But modern scholars with much unanimity of opinion regard Moses as a great historical character, the emancipator of Israel, the mediator of the covenant with YHWH, and the real founder of the Israelitish nation. Though few of the laws can be traced back to him, it is believed that he gave to Israel, by his covenant with YHWH, and by his legal decisions at Kadesh, the beginnings of religious law, and so became the founder of the legal system which prophets and priests developed as time passed on. It is true that Winckler ("Gesch. Israels," ii. 86 *et seq.*, Leipsic, 1900) regards Moses as a YHWH-Tammuz myth, that Cheyne ("Encyc. Bibl.") regards him as a personified clan, and that two other scholars, Renan ("Hist. of the People of Israel," i. 135 *et seq.*) and Stade ("Gesch. des Volkes Israel," pp. 129 *et seq.*), regard his historicity as possible only. The great majority of modern scholars, however, though differing in details, hold not only to the reality of Moses as a historical character, but to the reality of his magnificent work as stated. This is the position of Wellhausen ("I. J. G." pp. 13 *et seq.*), W. R. Smith ("Old Test. in the Jewish Church," 2d ed., pp. 333 *et seq.*), Kittel ("Hist. of the Hebrews," i. 238 *et seq.*), Cornill ("Hist. of the People of Israel," pp. 41 *et seq.*), Budde ("Religion of Israel to the Exile," pp. 12 *et seq.*), Guthe ("Gesch. des Volkes Israel," pp. 19 *et seq.*), A. B. Davidson ("Theology of the Old Test." p. 110), McCurdy ("History, Prophecy, and the Monuments," ii. 92 *et seq.*), Kent ("Hist. of the Hebrew People," i. 36 *et seq.*), Barton ("Sketch of Semitic Origins," pp. 272, 291 *et seq.*), J. P. Peters ("The Old Test. and the New Scholarship," pp. 116 *et seq.*, and "The Religion of Moses," in "Jour. Bib. Lit." 1901, xx. 101 *et seq.*), Paton ("Early Hist. of Syria and Palestine," pp. 137 *et seq.*), and H. P. Smith ("Old Test. History," pp. 55-65). Such a consensus of opinion is significant. See PENTATEUCH.

J. G. A. B.

——**In Hellenistic Literature:** While the Pentateuch represents Moses as the greatest of all prophets, to whom the Lord made Himself known face to face (Deut. xxxiv. 10; comp. Num. xii. 7), and who, when descending Mount Sinai, had a halo about his head which so filled the people with awe that they could not look at him (Ex. xxxiv. 29), yet there is no attempt made to lift him above the ordinary man in his nature. He lived for forty days and forty nights on the mount without eating and drinking (Deut. ix. 9), but this was owing to the power God lent him while he received the Law; he died and was buried like any other mortal (*ib.* xxxiv. 5-6). Owing to the contact of the Jews with the Greeks in Alexandria, Moses was made the subject of many legends, and in many respects lifted to supernatural heights.

Ben Sira was probably the first to compare him with the angels—a suggestion from Ex. xxxiv. 29 (Ecclus. xlv. 2; the Hebrew text reads "ke-elohim," while the Greek reads ἄγιοι = "saints"). Especially favorable to the accretion of legends or fictions around the life of Moses was the fact that he was born in Egypt and brought up by the daughter of the king. This suggested that "he was learned in all the wisdom of the Egyptians" (Acts vii. 22). But the Jewish men of letters who lived in Alexandria were by no means satisfied with the idea that Moses acquired the wisdom of the Egyptians; they claimed for him the merit of having given to Egypt, Phenicia, and Hellas all their culture. He taught the Jews the letters, and they then became the teachers of the Phenicians and, indirectly, of the Greeks, says Eupolemus (Eusebius, "Præparatio Evangelica," ix. 26). Artapanus, in his history of the Jews, went so far as to identify Moses with Tot-Hermes (the Egyptian messenger and scribe of the gods, who invented the letters, the various arts of peace and of war, as well as philosophy), and with the Greek Musæus, "the teacher of Orpheus." He even ascribed to him the division of the land into its thirty-six districts, with their various forms of worship. As the foster-mother of Moses, Artapanus names Merris, the wife of Chenephres, King of Upper Egypt; being childless, she pretended to have given birth to him and brought him up as her own child.

"Jealousy of Moses' excellent qualities induced Chenephres to send him with unskilled troops on a military expedition to Ethiopia, where he won great victories. After having built the city of Hermopolis, he taught the people the value of the ibis as a protection against the serpents, making the bird the sacred guardian spirit of the city; then he introduced circumcision. After his return to Memphis, Moses taught the people the value of oxen for agriculture, and the consecration of the same by Moses gave rise to the cult of Apis. Finally, after having escaped another plot by killing the assailant sent by the king, Moses fled to Arabia, where he married the daughter of Raguel, the ruler of the district. Chenephres in the meantime died from elephantiasis [comp. Ex. R. i. and Targ. Yer. to Ex. ii. 23]—a disease with which he was the first to be afflicted—because he had ordered that the Jews should wear garments that would distinguish them from the Egyptians and thereby expose them to maltreatment [this is characteristic of the age in which it was written]. The sufferings of Israel then caused God to appear to Moses in a flame bursting forth from the earth [not from the bush !], and to tell him to march against Egypt for the rescue of his people. Accordingly he went to Egypt to deliberate with his brother Aaron about the plan of warfare, but was put into prison. At night, however, the doors of the prison opened of their own accord, while the guards died or fell asleep. Going to the royal palace and finding the doors open there and the guards sunk in sleep, he went straight to the king, and when scoffingly asked by the latter for the name of the God who sent him, he whispered the Ineffable Name into his ear, whereupon the king became speechless and as one dead. Then Moses wrote the name upon a tablet and sealed it up, and a priest who made sport of it died in convulsions. After this Moses performed all the wonders, striking land and people with plagues until the king let the Jews go. In remembrance of the rod with which Moses performed his miracles every Isis temple in Egypt has preserved a rod—Isis symbolizing the earth which Moses struck with his rod" (Eusebius, *l.c.* ix. 27).

The record closes with a description of the personality of Moses: "He was eighty-nine years old when he delivered the Jews; tall and ruddy, with long white hair, and dignified."

Fantastic and grotesque as these stories are, they are scarcely inventions of Artapanus only. Long contact of the Jews of Alexandria with Egyptian men of letters in a time of syncretism, when all mythology was being submitted to a rationalizing process, naturally produced such fables (see Freudenthal, "Hellenistische Studien," 1875, pp. 153–174), and they have found a place in the Palestinian as well as in the Hellenistic haggadah, in Josephus, Philo ("De Vita Moysis"), and the Alexandrian dramatist Ezekiel (Eusebius, *l.c.* ix. 28), as well as in the Midrash (Ex. R. i.–ii.; Tan., Shemot), the Targum, and the "Sefer ha-Yashar," or the older "Chronicles of Jerahmeel" (xliv.–l.).

Most elaborate is the haggadah from which Josephus drew his story ("Ant." ii. 9, § 2–ii. 10, § 2):

> "Egyptian priests skilled in prophesying foretold the birth of a Hebrew who would bring misfortune on Egypt, and thus caused Pharaoh's edict to have every new-born male child drowned in the river" (comp. Sanh. 101b; Ex. R. i.; Targ. Yer. to Ex. i. 14; see JANNES AND JAMBRES). "Amram in his distress at the fate of every new-born child prays to God and receives a revelation" (see AMRAM; MIRIAM). "Thermutis was the name of the princess who saw Moses in the water-cradle and conceived a love for him on account of his striking beauty. The child, however, refused to suckle from any other breast but that of his mother." "Moses excelled all by his tall stature and beauty of countenance as well as by his quickness of apprehension." "Thermutis, being without child, brought him up as her own son, and one day when she presented him to her father as her own child, and heir to the throne—a gift she had received from the river-god—Pharaoh took the child on his lap and placed his diadem upon its head; whereupon it cast it down on the ground and trampled upon it. This was taken as an evil omen by the king, and the priestly soothsayer, finding Moses to be the one who would bring upon the kingdom the misfortune predicted for it, wished to slay him, but Thermutis succeeded in saving his life" (comp. Ezekiel in Eusebius, *l.c.* ix. 29; "Chronicles of Jerahmeel," xliv. 8; Yalḳ. i. 166). "An attack on Egypt by the Ethiopians caused all to look to Moses for aid, and the king asked his daughter to permit him to go forth as general of an army to Ethiopia. Moses took the short road along the desert, deemed impassable on account of its many flying serpents ('serafim'), and provided himself with numerous baskets filled with ibises, the destroyers of serpents, by the help of which he removed the dangers of the desert. He thus took the Ethiopians by surprise and defeated them, driving them back to Merve, a fortified city. While he was besieging the city, Therbis, the daughter of the king, saw him upon the walls, fell in love with him, and proposed to him to become his wife. He accepted the offer under the condition that the city should *surrender to him; finally he married her*" (comp. "Chronicles of Jerahmeel," xlv.–xlvi.; Yalḳ. i. 168).

This is obviously a midrashic tale connected with Num. xii. 1, but disavowed at a later stage (see Sifre, Num. 99, and Targ. *ad loc.*).

Philo also shows familiarity with these legends; he refers to the beauty of the babe Moses (*l.c.* i. 3) and mentions the fact that the princess, being childless, contrived to make Moses appear as her own child (i. 4–5). Moses' education in science, art, and philosophy, however, is ascribed to Egyptian masters (i. 6); he was grieved by the sufferings of his Hebrew brethren, many of whom died an untimely death and did not have even seemly burial (i. 7); his prophetic powers were attested at the Red Sea when the Egyptian dead were cast up by the waves and were actually seen by the Israelites, as Moses had announced (iii. 34, with reference to Ex. xiv. 13, 30).

The end of the great lawgiver especially was surrounded with legends. "While, after having taken leave of the people, he was going to embrace Eleazar and Joshua on Mount Nebo, a cloud suddenly stood over him, and he disappeared, though he wrote in Scripture that he died, which was done from fear that people might say that because of his extraordinary virtue he had been turned into a divinity" ("Ant." iv. 8, § 48). Philo says: "He was entombed not by mortal hands, but by immortal powers, so that he was not placed in the tomb of his forefathers, having obtained a peculiar memorial [*i.e.*, grave] which no man ever saw" ("De Vita Moysis," iii. 39). Later on, the belief became current that Moses did not die, but was taken up to heaven like Elijah. This seems to have been the chief content of the apocryphon entitled "Assumptio Moysis," preserved only in fragmentary form (comp. Charles, "The Assumption of Moses," 1897, Introduction; Deut. R. xi.; Jellinek, "B. H." i. 115–129, vi. 71–78; M. R. James, "Apocrypha Anecdota," pp. 166–173, Cambridge, 1893).

Moses' Pre-existence.

No sooner was the view maintained that Moses was translated to heaven than the idea was suggested that his soul was different from that of other men. Like the Messiah, he is said to have been preexistent; he is thus represented in "Assumptio Moysis" (i. 12–14); so too "He was prepared before the foundation of the world to be the mediator of God's covenant, and as he was Israel's intercessor with God during life [xi. 11, 17], so is he to be the intercessor in all the future." While his death was an ordinary one (i. 15, x. 14), "no place received his body"; "his sepulcher is from the rising of the sun to the setting thereof, and from the south to the confines of the north; all the world is his sepulcher" (xi. 5–8). Philo also calls Moses "the mediator and reconciler of the world" (*ib.* iii. 19). Especially in Essene circles was Moses apotheosized: "Next to God," says Josephus ("B. J." ii. 8, § 9), "they honor the name of their legislator, and if any one blasphemes him he meets with capital punishment" (comp. "Ant." iii. 15, § 3). Against such excessive adoration of a human being a reaction set in among the Rabbis, who declared that no man ever ascended to heaven (Suk. 5a).

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T. K.

MOSES, ASSUMPTION OF. See APOCALYPTIC LITERATURE.

MOSES, BLESSING OF.—Biblical Data: Name given to the chapter in Deuteronomy (xxxiii.) containing the prophetic utterances of Moses concerning the destiny of the twelve tribes, which he had led to the boundary of Palestine. Moses begins with praise of YHWH, who had revealed Himself to His beloved nation, and then passes on to the blessing of the different tribes. He mentions first the tribes of the south, beginning with Reuben and Judah, and then those of the north, Dan, Naphtali, and Asher.

In regard to Reuben there is only a prayer: "Let Reuben live, and not die; and let not his men be few" (verse 6). Simeon seems to be omitted, but this is explained by Josh. xix. 1: "Their [the children of Simeon] inheritance was within the inheritance of the children of Judah." For Judah, Moses prays that the Lord may hear his voice, and aid him against his enemies (verse 7). Next comes a lengthy laudation of Levi. After a reference to himself with the words "Who said unto his father and to his mother, I have not seen him" (comp. Ex. xxxii. 26-30), Moses declares that this tribe shall be the teachers of the Law and the priestly representatives of Israel before Yhwh. Benjamin is next blessed as the beloved of Yhwh, "whom the Lord shall cover . . . all the day long" (verse 12). By far the greatest attention is given to the tribe of Joseph; its land shall be enriched with all blessings, and it shall enjoy "the precious things of heaven" as well as the good-will of him that dwelleth "in the bush"; its blessing concludes with a comparison of its strength to the strength of the ox and of the horns of the "re'em" (verses 13-17, Hebr.; comp. Josh. xviii.). The Mount of Tabor and the sandy shore and seacoast figure forth the happiness of the tribes of Issachar and Zebulun (verses 18-19). Gad is as strong as a lion; he selected the land which was to be the last home of the legislator of Israel (verses 20-21; comp. Num. xxxii.).

The prophet then mentions the northern and the last three tribes of Israel. Dan is the lion which leaps from Bashan (verse 22; see Judges xviii. 1-3, 27, 29; Josh. xix. 47-48). Naphtali, whose possessions are to the west and the south, is filled with the blessing of the Lord (comp. Josh. xix. 32-39). Last of all comes Asher, who will "dip his foot in oil" and "whose shoes are of iron and brass" (verses 24-25). Here the prophet returns to the opening words of the blessing, praising Yhwh and proclaiming the glory and honor of Israel.

J. S. O.

The Work of Various Authors.

——**Critical View:** The blessing of Moses, like Jacob's blessing, contains only a few benedictions, most of the verses describing the condition of the tribes at the time of the author. Like the text of Jacob's blessing, the text of these verses is not intact: the beginning (verses 2 and 3) has suffered much mutilation; and even with the help of the versions it is impossible to fill the gap. Perhaps the introduction and the conclusion were not written by the author of the blessing itself. Steuernagel, in his commentary on Deuteronomy, points out that the transition from verse 5 to verse 6 and from verse 25 to verse 26 is very abrupt, and that the contents of the introduction and the conclusion are of an entirely different nature from that of the other verses. Verses 26 *et seq.* seem to connect with verse 5; and the assumption is natural that the benedictory verses were later insertions into the psalm. Verses 9 and 10 presumably were also the work of a later author.

At all events there can be no doubt that originally these verses were not components of the Deuteronomic source. It is more probable that the Elohist embodied them in his work. A corroborative fact is that the blessing unquestionably originated in the Northern Kingdom: to this verses 7 and 17 bear testimony. In the latter, Ephraim is evidently considered to have produced the line of kings; and in the former, the testimony of which is more valuable, the wish is expressed not that the remaining tribes return to Judah, but that the latter return to Israel. Though verse 7 presupposes the separation of the two kingdoms, with a time of distress for Judah, it does not provide the means for a determination of its exact date.

It is difficult to establish the connection of the blessing of Moses with that of Jacob. Most authorities maintain that the former depended directly upon the latter; and their chief argument is based on the passage on Joseph, part of which is contained also in Jacob's blessing. But there can hardly be a doubt that the passage on Joseph in Jacob's blessing was amplified from the material contained in the blessing of Moses. Otherwise a similar argument might be based upon the same arrangement in each blessing of the tribes of Zebulun and Issachar, and upon other points of agreement which, however, indicate a similarity of the matter rather than any direct connection. At all events, there are striking differences between the two blessings.

Compared with Jacob's Blessing.

However that may be, it is certain that the blessing of Moses is of later date than the kernel of Jacob's blessing. While in the latter Simeon and Levi (comp. Gen. xxxiv.) are censured on account of their sin and are threatened with dispersion in Israel (Gen. xlix. 5-7), the blessing of Moses does not mention Simeon at all; and in it Levi appears as the tribe of priests, although not yet assured of the sacerdotal office, nor respected for holding it. Rather he meets with persecutions, and these probably from the persons who dispute his right to the priesthood (Deut. xxxiii. 8 *et seq.*). While in Jacob's blessing Reuben is threatened with the loss of his birthright, the wish is expressed in the other blessing: "May Reuben live, and not die; and may not his men be few." This is a clear indication that Reuben before this time had sunk into a state of absolute insignificance. And while again the passage on Joseph in the one designates a period in which this tribe successfully defended itself against its enemies, the corresponding passage in the other (Gen. xlix. 22 *et seq.*) points to a time when Ephraim maintained his power undiminished and defeated his enemies on all sides: "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). This verse certainly refers to a later time than the Syrian wars under Ahab. It more probably refers to the time of Jeroboam II., who was more successful than any of his predecessors in defeating Israel's enemies. It is likely that the passage on Gad alludes to the same period, in which this tribe successfully withstood the Syrians.

Dillmann's statement (in his Commentary on Numbers and Deuteronomy, p. 415) that the blessing of Judah points to the period immediately after the separation of the two kingdoms is hardly correct. He bases his opinion on the fact that the praise of Levi and Benjamin, together with what is said about Judah and Joseph, could apply only to this period. Steuernagel suggests that the allusion might be to the victory of the Edomites (II Kings xiv. 7), which perhaps put a stop to the distress caused Judah by Edom. Perhaps, also, the allusion might be to the situation described in II Kings xii. 18 *et seq.* At all events, without stretching a point, such passages as those on Benjamin and Levi may be assumed to refer to the beginning of the eighth century B.C., and the passage on Joseph hardly presupposes the period of Jeroboam I. Hence Reuss ("Gesch. der Heiligen Schriften des Alten Testaments," p. 213), Cornill ("Einleitung in das Alte Testament," p. 72), and others are justified in considering the blessing of Moses to have originated in the eighth century B.C. In any case, none of the verses indicates the authorship of Moses; this tradition is not implied in any feature of the blessing itself, and is merely referred to in the introductory and closing verses (xxxi. 30, xxxii. 44a), which are intended to furnish a setting to the poem and to establish the connection between its various sections.

Probable Date of Origin.

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J. JR. W. N.

MOSES, CHILDREN OF (בני משה; Arabic, "Banu Musa"): The legendary descendants of Moses who dwell beyond the mythical River SAMBAṬION. The pathetic conception of the Jewish exiles weeping by the waters of Babylon, and refusing to sing the songs of Zion in a strange land, as pictured in Ps. cxxxvii., has been developed in Jewish legend as follows: Resting for the first time on their arrival at Babylon, part of the Jewish exiles began to eat and drink, while others wept and mourned. King Nebuchadnezzar thereupon asked the latter: "Why do you sit here and lament?" and, calling the tribe of Levi (the children of Moses), he said: "Get ye ready; while we eat and drink, ye shall play upon your harps before us, as ye have played before your God in the Temple." Then they looked at one another, thinking: "Is it not enough that by our sins we have caused His sanctuary to be destroyed, but shall we now play upon our harps before this dwarf?" Then they hung their harps upon the willows, bit off the tips of their fingers, and, pointing to their hands, said: "We lost our fingers when we were in chains; how can we play?" It is to this that the Psalmist refers in Ps. cxxxvii. 1-4. In recognition of their self-abnegation God swore: "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Pesiḳ. R. on Isa. xlix. 14 [ed. Friedmann, p. 144]; Midr. Teh. to Ps. cxxxvii. [ed. Buber, p. 524, Wilna, 1891]).

In Babylon.

Since the descendants of Moses are called Levites as early as I Chron. xxiii. 14, and since, furthermore, according to Ex. xxxiv. 10, God promised Moses to do "marvels" unto him, it is easy to see how the "children of Moses" ("Bene Mosheh") were identified with the Levites who are glorified in the midrash cited above and how the history of these Levites appeared henceforth in the best-known traditions as the early accounts of the Bene Mosheh. This promise given to Moses is glossed as follows in the so-called Targum of Jonathan: "From thee shall proceed hosts of the pious, and I shall exalt them above all thy people when they shall go in captivity to the waters of Babylon; I will remove them thence and make them to dwell beyond the River Sambaṭion" (comp. also Num. R. xli.).

Beyond Sambaṭion.

Poetic justice demanded for the heroic past of the Bene Mosheh and for the merits of their great ancestor Moses a larger recompense than the mere promise of God not to forget Jerusalem and to bring them home with the other exiles, as the two midrashim state. Hence was evolved the gradual tendency to represent the life and position of the Bene Mosheh as perfect, and to localize their dwelling-place beyond the mythical Sambaṭion in the vicinity of the Four, or Ten, Lost Tribes. According to the position assigned to that river, they are said to live either in the east, possibly in Persia, or in the west, somewhere in Africa. The Arabic theologian Al-Shahrastani (1086-1153) says (in his "Kitab al-Milal," ed. Cureton, i. 168; Germ. transl. by Haarbrücker, i. 255) that the Jewish heresiarch ISHAḲ B. YA'ḲUB OBADIAH ABU 'ISA AL-ISFAHANI, when defeated in the reign of the calif 'Abd al-Malik ibn Marwan (684-705), went as a missionary to the Banu Musa, who lived "beyond the desert." Al-Ḳazwini, an Arabic geographer of the thirteenth century, says, quoting a Jewish tradition, that the descendants of Moses fled in the time of Nebuchadnezzar to Jabarsa, a city in the extreme east, where no one was able to reach them or to ascertain their numbers (see his "Cosmography," ed. Wüstenfeld, ii. 17, Göttingen, 1848). According to another tradition (*ib.*), the Bene Mosheh are identical with the people praised in the Koran (sura vii. 159) as being "righteous among the people of Moses"; and Mohammed is said to have paid a visit by night to their country, which was distant six years' journey and was separated from the rest of the world by a torrent which is still only on the Sabbath.

Mohammed's account of the Bene Mosheh is, according to the same tradition, Utopian. They have no government, for their moral perfection makes it unnecessary; and they live by tilling the soil in a kind of communism. Their houses are all alike, that there may be no room for envy; and they bury their dead beside the door-posts, that the thought of death may ever be present. They rejoice in death, since they are certain that their brethren died believing in God; and they mourn every birth, since they do not know whether the new-born child will continue among the faithful. There is no illness among them, since they commit no sin; for they say that illness is merely a punishment for sin; nor are there any wild animals among them (comp. Epstein, "Eldad ha-Dani," pp. 15 *et seq.*, Presburg, 1891).

ELDAD HA-DANI subsequently became the chief source for the history of the Bene Mosheh. What he really appears to have recounted of this and similar matters is given in the responsum containing the

Eldad ha-Dani.

question addressed by the inhabitants of Kairwan to the gaon Ẓemaḥ b. Ḥayyim of Sura (882–887) and his answer regarding the veracity of Eldad, who was staying with them at that time (first printed at Mantua, 1475–80; Jellinek, "B. H." ii. 102; Epstein, *l.c.* pp. 5 *et seq.*; D. H. Müller, "Die Rezensionen und Versionen des Eldad Had-Dani," in "Denkschriften der K. Academie der Wissenschaften, Phil.-Hist. Classe," xii. 16 *et seq.*, Vienna, 1892). According to this account, the Bene Mosheh, after mutilating themselves as described in the midrash, were carried, together with their wives, children, and cattle, by a cloud to Havilah, the ancient land of gold. A fearful storm arose that night, and they suddenly found themselves surrounded by a mighty torrent called Sambaṭion, which rolls along stones and sand, but rests on the Sabbath, when it is covered by an impenetrable fog. Ever since that time the Bene Mosheh have lived secluded from the world, engaged in agriculture and in recounting the story of the destruction of the Temple. No wild or unclean animals of any kind disturb them. The gaon confirms this account by referring to the midrash.

Place of Exile.

In view of the corrupt condition of the text, it is doubtful as to where, in Eldad's opinion, the Danites and the Sambaṭion were. Epstein assumes that southern Arabia or Abyssinia was the region, but equally tenable arguments might be brought forward in favor of the Atlas Mountains.

Saadia Gaon explains the superscription to Ps. xc., "A Prayer of Moses," to mean a prayer by or for the sons of Moses ("Tefillah le-Mosheh Kemo li-Bene Mosheh"; see Neubauer, "'Inyane 'Aseret ha-Shebaṭim," in "Sammelband Kleiner Beiträge aus Handschriften," iv. 10, Berlin, 1888). A Spanish astronomer of the twelfth century, Abraham bar Ḥiyya, expresses himself more clearly on the subject in his "Megillat ha-Megalleh," in which he says that the Jewish tradition knows only seventy nations, while the Christians recognize seventy-two. In his opinion the Christian tradition correctly includes the Bene Mosheh as one nation in its list, since their ancestor had received the divine promise (Ex. xxxii. 10) that at the advent of the Messiah they would equal any of the other nations in numbers (Neubauer, *l.c.*).

Mode of Life.

In the various revisions of Eldad ha-Dani (see Müller, *l.c.* pp. 62 *et seq.*) the life of the Bene Mosheh appears as idealized as in Al-Ḳazwini's account. They live in magnificent houses in the midst of a country which stretches a three months' journey on each side, and is irrigated by six rivers that flow into one lake. Their fertile fields yield harvests twice a year, and their cattle reproduce twice. There is complete social equality, and neither slavery nor servitude exists among them, nor are there any thieves, robbers, or evil spirits. Boys pasture the flocks, and the houses are not closed at night. The Bene Mosheh are pious believers; and as they speak only Hebrew, their Talmud is written entirely in pure Hebrew, and all the halakic traditions in it are ascribed to Joshua, who received them from Moses, and the latter from God. Under such conditions it is not surprising that the inhabitants of this Utopia reached an age of 100 or 120 years, and beheld their third and fourth generations.

In some of the versions the Bene Mosheh are called "Shebeṭ Yanus," or, in the Arabic version, "Al-Sibṭ al-Harib" = "the fleeing tribe" (see Müller, *l.c.* p. 35), because they fled that they might remain faithful to God, although Menahem Man b. Solomon (18th cent.) asserted in his history "She'erit Yisrael" that they practised idolatry for a time, but then sought refuge with God again (see Epstein, *l.c.* p. 73).

Connection with Lost Tribes.

According to Abraham Jagel (16th cent.), the Bene Mosheh dwell with the Rechabites and the tribes of Zebulun, Dan, Naphtali, and Asher on one side of the Sambaṭion, which flows somewhere between the Nile and the Euphrates, while Reuben, Gad, and one-half of Manasseh lie on the other bank ("Bet Ya'ar ha-Lebanon," MS. Oxford; comp. Neubauer, *l.c.* pp. 37 *et seq.*). Elijah of Pesaro, a Talmudist and philosopher of the sixteenth century, says in a letter that the Bene Mosheh lived in India on an island in the River Sambaṭion (Neubauer, *l.c.* p. 37).

News from the Children of Moses.

In the seventeenth century the people of Jerusalem were said to have received a letter from the Bene Mosheh, which was confirmed as authentic in 1647 by several rabbis of that city. An alleged copy was in the possession of R. Nathan Spira (died at Reggio in 1666), and it remained in the communal archives of the city, where the bibliographer Ḥayyim David Azulai saw it. Abraham Solomon Zalman, a messenger from Jerusalem, made a copy at Reggio in 1832, which he took home with him; and from this transcript the traveler Jacob Saphir published the letter in his book of travels, "Eben Sappir" (i. 97 *et seq.*, Lyck, 1866), together with the following remarkable history connected with it: In 1646 the Palestinian messenger Baruch Gad was traveling through Media and Persia collecting money for the Holy Land. Attacked and plundered by robbers, he wandered for ten days in the desert until he sank down, exhausted by hunger and thirst. Suddenly he saw a powerful man approaching him, who addressed him in Hebrew, and asked his origin, whereupon Baruch answered in the words of the prophet Jonah: "I am a Hebrew." When the stranger asked what religion he professed, he replied: "Hear, O Israel, the Eternal is our God; the Eternal is One." Thereupon the stranger joyfully introduced himself as a Naphtalite named Malkiel, and gave him meat and drink. After giving him an amulet to protect him, the stranger set off to acquaint his own tribe and the others with the arrival of the messenger and his news of their coreligionists in the Diaspora, and to inform them of the contents of the letter from Palestine. Malkiel also went to the Bene Mosheh beyond the Sambaṭion, who heard of the pitiful condition of the Palestinians with tears of sorrow, and gave him a letter for Baruch to carry to Jerusalem. Malkiel then accompanied Baruch to the frontier of the territory of the Naphtalites, where he gave him the letter of the Bene Mosheh together with princely gifts, which the messenger brought safely to Jerusalem.

The letter, signed by the king Ahitub b. Azariah, the prince Jehozadak b. Uzzah, and the elder Uriel b. Abiasaph, describes the life and circumstances of the Bene Mosheh, with little variation from the account of Eldad. The Bene Mosheh began their letter by regretting that in their isolation they were separated forever from their coreligionists in the holy land of Palestine, and that only the western wall of the Temple remained, from which the Shekinah had not yet departed. Since, through an Arab who had been sold to them as a slave, they had heard of the ceaseless oppression suffered by their Jewish brethren and by the Jewish religion in strange lands, they appreciated their own independence all the more. After a description of their condition and an exhortation to believe in God and to be patient under affliction, the letter closed with the regret that neither they nor the neighboring four tribes were able to help the Palestinians, since, although they themselves might cross the Sambaṭion, the four tribes were forbidden to leave their territories.

Jacob Saphir himself strongly doubted the authenticity of this letter, as it was not written in ancient Hebrew, such as one might expect from the Bene Mosheh, and the story was too reminiscent of Eldad ha-Dani's forgery.

Search for the Bene Mosheh.

A curious instance of the unbounded credulity of the Palestinians is the "Letter of the Ashkenazic Rabbis and Scholars in Palestine to the Bene Mosheh and the Ten Tribes," written by an Ashkenazic rabbi of Safed. This letter is said to have been sent to the Bene Mosheh in 1831, with a request for contributions and an invitation to settle in Palestine (comp. Neubauer, *l.c.* pp. 52 *et seq.*).

More recently the Utopia of the Bene Mosheh has been made the subject of a Hebrew poem by the poet Naphtali Herz Imber (comp. his "Barḳai," pp. 116 *et seq.*) and of a Judæo-German poem by A. M. Scharkanski (see his "Idische Nigunim," pp. 29 *et seq.*).

Bibliography: Bacher, *Ag. Tan.* 2d ed., pp. 290-291, Strasburg, 1903; Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, part iv., 2d Appendix, § 6; Eisenmenger, *Entdecktes Judenthum*, ii. 539 *et seq.*; Epstein, *Eldad ha-Dani*, pp. xxxv. *et seq.*, Presburg, 1891; idem, *Bereshit Rabbati*, in Berliner's *Magazin*, xv. 74, 83 *et seq.*; A. Neubauer, *Where Are the Ten Tribes?* in *J. Q. R.* i. 186 *et seq.*, 411 *et seq.*

J. M. Sc.

MOSES BEN AARON (called also **Moses Lwow; Moses Lemberg** or **Lemberger**): Moravian and German rabbi; born at Lemberg about 1705; died at Nikolsburg, Moravia, Dec. 28, 1757. After having studied in the yeshibah of Nikolsburg, Moses, then a youth of twenty, was appointed rabbi of Leipnik, Moravia. A few years later, when the elders of the community of Berlin were looking for a successor to Michael Ḥasid, the chief rabbi of Berlin, who had recently died, an order of Frederick William I. (Jan. 24, 1729) enjoined them to appoint Moses b. Aaron as their rabbi. The elders protested against the royal decree, arguing that Moses was too young for such a prominent position, and demanding at least time for an investigation as to his qualifications. Nevertheless, the royal decree was repeated Feb. 2 following, and the elders accordingly sent Moses a contract for four years. But Moses' position at Berlin was untenable, for, with the exception of two, the elders were united against him. Scarcely a year had passed when his opponents succeeded, by the payment of 4,500 marks into the royal treasury, in obtaining from the king his dismissal. Moses was then called to the rabbinate of Frankfort-on-the-Oder; having previously obtained permission of the king (Aug. 28 and Nov. 6, 1730), conditional upon the annual payment of 300 marks to the chief rabbi of Berlin, he accepted the position and remained there until Aug., 1743. In that year he returned to Leipnik, where he remained until he was appointed (1753) "Landesrabbiner" of Moravia.

Bibliography: Buber, *Anshe Shem*, p. 166; Landshuth, *Toledot Anshe Shem*, pp. 23–26, Berlin, 1884.

D. M. Sel.

MOSES BEN ABRAHAM ABINU: Christian convert to Judaism; printer and author; born at Nikolsburg; died at Amsterdam in 1733 or 1734. According to Wolf ("Bibl. Hebr." iii., No. 1510b), Moses ben Abraham was a native of Prague, and was circumcised at Amsterdam. In 1686–87 he worked for two printers of Amsterdam, but from 1690 to 1694 seems to have owned a printing establishment and to have printed several Hebrew books, including his own (according to Benjacob, "Oẓar ha-Sefarim," p. 217) Judæo-German translation of Hannover's "Yewen Meẓulah." In 1709 Moses established a printing-office at Halle, Germany, where in 1712 he printed his "Tela'ot Mosheh" (or "Weltbeschreibung"), a Judæo-German work on the Ten Tribes, having collected the material from a number of sources, particularly from Abraham Farissol and Gedaliah ibn Yaḥya. He continued printing in Halle until 1714, in which year he printed "Tefillat Mosheh," a prayer-book, and Berechiah Baruch's "Zera' Berak." Owing to anti-Christian passages in these two works, his printing-office was closed by royal order, he was imprisoned, and his books were confiscated. His coreligionists, however, helped him to escape to Amsterdam, where he printed in the same year (1714) the treatise Rosh ha-Shanah (see Halle-on-the-Saale, Typography). His children also became printers in Amsterdam.

Bibliography: Fürst, *Bibl. Jud.* ii. 392; Steinschneider, *Cat. Bodl.* cols. 1761, 2994–2995; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* sec. ii., part 28, p. 86; *Itinerary of Benjamin of Tudela*, ed. Asher, ii. 289 (note by Zunz).

J. M. Sel.

MOSES BEN ABRAHAM HA-ḲADOSH ("the martyr" of the Ẓebi family): Lithuanian rabbi; born probably at Brest-Litovsk in the beginning of the seventeenth century; died at Grodno April 28, 1681. On the maternal side he was a grandson of R. Höschel of Brest-Litovsk, in whose yeshibah he first studied. When Moses reached a mature age he established there a yeshibah of his own. In 1673 he became chief rabbi and head of the yeshibah of Grodno, and in 1679 he took part in the Lithuanian Council at Khomsk. In 1680 he was requested to accept the rabbinate and the office of rosh yeshibah of Cracow, but he declined.

Moses was the author of a work entitled "Tif'eret le-Mosheh," novellæ and comments on the Shulḥan

'Aruk, Yoreh De'ah, published by his grandson Solomon b. Ḥayyim, Berlin, 1776. Many other writings of Moses are scattered through different works.

Bibliography: Friedenstein, *'Ir Gibborim*, p. 42; Dembitzer, *Kelilat Yofi*, ii. 57b; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 106.

H. R. B. Fr.

MOSES BEN ABRAHAM OF NÎMES (מקרית יערים): Liturgical poet and astronomer; lived at Avignon in the second half of the fifteenth century. He was the author of a liturgical poem composed at Avignon in 1462 (published, with the religious controversy of Jehiel of Paris, at Thorn in 1873). Moses also translated from the Latin into Hebrew, at the request of Maestro Crescas Nathan, the astronomical tables of Alfonso, King of Castile. The work, divided into twenty-seven chapters, is still extant in manuscript (Munich MS. No. 126, 1).

Bibliography: Steinschneider, *Hebr. Uebers.* p. 619; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 435; Gross, *Gallia Judaica*, p. 398.

G. I. Br.

MOSES BEN ABRAHAM OF PONTOISE: Tosafist; lived in the twelfth century. He was a disciple of Jacob Tam, with whom he carried on an active scientific correspondence, and was one of the members of the assembly presided over by him. Moses was the author of a number of liturgical poems, several of which are still extant in manuscript (Neubauer, "Cat. Bodl." No. 1083; "Cat. Halberstam," No. 353). He wrote also, partly under the direction of R. Tam, some frequently quoted tosafot on various Talmudical treatises. His Mishnah commentary is mentioned in Samson of Sens' commentary on Terumot xi. 9 (comp. the tosafot on Temurah 4a). The cabalist Ḥayyim ben Bezaleel (d. 1588) claims to have possessed a manuscript containing this commentary, some citations from which he gives in his "Or ha-Ḥayyim." Moses is mentioned in many works as a commentator of the Pentateuch.

Bibliography: Zunz, *Z. G.* p. 74; Grätz, *Gesch.* vi. 216; Gross, *Gallia Judaica*, p. 444; Renan, *Les Rabbins Français*, p. 446.

S. S. I. Br.

MOSES BEN ABRAHAM PROVENÇAL: Rabbi of Mantua about the middle of the sixteenth century. In opposition to the opinion of Meïr Katzenellenbogen of Padua and of others, he gave his approbation to the first edition of the Zohar, which was printed in Mantua, 1558, with the approval of the Inquisition. The cabalist Moses Basula and Isaac ben Immanuel de Lattes gave their approbations with his. He was also the author of a treatise on "two lines which approach but never meet" (in Hebrew, Sabbionetta, 1548; in Italian, Mantua, 1550), and of a responsum on a case of divorce (Padua, 1566).

Bibliography: Grätz, *Gesch.* ix. 383; Zunz, *Z. G.* pp. 361, 362.

J. A. Ki.

MOSES AÇAN (ḤAZZAN) DE ZARAGUA: Spanish poet; born in Catalonia; perhaps the Moses Açan who lived in Cuenca, and who, when King Alfonso X. (the Wise) was staying there in 1271, brought him the news of the conspiracy of the infante Philip with the grandees of Castile. Moses Açan composed a poem in Catalonian on the game of chess, which begins with an account of the creation of the world. In it he condemns gaming and, as especially injurious, card-playing. This poem, which was translated into Castilian about 1350, is in manuscript in the Escorial.

Bibliography: Martyrriço, *Historia de la Ciudad de Cuenca*, p. 312; Rios, *Estudios*, pp. 289 *et seq.*; Steinschneider, *Jewish Literature*, p. 178; idem, *Schach bei den Juden*, p. 25; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 8.

S. M. K.

MOSES, ADOLPH: American rabbi; born at Kletchevo, Prussian Poland, May 3, 1840; died at Louisville, Ky., Jan. 7, 1902. He was a son of Israel Baruch Moses, from whom he received his early Talmudic training. For three years he attended the yeshibah and then went to Schrimm and Militsch in Silesia, where he continued his Jewish studies. Afterward he entered the university and the rabbinical seminary at Breslau. While still a student at the seminary his sympathies were drawn toward the Italian struggle for liberty, and in 1859 he enlisted in Garibaldi's army. In the following year he returned to Breslau, but at the outbreak of the first Polish insurrection in 1863 he joined the revolutionary forces, serving as a commissioned officer in that struggle until it was suppressed, when he was imprisoned by the Russians. His experiences of prison life are incorporated in his novel "Luser Segermacher" (translated into English by Mrs. A. de V. Chandron). Upon his release Moses returned to Germany, and at Frankfort-on-the Main he studied under Abraham Geiger, whose Reform tendencies he followed. For two years he taught in the academy at Seegnitz, Bavaria. In 1870 he received a call to the rabbinate of Montgomery, Ala., and in the next year was elected rabbi at Mobile, Ala.

At Mobile, Moses remained for ten years, until 1881, when he responded to a call from the community of Louisville, Ky. This post he held until his death. Moses was specially interested in the education of the blind, and served for many years as commissioner of the Kentucky institutions for the blind. Toward the end of his life he studied medicine and received the degree of doctor of medicine from the University of Louisville. Moses was a frequent contributor to the Jewish press and was the editor, in conjunction with his brother Isaac S. Moses and Emil G. Hirsch, of the weekly "Zeitgeist" (1880–82). He was the author of "Nadab and Abihu" (1890) and "The Religion of Moses" (Louisville, 1894). A memorial volume containing a biography of him and a number of his essays and sermons was published by H. G. Enelow (Louisville, 1903).

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 11, pp. 201-203.

A. I. G. D.

MOSES BEN AMRAM HA-PARSI. See Musa of Tiflis.

MOSES OF ARLES: French scholar of the second half of the tenth century. Moses is the earliest scholar of the city of Arles of whom there is any definite knowledge. The only writing of his that has been preserved is on a halakic question concerning a civil case submitted to Kalonymus (see "Mordekai," Shebu'ot, vii.; comp. "Teshubot Ge'onim Ḳadmonim," ed. D. Cassel, No. 107, Berlin, 1848), probably the synagogal poet Kalonymus of Lucca, not, as Zunz ("Literaturgesch." p. 250) holds, Kalonymus ben Shabbethai of the eleventh century. Moses' son also, Judah ben Moses of Arles, was a rabbinical authority.

Bibliography: Gross, *Zur Gesch. der Juden in Arles*, in *Monatsschrift*, xxvii. 249; idem, *Gallia Judaica*, p. 79.
s. M. Sc.

MOSES B. ASHER: Masorite; father of Aaron; generally called Ben Asher; lived at Tiberias in the second half of the ninth century. His father, Asher, was a great-grandson of Asher the Great (or the Elder), one of the earliest Masorites of Tiberias known by name (comp. the genealogy in Baer and Strack, "Diḳduḳe ha-Te'amim," p. 79). Pinsker ("Liḳḳuṭe Ḳadmoniyyot," i. 32) and Grätz (in "Monatsschrift," 1871, pp. 1-12, 44-59) have assumed that Moses b. Asher and his son were Karaites; but it is much more probable that they both adhered to rabbinic Judaism (see Geiger's "Jüd. Zeit." x. 79-90; Baer and Strack, *l.c.* p. xiii.). In the Karaite synagogue at Cairo there is a codex of the prophetical books which was completed, according to the colophon, by Moses b. Asher at Tiberias in 895 (827 years after the destruction of Jerusalem; comp. Jacob Saphir, "Eben Sappir," i. 14, ii. 186 *et seq.*), and which contains two paragraphs of Masoretic passages united and ascribed to Aaron b. Moses b. Asher (§§ 3 and 70 in Baer and Strack's "Diḳduḳe ha-Te'amim," p. xvi.).

Bibliography: Strack, *Prolegomena Critica*, p. 46.
W. B.

MOSES OF BAALBEK. See Meshwi al-'Ukbari.

MOSES B. BENJAMIN HA-SOFER OF ROME: Liturgical poet of the twelfth century; he wrote several piyyuṭim for the Passover and the Feast of Weeks, as well as for some of the special Sabbaths. His piyyuṭim differ in style and composition from those of preceding payyeṭanim.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. 29, Frankfort-on-the-Main, 1893; Zunz, *Literaturgesch.* pp. 455-457, 651.
W. B. J. Z. L.

MOSES B. BENJAMIN WOLF: Polish physician; flourished at Kalisz in the second half of the seventeenth century. He wrote in Yiddish two medical works: (1) "Yerushat Mosheh" (Frankfort-on-the-Main, 1677); and (2) "Yarim Mosheh" (*ib.* and Amsterdam, 1679), in continuation of the preceding work.

Bibliography: Steinschneider, *Cat. Bodl.* col. 6436; *Serapeum*, ix. 348; Fürst, *Bibl. Jud.* ii. 164; Benjacob, *Oẓar ha-Sefarim*, p. 230, Wilna, 1880.
H. R. A. S. W.

MOSES BOTAREL (called also **Moses Bonyak Botarel of Cisneros**): Spanish scholar; lived in the fourteenth and fifteenth centuries. He was a pupil of Jacob Sefardi (the Spaniard), who instructed him in the Cabala. He studied also medicine and philosophy; the latter he regarded as a divine science which teaches the same doctrines as the Cabala, using a different language and different terms to designate the same objects. He extols Aristotle as a sage, applying to him the Talmudic sentence, "A wise man is better than a prophet"; and he censures his contemporaries for keeping aloof from the divine teachings of philosophy. Yet despite his reverence for this science, which he pretended to have mastered, Moses Botarel was in many respects a man of very limited intellect. He believed in the efficacy of amulets and cameos, and declared that he was able to combine the names of God for magical purposes, so that he was generally considered a sorcerer. He asserted that by means of fasting, ablution, and invocation of the names of God and of the angels prophetic dreams could be induced. He also believed, or endeavored to make others believe, that the prophet Elijah had appeared to him and appointed him as Messiah. In this rôle he addressed a circular letter to all the rabbis, asserting that he was able to solve all perplexities, and asking them to send all doubtful questions to him. In this letter (printed by Dukes in "Orient, Lit." 1850, p. 825) Botarel refers to himself as a well-known and prominent rabbi, a saint, and the most pious of the pious. Many persons believed in his miracles, including the philosopher Ḥasdai Crescas.

Botarel was one of those who attended the disputation at Tortosa (1413-14), and he is said to have written a polemic against Geronimo de Santa Fé. In 1409, at the request of the Christian scholar Maestro Juan, Botarel composed a commentary on the "Sefer Yeẓirah." In the preface he excuses himself for having revealed the divine mysteries of this work to Maestro Juan by quoting the saying of the sages that a non-Jew who studies the Torah is equal to a high priest. In his commentary he quotes earlier cabalistic works, including some ascribed to the old authorities, such as the amora R. Ashi. It is interesting to note that he does not quote the Zohar. Botarel's commentary on the "Sefer Yeẓirah" was printed at Mantua in 1562, with the text and with other commentaries; it was republished at Zolkiev, 1745; Grodno, 1806; and Wilna, 1820.

This Moses Botarel must not be confounded with **Moses b. Leon Botarel,** who lived at Constantinople in the sixteenth century and wrote the "'En Mishpaṭ," containing predictions and being a free paraphrase of a Latin work of Michael Nostradamus.

Bibliography: Jellinek, *Biographische Skizzen*, in *Orient, Lit.* 1846, pp. 187-189; N. Brüll, in *Ha-Maggid*, 1878, pp. 198-199; Grätz, *Gesch.* viii. 98; *idem*, in *Monatsschrift*, 1879, pp. 78-83; Steinschneider, *Jewish Literature*, pp. 110, 128; idem, *Cat. Bodl.* cols. 1780-1783.
J. J. Z. L.

MOSES BOTAREL FARISSOL: Astronomer and mathematician of the second half of the fifteenth century. He wrote a work on the calendar entitled "Meleket ha-Ḳebi'ah," and compiled, under the title "Nofet Ẓufim," calendric tables. Both these works, in manuscript, are preserved in the royal library at Munich.

Bibliography: Steinschneider, *Cat. Munich*, p. 93, No. 249, 1; idem, *Jewish Literature*, p. 189.
S. J. Z. L.

MOSES CORDOVERO: Physician; lived at Leghorn in the seventeenth century. Conforte praises him as a good physician, and also on account of his scholarship and philanthropy. He was always eager to secure the release of prisoners, through his personal influence as well as by ransom. Cordovero died at an advanced age.

Bibliography: Conforte, *Kore ha-Dorot*, p. 50a; Carmoly, *Histoire des Médecins Juifs*, p. 173; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 72.
E. C. M. K.

MOSES CORDOVERO. See Remak.

MOSES OF CRETE: Pseudo-Messiah of the middle of the fifth century. In spite of Ashi's efforts to restrain within limits the expectation of the coming of the Messiah, a belief was spread that the Messiah would come in the eighty-fifth jubilee (about 440–470; comp. 'Ab. Zarah 9a, b), and the Jews of that period were full of suppressed excitement. At this time there appeared in Crete an enthusiast whose previous name is not known but who adopted the name of Moses. This pseudo-Messiah traveled through the whole island in a year, and was successful in convincing the Jewish congregations that he was the expected Messiah. The Jews of Crete accordingly awaited eagerly the moment when they would be led out of the captivity; in the meantime they neglected their affairs and abandoned their property. On the appointed day the false Messiah, followed by the whole Jewish population of Crete, marched toward the sea. When they had arrived at a certain promontory Moses commanded them to throw themselves down, as the water would be divided before them. The Jews obeyed, and many of them lost their lives in the sea while others were rescued by mariners. Moses is said never to have been seen again (Socrates, "Historia Ecclesiastica," vii. 36).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 354–355.
E. C. M. Sel.

MOSES BEN DANIEL OF ROHATYN: Galician author of the end of the seventeenth century. He was the author of "Sugyot ha-Talmud," a methodology of the Talmud and its commentaries (Zolkiev, 1693). According to the preface, the author was a resident of Zolkiev, and his work met with the approval of contemporary scholars. It is divided into forty paragraphs and deals especially with the discursive terminology of the Talmud. As the author asserts, it is based upon the teachings of those scholars whose pupil he had been. The work was translated into Latin by H. I. v. Bashuysen, and was published in the Latin translation of Joshua Levi b. Joseph's "Halikot 'Olam" (pp. 363 *et seq.*, Hanover, 1714).

Bibliography: Steinschneider, *Jewish Literature*, p. 219; idem, *Cat. Bodl.* col. 1798.
H. R. M. Sc.

MOSES HA-DARSHAN: French exegete; lived at Narbonne about the middle of the eleventh century. According to a manuscript in the possession of the Alliance Israélite Universelle containing those parts of Abraham Zacuto's "Sefer Yuḥasin" that are omitted in Samuel Shullam's edition (see Isidore Loeb, "Joseph Haccohen et les Chroniqueurs Juifs," in "R. E. J." xvi. 227), Moses was descended from a Narbonne family distinguished for its erudition, his great-grandfather, Abun, his grandfather, Moses ben Abun, and his father, Jacob ben Moses ben Abun (called "ha-Nabi"; see Jew. Encyc. vii. 39), all having been presidents of the Narbonne yeshibah. Moses himself held this position, and after his death it was occupied by his brother Levi (see R. Tam, "Sefer ha-Yashar," ed. Vienna, No. 620, p. 74).

As Haggadist.

Though Moses ha-Darshan was considered a rabbinical authority (R. Tam, *l.c.*; Abraham ben Isaac, "Sefer ha-Eshkol," ed. Auerbach, i. 143, Halberstadt, 1865), he owes his reputation principally to the fact that together with Tobiah ben Eliezer he was the most prominent representative of midrashic-symbolic Bible exegesis ("derash") in the eleventh century. His work on the Bible, probably sometimes called "Yesod," and known only by quotations found mostly in Rashi's commentaries, contained extracts from earlier haggadic works as well as midrashic explanations of his own. Often the latter were not in harmony with the spirit of the rabbinical Midrash and even contained Christian theological conceptions. Probably the non-preservation of the work was due to an excess of the foreign element in its composition, causing it to be regarded with disfavor. Moreover, as has recently been ascertained by Epstein, it was not a systematically arranged work, but merely a collection of notes made by Moses. For this reason, apparently, it did not have a fixed title, and therefore it is quoted under various names by different authors (see A. Berliner, "Eine Wiederaufgefundene Handschrift," in "Monatsschrift," 1884, p. 221; Zunz, "G. V." 2d ed., p. 302, note E).

The Midrash Bereshit Rabbah Major or Bereshit Rabbah Rabbati, known through quotations by Raymund Martin in his "Pugio Fidei," has many haggadot and haggadic ideas which recall very strongly Moses ha-Darshan's teachings; it is claimed by Zunz (*l.c.* p. 302) that the midrash was actually the work of Moses. A. Epstein, however, is of the opinion that the final compiler of the midrash, certainly not Moses ha-Darshan, took from the "Yesod" whatever he considered appropriate for his purpose, especially from Moses' midrashic interpretation of the Creation (see A. Epstein, "Bereshit Rabbati," in Berliner's "Magazin," xv. 70). In a similar way the "Yesod" influenced the Midrash Bemidbar Rabbah and the Midrash Tadshe, which latter, in a haggadic-symbolic manner, endeavors to show the parallelism between the world, mankind, and the Tabernacle (Zunz, "G. V." p. 292; Jellinek, "B. H." vol. iii., pp. xxxiii. *et seq.*). Concerning the Midrash Tadshe, Epstein goes so far as to assume that Moses ha-Darshan was its author ("Beiträge zur Jüdischen Alterthumskunde," p. xi.). Moses ha-Darshan explained some obscure expressions in certain piyyuṭim (Zunz, "Ritus," p. 199; Ziemlich, "Das Machsor von Nürnberg," in Berliner's "Magazin," xiii. 184). He is credited also with a midrash on the Ten Commandments and with a "widdui."

His Pupils.

Moses' son was Judah ha-Darshan ben Moses; probably the Joseph he-Ḥasid mentioned in Samuel ben Jacob ibn Jama''s additions to the "'Aruk" of Nathan ben Jehiel (see S. Buber in "Grätz Jubelschrift," p. 34, *s.v.* ארם) was a son of Judah ha-Darshan. It is certain that Nathan ben Jehiel was a pupil of Moses, whose explanations of Talmudical words and passages he cites. Both Abraham Zacuto ("Sefer

Yuḥasin") and the above-mentioned manuscript of the Alliance Israélite Universelle ascribe to Moses three more pupils—Moses 'Anaw, Moses ben Joseph ben Merwan Levi, and Abraham ben Isaac (author of the "Sefer ha-Eshkol"). A. Epstein credits Moses with another pupil, a certain R. Shemaiah, who is quoted sometimes in Bereshit Rabbah Rabbati and in Numbers Rabbah as explaining sayings of Moses ha-Darshan's (*l.c.* pp. 74 *et seq.*; comp. p. ii.). He also suggests (*l.c.*) the identity of this Shemaiah with Shemaiah of Soissons, author of a midrash on Parashat Terumah (published by Berliner in "Monatsschrift," xiii. 224 *et seq.*), whose cosmological conceptions seem to have been influenced by Moses ha-Darshan.

BIBLIOGRAPHY: A. Epstein, *Moses ha-Darshan aus Narbonne*, Vienna, 1891; Gross, *Gallia Judaica*, pp. 214, 410; M. L. Eisenstadt, in *Ha-Meliẓ*, xxxi. 196; W. Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 270, 335; A. Geiger, *Parschandatha*, p. 11, Leipsic, 1855.

W. B. M. Sc.

MOSES BEN DAVID BEN NAPHTALI. See BEN NAPHTALI.

MOSES EISENSTADT BEN ISAAC. See EISENSTADT, MOSES BEN ISAAC.

MOSES ELIAKIM BERI'AH BEN ISRAEL: Polish preacher; born at Cozienice; died there in 1825. He wrote "Be'er Mosheh" (Jusefow, n.d.), homilies arranged according to the parashiyyot of the Pentateuch. It appears from this work that Moses Eliakim was, like his father, Israel of Cozienice, a disciple of Elimelech of Lysensk, one of the active Ḥasidic leaders. He left two unpublished works—"Da'at Mosheh," a homiletic commentary on the Pentateuch, and "Maṭṭeh Mosheh," a commentary on the Pesaḥ Haggadah.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 104.

E. C. M. SEL.

MOSES BEN ELIJAH HA-LEVI: Karaite scholar and poet; lived at Chufut-Kale, in the Crimea, in the eighteenth century. He was the author of a work entitled "Darosh Darash Mosheh," twenty-four treatises on various subjects (comp. "Oraḥ Ẓaddiḳim," p. 23a). In the Karaite "ḥazanya" there is a dirge ("ḳinah") composed by Moses on the death of some scholar.

BIBLIOGRAPHY: Fürst, *Gesch. des Karäert.* iii. 121.

S. M. SEL.

MOSES BEN ENOCH: Founder of Talmud study in Spain; died about 965. He was one of the four scholars that went from Sura, the seat of a once flourishing but then declining Talmud academy, in order to collect contributions for that school. During a voyage from Bari, on the coast of Italy, they were captured by the Moorish-Spanish admiral Ibn Rumaḥis, who, according to the legend, became enamored of the beautiful young wife of Moses. In distress she asked her husband in Hebrew whether those who were drowned in the sea could look forward to resurrection, and when he answered, in the words of the psalm, "The Lord saith, I will bring again from Bashan, I will bring them again from the depths of the sea," she cast herself into the waters and was drowned. Moses was taken to Cordova with his little son Enoch, where he was redeemed by the Jewish community, about 945 or 948. While there he went to the schoolhouse, took his seat in a corner, and listened quietly to the Talmudic discourse of the judge and rabbi, Nathan, not a very learned man. Some of the stranger's remarks attracted attention, and his detailed explanation of the passage quoted by Nathan and his ready answers to all questions addressed to him astonished the whole assembly. Nathan, therefore, on that very day voluntarily resigned his office and confessed himself Moses' pupil. The wealthy community of Cordova showed Moses much honor and immediately elected him rabbi. Ḥasdai ibn Shaprut, rejoicing at this event, induced the calif 'Abd al-Raḥman to order Ibn Rumaḥis to forego the higher ransom which he, in consequence, was demanding for Moses. Moses organized an important school at Cordova, which was independent of the gaonate and was attended by many pupils; and through him Cordova became the seat of Jewish scholarship.

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BIBLIOGRAPHY: *Sefer ha-Ḳabbalah*, ed. Amsterdam, p. 41a; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 399 *et seq.*; Frankel's *Zeitschrift für die Religiösen Interessen des Judenthums*, ii. 100 *et seq.*, iii. 397 *et seq.*, 422 *et seq.*; Grätz, *Gesch.* v. 336, 347 *et seq.*, 542 *et seq.*

S. S. M. K.

MOSES OF EVREUX: French tosafist, and author of a siddur ("Semaḳ" No. 154); flourished in the first half of the thirteenth century. Moses is generally supposed to have been the son of Yom-Ṭob, referred to in Elijah Mizraḥi's responsa (No. 82); but Gross identifies him with Moses ben Shneor, the teacher of the author of "Sefer ha-Gan," a commentary on the Pentateuch. Moses was the older brother and teacher of the tosafist Samuel of Evreux (Tos. to Beẓah 21b, to 'Er. 6b, and to Soṭah 22a). The "Tosafot of Evreux," much used by tosafists, was his work. He is quoted in the tosafot on Berakot, and his name is frequently written ר"ם (Tos. to Soṭah 22a; "Shiṭṭah Meḳubbeẓet" on B. Ḳ. 3a *et passim*). His tosafot are called also "Shiṭṭah of Evreux" ("Teshubot Mahram," No. 608). Moses wrote his tosafot on the margin of a copy of Isaac Alfasi, whose authority he invoked (Tos. to Ber. 26b).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 1118; Zunz, *Z. G.* p. 39; Carmoly, *Ben Chananja*, 1861, p. 195; Gross, *Gallia Judaica*, p. 40; Steinschneider, *Cat. Bodl.* col. 1814.

W. B. M. SEL.

MOSES GERMANUS. See SPEETH, JOHANN.

MOSES IBN GIKATILLA. See GIKATILLA, MOSES IBN.

MOSES B. ḤABIB. See ḤABIB, MOSES B. SHEM-ṬOB IBN.

MOSES ḤARIF II. (PHINEHAS MOSES BEN ISRAEL): Chief rabbi of Lemberg, where he died Sept. 17, 1702. Moses was a grandson of Moses Ḥarif I. ben Solomon, and appears to have been born at Lemberg. He was the first chief rabbi of both communities of Lemberg—urban and suburban. He was an active member of the Council of Four Lands, over which he sometimes presided, as is indicated by his signature occurring first under approbations given at the fair of Yaroslav in 1697. Moses contributed notes and a supplement to the "Seder Giṭṭin" of his grandfather Moses Ḥarif I., adding also extracts from other works on the same subject. He is quoted by Margulies in the "Ṭib Giṭṭin," and by other writers.

Bibliography: Buber, *Anshe Shem*, pp. 160-162; Dembitzer, *Kelilat Yofi*, i. 86a-88a.
E. C. M. Sel.

MOSES ḤASID: Austrian ethical writer; lived at Prague in the seventeenth and eighteenth centuries. He was the author of a "Ẓawwa'ah," containing ethical instructions (Prague, 1717), a portion of which, under the title "Iggeret ha-Musar," was published by Hirsch ben Meïr as an appendix to Moses Alshech's commentary on the Prophets (Frankfort-on-the-Main, 1720).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1792; Fürst, *Bibl. Jud.* i. 170.
K. I. Br.

MOSES BEN ISAAC: Austrian author; lived at Bisenz, Moravia, in the latter half of the sixteenth century. He was the author of: "Darash Mosheh" (Cracow, 1595), explanation of 256 quaint Talmudical haggadot in "'En Ya'aḳob," published by Isaac Prossnitz; "He ha-Yedi'ah" (*ib.*), a prayer on the Messianic redemption, in 2,150 words, all beginning with the letter "alef"; "'Ammude 'Abodah" (*ib.*), on the education of children and on asceticism.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, pp. 121, 124; Fürst, *Bibl. Jud.* ii. 398; Steinschneider, *Cat. Bodl.* No. 6475.
D. S. Man.

MOSES ISAAC B. BARUCH OF REDWITZ. See Meinek, Moses Säkel.

MOSES BEN ISAAC BONEMS: Polish rabbi; born at Cracow; died at Lublin Nov. 25, 1668. He was a great-grandson of Moses Isserles, and later became the son-in-law of Samuel Eliezer Edels. He was successively rabbi at Lyuboml (Volhynia) and Lublin. In the approbations to works given by the members of the Council of Four Lands at the Gramnitza fair April 6, 1664, Moses signed first. He was the author of novellæ on the Talmud, published with the "Ḥiddushe Halakot," last recension ("Mahdura Batra"), of R. Samuel Edels (Lublin, 1670).

Bibliography: Dembitzer, *Kelilat Yofi*, i. 27a; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 61, Lublin, 1899; Steinschneider, *Cat. Bodl.* col. 1825.
H. R. M. Sel.

MOSES BEN ISAAC HANESSIAH: English grammarian and lexicographer of the late twelfth and early thirteenth centuries. His mother probably was a Jewess named Comitissa, of Cambridge, whence the name "Hanessiah." In his youth he wrote a work (now lost) on Hebrew grammar entitled "Leshon Limmudim"; it is referred to in his "Sefer ha-Shoham," or "Onyx Book," the title of which is an anagram of his name. The latter work (part of which was published at Oxford in 1882) shows some knowledge of Arabic and of the works of Joseph Ḳimḥi.

The tombstone of a Rabbi Moses, son of Rabbi Isaac, was found at Ludgate, London, in the time of Elizabeth; Stowe, in his "Survey," stated that it came from the Jewish cemetery in Jewin street at the time of the barons' revolt against John in 1215. If this is his tombstone Moses ben Isaac must have died before that date.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 484-487; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 205, 233; Rosin, in *Monatsschrift*, xxxii. 232-240; Jacobs, *Jews of Angevin England*, pp. 251, 253, 420.
T. J.

MOSES B. ISAAC JUDAH LIMA. See Lima, Moses b. Isaac Judah.

MOSES ISAAC JUDAH LÖB BEN NAPHTALI HIRZ (called also **Löb Zunz** and **Judah Liwa**): Rabbi and cabalist; born at Frankfort-on-the-Main; died at Pinczow, Russian Poland, in 1682 (in 1662 according to Wolf, "Bibl. Hebr." iii., No. 1362c). He was a pupil of Aaron Samuel Kaidanover in Talmud and of Jacob Temerles in Cabala. In 1669 he was rabbi of Holleschau, Moravia, as appears from his approbation to the "Sifra di-Ẓeni'uta de-Ya'aḳob" (Amsterdam, 1669) of his former teacher, Jacob Temerles. It is not known how long he was in Holleschau nor where he had been before going thither, but two other approbations show that in 1675 he was still there. Thence he was called to the rabbinate of Pinczow, where he remained until his death. Many rabbis applied to him for approbations of their works. Offenbach Manuscript No. 18 contains writings of and upon Moses Isaac Judah Löb, there called "Löb Zunz."

Bibliography: D. Kaufmann, *R. Löb Zunz*, in Brann and Kaufmann, *Leopold Zunz und Seine Familie*, Breslau, 1895.
E. C. M. Sel.

MOSES ISAAC OF KELMY: Russian preacher, known as the "Kelmer maggid"; born in Slonim, government of Grodno, 1828; died in Lida, government of Wilna, Nov. 9, 1899. At the age of ten he lost his father, and he was brought up by his maternal grandfather, Eliezer Brisker, who was a good rabbinical scholar. Young Moses Isaac was diligent in his studies, and at the age of fifteen made his first attempt at preaching in one of the batte midrashot of his native town. He continued studying rabbinical literature, even after his marriage at the age of eighteen. Three years later he became a pupil of R. Israel Lipkin, who recognized his talent for preaching and encouraged him to make it his profession.

Moses' biographers do not agree as to the dates and places of his preacherships. According to Eisenstadt, who claims to have obtained the information indirectly from the son of the famous preacher, Moses Isaac went to Kelmy (hence his surname) in 1850, to Sagaren in 1853, to Osmiany, government of Wilna, in 1858, and was in Minsk from 1860 to 1863. He then went to Slonim, whence he removed to Grodno in 1881. Two years before his death he settled with his son, Ben Zion Darshan, in Lida. He suffered much from sickness in the last ten years of his life, but continued to preach and to attract large audiences until shortly before his death.

Moses Isaac officiated mostly as a traveling preacher ("maggid"); and his powerful sermons, which were characterized by enthusiastic devotion and great sincerity, won for him a remarkable position among the "maggidim" of Russia, which he maintained for nearly half a century. He preached not only religion, but also practical ethics; and his boldness in denouncing unrighteous men and measures brought upon him persecution and even personal attacks. His striking sentences, the vivid imagery of his exhortations, and the singular parables with which his discourses were illustrated, added to the peculiar sing-song in which his sermons were delivered, gave rise to much ridicule, but also tended to increase his popularity. His arrival in a city was always an important event among the religious members of the community. He was instrumental in founding societies for religious, charitable, and communal purposes, his preaching preparing his audiences for such institutions; and, generally, he exerted an influence far beyond that of any other strictly Orthodox maggid of his time. His ultra-Orthodoxy made him very much hated by the Maskilim, in the writings of whom he is often ridiculed (compare "Allgemeine Zeitung des Judenthums," 1861, p. 186, and J. L. Gordon's poem "Ḳozo shel Yud"). He was the author of "Tokaḥat Ḥayyim," a collection of sermons, Wilna, 1897.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 53-54, Wilna, 1900; *Luaḥ Aḥiasaf*, 5661, pp. 389-390.

L. G. P. Wi.

MOSES BEN ISAAC LEONI: Italian scholar and Talmudist; born at Urbino Nov. 30, 1566; died in 1641. At the age of thirteen Moses became the pupil of Jedidiah of Rimini: the date of his birth and the date of the engagement of Jedidiah as his teacher (Nov. 8, 1579) appear at the head of one of his manuscripts. No. 2317 in Neubauer's "Cat. Bodl. Hebr. MSS." comprises the following works by him: observations and decisions on the treatise Ḥullin; notes on Alfasi to Pesaḥim; notes on the haggadot of the Talmud collected in the "'En Ya'aḳob"; observations on various sayings of Isaac Arama. A responsum of his is found at the end of the "Shelom ha-Bayit" of Menahem Cazes. Moses wrote also a demonstration of the equality of the angles in a triangle to two right angles, accompanied by a letter to Isaac Finzi.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; D. Kaufmann, in *J. Q. R.* xi. 663-664.

W. B. M. Sel.

MOSES BEN ISAAC (GAJO) OF RIETI: Italian physician, philosopher, and poet; born at Rieti in 1388; died at Rome about 1460. After having received instruction in Talmud and Hebrew literature from his father, he devoted himself to the study of medicine and philosophy. He remained at Rieti practising medicine until after the death of his father, which occurred about 1422. In 1436 Moses was at Perugia; and a school founded by him at Narni was mentioned in 1452. During the pontificate of Eugene IV. he went to Rome, where he officiated as rabbi. While there he wrote to the Jewish communities of Italy asking them to contribute to the payment of the taxes imposed upon the Jews of Rome for the privilege of the free exercise of their religion. Pope Pius II. appointed Moses his physician.

His "Divine Comedy."

Moses began writing very early. Fascinated by Dante's "Divina Commedia," when he was only twenty-one years of age he conceived the idea of imitating it in Hebrew; this idea he carried out seven years later in a work entitled "Miḳdash Me'aṭ." In this poem the "Dante Ebreo," as he was called, showed himself an innovator by successfully introducing into Hebrew poetry the "terza rima." The "Miḳdash Me'aṭ" is divided into two parts: the first, entitled אולם, comprises five cantos; the second, called היכל, comprises eight. In the first part, after having excused his brevity and given some information regarding himself, the poet reviews the thirteen Maimonidean articles of belief; the number and division of the sciences according to Alfarabi, Ghazali, Averroes, and Maimonides; the "Isagoge" of Porphyry and Ibn Roshd's commentary upon it, with notes on the latter by Levi ben Gershon; the categories of Aristotle, with Ibn Roshd's commentary and Levi ben Gershon's notes.

In the second part the poet enters the "Sanctuary" ("Hekal"), the abode of the souls of the Patriarchs, the Prophets, the doctors of the Law, and the martyrs. Thence he passes to the "Abode of the Suppliants" ("Me'on ha-Sho'alim"), where he addresses a prayer to God. Then he enters the "City of God" ("'Ir Elohim"; *i.e.*, Holy Scripture), through which he reaches the "Ships of the Soul" ("Aniyot ha-Nefesh"), represented by Mishnah and Talmud. Afterward he passes in review the Tannaim, Amoraim, Geonim, and the scholars. To this part, which gives interesting information for the history of Jewish literature, Moses added historical and literary notes, in which he sometimes cites the works of those whom he mentions in his poem, and gives his reasons for having omitted to mention certain others. He omitted Levi ben Gershon, Moses Narboni, and Isaac Albalag because of their conception of the Deity, with which he could not agree; the omission of Emanuel of Rome is on account of the latter's love-songs; and that of Mostin di Erera is due to his attacks on the Cabala.

Its Popularity.

The "Miḳdash Me'aṭ" enjoyed great popularity among the Italian Jews. The second song in the second part, the "Abode of the Suppliants," was recited as a liturgical poem in the synagogues. It has been translated many times into Italian, in both prose and verse—by Eliezer Maẓliaḥ ben Abraham Cohen (Venice, 1585), the poetess Deborah Ascarelli (Venice, 1601-2), Samuel de Castel Nuovo (Venice, 1609), and by many others; these translations are still extant in manuscript. The text of the whole work was published by J. Goldenthal (Vienna, 1851).

Moses was the author of another poem, which was probably composed before the "Miḳdash Me'aṭ," and copies of which are still preserved in manuscript in the principal European libraries; it is entitled "Iggeret Ya'ar ha-Lebanon," and contains explanatory descriptions of the ornaments and vessels which were used in the Temple.

In his later years Moses abandoned poetry and devoted himself to philosophy and apologetics. He wrote six works in this province: (1) A philosophical-theological work, apologetic in tendency, written in Italian and divided into three parts. The first part discusses the natural philosophy of Aristotle; the second is a treatise upon God; the third, of which only a fragment has been preserved, covers Jewish history from the beginning to the time of the author (Steinschneider, "Cat. Leyden," pp. 350, 404). (2) An apologetic work, in sixty-two chapters, directed against a friar who preached anti-Jewish sermons at Rome (Neubauer, "Cat. Bodl. Hebr. MSS." No. 818, 2). According to Vogelstein and Rieger's "Gesch. der Juden in Rom" (ii. 73), the friar referred to was Giannozzo Manetti, the secretary of Nicholas V. and Calixtus IV. (Moses of Rieti became prominent also through a controversy he sustained with several Jewish converts in the presence of Sigismund Malatesta of Rimini.) (3) Notes on Levi ben Gershon's commentaries on Averroes (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1373, 1389, 1955). (4) Notes on Moses Narboni's commentary on Ghazali's "Maḳaṣid al-Falasifah" (Steinschneider, "Cat. Munich," Nos. 110, 121). (5) Notes on Averroes' commentary on the "Isagoge" of Porphyry (De Rossi MSS., Parma; Nos. 458, 1, 12,009, 1). (6) A commentary on the aphorisms of Hippocrates (*ib.* 1365, 4; Steinschneider, "Cat. Leyden," p. 239). Moses' last production was an elegy ("ḳinah") on his wife Zilla (Zippora, Sarah), who died at the age of seventy after fifty-two years of married life.

BIBLIOGRAPHY: Zunz, in Geiger's *Jüd. Zeit.* ii. 321-322; Luzzatto, in Dukes' *Ehrensäulen*, p. 50; Carmoly, in Jost's *Annalen*, i. 55, 63; *idem*, in *Orient, Lit.* ii. 234; Steinschneider, *Cat. Bodl.* col. 1984; idem, *Hebr. Uebers.* pp. 28, 76, 462, 660; Berliner, *Gesch. der Juden in Rom*, ii. 121; Güdemann, *Gesch.* ii. 127; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 68 *et seq.*

J. I. Br.

MOSES, ISAAC S.: American rabbi; born Dec. 8, 1847, at Santomischel, Posen. He was educated at Santomischel, Gleiwitz, and Breslau. The rabbinical diploma was conferred upon him by R. Salomon Rosenthal (Jaroczyn) and Dr. Bernhard Felsenthal (Chicago). He went to America and became rabbi successively at Quincy, Ill. (1879), Milwaukee, Wis. (1879-88), Chicago, Ill. (1888-1900), and New York city, Congregation Ahawath Chesed (in 1901). He has published the following works: "The Pentateuch" (1881); "The Historical Books of the Bible" (1884); "The Ethics of the Hebrew Scriptures" (1889); "The Sabbath School Hymnal" (1894 and 1904); and "Hymns for Jewish Worship" (1904). He edited "Der Zeitgeist" (Milwaukee) from 1880 to 1882, and the "Tefillah le-Mosheh" (1886) and the "Union Prayer-Book" (1892). His published sermons include "Man and Humanity" (1886), "The Message of the Age" (1890), and "On the Heights" (1892).

BIBLIOGRAPHY: *American Jewish Year Book*, 1903-4.

A. D.

MOSES BEN ISAIAH HA-KOHEN: Polish rabbi of the seventeenth and eighteenth centuries. He was a pupil of Solomon Luria, and was successively rabbi of Miedzyboz, Brody, and Przemysl. Fürst ("Bibl. Jud." iii. 120) and Benjacob ("Oẓar ha-Sefarim," p. 86) identify Moses ben Isaiah with Moses Wengrow, the author of "Berit Maṭṭeh Mosheh," a commentary on the Pesaḥ Haggadah, with novellæ on the treatise Zebaḥim (Berlin, 1701). The works of which Moses b. Isaiah is incontestably the author are "Pene Mosheh," commentary on the haggadah of eighteen treatises of both the Babylonian and the Jerusalem Talmud (Wilmersdorf, 1716), and "Ḳaran 'Or," homilies, in which he explains in fifty different ways the words of Ex. xxxiv. 30, 35 (Zolkiev, 1721). He left also a number of unpublished works, including "Mattenat Ḥelḳo," halakic novellæ, and "Darash Mosheh," homiletic commentary on the Pentateuch.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 120; Steinschneider, *Jewish Literature*, p. 232; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 102.

W. B. M. Sel.

MOSES ISRAEL: Oriental rabbi; born at Jerusalem in the latter half of the seventeenth century; died at Alexandria about 1740. Sent out to collect alms for the poor of Safed (*c.* 1710), he visited Rhodes, where the congregation elected him rabbi (1715), and urged him to promise that he would never leave the position. After he had ministered there for twelve years, such serious troubles arose that Moses Israel obtained from the rabbinate of Constantinople release from his vow ("Mas'at Mosheh," part i., Yoreh De'ah, No. 8), left Rhodes, and traveled through Italy, Holland, and other countries, in the interest of the poor of Palestine. Again, at Alexandria, on his way back, he was elected rabbi; there he seems to have lived for the remainder of his life. He wrote numerous responsa, two collections of which, under the title "Mas'at Mosheh," he published at Constantinople (1734-35), while a third volume was published there posthumously by his son Abraham (1742). Of his sons, two—**Abraham,** author of "Amarot Ṭehorot," notes on Ṭur Eben ha-'Ezer (Leghorn, 1786), and **Elijah,** author of "Ḳol Eliyahu," responsa (*ib.* 1792), and of numerous other works—were rabbis in Alexandria, the latter from 1773 to 1784. Elijah was succeeded by his nephew **Moses ben Abraham Israel** (1784-1802), and the latter by his cousin **Jedidiah ben Elijah Israel** (1802-27).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 4b-5a, 57b-58b, 113a, b.

D.

MOSES B. ISRAEL ISSERLES. See Isserles.

MOSES BEN ISRAEL OF LANDSBERG: German Talmudist and Hebrew scholar at the beginning of the eighteenth century. He was styled by his contemporaries "the father of those that interpret according to gemaṭria." He was the author of "'Iṭṭur Soferim" (Hamburg, 1715), a Hebrew letter-writer for the young, and "Shomer Emunim" (Offenbach, 1724), a commentary, partly cabalistic, on the Pentateuch, the Five Scrolls, and the Masorah.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 220; Steinschneider, *Cat. Bodl.* col. 1827.

W. B. M. Sel.

MOSES BEN ISSACHAR: Rabbi at Aussee, Moravia, in the second half of the seventeenth century; nephew of Mordecai Jaffe. He wrote: "Holek be-Derek Tamim" (Frankfort-on-the-Oder, 1680), an explanation of Ps. cxix., and "Pene Mosheh" (Lublin, 1681), a commentary on the first seder of Genesis.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 398; Steinschneider, *Cat. Bodl.* col. 1824, No. 6474; Wolf, *Bibl. Hebr.* iii. 765.

D. S. Man.

MOSES BEN JACOB OF COUCY (SeMaG): French tosafist and codifier; lived in the first half

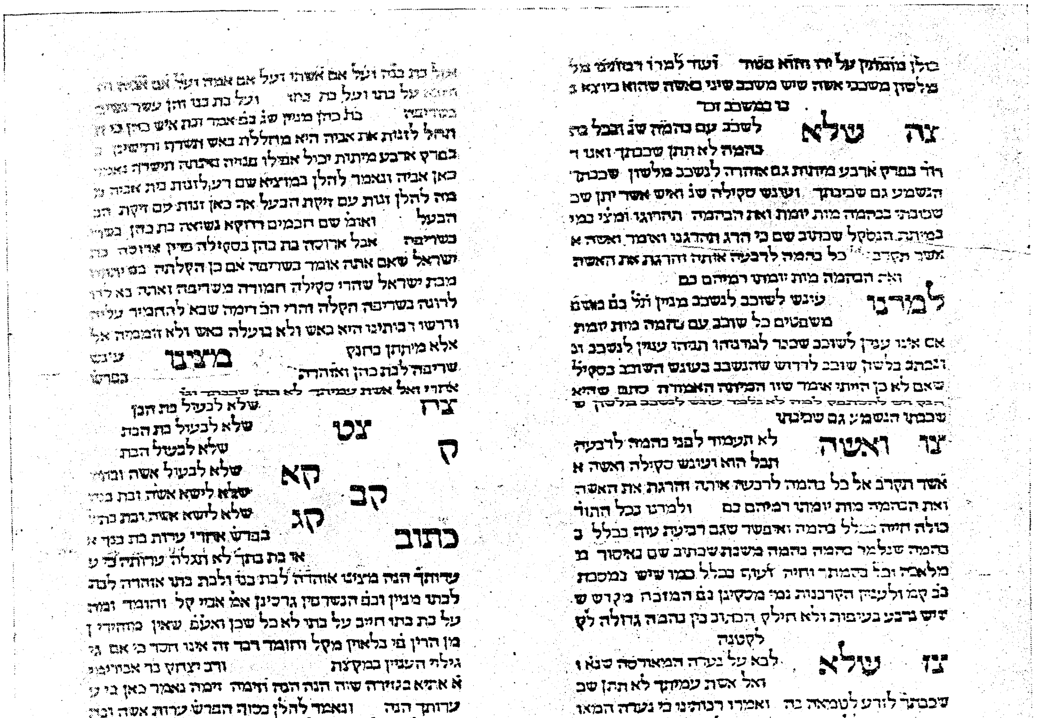

בלן מומתין על ידי וזהו סוד   ועוד למדו רבותינו מל
מלשון משכבי אשה שיש משכב שיני באשה שהוא מוצא ב
בו במשכב זכר

צה שלא לשכב עם בהמה שנ׳ ובכל בה
בהמה לא תתן שכבתך ואנו ד
ודו׳ בפרק ארבע מיתות גם אזהרה לנשכב מלשון שכבתך
השמע גם שכיבתך   ועונש סקילה שנ׳ ואיש אשר יתן שכ
שכבתו בבהמה מות יומת ואת הבהמה תהרוגו ומצי׳ במי
במיתה הנסקל שכתוב שם כי הרג תהרגנו ואומר ואשה א
אשר תקרב כל בהמה לרבעה אותה והרגת את האשה
ואת הבהמה מות יומתו דמיהם בם

למדנו עונש לשוכב לנשכב מניין ת״ל בם באשם
משפטים כל שוכב עם בהמה מות יומת
אם אינו ענין לשוכב שכבר לנדגהו תנהו ענין לנשכב וג
וכתב בלשון שוכב לדרוש שהנשכב בעונש השוכב בסקיל
שאם לא כן הייתי אומר שזו המיתה האמורה כתוב שהיא
הבק רם להתכבש לבה לא בלבד שבא לנשכב בלשון ש
שכבתו הנשמע גם שכיבתו

צו ואשה לא תעמוד לפני בהמה לרבעה
תבל הוא ועונש סקילה ואשה א
אשר תקרב אל כל בהמה לרבעה אותה והרגת את האשה
ואת הבהמה מות יומתו דמיהם בם   ולמדנו בכל התור
בולה חיה בכלל בהמה ואפשר שגם רביעת עוף בכלל ב
בהמה שנלמד בהמה בהמה בשבת שכתוב שם נאסור מ
מלאכה ובכל בהמתך וחיה ועוף בכלל כמו שיש במסכת
בב קמא ולענין הקרבנות נמי מסקינן בפ׳ המזבח מקדש ש
יש רבע בעופות ולא חילק הכתוב בין בהמה גדולה לק
לקטנה

צז שלא לבא על נערה המאורסה שנא׳ ו
ואל אשת עמיתך לא תתן שכ
שכבתך לזרע לטמאה בה   ואמרו רבותינו כי נערה המאו
המאורסה בכלל אשת עמיתך היא למדנו אזהרה לאיש א
אזהרה לאשה מניין ת״ל בעשרת הדברות לא תנאף ואין נא
ניאוף אלא באשת איש ש׳ נ׳ בפרש׳ קדושים ואיש אשר ינאף
את אשת איש אשר ינאף את אשת רעהו מות יומת הנואף
והנואפת ואעפ״י שאזהרה לא תנאף נאמרה בל׳ זכר הא
תנא דבי ר׳ ישמעאל איש או אשה אשר יעשו מכל חטאות
האדם השוה הכתוב אשה לאיש לכל עונשין שבתורה   ועו
ועונש סקילה בפרש׳ כי תצא כי יהיה נערה בתולה מאור
מאורסה לאיש ומצאה איש בעיר ושכב עמה ונמצאו והוצ
והוצאתם את שניהם אל שער העיר ההיא וסקלתם אותם
באבנים ומתו   ודרשו רבותינו בפרק נערה שנת
שנתפתתה נערה בסקילה ולא בוגרת בתולה ולא בעולה
מאורסה ולא נשואה   ועוד דרשו רבותינו מבית אביה ה
הכתוב בענין ברט לשמכר האב לשלוחי הבעל להוליכה
לבית בעלה שמאותה שעה ומעלה אם זנתה היא בחנק

פרק אלו נערות נחלקו ר׳ מאיר וחכמים ר׳ מ
מאיר סובר נערה ולא קטנה וחכמים או
אומרים נערה חסר היא אפילו קטנה במשמע והמקור של
והוצאתם את שניהם וגו׳ דבר זה אינו מדבר אלא בנערה
גדולה וקטנה לאו בת עונשין וכל דיני קידושין ואישות כב
כבר נדרשו בספר מצות עשה וגם בזה הספר בלאו כל שאר
שארה כסותה ועונתה לא יגרע

אלו הן העריות שמיתתן בשריפה הבא על בת
כהן והבא על בת אשתו ועל בת בנה

ועל בת בנה ועל אם אשתו ועל אם אביה ועל אם אבי
הבא על בתו ועל בת בתו   ועל בת בנו והן עשר
בשריפה   בת כהן מניין שנ׳ בפ׳ אמר ובת איש כהן כי ת
תחל לזנות את אביה היא מחללת באש תשרף ודרשינן ב
בפרק ארבע מיתות יכול אפילו פנויה שאביה תשרף נאמ׳
כאן אביה ונאמר להלן במוציא שם רע לזנות בית אביה מ
מה להלן זנות עם זיקת הבעל אף כאן זנות עם זיקת הב
הבעל   ואמ׳ שם חכמים דוקא נשואה בת כהן בשרי
בשריפה   אבל ארוסה בת כהן בסקילה מדין ארוסה בת
ישראל שאם אתה אומר בשריפה אם כן הקלתה בה יותר
מבת ישראל שהרי סקילה חמורה משריפה וארוסה בא לדון
לדונה בשריפה הקלה והרי הכ׳ רוצה שבא להחמיר עליה
ודרשו רבותינו היא באש ולא בועלה באש ולא הזוממה אל
אלא מיתתו בחנק

מצינו שריפה לבת כהן ואזהרה   עונש
בפרש׳ אחרי ואל אשת עמיתך לא תתן שכבתך וגו׳

צח שלא לבעול בת הבן

צט שלא לבעול בת הבת

ק שלא לבעול הבת

קא שלא לבעול אשה ובתה

קב שלא לישא אשה ובת בנה

קג שלא לישא אשה ובת בתה

כתוב בפרש׳ אחרי ערות בת בנך א
או בת בתך לא תגלה ערותה כי ע
ערותך הנה מצינו אזהרה לבת בנו ולבת בתו אזהרה לבת
לבתו מניין ובפ׳ הנשרפין גרסינן אמ׳ אביי קל וחומר ומה
על בת בתו חייב על בתו לא כל שכן ואעפ״י שאין מזהירין
מן הדין פי׳ בלאוין מקל וחומר דבר זה אינו חסר כי אם ג
גילוי הענין במקצת   ורב יצחק בר אבודימי
א׳ אתיא בגזירה שוה הנה הנה וזמה זמה נאמר כאן כי ע
ערותך הנה   ונאמר להלן בכוה הפרש׳ ערות אשה ובת
ובתה לא תגלה את בת בנה ואת בתה לא תקח לגלות ער
ערותה שארה הנה זמה היא   מה להלן עשה בתה כבת ב
בנה ובבת בתה אף כאן עשה בתו כבת בנו ובת בתו
הנה האמור שם כתוב זמה עמו אף הנה האמור כאן
נעשה באילו כתוב זמה עמו   ומעכשיו בלמד עונש
שריפה בבתו ובת בתו ובת בנו ובתה ובת בתה ובת בנה
בגזירה שוה באמור כאן זמה ונאמר להלן בפרש׳ קדושים
ואיש כי יקח את אשה ואת אמה זמה היא באש ישרפו
אותו ואתהן מה זימה הכ׳ כאן בשריפה אף זמה הנ׳
בשריפה ויש בכלל אשה ובתה אשה ובת בנה אשה
בתו חמותו ואם חמותו ואם חמיו

אמרו רבותינו בפ׳ נושאין על האנוסה זה
בתורה ערות בת בנך וגו׳
בת בנה ובת בתה הגלה שעמדו מאנוסתו הכתוב
מה לא כתיב בה שאר לפיכך הבא על בתו מנשואתו
שתים משום בתו ומשום ערות אשה ובתה

ובחמותו לאחר מיתת אשתו נחלקו ר׳ ישמ
ישמעאל ור׳ עקיבא בפ׳ הנשרפין א
אם היא בשריפה דתני׳ ר׳ ישמעאל אומר באש ישרפו
ואתהן אותו ואת אחת מהן שכן בלשון יוני ובלשון
קורין לאחת הן ללמד שאפילו לא היתה אלא אחת
חייב ור׳ עקיבא דורש אותו ואתהן אותו ואת
אינו ענין לשריפת שתי הנשים שזה אין יכול להיות
ענין לדרוש שיהו שתיהן קיימות

PAGE FROM THE FIRST EDITION OF THE "SEMAG," ROME (?) BEFORE 1480.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

of the thirteenth century; descendant of a family of distinguished scholars. He is usually cited by the abbreviation ר"ם מקוצי. The correct rendering of the word מקוצי—"from Coucy"—was discovered by Zunz. Moses' maternal grandfather was Ḥayyim ben Hananeel ha-Kohen of Paris. Nothing is known of Moses' life before he settled in Paris to study under JUDAH BEN ISAAC, the great French tosafist. He received instruction also from a certain Joseph (Tos. Yeshanim to Yoma 11a, 70b), who can not be positively identified, but who may have been either the poet JOSEPH OF CHARTRES, mentioned in the "SeMaG" (Prohibition No. 113), or the tosafist JOSEPH BEN BARUCH. Moses mentions occasionally Simson ben Abraham of Sens and BARUCH BEN ISAAC of Worms, author of the "Sefer ha-Terumah"; it is usually believed, especially of the latter, that they were his teachers, although he does not expressly call them such. In 1235 Moses traveled in France, and in 1236 in Spain, lecturing publicly in the synagogues on the prescriptions of the Mosaic law and admonishing his audiences to observe them, at the same time, however, emphasizing the truth that mere observance of the oral law to the neglect of justice and brotherly consideration toward others, irrespective of faith or race, can not be counted as meritorious ("SeMaG," Prohibition No. 64; Commandments Nos. 7 and 74). In Spain he found that a number of Jews had married Christians and Mohammedans, and he succeeded in bringing about their divorce (Prohibition No. 112; Commandment No. 3, end). He knew the French, Spanish, and Arabic languages, and was an eloquent speaker; hence he was called "ha-darshan" (the preacher; see "Catalogus Librorum Manuscriptorum Bibliothecæ Senatoriæ Civitatis Lipsiensis," p. 203, No. xvii.). In 1240 Moses was one of the four rabbis who, in a public disputation in Paris, were required to defend the Talmud against the accusations of Donin; R. Jehiel, however, was the only speaker among them. In 1250 Moses finished his "Sefer Miẓwot," afterward called "Sefer Miẓwot ha-Gadol" (abbreviated "SeMaG") in order to discriminate it from an extract arranged by Isaac of Corbeil and called "Sefer Miẓwot ha-Ḳaton" (abbreviated "SeMaḲ").

Travels in Spain.

The "SeMaG."

The "SeMaG" of Moses of Coucy deals with the 365 prohibitions and the 248 commandments of the Mosaic law, separately expounding each of them according to the Talmudic tradition and the decisions of the Rabbis. The relation of this code to those of the Spanish and Franco-German schools, and especially to Maimonides' initial work "Sefer ha-Miẓwot," has been fully discussed in JEW. ENCYC. vii. 643, *s.v.* LAW, CODIFICATION OF. The "SeMaG" is written with much clearness and is a rich source for the history of halakic literature, as it quotes numerous rabbinical authors and works of the past. It aroused much enthusiasm when it first became known, and has been always held in high respect, as is evidenced by the number of its editions, commentaries, and compilations. The first edition appeared before 1480, and copies exist in at least the four libraries of Breslau, Frankfort-on-the-Main, Oxford, and the Sulzberger library (see JEW. ENCYC. vi. 578, *s.v.* INCUNABULA). The second edition was printed at Soncino in 1488 by Gershon ben Moses Soncino—the first book printed in his office. Subsequent editions appeared as follows: Venice, 1522; with Isaac Stein's and Elijah Mizraḥi's commentaries, *ib.* 1547; with Isaac Stein's, Elijah Mizraḥi's, and Solomon Luria's commentaries, and Judah Najjara's annotations, Leghorn, 1808; an edition by Sebastian Münster under the title "Miẓwot lo Ta'aseh u-Miẓwot 'Aseh," with a Latin translation of the commandments and prohibitions, Basel, 1533. Elijah Mizraḥi's additions were printed also separately (Constantinople, 1520); Joseph Kremenetz likewise wrote a commentary on the "SeMaG," under the title "Bi'ure SeMaG" (Venice, 1605); and Samuel Galante wrote a compendium under the title "Netibot ha-'Olam" (Lemberg, 1807). For subsequent editions, commentaries, and compendiums see Steinschneider, "Cat. Bodl." col. 1796; Zedner, "Cat. Hebr. Books Brit. Mus." p. 569; Benjacob, "Oẓar ha-Sefarim," p. 362. Almost every great Jewish library has some manuscripts of the work.

Other Works.

Moses of Coucy is the author of a commentary on the tractate Yoma entitled "Tosefot Yeshanim," or "Old Tosafot." Its comments are distinguished for their brevity and clearness, and are a rich source for the tosafot of his teacher Judah Sir Leon of Paris. They were printed for the first time in Frankfort-on-the-Main, 1721, and are contained in the newer Talmud editions (see Steinschneider, "Cat. Bodl." p. 213, No. 8). His commentary on the Pentateuch seems to have been very short and to have had the title "Peshaṭim." It is quoted in several Pentateuch commentaries, that of Judah ben Eliezer, entitled "Minḥat Yehudah," making the most frequent use of it. A penitential prayer by Moses, which he wished to be recited kneeling (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 551, 1118), came into wide use during his lifetime (Zunz, "Literaturgesch." p. 479).

Among Moses' pupils were his two nephews, Isaac ben Ḥayyim (author of a commentary on the Pentateuch) and the tosafist Perez ben Elijah of Corbeil. It is an old error that Mordecai ben Hillel Ashkenazi was a pupil of Moses of Coucy (Steinschneider, *l.c.*; S. Kohn, "Mordechai ben Hillel," p. 38, Breslau, 1878). It has been said, though with but little probability, that Meïr of Rothenburg was a pupil of Moses of Coucy (S. Kohn, *l.c.* p. 143).

BIBLIOGRAPHY: E. Carmoly, *La France Israélite*, pp. 100 *et seq.*, Frankfort-on-the-Main, 1858; F. Lazard, *Sur Quelques Rabbins de la Fin du XIV^{e} Siècle*, in *Histoire Littéraire de la France*, xxi. 511 *et seq.*; Gross, *Gallia Judaica*, pp. 556 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs*, pp. 405, 409, 437, 475, 491, 660, 683-686; idem, *Les Rabbins Français*, pp. 437, 741 (see Index); Neubauer, *M. J. C.* i. 95-96; ii. 232, 237; Winter and Wünsche, *Die Jüdische Litteratur*, i. 88, ii. 476, iii. 644; Zunz, *Z. G.* Index.

W. B. M. Sc.

MOSES BEN JACOB OF RUSSIA: Born in Schadow, near Schavli, Lithuania, 1449; died in the first quarter of the sixteenth century, in the Crimea, probably in Kaffa. That he was called "Ashkenazi" suggests that he was of German origin; his son-in-law was Abraham Ẓarfati. Moses lived for a number of years in Kiev, where he wrote polemical criticisms on the work of the Karaite writer Abraham ben Elijah in the form of marginal notes on the latter's "Gan Eden." According to Afendopolo, Moses suffered in the sack of the city of Kiev by the Tatars, who plundered his house and carried away his notes on the "Gan Eden." Moses' book finally found its way to Feodosia (Kaffa), where it was bought by a Karaite for twenty silver pieces. Several Karaite residents of Troki went to Constantinople, where they obtained a copy of the marginal notes. Moses himself escaped to Lutsk. From Lutsk he went to Troki, Lithuania, to collect money for the ransom of his children, held captive by the Tatars. At the time of the expulsion of the Jews from Lithuania in the reign of Alexander Jagellon, Moses, as is evident from an introductory poem to his prayer-book, was in Kiev and went thence to the Crimea. Although he lived long enough to see the return of his coreligionists under Alexander, Moses did not find peace. In the epilogue to his "Oẓar Neḥmad" he states: "When I was fifty-seven years old, in the time of our Prince Alexander, in the year 1506, I saw the misery that had been caused by the great Tatar invasion [1482] of the Khan Mohammed, who besieged the city of Lida [province of Wilna], and I, who was born in Schadow and had come to Lida to study the words of God, was captured with others and taken by the Tatars to their capital [Solchat], where I was ransomed by our Rabbinite and Karaite brethren." From that time on Moses seems to have remained in the Crimea, in Solchat and Kaffa, where he wrote various works, including his commentary on Ibn Ezra (1515). See Kiev.

Bibliography: *Russische Revue*, xxiii. 154; Neubauer, *Aus der Petersburger Bibliothek*, p. 124, Leipsic, 1866; Harkavy, *Hadashim gam Yeshanim*, parts i. and ii.; *Ha-Karmel*, iii. 62 (giving list of Moses' works).

H. R. J. G. L.

MOSES BEN JEHIEL BEN MATTATHIAH. See Moses of Paris.

MOSES B. JEKUTHIEL DE ROSSI. See Rossi, Moses b. Jekuthiel de.

MOSES, JOSEPH ḤAYYIM ELIJAH: Cabalist and Talmudist; grandson of a chief rabbi of Bagdad; one of the leaders of the Jewish community there (1904). He is the author of the following works, all published at Bagdad between 1870 and 1900: "Rab Pe'alim"; "Ben Ish Ḥai"; "Ben Yehoyadah"; "Adderet Eliyahu"; and "Rab Berakot." Jews residing in India and in the Far East refer to him questions of ritual.

J. N. E. B. E.

MOSES B. JOSEPH ḤAZZAN. See Moses b. Yom-Ṭob.

MOSES BEN JOSEPH HA-KOHEN: Liturgical poet of the latter part of the twelfth century; perhaps the Moses ben Joseph who aided the oppressed Jews in the Rhenish provinces in 1196. He wrote a seliḥah entitled "Arba'ah Abot Neziḳin," in which the four monarchies which oppressed Israel are represented under the figures of four animals—the bear, the lion, the panther, and the swine.

Bibliography: Zunz, *Literaturgesch.* p. 315.

W. B. J. Z. L.

MOSES BEN JOSEPH BEN MERWAN HA-LEVI: French Talmudist; flourished about the middle of the twelfth century. He was a nephew and pupil of Isaac ben Merwan ha-Levi, and a prominent Talmudist and rabbi; his colleagues addressed him as "Great scholar, Nasi R. Moses," and his ritual decisions and Talmudic comments are often quoted. He directed the yeshibah at Narbonne, several of his pupils subsequently achieving fame. Abraham ben David of Posquières and Zerahiah Gerondi were among his pupils. He was in continuous correspondence with his younger colleague Abraham ben Isaac, ab bet din, who was his pupil and who by preference sought Moses' advice in difficult casuistic questions. Jacob ben Moses of Bagnols quotes a document relating to a divorce drawn up at Narbonne in 1134 and signed by the "great rabbi Moses ben Joseph and by Eliezer ben Zechariah." Gross identifies this Moses ben Joseph with Moses ben Joseph Merwan. If this identification is correct, Moses was one of the foremost cabalists of southern France, as Jacob's words in the passage cited indicate, although Moses is not otherwise known as a mystic.

Bibliography: Gross, *Gallia Judaica*, p. 413.

S. S. A. Pe.

MOSES B. JOSEPH OF ROME: Liturgical poet and rabbinical authority of the thirteenth century. One of his liturgical poems has been included in the German ritual.

Bibliography: Zunz, *Literaturgesch.* p. 346; Berliner, *Gesch. der Juden in Rom*, i. 39.

S. J. Z. L.

MOSES BEN JOSHUA OF NARBONNE (MAESTRO VIDAL BLASOM): French philosopher and physician; born at Perpignan at the end of the thirteenth century; died after 1362. His education in philosophy began at the age of thirteen, under his father, and continued under Moses and Abraham Caslari. He studied medicine also, which he practised later with much success; and he became well versed in Biblical and rabbinical literature. The desire for learning took him to Spain, where he is successively met with at Toledo, Soria, and Valencia. Moses ben Joshua underwent many sufferings during the persecutions consequent upon the Black Death. When he was at Cervera an infuriated mob rushed upon the Jewish community, and he had to take refuge in flight, leaving behind him all he possessed, including his books.

Moses was an enthusiastic admirer of Averroes, to whose works he devoted his main scientific activity. He was the author of: "Perush mi-Millot ha-Higgayon," on the terminology of Maimonides' "Guide of the Perplexed" (Munich MS. No. 289); "Ma'amar Alexander be-Sekel," supercommentary on Averroes' commentary on Alexander of Aphrodisias' work on the intellect ("Cat. Leipsic," p. 308); commentary on Averroes' "middle" commentary on Aristotle's "Physics" (Paris, Bibliothèque Nationale, MS. No. 967); commentary on Averroes' paraphrase of the "Organon" (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1350, 1360); commentary on the fourth part of Avicenna's "Canon" (*ib.* Nos. 2107, 2121); commentary on Ghazali's "Maḳaṣid al-Falasifah," which had been translated from the

Arabic into Hebrew, under the title "Kawwanat ha-Pilusufim," by Isaac Albalag, Judah Natan, and an anonymous writer (Rome, Casanatensis, No. 1, vi. 6); "Iggeret 'Al-Shi'ur Ḳomah," a mystical letter on the "Shi'ur Ḳomah," attributed to the high priest Ishmael, who lived in the last years of the Second Temple (Neubauer, *l.c.* No. 2250, 6); commentary on Lamentations (*ib.* 359, 4); commentary on Averroes' treatise on the hylic intellect and the possibility of conjunction (Paris, Bibliothèque Nationale, MSS. Nos. 918, 9; 947, 5; 957, 1); "Shelemut ha-Nefesh," collection of Aristotle's and Averroes' writings on the soul (*ib.* 988, 1); commentary on Averroes' dissertation on physics and on the treatise "De Substantia Orbis" (*ib.* 988, 2); "Ketab Ḥai ben Yaḳẓan," commentary on the philosophical novel of Ibn Ṭufail ("Cat. Leipsic," p. 326); "Oraḥ Ḥayyim," a treatise on medicine (Bibliothèque Nationale, No. 1200); "Ma'amar bi-Beḥirah," treatise on free will, written in refutation of Abner of Burgos' fatalistic "Iggeret ha-Gezerah," and published in the collection "Dibre Ḥakamim" (Metz, 1849); commentary on the "Guide of the Perplexed," published by Jacob Goldenthal (Vienna, 1852); commentary on Averroes' commentary on the "De Cœlo et Mundo"; treatise on metaphysics; "Pirḳe Mosheh," philosophical aphorisms; "Iggeret Meyuḥedet," on Ibn Ezra's commentary on Gen. xi. 2. The last four works are no longer in existence and are known only through quotations.

Bibliography: Munk, *Mélanges*, pp. 502 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1967; idem, *Hebr. Uebers.* pp. 56, 57, 156, 311, 312; Grätz, *Gesch.* vii. 352 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 320-335; Gross, *Gallia Judaica*, p. 467.

J. I. Br.

MOSES JUDAH LÖB B. SAMUEL: Russian rabbi and author; born in Turetz, government of Minsk; died at Minsk in 1889. He was a son-in-law of Rabbi David Tebele of Minsk, whom he succeeded in the rabbinate of that city, holding the position for thirty years. He and his brother-in-law R. Saul Ḥayyim prepared for the press the book "Bet Dawid," with many novellæ of R. Moses. Of his own works are known "Mille di-Berakot" and "Mille di-Neziḳin," treatises relating to the laws of blessings and the recovery of damages, and some responsa which remain in manuscript.

He left two sons, **Jacob**, rabbi of Minsk, and **Samuel.**

Bibliography: Benzion Eisenstadt, *Rabbane Minsk*, p. 60.

H. R. N. T. L.

MOSES (MESHARSHEYA) KAHANA BEN JACOB: Gaon of Sura from 832 to 843; son of the gaon (801–815) Jacob ha-Kohen ben Mordecai. Moses is reputed to have been a student of the Cabala and to have used amulets, charms, etc. (Hai ben Sherira, "Ṭa'am Zeḳenim," p. 566). Opinions of his on inheritance are preserved in a responsum contained in Harkavy's "Teshubot ha-Ge'onim" (No. 389). From this responsum, as Harkavy supposes (*l.c.* p. 378), Alfasi (on Ket. iv.), R. Hananeel (Tos. Ket. 54a, *s.v.* ושמואל), and Isaac ben Abba Mari ("Sefer ha-'Iṭṭur," ed. Venice, p. 78a) drew their conclusions concerning Moses Kahana's opinions.

Another responsum by Moses, also contained in Harkavy's "Teshubot ha-Ge'onim" (No. 432), discusses the question whether an untanned skin may be used for a scroll of the Law when there is no tanner or parchment-maker in the town to prepare it properly. Moses Kahana was the only gaon who allowed the use of such an untanned skin (comp. "Sefer ha-Eshkol," ed. Halberstadt, ii. 37); and it is said that many communities of Babylonia took advantage of his decision.

Upon Moses' death dissensions arose over the appointment of the next gaon, and after the office had remained vacant for half a year Kohen Ẓedeḳ ben Abimai was appointed.

Bibliography: Grätz, *Gesch.* v. 198; Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 65; Letter of Sherira Gaon, *ib.* i. 39, 189; Weiss, *Dor*, iv. 28, 42; Halevy, *Dorot ha-Rishonim*, iii. 242 *et seq.*

W. B. M. Sc.

MOSES KALFO (כלפא): Italian scholar; lived at the beginning of the eleventh century at Bari, where he taught at the yeshibah. He is known through lexicographical explanations cited by Nathan ben Jehiel, author of the "'Aruk" (*s.v.* קנבי, קרש, and תחיה). Nathan ben Jehiel probably studied under him for some time.

Bibliography: Mortara, *Indice*, p. 9; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 358, 362; Weiss, *Dor*, iv. 308, note 9; Carmoly, in *Revue Orientale*, ii. 116.

S. S. M. Sc.

MOSES B. KALONYMUS. See Kalonymus.

MOSES KAPSALI. See Capsali.

MOSES OF KIEV: Russian Talmudist; lived in the first half of the twelfth century. Moses seems to have been in western Europe in consequence of the expulsion of the Jews from Kiev in 1124 (comp. Firkowitz in "Ha-Karmel," ii. 407). It is not impossible that he was a pupil of Jacob b. Meïr Tam, whom he seems to have known (see Tam's "Sefer ha-Yashar," No. 522, p. 29a, where Epstein reads correctly משה instead of משלם). From Russia Moses carried on a correspondence with Samuel ben Ali, the head of the Babylonian academy, and through Moses Western scholars learned of an important legal decision of the Geonim which had been communicated to him by Samuel (Responsa of Meïr b. Baruch of Rothenburg, ed. Bloch, No. 494). Another responsum from Samuel to Moses is found in the manuscript "Yiḥuse Tanna'im wa-Amora'im," whose author is probably Judah b. Kalonymus of Speyer. Whether or not this Moses is identical with ר' משה רוסי ("Rabbi Moses the Russian"), whom the author of "Sefer ha-Shoham" mentions, is doubtful.

Bibliography: Epstein, *Das Talmudische Lexicon*, etc., in *Monatsschrift*, xxxix. 511 (also printed separately); *idem*, in *Monatsschrift*, xl. 134.

W. B. L. G.

MOSES HA-KOHEN: Rabbi of Salonica in the first half of the eighteenth century; author of a collection of responsa entitled "Kehunnat 'Olam" (Constantinople, 1740), followed by novellæ on the Ṭur Yoreh De'ah (Fürst, "Bibl. Jud." ii. 399).

W. B. M. Sel.

MOSES HA-KOHEN OF CORFU: Greek Talmudist and liturgical poet; flourished at the end of the sixteenth century. He was the author of

"Yashir Mosheh" (Mantua, 1612), consisting of (1) a versification of the Book of Esther and of the midrashic legends connected with it, recited by the Jews of Corfu on Shabbat Zakor (see an example in "Orient, Lit." iv. 486), and of (2) "Mi-Kamokah," recited on Yom Kippur. It seems that Moses was either rabbi or head of the yeshibah of Corfu, for David Maẓah, the editor of the "Yashir Mosheh," says, in the introduction to that work, that he was a pupil of Moses ha-Kohen. He says also that Moses composed a great number of other liturgical poems, and a commentary on the Targum entitled "Patshegen Ketab ha-Dat."

Bibliography: Dukes, in *Orient, Lit.* v. 452; Fürst, *Bibl. Jud.* i. 188; Landshuth, *'Ammude ha-'Abodah*, p. 258; Steinschneider, *Cat. Bodl.* col. 1845; idem, *Jewish Literature*, pp. 233, 244.

W. B. M. Sel.

MOSES KOHEN B. ELIEZER. See Coblenz.

MOSES HA-KOHEN OF LUNEL: French Talmudist; flourished about 1200. Moses was one of the rabbis who criticized Maimonides' writings. He wrote a series of strictures on the "Mishneh Torah," which are preserved in the Bodleian Library (MS. No. 617). Simon ben Ẓemaḥ Duran mentions in his glosses a Moses ha-Kohen whom Gross ("Gallia Judaica," p. 285) identifies with Moses of Lunel (Renan-Neubauer, "Les Rabbins Français," p. 511).

s. s. A. Pe.

MOSES OF LEON. See Leon, Moses de.

MOSES HA-LEVI ALḲABIẒ: Prominent rabbi of the first half of the sixteenth century; father of Solomon Alḳabiẓ. About 1530 he officiated as dayyan at Safed. He seems also to have studied the Cabala, since Isaac ibn Shoshan of Safed wrote a cabalistic work for him.

Bibliography: Zunz, *Z. G.* p. 439; Conforte, *Ḳore ha-Dorot*, p. 34a.

E. C. J. Z. L.

MOSES HA-LEVI HA-NAZIR: Palestinian rabbi of the seventeenth century. He was the father of Joseph ha-Levi and son-in-law of the Talmudist Abraham ibn Hananiah, rabbi of Hebron and pupil of Joseph di Trani. Moses ha-Nazir is known through responsa included partly in the collection of his son ("Maṭṭeh Yosef," Constantinople, 1717–26) and partly in that of Ḥasdai ha-Kohen Peraḥyah ("Torat Ḥesed," Salonica, 1733). Shababo, Joseph ha-Levi's son-in-law, says in the preface to "Maṭṭeh Yosef" (part ii.) that he still had in his possession a manuscript by Moses ha-Levi ha-Nazir, namely, a collection of responsa entitled "Mayim Ḥayyim," on which Moses and his father-in-law had worked together. He possessed also another work, written by Moses alone, entitled "Yede Mosheh," notes on Ṭur Ḥoshen Mishpaṭ.

Ḥasdai ha-Kohen Peraḥiah (*l.c.* No. 17) mentions Moses as a messenger from the Holy Land. This accounts for the fact that he is met with in many places—in Constantinople and in Greece, especially in Morea (*l.c.* No. 14). Responsum No. 206 (*l.c.*), as also No. 6 in the second part of "Maṭṭeh Yosef," dated Constantinople, 1670, bears the signature "Ḥayyim Moses ha-Levi."

Bibliography: Azulai, *Shem ha-Gedolim*, p. 136.

D. L. Grü.

MOSES LIMA BEN ISAAC. See Lima, Moses b. Isaac Judah.

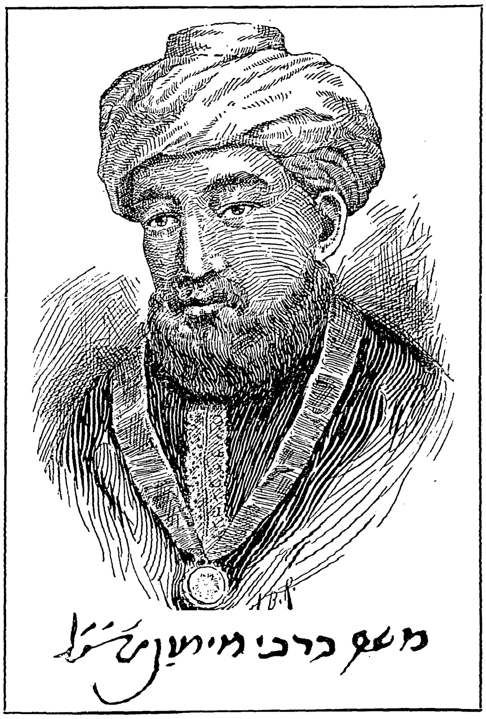

Traditional Portrait of Moses ben Maimon, with Autograph.

MOSES BEN MAIMON (RaMBaM; usually called MAIMONIDES): Talmudist, philosopher, astronomer, and physician; born at Cordova March 30, 1135; died at Cairo Dec. 13, 1204; known in Arabic literature as **Abu 'Imran Musa ben Maimun ibn 'Abd Allah.** The history of the "second Moses," as Maimonides came to be called, is overlaid with fable. According to some of his biographers, he evinced in boyhood a marked disinclination for study. This, however, is highly improbable, for the works produced by him in his early manhood show that their author had not passed his youth in idleness. Moses ben Maimon, or Maimonides, received his rabbinical instruction at the hands of his father, Maimon, himself a scholar of high merit, and was placed at an early age under the guidance of the most distinguished Arabic masters, who initiated him in all the branches of the learning of that time. Moses was only thirteen years old when Cordova fell into the hands of the fanatical Almohades, and Maimon and all his coreligionists there were compelled to choose between Islam and exile. Maimon and his family chose the latter course, and for twelve years led a nomadic life, wandering hither and thither in Spain. In 1160 they settled at Fez, where, unknown to the authorities, they hoped to pass as Moslems. This dual life, however, became increasingly dangerous. Maimonides' reputation was steadily growing, and the authorities began to inquire into the religious disposition of this highly gifted young man. He was even charged by an informer with the crime of having relapsed from Islam, and, but for the intercession of a Moslem friend, the poet and theologian Abu al-ʿArab al-Mu'ishah, he would have shared the fate of his friend Judah ibn Shoshan, who had shortly before been executed on a similar charge. These circumstances caused the members of Maimonides' family to leave Fez. In 1165 they embarked, went to Acre, to Jerusalem, and then to Fostat (Cairo), where they settled.

In Egypt.

During the first years of his residence in Egypt Maimonides experienced many misfortunes. After the death of Maimon, Moses' brother David supported the family by trading in precious stones. David perished at sea, and with him was lost not only his own fortune, but large sums that had been entrusted to him by other traders. These events affected Maimonides' health, and he went through a long sickness. Compelled now to work for a living, and considering it a sin to earn a livelihood from religion, he adopted the medical profession. After several years of practise Maimonides' authority in medical matters was firmly established, and he was appointed private physician to Saladin's vizier Al-Ḳaḍi al-Faḍil al-Baisami, who recommended him to the royal family and bestowed upon him many distinctions. According to the Arabic historian Al-Ḳiṭṭi, Maimonides declined a similar position offered to him by "the King of the Franks in Ascalon" (Richard I. of England). The method adopted by Maimonides in his professional practise was to begin with a simple treatment, endeavoring to cure by a prescribed diet before administering drugs. Speaking of his medical career in a letter addressed to his pupil Joseph ibn 'Aḳnin, Maimonides says: "You know how difficult this profession is for one who is conscientious and exact, and who states only that which he can support by argument or authority." In another letter, addressed to Samuel ibn Tibbon, he describes his arduous professional duties, which occupy him the whole day and very often a great part of the night. Nevertheless, Maimonides' powerful genius and indefatigable industry enabled him, amid his numerous occupations, to produce monumental works, answer hundreds of questions on various subjects addressed to him from various parts of the world, and administer the affairs of the community of Cairo, in which, soon after his arrival, he took a leading part, apparently becoming its recognized official head by 1177.

Philosophical Works.

Between the years 1158 and 1190 Maimonides produced, besides several minor writings (see the list of works below), a commentary on the Mishnah entitled "Kitab al-Siraj," a book on the precepts, "Kitab al-Fara'iḍ," the code Mishneh Torah (called by Maimonides' admirers "Yad ha-Ḥazaḳah"), and the philosophical work "Dalalat al-Ḥa'irin" ("Moreh Nebukim"). The first three works are the chief concern of the supplementary article following, while here is outlined the philosophical system expounded in the introductions to the Mishnah of Pirḳe Abot and of Ḥeleḳ, in the first book of the "Yad ha-Ḥazaḳah," entitled "Sefer ha-Madda'," and especially in the "Dalalat al-Ḥa'irin," which became of extraordinary importance, not only for the rational development of Judaism, but for the history of philosophy in the Middle Ages. The object of the work last mentioned is explained by Maimonides in the following terms:

> "I have composed this work neither for the common people, nor for beginners, nor for those who occupy themselves only with the Law as it is handed down without concerning themselves with its principles. The design of this work is rather to promote the true understanding of the real spirit of the Law, to guide those religious persons who, adhering to the Torah, have studied philosophy and are embarrassed by the contradictions between the teachings of philosophy and the literal sense of the Torah."

Philosophy and Religion.

According to Maimonides, there is no contradiction between the truths which God has revealed and the truths which the human mind, a power derived from God, has discovered. In fact, with few exceptions, all the principles of metaphysics (and these are, for him, those of Aristotle as propounded by the Arabic Peripatetics Al-Farabi and Ibn Sina) are embodied in Bible and Talmud. He is firmly convinced that, besides the written revelation, the great prophets received orally revelations of a philosophical character, which were transmitted by tradition to posterity, but which were lost in consequence of the long periods of suffering and persecution the Jews experienced. The supposed conflict between religion and philosophy originated in a misinterpretation of the anthropomorphisms and in the superficial readings of Scripture, which are to the inner or allegorical interpretations what silver is to gold. Maimonides' predecessors, Saadia, Baḥya, and Judah ha-Levi, in treating of anthropomorphism, contented themselves with the statement that any term under consideration must be regarded as a metaphor. Maimonides, however, set up the incorporeality of God as a dogma, and placed any person who denied this doctrine upon a level with an idolater; he devoted much of the first part of the "Moreh Nebukim" to the interpretation of the Biblical anthropomorphisms, endeavoring to define the meaning of each and to identify it with some transcendental metaphysical expression. Some of them are explained by him as perfect homonyms, denoting two or more absolutely distinct things; others, as imperfect homonyms, employed in some instances figuratively and in others homonymously.

The Divine Attributes.

From the anthropomorphisms Maimonides passes to the much-discussed question of the divine attributes. As in the case of the anthropomorphisms, it was, according to him, the misinterpretation of certain Biblical passages that caused some to admit divine attributes. Against this admission Moses argues (1) that an attribute expresses some quality or property which is not inherent in the object described, in this case being an "accident," or (2) that it denotes a property consistent with the essence of the object described; in the latter case the fact of the coexistence of such an attribute would, if applied to God, denote a plurality in the divine essence.

Maimonides divides all the positive attributes into five classes: (1) Those that include all the essential

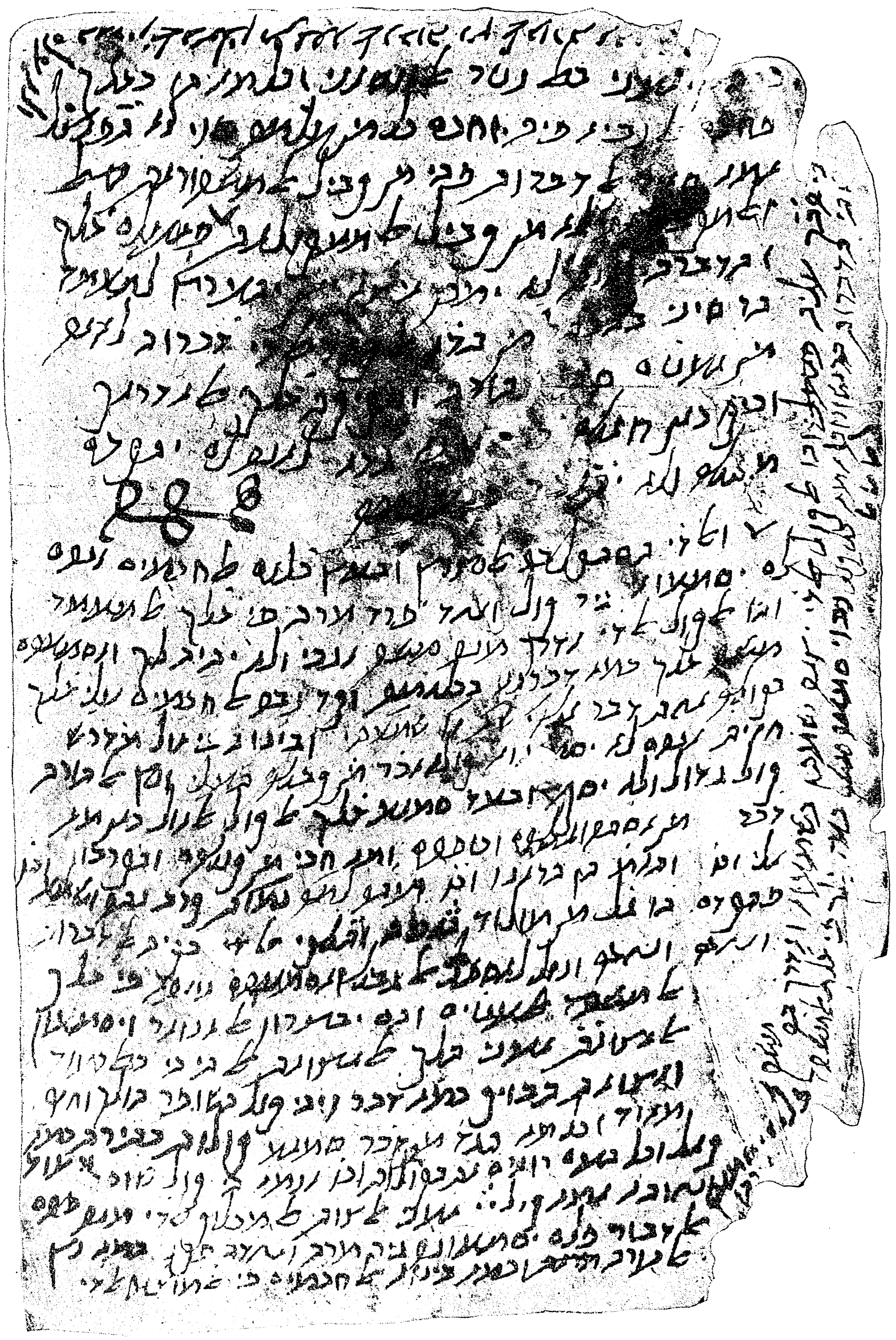

HOLOGRAPH (?) DRAFT OF THE "DALALAT AL-ḤA'IRIN" OF MAIMONIDES, ARABIC IN HEBREW CHARACTERS.

(From the Cairo Genizah.)

properties of an object. This class of attributes can not be applied to God, because, as all philosophers agree, God can not be defined, inasmuch as definition can be established only by giving genus and differentia. (2) Those that include only a part of the essential properties. Neither can these attributes be applied to God, who, being incorporeal, has no parts. (3) Those that indicate a quality. These are also inapplicable to God, who, having no soul, is not subject to psychical analysis. (4) Those that indicate the relation of one object to another. At first thought it would seem that this class of attributes might be employed in reference to God, because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination their inadmissibility becomes evident. A relation can be imagined only between two things of the same species, but not between two things of different species, though they may belong to the same class. For example, between wisdom and sweetness, meekness and bitterness, there can be no relation, although in their general signification they come under the head of "quality." How, then, could there be any relation between God and His creatures, considering the great difference between them? the creature having only a possible existence, while His existence is absolute. (5) Those that refer to the actions of the object described. Attributes of this kind, inasmuch as they are distinct from the essence of the thing and do not imply that different elements must be contained in the substance of the agent, are most appropriate to the description of the Creator. Indeed, with the exception of the Tetragrammaton, all the divine names are explained by Maimonides as descriptive of His actions. As to His essence, the only way to describe it is negatively. For instance, He is not non-existent, nor non-eternal, nor impotent, etc. These assertions do not involve any incorrect notions or assume any deficiency, while if positive essential attributes are admitted it may be assumed that other things coexisted with Him from eternity.

Maimonides completes his study of the attributes by demonstrating that the philosophical principle that God is the "intellectus" (אלעקל), the "ens intelligens" (אלעקל אלפאעל), and the "ens intelligibile" (אלמעקול), does not imply a plurality in His essence, because in matters of the intellect the "agens" (which acts in the formation of the notions), the action, and the object of the action, are identical. Indeed, following the theory of Alexander of Aphrodisias, Maimonides considers that the intellect is a mere disposition, receiving notions by impulse from without, and that consequently ideas are at the same time subject, action, and object.

Motekallamin.

The last chapters of the first part of the "Moreh" are devoted to a criticism of the theories of the Motekallamin (see Arabic Philosophy). These theories are embodied in twelve propositions, from which they derived seven arguments in support of the doctrine of "creatio ex nihilo." This once established, they asserted, as a logical consequence, that there is a Creator; then they demonstrated that this Creator must be one, and from His unity deduced His incorporeality. Maimonides exposes the weakness of these propositions, which he regards as founded not on a basis of positive facts, but on mere fiction. Contrary to the Aristotelian principle that the whole universe is "one" organized body, every part of which has an active, individual relation to the whole, the Motekallamin deny the existence of any law, organization, or unity in the universe. For them the various parts of the universe are independent of one another; they all consist of equal elements; they are not composed of substance and properties, but of atoms and accidents (see Atomism); the law of causality is ignored; man's actions are not the result of will and design, but are mere accidents. Maimonides criticizes especially the tenth proposition of the Motekallamin, according to which everything that is conceivable by imagination is admissible: *e.g.*, that the terrestrial globe should become the all-encompassing sphere, or that this sphere should become the terrestrial globe.

Proofs of the Existence of God.

The second part of the "Moreh" opens with the enumeration of the twenty-six propositions through which are proved the existence, the unity, and the incorporeality of the Primal Cause. For the existence of the Primal Cause there are four proofs: (1) no motion can take place without an agent producing it, and the series of causes leading to a certain motion is finite; (2) since some things both receive and impart motion, while other things are set in motion without imparting it, there must exist a being that imparts motion without being itself set in motion; (3) as existing beings are partly permanent and partly transient, there must be a being whose existence is permanent; (4) nothing can pass from a state of potentiality into that of actuality without the intervention of an agent; this agent requires for its own transition from potentiality to actuality the help of another agent, and the latter, again, of another; and so on until one arrives at an agent that is constant and admits of no potentiality whatever.

The unity of God is proved by the following arguments: (1) Two gods can not be assumed, for they would necessarily have one element in common by virtue of which they would be gods, and another element by which they would be distinguished from each other; further, neither of them could have an independent existence, but both would themselves have to be created. (2) The whole existing world is "one" organic body, the parts of which are interdependent. The sublunary world is dependent upon the forces proceeding from the spheres, so that the whole universe is a macrocosm, and thus the effect must be due to one cause. The incorporeality of God can be proved by the preceding arguments and by the principle that every corporeal object consists of matter and form, and that every compound requires an agent to effect its combination.

As there is no disagreement between the principles of Aristotle and the teachings of Scripture as to God, or the Primal Cause, so there is none between their systems of natural philosophy. As "Primum Motum" of this world there are, according to Aris-

Aristotelian Principles.

totle, the heavenly spheres, each of which possesses a soul, the principle of motion, and is endowed with an intellect. They move in various senses through unmoved immaterial beings, or Intelligences, which are the cause of their existence and their motion in the best possible way, namely, a uniform rotary motion. The first Intelligence, which is the agent of motion for the uppermost or the all-encompassing sphere, is a direct emanation of the Primal Cause; the others emanated one from the other. There were altogether nine spheres, namely, the all-encompassing sphere, that of the fixed stars, and those of the seven planets; nine Intelligences correspond to the nine spheres; a tenth Intelligence, which is attached to the lowest sphere, the one nearest to the center, the sphere of the moon, is the Active Intellect. This last causes the transition of man's intellect from a state of potentiality to that of actuality.

The earth, which is spherical, reposes unmoved at the center of the world, and any changes that happen thereon are due to the revolutions of the spheres, which, as animated and intellectual beings, are acting in full consciousness. God does not act by means of direct contact. When, for instance, He destroys anything with fire, the fire is set in motion through the movements of the spheres, and the spheres by the Intelligences.

All these theories are, according to Maimonides, supported both by Holy Writ and by post-Biblical Jewish literature. That the spheres are animated and intellectual beings is clearly expressed by the Psalmist. "The heavens declare the glory of God" (Ps. xix. 2 [A. V. 1]) can not be taken as a mere figure of speech. The angels mentioned in the Bible are identical with the Intelligences. There is, however, one point on which Maimonides differs from his master. According to Aristotle, these spheres, as well as the Intelligences, coexisted with the Primal Cause, while Maimonides holds that the spheres and the Intelligences were created by the will of God. Maimonides asserts that he was prompted to reject the doctrine of the eternity of matter not because certain passages in Scripture confirm the "creatio ex nihilo," for such passages could easily be explained in a manner that would leave them in harmony with the former doctrine, but because there are better arguments for the "creatio ex nihilo" than for the eternity of the universe.

Denies Eternity of Matter.

Moreover, Aristotle himself was well aware that he had not proved his thesis. The adherents of the doctrine of the eternity of the universe rely on the following seven arguments, partly founded on the properties of nature and partly on those of the Primal Cause: (1) Motion is eternal, for if it had a beginning there must have been motion when it came into existence, because transition from non-existence to existence—that is, from potentiality into actuality—always implies motion. (2) The first substance underlying the four elements must be eternal. "To become" implies taking on form; but first substance means a formless substance; hence it has never "become." (3) As the spheres are indestructible because they do not contain opposing elements, which is evidenced by their circular motion, they must be without a beginning. (4) Suppose the universe had a beginning; then either its creation was possible, or necessary, or its previous existence was impossible; but if it was necessary, it could never have been non-existent; if impossible, it could never have come into existence; and if possible, then there must have been a subject with attributes involving the possibility. (5) The assumption that God has produced a thing at a certain fixed time would imply that He has changed from the condition of a potential creator to that of an actual creator. (6) The supposition that the world was created would mean that God's will had undergone a change, or that He must be imperfect, for either God did not will previously to create the world, or, if He did, He had not the power. (7) The universe being the result of God's wisdom, it must, like the latter, be eternal.

Against these arguments Maimonides argues that though the properties of nature are thus at present, when the universe is in actual existence and fully developed, it does not follow that things possessed them at the moment when they were produced; it is even more than probable that these properties themselves came into existence from absolute non-existence. Still less conclusive are the arguments based upon the properties of the Primal Cause, for it is impossible to obtain a correct notion of the heavenly spheres and their Intelligences; the incorrectness of the views of Aristotle on the subject has been proved by Ptolemy, although the system of that astronomer is likewise far from being faultless.

Reconciliation of Bible and Aristotle.

However, Maimonides is fully aware that he did not give positive proofs for the "creatio ex nihilo," and he warns his pupil Joseph ibn 'Aḳnin, to whom the "Moreh" was dedicated, to beware of the opposite doctrine; for if, as Aristotle taught, everything in the universe is the result of fixed laws, if nature does not change, and if there is nothing supernatural, it would be absurd to believe in miracles, in prophecy, and in revelation. But as Maimonides recognizes the authority of Aristotle in all matters concerning the sublunary world, he proceeds to show that the Biblical account of the creation of the nether world is in perfect accord with Aristotelian views. Explaining its language as allegorical and the terms employed as homonyms, he summarizes the first chapter of Genesis thus: God created the universe by producing on the first day the "reshit," or Intelligences, from which the spheres derived their existence and motion and thus became the source of the existence of the entire universe. This universe consisted at first of chaos and the four elements; but, through the influence of the spheres and more directly through the action of light and darkness, its form was developed. In the five subsequent days came into existence the minerals, plants, animals, and the intellectual beings. The seventh day, on which the universe was for the first time ruled by the natural laws that still continue in operation, was blessed by God, who designed it to proclaim the "creatio ex nihilo." The account of Adam's sin is interpreted by Maimonides as an allegorical exposition of the relation between sensation, intellect, and moral faculty; the three sons of Adam are an allusion to the three elements in man—the vegetable, the animal, and the intellectual.

With the doctrine of "creatio ex nihilo" prophecy becomes possible; but what are the requisites of prophecy? Maimonides cites three different opinions on the subject: (1) the opinion of those who believe that any man, whether wise or stupid, young or old, provided he be to some extent morally good, can be inspired by God with the spirit of prophecy and entrusted with a mission; (2) the opinion of the philosophers who, considering prophecy the highest expression of mental development, assert that it can be attained by study only; and (3) his own opinion, which he considers to be the view of Scripture. He agrees with the philosophers in regarding the prophetic faculty as natural to man and in accordance with the laws of nature; in holding that any man whose physical, mental, and moral faculties are in perfect condition may become a prophet; but he holds also that, with all these qualifications, man may still, by divine, miraculous interference, be prevented from prophesying.

The Requisites of Prophecy.

The last chapters of the second part of the work are devoted to the explanation of the Biblical prophecies and visions, showing the part taken therein by imagination, which is, according to Maimonides, an essential element in prophecy.

After having given, in the first seven chapters of the third and last part of the "Moreh," the exposition of the vision of Ezekiel, which he explains as an allegorical description of the sublunary world, the spheres, and the Intelligences, Maimonides endeavors to show that evil has no positive existence, but is a privation of a certain capacity and does not proceed from God; when, therefore, evils are mentioned in Scripture as sent by God, the Scriptural expressions must be explained allegorically. Indeed, says Maimonides, all existing evils, with the exception of some which have their origin in the laws of production and destruction and which are rather an expression of God's mercy, since by them the species are perpetuated, are created by men themselves.

Origin of Evil.

The question of evil is closely connected with that of Divine Providence. As is well known, Aristotle asserted that humanity as a whole, but not the individual, is guided and protected by Divine Providence. The reason which led Aristotle to adopt this view is that Providence implies omniscience, while, according to him, God's knowledge is limited to universals, for if He had knowledge of particulars He would be subject to constant changes. Maimonides rejects this theory and endeavors to show that belief in God's omniscience is not in opposition to belief in His unity and immutability. "God," he says, "perceives future events before they happen, and His perception never fails. Therefore no new ideas can present themselves to Him. He knows that a certain individual will be born at a certain time, will exist for a certain period, and will then cease to exist. The coming into existence of this individual is for God no new fact; nothing has happened that He was unaware of, for He knew this individual, such as he now is, before his birth." As to the objections advanced by the Peripatetics to the belief in God's omniscience—namely, that it is inconceivable that God's essence should remain indivisible considering the multiplicity of knowledge of which it is made up; that His intelligence should embrace the infinite; that events should maintain their character of contingency in spite of the fact that they are foreseen by the Supreme Being—these objections, according to Maimonides, are based on an error. Misled by the use of the term "knowledge," men believe that whatever is requisite for their knowledge is requisite for God's knowledge also.

God's Providence and Omniscience.

The fact is, no comparison whatever is possible between human knowledge and God's knowledge, the latter being absolutely incomprehensible to human intelligence. But omniscience implies predestination; how, then, can man's will assert itself freely? Does not the very fact of God's knowledge compel man to act in accordance with it? To refute this objection Maimonides endeavors to show that "the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of 'possible' in any way; that remains unchanged; and the knowledge of the realization of one of several possibilities does not affect that realization."

The discussion of the question of Divine Providence is followed by another question: What is the purpose of the divine precepts? According to Maimonides, ethics and religion are indissolubly linked together, and all the precepts aim either directly or indirectly at morality. As in the "Yad ha-Ḥazaḳah," he divides the laws of the Pentateuch into fourteen groups, and discusses the principal object of each group and the special object of each law. Thus, for instance, the object of the laws concerning the sacrifices lies in the accompanying prayers and devotions; as to the sacrifices themselves, they were only a concession to the idolatrous habits of the people.

The Object of the Commandments.

As in metaphysics, Maimonides closely follows Aristotle's ethical system, which he expounds in his introduction and commentary to Abot, in various passages of the "Sefer ha-Miẓwot," and in his "Yad ha-Ḥazaḳah," especially in the "Hilkot De'ot" and the "Hilkot Teshubah." According to Maimonides, the final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect, which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the "summum bonum" is the knowledge of God through philosophy. The first necessity in the pursuit of the "summum bonum" is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to

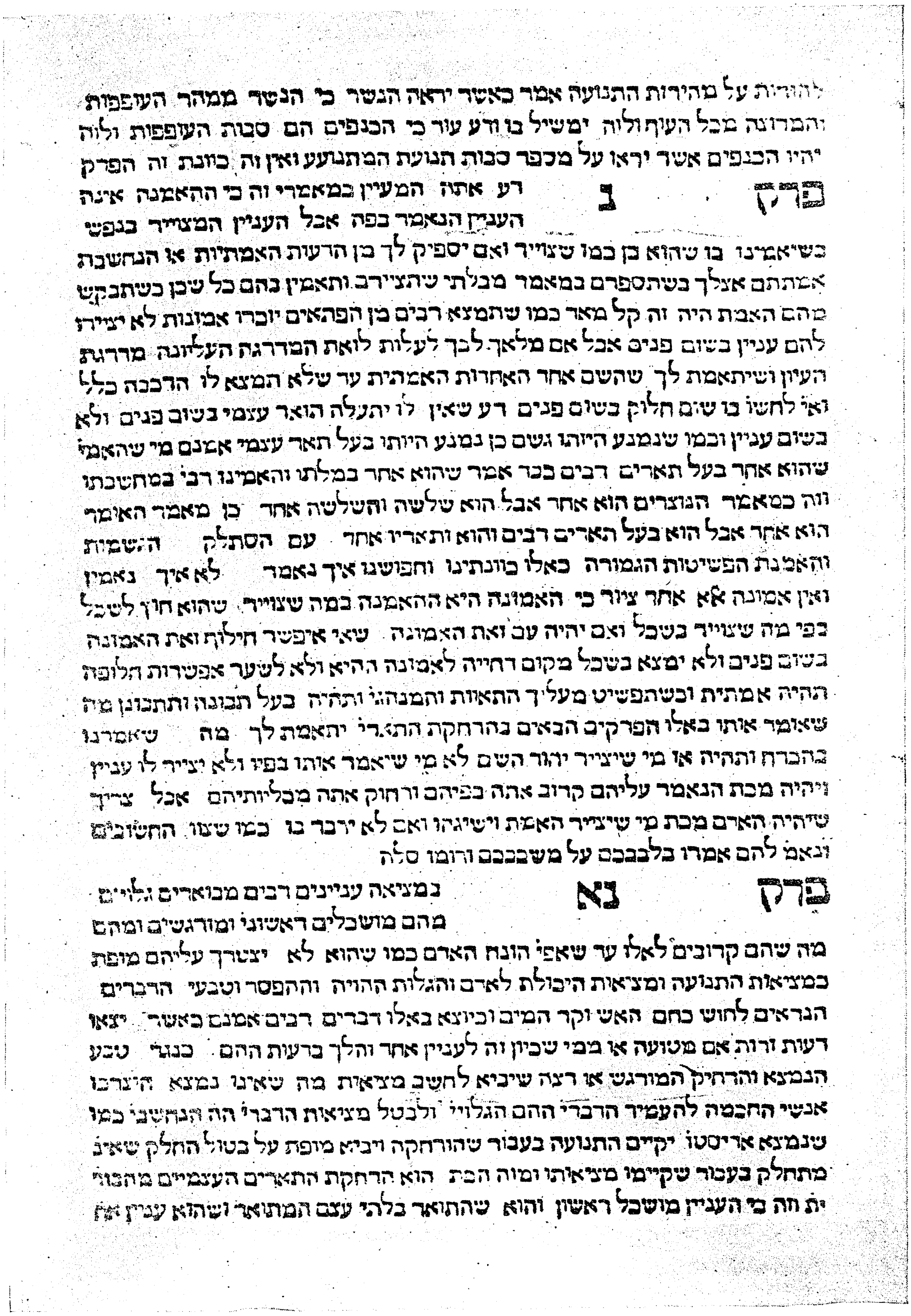

להורות על מהירות התנועה אמר כאשר יראה הנשר כי הנשר ממהר העופפות
והמרוצה מכל העוף ולזה ימשיל בו ודע עוד כי הכנפים הם סבות העופפות ולזה
יהיו הכנפים אשר יראו על מספר סבות תנועת המתנועע ואין זה כוונת זה הפרק

פרק נ

דע אתה המעיין במאמרי זה כי האמונה אינה
העניין הנאמר בפה אבל העניין המצוייר בנפש
כשיאמינו בו שהוא כן כמו שצוייר ואם יספיק לך מן הדעות האמתיות או הנחשבת
אמתתם אצלך בשתספרם במאמר מבלתי שתציירם ותאמין בהם כל שכן כשתבקש
מהם האמת היה זה קל מאד כמו שתמצא רבים מן הפתאים יזכרו אמונות לא יציירו
להם עניין בשום פנים אבל אם מלאך לבך לעלות לזאת המדרגה העליונה מדרגת
העיון ושיתאמת לך שהשם אחד האחדות האמתית עד שלא תמצא לו הרכבה כלל
ולא לחשוב בו שום חלוק בשום פנים דע שאין לו יתעלה תואר עצמי בשום פנים ולא
בשום עניין וכמו שנמנע היותו גשם כן נמנע היותו בעל תאר עצמי אמנם מי שיאמי'
שהוא אחד בעל תארים רבים כבר אמר שהוא אחד במלתו והאמינו רבי' במחשבתו
וזה כמאמר הנוצרים הוא אחד אבל הוא שלשה והשלשה אחד כן מאמר האומר
הוא אחד אבל הוא בעל תארים רבים והוא ותאריו אחד עם הסתלק הגשמות
והאמנת הפשיטות הגמורה כאלו כוונתינו וחפושנו איך נאמר לא איך נאמין
ואין אמונה אלא אחר ציור כי האמונה היא ההאמנה במה שצוייר שהוא חוץ לשכל
כפי מה שצוייר בשכל ואם יהיה עם זאת האמונה שאי אפשר חילוף זאת האמונה
בשום פנים ולא ימצא בשכל מקום דחייה לאמונה ההיא ולא לשער אפשרות חלופה
תהיה אמתית וכשתפשיט מעליך התאוות והמנהגי' ותהיה בעל תבונה ותתבונן מה
שאומר אותו באלו הפרקים הבאים בהרחקת התארי' יתאמת לך מה שאמרנו
בהכרח ותהיה אז מי שיצייר יחוד השם לא מי שיאמר אותו בפיו ולא יצייר לו עניין
ויהיה מכת הנאמר עליהם קרוב אתה בפיהם ורחוק אתה מכליותיהם אבל צריך
שיהיה האדם מכת מי שיצייר האמת וישיגהו ואם לא ידבר בו כמו שצוו החשובים
ונאמ' להם אמרו בלבבכם על משכבכם ודומו סלה

פרק נא

נמציאה עניינים רבים מבוארים גלויים
מהם מושכלים ראשוני' ומורגשים ומהם
מה שהם קרובים לאלו עד שאפי' הונח האדם כמו שהוא לא יצטרך עליהם מופת
כמציאות התנועה ומציאות היכולת לאדם והגלות ההויה וההפסד וטבעי הדברים
הנראים לחוש כחם האש וקר המים וכיוצא באלו דברים רבים אמנם כאשר יצאו
דעות זרות אם מטועה או ממי שכיון זה לעניין אחד והלך בדעות ההם כנגד טבע
הנמצא והרחיק המורגש או רצה שיביא לחשב מציאות מה שאינו נמצא הוצרכו
אנשי החכמה להעמיד הדברי' ההם הגלויי' ולבטל מציאות הדברי' ההם הנחשבי' כמו
שנמצא אריסטו' יקיים התנועה בעבור שהורחקה ויביא מופת על בטול החלק שאינ'
מתחלק בעבור שקיימו מציאותו ומזה הכת הוא הרחקת התארים העצמיים מהבור'
ית' וזה כי העניין מושכל ראשון והוא שהתואר בלתי עצם המתואר ושהוא עניין אחר

Page from the First Edition of Maimonides' "Moreh Nebukim," Rome (?), before 1480.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty.

Ethical Views.

Human excellence is either of the appetitive faculty (moral virtues) or of the deliberative faculty (intellectual virtues). The vices of the appetitive faculty are the opposite of the appetitive virtues; for instance, cowardice and rashness are the opposite extremes of courage, and both are vices. Virtue is a proficiency in willing what is approved by reason, developed from the state of a natural potentiality by action. The development of virtue requires exercise and intelligence. Ethical virtue is that permanent direction of the will which maintains the mean of conduct, as determined by the reason of the intelligent. Courage is the mean between cowardice and temerity; temperance, the mean between inordinate desire and stupid indifference.

In the field of personal ethics Maimonides established rules deduced from the teachings of the Bible and of the Rabbis. These rules deal with man's obligations to himself and to his fellow men. To the former belongs the obligation to keep oneself in health by regular living, by seeking medical advice in sickness, by cleanliness, by earning a livelihood, etc. The conditions essential to the soundness of the soul are contentment, and moderation in joy and grief. Pity is a generous quality of the soul; to develop this sentiment the Law forbade cruelty to animals. Mutual love and sociability are necessary to men. The sentiment of justice prescribed by the Law consists in respecting the property and honor of others, even though they be one's slaves.

Objections to the "Moreh."

The "Moreh" was completed by Maimonides at the age of fifty-two. It was the climax of his literary career in the field of Judaism. After having in his previous works systematized all the Biblical and rabbinical laws and ceremonies and drawn up the thirteen Articles of Faith in which every Israelite is bound to believe, he shows, in the "Moreh," that Judaism is the very expression of human intelligence and that there is nothing in Scripture or rabbinical literature, if properly explained, that contradicts true philosophy. As might be expected, the adversaries of Maimonides' code declared war against the "Moreh." His views concerning angels, prophecy, and miracles, and especially his assertion that he would have had no difficulty in reconciling the Biblical account of the Creation with the doctrine of the eternity of the universe, had the Aristotelian proofs for it been conclusive, provoked the indignation of the orthodox. Maimonides' theory of the unity of souls (comp. Alexander of Aphrodisias) was declared by them to be an outright denial of the immortality of the soul.

Maimonides disdained these attacks and continued his laborious life, enriching medical literature with some valuable works and enlightening his admirers and disciples upon a multitude of questions. Among these was an inquiry concerning astrology, addressed to him from Marseilles. In his answer Maimonides says that, in his opinion, man should believe only what can be supported either by rational proof, by the evidence of the senses, or by trustworthy authority. He affirms that he has studied astrology and that it does not deserve to be described as a science. The supposition that the fate of a man could be dependent upon the constellations is ridiculed by him; he argues that such a theory would rob life of purpose and would make man a slave of destiny.

With the completion of the "Moreh," Maimonides was at the zenith of his glory. He had the satisfaction of seeing his work translated into Hebrew and received with great admiration by enlightened Jews; even Mohammedans studied it and admired the genius of its author. The renowned Arabic physician and theologian 'Abd al-Laṭif of Bagdad confessed that his wish to visit Cairo was prompted by the desire to make the acquaintance of three men, among whom was Musa ibn Maimun. The latter's greatness as a physician was no less recognized, and the Arabic poet and cadi Al-Sa'id ibn Surat al-Mulk sang it in ecstatic verse, which, translated into English, reads as follows:

> Galen's art heals only the body,
> But Abu Imram's [Maimonides'] the body and the soul.
> With his wisdom he could heal the sickness of ignorance.
> If the moon would submit to his art,
> He would deliver her of her spots at the time of full moon,
> Cure her of her periodic defects,
> And at the time of her conjunction save her from waning.

His Death.

The last years of Maimonides' life were marked by increasing physical ailments; he died in his seventieth year, mourned by many congregations in various parts of the world. In Fostat both Jews and Mohammedans observed public mourning for three days. In Jerusalem a general fast was appointed; a portion of the "Tokaḥah" was read, and the history of the capture of the Ark of the Covenant by the Philistines. His body was taken to Tiberias, and his tomb became a place of pilgrimage.

With the death of Maimonides the "Moreh" became the occasion for a long and bitter fight between conservative and liberal Jews in France and Spain. So bitter, indeed, was the contest that fierce invectives were speedily followed by anathemas and counter-anathemas, issued from both camps. Finally, about 1234, the dispute was referred to the Christian authorities, who ordered Maimonides' works to be burned. However, in spite of the strenuous opposition of the orthodox, perhaps because of this opposition, the "Moreh" became the "guide" of enlightened Jews for many generations, and its study produced philosophers like Spinoza, Solomon Maimon, and Moses Mendelssohn. Nor was its fame confined to the narrow pale of Judaism; as early as the thirteenth century portions of it were translated into Latin, and many Christian scholastics, like Albertus Magnus, Duns Scotus, Alexander of Hales, etc., drew from this inexhaustible well of learning.

The following is a classified list of Maimonides' works:

Philosophy and Theology: "Dalalat al-Ḥa'irin." Translated into Hebrew by Samuel ibn Tibbon, in 1204, under the title "Moreh Nebukim."

Works on Philosophy and Theology.

The Hebrew translation was first published somewhere in Italy before 1480; since then it has been frequently published with commentaries. Another Hebrew translation, by Al-Ḥarizi, was published by Schlossberg (vol. i., London, 1851; vols. ii. and iii., Vienna, 1874 and 1879). There are two Latin translations of the "Moreh," by Aug. Justinianus (Paris, 1520) and by Buxtorf, Junior (Basel, 1629); the earlier is based on the Hebrew version of Al-Ḥarizi and is a mere copy of an older Latin translation; the later is based on that of Ibn Tibbon. The Arabic original, with a French translation entitled "Guide des Egarés," was published by Salomon Munk (3 vols., Paris, 1856–66). The work was translated twice into Italian, by Jedidiah ben Moses of Recanati (1580) and by D. J. Maroni (1870). The first part was translated into German by Fürstenthal (Krotoschin, 1839); the second, by M. E. Stein (Vienna, 1864); and the third, by Scheyer (Frankfort-on-the-Main, 1838). Part iii. was translated into English, under the title "The Reasons of the Laws of Moses," by Townley (London, 1827). A complete English translation, in three volumes, was published by M. Friedländer (London, 1889).

"Maḳalah fi-Ṣina‘at al-Manṭiḳ," on the terminology of logic, in fourteen chapters; written at the age of sixteen. It was translated into Hebrew by Moses ibn Tibbon under the title "Millot ha-Higgayon," and was first published, with two anonymous commentaries, at Venice in 1552; it has since passed through fourteen editions. A Latin translation was published by Sebastian Münster (Basel, 1527); German translations were made by M. S. Neumann (Venice, 1822) and Heilberg (Breslau, 1828). Among the numerous commentaries written on this work the most noteworthy is that of Moses Mendelssohn.

"Maḳalah fi al-Tauḥid," an essay on the unity of God. Translated into Hebrew by Isaac ben Nathan, in the fourteenth century, under the title "Ma'amar ha-Yiḥud."

"Maḳalah fi al-Sa‘adah," an essay, in two chapters, on felicity (Paris, Bibliothèque Nationale, No. 7193). Published for the first time in Hebrew, under the title "Peraḳim be-Haẓlaḥah," in 1567.

An essay on forced conversions. Translated anonymously into Hebrew under the title "Iggeret ha-Shemad," or "Ma'amar Ḳiddush ha-Shem." It sets forth (1) the extent to which a Jew may yield and the extent to which he must resist when under compulsion to embrace another religion, and maintains (2) that Mohammedanism is not a heathenish religion. Maimonides wrote this essay in reply to a certain rabbi who asserted that compulsory converts to Islam, though they may secretly observe all the Jewish precepts, can not be considered as Israelites. It is generally held that in this case Maimonides preached "pro domo sua," he and his family having been themselves forced to embrace Islam. This, however, is contested by some scholars, who, on very good grounds, even doubt Maimonides' authorship of this essay. The "Iggeret ha-Shemad" was published by A. Geiger in his monograph on Maimonides (Breslau, 1850).

Letter to Rabbi Jacob al-Fayyumi, on the critical condition of the Jews in Yemen (1172). It was translated into Hebrew by Samuel ibn Tibbon, Abraham ibn Ḥisdai, and Nathan ha-Ma‘arabi. Ibn Tibbon's translation was published under the title "Iggeret Teman" (Vienna, 1857); that of Nathan ha-Ma‘arabi, under the title "Petaḥ Tiḳwah" (1629); that of Abraham ibn Ḥisdai is still extant in manuscript.

An essay on resurrection. Translated into Hebrew by Samuel ibn Tibbon and published under the title "Ma'amar Teḥiyyot ha-Metim" (1629). A Latin translation, still extant in manuscript, was made by Mithridates.

Works on Halakah.

Halakah: Commentaries on the Mishnah, entitled "Kitab al-Siraj." They were translated into Hebrew by several scholars: on Berakot, Peah, Demai, Shebu‘ot, by Judah al-Ḥarizi; the remainder of Seder Zera‘im and Seder Mo‘ed, by Joseph ben Isaac ibn al-Fu‘al; Seder Nashim, by Jacob ben Moses of Huesca; Seder Neziḳin—with the exception of Abot, which was translated by Samuel ibn Tibbon—by Solomon ben Jacob of Saragossa; Seder Ḳodashim, by Nethaneel ben Joseph of Saragossa; Seder Ṭohorot, by an anonymous scholar; various other parts, by Israel Israeli. The Hebrew translations were first published at Naples (1492). Of the original were published: the general introduction and the prefaces to seder v. and vi., and to the treatise Menaḥot, with a Latin translation by Pococke (Oxford, 1654); the introduction to Abot ("Shemonah Peraḳim"), with a German translation by M. Wolf (Leipsic, 1863); the Seder Ṭohorot, with a Hebrew translation by Joseph Derenbourg (Berlin, 1886–92); various treatises, some with Hebrew and some with German translations, published as university dissertations in the last twenty years. The Hebrew translations were rendered into Latin by Surenhusius; into Spanish by Reuben ben Naḥman Abi Saglo.

"Kitab al-Fara'iḍ." Twice translated into Hebrew, first by Moses ibn Tibbon, and then by Solomon ben Joseph ibn Ayyub. Ibn Tibbon's translation was printed first in Italy and then in Lisbon in 1497, and frequently since. Part of the original, with a German translation, was published by M. Peritz (Breslau, 1882), and a complete edition, with a French translation entitled "Le Livre des Préceptes," by Moses Bloch (Paris, 1888).

Commentary on Ḥullin and on nearly all of three sections—Mo‘ed, Nashim, and Neziḳin. Of these commentaries, which Maimonides cites in the introduction to the Mishnah, only that on Rosh ha-Shanah is known; it was edited by J. Brill in the periodical "Ha-Lebanon" (viii. 199 *et seq.*).

"Mishneh Torah," or "Yad ha-Ḥazaḳah." The earliest edition appeared in Italy about 1480; the second at Soncino, 1490; the third at Constantinople, 1509; the fourth, fifth, sixth, and seventh editions at Venice, 1524, 1550, 1550–51, and 1574–75; the eighth at Amsterdam, 1702–3; the most recent and complete edition is that of Leipsic, 1862. Parts of an Arabic translation of the "Mishneh Torah" and an Arabic commentary on the "Sefer ha-Madda‘" are still extant in manuscript. Extracts from the "Mishneh Torah" were translated into

English by H. Bernard and E. Soloweyczik (London, 1863).

Halakot, extracted from the Talmud of Jerusalem: cited by Maimonides in his commentary on Tamid (v., *infra*).

Scientific Works.

Astronomy and Medicine: An essay on the Jewish calendar, based on astronomical principles. It is divided into two parts: on the "Molad" (conjunction of the moon), and on the "Teḳufah" (seasons of the year). It was translated into Hebrew by an anonymous writer and was inserted in the "Dibre Ḥakamim" of Eliezer of Tunis (Metz, 1849), and also in "Ḳobeẓ Teshubot Rambam" (Leipsic, 1859).

"Fi al-Jama'ah," on sexual intercourse, in three parts, dedicated to Malik al-Mustafir, Sultan of Hamat and nephew of Saladin. It was twice translated into Hebrew: under the title "Ma'amar 'al Ribbui ha-Tashmish," by Zeraḥiah ben Isaac, and under the title "Ma'amar ha-Mashgel" (anonymous). Both original and translations, as well as a Latin version, are extant in various manuscripts.

"Al-Sumum wal-Mutaḥarriz Min al-Adwiyyah al-Ḳitalah" (also called "Al-Maḳalah al-Faḍiliyyah"), on various poisons and their antidotes, in two volumes. Translated into Hebrew, under the title "Ha-Ma'amar ha-Nikbad," or "Ha-Ma'amar be-Teri'aḳ," by Moses ibn Tibbon; extant in various manuscripts. A Latin translation of this work was made by Armengaud Blasius of Montpellier. A French translation from the Hebrew version was made by M. Rabbinowicz under the title "Traité des Poisons" (Paris, 1865), and a German translation by M. Steinschneider entitled "Gifte und Ihre Heilungen" (Berlin, 1873).

"Fi al-Bawaṣir," on hemorrhoids, in seven chapters. Translated into Hebrew under the title "Ha-Ma'amar bi-Refu'at ha-Ṭeḥorim," and into Spanish under the title "Sobre los Milagros." Original and translations are found in manuscript.

"Fuṣul Musa," an imitation of the aphorisms of Hippocrates. Translated into Hebrew by Zeraḥiah ben Isaac and by Nathan ha-Me'ati ("Pirḳe Mosheh," Lemberg, 1804; Wilna, 1888). A Latin translation was published in 1489.

"Maḳalah fi al-Rabw," on asthma. Translated into Hebrew by Samuel ben Benveniste and Joseph Shatibi.

Commentary on Hippocrates' aphorisms. Extracted from the commentary of Galen; translated into Hebrew by Moses ibn Tibbon and anonymously.

Essays on hygiene, or consultations with Malik al-Faḍl, son of Saladin. Translated into Hebrew by Moses ibn Tibbon, and published first in "Kerem Ḥemed" (iii. 9–31), and later by Jacob Safir ha-Levi (Jerusalem, 1885). A Latin translation was published at Venice (1514, 1518, 1521) and Leyden (1531). Another Latin translation was made from the Hebrew by John of Capua; a German translation was published by D. Winternitz (Venice, 1843).

"Maḳalah fi Biyan al-A'raḍ," on the case of the Prince of Rikka. Translated into Hebrew anonymously under the title "Teshubot 'al She'elot Peraṭiyyot." A Latin translation was published in 1519 under the title "De Causis Accidentium Apparentium."

Correspondence.

Maimonides' correspondence and some consultations appeared at first without place or date, and later, under the title "Teshubot She'elot we-Iggarot," at Constantinople (1520). His responsa were translated from the Arabic into Hebrew by Mordecai Tammah, and published at Amsterdam, 1765, under the title "Pe'er ha-Dor," and at Leipsic, 1859, under the title "Ḳobeẓ Teshubot Rambam."

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J. I. Br.

Maimonides as Halakist: The fundamental purpose of all the halakic works of Maimonides was to bring system and order into the tremendous mass of traditional law and to promote the knowledge thereof by presenting it in a comparatively clear and brief form. This self-imposed task was the necessary consequence of his views regarding the mission and the purpose of the Jews and their relation to the revealed law; for in his eyes the Law, which the Jew was bound to follow, was not confined to the written code, but, in accordance with the traditional view (see Oral Law) adopted by Maimonides, embraced oral explanations, regulations, and provisions that had been given to Moses. These precepts and regulations were of equal validity with the written law, as were all those which scholars had deduced from the Bible by rules of logic or hermeneutics. There were, moreover, precepts set forth by prophets and sages which had no connection with the written law, although they were accepted by the entire people and were obligatory (Commentary on the Mishnah, Introduction). A necessary condition for the observance of the Law was a knowledge of it, and the Jew was obliged to enter upon scientific studies that he might rightly understand the truths contained in the Torah and attain spiritual perfection; thus he was unable to devote his entire time to the investigation of the commandments of the Law.

Object of the Precepts.

A fixed code, therefore, became necessary if each man was to know the Law and its precepts, and in it the rules and regulations must be contained with pregnant brevity. The Mishnah of Judah ha-Nasi had once been such a code, but it then had no commentary, and the Talmud, designed to fill this want, fell short of its object. The treatment of the Mishnah in the Talmud was often unintelligible, as when it asserted that a given mishnah contained this or that when such was not stated in the Mishnah itself, or that one mishnah was incomplete, while another required correction. Nor was the general plan of the Talmud as a commentary satisfactory, for it frequently explained a mishnah by discussions which were too detailed and too involved, while the language employed was unintelligible to the majority. It was often impossible to interpret a mishnah except by statements scattered through two or more treatises, so that a thorough knowledge of the entire Talmud, which few could attain, was necessary to determine the exact ruling of the mishnah in practical matters. It was impossible, moreover, to regard even the mishnaic code as complete, since it did not contain the many rules and regulations which were developed and elaborated in the later Talmudic period; and the Jewish people consequently lacked the body of law which was so requisite (Letter to Ibn 'Aḳnin, in the collection of responsa and letters of Maimonides, p. 30b, Leipsic, 1859).

Commentary and Code.

Maimonides set himself the task of meeting this want. This he sought to do by commenting on the Mishnah and making it available as a code, from which decisions of practical bearing might be deduced without the necessity of working through many involved disquisitions (Introduction). He planned also a new and more comprehensive body of law which, based upon the written Torah, should contain all that a faithful Jew must know, so that he need not spend his entire time in Talmudic controversies and disputations (Letter to Ibn 'Aḳnin, *l.c.* p. 31b). The two methods of commentary and codification were, in the opinion of Maimonides, the only ones open to every author to follow, the model of the one being the Talmud and of the other the Mishnah (Responsa, No. 140, Leipsic, 1859). It thus becomes possible to distinguish between the commentatorial and the codificatory contributions of Maimonides to the religious law.

Commentatorial Activity: In a survey of the activity of Maimonides as a commentator only his gloss on the Mishnah comes under consideration, for while it is true that Maimonides wrote commentaries on the Talmud, especially on the three orders of Mo'ed, Nashim, and Neziḳin, as well as on the treatise Ḥullin (Introduction), they have all been lost, while the gloss on Rosh ha-Shanah (ed. Brill, Paris, 1865) is of doubtful authenticity. These are of importance in this connection only in so far as it must be assumed that many decisions in the works of Maimonides that apparently contradict the meaning of the Talmud were probably based on divergent interpretations which he had adopted in his lost Talmudic treatises. Very different is it with his commentary on the Mishnah, which has been preserved in its entirety, and in which may be seen the combination of gigantic plan and detailed method that Maimonides adopted. In his mishnaic gloss Maimonides was for the most part a commentator, seeking to expound the Mishnah to those who studied it and giving them the general rules by which they might understand its true meaning. These principles, which afford a correct interpretation of many passages of the Mishnah, are scattered through his commentary, and he urges the reader to impress them on his memory that there may be no need of repeating them (Commentary on the Mishnah, B. B. v. 2 and Nazir ix.).

Commentary on the Mishnah.

The gloss itself was designed to enable the layman to understand the Mishnah, since he could not work through the involved disquisitions of the Talmud, and was in many cases unable even to understand the language (comp. "Yad," Preface). And even Talmudic scholars might receive great aid from the commentary, since it removed the difficulties of many mishnaic passages and explained them correctly; for numerous passages in the Mishnah were not understood even by the Geonim and leading authorities (Commentary on the Mishnah, 'Ab. Zarah v. 8 and Ket. i. 6). The entire mishnaic order Ḳodashim was unintelligible alike to scholars and laymen, since the great majority had little knowledge of the laws relating to sacrifice, so that his commentary on this portion of the Mishnah was designed to be of assistance to teacher and pupil alike (Introduction to Ḳodashim). In addition to this purely commentatorial service, the gloss was designed to give rulings in religious law of practical importance, which the layman would be entirely unable to deduce from the Talmud, while even to an expert their deduction would be difficult and precarious. After Maimonides' explanation of the meaning of each mishnaic passage, therefore, he states how the practical halakic decision is determined.

Practical Purpose.

Wishing his commentary to serve for instruction both in religious and in moral matters, he frequently omitted a detailed discussion of the view of a tanna where it was not accepted practically (comp. Frankel, "Hodegetica," p. 324). He did not limit himself, consequently, to an explanation of the Mishnah and a statement of the definitive halakic decisions, but rather seized every opportunity to expose abuses, superstitions, and errors, even in cases where his remarks have only a slight connection with the content of the Mishnah, or, indeed, none at all (comp. his polemic against those who wrote amulets, in the Commentary on the Mishnah, Soṭah vii. 8, and against those who used learning as a means of gain, *ib.* Ned. iv. 3 and Bek. iv. 6).

In the majority of cases Maimonides gave the Talmudic interpretation of a mishnah with the omission of all subtle explanations and disquisitions, and to that extent his commentary serves as an introduction to the Talmud, inasmuch as, after the reader or the student has acquired, with the help of this gloss, a knowledge of the Mishnah and is acquainted with the results of Talmudic exposition contained in it, he is able successfully to venture on the sea of the Talmud itself (Introduction). He did not, however, follow Talmudic interpretations everywhere, for in many places where the mishnaic exegesis of the Talmud did not seem to him to be correct, regardless of its authority he stated his own views (comp. Schorr in "He-Ḥaluẓ," 1860, v. 43–49). This he did even in cases where another view of the Halakah as regards practical decisions resulted from his interpretation (Schorr, *ib.*; comp. Lipmann Heller, "Tosafot Yom-Ṭob," on Naz. iv. 4 and Sheb. iv. 10). In passages in which the Talmud gave two contradictory mishnaic explanations, one of which was received as valid for a halakic decision while the other was rejected, he, apparently, did not hesitate to accept the latter (comp. his interpretation of B. Ḳ. x. 8 and Gemara *ib.*).

Attitude Toward Predecessors.

Maimonides likewise employed the works of his predecessors, although he cited them but seldom, since he deemed it superfluous to mention the name of his authority in every instance. Thus he says in the preface to the eight chapters which he prefixed to his commentary on Abot: "I have not invented this explanation, or myself framed these assertions, but I have taken them from the words of the wise and gathered them from the works of others. Though I do not name them, I do not claim, by my silence, the learning of others as my own, for I have just admitted that much is taken from other sources." He was, however, entirely independent with regard to his precursors, and he frequently refuted the explanations of the Geonim, stating in the letter to 'Aḳnin (p. 31b) that many errors in his commentary were due to his adherence to his predecessors, including Rabbi Nissim.

Maimonides interpreted the language of the Mishnah according to the rules of Hebrew and Aramaic grammar, and employed the "'Aruk" in his explanations of words, although he often fell into the error of regarding Greek loan-words in the Mishnah as Hebrew and explaining them accordingly (comp. Weiss, "Mishpaṭ Leshon ha-Mishnah," p. 11, Vienna, 1867). Toward a better interpretation, he frequently cited the principles of other sciences, such as mathematics and physics, while he attained his object of bringing system and order into the mass of tradition by detailing, before each important discussion, the general principles upon which it rested. Maimonides provided several treatises and orders with prefaces, and prefixed to his entire commentary a general introduction, in which he discussed the origin, plan, and arrangement of the Mishnah and gave an account of the transmission of the oral law. In this introduction and in his preface to the "Yad," as well as in his letters and in numerous scattered notes in his commentary, Maimonides gave coherent and comprehensive information regarding the origin of the Mishnah, the Tosefta, the halakic midrashim, and both Talmuds, in which he evinced a knowledge of literary history superior to that of all his predecessors.

As a commentator Maimonides attained but half his aim, although he had reduced his interpretation of the halakic code to the smallest possible compass. He was, therefore, obliged to plan a new and more comprehensive system of law. It was by no means necessary, however, in his opinion, that this should follow the older mishnaic code; it should rather be arranged according to its subject-matter. All legal regulations, consequently, were to be divided into groups, but before the precepts could be classified it was necessary to enumerate them and to determine what regulations were to be considered as commandments. Many a passage in the Torah which is a commandment or a prohibition in form is not one in reality. Some ordinances, Maimonides declared, are mere foundations for other laws and can not be regarded as independent.

"Sefer ha-Mizwot."

In the enumeration of all the commandments of the Torah, which, according to tradition, numbered 613, great confusion existed before the time of Maimonides, since no principle of classification was established, and consequently the various systems conflicted in many respects. As a sort of introduction to his new code, Maimonides prefixed to it a work containing a dry list of all the commandments of the Torah. In the "Sefer ha-Mizwot" he systematized the commandments by deducing them from fourteen self-evident principles, enumerating the 613 commandments on this basis. This work was generally accepted, and formed the foundation of the majority of subsequent lists. It must be admitted, however, that Maimonides himself frequently deviated from his own rule and cited individual commandments which, according to his system, could not be regarded as precepts, a point to which attention was called as early as the time of Naḥmanides (Weiss, *l.c.* pp. 197–199). See COMMANDMENTS, THE 613.

Codificatory Activity: After establishing the list of all the injunctions of the Torah in his "Sefer ha-Mizwot," Maimonides proceeded to write his great work, the "Mishneh Torah," on which he labored for ten successive years. In this book he planned a complete legal system which should give in a brief but clear form the final decision in the case of each law, so that, by the omission of long discussions and demonstrations, every regulation, law, and custom of religious life might be learned without any other manual. He named the work, therefore, the "Mishneh Torah," or the "Second Law," since it was only necessary to read first the written Torah and then this work in order to acquire the entire body of the so-called "oral law." The book contains all definitions of the Law together with all traditional explanations, statutes, and regulations, as well as the traditions and explanations of the Geonim and the customs which were given, introduced, or recognized from the time of Moses to the conclusion of the Talmud (Preface to the "Mishneh Torah"). It includes also the ethical ideas, the moral teachings, and the doctrinal principles which were traditional or which had been established by the sages or adopted by general consent.

The "Mishneh Torah."

In the "Mishneh Torah" the commandments of the Law are divided into fourteen coherent groups. This forms the first complete classification of the Mosaic and rabbinical laws; each group constitutes a book, and each book is subdivided into sections, chapters, and paragraphs.

The first book, called "Madda'" (Knowledge), treats of the articles of faith and such essential verities as the unity of God and His incorporeality; it deals also with the study of the Law and the prohibition against idolatry. The second book contains the precepts which must be observed at all times if the love due to God is to be remembered continually; wherefore it bears the name of "Ahabah" (Love). The third book discusses those laws which are limited to certain times, such as the Sabbath and the festivals, and is therefore termed "Zemannim" (Times). The fourth book, "Nashim" (Women), treats of marriage laws. The fifth book contains laws concerning forbidden sexual relations and forbidden foods, and as Israel was distinguished by these commandments from the other nations and was hallowed thereby, it bears the name of "Ḳedushshah" (Holiness). The sixth book is concerned with the law regarding vows and oaths, and since he who makes a vow is separated by his vow from others, this section is called "Hafla'ah" (Separation). The seventh book, "Zera'im" (Seeds), treats of the laws and precepts connected with agriculture. The eighth book, "'Abodah" (Divine Service), is concerned with regulations pertaining to the Temple and its worship and the offerings of the community. The ninth book, "Ḳorbanot" (Offerings), contains laws for offerings, excepting those of the whole community. The tenth book, "Ṭohorah" (Cleanness), discusses the rules of cleanness and uncleanness. The eleventh book, "Neziḳin" (Injuries), is concerned with criminal law. The twelfth book, "Ḳinyan" (Acquisition), is devoted to purchase and sale; the thirteenth, "Mishpaṭim" (Rights), to civil law; and the fourteenth, "Shofeṭim" (Judges), to the prescriptions concerning the magistrates, the Sanhedrin, the king, and the judges, as well as the duties which they must fulfil and the prerogatives which they enjoy.

His Sources.

The utmost brevity was sought by Maimonides in his "Mishneh Torah," as in his commentary on the Mishnah, and he therefore continued his method of avoiding citation, thinking it sufficient to name in the preface the works he had used, and the sages, links in the chain of tradition, who had transmitted the Law from Moses (Preface to his "Sefer ha-Miẓwot"). In addition to the Babylonian Talmud, he drew upon the Jerusalem Talmud, the halakic midrashim, and the Sifra, Sifre, and Mekilta. Therein he surpassed all his predecessors, none of whom made so extensive a use of the Jerusalem Talmud and the halakic midrashim; he occasionally preferred these works to the Babylonian Talmud (comp. Malachi ha-Kohen in "Yad Mal'aki," p. 184b; Weiss, *l.c.* p. 232). These Talmudic and midrashic works form the basis of most of the material contained in this book without special mention of the sources (Responsa, No. 140).

One of the chief authorities of Maimonides was the written Torah itself, and there are many regulations and laws contained in his work which are not mentioned in Talmudic or midrashic works, but which were deduced by him through independent interpretations of the Bible (comp. Abraham de Boton, "Leḥem Mishneh" on "Yesode ha-Torah," ix. 1; "Yad Mal'aki," Rule 4; Weiss, *l.c.* p. 231, Note 234). The maxims and decisions of the Geonim are frequently presented with the introductory phrase "The Geonim have decided" or "There is a regulation of the Geonim," while the opinions of Isaac Alfasi and Joseph ibn Migas are prefaced by the words "My teachers have decided" (comp. "Yad," She'elah, v. § 6; "Yad Mal'aki," Rule 32). Maimonides likewise refers to Spanish, French, and Palestinian authorities, although he does not name them, nor is it known to whom he refers. He furthermore drew from Gentile sources, and a great part of his researches on the calendar, contained in "Yad," Ḳiddush ha-Ḥodesh, was based upon Greek theories and reckonings. Since these rules rested upon sound argument, he thought that it made no difference whether an author was a prophet or a Gentile (*ib.* xvii. 25). In a like spirit he adopted principles of Greek philosophy in the first book of the "Mishneh Torah," although no authority for these teachings was to be found in Talmudic or midrashic literature.

Omissions.

Maimonides did not surrender his originality or his independent judgment even when his views were in conflict with those of all his authorities, for it was impossible, in his opinion, to renounce one's own reasons or to reject recognized truths because of some conflicting statements in the Talmud or the Midrash. Thus he made a ruling on his own authority and based upon his medical knowledge without being able to establish it by any statement of the older authorities ("Yad," Sheḥitah, viii. 23; comp. Responsa, No. 37, addressed to the scholars of Lunel). He likewise omitted many regulations contained in the Talmud and Mishnah because they did not coincide with his views—*e. g.*, those precepts which depended on superstitious views or on the belief in demons—and in a similar spirit he passed over much that was forbidden in the Talmud as injurious to health, since his medical knowledge led him to consider these things harmless.

In his choice of language, also, Maimonides deviated from custom, being averse to the Talmudic Aramaic, with its mixture of many elements drawn from other languages, since it was known only to those who were specially interested in it and had acquired it solely for the pursuit of Talmudic studies (Preface to the "Mishneh Torah"). He therefore preferred to write in the later Hebrew of the Mishnah, which was his precedent also for his brevity, his avoidance of discussions, and his scanty citations of the sources from which he had drawn his laws and his decisions.

This great work of Maimonides was bitterly attacked as soon as it appeared, and from every side its author was assailed with questions and refutations. Many attacked the work from mere envy and because of their failure to understand certain things in it, and accused the author of wishing to destroy all study of the Talmud (Responsa, No. 140). He had, on the other hand, many sincere opponents, one of the most important being Abraham ben David of Posquières. These antagonists were especially bitter against the new methods which he had employed, and the very peculiarities which he had regarded as merits in his work failed to please his opponents simply because they were innovations. Thus they reproached him because he wrote in

Opposition of RABaD.

Hebrew instead of in the customary Talmudic idiom (comp. RABaD on "Yad," Shebu'ot, vi. 9); because he departed from the Talmudic order and introduced a division and arrangement of his own (RABaD on "Yad," Nedarim, iii. 5, and on "Yad," Shofar, ii. 8); because he dared to decide according to the Tosefta and the Jerusalem Talmud as against the Babylonian (RABaD on "Yad," Ma'aser Sheni, i. 8).

Maimonides' Reply.

Especially sharp was the blame heaped upon Maimonides because he neglected to cite his sources; this was considered an evidence of his superciliousness (RABaD, in his notes on the preface of Maimonides), since it made it difficult, if not absolutely impossible, for scholars to verify his statements, and compelled them to follow his decisions absolutely (*ib.*). Maimonides, of course, defended himself. He had not composed this work for glory; he desired only to supply the necessary but lacking code (Letter to 'Aḳnin, p. 30b), for there was danger lest pupils, weary of the difficult study, might go astray in decisions of practical importance (Letter to Rabbi Jonathan of Lunel, in which he thanks the latter for certain corrections; Responsa, No. 49). It had never been his intention, furthermore, to abolish Talmudic studies, nor had he ever said that there was no need of the "Halakot" of Alfasi, for he himself had lectured to his pupils on the Gemara and, at their request, upon Alfasi's work (Responsa, No. 140). His omission of his sources was due solely to his desire for brevity, although he regretted that he had not written a supplementary work citing his authorities for those halakot whose sources were not evident from the context. He would, however, should circumstances permit, atone for this error, however toilsome it might be to write such a supplement (Responsa, No. 140). RABaD was forced to acknowledge, despite his attacks and refutations, that the work of Maimonides was a magnificent contribution (note on "Yad," Kilayim, vi. 2), nor did he hesitate to praise him and approve his views in many passages, citing and commenting upon the sources (comp. Weiss, *l.c.* p. 259).

Influence of the "Yad."

Thus the work of Maimonides, notwithstanding the sharp attacks upon it, soon won general recognition as an authority of the first importance for ritual decisions. A decision might not be rendered in opposition to a view of Maimonides, even though the latter apparently militated against the sense of a Talmudic passage, for in such cases the presumption was that the words of the Talmud were incorrectly interpreted ("Yad Mal'aki," Rule 26, p. 186, cited in the name of several authorities). One must, in like manner, follow Maimonides even when the latter opposed his teachers, since he surely knew their views, and if he decided against them he must have disapproved their interpretation (*ib.* Rule 27, cited in the name of Samuel of Modena). Even when later authorities, like Asher ben Jehiel, decided against Maimonides, it became a rule of the Oriental Jews to follow the latter, although the European Jews, especially the Ashkenazim, preferred the opinions of Asheri in such cases (*ib.* Rule 36, p. 190). But the hope which Maimonides expressed in his letter to 'Aḳnin, that in time to come his work and his alone would be accepted, has been only half fulfilled. His "Mishneh Torah" was indeed very popular, but there was no cessation in the study of other works, with which his own had to endure comparison.

The object which Maimonides had sought in his "Mishneh Torah," the facilitation of the study of the Talmud through brevity and system, was not attained. His words and expressions were regarded as so precisely and accurately selected that they were themselves treated as carefully as the Talmud itself, and became material for interpretation and exegesis ("Yad Mal'aki," Rule 3). In this manner every word and every sentence of the "Mishneh Torah" was made the object of repeated commentaries and casuistic hermeneutics. As it had been hitherto impossible to deduce any decision from the Mishnah without a knowledge of the involved discussions and interpretations of the Talmud, so now no ruling of full validity in practise can be inferred from the "Mishneh Torah" unless due regard is paid to the commentaries upon this work, as well as to their discussions, investigations, and comparisons with other codes.

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E. C. J. Z. L.

MOSES B. MEÏR OF FERRARA: Italian tosafist of the thirteenth century, whose tosafot were used by the compiler of the "Haggahot Maimuniyyot." Moses himself used the tosafot of Judah Sir Leon of Paris, although it is doubtful whether he was Judah's pupil.

Bibliography: Zunz, *Z. G.* p. 57; Gross, *Gallia Judaica*, p. 521.

G. I. E.

MOSES MEÏR KAMANKER. See Kamanker, Moses Meïr.

MOSES BEN MENAHEM (PRÄGER): Cabalist of Prague; disciple of R. David Oppenheim; lived in the seventeenth and eighteenth centuries. He wrote: "Wa-Yaḳhel Mosheh," cabalistic treatises on various passages of the Zohar, with a double commentary ("Masweh Mosheh" and "Tiḳḳune ha-Parzufim"; Dessau, 1699; Zolkiev, 1741-75); "Zera' Ḳodesh," on asceticism in a cabalistic sense (to this is appended the story of a young man in Nikolsburg who was possessed by an evil spirit, which Moses ben Menahem drove out [Fürth, 1696 and, with this story omitted, 1712]). This story was published in Amsterdam, in 1696, in Judæo-German. Another edition of "Zera' Ḳodesh," with the "Bat Melek" of Simeon ben David Abiob, was published in Venice in 1712.

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D. S. Man.

MOSES MIZORODI BEN JUDAH MARULI: Karaite scholar; lived at Constantinople in the second half of the sixteenth century. He was a younger contemporary of Judah Poki, on whose "Sha'ar Yehudah" he wrote a eulogy. Moses was a prolific writer; but, with the exception of a fragment from his commentary on the Pentateuch entitled "Yemin Mosheh," which is still extant in manuscript (St. Petersburg, Firkovich collection, No. 98), none of his works has survived. Simḥah Luzki, in his "Oraḥ Ẓaddiḳim," gives the titles of the following writings by Moses: "Ebel Mosheh," on Lamentations; "Bene Mosheh," homilies; "Dibre Mosheh," sermons; "'Ene Mosheh," commentary on Proverbs; "Yashir Mosheh," on the Song of Moses; "Yede Mosheh," on Ruth; "Yemin Mosheh," commentary on the Pentateuch; "Darosh Darash Mosheh," a sermon; "Miẓwat Mosheh," on the calendar; "Perush," commentary on Aaron ben Joseph the Elder's "Haḳdamat Aẓulah."

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J. I. Br.

MOSES BEN NAḤMAN GERONDI (RaMBaN; known also as Naḥmanides and Bonastruc da Porta): Spanish Talmudist, exegete, and physician; born at Gerona (whence his name "Gerondi") in 1194 (Gans, "Ẓemaḥ Dawid," p. 50, Warsaw, 1890); died in Palestine about 1270. He was the grandson of Isaac ben Reuben of Barcelona (Simeon ben Ẓemaḥ Duran, Responsa, i., § 72) and cousin of Jonah Gerondi; his brother was Benveniste da Porta, the bailie of Barcelona (Jacobs, "Sources," p. 130). Among his teachers in Talmud were Judah ben Yaḳar and Meïr ben Nathan of Trinquetaille, and he is said to have been instructed in Cabala by his countryman Azriel. Besides rabbinics, Moses studied medicine, which later he practised as a means of livelihood; he also acquired an extensive knowledge of philosophy. He was not far beyond the age of puberty when his name began to be counted among the Talmudical authorities of his time. In his sixteenth year he commenced to compose compendiums of some parts of the rabbinical law, following the methods of Isaac Alfasi; and in a work entitled "Milḥamot Adonai" he defended Alfasi's Talmudical decisions against the criticisms of Zeraḥiah ha-Levi of Gerona. These writings, distinguished by great acumen and profundity, reveal that conservative tendency which became a distinguishing characteristic of Moses' later works—an unbounded respect for the earlier authorities. To him the wisdom of the ancients was unquestionable, and their utterances were to be neither doubted nor criticized. This reverence for authority Moses extended even to the Geonim and their immediate disciples, up to Alfasi. "We bow," he says, "before them, and even when the reason for their words is not quite evident to us, we submit to them" ("Asifat Zeḳenim" to Ketubot).

Precocious Development.

Family Relations of Moses b. Naḥman.

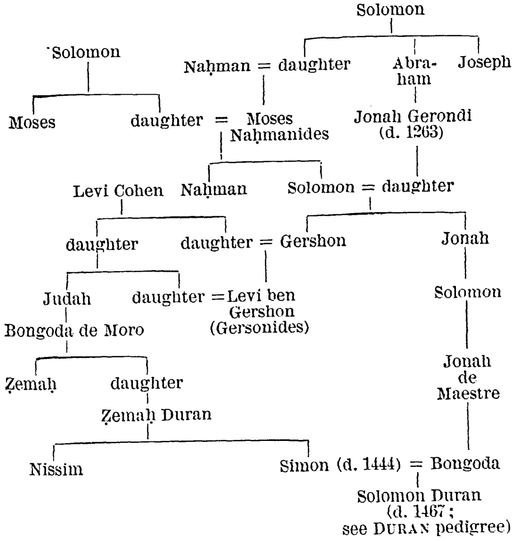

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Moses' adherence to the words of the earlier authorities, which becomes more accentuated in his later productions, is due as much to his natural piety and the influence of the northern French school upon his early training as to his conviction that at that time compromises were inopportune. Indeed, the rapid progress made by Greco-Arabic philosophy among the Jews of Spain and Provence after the appearance of the "Moreh Nebukim" gave rise to a tendency to allegorize Biblical narratives and to refuse credit to the miraculous element in the Talmud. Against this tendency Moses strove, and, as usual in such cases, went to the other extreme, not even allowing the utterances of the immediate disciples of the Geonim to be questioned. With these ultra-conservative ideas it was natural that in the struggle between Maimonists and anti-Maimonists Moses' sympathies should go with the latter.

Attitude Toward Maimonides.

Called upon, about 1238, for support by Solomon of Montpellier, who had been excommunicated by the Maimonists, Moses addressed a letter to the communities of Aragon, Navarre, and Castile, in which Solomon's adversaries were severely handled. However, the great respect he professed for Maimonides (though he did not share the latter's views), reenforced by innate gentleness of character, kept him from allying himself with the anti-Maimonist party and led him to assume the rôle of a conciliator. In a letter addressed to the French rabbis he draws attention to the virtues of Maimonides and points out that the "Yad" not only shows no leniency in interpreting the prohibitions, but even betrays, in many cases, a positive stringency. As to the "Guide," it was intended not for those of unshaken belief, but for those who had been led astray by the works of Aristotle and Galen. "If," he says, "you were of the opinion that it was your duty to denounce it [the "Guide"] as heretical, why does a portion of your flock recede from the decision as if it regretted the step? Is it right in such important matters to act capriciously, to applaud the one to-day and the other to-morrow?" To conciliate both parties Moses proposed that the ban against the philosophical portion of the "Yad" should be revoked, but that the ban against the study of the "Guide" and against those who rejected Talmudical interpretation of the Bible should be maintained and even strengthened. This compromise, which would have ended the struggle, was rejected by both parties in spite of Moses' great authority.

Views on the Taryag.

The respect for authority which prompted Moses to defend Alfasi also caused him to undertake the defense of Simeon Ḳayyara, author of the "Halakot Gedolot," against the criticisms formulated by Maimonides in his "Book of Precepts." In the latter defense, written at a more mature age, the author shows himself less intolerant than in the "Milḥamot," and abandons Maimonides where fully convinced that the latter is wrong. "Notwithstanding," he says in the introduction, "my desire to follow the earlier authorities and to assert and maintain their views, I do not consider myself a 'donkey carrying books.' I will explain their methods and appreciate their value, but when their views can not be supported by me, I will plead, though in all modesty, my right to judge according to the light of my eyes." It is noteworthy that, notwithstanding his conservatism, he considers the saying of R. Simlai (see COMMANDMENTS) upon which the belief that there are 613 commandments is based to be merely homiletical.

Views on Marriage and Mourning.

After having given the earlier part of his life to his Talmudical works (see below), Moses devoted himself to writings of a homiletic-exegetic and devotional character. To these belong the "Iggeret ha-Ḳodesh" and the "Torat ha-Adam." In the former, which deals with the holiness and significance of marriage, Moses criticizes Maimonides for stigmatizing as a disgrace to man certain of the desires implanted in the human body. In Moses' opinion, the body with all its functions being the work of God, none of its impulses can be regarded as intrinsically objectionable. In the "Torat ha-Adam," which deals with mourning rites, burial customs, etc., Naḥmanides sharply criticizes the philosophers who strove to render man indifferent to both pleasure and pain. This, he declares, is against the Law, which commands man to rejoice on the day of joy and weep on the day of mourning. The last chapter, entitled "Sha'ar ha-Gemul," discusses reward and punishment, resurrection, and kindred subjects. It derides the presumption of the philosophers who pretend to a knowledge of the essence of God and of His angels, while even the composition of their own bodies is a mystery to them.

For Naḥmanides, revelation is the best guide in all these questions; but as he is not, he says, a despiser of wisdom, one who would systematically refuse to resort to speculation for the corroboration of faith, he purposes to discuss them rationally. As God is immanently just, there must be reward and punishment. This reward and punishment must take place in another world, for the good and evil of this world are relative and transitory. Besides the animal soul, which is derived from the "Supreme Powers" and is common to all creatures, man possesses a special soul. This special soul, which is a direct emanation from God, existed before the creation of the world. Through the medium of man it enters the material life; and at the dissolution of its medium it either returns to its original source or enters the body of another man. This belief is, according to Moses, the basis of the levirate marriage, the child of which inherits not only the name of the brother of his fleshly father, but also his soul, and thus continues its existence on the earth. The resurrection spoken of by the Rabbis, which will take place after the coming of the Messiah, is referred by Moses to the body, which may, through the influence of the soul, transform itself into so pure an essence that it will become eternal.

Commentary on the Pentateuch.

A better insight into Moses' theological system is afforded by his commentary on the Pentateuch, which is justly considered to be his chef-d'œuvre. It was his last work, to the composition of which, he says in the introduction, he was prompted by three motives: (1) to satisfy the minds of students of the Law and stimulate their interest by a critical examination of the text; (2) to justify the ways of God and discover the hidden meanings of the words of Scripture, "for in the Torah are hidden every wonder and every mystery, and in her treasures is sealed every beauty of wisdom"; (3) to soothe the minds of the students of the Law by simple explanations and pleasant words when they read the appointed sections of the Pentateuch on Sabbaths and festivals. To attain these ends Moses brought into play his peculiar genius, his warm and tender disposition, and his mystical visions. His exposition, rendered in a most attractive style and intermingled with haggadic and cabalistic interpretations, is based upon careful philology and original study of the Bible. As in his preceding works, he vehemently attacks the Greek philosophers, especially Aristotle, and frequently criticizes Maimonides' Biblical interpretations. Thus he cites Maimonides' interpretation of Gen. xviii. 8, asserting that it is contrary to the evident meaning of the Biblical words and that it is sinful even to hear it.

While Maimonides endeavored to reduce the miracles of the Bible to the level of natural phenomena, Moses emphasized them, declaring that "no man can share in the Torah of our teacher Moses unless he believes that all our affairs, whether they concern masses or individuals, are miraculously controlled, and that nothing can be attributed to nature or the order of the world." Next to belief in miracles Moses places three other beliefs, which are, according to him, the foundations of Judaism, namely, the belief in creation out of nothing, in the omniscience of God, and in divine providence.

Attitude Toward Abraham ibn Ezra.

Though in his commentary Moses occasionally criticizes Maimonides' views, paying him nevertheless at the same time the greatest respect, he shows himself a decided adversary of Abraham ibn Ezra, against whom he often uses expressions that are not in keeping with his usual modesty and serenity of temper. He is especially bitter against him for deriding the Cabala, which he, Moses, considers to be a primitive divine tradition, even going so far as to affirm that the

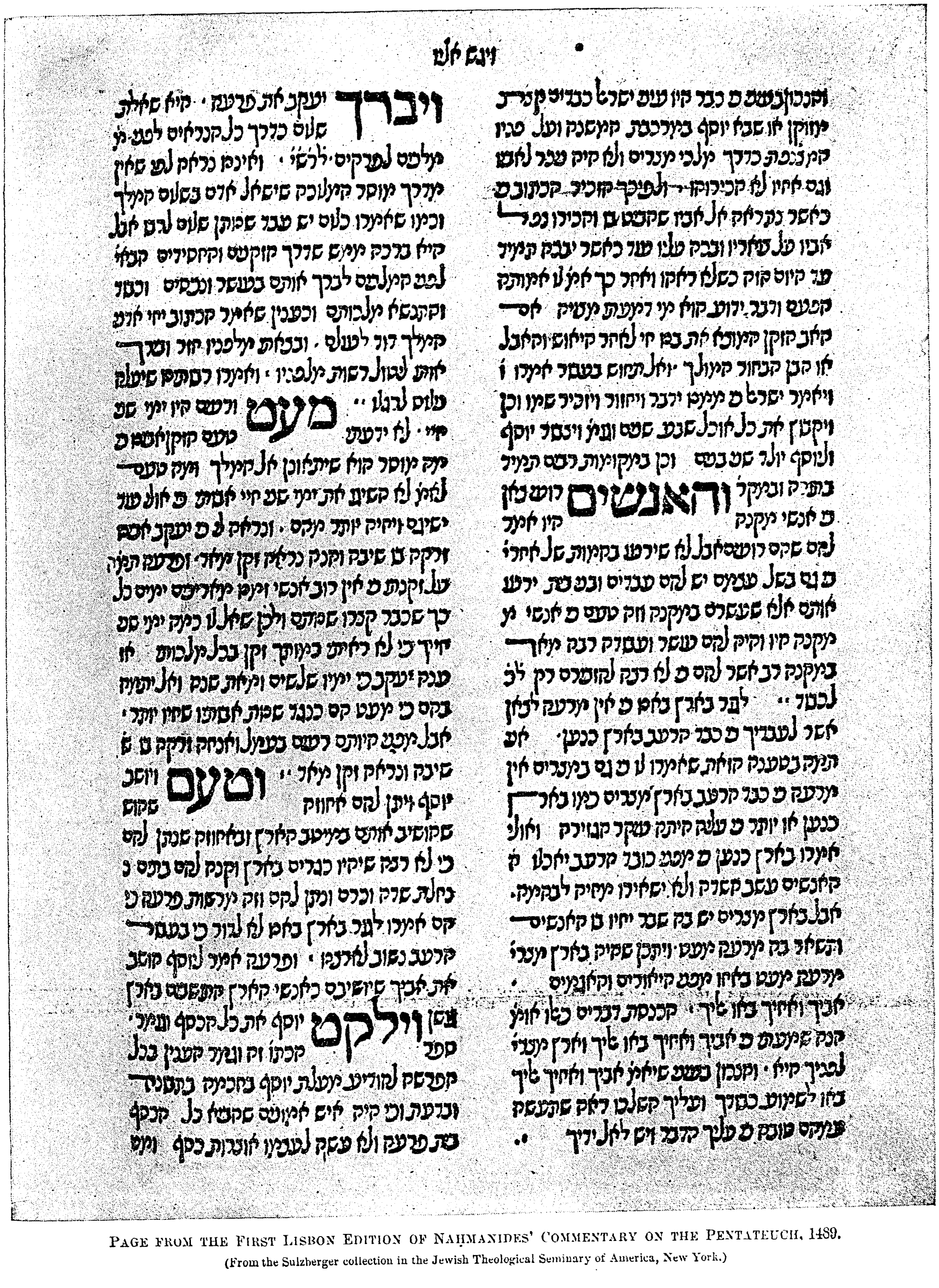

Page from the First Lisbon Edition of Nahmanides' Commentary on the Pentateuch, 1489.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

whole text of the Torah is a succession of mystical names of God. Yet, notwithstanding his great veneration for the Cabala, he uses it with moderation in his Biblical exposition, and in his introduction advises the reader not to meditate over the mystical hints scattered through his works, for "one can not penetrate into the mysteries of the Cabala by independent thought and reflection."

Moses' share in the development of the Cabala, though universally recognized, was rather moral than literal; he sanctioned it by the great authority of his name, but not by any contributive activity. Even the name of cabalist can hardly be applied to him, for he professed the dogma of "creatio ex nihilo" and insisted that attributes can be ascribed to God. The characteristic features of Moses' commentary are the lessons which he draws from the various Biblical narratives, in which he sees adumbrations of the history of man. Thus the account of the six days of Creation constitutes a prophecy of the events of the following six thousand years, and the seventh day is typical of the Messianic millennium. Jacob and Esau are the prototypes of Israel and Rome, and the battle of Moses and Joshua with the Amalekites is a prophecy of the war which Elijah and the Messiah ben Joseph will wage against Edom (Rome) before the arrival of the Messiah ben David, which was fixed by the commentator for the year 1358.

Disputation at Barcelona, 1263.

Moses, first as rabbi of Gerona and later as chief rabbi of Catalonia, seems to have led a quiet and happy life, surrounded by his family and numerous pupils, and enjoying a universal reputation. When well advanced in years, however, this peaceful and ordered life was interrupted by an event which compelled him to leave his family and his native country and wander in foreign lands. This was the religious disputation he was called upon to sustain, in 1263, in the presence of King James of Aragon, with the apostate Pablo Christiani. The latter, failing to make proselytes among the Jews of Provence, to whom he had been sent by his general Raymond de Penyaforte, requested King James to order Moses to take part in a public disputation. Relying upon the reserve his adversary would be forced to maintain through fear of wounding the feelings of the Christian dignitaries, Pablo assured the king that he could prove the Messianic claims of Jesus from the Talmud and other rabbinical writings. Moses complied with the order of the king, but stipulated that complete freedom of speech should be granted, and for four days (July 20-24) debated with Pablo Christiani in the presence of the king, the court, and many ecclesiastical dignitaries.

The subjects discussed were three: (1) whether the Messiah had appeared; (2) whether the Messiah announced by the Prophets was to be considered as divine or as a man born of human parents; and (3) whether the Jews or the Christians were in possession of the true faith. From the start Moses disarmed his antagonist, whose arguments were based upon haggadic passages, by declaring that the Jew is bound to believe in the truth of the Bible, but in the exposition of the Talmud only in regard to points of religious practise; and that he is at liberty to reject the haggadic interpretations, which are only sermons expressing the individual opinions of the preacher, and do not possess authoritative weight. Then he went on to show that the Prophets regarded the Messiah as a man of flesh and blood, and not as a divinity, and that their promises of a reign of universal peace and justice had not yet been fulfilled. On the contrary, since the appearance of Jesus, the world had been filled with violence and injustice, and among all denominations the Christians were the most warlike.

Views on the Messiah.

Further, the question of the Messiah is of less dogmatic importance to the Jews than the Christians imagine. The reason given by him for this bold statement, in which he was certainly sincere, since he repeats it in his treatise on redemption entitled "Ḳeẓ ha-Ge'ullah," is that it is more meritorious for the Jews to observe the precepts under a Christian ruler, while in exile and suffering humiliation and abuse, than under the rule of the Messiah, when every one would perforce act in accordance with the Law. As the disputation turned in favor of Moses the Jews of Barcelona, fearing the resentment of the Dominicans, entreated him to discontinue; but the king, whom Naḥmanides had acquainted with the apprehensions of the Jews, desired him to proceed. The controversy was therefore resumed, and concluded in a complete victory for Moses, who was dismissed by the king with a gift of three hundred maravedis as a mark of his respect.

The Dominicans, nevertheless, claimed the victory, and Moses felt constrained to publish the controversy. From this publication Pablo selected certain passages which he construed as blasphemies against Christianity and denounced to his general Raymond de Penyaforte. A capital charge was then instituted, and a formal complaint against the work and its author was lodged with the king. James was obliged to entertain the charge, but, mistrusting the Dominican court, called an extraordinary commission, and ordered that the proceedings be conducted in his presence. Moses admitted that he had stated many things against Christianity, but he had written nothing which he had not used in his disputation in the presence of the king, who had granted him freedom of speech. The justice of his defense was recognized by the king and the commission, but to satisfy the Dominicans Moses was sentenced to exile for two years and his pamphlet was condemned to be burned. He was also fined, but this was remitted as a favor to Benveniste de Porta, Naḥmanides' brother (Jacobs, "Sources," p. 130). The Dominicans, however, found this punishment too mild and, through Pope Clement IV., they seem to have succeeded in turning the two years' exile into perpetual banishment.

In the Holy Land.

Moses left Aragon and sojourned for three years somewhere in Castile or in southern France. In 1267 he emigrated to Palestine, and, after a short stay in Jerusalem, settled at Acre, where he was very active in spreading Jewish learning, which was at that time very much neglected in the Holy Land. He gathered a circle of pupils around him, and people came in crowds, even from the district of the Euphrates, to hear him. Karaites, too, are said to have attended his lectures, among them being Aaron ben Joseph the Elder, who later became one of the greatest Karaite authorities. It was to arouse the interest of the Palestinian Jews in the exposition of the Bible that Moses wrote the greatest of his works, the above-mentioned commentary on the Pentateuch. Although surrounded by friends and pupils, Moses keenly felt the pangs of exile. "I left my family, I forsook my house. There, with my sons and daughters, the sweet, dear children I brought up at my knees, I left also my soul. My heart and my eyes will dwell with them forever."

During his three years' stay in Palestine Naḥmanides maintained a correspondence with his native land, by means of which he endeavored to bring about a closer connection between Judea and Spain. Shortly after his arrival in Jerusalem he addressed a letter to his son Naḥman, in which he described the desolation of the Holy City, where there were at that time only two Jewish inhabitants—two brothers, dyers by trade. In a later letter from Acre he counsels his son to cultivate humility, which he considers to be the first of virtues. In another, addressed to his second son, who occupied an official position at the Castilian court, Moses recommends the recitation of the daily prayers and warns above all against immorality. Moses died after having passed the age of seventy, and his remains were interred at Haifa, by the grave of Jehiel of Paris.

Talmudic Activity.

Moses' activity in the domain of the Talmud and Halakah was very extensive. He wrote glosses, or novellæ, on the whole Talmud in the style of the French tosafists and made compendiums of various branches of the Halakah after the model of Isaac Alfasi. Those of his novellæ, or glosses, which have been published embrace the following Talmudical treatises: Baba Batra (Venice, 1523); Shabbat and Yebamot (Hamburg, 1740); Makkot (Leghorn, 1745, with Abraham Meldola's "Shib'ah 'Enayim"); Ḳiddushin (Salonica, 1759); Giṭṭin (Sulzbach, 1762); Ketubot (Metz, 1764); Niddah (Sulzbach, 1765); 'Abodah Zarah (Leghorn, 1780, under the title "Ma'ase Ẓaddiḳim"); Ḥullin (*ib.* 1810, in "Mizbeaḥ Kapparah"). Under the title "Sefer ha-Leḳuṭot" have been published novellæ on various parts of Berakot, Mo'ed, and Shebu'ot (Salonica, 1791).

Naḥmanides' known halakic works are: "Mishpeṭe ha-Ḥerem," the laws concerning excommunication, reproduced in "Kol Bo"; "Hilkot Bediḳah," on the examination of the lungs of slaughtered animals, cited by Simeon ben Ẓemaḥ Duran in his "Yabin Shemu'ah"; "Torat ha-Adam," on the laws of mourning and burial ceremonies, in thirty chapters, the last of which, entitled "Sha'ar ha-Gemul," deals with eschatology (Constantinople, 1519, and frequently reprinted). To the Talmudic and halakic works belong also Moses' writings in the defense of Simeon Ḳayyara and Alfasi. These are: "Milḥamot Adonai," defending Alfasi against the criticisms of Zerahiah ha-Levi of Gerona (published with the "Alfasi," Venice, 1552; frequently reprinted; separate edition, Berlin, 1759); "Sefer ha-Zekut," in defense of Alfasi against the criticisms of Abraham ben David (RABaD; printed with Abraham Meldola's "Shib'ah 'Enayim," Leghorn, 1745; under the title "Maḥaseh u-Magen," Venice, 1808); "Hassagot" (Constantinople, 1510; frequently reprinted), in defense of Simeon Ḳayyara against the criticisms of Maimonides' "Sefer ha-Miẓwot." Moses wrote also: "Iggeret ha-Ḳodesh," on the holiness of marriage (with the "Sefer ha-Musar" and in many separate editions); "Derashah," sermon delivered in the presence of the King of Castile (Prague, 1597, and under the title "Torat Adonai Temimah," ed. Jellinek, Leipsic, 1853); "Sefer ha-Ge'ulah," or "Sefer Ḳeẓ ha-Ge'ulah," on the time of the arrival of the Messiah (in Azariah dei Rossi's "Me'or 'Enayim Imre Binah," ch. xliii., and frequently reprinted); "Iggeret ha-Musa," ethical letter addressed to his son (in the "Sefer ha-Yir'ah," or "Iggeret ha-Teshubah," of Jonah Gerondi); "Iggeret ha-Ḥemdah," letter addressed to the French rabbis in defense of Maimonides (with the "Ta'alumot Ḥokmah" of Joseph Delmedigo); "Wikkuaḥ," religious controversy with Pablo Christiani (in the "Milḥamot Ḥobah," Constantinople, 1710; with a Latin translation by Wagenseil, Nuremberg, 1681; revised Hebrew version by M. Steinschneider, Stettin, 1860); "Perush Shir ha-Shirim," a commentary on Canticles (Altona, 1764; Berlin, 1764; Johannesburg, 1857; the authorship of this is questionable, since the enumeration of the commandments given in iv. 11 conflicts with that given by Moses in the "Hassagot"); "Perush Iyyob," commentary on Job, incorporated in the "Biblia Rabbinica" (Venice, 1517; Amsterdam, 1724–1727); "Bi'ur," or "Perush 'al ha-Torah," commentary on the Pentateuch (published in Italy before 1480; frequently reprinted). The last-mentioned work has been the subject of many commentaries; the mystical part has been annotated by Isaac of Acco in his "Me'irat 'Enayim," by Shem-Ṭob ibn Gaon in his "Keter Shem-Ṭob," by Menahem Popers ha-Kohen, and by Joseph Caro; general commentaries on it were written by Isaac Aboab and (recently) by Moses Katzenellenbogen, dayyan of Meseritz. Criticisms of Moses (in defense of Rashi) have been written by Elijah Mizraḥi; of Mizraḥi (in defense of Moses) by Samuel Ẓarfati.

The following cabalistic works have been ascribed to Moses, but the correctness of the ascription is doubtful: "Ha-Emunah weha-Biṭṭaḥon," or "Sha'ar Emunah," in twenty-six chapters, a cabalistic treatment of the prayers, of natural law, of the Decalogue, and of the divine attributes (included in the "Arze ha-Lebanon," Venice, 1601); "Perush Sefer Yeẓirah," a commentary on the "Book of Creation" (Mantua, 1562, and often reprinted); "Bi'ur le-Sefer ha-Rimmon," cited by Moses Botarel in his commentary on the "Book of Creation"; "'Eden Gan Elohim." Moses was also the author of some liturgical poems and prayers, the most renowned of which is the "Me-Rosh me-Ḳadme 'Olamim," which was incorporated in the Maḥzor of Montpellier. It was translated into German by Sachs and into English by Henry Lucas.

BIBLIOGRAPHY: Abraham Zacuto, *Yuḥasin*, p. 123a, Amsterdam, 1717; Gedaliah, *Shalshelet ha-Ḳabbalah*, p. 43a; Conforte, *Ḳore ha-Dorot*, p. 19a; Rossi, *Dizionario*, p. 237; Perles, in *Monatsschrift*, vii. 81 *et seq.*; Zomber, *ib.* x. 421; Z. Frankel, *ib.* xviii. 449; Weiss, *Dor*, iv. 12 *et seq.*; idem, in

J. Q. R. i. 294; Zunz, *Benjamin of Tudela*, ed. Asher, ii. 259; idem, *Literaturgesch.* p. 478; Sachs, *Die Religiöse Poesie*, p. 323; Beer, *Philosophie*, p. 74; Jellinek, *Beiträge*, ii. 47; Steinschneider, *Cat. Bodl.* col. 1947; Grätz, *Gesch.* vii. 37 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, p. 234; Delitzsch, *Zur Geschichte der Hebräischen Poesie*, p. 85; Isidore Loeb, in *R. E. J.* xv. 1 *et seq.*; Neubauer, in *Expositor*, vii. (3d series) 98 *et seq.*; Schechter, *Studies in Judaism*, pp. 120 *et seq.*; Rapoport, *Toledot ha-Ramban*; Michael, *Or ha-Ḥayyim*, No. 1125; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 320, 322-326, 424-427, iii. 263, 662-666.

W. B. I. Br.

MOSES HA-NAKDAN. See Moses ben Yom-Ṭob.

MOSES NAPHTALI HIRSCH RIBKAS. See Ribkas, Moses.

MOSES NATHAN BEN JUDAH: Liturgical poet of the fourteenth century; perhaps identical with the Catalonian parnas Moses Nathan, who was still living in 1354. His liturgical poems have been included in the maḥzorim of Avignon and Africa.

Bibliography: Zunz, *Literaturgesch.* p. 517.

S. J. Z. L.

MOSES NAVARRO. See Navarro, Moses.

MOSES B. NOAH ISAAC LIPSCHÜTZ. See Lipschütz, Moses b. Noah Isaac.

MOSES OF PALERMO: Sicilian translator from the Arabic into Latin; lived in the second half of the thirteenth century. According to a document preserved in the municipal archives of Naples and reproduced by Amari in his "Guerra del Vespro Siciliano" (ii. 407), Charles of Anjou charged (1277) Maestro Matteo Siciliaco to teach Moses of Palermo the Latin language in order that Moses might translate a collection of medical works preserved in Castel dell' Novo at Naples, the residence of Charles of Anjou. Moses is known also as the translator, from Arabic into Latin, of the work of pseudo-Hippocrates entitled "Liber de Curationibus Infirmitatum Equorum"; the translation was published, with two old Italian elaborations, by Pietro Delpratto under the title "Trattati di Mascalcia Attribuiti ad Ippocrate Tradotti dell' Arabo in Latino da Maestro Moise da Palermo" (Bologna, 1865).

Bibliography: Steinschneider, *Hebr. Bibl.* x. 8; idem, *Hebr. Uebers.* p. 985.

S. I. Br.

MOSES OF PARIS: Exegete; lived in the middle of the twelfth century. According to Gross, he is identical with Moses ben Jehiel ben Mattathiah, the head of the Jewish community of Paris, of whom the Maḥzor Vitry (No. 280) tells the story that he defended the Jews of Paris against the charge of putting converted Jews under spells by throwing dust behind themselves after an interment. He stated to the king that this was simply done in conformity with the funeral custom of plucking grass and casting it behind oneself while reciting, "And they of the city shall flourish like grass of the earth" (Ps. lxxii. 16), thereby testifying to the belief in resurrection of the dead; this explanation satisfied the king. A Moses of Paris is mentioned as being in England in 1204 (Jacobs, "Jews of Angevin England," pp. 225, 229).

Moses was the author of a commentary on the Bible, quoted by his disciple Gabriel in his additions to the commentaries of Rashi and RaSHBaM (Breslau Seminary MS. No. 103). Citations from Moses' commentary are found in many exegetical works of his time, especially in "Pa'neaḥ Raza" and in the writings of Joseph ha-Meḳanne, who contests Moses' explanation of Deuteronomy xxiii. 20, according to which the prohibition against lending money at interest applies only to Jews.

Bibliography: Zunz, *Z. G.* p. 95; Berliner, in *Monatsschrift*, 1864, pp. 219, 221; idem, *Peleṭat Soferim*, p. 27; Zadoc Kahn, in *R. E. J.* iii. 8; Gross, *Gallia Judaica*, p. 513.

K. I. Br.

MOSES OF PAVIA (surnamed **Gaon**): Italian scholar of the eleventh century. According to Kaufmann, he is identical with the teacher Moses of Pavia, who, about 900 C.E., left that city for the north of Italy on account of a quarrel with Amittai b. Shephatiah. He is cited as a gaon in all the treatises on "ṭerefot" of the German and French medieval schools, although his name does not occur in the "'Aruk," from which this reference is said to be derived. According to the "Miḳdash Me'aṭ," a poem by Moses de Rieti, Moses of Pavia died a martyr's death, apparently in 1096. In the printed Tosafot (to Ḥul. 47a, *s.v.* היינו) he is usually confused with Moses of Pontoise.

Bibliography: Rapoport, *Toledot R. Natan*, in *Bikkure ha-'Ittim*, x. (1829), note 47; Kohut, *Aruch Completum*, i., xxxviii.; Neubauer, *M. J. C.* ii. 124 *et seq.*; *Monatsschrift*, 1896, xl. 508.

G. I. E.

MOSES SAERTELES (SAERTELS) B. ISSACHAR HA-LEVI: Exegete; lived at Prague in the first half of the seventeenth century. His name (סערטלש) is a matronymic from "Sarah." He published the Pentateuch and the Five Rolls, with glosses and notes in Judæo-German, under the title "Be'er Mosheh" (Prague, 1605; frequently reprinted), which was highly esteemed by Ezekiel Landau. As a supplement to it he appended "Leḳaḥ Ṭob," glosses and notes, in German, to the Prophets and the Hagiographa.

Bibliography: Fürst, *Bibl. Jud.* iii. 247; Zunz, *Z. G.* p. 282; Steinschneider, *Cat. Bodl.* col. 1993.

E. C. A. Ki.

MOSES BEN SAMUEL BEN ASHER: French Talmudist; flourished at Perpignan in the thirteenth and fourteenth centuries. Both Moses and his father possessed great influence in Perpignan, and obtained from James I., King of Majorca, permission for the Jews who had been expelled from France in 1306 to settle at Perpignan. Moses was a close friend of Abba Mari of Lunel, to whose son Meshullam he gave his daughter in marriage; he corresponded with Abba Mari during the Montpellier controversy (1303-6). Moses, being more liberal than his friend and of a conciliatory nature, did not share his views. He informed Abba Mari that Solomon ben Adret's letters had divided the Jews of Perpignan into three different groups, two of which blamed Abba Mari for the whole disagreement. Moses had defended him as well as he could, but requested from him more information concerning the letters he had sent to Solomon b. Adret. After Abba Mari had given him the necessary explanation, Moses endeavored to calm the opposing parties. He wrote to the same effect to Don Profiat Gracian of Barcelona, who, instigated by Solomon ben Adret, attempted to win Moses over to their side.

BIBLIOGRAPHY: *Minḥat Ḳena'ot*, pp. 57, 81, 83 *et seq.*, 179; Renan-Neubauer, *Les Rabbins Français*, pp. 661, 671–672, 690; Gross, *Gallia Judaica*, p. 466.

G. M. SEL.

MOSES B. SAMUEL OF ROQUEMAURE (רוקאמברא): Physician and translator of the fourteenth century; lived at Avignon, Toledo, and Seville. At Toledo he wrote a poem, before 1358, satirizing the eccentric philosophical writer Shemariah of Negropont, who posed as Messiah and prophet while in Castile. Moses next went to Seville, where he was baptized, taking the name of **Juan d'Avignon.** There he translated (1360) Bernard de Gordon's "Lilium Medicinæ" from the Latin into Hebrew, under the title "Peraḥ ha-Refu'ot."

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2127; *idem*, in *R. E. J.* x. 89 *et seq.*; Gross, *Gallia Judaica*, p. 629; Steinschneider, *Hebr. Uebers.* p. 785.

G. M. K.

MOSES IBN TIBBON. See IBN TIBBON.

MOSES B. SAMUEL ZURIEL. See ZURIEL, MOSES B. SAMUEL.

MOSES, SASON MORDECAI: Turkish cabalist and Talmudist; lived in Bagdad, where he died in the early part of the nineteenth century. He wrote: "Ḳol Sason," on ethics (Leghorn, 1859; Bagdad, 1891); "Dabar be-'Itto," commentary on the Pentateuch and Talmud (2 vols., *ib.* 1862–64); "Mizmor le-Asaf," on the ritual (*ib.* 1864); "Imre Sason," on ethics (Bagdad, 1891); "Tehillah le-Dawid," a commentary (*ib.* 1892). A large number of his manuscripts were destroyed by a fire that occurred in his house in 1853.

J. N. E. B. E.

MOSES SHEDEL. See SHEDEL, MOSES.

MOSES B. SHEM-ṬOB. See LEON, MOSES DE.

MOSES B. SHEMAIAH: Scholar and preacher in the latter part of the seventeenth century. He was the author of a commentary on the Pentateuch, containing also notes on Rashi's commentary and entitled "Wa-Yiktab Mosheh" (Frankfort-on-the-Oder, 1694), and of "Ḳodesh la-Adonai," explanations to Ex. xxxix. 30 (*ib.* 1700).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 401; Steinschneider, *Cat. Bodl.* col. 1996.

W. B. J. Z. L.

MOSES BEN SHNEOR. See MOSES OF EVREUX.

MOSES, SILAS MEYER: President of the Bank of Bombay; second son of M. S. Moses; born in Bombay Nov. 23, 1845. He was educated in that city, and, being related to the Sassoon family, went at an early age to China in connection with the business of David Sassoon & Co. In 1880 he left China and returned to his native city, becoming manager of the bank there. On the death of his uncle Solomon D. Sassoon (1894) he succeeded him as a director of the bank and likewise as a member of the Bombay Port Trust. He was also on the committee of the Bombay Chamber of Commerce. In 1897 he was unanimously elected to the position of president of the bank, being the first member of the Jewish community to attain that position. He was appointed by Lord Sandhurst member of the legislative council of the presidency of Bombay.

BIBLIOGRAPHY: *Jew. Chron.* 1898; *Jewish Year Book*, 5661.

J. G. L.

MOSES BEN SIMḤAH OF LUTSK (called also **ha-'Anaw** ["the modest"] and **he-Ḥasid** ["the pious"]): Karaite scholar of the first half of the eighteenth century; father of Simḥah Isaac, author of the "Oraḥ Ẓaddiḳim." Moses of Lutsk wrote a work entitled "Torat Mosheh"; it is divided into four parts and contains liturgical poems and prayers, as well as a number of sermons.

BIBLIOGRAPHY: Simḥah Isaac of Lutsk, *Oraḥ Ẓaddiḳim*, p. 26b; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 204, Wilna, 1865; Benjacob, *Oẓar ha-Sefarim*, p. 648, No. 520.

S. J. Z. L.

MOSES OF SMOLENSK: Russian engraver of the twelfth century. In a collection of documents published by Professor Kunik of the Russian Academy of Sciences and relating to business transactions between the people of northwestern Russia and those of the city of Riga, there is a document, dated 1284, containing the decision in a suit, concerning a bell, between a Russian and a German. It bears the signature of Feodor, Duke of Smolensk, to which is added, "Moses, engraver of Feodor, made this seal." The document does not state that this Moses was a Jew, but it may be safely concluded that he was, for the name "Moses" was not in use among the Russian Christians of that time; as Kunik points out, the Russians knew nothing of the art of engraving seals and coins. The Russian historian Solovyev arrives at a similar conclusion in regard to Ephraim Moisich ("Moisich" = "son of Moses"), since the name "Moses" was not common among the Russians, although "Ephraim" was (see JEW. ENCYC. i. 569, *s.v.* ANBAL).

BIBLIOGRAPHY: Harkavy, in *Ha-Meliẓ*, 1868, No. 14; *Ha-Karmel*, 1883, vol. v.; Solovyev, *Istoriya Rossiis*, ii. 266.

H. R. G. D. R.

MOSES SOFER. See SCHREIBER, MOSES.

MOSES (LEVI) B. SOLOMON OF BEAUCAIRE: French writer; lived at Salon in the early part of the fourteenth century. He was the teacher of Kalonymus b. Kalonymus of Arles, who called him "the learned scholar," "the ornament of sages." He translated into Hebrew Averroes' greater commentary on Aristotle's "Metaphysics"; this translation, however, is ascribed also to Moses b. Solomon of Salerno ("Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Imperiale," 1866, p. 257, Nos. 887–890). The first four books of his translation were copied in 1342 by Asher b. Abraham Kohen of Lunel. Moses of Beaucaire wrote also a refutation of Joseph Caspi's "Sefer ha-Sod," in collaboration with ABBA MARI BEN ELIGDOR; and he summarized Averroes' commentary on Aristotle's "Physics."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 85, 121, 289, 390, 656; Renan-Neubauer, *Ecrivains Juifs Français*, pp. 412–416; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 32, p. 171; idem, *Hebr. Uebers.* pp. 123, 171.

D. S. K.

MOSES B. SOLOMON D'ESCOLA. See GERONDI, MOSES B. SOLOMON D'ESCOLA.

MOSES BEN SOLOMON HA-KOHEN ASHKENAZI: German tosafist; lived at Mayence in the twelfth century. It appears, however, that Moses was a native of France ("Or Zarua'," ii., No. 34). He was a pupil of R. Isaac ha-Zaḳen (Solomon Luria, Responsa, No. 29); he seems to have studied also under Jacob Tam ("Mordekai," Yeb., No. 79; B. M., No. 393) and, at Mayence, under Eliezer b. Nathan ("Ẓofnat Pa'neaḥ," p. 126d). Among his pupils were R. Baruch of Mayence, R. Eleazar of Worms, and Eliezer b. Joel ha-Levi ("Mordekai," Ket., Nos. 152, 162; B. Ḳ., No. 125; "Roḳeaḥ," Nos. 182, 418, 421). His responsa are mentioned in "Mordekai" (B. M., No. 9), and his "Sefer ha-Dinin" is quoted by Asher b. Jehiel ("Pesaḳim," Ḳid. i., No. 20).

BIBLIOGRAPHY: Kohn, *Mardochai ben Hillel*, p. 143; Michael, *Or ha-Ḥayyim*, No. 1126.

E. C. M. SEL.

MOSES BEN SOLOMON OF SALERNO: Italian philosopher and commentator of the thirteenth century. Between 1240 and 1250 he wrote a commentary on Maimonides' "Moreh Nebukim," which he afterward revised in part; only a small portion of the work, with annotations by his son Isaiah, is still extant (MSS. Bodleian, Oppenheimer Cat., No. 1163; London, Beth ha-Midrash MS., No. 517; Munich MSS., Nos. 69, 378, p. 687; De Rossi MSS., Parma, Nos. 106, 107, 1; St. Petersburg, Firkovich collection, No. 482). His work is mainly a paraphrase, the technical terms being translated into Italian. He knew Latin also, and in that language read the "Moreh" for Nicalao da Giovenazzo, probably Nicolo Paglia, Nobile di Giovenazzo.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 433.

J. J. S. R.

MOSES BEN SOLOMON BEN SIMEON OF BURGOS: Spanish cabalist of the thirteenth century; pupil of Jacob ha-Kohen of Provence. Hebrew manuscript No. 1565, 8 in the Bodleian Library (Neubauer's catalogue) contains an answer of Moses to a question of one of his friends in regard to the Sacred Name. In this answer, a little cabalistic treatise, Moses quotes Hai Gaon, Judah b. Yaḳar, Isaac ha-Laban, and his teacher Jacob ha-Kohen.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 114.

E. C. M. SEL.

MOSES TAKU OF TACHAU. See TAKU, MOSES B. ḤASDAI.

MOSES BEN TODROS: Spanish rabbi; lived about 1150. He was for many years nasi of Narbonne, and was both prominent as a scholar and well known for his charity. Because of his unassuming disposition he is always spoken of as "he-'anaw" = "the modest one." His name appears among the signatories to the famous appeal for permission to use an ordinary manuscript of the Torah at the public reading of the Law during divine service in case one written according to the regulations should be unobtainable. His son **Levi** is highly lauded by Al-Ḥarizi as a philanthropist.

BIBLIOGRAPHY: *Sefer Yuḥasin*, s.v.; Zunz, *Z. G.* i. 480, 483; Gross, *Gallia Judaica*, pp. 407, 413, 414.

W. B. J. S. R.

MOSES DI TRANI. See TRANI.

MOSES URI B. JOSEPH HA-LEVI: Rabbi at Emden and one of the founders of the Spanish-Portuguese community at Amsterdam; born 1544, probably at Wittmund; died after 1622 in Emden. In 1593 a vessel of Maranos, under the leadership of Jacob Tirado, was driven out of its course to Emden, and Tirado, seeing from a Hebrew inscription on a house that Jews lived in the city, found his way to the home of Moses Uri ha-Levi. Tirado explained who he was and requested that he and his companions be received into Judaism. Moses Uri advised him to go to Amsterdam, and promised to follow with his family. Moses Uri then removed to Amsterdam, where he circumcised the Maranos and established a house of prayer, he himself becoming their rabbi and his son Aaron their ḥazzan (see JEW. ENCYC. i. 537, *s.v.* AMSTERDAM). Moses and Aaron are reported to have circumcised 2,500 Maranos. The grandson of Moses Uri, **Uri Phoebus b. Aaron ha-Levi** (b. 1623; d. in Amsterdam 1715), was the owner of a printing-press in Amsterdam, where he was established from 1658 to 1689; afterward, from 1693 to 1705, he printed at Zolkiev, Galicia.

BIBLIOGRAPHY: Menahem Man, *She'erit Yisrael*; De Barrios, *Casa de Jacob*, p. 6; idem, *Triumpho del Govierno Popular*, pp. 67 *et seq.*; D. H. de Castro, *De Synagoge der Port. Isr. Gemeente te Amsterdam*, pp. 4 *et seq.*; Grätz, *Gesch.* ix. 515 *et seq.*

D. M. K.

MOSES WALLICH. See WALLICH.

MOSES OF WORMS: Legendary rabbi of the eleventh century; reputed to have been the greatest magician and necromancer of his time (Tritheim, "Annales Hirsaugienses," i. 203). There is a legend that Archbishop Eberhard of Treves issued on April 15, 1066, an edict that those Jews who refused to be baptized on the Saturday preceding Easter must leave the country. The same legend says that Eberhard prepared himself on that Saturday for a general baptism of the Jews, but that the latter by magic brought about his sudden death just before the time appointed for baptism. Tritheim (*l.c.*) declares that the Jews of Treves had applied to R. Moses of Worms, who, having made a wax figure of the archbishop, kindled it while reciting certain incantations.

BIBLIOGRAPHY: Aronius, *Regesten*, No. 160; Kohut, *Gesch. der Deutschen Juden*, p. 33 (the latter has Moses of Cologne, and gives also the date 1059).

E. C. M. SEL.

MOSES IBN YAḤYA. See YAḤYA, MOSES IBN.

MOSES BEN YOM-ṬOB (known also as **Moses ha-Naḳdan**): English Masorite and grammarian. He is quoted by Moses ben Isaac as his teacher ("Sefer ha-Shoham," ed. Collins, p. 37), and is referred to in the Berlin manuscripts of his work as "Moses ben Yom-Ṭob of London." He wrote "Darke ha-Niḳḳud weha-Neginot," rules of punctuation and accentuation of the Masorah, which was first printed by Jacob ben Ḥayyim in the Bomberg rabbinic Bible, and has been repeated in all subsequent rabbinic Bibles. It was published separately by Hirsch ben Menahem (Wilna, 1822) and by Frensdorff (Frankfort-on-the-Main, 1854), who calls the author "Moses ben Joseph Ḥazzan." It is practically the standard work on Hebrew punctuation in the Middle Ages. In it Moses quotes Rashi, Abraham ibn Ezra, and Solomon Parḥon.

BIBLIOGRAPHY: Steinschneider, *Bibliographisches Handbuch*, 1897; Zunz, *Z. G.* iii. 567; Renan-Neubauer, *Les Rabbins Français*, p. 484; Bacher, in *R. E. J.* xii. 73-79; *idem*, in preface to his edition of J. Ḳimḥi's *Sefer Zikkaron*; idem, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 234; Jacobs, in *J. Q. R.* i. 182, ii. 322-327; idem, *Jews of Angevin England*, pp. 282-420; Benjacob, *Oẓar ha-Sefarim*, p. 120.

T. J.—J. Z. L.

MOSES ZACUTO. See ZACUTO (ZAKUTO), MOSES.

MOSES ZARAH EIDLITZ. See EIDLITZ, MOSES ZARAH.

MOSES ZEEB WOLF BEN ELIEZER: Lithuanian rabbi of the beginning of the nineteenth century; born at Grodno; died at Byelostok. He was at first head of the yeshibah at Grodno; then, in 1813, he was called to the rabbinate of Tiktin, where he remained until 1824, in which year he was invited to the rabbinate of Byelostok. He was rabbi of that city until his death. Moses Zeeb Wolf was the author of: (1) "Mar'ot ha-Ẓobe'ot" (Grodno, 1810), novellæ and notes on the seventeenth chapter of the Shulḥan 'Aruk, Eben ha-'Ezer, containing the laws concerning the "'agunah"; (2) "Aguddat Ezob" (Byelostok, 1824), homilies for holy days and certain Sabbaths, followed by "Allon Bakut," nine funeral orations; (3) novellæ on the four parts of the Shulḥan 'Aruk (only those on Oraḥ Ḥayyim were published, by his son David; Warsaw, 1858); (4) responsa, three volumes of which apply to the Shulḥan 'Aruk—Oraḥ Ḥayyim, Yoreh De'ah, and Eben ha-'Ezer (Wilna, 1886).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 301; Fürst, *Bibl. Jud.* ii. 399.

W. B. M. SEL.

MOSESSOHN, AARON BEN MOSES: German rabbi; born probably in Glogau; died at Ansbach, Bavaria, 1780; was a descendant of the Ẓebi family (see Brüll's "Jahrb." i. 87-122). In 1763 he was elected rabbi of Berlin, having previously been rabbi of Dessau. Mendelssohn put his name on the title-page of a thanksgiving sermon which Mosessohn had written after the peace of Hubertsburg in 1763. The sermon appeared under the title "Aaron Mosessohn's Friedenspredigt ins Deutscheübersetzt von R. S. K." Berlin, 1763. It was reprinted in Mendelssohn's "Gesammelte Schriften," vi. 407-415, and translated into Hebrew in "Ha-Me'assef," 1789, pp. 14-24.

Aaron edited "He-'Aruk mi-ShaK" (Berlin, 1767), the commentary of his great-grandfather Shabbethai Cohen on the Shulḥan 'Aruk, Yoreh De'ah, to which he added notes of his own. About 1771 he accepted the rabbinate of Schwabach, with which the office of chief rabbi of the principality of Ansbach was united. Upon his recommendation the congregation of Berlin conferred upon Mendelssohn honorary membership, April 3, 1771.

BIBLIOGRAPHY: E. L. Landshuth, *Toledot Anshe ha-Shem u-Pe'ullatam*, pp. 60-69, Berlin, 1884; S. Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, 1867, p. 125; Kayserling, *Moses Mendelssohn*, pp. 145-146, Leipsic, 1862; Moses Mendelssohn's *Gesammelte Schriften*, v. 223-224.

D. L. G.

MOSESSOHN (MARKEL), MIRIAM (*née* **WIERSBOLOWSKY**)**:** Russian-Hebrew authoress; born at Kovno 1841. At the age of thirteen she removed with her parents to Suwalki, where she continued her Hebrew studies under the Hebraist Paradiesthal, devoting herself at the same time to the German and French languages and literatures. She then translated German novels into Hebrew, her first attempt being a translation of Philippson's "Der Flüchtling aus Jerusalem" (in manuscript). Family troubles, however, prevented her from devoting herself entirely to this class of work, and only one book of hers was published, namely, "Ha-Yehudim be-Angliya," i. (Warsaw, 1869), a translation in pure and elegant Hebrew of Francolm's "Die Juden und die Kreuzfahrer," etc.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, p. 311, Leipsic, 1879; Zeitlin, *Bibl. Post-Mendels.* p. 231.

H. R. A. S. W.

MOSLER, HENRY: American genre painter; born in New York city June 6, 1841. He was taken to Cincinnati when a child and began to study art at the age of ten. In 1863 he went to Düsseldorf, where he studied drawing under Professor Mucke and painting under Kindler. He next spent six months with Hebert in Paris. In 1866 he returned to Cincinnati, where he devoted his time to portraits and small genre pictures. In 1874 he went to Europe again and spent the following twenty years in Munich and Paris. During this period he executed many large canvasses and received numerous awards, the first, in 1874, being a medal from the Royal Academy at Munich. In 1879 he exhibited "The Return of the Prodigal Son" at the Paris Salon; this picture was awarded an "honorable mention" and was afterward purchased by the French government for the Luxemburg gallery, being the first work so purchased from an American artist.

Mosler received also the gold medal of the Paris Salon, 1888, the silver medal of the Exposition Universelle, Paris, 1889, the Archduke Carl Ludwig of Austria's gold medal, 1893, the Thomas B. Clarke prize, National Academy of Design, New York, 1896, etc. He was made chevalier de la Legion d'Honneur and officier de l'Académie in 1892, and associate of the National Academy of Design, New York, in 1895.

Some of Mosler's paintings are in the museums of Sydney, N. S. W., and Grenoble, France, and in Philadelphia (Pennsylvania Academy of the Fine Arts) and Cincinnati, Ohio. Some are in private collections, as "The Wedding Feast," purchased by Jacob H. Schiff of New York (1898), and "Invoking God's Blessing," bought by Henry Seligman (1900).

A. F. N. L.

MOSS, LUCIEN: American philanthropist; born at Philadelphia May 25, 1831; died there April 19, 1895; eldest son of Eliezer L., and grandson of John Moss. He received his education at New Haven, Conn., and Philadelphia, and became a machinist for the firm of Morris & Taws, Philadelphia, for whom he superintended the erection of sugar-mills in Porto Rico; later he founded the firm of Wiler & Moss, brass-workers. In 1878 he retired from business. The remaining years of his life were passed quietly in Philadelphia, where he interested himself in philanthropic work. He was associated with all the important Hebrew charitable societies there, and was a member of the boards of the Society for the Prevention of Cruelty to Animals and of the Society for the Prevention of Cruelty to Children. He left the bulk of his moderate fortune to the Jewish Hospital Association of Philadelphia, for the founding and endowing of the Lucien Moss Home for Incurables of the Jewish Faith.

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 5, pp. 205-207.

A. F. T. H.

MOSS, MARY: American authoress; born at Chestnut Hill, Philadelphia, Pa., Sept. 24, 1864. Since 1902 she has been a prolific contributor of fiction and essays to the magazines. Her Jewish novel "Julian Meldola" appeared in "Lippincott's Magazine" for March, 1903, and she has contributed sketches on the Yiddish theater to the Philadelphia press. Besides two other novels, "A Sequence in Hearts" and "Fruit Out of Season" (*ib.* Oct., 1902), she has contributed short stories and essays to the "Atlantic Monthly," "McClure's Magazine," "The Bookman," "Ainslee's Magazine," and "Scribner's Magazine."

Bibliography: *The Bookman*, Nov., 1903.

A.

MOSSE, BENJAMIN: Rabbi of Avignon, France; born at Nîmes Dec. 8, 1832; died at Marseilles July 24, 1892. Mosse was the founder of the monthly periodical "La Famille de Jacob." He was the author of: "Un Ange du Ciel sur la Terre," poems; "Droits et Devoirs de l'Homme" (14 editions); "Manuel d'Instruction Civique"; "Gustave ou la Propriété et le Travail"; "Elévations Religieuses et Morales"; "Traduction Littérale et Juxtalinéaire des Psaumes, Précédée d'une Grammaire," etc.; "Les Femmes de l'Antiquité Judaïque"; "Don Pedro II., Empereur du Brésil." He also translated Abravanel's "Rosh Amanah" (Avignon, 1884).

S. J. Ka.

MOSSE, MARKUS: German physician; born Aug. 3, 1808, at Grätz, in the province of Posen; died there Nov. 10, 1865. On account of his eminent ability and popularity he was elected, while still young, a councilor in his native town, and made president of the Jewish community. The Revolution of 1848 in Poland, which had a purely national character, brought about a change in his life. Unlike his coreligionists, who either held themselves aloof or else fought on the German side, Mosse took sides with the Polish rebels, the so-called "Sensenmänner." He was wounded, taken captive, and condemned to imprisonment. His participation in the contest neither gained for him the recognition of his partizans nor brought him contentment; and more than once he regretted his action.

During the rest of his life Mosse lived quietly in Grätz, engaged in the practise of his profession. Various benevolent institutions in Grätz are connected with his name, as the Dr. M. Mosse Hospital, which is open to all irrespective of religious distinction.

S. J. Fri.

MOSSE, RUDOLF: German publisher and philanthropist; son of Dr. Markus Moses; born May 8, 1843, at Grätz, Posen. He began his career as an apprentice in the book-printing establishment of Merzbach at Posen, publisher of the "Ostdeutsche Zeitung," and mastered the technique of printing in Leipsic, Berlin, and other cities. Advertising was not at all developed in Germany at that time, and it was in this direction that Mosse at the age of twenty-four saw his opportunity; he organized an advertising agency at Berlin, which finally extended itself to most of the larger cities of Germany, Austria, and Switzerland. His success was phenomenal. It was through his initiative that advertising supplements were added to "Kladderadatsch," "Fliegenden Blätter," "Gartenlaube," "Ueber Land und Meer," etc. Mosse is associated with the publication of the "Berliner Tageblatt" (since 1870), the "Deutsche Montagsblatt" (1877–88), the "Deutsche Reichsblatt" (1881–94), the "Berliner Morgenzeitung" (since 1889), and the "Allgemeine Zeitung des Judenthums" (since 1890). Among other publications of his are the "Bäder Almanach" (since 1882) and the "Deutsche Reichsadressbuch" (established in 1897). His printing establishment, founded in 1872, is one of the largest of its kind.

Mosse is known also for his philanthropic work. In 1892 he established a fund ("Unterstützungskasse") for his employees (numbering more than 500) with a capital of 100,000 marks, and in 1895 another fund of 1,000,000 marks for the same purpose. He built a hospital in his native town, Grätz, founded an educational institution for (100) children in Wilhelmsdorf, near Berlin, with an endowment of about 3,000,000 marks, aided in the foundation of the Emperor and Empress Frederick Hospital in Berlin, and contributed liberally toward various literary and artistic enterprises. He represented the Jewish community of Berlin for ten years and now (1904) represents the Reform congregation there. Since 1884 his brother **Emil Mosse** (b. Feb. 1, 1854) has been his partner in business.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 389-394.

S. I. War.

MOSSIRI, ḤAYYIM NISSIM RAPHAEL: Turkish rabbinical writer; died about 1800 at Jerusalem, whither he had gone from Salonica. He was the author of "Be'er Mayim Ḥayyim," responsa (2 vols., Salonica, 1764 and 1814).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*; Walden, *Shem ha-Gedolim he-Ḥadash*; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

D. M. Fr.

MOSTAR: Capital of the district of Mostar, in the province of Bosnia and Herzegovina, Austria. It had in 1895 a total population of 14,370, of whom 164 were Jews. The first Jews settled at Mostar in 1850 and founded a community six years later. Up to the Austrian occupation of Bosnia and Herzegovina in 1878 only Sephardic Jews lived in Mostar, but thereafter Ashkenazic Jews from Austria-Hungary joined them. The community rents a building for the purposes of a synagogue and maintains a cemetery. It has no rabbi, its religious affairs being administered by the official who has charge of religious instruction in the city schools. The Jews of Mostar are not excluded from state or municipal offices. The Ashkenazim and Sephardim are numerically about equal; they live in complete harmony with each other and with the members of other denominations.

D. S. We.

MOSUL (Arabic, **Mauṣil**): Town of Asiatic Turkey; situated 220 miles northwest of Bagdad, on the right bank of the Tigris; capital of the province of the same name. Jews settled at Mosul, or rather in the ancient Nineveh (a suburb of which probably stood on the site of the present Mosul), on the left bank of the Tigris, when Shalmaneser, King of Assyria (730–712 B.C.), conquered Samaria. In 1165 Benjamin of Tudela found 7,000 Jews at Mosul, living under the protection of the house of Attabek. The head of the community was R. Zakkai ha-Nasi, who claimed to be a descendant of David. About 1171, David, chief rabbi of Mosul, obtained from the calif a firman permitting him to visit all the holy places (Luncz, "Jerusalem," 1899, p. 25). In 1289 the head of the flourishing community was the exilarch R. David ben Daniel, who also claimed to be a descendant of David. He, together with eleven members of the local rabbinical college, signed a letter threatening with excommunication Solomon Petit of Acre, the opponent of Maimonides (Grätz, "Gesch." 3d ed., vii. 166).

Little is known of the Jews at Mosul after 1289. In 1848 the traveler Benjamin II. found 450 Jewish families there (Benjamin II., "Mas'e Yisrael," p. 34).

In 1903 there were 1,100 Jews in a total population of 45,000. The affairs of the community are directed by the chief rabbi, Ḥakam Jacob, assisted by a court composed of three members. The community is not organized as such, levying no taxes; nor are there any benevolent societies. Although Benjamin II. says that in 1848 the Jews of Mosul were engaged in commerce and were in comfortable circumstances, they have since then been reduced by persecution and forced to live by peddling. At the instance of the Alliance Israélite Universelle, since 1875 the Ottoman government has consented to allow a Jew to have a seat in the municipal council of Mosul (Solomon Sasson in 1903), an arrangement adopted also in the other large cities of Kurdistan. Another Jew, 'Abd al-'Aziz, is a member of the supreme court.

There are two synagogues: the Large Synagogue, which is very ancient, and the Bet ha-Midrash, founded in 1875, which serves also as a school (250 pupils). Benjamin of Tudela says that in his time the tombs of the prophets Obadiah, Nahum, and Jonah existed at Mosul; and the natives say that beside the tomb of the last-named a bush springs up every year, recalling the "ḳiḳayon" of Jonah.

Thirty hours by horse to the north of Mosul is the village of **Bar Tanura,** inhabited exclusively by Jews, who claim that their ancestors have lived there since the return from Babylon, and who support themselves by manual labor. In 1893 this peaceable community was pillaged by Kurds from the mountains, who killed two Jews and wounded others. The remainder fled to the neighboring villages, and did not dare return to their homes until assured of the protection of the Vali of Mosul, which they secured through a letter from Moses ha-Levi, chief rabbi of Turkey.

In 1884 Siouffi, the French vice-consul at Mosul, sent to the Alliance Israélite Universelle the following statistical table in regard to the Jewish population in the province of Mosul, excepting that at Kerkuk, Koi-Sanjak, Ravenduz, and Sulaimaniye:

Place.	No. of Jews.	Occupations.
Akra	250	Merchants, druggists, goldsmiths, dyers, weavers, farmers.
Barach	20	Merchants, dyers, weavers, farmers.
Bet-Nuri	60	Dyers, druggists, weavers.
Brifke-Suara Spendar	305	Merchants, weavers, farmers.
Charafan	305	Dyers, weavers, farmers.
Choch and Gondoc	107	Merchants, druggists, dyers, farmers.
Dehoc	205	Merchants, weavers, farmers.
Erbil	730	Merchants, money-changers, druggists, goldsmiths, shoemakers, farmers.
Nafkir	365	Dyers, weavers, farmers.
Nervei	40	Merchants, druggists, dyers, weavers.
Rigan and Muzuriye	350	Dyers, weavers, farmers.
Sandur	250	Merchants, weavers, farmers.
Zakho	510	Merchants, druggists, ferrymen.
Zibar and Surdjie	310	Druggists, dyers, weavers, farmers.
Total	3,807	

Bibliography: Dezobry and Bachelet, *Dict. d'Histoire et de Géographie*; Benjamin of Tudela, *Mas'ot Binyamin*; Benjamin II., *Mas'e Yisrael*; Luncz, *Jerusalem*, 1899; M. Franco, *Histoire des Israélites Ottomans*, p. 211; *Bulletin d'Alliance Israélite Universelle*, 1893, 1894.

D. M. Fr.

MOSZKOWSKI, MORITZ: German pianist and composer; born Aug. 23, 1854, at Breslau, where he received his early musical education. After a further course of musical training at Dresden and at the Neue Akademie der Tonkunst at Berlin, he acted for several years as teacher in the last-mentioned institution. He then gave concerts in Berlin, and in 1873 made a successful tour through Germany and visited Russia and France. An accident to his arm compelled him to abandon public performances for several years, during which he produced some of his best compositions. In 1897 Moszkowski removed to Paris. The influence of Chopin is very marked in his works. Some of his pianoforte productions, such as the serenade "Aus Aller Herren Ländern" and the "Spanish Dances," have had great vogue. His opera "Bobadil," first performed at the Royal Opera-House, Berlin, in 1892, was favorably received, the ballet-music being especially pleasing. Among his other productions may be mentioned the symphonic poem "Jeanne d'Arc"; a pianoforte concerto in E major; two orchestral suites; "Phantastischer Zug," for orchestra; a violin concerto; and a number of pianoforte compositions.

S. J. So.

MOTAL, ABRAHAM BEN JACOB OF SALONICA: Turkish rabbi of the seventeenth century; born about 1568; died in 1658. He was a pupil of R. Samuel Ḥayyun, author of the responsa collection "Bene Shemuel," and probably of R. Solomon b. Abraham Kohen (MaHaRSHaK) also. As the director of the yeshibah of the old Lisbon community of Salonica he gathered about him a large number of devoted pupils, many of whom subsequently became well-known rabbis, among them Aaron ben Isaac Lapapa, author of "Bene Aharon."

Motal was the author of many responsa and decisions, which were included in other works, *e.g.*, in the "Bene Shemuel," in the collection of decisions by R. Ḥayyim Shabbethai (part i., Salonica, 1713; part ii., *ib.* 1715; part iii., *ib.* 1718) and the same scholar's responsa (*ib.* 1651), and in "Bene Aharon." Motal wrote also the following independent works: "Sefer Torat ha-Nazir" (Salonica, 1821), novellæ to the treatise Nazir, and on the rules to be observed by a Nazarite; and "Magen Abraham," on the regulations concerning bills of divorce and on the manner of writing masculine and feminine proper names in them (this work is mentioned by Ḥayyim Benveniste in "Keneset ha-Gedolah" to Eben ha-'Ezer, ch. 125, note to "Bet Yosef," No. 25; and ch. 128, note to "Bet Yosef," No. 3).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 45b; Fuenn, *Keneset Yisrael*, p. 38; Michael, *Or ha-Ḥayyim*, No. 130.

W. B. J. Z. L.

MOTAL, BENJAMIN B. ABRAHAM OF CONSTANTINOPLE: Turkish scholar of the first half of the seventeenth century. He is said to have been an exceptional grammarian and to have written certain grammatical works, of which, however, nothing has been preserved. He edited the collection "Tummat Yesharim," containing: (1) "Ohole Tam," responsa and decisions by Jacob Tam ibn Yaḥya; (2) "Derek Tamim," glosses and critical notes to Alfasi's halakot and commentaries; (3) "Siyyuma de-Pisḳa," glosses to responsum 12 of "Ohole Tam"; (4) "Temim De'im," by Abraham b. David; (5) "Ma'amar Kol De'i," by Elijah ha-Levi; and (6) "Kelale Shemuel," by Samuel Sirillo, in addition to notes and emendations to Sifra and Abot de-Rabbi Natan, together with a preface by himself (4 parts, Venice, 1622).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 402; Benjacob, *Oẓar ha-Sefarim*, p. 656, No. 642; Michael, *Or ha-Ḥayyim*, No. 571.

W. B. J. Z. L.

MOTAZILITES; MOTEKALLAMIN. See ARABIC PHILOSOPHY.

MOTH. See INSECTS.

MOTHER (Hebrew, "em"; Aramaic, "imma").—**Biblical Data:** Although the father was considered the head of the family among the Hebrews of old, and the mother therefore occupied an inferior position legally and ritually, yet in the ethical relation involving the reverence due to her from the children she stood on the same plane as the father; disrespect for her entailed the same punishment as disrespect for the father (comp. Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxvii. 16). In the Decalogue it is commanded to honor the mother as well as the father (Ex. xx. 12; Deut. v. 16); and in Lev. xix. 2 the people are enjoined to fear both parents. In the home life and training the mother is of equal importance with the father (Deut. xxi. 18, 19; I Kings xix. 20; Jer. xvi. 7; Prov. xxx. 17). When a particularly tender relation is pictured by the Biblical writers, a mother's love is often employed to symbolize the thought. Thus Isaac's marriage to Rebekah is said to comfort him for the loss of his mother (Gen. xxiv. 67). When Jeremiah describes the grief into which the calamitous events of his time have cast the people, he employs the figure of a mother weeping for her children: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children; she refuseth to be comforted for her children, because they are not" (Jer. xxxi. 14 [R. V. 15]); and when the prophet of the Exile wishes to delineate God as the comforter of His people, he says: "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13). In the Book of Lamentations the acme of destitution is presented by the picture of young children and sucklings swooning in the streets, and saying to their mothers, "Where is corn and wine?" (Lam. ii. 11, 12); and when the Psalmist describes his utter wo, he laments: "As one mourning for his mother I was bowed down with grief" (Ps. xxxv. 14, Hebr.).

The Praise of the Good Woman.

It is, however, in the Book of Proverbs that the high place which the mother occupied in the Hebrew's estimation is specially indicated. Her teachings are constantly enjoined as being of equal weight with those of the father. The first verse after the introduction to the book reads: "Hear, O my son, the instruction of thy father; and neglect not the teaching of thy mother" (Prov. i. 8, Hebr.; comp. *ib.* vi. 20; x. 1; xv. 20; xix. 26; xx. 20; xxiii. 22, 25; xxx. 17). Especial attention may be directed to Prov. xxxi. 1, where the wise words attributed to King Lemuel are said to have been taught him by his mother. The queen mother was a personage of great importance in ancient Israel, as appears from the fact that in the history of the Kings the mother's name receives particular mention in the set phrase "and the name of his mother was . . ." (I Kings xi. 26; xiv. 21, 31; xv. 2, 10; xxii. 42; II Kings viii. 26; xiv. 2; xv. 2, 33; xviii. 2; xxi. 1, 19; xxii. 1; xxiii. 31, 36; xxiv. 8, 18; comp. also I Kings i. 11; ii. 13, 20, 22).

The word "em" has other meanings in the Bible; *e.g.*, "ancestress" (comp. Gen. iii. 20); a "people" (Isa. l. 1; Ezek. xix. 2, 10), the designation of one of the tribes whereof a mixed population was composed; thus Ezekiel (xvi. 3) calls the "mother" of Jerusalem a Hittite.

——**In Apocryphal and Rabbinical Literature:** Ben Sira declares that "he that provoketh his mother is cursed of the Lord" (Sirach [Ecclus.] iii. 16); and reference need only be made to the heroic mother of the seven sons whose martyrdom is described in IV Macc. xv. to indicate the temper of Jewish motherhood in trying days.

The estimation in which the mother was held in Talmudic times among the Jews is clear from the dying injunction of Rabbi Judah ha-Nasi to his sons:

Judah ha-Nasi's Injunction to His Sons.

"Be careful of the honor due your mother; let the lamp be lit in its place, the table be set in its place, the couch be spread in its place" (Ket. 103a); and it was the same rabbi who interpreted so ingenuously the two commands, "Honor thy father and thy mother" (Ex. xx. 12), and "Ye shall fear every man his mother, and his father" (Lev. xix. 2 [A. V. 3]). In the one command the father is mentioned first; in the other, the mother. Said Rabbi Judah: "God knows that a child honors the mother more than the father because she soothes it with gentle words; therefore in the command to honor the parents the father is mentioned first. God knows likewise that the child fears the father more than the mother because he teaches it the Law; therefore in the injunction to fear the parents the mother is mentioned first" (Ḳid. 30b, 31a; comp., however, Bacher, "Ag. Tan." i. 113, note 1, where it is claimed that Rabbi Eliezer ben Hyrcanus should be credited with this explanation, according to Mek., Yitro, 8).

Among the beautiful examples of filial devotion may be mentioned the treatment of his mother by Rabbi Ṭarfon (Yer. Peah 15c; Yer. Ḳid. 61b; Ḳid. 31b). Note also the high praise accorded by the Rabbis to the heathen Dama ben Netina of Ashkelon for his respectful attitude toward his mother under most trying circumstances (Yer. Peah *l.c.*; Yer. Ḳid. *l.c.*; Pesiḳ. R. 23, toward end). In the home life of the Jewish people, notably in the rearing and education of young children, the mother's place and influence have been always supreme (see Abrahams, "Jewish Life in the Middle Ages," pp. 133, 344, 347).

W. B. D. P.

MOṬOṬ, SAMUEL BEN SA'ADIAS IBN: Spanish commentator and translator; lived in the second half of the fourteenth century in Guadalajara, where he probably was born. The spelling of the name, מטוט or מוטוט, is uncertain. Wolf ("Bibl. Hebr." iii. 1113) is uncertain whether to read it "Moṭoṭ" or "Miṭṭoṭ." The first form, though not yet explained, is now usually accepted (see Steinschneider, "Hebr. Bibl." xv. 16).

Samuel is best known for his "Megillat Setarim" (Venice, 1554), a commentary on Abraham ibn Ezra's commentary on the Pentateuch. The work soon became very rare, and was subsequently published in abridged form by Jekuthiel Lazi in "Margaliyyot Ṭobah," a collective edition of commentaries on Ibn Ezra's commentary on the Pentateuch. A better revision than the Venice edition is preserved in some manuscripts (see Schiller-Szinessy, "Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge," Nos. 49, 50; J. Goldenthal, "Die Neuerworbenen Handschriftlichen Hebräischen Werke der K. K. Hofbibliothek zu Wien," vi. 98, Vienna, 1851), Cambridge MS. No. 49, written about 1380, probably in Guadalajara, containing the fullest and in many respects the best revision. In this supercommentary Ibn Moṭoṭ displays a profound knowledge of the Talmud, the Cabala, and philosophy. While in astronomy and astrology he follows Ibn Ezra as his principal authority, he accepts rather Naḥmanides' views in regard to Talmudical and cabalistic problems. He defends Ibn Ezra's commentary against the accusation of having thought and spoken of rabbinical authorities without sufficient respect. Ibn Moṭoṭ himself, however, had a low opinion of Ibn Ezra's orthodoxy and Talmudical knowledge on the whole, for, as he thinks, Ibn Ezra did not go very deeply into mysticism (Schiller-Szinessy, *l.c.* p. 138). He quotes in this work Aristotle and his Arabic commentators, also cabalists, scientists, philosophers, astronomers, and linguists, as Abraham ibn Daud, Maimonides, Joseph Ḳimḥi, Naḥmanides, Isaac Israeli, and Joseph ibn Waḳar. It is also a very rich source of information with regard to Abraham ibn Ezra's numerous works, to which it contains many references.

His Works.

Ibn Moṭoṭ wrote also: (1) a cabalistic commentary on the whole Pentateuch, although only the portion on Exodus has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 286; Goldenthal, *l.c.* p. 7); (2) "Sefer Tehillot Adonai" (Neubauer, *l.c.* No. 1648; Benjacob, "Oẓar ha-Sefarim," pp. 62–112), a cabalistic commentary on the daily prayers and the Haggadah, a portion being printed as a supplement to Menahem Recanati's "Perush ha-Tefillot" (Constantinople, 1543–44); (3) "Meshobeb Netibot" (after Isa. lviii. 22), a cabalistic commentary on the "Sefer Yeẓirah," written in 1370 at Guadalajara, and of which many manuscripts exist (see Neubauer, *l.c.* Nos. 1594, 2, and 1647, 5; Paris MSS. Nos. 769, 124, 9, and 842, 2; Steinschneider, "Cat. Bodl." col. 2456; *idem*, "Hebr. Bibl." vii. 113, xv. 16). The last-mentioned commentary is divided into three parts, each of which contains six chapters. The first part, which is the introduction, deals with numbers, mankind, intelligence, etc. The second part contains the commentary proper; and the third part consists of various theses on subjects dealt with in the "Sefer Yeẓirah." As a whole, according to Steinschneider, the book represents a mixture of philosophy, astronomy, and Cabala which is characteristic of the age in which the author lived. The first four chapters of this commentary, containing a Hebrew translation, from the Arabic, of "Al-Ḥada'iḳ" by Baṭalyusi, have been published, together with Ibn Tibbon's translation of the same work, by D. Kaufmann in "Die Spuren des Al-Batlajusis in der Jüdischen Religionsphilosophie," pp. 17 *et seq.*, Budapest, 1880. A commentary on Baḥya ben Asher's commentary on the Pentateuch, a fragment of which is preserved in Neubauer (*l.c.* No. 1647, 1) and in Goldenthal (*l.c.*), is attributed to Ibn Moṭoṭ; but it is not certain that he is its author.

In 1392 Ibn Moṭoṭ translated Abraham ibn Daud's "Al-'Aḳidah Al-Rafi'ah" into Hebrew under the title "Emunah Nissa'ah" for Isaac ben Sheshet, rabbi of Barcelona, later of Algiers. The only manuscript of this translation (Mantua MS. No. 81) was first referred to by Luzzatto ("Orient, Lit." xii. 506). Ibn Moṭoṭ's translation, however, was soon replaced by that of Solomon Ibn Labi, made at the end of the fourteenth century in Aragon, and known and printed under the title "Emunah Ramah," ed. S. Weil, Frankfort-on-the-Main, 1852. Ibn Moṭoṭ's translation, although on the whole less correct, may still be used, according to Steinschneider, for correcting some of the errors of Ibn Labi's translation. As a translator Ibn Moṭoṭ displays an elegant style, and likes to choose such Hebrew words as by their sounds correspond with the Arabic.

Bibliography: In addition to the references given in the article, Steinschneider, *Cat. Bodl.* cols. 2455 *et seq.*; idem, *Hebr. Uebers.* pp. 287, 370, 449; idem, *Jewish Literature*, p. 115.

E. C. M. Sc.

MOṬOṬ, SIMEON BEN MOSES BEN SIMEON: Jewish mathematician of the fifteenth century; probably lived in Lombardy. No Jewish author mentions him, nor is anything known of his life. That he lived in the middle of the fifteenth century has been concluded from the fact that, according to De Rossi Parma MS. No. 205, 3, end, he dedicates his treatise on algebra to his two friends Judah ben Joseph ben Abigdor and Mordecai ben Abraham Finzi, who (the latter as rabbi and mathematician) flourished in Mantua from about 1445 to 1473 (see Steinschneider, "Zur Gesch. der Uebersetzungen aus dem Indischen ins Arabische," etc., in "Z. D. M. G." xxv. 405). As regards the correct reading of the name מטוט, or מוטוט (as, for instance, Munich MS. No. 36, 23 has it), one is confronted with the same uncertainty as in the name of the commentator and translator Samuel ben Sa'adias ibn Moṭoṭ. Steinschneider suggests that מטוט or טוט may be the name of a place ("Hebr. Bibl." xv. 16; see also H. Schapira, "Mishnat ha-Middot," in "Zeitschrift für Mathematik und Physik," Supplement, p. 9, Leipsic, 1880).

Two small works by Moṭoṭ have been preserved. One is a treatise on algebra, entitled "Sefer ha-Alzibra," or "Kelale me-Ḥeshbon ha-Aljibra" (De Rossi Parma MS. No. 205, 3; other manuscripts are mentioned in Steinschneider, "Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin," ii. 57, No. 79, 14; Biscioni, "Bibliothecæ Ebraicæ Græcæ Florentinæ Catalogus," ii. 525, No. 46; comp. in addition Benjacob, "Oẓar ha-Sefarim," p. 36, No. 686). In the dedication mentioned above, Moṭoṭ claims to have studied several mathematical works written by Christians and to have found among them one containing theorems without demonstrations. This book he chose as his basic work and translated it, supplying the demonstrations from other mathematical sources, and adding some theorems of his own. The title of this original work is not known.

The other of Moṭoṭ's works, entitled "Bi'ur ha-Rabbi Shim'on Moṭoṭ [מוטוט] 'al Yeẓirat Shene Ḳawwim Shelo Nifgashu," deals with the problem of the asymptotes (Steinschneider, "Cat. Munich," No. 36, 23; Krafft, "Die Handschriftlichen Hebr. Werke der K. K. Hofbibliothek zu Wien," p. 89, No. lxxv.; Goldenthal, "Die Neuerworbenen Handschriftlichen Hebräischen Werke der K. K. Hofbibliothek zu Wien," p. 79). This work consists of two parts, the first being an introduction to the real solution of the problem. The lack of mathematical technical terms in Hebrew, which Moṭoṭ, however, failed to supply, sometimes renders the discussion difficult and verbose; but this does not detract from the clear style and uniformity of the work, which are indeed remarkable.

According to G. Sacerdote, the problem of the asymptotes was suggested to Moṭoṭ by reading Maimonides' "Moreh Nebukim," where (French ed. by Munk, i. 73; p. 410, French) the hyperbolic curve and the asymptote are spoken of. Whether Moṭoṭ knew of Efodi's commentary on this passage, which deals with the same problem, is uncertain, and at any rate improbable; for Moṭoṭ's solution is evidently original. About one hundred years later Moses Provençal, the mathematician and rabbi of Mantua, again took up this problem and discussed it in Moṭoṭ's manner, not claiming any originality for himself, but nevertheless failing to give Moṭoṭ's work as his source (Provençal's short treatise on the subject is contained in "Moreh Nebukim," ed. Sabbionetta, 1553, and was translated into Latin by Baroccius in 1586; see Steinschneider, "Hebr. Uebers," p. 426).

Moṭoṭ, although he exerted scarcely any influence on the development of the science of mathematics at large, deserves all credit for having invented the pure equations of the third and fourth degrees and the derived equations of the second degree, and for having solved the difficult problem of the asymptotes. His two works have been translated into French and fully discussed by Gustav Sacerdote ("Le Livre de l'Algèbre et le Problème des Asymptotes de Simon Motot," in "R. E. J." xxvii. 91 *et seq.*, xxviii. 228 *et seq.*, xxix. 111 *et seq.*, from which source the data for the present article have been taken).

Bibliography; Steinschneider, *Die Jüdischen Mathematiker*, in *Bibliotheca Mathematica*, ed. G. Eneström, 1901, p. 59.

E. C. M. Sc.

MOTTA, EMANUEL DE LA: Early settler in South Carolina; born in the Spanish West Indies Jan. 5, 1761; died May 15, 1821. His family is said to have fled to the New World to escape Spanish persecution. Emanuel was educated at Charleston, S. C., and soon became one of its best-known citizens. His name is prominently connected with freemasonry in the South. He is supposed to have served in the Revolutionary war and in the War of 1812. After the Revolution he lived at Savannah, Ga., where he helped to reestablish the "old congregation" in 1786. In 1790 he was one of the incorporators of the Congregation Mickva Israel, for which he officiated as ḥazzan gratuitously for many years.

Bibliography: A. E. Frankland, in *American Jews' Annual*, 1888, p. 124; C. P. Daly, *Settlement of the Jews in North America*, p. 72, New York, 1893; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, ib. 1895; Mordecai Sheftall, in *Occident*, i. 487.

A. L. Hü.

MOTTA, JACOB DE LA: American physician; son of Emanuel de la Motta; born about 1789; died at Charleston, S. C., Feb. 13, 1845. He studied medicine, and was made a member of the South Carolina Medical Society in 1810. He became surgeon in the United States army and served in that capacity during the War of 1812. After the war Motta went to Charleston, and some years later to Savannah, Ga.; in the latter city he was chiefly instrumental in erecting a synagogue, in which he acted gratuitously as preacher for several years. Subsequently he returned to Charleston, where he became one of its leading physicians, and where he took an active part in communal affairs.

In 1816, in New York, he delivered the eulogy on Gershom Mendes Seixas, and in 1820 delivered a discourse at the consecration of the synagogue of the Mickva Israel congregation at Savannah; this discourse attracted the attention of Jefferson and Madison, both of whom wrote appreciative letters to its author. When Harrison became president (1841) he appointed Motta receiver-general for his district, an office which he filled with great credit.

BIBLIOGRAPHY: A. E. Frankland, in *American Jews' Annual*, 1888, p. 124; *The Occident*, iii. 59, Philadelphia, 1845; *Publications Am. Jew. Hist. Soc.* iii. 134; Cyrus Adler, in *Menorah*, vii. 193; Markens, *The Hebrews in America*, p. 52, New York, 1888.

A. L. HÜ.

MOUNTAIN JEWS. See CAUCASUS.

MOURNERS OF ZION. See ABELE ZION.

MOURNING (אבל, אבלות): Manifestation of sorrow and grief over the loss, by death or otherwise, of a relative, a friend, an honored leader or prophet, or over a national calamity.—**Biblical Data:** It is recorded that Abraham mourned for Sarah (his wife) and wept for her (Gen. xxiii. 2). Jacob mourned "many days" for the supposed death of Joseph. David lamented for Absalom, in spite of the latter's ill conduct. The mourning for an only son was profound (Amos viii. 10). The days of mourning for parents were generally observed (Gen. xxvii. 41). Joseph mourned seven days for his father (*ib.* l. 10), while the mourning of the captive Gentile woman lasted thirty days (Deut. xxi. 13), showing that the Gentile period of mourning for a parent exceeded that of the Hebrews.

Mourning Period.

The death of a person who had been esteemed and honored in life was publicly lamented by the people as a tribute of respect. Jacob was thus honored in Egypt when he died; the Egyptians organized an elaborate public funeral, and their mourning for him lasted seventy days (Gen. l. 3). Among the Hebrews a public mourning never exceeded thirty days, even in the case of their greatest prophet, Moses (Deut. xxxiv. 8).

The mourning for a national defeat or other public calamity was confined to the day the news of the misfortune was received. For an exceptionally great and epoch-marking calamity, as the destruction of the Temple on the 9th of Ab, every anniversary of the event was observed as a day of mourning.

The manner of mourning differed according to the degree of the loss and distress connected with it. The Gentile captive mourned for her parents by remaining within the house, weeping, cutting off her hair, and paring her nails, abundant hair and long nails being considered marks of feminine beauty; whereas among men, during mourning, the hair and nails were allowed to grow. Mourning was also marked by throwing dust on the head (Josh. vii. 6), by wearing sackcloth, sitting in ashes, lacerating the flesh, and tearing out the hair of the head and face (Jer. xvi. 6). Such self-mutilation, however, was forbidden by Moses (Lev. xxi. 5; Deut. xiv. 1). Other forms of mourning are indicated in Ezek. xxiv. 17, as (1) crying, (2) removing the head-dress, (3) removing the shoes, (4) covering the lips as a guard of silence, (5) eating "the bread of mourners" (Hos. ix. 4).

To express his sorrow for the death of Saul and Jonathan and the defeat of Israel, David rent his clothes, wept, and fasted all day (II Sam. i. 11, 12). David's lament on that occasion is one of the gems of Hebrew poetry. Seven days' mourning for the dead appears to have been usual among the Jews (comp. Ecclus. [Sirach] xxii. 12).

——**In Rabbinical Literature:** According to the Talmud, the seven days of mourning were observed even before the Flood. The seven days of grace granted to the wicked generation of the Flood (Gen. vii. 4) were to allow the period of mourning for Methuselah to expire (Sanh. 108b; Gen. R. xxxii. 10). An inference is drawn from the verse in Amos (viii. 10), "I will turn your feasts into mourning"—the principal feasts, like those of Passover and Sukkot, continue seven days; so also do the mourning days (M. Ḳ. 20a). Another reason for the number seven is that it is a tenth of man's allotted span of threescore and ten ("Sefat Emet," xix., quoted in Levensohn, "Meḳore Minhagim," § 97).

The mourning proper, according to the Talmud, is divided into four periods. The first three days are given to weeping and lamentation; the deceased is eulogized up to the seventh day, the mourner keeping within the house; the somber garb of mourning is worn up to the thirtieth day, and personal adornment is neglected; in the case of mourning for a parent, the pursuit of amusement and entertainment is abandoned up to the end of the year.

Mourning is represented as a sword raised over the mourner's shoulders during the first three days; it approaches him from the corner of the room up to the end of seven days; it passes him on the street up to the end of thirty days; it is likely to strike any one of the family during the whole year (M. Ḳ. 27b; Yer. M. Ḳ. iii. 7; comp. Shulḥan 'Aruk, Yoreh De'ah, 394, 4).

Excessive mourning is discouraged, as it would imply that "the mourner is possessed of more pity than the Almighty." "One who persists in mourning overmuch for his dead will mourn for another death" (M. Ḳ. 27b). The prolongation of mourning to twelve months probably originated with the instruction given by Judah ha-Nasi I., that his disciples should close the yeshibah and observe full mourning for thirty days; that to the end of twelve months the yeshibah should be closed during one-half of the day and that the other half should be devoted to eulogies of the dead nasi (Ket. 103b). There is also an allusion in the Zohar to the belief that while the soul of a righteous person clings to his body for the first thirty days before entering heaven, the soul of an ordinary person clings to the body for twelve months (Zohar, Wayaḳhel, pp. 398, 419, ed. Wilna, 1882). The full year of mourning is now observed only for parents.

Limitations to Grief.

The mourning garments worn by a widow (Gen. xxxviii. 14) were probably black (comp. II Sam. xiv. 2). R. Yannai contrasted the black garment of a mourner with the white garment of a bridegroom (Shab. 114a). Naḥmanides quotes R. Isaac ibn Ghayyat on the custom of wearing black ("Torat ha-Adam," p. 27d, ed. Venice, 1595). Asheri says "one may mourn for his father-in-law by wearing black for twelve months; one may mourn so for a mere friend, as did David for Abner" ("Rabbenu Asher," Rule 27, No. 9). In Russia, Poland, and Galicia the Jews discarded black for mourning in order to avoid seeming to ape the Christian custom. The only outward sign of mourning observed there is the "keri'ah" (rent) in the garment (there are numerous references in the Bible to rending the garments as a sign of grief). The rent must be at least a handbreadth (4 inches) long, and it is usually made in the lapel of the coat. In case of a parent's death the mourner must rend all the clothes worn by him during the mourning period. In ancient times it was customary to mourn for a parent, a principal teacher, or a nasi by exposing both shoulders through the upper garments; for a ḥakam (chief rabbi) the right shoulder was exposed, for the ab bet din the left shoulder. This custom had already become obsolete in the Middle Ages.

Mourning Habit and "Keri'ah."

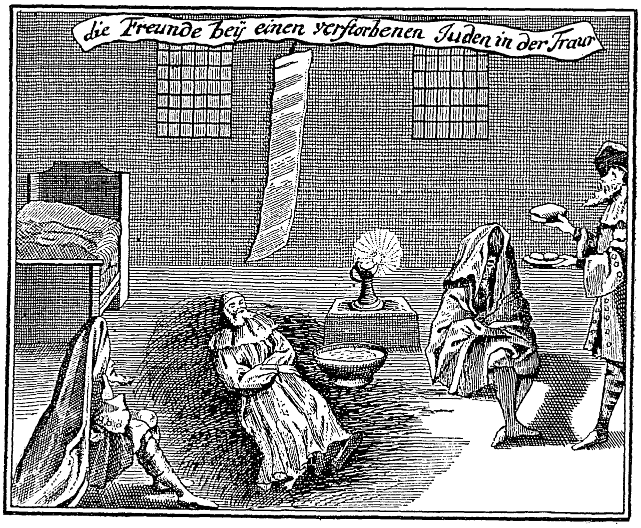
die Freunde beÿ einen verſtorbenen Juden in der Traur

Friends Giving Mourners Bread of Affliction.

(From Kirchner, "Jüdisches Ceremoniel," 1726.)

Full mourning is limited to the following occasions: the death of a (1) father, (2) mother, (3) son, (4) daughter, (5) brother, (6) sister, (7) wife or husband (comp. Lev. xxi. 2, 3). The Rabbis included a half-brother and half-sister. Mourning need not be observed for a child that has lived less than thirty days. The ceremonies observed in mourning for a kinsman are as follows: The time between death and the burial is called "aninut" (= "deep grief"), during which the mourner must not eat in the same house with the dead, and, except on Sabbath or on a holy day, must not eat in company, nor eat meat, nor drink wine. On returning from the burial "Shib'ah" commences—the seven days during which the mourner is confined to the house, in which he sits on the floor or on a low bench, devoting his time to reading the Book of Job. He is excused from rising when an elder, or even a nasi, passes. The lamentation while sitting may have been derived from Neh. i. 4.

Ceremonies.

The first meal after the funeral is prepared by a neighbor; it is called "se'udat habra'ah" (= "meal of consolation"). It usually consists of bread with eggs or lentils (B. B. 16a), the latter being a symbol of death. The mourner occupies the front seat in the room when the consolers come to visit him, as indicated in Job xxix. 25, the Talmudic interpretation of which is "as one comforted by mourners" (Ket. 69b). "Silence is the price of consolation in a house of mourning" (Ber. 6b). Aaron "held his peace" when apprised of the death of his sons Nadab and Abihu (Lev. x. 3). Hence the conversation is limited to praises of the deceased. The mourner, however, speaks first, and it is provided that he pronounce the benediction, "Praised be the Almighty, the righteous Judge." The visitors must not make observations reflecting on Providence, as, for instance, "What can you do?" On leaving, the visitors say, "May the Almighty comfort you among all mourners for Zion and Jerusalem."

The things prohibited to mourners during Shib'ah are: (1) manual labor or business transactions; (2) bathing or anointing the body; (3) wearing shoes or sandals; (4) reading the Torah or studying (the reading of the Book of Job or the Lamentations excepted); (5) cohabitation; (6) lying on the bed when it is in its usual horizontal position (hence it was necessary to take down the canopy and fold up the lower supports so that one end of the bed might touch the ground); (7) washing and preparing garments; (8) cutting the hair. The last two prohibitions are in force up to the end of thirty days, while music and all forms of recreation are usually excluded for the whole year, especially when the mourning is for a parent. Marrying is prohibited during the first thirty days; in the case of mourning for husband or wife this prohibition extends to a year. The prohibition against working during Shib'ah is modified where the mourner is dependent on his daily earnings; in such a case he may resume his work in private after three days.

Mourners' Ordinance.

Many exceptions to these regulations are enumerated in Yoreh De'ah, 380–383. The Sabbath excludes public mourning, but is counted in the Shib'ah. A holy day suspends the Shib'ah when the latter has begun at least one hour before the holy day; otherwise the Shib'ah is postponed until after the holy day. The holy days also deduct seven days from the thirty days of mourning ("Sheloshim"), and where the Shib'ah expires immediately before the holy days begin, the thirty days of mourning are entirely suspended. The Feast of Tabernacles causes fourteen days to be deducted from the thirty days, if the Shib'ah begins at least one hour before the holy days. See Burial; Funeral Rites; Jahrzeit; Ḳaddish.

Bibliography: Maimonides, *Yad, Ebel*; *Shulḥan 'Aruk, Yoreh De'ah*, 340-403; *Shibbole ha-Leḳeṭ, Semaḥot*, §§ 1-53 (ed. Buber, pp. 337-368, Wilna, 1886); Levensohn, *Zerubbabel*, iv. 50; Geiger, *Wiss. Zeit. Jüd. Theol.* iii. 214-233; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 193; Benzinger, *Arch.* p. 163; Eisenstein, *Mourners' Almanac*, New York, 1900; Morris Jastrow, Jr., in *Journal of the American Oriental Society*, No. 20, pp. 133-150.

A. J. D. E.

MOUSE (Hebr. "'akbar"): An animal enumerated among the unclean "creeping things" in Lev. xi. 29. In I Sam. vi., where the reference is to the mice sent as a plague upon the Philistines to ravage their fields, "'akbar" may denote specifically the field-mouse, while elsewhere the term probably includes the whole family of small rodents, as the rat, marmot, jerboa, etc. In Isa. lxvi. 17 eating the mouse is placed in the same category with eating swine's flesh. For the legendary action of mice in the destruction of Sennacherib's army see Herodotus, ii. 141.

In the Talmud the term "'akbar" apparently includes also the rat (comp. B. M. 97a, where the case is mentioned of a cat being killed by 'akbarim). A distinction is made between house-, field-, and water-mice (Ḥul. 126b, 127a, and parallels), as also between black, gray, and white ones (Pes. 10b). The mouse is an object of disgust (Suk. 36b). It is of malicious nature, since it causes destruction (to cloth and wood) without any profit to itself (Hor. 13a). Even a human corpse is not safe from it (Shab. 151b and parallels). Hence its many enemies, *e.g.*, the cat, the fox, the hedgehog, the weasel, and man (B. Ḳ. 80a). But no mouse robs another one (Pes. 10b). Eating of anything which a mouse has gnawed weakens the memory; hence the cat, which eats the mice themselves, does not recognize its master (Hor. 13a). Mice often carry away bright objects, as coins, rings, etc.; and a miser who buries his money is called a "mouse lying upon its denarii" (Sanh. 29b). Another proverb which is cited in connection with the mouse is: "Not the mouse is the thief, but the hole" (*i.e.*, the receiver of stolen goods; 'Er. 30a).

Bibliography: Tristram, *Nat. Hist.* p. 122; Lewysohn, *Z. T.* pp. 105, 269.

S. S. I. M. C.

MOVABLE PROPERTY. See Property.

MSTISLAVL: District town in the government of Moghilef, Russia. A Jewish community existed here in the sixteenth century. There is reason to believe that the community was poor; for the synagogal decorations, consisting of a silver crown and two engraved tablets with silver bells, were pawned with a Christian (1639). In 1897 the Mstislavl Jews numbered about 5,600 in a total population of 8,467. They included 950 artisans and 112 day-laborers. The Jewish children are given instruction in the Talmud Torah; and 75 attend the city school. There are organizations in Mstislavl for the visitation of the sick and for affording pecuniary assistance to the needy.

Bibliography: *Regesty*, i., No. 827, St. Petersburg, 1899.

H. R. S. J.

MU'ATI (מועטי) MOSES BEN JUDAH: Rabbi in Constantinople in the middle of the seventeenth century. He wrote "Yashir Mosheh" (Leghorn, 1655; Amsterdam, 1735), a commentary on Isaac ben Reuben Albargeloni's "Azharot" (comp. Jew. Encyc. ii. 371b, *s.v.* Azharot), and a halakic responsum which is preserved in Simon ben Ẓemaḥ Duran's Responsa (part iv., 2d series, No. 34, Amsterdam, 1738).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 136, ii. 6, *s.v. Azharot*; Benjacob, *Oẓar ha-Sefarim*, p. 33; Steinschneider, *Cat. Bodl.* cols. 1149, 1947.

E. C. M. Sc.

MUDAWWAR, ABU AL-BAYAN IBN AL- (surnamed **al-Sadid**): Karaite court physician to the last Egyptian Fatimite califs and later to Saladin, who pensioned him when he was sixty-three years old; born 1101; died at Cairo 1184. During the twenty years of his retirement his house was crowded with pupils; but he refused to see patients at their homes unless they were his friends. One day he was sent for by the emir Ibn Munḳidh, who, on his arrival from Yemen, had fallen sick; but he refused to go until requested to do so by Al-Ḳaḍi al-Faḍil, the private secretary of Saladin.

According to Ibn Abi Uṣaibi'a, Ibn al-Mudawwar left works on medical subjects, but they are no longer extant.

Bibliography: Ibn Abi Uṣaibi'a, *Kitab 'Uyun al-Anba fi Tabaḳat al-Aṭibba*, ed. Aug. Müller, ii. 115, Königsberg, 1884; Carmoly, in *Revue Orientale*, i. 404.

K. M. Sel.

MUDAWWAR, ELIAS IBN AL-: Arabic poet and physician; lived at Ronda, probably in the first half of the twelfth century (the year 1184 which Jacobs gives in his "Sources," p. 179, as the date of death, refers to another physician of the same name). He was especially known by the Arab historians as a poet; and Al-Makkari relates the following anecdote of him: There was at Ronda another Jewish physician with whom Elias used to quarrel, as is generally the case between members of the same profession. One day Elias, having become master of a secret concerning his rival, which if made public might ruin him, sent him in Arabic the following distich: "Do not blame me; for no friendship can exist between two members of the same profession. Look at the two moons [that is to say, the sun and moon]: is there any light when a collision occurs between them?"

Bibliography: Al-Makkari, *History of the Mohammedan Dynasties of Spain* (English transl. by Gayangos), i. 160, London, 1840; Hammer-Purgstall, *Literaturgesch. der Araber*, vi. 482; Steinschneider, *Jewish Literature*, p. 170.

E. C. M. Sel.

MUGNON, DAVID: Spanish scholar and author; died at Venice in 1629. He wrote a work in Spanish entitled "Tratado de la Oracion y Meditacion y Conocimento Proprio y del Dio" (Venice, 1654), a treatise on prayer and on the knowledge of oneself and of God.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 505b; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 75.

E. C. M. Sel.

MÜHLFELD, LUCIEN: French novelist and dramatic critic; born at Paris Aug. 4, 1870; died there Dec. 1, 1902. After completing his studies at the Lycée Condorcet he entered the University of Paris, where he took the licentiate degrees in literature and law. He then engaged in literary work as a contributor to various periodicals. He became successively dramatic critic for the "Revue d'Art Dramatique," the "Revue Blanche," and the "Echo de Paris." From 1890 to 1895 he was assistant librarian at the University of Paris; but he gave up that position to devote himself entirely to literature. He was the author of "Le Mauvais Desir" (1890), "La Carrière d'André Tourette" (1900), and "L'Associée" (1902)—all three novels dealing with Parisian life. His two critical works, "La Fin d'une Art" (1890) and "Le Mondę où l'on Imprime" (1897), never became popular. He wrote also (with M. Pierre Veber) a one-act play entitled "Dix Ans Après" (produced at the Odéon in 1897).

s. E. A.

MÜHLHAUSEN, YOM-ṬOB LIPMANN. See Lipmann-Mülhausen, Yom-Ṭob ben Solomon.

MUHR, ABRAHAM: German philanthropist; born at Berlin April 7, 1781; died at Breslau June 12, 1847. In addition to a thorough course in Hebrew literature, he received a substantial secular education. In 1806 he went to Plesse, Prussian Silesia, as a teacher in the family of F. Skutsch, whose office he afterward entered as a bookkeeper, subsequently establishing a business of his own. Prospering, he took an increasing interest in all that concerned his coreligionists. He strove energetically to secure the emancipation of the Jews in Germany, and with that object in view contributed many articles to the periodical press. The respect in which he was held by the authorities secured the success of many of his efforts to improve the condition of his brethren and to obtain for them a greater measure of consideration. To him is due the credit for having obtained for Jews the right to trade as apothecaries. He went to Berlin when the Landtag of 1847 gave evidence of a disposition to concede the emancipation of the Jews, and personally influenced a large number of the deputies. He did not live, however, to witness the outcome of the session. The esteem in which he was held by the citizens of Plesse is indicated by the fact that he was for many years president of the city council. Shortly before his death he was elected "Stadtrath" by an almost unanimous vote.

Bibliography: *Jahrbuch für Israeliten*, Breslau, 1847.

s. M. Co.

MUHR, JULIUS: German genre painter; born at Plesse, Silesia, June 21, 1819; died at Munich in 1865. He studied first at the Academy of Berlin, and afterward (1838) entered the Munich Academy of Arts, where Cornelius became his instructor. From 1847 to 1852 he worked with Kaulbach on the wall-paintings in the vestibule of the Neues Museum in Berlin. Muhr went to Rome in 1853, where he painted a "Mass in the Sistine Chapel" for Bishop Lichnowsky. Thereafter, until 1858, when he settled in Munich, he spent every winter in Rome. Of his paintings the following may be mentioned: "A Siesta of Monks"; "A Monk Playing"; "A Gipsy Family"; "A Struggle with Gipsies"; "Job's Friends"; and "Pifferari."

Bibliography: Bryan, *Dictionary of Painters and Engravers*, London, 1904.

s. F. C.

MUHR, SIMON: American merchant, manufacturer, and philanthropist; eldest son of Henry Muhr; born at Hürben, Bavaria, April 19, 1845; died in Philadelphia Feb. 9, 1895. Muhr was vice-president of the Jewish Hospital, director of the Foster Home, and was identified with other charities in Philadelphia. He was active in aiding Russian immigrants and in assisting their infant colony at Alliance, N. J. In 1891 he represented Pennsylvania as a member of the Chicago World's Fair Commission. He left a large portion of his estate to Jewish and other charities, including the sum of about $100,000 to the city of Philadelphia as a perpetual foundation for scholarships to enable the best-fitted graduates of the high schools to pursue advanced studies. There are eight Simon Muhr scholarship students, four male and four female, each of whom receives $400 per annum for four years. While the majority of these attend universities, artistic studies are not excluded.

A. M. Su.

MÜHSAM, SAMUEL: Austrian rabbi; born at Landsberg, Prussian Silesia, May 22, 1831. He received his education at the gymnasium at Oppeln and the universities of Breslau and Vienna (Ph.D., Leipsic, 1864). The following year he became rabbi at Postelberg, Bohemia, where he remained till 1870, when he went in a similar capacity to Znaim, Moravia, becoming also teacher of French at the Realschule. In 1872 he was called to Bisenz, Moravia; and since 1877 he has occupied the rabbinate of Graz, Styria.

Mühsam is the author of: "Juden und Judenthum bei Altrömischen Schriftstellern," Prague, 1864; "Ueber Essen und Trinken der Alten Hebräer," Vienna, 1866; "Ueber die Magie bei den Alten," Prague, 1867; and "Das Feuer in Bibel und Talmud," Vienna, 1869.

s. F. T. H.

MUḲADDASI, ABU AL-FARAJ HARUN BEN AL-FARAJ AL-. See Aaron of Jerusalem.

MULBERRY: The berry-like fruit of the black or common mulberry (*Morus nigra*). It is not mentioned in the Hebrew Old Testament, although in II Sam. v. 23–24 "beka'im" is erroneously explained as "mulberry-trees" by the Rabbis and some commentators (Luther and others; Löw, "Aramäische Pflanzennamen," pp. 71, 209, 236). But the "blood" of the mulberry, its blood-red juice, is mentioned in I Macc. vi. 34. This of course does not prove that the tree was not cultivated much earlier in Palestine. Its name in post-Biblical Hebrew is "tut" (Ma'as. i. 2), which has been preserved in the modern Arabic "tut shami." The tree is cultivated on account of its black, juicy berry, which greatly resembles the blackberry and is very refreshing. The juice is made into a popular wine (comp. Post, "Flora of Western Palestine," p. 729; Anderlind, in "Z. D. P. V." xi. 81 *et seq.*). The white mulberry (*Morus alba*) was introduced into Palestine long after the commencement of the common era.

E. G. H. I. Be.

MULDER, SAMUEL ISRAEL (formerly **Scherjver**): Dutch educationist; born at Amsterdam June 20, 1792; died there Dec. 29, 1862. He was educated by his father and by David Friedrichsfeld, and then studied with his brother-in-law H. A. Wagenaar. His friends were Lehmans, Somerhausen, and Ullman, all of them members of the circle Tongeleth, who applied themselves to the study of the Hebrew language. Mulder composed at this time a Hebrew romance, "Beruria," and a psalm (see Delitzsch, "Zur Geschichte der Jüdischen Poesie," Leipsic, 1836).

Mulder was also a member of "Tot Nut en Beschaving," in the works of which many of his essays appeared. In 1812 Mulder became a Sabbath-school teacher; in 1817, a sworn translator at the tribunal; in 1835, inspector of religious schools; and in 1849, secretary of the Amsterdam congregation. From 1826 Mulder was regent (director) of the theological seminary Sa'adat Baḥurim, which was reformed by him and which became in 1836 an institution subsidized by the state. Mulder was nominated its regent-secretary for life.

Mulder's reputation is chiefly due to his translation of the Bible, especially of the Pentateuch, Psalms, and Proverbs, which appeared in 1824 and has often been reprinted; it was the first translation into Dutch from the Hebrew. In collaboration with Lehmans he published (1825–31) the dictionary entitled "Nederlandsch-Hebreeuwsch Handwoordenboek" (2 vols.). In 1843 he began his "Bijbel voor de Israelietische Jeugd," which he finished in 1854 (17 vols.; translated into English by Perez of Philadelphia). Besides he published many books on the study of Hebrew, *e.g.*: "Chronologisch Handboekje," 1836; "Rudimenta" (a revision of Lehman), 1840; "Aardrijkskunde van het Heilig. Land," 1840; "Leesboekje," 1846; "Moreh Derek," 1861. Most of his essays and contributions to periodicals he collected in his "Verspreide Lettervruchten," 1844.

In 1843 the University of Giessen conferred upon Mulder the degree of Ph.D., and in 1860 he was decorated with the Order of the Netherlands Lion.

Bibliography: *Recensent der Recensenten*, 1826, No. 5; J. J. Belinfante, in *Nederlandsche Spectator*, 1863, Nos. 7, 8; E. B. Asscher, *Levenschets van S. I. Mulder*, Amsterdam, 1863; Koenen, *Geschiedenis*, p. 396; *Jaarboeken*, 1835, iv. 3–8; 1836, p. 353; *Jaarboekje*, 1863.

S. E. Sl.

MULE: A hybrid between the ass and horse. The Hebrew term is "pered"; feminine, "pirdah." (For "rekesh," which some render by "mule," see Horse.) "Yemim" (Gen. xxxvi. 24), which Targ. Yer., Arabic version, and Greek Venetus translate by "mules," is generally admitted to mean "hot springs"; so Vulgate, "aquæ calidæ." The mule is first mentioned in the time of David. It was used as a riding-animal for kings (I Kings i. 33, 38, 44), for the royal household at large (II Sam. xiii. 29), and in war (II Sam. xviii. 9; comp. Isa. lxvi. 20; Zech. xiv. 15). It formed part of the royal stud (I Kings xviii. 5); and among the tribute paid to Solomon by subject tribes were included mules (*ib.* x. 25). The mule is also referred to as a beast of burden (II Kings v. 17; comp. Josephus, "Vita," § 26). Togarmah (Armenia) was the staple market for mules (Ezek. xxvii. 14). The Jews were prevented from breeding the mule themselves by the prohibition of Lev. xix. 19 (comp. Philo, ii. 307). Still it was a favorite animal with them, as it still is in the East, on account of its sure-footedness, hardiness, and endurance; and among the stock brought on the return from Babylon are mentioned 245 mules (Ezra ii. 66; comp. Josephus, *l.c.*).

Besides the Biblical names (Ḥul. 79a) there occur in the Talmud the terms "mula" (comp. Latin "mula"; Shab. 52a) and "kudanta" (*ib.* 110b); for "yemim" see Ḥul. 7b (comp. Gen. R. xcii. 2). A distinction is made between the issue of a stallion and a she-ass and that of an ass and a mare; the former has a thicker voice, longer ears, and a shorter tail (Ḥul. 79a). The mule was one of the last things created (Pes. 54a). The she-mule, having no womb, can not propagate (Bek. 8b; Shab. 67a); a barren spouse is therefore called "kudna 'aḳarah" (B. B. 91a). The mule is less hardy than the ass, and ages early ('Er. 56a); still it is a favorite beast of burden (Pes. 119a). The bite of a white she-mule was considered dangerous (Ḥul. 7b), while its excrements were used for medicinal purposes (Shab. 110b). The mule may be yoked neither with the horse nor with the ass (Kil. i. 6).

Bibliography: Tristram, *Nat. Hist.* p. 124; Lewysohn, *Z. T.* p. 144.

E. G. H.-S. S. I. M. C.

MÜLHAUSEN: City in Alsace. Its Jewish community is of comparatively recent foundation. In 1784 there were no Jews in Mülhausen, and only since 1798, when the city was incorporated into France, have Jews been tolerated there. In 1830 the congregation, comprising seventy-six families, elected its first rabbi, Moses David Bernheim, who died in 1832 and was the first to be buried in the cemetery which the community had just acquired. In 1849 the community, which had then considerably increased, built a new temple with a seating capacity of 400.

In 1892 an organ was erected, which is played on Saturdays and feast-days, but not on Yom Kippur. In 1873 all the dead in the old cemetery were transferred to a new one outside of the city. The community of Mülhausen possesses an infirmary, founded in 1867, in which the aged of both sexes from Upper Alsace are cared for, mostly gratuitously; the annual expenses amount to 20,000 francs, the city of Mülhausen contributing annually about 5,000 francs. The ground on which the infirmary is built was donated by the father of Capt. Alfred Dreyfus. At present (1904) the institution shelters 27 aged persons: 15 women and 12 men.

In 1842 the Philanthropic Society of the Upper Rhine took into consideration the desirability of founding a school of arts and handicrafts, in which poor Jewish children might be gratuitously supported and might learn trades, so that they would not be forced to become pedlers and petty traders. This school, for which the community offered a location, was established at Mülhausen. Since its foundation 540 pupils have studied there, a large number of whom have since become its patrons and have attained to distinguished positions. In 1903 it contained 39 students, whose ages ranged from fourteen to seventeen. The school has been recognized as an institution of public utility by the government, and the city of Mülhausen contributes an annual subsidy of 5,000 francs. The remainder of the expenditure, which amounts to 18,000 francs annually, is met almost exclusively by members of the Jewish community of Mülhausen.

The successor of the above-mentioned Bernheim in the rabbinate was Samuel Dreyfus, author of several articles published in the "Semaine Israélite" and "L'Univers Israélite"; died in 1870. He was followed in 1873 by Rabbi Solomon Moock, chaplain in the army of the Rhine. After his death in 1898 the rabbinate was filled by Felix Blum, author of "Le Synhedrin de Jerusalem" who is still in office.

The following Jewish organizations exist in the city: two large societies (one numbering 145, the other 171, members) for mutual support (they also contribute several thousand francs yearly for the support of the poor and for the education of children of indigent parents); a women's society (325 members), which devotes all its funds to charitable purposes; a fund for the assistance of the poor of the community (expenditures 10,600 francs); a society which distributes food to needy families once a week; a society for Jewish history and literature, in connection with which lectures are delivered on subjects relating to Judaism; a society of "Meṭaharim" and another of "Ḳabranim" (ḥebra ḳaddisha). Religious instruction is furnished in the higher schools by the rabbi, in the common schools by three male instructors and two female teachers.

The Jews of Mülhausen number 2,400 in a total population of 89,118.

D. F. B.

MÜLLER, DAVID HEINRICH: Austrian Orientalist; born July 6, 1846, at Buczacz, Galicia. He studied in Vienna, Leipsic, Strasburg, and Berlin, and became professor of Oriental languages in Vienna University in 1885. He is also professor of Hebrew and religious philosophy at the Vienna Israelitisch-Theologische Lehranstalt.

Müller has published the following works: "Kitab al-Farḳ von Al-Assma'i" (Vienna, 1876); "Südarabische Studien" (*ib.* 1877); "Die Burgen und Schlösser Südarabiens" (2 parts, *ib.* 1879–81); (with Mordtmann) "Sabäische Denkmäler" (*ib.* 1883); "Siegfried Langer's Reiseberichte aus Syrien und Arabien und die von Ihm Gesammelten Inschriften" (Leipsic, 1883); "Zur Vergleichenden Semitischen Sprachforschung" (Leyden, 1884); "Die Keilinschrift von Aschrut-Darga" (Vienna, 1886–1887); "Zur Gesch. der Semitischen Zischlaute" (*ib.* 1888); "Epigraphische Denkmäler aus Arabien" (*ib.* 1889); "Die Rezensionen und Versionen des Eldad ha-Dani" (*ib.* 1892); "Die Altsemitischen Inschriften von Sendschirli" (*ib.* 1892); "Epigraphische Denkmäler aus Abbessinien" (1894); "Ezechiel-Studien" (1895); "Die Propheten in Ihrer Ursprünglichen Form" (1896), an arrangement of the text of the Prophets by which he intended to show the original meter, "Die Haggada von Serajevo" (1898), an important account of the illustrations of the Haggadah (both with Schlosser); "Südarabische Alterthümer" (1898); "Palmyrenische Inschriften" (1898); "Strophenbau und Responsion" (1898); "Die Gesetze Hammurabi's und Ihre Verhältnis zur Mosaische Gesetzgebung" (Vienna, 1903). He also edited Hamadani's "Geographie der Arabischen Halbinsel" (2 vols., Leyden, 1884–91) and parts of Ṭabari's "Annals" (*ib.* 1888–89). An account of his voyage to Constantinople and the Orient appeared in 1878 in Vienna. In 1897–98 he went to South Arabia and Socotra as head of an archeological expedition sent by the Kaiserliche Akademie der Wessenschaften of Vienna; he published the results of some of his linguistic researches as vols. 4 and 6 of "Die Südarabische Expedition."

Müller is one of the editors of the "Wiener Zeitschrift für die Kunde des Morgenlandes," one of the directors of the Orientalisches Institut, and member of the Vienna Academy of Science.

Bibliography: *Meyers Konversations-Lexikon.*

S.

MÜLLER, GABRIEL: Dayyan at Mattersdorf, Hungary; born Oct. 3, 1836, at Nadas. He received much of his education in his father's (Ḥayyim Müller's) yeshibah, and in 1860 was appointed dayyan of the community of Mattersdorf. He is the author of the following works: "Birkat ha-Miẓwot," laws relating to the benedictions (Vienna, 1871); "Shi'ure Miẓwot," on weights and measures in the Talmud (Presburg, 1880); "Oẓar Agadot," a collection of haggadic passages from the Talmud (in 4 parts, *ib.* 1876, 1882, 1888; Paks, 1901); "Ma'gele Ẓedeḳ," ethical reflections (Paks, 1896).

S. L. V.

MÜLLER, JOEL: German rabbi and Talmudist; born 1827 at Ungarisch-Ostra, Moravia; died at Berlin Nov. 6, 1895. He received a thorough Talmudic training and succeeded his father as rabbi of his native town. His next rabbinate was that of Leipa, Bohemia; some of the sermons which he preached there have been published—"Die Spenden der Mutterfreude" (1868) and a collection of sermons on "Bibelbilder" (1869). Later he preached in Berlin.

From Leipa Müller went to Vienna, and became teacher of religion in a "Realschule." This he resigned to become professor of Talmud at the Berlin Lehranstalt für die Wissenschaft des Judenthums.

In 1878 Müller published in Vienna an edition of the "Masseket Soferim," and in the same year "Ḥilluf Minhagim"; the latter, which is a work of great value, first appeared in the Hebrew periodical "Ha-Shaḥar." Müller's treatment of the early responsa literature was especially excellent. In 1881 his "Teshubot Ḥakme Ẓarefat we-Lotir" appeared; in 1886, "Briefe und Responsen aus der Vorgaonäischen Jüdischen Literatur"; in 1888, "Teshubot Geone Mizraḥ u-Ma'arab"; and in 1893, "Die Responsen des R. Meschullam, Sohn des R. Kalonymus." Müller's chief contribution to the responsa literature is his "Mafteaḥ" to the responsa of the Geonim—a summary of the contents of the various publications comprising the answers of the Geonim to questions submitted to them (Berlin, 1891). One of his latest works was an edition of the "Halakot Pesuḳot." After his death his edition of Saadia's halakic writings appeared as vol. ix of the "Œuvres Complètes de R. Saadia ben Iosef al-Fayyoûmî."

Müller's "Jüdische Hochschulen" (1885) and "Jüdische Moral im Nachtalmudischen Zeitalter" contain some of his sermons.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1895, pp. 542-543, 556-557.

S. T. SE.

MUNAH. See ACCENTS IN HEBREW.

MUNAJJA, ABU AL-FARAJ IBN ṢADAKAH (known also as **Ibn al-Sha'ir**): Samaritan writer; lived in the twelfth century, probably at Damascus. His father was a renowned poet (whence the son's name of Ibn al-Sha'ir). Munajja was the author of various commentaries on the Pentateuch, which are cited by many Samaritan writers as standard works. He wrote also a polemical work entitled "Al-Jinth wa-Masa'il al-Khilaf fima bain Millatai al-Yahud wa-bain al-Samirah," in which he attacked both the Karaites and the Rabbinites, especially Saadia Gaon. Of this work, which comprised two or more volumes, only the second part is extant (Berlin MSS., No. 523). It is divided into twenty-three chapters, dealing with various Biblical commandments in the interpretation of which the Samaritans differ from the Rabbinites. "All the interpretations of the Rabbis," says Munajja, "conflict with the Law and tend to the abolition of its prescriptions, while those of our ancestors were in harmony with the Law and aimed at the enforcement of its prescriptions" (p. 72b). Munajja's son **Ṣadaḳah** also became an able writer; he was physician to Sultan Malik al-Ashraf.

BIBLIOGRAPHY: Juynboll, *Orientalia*, ii. 120; Drabkin, *Fragmenta Commentarii ad Pentateuchum Samaritanum-Arabicum Lex.* 1875; Wreschner, *Samaritanische Traditionen*, Berlin, 1888.

J. I. BR.

MÜNDEN: Town in the province of Hanover, Prussia. Its Jews are first mentioned in the sixteenth century. When Duke Heinrich the Younger excluded all Jews from the territory of Brunswick (1557), the Jews of Münden were permitted to remain. During the Thirty Years' war the Jewish population of Münden increased, and in Oct., 1626, the citizens addressed a petition to Tilly, requesting that "the confounded Jews [who had joined his troops] and sutlers should be restrained from selling beverages and other things, since this is solely the right of the citizens." In a petition dated Nov. 28 of the same year the council of Münden complains that the Jews have not yet been expelled from the city, that they take away the sustenance of the citizens, and that a Jew is employed to collect toll on all goods arriving by wagon or by ship. Tilly answered that "the Jews who go to lodge at Münden may be expelled only if they do not subsist on their own purse"; continuing, "we suffer the Jews to remain with our army in order that they may furnish it cheaply with provisions and other necessities." On Aug. 10, 1627, the council of Münden again requested Commissary-General von Lerchenfeld to expel the "very harmful Jews."

The Jews of Münden had to pay the town treasury one thaler for the burial of an adult and 18 groschen for that of a child. On July 17, 1711, the swineherd Jürgen Hammermann reported that the "amtmann" had forbidden him, on pain of punishment, to graze his swine on the Jewish burial-ground, whereupon the magistrate, who considered this interdiction an attack upon the rights of the city, immediately sent a protest to the court. The Jews of Münden were obliged to furnish a silver spoon weighing two ounces, called the "Jews' spoon," as a prize for the best marksman at the "Schützenfest" instituted by Duke Julius in 1588; and this obligation was still in force in the nineteenth century. At the time of the Seven Years' war, when Münden was taken by the French, the magistrate was called upon (1757) either to make an agreement with the Jewish army contractor ("Proviant-Jude") in regard to the establishment of the French hospital in that city, or to pay the sum of 11,000 thaler. The city thereupon made an agreement with the Jew for the payment of 7,266 thaler, 24 Mariengroschen. At that time the Jews together with the other citizens of Münden suffered violence at the hands of the French soldiery. At the time of the Westphalian rule there were living in the canton of Münden eighteen Jewish families which belonged to the syndicate of Cassel. The son of Heinemann of Münden served as a volunteer in the body-guard of King Jerome. The well-known scholar Raphael Fürstenthal lived for a time at Münden as tutor in the family of I. Levi, and Mendel Steinhart, later consistorial councilor, also lived in the city before he went as district rabbi to Hildesheim; his wife, Hendel, was the daughter of Ḥazzan Löb of Münden.

The synagogue of Münden was built in 1834, and was restored after a fire in 1878. Among the teachers who have officiated at Münden may be mentioned S. Mauer, author of "Israelitischer Kinderfreund," "Harfenklänge," etc.; and Th. Wertheim, appointed in 1895 teacher at the Jewish public school. The community, which belongs to the district rabbinate of Hildesheim, numbered 110 souls in 1903.

BIBLIOGRAPHY: Willigerod, *Gesch. von Münden*, p. 423 and subscribers' list of same, s.v. *Münden*, Göttingen, 1808; Lotze, *Gesch. der Stadt Münden Nebst Umgegend*, etc., pp. 60 *et passim*, Münden, 1878; Havemann, *Gesch. der Lande Braunschweig-Lüneburg*, ii. 389 (note 1), 563; Horwitz, *Die Israeliten Unter dem Königreich Westfalen*, pp. 8, 94; *Sulamit*, 1807, ii. 337; 1809, i. 13.

D. A. LEW.

MUNICH: Capital of Bavaria, Germany. It has (1904) a total population of 499,959, including 8,739 Jews. When Jews first went there is not known, but since by 1158 Duke Henry the Lion had made it an important commercial center, the presence there of Jewish merchants in the twelfth century may safely be assumed. The first authentic reference to a Jew of Munich is dated 1229, when Abraham de Munichen acted as a witness to the sale of a house in Ratisbon. According to other documents, Ludwig I. (1174–1231) permitted the Jews to build a synagogue (1210) and acquire a cemetery (1225). The Jews' street soon developed into a ghetto, beyond which the Jews were not permitted to live until 1440; the ghetto contained, besides the synagogue, a communal house, a ritual bath, a slaughter-house, and a hospital. By the second half of the thirteenth century the community had increased to

200. If the documents are authentic, the Jews of Munich loaned money to Duke Otto I. (1120–83) to build Landshuth, and received in return special privileges, which were confirmed by Ludwig I., who in 1230 granted them the right to elect the so-called "Jews' judge."

Blood Accusation.

The accusation of ritual murder caused suffering to the Jews of Munich as to their coreligionists elsewhere. The persecution of 1248 was not very serious, but they suffered more in 1285, when, being charged with the purchase and murder of a Christian child, they were attacked by a mob (Oct. 12). The Jews fled to the synagogue, which was set on fire, and 180 perished in the flames. The names of 68 of these martyrs were inscribed in the death-list of the Memor-Book of Nuremberg, written in 1296. An investigation ordered by King Rudolph revealed the innocence of the accused; the prisoners were released by royal command, and their accusers were punished. Ludwig the Strict (1228–94) permitted the Jews, who gradually returned to Munich, to rebuild the synagogue in 1287; but their social and legal status did not improve, and on July 21, 1315, on the ground that their influence was detrimental to the welfare of the Christians, the next Ludwig materially restricted their privileges, which had been modeled on those of the community of Augsburg, a community that occupied a favored position in the Middle Ages. After Feb. 3, 1342, an additional tax of a golden penny (see Opferpfennig) was imposed upon them, while additional restrictions were contained in the new municipal law of 1347 regulating Jewish affairs.

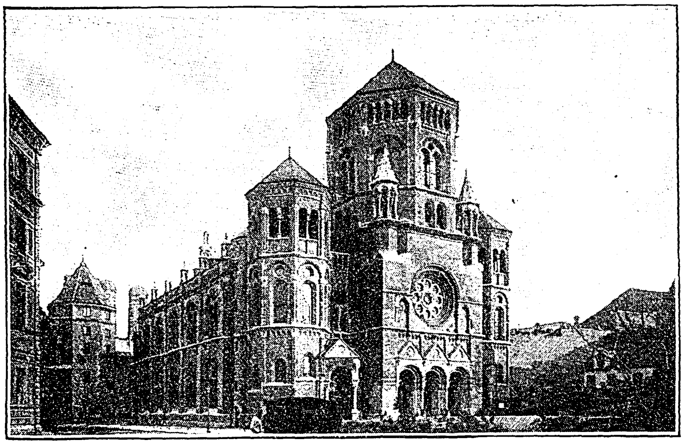

Synagogue at Munich.
(From a photograph.)

In the Fourteenth Century.

New calamities threatening the Jews in 1345 were averted by Emperor Ludwig. As he had protected the Jews in other places, so now he assisted them at Munich, where he suppressed a riot. At the time of the Black Death (1348–49) the community of Munich ceased for a while to exist as such, but those who had escaped the general slaughter soon formed a new one; this increased in numbers when Duke Stephen promised (Feb. 26, 1363) to leave the Jews of Upper Bavaria in undisturbed possession of their rights and privileges. Other princes also appeared favorable to the Jews. Thus Duke Frederick of Bavaria (Jan. 24, 1375) granted the Jews of Munich and of other places in Upper Bavaria the privilege of paying no higher toll than the Christians. In the last quarter of the fourteenth century the community was relatively small. A letter of the communal directors dated 1381 and addressed to the congregation of Strasburg states that the community had intended to build a new synagogue and a "hekdesh" (poorhouse and hospital), but had been prevented by the flight of a member with a large part of its funds. "Master Jacob the Jew" was physician to Duke Stephen III., who assumed the government of Upper Bavaria on March 24, 1376. When the debts owing to the Jews were annulled or reduced under the emperors Wenzel, Rupert, and Sigismund, the Jews of Munich lost a considerable part of their fortune. In 1413 they were again persecuted, on the charge of desecrating the host. The number of victims on this occasion is not known, but it is authentically stated that the people were so wrought up against the Jews that they were not easily pacified. Although the populace made it difficult for the Jews to remain at Munich, Dukes Ernst and Wilhelm treated them humanely and justly, assigning them on March 29, 1416, at an annual rental of four Hungarian gulden, a plot of ground for a cemetery, and granting them "all rights and privileges enjoyed by the Jews elsewhere in Germany." This favor does not seem to have increased their prosperity or restored their former influence, however, for when Duke Albert III. taxed his Jews in 1432 in order to repair the damages sustained in the Hussite war, he was disappointed by the meager returns, amounting to only 200 gulden.

Expelled in 1442.

Yet the clergy continued to excite the populace against them, thus leading (1442) Duke Albert to expel the Jews from Munich and from forty other places in Upper Bavaria. The property of the Jews was then seized by the duke, and their synagogue, which stood on the ground now covered by the south wing of the Munich police court, was presented to his physician Johann Hartlieb, who changed it to the Marienkirche.

Most of the Jews expelled from Upper Bavaria were received by Duke Henry in Lower Bavaria, who hoped to get golden eggs from these "chickens." These hopes were not fulfilled, and his successor, Ludwig IX., expelled the Jews (Oct. 5, 1450). Henceforth they were not permitted to trade in the country, or even to enter it. A century later, on Dec. 23, 1551, another decree of expulsion was issued. The law of 1553 classes them among the "dangerous, frivolous, and suspicious persons" who must be prevented from dwelling in the country or carrying on trade and industry in it. Jews obliged to pass through Bavaria had to procure a passport, for which they paid toll and convoy-money and the humiliating Leibzoll. An imperial privilege granted to the duke in 1566 declared contracts between Jews and Bavarian subjects void, thereby putting an end to all trade relations with the Christians. On March 12, 1715, the elector Max Emanuel ordered the deportation of the few Jews who, in spite of oppression and restriction, still remained in the country. In 1733 all current passports were recalled, and a new "Leibzoll" and convoy-tax introduced. These conditions continued under the elector Maximilian III. (1745-77), although the contracts made with Jews in foreign countries were declared to be valid in Bavaria. The Jews were furthermore excluded from all trades, military service, and merchant gilds, were denied entrance to the public baths, and were still forbidden to settle in Bavaria.

In the Eighteenth Century.

A change for the better, due, perhaps, to Austrian influence, came in the last quarter of the eighteenth century, during the period of intellectual progress. On the introduction of new rules of exchange in 1785, made necessary by unfavorable financial conditions, the ministry at Munich took into consideration the status of the Bavarian Jews, and the bills drafted by the provisional government and the chief judge of Munich between 1785 and 1791 produced a considerable improvement in their position. The financial difficulties of the government rendered it necessary to be more lenient toward them. Those who possessed sufficient property to engage in industry were permitted to settle; the "Leibzoll" was repealed; and only a tax on patents of commerce was imposed. After Montgelas, the liberal president of the ministry, had succeeded in obtaining for them monopolies in certain commodities, and after some Jews had been ennobled while others received official recognition from the state, the community of Munich increased more rapidly, although in 1800 it numbered only thirty-one families, and had neither synagogue nor cemetery of its own. Its growth received a further impulse from the promises of civic liberty in 1813. The government permitted it to acquire a cemetery in 1818, and to build a synagogue in 1824. This synagogue was dedicated on April 11, 1827, and was replaced sixty years later by another and a finer edifice.

The following rabbis have officiated since the community was reorganized: Ezekiel Hessel (1805-1824); Hirsch Aub (1825-71; d. June 2, 1875); Dr. Joseph Perles (1871-94); Dr. Cosmann Werner (since 1895); Dr. I. Finkelscherer (associate rabbi and teacher of religion).

The ultra-Orthodox members of the community, who, because the principal synagogue contains an organ, do not attend it, formed the Congregation Ohel Jacob and built a separate synagogue, which was dedicated in 1892. As Bavarian law does not permit a secession from the official community, however, this newly established congregation, which numbered eighty members in 1904, still belongs to the older body. By a tacit agreement of the two parties three or four of the eighteen members of the board of directors of the community are taken from the Orthodox party and constitute the committee on ritual. The rabbi of the new congregation, Dr. Heinrich Ehrentreu (1904), is an official of the older congregation and acts as chief rabbi at certain ritual functions. The Congregation Ohel Jacob, which bears the official title of "Verein zur Förderung der Jüdischen Wissenschaft," supports a bet ha-midrash in addition to its synagogue, and receives from the community an annual subvention of 2,000 marks.

Institutions.

Besides some fifty foundations for the benefit of orphans, the poor, lying-in patients, artisans, students, scholars, etc., there are the following philanthropic societies: a society for the prevention of mendicancy; a loan-society; a society for the promotion of learning and labor; a ladies' club; a society for dowries; a fresh-air society; a ḥebra ḳaddisha; a union of Jewish benevolent societies; an intelligence bureau; branches of the Alliance Israélite Universelle, of the Esra society for the aid of German Jews, and a Jewish ladies' home; an orphan asylum; a poor-fund, managed by the community; a society for Jewish history and literature; and the Munich lodge of the I. O. B. B.

The following Jews of Munich have distinguished themselves in public life or in the fields of science and art: the banker Joseph von Hirsch, and his son Baron Maurice de Hirsch; Raphael Nathan Rabbinovicz (author of the "Diḳduḳe Soferim"; d. 1888); Dr. Eugen Merzbacher (numismatist; d. 1903); Max Grünbaum (Orientalist); Leo Graetz (physicist); Heinrich Harburger and Theodor Loewenfeld (professors of law); Richard Willstädter (professor of chemistry); Hermann Levi (musical conductor; the foremost interpreter of Wagner); Hugo Reichenberger ("Hofkapellmeister"); Solomon Hirschfelder, Toby E. Rosenthal, Prof. Benno Becker, Hans Borchart, and Friedrich Wahle (painters); Hugo Kaufmann (sculptor). Besides some Jews who were prominent members of the municipal government, Dr. Sigmund von Henle, and Karl Maison (d. 1896), delegate to the Landtag, may be mentioned. The German poet Michael Beer lived and died (1833) at Munich; Max Lilienthal was born there (d. 1882, at Cincinnati, Ohio); and the historian H. Graetz died (1891) there.

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D. S. Sa.

MUNIUS, MOSES: French rabbi; said to be a descendant of Löwe ben Bezaleel; born 1760 at Mutzig; died May, 1842, at Rixheim. On finishing his studies at the famous yeshibah of Prague he was appointed principal of a Talmudic school at Strasburg, where he remained for twenty years. He lived for some time subsequently at Mutzig, filling the office of syndic. When the rabbi of that community, the pious Simon Cohen, later chief rabbi of Colmar, was arrested by order of Schneider, the notorious indicter of the Revolutionary tribunal of Strasburg, Munius is said to have appealed to the latter in behalf of the rabbi, regardless of the danger he was thereby incurring. Schneider promised to release Cohen, but could not carry out his promise, as he himself was arrested and taken to Paris (1794), where he was condemned to death. Munius soon after accepted the rabbinate of Rixheim, where he died. Some works in manuscript left by him evidence his great Talmudic scholarship The grandson of Munius has become secretary of the consistory of Colmar.

S. I. Lev.

MUNK, EDUARD: German philologist; born Jan. 14, 1803, at Gross Glogau; died there May 3, 1871; cousin of Salomon Munk. He studied from 1822 to 1825 at Breslau and Berlin, and was a favorite disciple of August Böckh. Munk was active as teacher, officiating from 1827 to 1848 at the Royal Wilhelmsschule at Breslau, and from 1850 to 1857 intermittently at the gymnasium of Glogau, and afterward as a private tutor. In 1862 he received the title of professor.

Munk was a profound student of classical literature. Though, without any prospects of a university professorship, on account of his religion he nevertheless devoted all his life exclusively to study, the result of which he gave to the world in numerous works. The best-known of these are: "Die Metrik der Griechen und Römer" (Glogau, 1834); "De Fabulis Atellanis" (Leipsic, 1840); "Gesch. der Griechischen Literatur" (Berlin, 1849–50; 3d ed. by Volkmann, 1879–80); "Die Natürliche Ordnung der Platonischen Schriften" (Berlin, 1857); and "Gesch. der Römischen Literatur" (*ib.* 1858–61; 2d ed. by Seyffert, 2 vols., 1875–77). Some of Munk's works have been translated into English, Spanish, and Russian. Munk was an earnest student of Judaism and a faithful Jew.

Bibliography: Kayserling, *Gedenkblätter*, Leipsic, 1892; *Allg. Zeit. des Jud.* 1903, pp. 163–164; *Meyers Konversations-Lexikon.*

S. I. War.

MUNK, HERMANN: German physiologist; born at Posen Feb. 3, 1839; brother of Immanuel Munk; educated at the universities of Berlin and Göttingen (M.D. 1859). In 1860 he settled as a physician in Berlin, and he was admitted to the medical faculty of the university two years later, becoming assistant professor in 1869. In 1876 he was appointed professor of physiology at the veterinary college. In 1880 he was elected member of the Prussian Academy of Science, and in 1897 honorary professor at the university.

Munk is well known for his researches on the functions of the gray matter of the cerebral cortex. Among his many essays in the medical journals may be mentioned: "Ueber Ei- und Samenbildung und Befruchtung bei den Nematoden," in "Zeitschrift für Wissenschaftliche Zoologie," ix. 1859; "Abhandlungen zur Allgemeinen Nervenphysiologie," in Du Bois' "Archiv," 1860 *et seq.*; "Ueber Kataphorie und Galvanische Einführung in den Organismus," *ib.* 1873; "Ueber Herz- und Kehlkopfnerven," *ib.* 1878–94; "Ueber Bewegung und Milchsecretion," *ib.* 1883; "Ueber die Schilddrüse," in "Sitzungsberichte der Berliner Akademie der Wissenschaften," 1887–88, and in Virchow's "Archiv," 1897 *et seq.*; "Weitere Abhandlungen zur Physiologie der Grosshirnrinde," in "Festschrift für Virchow," 1891, in "Sitzungsberichte der Berliner Akademie der Wissenschaften," 1892 *et seq.*, and in Virchow's "Archiv," 1894–95.

Of his works may be mentioned: "Untersuchungen über das Wesen der Nervenerregung," Leipsic, 1868; "Die Elektrischen und Bewegungserscheinungen am Blatte der Dionæa Muscipula," *ib.* 1876; "Ueber die Functionen der Grosshirnrinde. Gesammelte Mitteilungen aus den Jahren 1877–80," Berlin, 1881; "Ueber die Functionen der Grosshirnrinde. Gesammelte Mitteilungen aus den Jahren 1877–89," *ib.* 1890.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

MUNK, IMMANUEL: German physiologist; born at Posen May 20, 1852; died in Berlin Aug. 1, 1900; brother of Hermann Munk. He studied medicine at the universities of Berlin, Breslau, and Strasburg, receiving his diploma in 1873. Establishing himself as a physician in Berlin, he became privat-docent in physiology at the university of that city in 1883, received the title of professor in 1895, in which year he was also appointed department chief in the physiological laboratory, and was elected assistant professor in 1899.

Munk wrote many essays for the medical journals, especially on nutrition, assimilation, resorption, and urinal secretion. From 1897 he was editor of the "Zentralblatt für Physiologie."

Among his works may be mentioned: "Physiologie des Menschen und der Säugethiere," Berlin, 1882 (5th ed. 1899); together with Uffelmann, "Die Ernährung des Gesunden und Kranken Menschen," Vienna and Leipsic, 1887 (3d ed. conjointly with C. A. Ewald, 1895); "Einzelernährung und Massenernährung," in Weyl's "Handbuch der Hygiene," Jena, 1893.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

MUNK, SALOMON: French Orientalist; born at Gross Glogau May 14, 1803; died in Paris Feb. 5, 1867. He received his first instruction in Hebrew from his father, an official of the Jewish community; and on the latter's death he joined the Talmud class of R. Jacob Joseph Oettinger. At the age of fourteen he was able to officiate as "ba'al ḳore" (reader of the Torah) in the synagogue of the Malbish 'Arummim society at Gross Glogau. In 1820 he went to Berlin, where he came into friendly relations with Leopold Zunz and with the philologist E. W. Zumpt, studying Latin and Greek with E.

Gans. Two years later he entered the Joachimsthaler Gymnasium, supporting himself at the same time by tutoring. In 1824 he entered the University of Berlin, attending the lectures of Böckh, Hegel, and especially of Bopp. As no Jews were at that time eligible for government positions in Prussia, Munk left the university without taking a degree, deciding to go to France. However, he first spent one term at the University of Bonn, studying Arabic with Freytag and Sanskrit with Lassen. On passing through Weimar he visited Goethe, who notes that fact in his journal. In 1828 he went to Paris with the assistance of the young poet Michael Beer, the brother of Meyerbeer. Here also, as in Berlin, he at first supported himself by tutoring, among his pupils being Alphonse and Gustave de Rothschild. In 1838 he was appointed cataloguer of Hebrew, Chaldaic, Syriac, and Arabic manuscripts in the Bibliothèque Nationale de Paris.

At Paris.

Munk now devoted himself to the study of the Judæo-Arabic literature of the Middle Ages and to the works of Maimonides, more especially the latter's "Moreh Nebukim." He went direct to the Arabic original, supplementing the texts he found at the Bibliothèque from texts he had copied at Oxford. At the same time he made a thorough study of Aristotle, who is constantly quoted by Maimonides. In this way he gathered the necessary material for his edition of the Arabic text of the "Moreh," with translation and annotations, which he published in three large volumes, long after he had become blind (1856, 1861, 1866). He had lost his eyesight in 1850 while in the course of cataloguing the Sanskrit and Hebrew manuscripts in the possession of the library.

Journey to Egypt.

Munk accompanied Montefiore and Crémieux to Egypt in connection with the Damascus Affair; and it was due to his knowledge of Arabic (although some claim that the credit is due L. Loewe) that the word "justice" was substituted for "mercy" in the firman of Mohammed Ali which exculpated the accused from the charge of ritual murder. It was also largely due to his efforts that schools modeled on European methods of instruction were established by the Egyptian Jews. At Cairo he purchased a considerable number of Arabic and Hebrew manuscripts on behalf of the Bibliothèque Nationale. On his return Munk was elected secretary of the Consistoire Central des Israélites de France; on Dec. 3, 1858, he was elected a member of the Académie des Inscriptions et Belles-Lettres; and a few years later he was appointed professor of Hebrew at the Collège de France, in succession to Renan.

His Works.

Munk's works, apart from his edition of the "Moreh," include the following: "Reflexions sur le Culte des Anciens Hébreux," in vol. iv. of the Bible of S. Cahen; "Notice sur R. Saadia Gaon et sur une Version Persane d'Isaie" (*ib.* vol. ix.); "Palestine, Description Géographique, Historique et Archéologique," in "L'Univers Pittoresque," 1845 (translated into German by M. A. Levy, 1871–72); "Mélanges de Philosophie Arabe et Juive," 1859; "Notice sur Abul Walid Merwan ibn Djanah et d'Autres Grammairiens Hébreux du X. et du XI. Siècle," 1850–51 (crowned by the Institut with the "Prix Volney"); "Rapport sur les Progrès des Etudes Sémitiques en France de 1840–1866," in the "Recueil de Rapports" of the Exposition of 1867. Between 1834 and 1838 he contributed to the "Temps" articles on Biblical, Hebrew, and Sanskrit literature. Mention must also be made of his interpretations of Phenician inscriptions at Marseilles and on the sarcophagus of Eshmun'azar, King of Sidon, which he deciphered after losing his sight; of his discovery of the Arabic manuscript of Al-Biruni's description of India, written in the first part of the eleventh century; and of his letter to F. Arago, of the Academy of Sciences, relating to a question on the history of astronomy, which gave rise to a controversy between Biot and Sédillot.

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s. M. S.

MUNKÁCSY, BERNHARD: Hungarian philologist and ethnologist; born at Nagy-Varad (Grosswardein) March 12, 1860; educated in his native city and at Budapest. He is a descendant of a famous rabbinical family, among his ancestors having been R. Joseph Stathagen, R. Joseph Lasch Lerner, Gabriel Banth, and Ezekiel Banth. Munkácsy's university studies were devoted to a scientific investigation of the Hungarian language under the guidance of Budenz, Vámbéry, and Simonyi. In 1880 he and Ignatz Kunos, despite many hardships, visited the Moldavo-Csángó colonies of Magyars on the Szereth.

Linguistic Studies.

This trip laid the foundation of Munkácsy's linguistic studies and proved to be the first of a series of travels. He made a modest beginning of his philological work in 1879 in the "Magyar Nyelvőr" (Hungarian Speech-Warden) and the "Nyelvtudományi Közlemények" (Linguistic Contributions). Two years later the Hungarian Academy of Sciences awarded the prize to his "A Moldvai-Csángók Nyelvjárása" (Moldavo-Csángó Language), conferring a like distinction on his "Török Kölcsönszók" (Turkish Loan-Words) in 1882, and on his "Votyák Tanulmányok" (Votyak Studies) in 1884. In the latter year he received the degree of Ph.D., and in 1885 entered upon his important travels in the regions of the Kama and Volga to investigate the languages of the Votyaks and Tchuvashs. The results of these trips were embodied in his "Votják Népköltészeti Hagyományok" (Popular Poetry of the Votyaks) in 1887, and in his "Lexicon Linguæ Votjacorum" (1888–96), which received a prize from the Academy. Even before the publication of the latter work he traveled, with a subvention from the Academy and the Russian government, through the northern regions of the Ural, visiting Ob, Lozva, Szoszva, Konda, Gelym, and Tavda, with special reference to ethnography. Five volumes, devoted to the language and popular poetry of the Voguls, have already appeared as the results of this journey.

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In recognition of his services to science, Munkácsy was elected a corresponding member of the Hungarian Academy of Sciences in 1890; and in the same year the Jewish community of Budapest chose him as inspector of religious instruction in all the schools of the capital. In this position he contributed greatly to the improvement of the instruction in religion by outlining a systematic course of study and by founding specifically Jewish schools. Since 1892 Munkácsy has been vice-president of the Hungarian Ethnographical Society, having become a member of the Société Ougrienne at Helsingfors in the previous year. He has been the editor of "Ethnographia" since 1893, and in 1900 he and Ignatz Kunos founded the "Keleti Szemle," in which his "Kaukasische Einflüsse in den Finnisch-Magyarischen Sprachen," "Aeltere Berichte über das Heidenthum der Vogulen und Ostjaken," and "Verschiedenheit in den Arischen Lehnwörtern der Finnisch-Magyarischen Sprachen" have appeared.

S. L. V.

MÜNSTER, SEBASTIAN: German Hebraist and cosmographer; born 1489 at Ingelheim; died at Basel May 23, 1552. He was educated at Heidelberg and Tübingen, and became a Protestant and teacher of Hebrew at the University of Basel in 1529. Münster studied under Elijah Levita, whose grammatical works he edited and translated (1525 *et seq.*). He also reedited Reuchlin's "Rudimenta Hebraica." After publishing several sections, he issued a complete Hebrew Bible in 1536, with German translation. This was the first complete edition of the Hebrew text by a Christian. He published also a Chaldaic (1527) and a rabbinical (1542) grammar—the materials for the former derived from the "'Aruk," the latter of elementary character; a Jewish calendar (1527); an edition and translation of "Yosippon" (1529-41); and a list of the 613 commandments from the "SeMaG" (1533). He was the first to translate any part of the New Testament into Hebrew, publishing the Gospel of St. Matthew in that language in 1537. All of these works were printed at Basel in a very clear type.

Bibliography: L. Geiger, *Gesch. des Studiums der Hebräischen Sprache in Deutschland*, etc., pp. 74-88, Breslau, 1870; Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 20-44, Munich, 1884; Steinschneider, *Cat. Bodl.* cols. 2012-2016.

T. J.

MÜNSTERBURG, HUGO: American psychologist; born at Danzig, Prussia, June 1, 1863. After being trained at the gymnasium of his native city he studied philosophy at Leipsic (Ph.D. 1885) and medicine at Heidelberg (M.D. 1887). Devoting himself to psychological studies, he became assistant professor in psychology at the University of Freiburg in 1891, and the next year was elected professor of psychology at Harvard University, Cambridge, Mass. In 1898 he was president of the Psychological Association of America, and in 1902 was selected to accompany Prince Henry of Prussia over much of his tour in the United States. Münsterburg has contributed many papers on psychological subjects to specialist journals, and has published: "Psychology and Life" (Boston, 1899); "Grundzüge der Psychologie" (vol. i., Leipsic, 1900); "American Traits" (Boston, 1902); "Die Amerikaner" (2 vols., Berlin, 1904; translated into English, New York, 1904).

Bibliography: *Who's Who in America.*

A. J.

MÜNZ, BERNHARD: Austrian writer; born Feb. 1, 1856, at Leipnik, Moravia; educated at the University of Vienna (Ph.D. 1877). After leaving that university he continued his philosophical studies at Munich. In 1889 he became amanuensis in the library of the Jewish community of Vienna, of which he has been director since 1900. He has published the following: "Die Keime der Erkenntnisstheorie in der Vorsophistischen Periode der Griechischen Philosophie" (Vienna, 1880); "Die Erkenntniss- und Sensationstheorie des Protagoras" (*ib.* 1881); "Die Vorsokratische Ethik" (Halle, 1882); "Protagoras und Kein Ende" (*ib.* 1883); "Lebens- und Weltfragen" (Vienna, 1886); "Jacob Frohschammer, der Philosoph der Weltphantasie" (Breslau, 1894); "Briefe von und über Frohschammer" (Leipsic, 1897); "P. Simon Rettenbacher" (Vienna, 1898); "Adolph Pichler" (Leipsic, 1899); "Moriz Lazarus" (Berlin, 1900); "Hieronymus Lorm" (Vienna, 1901); "M. E. delle Grazie als Dichterin und Denkerin" (*ib.* 1902); "Goethe als Erzieher" (*ib.* 1904). S.

MÜNZ (MINZ), MOSES: Hungarian rabbi; born about 1750 in Podolia; died 1831 at Alt-Ofen. For several years he lived at Brody, Galicia, where he acquired a great reputation as a Talmudical scholar. Highly recommended by Ezekiel Landau, he was called in 1790 to the chief rabbinate of Alt-Ofen, which had been vacant since the death of Nathan Günsburger in 1781. He held this post until his death.

Münz's learning spread "the reputation of the congregation far beyond the confines of Hungary. Numerous religious questions were submitted to him from all parts of the Austrian monarchy" (see Jew. Encyc. i. 472, *s.v.* Alt-Ofen). He was a brother-in-law of Moses Joshua Heschel, author of "Yam ha-Talmud," and was related by marriage to Moses Sofer, who mentions him in his responsa on Eben ha-'Ezer (No. 122). Ezekiel Landau also refers to him in "Noda' bi-Yehudah." When in 1794 Mordecai Benet warned against the use of phylacteries covered with double leathern straps, Münz charged Benet with ignorance, and proved that the use of such phylacteries was legal. He was supported in this contention by Phinehas Hurwitz of Frankfort-on-the-Main, Hirsch Levin of Berlin, and Meshullam Tysmienitz of Presburg; later it became known that Elijah Wilna had expressed the same opinion. Münz induced Aaron Choṛin to write to Benet in defense of this view, but Chorin received no answer.

When Chorin, in 1803, published his "'Emeḳ ha-Shaweh" with a cordial approbation by Moses Münz, Benet denounced it as heretical. Two years later the Arad congregation, after Benet's accusation, asked Münz's opinion upon the book; he declared (Aug. 8, 1805) that the author was to blame for certain statements in the first part, entitled "Rosh Amanah," which were apt to mislead the public, and which centuries ago had aroused serious disputes. He, however, reaffirmed that the book contained no heresies, and showed a draft of this declaration to Chorin. Later on, urged by the Orthodox

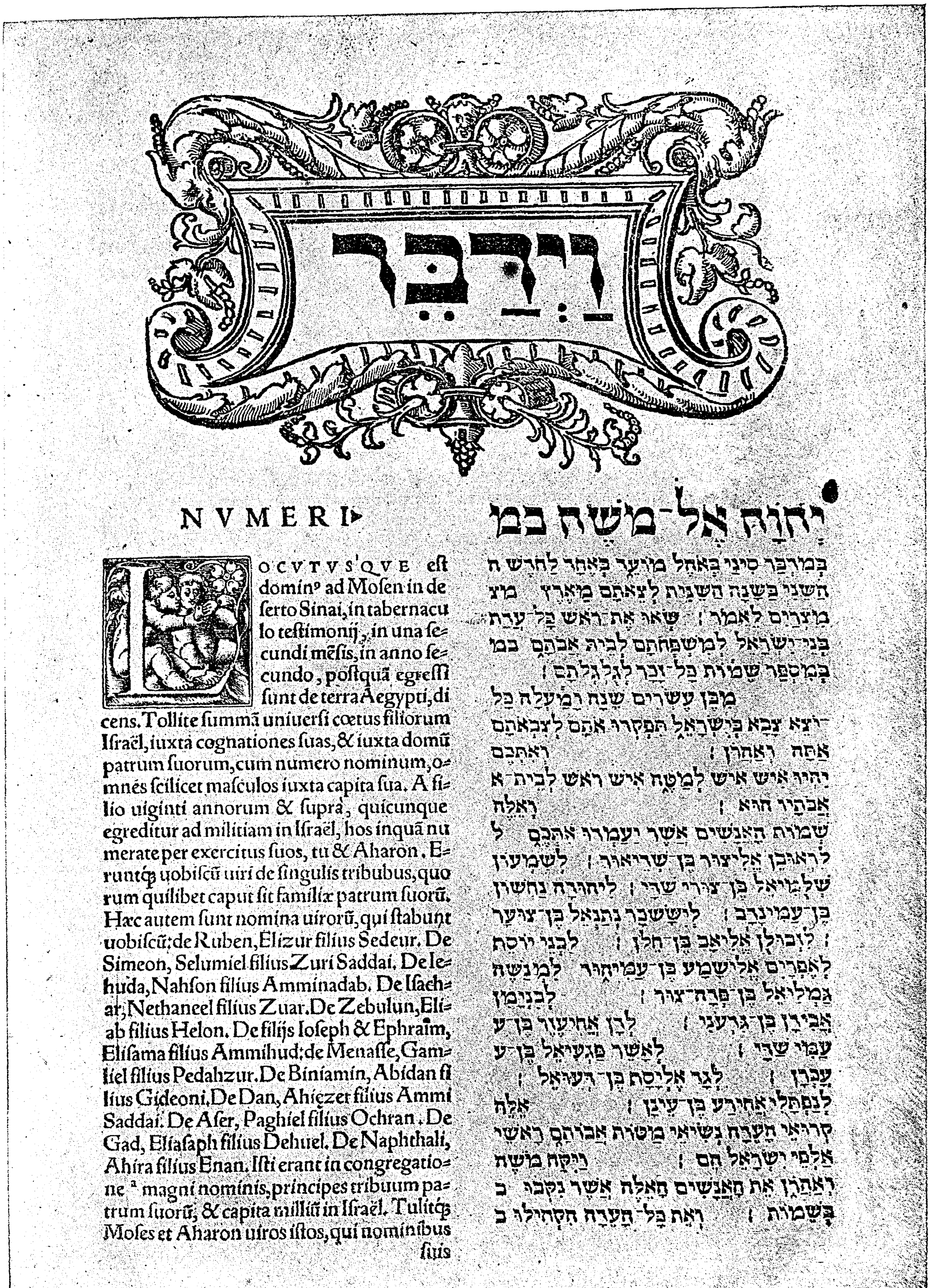

וידבר

NVMERI

Locutusque eſt domin⁹ ad Moſen in deſerto Sinai, in tabernaculo teſtimonij, in una ſecundi mēſis, in anno ſecundo, poſtquā egreſſi ſunt de terra Aegypti, dicens. Tollite ſummā uniuerſi cœtus filiorum Iſraël, iuxta cognationes ſuas, & iuxta domū patrum ſuorum, cum numero nominum, omnés ſcilicet maſculos iuxta capita ſua. A filio uiginti annorum & ſuprà, quicunque egreditur ad militiam in Iſraël, hos inquā numerate per exercitus ſuos, tu & Aharon. Eruntq; uobiſcū uiri de ſingulis tribubus, quorum quilibet caput ſit familiæ patrum ſuorū. Hæc autem ſunt nomina uirorū, qui ſtabunt uobiſcū; de Ruben, Elizur filius Sedeur. De Simeon, Selumiel filius Zuri Saddai. De Iehuda, Nahſon filius Amminadab. De Iſachar, Nethaneel filius Zuar. De Zebulun, Eliab filius Helon. De filijs Ioſeph & Ephraim, Eliſama filius Ammihud; de Menaſſe, Gamliel filius Pedahzur. De Biniamin, Abidan filius Gideoni. De Dan, Ahiezer filius Ammi Saddai. De Aſer, Paghiel filius Ochran. De Gad, Eliaſaph filius Dehuel. De Naphthali, Ahira filius Enan. Iſti erant in congregatione [a] magni nominis, principes tribuum patrum ſuorū, & capita milliū in Iſraël. Tulitq; Moſes et Aharon uiros iſtos, qui nominibus

ſuis

יהוה אל־משה במ
במדבר סיני באהל מועד באחד לחדש ה
השני בשנה השנית לצאתם מארץ מצ
מצרים לאמר ׃ שאו את־ראש כל־עדת
בני־ישראל למשפחתם לבית אבתם במ
במספר שמות כל־זכר לגלגלתם ׃
מבן עשרים שנה ומעלה כל
יצא צבא בישראל תפקדו אתם לצבאתם
אתה ואהרן ׃ ואתכם
יהיו איש איש למטה איש ראש לבית א
אבתיו הוא ׃ ואלה
שמות האנשים אשר יעמדו אתכם ל
לראובן אליצור בן־שדיאור ׃ לשמעון
שלמיאל בן־צורי שדי ׃ ליהודה נחשון
בן־עמינדב ׃ ליששכר נתנאל בן־צוער
׃ לזבולן אליאב בן־חלן ׃ לבני יוסף
לאפרים אלישמע בן־עמיהוד למנשה
גמליאל בן־פדה־צור ׃ לבנימן
אבידן בן־גדעני ׃ לדן אחיעזר בן־ע
עמי שדי ׃ לאשר פגעיאל בן־ע
עכרן ׃ לגד אליסף בן־דעואל ׃
לנפתלי אחירע בן־עינן ׃ אלה
קריאי העדה נשיאי מטות אבותם ראשי
אלפי ישראל הם ׃ ויקח משה
ואהרן את האנשים האלה אשר נקבו ב
בשמות ׃ ואת כל־העדה הקהילו ב

Page from the Münster Edition of the Hebrew Bible, Basel, 1534.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

party, Münz summoned Chorin before a rabbinical tribunal at Alt-Ofen; but on the second day of its session (Sept. 1, 1805) the former failed to appear, and he did not join in the sentence of condemnation of the book pronounced by his two colleagues (see Jew. Encyc. iv. 43, *s.v.* Chorin).

As Münz had in 1811 allowed the Jewish soldiers to eat pulse on Pesaḥ, Eliezer Liebermann, author of "Or Nogah," considered him a liberal, and applied to him for an indorsement of the Reform temple at Hamburg. Münz did not reply; but he wrote to Chorin an anonymous letter in which he decidedly condemned Reform. Nevertheless Chorin, in his "Ḳin'at ha-Emet" (April 7, 1818), expressed his hearty approval of the movement; but, intimidated by a letter from Münz, who threatened him with deposition, he recanted (Feb. 19, 1819).

Münz wrote: "Derashah" (with German transl. by Mordecai Rechnitz, Alt-Ofen, 1814), delivered on the day of the peace proclamation of Francis I.; responsa (with additions by his son Joseph Isaac, Prague, 1827); annotations to "Peri Ya'aḳob" (Alt-Ofen, 1830), halakic novellæ written by Jacob ben Moses.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 560; Fürst, *Bibl. Jud.* ii. 381, s.v. *Minz*; Löw, *Gesammelte Schriften*, ii. 185, 259 *et seq.*, 272 *et seq.*, Szegedin, 1890; Steinschneider, *Cat. Bodl.* No. 6530; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 55b, Warsaw, 1880.

D. S. Man.

MÜNZ, SIGMUND: Austrian writer; brother of Bernhard Münz; born at Leipnik, Moravia, May 7, 1859; studied at the universities of Vienna and Tübingen (Ph.D. Vienna, 1883). He lived successively at Rome (1885–88), Milan, Venice, and Florence (1889–91). Toward the end of 1891 he established himself at Vienna, contributing to the "Neue Freie Presse" articles on foreign politics and especially on Italy. His works include: "Aus dem Modernen Italien," studies, sketches, and letters (Frankfort-on-the-Main, 1889); "Aus Quirinal und Vatican" (Berlin, 1891); "Ferdinand Gregorovius und Seine Briefe an Gräfin Cætani-Lovatelli" (*ib.* 1896); "Italienische Reminiscenzen und Profile" (Vienna, 1898); "Römische Reminiscenzen und Profile" (2d ed., Berlin, 1900); "Moderne Staatsmänner," biographical sketches (2d ed., *ib.* 1901).

Bibliography: Eisenberg, *Das Geistige Wien*; Brümmer, *Deutsches Schriftsteller-Lexikon*; Kosel, *Deutsch-Oesterreichisches Künstler- und Schriftsteller-Lexicon*, Vienna, 1902.

S.

MÜNZENBERG. See Hanau.

MURÁNYI, ARMIN: Hungarian lawyer and journalist; born at Asszonyfa (County Raab), May 8, 1841; died at Budapest April 30, 1902. After studying medicine for three years at Vienna, he took up law, and received his degree at Budapest in 1866. As Jews were not allowed to practise law in Hungary at that time, Murányi was obliged to obtain special permission from the king to open (in 1867) a law-office at Györ (Raab). He soon became the most popular lawyer in Trans-Danubia. In 1880 he went to Budapest, where he devoted himself to the pursuit of literature.

Murányi was the founder and, under the pen-name of "Andrea," the editor of the weekly "Magyar Háziasszony" (= "The Hungarian Housewife"). He founded also the daily "Nemzeti Ujság" (= "National Journal"), and edited the "Képes Családi Lap" (= "Illustrated Family Paper") from 1887 to 1899. As a member of the committee of the Ḥebra Ḳaddisha and of the municipal school commission of Budapest Murányi rendered great services to philanthropy and education. His name is also connected with the development of Bártfa (Bartfeld), the health resort.

S. L. V.

MURCIA: Capital of the former kingdom of Murcia, where Jews were living as early as the period of Moorish rule. When King James of Aragon was besieging the city, he negotiated with its inhabitants through an embassy which included the Jew Astruc, the king's secretary and interpreter. Don Alfonso the Wise granted the Jews of Murcia the same privileges as were enjoyed by their coreligionists at Toledo and Seville. Their cases were brought, like those of the Christians, before the municipal courts, excepting cases between Jews, which were decided by their own judges. The Jews of Murcia were engaged in commerce and industry, and addressed to Solomon ibn Adret of Barcelona the question whether it was permissible, from a religious point of view, to deal in the skins of rabbits, hares, and bears (Responsa, No. 489).

In spite of the persecution of 1391, which claimed its victims at Murcia as in other places, the community was still a large one in 1474, and paid considerable taxes. Jews were not permitted to live in the city itself, but had their ghetto by the gate De Orihuela, where they remained until the general expulsion in 1492.

Bibliography: Rios, *Hist.* i. 161, 486; ii. 401, 425; iii. 602.

S. M. K.

MURDER. See Homicide.

MURVIEDRO: City in the old kingdom of Valencia. Its Jewish community had special privileges, and a plot of ground was assigned to it in 1327 for a cemetery. During the rebellion of the Unionists in 1348, the Jews of Murviedro were plundered and many of the defenseless ones killed; but during the general slaughter of 1391 Murviedro was the only place in the kingdom where the Jews were spared. The community, however, had been so reduced that in 1431 it could pay a tax of only 100 sueldos. Yusuf ibn Shaprut was a very prominent person at Murviedro in the last third of the thirteenth century. In 1271 he was exempted from all taxes; two years later he rented the baths of the city, and was presented with real estate by the king; and in 1277 he was appointed bayle.

Bibliography: Rios, *Hist.* ii. 299, 401; iii. 82; Crescas, circular letter in *Shebeṭ Yehudah*, ed. Wiener, p. 130; Jacobs, *Sources*, Nos. 402, 511, 521, 673, 930; Isaac b. Sheshet, *Responsa*, Nos. 298, 348, 351.

S. M. K.

MUSA, ḤAYYIM IBN: Spanish controversialist, physician, and Biblical commentator; born at Bejar, not far from Salamanca, about 1390; died in 1460. According to Abraham Zacuto ("Yuḥasin," ed. Filipowski, p. 229), Ibn Musa was also a payṭan, but nothing is known of any liturgical production of his. Owing to his medical skill he had access to the princely courts of Spain, where he frequently disputed concerning religious matters both with ecclesiastics and with lay scholars. In his time, before the establishment of the Inquisition, disputations were held with greater ease, each disputant having more freedom to express his ideas, a fact frequently shown by the episodes related in his work.

Ibn Musa was the author of "Magen wa-Romaḥ," published by David Kaufmann in "Bet Talmud," ii. 117–125 (see below). He also translated from Arabic into Hebrew one of Al-Jazzar's medical works (Parma De Rossi MS. No. 339) and wrote a commentary on the Book of Isaiah; it is stated that he commentated other Biblical books also.

The "Magen wa-Romaḥ," written in 1456, is a pamphlet in the form of a letter addressed to his son Judah when the author was sick and purporting to refute those who, basing their opinion on those of Hillel (Sanh. 99a), deny the arrival of the Messiah. He complains of those who base their premises on the philosophers, by doing which they give a false interpretation to Biblical passages and to the sayings of the Rabbis. This work is an apology for Judaism against the attacks of Christians. Knowing that those who attacked Judaism drew the material for their arguments from Nicolaus de Lyra, it is the latter whom Ibn Musa vigorously refutes. Besides, seeing that scanty results have hitherto been obtained from disputations, each party considering itself to be right, Ibn Musa establishes rules for Jewish disputants, which, if observed, will certainly lead them to a successful issue. The number of these rules is twelve, of which the first three may be mentioned here: (1) The Jewish disputant must strictly observe the literal interpretation of the Biblical passages, and must not be drawn into allegorical interpretation, which is particularly the subject of speculation by Christian disputants. (2) The Jewish disputant must declare beforehand that neither the Targum nor the Septuagint is to be considered as an authority; they are regarded as sources by Christians only. (3) Haggadic interpretation must be openly declared to be of no importance for the establishment of religious doctrine.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 358–359; Grätz, *Gesch.* 3d ed., viii. 164 *et seq.*, 423 *et seq.*; Steinschneider, *Hebr. Uebers.* p. 706.

J. M. SEL.

MUSA OF TIFLIS or **AL-TIFLISI** (called also **Abu 'Imran Meshwi al-Za'farani**): Karaite founder of a new sect in the beginning of the ninth century; a native of Za'faran, a town of Persia; hence his name "Al-Za'farani." He later removed to Tiflis, after which city he was also called.

Musa's sect is variously known as the **Abu 'Imranites** (Hadassi, "Eshkol ha-Kofer," alphabet 98), the **Meshwites** (Japheth b. 'Ali, in his commentary on the Twelve Minor Prophets), and the **Tiflisites** (*idem*, Commentary on Ex. xii. 2; Joseph Bagi, in "Iggeret Ḳiryah Ne'emanah"). While adopting several Karaite doctrines—such as the prohibitions against marrying a niece, against eating the flesh of a pregnant beast and its embryo, as also the beginning on Sunday to count the fifty days between Passover and Pentecost (thus fixing the incidence of the latter festival on Sunday)—Musa deviated in many important points from the teachings of that sect; so that he is considered by them as an apostate, and his religion as a heresy against which they invoke the divine punishment. The chief tenets of his new religion are (1) that God, after creating the world, departed, leaving it to be directed by itself, and (2), in common with the 'Ibadites and Mujabbarites, disbelief in the resurrection of the dead (Japheth b. 'Ali, in Dukes, "Mittheilungen," p. 30). He deviated from the Karaites in certain points concerning ritual law also; for instance, he reckoned the first day of the month not from the appearance of the new moon, but from the disappearance of the old one; and he regarded the prohibition against eating fat as applying to the fat of sacrifices only and as not being effective in captivity (Hadassi, *l.c.*).

Pinsker and Grätz identify Musa al-Tiflisi with the Biblical commentator Moses ben Amram ha-Parsi quoted by Abraham ibn Ezra in his commentary on Ex. xii. 5 and on Amos vii. 2. The former reference relates to Moses ben Amram's opinion that only the first Passover sacrifice in Egypt had to be a lamb, and that after the Exodus the sacrifice might be made with a calf instead, an interpretation refuted by Ibn Ezra. Grätz even thinks that "Ben Amram" should be corrected to "Abu Amram"; but Fürst with more reason is of opinion that the Moses ha-Parsi of Ibn Ezra was a different person from Musa al-Tiflisi, who was not thought worthy to be quoted (comp. Hadassi, *l.c.*). According to Geiger, the Abu 'Imran al-Za'farani who is mentioned by Japheth b. 'Ali is identical with the Judah ha-Parsi cited by Abraham ibn Ezra (Commentary on Ex. xii. 2; Lev. xxv. 19; Num. iii. 29); but Pinsker and Grätz conclude that Judah ha-Parsi is identical with Judah of Hamadan or Yudghan. Steinschneider ("Jewish Literature," p. 118), confusing three persons, thinks that Moses ben Amram ha-Parsi, Judah ha-Parsi, and Musa, the subject of this article, were one and the same man (comp. S. Munk in Jost's "Annalen," 1841, p. 77).

BIBLIOGRAPHY: Fürst, *Gesch. des Karäert.* i. 83 *et seq.*; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, pp. 103, 171, 201; Grätz, *Gesch.* 3d ed., pp. 202, 449 *et seq.*; S. Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, pp. 24, 26.

S. M. SEL.

MUSA IBN ṬUBI (ABU 'IMRAN MUSA IBN ṬUBI AL-ISHBILI), or **MOSES BEN TOBIAH**: Spanish-Arabic poet; flourished in Seville in the first half of the fourteenth century. He was the author of an Arabic poem of didactic character, entitled "Al-Sab'aniyyah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2095, 4). This poem was later translated into Hebrew, under the title "Batte ha-Nefesh," by Solomon da Piera; and both the original and the translation were published by Hirschfeld in the "Annual Report of the Montefiore College," 1893–94.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 932; idem, *Die Arabische Literatur der Juden*, § 131.

E. C. M. SEL.

MUSAF: Additional offering or prayer. Besides the regular morning and afternoon sacrifices offered in the Temple, the Law provided for additional offerings to be brought on Sabbaths, New Moons, the three festivals, New-Year, and the Day of Atonement (Num. xxviii.-xxix.; see SACRIFICES). These were called "the additional sacrifices," and were brought after the regular morning offering (Yoma 33a). The Musaf or additional prayer was introduced to take the place of these sacrifices (Ber. 26b; see PRAYER).

The earlier tannaim, regarding the Musaf service as an integral part of the communal prayers, were of the opinion that it should be read only when one worships with the community (or with the representatives of the community, "be-ḥeber 'ir") (Ber. 30a; Yer. Ber. iv. 6). The later rabbis, however, made the Musaf service obligatory upon every individual, and attached to it the same importance as to the regular morning service (Ber. 30b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 286, 2).

It is customary to read the Musaf prayer soon after the reading of the lesson from the Torah for the day, which follows the morning prayer; but it may also be read at any time during the day, although he who out of negligence postpones it to later than the seventh hour of the day is regarded as a sinner ("poshea'"; Ber. 26a, 28a; Meg. 20b; Maimonides, "Yad," Tefillah, iii. 5; Oraḥ Ḥayyim, 286, 1). While it is not permitted to eat a full meal before Musaf, one may taste some fruit or bread after reciting the Ḳiddush (Ber. 28b; "Yad," *l.c.* vi. 4; comp. "Kesef Mishneh" *ad loc.*; Oraḥ Ḥayyim, 286, 3).

The Ritual.

As in all other cases, in the tefillah for Musaf the first three and the last three benedictions are constant. Between these is inserted another benediction in which the selection from Numbers setting forth the additional sacrifice for the day is included (in the Sephardic ritual this is included only in the Musaf prayers for Sabbath and New Moon; comp. R. H. 35a). In the Musaf for the New-Year three series of benedictions are added, which are known by special names, "Malkiyot," "Zikronot," and "Shofarot." The chief characteristic of the Musaf tefillah is the emphasis which is laid upon the restoration of the Temple and of the sacrificial cult.

The Musaf as well as the morning prayer is most frequently repeated in full by the ḥazzan (R. H. 34b; "Yad," *l.c.* ix. 13; Oraḥ Ḥayyim, 286, 2, Isserles' gloss). In some congregations, however, especially among the Sephardim, the ḥazzan begins the first three benedictions aloud with the congregation; the middle benediction is then recited in silence; and then the ḥazzan reads the last three benedictions aloud with the congregation. Such variation, however, is not made on holy days. The Priestly Blessing is given by the kohanim at the conclusion of the Musaf service (see BLESSING, PRIESTLY).

Variations.

The Musaf service is introduced by the recital of "half Ḳaddish" by the ḥazzan. The Musaf tefillah for the Sabbath, after the three regular benedictions, commences with a composition the initial letters of the first twenty-two words of which run in the inverted order of the Hebrew alphabet (comp. Maḥzor Vitry, ed. Hurwitz, p. 99, where a peculiar reason is given for this; in the Sephardic ritual this prayer reads somewhat differently; comp. Dembitz, "Jewish Services in Synagogue and Home," p. 149). The selection from Num. xxviii. 9-10 is then read; and the blessing is concluded with a short prayer for those who observe the Sabbath, followed by the prayer commencing with the invocation "Our God and the God of our fathers," common to all the services of the day.

On New Moons the Musaf contains a prayer expressing regret for the discontinuance of the sacrificial cult and hope for its restoration, the quotation from Num. xxviii. 11, and a prayer for a blessed and happy month. The first prayer is much changed when New Moon falls on a Sabbath, and there are also some variations in the last, while the quotations from Numbers for both Sabbath and New Moon are read.

The Musaf prayer for the three festivals and for Ḥol ha-Mo'ed begins, after the first two selections of the regular festival "Shemoneh 'Esreh," with the prayer "But on account of our sins," etc., in which the Exile is ascribed to the sinfulness of Israel and God is invoked to gather the scattered remnant of Israel to the Holy Land, to restore the glory of Zion, and to reestablish the Temple and its service, so that the worshipers may be enabled to bring the sacrifices prescribed by the Law. Here the passages setting forth the additional sacrifices for the day are inserted in the German ritual; and after these another prayer, in which the custom of making a pilgrimage to Jerusalem on the festivals is referred to, is read. The service concludes with the regular prayer for the blessings of the festival ("Wehassi'enu"), with which every "Shemoneh 'Esreh" read on the festivals ends.

Musaf Rosh ha-Shanah.

The Musaf tefillah for the New-Year is the longest in the liturgy. It begins in the regular form, as the morning prayer of that day; then the prayer "But on account of our sins," as on the festivals, and the selection from Numbers relating to the additional offering of the day, are recited. After this, "'Alenu" is said, and then ten passages from the Bible—three from the Pentateuch, three from the Psalms, three from the Prophets, and the Shema'—all of which speak of God as king, are read. Then comes a prayer for the establishment of God's kingdom upon earth; and this concludes the first benediction, which is called "Malkiyot." The second benediction commences with an apostrophe to God sitting in judgment over all His creatures and "remembering" their deeds. In it are included selections from the Bible in which God is referred to as "remembering" His creatures, and it concludes with a prayer that God will remember His people favorably on that day and count for them the sacrifice of Isaac. This benediction is called "Zikronot." The third benediction commences with a description of the revelation at Sinai, and includes Biblical passages in which "shofar" is mentioned. It concludes with a prayer for the gathering of the exiles to Palestine, and for the rebuilding of the Temple, when the trumpets will be blown at sacrifices on all holy days; it is called "Shofarot." During the repetition of the prayers by the ḥazzan the shofar is sounded at the end of each of the three benedictions (R. H. 32a, b; "Yad," Shofar, iii. 7-10; Oraḥ Ḥayyim, 591, 2). In olden times only "'Alenu" and the last part of the first benediction were read by the congregation, the ḥazzan being relied on for the rest (comp. "Seder R. Amram" [Warsaw, 1865], p. 46a, b; Maḥzor Vitry, p. 370; Dembitz, *l.c.* p. 162 and note 5).

The Musaf tefillah for the Day of Atonement begins in the same way as that for the New-Year; but after the Biblical selection in which the additional sacrifices for the day are given a prayer for the forgiveness of sins is recited. The "Widdui" forms a part of the Musaf service, as it does in the other "Shemoneh 'Esrehs" of the day.

"Ṭal" and "Geshem."

The Musaf service of the first day of Passover and of Shemini 'Aẓeret are known by special names: the former as "Ṭal" (= "dew"), because prayers for dew are recited during the repetition of the first two benedictions by the ḥazzan; the latter as "Geshem" (= "rain"), because prayers for rain are recited at the same juncture. During the festival of Sukkot, "Hosha'anot" are said at the conclusion of the Musaf service. The Ashkenazic ritual contains the "Azharot" for Shabu'ot in the Musaf service (the Sephardim read them during the Minḥah service). The Musaf service for the Day of Atonement includes, besides many piyyuṭim and seliḥot, a recital of the description of procedure of the service for the day in Temple times ("'Abodah"). Both on New-Year and on the Day of Atonement the famous piyyuṭ "U-netanneh Toḳef" is recited before the Musaf "Ḳedushah" in Ashkenazic congregations. The "Ḳedushah" for the Musaf service is much more elaborate than the regular one, retaining, however, all the original elements.

In Reform congregations the Musaf prayers are considerably modified and sometimes are entirely abolished (see Reform).

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A. J. H. G.

MUSARNIKES (lit. "Moralists"); Name colloquially applied in Russia to the followers of R. Israel Lipkin (Salanter) in the study of religio-ethical works and in the practise of severely strict morality. Although he was probably the keenest-minded pilpulist of his time, Lipkin early recognized the inadequacy of the intellectual exercise afforded by Talmudic studies; and he revolted against the apotheosis of dry learning which results in the neglect of the emotional side of religion. Soon after he settled in Wilna, about 1842, he established a society (Ḥebrat Musar) for the study of works on religious morals; and to its influence is attributed the republication in that city in 1844 of Ibn Gabirol's "Tiḳḳun Middot ha-Nefesh," Moses Ḥayyim Luzzatto's "Mesillat Yesharim," and Mendel Levin's "Ḥeshbon ha-Nefesh." The society soon had several branches.

R. Israel Lipkin in Kovno.

When Lipkin removed to Kovno in 1848 he organized there a similar society on a larger scale, and the study of ethical works assumed the proportions of a regular movement which threatened to split the community like the Ḥasidic movement a century before. R. Sundel of Salant, R. Samuel Lubtser of Wilna, and R. Alexander Moses Lapides of Rossieny were the best-known of Lipkin's supporters. The strongest opponents of the movement were the rabbi of Kovno, Aryeh Löb Shapira, Joshua Heschel, rabbi of Yanova, and Isaiah, rabbi of Salant. But the commanding influence of Lipkin's personality overcame all opposition; and the "musar" movement gradually developed without producing the evil results which had been predicted by its earlier opponents. Meanwhile the more noted among Lipkin's pupils continued in various localities the work of their master. R. Jacob Joseph, later chief rabbi of the Russian Orthodox congregations of New York, instituted the practise of the Musarnikes in Vilon and later in Yurburg (Georgenberg); and Simḥah Süssel, who returned to his native city of Kelm in the government of Grodno in 1872, established there a "musar stübel," or separate house for the study of ethical works and for the peculiar and ecstatic forms of devotion practised by the Musarnikes. Süssel, who later went to Kovno and was considered one of the leaders of the movement, did not possess Lipkin's practical knowledge of the world, and did not interest himself, like the latter, in the spread of morality and integrity among the masses. He was almost a recluse; and under his influence moral studies began to degenerate into pilpulistic, *i.e.*, hair-splitting, self-analysis, and into extreme forms of asceticism. Later he became the head of a yeshibah in Slobodka (Willempul), a suburb of Kovno.

R. Isaac Blaser.

The leadership of the Musarnikes of Kovno then passed into the hands of R. Isaac Blaser, who went thither from St. Petersburg in 1879, and who took charge of the Lachman endowment for the education of rabbis. An attempt to induce the "perushim," or mature students and candidates for the rabbinate, who were the beneficiaries of that endowment, to join the Musarnikes, was resented by many influential rabbis, including Isaac Elhanan Spektor of Kovno; and it would seem that only the high character and great learning of Blaser shielded him from becoming involved in a public scandal. Blaser afterward established a yeshibah in Lubtch, in the government of Minsk, where "baḥurim," or younger students, who joined the Musarnikes in the yeshibah of Slobodka and similar institutions, would after marriage continue as perushim to prepare themselves to be "moralist" rabbis. The "Kolel Lubts," or collective center for receiving contributions for the support of such students, under whose jurisdiction moralist perushim were and still are assisted in Novogrudek, Lida, Shavel, Dwinsk, Setel, Slutsk, and various other communities in Lithuania, was established under the nominal leadership of Blaser. He was the undisputed head of the moralists after Süssel, who again retired to Kelm, where he died. Thereupon the Talmud Torah, as the moralists' center in that town was called, began to decline.

Blaser left Kovno in 1902, and, after residing for a time in Wilna, emigrated to Palestine in 1904, the management of the affairs of the Musarnikes passing into the hands of Rabbi Yeisel (Jusel), who had been the actual leader for many years. The latter spends most of his time in seclusion in a cabin which a wealthy admirer built for him in the heart of a forest several miles from Lubts. This recluse seems, however, to be a clever administrator; and his emissaries collect large sums to defray the cost of maintenance of the perushim and the yeshibot which are controlled by the moralists. Their largest institution is still the yeshibah of Slobodka, where in 1897 a riot between the Musarnikes and their opponents brought the moralist movement to the attention of the outside world and exposed many of the abuses which had in the course of time grown up within it.

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J. P. Wi.

MUSEUM ZUR BELEHRUNG UND UNTERHALTUNG FÜR ISRAELITEN. See Periodicals.

MUSEUS. See Alexander IV.

MUSIC AND MUSICAL INSTRUMENTS: The development of music among the Israelites was coincident with that of poetry, the two being equally ancient, since every poem was also sung. Although little mention is made of it, music was used in very early times in connection with divine service. Amos vi. 5 and Isa. v. 12 show that the feasts immediately following sacrifices were very often attended with music, and from Amos v. 23 it may be gathered that songs had already become a part of the regular service. Moreover, popular festivals of all kinds were celebrated with singing and music, usually accompanying dances in which, as a rule, women and maidens joined. Victorious generals were welcomed with music on their return (Judges xi. 34; I Sam. xviii. 6), and music naturally accompanied the dances at harvest festivals (Judges ix. 27, xxi. 21) and at the accession of kings or their marriages (I Kings i. 40; Ps. xlv. 9). Family festivals of different kinds were celebrated with music (Gen. xxxi. 27; Jer. xxv. 10). I Sam. xvi. 18 indicates that the shepherd cheered his loneliness with his reed-pipe, and Lam. v. 14 shows that youths coming together at the gates entertained one another with stringed instruments. David by his playing on the harp drove away the spirit of melancholy from Saul (I Sam. xvi. 16 *et seq.*); the holy ecstasy of the Prophets was stimulated by dancing and music (I Sam. x. 5, 10; xix. 20); playing on a harp awoke the inspiration that came to Elisha (II Kings iii. 15). The description in Chronicles of the embellishment by David of the Temple service with a rich musical liturgy represents in essence the order of the Second Temple, since, as is now generally admitted, the liturgical Temple Psalms belong to the post-exilic period.

Occasions for Music.

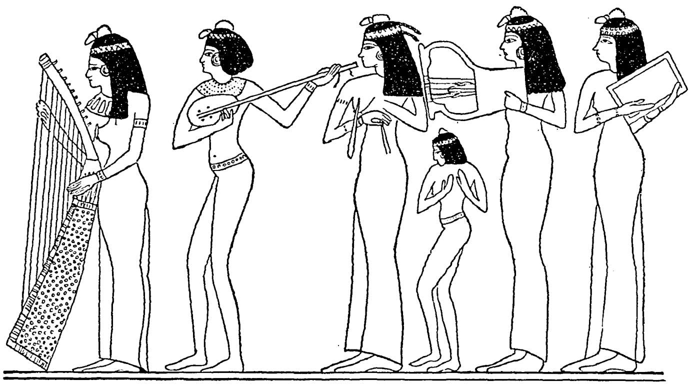

Egyptian Musicians.
(From Ball, "Light from the East.")

The importance which music attained in the later exilic period is shown by the fact that in the original writings of Ezra and Nehemiah a distinction is still drawn between the singers and the Levites (comp. Ezra ii. 41, 70; vii. 7, 24; x. 23; Neh. vii. 44, 73; x. 29, 40; etc.); whereas in the parts of the books of Ezra and Nehemiah belonging to the Chronicles singers are reckoned among the Levites (comp. Ezra iii. 10; Neh. xi. 22; xii. 8, 24, 27; I Chron. vi. 16). In later times singers even received a priestly position, since Agrippa II. gave them permission to wear the white priestly garment (comp. Josephus, "Ant." xx. 9, § 6). The detailed statements of the Talmud show that the service became ever more richly embellished.

Singing in the Temple.

Unfortunately few definite statements can be made concerning the kind and the degree of the artistic development of music and psalm-singing. Only so much seems certain, that the folk-music of older times was replaced by professional music, which was learned by the families of singers who officiated in the Temple. The participation of the congregation in the Temple song was limited to certain responses, such as "Amen" or "Halleluiah," or formulas like "Since His mercy endureth forever," etc. As in the old folk-songs, antiphonal singing, or the singing of choirs in response to each other, was a feature of the Temple service. At the dedication of the walls of Jerusalem, Nehemiah formed the Levitical singers into two large choruses, which, after having marched around the city walls in different directions, stood opposite each other at the Temple and sang alternate hymns of praise to God (Neh. xii. 31). Niebuhr ("Reisen," i. 176) calls attention to the fact that in the Orient it is still the custom for a precentor to sing one strophe, which is repeated three, four, or five tones lower by the other singers. In this connection mention may be made of the alternating song of the seraphim in the Temple, when called upon by Isaiah (comp. Isa. vi.). The measure must have varied according to the character of the song; and it is not improbable that it changed even in the same song. Without doubt the striking of the cymbals marked the measure.

What Western peoples understand by harmony is still incomprehensible to the Arabs. They consider it "a wild and unpleasant noise, in which no sensible person can take pleasure." Niebuhr refers to the fact that when Arabs play on different instruments and sing at the same time, almost the same melody is heard from all, unless one of them sings or plays as bass one and the same note throughout. It was probably the same with the Israelites in olden times, who attuned the stringed instruments to the voices of the singers either on the same note or in the octave or at some other consonant interval. This explains the remark in II Chron. v. 13 that at the dedication of the Temple the playing of the instruments, the singing of the Psalms, and the blare of the trumpets sounded as one sound. Probably the unison of the singing of Psalms was the accord of two voices an octave apart. This may explain the terms "'al 'alamot" and "'al ha-sheminit." On account of the important part which women from the earliest times took in singing, it is comprehensible that the higher pitch was simply called the "maiden's key," and "ha-sheminit" would then be an octave lower.

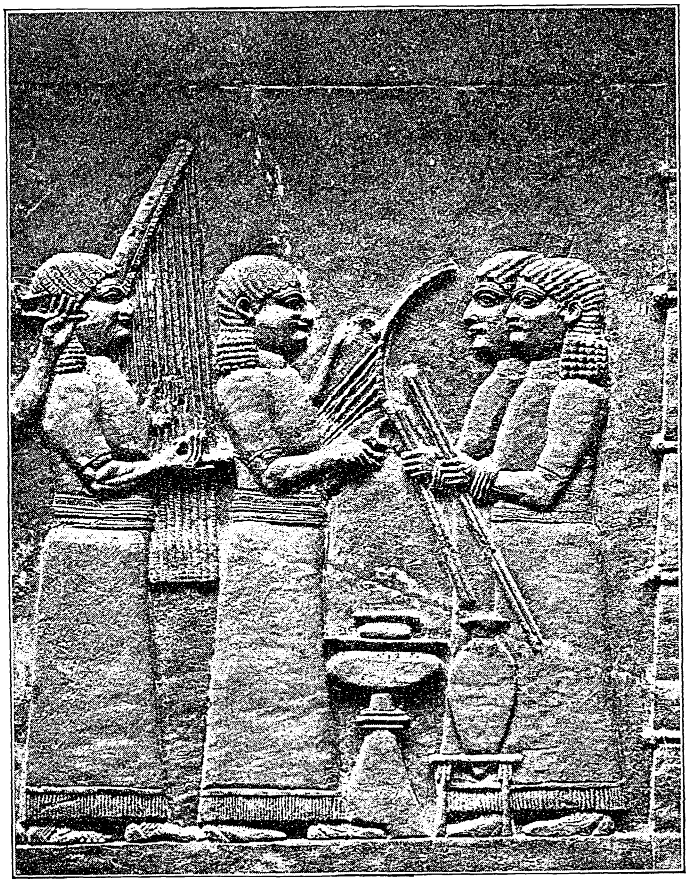

Assyrian Representation of Harpers.
(In the British Museum.)

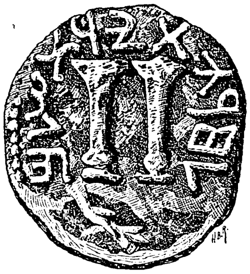

Coin of Second Revolt Bearing Two Trumpets.
(After Madden, "History of Jewish Coinage.")

There is no question that melodies repeated in each strophe, in the modern manner, were not sung at either the earlier or the later periods of psalm-singing; since no such thing as regular strophes occurred in Hebrew poetry. In fact, in the earlier times there were no strophes at all; and although they are found later, they are by no means so regular as in modern poetry. Melody, therefore, must then have had comparatively great freedom and elasticity and must have been like the Oriental melody of to-day. As Niebuhr points out, the melodies are earnest and simple, and the singers must make every word intelligible. A comparison has often been made with the eight notes of the Gregorian chant or with the Oriental psalmody introduced into the church of Milan by Ambrosius; the latter, however, was certainly developed under the influence of Grecian music, although in origin it may have had some connection with the ancient synagogal psalm-singing, as Delitzsch claims that it was ("Psalmen," 3d ed., p. 27).

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E. G. H. W. N.

MUSIC, SYNAGOGAL: It has been shown in the article CANTILLATION (JEW. ENCYC. iii. 537b) that the desire to read the Scriptures in the manner indicated in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation for the passages uttered aloud in the synagogue. For reasons very similar to those there discussed, the prayers and praises equally with the lessons have always been thus musically declaimed; and this declamation, developing in many lands under the influence of varying tonal surroundings through the long centuries, has gradually become extended into the vocal melody, solo or choral,

Temple Origins.

in which the whole of the traditional services are now presented. The earliest synagogal music was founded upon the same system and method as prevailed in the orchestra of the Temple itself. Joshua ben Hananiah, who had served in the sanctuary as a member of the Levitical choir ('Ar. 11b), told how the choristers went in a body to the synagogue from the orchestra by the altar (Suk. 53a), and so participated in both services. As the part of the instruments in the Temple musical ensemble was purely that of accompaniment, and the voices could have given an adequate rendition without accompaniment (comp. Suk. 50b *et seq.*; 'Ar. 11; Num. R. vi.), the absence of instruments from the synagogue in no way modified the system of the song itself. This presented little that to modern ears would appear worthy the name of melody, being, like the Greek melodies which have been deciphered, entirely of the character of a cantillation; that is, a recitation dependent on the rhythm and sequence of the words of the text instead of on the notes of the tune, and influenced by the syntactical structure of the sentence instead of by the metrical form of the musical phrase. Nor would the style of singing, nasal, shrill, and alternately full of intricate graces and of sudden pressures on emphatic notes, altogether commend itself to Western ears as graceful or harmonious.

The dispersal of the Temple singers and the cessation of the performances of the musicians in the sanctuary influenced but slightly the synagogal cantillation, since the desire of many authorities that song should be abstained from in lasting mourning for fallen Zion, was never generally heeded when it became a question of song in worship (comp. Giṭ. 7a; Soṭah 48a; Alfasi on Ber. 25b; Asheri on Ber. 30b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, 3). Indeed, from the earlier centuries there had been evident a desire to enhance the importance of the singing in the synagogal ritual. The officiant was required to have a pleasant voice and a clear enunciation (Ta'an. 16a; Pesiḳ. R. 25 [ed. Friedmann, p. 127a]; comp. Meg. 24b, 32a; Yer. Sheḳ. 1; Yalḳ., Prov. 932), and the voluntary assistance of good vocalists was regarded as meritorious. Among such Ḥiyya bar Adda is prominently mentioned (comp. Pesiḳ. 97a). Women were from the first entirely silent in the synagogue (Ber. 24a). The Shema', known to all, was chanted in unison; but the "Tefillah" (Shemoneh 'Esreh) was intoned by the officiant only, the congregation responding loudly in unison, as also when Ḳaddish was read (Soṭah 49a; Shab. 119b). The Psalms were chanted originally in a responsive antiphony (Soṭah 30b; comp. Graetz in "Monatsschrift," 1879, p. 197); but soon the antiphony developed into a general unison, as became the case, too, with the other passages gradually added to the ritual (Cant. R. 27a, end; Rashi on Ber. 6a; but comp. Zunz, "S. P." p. 61).

Later Amplification.

Yet it was only with the Piyyuṭim that music found scope for development within the walls of the synagogue, as the ritual began to crystallize into definite form, and prayerful verses took the place of didactic and dogmatic texts (comp. Zunz, *l.c.* pp. 7, 8, 59, 60). The Ḥazzan now became primarily the precentor. He sang the piyyuṭim to melodies selected by their writer or by himself, thus introducing fixed melodies (see below) into synagogal music. The prayers he continued to recite as he had heard his predecessors recite them; but in moments of inspiration or emotion he would give utterance to a phrase of unusual beauty or power, which, caught up by the congregants, would be repeated and preserved as a worthy expression of the thought underlying the day's service, coming at last into the form of a definite and well-recognized musical sentence, and so forming the substance of a prayer-motive (see below). There was little need to prompt him to greater energy in this direction; from the first it became more necessary to keep his intensity in check (comp. "Sefer Ḥasidim," §§ 158, 238, 251, 768).

Ancient Elements.

The music may have preserved a few phrases in the reading of Scripture which recalled the song of the Temple (comp. Ashirah; Shema'); but generally it echoed from the first the tones which the Jew of each age and country heard around him, not merely in the actual borrowing of tunes (of which there is continuous evidence from the days of Ibn Ezra; comp. his commentary on Ps. viii.), but more especially in the prevailing tonality or description of scale on which the music was based. These elements persist side by side, rendering the traditional intonations a mass composed of details differing immensely in age and in style, and only blended by the gradual modification of each by what must be regarded as the old and constant flux of their rendition. The oldest element is the parallelism which runs through all the traditions, according to which chants divergent enough in detail of tune, and systematically so in tonality or scale-structure, are applied to corresponding passages after a similar method. This peculiarity appears to have been recognized as early as the days of Hai Gaon (d. 1038; comp. Zunz, "Ritus," p. 11). It has already been shown (see Jew. Encyc. iii. 539, *s.v.* Cantillation) to be very ancient, and possibly to date back to the method of rendition utilized for the Psalms in the Temple ritual. The underlying principle, according to the present writer's formulation, is the specific allotment in Jewish worship of a particular mode or scale-form to each sacred occasion, because of some esthetic appropriateness felt to underlie the association. In contrast to the meager modal choice of modern melody, which is fettered within the range of two modes, the minor and the major, the synagogal tradition revels in the possession of a number of scale-forms preserved from the remote past, much as are to be perceived in the plain-song of the Catholic, the Byzantine, and the Armenian churches. And it draws its supply not alone from the same sources as these Christian traditions: it finds itself enriched also from the origins from which proceeded, on either hand, the Hungarian-Wallachian Gipsy melody and the music of the Perso-Arab system. In this way the music of the synagogue enshrines elements of the theory and the practise of western Asia, which centered in Babylon, and which have left their effects in all lands

Modal Feeling.

between Moorish Spain and Dravidian India. And this modal feeling is not alone the conspicuous characteristic of the Ḥazzanut—that traditional style of free vocal recitation of a prose text, in which synagogal music differs so greatly from secular music in the Western world—but it may be traced also in those older tunes which, constructed in modern rhythmic form and thus recognizable by ordinary hearers as melodies in the modern sense, are employed in the Ḳerobot.

Another marked element, of later origin but equally wide diffusion, is that style of florid melodious intonation which requires the exercise of vocal agility. It existed, as the cantillation of Scripture shows, even before the recital of the services was entrusted to the ḥazzan as the specialist. It was introduced into Europe in the seventh century, then rapidly developed, and more than aught else led to the complaints against the ḥazzanim which are detailed in Jew. Encyc. vi. 286, *s.v.* Ḥazzan. Yet many of the influences to which this intricate vocalization was due lay in the old Jewish tradition as to what was a seemly method of expressing devotion. Similar influences had built up, upon old outlines coming from Asia Minor, the figuration which distinguishes also certain sequences in the Catholic plain-song. But the Church plain-song never developed the rapid and florid ornamentation of the synagogal ḥazzanut, because of the early development of choral participation in the church service. So, too, in the Sephardic, or Southern, use, the pronounced share of the congregation in the recital of the prayers tended to check its excessive employment.

Later Debasement.

But among the Northern Jews especially the isolation and the poverty of the worshipers shut them off from the enjoyment in secular life of those successive developments of the contrapuntal art—first in the music of the mass, then in the music of the dignitary's chamber—which culminated in the rich figuration which marks the compositions of the early eighteenth century. In the synagogue, where those worshiped who were banned from such enjoyment, it was the adulation of admiring listeners that too often prompted the officiant to forget the text-matter in the song-manner (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 53, 11), and even more to develop the technical intricacy of synagogal music by the utilization also of florid ornamentation in which his hearers, out of touch with any music but the folk-music of their day, were not likely to detect the echoes of contemporary instrumental virtuosity. In the end, the echoes of what a ḥazzan heard of the sensual tastelessness of the "Zopf" style, which ruled musical Europe in the eighteenth century, completed that debasement of synagogal music from which the efforts of a century of work by Jews who had acquired a little of the taste of the cultured musician have only recently begun to lift it.

There is no need to present an instance of the extravagances of the later tradition; but under Ḥazzanut a specimen illustrating the traditional matter and manner and treated with taste and style, has been quoted from the Sabbath evening service of M. J. Löwenstamm (somewhile cantor in Munich).

Age of Song Elements.

The age of the various elements in synagogal song may be traced from the order in which the passages of the text were first introduced into the liturgy and were in turn regarded as so important as to demand special vocalization. This order closely agrees with that in which the successive tones and styles still preserved for these elements came into use among the Gentile neighbors of the Jews who utilized them. Earliest of all is the cantillation of the Scriptures, in which the traditions of the various rites differ only as much and in the same manner from one another as their particular interpretations according to the text and occasion differ among themselves. This indeed was to be anticipated if the differentiation itself preserves a peculiarity of the music of the Temple (see Jew. Encyc. iii. 539a, *s.v.* Cantillation). Next comes, from the first ten centuries, and probably taking shape only with the Jewish settlement in western and northern Europe, the cantillation of the "'Amidah" referred to below, which was the first portion of the liturgy dedicated to a musical rendering, all that preceded it remaining unchanted (comp. Zunz, *l.c.* p. 6). Gradually the song of the precentor commenced at ever earlier points in the service. By the tenth century the chant commenced at "Baruk She-Amar" (N. Cohen, "Sefer Yuḥasin," p. 135, Warsaw, 1876; comp. Zunz, "S. P." p. 114), the previous custom having been to commence the singing at "Nishmat," these conventions being still traceable in practise in the introit (see below) signalizing the entry of the junior and of the senior officiant (comp. Shulḥan 'Aruk, *l.c.* 51; "Orḥot Ḥayyim," p. 64). Hence, in turn, appeared cantillation, prayer-motive, fixed melody, and hymn as forms of synagogal music.

Reminiscences of Gentile Sacred Melody.

The contemporaneous musical fashion of the outer world has ever found its echo within the walls of the synagogue, so that in the superstructure added by successive generations of transmitting singers there are always discernible points of comparison, even of contact, with the style and structure of each successive era in the musical history of other religious communions. Attention has frequently been drawn to the resemblances in manner and even in some points of detail between the chants of the muezzin and of the reader of the Koran with much of the ḥazzanut (comp. the recitation of a sura given in Lane's "Modern Egyptians" [London, 1834] with the first illustration under the heading Ḥazzanut), not alone of the Sephardim, who passed so many centuries in Arab lands, but also of the Ashkenazim, equally long located far away in northern Europe. The intonations of the Sephardim even more intimately recall the plain-song of the Mozarabian Christians, which flourished in their proximity until the thirteenth century. Their chants and other set melodies largely consist of very short phrases often repeated, just as Perso-Arab melody so often does; and their congregational airs usually preserve a Morisco or other Peninsular character (comp. Adonai Beḳol Shofar; 'Et Sha'are Raẓon; Lekah Dodi).

The Cantillation reproduces the tonalities and the melodic outlines prevalent in the western world during the first ten centuries of the Diaspora; and the prayer-motives, although their method of employment recalls far more ancient and more Oriental parallels, are equally reminiscent of those characteristic of the eighth to the thirteenth century of the common era. Many of the phrases introduced in the ḥazzanut generally, closely resemble the musical expression of the sequences which developed in the Catholic Plain-Song after the example set by the school famous as that of Notker Balbulus, at St. Gall, in the early tenth century. The earlier formal melodies still more often are paralleled in the festal intonations of the monastic precentors of the eleventh to the fifteenth century, even as the later synagogal hymns everywhere approximate greatly to the secular music of their day (see below).

Allusion to this contact with the Catholic plainsong has been made in Kol Nidre as well as in several other of the articles on music in The Jewish Encyclopedia. Typical illustrations may be briefly indicated more directly. The traditional penitential intonation transcribed in the article Ne'ilah with the piyyuṭ-versicle "Darkeka" closely reproduces the music of a parallel species of medieval Latin verse, the metrical sequence "Missus Gabriel de Cœlis" by Adam of St. Victor (*c.* 1150) as given in the "Graduale Romanum" of Sarum. The mournful chant characteristic of penitential days in all the Jewish rites, is closely recalled by the Church antiphon in the second mode "Da Pacem Domine in Diebus Nostris" ("Vesperale Ratisbon," p. 42). For further points of comparison see Seliḥot. The joyous intonation of the Northern rite for morning and afternoon prayers on the Three Festivals closes with the third tone, third ending of the Gregorian psalmody; and the traditional chant for the Hallel itself, when not the one reminiscent of the "Tonus Peregrinus," closely corresponds with those for Ps. cxiii. and cxvii. ("Laudate Pueri" and "Laudate Dominum") in the "Graduale Romanum" of Ratisbon, for the vespers of June 24, the festival of John the Baptist, in which evening service the famous "Ut Queant Laxis," from which the modern scale derived the names of its degrees, also occurs.

Prayer-Motives.

Next to the passages of Scripture recited in cantillation, the most ancient and still the most important section of the Jewish liturgy is the sequence of benedictions which is known as the "'Amidah" (Shemoneh 'Esreh), being the section which in the ritual of the Dispersion more immediately takes the place of the sacrifice offered in the ritual of the Temple on the corresponding occasion. It accordingly attracts the intonation of the passages which precede and follow it into its own musical rendering. Like the lessons, it, too, is cantillated. This free intonation is not, as with the Scriptural texts, designated by any system of accents, but consists of a melodious development of certain themes or motives traditionally associated with the individual service, and therefore termed by the present writer "prayer-motives." These are each differentiated from other prayer-motives much as are the respective forms of the cantillation, the divergence being especially marked in the tonality due to the modal feeling alluded to above. Tonality depends on that particular position of the semitones or smaller intervals between two successive degrees of the scale which causes the difference in color familiar to modern ears in the contrast between major and minor melodies.

Throughout the musical history of the synagogue a particular mode or scale-form has long been traditionally associated with a particular service. It appears in its simplest form in the prayer-motive —which is best defined, to use a musical phrase, as a sort of coda—to which the benediction "Berakah" closing each paragraph of the prayers is to be chanted. This is associated with a secondary phrase, somewhat after the tendency which led to the framing of the binary form in classical music. The phrases are amplified and developed according to the length, the structure, and, above all, the sentiment of the text of the paragraph, and lead always into the coda in a manner anticipating the form of instrumental music entitled the "rondo," although in no sense an imitation of the modern form. The responses likewise follow the tonality of the prayer-motive.

This intonation is designated by the Hebrew term Niggun ("tune") when its melody is primarily in view, by the Judæo-German term "steiger" (scale) when its modal peculiarities and tonality are under consideration, and by the Romance word "gust" and the Slavonic "skarbowa" when the taste or style of the rendering especially marks it off from other music. The use of these terms, in addition to such less definite Hebraisms as "ne'imah" ("melody"), shows that the scales and intervals of such prayer-motives have long been recognized (*e.g.*, by Saadia Gaon in the tenth century; comp. end of "Emunot we-De'ot") and observed to differ characteristically from those of contemporary Gentile music, even if the principles underlying their employment have only quite recently been formulated.

Modal Difference.

The modal differences are not always so observable in the Sephardic or Southern tradition. Here the participation of the congregants has tended to a more general uniformity, and has largely reduced the intonation to a chant around the dominant, or fifth degree of the scale, as if it were a derivation from the Ashkenazic daily morning theme (see below), but ending with a descent to the major third, or, less often, to the tonic note. Even where the particular occasion—such as a fast—might call for a change of tonality, the anticipation of the congregational response brings the close of the benediction back to the usual major third. But enough differences remain, especially in the Italian rendering, to show that the principle of parallel rendering with modal difference, fully apparent in their cantillation, underlies the prayer-intonations of the Sephardim also. This principle has marked effects in the Ashkenazic or Northern tradition, where it is as clear in the rendering of the prayers as in that of the Scriptural lessons, and is also apparent in the Ḳerobot.

All the tonalities are distinct. They are formulated in the subjoined tabular statement, in which the various traditional motives of the Ashkenazic ritual have been brought to the same pitch of reciting-note in order to facilitate comparison of their modal differences (see also the table given in Jew. Encyc. iii. 539, *s.v.* Cantillation).

Service.		Scale Utilized.*	Traditional Response (Amen).	Corresponding Gregorian (or Ancient) Mode.
Evening	Daily	F—g a b(♭) c d	F F	("Immutable genus," with both conjoint and disjoint tetrachords.)
	Sabbath	C d e f g a b♭ c	a g	7th (Mixolydian).
	Festival	C d e♭ f g a♭ b♭ c	f g	9th (Æolian).
	Penitential	c d e f g a b(♭) C	d C	13th (Ionian).
Morning	Daily	E — g a — c d	g g	— (Pentatonic).
	Sabbath	C d♭ e♮ f g a♭ b♭ c	e C (or b♭ C)	—("Mixed genus," chromatic tetrachord followed by first species).
	Festival	C d e f g a b♭ c d	g a C	1st and 7th (Dorian and Phrygian).
	Penitential	b c d E f♯ g a b	g f♯ E	2d (Hypodorian).
	" (earlier portion)	D e♭ f g a b♭ c d	e♭ D	3d (Phrygian).
Afternoon	Daily	(as Morning)		
	Sabbath	C d e♭ f g a b♭ c	f g	1st (Dorian).
	Festival	(as Morning)		
	Penitential	(as Morning)		

* The "reciting"-note throughout is G. The "final" note is designated by a capital letter.

bration. The precentor will accommodate the motive to the structure of the sentence he is reciting by the judicious use of the reciting-note, varied by melismatic ornament. In the development of the subject he is bound to no definite form, rhythm, manner, or point of detail, but may treat it quite freely according to his personal capacity, inclination, and sentiment, so long only as the conclusion of the passage and the short doxology closing it, if it ends in a benediction, are chanted to the snatch of melody forming the coda, usually distinctly fixed and so furnishing the modal motive. The various sections of the melodious improvisation will thus lead smoothly back to the original subject, and so work up to a symmetrical and clear conclusion. The prayer-motives, being themselves definite in tune and well recognized in tradition, preserve the homogeneity of the service through the innumerable variations induced by impulse or intention, by energy or fatigue, by gladness or depression, and by every other mental and physical sensation of the precentor which can affect his artistic feeling.

Thus the absolute freedom and spontaneity of the development in no wise diminish a general agreement in the renderings favored in congregations far distant from one another—whether the style adopted be broad and restrained, as with the Westerns, or florid and intense, as with the Easterns—among those who follow the Ashkenazic rite. Indeed, few as are the points of contact to be observed between the definite tunes utilized in the tradition of the Ashkenazim and in that of the Sephardim, they are many and obvious between the cantillation of the "'Amidah" and the ancient benedictions preceding and following the Shema' in both rites. Grouping of notes, points where ornaments are introduced, phrasing of the text, retardations and pauses, even complete musical sentences, and several such differing in outline

Hazzanut.

By ancient tradition, from the days when the Jews who passed the Middle Ages in Teutonic lands were still under the same tonal influences as the peoples in southeastern Europe and Asia Minor yet are, chromatic scales (*i.e.*, those showing some successive intervals greater than two semitones) have been preserved. The Sabbath morning and weekday evening motives are especially affected by this survival, which also frequently induces the Polish ḥazzanim to modify similarly the diatonic intervals of the other prayer-motives. The chromatic intervals survive as a relic of the Oriental tendency to divide an ordinary interval of pitch into subintervals (comp. Hallel for Tabernacles, the "lulab" chant), as a result of the intricacy of some of the vocal embroideries in actual employment, which are not infrequently of a character to daunt an ordinary singer. Even among Western cantors, trained amid mensurate music on a contrapuntal basis, there is still a remarkable propensity to introduce the interval of the augmented second, especially between the third and second degrees of any scale in a descending cadence. Quite commonly two augmented seconds will be employed in the octave, as in the frequent form—much loved by Eastern peoples—termed by Bourgault-Ducoudray ("Mélodies Populaires de Grèce et d'Orient," p. 20, Paris, 1876) "the Oriental chromatic" (see music below).

Chromatic Intervals.

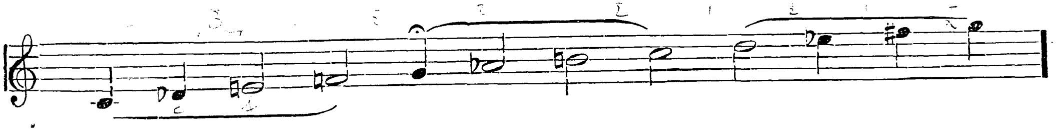

The "harmonia," or manner in which the prayer-motive will be amplified into ḥazzanut, is measured rather by the custom of the locality and the powers of the officiant than by the importance of the cele-

PRAYER-MOTIVES

A. Evening Service—Week-Days.

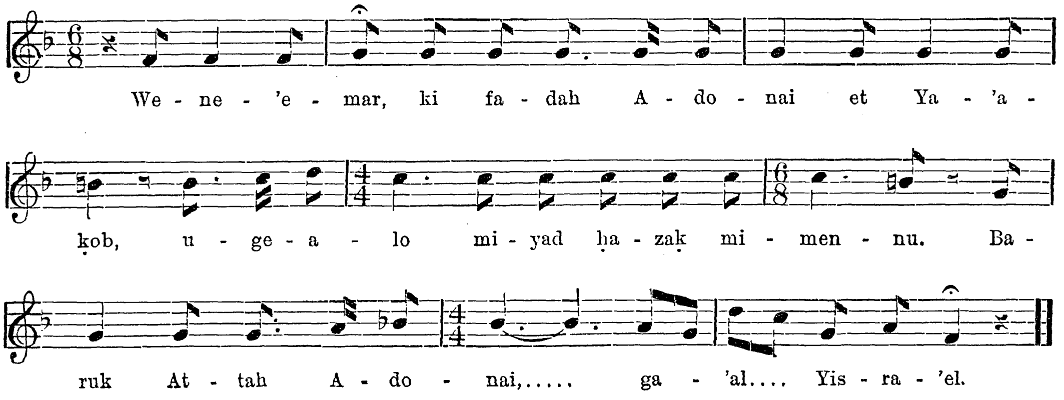
We - ne - 'e - mar, ki fa - dah A - do - nai et Ya - 'a -
kob, u - ge - a - lo mi - yad ḥa - zaḳ mi - men - nu. Ba -
ruk At - tah A - do - nai,..... ga - 'al.... Yis - ra - 'el.

B. Evening Service—Sabbaths.

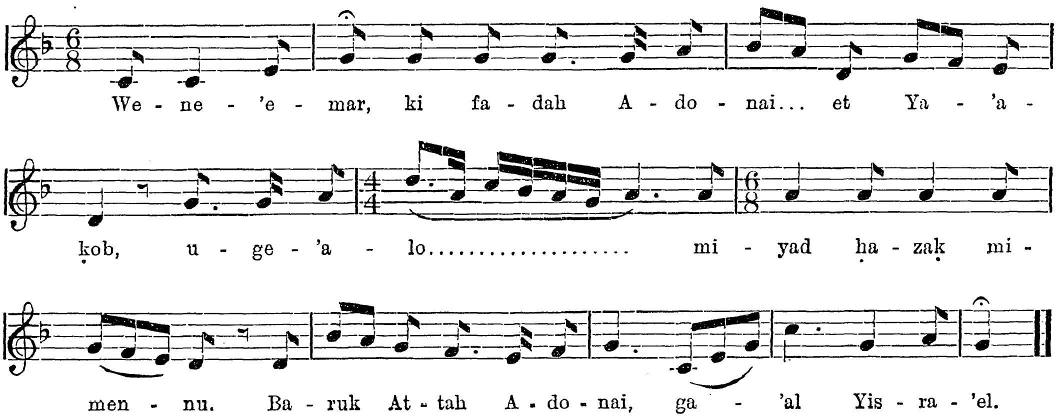
We - ne - 'e - mar, ki fa - dah A - do - nai... et Ya - 'a -
ḳob, u - ge - 'a - lo.................... mi - yad ḥa - zaḳ mi -
men - nu. Ba - ruk At - tah A - do - nai, ga - 'al Yis - ra - 'el.

C. Evening Service—Festivals.

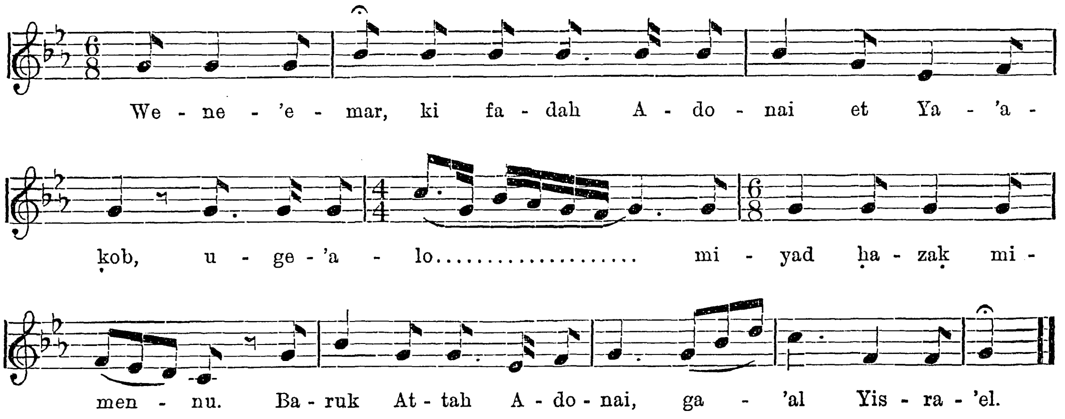
We - ne - 'e - mar, ki fa - dah A - do - nai et Ya - 'a -
ḳob, u - ge - 'a - lo.................... mi - yad ḥa - zaḳ mi -
men - nu. Ba - ruk At - tah A - do - nai, ga - 'al Yis - ra - 'el.

D. EVENING SERVICE—PENITENTIAL DAYS.

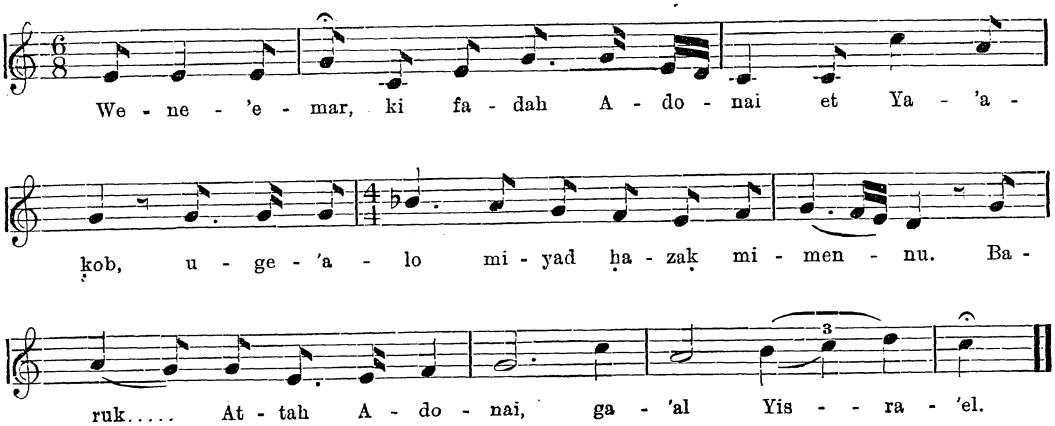
We - ne - 'e - mar, ki fa - dah A - do - nai et Ya - 'a -
ḳob, u - ge - 'a - lo mi - yad ḥa - zaḳ mi - men - nu. Ba -
ruk..... At - tah A - do - nai, ga - 'al Yis - - ra - 'el.

E. MORNING SERVICE—WEEK-DAYS.

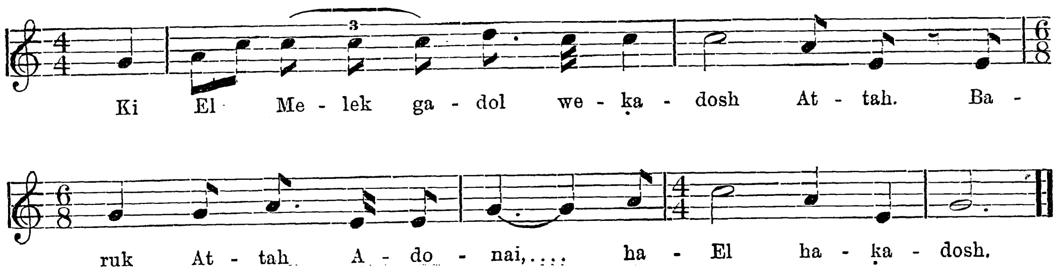
Ki El Me - lek ga - dol we - ḳa - dosh At - tah. Ba -
ruk At - tah A - do - nai,.... ha - El ha - ḳa - dosh.

F. MORNING SERVICE—SABBATHS.

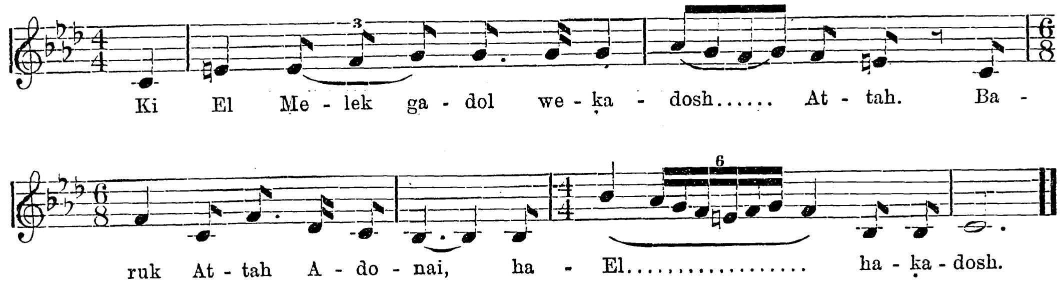
Ki El Me - lek ga - dol we - ḳa - dosh...... At - tah. Ba -
ruk At - tah A - do - nai, ha - El.................. ha - ḳa - dosh.

G. MORNING SERVICE—FESTIVALS.

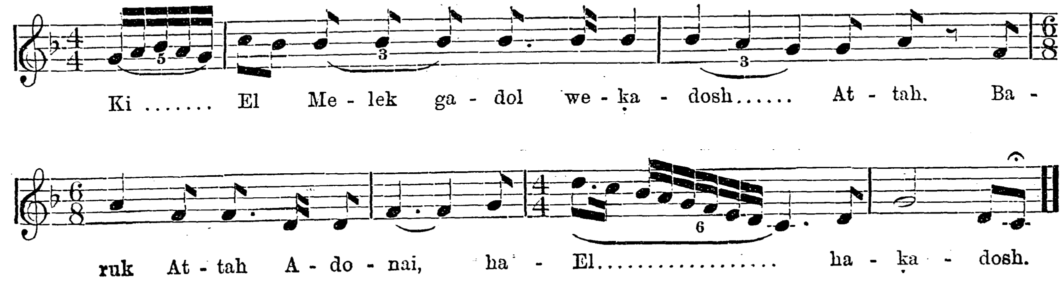
Ki .... El Me - lek ga - dol we - ḳa - dosh...... At - tah. Ba -
ruk At - tah A - do - nai, ha - El.................. ha - ḳa - dosh.

H. Morning Service—Penitential Days.

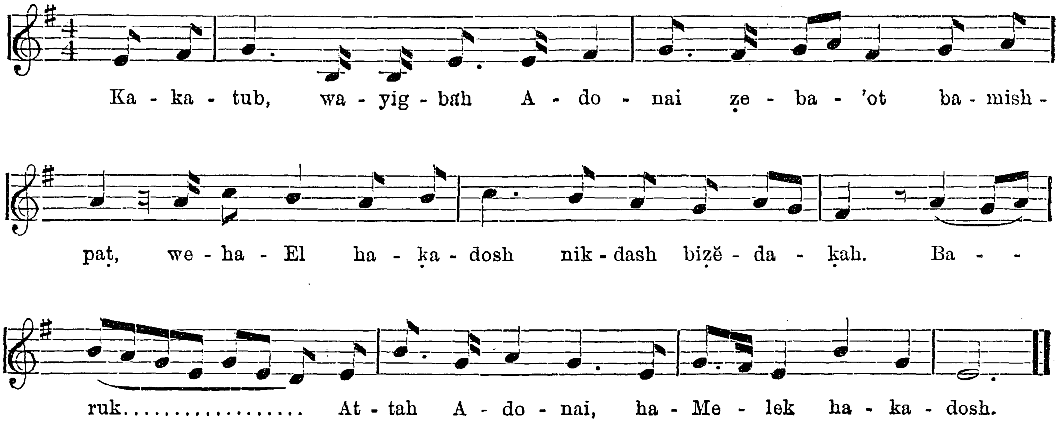
Ka - ka - tub, wa - yig - bah A - do - nai ze - ba - 'ot ba - mish -
pat, we - ha - El ha - ka - dosh nik - dash bizĕ - da - kah. Ba - -
ruk.................. At - tah A - do - nai, ha - Me - lek ha - ka - dosh.

I. Morning Service—Penitential Days (Earlier Portion).

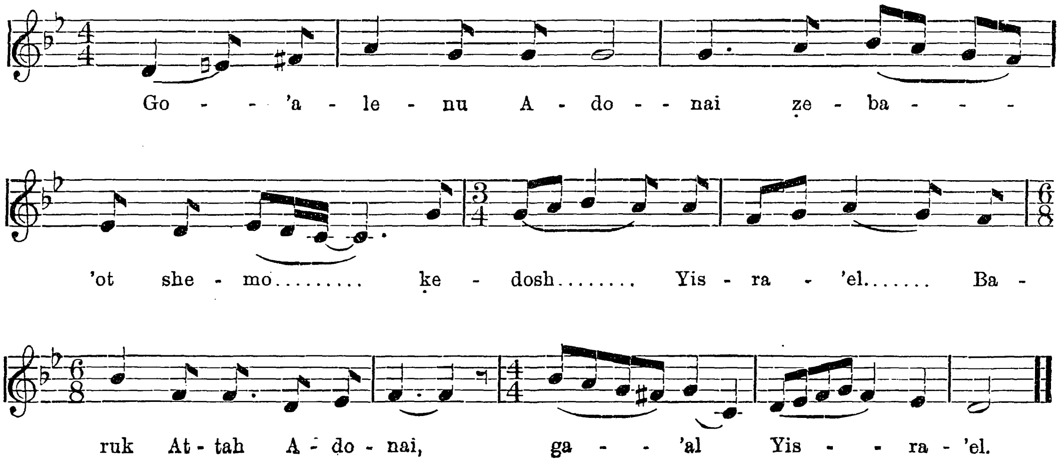
Go - - 'a - le - nu A - do - - nai ze - ba - - -
'ot she - mo......... ke - dosh........ Yis - ra - 'el....... Ba -
ruk At - tah A - do - nai, ga - - 'al Yis - - ra - 'el.

J. Afternoon Service—Sabbaths.

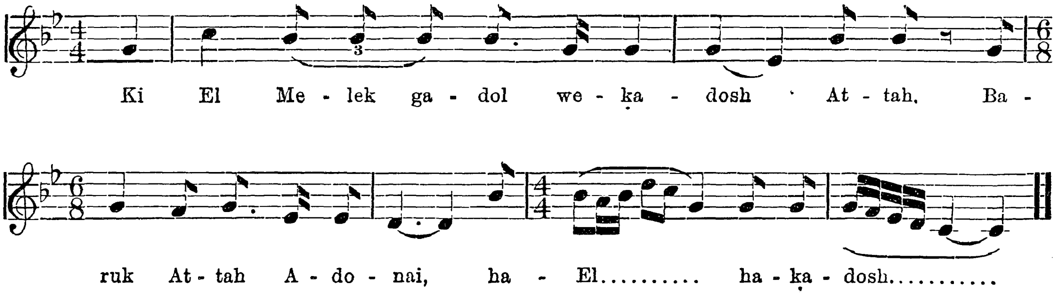
Ki El Me - lek ga - dol we - ka - dosh At - tah. Ba -
ruk At - tah A - do - nai, ha - El.......... ha - ka - dosh...........

and in tonality from any other European music, not infrequently coincide in the two rituals, particularly where the precentor intones one of the less-elaborated services, as those of week-days, or eschews the excessive ornamentation favored by some schools on the special festival days. This agreement, it should be noted, occurs mainly in the ancient parts of the liturgy, which the two rituals inherit in common from before the eighth or the ninth century; and their differences, too, in the intonation of these ancient passages lie mainly in tonality (see above) much as their own various forms of cantillating alike the Scriptural lessons and those older sections of the prayers differ more in this respect than otherwise.

The musical illustrations which precede (see pages 124–126) present the prayer-motives of the Ashkenazic tradition in their simplest form (for an example of the development of the model into ḥazzanut, founded on the transcription of Baer, see Jew. Encyc. vi. 291, *s.v.* Ḥazzanut).

Fixed Melodies: Chants.

After the ninth century, when borrowed airs (see below) began to find their way into the synagogue, the old modal material was also utilized to construct tunes for sections of the service to which the cantillatory development of the prayer-motives had not been applied. First of these were the chants for psalms or versicles, for sentences, that is, of similar length and structure and not varying essentially in sentiment. Some were simple, approaching monotone, suited for congregational response; others were influenced by the desire for ornament and variation, and reproduced the binary tendency of the ḥazzanut with a primary and a secondary motive. Those of the first class are either founded on the cantillation (comp. Ashre; Shema‘) or echo the form of Gregorian psalmody with intonation, mediation, and ending (*e.g.*, ‘Al Ḥeṭ, Attah Hor’eta, and "Leku Nerannenah"); the others, later in origin or in shaping, take on a more definitely tuneful form (comp. Ashirah; Ashre ha-‘Am; Le-Dawid Baruk; Mizmor le-Dawid; Mizmor Shir), and reproduce their structure in settings for the metrical text of piyyuṭim (comp. ‘Et Sha‘are Raẓon). It is in these chants, and in rather later synagogal forms such as the Ḳerobot, based on similar material, that the musical figuration not infrequently presents points of contact, on the one hand, with the Gregorian music of the Catholic tradition (comp., *e.g.*, Kol Nidre) or, on the other, with the traditional intonations of the Moslems (comp., *e.g.*, "Wa-Yekullu," in Jew. Encyc. vi. 290, *s.v.* Ḥazzanut). In the condition in which the chants have been evolved from their traditional form there are obvious traces of later development, reaching, indeed, down to the actual present; but their original shaping and definite acceptance into the synagogal corpus of sacred song took place between the eighth and thirteenth centuries. It was at the latter epoch that the common people, to whose music alone the Jews would consciously have responded, broke loose from the modal restrictions of the theorists, alike of the Church and of the Perso-Arab schools, and all over western Europe anticipated the modal revolution which in formal art-music was delayed until the middle of the seventeenth century. Troubadours, trou-

INTROIT (Sabbath)

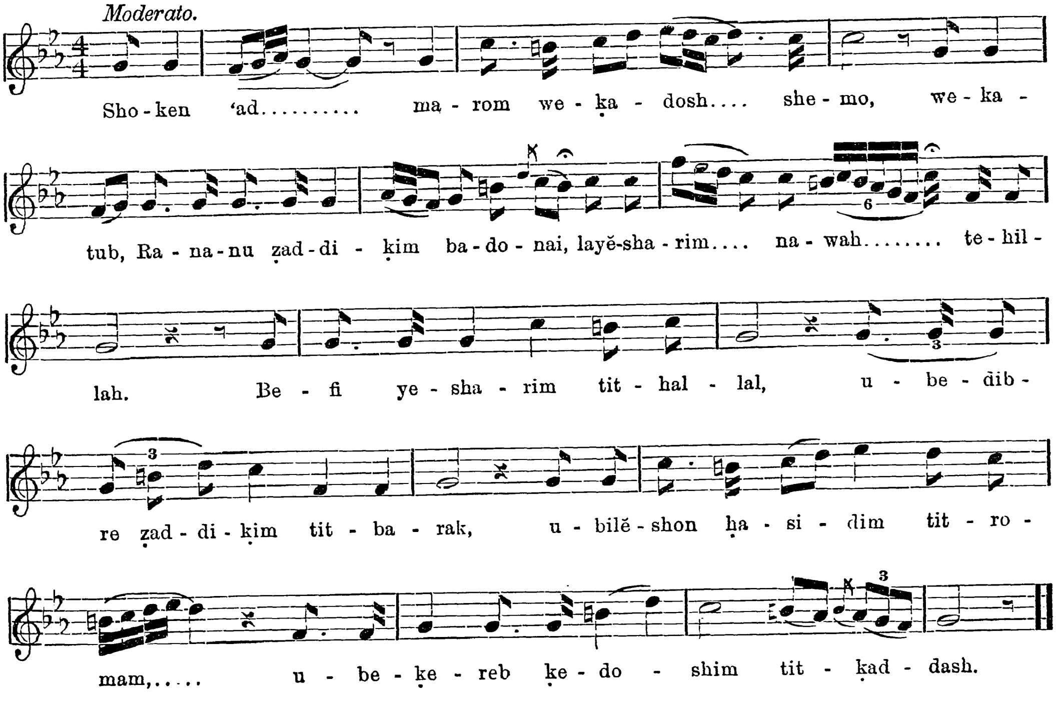
Moderato.
Sho-ken ‘ad.......... ma-rom we-ḳa-dosh.... she-mo, we-ka-
tub, Ra-na-nu ẓad-di-ḳim ba-do-nai, layĕ-sha-rim.... na-wah........ te-hil-
lah. Be-fi ye-sha-rim tit-hal-lal, u-be-dib-
re ẓad-di-ḳim tit-ba-rak, u-bilĕ-shon ḥa-si-dim tit-ro-
mam,..... u-be-ḳe-reb ḳe-do-shim tit-ḳad-dash.

INTROIT (Festival)

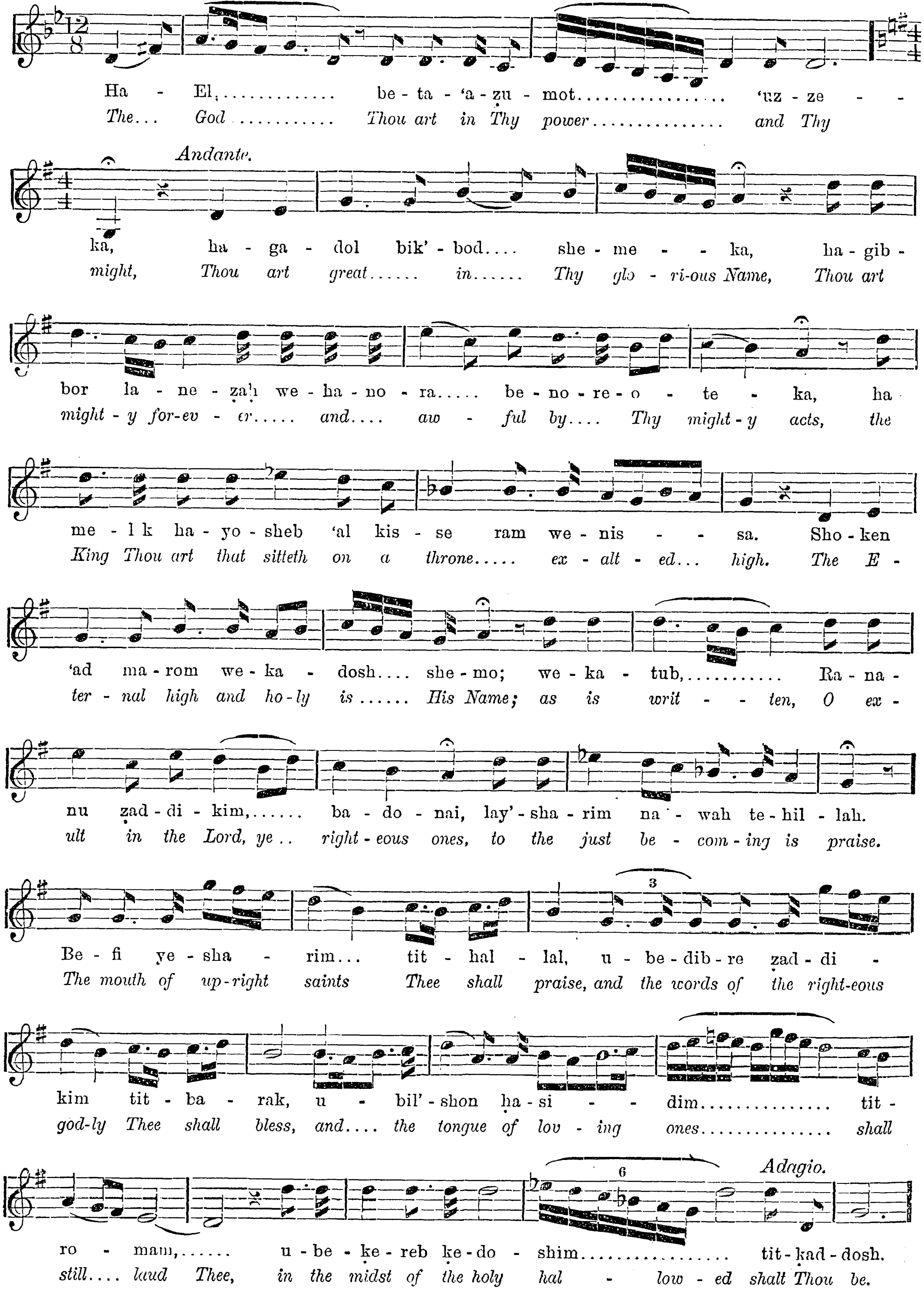
Adagio.
Ha - El,............ be - ta - 'a - zu - mot................. 'uz - ze - -
The... God .... Thou art in Thy power............... and Thy
Andante.
ka, ha - ga - dol bik' - bod.... she - me - - ka, ha - gib -
might, Thou art great...... in...... Thy glo - ri-ous Name, Thou art
bor la - ne - zaḥ we - ha - no - ra..... be - no - re - o - te - ka, ha
might - y for-ev - er..... and.... aw - ful by.... Thy might - y acts, the
me - l k ha - yo - sheb 'al kis - se ram we - nis - - sa. Sho - ken
King Thou art that sitteth on a throne..... ex - alt - ed... high. The E -
'ad ma - rom we - ka - dosh.... she - mo; we - ka - tub,........... Ra - na -
ter - nal high and ho - ly is...... His Name; as is writ - - ten, O ex -
nu zad - di - kim,...... ba - do - nai, lay' - sha - rim na - wah te - hil - lah.
ult in the Lord, ye .. right - eous ones, to the just be - com - ing is praise.
Be - fi ye - sha - rim... tit - hal - lal, u - be - dib - re zad - di -
The mouth of up - right saints Thee shall praise, and the words of the right-eous
kim tit - ba - rak, u - bil' - shon ha - si - - dim.............. tit -
god-ly Thee shall bless, and.... the tongue of lov - ing ones............... shall
Adagio.
ro - mam,...... u - be - ke - reb ke - do - shim................. tit - kad - dosh.
still.... laud Thee, in the midst of the holy hal - low - ed shalt Thou be.

INTROIT (Penitential)

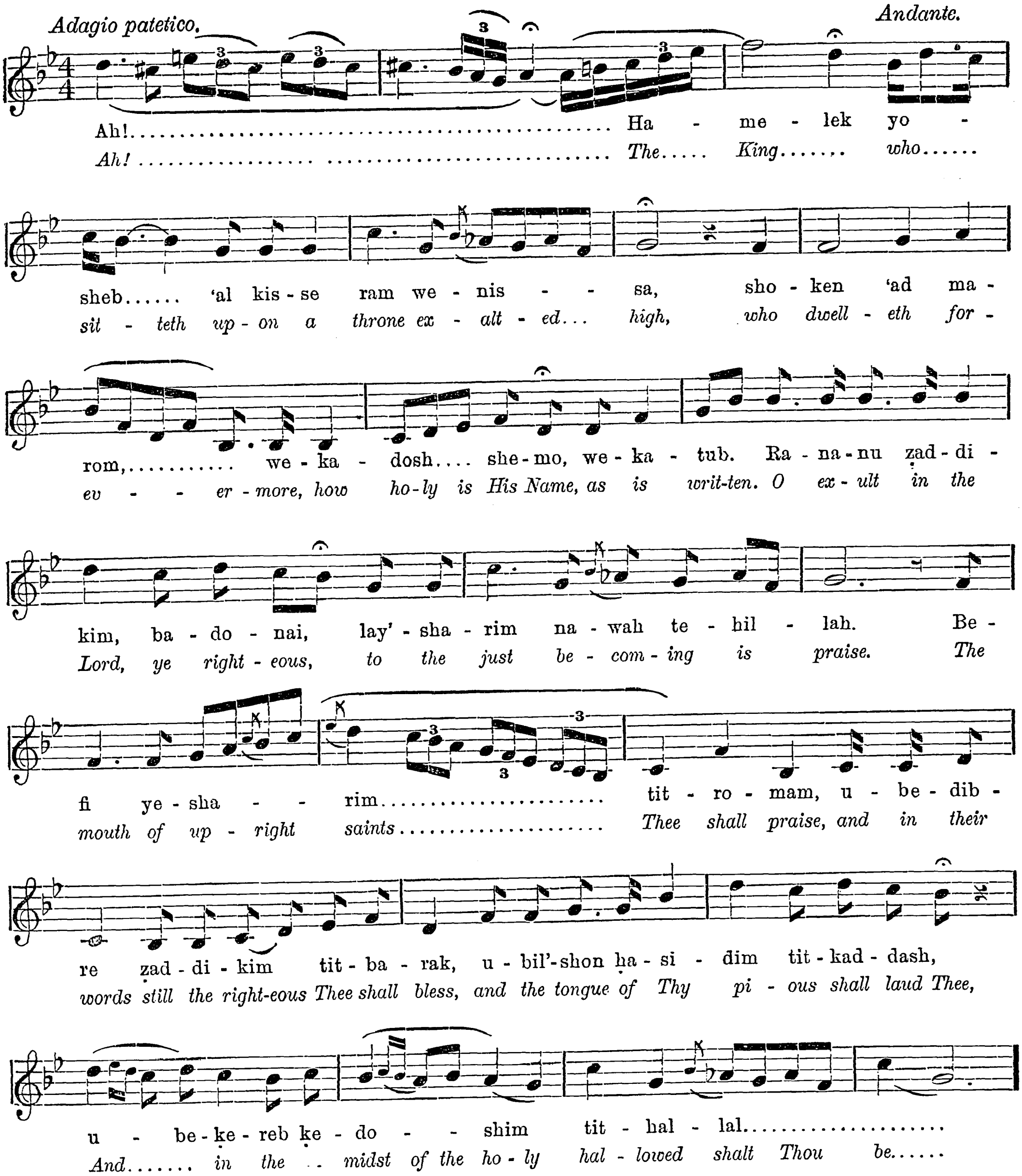
Adagio patetico.
Andante.
Ah!.................................... Ha - me - lek yo -
Ah!.................................... The..... King....... who......
sheb...... 'al kis-se ram we - nis - - sa, sho - ken 'ad ma -
sit - teth up-on a throne ex - alt - ed... high, who dwell - eth for -
rom,........... we - ka - dosh.... she-mo, we - ka - tub. Ra - na-nu zad-di -
ev - - er-more, how ho-ly is His Name, as is writ-ten. O ex-ult in the
kim, ba - do - nai, lay' - sha - rim na - wah te - hil - lah. Be -
Lord, ye right - eous, to the just be - com - ing is praise. The
fi ye - sha - - rim...................... tit - ro - mam, u - be - dib -
mouth of up - right saints.................... Thee shall praise, and in their
re zad - di - kim tit - ba - rak, u - bil'-shon ha - si - dim tit - kad - dash,
words still the right-eous Thee shall bless, and the tongue of Thy pi - ous shall laud Thee,
u - be - ke - reb ke - do - - shim tit - hal - lal......................
And....... in the .. midst of the ho - ly hal - lowed shalt Thou be......

Later Melodies.

vères, and minnesingers, as well as jongleurs and minstrels, had by this time laid the foundations of modern melody in their ever-extending use of the diatonic scale (comp. Naumann, "Hist. of Music," p. 235, London, 1886); and Jewish melody responded to the impulse. Where synagogal music of later birth maintains a modal difference from the music of the street outside, it is only in the utilization of material dating from before the fateful fifteenth century, when the expulsion from Spain set a seal upon the Peninsular tradition of the Sephardim, and the labors of Jacob ben Moses MÖLLN of Mayence (1365–1427) and his disciples gave a final redaction to the use of the Ashkenazim (comp. Grätz, "Gesch." vii. 146; Steinschneider, "Jewish Literature," p. 155); or else where the officiant or his teachers were residents in eastern Europe, under the influence of Slavonic and Gipsy passion in melody, or in Moslem lands, where the short, infinitely repeated phrase in the distinctive Perso-Arab scales still prevails in every-day music. Chief among such later melodies, often reproducing at least the style of older Hebraic intonations, are the settings for a text that vary with the occasion, in response to the fundamental principle of parallel form with modal variation underlying the cantillation and the ḥazzanut. Melodies of this kind have already been treated in the articles 'Al ha-Rishonim and Ḳaddish. Very characteristic of the whole class in all its features of style and handling are the settings for what may be termed the "introit"—*i.e.*, the passage where the senior precentor takes up the chanting of the morning service at the approach of its more important phases, relieving his junior, who has in simpler form intoned the earlier private prayers and introductory psalms. The music which precedes (pages 127–129) presents in contrast the settings in the Northern tradition so utilized, in ascending degree of importance on Sabbath, festival, and Penitential Day.

Fixed Melodies: Hymns.

But besides the traditional material of such actually Jewish origin and development, there has been preserved in the music of the synagogue a considerable mass of melody directly adapted from the folk-song of Gentile neighbors, or constructed on the general lines of musical development in the outer world. In the latter class falls almost the whole of the choral music of the synagogue, the work of composers who either avowedly shaped their work upon the wider, as contrasted with the purely ecclesiastical, lines of art, or were unconscious of the historic and esthetic value of the traditional material. The borrowed or adopted melodies, on the other hand, were already associated in the outer world with the secular song or dance, and were taken into the synagogue simply from the lack of available melody as the number of Neo-Hebraic hymns rapidly increased. Then their pleasing jingle often, their tender expressiveness sometimes, early (comp. Simon Duran, "Magen Abot," 52b) led to their retention and perpetuation and to their adoption as the traditional setting of the verses to which they had first been adapted, and often of others as well.

Borrowed Popular Airs.

Not all the airs which reproduce external folk-songs, however, were thus actually and directly borrowed; for a goodly number must have been the composition of the ḥazzanim. But even so, they were close imitations of the popular melody of the day; and they lack any Jewish characteristic to bring them into line with the older traditional elements. Abraham ibn Ezra (on Ps. viii.) refers to the introduction of such alien airs in the eleventh century; and according to S. Archevolti in the sixteenth century ("'Arugat ha-Bosem," p. 100), the practise was a general one in the days of Judah ha-Levi (early part of 12th cent.). Much controversy raged over this practise (comp. M. Lonzano in "Shete Yadot," p. 147); but that it became firmly fixed in synagogal life the number of such adopted melodies referred to in the rubrics of the Maḥzorim, as well as in the pages of the controversialists, conclusively proves. Indeed, Israel Najara, rabbi of Gaza (who died in 1581 and whom Delitzsch calls "the founder of the Jerusalem ritual"), published 650 Hebrew lyrics, especially written to fit the melodies of Arabic, Turkish, Greek, Spanish, and Italian songs selected by himself.

Imitations.

This procedure was not peculiar to the synagogue. Dufay, the most prominent musician of the Gallo-Belgic school about the end of the fourteenth century, had substituted a popular secular melody as the basis of the music of the mass in place of the "cantus firmus" traditional in the Church; and this practise became universal in that school of musicians and their successors. The most favored of these secular airs, "L'Homme Armé," partly appears also in the Mizmor Shir of the Sephardic tradition. The synagogal musicians, the ḥazzanim, had already, as has been seen, thus endeavored to bring the music of worship into harmony with every-day life outside the sanctuary; and they closely followed the later amplifications of the practise, such as that of the early Protestant hymns, in which a very slight change in the words of the original German produced an immense one in the meaning, as when H. Isaak's "Innsbruck, I Must Leave Thee" (1440) became "O World, I Soon Must Leave Thee" (comp. "Hymns Ancient and Modern," No. 86). So, too, in Jewish practise a slight change in sound was held to be warrant enough for the devotional utilization of an air. Thus to the tune of "En Toda la Tramontaña" was written "Shir Todah le-Elohim Tanah"; and to "Muerame mi Alma, ai! Muerame" was written "Meromi 'al Mah 'Am Rab Homah." In another direction it is found that a slight correspondence in the meaning of the initial words was considered adequate connection, as when the verses "El he-Harim Essa 'Eni" are set to the air of "A las Montañas Mi Alma! a las Montañas Me Iré," or "Mar li Mar Mar Mar" to the Turkish "Krodas Yar, Yar, Yar," where, furthermore, the word "dost" (friend) ending each line in the modal, is translated by the Hebrew "dodi" in a similar position. Such incongruities, indeed, existed as a hymn commencing "Shem nora," to the tune of "Señora"; "Guri, guri" to "Giuri, giuri"; and "Ya'alat ha-mor" to "Perdone di amor" (comp. S. Duran in "Magen Abot," p. 52b; Archevolti, *l.c.*; Menahem Lonzano in "Shete Yadot," pp. 147, 149). Few of such adaptations were adopted into the liturgy itself, although some are to be traced, as, for instance, the beautiful tune of Abraham Ḥazzan's to Gerona's fine hymn commencing Aḥot Ḳeṭannah, which was composed on the lines of a popular Levantine song, "The Little Maid" (see also Yah Ribbon 'Alam 'Almaya). In the article Leḳah Dodi (Jew. Encyc. vii. 676) are given three such melodies adopted from popular use into Jewish worship—one, Moorish, of the tenth; one, Polish, of the sixteenth; and one, German, of the seventeenth century. The well-known melody of Ma'oz Ẓur was likewise adapted from a street song, and selected by Luther for his first choral on such lines, as well as by the German Jews for their Ḥanukkah hymn. Among other secular airs of European peoples adapted by Jews to sacred use may be mentioned: "Permetid Bella Amaryllis," "Tres Colores in Una," "Temprano Naçes Almendro," "El Vaquero de la Morayña," "Fasi Abassi Silvana," "Les Trois Rois," "Les Filles de Tarascon," "Porque

No Me Hablas," "Partistas Amiga," "Pues Vos Me Feristes," "Blümlein auf Breiter Heide," "Dietrich von Bern," "Pavierweiss," "En los Campos di Alvansa," "Un Poggio Tiene la Contessa," "Giulianita," "Doliente Estaba Alessandri," and even, in the last century, such melodies for the Ḳaddish as "La Marseillaise" or actually "The Girl I Left Behind Me," or for Adonai Melek on New-Year's Day an aria from "Traviata."

Especially has it been in the Zemirot or domestic table hymns that popular airs have been adapted and transmitted. The father would think rather of the sprightly interest of the air he sang than of its suitability or Jewish character. Thus, for instance, "Shir ha-Ma'alot" (Ps. cxxvi.) is widely sung among German Jews to a modification of a melody from "Fra Diavolo." The melodies utilized in the ceremony of the Benediction of the Priests (see Blessing, Priestly) are very frequently such echoes of contemporary popular song. One of the best may be quoted from Japhet's collection (Frankfort-on-the-Main, 1855; 3d ed. 1903, No. 60) of the synagogal melodies of southwest Germany, which are particularly replete with folk-song elements.

"SAXONY" (Old German Folk-Song, Lutheran Version)

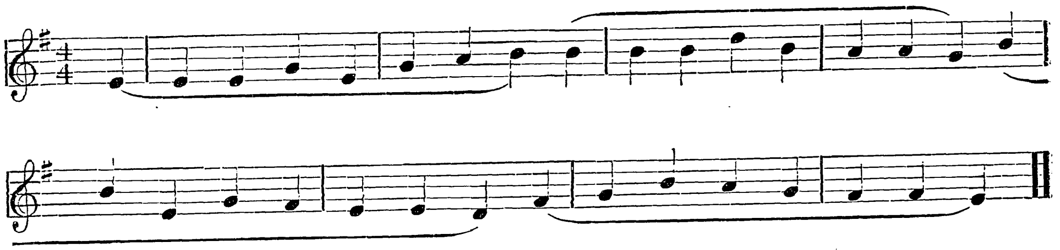

"ABBOTSFORD" (Old German Choral)

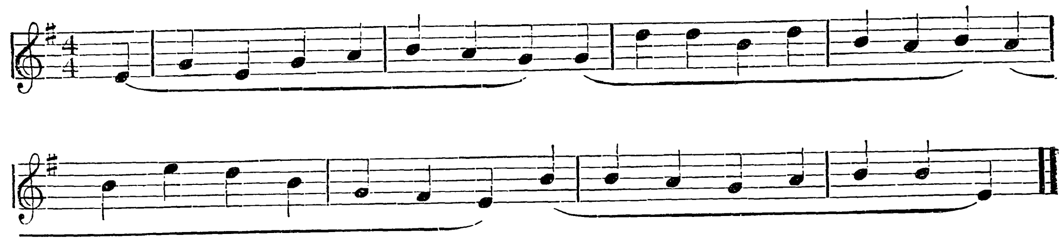

Modification in Tradition.

But very often a modification has been, in the course of tradition, introduced into the popular melody which has given it a Jewish flavor, and has served to differentiate it both from the secular original and from the Christian version, when, as in the older German melodies is often the case, the air has been utilized also in the hymnody of the Protestant Church. This feature has been alluded to in the case of Ma'oz Ẓur; and it is shown in the melody for 'En Kelohenu (Jew. Encyc. v. 155, B), where the addition of a vernacular translation is the excuse for the introduction of a strain of melody in one of the older modal tones of the synagogue, while the Hebrew is sung in the modern scale and style. The effect of the custom is well brought out in the "pizmon" (hymn) "She'eh Ne'esar," for the Fast of the 17th of Tammuz, where the modification introduced in the cadence greatly enhances the beauty and effect of the air. The fast-day and its associations have seemed to the ḥazzanim to call for the expression of emotion to which the wail of the augmented second in the cadence of the Oriental chromatic scale could alone give utterance. This wail is quite absent in the Church tradition, in either form in which it has been perpetuated (comp. "Hymns Ancient and Modern," Nos. 85, 206).

The condition in which the Jews found themselves in the sixteenth, seventeenth, and eighteenth centuries deeply affected their only form of art, their synagogal music. Where the darkness was deepest, like that which presages the dawn, the dignity of the song of the sanctuary was brought lowest. It was an âge which summed up all the faults of the past, of pilpul in the melody of the sanctuary, of intricacy, astounding ingenuity, and *ad captandum* virtuosity: the manner, not the matter, being ever considered. Emotionalism and novel effects, often of a ludicrous character, interested and even fascinated congregations whose synagogue was their only club, and whose manners at worship were almost those of schoolboys in the playground. The return stream westward from the Jewish districts of Poland had now set in. Young precentors traveled about from congregation to congregation, bringing new melodies, and also fortifying and unifying the old tradition. These wandering minstrels, journeymen of their craft, often brought with them apprentices, a vocal orchestra rather than a choir, designated "meshorerim" or song-makers. Their function was that of the youthful Levites who had stood below the platform of the singers in the Temple, to "give flavor to the song" ('Ar. 13b; comp. Yoma 38a). The ḥazzan now forced his voice to excess in a formless chant, full of repetition, all runs and turns and embroideries (comp. Güdemann, "Quellenschriften," pp. 85, 105, 118, 300)—bravura like the violin-playing of a Hungarian Gipsy rhapsodist, seeking to reenforce his tones by supporting the jaw behind the ear with his hand after the fashion of the London costermonger, or to get new effects by thrusting his thumb into his throat, an ancient practise known in the Temple (Yoma 38b) and illustrated on the Nineveh slab depicting the capture of Susa (comp. "Magen Abraham" on Oraḥ Ḥayyim, 97; Lewisohn, "Meḳore Minhagim," p. 3; "The Temple Choristers," in "Israel," v. 9, London, 1901). Meanwhile "singer" and "bass" stood at either hand: one a boy with clear treble; the other a man with deep, bourdon tones. By ear alone, improvising rather than following a prearranged harmony, they accompanied the ḥazzan, imitating the bees and the birds, simulating the tones of the flute, the bassoon, or the now obsolete serpent, and giving vent to an impetuous fancy in incoherent though melodious passages. Such a form of concerted synagogal music vigorously survives in Poland and Galicia, and is still to be heard in the ghettos of London and New York.

Early Choirs; "Singer" and "Bass."

BIRKAT KOHANIM (Rhineland Folk-Song)

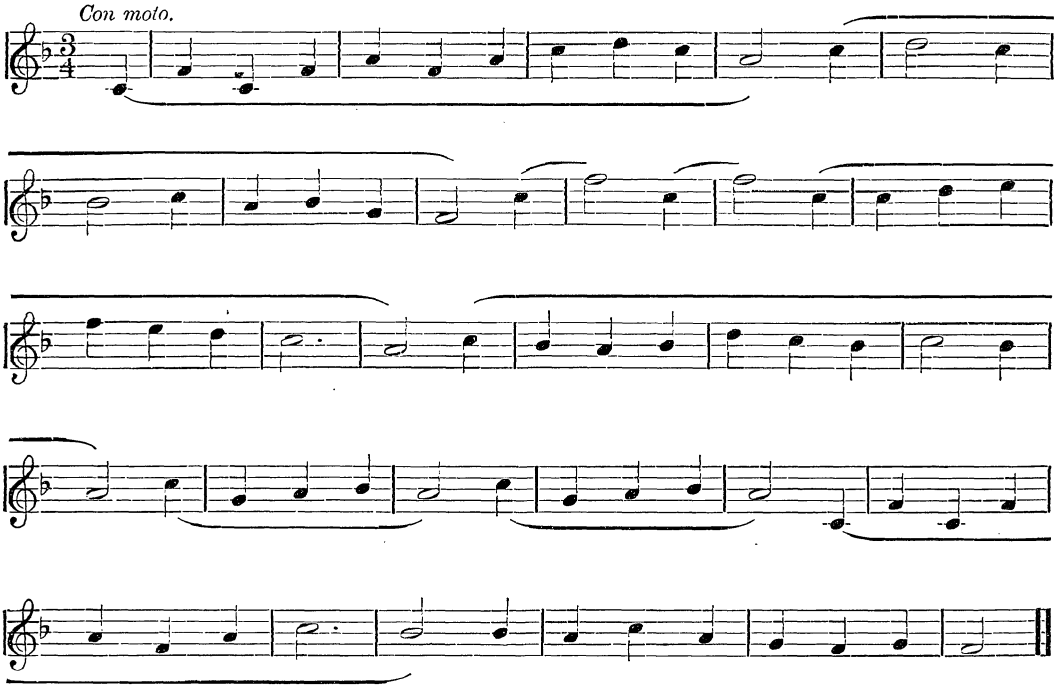

Beginnings of the Modern Choir.

Men who, in advance of their brethren, sought to beautify the sanctuary with high and perfected art, dwelt in Italy at the commencement of the seventeenth century. E. Birnbaum has shown ("Jüdische Musiker am Hofe von Mantua, 1542–1628," Vienna, 1893) how many Hebrews then and there took part in artistic musical life. In 1622 Solomon de Rossi published at Venice his "Ha-Shirim Asher li-Shelomoh," being the first trained musician to labor with effect for the regeneration of the song of Zion, or to compose synagogal music on contrapuntal lines. He was thus the father of modern synagogal composers. Led by his keen and active sympathy, the artistically cultured Leon of Modena, himself the possessor of a sweet tenor voice, had already associated with other Italian rabbis in the issue of a pastoral letter (1605) advocating and authorizing the introduction of mensurate and polyphonic music into the synagogue (comp. S. Lipschütz in "Te'udat Shelomoh," p. 24; also the "She'elah u-Teshubah" prefaced to De Rossi's "Ha-Shirim").

But little progress was made until the burst of the Jewish renascence in the early part of the nineteenth century. The Berlin community in 1824 saw the first establishment of the modern synagogal music (Zunz, "G. V." p. 461). The early reformers went perhaps too far in their modernization of the

Influence of Sulzer.

intonations and the choral portion alike (comp. Grätz, "Gesch." xi. 309, 412); but in due time the recoil corrected the errors of excess. Even Solomon Sulzer, the master of all modern workers in synagogal music, was a little inclined to iconoclasm in his purification and simplification of the traditional intonations. But his "Shir Ẓiyyon" (part i. produced in 1840; part ii. in 1865) set a high classical model alike for the old declamation, the old melodies, the traditional responses, and the modern settings of those sections of the service now allotted to the four-part choir. Modeling on the elaborate choral music of the Catholic Vienna of his day, he was yet so imbued with the traditional spirit, and so richly equipped with the traditional material, that he was able to create music which brought the ancient Oriental origins, the echoes of so many and so varied times, places, and manners, and the artistic outcome of the work of the great moderns into a noble homogeneity at once profoundly devotional and subtly dramatic. Maier Kohn in 1839 had already brought out for the Munich congregation the first modern handling of the old traditions; but it was the work of Sulzer which first penetrated the consciousness of Jewry and awoke the new harp of Judah. In 1843 H. Goldberg of Brunswick followed with a new effort, of great value in a fresh direction, in founding modern Jewish congregational singing, and showing how the synagogal music might attain to a refined and pure method even where the organization of a full-trained choir was impossible. The work was carried on by H. Weintraub in 1859, whose skill and judgment restored the traditional florid intonation to the importance it was well-nigh losing in face of the choral development (see the new edition of 1900). Moritz Deutsch of Breslau projected about the same time a companion to the seminary in the form of an institute for the training of cantors. His wide acquaintance with the old intonations and his extreme accuracy render his "Vorbeterschule" (1871) of particular value.

SHE'EH NE'ESAR

(Old German Folk-Song, Synagogal Version)

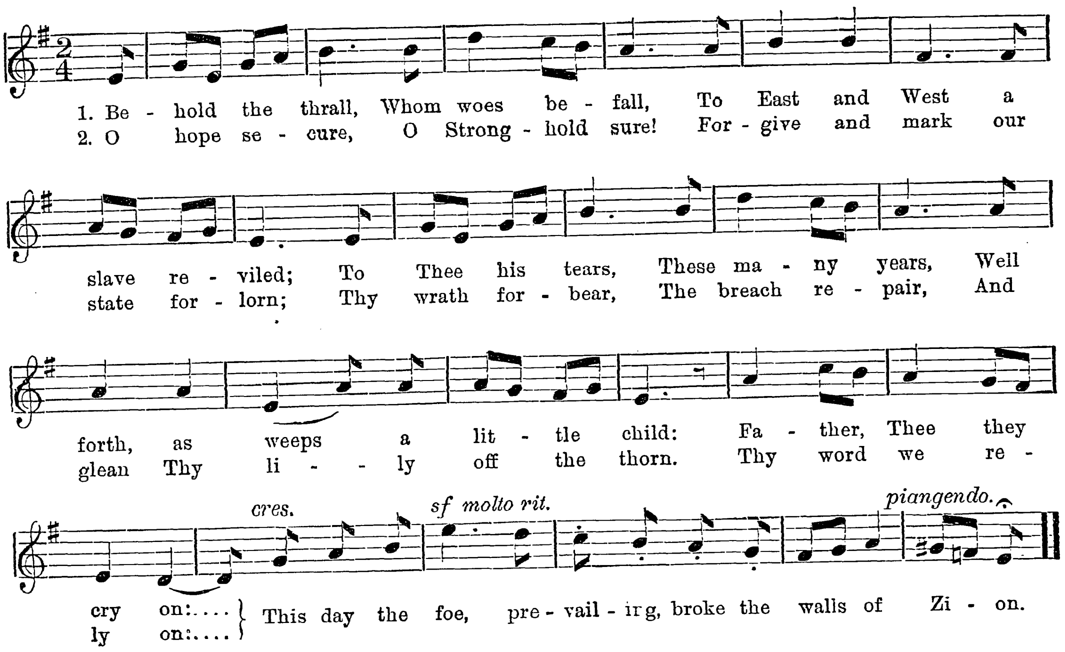
1. Be - hold the thrall, Whom woes be - fall, To East and West a slave re - viled; To Thee his tears, These ma - ny years, Well forth, as weeps a lit - tle child: Fa - ther, Thee they cry on:....
2. O hope se - cure, O Strong - hold sure! For - give and mark our state for - lorn; Thy wrath for - bear, The breach re - pair, And glean Thy li - - ly off the thorn. Thy word we re - ly on:....
This day the foe, pre - vail - ing, broke the walls of Zi - on.
cres.
sf molto rit.
piangendo.

A monumental exposition of the ḥazzan's art, uniting the old intensity with modern cultivated taste, was forthcoming in 1878 in the "Ba'al Tefillah, oder der Praktische Vorbeter" (revised ed. Frankfort-on-the-Main, 1883) of Abraham Baer of Gothenburg, in which he set forth the vocal expression of the entire Jewish liturgy according to the Ashkenazic use; blending Polish and German variants of the ḥazzanut with material for all passages not already consecrated by tradition. It is a collection of high historical as well as practical value.

Many, and often able, as have been the workers who have carried on in German lands the labor inaugurated by Sulzer, none was more eminent than L. Lewandowski. His fine presentation of traditional melody in his "Ḳol Rinnah u-Tefillah" (Berlin, 1870, 1883) was associated with valuable congregational material; and his "Todah we-Zimrah" (vol. i., 1876; ii., 1883) completed a noble choral presentment of the synagogal liturgy. This master did perhaps more than any other of the past generation to bring the modern renascence of synagogal music home to the ordinary congregant. His skilful utilization of traditional material in organ accompaniments is especially prized.

Transcribers and Composers.

Early work had been done in England, though not with the laborious thoroughness of the Germans. Isaac Nathan had written in 1815 and 1823 on synagogal music and had first presented "Hebrew Melodies" to the world. D. A. de Sola, in 1857, was first to utilize the hint of L. Dukes (in "Orient, Lit." x.) that synagogal music was a field to be cultivated from the historic standpoint. Together with E. Aguilar he set down the traditional airs of the Sephardim, with their rich element of Moresque and Spanish melody. In France S. Naumbourg produced in 1847 and again in 1863 his "Zemirot Yisrael," enshrining the simple but fascinating tradition of northern France and the Rheinland, leaving Provence and the Biscayan regions to more recent investigators (Crémieu, etc.). Naumbourg's work was at once valuable for the new material (upon which Meyerbeer and Halévy cooperated, as did Schubert and others of less note in Sulzer's) and for his labors in the field of the musical history of the older traditional melody. His influence secured for Paris an eclectic choir-book prepared by E. David, and so constructed as to form a musical companion to the prayer-book in the hands of choristers. This work prompted later the preparation by Cohen and Mosely in London (1887) of a handbook of synagogue music for congregants also, in which for the first time synagogal musicians appeared as editors only and not as composers. In 1899 the London handbook, revised by Cohen and Davis, on improved lines, sought to cover with wide choice the whole region of synagogal choral song in the "Voice of Prayer and Praise," invariably associating congregational responses with the traditional intonation of the ḥazzanut, and paying due regard to the tonic sol-fa notation taught in British elementary schools. A valuable presentment of the Italian traditional versions was published by F. Consolo in his "Libro dei Canti d'Israele" (Florence, 1892). Some melodies of the Turkish rite have been recorded (Löwit and Bauer, "Gottesdienstliche Gesänge," Vienna, 1889), as also some of the South-Russian tradition (Abrass and Nowakowsky, Odessa, 1893 and 1895). The field of the African and Asiatic uses remains untouched beyond their Scriptural cantillations.

A partial list of the more prominent composers and arrangers of modern synagogal music has been given in the article Ḥazzan (Jew. Encyc. vi. 287). A complete one, detailing every publication of synagogal music during the last fifty, or even thirty, years, would occupy considerable space, since the great majority of the precentors and choirmasters of the last generation have felt the impulse to compose and have prepared transcriptions of the old material or new renderings according to the ritual adopted by their congregations.

Instrumental Music.

Instrumental music is quite a modern feature in synagogal worship. Owing to the rabbinical "fence" which prohibited the use of an instrument on Sabbath and festivals because of the probability that it would require tuning or other preparation (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 338, 339), it is still avoided by conservative congregations on those days. Much controversy has raged about this point (see Organ; Reform) in Jewish as in other communities. The earlier hesitation of the Church to adopt the organ because it was "a Jewish instrument" has been reproduced in the assumption of many Jews that it was specifically a Christian one. It is still banned by rigid adherents to old ways; but in ordinary conservative congregations it is unhesitatingly employed at weddings and other services on week-days.

An organ has been long a feature of the Alt-neu Schul at Prague. A new one was built there by a Jewish donor in 1716 (Zunz, "G. V." p. 476). Other instruments were more freely introduced in the past than was the organ. In the twelfth century Pethahiah of Regensburg saw them in use in Bagdad on the intermediate days of festivals. It was long ago deemed indispensable for players to be present at a Jewish marriage; and MaHaRIL (Jacob Mölln ha-Levi) is recorded to have led a wedding party outside the jurisdiction of magistrates who forbade their employment, before solemnizing the marriage (comp. Güdemann, "Gesch." p. 111; Abrahams, "Jewish Life in the Middle Ages," pp. 197, 255; Oraḥ Ḥayyim, 338, 2, and Isserles thereon). An orchestra or military band has frequently participated in the synagogue service. In 1837 the band of the Royal Horse Guards played during the dedication service of the New Synagogue, Great St. Helen's, London. More recently the orchestra has accompanied the singers in the prayers and praises also. The instrumental accompaniment is one of the finest features in the work of more recent synagogal musicians such as M. G. Löwenstamm (Munich, 1882).

Present Conditions.

Of the present state of synagogal music it may be said that medieval conditions still reign in the majority of synagogues. Moorish and Levantine congregations and the smaller ones of Russia, Poland, Galicia, Rumania, and even Great Britain and America, still exhibit the musical defects of the eighteenth century. But in the larger synagogues of those countries, as in central and western Europe generally, while the ḥazzan still retains his important functions, the traditional intonations have been simplified and purified through acquaintance with the classical style of the concert-room, and he is more a precentor than a solo vocalist. The four-part choir is usually composed of boys and men, more rarely of women and men, and is with more frequency relegated to a gallery as it comes rather under the direction of a technically trained musician as choirmaster than of the ḥazzan as general musical director. The choir almost everywhere now sings well-designed, harmoniously and expressively written, and adequately dignified music, the responses being more and more based on the traditional intonations. Psalms, versicles, and anthem-like pieces closely imitate the devotional music of Gentile neighbors; but the composers also frequently evince a desire to give utterance to a Jewish sentiment in the tones handed down from the past. In many of the synagogues of the United States there is no choir in the

European sense, its place being taken by a single or a double mixed quartet of selected singers, in which, strangely enough, Gentiles are permitted to be the majority of those appointed to lead Jewish worship. Yet even here the tendency is now evident to combine the fullest modern artistic resources with the essentially traditional material consecrated by ancient custom of which Lewandowski was the foremost exponent.

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A. F. L. C.

MUSRIM. See MUSARNIKES.

MUSSAFIA, ADOLF: Austrian Romance philologist; born at Spalato, Dalmatia, Feb. 15, 1835. At first intended for the medical profession, he became an instructor in Italian at the University of Vienna, 1855, and subsequently assistant professor of Romance philology there in 1860, and was raised to the position of ordinary professor seven years later, after he had become member of the Vienna Academy of Sciences in 1866. He has made a special study of the early Italian dialects, on which he has published "Monumenti Antichi di Dialetti Italiani," 1864, and also "Beiträge zur Kunde der Nord-Italischen Mundarten im 15. Jahrhundert," 1873. He has, besides, published a Catalan metrical version of the "Seven Wise Masters," 1876, and is the author of a very popular Italian grammar (24th ed., 1895). Mussafia, who has been converted to Christianity, is a member of the Austrian House of Lords.

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S. J.

MUSSAFIA (MUSAPHIA), BENJAMIN BEN IMMANUEL: Physician and philologist of the seventeenth century, who in his Latin work on medicine calls himself **Dionysius**; born about 1606, probably in Spain; died at Amsterdam in 1675. In his earlier years he practised medicine at Hamburg, where his wife died in 1634, six years after their marriage. In memory of her he wrote his first work, "Zeker Rab" (Amsterdam, 1635; 2d ed., with Latin interlinear translation, Hamburg, 1638). In 1640 his "Sacro-Medicæ Sententiæ ex Bibliis" appeared at Hamburg, together with a letter on alchemy entitled "Me Zahab." A work on the ebb and flow of the tide, published two years later, was dedicated to King Christian IV. of Denmark (d. 1648), who appointed him his physician in ordinary, Mussafia living in this capacity at Glückstadt, Holstein. The polemic treatise of Senior Müller, a pastor of Hamburg, entitled "Judaismus oder Judenthum," published at Hamburg in 1644, alludes, although without mentioning his name, to Mussafia's attacks on representatives of the Christian religion (see Grätz, "Gesch." x. 24). Ten years later Mussafia records, as an incident of his sojourn at the Danish court, a conversation with the king and his courtiers concerning dolphins represented as sirens (see his "Musaf he-'Aruk," *s.v.* סרני, ed. Kohut, vi. 139b).

Mussafia, probably after Christian's death, went to Amsterdam, where he became a member of the college of rabbis. In the new edition of the "'Aruk" printed in that city in 1655, his supplements to Nathan b. Jehiel's work were published under the title "Musaf he-'Aruk," in which he explained the Greek and Latin words and also contributed much to the knowledge of the customs and conditions of Jewish life. In the preface to this work, to which he in great part owes his fame, he states that he had been collecting his material since his early youth.

He and his rabbinical knowledge were special objects of attack in the circular letter addressed in 1673 by Jacob Sasportas to R. Joshua de Silva of London (responsa "Ohel Ya'aḳob," No. 66). He was also one of those who shared in the enthusiasm for SHABBETHAI ẒEBI which filled all the Jews of Amsterdam; and he was the first to sign the eulogy which prominent members of the Portuguese community of that city addressed to that pseudo-Messiah in 1666, not knowing that Ẓebi had already embraced Islam.

Mussafia's first work, the "Zeker Rab," proved to be his most popular one. He recounts therein the history of the Creation in such a way that all the Hebrew roots of the Bible and most of their derivatives occur but once. This ingenious aid to a lexicographical knowledge of the Hebrew vocabulary has passed through many editions and revisions, including a Karaite adaptation (comp. the list of editions in Steinschneider, "Bibliographisches Handbuch," pp. 98 *et seq.*, and in Benjacob, "Oẓar ha-Sefarim," p. 156, to which must be added the edition by Willheimer, Prague, 1868). The additions to the "'Aruk," a large number of which are based on the lexicon of Buxtorf, although they contain much original matter, have been retained as a component part of the later editions, and they are specially indicated by Kohut in his "Aruch Completum." On the value of them see Rapoport, "Biographie des R. Nathan," p. 13 and notes 68, 69; Kohut, *l.c.* Introduction, pp. xlvi., lv.; Krauss, "Lehnwörter," i., p. xxxvii. Some sections of the "Zeker Rab" have been published in German by Fr. Delitzsch and Julius Fürst ("Orient, Lit." i., ii.). A commentary on Yerushalmi ascribed to Mussafia is mentioned by Michael.

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D. W. B.

MUSSAFIA, ḤAYYIM ISAAC: Talmudist; born at Jerusalem 1760; died at Spalato, Dalmatia, June 10, 1837. He studied chiefly under David Pardo of Sarajevo, Bosnia, the author of numerous

Talmudic works; and he so rapidly progressed in his studies that he was recognized as a rabbinical authority while still a mere boy. At the age of seventeen he became rabbi of the congregation at Spalato, which position he held for sixty years, until his death.

Mussafia wrote: "Ḥayyim wa-Ḥesed" (published after his death by his children, Leghorn, 1840), discussions on Jacob ben Asher's Ṭurim; "Ḥiddushe Dinim" (*ib.* 1844), halakic discussions; "Derek Ḥayyim," sermons and ethical precepts; annotations to the commentaries of Rashi and to David Altschul's "Meẓudat Ẓiyyon" on the Pentateuch. The latter two works are still in manuscript.

His son **Jacob,** who succeeded him as rabbi of Spalato and edited the responsa of the Geonim (Lyck, 1864), died before 1864.

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D. I. WAR.

MUSSARNIKES. See MUSARNIKES.

MUTUALITY. See CONTRACT.

MYERS, ASHER ISAAC: English journalist; born in London 1848; died there May 11, 1902. After an early training in the clothing business Myers became in 1868 joint proprietor of "The Jewish Record." He left this in the following year to assist Michael Henry on "The Jewish Chronicle." On Henry's death he became business manager under Dr. Benisch, who took great interest in his training. Benisch, at his death in 1878, left Myers a part-proprietorship of the paper, and the latter became joint owner with Israel Davis and Sydney M. Samuel. From that time onward he was acting editor; and by his business ability, conservative management of the paper, and sound judgment he raised the paper to the foremost rank of Jewish journalism.

Myers was for some time assistant secretary of the board of guardians, and was also treasurer of the Jewish Workingmen's Club, which he helped to found in 1872. He belonged to several of the committees of the Anglo-Jewish Historical Exhibition, 1887, and was for some years treasurer of the Maccabæans. His house was a center of Jewish intellectual life in London.

BIBLIOGRAPHY: *Jew. Chron.* May 15, 1902; J. Jacobs, in *American Hebrew*, May 29, 1902; S. Schechter, in *Publ. Am. Jew. Hist. Soc.* xi. 204.

J.

MYERS, MAURICE WILLIAM: American librarian; born in London, England, Feb. 18, 1821; died in Cincinnati, Ohio, Dec. 8, 1899. He emigrated to New York in 1833, and removed to Cincinnati in 1837. He first studied law and was admitted to the bar, but ultimately became sublibrarian of the library of the Cincinnati Law Library Association (1860), and then chief librarian (the following year). The library was burned on March 29, 1884, but chiefly through Myers' exertion the building was rebuilt, and at his death it contained 30,000 volumes, almost all selected by himself. His acquaintance with these volumes was extensive, and was much utilized by the lawyers of Cincinnati.

BIBLIOGRAPHY: *Cincinnati Commercial Gazette*, April 19, 1896; Jan. 16, 1898; *Court Index*, Dec. 9, 1899.

A. J.

MYERS, WALTER: English physician and toxicologist; born 1871 at Birmingham; died Jan. 21, 1901, at Para, Brazil. He was educated at King Edward's High School, Birmingham, at Caius College, Cambridge, and at St. Thomas' Hospital, London. After taking his medical degree (1897), he studied under Ziegler at Freiburg, under Koch at Berlin, and under Ehrlich at Frankfort. He translated Ehrlich's work on the blood and its diseases, a subject to which he had especially devoted himself, having obtained the Walker scholarship at Cambridge for original pathologic research. In connection with the Liverpool School of Tropical Medicine he went to Brazil to study the causes of yellow fever, and in the course of his researches contracted the disease, from which he died, a martyr to science.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 25, 1901.

J.

MYRTLE (*Myrtus communis* Linn.): An evergreen, aromatic shrub which flourishes in the spring and summer on hillsides and near watercourses. In the Bible it is mentioned definitely in the later books only (הדס, Isa. xli. 19, lv. 13; Zech. i. 8, 10, 11; Neh. viii. 15), although the Halakah explains the "boughs of thick trees" of Lev. xxiii. 40 as myrtle-boughs, and the "thick trees" of Neh. viii. 15 as wild myrtle (Suk. 12a; Yer. Suk. iii. 53d). The berries, which are not edible, are green at first, but when ripe become black, and are frequently closer together than the leaves (Suk. iii. 4; Babli 33a, b; Yer. Suk. 53c).

In the ritual this shrub was used in Biblical times during the Feast of Tabernacles. Two requirements were necessary in the material for the booths: (1) the wood of the boughs must be covered with leaves; (2) the leaves must look as if they were braided. The passage relating to the "branches of thick trees" (Neh. *l.c.*) was taken as requiring the boughs to resemble a hurdle-work of three strands (Sifra, Emor, 102d; Pesiḳ. 184b). R. Ishmael required the leaves to form triple verticils, while R. Akiba was satisfied with one. R. Kahana demanded two opposite leaves alternating with a single leaf, the so-called wild myrtle of Babylon. Still another variety was known in Babylon, the "miẓra'ah," either the Egyptian, although the myrtle is not indigenous in Egypt, or, less probably, the hedge-myrtle, which has seven whorls. In Babylon endeavors were made to cultivate the myrtle; for the Mishnah allowed the use of fresh shrubs only. Practical conditions later rendered this rule impossible, so that only such myrtle was forbidden as had leaves so dry as to crumble, and had changed from green to white without even a fresh green leaf at the tip.

Besides at the Feast of Tabernacles, the myrtle was used in the HABDALAH; for when incense fell into disuse the myrtle was substituted for it (Ṭur Eben ha-'Ezer, 62, end; Ṭur Oraḥ Ḥayyim, 297), although if this could not be had, sweet calamus, cinnamon, or nutmeg might be used (Coronel, "Zeker Natan," p. 28b; Abudarham, p. 57c).

The use of the myrtle is explained in several ways. At the end of the Sabbath the fire of hell, which has ceased during this day, again begins to burn; and its evil odor is dispelled by the perfume of this shrub (Tosef., Beẓah, 33b; "Or Zarua'," p. 48a; "Hekal ha-Ḳodesh," p. 46c). When the spirit of the Sabbath departs, it must be refreshed by the myrtle, in conformity with Isa. lv. 13 and lvi. 2 (comp. Zohar, ii. 204b, 208b; "Roḳeaḥ," p. 79b; Ṭur Oraḥ Ḥayyim, 297; Tosef., Pes. 102b; Tosef., Beẓah, 33b; "Manhig," p. 83b, No. 63). According to the Cabala, the oversoul vanishes; thus soul and spirit would be parted if the perfume of the myrtle did not unite them (Zohar, iii. 35a). This shrub is the one on which souls grow ("Tola'at Ya'aḳob," p. 27; "Shene Luḥot ha-Berit," p. 139b), and its three verticils symbolize the three patriarchs (Zohar, *l.c.*; "Tiḳḳunim," 3b).

At circumcision in Babylon, according to Kohen Ẓedeḳ, gaon of Sura, a decoction of myrtle and other fragrant spices was used; while at the redemption of the first-born it was a geonic custom to pronounce benedictions over wine and myrtle ("Sha'are Ẓedeḳ," iii. 11 *et seq.*, 22b; Ḳid. i. 41). At the marriage ceremony a dance with myrtle-branches was performed before the bridal pair, and the house was decked with myrtle and palm (Bacher, "Ag. Pal. Amor." iii. 36; Shab. 110a), while the groom wore a garland of roses or myrtle (Soṭah, 5b, 49b; Tosef. xv. 8). Over a coffin myrtle-boughs were spread (Rashi on Beẓah, p. 6a); and in paradise roses and myrtles bloom, so that the sanctified bear branches of the latter in their hands ("Perek Gan Eden," p. 26).

In the Haggadah the myrtle typifies God (Pesiḳ. 184a); Jacob or Leah, surrounded with children as the myrtle with leaves; the righteous of Israel; the three rows of pupils in the academy, like the triple verticil; and the eye, which is like a myrtle-leaf. Cabalistically the shrub typifies, with its three whorls, might, power, and glory. From an oven heated seven years with myrtle-wood a salamander arises (Lewysohn, "Z. T." p. 228).

R. Johanan declared that he who learns but teaches not is like a myrtle in the desert (Bacher, "Ag. Pal. Amor." i. 235). "The myrtle-trees that were in the bottom" in Zechariah's vision (Zech. i. 8–11) typify Israel in the depths of exile (Bacher, *l.c.* iii. 361), or Hananiah, Mishael, and Azariah at Babylon (*ib.* i. 307). There is a Talmudic proverb to the effect that when the myrtle strays among briers it abides in evil company (Sachs, "Stimmen," i. 229; Dukes, "Blumenlese," No. 108; Müller, "Jehudaj," p. 10).

The myrtle is represented on the coat of arms of the Abendana family; and in the Letter of Aristeas (§ 79) it is mentioned as engraved on golden bowls (Kautzsch, "Apokryphen," ii. 12).

BIBLIOGRAPHY: Löw, *Aramäische Pflanzennamen*, p. 50.

E. C. I. Lö.

MYSH, MIKHAIL IGNATYEVICH: Russian jurist; born at Koretz, Volhynia, Jan. 2, 1846; educated at the Jewish government school of his birthplace, at the school of the nobility in Ostrog, and at the gymnasium of Jitomir, from which he graduated with a gold medal in 1867. He studied law at the University of Kiev, from which he graduated in 1871, and then settled in St. Petersburg, where he is still (1904) practising law.

After the anti-Jewish riots of 1881 Mysh interested himself in the condition of the Russian Jews, and as a result of his investigations he published a series of monographs on their legal status. His main work in this connection is "Rukovodstvo K Russkomu Zakonodatelstvu o Yevreyakh" (2d ed., St. Petersburg, 1899). Among his general works on Russian legislation the following deserve special mention: "Gorodovoye Polozhenie" (on city ordinances), which has passed through fourteen editions, and "Polozhenie Zemokikh Uchrezhdeniyakh" (on the legal status of the county assemblies), now in its seventh edition.

His son **Vladimir Mysh** is professor of surgery at the University of Tomsk. H. R.

MYSTICISM. See CABALA; SODE HA-TORAH.

N

NAAMAH (נעמה): **1.** Daughter of Lamech and Zillah and sister of Tubal-cain (Gen. iv. 22). According to Abba b. Kahana, Naamah was Noah's wife and was called "Naamah" (pleasant) because her conduct was pleasing to God. But the majority of the rabbis reject this statement, declaring that Naamah was an idolatrous woman who sang "pleasant" songs to idols (Gen. R. xxiii. 4).

2. An Ammonitess; one of Solomon's wives and mother of Rehoboam (I Kings xiv. 21, 31; II Chron. xii. 13). In the second Greek account (I Kings xii. 24) Naamah is said to have been the daughter of Hanun (Ἀνα), son of Nahash, a king of Ammon (II Sam. x. 1–4). Naamah is praised, in B. Ḳ. 38b, for her righteousness, on account of which Moses had previously been warned by God not to make war upon the Ammonites (comp. Deut. ii. 19), as Naamah was to descend from them.

3. A town of Judah, mentioned with Gederoth, Beth-dagon, and Makkedah (Josh. xv. 41). It may be that Zophar the Naamathite (Job ii. 11) was a native of this town. Naamah is identified with the modern Na'nah, a small village six miles south of Lydda ("Memoirs of the Survey of W. Palestine," ii. 408).

E. G. H. M. SEL.

NAAMAN (נעמן).—1. Biblical Data: Syrian general whose miraculous recovery from leprosy is told in II Kings v. The name, meaning "pleasantness," is held by Lagarde to represent Adonis, on the assumption that נטעי נעמנים (Isa. xvii. 10) means "the plantings of Adonis." Naaman was a distinguished general who had often led the Syrians to victory. Stricken with leprosy, he was advised by a captive Israelitish maiden that the prophet Elisha could cure him. Naaman accordingly asked the Syrian king's permission to go to him, but the king, misunderstanding the words of the captive maiden, gave Naaman a letter to the King of Israel requesting him to cure Naaman of his leprosy. The latter was troubled by the Syrian king's message, and Elisha advised him to send Naaman to him. Arrived at Elisha's door, Naaman received word from Elisha that if he would bathe seven times in the Jordan he would be cured. Naaman was greatly disappointed, as he had expected that the prophet would meet him in person and implore Yhwh to cure him, but his servants persuaded him to follow Elisha's behest, with the result that he was completely restored to health. He then returned with his retinue to Elisha, before whom he acknowledged Yhwh as his God and asked for two mules' burden of Israelitish earth that he might build an altar to Yhwh. Naaman also sought forgiveness of Yhwh for his involuntary adoration of the Syrian divinity Rimmon through the act of his master in leaning upon him during his devotions. See also Gehazi.

E. G. H. M. Sel.

——**In Rabbinical Literature:** According to the Rabbis, Naaman was the archer who drew his bow at a venture and mortally wounded Ahab, King of Israel (I Kings xxii. 34). This event is alluded to in the words "because by him the Lord had given deliverance unto Syria" (II Kings v. 1), and therefore the Syrian king, Naaman's master, was Ben-hadad (Midrash Shoḥer Ṭob to Ps. lx.; Arama, "'Aḳedat Yiẓḥaḳ," ch. lxi.). Naaman is represented as vain and haughty, on account of which he was stricken with leprosy (Num. R. vii. 5; comp. Arama, *l.c.*). Tanḥuma, Tazria' (end), however, says that Naaman was stricken with leprosy for taking an Israelitish maiden and making her his wife's servant (comp. II Kings v. 2). Naaman is understood as Moab in the expression "Moab is my washpot" (Ps. lx. 8), which the Rabbis regard as an allusion to Naaman's bathing in the Jordan; the appellation "Moab" is a play on the word "abi" (= "my father"), by which Naaman was addressed by his servants in II Kings v. 13 (Num. R. xiv. 4). Naaman was a "ger toshab," that is, he was not a perfect proselyte, having accepted only some of the commandments (Giṭ. 57b; Deut. R. ii.). The Mekilta (Yitro, 'Amaleḳ, 1), however, places Naaman's conversion above Jethro's.

W. B. M. Sel.

——**Critical View:** As the object of the narrative of Naaman's sickness and restoration to health is, apparently, to form a link in the long series of miracles performed by Elisha, the redactor of II Kings did not concern himself to indicate the time when this event occurred. The rabbinical tradition that Naaman was the archer (I Kings xxii. 34) who mortally wounded Ahab seems to have been adopted by Josephus ("Ant." viii. 15, § 5). If the tradition is correct, the Syrian king whom Naaman served must have been Ben-hadad II.; but as the interval between the death of Ahab and the curing of Naaman's leprosy is not known, it is impossible to identify the King of Israel to whom Naaman was sent with a letter. Ewald ("Gesch." iii. 552 *et seq.*) thinks the king referred to was Jehoahaz, while Schenkel ("Biblical Lexicon") suggests Jehu, but the general view is that it was Jehoram. The passage ("because by him the Lord had given deliverance unto Syria," II Kings v. 1) upon which the identification of Naaman with Ahab's slayer is based by the Rabbis is referred by G. Rawlinson, however (in the "Speaker's Commentary"), to the Syrian triumph over Shalmaneser II. (comp. Rawlinson, "Ancient Monarchies," ii. 344, 361).

The request of Naaman to be permitted to carry away two mules' burden of Israelitish earth for the purpose of erecting upon it an altar on which to offer sacrifices to Yhwh, reflects the belief of those days that the god of each land could be worshiped only on his own soil. The expression "So he departed from him a little way" (כברת ארץ; II Kings v. 19) seems to contradict the assertion of Naaman's intention to return to Syria with the two loads of earth. The word כברת is transliterated in the Septuagint (Vatican) *δεβραθα* and (Lucian) *χαβραθα*, while the Alexandrian codex has *καὶ ἀπῆλθεν ἀπ' ἀυτõν ἀπό τῆς γῆς 'Ισραηλ*, apparently reading וילך מאתו מארץ ישראל. Klostermann ("Die Bücher Samuelis und der Könige"), while supplying, with the Alexandrian codex, the word ישראל, connects this passage with Naaman's departure with the loads of earth, and renders the passage וילך מאתו ככר מארץ ישראל as "and he carried away from him about a cor of the earth of Israel."

2. Sixth son of Benjamin; he accompanied Jacob into Egypt (Gen. xlvi. 21, 26); or, according to Num. xxvi. 40 and I Chron. viii. 3–4, a son of Bela and consequently grandson of Benjamin and founder of the family of the Naamites.

E. G. H. M. Sel.

NAAR, ISAAC: Ḥakam, and, according to De Barrios, physician of the seventeenth century; born at Amsterdam; studied with Moses Zacuto and Baruch Spinoza under Saul Levi Morteira at the Talmud Torah 'Eẓ Ḥayyim, where he subsequently taught. A devoted follower of Shabbethai Ẓebi, he prepared for a journey, in company with Abraham Pereyra, to the pseudo-Messiah, and ironically announced his intention to Shabbethai's opponent, R. Jacob Sasportas. About 1666 he took charge of the rabbinate of Leghorn, which had been offered to Sasportas, but which, on the selfish advice of Naar, he had declined. According to De Barrios, who valued him highly as a man of like opinions with himself, Naar wrote the otherwise unknown "Reglas del Din."

It is doubtful whether Naar is identical with the physician **Isaac Naar,** author of "Discurso Sobre la Christiandad" (Amsterdam, 1713).

Bibliography: De Barrios, *Arbol de las Vidas*, p. 79; Grätz, *Gesch.* x. 239, xix.; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 76.

D. M. K.

NAASITES. See Ophites.

NABAL (lit. "fool"): Calebite noble who appears in one of the incidents which marked David's wanderings (I Sam. xxv.). Nabal was a man of great wealth and possessed numerous flocks; but he was of a niggardly and churlish disposition and was referred to as "a man of Belial." His great possessions were in Carmel, though he lived in Maon, and his wife Abigail is styled a Carmelitess (*ib.* xxvii. 3; in the Septuagint [xxv. 5] Nabal himself is called a Carmelite). Josephus, however, calls him ("Ant." vi. 13, § 6) a Ziphite (comp. I Sam.

xxvi. 1). David, having been informed that Nabal was shearing his sheep, sent ten of his men to Nabal with greetings, with the understood purpose of securing from the latter some payment in return for protecting his sheep while grazing. Nabal, however, not only refused to acknowledge the service, but returned an offensive answer, implying that David was a rebellious slave (*ib.* xxv. 5–11). David was on his way to punish Nabal for his conduct when he met Abigail, who pacified him and paid tribute to him. During that night Nabal drank and became intoxicated, and when on the following morning Abigail told him of the great danger he had escaped and of the gift she had given to David he was thrown into a fit and died ten days later (*ib.* xxv. 18–38).

E. G. H. M. SEL.

NABATÆANS: Semitic tribe or group of tribes which overran the ancient Edomite country and established a kingdom which extended from Damascus on the north to Hegra (Al-Hajr) on the south. Their power at one period was felt in central Arabia as far east as Al-Jauf. They also occupied the Sinaitic Peninsula. The capital of their kingdom was Petra, the Selah of the Old Testament (comp. II Kings xiv. 7). The Nabatæans were in possession of some of this country as early as 312 B.C.; for Antigonus, and afterward his son Demetrius, tried in vain to conquer them (Diodorus Siculus, ed. Dindorf, book xix., ch. xcv., xcvi., c.). At the time of the Maccabean struggle Judas and Jonathan, the sons of Mattathias, had relations with them (comp. I Macc. v. 25, ix. 35). It is probable that they had begun to overrun this country a century and a half earlier than this, and that they are alluded to in Malachi i. 2–4. Their occupation of Edom forced the Edomites up into southern Judah, causing the former inhabitants of Seir to occupy the Judean cities. It thus happened that in the Maccabean period Hebron was an Edomite city, the Judean border town on the south being Beth-zur.

Not Identical with Nebajoth.

It was formerly thought that the Nabatæans were identical with the Nebajoth of Gen. xxv. 13, and with the Na-ba-a-a-ti of the annals of Assurbanipal; but Glaser has shown ("Skizze der Gesch. und Geographie Arabiens," ii. 418 *et seq.*) that the two were distinct. The name of the Nabatæans was spelled with a ט; that of the Nebajoth, with a ח. According to R. Judah b. Hai the Nabatæans are to be identified with the Kadmonites of Gen. xv. 19 (Yer. Sheb. vi. 1).

A large number of inscriptions of the Nabatæans have been recovered (comp. "C. I. S." part 2, vol. i., pp. 183–486). They are written in the Aramaic language. The Nabatæans were, therefore, either of Aramaic extraction or Arabs who had come under Aramaic influence. Their inscriptions are for the most part funerary ones, and contain little historical material beyond the names of kings and the years of their reigns.

The commerce of the Nabatæans was very important. Caravans passed from Egypt and Gaza through Petra to central Arabia and even to Babylonia. Many other avenues of trade were opened by them. Some idea of their commercial enterprise may be gained from the fact that a colony of Nabatæans established themselves at Puteoli, an Italian port, where they existed in sufficiently large numbers to erect and maintain for more than fifty years a temple to their native deity (comp. G. A. Cooke, "North Semitic Inscriptions," pp. 256 *et seq.*). For this trade a coinage was developed as early as the second century B.C. (comp. Head, "Historia Nummorum," pp. 685 *et seq.*). These coins bear the names of the following rulers: Malchus I. (Maliku), *c.* 145 B.C.; Obodas I. (Obodath), *c.* 97–85; Aretas III. (Haretath Melek Nabaṭu), *c.* 85–62; Obodas II. (Obodath Melek Nabaṭu); Aretas IV. (Haretath), 2–50 C.E.; Malchus III., 50–70; and Rabel, 70–95. Alexander Jannæus, Hasmonean king of Judea, took some trans-Jordanic cities from Obodas I. and struck coins in them.

During the early part of the first century B.C. the Nabatæans controlled the country from the Arnon to Damascus. During the latter part of that century they lost the Hauran and Peræa to Herod, though they retained a line of fortresses, like Salchah (Salchad) on the edge of the desert, as Aramaic inscriptions show. These fortresses connected their southern dominions with the region around Damascus, over which they still held a protectorate. In the time of Augustus the Nabatæan kingdom, like the Judean, became dependent on Rome. Most of the extant dated Nabatæan inscriptions come from Aretas IV., Malchus III., and Rabel, kings of this period. It was this Aretas (Haretath) whose daughter was divorced by Herod Antipas in favor of the beautiful Herodias (Josephus, "Ant." xviii. 5, § 1; Matt. xiv. 3 *et seq.*), and during whose rule Paul made his escape from Damascus (II Cor. xi. 32). As allies of the Romans the Nabatæans furnished aid to the army of Titus during the siege of Jerusalem (Josephus, *l.c.* xvii. 10, § 9).

Under Trajan the Romans terminated the Nabatæan kingdom, erecting the nearer portions of it into the Roman province of Arabia. Teima, Hegra, Al-Jauf, and other parts of the Nabatæan dominions in the interior of Arabia were then abandoned by the Romans.

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E. C. G. A. B.

NABLUS. See SHECHEM.

NABON or **NAVON:** Turkish family which, from the seventeenth century onward, produced several rabbinical writers. It had several branches, of which one was at Jerusalem and another at Constantinople.

Benjamin Nabon: Rabbinical writer; was living in Jerusalem at the beginning of the nineteenth century. He was the author of "Pi-Shenayim" (Salonica, 1806), novellæ to Jacob ben Asher's Ṭurim, and "Bene Binyamin" (Jerusalem, 1807), responsa, published by his stepson Jacob Saul Elyashar with the latter's "Ḳereb Ish."

Ephraim ben Aaron Nabon: Rabbinical author; born at Constantinople; died there 1735. At the age of ten he was sent by his parents to study in Jerusalem. Later, when delegated to Constantinople as solicitor of alms for the poor of Jerusalem, he was honored with the title "Rab." He married the daughter of the wealthy Judah Ergas of Constantinople. Nabon was the author of "Mahaneh Efrayim" (Constantinople, 1738), a collection of responsa.

Hanun Nabon: Rabbinical writer; lived in Jerusalem in the seventeenth and eighteenth centuries. He is the earliest known member of this family. He wrote a volume of sermons which the bibliographer Azulai saw in manuscript.

Isaac Nabon: Turkish rabbinical writer; born in Constantinople 1733; died at Jerusalem 1787; son of Judah Nabon. He left a work entitled "Din 'Emet," which was published (Salonica, 1803) posthumously; it contains novellæ on Jacob ben Asher's Ṭurim and on Joseph Caro's commentary on that work.

Jonah Nabon: Rabbinical writer; born at Jerusalem 1713; died there 1760; son of Hanun Nabon. He was celebrated for his Talmudic and cabalistic learning, and was the teacher of Ḥayyim Joseph David Azulai. Nabon wrote several works, of which only two have been published, namely: "Neḥpah ba-Kesef" (vol. i., Constantinople, 1748; vol. ii., Jerusalem, 1843), responsa; and "Geṭ Meḳushshar," on divorce, in the form of a commentary on "Geṭ Pashuṭ," a work on the same subject by Moses ibn Ḥabib.

Jonah Moses Nabon: Chief rabbi of Jerusalem, succeeding Sozin in 1836; died 1840. He was a grandson of Jonah Nabon. He wrote a short work, published together with his grandfather's "Neḥpah ba-Kesef." He was the first chief rabbi of Jerusalem to be given the title "Rishon le-Ẓiyyon."

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, p. 47.

Judah Nabon I.: Turkish rabbinical writer; born at Constantinople; died there 1762; son of Ephraim Nabon. He was the author of "Ḳiryat Melek Rab" (vol. i., Constantinople, 1751; vol. ii., *ib.* 1765), containing notes on Maimonides' "Yad ha-Ḥazaḳah," and responsa.

Judah Nabon II.: Chief rabbi of Jerusalem from 1841 to 1842.

D. M. Fr.

NABOPOLASSAR. See Nebuchadnezzar.

NABOTH (lit. "fruits" or "height"): Jezreelite of the time of Ahab, King of Israel; owner of a small plot of ground near Jezreel (II Kings ix. 21, 25-26) and of a vineyard contiguous to Ahab's palace at Jezreel (I Kings xxi. 1); the Septuagint reads, "a vineyard hard by the thrashing-floor of Ahab, King of Samaria," without indicating its situation. Ahab desired the vineyard for a garden of herbs and proposed to buy it from Naboth or give him a better one in exchange. Naboth, however, refused to part with the vineyard on the ground that it was the inheritance of his fathers. It seems that Ahab would have abandoned his purpose, but his wife Jezebel took the matter into her own hands. Writing in Ahab's name to the elders and nobles of Naboth's city, probably Samaria, she ordered them to proclaim a solemn fast and set Naboth on high among the people; then two wicked men were to testify that Naboth had cursed God and the king, the punishment for which was stoning. Jezebel's order was executed to the letter, and Naboth having been stoned, Ahab took possession of the vineyard (I Kings xxi. 1-16). It seems from II Kings ix. 26 that Naboth's sons perished with their father, probably being killed soon afterward by order of Jezebel in order that they might not claim the vineyard as their inheritance. The execution of Naboth took place outside the city, where the dogs licked up his blood (I Kings xxi. 13, 19), according to Josephus ("Ant." viii. 15, § 6), at Jezreel (see Jezebel; Jezreel).

E. G. H. M. Sel.

NADAB (lit. "liberal"): **1.** Eldest son of Aaron and Elisheba; one of the leaders of the children of Israel who went with Moses to Sinai and "saw the God of Israel" (Ex. vi. 23; xxiv. 1, 9 *et seq.*; Num. iii. 2, xxvi. 60; I Chron. v. 29 [A. V. vi. 3], xxiv. 1). Nadab was consecrated to the priesthood with his three younger brothers, but on the very day of his consecration he and his brother Abihu perished for having offered "strange fire" (Ex. xxviii. 1; Lev. x. 12 *et seq.*; Num. iii. 4, xxvi. 61; I Chron. xxiv. 2). See Abihu in Rabbinical Literature.

2. King of Israel; son of Jeroboam; reigned over Israel two years. He was an idolater, following the cult established by his father, Jeroboam. He was assassinated by Baasha while besieging the Philistine town Gibbethon. With him terminated the dynasty of Jeroboam; for Baasha, after having slain Nadab, put to death the remainder of the royal family (I Kings xiv. 20, xv. 25-29).

3. Descendant of Jerahmeel, the son of Hezron and head of a Jerahmeelite family (I Chron. ii. 28, 30, 33).

4. Benjamite, of the family of Gibeon (I Chron. viii. 30).

E. G. H. M. Sel.

NADSON, SIMON YAKOVLEVICH: Russian poet; born at St. Petersburg Dec. 26, 1862; died at Yalta Dec. 31, 1886. His father was a Jew who had entered the Greek Orthodox Church; his mother, Antonina Stepanovna, was a poetess and a member of a noble family. He studied first at the classical, then at the military high school, his studies including music. After graduating from the military academy at St. Petersburg, he was given a commission in the regiment stationed at Cronstadt. In 1883 he was stricken with tuberculosis; he went abroad in search of health, but returned to Russia, and died at Yalta, his death being hastened by the persecution to which he was subjected on account of his Jewish origin. Among his persecutors was the editor of the "Novoe Vremya." His poems, marked by somberness of tone, and his essays were published in two volumes in 1898 at St. Petersburg.

H. R. A. S. W.

NAGAR. See Najara.

NAGARI, MOSES BEN JUDAH: Philosophical writer. According to Steinschneider, he lived at Rome about 1300, and his name should be read "Na'ar" (נער), he being of the Ne'arim family ("Adolescentoli"). He wrote "Ma'amar ba-Ma'areket," an index to Maimonides' "Moreh Nebukim," and explanations of philosophical terms, printed, together with Saul Cohen's philosophical questions on the "Moreh" addressed to Isaac Abravanel, at Venice in 1574. This being considered a fragment of a collective work on the "Moreh," it was erroneously called "Ḳeẓat Bi'ure ha-Moreh."

Steinschneider has pointed out the mistakes made concerning this author. Dukes in "Allg. Zeit. des Jud." 1840, p. 156, corrupts his name into "Nagara," and in "Orient, Lit." 1845, p. 617, into "Najara." Wolf in "Bibl. Hebr." i. 852, No. 1562, calls him "Moses ben Judah Nigdi," but *ib.* iii. 758, No. 1562, "Nagara" and "Nagari." *Ib.* iii. 795, No. 1610, he confounds him with Moses ben Levi Najara, as does Fürst in "Bibl. Jud." iii. 13; and both erroneously ascribe to him Moses ben Levi's work "Leḳaḥ Ṭob."

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 282, No. 204; p. 554, No. 33; Steinschneider, *Cat. Bodl.* col. 1834.

D. S. Man.

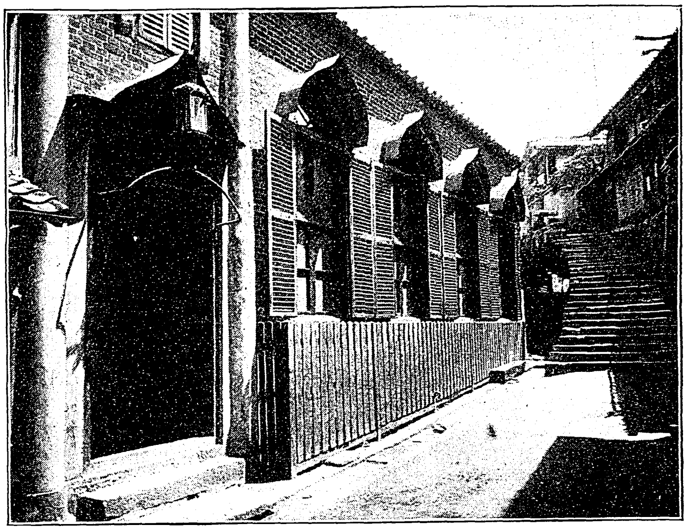
Beth Israel Synagogue, Nagasaki, Japan.
(From a photograph.)

NAGASAKI: Commercial seaport in the ken of the same name, Japan. Of its Jewish community most of the members emigrated from Russia. In the year 1894 a synagogue (Beth Israel) was founded by R. H. Goldenberg with the cooperation of S. D. Lessner. The latter had shortly before, with the assistance of M. Ginsburg, bought a plot for a Jewish cemetery. Goldenberg, it may be incidentally mentioned, married a Japanese widow, who, together with her two sons and one daughter, has embraced Judaism. Recently (1904) two Christians embraced Judaism of their own accord.

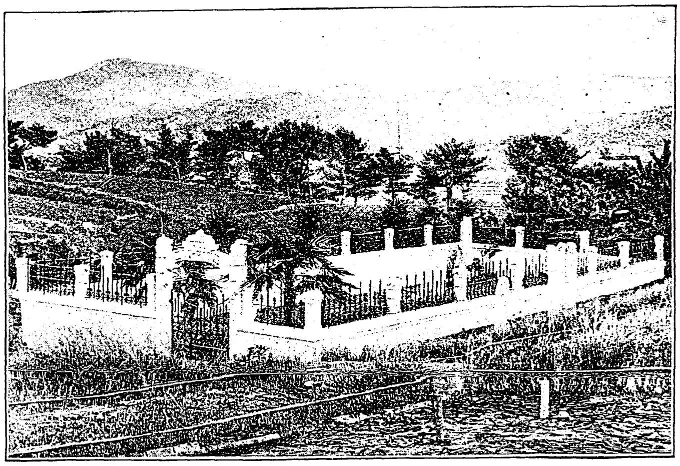
Jewish Burial-Ground, Nagasaki, Japan.
(From a photograph.)

In 1901 a Jewish benevolent society was founded to provide aid for poor Jews at home and abroad. S. D. Lessner, the founder of the institution, is its president. About 1902 a branch of the Anglo-Jewish Association was formed in Nagasaki, Lessner being unanimously elected president and K. Eisenstark honorary treasurer. The Nagasaki Jews number about 100 in a total population of 107,422.

Bibliography: *Jew. Chron.* June, 1904.

J. N. E. B. E.

NAGAWKAR, BENJAMIN SHALOM: Beni-Israel soldier; born at Bombay before 1830. He enlisted in the 25th Regiment Bombay Native Light Infantry July 1, 1848; was made jemidar Jan. 1, 1868; subahdar Jan. 1, 1873; and subahdar-major April 15, 1879. Nagawkar was present at the siege and capture of the fort of Dhar, the action of Mundisur, the battle of Guraria, the siege of the fortress of Chundairee, Jhansi, the battle of the Betwa, the action at Koonch, the capture of Calpee, the action at Moorar, and the capture of Gwalior (obtaining medal and clasp). He served throughout the Abyssinian campaign (for which he gained the service medal), and retired Aug. 7, 1881.

J. J. Hy.

NAGAWKAR, SAMUEL MOSES: Beni-Israel soldier; born at Bombay about 1810. He enlisted in the 10th Regiment Native Infantry Oct. 1, 1832. He was on foreign service at Aden from 1840 to 1844, served in the southern Mahratta war in 1844 and 1845 and in the campaign in Central India, and was present at Kotah, Padoon, Chanderi, the Serai, Gwalior, Pawrie, Bijapur, Koodeye, Jhansi, and Khaira in

1858 and 1859. Nagawkar went through the Abyssinian campaign of 1867 and 1868, and retired Dec. 28, 1871.

J. J. Hy.

NAGDELA (NAGRELA), ABU ḤUSAIN JOSEPH IBN: Spanish statesman; born about 1031; died Sept. 30, 1066; son of Samuel ibn Nagdela. A highly educated and clever man, he succeeded his father as vizier and as rabbi of the community of Granada, directing at the same time an important school. Arabic chroniclers strangely relate that he believed neither in the faith of his fathers nor in any other faith. It may also be doubted that he openly declared the principles of Islam to be absurd (Dozy, "Geschichte der Mauren in Spanien," ii. 301). Devoted to learning, he aided many students, *e.g.*, Isaac ben Baruch ibn Albalia, the Talmudist, and the poet Isaac ibn Ghayyat. Arabic poets also praise his liberality.

In contrast to his father, Joseph was proud and haughty. He completely ruled King Badis, who was nearly always drunk, and surrounded him with spies, who reported every word of the king. Holding the reins of government, he appointed his coreligionists to public offices with such frequency as to attract attention. He was also accused of several acts of violence. These things combined to draw upon him the hatred of the Berbers, who were the ruling majority at Granada. The most bitter among his many enemies, Abu Isḥaḳ of Elvira, a fanatical Arabic poet whose hopes of obtaining an office at court had been frustrated by Joseph, wrote a malicious poem against him and his coreligionists. This poem made little impression upon the king, who trusted Joseph implicitly; but it created a great sensation among the Berbers. They spread a report to the effect that Joseph intended to kill Badis, and to deliver the realm into the hands of Al-Mu'taṣim of Almeria, with whom the king was at war; then, killing Al-Mu'taṣim in turn, to seize the throne himself. This calumny was made the pretext for disgracing Joseph and plundering the Jews. The mob stormed the royal palace, where Joseph had sought refuge at the beginning of the riot, hiding in a coal-pit, and having blackened his face so as to make himself unrecognizable. He was, however, discovered and killed, and his body was hanged on a cross. Most of the Jews of Granada also perished. Joseph's wife, a daughter of R. Nissim ben Jacob, fled to Lucena with her son **Azariah,** where she was supported by the community. Azariah died in early youth.

Nothing is known of Joseph's literary work. On the letter to R. Nissim ascribed to Joseph, see Kaufmann in Berliner's "Magazin," 1882, p. 8.

Bibliography: Munk, *Notice sur Abou'l Walid*, pp. 94 *et seq.*; Dozy, *Gesch. der Mauren in Spanien*, German ed., ii. 300 *et seq.*; Grätz, *Gesch.* vi. 55 *et seq.*, 415 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 31, p. 86.

G. M. K.

NAGDELA, SAMUEL IBN. See Samuel ha-Nagid.

NAGID. See Egypt.

NAGY-KANIZSA (called also **Gross Kanizsa**): Hungarian town, in the county of Szalad. The antiquity of its disused cemetery, which dates back to the end of the seventeenth century, is the only index to the period of the first settlement of the Jews in Nagy-Kanizsa. This cemetery was closed in 1784, when the one now in use was opened. The synagogue was dedicated in 1821, and the school established in 1831. The congregation was very small until about 1840, since which date it has grown considerably. The Nagy-Kanizsa community is one of the most progressive in Hungary; its services have been modernized through the influence of Leopold Löw, and a modern school has been established, which had 300 pupils in 1843 and 600 in 1863. Since 1890 it has been recognized by the government as a public high school. The charitable and social organizations maintained by the congregation are numerous and well endowed; a list of them is given in "Ben Chananja" (i. 235-237). Up to 1868 the Jews were excluded from the principal club of the city, the Casino, but they have become so influential that at present (1904) a Jew, Leopold Elek de Ujnép, is its president. During the height of the anti-Semitic movement in Hungary the town was the scene of a riot (June 18, 1887), during which a Jewish railroad conductor named Gottreich was mortally wounded.

Among the rabbis of Nagy-Kanizsa were I. Ch. Jorin (1764–1804), Meïr Szantó (father of Simon Szantó), Isaac Samuel Löwy, Leopold Löw (1840–1846), and Hirsch Bär Fassel (1852–82); the present incumbent is Edward Neumann (since 1882), the first graduate of the Budapest rabbinical seminary. Ludwig Lichtschein (later rabbi of Austerlitz and Csurgo) was assistant rabbi from 1865 to 1868, and Leon Kartschmaroff has been cantor of the congregation since 1865. Among the scholars who have lived in Nagy-Kanizsa were Dr. Moritz Horschetzky and Josef Loewy (Hebraist and contributor to Jewish periodicals, notably to "Neuzeit"; b. Frauenkirchen 1809; d. Nagy-Kanizsa Feb. 1, 1882). The names of Heinrich Guttmann de Gelse, merchant and manufacturer, and leader in Jewish communal affairs, and of the banker Leopold Elek de Ujnép (ennobled 1904) are identified with the town. Nagy-Kanizsa has a population of 23,778, about 3,653 of whom are Jews.

D.

NAHARAIM. See Aram-naharaim.

NAHASH (נחש = "serpent"): **1.** King of the Ammonites. At the beginning of Saul's reign Nahash attacked Jabesh-gilead, and when the people of that place asked for terms of surrender he gave them the alternatives of having their right eyes thrust out or of being put to the sword. The inhabitants of Jabesh-gilead then obtained a respite of seven days and sent messengers to Saul, who assembled an army and routed the Ammonites (I Sam. xi. 1-4, 11). It appears, however, from I Sam. xii. 12, that Nahash had threatened the Israelites before Saul was made king, and that it was for this reason the Israelites insisted upon having a king. According to Josephus ("Ant." vi. 5, § 1), Nahash was in the habit of putting out the right eye of every Israelite that came into his power. Nothing more is told of Nahash until his death is mentioned; this occurred in the beginning of David's reign and was the occasion of David's message of condolence to Hanun, Nahash's son and successor (II Sam. x. 1-2). Nahash had shown kindness to David; it is not stated what that kindness was, but there is a tradition that when David entrusted his family to the King of Moab (comp. I Sam. xxii. 3–4) the latter slew the entire family, with the exception of one of David's brothers, who escaped and found asylum with Nahash (Tan., Wayera, 25). Jerome ("Quæstiones Hebraicæ," on II Chron. xix. 2) suggests that David's sympathy was due to the fact that he and Nahash were common enemies of Saul. If the statement of Josephus ("Ant." vi. 5, § 3) is true, that Nahash was slain when the Ammonites were routed by Saul, the Nahash whose death David lamented must have been a different person.

2. Father of the Ammonite Shobi who took provisions to David during the latter's flight before Absalom (II Sam. xvii. 27–29). Ewald ("Gesch." iii. 250) thinks that Shobi was a member of the royal family of Ammon whom David had spared when he captured Rabbah, the capital of Ammon, and that consequently Nahash was not a king of Ammon.

3. A name mentioned once only, in II Sam. xvii. 25, in connection with the parentage of Amasa, who was the son of Ithra and whose mother was Abigail, daughter of Nahash and sister of Zeruiah. As Abigail and Zeruiah are given in I Chron. ii. 16 as sisters of David, three assumptions are possible. According to the Rabbis, Nahash must be identified with Jesse, who was called "Nahash" because, being himself sinless, he died in fulfilment of the sentence of death upon all humanity consequent upon the temptation of the serpent (Shab. 55b). The alternatives to this are that "Nahash" was the name of Jesse's wife, or that Nahash was Jesse's wife's first husband; in the latter case Abigail and Zeruiah were David's sisters only on their mother's side.

Some modern scholars think that the same individual is referred to in all these cases. If the statement of Josephus ("Ant." vi. 14, § 9) is correct, that Saul reigned forty years, Nahash, who was reigning before Saul's accession to the throne, must have lived to be very old. Further, it is possible also that Shobi was the son of the King Nahash who had shown kindness to David, and that, unlike his brother Hanun, Shobi cherished the same sentiment toward David. This latter view is supported by some of the rabbis, who identify Shobi with Hanun (Yalḳ., II Sam. 151). Stanley ("History of the Jewish Church," ii. 50) assumes that Nahash, king of the Ammonites, was Abigail's father by a wife or a concubine who afterward became Jesse's wife. Wellhausen ("Text der Bücher Samuelis," p. 201), however, thinks that the נחש of II Sam. xvii. 25 is a copyist's mistake for ישי, introduced from בן נחש in verse 27 of the same chapter.

E. C. M. SEL.

NAHAWENDI, BENJAMIN. See BENJAMIN BEN MOSES NAHAWENDI.

NAḤMAN BEN ḤAYYIM HA-KOHEN: French tosafist; flourished toward the end of the twelfth century. As Gross concludes from "Ḳol Bo" (ed. Venice, 1562), No. 101, Naḥman was the son of Ḥayyim ben Hananeel ha-Kohen. He was the author of "Sefer Naḥmani," which Joseph Colon quotes (Responsa, ed. Lemberg, 1798, Nos. 145, 149). Gross identifies him further with the tosafist Naḥman, whose tosafot are mentioned in "Shiṭṭah Meḳubbeẓet" to B. Ḳ. 43a (Venice, 1762).

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 36, 48; Michael, *Or ha-Ḥayyim*, No. 559; Gross, *Gallia Judaica*, p. 517.

E. C. A. PE.

NAḤMAN BAR ISAAC: Babylonian amora of the fifth generation; died in 356; like Raba, a pupil of R. Naḥman b. Jacob. While he was still young his halakic knowledge was known and esteemed; and he was chosen resh kallah (see JEW. ENCYC. i. 146b, *s.v.* ACADEMIES IN BABYLONIA). He went to Sura, where R. Naḥman b. Ḥisda drew particular attention to him and frequently repeated his responsa in the bet ha-midrash (Ḥul. 88b; Shebu. 12b; Ta'an. 21b).

At Raba's death Naḥman bar Isaac became his successor as head of the school which was transferred from Maḥuza to Pumbedita. This position he held for four years. He contributed to the Halakah chiefly by collecting, arranging, and transmitting the teachings and decisions of his predecessors, which were thus saved from oblivion. He also employed mnemonic sentences to facilitate the memorization of the halakot which he had arranged, thus beginning the redaction of the Talmud (see MNEMONICS). He recognized distinctly his position as regards the Halakah, saying of himself "I am neither a sage nor a seer, nor even a scholar as contrasted with the majority. I am a transmitter and a codifier, and the bet ha-midrash follows me in its decisions" (Pes. 105b). He is frequently mentioned in the Haggadah as one who arranges and explains the words of other authorities, and he frequently cites Biblical passages in support of their teachings ('Ar. 33a). When the interpretations of others deviate from the Masoretic vocalization, Naḥman endeavors to show that reference to the consonantal basis of the word in question allows such varying explanations (Yoma 38b, 75b). He often interprets rare or ambiguous terms in the Mishnah by citing analogous passages (Beẓah 35b; Yoma 32b).

On the other hand, Naḥman has also many independent maxims of his own, of which the following may serve as examples: "Why is wisdom likened to a tree? (Prov. iii. 18). Because as a tiny piece of wood kindles a large one, so the small promotes the great in the study of the Law" (Ta'an. 7a). "Conceit is altogether reprehensible" (Soṭah 5a). So is anger (Ned. 22b). "Pride is expressly forbidden in the Torah" (Soṭah 19a; comp. Deut. viii. 14).

Naḥman affected a witty mode of expression; and he often played on the names of the scholars who brought baraitot before him (Ber. 39b, 53b; Giṭ. 41a). He also frequently employed proverbs (Yoma 86a; Shab. 54a; Soṭah 22a).

BIBLIOGRAPHY: Hamburger, *R. B. T.* ii. 82 *et seq.*; Bacher, *Ag. Bab. Amor.* pp. 133–134.

W. B. J. Z. L.

NAḤMAN BAR JACOB (generally called simply **R. Naḥman**): Babylonian amora of the third generation; died 320; pupil of Mar Samuel. He was chief justice of the Jews who were subject to the exilarch, and was also head of the school of Nehardea. On the destruction of that town, he transferred his pupils to Shekanẓib. His marriage with the daughter of the wealthy resh galuta enabled him to live in luxury and to entertain scholars and strangers lavishly. Thus R. Isaac of Palestine, who visited Babylon, stayed at Naḥman's house and enjoyed his hospitality. When the guest on leaving was asked by his host to bless him, the former answered with the beautiful parable of the tree which sheltered the weary traveler beneath its shade and fed him with its fruit, so that the grateful wanderer blessed it with the words, "May thy scions be like unto thee." "And I," added R. Isaac, "can bless thee, who art blessed with material and spiritual wealth, only with the prayer that thy scions too may be like unto thee" (Ta'an. 5b–6a). R. Naḥman had such a sense of his own worth that he said: "If some one now living were to become the Messiah, he must resemble me" (Sanh. 98b). He also permitted himself, in his capacity of justice, to decide civil cases without consulting his colleagues (*ib.* 5a). He was likewise the author of the important ruling that a defendant who absolutely denies his guilt must take the so-called rabbinical oath "shebu'at hesset" (Shebu. 40b). As a haggadist, Naḥman was less important, although he is said to have used many collections of haggadot (Ber. 23b). He was fond of collecting in one passage a number of Aramaic aphorisms (see Yoma 28b–29a), and used sturdy popular expressions in his speech (Ḥul. 12a, 172a; Ta'an. 24a). His haggadic remarks relating to Biblical personages were likewise made in this style, as the following specimens will show: "It is not seemly for women to be conceited; the two prophetesses Deborah and Huldah had hateful names, namely, 'bee' and 'weasel'" (Meg. 14b). "Shamelessness avails even in the face of Heaven; for God allowed Balaam to make the journey to Balak after He had forbidden it" (Sanh. 105a).

Bibliography: Hamburger, *R. B. T.* ii. 819 *et seq.*; Bacher, *Ag. Bab. Amor.* pp. 79-83; *Seder ha-Dorot*, pp. 283 *et seq.*

W. B. J. Z. L.

NAḤMAN B. SAMUEL HA-LEVI: Frankist; rabbi of Busk, Galicia; lived in the first part of the eighteenth century. When Mikulski, the administrator of the archbishopric of Lemberg, invited the representatives of Judaism to a disputation with the Frankists July 16, 1759, Naḥman was one of the Frankist delegates. On his baptism into the Christian faith he took the name of **Piotr Jacobski.**

Bibliography: Grätz, *Gesch. der Juden*, x. 392.

E. C. S. O.

NAḤMAN B. SIMḤAH OF BRATZLAV: Founder of the Ḥasidic sect known as "Bratzlaver Ḥasidim"; born at Miedzyboz (Medzhibozh), Podolia, Oct. 9, 1770; died at Uman 1811. His father was a grandson of Ba'al Shem-Ṭob and of R. Naḥman Horodenker. Naḥman b. Simḥah received his early education in Talmud, Cabala, and philosophy from his father. In his youth he led an ascetic life; and he is said to have followed it so rigorously as to swallow his food without masticating it in order that he might not enjoy it ("Maggid Siḥot," p. 3), and to roll naked in the snow (*ib.* p. 13). In 1798 he went to Palestine, where he was received with honor by the Ḥasidim, and where his influence brought about a reconciliation between the Lithuanian and the Volhynian Ḥasidim (*ib.* p. 30). Returning to Poland, he settled in Bratzlav, from which town he disseminated his teachings.

Naḥman was an independent and ardent thinker, as is discernible from his precepts as well as from his relation to the other Ẓaddiḳim of his time. His most important changes in the precepts and his reforms of the practises of Ḥasidism were the following: (1) he emphasized the importance of the ẓaddiḳ as a medium of communication between man and God, and as a sort of father confessor ("Liḳḳuṭe 'Eẓot," i., *s.v.* "Ẓaddiḳ" and "Teshubah"); (2) he laid stress on fasting and self-castigation as the most effective means of repentance (*ib.* ii., *s.v.* "Teshubah"); and (3) he held that the evil inclinations of man ("yeẓer ha-ra'") are necessary to the perfection of man and to his devotion to God ("Ḳorot Podolia," p. 33). Naḥman frequently recited extemporaneous prayers ("Maggid Siḥot," p. 6).

By his reforms and teachings Naḥman gained a great following among the Ḥasidim; but, unduly estimating the importance of his own mission, he assumed an attitude of superiority toward the Ẓaddiḳim of his time, and thus evoked much opposition from them. The Ẓaddiḳim, with "the Old Man of Shpola" at their head, waged war against Naḥman. They accused him of being a follower of Shabbethai Ẓebi and a Frankist, and persecuted and excommunicated his adherents. Although the number of the latter was rapidly increasing, Naḥman was compelled, on account of this opposition, to remove to Uman, where he lived for the rest of his life.

Naḥman's doctrines were published and disseminated mainly after his death, by his disciple Nathan ben Naphtali Herz of Nemirow. The latter built at Uman a synagogue in honor of his teacher, and composed a number of prayers to be recited at Naḥman's grave by his followers. Many of the latter flock there annually even to this day.

Nathan also arranged and published Naḥman's works, as follows: "Liḳḳuṭe Maharan" (vol. i., Ostrog, 1808; vol. ii., Moghilef, 1811; vol. iii., Ostrog, 1815), Ḥasidic interpretations of the Scriptures, the Midrashim, etc.; "Sefer ha-Middot" (Moghilef, 1821), treatises on morals, arranged alphabetically; "Alfa Beta" (*ib.* n.d.); "Sippure Ma'asiyyot" (n.p., 1815), fantastic tales in Hebrew and Yiddish; "Ma'gele Ẓedeḳ" (Jozefov, 1847), on good conduct. These works may be best described as a conglomeration of nonsense, philosophic truths, poetry, and masterful pictures of the life and customs of Naḥman's time. See Ḥasidim.

Bibliography: Litinsky, *Ḳorot Podolia*, i. 32 *et seq.*, Odessa, 1895; Deinard, *Le-Ḳorot Yisrael be-Russia*, pp. 6 *et seq.*, in *Ner ha-Ma'arabi*, 1896, Nos. 9-10.

H. R. A. S. W.

NAḤMANI, SAMSON ḤAYYIM BEN NAḤMAN RAPHAEL: Italian Talmudist; flourished about the latter half of the eighteenth century. He was the pupil of Ephraim Cohen of Ostrog, rabbi of Modena; of Abi'ad Sar-Shalom Basilla, rabbi of Mantua; and, in Cabala, of Benjamin Alexander ha-Kohen, rabbi of Reggio. He wrote "Toledot Shimshon," a commentary on Mishnah Abot (Leghorn, 1766), and "Zera' Shimshon," on the Pentateuch and the Five Megillot (Mantua, 1778).

Bibliography: Fürst, *Bibl. Jud.* iii. 8.

E. C. J. S. R.

NAḤMANIDES, MOSES. See MOSES BEN NAḤMAN GERONDI.

NAḤMIAS (NAAMIAS, NEHMIAS): One of the most ancient and prominent Jewish families of Toledo. The oldest member known is **Joseph Naḥmias**, son-in-law of Joshua ben Isaac ibn Saidum, who was living in 1112. In 1211 another of the same name is met with in the same city. In 1231 **Abu al-Ḥajjaj Joseph ben Isaac ibn Naḥmias** was a scribe of Arabic codices; and in the latter part of the same century lived **Todros ibn Naḥmias**, whose daughter was famed for her many excellent qualities. J. S. R.

The best-known of this family is **Joseph ben Joseph (Jose) Naḥmias** of Toledo, pupil of Rabbi Asher ben Jehiel. Between 1330 and 1350 he wrote the following works: an astronomical work in Arabic, still in manuscript, and entitled "Nur al-'Alam" (Light of the World), which was translated by an anonymous scholar of the fourteenth century into Hebrew; a commentary on the Pentateuch; a commentary on Pirḳe Abot; a commentary on Proverbs. He may be identical with Joseph b. Abraham ibn Naḥmias, mentioned below; he was a contemporary of **Joseph ben Joseph ibn Naḥmias**, who also lived at Toledo, was a colleague of Judah and Jacob ben Asher, and wrote a commentary on Esther in 1326 or 1327.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 429 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 597, 686; idem, *Hebr. Bibl.* xii. 124 *et seq.*
M. K.

Other members of the family are **David ben Joseph Naḥmias**, who, together with his three sons, died during the plague in Toledo (Tammuz, 1349); **Moses Naḥmias**, the colleague of R. Judah ben Asher, and whose son Judah also died of the plague at the age of twenty-seven (1350); and **Joseph ben Abraham Naḥmias**, who transliterated into Hebrew part of the commentary, written in Arabic characters, of Solomon ibn Ya'ish on Avicenna's "Canon."

In places other than Toledo lived the following members of the family (given in chronological order):

Isaac Naḥmias: Judge in Cordova, and later rabbi of Fez (*c.* 1420).
S. J. S. R.

Abraham b. Joseph ibn Naḥmias: Translator; lived about 1490 at Ocaña, Castile. Naḥmias studied philosophy and advised his coreligionists to learn it from the Christians. Of his Hebrew translation of Thomas Aquinas' commentaries on Aristotle's "Metaphysics" only the preface has been published ("Kerem Ḥemed," viii. 110 *et seq.*). Albertus Magnus' sketch of physical philosophy, "Ḳiẓẓur ha-Filosofia ha-Ṭib'it," was translated into Hebrew not by Naḥmias, as Zunz assumes and Fürst asserts, but by his contemporary Abraham Shalom b. Isaac of Catalonia.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 1; Steinschneider, *Hebr. Uebers.* pp. 465, 485.

David Naḥmias (d. 1511) and his son **Samuel** (d. *c.* 1522), who in 1505 established a Hebrew printing-office in Constantinople.

Abraham Naḥmias: Talmudist, died as a martyr (*c.* 1529). He, as well as **Jacob ibn Naḥmias**, is quoted by Jacob Berab and by Joseph Caro.

Abraham ibn Naḥmias: Physician; born in Lisbon; lived in Constantinople about 1530. He was the author of the medical works known as "Sifre Refu'ah," two of which, respectively, on the method of treating hematemesis and on the use of cold water in inflammatory fevers, were translated from Hebrew into Latin (Venice, 1591, 1604). Another medical work, still in manuscript, has been ascribed to him, but the authorship is doubtful.

A third **Abraham ibn Naḥmias** lived about 1600 in Salonica, being a contemporary of Aaron Shulam; while a fourth **Abraham ibn Naḥmias**, famous for his piety, was a pupil of Abraham Motal, and lived about 1640 at Constantinople, in which city he died.

BIBLIOGRAPHY: De Rossi-Hamberger, *Hist. Wörterb.* p. 240; Carmoly, *Les Médecins Juifs*, p. 163; Zunz, *Z. G.* p. 431; Fürst, *Bibl. Jud.* iii. 1; Conforte, *Ḳore ha-Dorot*, pp. 43a, 44a, 45b, 52b.
J. M. K.

Isaac Naḥmias: Burned at the stake in Ancona in 1556.

David Naḥmias, lived in Salonica (mentioned by Ḥayyim Shabbethai in "Torat Ḥayyim," Salonica, 1715), and **Eliezer ben Hadriel Naḥmias** in Constantinople; both of them prominent rabbis in 1573.

Isaac Naḥmias and his son **David**, who were prosperous merchants in Salonica in 1611. The father is perhaps identical with Isaac ben David, praised for his bounty by Lonzano ("Shete Yadot").

Joseph ibn Naḥmias: Lived in 1625. Leon of Modena dedicated to him his "'En Ya'aḳob."

Immanuel Naḥmias: Poet; was born in Amsterdam in 1632.

Between 1630 and 1660 lived **Abraham, Israel,** and **Jacob Naḥmias** (the last-named was perhaps Delmedigo's teacher in Cabala in Constantinople); **Levi Naḥmias** (of Sidon?) in Hebron; and **David Naḥmias** (of Salonica) in Jerusalem (*c.* 1652).

Solomon ben Moses ibn Naḥmias: Judge in Monastir in 1643.

Samuel ben David ibn Naḥmias: Born in Salonica; went to Venice, where, together with his son **David** and his brother **Joseph,** he turned Catholic (1649), and became known as "Giulio Morosino." He was made librarian of the Vatican and, later, lecturer in the College de Propaganda Fide. He was the author of the voluminous work (3 vols., containing 103 chapters and 1,453 pages) "Derek Emunah: Via Della Fede Demonstrata" (Rome, 1683), attacking the Jews.

The latest members of the Naḥmias family met with are **Samuel Naḥmias** of Ipsala; **R. Joseph Naḥmias** of Rhodes (1660), and the latter's son, who was living in 1695.

BIBLIOGRAPHY: Zunz, *Z. G.* i. 413, 419, 428-431, 570; Steinschneider, *Hebr. Uebers.* pp. 524, 597, 686, 723; *J. Q. R.* iv. 307; v. 290, 709-713; Fürst, *Bibl. Jud.* iii. 8; Jacobs, *Sources*, pp. 172, 179, 188.
S. J. S. R.

NAḤMOLI, JOSEPH: Talmudist and rabbi of Larissa in the eighteenth century; father-in-law of Isaac ibn Shangi (author of "Be'er Yiẓḥaḳ," on the Pentateuch), and pupil of Ḥayyim Abulafia.

He wrote: "Eshel ha-Neḥalim" (Smyrna, n.d.), containing homilies for Sabbaths and holy days; "Ashdot ha-Pisgah," published together with Ḥayyim Abulafia's "Middot ha-Mizbeaḥ" (*ib.* n.d.).

Bibliography: Fürst, *Bibl. Jud.* iii. 8.

E. C. J. S. R.

NAHOR: 1. Son of Serug; father of Terah and, consequently, grandfather of Abraham. He is said to have lived one hundred and forty-eight years (Gen. xi. 22–25; I Chron. i. 26).

2. Son of Terah and brother of Abraham and Haran. He married the latter's daughter Milcah (Gen. xi. 26–27, 29). Joseph Halévy ("Recherches Bibliques," i. 328) derives the name of Nahor from the Assyrian "Niḥaru" (= "cachalot"); a king of this name occurs in the prism inscription of Esarhaddon (col. iv., line 21). Although it is not stated that Nahor emigrated with his father and brother from Ur of the Chaldees (comp. Gen. xi. 31), yet from the fact that Haran is called "the city of Nahor" (comp. Gen. xxiv. 10, xxvii. 43) it may be inferred that Nahor took part in the emigration and settled at Haran (comp. Halévy, *l.c.* p. 303; see also Haran). Nahor was the progenitor of twelve Aramean tribes through his twelve sons, of whom eight were born to him by his wife Milcah and four by his concubine Reumah (Gen. xxii. 20–24). Nahor is mentioned on two other occasions. "The God of Abraham and the God of Nahor" (Gen. xxxi. 53) was invoked by Jacob at his meeting with Laban; and "Terah, the father of Abraham and Nahor," is referred to in Josh. xxiv. 2. Both passages show that Nahor was an idolater and that his cult was followed by his descendants, the Arameans.

E. G. H. M. Sel.

NAHSHON (נחשון).—Biblical Data: Son of Amminadab; descendant in the fifth generation from Judah and brother-in-law of Aaron (Ex. vi. 23; I Chron. ii. 4–10). Nahshon was appointed by Moses, upon God's command, as prince of the tribe of Judah, and though his tribe was fourth in the order of the Patriarchs, yet at the dedication of the Tabernacle he was the first to bring his dedicatory offering (Num. i. 7; ii. 3; vii. 12, 17; x. 14). Nahshon was, through Boaz, the ancestor of David (Ruth iv. 20–22; I Chron. ii. 10 *et seq.*).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Owing to his direct descent from Judah and to his being the progenitor of so many kings, Nahshon is extolled by the Rabbis as a most noble man. Nahshon's sister Elisheba married Aaron (Ex. vi. 23), and this is especially mentioned as a hint that one should take care to select a wife whose brothers are noble (B. B. 110a). At the crossing of the Red Sea Nahshon was the first to spring into the water (whence his name נחשון = נחשול = "stormy sea-waves"), and it is in virtue of this that he was chosen to be the first to bring the dedicatory offering (Soṭah 37a; Num. R. xiii. 9). Nahshon was a model prince (Hor. 11a; Zeb. 9b, 101b), and was called "king" (Sifre, Num. 47). When the princes of the different tribes were required to bring their offerings, each on a separate day, Moses was embarrassed, not knowing who should be the first; but all Israel pointed at Nahshon, saying, "He sanctified the name of God by springing first into the Red Sea; he is worthy to bring down the Shekinah; therefore he shall be the first to bring the offering" (Num. R. xii. 26). The offering brought by Nahshon is pointed out as having been his own and not that of his tribe (Sifre, Num. 48). In the account of the offering the words וקרבנו and עתודים each have a ו, while the same words in the accounts of the other princes' offerings have no ו. This letter, the numerical value of which is six, indicates that Nahshon was the ancestor of six men—David, the Messiah, Daniel, Hananiah, Mishael, and Azariah—each of whom was distinguished for six praiseworthy qualities (Num. R. xiii. 11).

W. B. M. Sel.

NAHSHON BEN ZADOK: Gaon; head of the Academy of Sura from 874 to 882, in succession to Mar Amram ben Sheshna. He wrote explanations to difficult words in the Talmud, not in alphabetical order, as did his contemporary Gaon Ẓemaḥ ben Paltoi of Pumbedita, but in the order of the tractates. The "Re'umah," on ritual slaughtering (Constantinople, 1566), is ascribed to him, but his authorship is doubtful. He devoted much attention to the study of the Jewish calendar. He found that the order of the week-days on which any particular festival occurs in successive years repeats itself after a cycle of 247 years, and that the years with regard to their characteristic dates can be arranged in fourteen tables. This discovery is known as, and is contained in, the "'Iggul [Cycle] di R. Nahshon," which work was printed with the "She'erit Yosef" of Joseph b. Shem-Ṭob b. Joshua (1521). Nahshon and his son Hai did not approve of saying the "Kol Nidre" on the eve of Yom Kippur. Most of his responsa, contained in the collection "Sha'are Ẓedeḳ," are written in Aramaic in a curt, difficult style; but the responsa ascribed to him in "Teshubot Ge'onim Ḳadmonim" are written in mixed Hebrew in a plain, easy diction. Some of his decisions conflict with the Talmud, and in his haggadic interpretations he did not always agree with the older haggadists. He was greatly respected by his contemporaries.

Bibliography: Grätz, *Gesch.* v. 280; Heilprin, *Seder ha-Dorot*, i. 181, Warsaw, 1883; Weiss, *Dor*, iv. 109, 122–124; Zacuto, *Yuḥasin*, ed. Filipowski, p. 206, London, 1857.

E. C. S. Man.

NAHUM (נחום = "full of comfort," "comforter"; probably a contraction of נחומיה = "Yhwh is a comforter"): One of the so-called Minor Prophets. He is called, in the title of his book, "Nahum the Elkoshite." Where Elkosh was is not definitely known. The supposition that Nahum was a native of Judah agrees well with his keen sense of Judah's affliction under Assyrian domination and with his intense hatred of her oppressor.

E. G. H. J. F. McL.

NAHUM, BOOK OF: One of the Minor Prophetical works which centers about the overflow of Nineveh. The dispirited people of Judah are aroused and encouraged by the announcement of the downfall of the oppressive empire seated on the upper Tigris. The book consists of three chapters, of which the following is a summary:

Ch. i.: After the superscription (verse 1), the prophet describes (2–6) a superb theophany in judgment, with the awful results to nature. The apparent universality of this destruction leads the writer to point out (7) a real refuge for those who trust in Yhwh. The Assyrian power (8–12a) shall be completely overthrown, and its yoke broken from off the neck of Judah (12b–14). The prophetic eye even now (15) sees the welcome messenger heralding the good news to his hitherto oppressed people.

Contents.

Ch. ii.: In brilliant colors and in rapid succession are shown the enemies of Nineveh assaulting its battlements (1–5), the gates of the river yielding to the foe, the palace dissolving in fierce flames (6), the consternation reigning among the city's population (7–8), the abundance of booty, and the effect of Nineveh's fall upon all who considered it (9–10); the question asked about "the old lion," and answered by the desolation (11–13).

Ch. iii.: The reason for Nineveh's swift downfall is in part recited: she has been a city of blood, always cruel and rapacious (1); her streets are now full of the slain, cut down by the victors because she has been the seducer of the nations (2–6); her destruction will not be lamented (7); resistance is as fruitless as was that of the impregnable No-amon (Thebes), and the vengeance of the victors no less terrible (8–12); all attempts at resistance are futile (13–15); the multitude of merchants and scribes shall disappear as grasshoppers on a warm day (16–17); the rulers are at rest, and the people scattered upon the mountains; the destruction is complete and a cause of rejoicing among all the nations (18–19).

Time and Place of Writing.

The book furnishes few data for a settlement of the time and place of writing. It is evident from iii. 8–10 that its "terminus a quo" is the fall of No-amon (Thebes) in Upper Egypt before the successful arms of Assurbanipal (668–626 B.C.) just after 664 B.C. In i. 9 it is foretold that the destruction of Assyria will be complete. This was accomplished about 606; and it constitutes the "terminus ad quem" of Nahum. Somewhere between these two points the date of the book is to be sought for. The two prevailing dates selected are (1) about 650 and (2) about 608. The reference to the fall of Thebes does not argue for the earlier date, as that disastrous battle would long remain in the memories of the adjoining peoples. Neither, on the other hand, does the vividness of descriptive detail fix absolutely the later time as the true date. The probabilities, however, are in favor of about 608 as the time of composition.

"Nahum the Elkoshite" is the designation of the prophet. His vivid description of Nineveh and his definiteness of detail have led scholars to search for his home somewhere within reach of that city. Alḳush, a place near Mosul, contains a grave said to be that of Nahum; but the tradition of this place does not seem to be older than the sixteenth century. On the other hand, Eusebius in his "Onomasticon" (ed. Lagarde) mentions an 'Eλκεσέ of Jerome; and Jerome says, in his commentary, "Elcese usque hodie viculus in Galilæa." These statements would seem to locate an Elkosh in Galilee. In answer to the statement that the Northern Kingdom was carried into captivity, it may be said that probably, as in the Southern Kingdom (II Kings xxv. 12), the poor were left in the land. The active commercial relations between the peoples of the East and of the West, and the opportunities for acquaintance with each other's customs and habits of life, as well as the few peculiarities of language in this book, make it probable that the prophet Nahum was a Galilean, who had his home at a village called Elkosh. His prophecies were doubtless uttered at Jerusalem, in the presence of Judah.

The prophecy reads quite as if some one had tampered with its original order. It may be that this apparent mixture is due to modern logical literary strictures. But the following order, which seems to follow modern methods of thought, may be suggested: (1) ch. i. 1–14; (2) ch. iii. 1–17; (3) ch. ii. 1–5, 13, 6–12; (4) ch. iii. 18, 19; i. 15.

Historical Character.

Of all the Minor Prophets the Book of Nahum has received the greatest and strongest light from the discoveries of the last half-century. The exact location of Nineveh, its fortifications, some of its palaces, its means of defense, its invincible kings, its armies, its amusements, its libraries, and its indescribable cruelty are now known. "The den of the lions" was an appalling reality, which let loose its terrors to the sorrow of every surrounding nation. The character of the Assyrians, as depicted here, is true to the picture preserved in their own documents.

This compact, pointed, dramatic prophecy has no superior in vivid and rapid movement. Its quick succession of statement and thought give it a peculiar power over the reader. It delineates the swift and unerring execution of Yhwh's laws upon His merciless foes and those of His people, and also points to Him as the sure refuge and security of those who obey and trust Him.

Bibliography: Otto Strauss, *Nahumi de Nino Vaticinium*, 1853; the commentaries on the Minor Prophets of Orelli, G. A. Smith, and Nowack; Billerbeck and Jeremias, *Der Untergang Nineveh's und die Weissagungschrift des Nahum*, in *Beiträge zur Assyriologie*, iii. 87–188; A. B. Davidson, *Nahum, Habakkuk, and Zephaniah*, in *The Cambridge Bible for Schools*, 1896; Gunkel, in *Zeitschrift für die Alttestamentliche Wissenschaft*, 1893, pp. 223 *et seq.*; Bickell, in *Sitzungsberichte der K. K. Akademie der Wissenschaft zu Wien* (*Philos. Hist. Cl.*), vol. cxxxi., part v., pp. 1 *et seq.*; Gunkel, *Schöpfung und Chaos*, p. 102, note 1.

E. G. H. I. M. P.

NAHUM: Liturgical poet; lived about 1300, probably in southern Spain. He possessed unusual talent. Some of his poems have been translated into German and printed by Michael Sachs, while others are preserved only in manuscript.

This Nahum must not be confounded with another liturgical poet of the same name who seems to have lived in the twelfth century and whose home was probably in Italy.

Bibliography: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 162 *et seq.*, Frankfort-on-the-Main, 1842; Sachs, *Die Religiöse Poesie*, pp. 131 *et seq.*; Zunz, *Literaturgesch.* pp. 457, 492.

D. M. K.

NAHUM ELIEZER BEN JACOB: Rabbi of the second half of the seventeenth and the first half of the eighteenth century; born about 1660; died about 1746; pupil of R. Jacob Striemer. He was one of the leading rabbis of his time, and held the rabbinate of Adrianople, in which city he also directed a yeshibah having numerous pupils. At an advanced age he went to Jerusalem, where he was elected chief rabbi and officiated for about ten years. There he devoted himself to the study of the Law, wrote legal decisions and responsa, and disputed, even in his last days, on learned questions with Rabbis Isaac Zerahiah Azulai and Meïr Mizraḥi of Jerusalem.

Nahum was the author of the following works, of which only the first has been printed: "Ḥazon Naḥum" (Constantinople, 1745), commentary on the mishnaic orders Ḳodashim and Ṭohorot; commentaries on the order Zera'im, on Sifre, and on Sifra, the last being entitled "Midrash Eli'ezer"; "Otiyyot Eli'ezer," critical notes to many passages in the Talmud, in the works of Maimonides, and in the Ṭurim of Jacob b. Asher; "Mi-Lebad 'Olat," notes to the "'Iṭṭur," and responsa; and "Ḳab we-Naḳi."

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Fürst, *Bibl. Jud.* iii. 11; Benjacob, *Oẓar ha-Sefarim*, p. 32, No. 625; p. 172, No. 207; Michael, *Or ha-Ḥayyim*, No. 434.

E. C. J. Z. L.

NAHUM OF GIMZO: Tanna of the second generation (first century). In the Talmud (Ta'an. 21a; Yer. Sheḳ. v. 15) he is called "ish gam zu" (the man of "gam zu"); and this name is explained as referring to Nahum's motto. It is said that on every occasion, no matter how unpleasant the circumstance, he exclaimed "Gam zu le-ṭobah" (This, too, will be for the best). The correct reading in the passages in question, however, is "ish Gimzo" (the man of Gimzo), the error being due to a confusion of the place-name with the motto. In another Talmudic passage (Pes. 22b; comp. Ḳid. 57a), owing to a confusion of ג and ע, he is called "Nehemiah the 'Imsoni" (= "Gimsoni"; comp. Grätz in "Monatsschrift," 1870, p. 527).

Nahum was the teacher of Akiba, and taught him the exegetical principles of inclusion and exclusion ("ribbui u-mi'uṭ"). Only one halakah of his has been preserved (Ber. 22a); but it is known that he interpreted the whole Torah according to the rule of "ribbui u-mi'uṭ" (Shebu. 26a). He used to explain the accusative particle את by saying that it implied the inclusion in the object of something besides that which is explicitly mentioned. In the sentence "Thou shalt fear the Lord thy God" (Deut. x. 20), however, he did not explain the word את before יהוה (= "the Lord"), since he did not wish to cause any one to share in the reverence due to God; and he justified his inconsistency with the explanation that the omission in this passage was as virtuous as was the interpretation in all the other passages (Pes. 22b).

It is related that in later years Nahum's hands and feet became paralyzed, and he was afflicted with other bodily ailments. He bore his troubles patiently, however, and even rejoiced over them. In answer to a question of his pupils as to why, since he was such a perfectly just man, he had to endure so many ills, he declared that he had brought them on himself because once when he was on the way to his father-in-law's and was carrying many things to eat and drink, he met a poor man who asked him for food. As he was about to open the bundle the man died before his eyes. In deepest grief, and reproaching himself with having perhaps caused by his delay the man's death, he cursed himself and wished himself all the troubles to which his pupils referred (Ta'an. 21a). Various other stories are told of miracles that happened to him (*ib.*).

Bibliography: J. Brüll, *Einleitung in die Mischna*, i. 94-95; Bacher, *Ag. Tan.* i. 61-64.

W. B. J. Z. L.

NAHUM THE MEDE: Tanna of the first generation (first century); lived in Jerusalem. According to R. Nathan, he was one of the three most renowned "dayyane gezelot" (criminal judges) in Jerusalem (Ket. 105a; Yer. Ket. xiii. 1; Frankel, "Darke ha-Mishnah," p. 63). He was one of the seven great contemporaries of Johanan b. Zakkai who had survived the destruction of Jerusalem by the Romans (Grätz, "Gesch." iv. 20) and who probably became members of the Sanhedrin at Jabneh.

Only six halakot of Nahum's have been preserved in the Talmud, three of which were said not to have been recognized ("nishtaḳa' ha-dabor"; 'Ab. Zarah 7). Some, however, attribute to him four other and anonymous halakot (Weiss, "Dor," i. 182).

The opposition to the decisions of Nahum, according to the view of a later amora, seems to have been due to the dislike of the Palestinians to scholars of other countries.

Bibliography: Grätz, *Gesch*, iv. 22; Frankel, *Darke ha-Mishna*, p. 63, Leipsic, 1859.

E. C. A. S. W.

NAHUM, MENAHEM, OF CHERNOBYL: Ḥasidic leader in the last part of the eighteenth century. He was a pupil of Baer of Meseritz, by whom he was sent to Galicia to disseminate the teachings of Ḥasidism. In 1772, when Ḥasidism was endangered by the death of Baer of Meseritz and by the violent attacks of Elijah of Wilna, Nahum came forward with other leaders and established the dynasties of the miracle-workers, the Ẓaddiḳim. He himself was the founder of a dynasty in Little Russia, in which he was succeeded by his son Mordecai. The various Ẓaddiḳim were tributary to a chief Ẓaddiḳ, a son of Baer of Meseritz. Nahum was the author of "Me'or 'Enayim," cabalistic homilies on the Pentateuch (Slobuta, 1798; often reprinted), and of "Yismaḥ Leb," cabalistic expositions of the Talmudic haggadot (*ib.* 1798; Zolkiev, 1800; Lemberg, 1848).

Bibliography: Grätz, *Gesch.* xi. 102, 112; Fürst, *Bibl. Jud.* ii. 352; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 106; Benjacob, *Oẓar ha-Sefarim*, p. 275, No. 33; p. 233, No. 476.

D. S. J. L.

NAHUM BEN SIMAI: Palestinian amora of the third century; a son of the tanna Simai. He is cited as "Menahem" in Pes. 104a and in M. Ḳ. 25b. Nahum was called "the most holy man" (Yer. Meg. i. 72b; Yer. 'Ab. Zarah iii. 42c) and "the son of the saints" (Pes. 104a), the reason given for these designations being that during his whole life he never looked at the portrait on a coin. At his funeral all the statues were covered up so that even in death he might not see the likeness of any person (Yer.

'Ab. Zarah iii. 42c, above). A few of his halakic sayings have been preserved (Yer. Ber. viii. 7; Yer. Ma'as. i. 2, 48d; Pes. 104a). He is said to have preached a sermon at Tarsus in which he gave an allegorical explanation of Ex. xii. 3 (Pesiḳ. R. 15 [ed. Friedmann, p. 78b]). Nothing further is known concerning the circumstances of his life.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 616; Frankel, *Mebo*, pp. 116a, b.

W. B. J. Z. L.

NAHUM B. UZZIEL KAPLAN (Reb Nahum Grodner): Preacher and philanthropist; born 1811; died at Grodno Oct. 25, 1879. Though he was a great Talmudist, he preferred to hold the humble position of "shammash" (sexton) in the synagogue Ḥebrah Shas and to pass his life in poverty. But his untiring energy in behalf of the distressed of all classes and the implicit confidence reposed in him made him famous throughout Russian Jewry. He spent a great part of his time in going from house to house, collecting from residents of Grodno and from visitors money or articles of necessity and bestowing them wherever they were most needed. He exercised much influence also by his great piety and simplicity of life. He was a preacher of much force and was adored by the Jewish masses, to whom he spoke, usually on Sabbath afternoons, on plain moral truths in a language and manner suited to their feeling and understanding. Numberless anecdotes about his kindness and liberality, and about the esteem in which he was held by high personages, are still current in Grodno, where his memory is revered. His funeral is said to have been the most imposing ever seen in Grodno.

Bibliography: Gurvich, in *Razsvyet*, 1879, No. 7; Lipshitz, *Nekrolog Rabbi Nokhim iz Grodno* (reprinted from *Russki Yevrei*, 1879, No. 9), St. Petersburg, 1879; *Ha-Ẓefirah*, 1879, No. 42; *Ha-Meliẓ*, 1879, No. 43; Friedenstein, *'Ir Gibborim*, pp. 95-96, Wilna, 1880.

H. R. P. Wi.

NAIL: **1.** The finger nail. In Hebrew the corresponding word occurs only in the plural, צפרנים (Deut. xxi. 12), the singular of which denotes the point of a stylus (Jer. xvii. 1). In the passage in question צפרנים occurs in connection with the verb עשה (= "to make"), and the meaning of the phrase has been the subject of controversy among commentators. According to the Haggadah, Adam's entire body, before he had sinned, was covered with a horny substance like the finger nail; but after he had sinned this disappeared, remaining only on the ends of his fingers and toes (Pirḳe R. El. xiv.; Gen. R. xx. 12). The later cabalists find in this haggadah the origin of the law requiring the paring of the nails before Sabbaths and holy days. They explain that the impurity ("zuhama") of the serpent which caused the first man to sin was under the nails, and that every pious Jew must purify himself and honor the coming holy day by trimming and cleaning the nails beforehand (see "Ḥemdat Yamim," i. 23a, Leghorn, 1762). The Rabbis are not agreed as to when they should be pared; some prefer Thursday, for if cut on Friday they begin to grow on the Sabbath; others prefer Friday, as it will then appear that it is done in honor of the Sabbath. It has, however, become the practise to cut them on Friday (Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1), and certain "posḳim" even prohibit the paring of the nails on Thursday (comp. Jacob Zausmer, "Bet Ya'aḳob," No. 48).

According to a German superstition, the nails must be pared on Friday, as otherwise they would not grow again (Krause, in "Zeitschrift für Ethnologie," xv. 84 *et seq.*). The "Keneset ha-Gedolah" asserts that one may not pare his nails even on Friday when it happens to be the first day of the month ("Be'er Heṭeb," on Shulḥan 'Aruk, *l.c.*). On Ḥol ha-Mo'ed, though it is lawful to pare the nails, it is customary to avoid doing so, except under certain circumstances (Oraḥ Ḥayyim, 532, 1; comp. "Naḥalat Shib'ah," No. 56). While mourning one is forbidden to pare the nails with any instrument; they must be either bitten off or left to grow. A woman, however, under certain circumstances may cut her nails after the first seven days of her mourning (M. Ḳ. 17b; Shulḥan 'Aruk, Yoreh De'ah, 390, 7). The ancient Persian belief that misfortune will follow the cutting of the nails in the order of the fingers (comp. Schorr in "He-Ḥaluẓ," vii. 42; Geiger, "Jüd. Zeit." ix. 259) has spread among the Jews. Cutting the nails in this order is supposed, according to French rabbis, to cause poverty, loss of memory, and loss of children. The order 4, 2, 5, 3, 1 of the Zoroastrians (comp. Anquetil du Perron's French translation of the "Zend-Avesta," ii. 117, Paris, 1771) has been accepted by all the Rabbis only for the left hand; with the right hand, according to some authorities, including Elijah de Vidas ("Reshit Ḥokmah," end) and Isaac Arama ("'Aḳedat Yiẓḥaḳ," gate xcvii.), the order should be 2, 4, 1, 3, 5, and the nails of the left hand should be cut first; but Abudarham's opinion is that one should begin with the right hand and observe the order 1, 3, 5, 2, 4 (Isserles, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1).

In Habdalah.

According to one authority (quoted in the "Be'er Heṭeb" on Shulḥan 'Aruk, *l.c.*), one should not cut toe nails and finger nails on the same day. The parings must not be thrown away; the Rabbis declare that he who burns them is a pious one ("ḥasid"), he who buries them is a righteous one ("ẓaddiḳ"), and he who throws them away is a wicked one (M. Ḳ. 18a; Niddah 17a). The reason for this is that if a pregnant woman steps on them the impurity attached to them will cause a premature birth (comp. "Be'er Heṭeb," *l.c.*). The Persian custom of washing the hands after cutting the nails (comp. Schorr, *l.c.*) has been adopted by the Jews and explained cabalistically (Zohar, ii. 172b, 208b; iii. 79a, b). Saturday evening, at the Habdalah benediction, it is customary to look at the outer side of the nails, but not at the under side (Oraḥ Ḥayyim, 298, 3, quoting the Zohar).

The modern belief that white spots on the nails are a sign of good luck is found in the Zohar (ii. 76a). "Sometimes there are on the nails brilliant white spots of the size of lentils; if these spots are not concave they do not mean anything; but if they are concave they are a good omen; the person having them will be successful in his affairs, or will escape a fatal decree" (comp. also Güdemann, "Gesch." i. 208). The nails occupy a certain place in the ritual code; for instance, as the nails must not be cut on a Sabbath, there are certain regulations about a broken nail (Oraḥ Ḥayyim, 328, 31). Certain of the regulations with regard to the ritual bath likewise concern the nails (Yoreh De'ah, 198, 18–21).

2. A metal pin (in the Old Testament plural only, מסמרים or מסמרות, and once, Eccl. xii. 11, משמרות). David "prepared" iron for the nails of the Temple (I Chron. xxii. 3), but Solomon made the nails of the Temple of gold, the weight of which amounted to fifty shekels (II Chron. iii. 9). The nails mentioned in Isaiah (xli.) and Jeremiah (x. 4), and used by the artisan in making idols, are not described. The "nail" of Judges xiv. 21-22, v. 26 was a tent-peg which Jael drove through the temples of Sisera. The word "nail" is metaphorically used to denote a prince on whom the welfare of the state depends (Zech. x. 4). A proverbial application of the word is found in Eccl. xii. 11. In the Mishnah the nail (מסמר) is mentioned as having been used for various purposes: the "nail" (= "lancet") of the bleeder is spoken of; the "nail" of the weaver (that is, the "nail" by which he winds the thread upon the bobbin); the "nail" with which the money-changer secures his money-chest; the "nail" of the dial-plate; the "nail" which is used to open or lock; the "nail" that fastens the bolt in the door; and the "nail" for opening a barrel (Kelim xii. 4–5). Nails were fastened in one end of a stick to be used as a weapon, and sticks were ornamented by being studded with small nails (*ib.* xiv. 2). Nails, probably small ones, were used in making sandals; and merchants hung their wares upon nails driven into a pillar (Shab. 60a). The nail from which a man had been hanged had curative powers and was accordingly sought after and worn (*ib.* vi. 10-67a).

The word "nail" is used also figuratively by the Rabbis. Eleazar says, "My son, drive nails into it [the Halakah]" (B. B. 7b). In the story of Daniel and the dragon it is narrated that Nebuchadnezzar asked Daniel why the power of the dragon, which swallowed everything thrown before it, was so great. Daniel thereupon, with Nebuchadnezzar's permission, put nails in the straw which the dragon ate, and the nails pierced the dragon's entrails (Gen. R. lxviii. 20).

Bibliography: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. צפרנים; Levy, *Neuhebr. Wörterb.* s.v. מסמר and צפורן; Löw, in *Kaufmann Gedenkbuch*, pp. 81-85.

J. M. Sel.

NAIOTH: Place in which David and Samuel took refuge when the former was pursued by Saul (I Sam. xix. 18 *et seq.*, xx. 1). The meaning of the name as well as the nature of the place is doubtful: the "ketib" is נוית, of disputed vocalization; the "ḳere" is ניות, giving "of Naioth" (A. V.). Further, this name is, except in I Sam. xix. 18, always followed by ברמה (= "in Ramah"); and the Septuagint supplies the ἐν 'Ραμά in this instance. It is evident therefore that Naioth was not a city, since it was in the city Ramah, although this objection has been refuted by Ewald ("Gesch." iii. 49), who explains ברמה as "near Ramah." It may be that the name is a plural form meaning "habitations"; this view seems to have been taken by the Targum of Jonathan, which renders it בית אולפנא (= "house of instruction"). Thus, Naioth was a kind of cenobium, containing several apartments.

E. G. H. M. Sel.

NAJARA (NAJAR, NIJAR, NAGAR, NAGARA): Oriental Jewish family, originally from Najera, a Spanish city of Navarre, on the River Najerilla. In the history of rabbinical literature Najaras are found at Algiers, Tunis, Damascus, Gaza, etc.

David Najar: Rabbinical writer of Tunis; died there at the beginning of the nineteenth century. He was the author of "Ẓemaḥ Dawid," which was published after his death, together with the "Admat Yehudah" of Judah Cohen Tanugi (Leghorn, 1828), and which contains novellæ to some tractates of the Talmud and to some parts of Maimonides' "Yad."

Bibliography: D. Cazès, *Notes Bibliographiques*, p. 260.

D. M. Fr.

Israel ben Moses Najara: Poet, liturgist, cabalist, preacher, and Biblical commentator; born at Damascus about the middle of the sixteenth century; died at Gaza, where he had officiated as rabbi. According to Franco ("Histoire des Israélites de l'Empire Ottoman," p. 79, Paris, 1897), there is another account which declares that Najara was born about 1530 and that he lived for some years at Adrianople. From his secular poems, which he wrote in the meters of various Turkish, Spanish, and modern Greek songs, it is evident that he knew well several foreign languages. As may be seen from his works, he was a versatile scholar; and he corresponded with many contemporary rabbis, among others with Bezaleel Ashkenazi, Yom-Ṭob Ẓahalon, Moses Hamon, and Menahem Ḥefeẓ. His poetic effusions were exceptionally numerous, and many of them were translated into Persian. While still young he composed many religious hymns, to Arabic and Turkish tunes, with the intention, as he says in the preface to his "Zemirot Yisrael," of turning the Jewish youth from profane songs. He wrote piyyuṭim, pizmonim, seliḥot, widduyim, and dirges for all the week-days and for Sabbaths, holy days, and occasional ceremonies, these piyyuṭim being collected in his "Zemirot Yisrael." Many of the piyyuṭim are in Aramaic.

For his hymns on the marriage of God and Israel, Najara was severely blamed by Menahem de Lonzano ("Shete Yadot," p. 142) when the latter was at Damascus. The "Shibḥe Ḥayyim Wiṭal" (p. 7b) contains a violent attack by Ḥayyim Vital upon a poet whose name is not mentioned, but who is supposed to be Israel Najara. Nevertheless, Isaac Luria, Vital's teacher, declared that Najara's hymns were listened to with delight in heaven. His piyyuṭim were praised also by Leon of Modena, who composed a song in his honor, which was printed at the beginning of the "'Olat Shabbat," the second part of the "Zemirot Yisrael."

Najara's letters, secular poems, epigrams, and rimed prose form the work entitled "Meme Yisrael" (published at the end of the second edition of the "Zemirot Yisrael"). Najara's other works are as follows: "Mesaḥeḳet ha-Tebel" (Safed, 1587), an ethical poem on the nothingness of the world:

"Shoḥaṭe ha-Yeladim" (printed with Moses Ventura's "Yemin Mosheh," Amsterdam, 1718), Hebrew verse on the laws of slaughtering and porging, composed at the request of his son Moses; "Ketubbat Yisrael" (with Joseph Jaabez's "Ma'amar ha-Aḥdut," n.p., 1794), a hymn which, in the cabalistic fashion, represents the relationship between God and Israel as one between man and wife (it was composed for the Feast of Pentecost); a collection of hymns published by M. H. Friedländer (Vienna, 1858) under the title "Pizmonim." His unpublished works are: "She'eret Yisrael," poems (see below); "Ma'arkot Yisrael," a commentary on the Pentateuch; "Miḳweh Yisrael," sermons; "Piẓ'e Oheb," a commentary on Job.

The "Zemirot Yisrael," originally entitled "Zemirot Yisrael Najara," was first published at Safed (1587) and contained 108 piyyuṭim and hymns. Many additional songs were printed in the second edition (Venice, 1599). This edition contains also the "Meme Yisrael" and the "Mesaḥeḳet ha-Tebel," and is divided into three parts: (1) "'Olot Tamid," containing 225 piyyuṭim for the week-days; (2) "'Olot Shabbot," containing 54 piyyuṭim for the Sabbaths of the whole year; (3) "'Olot Ḥodesh," containing 160 piyyuṭim and dirges for the holy days, Purim, the Ninth of Ab, and occasional ceremonies. It was published a third time at Belgrade (1837), but with the omission of many songs and of the two works just mentioned. Extracts from the "Zemirot Yisrael" were published under the title of "Tefillot Nora'ot" (Frankfort-on-the-Main, 1712).

Many of Najara's piyyuṭim and hymns have been taken into the rituals and maḥzorim in use among the Jews in different countries, especially in Italy and Palestine. Benjamin II. ("Mas'e Yisra'el," p. 15) states that the Jews of Aleppo sing on Sabbath eve many beautiful hymns and recite many prayers, most of which are by Najara. The best known of his Aramaic hymns is the one beginning "Yah Ribbon 'Olam," recited on Sabbath by the Jews of all countries and printed in all the rituals. The "She'erit Yisra'el" contains sixty poems and is, according to its heading, the second part of the "Zemirot Yisrael"; it is found in the bet ha-midrash of the German community in Amsterdam. From it Dukes published one poem in "Orient, Lit." (iv. 526; comp. 540). M. Sachs attempted to render some of Najara's piyyuṭim into German (Busch, "Jahrbücher," 1847, pp. 236-238). After the ruins of the house inhabited by R. Judah he-Ḥasid at Jerusalem were cleared away in 1836, some writings of Israel Najara of the year 1579 were found; these writings are now preserved in the archives of the synagogue of Jerusalem.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Zemirot Yisrael*; Bernfeld, in *Ha-Asif*, iv., section 4, pp. 18 *et seq.*; Conforte, *Ḳore ha-Dorot*, pp. 37a, 41a, 49b; Dukes, *Zur Kenntniss*, pp. 9, 138, No. 8; Fuenn, *Keneset Yisrael*, p. 699; Fürst, *Bibl. Jud.* iii. 12; Grätz, *Gesch.* 3d ed., ix. 395; Landshuth, *'Ammude ha-'Abodah*, pp. 135 *et seq.*; *Orient, Lit.* iv. 649 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 1170-1171; idem, *Jewish Literature*, pp. 155, 243; Zunz, *Literaturgesch.* p. 419.

W. B. M. SEL.

Judah ben Jacob Najar: Talmudic scholar, author, dayyan, and member of the rabbinate in Tunis; died there at an advanced age in 1830; nephew of Judah Cohen Tanugi. He was the author of the following works: "Limmude Adonai" (Leghorn, 1787), containing 204 hermeneutic rules bearing on Talmudical subjects, together with some funeral orations; "Alfe Yehudah" (*ib.* 1794), commentary on Shebu'ot, with an appendix; "Shebut Yehudah" (*ib.* 1801), commentary on the Mekilta, with text; "Mo'ade Adonai" (*ib.* 1808), commentary on parts of the "SeMaG," published together with the commentaries of Elijah Mizraḥi, Solomon Luria, and Isaac Stein (to this work has been added "Ḳontres Sheni" to the work "Shewut Yehudah," with separate pagination); "Simḥat Yehudah" (Pisa, 1816), commentary on Keritot, Soferim, Semaḥot, Kallah, Derek Ereẓ, and Abot de-Rabbi Natan; "Ḥayye Yehudah" (*ib.* 1816), commentary on Gerim, 'Abodim, and Kuttim; "Ohole Yehudah" (Leghorn, 1823), commentary on Sifre, with text and some decisions.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, pp. 261 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 604; Fürst, *Bibl. Jud.* iii. 11.

S. S. M. K.

Levi Najara: Spanish rabbi, who emigrated in 1492 to Palestine, probably to Safed. He was the father of Moses Najara I. M. FR.

Maimun Najar: Rabbi at Constantine, Algeria, in the first half of the fifteenth century. Like his contemporaries and countrymen Isaac ben Sheshet and Simon ben Ẓemaḥ Duran, he left Spain in consequence of the persecutions and fled (1395) to Algeria. In his responsa "Tashbaẓ" (part i., No. 86, Amsterdam, 1738) Duran calls Najar "Maimun ben David"; but Conforte, in "Ḳore ha-Dorot," p. 26b, designates him as "Maimun ben Saadia." Najar's correspondence with Duran on religious questions is found in "Tashbaẓ" (part i., Nos. 94-96, 131-134, 154-157; part ii., Nos. 4, 68-73, 86, 89, 135, 164-168). See JEW. ENCYC. v. 17, *s.v.* Simon b. Ẓemaḥ Duran.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 88, No. 39, Warsaw, 1876; Fürst, *Bibl. Jud.* iii. 12.

Mordecai Najar: Rabbi at Majorca in the first half of the fifteenth century; a contemporary of Simon ben Ẓemaḥ Duran, who answered some of his questions in "Tashbaẓ" (part i., Nos. 119, 173-174; part ii., Nos. 141, 225-232).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 91, No. 86; Fürst, *Bibl. Jud.* iii. 12.

S. MAN.

Moses Najara I.: Turkish rabbinical writer; son of Levi Najara; born probably at Safed; lived at Damascus, where he was rabbi, and died there in 1581. He wrote a work entitled "Leḳaḥ Ṭob" (Constantinople, 1571). He was father of the poet Israel Najara. M. FR.

Moses Najara II.: Poet; son of Israel Najara, whom he succeeded as rabbi of Gaza. His poetry is praised by his contemporaries; but none of his poems is now extant.

BIBLIOGRAPHY: S. Landshuth, *'Ammude ha-'Abodah*; Conforte, *Ḳore ha-Dorot*; Dukes, *Gesch. der Neuhebräischen Poesie*; Steinschneider, *Polemische Literatur*, 1868, p. 350; *Magyar Zsidó Szemle*, 1885.

B. V.

Nathan Najar: Rabbi at Constantine, Algeria, in the fifteenth century; son of Maimun Najar, and a contemporary of Solomon ben Simon Duran. The latter addressed to him a letter, which, together with Najar's answer, is found in Israel Akrish's "Ḳobeẓ Wikkuḥim" (see Jew. Encyc. i. 313, *s.v.* Akrish), and is reprinted, with corrections and index of passages, in "Kerem Ḥemed," ix. 110 *et seq.* (Jew. Encyc. v. 18, *s.v.* Solomon ben Simon Duran).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 104, No. 32, Warsaw, 1876; Fürst, *Bibl. Jud.* iii. 12; Grätz, *Gesch.* vii. 502.

D. S. Man.

NAJERA, NAGERA (Latin, **Nagara**): City in Spain, situated between Logroño and Burgos. In the tenth century it had a prosperous Jewish community. In the fuero, or municipal privileges, conferred upon the city by Don Sancho el Mayor, and confirmed by Alfonso VI. in 1076, the Jews were granted the rights of noblemen and benefit of clergy. Whoever struck a Jew had to pay a fine in proportion to the gravity of the wound, the same as if the blow had been dealt to an infanta. This equality of treatment showed itself also in the fact that the guarding of the fort was entrusted to Jews and Christians alike. Any infringement of the ancient "Fuero de Najera" was attended with a penalty of 1,000 pounds in gold.

The Jews, who engaged in commerce and industry, lived in peace with the inhabitants of the city for several centuries; in the war between Don Pedro of Castile and Henry of Trastamara in 1360, the Jews were massacred by the starving soldiers of the latter. The once flourishing community, which in 1290 had paid taxes to the amount of 24,106 maravedis, was almost completely wiped out by the year 1474, when its taxes amounted to only 300 maravedis.

Bibliography: Helfferich, *Gesch. des Westgothen-Rechts*, pp. 326 *et seq.* (contains the "Fuero de Najera" printed entire); Ayala, *Cronica del Rey D. Pedro*, 11th year, ch. vii., p. 301; Rios, *Hist.* i. 331, ii. 242 *et seq.* (where "Najera" should be read for "Navarra"); idem, *Estudios*, pp. 41 *et seq.*

S. M. K.

NAḲDANIM: Punctuators or Masoretic annotators; the successors of the Masorites proper. Their activity consisted in collecting and conserving Masoretic material, revising the consonantal text produced by professional scribes, and furnishing them with vowel-signs and accents as well as with Masoretic glosses. For this purpose each distinguished naḳdan provided himself with a copy of the Bible, which was generally written by himself in accordance with Masoretic rules and which became a model codex. They also produced separate Masoretic compilations or Masoretic treatises designed as manuals, and wrote works on the vowel-points and accents as well as explanations of the Masorah itself, which frequently found their way into the body of the old Masorah.

The period of the naḳdanim properly begins with the introduction of Punctuation. In a narrower sense the name is applied to those naḳdanim who flourished from the twelfth century to the invention of printing. The following is a list, arranged in alphabetical order, of the naḳdanim whose names have been handed down:

1. Abraham ha-Levi (see Zunz, "Z. G." p. 114).
2. Abraham Naḳdan (*ib.* p. 115).
3. Asher Naḳdan (*ib.* p. 114).
4. Benjamin b. Joab, called in an epigraph of 1293 (Ginsburg, "Introduction," p. 574) "Degli Mansi."
5. Berechiah b. Naṭronai Krespia ha-Naḳdan.
6. Brodmark (Zunz, *l.c.* p. 121).
7. Eliakim b. Asher (*ib.* p. 120).
8. Eliezer b. Isaiah (*ib.* p. 114).
9. Elijah Naḳdan, son or grandson of No. 5 in this list (*ib.* p. 118).
10. Gershom b. Judah, in epigraph of 1396 (Ginsburg, *l.c.* p. 624).
11. Ḥayyim b. Isaac, in La Rochelle, 1215–16 (Zunz, *l.c.* p. 110).
12. Ḥayyim b. Shneor Naḳdan, 1292 (*ib.* p. p. 117).
13. Hezekiah Naḳdan, the priest, second half of thirteenth century (Ginsburg, *l.c.* p. 480).
14. Isaac b. Menahem Naḳdan, 1291 (Zunz, *l.c.* p. 117).
15. Isaac Naḳdan (*ib.* p. 113).
16. Isaac b. Solomon Naḳdan, 1281 (*ib.* p. 117).
17. Isaiah, pupil of No. 28 in this list (*ib.* p. 113).
18. Jacob ha-Levi b. Meïr (*ib.* p. 114).
19. Jacob b. Meïr Tam (Rabbenu Tam).
20. Jacob Naḳdan (*ib.* p. 113).
21. Jekuthiel b. Isaac, the priest (*ib.* p. 116).
22. Jekuthiel b. Judah ha-Kohen, the priest, or Zalman ha-Naḳdan, author of "En ha-Ḳore."
23. Joseph, 1338; son of No. 13 in this list (*ib.* p. 117; Ginsburg, *l.c.* p. 480).
24. Joseph Ḥazzan of Troyes, author of the grammatical work "Sefer Yedidut" (Zunz, *l.c.* p. 112).
25. Joseph b. Isaac of Arkiash (?) (*ib.* p. 114).
26. Joseph b. Jehozadak, author of "Ba'al ha-Lashon" (*ib.* p. 113).
27. Joseph b. Kalonymus, a German, 1238 (*ib.* p. 111).
28. Joseph Naḳdan, *c.* 1230–50 (*ib.* p. 111).
29. Joseph Naḳdan b. Menahem (*ib.* p. 114).
30. Joseph of Xanthen, son of Kalonymus of Neuss, 1294 (*ib.* p. 117).
31. Judah ben Isaac, or Sir Leon, of Paris, *c.* 1200 (Ginsburg, *l.c.* p. 615).
32. Krespia Naḳdan.
33. Liepkind Naḳdan (Zunz, *l.c.* p. 114).
34. Mordecai Naḳdan Amandanti, *c.* 1300–50 (Ginsburg, *l.c.* p. 715).
35. Moses b. Yom-Ṭob ha-Naḳdan, *c.* 1200 (comp. Zunz, *l.c.* p. 114; Frensdorff, Preface to "Kelale ha-Niḳḳud weha-Neginot"; J. Jacobs, in "J. Q. R." i. 182).
36. Naḥman Naḳdan b. Schneor, 1295 (Zunz, *l.c.* p. 118).
37. Perigoros Naḳdan b. Kalonymus (*ib.* p. 113).
38. Samson b. Naḥman (*ib.* p. 115).
39. Samson of צמיון, 1343 (*ib.* p. 120).
40. Samson Naḳdan, grandfather of No. 30 in this list; author of "Ḥibbur ha-Ḳonim" or "Shimshoni" (*ib.* p. 113).
41. Samuel b. Abraham of Muldstadt (?), 1396 (Ginsburg, *l.c.* p. 624).
42. Samuel ha-Naḳdan (Zunz, *l.c.* p. 109).
43. Shemaiah, thirteenth century (*ib.* p. 115).
44. Solomon Naḳdan (*ib.* p. 113).
45. Zadok Naḳdan (*ib.* p. 110).

Bibliography: Ginsburg, *Introduction to the Massoretico-Critical Text of the Hebrew Bible*, Index, s.v. *Naḳdan*, London, 1897; Zunz, *Z. G.* pp. 107–122, Berlin, 1845.

T. C. L.

NAMES (PERSONAL): The conferring of a name upon a person was in early Biblical times generally connected with some circumstance of birth; several of Jacob's sons are recorded as having received their names in this manner (Gen. xxx.). Generally, it was the mother who chose the name, as in the instances referred to; but here sometimes the father chose it (Gen. xvi. 15, xvii. 19, xxi. 2); while occasionally other persons than the parents were the name-givers, as in the cases of Moses (Ex. ii. 10) and Solomon (II Sam. xii. 25). In early times it appears to have been the custom to confer the name immediately upon birth, as among modern Arabs, but later on it was given to the boy at circumcision (comp. Luke i. 59, ii. 21). Before the Exile children seem never to have been named after their relatives, not even in the royal family. None of the twenty-one kings of Judah was named after a predecessor, or after David, the founder of the family. On the other hand, Jonathan's son and Saul's natural son were both named Meribaal (II Sam. xxi. 7 *et seq.*). Instead of repeating the same name, however, it seems to have been the custom to make use of one of the elements of the family name; thus Ahitub has two sons, Ahijah and Ahimelech. Three of Saul's family have the element *baʻal* (changed to "bosheth") in their names. As a consequence of this avoidance of repetition a single name was as a rule sufficient to identify a person, and it is only in the later stages of Hebrew tradition that it was found necessary to give the name of the father in order to identify the son, as, for instance, in the case of Jaazaniah ben Shaphan (Ezek. viii. 11).

Significance.

It is probable that, as among other primitive races, a certain magical importance was attributed to the name (comp. Frazer, "Golden Bough," 2d ed., i. 404 *et seq.*; E. Clodd, "Tom Tit Tot," London, 1899). A very large majority of the 2,800 personal names (referring to about 15,000 persons) contained in the Old Testament convey a special meaning, apart from their personal application, while the meanings of the remainder probably have merely been obscured by textual corruption or the insufficient resources of comparative philology. A considerable number of these names are, however, mere eponyms. There is little doubt that this applies to the names of the Israelite clans assumed to be descended from descendants of Jacob, given in Num. xxvi.

Names may be derived from the order of birth, as in the cases of Akkub and Jacob, whose names probably mean "posthumous." Jephthah implies "first-born," as does also Becher, while names like Manasseh, Naḥum, and Nehemiah refer probably to children who have come to take the place of others that have died in childhood. The idea of relationship is expressed in Ahab, probably Ahiab (Jer. xxix. 21). Personal peculiarities may give rise to a name, as Laban ("white," or "blond"), Gideon ("maimed"), or Harim ("with pierced nose"). Mental qualities may be referred to, as in the names Job ("assailant") and Barak ("lightning"). Owing to the want of specialization in Jewish social life there are no trade-names in the Bible corresponding to the Smith and Müller of England and Germany; but names taken from objects are found, especially among females. The name Rebekah seems to be derived from a sheep-rope, Peninnah from coral, and Keren-happuch from a box of face-paint. Abstract names seem to be applied especially to women, as Manoah ("rest") and Michal ("power").

Jacobs gives eighty-four names (applied to 120 different persons) derived from animals and plants ("Studies in Biblical Archeology," pp. 94–100). Leah is probably the name for gazel, Rachel for ewe (see Matriarchy). Oreb ("raven") and Zeeb ("wolf") were princes of the Midianites; and Caleb ("the dog") was the founder of the chief Judean tribe. Achbor ("mouse") and Shaphan ("cony") also occur. Jonah is the equivalent of "dove," Zipporah of "bird," and Deborah of "bee." Esther's Jewish name, Hadassah, means "myrtle." An attempt has been made by Robertson Smith and others to find in these and other names traces of totemism among the ancient Hebrews (see Totemism).

Compound Names.

A distinctive characteristic of Bible onomatology is the frequency of composite names, which form at times even complete sentences, as in the case of Isaiah's son Shear-jashub (= "the remnant shall return"). Hephzibah means "my pleasure is in her." Sometimes these composites have a preposition as their first element, as Bishlam (= "with peace"; Ezra iv. 7) and Lemuel (= "belonging to God"; Prov. xxxi. 4); but in the majority of cases these composite names are theophorous, referring to, or actually mentioning, the Deity, either by the name of Yhwh or by the name of El. The specific name of the Jewish God appears at the beginning as *Jo* and at the end as *iah*; thus, Jonathan is a doublet of Elnathan, and Joezer ("Yhwh is help") is the same as Joazar ("Yhwh has helped"). A whole theology may be deduced from the large number of Biblical names referring to acts, actions, and attributes of the deity; thus: God "gives" (Elnathan, Jonathan); "increases the family" (Eliasaph); "is gracious" (Elhanan, Hananeel); "has mercy" (Jerahmeel); "blesses" (Barachel, Berechiah); "loves" (Jedidiah, Eldad); "helps" (Eleazar, Azareel, Azariah); "benefits" (Gamaliel); "holds fast" (Jehoahaz); "is strong" (Uzziel, Azaziah); "delivers" (Elpalet, Eliphalet); "comforts" (Nehemiah); "heals" (Rephael); "conceals" (Elzaphan, Zephaniah); "establishes" (Eliakim); "knows" (Eliada); "remembers" (Zechariah); "sees" (Hazael, Jahaziel); "hears" (Elishama); "answers" (Anaiah); "speaks" (Amariah); "is praised" (Jehaleel); "is asked" (Shealtiel); "comes" (Eliathah); "lives" (Jehiel); "shoots" (Jeremiah); "thunders" (Raamiah; Neh. vii. 7); "gladdens" (Jahdiel, Jehdeiah); "judges" (Elishaphat, Jehoshaphat, Shephatiah); "is just" (Jehozadak); "is king" (Elimelech, Malchiel); "is lord" (Bealiah); "is great" (Gedaliah); "is perfect" (Jotham); "is high" (Jehoram); "is glorious" (Jochebed); "is incomparable" (Michael).

Besides these distinct names of God other divine names are used, as *Adoni* in Adoniram, and *Melech* in Nathan-melech and Ebed-melech, and *Baal* in Esh-baal (changed for special reasons to Ish-bosheth). In some cases names of relationship seem to be used as applied to the Deity (compare Abiel, Abijah, and Abimelech, signifying in each case the fatherhood of God), and in this way Abinadab would correspond to Jehonadab, Abiezer to Eliezer. The same applies to the elements *ah* (= "brother") and *amm* (= "uncle"). As, however, some of these words are applied to families, not individuals, the whole must be taken as a sentence: Ahibud means "my father is glorious" (referring to God). On the same principle it must be assumed that some verbal names are theophorous, and refer to the action of the Deity, Nathan being the abbreviation of Elnathan ("God gives"), Shaphat of Jehoshaphat ("God judges"). Thus Ahaz appears in a form corresponding to Jehoahaz in an inscription of Tiglath-pileser III. Many of the theophorous endings are contracted into *a*, *i*, or *ai*, as in Shebna, Hosa, Talti, and Shemai. A few names are adjectival, and may contain references to the Deity: Baruch ("blessed"), David ("beloved"), Amos ("strong"). Some names have grammatical endings which it is difficult to interpret, as *oth* and *ith* in Shelomoth and Shelomith; the final *i* in Omri and Barzilai probably refers to a tribal origin. Many names ending in *on* are animal-names, as Ephron ("small deer"), Nahshon ("small serpent"); compare Samson ("small sun"). Perhaps Reuben belongs to this class.

Post-Exilic Names.

After the Exile there appeared a tendency toward the use of foreign names, the literal significance of which was disregarded, and this tendency became more and more prominent. Biblical names ending in *a* (as in the books of Ezra and Nehemiah) are Aramaic. Shamsherai (I Chron. viii. 26) is even said to be Arabic, while Mordecai is derived from the name of a Babylonian god (Marduk), as are Belteshazzar (Dan. x. 1), Shenazar (I Chron. iii. 18), and Sheshbazzar (Ezra i. 8) from other deities. There is in this period a tendency also toward descriptive and adjectival names with the definite article prefixed, which easily gave rise to such surnames as Hakkaz, Hakkatan, and Hallosheth (Ezra ii. 61; viii. 12; Neh. iii. 12; comp. the form "ha-Kohelet" (Eccl. xii. 8, Hebr.). In the Hellenistic period Greek names became quite usual among the Jews, especially those of Alexander, Jason, and Antigonus. Even the name of a god like Apollo occurs (Acts xviii. 24). Other names are Apollonius, Hyrcanus, Lysimachus, Demetrius, Dosa, Nicanor, Pappus, Patroclus, Philo, Sosa, Symmachus, Tryphon, Zeno. The same occurs among women, as Alexandra and Priscilla. Roman names also occur, as Antonius, Apella, Drusus, Justinus, Justus, Marcus, Rufus, Tiberius, and Titus. It was during this period that the practice arose of giving a son the name of his grandfather, as was done in the high-priestly family, the members of which were named alternately Onias and Simon from 332 to 165 B.C. Similarly, a little later, in the family of the Hillelites, the names Gamaliel and Judah succeed each other with only an occasional occurrence of Simon and Hillel. Toward the end of the period, owing to the intermixture of foreign languages, the use of double names for the same person began to be adopted, as in the instances of Simon Peter, John Mark, Thomas Didymus, Herodes Agrippa, and Salome Alexandra.

Talmudic Period.

Among the names in the Talmud there is a considerable proportion of Greek ones. A large number also are Aramaic, ending in *a* or *ai*: Abba, Huna, and Papa are instances of the former. Even Bible names were transformed in this direction—Ḥanina instead of Hananiah, Abuya instead of Abijah; while others were shortened, as Lazar (for Eleazar). Many Biblical names received renewed popularity owing to the distinction of their bearers, as those of Gamaliel, Hillel, and Ulla. The tendency toward double names existed here, as Sarah Miriam, Johanan Joseph (Giṭ. 34b), and Mahaliel Judah (Yoma 52b). Converts to Judaism, like Aquila, Monabaz, and Helena, retained their pagan names (as was the custom also in the early Christian Church). There was some objection to foreign names among the Jews of this period (Num. R.), yet legend declares that the high priest Simon promised Alexander the Great that all the children of priestly families born in the year following his visit to Jerusalem would be named Alexander, after him ("Yosippon," folio 87).

In the adoption of double names during this early period an attempt was made to translate the Hebrew terms into corresponding Greek, as Ariston for Tobi, Boethus for Ezra, Justus for Zadok, Philo for Jedidah, Theodorus for Nethaneel, and Zosimus for Ḥayyim. It was somewhat rare for the same name to be used by both sexes. In Biblical times this occurs with regard to the names Abigail, Abijah, Athaliah, Chushan, Ephah, Micha, Nahash, Shelomith, Zibiah; in Talmudic times, with regard to Ibu, Johanan, Nehorai, Pasi, Shalom; the only later instances that may be cited are Jeroham, Mazal-Ṭob, Neḥamah, Menuḥah, Simḥah, Tamar, Bongodas, and Bien-li-Viengue. To wear a man's name seemed as objectionable as wearing men's clothes. It was already noticed in Talmudic times that the use of family names had died out (Giṭ. 88a). The name of Rabbi Meïr was said to be derived from an experience at school which was regarded as being of good omen ('Er. 13b). It is recommended not to name a child after enemies of the Jews, like Cicero and Pharaoh, but to use the names of the Patriarchs (as Abraham, Isaac, Jacob; Yoma 36b).

Post-Talmudic Period.

As the Jews spread throughout the lands bordering the Mediterranean they drew upon other languages for their personal names while still retaining Biblical ones, and they were especially prone to adopt names ending in *el*. These new names became exceptionally popular in Italy. To this source must be traced the new name Ḥushiel, composed on the same plan as the Biblical ones ending in *el*. The kings of the Chazars, so far as their names are known, wavered between pure Biblical names, like Obadiah, and local names, like Bulan. The Karaites in the same neighborhood adopted Tatar names, one of them being known as Toktamish; but elsewhere Karaite names are mostly Arabic and Persian.

The custom of calling one of the sons, generally the eldest, after the paternal (sometimes the maternal) grandfather, of which only nine instances are known during the Talmudic period, became more popular, especially in European states. Maimonides' grandfather was Joseph b. Isaac b. Joseph b. Obadiah b. Solomon b. Obadiah, and certain families seem to have confined themselves to a few chosen names. Thus, in the Kalonymus family there occurs Meshullam b. Moses b. Ithiel b. Moses b. Kalonymus b. Meshullam b. Kalonymus b. Moses b. Kalonymus b. Jekuthiel b. Moses b. Meshullam b. Ithiel b. Meshullam—only five names among fourteen persons throughout three centuries. As a consequence certain names became characteristic of certain districts: Japheth and Caleb in Greece, and hence among the Karaites; Kalonymus in south Italy; Sheshet and Joab in Rome; Sinai and Pesaḥ in Germany. Some of the older names were revived—Meïr, for example, of which only two previous instances had been known, the tanna Meïr and the Meïr mentioned by Josephus ("B. J." vi. 5, § 1). Samson was never used by Jews before the eleventh century. But the most striking tendency of the post-Talmudic period is the general choice of local names by the Jews for their civic relations. This led to the adoption of two names, one for civic purposes, known as the "kinnuy" (probably from the Arabic "kunyah"), the other ("shem ha-ḳodesh") for use in the synagogue and in all Hebrew documents. The latter, the "sacred" name, was as far as possible associated with the former, and was often a translation of a civic one, *e.g.*, Asael for Diofatto, Manoah for Tranquillo, Ḥayyim for Vita; at times the civic name was merely a contraction of the sacred one, *e.g.*, Leser for Eliezer, Sender for Alexander. In other cases mere similarity in sound was sufficient to determine the sacred name, as Mann for Menahem, Kalman for Kalonymus, and the like. Especially noteworthy was the use made of Jacob's blessing to transfer a personal name from the civic to the sacred sphere. Judah being compared to a lion's whelp in Jacob's blessing, Judah became Leo, or Löwe, in lay relationship, and Fischlin became Ephraim. Later on these name-equations became so usual that they formed doublets, which were almost invariably found together, as Dob Bär, Naphtali Hirsch, Judah or Aryeh Löb, and these again gave currency to similar correlative names, as Uri Phoebus.

Titular Abbreviations.

It was during the Middle Ages that the somewhat curious custom arose of combining the abbreviation of a title with the initials of a name to form a single personal name. This almost invariably implies frequency of mention, and, therefore, celebrity. The best-known examples are those of RaSHI and RaMBaM, who are hardly ever quoted in rabbinical texts except by these names; but there exists a large number of similar contractions, of which the following are the best known:

ADaM	Abraham Dob Michaelischker (Lebensohn).
ARI	Rabbi Isaac (Luria) Ashkenazi. Rabbi Isaac Ash.
BeSHṬ	Ba'al Shem-Ṭob.
HaGRA	Ha-Gaon R. Elijah (of Wilna).
HIDA	Ḥayyim Joseph David Azulai.
MaBIṬ	Moses b. Joseph Trani.
MaHaRaL	Morenu Ha-rab Rabbi Liwa (ben Bezaleel).
MaHaRaM	Morenu Ha-rab Rabbi Meïr.
MaHaRḤaSH	Morenu Ha-rab Rabbi Ḥayyim Shabbethai.
MaHaRIL	Morenu Ha-rab Rabbi Jacob Levi (Mölln).
MaHaRIT	Morenu Ha-rab R. Joseph Trani.
MaHaRSHA	Morenu Ha-rab Rabbi Samuel Edels.
MaHaRSHaḲ	Morenu Ha-rab Rabbi Solomon Kluger.
MaHaRSHaL	Morenu Ha-rab Solomon Luria.
MaLBIM	Meïr Löb ben Jehiel Michel.
MISHOB	Mordecai Jonah Shob.
RABaD	Rabbi Abraham ben David.
RABaN	Rabbi Eliezer ben Nathan.
RABIH	Rabbi Eleasar ben Joel ha-Levi.
RaDBaZ	Rabbi David ibn Zimra.
RaLBaG	Rabbi Levi ben Gershon.
RaMaK	Rabbi Moses Kohen.
RaMaḲ	Rabbi Moses Cordovero.
RaMBaM	Rabbi Moses ben Maimon.
RaMBaN	Rabbi Moses ben Naḥman.
RaMBeMaN	Moses ben Menachem Mendel.
RaN	Rabbi Nissim.
RaSH	Rabbi Shimshon.
RaSHBA	Rabbi Solomon ibn Adret.
RaSHBaM	Rabbi Samuel ben Meïr.
RaSHBaẒ	Rabbi Simeon ben Ẓemaḥ (Duran).
RaSHDaM	Rabbi Samuel da Medina.
RaSHI	Rabbi Solomon ben Isaac (Yiẓḥaḳi).
RaZaH	Rabbi Zalman Hanau. Rabbi Zerahiah ha-Levi.
ReDaḲ	Rabbi David Ḳimḥi.
ReDaK	Rabbi David Kohen (of Corfu).
ReMA	Rabbi Moses Isserles.
ReMaH	Rabbi Moses ha-Kohen.
RI	Rabbi Isaac (tosafist).
RI'AZ	Rabbi Isaac Or Zarua'.
RIBA	Rabbi Isaac ben Asher.
RIBaḲ	Rabbi Judah ben Kalonymus.
RIBaM	Rabbi Isaac ben Meïr (tosafist).
RIBaN	Rabbi Judah ben Nathan.
RIBaSH	Rabbi Isaac ben Sheshet.
RIF	Rabbi Isaac Alfasi.
RIḲ	Rabbi Joseph Kolon (Colon).
RIṬBA	Rabbi Yom-Ṭob ben Abraham (Ishbili).
RIẒBA	Rabbi Isaac ben Abraham.
ROSH	Rabbi Asher.
SHaK	Shabbethai ha-Kohen.
SHeDaL	Samuel David Luzzatto.
SHeReẒ	Samuel Raphael Ẓebi (-Hirsch).
Ya'ABeẒ	Jacob Emden ben Ẓebi.
YaSHaR (of Candia)	Joseph Solomon (Delmedigo).
YaSHaR (of Göritz)	Isaac Samuel Reggio.

For a fuller list see Händler's list of abbreviations in Dalman's "Talmudisches Wörterbuch."

A somewhat similar use of a title is the combination with Messer, as in the Italian Messer Leon, while in Provence the honorary prefixes *en*, for men, and *na*, for women, are combined with the name to form Engusek (En-Joseph), Nabona, etc.

Apart from these tendencies, the general trend of nomenclature among Jews in the Middle Ages was to adopt that of the countries in which they lived, the given names being often identical with those of the surrounding peoples, and other means of identification being derived mainly from localities or offices. Certain peculiarities of various countries may be taken separately.

Among the Arabic-speaking Jews the local Arabic names were adopted, such as Ḥassan, Abdallah, Sahl; or Hebrew names were translated into the corresponding Arabic, as Eleazar into Manẓur, Maẓliaḥ into Maimun. A peculiarity of the Arabic onomatology is the "kunyah," the by-name given to a father after the birth of his son, by which he is named after the latter (see Abu). It may be added here that Abu al-Walid is a "kunyah" or by-name for Jonah. Akin to this is the use of Ibn to form a family name, the first of this kind among Jews. Among the best known of this formation are Ibn Aknin, Ibn Danan (hence Abendana), Ibn Laṭif, Ibn Migas, Ibn Verga. Abu also forms family names, as in the case of Abudarham, or Aboab. The Arabic article *al* appears in quite a number of names, as in Al-Ḥarisi. Other names of interest, given by Steinschneider in a long list of eight hundred Arabic names in the "Jewish Quarterly Review" (ix.-xiii.), are Ghayyat (in Spanish "Gayet"), Ibn Danan and Ibn al-Dayyal, Al-Haruni ("the Aaronide," the same as "Cohen"), Ibn Waḳar, Ibn Zabara and Ibn Zimra, Ḥaji (applied to Karaites who had performed the pilgrimage to Jerusalem), Yaḥya (equivalent to John or Judah). Morel is said to be derived from Samuel; Molko means "royal"; Mas'ud is equivalent to Baruch; Muḳattil ("champion") would be a proper origin for the family name Mocatta; Najar and Najara refer to carpentry; Sasun is merely a transcript of Sason ("lily"). The proper names Sa'id, Sa'ad, and Sa'dan are equally popular among Jews and Arabs. 'Abbas ("lion") corresponds to Judah, as Leo and the like in Europe. Very many Judæo-Arabic names are compounded of *'abd* ("servant"), as Abdallah and 'Abd al-Walid. Al-Faraj occurs as the name of the translator at Girgenti, and it is possibly the remote origin of the curious name of Admiral Farragut, whose grandfather came from Minorca. It is considered doubtful whether the name of the Ḳimḥis is Hebrew in that form, or whether it should be pronounced as an Arabic word, Ḳamḥi ("formed of wheat").

Arabic Names.

The use of surnames thus became common among the Arabic-speaking Jews, who naturally carried the custom into Spain. Among Spanish Jews are found such names as Abeldano, corresponding to Ibn el-Danan; Abencabre, corresponding to Ibn Zabara; Avinbruch, corresponding to Ibn Baruch; and the like. Biblical names often take curious forms in the Spanish records, Isaac appearing as Acaz, Cohen as Coffen or Coffe, Yom-Ṭob as Bondia, Ẓemaḥ as Crescas or Cresquez. The Ḥen family appears to have adopted a translation of the name of their home-village, Gracia, near Barcelona (Loeb, in "R. E. J." iv. 73). Indeed, among the Spaniards the tendency to adopt family names from localities is largely developed; hence were derived such names as Spinoza, Gerondi, Cavalleria, Delmonti, Lousada, and Villa Real. The name Sasportas deserves special attention, as it is really the Balearic dialectal form of La Porta.

In Spain, France, and England.

In France the use of Biblical names appears to have been more extended, judging by the elaborate lists at the end of Gross's "Gallia Judaica." True surnames occurred, especially in the south, like Abigdor, Farissol, Bonet; but as a rule local distinctions were popular, as Samson of Sens, etc. The early Jews of England, who spoke French throughout their stay, also used Biblical names; the most popular name, in the twelfth century at least, being Isaac, next to which came Joseph. On both sides of the British Channel there was a tendency to translate Biblical names into French, as Deulesalt for Isaiah, Serfdeu for Obadiah, Deudone for Elhanan, but the ordinary popular names were adopted also, as Beleasez, Fleurdelis, and Muriel for Jewesses, or Amiot, Bonevie, Bonenfaund, Bonfil, among men. Deulacres and Crescas both occur (probably corresponding to Solomon or Gedaliah). In Germany the tendency to adopt Christian names was perhaps most marked, such names as Bernhard, Bero, Eberhard, Falk, Gumprecht, Knoblauch, Liebreich, Süsskind, Weiss, and Wolf being among those noticed in the early Middle Ages. Especially popular were compounds with *mann* or *man*, as Feldmann, Kaufmann, Lieberman, Lipman, and Seligman.

Surnames.

As has been seen, surnames were not unknown among the Jews of the Middle Ages, and as Jews began to mingle more with their fellow citizens the practise of using or adopting civic surnames in addition to the "sacred" name, used only in religious connections, grew commensurately. Of course, among the Sephardim this practise was common almost from the time of the exile from Spain, and probably became still more common as a result of the example of the Maranos, who on adopting Christianity accepted in most cases the family names of their godfathers. Among the Ashkenazim, whose isolation from their fellow citizens was more complete, the use of surnames became at all general only in the eighteenth century.

In the Austrian empire an order was issued in 1787 which compelled the Jews to adopt surnames, though their choice of given names was restricted mainly to Biblical ones; a list of permitted first names is given in Kropatschat's "Gesetzsammlung" (xiv. 539-567), the names marked in black letters being those reserved for Jews. Commissions of officers were appointed to register all the Jewish inhabitants under such names. If a Jew refused to select a name the commission was empowered to force one upon him. This led to a wholesale creation of artificial surnames, of which Jewish nomenclature bears the traces to the present day. Among the latter class are the following, mentioned by Karl Emil Franzos: Drachenblut, Ochsenschwanz, Nachtkäfer, Ladstockschwinger, Pulverbestandtheil, Temperaturwechsel, Eselskopf, Rindskopf, Gottlos, Wohlgeruch, Singmirwas, Veilchenduft, Stinker, Bettelarm, Nothleider, Geldschrank, Diamant, Smaragd, Karfunkel, Edelstein, Goldader, Galgenvogel, Galgenstrick, Todtschläger, Lumpe, Taschengreifer, Durst, Hunger, Fresser, Säuger, Trinker, Weinglas, Schnapser, Schmetterling, Elephant, Nashorn, Pferd, Maulthier, Maulwurf, Wanzenknicker, Saumagen, Küssemich, Groberklotz. Napoleon also, in a decree of July 20, 1808, insisted upon the Jews adopting fixed names ("L'Univers Israélite," lvii. 472). While various governments thus forced the Jews to adopt surnames, they were at the same time inclined to limit their freedom in the selection of given names. In Bohemia the provisions of the law which was passed in 1787 restricting them to Biblical names were not rescinded until Aug. 11, 1836. The Prussian government in the same year attempted to introduce a similar restriction in that state, which led to Zunz producing his classical monograph, "Die Namen der Juden," in which he showed, from examples taken from all periods, that the Jews had freely adopted the current and popular names of their neighbors in all parts of the globe. Owing mainly to this "tour de force" the enactment was not pressed. Similar rules have been passed by the Russian government from time to time, but without producing much effect; though even at the present day a Jewess must not bear such a name as Clara.

A recent investigation into Berlin prænomens shows that modern Jews of that city adopt the ordinary given names of their neighbors, but that they tend to keep a certain number of names, though not of Biblical origin, popular among themselves. Thus Harry is mainly Jewish, and the same may be said of Isidore, Jacques, James, and Sigbert. Almost all the Moritzes are Jewish, as well as the majority of Ludwigs, and Julius is almost equally popular among the Berlin Jews. The following popular names in most places represent the accompanying Biblical names: Isidore, Isaac; Jacques and James, Jacob; Ludwig, Levi; Moritz, Moses. Benno is used for Benjamin, and in one case Dagobert for David. Among Jewish girls Regina and Rosa are popular names (N. Pulvermacher, "Berliner Vornamen," Berlin, 1902).

But notwithstanding this permission to adopt arbitrary surnames, there was still a tendency, at any rate among German-speaking Jews, to adapt these from Biblical names in one or other of their variant forms. Thus among the 5,000 names of patrons connected with Anglo-Jewish charitable institutions in 1878 Jacobs found the most popular names to be the following:

Name.	*Proportion.*	*Name.*	*Proportion.*
Cohen	1 in 26	Abraham and Abrahams	1 in 84
Davis	1 " 32	Harris	1 " 84
Levy	1 " 35	Moses	1 " 96
Joseph	1 " 47	Nathan	1 " 107
Isaac and Isaacs	1 " 52	Woolf and Wolff	1 " 115
Myer and Myers	1 " 64	Barnet and Barnett	1 " 127
Phillips	1 " 65	Benjamin	1 " 131
Samuel	1 " 66	Emanuel	1 " 131
Solomon and Solomons	1 " 66	Hyam and Hyams	1 " 135
Jacob and Jacobs	1 " 78	Marks	1 " 135
Hart	1 " 81	Hyman and Hymans	1 " 149

It is accordingly of interest to study the different forms which Biblical names assume in various countries when used as Jewish surnames. The following is a list of the more usual forms, the original Biblical name being given first:

Aaron = Aarons, Aaronson, Aronoff, Aronson, Aronovich. Abraham = Aberke, Aberl, Aberlein, Aberlieb, Aberlin, Abers, Aberzuss, Abraham, Abrahams, Abrahamson, Abram, Abrams, Abramovitch, Abramovitz, Abreska, Abromovitch, Afroemche, Afrom, Afromle, Babrahams, Braham, Ebermann, Ebril. Alexander = Alexander, Saunders, Sender. Asher = Anschel, Ansell, Archer, Ascher, Asher, Asherson, Assur, Maschel.

Baruch = Bendit, Bendict, Benedict, Beniton, Berthold, Borach, Boruch. Benjamin = Lopes, Lopez, Seef, Seff, Wolf, Wolff, Wulf.

David = Bendavid, David, Davids, Davidson, Davies, Davis, Davison, Tewel, Tewele, Teweles.

Elchanan = Elkan, Elkin. Eleazar = Eleasser, Eleazar, Ellosor, Lasar, Lazan, Lazar, Lazarus. Eliezer = Leeser, Leser, Lewis, Leyser, Löser. Elijah = Elias, Eliasaf, Eliassof, Eliason, Elie, Elijah, Ellis, Ellison. Emanuel = Emanuel, Manuel, Mendel. Ephraim = Fischl, Fischlin, Fraime. Ezekiel = Eheskel, Ezekiel, Heskel, Kaskel.

Gabriel = Gafril, Gefril. Gedaliah = Guedalla. Gershon = Geronymus. Gideon = Gedide.

Isaac = Eisech, Eissig, Gitzok, Ickzack, Isaac, Isaacs, Itzig, Izaaks, Hickman, Hitchcock, Lachman, Sachs, Sack, Sacks, Sace, Seckel, Sichel, Zeklin. Israel = Israel, Israels, Israelson, Isril, Isserl Isserlein, Isserles. Issachar = Achsel, Bar, Baer, Barell, Barnard, Barnett, Berusch, Beer, Berlin, Bernard, Berthold, Schulter.

Jacob = Benjacob, Jackson, Jacob, Jacobi, Jacobs, Jacobson, Jacobus, Jacoby, Jacof, Jainof, Kaplan, Kaplin, Kaplowitch, Kaufman, Kaufmann, Kopinski, Koppel, Koppellmann, Koppelvitch, Leppok, Marchant, Merchant, Scobeleff, Yokelson. Joel = Jool, Jolchen, Julius. Jonah = Jonas, Jonassohn, Jones. Joseph = Jees, Jessel, Jessop, Jocelyn, Josel, Joseph, Josephi, Josephs, Josephson, Joskin, Joslin, Jossel, Josselson, Yoish, Yosl. Judah = Ben-Ari, Ben-Löb, Judah, Jewell, Judel, Judelson, Judith, Leo, Leon, Leoni, Leonte, Leontin, Leuw, Lion, Lionel, Löbel, Löblin, Leubusch, Löbusch, Löwe Löwel, Lyon, Lyons.

Levi = Aleuy, Elvy, Halevy, Ha-Levi, Lavey, Lebel, Leblin, Levay, Leib, Leopold, Leve, Levene, Levenson, Levi, Levie, Levien, Levin, Levinsky, Levinsohn, Levison, Levy, Lewey, Lewi, Lewin, Lewinsky, Lewinson, Lewis, Löb, Löbel, Loewe, Loewi, Louissohn, Lovy, Low, Löwy, Lowy.

Manasseh = Manasse, Mannes, Menasci, Mones. Marcus = Marx, Mordchen. Menahem = Man, Mandl, Manin, Mann, Mendel, Mendelson, Mendelssohn, Mendl, Menke, Menken, Menkin, Menlin, Menzel, Monitz, Monnish. Moses = Mausche, Moise, Moritz, Mosche, Mosely, Mosen, Mosessohn, Mosesson, Moskin, Moss, Mosse, Mossel.

Naphtali = Cerf, Harris, Harrison, Hart, Herschell, Hershkovitz, Hertz, Hertzen, Hertzl, Herz, Herzl, Hirsch, Hirschel, Hirschkovitsch, Huzka, Zewi.

Samson = Sampson. Samuel = Samuels, Samuelson, Sanvel, Sanville, Sanwil, Saville, Schmuel, Zangwill. Simeon = Simeon, Simmel. Simon = Schimme, Schima, Schimchen. Solomon = Salaman, Salman, Salmen, Salmon, Salmuth, Salom, Salome, Salomon, Salomone, Salomons, Schlemel, Schlome, Sloman, Slowman, Solomons, Suleiman.

Zachariah = Zacharias.

Next to Biblical surnames, local ones have the greatest popularity among Jews, as can be seen from the following list of the most popular names among Alsatian Jews in 1784:

Abraham	72	Benjamin	10
Ach	20	Bernheim or Bernheimer	43
Alexandre	22	Bicart and variants	24
Aron	50	Bloch	189
Bähr and variants	22	Blum	29
Barach and variants	31	Bolack and variants	13

Brunschwig and variants	63
Cahen and variants	15
David	54
Dreyfus	124
Elias or Elie	36
Emanuel	12
Franck	23
Geismar	13
Gerothwohl	12
Gerson or Gerschem	10
Gotschal	16
Grumbach	32
Guggenheim	17
Guntzburg and variants	16
Haas	12
Hauser	15
Hemerdinger and variants	17
Heyman	10
Hirsch or Hersch	30
Hirtz and variants	10
Hirtzel or Hertzel	48
Isaac	86
Israel	39
Jacob	63
Jonas	19
Joseph	40
Judas and variants	18
Kahn and variants	90
Katz	19
Lang	15
Lazare or Lazarus	35
Lehmann	23
Levy	618
Leyser	23
Lippmann and variants	26
Löw	28
Löwel	38
Marx	37
Mayer or Meyer	99
Moyses and variants	86
Nathan	25
Netter	40
Nordemann and variants	16
Picard	27
Picquer and variants	17
Raphael	22
Rueff	32
Salomon	50
Samson	12
Samuel and variants	81
Schnerb	10
Schwob	35
Seeligman	29
Simon	18
Ulman	34
Ulmo	15
Wahl	11
Weyl	187
Wolff	37
Woog, Wogue	16
Wormser	50

Local names form, perhaps, the larger number of surnames among modern Jews, though no one locally derived name occurs so frequently as the least common Biblical one. Besides general names like Hollander, Deutsch, Frank, Franco, Frankel, almost every European country has contributed its quota. Holland has contributed Lleuwarden, Neumegen, Limburg, Van Thal, and various other Vans, as Van Ryn (= Rhine), etc.

Local Names.

Germany, of course, has contributed the largest number. Besides such well-known cities as Posen (hence Posner), Berlin (hence Berliner and Berlinsky), Bingen, Cassel, Treves (whence, according to some authorities, originated the very popular Alsatian name of Dreyfus), Dresden, Fulda (hence Fould), and Oppenheim, less familiar towns, like Flatau, Hildesheim, Bischoffsheim, Auerbach, Behrendt, Landshuth, Sulzberg, have contributed their share. A certain number of names which might at first sight seem to be derived artificially are merely names of towns, like Birnbaum (translated into "Peartree"), Rosenberg, Sommerfeld, Grünberg (hence Greenberg), Goldberg, and Rubenstein. The English Crawcour comes from Cracow, while Van Praagah is obviously the name of a Prague family that settled in Holland before going over to England. The name Gordon is said to be from the Russian Grodno. From Poland have come various general names, as Polano, Pollock, Polack, Polak, Pollak, Poole, Pool. Sephardic surnames, as already mentioned, are almost invariably local, as Almanzi, Castro, Carvajal, Leon, Navarro, Robles (Spanish), and Almeida, Carvallo, Miranda, and Pieba (Portuguese). Many Italian names are also of this class, as Alatino, Genese (from Genoa), Meldola, Montefiore, Mortara, Pisa, and Romanelli (with its variants Romanin, Romain, Romayne, and Romanel). Even in the East there are names of these last two classes, Behar (from Bejar), Galante, Veneziani, though there are a few Arabic names like Alfandari and Ḥaggis; Greek, as Galipapa and Pappo; and a few Turkish, as Jamila, Bilbil, and Sabad (Franco, "Histoire des Israélites de l'Empire Ottoman," pp. 284-285).

Going still farther east, the curious custom which prevails among the Bene Israel may be mentioned of changing Biblical names to similar Hindu names with the addition of *jee*, thus Benjamin into Benmajee, Abraham into Abrajee, David into Dawoodjee, Jacob into Akkoobjee. Before dismissing the local names, the names Altschul or Altschuler, derived from the Altschul of Prague, should be mentioned. To the signs of the Frankfort Judengasse are due the names of some of the best known of Jewish families: Rothschild ("red shield"), Schwarzschild, Adler, Ganz or Gans ("goose"), Schiff ("ship"), Strauss ("ostrich"), and Ochs. Schudt gives a list of these signs ("Jüdische Merckwürdigkeiten," iii. 151-154).

Official Names and Nick-names.

Turning to the next great source from which have been derived the surnames used in ordinary nomenclature — trades and occupations — such names as Kaufmann and Marchant ("merchant") become prominent. Others of the same kind are: Spielmann ("player"); Steinschneider ("engraver"); Schuster, Schneider, Schneiders, and Snyders ("tailor"; in Hebrew Ḥayyat; hence Chayet); Wechsler ("money-changer"). But there are others that are more distinctively Jewish: Parnass and Gabbay, from the synagogue officials who were so called; Singer, Cantor, Voorsanger, Chazan, Cantarini, from the singers of Israel; Shochet, Schaechter, Schechter, from the ritual slaughterer; Ballin, a bath-keeper; Shadkun, a marriage-broker; Moreno, Rabe, Rabinowitz, and Rabbinovitz, rabbis; Benmohel, one who performed the sacred rite of Abraham. A number of Arabic names are of similar origin: Al-Fakhkhar, a potter; Mocatta, a mason or possibly a soldier (Al-Muḳatil). For the various forms of Cohen see Jew. Encyc. iv. 144.

Descriptive titles, again, are mainly derived from modern languages, and are sometimes translated into Hebrew: thus, Azariah dei Rossi is known as Azariah Min ha-Adummim; or sometimes the Hebrew name is translated into the current languages: thus Jafeh ("beautiful") is translated into Schön, Schöndel, Schandel, Bonfet.

Nicknames seem not to be so frequently adopted as surnames among Jews, though so usual among them in the ordinary life of the ghetto. Yom-Ṭob and Purim are possibly to be included in this class, and it is said that the various forms of Kaiser and King are derived from players of that part in the Purim plays. Instead of nicknames, modern Jews use contractions of Hebrew descriptive names; thus, Shön represents Sheliaḥ Ne'eman, and Schatz, Sheliaḥ Ẓibbur; Katz ("cat") represents Kohn Ẓedeḳ; Goetz (in English, Yates) equals Ger Ẓedeḳ; Sack is used for a member of the Zera' Ḳodesh, or "holy posterity," and it is said that when an "s" is attached this reference is to the fraternity of that name at Speyer. Bran, Braun, or Brown is said to represent Ben Rabbi Naḥman; while Bril represents Ben Rabbi Judah Löb.

A few miscellaneous names may be referred to:

Speranza, which is used as a woman's name, occurs in the form of Sprinzer in Russia; Margolious and Margolioth are variations of Margaret; and Marguerite ("pearl") finds equivalents in Perel and Perles. The Wahls claim to descend from Saul Wahl, who was king of Poland for one day. Schöntheil is supposed to be a translation of Bonaparte, and Stiebel is derived from the little room kept for the "baḥur" in rich Jews' houses.

Change of Name.

Change of name was not an unusual occurrence in Biblical times, if one may judge by the instances occurring among the Patriarchs, and it seems to have been not altogether unknown in later times. Thus, Moses Benveniste mentions a certain Obadiah who wandered from Germany to Turkey in 1654 and changed his name to Moses because the former name was unusual (Responsa, i. 40). Later in the Middle Ages a person who was dangerously sick would change his name in the hope that the Angel of Death, who summons persons by name, would be baffled thereby. This custom, known as "meshanneh shem," is given in the Talmud (R. H. 17a) and is mentioned by Judah Ḥasid ("Sefer Ḥasidim," No. 245). One of the names thus adopted was the appropriate one of Ḥayyim, for the various forms of which see Jew. Encyc. vi. 271. In order to prevent any misunderstanding at the resurrection the cabalists later recommended persons to learn a psalm the first and last verses of which began and ended with the first and last letters of their names. Particular care is to be taken in the writing of names in legal documents, the slightest error in which invalidates them. Hence there are quite a number of monographs on names, both personal and geographical, the first of which was that written by Simḥah Cohen; the best known is that of Samuel ben Phoebus and Ephraim Zalman Margulies entitled "Ṭib Giṭṭin."

Superstitions.

It was thought that Jews of the same name should not live in the same town or permit their children to marry into each others' families ("Sefer Ḥasidim," Nos. 24–34); this seems to have some reference to exogamy. It is even urged that one should not marry a woman of the same name as one's mother; or that she should be required to change it (*ib.* No. 23). Even to the present day it is considered unlucky in Russia for a father-in-law to have the same name as the bridegroom. When several children have died in a family the next that is born has no name given to it, but is referred to as "Alter," or "Alterke," the view being that the Angel of Death, not knowing the name of the child, will not be able to seize it. When such a child attains the marriageable age, a new name, generally that of one of the Patriarchs, is given to it. For a somewhat similar reason it is considered unlucky in Lithuania to call an only child by his right name. For geographical names see Place-Names.

Pen-Names.

Finally, it may perhaps be desirable to refer to the frequent practise among Jewish authors of adopting pen-names. It was, indeed, customary for well-known authors of medieval times to be known by the titles of their works rather than by their own names. Thus, Jacob ben Asher is referred to as the "Ṭur" or the "Ba'al ha-Ṭurim"; Joseph Caro is known as the "Bet Yosef"; and Ezekiel Landau as "Noda' bi-Yehudah"; while even more frequently were authors known by contracted forms of their names, with the addition of some honorary prefix, as given above. Among contemporary Hebrew writers this practise is still more widely observed, though no honorary title is prefixed. A list is given by M. Schwab in his "Repertoire" (Supplement, pp. 200–207). Most Yiddish writers, indeed, appear to prefer to write under some pen-name or pseudonym, and their example is at times followed by modern writers of Hebrew, though these, as a rule, prefer to give a name composed of their initials. Following is a list of the most prominent pen-names adopted in recent years by contemporary writers. Many of these print their Hebrew names in Latin characters, and their transliteration is followed here:

Pseudonyms.	Authors.
Adam	Andermann, D. M.
Adir	Deinard, E.
Aḥad ha-'Am	Ginzberg
Aus Kapelusmacher	Selikowitsh
Bas-Malke	Samostshin, Mrs.
Ben Dawid	Davidovich
Ben Efraim	Baranow, M.
Ben Nez	Winchevsky, M.
Ben Omi	Rabinovich, M. J.
Ben Pores	Bukanski
Ben-Tomar	Perez, J. L.
Benyemini	Katzenelson, I. B.
Bernstein, Dawid	Cahan, Abraham
Bücherfresser	Rabinowitsch, S.
Buki ben Jogli	Katzenellenbogen
Chaim Barburim	Winchevsky, M.
Chaim Bolbetun	Winchevsky, M.
Dawid	Pinsk, D.
Debkin, T. E.	Winchevsky, M.
Der Dasiger	Winchevsky, M.
Dofek	Pinski, D.
Elifeelet mi-Sastschim	Samostschin, P.
Eli Koẓin Hazhakueli	Linetzki, I. J.
Emes	Spektor, M.
Essbücher	Rabinowitsch, S.
Esther	Rabinowitsch, S.
Finkel, L.	Perez, J. L.
Fremder	Fried, M.
Gam-Su	Perez, J. L.
Genosse Cervera	Kobrin, L.
Goldberg, A.	Frischmann, D.
Gorin	Goido, J.
Graf M. I. Kweetl	Cantor
Haggai	Ḥaishin, G.
Ha-Jossem mi-Nimirow	Perez, J. L.
Herdner	Lerner, J. J.
Hoido, J.	Goido, J.
Isabella	Spektor, Mrs.
Ish	Shapiro, E. I.
Ish Nomi	Wechsler, M.
Jainkele Chochem	Rombro, J.
Jaknehuz	Goldberg, I. Ch.
Jankele Traschke	Winchevsky, M.
Jehalel	Lewin, I.

Kebebsigbm, A.	Goido, J.
Krantz, Ph.	Rombro, J.
Lamedwowuik	Spektor, M.
Lampenputzer	Perez, J. L.
Lez vun der Redakzie	Perez, J. L.
Libin, Z.	Gurewitsh
Litwisher Philosoph	Selikowitsh
Luziper	Perez, J. L.
Mabsin	Graunstein, M.
Magid vun Ewjenishok	Feigenbaum, B.
Mendele Mocher Sforim	Abramowitsch, S. J.
Meshugener Philosoph	Winchevsky, M.
Moshe Gläzel	Cantor
Nachman ben Wowsi	Lewner, J. B.
Paloi	Perez, J. L.
Proletarishker Magid	Cahan, Ab.
Puls, D.	Pinski, D.
P. Z.	Samostshin, P.
Rafaelowitsh, Sh.	Kobrin, L.
Räuberjüdel	Feigenbaum, B.
Rebi Kozin	Rabnizki
Sambation	Selikowitsh
Selikowitsh, M.	Schatzkes, M. A.
Shadher	Vielstein
Sha Peshes	Feigenbaum, B.
Shelumiel	Rabinowitsh, S.
Sholem Aleechem	Rabinowitsh, S.
Shomer	Shaikewitsh, N. M.
Shulamis	Rabinowitsh, S.
Ssar-schel-Jam	Meisach, J.
Ssimchessossen	Fried, M.
Stizer, Dr.	Perez, J. L.
Wachlaklakes	Selikowitsh
Welwel Zopzerik	Cantor
Witeblanin, L.	Kobrin, L.
Yabhir	Rittenburg, I.
Yahir	Rabbinowicz, J. E.
Yazhir	Mohilewer, Samuel
Zelophehad bar Chuschim	Lilienblum

Of course, other Jewish litterateurs besides the above have adopted pen-names. I. Zangwill has written under the names "J. Freeman Bell" (in collaboration), "Countess von S.," and "Marshallik"; Mrs. Frankau is known as "Frank Danby"; and so on; but there is nothing specifically Jewish about this adoption of a pen-name.

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J.

NAMES OF GOD.

—Biblical Data: Like other Hebrew proper names, the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character and of the relation of God to His people. It represents the Deity as He is known to His worshipers, and stands for all those attributes which He bears in relation to them and which are revealed to them through His activity on their behalf. A new manifestation of His interest or care may give rise to a new name. So, also, an old name may acquire new content and significance through new and varied experience of these sacred relations.

It can readily be understood, therefore, how the divine name is often spoken of as equivalent to the divine presence or power or glory. In Ex. xxiii. 20-23 it is promised that Yhwh's angel will lead and give victory to His people, who must yield reverent obedience, for, the Lord says, "my name is in him." The devout Israelite will not take the name of a false god upon his lips (Ex. xxiii. 13; Josh. xxiii. 7; Hosea ii. 16-17; Ps. xvi. 4). To make mention of Yhwh's name is to assert confidence in His strength and present and efficient aid. The name excites emotions of love, joy, and praise (Ps. v. 11; vii. 17; ix. 2; xx. 1, 7). That name is, therefore, especially connected with the altar or sanctuary, the place where God records His name (Ex. xx. 24), or "the place which the Lord your God shall choose out of all your tribes to put His name there" (Deut. xii. 5; comp. I Kings viii. 16, 29; ix. 3; Jer. vii. 12). The Temple is "the place of the name of the Lord of hosts, the mount Zion" (Isa. xviii. 7). In one or two comparatively late passages "the Name" (השם) is used absolutely, doubtless as an equivalent for "the name of Yhwh" (Lev. xxiv. 11, 16; comp. Deut. xxviii. 58).

YHWH.

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, Yhwh (יהוה), the distinctive personal name of the God of Israel. This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility (see Jehovah). This form has arisen through attempting to pronounce the consonants of the name with the vowels of Adonai (אדני = "Lord"), which the Masorites have inserted in the text, indicating thereby that Adonai was to be read (as a "ḳeri perpetuum") instead of Yhwh. When the name Adonai itself precedes, to avoid repetition of this name, Yhwh is written by the Masorites with the vowels of Elohim, in which case Elohim is read instead of Yhwh. In consequence of this Masoretic reading the authorized and revised English versions (though not the American edition of the revised version) render Yhwh by the word "Lord" in the great majority of cases.

This name, according to the narrative in Ex. iii. (E), was made known to Moses in a vision at Horeb. In another, parallel narrative (Ex. vi. 2, 3, P) it is stated that the name was not known to the Patriarchs. It is used by one of the documentary sources of Genesis (J), but scarcely if at all by the others. Its use is avoided by some later writers also. It does not occur in Ecclesiastes, and in Daniel is found only in ch. ix. The writer of Chronicles shows a preference for the form Elohim, and in Ps. xlii.-lxxxiii. Elohim occurs much more frequently than Yhwh, probably having been substituted in some places for the latter name, as in Ps. liii. (comp. Ps. xiv.).

In appearance, Yhwh (יהוה) is the third person singular imperfect "ḳal" of the verb הוה ("to be"), meaning, therefore, "He is," or "He will be," or, perhaps, "He lives," the root idea of the word being, probably, "to blow," "to breathe," and hence, "to live." With this explanation agrees the meaning of the name given in Ex. iii. 14, where God is represented as speaking, and hence as using the first person—"I am" (אהיה, from היה, the later equivalent of the archaic stem הוה). The meaning would, therefore, be "He who is self-existing, self-sufficient," or, more concretely, "He who lives," the abstract conception of pure existence being foreign to Hebrew thought. There is no doubt that the idea of life was intimately connected with the name Yhwh from early times. He is the living God, as contrasted with the lifeless gods of the heathen, and He is the source and author of life (comp. I Kings xviii.; Isa. xli. 26–29, xliv. 6–20; Jer. x. 10, 14; Gen. ii. 7; etc.). So familiar is this conception of God to the Hebrew mind that it appears in the common formula of an oath, "ḥai Yhwh" (= "as Yhwh lives"; Ruth iii. 13; I Sam. xiv. 45; etc.).

If the explanation of the form above given be the true one, the original pronunciation must have been Yahweh (יַהְוֶה) or Yahaweh (יַהֲוֶה). From this the contracted form Jah or Yah (יָהּ) is most readily explained, and also the forms Jeho or Yeho (יְהוֹ = יַהְוְ = יְהוֹ), and Jo or Yo (יוֹ, contracted from יְהוֹ), which the word assumes in combination in the first part of compound proper names, and Yahu or Yah (יָהוּ = יַהְוְ) in the second part of such names. The fact may also be mentioned that in Samaritan poetry יהוה rimes with words similar in ending to Yahweh, and Theodoret ("Quæst. 15 in Exodum") states that the Samaritans pronounced the name Ἰαβέ. Epiphanius ascribes the same pronunciation to an early Christian sect. Clement of Alexandria, still more exactly, pronounces Ἰαουέ or Ἰαουαί, and Origen, Ἰαῆ. Aquila wrote the name in archaic Hebrew letters. In the Jewish-Egyptian magic-papyri it appears as Ιαωουηε. At least as early as the third century B.C. the name seems to have been regarded by the Jews as a "nomen ineffabile," on the basis of a somewhat extreme interpretation of Ex. xx. 7 and Lev. xxiv. 11 (see Philo, "De Vita Mosis," iii. 519, 529). Written only in consonants, the true pronunciation was forgotten by them. The Septuagint, and after it the New Testament, invariably render ὁκύριος ("the Lord").

Various conjectures have been made in recent times respecting a possible foreign origin of this name. Some derive it from the Kenites, with whom Moses sojourned, Sinai, the ancient dwelling-place of Yhwh, having been, according to the oldest tradition, in the Kenite country. A Canaanite, and, again, a Babylonian, origin have been proposed, but upon grounds which are still uncertain. Various explanations of the meaning of the name, differing from that given above, have been proposed: *e.g.*, (1) that it is derived from הוה ("to fall"), and originally designated some sacred object, such as a stone, possibly an aerolite, which was believed to have fallen from heaven; (2) or from הוה ("to blow"), a name for the god of wind and storm; (3) or from the "hif'il" form of הוה ("to be"), meaning, "He who causes to be," "the Creator"; (4) or from the same root, with the meaning "to fall," "He who causes to fall" the rain and the thunderbolt—"the storm-god." The first explanation, following Ex. iii. 14, is, on the whole, to be preferred.

Elohim.

The most common of the originally appellative names of God is Elohim (אלהים), plural in form though commonly construed with a singular verb or adjective. This is, most probably, to be explained as the plural of majesty or excellence, expressing high dignity or greatness: comp. the similar use of plurals of "ba'al" (master) and "adon" (lord). In Ethiopic, Amlak ("lords") is the common name for God. The singular, Eloah (אלוה), is comparatively rare, occurring only in poetry and late prose (in Job, 41 times). The same divine name is found in Arabic (ilah) and in Aramaic (elah). The singular is used in six places for heathen deities (II Chron. xxxii. 15; Dan. xi. 37, 38; etc.), and the plural also, a few times, either for gods or images (Ex. ix. 1, xii. 12, xx. 3; etc.) or for one god (Ex. xxxii. 1; Gen. xxxi. 30, 32; etc.). In the great majority of cases both are used as names of the one God of Israel.

The root-meaning of the word is unknown. The most probable theory is that it may be connected with the old Arabic verb "alih" (to be perplexed, afraid; to seek refuge because of fear). Eloah, Elohim, would, therefore, be "He who is the object of fear or reverence," or "He with whom one who is afraid takes refuge" (comp. the name "fear of Isaac" in Gen. xxxi. 42, 53; see also Isa. viii. 13; Ps. lxxvi. 12). The predominance of this name in the later writings, as compared with the more distinctively Hebrew national name Yhwh, may have been due to the broadening idea of God as the transcendent and universal Lord.

El.

The word El (אל) appears in Assyrian (ilu) and Phenician, as well as in Hebrew, as an ordinary name of God. It is found also in the South-Arabian dialects, and in Aramaic, Arabic, and Ethiopic, as also in Hebrew, as an element in proper names. It is used in both the singular and plural, both for other gods and for the God of Israel. As a name of God, however, it is used chiefly in poetry and prophetic discourse, rarely in prose, and then usually with some epithet attached, as "a jealous God." Other examples of its use with some attribute or epithet are: El 'Elyon ("most high God"), El Shaddai ("God Almighty"), El 'Olam ("everlasting God"), El Ḥai ("living God"), El Ro'i ("God of seeing"), El Elohe Israel ("God, the God of Israel"), El Gibbor ("Hero God").

The commonly accepted derivation of this name from the Hebrew root אול, "to be strong," is extremely doubtful. A similar root has been explained from the Arabic as meaning "to be in front," "to be foremost," "to lead," "to rule," which would give the meaning "leader," "lord." But the fact that the *e* in El was originally short, as seen in such proper names as Elkanah, Elihu (אֶלְקָנָה, אֱלִיהוּא), and in the Assyrian "ilu," is strong evidence against this derivation. As in the case of Elohim, it is necessary to admit that the original meaning is not certainly known.

The word Shaddai (שַׁדַּי), which occurs along with El, is also used independently as a name of God,

Shaddai and ‘Elyon.

chiefly in the Book of Job. It is commonly rendered "the Almighty" (in LXX., sometimes παντοκράτωρ). The Hebrew root "shadad," from which it has been supposed to be derived, means, however, "to overpower," "to treat with violence," "to lay waste." This would give Shaddai the meaning "devastator," or "destroyer," which can hardly be right. It is possible, however, that the original significance was that of "overmastering" or "overpowering strength," and that this meaning persists in the divine name. Another interesting suggestion is that it may be connected with the Assyrian "shadu" (mountain), an epithet sometimes attached to the names of Assyrian deities. It is conjectured also that the pointing of שַׁדַּי may be due to an improbable rabbinical explanation of the word as שֶׁ־דַּי ("He who is sufficient"), and that the word originally may have been without the doubling of the middle letter. According to Ex. vi. 2, 3, this is the name by which God was known to Abraham, Isaac, and Jacob.

The name ‘Elyon (עליון) occurs with El, with Yhwh, with Elohim, and also alone, chiefly in poetic and late passages. According to Philo Byblius (Eusebius, "Præparatio Evangelica," i. 10), the Phenicians used what appears to be the same name for God, Ἐλιοῦν.

Adonai and Ba‘al.

Adonai (אֲדֹנָי) occurs as a name of God apart from its use by the Masorites as a substituted reading for Yhwh. It was, probably, at first Adoni ("my Lord") or Adonai ("my Lord," plural of majesty), and later assumed this form, as a proper name, to distinguish it from other uses of the same word. The simple form Adon, with and without the article, also occurs as a divine name. The name Ba‘al (בעל), apparently as an equivalent for Yhwh, occurs as an element in a number of compound proper names, such as Jerubbaal, Ishbaal, Meribaal, etc. Some of these names, probably at a time when the name of Baal had fallen into disrepute (comp. Hosea ii. 16, 17), seem to have been changed by the substitution of El or Bosheth for Baal (comp. II Sam. ii. 8, iv. 4, v. 16; I Chron. viii. 33, 34; ix. 39, 40; xiv. 7).

Other titles applied to the God of Israel, but which can scarcely be called names, are the following: Abir ("Strong One" of Jacob or Israel; Gen. xlix. 24; Isa. i. 24; etc.); Ḳedosh Yisrael ("Holy One of Israel"; Isa. i. 4, xxxi. 1; etc.); Ẓur ("Rock") and Ẓur Yisrael ("Rock of Israel"; II Sam. xxiii. 3; Isa. xxx. 29; Deut. xxxii. 4, 18, 30); Eben Yisrael ("Stone of Israel"; Gen. xlix. 24 [text doubtful]).

Ẓeba'ot.

The names Yhwh and Elohim frequently occur with the word Ẓeba'ot ("hosts"), as Yhwh Elohe Ẓeba'ot ("Yhwh God of Hosts") or "God of Hosts"; or, most frequently, "Yhwh of Hosts." To this last Adonai is often prefixed, making the title "Lord Yhwh of Hosts." This compound divine name occurs chiefly in the prophetic literature and does not appear at all in the Pentateuch or in Joshua or Judges. The original meaning of Ẓeba'ot is probably to be found in I Sam. xvii. 45, where "Yhwh Ẓeba'ot" is interpreted as denoting "the God of the armies of Israel" (comp. Josh. v. 13–15; Isa. xiii. 4). The word, apart from this special use, always means armies or hosts of men, as, for example, in Ex. vi. 26, vii. 4, xii. 41, while the singular "ẓaba" is used to designate the heavenly host. It is noteworthy also that the name Yhwh Ẓeba'ot is more than once directly associated with the Ark, which was the symbol of God's presence in the midst of the hosts of His people (Num. x. 35, 36; I Sam. iv. 4; II Sam. vi. 2). Later, and especially in prophetic usage, the word was transferred to the heavenly hosts, or rather the heavenly were added to the earthly hosts. For this idea of heavenly hosts joining their forces with those of God's people, or fighting on behalf of God's servants, compare Judges v. 20; II Kings vi. 16, 17; Ps. xxxiv. 7, lxviii. 17.

BIBLIOGRAPHY: Gray, *Hebrew Proper Names*, London, 1896; Driver, *The Book of Genesis*, excursus i., pp. 402–409, London, 1904; Spurrell, *Hebrew Text of Genesis*, Appendix ii.; Driver, on the Tetragrammaton, in *Studia Biblica*, vol. i., Oxford, 1885; Kuenen, *Religion of Israel* (English transl.), i. 41-42; Montefiore, *Religion of Hebrews*, pp. 50-53, London, 1893.

E. C. J. F. McL.

——**In Rabbinical Literature:** The Rabbis as well as the cabalists steadfastly maintained their belief in monotheism. Hence they recognized only one proper name for the Deity, considering the other names as appellations or titles signifying divinity, perfection, and power, or as characterizing His acts as observed and appreciated by mankind in the various stages of their development. The cabalists illustrate this by the instance of one who looks at the sun through various-colored glasses, which change the impressions produced upon the observer, but do not affect the sun.

The Name.

The name Yhwh is considered as the Name proper; it was known in the earliest rabbinical works simply as the Name; also as Shem ha-Meyuḥad ("the Extraordinary Name"; Sifre, Num. 143); as Shem ha-Meforash ("the Distinguished Name"; Yoma vi. 2); as Shem ben Arba‘ Otiyyot ("the Tetragrammaton" or "the Quadriliteral Name"; Ḳid. 71a); and as Yod He Waw He (spelling the letters of Yhwh). The pronunciation of the written Name was used only by the priests in the Temple when blessing the people (Num. vi. 22–27); outside the Temple they used the title "Adonai" (Soṭah vii. 6; p. 38a). The high priest mentioned the Name on Yom Kippur ten times (Tosef., Yoma, ii.; 39b). R. Johanan said the sages delivered to their disciples the key to the Name once in every Sabbatical year. The sages quoted, "This is my name for ever, and this is my memorial unto all generations" (Ex. iii. 15). Here the word "le-‘olam" (forever) is written defectively, being without the "waw" for the vowel "o," which renders the reading "le-‘allem" (to conceal; Ḳid. 71a). See Shem ha-Meforash.

The restriction upon communicating the Name proper probably originated in Oriental etiquette; in the East even a teacher was not called by name. For naming his master Elisha, Gehazi was punished with leprosy (II Kings viii. 5; Sanh. 100a). After the death of the high priest Simeon the Righteous, forty years prior to the destruction of the Temple, the priests ceased to pronounce the Name (Yoma

39b). From that time the pronunciation of the Name was prohibited. "Whoever pronounces the Name forfeits his portion in the future world" (Sanh. xi. 1). Hananiah ben Ṭeradion was punished for teaching his disciples the pronunciation of the Name ('Ab. Zarah 17b). It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name was substituted, which, a baraita says, was at first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who "swallowed" its pronunciation while the other priests were chanting. Another combination, the Forty-two-Lettered Name, Rab says, was taught only to whomever was known to be of good character and disposition, temperate, and in the prime of life (Ḳid. 71a; comp. Rashi to 'Ab. Zarah 17b). Maimonides, in his "Moreh," thinks that these names were perhaps composed of several other divine names.

Ehyeh-Asher-Ehyeh.

The Incommunicable Name was pronounced "Adonai," and where Adonai and YHWH occur together the latter was pronounced "Elohim." After the destruction of the Second Temple there remained no trace of knowledge as to the pronunciation of the Name (see JEHOVAH). The commentators, however, agree as to its interpretation, that it denotes the eternal and everlasting existence of God, and that it is a composition of היה הוה יהיה (meaning "a Being of the Past, the Present, and the Future"). The name Ehyeh (אהיה) denotes His potency in the immediate future, and is part of YHWH. The phrase "ehyeh-asher-ehyeh" (Ex. iii. 14) is interpreted by some authorities as "I will be because I will be," using the second part as a gloss and referring to God's promise, "Certainly I will be [ehyeh] with thee" (Ex. iii. 12). Other authorities claim that the whole phrase forms one name. The Targum Onḳelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a). The "I AM THAT I AM" of the Authorized Version is based on this view.

The name Yah (יה) is composed of the first letters of YHWH. There is a difference of opinion between Rab and R. Samuel as to whether or not "hallelujah" is a compound word or two separate words meaning "praise ye Yah" (Yer. Meg. i. 9; Pes. 117a). The name Ho (הו) is declared to be the middle part of YHWH and an abridged form of the Name (Shab. 104a; Suk. iv. 5).

Elohim denotes multiplied power, that is, the Almighty, and describes God as the Creator of nature. R. Jacob Asheri, the author of the "Ṭurim," in his annotations to the Pentateuch, says the numerical value of the letters in אלהים ("Elohim") equals the value (86) of those in הטבע ("nature"). Elohim represents the force of "din" (fixed laws), while YHWH is the modification of the natural laws and the elements of "raḥamim" (mercy and leniency) as reflected in the developed state of mankind. In the Zohar, R. Simeon says the Divine Name (YHWH) was mentioned only when the world was perfected, and quotes Gen. ii. 4 (Hebr.)—"in the day that YHWH made the earth and the heavens." The word "'asot" is interpreted as "perfected," after the Creation (Zohar, Yitro, 88a, ed. Wilna, 1882). El is part of Elohim, meaning simply "power" (= "mighty"). "Shaddai" is explained as "the self-sufficient" ("she-dai hu lo").

The sacredness of the divine names must be recognized by the professional scribe who writes the Scriptures, or the chapters for the phylacteries and the mezuzah. Before transcribing any of the divine names he prepares mentally to sanctify them. Once he begins a name he does not stop until it is finished, and he must not be interrupted while writing it, even to greet a king. If an error is made in writing it, it may not be erased, but a line must be drawn round it to show that it is canceled, and the whole page must be put in a genizah and a new page begun.

The Seven Names.

The number of divine names that require the scribe's special care is seven: El, Elohim, Adonai, YHWH, Ehyeh-Asher-Ehyeh, Shaddai, and Ẓeba'ot. R. Jose, however, considered Ẓeba'ot a common name (Soferim iv. 1; Yer. R. H. i. 1; Ab. R. N. xxxiv.; "Sefer Yeẓirah," ix.). R. Ishmael held that even Elohim is common (Sanh. 66a). All other names, such as Merciful, Gracious, and Faithful, merely represent attributes that are common also to human beings (Sheb. 35a). The prohibition of blasphemy, for which capital punishment is prescribed, refers only to the Name proper—YHWH (Soferim iv., end; comp. Sanh. 66a). In many of the passages in which "elohim" occurs in the Bible it refers to Gentile deities, or in some instances to powerful or learned men (comp. Gen. iii. 5; והייתם כאלהים), to judges (Ex. xxi. 6), or to Israel (Ps. lxxxi. 9, lxxxii. 6; see Tan., Ḳedoshim). Adonai sometimes refers to a distinguished person (comp. Gen. xviii. 3). Even the name YHWH, misused in the narrative of Micah (Judges xvii. 2, 3, 13; xviii. 6), is not a divine name, according to the decisive authority (Sheb. 35b). A list of all the doubtful divine names found in the Scriptures is given in Soferim and in the codes.

The Talmud says Shalom ("Peace"; Judges vi. 23) is the name of God, consequently one is not permitted to greet another with the word "shalom" in unholy places (Shab. 10b). The name Shelomoh (from shalom) refers to the God of Peace, and the Rabbis assert that the Song of Solomon is a dramatization of the love of God: "Shalom" to His people Israel = "Shulamite." "King of kings" in Dan. ii. 37 refers to God. "'Attiḳ Yamin" (*ib.* vii. 9) refers to the Ancient One of the universe (see Yalḳ., Chron. 1076). The pronoun "Ani" (I) is a name of God (Suk. iv. 5). The first verse in Ezekiel ("we-Ani") refers to God (Tos. Suk. 45a). Hillel's epigram "If I [am] here everything is here" (Suk. 53a) is interpreted as referring to God. The divine names are called in the Talmud "Azkarot," or "Adkarata" in the Aramaic form. Divine names that occur in the handwriting of minim should be excised and buried in the genizah (Shab. 116a; Cant. R. ii. 4). God is named also Ha-Geburah ("The Majesty"; Shab. 87a), but generally Ha-Maḳom ("The Omnipresence"), accompanied with Baruk-hu ("Praised be He"). For other appellations see list below.

It became the custom at an early period to use the name of God in personal greetings, as "The Lord be with thee," or "The Lord bless thee" (Ruth ii. 4; Ber. ix. 1; comp. Mak. 23a). The Greek inquisition in Judea prohibited the utterance of God's name, but when the Hasmoneans became victorious they decreed that the Name should be mentioned even in notes and documents. The formula began: "On . . . in the year of the high priest Johanan, the servant of the Most High God." The sages, however, opposed this innovation, as they thought the Name would be defiled when the notes were canceled and thrown away as useless. Consequently on the third day of Tishri following, the record says, the Rabbis forbade the mention of God's name in documents (Meg. Ta'anit; R. H. 18b).

The cabalists, in their system of cosmology, explained the significance of the names and added other divine names. The most important name is that of the En Sof ("Infinite" or "Endless"), who is above the Sefirot. The Forty-two-Lettered Name contains the combined names of ארני הויה אהיה יהוה (spelled in letters אלף דלת נון יוד הא ואו יוד הא אלף הא יוד הא ואו הא = 42 letters), which is the name of Aẓilut ("Animation"). The cabalists added the Forty-five-Lettered Name as being the equivalent in value of Yhwh (יוד הא ואו הא = 45). The name is derived from Prov. xxx. 4—"what is his name?" The numerical value of the letters מה (= "what") equals 45 (Zohar, Yitro, 79a). The Seventy-two-Lettered Name is derived from three verses in Exodus (xiv. 19–21) beginning with "Wayyissa'," "Wayyabo," "Wayyeṭ," respectively. Each of the verses contains 72 letters, and when combined they form the following names:

Cabalistic Use.

והו	ילי	סיט	עלם	מהש	ללה	אכא	כהת
הזי	אלד	לאו	ההע	יזל	מבה	הרי	הקם
לאו	כלי	לוו	פהל	נלך	ייי	מלה	חהו
נתה	האא	ירת	שאה	ריי	אום	לכב	ושר
יחו	להח	כוק	מנד	אני	חעם	רהע	ייז
ההה	מיכ	וול	ילה	סאל	ערי	עשל	מיה
והו	דני	החש	עמם	ננא	נית	מבה	פוי
נמם	ייל	הרח	מצר	ומב	יהה	ענו	מחי
דמב	מנק	איע	חבו	ראה	יבם	היי	מום

The first and third verses are to be read forward and the second verse backward, one letter of each word respectively in the above order from right to left. Rashi, also, in his comment to Suk. 45a, mentions this scheme (see Zohar, Beshallaḥ, 52a, and Appendix, 270a, ed. Wilna). A combination of the Seventy-two-Lettered Name appeared on the Urim and Thummim, consisting of the names of the Twelve Tribes (50 letters), of the Patriarchs (13 letters), and of the "Shibṭe Yisrael" (the tribes of Israel; 9 letters). When the Urim and Thummim were consulted in regard to any matter this divine name lit up the letters, which were brought into relief according to R. Johanan, or into such a combination, according to Resh Laḳish, as to make the answer intelligible (Yoma 73b). Ibn Ezra figures the Seventy-two-Lettered Name as the equivalent in value of the name Yhwh spelled with the names of the letters יוד הי ואו הי (= 72).

The divine names of God, the Haggadah says, were used to perform miracles by those who knew their combinations. King David, on making excavations for the Temple, and finding that the deep was moving upward, asked for permission to stop its rising, which threatened to destroy the world, by inscribing the name of God on a potsherd and throwing it into the deep. His minister Ahithophel, who was well versed in the Law, permitted it (Mak. 11a). The manipulation of the sacred letters forming the divine names was the means used to create the world ("Sefer Yeẓirah," ix.). By a similar method some of the Talmudists are credited with having created living animals (Sanh. 65b, 67b); in later times others succeeded by the same means in creating the golem (see Golem).

Awe at the sacredness of the names of God and eagerness to manifest respect and reverence for them made the scribes pause before copying them.

Divine Names in Print.

The text of the Scriptures was of course left unchanged; but in the Targumim the name Yhwh was replaced by two "yods" with a "waw" over them, thus: יי, which letters are equal in value to Yhwh (= 26). In their commentaries the authors substituted Elohim by Eloḳim (אלקים) and Yhwh by Ydwd (ידוד). For other changes see list below. In Ḳimḥi's commentary on the Prophets (ed. Soncino, 1485) the printer apologizes for changing the "he" of Yhwh to a "dalet" and the "he" of Elohim to a "ḳof," "in honor and reverence for His Name, for sometimes copies may be lost and become liable to misuse." In Hebrew literature generally and in Hebrew letter-writing the name of God is represented by the letter "he" or "dalet" with an accent over it, thus: ה' or ד'. Authors of Hebrew theological works begin their introductions generally with four words whose initial letters form the name Yhwh (*e.g.*, יתברך הבורא וישתבח היוצר).

The following names and transcriptions of the names of God are found in rabbinical writings (the names mentioned in the Bible also are not given):

For the Name of Yhwh.

יו"ד ה"א וא"ו ה"א
יו"ד ה"י וא"ו ה"י
יו"ד ה"י
יו"ד ק"י
יד"וד
יקו"ק
ה'
ד'

שם (השם)
שם הויה
שם המיוחד
שם המפורש
שם קודש
שם שמים
שם בן ארבע אותיות
יי
י'י
י'י

For Adonai.

שם אדנות
אל״ף ד״לת נו״ן י״וד
אל״ף דל״ת

For Elohim.

שם אלהות
אלדים
אלקים

Cabalistic.

שכינה, שכינתא
כסא הכבוד

By transposition of letters (see Mezuzah):

כוזו במוכסז כוזו

אין סוף (א״ס)
שם אצילות
שם י״ב אותיות
שם מ״ב
שם מ״ה
שם ע״ב

Special Appellations.

מלכות
מקום (המקום)
מרא דעלמא
מרן דבשמיא
קדוש (הקדוש) ברוך הוא (הקב״ה)
קודשא ברוך הוא
רבון עולם
רבונו של עולם (רבש״ע)
רחמנא

אבינו שבשמים
בורא (הבורא)
גבורה (הגבורה)
מלך
מלך העולם
מלך מלכי המלכים
מלך מלכיא
מלכא קדישא
מלכו של עולם

Bibliography: Maimonides, *Yad*, *Yesode ha-Torah*, vi.; idem, *Moreh*, i. 60-62; *Shulhan 'Aruk*, *Yoreh De'ah*, 276; *Mahzor Vitry*, pp. 692-694; Ibn Ezra, *Sefer ha-Shem*, Fürth, 1834; *Yesod Moreh*, § 11 and notes, Prague, 1833; Eleazar Fleckeles, *Mel'eket ha-Kodesh*, Prague, 1812; Zunz, *S. P.* p. 145.

E. C. J. D. E.

NANCY (Hebr. נאסוא, נאנסי, ננסין): Chief town of the department of Meurthe-et-Moselle, France, and the ancient capital of Lorraine; seat of a consistory whose district comprises 4,500 souls. When Jews first settled there is unknown; but they were expelled toward the end of the fourteenth century and were authorized to return at the beginning of the seventeenth. In 1721 Duke Leopold permitted 180 Jewish families to continue to reside in Lorraine and to engage in commerce, but seven years later he issued a decree under his privy seal in which he annulled all measures and acts passed for the benefit of the Jews, excepting those with regard to bills of exchange. A Jew who was found guilty of dishonest or usurious dealings with a Christian was punished by the cancelation of the debt due and by being compelled to pay double the amount to the debtor, in addition to a fine of 500 francs to the prince. In 1736 Leopold ordered all Jews living in houses adjacent to those of Christians to remove to a special quarter which he assigned to them, under penalty of confiscation of their property in the case of such as were owners of the houses in which they lived and who did not dispose of them, or of a fine of 2,000 francs in the case of those who were merely tenants of real estate situated outside the ghetto.

King Stanislaus was more friendly toward the Jews. On Jan. 25, 1753, he suspended the edict of 1728; but he maintained all the old laws, and appointed Solomon Alcan, Isaac Berr, and Michael Goudchaux of Nancy syndics of the Jews of Lorraine. This decree was sanctioned in 1762 by the parliament of Lorraine; but the number of Jews authorized to reside in Lorraine was still limited to 180 families, and all others were ordered to leave within a month, under penalty of expulsion and the confiscation of their goods by the king.

In 1789 the Jewish community of Nancy was very prosperous, and Bishop la Fare himself, although strongly opposing their eligibility, was obliged to admit before the National Assembly (Dec. 23, 1789) that the Jews had rendered great services to the state, and especially to the city of Nancy. In 1791 the Jews of the city addressed a petition to the Legislative Assembly, requesting that they might be omitted from the list of those assessed for the liquidation of the debts of the ancient Jewish community of Metz. The petition was granted.

The congregation has several charitable societies, and it maintains a home for the aged. Among the rabbis of Nancy are to be mentioned Jacob Schweisch (at the end of the eighteenth century), Baruch Guguenheim, Marchand Ennery, D. Marx, S. Ulmann, and Liebermann (nineteenth century). Among its principal Jews special mention should be made of the physician Berr Isaac Berr of Turique, who took a prominent part in the emancipation of the Jews. On Oct. 14, 1789, he appeared on the floor of the National Assembly and delivered an eloquent discourse, in which he demanded the rights of citizens for his coreligionists. With his son Michel Berr, Moïse Levy Gumpel, and Baruch Guguenheim he took part in the Assembly of Notables and in the Great Sanhedrin.

Bibliography: Bédarride, *Les Juifs en France*, p. 387; Depping, *Les Juifs dans le Moyen Age*, p. 211; Carmoly, *Histoire des Médecins Juifs*, p. 203; idem, *Biographies des Israélites de France*, p. 54; Gross, *Gallia Judaica*, p. 400; Halphen, *Législation*, pp. 169, 181, Paris, 1851.

G. S. K.

NANTES: Chief town of the department of the Loire-Inférieure, France. According to Camille Mellinet ("La Commune et la Milice de Nantes," i. 37), there were Jews in Nantes in the tenth century. Other historians, however, date the first settlement of them there as late as the thirteenth century. That Jews were there then is shown by a receipt, in Hebrew and Latin, given in 1234 to Joffri, prior of Donge in the arrondissement of Saint-Nazaire, by Phinehas ben Yom-Ṭob, called "Creisson," and by Judah ben Samuel, called "Bonotru," and signed by Jacob ben Judah of Nantes and Haranc (Aaron) ben David of Segré, chief city of the arrondissement of the department of Maine-et-Loire. After Pope Gregory IX. had preached a crusade in 1235, the crusaders, before their departure for the Holy Land, put to death several Jews of Nantes, and those who escaped the massacre were soon driven from the city. In 1239 Duke Jean of Brittany, in an edict dated at Ploërmel, declared that he would expel all the Jews from Brittany, and not suffer them to remain longer on his own lands or on those of his subjects; that all debts due them should be considered annulled; that all articles, movable or immovable, which they held in pawn should be restored to their owners; and that no one should be punished for the death of a Jew slain before the date of the edict. The duke furthermore pledged himself and his successors, under oath, to enforce this decree under penalty of excommunication for its violation.

In the sixteenth century some Spanish Jews who had made a pretense of abjuring Judaism took refuge in Nantes and were favorably received. Henry IV. protected them against the Christian merchants; but Louis XIII. expelled them in 1615. In 1744, despite the protests of Christian competitors, Israel Dalpuget and Moïse Petit, Jewish merchants of Bordeaux, were authorized by the intendant of Brittany, Pontcarré de Viarmes, to exhibit and sell their wares at the public fair. They were followed in 1766 and 1773 by other Hebrew merchants from Bordeaux, namely, Jacob Lisbonne, the Rodrigues brothers, Abraham Melendes, Abraham Cozales, Isaac Rodrigues, and Moïse Juarez Cardoza; but on the petition of the merchants of Nantes they were expelled from the city by an order of the court (Aug. 21, 1773).

The Jewish community of Nantes, which in 1808 numbered but thirty-five souls, now (1904) contains between thirty and forty families.

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S. S. K.

NAOMI: Wife of Elimelech and mother-in-law of Ruth. Naomi accompanied her husband and two sons into the land of Moab; but after the death of her husband and sons she returned to Bethlehem with her daughter-in-law Ruth, whom she vainly endeavored to dissuade from following her. Naomi was so much changed by poverty and affliction that those who had known her there exclaimed, "Is this Naomi?" She answered that instead of Naomi ("pleasant") she should be called rather Mara ("bitter"), for the Almighty had dealt bitterly with her. Naomi contributed to bring about the marriage of Boaz and Ruth and became the nurse of their child (Ruth i. 1 *et seq.*; iii. 1 *et seq.*; iv. 16, 17). See Ruth.

E. G. H. M. Sel.

NAPHTALI (נפתלי; Greek, Νεφθαλειμ): Second son of Jacob and Bilhah, and younger full brother of Dan. According to Gen. xxx. 8, the name means "my wrestling," and has reference to the jealous rivalry of the sisters Rachel and Leah. According to Gen. xlvi. 24, he had four sons when Israel went down into Egypt. In the Blessing of Jacob (*ib.* xlix. 21) the passage which concerns Naphtali has reference to the qualities of the tribe, rather than to those of the individual. "Naphtali is a hind let loose: he giveth goodly words"; *i.e.*, "He is alert, nimble, free-spirited, and has poetical or oratorical gifts" (Driver, Commentary on Genesis, *ad loc.*). According to the Targums (pseudo-Jonathan and Jerusalem), Naphtali was a swift runner and came first to Jacob with the good news that Joseph was alive. This may be only an inference from the passage in the Blessing of Jacob quoted above. The Targums say also that he was one of the five brethren presented by Joseph to Pharaoh (*ib.* xlvii. 2).

E. C. J. F. McL.

NAPHTALI, TRIBE OF: According to the two enumerations of the Israelites given in the Book of Numbers (i.–iii., xxvi.), the adult males of Naphtali, when at Sinai, numbered 53,400. In the march from Sinai the place of Naphtali was with Dan and Asher on the north side of the tent of meeting, as the rear-guard of the host (*ib.* ii. 25–31).

Territory.

In the division of the land, according to Josh. xix., the lot of this tribe fell near the last, but it received, nevertheless, one of the fairest portions of Canaan. Bounded on the east by the Jordan and its lakes, on the south by Zebulun, and on the west by Asher, its country extended indefinitely northward toward the valley of Lebanon. It had nineteen fenced cities, of which only sixteen are named. The most famous of these in the early history was Hazor, chief city of that region in pre-Israelitish times (*ib.* xi. 10).

Its Fertility.

Fully justified are the words of the blessing of Moses (Deut. xxxiii.): "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west [or rather "the lake"] and the south." The last clause has reference to the parts bordering on the Lake of Gennesaret. Josephus eulogizes this region as the very "ambition of nature," an earthly paradise ("B. J." iii. 10, § 8). It is probably significant of its wealth and productiveness that the prefect of Naphtali under Solomon was the king's son-in-law (I Kings iv. 15). The district fell naturally into two main divisions: the upper or highland plateau, covering by far the larger portion and known as the "hill country of Naphtali" (Josh. xx. 7), and the lower or southern region, including the plain of Gennesaret, bordering on the lake. It would seem as if the expression "land of Naphtali" was used also in a broader sense for the whole of northern Galilee (see I Kings xv. 20; II Kings xv. 29). Through this country ran several great roads leading from Damascus and the east to Tyre and Acre, Philistia and Egypt (see G. A. Smith, "The Historical Geography of the Holy Land," 2d ed., pp. 425–431).

Historic Incidents.

The proximity of Naphtali to Phenicia led to constant intercourse with the people of that country. Hiram, the famous worker in brass whom Solomon brought from Tyre, was the son of a woman of Naphtali and a man of Tyre (I Kings vii. 13–14; comp. II Chron. ii. 14; there may have been a fusion of the northern Danites with the Naphtalites). Josephus describes the country in his time as very populous and the people as hardy, diligent, and courageous. The history of the tribe is not without thrilling and heroic incidents. Barak, son of Abinoam, of Kedesh-naphtali, was the chosen leader of Israel in the war against Jabin (apparently the second king of that name) of Hazor and his captain Sisera. Urged by the prophetess Deborah, he assembled 10,000 men of Naphtali and Zebulun at Kedesh and marched to Mount Tabor (Judges iv. 10 *et seq.*). Of their conduct in the battle that followed, the Song of Deborah says: "Zebulun was a people that jeoparded their lives unto the death, and Naphtali upon the high places of the field" (*ib.* v. 18). Equally ready were they to rally at the call of Gideon and do valiant service against the Midianites (*ib.* vi. 35, vii. 23). According to I Chron. xii. 34, Naphtali sent "a thousand captains, and with them with shield and spear thirty and seven thousand" to David at Hebron.

During the war between Asa of Judah and Baasha of Israel, Ben-hadad of Syria, at the instigation of Asa, invaded and laid waste this district. Again, in the reign of Pekah this tribe was among the first to feel the iron hand of Assyria and to suffer the deportation of many captives (I Kings xv. 20; II Kings xv. 20). In a reference to this incident (Isa. ix. 2–3) the prophet Isaiah anticipates that the same region will see the dawn of the Messianic deliverance. One of the famous battles of the Maccabean war was fought near Kedesh-naphtali about B.C. 150, when Jonathan defeated Demetrius, King of Syria (I Macc. xi. 63–73; Josephus, "Ant." xiii. 5, § 6).

E. C. J. F. McL.

NAPHTALI BEN DAVID: Hebrew author; born at Witzenhausen, Germany; lived in Amsterdam at the beginning of the eighteenth century. He belonged to the family of R. Moses Isserles. Naphtali was a distinguished Talmudical scholar and enjoyed great fame as a cabalist. He published one book, "Ben Dawid" (Amsterdam, 1729), strictures on the cabalistic work "'Omer Man" by Menahem Lonzano.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2023; Azulai, *Shem ha-Gedolim*, ii. 17, Wilna, 1852; Roest, *Cat. Rosenthal. Bibl.* Appendix, p. 50, Amsterdam, 1875.

S. S. A. S. W.

NAPHTALI HERZ BEN ISSACHAR. See Wessely.

NAPHTALI HERZ BEN JACOB ELHANAN: German cabalist; born at Frankfort-on-the-Main in the second half of the sixteenth century. He lived in Palestine and was a disciple of Isaac Luria. He was the author of: "'Emeḳ ha-Melek," an introduction to the Cabala and a commentary on parts of the Zohar and on the writings of Isaac Luria (Amsterdam, 1648). The second part of this work, under the title "Gan ha-Melek," is a commentary on passages of the Zohar; it is still in manuscript.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 444, No. 452; Fürst, *Bibl. Jud.* i. 401, iii. 331; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1856; Steinschneider, *Cat. Bodl.* col 2024; Wolf, *Bibl. Hebr.* iii. 844.

K. S. Man.

NAPHTALI HERZ BEN ẒEBI HIRSCH HALBERSTADT: Rabbi at Dubno, Russia, in the eighteenth century. Responsa of his in regard to the Cleve divorce case are found in Israel Lipschütz's collection "Or Israel" (1770). In the same collection are some responsa by his brother Solomon Dob Baer, rabbi of Glogau; another brother, Simḥah, was rabbi of Dessau.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1167, No. 5467; Walden, *Shem ha-Gedolim he-Hadash*, part i., pp. 60a (No. 31), 69a (No. 28), 72b (No. 120); part ii., p. 6 (No. 73); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 501.

D. S. Man.

NAPHTALI HIRSCH BEN MENAHEM: President of the community of Lemberg in the sixteenth century. He was the author of "Perush ha-Millot," explanations of difficult words in the Midrash Rabbah (Cracow, 1569).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 468, Nos. 382 and 402; Fürst, *Bibl. Jud.* i. 401; Steinschneider, *Cat. Bodl.* col. 2027; Wolf, *Bibl. Hebr.* iii. 844.

E. C. S. Man.

NAPHTALI HIRZ BEN JACOB GOSLAR: German rabbi and philosopher of the eighteenth century. After acting as dayyan at Halberstadt for some time, he settled at Amsterdam, where he began the study of philosophy. He wrote "Merome Sadeh," novellæ on the Talmud (Amsterdam, 1762), and "Ma'amar Efsharuth ha-Ṭib'it," an apologetic work in which he attacked the belief in primeval matter and natural religion (*ib.* 1762).

Bibliography: Jellinek, in *Orient. Lit.* vii., col. 260; Auerbach, *Gesch. der Israelitischen Gemeinde in Halberstadt*, pp. 100, 199–203.

D. M. Sel.

NAPHTALI HIRZ TREVES. See Treves.

NAPHTALI B. ISAAC HA-KOHEN: Polish-German rabbi; born in Ostrov, Poland, 1649; died at Constantinople 1719. His father was rabbi of Ostrov. In 1663 Naphtali was taken prisoner by the Tatars when they invaded Poland, but he managed to effect his escape. Soon afterward he took the place of his father as rabbi of Ostrov, and in 1690 he was invited to the rabbinate of Posen. Here he devoted himself to the study of Cabala; he attained such wide celebrity as a cabalist that many rich communities in Germany competed with one another for the distinction of having Naphtali as their rabbi. In 1704 he entered the rabbinate of Frankfort-on-the-Main. In 1711 the entire "Judenstrasse" was destroyed by a fire which broke out in his house, and Naphtali was accused of having set it on fire himself in order to test the validity of an amulet which he was said to have made and which was supposed to have the property of rendering objects inflammable. He was consequently imprisoned, and was released only after he had resigned his rabbinate. Naphtali then went to Prague. In 1714 he returned to his native town, and in 1715 went to Dresden to the court of the Polish king Augustus II., where he remained for some time. In 1719 he started, with his wife, for Palestine, but death overtook him in Constantinople.

Naphtali wrote: "Seliḥot," with commentary (Frankfort-on-the-Main and Prague, 1702–13); "Pi Yesharim," on Biblical exposition (Frankfort-on-the-Main, 1704); "Birkat Adonai," commentary on Berakot (*ib.* 1704–6); "Ketab," a letter (1709); "Zemer," a hymn (Prague, 1713 ?); "Ẓawwa'ah," a testament (Berlin, 1729); "Tefillat Bet Raḥel," prayer-book with commentary (Amsterdam, 1741).

Bibliography: Steinschneider, *Cat. Bodl.* No. 6613; Grätz, *Gesch.* x. 314 *et seq.*; Carmoly, in *Revue Orientale*, iii. 314 *et seq.*; Horovitz, *Frankfurter Rabbinen*, ii. 60 *et seq.*; Kaufmann, in *Jahrb. für Jüdische Gesch. und Lit.* ii. 123 *et seq.*, Berlin, 1899.

H. R. A. S. W.

NAPHTALI HA-KOHEN. See Cohen, Naphtali.

NAPOLEON BONAPARTE: Emperor of the French; born in Ajaccio, Corsica, Aug. 15, 1769; died at St. Helena in 1821. Only those incidents in his career need be noticed here that have direct bearing upon the history of the Jews. His first recorded utterances on this subject were in connection with the question of the treatment of the Alsace Jews and their debtors raised in the Imperial Council on April 30, 1806. He declared it dangerous to allow so large a preponderance of the Jews, who constituted a state within a state, in a part of the French empire bordering upon the territories of its enemies. A week later, however, he had reached a milder view, and in the same assembly declared against any persecution of them. Meanwhile he determined on a moratorium of a year for all debts incurred to the Jews in the Rhine provinces of the empire. By the same decree, issued May 30, 1806, he summoned an Assembly of Notables which should consult with him as to the best means of opening up to the Jews honorable means of livelihood. This Assembly of Notables was held, and led to the establishment of the French Sanhedrin in 1807, for the proceedings of which see SANHEDRIN.

It would appear that one of Napoleon's main objects in his Jewish policy was to promote assimilation by intermarriage (see "Arch. Isr." 1841, p. 40). Napoleon throughout made a great distinction between Jews of the Rhine provinces and the "New Christians" of Bordeaux and southern France, and it was considered a special privilege to the Jews of Paris that they were declared to belong to the latter class. For the purpose of his policy he divided the Jews of the empire into consistories, each of which should have its representative (see CONSISTORY). The arrangement made by Napoleon in the celebrated Madrid decree of 1812 is still effective in the lands which at that time constituted the French empire.

But Napoleon's indirect influence on the fate of the Jews was even more powerful than any of the decrees recorded in his name. By breaking up the feudal trammels of mid-Europe and introducing the equality of the French Revolution he effected more for Jewish emancipation than had been accomplished during the three preceding centuries. The consistory of Westphalia became a model for other German provinces until after the fall of Napoleon, and the condition of the Jews in the Rhine provinces was permanently improved as a consequence of their subjection to Napoleon or his representatives. Heine and Börne both record their sense of obligation to the liberality of Napoleon's principles of action, and the German Jews in particular have always regarded Napoleon as one of the chief forerunners of emancipation in Germany. When Jews were selecting surnames, some of them are said to have expressed their gratitude by taking the name of "Schöntheil," a translation of "Bonaparte," and legends grew up about Napoleon's activity in the Jewish ghetto (see "Sippurim," ii. 193–196).

BIBLIOGRAPHY: Jost, *Gesch.* x. 108 *et passim*; Grätz, *Gesch.* xi. 214 *et seq.*, and note 6; J. Reiner, in *Ost und West*, ii. 403–408; W. D. Sloane, *Napoleon Bonaparte, a History*, iii. 62–64, New York, 1896; *Requête Adressée au Roi Par le Consistoire Central des Israélites*, Paris, 1807.

E. C. J.

NAQUET, ALFRED JOSEPH: French chemist and politician; born at Carpentras, Vaucluse, Oct. 6, 1834. After studying in Paris he graduated as M.D. in 1859, and became in 1862 assistant professor at Paris University. In 1863 he was called to Palermo as assistant professor at the polytechnic institute, which position he resigned in 1865. In the latter year he returned to Paris and took an active part in French politics. In 1867 he attended the Peace Conference at Geneva, and, showing himself to be in opposition to the French empire, he was sent to prison for fifteen months, and lost his civil rights for five years.

In 1869 appeared his "Religion, Propriété, Famille," for the publication of which he was again sentenced to imprisonment (four months) with the entire loss of his civic rights. Escaping to Spain, he became correspondent for the "Réveil" and "Rappel." In Spain he became involved in the Andalusian insurrection.

Returning to France after the promulgation of the amnesty of Sept. 4, 1870, he was employed by the republican government in Tours, later in Bordeaux. In 1871 he was elected to the Assembly, where he joined the Extreme Left. He was reelected in 1873, 1876, 1877, and 1881. In 1882 he was elected to the Senate, and was reelected in 1893. He became a follower of Boulanger, and even when the latter was overwhelmingly defeated in 1888 he still remained one of the general's adherents.

Naquet took an active part in the deliberations of the Assembly and the Senate, and fought from 1876 onward for legislation on divorce. His proposed law, after being repeatedly defeated, was adopted in 1884 and became known as the "Loi Naquet." During the following two years he proposed several amendments to it, which were accepted.

Having been denounced as a participator in the Panama scandal, he escaped in 1889 to England. Upon his return to France in 1893 he was acquitted. He did not offer himself for reelection to the Senate in 1898.

Naquet is a contributor to several chemical journals, to the "Grande Encyclopédie," the "Dictionnaire de Chimie," etc. He founded two political papers, which, however, did not exist for even a year, "La Révolution" (1876) and "L'Indépendant" (1880).

Among his numerous works may be mentioned: "De l'Allotropie et l'Isométrie," 1860; "Des Sucres," 1863; "Principes de Chimie Fondés sur les Théories Modernes," 1863; "De l'Atomicite," 1868; "La République Radicale," 1873; "Le Divorce," 1877; "Questions Constitutionnelles," 1883; "Socialisme Collectioniste et Socialisme Libéral," 1890; and "L'Humanité et la Patrie," 1901.

BIBLIOGRAPHY: Curinier, *Dict. Nat.*; *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S. F. T. H.

NARBONI, DAVID BEN JOSEPH: Rabbi; lived at Narbonne, France, in the first half of the twelfth century. He was probably the son of Joseph Gaon of Narbonne, who is mentioned by Abraham ben Nathan of Lunel in his "Sefer ha-Manhig" (p. 86). Narboni corresponded with Abraham ibn Ezra, to whom he addressed in 1139 three questions concerning chronology. These questions have been edited, with Ibn Ezra's answers, by Steinschneider (Berlin, 1847). The first question was: "How did it happen that in 1139 the difference in time between the Jewish Passover and the Christian Easter amounted to four weeks?"

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., vi. 419; Steinschneider, *Abraham ibn Ezra*, p. 68; Gross, *Gallia Judaica*, p. 412.

E. C. S. K.

NARBONNE (Hebr. נרבונה or נרבונא): Chief town in the department of Aude, France. Jews were settled here as early as the fifth century. They lived on the whole amicably with their Christian neighbors, although in 589 the council of Narbonne forbade them to sing psalms at interments, on pain of a fine of six ounces of gold. In 673 the Narbonne Jews took an active part in the revolt of Count Hilderic of Nimes and Duke Paul against King Wamba. The king was victorious, and the Jews were expelled from the town. In 768 Pope Stephen III. complained bitterly to Archbishop Aribert of the privileges granted to the Jews—among others, of the right to own real estate, to live in the same house with Christians, and to employ Christians in the cultivation of their fields and vineyards.

Legendary Siege.

It is related in the Provençal romance of "Philomena" ("Histoire Générale du Languedoc," iii., Addenda, p. 29) that after the legendary siege of Narbonne, Charlemagne, or, according to others, Charles Martel or Pepin the Short, granted numerous privileges to the Jews of the town in reward for the part they had taken in its surrender, and presented them with one-third of the city. This story is confirmed by two Hebrew writers: Meïr ben Simeon of Narbonne and Abraham ibn Daud of Toledo. Meïr, in his work entitled "Milḥemet Miẓwah," refers to the privileges which King Charles granted to the Jews of Narbonne; and Abraham ibn Daud says, in his "Sefer ha-Ḳabbalah," that the calif Harun al-Rashid, at the request of Charlemagne, sent to Narbonne Machir, a learned Jew of Babylon, to whom the emperor gave numerous prerogatives and whom he appointed head of the community. This is evidently a legend; but there is no doubt that Machir settled at Narbonne, where he soon acquired great influence over his coreligionists. It is not certain, however, whether he himself bore the title of NASI ("prince" or "king" of the Jews) as his descendants did, who continued to direct the affairs of the Jewish community.

In the twelfth century the community numbered about 2,000 souls; but in consequence of a war between the city and the Count of Toulouse, after the death of Don Emeric IV., Viscount of Narbonne, in 1137, the community dwindled so much that in 1165 Benjamin of Tudela found it to consist of only 300 Jews, the rest having emigrated to Anjou, Poitou, and other French provinces. In 1236 the lives and property of the Jews were put in jeopardy. In consequence of a quarrel between a Jew and a Christian the populace fell upon the Jews and pillaged their houses; but fortunately the governor of the city, Don Emeric, and the city authorities succeeded in establishing order and in restoring to the owners the property that had been carried off. Meïr b. Isaac, one of the victims of the riot, instituted the Purim of Narbonne in commemoration of the event.

The Archbishop of Narbonne protected the Jews so carefully that in 1241 the chapter reproached him with favoring them at the expense of the Christians. In 1245 R. Meïr ben Simeon engaged in a public religious disputation before Archbishop En Guillem de la Broa and the Jewish notables of Narbonne and Capestang. He pleaded in behalf of his coreligionists, and pointed to their fidelity to the Christian sovereigns as well as to their loyalty in the struggle with the Saracens. In 1276 the archbishop, in accordance with an agreement between him and the viscount, regulated the legal status of the Jews favorably to them; and in 1284 he granted them special privileges. When Philip the Fair expelled them in 1306 and confiscated their property, the archbishop and the viscount defended their respective interests and obliged the king to draw up an inventory of the property seized, in order to bring about a partition. For this purpose the king and the viscount made an agreement (1309) by which the viscount accepted 5,000 Tours livres and various parcels of real estate that had not yet been sold.

The Ghetto.

The Jews were under the jurisdiction of the archbishop and of the viscount, each of whom had his own Jewry. That of the archbishop was in the suburb of Belvèze, near the Mont Judaïque, where the Jewish cemetery was also situated. Some tombstones from this cemetery bearing Hebrew inscriptions are preserved in the museum of Narbonne. In the viscount's district were the Grandes Juiveries, including the Hôpital de l'Aumône, the baths, the shops, the ovens, and the stores. The "Old Schools," or synagogues, were also in this district. In 1218 Viscount Aimery and his wife Marguerite de Montmorency ceded to the Jews the territory of the Grandes Juiveries and of the Old Schools in consideration of a yearly payment of ten sous Narbonne currency. In this gift the rights of the "Jewish king" were reserved, and he continued to enjoy his prerogative as a freeholder. The Jewries were governed by consuls elected by the Jews themselves. These consuls exercised a general supervision over the Jewries, which were, however, subject to the municipal ordinances issued by the consuls of the city.

Scholars.

In the twelfth century Narbonne was one of the chief centers of Jewish science. The scholars and "great ones" of Narbonne are often mentioned in Talmudic works. According to Abraham ibn Daud of Toledo, they occupied a position similar to that of the exilarchs of Babylon. They were the highest authorities in the rendering of decisions; and they governed the Israelites justly. Benjamin of Tudela says: "This city is one of the most famous as regards the Law; it is a center from which the Law has spread throughout all these regions. Famous sages and princes are found here." The most noteworthy scholars of Narbonne were the following:

MACHIR, who became the progenitor of a family which occupied a leading position down to the fourteenth century, the principal members being: Todros, Kalonymus the Great, Kalonymus ben Todros (12th cent.); Nasi Levi, who presided in 1215 at Saint-Gilles over the reunion of the delegates of the communities of southern France; MESHULLAM B. NATHAN, who settled subsequently at Melun; MESHULLAM B. KALONYMUS B. TODROS, NATHAN of Babylon, Jacob Gaon, Moses ha-Darshan, David b. Joseph, Merwan ha-Levi, Abraham b. Isaac; the Ḳimḥi or Ḳamḥi family; Solomon Benveniste, Isaac ha-Kohen, and David b. Joseph Narboni.

Bibliography: Saige, *Les Juifs du Languedoc*, pp. 5-119, 200-334; Depping, *Les Juifs dans le Moyen Age*, pp. 49, 78, 161; Sidonius Apollinaris, *Epistolæ*, book iii., ep. 8, p. 252; iv. 8, p. 277; De Boissi, *Dissertations*, ii. 14; *Gallia Christiana*, vi. 12, 14, 142; Gross, in *Monatsschrift*, 1868, p. 243; 1881, pp. 295, 445 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 510 *et seq.*; idem, *Les Ecrivains Juifs Français*, pp. 666 *et seq.*; *R. E. J.* x. 100-163; xix. 75, 318; xxxii. 129; xxxiv. 302; xxxv. 292; xxxvi. 111; Abraham ibn Daud, *Sefer ha-Ḳabbalah*; Menahem Me'iri, *Ḳiryat Sefer*, pp. 18b *et seq.*; Munk, *Mélanges*, pp. 502-506; Abraham b. Nathan, *Sefer ha-Manhig*, pp. 16b *et seq.*; Dom Vaissète, *Hist. Générale du Languedoc*, i. 243; ii. 214, 260; Addenda, pp. 30 *et seq.*; Port, *Hist. du Commerce Maritime de Narbonne*, pp. 12, 13, 15, 168, 175 *et seq.*; Mouynès, *Inventaire des Archives de la Ville de Narbonne*, Series AA, pp. 31, 90, 98, and Annexes, pp. 151, 354; *Arch. Isr.* 1861, p. 449; Gross, *Gallia Judaica*, pp. 401-430.

s. S. K.

NARD: A species of *Valeriana spica* Vahl = *Nardostachys Jatamansi* De Candolle, growing in eastern Asia. It was well known to the ancients as a perfume because of the pungent but pleasant odor of its root; and it formed, under the name of "spica nardi" or "nardus Indica" the chief component of spikenard oil and ointment.

In the Bible it occurs only in Cant. i. 12; iv. 13, 14. The nard does not grow in Palestine, being merely a plant of the poet's imaginary garden (see Horticulture). Costly spikenard ointment is mentioned in the New Testament also (Mark xiv. 3; John xii. 3). In the Mishnah nard, which is a constituent of the sacred incense, is called "shibbolet nerd." This is explained by Hai Gaon as the "sunbul al-nardin" of the pharmacologists. The same rendering is given by Maimonides ("Yad," Kele ha-Miḳdash, ii. 3) and by Abudarham (ed. Prague, 38b), who says, "It is so called because it consists of delicate filaments, like an ear of corn"; and Rashi likewise alludes to this resemblance (comp. Ex. xxx. 34).

In the Targum "narda" is used only in Cant. i. 12, where it is retained from the text and is used in a haggadic connection. Elsewhere (iv. 13-14) the Targum has רשק (plural רשקין), which has not yet been explained, notwithstanding the Syriac "reshaḳa de-warda" = "rose-seed" (Löw, "Aramäische Pflanzennamen," p. 21b).

Bibliography: Delitzsch on Cant. i. 12; Fabricius, *Periplus*, p. 151; Gildemeister and Hoffmann, *Die Aetherischen Oele*, p. 361, Berlin, 1899; Lagarde, *Gesammelte Abhandlungen*, p. 67; idem, *Mitteilungen*, ii. 26.

J. I. Lö.

NARESH: City in Babylonia, situated near Sura (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 32) on a canal (B. M. 93b). It may be identical with the city of Nahras or Nahar Sar on the Tigris (Ritter, "Erdkunde," x. 191), and is mentioned together with Maḥuza, Safonia (B. M. 68a), and Pumbedita (Ḥul. 127a), although it must not be inferred that these cities were near one another.

The inhabitants of Naresh generally were notorious thieves and rascals (*ib.*; Yeb. 110a); but there were also some teachers who were called "Narsha'ah," Narsheans (Shab. 60a, 140a; B. Ḳ. 115a). A species of beaver is said to have been found near Naresh (Ḥul. *l.c.* Rashi's comment; but comp. Tos. *ad loc.*).

Bibliography: *'Aruk*, s.v. *Naresh* and *Bibre*; Neubauer, *G. T.* p. 365; Bacher, *Ag. Bab. Amor.* p. 141.

W. B. J. Z. L.

NAROL, MOSES: Rabbi of Metz; father of the physician Tobias Cohn; died at Metz in 1659. Narol was rabbi and physician at Narol, Galicia, but fled to Germany during the Cossack uprising of 1648. His father was Eleazar Kohen. Narol was the author of "Sefer Birkot Ṭob," the first part of which is entitled "Keter Torah," comprising sermons on the Pentateuch, and the second part "Keter Shem-Ṭob," sermons on the Five Megillot. He wrote also "Baḳḳashah," a prayer with reference to the misfortunes of 1643 in Poland (with a commentary, Amsterdam, 1699), and a work on medicine and another on mathematics.

Bibliography: Fürst, *Bibl. Jud.* iii. 28; *Ma'aseh Ṭobiyyah*, Venice, 1707.

H. R. I. War.

NASCHER, SINAI SIMON: Hungarian writer; born at Szent Miklos, Liptau, March 16, 1841; died at Baja July 25, 1901. He studied at Baja and Berlin, and in 1866 was chosen preacher in the latter city, but was forced to resign on account of repeated attacks of insanity. Thenceforth he lived in retirement at Baja.

Nascher's works include: "Ueber Jüdische Kanzelexegese," in "Ben Chananja," 1860; "Worte des Dankes" (Baja, 1860), sermon; "Unsere Richtung, Glauben Ist Denken" (Berlin, 1860); "Der Gaon Haja: Zur Gesch. der Semitischen Sprachforschung" (*ib.* 1867); "Die Sentenz bei Juden und Arabern" (*ib.* 1868); "Einfluss der Deutschen Philosophie auf die Volksbildung" (*ib.* 1872); "Wissenschaftliche Vorträge über Kunst und Philosophie" (*ib.* 1875); "Das Judenthum der Aufklärung: Reden für die Gebildeten Aller Confessionen" (Magdeburg, 1876); "Auswahl von Gedichten: Nach dem Ungarischen Texte des Dichters Revitzky Gyula in Metrischer Deutscher Uebertragung" (Budapest and Leipsic, 1876); "Franz Deák" (Berlin, 1877); "Die Jüdische Gemeinde in Ihrer Vergangenheit, Gegenwart und Zukunft" (*ib.* 1877); "Moses Naschér: Eine Exegetische Monographie" (*ib.* 1879).

Bibliography: Szinnyei, *Magyar Irók.*

s. L. V.

NASHIM (= "Women"): Third order of the Talmud, treating of betrothal, marriage, divorce, and in general of all the relations of woman to man. It consists of seven "massektot" in the Mishnah, Tosefta, and Palestinian and Babylonian Gemaras, the order of which is not settled, varying with the views of codifiers and publishers. The several massektot being individually treated in The Jewish Encyclopedia under their respective titles, brief outlines will suffice here.

(1) **Yebamot** ("Levirates") legislates on the status of the widow of a man who has died childless: the different relationships and other impediments which prevent her from entering on a levirate marriage, and when Ḥaliẓah (see Deut. xxv. 5-10) substitutes such marriage; where the "yabam" (brother-in-law of the widow) is a priest, a minor, or an abnormal person, and the evidence required to prove the death of a consort.

(2) **Ketubot** ("Writs") treats of betrothals, mar-

riage pacts, and settlements, and in general of woman's civil rights and duties.

(3) **Nedarim** ("Vows") treats of the several forms of vows by which one binds himself to abstain from anything, and of the dispensation from or annulment of them, especially of the vows of a married woman or of a maiden which may be annulled respectively by the husband or by the father. The Scriptural basis of this treatise is Num. xxx.

(4) **Nazir** ("Separated") is founded on Num. vi., and treats of self-consecration as a Nazarite by abstinence, of the particular expressions that are binding, of the period of duration of such self-consecration, and how the vow may be annulled, and from what the Nazarite must abstain. Incidentally the self-consecration of women and of slaves is discussed.

(5) **Soṭah** ("Faithless Woman") discusses the rules regarding the wife suspected of infidelity to her marriage vows (see Num. v. 12–31): her summons before the Great Sanhedrin, the administration of the "bitter water," and its effects. It treats also of the functions of the war chaplain, and of the occasion of, and procedure at, breaking the neck of the calf (see Deut. xxi. 1–9). Some portents which will precede the advent of the Messiah are enumerated.

(6) **Giṭṭin** ("Documents") is based on Deut. xxiv. 1 *et seq.*, and treats of the annulment of marriages by divorce and of the forms and ceremonies incident thereto. It also legislates on the formalities attending the emancipation of slaves.

(7) **Ḳiddushin** ("Sanctifications") treats of the formalities of betrothals and marriages, of the status of the offspring of a legal and of that of an illegal marriage, of intermarriage between certain classes of people, and of the evidence sufficient to prove marriage contracted beyond the borders of Palestine. It closes with some ethical precepts affecting the general intercourse between the sexes.

Maimonides, Bertinoro, and others attempt to account for the order of sequence of the several massektot; but their reasons are not always satisfactory.

W. B. S. M.

NASHVILLE. See Tennessee.

NASI (lit. "prince"): The president of the Sanhedrin. According to the rabbinical tradition (Ḥag. ii. 2; Peah ii. 6), the Sanhedrin was presided over by a duumvirate ("zug" = "zeugos" [couple]), of which the first was the nasi, the second the ab bet din. Jose ben Joezer and Jose ben Johanan in the time of the Maccabees are mentioned in the Mishnah as the first couple; Hillel and Shammai, as the last; while the two titles were conferred upon the two chief men of the Sanhedrin during the following generations, the house of Hillel down to Judah II. in 225 retaining the title of nasi, while as ab bet din, R. Joshua under the presidency of Gamaliel II. (B. Ḳ. 74b) is occasionally mentioned, and R. Nathan under Simon ben Gamaliel (Ḥor. 13b). The historic character of this duumvirate, and in particular that of the ab bet din alongside of the nasi as head of the Sanhedrin, has been questioned and even denied by modern writers, especially by Kuenen ("Ueber die Zusammensetzung der Sanhedrin," in "Gesammelte Abhandlungen zur Biblischen Wissenschaft," pp. 56–61), Wellhausen ("Pharisäer und Sadducäer," pp. 29–43), and Schürer ("Gesch." ii. 203), but it has been defended by D. Hoffmann ("Oberster Gerichtshof," pp. 31 *et seq.*). The former point to the fact that neither Josephus nor the New Testament bears any witness to the existence of a president of the Sanhedrin other than the high priest, while Hillel and Gamaliel appear only as elders without higher rank. Hoffmann insists on the indisputable historical character of such mishnaic records as Eduy. v. 6. "We shall appoint thee ab bet din if thou wilt recant," the elders said to Akabiah ben Mehalalya (from the report concerning the election of Hillel as nasi in Tosef., Pes. iv. 2; and from the letter of the president of the Sanhedrin decreeing a leap-year, written by Gamaliel I., in Tosef., Sanh. ii. 6).

Relation to Ab Bet Din.

This contradiction between the rabbinical and the Hellenic sources, however, probably finds its solution in the meaning of the title Ab Bet Din. The title "nasi" (Lev. iv. 22; Ezek. xliv. 2–18; Ezra i. 8; comp. Hor. iii. 2), given to the political ruler of Judea, could scarcely be applied to the spiritual head of a religious body, such as the institution of the synagogue required, and a special name had to be created for it, especially at a time when the high priests had become more worldly in character and unfit to decide the religious questions of the day. The title "ab" = "father" thereupon suggested itself, it being the favorite name given in olden times to the head of a school (I Sam. x. 12; II Kings ii. 11, vi. 21) or of a gild (Gen. iv. 21), or to a spiritual adviser in general (Gen. xlviii. 8; Judges xvii. 10). It was also customary for the sage to address his hearers as sons, as is seen throughout the Proverbs and other books of wisdom. Hence the "mufla" = "the distinguished one" of the court of justice (Hor. i. 4; Tosef., Sanh. vii. 1) received the designation "ab bet din" = "father of the court of justice," also "rosh bet din" = "head of the court of justice" (R. H. ii. 7, iv. 4). The secularization of the priestly rulership embodied in the nasi made the creation of a spiritual head a simple necessity. Jose ben Joezer, leader of the Hasidæans, first mentioned as one of the duumvirate, was the man to fill this important position at the time Judas Maccabeus was the high priest; and it is none other than he, called "the father of the Jews," whose martyrdom is related in II Macc. xiv. 32, as was long ago recognized by Frankel (in "Monatsschrift," i. 406). Henceforth it became a necessity for those concerned in the religious life of the Jewish people to have at the head of the court of justice some man who had not the political, but the spiritual, welfare of the nation at heart.

The Pharisees, as the successors of the band of Hasidæans of the early Maccabean period, persisted in the maintenance of two heads, a secular and a spiritual one; and in times of peace there was hardly any interference of the one with the other. Neither the Maccabean nor the Herodian high priests, not to mention the Sadducees or Boethusians, had any interest in the regulation of the calendar or similar functions of the president of the Sanhedrin. The high priest, as nasi, had state affairs in his charge; the ab bet din, those of the Synagogue. For this reason Josephus and the New

Testament mention only the former as president of the Sanhedrin, whereas the rabbinical sources record only the doings of the latter while ignoring the high priest's claim to the office of nasi. This was all the more easy for the rabbinical schools to do, as the Pharisees formed an ecclesiastical body altogether independent of the political rulers; and in the course of time, when, owing to the destruction of state and Temple, they had no political hierarchy to contend with, they conferred the title of nasi upon a dynasty of teachers (the Hillelites) they themselves had singled out for their aristocracy of intellect or of blood (Yer. Ta‘an. iv. 2; Gen. R. xcviii.; Josephus, "Vita," § 38). The rabbinical schools felt the need of reconstructing their own history, which was the history of the synagogal institutions, in the light of these facts; and thus tradition dwelt on the duumvirate or the couples created, as was said, by John Hyrcanus (Yer. Ma‘as. Sheni v. 11).

Relation to High Priest.

That the office or rank of ab bet din, or spiritual head, did exist alongside of that of high priest during the Second Temple may be learned from a passage in Josephus which Kuenen, Wellhausen, and Schürer in their opposition to the rabbinical sources have overlooked. While referring institutions of his time to Moses, Josephus gives as one of Moses' ordinances ("Ant." iv. 8, § 14) the following: "If the judges of the various cities are unable to decide a case, let them bring it to the Holy City and there let the high priest, the prophet, and the senate [Sanhedrin] decide it as it seems good to them." This "prophet" is none other than the ab bet din or the mufla shel bet din, the one endowed with the spirit of God and the Law in an eminent degree, so that his words have divine authority. A reminiscence of this prophetic function is still preserved in the Mishnah (Yoma vii. 71b). The Urim we-Tummim are consulted on behalf of the king and the ab bet din, and, as the Talmud says, the latter "as representative of the Sanhedrin" (Yoma 73b; comp. Sanh. 16b). His presence was required at every session (Hor. 4b).

"When the nasi enters, the whole assembly rise and remain standing until he has told them to be seated; when the ab bet din enters, they form two lines for him to pass between to take his seat; when the ḥakam enters, they rise in turn, one after the other, until he has taken his seat" (Tosef., Sanh. viii.; Hor. 10b, where it is maintained that these rules were adopted under the presidency of Simon ben Gamaliel II. in 138).

In regard to signs of mourning, the same gradation is prescribed: When a nasi dies the people lay bare both shoulders; when the ab bet din, the left only; when the ḥakam, the right. In honor of the nasi all the schools throughout the land are closed; for the ab bet din, the schools of the city; for the ḥakam, his own school merely (M. Ḳ. 22b). Transferring late institutions to olden times, the Rabbis claim that while Saul was king, or nasi, his son Jonathan was ab bet din (*ib.* 26b), and when David was king (nasi), Benaiah ben Jehoiada was ab bet din (Sanh. 16b; Rashi).

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J. K.

NASI, DAVID. See Nasi, Joseph.

NASI GRACIA MENDESIA. See Mendesia, Gracia.

NASI, JOSEPH, DUKE OF NAXOS (as a Christian, called **João Miguez**): Turkish statesman and financier; born in Portugal at the beginning of the sixteenth century; died at Constantinople Aug. 2, 1579. His father, a younger brother of Francisco and Diogo Nasi-Mendez, and a member of the Marano family Nasi which had fled to Portugal from Spain during the persecutions at the end of the fifteenth century, died at an early age. To escape the religious intolerance in Portugal, Joseph soon emigrated to Antwerp together with his uncle Diogo. There they established, in partnership with their kinsman Abraham Benveniste, an extensive banking-house. Nasi's handsome presence and amiable character, as well as the far-reaching commercial relations of the house, soon won for him the favor of the nobility, and even that of Queen Mary, regent of the Netherlands from 1531 and sister of Charles V. Joseph, however, and his aunt Gracia, who had gone to Antwerp in 1536, felt oppressed by the pretense of Christianity, which they were obliged to feign even here; and they determined to emigrate to Turkey. With much difficulty and at great expense they succeeded in 1549 in reaching as far as Venice.

Banker at Antwerp.

All the Maranos in Venice were banished in the year 1550. It was probably at this time that Joseph asked the republic of Venice for one of the neighboring islands where the exiles might find refuge and whither the heavy emigration of Portuguese Jews might be diverted. His request, however, was refused. When Gracia, in consequence of the incautious statements of her niece (who bore the same name), was imprisoned on the charge of relapse into Judaism and her property was confiscated by the republic, Joseph appealed to Sultan Sulaiman II. (1520–66) at Constantinople, and through the influential court physician Moses Hamon he succeeded in attracting the attention of the sultan to the commercial and financial advantages which Turkey would gain if the Nasi family and other rich Jewish houses should settle in the country. The sultan thereupon sent an ambassador to Venice with the command to release Gracia and her property. Two years, however, elapsed before the negotiations with the republic were completed and Gracia was able to proceed to Constantinople. She was followed the next year (1553) by Joseph. Here at last he could openly profess Judaism. He adopted his family name, Joseph Nasi, instead of his Christian one of João Miguez, and married Reyna, the beautiful, much-courted daughter of Gracia. Through his letters of introduction Joseph soon gained influence at the court of Sultan Sulaiman. In the struggle for the throne between Sulaiman's two sons, Salim, prefect of the province of Kutaya, and Bayazid, the younger but far more talented, Joseph from the first adopted Salim's cause and succeeded in influencing the sultan in his favor. In the decisive battle at Konia between the two rivals, Bayazid was defeated. He escaped to Persia, and was there mur-

In Turkey.

dered with his four sons. After this success Salim made Joseph a member of his guard of honor, while Sulaiman gave him Tiberias in Palestine and seven smaller places in its vicinity as his property, to be used exclusively for Jewish colonization.

Lord of Tiberias.

Joseph sent to Tiberias Joseph ibn Adret, in whom he placed implicit confidence, with a royal firman and well supplied with money (derived principally from Gracia's property) to rebuild the walls. In spite of the opposition of the Arabian workmen, who, partly from envy, partly from superstitions roused by an old sheik, wished to withdraw from the work, the walls were completed in 1565 with the help of the Pasha of Damascus. During the excavations a flight of steps was found leading to an old church vault filled with marble statues; and three bells were also discovered, dating, it was said, from the time of Guido, the last king of Jerusalem. These were recast into cannon.

To promote the industries of Palestine, Joseph planted mulberry-trees for the purpose of raising silkworms, and imported cloth from Venice. At the same time he issued a proclamation to the Jews to the effect that all the persecuted who were willing to labor as farmers or artisans might find refuge in the new Jewish community. His invitation was addressed especially to the Jews of the Roman Campagna, who had much to endure under Pope Paul IV. (1555–59), and who were to be transported from Venice to Tiberias in Joseph's own ships. The little community of Cori in the Campagna, numbering about 200 souls, decided to emigrate to Tiberias in a body; and they sent envoys to their coreligionists in the larger Italian cities asking for money wherewith to defray the expenses of their journey. The longing for this new Tiberias was increased when Pius V. issued his well-known bull (Feb. 26, 1569) banishing the Jews from the Papal States. Thereupon the community of Pesaro also sent a ship from Venice with 102 Jewish emigrants; but it fell into the hands of Maltese pirates, who sold their victims into slavery. The Pesarians in this extremity wrote to Nasi for help, but whether their petition met with any success is not known.

Duke of Naxos.

When the pleasure-loving Salim ascended the throne in 1566 on the death of Sulaiman, Joseph's influence reached its zenith. On his return from Belgrade, Salim made Joseph a duke and gave him the islands of Naxos, Andros, Milo, Paros, Santorina, and the other Cyclades, which had hitherto belonged to the regent of Naxos. The latter, Giacomo Crispo, had been deposed on account of the numerous complaints of his Greek subjects. Joseph governed the islands through a Christian Spaniard, Francisco Coronello, probably to avoid any antipathy on the part of the Greek inhabitants, and levied very light taxes, as he himself had to pay to the Turks only the extremely moderate tax of 14,000 ducats per annum. Salim also granted him the tax on wines imported into Turkey by way of the Black Sea.

Despite the jealousy and intrigues of the grand vizier, Mohammed Sokolli, Nasi was so influential with Salim that the representatives of European powers sometimes found it necessary to interest Joseph in their behalf. When Maximilian II., Emperor of Germany (1564–76), desired to conclude peace with Turkey (1567), he did not fail to direct his ambassador, Verantius, to give presents to Nasi as well as to the other high court officials. Verantius did not do this, however, but borrowed money from Nasi instead. In 1571 the emperor addressed an autograph letter to him.

Political Influence.

In 1566 Nasi encouraged the Protestant council of Antwerp to hold out against the Catholic king of Spain, by pointing out Salim's hostile attitude toward the latter country. Thereupon William of Orange (1569) sent a confidential messenger to him asking him, in view of the revolt which the Dutch were planning against Spanish supremacy, to urge the sultan to declare war on Spain so that the latter would be obliged to withdraw her troops from the Netherlands. Joseph, however, did not succeed in obtaining a declaration of war. He carried on an active and friendly correspondence with Sigismund August II., King of Poland, who borrowed a large sum of money from him in 1570, granting him in return extensive commercial privileges, although the council of the city of Lemberg protested against this action.

In Sept., 1569, a great fire broke out in the arsenal at Venice. Nasi learned of this almost immediately, and at once urged Salim to carry out his long-cherished plan for the conquest of Cyprus. Salim finally allowed himself to be involved in a war with the Venetians and deprived them of Cyprus in 1571. There is a story that Salim in a fit of drunkenness promised Joseph the title of King of Cyprus, and that Joseph had already placed in his house the armorial bearings of the island, with his own name beneath them. However this may have been, Salim did not fulfil this alleged promise after the conquest of Cyprus.

Seizes French Ships.

In 1569, to punish France, which for years had been trying all possible means to escape payment of the 150,000 scudi which it owed the Nasi family, the sultan gave Joseph permission to seize all French ships sailing in Turkish waters and to hold them as security until the debt should be discharged. Joseph succeeded in capturing certain French ships in the harbor of Alexandria, and sold their cargoes to the amount of the debt, despite the protests lodged with the Porte by the French ambassador. The French government tried to take revenge for the humiliation, and the French ambassador at Constantinople, De Grandchamp, succeeded in bribing a low fellow named David to charge Nasi with high treason. The latter discovered the clumsy plot in time, however, and easily convinced the sultan of his innocence and loyalty. David and his accomplices were banished to Rhodes, and at Nasi's instance were excommunicated by the rabbis of several communities. When, however, Joseph heard of David's repentance, he tried to have the rabbinical ban removed; but most of the rabbis declined to accede to his request.

On the death of Salim (Dec. 12, 1574), Nasi lost his political influence, although he retained his offices and income; and the remainder of his life was passed in quiet seclusion in his castle of Belvedere. Nasi died childless; and his property was seized shortly after his death by the sultan Murad on the advice of Sokolli. The death of Nasi was generally lamented. The poet R. Saadia Longo composed an elegy upon him. Moses Almosnino dedicated to him his ethical work entitled "El Regimento de la Vida" (Salonica, 1564; Venice, 1604), and Eliezer Ashkenazi his commentary on Esther, "Yosif Leḳaḥ" (Cremona, 1576).

A Mæcenas.

Although Joseph accomplished nothing great or lasting for Judaism, a certain Jewish interest, both communal and literary, is associated with him. He supported Talmudic scholars and especially the yeshibah founded in Constantinople by Joseph ibn Leb at the instance of Gracia. In his house he had a considerable Hebrew library; and he allowed the public to make use of his manuscripts. He also founded a Hebrew printing-press in Constantinople, which, however, existed only a short time. As the result of conversations with certain dignitaries at his castle of Belvedere, Nasi is said to have composed a small theological work to prove to a Christian that the Torah was superior to the Greek philosophy. It has been supposed that it was written in Spanish, and that Isaac Onḳeneira translated it into Hebrew under the title "Ben Porat Yosef" (printed in Constantinople, 1577). According to Steinschneider, however, Onḳeneira was the author of the book.

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S. M. Sc.

NASI, REYNA: Duchess of Naxos; born in Portugal; only daughter of the Marano Francisco Mendes-Nasi and Gracia Mendesia (Beatrice de Luna). She lived with her mother at Antwerp, then at Venice, going with her to Constantinople about 1552, where she was married to her cousin João Miguez, or Joseph Nasi, Duke of Naxos, after he had openly confessed Judaism.

After the death of her husband (Aug. 2, 1579), Reyna, who had no family, devoted her fortune of 90,000 ducats to the interests of Jewish learning. In 1593 she opened a printing-office at Belvedere, near Constantinople, which was under the direction of Joseph b. Isaac Askaloni, and which was transferred in 1597 to Kuru Chesme, a village near Constantinople on the European side of the Bosporus. Several works, now very rare, were issued from this press. Among them were: two works by Isaac Jabez, "Yafeh Ṛazon" (1593) and "Torat Ḥesed"; Menahem Egozi's "Gal shel Egozim"; Meïr Angel's allegorical drama "Ḳeshet Neḥushah"; several Bible commentaries; and the Talmudic treatise Ketubot. Reyna survived her husband two decades.

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D. M. K.

NASIA, MOSES IBN. See Moses b. Isaac Hanessiah.

Earliest Mention.

NASSAU: Formerly a German dukedom; since 1866 it has formed a part of the Prussian province of Hesse-Nassau. In 1865, immediately before its union with Prussia, it had a total population of 465,636, including 6,995 Jews. Adjacent to the Rhine, upon which the oldest Jewish settlements of Germany are found, it undoubtedly had Jewish inhabitants in early medieval times. But the first positive mention of a Nassau Jew, Levi of Lorch, occurs in a document in the "Judenschreinsbuch" of Cologne, dated 1266 (Aronius, "Regesten," p. 299, No. 719). From some older documents, however, it appears very probable that Jews lived in that country before Henry of Isenburg, in 1213, transferred to two Jews to whom he owed money a claim for 230 marks due him from the Laach Abbey (Aronius, "Regesten," p. 173, No. 391). Archbishop Conrad of Cologne, in 1253, deeded to the counts Walram and Otto of Nassau the sum of 500 marks, which was in part payable from the Jew-taxes of Siegen (*ib.* p. 253, No. 591). Lambert of Lüttich (1169-83), in his life of St. Mathias, speaks of the miraculous cure of a man in Lahnstein who had in vain sought aid from Jewish physicians (*ib.* p. 143, No. 316). During the medieval persecutions the Jews of Nassau had their share of suffering. The memor-books mention Limburg (on the Lahn) as among the places where Jews were massacred during the Rindfleisch riots of 1298; Diez and Montabaur, during the Armleder persecutions in 1337; and all three places, during the persecutions at the time of the Black Death (Salfeld, "Martyrologium," Index).

Restrictions.

The German king Adolph of Nassau maintained the policy of extortion begun by his predecessor by not permitting the burial of Meïr of Rothenburg until a ransom had been paid. Another Adolph of Nassau, as Bishop of Cologne, freed the Jews of his diocese from the payment of the Leibzoll (1384), not from humanitarian motives but because he had promised as much to them in return for a special contribution. The various duchies into which Nassau was divided at the beginning of the nineteenth century abolished the Leibzoll (Sept. 1, 1806; "Zeitschrift für die Gesch. der Juden in Deutschland," v. 126-145, 335-347). It was not until June 18, 1841, that the special Jewish taxes ("Schutzgeld") paid to the state were abolished; the special Jewish communal taxes ("Beisassengeld") were abolished on Jan. 18, 1843, and the Jews were allowed to participate in all communal benefits, except the privilege in regard to free wood ("Loosholz"). The law which prohibited the cession to Christians of debts due to Jewish creditors was abolished about the same time.

In the nineteenth century, like all the smaller states of Germany Nassau endeavored to organize the Jewish communities, of which there were 77 scattered among 222 towns and villages. In 1840 was issued the law which compelled Jews to adopt family names. An edict of Oct. 18, 1842, introduced the Reform services of the Württemberg prayer-book into the synagogues and created four district rabbinates (those of Weilburg, Wiesbaden, Schwalbach, Dietz; later reduced to three, those of Ems, Weilburg, and Wiesbaden); the teachers were appointed for life. A subsidized normal school for Jewish teachers was established in Langenschwalbach by the government, and the sanitary laws in cases of circumcision were enforced (July 2, 1844). Nassau was among the first German states to introduce a constitutional government (1848). Religious freedom was proclaimed March 4, 1848, but petty reactionary measures were introduced here as elsewhere in the "fifties," and not until Sept. 26, 1861, was the oath More Judaico abolished. The annexation agreement with Prussia in 1866 recognized the rights acquired by the Jews of the duchy, including exemption from the oath More Judaico, which was still in force in Prussia, but did not agree to continue the subsidies for the normal school, nor to give state support to congregational institutions. But recently (1904) the Prussian minister of public worship decided that the law declaring that only the district rabbi could solemnize marriages was abolished.

Among the rabbis of Nassau were Abraham Geiger (at Wiesbaden, 1832-38), Benjamin Hochstadter (at Ems), and R. Silberstein (at Wiesbaden). H. Herz, as early as 1820, was appointed "Medizinalrath" (health officer) in Weilburg—one of the first cases of a Jew holding a state office in Germany.

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D.

NASSAU, ADOLF, RITTER VON: Austrian journalist; born at Pohrlitz, Moravia, Dec. 25, 1834; educated at Vienna. He became stenographer to the Austrian Parliament, and later joined the staff of the "Presse" as parliamentary reporter. When the "Neue Freie Presse" was founded Nassau joined its editorial staff. In 1871 he purchased the "Presse," continuing to be chief editor and proprietor until the Länderbank bought the paper in 1877, when he retired from public life. Nassau has since lived in Vienna.

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S. F. T. H.

NASSY. See Mendes.

NATAF, ISAAC B. SOLOMON: Rabbi at Tunis, Africa, at the end of the eighteenth and in the beginning of the nineteenth century. He was the author of "U-Shebu'ato le-Yiẓḥaḳ" (Leghorn, 1820), a work on twenty different sorts of oaths and their obligations upon man.

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S. S. A. S. W.

NATALITY: Proportionate number of births in a population, generally measured by the number per thousand of population. Since the writing of the article on Births a few additional details have been published which throw some further light on the question of the frequency of births among Jews as compared with the birth-rate in the non-Jewish population; the latter is generally lower, owing to fewer deaths in the Jewish population among children under five. For the Bulgarian Jews from 1893 to 1899 details have been published by Nossig ("Jüdische Statistik," p. 317, Berlin, 1903). The average number of births per thousand was as follows: Jews, 45.3; Greek Catholics, 44.09; Mohammedans, 28.82; Armenians, 50.00; total, 40.6. Still-births (per 1,000 births) are greater among the Jews in the following proportions: Jews, 1.8; Greek Catholics, 0.21; Mohammedans, 0.22; Armenians, 2.75. These proportions, however, are exceeded in the towns: Jews, 37; Greek Catholics, 13; Mohammedans, 18; Armenians, 19.

In Poland, in 1889, the births among Jews were only 31.3 per thousand as compared with 44.5 among the Christians (*ib.* p. 295).

Details of Jewish births in Vienna in 1899 are given in the "Statistisches Jahrbuch der Stadt Wien für das Jahr 1899" (Vienna, 1901), as follows: male, 1,370, female 1,343 (legitimate); the total number of illegitimate Jewish births for the year was 204 male and 178 female. In the former class there were 108 male and 60 female still-births, and in the latter class 29 male and 12 female still-births. This confirms the impression that a greater number of male children fail to reach vitality than female, and that this proportion is greater in the case of illegitimate births.

J.

NATANSON, LUDWIK: Polish physician; brother of Henryk Natanson; born 1821; died at Warsaw June 6, 1896. He studied medicine at the universities of Wilna and Dorpat, graduated from the latter in 1847, and in the same year started, with Le Brun and Helbich, the Polish medical periodical "Tygodnik Lekarski," which he edited until 1864. During the epidemic of cholera which raged at Warsaw from 1848 to 1852 Natanson was one of the most active physicians. While he was medical adviser to the great families of Warsaw—the Zamoiskis, Zaleskis, and others—he was at the same time visiting physician to many hospitals and asylums, and he always attended the poor gratuitously. In 1863 he was elected president of the Warsaw medical society. Notwithstanding his extensive practise Natanson always found time to take part in the affairs of the Jewish community, and most of the Jewish public institutions of Warsaw owe to him either their foundation or their development. The splendid synagogue established in 1878 at Warsaw owes its existence almost exclusively to the energy of Natanson, who was president of its building committee. He was concerned also in the erection of the immense Jewish hospital recently (1902) completed there, and in the establishment of a free-loan association and of an elementary and an artisan school; the income of his public lectures went to the fund of the latter school. From 1871 until his death Natanson was president of the Warsaw community, and managed its affairs with great wisdom and energy. Besides his numerous essays in the "Tygodnik," he published: "Nowe Listy Liebiga Chemji" (transl. from the German), Warsaw, 1854; "Krotki Rys Anatomji Ciala Ludzkiego," 1858; "Przyczynek do Fizjalogicznej Djagnostyki Kurczow," 1859; "Urywki w Kwestji Wychowania," 1861; "Fizjologiczne Zasady Estetyki," 1862; "Teorja Jestestw Idjodynamicznych," 1883; "Mechanika Snu," 1883; "La Circulation des Forces dans les Etres Animés," 1886; "O Uczeniu Rzemiosl."

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H. R. M. R.

NATHALIE, ZAÏRE MARTEL: French actress; born at Tournon, Seine-et-Marne, Sept. 3, 1816; died Nov. 17, 1885. She made her début at the Folies Dramatiques, Paris, in 1837 as *Azurine* in the fairy ballet "La Fille de l'Air." In 1838 she appeared at the Gymnase in "Ange au Sixième Etage." She remained at this house until 1845, playing in the interim in "La Gitana," "Lucrèce à Poitiers," "Jean le Noir," "Le Cadet de Famille," and "Les Filles de Stilberg." Then followed a successful season in London, after which she appeared at the Palais-Royal as *Dorothée* in "La Pêche aux Beaux-Pères." In 1849 she joined the Comédie Française, becoming a "sociétaire" three years later. She retired from the stage in 1876.

Bibliography: Vapereau, *Dict. des Contemporains*.

S. E. Ms.

NATHAN (נָתָן = "the given one"): Prophet; lived in the reign of David. On three occasions he appears as the king's successful adviser. In connection with the building of the Temple, Nathan at first approved David's intention (II Sam. vii. 4). The same night, however, the word of Yhwh comes to the prophet saying that not David but his son shall build the Temple, but giving to David a promise of the permanency of his dynasty (*ib.* vii. 12-16). This vision and promise Nathan communicates to David, who accepts it without remonstrance. Again, it is Nathan who rebukes David because of the latter's sin with Bath-sheba. The rebuke takes the form of the parable of a rich man with numerous flocks who seizes a poor man's only lamb to prepare a feast for his guest. Nathan asks for judgment on his hypothetical case, and when David has condemned himself, Nathan hurls at him the stern "Thou art the man" (II Sam. xii. 1-7).

The final appearance of Nathan is in connection with the recognition and anointing of Solomon as David's successor. Adonijah, the son of Haggith, sought to secure the throne by winning over the populace by means of gifts and gracious conduct and many promises. David had promised the succession to Solomon, his son by Bath-sheba. Nathan advises Bath-sheba to remonstrate with the king against the pretensions of Adonijah, promising to give timely confirmation to her words. The plan succeeds, and, by order of David, Nathan and Zadok the priest proclaim and anoint Solomon the successor to the throne (I Kings i. 5-39).

In addition to these passages, Nathan is mentioned in (1) II Sam. xii. 25, as giving to Solomon the name of Jedidiah ("friend of God"); (2) Ps. li. (in the title); (3) I Chron. xvii. 2-15, which is a repetition of II Sam. vii.; (4) I Chron. xxix. 29; and (5) II Chron. ix. 29. In the last two passages Nathan is named as the historian of the reigns of David and Solomon. He is not mentioned in Chronicles in connection with the Bath-sheba episode or with the anointment of Solomon. A grave at Halhul, near Hebron, is pointed out as that of Nathan, but this is doubtful. Two sons of Nathan, Azariah and Zabud, are mentioned as princes and officers under Solomon (I Kings iv. 5).

About Nathan the Rabbis are all silent, saving in but one passage, in which R. Judah remarks that the "threefold cord that is not easily broken" was the joint effort of Bath-sheba, David, and Nathan to save the throne for Solomon against Adonijah (Eccl. R. iv. 12). An echo of Nathan's parable of the rich man with many flocks and the poor man with but one lamb is found in Mohammedan tradition (Koran, sura xxxviii. 20-25). See Bath-sheba.

E. G. H. E. N. C.

NATHAN: Palestinian tanna of the third generation (2d cent.); son of a Babylonian exilarch. For some unknown reason he left Babylonia and his bright prospects there for Palestine, where he was made chief of the school at Usha (Hor. 13b; Grätz, "Gesch." iv. 185). Later he was entrusted by the patriarch R. Simon b. Gamaliel III. to secure a reconciliation with R. Hananiah of Babylon, who had declared himself independent of the Sanhedrin of Judea and had established one in Babylon—a mission which Nathan, in company with R. Isaac, successfully executed (Grätz, *l.c.* pp. 188 *et seq.*). According to Halevy (in "Dorot ha-Rishonim," p. 185), however, both Nathan and Isaac were still residents of Babylon.

Soon afterward dissensions occurred between Nathan and R. Meïr, on the one side, and the president, R. Simon, on the other, owing to an attempt by the latter to abolish the equality hitherto existing among all members of the school, by restricting the tokens of esteem shown by the community to other members of the school lower in distinction than the president. Nathan and Meïr conspired to depose Simon and to usurp his authority themselves; but the plot came to his knowledge, and he caused the conspirators to be expelled from the school. The two knew, however, how to make their absence felt. They sent in slips on which were written puzzling halakic questions; so that a member of the school once exclaimed: "We are inside, and the learning is outside!" Both Nathan and Meïr were ultimately readmitted on condition that the name of neither should thenceforth be mentioned in connection with his halakic decisions, but that a pseudonym should be used instead. In the case of Nathan this pseudonym was "some say"; in that of Meïr, "others say" (Hor. 13b).

Nathan was a high Talmudic authority. Numerous halakic decisions and haggadic sayings of his are recorded. To him is attributed also the authorship of the treatise entitled "Abot de-Rabbi Natan," a kind of tosefta to the Pirḳe Abot. He is said also to have been the author of the baraita "Mem Ṭet Middot," no longer extant, on Haggadah and mathematics (Frankel, "Darke ha-Mishnah," p. 191, Leipsic, 1859).

Nathan's chief opponent in halakic decisions was the patriarch R. Judah I., whom, however, he is said to have assisted in the collaboration of the Mishnah (B. M. 86a, and Rashi *ad loc.*) and who held him in high esteem (B. B. 131a).

BIBLIOGRAPHY: Grätz, *Gesch.* ed. Leipsic, 1893, iv. 173, 185, 187; Heilprin, *Seder ha-Dorot*, ii. 290, Warsaw, 1882; Halevy, *Dorot ha-Rishonim*, ii. 97, 185, Frankfort-on-the-Main, 1901; *Abot de-Rabbi Natan*, ed. Schechter, Vienna, 1887; the article ABOT DE-RABBI NATAN and the bibliography there given.

W. B. A. S. W.

NATHAN: American family that has been identified with both the general and the Jewish community of New York city since the latter half of the eighteenth century. The earliest member of the family (in America) was Simon Nathan.

Benjamin Nathan: Son of Seixas Nathan; born in New York city 1813; died 1870. He was elected a member of the New York Stock Exchange in 1836, became its vice-president in 1851, and remained an active member until his death. For a number of years he was a director of the Chicago & Northwestern Railroad and of the Ninth Avenue Street Railway of New York; he was also a member of the first board of directors of the Jews' Hospital (now Mount Sinai Hospital) in 1852, its vice-president in 1855, and president from 1856 to 1870. In 1849 Benjamin Nathan was appointed aide-de-camp, with the title of colonel, to Governor Hamilton Fish of New York. He was a member of the Union and Union League clubs, of the St. Nicholas Society, and was president of the Shearith Israel congregation. Two sons of Benjamin Nathan, **Harmon** (b. 1843) and **Frederick** (b. 1844), were members of the Seventh Regiment, New York State Militia, which volunteered, in 1863, into the Union army; they served with the regiment during the riots in New York in July, 1863. Both Harmon (since 1864) and Frederick (since 1869) are members of the New York Stock Exchange; the latter has been a director of the Home for Aged and Infirm Hebrews for twenty-one years, and honorary secretary for over seven years.

Gratz Nathan: Lawyer; son of Jonathan Nathan; born in New York city in 1843; educated at Columbia College (B.A. 1861; M.A. 1864). He was admitted to the bar of New York in 1864, became assistant corporation counsel (1866–72), and is a member of the St. Nicholas Society.

Jonathan Nathan: Lawyer; son of Seixas Nathan; born in New York city 1811; died 1863; educated at Columbia College, New York city (B.A. 1827). From 1840 to 1846 he held the position of master in chancery; he was associated for many years with Alexander W. Bradford, surrogate and lawyer in New York. Jonathan Nathan directed particular attention to equity and surrogate's practise, and was engaged in many noted cases, including the "Ross Will" case and the contest over the will of Commodore Uriah P. Levy; he was one of the commissioners of records who prepared the "Index of the Conveyances Recorded in the Office of Register of the City and County of New York" (published 1862); an active member of the Whig and later of the Republican party; one of the founders (1835) of the St. Nicholas Society; a member of the Column, Union, and Weda clubs and president of the Shearith Israel congregation.

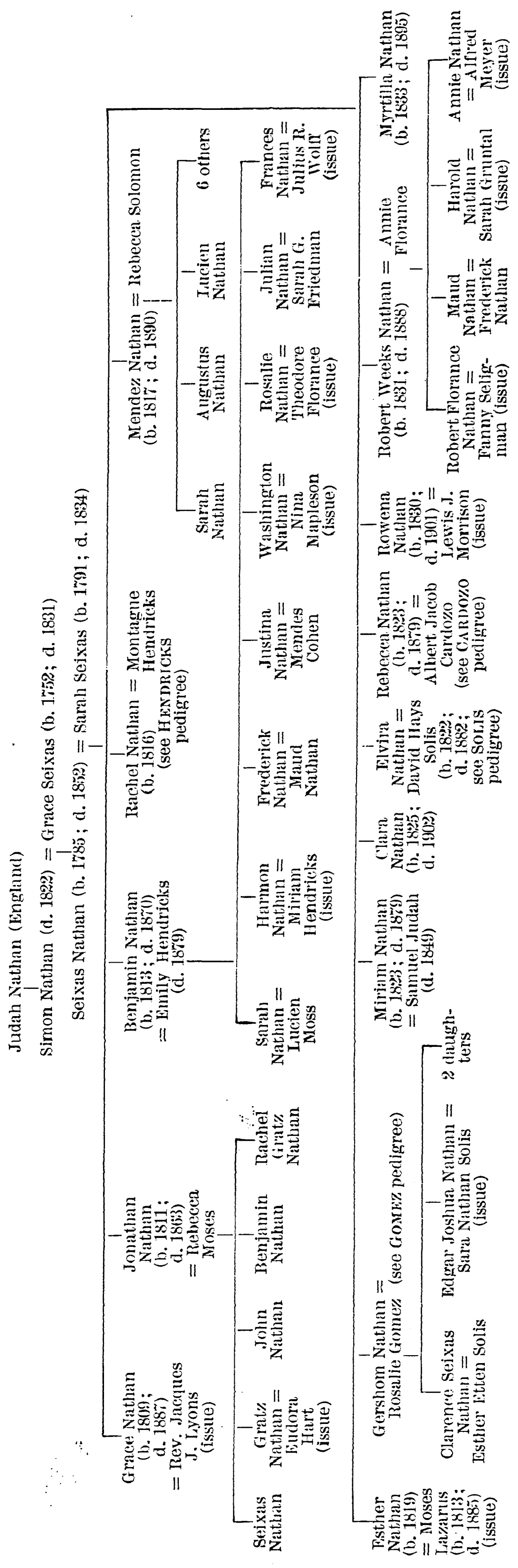
Judah Nathan (England)
Simon Nathan (d. 1822) = Grace Seixas (b. 1752; d. 1831)
Seixas Nathan (b. 1785; d. 1852) = Sarah Seixas (b. 1791; d. 1834)
Grace Nathan (b. 1809; d. 1887) = Rev. Jacques J. Lyons (issue)
Jonathan Nathan (b. 1811; d. 1863) = Rebecca Moses
Benjamin Nathan (b. 1813; d. 1870) = Emily Hendricks (d. 1879)
Rachel Nathan = Montagne Hendricks (b. 1816) (see HENDRICKS pedigree)
Mendez Nathan = Rebecca Solomon (b. 1817; d. 1890)
Sarah Nathan
Augustus Nathan
Lucien Nathan
6 others
Seixas Nathan
Gratz Nathan = Eudora Hart (issue)
John Nathan
Benjamin Nathan
Rachel Gratz Nathan
Sarah Nathan = Lucien Moss
Harmon Nathan = Miriam Hendricks (issue)
Frederick Nathan = Maud Nathan
Justina Nathan = Mendes Cohen
Washington Nathan = Nina Mapleson (issue)
Rosalie Nathan = Theodore Florance (issue)
Julian Nathan = Sarah G. Friedman
Frances Nathan = Julius R. Wolff (issue)
Esther Nathan (b. 1819) = Moses Lazarus (b. 1813; d. 1885) (issue)
Gershom Nathan = Rosalie Gomez (see GOMEZ pedigree)
Clarence Seixas Nathan = Esther Etten Solis
Edgar Joshua Nathan = Sara Nathan Solis (issue)
2 daughters
Miriam Nathan (b. 1823; d. 1879) = Samuel Judah (d. 1849)
Clara Nathan (b. 1825; d. 1902)
Elvira Nathan = David Hays Solis (b. 1822; d. 1882; see SOLIS pedigree)
Rebecca Nathan (b. 1823; d. 1879) = Albert Jacob Cardozo (see CARDOZO pedigree)
Rowena Nathan (b. 1830; d. 1901) = Lewis J. Morrison (issue)
Robert Weeks Nathan = Annie Florance (b. 1831; d. 1888)
Myrtilla Nathan (b. 1833; d. 1895)
Robert Florance Nathan = Fanny Seligman (issue)
Maud Nathan = Frederick Nathan
Harold Nathan = Sarah Gruntal (issue)
Annie Nathan = Alfred Meyer (issue)

J. E. N. S.

Maud Nathan (Mrs. Frederick Nathan): Daughter of Robert Weeks Nathan; born in New York Oct. 20, 1862; president of Consumers' League, New York, since 1897, with which she has been prominently identified since its organization in 1890; she is also vice-president of the National Consumers' League. To extend the usefulness of this association Mrs. Nathan has addressed various societies in the leading cities of the United States upon educational and philanthropic subjects, and before a legislative committee at Albany (1894) she advocated a bill regulating the employment of women and children in mercantile houses. She was one of the speakers at the International Congresses of Women's Clubs held in London and Berlin in 1898 and 1904 respectively, and on several occasions she has occupied pulpits.

Mrs. Nathan has been associated with many Jewish organizations, both educational and charitable, and is active in civic affairs. She was one of the first vice-presidents of the Women's Municipal League of New York (1896), and a member of its campaign committee to uphold the Fusion ticket in 1903. She was one of a committee of ten to form the Council of Civic Cooperation in 1902; and since that year she has been honorary inspector of the board of health. Mrs. Nathan is a member of the National and New York State Woman Suffrage Associations, and has addressed the United States Senate committee in furtherance of the cause of woman's suffrage (1904). She is chairman of the Committee of Industry, General Federation of Women's Clubs; a contributor to the magazines and newspapers; a member of the Daughters of the American Revolution; and is connected with the management of various educational societies and social clubs of general and local interest.

Mendez Nathan: Son of Seixas Nathan; born in New York in 1817; died 1890. He was one of the signers of the agreement to form a public stock exchange, to be known as the "Open Board of Stock-Brokers" (Dec. 21, 1863), and of its constitution, adopted May 16, 1864; a member of the committee of the court of appeals of that organization (1868–1869), of the New York Stock Exchange (1869–90), and of the St. Nicholas Society.

Seixas Nathan: Only child of Simon Nathan; born in New York city 1785; died 1852. He married his cousin Sarah Seixas, daughter of Benjamin Seixas and Zipporah Levy. He was one of the signers of the constitution of the New York Stock Exchange in 1817, of which for a number of years he was an active member. He owned a large amount of real estate in New York city, was one of the commissioners of charities there, and during the later years of his life was an official in the United States Custom House at New York. He was president of the New York Commercial Exchange Association in 1846–47 ("The Great Metropolis, or Guide to New York," New York, 1847), a member of the St. Nicholas Society from its organization in 1835, and president of the Shearith Israel congregation.

Simon Nathan: Merchant; son of Judah Nathan; born at Frome, England; died 1822. He was the first of the family in America, but the date of his arrival is not known. He sided with the Revolutionists and was one of a number of Jews who left New York during the British occupation. He went to Philadelphia and took an active part in the affairs of the Jewish congregation of that city; was a member of the committee appointed to raise funds for the building of its first synagogue, the Mickve Israel; was a trustee at the time of its dedication in 1782; and was president in 1783. He married in Philadelphia (1780) Grace Seixas, daughter of Isaac Mendes Seixas and Rachel Levy. Simon Nathan's name appears in the first directory of New York city (published in 1786), where at one time he owned considerable real estate. He was a trustee of the Shearith Israel congregation, New York city, from 1786 to 1790.

BIBLIOGRAPHY: Francis L. Eames, *The New York Stock Exchange*, New York, 1894; Isaac Markens, *The Hebrews in America*, New York, 1888; H. S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publications Am. Jew. Hist. Soc.* i. 14, ii. 57, iii. 8, iv. 212, vi. 155, x. 114; *Universities and Their Sons*, vols. iii. and iv., Boston, 1899.

A. E. N. S.

NATHAN OF AVIGNON: Talmudist; lived in the second half of the fourteenth century. He was the author of "Hilkot Sheḥiṭah u-Bediḳah," containing laws concerning the slaughtering of animals and the examination of their carcasses with reference to their fitness as food. The author quotes in his work the rules given by the rabbis of eastern France, among whom he cites Jacob ben Yaḳar. The work is still extant on the margin of the manuscript containing the "Sefer Miẓwot" of Isaac of Corbeil (Cambridge University Library).

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 370; Gross, *Gallia Judaica*, p. 10.

W. B. I. Br.

NATHAN, BARNETT (known as **Baron Nathan**): English dramatic and musical entrepreneur; born in 1793; died in London Dec. 6, 1856. Nathan was also a teacher of dancing from 1844 till his death. He acted for many years as master of the ceremonies and managing director at Rosherville Gardens, near Gravesend, and was a well-known personality. On his benefit night he used to perform the feat of dancing blindfold the egg-hornpipe.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 23, 1857.

J. G. L.

NATHAN BENJAMIN ASHKENAZI. See GHAZZATI, NATHAN BENJAMIN.

NATHAN OF CENTO. See ME'ATI, HA-.

NATHAN, ELIAS SALOMON: German physician and author; born at Eutin about 1806; died at Hamburg July 5, 1862; educated at Kiel (M.D. 1830). He took part in the Polish campaign, and afterward settled in Hamburg as a physician. In addition to his literary activity in medical science, he devoted himself to Jewish learning, and under the pseudonym "Essenna" he translated Joseph Salvador's "Histoire des Institutions de Moïse et du Peuple Hébreu" into German (3 vols., Hamburg, 1836 *et seq.*, with an introduction by G. Riesser). Under the same pseudonym he published "Gedanken aus dem Tagebuche eines Juden über die Drei Grossen Propheten der Europäischen Geschichte" (*ib.* 1837).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* 95; Zunz, *Monatstage des Kalenderjahres*, p. 32; Fürst, *Bibl. Jud.* iii. 24.

S. M. K.

NATHAN THE EXILARCH. See NATHAN DE-ZUZITA.

NATHAN FEITEL: Rabbi at Hotzenplotz and Austerlitz in the seventeenth century. He wrote "Ḥoḳ Natan," or "Derushim le-Kol Ḥefẓehem" (Cracow, 1609; with a preface by Phinehas b. Israel ha-Levi Horowitz), and a homily on the Sabbath lesson Wayiggash (*ib.* 1613; Prague, 1623; with a preface by Samuel Levi). A book dealing with the massacre of 1648, written by his son **Samuel Feitel** under the title "Ṭiṭ ha-Yawen" (Venice, 1648), is wrongly attributed to him (comp. Benjacob, "Oẓar ha-Sefarim," p. 208, No. 72).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2036; Fürst, *Bibl. Jud.* i. 278; Zunz, *Z. G.* p. 294, No. 194; Benjacob, *Oẓar ha-Sefarim*, p. 113, No. 295; p. 115, No. 368; p. 208, No. 72; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 110.

D. S. J. L.

NATHAN B. ḤAYYIM AMRAM. See AMRAM, NATHAN BEN ḤAYYIM.

NATHAN, ISAAC: English musician and composer; born at Canterbury, England, in 1792; died at Sydney, N. S. W., Jan. 15, 1864. He was intended for the ministry and studied under Professor Lyon at Cambridge, but, owing to his love of music, he was articled to Dominico Corri, the Italian composer. Nathan made his début at Covent Garden Theatre March 12, 1816, but his voice proved too weak for the stage. He then turned dramatic and musical composer, and became instructor in music to Princess Charlotte of Wales, as well as historian of music to George IV. Nathan went to Sydney in 1841, where he frequently lectured and where he rendered great service in developing musical talent and in improving Church music and choral societies.

Nathan wrote a "History and Theory of Music" (1823); "Musurgia Vocalis" (1836); "Memoirs of Madame Malibran de Beriot" (1836); "The Southern Euphrosyne and Australian Miscellany" (1846). Among his other productions are: the music to "Sweethearts and Wives," 1823; "The Alcaid," 1824, opera; "The Illustrious Stranger," 1827, musical farce; and "The King's Fool," drama. His songs include: "Beauty's Bower"; "Come Kiss Me, Said Colin"; "Fair Haidée"; and "Lady-Bird." One of his more celebrated songs is "Why Are You Wandering Here, I Pray?"

J. G. L.

Nathan is also known as having set to music Byron's "Hebrew Melodies." Though lacking in Hebraic character, six of the "Melodies" were used in the synagogue; probably four of these were derived originally from non-Jewish sources. The remainder of the music is very poor; and it has deservedly sunk into oblivion, like other music composed by Nathan for Lord Byron's verses. John BRAHAM had a very small share in the preparation of the "Melodies." He was at the height of his fame as a singer, and probably did nothing more than lend his name to the venture. The volume is dedicated to the short-lived Princess Charlotte of Wales, to whom Nathan had given singing-lessons; and the original compositions, numbering half of Part I. and all of Part II., are in his meretricious style. On the reprint published in 1861, after Braham had died, the name of Nathan alone appears as that of the composer and arranger.

The six synagogal melodies are as follows: (1) "She Walks in Beauty" (a former LEKAH DODI of the London synagogues, and now deservedly forgotten; two variants are given); (2) "The Harp the Monarch Minstrel Swept" (the Atonement opening hymn YA'ALEH, on the foreign origin of which see Lewandowski, "Todah we-Simrah," No. 96); (3) "If That High World" (the tender melody to which the Ḳaddish after the reading of the Law, on festivals, is still chanted in London synagogues); (4) "The Wild Gazelle" (a rollicking air to which the hymn "YIGDAL" has for a century and a half been sung in the Great Synagogue, London, at the close of the evening service on the Feast of Tabernacles); (5) "Oh, Weep for Those That Wept by Babel's Stream" (a clever empirical adaptation of the chant for the Blessing of the Priests [see BLESSING, PRIESTLY], and of an old northern folk-song adopted into the Passover service); (6) "On Jordan's Banks" (the Ḥanukkah melody MA'OZ ẒUR, very lamely and clumsily arranged to words which in no way reproduce its spirit).

BIBLIOGRAPHY: E. Birnbaum, *Ueber Lord Byron's Hebräische Gesänge*, in *Der Jüdische Kantor*, viii. 46, Bromberg, 1886; F. L. Cohen, *Hebrew Melody in the Concert Room*, in *Transactions Jew. Hist. Soc. Eng.* vol. ii., London, 1896; *A Famous Passover Melody*, in *Jewish Chronicle*, London, April 1, 1904; *Jew. Chron.* March 25, 1864; *Notes and Queries*, 1883–84; *Cat. Anglo-Jew. Hist. Exh.* 1887; Heaton, *Australian Dict. of Dates*; Brown and Stratton, *British Musical Biography*.

A. F. L. C.

NATHAN B. ISAAC JACOB BONN: Rabbi at Mayence, and later at Hamburg, in the middle of the seventeenth century. He was the author of "Shikḥat Leḳeṭ," a supplement to the "Yalḳuṭ Ḥadash," with which work it was published at Prague in 1652. This supplement contains the haggadot and cabalistic references to the Pentateuch which were omitted in the "Yalḳuṭ." The "Shikḥat Leḳeṭ" was reprinted at Amsterdam in 1700, together with a preface and additions by Ẓebi Hirsch b. Abraham Wronke, as a supplement to the "Yalḳuṭ Re'ubeni."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2034; Fürst, *Bibl. Jud.* i. 126; Zunz, *Z. G.* p. 301, No. 256; Benjacob, *Oẓar ha-Sefarim*, p. 582, No. 666.

D. S. J. L.

NATHAN ISAAC BEN KALONYMUS BEN JUDAH. See ISAAC NATHAN BEN KALONYMUS.

NATHAN BEN ISAAC HA-KOHEN HA-BABLI: Babylonian historian of the tenth century. He was the author of a history of the exilarchate that gives many interesting details in regard to the exilarchs, particularly his contemporary 'Uḳba. Extracts from this history were published by Samuel Shullam in his edition of Zacuto's "Yuḥasin" (Constantinople, 1546), as well as by Neubauer ("M. J. C." ii. 83 *et seq.*). Since Nathan b. Jehiel of Rome, the author of the "'Aruk," is quoted in Zacuto's "Yuḥasin" (ed. Filipowski, p. 174, London, 1856) as "Nathan ha-Babli of Narbonne," Grätz ("Gesch." 3d ed., v. 288, 469–471) mistook the latter for Nathan ben Isaac ha-Kohen ha-Babli and ascribed to him an "'Aruk" similar to that written by Nathan b. Jehiel. Grätz even went so far as to identify Nathan ben Isaac with the fourth of the four prisoners captured by Ibn Rumaḥis (see Ḥushiel ben Elḥanan), assuming that he settled afterward at Narbonne.

Bibliography: Geiger, in *Hebr. Bibl.* iii. 4; Gross, *Gallia Judaica*, p. 409.

E. C. M. Sel.

NATHAN JEDIDIAH BEN ELIEZER: Italian poet; born at Orvieto in 1607. In 1625, being then at Sienna, he paraphrased in Hebrew terza-rima three "widduyim": Baḥya's, beginning ברכי נפשי (following the Italian paraphrase in verse of his maternal grandfather, Johanan Judah Alatrini), that of R. Nissim, and an anonymous widdui beginning במה אקדם. He was also the author of three sonnets in Hebrew and Italian, and of a Hebrew dirge consisting of eight strophes of six verses each. All these poems were published in one volume (Venice, 1628).

Bibliography: Fürst, *Bibl. Jud.* iii. 22; Steinschneider, *Cat. Bodl.* col. 2035; Zunz, *Literaturgesch.* pp. 429-430.

E. C. M. Sel.

NATHAN BEN JEHIEL: Italian lexicographer; born in Rome not later than 1035; died in 1106. He belonged to one of the most notable Roman families of Jewish scholars. Owing to an error propagated by Azulai, he has been regarded as a scion of the house of De Pomis. Now, however, it is regarded as almost a certainty that he belonged to the 'Anaw (Degli Mansi) family. Nathan's father, R. Jehiel b. Abraham, aside from being an acknowledged authority on the ritual law, was, like the majority of the contemporary Italian rabbis, a liturgic poet. The details of Nathan's sad life must be excerpted and pieced together from several autobiographic verses appended to the first edition of his lexicon. It appears that he had begun life not as a student, but as a pedler of linen wares, a distasteful occupation. The death of his employer caused him to abandon trade for the Torah. He returned home, where his father began to bestow upon him the treasures of learning, the accumulation of which was continued under foreign masters. First, Nathan went to Sicily, whither Maẓliaḥ ibn al-Bazaḳ had just returned from a course of study under Hai, the last of the Pumbedita geonim. It was there that Nathan garnered that Babylonian learning which has led some to the erroneous belief that he had himself pilgrimed to Pumbedita.

His Travels.

Then Narbonne enticed him, where he sat under the prominent exegete and haggadist R. Moses ha-Darshan. On his way home he probably lingered for a while at the several academies flourishing in Italy, notably at Pavia, where a certain R. Moses was head master, and at Bari, where R. Moses Kalfo taught. He arrived home, however, from his scholarly travels some time before the death of his father, which occurred about the year 1070, and which gave him the opportunity of illustrating the simplicity of funeral rites which he had been advocating. The presidency of the rabbinic college was thereupon entrusted by the Roman community to Jehiel's three learned sons: Daniel, Nathan, and Abraham—"the geonim of the house of R. Jehiel," as they were styled ("Shibbole ha-Leḳeṭ," ii. 5). Daniel, the eldest, seems to have composed a commentary on the mishnaic section Zera'im, from which the "'Aruk" quotes frequently, and to have stood in friendly relations with Christian scholars. The three brothers rapidly acquired general recognition as authorities on the Law; and numerous inquiries were addressed to them. Their most frequent correspondent was R. Solomon b. Isaac (Yiẓḥaḳi), an Italian scholar who is not to be identified with Rashi.

Nathan's private life was extremely sad. All his children died very young; and the bereaved father sought solace in philanthropy and scholarly application.

The "'Aruk."

In the year 1085 he built a communal bath-house conforming to the ritual law; and about seventeen years later, Sept., 1101, he and his brothers erected a beautiful synagogue. In February of the latter year had been completed the noble structure of his studiousness—the "'Aruk."

The sources of this work are numerous. Aside from the "'Aruk" of Ẓemaḥ b. Palṭoi, which he utilized (it should be stated, however, that Rapoport and Geiger deny this), he used a very large number of additional works. Above all, he placed under contribution the information received, in both oral and written form, from R. Maẓliaḥ and R. Moses ha-Darshan, the former of whom, in particular, through his studies under Hai, had made himself the repository of Eastern learning. The entire extent of Nathan's indebtedness to his authorities can not be estimated, for the reason that of the hundreds of books cited by him many have not been preserved. But none will deny his obligation to R. Gershom of Mayence, whom he repeatedly quotes, though, as Kohut rightly maintains against Rapoport, he can not have been his personal disciple. Similarly he used the writings of R. Hananeel b. Ḥushiel and R. Nissim b. Jacob, both living at Kairwan. So frequent, in fact, were the references to R. Hananeel in the lexicon that R. Jacob Tam, for example, regarded the work as based entirely on the commentaries of that author ("Sefer ha-Yashar," p. 525), while the author of the "Or Zarua'," as a matter of course, referred to him almost all of the lexicon's anonymous statements. Hai Gaon, again, figures very frequently in its pages, sometimes simply designated as "the Gaon," while it has particularly assimilated all philologic material that is contained in his commentary on the mishnaic order Ṭohorot.

Seeing that the structure of the "'Aruk" consists, as it were, of so many bricks, it is hard to decide whether the builder really possessed all the linguistic learning stored up in it. None can gainsay the author's philologic spirit of inquiry—quite remarkable for his day, which antedated the science of linguistics; his frequent collation of "variæ lectiones" is notable, while his fine literary sense often saved him from crude etymological errancies.

Method and Scope.

But, withal, the multitude of languages marshaled in the "'Aruk" is prodigious even for a period of polyglot proclivities. The non-Jewish Aramaic dialects are encountered side by side with Arabic, Persian, Greek, Latin, and even Slavonic, while Italian seems as familiar to the author as the various rabbinic forms of style.

This multiplicity of languages, however, is at

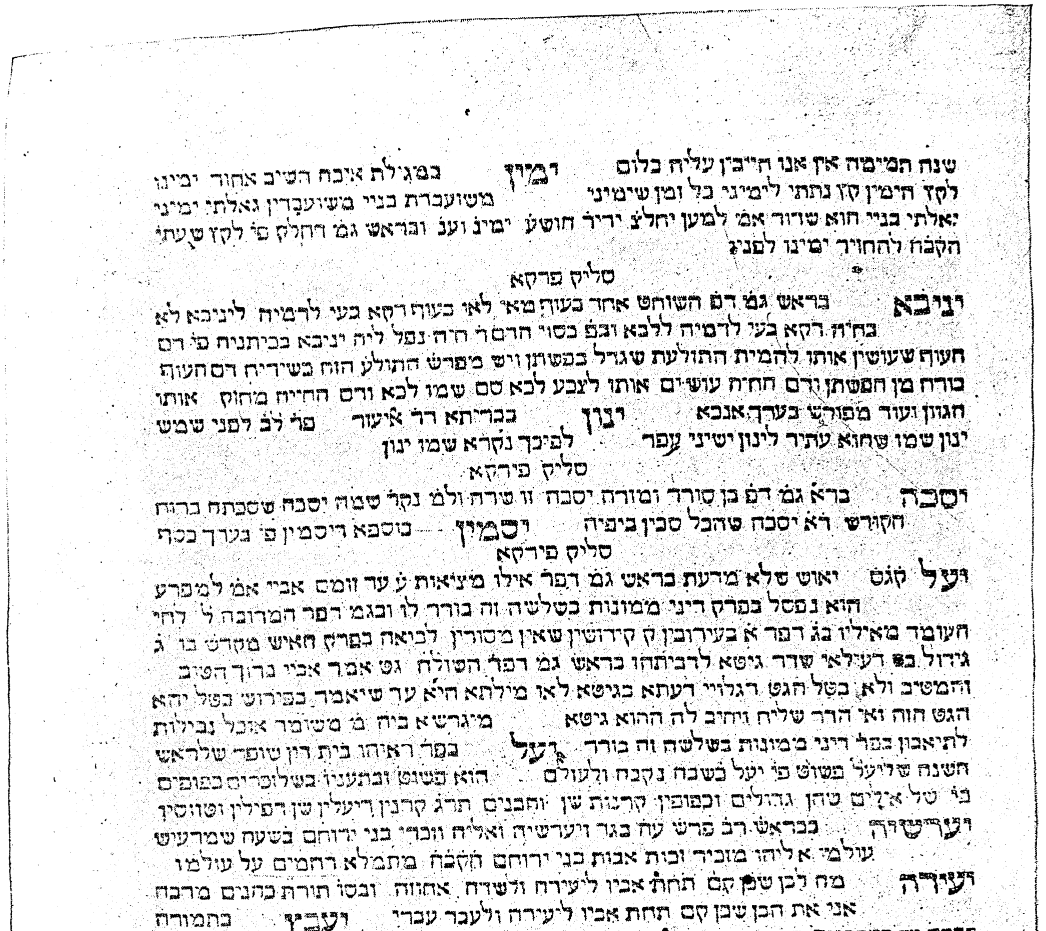

שנת המימה אין אנו חייבין עליה כלום **ימין** במגילת איכה השיב אחור ימינו
לקץ הימין קץ נתתי לימיני כל' ומן שימיני משועבדת בניי משועבדין גאלתי ימיני
יאלתי בניי הוא שדוד אמ' למען יחלצ' ידיד' הושע' ימינ' וענ' ובראש' גמ' דחלק פי' לקץ שעתי
הקב"ה להחזיר ימינו לפני'

סליק פרקא

ינבא בראש' גמ' דם השוחט אחר בעוף מאי לאו בעוף דקא בעי לדמיה ליניבא לא
בחיה דקא בעי לדמיה ללבא ובפ' כסוי הדם ר' חיה נפל ליה יניבא בכיתניה פי' דם
העוף שעושין אותו להמית התולעת שגדל בפשתן ויש מפרש' התולע' הזה בשיריה דם העוף
בורח מן הפשתן ודם החיה עושים אותו לצבע לבא סם שמו לבא ודם החיה מחוק אותו
חגזון ועוד מפורש' בערך אנכא **ינון** בברייתא דר' אליעזר פר' לב' לפני שמש
ינון שמו שהוא עתיד לינון ישיני עפר לפיכך נקרא שמו ינון

סליק פירקא

יסכה ברא' גמ' דם בן סורר ומורה יסכה זו שרה ולמ' נקר' שמה יסכה שסכתה ברוח
הקודש ד"א יסכה שהכל סכין ביפיה **יסמין** — בוספא דיסמין פ' בערך בכת

סליק פירקא

יעל קגס יאוש שלא מדעת בראש' גמ' הפר' אילו מציאות ע' עד ומס אביי אמ' למפרע
הוא נפסל בפרק דיני ממונות בשלשה זה בורר לו ובגמ' הפר' המרובה ל' לחי
העומד מאליו בג' דפר' א' בעירובין ק' קידושין שאין מסורין לביאה בפרק האיש מקדש בו ג'
גידול בפ' דעיילאי שדר גיטא לדביתהו בראש' גמ' הפר' השולח גט אמר אביי ברוך הטיב
והמטיב ולא בטל הגט דגלויי דעתא בגיטא לאו מילתא היא עד שיאמר בפירוש' בטל יהא
הגט הזה ואי הדר שליח ויהיב לה ההוא גיטא מיגרשא ביה מ' משומר אוכל נבילות
לתיאבון בפר' דיני ממונות בשלשה זה בורר **יעל** בפר' ראוהו בית דין שופר' שלראש
השנה שליעל פשוט פי' יעל בשבה נקבה ולעולם הוא פשוט ובתעניו' בשלופרים כפופים
פי' של אילים שהן גדולים וכפופין קרנות שן והכבשים תרג' קרנין דיעלין שן דפילין וטווסין
יערשיה בבראש' רב' פרש' עת בגר ויערשיה ואליה וזכרי' בני ירוחם בשעה שמרעיש
עולמ' אליהו מזכיר זכות אבות בני ירוחם הקב"ה מתמלא רחמים על עולמו
יעירה מה לבן שם קם תחת אביו ליעירה ולשדה אחוזה ובס' תורת כהנים מרבה
אני את הבן שבן קם תחת אביו ליעירה ולעבר עברי **יעבץ** בתמורה
בפרק יש בקרבנות תנא הוא עתניא' הוא יעבץ ומה שמו יהודה אחי שמעון שמו
עתניא' שענהו א' יעבץ שיעץ וריבץ תורה בישרא'

סליק פירקא **יצהר** בראש'
גמ' הפר' דיני ממונות אלה בני היצהר אילו תלמידי חכמים שבארץ ישראל
שנוחין זה לזה כשמן

ית בפסח בראש' פר' האשה הרי שהיו ידיו של אחד מהן יפות כלומר אוכל הרבה
יפגענו בהגדת ילמדינו פן יפגענו בדבר או בחרב יפגעך צריך ליכתב אלא נהגו
כבוד למלכות **יפנה** בפרק יש בקרבנות וכלב בן קנז והוא כתב וכלב
בן יפנה מאי קרי ליה כלב בן יפנה שפנה מעצת מרגלים

סליק פרקא

יצב בראש' גמ' דהוציאו לו יציבא בארעא וגיורא בשמי שמיא פי' משל הוא כלומר
האזרח למטה והגר למעלה הגחלים בימין והקטרת בשמאל ובן פי' יציב דפר' קמ'
דעירובין אם הוא פתוח לכרמלית דלית ביה חיוב חטאת אסור להשתמש בתוכו עד שיעש'
לו לחי להתירו ואם פתוח לרשות הרבים דחיישינן לחיוב חטאת יהא מותר בלא לחי
כלו' איך יהא דין כרמלי' חמור מרשות הרבים **יצול** ובבורר וביצול טמא יש מפר'
בית ידא בארמית עץ שלמחרישה שתופש אותו האיש החורש בידו ומשך המחרישה
מצלי ליה לחבא ולחבא ומתרגמ' לא תטה משפט לא תצלי דין **יצוע** בפ' המוציא

PAGE FROM THE FIRST EDITION OF THE "'ARUK," ROME (?), BEFORE 1480.
(In the Columbia University Library, New York.)

present generally considered a mere mark of the multifarious character of the compilation; and the credit for the exegetic employment of the several languages is given to Nathan's authorities rather than to himself. While he possessed, no doubt, a superficial and empiric knowledge of Latin and Greek, of which the former already contained an admixture of contemporary Italian, and the latter, subdivided into spoken and written Greek, was still partly used in southern Italy; while he may have acquired a desultory acquaintance with Arabic, and certainly was quite familiar with Italian, yet it may be stated almost with certainty that the majority of his etymologies were compiled and copied from his various source-books. For this reason, perhaps, the various dialects appear in the "'Aruk" under several names, each originating seemingly in a different author, as Arabic, for example, which occurs under three distinct denotations, possibly without Nathan being aware of their synonymity. To the same cause may be assigned the polyonymy of the Hebrew and rabbinic dialects in the "'Aruk," as well as the presence of a great deal of geographic and ethnographic information which the author certainly did not acquire in actual travel. As regards the grammatical derivation of Hebrew words, Nathan deviated from the principle of triliteral roots discovered by Judah ben David Ḥayyuj and adopted by the Spanish grammarians as a rule; like the majority of French and German rabbis, he considered two letters, and at times one, sufficient to form a Hebrew root.

Its Importance.

The "'Aruk" is significant as a monument in the history of culture. Aside from its purely scientific value as a storehouse of old readings and interpretations as well as of titles of many lost books, it is important as the only literary production of the Italian Jews of that age. Moreover, though mainly a compilation, it is one of the most noteworthy medieval monuments of learning. Compiled at the historic juncture when Jewish scholarship was transplanted from Babylonia and northern Africa to Europe and was subject to the perils of aberration, it signally emphasized the necessity of preserving the old rabbinical treasures and traditions. Its service in this respect was equivalent to that rendered by the two great products of contemporary Spanish and French Jews—Alfasi's Talmudic code and Rashi's commentary. Together the three contributed toward the spread of rabbinic study. Besides, one has to depend upon the "'Aruk" for whatever knowledge one may have of the intellectual condition of the Italian Jews in the eleventh century. Seeing that its author, for example, uses the Italian language freely to elucidate etymologies, that he frequently offers the vernacular nomenclature for objects of natural history, that he repeatedly calls into service for purposes of illustration the customs of foreign peoples, the character of the reading public of his day can easily be inferred. The superstitions of the time are also truly mirrored, while the dawn of skepticism may be discerned in his remark that as regards conjuring and amulets neither their grounds nor their sources were known ("Aruch Completum," vii. 157, *s.v.* קף).

Influence and Editions.

The "'Aruk" rapidly achieved a wide circulation. According to Kohut, even Rashi was already in a position to utilize it in the second edition of his commentaries, having been acquainted with it by R. Kalonymus b. Shabbethai, the noted rabbi who had moved to Worms from Rome. Kalonymus, however, can at best have transported to his new home but meager information concerning the "'Aruk," as his removal occurred about thirty years prior to its completion; the first folios he may well have seen, since he was intimately acquainted with Nathan. A generation after the time of Rashi the "'Aruk" is found in general use among the Biblical commentators and the tosafists, as well as among the legalistic and the grammatical authors. Numerous manuscript copies were brought into circulation; and with the introduction of printing its spread was widely extended.

The first edition, which bears neither the date nor the place of publication, probably belongs to the year 1477, while in 1531 Daniel Bomberg of Venice issued what is no doubt the best of the early editions. In both the copying and the printing processes, however, the work suffered innumerable alterations and mutilations, which have been recently repaired to a certain extent by the scientific edition issued, on the basis of the first editions and of seven manuscripts, by Alexander Kohut ("Aruch Completum," 8 vols. and supplement, Vienna and New York, 1878–92).

A further proof of the popularity gained by the "'Aruk" lies in the numerous supplements and compendiums which soon commenced to cluster about it. Down to recent times all rabbinic lexicons have been grounded on the "'Aruk." The first supplement was written in the twelfth century by R. Samuel b. Jacob ibn Jam'i or Jama' ("J. Q. R." x. 514) of Narbonne, under the title "'Agur" (edited by Buber in "Grätz Jubelschrift," Hebr. part, pp. 1–47), a small work of little significance. In the thirteenth century R. Tanḥum b. Joseph of Jerusalem wrote a lexicon, "Al-Murshid al-Kafi," which purposed not only to replace the "'Aruk," which had grown rare, but also to complete and to correct it. Abraham Zacuto, author of the "Yuḥasin," at the beginning of the sixteenth century composed a supplement entitled "'Iḳḳere ha-Talmud," of which only a fragment of the latter part has come down. About the same time Sanctus Pagninus, a Christian, issued an "Enchiridion Expositionis Vocabulorum Haruch, Thargum, Midraschim Rabboth, et Aliorum Librorum" (Rome, 1523; Steinschneider, "Cat. Bodl." col. 2083). The general method of the "'Aruk" was also adopted by Elijah Levita, who, in his "Meturgeman" and "Tishbi," advanced a step in that he differentiated the targumic and the Talmudic words and also sought to complete his prototype. The manner and the matter of the "'Aruk" were closely followed by Johannes Buxtorf in his "Lexicon Chaldaicum Talmudicum" (Basel, 1639), and by David de Pomis in his "Ẓemaḥ Dawid." Early in the seventeenth century Menahem de Lonzano issued his small but useful supplement, "Ma'arik," concerned particularly with foreign words (in "Shete Yadot," Venice, 1618; newly

Supplements and Compendiums.

edited by Jellinek, Leipsic, 1853). "Ma'arik ha-Ma'areket," a compilation by Philippe d'Aquin, appeared in Paris in 1629. No doubt the best supplements to the "'Aruk" were written in the same century by Benjamin Mussafia, a physician at Hamburg, and by David ha-Kohen de Lara. Mussafia's "Musaf he-'Aruk" (1655), probably known also as "'Aruk he-Ḥadash," according to Immanuel Löw, devoted itself particularly to the Greek and Latin derivatives, leaning largely on Buxtorf. De Lara (d. 1674) published "Keter Kehunnah" (Hamburg, 1668), in which he had set before himself polyglot purposes, and which, though brought down to "resh," was published only as far as the letter "yod" (Steinschneider, *l.c.* col. 875). His smaller work, on the other hand, "'Ir Dawid" (Amsterdam, 1638), of which the second part was called "Meẓudat Ẓiyyon," confined itself almost exclusively to Greek derivatives.

Even the nineteenth century witnessed the publication of several works accredited to the classic lexicon. Isaiah Berlin (d. 1799) wrote "Hafla'ah Sheba-'Arakin" (Breslau, 1830; Vienna, 1859; Lublin, 1883), annotations to the "'Aruk"; similar notes were appended by I. M. Landau to his unscientific edition of the "'Aruk" (5 vols., Prague, 1819-40); while S. Lindermann has issued elucidations under the title "Sarid ba-'Arakin" (Thorn, 1870). Besides, there are several anonymous dictionaries attached to the same classic, *e.g.*, the abbreviated "'Aruk," "'Aruk ha-Ḳaẓer," known also as "Ḳiẓẓur 'Aruk," which was successively printed at Constantinople (1511), Cracow (1591), and Prague (1707), and which contains merely the explanation of words, without their etymologies. Another short "'Aruk," frequently cited by Buxtorf, and recently discovered in a manuscript at Bern, has been found to contain numerous French and German annotations. Of such epitomes there have no doubt been a multitude in manuscript form. A dictionary of still wider scope than the "'Aruk" is the "Sefer Meliẓah" of Solomon b. Samuel. Schiller-Szinessy, in fine, records the existence of a "Lexicon of the Difficult Words in the Talmud" ("Cat. Cambridge," p. 114).

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W. B. H. G. E.

NATHAN BEN JOEL FALAQUERA (PALAQUERA): Spanish physician of the latter half of the thirteenth century; perhaps identical with **Nathan of Montpellier,** the teacher of the unknown author of the "Sefer ha-Yashar." He was the son of a physician, and early began the study of medicine. He was the author of "Ẓori ha-Guf" (Steinschneider, "Cat. Bodl." col. 2537; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 2130, 1; 2131; 2132, 1), in which he collected the opinions of Hippocrates, Galen, Averroes, Avicenna, and Maimonides on therapeutics and hygiene. In this work he uses all the medical and botanical terms he could find in the Talmud; otherwise he employs technical Arabic expressions, which he afterward translates into the vernacular. He is supposed to have been the author of a work on the celestial spheres.

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S. J. S. R.

NATHAN BEN JOSEPH 'OFFICIAL (אופציאל or אופיסיאל): French rabbi and controversialist; lived at Sens in the second half of the thirteenth century. He was one of the most famous rabbis of France in the Middle Ages. His son Joseph the Zealot calls him "the prince of orators," or rather "of polemists"; for Nathan had frequent debates both with the dignitaries of the Church and with baptized Jews. A strong friendship existed between him and Gauthier de Cornut, Archbishop of Sens. Among his religious controversies—in which he displayed a remarkable freedom of speech—may be mentioned those with the bishops of Mans, Vannes, Meaux, Anjou, Poitiers, Angoulême, and St. Malo, with the confessor of King Louis, and with Guillaume d'Auvergne, Bishop of Paris and confessor of Queen Blanche of Castile. He had similar relations with the members of various religious orders, especially the Franciscans or Cordeliers, and with the Abbé of Cluny, whom he met at Moulins. One of the Franciscans having found in the brazen serpent to which the Israelites owed their cure a symbol of Jesus Christ, Nathan remarked to him: "That is true; the brazen serpent does indeed represent Christ crucified; and the sight of him in this situation suffices to cure us of a desire to believe in him." He had several contests with the Dominicans, *e.g.*, with Frère Garin (את גרין), who insisted that the Jews were reprobates and enemies of God; and even with Pope Gregory X., who, on his visit to France in 1273 to open the General Council of Lyons, discussed with Nathan the meaning of the Biblical verse, "A star has risen from the midst of Jacob" (Num. xxiv. 17). Defeated at every point, the pope finally asked, "And how do you then interpret this passage? Tell me, for the sake of friendship."

No writings of Nathan are extant, but his commentaries on detached verses of the Bible are quoted in the Tosafot to Ta'anit, and in "Da'at Zeḳenim" (pp. 35c, 88a), and "Minḥat Yehudah" (pp. 39a, 52a).

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S. S. K.

NATHAN JUDAH BEN SOLOMON: Provençal physician of the fourteenth century. His Provençal names were **En Bongodas** and **Bonjues,** and he was probably a native of Avignon, where lived many other members of the Nathan family. Judah, like all the other members of his family, added to his father's name the formula "of the race of Ben Jesse," which is probably an allusion to the house of David, from which several Provençal families claimed to be descended.

Nathan devoted himself chiefly to the translation of scientific works from the Arabic into Hebrew. His translations, which are still extant in manuscript, were: "Kelal Ḳazer meha-Sammim ha-Nifradim," a medical work of Ibn Abi Salt Umayya ben 'Abd al-'Aziz of Denia (Steinschneider, who is the possessor of the manuscript containing this translation, reproduced the preface of the author and that of the translator, with a short description of the work, in the "Isr. Letterbode" [viii. 189 *et seq.*]; in his preface Nathan says that he began the translation of this work in his youth at the request of his master R. Kalonymus); "Kawwenot ha-Filosofim," a treatise on philosophy by Ghazali (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2219, 8); "Marashut ha-Rosh," a medical work of Ibn Wafid (*ib.* No. 2129); "Ha-Dibbur be-Yenot," an abbreviated translation of the treatise "De Vinis" of Arnaud of Villeneuve (Paris MS. No. 1128, 5); a treatise on fevers, compiled from Bernard de Gordon and Gilbert (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2135, 10). Nathan was also the author of an original work entitled "Iggeret" (Letter), defending the study of philosophy against the attacks of the Orthodox (Vatican MS. No. 296).

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J. I. BR.

NATHAN B. LABI (B. JUDAH): German liturgist; lived at the beginning of the fourteenth century. He was the author of a liturgical work entitled "Sefer Maḥkim," and sometimes quoted as "Sefer ha-Minhagim." Though it was not published, the book was often used by other writers on the liturgy. Two copies of the manuscript are extant, one in Vienna and one in Hamburg.

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D. S. O.

NATHAN BEN MACHIR or **HA-MAKIRI (R. Nathan of Mayence):** French Talumdist of the eleventh century. He was the brother of the liturgical poet Menahem b. Machir, to whom he gave responsa on halakic questions ("Shibbole ha-Leḳeṭ," § 290), and a cousin of R. Isaac b. Judah. He was the pupil of Rashi, who held him in great esteem on account of his great learning in Biblical as well as in Talmudic subjects and also for his liturgical compositions ("Teshubot Rashi," in "Ḥefes Maṭmonim," 1845). He was the compiler of "Ha-Orah," containing Rashi's decisions, and the author of portions of the "Ha-Pardes." He also commentated some liturgical poems as well as some prayers; and there is extant by him an Aramaic "Reshuth," an acrostic with his name, dealing with the Talmudic legend in Jonathan's Targum of the Prophets.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* Berlin, 1865; Weiss, *Dor*, iv. 334, 336, Vienna, 1887; Michael, *Or ha-Ḥayyim*, No. 1137, Frankfort-on-the-Main, 1891.

E. C. A. S. W.

NATHAN, SIR MATTHEW: English soldier and administrator; born in London Jan. 3, 1862; son of Jonah Nathan. He joined the Royal Engineers on May 19, 1880, from the Royal Military Academy, Woolwich, where he received the Pollock medal as the most distinguished cadet of his term, and the sword for exemplary conduct. He was promoted captain in the engineers on May 19, 1886, and major on Oct. 22, 1898. He served in Sierra Leone (1883–84) in connection with its fortification as an imperial coaling-station, and again as commanding the Royal Engineers in 1885–86 and 1886–1887; likewise in Egypt in 1884–85 (Nile expedition), in India in 1887–91, and in the Lushai expedition of 1889, for which he received a medal with clasp. He acted as secretary to the Colonial Defense Committee from May 11, 1895, and was created a companion of the Order of St. Michael and St. George (Jan. 2, 1899) for services in this capacity. In March, 1899, Major Nathan was appointed by Queen Victoria to administer temporarily the government of Sierra Leone. In Oct., 1900, he was appointed by the queen, governor of the Gold Coast in succession to Sir F. M. Hodgson. This was the first appointment of a Jew to a distant English colonial governorship. He was appointed governor of Hongkong in 1904.

Major Nathan has been a member of the council and of the executive and building committees of the Anglo-Jewish Association.

One of Nathan's brothers is **Major F. L. Nathan,** R.A., who was appointed in 1900 superintendent of the Royal Gunpowder Factory, Waltham Abbey. Another brother, **Sir Nathaniel Nathan,** is a colonial judge at Trinidad, West Indies. He was knighted in 1903.

BIBLIOGRAPHY: *Jew. Chron.* March 10, 1899, and Oct. 26, 1900.

J. G. L.

NATHAN BEN MEÏR OF TRINQUETAILLE: French Talmudist and Biblical commentator; flourished in the twelfth and thirteenth centuries. He was the paternal grandfather of Estori ha-Parḥi and teacher of Naḥmanides and of Samuel ha-Sardi, author of "Sefer ha-Terumot." He was also in literary connection with Abraham ibn Daud (RABaD), and is quoted as a Talmudic authority by Menahem Me'iri (Beẓah 25a), who was his descendant. Nathan is quoted by his grandson as the author of a commentary on the Pentateuch, and by Naḥmanides as the author of "Sha'are Tefisah," a work on illegal seizures, which is supposed by Gross to be a part of a larger work, divided into chapters ("she'arim").

BIBLIOGRAPHY: Gross, in *Monatsschrift*, xxvii. 379–381; idem, *Gallia Judaica*, p. 247; Renan-Neubauer, *Les Rabbins Français*, pp. 516, 542.

H. R. M. SEL.

NATHAN MORDECAI: French physician; lived at Avignon in the middle of the fifteenth century. He was in correspondence with Joseph Colon, who speaks highly of Nathan's medical knowledge and who gives him the title of "mori," an expression which, according to some authorities, signifies "master," but is considered by others to be merely an epithet of respect. During the period 1450–56 he caused a complete copy of the Talmudic work "Bet ha-Beḥirah" of Menahem Me'iri to be made and added to it marginal notes. Nathan is undoubtedly identical with the mathematician R. Mordecai Nadi (Wolf, "Bibl. Hebr." iv. 904), with the astronomer Mordecai Nathan, called the "great luminary," and with Maestro Mordecai Todros of Avignon, for whom Nathanael ben Nehemiah Caspi de La Argentière copied in 1454 at Arles the works of Alfasi and other Talmudic writers. In 1470 Nathan had a copy of Moses Solomon's translation of Averroes' commentary on the "Metaphysics" of Aristotle made by Crescas Vidal Cayl (Turin MS. No. xiv.; "Cat. Peyron," 21). Nathan Mordecai has sometimes been confounded with Isaac Nathan, author of the celebrated concordance. See COLON, JOSEPH B. SOLOMON.

BIBLIOGRAPHY: Carmoly, *Hist. des Médecins Juifs*, p. 126; Gross, in *Monatsschrift*, 1880, p. 518; idem, *Gallia Judaica*, p. 10; Joseph Colon, *Responsa*, No. 181; Renan-Neubauer, *Les Rabbins Français*, p. 533; idem, *Les Ecrivains Français Juifs*, pp. 581–582.

S. S. K.

NATHAN (NATA) BEN MOSES. See HANNOVER, NATHAN (NATA) BEN MOSES.

NATHAN, MOSES B. SOLOMON B. NATHANAEL: Provençal liturgist; his period and birthplace are unknown. He was the author of a didactic poem entitled "Ṭoẓe'ot Ḥayyim"; it comprises fifty-eight sections and was edited in Menahem di Lonzano's "Shete Yadot" (Venice, 1618). A part of it is reproduced in Dukes's "Rabbinische Blumenlese" (p. 271, Leipsic, 1844). He is supposed to be the author of the popular Sabbath hymn "Ahabah be-Ta'anugim," found in most prayer-books.

BIBLIOGRAPHY: *Orient, Lit.* 1850, pp. 571–572; Zunz, *Z. G.* p. 474; Benjacob, *Oẓar ha-Sefarim*, p. 613; Geiger's *Jüd. Zeit.* iv. 203; Steinschneider, *Cat. Bodl.* col. 1977.

D. S. O.

NATHAN NATA OF SHKLOV. See NOTKIN, NATHAN.

NATHAN BEN SAMUEL: Spanish physician; flourished, as far as is known, at the beginning of the fourteenth century. He is designated in some manuscripts by the abbreviation נ׳ב׳ש׳ת, which some render "Nathan ben Samuel Tibbon," and others, more correctly perhaps, "May his soul rest in the shadow of the Most High" ("Nafsho be-ẓel Shaddai titlonen"). He left a commentary on the Pentateuch, entitled "Zikkaron Ṭob," which he wrote about 1307, and of which an abridged version is extant under the title "Mibḥar ha-Ma'amarim" (Leghorn, 1840). Nathan ben Samuel must not be confounded with his namesake Nathan the physician, who lived at Montpellier toward the close of the thirteenth century, and whom Steinschneider ("Hebr. Bibl." xvii. 61, xx. 17) identifies with the physician Nathan ben Joel Falaquera, author of "Ẓori ha-Guf."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 328; Renan-Neubauer, *Les Rabbins Français*, pp. 550, 748; Schiller-Szinessy, *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge*, pp. 185, 194, 199; Steinschneider, in Berliner's *Magazin*, iii. 145.

E. C. S. K.

NATHAN, WOLF BEN ABRAHAM: German Biblical exegete and theologian; born at Dessau July 8, 1751; died there Sept. 6, 1784. He wrote a commentary on the Book of Job entitled "Pesher Dabar" (Berlin, 1777), which was highly praised and recommended for its clearness and lucidity by Moses Mendelssohn and Naphtali H. Wessely. But his "Grundsätze der Jüdischen Religion, aus den Heiligen Büchern, dem Talmud und den Vorzüglichsten Rabbinen" (Dessau, 1782), a reader for the young, in which he presented the divergent opinions of the Rabbis, drew upon him the anger of his coreligionists, the direct cause being his "complaints against the Jewish nation" in the preface. He therefore changed and reprinted the "unfortunate preface;" as Mendelssohn termed it, and made a formal apology. The German pedagogues Basedow and Salzmann warmly defended him, but Mendelssohn, who could do nothing for him, admonished him not to let his "praiseworthy zeal for a good cause degenerate into quarrelsomeness."

BIBLIOGRAPHY: *Ha-Measset*, 1785, pp. 43 *et seq.*: M. Mendelssohn, *Gesammelte Schriften*, v. 602 *et seq.*; Roest, *Cat. Rosenthal. Bibl.* p. 210; Supplement, p. 489.

S. M. K.

NATHAN DE-ẒUẒITA, THE EXILARCH: According to Joseph b. Ḥama (Shab. 56b), Nathan de-Ẓuẓita is to be identified with the exilarch 'Uḳban b. Nehemiah, Joseph's contemporary (first half of the 4th cent.), who was a contrite sinner. The Seder 'Olam Zuṭa, too, in the list of the exilarchs (recension A, Neubauer, "M. J. C." ii. 71), mentions an exilarch called "Nathan 'Uḳban" (Nathan de-Ẓuẓita). Rashi (*ad loc.*) gives two explanations for the surname "Ẓuẓita," which means literally either "sparks" or "hair" (comp. Ezek. viii. 3). Rashi explains that in touching the angel who received his repentance Nathan 'Uḳban either emitted sparks, or the angel took him by the hair. In Sanh. 31b Rashi explains the nature of Nathan's sin and says that after Nathan's repentance a radiance was seen about his head: hence the name "de-Ẓuẓita." According to the geonim Ẓemaḥ and Saadia, Nathan 'Uḳban, when he was young, was wont to curl his hair, his surname "de-Ẓuẓita" being derived from that habit. Another interpretation is that fire would flash out from his ẓiẓit, so that nobody could stand near him.

As to the nature of Nathan 'Uḳban's sins and repentance see Rashi to Sanh. *l.c.* R. Aḥai of Shabḥa, in his "She'eltot" (sections "Wa'era" and "Ki Tissa"), tells almost the same story as Rashi, of a man who was called "Nathan de-Ẓuẓita," but without mentioning either that he was likewise called "'Uḳban" or that he was an exilarch. Further, this story is related by Nissim b. Jacob in his "Ma'aseh Nissim," at great length, Nathan being placed in the time of Akiba—that is, not later than the first third of the second century.

It may therefore be assumed either that there were two Nathan de-Ẓuẓitas, the second being identical with the exilarch 'Uḳban b. Nehemiah, or that Joseph b. Ḥama (*l.c.*) must be understood as comparing 'Uḳban, in his repentance, to Nathan de-Ẓuẓita, who was much earlier and, perhaps, was not an exilarch. It is true that in the Seder 'Olam Zuṭa (*l.c.*) it is clearly affirmed that Nathan I. was called also "'Uḳban"; but in other details the three recensions of that work disagree with Joseph ben Hama, in that they leave it to be supposed that Nathan de-Ẓuẓita was the son of Anan and not of Nehemiah, and that they represent him as the father of Huna, the exilarch, who lived in the time of Judah ha-Nasi I. The Seder 'Olam Zuṭa has in its list three exilarchs called "Nathan," the second being the grandson of the first, and the third the son of Abba b. Huna and father of Mar Zuṭra; it is the chronology of Nathan III. that coincides with that of 'Uḳban of Shab. 56b. It may be added that Rashi (to Sanh. *l.c.*) confuses Nathan de-Ẓuẓita 'Uḳban with Mar 'Uḳba, "ab bet din" in the time of Samuel, which time coincides with that of Nathan II. Lazarus (in the list of exilarchs in Brüll's "Jahrb." vol. x.) supposes that Nathan I. reigned from about 260 to about 270, and Nathan II. from 370 to about 400. See EXILARCH.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 171 *et seq.*

W. B. M. SEL.

NATHANAEL OF CHINON: French tosafist; flourished about 1220. He was a disciple of Isaac ben Samuel of Dampierre. After 1224 Nathanael was director of the yeshibah in Chinon and was in correspondence with the most famous and learned of his contemporaries, including Samuel ben Sheneor of Evreux, Isaac of Evreux (author of "Sha'are Dura"), Jehiel of Paris, and Isaac ben Todros. The last, in answer to Nathanael of Chinon's request for his opinion concerning a question at issue between himself and Jehiel, wrote that he dared not speak in the presence of the "pillars of the world." Nathanael wrote tosafot to the treatises Beẓah, Ḥullin, Berakot, and 'Erubin. In one of the tosafot he is referred to as "our rabbi Nathanael" (Ta'an. 3b; Ḳid. 4a, b; "Shiṭṭah Mekubbeẓet" on Nazir 46b, 53a, 56a, Dubno, 1800). Some of his ritual decisions also have been preserved.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 149; Gross, *Gallia Judaica*, pp. 579-580.

W. B. A. PE.

NATHANAEL B. NEHEMIAH CASPI. See CASPI, NATHANAEL BEN NEHEMIAH.

NATHANSON, BERNHARD: Russian-Hebrew journalist and author; born at Satanow, Podolia, April 15, 1832. He received his early Hebrew education under J. Z. Polichinetzki, author of "Ḳero Miḳra," and then under the supervision of his own father. After the death of the latter in 1853, Nathanson went to Odessa, where he devoted himself to both sacred and secular studies. There he cooperated with Jacob Israel Levinsohn, the nephew of Isaac Baer Levinsohn, in copying and revising the latter's manuscripts. Nathanson was occupied for three years on Israel Baer Levinsohn's "Aḥiyyah ha-Shiloni ha-Ḥozeh" and "Zerubbabel." In 1875 Nathanson went to Warsaw in connection with the publication of the complete works of Levinsohn. Nathanson's first article, "Le-Torah weli-Te'udah," was published in "Ha-Maggid" in 1864. The more important among his articles, contributed chiefly to "Ha-Meliẓ," are: "Tekunat Sefat 'Ibrit we-Hargashoteha" (1868); "Kerobaz" (1869); "'Al ha-Ẓaddiḳim we-'al ha-Ḥasidim" (1869); "Lefanim weha-Yom" (1870); "Zikronot le-Ḳorot Odessa" (1870). Nathanson wrote also: "Ma'areket Sifre Ḳodesh," Biblical onomasticon (Odessa, 1871); "Sefer ha-Zikronot," biography of Isaac Baer Levinsohn (Warsaw, 1875); "Sefer ha-Millim," lexicon of foreign words and technical terms found in the Talmud and midrashic literature (*ib.* 1880).

BIBLIOGRAPHY: *Sefer Zikkaron*, p. 73, Warsaw, 1889; Lippe, *Asaf ha-Mazkir*, i. 343, Vienna, 1881; Zeitlin, *Bibl. Hebr.* p. 249.

H. R. A. S. W.

NATHANSON, JACOB: Polish professor of chemistry; born at Warsaw 1832; died there Sept. 14, 1884; educated at the University of Dorpat. In 1862 he was appointed professor of chemistry at the academy Szkola Glawna at Warsaw, where he remained until it was closed, seven years later. Nathanson established several industrial schools and charitable societies and bequeathed 30,000 rubles as an endowment for the benefit of authors. He was the author of a number of works in Polish on chemistry.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 556, Warsaw, 1886; *Ha-Ẓefirah*, 1884, No. 36.

H. R. A. S. W.

NATHANSON, JOSEPH SAUL: Polish rabbi and author; born at Berzan 1808; died at Lemberg March 4, 1875; son of Aryeh Lebush Nathanson, rabbi at Berzan and author of "Bet El." He pursued his Talmudic studies at Lemberg in company with his brother-in-law R. Mordecai Zeeb Ettinger, in cooperation with whom Nathanson published: "Mefareshe ha-Yam" (Lemberg, 1828), notes by Joshua Heschel on the "Yam ha-Talmud," to which they appended their own responsa; "Me'irat 'Enayim" (Wilna, 1839), on the ritual examination of the lungs; "Magen Gibborim" (Lemberg, part i., 1832; part ii., 1837), on Shulḥan 'Aruk, Oraḥ Ḥayyim; "Ner Ma'arabi," on the Jerusalem Talmud. In 1857 Nathanson was elected rabbi of Lemberg, where he officiated for eighteen years. Nathanson was widely recognized as a rabbinical authority. He wrote also: "Yad Yosef" and "Yad Sha'ul," on the Shulḥan 'Aruk, Yoreh De'ah (Lemberg, 1851); "Haggahot ha-Shass," critical notes on the Talmud, printed in the Slavuta (1824-30) edition of the Talmud; "Ma'ase Alfas," commentary on Alfasi, printed in the Presburg (1836-40) edition of the latter; "Sho'el u-Meshib," responsa (Lemberg, 1865-79); "Dibre Sha'ul we-Yosif Da'at," responsa (*ib.* 1879).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 483, Warsaw, 1886; Buber, *Anshe Shem*, p. 97, Cracow, 1895; Fürst, *Bibl. Hebr.* iii. 23; *Ha-Shaḥar*, vi. 292.

H. R. A. S. W.

NATHANSON, MARCUS: Russian scholar; born at Wilna 1793; died at Telsh, government of Kovno, June 10, 1868. He was the son-in-law of Joshua Zeitels. Nathanson devoted himself to the study of ancient Hebrew literature, publishing the following works: "Ḳontres Ayyelet ha-Shaḥar," critical notes on certain chapters of the Midrash Tehillim (printed in "Pirḳe Ẓafon," ii. 165-180); "Miktab 'al Debar Shemot Anashim," on Jewish proper names (*ib.* pp. 181-186); and a study on the Karaites (in "Debir," Wilna, 1864).

BIBLIOGRAPHY: *Ha-Karmel*, 1869, No. 47; Zeitlin, *Bibl. Post-Mendels.* p. 249, Leipsic, 1891-95.

H. R. A. S. W.

NATHANSON, MENDEL LEVIN: Danish merchant, editor, and economist; born in Altona Nov. 20, 1780; died in Copenhagen Oct. 6, 1868. When only eighteen years of age Nathanson established himself in business, and in 1806 became associated with the large Copenhagen banking firm of Meyer & Trier. When this firm failed in 1831, Nathanson devoted himself to economic questions. His first publication, entitled "Forerindring," appeared in 1813, and gave a short résumé of the preceding twenty-five years of Danish mercantile history. This drew public attention to the author, who for several years thereafter wrote the explanatory introductions to the official statistical tables. His most notable work is "Danmark's Handel, Skibsfart, Penge- og Finans-Væsen fra 1730 til 1830" (3 vols., Copenhagen, 1832–34), which he later enlarged and published under the title "Historisk-Statistisk Fremstilling af Danmark's National- og Stats-Husholdning fra Frederik IV.'s Tid til Nutiden" (*ib.* 1836, 2d ed. 1844).

Nathanson, however, is best known for his advocacy of the Jewish cause. He realized that in order to advance his coreligionists' claim to civic rights and liberties he must first help them to acquire a liberal education. With this end in view he founded (1805) the first parochial school for Jewish boys in Copenhagen (Den Mosaiske Friskole for Drenge) and (1810) a similar school for girls (Caroline-Skolen). Often, when these schools were in pecuniary difficulties, Nathanson supported them from his own purse. When the Jews of Denmark, by the royal decree of March 29, 1814, received full civic rights, it was due to a great extent to Nathanson's indefatigable efforts in their behalf (see COPENHAGEN; DENMARK).

Nathanson was editor of the "Berlingske Tidende" from 1838 to 1858 and from 1865 to 1866. A brief residence in England had developed in him a strong love for constitutional monarchy, and as the editor of the official organ of the Conservative party he fought a sharp polemical warfare against the National Liberals, who often made him the target for wit which not infrequently was poisoned with malice. His clever management of the paper, however, won him the stanch support of his party, and under him the "Berlingske Tidende" rapidly grew in importance.

Nathanson was loyal to his faith and retained to the last a lively interest in the Jewish cause, though all his children had, with his sanction, embraced Christianity.

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations Lexicon*; Frank Cramer, *The Jews of Copenhagen*, in *New Era Illustrated Magazine*, June, 1904.

S. F. C.

Chapel of the National Farm School, Doylestown, Pa.
(From a photograph.)

NATIONAL FARM SCHOOL: American institution having for its object the training of Jewish lads in practical and scientific agriculture; situated at Farm School, Doylestown, Bucks County, Pa. The founding of the school was proposed in 1894 by the Rev. Dr. Joseph Krauskopf, after his return from a visit to the towns within the Pale of Settlement in Russia.

By means of lectures Dr. Krauskopf succeeded in raising funds for the purchase (1895) of the present site of the school. In the following year the main building was erected, which, with the grounds, was consecrated to its purpose in 1897; toward the close of that year the school was opened with a class of eight pupils. Since that time the number of buildings has increased to ten, and the general equipment and stock have kept pace with the development of the school. The institution has graduated twenty-two pupils, nearly all of whom are creditably following their chosen vocation, four of them being in the employ of the United States Department of Agriculture.

At the present time (1904) the National Farm School has forty-five pupils, the number of admissions being limited by the dormitory capacity. The course of instruction covers four years and is designed to give a thorough training in practical and scientific agriculture. The subjects of instruction in class-room, supplemented by field-work, are as follows: improved methods employed in the various operations of farming, use of farm machinery, treatment of soils, value of fertilizers, management of crops, feeding of and caring for stock, dairy operations (including butter- and cheese-making), poultry-keeping, breeding, diseases of plants and animals, insects in their relation to crops, gardens, and fruit-trees, greenhouse- and nursery-work, truck-gardening, fruit-growing, and landscape-gardening.

The plant, including the two adjoining **Flora Schoenfeld Memorial** farms, covers 125 acres, making it possible to carry on diversified farming. It contains also several acres of timber-land, affording three fine groves. Its dairy building is equipped with modern machinery, and is provided with model barns for cattle. The school is national; any well-recommended lad, from any part of the United States, capable of hard outdoor work and of faithful indoor study, and possessing the other necessary qualifications, is acceptable. Tuition is free.

The school is under the management of a board of trustees, and in charge of an agricultural faculty, of which John H. Washburn, Ph.D. (Göttingen), is the head. It is supported by subscription and by subvention from the state of Pennsylvania and the Federation of Jewish Charities of Philadelphia.

A. J. K.

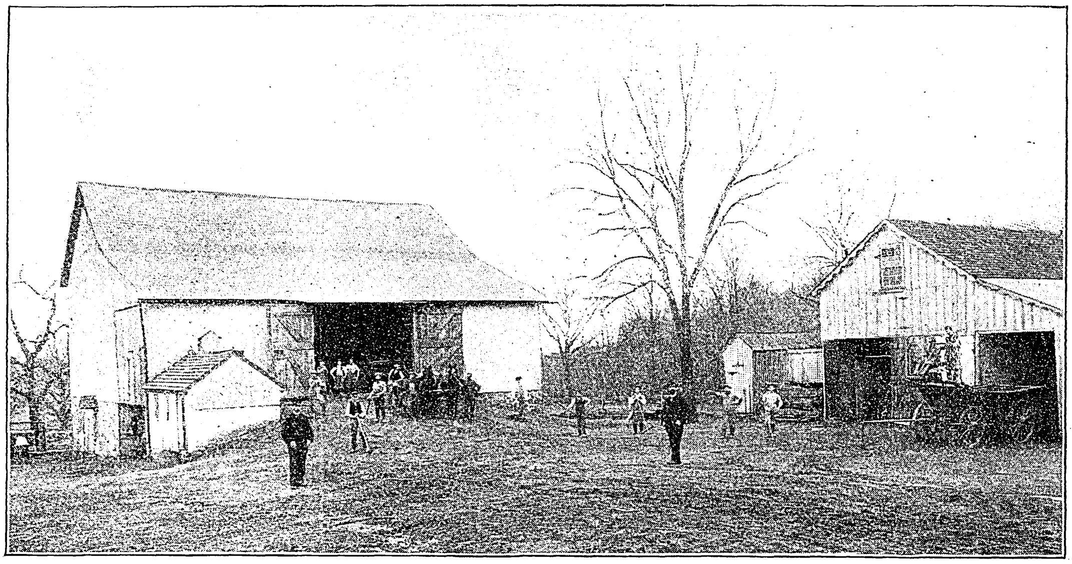

Barn-Houses of the National Farm School, Doylestown, Pa.
(From a photograph.)

NATIONS AND LANGUAGES, THE SEVENTY: The haggadic assumption that there are seventy nations and languages in the world is based upon the ethnological table given in Gen. x., where seventy grandsons of Noah are enumerated, each of whom became the ancestor of a nation. The earlier Christian writers also took this table as determining the number of existing nations and languages; but reckoning with the Septuagint, which counts seventy-two grandsons of Noah, there must be seventy-two nations and languages (see Augustine, "De Civitate Dei"; Anio, in his commentary on the second book of Berosus; comp. Azariah dei Rossi, "Me'or 'Enayim, Imre Binah," xlviii.). The Haggadah seems to have followed in this case the theory of the Hellenists, who regarded the ethnological table as a scientific and complete division of mankind into three races, distributed among three separate zones. This theory is expounded in the Book of Jubilees; "and at the beginning of the thirty-third jubilee they divided the earth into three parts between Shem, Ham, and Japheth, according to their inheritance" (ch. viii.).

In the Book of Jubilees.

The majority of Palestinian and Babylonian scholars considered the ethnological table to be a simple historical narrative, enumerating, without any pretense to completeness, the descendants of Noah, and indicating the places they had chosen for their respective residences. This is clearly expressed by R. Huna of Sepphoris, who, interpreting Canticles vi. 8 as an allusion to the nations and their languages, says: "Sixty and eighty are one hundred and forty. Of these, there are seventy nations, each of which possesses a separate language but not a separate script, and seventy other nations, each of which possesses both a separate language and a separate script; as to the nations which possess neither a separate language nor a separate script, they are numberless" (Cant. R. *l.c.*). In a later midrash, the "Midrash ha-Gadol," it is inferred from Cant. vi. 8 that there were only sixty original nations, eliminating from the ethnological table the ten nations descended from Japheth, Gomer, Javan, Ham, Cush, Raamah, Shem, Mizraim, Aram, and Joktan. As to the languages, the "Midrash ha-Gadol" counts seventy-two, as do the Christian authorities. "The total number of the countries that the children of Noah divided among their descendants was 104; of islands, 99; of languages, 72; and of scripts, 16. To the share of Japheth fell 44 countries, 33 islands, 22 languages, and 5 scripts; Ham received 34 countries, 33 islands, 24 languages, and 5 scripts; Shem, 26 countries, 33 islands, 26 languages, and 6 scripts."

Attempts were made by the Rabbis to identify those nations which were not known to the average reader. The Targumim to Gen. x. and I Chron. i., both the Palestinian and the Babylonian Talmuds, and various midrashim, interpret many of the names of the Biblical nations in the light of their geographical and ethnological knowledge. The following is a list of the rabbinical identifications according to Samuel Krauss, the second column giving the countries or places with which the various "nations" are associated:

The Sons of Japheth.

Biblical.	*Rabbinical.*
Gomer.	Carthagena (אפריקא; according to some sources, Gothia).
Magog.	Germania.
Madai.	Media.
Javan.	Macedonia (according to some sources, Ephesus).
Tubal.	Bithynia.
Meshech.	Mysia.
Tiras.	Thracia.

The Sons of Gomer.

Ashkenaz.	Asia (preconsularis).
Riphath.	Adiabene.
Togarmah.	Germanicia (city in the province of Commagene).

The Sons of Javan.

Elishah.	Æolis (in Asia Minor).
Tarshish.	Tarsus (city in Asia Minor).
Kittim.	Italy (southern; according to some sources, Hellas).
Dodanim.	Dardania (a district in the southwestern part of Mœsia).

The Sons of Ham.

Cush.	Arabia.
Mizraim.	Egypt.
Phut.	Marmarica (between Egypt and Cyrenaica).
Canaan.	Canaan.

The Sons of Cush and Raamah.

Seba.	Syene (the frontier town of Egypt to the south).
Havilah.	India (in Africa, south of Egypt).
Sabtah.	Lembritæ (to the south of Meroë).
Raamah.	Libya (between Egypt and Ethiopia).
Sabtecah.	Region on the eastern coast of Africa.
Sheba.	Mons Samaragdus (along the Red Sea).
Dedan.	Mazaces (in Mauritania).

Nimrod's Kingdom and His Foundations.

Erech.	Warka (on the left bank of the Euphrates; according to some sources, Charon in Media).
Accad.	Cascara (on the Tigris; according to some sources, Nisibin).
Calneh.	Nippur (unidentified by the Midrash; according to some sources, Ctesiphon).
Rehobot.	Probably a suburb of Nineveh.
Calah.	Edessa.
Resen.	Ctesiphon.

The Sons of Mizraim.

Ludim.	Nomos Neut.
Anamim.	Mareotæ.
Lehabim.	Nomos in North Egypt.
Naphtuhim.	Pentascoimen.
Pathrusim.	Unidentified.
Casluhim.	Pentapolis (Cyrenaica).
Caphtorim.	Cappadocia.

Identifications.

The sons of Shem were not identified by the Rabbis because they were known, and of the Canaanite nations only the following places are given: Arthasia (city in Phenicia); Gebalene (in Idumea); Acra (in the Lebanon); Aradno (in Phenicia); Emesa (in Syria); Epiphania (in Syria); Callirhoe (to the east of the Dead Sea); Sidon; Tripoli (Phenicia); Cyprus.

According to the Rabbis, each of the seventy nations is placed under the protection of a special angel, except Israel, whose protector is God Himself (Gen. R. xxxvii.). On the Feast of Tabernacles, it is said in a haggadah, seventy sacrifices were offered, one for each nation. "Wo to the nations!" says R. Johanan; "they had suffered a great loss without realizing what they had lost. While the Temple existed the altar [the sacrifices] atoned for them; but now who will atone for them?" (Suk. 55a; Pesiḳ. 193b, 195b). There was a discussion between R. Eleazar and R. Johanan with regard to the languages spoken before the Dispersion. According to the former, each nation had its own language, though it understood all the others; while the latter held that only Hebrew was spoken (Gen. R. xi. 1).

An interesting appreciation of the qualities of various languages is that given by Jonathan of Bet Gubrin. "There are," he says, "four fine languages that ought to be used by the whole world: Greek for poetry; Latin for war; Aramaic for the dirge; and Hebrew for general speech." Some add that the characters of the Assyrian language should be borrowed, but not the language itself, which is not an original one (Yer. Meg. i. 71a). According to a haggadah, the angels understand all languages except the Aramaic, and therefore it is recommended not to pray in that language (Shab. 12b). Gabriel, however, is an exception to the rule, for to his teaching the haggadah attributes Joseph's knowledge of all the seventy languages. "The astrologers," it is related in the haggadah, "said to Pharaoh: 'What! Shall a slave who was bought for twenty pieces of silver rule over us?' Pharaoh replied: 'But I find him endowed with kingly attributes!' 'If that is the case,' they answered, 'he must know the seventy languages.' Then Gabriel taught him all the seventy languages" (Soṭah 36b; "Yalḳ. Re'ubeni," section "Miḳḳeẓ," p. 71b).

The word of God was pronounced on Mount Sinai in seventy languages (Shab. 88a; Ex. R. v.; comp. Acts ii. 5). The Torah was written in seventy languages in order that the nations should not be able to plead ignorance as their excuse for rejecting it (Tosef., Soṭah, viii.). Among the seventy languages the most noble is Hebrew, for in it was pronounced the creative word of God (Gen. R. xviii., xxxi.; Yalḳ., Gen. 52). The Jewish law required that every member of the Sanhedrin should have sufficient knowledge of the seventy languages to be able to do without an interpreter (Sanh. 17a; comp. Meg. 73b; Men. 65a).

Modern Views.

The ethnological table has become in modern times the object of much speculation, and various identifications have been offered. The works dealing with this subject are given in the bibliography. Without attaching any special significance to the number "seventy" (or "seventy-two"), which is often used in the Bible and in the Haggadah in an esoteric sense, as shown by Steinschneider ("Z. D. M. G." iv. 145 *et seq.*, lvii. 474 *et seq.*), most scholars regard the table as the first historical, though an imperfect, ethnological statement of the divisions of mankind at the time of Moses. According to Joseph Halévy it was intended by its author to serve a religious and moral purpose, for otherwise the neglect of the most important nations of Asia Minor—as the Lydians, the Phrygians, the Lycians—and of the Semitic nations—as the Kenites and the Horites—which are mentioned in Biblical history, would be inexplicable. The purpose is, in Halévy's opinion, clearly indicated in the preceding chapter, to which the table is a natural sequence. There the author shows how Shem and Japheth acted together to put an end to the shameless conduct of their brother Ham. They both received the blessing of their father, who expressed a desire that they should always be united against Canaan, the descendant of Ham. It was to bring about the accomplishment of Noah's desire that the author composed the table and arranged it in such a fashion as to show the encroachments made by Canaan upon the patrimony of the Semites, thereby warning the Japhethites that, unless they united with the Semites, they would certainly suffer at the hands of Ham's descendants, whose numbers were far greater than theirs.

BIBLIOGRAPHY: Rabbinical: Harkavy, *Ha-Yehudim we-Sefat ha-Selawim*, pp. 4, 118, 120; *idem*, in Geiger's *Jüd. Zeit.* v. 34 *et seq.*; S. Cassel, *Magyarische Alterthümer*, pp. 270 *et seq.*; Krauss, in Stade's *Zeitschrift*, xix. 1-14, xx. 38-43; *idem*, in *Monatsschrift*, xxxix. 1 *et seq.*; Samuel Poznanski, in Stade's *Zeitschrift*, xxiv. 301 *et seq.*; A. Epstein, in *R. E. J.* xxiv. 84 *et seq.*

Modern: Bochart, *Geographia Sacra*, section *Pheleg*; J. D. Michaelis, *Spicilegium Geographiæ Hebræorum*, Göttingen, 1769; Schulthess, *Das Paradies*, Zurich, 1816; Feldhaff, *Die Völkertafel der Genesis*, Elberfeld, 1837; Lenormant, *Les Origines de l'Histoire d'Après la Bible et les Traditions des Peuples Orientaux*, vol. iii., Paris, 1880-82; Krucke, *Erklärung der Völkertafel*, Bonn, 1857; Knobel, *Völkertafel der Genesis*, Giessen, 1850; Sayce, *The Races of the Old Testament*, London, 1891; Gutsmid, *Kleine Schriften*, v.

K. I. BR.

NAṬRONAI II., B. HILAI: Gaon of the academy at Sura early in the second half of the ninth century; he succeeded Sar Shalom. His father had occupied the position about thirty years before. Although Naṭronai was of advanced age when he entered on the office, and although his official term embraced less than a decade, an unusually large number of responsa were issued by him. Questions were addressed to him from all parts of the Diaspora; and his answers, about 300 of which have been preserved in various compilations (*e.g.*, in "Sha'are Ẓedeḳ," "Teshubot ha-Ge'onim," and "Ḳebuẓat ha-Ḥakamim"), show his thorough mastery of the subjects treated as well as his ability to impart knowledge. He always employed the language with which his correspondents were most conversant. With equal ability he handled the Aramaic dialect of his predecessors and the Neo-Hebraic; and he is said to have been the first of the Geonim to use the Arabic language for scholastic correspondence.

Violently opposing the Karaites, Naṭronai endeavored to enforce the observance of every rabbinic provision emanating from or as explained by either of the two great Babylonian academies; and as the Karaites rejected the ritualistic forms of these schools, he made strenuous efforts to establish uniformity among the Rabbinites. Hence the origin of many a ritualistic formula is traced to him ("Siddur R. Amram," *passim*; see also Zunz, "Ritus," p. 220).

Naṭronai was also credited with a mastery of transcendentalism. It was said that by this means he caused himself to be mysteriously transported to France, where he instructed the people, and then was as mysteriously transported back to Babylonia. The gaon Hai, however, denied this, suggesting that some adventurer may have impersonated Naṭronai and imposed on the Jews of France ("Ṭa'am Zeḳenim," ed. Frankfort-on-the-Main, 1854, pp. 55a, 56a *et seq.*; comp. Harkavy, "Zikkaron la-Rishonim we-gam la-Aḥaronim," iv., p. xxiii.).

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., v. 248; Halevy, *Dorot ha-Rishonim*, iii. 122a *et seq.*; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 22; Weiss, *Dor*, iv. 114 *et seq.*

W. B. S. M.

NAṬRONAI B. NEHEMIAH (MAR YANḲA): Gaon of Pumbedita from 719 to 730; son-in-law of the exilarch Ḥasdai I. Vain of his family connections and secure in his position, he was so arrogant in his dealings with the students that many of them left the academy, returning only after his death (Letter of Sherira Gaon). Two responsa are ascribed to him, both relating to the return of Jews who had left their community to follow heretical leaders ("Sha'are Ẓedeḳ," iii. 7, 10). In one of these responsa Naṭronai decides that the followers of the pseudo-Messiah Serenus should again be received into their community; in the other he decides against the reception of the children of certain heretic Jews who had renounced both the Talmudic and the Biblical Judaism. Weiss, however, ascribes these two responsa to Naṭronai b. Hilai. A number of responsa in the compilation "Sha'are Ẓedeḳ" and elsewhere (comp. Mussafia, "Teshubot ha-Ge'onim," Nos. 23, 52, 63, 83-87, 90, Lyck, 1864) bear the name of Naṭronai, but it is difficult to decide whether they are the work of Naṭronai b. Nehemiah or of some other Naṭronai.

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., v. 164, note 14; Weiss, *Dor*, iv. 116; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 9 *et seq.*; I. Müller, *Mafteaḥ*, p. 64.

W. B. S. M.

NATURAL HISTORY IN THE BIBLE. See ANIMALS OF THE BIBLE; BOTANY; METALS.

NAUMBOURG, SAMUEL: French composer; born at Dennenlohe, Bavaria, March 15, 1817; died at Saint-Mandé, near Paris, May 1, 1880. After having held the office of ḥazzan and reader at Besançon and directed the choir of the synagogue at Strasburg, he was called, in 1845, to officiate in the synagogue of the Rue Notre-Dame de Nazareth at Paris, where he became professor of liturgical music at the Séminaire Israélite. Shortly before his death he was elected Officier d'Académie. The more important of his compositions are: "Chants Liturgicals des Grandes Fêtes" (Paris, 1847); "Zemirot Yisrael," comprising psalms, hymns, and the complete liturgy, from the most remote times to the present day (*ib.* 1864); "Shire Ḳodesh," new collection of religious songs for use in Jewish worship (*ib.* 1864); "Aguddat Shirim," collection of religious and popular Hebrew songs, from the most ancient times to the present day (*ib.* 1874); "Shir ha-Shirim Asher li-Shelomoh" (*ib.* 1877), with an essay on the life and works of Solomon de Rossi. The last-mentioned work is dedicated to Baron Edmond de Rothschild, who discovered a portion of the songs of De Rossi and who encouraged Naumbourg in his efforts to revive the musical productions of the old master.

BIBLIOGRAPHY: *Arch. Isr.* vol. xli.; Zadoc Kahn, *Souvenirs et Regrets*; Winter and Wünsche, *Jüdische Litteratur*, iii. 527.

S. J. KA.

NAUMBURG, JACOB: Rabbi of Mayence and Offenbach at the end of the eighteenth century. He was the grandson of Jonah Te'omim, the author of "Ḳiḳayon de-Yonah." Naumburg wrote: "Naḥalat Ya'aḳob," commentary on the smaller tractates (Fürth, 1793); "Ḥiddushim 'al ha-Torah," notes on the Pentateuch; "Ḥiddushim 'al ha-Midrash," notes on the Midrash; and "Derushim," sermons preached in Mayence and Offenbach between 1770 and 1781; the last three works are in manuscript.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 556, Warsaw, 1886; Fürst, *Bibl. Jud.* iii. 25.

D. A. S. W.

NAUMBURG, LOUIS: Cantor; born in Treuchtlingen, Bavaria, 1813; died in New York city March 4, 1902. He was descended from a family of cantors, traceable in an unbroken line as far back as 1612, every generation having had at least one member devoted to the profession. Naumburg went to America after 1848, and was elected cantor of Reform Congregation Keneseth Israel at Philadelphia, Pa., which position he held from 1850 to 1860. In 1865 he was chosen minister of Congregation Rodeph Shalom, Pittsburg, Pa., in which city he lived until within a few years of his death.

During his earlier years in America Naumburg acted as teacher and reader in the synagogue of the Congregation Keneseth Israel of Philadelphia. He prepared a metrical version in German of the Book of Proverbs.

BIBLIOGRAPHY: *American Hebrew*, March, 1902.

A. J. Co.

NAVARRA, ABRAM: Rabbi at Casale (Casale-Monferrato) in 1650. Responsa by him are found, in manuscript, in the collections of David Kaufmann of Budapest and of the Jews' College at London (Mortara, "Indice," p. 43).

G. I. E.

NAVARRE: Former kingdom in Spain, surrounded by Aragon, Castile, and the Basque Provinces; now comprised in the provinces of Navarre (Spain) and Basses-Pyrénées (France). Sometimes independent, and at other times under French suzerainty, it finally became divided into a Spanish and a French province. It is known to have had a Jewish community before the end of the tenth century, and it may have had one still earlier. To repeople the depopulated cities after the expulsion of the Saracens, D. Sancho el Mayor, the first king of Navarre, endeavored to attract the Jews to his domains. They settled in the seaport towns of Pamplona, Estella, Olite, Tafalla, Viana, Funes, and Cortes, but principally in Tudela. The first kings appointed the Jews as guardians of the fortifications, and granted them special privileges ("fueros"). The reign of D. Alonso Sanchez el Batallador (the Valiant), which lasted almost thirty years, greatly influenced the civic status of the Jews in his dominions. In the "Fuero General" or "Fuero Foral de Navarra," which is attributed to him, they received full civil rights. For the laws governing the Jews see Kayserling, "Gesch. der Juden in Spanien," i. 194 *et seq.*

Under Spanish Rule.

Very unlike this tolerant ruler was his brother and successor, D. Garcia Ramirez el Monge (the Monk), who showed himself most liberal toward the clergy and the nobility at the expense of the Jews. In 1144 he gave the synagogue of Estella to the Church and transferred to the nobility of that town an entire village that had been built, and was then inhabited, by Jews. D. Sancho el Sabio protected the Jews against the animosity of the Navarrese, confirmed them in their former privileges, and granted them additional ones. He enacted that lawsuits between Moors or Christians and Jews were to be decided only by such as professed the faith of the contending parties, and further that Jews were to pay tithes only on property acquired by purchase, and not on inheritances. Upon the death of D. Sancho el Fuerte, who had employed Jews as his financial agents, D. Theobald I. succeeded to the throne (1234). Like the other rulers of the Iberian Peninsula, he was requested by Pope Gregory IX. to force the Jews to wear a BADGE to distinguish them from the Christians, but he declined to accede to the demand. As the protector of the Jews, Theobald endeavored to guard their privileges, and to defend them not only against mob-violence, as in the outbreak at Tudela, but also against oppression by the municipal authorities.

Under French Suzerainty.

With the accession of Theobald II., son-in-law of Louis IX. (the Saint) of France, Navarre was placed under French suzerainty, and the Jews there were reduced to the same position as their French brethren; they were subjected to the same frequent decrees against usury and the same anti-Jewish outbreaks. Theobald II. was succeeded by his brother Henry, who died in 1274, after a brief reign. Civil disturbances then broke out, and those Jews who, as in Pamplona, rashly took part in the factional strife suffered greatly. A French army, which invaded the country to suppress the rebellion, pillaged the houses of the Jews and destroyed the synagogues (1276). Philip the Fair, acting as guardian of the young queen Juana, began his reign by levying a coronation-tax of 20,000 livres on the Jews of Navarre. He also relieved those inhabitants of Murillo, Cabanillas, Araciel, Corella, Buñuel, Ribaforado, Azagra, and San Adrian who owed the Jews money, from paying interest on their debts, which he canceled either in whole or in part.

Pastoureaux Uprising.

The more disturbed and critical the condition of the country became during the reigns of the feeble kings Louis Hutin and Philip the Tall the worse became the position of the Jews. In 1321 occurred the uprising of the Pastoureaux. The rapacious mob attacked the Jews in Tudela and slew many of them. The Navarrese hatred of the Jews, constantly increased by the incendiary speeches of the Franciscan monk Pedro Olligoyen and others, developed into frenzy. Immediately after the death of Charles I., who had reigned five years, the storm against the Jews burst forth throughout the country (1328). Especially horrible was the massacre in Estella (Saturday, March 5 = 23d Adar), where the ghetto was burned and its entire population slain; the Jews were slaughtered also in Tudela, Viana, Falces, Funes, Marcilla (not Moncillo, as Grätz has it), and elsewhere. More than 6,000 lost their lives during these persecutions (see Moret, "Historia de Navarra," iii. 109; Yanguas y Miranda, "Dicc. de Antiguëdades de Navarra," ii. 113; *idem*, "Historia de Navarra," p. 168; Zurita, "Anales de Aragon," ii. 84a; Zacuto, "Yuḥasin," p. 224).

Taxation.

Freed from the French yoke, Navarre received a king of its own in the Count of Evreux, who, with his consort Juana, was crowned March 5, 1329, as Philip III. The new ruler imprisoned the rebellious Franciscan Pedro Olligoyen and imposed fines on the cities of Estella and Viana, which were, however, remitted as an act of grace. On the other hand, he confiscated all property taken from the Jews and in addition imposed a coronation-tax of 15,000 livres upon them, robbed and impoverished as they were. Through the persecutions the Jews were completely separated from the Christians; their rights became more and more restricted, and they were allowed to get their corn ground only at the mills assigned to them. For trivial offenses they were hanged or buried alive. Their condition became still worse under Charles II.; the people shunned them and they were confined to their narrow streets; and the taxes imposed upon them were so high that they could no longer raise the sums demanded. These sums amounted in 1384 to 12,000 livres for the Jews in the little kingdom; they were, moreover, forced to pay subsidies, and to lend money to the impoverished king. Everything they bought or sold, even the clothes they wore, were subject to heavy taxation. To this were added the horrors of war, while pestilence often demanded its sacrifices. It became almost impossible for them to remain in Navarre, and every one emigrated who could. Three hundred of the wealthiest families left Tudela. After 1366 there were scarcely 450 Jewish families in the entire kingdom. To make emigration more difficult for them Moors and Christians were forbidden to purchase real estate from them without the king's special permission. In 1380 the Jews were forced to pay an additional tax of five sueldos per livre on the prime cost of everything sold or mortgaged to Christians during the preceding fifty years.

Under Charles III.

The condition of the Jews was ameliorated under Charles III., the son and successor of Charles II., who died in 1387. Soon after the accession of the new king the Jews presented him with 3,000 livres. In return he granted them several privileges, influenced, doubtless, by the fact that his court physician was Chief Rabbi Joseph Orabuena, whose son Judah was also a member of the royal retinue. During the king's journey to Paris in 1397 he was accompanied by four Jews—two physicians, a surgeon, and an astrologer. The Jewish residents of Navarre were so impoverished that they could no longer pay taxes; hence the king, while continuing a rigid collection from the Jews in Pamplona, who formed the richest community in the country, exempted their coreligionists of Tudela from the obligation to furnish beds, etc., during his stay in that city.

Poverty saved the Jews from the bloody persecution of 1391 as well as from the proselytizing zeal of Vicente Ferrer, but entire families fell victims to the plague in 1401, 1410-11, 1422, 1423, 1434, and 1435. By order of D. Juan de Labrit they were restricted to their ghettos, where their synagogues were situated, and in 1492 the cortes in Tafalla enacted that no Jews, except physicians, should be seen in the streets on Sundays or holidays.

On the proclamation of the edict banishing Jews from the kingdom of Spain the Jews of Aragon turned toward neighboring Navarre. A number of exiles from Saragossa and other towns applied for admission to the magistrate of Tudela, who had at an earlier period granted protection to certain Maranos, but by mutual agreement neither Tudela nor Tafalla would admit them. The Jews found an asylum with the counts of Lerin, in whose capital, of the same name, sixty-six Jewish families lived in 1495 (not 12,000 Jews, as some assert); scarcely 120 Jews entered Navarre, and from that town, also, they were banished in 1498. When this occurred some of the unfortunates emigrated to Provence, but most of them embraced Christianity and remained in the country. In Tudela alone 180 Jewish families were baptized. To these Neo-Christians the Navarrese transferred their hatred, entire districts refusing to tolerate them. They were excluded from public office, and were, even centuries later, objects of undisguised contempt as secret adherents of Judaism.

Occupations.

The Jews of Navarre early engaged in different trades; there were among them tanners, weavers, goldsmiths and silversmiths, shoemakers, and tailors. They devoted themselves chiefly, however, to mercantile pursuits, and through them Pamplona and Estella became important commercial centers, while they made Tudela the most noted slave-market. Jews visited the fairs and markets and furnished the common people as well as the court with all kinds of goods, including corn, furs, silk, and clothing, and also asses and mules. They likewise carried on extensive financial operations, and the most important business house in Navarre in the fourteenth century was that of Ezmel de Ablitas. Jews were preferred as tax-farmers, and, despite their hatred of the Jews, the Navarrese had confidence in Jewish physicians, some of whom were appointed court physicians. In Navarre, as in other Spanish kingdoms, Jews were required to take a special form of oath. The larger communities in the kingdom were the homes and birthplaces of well-known Jewish scholars. See ESTELLA; PAMPLONA; TUDELA.

BIBLIOGRAPHY: Moret, *Anales del Reyno de Navarra*, ii. 26, 92, 252, 308, 347 *et seq.*, Pamplona, 1766; Yanguas y Miranda, *Historia de Navarra*, San Sebastian, 1832; idem, *Diccionario de Antiguëdades de Navarra*, Pamplona, 1843; Isaac b. Sheshet, *Responsa*, pp. 373, 445; Kayserling, *Die Juden in Nararra, den Baskenländern und auf den Balearen*, pp. 1-110; Rios, *Hist.* ii. 164 *et seq.*, 283 *et seq.*, 450 *et seq.*; iii. 188 *et seq.*, 322 *et seq.*; Jacobs, *Sources*, pp. 92-123.

S. M. K.

NAVARRO: Portuguese family, the following members of which became well known:

Judah ben Moses Navarro: Son of Moses Navarro, body-physician of Pedro I. of Portugal; "tesoreiro é almoxarife mór" (treasurer and receiver-general of taxes) of Pedro I. and John I. of Portugal, a post which, after a few years, was taken from him and transferred to Moses Gavirol (Chavirol). In 1375 the king again appointed him receiver-general. D. Judah, who was exceedingly wealthy, made a present to the king of a large estate, enriched with orchards and vineyards, situated in Alvito, Alemtejo. From Jan. 1, 1378, he paid for five years the enormous sum of 200,000 livres yearly for the lease of taxes. In consideration of this he was granted the privilege of proceeding unhindered and with the utmost strictness against all delinquent taxpayers. This right was granted to his agents also, among whom was a relative of his by the name of **Jacob Navarro.**

Bibliography: Mendes dos Remedios, *Os Judeos em Portugal*, p. 163: Rios, *Hist.* ii. 278 *et seq.*

Moses Navarro: Body-physician to King Pedro I. of Portugal and "arrabi mór" (chief rabbi) of the Portuguese communities; died in Lisbon about 1370. By royal permission he assumed the name of his birthplace, which he left in consequence of the persecutions there. D. Moses Navarro, who held the office of receiver-general of taxes, stood high in the favor of the king, which advantage he utilized on several occasions in behalf of his coreligionists. It was probably at his suggestion that many laws concerning the inner relations of the community were modified, as those regarding the reelection of the rabbi and the officers of the congregation. He possessed a large estate in the neighborhood of Lisbon. Moses filled the office of chief rabbi for nearly thirty years.

Bibliography: Mendes dos Remedios, *Os Judeos em Portugal*, p. 157; Kayserling, *Gesch. der Juden in Portugal*, p. 25; Rios, *Hist.* ii. 266 *et seq.*, 271.

Moses Navarro: Son or (according to Rios, "Hist.") grandson of Moses Navarro (see above); Portuguese chief rabbi and "almoxarife," and body-physician of King John I.; died about 1410. Alarmed at the cruel persecution of the Jews in Spain and apprehending that it might spread to Portugal, D. Moses, in 1391, in the name of all Portuguese Jews, submitted to the king in Coimbra a bull of Pope Boniface IX., dated July 2, 1389, and based upon a bull of Pope Clement VI., in which it was most strictly forbidden to baptize a Jew by force, to beat, rob, or kill him, or to desecrate Jewish cemeteries, etc. By an enactment of July 17, 1392, the king not only ordered that this bull should be published throughout the kingdom, but he issued simultaneously a law to the same effect. At the same time D. Moses obtained the king's protection for the Spanish Jews who, in the year of terror 1391, sought refuge in Portugal. The king issued also a further order that both native-born and immigrant Jews should be protected, and prohibited under penalty their arrest. Moses' successor as chief rabbi was Judah Cohen, otherwise unknown.

Bibliography: Rios, *Hist.* ii. 456 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 38 *et seq.*; Mendes dos Remedios, *Os Judeos em Portugal*, pp. 21 *et seq.*

s. M. K.

NAVIGATION.—Biblical Data: That the Israelites, practically, did not engage in navigation is due to the fact that they never held the seacoast for any length of time. According to Judges v. 17, Josh. xix. 26, 28, Gen. xlix. 13, and Deut. xxxiii. 19, the territories of the tribes of Dan, Asher, and Naphtali did indeed touch the sea temporarily, but the time was too short to bring about any fruitful results. Besides, the seacoast of Palestine south of Mount Carmel is remarkably poor in natural harbors. Neither was river navigation in Palestine possible; the Jordan was not suited to it on account of its quick descent and many rapids. Only once is a ferry mentioned in connection with that river, and that was provided for David in order that he might avoid the necessity of fording the Jordan (II Sam. xix. 18). It is a remarkable fact that the Old Testament nowhere mentions ships on Lake Gennesaret. This can not be because navigation was not known there, or was unimportant; it is probably due to the fact that Galilee as a whole played too insignificant a part in Hebrew history to have given much occasion to speak of the conditions existing there. At the time of Jesus the lake must have been alive with fishing-boats.

The only Hebrew seafaring expeditions of which anything is known did not proceed from any Mediterranean harbor on the coast of Palestine, but went out from Ezion-geber and Elath on the Red Sea, and they took place possibly only because the Israelites were allied with the Phenicians, who were a maritime people at that time. Even the rafts of cedar and cypress which were necessary for Solomon's building enterprises were brought from the north along the coast, not by Israelites but by Phenicians, the Israelites transporting them overland (I Kings v. 9). Nor did the Jews engage in navigation in later times, even when they possessed harbors. The Maccabean Simon conquered the seaport town of Joppa (I Macc. xiv. 5), and Herod's extensive building operations in the harbor of Cæsarea are mentioned, but nothing is heard of any seafaring enterprise at that time on the part of Jews. Mention occurs of Jewish piracy in the time of Pompey (Josephus, "Ant." xiv. 3, § 2) and also during the time of the Judæo-Roman war, when the fugitives, who consisted in part of Jews, and who had gathered at Joppa, starting from that point for a short time, made the coasts of Phenicia, Syria, and Egypt unsafe (comp. Josephus, "B. J." iii. 9, § 2). The ships of Tarshish, mentioned in the Bible, concerning whose construction and luxurious equipment Ezek. xxvii. gives an account, were Phenician. See also Ships.

E. G. H. W. N.

——**Post-Biblical:** The Talmud gives evidence of the participation of Jews in navigation in the long list of foreign articles they are mentioned as importing into Palestine and Babylonia, many of which must have come by ships. Many legal points arose in which the purchase of ships is mentioned (B. B. v. 1). The purchase of a ship includes that of its masts, rudder, and ropes (*ib.*). Yet some of the stories told by Rabba bar bar Ḥana show a certain wonder at and unfamiliarity with the sea which precludes any wide acquaintance with seamanship. There seems even to have been current a kind of marine insurance. According to Josephus ("Contra Ap." ii., § 5), the Jews of Alexandria had the most to do with the sea-trade of the Red Sea.

After the spread of Jewish commerce in Moslem and Christian lands following upon the rise of Islam (see Commerce) there is greater evidence of Jewish participation in sea-trade. The Radanites carried on traffic in this way throughout the Mediterranean. Charles the Great once mistook a Norman vessel for a Jewish one, and there seems to have been frequent communication between Jews of Cologne and England by sea ("Recessen der Hansetage, 1256–1430," iii. 295). Jews contributed largely toward the progress of chartography in the Middle Ages (see Chartography), and the discovery of America was largely due to their charts and mathematical instruments. Several Jews accompanied Columbus, Vasco da Gama, and Albuquerque. When James Lancaster went on the first voyage of the East India Company a Jew who knew several languages accompanied him and was of considerable assistance in dealing with the Sultan of Sumatra. In 1521 Jewish pirates attempted to prevent the junction of the Spanish fleet with that of the Venetians. In Hamburg and Amsterdam several Jewish seamen followed their calling. Captain Ribeiro died in the latter place in 1623; and the family Ferro in Hamburg have an anchor for their crest. In both Glückstadt and Emden Jews were known as sailors in the seventeenth century. In the former Paulo Melão built a ship for himself in 1628, much against the will of the local ship-builders. Jews of Altona carried on trade with Greenland in the eighteenth century, and in the fight off the Dogger Bank in the North Sea Captain Almeida distinguished himself on the Dutch side (1785). At the beginning of the nineteenth century the firm of Meyer & Simon had many vessels which carried corn to England, and had branches in Hamburg and New York. One of their ships was named the "Swift Jew." Philip Ree of Hamburg had at one time no less than five ships plying between Amsterdam and Antwerp. Other firms connected with the shipping trade were those of Lyon of Emden and Hollander of Sens.

In more modern times many Jewish firms have been connected with shipping in the colonial trade, while Albert Ballin is the chief promoter of the Hamburg-American transatlantic line, which has almost revolutionized the Atlantic passenger traffic.

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E. C. J.

NAZARENES: Sect of primitive Christianity; it appears to have embraced all those Christians who had been born Jews and who neither would nor could give up their Jewish mode of life. They were probably the descendants of the Judæo-Christians who had fled to Pella before Titus destroyed Jerusalem; afterward most of them, like the Essenes in former times, with whom they had some characteristics in common, lived in the waste lands around the Dead Sea, and hence remained out of touch with the rest of Christendom.

For a long time they were regarded as irreproachable Christians, Epiphanius ("Hæres." xxix.), who did not know much about them, being the first to class them among heretics. Why they are so classed is not clear, for they are reproached on the whole with nothing more than with Judaizing. As there were many Judaizing Christians at that time, the Nazarenes can not be clearly distinguished from the other sects. The well-known Bible translator Symmachus, for example, is described variously as a Judaizing Christian and as an Ebionite; while his followers, the Symmachians, are called also "Nazarenes" (Ambrosian, "Proem in Ep. ad Gal.," quoted in Hilgenfeld, "Ketzergesch." p. 441). It is especially difficult to distinguish the Nazarenes from the Ebionites. Jerome obtained the Gospel according to the Hebrews (which, at one time regarded as canonical, was later classed among the Apocrypha) directly from the Nazarenes, yet he ascribed it not only to them but also to the Ebionites ("Comm. in Matt." xii. 13). This gospel was written in Aramaic, not in Hebrew, but it was read exclusively by those born as Jews. Jerome quotes also fragments from the Nazarenic exposition of the Prophets (*e.g.*, of Isa. viii. 23 [in the LXX. ix. 1]). These are the only literary remains of the Nazarenes; the remnants of the Gospel according to the Hebrews have recently been collated by Preuschen in "Antilegomena" (pp. 3–8, Giessen, 1901).

Jerome gives some definite information concerning the views of the Nazarenes ("Ep. lxxxix. ad Augustinum").

Jerome's Account.

"What shall I say of the Ebionites who pretend to be Christians? To-day there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Christ, the son of God, was born of the Virgin Mary, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe. But while they pretend to be both Jews and Christians, they are neither."

The Nazarenes, then, recognized Jesus, though it appears from occasional references to them that they considered the Mosaic law binding only for those born within Judaism, while the Ebionites considered this law binding for all men (Hippolytus, "Comm. in Jes." i. 12). The Nazarenes therefore rejected Paul, the apostle to the Gentiles. Some accordingly declared even that the Nazarenes were Jews, as, for instance, Theodoret ("Hær. Fab." ii. 2: *οἱ δὲ Ναζωραῖοι Ἰουδαῖοί εἰσι*); that they exalted Jesus as a just man, and that they read the Gospel of Peter; fragments of this Gospel of Peter have been preserved (Preuschen, *l.c.* p. 13). Aside from these references, Theodoret, however, makes the mistake of confounding the Nazarenes and Ebionites; he is the last one of the Church Fathers to refer to the Nazarenes, who probably were absorbed in the course of the fifth century partly by Judaism and partly by Christianity.

The term "Minæans," which Jerome applies to the Nazarenes, recalls the word "min," frequently used in rabbinical literature to designate heretics, chiefly the Christians still following Jewish customs; the Rabbis knew only Judæo-Christians, who were either Ebionites or Nazarenes. Hence they applied the name "Noẓri" to all Christians, this term remaining in Jewish literature down to the present time the designation for Christians. The Church

Fathers, Tertullian, for instance ("Adversus Marcion." iv. 8), knew this very well; and Epiphanius and Jerome say of a certain prayer alleged to be directed against the Christians that although the Jews say "Nazarenes" they mean "Christians" ("J. Q. R." v. 131). In the Koran also the Christians are called "Al-Naṣara." The name may be traced back to Nazareth, Jesus' birthplace. The Mandæans still designate themselves as "Nasoraya"; and they were formerly incorrectly regarded as the remnant of the Nazarenes (W. Brandt, "Die Mandäische Religion," p. 140, Leipsic, 1889).

Bibliography: Fabricius, *Cod. Apocryph. N. Test.* i. 355; Mosheim, *Hist. Eccl.* i. 153, Yverdon, 1776; Jones, *The New and Full Method of Settling the Canonical Authority of the New Testament*, i. 385; Hilgenfeld, *Die Ketzergesch. des Urchristenthums*, pp. 441-445, Leipsic, 1884; idem, *Judenthum und Judenchristenthum*, pp. 32, 74, Leipsic, 1886; Kaulen, in Wetzer-Welte's *Kirchenlexicon*; Krauss, *Das Leben Jesu nach Jüdischen Quellen*, pp. 254 *et seq.*, Berlin, 1902; Rubin, in *Ha-Eshkol*, 1902, iv. 46; G. R. S. Mead, *Fragments of Faith Forgotten*, p. 104, Berlin, 1902.

E. C. S. Kr.

NAZARETH (the modern **Al-Naṣira**): Town in Galilee, situated in a valley to the north of the plain of Esdraelon. It is about 1,200 feet above the level of the Mediterranean. Nazareth first appears in the New Testament as the place where Jesus passed his boyhood (Matt. ii. 23; Luke i. 26; ii. 4, 39, 51; John i. 46 *et seq.*; Acts x. 38). It is not mentioned in the Old Testament, or in Josephus or the Talmud (though Eleazar Ḳalir [8th and 9th cent.] in the elegy "Ekah Yashebah" mentions the priestly class of Nazareth [נצרת = "Mishmeret"], doubtless on the basis of some ancient authority). This has led Wellhausen ("Israelitische und Jüdische Gesch." p. 220) and Cheyne (Cheyne and Black, "Encyc. Bibl.") to conjecture that "Nazareth" is a name for Galilee. Such an inference is in the highest degree precarious. It is evident from John i. 46 that Nazareth was an obscure place. During the Biblical period Japhia was the important town of the locality and attracted to itself all the notice of historians.

Nazareth is mentioned by Eusebius and Jerome in the "Onomasticon" as 15 Roman miles eastward from Legio (Lajjun). Epiphanius ("Hæres." i. 136) says that until the time of Constantine, Nazareth was inhabited only by Jews, which statement implies that in his day some Christians lived there. Toward the close of the sixth century it became a place of pilgrimage, for Antoninus the Martyr visited it and saw there an ancient synagogue and a church. It is said to have been almost totally destroyed by the Saracens, but after the establishment of the Latin kingdom of Jerusalem it was rebuilt, and the bishopric of Scythopolis was transferred to it. The population is estimated at about 10,000—3,500 being Mohammedans, and the rest Christians.

Bibliography: Edersheim, *Life and Times of Jesus the Messiah*, i. 146 *et seq.*, 233 *et seq.*; Robinson, *Researches*, ii. 133-143; G. A. Smith, *Historical Geography of the Holy Land*, pp. 432 *et seq.*; Buhl, *Geographie des Alten Palästina*, pp. 215 *et seq.*; Neubauer, *G. T.* p. 190.

S. G. A. B.

NAZARITE: One who lives apart; one who has made a vow of abstinence; in the former sense used as early as Sifra, Emor, iv. 3; Sifre, Num. 23.

—**Biblical Data**: Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident, he must offer a sacrifice and begin the period of his vow anew. He is "holy unto the Lord" (Num. vi. 8), and the regulations which apply to him actually agree with those for the high priest and for the priests during worship (Lev. x. 8 *et seq.*, xxi.; Ezek. xliv. 21). In ancient times the priests were persons dedicated to God (Ezek. xliv. 20; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11-12) that the latter must have been regarded as in a sense priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. *l.c.*; Jer. vii. 29).

Nazarite Laws.

In Ancient Israel.

The history of Nazariteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. *et seq.*). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11); the Septuagint concludes from the latter promise (to which it adds "he shall drink no wine") that Samuel was a Nazarite. Neither the nomadic Rechabites nor their wives or children drank wine (Jer. xxxv.; II Kings x. 15 *et seq.*).

E. C. G. A. B.

——**In Rabbinical Literature**: The Nazarite law was minutely developed in post-Biblical times and became authoritative, while the popularity of Nazariteship and the influence it exercised on men's minds appear from its numerous regulations, which form a voluminous treatise of the Mishnah, and from the many expressions and phrases accompanying the taking of the vow. If one said, "May I be a Nazarite," he became a Nazarite at once (Naz. i. 1). As a consequence of the universal custom, peculiar words and phrases, some of which are now unintelligible, were formulated for the taking of the vow (Naz. i. 1, ii. 1; p. 10a; Ned. 10a, b, *et passim*). "'Let my hand, my foot be nazir,' is not valid; 'Let my liver [or some other vital part] be nazir,' is valid" (Naz. 21b; Tos. to Naz. iii. 3). When the sanctuary was defiled at the time of the wars of the Maccabees the people assembled all the Nazarites before God as persons who could not be released from their vows (I Macc. iii. 49); yet when Nazarites returned from the Diaspora and found the sanctuary destroyed they were absolved from their vows (Naz. v. 4), although at the same time others took it (*ib.* v., end).

Extent.

The expenses of the offerings of poor Nazarites were borne by the wealthy, this charitable obligation being expressed by the phrase "to have [his head] shorn"; and King Agrippa had many Nazarites "shorn" (Josephus, "Ant." xix. 6, § 1; Naz. ii. 5, 6; Acts xviii. 18; xxi. 23, 24 [Nazariteship of

Paul]). "At the time of R. Simeon b. Sheṭaḥ 300 Nazarites came to Jerusalem. In the case of 150 he found a reason for annulling their vows, but in the case of the others he found none. He went to his brother-in-law King Jannai [103–76 B.C.] and said to him: 'There are 300 Nazarites who need 900 sacrificial animals; you give one-half and I will give the other half'; so the king sent 450 animals" (Yer. Ber. 11b and parallels). Noble persons also, both men and women, took Nazarite vows. Queen Helena was a Nazarite for fourteen (or twenty-one) years (Naz. iii. 6; see JEW. ENCYC. vi. 334, *s.v.* HELENA), and Agrippa's sister Berenice was at Jerusalem on account of a Nazarite vow taken before the outbreak of the great war against the Romans (Josephus, "B. J." ii. 15, § 1).

Reasons for the Vow.

There were different reasons for taking the Nazarite vow. "It is usual with those that had been afflicted either with a distemper, or with any other distress, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their heads" (Josephus, *l.c.*). The vow was taken also for the fulfilment of a wish, such as for the birth of a child (Naz. i. 7; comp. 9 and 10). "The pious in ancient times took such a vow, that they might have an opportunity to make a sin-offering" (Ned. 10b). "If one sees a woman suspected of adultery and convicted by the water of jealousy [Num. v.] let him become a Nazarite, since the law of Nazariteship follows immediately in Num. vi." (Ber. 63a). Some said: "I shall not die before I have become a Nazarite" (Ned. 3b), or, "Let me be a Nazarite on the day when the son of David [the Messiah] shall come." Such a Nazarite was allowed to drink wine only on the Sabbath and on feast-days, since the Messiah will not appear on these days ('Er. 43a). A shepherd who saw a lock of his own beautiful hair reflected in the water, and was tempted thereby to sin, took a Nazarite vow (Tosef., Naz. iv. 7; Ned. 9b). Although Nazariteship was marked by asceticism, many abstained from wine and meat even without taking the vow (B. B. 60b; Shab. 139a). Because of this some prominent rabbis who were opposed to asceticism regarded as sinners those who fasted or became Nazarites or took any vow whatsoever, and held that the person in question was an evil-doer, even if the vow was fulfilled (Ned. 9a, b, 20a, 77b; Naz. 4a; Ta'an. 11a).

Persons and Duration.

Women and slaves, who did not have full rights before the religious law, could take the Nazarite vow, but only with the consent of their husbands or owners, while the vow was not valid among the heathen (Naz. iv. 1–5, ix. 1, *et passim*). Fathers were allowed to dedicate minors, but mothers were forbidden to do so (*ib.* iv. 29b). The proper name "Nazira" may be connected with some such custom (Gen. R. lxxxii., end, *et passim*). Jesus is said to have been dedicated while still in the womb (Luke i. 15). Tradition regards not only Samson and Samuel, but also Absalom, as Nazarites, the last on account of his long hair (Naz. 4b). The duration of Nazariteship was voluntary, and ranged from one hour to a lifetime. In the former case, however, it really lasted for thirty days, which was also the period when no definite time was set (*ib.* i. 3; Sifre, Deut. 357). While the usual time was thirty days, two or more additional vows were generally taken, in which case each period was regarded as a separate Nazariteship, to be immediately followed, when duly completed, by the succeeding one (Maimonides, "Yad," Nezirut, iii. 6). The period was at times measured by the number of days of the solar or the lunar year (Naz. i., end; Yer. Naz. 54b); or one might say: "Let the number of my Nazariteships be as the hairs of my head, or as the dust-particles of the earth, or as the sands of the sea" (Naz. i. 4). A Nazarite for life might cut his too abundant hair once a year, but a Samson Nazarite might not cut his hair under any circumstances, although he might defile himself by touching a corpse (*ib.* 4a). While no comb was allowed to touch the hair, it might be cleansed and arranged by other means (*ib.* vi., end). A proverb says, "Let the Nazarite go around the vineyard, but let him not approach it" (Shab. 13a and parallels; Num. R. x.).

Outside of Palestine and in the Middle Ages.

Nazarite vows were taken also outside of Palestine (Naz. v. 4; iii. 6). Besides Helena, Queen of Adiabene, Miriam of Palmyra is mentioned as a Nazarite (Tos. to Naz. iv. 10). While the Law stated that Nazariteship was equally valid in the country and outside it, in the time of the Temple and after its destruction there was a difference of opinion between the followers of Shammai and of Hillel: the former held that one who entered Palestine after the fulfilment of a prolonged period of Nazariteship must live there thirty days longer as a Nazarite, while the latter maintained that he must begin his vow anew (Naz. iii. 6; comp. Maimonides, "Yad," Nezirut, ii. 20–21). The earlier and more universal custom agreed with the view of the school of Shammai, Josephus referring to the thirty days demanded, as above, in the passage already quoted—"B. J." ii. 15, § 1. The observance of the Nazarite vow probably continued for many centuries, but was finally lost in asceticism and mysticism. No Nazarites are known in the Middle Ages.

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E. C. L. B.

——**Critical View:** The conclusion that because wine was prohibited to Samson's mother during pregnancy (Judges xiii. 4) it was prohibited to Samson also can hardly be correct, since he engaged in drinking-bouts (משתות; comp. Judges xiv. 10 *et seq.*). Budde ("Richter," in Marti's "Commentar," pp. 94 *et seq.*) has shown that the text in Judges xiii. 4 is glossed, the oldest form of it containing no reference to wine. Nor could the later Nazaritic prohibition of touching a corpse have been observed by Samson, the conditions of whose life brought him frequently into contact with the dead. Furthermore, at such feasts as that described in I Sam. ix. 19 Samuel, too, probably partook of some kind of intoxicant, and he can not have kept himself free from contact with dead bodies, for he hewed Agag in pieces (I Sam. xv. 33). Samson and Samuel, then, belonged to an early type of simple devotees to Yhwh who were distinguished by unshorn hair. This meaning of the word is preserved in Lev. xxv. 5, 11, where "nazir" is used to describe an unshorn vine.

The Nazarites of Amos must have had a different origin from those with long hair. Because the Rechabites also are said (II Kings x. 15 *et seq.*; Jer. xxxv.) to have abstained from wine it has been conjectured that the Nazarites of the time of Amos were, like the Rechabites, representatives of the pre-Canaanitish type of Yhwh worship and abstained from all the luxuries of civilization; there are no data to prove or disprove this hypothesis.

The law of Num. vi. 1–21 was made for a new class of Nazarites; for in post-exilic times the lifelong Nazarite is no longer found; instead there appears the Nazarite who has vowed himself to Yhwh for a longer or shorter period; any one may assume the Nazarite's vow. This law dates, possibly, from the sixth century B.C. It belongs to an intermediate stratum of the priestly law, neither the oldest nor the latest. In it apparently three older customs have been fused; according to one the Nazarite abstained from intoxicating drink; another prohibited to him all fruits of the vine; the third demanded unshorn hair. To the first or second, or to both, the prohibition of contact with the dead attached. Here all have not only been fused, but have been made temporary. These temporary Nazarites seem to have been very numerous. They are mentioned in the Maccabean period (I Macc. iii. 49), in the time of Herod Agrippa I. (Josephus, "Ant." xix. 6, § 1; *idem*, "B. J." ii. 15, § 1), and later in the mishnaic tractate Nazir.

The description of James the Just which Eusebius ("Hist. Eccl." ii. 23) quotes from Hegesippus indicates that James may have been a Nazarite for life, though the name is not applied to him. The general regulations concerning Nazarites in post-exilic times resemble, though with many differences, those of the Arabic "iḥram," the condition of one who has undertaken the pilgrimage to Mecca (comp. Wellhausen, "Reste des Arabischen Heidentums," 2d ed., pp. 122 *et seq.*). Parallels to the long hair of the Nazarites are found in many parts of the world (comp. W. R. Smith, "Rel. of Sem." 2d ed., pp. 332, 482; Frazer, "Golden Bough," 2d ed., i. 362–389).

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E. C. G. A. B.

NAZIR ("Nazarite"): A treatise of the Mishnah and the Tosefta and in both Talmuds, devoted chiefly to a discussion of the laws laid down in Num. vi. 1–21. In the Tosefta its title is **Nezirut** ("Nazariteship"). In most of the editions of the Mishnah this treatise is the fourth in the order Nashim, and it is divided into nine chapters, containing fifty-eight paragraphs in all.

The Different Kinds of Vows.

Ch. i.: The different kinds of vows which involve compulsory Nazariteship (§§ 1–2); Nazariteship for life, Samson's Nazariteship (comp. Judges xii. 4 *et seq.*), and the difference between these two kinds (§ 2); Nazariteship is calculated by days only, not by hours, and generally lasts thirty days if no definite period is given (§ 3); different expressions which make a sort of lifelong Nazariteship compulsory, although the hair may be cut once in thirty days (§ 4); peculiar indefinite expressions used in connection with the vow (§§ 5–7).

Ch. ii.: Whether vows which are expressed in a peculiar, incorrect manner are binding (§§ 1–2); cases in which a clearly expressed vow of Nazariteship is not binding (§ 3); vows made under conditions incompatible with Nazariteship (§ 4); combination of two Nazariteships, or of one with the vow to bring an additional sacrifice for a Nazarite; conditional vows (§§ 5–9).

Ch. iii.: When a Nazarite may cut his hair in case he has vowed only one term of Nazariteship, or when he has vowed two successive terms (§§ 1–2); whether a Nazarite who has become unclean on the last day of his term must recommence his Nazariteship, and the cases in which he must do so (§§ 3–4); the case of one who vows Nazariteship while in a burial-place (§ 5); Nazariteship may be observed only in the Holy Land; Helena, Queen of Adiabene, once vowed Nazariteship for seven years, and fulfilled her vow; but when she went to Palestine at the end of the seventh year, the Bet Hillel decided that she must observe her vow for another period of seven years, since the time which she had spent outside of Palestine could not be taken into account (§ 6).

Wards and Minors.

Ch. iv.: Cases in which a person utters a vow of Nazariteship and those present say, "We too"; dispensation from such vows; concerning the nullification of a wife's vows of Nazariteship by her husband (§§ 1–5); the father may make a vow of Nazariteship for his minor son, but not the mother; and in like manner the son, but not the daughter, may, in certain cases and in certain respects, succeed to the father's term of Nazariteship (§§ 6–7).

Ch. v.: Cases in which a person dedicates or vows something by mistake; Nazarites who had made their vows before the destruction of the Temple, and, on coming to Jerusalem to offer their sacrifices, had learned that the Temple had been destroyed (§ 4); conditional Nazaritic vows (§§ 5–7).

Sacrifices of Nazarites.

Ch. vi.: Things forbidden to the Nazarite; enumeration of the different things coming from the vine; cases in which a Nazarite is guilty of trespassing against the interdiction prohibiting the drinking of wine (§§ 1–2); cases in which he is guilty of trespassing against that concerning the cutting of his hair (§ 3); in what respects the interdiction against defilement by a corpse is more rigorous than those against drinking wine and cutting the hair, and in what respects the last two interdictions are more rigorous than the first (§ 5); sacrifices and cutting of the hair if the Nazarite has become unclean (§ 6); sacrifices and cutting of the hair when the Nazariteship is fulfilled; burning of the cut hair under the pot in which the flesh of the sacrifice is cooked; other regulations regarding the sacrifices by Nazarites (§§ 7-11).

Ch. vii.: The Nazarite and the high priest may not defile themselves through contact with corpses even in the case of the death of a near relative; discussion of the question whether the Nazarite or the high priest defiles himself if both together find a corpse which must be buried and no one else is there to do it (§ 1); things which defile the Nazarite, and other regulations regarding the uncleanness of a person entering the Temple (§§ 2-3).

Ch. viii.: Regulations in cases where it is doubtful whether the Nazarite has become unclean.

Ch. ix.: Unlike slaves and women, "Kutim" may not make a Nazaritic vow; in what respects Nazaritic vows of women are more rigorous than those of slaves, and vice versa (§ 1); further details regarding the defilement of a Nazarite; the examination of burial-places, and, in connection therewith, rules for the examination of a person suffering from discharges or leprosy (§§ 2-4); discussion of the question whether Samuel was a Nazarite (§ 5).

Tosefta.

The Tosefta to this treatise is divided into six chapters. Noteworthy is the story it narrates of the high priest Simon the Just, who never partook of the sacrifice offered by a Nazarite, with the exception of that offered by a handsome youth from the south, since in this case he could assume that the young man had made his vow with the best intentions and acceptably to God. When Simon asked why he had decided to clip his hair, the youth replied that on beholding his image in a pool he had become vain of his own beauty, and had therefore taken the Nazaritic vow to avoid all temptations (iv. 7).

The Babylonian Gemara, whose introductory passage explains, by a reference to the Bible (Deut. xxiv. 1; comp. Rashi *ad loc.*, and Soṭah 2a), why the treatise Nazir belongs to the order Nashim, contains also many interesting sentences, a few of which may be quoted here: "The forty years (II Sam. xv. 7) are reckoned from the time when the Israelites first asked for a king" (5a). "The Nazarite has sinned (Num. vi. 11) by denying himself wine; and if one who denies himself wine, which is not absolutely necessary, is deemed a sinner, one who denies himself other things which are needful for the sustenance of life is a much greater sinner" (19a). "An infringement of the Law with good intentions is better than its fulfilment without good intentions. Still one must study the Torah and observe its commandments, even though he is not in the proper mood, since he will gradually acquire thereby a sympathetic frame of mind" (23b).

W. B. J. Z. L.

NAZIR, ISAAC: One of the earliest cabalists. According to an account which is not altogether trustworthy, he was the real founder of cabalistic science; its secrets are said to have been revealed to him in a vision by the prophet Elijah. These Isaac transmitted to Jacob Nazir, who taught them to Abraham b. David, the latter in turn entrusting them to his son Isaac the Blind.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v. *RABaD the Second*.

J. J. Z. L.

NAZIR, JACOB B. MESHULLAM B. JACOB OF LUNEL. See Jacob Nazir.

NAZIR, MOSES HA-LEVI. See Moses ha-Levi ha-Nazir.

NEANDER, JOHANN AUGUST WILHELM: German Church historian; born at Göttingen Jan. 17, 1789; died at Berlin July 14, 1850. Prior to his baptism his name was "David Mendel," and on his mother's side he was related to Moses Mendelssohn. He attended the gymnasium at Hamburg, where he had for his associates Varnhagen von Ense and Adelbert von Chamisso. At the age of seventeen he embraced Christianity. After studying theology at Halle under Schleiermacher, and at Göttingen, he established himself as a privat-docent at Heidelberg in 1811, and in the following year was appointed assistant professor of theology. At this time he published his monograph, "Ueber den Kaiser Julianus und Sein Zeitalter." In 1813 he was appointed professor of Church history in the newly established University of Berlin, and published his monograph on St. Bernard. This was followed by his essays on the Gnostics in 1818 and St. Chrysostom in 1822, in which latter year appeared his "Denkwürdigkeiten aus der Geschichte des Christenthums und des Christlichen Lebens," a third edition of which was issued in 1845. In 1825 his great work, "Allgemeine Geschichte der Christlichen Religion und Kirche," began to appear at Hamburg, the last volume of which, the eleventh, was not issued until 1852. An English translation by Torrey, in five volumes, was published at Boston in 1847-51. His "Gesch. der Pflanzung und Leitung der Christlichen Kirche Durch die Apostel" appeared in 1833; his "Leben Jesu" in 1837. These two works are practically introductions to his "Allgemeine Geschichte." Two other works of his were published posthumously, "Wissenschaftliche Abhandlungen" (1851) and "Christliche Dogmengeschichte" (1857).

Neander's works, most of which have been translated into English, have secured for him a lasting place among the greatest ecclesiastical historians. He has come to be regarded as the father of modern Church history. His "Leben Jesu" was written as an answer to the "Leben Jesu" of David Friedrich Strauss, which had been submitted to him by the government for his opinion as to its heretical character, and as to whether it should be prohibited. His answer to the government will be ever memorable: "Scholarly works are to be fought with the weapons of science, not by the power of the state." When the Jews of Damascus were being persecuted in 1846, and the old "blood accusation" was revived, he publicly and vigorously denounced the "medieval lie."

Bibliography: Hagenbach, *Neander's Verdienste um die Kirchengeschichte*, in *Theologische Studien und Kritiken*, 1851; Otto Krabbe, *August Neander*, Hamburg, 1852; J. L. Jacobi, *Erinnerungen an A. Neander*, 1882.

T. M. Co.

NEAPOLIS. See Shechem.

NE'ARIM. See Nagari, Moses ben Judah.

NEBELAH: Biblical expression for the carcass of an animal, and sometimes for a dead human body

(I Kings xiii. 24; Isa. xxvi. 19; Ps. lxxix. 2). The Mosaic law contains a prohibition against eating, carrying, or touching the carcass of an animal (Lev. xi.; Deut. xiv. 8). By touching a carcass one becomes unclean; by carrying it one's garments also become unclean. In three passages "nebelah" (carcass) and "ṭerefah" (that which is torn) are mentioned together (Lev. xvii. 15, xxii. 8; Deut. xiv. 20). According to some of the Biblical critics this prohibition was at first limited to the priests (but comp. Lev. xxii. 8; Ezek. xliv. 31 [where it is limited to the carcasses of birds]), but later on it was, like other laws of sanctification, extended to the whole people. This would explain why Ezekiel, in that he was a priest, says of himself that he had never eaten of that which had died of itself (i. 3, iv. 14).

On the other hand, it is clear that in most of the passages this prohibition is general (Lev. xi., *passim*; xvii. 15; Deut. xiv. 8), so that even critics of the advanced school see in Lev. xxii. 8 the interpolation of the priestly redactor who rearranged the Priestly Code after the Exile, while Ezek. iv. 14 is merely an emphatic statement that the prophet has always strictly observed the laws of purity, without reference to his character as a priest (see the commentaries of Dillmann, Baentsch, Bertholet). It is certain that this, like all other dietary laws, was followed strictly by the whole people, at any rate from Maccabean times (Dan. i. 8; II Macc. vi. 18-30; Acts x. 14, xi. 8); and even the old Judæo-Christian community observed the prohibition of nebelah (τοῦ πνικτοῦ = "strangled things," Acts xv. 20), while naturally the more advanced school of the nascent Christian Church was strictly opposed to this as to all other dietary laws (Col. ii. 16), or at best merely tolerated it (I Cor. viii. 8; Rom. xiv. 13 *et seq.*).

In Rabbinical Law.

Talmudic exegesis explains nebelah, in contradistinction to Ṭerefah, as that which has not been killed in accordance with the laws of Sheḥiṭah. Says R. Jeshebab in the name of R. Joshua: "Whatsoever has been rendered unfit by [improper] sheḥiṭah is considered nebelah; where the sheḥiṭah was proper, though another fact had caused the thing to become unfit for eating, it is ṭerefah"; this explanation was accepted by R. Akiba (Ḥul. iv. 2).

The opinion of R. Joshua seems to have led Maimonides to the following explanation of the principle of nebelah, which is accepted by most of the legal authorities: "The ṭerefah which is mentioned in the Torah [Ex. xxii. 30] is an animal torn by a wild beast or a bird torn by a bird of prey. Thou canst not say that it was torn and killed, for this would make it nebelah, as there would be no difference between the animal that died a natural death and one killed by the sword or by a lion; consequently Scripture speaks of an animal that was torn and is not dead. So thou seest that Scripture prohibited the dead animal, which is called 'nebelah,' and that which is fatally wounded, although it is not yet dead, which is called 'ṭerefah'" ("Yad," Ma'akalot Asurot, iv. 6-8; Ṭur Yoreh De'ah, 29; Yom-Ṭob Lipmann Heller, in "Tosefot Yom-Ṭob" to Ḥul. iii. 1).

Unclean-ness.

Maimonides gives the following presentation of the law of uncleanness: "A carcass is one of the 'fathers' [principal categories] of uncleanness." "Its flesh, if of the size of an olive, imparts uncleanness to man and to vessels by contact, and to earthen pots by being suspended within their area, although not even touching their sides" (Sifra, Lev. xi. 33). It communicates uncleanness to the garments of one who carries it. The meat of animals, both permitted and forbidden, if of the size of an olive, imparts uncleanness. The meat of clean animals that have been properly killed remains clean, although it may be unfit for eating for some other reason (*e.g.*, being "ṭerefah"), while the meat of unclean animals remains unclean, even though the animal may have been killed according to the laws of sheḥiṭah. The blood, as a liquid, can not impart uncleanness (see 'Eduy. viii. 4), although rabbinical law has extended the prohibition to touching the blood of a carcass. The fat of the carcass does not impart uncleanness, because it is written, "and the fat of the beast that dieth of itself . . . may be used in any other use: but ye shall in no wise eat of it" (Lev. vii. 24). Hide, horns, hoofs, bones, sinews, and even flesh if it be so far putrefied that it is no longer fit to be used for food, do not possess the quality of uncleanness ("Yad," She'ar Abot ha-Ṭum'ot, i.).

Other uses of nebelah, except eating, are permitted, according to the generally accepted principle of R. Abbahu. "Every prohibition of eating includes every other use, with the exception of nebelah, about which Scripture [Deut. xiv. 21] has expressly stated the contrary" (Pes. 21b). Another opinion (Sheb. vii. 3) places nebelah among those things which may not be made articles of commerce. The Talmud (Yer. Sheb. 37c) derives from this law the principle that things which are forbidden by the Mosaic law may not be made articles of commerce, while things prohibited only by the Rabbis may. This view is generally accepted in the codes ("Yad," Ma'akalot Asurot, viii. 16; Yoreh De'ah, 117, 1), and contradiction is avoided by explaining that the prohibition against dealing in forbidden things is limited to such as are exclusively used for eating and to commerce when followed as a regular vocation (*ib.*; see especially Ṭure Zahab *ad loc.*).

Handling a carcass is the most despised of all occupations; therefore Rab advises R. Kahana: "Skin a carcass on the street for hire and say not I am a great man and the work is repulsive to me" (B. B. 110a; with some slight variations also Pes. 113a). In Judæo-German parlance "nebelah" applies to anti-Semites.

Bibliography: Wiener, *Die Jüdischen Speisegesetze*, pp. 220-245, Breslau, 1895.

E. G. H. D.

NEBICH (NEBBICH): Judæo-German term carrying the sense of "regret" and "pity." It is used as a noun, an adverb, and most often as an interjection; *e.g.*, "Nebich, the poor man"; "He is a great nebich" (object of pity). The etymological explanation is doubtful. Zunz ("G. V." p. 456) thinks it is of Polish origin; others, as M. Gruenbaum ("Judisch-Deutsche Chrestomathie," 1882, p. 394), derive it from the German "Nie bei euch," based on Lam. i. 12, which Jewish commentators (Rashi, Ibn Ezra, and others) read as "May such a calamity not come upon you." Polish Jews often use the Hebrew words of that passage, "Lo 'alekem," in the same sense.

A. D.

NEBO, MOUNT: According to Deut. xxxii. 49 and xxxiv. 1-3, it was from this mountain that Moses, just before his death, surveyed the promised land. Both these passages belong to the Priestly Code (P). This mountain is probably the same as the "Pisgah" of Deut. iii. 27 (D) and Num. xxi. 20 (J). In Num. xxxiii. 47 (P) Nebo is said to be in the "mountains of Abarim." Abarim therefore must have been a general name for the mountains of the region, while Pisgah was the mountain the top of which was called "Nebo" (comp. Deut. iii. 27).

The name "Nebo" survives in "Jabal Naba," by which name one of the mountains which form the ragged edge of Moab overlooking the Dead Sea is known. Scholars now generally identify this mountain with the Biblical Nebo. It lies five miles southwest of Heshbon, two miles northwest of Madeba, and nine miles east of the northern end of the Dead Sea. From the plain on which Madeba stands the ground slopes gently downward. At the summit of Jabal Naba it rises again slightly, and a cairn marks an ancient holy site. An extensive view is obtained from this point, but not so extensive as the one described in Deut. xxxiv. 1-3. Following the ridge somewhat more than a mile to the northwest, one comes out upon a spur now called "Jabal Ṣijagha," which, though lower, affords a still wider view because of its overhanging position. It is the prevailing opinion of modern scholars that this is the point indicated as the "top of Pisgah." The outlook from this point is beautiful, extensive, and interesting. Hermon can be seen far to the north; a great extent of the Jordan valley, the hills of the central range from Carmel to Hebron, and all of the northern end of the Dead Sea are in view. The east-Jordanic country is not visible, and projecting ridges cut off the view to the south; nor can the Mediterranean be seen.

Various explanations have been suggested to account for the inconsistency between this view and the description of Deut. xxxiv. 1-3, which leaves it to be supposed that the land of Gilead, and even the Mediterranean, could be seen. Driver ("Deuteronomy," p. 420) regards the description as hyperbolical; Chapman (Hastings, "Dict. Bible") thinks the writer gave the boundaries of the land, the greater portion of which could be seen from this point; while Peters ("Jour. Bib. Lit." xxii. 28 *et seq.*) thinks that he had in mind the view from Jabal Usha', near Al-Salṭ, but wrongly connected it with Jabal Naba. Chapman's explanation seems the most probable.

The name "Nebo" is the Hebrew form of the name of the Babylonian god Nabu, and was no doubt attached to the spot during the time prior to the reign of Thothmes III., when Babylonian civilization was dominant in Syria and Palestine.

Bibliography: G. A. Smith, *Historical Geog. of the Holy Land*, 1895, pp. 562 *et seq.*; Buhl, *Geographie des Alten Palästina*, 1896, p. 122; Driver, *Deuteronomy*, 1895, pp. 419 *et seq.*

E. C. G. A. B.

NEBRASKA: One of the central units of the United States of America; admitted into the Union in 1854. Jews traversed the state on their way to California during the gold-finding period of 1848-1849; there is, however, no record of their settling in Nebraska until 1856, when Meyer Hellman and Aaron Cahn, floating a house down the river, settled where the city of **Omaha** now stands. Not until the close of the Civil war did the Jewish settlement become noticeable, and with the advent of Max Meyer in 1866 a progressive spirit became apparent. The "seventies" and "eighties" brought a large Hungarian and German element, which was subsequently supplemented by Russian and Rumanian accretions. The present (1904) Jewish population of the state is about 3,800. The Jewish population of Omaha is about 3,200. The Temple Israel congregation there was organized in 1868. It held its first services in the old Masonic Hall. The following rabbis have served the congregation: L. Abraham, David Stern, Rosenspitz, E. H. Harfield, N. I. Benson, William Rosenau, Leo M. Franklin, and Abram Simon. The congregation maintains a Ladies' Aid and Sewing Society (organized in 1896) and the Temple Israel Sisterhood (1903). Its burial-ground, the Pleasant Hill Cemetery, was purchased in 1872.

The Midrash Haggodol congregation (Orthodox) was organized in 1886, but is now known as the "Chevra Israel" congregation. A biḳḳur ḥolim instituted as a charitable society in 1882 is now a congregation, meeting on the important holy days and known as the "Hungarian Congregation" (Orthodox); it has its own cemetery. The Congregation B'nai Adas Israel (Russian) was organized in 1886 and owns a cemetery. The Congregation Chov've Zion is now (1904) three years old and has its own cemetery. Among the Jewish charitable societies of Omaha are the Wise Memorial Hospital (incorporated 1901) and the Association of Jewish Charities.

The city of **Lincoln** has a Jewish population of about 350. The Congregation B'nai Yeshurun (Reform) holds services every other Sunday night, one of the Omaha rabbis officiating; it was organized in 1882. Connected with it are the Naomi Aid Society (organized in 1886), the Mount Lebanon Cemetery Association (1892), and the Unity Social Club (1898). The Tiffereth Israel congregation and the Congregation Talmud Tora (both Orthodox) together maintain one cemetery. Both elements meet in the Lincoln City Lodge No. 377, I. O. B. B. (organized 1888). The congregations of **Hastings** and **Nebraska City** have cemeteries of their own; they hold holy day services in conjunction with the **Grand Island** community. The legal and medical professions have strong Jewish representatives in Nebraska. The office of State Fish Commissioner has been held for many years by Robert Oberfelder of Sidney.

A. A. S.

NEBUCHADNEZZAR.—Biblical Data: The son of Nabopolassar; became king of Babylon in 604 B.C. as Assyria was on the decline; died 561.

His name, either in this spelling or in the more correct form, **Nebuchadrezzar** (from the original, "Nabu-kudurri-uṣur" = "Nebo, defend my boundary"), is found more than ninety times in the Old Testament.

Slays Jehoiakim.

Nebuchadnezzar's first notable act was the overthrow of the Egyptian army under Necho at the Euphrates in the fourth year of Jehoiakim (Jer. xlvi. 2). It is entirely reasonable to suppose that at the same time he descended upon Palestine and made Jehoiakim his subject (II Kings xxiv. 1). This campaign took place in 605. The next year Nebuchadnezzar became king of Babylon; and he ruled for forty-three years, or until 561. Jehoiakim served him for three years, and then rebelled. He doubtless incited the neighboring tribes (*ib.* verse 2) to persecute Judah and bring its king to respect his oath. In 598 Nebuchadnezzar himself came westward, took Jehoiakim (II Chron. xxxvi. 6) and probably slew him, casting out his dead body unburied (Jer. xxii. 19, xxxvi. 30), and carried captive to Babylon 3,023 Jews (Jer. lii. 28). He placed Jehoiachin, the dead king's son, on the throne. Three months were sufficient to prove Jehoiachin's character (Ezek. xix. 5-9). He was taken with 10,000 of the best of the people of Jerusalem and carried to Babylon. His uncle Mattaniah, whose name was changed to Zedekiah, was put on the throne by Nebuchadnezzar in 597.

Egypt was continually intriguing with southwestern Asia, and was now courting the friendship of Zedekiah. This became so noticeable that Judah's king made a journey to Babylon in the fourth year of his reign (Jer. li. 59), probably to assure Nebuchadnezzar of his loyalty to him. But by the ninth year of his reign Zedekiah became so friendly with the Egyptians that he made a league with them and thereupon rebelled against the King of Babylon. With due despatch Nebuchadnezzar and his army left for the Westland. He placed his base of action at Riblah in the north, and went southward and laid siege to Jerusalem. By some message the Egyptians learned of the siege and hastily marched to the relief of the beleaguered ally. The Babylonians raised the siege (Jer. xxxvii. 3-5) long enough to repulse the Egyptian arms, and came back and settled about Jerusalem. At the end of eighteen months (586) the wall yielded. Zedekiah and his retinue fled by night, but were overtaken in the plains of the Jordan. The king and his sons were brought before Nebuchadnezzar at Riblah; the sons were slain, and the king's eyes bored out; and he was carried in chains to Babylon. Nebuchadnezzar caused Jerusalem to be destroyed, and the sacred vessels of the Temple to be carried to Babylon. He placed Gedaliah in authority over the Jews who remained in the land. In the twenty-third year of his reign Nebuchadnezzar's captain of the guard carried away 745 Jews, who had been gathered from those scattered through the land. Nebuchadnezzar entered Egypt also (Jer. xlvi. 13-26; Ezek. xxix. 2-20), according to his own inscriptions about 567, and dealt a severe blow to its supremacy and power.

The representations in the Book of Daniel of Nebuchadnezzar's greatness are doubtless correct; and there is reason for believing that he was the great builder and glorifier of his capital. He was succeeded by his son Evil-merodach.

E. G. H. I. M. P.

——**In Rabbinical Literature:** Nebuchadnezzar, the "wicked one" ("ha-rasha'"; Meg. 11a; Ḥag. 13b; Pes. 118a), was a son—or descendant?—of the Queen of Sheba by her marriage with Solomon ("Alphabet Ben Sira," ed. Venice, 21b; comp. Brüll's "Jahrb." ix. 9), and a son-in-law of Sennacherib (Targ. to Isa. x. 32; Lam. R., Introduction, 23, says "a grandson"), with whom he took part in the expedition of the Assyrians against Hezekiah, being one of the few who were not destroyed by the angels before Jerusalem (Sanh. 95b). He came to the throne in the fourth year of King Jehoiakim of Judah, whom he subjugated and, seven years later, killed after that king had rebelled. Nebuchadnezzar did not on this occasion go to Jerusalem, but received the Great Sanhedrin of Jerusalem at Daphne, a suburb of Antioch, informing that body that it was not his intention to destroy the Temple, but that the rebellious Jehoiakim must be delivered to him, which in fact was done (Seder 'Olam R. xxv.; Midr. 'Eser Galuyyot, ed. Grünhut, "Sefer ha-Liḳḳuṭim," iii.; Lev. R. xix.; comp. JEHOIAKIM IN RABBINICAL LITERATURE).

Holds No Oath Sacred.

According to Josephus ("Ant." x. 6, § 3), the King of Judah voluntarily received Nebuchadnezzar and his army in the city; but Nebuchadnezzar treacherously broke the compact between them, and massacred the king together with the strongest and most beautiful inhabitants of Jerusalem. Nebuchadnezzar then carried away into captivity 5,000 Judeans and 7,000 of the other tribes, including all the nobles and scholars of the city (Josephus, *l.c.*; Seder 'Olam R. *l.c.*; Midr. 'Eser Galuyyot, *l.c.*).

When he celebrated his triumph in Babylon and told his subjects how he had made Jehoiachin king in the place of his rebellious father Jehoiakim, they reminded him of the proverb: "A poor dog has no good progeny." Nebuchadnezzar then returned to Daphne, where he received the Great Sanhedrin and told it that he desired to take King Jehoiachin to Babylon. When it delivered the king to him, Jehoiachin was cast into prison for life (Lev. R. xix. 6; comp. Seder 'Olam R. *l.c.*; Yer. Sheḳ. vi. 49a; and JEHOIACHIN IN RABBINICAL LITERATURE). The King of Babylon again showed how little sacred an oath was to him; for, although he had pledged his word that he would not harm the city, he carried captive to Babylon a large number of the inhabitants (Josephus, *l.c.* x. 7, § 1) together with the Ark of the Covenant (Seder 'Olam R. *l.c.*). Although a voice from heaven uttered for eighteen years these words in the palace of Nebuchadnezzar, "O wicked servant; go and destroy the house of your master, since his children no longer obey him," yet the king was afraid to obey the command, remembering the defeat which Sennacherib had suffered in a similar attempt. Nebuchadnezzar asked the advice of different oracles, all of which warned him not to undertake the expedition against Jerusalem (Lam. R. *l.c.*). Furthermore the Ammonites and the Moabites, Israel's "wicked neighbors," gave inducements to Nebuchadnezzar to come by saying that the Prophets announced Judah's downfall. They allayed the king's fear lest God might send the same fate upon him that He had upon Sennacherib, by saying that God had now abandoned Israel, and that there were left among the people no pious ones able to turn away God's anger (Sanh. 96b). Nebuchadnezzar decided on his expedition against Jerusalem only after God showed him how He had bound the hands of Michael, Israel's guardian angel (Midr. Ekah Zuṭa, p. 70); and even then Nebuchadnezzar did not lead the expedition himself, but gave it into the hands of Nebuzar-adan (Pesiḳ. R. 26 [ed. Friedmann, p. 130b]; Sanh. 96b, above; comp. Eccl. R. on Eccl. x. 7, to the effect that Nebuchadnezzar, seated on a horse which was led by Michael, entered the Holy of Holies.

At Daphne, from which place Nebuchadnezzar followed the operations before the walls of Jerusalem, he received the Sanhedrin of Jerusalem with great honors, asking the members to read and explain to him the Torah. Sitting on seats of honor, they began their explanations. When, however, they came to the section on the dispensation from vows (Num. xxx. 2 *et seq.*), the king cried out in anger: "I believe it was you who released King Zedekiah from his oath to me." He then commanded that the scholars leave their seats and sit on the ground (Lam. R. ii. 10; Ned. 65a; comp. Zedekiah in Rabbinical Literature; "Chronicles of Jerahmeel," x. 10: "the great Sanhedrin . . . who were slain by Nebuchadnezzar"). Zedekiah, the captive king, was also brought to Daphne, where Nebuchadnezzar took him to task, saying that, according to divine and human law, Zedekiah had merited death, since he had sworn falsely by the name of God, and had rebelled against his suzerain (Pesiḳ. R. *l.c.* [ed. Friedmann, p. 131a]).

Nebuchadnezzar's Cruelty.

Nebuchadnezzar was most merciless toward the conquered people. By his command the exiles on their way to Babylon were not allowed to stop even for a moment, as the king feared that they would pray during the respite granted them and that God would be willing to help them as soon as they repented (Lam. R. to v. 6; Pesiḳ. R. 28 [ed. Friedmann, p. 135a]). Nebuchadnezzar did not feel safe until the exiles reached the Euphrates, the boundary-line of Babylon. Then he made a great feast on board his ship, while the princes of Judah lay chained and naked by the river. In order to increase their misery he had rolls of the Torah torn and made into sacks, which, filled with sand, he gave to the captive princes to carry (Pesiḳ. R. *l.c.* [ed. Friedmann, p. 135a]; Midr. Teh. cxxxvii.; comp. Buber's remark *ad loc.* and Lam. R. v. 13).

On this occasion Nebuchadnezzar ordered the singers of the Temple to add their music to his feast; but they preferred to bite off their fingers, or even to be killed, rather than to play their sacred music in honor of the Babylonian idols (Pesiḳ. R. 31 [ed. Friedmann, p. 144a], 28 [136a]; comp. Moses, Children of). He heartlessly drove the captives before him, entirely without clothing, until the inhabitants of Bari induced him to clothe them (Pesiḳ. R. *l.c.* [ed. Friedmann, p. 135b]). But even after the heavily burdened Jews finally reached Babylonia they had no rest from the tyrant, who massacred thousands of youths whose beauty had inflamed the passion of the Babylonian women—a passion which did not subside until the corpses were stamped upon and mutilated (Sanh. 92b; comp. Ezekiel in Rabbinical Literature). Nebuchadnezzar carried to Babylon, together with the Jews, cedar-trees which he had taken from Lebanon (Lam. R. i. 4), and millstones which he made the captive youths bear (*l.c.* v. 13). Even the Jews who had sought refuge from the Babylonians in Ammon and Moab or in Egypt did not escape Nebuchadnezzar, who, on conquering Egypt, carried all the Jews in that country, including Baruch and Jeremiah, to Babylonia (Midr. 'Eser Galuyyot, ed. Grünhut, *l.c.* iii. 14; Seder 'Olam R. xxvi.). Nebuchadnezzar was equally victorious in his expedition against Tyre, whose king, Hiram, his stepfather, he dethroned and put to a painful death (Lev. R. xviii. 2; Yalḳ., Ezek. 367).

Nebuchadnezzar, moreover, not only was a cosmocrat, ruling all the earth (Meg. 11a *et passim*), but he subdued the world of animals also, his charger being a lion, on whose neck a snake hung quietly (Shab. 150a, above). His godlessness was commensurate with his power; he was given, among other vices, to pederasty, which he, as with the other kings, also tried to commit with the pious Zedekiah, but was prevented by a miracle from doing so (Shab. 149b; see also Jerome on Hab. ii. 16). He was so greatly feared that as long as he was alive no one dared laugh; and when he went down to hell the inmates trembled, asking themselves whether he would rule them also (Shab. *l.c.*). In his arrogance he considered himself to be a god, and spoke of making a cloud in order to enthrone himself like God on high (Mek., Beshallaḥ, Shirah, 6 [ed. Weiss, p. 47a, b]); but a heavenly voice cried to him: "O thou miscreant, son of a miscreant, and grandson of the miscreant Nimrod! Man lives seventy years, or at most eighty (Ps. xc. 10). The distance from the earth to heaven measures 500 years; the thickness of heaven measures as much; and not less the distance from one heaven to the other" (Pes. 94a, below; Ḥag. 13a *et passim*).

Behavior Toward Israelites.

The lot of the Jews was naturally a very sad one during Nebuchadnezzar's reign; and even Daniel, as well as his three friends Hananiah, Mishael, and Azariah, who were pages at court, were often in peril of their lives. This was especially the case when the king tried to force the three pages to worship the idol at Durah, and they, upon their refusal to do so, were thrown into the fiery furnace. However, the miracle performed in their behalf (comp. Azariah in Rabbinical Literature; Ezekiel in Rabbinical Literature) induced Nebuchadnezzar to join in praising God; and he was so carried away by his songs that had he continued he would have surpassed David, but an angel forced him to desist (Sanh. 92b). Yet this did not prevent him from massacring all the 600,000 Jews who had obeyed his command and worshiped the idol, and whom he reproached for not having followed the example of the three pious men and trusted in God (Pirḳe R. El. xxxiii.).

He finally received his well-merited punishment; for God changed him into an animal, as far as his appearance, intellect, and language were concerned. He appeared to the people with his upper half as an ox and the lower half as a lion, and as such he killed many villains. Through Daniel's prayers the seven years of punishment decreed for Nebuchadnezzar were changed to seven months; and after the king had lamented his sins for forty days, had lived in the caves for another period of forty days, and had herded for the same length of time with the beasts of the forest, God took mercy upon him and allowed him to return to his throne. He repented and did penance for the next seven years, subsisting, on the advice of Daniel, on vegetable food. The affairs of the government he gave into the hands of seven judges, who held office for one year each. At the expiration of this period he wished to make Daniel one of his heirs; but the latter refused with the words: "Far be it from me to exchange the heritage of my fathers for that of one uncircumcised" ("The Chronicles of Jerahmeel," ed. Gaster, lxvi. 1-2; see also the passage quoted in the introduction, p. 106).

Among the Animals.

According to another version, Nebuchadnezzar really spent seven years among the animals, during which time his son Evil-merodach ruled as king (see, however, Josephus, *l.c.* x. 10, § 6); but when he returned he cast this son into prison for life. Therefore after Nebuchadnezzar had died and the nobles of the realm came to the son to swear fealty to him as their king, he did not dare listen to them until they brought the corpse of his father, so that he could convince himself that the latter really was dead (Lev. R. xviii. 12). Others say that Evil-merodach himself exhumed the body of his father, because the people believed that Nebuchadnezzar was not really dead—that he had simply disappeared as he had once before, and that they would be severely punished by him if at his return he found that they had invested another king. The body of the dead monarch was therefore dragged through the city so that the people might see it (Targ. Sheni, beginning; Jerome on Isa. xiv. 19; see also "The Chronicles of Jerahmeel," lxvi. 6; a shorter version is given in Seder 'Olam R. xxviii.). This was the shameful end of Nebuchadnezzar, after a reign of forty years (Seder 'Olam R. *l.c.* 45; Pesiḳ. R., ed. Buber, xxvii. [ed. Friedmann, p. 168b, 40]; Josephus, *l.c.* x. 11, §§ 1, 43).

That Nebuchadnezzar, in spite of all his wickedness, was chosen by God to rule over Israel and all the earth, was due, according to some, to the fact that he was a descendant of Merodach-baladan, to whom God granted, as a reward for a pious deed, that three of his descendants, namely, Nebuchadnezzar, his son Evil-merodach, and Belshazzar, should become world-rulers (Pesiḳ. R., ed. Buber, ii. 14a; comp. Merodach-Baladan. According to another rabbinical legend, Nebuchadnezzar was the secretary of Baladan. The latter wrote a letter to Hezekiah (II Kings xx. 12) in Nebuchadnezzar's absence, who, on his return, was informed of its contents, which began as follows: "Greetings to the king Hezekiah, to the city of Jerusalem, and to the great God." "What!" exclaimed Nebuchadnezzar, "you call Him the great God, and yet you mention His name at the end, whereas it should be at the beginning!" Nebuchadnezzar then ran after the messenger, to take the letter and rewrite it. God, therefore, rewarded him with the rulership of the world; and if the angel Gabriel had not kept Nebuchadnezzar from overtaking the messenger, his power would have become still greater, and the Jews would in consequence have suffered still more at his hands.

Compare Ahab, Son of Kolaiah, in Rabbinical Literature.

W. B. L. G.

NEBUSHASBAN: The first-named of the four chief officers sent by Nebuzar-adan to take Jeremiah out of the court of the guard (Jer. xxxix. 13) and to deliver him into safe hands. The position of this official is not known. The equivalent of the name in Babylonian-Assyrian is probably "Nabu-shuzib-anni" = "Nabu, save me." This same name is found as belonging to one of the sons of Necho I., who paid tribute to Assurbanipal (Brugsch, "Gesch. Aegyptens," pp. 720, 724). It occurs occasionally in the Babylonian-Assyrian inscriptions in lists of names, and is thus found to be given in correct form in the Old Testament.

E. C. I. M. P.

NEBUZAR-ADAN.—Biblical Data: Captain of Nebuchadnezzar's body-guard. Nebuzar-adan entered Jerusalem in 586 B.C., burned the Temple, the king's palace, and the houses of the great, razed the walls of the city, and carried many of its people into captivity. He broke up and carried away the brass pillars of the Temple and all the material of the Temple service that was of sufficient value. The chief priest Seraiah, the second priest Zephaniah, and the chief men of the city, he took to Riblah, in the land of Hamath, and there put them to death (II Kings xxv. 8-22). Five years later, "in the three and twentieth year of Nebuchadnezzar," Nebuzar-adan came again and carried 745 others into captivity (Jer. lii. 30).

E. C. S. O.

——**In Rabbinical Literature:** Nebuzar-adan, called also **Arioch** because he fought the Jews like a lion (comp. Arioch in Rabbinical Literature), was sent by Nebuchadnezzar to conquer Jerusalem because the king was afraid to conduct the war himself (comp. Nebuchadnezzar in Rabbinical Literature). Although Nebuzar-adan had witnessed Sennacherib's defeat before the walls of Jerusalem (Sanh. 95b), he did not hesitate to obey his master's commands. He went to Jerusalem with 300 mule-loads of iron axes. Although made of a kind of iron that shattered ordinary iron, they broke before a single gate of the city was pierced, and Nebuzar-adan was about to go away, fearing a fate similar to Sennacherib's, when he suddenly heard a voice from heaven saying: "Leaper and son of a leaper, O Nebuzar-adan, leap! for the time has come when the sanctuary shall be destroyed and the Temple burned." Then he pounded upon the gate with his one remaining ax, and the gate opened, so that he was able to enter Jerusalem with his army.

When Nebuzar-adan came to the hall of the Temple, he noticed at a certain spot blood which was still bubbling, being the unjustly shed blood of the prophet Zechariah, son of Jehoiada (II Chron. xxiv. 21; comp. ZECHARIAH). Asking the meaning of it, he was told that it was sacrificial blood. He, however, convinced himself at once of the falseness of this statement by ordering many sacrificial animals to be slaughtered, whose blood dried in the ordinary way. On being threatened, the Jews told him the truth, saying: "This is the blood of a priest and a prophet whom the people of Jerusalem have killed because he foretold the destruction of the city." Then Nebuzar-adan said: "I will pacify the murdered prophet." He caused the scholars to be brought in and killed them on the bloody spot. Still, however, the blood was not pacified. He then had the youths who were attending the schools massacred, but with the same result. After having killed 94 times 10,000 people in order to pacify the prophet's blood, it still continued to bubble. Finally he said: "Zechariah, Zechariah! I have killed the best among them. Do you wish that they shall all die?" Thereupon the blood was immediately quieted. This made such an impression upon Nebuzar-adan that he said: "If all these people suffered so much for having killed but one man, what will happen to me?" He then fled from Nebuchadnezzar, sent home his testament, and embraced Judaism (Giṭ. 57b; Sanh. 96b; the Jerusalem sources, Yer. Ta'an. iv. 69a, b, Pesiḳ., ed. Buber, xv. 122a, and Eccl. R. to x. 4, do not give Nebuzar-adan's conversion to Judaism).

In the Haggadah Nebuzar-adan is the type of a reliable and respectful servant; and it is said that he had fastened the image of Nebuchadnezzar, his master, to his wagon, so that he might always feel that he stood in the latter's presence (Sanh. 96b, above; Ex. R. xlvi. 4). Compare JEREMIAH IN RABBINICAL LITERATURE.

E. C. L. G.

NECHO (נכה and נכו): King of Egypt from 610 to 594 B.C.; son of Psam(m)ethik I., of the twenty-sixth Egyptian dynasty. According to Herodotus (ii. 158), he undertook to connect an arm of the Nile with the Red Sea by means of a canal; he was really opening a canal which Rameses II. had begun (comp. Budge, "History of Egypt," vi. 219). Necho did not finish the work, which was completed by Darius I. Necho also employed Phenicians to circumnavigate Africa, which they did in the space of three years (Herodotus, iv. 42).

As the Assyrian empire was tottering to its fall Necho marched (608) into Asia to share in the spoil. Josiah, King of Judah, who sought to check his progress, was defeated and killed by Necho at Megiddo (comp. II Kings xxiii. 29 *et seq.*; II Chron. xxxv. 20 *et seq.*). Three months later Necho summoned Jehoahaz, whom the Judeans had made king, to appear before him at his camp at Riblah, put Jehoahaz in chains, and took him captive to Egypt. He raised Jehoahaz's brother Eliakim to the throne, changing his name to Jehoiakim, and laid upon Judah a tribute of 100 talents of silver and a talent of gold. Whether Necho accomplished more than this in the course of this campaign the sources do not show.

Four years later Necho was again in Asia, and suffered at Carchemish a severe defeat at the hands of Nebuchadnezzar (Jer. xlvi. 2), being compelled to retreat hastily to Egypt. Had not Nebuchadnezzar been called to Babylon by the death of his father, Egypt would have been invaded by the Babylonian. It was, no doubt, Necho who induced Jehoiakim to rebel against Nebuchadnezzar in 599 (II Kings xxiv. 1). This was probably his last attempt to interfere in Palestinian affairs.

No Egyptian inscription from Necho's reign has been found beyond a stele recording the death of an Apis bull.

BIBLIOGRAPHY: Paton, *Early History of Syria and Palestine*, 1901, pp. 273-276; Budge, *History of Egypt*, vi. 218-226.

E. C. G. A. B.

NECROMANCY: Divination by aid of the dead is said to have been common among the Persians (Strabo, xvi. 2, 39, *νεκυομάντεις*), and at a later time among the Greeks and Romans as well (see passages in Winer, "B. R." ii. 26). The Israelites possibly borrowed the art from the Persians, and practised it extensively, so that the Bible repeatedly forbids it (Lev. xix. 31; xx. 6, 27; Deut. xviii. 11; I Sam. xxviii.; Isa. viii. 19). There were three classes of necromancers, "ob," "yidde'oni," and "doresh el ha-metim" (questioner of the dead), the first two usually being mentioned together. While the general meaning of "ob" and "yidde'oni" is clear, their etymology and exact connotation have not yet been determined. "Ob" is said to denote the soothsaying spirit (in this sense as early as Josephus, "Ant." vi. 4, § 2) or the ghost of the dead (Baudissin, "Studien," pp. 141 *et seq.*; Davies, "Magic, Divination," etc., pp. 86 *et seq.*). The Septuagint generally translates the word by *ἐγγαστρίμυθος* = "ventriloquist," deriving this meaning from the tone of voice adopted by the necromancer. Jewish tradition says: "Ob is the python, who speaks from his armpits; yidde'oni is he who speaks with his mouth" (Sanh. vii. 7; Sifra, Lev. xx. 27). According to the Talmud (*l.c.* 65b), the yidde'oni used a bone of the animal called "yaddua'" in his mouth, which is made to speak by magic. The "possessor of the ob" stooped while speaking, to make it appear as if the spirit spoke from his joints and arms (*ib.*). Two objects are mentioned by means of which the necromancer worked, one being a human skull (but see also Levy, "Neuhebr. Wörterb." i. 537b, *s.v.* זכורו).

Paraphernalia.

Although the Bible does not mention the apparatus used in necromancy, that some sort of paraphernalia was employed is clear from the mention of teraphim, etc. (II Kings xxiii. 24), and also from the expressions which designate the employment of the oracle (*ib.* xxi. 6; II Chron. xxxiii. 6; Lev. xx. 27 *et passim*). The Bible indicates still more clearly the manner of appearance and speech. Samuel was manifested to the witch of Endor as an old man covered with a mantle, so that she immediately recognized him as a man of God. The shade invoked evidently assumed the same shape that he had had in life. The form, however, was visible only to the necromancer, while the questioner heard merely the voice (I Sam. xxviii. 13, 14). The latter sounded as if it came out of the earth, the speech of these necromancers being therefore called whispering and muttering (Isa. viii. 19, xxix. 4). The questioner prepared himself by fasting to be in a proper spiritual condition to receive the ghostly visitant (*ib.* verse 20; Sanh. 65b).

The fact that necromancy was classed with idolatry and all kinds of magic shows its connection therewith, and, probably, its foreign origin (Deut. xviii. 10, 11; II Kings xxi. 6, xxiii. 24; Isa. xix. 3 *et passim*). Necromancy, like idolatry and magic in general, was practised chiefly by women (I Sam. xxviii. 7). Saul, who applied in his distress to a female necromancer, had previously driven from the country all those who practised divination by aid of the dead (*ib.* 9). But Manasseh favored them as well as all other idolaters (II Kings xxi. 6); his elder contemporary, the prophet Isaiah, has in fact given the most explicit references to necromancers (Isa. viii. 19, xix. 3, xxix. 4). Josiah, who took for his guide the newly discovered book of the Law, destroyed them (II Kings xxiii. 24).

In Talmudic Times.

Nevertheless, even in post-Biblical times the necromancers persisted in practising their art, in spite of all measures directed against them, and notwithstanding frequent interdicts in the Torah. The principal passage of the Talmud referring to them has been given above. The teachers of the Talmud call magicians "those that dig up the dead" (B. B. 58a *et passim*) and "those who predict by means of bones of the dead." A Babylonian scholar declared the art and speech of osteomanty to be deceit and falsehood (Ber. 59a). In general, however, the veracity of the spirit was not doubted, since even the ghost of Samuel had been evoked, according to I Sam. xxviii. (see Shab. 152b). It was regarded as a rule that if the necromancer saw the ghost which he evoked, the questioner heard the voice; but if the latter saw the apparition, the necromancer heard the voice. To hear and to see at the same time was impossible (Sanh. 65; comp. Josephus, *l.c.*). When Onḳelos bar Kalonikos, nephew of the emperor Titus, was thinking of embracing Judaism, he evoked the spirits of Titus, Balaam, and Jesus in succession, and asked them for advice. The first two dissuaded him, while Jesus counseled him to carry out his intention (Giṭ. 56b–57b). Rab (d. 247), the foremost teacher of Babylon, "performed some ceremony in the cemetery, and ascertained that 99 out of 100 persons die from the evil eye and that only one dies a natural death" (B. M. 107b, above). A later Babylonian teacher says that the necromancer burned incense to the demon, and thus questioned him (Karet 3b).

A more innocent mode of necromancy was listening secretly to the conversation of the dead (Ber. *l.c.*). Some persons fasted and spent the night in a cemetery, in order that the "spirit of uncleanness" might visit them and enable them to find out the future or other hidden matters (Sanh. 65b; Ḥag. 3b), since the dead were supposed to dwell in an unclean place. This belief may be implied in Isa. lxv. 4 (comp. Acts xvi. 16). This kind of necromancy is perhaps meant in the expression "a consulter with familiar spirits" (Deut. xviii. 11). According to Jewish tradition, necromancy will be punished by God and not by man (Sanh. *l.c. et passim*).

Bibliography: Baudissin, *Studien zur Semitischen Religionsgesch.* i. 141 *et seq.*, Leipsic, 1876; Brecher, *Das Transcendentale, Magie und Magische Heilarten im Talmud*, pp. 125 *et seq.*, Vienna, 1850; Davies, *Magic, Divination, and Demonology Among the Hebrews and Their Neighbors*, pp. 85–89, London, 1898 (with voluminous bibliography); W. R. Smith, *Rel. of Sem.* p. 198; the Bible dictionaries of Cheyne, Hastings, Winer, and others; Jew. Encyc. v. 159, s.v. Endor, The Witch of.

J. L. B.

NEDARIM ("Vows"): A treatise in the Mishnah, Tosefta, and both Talmuds, devoted chiefly to a discussion of the regulations contained in Num. xxx. 2–17. The place assigned to this treatise in the mishnaic order of Seder Nashim differs in the various editions, although it is generally placed third both in the Mishnah and in the Tosefta. In the Mishnah it is divided into eleven chapters containing ninety paragraphs in all.

Ch. i.: The phrases, words, and corruptions of words (*e.g.*, "ḳonam," "ḳonah," "ḳonas," instead of "ḳorban"; "ḥereḳ," "ḥerek," "ḥerep," instead of "ḥerem"; "shebuta," "sheḳuḳa," instead of "shebu'ah") which are considered as vows, oaths, or bans (§§ 1–2); different circumlocutions for the word "ḳorban"; names of the various kinds of sacrifices and parts of the sacrifice which are considered vows (§§ 2–4). These expressions are regarded as vows when one says: "May its use be forbidden me, as the use of a dedicated ḳorban is forbidden"; and any of the expressions noted above or any circumlocution may be substituted for the word "ḳorban."

Ch. ii.: If, on the other hand, one says: "May its use be forbidden me, as the use of things forbidden in the Torah" (*e.g.*, unclean animals), this expression is not considered a vow (§ 1); for one would then be able by his own words to make things as unlawful as are the things forbidden by the Torah itself. The difference between an oath and a vow, and in what respects an oath is considered the more rigorous, and in what respects a vow is so regarded (§§ 2–3); vows with and without restrictions; the difference between the Judeans and the Galileans in regard to the ordinary "ḥerem" (§ 4); evasions which of themselves invalidate vows (§ 5).

Explanation of Terms.

Ch. iii.: Enumeration of the four kinds of vows which scholars have declared invalid in themselves (§§ 1–3); persons who may be deceived by white lies; whether a false oath is permitted in case of necessity (§ 4); interpretation of certain expressions in vows; persons meant by the terms "seafarer" and "landsman." The phrase "those who rest on the Sabbath" includes the Cutæans. but "the children of Noah" are only Gentiles, and "the children of Abraham" only the Jews. "The circumcised" denotes a Jew, even though he is uncircumcised, while "uncircumcised" is applied to pagans, even if they are circumcised; in this connection several maxims of different tannaim are quoted to show the importance and significance of circumcision (§§ 5–11).

Ch. iv.: If one is prevented by vows from enjoying another's society, he may be instructed by the latter in the Midrash, halakot, and haggadot, but not in the Scriptures, and he may also be treated by that person in illness (§§ 1-4); further regulations concerning one's relations with a person whose society he has vowed not to enjoy (§§ 5-8).

Ch. v.: How persons who have a house, bath, or the like in common, but have vowed not to associate with one another, may make use of the public parks and the communal institutions; in this connection it is stated that it was customary to deed such parks and institutions to the nasi as his private property, so that no citizen could deprive another of them.

Vows About Food.

Ch. vi.: What is forbidden to one who has vowed to refrain from boiled, roasted, salted, or preserved food (§§ 1-3); what is forbidden to one who has vowed to refrain from meat, fish, milk, wine, or other things (§§ 4-10).

Ch. vii.: Further details regarding what is understood by vegetables, grain, clothes, house, bed, or city, in connection with vows (§§ 1-5); whether one may enjoy a substitute for what he has vowed to deny himself (§§ 6-7); conditional vows of renunciation for a certain time (§§ 8-9).

Ch. viii.: Further details regarding vows of renunciation for a definite time, and ways of interpreting certain expressions in determining such a time (§§ 1-6); vows of renunciation which may be canceled without asking the opinion of a scholar (§ 7).

Ch. ix.: Remission of vows by a scholar, and circumstances to which the scholar may refer in order to find grounds for such a dispensation (§§ 1-9); the noble conduct of R. Ishmael on remitting a vow which had been made to the detriment of a girl, and how at his death the Jewish women sang a dirge beginning, "O daughters of Israel, weep for R. Ishmael" (§ 10).

Vows of a Daughter.

Ch. x.: Regarding the annulment of a daughter's vows by her father, or of a wife's by her husband (§§ 1-3); the custom of the scholars of canceling the vows of their daughters or wives (§ 4); the time after which a husband may annul the vows of his wife; whether the levir may cancel the vows of his sister-in-law (§§ 5-6); whether a husband may annul at the outset the future vows of his wife (§ 7); the aggravating or ameliorating consequences arising from the rule that the father or the husband may cancel a vow only on the day on which he learns of it (§ 8; comp. Num. xxx. 6, 13).

Ch. xi.: Vows of a wife or a daughter which may be annulled (§§ 1-4); erroneous or partial annulment is invalid (§§ 5-6); interpretation and explanation of the passage Num. xxx. 10 (§ 9); enumeration of the nine virgins whose vows may not be canceled (§ 10); the regulation laid down by the scholars which was intended to make it impossible for a wife to take such vows as would force her husband to seek a divorce, as was customary in ancient times (§ 11).

Gemara.

The Tosefta to this treatise has only seven chapters; it contains various details which serve to explain the Mishnah. Thus, Tosef. i. elucidates the regulation in Mishnah i. 1 referring to the vows of the pious. Both Gemaras discuss and explain the several mishnayot, and both, especially the Babylonian Gemara, contain numerous maxims, statements, stories, and legends. The following interesting sayings from the Babylonian Gemara may be quoted: "A modest man will not easily commit sin"; "The ancestors of the impudent never stood on Mount Sinai" (20a); "The irascible suffer the most diverse pains of hell" (22a); "If the people of Israel had not sinned, they would have had only the Pentateuch and the Book of Joshua" (22b); "Only the man devoid of understanding is poor; for a Palestinian proverb says, 'He who has understanding has all things; but he who has no understanding has nothing'" (41a); "Work is great: it honors the workman" (49b); "Whoever exalts himself will be brought low by God" (55a); "One should not study in order to be called 'scholar' or 'master,' but out of love for the Law; for then fame and recognition will come in due course" (62a); "Take care of the children of the poor, who often become scholars"; "Why have scholars very often no learned children? In order that science may not be thought transmissible by inheritance and that scholars may not pride themselves on an aristocracy of mind" (81a).

Especially noteworthy are the Masoretic remarks on the division into verses, and on ḳeri and ketib, which do not entirely agree with the present Masorah (37b-38a). The passage in the Palestinian Gemara, iii. 2, is also of interest, since in it the various conflicting statements and regulations found in the Torah, such as Lev. xviii. 16 and Deut. xxv. 5 *et seq.*, are collated, and it is explained that these apparently contradictory sentences were pronounced together; Deut. xxv. 5 is, therefore, only an exception to, but does not nullify, the prohibition contained in Lev. xviii. 16. The Palestinian Gemara is also noteworthy for its account of the letters which Judah ha-Nasi I. addressed to R. Joshua's nephew Hananiah, who would not submit to the nasi (vi. 8).

W. B. J. Z. L.

NEDERLANDSCHE ISRAELIET, HET. See Periodicals.

NEGA'IM ("Plagues," "Leprosy"): A treatise of the order Ṭohorot in the Mishnah and the Tosefta, which treats of the rules concerning leprosy and the infection of clothing and dwellings (Lev. xiii., xiv.). In most editions it is the fourth treatise of the order, and it is divided into fourteen chapters containing one hundred and fifteen paragraphs in all.

Ch. i.: Different kinds of leprosy (§§ 1-4); days on which leprosy may first be inspected; deferment of the subsequent inspection to the following day if the day set falls on a Sabbath; the aggravating or ameliorating consequences attending such a postponement (§§ 4-6).

Ch. ii.: Time of day at which leprosy may be inspected; the priests who make the inspection; the priest may not inspect leprosy on his own body, garment, or house. In this connection it is stated that a wise man may not redeem his own vows nor inspect his own firstlings.

Ch. iii.: Those who are defiled by leprosy; time after which, and signs by which, the different kinds of leprosy are declared to be unclean.

Signs of Leprosy.

Ch. iv.: The different signs which indicate that leprosy is unclean; ways in which the different signs cause defilement; concerning the simultaneous appearance of two signs in a case of leprosy.

Ch. v.: Doubtful cases of leprosy; doubtful cases of leprosy in which it is considered as unclean or as clean.

Ch. vi.: Size of the leprous spot, and how it becomes unclean by the sound flesh in it; the twenty-four extremities of limbs, which do not cause uncleanness, although they are sound flesh in a leprous spot; parts of the human body which do not become unclean through a leprous spot.

Ch. vii.: Leprous spots in general which are clean; changes in the spot; cases in which the spot becomes clean by removing the sign of uncleanness; cases in which the leprosy is entirely cut away.

Ch. viii.: The spreading of leprosy over the entire body; cases in which such a spread causes uncleanness, and those in which it causes cleanness; how the reappearance of the extremities of limbs nullifies the effect of the spreading; advantages and disadvantages arising from showing one's leprosy to the priest.

Ch. ix.: Time after which, and signs by which, boils ("sheḥin") and burnings ("miḳwah") are declared unclean.

Ch. x.: Time after which, and signs by which, scall on the head or in the beard ("neteḳ") is declared unclean; similar regulations concerning baldness and its cause.

Leprous Garments and Houses.

Ch. xi.: Garments which may become unclean through leprosy; neither garments of pagans nor garments made of the skins of marine animals or of camel's hair become unclean through leprosy; time after which, and signs by which, leprosy on garments is declared unclean; contact of a leprous garment with other garments.

Ch. xii.: Houses which may become unclean through leprosy, and the symptoms of the form of leprosy which causes this uncleanness; inspection of a house in which leprosy appears; origin of the proverb: "Wo to the wicked and wo to his neighbors!"

Ch. xiii.: Further details regarding a house defiled by leprosy; how a clean person becomes unclean by entering a defiled house, and how an unclean person defiles a house by entering it.

Ch. xiv.: Purification of a leper; concerning the pair of birds which are requisite, the shaving of the hair, and the offering which must be brought.

The Tosefta to this treatise, which has only nine chapters, contains details not found in the Mishnah, and includes other interesting passages, of which the following is the most noteworthy (vi. 1): "There never has been a house infected with leprosy [in the manner described in Lev. xiv. 34 *et seq.*], and there never will be one; the regulations regarding such a house have only a theoretical bearing."

W. B. J. Z. L.

NEGEB ("dry land"): Tract of land in southern Judah, which, though fertile in comparison with the rest of Palestine, is nevertheless regarded as an arid country. The term "Negeb" refers very often to "the south" in general, just as "yam" (lit. "the sea") denotes "the west." Later translators, among others those of the Authorized Version, uniformly render "Negeb" by "the south." Lack of accuracy in keeping the two meanings distinct is noticeable in many instances, as in Gen. xiii. 1, where the Authorized Version renders הנגבה "into the south," while Abraham is represented as traveling northward.

The Negeb was a plateau of moderate elevation (comp. Judges i. 9). Although not well supplied with water, it afforded abundant pasture for cattle (Gen. xx. 1, xxiv. 62, xxxvii. 1, xlvi. 5). The spies whom Moses sent to explore the land of Canaan reported the Negeb to be inhabited by the Amalekites (Num. xiii. 29), but at the time of the Israelitish invasion the Canaanites were located there (Judges *l.c.*). The Negeb, which included twenty-nine cities, besides villages, was assigned by Joshua to Judah; but subsequently a part of it was allotted to Simeon (Josh. xv. 21–32, xix. 1–8). The Negeb was afterward divided into five districts named after their occupants: the Negeb of Judah proper, the Negeb of the Jerahmeelites, the Negeb of the Kenites, the Negeb of the Cherethites, and the Negeb of Caleb (I Sam. xxvii. 10, xxx. 14).

The wealth of the Negeb in the time of Moses is indicated by the fact that the spies brought from it a cluster of grapes which had to be carried on a pole by two people (Num. xiii. 22–23); and later, in the time of Samuel and David, it was still famous for its fertility (I Sam. xv. 9, xxvii. 9, xxx. 16). During the period of the Kings, the Negeb is mentioned as having shared the fortunes of Judah; it suffered especially during the troubled times of Jeremiah. Its cities were among those which the Prophets promised would be restored (Jer. xiii. 19, xvii. 26, xxxii. 44, xxxiii. 13; Ob. i. 19–20).

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible.*

E. G. H. M. Sel.

NEGINAH. See Accents; Cantillation.

NEGLIGENCE. See Fault.

NEGOTIABLE INSTRUMENTS. See Deed; Exchange, Bills of.

NEGROPONT. See Greece.

NEHAMA, JUDAH: Turkish rabbi; born in Salonica 1825; died there 1899. He was rabbi in his native place; for many years vice-president of the local committee of the Alliance Israélite Universelle; corresponded with S. D. Luzzatto, S. L. Rapoport, L. Zunz, Israel Stern, and others; and for a short time edited the journal "El Lunar."

Nehama was the author of the following works: "Historia Universal por el Uso de los Chicos," in Ladino, translated from the English (Salonica, 1861); "Zikkaron Ṭob, ó Biografia del muy Afamado Sabido y Filantropo Dr. Albert Cohn" (*ib.* 1877); "Ḳol 'Anot" (in Hebrew, *ib.* 1888), an address in memory of his father; biography of Moses Alatini (in Hebrew, *ib.* 1888); "Discurso Pronunciado en la Asamblea Generala del 29 Septembre, 1888, por Sentir el Resultado de los Votos por el Comité Local de la Alianza Israelica Universala" (*ib.* 1889); "Miktebe Dodim," letters exchanged between Nehama and his friends, vol. i. (*ib.* 1893), containing also contributions to the history of the Jews in Salonica, of the printing establishments there, etc.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 76.

S. M. K.

NEHARDEA (NEARDA): City of Babylonia, situated at or near the junction of the Euphrates with the Nahr Malka; one of the earliest centers of Babylonian Judaism. As the seat of the exilarch it traced its origin back to King Jehoiachin. According to Sherira Gaon (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 26), Jehoiachin and his coexilarchs built a synagogue at Nehardea, for the foundation of which they used earth and stones which they had brought, in accordance with the words of Ps. cii. 17 (A. V. 16), from Jerusalem (comp. a similar statement in regard to the founding of the Jewish city of Ispahan, in "Monatsschrift," 1873, pp. 129, 181). This was the synagogue called "Shaf we-Yatib," to which there are several references dating from the third and fourth centuries (R. H. 24b; 'Ab. Zarah 43b; Niddah 13a), and which Abaye asserts (Meg. 29a) was the seat of the Shekinah in Babylonia. The Aaronic portion of the Jewish population of Nehardea was said to be descended from the slaves of Pashur ben Immer, the contemporary of King Jehoiachin (Ḳid. 70b).

There are also other allusions in the Talmud (*ib.*) casting doubt upon the purity of blood of the Nehardean Jews. The fact that Hyrcanus, the high priest, lived for a time in that city as a captive of the Parthians (Josephus, "Ant." xv. 1, § 2) may explain the circumstance that as late as the third century certain of its inhabitants traced their descent back to the Hasmoneans. The importance of the city during the last century of the existence of the Second Temple appears from the following statement made by Josephus (*ib.* xviii. 9, § 1): "The city of Nehardea is thickly populated, and among other advantages possesses an extensive and fertile territory. Moreover, it is impregnable, as it is surrounded by the Euphrates and is strongly fortified." Reference to the extent of the territory of Nehardea is made in the Talmud also (Ket. 54a). In addition to the Euphrates, the "King's Canal" (Nehar [Nahr] Malka) formed one of the natural defenses of the city (Ḳid. 70b; Shab. 108b); the ferry over the river (or perhaps over the canal) is likewise mentioned (Ḳid. 70b; Ḥul. 50b). "Nehardea and Nisibis," says Josephus further (*ib.*), "were the treasuries of the Eastern Jews; for the Temple taxes were kept there until the stated days for forwarding them to Jerusalem." Nehardea was the native city of the two brothers ANILAI and ASINAI, who in the first third of the first century C.E. founded a robber-state on the Euphrates, and caused much trouble to the Babylonian Jews. After the destruction of Jerusalem, Nehardea is first mentioned in connection with R. Akiba's sojourn there (Yeb., end). From the post-Hadrianic tannaitic period there is the anecdote referring to the debt which AḤAI B. JOSIAH had to collect at Nehardea (Giṭ. 14b; Bacher, "Ag. Tan." ii. 385).

Mention by Josephus.

Nehardea emerges clearly into the light of history at the end of the tannaitic period. Shela's school was then prominent, and served to pave the way for the activity of the Babylonian academies. Samuel, whose father, Abba b. Abba, was an authority in Nehardea, established the reputation of its academy, while Rab, who likewise taught there for a time, made Sura, situated on the Euphrates about twenty parasangs from Nehardea, the seat of an academy destined to achieve a still greater reputation. The history of Nehardea is summed up in that of Samuel's activity (see SAMUEL B. ABBA). Soon after his death (254) it was destroyed by Papa b. Neser (Odenathus), in 259; and its place as seat of the second academy was taken by Pumbedita.

Naḥman ben Jacob.

Nehardea, however, soon regained its importance; for the eminent Naḥman b. Jacob dwelt there. There are several references to his activity (see Ḳid. 70a; B. B. 153a; Ket. 97a; Meg. 27b). Raba tells of a walk which he took with Naḥman through the "Shoemaker street," or, according to another version, through the "Scholars' street" (Ḥul. 48b). Certain gates of Nehardea, which even in the time of Samuel were so far covered with earth that they could not be closed, were uncovered by Naḥman ('Er. 6b). Two sentences in which Naḥman designates Nehardea as "Babel" have been handed down (B. Ḳ. 83a; B. B. 145a). Sheshet also dwelt there temporarily (Ned. 78a). According to a statement dating from the fourth century, an amora heard in Nehardea certain tannaitic sentences which had until then been unknown to scholars (Shab. 145b; Niddah 21a). Nehardea always remained the residence of a certain number of learned men, some of whom belonged to the school of Maḥuza, which was of considerable prominence at that time, and some to that of Pumbedita. About the middle of the fourth century the famous scholar Ḥama was living at Nehardea; the maxim "By the 'amoraim of Nehardea' Ḥama is meant" (Sanh. 17a) became a canon in the Babylonian schools.

Amemar.

Toward the end of the fourth and at the beginning of the fifth century Nehardea again became a center of Babylonian Judaism through Amemar's activity, though this was overshadowed by that of Ashi, the director of the Academy of Sura. It was Ashi who had the seat of the exilarchate, which belonged as an ancient privilege to Nehardea, transferred to Sura (Letter of Sherira Gaon, *l.c.* i. 32). Amemar attempted in Nehardea to introduce the recitation of the Decalogue into the daily prayer ritual, but was dissuaded from doing so by Ashi. Another of Amemar's liturgical innovations is mentioned in Suk. 55a (on the relation of Ashi to Amemar see Halevy, "Dorot ha-Rishonim," ii. 515 *et seq.*, iii. 68 *et seq.*). Other scholars of the fourth and fifth centuries who are mentioned in the Talmud as natives of Nehardea are Dimi (Ḥul. 113a), who subsequently presided at Pumbedita as second successor to Ḥama (Letter of Sherira Gaon, *l.c.*); Zebid (M. Ḳ. 27b), Naḥman (Ḥul. 95b), Ḥanan (Ḳid. 81b; Niddah 66b), Simai (Sheb. 12b; Mak. 16a). Adda b. Minyomi was called the "judge of Nehardea" (Sanh. 17b). Aḥa of Be-Ḥatim from the vicinity of Nehardea is mentioned by Sherira Gaon (Halevy, *l.c.* i. 25) as one of the saboraic authorities of the sixth century. Mar R. Ḥanina is mentioned, among the earliest geonim of Pumbedita, as residing at Nehardea at the time of Mohammed. This is the last reference in Jewish history to Nehardea. Benjamin of Tudela, however, mentions the ruins of the synagogue Shaf-Yatib, two days' journey from Sura, and one and one-half from Pumbedita ("Itinerary," ed. Grünhut, p. 64).

A few scattered data concerning Nehardea may be added. It was an ancient liturgical custom there to read pericopes from the Hagiographa on Sabbath afternoons (Shab. 116b). The surrounding country was said to be unsafe because of Bedouin robbers (B. B. 36a). An ancient rule of procedure of the court of Nehardea is mentioned in Ket. 87a. Lydda in Palestine, and Nehardea are mentioned in the third century as cities whose inhabitants were proud and ignorant (Yer. Pes. 32a; comp. Bab. Pes. 62b; see Bacher, "Ag. Pal. Amor." i. 60). Nehardea is famous in the history of the Masorah because of an ancient tradition relating to the number of verses in the Bible; it is here said that Hamnuna (Bacher, *l.c.* i. 2) brought this tradition from Nehardea, where he had received it from Naḳḳai (see "M. J. C." i. 174; Strack, "Diḳduḳ Ṭe'amim," p. 56). Certain readings of the Biblical text are characterized by tradition—especially by the Masorah to the Pentateuch Targum (Onḳelos)—as being those of Sura, and certain others as of Nehardea (see Berliner, "Die Massorah zum Targum Onkelos," pp. xiii. *et seq.*, 61-70, Leipsic, 1877).

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 230, 350; Hirschensohn, *Sheba' Ḥokmot*, p. 164, Lemberg, 1885.

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NEHEMIAH: Son of Hachaliah; rebuilder of the walls of Jerusalem. The sole source of information about Nehemiah is the canonical book that bears his name, parts of which, at any rate, furnished Ben Sira with the matter for the short notice which he gives of Nehemiah. He was cupbearer to Artaxerxes (identified by De Saulcy with Artaxerxes II., whose reign began 404 B.C.). Owing to a painful report that had reached him of the condition of the Jews in Palestine, he, perhaps with the countenance of the queen-mother or queen, obtained permission to visit Jerusalem, and to rebuild the walls, for which purpose he was furnished with firmans and a supply of timber. Incidentally it is mentioned that he had the title "peḥah" or "tirshatha," equivalent to "viceroy," for twelve successive years (384-372), and apparently again at a later period.

Rebuilds the Walls of Jerusalem.

The rebuilding of the walls (a task which had before Nehemiah's time been repeatedly attempted) was commenced by him with caution, and excited enmity and even armed intervention, which latter, however, Nehemiah showed himself able to resist. The account of the details of the building is not, apparently, from Nehemiah's hand, and would seem to represent the work as more of a national enterprise than would be inferred from Nehemiah's own statements. The account of the inaugural ceremony after completion comes rather late in the book, and was probably written some years after the event. Nehemiah's opponents appear to have been wealthy landowners, not themselves Israelites, but allied with leading families within the city.

After the completion of the walls Nehemiah had to occupy himself with political reforms also, of which one was the restoration to their original owners of lands taken for debt by the wealthier members of the community—a scheme not unlike the "novæ tabulæ" of the classical republics, and regarded by the owners as an ultra-revolutionary measure; for it meant the abandonment without consideration of much property lawfully acquired. According to Nehemiah's account, it was effected with a minimum of friction, owing to his own disinterestedness in relinquishing his claim to the governor's allowances; and it took the form of a cheerful sacrifice on the part of the moneyed class. He tells, however, almost immediately afterward, of attempts on his own life, which he dexterously escaped, and of endeavors to represent his restoration of the walls as the prelude to a declaration of independence. In these attempts residents of Jerusalem took part, either having conspired with or being in the pay of external enemies. Among these instruments were a false prophet and a false prophetess, whom Nehemiah was able to unmask.

Nehemiah's next measure would appear to have been as aristocratic in tendency as the last was democratic. He instituted an inquiry into the pedigrees of the residents of Jerusalem with the view of degrading aliens, and for this purpose obtained a copy of the roll of the families that returned with Zerubbabel. His narrative, however, breaks off without describing the nature of the measure which he adopted or the smoothness with which it worked. It appears from other parts of the book that priestly families were connected by marriage with the aliens, and, though Nehemiah resumed his inquisition on his second visit to Jerusalem, it required the arbitrary exercise of power to carry it through. It is possible that the danger of offending the humbler classes, whom he had won over by his "novæ tabulæ," prevented him from inquiring too strictly into this matter on his first visit.

His Reforms.

The rest of his reforms appear to have been of a religious nature, although, the chapters in which they are recorded being by other hands, there is a want of clearness in the details. He appears with the aid of Ezra to have enforced or reenforced the Mosaic law, especially the provision relating to the sanctity of the Sabbath, which on his second visit he had again to emphasize. He also provided by a regular system of forced contributions for the maintenance of the Temple services and of the various castes who took part in performing them. He writes with unusual naïveté; and the accuracy of his personal narrative has rarely been questioned. It seems, however, surprising that the accredited representative of the sovereign court should, in carrying out his commission, have met with fierce opposition, leading to the imminent risk of skirmishes and battles; but the classical historians give no high idea of the administrative capacity of Artaxerxes II. Further, there appears to be some contradiction between the statements that he went to Jerusalem on a visit for a strictly limited time (ii. 6), and that he went to Judea as "peḥah" and held office for twelve years (v. 14 and xiii. 6); but this may also be due to the fragmentary nature of his memoirs.

From Nehemiah's own account of his conduct it may be gathered that he was an adroit politician, a wary leader and soldier, and a skilful organizer, though not free from pedantry and fanaticism; and it is probable that Ben Sira, in naming him after Zerubbabel as one of those to whom the Jews owed their restoration and reconstitution as a nation, only does him justice. For without walls Jerusalem could not, according to ancient ideas, have ranked as a place of importance, and the measure, of which there is an obscure mention (xi. 1), of obtaining a resident population fitted for its size, by drawing lots, would also do much toward restoring its former grandeur. His name was, however, not popular with the tradition which has come down in the Talmuds; but in that which is preserved in the Second Book of Maccabees many services are attributed to him of which the Bible knows nothing. Among these are the miraculous production of fire, celebrated by a feast called "Naphthar" (II Macc. i. 36); the compilation of a sacred library (*ib.* ii. 13); and even the building of the Temple and the altar (*ib.* verse 18). These statements are not worthy of credit; and it is evident that Nehemiah's personality was overshadowed by that of Ezra, whose services, though less brilliant, were more lasting.

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——**In Rabbinical Literature:** Nehemiah is identified in one haggadah with Zerubbabel, the latter name being considered an epithet of Nehemiah and as indicating that he was born at Babylon ("Zera'+Babel"; Sanh. 38a). With Ezra, he marks the spring-time in the national history of Judaism (Cant. R. ii. 12). A certain mishnah is declared by the Rabbis to have originated in the school of Nehemiah (Shab. 123b). Still, Nehemiah is blamed by the Rabbis for his seemingly boastful expression, "Think upon me, my God, for good" (Neh. v. 19, xiii. 31), and for his disparagement of his predecessors (*ib.* v. 15), among whom was Daniel. The Rabbis think that these two faults were the reason that this book is not mentioned under its own name, but forms part of the Book of Ezra (Sanh. 93b). According to B. B. 15a Nehemiah completed the Book of Chronicles, which was written by Ezra.

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NEHEMIAH, BOOK OF: A work ascribed to Nehemiah, but bearing in some canons the title **Esdras II.** or **Esdras III.**, having been attributed to Ezra on the ground that Nehemiah's self-assertion deserved some punishment (Sanh. 93b), or because, having ordinarily been written on the same scroll with the Book of Ezra, it came to be regarded as an appendix to it. The book consists ostensibly (i. 1) of the memoirs of Nehemiah, compiled, or at any rate completed, toward the close of his life, since he alludes to a second visit to Jerusalem "at the end of days" (xiii. 6, A. V. margin), which must mean a long time after the first. In xiii. 28 he speaks of a grandson (comp. xii. 10, 11) of the high priest Eliashib as being of mature years; whence it appears that the latest event mentioned in the book, the high-priesthood of Jaddua, contemporary of Alexander the Great (xii. 11, 22), may have fallen within Nehemiah's time. The redaction of his memoirs occurred probably later than 360 B.C., but how much later can not easily be determined. The first person is employed in ch. i.–vii. 5, xii. 31–42, xiii. 6 *et seq.* Sometimes, however, Nehemiah prefers to speak in the name of the community (ii. 19, iii. 33–38, x.), and in some places he himself is spoken of in the third person, either with the title "tirshatha" (viii. 9, x. 2) or "peḥah" (xii. 26, claimed by him in v. 14; A. V. "governor"), or without title (xii. 47). The style of these last passages implies somewhat that Nehemiah is not the writer, especially that of the third and fourth: "in the days of Nehemiah the governor, and of Ezra"; "in the days of Zerubbabel, and in the days of Nehemiah." The portions of the book in which the first person is used are marked by repeated prayers for recognition of the author's services, and imprecations on his enemies (iii. 36, 67; v. 19; vi. 13; xiii. 14, 22, 29, 31), which may be taken as characteristic of an individual's style; and indeed the identity of the traits of character which are manifested by the writer of the opening and closing chapters can not escape notice. Moreover, the author's enemies, Sanballat and Tobiah, figure in both parts.

Documents Inserted.

The unity of the book is marred by the insertion of a variety of documents, chiefly lists of names. These are the following: (1) Ch. iii. 1–32, a list of persons who helped to rebuild the walls of Jerusalem. This document agrees with ch. xii. in exhibiting remarkable acquaintance with the topography of Jerusalem; and it also gives some curious details about the persons who took part in the work, some of whose names figure in other contexts. It is, however, observable that Eliashib is said to have been high priest at the time of Nehemiah's first visit; and the same is suggested by xiii. 7, whereas in Ezra x. 6 it is suggested that Eliashib's grandson (Neh. xii. 11, 12) was in office thirteen years before Nehemiah came. If the list of high priests in ch. xii. be correct, it is clear that Eliashib could not have been in office in Nehemiah's time; and this fact discredits the historical character of the document, at any rate to a certain extent; for the possibility of Nehemiah, at a great distance from the scene of the events, having mistaken some of the details, can not be quite excluded. The account of the building given in this chapter represents it as more elaborate and national than would be imagined from iii. 33–38.

(2) Ch. vii. 6–73, a list of the exiles who returned with Zerubbabel. This is a document which Nehemiah says he discovered (vii. 5); and it is embodied in the narrative of Ezra also (Ezra ii.). The difference between the copies is such as can be attributed to the not overstrict ideas of accuracy current in antiquity. Some difficulty is occasioned by the fact that the narrative which deals with the days of Zerubbabel is continued without break into a

scene which ostensibly took place in Nehemiah's own time; in other words, though the document is introduced as extraneous, it is not clear at what point it ends. Indeed, the purpose for which Nehemiah says he gathered the people, namely, to discover their genealogies (vii. 5), does not appear to have been realized, but instead the reader is taken into a scene at which the Law is publicly read by Ezra. Here again resort may be had to the hypothesis of carelessness on the author's part, or to that of compilation by an unscientific collector.

(3) If the Septuagint be believed, ch. ix. contains a discourse delivered by Ezra.

Solemn League and Covenant.

(4) Ch. x., containing a solemn league and covenant, bearing eighty-four signatures of persons who undertook to observe the Law of Moses and discharge certain duties. The number of signatories is evidently a multiple of the sacred numbers 7 and 12, and the list is headed by Nehemiah himself. Of the signatories some are persons about whom something definite is learnt in either Ezra or Nehemiah (*e.g.*, Sherebiah, Ezra viii. 18; Hanan, Neh. xiii. 13; Kelita, Ezra x. 23), but those called "the heads of the people" appear all to be families, their names occurring to a great extent in the same order as that in which they occur in the list of ch. vii. This mixture of family names with names of individuals excites suspicion; but the unhistorical character of this document, if proved, would greatly mar the credit of the whole book. The framing of such a document at a time of religious revival and excitement has no a priori improbability.

Registers.

(5) Ch. xi. contains a list of persons who drew lots to reside at Jerusalem, with notices of the assignment of offices and of the residences of officials. This document agrees very closely in places with one embodied in I Chron. ix.; indeed, both would appear to be adaptations of a register originally found in a "book of the kings of Israel and Judah" (*ib.* verse 1). It might seem as if the use of the word "king's" in Neh. xi. 23, 24, having been taken over from the older document, had given rise to the charge of which Nehemiah complains in vi. 6, where his enemies accuse him of making himself king; and indeed the arbitrary character of some of his measures (xiii. 25) would in part justify such a charge. If one may judge by the analogy of Mohammedan states, there would be nothing unusual in a provincial governor taking that title. The purpose of the register must have been seriously misunderstood by either Nehemiah or the Chronicler; but it may be inferred with certainty, from the occurrence of the same document in such different forms in the two books, that the compiler of Nehemiah is not identical with the Chronicler.

(6) Ch. xii. 1-26 gives a list of priests and Levites who returned with Zerubbabel, carried down, very imperfectly, to Nehemiah's time, or perhaps later. The "book of the chronicles" (verse 23) is cited for parts of it; but this document covers some of the same ground as the last, and it might seem as if both were rough drafts, never finally worked up. It is of course open to the critic to regard the whole work as compiled by Nehemiah, who, where his memory or knowledge failed him, may have inserted these documents, or have ordered his secretaries to insert accounts of scenes. Indeed, the expression "and in all this" (xiii. 6), which reintroduces the personal narrative, implies that the author had before him some matter which he had not himself described.

It is more usual to suppose that Nehemiah's memoirs were utilized by another writer, who did not take the trouble to alter the first person where it occurred; such a supposition involves no impossibility, provided the compiler be not identified with the compiler of Ezra or the compiler of the Chronicles; for the utilization by these authors of documents also incorporated in Nehemiah involves improbabilities calculated to outweigh any arguments that can be urged on the other side. Ben Sira (Sirach [Ecclus.] xlix. 13), in describing Nehemiah's work, evidently refers to the account found in Neh. i.-vii. 1; from the short space that he devotes to each hero no inference can be drawn with regard to the existence of the whole work in his time. The fact of its being contained in his canon would, however, make it probable that it existed in its present form as early as 300 B.C., a date separated by some decades only from the last mentioned in the book, and by less than a century from Nehemiah's first visit to Jerusalem.

From the Second Book of Maccabees it is learned that various legends were current about Nehemiah when it was written, to which the Biblical book contains no allusion. Possibly those writers who reduce the credible element to the smallest amount do not sufficiently take into account the rapidity with which events succeed one another, the fragmentary character of modern knowledge of post-exilic Israel, and the general complication of political phenomena.

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E. G. H. D. S. M.

NEHEMIAH OF BETH-HORON: Amora of the first generation; lived in the third century at Beth-horon, a small town northwest of Jerusalem. In the different sources he has various names, being called either "Nehunya [his correct name; Suk. 44a] from the Valley of Beth-horon" (*i.e.*, from lower Beth-horon, there being an upper town of this name), "Ḥunya of Horon" (Yer. Sheb. 38c), or "Ḥanina of Beth-horon" (Yer. 'Ab. Zarah 42c). He seems to have been highly respected, both as a scholar and as a pious man. His advice was frequently sought in the regulation of the calendar at Jerusalem; and it was said that whenever he went to the city for that purpose, the waters divided before him (*ib.*). Only a few of his halakic sentences have been preserved. R. Johanan transmits in his name some halakot said to be based on a very ancient tradition (Suk. 44a). Some haggadic sentences by him have also been preserved, *e.g.*, Gen. R. lxxiii. and Yer. Ma'as. Sh. 55d, although this latter interpretation is ascribed in the Babylonian Talmud (M. Ḳ. 5a) to R. Abbahu.

Nehemiah had a learned son named **Uzziel**, who is mentioned in Yer. Ma'as. Sh. (*l.c.*). It appears, from a comparison of this passage in Yerushalmi with that in the Babylonian Gemara (M. Ḳ. 5a), that this son was named after his grandfather, who was apparently a prominent man, being called "Uzziel Rabba" = "Uzziel the Great" (M. Ḳ. *l.c.*).

Bibliography: Heilprin, *Seder ha-Dorot*, p. 127.

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NEHEMIAH B. HASHIEL (AMMID). See Pseudo-Messiah.

NEHEMIAH HA-KOHEN: Polish cabalist and Shabbethaian preacher; died at Amsterdam shortly after 1690, or, according to another account, in Poland in 1682. Owing to Nehemiah's wide knowledge of the Cabala he was sent by the Polish communities in 1666 to the Turkish city of Gallipoli, where Shabbethai Ẓebi was at that time detained, in order that the latter's claim to being the Messiah might be investigated. Shabbethai Ẓebi was at first pleased with the arrival of Nehemiah; but after a long discussion Nehemiah frankly declared him to be nothing else than an impostor. Shabbethai and his followers thereupon decided secretly to kill Nehemiah, but the latter detected their design, and ran into the street, shouting that he wished to embrace Islam. Immediately the turban was placed on his head and he was declared to be a Moslem.

To the Jews Nehemiah stated that his conversion was only temporary, in order to enable him to expose the pseudo-Messiah to the sultan. He was indeed sent by the governor to Adrianople and received by the sultan, who rewarded him for his acceptance of Islam; and, as a result of the information given by him concerning Shabbethai, the latter was brought under guard to the same city.

When later Nehemiah returned to his native country he declared himself to be a fervent adherent of Ẓebi, relating wonders performed by the latter as the Messiah. Moreover, he pretended to be himself "Mashiaḥ ben Yosef" (the Messiah, the descendant of Joseph), the precursor of the great Messiah, the descendant of David. In consequence the Polish communities excommunicated him.

Nehemiah then went to Germany, where he changed his mode of dress and used the name of Jacob. He was, however, recognized by his countrymen, and left the place. He then wandered from town to town till 1690, when he arrived at Amsterdam, old, half blind, and covered with rags; here also, despite the name Jacob, he was recognized.

According to another account, he became again a very pious Jew, on his return to Poland passing his time in fasting; and even before going to the East he was regarded as a holy man and styled "the prophet." It is said that a certain beggar named Jacob Namirov, half mad but well versed in the Talmud, pretended or lived under the delusion that he was "Nehemiah the prophet," and wandered from one place to another under the latter's name until 1687, when he was recognized by his countrymen, who declared that the true "Nehemiah the prophet" had died in 1682.

Bibliography: Jacob Emden, *Torat ha-Ḳena'ot*, pp. 17-18, 26, Lemberg, 1804; *Me'ora'ot Ẓebi*, pp. 54-55, Warsaw, 1890.

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NEHEMIAH BEN KOHEN ẒEDEḲ: Gaon of Pumbedita from 960 to 968. While his predecessor, Aaron b. Sargado, was still in office, Nehemiah tried to have him removed; but the college insisted on retaining him, as he was in every respect superior to his opponent. After Sargado's death Nehemiah finally succeeded in seizing the office by a trick, although the majority of the college, headed by the ab bet din, R. Sherira, refused to recognize him, and he was supported by only a few members and some wealthy laymen. Nothing is known of his scholarly attainments or of his activity as gaon.

Bibliography: Letter of Sherira Gaon, in Neubauer, *M. J. C.* p. 41; Weiss, *Dor*, iv. 163; Grätz, *Gesch.* 3d ed., v. 287.

W. B. J. Z. L.

NEḤUNYA OF BETH-HORON. See Nehemiah of Beth-Horon.

NEḤUNYA BEN HA-ḲANAH (called also **Neḥunya ha-Gadol** = "the Great"): Tanna of the first and second centuries. It appears from B. B. 10b that Neḥunya was a contemporary, but not a pupil, of Johanan b. Zakkai. He was the teacher of Ishmael b. Elisha. Neḥunya was rich and had a large retinue of servants; but he was distinguished for his meekness and forgiving nature, to which he attributed his attainment of great age (Meg. 28a); two short prayers composed by him exhibit the same qualities (Ber. iv. 2; Yer. Ber. iv. 2).

According to the statement of R. Johanan (Shebu. 26a), Neḥunya interpreted the entire Torah by the hermeneutic rule known as the "general and particular" ("kelal u-feraṭ"), which rule has also been adopted by his pupil Ishmael in eight of his thirteen hermeneutic rules. Neḥunya is frequently mentioned in the Talmud; in Ḥul. 129b he is referred to as the antagonist of Eliezer and Joshua in regard to a halakah (comp., however, 'Eduy. vi. 2). He said that the Pharaoh of the Exodus was rescued from the Red Sea, that he repented, that he afterward reigned in Nineveh, and that it was he who in the time of Jonah exhorted the inhabitants of Nineveh to repentance (Pirḳe R. El. xliii.). Neḥunya is known also for his ethical saying: "Whoso receives upon him the yoke of the Torah, from him is removed the yoke of royalty and that of worldly care; and whoso throws off the yoke of the Torah, upon him is laid the yoke of royalty and that of worldly care" (Ab. iii. 6; Ab. R. N. recension B, xxxii. [ed. Schechter, p. 68]).

As Ishmael b. Elisha, Neḥunya's disciple, is regarded by the cabalists as their chief representative, Neḥunya is considered to have been Ishmael's teacher in mysticism also. He is generally supposed to have been the author of the daily prayer beginning אנא בכח, the initials of which form the forty-two-lettered name of God. He is also supposed by some to have been the author of the Bahir and of the "Sefer ha-Peli'ah" (see Ḳanah, Abigdor).

Bibliography: Bacher, *Ag. Tan.* i. 54-56; Frankel, *Darke ha-Mishnah*, p. 99; Heilprin, *Seder ha-Dorot*, ii.; Steinschneider, *Cat. Bodl.* cols. 2056 *et seq.*

W. B. M. Sel.

NEHUSHTAN: Bronze figure of a serpent which was broken in pieces by Hezekiah at the beginning of his reign (II Kings xviii. 4). It was identified with the bronze serpent raised by Moses in the desert in order to heal the Israelites from the bites of the poisonous serpents to which they were exposed (Num. xxi. 4–10). The Rabbis regarded the word "Nehushtan" as in the dual number, and believed that sacrifice to it involved the loss both of the present and of the future life (Midr. Esfah in Yalk., Num. 764). In the baraita Ber. 10b, which was incorporated in the Mishnah (Pes. iv. 8), the additional information is given that the destruction of the bronze serpent was applauded by the people.

Modern exegesis holds two different opinions in regard to the meaning of the word "Nehushtan," which is explained either as denoting an image of bronze, and as entirely unconnected with the word "naḥash" (serpent), or as a lengthened form of "naḥash" (comp. νεεσθάν in the Septuagint), and thus as implying that the worship of serpents was of ancient date in Israel. The assumption that the tradition about "Nehushtan" is not older than the time of Hezekiah is, however, not contested.

BIBLIOGRAPHY: Schenkl, *Bibellexikon*, s.v. *Schlange*; Herzog-Hauck, *Real-Encyc.* s.v. *Schlange*; Hastings, *Dict. Bible.*

E. G. H. S. O.

NEIGHBORING LANDOWNERS: The legal maxim "Sic utere tuo ut alienum non lædas" (So use your own that you may not injure another's [property]) is fully recognized in the Mishnah (B. B. ii.) by the imposition of the following restraints:

(1) A man should not dig a cistern, a cellar, an irrigating-canal, or a laundry-tank so near to that of his neighbor as not to leave three palms' distance between the walls or boundaries; and he must plaster his own.

(2) One must keep his vegetable (olive) offal and dung and brine and lime and flints three palms distant from his neighbor's wall; also his plants and plow-furrows and urine. The same distance must be kept from hand-mill to hand-mill and from oven to oven. He must not erect an oven in his own house without leaving four cubits between its top and the joists above, nor in an upper story without a layer of earth of three palms under it; nor a cooking-stove without such a layer one palm in height. Even then, if fire breaks out, he must reimburse his neighbor's loss (R. Simeon to the contrary being overruled).

Objectionable Occupations.

(3) One must not open a bakery or a dye-house or a cow-stable under his neighbor's wareroom. The former two are permitted under a wine-store, the heat not injuring Palestinian wines. A man may lawfully object to the opening of shops in the same court in which he lives, because the noise of the customers disturbs his sleep; but he may not forbid any one from making commodities in the court and selling them elsewhere, nor may he object to the noise of a hammer, of a hand-mill, or of children.

(4) Windows should be placed four cubits above or below the wall of a neighbor, so that the latter can not from his wall look in; and four cubits away, so that the wall may not darken them; the builder of the wall to keep the distance.

(5) A ladder should be kept four cubits away from a neighbor's dove-cot, so that weasels may not have access to the pigeons; and a wall a similar distance from a neighbor's roof-gutter, to give him room for a ladder. A man should not set up a dove-cot in his field unless he has fifty cubits of land around it.

(6) Trees should be planted twenty-five cubits from a walled town; carob- and sycamore-trees (on account of their thick foliage) fifty cubits away. If the town was there first, the owner of the trees must cut them down without compensation; if the town was built later, with compensation. In like manner and measure trees should be kept at a distance from a neighbor's cistern.

(7) A fixed thrashing-floor should be situated at a distance of at least fifty cubits from a town; and a man should not have one on his ground unless he has fifty cubits of land around it in each direction, so that the chaff may not injure the orchards or plowed fields of his neighbors.

Tanneries.

(8) Carcasses and graves and tanneries should be kept fifty cubits from any town; and a tannery should be restricted to the east of a town.

(9) In like manner vats for decomposing flax must be kept at a distance from a neighbor's lawn, pear-trees from his onions, and mustard-plants from his beehives. (Some of these rules are evidently built on mistaken notions as to what is harmful.)

(10) A man should not plant a vine or any tree nearer than four cubits to his neighbor's field. If there is a fence between the fields, each one may plant next to the fence; but when the roots spread into the field of a neighbor, the latter may cut them out to a depth of three palms so that they may not interfere with his plow; and in digging a cistern or cellar he may cut them out to the necessary depth and keep the wood.

(11) When a tree bends over the field of a neighbor, the latter may cut it off high enough to admit the passage of a plowman's ox-goad; if the tree is a carob or a sycamore, or if the land needs irrigation, he may cut off the branches along the plumb-line.

(12) When a tree hangs over the public highway, the owner should cut the limbs off high enough for a camel with its rider to pass under.

No trace of any of these provisions can be found in the Pentateuch. In the Babylonian Talmud some of them are modified to conform to the conditions of the country between the Euphrates and the Tigris. In the later codes (*e.g.*, that of Maimonides, "Yad," Shekenim), and the Shulḥan 'Aruk also (Ḥoshen Mishpaṭ, 153–156), many of the provisions are changed or omitted for like reason, but other provisions are treated in connection with them which belong rather to communal government. Thus Maimonides adds to the rules of the Mishnah: "A hand-mill should be set at least three palms away from the neighbor's wall, not to heat it and not to annoy the neighbor's family; also a baking-oven, so as not to overheat the wall. A stone on which clothes are washed should be removed four cubits, as the water would weaken the wall. Urine should be kept three palms away from a brick wall and one palm from a stone wall."

On the other hand, Maimonides follows the dissenting opinion of Rabbi Jose in the Mishnah, and says, "the owner of a mustard-plant need not remove it from the neighbor's beehive; the bees should rather be kept away from the mustard-plant"; and he extends this reasoning to other parts of B. B. ii. 9. He teaches also that when a tree is planted at the proper distance from a neighbor's cistern, the owner of the tree is not at fault when the roots in growing spread so as to penetrate the cistern. He also recognizes the right of one who owns a wall at the edge of his lot to lateral support from the neighbor's soil. Not only should this soil not be dug up, but its owner should do nothing to prevent its being trodden down and hardened; *e.g.*, he should not build walls near together at right angles to it. The legality of this extension of the rule is, however, doubted.

Neighboring Landowners as בני המצר (= "Abutters"): The right of preemption which belongs to joint owners in general and to abutting landowners is unknown to Bible and Mishnah, and seems to have been evolved first by the Babylonian sages. Perhaps it was suggested to them by some custom of the new Persian kingdom, but they rested it wholly on the Scriptural passage: "Thou shalt do that which is right and good in the sight of the

Lord" (Deut. vi. 18), deducing therefrom the duty of keeping, in intercourse with one's fellow men, "inside the line of justice." The Talmud treats this subject in only one place (B. M. 108a, b). All the rules there given Maimonides has arranged clearly ("Yad," *l.c.* xii. 4-17) as follows:

(1) If one among brothers (coheirs) or other joint owners sells his share to a stranger, the other brothers or part owners (or any one of them) may take it from the buyer and pay him back the price paid by him, so as not to have a stranger among them.

(2) When one sells his ground to another, his neighbor owning adjoining land has the right to pay the price and to evict the buyer; and the buyer is then treated as the agent of the abutting owner; and whether the sale be made by the owner in person or through an agent or by the court, the law of preemption governs. Even though the distant buyer be a scholar, and the abutter be of "the people of the land," the latter is preferred (quoting Deut. vi. 18).

(3) When there are several abutters, they all have the right of preemption; they can buy out the purchaser, contributing the money equally. But if one anticipates the others and buys, he can hold the lot against the others; and so several abutters who are on the spot can anticipate others who are absent.

(4) When a joint owner sells his share to another joint owner, or a sole owner to one of several abutters, the other joint owners or abutters have no right of preemption.

(5) Where one sells all his property, the abutter of one field can not evict the buyer; nor does the abutter's right arise upon a sale to the former owner, nor against one who buys from a Gentile.

(6) Where one sells his field to a Gentile, he is put under the ban till he enters into an undertaking of guaranty against any trespass by the Gentile, and that the latter will deal toward Israelite abutters according to this preemption law.

(7) The abutter has no preemption in renting land.

(8) The sale can not be disturbed by the abutters where the owner sells to the mortgagee land which is under mortgage, or where he sells a distant field for means to redeem his home farm, or a poor field for the means to redeem a good one, or to find means to pay his dues to the government, or for funeral expenses, or for alimony to wife or daughters; for in all these cases the seller is pressed and might lose his sale if the buyer had to fear an eviction by the abutters. (Authorities later than the Talmud consider the case in which the abutter denies that the sale was brought about by one of these causes. If he can not prove the contrary, the buyer may clear himself by the "lesser oath." The abutter may also be required to prove that he owns the neighboring field, and is not a mere renter, metayer, or trespasser.)

(9) A sale to fatherless infants or to a woman is not liable to be set aside by the abutters.

(10) The owner of a building or of trees, if he has any interest in the ground, has the rights and lies under the duties of an abutter. When the next owner is separated from the old field by a hedge of trees, a high and solid building, or a deep ditch, if even one furrow can be run through from field to field, the abutter's rights attach; otherwise not.

So far Maimonides. In Ḥoshen Mishpaṭ, 175, the law of preemption by abutters is treated much more at large, following later authorities; *e.g.*, the abutter may complain that the seller and the distant buyer through collusion (κοινωνία) have named a higher price than was actually paid; and if this price is more than the value of the land, the purchaser must either clear himself by the "greater oath" or bring witnesses to prove the larger payment (§ 9). This code also recites that the abutter must, in order to enforce his right, be ready at once with his money; he may not say to the buyer, "Wait till I earn the money, and I will then pay" (§ 25). Nor if he is an infant, or sick, or abroad at the time when he hears of the sale, may time be asked for him to set up his right of preemption; for this would be a hardship on the buyer, and would discourage the sale of land (§ 34).

The fulness of details in the Ḥoshen Mishpaṭ, supported as they are by older codes and by the responsa of great rabbis, shows that the abutter's right of preemption was by no means a dead letter, but was exercised wherever Jews dwelt together as landowners.

W. B. L. N. D.

NE'ILAH: The last of the five services held on the Day of Atonement. The earliest mention of it is in the Mishnah (Ta'an. 26a), where it is said: "On three occasions the priests pronounce the benediction four times in the day, namely, at the morning, special [Musaf], and afternoon sacrifices and at the closing of the gates" ("Ne'ilat She'arim"). These three occasions are the Day of Atonement, other fast-days, and the days of "ma'amad" (local celebrations held in the country towns simultaneously with offerings brought in the Temple by delegates from them; see PRIESTHOOD). A baraita of unknown origin, but probably not older than the first half of the third century, mentions the five services of the Day of Atonement, beginning with the services held on the eve of the day and closing with Ne'ilah (Pes. 3a), which is here not called "Ne'ilat She'arim" as in the Mishnah. In the third century the principle of this prayer was still a subject of controversy between Rab (Abba Arika), on one side, and Samuel and R. Johanan, on the other. Rab demanded that Ne'ilah should be a special service, while Samuel considered the recitation of the formula of self-humiliation, "What are we? What is our life?" etc. (still found in the ritual), as sufficient.

Another discussion arose, on the meaning of the word itself. R. Johanan held that "Ne'ilah" meant the closing of the gates of the Temple, while Abba claimed that it meant the closing of the gates of heaven (Yer. Ta'an. 7c). Both the Sephardic and the Ashkenazic rituals express the latter idea in their anthems; the Ashkenazic saying: "Open for us the gate at the time of the closing of the gates," and the Sephardic still more clearly: "At the time of the closing of the heavenly gates forgive our iniquities."

It would seem that R. Johanan's interpretation is correct. In the Temple at Jerusalem the priests pronounced the benediction at every sacrificial service. On especially solemn occasions they pro-

History of the Service.

nounced the benediction a second time, when the gates were to be closed and the last worshipers dismissed. Such an occasion was the Day of Atonement. After the destruction of the Temple, and especially after the Bar Kokba rebellion, when the synagogal service was modeled strictly after that of the Temple, the custom of pronouncing a final benediction at the end of the service was introduced. This benediction seems to have been preceded by another confession of sin. Rab, who had a decisive influence on the crystallization of the ritual (Weiss, "Dor," iii. 157), demanded that a new Tefillah be added to the four of the other holy days; and his opinion prevailed.

Owing to the fact that the Talmud quotes prayers only by the opening words, it is difficult to decide how the present Ne'ilah prayer, which differs considerably in the various rituals, was developed. From the statement of Samuel (Yoma 67b) it would appear that the oldest portion of the Ne'ilah service is the confession of sins, beginning with the above-cited words, "What are we? What is our life?" The passage following it, beginning with the words, "Thou hast distinguished man from the beginning," and dwelling on the power of repentance, is also old, inasmuch as it is found in both rituals, the Sephardic as well as the Ashkenazic, while the introductory passage in the latter, beginning with the words, "Thou holdest out a hand to the transgressors," etc., is much later, though it is met with as early as the thirteenth century. A noteworthy feature of this passage, and to some extent of the whole Ne'ilah service, is the emphasis laid on repentance, while fasting, as well as the expectation of seeing the sacrificial cult revived, is passed over in silence. Throughout the service the word חתמנו ("seal us") takes the place of כתבנו ("inscribe us" [in the book of happy life]), which is employed from Rosh ha-Shanah in all services up to the Ne'ilah.

Extraneous Elements.

The piyyuṭim and seliḥot of the Ne'ilah service are of comparatively late origin. Evidently they merely served the purpose of prolonging the service, which had to begin before twilight, until nightfall. Thus there is found in both the German and the Polish rituals a potpourri of various hymns, different in each case. Three anthems in the Ashkenazic ritual begin with the words "Father," "Son," and "Nature." At the end of the service the reader and congregation loudly proclaim seven times "The Lord is God" (this profession of faith being called "Shemot" = "sacred names"), evidently recalling Elijah's invocation on Carmel (I Kings xviii. 39). This custom dates from the thirteenth century. Later sources mention two other passages, "Shema' Yisrael" and "Blessed be the name of His glorious kingdom for ever and aye"; the former to be recited once, the latter three times. These formulas have become invested with a special solemnity, since they are customarily employed in the chamber of the dying. The Ḳaddish and a blast on the shofar conclude the service. It is customary to have the Ne'ilah recited by the rabbi or by a prominent member of the community.

Bibliography: *Yoma* 67b; *Yer. Yoma* 7c; Maimonides, *Yad, Teshubah*, ii. 7; idem, *Tefillah*, i. 7-8, iii. 6, xiv. 1; *Tur Oraḥ Ḥayyim*, 624; *Shulḥan 'Aruk, Oraḥ Ḥayyim*; Baer, in his commentary to the prayer-book *'Abodat Yisrael*, Rödelheim, 1868; Heidenheim, in his commentary on the *Maḥzor*.

D.

Traditional Melodies.

The traditional intonations of the Ne'ilah are well calculated to excite the emotions of the worshiper. The prevailing chants and melodies are those which characterize the Days of Penitence generally (see Kerobot; Music, Synagogal; Seliḥot); but in contrast with the other services, a cheerful and more confident note is struck at the outset. This is afforded in the Sephardic ritual by the hymn El Nora; in the Ashkenazic, by the especially characteristic melody reserved for the Ḳaddish after the introductory psalm, and by the opening passage of the "'Amidah." The form of this melody preserved in Berlin and some other localities of Germany is notably bright and inspiriting; but this modernized development dates only from the eighteenth century (see Marksohn and Wolf, "Auswahl Alter Hebräischer Synagogal-Melodien," No. 11, Leipsic, 1885). The German tradition generally has been influenced in the same direction; and this tendency has changed the tonality of the closing phrases from the earlier form, which is preserved by the Polish school of cantors. But these have, on the other hand, modified the original elsewhere in the direction of plaintiveness.

As a complete compilation, the melody took shape rather later than the other prayer-motives and melody-types, which were already definite in the medieval period (see Music, Synagogal). Its opening and closing phrases are direct quotations, the first (as far as A in the accompanying transcription) derived from the beginning of the "reshut" and versicle theme for the morning of the Day of Atonement (see Ḳerobot), and the last (commencing at D in the transcription) from the end of the prayer-motive (see Mi Kamokah; Music, Synagogal) of the evening preceding, or "Kol Nidre" service. Prefaced to this closing phrase is an ancient Oriental figure (between B and C in the transcription) occurring elsewhere in the traditional melodies (see Geshem; Mizmor Shir). The intermediate passages, of which the German version is probably the more original, are mere connecting phrases imitated from other passages in the penitential music, but successfully binding the whole in a homogeneous melody.

Several of the sections quoted from propitiatory poems are accompanied by the tunes for these hymns when forming part of the penitential prayers on the previous days (see Adonai, Adonai; Bemoẓa'e; Ḳerobot; Seliḥot; Yisrael Nosha'; Zekor Berit). The others are associated with a tender melody already heard in the Atonement services to the chief refrain-hymn "Ki Hinneh ka-Ḥomer" sung the previous evening. With its closing phrase are also associated strains previously utilized in the services of the day itself; so that the melody of the fast is, so to speak, reconcentrated in its final prayers. The last of these extracts when chanted in its proper place eleven days later, after the processions on Hosha'na Rabbah, is sung to the

NE'ILAH (Opening Melody)

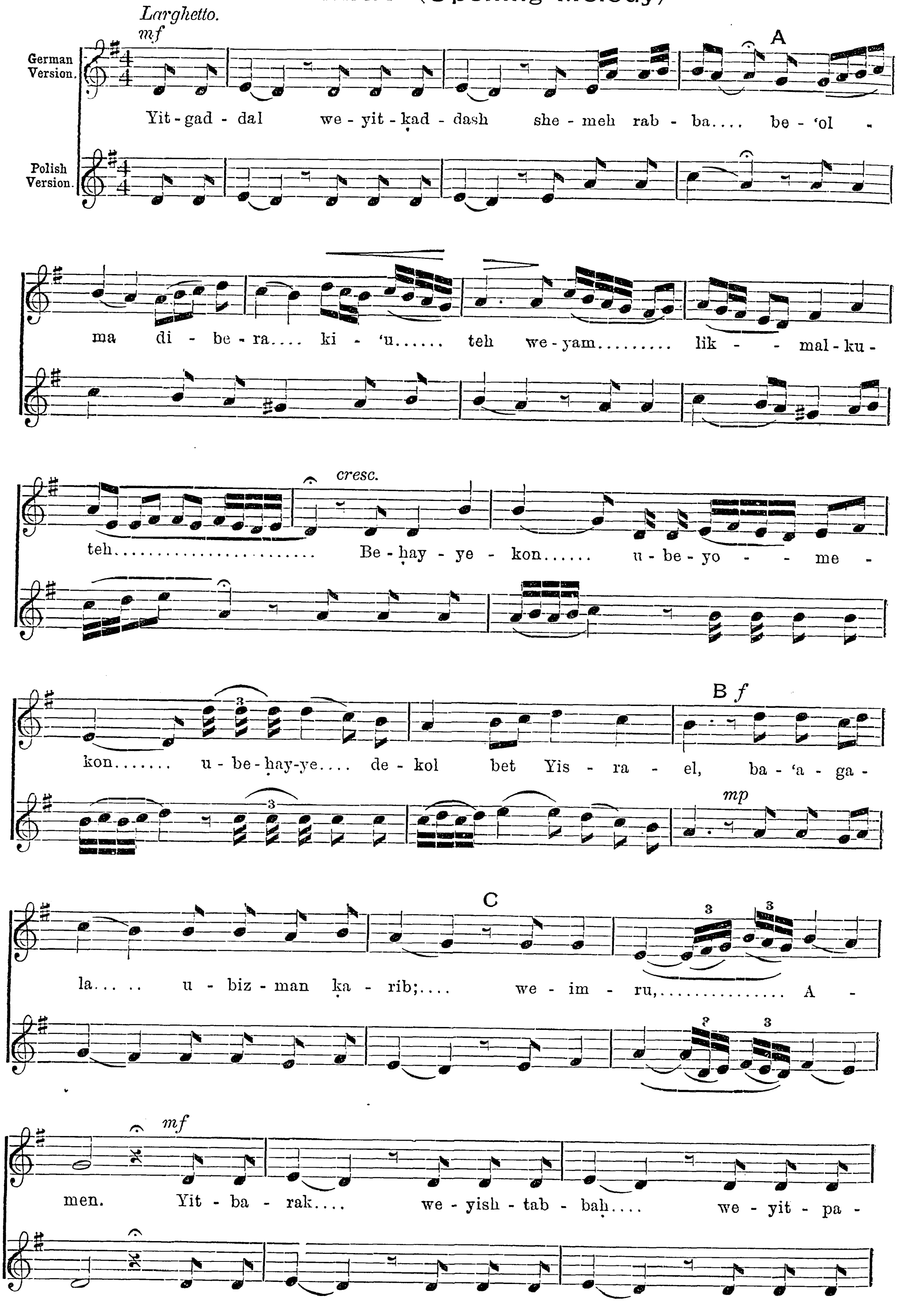
Larghetto.
mf
German Version.
Polish Version.
A
Yit-gad - dal we - yit - ḳad - dash she - meh rab - ba.... be - 'ol -
ma di - be - ra.... ki - 'u...... teh we - yam......... lik - - mal - ku -
cresc.
teh....................... Be - ḥay - ye - kon...... u - be - yo - - me -
B f
mp
kon....... u - be - ḥay-ye.... de - kol bet Yis - ra - el, ba - 'a - ga -
C
la..... u - biz - man ḳa - rib;.... we - im - ru,............... A -
mf
men. Yit - ba - rak.... we - yish - tab - baḥ.... we - yit - pa -

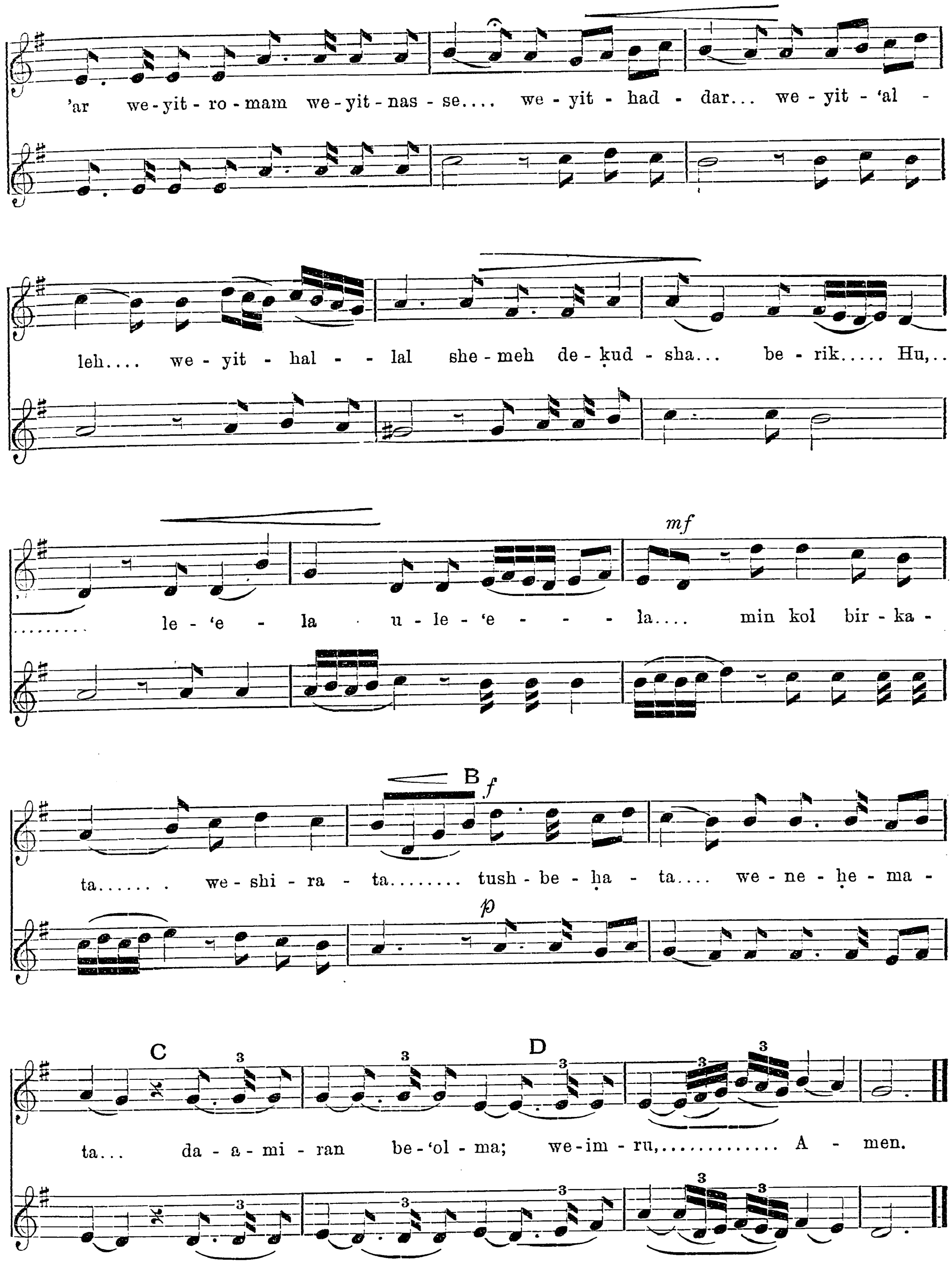
'ar we-yit-ro-mam we-yit-nas-se.... we-yit-had-dar... we-yit-'al-
leh.... we-yit-hal--lal she-meh de-kud-sha... be-rik..... Hu,..
.... le-'e-la u-le-'e----la.... min kol bir-ka-
mf
B f
p
ta...... . we-shi-ra-ta........ tush-be-ha-ta.... we-ne-he-ma-
C
D
ta... da-a-mi-ran be-'ol-ma; we-im-ru,............ A-men.

Ne'ilah melody, in musical allusion to the cabalistic fancy that that day saw the final registration of the heavenly decrees sealed as the Day of Atonement came to a close.

As the service nears its climax, the melodies become severer in tone and broader in expression. This is especially marked in the antiphonal responses of Abinu Malkenu and in the solemn profession of the Shemot. Here, however, as in the earlier portion of the service, the strains characteristically

NE'ILAH (Hymn Tunes)

I. (As in Other Atonement Services)

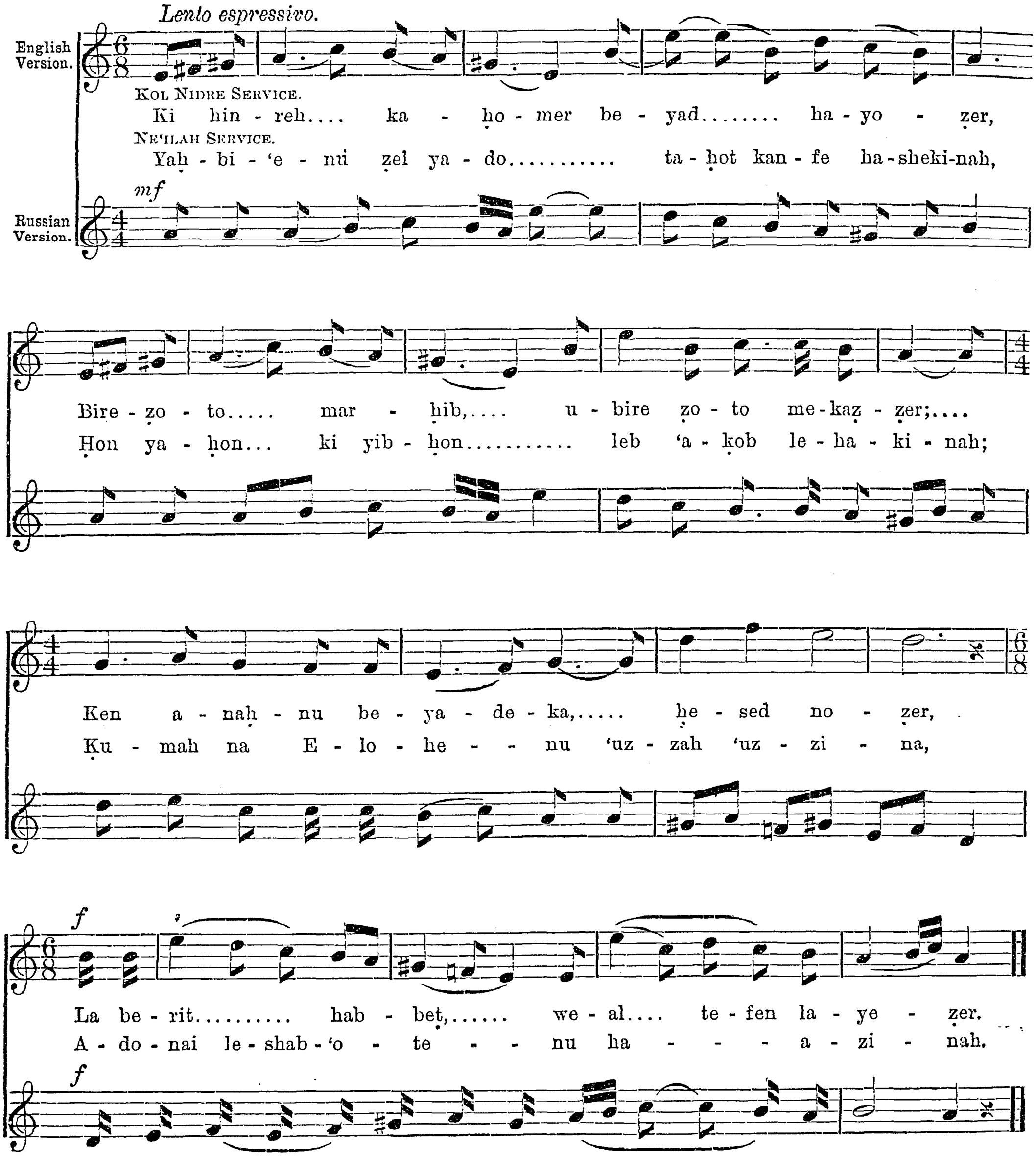
Lento espressivo.
English Version.
Russian Version.
Kol Nidre Service.
Ki hin - reh.... ka - ḥo - mer be - yad........ ha - yo - ẓer,
Ne'ilah Service.
Yaḥ - bi - 'e - nu ẓel ya - do........... ta - ḥot kan - fe ha-sheki-nah,
mf
Bire - zo - to..... mar - ḥib,.... u - bire ẓo - to me-kaẓ - ẓer;....
Ḥon ya - ḥon... ki yib - ḥon........... leb 'a - ḳob le - ḥa - ki - nah;
Ken a - naḥ - nu be - ya - de - ka,..... ḥe - sed no - ẓer,
Ḳu - mah na E - lo - he - - nu 'uz - zah 'uz - zi - na,
f
La be - rit.......... hab - beṭ,...... we - al.... te - fen la - ye - ẓer.
A - do - nai le - shab - 'o - te - - nu ha - - - - a - zi - nah.
f

NE'ILAH (Hymn Tunes)

II. (Varied from Other Atonement Services)

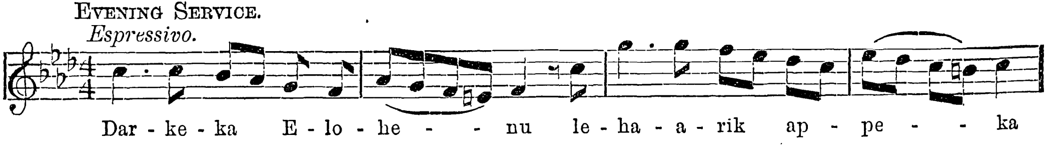
Evening Service.
Espressivo.
Dar - ke - ka E - lo - he - - nu le - ha - a - rik ap - pe - - ka

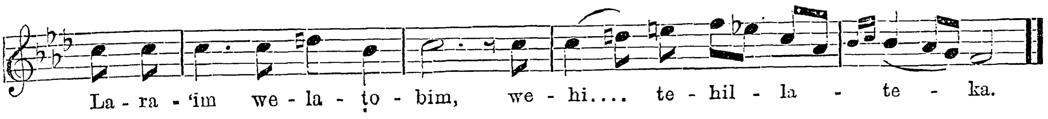
La - ra - 'im we - la - to - bim, we - hi.... te - hil - la - te - ka.

Morning and Afternoon Services.

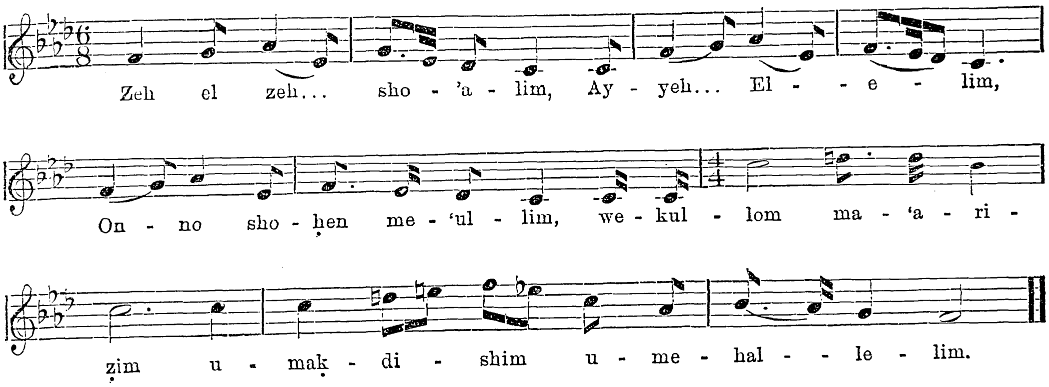
Zeh el zeh... sho - 'a - lim, Ay - yeh... El - e - lim,
On - no sho - ḥen me - 'ul - lim, we - kul - lom ma - 'a - ri -
zim u - maḳ - di - shim u - me - hal - le - lim.

Ne'ilah and Hosha'na Rabbah.

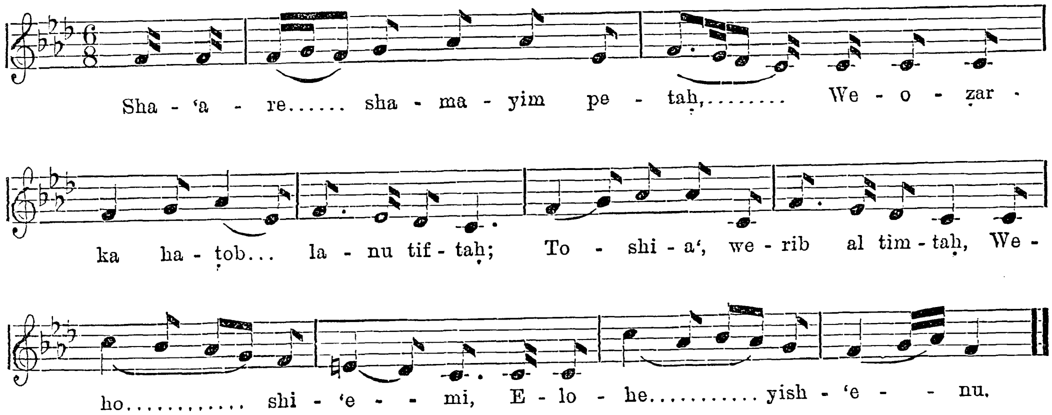
Sha - 'a - re...... sha - ma - yim pe - taḥ,........ We - o - ẓar -
ka ha - ṭob... la - nu tif - taḥ; To - shi - a', we - rib al tim - taḥ, We -
ho............ shi - 'e - mi, E - lo - he........... yish - 'e - nu.

The Shemot.

associated with the season of penitence are often again utilized. The short concluding sevenfold declaration is then chanted to the intonation already given under Adonai Melek (especially version C). The Shema', with its associated sentence from the Temple service (see 'Abodah), is at least recited by the cantor if not repeated in the tumultuous response of the congregants, in the noble chant to which the Scriptural verse enshrining this declaration of the Unity is traditionally uttered when the Scroll of the Law is displayed as it is taken from the Ark in the New-Year and Atonement services. The verse was originally rendered to the tune designated by its Accents, in the form of Cantillation which was special to these days; and this derivation is still clear under the more melodic form which the rendering afterward took, developing eventually far beyond the original. The melody, by the ingenuity of the Paris cantor Naumbourg, has also been impressively adapted for the successive line of text, on the model of the strain quoted above from the evening service of Atonement.

Sephardic Order and Melodies.

In the Sephardic rite the Ne'ilah differs from the use of the Ashkenazim in the medieval hymns introduced into the public recitation. The traditional intonations lack the haunting tenderness characterizing those of the northern use; and they are much more obviously identical with those of the other Atonement services of the rite (see Seliḥot). There is only one entirely special melody, that for the hymn El Nora 'Alilah which ushers in the service. Corresponding with the quoted melodies of the Ashkenazim there is but the tune of Adonai Beḳol Shofar, from the New-Year service; and this had already been repeatedly chanted in the course of the Atonement services. Instead of a melody peculiar to the Ḳaddish and the opening

NE'ILAH (Concluding Melodies)

I. ABINU MALKENU (Outline)

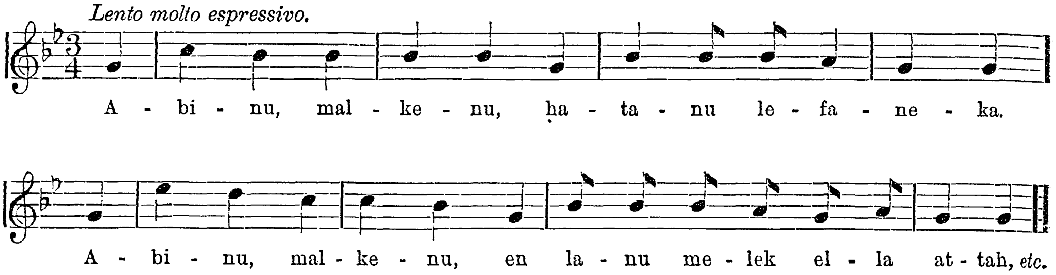
Lento molto espressivo.
A - bi - nu, mal - ke - nu, ḥa - ta - nu le - fa - ne - ka.
A - bi - nu, mal - ke - nu, en la - nu me - lek el - la at - tah, etc.

II. SHEMOT (Profession of Faith)

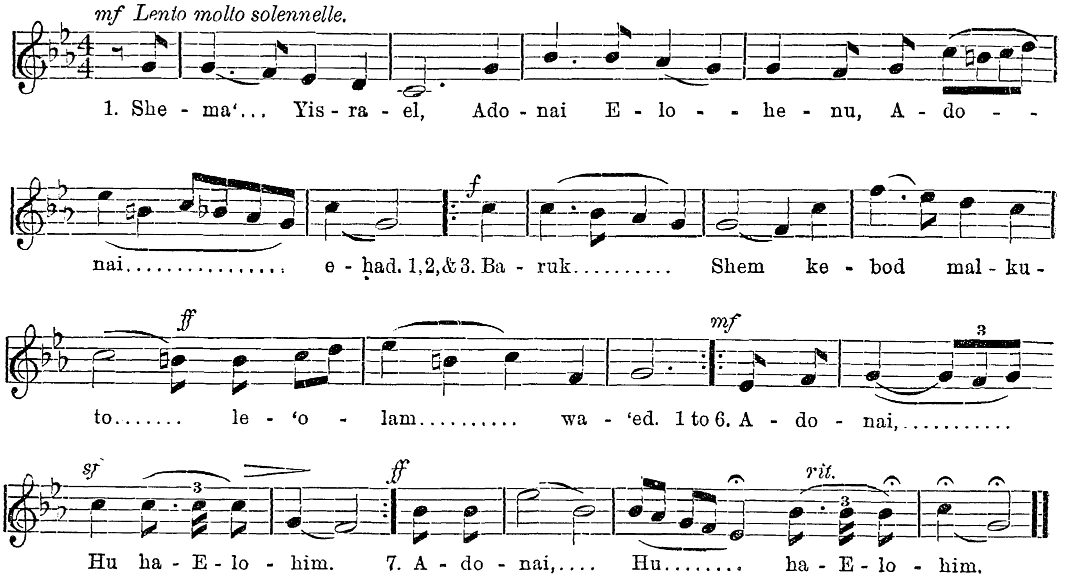
mf Lento molto solennelle.
1. She - ma'... Yis - ra - el, Ado - nai E - lo - - he - nu, A - do - -
nai............... e - ḥad. 1,2,&3. Ba - ruk.......... Shem ke - bod mal - ku -
ff
to....... le - 'o - lam.......... wa - 'ed. 1 to 6. A - do - nai,...........
mf
3
sf
ff
rit.
Hu ha - E - lo - him. 7. A - do - nai,.... Hu........ ha - E - lo - him.

of the "'Amidah," the latter is preceded by the solemn congregational singing of the fragmentary hymn "Adanu," which is likewise prefixed, in its ancient chant, to the Musaf service of Atonement. This is followed by the singing of the penitential reshut (comp. Ḳerobot) by the ḥazzan, usually to the characteristic Morisco melody of Shofeṭ Kol ha-Areẓ.

NE'ILAH—ATANU

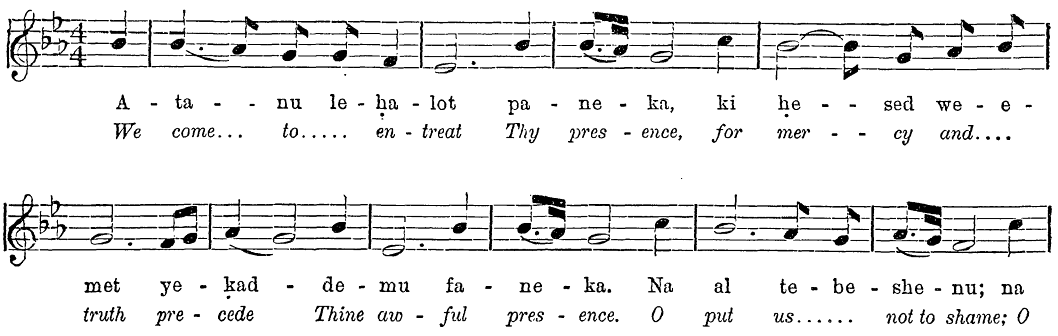
Andante.
A - ta - - nu le - ḥa - lot pa - ne - ka, ki ḥe - - sed we - e -
We come... to..... en - treat Thy pres - ence, for mer - - cy and....
met ye - ḳad - de - mu fa - ne - ka. Na al te - be - she - nu; na
truth pre - cede Thine aw - ful pres - ence. O put us...... not to shame; O

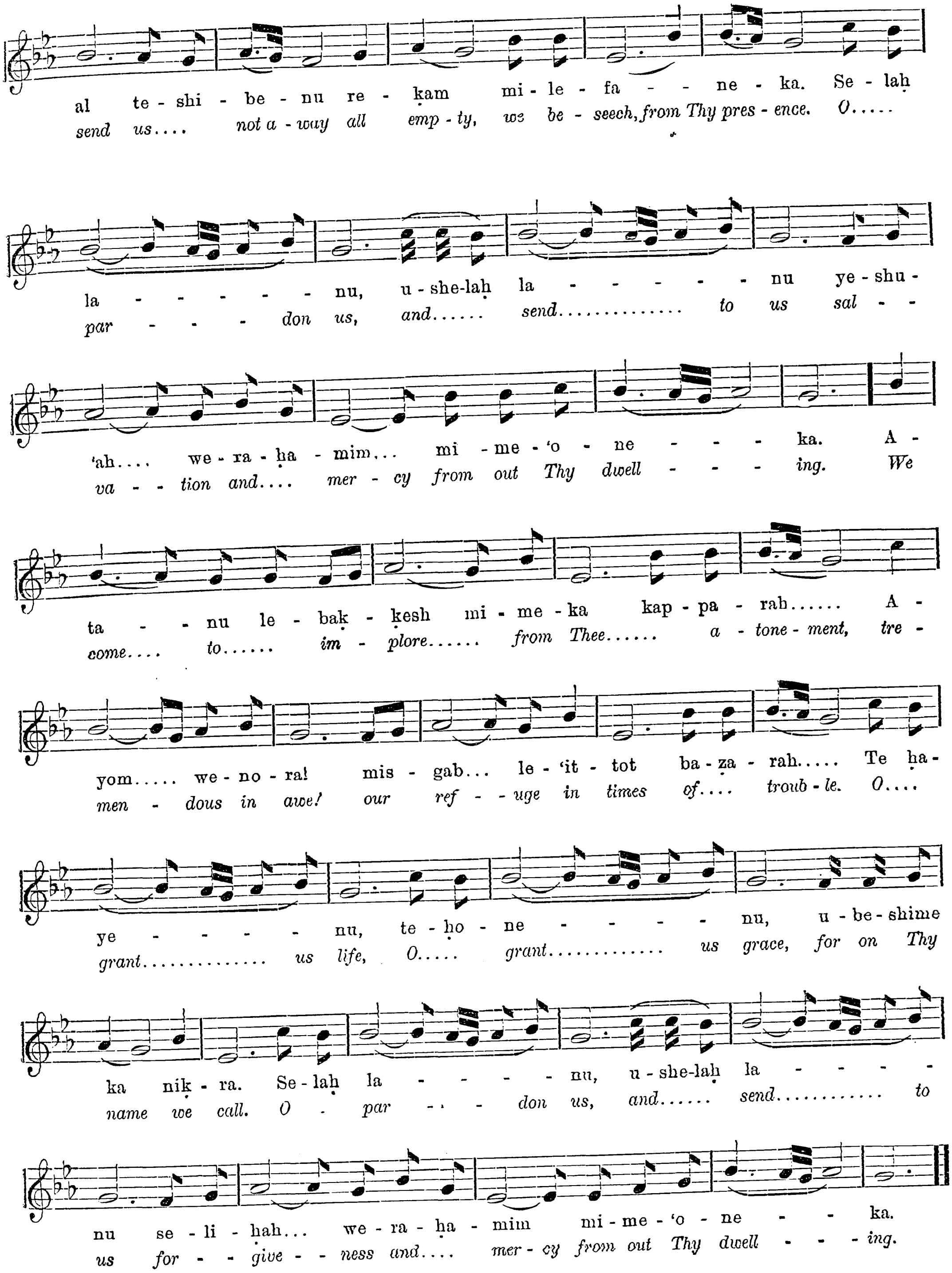
al te - shi - be - nu re - kam mi - le - fa - - ne - ka. Se - lah
send us.... not a - way all emp - ty, we be - seech, from Thy pres - ence. O.....
la - - - - - - nu, u - she-lah la - - - - - - nu ye - shu -
par - - - don us, and...... send.............. to us sal - -
'ah.... we - ra - ha - mim... mi - me - 'o - ne - - - ka. A -
va - - tion and.... mer - cy from out Thy dwell - - - ing. We
ta - - nu le - bak - kesh mi - me - ka kap - pa - rah...... A -
come.... to...... im - plore...... from Thee...... a - tone - ment, tre -
yom..... we - no - ra! mis - gab... le - 'it - tot ba - za - rah..... Te ha -
men - dous in awe! our ref - - uge in times of.... troub - le. O....
ye - - - - - nu, te - ho - ne - - - - - nu, u - be - shime
grant............. us life, O..... grant............ us grace, for on Thy
ka nik - ra. Se - lah la - - - - - nu, u - she-lah la - - - -
name we call. O - par - - - don us, and...... send............ to
nu se - li - hah... we - ra - ha - mim mi - me - 'o - ne - - - ka.
us for - - give - - ness and.... mer - cy from out Thy dwell - - - ing.

Among the Atonement services in the southern use the Profession of Faith is not so special to the Ne'ilah as in the northern use. In the selihot of each of the other four services of the day, officiant and congregation have already reverentially sung the Shema' with its Temple response and the words "The Lord, He is God," the latter in the double form in which it originally occurs in I Kings xviii. 39.

In the preceding four services of the day, however, these utterances were associated with a short hymn of Ḳaliric form (comp. Ḳеrobot). In the Ne'ilah they are proclaimed by themselves in the midst of the closing Ḳaddish, first by the officiant and then by the congregation, the double verse being seven times reiterated, and all being immediately followed by a single complete series of the Shofar calls, instead of the weirdly solitary call which is heard in the northern ritual.

NE'ILAH—SHEMOT—SEPHARDIC

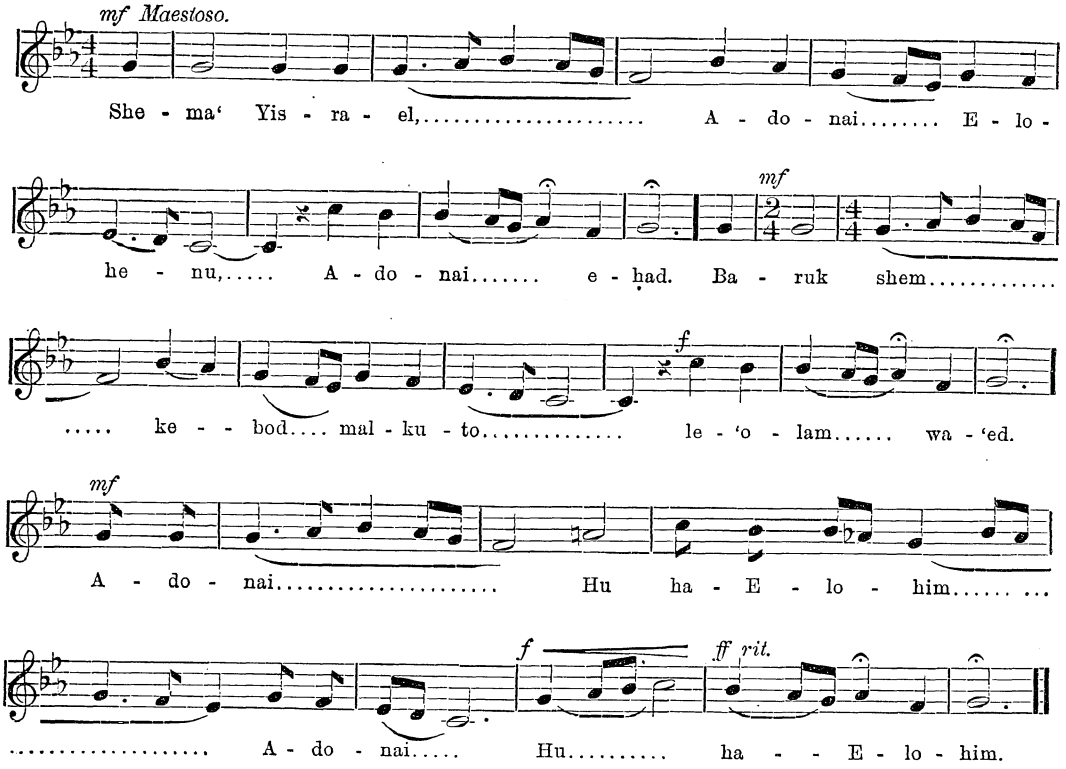
mf Maestoso.
She - ma' Yis - ra - el,...................... A - do - nai........ E - lo -
he - nu,..... A - do - nai....... e - had. Ba - ruk shem............
mf
..... ke - - bod.... mal - ku - to............. le - 'o - lam...... wa - 'ed.
f
mf
A - do - nai..................... Hu ha - E - lo - him.........
.... A - do - nai..... Hu.......... ha - - E - lo - him.
f
ff rit.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*. The various melodies of the Ne'ilah are given by A. Baer, *Ba'al Tefillah (Der Praktische Vorbeter)*, Nos. 1466–1488, Göteborg, 1877, Frankfort-on-the-Main, 1883; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 278–289, London, 1899; D. Nowakowsky, *Schlussgebet für Jom-Kippur*, Odessa, 1895; Jessurun, *Traditional Tunes*, in *Book of Prayer of the Spanish and Portuguese Jews*, London, 1904.

A. F. L. C.

NEILSON, JULIA (Mrs. Fred Terry): English actress; born in London 1868; educated at Wiesbaden, Germany. Returning to London in 1883, she became a student at the Royal Academy of Music, and, being possessed of a fine mezzo-soprano voice, devoted herself exclusively to singing. In 1885 she won the Llewellyn Thomas gold medal and various other prizes, and appeared in public at the Royal Albert Hall and elsewhere. In 1887 she entered the dramatic profession and made her first appearance in March, 1888, at the Lyceum as *Cynisca* in "Pygmalion and Galatea." After this she filled the part of *Lady Hilda* in Gilbert's "Broken Hearts." She was then offered an engagement as leading lady at the St. James's Theatre, where she appeared in "Brantinghame Hall," an original play written expressly for her by Gilbert. Following this, she was engaged by Beerbohm Tree to play the part of *Stella Darbyshire* in "Captain Swift." Miss Neilson has since appeared under the same management in various plays, including "The Dancing Girl," "A Man's Shadow," "Hypatia" (in which she played the title rôle), "Called Back," "The Princess and the Butterfly," "King John," "A Midsummer Night's Dream," and as *Rosalind* in "As You Like It," in which rôle she has had great success.

In Aug., 1900, she entered on her own management at the Haymarket Theatre with the play "Nell Gwynn," which she has since presented in various London and provincial playhouses. She has toured with success in the United States and Canada.

Bibliography: *Who's Who*, 1904.

J. G. L.

NEISSER, ALBERT: German dermatologist; born at Schweidnitz Jan. 22, 1855. His father, Moritz Neisser, was physician and "Geheimer Sanitätsrat" at Charlottenbrunn. Albert Neisser studied medicine in Erlangen and Breslau (M.D. 1877). In

1877 he became assistant physician at the Dermatological Clinic in Breslau, and in 1880 privat-docent in the University of Leipsic. In the summer of 1880 he went to Norway and in 1881 to Spain to study leprosy. In 1882 he was appointed assistant professor of dermatology and chief of the clinic at the University of Breslau, where he became "Geheimer Medicinal-Rat" in 1894.

Neisser is well known through his bacteriological and dermatological researches. He found the bacillus of gonorrhea, called by him "gonococcus," in 1879; and upon this discovery he based the local treatment of gonorrhea, which is now universally adopted. He demonstrated also the lepra bacilli, and proved the tubercular origin of lupus.

Neisser is a collaborator on Ziemssen's "Handbuch der Hautkrankheiten"; is one of the editors of the "Archiv für Dermatologie und Syphilis"; is also editor of the dermatological department of the "Bibliotheca Medica"; and has written many essays in the medical journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

NEJRAN. See SABEANS.

NEMÉNYI (NEUMANN), AMBROSIUS: Hungarian deputy; born at Peczel 1852; studied law at Vienna and Paris (LL.D., Budapest). Till 1871 he was known by the name of Neumann. He was on the staff of the "Pester Lloyd" until 1887. In 1884 he was returned by the district of Szilagy-Cseh to the Hungarian Parliament, where he has done important work on the committees on economics, communication, and finance. For several years he has been secretary of the budget committee.

Neményi has written the following works: "Rabelais és Kora" (Rabelais and His Time), Budapest, 1877; "Parlamenti Fegyelem" (Parliamentary Discipline), *ib.* 1879; "Journale und Journalisten der Französischen Revolution," Berlin, 1880; "Kortörteneti Rajzok" (Pictures of the Time), 2 vols., Budapest, 1880; "Hungaricæ Res," *ib.* 1882; "Das Moderne Ungarn," Berlin, 1883; "Az Állam és Határai" (The State and Its Boundaries), *ib.* 1889; "Die Verstaatlichung der Eisenbahnen," Leipsic, 1890; "Bureaukracia Magyarországon," Budapest, 1902.

Neményi was chief editor of the "Pesti Napló" from 1896 to 1901.

BIBLIOGRAPHY: Sturm, *Almanach*, 1901; Szinnyei, *Magyar Irók*; Pallas, *Magyar Könyvészet*, 1897.

S. L. V.

NEMIROV: Town in the government of Podolia, Russian Poland. Of the period before 1648 it is only known that Nemirov was one of the great centers of Jewish learning in Podolia and that its rabbis were men of high reputation. Of these the most celebrated were R. Yom-Ṭob Lipmann Heller and Jehiel Michael ben Eliezer, who was martyred during the COSSACKS' UPRISING in 1648. In that outbreak the Jews of Nemirov suffered the most. The town being a fortified one, the Jews of the neighboring places, in dread of the Cossacks, sought refuge in it, thus swelling its Jewish population so that it exceeded 6,000. Three hundred Cossacks were sent by Chmielnicki to conquer Nemirov, and they made use of Polish flags, thus deceiving the Jewish inhabitants. The non-Jewish population, Greek Christians, were aware of this deception of the enemy, and urged the Jews to open the gates to the supposed Poles. The gates being opened, the Cossacks, assisted by the non-Jewish population, rushed upon the unsuspecting Jews and cruelly massacred 6,000 of them—men, women, and children—who chose death rather than forcible baptism (June 10, 1648). A small number saved their lives; some by temporarily changing their religion, and others by escaping to the neighboring fortified town of Tulchin (Hannover, "Yewen Mezulah," p. 5a, Venice, 1653). The massacre of Nemirov was considered the most terrible of that period. It has given rise to many legends, glorifying the heroic martyrdom of the Jews; and a requiem for the martyrs is still read on the 20th of Siwan, the anniversary of the event according to the Jewish calendar, in all the synagogues of Podolia.

Massacre in Cossacks' Uprising.

The Jewish population of Nemirov soon, however, began to increase. Wishneweczki, the great Polish general, and a friend of the Jews, on hearing of the slaughter of the latter at Nemirov, which town was his own property, marched against the place with an army of 3,000 and took revenge by massacring a great number of the inhabitants and the Cossacks (*ib.* p. 6a). The insurrection of the Cossacks was gradually quelled in Podolia; the few Jews of Nemirov who had escaped death by changing their religion returned openly to their old faith; and the Jewish community gradually regained its former importance.

Under Turkish Rule.

In 1672 Podolia came under the sway of the Turks, whose rule continued until 1699. At that time Yuri, second son of Chmielnicki, settled at Nemirov, and, in order to increase his income, imposed a tax upon every newly married couple in the district, irrespective of creed or nationality. A rich Jewish merchant of Nemirov, named Aaron, being a favorite of the Turkish authorities, thought himself secure in resisting this unjust impost, and on the marriage of his son refused to pay it. Yuri then sent his servants, who burned Aaron's house, and, not finding him at home, carried off his wife to Yuri, who caused her to be cruelly murdered. Aaron thereupon appealed to the Turkish pasha at Kamenetz-Podolsk, who summoned Yuri before him. Yuri confessed, and was executed.

At the beginning of the nineteenth century Nemirov became a center of the Bratzlaver Ḥasidim, under the leadership of Nathan ben Naphtali Hertz, who disseminated thence the precepts of his teacher, Naḥman of Bratzlav.

In 1896 the Jews of Nemirov numbered 2,874 in a total population of 7,129.

BIBLIOGRAPHY: Litinsky, *Ḳorot Podolia*, i. 23, 27, 33, Odessa, 1895; Grätz, *Gesch.* Hebrew transl., viii. 134, 139, Warsaw, 1899; Gurland, *Le-Ḳorot ha-Gezerot be-Yisrael*, passim.

H. R. A. S. W.

NEO-CHRISTIAN. See MARANO.

NEO-HEBRAIC LITERATURE. See LITERATURE, MODERN HEBREW.

NEOLOGIE; NEOLOGEN. See Mortara Case; Reform.

NEOPLATONISM. See Alexandrian Philosophy; Philo.

NEPHILIM. See Fall of Angels.

NEPI (NEPPI), GRAZIADIO (HANANEEL): Italian rabbi and physician; born in 1759 at Ferrara; died Jan. 18, 1836, at Cento. He studied at Ferrara for twelve years under Rabbi Jacob Moses and subsequently was himself the teacher of many disciples in his native city. On account of his great Talmudic learning he was sent as deputy to the Assembly of Jewish Notables convened by Napoleon I. at Paris in 1806. Upon his return he was called to the congregation at Cento, where he held the position of rabbi till his death, his pupil Isaac Reggio becoming his successor at Ferrara.

Nepi, who lived an ascetic life, was one of the highest religious authorities of his time; and all the Italian rabbis applied to him for advice on difficult problems. He left the following works: (1) "Liwyat Ḥen," a collection of the responses which he sent to different rabbis; (2) "Derushim," a collection of his sermons; (3) "Zeker Ẓaddiḳim li-Berakah," biographical and bibliographical sketches of rabbis and Jewish scholars. The last-named work was intended to complete Azulai's "Shem ha-Gedolim"; but owing to lack of time the author did not finish it. It was completed by M. S. Ghirondi under the title "Toledot Gedole Yisrael," and published by the latter's son (Triest, 1853). The material is rich, but of little scientific value, except the biographies of contemporaneous Italian scholars.

Bibliography: Fuenn, *Keneset Yisrael*, Warsaw, 1886; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 115; A. Geiger, *Blüthen*, iv. 100; Adolf Jellinek, in *Monatsschrift*, iii. 116; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 46, p. 334.

S. U. C.

NERGAL: God of the Babylonian city of Cuthah or Cuth or Kutu. In II Kings xvii. 30 it is said that the men of Cuth, whom Sargon settled in Samaria, made an image of Nergal. A Phenician funerary inscription erected by a Sidonian at Athens indicates that Nergal was also worshiped at Sidon (comp. "C. I. S." i., No. 119).

Cuthah was one of the prehistoric cities of Babylonia. Its god was probably originally agricultural in origin, and filled all the functions of the god of such a city. He became in later times, when political unity combined the gods of different cities into pantheons, the god of the underworld. Perhaps this was because Kutu was a favorite burial-place; for Kutu itself also became a name for the underworld. In this period Nergal was also regarded as the god of pestilence, of the destructive effects of war, and of the glowing heat of the sun. Perhaps as the god of death and of the underworld these phenomena naturally became associated with him.

Bibliography: Jensen, *Kosmologie der Babylonier*, 1889, pp. 476-487; Morris Jastrow, *Religion of the Babylonians and Assyrians*, pp. 65-68, Boston, 1898 (German ed., *Die Religion Babyloniens und Assyriens*, 1903, pp. 157, 158); Barton, *Sketch of Semitic Origins*, 1902, pp. 215-217; Zimmern, in Schrader, *K. A. T.* 3d ed., 1902, pp. 412-416.

E. C. G. A. B.

NERO: Roman emperor; born at Antium Dec. 15, 37 C.E.; died near Rome in 68. His original name was Lucius Domitius Ahenobarbus, but on being adopted by the emperor Claudius he was called **Nero Claudius Cæsar Drusus Germanicus.** After his accession to the throne (54) he showed many favors to the Herodian family: he bestowed the kingdom of Lesser Armenia upon Aristobulus, son of Herod of Chalcis, and added four important cities (among which were Tiberias and Tarichea in Galilee) with their surrounding districts to the dominions of Agrippa II. The Jews of Rome were well treated under his government. A Jewish actor, Alityros (Aliturus), lived at his court (Josephus, "Vita," § 3). A Neronian coin ("Neronit") is mentioned in B. M. 25b, and a "sela' Neronit" in Bek. 37b, 38a, and Kelim xvii. 12.

Favorably Disposed to the Jews.

When in the year 60 fierce rioting broke out between the Jews and the Greeks in Cæsarea, the seat of the Roman procurators, both parties sent representatives to Rome. Nero, influenced by his secretary Burrus, who had been bribed by the Greeks, gave a verdict against the Jews and deprived them of their civil rights. During the procuratorship of Festus a dispute arose between the population of Jerusalem and Agrippa II., who in his Hasmonean palace built a dining-hall which overlooked the courts of the Temple. In order to hide the Temple from this profaning view, the Jews erected a high wall on its western side. When they refused the order of Procurator Festus to tear down this wall, the case was brought before Nero, who, influenced by his second wife, Poppæa, decided in favor of the people. Poppæa, like many members of prominent Roman families, inclined to Judaism, and her last wish, that she might be buried according to Jewish customs, was granted by Nero.

Beginning of Great War.

Still the discontent among the Jews of Palestine continued owing to the arbitrary action of the procurators Felix, Festus, Albinus, and Gessius Florus, who by their exactions drove the Jews into open revolt. In the year 66 began that heroic war which ended with the destruction of the Second Temple and of the national existence of the Jews. In vain Cestius Gallus, the governor of Syria, informed Nero of the dangerous state of affairs in Palestine. The emperor continued his journey through Greece, where he courted public applause by appearing in the arena as singer, player, and charioteer. When, however, he received the news of the defeat of Cestius, he took immediate steps to crush the rebellion, and appointed Flavius Vespasian commander-in-chief. He did not live to enjoy the victories of his general; for, driven to despair by the uprising in Gallia, where the army had proclaimed Galba emperor, and forsaken by his Pretorian guard, he ended his life by suicide.

——**In Jewish Legend:** In Lam. R. i. 31 it is related that three days after the prediction made by Johanan ben Zakkai to Vespasian that the latter would become emperor the news of Nero's death reached the Roman army besieging Jerusalem. The following legendary account, showing the cause of the destruction of Jerusalem, is given in the Babylonian Talmud (Giṭ. 55b-56a): An inhabitant of Jerusalem sent a messenger to invite his friend Ḳamẓa to dinner. By mistake the messenger invited his enemy Bar Ḳamẓa, who took his place among the guests. When the master of the house noticed him he angrily ordered him to leave. In vain Bar Ḳamẓa requested the host not to put him to shame before so many people, and offered to pay for his meal, then a half and finally all of the expenses of the banquet. The host ejected him, and the other guests did not interfere in his behalf. Indignant at this insult, Bar Ḳamẓa told the emperor that the Jews planned a rebellion, and advised him to test their loyalty by sending a sacrifice which should be offered in the Temple in his behalf. The emperor sent a heifer, in whose lips (or, according to other reports, eyelids) Bar Ḳamẓa made an incision in order to render the animal unfit for sacrifice. After a long discussion as to whether this constituted a bodily defect, the Jews rejected the sacrifice. The emperor, insulted by this refusal, and taking it as a sign of rebellion, deputed Vespasian to wreak vengeance on the Jews.

When Nero arrived in Palestine, he shot arrows in the direction of the four principal points of the compass; but all of them flew toward Jerusalem. A boy whom he asked to recite his Biblical lesson (a usual form of oracle) quoted Ezek. xxv. 14 (Hebr.): "And I shall take my revenge on Edom through My people Israel; and they shall do unto Edom according to My anger and My wrath," on hearing which Nero said: "God wishes to wipe His hands [lay the blame] on me" (*i.e.*, "wishes to make me His tool and then to punish me"). He fled and became a convert to Judaism; and from him Rabbi Meïr was descended. This Talmudical story seems to be an echo of the legend that Nero was still alive and would return to reign. Indeed, some pretenders availed themselves of this legend and claimed to be Nero. Oracles prophesying Nero's return from beyond the Euphrates were current among the Jews; and an apocryphal book of the second century, Ascension of Isaiah, declares that in the last days "Belial shall appear in the form of a man, of the king of unrighteousness, of the matricide." In Christian legends Nero was personified as Antichrist.

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D. S. MAN.

NERVOUS DISEASES: The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among Jews have even gone so far as to state that most of them are neurasthenic and hysterical. Tobler claims that all the Jewish women in Palestine are hysterical; and Raymond says that in Warsaw, Poland, hysteria is very frequently met with among both Jewish men and Jewish women. The Jewish population of that city alone is almost exclusively the inexhaustible source for the supply of hysterical males for the clinics of the whole Continent ("L'Etude des Maladies du Système Nerveux en Russie," p. 71, Paris, 1889). As regards Austria and Germany the same neurotic taint of the Jews has been emphasized by Krafft Ebing, who states that nervous diseases, and especially neurasthenia, affect the Jews with exceptional severity ("Nervosität und Neurasthenische Zustände," p. 54, Vienna, 1895). Binswanger, Erb, Jolly, Möbius, Löwenfeld, Oppenheim Féré, Charcot, Bauveret, and most of the other specialists in nervous diseases, speak of this in their monographs on neurasthenia and hysteria, and point out that hysteria in the male, which is so rare in other races, is quite frequent among the Jews. In New York city it has been shown by Collins that, among 333 cases of neurasthenia which came under his observation, more than 40 per cent were of Jewish extraction, although his clientele was not conspicuously foreign ("Medical Record," March 25, 1899).

Frequency of Hysteria Among Jews.

The following causes are usually assigned for the nervousness of the Jews: (1) The fact that they are town-dwellers, and that diseases of this kind are most frequently observed in the populations of the modern large urban centers. (2) The peculiar occupations of the Jews: neurasthenia is seen most often among the commercial classes, bankers, and speculators. This view is not sustained by the fact that neurasthenia and hysteria are met with in the poorer classes of Jews, in laborers and artisans, just as often as in the richer classes. (3) Consanguineous marriages are also blamed by many physicians; but the modern view that such marriages, when contracted between healthy individuals, are not at all detrimental to the health of the offspring contradicts this theory. (4) The repeated persecutions and abuses to which the Jews were subjected during the two thousand years of the Diaspora are to be considered when speaking of their neurotic taint. Such massacres as occurred in Kishinef in 1903 were of frequent occurrence during the Middle Ages; and their effect on the nervous system of the Jews could not be other than an injurious one. Organic as well as functional derangements of the nervous system are transmitted hereditarily from one generation to another.

Causes.

The education of the Jewish child in the eastern European ghettos must be recalled when speaking of the nervousness of the Jews. The ḥeder, in which he begins at a quite early age to spend the greater part of the day in studying Bible and Talmud, is also an important factor in the production of nervousness among the Jews. As is well known, the intellect of the Jewish child is very precocious, and on this account the nervous system suffers severely.

Education.

Mortality.

Hysteria and neurasthenia are only rarely, if at all, fatal, and consequently their extent can not be appreciated by a study of the causes of death among the Jews. But the case is different when the degenerative organic nervous diseases are considered. Minor and others insist that these diseases are less frequently met with among the Jews than among the rest of any given population; while other physicians claim that all the diseases of the nervous system, both functional and organic, are very prevalent among

Jews. Thus from J. S. Billings' statistics of 60,630 Jews in the United States it is seen that the mortality from diseases of the nervous system was (per 1,000 deaths in which the cause was known) as follows:

	Jews.	General Population of the United States (1880).
Men	121.22	118.62
Women	120.62	108.61

These data show that, when compared with the general population of the United States, the Jews showed a much larger mortality from these diseases. The high mortality of the Jewish women, almost equaling that of the men, is striking. Similarly in Verona, Italy, Lombroso has found that the mortality of the Jews from nervous diseases is almost double that of the Catholic population of that city. In Körösi's statistics for Budapest, Hungary, however, quite the contrary is seen. The mortality from meningitis per 100,000 population during the period 1886–90 was as follows:

Catholics	114	Other Protestants	108
Lutherans	120	Jews	66

In New York.

Under meningitis Körösi includes tuberculous meningitis, epidemic cerebrospinal meningitis, and meningitis secondary to infectious diseases, new growths, etc. This may account for the lower mortality, because it is known that tuberculosis is observed less frequently among the Jews (see Consumption), as is the case with other infectious diseases (see Morbidity). Hydrocephalus also appears to be less frequently a cause of death among the Jews of Hungary than among their neighbors: only 67 per 100,000 Jewish children under five years of age, as against 145 among the Catholic children, died of this disease. Statistics obtained by the census bureau for New York city also tend to show that the mortality from nervous diseases is less among Jews than among others. Thus, during the six years ending May 31, 1890 ("Report on Vital Statistics of New York and Brooklyn," pp. 40–41, Washington, 1894), the mortality per 100,000 population was as follows, the cases being classified according to the birthplace of the subject's mother:

Bohemia	336.76	France	218.48
United States (whites)	293.48	Germany	197.39
Italy	258.73	Hungary (mostly Jews)	192.13
Ireland	242.44	Russia and Poland (mostly Jews)	117.68
England and Wales	240.71		

From these and other available statistics it appears that the Jews are less predisposed than are other races to those forms of organic diseases of the brain and spinal cord which are liable to prove fatal. This has been pointed out by Minor of Moscow, who analyzed 3,214 cases of nervous diseases in his practise, including those of 1,480 Jews and 1,734 Christians. He concludes that, so far as he could discover, the Jews are not more predisposed than Christians to all nervous diseases. On the contrary, the most serious organic diseases of the brain and spinal cord, chronic inflammation of the cerebral blood-vessels, etc., are far more often met with among Christians than among Jews. Minor is satisfied that the main, if not the exclusive, reason lies in the facts that the Jews are not alcoholics and that they only rarely suffer from syphilis. The only disease from which Minor found the Jews to suffer more often than non-Jews was hysteria, particularly hysteria in the male.

Locomotor Ataxia.

Locomotor ataxia is one of the most important organic nervous diseases, and is usually attributed to syphilis. In eastern Europe physicians state that it is only very rarely observed in Jews. Stembo reported, at the Eleventh International Medical Congress, that it is very rare among the Jews in Wilna, Russia; at least it has been until now a very rare disease, as has syphilis. Among the 200 Jewish inmates under his care in the hospital at Wilna he has met with various nervous diseases, but not one of locomotor ataxia. Of the 40 cases he has seen in Jews all had syphilis (L. Stembo, "Atti dell XI. Congresso Medico Internationale," vol. iv., "Psychiatria," p. 119, Rome, 1898). Gajkiewicz also found among 400 Jewish patients with nervous diseases only 13 with locomotor ataxia—3 per cent, which is very low ("Syphilis du Système Nerveux," p. 158, Paris, 1892). Minor found that among his patients the proportion of locomotor ataxia to the total number of cases was: among Christians, 2.9 per cent; among Jews, 0.8 per cent —*i.e.*, the disease was nearly four times as frequent in Christians as in Jews. In the Montefiore Home, New York city, on the other hand, there are many cases of locomotor ataxia. On examining the list of diseases in the reports of this institution, it will be observed that among the diseases of the nervous system locomotor ataxia appears more frequently than any other disease. This may be explained by the fact that patients affected with this disease remain in the institution for a long time, and consequently accumulate in large numbers, thus appearing on the reports annually for many years. It must be remembered also that the Jewish population of New York exceeds 500,000. Considering that every poor man affected with the disease is practically an invalid, and is likely to seek admission to the home, it may be concluded that the disease is really not very frequent, as in similar non-Jewish institutions the proportion of locomotor ataxia is much larger. At any rate this in connection with other evidence tends to show that syphilis is on the increase among the Jews of New York.

Paralysis Agitans.

Paralysis agitans or "shaking palsy" is a disease of the nervous system that is very frequent in Jews. Of 100 cases reported by Krafft-Ebing 65 were Christians and 32 Jews. He remarks that at the time when he observed these cases the Jewish population of Austria-Hungary was only 4 per cent of the total population. The morbidity of the Jews with respect to paralysis agitans was consequently eight times greater than their proper proportion (R. v. Krafft-Ebing, "Zur Aetiologie der Paralysis Agitans," in "Arbeiten aus dem Gesammtgebiet der Psychiatrie und Neuropathologie," part iii., p. 6). Minor also found that in Russia this disease is three times more frequent among Jews than among Christians.

In general it may be summarized that the Jews suffer chiefly from the functional nervous diseases, particularly from hysteria and neurasthenia, and that the organic nervous degenerations, such as locomotor ataxia, progressive paralysis of the insane (see Insanity), etc., are uncommon, commensurate with the infrequency of alcoholism and syphilis among them. Wherever the proportion of Jews affected with syphilis and alcoholism is larger, the number of persons affected with organic nervous diseases increases to a similar extent. This may be observed in the large cities of western Europe and in America. See Apoplexy; Diathesis; Idiocy; Insanity.

Bibliography: J. S. Billings, *Vital Statistics of the Jews in the United States* (*Census Bulletin No. 19*), 1890; G. Buschan, *Einfluss der Rasse auf die Form und Häufigkeit Pathologischer Veränderungen*, in *Globus*, 1895, lxvii., Nos. 2-7; idem, *Einfluss der Rasse auf die Häufigkeit und die Formen der Geistes- und Nervenkrankheiten*, in *Allgemeine Med. Central-Zeitung*, 1897, Nos. 9-13; Martin Engländer, *Die Auffallend Häufigen Krankheitserscheinungen der Jüdischen Rasse*, Vienna, 1902; M. Fishberg, *Comparative Pathology of the Jews*, in *New York Medical Journal*, 1901, lxxiii., pp. 537, 576; J. von Körösi, *Einfluss der Konfession, des Wohlstandes und der Beschäftigung auf die Todesursachen*, Berlin, 1898; C. Lombroso, *L'Antisemitismo e le Scienze Moderne*, Turin, 1894; Hugo Hoppe, *Krankheiten und Sterblichkeit bei Juden und Nichtjuden*, Berlin, 1903; L. S. Minor, *Contribution à l'Etude de l'Etiologie du Tabes*, in *Archives de Neurologie*, xvii. 183, 362; idem, *Nervnaya Patologiya Yevreyev*, in *Sbornik v Polzu Yevreiskikh Narodnykhshkol*, pp. 166-203, St. Petersburg, 1896.

J. M. Fi.

NESEK: Wine consecrated to use in idolatrous worship and therefore absolutely forbidden to a Jew. In a broader sense "nesek," or "yayin nesek," denotes wine made and used by Gentiles as well as wine made by and for Jews but which has been touched by a Gentile. There are, therefore, three kinds of wine which are subject to special regulations. Wine consecrated to the worship of idols, like everything else associated with idolatry, is regarded as absolutely defiling and as rendering persons and vessels unclean; if a quantity of such wine no larger than an olive be kept in the tent of an Israelite or be carried by him, it is sufficient to render him unclean. It is prohibited therefore even to carry or handle such wine in the capacity of a porter ('Ab. Zarah 30b; Shulḥan 'Aruk, Yoreh De'ah, 132-133). On mixing such wine with lawful wine, and on the consequences of such an act, see Yoreh De'ah, 134.

The ordinary wine of the heathen is generally termed "setam yenam." This also is forbidden, even when it is not known to have been consecrated to idolatry, in order to avoid even the suspicion of contact with actual nesek, although according to others it was prohibited with the purpose of preventing any social relations with Gentiles which might lead to intermarriage ('Ab. Zarah 36b; comp. Tos. Yom-Ṭob on 'Ab. Zarah ii. 3). This wine, in the quantity of a quarter of a "log," renders unclean any food or drink with which it has been brought in contact ('Ab. Zarah 31a; Yoreh De'ah, 123, 1; 133, 1). These regulations, however, have almost entirely lost their importance in countries where there is no idolatrous population, and wine made by a non-Jew who is not an idolater is prohibited only as a beverage (*ib.*). Those who are ill, even when not dangerously so, are permitted to drink wine belonging to non-Jews, and even those who while in perfect health drink such wine—as many did in the sixteenth century in France and as is now commonly done in nearly all countries—are not to be considered as neglecting any ritual requirement, and consequently are not to be suspected in regard to other commandments or invalidated as witnesses (Moses Isserles, Responsa, No. 124).

Wine made by and belonging to a Jew but kept in an idolater's house, or such wine touched by an idolater, may be used for any purpose except for drinking ('Ab. Zarah 31a; Yoreh De'ah, 124, 1, Isserles' gloss); it is true that in theory the touch of an idolater renders it unfit for any use whatever, but as customs changed and idolaters no longer offered wine to their idols, a more liberal interpretation was followed in practise (Isserles, *l.c.*). According to the stricter law, the touch of a Gentile who is not an idolater will make the wine unfit to drink if it is contained in an uncorked bottle and he touches and shakes it purposely, but if he touches the wine unintentionally it may be drunk (Yoreh De'ah, 124, 7). Christians and Mohammedans not being idolaters, every touch on their part is regarded as unintentional ("Mordekai," cited by Isserles in his gloss to Yoreh De'ah).

Bibliography: *Shulḥan 'Aruk, Yoreh De'ah*, 123-137, and the commentaries *ad loc.*

W. B. J. Z. L.

NESVIZH: Small town in the government of Minsk, Russia; it was in existence in the thirteenth century. The census of 1897 gives it a population of 8,446, including 4,764 Jews. Market-gardening is a common occupation among the latter. There are 650 Jewish artisans and 110 day-laborers. It has a Talmud Torah (120 pupils), and Jewish day-schools for boys (43 pupils) and girls (58 pupils). The charitable institutions include a dispensary, a gemillat ḥesed, a linat ha-ẓedeḳ, etc. There are eight synagogues. The town suffered severely from fire in 1897.

H. R. S. J.

NETHANEEL BEN ISAIAH: Yemenite commentator and poet of the fourteenth century; author of a homiletic commentary on the Pentateuch entitled "Nur al-Ẓulm wa-Maṣbaḥ al-Ḥikm." The first notice of this work was given by Jacob Saphir ("Eben Sappir," i. 67a, Lyck, 1866), who saw a manuscript of it at Ḥirbah, a small town in Yemen, in 1863. But the beginning of the manuscript was missing, and Saphir's statement that the author's name was Isaiah and that the title was "Al-Nur wal-Ẓulm" depends only upon hearsay. Two other manuscripts, one in Berlin (Steinschneider, "Verzeichnis," p. 62) and one in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2463), bear the author's name, Nethaneel b. Isaiah, and the full title of the work, "Nur al-Ẓulm wa-Maṣbaḥ al-Ḥikm wa-Ikhraj al-Ma'ani fi al-Wujud Ba'd al-'Adm." Alexander Kohut published a monograph on this work, giving some extracts, under the title "Light of Shade and Lamp of Wisdom" (New York, 1894). This title is given by Kohut as the translation of the Arabic title, though "Light out of Darkness" would be a more fitting translation, since Nethaneel's introduction shows that his object was to comment on the obscure passages so as to make sure that their meanings should not escape the student.

Nethaneel ben Isaiah began his work on the 15th of Tammuz, 1640 of the Seleucidan era (=June 23. 1328). Its references to Al-Yemen, Sana, and Aden make it appear probable that he wrote it in Yemen, although Steinschneider doubts this ("Polemische und Apologetische Litteratur," p. 364). It is written in a mixture of Arabic and Hebrew, and the nature of the work is more midrashic than exegetical. Nethaneel quotes both Talmudim and the Targumim, but he is chiefly influenced by the Midrash Rabbah. Of the post-Talmudic authors, he mentions (besides the Geonim and Masorites) Ibn Janaḥ, Nathan b. Jehiel (under the designation of "the author of the "Aruk'"), and especially Maimonides, who was the paramount authority among the Yemenites and from whom he merely copied long passages. Finally, he mentions such Arabic and Greek sources as the Almagest, Al-Farabi, and Plato. Nethaneel's commentary comprises explanations according to the numerical value of the letters ("gemaṭria"), some philological notes, and polemical flings at both Christianity and Islam: for instance, in his commentary on Gen. xvii. 20 he designates Mohammed the "madman" ("meshugga'").

Nethaneel calls the five books of the Pentateuch (1) Sefer ha-Yashar, (2) Sefer Mekilta, (3) Torat Kohanim, (4) Ḥomesh ha-Peḳudim, and (5) Mishneh Torah, and he gives an Aramaic mnemonic formula for the weekly lessons; he is followed in both cases by Manṣur al-Dhamari in his "Siraj al-'Uḳul." Nethaneel illustrated his commentary with numerous figures and diagrams—*e.g.*, of the Cave of Machpelah, the altar, the candlestick, etc. He inserted in his work three Hebrew poems, two of which were published by Kohut in his above-mentioned "Light of Shade and Lamp of Wisdom." Nethaneel is often quoted under the designation of "Ibn Yesha'yah" by Manṣur al-Dhamari (*l.c.*) and by Daud al-Lawani in his philosophical commentary on the Pentateuch entitled "Al-Wajiz al-Mujna" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2493).

Bibliography: Neubauer, in *J. Q. R.* vii. 350; Steinschneider, *Hebr. Bibl.* xiii. 59; idem, *Die Arabische Literatur der Juden*, § 188.

s. M. Sel.

NETHERLANDS: Country of western Europe, bounded by the North Sea, by Belgium, and by the Prussian provinces of Hanover and Westphalia, and the province of the Rhine. Since 1815 it has been a kingdom under the house of Orange. The members of this house, who, since 1581, have been almost uninterruptedly at the head of the state, have exerted an unusually great influence on the history of the Jews there. In consequence of the great dominance of the capital city, the story of the Jews of the Netherlands is chiefly concerned with the community of Amsterdam. For the colonies see Surinam and West Indies, Dutch.

Early Settlements.

Jews seem not to have lived in the province of Holland before 1593; but a few references to them are in existence which distinctly mention them as present in the other provinces at an earlier date, especially after their expulsion from France in 1321 and the persecutions in Hainaut and the Rhine provinces. Jews have been settled in Nimeguen, the oldest settlement, in Doesburg, Zutphen, and in Arnhem since 1404. In 1349 the Duke of Gelderland was authorized by the Emperor Louis IV. of Germany to receive Jews in his duchy. They paid a tax, granted services, and were protected by the law. In Arnhem, where a Jew is mentioned as physician, the magistrate defended them against the hostilities of the populace. At Nimeguen, Jews are mentioned in 1339 as paying taxes; Reinold the duke received 132 "pond" (317 dollars) in this way annually. In 1385 Zalichmann Nathanswen van Berck and his son David were allowed to live in Roermond ten years for 20 gulden (8 dollars) annually. In 1382 the Jews of Nimeguen had a cemetery, in 1426 a synagogue. When Jews settled in the diocese of Utrecht does not appear. In 1444 they were expelled from the city of Utrecht, but they were tolerated in the village of Maarsen, two hours distant, though their condition was not fortunate. Until 1789 no Jew might pass the night in Utrecht; for this reason the community of Maarsen was one of the most important in Holland. Jews were admitted to Zealand by Albert, Duke of Bavaria. There exists a letter, dated 1359, in which the duke promises Italian merchants to give no authorization to any Jew to reside in Goes for the space of four years. In 1361 is mentioned a Jew of Geertruidenberg, not far from Goes.

In 1477, by the marriage of Mary of Burgundy to the Archduke Maximilian, son of Emperor Frederick IV., the Netherlands were united to Austria and its possessions passed to the crown of Spain. In the sixteenth century, owing to the cruel persecutions of Charles V. and Philip II. of Spain, the Netherlands became involved in a series of desperate and heroic struggles. Charles V. had, in 1522, issued a proclamation against Christians who were suspected of being lax in the faith and against Jews who had not been baptized in Gelderland and Utrecht; and he repeated these edicts in 1545 and 1549. In 1571 the Duke of Alba notified the authorities of Arnhem that all Jews living there should be seized and held until the disposition to be made of them had been determined upon. In Wageningen, in 1572, there were three Jewish families which were expelled on the occasion of a papal indulgence. In 1581, however, the memorable declaration of independence issued by the deputies of the United Provinces deposed Philip from his sovereignty; religious peace was guaranteed by article 13 of the "Unie van Utrecht." As a consequence the persecuted Jews of Spain and Portugal turned toward Holland as a place of refuge.

Maranos in Holland.

In 1593 Maranos arrived in Amsterdam after having been refused admission to Middelburg and Haarlem. These Jews were important merchants and persons of great ability. They labored assiduously in the cause of the people and contributed materially to the prosperity of the country. They became strenuous supporters of the house of Orange and were in return protected by the stadholder.

At this time the commerce of Holland was increasing; a period of development had arrived, particularly for Amsterdam, to which Jews had carried their goods and from which they maintained their relations with foreign lands. Thus they had connections with the Levant (Janiçon, "Etat Présent," i. 445; Lusac, "Hollands Rijkdom," i. 340) and with Morocco. The Emperor of Morocco had an ambassador at The Hague named Samuel Palache (1591–1626), through whose mediation, in 1620, a commercial understanding was arrived at with the Barbary States.

In particular, the relations between the Dutch and South America were established by Jews; they contributed to the establishment of the Dutch West Indies Company in 1621, of the directorate of which some of them were members.

The ambitious schemes of the Dutch for the conquest of Brazil were carried into effect through Francisco Ribiero, a Portuguese captain, who is said to have had Jewish relations in Holland. As some years afterward the Dutch in Brazil appealed to Holland for craftsmen of all kinds, many Jews went to Brazil; about 600 Jews left Amsterdam in 1642, accompanied by two distinguished scholars—Isaac Aboab da Fonseca and Moses Raphael de Aguilar. In the struggle between Holland and Portugal for the possession of Brazil the Dutch were supported by the Jews.

With various countries in Europe also the Jews of Amsterdam established commercial relations. In a letter dated Nov. 25, 1622, King Christian IV. of Denmark invites Jews of Amsterdam to settle in Glückstadt, where, among other privileges, the free exercise of their religion would be assured to them.

Moses Curiel was the representative in Amsterdam of the King of Portugal, John IV.; his brother acted in a similar capacity at Hamburg. In fifty years, more than 400 Jewish families lived at Amsterdam in 300 different houses. A Jewish quarter existed in Amsterdam, though it was not a ghetto of the kind existing in Frankfort-on-the-Main or in Rome.

Relations to the State After 1648.

At the peace of Münster, 1648, it was stipulated that the inhabitants of the States of Holland, and those from Spain and Portugal, might reside and traffic in those countries, on sea and land, under protection of the law. The question was raised whether Jews also were included. The Spanish minister declared in 1650 that Jews might manage their interests in Spain only through an attorney. In 1652 the States repeated their request that Jews might be admitted to Spain, but the Spanish king refused. In 1657 a declaration was issued that Jews were subjects of the States of Holland; the Spanish king, however, persisted in his refusal, and the French reproached the Dutch minister for the indulgence shown to the Jews. At the same time Cromwell was desirous of attracting Jews to England; negotiations to this end were conducted by Manasseh ben Israel and the English ambassador, and in 1656 the question came to a practical issue.

Besides merchants, a great number of physicians were among the Spanish Jews in Amsterdam: Samuel Abravanel, David Nieto, Elijah Montalto, and the Bueno family; Joseph Bueno was consulted in the illness of Prince Maurice (April, 1623). Though great practitioners, they did little to promote medical science. Uriel Acosta and Spinoza were exceptions in the intellectual sphere; their Christian contemporaries resorted to them eagerly for a knowledge of the Hebrew language. Josephus Justus Scaliger ("Epistolæ," p. 594) relates that a Jew was his teacher in Talmudical literature. Vossius secured Manasseh ben Israel as teacher in Hebrew to his son Dionysius. Leusden published an edition of the Bible with an approbation by the rabbis of Amsterdam; and Surenhuis translated a part of the Talmud with their help (1698–1703). The attraction of their features for Rembrandt, who lived in their quarter (Joden Bolestraat 6), is known. Vondel seems to have been influenced, in some of his dramas, by their manner of speaking (Busken Nuet, "Land van Rembrandt," iii. 4, 14).

Jews were admitted as students at the university, where they studied medicine as the only branch of science which was of practical use to them, for they were not permitted to practise law, and the oath they would be compelled to take excluded them from the professorships. Neither were Jews taken into the trade-gilds: a resolution passed by the city of Amsterdam in 1632 (the cities being autonomous) excluded them. Exceptions, however, were made in the case of trades which stood in peculiar relations to their religion: printing, bookselling, the selling of meat, poultry, groceries, and drugs. In 1655 a Jew was, exceptionally, permitted to establish a sugar-refinery. It was about this time that the German Jews (Ashkenazim) arrived at Amsterdam, in a condition, mostly, of extreme poverty. For their history see Amsterdam.

Spread Through Holland.

Meanwhile Jewish congregations had been formed in various other towns. Thus Jews resided in Alkmaar in 1604; in 1602 Portuguese Jews had secured a burial-place there. In Rotterdam, Jews lived from about 1618; between 1609 and 1627 several Jews from there were buried in the cemetery of Amsterdam. In 1609 a Portuguese synagogue in De Bierstraat is mentioned; in 1647 a family named De Pinto went to Rotterdam from Antwerp, and a ḥakam named David Pardo was appointed. In 1669 the synagogue ornaments were given to the Ashkenazic congregation. In 1681 a contract was made by which the cemetery was given to this congregation, which built a large synagogue in 1725 at a cost of 30,000 gulden; it was enlarged in 1791. The names of the chief rabbis of Rotterdam are: Judah Salomon (1682); Solomon Ezekiel (1725–35; his salary was 305 gulden); Judah Ezekiel, son of the preceding (1738–55); Abraham Judah Ezekiel, son of the preceding (1755–79); Judah Akiba Eger (1779; left in 1781); Levie Hyman Breslau, author of "Pene Aryeh" (1781–1807); Elijah Casriel, from Leeuwarden (1815–33); E. J. Löwenstamm, grandson of L. H. Breslau (1834–45); Joseph Isaacson (1850–71; removed to Filehne as a result of dissensions in the community); B. Ritter (since 1884).

At The Hague ('s Gravenhage) a Jew by the name of Jacob Abenacar Veiga settled in 1698, who taught Hebrew to children there; he founded the Congregation Ḥonen Dal and built a synagogue (1703). In 1675 a German Jew, Alexander Polak, was admitted as citizen of The Hague and was sworn in on Dec. 10 of that year. He was the progenitor of the Polak Daniels family, and gave the congregation a cemetery in 1697; for his epitaph see Veegens, "Mededeelingen," p. 174.

In 1707 another congregation was founded, by the Pereira family—the Beth Jacob, of which David Nunes Torres was appointed chief rabbi in 1712. Aug. 9, 1726, a synagogue like that of the Sephardim at Amsterdam was built at the Princessegracht. After many efforts, in 1743 the two congregations united under the name Ḥonen Dal. The Jewish population at The Hague is of great importance, and includes the Teixeira, De Pinto, and Suasso families. The chief rabbis of Beth Jacob have been: David Nunes Torres (1712–27); Daniel Cohen Rodrigues (d. 1751); Solomon Saruco (1752–84); Sadik Cohen Belinfante (1784–86); David Léon (1786–1826); Jacob Ferares (1842–84); A. R. Pereira (has lived at Amsterdam since 1902). The chief rabbis of the Ashkenazim at The Hague have been: Zalman Löwenstein (1725–28); Jacob Sjalom (1735); Abarjeh Levie (1735); Jehosjoeang Oeben (1738–48); Saul Halevie (1748–85); Löb Mesrieto (1785–1807); Joseph Sofer Lehmans (1808–42); B. S. Berenstein (1848–93); T. Tal from Arnhem (1893–98); T. Leeuwenstein from Leeuwarden (1898–1903); A. van Loen from Gröningen (since 1903).

In Gröningen and Friesland.

In Gröningen and Friesland Jews lived about 1650, but from the latter they seem to have removed to Holland. Jews are not mentioned again until 1754, when a family (from which descended the painter Joseph Israels) migrated from Mappel Drenthe to Gröningen, and obtained permission to build a synagogue, a cemetery, and a mikweh. The members of this family lived in Veendam, Hoogezand, and Appingedam, and had a flourishing trade with Emden and other parts of Germany. In Friesland, especially in Leeuwarden, Jews have lived since 1645; the town council made lists of their names; in 1670 Jacob de Joode was permitted to establish a cemetery in the Boterhoek. Two rich Jews in Dokkum were brokers, and traded in East-Indian products.

In Leeuwarden the community was frequently burdened by transient coreligionists from Poland; at the community's request, therefore, the states of Friesland passed, in 1712, a resolution forbidding persons who had no fixed residence to remain there. Since 1735 the following have been chief rabbis at Leeuwarden: Jacob Emmerik (d. 1735); Naḥman b. Jacob (1749–69); Kuseiel b. Judah Löb (1770–92); Shabbethai b. Eliezer; Jehiel Aryeh Löb b. Jacob Moses Löwenstamm (1795–1802); Samuel Berenstein (1808–13); Abraham b. Isaac Deen (1821); Ḥayyim b. Aryeh Löb Löwenstamm (1822–36); B. Dusnus (1841–86); L. A. Wagenaar (1886–94; went to Arnhem); T. Leeuwenstein (1895–1900; left for The Hague); S. A. Rudelsheim (since 1900).

At this time Jews were not permitted to live in Utrecht (see above), but there was a wealthy congregation of Sephardim in Maarsen. In 1713 they were expelled because of an epidemic; they came back again in 1736. There has been a synagogue in Amersfort since 1726; L. B. Schaap, who came from Maastricht, was chief rabbi of Amersfort from 1848 to 1859. Jews have lived in 'sHertogenbosch since 1767; in Haarlem, since 1764; in Dordrecht, since 1760.

From 1672.

But to return to the general history in 1672, when, after an interval of twenty-two years (1650–72), William III. was reelected stadholder. This began a period of exceptional prosperity for the Jews; for until that time, though citizens, they had been oppressed by the clergy, who, as Koenen supposes, resented their influence, and who, in fact, were irritated by the presence of any not of their own faith. At this epoch, too, the Jewish partiality for the house of Orange displeased the Dutch. But with William III. many ameliorations were effected. The prince praised the attachment to his family shown by his subjects of Jewish faith; he commended their fairness in commerce, their religious constancy, and their industry. He clearly manifested his sentiments, and his influence affected even the Jews in South Netherlands, where the newly appointed governor, De Villa Hermosa, accorded them many privileges.

William III. employed Jews in his negotiations with foreign kings (see England), especially members of the Belmonte family, Moses Machado (who rendered important services to the army in Flanders; Koenen, "Geschiedenis," p. 207), Isaac Lopez Suasso (who lent two million gulden to William III. for his descent upon England), David Bueno de Mesquita (general agent of the Prince of Brandenburg), Moses Curiel (at whose house William stayed three days when he visited the Portuguese synagogue at Amsterdam in 1695). Jews were very rich at this time; many among them lived in palaces more magnificent than those of princes (Tallander, "Historische Reisen," v. 794). The number of Portuguese Jews who then resided in the Netherlands is estimated at 2,400 families.

Characteristics of Portuguese Jews.

After the death of William III. in 1702, a new epoch begins, the year 1713 marking the beginning of a period of decline for the Jews throughout Europe, and especially in Holland. Commerce had produced riches, riches luxury, luxury idleness; religion was undermined by French ideas; French customs and manners were propagated; trade often deteriorated into stock-jobbing. These influences affected the refined Portuguese Jews more powerfully than the German Jews, who were poorer and simpler. Portuguese Jews were attached to their old manners; their younger women were not permitted to go abroad unattended, and they seem also not always to have known the Dutch language; their daughters married in their twelfth year. There exists a resolution of the burgomaster of Amsterdam refusing (1712) to Benjamin (alias Jean) da Costa permission to marry his niece Sara Suasso because neither had reached the age of twelve years. Marriages between relatives were common among Portuguese Jews, who desired to prevent the division of family fortunes; perhaps they were moved by their aversion for the "Todescos" (the Ashkenazim); but, whatever the reason, the result of such marriages was that the ensuing generations deteriorated physically and morally (comp. Hersveld, "Nederlandsch Israelietisch Jaarboekje," 1853).

History from 1747.

At this period the German Jews attained prosperity through retail trading and by diamond-cutting, in which latter industry they retained the monopoly until about 1870. When William IV. was proclaimed stadholder (1747) the Jews found another protector like William III. He stood in very close relations with the head of the De Pinto family, at whose villa, Tulpenburg, near Ouderkerk, he and his wife paid more than one visit. In 1748, when a French army was at the frontier and the treasury was empty, De Pinto collected a large sum and presented it to the state. Van Hogendorp, the secretary of state, wrote to him: "You have saved the state." In 1750 De Pinto arranged for the conversion of the national debt from a 4 to a 3 per cent basis.

Under the government of William V. the country was troubled by internal dissensions; the Jews, however, remained loyal to him. As he entered the legislature on the day of his majority, March 8, 1766, everywhere in the synagogues services of thanksgiving were held. William V. did not forget his Jewish subjects. On June 3, 1768, he visited both the German and the Portuguese synagogue; he attended the marriage of Isaac Curiel and Abigail de Pinto, that of Moses de Pinto and his cousin Elizabeth (1768), and that of Sarah Teixeira and Jacob Franco Mendes, at The Hague (March 30, 1771); and in Oct., 1772, he visited the Pereira family at Maarsen.

The End of the Eighteenth Century.

But the opposition to William V. increased. On his flight from The Hague he stopped at Amersfort, in the house of Benjamin Cohen, a native of Nimeguen, who was grandfather of T. D. Meier. The next time the prince stayed in Cohen's house he donated a considerable sum for a new menorah, while the princess presented to the community a curtain for the Ark of the Law. During the riots incited by the patriotic party the Jews defended strongly the rights of the prince. They celebrated as holidays the dates Oct. 15, 1787 (when the Orange party took possession of the town), March 7, 1788 (the birthday of the prince), and Oct. 4, 1791 (the marriage-day of William's son, later King William I.). The relations between the Jews and the Christian population, however, were not altogether friendly. In general, Jews were citizens, and were free to perform their religious duties; but the magistrates of the towns never favored them. Marriages between Christians and Jews were forbidden under pain of banishment. Their civil rights were not respected; the proclamation of Amsterdam, dated March 29, 1632, that Jews could not be members of the gilds, was never abolished, and was continually pressed. In trade, industry, and even in study, they were restricted. The Asser family was, as a special favor, allowed to engage in navigation between the Netherlands and the colonies, but this was conceded only after a long struggle, extending from April 15, 1773, to 1794—21 years, as Moses Solomon Asser declared in the assembly of Feb. 11, 1795.

Justus van Effen, in his "Spectatorial Essays" (xii. 74), complains of the contempt with which Jews were treated. In the well-known "Spectatorial Essays" of Hoefnagel all kinds of meannesses are imputed to them. The common schools of the Netherlands were closed to them, with the result that they usually did not speak Dutch. Even the wealthiest Jews did not think of establishing schools for their coreligionists.

The year 1795 brought the results of the French Revolution to Holland, including emancipation for the Jews. The National Convention, Sept. 2, 1796, proclaimed this resolution: "No Jew shall be excluded from rights or advantages which are associated with citizenship in the Batavian Republic, and which he may desire to enjoy." Moses Moresco was appointed member of the municipality at Amsterdam; Moses Asser member of the court of justice there. The old conservatives, at whose head stood the chief rabbi Jacob Moses Löwenstamm, were not desirous of emancipation rights. Indeed, these rights were for the greater part of doubtful advantage; their culture was not so far advanced that they could frequent ordinary society; besides, this emancipation was offered to them by a party which had expelled their beloved Prince of Orange, to whose house they remained so faithful that the chief rabbi at The Hague, Saruco, was called the "Orange dominie"; the men of the old régime were even called "Orange cattle." Nevertheless, the Revolution appreciably ameliorated the condition of the Jews; in 1799 their congregations received, like the Christian congregations, grants from the treasury. In 1798 Jonas Daniel Meier interceded with the French minister of foreign affairs in behalf of the Jews of Germany; and on Aug. 22, 1802, the Dutch ambassador, Schimmelpenninck, delivered a note on the same subject to the French minister ("Journal de la Haye," Nov. 10, 1835).

From 1806 to 1820 Holland was ruled by Louis Napoleon, whose intention it was to so amend the condition of the Jews that their newly acquired rights would become of real value to them; the shortness of his reign, however, prevented him from carrying out his plans ("Lodewijk Napoleon Geschiedkundige Gedenkschriften," i. 169, ii. 48). For example, after having changed the market-day in some cities (Utrecht and Rotterdam) from Saturday to Monday, he abolished the use of the oath "More Judaico" in the courts of justice, and administered the same formula to both Christians and Jews. To accustom the latter to military services he formed two battalions of 803 men and 60 officers, all Jews, who had been until then excluded from military service, even from the town guard. In 1807, advised by Asser, Louis Napoleon issued a "reglement" entitled "Kerkbestuur der Hollandsche Hoogduitsche Gemeente Binnen Amsterdam" ("Jaarboeken," 1838, pp. 369–392). A consistory was established.

The union of Ashkenazim and Sephardim intended by Louis Napoleon did not come about. He had desired to establish schools for Jewish children, who were excluded from the public schools; even the Maatschappij tot Nut van het Algemeen, founded in

1804, did not willingly receive them or admit Jews as members. Among the distinguished Jews of this period were Meier Littwald Lehemon, Asser, Capadose, and the physicians Heilbron, Davids (who introduced vaccination), Stein van Laun (tellurium), etc.

From 1813.

On Nov. 30, 1813, William VI. arrived at Scheveningen, and on Dec. 11 he was solemnly crowned as King William I. Chief Rabbi Lehmans of The Hague organized a special thanksgiving service and implored God's protection for the allied armies on Jan. 5, 1814. Many Jews fought at Waterloo, where thirty-five Jewish officers died. William I. occupied himself with the organization of the Jewish congregations. On Feb. 26, 1814, a law was promulgated abolishing the French régime. On June 12, following, a regulation was issued providing for twelve Hoofdsynagogen, with six chief rabbis. It determined the powers of the parnassim for the Hoofdsynagogen, and of manhigim for the small ones, and settled the mode of elections, the powers of chief rabbis, marriages, the poor-relief, etc. Between 1814 and 1817 the "reglements" were revised in the communities and submitted to the ministry to be sanctioned.

The question of education, which had been neglected by the rich Jews, was taken up by William I.; teachers without diplomas and foreign rabbis were prevented from taking office, and gold and silver medals were promised for the best school-books and sermons in Dutch. The Amsterdam community received from the hands of William I. the rights which had been refused to them formerly; this concession was due perhaps to the influence of the chief rabbi, Samuel Berenstein, who did not agree with his predecessor and father-in-law and who was very much esteemed by the king ("Tal Oranjebloesems," p. 122). William I. took a personal interest in his Jewish subjects. Thus he accorded to Hersveld, the chief rabbi at Zwolle, who desired to send his sons to the university, the same privileges as other clergymen.

The Nederlandsch Israelietisch Seminarium, formerly the Sa'adat Baḥurim, founded by Aryeh Löb Löwenstamm in 1738, was reorganized in 1834. The congregation at Maastricht had no synagogue; by order of William the necessary ground was given by the magistrate, with a sum of 6,400 gulden from the treasury of the state. The following chief rabbis have officiated there: L. B. Schaap (1846–48), S. Con (1848–60), L. Landsberg (1860–1904). In 1840 William I. abdicated, William II. succeeding him. The latter also interested himself in the Jews. On Sept. 20, 1845, a resolution was passed giving to the widows of chief rabbis the same allowance as to the widows of the Protestant clergy. He bestowed upon the chief rabbis Hersveld and Ferares of Amsterdam the Order of the Netherlands Lion, in those days of high importance. In 1848 the separation of Church and State was carried through. The Hoofd-synagogen had to be reorganized, which reorganization was not accomplished until 1870. The congregation consists of a number of autonomous communities, obliged to resort for the election of chief rabbis and of deputies to the Centrale Commissie of 21 members.

Reorganization, 1849-70.

The Portuguese Jews have two communities, those of Amsterdam (chief rabbi T. J. Palache, since 1902) and The Hague (chief rabbi A. R. Pereira, living at Amsterdam, where he is dayyan), with a Hoofdcommissie of three members to maintain their interests.

Intellectual Development from 1850.

William III. (1849–90) often gave proofs of his good-will toward the Jews; on two occasions he visited the Portuguese synagogue at Amsterdam (April 2, 1844, and in April, 1882). Since 1850 the state has enjoyed the fruits of the liberty given to Jews, who have developed rapidly. In 1850 the Maatschappij tot Nut van Israelieten in Nederland was founded by De Pinto, assisted by Goodermir (later professor at Leyden), Godefroi (later minister of justice), Sarphati (an economist), A. S. van Nierop, and others. As soon as possible Jews entered the universities and studied law and medicine. Among Jewish artists the names of Israels, Verner, and Bles are prominent, and in no branch of science have Jews failed to reach the front rank. In the army, however, there have never been many Jewish officers. A great number of journalists are Jews. In Amsterdam the diamond industry and commerce are in their hands; the number of stock-brokers and tobacco-traders is considerable. The lower class lives by retail trading; it refuses obstinately to learn handicrafts. In the provinces the trade in cattle is chiefly in the hands of the Jews. Since 1860, however, nearly all the provincial towns have been deserted by Jews, who have generally removed to Amsterdam. Until recent times the older Jewish settlers of Amsterdam have held aloof from the later arrivals.

The law of 1887 declares that no one shall be molested for his religious convictions and that the followers of all creeds shall enjoy the same rights and the same claims to office. The legislature likewise gives the Jews liberty to celebrate their holy days and Sabbaths without disturbance. Thus, the law of May 5, 1889, permits them to rest on Saturday instead of on Sunday; and the law of Aug. 31, 1886, permits Jewish prisoners to work on Sunday instead of Saturday. As to the oath, the Jew must cover his head when taking it, but the formula is the same for all creeds. According to an order of the minister of war Jewish soldiers may be garrisoned only in places where Jewish congregations are established, and may not be compelled to ride by railway to the drill-hall on Saturday.

Orthodoxy.

Dutch Jews have never come under the influence of Reform. In 1859 and 1860 an effort was made by several Amsterdam Jews to found an association, to be called "Sjochre Dea." A certain Chronik went to Amsterdam to preach Reform under the disguise of Orthodoxy. But his effort, especially designed to remodel the service and abolish many unessential details, failed. At that time the Amsterdam community was torn by dissensions. There was no chief rabbi; the dayyanim A. Susan and J. Hirsch had no adequate authority. Susan died in 1861, and in 1862 Joseph Hirsch Dünner was appointed rector of the seminary. Supported by the Lehren family, he soon eliminated undesirable elements from the school. In 1874 he was nominated chief rabbi of Amsterdam, and his influence is now (1904) felt widely. All the present chief rabbis in the Netherlands, with the exception of Dr. Ritter at Rotterdam, have been trained in Dünner's seminary. His Orthodoxy is respected even by the more lax, who always act in concert with the Orthodox (see "Joodsche Courant," 1903, Nos. 18, 19).

Statistics.

The number of Jews in Amsterdam in 1780 was 22,000; in the other cities, 9,000. In 1810 the total population was 194,527, of whom 16,882 were Jews; in 1830 there were 21,998 Jews in a total of 202,175. The figures given for the kingdom of the Netherlands in 1850 and 1900 are as follows:

	In 1850.		In 1900.			
			Ashkenazim.		Sephardim.	
	Ashkenazim.	Sephardim.	Males.	Females.	Males.	Females.
North Brabant....	1,881	19	1,022	1,076	3	7
Gelderland.......	4,570	18	2,514	2,584	29	33
South Holland....	10,752	358	8,183	8,821	193	209
North Holland....	27,224	2,766	27,194	29,766	2,317	2,683
Zealand..........	657	2	195	230	......	1
Utrecht..........	1,523	19	704	711	10	10
Friesland........	2,173	15	733	785	15	12
Overyssel........	3,265	170	2,252	2,234	8	13
Gröningen........	3,976	5	3,002	3,000	18	18
Drenthe..........	1,850	......	1,174	1,110	2	6
Limburg..........	1,367	......	505	548	33	25
Total....	59,238	3,372	47,478	50,865	2,628	3,017

Netherlands counts 99 congregations, of which 13 have less than 50 souls, 24 less than 100, 48 under 500, 9 under 1,000, 2 under 5,000, 1 about 10,000, 2 more than 10,000. Amsterdam has 51,000 with 12,500 paupers, The Hague 5,754 with 846, Rotterdam 10,000 with 1,750, Gröningen 2,400 with 613, Arnhem 1,224 with 349 ("Joodsche Courant," 1903, No. 44). The total population of the Netherlands in 1900 was 5,104,137, about 2 per cent of whom were Jews.

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For The Hague: *Nederlandsch Israelietisch Jaarboekje*, 1850; M. H. Pimentel, *Geschiedkundige Aanteekeningen Betreffende de Portugeesche Israelieten in der Haag*, The Hague, 1876; *Wilhelmina Kalender*, ii. 108, Rotterdam, 1893; Veegens, in *Mededeelingen van de Ver. ter Beoefening der Geschiedenis van 'sGravenhage*, ii. 173 *et seq.*, The Hague, 1876.

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J. E. Sl.

NETHINIM: Temple officials. They are first heard of as returning from Babylon to Palestine, after the Exile, in two batches, one numbering 392, the second 220 (Ezra ii. 58, viii. 20). A list of the families composing the first batch is given twice—in Ezra ii. and Neh. vii.; the second batch came from a place in Persia called Casiphia and were persuaded to come by their "brother" Iddo. They were placed "in Ophel, . . . over against the water gate toward the east, and the tower that lieth out" (Neh. iii. 26), and mention is made of "the house of Nethinim" (Neh. iii. 31, R. V.). They served under the Levites in the Temple, and were accordingly freed from all tolls (Ezra vii. 24). It is said that they had been appointed by David and the princes to serve the Levites.

In Talmudic times the Nethinim were put on a level with bastards, and their descendants, male and female, were interdicted from marriage with Israelites for all time (Yeb. ii. 4, viii. 3); this is said to have been established by David (Yeb. 78b) or by Ezra (Num. R. viii.). Nethinim were allowed to marry only proselytes, freedmen, bastards, and foundlings (Ḳid. viii. 3). In tables of precedence they are reckoned very low, coming after bastards in Yer. Hor. iii. 5 and Yer. Yeb. viii. 5.

This union of sacred service and social ostracism has led to the suggestion that the Nethinim were the descendants of the Ḳedeshot, or sacred prostitutes; and it may be pointed out that in the list in Ezra ii. there is a large number of feminine forms, as well as in the extra list contained in the Book of Esdras (v. 53-58). This latter list contains a reference to the "Bene Souba," with which may be compared the "Soba'im" of Ezek. xxiii. 42 (Hebr.). Both the Septuagint and Josephus refer to the Nethinim as "Hieroduli," which seems to imply that they were Ḳedeshot.

Cheyne (*s.v.* "Solomon's Servants") suggests that the Nethinim were really Ethanites. He regards the low status given to the Nethinim in the Talmud as due to their being confused with the Gibeonites (Yeb. ii. 4; Ḳid. iv. 1).

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E. C. J.

NETTER, CHARLES: French philanthropist; born at Strasburg in 1828; died at Jaffa, Palestine, Oct. 2, 1882. He studied at Strasburg and Belfort, and then engaged in business in Paris. He was one of the founders of the Alliance Israélite Universelle, and for a long time his house was its only home. The work with which his name is most closely connected is the foundation of the agricultural school at Jaffa; and he devoted several years of his life to promoting agriculture among the Jews of Palestine. It was Netter who, at the end of 1876, submitted to the conference at Constantinople the memorandum in favor of the Jews of the East, prepared by the meeting convened about that time by the Alliance Israélite at Paris. In 1878 he went to Berlin, with some other members of the central committee, to lay before the congress the memoir of the Alliance in favor of the same Jews and to support their claims, which had been formally recognized by the Treaty of Berlin. With two other members of the committee he went to Madrid in 1880 to maintain before a European conference the right of the Jews of Morocco to protection.

In 1881, when the disturbances in Russia drove thousands of unfortunate Jews from Brody and the Alliance was desirous of sending them assistance, Netter volunteered to discharge the difficult mission. He was the first to arrive there, and lived for weeks among the unhappy refugees, arranging a plan of emigration to America. On his return to Paris he was appointed secretary of the special committee established in that city for the Russian work. From morning till night his house was besieged by the Russian refugees, who found in him an untiring protector. When death overtook him he was visiting the agricultural school at Jaffa. A monument has been erected over his grave by the Alliance Israélite Universelle.

s. J. Ka.

NETTER, EUGENE: Roman Catholic archbishop at Manila; born 1840 at Bergheim, near Colmar, in Alsace. At the age of fourteen he and his brother **Gabriel** emigrated to New York. Upon the outbreak of the Civil war Gabriel joined the Union army; he died in Louisville, Ky., where a public square bears his name. Eugene, at the age of sixteen, went to Porto Rico, where he was attacked by yellow fever. In the hospital a Catholic priest endeavored to administer the sacraments to him, promising him complete restoration. Believing himself about to die, he acceded; but he recovered and was baptized. Netter was then sent by the archbishop to the University of Salamanca, where in one year he passed both baccalaureates and began the study of theology. In a short while he became "professeur directeur" in the university there. Next he was sent to Porto Rico; then to Rome, where he spent ten months and was appointed "gentilhomme" by the pope. Returning to Porto Rico, he was again sent to Spain, and finally to Manila, where he became archbishop about 1898.

G.

NETTER, JUSTIN ARNOLD: French physician; born at Strasburg Sept. 20, 1855. He studied in the hospitals of Paris between 1876 and 1884 ("externe," 1876–77; "interne," 1879–82; "interne laureate," 1883–84), and received his degree in medicine in 1883. Settling in Paris, he became in 1889 assistant professor in the faculty of medicine, and was appointed physician to the Hôpital Tenon in 1894 and to the Hôpital Trousseau in 1895. Netter was appointed by the medical faculty in 1897 to the chair of experimental and comparative anatomy, and was elected a member of the Academy of Medicine in 1904, succeeding his teacher Proust. He had been made a chevalier of the Legion of Honor in 1892 in recognition of his services during the epidemic of cholera. He held the appointments of expert on the jury of the Paris Exposition of 1889, and member of the board on admission and classification for the Paris Exposition of 1900; he is also a member of the committee on the Jewish schools of Paris, and of the central committee of the Alliance Israélite Universelle.

Netter is a prolific contributor to medical journals, having collaborated on many studies in the diseases of the lungs and pleura, epidemic cerebrospinal meningitis, pathogenic microbes of the buccal cavity and the digestive tube, diphtheria, epidemics of exanthematous typhus and cholera, the plague, and infantile scurvy. Netter is also the author of the sections on pleurisy in the "Traité de Médecine," vol. iv., and the article "Hygiene" in Bouchard's "Traité de Pathologie Générale."

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s. J. Ka.

NEU-ORTHODOXIE (NEO-ORTHODOXY). See Reform.

NEUBAUER, ADOLF: Sublibrarian at the Bodleian Library and reader in Rabbinic Hebrew at Oxford University; born at Bittse, Hungary, March 11, 1831. He received a thorough education in rabbinical literature, and his earliest contributions were made to the "Allgemeine Zeitung des Judenthums" and the "Journal Asiatique" (Dec., 1861). In 1865 he published a volume entitled "Meleket ha-Shir," a collection of extracts from manuscripts relating to the principles of Hebrew versification. In 1864 Neubauer was entrusted with a mission to St. Petersburg to examine the numerous Karaite manuscripts preserved there. As a result of this investigation he published a report, in French, and subsequently "Aus der Petersburger Bibliothek" (1866). But the work which established his reputation was "La Géographie du Talmud" (1868), an account of the geographical data scattered throughout the Talmud and early Jewish writings and relating to places in Palestine.

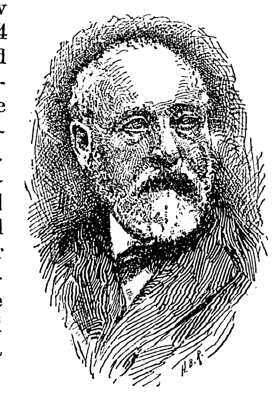

Adolf Neubauer.

In 1868 Neubauer's services were secured by the University of Oxford for the task of cataloguing the Hebrew manuscripts in the Bodleian Library. The catalogue appeared in 1886, after eighteen years' preparation. The volume includes more than 2,500 entries, and is accompanied by a portfolio with forty facsimiles. While engaged on this work Neubauer published other works of considerable importance. In 1875 he edited the Arabic text of the Hebrew dictionary of Abu al-Walid (the "Book of Hebrew Roots"), and in 1876 published "Jewish Interpretations of the Fifty-third Chapter of Isaiah," which was edited by Neubauer and translated by Driver jointly in 1877. In the same year he contributed "Les Rabbins Français du Commencement du XIVe Siècle" to "L'Histoire Littéraire de la France," though, according to the rules of the French Academy, it appeared under the name of Renan. In 1878 Neubauer edited the Aramaic text of the Book of Tobit, in 1887 the volume entitled "Mediæval Jewish Chronicles" (vol. ii., 1895), and in 1897, with Cowley, "The Original Hebrew of a Portion of Ecclesiasticus."

In 1884 a readership in Rabbinic Hebrew was founded at Oxford, and Neubauer was appointed to the post, which he held for sixteen years, until failing eyesight compelled his resignation in May, 1900. Neubauer's chief fame has been won as a librarian, in which capacity he enriched the Bodleian with many priceless treasures, displaying great judgment in their acquisition. He was created M.A. of Oxford in 1873, and was elected an honorary fellow of Exeter College in 1890. In the latter year he received the honorary degree of Ph.D. from the University of Heidelberg and was made an honorary member of the Real Academia de la Historia at Madrid. Neubauer now lives in Vienna.

Bibliography: Canon Driver, in *Jew. Chron.* Dec., 1899; *ib.* March 8, 1901; *Jewish Year Book*, 1899.

J. G. L.

NEUBERG, JOSEPH: English litterateur; secretary to Thomas Carlyle; born at Würzburg, Bavaria, May 21, 1806; died in London March 23, 1867. At first he entered into business at Hamburg, and was afterward placed in a position of much responsibility at Nottingham, being subsequently taken into partnership. He took much interest in matters affecting the well-being of the working classes, and for some years was president of the People's College and of the literary department of the Mechanics' Institute. Neuberg was naturalized in England on June 16, 1845; he studied at the University of Bonn from 1850 to 1853. He was introduced to Carlyle by Emerson in 1848, and acted as "voluntary secretary" to the former in 1849. Three years later he was Carlyle's companion and guide over the battle-fields of Frederick the Great. In 1853 Neuberg returned to England to resume his position as "voluntary secretary" to Carlyle. In 1865 Carlyle published the last volumes of his life of Frederick the Great, in one of which is the dedication "To Joseph Neuberg, Esq., my faithful attendant and helper in this work." Neuberg, who had translated into German "On Heroes and Hero-Worship" in 1853, undertook to translate this work also, but lived only long enough to translate the first four volumes and part of the fifth.

Bibliography: *Macmillan's Magazine*, Aug., 1884, pp. 280–297; J. A. Froude, *Thomas Carlyle's Life in London*, passim.

J. G. L.

NEUBURGER, FERDINAND: German dramatist; born at Düsseldorf Aug. 28, 1839; died at Frankfort-on-the-Main Oct. 27, 1895. He began life as a tutor at the Philanthropin, Frankfort, but soon abandoned that occupation in order to devote himself entirely to literature. His "Markgräfin von Pommeraye" was his first attempt at dramatic writing. It met with success on its performance at Stuttgart in 1876 and was followed by "Laroche." The latter, being a heroic drama founded on the career of Ferdinand Lassalle, was for political reasons withdrawn after its first performance in 1882. His "Das Gastmahl des Ponteus," written in his youth, deserves mention.

Bibliography: *Jewish Chronicle*, London, Nov. 8, 1895.

S. F. S. W.

NEUBURGER, MAX: Austrian physician; born Dec. 8, 1868, at Vienna, at whose university he studied medicine (M.D. 1893). After three years of hospital service he became assistant to Professor Benedikt, and has since practised as a specialist in nervous diseases. His "Gesch. der Experimentallen Gehirn- und Rückenmarksphysiologie vor Flourens" (Stuttgart, 1897) procured him the appointment of privat-docent in the history of medicine at the University of Vienna. He has published, besides many smaller articles, the following works: "Die Anfänge der Experimental-Pathologie" (Berlin, 1898); "Das Problem der Wahlanziehung" (Vienna, 1900); "Die Vorgeschichte der Antitoxischen Therapie" (Stuttgart, 1901). He contributed to Professor Pagel's "Handbuch der Gesch. der Medizin" (3 vols., Jena, 1902). In 1902 and 1903 he edited the "Medizinische Blätter." S.

NEUDA, ABRAHAM: Austrian rabbi; born at Loschitz, Moravia, in 1812; died there Feb. 22, 1854. He was the son of R. Aaron Neuda of Loschitz, and the nephew of R. Jacob Neuda of Lomnitz, Moravia. In 1830 he entered the Talmudic school at Nikolsburg, at whose head was "Landesrabbiner" Nehemiah Trebitsch. While he was at Nikolsburg his father died (1834), and the community of Loschitz elected Abraham as his successor. Against this election, in accordance with a privilege vested in the district rabbi by law, Nehemiah Trebitsch interposed a veto. This action gave rise to legal proceedings, which were pressed by both parties with great exacerbation for six years, but which finally terminated in favor of Neuda, after he had passed an examination. He married the authoress Fanny Schmiedl.

Neuda wrote the following works: "Eine Auswahl Gottesdienstlicher Vorträge, Gehalten in der Synagoge zu Loschitz" (Vienna, 1845); "Die Nächstenliebe im Lichte der Gotteslehre," sermon preached on the first day of Passover, 1847 (*ib.* 1847); "Namen der Talmudisten" (in "Orient, Lit." 1845, Nos. 9 *et seq.*). He left in manuscript: "Die Namen der Farben in Bibel und Talmud"; "Versuch einer Psychologie nach Anschauung des Talmuds"; and "Eine Gesch. der Juden in Mähren," extracts from which appeared in "Neuzeit" (Vienna, 1867).

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S. M. K.

NEUE ISRAELITISCHE ZEITUNG. See Periodicals.

NEUE ZION, DAS. See Periodicals.

NEUFELD, DANIEL: Polish writer; born at Praszka, government of Kalisz, 1814; died at Warsaw in 1874. His activity was confined to his birthplace and later to Chenstokhow until 1861, when he settled in Warsaw. In that same year he published his work on the Great Sanhedrin of 1806 under the title "Wielki Sanhedryn Paryski w Roku 1806." On July 5, 1861, he commenced the publication in Polish of a weekly newspaper for Jews entitled "Jutrzenka," which appeared until 1863. He published: a Polish version of the books of Genesis and Exodus, with a commentary (1863); a pamphlet entitled "Urzadzenie Konsystorza Zydowskiego w

Polsce," on the establishment of a Jewish consistory in Poland; a gnomology of the fathers of the Synagogue; and a Polish translation of the prayer-book and the Haggadah (1865). His daughter **Bronislawa Neufeld** is a Polish writer and an active collaborator on the leading Polish journals, "Gazeta Polska," "Tygodnik Illustrawany," etc.

Bibliography: *Encyklopedja Powszechna*, x.

H. R. M. R.

NEUGEBAUER, LADISLAUS: Hungarian writer; born at Budapest Feb. 22, 1845. After studying at Budapest and Vienna he entered the service of the Austro-Hungarian Bank at Vienna in 1870. His first work was a German translation of one of Jókai's novels; it appeared in 1865 in the "Pester Nachrichten," and was so skilfully done that he was encouraged by Geibel, Hamerling, and Anastasius Grün to translate Petöfi's poems into German. In recognition of this work he was elected a member of the Petöfi Society (1871) and of the Kisfaludy Society (1882). In 1887 he received the gold cross of merit, with the crown, and in 1890 the grand cross of the Order of Nishan-i-Medjidie. In 1892, with the surname "Aszódi," he was raised to the rank of the Hungarian nobility by Francis Joseph I. His chief works are: "Franz Deak" (Leipsic, 1876); "Gedichte von Petöfi" (*ib.* 1878); "Lied von der Nähmaschine" (*ib.* 1884); "Joseph Kiss Gedichte" (*ib.* 1887); "Ungarische Dorf-Geschichten von Koloman Mikszáth" (*ib.* 1890). He also translated several plays by Csiky, and poems by Arány, Gyulai, and Kolomon Tóth. He contributes to the "Frankfurter Zeitung," "Münchener Allgemeine Zeitung," "Neue Freie Presse," and "Pester Lloyd." He is now (1904) engaged in the preparation of a large anthology of Hungarian poets, prose-writers, and parliamentary speakers.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 377; Szinnyei, *Magyar Irók*; *Pallas Lex.*; *Egyenlöség*, 1891, No. 30.

S. L. V.

NEUILLY-SUR-SEINE: Town of France, and suburb of Paris. It has a population of 32,730. Its Jewish community, which now (1904) comprises about 250 families, is comparatively new. About 1860 a small oratory was established in a hired hall, but after 1871 the congregation increased rapidly, until, in 1875, the community was organized by a consistorial decree. On June 4, 1878, the synagogue was dedicated. Ten years later Simon Debré, at that time rabbi at Sedan, was called to Neuilly-sur-Seine, and a period of such remarkable prosperity began that the community is now one of the largest in France. The Jewish refuge for girls who have no proper home—La Maison Israélite de Refuge pour l'Enfance, founded by Coralie Cahen in 1866, and numbering 132 inmates—is situated at Neuilly, although it has no official connection with the community.

D. S. D.

NEUMANN, ABRAHAM: Russian rabbi; born at Gerolzhofen, near Würzburg, 1809; died at St. Petersburg Aug. 22, 1875. In 1822 he studied Talmud at the yeshibah of Fürth and in 1828 began the study of theology at the University of Würzburg, later removing to the University of Giessen. In 1843 he was called to succeed Lilienthal in the rabbinate of Riga (Russia), where he officiated for twenty years. There he gained the friendship of Prince Suvorov, through whose influence he effected reforms in the schools in the district of Riga; Prince Suvorov assisted him also in elaborating plans for the colonization of the Russian Jews. In 1856 Neumann was elected, by the conference of rabbis, chairman of a committee to submit to the minister of the interior a memorandum on the subject of the improvement of the condition of the Jews in Russia, which memorandum was not entirely without beneficial results. In 1863 Neumann was called to the rabbinate at St. Petersburg, where also he manifested great activity in religious and communal affairs.

Bibliography: *Allgemeine Zeitung des Judenthums*, 1876.

H. R. A. S. W.

NEUMANN, ANGELO: Austrian theatrical director; born at Vienna Aug. 18, 1838. Neumann went upon the stage in 1859, as a barytone, appearing at Cologne, Cracow, Oedenburg, Presburg, and Danzig. From 1862 to 1876 he was a member of the Vienna court opera. In the latter year he went to Leipsic as operatic director, and in 1882 organized a traveling Wagnerian opera company. Three years later he settled at Prague as the director of the Deutsche Landestheater. Neumann's principal service to the Austro-German stage was the production for the first time in its entirety of Wagner's "Der Ring der Nibelungen," which took place, in spite of seemingly insurmountable difficulties, at the Stadttheater, Leipsic, April 28, 1878. Another theatrical feat to the credit of Neumann was the initial production in Berlin of "Cavalleria Rusticana."

Bibliography: H. Riemann, *Musik-Lexikon*, p. 783.

S. E. Ms.

NEUMANN, ARMIN: Hungarian deputy; born at Grosswardein Feb. 14, 1845. After having prepared for the rabbinical career at the Jewish theological seminary of Breslau he devoted himself to the study of law at the universities of Berlin and Vienna, and took his degree at Budapest in 1868. In the following year he opened a law-office at Papa, where he was notary to the Jewish community. In 1887 he was appointed privat-docent in commercial law at the University of Budapest. In the same year he was returned by the district of Bereczk to the Hungarian Parliament, where he attracted attention by the excellence of his speeches on the monetary system, on tax reform, and on various religious and political questions. In 1898 he was appointed a member of the parliamentary commission for the codification of the laws, and in recognition of his services he received from Emperor Francis Joseph I. the title of "aulic councilor." In 1889 he was appointed associate professor at the University of Budapest. His works include: "A Kereskedelmi Törvény Magyarázata," an exposition of commercial law (3 vols., Budapest, 1878–82; 2d ed. 1892–97); "Az Eletbiztosítás Lényege s Jogi Természete," natural and legal aspects of life-insurance (*ib.* 1881); "A Biztositási Ügylet," on insurance (*ib.* 1882); "A Védjegyek Oltalmáról Szóló Törvény Magyarázata," on patent law (*ib.* 1890); "Valútánk Rendezéséröl," on the monetary system (*ib.* 1891);

"A Korlátólt Felelöségre Alakult Társaságokról Szóló Német Birodalmi Törvényröl," on the German law of limited corporations (*ib.* 1893). As president of the Society for the Training of Jewish Artisans and Farmers he has rendered valuable services to his coreligionists.

BIBLIOGRAPHY: Sturm, *Almanach*, 1891; *Egyenlöség*, 1893; *Vasárapi Ujsóg*, 1902; Szinnyei, *Magyar Irók*.

s. L. V.

NEUMANN, CARL FRIEDRICH: German Orientalist and historian; born at Reichmansdorf, near Bamberg, Dec. 22, 1798; died in Berlin March 17, 1870. His parents were named **Bamberger.** Entering first upon a business life, Neumann later studied at Heidelberg (coming under the influence of Creuzer and Hegel), Munich (where he became a Lutheran), and Göttingen. He became professor in the gymnasium at Speyer in 1822, but in 1825 was removed for certain religious utterances, after which he lived in private in Munich until 1827. Neumann then studied Armenian at the Convent of San Lazaro in Venice; visited Paris (1828) and London (1829) for the purpose of studying Oriental languages, chiefly Chinese; and in 1830 went to China, where he collected 10,000 Chinese books, purchasing over 2,400 volumes for the Royal Library at Berlin. On his return he presented his own collection to the Bavarian government, which in 1832 appointed him conservator of the collection and professor of Chinese in the Munich University. Though he had won distinction as an Orientalist he was nevertheless removed in 1852 for expressing too progressive opinions and for being active in the revolution of 1847–1848 (he had been elected a member of the Bavarian provisional parliament). In 1863 he took up his residence in Berlin.

Neumann's works include: "Rerum Criticarum Specimen" (Göttingen, 1820); "Mémoire sur la Vie et les Ouvrages de David, Philosophe Arménien" (Paris, 1829); "History of Vartan, by Elisæus" (transl. from the Armenian; London, 1830); "Vahram's Chronicle of the Armenian Kingdom in Cilicia" (*ib.* 1830); "Catechism of the Shamans" (transl. from the Chinese; *ib.* 1831; also in German, Leipsic, 1834); "History of the Pirates Who Infested the Chinese Seas from 1807 to 1810" (London, 1831); "Pilgerfahrten Buddhistischer Priester aus China nach Indien" (Leipsic, 1833); "Lehrsaal des Mittelreichs" (1836); "Asiatische Studien" (1837); Supplement to Burck's Marco Polo (Leipsic, 1846); "Die Völker des Südlichen Russlands in Ihrer Geschichtlichen Entwickelung" (*ib.* 1847, 2d ed. 1855; awarded a prize by the French Institute); "Gesch. des Englischen Reichs in Asien" (2 vols., *ib.* 1857); "Ostasiatische Gesch. vom Ersten Chinesischen Krieg bis zu den Verträgen in Peking" (*ib.* 1861); "Gesch. der Vereinigten Staaten von Amerika" (3 vols., Berlin, 1863-66); "Hoein-Schein, or the Discovery of North America by Buddhist Monks" (English transl., London, 1874). He contributed a number of articles to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (vols. i. and ii.) and edited Gützlaff's "Geschichte des Chinesischen Reichs."

BIBLIOGRAPHY: *Allg. Deutsche Biog.*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; Larousse, *Dict.*; *Encyc. Brit.*; *The Universal Cyclopedia*: *Amer. Cyclo.*; *Augsburger Allg. Zeit.* 1870, Supplement, Nos. 111 and 112; *J. R. A. S.* 1871.

s. N. D.

NEUMANN, ELEONORA: German violinist; born at Lissa in 1819; died at Triest in Jan., 1841. She received her musical education at Warsaw, where her father lived for several years until his expulsion for political reasons. In March, 1838, she went to Milan, where she played with great success in public concerts. During a tour through the principal cities of northern Italy she excited the admiration of all musical critics.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 325 *et seq.*

s. M. K.

NEUMANN, ISIDOR: Austrian dermatologist; born at Misslitz, Moravia, March 2, 1832; educated at Vienna University (M.D. 1858). He became privat-docent in 1861; assistant professor in 1873; and was appointed professor of dermatology and director of the clinic for syphilis in 1881.

Neumann is the author of: "Lehrbuch der Hautkrankheiten," Vienna, 1868 (5th ed. 1880); "Zur Kenntniss der Lymphgefässe der Haut des Menschen und der Säugethiere," *ib.* 1873; "Atlas der Hautkrankheiten," *ib.* 1881; and "Lehrbuch der Syphilis," *ib.* 1887. He has also published many essays in the professional journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

s. F. T. H.

NEUMANN, MOSES SAMUEL: Hungarian poet; born at Ban, Hungary, in 1769; died at Budapest Nov. 29, 1831; son of a poor cantor who died prematurely. When hardly more than a child Moses Neumann went to Boskowitz, Moravia, where he became a pupil of the rabbi there, Samuel Kolin; several years later he removed to Prague, where Baruch Jeiteles exerted a lasting influence upon him. Neumann's life was full of hardships; he was tutor at Presburg; next entered into business at the neighboring town of Kittsee; then became a tutor again—at Vienna, Kittsee, and finally at Budapest, where he settled in 1822. Neumann had a master's command of the Hebrew language. His style is at times medieval, as in his drama "Bat Yiftaḥ" (Vienna, 1805) and his "Shire Musar" (*ib.* 1814). The latter consists of poems in German and Hebrew and is printed together with "Iggeret Terufah," a letter on the sin of self-defilement. Other works are: "Ma'gal Yosher," a Hebrew grammar (Prague, 1808, 1816; Vienna, 1831); "Ḥinnuḳ Lashon 'Ibrit," a theoretical and practical grammar of the Hebrew language (*ib.* 1815); a German translation of the "Millot Higgayon" of Maimonides, together with a Hebrew commentary entitled "Yeter ha-Bi'ur" (Vienna, 1822); a Hebrew-German letter-writer (4th ed., *ib.* 1834). He compiled also a geography, a Biblical history for the young, an elementary arithmetic, etc.

BIBLIOGRAPHY: Reich, *Beth-El: Ehrentempel Verdienter Ungarischer Israeliten*, ii. 457 *et seq.*; Delitzsch, *Zur Gesch. der Hebr. Poesie*, p. 110; Fürst, *Bibl. Jud.* iii. 30 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 613.

s. M. K.

NEUMANN, SALOMON: German physician and statistician; born at Pyritz, Pomerania, Oct.

22, 1819; studied medicine at Berlin and Halle (M.D. 1842). He has practised as a physician in Berlin since 1845, and in 1875 received the title of "Sanitätsrat."

Neumann has contributed many essays to the medical journals. Among his works may be mentioned: "Die Oeffentliche Gesundheitspflege und das Eigenthum," Berlin, 1847; "Die Berliner Syphilisfrage," *ib.* 1852; "Die Berliner Volkszählung von 3 Dez. 1861," *ib.* 1863; "Die Fabel von der Jüdischen Masseneinwanderung," *ib.* 1880 (2d ed. 1881). He particularly devoted his attention to statistics refuting some claims of anti-Semitic writers.

Bibliography: Hirsch, *Biog. Lex.*

S. F. T. H.

NEUMANN, WILHELM HEINRICH. See Lonzano, Abraham ben Raphael de.

NEUMANOVITZ, NAPHTALI HERZ: Russian author; born at Jozefow, government of Lublin, Feb. 12, 1843; died at Warsaw March 11, 1898. He was descended from a family distinguished for secular as well as Talmudic scholarship. When eighteen he went to Lublin, and some time afterward removed to Warsaw. At the latter place he became associated with the journal "Ha-Ẓefirah," to which he contributed weekly feuilletons under the name of **Berosh Homiyoth**; these were collected and published in one volume after his death. He contributed also articles to the Polish magazines published at Lublin, and to "Izraelita." Neumanovitz edited a Hebrew magazine for Jewish youth, and compiled a number of text-books for the study of Hebrew, Polish, and German, under the general title "Ha-Limmud me-Raḥoḳ" (Warsaw, 1898).

Bibliography: *Ha-Ẓefirah*, 1898, Nos. 49-50, 56-57, 61-71.

H. R. A. S. W.

NEUMARK, MIRELS (Meshullam Zalman ben Jacob David): German Talmudist; father of Ẓebi Ashkenazi; died at Hamburg Nov. 28, 1706. Meshullam Zalman was one of the most respected members of the ghetto of Vienna. When the Jews were expelled from that city he went with his family to Berlin, where also he achieved prominence. As before, he devoted himself to the study of the Talmud and to philanthropic activities as well as to business. In Dec., 1678, he returned for a few weeks to Vienna on a special permit obtained from the emperor through the Brandenburg ambassador there, in order to negotiate a loan for the elector. Soon after this he gave up his business to accept the rabbinate of the sister communities of Hamburg and Altona.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 48; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 213, 219; Zunz, *Monatstage*, p. 64; Emden, *Megillat Sefer*, Index.

E. C. A. Pe.

NEUMEGEN, LEOPOLD: English schoolmaster; born in Posen in 1787; died at Kew, near London, April, 1875. He first taught in Göttingen, and about 1816 removed to England, where he became principal of a boarding-school at Highgate (London). His pupils were numerous, and for half a century his name was a household word in the Anglo-Jewish community. There was scarcely a family of any note whose members had not received at least a portion of their education at his school. Sir George Jessel, Sir B. S. Phillips, Professor Waley, Professor Sylvester, Sampson Lucas, and Sebag Montefiore were numbered among his students. After many years' labor he retired, but, having made some unfortunate investments, he found it necessary to reopen the school and commence a fresh career of work. On this occasion he established the school at Gloucester House, Kew.

Bibliography: *Jewish Chronicle*, April 16, 1875.

J. G. L.

NEURATH, WILHELM: Austrian economist; born at St. Georgen May 31, 1840. After winning his doctor's degree he became privat-docent at the Technische Hochschule in Vienna, and afterward associate professor at the Hochschule für Bodenkultur. He wrote: "Volkswirthshaftliche und Socialphilosophische Essays" (1880); "Elemente der Volkswirthschaftslehre" (Vienna, 1882; 3d ed. 1896); "System der Sozialen und Politischen Oekonomie" (*ib.* 1885, 2d ed. 1889); "Das Recht auf Arbeit und das Sittliche in der Volkswirthschaft" (*ib.* 1886); "Wahre Ursachen der Ueberproduktionskrisen" (1892); "Das Sinken des Zinsfusses" (*ib.* 1893), a lecture delivered before the Vienna Merchants' Association; "Die Fundamente der Volkswirthschaftslehre: Kritik und Neugestaltung" (Leipsic, 1894), previously published in the 36th ed. of Rothschild's "Taschenbuch für Kaufleute"; "Das Hauptproblem der Modernen Volkswirthschaft" (Vienna, 1899), a lecture delivered before the Society of Austrian Engineers and Architects.

Bibliography: Kürschner, *Deutscher Litteratur Kalender*, 1901.

S. M. Co.

NEUSS (נושא, נוסא): City of Rhenish Prussia. Its Jewish community, which dates back to the eleventh century, is known for the series of persecutions and martyrdoms which it has experienced. When on May 30, 1096, the Crusaders made an attack on the Jews of Cologne, Archbishop Hermann III. led many of the latter to seven neighboring towns, one of which was Neuss, where they quietly remained till the end of June. On the 26th of that month, which was a holiday, the Crusaders, joined by a large mob, fell upon the Jews of Neuss (who, according to Albert of Aachen, numbered 200), massacred all of them, and plundered their houses. A certain Samuel b. Asher and his two sons were murdered on the bank of the Rhine after having been tortured, one of the sons (according to another report, both sons) being hanged on the door of his house. In spite of this massacre Jews again settled in Neuss; and just one century later they formed a flourishing community which included several eminent scholars.

On Jan. 27, 1197 (according to Aronius, "Regesten," No. 322, on Feb. 17, 1187), a mad Jew killed a Christian girl in the presence of many people. Thereupon the madman and six other Jews, among whom was the tosafist Samuel b. Naṭronai, were murdered, being broken on the wheel. This, however, did not appease the fury of the mob; and five days later the mother of the madman and her brother were seized, the former being buried alive, and the latter tortured to death. Another woman and her three daughters were taken by force to the church and baptized. After the feast of Purim, however, they returned to their former faith. The Jews of Neuss bought for a large sum of money permission to bury the victims; they were besides required by Archbishop Adolf of Altenau to pay 150 pieces of silver. Ephraim b. Jacob of Bonn, who had been living at Neuss, had gone to Cologne just three days before these events. In the thirteenth century many Jews of Neuss emigrated to Cologne.

In 1283 the Jews of Neuss, tired of oppression by Rudolph I. of Hapsburg, welcomed the usurper Frederick. They supported him with money to such an extent that he was styled "der Juden-König." He unfortunately met with a terrible end July 7, 1284, at the hand of Rudolph I. The Jewish community of Neuss was one of those that suffered in 1349 during the Black Death.

In 1890 there were 316 Jews in Neuss, but the number gradually decreased till in 1903 there were only 240 Jews in a total population of 28,484. The community possesses a synagogue and a public school for Jewish children.

Bibliography: Aronius, *Regesten*, Nos. 188, 190, 322; M. Braun, in *Monatsschrift*, xxxviii. 318 *et seq.*; Grätz, *Gesch.* 3d ed., vi. 90, 229; A. Kohut, *Gesch. der Juden in Deutschland*, pp. 191, 267, 802; Salfeld, *Martyrologium*, pp. 98, 153, 287; *Statistisches Jahrbuch*, 1903, p. 81.

J. M. Sel.

NEUSTADT, PHINEHAS: German rabbi and author; born at Borek, province of Posen, Prussia, Sept. 23, 1823; died at Breslau Feb. 24, 1902. Neustadt, who lost his father before he was two years of age, was apprenticed by his mother to a bookbinder, but ill treatment on the part of his master and a desire to study drove him away from home. He visited various yeshibot, notably that of Elijah Guttmacher in Pleschen; passed, at the age of eighteen, his examination as a teacher; and occupied from 1841 to 1855 various positions in the grand duchy of Mecklenburg. In the latter year he was elected rabbi of Arnswalde, having received the rabbinical diploma and having served as administrator during the interregnum in the "Landesrabbinat" following the resignation of David Einhorn. In 1858 he became rabbi of Kolberg, but resigned in 1860 in order to enter the University of Breslau. He received the degree of doctor of philosophy from the University of Jena in 1864, his thesis being on the doctrine of immortality in the Talmud. While attending lectures at the university he opened a school for instruction in Hebrew, which in 1867 was recognized by the government, and which he conducted, in harmony with the tenets of Orthodox Judaism, until his death. At the same time he preached in various synagogues and in the bet ha-midrash. When he celebrated his sixtieth anniversary as a teacher in 1901, he was made by the King of Prussia a knight of the Order of the Royal Crown. In addition to a thesis entitled "Die Gottes- und Unsterblichkeitslehre" (Leipsic, 1872) he published a large number of sermons and addresses, a bibliography of which is given in his biography written by his son.

Bibliography: Louis Neustadt, *Ḳana'uteh de Pineḥas—Rabbiner Dr. Pinkus Neustadt: Erinnerungsblätter Seinem Andenken Gewidmet*, Breslau, 1902.

S. D.

NEUSTADT - SCHIRWINDT (WLADYSLAVOW): District town in the government of Suwalki, Russian Poland; built in 1643 under Ladislaus (Wladyslaw) IV., King of Poland (hence its Polish name). While under the Prussian dominion (1808–40) the town was named "Neustadt." It can not be said with certainty when Jews first settled there; it is known that in 1740 a well-organized Jewish community was there. In 1809 the Prussian government offered 1,500 "Reichsthaler" to the person who should build the first stone house in the town; the award was claimed by Isaac Abelson, son of Abba Abelson, then rabbi.

The following is a list of the rabbis of Neustadt-Schirwindt: Abba Dayyan (1740–52), ancestor of the families Abelson and Bernstein; Nahum Ḥarif (d. 1820); Löb Brauda; Nathan Stern, commonly called "R. Nathan der Eiserne Kopf," father of Joseph Zechariah Stern, rabbi of Shavli; Elijah Deiches (d. at Jerusalem); Bezaleel ha-Kohen (d. 1868); Samuel Meïr Asch (d. 1885); Israel Ḥayyim Deiches (1885–1900), author of "Imre Yosher" and other works; Ezekiel Wolpa (since 1900).

Neustadt-Schirwindt, between 1815 and 1850, contained a number of Talmudists, scholars, and writers, the most distinguished of whom were: Judah Abelson; Isaac Abelson (author of a commentary on the Mishnah entitled "Zikron Yehudah," and who was afterward rabbi in Tzaikishok); Aryeh Löb Blumenthal (Talmudist, grammarian, and mathematician); Kalonymus ha-Kohen (afterward rabbi of Zabludova; author of "Shebet Aḥim"); Dob Bär Goldblum (well-known Hebrew litterateur); Isaac Brauda (grammarian and author); Asher Radin (author of "Ha-Geografia ha-Ḳetannah," Königsberg, 1860); Judah Radin; Mordecai Radin. Many rabbis were born at Neustadt - Schirwindt: Isaiah Wohlgemuth became rabbi of Memel, Prussia; Solomon Pucher, of Mitau; Joshua Höshel Bishkowitz, son of Kalonymus ha-Kohen, died at Jerusalem; Elijah Teomim became rabbi of Manchester, England (where he died); Adolf Radin removed to New York, as did Ẓebi Hirsch Bernstein, editor of the Hebrew periodical "Ha-Ẓofeh ba-Areẓ ha-Ḥadashah (New York); Ẓebi Hirsch ha-Kohen was the author of "To'ome Ẓebiyyah," a commentary on "Pereḳ Shirah"; and Israel Iser Goldblum, a Hebraist, settled in Paris.

Neustadt-Schirwindt was the burial-place of Judah Löb, son of Elijah of Wilna. The town has a total population of 4,000, including over 3,000 Jews.

H. R. A. H. C.

NEUSTÄTTER, LOUIS: German portrait- and genre-painter; born in Munich Sept. 5, 1829; died in Tutzing, on the Starnbergersee, May 24, 1899. Neustätter studied first under the copperplate-engraver Peter Latz, then at the Munich Polytechnicum and the Munich Academy (entered 1847), and in 1850 in the atelier of the portrait-painter Bernhard. His first pictures appeared soon after this and were favorably received. He visited Paris in 1852, worked some time with Cogniet, and then went to Rome and Naples. From 1854 to 1864 he was in Vienna, where he painted a large number of portraits. It was not until 1860 that he took up genre-work, his earliest pictures in this field—"The

Orphans" (in the possession of the banker Zimmer) and "The Widow"—meeting with such great success that he duplicated them. He next resided in Munich, removing in 1879 to Tutzing, which he was largely instrumental in making a place of popular resort. He was voted the freedom of the town in recognition of his efforts to improve and beautify it; he and his brother were the only resident Jews. King Ludwig II. of Bavaria and the emperor Francis Joseph of Austria conferred on him high orders. Of Neustätter's genre-pictures the best are, besides the two mentioned above, "Rèverie," "The Breakfast," "Visit to the Foster-Parents," "A Canary-Bird's Burial," "The Hermit," and "The Shooting-Club." His last picture was "A Praying Child."

BIBLIOGRAPHY: Seybert, *Künstler-Lexicon*; *Meyers Konversations-Lexikon*; Singer, *Allg. Künstler-Lexicon*, Supplement, 1901; Scribner's *Cyclopedia of Painters and Paintings*; *Illustrirt. Zeitung*, Leipsic, June 1, 1899.

S. N. D.

NEUTITSCHEIN: City in the province of Moravia, Austria. It had a Jewish congregation in the Middle Ages, which was expelled Aug. 30, 1563. The cemetery was deeded by the Jews to the city under the condition that it should be preserved. It has, however, entirely disappeared. The new settlement did not begin until after 1848, when the law permitted Jews to settle in all parts of the empire. In 1893 there was organized a congregation, which now comprises the Jews living in the districts of Neutitschein, Fulnek, Frankstadt, and Freiberg, and which numbers about 600 persons. It has various charitable societies, but as yet (1904) no synagogue. The first rabbi was Dr. S. Mandl, elected 1899, who still holds office. David KAUFMANN was descended on the maternal side from a Neutitschein family.

BIBLIOGRAPHY: D'Elvert, *Gesch. der Juden in Mähren*, p. 112, Brünn, 1895.

D. S. MDL.

NEUWIEDEL, ELIAS: Russian grammarian; born at Neustadt-Sugind (Alexandrowo) 1821; died at Warsaw Sept. 16, 1886. He studied Talmud at the yeshibah of Volozhin, and was teacher of Hebrew and modern languages at Rossieny, government of Kovno, and Warsaw. At the latter place he published "More Sefat 'Ibrit," a Hebrew grammar after the method of Ollendorf (1874), and "Ab le-Banim," didactic discourses for the young (1882). Neuwiedel was a grandson of Benjamin-Benish Neustädter.

BIBLIOGRAPHY: H. N. Steinschneider, *'Ir Wilna*, p. 176; Zeitlin, *Bibl. Post-Mendels.* p. 254.

T. M. R.

NEUZEIT, DIE. See PERIODICALS.

NEVAKHOVICH, LÖB: Russian writer; born in Letichev, Volhynia, in the second half of the eighteenth century; died in St. Petersburg Aug. 1 (13), 1831. As the friend and protégé of Abram Peretz he went to St. Petersburg toward the end of the reign of Catherine II., and engaged in commercial pursuits; but he soon turned his attention to literature, in which he achieved some success. He was among the first Russian Jews to gain a mastery of the Russian language. Nevakhovich was familiar with the writings of his day, and was a linguist, a student of philosophy, and an ardent admirer of Moses Mendelssohn. He took great pride in his patriotism, and in his writings expresses his gratitude for having been permitted to see the growth of Russia. He was inclined to be optimistic in regard to the future of the Jews and assumed that they would be granted greater liberty. Later, Nevakhovich was baptized into the Greek Orthodox Church. In 1817 he lived in Warsaw and was connected with the Ministry of Finance. In 1831 he went again to St. Petersburg in order to place one of his plays on the stage, but he died before he could accomplish his purpose.

Nevakhovich, with his friends Peretz and Notkin, made a determined effort to secure recognition for the Jews of Russia. Under the title "Vopl Dcheri Yudeiskoi," he wrote an urgent appeal to the people of Russia, calling upon them to show a spirit of tolerance and justice in their dealings with the Jews. In this appeal he shows how the Jewish people have been maligned, and insists that the Jewish religion tends to produce good men and good citizens. "For centuries," he says, "the Jews have been accused by the peoples of the earth. They have been accused of witchcraft, of irreligion, of superstition. . . . All their actions were interpreted to their disadvantage, and whenever they were discovered to be innocent their accusers raised against them new accusations. . . . I swear that the Jew who preserves his religion undefiled can be neither a bad man nor a bad citizen." While it is not known to what extent this appeal influenced legislation in regard to the Jews, it undoubtedly had some effect. Moreover, this was the first public defense by a Russian Jew of his coreligionists.

In 1804 Nevakhovich published "Perepiska Dvukh Prosvyeschonnykh Druzei," and other writings by him appeared in 1805 and 1806. About this time he became intimate with Count A. A. Shakhovskoi, a dramatist. Nevakhovich's play "Sulioty ili Spartantzy XVIII. Vyeka" was successfully produced at the Imperial Theater in St. Petersburg in 1809, and was performed before the emperor in October of the same year. His "Mech Pravosudiya" was put on the stage after his death, in 1831. Nevakhovich's two sons, **Alexander** and **Michael,** both engaged in literary pursuits, Alexander being associated with Gedeonov, a well-known theatrical director. Michael was the editor of the first Russian comic paper, "Yeralash." The scientist Mechnikov was a grandson of Nevakhovich.

BIBLIOGRAPHY: Hessen, *Sto Lyet Nazad*, St. Petersburg, 1900; *Voskhod*, 1881, i. 111; *Buduschnost*, 1902, p. 114.

H. R. J. G. L.

NEVERS (ניוירשי, נווירסה, or נבירשה): Chief city of the department of the Nièvre, France, with a population of 27,108 (1904). In the twelfth century Jews were permitted to reside at Nevers on condition of paying to the seigniors of the city a tax of five sous per family and twenty sous for each person, besides their tithes. In a letter written by Innocent III. to the Count of Nevers (Jan., 1208) the pope reproved the latter for having treated the Jews on his estates with kindness and for having allowed them, to the great injury of the Church, to hold mortgages on Christian castles, fortresses, and villages. He threatened him with the utmost displeasure of the Church if he continued to afford his protection to the Jews, saying that it was scandalous to see Christians pressing the grapes and slaying the cattle of the Jews, who were permitted to take what they desired and to leave the remainder to the Christians. "It is above all a disgrace," continued the pope, "that it is the very wine prepared by the Jews that is afterward used for the sacrament of the eucharist." When Louis X., in 1316, authorized the return of the Jews to Nevers, it was with the stipulation that they should be apportioned to the same seigniors as before their exile, and that their confiscated goods should not be restored.

On their expulsion from France in 1394 some Jews of Nevers took refuge in Provence. A descendant of one of these, Moses of Nevers, settled at Arles in 1464 with his brother, whom he calls "the good judge of Nevers"; another, Solomon of Nevers, a dealer in silks and gold, lived in 1494 at Tarascon. In the first half of the eighteenth century several Jewish merchants visited the markets and fairs at Nevers, but the council of state, on the complaint of the Christian traders, forbade their engaging in commerce at Nevers under penalty of a fine of 1,000 livres and the confiscation of their merchandise (April 19, 1740). But one scholar of Nevers is known: he is quoted in Tos. Pes. 34a under the name of "Moses of נבריש."

Bibliography: Bédarride, *Les Juifs en France*, p. 136; Carmoly, in *Revue Orientale*, i. 468; Dom Bouquet, *Recueil des Hist. de France*, ii. 217; Depping, *Les Juifs dans le Moyen Age*, pp. 157, 198, 201; Grätz, *Gesch.* vii. 127; Innocent III., *Epistolæ*, ii. 190, Paris, 1682; *Ordonnances des Rois de France* (letter of Louis X. in 1316); *R. E. J.* xix. 295.

S. S. K.

NEW ERA ILLUSTRATED MAGAZINE: A monthly publication founded in Boston, Mass., as the **New Era Jewish Magazine,** by Raphael Lasker, in June, 1902. Its title was changed and it became the property of the New Era Illustrated Magazine Company in Oct., 1903, when the publication office was removed to New York. It is a magazine devoted to matters of interest to Jews and not the organ of any class, nor the mouthpiece of any individual. One of its distinguishing features is a department entitled "A Review of Jewish Reviews." It is edited by Isidor Lewi, and among its contributors are Ludwig Geiger, Hermann Vogelstein, Max Nordau, M. Kayserling, Claude G. Montefiore, Isidore Singer, Henry Berkowitz, and Simon Wolf.

H. R. S.

NEW HAMPSHIRE: One of the New England states of the United States of America, and one of the thirteen original states. Record is found as early as 1693 of one Aaron Moses of New Castle; and a local historian refers to the Moses and Abrams families of Sanbornton as "Jewish descendants." Reference occurs, in a list (dated 1770) of grants to settlers, to one Joseph Levy; and in 1777 there is mentioned a William Levi who was a private in the 2d New Hampshire Continental Regiment. Beyond the references to these as "Jewish descendants" there is no proof of their Jewish origin. Abraham Isaac, who settled at Portsmouth about the close of the Revolution, was, however, known as a Jew, being, according to Brewster ("Rambles About Portsmouth," p. 230), the first Jew in that place. He is reported to have acquired considerable property and to have built himself a house. He died Feb. 15, 1803; and his gravestone is still to be seen at Portsmouth.

At present (1904) the following towns of New Hampshire have organized Jewish communities: **Manchester,** with the Congregation Anshe Sfard Russia (Russian) and the Queen City Hebrew Synagogue and Cemetery; **Portsmouth** and **Nashua,** each with a congregation. The Jewish inhabitants of the state are estimated at from 1,000 to 1,200 in a total population of 411,588.

Bibliography: *American Jewish Year Book*, 5661-62 (= 1901-2); Leon Hühner, in *Publ. Am. Jew. Hist. Soc.* No. 11, pp. 97-99.

A.

NEW HAVEN. See Connecticut.

NEW JERSEY: One of the North Atlantic states and one of the thirteen original states of the United States of America. It contains the following Jewish communities:

Asbury Park, with a congregation, Sons of Israel.

Atlantic City, with a large summer population and a number of permanent residents, has two congregations, Beth Israel (rabbi, Henry M. Fischer) and Amonat Israel. It has also a large Jewish Seaside Home for Invalids, established under the auspices of the Jewish Maternity Association of Philadelphia in 1892, which provides accommodation for poor invalid Jewish women and children during the summer.

Bayonne owes most of its Jewish residents to recent Russian immigration, although there are a few settlers of older date. Recorder Lazarus is an influential citizen; and the Jewish community has rapidly increased to 400 families. Congregation Beth Abraham was founded in 1896; and among its institutions are a Hebrew Institute and Hebrew Sheltering and Ladies' Aid Society.

Camden has about 50 Jewish families. Congregation Sons of Israel was founded in 1894. Other congregations are Bnai Abraham and Adath Israel; and there is a Hebrew literary society.

Elizabeth traces its earliest Jewish residents, the Sontheimer and Hirschfelder families, immigrants from Posen, to 1850 and 1855. The first religious services were held in 1857, and for three years were continued on the holy days and important Sabbaths at the house of M. Sontheimer, until with the growth of the community a hall was hired and H. M. Levy was engaged as minister. In 1882, when the Jews numbered about 25 families (chiefly from Bohemia and other parts of Germany), Congregation B'nai Israel was organized, and in the following year its synagogue on East Jersey street was dedicated. There are two congregations: B'nai Israel, with 32 members, and the Rev. S. Schoenkopf as minister, and Holche Yosher, organized in 1889 by the Russians, whose new synagogue is situated on South Park street; the latter has 43 members. Connected with Congregation B'nai Israel are a Sabbath-school, ladies' charitable society, and a Young Men's Hebrew Association.

The majority of the Russians do not affiliate with either congregation, but belong to three benefit societies with a religious coloring; namely, Ahavath Achim (1891), with 125 members; Ohave Zedek (1893), with 160 members; and the Austrian Benevolent and Benefit Association (1891), with 60 members. The Ohave Zedek owns a well-equipped building on Court street, with library and free reading-room. In the same building are class-rooms for the Hebrew free school (90 pupils), supported by the three societies, and a hall wherein services are held on Sabbaths and holy days. Two of the societies have services on the holy days only.

The majority of the Russian and Austrian Jews are employed by the Singer Manufacturing Company and in other factories; and most of them are fairly prosperous. The Bohemian Jews and those from other parts of Germany, as well as those Russians who are not working men, are successful business men. There are three Jewish physicians and four Jewish lawyers. With the influx of Russian Jews, the community rapidly grew in number, until now (1904) the Jewish population reaches 550 families in a total of 52,130 inhabitants.

Englewood has a congregation, Ahbat Torah, comprising 30 members.

Hoboken has two congregations, each with its synagogue: Adath Emuno, founded in 1871 (rabbi, Nathan Wolf), and numbering about 55 members; and Moses Montefiore, established in 1892, and numbering about 60 members. It has also a Hebrew Institute, a free school, a Young Men's Hebrew Association, Ladies' Aid Society and Social Club, and a Benevolent Association.

Jersey City has a growing Jewish population, the size of which is variously estimated, but is certainly not less than 1,500 families. Its oldest congregations are Beth-El, on York street, founded in 1870, and Bnai Israel, established in 1882. Since then two other congregations have been organized. In 1900 a Young Men's Hebrew Association was founded, and there are also a Free Loan Association, and a Hebrew free school on Jersey City Heights.

Long Branch has a very extensive Jewish population in the summer and a growing permanent population as well. It has a congregation, Beth Miriam, which is largely attended and which has been addressed by many distinguished preachers during the summer season. Among its local institutions are The Helping Hand Society, Free Burial-Ground Association, Chevra Kadisha, and a Hebrew school.

Millville and **Morristown** each have a congregation; the latter has a Cemetery Association.

New Brunswick has had a marked growth in its Jewish population, its Russian residents largely outnumbering the original settlers. There are several congregations, Congregation Anshe Emeth being the most important.

Orange has about 30 Jewish families, with a small synagogue. Its congregation dates back to 1874. It has its literary circle and ladies' aid society.

Passaic has about 400 Jewish families. Congregation B'nai Jacob was founded about 1893. Attempts have been made to organize a Hebrew school, but without any permanent success. There is a Ladies' Hebrew Benevolent Society. More recently the Kal Israel Achim has been organized.

Perth Amboy has a congregation, a Young Men's Hebrew Association, and two communal societies; **Plainfield** has two congregations and two charitable associations; and **Somerville** and **Union Hill** have each a congregation.

Woodbine, with its 2,000 residents, superior educational facilities, and over $3,000 paid out weekly in wages alone, has amply fulfilled the promise of its founders. Every occupation is represented in the settlement, whose inception (in 1894) and maintenance are due to the Baron de Hirsch Fund (see HIRSCH FUND, BARON DE). The grounds of the Agricultural School contain main school building, dormitory, dining-room and kitchen annex, dairy, teachers' cottage, and barn. There are 15 instructors and 110 students, with total expense of $36,000 annually. Sixty graduates have passed from the school since 1895, and all have profitable employment. The synagogue was built by the colonists, whose farms show every sign of prosperity. In South Jersey are three more colonies, **Alliance, Carmel,** and **Rosenhayn** (see JEW. ENCYC. i. 260 *et seq.*, *s.v.* AGRICULTURAL COLONIES IN THE UNITED STATES).

New Jersey contributed 278 Jewish soldiers to the Civil war and about 30 soldiers to the Spanish-American war. At present (1904) its Jewish inhabitants are estimated at 25,000 in a total population of 1,883,669.

See also NEWARK; PATERSON; TRENTON.

A. A. S. I.

NEW MEXICO: A territory in the western division of the United States; acquired after the war with Mexico by the treaty of Guadalupe Hidalgo, ratified May 30, 1848. The earliest Jewish settler in New Mexico was Jacob Spiegelberg, who went to Santa Fé in 1846. Among the other early Jewish settlers who helped to build up the district, and of whom many are still (1904) alive, were Jacob Amberg, Col. Marcus Brunswick (served in the Civil war), Gustave Elsberg, the brothers Ilfeld, Major Arthur Morrison (served in the Civil war), the brothers Rosenwald, the brothers Seligman, the brothers Spiegelberg, Spitz, and Zadoc and A. Staab.

In addition to those mentioned above, H. N. Jaffa (first mayor of Albuquerque), Nathan Jaffa, Ernest Meyer, C. Rosenwald, and many others have filled public offices in the territory and are among the most respected citizens of New Mexico.

Albuquerque: The largest and most important city of New Mexico; has a Jewish population of 150. A B'nai B'rith lodge, formed in 1882, was the first Jewish organization in the territory. Other institutions are the B'nai B'rith Cemetery Association, Ladies' Hebrew Aid and Benevolent Society, and Congregation Albert, formed in 1897 through the efforts of H. N. Jaffa, its first president, and Sam. Neustadt, first secretary. Rabbis Greenberg, Jacobs, and Kaplan have successively occupied the pulpit.

Las Vegas: At one time the largest, and now the second, city in New Mexico; it has the most considerable Jewish population in the territory, and likewise the oldest Jewish congregation. With the arrival of several families in 1878, Jewish influence began to be felt in Las Vegas; and within a few years a regular congregation was formed (1884) and weekly services were held in a hall rented for the purpose. Two years later a temple was built, Congregation Montefiore being named in honor of the hundredth birthday of the great philanthropist. The rabbis who have successively occupied the pulpit are: J. Luck (1884–86), Schelitzer, Sig. L. Frey, L. Schreiber (1896–97), B. A. Bonheim (1897–1902), and Dr. Lefkovits, the present occupant (since 1902). Other Jewish institutions are the Cemetery Association, Ladies' Relief Society (organized 1889), Ladies' Temple Society (organized 1903), J. E. Rosenwald Lodge, No. 545, I. O. B. B. (organized 1902).

Santa Fé: Capital of New Mexico; contains about twenty-five Jews. The Jewish population at one time was much larger, but since 1880, when Santa Fé was cut off from the main line of the railroad, the population has gradually decreased and many Jews have since removed. At no time, however, was there a Jewish organization, either religious or philanthropic, although during the holy days services were sometimes conducted by laymen. But recently a congregation has been gathered together, and Rabbi Kaplan of Albuquerque now (1904) conducts services and lectures once a month.

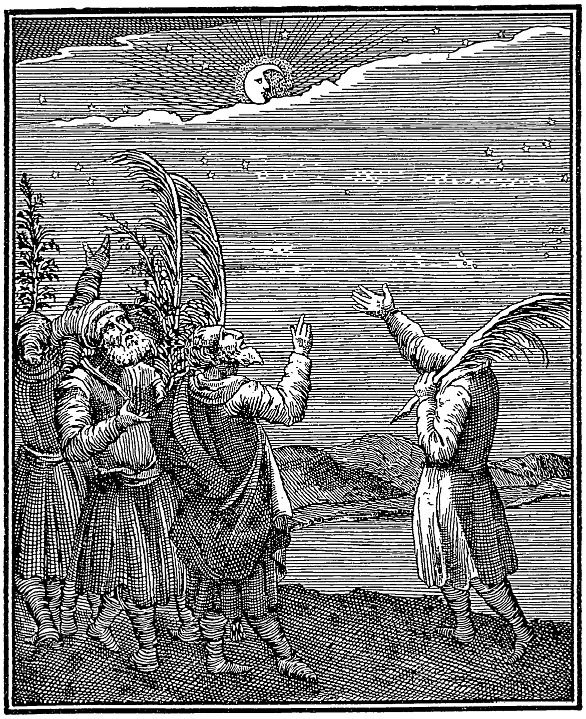

Blessing of the New Moon.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

Roswell: Although this town has a Jewish population of but 36, a congregation and Sabbath-school have been organized through the efforts of Nathan Jaffa, who conducts services every Friday evening.

Throughout New Mexico a number of Jews are scattered in almost every town, the entire Jewish population of the territory numbering between 700 and 800 in a total population of 195,310.

A. J. H. K.

NEW MOON: The period of New Moon was, in pre-exilic times, celebrated by cessation of labor; it was superior even to the Sabbath-day, which formed but a part of it (see I Sam. xx. 18–34; II Kings iv. 23; Amos viii. 5; Hos. ii. 13 [A. V. 11]; Ezek. xlvi. 3); but it lost its importance during the Exile (see SABBATH) and was observed mainly as the determining factor of the calendar with its festivals. In the latter period only the women—who in pagan times were especially attached to the "queen of heaven" (Jer. xliv. 15–19)—refrained from work on New Moon, the reason given being that they were privileged to celebrate it because they had not been as willing to worship the golden calf as the men (Yer. Pes. iv. 30d; Pirḳe R. El. xlv.; Ṭur, Oraḥ Ḥayyim, 917); the men were allowed to work (Ḥag. 18a; 'Ar. 10b). In the Temple, New Moon was celebrated by special sacrifices (Num. xxviii. 11–15; II Chron. ii. 4, viii. 13; Ezra iii. 5; Neh. x. 33) and by the blowing of the trumpet (Num. x. 10). Of the greatest significance, however, was the proclamation of New Moon ("Ḳiddush ha-Ḥodesh") by the president of the Sanhedrin (R. H. ii. 7)—originally, of course, by the high priest—just as in Rome the Pontifex Maximus fixed New Moon by proclamation (whence the name CALENDAR). The Sanhedrin was assembled in the courtyard ("bet ya'azek") of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: "The New Moon is consecrated"; whereupon the whole assembly of people twice repeated the words: "It is consecrated" (R. H. ii. 5–7; Sanh. 102). The blowing of the shofar at the time of the proclamation of New Moon was practised also in the Babylonian schools (Sanh. 41b). The proclamation of New Moon was retained in the liturgy, but was transferred to the Sabbath preceding. The following is the formula:

The Reader (probably at first the most prominent man of the community): "He who wrought miracles for our fathers and redeemed them from slavery unto freedom, may He speedily redeem us and gather our dispersed ones from the four corners of the earth. So let us say, Amen!

"[Hear ye] All Israel ["ḥaberim"="members of the ḥaburah"]: The New Moon shall be on the . . . day of the coming week! May it come to us and all Israel for good!"

The Congregation: "May the Holy One, blessed be He! renew unto us and unto all His people the House of Israel for life and peace, for gladness and joy, for [Messianic] salvation and consolation! So let us say, Amen!"

In Sephardic congregations the prayer "Yehi Raẓon" is recited, of which one paragraph reads:

"May it be the will of our Father in heaven that good tidings

> of [Messianic] salvation and consolation be heard and received by us, that He may gather our dispersed ones from the four corners of the earth. So let us say, Amen!"

The relation of New Moon to the redemption of Israel was expressed also in the benediction recited by the members of the "ḥaburah" at the New Moon banquet, and preserved in a late corrupt version in Masseket Soferim, xix. 9, from which the benediction at the sight of the new moon (see NEW MOON, BLESSING OF THE) was probably derived at a later time (see Müller, "Masechet Soferim," 1878, p. 272). It reads as follows:

> "Be blessed, O Lord, O God, King of the Universe, who hast brought up the teachers in the circle of the school and taught them the knowledge of the seasons. As Thou hast appointed the time for the circuit of the moon, so hast Thou also selected the wise who are skilled in the counting and fixing of the seasons, as it is said: 'He appointed the moon for seasons' [Ps. civ. 19]. For 'as the new heaven and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain.' Blessed be Thou, O Lord, who reneweth Israel and the moon."

This is followed by Ps. cvi. and cvii., and II Chron. xx.-xxi.; at the close occurs a special prayer for the coming of Elijah and of the Messiah. Then comes the proclamation: "The New Moon be consecrated!" which is repeated in many strains by the ḥaberim.

Occasionally the messengers who announced the proclamation of New Moon to the Jews of the various lands were given mysterious watchwords alluding to the Messianic hope. Such was the one given by Judah ha-Nasi (R. H. 25a; see APOSTLE; NEW MOON, BLESSING OF THE). The waxing and waning of the moon reminded the sages of Israel's renewal (Pirḳe R. El. li.), especially with reference to the prophecy that in the future the "light of the moon will be like the light of the sun" (Isa. xxx. 26), as well as of the Messiah, who for certain times is concealed and then again revealed (see MESSIAH). This view casts light also on the benediction prescribed at the sight of the new moon.

BIBLIOGRAPHY: Beer, *'Abodat Yisrael*, 1868, pp. 232, 337-339; Brück, *Rabbinische Ceremonial-Gebräuche*, 1837, pp. 33-40.

K.

NEW MOON, BLESSING OF THE: The periodical reappearance of the moon, like the reappearance of everything that is a benefit to mankind, such as fruits in their respective seasons, should be recognized by praise and gratitude to the Creator. The benediction in this case is recited in the open air, while facing the moon, preferably in a congregation of not less than ten persons (MINYAN). The benediction is of early origin, and is mentioned in the Baraita (Soferim xx. 1, 2; Sanh. 42a). The present text, with slight variations in the various rituals, is as follows:

> "Praised be our God Almighty, King of the Universe, who created the heavens by His word and the stars by His command. He implanted in them fixed laws and times. . . . And He ordered the moon to renew itself, as a crown of beauty over those He sustained from childhood [Israel], and as a symbol that they, likewise, will be regenerated in the future, and will worship their Maker in His glorious kingdom. Praised be the Lord who reneweth the moon!"

According to the Baraita, the ceremony should be performed on Saturday night, when the celebrant is dressed in Sabbath attire and is in a joyous frame of mind. Later authorities, while preferring Saturday night, would not in any case postpone the performance after the 10th of the month, for fear that cloudy weather might intervene up to the 16th, when the time for saying the benediction would have expired, since the moon is then no longer considered new. Maimonides fixed the period from the 1st to the 16th of the month; but later authorities make it between the 3d and the 16th, because during the first three days the moon's light is not perceptible on the earth.

Exceptions.

In the month of Ab the ceremony should not be observed till after the Fast of Ab, and in the month of Tishri, not before Yom Kippur night; neither should it take place on Friday night or on the eve of any festival (Shulḥan 'Aruk, Oraḥ Ḥayyim, 426, 2). The Baraita mentions also the former custom of expressing joyfulness by dancing and leaping toward the moon. In later times the custom has been to raise the body on the tips of the toes three times, addressing the moon with the ancient formula: "As I dance toward thee, but can not touch thee, so shall none of my evil-inclined enemies be able to touch me." Then those assembled greet one another with "Shalom 'alekem" (= "Peace be to you!") and "'Alekem shalom" (= "To you be peace"), and say: "Good luck to us and to all Israel!"

The phrase "Long live David, the King of Israel!" is a later interpolation. It was the password between Rabbi Judah ha-Nasi I. and Rabbi Ḥiyya, the latter of whom was sent on a mission to "sanctify" Rosh-Ḥodesh (= the New Moon; R. H. 25a). In connection with the ceremony it served to revive the hope in the Messiah, who was to be a descendant of David, and whose kingdom it was promised should "be established for ever as the moon" (Ps. lxxxix. 37). Baer in his "Seder 'Abodat Yisrael" (ed. Rödelheim, 1868, p. 338) assigns as the reason for adding the phrase the fact that David is credited with fixing the moon's cycle, 29 days, 12 hours, 793 (out of 1,080) parts ("ḥalaḳim") of an hour ("Cuzari," ii. 64, iv. 29). The author of "Sha'are Efrayim" thinks that it was inserted because the numerical value of דוד מלך ישראל חי וקים is equal to that of ראש חודש ("New Moon"), *i.e.*, 819. The recitation of Ps. lxvii., cxxi., cxlviii., and cl. became part of the ceremony in later times.

R. Johanan said: "One who recites the benediction of the moon at the proper time is like one who is received in audience by the Shekinah" (the revealed Divinity). Abaye holds that the ceremony "shall be performed standing" (Sanh. 42a). These quotations, perhaps originally intended as references, were subsequently injected into the ceremony.

The superstitious belief, held by some, that one who recites the benediction for the new moon will not die during that month, is probably based on the mutual greeting of "Shalom 'alekem." The custom of shaking out the corners of the garments is most likely intended to illustrate the turning away of evil-minded enemies, who will be powerless to touch the celebrant.

BIBLIOGRAPHY: Maimonides, *Yad*, *Berakot*, x. 16, 17; 'Arama, *'Akedat Yizḥaḳ*, gate 38; Löwysohn, *Meḳore Minhagim*, § 40; Reifman, *Pesher Dabar*, pp. 25-36, Vienna, 1845; *Ha-Maggid*, vii., No. 47; Eisenstein, *Code of Life*, xvii. 7.

J. J. D. E.

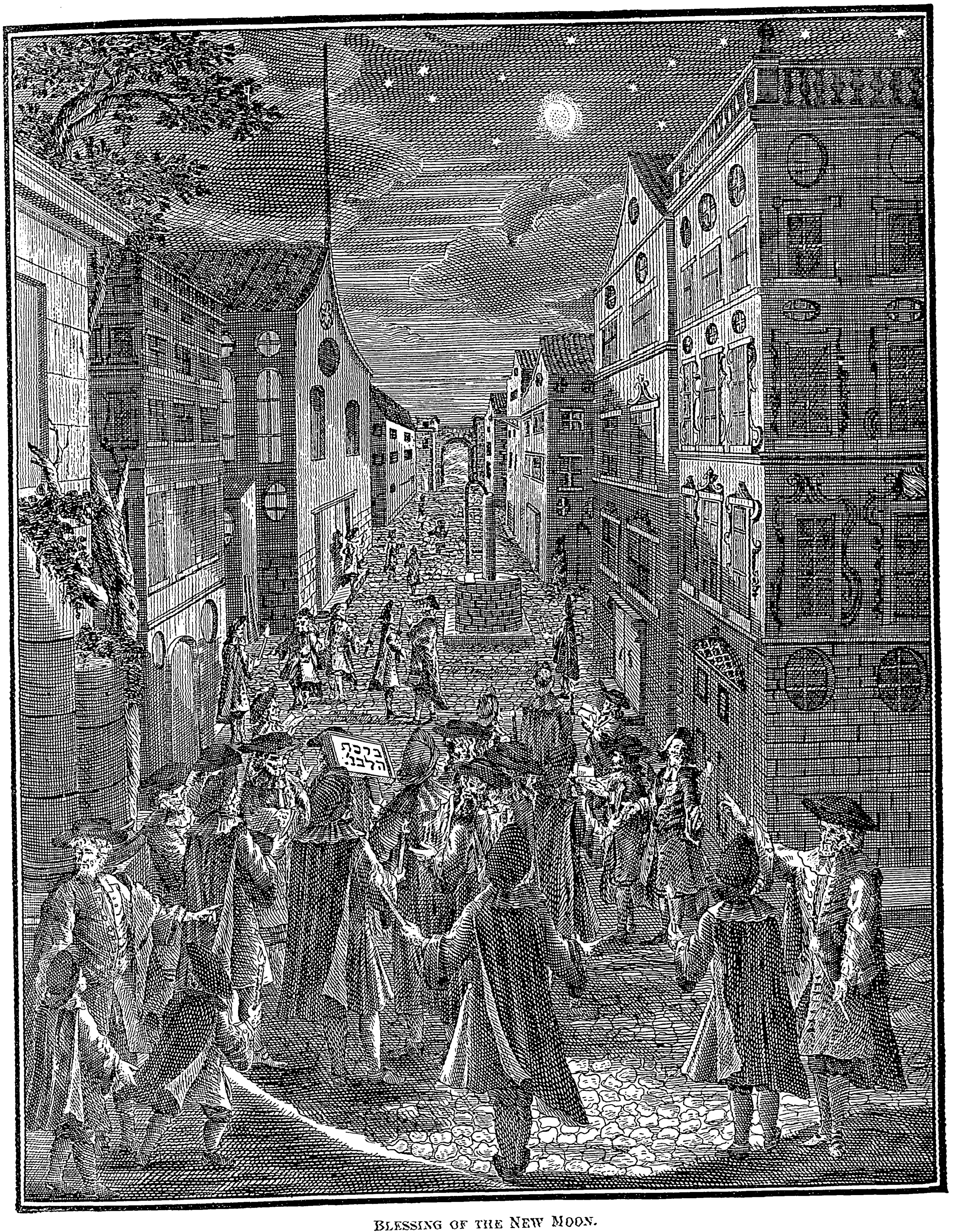

BLESSING OF THE NEW MOON.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

NEW NINEVEH. See Mosul.

NEW ORLEANS: Largest city in the state of Louisiana, which passed into the possession of the United States in 1803. Among its earliest Jewish settlers were Jacob and Judah Touro, the latter of whom fought in defense of the city, under General Jackson, in 1815. His philanthropies extended all over the United States and gave rise to some of the most important institutions in New Orleans and elsewhere. Alexander Isaac, Asher Phillips, Abraham Labatt, Bernard Cohn, Ezekiel Solomon, and Gershom B. Kursheedt also were among the earlier settlers. The first Jewish institution seems to have been a burying-ground, which was located just beyond the suburb of Lafayette and in the parish of Jefferson; it was established by the society Shaaray Chased, from which sprang the first congregation; the first interment took place on June 28, 1828. The Jewish population of New Orleans came from various regions—Germany, Holland, England, Jamaica—and was increased by migrations from Charleston, S. C., Cincinnati, Ohio, and Baltimore, Md. By 1830 the community had attained a considerable degree of prosperity. It early entered into relations with Texas, upon the development of which it exerted an appreciable influence. The more important congregations of New Orleans in addition to the one referred to above, now bearing the name of Judah Touro (present [1904] rabbi, I. L. Leucht), are the Gates of Prayer (founded in 1849) and the Temple Sinai (founded in 1870; present rabbi, Maximillian Heller). There are in addition four other congregations. Rabbi J. K. Gutheim, who filled several pulpits in the city and who died in 1886, was in his time the most important officiating rabbi in New Orleans and attained a national reputation.

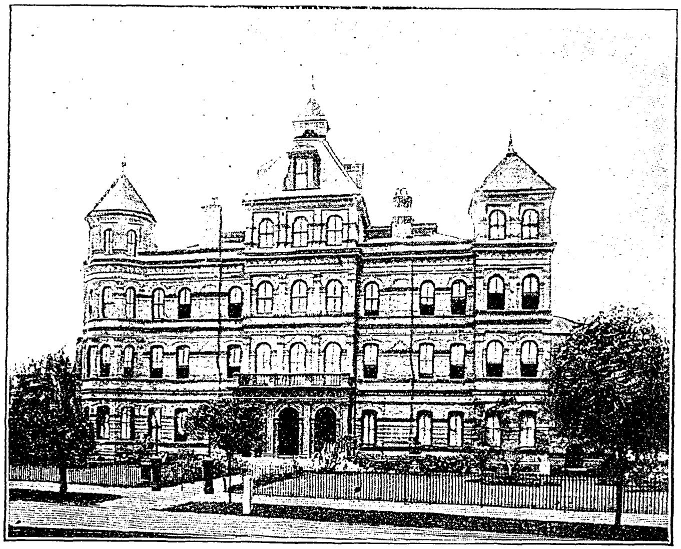

Jewish Orphans' Home, New Orleans, La.
(From a photograph.)

The community has associations for the relief of Jewish widows and orphans (one founded in 1855), the Ladies' Hebrew Benevolent Association (founded in 1847), the Touro Infirmary and Hebrew Benevolent Association (founded in 1854), and a considerable number of other social and benevolent associations and lodges.

Bibliography: Markens, *Hebrews in America*, pp. 89-92; *American Jewish Year Book*, 5661 (1900-1). A.

NEW SOUTH WALES. See Australia; Sydney.

NEW TESTAMENT.—Historical Books: The name of "New Testament" was given by the Christian Church, at the close of the second century, to the gospels and to other apostolic writings, inasmuch as they were composed with the purpose of showing that by the advent of Jesus of Nazareth the Messianic prophecies had been fulfilled and a new covenant (LXX., διαθήκη; Vulgate, "testamentum") or dispensation had taken the place of the old Mosaic one (Gal. iii. 15-22; Luke xxii. 20; Heb. ix. 15-22; comp. Ex. xxiv. 7; II Kings xxiii. 2, 23; Ecclus. [Sirach] xxiv. 23). The idea of the new covenant is based chiefly upon Jer. xxxi. 31-34 (comp. Heb. viii. 6-13, x. 16). That the prophet's words do not imply an abrogation of the Law is evidenced by his emphatic declaration of the immutability of the covenant with Israel (Jer. xxxi. 35-36; comp. xxxiii. 25); he obviously looked for a renewal of the Law through a regeneration of the hearts of the people. To Paul and his followers, however (see Rom. x. 4; II Cor. iii. 14), the Mosaic dispensation ended with Jesus, and consequently the Hebrew Scripture became the "Old Covenant," or "Testament," while Jesus was regarded as the mediator of the "New." But the names "Old" and "New Testament," when used by Jewish writers, serve only as terms of identification, and do not imply acceptance of the principle implied.

Contents of the New Testament.

The early Church had no other sacred books than those in use in the Synagogue, and on these were based the claims of the Messiahship of Jesus as "the fulfilment of Scripture." In the course of time, however, the custom adopted from the Synagogue of reading at the service epistles of apocalyptic or Messianic character (see Tan., Wa'era, ed. Buber, p. 4; Baruch i. 3; Apoc. Baruch lxxviii.) not merely established the regular reading of the apostolic epistles in the Church, but made the reading of the story of the advent and doings of Jesus as the good tidings or gospel ("good spell" = εὐαγγέλιον; Mark i. 1, 15; Luke iv. 18; comp. Isa. lii. 7, lxi. 1) an essential part of the service; readings from the Old Testament were selected as containing the prophecy or preparation, and those from the New as showing the fulfilment ("Apostolic Constitutions," ii. 55; Justin, "Apologia," i. 67; comp. 28; *idem*, "Dialogus cum Tryphone," §§ 18, 48, 49).

Concerning the mode of composition and the dates of the various New Testament writings a wide divergence of opinion prevails among the several schools of Christian theologians and critics. It is solely from the Jewish point of view that they are considered here, the attempt being made to indicate to what extent their contents may be called Jewish in origin and character, and to what extent they contain anti-Jewish elements.

The New Testament consists of the following books: **I.** The historical books: the Four Gospels —(1) according to Matthew; (2) according to Mark; (3) according to Luke; (4) according to John—and the Acts of the Apostles. **II.** The Pauline epistles: (1) to the Romans; (2 and 3) to the Corinthians; (4) to the Galatians; (5) to the Ephesians; (6) to the Philippians; (7) to the Colossians; (8 and 9) to the Thessalonians; (10 and 11) to Timothy; (12) to Titus; (13) to Philemon; (14) to the Hebrews. **III.** The so-called Catholic epistles: (1) the Epistle of James; (2 and 3) of Peter; (4, 5, and 6) of John; (7) of Jude; and (8) the Apocalypse of John, called also the Revelation of St. John the Divine. Of these works it is necessary here to deal with only the first section.

The Four Gospels: The gospels according to Matthew, Mark, Luke, and John, were in the main composed between 80 and 150 C.E.; each relates, with a characteristic tendency of its own, the story of Jesus from the time of the appearance of John the Baptist until the "resurrection," with the purpose of showing that he was the looked-for Messiah of the Jewish prophecies. But while the first three gospels, called the "synoptic gospels," bear the same character and agree as to the plan of the work and the conception of Jesus as the Messiah, the son of David, the fourth gospel attempts to put a metaphysical and mystical construction upon the doings and sayings of Jesus narrated in the other three, with the view of presenting him as the son of God in the cosmic sense of the word.

The gospels do not claim to have been written by any of the apostles, but only to have been transmitted orally as tradition emanating from them. Thus Luke i. 1-3 refers to the existence of many gospels resting upon the report of "eye-witnesses and disciples," and Papias, an early second-century authority, relates that Mark wrote down what he, in a rather disconnected way, heard from Peter, and that Matthew had made a collection of the sayings of Jesus in the Hebrew (Aramean) without the historical framework, which was given differently by each commentator (Eusebius, "Hist. Eccl." iii. 39, § 16).

These two facts—a collection by Matthew of the sayings of Jesus in the Aramean language, and a gospel by Mark, as the oldest connected narrative of Jesus' sayings and doings—have served modern critics as the basis of their investigations. Finding a striking similarity in the arrangement, and at times even an identity in the diction, of the larger part of the three gospels, they have arrived at the conclusion that the second gospel, which presents the whole record of Jesus in the simplest form and the best chronological order, was the original composition and was used by the other two; whereas the stories and sayings offered either by the other two gospels in common or by each separately rest on collections and traditions clustering around those of Matthew and others.

Still, there are other criteria by which the Jewish investigator is able to ascertain the origin and authenticity of the gospel stories and trace the various stages of their growth. A careful analysis corroborates the conclusion, assumed to be axiomatic by Jewish scholars, that the older and more genuine the records, written or unwritten, of the doings and teachings of Jesus, the more they betray close kinship with and friendly relations to Jews and Judaism; but that the more remote they are from the time and scene of the activity of Jesus, the more they show of hostility to the Jewish people and of antagonism to the Mosaic Law. The changing attitude and temper of the new sect influenced the records at every stage, and this accounts for the conflicting statements found beside each other in the various gospels and gospel stories.

The Different Versions.

To begin with the crucifixion story, the older version knows only that the chief priests and scribes constituting the Sanhedrin condemned Jesus to death and handed him over to the Romans, who mocked, scourged, and killed him (Mark x. 33; Matt. xx. 17-19; comp. Mark xiv. 14; also Matt. xxvi. 45, where the term "sinners" is used for "heathen"). Later on (see Mark viii. 31; Matt. xvi. 21; Luke ix. 22), the reference to the Romans as the crucifiers has been altogether omitted, while in Mark ix. 31, Matt. xvii. 22, Luke ix. 44 the general term "men" is used instead. With the older version tallies the story according to which the cause of his condemnation by the Sanhedrin was Jesus' hostility toward the Temple (Mark xiv. 58; Matt. xxvi. 61; comp. Mark xi. 15-18, xiii. 2, xv. 29, and parallels; comp. also John ii. 19; see Wellhausen, Commentary to Mark, 1903, pp. 131-133), a crime termed "pashaṭ yado ba-zebul" (he stretched out his hand against the Temple; Acts vi. 13; Tos. Sanh. xiii.; R. H. 17a; comp. Yer. Sanh. vi. 23c—"pashaṭ yado be-iḳḳar").

It was at a later time and in contradiction to facts showing their friendly attitude (Luke xiii. 31) that the Pharisees were represented as having conspired against the life of Jesus, either with the HERODIANS or high priests (Mark iii. 6, xii. 13; Matt. xvi. 6, 11; xxii. 15-16; but comp. Luke xx. 19, where the Pharisees are not mentioned, and Matt. xxvii. 62; John vii. 32, 45; xi. 47; xviii. 3) or without them (Matt. xii. 14 [comp. vi. 7], xvi. 11; Luke xi. 53, xii. 1). Accordingly, the charges singled out to account for his persecution by the Pharisees were violation of the Sabbath (Mark ii. 23-iii. 6, *et al.*) and the claim of being the son of God (Mark xiv. 61-64, *et al.*).

Again, in the original version the Jewish multitudes side with Jesus to the very last (Luke xx. 19, xxiii. 27; Mark xii. 12); later on, both Herod, the persecutor whom Jesus called "that fox" (Luke xiii. 32), and Pontius Pilate, the Roman prefect (Luke xiii. 1, xix. 1), are transformed into friends and protectors of Jesus (Luke xxiii. 8, 15; Mark xv. 14; Luke xxiii. 4; Matt. xxvii. 17–25; John xviii. 38; xix. 4, 6, 12, 16), and the Jews described as his real crucifiers (Mark xv. 13–14; Matt. xxvii. 22–23; John xix. 12; Acts iv. 10); nay, more, the Jews become synonyms for fiends and bloodthirsty tyrants (John vii. 1, 13; viii. 44; x. 31; *et al.*).

For and Against the Law.

The same irreconcilable differences are found in the sayings attributed to Jesus concerning the Jews and the Law. According to the older version (Matt. v. 17–19; Luke xvi. 17), he declared that he had not come to destroy but to fulfil—that is, to practise—the Law. In fact, he urged the sacrifice of the sin-offering for the leper (Mark i. 43, and parallels). It was the abuses of the Law and the hypocrisy of the Pharisees that he rebuked in scathing language (Matt. xxiii.; Mark vii. 11; Luke xi. 42–43; comp. similar denunciations of Pharisaic hypocrisy in Soṭah 22b, Yer. Ber. ix. 14b, Ab. R. N. xxxvii.), while demanding a higher standard of righteousness of his disciples (Matt. v. 20, 37, 48). He expressly stated that he had been "sent but unto the lost sheep of the house of Israel" and found it "not meet to take the children's bread and cast it to the dogs" (that is, to the heathen), enjoining even his disciples to go not to the Gentiles, but to the lost sheep of Israel (Matt. x. 5–6, xv. 24–27). He shows special love for a daughter of Abraham and a son of Abraham (Luke xix. 9). His name, Jesus (Joshua), is interpreted "he who shall save his people [from their sins]" (Matt. i. 21, ii. 6), and those whom he has healed "glorify the God of Israel" (Matt. xv. 31).

On the other hand, he is declared to be the hope of "the Gentiles" (Matt. xii. 21; comp. "Savior of the world" of John iv. 42), and he becomes the exponent of the Pauline ideas that the old must give way to the new (Mark ii. 21–22; Luke v. 36–38; comp. 39); that the gospel should "be preached unto all nations" (Mark xiii. 10; Matt. xxiv. 14); nay, more—that the Kingdom of God be taken away from the Jews and given to another nation (Matt. viii. 11–12; xxi. 43).

Unhistorical Character of the Gospels.

As a matter of fact, the discrepancies in the records extend over all parts of the Four Gospels and invalidate the claim of historicity advanced for Mark or for any other of the gospels. For instance, it is very singular that the only possible date for the crucifixion is found in the late fourth gospel (John xviii. 28), according to which it took place on Friday, the eve of Passover, and not on Passover, as Mark xiv. 12, Matt. xxvi. 17, and Luke xxii. 7 have it. True, a trace of the correct date has been discovered in Mark xiv. 1 (see Wellhausen on the passage); but then the Last Supper can no longer be the paschal feast, as John xiii. 2 has no reference at all to it. So Jesus is reported to have defended his claim to the Messiahship by proving (from Ps. cx. 1) that the Messiah need not be a son of David (Mark xii. 35–37), while the all-knowing demons of the possessed call him "Jesus, son of David" (Mark x. 47). Here, too, John's gospel is more consistent. It knows nothing of the Davidic descent of Jesus; on the contrary, his legitimacy of birth is disputed (John viii. 48), while stress is laid upon the view that Jesus is the son of God. The genealogies in Matthew (i. 1–17) and Luke (iii. 23–28), while conflicting with each other, are late attempts at establishing his Davidic descent, actually disproving the claim of his supernatural origin (Matt. i. 18; Luke ii. 5). The claim that Jesus was "Christ the son of God" all the gospels endeavor to establish.

Most incompatible with the Jewish mode of thinking and speaking is the story, in Matt. i. 18–23 (with which Luke i. 27, 34, ii. 5, and iii. 23 were afterward harmonized), of his conception by the virgin from the Holy Ghost ("Ruaḥ" = "Spirit," being feminine both in Hebrew and Aramaic). The older view was that Jesus became the son of God through the descent of the Holy Ghost at the moment of his rebirth by baptism, when the heavenly "bat ḳol" spoke to him, "Thou art my son, this day have I begotten thee" (Acts xiii. 33; comp. Mark i. 11; Luke iii. 22; see Justin, "Dialogus cum Tryphone," §§ 88, 103), and the Holy Ghost lifted him to the "ḥayyot" of the heavenly throne, even above the angels (comp. Mark i. 13; Matt. iv. 11).

Mythical as is this story at the beginning of Mark, it is but the reflex of the older tale of his transfiguration, representing him as having been lifted to a high mountain, where he was enveloped in a cloud, together with Moses and Elijah (comp. Targ. Yer. to Ex. xii. 42), while the heavenly voice said, "This is my beloved son" (Mark ix. 2–9, and parallels). Probably this was originally applied to the "resurrection" (comp. Acts i. 9–10; Wellhausen on Mark ix. 2–9). Not the living but the departed Jesus became the son of God. As such, he was first seen by Peter and the other apostles in Galilee, six days after his death (Mark xvi. 7; comp. *ib.* ix. 2 and John xxi. 1–29, which is the continuation of Mark xvi. 8). The story of Peter having recognized him as "Christ, the Son of the living God" (Matt. xvi. 16; Mark viii. 29; Luke ix. 20), is accordingly as mythical as is the beginning of the story, according to which he had foretold to his disciples his crucifixion and his resurrection on the third day in fulfilment of the Scripture (comp. Hosea vi. 1–2)—a story discredited by the very attitude of these disciples (Mark xvi. 8; Luke xxiv. 21; John xx. 9).

It is superfluous to say that the story of the feeding of the five thousand (Mark vi. 30–46; recorded also in John vi. 1–15) is legendary, as well as its counterpart, the story of the feeding of the four thousand recorded in Mark viii. 1–9. So is the story of Jesus' apparition on the water (Mark vi. 47–56; Matt. xiv. 24–36; John vi. 16–21)—probably originally a Galilean fishermen's tale referring to the time after the death of Jesus—given a different version in Mark iv. 35–41, and parallels. The stories of the centurion's servant (Luke vii. 1–10), of the nobleman's son (John iv. 46–50), and of the raising of Jairus' daughter (Mark v. 21–43) have many features showing their common origin in tradition (see Wellhausen, "Das Evangelium Mattheus," 1904, p. 36); but while the last-mentioned has preserved its Judæo-Christian character, the other two are anti-Jewish in conception. The story of the anointment of Jesus in the house of Simon the leper (Mark xiv. 3–9; Matt. xxvi. 6–13; recorded also in John xii. 3) is identical with the one told of the sinner (Magdalene?) in the house of Simon the Pharisee (Luke vii. 36–50), the name שמעון הצנוע = "Simon the Essene" having been misread הצרוע = "the leper" (as Chajes, "Markus-Studien," p. 74, suggests).

Altogether, the story of Jesus was built up upon Bible passages, which Mark, who writes for non-Jewish readers, omits in most cases, just as he omits the debate with Satan. Only in i. 2, xiv. 27, 49, xv. 28 does he refer to the Scripture, while in i. 11 and ix. 7 reference to Ps. ii. 7, and in viii. 31 reference to Hosea vi. 1–2, are indirectly made. In Matthew the statement "This is come to pass, that it might be fulfilled which was spoken by the Lord" is repeated in various forms (i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14, 35; xxi. 4; xxii. 31; xxvi. 54, 56; xxvii. 9, 35); also in the latter but much older part of John (xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9, 32; xix. 24, 36), as well as in Luke (i. 20; iv. 21; xx. 37; xxi. 22). In most cases the Messianic, or alleged Messianic, passages suggested the story, rather than the story suggesting the passages.

The Sayings of Jesus.

The sayings of Jesus were collected and grouped together by several writers before they were embodied in the first and third gospels; and they were circulated in many forms afterward as "Logia" ("Oracular Sayings of Christ"). This accounts for the repetition and dislocation of many of them. As they were handed down originally in the Aramaic language, traces of which are still preserved in Mark (iii. 17; v. 41; vii. 34; xv. 34), they were often misread; as, for instance, in Luke iv. 26: "armalita" (widow) for "aramaita" (heathen; see Wellhausen, "Das Evangelium Lucæ," 1904, p. 10); or Matt. vii. 6: "ḳudsha" (holy thing) for "ḳodosha" (ring, parallel to pearls); or Matt. viii. 22, where the original reading was "Sheboḳ li-bene mata de-yikberun yat metehon" (= "Let the men of the town bury their dead"; see Credner, "Einleitung ins Neue Testament," 1836, i. 75).

Misunderstood Passages.

Often the "Logia" were misunderstood by the translator, as in the case of the expressions "'ayin ṭob" and "'ayin ra'" (= "a good [friendly], unbegrudging eye" and "a malevolent, begrudging eye" (Matt. vi. 22–23; Luke xi. 34–36). Similarly, the fourfold meaning of "bar nasha" ("son of man," "man," "I," and "the Messiah") was misunderstood by the first three evangelists (see Man, Son of). So with the words (Luke xvii. 20–21), "The kingdom of God cometh not by calculation" (comp. the rabbinical "cursed be the calculators of the end" ["meḥashbe ḳiẓẓim"], Sanh. 97b), "but suddenly, imperceptibly it is with you" (comp. "The Messiah comes when the thought of him is absent" ["be-ḥesseaḥ ha-da'at"], Sanh. 97a). The "heathen" of Matt. vi. 7 (comp. Ber. 24b, xviii. 17) seems to be a mistranslation of the term "'amme ha-araẓot" (the ignorant class of men).

Misunderstanding of the term "be-ḥad le-shabba tinyana" (on the first of the second week after Passover), preserved only in Luke vi. 1, caused the confusion of the law concerning the new produce of the year (Lev. xxiii. 11–14) with the Sabbath law (see Jew. Encyc. vii. 168, *s.v.* Jesus). In the one case Jesus, referring to David, defended his disciples, who in their hunger plucked the new corn in the field and ate it without waiting for the offering upon the altar; in the other case he himself disregarded the Sabbath law in view of the "pikkuaḥ nefesh" (peril of life), a case in which the Rabbis admitted the suspension of the law, upon the principle, "The Sabbath is given over to you ["the son of man"], and not you to the Sabbath" (see Mek., Wayaḳhel, 1; Chwolson, "Das Letzte Passahmahl," 1892, pp. 59–67, 91–92).

Many of the sayings attributed to Jesus have been literally taken over from the Didache; others were Pharisaic teachings well known in the rabbinical schools, as has been shown by Lightfoot ("Horæ Hebraicæ et Talmudicæ," 1684), Shöttgen ("Horæ Hebraicæ et Talmudicæ," 1737), Nork ("Rabbinische Quellen und Parallelen zu Neutestamentlichen Schriften," 1839), Zipser ("The Sermon on the Mount," 1852), Wünsche ("Neue Beiträge zur Erläuterung der Evangelien," 1878), and others. It has been pointed out by Schreiner ("Die Jüngsten Urtheile über das Judenthum," 1902, pp. 27–29) that while Jesus' sayings are simply assertions without support of Scripture, the Rabbis show that they were derived from Scripture and thereby establish their claim to priority. Thus, the injunction to pray for the offender (Matt. v. 44) is derived (Tos. B. Ḳ. ix. 29) from the example of Abraham and Job (Gen. xx. 17; Job xlii. 8, 10); the idea of heavenly treasures (Matt. vi. 20) is derived from Deut. xxxii. 34, in connection with Isa. iii. 10 and Ps. xxxi. 20 (A. V. 19; Sifre, Deut. 324; comp. Tosef., Peah, iv. 8); the deprecation of lengthy prayers (Matt. vi. 7–8), from Ex. xv. 21 and Num. xii. 13 (Mek., Beshallaḥ, 3; Sifre, Num. 105; comp. Ber. 39a). So also with the sentence, "Let your speech be, Yea, yea; Nay, nay" (Matt. v. 37, R. V.), which is derived from Lev. xix. 36 (Sifra, Ḳedoshim, viii. 7; B. M. 49a; comp. Tos. Soṭah vii. 2; Giṭ. 35a; Num. R. xxii.); and the condemnation of the lustful look (Matt. v. 28), from Deut. xxiii. 9 ('Ab. Zarah 20a) and Job xxxi. (Midr., Yalḳuṭ, to the passage).

When in his dispute with the Sadducees concerning resurrection Jesus cites the passage, "I am the God of Abraham, Isaac, and Jacob," to prove that the Patriarchs shall come to life again, because "God is the God of the living, not of the dead," the argument fails to convince the believer in Scripture; but when Gamaliel refers the Sadducees to Deut. xi. 21, or Ex. vi. 4, ". . . the land which the Lord sware unto your fathers to give them," the argument is logical and convincing: "The dead can not receive, but they shall live again to receive the land" (Sanh. 90b). The originality, then, is with the Rabbis. In like manner the beautiful story of the widow's two mites (Mark xii. 42–44) betrays its midrashic origin in the words, "she has given all her living," which are an allusion to the Biblical phrase "we-nefesh ki taḳrib" (Lev. ii. 1), interpreted in Lev. R. iii. as signifying, "The gift of the poor who includes his or her very life in the gift counts for more before God than the hecatombs of Agrippa the king." So the strange words of Jesus in regard to the adulteress: "He that is without sin among you, let him first cast a stone at her" (John viii. 7), are possibly merely an echo of the rabbinical saying, "Only when the husband is without sin will the ordeal of the wife suspected of adultery prove effective" (Sifre, Num. 21, based upon Num. v. 31). Expressions such as "If thy right eye offend thee, pluck it out," and "if thy right hand offend thee, cut it off" (Matt. v. 29-30), are explained by similar rabbinical utterances (Niddah 13b). For other instances of New Testament sayings derived from Scripture see JEW. ENCYC. iv. 588-592, *s.v.* DIDASCALIA.

The "sayings" attributed to Jesus may be divided, according to form and contents, into (1) Ethical Teachings, (2) Parables, (3) Apocalyptic (Messianic) Utterances, (4) Essene Polemics.

The "Sayings."

1. Ethical Teachings: These were grouped together in the Sermon on the Mount as if to form the program of the new dispensation (Matt. v. 1-vii. 27; in less elaborate form in Luke vi. 20-49), but are partly found, in varying order, elsewhere (Mark ix. 43-47, x. 11, xi. 25; Matt. xviii. 8-9; Luke xi. 2-4, 9-13, 34-36; xii. 22-31, 33-34). The main characteristic of these teachings is not, as Matthew puts it, antagonism to the Law, but what the Rabbis term "li-fenim mi-shurat ha-din"—"a withdrawing within the line of the Law" (B. Ḳ. 101a) as behooves the esoteric circle of the pious; in other words, their main ethical characteristic is Hasidean (comp. B. Ḳ. 30a; B. M. 83a, with reference to Prov. ii. 20; see ESSENES). Hasidean views similar to those contained in Matt. vi. 25-34 are voiced also (Ḳid. iv. 14; Tos. Ḳid. v. 15; Mek., Beshallaḥ, Wayissa'u, 2-4).

2. Parables: The parables follow the rabbinical "meshalim," illustrative of some ethical truth, either in the form of similitudes, like the rabbinical "Mashal le-mah ha-dabar domeh" ("A similitude: To what may this be likened? To a man," etc.; see Levy, "Neuhebr. Wörterb."; PARABLES), or in the form of a longer narrative. The former kind is found in Mark iii. 23, iv. 1-9 (the parable of the sower), 26-32, and xii. 1-12; the latter is especially developed in Luke xv.-xvi. and xix. 11-28 (the parables of the lost sheep, the lost piece of silver, the prodigal son, the unrighteous steward, and the ten talents), and in Matt. xxv. 1-30 (the parables of the wise and foolish virgins, and of the unprofitable servant). Some of these parables have their parallels among the sayings of first-century rabbis, and it may, therefore, justly be claimed that they originated among these. Compare, for instance, the parable of the wise and foolish guests of the king told by R. Johanan b. Zakkai with reference to the Messianic banquet, in commenting upon Isa. lxv. 13 and Eccl. ix. 8 (Shab. 153a). The simple meaning of these parables, however, was lost later on, and they were taken to be allegories and mysteries, especially when they alluded to the Messianic expectations, about which it was not safe to speak in public, as they assumed the end of the kingdom of Satan (Rome; comp. Mark iv. 11, 34; Matt. xiii. 1-52, especially 35 and 39). Thus "the parable of the fig-tree" (Mark xiii. 28; see Wellhausen, who is at a loss to explain it) is actually a "symbol" of the Messianic advent, according to the Midrash (Cant. R. ii. 13), but was no longer understood by the evangelists, either as an allegory or as a sign of Messianic success or failure, in the story of the blasted fig-tree (Mark xi. 13-14, 20-23).

3. Apocalyptic (Messianic) Utterances: For the most part, these are taken over from Jewish apocalypses and embodied in the gospels as discourses of Jesus (Matt. xxiv.-xxv. 31-45; comp. Midr. Teh. Ps. cxviii. 17; Mark xiii. 7-23; Luke xiii. 24-30, xvii. 22-35, xxi. 7-36).

4. Essene Polemics: These are directed chiefly against (*a*) Herodian high priests (Mark xi. 27-xii. 27, xiii. 1-2; Luke xi. 47-xii. 8) and are encountered also in rabbinical records (Tos. Men. xiii. 21-22), and against (*b*) Pharisaic hypocrisy (Matt. xxiii., *et al.*); the latter also have their parallels in rabbinical writings (Ab. R. N. xxxvii.; Soṭah 22; Pesiḳ. R. xxii.: "Thou shalt not utter the name of the Lord in vain; that is, Thou shalt not wear phylacteries and long fringes [ẓiẓit] while at the same time thou art bent upon sin"). See PHARISEES.

Characteristics of the Gospels.

Matthew: The gospel of Matthew stands nearest to Jewish life and the Jewish mode of thinking. It was written for Judæo-Christians and made ample use of an Aramaic original. This is evidenced by the terms: "kingdom of heaven," found exclusively in Matthew, a translation of the Hebrew "malkut shamayim" (= "kingdom of God"); "your heavenly Father," or, "your Father in the heavens" (v. 16, vi. 14, *et al.*); "son of David" for "the Messiah" (ix. 27, *et al.*; comp. the rabbinical "ben David"); "the holy city" (iv. 5, xxvii. 53) and "the city of the great King" (v. 35) for "Jerusalem"; "God of Israel" (xv. 31); the oft-repeated phrase "that it might be fulfilled, which was spoken of the Lord by the prophet"; the retention of Judæo-Christian conceptions (v. 17, x. 6, xv. 24); the genealogy of Jesus, based upon specific haggadic views concerning Tamar, Ruth, and Bath-sheba, so drawn as to make the assumption of his Messianic character plausible (i. 1-16); and the assignment of the twelve seats of judgment on the Judgment Day to the Twelve Apostles in representation of the twelve tribes of Israel (xix. 28; Luke xxii. 30). It has embodied Jewish apocalyptic material, in ch. xxiv.-xxv., more extensively than have the other gospels; and in the Sermon on the Mount (v.-vii.) it shows a certain familiarity with rabbinical phraseology.

On the other hand, it manifests a spirit of intense hostility to the Jews in the crucifixion story, to a greater degree than do the other gospels (xxvii. 25). In fact, its late composition is shown by its artificial systematization of the whole story of Jesus: There are seven beatitudes in v. 3-10 (verse 5 is a quotation), and accordingly seven "woes" in xxiii. 13-32 (Luke vi. 21-26 has five beatitudes and four "woes"); seven parables in xiii. 1-52 (comp. the four in Mark iv. 1-34), and the twice-seven generations for each of the three periods of the genealogy of Jesus (i. 1-17). All the miraculous cures narrated in Mark are enlarged upon both as to the number of the persons cured and as to their incidents, so as to adjust them to the Messianic claim (xi. 5; comp. Luke vii. 22; Isa. xxxv. 5; Pesiḳ. R. 42). Somewhat artificial, and in contrast to such genuine legends as those in Luke, are the birth-stories in ch. ii., woven together from Num. xxiv. 17 (referred to the Messiah), Micah v. 1, Isa. lx. 6, and from Moses' childhood story, to which that of Jesus formed a parallel, just as the Law of Mount Sinai was paralleled in the Sermon on the Mount.

Significant is the reference to the established (Judæo-Christian) Church under Peter (xvi. 18; comp. "Petra" ["the rock"] Abraham as foundation of the world [Yalḳ. i. 243; Levy, *l.c.*, *s.v.* פיטרא]), to the secession of which from the Jewish state the story of Peter and the fish seems to allude (xvii. 24–27). On the other hand, the Trinitarian formula (xxviii. 19) and the way the Jews are spoken of (xxviii. 15; so throughout John) betray a very late final composition. But there are other late additions (v. 10, 11, 14; x. 16–39).

Mark: The gospel of Mark is written in the Pauline spirit, for pagans. Being, however, the oldest attempt at presenting the story of Jesus in full, it shows greater simplicity and better historical and geographical knowledge than the rest. It intentionally omits the term "the Law" ("Nomos"; comp. xii. 28 with Matt. xxii. 36), although it preserves the "Shema'" omitted in Matthew; it omits also Biblical quotations, only a few of which have been allowed to remain (i. 1, iv. 12, ix. 48), and expressions offensive to pagans. Characteristic is the addition of the words "a house of prayer for all the nations" (xi. 17; comp. Matt. xxi. 13 and Luke xix. 46). The Aramaic terms used by Jesus in his exorcisms (v. 41, vii. 34) seem to have been retained purposely.

Historical Character.

Luke: The gospel of Luke is confessedly (i. 1) a compilation from older sources. It contains genuine legends about the birth of John the Baptist and of Jesus as they were current in Essene circles. The whole picture of John the Baptist and of Jesus as bearers of good tidings to the poor (iv. 14; vi. 20, 24–26) has the stamp of greater historical truthfulness. Here more than in the other gospels is Jesus represented as the friend of sinners (vii. 37–50; xv. 11–32; xviii. 10–14; xix. 1–10; xxiii. 39–43) and of the poor (xvi. 19–31). Especial interest is shown in the women in Jesus' company (viii. 2–3; xxiii. 55; xxiv. 10).

The story of the good Samaritan (x. 25–37), possibly, was told differently in the original version (see BROTHERLY LOVE; JESUS OF NAZARETH). The compiler of Luke has, however, infused his Pauline spirit into his record (iv. 25–30, vii. 1–10); hence, instead of the twelve, the seventy apostles, for the seventy nations (x. 1; comp. xxiv. 47), and Adam in place of Abraham (iii. 38); though traces of the original Judean spirit are found in passages such as xxii. 30, where only the twelve tribes of Israel are spoken of as being judged in the future kingdom of Jesus. Luke differs from the other synoptic gospels in that it ignores Galilee as the rallying-point of the disciples of Jesus (Mark xvi. 7; Matt. xxviii. 7) and makes Jerusalem the starting-point and center of the new sect (xxiv. 52).

John: The gospel of John is the work of a Christian of the second century, who endeavors to construe a history of Jesus upon the basis of a belief in his supernatural existence. To him Jesus is no longer the expected Messiah of the Jews, but a cosmic being (viii. 23, 58), one with God his Father (x. 30; xiv. 10), through whom alone life, salvation, and resurrection are obtained (xiv. 6), while on the other hand the Jews were from the beginning his implacable enemies, with whom he had nothing in common (vii. 1, 13; viii. 41–47, 59; x. 8, 10, 31; *et al.*). All his discourses reiterate the same idea: God's fatherhood is understood only through the recognition of Jesus as His son (vi. 29, 46; xiv. 2; xv. 8–10, 26; *et al.*). The teaching of Jesus is summed up in the words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (xiii. 34); and yet this teaching of love is combined with the most intense hatred of the kinsmen of Jesus. All the miracles performed by Jesus assume in John a symbolical character (vi. 26, and frequently). The Temple (ii. 21), the manna (vi. 32–59), the water libation on Sukkot (vii. 37), the light of Ḥanukkah (viii. 12, x. 22), the vine (xv. 1–17), "the way" (xiv. 6)—all these are turned into symbols of the Christ. In the preface, in place of the genealogies in Luke and Matthew, a heavenly pedigree is given him (i. 1–18), written by one who desired to represent his advent as a new Creation.

The Older Traditions.

On closer observation, however, there is discernible in this gospel a substratum which points to an older tradition. Not only has it, alone of all the gospels, preserved the one possible date of the crucifixion of Jesus, the 13th of Nisan (xviii. 28); but the remark of Caiaphas the high priest, expressing fear of the Romans as the motive of his action against Jesus (xi. 48–50; xviii. 14) as well as Pilate's act (xix. 1), seems to be part of the older tradition. In fact, the historic chapters in the latter part of the gospel, which represent Jesus with all the pathos of human suffering, differ altogether in character from those, in the earlier part, that represent the superhuman Jesus. The oft-repeated formula, "that the saying might be fulfilled," which occurs in the latter part only (xii. 38, xiii. 18, xv. 25, xvii. 12, xviii. 9, xix. 24, 36), as throughout the entire first gospel, also betrays an older source. A greater familiarity with Jewish rites (vii. 7), with Jewish personalities (see NICODEMUS), and with the geography of Palestine (ii. 1, iii. 23, iv. 5, v. 2, xii. 21, xix. 13) is shown than in the other gospels—another indication of an older tradition (see Güdemann in "Monatsschrift," 1893, pp. 249–257, 297–303, 345–356). There are, besides, genuine popular legends which can scarcely be the invention of an Alexandrian metaphysician (comp. ii. 1–11; v. 2–12). The last chapter certainly emanated from another source. Possibly the original gospel bore the name of John, to whom frequent allusion is made as "the disciple whom Jesus loved" (xiii. 23; xix. 26, 27; xx. 2; xxi. 7, 20), and a late compiler elaborated it into a gospel of Christian love and Jew hatred.

Güdemann thinks that the whole book was written by a born Jew.

The Acts of the Apostles: The Acts of the Apostles is a continuation of the gospel of Luke (comp. i. 1-3 with Luke i. 1-3), and relates the history of the spread of the gospel in apostolic times, taking Jerusalem as the starting-point while ignoring, like Luke xxiv. 52, the dispersion of the disciples after the crucifixion (alluded to in Mark xiv. 27 and Matt. xxvi. 31; see Weizsäker, "Das Apostolische Zeitalter," 1892, p. 1) and their first rallying in Galilee (Mark xiv. 28, xvi. 7; Matt. xxvi. 32, xxviii. 7, 10). Forty days' intercourse with the resurrected Jesus (i. 3; comp. Mark i. 13, and parallels), which preceded the transfiguration (i. 9; comp. Mark ix. 2-13), prepared the Apostles, who hitherto had looked for the establishment of a Jewish kingdom by Jesus (i. 6), for their work. The growth of the Church is given in round numbers. Beginning with 120 members under the leadership of Peter, chief of the Twelve Apostles (i. 15-26)—Matthew having taken the place of Judas, the relation of whose end here differs from that in Matt. xxvii. 3-10—the new sect is said to have increased to 3,000, as a result of the miracle of the pouring out of the Holy Spirit upon the multitude at Pentecost, which won converts from all the nations represented in Jerusalem (ii. 1-2; comp. I Cor. xv. 6, where "five hundred brethren" are referred to). This undoubtedly echoes the rabbinical Pentecost legend of the flashing forth of the Sinaitic word in seventy languages to reach the seventy nations of the world (Shab. 88b; Midr. Teh. to Ps. lxviii. 12; Philo, "De Decalogo," §§ 9-11; Spitta, "Apostelgeschichte," 1891, pp. 28 *et seq.*).

The description of the communistic life of the early Christians, their regular gathering in the Temple hall to spend the time in prayer and in works of charity, after the manner of the Essenes (ii. 42, iii. 2, iv. 32-37, v. 12, 25), seems to rest on facts. The institution of seven deacons who were elected by the laying on of hands and under the power of the Holy Spirit (vi. 3, 5) has its parallel in the Jewish community (Josephus, "Ant." iv. 8, § 14; *idem*, "B. J." ii. 20, § 5; Meg. 7a). It is interesting to note that the enemies of Jesus are correctly represented as the Sadducees (iv. 1, v. 17) and not, as in the gospels, the Pharisees, who are rather on his side (v. 17, xv. 5, xxiii. 6), though in the fictitious speeches of Peter, Stephen, and others, the Jews and not Pontius Pilate are spoken of as his crucifiers (iii. 13-15, vii. 52). Like the gospel according to Luke, the Acts of the Apostles is a compilation. The story of the death of Stephen (vi. 8-vii. 59) is, like the crucifixion story in the gospels, written in a spirit of hatred toward Jews; reference to the Romans is omitted when persecution of the new sect is mentioned (viii. 1).

Peter and Paul.

Two mythical narratives are given of the conversion through Peter of the Samaritans and of Simon the magician (viii. 4-24; comp. "Ant." xx. 7, § 2, and SIMON MAGUS), and of the eunuch of the Queen of Ethiopia through the apostle Philip (viii. 25-39). Very dramatic, but in conflict with his own account (Gal. i. 15 *et seq.*; I Cor. ix. 1, xv. 8), is the story of the conversion of Paul, which follows (ix. 1-30; comp. xxii. 6 *et seq.*, 26). By visions, and by the imparting of the Holy Spirit through Ananias, Saul, the persecutor of the Christians, is transformed into Paul, "the chosen vessel" to spread the new faith among both Jews and Gentiles. First, however, Peter is represented as having converted the heathen by miraculous cures (ix. 31-42), the proselytes being in Jewish terms called "yere shamayim" (= "God-fearing ones"; x. 2, 7, 22, 28, 35; xiii. 16, 26-50; xvi. 14; xvii. 1, 17); he succeeded in having the Holy Spirit poured out also upon uncircumcised converts (x. 45).

Finally, Peter is described as having been won over by a special vision to the Pauline view disregarding the dietary laws (xi. 1-18). The whole story is intended to reconcile the wide differences existing between Peter's and Paul's teachings and to bridge over the gulf between the Judæo-Christian sect under the leadership of James and the Pauline church. From this point of view the origin of the name of "Christian" in the community of Antioch can be explained, Barnabas being ranked above Paul, and the Antioch church being represented as an offshoot of the Jerusalem church. Peter is dismissed with a miraculous story describing his release from prison and the punishment of Herod by a sudden death (xii. 1-24); and the missionary travels of Paul are related in the latter part of the book (xiii.-xxviii.).

Spirit of Jewish Proselytism in Christianity.

However much these reports differ from Paul's own writings (see Gal. i. 21, ii. 1, *et al.*), they interest the Jewish investigator, inasmuch as they describe the progress of the Church along the lines of the synagogue and of Jewish proselytism. The apostles Barnabas and Paul engaged in the work of collecting gifts for the holy church at Jerusalem (xii. 25, xvii. 1, 10), traveled as prophets and teachers wheresoever the Holy Spirit of the Church, invoked through prayer and fasting, bade them go (xiii. 1-4), and preached the Gospel in the Jewish synagogue (xiii. 5, 14; xiv. 1; xviii. 4, 19; xix. 8), addressing Jews and proselytes (xiii. 16, 26, 43; xviii. 7). They won the heathen chiefly by miraculous cures, which even caused their own deification (xiv. 8-13; xxviii. 6), but encountered fierce opposition from the Jews (xiii., xiv.-xvii., *et al.*).

Three great journeys by Paul are reported. The first, through Cyprus and Asia Minor, culminated, according to Acts xv. 1-31, in the establishment of the fundamental rule laid down by the church of Jerusalem for the admission of proselytes. For great as was the success of Barnabas and Paul in the heathen world, the authorities in Jerusalem insisted upon circumcision as the condition of admission of members into the church, until, on the initiative of Peter, and of James, the head of the Jerusalem church, it was agreed that acceptance of the Noachian LAWS—namely, regarding avoidance of idolatry, fornication, and the eating of flesh cut from a living animal—should be demanded of the heathen desirous of entering the Church.

After the separation of Paul from Barnabas, owing to differences regarding the fitness of Mark as their companion (xv. 35-41), and after the Abrahamic rite had been performed upon his companion Timothy (xvi. 1-3; comp. Gal. ii. 3-18), Paul is represented as having undertaken his second journey at the bidding of the Holy Spirit. He went to Phrygia, Galatia, and Macedonia to preach the Gospel, but avoided Asia and Mysia (xvi. 6-xxii. 14). In Philippi he founded the first church in Europe, owing his success (according to xvi. 14-40) chiefly to miracles and winning especially women for the Gospel (xvii. 4, 12). The climax of his second trip was his address, delivered at the Areopagus, to the men of Athens. With a witty reference to the insciption, "To an unknown god" (that is, to undiscovered deities), found upon some of the Greek altars, he admonished the idolatrous people to turn to the God of heaven and earth, the Father of all men, in whom they all lived and moved and had their being, but whom they knew not; to cast aside their gods of gold and silver and stone, and prepare themselves in repentance for the great Day of Judgment, on which the crucified and arisen Christ will judge the world (xvii. 16-34). The tenor of this discourse is so thoroughly monotheistic and un-Pauline that the presumption is that, with the exception of the closing sentence, which refers to Jesus as judge of souls, it is copied from one of the many Jewish propagandist writings which circulated in Alexandria.

In Corinth, where he stayed for a year and a half, Paul won, notwithstanding the opposition of the Jews, many adherents, especially among the proselytes, Aquila of Pontus and his wife Priscilla also having been engaged there in the work of proselytism (xviii. 1-17). In Ephesus he met APOLLOS of Alexandria, a follower of John the Baptist, and he succeeded—so the story goes—in persuading him and his eleven disciples to identify their "Way of God" with his own. By the laying on of his hands he communicated the Holy Spirit to them, so that, like the converts at the Pentecost miracle, they "spake with tongues and prophesied" (xviii. 18-xix. 7). His two years' stay in Ephesus was especially productive of miraculous cures, which so eclipsed the works of the magicians who made the Ephesian scrolls famous throughout the world, that, "in the sight of all, they burned these scrolls, which were valued at 50,000 pieces of silver." The idol-traders of Diana of the Ephesians created a riot because idols were no longer bought by the people, owing to Paul's preaching, and the consequence was that he was compelled to leave the city with his companions (xix. 8-41).

Paul the Miracle-Worker.

Paul's third journey had Rome for its goal. He first traveled through Asia Minor and Greece, again warning the people against the Gnostic heresies; there were "wolves in sheep's clothing" that would do great harm to the faith. Then he went to Judea, and, in spite of the warnings he received through the Holy Ghost and the seven daughters of the evangelist Philip, who were prophetesses, and a Jewish prophet by the name of Agabas, he went to Jerusalem and appeared before James and the other authorities of the Church. Reproached for not having observed the rules regarding the admission of converts, he purified himself, went with his companions to the Temple, and offered a Nazarite's sacrifice; but when pointed out as the one who wandered through the lands preaching against the Law and the Temple, he was cast out of the Temple and almost killed by the enraged people. Summoned before the Roman captain, he related the history of his life, so stating his belief in the resurrection as to please the Pharisees but provoke the Sadducees (xxi.-xxiii. 9).

Paul before Felix.

Before the prefect Felix in Cæsarea, Paul was charged with having made insurrectionary speeches in various countries and with having profaned the Temple (xxiii. 10-xxiv. 6). In answer to this charge he points out that he had all along been collecting money for the Temple treasury and had himself brought sacrifices there, and that he is only being arraigned for his belief in the resurrection (xxiv. 10-21). The prefect, known as a Jew-hater of the worst type, is deeply impressed by Paul's plea for the Christian faith; but his greed induces him to hand Paul over as prisoner to his successor Festus (xxiv. 24-27). Paul recounts the history of his life before Agrippa, the King of Judea, who is so impressed as to exclaim, "Almost thou persuadest me to be a Christian" (xxvi. 1-28). But because Paul desired, as a Roman citizen, to be judged by the emperor himself, he was sent to Rome (xxv. 11, xxvi. 32). The voyage was the occasion of new proof of the miraculous powers of Paul; he predicted the storm that, but for him, would have wrecked the ship, was recognized as a benefactor and savior by the captain, and was treated with great consideration (xxvii.). Other miracles performed by him on the ship caused the people to regard him as a god. As in Asia Minor, he won the people of Italy by his wonderful cures. The book closes with the story of his arrival at Rome, where for the first time he met Jews without being able to win them for the new faith, though during a two years' stay he succeeded in making converts among the heathen (xxviii. 1-31).

The whole work, like the Gospel of Luke, is a compilation from several sources, among which one is a historical document written by a companion of Paul who had kept a journal of his travels, the so-called "We" source (xvi. 10-17; xx. 5-6, 13-15; xxi. 1-18; xxvii. 1-xxviii. 16). The greater part is written with the ostensible purpose of reconciling Paul's acts with the views of the Judæo-Christian Church. The miracle tales, however, appear to be drawn from popular tradition and to have been committed to writing, possibly at an early date.

For the Jewish investigator the Acts of the Apostles is of twofold interest. It shows how the propagandic work of the Jews extended over the entire Greek and Roman world, Jewish proselytism having paved the way for Paul as well as his followers to win the pagan world. In all the cities where Greek was spoken the synagogues formed the centers of instruction for Jews and the "God-fearing" proselytes, and their mention in connection with all the places visited by Paul shows how the Jewish settlements extended over the highroads of commerce under the Roman empire. The story of the Acts also indicates that the progress of Christianity in its earliest stages was due not to the learned arguments of Paul and his dogmatic views, however potent a factor they afterward became in the formation of the creed, but to the miracles thought to have been wrought by him and the rest of the apostles and other leaders of the Church. These appealed to the masses and made converts in large numbers. In this respect the Acts of the Apostles is the logical sequence of the gospels.

See, for the Pauline epistles, Saul of Tarsus; for the Petrine epistles, Simon Cephas; for the Apocalypse of John and the epistles ascribed to John, Revelation; for the gospels in the Talmud, Gilyonim. See also James, General Epistle of.

E. C. K.

NEW-YEAR.—**Biblical Data:** In the earliest times the Hebrew year began in autumn with the opening of the economic year. There followed in regular succession the seasons of seed-sowing, growth and ripening of the corn under the influence of the former and the latter rains, harvest and ingathering of the fruits. In harmony with this was the order of the great agricultural festivals, according to the oldest legislation, namely, the feast of unleavened bread at the beginning of the barley harvest, in the month of Abib; the feast of harvest, seven weeks later; and the feast of ingathering at the going out or turn of the year (תקופת השנה, בצאת השנה; see Ex. xxiii. 14–17; xxxiv. 18, 22–23; Deut. xvi. 1–16).

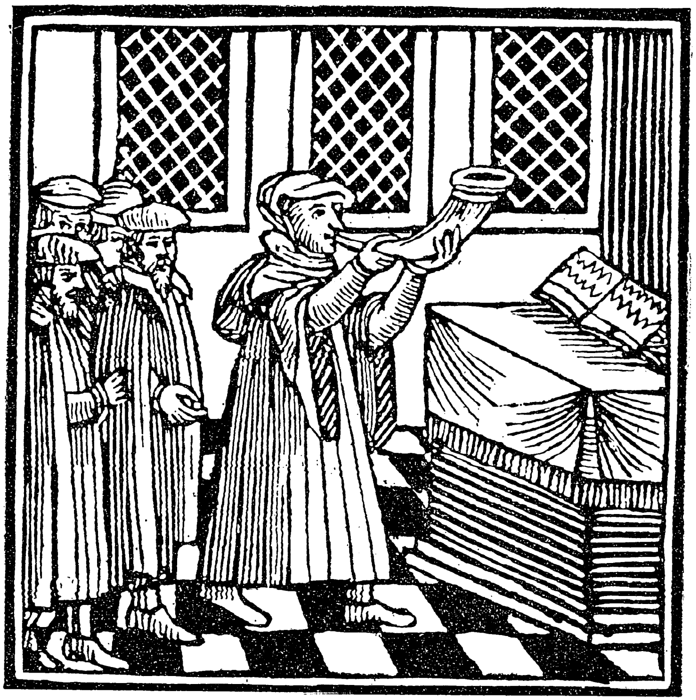

Blowing the Shofar on New-Year's Day.
(From a Passover Haggadah, Amsterdam, 1695.)

This system of dating the New-Year is that which was adopted by the Semites generally, while other peoples, as the Greeks and Persians, began the year in spring, both methods of reckoning being primarily agricultural and based on the seasons of seed-time and harvest.

The Regnal Year.

The regnal year was evidently reckoned in the same way as late as the end of the seventh century B.C. This is evident from the account of the eighteenth year of King Josiah, in which only by such a reckoning can sufficient time be allowed for the events of that year which precede the celebration of the Passover, assuming, of course, that the Passover was celebrated at the usual time in the spring (II Kings xxii. 3, xxiii. 21–23). Only in the same way can the fourth year of Jehoiakim be made to synchronize with the twenty-first year of Nabopolassar, in which the battle of Carchemish was fought, and also with the first year of Nebuchadrezzar, the Babylonian year having been reckoned from the spring (Jer. xxv. 1, xlvi. 2). The second half of the Hebrew year would thus correspond to the first half of the Babylonian year. In Ezek. xl. 1 the prophet has his vision at the beginning of the year, apparently in the month of Tishri. The Levitical law places the beginning of the Sabbatical year in the autumn, on the tenth day of the seventh month, according to the later reckoning (Lev. xxv. 9). It has been pointed out also that the story of the Flood places the beginning of the deluge on the seventeenth day of the second month, which would, on an autumn reckoning, coincide with the beginning of the rainy season (Gen. vii. 11; Josephus, "Ant." i. 3, § 3).

Possibly Two Modes of Reckoning.

There is much difference of opinion as to whether or not there was in pre-exilic times a second mode of reckoning from the vernal equinox. This inference has been drawn from such passages as II Sam. xi. 1, I Kings xx. 22, 26, and II Chron. xxxvi. 10. The expression used here, "at the return of the year," is, however, sufficiently explained as "the time when kings go out"; that is to say, the usual time for opening a military campaign. Of course if the law of the Passover (Ex. xii. 1; Lev. xxiii. 5; Num. ix. 1–5, xxviii. 16–17) is pre-exilic, the question admits of no further argument. It seems, however, to be now very generally accepted that this law in its present form is not earlier than the sixth century and that it represents post-exilic practise. According to this legislation, which henceforth prevailed, the month Abib, or Nisan (March–April), became the first of the year. It is possible that this change was due, in part at least, to the influence of the Babylonian sacred year, which likewise began with the month Nisan. It

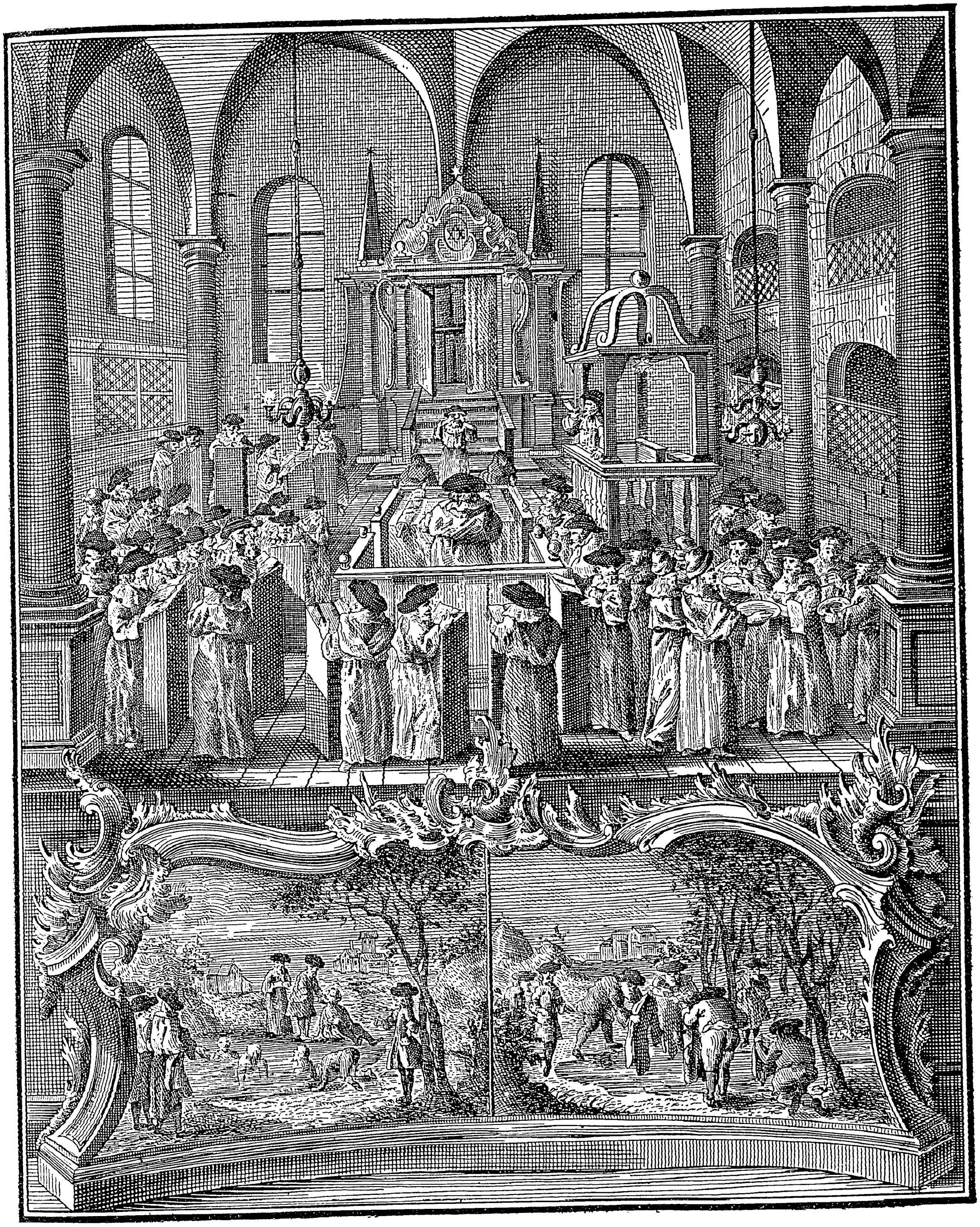

Celebration of the New-Year in Germany in the Eighteenth Century.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

appears, however, that the festival of the New-Year continued to be observed in the autumn, perhaps originally on the tenth, and later on the first day of the seventh month, Tishri. Josephus asserts (*l.c.* i. 3, § 3) that while Moses appointed Nisan to be the first month for the sacred festivals and other solemnities, he preserved the original order of the months for buying and selling and for the transaction of other business. The Seleucidan calendar, from 312 B.C., placed the beginning of the year in the autumn; but it appears that the Palestinian Jews still reckoned from the spring and dated the Seleucidan era according to that reckoning (see Schürer, "The Jewish People in the Time of Jesus Christ," 2d ed., Eng. transl., I. i. 36-46, on the dates in the Books of Maccabees; comp. Esth. iii. 7).

How Celebrated.

It is altogether probable that the beginning of the year was celebrated from ancient times in some special way, like the New Moon festival. The earliest reference, however, to such a custom is, probably, in the account of the vision of Ezekiel (Ezek. xl. 1) which, as stated above, took place at the beginning of the year, on the tenth day of the month (Tishri ?). On the same day the beginning of the year of jubilee was to be proclaimed by the blowing of trumpets (Lev. xxv. 9). According to the Septuagint rendering of Ezek. xlv. 20, special sacrifices were to be offered on the first day of the seventh month as well as on the first day of the first month. This first day of the seventh month was appointed by the Law to be "a day of blowing of trumpets" (יום תרועה). There was to be a holy convocation; no servile work was to be done; and special sacrifices were to be offered (Lev. xxiii. 23-25; Num. xxix. 1-6; comp. *ib.* x. 1-10). This day was not expressly called New-Year's Day, but it was evidently so regarded by the Jews at a very early period (see R. H. i. 1).

Bibliography: Hastings, *Dict. Bibl.* s.v. *Time*; Cheyne and Black, *Encyc. Bibl.* s.v. *Year* and *New Year*; Benzinger, *Arch.*; Dillmann, *Monatsberichte, Societas Regia Scientiarum*, Berlin, 1881.

S. J. F. McL.

——**In Rabbinical Literature:** The Rabbis recognize four beginnings of the year from different standpoints: (1) the 1st of Nisan for regnal dating; it was based on the Exodus (comp. I Kings vi. 1); (2) the 1st of Tishri, as, agricultural New-Year the beginning of the harvest (Ex. xxiii. 16, xxxiv. 22); (3) the 1st of Elul for reckoning tithes of cattle (R. Eleazer, however, would reckon these from the 1st of Tishri); and (4) the 1st, or, according to Bet Hillel, the 15th of Shebaṭ, the New-Year for Trees.

According to the Talmud, servants were formally freed on the 1st of Tishri, but were allowed to remain on the homesteads of their former masters and to enjoy themselves for ten days, until Yom Kippur, when the trumpet was blown (Lev. xxv. 9) as a signal for their departure, and for the restoration of the fields to their original owners (R. H. 8b). This is cited to explain the passage in Ezek. xl. 1: "the beginning of the year in the tenth day of the month," which refers to the jubilee year that occurred on the twenty-fifth anniversary of the Exile ('Ar. 12a).

Rosh ha-Shanah.

The observance of the 1st of Tishri as Rosh ha-Shanah, the most solemn day next to Yom Kippur, is based principally on the traditional law to which the mention of "Zikkaron" (= "memorial day"; Lev. xxiii. 24) and the reference of Ezra to the day as one "holy to the Lord" (Neh. viii. 9) seem to point. The passage in Psalms (lxxxi. 5) referring to the solemn feast which is held on New Moon Day, when the shofar is sounded, as a day of "mishpaṭ" (judgment) of "the God of Jacob" is taken to indicate the character of Rosh ha-Shanah. Rosh ha-Shanah is the most important judgment-day, on which all the inhabitants of the world pass for judgment before the Creator, as sheep pass for examination before the shepherd (R. H. i. 2; see Day of Judgment). Three books of account are opened on Rosh ha-Shanah wherein the fate of the wicked, the righteous, and those of an intermediate class (not utterly wicked) are recorded. The names of the righteous are immediately inscribed, and they are sealed "to live." The middle class are allowed a respite of ten days till Yom Kippur, to repent and become righteous (R. H. 16b); the wicked are "blotted out of the book of the living" (Ps. lxix. 28).

The zodiac sign of the balance for Tishri is claimed to indicate the scales of judgment, balancing the meritorious against the wicked acts of the person judged. The taking of an annual inventory of accounts on Rosh ha-Shanah is adduced by R. Naḥman b. Isaac from the passage in Deut. xi. 12, which says that the care of God is directed from "the beginning of the year even unto the end of the year" (R. H. 8a). The 1st of Tishri was considered by the best authorities as the beginning of Creation; *e.g.*, by R. Eliezer, against the opinion of R. Joshua, however, who held the 1st of Nisan as the first day of Creation (R. H. 11a; Targ. Jonathan on Gen. vii. 11, counts the second month as Marḥeshwan). On Rosh ha-Shanah the means of sustenance of every person are apportioned for the ensuing year (B. B. 10a); so also are his destined losses. The indications of the weather prognostications, according to R. Zebid, may likewise be ascertained on Rosh ha-Shanah: If the day be warm, it indicates a warm year; if cold, it foretells generally a cold year (*ib.* 147a).

Omens of Good Luck.

As an omen of good luck for the New-Year, Abaye said one should eat on Rosh ha-Shanah pumpkins, fenugreeks, leeks, beets, and dates (Hor. 12a), because they all grow quickly and because, it is declared, their names in Aramaic mean "plentiful" or "forgiveness." Ezra told the people on Rosh ha-Shanah (the first of the seventh month) to "eat the fat, and drink the sweet" (Neh. viii. 10). The prevailing custom was to partake of some specially palatable meal on New-Year's eve. "In France in the twelfth century the custom was to supply the table with red apples; in Provence, with grapes, figs, and a calf's head, or anything new, easily digested, and tasty, as an omen of good luck to all Israel" (Maḥzor Vitry, p. 362). R. Jacob Mölln (14th cent.) in his "Maharil" mentions the custom of eating apples with honey and a deer's head in remembrance of the 'Aḳedah incident. Another reason for eating an animal's head is to presage

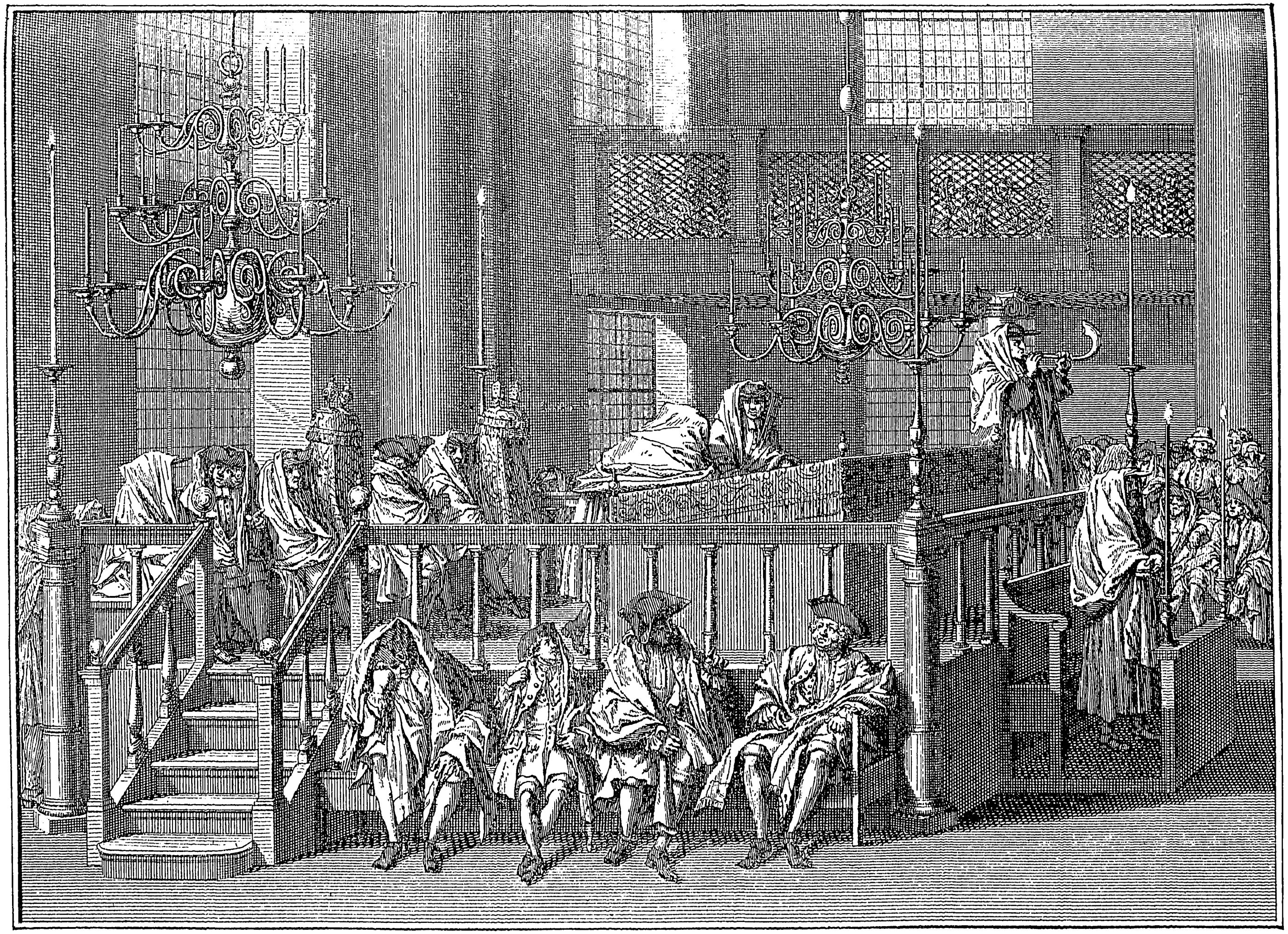

Blowing the Shofar on New-Year's Day.

(From Picart, 1726.)

that the consumer will be "ahead" and not backward in his undertakings during the ensuing year. But one may not eat nuts on Rosh ha-Shanah, as the numerical value of the letters in the Hebrew term for nut, אגוז, is equivalent to that of the letters חטא = "sin" ("ḥet, minus the vowel א = 17), and also for the more plausible reason that nuts stimulate saliva and consequently distract one's mind from his prayers on the solemn day.

In modern times the table is served with grapes, other fruits, and honey. After the benediction of "Ha-Moẓeh" the bread is dipped in the honey, when the following benediction is recited: "May it please the Lord our God and God of our fathers to renew for us a good and sweet year." The feasting is in anticipation that the prayers will be acceptable, and in reliance on the goodness of God. In ancient times the Jews on Rosh ha-Shanah were dressed in white. "Unlike the accused who is dressed in black before the tribunal, the Jews are dressed in white on the Day of Judgment" (Yer. R. H. i. 3).

The idea of a good omen probably introduced the custom in the Middle Ages of greeting one another on New-Year's eve with "Le shanah ṭobah tikkateb" = "Mayest thou be inscribed for a good year," with reference to the book of life of the righteous.

The Second Day.

Only the 1st of Tishri was celebrated as New-Year's Day in Palestine prior to the time of R. Johanan b. Zakkai: but ever since, Palestine, like other countries, observes Rosh ha-Shanah for two days (see PALESTINE, LAWS RELATING TO). The Zohar lays stress on the universal observance of two days, and claims that the two passages in Job (i. 6 and ii. 1), "when the sons of God came to present themselves before the Lord," refer to the first and second days of Rosh ha-Shanah, observed by the Heavenly Court before the Almighty (Zohar, Pineḥas, p. 231a).

For the services on Rosh ha-Shanah, see PRAYER; for the ceremony and significance of the shofar-calls, see SHOFAR; and for the ceremony of "tashlik" on the first day of Rosh ha-Shanah, see TASHLIK; see, also, DAY OF JUDGMENT; GREETING, FORMS OF; MONTH; SELIḤOT.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 581-603; Carl Rehfuss, *Sermon for Rosh ha-Shanah, 1839*, in Kayserling, *Bibliothek Jüdischer Kanzelredner*, pp. 359-368; *Addresses to Young Children*, xxii. 202-212, London, 1858; Schwab, *Contribution to the History of Reform of the Jewish Ritual*, i., St. Joseph, Mo., 1904; *idem*, in *Jewish Messenger*, Oct. 3, 10, 1902; *Some New Year's Cards*, in *Jew. Chron.* Sept. 18, 1903.

W. B. J. D. E.

NEW-YEAR FOR TREES: The anniversary of the festival of trees, which occurs on the 15th of Shebaṭ (roughly corresponding to Feb. 1), is known as "Ḥamishshah 'Asar bi-Shebaṭ," or as "Ḥamishshah 'Asar" (= "the fifteenth"), and is celebrated by eating various kinds of fruits and by a special liturgy arranged for the day. The festival, which is a semi-holy day, is observed only as a traditional custom: it is not mentioned as obligatory in the codes. Originally the New-Year's Day for Trees was set aside for settling the tithes of the fruits (see NEW-YEAR IN RABBINICAL LITERATURE); but the day was perhaps also observed as one for the plantation of new trees. Owing to climatic conditions affecting the planting, the date was not settled in the earliest periods. The Bet Shammai fixed upon the 1st of Shebaṭ as the day. Judah ha-Nasi I. planted a "plant of joy" on Purim (14th of Adar, following Shebaṭ). What this "plant of joy" was is not quite clear. The Talmud (Meg. 5b) says it was a "royal aburneḳi" (אבורנקי של מלכים) ("citron-tree"; Kohut, "Aruch Completum"; see also Rashi *ad loc.*). The custom in Jerusalem was to plant a cedar-tree for every new-born male and a cypress-tree for every female. When a marriage was about to take place the trees were cut down and used as posts for the nuptial canopy (Giṭ. 57a). The revival of the festival by eating fruits instead of planting trees dates back probably no earlier than the sixteenth century, when the cabalists settled in Palestine. Nathan Benjamin of Gaza in his "Ḥemdat Yamim" arranged a liturgical reading for the night preceding the 15th of Shebaṭ. It consists of a collection of excerpts bearing on the subject of trees and fruits, from the Bible, Talmud, and Zohar, and ends with a special prayer. This collection is also printed in a separate pamphlet entitled "Peri 'Eẓ Hadar." The following are the principal extracts from the Bible: Gen. i. 11-13; Lev. xxvi. 3-13; Deut. viii. 1-10; Ezek. xvii., xlvii. 1-12; Joel ii. 18-27; Ps. lxv., lxxii., cxxvi., cxlvii. This book is read in the yeshibot and synagogues, in the intervals between the courses of fruit. The number of courses enumerated is seventeen, and includes olives, dates, grapes, figs, pomegranates, citrons, apples, pears, quinces, berries, nuts, and carobs.

Arbor Day.

Modern Form of Festival.

The cabalist R. Ḥayyim Vital names thirty species of fruit, which he divides into three groups of ten each, representing the ten Sefirot in their respective grades of "Beriah," "Yezirah," and "Asiyah." Under the first grade are classed grapes, figs, apples, etc., which have a soft skin with small pips that may be eaten. The second grade comprises olives, dates, etc., which have soft skins but hard stones. The third grade includes different kinds of nuts which have hard shells and hard kernels. The cabalists consider the eating of the fruit of trees as a form of exculpation for the original sin of eating of the Tree of Knowledge.

In modern times the Sephardim in the Orient, particularly in Jerusalem, celebrate the day in the manner described in the manual "Peri 'Eẓ Hadar." The Ashkenazim in Jerusalem, after the morning prayer, chant the liturgical piyyuṭim belonging to the Arba' Parshiyyot (the four Sabbaths preceding Passover) of the Shaharit service. In Russia and other eastern European countries the Jews generally observe Ḥamishshah 'Asar by eating various kinds of fruit, especially fruits imported from Palestine, such as carobs. The children are granted absence from school and join in eating the fruits, the meal being preceded by a benediction and the "Sheheḥeyanu" for all new fruits.

BIBLIOGRAPHY: *Ḥemdat Yamim*, ii., § 83, pp. 37a-39a, Leghorn, 1763; Luncz, *Jerusalem*, i. 43; idem, *Luaḥ*, note on 15th of Shebaṭ; Frischmann, *Miktabim Nibḥarim*, pp. 178-180; *La Festa degli Alberi*, in *Il Vessillo Israelitico*, 1899, xlvii. 413; Imber, in *Menorah*, 1902, xxxiii. 242.

E. C. J. D. E.

Classified List of Places of Jewish Interest in New York.

(Transliteration of Hebrew names is that officially employed by the organizations. Numbers refer to longitudinal strips of map.)

CEMETERIES (closed).

3. Chatham Square.
6. Eleventh Street.
7. Twenty-first Street.

CLUBS.

9. Criterion.
10. Fidelio.
11. Freundschaft.
9. Harmony.
13. Progress.
4. Young Men's Benevolent Association.
13. Young Men's Hebrew Association.

HOMES AND HOSPITALS.

3. Beth Israel Hospital.
17. Hebrew Benevolent and Orphan Asylum.
20. Hebrew Infant Asylum.
19. Hebrew Sheltering Guardian Society.
4. Hebrew Sheltering House and Home for Aged.
14. Home for Aged and Infirm Hebrews.
19. Lebanon Hospital.
18. Montefiore Home.
14. Mount Sinai Hospital.

INSTITUTIONS (Educational and Charitable).

11. Baron de Hirsch Trade-School.
10. B'nai Brith Building.
4. B'nai Brith (downtown branch).
10. Clara de Hirsch Home for Working Girls.
4. Educational Alliance.
5. Educational Alliance, Branch A.
6. Hebrew Technical Institute for Boys.
4. Hebrew Technical School for Girls.
6. Hebrew Charities Building.
3. Jeshibath Rabbi Isaac Elchanan.
16. Jewish Theological Seminary of America.
4. Machzyki Talmud Torah.
3. Montefiore Talmud Torah.

PUBLISHING ESTABLISHMENTS.

9. American Hebrew.
2. Hebrew Standard.
4. Jewish Daily News.
7. Jewish Encyclopedia (office).

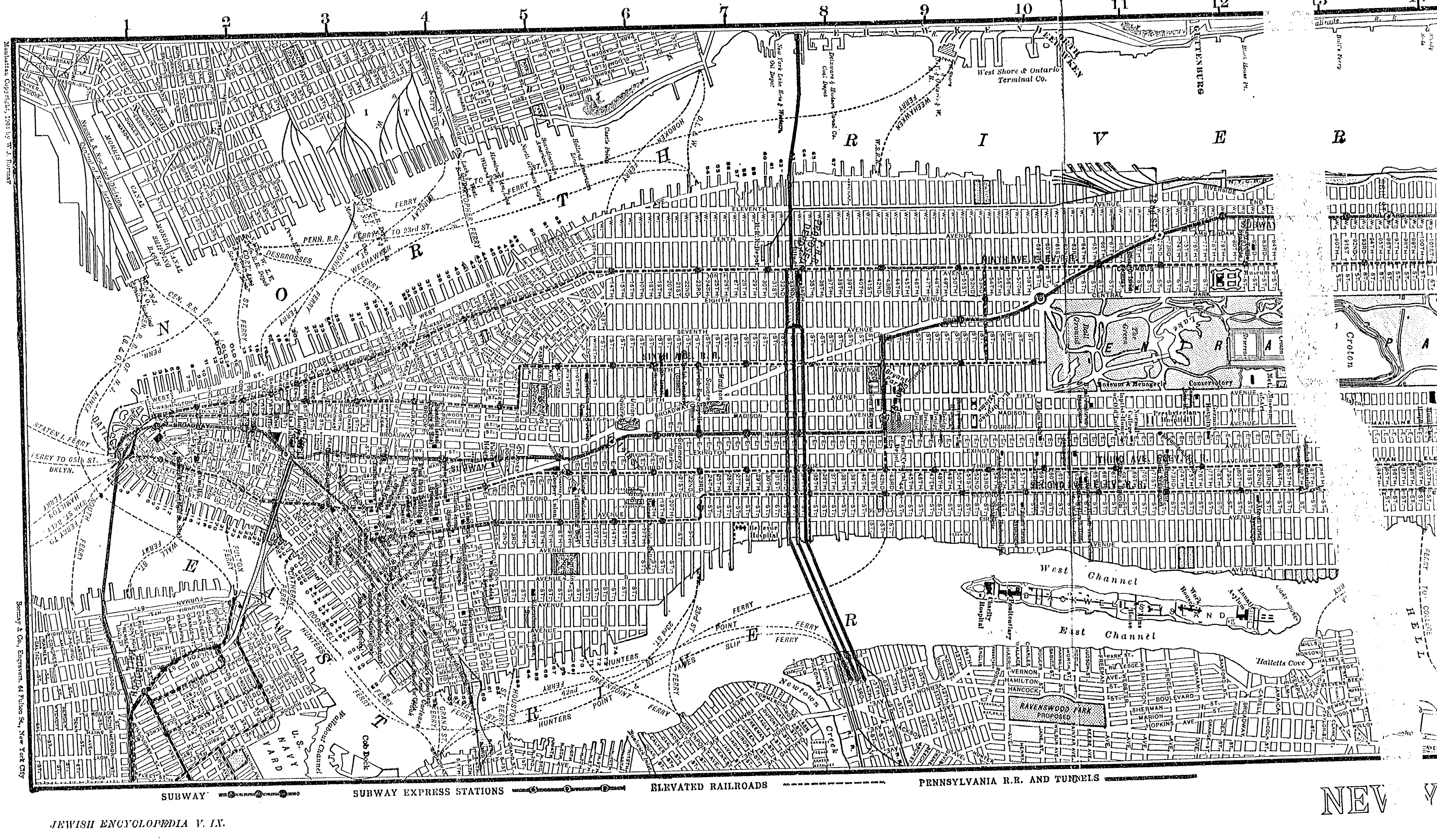
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NORTH RIVER
EAST RIVER
CENTRAL PARK
BLACKWELLS ISLAND
West Channel
East Channel
RAVENSWOOD PARK PROPOSED
Hallets Cove
Newtown Creek
U.S. NAVY YARD
Wallabout Channel
Cob Dock
HOBOKEN
WEEHAWKEN
West Shore & Ontario Terminal Co.
STATEN I. FERRY
FERRY TO 65th ST. BKLYN.
PENN. R.R. FERRY TO 23rd ST.
BROADWAY
FIFTH AVENUE
MADISON
LEXINGTON
SUBWAY
SUBWAY EXPRESS STATIONS
ELEVATED RAILROADS
PENNSYLVANIA R.R. AND TUNNELS
Manhattan Copyright, 1901 by W. J. Ramsay
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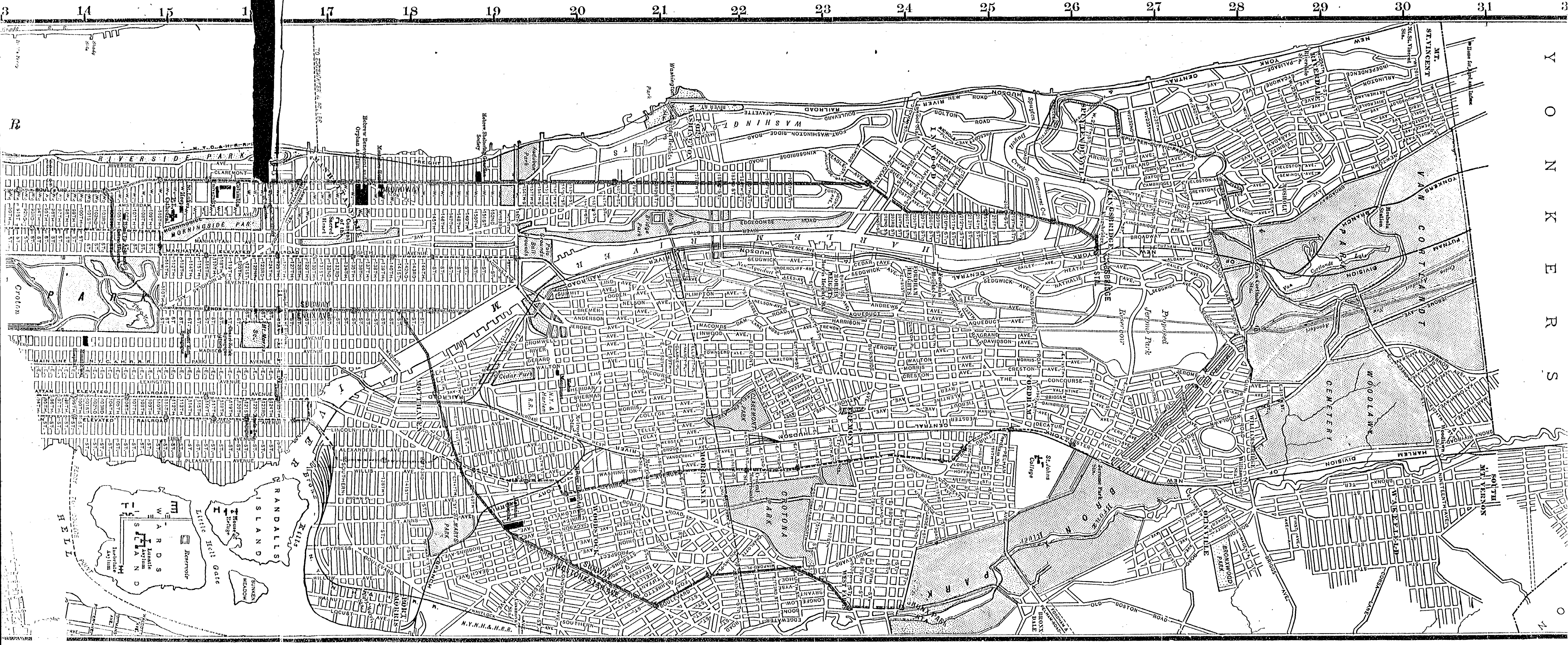
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RIVERSIDE PARK
MORNINGSIDE PARK
CENTRAL PARK
Croton
Cathedral
Hebrew Benevolent and Orphan Asylum
Hebrew Sheltering Guardian Society
Washington Heights
Audubon Park
Polo Grounds
HARLEM RIVER
KINGSBRIDGE
INWOOD
SPUYTEN DUYVIL
RIVERDALE
MT. ST. VINCENT
VAN CORTLANDT PARK
Van Cortlandt Lake
Jerome Park Reservoir
Proposed Jerome Park
WOODLAWN CEMETERY
FORDHAM
St. Johns College
BRONX PARK
Bronx River
CROTONA PARK
CLAREMONT PARK
Cedar Park
ST. MARYS PARK
MORRISANIA
TREMONT
MOTT HAVEN
HUNT'S POINT
WILLIAMSBRIDGE
WAKEFIELD
OLINVILLE
BRONXWOOD PARK
BRONXDALE
SOUTH MT. VERNON
RANDALLS ISLAND
WARDS ISLAND
Little Hell Gate
Hell Gate
SUNKEN MEADOW
Lunatic Asylum
Inebriate Asylum
House of Refuge
Reservoir
Kills
HELL GATE
N.Y.N.H. & H.R.R.
OLD BOSTON ROAD

EW YORK CITY (Manhattan and Bronx)

SHOWING PLACES OF JEWISH INTEREST

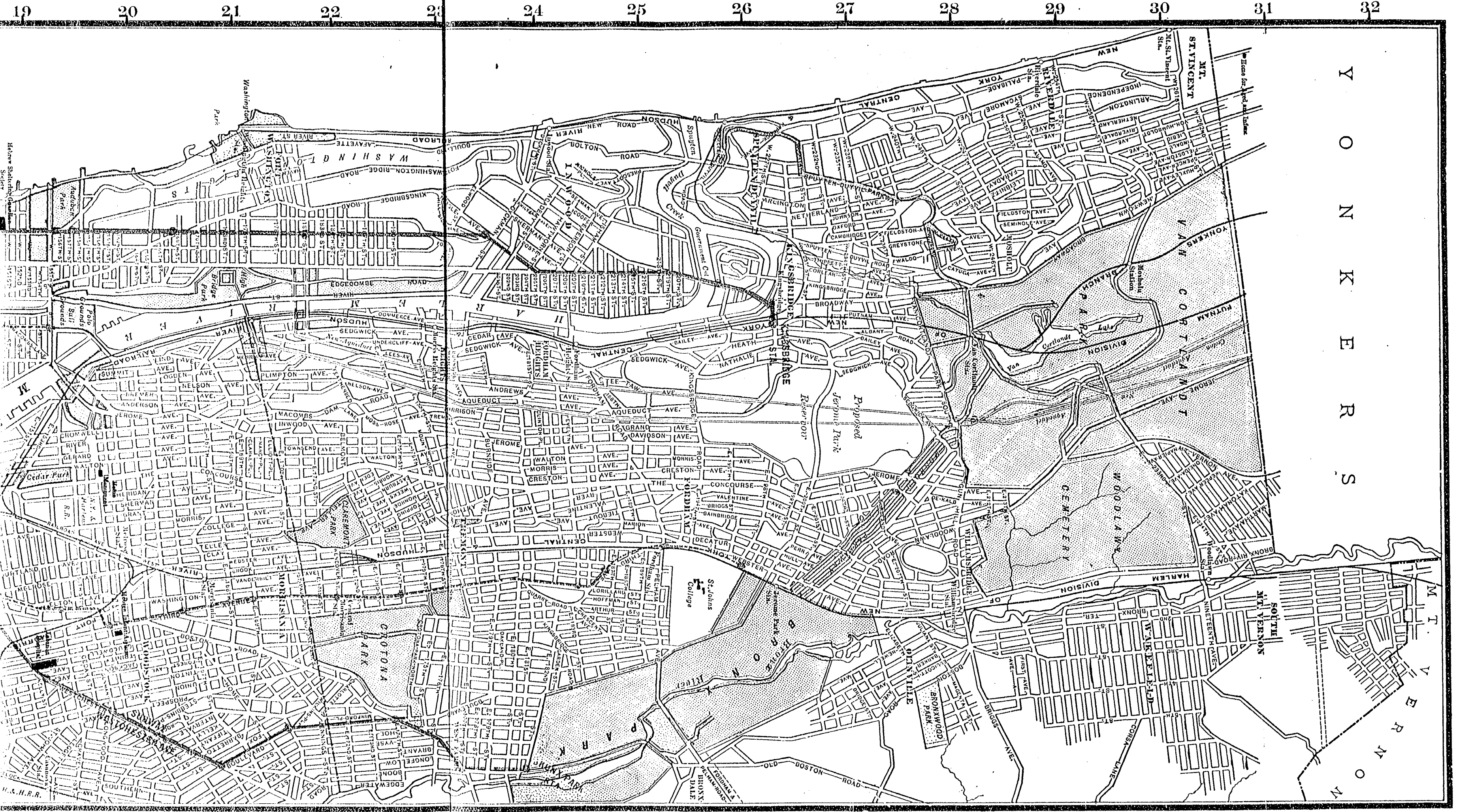
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RIVERDALE
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MORRISANIA
HIGH BRIDGE
WASHINGTON BRIDGE
HARLEM RIVER
Washington Heights
WILLIAMSBRIDGE
WAKEFIELD
SOUTH MT. VERNON
OLINVILLE
BRONXWOOD PARK
BRONXDALE
Cedar Park
Audubon Park
Home for Aged and Infirm
OLD BOSTON ROAD
NEW YORK CENTRAL AND HUDSON RIVER RAILROAD
PUTNAM DIVISION
HARLEM DIVISION
YONKERS BRANCH
JEROME AVE.
SEDGWICK AVE.
AQUEDUCT AVE.
BOSTON ROAD
WEBSTER AVE.
3RD AVE.
SOUTHERN BOULEVARD
Tiffany

Bronx)

4.	Jewish Forward.
4.	Jewish Herald.
4.	Jewish Morning Journal.
4.	Jewish World.

SYNAGOGUES.

4.	Adas Jeshurun.
4.	Adat Yeshurun.
10.	Adath Israel.
13.	Agudath Jesharim.
10.	Ahawath Chesed Shaar Hashomaijim.
4.	Anshe Ileya.
12.	Atereth Israel.
16.	Ateris Zwie.
4.	Beth Hamedrash Hagodal.
11.	Beth Israel.
11.	B'nai Jeshurun.
4.	Brith Shalom.
4.	Calvarier Shool.
3.	Chaari Zedek.
16.	Chaari Zedek (Harlem).
4.	Meshkan Israel.
1.	Mill Street Synagogue, Site of.
15.	Mount Zion.
5.	Oheb Zedek.
11.	Rodef Shalom.
12.	Shaaray Tefilla.
9.	Shaare Brocho.
4.	Shaare Shomayim.
1.	Shearith Israel (Mill Street Site).
4.	Shearith Israel (Crosby Street Site).
7.	Shearith Israel (19th Street Site).
11.	Shearith Israel (present).
4.	Sineer Shool.
4.	Sulwalker Shool.
12.	Temple Beth El.
9.	Temple Emanu-El.
16.	Temple Israel of Harlem.
4.	Tiferith Israel.
11.	Zichron Ephraim.

THEATERS.

5.	Grand.
16.	Orpheum.
5.	People's.
4.	Thalia.
3.	Windsor.

20.	Heine Monument.

NEW YORK: Chief commercial city of the state of New York and the largest city of the United States; contains a larger Jewish population than any other city in the world.

History: When Jews settled in New York, about 1654, during the Dutch period, the Jewish population of Holland was very small, and the Jewish settlers were largely Sephardic exiles from Brazil and the West Indies, with an appreciable sprinkling of Ashkenazim from Holland and, subsequently, from England. England, to which Jews were readmitted soon after, had only a small Jewish population, and accordingly there were few Jewish immigrant settlers from that country during the period of English dominion, from 1664 to the close of the Revolution. It was only from the beginning of the nineteenth century, when the German tide of immigration to America became considerable, carrying in its wake a Polish Jewish immigration, that the Jewish population of New York was heavily augmented. A new influx began about 1881, when Russian persecution drove hundreds of thousands of Jews to America's shores, Rumanian persecution during the last five years further augmenting the number. The history of the growth of the New York Jewry falls therefore into three periods; the first runs to 1812, when it numbered approximately five hundred souls; the next, the period of German immigration, runs to about 1881; the third period, that of Russian immigration, extends from that date to the present time (1904), when the Jewish population of the city is estimated at 672,776.

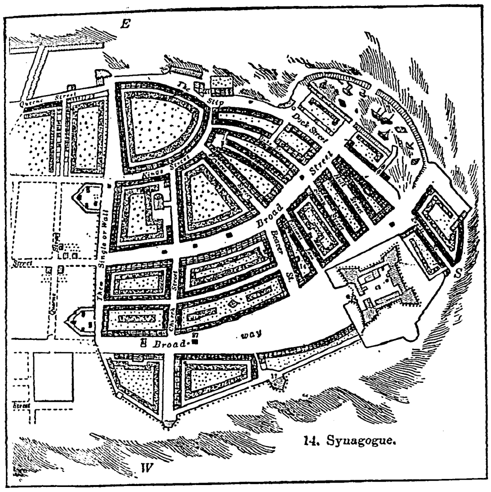

New York City in 1695, Locating the Synagogue.

The Dutch Period (1654-64): It was fortunate for American Jewry that the territory of New York, then known as New Netherlands, was a Dutch possession in 1654. This was so not merely because some of the most enterprising of the Jews who fled from Brazil in that year, upon the Dutch capitulation, were enabled to look with considerable confidence to Dutch hospitality there, but because the more liberal and modern Dutch laws continued in theory and in practise to confer greater rights and privileges upon Jewish residents in New York under the English conquerors than England herself granted for many decades after. But Jewish relations to the Dutch colony of New Netherlands considerably antedated the first settlement of Jews there. When the Dutch West Indies Company was formed in 1620, Jews became influential stockholders and began immediately to exert an important influence upon the shaping of the company's fortunes.

Settlers in New Amsterdam.

When the Dutch were finally expelled from Brazil, in 1654, several thousand Jews resident there felt compelled to take to flight, and a party of twenty-three of these fugitives arrived at New Amsterdam on the ship "Saint Catarina" in Sept., 1654, and formed the first considerable avowedly Jewish settlement within the present limits of the United States; they seem to have arrived via the West Indies. There were, doubtless, a few isolated Jewish immigrants to North America prior to this date. In fact it is known that one Jacob Barsimson arrived in New Amsterdam from Holland on the ship "Pear Tree" in July, 1654, and there are references to several Jews having left Holland for New Netherlands in 1652.

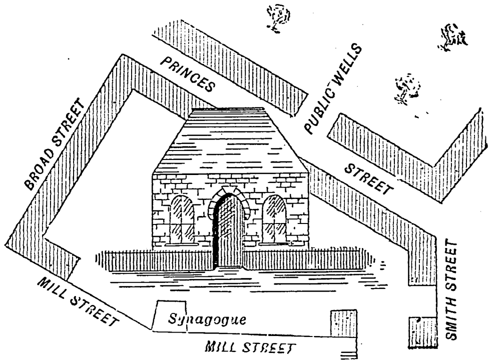

Sketch and Site of the Old Mill Street Synagogue, New York.
(From the "American Hebrew.")

In the case of the party from Brazil, their advent was at once signalized by legal proceedings against them: they had made themselves jointly responsible to the officers of the vessel for the passage-money of each, and several of the party were unable to pay their fares, most probably because they had been despoiled of their effects before arrival. The municipal authorities, on the application of the captain, found themselves compelled to direct the imprisonment of two of the number, after the sale of the effects of the party, until the money due had been paid. In these proceedings reference was made to remittances which some of the party shortly expected from Holland, while some had already paid their own passage-money and were required by agreement to pay for others; so it is not fair to infer that all these arrivals were indigent. While these cases were still pending another party of Jews, of greater means, arrived from Holland. These proceedings, and probably personal bigotry and irascibility, led Peter Stuyvesant, the Dutch governor of New Netherlands, to order them to leave the colony, in which course he was abetted by some of his associates. But before these orders could be executed instructions of a liberal character from the directors of the Dutch West Indies Company arrived, superseding local orders against the Jews. Stuyvesant's ire may have been again aroused by the report that more Jews were expected shortly from Holland, who would "then build here a synagogue." Under date of April 26, 1655, the directors of the Dutch West Indies Company instructed Stuyvesant that the prohibition of Jewish settlement recommended by him "would be unreasonable and unfair, especially because of the considerable losses sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in shares of this company. . . . They shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation."

Attitude of Stuyvesant.

SEWARD PARK, THE CENTER OF THE NEW YORK GHETTO.
(From a photograph.)

Stuyvesant vouchsafed only a grudging assent to these instructions, and declined to permit one of these early Jewish settlers, Salvator d'Andrade, to purchase a house and lot in New Amsterdam, curtailed the right of Abraham de Lucena and others to send goods for purposes of trade to the Delaware River, and levied a special military tax on Jewish settlers, despite their protests, in Aug., 1655, Jews not being permitted to mount guard with other citizens. Further Jewish appeals to the directors at home resulted in a vigorous reproof of Stuyvesant coupled with more specific directions in favor of Jewish settlers, expressly providing that they should enjoy all the civil and political rights in New Netherlands which were accorded them in Amsterdam, and including express authorization to acquire real estate and to trade in the adjacent district. The specific limitations upon their rights contained in these instructions were fraught with important consequences, however, and should be noted:

> "Jews or Portuguese people, however, shall not be employed in any public service (to which they are neither admitted in this city), nor allowed to have open retail shops; but they may quietly and peacefully carry on their business as beforesaid and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their choice—as they have done here."

The prohibition against engaging in retail trade compelled Jewish residents to direct their energies particularly to foreign and intercolonial trade, which resulted in pecuniary profit not merely to themselves, but also to the whole colony, for they were peculiarly well situated for opening such commercial intercourse with their brethren, scattered all over the world, having common ties of language, blood, and mutual confidence, and dealing in the most varied articles. Jews were accordingly the pioneers of this trade in New Netherlands, and continued throughout the

Influence on Colonial Foreign Trade.

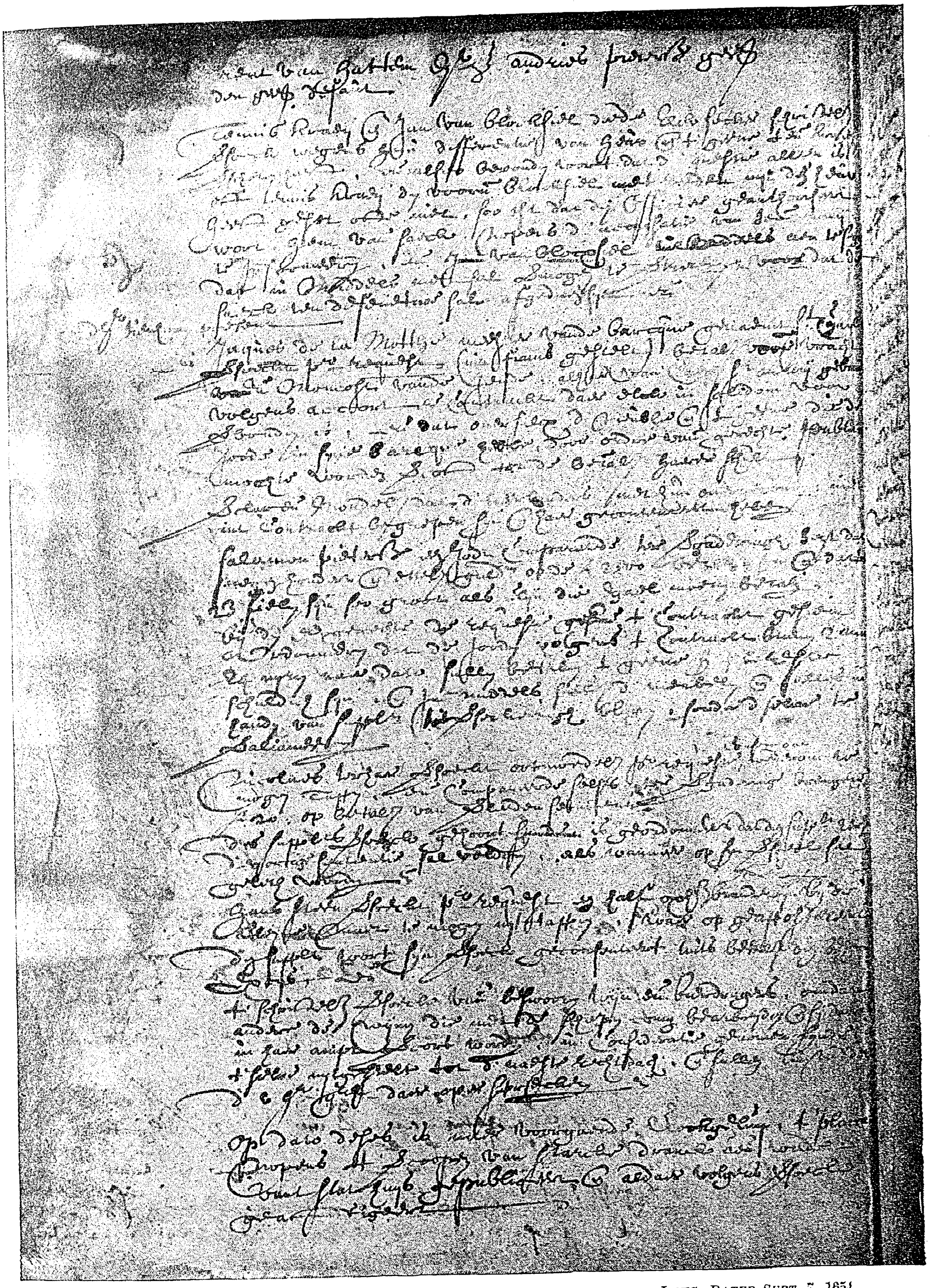

FIRST ENTRY IN THE DUTCH RECORDS OF NEW YORK CITY RELATING TO THE JEWS, DATED SEPT. 7, 1654.

(From the original Dutch records in the City Hall Library, New York.)

whole colonial period to be among the most prominent importers and exporters. So far as the establishment of a ghetto is concerned, there is no reason to believe that this provision was ever enforced, and Jews resided at will throughout the territorial limits. The provision concerning their religious worship did not forbid the private practise of their rites, but only the public establishment of a synagogue, which had been the particular grievance of the local authorities. The consequence is that the origin of the religious gatherings of the little community is shrouded in darkness, though indications are that private religious worship began about 1654, immediately after their arrival.

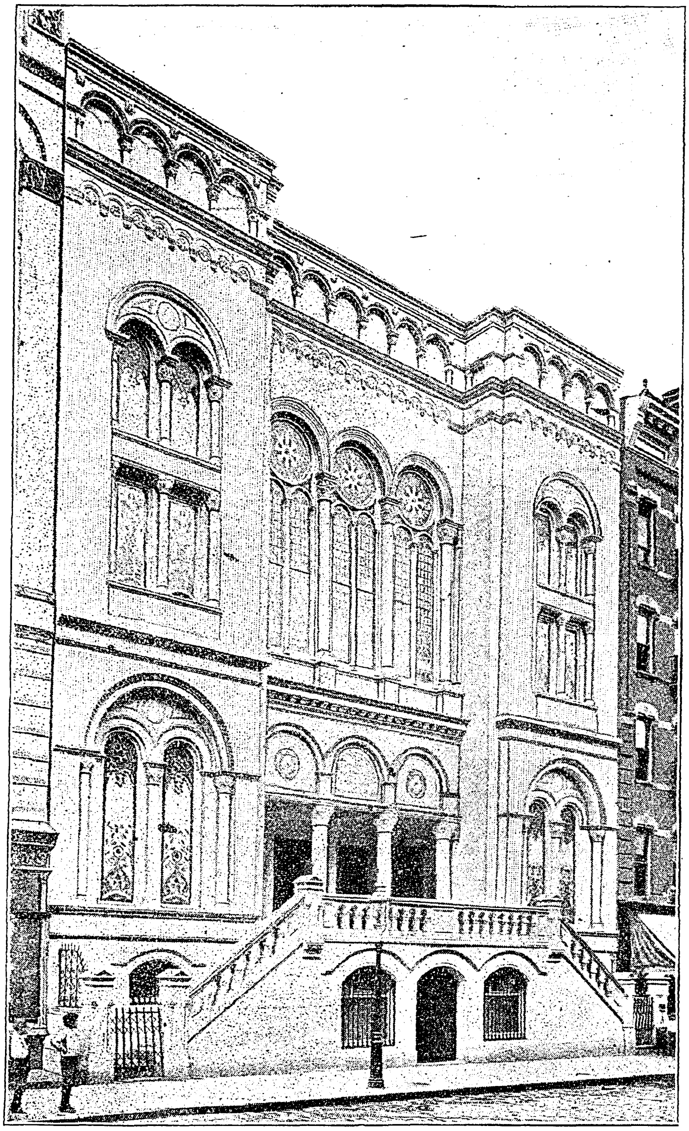
Calvarier Shul, Pike Street, New York.
(From a photograph.)

That the settlers joined in efforts to observe the ceremonies of their faith from the date of their arrival is certain, for it is known that in July, 1655, they applied to the municipal authorities for a grant of land for a burying-ground, which application was refused on the ground that there was no present need for it. The need soon arose, however, and on July 14, 1656, a lot was granted them "for a place of interment," apparently without charge, the site of which Judge Daly shows was on New Bowery, near Oliver street, and which the Jewish community augmented by the purchase of adjoining tracts in 1681, 1729, and 1755. The oldest decipherable inscription on the tombstones in this cemetery is that of Benjamin Bueno de Mesquita, dated 1683, one Joseph Bueno, presumably of the same family, having purchased the tract acquired in 1681.

In 1657 one of these early settlers, Asser Levy, applied for the burgher right, which was essential to the carrying on of certain vocations, and showed that he had exercised such right in Amsterdam, but he found that it was necessary to appeal to the director-general and council before an order (April 26, 1657) admitting Jews to citizenship was obtained, the municipal authorities having denied the application. A few days before this determination on appeal, an application of one Jacob Cohen-Hendricus, "to bake and sell bread within this city, as other bakers, but with closed doors," was denied by the Court of Burgomasters as contrary to the privileges granted to the burghers by the director-general and council, and against the orders of the lord mayors. Whether this determination was reversed by the Asser Levy decision admitting Jews to burgher rights, or was persisted in, so that the baking and selling of bread were regarded as one of the fields of retail trade closed to the Jews under the instructions from the directors of the company, can not be definitely determined.

By this time the Jews had acquired definite and valuable rights, even though somewhat restricted, and the municipal authorities began to treat them liberally. Thus, on June 3, 1658, the Court of Burgomasters, apparently on its own initiative, declined to permit judgment in civil actions to be taken against Jacob Barsimson, a Jew, holding that "though defendant is absent, yet no default is entered against him, as he was summoned on his Sabbath": an instance of religious toleration and just dealing foreshadowing a New York statute of two centuries later that made it a misdemeanor maliciously to serve any one with process on his Sabbath, or with process returnable on that day ("New York Penal Code," § 271). Similarly, the municipal authorities licensed Asser Levy and Moses Lucena, Oct., 1660, as sworn butchers, providing on their application that they might take the oath at the hands of the officer "agreeably to the oath of the Jews," and with the reservation that they should not be bound to kill any hogs.

English Period (1664-1776): Charles II. having granted New York to his brother James, subsequently James II., the fleet sent out in 1664 under Colonel Nicholls succeeded in seizing the colony; the articles of capitulation guaranteed to all residents the rights of free denizens, and all their property rights, and provided that the Dutch there should enjoy liberty of conscience. It was apparently because of these terms, confirmed by the Treaty of Breda in 1667, that Jewish residents under the new order continued in their established rights, although the same effects result from the principle of English law that conquered territory continues to be governed by its former laws, except in so far as expressly changed by law. As governor, Nicholls, in 1665, promulgated the "Duke's Laws," which contained a clause safeguarding religious rights, but which, in terms, referred only to persons "who profess Christianity." Governor Andros' instructions of 1674 were not so limited, and in an official report in 1678 he refers to the presence of some Jews in the colony. Governor Dongan's first instructions again contained the limitation, and in 1683 the Colonial Assembly adopted a charter of liberties which also was limited, in its clause as to immunity from religious persecution, to persons

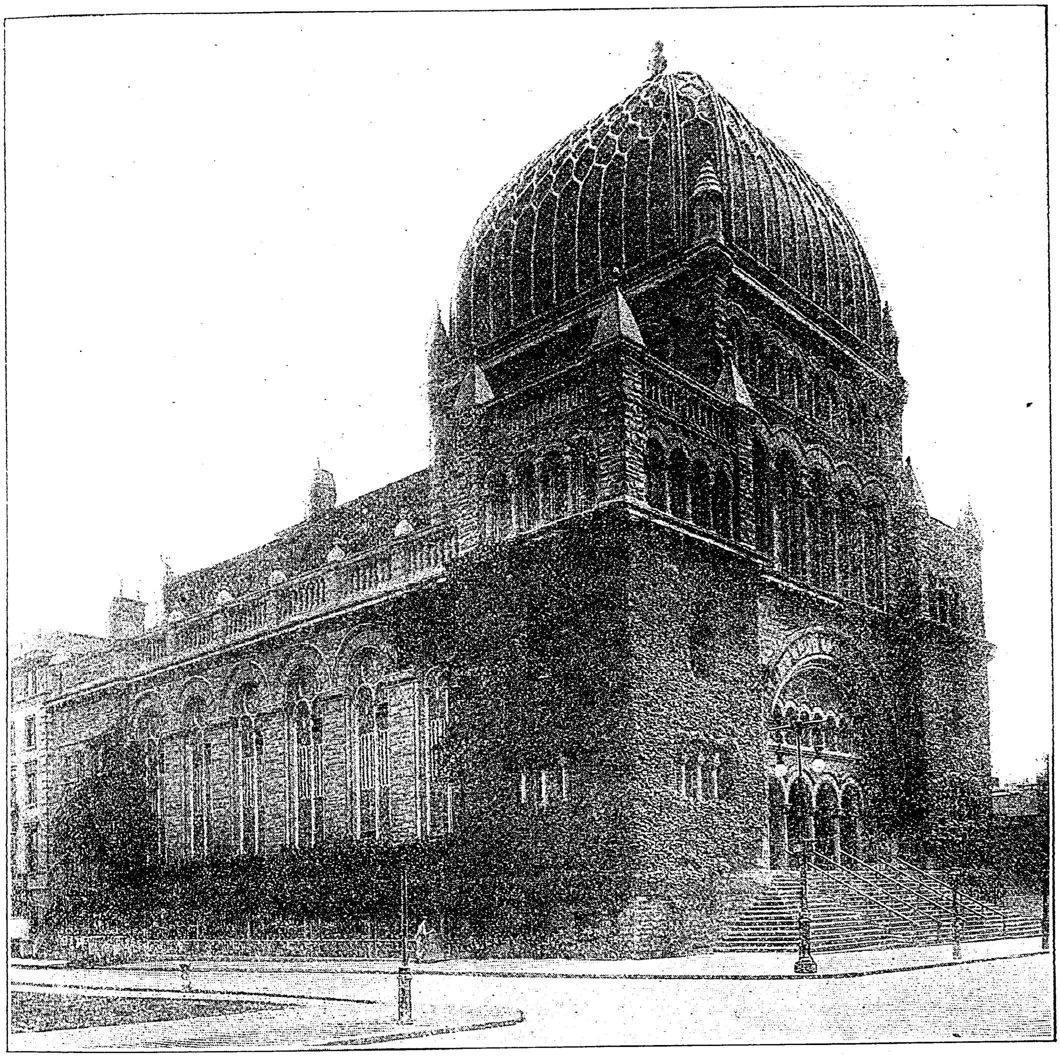

TEMPLE BETH-EL, FIFTH AVENUE, NEW YORK.
(From a photograph.)

“who professed faith in God by Jesus Christ,” though this clause was purely negative.

In 1685 two determinations were reached concerning the Jews, both antagonistic; one concerned the application of Saul Brown to trade at retail, which was denied, though he was permitted to engage in wholesale trade with the governor's consent; the other ruling, made by the mayor and common council on the application of the Jews for liberty to exercise their religion, was to the effect “that no public worship is tolerated by Act of Assembly but to those that profess faith in Christ, and therefore the Jews' worship is not to be allowed.” It will be observed that this ruling is limited to “public” worship, and is based upon the local act of assembly, and Judge Daly suggests that Governor Dongan, who was a liberal and enlightened man, may have taken advantage of the absence of such limitation in his second set of instructions, in 1686, and have authorized public Jewish worship. Some form of semi-private Jewish “separate meetings” already existed, and are referred to in Dominie Selyn's report to the Dutch classis in 1682; and Chaplain John Miller's map of New York in 1695 shows a Jews' synagogue on the south side of Beaver street, near Mill street, recording also that Saul Brown (a name derived from “Morenu”) was its minister, and that the congregation comprised twenty families.

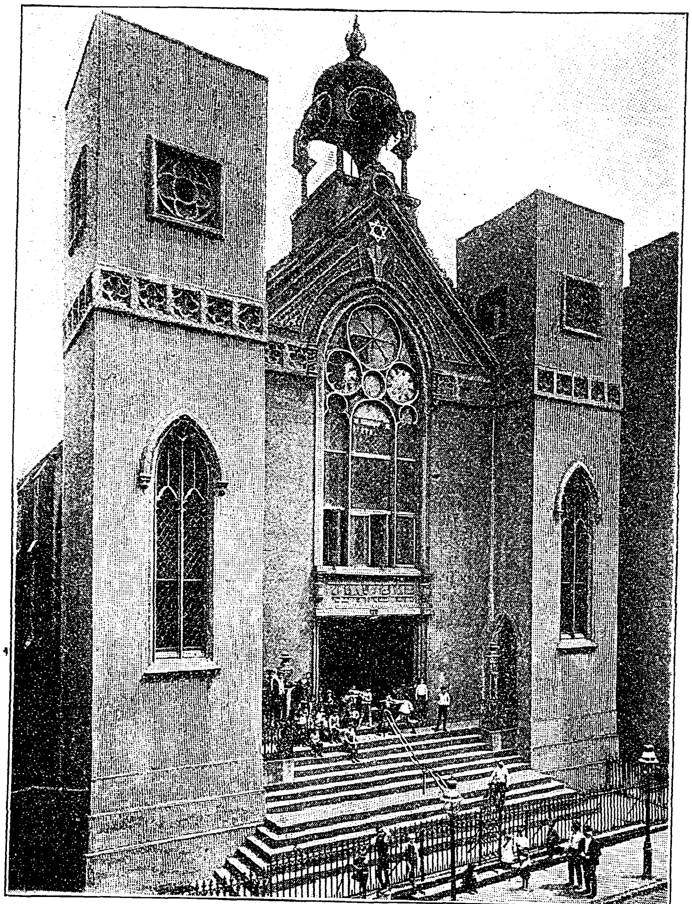

Beth Hamedrash Hagodol, Norfolk Street, New York.

(From a photograph.)

The Synagogue.

By 1700 the site of the synagogue was so well known that in a conveyance of certain premises the latter were described as adjoining a place “now commonly known by the name of the Jews' Synagogue.” Moreover, the public authorities even extended exemption from civil and military service to the ministers of the Jewish congregation, as appears from a petition of Abraham de Lucena to Governor Hunter dated Sept. 13, 1710, praying for similar immunities in consideration of his ministerial functions and referring to the enjoyment of such privileges by his predecessors. This date, however, almost comes within the period of existing official records of the Congregation Shearith Israel, of New York, whose minutes begin in 1729 and refer to an earlier constitution of 1706. This congregation dedicated a synagogue on Mill street in 1730, on a lot purchased two years previously, and for many years thereafter its synagogue, which followed the Sephardic ritual, was the only one in the United States; the synagogue was remodeled and reconsecrated in the year 1818.

Not Allowed to Vote for Assembly.

By the commencement of the eighteenth century, therefore, the last curtailment of religious rights of the Jewish settlers in New York had disappeared; of their political rights only a single abridgment is recorded during the eighteenth century, and that is connected with a bitter political contest of the year 1737. In that year the General Assembly, at the instance of a shrewd lawyer representing one of the contestants, decided that Jews ought not to be admitted to vote for representatives in this colony, as they enjoyed no such rights in England with respect to voting for members of Parliament; and in the course of the same controversy the assembly further decided that they should not be admitted as witnesses. Even the former determination is of doubtful correctness, for the law of England concerning elections to Parliament did not control; but the ruling that Jews were incompetent as witnesses was inconsistent with colonial precedents, and would have been most serious and dangerous in its consequences had it been generally followed: the context shows, however,

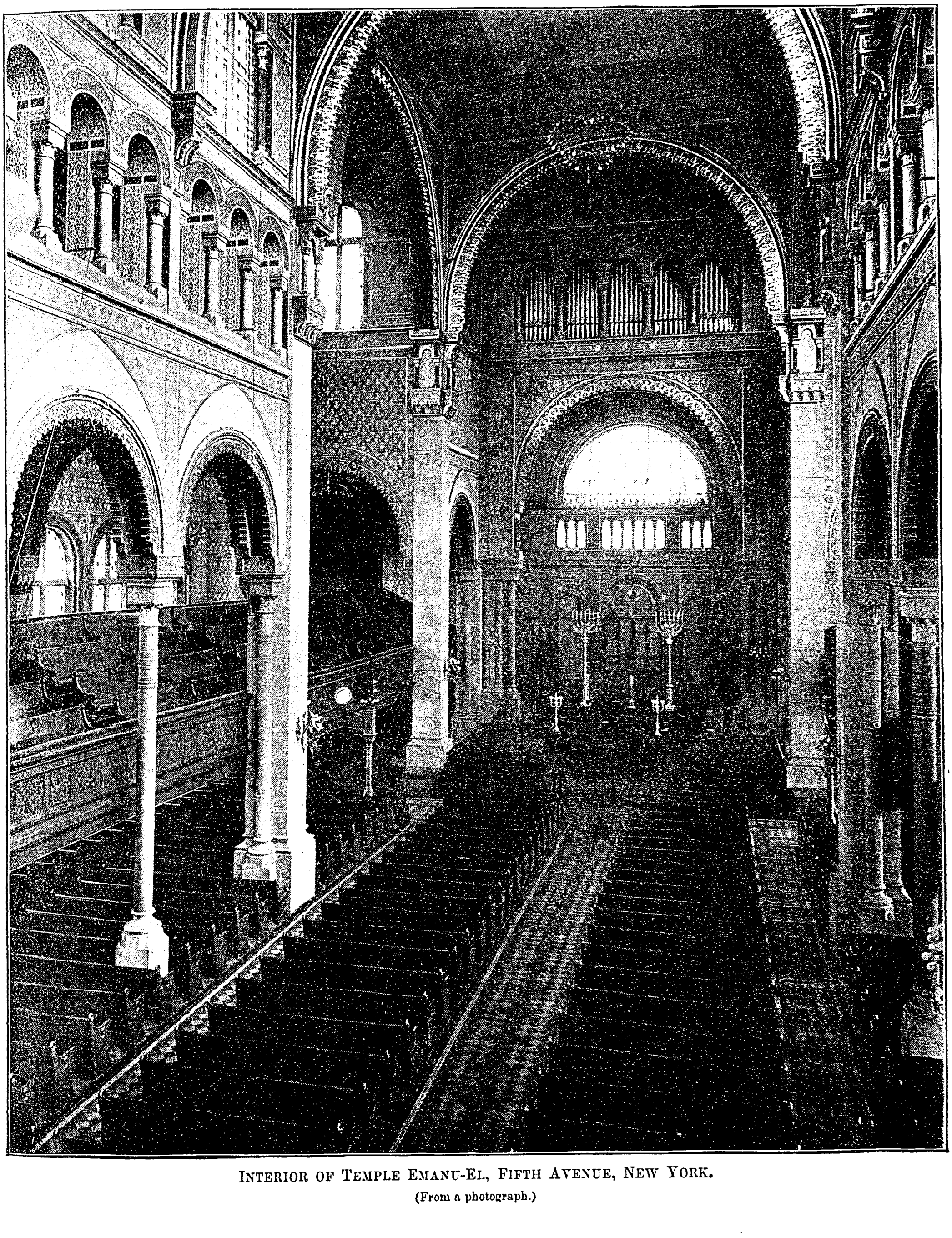

INTERIOR OF TEMPLE EMANU-EL, FIFTH AVENUE, NEW YORK.

(From a photograph.)

that the witnesses under consideration were electors testifying as to their votes in the recent election, so the ruling was, apparently, merely a corollary to the finding that they could not lawfully vote for representatives. Gov. Seward referred to the minutes recording this determination as a "spot which the friends of rational liberty would wish to see effaced."

A poll-list of the election for the General Assembly of 1761 has been handed down, and the names of several Jews are found entered as voters in that year in the city. The prohibition against Jews engaging in retail trade seems to have become obsolete by this time, and the Declaration of Independence and the religious clauses of the first state constitution of 1777, in establishing complete religious liberty, merely continued as a matter of law rights of absolute equality already enjoyed in practise by the Jews in New York, though there do not seem to have been any Jewish incumbents of public office in civil life prior to the adoption of these great charters of public liberty.

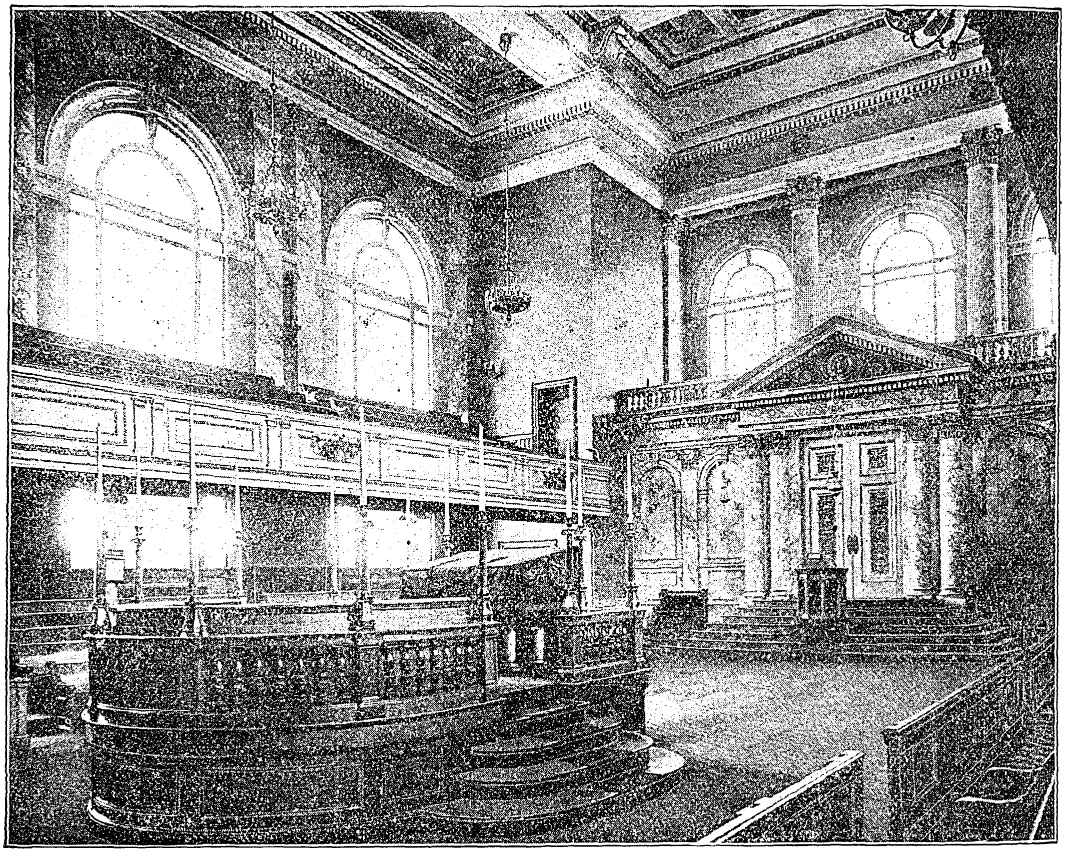

Interior of Temple Shearith Israel, Central Park West, New York.

(From a photograph.)

Commercial Activity.

The commercial activities of the Jews of New York were very varied. During the first few decades after their settlement they engaged in trade with the West Indies (particularly Curaçao, St. Thomas, and Jamaica), along the Hudson and Delaware rivers, with Rhode Island, and with Africa, England, Holland, the Madeiras, and Portugal. A bill of lading of jewelry shipped from Curaçao to New Netherlands, dated 1658, a Jew being the importer, has been preserved, as also even earlier references to Jewish importers of tobacco in New York. Under date of 1720 there is mention of the expected arrival in New York of the slave-ship of Simon the Jew, hailing from Guinea. Jews were engaged in exporting wheat from New York on a very large scale about 1710, Lewis Gomez and his family being the principal dealers, and Abraham de Lucena being associated with them in a considerable branch of this business. For several decades the Gomez family seem to have been the most influential Jewish residents. Joseph Bueno was a prominent broker in New York even before the close of the seventeenth century, and it was with particular reference to his services to the governor, Lord Bellomont, that that dignitary wrote to the Board of Trade in 1700, concerning matters of colonial finance, that "were it not for one Dutch merchant and two or three Jews that have let me have money I should have been undone." In 1705 a petition concerning the fixing of the fair standard values of foreign coins, signed by sixty-six of the most prominent merchants of New York, bore the signatures of Joseph Bueno,

The Couty Appeal.

Abraham de Lucena, and Samuel Levy. Sampson Simson was a member of a delegation of eight appointed to receive the charter of the New York Chamber of Commerce from Lieutenant-Governor Colden in 1770, and some years later (1792) Benjamin Seixas and Ephraim Hart appear among the founders of the New York Stock Exchange. In 1672 one Rabba Couty of New York, whose ship "The Trial" had been seized and declared forfeited by the courts in Jamaica on the theory that he was an alien within the meaning of the Navigation Act, though he was admittedly a Jewish burgher of New York, secured a reversal of this decree in England on appeal to the Council for Trade; this decision is of great importance, not merely as recognizing the Jews as British subjects, but because it seems to be the first case in which efficacy was allowed to colonial grants of naturalization.

Educational Alliance, East Broadway, New York.

(From a photograph.)

During the French and Indian war Jacob Franks of New York was the provision agent for the crown to the British forces in America, he having been associated with a British syndicate, consisting of Colebrook, Nesbitt, and Franks, whose dealings with the crown during this period exceeded £750,000: the Franks family was one of the leading ones in the New York Jewish community of the eighteenth century. Hayman Levy of New York, the employer of John Jacob Astor, was very largely engaged in the fur trade with the Indians shortly before the American Revolution; and the commercial dealings of Sampson and Judah Simson were also very extensive.

An incident illustrative of the generosity of the early New York Jewish community and of its friendly relations with other communions was brought to light when a subscription-list for raising funds for building a steeple for Trinity Church in 1711 was discovered; it contains a separate list, entitled "The Jews' Contributions," aggregating £5 12s. 3d. from seven subscribers, including the rabbi, De Lucena, the total amount subscribed being £312.

The cosmopolitan character of the Jewish population of New York from early times is indicated by an

Shearith Israel.

article written by a local Christian clergyman, the Rev. John Sharpe, in 1712, who refers to there being Jewish residents of New York at that day from Poland, Hungary, Germany, etc. In fact, in 1784, a majority of the electors of the Shearith Israel congregation, more commonly known as the Spanish and Portuguese synagogue, were Ashkenazim, not Sephardim. After the date of this congregation's purchase of land for its synagogue in Mill street, 1728, there are records giving the names of its successive ministers and lay officials; at the time of the consecration of the synagogue in 1730 Moses Gomez, son of Lewis Gomez, was president, his father having acted in that capacity at the time the land was purchased; Moses Lopez de Fonseca was then rabbi. The name of Joseph Jessurun Pinto, who officiated as rabbi from 1759 to 1766, is identified with the earliest New York religious publication devoted to Jewish interests handed down to us—a form of prayer for a Thanksgiving Day service appointed in 1760 to celebrate the English conquest of Canada. This was published in the same year in an English translation.

Exterior of the Jewish Theological Seminary of America, West One Hundred and Twenty-Third Street, New York.

(From a photograph.)

In 1766 a book of prayers for the holy days, according to the order of the Spanish and Portuguese Jews, and translated into English by Isaac Pinto, was published in New York; the translator of this work was a relative of the rabbi just referred to. It is of special interest not merely because it was probably the first Jewish book published in New York, but because its publication was forbidden by the synagogal authorities in London, who were opposed to anything tending to establish the reading of Jewish prayers in the vernacular. Such tendencies as these probably gave rise to the society Mezion Teza Torah, established in connection with this synagogue in 1731 for the purpose of perpetuating the old ritual. The old entries in the congregational minutes show that the elaborate system, to which were attached the penalties of fines, reprimands, and possible expulsion, employed in Amsterdam and London to secure conformity with the ceremonial laws, was continued in New York. An increase in the number of violations of the dietary laws resulted in the adoption of a by-law in 1758 providing for the expulsion of persons eating "ṭerefah" or breaking the Sabbath. In 1729 the annual expenses of the congregation aggregated only £91; by 1746 they had risen to £268, the congregation having then fifty-one members, each of whom originally undertook to contribute £2 per annum; but as this did not suffice, assessments based on individual fortunes were levied, which gave way to the present purchase and rental of pews system, supplemented by voluntary contributions. Connected with the congregation was a school, which at first held sessions every afternoon, but in 1746 held both morning and afternoon sessions. The English branches of study as well as sectarian instruction constituted the curriculum, and provision was made for the free instruction of poor children; so that this school is remarkable as at the same time one of the oldest and one of the most comprehensive in the colony. The Jewish community directed the administration of its charities exclusively through congregational channels until the commencement of the nineteenth century, its "ẓedaḳah" (charity) fund being originally under the sole administration of its president, though in 1756 the rules were amended to forbid his disbursement of over £20 for charity without the consent of the board of trustees. An interesting contemporary account of the Jewish community of New York in 1748, from the pen of the Swedish naturalist Peter Kalm, has been preserved, which includes a description of divine service in the synagogue: "There are many Jews settled in New York, who possess great privileges. They have a synagogue and houses, and great country-seats of their own property, and are allowed to keep shops in town. They have likewise several ships which they freight and send out with their own goods. In fine, they enjoy all the privileges common to the other inhabitants of this town and province."

Jews eagerly availed themselves of all possible opportunities to acquire citizenship in New York,

Beginnings of Emancipation.

as in the Dutch period, when they as eagerly sought burgher rights, after their claim to the privilege had been established. During the English period numerous arrivals secured from the governors letters of denization and licenses to trade and traffic. A number of years, however, before Parliament passed the act of 1740, permitting foreign Jews to be naturalized in the colonies, the New York Colonial Assembly freely passed special acts, first applicable to individuals only, then general in character, permitting Jews to be naturalized without including in their oath the words "upon the true faith of a Christian." A large number of Jews in New York availed themselves of this opportunity under the colonial and the parliamentary statutes, including at least one Jew from the colony of Rhode Island, to whom that privilege had been denied by the courts of his colony under a forced and unreasonable construction of the British act of 1740. Until the Revolutionary war the Jewish immigrants came principally from Spain, Portugal, and the West Indies, while there was an appreciable migration to Rhode Island and Pennsylvania shortly before the end of the English period. Further shrinkage was due to defections toward Christianity through intermarriage, and the ratio of Jewish to non-Jewish population decreased considerably during the period from 1750 to 1812, chiefly because of the immense non-Jewish immigration.

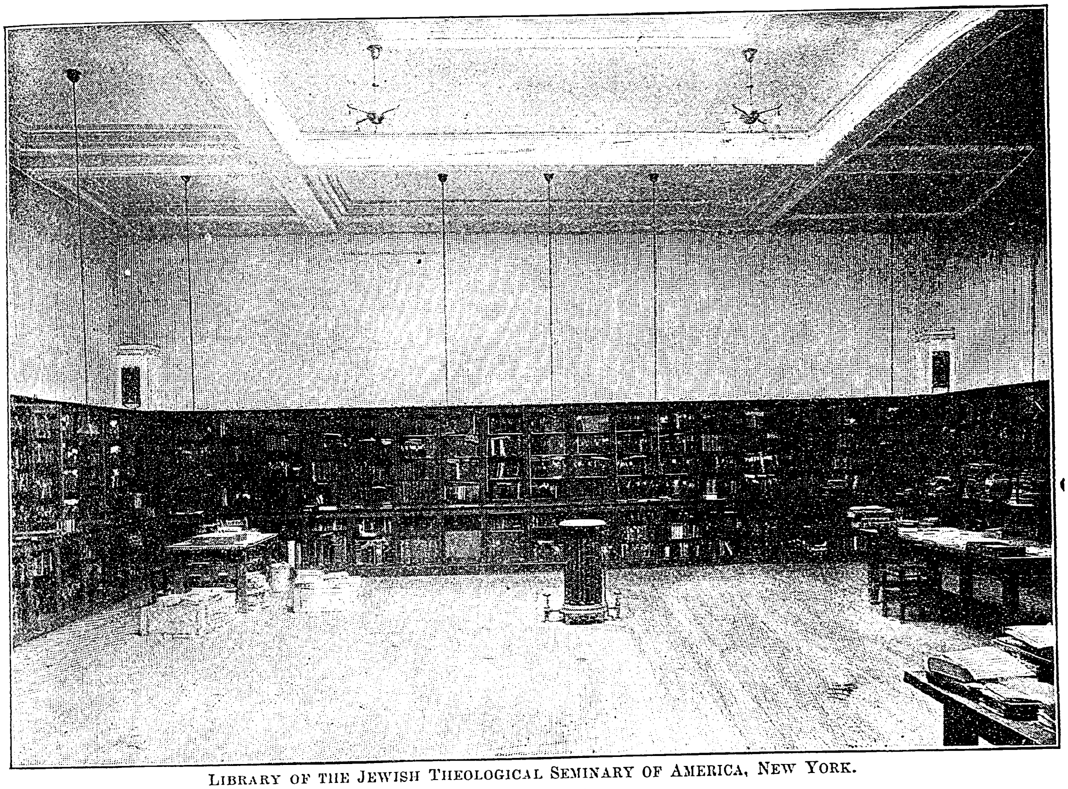

Library of the Jewish Theological Seminary of America, New York.

(From a photograph.)

Gershom Mendez Seixas.

Revolutionary Period: As regards the Revolutionary struggle, Jewish names are found subscribed to the non-importation agreements, that of 1769 containing the names of Samuel Judah, Hayman Levy, Jacob Moses, Jacob Myers, and Jonas Phillips. Benjamin Seixas was an officer in Colonel Lasher's battalion as early as 1775, and Isaac (subsequently Colonel) Franks joined the same regiment the next year. Numerous other Jewish names from New York appear on the Revolutionary rolls, some as officers. Particularly striking was the attitude of the Jewish congregation as such; for, on the eve of the British occupancy of New York, an overwhelming majority resolved to abandon the city and the synagogue. Rabbi Gershom Mendez Seixas, whose patriotism found unmistakable expression, was in the van. Most of the members of the Jewish community took refuge in Philadelphia during the Revolution, aiding them in the erection of the synagogue of the Congregation Mickvé Israel, but a majority of its members returned to New York at the close of the war.

During the struggle the services of Isaac Moses, who, with Robert Morris, afforded material financial assistance to the colonial cause, proved particularly valuable. There was, however, a sprinkling of Tories in the New York Jewry during the Revolution, some of whom occasionally held services in the synagogue during the British occupation, under the presidency of Lyon Jonas, and subsequently of Alexander Zuntz, a Hessian officer who settled in New York. On the reorganization of the congregation at the close of the Revolution Hayman Levy succeeded Alexander Zuntz as president, and the congregation presented an address of congratulation to Governor Clinton on the outcome of the war. G. M. Seixas was one of the fourteen ministers who participated in the inaugural exercises of Washington's administration in New York on April 30, 1789, Col. David S. Franks being one of the marshals in charge of the procession. Gershom Mendez Seixas became rabbi of the Congregation Shearith Israel in New York in 1766, and remained in the rabbinate until his death in 1816. He became a trustee of Columbia College by legislative appointment under the Act of the Legislature reorganizing the college, and thus evidencing its non-sectarian character, in 1787, and continued to hold that office till he resigned in 1815. A Thanksgiving Day sermon which he preached on Nov. 26, 1789, was printed at the time, and a notice of this publication described it as "the first of the kind ever preached in English in this state." Of course, synagogal preaching in those days was very unusual, and Dr. Daniel L. M. Peixotto took part in a public discourse delivered and then printed in New York in 1830, referring to the fact that this task had been theretofore performed only at intervals, he at the same time paying tribute to his own father's services (Rev. M. L. Peixotto) as Seixas' successor, in delivering occasional discourses on moral and religious subjects. The New York congregation was one of several Jewish congregations which joined in an "Address of Congratulation" to Washington in 1790; the text of this address, as well as Washington's reply, is still extant. A list of the affluent residents of New York in 1799, showing the names of all whose residences were assessed at £2,000 or over, includes the names of Benjamin Seixas, Solomon Sampson, Alexander Zuntz, and Ephraim Hart.

Beginnings of Charity Organization.

The community was somewhat depleted by the loss of those who had settled permanently in Philadelphia, but on the other hand it received slight accessions from Newport, R. I., during and after the Revolution, as that city never recovered from the injuries it received at the hands of the British during the Revolution. But, as already stated, even at the commencement of the War of 1812 there were not more than about 500 Jews resident in New York. The close of this period marked the commencement of the movement for the organization of independent Jewish charities, at first under congregational auspices; subsequently these became more and more numerous, and were, for the most part, absolutely independent. In 1785 the Hebra Gemilut Hasadim, for burying the dead, was organized; it is still (1904) in existence. In 1801 Myer Polonies bequeathed to the congregation $900 for the foundation of a free denominational school, and with this fund, subsequently augmented, the Polonies Talmud Thora was soon after founded. In 1802 the Hebra Hased Ve' Amet, now probably the oldest Jewish charitable society in the United States, was organized, for visiting the sick and attendance at funerals. In 1805 a new cemetery in what is now 11th street was consecrated by the Shearith Israel congregation.

From 1812 to 1881: The military rolls of the War of 1812 contain the names of several Jewish soldiers from New York, but possibly more important was the subscription of $40,000 by Harmon Hendricks of New York toward the loan of $16,000,000 called for by Congress, but which was very difficult to raise. Hendricks' father and grandfather had been residents of New York; it was chiefly through his management of a large metal business that the family had become the wealthiest and most influential in the city at this date. Soon after this war the Shearith Israel congregation enlarged and rebuilt its synagogue on Mill street, the new edifice being consecrated in 1818. In the course of the address delivered on that occasion by Mordecai M. Noah the fact is referred to that increasing immigration from Europe had made this enlargement necessary; this address was printed in pamphlet form and aroused considerable attention, evoking appreciative letters concerning the American Jews from Jefferson, Madison, and John Adams. Noah, at this time and until his death in 1851, was the most prominent member of New York's Jewish community. Besides his activity in communal affairs and as editor of influential local newspapers, he held important public offices, having been appointed United States Consul to Tunis in 1816; elected Sheriff of New York in 1821; appointed Surveyor of the Port (1829-33), and judge of the Court of General Sessions in 1841. His famous "Ararat Project" of 1825, for establishing a Jewish colony for the persecuted Jews of Europe, on Grand Island, near Niagara Falls, under his direction as "Judge of Israel," attracted general attention to America throughout the Jewries of the world.

Hendricks and Noah.

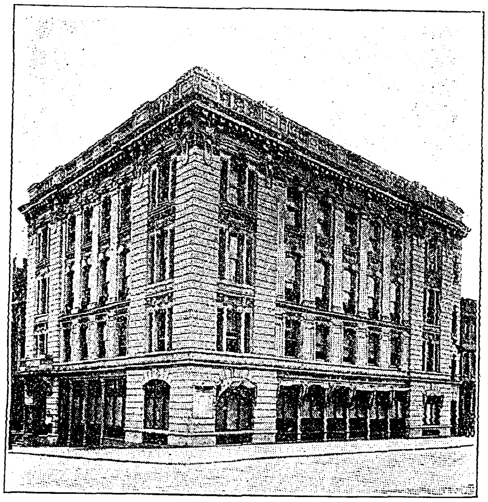

Young Men's Hebrew Association, Lexington Avenue, New York.

At this period Mordecai Myers was one of the representatives of New York in the State Assembly (1829, 1831, 1832, and 1834). The first Jewish mem-

Enter the Professions.

ber of the bar was Sampson Simson, admitted in 1802; he was also the first Jewish graduate of Columbia College, and he became one of the chief leaders in Jewish charitable work in New York. Lorenzo da Ponte, by birth a Jew, was professor of Italian language and literature at Columbia College from 1826 to 1837; he introduced Italian opera into America, and as the librettist of Mozart's "Don Giovanni" and "Marriage of Figaro" and the author of numerous essays, poems, etc., deservedly occupied a leading place in American literary and art circles. John Howard Payne of New York, the author of "Home, Sweet Home," was the son of a Jewish mother. Among the actors and dramatists who became well known to the theatergoing public during the first half of the nineteenth century, besides Mordecai M. Noah, were Aaron J. Phillips, Moses S. Phillips, Emanuel Judah, Samuel B. H. Judah, and Jonas B. Phillips; the last-named was assistant district attorney for many years. Samuel B. H. Judah's "Gotham and the Gothamites," published anonymously in 1823, aroused much attention at the time.

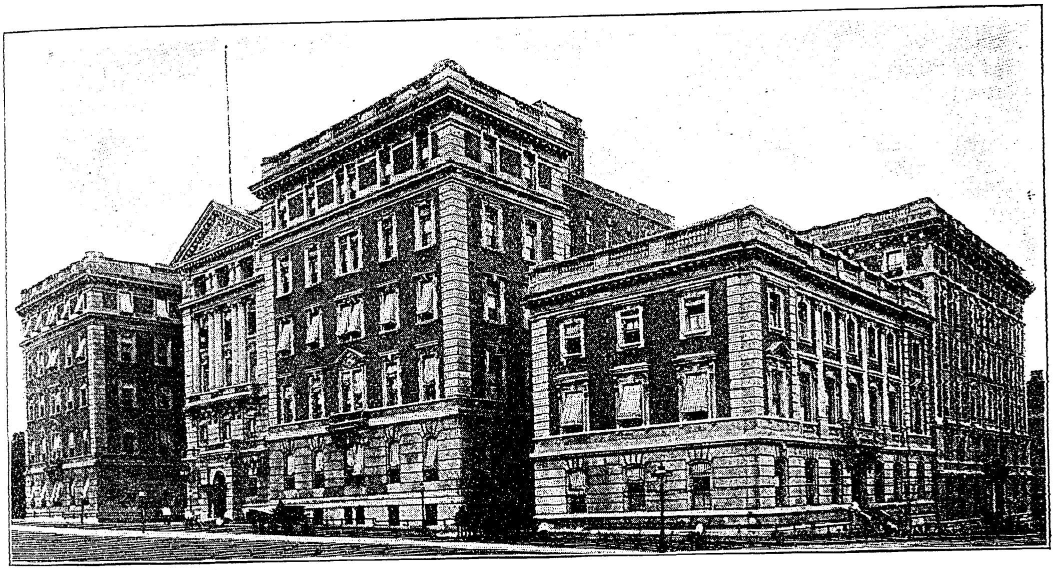

Mount Sinai Hospital, Madison Avenue, New York.
(From a photograph.)

New Influx; New Synagogues.

The increase in Jewish immigration was now becoming more and more marked. The reactionary measures following upon Napoleon's downfall were particularly potent causes of Jewish immigration, especially from Germany. The volume of this immigration as well as the nationalities represented in it can be conveniently studied in the number and the character of new Jewish congregations formed in the city. The Congregation B'nai Jeshurun was the second congregation formed; it was organized in 1825, and was composed of German, English, and Polish Jews who preferred the Polish ritual to the Spanish and Portuguese form used by the Shearith Israel congregation. Several German congregations were next formed in rapid succession: the Anshe Chesed congregation (organized about 1830), the Congregation Shaar Hashomayim (1841), and the Rodof Sholom congregation (1842). Another congregation, employing the Polish minhag, had meanwhile been constituted (1839) under the name of Shaaray Tsedek.

An interesting account of services in the Crosby Street Synagogue in 1841, which had been consecrated by the Shearith Israel congregation in 1834 and took the place of the old Mill street building, was published by L. Maria Child in her "Letters from New York," and then she adds:

> "Last week, a new synagogue was consecrated in Attorney street, making, I believe, five Jewish synagogues in this city, comprising in all about ten thousand of this ancient people. The congregation of the new synagogue are German emigrants, driven from Bavaria, the Duchy of Baden, etc., by oppressive laws. One of these laws forbade Jews to marry; and among the emigrants were many betrothed couples, who married as soon as they landed on our shores, trusting their future support to the God of Jacob. If not as 'rich as Jews,' they are now most of them doing well in the world: and one of the first proofs they gave of prosperity was the erection of a place of worship."

Beginnings of Temples Beth-El and Emanu-El.

Prosperity, however, was a relative term, for the members of the first German congregation, Anshe Chesed, which was merged in 1874 with the Congregation Adas Jeshurum (organized in 1868), forming the Congregation Temple Beth-El, now worshiping at Fifth avenue and 76th street, were so poor at the time of organization, about 1830, that they held services in a small room, each member, on wintry Friday evenings, bringing with him a piece of wood to aid in maintaining a fire. Even in 1846, when this was one of three German congregations that united to elect Max Lilienthal as chief rabbi, their combined resources enabled them to pay only a salary of $1,000 per year to their rabbi, who described this as the first Jewish "ministership" (preacher as distinguished from ḥazzan) established in America. It was his practise to preach alternately at each synagogue, the members of the other two hastening to it just before the hour of preaching. In 1845 the German Reform Congregation Temple Emanu-El, the first avowedly Reform congregation in the city and since many years the wealthiest Jewish congregation in the country, now worshiping at Fifth avenue and 43d street, was organized, Dr. L. Merzbacher becoming its rabbi-preacher at a salary of $200 per annum.

The number of congregations continued to increase with rapidity, seven more being formed subsequent to the organization of Temple Emanu-El and prior to the close of the year 1850, which date may be treated as a convenient landmark: Shaaray Tefilla, organized in 1846, with the Polish ritual, as the result of a secession from the B'nai Jeshurun congregation (Rev. S. M. Isaacs being its first preacher and John I. Hart its president) and now worshiping in West 82d street; Beth Israel, formed in 1846, with the Polish ritual; Bene Israel, a Dutch congregation organized in 1847; Ahawath Chesed, a Bohemian congregation organized in 1848, and now merged in the Congregation Ahawath Chesed Shaar Hashomayim, worshiping at Lexington avenue and 55th street; Shaare Rachamim and Bichur Cholim, both organized in 1849, with the German ritual; and Beth Abraham, organized in 1850, with the Polish ritual. Accounts of these congregations, written by Dr. Max Lilienthal, I. M. Wise, J. J. Lyons, and J. J. Benjamin II., have been preserved, the last three being of later date.

Beth Israel Hospital, Jefferson Street, New York.
(From a photograph.)

Clergy and Press.

The most prominent ministers of the New York Jewish community during this period were: Jacques J. Lyons (ḥazzan of the Shearith Israel congregation from 1839 to 1877), Samuel M. Isaacs (who became minister of the B'nai Jeshurun congregation on his arrival in America in 1839, but resigned in 1845 to accept the leadership of the Congregation Shaaray Tefillah, with which he remained until his death in 1878), M. Lilienthal (already referred to), Dr. M. J. Raphall (of the B'nai Jeshurun congregation from 1850 to 1868), and L. Merzbacher (of the Temple Emanu-El from 1845 to 1856).

The publication of Jewish weekly newspapers began in New York during this period, the earliest being the "Asmonean," edited by Robert Lyons (published from 1849 to 1858); the "Jewish Messenger" (1857 to 1902) was edited by Samuel M. Isaacs (later assisted by his sons, Myer S., Isaac S., and Abram S. Isaacs), and "Israel's Herold" (1849), in German, by Isidor Busch. The little periodical called "The Jew" (1823-25) devoted itself to answering Christian missionary arguments, conversion societies being particularly active at this period.

Numerous small Jewish charitable societies sprang up during this period; often half a dozen different societies were identified with a single congregation. Before one of these, The Society for the Education of Orphan Children and the Relief of Indigent Persons, identified with the Spanish and Portuguese synagogue, an address was delivered in 1830 by Daniel L. M. Peixotto, the vice-president of the Medical Society of the City and County of New York, which address was printed in pamphlet form and attracted considerable attention.

Hebrew Benevolent Societies.

Most important of all these early charitable societies were two which were subsequently (1859) merged to form the Hebrew Benevolent and Orphan Asylum Society, whose asylum has been located on Amsterdam avenue, between 136th and 138th streets, since 1884. The earlier of these two societies, the Hebrew Benevolent Society, was organized in 1822, with the residue of a fund raised by private subscription two years previously for the maintenance of a poor Jewish veteran of the Revolution. Its first president was Daniel Jackson; his successors were Morland Micholl, Elias L. Phillips, Mordecai M. Noah (1842 to 1851), Harris Aaronson (1851–57), and Phillip J. Joachimson. In 1845 the other constituent society, the German Hebrew Benevolent Society, was formed, Henry Keyser being its first president. Judge Joachimson continued to serve as president of the consolidated societies under their new name; in 1861 Joseph Seligman became president; and he was in turn succeeded by Benjamin I. Hart, Samuel M. Cohen, Joseph Fatman, Myer Stern, Jesse Seligman, Emanuel Lehman, and Louis Stern. For many years both of the constituent societies celebrated the anniversaries of their founding by holding dinners, at which a large portion of their year's income was collected, after addresses, often notable, by prominent Christian and Jewish speakers, had been delivered.

The Damascus blood accusations of 1840 shocked the whole civilized world, and the Jews of America held public meetings of protest and demanded international intervention, which was promptly undertaken by the American government; the New York community was the first in America to take up the matter, its forcible appeal to President Van Buren bearing the signatures of I. B. Kursheedt, chairman, and Theodore J. Seixas, secretary.

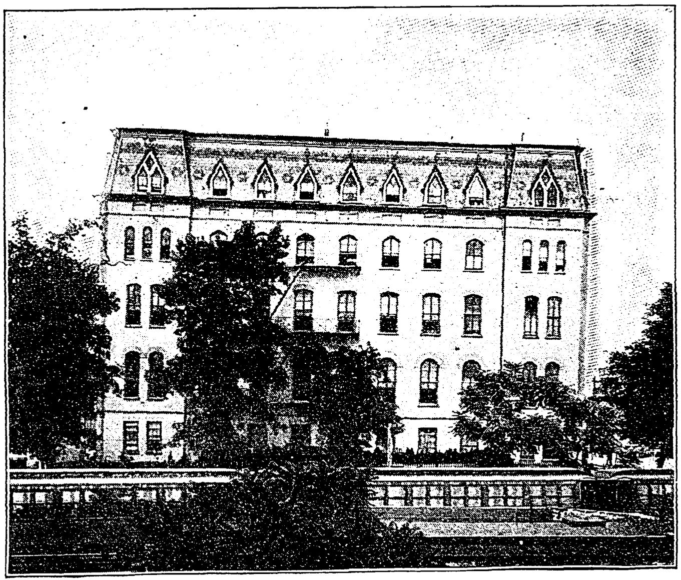

Lebanon Hospital, Westchester Avenue, New York.
(From a photograph.)

Opening of Official Careers.

During the Mexican war the Jews of New York contributed considerably more than their quota to the American army and navy. Particular reference should be made to Uriah P. Levy, commonly known as Commodore Levy, who was ranking officer of the United States navy at the time of his death in 1862 (and whose munificent charitable bequests were lost to the country by a successful contest of his will), and to his brother, Captain Jonas P. Levy, who also was prominent in communal affairs. In 1833 Francis H. Goldsmid of London was able to point, as an argument in favor of the removal of Jewish disabilities in Great Britain, to the number of Jews who had held political office in America; the New York names antedating this period have already been enumerated.

Curiously enough, the "Beau Brummel" of New York society during this period, Henry Caroll Marks, better known as "Dandy" Marks, was the son of a Jewish father. Bernard Hart was honorary secretary of the New York Stock Exchange from 1831 to 1853, succeeding Jacob Isaacs. August Belmont, who came to New York in 1837 as the representative of the Rothschilds, was for many years consul-general for Austria and United States minister at The Hague, and was subsequently chairman of the Democratic National Committee for many years, but he did not identify himself with Jewish affairs; previously the New York firm of J. L. & S. I. Joseph had represented the Rothschilds in America.

Almost all the Jewish immigrants to America during the period under consideration arrived wholly without means, and for many of them peddling was at first their only means of livelihood. With remarkable industry, skill, and determination they set out, and the result of a few years of effort was a competency for most of them, frequently, after some years, the amassing of considerable wealth. In their efforts at self-improvement, the intellectual side was not overlooked; hence schools and lodges were freely created and patronized by them, and the results are indicated by such suggestive observations as that of Francis Lieber to Bluntschli, the publicist, in a private letter written in 1869: "The German Jews in America gain in influence daily, being rich, intelligent, and educated, or at least seeking education. They read better books than the rest of the Germans, the booksellers tell me." At the time of the organization of Temple Emanu-El, in 1845, however, in the language of a contemporary correspondent of the "Allgemeine Zeitung des Judenthums" who was identified with that body, "thirty-one thirty-seconds of the members of the New York Jewry were uncouth and illiterate." Contemporary records bear witness to the fact that the quality of the immigrants improved considerably for some years after 1848, political as distinguished from merely economic causes underlying the increasing immigration. Besides those already referred to, the following names should be added as particularly prominent in the history of New York communal affairs just before 1850: Walter, Dittenhoefer, Moses, Content, Lehmaier, Seligman, Stettheimer, and Bernheimer.

An appreciable number of the New York Jewry at this period being engaged in peddling, it had a

Social Condition About 1848.

considerable floating population, many Jews returning to town chiefly on the Jewish holy days. In 1847 Max Lilienthal estimated the Jewish population at 15,000. Efforts were made by him and Merzbacher to make the synagogue a means of intellectual as well as religious uplifting for the community. Lilienthal held confirmation exercises for the first time in America in his New York congregations in the year 1846, and projected various other reforms; but the reactionary tendencies proved too strong, and after a few years he relinquished his post and devoted himself to his educational institute, though he officiated in 1850 on the occasion of the consecration of the new synagogue erected by the Anshe Chesed congregation in Norfolk street. Merzbacher introduced confirmation at the Temple Emanu-El in 1848, and as the congregation had been formed on avowedly Reform principles, this and other innovations were received with favor by his congregation. A bet din was established in New York in 1847, consisting of Lilienthal (president), Wise of Albany, Felsenheld, and Kohlmyer of New Orleans.

The Orders and the Schools.

Before the close of this period the Independent Order of B'nai B'rith had its beginnings, its first lodge being organized in New York in 1843; the Order of the Free Sons of Israel was established in 1849.

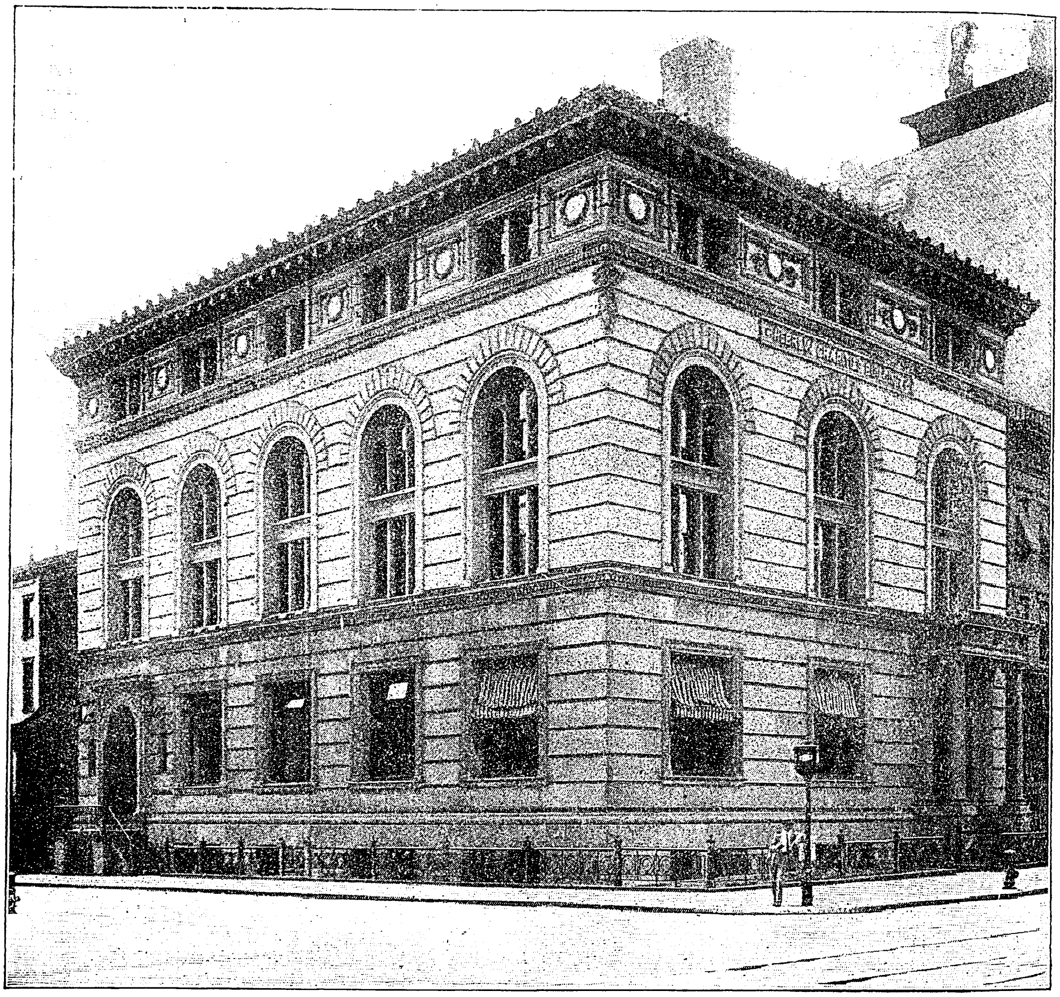

HEBREW CHARITIES BUILDING, SECOND AVENUE, NEW YORK.
(From a photograph.)

The agitation in favor of public education which took place before the close of this period exerted a most important influence on the community. The schools of the Public School Society were under denominational influences, and the demands, due to alien immigration, for increased state aid for schools under Catholic influences, were denied as a consequence of the prejudices due to the "Know-Nothing" period, while Jewish schools never shared in the public moneys which were appropriated. The result was that denominational schools for instruction in secular as well as religious branches were necessary, and these were organized by the various Jewish congregations. As a result of Governor Seward's agitation new unsectarian public schools were organized in New York under an act passed in 1842, and Jews before long joined non-Jews in enjoyment of the advantages of this leveling bulwark of democracy. Jewish religious schools have also been maintained in connection with the various congregations.

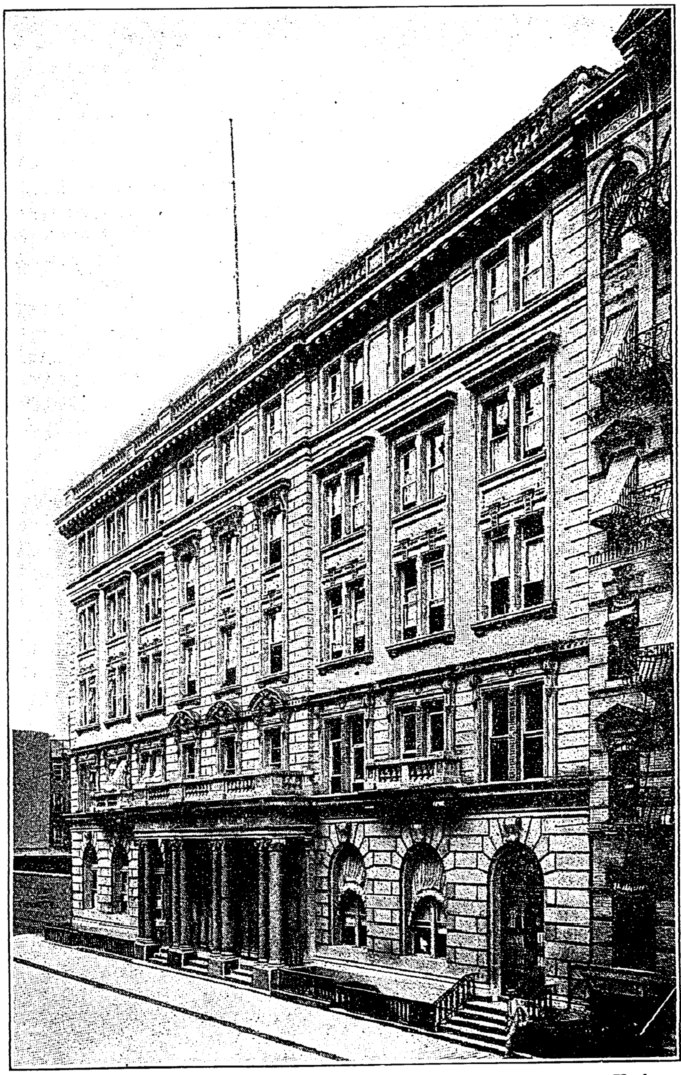

Clara de Hirsch Home for Working Girls, East Sixty-Third Street, New York.
(From a photograph.)

New Synagogues, 1850-80.

From 1850 on the newly organized Jewish congregations in New York became far too numerous to permit of separate enumeration here. Among those organized during the decade ending in 1860 special reference should be made to the Beth Hamedrash Hagodol, formed in 1852, which has been characterized, though with doubtful accuracy, as the first Russian Jewish congregation in New York. In 1851 the Shaare Brocho, the first and at present (1904) the only French congregation in New York, was organized; the Congregation Adath Israel was organized in 1860. During the same period the Anshe Chesed congregation added to the number of American pulpit leaders Jonas Bondi, who became its rabbi in 1858 and was for many years editor of the "Hebrew Leader" (1859-74). He was succeeded as rabbi in 1865 by Moses Mielziner, later senior professor of the Hebrew Union College in Cincinnati, Ohio. Temple Emanu-El lost the services of Merzbacher by death in 1857, when Dr. Samuel Adler entered its rabbinate. The "up-town" movement, which has so completely changed the aspect of New York during the past few decades, was particularly marked in the Jewish community. On Sept. 12, 1860, the Spanish and Portuguese Congregation Shearith Israel consecrated a new synagogue in 19th street, in the place of the old Crosby street structure, and it furthermore secured the services of an associate preacher in the person of A. Fischell (1856-61). The adoption of a municipal ordinance in 1851 prohibiting further interments within the city south of 86th street immediately led various congregations to acquire lands for cemetery purposes on Long Island. The establishment of a Jewish hospital had been discussed for a number of years before Sampson Simson succeeded, in 1852, in organizing the society which has become familiar as the Mount Sinai Hospital; its name, until 1871, was "The Jews' Hospital." A building was erected, at the cost of $36,000, on land in West 28th street donated for that purpose by Mr. Simson, and it was dedicated in 1855. After Mr. Simson's death, in 1857, the fortunes of the hospital were presided over with particular ability by Benjamin Nathan. Mr. Simson's will made generous provision also for other Jewish charities.

The first Jewish orphan asylum in the city was opened in West 29th street, in 1860, by the consolidated societies referred to above and now known as the Hebrew Benevolent and Orphan Asylum Society. Both the hospital and the orphan asylum were among the recipients of the generous benefactions of the philanthropist Judah Touro of New Orleans, who died in 1854, and whose bequests made it possible to undertake much charitable work throughout the country. The Maimonides Library, established by the Independent Order of B'nai B'rith, opened its doors Oct. 22, 1851.

Board of Delegates.

The discriminations against American Jewish citizens of which Switzerland was guilty in the early "fifties" aroused the New York Jewish community to vigorous action, Jonas P. Levy and Alexander Kursheedt being especially concerned in the movement. The community, in 1858, also adopted concerted measures to secure national intervention in connection with the Mortara affair, and this incident led the next year to the formation of the Board of Delegates of American Israelites, for securing and maintaining Jewish civil and religious rights at home and abroad, and in which New York influences were most prominent, though the organization was national in scope. Its first officers included Henry I. Hart, president; Gerson N. Hermann, treasurer (subsequently coroner); and Myer S. Isaacs, secretary—all of New York; and the activities of this body continued until it was merged in the Union of American Hebrew Congregations in 1878. The New York Jews who achieved political prominence during this decade include Emanuel B. Hart (member of Congress from 1851 to 1853, president of the Board of Aldermen of the city, and surveyor of the port during the Buchanan administration) and Isaac Phillips, who was appointed general appraiser by President Pierce and was also grand master of the masons of the state of New York.

During the Civil War.

The next decade includes the period of the Civil war, when many more New York Jews served in the field than their numerical proportion demanded, no fewer than 1,996 Jewish names from New York being in Simon Wolf's lists in his "American Jew as Patriot, Soldier, and Citizen"; several Jews attained the rank of colonel. Jewish patriotism was conspicuous also in civil life. Thus, Joseph Seligman was one of the vice-presidents of the Union Square mass-meeting called in aid of the Union on April 20, 1861, during the Civil war, and his firm, J. & W. Seligman & Co., rendered the government signal service in maintaining its credit and floating its bonds, and was its fiscal agent for a long time. Rumor has it that President Grant offered the post of secretary of the treasury to Joseph Seligman. The New York Jewry also gave material aid to the Metropolitan Fair in aid of the United States Sanitary Commission in 1864. Michael Heilprin valiantly defended Judaism, in the columns of the "New York Tribune," early in 1861, against the charge of justifying slavery, brought by M. J. Raphall.

Among the early Republican antislavery workers in New York was A. J. Dittenhoefer, an elector on the Lincoln ticket in 1864 and who became judge of the marine court in New York (1862–64). During this period Jonas N. Phillips was president of the Board of Councilmen and acting mayor (1857); Joseph Koch was appointed civil justice (1869) and became later the first Jewish state senator of New York (1882–83). Albert Cardozo was elected justice of the Supreme Court in 1867, after having served as a judge of the Court of Common Pleas, but was one of the judges whom the reform element drove out of office at the time of Tweed's downfall (1871); one of the leaders in this reform movement was Simon Sterne of New York, secretary of the famous "Committee of Seventy," who subsequently became the father of the legislation in restraint of railroad-rate discriminations and of the Federal Interstate Commerce Act. Marcus Otterbourg became United States minister to Mexico about 1867, and subsequently was a police justice.

Hebrew Orphan Asylum.

On Nov. 5, 1863, the Hebrew Benevolent and Orphan Asylum Society dedicated its orphan asylum in East 77th street, Benjamin I. Hart being its president at this time and Dr. Herman Baar its superintendent. Other Jewish charities were called into existence about the same time: the Hebrew Free School Association in 1864, on the initiative of the Rev. S. M. Isaacs and Hezekiah Kohn, Barnet L. Solomon becoming the first president; and the Purim Association in 1861, which for many years raised considerable sums of money for other Jewish charities.

The best evidence of the material progress of the New York community during this period is afforded by the fact that Temple Emanu-El, on dedicating its synagogue at Fifth avenue and 43d street on Sept. 11, 1868, secured $708,575 from its members on the sale by auction of 231½ pews, leaving a surplus of over $86,000 beyond the entire cost of the land and structure—a most remarkable contrast to its balance-sheet of 1846, at the end of the first year of its history, when its total receipts were $1,520.27. In 1865 the able administration of Lewis May as president of this congregation began, and continued during several decades; James K. Gutheim was chosen its associate English preacher in 1868. In 1866 the Reform congregation Adas Jeshurun, with a synagogue in West 39th street, was organized, David Einhorn, who had become the leader of the Reform movement in America soon after his arrival in Baltimore in 1854, being called to the rabbinate. The Shaaray Tefillah congregation dedicated a new synagogue in West 44th street in May, 1869, while the ranks of the Reform ministers were strengthened by the arrival of Adolph Huebsch, who became rabbi of the Ahawath Chesed congregation in 1866. Dr. S. Abrahams, who died in 1867, left bequests of rare magnitude for those days to the local Jewish charities.

Period 1870-1881.

The year 1870 was signalized by the holding of a large Hebrew charity fair for the benefit of the Jews' Hospital and Orphan Asylum, $101,675.50 being realized—an enormous sum for that day. Owing to this addition to its funds, the Mount Sinai Hospital was enabled to erect, in 1872, a building at Lexington avenue and 66th street. Hyman Blum succeeded Emanuel B. Hart as president of this institution in 1879. The necessity for new charitable organizations made itself felt during the period under consideration. It called into existence in 1872 the institution known as the Home for Aged and Infirm Hebrews, though its beginnings can be traced farther back. The United Hebrew Charities was formed in 1874 for the purpose of administering extra-institutional relief, several other smaller societies being merged in it; for many years the name of Henry Rice has been identified with the splendid work of this organization as its president and latterly that of Dr. Lee K. Frankel as its superintendent. The Hebrew Sanitarium, having a summer home for poor Jewish children at Far Rockaway, Long Island, dates back to 1876, the Young Men's Hebrew Association to 1874, the Hebrew Sheltering Guardian Society to 1879 (Mrs. Priscilla J. Joachimsen, its founder, being its president from 1879 to 1893; succeeded by Morris Goodhart and, in 1897, by its present executive, Samuel D. Levy), and the Hebrew Technical School for Girls, under its former name, the Louis Down-Town Sabbath and Day School (in honor of its founder, Mrs. Minnie D. Louis), to 1880, Nathaniel Myers being now its president.

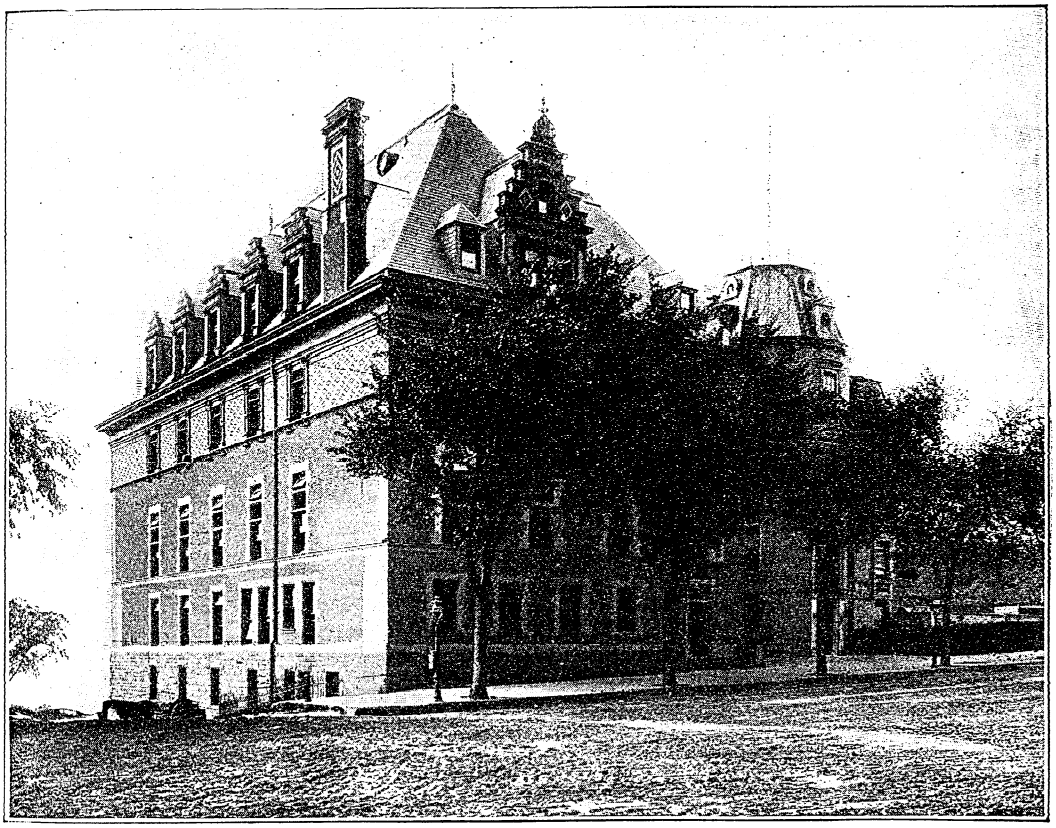

Building of the Hebrew Sheltering Guardian Society, Broadway, New York.
(From a photograph.)

As to congregational activities, the Ahawath Chesed congregation, under Dr. Huebsch's guidance, consecrated its synagogue at Lexington avenue and 55th street in 1872. The Anshe Chesed congregation, after erecting a synagogue at Lexington avenue and 63d street (consecrated in 1873), consolidated the next year with the Adas Jeshurun congregation; the minister of the latter congregation, David Einhorn, took charge of the new organization, which took the name Congregation Temple Beth-El and worshiped in the new synagogue above referred to. Dr. Einhorn was succeeded in 1879 by his son-in-law, Kaufmann Kohler, who continued to minister to that congregation until 1903, maintaining its standing as one of the leading Reform congregations in the country; he was the first in New York to introduce Sunday services as supplementary to the Saturday services (1880). Another congregation, in 1876, assumed the name Anshe Chesed, which had been dropped in the amalgamation of the two congregations just named into Temple Beth-El; this congregation now worships in East 112th street. The Congregation Hand-in-Hand, formed about 1870, was incorporated in 1887 as Temple Israel of Harlem, of which for many years Maurice H. Harris has been rabbi and Daniel P. Hays president. The First Hungarian Congregation Ohab Zedek, now worshiping in Norfolk street, with Phillip Klein as rabbi, was founded in 1872. Gustav Gottheil was called to the pulpit of Temple Emanu-El in 1873, and Henry S. Jacobs to that of the Congregation Bnai Jeshurun in 1876. In 1871 F. de Sola Mendes became rabbi of Shaaray Tefillah, and his brother, H. Pereira Mendes, was called to the pulpit of the Spanish and Portuguese Synagogue in 1877.

In 1876 the Society for Ethical Culture was founded by Felix Adler, with the motto "Deed, not Creed," and as it has been supported principally by Jews it has detached many persons from their ancestral faith. It has organized valuable charitable and educational auxiliaries. The American Jewish Publication Society, founded in New York in 1872, ran a very brief course. In 1879 Philip Cowen, F. de Sola Mendes, and others founded the "American Hebrew," one of the leading Jewish weeklies printed in the United States.

Ethical-Culture Movement.

Several Jews held responsible public offices between 1870 and 1881; Philip J. Joachimson was a justice of the marine court from 1870 to 1876, and Myer S. Isaacs in 1880; Moritz Ellinger, who edited the "Jewish Times" in New York from 1868 to 1880, was a coroner of the city, as was Gerson N. Herrmann; Joseph Blumenthal served as a member of the New York assembly in 1874, and again for a term beginning in 1888; Leo C. Dessar and Jacob Hess served in the same assembly in 1875. After this date the list of New York Jews serving in the state legislature becomes too large to be given here, but it seems strange that forty years elapsed after Mordecai Myers' last term expired in 1834 before another Jew was elected to either branch of the legislature, and the relatively smaller activity of New York Jews in politics prior to the "eighties," as compared with those of the South, for instance, has been often commented upon. The early summer of 1877 was marked by the commencement of the form of social prejudice which makes itself felt by the attempted exclusion of Jews from summer hotels, and which has come to the surface ever since in many sections notwithstanding laws penalizing it. Its first marked exhibition was at the Grand Union Hotel at Saratoga, then managed by Judge Hilton on behalf of A. T. Stewart, and it was soon afterward taken up in various suburbs of New York, notwithstanding the indignant protests of cultured Christians and Jewish residents.

Statistics of the Jews of the United States were first carefully gathered about 1876 by the Board of Delegates of American Israelites and the Union of American Hebrew Congregations, and these represented the Jewish population of New York city in 1878 as 60,000. By the year 1881, when Russian persecutions began to drive thousands of Jews every year to America, the Jews of New York had become important factors in almost every branch of commercial and professional life and were maintaining a system of charities unequaled by those of any other communion of the city, though the percentage of those requiring charitable aid was very small.

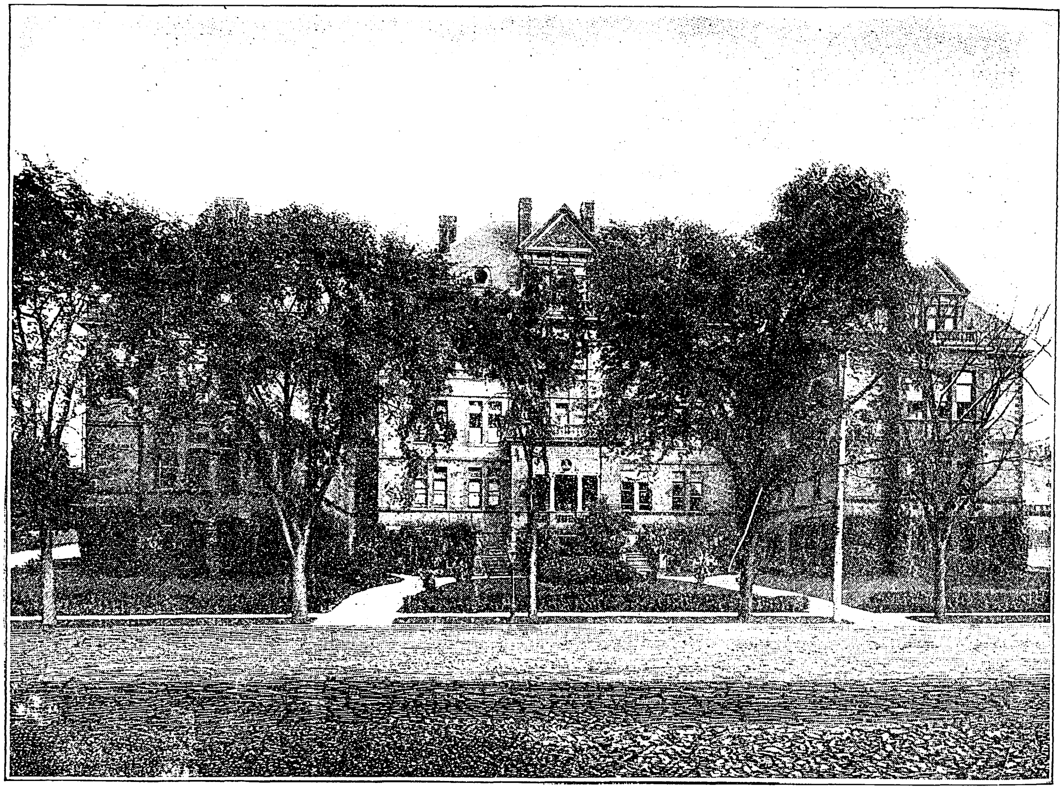

MONTEFIORE HOME FOR CHRONIC INVALIDS, BROADWAY, NEW YORK.
(From a photograph.)

From 1881 to 1904: The stream of Russian immigration, which began to assume very large proportions in 1881, has, at least numerically, entirely transformed New York Jewry. Before that year the percentage of Jews from Russia and Poland resident in New York was quite small. The enormous increase of the Jewish population of the city since that date is to be accounted for principally by emigration from those countries, and nearly all the newcomers have had to begin at the bottom of the ladder. Serious problems have thus been presented by the need of relieving the distress incident to this increase and of providing means of livelihood for the unprepared; and the problem of educating and Americanizing them has proved equally serious. These have been met with remarkable success, notwithstanding the development of congested districts in the lower east side of the city, where the Jewish population is densest, as also in other sections of the city, in Harlem and Brownsville. While some of the newcomers have already attained considerable commercial success, the large majority of them have swelled the ranks of the humblest wage-earners.

The Russian Immigration.

Early in the course of the Russian persecutions a mass-meeting of New York's most representative citizens was held at Chickering Hall Feb. 1, 1882, at the call of ex-President Grant and other prominent Christians, to express sympathy with the persecuted Jews in the Russian empire; Mayor Grace presided, and ex-Secretary of State Evarts and other distinguished speakers delivered addresses. But it was recognized that assistance at home, and not mere protests against Russia's course, was needed. The emergency called forth a princely gift to the community from Jacob H. Schiff, whose name thereafter became widely known in connection with the philanthropic activities of the New York community. In 1882 some oppressive prosecutions of New York Jews for violations of the Sunday laws, notwithstanding their observance of Saturday as their Sabbath, led to a judicial decision by Judge Arnoux to the effect that existing statutes exempting persons who observed another day as Sabbath from the operation of certain of these laws were of doubtful constitutionality (and constituted mere defenses, while not preventing prosecutions), but this narrow construction of the law has not prevailed.

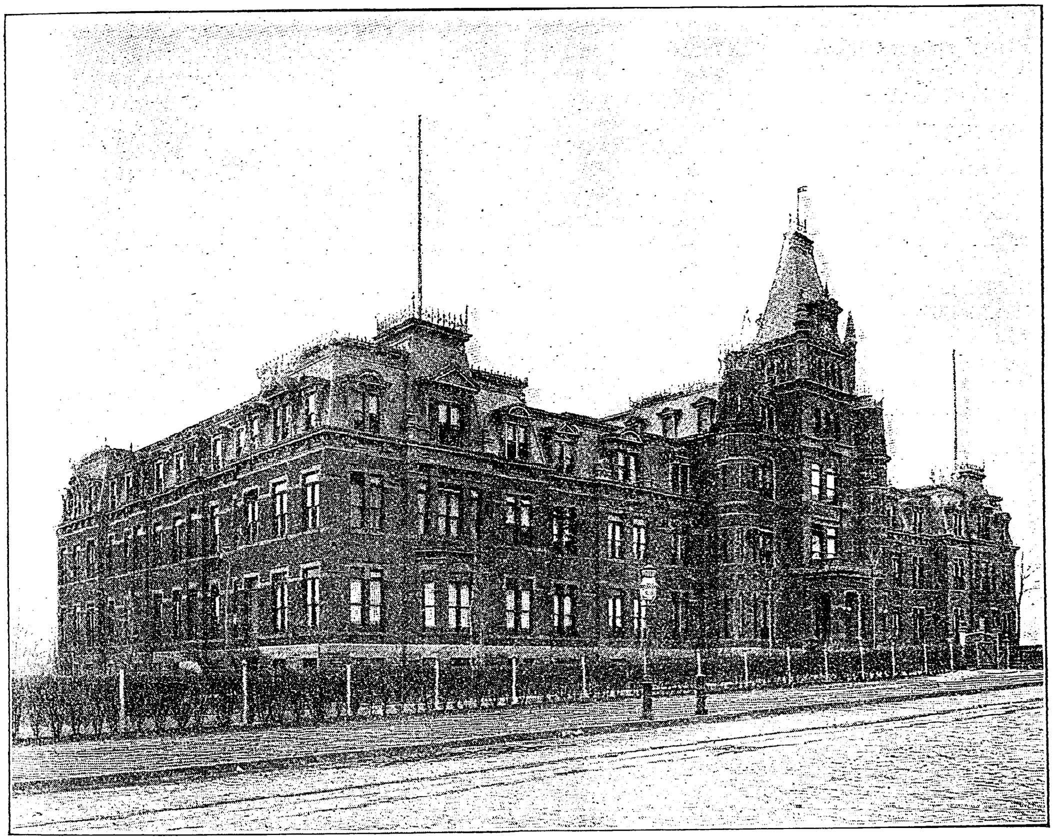
Hebrew Benevolent and Orphan Asylum, Amsterdam Avenue, New York.

(From a photograph.)

In Nov., 1883, the Hebrew Technical Institute was organized; James H. Hoffman was the first president of this institution; he was succeeded, at his death, by Joseph B. Bloomingdale.

The Montefiore Centenary.

The New York Jewry joined in the celebration of the centenary of Sir Moses Montefiore in 1884, its principal memento of the occasion being the foundation, in that year, of the Montefiore Home for Chronic Invalids; Henry S. Allen was the first president of the society, but he was soon afterward succeeded by Jacob H. Schiff. A fair held in 1886 in aid of this institution realized $158,090.11, and this enabled the society to erect its present building (1888), which since has been enlarged. In 1884 the building of the Hebrew Benevolent and Orphan Asylum Society, referred to above, was dedicated, Jesse Seligman being its president at the time. The necessity of raising funds with which to develop the educational work required in the lower East Side led to another fair in 1889, which realized about $125,000; this was used in the erection of the Hebrew Institute building, at Jefferson street and East Broadway, which was completed in 1891. The Aguilar Library, which had branches in various sections of the city, but which was recently merged in the New York Public Library, was founded in 1886. In the same year the Jewish Theological Seminary was established in New York.

As regards congregational activity, many of the hundreds of Orthodox congregations established in the lower section of the city were founded soon after the immigration of 1882 began. Of the larger congregations, the B'nai Jeshurun consecrated its new synagogue at Madison avenue and 65th street in 1884; the Congregation Bnee Scholom, in East 5th street, was formed in Dec., 1885; and the Congregation Zichron Ephraim, worshiping in 67th street, was organized in 1889, with Dr. Bernard Drachman as rabbi. Dr. Joseph Silverman was elected associate rabbi of Temple Emanu-El in 1888, and soon afterward instituted supplementary Sunday services there; and before the end of that decade Maurice H. Harris and Rudolph Grossman became ministers of Temple Israel and Beth-El respectively, Grossman being associate minister to Kaufmann Kohler. In 1889 the Emanu-El Sisterhood was founded by Gustav Gottheil, with the idea of securing personal service in charitable fields from the ladies of that congregation, and the other congregations thereafter formed similar organizations, which together comprise the Federation of Sisterhoods (Mrs. William Eisenstein, president) and share in the work of the United Hebrew Charities.

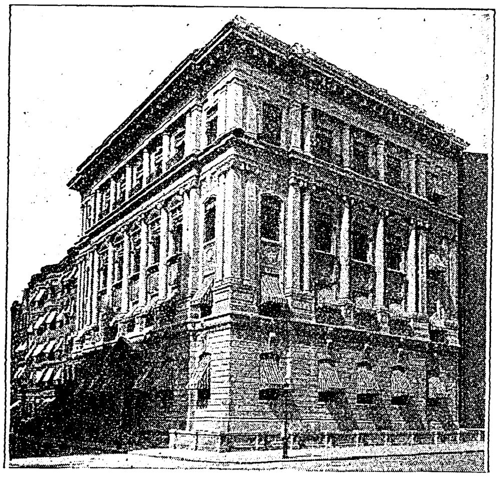
Progress Club, Central Park West, New York.

The Russian Jewish persecutions stimulated into action the genius of Emma Lazarus, Judaism's most distinguished American writer. In 1886 Benjamin F. Peixotto, who had been United States consul-general to Rumania, founded the "Menorah" (a monthly); and in 1882 the "Hebrew Standard" was founded. In the field of politics New York Jews were more active during this decade than ever before. Adolph L. Sanger was elected president of the Board of Aldermen in 1885, Samuel A. Lewis in 1874, and Theodore W. Myers comptroller of the city in 1887. Oscar S. Straus served as United States minister to Turkey from 1887 to 1890 and from 1897 to 1900, and was thereafter appointed member of the Permanent International Board of Arbitration at The Hague, in succession to ex-President Harrison. Edwin Einstein served as a member of Congress from New York city from 1879 to 1881, and Simon M. Ehrlich, Joseph E. Newburger, Sampson Lachman, Joseph Koch, Henry M. Goldfogle, Leo C. Dessar, and Joseph H. Stiner served as judges in the minor courts of the city.

1891-1904.

A decade after the commencement of the inrush of Russian immigration the necessity of organized relief along charitable and educational lines became even more marked than previously. In 1890 the Beth Israel Hospital was founded, and three years later the Lebanon Hospital opened its doors, both of them, the former in particular, being created largely through the efforts of recent Russian immigrants in aid of their poorer fellow countrymen. The same observation applies also to the Hebrew Gemilath Chassodim (Free Loan Association), founded in 1892. The demands upon the Hebrew Institute became daily more pressing, and accordingly a fair in aid of that institution as well as of the Hebrew Technical Institute was arranged in 1895, which realized approximately $100,000. The Hebrew Institute, reorganized in 1893, with Isidor Straus as president, under the name of the Educational Alliance, became a wonderfully effective agency in the Americanization of the Russian Jews of the lower East Side. The Brightside Day Nursery was founded in 1894 to care for the infants of wage-earning women of the same vicinity during the mothers' working hours, and the Hebrew Infant Asylum was chartered in April, 1895.

Philanthropists abroad, about this time, began to realize that the problem of caring for the hundreds of thousands of needy Jews thrown upon New York's resources through bigotry and persecution was not the concern of the New York Jewry alone, and accordingly the Baron and Baroness de Hirsch came nobly forward and assumed part of the burden. In 1891 the former founded the Baron de Hirsch Fund with an initial endowment of $2,500,000, Myer S. Isaacs being the president of its trustees from that date until his death in 1904. In 1897 the widowed Baroness Clara de Hirsch erected a Home for Working Girls in New York at a cost of $200,000, attaching to it an endowment of $600,000. In May, 1900, the Young Men's Hebrew Association dedicated a building at Lexington avenue and 92d street which had been given it by Jacob H. Schiff. In celebration of his seventieth birthday Solomon Loeb (the father-in-law of Jacob H. Schiff) erected the United Hebrew Charities building at Second avenue and 21st street (May, 1899). In May, 1901, the Bedford County Sanitarium of the Montefiore Home was completed. March 13, 1904, the new buildings of the Mount Sinai Hospital in Madison avenue (between 100th and 101st streets) were dedicated; over $1,500,000 was raised for its building fund; for a number of years Isaac Wallach has been its president. April 26, 1903, the building of the Jewish Theological Seminary in West 123d street was erected, Jacob H. Schiff providing for its cost; Solomon Schechter, who had been called to that post from Cambridge, England, the year before, being the president of the seminary. The Jewish Theological Seminary is the reorganized New York Seminary, referred to above, for which an endowment fund of over $500,000 was secured by individual subscription. In the death of Leonard Lewisohn March 5, 1902, the New York community lost one of its most generous members; his brother Adolph Lewisohn, through such gifts as $125,000 to the Hebrew Technical Institute (1903), $75,000 to the Hebrew Technical School for Girls (a year earlier), and about $250,000 to Columbia University for the erection of a building for the School of Mines (1904), entered the same category. James Loeb subscribed $500,000 toward the foundation and endowment of a new conservatory of music, and Joseph Pulitzer gave $1,000,000 to endow a school of journalism in Columbia University. Meyer Guggenheim and sons, Henry L. Einstein, Abraham Steinam, the children of Meyer Lehman, and scores of others who might be mentioned if space permitted have all made munificent gifts on single occasions to charity.

Jewish Theological Seminary.

The congregational activity of the New York community during the period under review remains to be chronicled. Temple Beth-El dedicated its synagogue at Fifth avenue and 76th street in 1891; in 1899 Dr. Samuel Schulman became associate minister of that congregation, and sole officiating minister in 1903, on Kaufmann Kohler's accession to the presidency of Hebrew Union College in Cincinnati. The Congregation Shaaray Tefillah erected a new synagogue in West 82d street in 1893, and the Shearith Israel congregation consecrated its new edifice at Central Park West and 70th street on May 19, 1897. The Rodef Sholom congregation purchased the synagogue at Lexington avenue and 63d street from the Temple Beth-El in 1891, and has since worshiped there, first under Aaron Wise, then under Rudolph Grossman; the Congregation Ahawath Chesed elected Dr. Alexander Kohut as successor to Huebsch in 1884, and on his death May, 1894, D. Davidson, whose successor was Dr. Isaac S. Moses.

Ministerial Changes.

Joseph M. Asher became rabbi of the B'nai Jeshurun congregation in succession to Stephen S. Wise, who had succeeded Henry S. Jacobs. In 1894 the Congregation Agudath Jesharim, East 86th street, was organized, with A. Calman as rabbi. The persecutions of the Jews in Rumania sent a large number of Rumanian Jews to New York, beginning about 1899, though the first Rumanian-American congregation had been organized in New York in 1885. The removal "up-town" of large numbers of Jews who had formerly lived on the lower East Side led to the formation of a number of Jewish congregations in Harlem, the Congregation Chaari Zedek of Harlem, in West 118th street, for instance, being organized by former members of the Chaari Zedek congregation in Henry street; L. Zinsler became their rabbi. In 1892 the Council of Jewish Women was formed, as an outcome of the Parliament of Religions held in connection with the Chicago World's Fair; its largest section exists in New York.

It would, of course, be quite impossible, even in a large tome, to give an exhaustive enumeration of the numerous Jewish congregations and charitable societies of New York city, and the limits of an article like this make it necessary to consider only some of the most important ones. Dr. David Blaustein, the superintendent of the Educational Alliance, speaking before the National Conference of Jewish Charities at a meeting in New York in May, 1904, said of the section of the city south of Houston street and east of the Bowery that it contained 5,897 tenements, in which lived 64,268 families, having 84 different occupations; it contained 306 synagogues and only 22 churches. Besides its 48 public schools, it contained 307 ḥadarim attended by 8,616 boys and 361 girls. It maintained four Jewish theaters. He estimated that over $1,000,000 a year is spent for charitable purposes by the Jewish inhabitants of this section. Mr. Jacob A. Riis, who may well be described as one of the best-informed students of this district, says in his work entitled "A Ten Years' War," concerning the blocks of tenements inhabited by poor Jews of this section:

> "The poorer they are, the higher rent do they pay, and the more do they crowd to make it up between them. They brought nothing, neither money nor artisan skill—nothing but their consuming energy—to our land, and their one gift was their greatest offense. And yet, if ever there was material for citizenship, this Jew is such material. Alone of all our immigrants he comes to us without a past. He has no country to renounce, no ties to forget. . . . He is not always choice in method; he often offends. But he succeeds. He is the yeast of any slum if given time. If it will not let him go, it must rise with him. . . . I, for one, am a firm believer in this Jew and in his boy. Ignorant they are, but with a thirst for knowledge that surmounts any barrier. The boy takes all the prizes in the school." As to the Jew in the sweat-shop, Riis says: "He had to do something, and he took to the clothes-makers' trade as that which was most quickly learned. The increasing crowds, the tenement, and his grinding poverty made the soil, wherein the evil thing grew rank. The Jew is the victim of the mischief quite as much as he has helped it on."

Academic Positions.

In New York educational institutions many Jews are teachers and principals, while special reference should be made to Henry M. Leipziger, supervisor of public-school lectures; Julia Richman, district superintendent of schools; and Edwin R. A. Seligman, Morris Loeb, Adolph Werner, Richard Gottheil, Adolphe Cohn, A. S. Isaacs, Alice Isaacs, H. Jacoby, and Abraham Jacobi, who hold academic positions in the higher educational institutions of New York. Annie Nathan Meyer was one of the founders of Barnard College. Among leaders in university circles of a few decades previous were George J. Adler, of German dictionary fame; I. Nordheimer, the Orientalist; and Selig Newman, the Hebraist. Heinrich Conried, as executive head of the Metropolitan Opera House, may be specially referred to as one of many notable instances of Jewish activity in musical and dramatic circles in New York. Several widely read newspapers, daily and weekly, published in Yiddish, are maintained in New York.

Recent Events.

The Tenement House Commission appointed by the legislature of 1894 devoted itself very largely to the phenomena of overcrowding in Jewish tenements, and improved conditions somewhat by securing the enactment of legislation which led to the tearing down of some of the worst of these structures. The overcrowded conditions in this section gave rise to a considerable amount of vice and (on the part of a conspicuous few who enjoyed police protection) crime; as a result, in 1901 the issue of "protection for the homes" became an important one in the mayoralty campaign of that year, in which Seth Low was elected, largely because the East Side had been aroused to the need of protecting its homes; Isidor Straus, as president of the Educational Alliance, and M. Warley Platzek were particularly prominent among the Jews who were working for these reforms. The funeral of Chief Rabbi Jacob Joseph, who had become chief rabbi of a number of Russian Jewish congregations in 1886, gave rise to a riot in the streets of New York on July 30, 1902; this riot, however, was quite unpremeditated, and was chiefly an outbreak of mischievousness provoked by the unwonted spectacle of thousands of aliens participating in the funeral procession with unwonted demonstrative signs of grief. The police protection afforded had been inadequate; and the mayor promptly appointed a committee to investigate the riot; administrative changes were made, various police officers were disciplined, and the principal rioters were promptly punished by the criminal courts. Many New York Jews served as volunteers in the Spanish-American war.

Grand Theater, Grand Street, New York.
(From a photograph.)

In connection with the Kishinef massacres several huge mass-meetings were held in New York, the principal one, at Carnegie Hall (May 27, 1903), being presided over by Mayor Seth Low and addressed by ex-President Cleveland; the plan of petitioning the czar through the diplomatic officers of the United States, which was espoused by President Roosevelt, originated with Leo N. Levi of New York, president of the Independent Order B'nai B'rith.

Organized efforts have been made, with the cooperation of charitable organizations in other sections of the country, to relieve the congestion in the most crowded portions of the city, and a "removal office" has been opened to that end. Indigence and overcrowding have naturally caused an increase of crime among the Jews of New York, and a society to aid Jewish prisoners, and a Jewish Protectorate Association, have been organized, though until recent times the conspicuously clean record in this respect of the Jews of New York was frequently commented upon.

Numerous Zionist organizations have been formed in New York. Jewish social clubs of all kinds exist in New York, some having luxurious club-houses of their own.

In Public Life.

The great numerical increase of the New York Jewish community led to various efforts to form organizations of Jewish voters, but these designs have been successfully thwarted, and it has been repeatedly demonstrated that normally there is no "solid Jewish vote," and that the Jewish voters are quite fairly distributed among the various political parties. The number of Jews coming to the front in public life, however, increases with the growth of Jewish population and with longer residence in, and fuller identification with the interests of, the city. New York had among its representatives in the Constitutional Convention of 1894 Edward Lauterbach, Louis Marshall, Joseph J. Green, Jacob Marks, Aaron Herzberg, and M. Warley Platzek, the two first-named being influential in framing the important charity and judiciary articles respectively of that convention. In the same year Nathan Straus, whose activity in providing pure Pasteurized milk for the children of New York and other cities deserves mention here, refused the nomination for mayor of the city tendered by the Tammany Hall organization. His brother, Isidor Straus, was elected a member of Congress early in the same year; during the period under consideration Jefferson M. Levy, Henry M. Goldfogle, and Montague Lessler also were elected to Congress. Randolph Guggenheimer served as president of the Municipal Council of New York from 1898 to 1902, Jacob A. Cantor (previously leader of the Democratic party in the state senate) as president of the Borough of Manhattan; Nathaniel Elsberg has been one of the leaders of his party in the state Senate for the last six years; and Mitchell L. Erlanger was elected sheriff of New York county in 1903. Judicial positions on the Supreme Court bench were occupied during this period by W. N. Cohen (1897), David Leventritt (1899), Samuel Greenbaum (1901), and Alfred Steckler. J. E. Newburger is a Judge of the Court of General Sessions, while E. A. Jacob, Stiner, Hoffman, Leon Sanders, Herman Joseph, and Julius M. Mayer have sat in minor courts. The last-mentioned was elected attorney-general of the state in 1904.

While New York unquestionably contains more Jewish inhabitants than any other city in the world, this has not been the case very long, though Jewish settlements took place there, under the Dutch administration, earlier than in any other city within the present limits of the United States. Thus, while the first two hundred years in the history of New York are important, particularly in connection with the evolution of the conditions fundamental to the present New York Jewry, it was reserved for the last half-century to create the distinctive numerical and economic conditions characterizing the Jewish community of New York city at the present day.

Appreciable Jewish migration to New York began in 1654, but as late as 1826 the Jewish population was approximately only 950, out of an estimated total Jewish population in the United States of 6,000 (Gilman, quoting Isaac Harby, in the "North American Review," 1826, p. 73). This total was reached from approximately half that number in about 1812, when, according to a contemporary New York estimate, the total Jewish population of the United States was only 3,000 ("Publications Am. Jew. Hist. Soc." vi. 141, 143; ix. 96). In 1841 the New York Jewry contained a population of about 10,000, having distanced Charleston, S. C., very soon after 1826, in which year the Jewish population of that city is supposed to have slightly exceeded that of New York. It was soon after this date, largely in consequence of the European revolutionary ferments of 1848, that German Jewish migration increased in geometric progression.

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A. M. J. K.

Population.

——**Present Condition**: There is reason for regarding as conservative the estimate of Joseph Jacobs, giving a population of 672,000. All immigrants are recorded and examined at Ellis Island, and since Oct. 1, 1884, the United Hebrew Charities, through its representatives there, has kept complete statistics of arrivals, their intended destination, and their nationality, sex, etc. From these statistics it appears that between the date named and June 30, 1904, there arrived by steamship 694,172 Jewish immigrants, of whom 504,181 were bound for New York.

Of the number arriving at Canadian ports and reaching New York overland there is no means of forming an estimate, but that it is not inconsiderable may be inferred from the facts brought out by the British Royal Commission on Alien Immigration and the debate in the House of Commons. It transpired that the majority of aliens arriving at English ports were on their way to America, and that a large proportion of these went through Canadian ports; that half of them went to New York may fairly be assumed. In 1880 the census taken by the Union of American Hebrew Congregations disclosed a Jewish population of 60,000. These, with the 500,000 reported by the United Hebrew Charities, with the immigration by way of Canada, with the number arriving between 1880 and 1884 (which years saw the first large immigration from Russia and probably brought 60,000 Jews to New York), and with the natural increase in all these groups, leave the estimate of 672,000 under rather than over the real number. Of the five boroughs which constitute the city, Richmond and Queens have only a few thousand each; Brooklyn has about 100,000; and the boroughs of Bronx and Manhattan, forming the old city of New York, have the remainder. In the Borough of Bronx there are about 50,000, and in Manhattan something over 500,000 in a total population in that borough of about 2,000,000.

Distribution.

In Manhattan about 100,000, being the old residents with their natural increase and accretions, are scattered throughout the borough. About 50,000 are in the Harlem section bounded on the south and north respectively by 100th and 120th streets, and on the east and west by Second and Lenox avenues—in all a territory of about one-half a square mile. Most of these formerly lived on the lower East Side, but the growing congestion and their own improving material condition induced them to remove to this section. They represent a community with no wealthy members, but without an excessive number of very poor.

The section known as the lower East Side is approximately bounded by Madison street on the south, Houston street on the north, the Bowery on the west, and the East River on the east, and covers a territory about one square mile in extent. Within this square mile live 350,000 Jews—some of them under conditions of overcrowding impossible to describe. In May, 1904, David Blaustein, superintendent of the Educational Alliance, took a census of the district and found 64,268 families; at five persons per family, this would give a total of over 320,000. As many of these families keep one or more boarders, consisting of single men, or of married men whose families are still in Europe, it is evident that the total for the section must be rather more than 350,000. Necessarily, with so large a population in so small a territory, there must be an overwhelming proportion of poor. While the vast majority is normally self-supporting, the excess of income over minimum expenditure is so meager that any untoward circumstance will turn the scale: protracted sickness on the part of any member of the family, or brief sickness on the part of the breadwinner; commercial depression, or a strike or lockout, will cause temporary dependence. Hence it is that the United Hebrew Charities is so frequently called upon—in ten years it has dealt with 70,000 individual cases, each involving on an average about four persons per case. In all but an insignificant number of instances the relief required was only of a temporary nature. Of the 10,334 applicants, representing 43,938 individuals, who appeared at the United Hebrew Charities in the past fiscal year (1904) only 35 (or one-third of 1 per cent) had applied for assistance prior to 1889, while 5,525, representing 19,957 individuals, had never before applied. The expenditures of the United Hebrew Charities in the past year (1904), including cost of administration, were $228,000. Of this amount over $41,000 was granted to 570 pensioners (chiefly aged persons or women whose children have not yet reached the earning age), leaving for administration and general relief $187,000 to 44,000 persons, or about $4 per capita per annum. That the money is not expended upon permanent dependents is conclusively shown by these figures.

United Hebrew Charities.

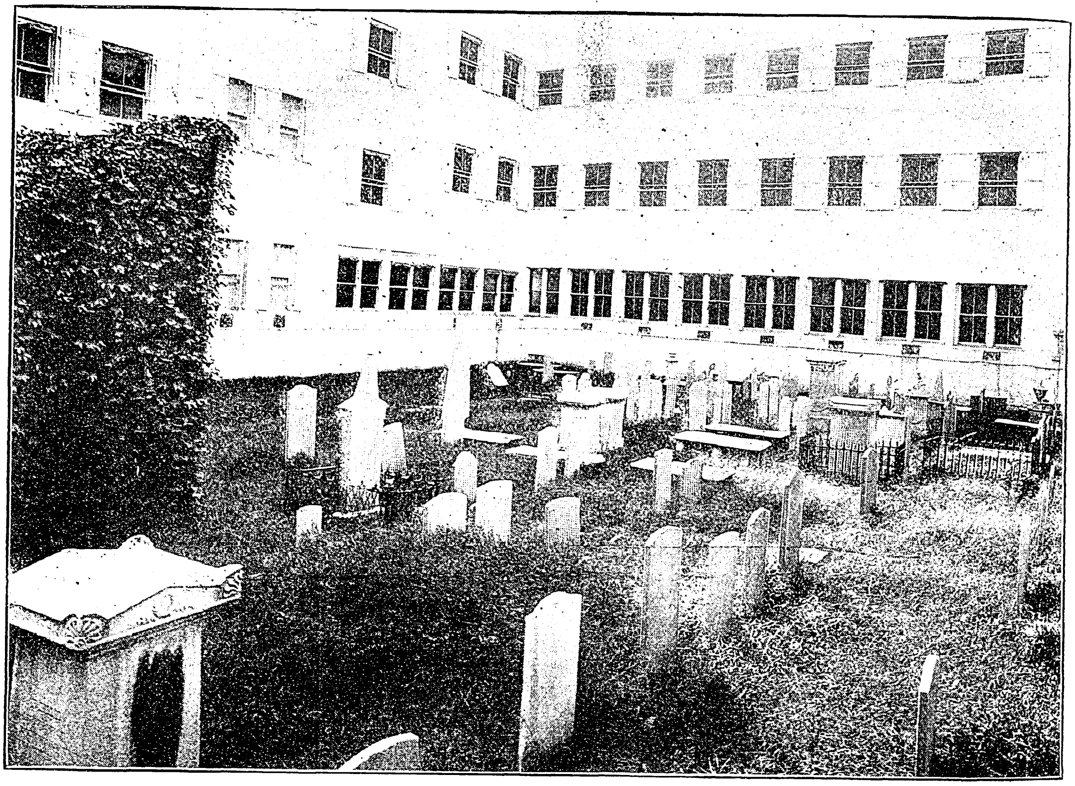

Old Jewish Cemetery, West Twenty-first Street, New York.
(From a photograph.)

The United Hebrew Charities is housed at Second avenue and 21st street, in the Hebrew Charities Building, erected for it and for similar organizations that require office-room there, by Solomon Loeb. In addition to furnishing temporary relief in money or supplies and caring for its pensioners, the Charities maintains a workroom in which women with children to support are instructed in the use of the sewing-machine and are paid during the period of instruction. It retains a physician and nurses, who not only care for the consumptive in his home, but teach him how to live so as to endanger his family to the least possible extent; and it administers a Self-Support Fund with sufficient liberality to establish many recipients in business and make them self-supporting. The organization publishes a monthly magazine entitled "Jewish Charity," devoted to the consideration of all questions of a philanthropic nature. For several years attempts were made to secure, in the work of the United Hebrew Charities, a closer cooperation on the part of the East Side community, and in the early part of the year 1904 two subordinate organizations were established—District No. 1 in East Broadway, and District No. 2 in Ludlow street. All applicants for relief residing in these districts are referred to them, and the entire administration of the two districts is in the hands of persons residing in them, the funds being provided by the parent organization.

Allied with the Charities and aiding it in investigation and relief is the Federation of Sisterhoods, composed of fifteen organizations of women connected for the most part with the various leading congregations. The Sisterhood of Temple Emanu-El, the first organized, has its own home at 318 East 82d street, where, in addition to aiding the poor, it conducts an employment bureau. Other organizations have their own homes, and support, besides, classes of various kinds in the lower part of the city.

Asylums for Children.

The Hebrew Benevolent and Orphan Asylum Society no longer engages in general relief-work. Instead it makes an annual appropriation of $25,000 or $30,000 to the United Hebrew Charities, which becomes its almoner. It confines its own activities to the 1,003 orphans committed to or taken under its charge. For those placed in its care by the city authorities it receives from the city treasury $104 per annum per capita. In the last fiscal year it received in this way $94,500; its expenditures were $200,000. The orphanage of the society is situated in Amsterdam avenue (between 136th and 138th streets). The society administers a fund of $100,000 given it by Emanuel Lehman to enable graduates of the institution to acquire trades or professions. An institution somewhat similar to it, but not confining its work to orphans, is the Hebrew Sheltering Guardian Society, situated at Grand Boulevard and 150th street, where 650 homeless children are cared for. The amount expended by it in the last fiscal year was $106,000, to which the city of New York contributed $69,000. The care of children under five years of age is entrusted to the Hebrew Infant Asylum, situated at 909 Eagle avenue, Borough of Bronx, which has charge of 151 children. It expended in the last fiscal year $31,000, toward which the city of New York contributed $16,000.

Aged Poor and the Hospitals.

The helpless old are as well cared for as the helpless young. At 125 West 105th street the Home for Aged and Infirm Hebrews provides a refuge for 236 men and women at an expenditure, in 1903, of $42,000. Similar in character is the Home for the Aged at 40 Gouverneur street, on the East Side, maintained by the Daughters of Jacob, and having accommodations for about 20 persons. Another home for the aged is maintained at 210 Madison street by the Hachnoseth Orchim Society, which also cares for and houses friendless immigrants at the time of their arrival in New York. It will soon occupy a more commodious establishment at 229 and 231 East Broadway. Like the home of the Daughters of Jacob, this is maintained and conducted almost exclusively by residents of the East Side.

Another institution similarly maintained and conducted is Beth Israel Hospital at Jefferson and Cherry streets. This is a modern and completely equipped hospital and dispensary with 100 beds, which gave treatment last year to 867 patients at an expenditure of $25,600, of which the city of New York contributed $6,900.

Lebanon Hospital, at Westchester avenue and 150th street, Borough of The Bronx, treated in the last fiscal year 2,000 patients at an expense of $65,000, toward which the city treasury contributed $14,000. In 1903, in cooperation with the United Hebrew Charities, it established a convalescent home in which patients discharged either from its own or a sister hospital and not yet sufficiently recovered to proceed with their daily toil may remain the week or fortnight necessary to regain full strength.

The largest, most modern, and most complete of the communal institutions is Mount Sinai Hospital, covering with its dispensary and training-school for nurses an entire block (between 100th and 101st streets and Fifth and Madison avenues). These buildings were dedicated and occupied in the spring of 1904. During the past fiscal year, when the hospital had not yet taken possession of its new quarters, it treated 3,540 patients at an expenditure of $152,000, the city contributing $29,500.

Montefiore Home.

The Montefiore Home cares for those who, by reason of the protracted or incurable nature of their illness, can not be admitted to the ordinary hospitals. Its building is in Broadway, between 138th and 139th streets; one of its departments is given to a thorough system of hydropathy under the supervision of Dr. Simon Baruch. A few years ago the directors of the Montefiore Home established at Bedford, Westchester County, N. Y., a sanatorium where sufferers in the early stages of consumption are cared for. That the need for the Montefiore Home is far greater than its capacity is shown by the fact that while 466 patients were admitted during the past fiscal year, 831 applicants were refused admission for lack of room. The total number of patients treated during the year (466 being admitted during the year and 385 being carried over from the previous year) was 851, the total cost being $141,000, of which about $50,000 was expended at the country sanatorium and the remainder at the city home.

The Sanitarium for Hebrew Children maintains a summer home at Rockaway Park, L. I., and during the summer it takes parties of mothers and children from the tenement-houses to its seashore place. About 20,000 annually are so benefited at a cost of about $20,000.

The Jewish Working Girls' Vacation Society maintains two summer homes, one at Bellport, L. I., and the other at Big Indian, N. Y., where working girls are enabled to spend a fortnight each at a nominal charge, the difference between the amount so taken and the actual cost being made up by the society.

Apart from societies connected with congregations, the foregoing list practically covers the more important organizations dealing with the physical side of the problem confronting the New York community. There are, in addition, such institutions as the Nurses' Settlement, whose excellent work under the leadership of Lillian D. Wald makes it a model for settlement workers. It is not entirely Jewish in its management or support, although its work is chiefly among the Jews of the East Side. So, too, with the Maternity Hospital and with Saint Mark's Hospital; the management of these is entirely non-Jewish, but by reason of the location of the institutions their beneficiaries are largely Jews.

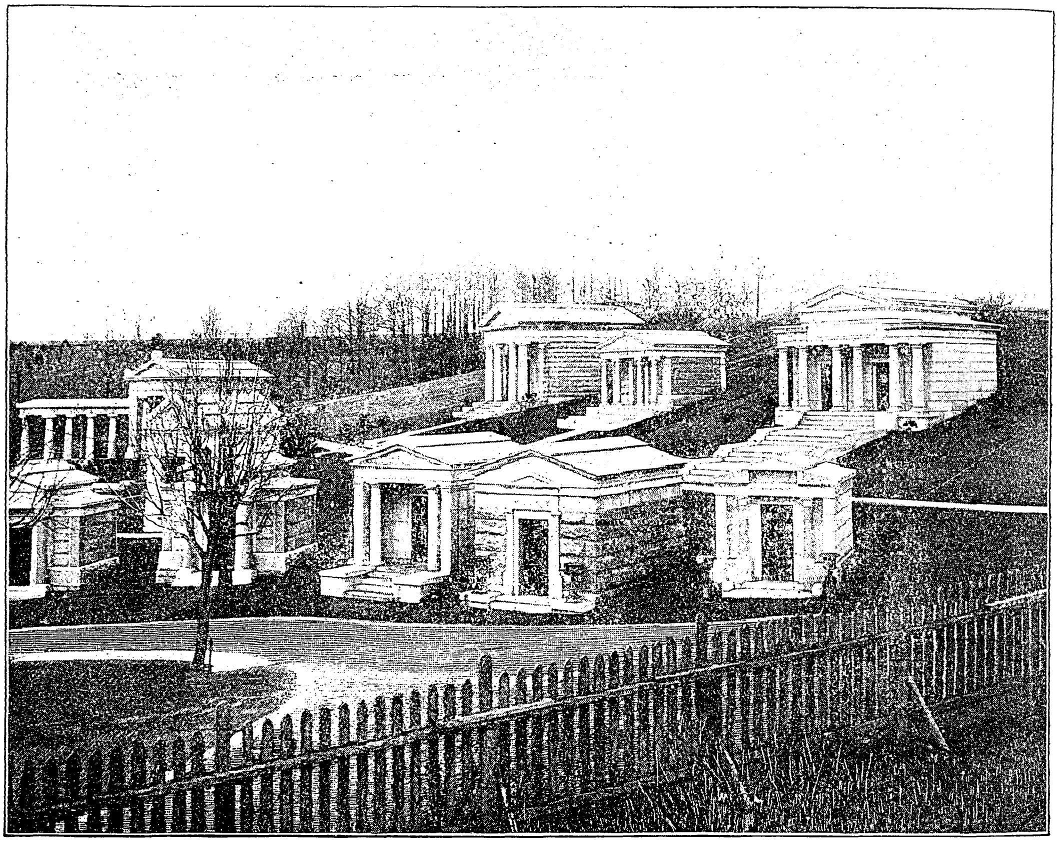

Part of Cemetery of Temple Emanu-El Congregation, Cypress Hills, Brooklyn, New York.
(From a photograph.)

Education.

Secular education is cared for both through private channels and by the great public-school system, ranging from the kindergarten to the collegiate training of the College of the City of New York (for boys) and the Normal College (for girls). To such an extent do the Jews avail themselves of the public schools that the rosters of the public high schools and the City College show a Jewish attendance vastly in excess of the ratio of Jewish population: at the latter more than 75 per cent of the students are Jews. Probably because the public schools are so well attended, the number of private schools giving both secular and Jewish training is very limited. The provisions generally for religious education are not adequate. On the East Side religious education is largely imparted through the ḥeder. There are nearly 400 ḥadarim holding daily sessions, and it is estimated that they cost about $120,000 per annum to maintain. The Talmud Torah schools, of which the Machzikei, with 1,000 pupils, at 225 East Broadway, is the most important, meet daily. The Hebrew free schools (for the past few years under the management of the Educational Alliance) insure religious education for about 2,800 children, of whom about 80 per cent are girls. In the older community religious education is mainly, though not exclusively, confined to that given in the Sunday-schools attached to the congregations. These have, with some exceptions, one session weekly.

Religious Instruction.

In addition to the Sunday-school which each congregation conducts for the children of its own members, many of the leading congregations maintain similar schools for the children of the poor. These schools are usually established away from the synagogue and in the neighborhoods which they are intended to benefit.

The lack of well-qualified religious teachers prompted the management of the Jewish Theological Seminary of America to establish a class for the training of teachers (1903). The seminary's library of Judaica—a large part of which is the gift of Mayer Sulzberger—is one of the most valuable in the world and is preserved in a fire-proof room constructed for the purpose. Here also are kept the records of the American Jewish Historical Society.

Educational Alliance.

There is, aside from religious teaching, a varied and great educational activity. The Educational Alliance, with a daily attendance of nearly 7,000, is located at East Broadway and Jefferson street, and is the active center. In addition to its Hebrew free schools, carried on partly in the main building and partly in Branch A, at 624 East 5th street, it conducts classes for immigrants (formerly carried on by the Baron de Hirsch Fund), where 450 newly arrived children and adults are taught English and prepared for entrance into the public day- and night-schools. There is also a class for "melammedim," where these foreign teachers of Hebrew are taught English. For young men and women there are innumerable clubs, classes, and dramatic and literary societies, and for young women, cooking, dressmaking, and millinery classes. A gymnasium and roof-garden also are provided; a People's Synagogue is conducted on Sabbaths and holy days (A. M. Radin being rabbi), and an afternoon service for children, at which various rabbis of the city officiate in turn. On the fourth floor of the building is a free library, part of the New York Public Library system, and in East Broadway, in an annex to the main building, are living-rooms for the superintendent and chief workers. A building in Madison street is occupied by Branch B of the Alliance, and in this classes are conducted by young men and women who were themselves in earlier days recipients of the advantages of the institution. The expenditures of the Alliance in the last fiscal year were $87,500.

The Hebrew Technical Institute, at 34 and 36 Stuyvesant place, provides technical education of a high grade to 250 young men at an annual cost of $29,000. The Louis A. Steinam School of Metal-Working, established by Abram Steinam in memory of his son, forms part of the plant of the institution. The Hebrew Technical School for Girls is situated at 267 Henry street, but has purchased a larger site at Second avenue and 15th street. It teaches girls embroidery, millinery, dressmaking, stenography, etc., and conducts a religious school. Its expenditures in the last fiscal year were $36,500.

The Hirsch Funds.

The Baron de Hirsch Fund, of which Myer S. Isaacs was president from its foundation until his death, in addition to making an allowance to the Educational Alliance, to the Hebrew Educational Society of Brooklyn, to the Jewish Agricultural and Industrial Aid Society, and to the United Hebrew Charities of various seaboard cities, administers the affairs of the town of Woodbine, N. J., through the Woodbine Land and Improvement Company, and carries on the agricultural school there and the Baron de Hirsch Trade School in New York. The latter is situated at 222 East 64th street, and is under the superintendence of J. E. G. Yalden; from it 50 young men are graduated semiannually, after receiving instruction in such callings as plumbing, machine-working, carpentry, and house- and sign-painting. The Clara de Hirsch Home for Working Girls, at 225 East 63d street, in addition to providing at moderate cost a home for working girls, qualifies others in housekeeping, millinery, and other means of self-support.

The Young Men's Hebrew Association, in the building at 92d street and Lexington avenue, given to it by Jacob H. Schiff, conducts Hebrew classes and carries on library and social work of the kind done by the Educational Alliance, with the distinction, however, that its benefits are confined to those who pay the membership fee. It has an employment bureau and a gymnasium. Religious services are held on Sabbaths and holy days. Work of the same kind for women is done by the Young Women's Hebrew Association, at 1584 Lexington avenue. This is a new organization which has hardly yet made its place in the community.

Jewish Agricultural Aid Society.

The Jewish Agricultural and Industrial Aid Society, supported by the Paris Jewish Colonization Association and the Baron de Hirsch Fund, makes loans at a low rate of interest to farmers or those about to become farmers. At the close of 1903, after an existence of four years, it had outstanding in such loans over $159,000, with very few delinquents and an insignificant proportion of losses. It makes loans also to industrial workers in the country who are desirous of building homes there, and by a system of industrial loans and subsidies establishes and retains in country places industries which would otherwise be located in the cities. Further, in conjunction with the Jewish Colonization Society of Paris, it maintains the Industrial Removal Office, which it established in 1901. Through this office residents of the congested sections of the cities are removed to places throughout the United States and Canada. Over 5,500 persons were so removed during the year 1903, and more than 15,000 have been removed since the office was established. About 60 per cent of those removed had recently come to America.

The Hebrew Immigrant Aid Society was organized a few years ago from among the older of the new immigrants for the purpose of aiding newcomers at the time of their arrival; in conjunction with the United Hebrew Charities, it maintains an agent at Ellis Island for this purpose. The Hebrew Gemillath Chasodim Society is an organization for loaning money without interest to persons having a responsible indorser. It, too, is the work of the newer community.

The local section of the Council of Jewish Women supports free religious schools in various parts of the city and sends a visitor to the wayward girls at Randalls Island and to the women committed to the Bedford Reformatory. It established the recreation-rooms at 186 Chrystie street, furnishing innocent amusement to young girls. The work which the council has felt called upon to do reveals one of the dark sides of the communal problem. Inadequate house-room has resulted in a tendency on the part of the young of both sexes to seek amusement on the streets and in pleasure-resorts whose influence is far from wholesome. The consequence is apparent in increasing misconduct and even crime. There is now in process of formation a Jewish Protectory for the care of boys and girls, who have heretofore been sent to non-Jewish reformatory institutions. The Jewish Prisoners' Aid Society gives religious ministration to the unfortunates in the state and city prisons, and upon their discharge endeavors to aid them in becoming self-respecting and law-abiding citizens.

The several Jewish orders have their local organizations; the B'nai B'rith maintains the Maimonides Library at 58th street and Lexington avenue, the B'nai B'rith Club at the same address, and down-town headquarters at 106 Forsyth street, where there are social rooms and a free employment bureau. Important work among the Jews of the East Side is carried on under non-sectarian management in the University Settlement, College Settlement, and the down-town branch of the Ethical Culture Society. Various day-nurseries, Jewish and non-sectarian, exist and care for small children while the mothers are at work.

Synagogues. The leading synagogues of New York by no means confine their activities to the holding of religious services. Mention has already been made of the sisterhoods and religious schools. There are also young people's societies for literary and social purposes, ḥebras, and many organizations for aiding the poor. The oldest congregation is the Shearith Israel, of which H. Pereira Mendes is rabbi. This is the Sephardic congregation, and its synagogue is situated at 70th street and Central Park West. Others are: Emanu-El (43d street and 5th avenue; Joseph Silverman, rabbi); Beth-El (76th street and 5th avenue; S. Schulman, rabbi); B'nai Jeshurun (65th street and Madison avenue; J. M. Asher, rabbi); Shaaray Tefillah (82d street and West End avenue; F. de S. Mendes, rabbi); Israel (125th street and 5th avenue; M. H. Harris, rabbi); Ahawath Chesed Shaar Hashomayim (55th street and Lexington avenue; I. S. Moses, rabbi).

There are about twenty additional congregations with their own places of worship, and more than three hundred meet in halls or in rooms in tenement-houses. In addition to these there are several hundred that meet in halls on the holy days only. The Jewish Endeavor Society, which meets monthly, aims to foster a religious spirit in the young; the Judæans meet at irregular intervals, usually to do honor to some distinguished visitor.

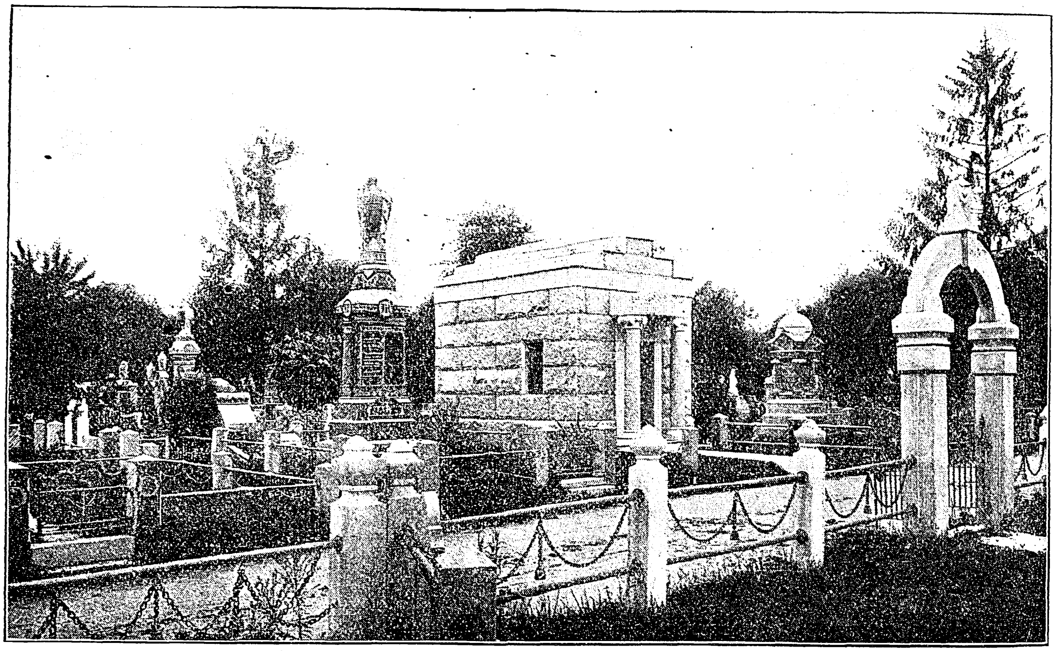

Part of Washington Cemetery, Brooklyn, New York.

(From a photograph.)

Zionism has its quota of adherents, there being twenty-four organizations in the city, which is the headquarters of the American Federation. The membership is about 5,000. The poor in Palestine are not forgotten, and are aided through the North American Relief Society (Hezekiah Kohn, president), as well as through private sources.

Of trade-unions the Allied Hebrew Trades is the only distinctively Jewish organization, although in those trades in which many Jews are employed the labor-unions have a considerable Jewish membership. The executive officer of the United Garment Workers was until the summer of 1904 Henry White; he is likewise a member of the Civic Federation—an organization of employers, working men, and publicists which was established in order to promote industrial peace. Associated with him are Marcus M. Marks (president of the Clothing Association, an organization of employers) and Oscar S. Straus (president of the Board of Trade and Transportation), at whose initiative the Civic Federation was formed. The Chamber of Commerce has many Jewish members and one Jewish vice-president (Jacob H. Schiff).

Politically the Jews are fairly divided between the two leading parties, although many ally themselves with the Socialists. A leading Socialist journal is "Vorwärts," published in Yiddish and edited by Abraham Cahan. Other Yiddish papers, all dailies, are the "News" (weekly ed., "Gazette"), "Journal," "World," "Jewish Abend-Post," and "Herald," all but the last-named being owned or controlled by the Sarasohns. Other Jewish papers are the "American Hebrew," "Hebrew Standard," and "Arbeiter Stimme" (weekly), "New Era," "Jewish Home," "Menorah," "Zukunft," and "Maccabæan" (monthly): the "Maccabæan" is the Zionist, and the "Zukunft" the Socialist, organ.

A. C. L. S.

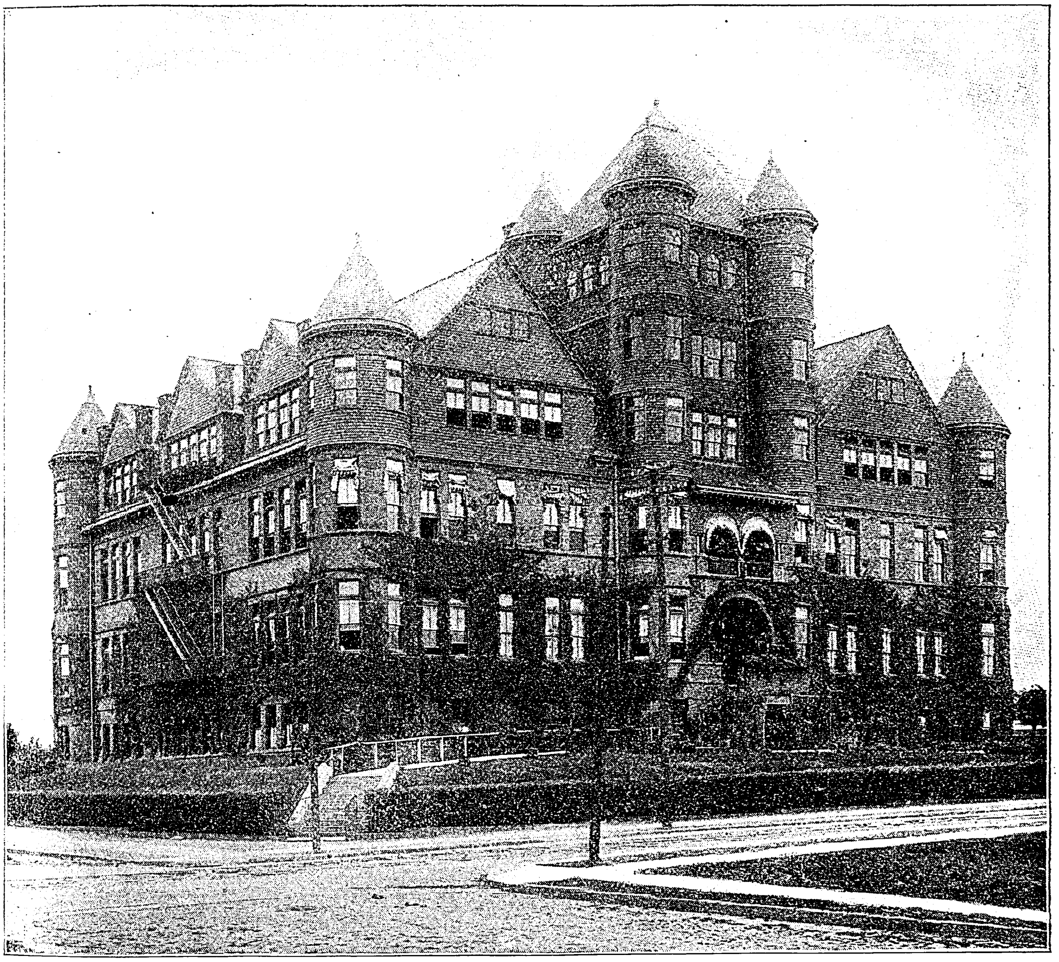

Hebrew Orphan Asylum, Ralph Avenue, Brooklyn, New York.
(From a photograph.)

——**Brooklyn:** It is likely that Jews settled sporadically on Long Island from their first arrival at New York, but apparently not in numbers sufficient for the organization of a community; and it is a matter of tradition that they attended the congregations in New York, the more pious rowing over on Friday afternoons to spend the Sabbath-day with their brethren on Manhattan Island. About 1850 a number of Jews, in order to lessen the inconvenience in connection with attending worship in New York, abandoned their dwellings in the remoter parts of Brooklyn and moved nearer to the river front in the west and southwestern parts of Brooklyn. This caused movements to be set on foot for the establishment of two houses of worship on Long Island.

Beth Elohim Congregation.

The first was the Beth Elohim congregation in Williamsburg, established by fifteen Jews, who hired a small place for $150 a year. But the congregation grew rapidly, and a few years later a house of worship was erected in Keap street. In 1874 the younger generation adopted the Reform ritual, and the result was the secession of a number of Orthodox members, who formed the Congregation Ahawath Achim.

The second movement for the founding of a congregation began in the neighborhood of the present Brooklyn city hall, about 1854. Only twelve members were concerned, and on each Sabbath they worshiped in the house of one of their number.

Beth Israel.

They named their congregation Beth Israel, and for the Passover and the autumnal festivals they brought a hazzan from New York. Their house of worship is now on Boerum place and State street, near the great business district of Brooklyn. Until the year 1879 the congregation was strictly Orthodox, but in that year certain reforms were adopted.

The Reform movement had its inception in 1869, when a number of Jews left the Orthodox synagogues. This resulted in the founding of Temple Israel. A charter was procured from the legislature, a hall was temporarily rented, and during the same year a church building in Greene avenue, near Adelphi street, was purchased and converted into a synagogue. In Nov., 1887, lots were purchased at Bedford and Lafayette avenues, and in April, 1891, was laid the corner-stone for the temple, which was dedicated in April, 1892. The number of synagogues in that vicinity shows where the increase of the Jewish population of Brooklyn first appeared.

The so-called "third period" of Jewish history in Brooklyn commenced in 1882, when the influx of Russian Jewish immigrants began. Russian Jews settled among their coreligionists in the Williamsburg district.

Effect of Russo-Jewish Immigration.

The older Jewish residents of Williamsburg began to remove to other districts, and many Jewish synagogues of early establishment were left in possession of the new arrivals. Williamsburg, however, was not destined to form the living center of the fresh contingents of immigrants from Russia, Rumania, and Galicia.

At the end of 1886 some New York immigrant Jews of speculative propensities purchased a number of lots in the district known as Brownsville, which lots were offered for sale to immigrant Jewish residents of New York. In the course of three years about two hundred houses and three synagogues were erected in Brownsville. The streets were not paved and were badly lighted. In 1895 it attracted the attention of some wealthy Jewish inhabitants of Brooklyn, and they hastened to help their coreligionists. A building was soon erected at Pitkin avenue and Watkin street, and became the home of the Hebrew Educational Society, which is managed on the same lines as the Educational Alliance in East Broadway, New York. The founders of the institution appealed to the authorities in behalf of the Jewish inhabitants of Brownsville, and in the course of two years considerable improvements were made.

When entire streets of the east side of New York were altered and innumerable houses were demolished to make room for parks and for the approach to the Williamsburg bridge, thousands of Jews moved to Brownsville, and it is estimated that there are now (1904) not less than 20,000 Jewish inhabitants in that district, with fourteen synagogues. The majority of the Brownsville Jews travel daily to New York, where they either have places of business or are employed in various factories.

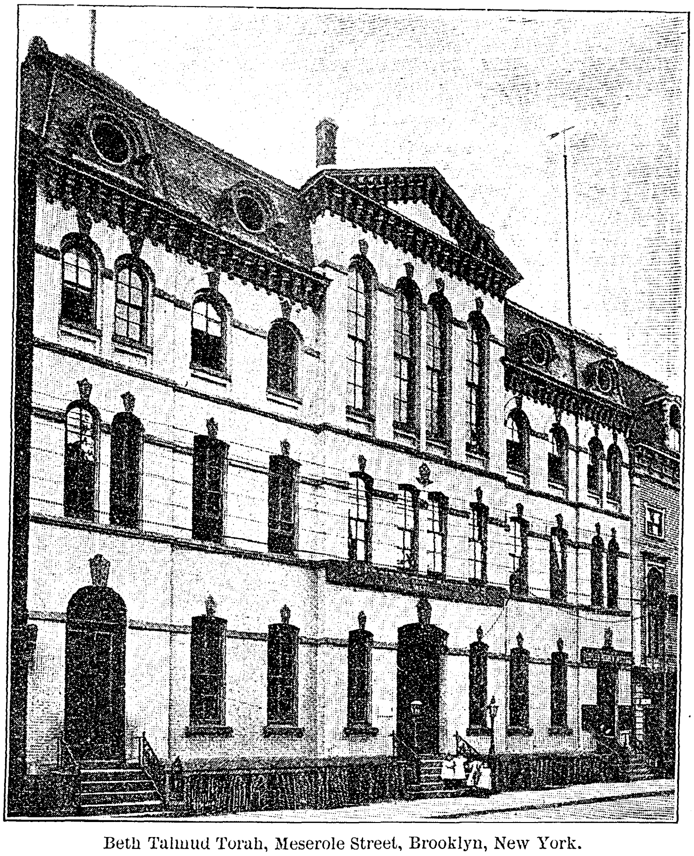

Beth Talmud Torah, Meserole Street, Brooklyn, New York.
(From a photograph.)

The most important Jewish benevolent institution in Brooklyn is the Hebrew Orphan Asylum Society, which was incorporated in Aug., 1878. On Jan. 1, 1879, a house at McDonough street and Stuyvesant avenue was opened for the reception of orphans. Six years later ground in McDonough street, adjoining the original building, was bought, and the corner-stone of the building was laid June 26, 1883.

In May, 1892, the corner-stone of a new asylum building on Pacific and Dean streets was laid. This building cost $235,000, and was dedicated Dec., 1892. It accommodates about 400 children.

Cemeteries.

For almost two centuries the Jewish dead of Brooklyn were taken to Manhattan Island for burial. But when, for sanitary reasons, the old burial-places were closed, the Manhattan Jews established cemeteries in Brooklyn. The oldest known is the Washington Cemetery, situated about two miles beyond the city limits and just outside the village of Parkville, Long Island. It appears that at its establishment about 1860 there were no sectarian restrictions placed upon interments. However, few persons of other communions have been buried there since the Jews took possession of it. Within the last twenty years about fifty acres have been added to it. Hebrew lodges and congregations, societies and individuals, have purchased nearly three-fourths of its acreage. Among the other Jewish places of burial are: Ahavath Chesed, thirteen acres in East Williamsburg; Shearith Israel and Temple Beth-El, both in Newtown, and six and ten acres respectively; Salem Fields, at Jamaica avenue and Market street; Mount Nebo, fifteen acres on the Fresh Pond Road in Queens county; Machpelah, forty acres in Newtown; and Maimonides, seven and one-half acres near Ridgewood.

In 1904 Brooklyn contained over thirty congregations, a Talmud Torah, a hospital and dispensary, various benevolent associations, clubs, lodges, and Zionist societies. Its oldest rabbi then was Leopold Wintner, for many years connected with the Beth Elohim congregation. Its Jewish population in that year appears to have been not less than 100,000.

Bibliography: *History of the City of Brooklyn* (published by *The Brooklyn Daily Eagle*), pp. 362, 544, 631, 655; W. W. Munsell, *History of Kings County*, p. 1088, New York.

A. D. M. H.

NEW YORK: Most populous state of the American Union, with an estimated Jewish population of 750,000. The history of the Jews of the state is practically covered by the articles New York (city), Albany, etc. Their records date back to 1654 and present a continuous history of migration and growth. Given below is a list of the places in the state of New York which contain Jewish communities, those covered by separate articles being merely named.

Albany; Amsterdam; Astoria (has a congregation); **Bath Beach** (congregation); **Binghamton** (Congregation Sons of Israel, founded in 1885; a Reform society, holding services on holy days); **Brooklyn** (see Jew. Encyc. ix. 289, *s.v.* New York [city]); **Buffalo; Coney Island** (community); **Conklin** (cemetery); **Corning** (congregation); **Elmira; Far Rockaway** (a summer resort; has a congregation); **Freeport** (congregation); **Glen Cove** (Congregation Tifereth Israel, founded in 1899); **Glens Falls** (Educational Alliance, and a congregation); **Gloversville** (congregation, founded in 1891, and the Nathan Littauer Hospital, a non-sectarian institution, memorial of Nathan Littauer); **Greenport** (congregation); **Haverstraw** (congregation, founded in 1892); **Hornellsville** (congregation); **Hudson** (congregation); **Ithaca** (religious school; cemetery; Hebrew Ladies' Aid Society); **Jamaica** (congregation); **Kingston** (Congregation Emanuel, founded in 1853, present [1904] rabbi Joseph Lieser; Congregation Agudath Achim, founded in 1887; two newer congregations; a Young Men's Hebrew Association); **Lake Placid** (congregation); **Mount Vernon** (congregation); **Newburgh** (Congregation Beth Jacob, founded in 1865, present rabbi Hyman J. Elkin; Congregation Aguadas Achim; a social club); **New Rochelle** (congregation); **New York** (city); **Niagara Falls** (a cemetery association); **Ogdensburg** (Congregation Anshe Zophar, founded in 1865); **Olean** (congregation and a relief association); **Ossining** (congregation); **Peekskill** (congregation); **Port Chester** (congregation; Ladies' Aid Society; Young Men's Hebrew Association); **Poughkeepsie** (congregation); **Rochester; Rockaway Beach** (congregation; Ladies' Benevolent Society); **Sag Harbor** (congregation and a benevolent society); **Schenectady** (Congregation Shaari Shamayim, founded in 1856, present rabbi E. M. Chapman; congregations of Hungarian, Russian, and Polish Jews; a Young Men's Hebrew Association; the United Hebrew Charities; etc.); **Spring Valley** (congregation); **Staten Island** (congregation and a Young Men's Hebrew Association); **Syracuse; Tannersville** (congregation; has a considerable Jewish population in summer); **Tarrytown** (congregation); **Tompkinsville** (congregation); **Troy; Tupper Lake** (congregation); **Utica** (several congregations; a Hebrew Free School; a Hebrew Aid Society; a Ladies' Hebrew Society; a cemetery); **Watertown** (congregation); **West Arverne** (congregation); **Whitestone** (a Hebrew library); **Yonkers** (Home for Aged and Infirm; Independent Order B'nai B'rith, opened in 1882; three congregations; a Hebrew Free-School Association; a Women's Charity Association).

Bibliography: *American Jewish Year Book*, 5661 (1900–1).

A.

NEW ZEALAND: A group of islands in the South Pacific Ocean, consisting of two large islands (North Island and South Island), a small island known as Stewart Island, and numerous islets along the coast. Europeans did not settle there in appreciable numbers until after 1830, and for two or three decades thereafter there were but few Jews among them. It was not until the seventh decade of the nineteenth century, when gold was discovered in the Otago district, that Jews were drawn to New Zealand in considerable numbers. During the persecutions in Russia in 1891, the Parliament of New Zealand sent a memorial to the Russian emperor, Alexander III., praying for an abatement of the restrictions imposed upon his Jewish subjects. The New Zealand colonists, however, were seized by the same fear that disquieted that section of the English public and led to the Royal Commission on Alien Immigration. In 1893 news was received that five hundred destitute Russian Jews were being sent to New Zealand by the Jewish authorities in London. Protests were at once raised all over the colony. Resolutions from trades and

Affected by Russian Persecutions.

labor councils were forwarded to the premier of the colony, who telegraphed to the agent-general in London instructing him to assist in preventing Russian Jews from being sent to the colony. An angry correspondence passed between the premier and a prominent Jewish resident, and the feeling of disquiet was only calmed by an assurance from Dr. Adler, chief rabbi of London, to the effect that the London authorities had never contemplated such a wholesale transportation.

The Jews in New Zealand have never aggregated much more than sixteen hundred individuals; but in spite of this fact they have assisted in shaping the country's policy. In this respect the most notable was Sir Julius Vogel, who at various times held the portfolios of colonial treasurer, commissioner for stamps and customs, and postmaster-general. He served as premier from 1874 to 1876, and held the office of agent-general in London from 1876 to 1881. He is best remembered for his vigorous policy of public works, by which the North Island was opened up. To him also are due the establishment of the San Francisco and New Zealand mail service, the completion of the London and New Zealand cable, the system of government life-insurance, and the creation of the Public Trust Offices. Three other Jews have served in political life: Hallinstein sat in the House of Representatives; Samuel Edward Shrimski (1830–1902) was four times elected to that chamber and sat for seventeen years as a life member of the Upper House; C. Louisson, who is at present (1904) the only Jew in Parliament, was appointed to the Upper House in 1901.

In Municipal Life.

Jews have been very active in municipal life, and as mayors and councilors their names are recorded in many cities. The history of Auckland especially is identified with the name of a Jew. Before it became a municipality A. P. Phillips was chairman of the city board; he was its first mayor, and held that office altogether for thirty-three years. Besides holding the appointment of justice of the peace and resident magistrate, he was a member of the provincial council and of the education board. He established a free library, obtained many endowments for the city, and was one of the founders of the Municipal Association of New Zealand. Henry Isaacs also was at one time mayor of Auckland. On four occasions C. Louisson was elected to the mayoral chair of Christchurch. He was a member of the first Charitable Aid and Hospital Board of New Zealand, a deputy inspector of the Sunnyside Lunatic Asylum, and one of the New Zealand commissioners to the Melbourne Exhibition. Other towns have had Jewish mayors in the persons of Louis Ehrenfeld, Moss Jonas, and E. Shrimski.

In Commerce.

Jews have given a decided impetus to the commercial enterprise of New Zealand. The chambers of commerce have had many Jews as presidents, notably D. E. Theomim. The New Zealand Shipping Company was founded by the brothers Edward and Henry Isaacs. The first chairman of the Manawatu Railway Company was Joseph Nathan, who established the Wellington Harbor Board. When delegates were sent to England to represent New Zealand at the meetings of the British Chamber of Commerce two out of the five members were Jews—Joseph Nathan and Arthur Myers.

In Journalism and the Army.

Jews have done some enterprising work in the field of journalism in New Zealand. Vogel acquired a half proprietorship of the "Otago Witness." He started, and for many years edited, the first daily newspaper of New Zealand, "The Daily Times"; he admitted as part owner of his paper B. L. Farjeon, the novelist and playwright. Mark Cohen is president of the New Zealand Institute of Journalists and has for a considerable period edited the "Dunedin Star." "The New Zealand Referee" is managed by Phineas Selig, and another Jew, Marcus Marks, is head of the "Hansard" staff. New Zealand Jews have always shown a patriotic interest in questions of defense. During the Maori war many Jews were found in the British ranks. C. Louisson was the first to follow the volunteer movement on the West Coast. In 1894 David Ziman offered to pay half the cost of building a battle-ship to be presented by New Zealand to the British government, the colony to pay the other half. When trouble broke out in Samoa between the British bluejackets and the natives, three Auckland companies offered their services to the imperial government, two of the three captains being Jews. In the South-African war the New Zealand contingents included a number of Jews. As educators, too, Jews have gained some distinction. Several have sat on the various education boards; E. Shrimski founded the Waitaki School; Louis Cohen is a member of the senate, and Phineas Levy a law examiner, of the New Zealand University. The only woman in New Zealand who has passed, up to the present, the examinations qualifying for the practise of law is a Jewess, Ethel Benjamin.

Congregational Life.

Congregations have been formed in most of the principal cities. In Auckland, Dunedin, Wellington, and Christchurch congregations have existed for many years. In each of these cities there exists the same Jewish communal life as obtains in other British congregations. Each has its Hebrew and religious classes, its charitable institutions and social societies. Services are held on Sabbaths, holy days, and on all special occasions. The oldest congregation is that of **Auckland,** which was founded in 1859. Rev. S. A. Goldstein has been the minister for twenty-two years and was preceded by the Rev. Mr. Elkin. The synagogue is a handsome structure and stands on an elevated site presented by the government. The **Dunedin** congregation dates from 1861, in which year the first service was held on the premises of Hyam S. Nathan, who acted as its first president. The present synagogue, which replaced an older one, was built in 1881, since which time the community has had five rabbis; the Rev. B. Lichtenstein held office from 1875 till his death in 1892, and the present minister is the Rev. B. Chodowsky. The community enjoys the distinction of having founded the first ḥebra ḳaddisha in the British empire. In **Wellington** the first service was held in the house of Joseph Nathan, to whose efforts the community is largely indebted for its present synagogue, erected in 1870. The Rev. H. Van Stavern has been minister there for nearly thirty years; he is a member of the Wellington licensing bench. The **Christchurch** congregation, which has been served for more than thirty years by the Rev. I. Zachariah, has had a checkered career and has maintained a corporate existence with difficulty, owing to the paucity of Jewish residents. Synagogues have been built also in Nelson and Timaru, but at the present time no corporate congregations are attached to them. The official census for 1901 placed the Jewish population of New Zealand at 1,611; the total population is 772,719.

J. D. I. F.

NEWARK: Largest city of the state of New Jersey, U. S. A. Its first Jewish congregation was founded Aug. 20, 1848, under the name "B'nai Jeshurun." Religious services were held at various places until 1858, when the first synagogue was built, on Washington street. Isaac Schwarz was hazzan at the time, and the mode of worship was Orthodox. His successors were Sigmund Kaufman, in 1860, and S. Seligman, in 1865. In 1867 the congregation built its present temple, at the dedication of which, in 1868, the present incumbent, Rabbi Joseph Leucht, entered upon his office. Solomon Foster has been associated with him since 1902. The worship is now that of the Reform ritual; and the congregation includes the most prominent Israelites of the city.

Congregation Oheb Scholom was organized in 1860. Its pulpit has been occupied by Rabbis Zinsler, B. Drachman, and the present incumbent, Bernhard Glueck. Congregation B'nai Abraham was organized in 1857. It formerly had places of worship in Bank and Washington streets, and since 1899 has occupied its present building at the corner of High street and 13th avenue. Among its ministers have been Isidor Kalish, Meyer S. Hood, Bergman, N. G. Solomon, and Jacob Goldstein. The present incumbent is Julius Silberfeld. A few years ago a number of congregations made up of Russian immigrants, combined under the name Anshe Russia, and built a synagogue in Kinney street. H. Bradsky is the rabbi. There are nine other smaller congregations in the city.

All the Jewish orders have lodges in Newark. The Progress Club, with its own club-house in West Park street, is the leading social organization. There are a number of charitable associations, the most prominent being the Hebrew Benevolent and Orphan Asylum Society (founded 1865), which has a commodious Home for Orphans in Clinton avenue. A Hebrew free school, built by the Plaut family (1889) and bearing the name "Plaut Memorial School," gives instruction in religious branches to 800 pupils, mostly children of Russian emigrants, under the superintendency of Meyer S. Hood.

The professions of law and medicine have some very prominent Jewish members. The department stores of L. S. Plaut & Co., L. Bamberger & Co., and David Straus Company are among the principal ones in the city. Among the leading manufacturers Moses Straus & Sons, R. G. Solomon, and Weingarten Bros. are most prominent, the last-named firm having one of the largest corset factories in existence.

The Jews of Newark, of whom at least one-half are Russian immigrants, number (1904) about 20,000, in a total population of nearly 300,000.

A. J. Leu.

NEWBURGER, JOSEPH E.: American jurist; born in New York city 1853; educated in the public schools and at Columbia College (School of Law), New York (LL.B.); admitted to the bar 1874. In 1891 he was elected judge of the city court of New York, and served until 1895. In the following year he was elected judge of the Court of General Sessions, New York city, which office he still (1904) holds.

Newburger has been active in Jewish societies, and was one of the founders of the Jewish Theological Seminary of America in New York city.

Bibliography: *American Jewish Year Book*, 5665.

A. F. T. H.

NEWCASTLE-UPON-TYNE: English seaport; center of the English coal-trade. It has a population of 214,803, including about 500 Jewish families. Jews are mentioned in connection with Newcastle-upon-Tyne before the expulsion, but the present community dates not much further back than 1830, in which year seven Jewish residents entered into an agreement to defray the cost of a burial-ground. On the New-Year of 5592 (= 1832) these early settlers met at the house of David Cohen in Westgate street; the day being also the coronation day of William IV., a sermon was preached by Martain Valintine of Poland, and subsequently printed. The service was performed by Henry Harris (father of the Rev. S. H. Harris of Ramsgate), who subsequently became minister of the congregation. The congregation was formally established on Oct. 8, 1832, and David Cohen became its first president; it thereupon migrated from place to place until, in 1838, the first regular synagogue was erected in Temple street. By 1868 the synagogue had become too small for the increasing community, and another congregation was formed under the presidency of J. de Hart, a place of worship being acquired in Charlotte square. In 1873, through the efforts of the Rev. A. L. Green, an amalgamation was arranged between the two congregations. Six years later the foundation-stone of the United Synagogue was laid by De Hart, and the building, in Leazes Park Road, was consecrated in the following year (1880). At the present time (1904) the synagogue has 220 seat-holders. There are various charities, clubs, and friendly societies, besides a bet ha-midrash. The present minister is Morris Rosenbaum, who succeeded S. Friedeberg (now of Liverpool) in 1891.

Bibliography: *Jewish World*, Dec. 21 and 28, 1877; Jan. 4 and 18, 1878; Jan. 30, 1903; *Jewish Year Book*, 1904-5.

J. I. H.

NEWMAN, ALFRED ALVAREZ: English metal-worker and art-collector; born in London 1851; died there 1887. He revived the blacksmith's art in its medieval phases and was the founder of the Old English smithy in Archer street, Haymarket, London. Being a craftsman of considerable talent, Newman succeeded in the course of four years, by his taste and energy, in promoting art ironwork in England, the picturesque arrangement of his smithy rendering it during the London season a place of fashionable resort. He was the author of several papers communicated to the Society of Architects and similar bodies.

Newman's interests included Anglo-Jewish history and archeology; he possessed a unique collection of Jewish prints and tracts bearing on these subjects, many of which were exhibited at the Anglo-Jewish Historical Exhibition after his death. It was due largely to Newman's efforts that the proposal to demolish the ancient synagogue of Bevis Marks was eventually defeated.

BIBLIOGRAPHY: *The Times* (London), Jan. 27, 1887; *Jew. Chron.* and *Jew. World*, Jan. 28, 1887; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

NEWMAN, LEOPOLD: American soldier. He entered in the Civil war as captain of Company B, 31st New York Infantry, and rose to the rank of lieutenant-colonel. His term of service expired a few days prior to the battle of Chancellorsville (May 2, 1863); but he elected to remain at the front, and was fatally injured, dying shortly after in Washington. President Lincoln visited him at his bedside and brought a commission promoting him to the rank of brigadier-general.

BIBLIOGRAPHY: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 285, Philadelphia, 1895.

A.

NEWMAN, SELIG: German Hebraist; born at Posen, Prussian Poland, in 1788; died at Williamsburg, N. Y., Feb. 20, 1871. He was educated at Posen, but in 1814 went to England and was appointed minister to the Plymouth congregation, teaching Hebrew at the same time at the University of Oxford. His faith debarred him from a professorship, but among his pupils were numbered many distinguished Christian and Jewish scholars. While in London Newman took part in a spirited debate with some Christians on the Messianic prophecies. At an advanced age he sailed for America and settled in New York, gaining a livelihood as teacher and writer. In 1850 he published a work entitled "The Challenge Accepted," consisting of a series of dialogues between a Jew and a Christian respecting the fulfilment of the prophecies on the advent of the Messiah. He published also: "Emendations of the English Version of the Old Testament," 1839; a "Hebrew and English Lexicon," 1841; and a Hebrew grammar, which was much used for elementary instruction among English Jews.

BIBLIOGRAPHY: *Jew. Chron.* March, 1871; Morais, *Eminent Israelites of the Nineteenth Century.*

J. G. L.

NEWPORT: One of the capitals of the state of Rhode Island, U. S. A. Before the American Revolution, Newport excelled New York as a commercial center and port of entry; to-day, however, it is no longer of commercial importance, but has become one of the most fashionable watering-places in America.

Newport was founded by Roger Williams, whose broad religious toleration soon attracted settlers of all denominations (see RHODE ISLAND). The earliest authentic mention of Jews at Newport is in 1658, when fifteen Jewish families are said to have arrived from Holland, bringing with them the first three degrees of masonry. It has been suggested, however, that Jews from New Amsterdam (New York) and from Curaçao settled there even earlier, between 1655 and 1657. A congregation seems to have been organized in 1658 under the name "Jeshuat Israel." In 1684 the General Assembly of Rhode Island, in reply to a petition of the Jews, affirmed the right of the latter to settle in the colony, declaring that "they may expect as good protection here as any stranger being not of our nation residing among us in his Majesty's Colony ought to have, being obedient to his Majesty's laws." In view of this declaration it seems strange that Jews should have been refused naturalization in 1761 (see RHODE ISLAND).

Successive Settlements.

Additional Jewish settlers arrived from the West Indies in 1694; but the great impulse to commercial activity which raised Newport to the zenith of its prosperity was given by a number of enterprising Portuguese Jews who settled there between 1740 and 1760. Most prominent among these were Jacob Rodrigues-Rivera, who arrived in 1745, and Aaron Lopez, in 1750. The former introduced into America the manufacture of sperm-oil, which soon became one of the leading industries; Newport had seventeen manufactories of oil and candles and enjoyed a practical monopoly of this trade down to the American Revolution.

Aaron Lopez became the great merchant prince of New England. Of him Judge Daly says: "To him in a larger degree than to any one else was due the rapid commercial development which made Newport for a quarter of a century afterward the most formidable rival of New York." Ezra Stiles, the famous president of Yale College, states that "for honor and extent of commerce, he was probably surpassed by no merchant in America." Owing to Lopez, more than forty Jewish families went to Newport; and fourteen years after his arrival the town had 150 vessels engaged in the West-Indian trade alone; Lopez at the beginning of the Revolution owning thirty vessels engaged in the European and West-Indian trade and in whale-fisheries. This trade extended as far as Africa and the Falkland Islands. Among other prominent merchants of Newport in colonial times were members of the Levy, Seixas, Hart, and Pollock families. The Jewish population of the city received an important addition after the great earthquake at Lisbon (1755). Many secret Jews then left Portugal; one of the vessels, bound for Virginia, was driven into Narragansett Bay, and its Jewish passengers remained at Newport.

Socially as well as commercially the Jews of Newport were highly respected. In 1761 the town possessed a Hebrew club. The congregation prospered; and in 1760 Isaac Touro came from Jamaica to become its minister, occupying the position till the outbreak of the Revolution. During all this time worship was held in private houses. In 1762, however, there being between 60 and 70 members,

To the Hebrew Congregation in Newport
Rhode Island.

Gentlemen.

While I receive, with much satisfaction, your Addreſs replete with expreſsions of affection and esteem; I rejoice in the opportunity of aſsuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all claſses of Citizens.

The reflection on the days of difficulty and danger which are paſt is rendered the more sweet, from a consciousneſs that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All profeſs alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one claſs of people, that another enjoyed the exercise of their inherent natural rights. For happily

the

the Government of the United States, which gives to bigotry no sanction, to persecution no aſsistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankneſs of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkneſs in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. Washington

the erection of a synagogue was commenced; and the building was completed and dedicated in the following year; it is still standing. There is evidence that the Jewish population of Newport, even before the Revolution, contained considerable German and Polish elements. According to Tuckerman, the city numbered shortly before the outbreak of hostilities 1,175 Jews, while more than 300 worshipers attended the synagogue. The cemetery immortalized by Longfellow and Emma Lazarus was acquired by Mordecai Campannal and Moses Packeckoe in 1677, though it is possible that an earlier Jewish cemetery existed.

Newport in colonial times attracted many Jewish rabbis from all parts of the world. Several of the names of these are to be found in Ezra Stiles's diary. He mentions meeting one from Palestine as early as 1759, two from Poland in 1772 and 1773 respectively (the latter of whom preached in Dutch), a Rabbi Bosquila from Smyrna, a Rabbi Cohen from Jerusalem, and Rabbi Raphael Hayyim Isaac Carregal from Hebron, who preached at Newport in Spanish in 1773 and became Stiles's intimate friend.

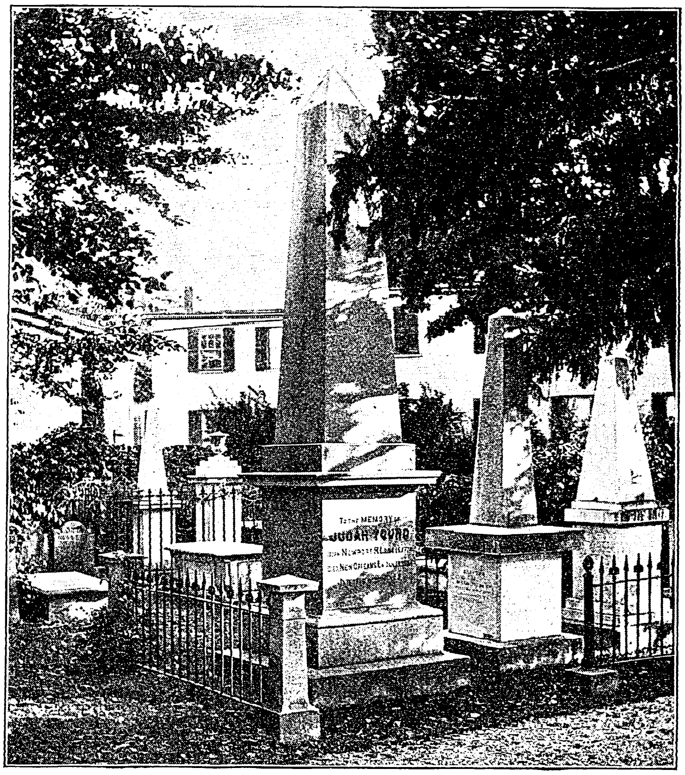

Part of the Old Jewish Cemetery at Newport.
(From a photograph.)

Effect of the Revolution.

The Revolution ended Newport's commercial prosperity. The city was taken by the British; and the Jews (who had espoused the patriot cause) lost the greater part of their property, particularly their ships, which were at once taken by the enemy. Immediately upon the British occupation the synagogue was closed, the rabbi going to Jamaica, and the majority of its foremost members, including Lopez, removing to Leicester, Mass., where they remained until 1782. At Leicester these Newport Jews at once rose to the highest rank of the community, and a most appreciative account of their stay in that town is to be found in Emory Washburn's "History of Leicester."

When the war was practically over, many of the Leicester colony set out for their former home. Aaron Lopez was drowned on the way, but was buried in the old cemetery. The General Assembly of the State of Rhode Island when it convened for the first time after the evacuation of Newport met in the historic synagogue (Sept., 1780). The edifice was at length reopened for worship, and services continued until about 1791. In 1790 the congregation formally addressed President Washington. The reply is still preserved and is reproduced here by courtesy of the owner, Mr. Frederick Phillips of New York.

New York had now become the great commercial center; and the important Newport merchants left one by one for that city or for others which offered greater opportunities, namely, Philadelphia, Charleston, and Savannah. The number of Jews at Newport steadily decreased, until Moses Lopez, nephew of Aaron, was the only one remaining. He, too, ultimately left for New York, where he died in 1830. One of the last of this important colony was Moses Seixas, who for many years was cashier of the Bank of Rhode Island.

The synagogue was closed soon after 1791, and was not reopened for about sixty years. It can not be said that during the interval Newport had a Jewish community. The city was, it is true, repeatedly visited by Jews; and sentiment caused the descendants of many of the original families to direct their remains to be interred in the old cemetery. Jewish tombstones show interments during the entire period down to 1855. Generally speaking, only such occasions brought Jews to Newport.

The sons of the former minister did much for preserving Jewish places of interest. Abraham Touro (d. in Boston 1822) bequeathed a fund for perpetually keeping the synagogue in repair, and made provisions for the care of the burial-ground.

In 1843 Judah Touro of New Orleans replaced the old cemetery wall by a massive one of stone, with an imposing granite gateway; and, at his own request, he himself was buried in the cemetery. The street on which the synagogue is situated is known as Touro street. The city possesses also a park known as "Touro Park." In 1850 the synagogue was reopened on a single occasion, when Dr. M. J. Raphall delivered a discourse there. Though the Touro fund provided for the support of the minister also, the synagogue remained closed until 1883, when the Rev. A. P. Mendes, on appointment by the Congregation Shearith Israel of New York, became its minister. He conducted its services until his death in 1891. Both synagogue and cemetery are now the property of the New York congregation, and the courts after litigation have sustained its title thereto.

Existing Congregation.

It was only after 1880 that Jews began to resettle in Newport, most of these being of German, Polish, or Russian origin. A congregation was organized which adopted the ancient name "Jeshuat Israel" (May 28, 1893), and was incorporated by the legislature of Rhode Island in 1894, the trustees of the Shearith Israel Congregation of New York acting as its trustees. The first president was Eugene Schreier (who also represents the interests of Shearith Israel at Newport). The ritual is Sephardic. Among the ministers since 1891 have been the Rev. Henry S. Morais, who was succeeded by Rev. Jacob M. Seidel, the present (1904) incumbent. The only existing Jewish organizations are the Moses Seixas Lodge of the Independent Order Free Sons of Israel, and the Israel J. Josephson Lodge of the Independent Order Berith Abraham.

A military organization of Jewish young men, known as the "Touro Cadets," was organized in 1897, and offered its services during the Spanish-American war. The present Jewish population of Newport according to Schreier is about 200 souls.

Bibliography: Samuel Greene Arnold, *History of the State of Rhode Island*, ii. 447, 494-496, Providence, 1894; Edward Peterson, *History of Rhode Island and Newport*, ib., n.d.; Arthur A. Ross, *A Discourse Embracing the Civil and Religious History of Rhode Island*, pp. 29, 30, note E, Providence, 1838; George C. Mason, *Reminiscences of Newport*, pp. 53 *et seq.*; George E. Channing, *Early Recollections of Newport, R. I.* Newport, 1868; *The Literary Diary of Ezra Stiles*, ed. F. B. Dexter, Boston, 1860; Emory Washburn, *History of Leicester, Mass.* pp. 123-124 *ib.* 1860; Charles P. Daly, *The Settlement of the Jews in North America*, New York, 1893; Max J. Kohler, *The Jews of Newport*, in *Publ. Am. Jew. Hist. Soc.* vi. 61; idem, *ib.* ii. 101; idem, *The Jewish Cemetery at Newport*, in *Jewish Comment*, April 27, 1900; Isaac Markens, *The Hebrews in America*, pp. 33, 34, New York, 1888; H. T. Tuckerman, *Graves at Newport*, in *Harper's Monthly*, xxxix. 372; A. P. Mendes, *The Jewish Cemetery at Newport*, in *Rhode Island Historical Magazine*, vi. 81, 105; Bartlett, *Colonial Records of Rhode Island and Providence Plantations*, vols. iii., vii.; Oscar S. Straus, *Roger Williams*, pp. 110-111, 178, New York, 1899; *The American Jewish Year Book*, 1900-1; G. A. Kohut, *Ezra Stiles and the Jews*, ib. 1902; *Publ. Am. Jew. Hist. Soc.* iii. 91, vi. 138, viii. 119; Morris Jastrow, *ib.* x. 5.

J. L. Hü.—M. J. K.

NEWSPAPERS, JEWISH. See Periodicals.

NEXT OF KIN. See Agnates; Family and Family Life; Inheritance.

NEYAR, SEFER HA-: Anonymous compendium of laws; compiled during the first third of the fourteenth century, after 1319, probably by a Provençal. It consists mainly of extracts from the works of French scholars, although the "Halakot Gedolot" and Maimonides' "Mishneh Torah" were consulted. A work of Baruch b. Ḥayyim b. Menahem of ניאורייש (probably Niort in the department of Deux-Sèvres, France), a pupil of Isaac of Corbeil, served as the basis for the "Neyar." The collection includes many legal decisions and extracts from the tosefta which are otherwise well known, especially those of Simon of Sens. Historical narratives of real interest are also to be found in this work.

The "Neyar" was almost wholly unknown to scholars of the Middle Ages as well as to those of more recent times. Joseph b. Solomon Colon and Azulai probably are the only ones who knew the book; De Rossi owned a manuscript of the "Neyar" (De Rossi MSS., No. 400); another is in the library of the Jews' College in London. The "Neyar ha-Keneset," which Mordecai Finzi, an Italian of the fifteenth century, mentions (Steinschneider, in Michael's "Oẓerot Ḥayyim"), is to be distinguished from the "Sefer ha-Neyar"; it contained lists like those found to-day only in Russian synagogues, in which are noted the memorable days in the calendar —Jewish, Christian, and other.

Bibliography: Gross, in *R. E. J.* iii. 74-77; idem, *Gallia Judaica*, pp. 372-393; Güdemann, *Gesch.* i. 78, ii. 195; Zunz, *Ritus*, p. 31 (who confounds the two "Neyars"); Azulai, *Shem ha-Gedolim*, ii.; Neubauer, *Rapport sur une Mission dans l'Est de la France*, p. 22.

E. C. L. G.

NEYMARCK, ALFRED: French economist and statistician; born at Châlons-sur-Marne Jan. 3, 1848. He was editor of the "Revue Contemporaine" in 1868-69, and in 1869 founded "Le Rentier," an economic and financial paper which he still (1904) manages. In 1889 Neymarck was made laureate of the Statistical Society of Paris, and he was the first to whom the Prix Bourdin was awarded. In 1891 he was appointed laureate of the Académie des Sciences Morales et Politiques, receiving the Prix Wolowski. He became successively Officier d'Académie (1882), Chevalier (1885) and Officer of the Legion of Honor (1894), and Officier de l'Instruction Publique (1889). In 1900 he was elected vice-president of the International Congress of Societies for Lawsuits and of the International Congress for Landed Property.

The principal works of Neymarck are: "Aperçus Financiers" (2 vols., 1868-73); "Colbert et Son Temps" (2 vols., 1877); "Turgot et Ses Doctrines" (2 vols., 1885); "Un Centenaire Economique, 1789-1889" (1889); "Vocabulaire Manuel d'Economie Politique" (1898); "Finances Contemporaines" (2 vols., 1903). Neymarck is a member of the Jewish Consistory of Paris.

S. J. Ka.

NEZHIN (NYEZHIN): Russian town, in the government of Chernigov; one of the centers of the tobacco-trade. In 1648 Nezhin was taken by the Cossacks, and its Polish and Jewish inhabitants were put to the sword. On July 20, 1881, an anti-Jewish riot broke out there and continued through July 21 and 22; most of the Jewish houses were destroyed. The military, which was called to suppress the riot, twice used their arms against the mob, killing ten of the rioters. The manufacture of various tobacco-products, which formerly gave employment to many Jews who worked in small shops, is no longer carried on there on account of the new system of collecting tobacco-duties, which favors the concentration of the tobacco industry in the hands of the greater manufacturers. The Jewish artisans number (census of 1898) 980. The Talmud Torah has 98 pupils; the three Jewish private schools, 59; and the thirty ḥadarim, about 350. The general schools (boys' and girls' classical gymnasiums, etc.) give instruction to 142 Jewish pupils. The charitable institutions include a dispensary and a biḳḳur ḥolim. Since 1895 the town has had a Jewish loan and savings association. The census of 1897 gives Nezhin a population of 32,108, about one-third of whom are Jews.

BIBLIOGRAPHY: *Regesty i Nadpisi*, No. 891, St. Petersburg, 1899; *Voskhod*, 1901, No. 74; *Razsvyet*, 1881, Nos. 31, 32.

H. R. S. J.

NEZIḲIN ("Injuries"): Order of the Mishnah and the Tosefta, in both the Babylonian and the Jerusalem Talmud. The name "Neziḳin," which occurs in the Talmud itself (Ber. 20a; Ta'an. 24a, b), is applied to this order because several of the treatises belonging to it deal with injuries and claims for damages. With reference to Shab. 31a it is also called "Yeshu'ot" (Num. R. xiii.; Maḥzor Vitry, ed. Hurwitz, p. 461, Berlin, 1891). The order stands fourth in the Mishnah (Shab. 31a) and is divided into ten treatises, containing seventy-three chapters in all. The ten treatises are as follows: Baba Ḳamma, Baba Meẓi'a, Baba Batra, Sanhedrin, Makkot, Shebu'ot, 'Eduyot, 'Abodah Zarah, Abot, and Horayot. On the contents and sequence of these treatises, on their original division, as well as on the variation in sequence of the mishnaic orders according to which Neziḳin stands sixth, see MISHNAH. The treatise Abot is not in the Tosefta, and there is no gemara to it nor to the treatise 'Eduyot, neither is there a Palestinian gemara to the third chapter of the treatise Makkot.

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, pp. 260-262, Leipsic, 1859.

W. B. J. Z. L.

NIBHAZ: One of the deities worshiped by the Avites (II Kings xvii. 31), who had been imported into the country about Samaria after the fall of that city before Sargon II. in 722 B.C. The Avites worshiped Nibhaz and Tartak, both of which deities are unknown either in the pantheon of the West or the East. Some Hebrew manuscripts read "Nibhan"; and there are several variants in the Greek, none of which, however, gives any clue to the identification of this god.

W. B. I. M. P.

NICANOR: Son of Patroclus, and general and friend of Antiochus Epiphanes, who in 165 B.C. sent him and GORGIAS with an army against the Jews (I Macc. iii. 38; II Macc. viii. 9). In anticipation of an easy victory, he had brought 1,000 slave-dealers into the camp, to whom he intended to sell the captive Jews; but when Gorgias was defeated by Judas Maccabeus, Nicanor was obliged to flee in disguise to Antioch (II Macc. viii. 34-36). He is identical with the Nicanor whom Josephus ("Ant." xii. 5, § 5) calls governor of Samaria. He may also be the Nicanor who was master of the elephants (II Macc. xiv. 12) and who was sent four years later by King Demetrius I. against the Jews, whom he is said to have hated (I Macc. vii. 26).

The battles of this Nicanor are related differently in the three sources, I and II Maccabees and Josephus. Although there is complete agreement in the statement that Nicanor approached Judas in a friendly way, he, according to I Macc. vii. 27, sought thereby to vanquish his opponent by treachery, whereas, according to II Macc. xiv. 28, he marched against Judas unwillingly and only at the king's command. The latter passage gives a detailed account of his threat to destroy Jerusalem and to turn the sanctuary into a temple of Dionysus unless Judas were delivered to him by the priests, who declared under oath, however, that they were ignorant of his hiding-place (comp. I. Macc. vii. 33-38). According to II Macc. xiv. 17, Nicanor also joined battle with Simon, the brother of Judas, but this whole narrative (*ib.* xiv. 12-30) seems unhistorical except for the statement that he was defeated at Capharsalama by Judas (I Macc. vii. 32). The contrary assertion of Josephus ("Ant." xii. 10, § 4), that Judas was defeated at Capharsalama and fled to the castle at Jerusalem, is shown to be incorrect by the mere fact that the citadel was then in possession of the Syrians, and could not, therefore, have served as a refuge for the Jews.

With new reenforcements from Syria, Nicanor advanced from Jerusalem upon Beth-horon, while Judas encamped opposite him at Adasa. There a decisive battle was fought on the 13th of Adar, 161, in which Nicanor was totally defeated; he himself was slain and every man in his army was killed. In celebration of this complete victory the Jews instituted the 13th of Adar as a holiday (I Macc. vii. 39-50; II Macc. xv. 1-36; Josephus, *l.c.* xii. 10, § 5). With this important event the author of II Maccabees closes his book.

"Nicanor Day" is also mentioned in the rabbinical sources (Meg. Ta'an. xii.; Ta'an. 18b; Yer. Ta'an. ii. 13 *et seq.*, 66a), which give an amplified and highly colored account of the mutilation of Nicanor's body; this is likewise mentioned in both books of the Maccabees, but not in Josephus. According to II Macc. xv. 36, Nicanor Day is one day before Mordecai Day, or Purim. Since this day was the fast-day of Esther, and therefore the direct opposite of a feast-day, the Palestinian teachers effected a compromise by placing the fast-day of Esther after Purim, while Nicanor Day was celebrated as appointed (Soferim 17). There is no trace of its celebration later than the seventh century.

Later rabbinical sources are very confused in regard to Nicanor. According to the "Megillat Antiochus" (in Jellinek, "B. H." v.), he was slain by Johanan, the son of Mattathias. The Hebrew "Yosippon" (ch. xxiv.) confuses the general Nicanor with the alabarch Nicanor, after whom a gate of Jerusalem was named.

BIBLIOGRAPHY: Derenbourg, *Hist.* p. 63; Grätz, *Gesch.* 4th ed., iii. 564; Schürer, *Gesch.* 3d ed., i. 218.

G. S. KR.

NICANOR'S GATE. See JERUSALEM.

NICARAGUA. See SOUTH AND CENTRAL AMERICA.

NICE: City of southern France. Jews settled there in the fourth century, and, as in the other Gallic cities along the coast of the Mediterranean, were the intermediaries in the commercial transactions between the Levant and Gaul. The statutes of Nice, enacted in 1341, obliged the Jews to wear a badge under penalty, in case of disobedience, of forfeiting one-half of their garments to the informer, and the other half to the city council. In 1430 Duke Amédée, while still obliging them to wear their distinctive badge, granted them permission to become money-lenders and pawnbrokers on payment of an annual tribute ("garda Judeorum") of a silver mark. In 1613 the Jews of Nice gave 2,000 ducats, and in 1614 400 additional, to Duke Emanuel I., who exempted them from all extraordinary taxation. Special privileges were decreed to foreign Jews in 1650 and 1673; they were authorized to engage in commerce without molestation in the cities of Nice and Villefranche. For twenty-five years they enjoyed entire liberty in the practise of their religion; and it was forbidden to arrest them on their Sabbath or on festival days. In 1658 the Senate placed the Jews of Nice on an equal footing with those of Turin, but without allowing them a special slaughter-house. It permitted them to own houses for their personal use, and to employ Christians provided the latter, with the exception of nurses during the eight days following childbirth, did not actually lodge with them. It forbade them, however, to devote themselves to the study of medicine or jurisprudence, at least, as far as medicine was concerned, without ecclesiastical sanction.

In the Seventeenth Century.

In 1750 Jews were permitted to discard the badge, and in 1777 a royal decree authorized David Moses, a Jew, to build a silk-factory near the harbor. Similar favors were granted to individual Jews by the Senate on various occasions in the latter half of the eighteenth century; and as a result of a series of disorders which occurred at a Jewish funeral the Senate forbade, under penalty of fine and imprisonment, the disturbance of the Jews at their religious ceremonies. In 1789 it acceded to the petition of the Jews to be released from the obligation of kneeling when taking oaths, and permitted them to remain standing with the head covered. The community of Nice was represented in the General Assembly of Notables at Paris by Isaac Samuel Avigdor, one of the secretaries of the Assembly, and in the Grand Sanhedrin by J. L. Avigdor.

Ghetto.

The ghetto of Nice was assigned to the Jews by Duke Amédée in 1430. A decree of the Senate in 1733 obliged the Jews to rent jointly all the houses in the ghetto, with the privilege of assigning them to the different families according to their requirements. In 1750 they were licensed to extend the ghetto by purchasing land for the erection of dwelling and business houses. Permission was also granted them to go out at night in order to attend to their business affairs; but from sunset to sunrise they were forbidden to follow the trade of huckster, to take articles in pawn, or in any way to traffic in gold or silver. During Holy Week, except during the hours of religious services, they were permitted to leave the ghetto on business, and to buy and sell with their shops half closed.

From 1658 the Jews of Nice maintained but one synagogue, which, with the cemetery, was situated in the quarter of Limpia, near the city walls. The present synagogue, dedicated in 1886, is in the Rue Deloye.

Among the native scholars of Nice may be cited: Mordecai ריצלן; Raphael בלין; Judah and Moses of Nice; Mordecai ben Israel Nizza; Eleazar Ḥayyim Nizza, who was rabbi of Padua about the year 1600; his son Isaiah, who settled in Venice in the seventeenth century; and Solomon ben Isaiah Nizza, author of various elegies and liturgical poems.

The Jews of Nice, who in 1808 numbered 303, now (1904) number in a total population of 93,760 about 500.

Bibliography: Gross, *Gallia Judaica*, p. 394; Henri Moris, *Inventaire des Archives Départementales des Alpes-Maritimes*, series B, 9 *passim*; Joseph Colon, *Responsa*, No. 125; Papon, *Histoire Générale de la Provence*, i.; *R. E. J.* vi. 83, 88.

D. S. K.

NICHOLAS I., II. See Russia.

NICHOLAS III., IV., V. See Popes.

NICHOLAS OF DAMASCUS (NICOLAUS DAMASCENUS): Greek historian and philosopher; friend of King Herod the Great; born at Damascus, where his father, Antipater, filled high offices and was greatly respected (Suidas, *s.v.* Ἀντίπατρος); died at Rome. Being the heir to his father's honors and wealth, Nicholas was not obliged to take service under any prince, and since he was a philosopher he did not attach great value to money. It is difficult, therefore, to see how he came to take up his residence at Herod's court. It was not love of Judaism, for he remained faithful to the Aristotelian philosophy; and it is evident from his works that he did not embrace the Jewish faith, although he may have been among the so-called "proselytes of the gate." He lived nearly twenty years at Jerusalem, but did not found a family there, which is a further proof that he did not become a Jew. He had a brother named Ptolemy, who may be identical with Ptolemy, the procurator and friend of Herod (Josephus, "Ant." xiv. 14, § 3, *et passim*).

Relation to Herod.

It appears from allusions in the autobiography of Nicholas that his intercourse with Herod was occasioned by the latter's amateur studies in philosophy, rhetoric, and politics, in which the philosopher of the neighboring city of Damascus was peculiarly fitted to assist him. When the king discovered his new friend's talents, he encouraged him to write a history; and the toil which Nicholas devoted to the study of antiquity was said to have surpassed even the labors of Hercules. He accompanied Herod on the latter's journey to Rome, during which they were constantly philosophizing ("Historici Græci Minores," ed. Dindorf, i. 140). Nicholas was, therefore, in a certain sense the teacher of Herod; but he was also his friend and faithful adviser. In 14 B.C. he accompanied the king to Asia Minor to visit M. Agrippa, who had been requested by the Ionians to deprive the Jews of their privileges, but the plea of Nicholas was so successful that their ancient rights were not curtailed (Josephus, *l.c.* xii. 3, § 2). His reference to the Sabbath, on this occasion, as "our" holiday (*ib.* xvi. 2, § 3), merely shows his interest in the case, and does not imply that he was a Jew. When Herod incurred the disfavor of Augustus by a campaign against the Arabians, he sent Nicholas to Rome (7 B.C.). The philosopher succeeded not only in rehabilitating Herod with the emperor, but also in having his accusers punished (*ib.* xvi. 10, §§ 8–9). Nicholas proved himself a still more valuable friend to Herod in his domestic difficulties with his children. Alexander, Aristobulus, and Antipater would not have been executed if the king had followed the advice of Nicholas, who said correctly that these executions would be the beginning of the misfortunes of the house of Herod (Autobiography in "Historici Græci Minores," i. 141).

Nicholas and Archelaus.

Nicholas was about sixty years of age at the time of Herod's death (4 B.C.), when he became the faithful adviser of Herod's son and successor, Archelaus. His statement that the disorders which then broke out were an uprising of the Jewish people against the Herodians and the "Greeks," and that Hellenism triumphed (*νικᾷ τὸ Ἑλληνικόν*, *ib.* p. 143), characterizes him as a complete pagan. He went with Archelaus to Rome to defend the latter's rights against his own brothers and against the Jewish party; and he succeeded in securing for his patron one-half of the kingdom, advising him to give up the Greek cities which were anxious to shake off Jewish control, and to be content with the rest of the country (*ib.*). It is expressly stated (*ib.*) that Emperor Augustus held him in high esteem; and there is also a story to the effect that Nicholas, knowing that the emperor was fond of fine dates, kept him supplied with a variety which grows especially well in Palestine, whence the emperor called this kind "Nicholas dates" (Athenæus, xiv. 652 A). This name has remained, the Mishnah and Talmud also referring to this variety of dates as "nikalwasin" ('Ab. Zarah i. 5). Nicholas seems to have lived in Rome after this time, dying there at about the age of seventy.

His Works.

The reputation of Nicholas rests upon his works. Neither the tragedies and comedies which he is said to have written (Suidas, *s.v.* *Νικόλαος*) nor his philosophical works have been preserved; but there are considerable fragments of his historical works, which are very important since they were used by Josephus. These works are as follows:

Nicholas and Josephus.

(1) A large historical work in 144 books (Athenæus, vi. 249), of which Suidas mentions, probably incorrectly, only eighty. The extant fragments belong to the first seven books and deal with the history of the Assyrians, Medes, Greeks, Lydians, and Persians, being important also for Biblical history. Beginning with book xcvi., there are further fragments in Athenæus and Josephus. It appears from the quotations in Josephus that books cxxiii. and cxxiv. dealt with the defense of the Jews before Agrippa. The history of Herod, which Josephus recounts in detail in his "Antiquities" (xv.–xvii.), is doubtless based on the work of Nicholas; for where Nicholas stops, during the reign of Archelaus, Josephus also curtails his narrative. Detailed proof of the dependence of Josephus on Nicholas is due especially to A. Büchler, according to whom Josephus did not himself read the works of the other authorities which he so frequently quotes, but took what he found in Nicholas; and in like manner the stereotyped formulas which Josephus uses in referring to other portions of his own work are the same as those which are employed by Nicholas for a similar purpose. Josephus took Nicholas as his source not only for the history relating to Herod, but also for his account of the Hasmoneans; he likewise quoted Nicholas in dealing with the history of antiquity (*l.c.* i. 3, §§ 6, 9; 7, § 2), though this does not imply that Nicholas wrote a history of the ancient Hebrews; the fragment relating to Abraham, for example, is taken rather from a history of Damascus, a detailed history of which Nicholas as a Damascene must certainly have written. Josephus criticizes the work of Nicholas very severely. He reproaches him for his flattery of Herod in tracing the descent of his father, Antipater, from the most noble Jewish stock, whereas, as a matter of fact, Antipater was an Idumean and Herod had become king by chance ("Ant." xiv. 1, § 3). He likewise reproaches Nicholas for having suppressed the fact that Herod pillaged the ancient royal tombs, and for having concealed everything else that might bring dishonor upon his king, while he exaggerated Herod's good deeds; indeed, he declares that the history was written solely to glorify that monarch and not to benefit others (*ib.* xvi. 7, § 1).

(2) A biography of Augustus, of which two fragments of some length are extant, dealing with the story of the youth of Octavianus and with Cæsar's assassination. (3) A kind of autobiography, the fragments of which treat for the most part of Jewish history, since Nicholas narrates the events at the court of King Herod, in which he himself played an important part. (4) An account, in disconnected sentences, of curious customs and observances of different peoples; the Jews are not referred to in the extant fragments.

Nicholas is perhaps also the author of the pseudo-Aristotelian work "De Plantis."

BIBLIOGRAPHY: The best collections of the fragments of Nicholas are those by C. Müller, *Fragmenta Historicorum Græcorum*, iii. 343–464, iv. 661–668, Paris, 1849, and by L. Dindorf, *Historici Græci Minores*, i. 1–153; some fragments are also found in Th. Reinach, *Textes d'Auteurs Grecs et Romains*, i. 78–87, Paris, 1895. Grätz, *Gesch.* 4th ed., iii. 328, and Patsch, in *Wiener Studien für Classische Philologie*, 1890, xii. 231–239, show that Nicholas was no Jew. On the relation of Josephus to Nicholas see A. Büchler in *J. Q. R.* ix. 325–339; and on the entire bibliography, Schürer, *Gesch.* 3d ed., i. 50–57; *Prosopographia Imperii Romani*, ii. 405, No. 65, and (on Ptolemy) iii. 105, No. 762.

G. S. KR.

NICODEMUS: Prominent member of the Sanhedrin, and a man of wealth; lived in Jerusalem in the first century C.E. He is mentioned in John iii. 1–21, vii. 50, xix. 39. In the first of these passages he is represented as "a ruler of the Jews" who learned from Jesus what "rebirth by baptism" meant, as if that rabbinical term had been altogether unknown to him (but see BAPTISM and BIRTH, NEW). The second passage records how he made his visit to Jesus by night, in order that he might not be known as one of the latter's disciples. In the third passage he and JOSEPH OF ARIMATHÆA are described as having taken charge of the body of Jesus in order to give it decent burial. That the man brought into such prominence in the fourth Gospel must have been a well-known figure of Jewish society at the time is evident. In all probability he is identical with the Talmudical Nicodemus ben Gorion, a popular saint noted for his miraculous powers; and this would explain also the reference to "heavenly things" in Jesus' arguments with him (John iii. 12).

The apocalyptic Gospel of Nicodemus, which gives an account of Jesus before Pilate and the Sanhedrin, as well as of his death and resurrection, belongs to the third century, while the oldest extant manuscript of it dates from the twelfth.

BIBLIOGRAPHY: Dobschütz, *Christusbilder*, in *Texte und Untersuchungen*, pp. 280-292, Berlin, 1899; Hastings, *Dict. Bible*, iii. 543-545.

S. O.—K.

NICODEMUS (NAKDIMON) BEN GORION: Lived at Jerusalem in the first century C.E.; the wealthiest and most respected member of the peace party during the revolution in the reign of Vespasian. Ta'anit 19b relates that during a pilgrimage he engaged twelve cisterns for the people and promised their owner twelve hundred talents of silver for them. It is supposed that his original name was Buna and that his name of Nicodemus was the result of a pun (*ib.* 21a). In the war against Titus he, like his two friends Kalba Sabbua' and Ben Ẓiẓit, took the part of the Romans and influenced Bar Giora against the Zealots, who therefore burned the immense quantities of provisions which the three friends had accumulated (see Giṭ. 56a).

BIBLIOGRAPHY: *Lamentations Rabbah* i. 5: *Ecclesiastes Rabbah* vii. 11; Josephus, *B. J.* ii. 17, § 10; v. 1, § 4; Grätz, *Gesch.* 2d ed., iii. 527-528, and note 4.

E. G. H. S. O.

NICOLAUS DE CUSA. See CUSA, NICOLAUS DE.

NICOPOLIS (Bulgarian, **Nikopol**): City of Bulgaria, situated on the right bank of the Danube, 160 kilometers southeast of Widdin. The settlement of Jews in Nicopolis was most likely contemporaneous with the foundation of the city by the emperor Trajan (98). In the year 811 Jews formed a portion of the 30,000 prisoners taken in Thessaly by Krum, the Czar of Bulgaria (see BULGARIA). In 967 many Byzantine Jews settled in Nicopolis (see responsa of Solomon Abr. Cohen, Leghorn, 1592), as did a large number of Jewish merchants from Ragusa, Venice, and Genoa when the two brothers Assen and Peter reestablished the empire of Bulgaria in 1189, and entered into commercial relations with those cities (Ubicini, "Provinces Danubiennes").

Early History.

In 1367 the Czar of Bulgaria, Ivan Sisman, who, according to legend, was the son of Queen Theodora, a converted Jewess, granted an asylum at Nicopolis to the Jews driven from Hungary by King Ludovic I. It is thought that at the death of Ivan Sisman, a year after the fall of the Bulgarian empire, all the Jews of Tirnova were driven thence and took refuge at Nicopolis (1368). Since that period Tirnova has not been inhabited by Jews ("Anuar Pentru Israeliti," 1888).

When Mohammed the Conqueror took Nicopolis he found there a Jewish community which was very flourishing from a commercial standpoint. It contained Byzantine, Italian, and Ashkenazic Jews, who sympathized with the conquerors, many voluntarily entering the ranks of the non-Mussulman legion called "Gharibah."

Under Mussulman Rule.

Nicopolis received a large quota of the Jews expelled from Spain in 1492 (see responsa of Joseph Caro, "Abḳat Rokel," *passim*). At this time the chief rabbi of the community was Ḥayyim ben Albalgri (or Al-Bulgari = "the Bulgarian"?). He was succeeded at his death by Ephraim Caro of Toledo, father of the well-known Joseph Caro. Later Joseph Caro himself filled the same office. One of the successors of Caro was Judah Bembassat (1547), a noted Talmudic scholar in his day.

In 1547 a rich and pious Jew of Nicopolis died at Salonica, and left by will a legacy of 30,000 aspers to be disbursed by his son for the benefit of the community of his native city.

The period from 1595 to 1598 was a stormy one for the Nicopolis Jews. The Turks, led by Sinan Pasha, and the Wallachians, with Prince Michael at their head, contended for the possession of the town, which finally fell into the hands of the Turks. Isaac Vega, a chronicler of the time and an eyewitness of these events, relates that during the bombardment and the conflagrations the dwellings of the Jews were destroyed, and that they witnessed the destruction of their valuable library ("Bayit Ne'eman," preface by Isaac Vega, Venice, 1621).

In 1559 the community of Nicopolis erected three buildings: a synagogue, a school, and an asylum for the poor. The most noted Jewish family in the city at that time was that of Ben Sanje (Sanche), over three of whose members Isaac Vega delivered funeral orations, found in "Bayit Ne'eman." Vega officiated as chief rabbi in the early part of the seventeenth century. His successor was Reuben Ḥadidah (*c.* 1660). In the nineteenth century Raphael Gabriel Almosnino was chief rabbi of Nicopolis from 1840 to 1864, having previously been chief rabbi of Sofia and Bulgaria.

Relics of Nicopolis.

But three Jewish relics in Nicopolis can be mentioned, all connected with the name of Joseph Caro, whose memory is still venerated in the city. The first of these is the bath where he performed his ablutions. Near the bath a garden now occupies the site of Caro's habitation. The second relic is a superb parchment copy of the Law, written by Caro himself, which after various fortunes was presented to the Jews of Branta, Rumania, where it is still preserved. The third of these remains is Joseph Caro's hall for prayer and study, known as "Midrash Maran." Repeatedly destroyed in the several bombardments of the city, and as often rebuilt, it was in ruins in 1888. Thanks to the munificence of the Prince of Bulgaria, Ferdinand of Saxe-Coburg-Gotha, who visited Nicopolis at that period, the hall has been rebuilt again.

The ancient Jewish community of Nicopolis has fallen from its former estate. There are now (1904) but 189 Jews in a total population of 5,238. Some are grain-merchants; others, dealers in cotton goods and calicoes. The rabbinical school has disappeared; and there is at present only a small mixed primary school containing 43 pupils. There are, however, a handsome synagogue and a ḥebra ḳaddisha.

Bibliography: Ubicini, *Provinces Danubiennes*; Isaac Vega, *Bayit Ne'eman*, Venice, 1621; Walden, *Shem ha-Gedolim he-Ḥadash*.

D. M. Fr.

NIDDAH ("Menstruous Woman"): A treatise in the Mishnah, Tosefta, and both Talmuds. In the Mishnah it stands seventh in the order Ṭohorot, but in the editions of the Talmud first, and is divided into ten chapters, containing seventy-nine paragraphs in all. The Pentateuchal code (Lev. xv. 19 *et seq.*) ordains that a menstruous woman shall be unclean for seven days from the beginning of the period, whether it lasts only one day or all seven. In either case she is unclean for seven days only, but during this time her defilement is communicated to every object with which she comes in contact.

State of Uncleanness.

These laws, however, have been extended in many ways and made more onerous, both by rabbinical traditions and interpretations and by customs which have been adopted by Jewish women themselves. According to these more rigid requirements, the woman must reckon seven days after the termination of the period. If, then, this lasts seven days, she can not become pure until the fifteenth day. Purification, furthermore, can be gained only by a ritual bath ("miḳweh"); and until the woman has taken this she remains unclean according to the interpretation of R. Akiba (Shab. 64b), which was accepted by the Rabbis generally. In addition to all this, a woman who does not menstruate regularly is unclean for a certain time before she becomes aware that the period has begun, and objects which she touches are defiled, since there is danger that the menses may have begun a short time before and that she may not have perceived the fact. The treatise Niddah is devoted chiefly to a more accurate determination of these regulations and to the rules concerning a woman in childbirth (Lev. xii.).

Ch. i.: Women whose uncleanness is reckoned only from the time of the first appearance of the menses, and the period of retroaction in ritual impurity of this beginning in the case of other women.

Ch. ii.: The examination to determine whether the period has begun, and the different colors of the discharge which are considered unclean.

Influence of Childbirth.

Ch. iii.: Concerning a woman in childbirth. The Pentateuchal code contains different regulations according to whether the woman bears a male child or a female child (Lev. xii.). In this chapter rules are given for various cases in which the sex of the child can not be determined, as in the birth of a hermaphrodite or in miscarriages and premature deliveries generally; the view of the ancients is also given regarding the time at which the sex of the embryo can be distinguished.

Ch. iv.: Rules concerning the daughters of the Cutheans, the Sadducees, and the Gentiles in regard to menstrual uncleanness; further details regarding a woman in childbirth.

Ch. v.: Concerning a child delivered by the Cæsarean section; the several periods of life, and the regulations which govern them; the signs of puberty in both sexes, and the time of their appearance.

Ch. vi.: Further details on the signs of puberty in the female; in the discussion of this subject a sentence of which the converse is not true suggests a number of other statements on the most diverse topics which are not true conversely, such as "He who can be a judge can be a witness; but many a man who is accepted as a witness is not empowered to be a judge."

Ch. vii.: Regulations concerning the impurity of menstrual blood and other impurities; matters in which the Cutheans are believed.

Ch. viii.–x.: Of spots of blood, and the method of determining whether spots are caused by blood or by other coloring matter; the symptoms of the appearance of the menses; concerning the corpse of a menstruous woman.

The Tosefta.

The Tosefta to this treatise, which is divided into nine chapters, contains much which serves to explain the Mishnah as well as many other important and interesting passages. Especially noteworthy are the sections which treat of the formation of the embryo (iv.), and those which discuss changes in manners and customs.

The Gemara to the Babylonian Talmud discusses and explains the individual sentences of the Mishnah, and also contains a mass of legends, aphorisms, and other haggadic interpretations and maxims, of which the following may serve as illustrations: "An angel appointed for the purpose takes the germ from which a human being is to be born, presents it to God, and asks: 'Lord of the world, what manner of man shall be born of this germ, strong or weak, wise or foolish, rich or poor?' but he does not ask whether he shall be righteous or unrighteous, for that depends wholly on the will of the man" (16b). "The happiest time for man is while he is in the womb, for he is instructed in the entire Torah; but when he is about to go forth into the world, the angel smites him on the mouth and causes him to forget all he has learned. He is then adjured: 'Be thou holy in thy life and not unholy; for know that God is pure, His ministers are pure, and the soul which is breathed into thee is pure. If thou keepest it in purity, it is well; but otherwise it shall be taken from thee'" (30b).

Particularly noteworthy are the ingenious explanations by R. Simeon b. Yoḥai of several laws of the Torah (31b). Only the first three chapters of the Palestinian Gemara are now extant, although the tosafists possessed it for the entire treatise.

Bibliography: Moses b. Naḥman. *Hilkot Niddah*, ch. iii.; Z. Frankel, *Hodegetica in Mischnam*, p. 263, Leipsic, 1859; idem, *Mebo*, pp. 18b, 45a, Breslau, 1870.

W. B. J. Z. L.

NIDDIN. See Excommunication.

NIEBLA (originally **Ilipa, Libla**): One of the oldest towns of Spain, situated 12 miles west of Seville and to the east of Huelva. It was one of the earliest Jewish settlements in Spain, having been inhabited by Jews in the days of the Visigoths. When Alfonso VI. took Niebla from the Moors, he left it in care of the Jews who lived there. The town was conquered by Alfonso X. of Castile in 1257, after the insurrection under the emir Ibn Maḥfuẓ; but the conqueror generously presented Ibn Maḥfuẓ with a part of the taxes of the Juderia. Jews remained in Niebla and in the neighboring Mogüer until the expulsion. Between Niebla, which in medieval times had a very important slave-market, and the neighboring Mogüer lived about fifty Jewish families which belonged to the congregation of Niebla. The ancient synagogue in Niebla was transformed into a church which still (1904) exists.

Bibliography: *Boletin Acad. Hist.* xviii. 524, 530, 539 *et seq.*

D. M. K.

NIEDERLÄNDER, ABRAHAM BEN EPHRAIM (known also as **Abraham Schreiber**): Austrian mathematician of the sixteenth century; scribe of R. Judah Löw ben Bezaleel (MaHaRaL) of Prague. He was the author of a mathematical work entitled "Berit Abraham" (Prague, 1609), which was based for the most part on Elijah Mizraḥi's works, although non-Jewish writings also were drawn upon. The book is divided into five sections and comprises a collection of problems under the title "Mozne Ẓedeḳ."

Bibliography: Steinschneider, *Cat. Bodl.* col. 710; Fürst, *Bibl. Jud.* i. 11; Zunz, *Z. G.* p. 277; Benjacob, *Oẓar ha-Sefarim*, p. 85, No. 591.

S. J. Z. L.

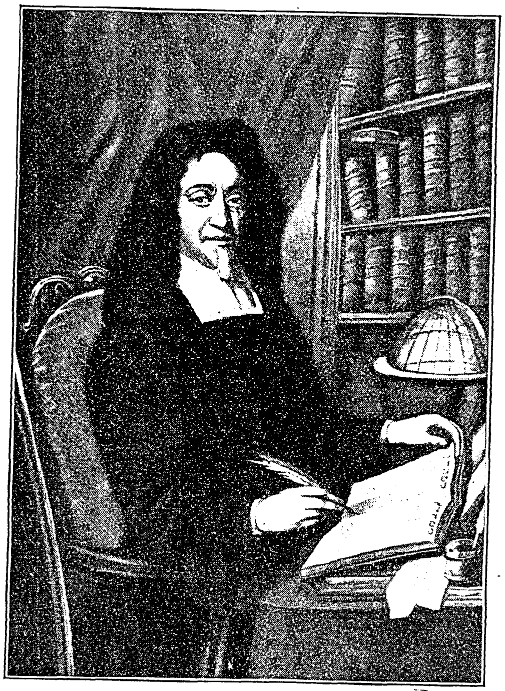

David Nieto.

NIEROP, AHASVERUS SAMUEL VAN: Dutch jurist; born at Hoorn Jan. 24, 1813; died at Amsterdam May 15, 1878. He studied law at the Amsterdam Athenæum, took the degree of doctor of laws at Leyden in 1839, established himself as a lawyer at Amsterdam, and soon became one of the most famous Dutch attorneys of his time. In 1851 he was elected member of Parliament ("Tweede Kamer der Staten Generaal"), but failed to secure reelection in 1853. In 1864 he was elected in two districts, Hoorn and Haarlem, accepted for the latter, but again failed after the dissolution of the Parliament in 1866. In 1870 he was elected member of the Municipal Council and of the States of the Province.

Nierop was president of the Centrale Commissie and of the Permanente Commissie, in which capacity he did much for the Jews in Holland. He wrote a large number of articles in the "Weekblad voor het Recht" and in "Themis" on commercial law, and was also a contributor to the "Jaarboeken voor Israelieten in Nederland," signing his articles "N."

Bibliography: Roest, in *Isr. Nieuwsbode*, iii., No. 48; *Allg. Zeit. des Jud.* xlii., No. 24; *Weekblad voor het Recht*, 1878, Nos. 4235-4236; *Themis*, 1878, p. 343.

S. E. Sl.

NIEROP, FREDERIK SALOMON VAN: Dutch economist; born at Amsterdam March 6, 1844. He took his degree as doctor of law at Leyden in 1866, established himself as a lawyer at Amsterdam, and in 1871 became director of the Amsterdamsche Bank. Since 1879 he has been member of the Municipal Council of Amsterdam. He has often been elected alderman of finance, but has refused to accept office. He was member of the States of North Holland from 1883 until 1899, when he was elected member of the Parliament ("Eerste Kamer der Staten-Generaal"). Since 1898 he has been president of the Centrale and the Permanente Commissie. The decoration of the Netherland Lion was conferred upon him in 1895.

Bibliography: *Wie Is Dat? Onze Kamerliden: Augur van het Haagsche Binnenhof*, p. 112 (portrait).

S. E. Sl.

NIETO, DAVID: Haham of the Sephardic community in London; born at Venice 1654; died in London Jan. 10, 1728. He first practised as a physician and officiated as a Jewish preacher at Leghorn, Italy. There he wrote in Italian a work entitled "Paschologia" (Cologne, 1702), in which he dealt with the differences of calculation in the calendars of the Greek, Roman, and Jewish churches, and demonstrated the errors which had crept into the calendar from the Council of Nice until 1692. In 1702 Nieto succeeded Solomon Ayllon as ecclesiastical chief of the Portuguese Jews in London; and two years after his settlement in that city he published his theological treatise, "Della Divina Providencia, ó sea Naturalezza Universal, ó Natura Naturante" (London, 1704). This work provoked much opposition against him; and it was used by his opponents as ground for accusing him openly of Spinozism, which at that period was equivalent to atheism. However, Ẓebi Ashkenazi, who was called in as arbitrator, decided in his favor (Ḥakam Ẓebi, Responsa, No. 18).

Nieto was a powerful controversialist. In his "Maṭṭeh Dan," or "Kuzari Ḥeleḳ Sheni" (London, 1714), written in Hebrew and Spanish on the model of the "Cuzari" of Judah ha-Levi, he defended the oral law against the Karaites, and showed that the contradictions of the Talmud lay not in essentials but in externals. He waged war untiringly on the supporters of the Shabbethaian heresies, which he regarded as dangerous to the best interests of Judaism, and in this connection wrote his "Esh Dat" (London, 1715) against Ḥayyun.

Nieto was one of the most accomplished Jews of his time and was equally distinguished as philosopher, physician, poet, mathematician, astronomer, and theologian. A prolific writer, his intercourse with Christian scholars was extensive, especially with Ungar, the bibliographer. Nieto was the first to fix the time for the beginning of Sabbath eve for the latitude of England.

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J. G. L.

NIETO, ISAAC: Haham of the Portuguese congregation Sha'are Shamaim, Bevis Marks, London; born 1702; died at London 1774; son of David NIETO. He was officially appointed as "ḥakam ha-shalem" in 1733, but gave up the post in 1741 and went abroad. He returned in 1747 and took up the profession of notary. In 1751 the congregation requested him to accept the post of ab bet din, his colleagues being Isaac de Valle and Jacob Coronel. A few years afterward a violent dispute arose with regard to the titles of the members of the bet din and as to the relation of the members to one another. Nieto wrote a letter of resignation March 17, 1757, and on July 14 following he was prohibited from exercising the functions of assessor.

Nieto preached on Feb. 6, 1756, the day of fast and penitence ordered by the king, a "Sermon Moral," published in Spanish and English in London, 1756. Better known is his translation of the prayer-book in two volumes: "Orden de las Oraciones de Ros Ashanah y Kipur" (London, 1740) and "Orden de las Oraciones Cotidianas, Ros Hodes Hanuca y Purim" (*ib.* 1771). This translation was the basis of all subsequent translations (*e.g.*, those of Pinto and of A. and D. da Sola).

BIBLIOGRAPHY: Gaster, *Hist. of Bevis Marks*, pp. 129 *et seq.*

J. E. SL.

NIEUWE ISRAELIETISCHES WEEKBLAD. See PERIODICALS.

NIGGUN (נגון): A Neo-Hebraic noun formed from the "pi'el" of the verb נגן = "to play strings," "make music"; hence meaning generally "tune," "melody." In the rubrics of the MAḤZOR of the northern uses "be-niggun N." heads a piyyuṭ with the signification "to the tune of N," as does "laḥn N." (לחן) in the southern liturgies. The word is also used to designate a droning, formless intonation set to a text, and, more especially, the particular melody-type or prayer-motive to which a service is traditionally rendered, *e.g.*, the Sabbath Niggun. See MUSIC, SYNAGOGAL.

A. F. L. C.

NIGHT: The period between sunset and sunrise (see CALENDAR; DAY). The older Biblical term for the whole day was "yom wa-lailah" or "yomam wa-layelah." Later "'ereb wa-boḳer" was used (Dan. viii. 14). Corresponding with it is νυχθήμερον (II Cor. xi. 25). "Boḳer" is literally the break of day, "'ereb" the decline of day.

Among the ancient Israelites, as among the Greeks, the day was reckoned from sunset to sunset. This was the custom also of the Gauls and ancient Germans, and was probably connected originally with the cult of the moon. There is, however, evidence that this was not the custom at all times; *e.g.*, the expression "day and night" in Lev. viii. 35; Num. ix. 21; Jer. viii. 23, xvi. 13, xxxiii. 25; Isa. lx. 11; Ps. i. 2; xxxii. 4; xlii. 4, 9; lv. 11; Lam. ii. 18; I Sam. xxv. 16; I Kings viii. 59. So too some claim that in Gen. i. 5 *et seq.* the day is reckoned according to the Babylonian manner, from morning till morning (see Delitzsch in Dillmann's commentary on Gen. i. 5).

Further evidence that the reckoning of the day from the evening is of later date is found in connection with the sacrificial service, in which the oldest customs were undoubtedly most rigidly preserved. While in the Talmud the day is always counted with the preceding night, as, for instance, in regard to the prohibition of killing the young with its mother on the same day (Lev. xxii. 28), with reference to sacrifices which had to be eaten on the day on which they were offered the night is counted with the day preceding it (Ḥul. 83a).

The division into day and night was originally very indefinite, and there was no accurate measurement of time. The distinctions were made according to the successive natural stages or the occupations in daily life. The early morning is "'alat ha-shaḥar," literally "rising of the morning [star]."

The morning is "boḳer," or "the sun rose" (Gen. xix. 23, xxxii. 31).

Midday is "ẓaharayim," literally "the double light," that is, the time when the sunlight is brightest; or "the heat of the day" (Gen. xviii. 1; I Sam. xi. 11); or "the perfect day" (Prov. iv. 18).

Afternoon and evening are "'ereb," the time of the day's decline (Judges xix. 8); or "the wind of the day" (Gen. iii. 8), that is, the evening breeze; or "neshef," darkness (Hi. xxiv. 15, 5; v. 11, etc.). A late designation is "the appearance of the stars" (Neh. iv. 15 [21]).

Between the Lights.

One other time of the day must be mentioned, namely, "ben ha-'arbayim," which occurs in Ex. xii. 6; xvi. 12; xxix. 39, 41; xxx. 8; Lev. xxiii. 5; Num. ix. 3, 5, 11; xxviii. 4, 8. Its meaning must have been originally "toward evening"; for it indicates the same time that in Deut. xvi. 6 is called "the time of the going down of the sun." This "ben ha-'arbayim" is the time prescribed for the offering of the Passover lamb and the daily evening sacrifice. In the first century the evening "Tamid" was offered in the afternoon between 2.30 and 3.30 (Josephus, "Ant." xiv. 4, § 3; Mishnah Pes. v. 1; comp. also Acts iii. 1 and x. 3, 30), while the Karaites and Samaritans continued their practise according to the old interpretation.

The twilight before nightfall is in the Mishnah and Talmud called "ben ha-shemashot" (between the suns), of which Yer. Ber. i. gives this explanation: "When the eastern sky becomes pale, that is 'ben ha-shemashot'; but when it becomes so black [or dark] that the upper and lower parts of the sky are of the same color, it is night."

Divisions.

The subdivision of night and day into twelve equal divisions of variable duration is of late introduction, probably adopted in the Exile from the Babylonians. Older is the division of the night into three night-watches, "ashmurah" or "ashmoret" (mishnaic, "mishmarah"). The first is mentioned in Lam. ii. 19, the middle one in Judges vii. 19, the last in Ex. xiv. 24 and I Sam. xi. 11. From the New Testament it appears that the division of the night into four night-watches was adopted from the Romans (Matt. xiv. 25; comp. Mark xiii. 35). Acts xii. 4 speaks of four Roman soldiers, each of whom had to keep guard during one watch of the night. The Mishnah retains the old division into three in accordance with the practise in the Temple. In Ber. 3b R. Nathan (second century) knows of only three night-watches; but the patriarch R. Judah I. knows four. Greeks and Romans likewise divided the night into four watches ("vigiliæ").

Of legal questions referring to night the following should be mentioned:

Court sessions could not begin at night; examination of witnesses and the signing of papers were legal only in the daytime. In civil cases begun in the daytime judgment could be pronounced after nightfall; not, however, in capital cases, in which judgment could be pronounced only in the daytime.

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W. B. M. Lan.

NIGRIN (NEGRIN), MOSES: Cabalist; lived in Safed early in the sixteenth century; a contemporary of Moses di Trani. He is chiefly known as a commentator, and was the author of notes on Jonah Gerondi's ethical work "Sefer ha-Yir'ah," and on the same scholar's "Dat ha-Nashim," addresses to women, both these works being published, together with the "Iggeret Musar" of Solomon Alami, by Shabbethai b. Isaac (Cracow, 1612). Nigrin wrote also the following works: "Dine Tefillah" (Sulzbach, 1693, 1788; Frankfort-on-the-Main, 1705, 1712; Dyhernfurth, 1732), directions for prayer; "Sefer Liwyat Ḥen" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1010), a commentary on Prov. i.-xv. 5; "Sefer Rosh Ashmurot"; and "Sefer Seder 'Abodah," a commentary on the "Seder 'Abodah" of Moses Cordovero.

Bibliography: Conforte, *Kore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1977; Benjacob, *Oẓar ha-Sefarim*, pp. 123, 259, 540.

K. S. O.

NIGRIN (NEGRIN), SIMON (SOLOMON): Author; lived in Jerusalem in the early part of the seventeenth century; a grandnephew of Moses Nigrin. He is the supposed author of "Derush 'al ha-Tefillah" (Dyhernfurth, 1732), homiletic explanations of the important prayers, quoted also under the title "Me'on Shelomoh" or "Bet Shim'on Shelomoh."

Bibliography: Steinschneider, *Cat. Bodl.* col. 2627; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 614.

D. S. O.

NIJNI-NOVGORCD (NIZHNI-NOVGOROD): Russian city; capital of the government of the same name; famed for its fairs, which are held annually. It is without the Pale of Settlement. The regulations of 1835 permitted, for the first time, the temporary residence in Nijni-Novgorod, during the fair, of Jewish merchants of the first and second gilds and of Jewish manufacturers; but they were forbidden to sell foreign goods. The Jews, however, notwithstanding the prohibitive laws, gradually established themselves in Nijni-Novgorod. On July 7, 1884, a mob attacked the Jews in the part of Nijni-Novgorod known as Kunavina, a number of them being tortured to death. The occasion of the riot was the rumor that the Jews had killed a Christian child. After 1888 the fair administration, at the instance of prominent Christian merchants, gradually deprived Jewish merchants of the right of residence even during the fair, the reason being that Jewish competition caused much injury to the Christian merchants, who testified that the Jews sold their goods at a discount of 35 per cent below normal prices. But in spite of these restrictions numbers of Jews attend the fair, and the city has a permanent Jewish population of approximately 550 families, most of them well-to-do; the total population is 95,124, according to the census of 1897. The Zionists have organized a model ḥeder.

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H. R. S. J.

NIḲḲUR. See Porging.

NIKOLAIEF (NIKOLAYEV): Russian Black Sea port and naval station, in the government of Kherson; founded in 1784; now an important commercial center. Jews began to settle in Nikolaief soon after the partition of Poland, but in 1829 their residence there (and in Sebastopol) was declared "inconvenient and injurious," and they were forbidden to establish themselves in Nikolaief; the Jews already there were ordered to leave the city. The military governor of Nikolaief, Admiral Greig, protested that this measure would deprive the city of most of its artisans, and would considerably increase the burden of taxation upon the rest of the population. Notwithstanding this the removal of the Jews from Nikolaief was carried out after two short terms of grace. To replace them the government attempted to attract Christian merchants and artisans by conceding various privileges to them. It was not until 1859 that the law again permitted Jewish merchants to settle in Nikolaief and to acquire real property there, all other classes of Jews being admitted only temporarily (for commercial purposes, for the learning of handicrafts, etc.). In 1860 discharged Jewish soldiers were given permission to reside there, and in 1861 this permission was extended to Jewish artisans.

Most of the Jews in Nikolaief are engaged in trade. In 1900 the number of merchants' licenses issued to Jews amounted to 1,289, the fees for which totaled 39,952 rubles. These included 14 certificates for commercial enterprises of the first class (important commercial undertakings), while the rest were for minor undertakings. The Jews own 494 parcels of real property (houses). There are 3,000 Jewish artisans (60 per cent of the total), and most of the freight-handlers working in the harbor are Jews; in all there are 1,438 Jewish day-laborers. A very small proportion of Jews is found among the factory-workers (except in the case of the two tobacco-factories, where Jews are employed almost exclusively—180 Jewish hands). The Talmud Torah has 182 pupils; the government Jewish school, with industrial annex, 320; the girls' professional school, 90; the four private Jewish schools, 222; the thirty ḥadarim, about 1,500. The general schools give instruction to 825 Jewish pupils. The charitable institutions include a Jewish hospital, dispensary, cheap dining-hall, and an association for aiding the poor (organized in accordance with the regulation of 1901). Almost all of these institutions are supported, wholly or in part, by the income from the basket-tax (*i.e.*, the tax on meat). For the period 1900-4 the income from this tax was 47,000 rubles. Nikolaief has two synagogues and twelve houses of prayer (1901); and according to the census of 1897 it has a population of 92,060, including 30,000 Jews.

Bibliography: Levanda, *Polny Khronologicheski Sbornik Zakonov*, pp. 258, 265-267, 318, 413, 918-919, 942, 948, 1053, St. Petersburg, 1874; *Voskhod*, 1900, No. 19, and 1901, Nos. 2, 8, 24, 29, 35, 47, 48, 58. On Zionism in Nikolaief see *Buduschnost*, 1900, No. 37; *Voskhod*, 1900, Nos. 64 and 70; *Die Welt*, 1899, Nos. 35 and 38.

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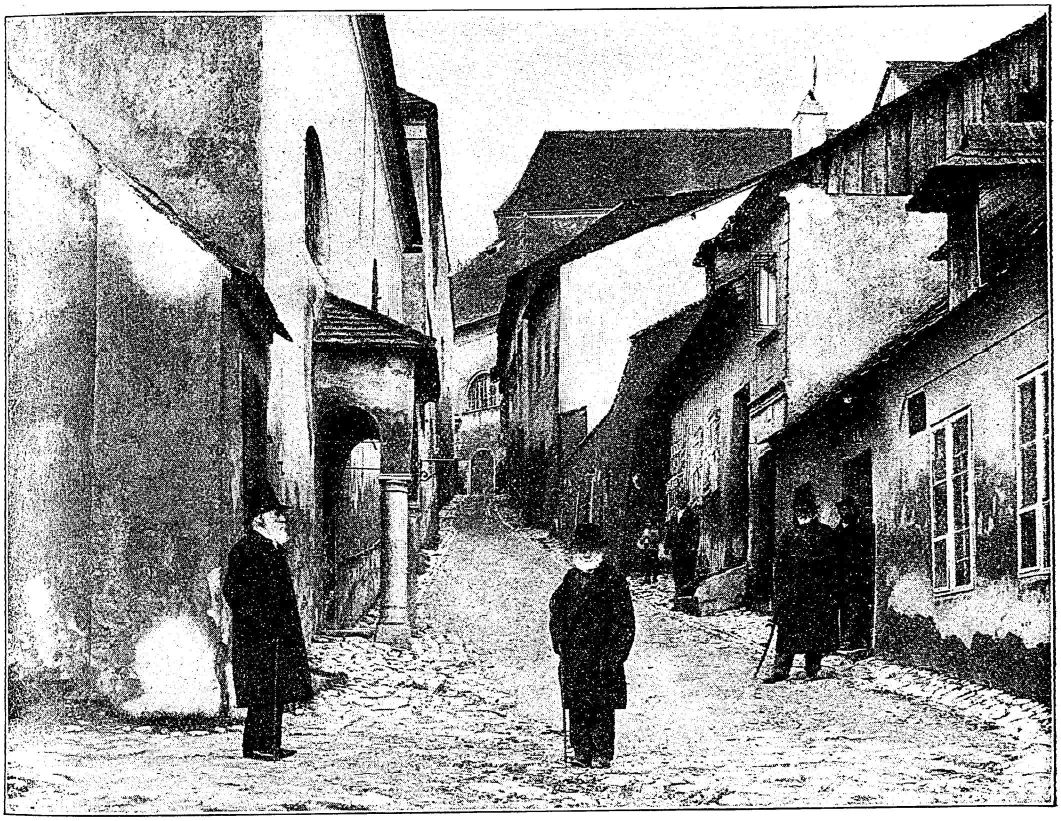

A Street in the Nikolsburg Ghetto.
(From a photograph.)

NIKOLSBURG: Town in southern Moravia. The settlement of the Jews in Nikolsburg dates probably from 1420, when, after the expulsion from the neighboring province of Lower Austria, fugitives settled in the town under the protection of the princes of Lichtenstein. The expulsions of the Jews from the cities of Brünn and Znaim (1454) may have brought additional settlers. The community first became important in 1575, when the emperor gave Nikolsburg to Adam von Dietrichstein, whose son, Cardinal Franz von Dietrichstein, was a special protector of the Jews, their taxes being necessary to the prosecution of the Thirty Years' war. The expulsion of the Jews from Vienna in 1670 brought another large group of new settlers to Nikolsburg, which is about 50 miles distant from the capital, and at the census taken under Maria Theresa 620 families were found established there, making the Jewish population of the town about 3,000, or one-half of the total population. Naturally, only a few of them could win a living in the town; most of them peddled, or frequented the fairs in Lower Austria, from which the inhabitants of the various fair towns endeavored to exclude them as late as 1794. The congregation suffered severely in the Silesian war, when the Prussians levied a contribution of 9,000 florins, and took all horses owned by Jews (1744). The Jews of Nikolsburg had further to furnish their share in the contribution of 50,000 gulden exacted by the government of Maria Theresa from the Jews of Moravia. In 1778, during the preparations for the war with Prussia, the Neu-Schul was used as a military storehouse, although the congregation offered other places. Quite a number of Nikolsburg Jews continued to earn their livelihood in Vienna, where they were permitted to stay for some time on special passports. The freedom of residence which was conceded to the Jews there in 1848 and 1860 reduced the number of resident Jews in Nikolsburg to less than one-third of the population which it contained at the time of its highest development. At the present time (1904) there are 749 Jewish residents in the city in a total population of 8,192.

Jewish Cemetery of Nikolsburg.
(From a photograph.)

Synagogues and Schools.

Up to 1868 the community had about a dozen synagogues, some named after their founders—as the Wiener Schul, founded by the Vienna exiles—and some serving as centers for the gilds (of which the community had quite a number)—as the Kazowim-Schul and Schuster Schul. Another synagogue, founded by Schmelke Horowitz, was consecrated to the propagation of the Ḥasidic doctrine and was called "Chasidim-Schul." In 1868 the synagogues were reduced to five, and at present there are only two—the Alt-Schul, the cathedral synagogue of the "Landesrabbiner" of Moravia, and the Neu-Schul.

Owing to the importance of the rabbis who officiated in Nikolsburg, the city was the seat of a very prominent yeshibah, which often had from 300 to 400 disciples. It achieved its greatest fame under Mordecai Benet (1790–1829); declining gradually, it disappeared after the death of Solomon Quetsch (1856). A modern parochial school was established in 1839, and after 1853 was under the management of Moritz Eisler. Since 1868 the school has been in the hands of the state. Owing to the removal of many Jews from the city and the settlement of Christian families in the old ghetto, the majority of the school-children now (1904) are Christians, as are the principal and some of the teachers. The area of the former ghetto, however, still continues to be administrated as a township under the name of Israelitengemeinde Nikolsburg, having its burgomaster and its board of trustees. There are quite a number of societies, including a ḥebra ḳaddisha, a Talmud Torah, and well-endowed foundations for charitable and educational purposes.

Rabbis, etc.

The first rabbi of Nikolsburg was Judah Löw ben Bezaleel, who officiated in Nikolsburg about 1553–1573. Others were: Judah Löb Eilenburg (1574–1618); Yom-Ṭob Lipmann Heller (1624); Pethahiah ben Joseph (1631); Menahem Mendel Krochmal (1648–61); Aaron Jacob ben Ezekiel (1671); Judah Löb, son of Menahem Krochmal (1672–84);

Eliezer Mendel Fanta (1690); David OPPENHEIM (1690–1705); Gabriel ESKELES (1718); Gershon Politz (1753–72); Schmelke HOROWITZ (1773–78); Gershon Chajes (1780–89); Mordecai BENET (1789–1829); Nehemias TREBITSCH (1831–42); Samson Raphael HIRSCH (1846–51); Solomon Quetsch (1855–56); Mayer Feuchtwang (1861–88), and his son David Feuchtwang (1892–1903); and Moritz Levin (since 1904).

Among the Jewish scholars and authors whose names are identified with Nikolsburg are the following: Eliezer Nin (author of "Mishnat Eliezer," Frankfort-on-the-Main, 1710); Naphtali Hirsch Spitz (author of the "Melo Razon," Frankfort-on-the-Oder, 1717); Moses ben Menahem Prager, the cabalist (wrote there his "Zera' Ḳodesh," Fürth, 1696, in which he reports an exorcism in Nikolsburg). In 1785 the story of an exorcism was reported by Abraham Trebitsch, both in Hebrew and in Yiddish, under the title "Ruaḥ Ḥayyim" (Brünn ?). Trebitsch, who was secretary to the "Landesrabbiner," wrote a meritorious chronicle of his time under the title "Ḳorot ha-'Ittim" (Brünn, 1801). To Nikolsburg belong also Moritz EISLER, the philosophical author, Joseph von SONNENFELS, Heinrich LANDESMANN, and Leopold Oser, professor of medicine at Vienna University. Hirsch Kolisch, the philanthropist, was born at Nikolsburg (end of 18th cent.; d. Vienna Dec. 11, 1866). Kolisch established there a school for deaf-mutes under the administration of Joel Deutsch (1844). The institute was transferred in 1852 to Vienna, where Kolisch took up his residence.

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D.

NILE: The great river of Egypt; frequently referred to in the Bible. The Authorized Version everywhere renders the word employed, "ye'or," by "river." "Ye'or" has no Semitic etymology (as, *e.g.*, Lagarde and Fr. Delitzsch have claimed), but is a transliteration of late Egyptian "yoor," earlier "y(e?)tor" = "river." The plural is used of the branches of the Nile in the delta (seven large branches in antiquity, and many small canals), to which especially Isa. vii. 18 and Ezek. xxix. 3 (alluding to their defensive value; comp. Isa. xxxiii. 21, xxxvii. 25) refer. Only in Dan. xii. 5, 6, 7 the expression is used of the Tigris. In Job xxviii. 10 it refers apparently in some technical sense to mines.

That Egypt's existence depended exclusively on the Nile and its yearly inundations in summer (caused by the spring rains in the mountains of Abyssinia) is indicated in Gen. xli. 2; that it furnished even all the drinking-water is shown by Ex. vii. 18, 21, 24, and Ps. lxxviii. 44. Therefore the Prophets used the symbolical threat against Egypt, "I will make the rivers dry" (Ezek. xxx. 12; similarly Isa. xix. 6), to express complete annihilation. The great volume of water is referred to in Amos viii. 8 and Jer. xlvi. 8; and the abundance of fish, in Ezek. xxix. 3 (comp. Num. xi. 5).

The ancient Egyptians were acquainted with little more than one-half of the long course of the Nile; the primitive view was that its sources were in the rocks of the first cataract, and that one branch, the Nile proper, flowed north through Egypt, the other south through Ethiopia to the Indian Ocean. The tears of Isis or the blood of Osiris was the origin ascribed to it in mythology. As a god, the Nile (Ḥo'pi) was worshiped in the form of a blue or green, androgynous, fat figure, bringing water, fowl, and fish. Hymns, prayers, and statues show that Egypt was correctly considered as "a gift of the Nile." As the number of cubits required for a sufficient rise in summer, the ancient writers mostly mention sixteen (for Memphis?); always, however, dikes, canals, and irrigating-machines had to assist agriculture (comp. Deut. xi. 10 on the hard work of the Egyptian peasants in irrigating their fields).

The identification of the Nile with the River Gihon flowing out of paradise (Gen. ii. 13) is very old, being found in Ecclus. (Sirach) xxvi. 27, in Josephus, and in many later writers. By modern critics generally this identification is understood to be due to a confusion of Ethiopia and Babylonia caused by the ambiguous name CUSH.

E. C. W. M. M.

NÎMES (Hebrew, נמשי or קרית יערים = "city of woods"): Chief town of the department of Gard, France. Jews were settled here in very remote times. Hilderic, Count of Nîmes, gave a favorable reception to a certain number of Jews who were driven out of Spain in 672 by King Wamba. In the twelfth century the Jewish community of Nîmes was one of the most important in Languedoc, one of its members, named Durand, occupying toward the end of the century the high position of sub-provost ("sous-viguier"). Its academy had at its head one of the most celebrated rabbis of the Middle Ages, R. Abraham ben David (RABaD III.), the bitter and irreconcilable enemy of Maimonides (see ABRAHAM BEN DAVID OF POSQUIÈRES). "Provence," writes Moses ben Judah of Béziers to Abraham ben David, "has three prominent academies, Montpellier, Lunel, and Nîmes. The first is the Temple mount; the second is the entrance into the outer court; and the third is the Temple itself, the seat of the Sanhedrin, whence the Law is disseminated throughout Israel" ("Temim De'im," No. 7).

Early History.

The council convoked by Bishop Bertrand II. in 1284 adopted the most severe measures against the Jews. The same bishop, however, was obliged in 1295 to take the Jews under his protection in order to defend his own interests, which were threatened by Philip the Fair.

Driven out of Nîmes in 1306, the Jews returned to the town in 1359. In 1363 Marshal d'Audenham intervened in their behalf and ordered the seneschal of Beaucaire to act with justice and equity in the collection of taxes from them. They were again expelled in 1394 by order of Charles VI., and they then settled in various parts of Provence and in the Comtat-Venaissin. Some of their descendants obtained permission in 1680 to sojourn in Nîmes; but in spite of this they were soon expelled under penalty of the confiscation of their property.

Of the Jewish community of Nîmes in the Middle

Ages the only traces that remain are a tombstone with a Hebrew inscription (transcribed by J. Simon in "Inscriptions Tumulaires Hébraïques du Moyen-Age à Nîmes"), and three epitaphs, likewise in Hebrew (transcribed by Poldo d'Albenas in "Discours Historial de l'Antique et Illustre Cité de Nismes," pp. 190, 191, and reproduced by Ménard in "Histoire de la Ville de Nismes," vii. 475, 476). The municipal library, too, contains several Hebrew manuscripts which have been made the subject of a very interesting study by J. Simon (in "R. E. J." iii. 225).

The Ghetto.

The Jews' quarter was situated in the Rue de la Fabrerie, now Rue du Chapitre, as is evident from the deed of sale of a house in 1306 by Isaac de Portes to Vitalis de Boerian and to the Jewess Blanche. In 1359 there had been assigned to the Jews as their place of residence a part of the Rue Corrègerie Vieille (the present Rue de l'Etoile); but, to shield them from maltreatment at the hands of their Christian neighbors, the Rue Caguensol and Rue Fresque (formerly the Rue de la Jésutarié or Juiverie) were assigned to them at their own request as their special quarter.

Synagogue and Cemetery.

From a document dated 1089 it is learned that the synagogue was situated in the Rue du Chapitre on the spot where later was erected the Hôtel de la Prevôté, now the Maison Maroger de Rouville. In 1789 the synagogue was situated in the Rue Carreterie, the present Rue Jean Reboul. At the time of the Revolution the Israelites of Nîmes offered in support of the cause the seventeen pieces of silver-work which were used in their religious services or which ornamented the scrolls of the Law. In 1794 seven heads of families at their own expense erected a temple in the Rue Roussy with a ritual bath ("miḳweh") and an oven for the baking of unleavened bread. The municipality of Nîmes acquired this building in 1844. Improvements in it were made in 1865 and again in 1893.

The most ancient cemetery was situated on Mont-Duplan, known in the eleventh century as the "Poïum" ("Podium Judaicum") or "Puech-Jusieu." For each burial the Jews paid to the monks of the monastery of St. Baudile, to whom the land belonged, a fee of one pound of pepper or nine sols. From 1778 the Jews buried their dead in gardens situated in various parts of the city. In 1785 they acquired a cemetery on the Rue du Mail. This was closed in 1809, and the present (1904) cemetery on the St. Gilles road was then used.

In the Eighteenth Century.

Restrictive measures against the Jews were taken in 1729, 1731, 1745, and 1754 by the intendant of Languedoc. Having returned to Nîmes, they petitioned in 1784 for admission into the gild of capmakers "as apprentices and as master workmen." This request was denied, as was also a similar request which they made the same year to the gild of hose manufacturers and to the different trade syndicates. In 1787 Mordecai Carcassonne, one of the most important members of the community, addressed to the minister De Lamoignon a memorial in which he claimed the right, by virtue of the liberal edict of Nov., 1787, to be admitted into the corporation of textile merchants. The reply was not long delayed. The hour of the Revolution had struck.

Under the Reign of Terror Mordecai Mirargues, the ḥazzan, was obliged to bow before the altar of Reason. David Crémieu, after having been imprisoned at the Palais, was transferred to Nice, and José Carcassonne paid with his life for his devotion to the interests of his city (July 18, 1794).

In 1806 the Jews of Nîmes numbered 371. Five of them, Joseph Roquemartine, Mordecai Roquemartine, Abraham Muscat, Montel Abraham, Jr., and Bezaleel Milhaud, were members of the Great Sanhedrin.

The Jewish community of Nîmes has numbered among its members the following scholars: Abraham ben David (mentioned above), Judah ben Abraham, Don Vidas, Judah ben Solomon ben Jacob ben Samuel ben Menahem, and Moses ben Abraham. In modern times many Jews of Nîmes have distinguished themselves in literature, science, and art. The most illustrious of them was undoubtedly Isaac Adolphe Crémieux (see S. Kahn, "Notice sur les Israélites de Nîmes," pp. 35–37).

At the present time (1904) the Jews of Nîmes constitute a very small proportion of its population.

Besides Nîmes the following places in the department of Gard possessed Jewish communities during the Middle Ages:

Aigues-Mortes (אגי or אקווי מורטי; "Dibre Ḥayyim," p. 111a).

Aimargues (ארמאדנגיש; I. de Lattes, Responsa, No. 26; comp. "R. E. J." xxxi. 290).

Alais (אליין): In the charter of Alais, dated 1200, article 55 treats of the Jews, and article 121 treats of the oath which was imposed upon them. In the fourteenth century Jews were quite numerous in this locality. They owned houses, vineyards, and fields. Several scholars of Alais are mentioned, among them Jacob ha-Levi, Solomon Bonseigneur, and Jacob ben Judah (Bardon, "Histoire de la Ville d'Alais," pp. 149, 150, 279; "Archives Municipales," series cc., pp. 22, 24, 106; comp. Gross, "Gallia Judaica," p. 59).

Anduze (אנדושא): Home of the cabalist Jacob ben Samuel ("R. E. J." x. 101, xii. 49; comp. Steinschneider, "Cat. Bodl." col. 2819), who cites a printer Abraham of the same place.

Aramon ("Archives d'Aramon," B B. 2).

Janves (Saige, "Les Juifs du Languedoc," pp. 278, 320; comp. "R. E. J." ii. 19, 39; xii. 193).

Portes (Saige, *l.c.* p. vii.; comp. "R. E. J." ii. 46).

Roquemaure (רוקאמאברא; Maulde, "Coutumes d'Avignon," p. 290; comp. Gross, "Gallia Judaica," p. 629).

Sommières (שומיירי; I. de Lattes, *l.c.* No. 26; Renan-Neubauer, "Les Rabbins Français," pp. 517, 746; Saige, *l.c.* p. 282).

Vézenobres (Bardon, *l.c.* p. 212). See also Beaucaire; Milhaud; Posquières; Saint Gilles; Uzès.

Bibliography: Dom Vaissète, *Histoire Générale du Languedoc*, i. 350-360 *et seq.*; Dom Bouquet, *Recueil des Historiens de France*, ii. 708; Ménard, *Histoire de la Ville de Nismes*, i. 41, 85-92 *et seq.*; E. Germer-Durand, *Cartulaire du Chapi-*

tre de l'Eglise Cathédrale de Notre-Dame de Nîmes, pp. 168 *et seq.*; Saige, *Les Juifs du Languedoc*, pp. 11, 14, 35, 41; Joseph Simon, *Histoire des Juifs de Nîmes au Moyen Age*; S. Kahn, *Notice sur les Israélites de Nîmes (672–1808)*; *R. E. J.* ii. 34, 46; iii. 225; x. 288; xx. 147; François Rouvière, *Histoire de la Révolution Française dans le Département du Gard*, iv. 104 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 517, 665; idem, *Les Ecrivains Juifs Français*, pp. 779, 780; Zunz, *Z. G.* p. 473; Gross, *Gallia Judaica*, p. 398.

S. S. K.

NIMROD.—Biblical Data: Son of Cush and grandson of Ham; his name has become proverbial as that of a mighty hunter. His "kingdom" comprised Babel, Erech, Accad, and Calneh, in the land of Sinar, otherwise known as the land of Nimrod (Gen. x. 8–10; I Chron. i. 10; Micah v. 5 [A. V. 6]).

E. G. H. M. Sel.

—In Rabbinical Literature: Nimrod is the prototype of a rebellious people, his name being interpreted as "he who made all the people rebellious against God" (Pes. 94b; comp. Targ. of pseudo-Jonathan and Targ. Yer. to Gen. x. 9). He is identified with Cush and with Amraphel, the name of the latter being interpreted as "he whose words are dark" (אמר אפל; Gen. R. xlii. 5; for other explanations see below). As he was the first hunter he was consequently the first who introduced the eating of meat by man. He was also the first to make war on other peoples (Midr. Agadah to Gen. x. 9).

His Feats as a Hunter.

Nimrod was not wicked in his youth. On the contrary, when a young man he used to sacrifice to Yhwh the animals which he caught while hunting ("Sefer ha-Yashar," section "Noah," pp. 9a *et seq.*, Leghorn, 1870). His great success in hunting (comp. Gen. x. 9) was due to the fact that he wore the coats of skin which God made for Adam and Eve (Gen. iii. 21). These coats were handed down from father to son, and thus came into the possession of Noah, who took them with him into the ark, whence they were stolen by Ham. The latter gave them to his son Cush, who in turn gave them to Nimrod, and when the animals saw the latter clad in them, they crouched before him so that he had no difficulty in catching them. The people, however, thought that these feats were due to his extraordinary strength, so that they made him their king (Pirke R. El. xxiv.; "Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxv. 12).

Made King.

According to another account, when Nimrod was eighteen years old, war broke out between the Hamites, his kinsmen, and the Japhethites. The latter were at first victorious, but Nimrod, at the head of a small army of Cushites, attacked and defeated them, after which he was made king over all the people on earth, appointing Terah his minister. It was then, elated by so much glory, that Nimrod changed his behavior toward Yhwh and became the most flagrant idolater. When informed of Abraham's birth he requested Terah to sell him the new-born child in order that he might kill it (see Jew. Encyc. i. 86a, *s.v.* Abraham in Rabbinical Literature). Terah hid Abraham and in his stead brought to Nimrod the child of a slave, which Nimrod dashed to pieces ("Sefer ha-Yashar," *l.c.*).

Nimrod is generally considered to have been the one who suggested building the Tower of Babel and who directed its construction. God said: "I made Nimrod great; but he built a tower in order that he might rebel against Me" (Hul. 89b). The tower is called by the Rabbis "the house of Nimrod," and is considered as a house of idolatry which the owners abandoned in time of peace; consequently Jews may make use of it ('Ab. Zarah 53b). After the builders of the tower were dispersed Nimrod remained in Shinar, where he reestablished his kingdom. According to the "Sefer ha-Yashar" (*l.c.*), he at this time acquired the name "Amraphel" in allusion to the fall of his princes (אמר נפל) during the dispersion. According to the Targum of pseudo-Jonathan (to Gen. x. 11), however, Nimrod had left Babylonia before the building of the tower, and had gone to Assyria, where he built four other cities, namely, Nineveh, Rehobot, Calah, and Resen (comp. Nahmanides *ad loc.*).

Nimrod's Dream.

The punishment visited on the builders of the tower did not cause Nimrod to change his conduct; he remained an idolater. He particularly persecuted Abraham, who by his command was thrown into a heated furnace; and it was on this account, according to one opinion, that Nimrod was called "Amraphel" (אמר פול = "he said, throw in"; Targ. pseudo-Jonathan to Gen. xiv. 1; Gen. R. xlii. 5; Cant. R. viii. 8). When Nimrod was informed that Abraham had come forth from the furnace uninjured, he remitted his persecution of the worshiper of Yhwh; but on the following night he saw in a dream a man coming out of the furnace and advancing toward him with a drawn sword. Nimrod thereupon ran away, but the man threw an egg at him; this was afterward transformed into a large river in which all his troops were drowned, only he himself and three of his followers escaping. Then the river again became an egg, and from the latter came forth a small fowl, which flew at Nimrod and pecked out his eye. The dream was interpreted as forecasting Nimrod's defeat by Abraham, wherefore Nimrod sent secretly to kill Abraham; but the latter emigrated with his family to the land of Canaan. Ten years later Nimrod came to wage war with Chedorlaomer, King of Elam, who had been one of Nimrod's generals, and who after the dispersion of the builders of the tower went to Elam and formed there an independent kingdom. Nimrod at the head of an army set out with the intention of punishing his rebellious general, but the latter routed him. Nimrod then became a vassal of Chedorlaomer, who involved him in the war with the kings of Sodom and Gomorrah, with whom he was defeated by Abraham ("Sefer ha-Yashar," *l.c.*; comp. Gen. xiv. 1–17).

Nimrod was slain by Esau, between whom and himself jealousy existed owing to the fact that they were both hunters (Targ. pseudo-Jonathan to Gen. xxv. 27; "Sefer ha-Yashar," section "Toledot," p. 40b; Pirke R. El. *l.c.*; comp. Gen. R. lxv. 12).

W. B. M. Sel.

—Critical View: Two prominent theories are now held in regard to Nimrod's identity: one, adopted by G. Smith and Jeremias, is that Nimrod is to be identified with the Babylonian hero Izdubar or Gishdubar (Gilgamesh); the second, that of Sayce, Pinches, and others, identifies Nimrod with Marduk, the Babylonian Mercury. The former identification is based on the fact that Izdubar is represented in the Babylonian epos as a mighty hunter, always accompanied by four dogs, and as the founder of the first great kingdom in Asia. Moreover, instead of "Izdubar"—the correct reading of which had not yet been determined—Jeremias saw the possibility of reading "Namra Udu" (shining light), a reading which would have made the identification with Nimrod almost certain. Those who identify Nimrod with Marduk, however, object that the name of Izdubar must be read, as is now generally conceded, "Gilgamesh," and that the signs which constitute the name of Marduk, who also is represented as a hunter, are read phonetically "Amar Ud"; and ideographically they may be read "Namr Ud"—in Hebrew "Nimrod." The difficulty of reconciling the Biblical Nimrod, the son of Cush, with Marduk, the son of Ea, may be overcome by interpreting the Biblical words as meaning that Nimrod was a descendant of Cush.

Two other theories may be mentioned: one is that Nimrod represents the constellation of Orion; the other is that Nimrod stands for a tribe, not an individual (comp. Lagarde, "Armenische Studien," in "Abhandlungen der Göttinger Gesellschaft der Wissenschaften," xxii. 77; Nöldeke, in "Z. D. M. G." xxviii. 279).

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E. C. M. Sel.

——**In Arabic Literature:** By the Arabs Nimrod is considered as the supreme example of the tyrant ("al-jabbar"). There is some confusion among Arabian historians as to Nimrod's genealogy. According to one authority he was the son of Mash the son of Aram, and consequently a Semite; he built the Tower of Babel and also a bridge over the Euphrates, and reigned five hundred years over the Nabatæans, his kinsmen. But the general opinion is that he was a Hamite, son of Canaan the son of Cush, or son of Cush the son of Canaan (Ṭabari gives both); that he was born at the time of Reu, and was the first to establish fire-worship. Another legend is to the effect that there were two Nimrods: the first was the son of Cush; the second was the well-known tyrant and contemporary of Abraham; he was the son of Canaan and therefore a great-grandson of the first Nimrod. According to Mas'udi ("Muruj al-Dhahab," ii. 96), Nimrod was the first Babylonian king, and during a reign of sixty years he dug many canals in 'Iraḳ.

The author of the "Ta'rikh Muntahab" (quoted by D'Herbelot in his "Bibliothèque Orientale") identifies Nimrod with Daḥḥak (the Persian Zoḥak), the first Persian king after the Flood. But Al-Kharizmi ("Mafatiḥ al-'Ulum," quoted by D'Herbelot) identifies him with Kai Kaos, the second king of the second Persian dynasty. Nimrod reigned where Bagdad is now situated, and at first he reigned with justice (see Nimrod in Rabbinical Literature); but Satan perverted him, and then he began to persecute all the worshipers of God. His chief vizier was Azar (Terah), the father of Abraham; and the midrashic legends of Abraham's birth in which Nimrod is mentioned, as well as those concerning Nimrod's persecution of Abraham—whom he cast into a furnace—are narrated also by the Mohammedans (see Abraham in Apocryphal and Rabbinical Literature and in Mohammedan Legend).

Nimrod and Abraham.

Nimrod is referred to in the Koran (xxi. 68-69). When Nimrod saw Abraham come unharmed from the furnace, he said to him: "Thou hast a powerful God; I wish to offer Him hospitality." Abraham told him that his God needed nobody's hospitality. Nevertheless Nimrod ordered thousands of horned and small cattle brought, and fowl and fish, and sacrificed them all to God; but God did not accept them. Humiliated, Nimrod shut himself in his palace and allowed no one to approach him. According to another tradition, Nimrod challenged Abraham, when the latter came out of the furnace, to fight with him. Nimrod gathered a considerable army and on the appointed day was surprised to find Abraham alone. Asked where his army was, Abraham pointed to a swarm of gnats, which routed Nimrod's troops (see, however, below). Nimrod assembled his ministers and informed them of his intention to ascend into the heavens and strike down Abraham's God. His ministers having told him that it would be difficult to accomplish such a journey, the heavens being very high, Nimrod conceived the idea of building a high tower, by means of which he might accomplish his purpose (comp. Sanh. 109a). After many years had been spent in the construction of the tower, Nimrod ascended to its top, but he was greatly surprised to find that the heavens were still as remote from him as when he was on the ground. He was still more mortified on the following day, when the tower collapsed with such a noise that the people fainted with terror, those that recovered losing their speech (an allusion to the confusion of tongues).

Undaunted by this failure, Nimrod planned another way to reach the heavens. He had a large chest made with an opening in the top and another in the bottom. At the four corners of the chest stakes were fixed, with a piece of flesh on each point. Then four large vultures, or, according to another source, four eagles, previously fed upon flesh, were attached to the stakes below the meat. Accompanied by one of his most faithful viziers, Nimrod entered the chest, and the four great birds soared up in the air carrying the chest with them (comp. Alexander's ascent into the air; Yer. 'Ab. Zarah iii. 42c; Num. R. xiii. 13). The vizier opened alternately the upper and lower doors of the chest in order that by looking in both directions he might know whether or not he was approaching heaven. When they were so high up that they could see nothing in either direction Nimrod took his bow and shot arrows into the sky. Gabriel thereupon sent the arrows back stained with blood, so that Nimrod was convinced that he had avenged himself upon Abraham's God. After wandering in the air for a certain length of time Nimrod descended, and the chest crashed upon the ground with such violence that the mountains trembled and the angels thought an order from God had descended upon the earth. This event is alluded to in the Koran (xiv. 47): "The machinations and the contrivances of the impious cause the mountains to tremble." Nimrod himself was not hurt by the fall.

After these adventures Nimrod continued to reign wickedly. Four hundred years later an angel in the form of a man appeared to him and exhorted him to repent, but Nimrod declared that he himself was sole ruler and challenged God to fight with him. Nimrod asked for a delay of three days, during which he gathered a considerable army; but this was exterminated by swarms of gnats. One of these insects is said to have entered Nimrod's nose, reached the chambers of his brain, and gnawed at it. To allay the pain Nimrod ordered some one to strike with a hammer upon an anvil, in order that the noise might cause the gnat to cease gnawing (comp. the same story in connection with Titus in Giṭ. 56b). Nimrod died after forty years' suffering.

BIBLIOGRAPHY: D'Herbelot, *Bibliothèque Orientale*; Hughes, *Dictionary of Islam*; Mas'udi, *Muruj al-Dhahab*, ed. Barbier de Meynard, i. 78, 81-83; ii. 96; iii. 240; Mirkhond, *Raudat al-Ṣafa*, English transl. by Rehatsek, part i., vol. i., pp. 126-128, 134-144; Tabari, *Chroniques*, French transl. by Zotenberg, i. 120, 136 *et seq.*, 148-150, Paris, 1867.

E. G. H. M. SEL.

NINEVEH: City of Assyria. The form of its name is derived from the Masoretic text. It answers as nearly as possible to the native Assyrian form "Ninua." The origin of the name is obscure. Possibly it meant originally the seat of Ishtar, since Nina was one of the Babylonian names of that goddess. The ideogram means "house or place of fish," and was perhaps due to popular etymology (comp. Aramaic "nuna," denoting "fish"). Nineveh was the most famous of the cities which were in succession the residences of the kings of Assyria. It was also the latest capital of that kingdom, and as such was regarded by Greek writers as the permanent capital and as being virtually equivalent to the country itself.

Situation of the City.

Nineveh was the strongest of several fortress-cities which were built in the triangular territory between the Tigris and the upper Zab. The terrane of these cities was admirably adapted for defense, being protected on the northwest by the Khausar, a tributary of the Tigris, and on the northeast by the Gomel, a tributary of the Zab, as well as by a range of hills. Within these boundaries were contained Nineveh itself, at the confluence of the Choser and the Tigris, on the site of the mounds of Koyunjik and Nebi Yunus and opposite the modern city of Mosul; the fortress of Kalaḥ (Calah) twenty miles to the south, near the Tigris; and Khorsabad (Dur Sharrukin) fourteen miles to the north on the Choser; besides various smaller fortified towns.

Nineveh is mentioned as early as about 2900 B.C. in an inscription of Gudea (Nabu), King of Lagash in southern Babylonia, who there erected a temple in honor of Ishtar. This inscription is of great importance as showing that a Babylonian colony was planted in Assyria at a very early date. The city of Asshur, however, which gave its name to the kingdom of Assyria, must have been founded at a still earlier time, presumably also by colonists from Babylonia. It was also most frequently the capital of the kings of Assyria up to the middle of the eleventh century B.C., when it was finally abandoned as the seat of power, being less favorably situated for defense than the fortresses to the north of the upper Zab.

Later History.

Nineveh seems to have been made the capital of the whole of Assyria by Shalmaneser I. (*c.* 1300 B.C.) and to have retained the honor under several of the later kings. Then Tiglath-pileser I. and his immediate successors revived the glories of the city of Asshur. Thereafter Kalaḥ was made the seat of government, and it was not till the days of Sennacherib (705-681) that Nineveh attained to its historic greatness. The work which he performed in and for Nineveh is his chief title to lasting fame. He erected two magnificent palaces, each of them a fortress in itself: one in the style of Assyrian, and the other in the style of Syrian or Hittite, architecture. He also brought a splendid aqueduct into the city to furnish the inhabitants with wholesome water. From the date of these works to the fall of the empire, that is, for rather less than a century, Nineveh remained the royal residence. The next king, Esar-haddon (680-668), and above all the famous Assurbanipal (668-626), augmented the splendor of the city by new palaces and public works, until it eclipsed the fame of the contemporary Babylon. Among Oriental cities it has been surpassed only by the Babylon of Nebuchadrezzar.

Decline and Fall.

Less than twenty years elapsed between the death of the last great king and the destruction of the splendid city itself. This catastrophe has been made of late years the subject of considerable research; but much remains to be elucidated before a clear idea of the actual course of events can be obtained. The following statement summarizes the facts as far as known: With the decline of the Assyrian empire after the Scythian invasion of the regions west of the Tigris the capital itself became more open to attack. The Aryan Medes, who had attained to organized power east and northeast of Nineveh, repeatedly invaded Assyria proper, and in 607 succeeded in destroying the city. The other fortresses doubtless had been occupied some time previously. The capital was very strongly fortified. Its most vulnerable point was the River Khausar, which ran through the city, and which, while serving for defense, might be turned also to its destruction. In the time of flood its waters were stored up in reservoirs, and by breaking these a hostile army might undermine the city walls. An allusion to some such operation seems to be made in Nah. ii. 6. Such a rush of water could not of course inundate or greatly damage the city; it would be used mainly for the purpose of facilitating an entrance. The destruction was wrought by fire, and was made complete and final, so that soon the site of Nineveh proper was no longer distinguished by name from the other fortresses.

Nineveh has been diligently excavated by modern explorers. Its site was first definitely fixed by Rich

Modern Exploration.

in 1820. The work of exploration on the mound began with Layard in 1845, and was then continued by Rassam and George Smith. The city proper, Nineveh in the strict sense, was oblong in shape, running along the Tigris, and did not occupy more than about three square miles. In the prophetic allegory of Jonah the references to its extent and population apply to the several cities and villages included in the larger area from Khorsabad to Kalaḥ. The excavation of Koyunjik has yielded results of the greatest value. The library of Assurbanipal alone, which consisted largely of copies of precious Babylonian documents, must be counted as one of the most important of the literary collections of the world.

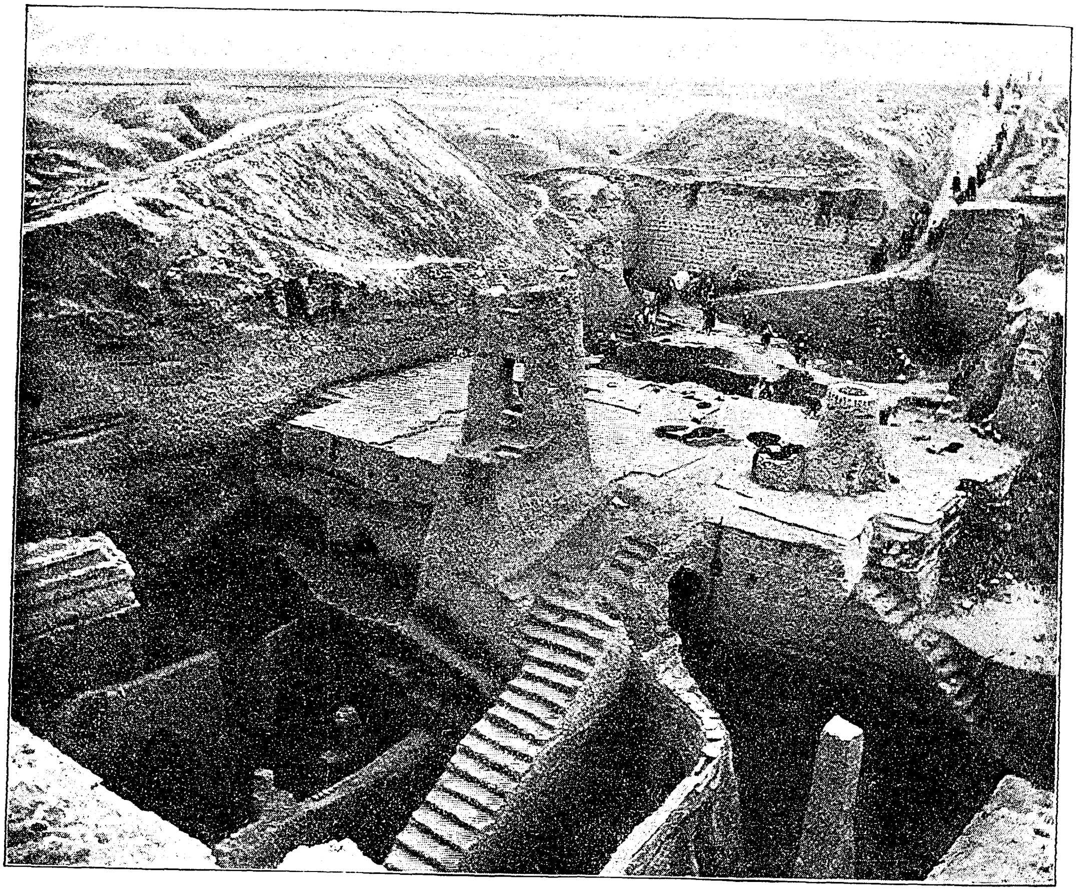

Excavations of Temple of Bel at Nippur.
(From a photograph by courtesy of Prof. H. V. Hilprecht.)

Bibliography: Layard, *Nineveh and Its Remains*, 1849; idem, *Monuments of Nineveh*, 1849-53; Botta and Flandin, *Monuments de Ninive*, 1847-50; Place, *Ninive et l'Assyrie*, 1866-69; George Smith, *Assyrian Discoveries*, 1875; Billerbeck and Jeremias, *Der Untergang Nineves*, in Delitzsch and Haupt, *Beiträge zur Assyriologie*, iii. 1 (has valuable maps and plates); Johns, *Nineveh*, in Cheyne and Black, *Encyc. Bibl.*

E. C. J. F. McC.

NING-PO. See China.

NIPPUR: Ancient name of a great city in central Babylonia whose ruined site is now known as Nuffar (Niffer), which is the same word in an Arabicized form. It is one of the oldest cities in the world at present identifiable by name and situation.

It is just possible, but scarcely probable, that "Calneh" in Gen. x. 10 is another name for Nippur. The city lay about thirty-five miles southeast of Babylon on the canal Shaṭṭ al-Nil, which was at one time, and perhaps at the date of the founding of Nippur, a separate branch of the Euphrates. Its ancient renown was due partly to its central position among the Semitic settlements, and especially to the fact that it was the first known great seat of the worship of Bel. The name of this chief Babylonian god, identical with the Canaanitish Ba'al, suggests that his worship at Nippur was the consolidation of that of many local Ba'als, and that Nippur obtained its religious preeminence by having gained the leadership among the Semitic communities. In any case its predominance was actually established at least as early as 5000 B.C. Nippur's time of political domination and activity was, however, so remote that its interest to moderns is as yet chiefly antiquarian. The reconstructed history of Babylonia, which begins about 4500 B.C., shows at its earliest stages that Nippur was even then a city of ancient religious renown. The kings of other city-states, such as Kish, Erech, and Ur, vied with one another in the endeavor to secure the patronage of the city of Bel. Later, about 3800, the famous Sargon of Accad presented votive offerings at the shrine of Bel and rebuilt his chief temple. The same story is repeated in varying forms down to the very end of Babylonian history. Khammurabi (2250 B.C.), who unified Babylonia and organized it throughout, wishing to gain for his capital the prestige of Bel-worship, discouraged the cult of that deity at Nippur and transferred it as far as possible to the city of Babylon. There the worship of Bel was united with that of Marduk of Babylon, who actually assumed the name of the patron god of Nippur (comp. Isa. xlvi. 1). The fiction was maintained down to the days of the great Nebuchadrezzar (604-562), who found it necessary to demolish by force the restored temple of Bel at Nippur for the aggrandizement of "Babylon the Great."

The principal colony of the Hebrew exiles of 597 B.C. was planted beside the canal Chebar (Kabar) not far from Nippur, apparently to the east of the ancient city, which was then still a place of importance and must have influenced the social and industrial life of the Jewish community.

The modern excavations of Nippur under the auspices of the University of Pennsylvania are among the most important of all that have been as yet undertaken in western Asia. The explorations, which have been carried on with some interruptions since 1888, have brought to light the ruins of several of the oldest temples of the world and have recovered many treasures of the most antique art, besides tens of thousands of inscriptions representing all phases of the life of ancient Babylonia.

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E. C. J. F. McC.

NISAN (ניסן; Assyrian, **Nisannu**): First ecclesiastical and seventh civil month (Neh. ii. 1; Esth. iii. 7). In the earlier Biblical books it is designated "Ḥodesh ha-Abib" (month of the harvest). It is regarded as a sacred month because, according to a tradition, the continual burnt offering (עולת תמיד) was established in it ("Be'er Heṭeb" to Shulḥan 'Aruk, Oraḥ Ḥayyim, 429). It is, therefore, not permissible to observe public mourning and public fasts during the twenty-nine days of this month. The Taḥanun in the daily prayers and the "Ẓidḳatka Ẓedeḳ" in the Minḥah service of Sabbath are to be omitted; neither is the "Ẓidduḳ ha-Din" to be recited at a burial (Oraḥ Ḥayyim, *l.c.*). The Megillat Ta'anit gives the following fast-days in Nisan:

Nisan 1.—In commemoration of the deaths of Nadab and Abihu, the sons of Aaron. Nisan 10.—In commemoration of the death of Miriam, sister of Moses and Aaron. Nisan 26.—Anniversary of the death of Joshua.

On the evening of the 14th of Nisan the Feast of Passover begins; on the 16th, the second day of Passover, the Hebrews offered a sheaf of barley as the first-fruits of the harvest of the current year; and on the same day began the reckoning (Sefirah) of the seven weeks. From the 17th to the 20th are the "middle days," or the "ḥol ha-mo'ed." The 21st and the 22d are the last feast-days of Passover. Nisan coincides, approximately, with the month of April.

E. G. H. I. Br.

NISH (NISSA): City of Servia on the Nissava. Its Jewish community dates from the beginning of the eighteenth century, as is shown by a question put to Rabbi Moses Amarillo of Salonica by Gershon, the first chief rabbi of Nish, who had been elected in 1728 (Ḥanukkah, 5489). Gershon, while drawing up a bill of divorce, asked for information on the Hebrew spelling of the words "Nish" and "Nissava," "because this is a new community and such bills have never been written here" (comp. Amarillo, "Debar Mosheh," p. 169).

By the end of the eighteenth century Nish possessed an important rabbinical school. The local cemetery still contains the tombs of the rabbis of this period who constituted the religious tribunal, namely, Raḥamim Naphtali Gedaliah (d. 1790); Jacob Têba (1802); Abraham Ventura, son of the author Shalom Ventura (1805); and Judah Moses Heli (see below). In the nineteenth century the Meborah family produced two rabbis, Pesaḥ Meborah (d. 1829) and Jacob Meborah (d. 1831). In the last days of Turkish government the chief rabbi Ephraim Meïr Alkala'i, known as "Mercado Alkala'i" (1874), had great influence with the Ottoman empire. While Midhat Pasha, the grand vizier of the sultan 'Aziz, governed the district of the Danube, he appointed or dismissed the pashas of Nish according to the nature of the information furnished by Alkala'i, at whose house each new governor of the city spent the first few days of his appointment. In 1873 Alkala'i was decorated by the sultan 'Aziz with the Order of the Medjidie of the fourth class.

Nish produced two rabbinical authors: **Judah Moses Heli** (1807), mentioned above, author of "Kemaḥ Solet" (limited ed., Salonica, 1815), and **Abraham Moses Sid** (d. 1876), author of several works printed at Salonica, among them "Ḥippazon Pesaḥ," "Tasheb Enosh," and "Keẓir Ḥiṭṭim."

The Jews of Nish number about 700 in a total population of 21,000. They have but one synagogue and a school which accommodates eighty-two boys, who are taught Hebrew and Servian. There are, on the other hand, four Jewish philanthropic societies which undertake the care and burial of the dead, and provide aid to orphans, widows, and the sick. There is besides a woman's society.

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S. M. Fr.

NISHMAT: Literally, "the soul of." A part of the liturgy which on Sabbaths and festivals leads up to the short benediction ("yishtabbaḥ") after the Psalms and other Biblical poetry of the early morning service. Nishmat, together with this benediction, is called in the mishnaic account (Pes. x. 7) of the Passover night service the "Benediction of Song."

Nishmat varies somewhat in the German and the Sephardic liturgy; in the former it is made up of 340 Hebrew words. It contains near the beginning the avowal "Beside Thee we have no King, Redeemer, Savior," etc.—seemingly a protest against Christianity, and thus a later interpolation. Further on occurs the passage "If our mouth was full of song like the sea"; and the Talmud (Ber. 59b) speaks of such words as opening the form of thanks for a copious rain at its proper season, and teaches that one must thank God for each drop of rain. Hence the writer of Nishmat says that even with superhuman powers (*e.g.*, "our eyes shining like sun and moon") "we could not thank God for the one-thousandth part of the thousand millions and ten thousands of myriads of benefits He has wrought for us and for our fathers," each drop being a separate benefit.

It thus appears that Nishmat grew out of the thanksgiving for timely rain. Such a service, as well as the prayers at fasts in times of drought, was in use for hundreds of years before the fall of the Temple. While this thanksgiving is thus the oldest part of Nishmat, the part which follows it and gradually leads to the actual benediction over the recited Psalms differs greatly in the two rituals, and is undoubtedly of later growth. In the paragraph before the thanksgiving the Sephardic form has the participle מפענח ("reveals"), which indicates very late Hebrew; but the clause "He reveals secret things" is an interpolation, and the rest of the paragraph may be older. The verb קלס ("to beautify"; from the Greek *καλός*), near the end in the German ritual, shows the influence of Tiberias in Galilee. The acrostic י"צ"ח"ק, also near the end, must be a late accretion; for, though lines arranged alphabetically are very old, acrostics with names are comparatively modern.

BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*, pp. 208-210, 408, note.

A. L. N. D.

NISIBIS (Greek, *Νίσιβις*; Hebrew, נציבין): City in northeastern Mesopotamia, in the ancient province of Migdonia. The Biblical Accad (Gen. x. 10) is rendered "Neẓibin" (Nisibis) by the Targumim of pseudo-Jonathan and Jerusalem; but the Targum of Jonathan renders Canneh (Ezek. xxvii. 23) by "Nisibis" (comp. Gen. R. xxxvii. 5). There was at Nisibis an important Jewish community in the time of the Herods; and here, as well as in Nehardea, treasure-houses were built in which were deposited the gifts sent to the Temple by the rich Jews that lived outside Palestine, and whence they were forwarded under a strong escort to Jerusalem. There was also at Nisibis a celebrated college, at the head of which was R. Judah b. Bathyra. Its fame was so great that the words "That which is altogether just shalt thou follow" (Deut. xvi. 20) were interpreted by the Rabbis to mean "Follow the school of Judah b. Bathyra at Nisibis" (Sanh. 32b).

After the accession of Trajan the Jews of Mesopotamia in general resisted that conqueror, who wished to annex their territory to the Roman empire. But the most stubborn resistance was offered by the Jews of Nisibis, which city was taken only after a lengthy siege. When Lucius Quietus, Trajan's general, in his subjugation of the Mesopotamian cities, laid waste Nisibis and Edessa, the massacre of the Jews was so great that the houses, streets, and roads were strewn with corpses.

According to Yaḳut ("Mu'jam," *s.v.* "Naṣibin"), Nisibis was rebuilt by Chosroes Nushirvan, and after the Arab conquest it became the home of Mohammedan scholars. In the time of Saadia Gaon a man of Nisibis is mentioned whom it was desired to make exilarch (Neubauer, "M. J. C." ii. 83; see also Schechter, "Saadyana," p. 134). Benjamin of Tudela found there (*c.* 1170) 1,000 Jews ("Itinerary," ed. Asher, i. 57), and Pethahiah of Regensburg states ("Sibbub," p. 6, St. Petersburg, 1881) that when he visited the place (1175-80) it contained a large community and three synagogues, one named for Judah b. Bathyra, and the other two built by Ezra. In one of the latter synagogues, he reports, there was a red stone brought from the Temple of Jerusalem.

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W. B. M. SEL.

NISSEN (NISSEN-SALOMAN), HENRIETTE: Swedish singer; born in Göteborg March 12, 1819; died in Harzburg Aug. 27, 1879. She studied pianoforte under Chopin (1839), and singing under Manuel Garcia at Paris. She made her début at the Italian opera in Paris Nov. 12, 1843, as *Adalgisa*, with Grisi as *Norma*. Donizetti taught her the rôle of *Irene* in "Belisario," which was produced at the Italian opera Oct. 24, 1843. From 1845 to 1848 she was occupied with a triumphal tour of Italy, Russia, Norway, Sweden, and England. Nissen was a favorite at the Gewandhaus concerts in Leipsic and at Berlin, where her popularity rivaled that of Jenny Lind. In 1850 she married in Holland the violinist Siegfried Saloman, with whom she made a concert tour through Sweden, Finland, and Russia.

Nissen's voice was very sweet and of great compass, and it overcame the most formidable technical difficulties with remarkable ease; she excelled in acting also. Her best rôles were *La Sonnambula*, *Norma*, *Lucrezia Borgia*, *Lucia di Lammermoor*, and *Ernani*. In 1859 she became a teacher of singing at the St. Petersburg Conservatorium. She published in 1881 "Das Studium des Gesanges," embodying her vocal method; the work appeared at the same time in French and Russian also.

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S. N. D.

NISSI BEN NOAH: Karaite scholar; lived at Bassora, later at Jerusalem, in the eighth century. He is believed to have been the son of Abu Nissi Noah, who is given in the Karaite tradition as a contemporary and senior of Anan. In the introduction to Nissi's work, of which mention is made below, he relates the privations and sufferings of his life, which he dwelt upon so much that he came to be known as "Rabbi Oaḥ" (the suffering rabbi). This probably accounts for the name "R. Aḥa," by which he is sometimes designated. Nissi lost his parents while a child, and was brought up by a poor and aged grandmother. Thrown upon his own resources when he had scarcely reached adolescence, he managed to earn a poor living by teaching. Later he left his native city and traveled throughout Irak, Persia, and Syria, attended the various schools there, and acquired a knowledge of Hebrew, Aramaic, Greek, and Latin. He next devoted himself to the study of philosophy and rabbinical literature, which he recommends to his coreligionists. In the latter part of his life Nissi settled at Jerusalem, where he probably remained until his death. To Nissi is attributed the "Sefer 'Aseret ha-Debarim" (Firkovich MS. No. 610), containing an introduction to a work, no longer in existence, entitled "Bitan ha-Maskilim," or "Peles Bi'ur ha-Miẓwot," and which treats of the precepts derived from the Decalogue. In addition to biographical matter, this introduction contains Nissi ben Noah's exposition of the principles upon which his interpretation of the Law is based. This part was copied by Hadassi without mention of the name of Nissi ben Noah; Hadassi even added to his "Eshkol ha-Kofer" the additional title of "Peles," taken from the supplementary title of the "Bitan ha-Maskilim." P. F. Frankl states, however, that Nissi ben Noah did not live before the flourishing Arabic period of the Karaites, and the "Bitan ha-Maskilim" is a plagiarism from the "Eshkol ha-Kofer."

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K. I. BR.

NISSIM BENVENISTE, DON: Spanish scholar of the fifteenth century. His halakic consultations with Isaac Aboab were published, under the title "She'elah u-Teshubah," by Abraham Meldola in the "Shib'ah 'Enayim" (Leghorn, 1745).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2064.

J. I. BR.

NISSIM, ḤAYYIM B. ELIJAH: Turkish rabbi; probably lived in the second half of the eighteenth century. He was the author of "Maẓa Ḥayyim," homilies and comments on the Pentateuch. It was published, together with some additions, by his son **Samuel b. Ḥayyim Nissim** at Salonica in 1816.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 616; Benjacob, *Oẓar ha-Sefarim*, p. 361.

E. C. S. O.

NISSIM BEN JACOB BEN NISSIM IBN SHAHIN: African Talmud exegete and moralist; lived during the first half of the eleventh century in Kairwan. He received his early instruction from his father, JACOB BEN NISSIM, president of the yeshibah of Kairwan. After Ḥushiel ben Elhanan's arrival in Kairwan, Nissim continued his studies under that teacher, and at Ḥushiel's death succeeded him in the presidency of the yeshibah. Much as he gained from these teachers he seems to have gained more by his literary intercourse on halakic questions with Hai ben Sherira, gaon of Sura (comp. Harkavy, "Teshubot ha-Ge'onim," p. 361; Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 73). Nissim acted as an intermediary between this gaon and Samuel ha-Nagid of Granada, sending the former's halakic correspondence to Samuel. He thus deserves credit for helping to transplant Talmudical knowledge from Babylonia to Spain. Nissim, being a poor man, received considerable support from Samuel ha-Nagid, whose son Joseph married Nissim's only daughter. The bride, according to Abraham ibn Daud (*l.c.*), was very learned and pious, but physically deformed. After the unfortunate death of her husband in Granada (1066), she fled to Lucena, where the Jewish congregation provided for her most generously.

Nissim was the author of the following works:

His Writings.

(1) "Kitab Miftaḥ Maghaliḳ al-Talmud" (in Hebrew, "Sefer Mafteaḥ Man'ule ha-Talmud" = "Key to the Locks of the Talmud," in two parts). In this work Nissim aimed to meet the difficulties in the study of the Talmud, which for his contemporaries consisted chiefly in the fact that they were not so well versed therein as the ancient teachers. For the latter it was sufficient to refer by a short sentence to some passage of the Talmud, or to indicate briefly the outlines of a demonstration instead of developing it fully, because the ancient teacher was supposed to have studied the passage referred to in its proper place, and to bear it in mind all the time. For his contemporaries, however, teachers and pupils alike, Nissim found it necessary to give in extenso all the passages to which reference was made in a Talmudical treatise. This kind of "key" Nissim intended to extend to the whole Talmud, although it seems that he carried out his scheme with a few Talmudical treatises only (David of Estella, "Ḳiryat Sefer," in Neubauer, *l.c.* ii. 230). The "key" to Berakot, Shabbat, and 'Erubin has been published, according to an Italian manuscript (probably the same which Azulai said he had seen; comp. "Shem ha-Gedolim," ii. 33a), by Goldenthal (Vienna, 1847).

Talmudic Method.

Nissim did not confine himself to quoting references, but expounds them in their connection with the text; thus his work is at the same time a Talmudical commentary. He quotes from the Tosefta, Mekilta, Sifre, Sifra, from the old midrashim, and above all from the Palestinian Talmud, the explanations of which he sometimes prefers to those of the Babylonian Talmud. The second part of the "Mafteaḥ," divided by Nissim into fifty subdivisions, is intended to give a collection of halakot which in the Talmud are to be found in places where nobody would expect them. The enumeration of these fifty subdivisions is an important contribution to the methodology of the Talmud. The "Mafteaḥ" is written in a sort of mixed language, both Arabic and Hebrew being used as the character of the subject seemed to demand. It has been supposed that Nissim wrote this work about 1038 or 1040 (see "Orient, Lit." viii. 606).

(2) "Megillat Setarim" (written in the same language as the "Mafteaḥ"), a collection of notes concerning halakic decisions, explanations, and midrashim, primarily a note-book for the author's private use, and published by his pupils probably not until after his death; hence the title, which means "Secret Scroll." Only a few fragments of it have been preserved. One has been published by A. Geiger in H. L. Heilberg's "Beiträge zur Jüdischen

Literatur-Geschichte" (Hebrew part, pp. 16 *et seq.*); the last part of the published extract, however (pp. 17 *et seq.*), was taken from Abraham ibn Ezra's "Yesod Mora." Another, dealing with reward and punishment on earth and in the future world, is included in the "Sefer Ḥasidim" (ed. Wilna, Nos. 604-606; ed. Wistinetzki, Nos. 30-33). The responsum published by Harkavy in "Teshubot ha-Ge'onim" (p. 265, No. 539, Arabic; p. 339, No. 539, Hebrew) is probably a portion of the "Megillat Setarim."

Collection of Tales.

(3) A collection of comforting tales, written at the request of Nissim's father-in-law, Dunash, who had lost a son. This small book, consisting of about sixty tales, is based upon the Mishnah, Baraita, the two Talmudim, and the midrashic writings. Some tales seem to have been taken from older collections now lost. The first to ascribe this compilation to Nissim was Rapoport, who declared it to have been written originally in Arabic and translated into Hebrew. Of the same opinion were Zunz, Steinschneider, Jellinek, and others; but Nissim's authorship as well as the ancient composition of the book has been often contested, recently again by I. D. Margoliouth (in "J. Q. R." xiii. 158). Harkavy found an Arabic manuscript, the original of Nissim ben Jacob's compilation (partly published in the "Steinschneider Festschrift," Hebrew part, pp. 9-26). The Arabic title of this work probably was "Kitab Akhbar al-'Ulama wa-huwa Ta'lif Ḥasan fi al-Faraj"; in Hebrew, "Sefer Ma'asiyyot ha-Ḥakamim wehu Ḥibbur Yafeh meha-Yeshu'ah." The book is divided into thirty-four paragraphs. It seems that many of them are either wanting entirely in the Hebrew translation, or are shortened and changed. Zunz thought that the "Sefer Ma'asiyyot" was written about 1030; but, as the "Mafteaḥ" is quoted in it under the Arabic title given above, Harkavy is of the opinion that Nissim composed or wrote it about 1050, at the end of his life (see *l.c.* p. 22).

There exist two anonymous Hebrew compilations of this little work: (*a*) "Ḥibbur Yafeh meha-Yeshu'ah" (Ferrara, 1557; Amsterdam, 1746 *et seq.*, ed. Israel David Miller, Warsaw, 1886). Some parts of it are given also in the collective work "'Oseh Fele" (pp. 128, 357 *et seq.*, Leghorn, 1870), and in Jellinek ("B. H." v. 131). (*b*) "Ma'asiyyot sheba-Talmud" (Constantinople, 1519); or "Midrashot u-Ma'asiyyot sheba-Talmud" (Venice, 1544). A German translation entitled "R. Nissim's Legendenschatz," etc., has been published by A. Löwy (Vienna, 1882). It is remarkable with how much freedom Nissim treated his subject by choosing the form of dialogue (see Harkavy, *l.c.* p. 26).

His "Siddur."

(4) "Siddur ha-Tefillah," quoted by old rabbinic authorities. Both Rapoport and Zunz have no doubt as regards Nissim's authorship of this "Siddur." Steinschneider, however, doubts its genuineness. There exists a confession of sin ("widdui"), ascribed to R. Nissim, which is recited according to the Sephardic ritual in the morning prayer on the Day of Atonement, and according to the German ritual on the lesser Day of Atonement (Yom Kippur Ḳaṭan). This confession is supposed by Rapoport to have been copied from Nissim's "Siddur"; but the fact that in the "Siddur" of R. Amram (ed. Warsaw, 1865, ii. 45a) it is ascribed to "Nissim Rosh Yeshibah of Babylon" gave reason for believing that another Nissim was its author (see Weiss, "Dor," iv. 267). Harkavy, in fact, in an old Arabic commentary on Jeremiah found a quotation from the widdui of Nissim Naharwani. This man is supposed to have been the blind Babylonian "rosh kallah" whom the exilarch David ben Zakkai tried in vain to appoint gaon. The quotation from the widdui which Harkavy found in the Arabic Jeremiah commentary occurs again with slight changes in the widdui of the German ritual ascribed to Nissim. Thus it seems that Nissim ben Jacob was not the author of the widdui, but Nisi Naharwani, who may be the same as Nissim Nahoraini, a widdui by whom was discovered by E. N. Adler (see "J. Q. R." xiii. 99; comp. Steinschneider, "Introduction to Arabic Literature," *ib.* xiii. 199).

(5) Commentary on the Pentateuch, of which two quotations only have been preserved ("Pa'neaḥ Raza" on Beha'aloteka; Abraham ibn Ezra on Ex. xxxiv. 6). As these two quotations may have been taken equally well from the "Megillat Setarim," the existence of a commentary on the Pentateuch by Nissim thus appears very doubtful.

(6) A "Sefer ha-Miẓwot" of Nissim Gaon cited by Berechiah ha-Naḳdan in his "Maẓref" (ch. v. beginning; see Benjacob, "Oẓar ha-Sefarim," p. 362, No. 2032).

(7) "Hilkot Lulab," quoted in the "Sefer Ma'asiyyot" (see Harkavy in the "Steinschneider Festschrift," p. 24, No. 1), which seems to have been a polemic against the Karaites. This work and the preceding one are known only by these two quotations.

Nissim had a method of his own for the study of the Talmud, using very largely the Palestinian Talmud, which hitherto had been generally neglected. This was probably due to the teaching of Ḥushiel ben Elhanan. He followed the method of Saadia Gaon in defending the anthropomorphisms of the Haggadah against the attacks of the Karaites. While not denying the reality of the miracles recounted in the Haggadah, he by giving symbolic interpretations to them tried to justify them in the same way as the Karaites themselves did with the miraculous stories of the Bible.

Nissim had numerous pupils, some of whom came from Spain, and spread there his teaching and authority; so that he was honored with the title "gaon." There is, however, only one man of importance, the author Ibn al-Jasum, or, as Rapoport reads, Ibn al-Jasus, of whom it can be said with certainty that he was Nissim's pupil. Ibn al-Jasus wrote a work on prayers; but whether it was in Arabic, and whether, as has been suggested, it consisted of a commentary upon and of additions to his teacher's "Siddur," can not be ascertained (Rapoport, "Toledot R. Nissim," note 29; Steinschneider, "Cat. Bodl." col. 2069; *idem*, in "J. Q. R." x. 514, No. 411). It is an old error to believe that Alfasi was one of Nissim's pupils; the passage in Abraham ibn Daud's "Sefer ha-Ḳabbalah" (*l.c.*) which seems to say so is to be taken, according to Rapoport, as meaning that Alfasi used Nissim's works.

BIBLIOGRAPHY: Especially Rapoport, *Toledot Rabbenu Nissim ben Jacob*, in *Bikkure ha-'Ittim*, xii. 56 *et seq.*; Zunz, *G. V.* 2d ed., pp. 139 *et seq.*; idem, *Ritus*, p. 54; Steinschneider, *Cat. Bodl.* cols. 2066 *et seq.*; idem, *Hebr. Uebers.* pp. 932 *et seq.*; idem, *Die Arabische Literatur der Juden*, pp. 103 *et seq.*; Weiss, *Dor*, iv., Index; Michael, *Or ha-Ḥayyim*, No. 1136; Schorr, *Nissim ben Jacob*, etc., in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 431. See also JEW. ENCYC. vii. 416a, *s.v.* KAIRWAN.

W. B. M. SC.

NISSIM BEN MOSES OF MARSEILLES: Philosopher of the thirteenth and fourteenth centuries. He was the author of a philosophical commentary on the Pentateuch, written about 1306, when the struggle between the Orthodox and the friends of philosophy was at its height. This, however, did not prevent Nissim from giving rationalistic explanations of the miracles and of the Bibical narrations. Thus he explains that the destruction of Sodom and Gomorrah was due to a volcanic eruption, like that which in 1302 had devastated the island of Ischia. Nissim's commentary is still extant in several manuscripts, in which it is variously entitled "Ma'aseh Nissim," "Sefer ha-Nissim," and "'Ikre ha-Dat." According to Schorr (in "He-Ḥaluẓ," vii. 144), Nissim wrote also a philosophicai homily on Ruth.

BIBLIOGRAPHY: Schorr, in *He-Ḥaluẓ*, vii. 102–144; Steinschneider, in Geiger's *Zeitschrift*, 1866, p. 122; idem, *Hebr. Bibl.* ix. 59; Renan-Neubauer, *Les Rabbins Français*, pp. 547 *et seq.*; Gross, *Gallia Judaica*, p. 378.

J. I. BR.

NISSIM B. REUBEN GERONDI (RaN, ר"ן): Physician, astronomer, and halakist; flourished at Barcelona about 1340 to 1380. He had much to suffer at the hands of certain wealthy and powerful Jews of his community, who even slandered him before the government (Isaac b. Sheshet, Responsa, Nos. 377, 447). When the Spanish Jews combined to send a petition to the king entreating his protection, Nissim was one of the committee who drafted the document (O. H. Schorr, in "He-Ḥaluẓ," 1852, i. 22 *et seq.*). The name of his teacher is not known; for although he frequently terms R. Perez "morenu" (= "our master"), this title was applied to great scholars in general, even by those who had not studied under them. Conforte's statement in "Ḳore ha-Dorot" (p. 26a) that R. Perez was Nissim's teacher, is, therefore, a mere assumption. It is much more probable that Nissim was the pupil of his father, Reuben b. Nissim, since he says in his commentary on Alfasi's "Halakot" (Shebu., end) that he had received a certain interpretation "from his father and teacher."

Attitude Toward Predecessors.

Nissim was a clear and acute thinker, and, being for the most part quite independent of his predecessors in his comments, he did not hesitate to refute the foremost earlier authorities, such as Rashi, Rabbenu Tam, Maimonides, Moses b. Naḥman, and Solomon b. Adret. He showed his reverence for these teachers, on the other hand, by adopting their opinions in practise, and, according to his pupil Isaac b. Sheshet (Responsa, No. 385), he was in general very cautious in his decisions and inclined toward conservatism. It frequently happens, therefore, that after refuting the opinion of an earlier teacher he finally says: "Yet since the ancients have decided thus, their conclusions may not be set aside."

His Commentaries on Alfasi.

In his commentaries Nissim endeavored to establish the decisions relating to practise, and he devoted himself to the explanation and defense of Alfasi's "Halakot," since that compendium had been adopted for practical decisions. The extant commentaries of Nissim on the "Halakot" cover the treatises Shabbat, Pesaḥim, Ta'anit, Rosh ha-Shanah, Beẓah, Sukkah, Megillah, Ketubot, Giṭṭin, Ḳiddushin, Shebu'ot, and 'Abodah Zarah. Commentaries on Mo'ed Ḳaṭan and Makkot are erroneously ascribed to him. According to a very improbable statement of Conforte (*l.c.*), Nissim wrote also on all the other treatises covered by Alfasi's "Halakot." He is very detailed and explicit where the subject is important from a practical point of view, but extremely brief when dealing with matters of mere theory.

Nissim wrote also commentaries on the Talmudic treatises themselves. Several of these have been lost entirely, and others are extant only in manuscript. Those which have been printed are on Shabbat (Warsaw, 1862), Rosh ha-Shanah (Jerusalem, 1871), Baba Meẓi'a (Dyhernfurth, 1822), Giṭṭin, Nedarim, Ḥullin, Sanhedrin, and Niddah (several times), while commentaries on the treatises Pesaḥim, Beẓah, Megillah, Ta'anit, Mo'ed Ḳaṭan, and Baba Batra are still in manuscript (Azulai, "Shem ha-Gedolim," *s.v.* "Nissim"; Jellinek, "Ḳontres ha-Mefaresh"). In these works also Nissim sought to determine the practical decisions, and at the end of nearly every exposition and explanation of any length he summed up whatever was of importance for practical purposes. He was the first to write a complete commentary on the treatise Nedarim; and this part of his work is the most valuable portion of the collection, since this treatise was neglected in the geonic period, and the later glosses on it left much to be desired.

As a Rabbinical Authority.

Nissim was recognized as a rabbinical authority even beyond Spain, and rabbinical questions ("she'elot") were addressed to him not only from his own country, but also from France, Italy, Africa, and Palestine. He wrote in reply about 1,000 responsa (Azulai, *l.c.*), of which seventy-seven only have been preserved. These show his insight and his rationalistic method of treating halakic material. His responsa were first published at Rome (1546), and were reprinted at Constantinople (1548) and, in an enlarged form, at Cremona (1557).

In addition to the works mentioned above, Nissim wrote a philosophical work containing twelve homilies ("derashot"), displaying in this small volume his familiarity with philosophy, especially with that of Maimonides and Ibn Ezra. He was no friend of mysticism, and even reproved Moses b. Naḥman (RaMBaN) for devoting too much time to the Cabala (Isaac b. Sheshet, Responsa, No. 167).

Nissim had two scholarly sons, **Ḥisdai** and **Reuben** (*ib.* No. 388), and many other disciples, the most prominent being Isaac b. Sheshet. The latter refers in his responsa to various details of his teacher's life, declaring that Nissim was the foremost rabbi of his time, with whom none of his contemporaries could compare (*ib.* No. 375), and that he was, moreover, highly respected and famous even in non-Jewish circles (*ib.* No. 447).

Bibliography: Conforte, *Kore ha-Dorot*, p. 26 a, b; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 1132; Weiss, *Dor*, v. 135–142; Grätz, *Gesch.* vii. 361–362; Steinschneider, *Cat. Bodl.* cols. 2064–2066; Fürst, *Bibl. Jud.* iii. 37–38.

E. C. J. Z. L.

NISSIM (THE ELDER) IBN SHAHIN. See Jacob ben Nissim ibn Shahin.

NITER (Hebrew, "nether"): The niter of the ancients was a mineral alkaline salt, carbonate of soda, found in great quantities in Egypt. Natron Lake and Natron Valley derive their name from its presence in them; and they are still exploited for niter as they were in ancient times. In Egypt much niter was used of old for the embalming of bodies, and it was also known to the ancients that in smelting ore, niter quickened the process of flux. In the Old Testament niter is mentioned as a cleansing agent (Jer. ii. 22). It was also frequently employed for medicinal purposes. In Prov. xxv. 20 the effect of songs on a heavy heart is compared to the action of "vinegar upon niter." This is usually explained by the fact that niter effervesces when acids are mixed with it. Perhaps, however, the text should be emended; for the Septuagint reads: "as vinegar on a wound."

E. C. I. Be.

NITTAI OF ARBELA: Vice-president of the Sanhedrin under the nasi Joshua b. Peraḥyah at the time of John Hyrcanus. In Yer. Ḥag. ii. 76d he is called **Maṭṭai of Arbela.** Arbela was a city of Galilee not far from Tiberias. No halakot of his are extant, but some of his apothegms have been preserved which afford a glimpse of his character. They are as follows: "Withdraw thyself from an evil neighbor; join not thyself unto the wicked; and renounce not the hope of retribution" (Ab. i. 7). These bitter utterances contrast sharply with the gentle maxims of his colleague Joshua b. Peraḥyah. Nittai seems to have spoken thus after John Hyrcanus had deserted the party of the Pharisees and joined the Sadducees, persecuting his former friends. The phrase "renounce not the hope of retribution" was intended to comfort the Pharisees with the thought that Hyrcanus himself would not escape punishment, while the other two injunctions were designed to keep them from joining the Sadducees.

Bibliography: Weiss, *Dor*, i. 132; Z. Frankel, in *Monatsschrift*, 1852, pp. 410–413; idem, *Hodegetica in Mischnam*, pp. 33–34, Leipsic, 1859.

S. J. Z. L.

NITTEL: Judæo-German word for "Christmas"; derived from the medieval Latin "Natale Domini" (see Wetzer and Welte, "Kirchenlexikon," vii. 588); Old Latin, "Dies Natalis"; French, "Noël." Moses Isserles speaks of the custom of sending presents on the eighth day after Nittel, which is called New-Year (Shulḥan 'Aruk, Yoreh De'ah, 148, 12). It was also customary among the Jews to play cards on Nittel night, which was explained as being done in opposition to the solemn celebration of that evening by Christians, while really it was merely a survival of the old German custom of merrymaking at this festival (see Tille, "Gesch. der Deutschen Weihnacht," Leipsic, 1900). D.

NIZZA (ניצה), SOLOMON BEN ISAIAH BEN ELIEZER ḤAYYIM: Rabbi of Venice in the seventeenth and eighteenth centuries; equally prominent as sage, Talmudist, and liturgical poet. His father, **Isaiah,** whom he succeeded, was the author of "Derek Yashar" (Venice, 1633), on ethics, and of "Yesha' Yah" (*ib.* 1637), a commentary on the Zohar; and his grandfather **Eliezer Ḥayyim,** who was rabbi of Padua (*c.* 1600), wrote "Dammeseḳ Eli'ezer."

Many prominent Talmudists corresponded with Nizza and published his decisions in their works; and his approbations ("haskamot") were in great demand. He was the teacher of Moses and Gershon Ḥefeẓ, on the latter of whom he delivered a eulogy (published in "Yad Ḥaruzim," 1660). His seliḥah שבץ אחוני עצמי חרו, in eight rimed stanzas, each of which ends with נשא ידיך, was inserted in the morning service for New-Year's Day ("Shaḥarit") in the Roman ritual.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 326, 327; Gross, *Gallia Judaica*, p. 394; Steinschneider, *Cat. Bodl.* cols. 1386, 2359; Zunz, *Literaturgesch.* p. 444; S. D. Luzzatto, *Mebo*, Leghorn, 1856.

S. J. S. R.

NIẒẒAḤON. See Lipmann-Mühlhausen.

NO-AMON: Name designating the city of Thebes, in Egypt, and equivalent to "No, the city of the god Amon"; found in Nah. iii. 8 (comp. Jer. xlvi. 25, where Amon is spoken of as the god of No). The current form is the later Hebrew pronunciation of the older "Na." This is nearly equivalent to the Assyrian "Nē'," which is modified from "Na'" by the influence of the guttural. The word is Egyptian and means the "city" par excellence. Thebes was the greatest of the ancient Egyptian cities (observe the repetition of the name in Ezek. xxx. 14–16). It stood at the very center of the Nile traffic, and was distant about 500 miles by the river from the Mediterranean and about 110 miles from the border of Ethiopia (Cush), of whose trade it was the emporium.

Thebes was originally the capital of the fourth nome of Upper Egypt (Pathros). Early in the third millennium B.C. it was made the seat of the eleventh dynasty. But it was not until the expulsion of the Hyksos (about 1570 B.C.) that it became the permanent capital. Under the eighteenth and nineteenth dynasties it attained the height of its splendor. The most famous kings of Egypt, Thothmes III. and Rameses II., adorned it with magnificent structures, the remains of which now form the principal ruins of Karnak and Luxor. After the establishment of the Ethiopian dynasty the city lost its prestige. Its decline was hastened by its repeated capture by Assurbanipal during the native uprisings against the Assyrian suzerainty (667–663 B.C.). Since the days of the Ptolemies it has been the great ruined city of Egypt. The Targum and Gen. R. (i, beginning), and also Judah ha-Levi, translate No-Amon by Alexandria.

Bibliography: See the bibliography to the article Egypt, Ancient and Biblical, in Jew. Encyc. v. 60 (especially works on its history and art); Baedeker, *Egypt*.

E. C. J. F. McC.

NOACHIAN LAWS. See Laws, Noachian.

NOAH.—Biblical Data: Son of Lamech and the ninth in descent from Adam. In the midst of abounding corruption he alone was "righteous and blameless in his generations" and "walked with God" (Gen. vi. 9). Hence, when all his contemporaries were doomed to perish by the divine judgment in punishment for their sins, he "found grace in the eyes of the Lord" (*ib.* vi. 8). When he was about five hundred years old his three sons, Shem, Ham, and Japheth, were born (*ib.* v. 32). One hundred years after this the command came to him from God to make a great vessel or ark, three hundred cubits in length, in which he and his family were to find safety from the waters of a great flood. This deluge was to destroy all living things except such as should be brought into the ark before the coming of the waters. Hence, besides his wife, and his sons and their wives, eight persons in all, a pair of every species of living thing was taken into the ark (*ib.* vi. 13-21). Another account (*ib.* vii. 1-3) states that of the clean animals seven of each kind were thus preserved.

Noah fulfilled the command, and on the tenth day of the second month of the six hundredth year of his life he and his family and the living creatures entered into the vessel. Seven days thereafter "all the fountains of the abyss were broken up and the windows of heaven were opened" (*ib.* vii. 6-11, 13-16). For forty days the rain fell; the ark floated and drifted in fifteen cubits of water; the high mountains were covered; and every living thing not sheltered in the vessel perished from the earth. For one hundred and fifty days the waters prevailed (*ib.* vii. 17-24). At the end of that period the vessel rested upon the "mountains of Ararat" (*ib.* viii. 3, 4).

Noah Sends Forth the Dove.

Noah waited during the slow ebbing of the waters till the tenth day of the eleventh month. Then he sent forth a raven which flew from hilltop to hilltop and did not return. Next he sent forth a dove which found no resting-place and returned to the ark. After seven days more he sent forth the dove again, and at evening she returned with an olive-leaf in her beak. Soon the waters disappeared entirely, and in the six hundred and first year, in the second month, on the twenty-seventh day of the month, that is, three hundred and sixty-five days after the oncoming of the deluge, the earth was seen to be entirely dry (*ib.* viii. 5-14).

Noah's first duty, after the general disembarkation, was to erect an altar to Yhwh, whereon he offered one of every species of clean animal as a sacrifice. Yhwh, accepting the offering, promised never again to curse the ground "for man's sake," or to interfere with the regular succession of the seasons. As a pledge of this gracious covenant with man and beast the rainbow was set in the clouds (*ib.* viii. 15-22, ix. 8-17). Two injunctions were laid upon Noah: While the eating of animal food was permitted, abstinence from blood was strictly enjoined; and the shedding of the blood of man by man was made a crime punishable by death at the hands of man (*ib.* ix. 3-6).

After the Flood Noah engaged in vine-growing. He became drunk with the wine, and, uncovering himself in his tent, he was seen in his shame by his eldest son, Ham, who informed his two brothers of the exposure. They modestly covered their father with a garment, and received from him a blessing, while Ham, through his son Canaan, received a curse. Noah died at the age of nine hundred and fifty years. He was the second father of the race, since only his descendants survived the Flood. His traditional renown is attested by his being named with Job and Daniel, in the days of the Exile (Ezek. xiv. 14, 20), as a type of a righteous man.

E. C. J. F. McC.

——**In Apocryphal and Rabbinical Literature:** Apocryphal legend represents Noah at his birth as having a body white like snow, hair white as wool, and eyes like sunbeams. As soon as he opened his eyes, with the light of which the whole house was illumined, he stood upright between the midwife's hands and addressed a prayer to God. His father, Lamech, frightened at this sight, went to consult Methuselah, telling him that his grandchild resembled an angel more than a child. Lamech further informed his father that he foresaw some accident would befall the earth during the lifetime of his son; he therefore asked Methuselah to consult Enoch, who was then among the angels, and who consequently would know what was to happen. Methuselah, accordingly, went to the ends of the earth to confer with Enoch, who announced to him that a flood would destroy the world, that only the new-born son and his future sons, three in number, would survive. Enoch also told him to name the child "Noah," inasmuch as he would console the earth for its destruction (Enoch, cvi.-cvii.).

His Name.

According to Midr. Agadah on Gen. v. 29, Noah obtained his name, which means "rest," only after he had invented implements for tilling the ground, which, owing to the lack of such implements, had yielded only thorns and thistles (comp. Gen. iii. 18). In this manner Noah really brought rest to mankind and to the earth itself. Other reasons for this name are given by the Rabbis; *e.g.*, Noah restored man's rule over everything, just as it had been before Adam sinned, thus setting mankind at rest. Formerly the water used to inundate the graves so that the corpses floated out; but when Noah was born the water subsided (Gen. R. xxv. 2). The apparent discrepancy in Gen. v. 29, where it is said that Lamech "called his name Noah, saying, This shall comfort us," is explained by the "Sefer ha-Yashar" (section "Bereshit," p. 5b, Leghorn, 1870), which says that while he was called in general "Noah," his father named him "Menahem" (= "the comforter"). Noah was born circumcised (Midr. Agadah on Gen. vi. 9; Tan., Noaḥ, 6).

Although Noah is styled "a just man and perfect in his generations" (Gen. vi. 9), the degree of his righteousness is, nevertheless, much discussed by the Rabbis. Some of the latter think that Noah was a just man only in comparison with his generation, which was very wicked, but that he could not be compared with any of the other righteous men mentioned in the Bible. These same rabbis go still further and assert that Noah himself was included in the divine decree of destruction, but that he found grace in the eyes of the Lord (comp. *ib.* vi. 8) for the sake of his descendants. Other rabbis, on the contrary, extol Noah's righteousness, saying that his generation had no influence on him, and that had he lived in another generation, his righteousness would have been still more strongly marked (Sanh. 108a; Gen. R. xxx. 10). In like manner, the terms "wise" ("ḥakam") and "stupid" ("ba‘ar") are applied to Noah by different rabbis (Ex. R. l. 2; Num. R. x. 9). Still, it is generally acknowledged that before the Flood, Noah was, by comparison with his contemporaries, a really upright man and a prophet. He was considered as God's shepherd (Lev. R. i. 9; "Yalḳ. Ḥadash," "Mosheh," No. 128). Two different reasons are given why Noah begat no children until he had reached the advanced age of 500 years, while his ancestors had families at a much younger age (comp. Gen. v.). One explanation is that Noah, foreseeing that a flood would destroy the world on account of its corruption, refused to marry on the ground that his offspring would perish. God, however, ordered him to take a wife, so that after the Flood he might repeople the earth (Tan., Bereshit, 39; "Sefer ha-Yashar," section "Noaḥ"). The other explanation is that God rendered him impotent till he reached the age of 500, saying: "If his children be wicked, he will be afflicted by their destruction; and if they be upright like their father, they will be troubled with making so many arks" (Gen. R. xxvi. 2).

His Marriage.

The "Sefer ha-Yashar" (*l.c.*) and Gen. R. (xxii. 4) both agree that Noah's wife was called Naamah. According to the latter, she was the sister of Tubal-cain (Gen. iv. 21); according to the former, she was a daughter of Enoch, and Noah married her when he was 498 years old. In the Book of Jubilees (Hebr. transl. by Rubin, iv. 46–47) Noah's wife is referred to as "Emẓara, daughter of Raḳi'el." Emẓara was his niece, and two years after their marriage bore him Shem.

Noah once had a vision in which he saw the earth sinking and its destruction drawing near. Like his grandfather, Methuselah, Noah, too, went to the ends of the earth to consult Enoch. Noah cried out sadly three times: "Hear me!" Then he said: "What has happened to the earth that it is so shaken? May I not go down with it?" An earthquake took place; a voice descended from heaven; and Noah fell with his face toward the ground. Enoch appeared before him, foretelling that the end of the dwellers upon the earth was near because they had learned the secrets of the angels, the misdeeds of Satan, and all the mysteries of the world which should have been hidden from them. But as Noah was innocent of any attempt to learn these secrets, Enoch foretold his deliverance from the Flood, and the descent from him of a righteous race of men (Enoch, lxv. 1–12). On being informed of the end of the world, Noah exhorted his contemporaries to repentance, foretelling them that a flood would destroy the earth on account of the wickedness of its people. According to a tradition, Noah planted cedar-trees and felled them, continuing to do so for the space of one hundred and twenty years. When the people asked him for what purpose he prepared so many trees, he told them that he was going to make an ark to save himself from the Flood which was about to come upon the earth. But the people heeded not his words, they mocked at him, and used vile language; and Noah suffered violent persecution at their hands (Sanh. 108a, b; Pirḳe R. El. xxii.; Gen. R. xxx. 7; Lev. R. xxvii. 5; "Sefer ha-Yashar," *l.c.*; see also Flood in Rabbinical Literature). According to one legend, God showed Noah with His finger how to make the ark (Pirḳe R. El. xxiii.); but according to the "Sefer Noaḥ" (Jellinek, "B. H." iii. 155–160), Noah learned how to build it, and mastered as well the various sciences, from the "Sefer Razi'el" (the book from which the angel Raziel taught Adam all the sciences), which had been brought to him by the angel Raphael.

Making of the Ark.

The construction of the ark lasted fifty-two years; Noah purposely working slowly, in the hope that the people would take warning therefrom and would repent (Pirḳe R. El. *l.c.*). The "Sefer ha-Yashar" (*l.c.*), however, assigns only five years for the construction of the ark. Noah could distinguish between clean and unclean animals inasmuch as the ark of itself gave admittance to seven of the clean animals, while of the unclean ones it admitted two only (Sanh. 108b). The "Sefer ha-Yashar" describes another method for distinguishing them: the clean animals and fowls crouched before Noah, while the unclean ones remained standing.

An account of a vision which Noah had in the five-hundredth year of his life, on the fourteenth day of the seventh month, is given in the Book of Enoch (lx. i. 25), which probably refers to the beginning of the Flood. Noah witnessed the heaven of heavens quake so violently that all the heavenly hosts were disquieted. Noah was prostrated with fear, and Michael sent an angel to raise him and to tell him of the impending judgment. Then the angel that accompanied Noah told him of the spirits which control the thunder, lightning, snow, rain, and hail.

A difference of opinion concerning Noah prevails also with regard to his entering into the ark. According to some rabbis, Noah's faith was so small that he did not enter the ark until he stood ankle-deep in water (Gen. R. xxxii. 9); others declare, on the contrary, that Noah waited for God's directions to enter the ark, just as he awaited His permission to leave it (*ib.* xxxiv. 4; Midr. Agadat Bereshit, in Jellinek, "B. H." iv. 11).

When Noah and his family and everything that he had taken with him were inside the ark, the people left outside asked him to admit them too, promising repentance. Noah refused to admit them, objecting that he had exhorted them to repent many years before the Flood. The people then assembled in great numbers around the ark in order to break into it; but they were destroyed by the lions and other wild animals which also surrounded it (Tan., Noaḥ, 10; Gen. R. xxxii. 14; "Sefer ha-Yashar," *l.c.*).

Within the Ark.

Noah was constantly occupied in the ark; for he had to attend to all the living things which were with him and which fed at different times. One of the lions, having become enraged at Noah, attacked and injured him, so that he remained lame for the rest of his life. Noah, during the twelve months that he was in the ark, did not sleep one moment (Tan., Noaḥ, 14; Gen. R. xxx. 6). Noah had also to feed Og, who, being unable to enter the ark, sat upon it, taking hold of one of its timbers. Noah made a hole in the side of the ark through which he passed food to Og; the latter thereupon swore to be Noah's servant eternally (Pirḳe R. El. *l.c.*).

Being in great distress, Noah prayed to God to shorten the time of his suffering. God answered him that He had decreed that the Flood should last twelve months and that such decree might not be changed (Tan., Noaḥ, 17; Midr. Agadat Bereshit *l.c.* iv. 12). The mountain on which the ark rested, and on which Noah afterward settled, is called in the Book of Jubilees (v. 38) and "Sefer Noaḥ" (*l.c.*) "Lubar," which Delitzsch supposes to be the Elbruz. When Noah sent the raven to see whether the waters were abated, it refused to go, saying: "Thy Lord hateth me; for, while seven of other species were received into the ark, only two of mine were admitted. And thou also hatest me; for, instead of sending one from the sevens, thou sendest me! If I am met by the angel of heat or by the angel of cold, my species will be lost." Noah answered the raven: "The world hath no need of thee; for thou art good neither for food nor for sacrifice." God, however, ordered Noah to receive the raven into the ark, as it was destined to feed Elijah (Sanh. 108b; Gen. R. xxxiii. 6). When Noah, on leaving the ark, saw the destruction wrought on the world, he began to weep, saying: "Lord of the world, Thou art merciful; why hast Thou not pitied Thy children?" God answered him: "Foolish shepherd! Now thou implorest My clemency. Hadst thou done so when I announced to thee the Flood it would not have come to pass. Thou knewest that thou wouldest be rescued, and therefore didst not care for others; now thou prayest." Noah acknowledged his fault, and offered sacrifices in expiation of it ("Zohar Ḥadash," p. 42a, b). It was because Noah neglected to pray for his contemporaries that he was punished with lameness and that his son Ham abused him (*ib.* p. 43a).

His Lapse.

The planting of a vineyard by Noah and his drunkenness (Gen. ix. 20 *et seq.*) caused him to be regarded by the Rabbis in a new light, much to his disparagement. He lost much if not all of his former merit. He was one of the three worthless men that were eager for agricultural pursuits (Gen. R. xxxvi. 5); he was the first to plant, to become drunken, to curse, and to introduce slavery (Tan., Noaḥ, 20; comp. Gen. *l.c.*). God blamed Noah for his intemperance, saying that he ought to have been warned by Adam, upon whom so much evil came through wine (Sanh. 70a). According to Pirḳe R. El. (*l.c.*), Noah took into the ark a vine-branch which had been cast out with Adam from paradise. He had previously eaten its grapes, and their savor induced him to plant their seed, the results of which proved lamentable. When Noah was about to plant the vineyard, Satan offered him his help, for which he was to have a share in the produce. Noah consented. Satan then successively slaughtered a sheep, a lion, an ape, and a hog, fertilizing the ground with their blood. Satan thereby indicated to Noah that after drinking the first cup of wine, one is mild like a sheep; after the second, courageous like a lion; after the third, like an ape; and after the fourth, like a hog who wallows in mud (Midr. Agadah on Gen. ix. 21; Midr. Abkir, in Yalḳ., Gen. 61; comp. Gen. R. xxxvi. 7). This legend is narrated by Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 75a, Amsterdam, 1697) thus: "Noah, seeing a he-goat eat sour grapes and become intoxicated so that it began to frisk, took the root of that vine-branch and, after having washed it with the blood of a lion, a hog, a sheep, and an ape, planted it and it bore sweet grapes."

The vineyard bore fruit the same day that it was planted, and the same day, too, Noah gathered grapes, pressed them, drank their juice, became intoxicated, and was abused by Ham (Gen. R. *l.c.*; Midr. Agadah *l.c.*; Tan., Noaḥ, 20). In Jubilees (vii. 1 *et seq.*), however, it is stated that Noah planted the vineyard in the first year of the seventh Sabbath of the twenty-sixth jubilee (see Lev. xxv. 8 *et seq.*), that is, the year 1268 of Creation, seven years after he had come out of the ark. It bore fruit in the fourth year. Noah gathered the grapes in the seventh month of that year, but conserved the wine till the new moon of the first month of the fifth year, on which day he made a festival and offered sacrifices on the altar. Being filled with joy, Noah drank of the wine so freely that he became intoxicated.

His Testament.

His Book of Medicinal Plants.

According to verses 20–39 of the same chapter, Noah began in the twenty-eighth jubilee to compose his testament, in which he prescribed that future generations should observe all natural laws as well as some of those which Moses later prescribed for the children of Israel, among others the prohibition against eating the fruit of the first three years and the laws concerning the Sabbatical year. When Noah's grandchildren increased in number, they were led astray by evil spirits, and consequently were afflicted with various diseases. According to Jubilees (x. 1), this happened on the third Sabbath of the twenty-ninth jubilee, that is to say, about seventy-five years after the Flood. Noah, having been informed of the punishment visited on his grandchildren, was greatly terrified; for he knew that his descendants were stricken on account of their sins. He consequently assembled his children and grandchildren, whom he sanctified, and they together offered sacrifices on the altar and prayed to God for deliverance from the evil. God then sent the angel Raphael, who confined the demons, leaving loose, however, the tenth part of them, under their chief Masṭemah, in order that they might punish those who committed crimes. Noah was taught by Raphael how to cure the above-mentioned diseases, and was shown the medicinal plants and herbs. He recorded in a book all the medicaments and drugs the use of which he had been taught by Raphael; and this book was transmitted from one generation to another. Later it was translated into many languages, copies of it coming into the hands of the most famous physicians of India and Greece, who derived therefrom their medical knowledge ("Sefer Noaḥ," *l.c.*; Jubilees, x. 1-14).

Noah should have lived 1,000 years; but he gave Moses fifty years, which, together with the seventy taken from Adam's life, constituted Moses' hundred and twenty years ("Yalḳuṭ Ḥadash," "Noaḥ," No. 42). There is a tradition that Noah lived to see 14,400 of his descendants (Ibn Yaḥya, *l.c.*). According to Jubilees (x. 21), Noah was buried on Mount Lubar, where he had settled after the Flood. But Ibn Yaḥya (*l.c.*) records a tradition that Noah after the Deluge emigrated to Italy, where he learned various sciences. Ibn Yaḥya further says that Noah has been identified by some with Janus, deriving the latter name from the Hebrew "yayin" (wine); Noah, it is said, was so called because he was the first to drink wine. His wife is identified with Aricia, which name is derived from the Hebrew "ereẓ" (earth), she being so called on account of her being the mother of every living thing. After her death she was called "Vesta" (= "Eshta," from "esh," which means "fire"), on account of her ascension to heaven. Others identify Noah with Melchizedek, and declare that he founded Jerusalem.

W. B. M. Sel.

——**Critical View:** The Book of Genesis contains two accounts of Noah. The first account (vi. 9-ix. 19) makes Noah the hero of the Flood and the second father of mankind, with whom God made a covenant; the second account represents Noah as a husbandman who planted a vineyard. The disparity of character between these two narratives has caused some critics to insist that the subject of the latter account was not the same as the subject of the former. As it appears from Gen. v. 29 that the name "Noah" refers to the fact that the bearer of the name was a husbandman, these critics must assume either that there were two Noahs or that the hero of the Flood was named differently. Cheyne (in "Encyc. Bibl.") suggests that the original name of the Noah of the Flood was "Enoch" (חנך), and that afterward, the final ך having become effaced, the scribe transposed the two remaining letters. The scribe may have made the transposition with the idea of identifying the central figure of the Flood with the inventor of wine. This suggestion is supported by the following considerations:

In the Ethiopic text of the Book of Enoch the vision referring to the Flood (lx. 1) is stated to have taken place in the five-hundredth year of Enoch. The expression used in Gen. vi. 9 is the same as that in Gen. v. 22, 24, and in fact, in the Babylonian account of the Flood, which may have been the source of the Biblical narrative, the translation of Ẓitnapishti or Pirnapishtim (the Babylonian Noah) to heaven follows immediately after the account of the Flood. Further, the Flood lasted a solar year, 365 days, which is the number of the years of Enoch's life (comp. Gen. v. 23). Still, Gen. v. 29 ("And he called his name Noah [נח], saying, This same shall comfort us [ינחמנו]") remains unexplained (comp. Noah in Apocryphal and Rabbinical Literature).

The Septuagint rendering, *διαναπαύσει ἡμᾶς*, induced Ball ("S. B. O. T.") to change ינחמנו into יניחנו ("he will put us at rest"). Wellhausen ("De Gentibus," p. 38, note 3), on the other hand, retains the Masoretic text, but changes the name "Noah" into "Noḥam." The two narratives, however, may well be applied to the same person and without much change in the text. Joseph Halévy remarks ("Recherches Bibliques," p. 91) that נח is not to be derived from נוח ("rest"), but from נחח, a root used in connection with sacrifices and meaning "agreeable." Noah was so called, perhaps, in allusion to the sacrifices which he offered after the Flood (comp. ריח הניחח in Gen. viii. 21). It is worth while mentioning the opinion of Hommel, who, reading the name of the Babylonian Noah as "Nuḥmapishti" instead of "Ẓitnapishti," thinks that "Noah" is the first part of the Babylonian name. It is very likely that the redactor pointed out purposely that the man who preserved the world from destruction was also the man who introduced agriculture and made possible the abandonment of the nomadic mode of living in favor of a more settled and domestic state. The redactor emphasized also the consequences of inebriety. See Flood, Critical View.

E. G. H. M. Sel.

——**In Arabic Literature:** Noah is regarded by the Arabs as one of the six principal prophets sent to reclaim mankind from its wickedness; hence his cognomen "al-nabi" (prophet). He is mentioned in the Koran, often with Ad and Thammud, in connection with foreshadowings of the fate of those who would not listen to Mohammed. The fullest account is found in sura xi. 27-51, entitled "Hud."

The main points of the Arabic tradition are based on the Biblical narrative. Thus, Noah is the son of Lamech and lives to be nine hundred and fifty years old. According to some, however, he lives to be a thousand and receives the gift of prophecy in his fiftieth year (Ṭabari, "Chronique," i. 106). It is said that the people used to jeer at him for always prophesying evil, and pointed him out to their children as a madman. Finally the people become so wicked that Noah prays to God to destroy them. God directs him to plant a plane-tree which will require forty years to grow and warns him that at the end of that time a flood will destroy all living things on the earth. The sign presaging this event will be water boiling up out of his oven. This oven, mentioned in the Koran narrative, is placed by the commentators in various places. According to one tradition it was Eve's oven, which had been handed down from patriarch to patriarch (D'Herbelot, "Bibliothèque Orientale"). Others say that the tree took only twenty years to grow and that during this time no children were born, so that only adults were destroyed by the Flood (*ib.*). After the tree has grown God sends Gabriel to show Noah how to build the ark. Most of the commentators on the Koran assign the same dimensions to it as those found in the Bible, although some writers greatly exaggerate them. It took Noah two years to build the ark (Ṭabari says only forty days), during which time the unbelievers around him mocked at him for building a boat so far away from the water and for suddenly becoming a carpenter after having been a prophet (Baiḍawi, on sura xi. 40).

Building the Ark.

When the ark was completed God told Noah to put into it one pair (or, according to some renderings of the words in the Koran, two pairs) of every species of living thing and to take with him his family and those who believed. According to the Arabic story Noah had a fourth son named Canaan (or, according to some, a grandson, as in the Bible), who was an idolater and would not enter the ark when Noah called to him, declaring his intention to climb a mountain out of reach of the water. But even as he was speaking a wave came and destroyed him. Noah had also another wife, named Waila, who was likewise an infidel and who perished with her son; she and Lot's wife are symbols of unfaithfulness (sura lxvi. 10).

Noah's Companions in the Ark.

Besides Noah's family the Arabs suppose that seventy-two other persons were saved in the ark. These were persons who had been converted by Noah's preaching. However, they did not beget children after leaving the ark, and hence all mankind descended from Noah's three sons. Gabriel brought Adam's body in a coffin to be placed in the ark; it served to separate the men from the women in the middle story of the ark; the beasts were placed in the lowest story and the birds in the top (Baiḍawi). Pigs and cats were created in the ark to consume the filth and the rats (Ṭabari, *l.c.* p. 112). Noah was five or six months in the ark. He embarked at Kufa, after which the ark proceeded to Mecca and circled around the Kaaba, and finally settled on Mount Judi in Armenia, in the district of Mosul (Mas'udi, "Les Prairies d'Or," i. 74). Noah first sent out a raven to explore, and cursed it because the bird stopped to feast on a carcass; he then sent out a dove, and blessed it because it returned to him. Hence doves have always been liked by mankind. God commanded the earth to absorb the water, and certain portions which were slow in obeying received salt water in punishment and became dry and arid; the water which was not absorbed penetrated into the depths of the earth and formed the seas, so that the waters of the Flood still exist (Mas'udi, *l.c.* p. 75).

Noah left the ark on the tenth day of Muḥarram. He and his companions built at the foot of Mount Judi a town which received its name, Thamanim ("eighty"), from their number. Noah is said to have written ten books of prophetic teachings, which have been lost.

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E. G. H. M. W. M.

NOAH, ḤAYYIM HIRSCH. See BERLIN, NOAH ḤAYYIM ẒEBI HIRSCH B. ABRAHAM MEÏR.

NOAH, MORDECAI MANUEL: American politician, journalist, playwright, and philanthropist: born in Philadelphia, Pa., July 19, 1785; died in New York city March 22, 1851. He was of Portuguese Jewish descent; and his father took an active part in the War of Independence. George Washington is said to have been present at the wedding of his parents. Left an orphan at an early age, Noah was apprenticed to a carver. He, nevertheless, managed to attend school for a few hours every day, and it was there that he met John Decatur and his brother Stephen, who later became commodore in the United States navy. Of a studious disposition, Noah spent his evenings alternately at the theater and in the Franklin Library, at that time frequented by the most prominent scholars and statesmen of Philadelphia, which city was then the capital of the United States.

After spending some time in the auditor's office in Philadelphia, Noah in 1800 went to Harrisburg to represent a newspaper at the Pennsylvania legislature. This was his first attempt in journalism. Several years later he removed to Charleston, S. C., where he studied law, and where, his reputation as a prolific writer having preceded him, he was chosen to fill the post of editor of the local "City Gazette." The American political horizon was then clouded by the threatened war with England. Noah was among those who advocated war; and he wrote many a stirring article to this effect over the pseudonym "Muley Molack." In so doing he incurred the hatred of many of the oppositionists, and was even challenged to several duels, in one of which he killed his antagonist. The war with England broke out soon after, in the year 1812.

Consul to Tunis.

The government at Washington, recognizing Noah's activity, appointed him in 1813 consul to Tunis. Just then the Algerines committed a most piratical act against America in capturing a vessel from Salem, Mass., and in enslaving its entire crew, consisting of twelve persons. Noah was instructed to adjust the affair with the Algerines in a manner that would redound to the honor of the United States and would strengthen American prestige in the Mediterranean. Above all, he was to endeavor to liberate the captured American sailors in such wise as to lead the Algerines to believe that the relatives and friends of the captives, and not the American government, were interested in their release. Noah effected this in a very creditable manner; but he was compelled to expend a sum exceeding the amount allowed him by his government. His political opponents at home made use of this incident to effect his recall. In Noah's letter of discharge, Monroe, who was then secretary of state, clearly stated that the chief cause of the recall was the faith he professed—a reason which Noah could in no way find justifiable.

On his return to America (1816) Noah settled in the city of New York, where he resided for the rest of his life in the enjoyment of many honors and great popularity. Primarily a journalist, he nevertheless found time to engage in many different projects; and he held successively the offices of sheriff, judge, and surveyor of the port of New York. A Tammanyite in politics, he used his pungent and fluent pen in the interest of that party. He successively published and edited the "National Advocate," "New York Enquirer," "Evening Star," "Commercial Advertiser," "Union," and "Times and Messenger." He aided financially and otherwise James Gordon Bennett when the latter established the "New York Herald."

In 1819 Noah published at New York his "Travels in England, France, Spain, and the Barbary

States," in which he very lucidly describes all his experiences abroad, the services he had rendered to his government while in Tunis, and the manner in which he was requited for his unselfish acts. Other books by him are: "Gleanings from a Gathered Harvest" (New York, 1845), a collection of essays and editorials; "Discourse on the Restoration of the Jews" (*ib.* 1845), and an English translation of the "Book of Yashar" (*ib.* 1840), which he prefaced with an article on the history of the book.

Writings.

During his lifetime Noah enjoyed the reputation of being the most popular American playwright of the day. Most of his plays were based upon American life and history, which fact greatly accounted for their popularity. While yet a mere youth in Philadelphia he wrote for an amateur company his "Fortress of Sorrento." His other plays, performed with more or less success, were: "Paul and Alexis, or The Orphans of the Rhine," "She Would Be a Soldier, or The Plains of Chippewa," "Marion, or The Hero of Lake George," "The Grecian Captive," and "The Siege of Tripoli."

Mordecai Manuel Noah.
(From a painting in the possession of L. Napoleon Levy.)

Noah's place in Jewish history is due to his activity as a Jewish liberator and nationalist. His travels in Europe and his thorough acquaintance with Jewish affairs had opened his eyes to the unfortunate situation of the Jews—a homeless people lodged in the midst of other peoples with whom they could never amalgamate. Like the majority of Zionists, Noah advocated the restoration of the Jews to Palestine, their ancient heritage; and though he firmly believed in the coming of the Messiah, he nevertheless held to the view that the restoration of the Jews must come about through the Jews themselves. That he should have attempted to found a Jewish state in a land other than Palestine is but a confirmation of the view that with all his attachment to the Holy Land, he felt greatly in doubt as to the immediate feasibility of colonizing a large number of Jews in Palestine. Furthermore, he believed that the Jews must first undergo a process of training and preparation before attempting to settle in their ancient historical home under a government of their own. What country could better serve this purpose of a temporary refuge and a place of preparation than the free, prosperous, and still unpopulated United States of America?

With this purpose in view, Noah, in 1825, originated the plan of establishing a Jewish colony on Grand Island in the state of New York. With the assistance of a friend, a Christian of the name of Samuel Leggett, he purchased 2,555 acres of land for the sum of $16,985. Feeling assured of the success of his undertaking and of the readiness of his coreligionists to follow him, he issued on Sept. 1 of that year a manifesto to the Jews throughout the world, calling upon them to make ready for migrating to and settling in the new colony, which he named "Ararat," and the dedication of which took place in great state in Buffalo, Sept., 1825 (see ARARAT). But Noah was soon undeceived with regard to the attitude of his coreligionists toward his ideal scheme. The Jews of Europe and America not only declined to aid him but even opposed and ridiculed his plan, which was utterly abandoned almost immediately after the dedication ceremony had taken place.

Projected City of Ararat.

Baffled in this, he nevertheless steadfastly clung to the idea of the restoration of the Jews to Palestine; and as the years wore on, his conviction grew stronger. The political events in Europe during the fourth decade of the nineteenth century indicated many serious changes in the status of the different countries, and Noah, firmly believing that the time had come for the Jews to demand their rights, delivered his "Discourse on the Restoration of the Jews," the greatest speech ever made by him. This was an appeal to the Christians in behalf of the Jews, its key-note being that it was the greatest duty of Christians to help the Jews to regain the land of their fathers. This discourse was delivered before a large audience of Christians on Oct. 28 and Dec. 2, 1844, and was subsequently published in book form (New York, 1844).

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A. M. RA.

NOAH B. PESAḤ (called also **Noah Dayyan ben Pesaḥ**): Acting rabbi in Pinsk; died there in 1638. He wrote a commentary on Bereshit Rabbah under the title of "Toledot Noaḥ" (Cracow, 1634).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 38; Heilprin, *Seder ha-Dorot*, iii. 103; Benjacob, *Ozar ha-Sefarim*, p. 302; Steinschneider, *Cat. Bodl.* No. 6681.

D. S. O.

NOB: City or village of priests where David received holy bread when in pressing need of food at the beginning of his persecution by Saul (I Sam. xxi. 1-9), for which nearly the whole community was put to death. It is also referred to by Isaiah as the latest stage in the imaginary march of an Assyrian king (probably Sennacherib) moving southward against Jerusalem. In Neh. xi. 32 it is mentioned along with Anathoth (as also in Isaiah), among a number of towns of the Benjamites. There is no doubt that Isaiah and Nehemiah refer to the same locality; but it has been objected against its identification with the priestly Nob that a settlement of priests in a fixed tabernacle could hardly have been possible just outside the walls of Jerusalem, which, until the accession of David, was in the hands of the heathen Jebusites. This objection is not decisive, however, since there was frequently a treaty of peace, or at least a "modus vivendi," between surviving Canaanitish settlements and the people of Israel in the days before the complete establishment of the monarchy. The station mentioned by Isaiah was, at any rate, very close to the Jerusalem of his time, since Anathoth, to the north, is identified with Anata, not more than four miles from the capital.

Cheyne in "Encyc. Bibl." thinks that the name "Nob" rests upon false readings, and that it is Gibeon that is really meant.

E. C. J. F. McC.

NOBAH (נבח): **1.** Apparently, a Manassite warrior who, during the conquest of the territory east of the Jordan, made himself master of Kenath and the villages thereof and gave them his own name (Num. xxxii. 42). According to Seder 'Olam Rabbah (ix.), Nobah was born in Egypt, died after Moses, and was buried east of the Jordan.

2. Name of Kenath after its capture by Nobah. With Jogbehah, the town is mentioned in connection with Gideon's pursuit of the Midianite kings (Judges viii. 11). In I Chron. ii. 23 the place is called Kenath (comp. Rashi to Num. *l.c.*). Nobah-Kenath was identified by Eusebius and Jerome ("Onomasticon," *s.v.* "Canath") with Canatha; it was located by Josephus ("B. J." i. 19, § 2) in Cœle-Syria, while Pliny ("Historia Naturalis," v. 18, 74) and Ptolemy ("Geography," v. 15, 23) placed it in the Decapolis. In the Talmudic literature "Kenath" occurs among the names of towns which mark the frontiers of Palestine (Yer. Sheb. vi. 1; Tosef., Sheb. iii.; Sifre, Deut. 51).

As the inhabitants of Canatha are called, on the coins of Commodus, *Γαβεινιεῖς Καναθηνοί*, it may be concluded that the city was restored by Gabinius. Herod met there a crushing defeat during his war with the Arabians (Josephus, *l.c.*). According to inscriptions found in the neighborhood of Canatha, the town belonged to Herod and to Agrippa II., which shows that it was at one time under the control of the Herodians. The inscriptions throw some light also on the mode of government of Canatha. The "councilors" (*βουλευταί*) are often mentioned, and once a market clerk (*ἀγορανόμος*) is referred to. Canatha is identified with the modern Ḳanawat, on the western slope of Jabal Ḥauran and on the Roman road to Damascus. It is occupied now by a few families of Druses.

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E. G. H. M. SEL.

NOBLE, LUIS. See DUARTE, LUIS.

NOGAH HA-YAREAḤ. See PERIODICALS.

NOLA, ELIJAH BEN JOSEPH DI: Italian physician and rabbi of the sixteenth century. In 1563 he was living in Rome, where he occupied the position of rabbi. He enjoyed a high reputation as a Talmudical authority and was consulted on halakic decisions. A responsum of his on the abolition of levirate marriages, addressed to Eliakim of Macerata, was inserted by Isaac Lampronti in his "Paḥad Yiẓḥaḳ" (iv. 26b). Nola was also a zealous student of philosophy and translated from Latin into Hebrew the "Summa Librorum VIII. Physicorum" of Robert of Lincoln (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1352, 5). Moses Alatino mentions Nola as having aided him in his Latin translation of Themistius' "Paraphrasis" of Aristotle's "De Cœlo."

BIBLIOGRAPHY: Perles, *Studien*, pp. 217 *et seq.*; Mortara, *Indice*; Steinschneider, *Hebr. Uebers.* p. 476; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 260.

E. C. I. BR.

NOLA, MENAHEM (JOHN PAUL EUSTHATIUS): Italian convert to Christianity; born about 1540; died at Rome about 1602. Nothing is known of Nola's life before his conversion except that he was the instructor in Hebrew of Thomas Aldobrandino, brother of Pope Clement VIII., and that he had frequent discussions with his pupil on religious topics. It was probably Aldobrandino that induced Nola to embrace Christianity, and Nola accordingly was baptized in 1568, assuming the name of Eusthatius. He afterward wrote several works in Italian, mainly in defense of Christianity. "Sacro Settenario" (Naples, 1579) is a compilation of extracts from the Bible, with an explanation of the ceremony of the opening of the gates in the year of jubilee. This work was dedicated by Nola to Cardinal Aloysius d'Este. "Salutari Discorsi" (*ib.* 1582) contains nine sermons on various dogmas of Christianity, including those of the Trinity and of the necessity for the coming of the Messiah. Some of Nola's works are found in the library of the Vatican, among them being commentaries, in manuscript, on Lamentations and Ruth. He wrote also a description of the Hebrew manuscripts in that library.

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S. M. SEL.

NÖLDEKE, THEODOR: German Orientalist; born March 2, 1836, at Harburg. He studied Oriental languages at Göttingen, Vienna, Leyden, and Berlin; became assistant professor of Semitic languages at Göttingen in 1864; was appointed to a professorship at Kiel in 1868, and at Strasburg University on its foundation in 1872. The last-named chair he has filled ever since.

Nöldeke's researches are spread over a large section of Oriental philology, especially Persian, Arabic, and Syriac; and he has, besides, devoted himself to several branches of Old Testament research. Among his many works those of chief interest to Jewish readers are: "Ueber die Amalekiter," Göttingen, 1864; "Die Alttestamentliche Litteratur," Leipsic, 1868; and his classic "Untersuchungen zur Kritik des Alten Testaments," Kiel, 1869. His three grammars, New Syriac (Leipsic, 1869), Mandæan (Halle, 1874), and Syriac (Leipsic, 1880), have contributed greatly to Semitic comparative philology; and his small volume, entitled "Die Semitischen Sprachen" (*ib.* 1887; 2d ed. 1899), a revised form of his article "Semitic Languages" in the "Encyclopædia Britannica," is a masterly survey of the characteristics and the development of the Semitic linguistic family. His "Orientalische Skizzen" also (1892; Eng. transl., "Sketches from Eastern History," 1892) contains valuable matter. Nöldeke has made numberless contributions to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" and other journals devoted to Orientalia, and he has contributed also to Cheyne and Black's "Encyclopædia Biblica."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; De Gubernatis, *Diz. Biog.*

T. J.

NOMISM: That religious tendency which aims at the control of both social and individual life by legalism, making the law the supreme norm. The term "nomism" or "legalism" is sometimes used to imply an externalizing tendency of religion when it degenerates into mere formalism of conduct, and ceases to be a moral conviction and ethical purpose, mere outward correctness in the fulfilment of the letter of the law being regarded as representing the highest religious ideal. In this latter sense nomism has never been regarded by the Jews as a basal principle of religion, but has been regarded as discreditable and earnestly combated; and though such nomistic views and tendencies have been manifested by Judaism at different periods, they were caused by external factors. In the first sense of the word, however, nomism has always formed a fundamental trait of Judaism, one of whose chief aims has ever been to mold life in all its varying relations according to the Law, and to make obedience to the commandments a necessity and a custom, so that any deviation therefrom becomes in itself an impossibility.

In Biblical Statements.

As early as the Biblical period the pious had the Law ever before their eyes and in their hearts, meditating day and night how they might regulate their lives according to it (Ps. i. 2; xviii. 22-24; xxv. 4-6; cxix. 11, 13, 15, 44, 55, 97, *et passim*). To fear God and keep His commandments was the whole duty of man (Eccl. xii. 13). Yet this was not mere external legalism, observed without delight and sincerity of soul. The true ideal was rather that the heart should be inclined unto the Law (Ps. lxxxvi. 11, cxix. 36); and the earnest hope was felt that in the covenant to be made with Israel the Law would be written in the hearts of the people (Jer. xxxi. 33). The basis of this enthusiasm for the Law was the invincible belief in its divine origin, as well as the firm conviction that God leads both the individual and the nation to salvation by the Law, which reveals His will, and that all mankind must trust to this guidance. Human wisdom, however, has not the power to show mankind the right way in all the vicissitudes of life or to reveal the will of God: this can be done only by the law of the Lord, which is perfect, "making wise the simple" (Ps. xix. 8). Man's knowledge is nevertheless sufficient to recognize that the divine law is a guide whose judgments "are true and righteous altogether" (*ib.* verses 9-10), and to find in the Law no fettering chain of formalism which leaves the spirit cold and untouched, but rather judgments which are sweet, "restoring the soul" and "rejoicing the heart" (*ib.* verses 8 [A. V. 7]-11); God thus showing mercy to the people of Israel by the revelation of the Law.

In Post-Biblical Times.

This conception of the Law as loving-kindness shown by the Lord to Israel formed in post-Biblical times the basal motive for the high esteem in which it was held and for the rigid observance of all its precepts. The Sabbath, with its many rules and overcautious observances, was regarded as a gift of God to Israel (Shab. 10b), while the entire Law, with all its regulations, is described as a costly jewel with which the Lord has blessed His people (*ib.* 88b). He gave them the commandments because of His love for Israel, whom He regards as His children (Ex. R. xxx. 5); and, since He would show them great benefactions, He gave them yet other commandments and precepts (Mak. 23b), each one magnifying the sanctity and the morality of Israel (Mek., Mishpaṭim, 20 [ed. Weiss, p. 103b]). The sole object of the commandments is to purify and sanctify mankind; for it is inconceivable that it should really matter to God whether a victim is slaughtered according to the Law or not, these prescriptions being commanded simply to ennoble man (Ex. R. xliv. 1; Tan., Shemini, 12 [ed. Buber, p. 15b]; Maimonides, "Moreh," iii. 27). In the Messianic kingdom, where righteousness and the knowledge of God will be spread universally, many commandments will lose their force (Niddah 61b); for sacrifice and the laws pertaining to it will be abrogated as being no longer needful (Pesiḳ. ix. [ed. Buber, p. 79a], and the citation from Abravanel, *ib.* note 98). The fast- and feast-days also will be abolished (Midr. Mishle ix. 2). That the commandments of the Law were only a means to purify and hallow even daily life, and to keep afar all error and false belief, is shown by the Bible itself, which in the case of some ceremonial laws gives a reason for them, *e.g.*, in Lev. xvii. 7, Num. xv. 39 (comp. Men. 43b), and Deut. vii. 4, xvii. 17.

Object of the Law.

The principle was retained both by Talmudic and by post-Talmudic Judaism, that the Law, with its commandments, rules, and regulations, is not a collection of meaningless forms demanding blind obedience without the approval of human reason, but is rather a body of symbols of religious or ethical concepts (Maimonides, *l.c.* iv. 36). The rabbis of many ages, therefore, sought to determine the elements which form the basis of these symbolic forms, asking continually: "Why has the Torah ordained thus and so?" (comp. Sifre, Deut. 192 [ed. Friedmann, p. 110a]; Sanh. 21a); and the reasons underlying the commandments were subjects of investigation like the individual requirements of the Law (Niddah 31b; Ḳid. 32b; B. Ḳ. 79b; Mek., Mishpaṭim, Neziḳin, 2, 12 [ed. Weiss, pp. 83b, 95a]; Mek., Yitro, Baḥodesh, 11 [ed. Weiss, p. 81a]; Maimonides, *l.c.* iii. 28-50). The 613 commandments may all be traced to a few ethical concepts; and the basal principle upon which they all rest is belief in God, who granted the Law to man as a revelation of His will (Mak. 23b-24a). He who receives even a single commandment in true faith is worthy of the spirit of God (Mek., Beshallaḥ, 6 [ed. Weiss, p. 40b]; comp. Joseph Albo, "'Iḳḳarim," iii. 29). This belief is also the moral foundation of the observance of many ceremonial laws for which human intelligence can find no sufficient reason, although such a basis must be assumed (comp. Maimonides, *l.c.* ii. 26). Those prescriptions of the Law which are unintelligible or mutually contradictory are defended by the view that God has ordained them; so that they surely have some beneficent object, because of their divine origin, and man with his limited understanding may neither despise nor transgress them (Yoma 67b; Pesiḳ. 40b; Num. R. xix. 1). The observance of all the commandments presupposes a knowledge of God and the conviction that He guides man by the Law in the way of righteousness (Ber. 63a). Before attempting their fulfilment, therefore, it is necessary that God be recognized as the revealer of them, while mankind must be subject to His will (*ib.* 13a). As a necessary consequence, this view of the Law demands true faith in its observance (comp. Albo, *l.c.* iii. 27); and all commandments must be obeyed in this spirit of piety (Pes. 114b; Ber. 13a). In case one has the earnest wish to observe a commandment, but is unable to fulfil it, the will is taken for the deed, since God requires only righteous intent (Ber. 6a, 20; Shab. 63; Sanh. 106a); and it is holy purpose and true faith rather than good works which lead to salvation (13th aphorism of David ben Yom-Ṭob Bilia of Portugal, in Eliezer Ashkenazi, "Dibre Ḥakamim," pp. 56-60, Metz, 1849; comp. Mek., Beshallaḥ, 6 [ed. Weiss, p. 40b]). The commandments must not be performed, moreover, with any secondary object in view (Sifre, Deut. 48 [ed. Friedmann, 84b]); and whosoever so obeys them, it were better for him had he never been born (Ber. 17a). On the other hand, their fulfilment with righteous intent and joy of heart is the highest nobility, so that the spirit of God may rest upon him who acts according to the Law (Shab. 30b; comp. Albo, *l.c.* iii. 33). The observance of the commandments without this ideal purpose and yet without any ignoble secondary object is merely of disciplinary value, leading mankind by the continual practise of their fulfilment to a recognition of their content and a consequent acquisition of the ideal attitude toward them (Naz. 23b). Higher than this merely disciplinary observance of the Law stands its transgression with true purpose and good intent (*ib.*); for even by the transgression of a law one may confess and recognize God (Ber. 63a). The fulfilment of the legal prescriptions is not the greatest virtue; for above it stands the study of the Law and the recognition of the ethical ideals contained in it. The corresponding moral actions are a necessary consequence of this recognition (Ḳid. 40b). All the ceremonial laws together are not worth as much as one commandment of the Torah (Yer. Peah i. 15d). On the other hand, the abrogation of many of these laws has frequently contributed to the preservation of true doctrine (Men. 99b); so that, in case such considerations demand it, the actual fulfilment of many ceremonial laws should be omitted (Ber. 63a).

The Good Will Makes the Good Act.

Transgression Permitted for Higher Object.

The life of a person of moral conduct, moreover, was regarded as superior to the Law. With the exception of the three mortal sins (which, however, were not connected with the ceremonial law), every transgression of the Law was permitted, and even commanded, in case a human life was at stake; since the maxim was current that the commandments were given to man that he might order his life in righteousness, and are not obligatory, therefore, when his life is imperiled. "The Sabbath with all its precepts is given unto you; but ye are not given unto the Sabbath," is another proverb (Mek., Ki Tissa, i. [ed. Weiss, p. 109b]).

Rewards and Punishments Not Motives.

Belief in divine recompense should, as a matter of course, have no influence on the observance of the Law; and this basal principle was expressed in the proverb of Antigonus of Soko: "Be not like slaves who serve their master for reward, but like those who perform their duties without regard to recompense" (Ab. i. 3). Ps. cxii. 1 is explained as meaning "Blessed is the man that delighteth greatly in the commandments of the Lord, but not in the reward for them" ('Ab. Zarah 19a). All the laws must be fulfilled with equal zeal without regard to recompense, since no man knows wherein the reward for keeping them now consists or will consist (Ab. ii. 1; Ex. R. xxx. 21); indeed, the real reward is only that of a good conscience (Ab. iv. 2; 12th aphorism of R. David ben Yom-Ṭob Bilia, *l.c.*). In this world no other recompense can be gained (Ḳid. 39b), while in the world to come ("'olam ha-ba") only the sight of God and the recognition of His majesty reward fidelity to the commandments (Ber. 17a). On the other hand, in the fulfilment of the Law fear of punishment for sins of omission and commission must not be considered. The ideal is obedience to the Law through love and with joy of soul (Soṭah 31a; Shab. 88b; comp. Albo, *l.c.* iii. 33, 35), while observance of it through fear is considered disgraceful (Soṭah *l.c.*; Albo, *l.c.* 31-32). With such a concept of the Law and of the object of its fulfilment, it is self-evident that there could be no rigid adherent to the letter of its commandments; and the Halakah shows many instances of deviations and even violations of its literal injunctions (see Midrash Halakah; Oral Law; Philo, and His Relation to the Halakah).

The view was held, therefore, that the Law originates from God and that it contains the most sublime truths, being based upon the noblest principles of humanity, inasmuch as it teaches man to love and treat his neighbor as himself (Shab. 31a), and to make smooth the rough places in the daily life of men (Giṭ. 57b). Such a concept, united with that which granted the right to test and to judge the Law in cases in which its letter militates against humanity or generally received truth, permitted the surrender of the exoteric sense of a commandment and the search for another meaning of the divine word. Although it was the right of the sages to abrogate a provision of the Law (Yeb. 89b–90b), this power was naturally entrusted only to the supreme court, which properly represented the opinions of the majority of teachers and the voice of popular opinion. On the other hand, it was held that individual teachers should not be allowed to abrogate in this fashion, since it was feared that such a course would produce irremediable confusion in religious life.

This idealistic conception of the commandments as being of only relative importance is a characteristic of rabbinical Judaism, and was maintained as a principle by teachers of the Law and philosophers of religion throughout the Talmudic and post-Talmudic periods. There arose, however, among the Jews at various times and under various circumstances other ideas and concepts which attributed intrinsic value to the ceremonial code and attached essential merit to the merely formal observance of the Law. Thus, when even before the present era the idealistic view of the Law which led in Alexandria to an allegorical method of exegesis resulted among the Hellenistic Jews in a tendency to regard practical observance of the Law as worthless and unimportant, Philo ("De Migratione Abrahami," § 86 [ed. Mangey, i. 449]), in combating this antinomian tendency, urged the practise of the Law and the fulfilment of its precepts. Still more urgent was the appeal by the Rabbis, which seemed the more necessary since even at that time many Jews were living outside of Palestine; and far from their native land, the powerful bond which connected them with their brethren at home was the Law, whose every precept in their native land was a national law, and whose usages were hallowed customs. At a later time Pauline Christianity combated the validity of the ceremonial law, uniting with this antinomian tendency an antinational one, so that against this influence, hostile to Judaism and imperiling its very existence, it was again held necessary to emphasize the intrinsic power of the Law, especially as it was characterized in great part by national traits.

With the fall of the Jewish state, and the Diaspora in foreign lands, came a new need to lay stress upon the external observance of the Law according to a definite form, even though inward conviction were lacking. Thus the Law became the bond which held the nation together, taking the place of territorial possessions and distinctive polity, both of which are so necessary for the existence and maintenance of a people. The value of each precept of the Law and of each established usage was now ennobled by the view that they must be regarded as a holy custom of the nation; and in their observance each Jew expressed his conviction that he belonged to his own people. That the nation might seem a unit in manners and customs, it was declared necessary that the very form in which the Law was fulfilled should be uniform, and that all legal requirements should be observed in one and the same manner. It was forbidden, therefore, to form various parties with divergent usages (Sifre, Deut. 96 [ed. Friedmann, p. 94a]); and the principle was laid down that the fulfilment of the Law was valid only in case it was carried out according to prescribed form (Yer. Peah vi.).

Nomism Versus Antinomianism.

Since Christianity asserted that through the destruction of the Temple, which resulted in the abolition of so many ceremonial laws, God Himself had shown that His law should no longer be followed (Justin Martyr, "Dial. cum Tryph." xl. 132), the Rabbis felt constrained in their anti-Christian polemics to emphasize the intrinsic validity of the Law in all its parts and for all times, so that even in the future its precepts might be binding and none of them be abolished; the laws connected with the Temple were abrogated for a time only; soon the sanctuary would be rebuilt and every commandment associated with it would again become operative. Whereas the statement had hitherto been made that Abraham had been justified by faith alone (Mek., Besḥallaḥ, 6 [ed. Weiss, p. 40b]; comp. Rom. iv. 1 *et seq.*), it was now asserted that he had observed all the precepts and regulations of the Law (Yoma 28b), thus emphasizing, in opposition to Christianity, the importance of the ceremonial law. No longer was stress laid upon the moral idea underlying the individual precepts, but they were recognized as statutes concerning whose basis no inquiry was necessary (Ber. 33b). While, moreover, the opinion had formerly been held that he who voluntarily recognizes the value of a precept and performs it without being obliged to do so stands on a higher moral plane than he who obeys a commandment of necessity (comp. Rom. ii. 14), polemic zeal now declared that he who fulfilled a commandment because of his obligation to do so was the nobler (Ḳid. 31a). Indeed, the absolute validity of the Law was so exaggerated that it was regarded as eternal and as observed by God Himself (Ex. R. xxxvi.; comp. also Ber. 6a). See ANTINOMIANISM.

As a result of the pious care with which every word of a sage is preserved in Talmudic and midrashic literature, even those statements which depended merely on temporary conditions and external relations have been transmitted to posterity. These exaggerated assertions of the importance of the Law, however, made in the heat of polemics and through zeal for the preservation of a national unity, are not elements of Judaism; they have never been so regarded, nor have they been carried to their logical end either in the Talmud or by the medieval rabbis. But in view of the many sufferings and persecutions which befell the Jews on account of their fidelity to the Law, it seemed a psychological necessity for the benefit of the masses to lay stress upon the motives of reward and punishment. In times of oppression the popular mind sought comfort and consolation in picturing the glories destined for the pious in the world to come as a reward for their observance of the Law. These fantasies were never taken literally by the educated, however, but were sanctioned as comforting the people and as a stimulus which encouraged them to keep the Law; since it was believed that, once accustomed to obey the legal code, each man would be so filled with the right spirit that he would come to observe the Law for its own sake (comp. Maimonides, Introduction to his commentary on the Mishnah Sanhedrin, x.).

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J. Z. L.

E. C.

Anti-Nomistic Movements—The Prophets.

At different times there have arisen various movements directed against nomism and some of its manifestations, for, as has been noted above, the tendency has often become evident to attach intrinsic value to the ceremonial code and to the prescribed forms of divine worship; and whenever this is the case there is danger lest the original purpose of the Law and the real object of worship, the elevation and purification of the soul, be not attained, and lest the finer moral sense of the people be blunted through the belief in outward compliance with the commandments as the means of winning the favor of the Deity. This was the reason the great prophets were so outspoken and bitter in their denunciation of all priestly ritualism: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is but precept taught by rote" (A. V. "taught by the precept of men"; Isa. xxix. 13); wherefore Isaiah declares Sabbaths, festivals, and sacrifices to be abominations which the Lord can not endure; instead He requires righteous conduct (i. 13-17).

So Amos castigates the people for outwardly observing Sabbath and New Moon while they wait with impatience for the close of the day in order to be able to resume their fraudulent and unjust dealings (viii. 4-7). Hosea, likewise, finding that the "many laws" lead priest and people away from God, insists on love and knowledge of God (vi. 6, viii. 12 [A. V., incorrectly, "great things of my law"]; comp. Jer. vii. 21-23). The spirit of legalism in its most obnoxious form is shown by the wife of Uriah (II Sam. xi. 4) and is denounced by the Psalmist (xl. 7 [A. V. 6]; l. 8-10). The moment priestly legislation instead of the prophetic Torah determined the character of Judaism (Hos. iv. 6; Isa. i. 10; Jer. ix. 12; Prov. iii. 1, iv. 2), the Prophets warned against the danger of legalism (see Hag. ii. 11-13; Mal. i. 6-14). The moment "religion in Judaism took the aspect of law" (Montefiore, "Hibbert Lectures," 1892, p. 469) legalism easily became the concomitant of loyalty to God as the Giver of the Law, just as dogmatism became the logical consequence of that religious attitude which in Christianity laid all the stress upon belief.

Christianity.

The great question at issue between Judaism and Christianity is whether the predominant element of religion should be law or creed, Christian theology claiming that the latter has better preserved the spirit of prophecy by rejecting the legal view of religion, whereas Judaism asserts that by strict adherence to the Law it has maintained the monotheistic truth and the high ethical standard of the prophetic and Mosaic teaching far more effectively and consistently than the Church, which, by abandoning the authority of the Law, has often encouraged and sanctioned lawlessness and crime. Legalism is the chief burden of the New Testament attacks on Judaism, both in the speeches of Jesus (see especially Matt. xxiii. 23-26; Luke xi. 39-42) and in the Pauline writings, and from this point of view Judaism is treated by all Christian writers, among whom Schürer may be mentioned as the most prominent ("Gesch." ii. 28, "Das Leben Unter dem Gesetz").

But while, as has been said, it is true that the development of the Law has had a tendency sometimes to lower the lofty standard of prophetic teaching by "fixing men's minds on ceremonial details and putting these in the same category with moral duties," on the other hand "the debasing tendency of such ritualism was counteracted," as Toy has said ("Judaism and Christianity," 1890, p. 186), "by the ethical elements of the Law itself and by the general moral progress of the community"; and "the great legal schools of the second pre-Christian century did not fail to discriminate between the outward and the inward, the ceremonial and the moral." As a matter of fact, it is a mistake to lay the blame of legalism, as is done in the New Testament, upon the Pharisees, and to date "its triumph from the time of the persecutions of Antiochus" (Montefiore, *l.c.* p. 469) or from the compilation of the Mishnah (Grätz, "Gesch." iv. 214). The determining factors of the Law as laid down in the mishnaic code were the priests, whose minute rules and statutes regarding purity and sanctity were all, in some way or other, fixed and practised in the Temple and then adopted by the Pharisean scribes as tradition, as "halakah from Moses on Sinai."

The legal view of religion carried with it the element of purity and holiness which lent to the whole life of the Jew its profoundly moral and spiritual character; it made the whole people strive for the crown of the priesthood vouchsafed to Israel the moment the Law was given to him (Ex. xix. 6); it made them fear sin rather than the punishment of sin. All the great domestic virtues of the Jew are the results of the predominance of the Law. Moreover, the emphasis laid upon the Law as the foundation and source of religion and as the means of insuring God's presence, made the Jew eager to study the Law and thus so developed his intellectual powers as to render him an independent seeker after truth. Thus while fettering the body by numerous mandatory and prohibitive statutes, religion was to him a real source of freedom for the mind; and the legalistic definitions and ramifications of the Torah sharpened his reason, so that Abraham ibn Ezra could say, "The only mediating angel between God and man is reason."

On the other hand, it can not be denied that the eagerness to conform to the letter was sometimes conducive to results which met with opposition even from within Judaism itself. It produced a certain spirit of servitude or blind submission to the letter which was not fully counterbalanced by the joy of serving God through fulfilling His commandments—the "simḥah shel miẓwah" (Ps. cxix. 162; see Joy). It created casuistry in rabbinical literature, the hair-splitting distinctions in the Law which—though by no means as harmful as Jesuitic casuistry—did nothing toward improving the moral sense or the tenderer sensibilities of the conscience: as, for instance, the use of a "Sabbath goy," in antagonism to the very spirit of the Law of rest for all employed in one's service; or as in the case of selling the "ḥameẓ" on Passover (see Passover; Sabbath).

Moreover, while the scribes of the pre-Christian centuries still claimed and exercised the power of changing, modifying, and at times abrogating a law (see Abrogation of Laws; Accommodation of the Law), the spirit of legalism at a later time crushed this spirit of independence; and the beautiful ceremonies connected with the various seasons of the year or with other incidents of life, which were intended to awaken the spirit of devotion, faith, and love, became overladen with legalistic injunctions. The counter-movement in Judaism, urged by the writers of the Psalms, was continued by the composers of the synagogue liturgy in their appeals to the emotional nature, by the haggadists, and by the class of ḥasidim who selected the hafṭarah frequently with the view of opposing the sacrificial worship and fasting enjoined by the Law; all of these manifest the tendency to replace legalism by a more spiritual view of the Torah. Then rose the Karaites in opposition to Talmudic legalism; and finally the cabalists insisted upon a profounder grasp of the Law and endeavored to spiritualize it by the help of mysticism (see Cabala).

In modern times a bold stand was taken against the legalism of the Talmud by the Reform movement. While defending Talmudism, Schechter has well said (Montefiore, *l.c.* p. 563): "The effect of evasive laws can only be pernicious in religion when people realize them as such." Reformed Judaism holds that these laws are evasive. All the legalistic definitions and decisions of religion—this is its contention—are no longer the true expression of the religious sentiment or of the will of God as manifested in the consciousness of the Jew. The legalistic forms of marriage and divorce as laid down in the rabbinical codes, Sabbatical restrictions based upon a view of the Sabbath in conflict with the idea that the day is to be one of delight and spiritual elevation, and similar ceremonies and ideas, have encountered opposition from the time of Baḥya ibn Paḳuda and Leon of Modena down to that of Abraham Geiger (see the latter's "Zeit. Jüd. Theol." 1839, iv. 1-12; *et al.*). "To the liberal Jew," says Montefiore ("Liberal Judaism," 1903, pp. 114-121), "the moral law is not and can not be contained in a book; it is an ideal whole" and must be progressively interpreted. "Conscious adherence to the ideal law of goodness and duty is the ideal of Judaism. . . . To love God is to love His Law; and the product of that love is the fulfilment of that Law for its own sake. In this conception of Law and Sanctification liberal Judaism possesses a doctrine which should help its adherents to realize the distinctiveness of its own faith. For though it has ceased to be a strictly legal religion, it does not abandon the great Jewish conception that religion is a discipline as well as faith."

The contention of M. Friedländer, speaking for the Conservative view ("The Jewish Religion," p. 234), is that the charge made against legalism "rests on prejudice; for the constant reminder of God's presence such as the precepts supply can not fail to have a beneficial influence upon man's morality." This is certainly true as long as these precepts are believed to be divine; the moment, however, their divine origin is disbelieved their beneficial influence becomes, as has been stated above, a matter of dispute and doubt.

Bibliography: Claude Montefiore, *Hibbert Lectures*, 1892, pp. 465-563; Friedländer, *Jewish Religion*, London, 1891.

K.

NONES: American family, tracing its descent from Benjamin Nones of Philadelphia, who lived at the end of the eighteenth century.

Benjamin Nones: American soldier. A native of Bordeaux, he emigrated to Philadelphia about 1777, and at once took up arms on behalf of the colonies, serving throughout the Revolutionary war with bravery and distinction. He served as a volunteer in Captain Verdier's regiment under Count Pulaski during the siege of Savannah, and on Dec. 15, 1779, he received a certificate for gallant conduct on the field of battle. After the war he engaged in the brokerage business with Haym Solomon. He was naturalized Oct. 9, 1784. In 1791 Nones was elected president (parnas) of the Congregation Mickvé Israel, and held the position for many years. In 1800 he wrote a warm defense of Judaism and of republican principles, which was printed in the "Gazette of the United States" (Philadelphia).

Bibliography: Cyrus Adler, in *Publ. Am. Jew. Hist. Soc.* i. 111-115; Markens, *The Hebrews in America*; Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; H. P. Rosenbach, *The Jews in Philadelphia Prior to 1800*, ib. 1882.

A. A. S. W. R.

NOPH: City of ancient Egypt, mentioned in Isa. xix. 13, Jer. ii. 16, xliv. 1, xlvi. 14, and Ezek. xxx. 13, 16. All the ancient versions render it "Memphis," so that, evidently, the name has been disfigured from the more correct form "Mof," found in Hos. ix. 6 (see Memphis). Some scholars (De Rougé, Lenormant, E. Meyer) have endeavored to maintain the consonants of "Nof" and to explain it as "Napata" in Ethiopia, but Ezek. xxx. 13 shows it to have been an Egyptian city, and the formation of Jewish colonies in so remote a place as Napata (comp. Jer. xliv. 1, xlvi. 14) is not probable.

s. W. M. M.

NORDAU, MAX (SIMON): Austrian litterateur and philosopher; born in Budapest July 29, 1849.

Settles in Paris.

His parents were very poor. His father, Gabriel Südfeld, had been a rabbi in Prussia, but went to Budapest as a private teacher. Max received his elementary education, including that in Latin, Greek, and Hebrew, from his father in his native city, and attended the university there. He devoted himself to the study of medicine, but pursued in addition literary-historical studies, which had a great influence on his future career. While yet a student, as early as 1863, Nordau began his literary activity; and in that year some of his poems, essays, and tales were published. In 1865 Nordau was the principal contributor to a paper called "Der Zwischenact," with which he remained associated until he entered the university. He then became a regular contributor to the columns of the "Pester Lloyd," and for six years was connected with that journal in an editorial capacity. In 1873 he had completed his course, received his degree of M.D., and passed his state examinations. He then went to Vienna to discharge his conscription duties as military surgeon, and spent about six years in travels, visiting Berlin, Russia, Scandinavia, England, Iceland, France, Spain, and Italy. In 1878 he returned to Budapest, where he practised medicine, and in 1880 he settled permanently as a physician in Paris.

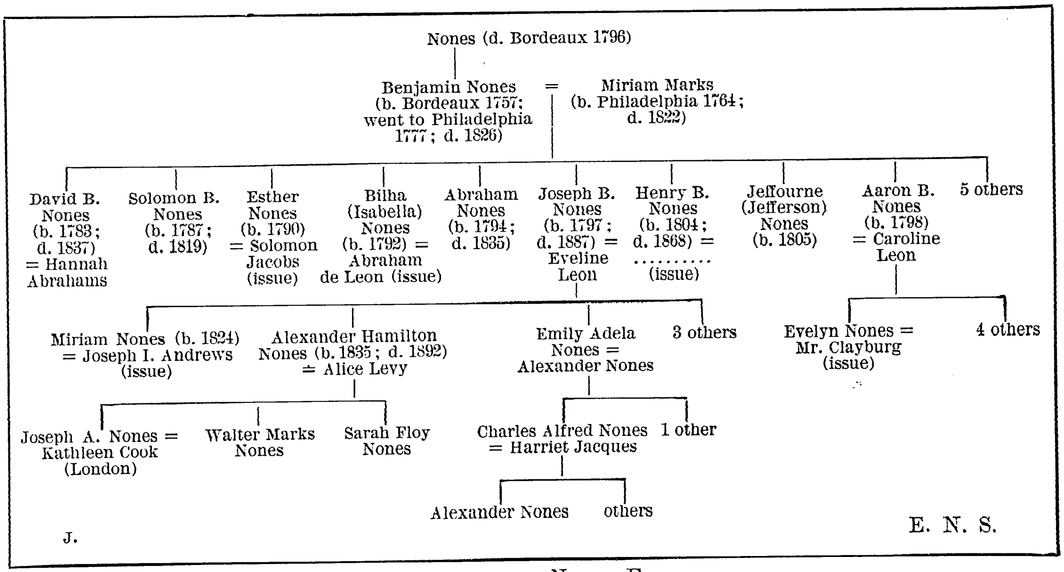
Nones (d. Bordeaux 1796)
Benjamin Nones (b. Bordeaux 1757; went to Philadelphia 1777; d. 1826) = Miriam Marks (b. Philadelphia 1764; d. 1822)
David B. Nones (b. 1783; d. 1837) = Hannah Abrahams
Solomon B. Nones (b. 1787; d. 1819)
Esther Nones (b. 1790) = Solomon Jacobs (issue)
Bilha (Isabella) Nones (b. 1792) = Abraham de Leon (issue)
Abraham Nones (b. 1794; d. 1835)
Joseph B. Nones (b. 1797; d. 1887) = Eveline Leon
Henry B. Nones (b. 1804; d. 1868) = ... (issue)
Jeffourne (Jefferson) Nones (b. 1805)
Aaron B. Nones (b. 1798) = Caroline Leon
5 others
Miriam Nones (b. 1824) = Joseph I. Andrews (issue)
Alexander Hamilton Nones (b. 1835; d. 1892) ≐ Alice Levy
Emily Adela Nones = Alexander Nones
3 others
Evelyn Nones = Mr. Clayburg (issue)
4 others
Joseph A. Nones = Kathleen Cook (London)
Walter Marks Nones
Sarah Floy Nones
Charles Alfred Nones = Harriet Jacques
1 other
Alexander Nones
others
J.
E. N. S.

Pedigree of the Nones Family.

Literature still attracted Nordau and absorbed much of his time and attention. During his travels he had been correspondent of the "Frankfurter Zeitung," the "Vossische Zeitung," the "Pester Lloyd," and the "Wiener Medicinische Wochenschrift." Much of the material furnished by him in this capacity formed the basis of several of his early publications. In the very year of his return to Budapest there appeared "Aus dem Wahren Milliardenlande. Pariser Studien und Bilder," 2 vols., Leipsic, 1878 (2d ed., 1881). This work was vigorously attacked in France, as it was thought to be a criticism of Tissot's "Pays des Milliards." "Vom Kreml zur Alhambra," 2 vols., *ib.* 1879 (3d ed., 1888), was another result of his tour. In the same year appeared his "Seifenblasen. Federzeichnungen und Geschichten." During his first year in Paris he wrote "Paris Unter der Dritten Republik. Neue Bilder," *ib.* 1880 (4th ed., 1890), and "Ausgewählte Pariser Briefe," 1887 (2d ed., 1888). In 1880 he produced also, in collaboration with Ferdinand Gross, his first dramatic work, the comedy "Die Journalisten," which was afterward known also as "Aus der Zeitungswelt." The drama "Der Krieg der Millionen" followed in 1881. His degree of M.D. was confirmed by the University of Paris in 1882.

His "Conventionelle Lügen."

The first of the series of works with which his name has been identified and which have secured for him the international fame that he enjoys, the "Conventionelle Lügen der Kulturmenschheit," was published at Leipsic in 1883 (19th ed., Leipsic, 1903). An English translation, from the seventh edition of the German work, was published under the title "Conventional Lies of Our Civilization," London, 1895. In Russia and Austria the sale of the work was prohibited, and all the copies that could be found were confiscated. The Austrian official decree condemned the work for the crimes "of insulting members of the imperial family; of disturbing the public peace by attempting to arouse contempt or hatred for the person of the emperor; of denouncing religion; and of inciting to hostility against religious communities."

Nordau's next contribution to this remarkable series of studies in the mental and moral pathology of modern civilization was his "Paradoxe," Leipsic, 1885 (8th ed., 1903; Eng. transl. by Louis Schick, Chicago, 1895, and by J. R. McIlraith, London, 1896). Of his other publications the following may be mentioned: "Die Krankheit des Jahrhunderts," a novel, Leipsic, 1887 (6th ed., 1902; Eng. transl., New York, 1895, under the title "The Ailment of the Century," and London, 1896, under that of "The Malady of the Century"); "Gefühlskomödie," a novel, Breslau, 1891 (Eng. version, New York, 1895, and London, 1896); "Seelenanalysen," Berlin, 1892 (Eng. version, New York, 1896, under the title "How Women Love, and Other Tales"); his four-act drama, "Das Recht zu Lieben" (Eng. version, "The Right to Love," New York, 1894; French version by Albert Bloch in "La Revue d'Art Dramatique," new series, iv.-v.; English transl., New York and Chicago, 1895), produced at the Lessing Theater, Berlin, and on a great many stages in Russia, Italy, etc., 1892.

His "Entartung" (Degeneration).

His "Entartung" (2 vols., 1893; Eng. transl. under the title "Degeneration") soon provoked a very vehement literary controversy. In this work Nordau strives to demonstrate that many authors and artists manifest the same mental characteristics as insane criminals; and that they exhibit traces of "degeneration," which he defines as "a morbid deviation from an original type, and satisfy their unhealthy impulses with pen and pencil."

His drama "Die Kugel" was presented at the Lessing Theater, Berlin, on Oct. 31, 1894; and in 1897 his novel "Drohnenschlacht" was published in that city.

In the following year appeared another play from Nordau's pen, "Doktor Kohn" (3d ed., 1900). This tragedy has for its motive the intermarriage problem. The hero, a young Jewish scholar of high standing in the learned world, is in love with and is beloved by a beautiful, wealthy, and cultured young Christian woman. Nothing can be urged against the marriage except their religious differences. The question presented to *Dr. Kohn* is whether it is right for him to accept Christianity without faith in its teachings. As aids to the solution of the problem he is brought in contact with three typical anti-Semites: an Orthodox ecclesiastic, a corps student, and a pompous military officer.

When Herzl started the Zionistic movement Nordau was one of those who most quickly and ardently responded; and these two at once came to be looked upon as the natural leaders of the movement. Consequently, when the congress was held at Basel in 1897 Herzl was elected president and Nordau first vice-president without question. After the completion of organization Nordau delivered an address on "Die Allgemeine Lage der Juden" ("Officielles Protocoll," pp. 9-20), which thrilled the world.

Three of Nordau's speeches are particularly noteworthy: one delivered in Berlin April 26, 1898, on "Die Gegner des Zionismus"; one in Vienna on "Strömungen im Judenthum"; and one in Paris on "Der Zionismus und die Christen." All of them were published in the Zionistic organ "Die Welt" (Vienna).

Bibliography: Carpenter, *Max Simon Nordau*, in *The Bookman*, i. 157-158 (with portrait); *Meyers Konversations-Lexikon.*

s. M. Co.

NORDEN, JOSHUA D.: English soldier and adventurer; died at Graham's Town, Cape Colony, April 26, 1846. He was field commandant in the Kaffir war and a captain of yeomanry, and commanded the mounted force that was sent against the Kaffirs in 1846. He met his death in the chain of hills skirting Graham's Town, where, accompanied by six of his men, he was moving against a body of Kaffirs. The Kaffirs were in ambush, and a ball from a Kaffir rifle pierced Norden's head. The burghers were obliged to retire, but on the following day they recovered the body of their commandant, which was found in a shockingly mutilated state.

Bibliography: *Jew. Chron.* July 24, 1846.

J. G. L.

NORDHAUSEN: Prussian manufacturing town, in the province of Saxony. The earliest mention of Jews at Nordhausen occurs in a document signed by Rudolph I. of Habsburg and dated Oct. 30, 1290. In the oldest extant statutes of the city, belonging to the year 1300, the Jews are mentioned only in connection with money-lending; the city council tolerated them only because they could not do without them. Still the "Liber Privilegiorum" mentions several Jews who became residents of Nordhausen; as, for instance, the Jew Joseph, 1318; another Jew Joseph, with his son-in-law Abraham, and the Jew Jacob of Elrich, in 1320. In 1323 King Louis the Bavarian declared the Jews of Nordhausen to be his special "Kammerknechte." They had a cemetery outside of the town, on the Frauenberg, but the existing tombstones are not older than the first half of the fifteenth century. During the time of the Black Death (1349) the Jews of Nordhausen shared the fate of their brethren elsewhere. Margrave Frederick of Meissen, eager for Jewish money, wrote to the city council of Nordhausen (May 2, 1349) that he had ordered all the Jews on his estates to be burned, and that the citizens of Nordhausen might follow his example. It can not be said with certainty how far this terrible hint was acted upon, although the German documents speak of the Jews as having been "destroyed," and Salfeld's "Martyrologium" indicates that some of them were burned at the stake, their rabbi, Jacob b. Meïr, being among the number. There is also a legend that the martyrs went to the pyre dancing. At any rate, the people of Nordhausen at that time came into possession of much plunder, which was wrested from them partly by the neighboring counts and partly by King Charles IV. In 1350 Charles IV. transferred all the property of the Jews of Nordhausen to Count Henry of Honstein, with the understanding that the citizens of Nordhausen might purchase from the count anything they desired. The king also quashed the proceedings brought against the citizens for the murder of the Jews. On March 9, 1391, King Louis the Bavarian issued an order that the inhabitants of Nordhausen might, by paying a certain sum into the royal treasury, be released from their debts to the Jews. Half of any money which they borrowed from them after that date must be paid into the royal treasury. Further, every Jew or Jewess over twelve years of age was required to pay an annual tax of one gulden pfennig (see Opferpfennig).

The Black Death.

In the fifteenth century several Jews of Nordhausen appeared before the vehmgericht, though its authority was not recognized by the citizens of Nordhausen. In 1439 Abraham of Magdeburg summoned the council and citizens of Nordhausen before the vehmgericht presided over by Judge Manegolt

Regulations Against Jews.

at Frauenhagen, Hesse. In 1538 the authorities of Nordhausen decreed that: (1) no Jew may appear before the court without an attorney; (2) strange Jews must have an escort and must pay the capitation tax; (3) Jews on the council, who, with their children, are under the protection of the country, shall enjoy the rights granted every citizen, but nothing further. A later decree, of July 14, 1539, orders that the Jews must wear a badge (a brass ring) on the sleeve, that they may stay only in Jewish houses (that is, in the Judengasse), that they may not carry on any commerce without the permission of the burgomaster, and that they may not deal in drugs. A decree of the Collegium Seniorum March 19, 1546, forbids strange Jews the exercise of any trade at Nordhausen. They were subject to arrest and a fine of 12 marks if they came to the city without an escort and without showing their badges. It is narrated that a rich Jew of Nordhausen, named Färber (according to another account, Jochem), in the presence of the deacon of St. Nicolai spoke unseemly words concerning Jesus. The deacon thereupon reported the matter to the chancery, with the result that Färber, with his family, was ordered to leave the city immediately and forever. Still later accounts state that he was required only to pay a fine.

Soon afterward the council of Nordhausen, having complained to Charles V. that the usurious dealings of the Jews ruined the citizens, the king granted May 21, 1551, permission to the council to refuse at will to any Jew permanent residence at Nordhausen. This privilege was confirmed later by Emperor Ferdinand Aug. 14, 1559, at Augsburg, with the addition that Jews were forbidden to lend money on any property, whether inside or outside Nordhausen. Thus, Nordhausen Jews were compelled to remove to the neighboring towns, and were permitted only occasionally in Nordhausen, where they were subjected to the vexatious laws against strange Jews. In the same year the council of Nordhausen decreed that its citizens should have no dealings with the Jews and that those of the latter who came into town, whether on foot or on horseback, must wear a circular yellow badge. From that time onward the residence of Jews at Nordhausen depended on the caprice of the council; on very rare occasions some Jewish family was allowed to settle there, but even then their stay was of short duration. Indeed, the town did not admit any Jews to permanent residence as long as it was a free city, and even for some years thereafter Prussia, which annexed the city in 1802, respected its privilege in this regard. Thus it was not until 1807, when Nordhausen became part of the kingdom of Westphalia, that Jews were allowed to settle there. When in 1813 Nordhausen was ceded to Prussia, the Jews resident there became subject to the provisions of the edict of March 11, 1812, which granted the Prussian Jews freedom of residence.

In 1903 the total population of Nordhausen was 28,500, of whom 489 were Jews. The latter have a religious school, a synagogue, a charity society, a poor-aid society (in connection with a literary society), a ḥebra ḳaddisha, and a synagogal singing society.

Bibliography: Carmoly, in *Der Israelit*, vii., Nos. 4-8; Förstemann, in *Neue Mittheilungen aus dem Gebiete Historisch-Antiquarischer Forschungen*, xi. 272-281, Halle, 1866; Salfeld, *Martyrologium*, pp. 248 *et passim*; *Statistisches Jahrbuch*, 1903, p. 47.

J. M. Sel.

NORDHEIMER, ISAAC: American Orientalist; born 1809 at Memelsdorf, near Erlangen, in Bavaria; died 1842. A very promising Talmudic student, he was educated successively at the rabbinical school at Presburg, then under the personal direction of the famous rabbi Moses Sofer, the gymnasium of Würzburg, the university of the same city, and the University of Munich (Ph.D. 1834).

In 1835 Nordheimer went to New York and was appointed professor of Arabic and other Oriental languages, and acting professor of Hebrew in the university of that city. Soon afterward he became instructor in the Union Theological Seminary. On his way to America he had begun the preparation of a Hebrew grammar on a philosophical basis, the first volume of which he published in 1838, and the second in 1841. The work had great repute. Nordheimer published also "A Grammatical Analysis of Select Portions of Scripture, or a Chrestomathy" (New York, 1838), and contributed valuable articles to the "Biblical Repository"; and a Hebrew concordance (1842; incomplete).

Bibliography: H. Neill, *Reminiscences of I. Nordheimer*, in *New Englander*, xxxiii. 506 *et seq.*; E. Robinson, in his *Bibliotheca Sacra*, 1843, pp. 379-390.

A. A. R.

NÖRDLINGEN: City in the district of Swabia, Bavaria; till 1803 a free city of the German empire. Like Augsburg, Nuremberg, Würzburg, and other cities of the district, Nördlingen probably had a Jewish population in the twelfth century, although documentary evidence dates only from the thirteenth. A report of a massacre of the Jews in 1290, accepted by Joseph ha-Kohen ("'Emeḳ ha-Baka") and Salfeld ("Martyrologium," p. 181), and entered in the memor-book of the present congregation of Nördlingen, is undoubtedly fictitious, having been invented by the city clerk, Wolfgang Vogelmann, about 1549 in order to free the city from an onerous obligation to the emperor by pretending that their indebtedness was a fine imposed upon the citizens for excesses committed against the Jews 250 years previously (Müller, "Aus Fünf Jahrhunderten," etc., pp. 6-7). The Jewish community, however, suffered terribly from the persecutions under Rindfleisch (1298), and at the time of the Black Death (1349). In 1348 Emperor Charles IV. charged Count Albert of Öttingen with the punishment of the rioters, who, in pillaging and murdering the Jewish inhabitants, had destroyed the king's property ("Kammerknechte"; see Kammerknechtschaft), while the count was to retain the plunder that had been taken from the Jews. Albert and the other members of his family compromised with the city. They declared a debt of 2,000 pounds of hellers which the latter owed to the Jews to be canceled, allowing the city to retain 600 pounds realized from the sale of the plunder, while the counts themselves received the houses owned by the Jews, the notes due to such of the latter as were not residents of the city, besides some valuable jewelry,

History of the Community.

among which was a diadem once the property of the Duchess of Bavaria.

More serious was the action taken by the Union of Swabian Cities (Schwäbischer Städtebund) against Nördlingen for the riots of July 29, 1384, during which the Jewish community was wiped out of existence. The banishment of twelve ringleaders from the city was demanded; and as the council would not comply with this order, Nördlingen was expelled from the Union. The city thereupon appealed to King Wenceslaus, who compromised with it upon receiving the sum of 3,500 florins. The city was to retain all property taken from the Jews, and the Union was compelled to restore Nördlingen to membership (May 5, 1385).

Expulsion.

Religious fanaticism, stirred up by the Hussite war, and the growing hostility of all the free cities toward the Jews, which characterize the history of the fifteenth century, were likewise felt in Nördlingen. In 1452 they were given one year's notice to leave the city. The order seems to have been complied with; for during the subsequent five years there is no mention of Jews in Nördlingen. Afterward the hostile agitation of the clergy continued, and decrees of expulsion were repeatedly issued and suspensions of the same granted until finally the edict of Oct. 27, 1506, decreed that all Jews should leave Nördlingen by March 14, 1507. This edict was carried out strictly; and except in times of war, as in 1637, 1645, 1646–51, 1672, 1688, 1704, and 1796, when Jews living in the vicinity were permitted to seek temporary shelter in the city, or in similar exigencies, as in 1783, when a fire had rendered the Jews of Kleinerdlingen homeless, no Jew was permitted to reside in Nördlingen until 1860, when Eduard Hochstädter of Deggingen received permission to establish a leather business in the city. In 1870 a congregation was formed, with which those of the neighboring towns of Ederheim (1874) and Deggingen (1879) amalgamated, being reduced in membership by the law of 1861, which granted freedom of residence.

Legal Condition.

As everywhere else in Germany, in Nördlingen the Jews were the king's property; but owing to the ineffectiveness of the royal protection they had to make their own arrangements for protection with the city and with the lords of the neighboring estates. Very often the emperor would pawn them; that is to say, he would assign their taxes to certain of his vassals who had rendered him services or had advanced him money. This was repeatedly done by Louis IV. (1314–47), Charles IV. (1347–78), Wenceslaus (1378–1419), and others. In spite of this fact, which involved the abandonment of the king's rights of taxation, the latter made renewed attempts to exact large sums from the Jews on every emergency. Thus Louis IV., who had pawned the Jews in 1324 to Ludwig von Öttingen, assigned to that count in 1345 an additional sum of 500 pounds from Jewish taxes in recognition of services rendered by him to the king. Charles IV., who in 1349 had granted quitclaims to the citizens for robbing and murdering the Jews, demanded 3,600 pounds from the successors of the latter in 1373, when he needed money to buy the margravate of Brandenburg, assuring them that during the next ten years they should not be burdened with new taxes. Such promises, however, were hardly ever kept. King Wenceslaus, who had granted the city quitclaims for the murder of the Jews in 1384, eight years later, when in need of money, granted the council the right to keep Jews, provided the latter paid one-half of their taxes, in addition to the personal tax (Opferpfennig), into the royal treasury. To King Rupert the Jews of Nördlingen paid as "Ehrung" upon his coronation (1401) 50 gulden. His successor, Sigismund, demanded (1414) the sum of 800 gulden for his expenses. To the latter's successor, Albert (1437–39), they had to pay 600 florins as a subsidy for the war with the Hussites. Frederick IV. (1440–93), while kindly disposed toward the Jews, constantly demanded special taxes for the wars which he had to wage against Bavaria (1463), Burgundy (1475), and Turkey (1482). His son Maximilian demanded upon his coronation (1495) an "Ehrung" and one-third of the Jews' property in addition.

Organization.

The Jews had autonomous jurisdiction over members of their own community; but in 1414 they voluntarily resigned this right, probably because of internal quarrels. It was restored to them in 1433. The lending of money was strictly regulated. In 1433 the Jews were allowed one pfennig a week on every gulden lent (34⅔ per cent); but in 1447 this rate of interest was reduced to a half-pfennig (17⅓ per cent). When the clerical agitation grew fiercer various vexatious measures were passed. Thus in 1492 it was decreed that pledges should be received only in the presence of two witnesses; in 1437 the ordinance compelling the Jews to wear yellow badges was strictly reenforced; in 1488 they were fined for holding a dance two days before the festival of the birth of the Holy Virgin, and one Jew was threatened with imprisonment for drawing water from the city well; while in 1495 the notes held by them would not be considered legal in the courts.

Later Restrictions.

In the edict of expulsion of 1506, which was confirmed by the emperor as the overlord of the Jews, it was expressly stipulated that no lord should allow the Jews to settle on his estates within 2 (= 10 English) miles from the city; but the counts of Öttingen and the Teutonic knights who owned estates near the city nevertheless received Jews there, without heeding either the city's protest or the imperial edicts. The city thereupon prohibited its citizens from dealing with Jews (1509); but neither this edict, frequently repeated, nor the combined efforts at the Reichstag (1530) of all the free cities to prohibit or to restrict money-lending by Jews were effective. A regulation issued Feb. 18, 1669, which prescribed that all business connected with loans should be transacted in the city hall, where the cash was to be paid, the transactions recorded, and the pledges kept, and that the rate of interest should not exceed 8 per cent for loans above 25 florins and 10 per cent for smaller sums, was frequently renewed (1682, 1706, 1712, 1732). It had, however, hardly more practical effect than the frequent prohibitions of peddling or of dealing in certain articles (1712, 1721, 1725, 1729, and 1732). While visiting the fairs could not be prohibited, as this right of the Jews rested on a general law for the whole empire, the city of Nördlingen placed various obstacles in the way of the Jews, as, for instance, the prohibition against selling in a booth. An exception was made in favor of the imperial body-physician Löw (Winkler ?), who was permitted to sell his remedies (1664), and of a Dutch jeweler (1786). As a matter of course, Jews visiting the city during the fairs, or on business even for a day only, as well as those who were permitted to reside there temporarily in times of war, had to pay a poll-tax (Leibzoll).

In 1900 the Jews of Nördlingen numbered 408 in a total population of 8,299.

Bibliography: Ludwig Müller, *Aus Fünf Jahrhunderten. Beiträge zur Geschichte der Jüdischen Gemeinden im Riess*, Augsburg, 1900.

D.

NORK, FRIEDRICH N. See Korn, Selig.

NORMANDY. See France.

NORTH CAROLINA: One of the South Atlantic states of the American Union, and one of the thirteen original states. In 1826 Isaac Harby estimated that there were 400 Jews in the state. Its principal town is **Wilmington,** the first Jewish settlers of which were Aaron Lazarus and Aaron Riviera. The former was born in Charleston, S. C., in 1777, and went to Wilmington in early manhood; he was interested in railroad projects. The latter was cashier of the Bank of Fear. In 1852 an organization was effected for burial services, but it was not until 1867 that a congregation was formed, with E. C. Myers as rabbi. This was permanently organized in 1873 under the name of "Temple of Israel." The synagogue was dedicated in 1876, and S. Mendelsohn was elected rabbi. In 1904 he was still discharging the duties of that office. Wilmington has, in addition, a club and a charitable society. Other communities exist at the following places: **Asheville** (two congregations and a cemetery; Philip S. Henry has a large estate, Zealandia, there); **Charlotte** (a ladies' aid society); **Durham** (a congregation); **Goldsboro** (Congregation Oheb Sholom, founded in 1883, and three charitable societies); **Monroe** (a small community, holding holy-day services); **Newbern** (a congregation); **Raleigh** (a cemetery, founded in 1870); **Statesville** (Congregation Emanuel, founded in 1883); **Tarboro** (Congregation Bnai Israel, founded in 1872); **Windsor** (holy-day services).

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 2, pp. 103, 106; Markens, *The Hebrews in America*, pp. 113-114; *American Jewish Year Book*, 5661 (1900–1).

A.

NORTHAMPTON: Capital of Northamptonshire, England. Jews were living there as early as 1180, when it is recorded that Samuel of Northampton, for obtaining a divorce from his wife, owed the king 5 marks. Four years later he made arrangements for the marriage of his son to the daughter of Margaret, a Jewess of London. When Richard I. returned from Germany, in 1194, he issued at Northampton a rescript to the Jews of England for a donum of 5,000 marks to be paid by them, probably toward the expenses of his ransom. Altogether £1,803 7s. 7d. was collected, of which the Jews of Northampton (thirty-six of whom are mentioned) contributed £163 13s. 11d. They were thus second in point of numbers and fourth in point of contributions of all the Jews of England at that time. The community included Jews who had come from Bungay, Colchester, Nottingham, Stamford, and Warwick.

Northampton was one of the English towns in which an Archa was established; and the Jews had, therefore, the right of residence there down to their expulsion. During the Barons' war (1264) an outbreak against them occurred in the town, in which they suffered severely. In 1279, a boy having been found murdered at Northampton, some Jews of that town were taken to London, dragged at the tails of horses, and hanged (Reiley, "Memorials of London," p. 15). In 1286 a lawsuit occurred in Northampton with regard to the disposition of a house belonging to Leo fil Mag Elie Baggard ("Jew. Chron." Nov. 22, 1889). When the Jews were expelled from England four years later, only five names were given as of Jews holding landed property at Northampton which escheated to the king. The community itself held five cottages, a synagogue, and a cemetery, the rental of which was paid to the prior of St. Andrew's. The cemetery was surrounded by a stone wall, probably to protect the bodies from desecration. After the expulsion no Jews returned to Northampton till about 1890, when a small congregation was formed by Russian Jews, with a synagogue in Overstone road.

Bibliography: Jacobs, *Jews of Angevin England*, passim; *Tr. Jew. Hist. Soc. Eng.* ii. 98; T. Baker, *Northamptonshire*, vol. i.

J.

NORTHEIM: Town in the province of Hanover, Prussia. It has a population of 6,695, of whom over 100 are Jews. Jews lived there as early as the fourteenth or fifteenth century, and paid to the council of Hildesheim a semiannual tax ranging from $\frac{1}{2}$ f. (= "Verding" = $\frac{1}{4}$ mark) to 3 g. Although the dukes of Brunswick had expelled all the Jews from their territory, the municipal council of Northeim in the sixteenth century granted the Jew Abraham protection for three years, beginning with 1556. In return Abraham paid 10 gulden a year. In 1568 Abraham was appointed to furnish silver for the ducal mint, and the duke even granted him the privilege of free trade outside of Northeim. In 1570 the council granted to Abraham's wife, Vögelken, in case her husband died, the right of residence at Northeim for life under the same conditions as were imposed upon him; and in the event of Abraham's death and her remarriage her second husband was to be given the same protection. The following year, 1571, Abraham was expelled from the city on suspicion of being in league with a band of robbers.

In 1576 one Moses, called "Münzner," with his wife Anna and his children, was granted the right of residence for six years, at first under the same conditions as Abraham, then in consideration of 15 gulden protection money. In 1589 he was granted protection and the right of residence for life for himself and for any one of his children who should marry. In return he was required to pay 50 marks, 12 gulden a year, and his share of the city's taxes; his child, on being granted protection, was to pay 17 gulden and a certain annual sum as protection money. Two other instances in which Jews were received at Northeim in that period are known; but in 1591 Duke Heinrich Julius expelled them all from the city, although their periods of protection had not expired. No Jews were found at Northeim between this date and 1607. Then, at the instance of Duchess Elizabeth, three Jews were admitted for ten years, in consideration of an immediate and an annual payment. They were commissioned to furnish the necessary silver for the municipal mint, and the rate of interest they were to charge on loans to individuals was fixed.

On March 20, 1608, Duke Heinrich Julius issued a letter of convoy good for ten years to four Jews who wished to settle in the cities of Northeim and Göttingen, the consideration being 7 gold gulden to be paid annually to the ducal treasury. A resolution which was passed by the Hanoverian diet on April 3, 1639, put an end to the residence on the part of Jews at Northeim, and no Jews are found in the town until the time of the Westphalian rule (1809), when two Jewish families settled there. The community is under the rabbinate of Hildesheim, and formerly had its cemetery at Sudheim; now (1904) it has a cemetery of its own and purposes building a synagogue.

Bibliography: Vennigerholz, *Die Stadt Northeim*; Döbner, *Urkundenbuch der Stadt Hildesheim*, v. 28, 30, 41 *et seq.*, 56; vi. 399, 428, 461 *et seq.*, 485, 522 *et seq.*, 532, 558; Horovitz, *Die Inschriften des Alten Friedhofs der Israelitischen Gemeinde zu Frankfurt-am-Main*, p. 23, No. 252.

D. A. Lew.

NORWAY: Northwestern division of the Scandinavian peninsula. It has a total population of 2,240,032. The census of 1897 counted over 300 Jews there, but their number has since doubled. In conformity with a law which became operative when Norway was united with Sweden in 1814, Jews were forbidden to settle in the country. This medieval law was finally repealed in 1851 through the efforts of a group, headed by the poet Wergeland, although only a small number of Jews availed themselves of the privilege of settling in Norway. Most of these come from Russian Poland, and they enjoy full civic equality. They are engaged exclusively in industrial pursuits and are generally prosperous. The majority live in the capital, Christiania, while a smaller number are in Trondhjem and a few in Bergen. The Jews of Christiania formed originally three minyanim, but the largest and most important two united, under the name "Mosaiske Trossamfund." This congregation, which is supported by voluntary contributions, owns a cemetery and worships in a rented chapel.

D. J. Wo.

NORWICH: Capital town of the county of Norfolk, England. After London, Oxford, and Cambridge, it is the earliest English town mentioned as being inhabited by Jews. The so-called martyrdom of William of Norwich—the first case of blood accusation in Europe—occurred there in 1144. It must have possessed an important congregation very early, as the sheriff of Norfolk paid £44 6s. 8d. for the Jews of Norwich in 1159. The most important person in the community in the twelfth century was **Jurnet of Norwich,** who is said to have married a Christian, Miryld, daughter of Humphrey de Havile. Jurnet was fined 6,000 marks, an enormous sum, while his wife's lands were escheated (Blomefield, "History of Norfolk," iv. 510). This occurred in 1186; but three years later he is found continuing to conduct business, one of the earliest "feet of fine" (title deed) in existence being with regard to a messuage at Norwich which he had purchased from William of Curzon. He paid 1,800 marks for the privilege of having residence in England (Jacobs, "Jews of Angevin England," pp. 90, 94, 97).

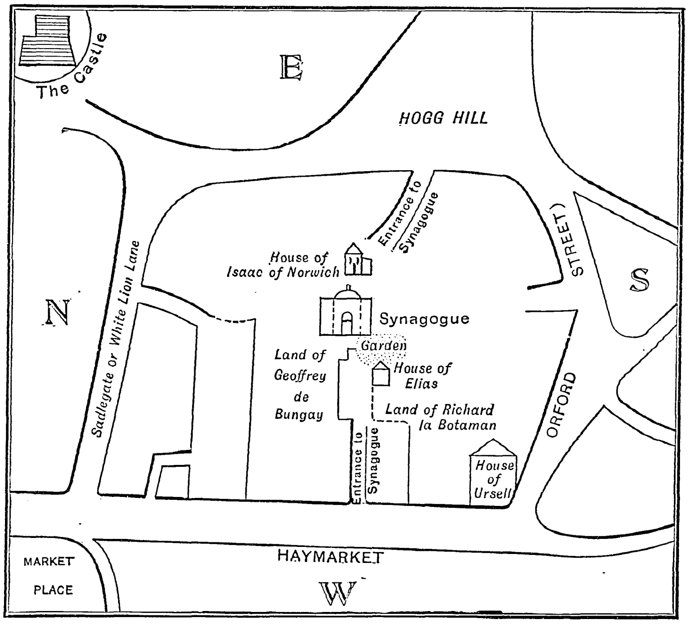

Plan of the Jewish Quarter of Norwich.
(From "Transactions of the Jewish Historical Society of England.")

During the massacres of 1190 all the Norwich Jews who were found in their own houses were slain (Feb. 6); the remainder had sought refuge in the castle. On the return of Richard I. from Germany, the Jews of Norwich contributed for his ransom to the Northampton donum of March 20, 1194, thirteen of them contributing £88 9s. 4d. The comparative smallness of their number and contribution was doubtless due to the massacre of 1190.

In 1200 an affray took place in Norwich in which a priest assaulted and wounded Abraham of Norwich, who appealed to the court for redress. The great Jewish financier of Norwich, and indeed of all England, in the early part of the thirteenth century was Isaac of Norwich, who in 1218 was fined the enormous sum of 10,000 marks. There is still extant a sort of day-book of his transactions for the three years 1225–27. He is represented in contemporary caricature as king of the money-lenders or demons, with a triple head, showing the wide extent of his influence (see illustration, Jew. Encyc. vi. 628).

In 1234 thirteen Jews were accused of having forcibly circumcised the five-year-old son of a Christian physician (possibly a convert). They paid a fine for respite of judgment; but four years later four of them were hanged at Norwich after having been dragged to the gallows at the tails of horses. In 1237, possibly in connection with this affair, the houses of the Jews of Norwich were twice broken into and burned.

Norwich remained the seat of an Archa down to the expulsion in 1290, on which occasion the king came into possession of bonds to the extent of £20 in money and of corn and wool to the value of £314 13s. 4d. and £311 13s. 4d. respectively. Furthermore, sixteen Jews of Norwich held messuages, which fell into the hands of the king. The community possessed a synagogue of the annual value of 5s., for which it paid 4d. as a land tax.

An unusually large number of deeds relating to the Jews of Norwich exists in the public records, especially at Westminster Abbey, where there are no less than ninety-four Latin deeds and ninety-four Hebrew "starrs" (the latter were published by M. D. Davis; "Shetarot," London, 1888). From these and other documents it is possible to determine the position of the Jewry at Norwich. It extended from Hogg Hill to the Haymarket, and from Sadle Gate to Little Orford street. The synagogue was in the center, and had a cemetery near it and a school at the south end of it. This shows that the English Jews had a separate school system.

A small congregation seems to have existed in Norwich in the middle of the nineteenth century, a synagogue having been erected there in 1848. The present congregation is a small one, numbering (1904) only 158 souls.

Bibliography: Jacobs, *Jews of Angevin England*, passim; *Tr. Jew. Hist. Soc. Eng.* ii. 112–114, 122–130; W. Rye, *Norfolk Antiquarian Miscellany*, i. 222–236, London, 1877; Kirkpatrick, *Streets and Lanes of the City of Norwich*, pp. 29, 48, Norwich, 1899; M. D. Davis, *Shetarot*, pp. 1-218, London, 1888; *Jewish Year Book*, 5665 (= 1905).

J.

NORZI: Italian family, many members of which were distinguished as scholars and rabbis. Probably the family name is derived from the town of Norcia. According to Mortara, there were two distinct families of the name at Mantua—one from Tizzana and the other from Torazzo.

Benjamin ben Emanuel Norzi: Wrote, in 1477, a work on the calendar entitled "Sod la-'Asot Luaḥ"; it is still extant in manuscript (Michael, "Ozrot Ḥayyim," No. 353; see Wolf, "Bibl. Hebr." i. 252; Benjacob, "Oẓar ha-Sefarim," p. 417).

Eliezer ben David Norzi: Scholar of the sixteenth century; mentioned in the responsa of Moses Provençal. Eliezer's name is connected with the "Perush ha-Temunot," which contains explanations of the geometrical figures of the sixth chapter of the "Sefer ha-Shem" of Abraham ibn Ezra (see Steinschneider, "Hebr. Bibl." viii. 28).

Ḥayyim ben Jehiel Norzi: Lived at Mantua in the sixteenth century. Together with the rabbis of Mantua he signed a halakic decision (responsum No. 8) of Moses Zacuto. Ḥayyim's authority is invoked by Mattithiah Terni in his "Sefat Emet" (p. 87b) and by Samuel Aboab in his "Debar Shemuel" (§ 181; see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 11).

Isaac ben Moses Norzi: Talmudist; lived at Ferrara in the eighteenth century. He was the author of "'Iṭṭur Bikkure Ḳaẓir" (Venice, 1715), on a dispute in a case of sheḥiṭah brought before the Talmud Torah of Ferrara during the presidency of Isaac Lampronti (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 133; Steinschneider, "Cat. Bodl." col. 1140).

Jedidiah Solomon ben Abraham Norzi: Rabbi and exegete; born at Mantua about 1560; died there after 1626. He studied under Moses Cases, and received his rabbinical diploma in 1585. Toward the beginning of the seventeenth century he was elected corabbi of Mantua, a position which he held until his death. Jedidiah Solomon consecrated the greater part of his life to a critical and Masoretic commentary on the Bible, which was considered a standard work. The author spared no pains to render his critical labors as complete as possible, and to leave the Biblical text in as perfect a condition as thorough learning and conscientious industry could make it. He noted all the various readings which are scattered through Talmudic and midrashic literatures, and consulted all the Masoretic works, both published and unpublished.

To collate all the manuscripts to which he could gain access, and to find the Masoretic work "Massoret Seyag la-Torah" of Meïr ben Todros Abulafia, Jedidiah Solomon undertook extended voyages and lived for a long time abroad. Among the manuscripts consulted by him was that of Toledo of the year 1277 (now known as the Codex De Rossi, No. 782). He compared all the texts of the printed editions and availed himself of his friend Menahem Lonzano's critical labors in connection with the Pentateuch. The work was completed in 1626 and was entitled by its author "Goder Pereẓ." It was divided into two volumes, the first embracing the Pentateuch and the Five Megillot, and the second comprising the Hagiographa and the Prophets, with two small treatises at the end—"Ma'amar ha-Ma'arik," on the "Meteg," and "Kelale BeGaD-KaFaT," on the six letters and the "Ḳameẓ ḥaṭuf." The work was first published under the title "Minḥat Shai" by Raphael Ḥayyim Basila, who added to it some notes and appended a list of 900 variations (Mantua, 1742–44). A second edition, without the grammatical treatises, appeared at Vienna in 1816; the commentary on the Pentateuch alone, with the Hebrew text, was published at Dubrovna in 1804; the commentary on the Hagiographa and the

Prophets, at Wilna in 1820. Jedidiah Solomon's introduction was published by Samuel Vita della Volta in 1819, and republished by Jellinek at Vienna in 1876. A commentary on the "Minḥat Shai" was published by Ḥayyim Zeeb Bender of Babruisk under the title "Or Ḥayyim" (Wilna, 1867).

Bibliography: De Rossi, *Dizionario*, p. 250; Eichhorn, *Einleitung in das Alte Testament*; Rosenmüller, *Handbuch für die Literatur der Biblischen Exegesis*; Steinschneider, *Cat. Bodl.* col. 2377; Fürst, *Bibl. Jud.* iii. 39; Michael, *Or ha-Ḥayyim*, p. 432, No. 951; Fuenn, *Keneset Yisrael*, p. 382.

Jehiel Vidal Norzi: Rabbi at Mantua in the first half of the seventeenth century. Appointed first as overseer of the "shoḥeṭim," he was in 1628 elected a member of the rabbinate, at a time when the community was undergoing many and severe trials (Mortara, in "Corriere Israelitico," 1863, pp. 56 *et seq.*).

Moses ben Jedidiah Norzi: Probably grandson of Moses ben Jedidiah Solomon; lived at Mantua in the seventeenth century. Several consultations of his are found in the "Debar Shemuel" (§§ 328, 329, 341) of Samuel Aboab (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 247).

Moses ben Jedidiah Solomon Norzi: Rabbi at Mantua; died in 1590. He was the author of a commentary on Middot and of novellæ on Ḥullin, none of which has been published. Abraham Portaleone, in his "Shilṭe ha-Gibborim" (p. 94b), invokes his authority in regard to the weight of a dinar. A letter of consolation, entitled "Iggeret Tanḥumin," was written by Hananiah ben Solomon Finzi to Moses' children at the death of their father (Steinschneider, "Hebr. Bibl." v. 132; see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 247, where Moses ben Jedidiah Solomon is confounded with Moses ben Jedidiah, who was probably grandson of the former).

Raphael ben Gabirol Norzi: Ethical writer; lived at Ferrara, later at Mantua, in the sixteenth century. He wrote the following ethical works: "Se'ah Solet," in six chapters (Mantua, 1561); "Marpe la-Nefesh" (Mantua, *c.* 1561; Venice, 1571); "Oraḥ Ḥayyim" (Venice, 1579; Amsterdam, 1757; see Steinschneider, "Cat. Bodl." col. 2138; Zunz, "Z. G." p. 254; Fürst, "Bibl. Jud." iii. 40).

Solomon ben Samuel Norzi: Scholar of the sixteenth century. His responsa were published at Mantua in 1588 (see Benjacob, "Oẓar ha-Sefarim," p. 561).

J. I. Br.

NOSE: Anthropologists who consider the nose an important racial index (Topinard, Bertillon, Deniker, and others) in their classifications of varieties of noses have one class which they call "Jewish," or "Semitic"—prominent, arched, and "hooked" noses. It has been pointed out that this Semitic nose appears in ancient Egyptian monuments, in figures representing Semites. On the other hand, some authors show that this form of nose is not characteristically Semitic, because the modern non-Jewish Semites, particularly such as are supposed to have maintained themselves in a pure state, as the Bedouin Arabs, do not possess this characteristic nose at all. Their noses are as a rule short, straight, and often "snub," or concave. Luschan holds that the hook-nose is by no means characteristic of the Semites, and contends that the small number of arched noses that are found among the Jews is due to ancient intermixture with the Hittites in Asia Minor. He shows that other races also, as the Armenian, for instance, who have a good portion of Hittite blood in their veins, have hook-noses.

Among the modern Jews the hook-nose is not as frequently encountered as popular belief and caricaturists would lead one to believe. In the appended table are given figures of the percentage of four varieties of noses—straight ("Greek"), aquiline, or arched ("Jewish," "Semitic"), flat and broad, and "snub," or retroussé:

Country.	Straight.	Aquiline, or Arched.	Flat and Broad.	"Snub."	Number Observed.	Observer.
Jews.						
Galicia	60.1	28.4	4.9	6.6	842	Majer and Kopernicki.
Russia	84.0	2.0	10.0	4.0	100	Blechman.
Little Russia.	57.5	26.3	11.4	4.7	438	
Lithuania....	55.0	21.7	18.8	4.3	69	Talko-Hryncewicz.
Jewesses.						
Galicia.......	84.0	4.0	8.0	4.0	25	Kopernicki.
Little Russia.	70.9	18.9	6.4	3.4	206	Talko-Hryncewicz.

From these figures it can be seen that the majority of noses in Jews are straight, or what is popularly known as "Greek." Over 60 per cent of the noses of Jews in the table above are of this variety, in some groups exceeding even 80 per cent. "Jewish" or arched noses are in the minority, less than 25 per cent being of this kind; in Poland, Elkind found only 6.5 per cent of Semitic noses among the Jews in Warsaw; Weissenberg, in South Russia, only 10 per cent; Yakowenko, in Lithuania, 9.79 per cent. The proportion of "snub" noses—from 3 to 6 per cent—is of interest.

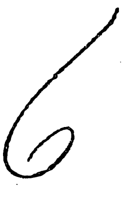

Fig. 1.

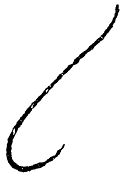

Fig. 2.

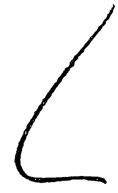

Fig. 3.

A comparison of the statistics of noses in Jews and non-Jews in Russia and Galicia shows that the percentage of straight noses is about the same in both; aquiline and hook-noses are somewhat more frequently met with among the Jews, while "snub" noses are oftener encountered on non-Jewish faces. The "Jewish" nose is thus seen by statistical evidence to be not the one which is prominent, hooked, or arched. The question why artists and scientists have always considered a certain nose characteristic of the Jew has been variously explained. Beddoe claims that it is due to a characteristic tucking up of the wings. Joseph Jacobs concludes that "the

Jewish "Nostrility."

nose does contribute much toward producing the Jewish expression, but it is not so much the shape of its profile as the accentuation and flexibility of the nostrils." From his composite photographs of Jewish faces he shows that when the nose is covered the Jewish expression disappears entirely, and that it is the "nostrility" which makes these composites "Jewish." "A curious experiment illustrates this importance of the nostril toward making the Jewish expression. Artists tell us that the best way to make a caricature of the Jewish nose is to write a figure 6 with a long tail (Fig. 1); now remove the turn of the twist as in Figure 2, and much of the Jewishness disappears; and it vanishes entirely when we draw the continuation horizontally as in Figure 3. We may conclude, then, as regards the Jewish nose, that it is more the Jewish nostril than the nose itself which goes to form the characteristic Jewish expression." Ripley agrees with Jacobs on this point, and concludes that next to dark hair and eyes and a swarthy skin the nostrils are the most distinctive feature among the Jews ("Races of Europe," p. 395).

The relation of the breadth of the nose to its length, known as the "nasal index," has been considered one of the best means of distinguishing the various races of mankind. Those in whom the breadth of the nose exceeds 85 per cent of its height are considered as platyrhine; those in whom the width of the nose is less than 70 per cent of its height are leptorhine; and lastly those races in which the width of the nose varies between 70 and 85 per cent of its height are classed as mesorhine. Measurements of Jewish noses show that they are mostly leptorhine, or narrow-nosed, as can be seen from the following table:

Country.	Nasal Index.	Observer.
Jews.		
Russia	70.00	Blechman.
Poland	62.05	Elkind.
White Russia	59.89	Yakowenko.
South Russia	62.38	Ivanowski.
South Russia	63.00	Weissenberg.
Caucasia	62.72	Pantukhof.
Jewesses.		
Poland	60.71	Elkind.
White Russia	68.28	Yakowenko.
South Russia	62.00	Weissenberg.

Bibliography: N. D. Elkind, *Evrei*, Moscow, 1903; Joseph Jacobs, *On the Racial Characteristics of Modern Jews*, in *Journal of the Anthropological Institute*, 1886, xv. 23-62; A. A. Ivanowski, *Ob Antropologitchekom Sostave Naselenia Rossii*, Moscow, 1904; Oscar Hovorka, *Die Aeussere Nase*, Vienna, 1893; P. Topinard, *Eléments d'Anthropologie Générale*, Paris, 1885; S. Weissenberg, *Die Südrussischen Juden*, in *Archiv für Anthropologie*, 1895, vol. xxiii.

J. M. Fi.

NOSE-RING: The Hebrew word נזם (plural, נזמים) is used for both earrings and nose-rings, but where the latter is referred to the word אף is added (Isa. iii. 21); or it is indicated in another way that the ring is intended for the nose (as in Gen. xxiv. 30, 47, *et al.*). Nose-rings were worn only by women, and the first mention of them occurs in the narrative of Eliezer and Rebekah, where the former gave the latter a golden nose-ring of half a shekel's weight (Gen. xxiv. 47, R. V.; comp. A. V.). That in certain instances golden nose-rings are specifically referred to suggests that nose-rings sometimes were made of baser metals. The nose-ring is mentioned in the proverb, "A fair woman without discretion is like a golden nose-ring in a swine's snout" (Prov. xi. 22, Hebr.). That nose-rings were still worn by Jewish women in the time of the Talmudists is evidenced by the regulation forbidding women to wear them on Sabbath in public (Shab. vi. 1). Nose-rings are mentioned in the Mishnah (Kelim xi. 8) as ornaments that are capable of becoming unclean.

E. G. H. M. Sel.

NOSSIG, ALFRED: Austrian author and sculptor; born at Lemberg, Galicia, April 18, 1864. He studied law, philosophy, and natural science at the universities of Lemberg and Zurich (Ph.D.), and then studied medicine for several years at the University of Vienna. After living for some time at Paris he took up his residence at Berlin. He began his literary career with some poetical works in Polish, including "The Tragedy of Thought," a drama (1884); "The King of Zion," a drama (produced at the National Theater at Lemberg, 1887); and "John the Prophet," an epic poem (1892). In German he published the dramas "Göttliche Liebe" (1901); "Die Hochstapler" (produced at the Neue Bühne of Berlin, 1902); and the libretto to Paderewski's opera "Manru."

Nossig's scientific works, written in German and chiefly sociological, are as follows: "Ueber die Bevölkerung" (1885); "Einführung in das Studium der Sozialen Hygiene" (1894); "Revision des Sozialismus" (1900); "Die Politik des Weltfriedens" (1901); "Die Moderne Agrarfrage" (1902). To the literature of art he has contributed "Aesthetische Skizzen" (1895), "Die Kunst Oesterreich-Ungarns im Neunzehnten Jahrhundert" (1903), and many essays on the regeneration of the drama. He is recognized in Vienna and Berlin as an authoritative critic on art and the drama. His "Praktische Kritik der Lehre Spinoza's" appeared in 1895.

Nossig's work as a sculptor was exhibited at Paris (1899) and Berlin (1900), and attracted much attention. His chief works in this field are "Der Ewige Jude," "Juda der Makkabäer," "König Salomo," and the mask of the Empress Elizabeth of Austria.

Nossig has devoted especial attention to the Jewish question. In this direction he has written: "Versuch zur Lösung der Jüdischen Frage" (1887); "Matieralien zur Statistik des Jüdischen Stammes" (1887); "Sozialhygiene der Juden und des Altorientalischen Völkerkreises" (1894); "Jüdische Statistik," vol. i. (a collection edited by Nossig, 1903); "Die Bilanz des Zionismus" (1903); and "Das Jüdische Kolonisationsprogramm" (1904). S.

NOTARIES AND SCRIBES. See Soferim.

NOṬARIḲON (*νοταρικόν*; Latin, "notaricum," from "notarius" = "a shorthand-writer"): A system of shorthand consisting in either simply abbreviating the words or in writing only one letter of each word. This system, used by the Romans in their courts of justice for recording the proceedings of the court (comp. Benjamin Mussafia in his additions to the "'Aruk," *s.v.*), was said by the Talmudists to have existed as early as the time of Moses; and they held that the latter used it in the composition of the Pentateuch. The law concerning noṭarikon is the thirtieth of the thirty-two hermeneutic rules laid down by Eliezer b. Jose ha-Gelili for the interpretation of the Bible. Still, as Samson of Chinon remarks ("Sefer Keritut," Preface), it was used in haggadic interpretation only, not in halakic matters.

Examples.

Interpretation by means of noṭarikon is general in the pre-Talmudic literature, in both Talmuds, in the Midrashim, and in the later commentaries. But the term itself, while frequently met with elsewhere, occurs but once in the Jerusalem Talmud ('Orlah i. 61c), which apparently includes noṭarikon in GEMAṬRIA (comp. Frankel in "Monatsschrift," xix. 144). In most of the haggadic interpretations by means of noṭarikon, this system is referred to as consisting in writing the initials of words. Thus the word פחז (Gen. xlix. 4) is interpreted as being composed of the initial letters of פחזת חטאת זנית = "thou hast been wanton; thou hast sinned; thou hast committed adultery" (Midr. Aggadat Bereshit lxxxii.). The word אנכי, the first word of the Decalogue, is declared to be composed of אנא נפשי כתבית יהבית = "I myself have written [the Torah] and delivered it," or אמירה נעימה כתיבה יהיבה = "a pleasant saying, written and delivered" (Shab. 105a). On Moses' rod were engraved the letters דצך עדש באחב, which are the initials of the Hebrew terms for the ten plagues (Tan., Wa'era, 8). According to R. Joshua (Shab. 104b) if one writes on a Sabbath even a single letter in noṭarikon—that is to say, indicating by a dot above the letter that it is an abbreviation (comp. Rashi *ad loc.*)—he is guilty of violating the Sabbath just as though he had written a whole word.

In other instances noṭarikon designates the mere abbreviation of words; thus the word ויחלש (Ex. xvii. 13) is interpreted as the noṭarikon of ויחל וישבר = "he [Joshua] made him [Amalek] sick and broke him" (Mek., Beshallaḥ, 'Amaleḳ, 1). There is also an instance in which noṭarikon is taken to designate a system of rapid writing in which a whole sentence is omitted when it may be inferred from a sentence which is written. Thus in the commandment "Honor thy father and thy mother, that thou mayest live long" (Ex. xx. 12, Hebr.), where the omission of the sentence "But if thou dost not honor thy father and mother, thou shalt not live long," as it is perfectly understood, is called noṭarikon (Mek., Yitro, Baḥodesh, 8).

Certain rabbis consider it to be a historical fact that the two priests sent by command of the Assyrian king to teach the Torah to the Samaritans had the whole Pentateuch written in noṭarikon, thus accounting for the variants of the Samaritan text (Pirḳe R. El. xxxviii.). The heathen also are said to have learned the Torah through their notarii or shorthand-writers, who copied the Pentateuch from the stones on which it was engraved by Joshua after the passage of the Jordan (Soṭah 35b; comp. Deut. xxvii. 3-4, comp. "J. Q. R." vii. 361, 564; ix. 520).

In the Cabala.

Noṭarikon is one of the elements of the Cabala, although the term itself does not frequently occur, it being generally included, as in the Jerusalem Talmud, in gemaṭria. Its use in the Cabala is more extended; for it serves the double purpose of cabalistic exegesis, in the same manner as in haggadic interpretation, and of forming the names of God. The application to the Cabala of the word חן as an abbreviation of חכמה נסתרה, and the frequent use of פרדס as designating פשט רמז דרוש סוד (= "the literal, the intimated, the homiletic, and the mystic interpretations") are well known. As an example of cabalistic interpretation by noṭarikon may be given that of the word בראשית as referring to the cosmogonic order ברא רקיע ארץ שמים ים תהום (= "He created the firmament, the earth, the heavens, the sea, and the abyss"); this word is resolved into other sentences also.

The use of noṭarikon in forming the names of God is equally important. Here the initial letters, or the middle letters, or the last letters of words are employed. Thus initial letters of the individual words in the sentence אל מלך נאמן form אמן, the middle letters מלא, and the final letters לכן. Another method is to take the alternate letters of the words in a sentence; for instance, the alternate letters of הנסתרות ליהוה אלהינו (Deut. xxix. 28) form the name הסר תיו אהן (Moses Cordovero, "Pardes Rimmonim," gate xxx., ch. viii.). The best known of such combinations is the prayer of Neḥunya b. ha-Ḳanah beginning אנא בכח, the initials of which constitute the forty-two-lettered name of God.

BIBLIOGRAPHY: Bacher, *Terminologie der Aeltesten Jüdischen Schriftauslegung*, s.v.; Frankel, *Mebo*, p. 147b; J. J. Goldberger, in *Ha-Yehudi*, iii. 21, 36, 55; H. Katzenellenbogen, *Netibot 'Olam*, Wilna, 1822; *idem*, in *Ha-Karmel*, iv., 262, 271, 277; Krauss, *Lehnwörter*, s.v.; N. Tarashchanski, in *Ha-Karmel*, iv. 255.

E. C. M. SEL.

NOTHHANDEL: Technical term used in the laws referring to the petty trading of the Jews, which laws aimed to exclude the Jews from such occupations. "Nothhandel" (emergency trade) is defined as the itinerant trade of villages—pawnbroking, dealing in cast-off goods, and cattle brokerage. The Bavarian edict of June 10, 1813 (§ 29), refuses marriage licenses and freedom of residence to Jews engaged in such occupations ("Regierungsblatt," 1813, p. 921; Heimberger, "Die Staatskirchenrechtliche Stellung der Juden in Bayern," p. 183, Freiburg and Leipsic, 1893). The law of the electorate of Hesse of Oct. 29, 1833, which gave to the Jews equal rights with other citizens, exempted (§ 6) those engaged in "Nothhandel" from the benefits of this law. D.

NOTKIN (NOTE), NATHAN: Russian army-contractor and financier; born at Shklov about the middle of the eighteenth century; died at St. Petersburg 1804. He was one of a number of Jews who, notwithstanding a law to the contrary, lived permanently in St. Petersburg. Catherine II. in a letter speaks of them as having lived there for a long time, and as lodging in the house of a minister who had formerly been her spiritual adviser.

Notkin was well thought of by Potemkin, and he had many dealings with Derzhavin, whose celebrated "Opinion" (see Derzhavin) exerted an important influence on the life of the Jews of Russia. It was probably Notkin's plans for the improvement of the condition of his coreligionists that brought him and Derzhavin together.

Speaking, in his "Opinion," of the necessity of educating the younger generation of Jews, Derzhavin says, "He who suggested this thought to me belongs to the same society." In another place he says, "Only one Jew, Note, Hofrath at the Polish court, presented his project, which I append together with the original reports of the various communities."

Even before his acquaintance with Derzhavin, Notkin had conceived a project for improving the condition of the Jews in Russia; and this project he had communicated to Emperor Paul I. through Count Kurakin. In it he proposed the establishment of agricultural and industrial colonies in the government of Yekaterinoslav and elsewhere. The plan was laid before Derzhavin in 1800, and in 1803 Notkin submitted another scheme either to the emperor or to some member of the Commission on Jewish Affairs. Comparing the projects of 1803 and 1797, it appears that Notkin dealt with the same features of Jewish life in both, but that in his later project he went into greater detail and emphasized the urgent need of raising the intellectual level of the Jewish masses, of which he remained the stanch champion to the end of his life.

By making the government acquainted with the real condition of the Russian Jews Notkin contributed to the reforms of 1804. So identified was he with the interests of his coreligionists that Derzhavin invariably mentioned his name when speaking of the Jews, and Nevachovich called him "the champion of his people." When in 1803 the inhabitants of Kovno petitioned the emperor to expel the Jews from their city, and when, in the same year, the expulsion of the Jews from Smolensk was begun, Notkin again came to the front and wrote to Count Kotschubei in their behalf.

The agitation and discouragement existing among the Jews became known to the emperor, and on Jan. 21, 1803, the minister of the interior, Count Kotschubei, issued a circular letter to the governors of several states urging them to take remedial measures. This was undoubtedly due to Notkin's untiring efforts. The work of the Commission on Jewish Affairs resulted in an enactment which received the imperial sanction on Dec. 9, 1804. Though this enactment was favorable to the Jews, the report made by Derzhavin had been couched in terms distinctly unfair to them, and, as a result, an estrangement between him and Notkin followed (see Derzhavin).

Bibliography: J. I. Hessen, *Sto Lyet Nazad*, St. Petersburg, 1900; *Voskhod*, 1881, ii. 29; June, 1900, p. 55.

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NOTOVICH, OSIP KONSTANTINOVICH: Russian journalist; born in 1849 at Kertch, where his father was rabbi. Notovich studied law at the University of St. Petersburg. During 1873–74 he was publisher and editor of the Russian daily "Novoe Vremya"; after surrendering the editorship he took charge of its feuilleton department and occasionally wrote its leading articles. In 1876 he acquired the "Novosti," a small daily; in his hands this paper acquired great political influence and stanchly defended the Jews against anti-Semitic attacks. The articles written by him in this paper have been published under the title "Osnovy Reform." Notovich edited a Russian translation of Buckle's "History of Civilization in England" (St. Petersburg, 1874) and has written: "Ystoricheskii Ocherk Russkavo Zakonodatelstva o Pechati" (*ib.* 1873), a review of the Russian censorship and printing regulations; "Nemnozhko Filosofii"; "Yeshcho Nemnozhko Filosofii" (*ib.* 1886); "Lyubov i Krasota" (*ib.* 1887), esthetic-philosophic essays; and a number of plays—"Brak i Razvod," "Temnoe Dyelo," "Doch," "Bez Vykhoda," "Syurpriz," "Otverzhenny," several of which were produced at the imperial theaters of Moscow and St. Petersburg.

Early in life Notovich became a member of the Greek Church.

Bibliography: *Entziklopedicheski Slovar*, xxi. 393, St. Petersburg, 1897.

H. R. A. S. W.

NOVEIRA, MENAHEM: Italian rabbi of Verona and poet of the eighteenth century. He was a grandson of Hezekiah Mordecai Basan. His three responsa are appended to his grandfather's "Pene Yiẓḥaḳ," which he published in Mantua in 1744. He was also the author of "Yeme Temimim" (Venice, 1753), funeral sermons preached in connection with the obsequies of two rabbis of Verona named Pincherle, with some poetical compositions for the same occasions. A copy of his "Derek Haskel" (*ib.* 1756), rules and regulations for the establishment of a free school, with a preface, is preserved in the British Museum, with his "Ḥanukkat ha-Bayit" (*ib.* 1759), on the dedication of a new Spanish synagogue in Verona. He died suddenly in the synagogue of Verona on a Friday evening while chanting "Lekah Dodi."

Bibliography: Fürst, *Bibl. Jud.* iii. 25; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 243; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 494, 617, 770.

E. C. P. Wi.

NOVGOROD: One of the oldest of Russian cities, on the River Volkhoff; it has been in existence since the ninth century. In the first half of the eleventh century the Bishop of Novgorod was Luka Zhidyata (= "the Jew"), whose name is accepted by some scholars as evidence of a Jewish origin. Novgorod carried on an important trade with the Hanseatic League and early attracted the attention of Jewish merchants, who visited Novgorod (and perhaps lived there) as early as the first half of the fifteenth century. During the famine in Novgorod in 1445 some of its inhabitants escaped starvation by selling themselves to Eastern merchants (Besermans) and Jews. The comparatively high degree of culture among the inhabitants of Novgorod, due to intercourse with foreign countries and an early acquaintance with Jews, created there a negative attitude toward Christianity and an atmosphere favorable to the spread of the teachings of Judaism. The religious movement, known as the Judaizing Heresy, originated in Novgorod in 1471, when there arrived in the suite of Prince

Michael Olelkovich the learned Jew Skhariyah of Kiev (according to some scholars this movement had its origin in Kiev). Skhariyah was aided in the dissemination of the "heresy" by several Jews from Lithuania (Joseph, Moses, etc.). The entire government of Novgorod, according to the census of 1897, contains only 4,740 Jews; the total population of the city is 26,095, but few of whom are Jews. See Aleksei; Judaizing Heresy.

Bibliography: Solovyev, *Istoriya Rossiye*, v. 225, Moscow, 1882; *Regesty i Nadpisi*, i., Nos. 188, 190, 201-202, 209-210, 212-214, 221-222; *Buduschnost*, iv. 18.

H. R. S. J.

NOVGOROD-SYEVERSK: Russian town in the government of Chernigov. The town dates its origin as far back as the eleventh century. Jews lived there in the sixteenth century, contributed toward the repairs of the streets, and paid taxes on an equal footing with the burghers. The Jewish butchers, however, were forbidden to compete with the Christians in the sale of meat, and hence sold it only in the yard of the synagogue. In 1648 the town was taken by the Cossacks, and the Jews and Poles were put to the sword. The city has a total population of 9,185, of whom 2,700 are Jews (1897). There are 318 Jewish artisans (1898) and 40 Jewish day-laborers. The general educational institutions afford instruction to 147 Jewish pupils. The charitable institutions include a bikḳur ḥolim and a leḥem ebyonim.

Bibliography: *Regesty i Nadpisi*, i., Nos. 714, 889, St. Petersburg, 1899; *Russki Yevrei*, 1880, No. 15.

H. R. S. J.

NOVGOROD-VOLHYNSK: Russian town in the government of Volhynia. It has a total population of 16,873, of whom about 9,000 are Jews (1897). The latter are prominent in the commercial affairs of the town, being largely engaged in the export trade. The most important articles of export are butter (valued at 100,000 rubles yearly), skins, eggs, and furniture. The Jews carry on also an important trade in salt and dried fish with Astrakhan and Tzaritzyn. In 1899 there were in Novgorod-Volhynsk 102 Jewish merchants, 412 petty traders, about 1,000 agents and peddlers, 1,158 artisans, 116 day-laborers, and 157 factory employees. The Talmud Torah affords instruction to 130 pupils, and 120 Jewish children attend the city school, which has a total of 420 pupils. The charitable institutions include a Jewish hospital, a dispensary, etc. According to the handbook of the government of Volhynia for 1904, Novgorod-Volhynsk has one synagogue and twenty-two houses of prayer.

Bibliography: *Voskhod*, 1898, Nos. 11, 26 (with reference to the activity of the Zionists); 1899, No. 55.

H. R. S. J.

NOVOALEKSANDROVSK: Russian city in the government of Kovno. It has (1897) a total population of 6,370, of whom 4,277 are Jews. Among the latter are 445 artisans and 48 day-laborers; 60 pupils receive instruction in the Talmud Torah, 240 in the thirty ḥadarim, and 18 in the private Jewish school (opened 1897). Among the charitable institutions are a bikḳur ḥolim and a loan association for aiding poor Jews. There are in the town one synagogue and five houses of prayer.

H. R. S. J.

NOVOGRUDOK: Russian town in the government of Minsk. The first mention of Jews in connection with Novogrudok dates back to 1484, when King Casimir Jagellon leased the customs duties of the place to Ilia Moiseyevich, Rubim Sakovich, Avram Danilovich, and Eska Shelemovich, Jews of Troki. Novogrudok is next mentioned in two documents of the year 1529. On Jan. 21 of that year the Jews there were made subject, with those of other Lithuanian towns, to the payment of a special military tax. On March 4, in the same year, King Sigismund ordered the waywode of Novogrudok to render all necessary aid to the farmer of taxes Michael Jesofovich in the collection of customs duties throughout the waywodeship. In a document of Nov. 27, 1551, Novogrudok is mentioned among the cities which were exempted from the payment of the special tax called the "serebschizna." In 1559 the city authorities of Novogrudok were ordered by the king to place no obstacles in the way of the Jewish leaseholders Jacob Ikhelovich of Brest-Litovsk and Nissan Khaimovich of Grodno in their work of collecting customs duties. By an edict dated Sept. 24, 1563, King Sigismund ordered the Jews of Novogrudok to settle in the lower part of the town on the streets Wilna and Trumko on the farther side of the castle, and to cease erecting new buildings on the street Podlyaskaya. The Jews were not prompt to comply with the new regulations, for in the following year the burghers of Novogrudok complained to the king that the Jews had failed to remove from houses on the street Podlyaskaya. In response to this complaint the Jews were ordered to pay a fine of 1,600 ducats, and to remove from buildings on that street. In 1565 the customs duties were farmed out to David Shmerlovich and his partners, all Jews of Brest-Litovsk. On July 20, 1576, King Stephen Bathori renewed the charter of privileges of the Novogrudok Jews. Among the prominent merchants of the town at that time was Lazar Shmoilovich.

The Jewish sources give but little information on the history of the Novogrudok community. The gravestones in the old cemetery have been weathered until the inscriptions are no longer legible. Of the older cemetery, on the north side of the city, all traces have disappeared. Novogrudok is mentioned in one of the responsa of Solomon Luria (d. 1575). The prosperity of the community has decreased since the last Polish revolution. Albert Harkavy, the Orientalist, besides other members of that family, was born at Novogrudok. The following rabbis, among others, officiated there during the nineteenth century: David ben Moses (1794-1837; author of "Galya Massekta," responsa, halakic notes, and sermons, Wilna, 1848); Alexander Süsskind; Baruch Mordecai Lipschütz (author of "Berit Ya'akob," etc.; d. Shedlitz 1885). Novogrudok has a total population of 13,656, of whom 8,137 are Jews (1897).

Bibliography: *Russko Yevreiski Arkhiv*, vol. i., Nos. 4, 130; vol. ii., Nos. 104, 184, 196, 202, 222, 249, 268; *Regesty i Nadpisi*; *Ha-Ẓefirah*, 1887, No. 280.

H. R. J. G. L.

NOVOKONSTANTINOV: Russian town in the government of Podolia; it has a population of

2,855, including 1,825 Jews. There are 245 Jewish artisans and 22 Jewish day-laborers. The nineteen ḥadarim give instruction to 310 pupils. There are three houses of prayer there. In the second Cossack war with Poland (1649) the Cossacks and Tatars, on their way to Zborov, burned a number of towns, among them Novokonstantinov, the Jews and Poles there being put to the sword.

Bibliography: *Regesty i Nadpisi*, vol. i., No. 934, St. Petersburg, 1899.

H. R. S. J.

NOVOMOSKOVSK: Russian city in the government of Yekaterinoslav; it has a total population of 12,862, including 1,147 Jews. Among the latter are more than 900 Jewish artisans and day-laborers, but Jews form a very slight proportion of the factory employees. The city has eight ḥadarim (70 pupils), a Jewish private school (20 pupils), and general schools (95 Jewish pupils). An anti-Jewish riot occurred in Novomoskovsk in 1883, its immediate cause being a rumor that the Jews were responsible for a burglary in the local church. On Sept. 4 a mob destroyed almost all the Jewish houses; only three of them and the synagogue escaped destruction. After the rioters had been allowed to do all the mischief possible, Cossack troops appeared and arrested them.

Bibliography: *M. Pogrom v Novo Moskovskye*, *Ned. Khr. Voskh.* No. 36, 1883.

H. R. S. J.

NOVY-DVOR: Village in the district of Grodno. In the sixteenth century Novy-Dvor had a well-organized Jewish community, some of whose members owned farms. There are several documents to show that the Jews of Novy-Dvor came in conflict, at times, with the local priests, particularly in connection with the administration of the oath which the Jews were required to take in legal suits. Thus in 1540 the Jew Khatzka appealed from the decision of the priest Clement, who desired him to take the solemn oath in the synagogue, instead of the common oath, which, in the opinion of Khatzka, the case called for. From the course of the proceedings it appears that Khatzka's son Simon was able to read the Russian documents, and that the case was referred to Queen Bona because of the inability of the common courts to reach a decision in the matter. A census of the inhabitants of Novy-Dvor taken in 1558 shows that the Jews held considerable property on the streets Bazarnaya, Dvortzovaya, and Zhidovskaya, much of the land being devoted to gardening. The Jewish population of Novy-Dvor in 1897 was 500 in a total population of 1,282.

Bibliography: *Russko Yevreiski Arkhiv*, vol. i., Nos. 236, 243, 282, 303; vol. ii., No. 270; *Regesty i Nadpisi*.

H. R. G. D. R.

NOVY ISRAEL: Name of a Jewish reformed religious party or sect, with tendencies toward Christianity, which arose in Odessa at the end of 1881, and which was originated by Jacob Prelooker, a Russian Jewish school-teacher there. Prelooker's ostensible purpose was "a reformed synagogue, a mitigation of the cleavage between Jew and Christian, and a recognition of a common brotherhood in religion." But he confessed that his secret inspiration was a desire to "unite a reformed synagogue with the dissenters from the Greek Orthodox Church—the Molokans, Stundists, and Dukhobortzy." His writings indicate that his aspirations were more political than religious and that at best he merely represented the vague radicalism which is a characteristic of the half-educated Russian mind. Prelooker did not possess the learning and the depth of conviction which are indispensable to a successful leader of religious reformation. The "New Israel" movement had but few adherents, even at the time when it was to some extent encouraged by the Russian press and by the government, and before its true nature was discovered. But all traces of the new sect were lost long before Prelooker left Russia and settled in England (1890), where he occasionally lectured on such topics as women's rights, religious philosophy, etc.

Joseph Rabinovich sided with Prelooker in the controversy which the new sect aroused. The former, who stood at the head of a similar movement in Kishinef about the same time, went to Germany later and joined the Protestant Christian Church. This act, according to Prelooker, was characterized by Pobiedonostzeff, the procurator of the Holy Synod, as "ungrateful," because Rabinovich was expected to become a member of the Greek Orthodox Church as a result of the encouragement which he had received from the Russian government. Compare Bibleitzy; Gordin, Jacob; Rabinovich, Joseph; Sects.

Bibliography: Prelooker, *Under the Czar and Queen Victoria*, especially pp. 25, 39, 150. London, 1895. For a list of Russian writings in regard to the new sect see *Sistematicheski Ukazatel*, St. Petersburg, 1892.

H. R. P. Wi.

NUISANCE. See Neighboring Landowners.

NUMBERS, BOOK OF: Fourth book of the Pentateuch. In the Septuagint version it bears the title *'Αριθμοί*; in the Vulgate, "Numeri," from the command given by God, contained in the first chapter, to number the children of Israel. In Jewish literature it is known as "Be-Midbar"; the earlier rabbis called it "Sefer Wa-Yedabber"; in the Talmud its designation is "Ḥomesh ha-Peḳudim," "the one-fifth part, which is called 'Numbers'" (Soṭah 36b; comp. Rashi *ad loc.*).—**Biblical Data:** The Masoretic text contains 1,288 verses in 158 sections, of which 92 end at the end of a line ("petuḥot" = "open") and 66 in the middle of a line ("setumot" = "closed"). It is further divided into ten weekly lessons ("parashiyyot") for the annual cycle, and into thirty-two weekly lessons ("sedarim") for the triennial cycle.

The subject-matter of the book falls into three main groups. Ch. i.–x. 10 recount the things done and the laws given in the wilderness of Sinai; ch. x. 11–xxvii. (with the exception of ch. xv. and xix.) are historical, recording the events that occurred during the wanderings of the children of Israel in the desert; ch. xxviii.–xxxvi. contain laws and ordinances promulgated in the plains of Moab. The book covers a period of more than thirty-eight years, namely, from the first day of the second month of the second year after the Exodus (i. 1) to the latter part of the fortieth year (xxxiii. 38).

Ch. i.: God orders Moses, in the wilderness of

Sinai, to take the number of those able to bear arms—of all the men "from twenty years old and upward," the tribe of Levi being excepted, and to appoint princes over each tribe. The result of the numbering is that 603,550 Israelites are found to be fit for military service. Moses is ordered to assign to the Levites exclusively the service of the Tabernacle.

Ch. ii.: God prescribes the formation of the camp around the Tabernacle, each tribe being distinguished by its chosen banner. Judah, Issachar, and Zebulun encamp to the east of the Tabernacle; Reuben, Simeon, and Gad to the south; Ephraim and Manasseh to the west; and Dan, Asher, and Naphtali to the north. The same order is to be preserved on the march.

Ch. iii.: Of Aaron's sons and of the death of Nadab and Abihu. Moses is ordered to consecrate the Levites for the service of the Tabernacle in the place of the first-born sons, who hitherto had performed that service. The Levites are divided into three families, the Gershonites, the Kohathites, and the Merarites, each under a chief, and all headed by one prince, Eleazar, son of Aaron. The Levites number 22,000, counting every male a month old or upward. The Gershonites are placed to the west of the Tabernacle, in charge of its woven articles; the Kohathites are placed to the south, in charge of the furniture and of the Ark of the Covenant; the Merarites, to the north, in charge of the heavier material; the number of the first-born males is 22,273, which number exceeds that of the Levites by 273; the excess are ransomed for five shekels each.

Ch. iv.: The numbering of those Levites who are suited for the service of the Tabernacle—those from thirty to fifty years of age—shows: Kohathites, 2,750; Gershonites, 2,630; Merarites, 3,200; altogether, 8,580. How the Levites shall dispose of the material of the Tabernacle when preparing for a journey.

Ch. v.-vi.: Ordinances and laws concerning lepers and other unclean persons who are excluded from the camp; concerning reparation for common sins; concerning an unfaithful wife, her trial by the priest, and her atonement; concerning the Nazarite, and the ceremony performed at the expiration of his vow; the formal blessing of the people.

Ch. vii.: The offerings of the princes of the twelve tribes at the dedication of the altar.

Ch. viii.: The lighting of the candlestick: the separation of the Levites and the ceremony of their consecration; their term of service—from twenty-five to fifty years of age.

Ch. ix.: Deferred Passover sacrifices; the cloud which directed the halts and journeys of the Israelites.

Ch. x.: Moses is ordered to make two silver trumpets for convoking the congregation and announcing the recommencement of a journey; the various occasions for the use of the trumpets; the first journey of the Israelites after the Tabernacle had been constructed; Moses requests Hobab to be their leader.

Ch. xi.: The people murmur against God and are punished by fire; Moses complains of the stubbornness of the Israelites and is ordered to choose seventy elders to assist him in the government of the people; account of Eldad and Medad, of the shower of quails, and of the epidemic at Kibroth-hattaavah.

Ch. xii.: Miriam and Aaron slander Moses at Hazeroth, and Miriam is punished with leprosy for seven days, at the end of which the Israelites proceed to the wilderness of Paran.

Ch. xiii.-xiv.: The spies and the outcome of their mission.

Ch. xv.-xvi.: Ordinances to be observed in Canaan; different kinds of offerings; "ḥallah," or the priest's share of the dough; the atonement for involuntary sins; concerning the man found gathering sticks on the Sabbath-day; the law of fringes (see Fringes); the rebellion and punishment of Korah and his 250 adherents.

Ch. xvii.: Moses ordered to make plates to cover the altar with the two hundred and fifty censers left after the destruction of Korah's band. The children of Israel murmur against Moses and Aaron on account of the death of Korah's men, and are stricken with the plague, 14,700 perishing; Aaron's rod.

Ch. xviii.-xix.: Aaron and his family are declared by God to be responsible for any iniquity committed in connection with the sanctuary. The Levites are again appointed to help him in the keeping of the Tabernacle. Concerning the priestly portions and the tithes given the Levites. The Levites are ordered to surrender to the priests a part of the tithes taken by them. The law of the red heifer.

Ch. xx.: After Miriam's death at Kadesh, the Israelites blame Moses for the lack of water. Moses, ordered by God to speak to the rock, disobeys by striking it, and is punished by the announcement that he shall not enter Canaan. The King of Edom refuses permission to the Israelites to pass through his land. Aaron's death on Mount Hor.

Ch. xxi.: Defeat of King Arad the Canaanite by the Israelites. The Israelites bitten by serpents for speaking against God and Moses. The brazen serpent. The wanderings of the Israelites prior to reaching the valley of Moab. Battles with and defeat of Sihon and Og.

Ch. xxii.-xxiv.: Episode of Balak and Balaam.

Ch. xxv.: The Israelites encamped at Shittim commit abominations with the daughters of Moab and join Baal-peor. A plague carries off 24,000 Israelites. Phinehas slays Zimri.

Ch. xxvi.: The new census, taken just before the entry into the land of Canaan, gives the total number of males from twenty years and upward as 601,730, the number of the Levites from a month old and upward as 23,000. The land shall be divided by lot.

Ch. xxvii.: The daughters of Zelophehad, their father having no sons, share in the allotment. Moses is ordered to appoint Joshua as his successor.

Ch. xxviii.-xxix.: Prescriptions for the observance of the feasts, and the offerings for different occasions: every day; the Sabbath; the first day of the month; the seven days of the Feast of Unleavened Bread; the day of first-fruits; the day of the trumpets; the Day of Atonement; the seven days of the Feast of Tabernacles; the day of solemn assembly.

Ch. xxx.: Laws concerning vows of men and of married and unmarried women.

Ch. xxxi.: The conquest of Midian by the Israelites.

Ch. xxxii.: The Reubenites and the Gadites request Moses to assign them the land east of the Jordan. After their promise to go before the army to help in the conquest of the land west of the Jordan, Moses grants their request. The land east of the Jordan is divided among the tribes of Reuben, Gad, and the half-tribe of Manasseh. The cities built by these tribes.

Ch. xxxiii.: Enumeration of the stations at which the Israelites halted during their forty years' wanderings in the wilderness. While in the plains of Moab the Israelites are told that, after crossing the Jordan, they should expel the Canaanites and destroy their idols.

Ch. xxxiv.: The boundaries of the land of which the Israelites are about to take possession. The land is to be divided among the tribes under the superintendence of Eleazar, Joshua, and twelve princes, one of each tribe.

Ch. xxxv.-xxxvi.: The forty-eight cities assigned to the Levites, and the six cities of refuge. Laws concerning murder and the cities of refuge, and female inheritance.

E. G. H. M. Sel.

——**Critical View:** There is abundant evidence that the Book of Numbers was not written by Moses, and that it was not contemporary with the events which it describes. Throughout Moses is referred to in the third person, and in one passage (xii. 3) in terms which have long been felt to preclude Mosaic authorship. One passage only, namely, xxxiii. 2, lays claim to the authorship of Moses; but this is so closely related to others which are clearly later than Moses, and, indeed, the latest in the Pentateuch, that it is evident he did not write it. It has been abundantly demonstrated that the same great sources, J, E, and P, which furnished material for the other books of the Hexateuch, furnished the material for Numbers also. Even D appears in one passage.

There is no unity of thought or of material in Numbers. Its material may be most conveniently grouped geographically, under which arrangement the following three divisions are obtained: (1) ch. i.-x. 10, which treat of the camp at Sinai; (2) ch. x. 11-xix., which contain accounts of wanderings; and (3) ch. xx.-xxxvi., the scene of which is the plains of Moab.

Ch. i.-x. 10: The first section of the book covers the last nineteen days of the encampment at Sinai. The material all comes from P; but it is not all from one hand. Ch. i. 1, 16, 54 is from P^g, the author of the priestly "Grundschrift," who recorded the command to number Israel, and briefly told how it was accomplished. Verses 17 to 53 give the tribes in a different order from the preceding, and are from the hand of a priestly expander or supplementer, P^s. Ch. ii., which gives the plan of encampment, has still a different order for the tribes, so that Judah assumes the first place. It is generally agreed that this comes from the hand of a still later priestly supplementer. Ch. iii. contains the account of the choice of the tribe of Levi instead of all the first-born of the Israelites. This main narrative from P^g (verses 5-22, 27, 28, 33, 34, 39, 44, 45) has been supplemented by P^s (verses 1-4, 23-26, 29-32, 35-38, 40-43, 46-51), with the position of their encampment and some other matters. Ch. iv., a fresh census of adult Levites with a statement of their duties, contains (verse 11) a reference to the golden altar, of which there is an account in Ex. xxx., a supplementary chapter. This is, therefore, from P^s. In all these passages from P^s there are seen great elaboration of style and much repetition.

Amplification of Older Laws.

Ch. v., concerning the ordeal provided for a wife suspected of infidelity, comes from a priestly writer possibly older than P^g, whom Carpenter and Harford-Battersby, because he writes as a teacher, designate as P^t. The law in its present form combines two older laws, according to one of which the proof of the woman's guilt is presupposed, while the other regarded it as indeterminate and provided an ordeal to ascertain the truth. For details compare Stade in his "Zeitschrift," 1895, pp. 166 *et seq.*; Carpenter and Harford-Battersby, "Hexateuch," ii. 192; and Baentsch in Nowack's "Hand-Kommentar," *ad loc.* Ch. vi., on the law of vows, is from the same source as ch. v., namely, P^t. The benediction at the end (verses 22 to 27) is from a supplementary source. Ch. vii., relating to the gifts of the princes of the different tribes, is dated the day Moses finished setting up the Tabernacle, and accordingly follows immediately on Ex. xl. It is regarded as one of the latest amplifications of P^s. One verse (89) is from P^g. Ch. viii., the ceremonial cleansing of the Levites, is from P^s, but it consists of two strata, 1-15a and 15b-26. These cover much the same ground, 15b-26 being later than the other. Ch. ix., on the regulations of the delayed Passover, is likewise from P^s. Ch. x. 1-8 recounts the signals for journeying. It is from P^g. Verses 9 and 10 contain regulations concerning the blowing of trumpets in war and as a memorial. It bears the characteristic marks of the Holiness Code, P^h.

Ch. x. 11-xix.: In the second division of Numbers the sources are more complex, J, E, and P being each represented. It is by no means possible to separate the three strands with certainty. Ch. x. 11-26, describing the departure from Sinai, contains first (verses 11-12) P^g's statement of the departure. This has been amplified (verses 13-28, 34) by P^s. In verses 29-33, 35, and 36 the J narrative, which was interrupted at Ex. xxxiv. 28, is resumed. As in the J narratives elsewhere, Moses' father-in-law, who accompanies the Israelites on their way, is called Hobab. Ch. xi. 1-3, narrating the Taberah incident, is plausibly attributed to E because marks of J are wanting and because E elsewhere ascribes a similar function to prayer (xxi. 7 and Gen. xx. 7, 17). The story of the quails (xi. 4-15, 18-24a, 31-35; xii. 16) is clearly from J: the style, language, and point of view are his. On the other hand, xi. 16, 17, 24b-30, and xii. 1-15 are, by their conception of the tent of meeting as apart from the camp, shown to be from E.

Ch. xiii.-xiv., describing the sending out of the

Complexity of Sources.

spies, is very complex. J, E, and P are all represented in the story. The following analysis is tentative only: To P belong xiii. 1–17a, 21b, 25, 26a, 32; xiv. 1a, 2, 5–7, 9a, 10, 26–30, 32–39a. According to P, Caleb, Joshua, and ten others went through the land to Rehob in the neighborhood of Lebanon; they reported the people to be of great stature; the congregation murmured; and forty years of wandering were announced. From J come xiii. 17b, 18b, 19, 22, 27a, 28, 30, 31; xiv. 1c, 3, 8, 9b, 11–17, 19–24, 31, 41–45. According to J, Caleb and other spies go up to the "negeb" (A. V. "south"), and reach Hebron; they report that the children of Anak are there; the people weep with fear; only Caleb and the little ones are, accordingly, to see the promised land; the presumptuous attempt of the people to go up is defeated. To E belong xiii. 17c, 18a, 18c, 20, 21a, 23, 24, 26b, 27b, 29, 33; xiv. 1b, 4, 25, 39b, 40. The beginning of E's account may be found underlying Deut. i. 22–25. He describes the despatch of twelve men, who reach the valley of Eshcol, cut down some fruit, and take it back to Kadesh, with a report that numerous Nephilim are in the country; the people cry unto the Lord and are directed to march by way of the Red Sea, but they propose to enter the land direct instead.

Ch. xv., on the general law of oblation and on a law concerning fringes on garments, is from P^t, though P^s has interpolated verses 32 to 36, which refer to the man found gathering sticks on the Sabbath. Ch. xvi. is composite: an account by J of how a Judean headed a rebellion against Moses, an E account of the rebellion of two sons of Reuben, and a P^g account of how a number of Israelites murmured against Moses and Aaron have been combined and transformed by P^s into the attempt of Levites headed by Korah to obtain the priesthood. To J belong verses 1d, 13, 14a, 15, 26b, 27c–31, 33a; to E, 1c, 12, 14b, 25, 27b, 32a, 33b, 34; to P^g, 1a, 2b–7, 18–24, 26a, 27a, 35, 41–50; and to P^s, 1b, 8–11, 16, 17, 32b, 33c, and 36–40. Ch. xvii., on the budding of Aaron's rod, and ch. xviii., on the responsibilities and perquisites of the priests, are from the main priestly narrative, P^g. Ch. xix. contains regulations for the purification of those who have touched the dead. Verses 1 to 13, on the ceremonial of the red heifer, is tentatively assigned to P^s; the parallel law in verses 14 to 22 is connected by its title with P^t.

Ch. xx.-xxxvi.: In the third section of the book, ch. xx. 1–13, narrating the strife at Meribah, is mainly derived from P^g, but the reference to Miriam (1b) seems to be taken from E, while 3a, 5, and 8b are fragments of a J account in which Aaron was not mentioned. Verses 14 to 22a, the refusal of Edom to allow Israel to pass through his territory, is combined from J and E. E furnished verses 14–18, 21a, and 22a; J, 19, 20, and 21b. Verses 22b to 29, describing the death of Aaron, is clearly from P^g.

Ch. xxi. is a JE narrative. J supplied verses 1–3 (the devotion of Hormah), 16–20 (the journey from Hormah to Pisgah), and 24b–32 (the conquest of Heshbon and Jazer); E supplied 4b–9 (the origin of the brazen serpent), 11b–15 (the journey to the Arnon), 21–24a (the conquest of Heshbon). Verses 4a, 10, and 11a are a part of P's itinerary, as is xxii. 1.

Antiquity of Poems in Ch. xxiii., xxiv.

The story of Balaam (xxii. 2–xxiv.) has been woven together from J and E. The J sections are xxii. 3b–5a, 5c–7, 11, 17, 18, 22–36a, 37b, 39; xxiii. 28; xxiv. 1–25. These sections describe Moab's distress, and the sending of elders of Midian to Balaam, apparently in the land of Ammon (emended text עמון instead of עמו in xxii. 5c). Yhwh appears to him by the way, and the ass speaks; Balaam does not practise enchantment, but speaks under the influence of the spirit of God. To E belong xxii. 2, 5b, 8–10, 12–16, 19–21, 36b, 37a, 38, 40, 41; xxiii. 1–27, 29. This narrative describes Moab's fear, and the sending of her princes to Pethor in the east to summon Balaam. Elohim bids Balaam go with them, and he speaks the word that Elohim puts in his mouth. The poems in xxiii. and xxiv. are probably still older than J and E.

In ch. xxv. it is thought that 1b, 2, 3b, and 4, which narrate whoredom with the daughters of Moab, are from J; verses 1a, 3a, and 5 are an E account of Israel's worship of Baal-peor and its punishment; verses 6 to 15 preserve a kindred account by P^g of a Hebrew's marriage with a Midianitish woman and its punishment. P^s has supplemented this (verses 16, 17) by a command to vex the Midianites. Ch. xxvi., a second census of the Hebrews, is so repetitious that it is clearly from a priestly supplementer. Ch. xxvii. 1–11, concerning the inheritance of daughters when male issue is wanting, is from a similar source. This is also true of verses 12 to 14, which once introduced at this point the P account of the death of Moses that is now found at Deut. xxxiv. 1. Ch. xxvii. 15–23, on the selection of Joshua to lead Israel, is a part of the original priestly narrative of P^g. Ch. xxviii.-xxxvi. are, with the exception of xxxii. 39–42 (a part of J's itinerary), from the various priestly supplementers, P^s. Ch. xxviii. and xxix. contain late regulations for the feasts, differing materially from the P regulations in Lev. xxiii. The reasons which lead critics to assign the treatment of vows in ch. xxx., the itinerary in xxxiii. 1 *et seq.*, and other parts of this material to P^s are the elaborate and repetitious style, and various modifications of earlier priestly material. For details the reader is referred to such works as those mentioned in the bibliography below.

It is clear from a careful examination of the material, when it is grouped as in the above analysis, that the Book of Numbers is a part of the same literary process which produced the Pentateuch. A trace of D (R^d) appears in ch. xiv. 18; so that all four strata of the Pentateuch are present.

Bibliography: Kuenen, *The Hexateuch*, 1886; Bacon, *The Triple Tradition of the Exodus*, 1894; Carpenter and G. Harford-Battersby, *The Hexateuch*, 1900; Baentsch, *Exodus-Leviticus-Numeri*, in Nowack's *Handkommentar*, 1903; G. Buchanan Gray, *Numbers*, in the *International Critical Commentary*, 1903.

E. C. G. A. B.

NUMBERS RABBAH. See Bemidbar Rabbah.

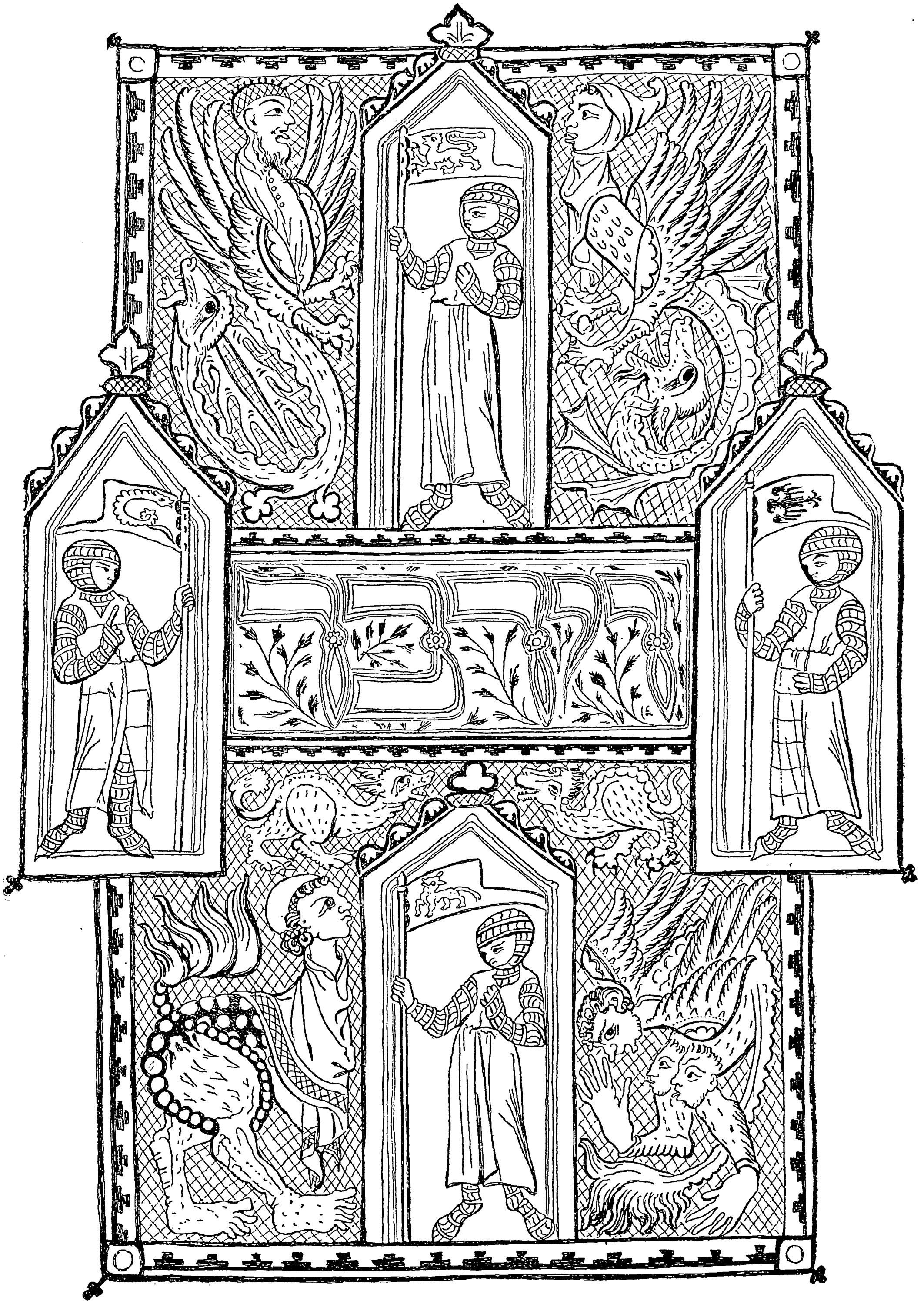

Illuminated Page of the Book of Numbers.
(From a manuscript formerly in the possession of the Duke of Sussex.)

Numerical Notation.

NUMBERS AND NUMERALS: The letters of the alphabet were used as numerical symbols as early as the Maccabean period (comp. Numismatics). Whether such a usage was known in earlier times also, whether there existed in Israel, as among kindred nations, special signs for figures, or whether numerical notation was entirely unknown, can not be decided by direct proof. That there were no numerical signs at all is hardly possible. The necessities of daily life require such signs, and the example of surrounding nations could not but have suggested their introduction. For an assumption that there were special signs there is no basis. It must, therefore, be assumed that the numerical value of the alphabet was known in earlier times. The fact that figures are not found in the Bible nor in the Siloam inscription, nor on the Moabite Stone, would not militate against such an assumption. In monumental inscriptions the use of figures might have been avoided for various reasons, while the earlier use of figures in the Bible is rather probable, since the discrepancies in numbers which now exist can thus be best explained. Other considerations strengthen such a hypothesis (comp. Gemaṭria).

The use of alphabetical signs was doubtlessly practically the same as in the Talmud, where numbers higher than 400 are formed by composition, as ת״ק (for 500), תת״ק (for 900), etc. Such a way of forming higher numbers could not in the end be found other than clumsy, and, therefore, the Masorites introduced the use of the final letters for indicating 500, 600, 700, 800, and 900 respectively; to indicate the thousands the letters representing the corresponding number of units was used. In writing any numerical combination, since the thousands were written before and the units were written after the hundreds and tens (the latter letters of the alphabet), they were easily distinguishable. About 800 C.E. the Jewish scholar Mashallah introduced into the Mohammedan world the use of the so-called Arabic figures (see Harkavy's note to the Hebrew transl. of Grätz's "Gesch." iii. 213), which since then have occasionally been used in Hebrew literature also (Oppenheim, in "Monatsschrift," xiii. 231, 462; xv. 254, 376).

System of Numbers.

The Hebrew system of counting is, like that of all the Semites and like the Egyptian hieroglyphic system, the decimal, which is a later development of a more original quintal system based on the fingers of one hand (L. Reinisch, "Das Zalwort Vier und Neun in den Chamitischen-Semitischen Sprachen"). The blending of the Semitic decimal system with the Sumerian sexagesimal is found in earliest Babylonian times. But in course of time the decimal system prevailed. A trace of the sexagesimal system may still be found in the use of the number sixty (see below). The use of the fingers for numbering occurs in traditional literature (see Yoma 22a, b). In Talmud and Midrash numbers are sometimes formed by subtraction, as in Latin, French, etc.—for example 100 − 2 = 98 (Lam. R. iii. 12), 50 − 1 = 49 (Levias, "Aramaic Grammar," § 141)—the reason for which is not clear.

Symbolism of Numbers.

At an early time in the history of man certain numbers were regarded as having a sacred significance or were used with symbolical force, the origin of their symbolism lying in their connection with primitive ideas about nature and God. Such a use of numbers is found also in the Bible, although the Biblical authors were hardly conscious of their origin. In later Jewish literature, however, with Pythagorean doctrines was introduced the use of numbers as symbols, based on their mathematical qualities. The most prominent exponent of the latter custom is R. Abraham ibn Ezra. In cabalistic literature both systems are used. The rhetorical or stylistic use of numbers is largely due to an obsolete symbolism. Even numbers were thought to be unlucky (Pes. 110a). Attempts to find in Biblical numbers references to ideas were made by Aristobulus and Philo, and since their time by many allegorists. Nevertheless, a distinct connection between any given number and a certain idea can not be proved. Among the "thirty-two rules" of the son of R. Jose the Galilean, two refer to numbers—one to gemaṭria, the other, the twenty-seventh, to the symbolism of numbers (see Bacher, "Tannaitische Terminologie," *s.v.* נגד). According to this hermeneutic canon, any number may be explained as corresponding to (כנגד, *i.e.*, "symbolizing") another equal number or sum of numbers. Thus, the "40 days" in Num. xiii. 25 correspond to the "40 years" in *ib.* xiv. 34; and the number 36 in II Chron. xvi. 1 corresponds to three things in connection with which the same number of years is mentioned (Bacher, *l.c.*).

The following numbers occur in Hebrew literature either as symbols or as round numbers:

Two: Used in the sense of "a few" in Num. ix. 22; I Sam. xi. 11; Hos. vi. 2; Ned. 66b (comp. the Talmudic rule, מעוט רבים שנים).

Three: The sacredness of this number is probably due to the fact that primitive man divided the universe into three regions—heaven, earth, and water, respectively represented in Babylonian mythology by the divinities Anu, Bel, and Ea. Its sacred or symbolical use may be illustrated by such passages as I Kings xvii. 21; I Chron. xxi. 12; Dan. vi. 10. Its rhetorical use for a small total is illustrated in Gen. xxx. 36; xl. 10, 12; xlii. 17; Ex. ii. 2, iii. 18, and in Pes. 62b and Yer. Ta'an. iv. 8. Multiples of three are similarly used: **nine,** in Yer. Ta'an. iv. 8; **twenty-one,** in Ethiopic Enoch, lxix. 2; **thirty,** in Slavonic Enoch, xxxvi. 1; **thirty-six,** in Ethiopic Enoch, xc. 1; **three hundred,** in Soṭah 34a; Pes. 62b; Ḥul. 59b, 90b; Yer. Sanh. vii. 19; Yer. Ta'an. iv. 8; **nine hundred,** in Yer. Sanh. vii. 19.

Three and one-half: Represents, according to Gunkel ("Schöpfung und Chaos," pp. 309 *et seq.*), the three and one-half months from the middle of Kislew to the end of Adar—from the winter solstice to the festival of Marduk, the period of the supremacy of Tiamat. The number occurs in Dan. vii. 25, ix. 27, and xii. 7 (Hebr.). In traditional literature three and one-half as a half of seven is frequently used as a round number; see Midrash to Proverbs (ed. Buber, p. 48, note ק״ה).

Four: Sacred as the number of the four cardinal points of the compass; denotes completeness and sufficiency. In cabalistic literature its sacredness is enhanced by the fact that the Tetragrammaton contains four letters. The number is found in Gen. ii. 10; Judges xi. 40; Jer. xv. 3; Ezek. xiv. 21; Zech. i. 18; Neh. vi. 4; etc. The multiples of four used are **twenty-eight** (in the measurement of the curtains of the Tabernacle) and **forty** and its multiples.

Seven: The most sacred number. The origin of its sacredness is found by some in its factors three and four; by others, in its correspondence to the number of the planets; while others assert that it arose from a sacred six by the addition of one. In Judaism its sacredness was enhanced by the institution of the Sabbath. The number occurs in the seven days of Creation, the institution of the seventh year of release, the forty-nine years between the jubilees, the seven altars, the seven lamps, the sprinkling of the blood seven times, etc. (Gen. vii. 2 *et seq.*, xxi. 28-30; I Kings xviii. 43; Deut. xvi. 9; Ezek. xl. 22, xli. 3; *et al.*). Quite frequently it is met with in Apocryphal literature (Ethiopic Enoch, xxi. 3-6, lxxiii. 5-8; Slavonic Enoch, iii.-xx., xxvii. 3, xli. 1; *et al.*); in Talmud and Midrash (Pes. 54a; Soṭah 10b; *et al.*; comp. Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* שבעה). The multiple **fourteen** occurs in Proverbs Rabbah (ed. Buber, p. 92).

Ten: Had a symbolical character in part because it is the basis of the decimal system, and in part because it is the sum of three and seven. Its simplest use is as a round number (Gen. xxiv. 10, 22; Josh. xxii. 14; Judges xvii. 10; *et al.*; comp. Lampronti, *l.c.* *s.v.* עשרה). A more sacred use is found in the ritual (Ex. xxvi. 1, 16; Num. vii., xxviii., xxix.; I Kings vi., vii.; Ezek. xlv.; II Chron. iv.). Because of this sacred character "ten" is used in apocalyptic symbolism (Dan. vii. 7, 20, 24).

Multiples of ten are used as round numbers: **one hundred** and **two hundred,** in Pes. 64b; *et al.*; **one thousand,** in Ḥul. 97b; Ned. 50b; Yer. Ta'an. iv. 8; **ten thousand** and **two hundred thousand,** in Yer. Ta'an. iv. 8; **one million,** in Yoma 33b.

Twelve: Derived its sacred character from the fact that it is the product of three and four and is the number of the months of the year. There are twelve tribes of Israel and the same number of tribes of Ishmael (Gen. xvii. 20, xxv. 16). The number of many representative men and things was made twelve to accord with the number of the tribes (Ex. xxiv. 4; Num. xvii. 2, 6; Josh. iv.; *et al.*). The number twelve for these reasons entered into Hebrew ritual (comp. Ex. xv. 27; Num. xxxiii. 9; Lev. xxiv. 5; Jer. lii. 20 *et seq.*; Ezek. xliii. 16). As a round number, twelve occurs both in Biblical (II Sam. ii. 15; I Kings x. 20) and in post-Biblical literature (see the list of references given by Zunz, "Literaturgesch." p. 601; comp. also Yoma 75b, 77b; Ta'an. 25a; M. Ḳ. 24a; Ḥul. 95).

The multiple **twenty-four** occurs in Lam. R. i. 2; **twenty-four millions,** in Ned. 50b.

Twenty-two: Used as a round number in later literature (Gen. R. lxxiii.; Midr. Shemuel xx.), deriving its significance from the fact that it is the number of the letters in the alphabet (comp. Bacher, "Ag. Pal. Amor." ii. 297).

Forty: Stands in the Bible for a generation (*e.g.*, the forty years of wandering in the desert), hence for any period of time the exact duration of which is unknown (comp. Gen. vii. 4, 12, 17; viii. 6; Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9, 11, 18; x. 10; I Sam. xvii. 16; I Kings xix. 8; Jonah iii. 4). In later literature forty is commonly used as a round number (comp. Giṭ. 39b, 40a; Soṭah 34a; Yer. Ta'an. iv. 8; *et al.*). The multiple **eighty** is found in Yer. Ta'an. iv. 8; **four hundred,** in Ḥul. 59b and Bek. 31a; **four hundred and eighty,** in I Kings vi. 1 and Yer. Meg. iii. 1; **eighty thousand,** in Yer. Ta'an. iv. 8.

Sixty: The larger unit of the sexagesimal system; used to express an indefinitely larger number (comp. Cant. iii. 7, vi. 8). In Talmudic literature it is frequently used as a round number (comp. Ber. 57b; Pes. 94a; B. Ḳ. 92a; B. M. 30b, 107b; Ta'an. 10a; Ned. 39b; Midr. Teh. xli.; Lev. R. xxxiv.; etc.). In the Halakah a thing ritually unfit becomes fit when mixed with something sixty times its own amount.

Seventy: Has a sacred or symbolical significance because it is made up of the factors seven and ten (comp. Ex. xv. 27; xxiv. 1, 9; Num. xi. 24 *et seq.*; Gen. xlvi. 27; Ex. i. 1; Deut. x. 22; Jer. xii. 11; Dan. ix. 24 *et seq.*). For later Jewish usage compare S. Krauss in Stade's "Zeitschrift," xix. 1-14, xx. 38-43, and Steinschneider in "Z. D. M. G." iv. 145-170; lvii. 474-507, where he deals also with the number **seventy-two.**

Sixty Myriads: Used in later literature to express a very large but indefinite number. It derives its significance from the number of Israelites that went out from Egypt (comp. Lam. R. ii. 13; Deut. R. i. 17; etc.). The multiple **one hundred and twenty myriads** occurs in Lam. R. *l.c.*

The tendency to indicate somewhat more exactly an undetermined number of objects led to the use of two definite numbers instead of one indefinite expression. The smaller numbers are paired in this way in the following passages: **one** or **two:** Deut. xxxii. 30; Jer. iii. 14; Ps. lxii. 11; Job xxxiii. 14, xl. 5; **two** or **three:** II Kings ix. 32; Isa. xvii. 6; Amos iv. 8; Job xxxiii. 29; Ecclus. (Sirach) xxiii. 16, xxvi. 19, l. 25; **three** or **four:** Jer. xxvi. 3; Amos i. 3, ii. 6; Prov. xxx. 15, 18, 21, 29; Ecclus. (Sirach) xxvi. 5; **four** or **five:** Isa. xvii. 6; **five** or **six:** II Kings xiii. 19; **six** or **seven:** Prov. vi. 16; Job v. 19; **seven** or **eight:** Micah v. 5; Eccl. xi. 2. In all these instances the use of a second number calls attention to the fact that the first number is merely approximate; hence such an arrangement of numbers is employed in the so-called "middah," a kind of riddle (Prov. vi. 16-19, xxx. 15 *et seq.*; Ecclus. [Sirach] xxiii. 16; xxv.; xxvi. 5 *et seq.*, 19; l. 25 *et seq.*).

Ascending Enumeration.

As an aid to the memory, the ancients frequently grouped themes of traditional law or of haggadah according to numbers; see, for instance, Abot v., where various subjects in which the number ten is prominent are grouped together. Such groups are found frequently in Talmud and Midrash. The entire contents of some books were at times arranged in numerical groups, as in the "Pirḳe de Rabbenu ha-Ḳadosh" and, probably, in the "Forty-nine Middot de-R. Nathan," a work now lost.

Numerical Grouping.

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Schwab, *Répertoire*, Index, s.v. *Nombres Bibliques*. On the synthetic division of numbers in poetry, see I. Goldziher in *J. Q. R.* xiv. 728; on "friendly numbers," see Steinschneider in *Z. D. M. G.*, and Grünhut in *R. E. J.* xxxix. 310. On Ibn Ezra's symbolism of numbers, see Olitzky, *Zahlensymbolik des Abraham Ibn Esra* in *Hildesheimer's Jubelschrift*, pp. 99–120, and Rosin in *Monatsschrift*, xlii. 156, xliii. 80 *et seq.*

E. C. C. L.

NUMENIUS: Son of Antiochus. Together with Antipater, son of Jason, he was sent to Sparta and Rome, first by Jonathan Maccabeus (I Macc. xii. 16; Josephus, "Ant." xiii. 5, § 8), and then by Simon (I Macc. xv. 15–24), returning with decrees the text of which is still preserved. A similar senatus consultum, likewise obtained by Numenius, is dated by Josephus (*l.c.* xiv. 8, § 5) under Hyrcanus II.; it doubtless refers to the same events. The historical accuracy of these accounts and the authenticity of the pro-Jewish decrees depend upon the value assigned to the original documents quoted by Josephus.

It is important to note that in 139 B.C., when Numenius went on his second journey to Rome, a Jewish propaganda was, according to Valerius Maximus (i. 3, § 2), begun in that city, for Jewish proselytizers were expelled from Rome at that time.

G. S. KR.

NUMISMATICS: The study of Jewish coinage, strictly speaking, begins with the Maccabean period. Some information, however, concerning the use of money, or substitutes for money, among the Jews previous to the creation of a coinage of their own may be here given. The invention of coined money, ascribed to the kings of Lydia, is not earlier by more than a century (if so much) than the fall of the kingdom of Judah (587 B.C.). In the interim the new invention had not spread even to Phenicia, much less to the interior of Asia. No credence whatever can therefore be placed in late Jewish stories mentioning coins of Abraham, Joshua, or David, or even Mordecai (Ber. R. xxxix.; B. Ḳ. 97a). Such passages in Scripture as seem to point to the use of coined money during that period are either interpolated or late. A notable instance of anachronism occurs in I Chron. xxix. 7, where among the offerings of the chiefs of Israel in the time of King David are mentioned 10,000 gold "adarkonim" or darics, coins which were not struck before the time of King Darius I., *i.e.*, more than 400 years after David.

No Coins Before Maccabeans.

When, after the conquest of Canaan, the Hebrews had settled down as an agricultural people, they readily adopted those mediums of exchange which they had found in use among the conquered races of the Holy Land, namely, gold, silver, and brass. The fact that these metals were used in ancient times for this purpose in Palestine is proved beyond doubt by the tribute lists of Thothmes III. at Thebes and by the official correspondence between the King of Egypt and his Syrian vassals found at Tell el-Amarna.

Payments by Weight.

Of the three precious metals, silver seems to have been by far the most commonly employed; to such an extent indeed that its name "kesef" was used for money generally (Ex. xxi. 11). It was told by weight; therefore, the use of the balance and stone weights was inevitable in all important transactions. Under what shape the precious metal circulated—whether in bars or ingots as in Babylonia, or in rings as in Egypt—is a matter of doubt. The system of weights, if not the weights themselves, was at any rate of Babylonian origin. It was the sexagesimal system, which the pre-Hebraic Canaanites had borrowed from Babylon along with the Babylonic script. The three units of this system were the "kikkar" or talent, the "maneh" or mina, and the shekel or "siclus." A talent was worth 60 minas; a mina, 60 shekels; therefore the talent equaled 3,600 shekels. It is to be noted that "mina" occurs rarely, if ever, in the pre-exilic writings, the only passage in which it appears being I Kings x. 17, which mentions (under Solomon) gold shields of 3 minas apiece. On the other hand, sums expressed in shekels, especially in multiples of 10 shekels (20, 50, 600, etc.), are extremely common; and even the word "shekel" is often omitted; that is to say, it must be understood from the context. The inference is that there circulated large quantities of ingots or rings of silver, weighing either 1 shekel, or a round number of shekels, or a fraction of a shekel (I Sam. ix. 8); but it is to be feared that in several passages of this kind the original reading has been tampered with in a period when the coin which was known as the shekel was in common use.

As to the exact weight of the shekel, mina, and talent in pre-exilic times, and whether or not different standards were used for gold and for silver—these and similar questions are dealt with in the article WEIGHTS AND MEASURES. Here it seems sufficient to note that the heaviest stone weights found in Nineveh point to a trade or heavy kikkar of about 60 kilograms, and, hence, a mina of 1 kilogram and a shekel of about 16.80 grams (260 grains). There was also a series of weights having exactly half the value of these, the existence of which can be traced up to the time of King Gudea (about 2500 B.C.). But the Phenician standard, known from later coins, coincided with neither of these, giving a shekel of 224 grains, or 14.51 grams; and it is an open question whether the Hebrew system of weights before the Exile conformed to the Babylonian or to the Phenician scale.

Weight of Shekel.

After the Babylonian captivity the scale of weights was slightly modified in accordance with a new system, which perhaps had originated in Babylonia, but at any rate was in common use among various nations (Greeks, Persians, Phenicians). This system is a combination of the older purely sexagesimal (Babylonian) and the purely decimal (Egyptian) systems. It is prescribed in Ezek. xlv. 12 (Greek text), and implied by Ex. xxxviii. 25–26, that the talent shall be reckoned as formerly at 60 minas, but the mina at 50 shekels only; therefore, 3,000 shekels, not 3,600, equaled a talent. The shekel itself was divided into halves ("beḳa'"; Gen. xxiv. 22; Ex. xxxviii. 26), quarters, and twentieths (Ezek. *l.c.*), called "gerahs" or grains ("obols" as the Greek version renders the word);

this last division was seemingly a new one. In order to insure uniformity throughout the community, a set of standard weights was deposited in the Temple at Jerusalem, a practise of frequent occurrence in classical times. This is the so-called "holy shekel," which is repeatedly mentioned in the Priestly Code, and was used for weighing not only gold and silver, but also copper and spices (Ex. xxx. 23).

One-Third Shekels.

What the weight of the post-exilic shekel was before Greek times is uncertain. The division of the shekel into three parts presupposed by the law of Neh. x. 32 (each citizen to pay yearly one-third of a shekel to the Temple) is not only unusual in monetary systems for silver (elsewhere it is only found at Corinth), but is strangely at variance with the division of the holy shekel into halves, fourths, and twentieths enacted by the Priestly Code. It may be, therefore, that Nehemiah did not know of the holy shekel, and that he reckoned by the Babylonian shekel of 16.80 grams, for which a division into three parts is not out of the question.

By the time of Ezra and Nehemiah the use of coined money, now widely spread in western Asia, was no longer quite unknown in Judea. To be sure, the Jewish community was neither rich nor independent enough to be allowed by the Persian government to have a coinage of its own; but foreign coins began to circulate in the country, and to supersede little by little the older and more troublesome system of weighing gold and silver. The foreign money consisted in royal Persian and autonomous Phenician coins.

Persian Coins.

The chief Persian coin was the golden stater or daric (*δαρεικὸς στατήρ*), first struck by King Darius I., Hystaspes (522-485 B.C.). See plate, Fig. 1. It was $\frac{1}{3000}$ of a light talent of rather more than 25 kilograms, its normal weight being 8.40 grams (130 grains), or precisely the half of a Babylonian shekel.

The Persian government issued also a silver coin, called by the Greeks *σίγλος μηδικός*, although its weight (5.60 grams, or 87 grains, *i.e.*, $\frac{1}{6000}$ of a talent of 33.60 kilograms) shows it to have been rather a half-shekel than a shekel. Under the then prevailing ratio of 13⅓ to 1 between gold and silver, 20 *σίγλοι* were worth exactly 1 gold daric, as 20 shillings are worth a sovereign. See plate, Fig. 2. The silver coins issued from about 440 B.C. by the large trading cities of the Phenician and Philistine coast (Tyre, Aradus, Gaza) were staters or shekels based on a heavy talent of about 43 kilograms. Their average weight was 14.40 grams, or 222 grains (about 3 shillings).

The Persian government seems also to have struck in this district, for the pay of the sailors, double shekels of Phenician standard: these are the large silver coins commonly, but without sufficient proof, attributed to the mint of Sidon. See plate, Fig. 3.

Of the three species of coins mentioned above, gold darics are certainly mentioned in the Jewish writings of the time, under the name "adarkonim" (Ezra viii. 27; comp. I Chron. xxix. 7) or "darkemonim" (Ezra ii. 69 = Neh. vii. 70 *et seq.*), in connection with royal gifts or with contributions of the nobles to the Temple treasury. The names seem to be synonymous, although this has been disputed, as well as the identity of either with the *δαρεικός*. However, two similar forms occur together in a Phenician inscription of the beginning of the first century B.C. (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 425), where the context seems to prove they are synonymous (for a contrary view see E. Meyer, "Entstehung des Judenthums," p. 196). That one or both of these forms should represent the Greek *δραχμή* (half-stater = 100th part of a mina) seems incredible.

A more difficult problem is whether the silver coins used by the Jews in the fifth (latter part) and fourth centuries B.C., especially the shekel in which payment of the Temple tax was to be made, were the Phenician shekel or the Persian *σίγλος*. In favor of the first opinion it has been alleged that, according to the Talmud (Bek. viii. 7; Tosef., Ket. xii.), all sacred taxes were to be paid in Tyrian currency; but there is no evidence as to the age of this decision, and it may as well date from the second as from the fourth century B.C. On the other hand, some time after Nehemiah and before the redaction of Chronicles a text was introduced in the Law (Ex. xxx. 13; a passage alluded to in II Chron. xxiv. 9), calling for a Temple tax of a half-shekel per head instead of the third of a shekel decreed by Nehemiah. If this half-shekel be regarded as the Persian *σίγλος* of 5.60 grams, this weight is precisely equivalent to the third of a Babylonian shekel of 16.80 grams, which there is some reason to believe was the rate of the tax levied under Nehemiah. On this hypothesis, the new text would have contained simply a new expression of the terms of the old tax, and therefore would have been unobjectionable. On the contrary, if the shekel intended in Exodus is a Phenician stater (14.40 grams), the new tax (7.20 grams) would have been notably heavier than the Nehemian one (5.60 grams). The possibility of such an increase of taxation might be accepted for the time after Alexander, when the Jews grew richer and silver became more abundant, but not for the precarious condition of the Jewish community about 400 or 350 B.C. However, "sub judice lis est."

Be this as it may, some time or other before the second century B.C. it is certain that the Phenician money standard prevailed among the Jews. This is proved, not so much by the loose equivalents of Josephus, who variously identifies the half-shekel with a didrachm ("Ant." xviii. 9, § 1; "B. J." vii. 6, § 6), the shekel with 4 Attic drachmas ("Ant." iii. 8, § 10), and the mina with 2½ Roman libræ (*i.e.*, 817 grams; *ib.* xiv. 7, § 1), as by the Gospel text (Matt. xvii. 24) in which two persons pay the tax with "a stater," by the above-mentioned passages of the Talmud, and last but not least by the extant specimens of Jewish silver coins. The Temple tax had therefore certainly been raised by this time to the amount of a Phenician half-shekel. The Septuagint, however, almost constantly (for some unknown reason) wrongly translates the Hebrew shekel by *δίδραχμον* instead of by *τετράδραχμον*, which occurs only in Job xlii. 11.

In 332 B.C. the Persian empire collapsed, and

Under the Seleucidæ.

Judea became a Macedonian province. The issue of gold and silver darics, as well as of Phenician autonomous silver, then came to an end. Henceforth the coins circulating in Syria were regal Macedonian coins, in gold and silver. At first, under Alexander and his early successors, they were struck according to the Attic system of weights (silver tetradrachm of about 17 grams, and a gold stater of 8.60 grams); but in consequence of the trading supremacy of the Phenicians the various nations had become so well accustomed to the Phenician standard that, from the beginning of the third century, the Ptolemies, then masters of southern Syria, wisely adopted for their Syrian possessions (and perhaps for Egypt too) a tetradrachm of Phenician standard, identical in weight with the old staters of the Phenician townships (14.40 grams). See plate, Fig. 4. These coins were struck in the royal mints of Phenicia (Tyre, Sidon, Ptolemais) and of Philistia (Gaza, Joppa). When, about 200 B.C., southern Syria passed from the Ptolemies to the Seleucidæ, the latter reintroduced the Attic standard, which they had constantly employed in their remaining possessions. Nevertheless, toward the middle of the second century they also were compelled to return to the policy of the Ptolemies and recommenced striking, for the use of their subjects of southern Syria, tetradrachms of Phenician weights, even reviving the well-known Ptolemaic badge, the eagle (in the same way as the Italian government in the nineteenth century struck "thalers" of the Maria Theresa type for the use of its Ethiopian subjects).

It is not likely that during the two periods in which the Attic standard prevailed (330–300; 200–150) the Temple tax was raised to the value of an Attic didrachma. Therefore if the taxpayer could not manage to procure an old Phenician or Ptolemaic coin, he had to take change for his money; and this may have been the first occasion in which money-changers set up their booths in the precincts of the Temple.

Minting a Regal Prerogative.

The Seleucidæ, as well as the Ptolemies, had been very jealous of the prerogative of striking money, which, except in Asia Minor, they reserved exclusively to themselves. Gold and silver were an absolute monopoly; but even the right to coin municipal copper, which was of little importance in the eyes of the ancients, was not readily granted. The few towns of Phenicia which, under Antiochus Epiphanes, obtained the privilege of issuing copper coins bearing their names were compelled to place upon them the effigy of the king.

The Hasmoneans.

Matters, however, changed toward the middle of the second century B.C., when the structure of the Seleucid realm began to totter on all sides, under the united pressure of exterior foes (Parthians, Egyptians, Arabs, Romans) and the ever-renewed internal strife between conflicting pretenders to the throne. The result was the gradual weakening of royal authority, and the more or less full emancipation of the cities and petty rulers, hitherto curbed under the Seleucid rule. One of the earliest (if not the first) communities to vindicate its autonomy was the small Jewish priest-state. The Hasmoneans, who had kept the field as freebooters, ably took advantage of the strife among Demetrius I., Alexander Balas, and Demetrius II. to traffic with their military cooperation: in this way Jonathan obtained first the high-priesthood of Jerusalem (153), then the governorship of Judea with the title of *στρατηγὸς καὶ μεριδάρχης* (150), and, lastly (145), three districts of Samaria, and exemption from annual tribute (though not from the "crown" tax). This was equivalent to semiautonomy, the only remains of Seleucid suzerainty being the presence of a Syrian garrison in the Acra at Jerusalem, the obligation of military assistance in case of war, and, lastly, the prohibition of a separate coinage.

To convert this semiautonomy into complete independence very little was needed. This was the task of Simon, Jonathan's brother and his successor to the high-priesthood (143 or 142). He first obtained of Demetrius II. the total abolition of all taxes levied by the Seleucidæ, including even the crown tax—a grant of such importance that the Jews (at least according to I Macc. xiii. 42) considered it as the definitive shaking off of the infidel yoke—and deeds were henceforth dated from the year of the high-priesthood of Simon. However, the document xiv. 27 *et seq.* shows that concurrently with the year of this high-priesthood the Jews continued to mention the Seleucid year. There is no question of a new "era."

First Grant of Coinage Rights.

Afterward came the withdrawal of the Syrian garrison (May, 142), then the vote of the people conferring on Simon a hereditary title (Sept., 141), and lastly, in 139–138, the final step—the grant of an autonomous coinage. This came about as follows: Antiochus Sidetes, during the captivity of his brother Demetrius II. (a prisoner of the Parthians), decided to take arms against the usurper Tryphon. Even before setting out on the conquest of Syria, Antiochus, then residing in Rhodes, sent a letter to make friends with Simon. In this letter, the text (or summary) of which has been preserved in I Macc. xv. 1–9, the Seleucid prince (1) confirmed all privileges granted to the Jews, and (2) expressly added the authorization of coinage with their own stamps. The memorable words are: *νῦν οὖν ἵστημί* [I confirm] *σοι πάντα τὰ ἀφαιρέματα* [exemptions from taxes] *ἃ ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὅσα ἄλλα δόματα ἀφῆκάν σοι* [crown tax], *καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον νόμισμα τῇ χώρᾳ σου, Ἱερουσαλὴμ δὲ καὶ τὰ ἅγια* [the holy precinct, the Temple] *εἶναι ἐλεύθερα.*

It is reasonable to suppose that this important concession was not quite spontaneous and had long been petitioned for by the Jews. Nor is it difficult to guess why. Independently of the political prestige which a national coinage would confer on their community, it was a practical necessity for the Jews to have at their disposal silver coins of a half- (Phenician) shekel and one shekel for the easy payment of the Temple poll-tax, fixed "ne varietur" at that rate. Such coins, after the Seleucid occupation of southern Syria, were no longer struck anywhere; the older coins of that value were becoming rapidly obsolete, and the new Seleucid stater of that weight was yet to come. A further inference is that, so soon as granted, the authorization was acted upon. Therefore there need be no hesitation in attributing to this period (with the majority of numismatists since Eckhel) the famous Jewish silver shekels and half-shekels, many specimens of which have come down, chiefly from two hoards, one at Jerusalem, the other at Jericho. The description of the shekel is as follows:

Obverse: שקל ישראל, in Old Hebrew (vulgo, "Samaritan") characters. A jeweled chalice (vulgo, a pot of manna). See plate, Fig. 5. Above the cup the date, expressed for year 1 by the simple letter א; from year 2 to 5 by the legend ש (*i.e.*, שנת) ב (or ג, ד, ה), year 2 (3, 4, 5). Of year 4 specimens are rare; and of year 5 only one or two are known. *Reverse:* ירושלים הקדושה ("Yerushalem ha-Ḳedoshah" = "Jerusalem the Holy"; on shekels of the year 1 the legend is simply "Yerushalem Ḳedoshah"); a flowering lily (vulgo, Aaron's rod). The weight was that of the Phenician shekel. The half-shekel differs from the shekel only in the legend of the obverse, which reads, חצי השקל (ḥaẓi ha-sheḳel = "the half-shekel"). Weight: about 7.20 grams. There are no half-shekels of the year 5. A few shekels of the years 3 and 4 are in bronze, but most likely these have been plated. The fabric is rather thick and archaic, in contradistinction to the flattened regal coins of the age; the workmanship is heavy but not rude. See plate, Fig. 6.

These remarkable coins have been variously attributed to the time of Ezra, of Alexander the Great (by De Saulcy), of Gabinius (by Unger), and of the first revolt against the Romans (66–70 C.E.). This last opinion, first advocated by Ewald ("Gött. Nachrichten," 1855, p. 109) and Schürer, was revived in 1887 by T. Reinach, and thereupon adopted by several numismatists (Imhoof, Babelon, Kennedy). But the arguments in favor of this late date, although specious, are not convincing, and the theory fails in the chronology; for the revolt lasted scarcely four years, and there are shekels of the year 5. Therefore the older and more probable ascription must be retained.

Date of Coins.

As to the precise date of the shekels, *i.e.*, to which year B.C. their "year א" corresponds, and as to the exact meaning of the inscribed dates—whether years of Simon's priesthood or years counted from an era—much doubt is entertained. For the identification of "year 1" three dates have been proposed: (1) 143–142 B.C., the year of Simon's accession, when this manner of dating was inaugurated, according to I Macc. xiii. 42; (2) 141–140, when his power was declared hereditary (Merzbacher's view); (3) 139–138, when the grant of coinage was made by Antiochus Sidetes. The first of these opinions is indefensible, as it involves an absurdity, namely, that Simon not only began coining while he was still forbidden to do so, but left off as soon as the privilege to coin was granted him. Of the two other views preference must be given to the latter. That the concession of coinage suggested a new era is not improbable, and it satisfactorily explains the interruption of the coinage after the year 5 (135–134), when John Hyrcanus was besieged in Jerusalem.

Counterfeit Shekels.

Before leaving the subject of shekels a warning must here be issued against forged specimens of this coin. These are very numerous, and have been so since the Renaissance. Most of them are, however, easy to detect, by the clumsiness of the design (which transforms the chalice into a censer), by the absence of date, and by the use of square Hebrew characters, quite unknown not in that period alone, but in the whole range of Jewish numismatics. The counterfeits are also of a larger module than the real ones, and are cast, not struck. Specimens of false shekels were known to Villalpandus (1604) and perhaps even to Melanchthon (1552) (see G. Hill in the "Reliquary and Illustrated Archæologist," Oct., 1902).

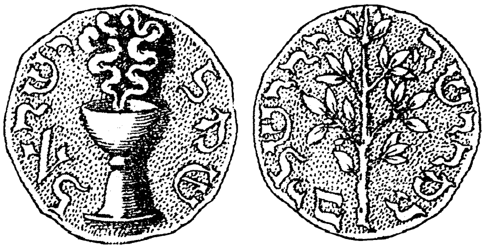

Counterfeit Shekel.
(From an old print.)

After Antiochus Sidetes had recovered his father's realm he quarreled with the Jews, who refused to pay tribute for the districts they had seized beyond the limits of Judea proper. He did not attack them seriously before the death of Simon (Feb., 135 B.C.), who was succeeded by his son John Hyrcanus. The war which then ensued terminated with the capitulation of Jerusalem, most likely in 134 or 133. Already before the siege, Antiochus had annulled all his concessions to the Jews (I Macc. xv. 27); therefore, inter alia, the right of coining silver. Of course, this decree was not revoked after the surrender of Hyrcanus; and so there was an end of Jewish silver coinage. That the Jews did not resume it under Alexander Jannæus, when the Seleucid suzerainty had practically disappeared, can be accounted for by the fact that the Seleucidæ now struck for their Syrian possessions coins of Phenician weights, and, moreover, that from 126 onward the city of Tyre, having obtained its autonomy from one of the contending Seleucidæ, began to coin a new series of staters (see plate, Fig. 8) of the same Phenician weights, well suited for the use of the sanctuary. See plate, Fig. 7. These are undoubtedly the "Tyrian coins" recommended by the Talmud for the payment of the sacred tax. However, if the Jewish high priests (who soon assumed the title of kings) were no longer allowed to coin silver, they received the much less significant right to coin brass—a right which they availed themselves of until the end of the Hasmonean dynasty.

Brass Coins of Hasmoneans.

These Hasmonean brass coins are usually of small size, of types borrowed from the contemporaneous coinages of Syria or Egypt; but they strictly conform to the Jewish law (*i.e.*, they exclude all animal representations). They were issued in the name of the reigning prince and sometimes also of the Jewish community ("ḥeber"). Others interpret this word as denoting the senate or the people. The legends are at first purely Hebrew, then bilingual (Hebrew and Greek), as was the dynasty itself. The following is a short nomenclature of the chief types of these not very interesting coins:

John Hyrcanus (135-105 B.C.).

Obverse: יהוחנן הכהן הגדול וחבר היהודים ("Yehoḥanan ha-Kohen ha-Gadol we-Ḥeber [or sometimes Rosh Ḥeber] ha-Yehudim" = "John the high priest and ["head of"] the community of the Jews"), within a wreath of olive-leaves. *Reverse:* A double cornucopia with a poppy-head in the center (the badge of Alexander Zebina). See plate, Fig. 9.

Aristobulus I. (105-104).

Same legend, but with יהודה ("Yehudah") instead of "Yehoḥanan." (This confirms the statement of Josephus, in "Ant." xx. 10, that the Hebrew name of this prince was Juda.) Types as above. .See plate, Fig. 10.

Alexander Jannæus (104-76).

1st species: Same types as above and same legend, but with the name יהונתן ("Jonathan"), of which "Jannæus" is an abridged form. See plate, Fig. 11. 2d species: *Obverse:* יהונתן המלך ("Yehonatan ha-Melek" = "Jonathan the king"). Flower (or star). *Reverse:* ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ. An anchor with two cross-timbers within a circle. See plate, Fig. 12.

Queen Alexandra (76-67).

Obverse: ΒΑΣΙΛΙΣ(σης) ΑΛΕΞΑΝΔ(ρας) round an anchor. *Reverse:* Star with eight rays. Trace of Hebrew legend. Hebrew legend illegible.

Aristobulus II. (67-63).

No certain coins.

John Hyrcanus II. (63-40).

No certain coins.

Antigonus (40-37). (Larger Module.)

Obverse: ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ. Two cornucopiæ (sometimes one). *Reverse:* מהתיה הכהן הגדל ("Mattattiah ha-Kohen ha-Gadol" = "Mattathias the high priest") (sometimes followed by "we-ḥeber ha-Yehudim"). Several coins have a regnal year שא (year 1) or שב (year 2). These coins give the Hebrew name (otherwise unknown) of the last Hasmonean king, who was beheaded at Antioch 37 B.C.

After the year 63 B.C., when Pompey took Jerusalem by storm and stripped the Jews of almost all their conquests, Rome's influence, or rather domination, became supreme in Judea, as in the whole of Syria. Once more (40 B.C.) a scion of the Hasmonean family, Antigonus, son of Aristobulus II., succeeded, with the help of the Parthians, in seizing Jerusalem, but only to be defeated, captured, and beheaded a few years later (37). Of these two great wars there are Roman numismatic memorials which may be mentioned here: (1) the denarius of Aulus Plautius ("curule ædile" in 54 B.C.; see plate, Fig. 13) with types copied from the somewhat older denarii of Scaurus ("Rex Aretas") and with the unexplained legend "Bacchius Judæus"; (2) the brass coin struck at Zacynthus by "C. Sosius imp[erator]," the conqueror of Antigonus, with the portrait of Mark Antony and the group, afterward often imitated, of vanquished Judea, "Iudæa capta" and a Jewish captive (see plate, Fig. 14), seated at the foot of a trophy.

Under the high-priesthood of the feeble Hyrcanus II. an Idumean nobleman, Antipater, had been practically prime minister at Jerusalem. His son Herod became, by favor of the Romans, king of the Jews, nominally at the end of 41 B.C., and actually in 37; and he reigned undisturbedly for thirty-three years (till 4 B.C.). Although the kingdom of Herod was large, and his wealth recalled the palmy days of David and Solomon, he was not allowed (as some other petty kings of his time) to strike silver coins, but, like the Hasmoneans, had to be content with a copper currency. His brass coins are of variable size and bear uniformly the Greek legend ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ. Some of them have a regnal date (LΓ, that is, "year 3"; see plate, Fig. 15) and a monogram ⳨ expressing their value, *τρίχαλκον* (whether the *χαλκοῦς* was, as elsewhere, the eighth part of an obol is doubtful). The types conform to the Jewish law: palm, wreath, cornucopiæ as under the preceding dynasty; further, tripod, helmet, acrostolion, caduceus. The opinion that small bronze coins bearing the type of an eagle and a much-defaced legend belong to Herod is open to doubt.

Coins of the Herodians.

After the death of Herod his dominion was divided between his sons. Judea proper fell to the lot of Herod Archelaus, who was content with the title of ethnarch. His brass coins are as varied as those of his father, and the types are similar. The legend reads: ΗΡΩΔΟΥ ΕΘΝΑΡΧΟΥ. See plate, Fig. 16. In the year 6 C.E. he was deposed and exiled to Vienne in Gaul, Judea being thenceforth governed directly by Roman procurators, under the supervision of the legate of Syria. To this régime there was, however, a short exception, from 40 or 41 to 44 C.E., when the emperor Claudius conferred Judea upon Herod Agrippa I., a grandson of the great Herod. This Agrippa had already been invested by Caligula with the two tetrarchies (capitals: Tiberias and Panias) which had been respectively assigned after Herod's death to his other two living sons (Antipas and Philip), and which were now vacant. He therefore united once more under his scepter almost all the dominions of his grandfather, and was allowed to assume the title of king. His Jewish coins—brass, of course—bear the types of an umbrella (a royal emblem in the East) and three ears of corn; their style is ΒΑCΙΛΕΩC ΑΓΡΙΠΑ; and the date, year 6, is reckoned from 37 C.E. See plate, Fig. 17. Of the many varieties of bronze coins struck by Agrippa for his non-Jewish possessions, of the coins of his uncles Antipas and Philip, and of those struck later (till about the year 95) by his son Agrippa II., who inherited their tetrarchies, detailed mention need not be made here. It will suffice to present a specimen of this series and to observe that a great many of these provincial coins do not conform to the Jewish prohibition against representations of living creatures, but present portraits of the prince himself or of the reigning emperor. See plate, Fig. 18.

Roman Coinage.

From 6 to 40 C.E. and again from 40 to 66 Judea, as has been seen, was governed by Roman procurators. During this period — which witnessed the birth of Christianity—the silver currency in Palestine consisted chiefly in (1) Tyrian staters (shekel or sela), which ceased, however, to be struck in 56; (2) debased Attic tetradrachms (about 220 grains) with Greek legends, struck by the Roman government at Antioch for the use of the Syrian Greek-speaking provinces; (3) similar debased drachmas struck at Cæsarea in Cappadocia; (4) Roman denarii, considered as equivalent to the (debased) At-

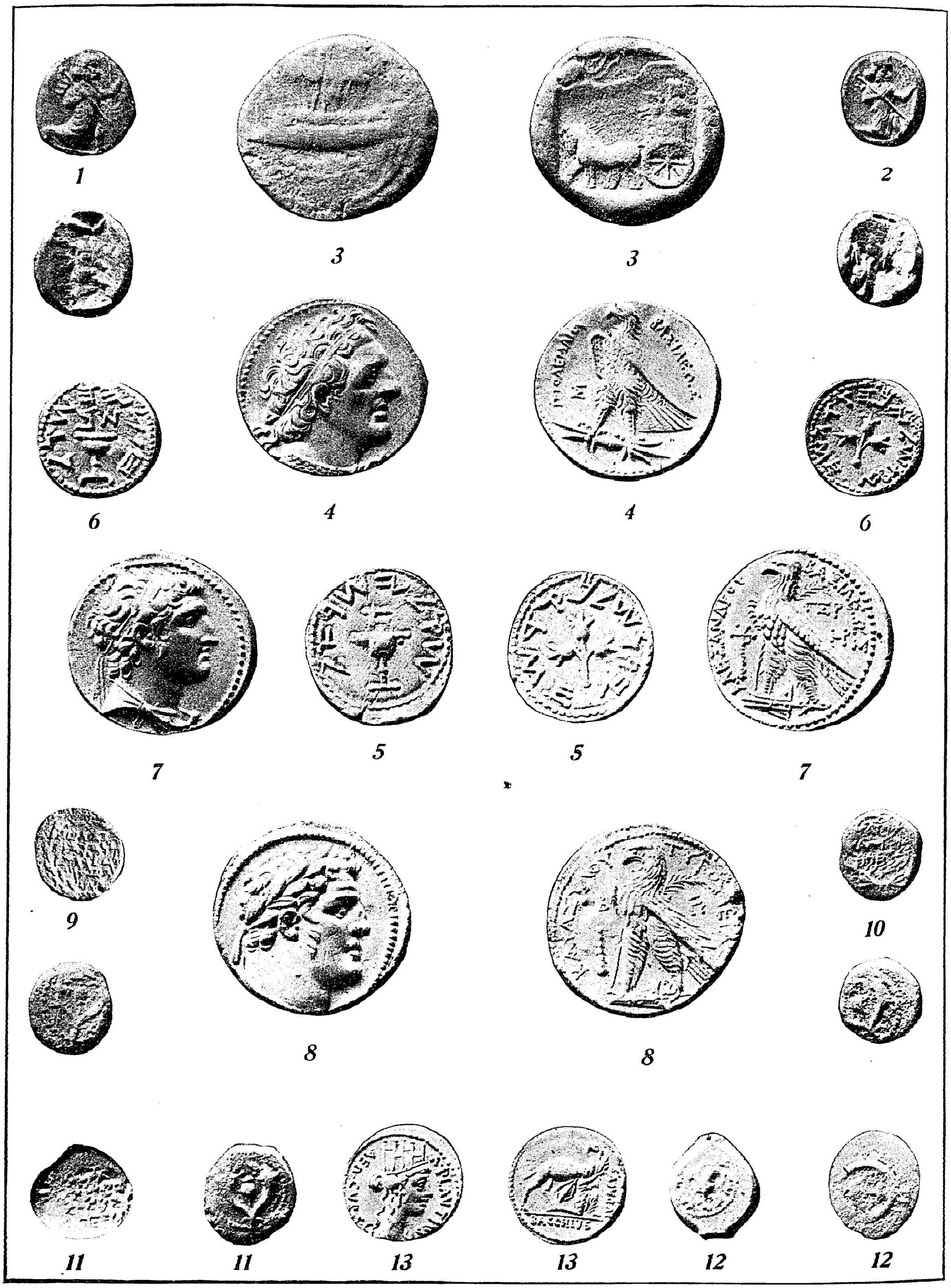

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NUMISMATICS

COINS CURRENT IN PALESTINE (c. B.C. 500-C.E. 135)

1. Persian gold daric. 2. Medic siglos. 3. Double shekel of Phenician standard. 4. Phenician tetradrachm of Ptolemy I. 5. Shekel of year 1. 6. Half-shekel of year 2. 7. Seleucid tetradrachm of Phenician weight. 8. Tyrian stater (new series). 9. Bronze coin of John Hyrcanus. 10. Bronze coin of Aristobulus I. 11. Bronze coin of Alexander Jannæus. 12. Bilingual bronze coin of Alexander Jannæus. 13. Denarius of Aulus Plautius with inscription of "Bacchius Iudæus."

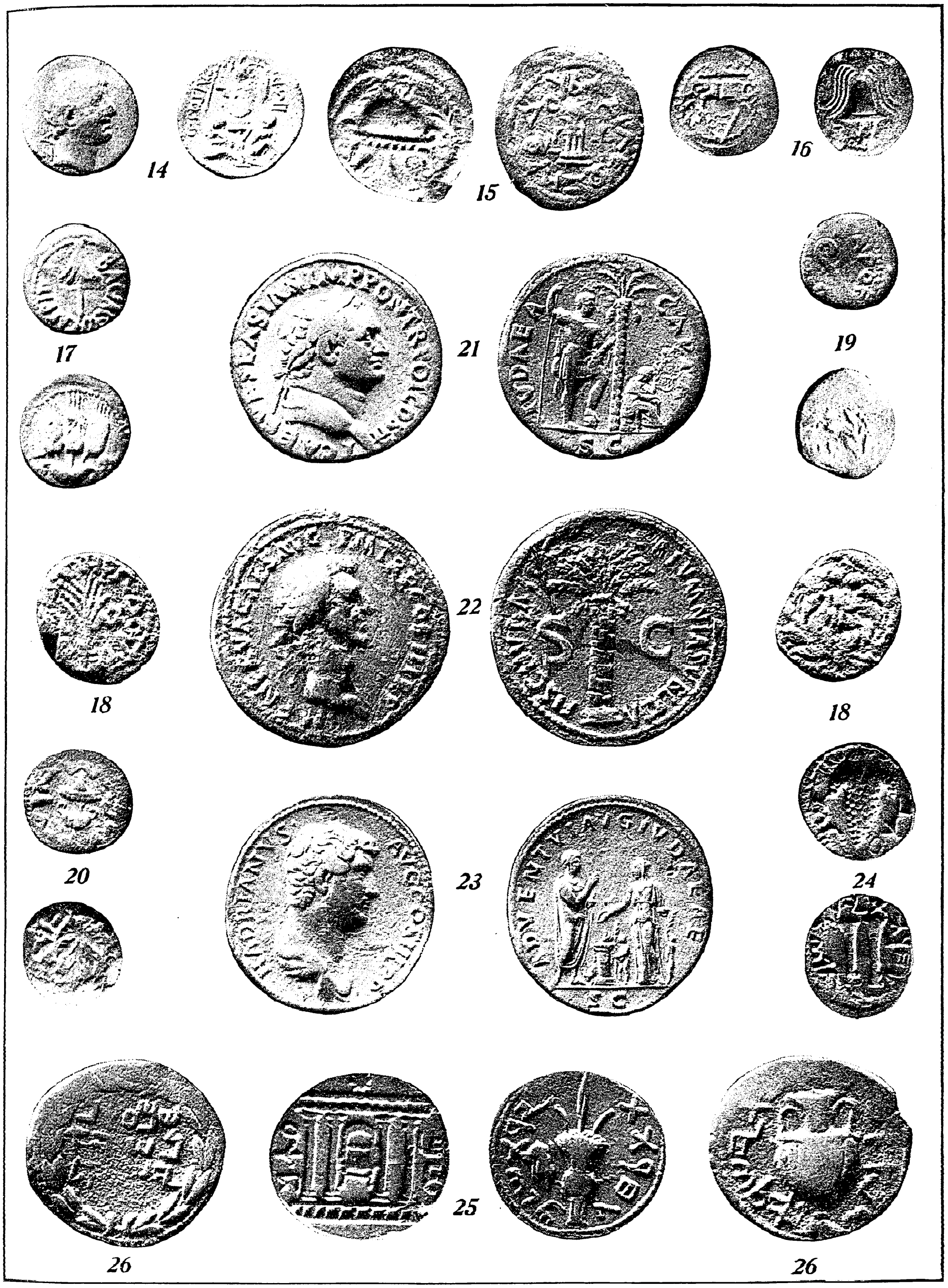

From originals in the British Museum.

NUMISMATICS

COINS CURRENT IN PALESTINE (c. B.C. 500-C.E. 135)

14. Brass coin of Sosius. 15. Bronze coin of Herod the Great. 16. Bronze coin of Herod Archelaus. 17. Bronze coin of Agrippa I. 18. Bronze coin of Herod Antipas. 19. Bronze coin of Pontius Pilate. 20. Brass coin of First Revolt. 21. Coin of Vespasian with inscription of "Iudæa Capta." 22. Coin of Nerva with inscription of "Fisci Iudaici Calumnia Sublata." 23. Coin of Hadrian with inscription of "Adventui Aug(usti) Iudææ." 24. Coin of Bar Kokba, restruck on denarius of Trajan. 25. Shekel of Bar Kokba, restruck on tetradrachm of Antioch. 26. Brass coin of Bar Kokba.

tic drachmas (about 20 cents). Of gold coins, only the Roman aureus is of importance. Its legal value was 25 denarii, and its intrinsic value almost exactly a sovereign (five dollars).

For local use the procurators issued small bronze coins, similar in style to those of the Hasmonean and Idumean dynasties. In fact, it seems that in Judea, as in Egypt, the emperors wished to be considered simply as successors of the former kings, and therefore continued the local coinage as a matter of course, avoiding anything which could give offense to the national feeling and to the religious prejudices of Jewish workmen. The brass coins in question have the name of the reigning emperor (sometimes of another member of the imperial family) and a regnal year; but they have neither an imperial effigy nor figures of living creatures. The usual symbols are found: ear of corn, palm-tree or branch, cornucopiæ, "diota," covered vase, "lituus" (curved trumpet), wreath, etc. The coin of which an illustration is given on plate (see Fig. 19) was struck under the authority of Pontius Pilate in the eighteenth year of Tiberius (35 C.E.). These coins were probably reckoned as quadrantes ($\frac{1}{4}$ of a Roman as; consequently $\frac{1}{64}$ of a denarius). Other denominations of copper coins in use at this period were: (1) the "lepton," worth half a quadrans (Mark xii. 42) and therefore identical with the "peruṭah" of the Mishnah (Ḳid. i. 1 *et seq.*); (2) the "assarion" ("issar"), which, according to the Mishnah, was worth $\frac{1}{24}$ of a denarius (or drachma), and therefore identical with the old "dichalcus," but different from the Roman as ("issar iṭalḳi"), which was worth $\frac{1}{16}$ of a denarius.

Coins of the Revolt.

In Sept., 66, the Jews, exasperated by the misgovernment of the Roman procurators, took up arms. The great rebellion lasted, as is well known, four years; it was crushed under the ruins of the Temple of Jerusalem in Aug., 70. Has it left any numismatical records? No coins struck during the first Jewish insurrection are mentioned either in heathen or in Talmudic texts, and, as has been shown, there is good reason for abandoning the view which assigns to that period the silver "shekels" (and half-shekels) "of Israel." Of brass coins, however, the following may with some likelihood be attributed to the Zealots, during the protracted siege of Jerusalem:

(1) Numerous small coins with Jewish types. *Obverse:* Vine- or fig-leaf. *Reverse:* A two-handled vase. Legend: חרות ציון ("Ḥerut Ẓiyyon" = "liberty of Zion"). שנת [or שלוש] שתים ("Shenat [or "Shalosh"] Shetayim," "year 2" [or 3]). Year 1 is not represented. The new era most likely began Oct., 66. See plate, Fig. 20.

(2) Larger coins with types referring to the Feast of Tabernacles or Booths: *Obverse:* Etrog (lemon) between two lulabs (bundles of twigs). *Reverse:* Palm-tree or cup between two baskets (or on some specimens a cup). Legend: ל-גאלת ציון ("Li-Ge'ullat Ẓiyyon" = "deliverance of Zion"). שנת ארבע ("Shenat Arba" = "year 4"). The cup variety has no further inscription; but on the palm-tree specimens is found a mark of value, חצי ("Ḥaẓi" = "half") on the larger size, רביע ("Rebia'" = "quarter") on the smaller. The word to be understood is most likely "shekel." These coins were therefore meant to stand for halves, quarters (and perhaps sixths or eighths?) of shekels. They were tokens or siege money issued during the last convulsions of besieged Jerusalem.

Of these two categories the first has been assigned to the Vespasianic period by De Saulcy; the second, to the same period by Garrucci. This opinion, although not unanimously accepted by numismatists (especially as concerns the second class), seems to prevail more and more; and the present writer sees no reason for dissenting from it.

Roman Commemorative Coins.

The triumph of Rome over the Jews was commemorated in Roman numismatics by numerous coins of Vespasian, Titus, and Domitian, of which the commonest types show a female captive (Judea) seated or standing at the foot of a palm-tree or trophy (see plate, Fig. 21). In another series Victory inscribes the name of the emperor on a shield, which she supports against a palm-tree. The legend is "Judæa Capta" or "Devicta." Another coin deserving notice is the large brass one of Nerva with the inscription "Fisci Iudaici Calumnia Sublata" (see plate, Fig. 22); it shows that after the destruction of the Temple the Jewish poll-tax (didrachma) was claimed for the treasury of Jupiter Capitolinus in Rome. This vexatious imposition was accompanied with many investigations and calumnies, the suppression of which (though not of the tax itself) is here commemorated. Lastly, there is the brass coin of Hadrian (struck in 130) to celebrate his visit to Judea: "Adventui Aug[usti] Iudææ." See plate, Fig. 23.

Coins of Bar Kokba.

In 133 the Jews of Palestine made a supreme effort to regain their independence, or at any rate their right to the free exercise of their religion. This second and last revolt lasted three years, and was quenched with great difficulty in floods of blood, the fortress of Bethar being the last to yield (135). The chief of the insurgents, BAR KOKBA, is called in heathen documents "Barco Chebas" (= "son of the star"); in Jewish, "Bar Kozeba." Both give only the patronymic of this bold adventurer, leaving one to guess his proper name. In contradiction to the first revolt, the second revolt is expressly stated by the Talmud to have left monetary records. Say the Rabbis: "The second tithe can not be paid in a coinage which is not current, like the coins of Kozeba or of Jerusalem [the old shekels?] or that of the former kings [the Seleucidæ?]" (Tosef., Ma'as. Sheni, i. 5; comp. Yer. Ma'as. Sheni i. 2; B. Ḳ. 97b). Coins of Bar Kokba are still extant in large quantities; a large number of them was discovered near Hebron. They may be divided into the following classes:

(1) *Silver coins* (twenty-four varieties, according to Hamburger). These are invariably restruck on Roman denarii, Græco-Roman drachmas of Cæsarea (Cappadocia), or Attic tetradrachms of Antioch. The original types and inscriptions are still sometimes discernible under the new orthodox dies; the original coins bore the figures of emperors from Galba to Hadrian. On the smaller coins (denarii, drachmas) the types are of the usual sort (see plate. Fig. 24). *Obverse:* Wreath, bunch of grapes. *Reverse:* Flagon, palm-branch, lyre, pair of trumpets. The legend on the obverse reads: "Simon" (usually spelled שמעון); on the reverse, שב לחרות ישראל ("Shenat Shetayim le-Ḥerut Yisrael" = "year 2 of the liberty of Israel") or simply "Le-Ḥerut Yerushalayim" (= "liberty of Jerusalem"). A single coin of this class (belonging to the Marquis de Vogüé) bears the date "year 1" ("Shenat Aḥat li-Ge'ullat Yisrael"; On the obverse the name here is not "Simon," but "Eleazar ha-Kohen" (= "Eleazar the priest").

There are also a few hybrid specimens, combining by mistake a die of Simon with one of Eleazar. There can be no reasonable doubt that Simon is the proper name of Bar Kokba or Kozeba, who (at least from the second year of the revolt) was the undisputed chief of the Jews, with almost kingly powers. Indeed, he announced himself as the Messiah, and was recognized as such by Rabbi Akiba. Who "Eleazar the priest" was is quite unknown; identifications like Eleazar of Modeïn (Bar Kokba's uncle), Eleazar ben Azariah, Eleazar ben Harsom, etc., are mere guesses. On the larger silver coins (restruck on tetradrachms of Antioch) the obverse type is a conventional image of the Temple of Jerusalem (see plate, Fig. 25), usually surmounted by a star; on the reverse is a type (etrog and lulab) already known from the time of the first revolt. Some of these coins bear a date: year 1 ("Shenat Aḥat li-Ge'ullat Yisrael"), or year 2 ("Shenat bet le-Ḥerut Yisrael"); others, the simple inscription "Le-Ḥerut Yerushalayim." Dated coins of the first year have on the obverse the name "Jerusalem"; dated coins of the second, "Simon" or (very seldom) "Jerusalem"; undated coins have always the name "Simon."

Coins Restruck.

(2) *Brass coins.* These are of many sizes. They exhibit types of the usual species (palm-tree, bunch of grapes, wreath, diota, vine-leaf, lyre). They also seem to have been all restruck on Greek or Roman brass. Among the coins dating from year 1 ("Shenat Aḥat li-Ge'ullat Yisrael") some are struck in the name of Eleazar (Eleazar ha-Kohen) like the silver denarius of the Marquis de Vogüé; the remainder (some of which are of large size) bear the legend "Simon Nasi Israel" (שמעון נשיא ישראל; see plate, Fig. 26); they were struck probably by Bar Kokba, and they indicate that he had assumed the title of "nasi" (prince), then used in a profane sense. The brass coin of year 2 ("Shenat Shetayim le-Ḥerut Yisrael") or undated ("Le-Ḥerut Yerushalayim") exhibits on the obverse only the name "Simon," or (more rarely) "Jerusalem."

To sum up: Omitting the distinction of types, and denoting by *ꝶ* 4 small silver coins, and by Æ 8 large silver, the following list shows the authorities in whose names the coins of the second revolt were issued:

Year 1.	Eleazar	ꝶ 4, Æ.
	Jerusalem	ꝶ 8.
	Simon Nasi	Æ.
Year 2 and Undated.	Simon	ꝶ 4, ꝶ 8, Æ.
	Jerusalem	ꝶ 8, Æ.

With these coins Jewish numismatics comes to an end. The Roman colonial coins of Ælia Capitolina, the pagan town built on the site of Jerusalem, do not belong to the subject, nor do medals with Hebrew legends struck on divers occasions after the Renaissance.

Bibliography: In addition to the general treatises of Eckhel, Mionnet, Ch. and F. Lenormant, Hultzsch, Head, and Babelon, see Perez Bayer, *De Numis Hebræo-Samaritanis*, 1781; Cavedoni, *Numismatica Biblica*, i. (1849), ii. (1855) in Italian (German transl. by Werlhof, 1855); *idem*, in Grote, *Münzstudien*, 1867, v.; F. de Saulcy, *Recherches sur la Numismatique Judaïque*, 1854; *idem*, in *Revue Numismatique*, 1864, 1865; in *Numismatic Chronicle*, 1871; and in *Revue Archéologique*, 1872; idem, *Numismatique de la Terre Sainte*, 1874; idem, *Mélanges de Numismatique*, 1877, ii.; H. Ewald, in *Göttinger Nachrichten*, 1855; *idem*, in *Göttingische Gelehrte Anzeigen*, 1862; De Vogüé, in *Revue Numismatique*, 1860; A. Levy, *Gesch. der Jüdischen Münzen*, 1862; Zuckermandel, *Ueber Talmudische Münzen und Gewichte*, 1862; F. W. Madden, *History of Jewish Coinage*, 1864; idem, *Coins of the Jews*, 1881 (completest corpus); *idem*, in *Numismatic Chronicle*, 1866, 1874, 1875; Garrucci, *Dissertazioni Archeologiche*, 1865, ii.; Reichardt, in Egger's *Wiener Numismatische Monatshefte*, 1866, ii.; Merzbacher, *De Siclis Nummis Antiquissimis Judæorum*, 1873; *idem*, in *Zeitschrift für Numismatik*, 1874, i.; 1876, iii.; 1877, iv.; 1878, v.; Lewis, in *Numismatic Chronicle*, 1876 (illustration of a shekel of the year 5); Von Sallet, in *Zeitschrift für Numismatik*, 1878, v.; Revillout, *Note sur les Plus Anciennes Monnaies Hébraïques*, in *Annuaire de la Société Française de Numismatique et d'Archéologie*, 1884, viii.; Th. Reinach, *Les Monnaies Juives*, 1887 (extract from the *Actes et Conférences de la Société des Etudes Juives*; Eng. translation [revised by the author] by G. F. Hill, 1903); *idem*, in *R. E. J.* 1887, 1888, 1889; Grätz, in *Monatsschrift*, 1887; *idem*, in *R. E. J.* 1888, 1889; Hamburger, in *Zeitschrift für Numismatik*, 1892, xviii.; Unger, in *Sitzungsberichte der Münchener Akademie*, 1897; A. R. S. Kennedy, *Money*, in Hastings' *Dict. Bible*, iii.; Schürer, *Gesch.* 3d ed., i. 761 *et seq.*

J. T. R.

NUN: Fourteenth letter of the Hebrew alphabet. The name signifies "fish," and perhaps indicates the original shape of the letter (see Alphabet). The "nun" has two forms, one (נ) for the beginning or middle of a word and one (ן) for the end. It is a liquid lingual letter, but its pronunciation is greatly helped by the nose, and therefore in certain cases it is now pronounced with the nasal sound of the French "n." It interchanges with the other liquids ל and ר. It is one of the servile letters, being used as a prefix to form the first person plural of the imperfect in all conjugations, and to form the "nif'al." When followed by "shewa" it is, if initial and radical, regularly dropped (so in the imperative and infinitive of many verbs); if at the end of a syllable, it is generally assimilated to the following consonant. Its numerical value is fifty. On the "inverted" nuns see Jew. Encyc. viii. 368.

T. M. Sel.

NUNES, HENRIQUE (ENRIQUE): Judæo-Portuguese convert to Christianity; born in Borba, Portugal; died July, 1524. After being baptized in Castile, he entered the service of the inquisitor Lucero. His hatred toward his former coreligionists was so well known that King John III. of Portugal called him from the Canary Islands in order that his advice might be had in connection with the introduction of the Inquisition. At Santarem the king ordered him to insinuate himself among Neo-Christian families as a Jew in order that he might gather evidence as to their religious convictions. After having acted as spy among the unsuspecting Neo-Christians at Lisbon, Santarem, and other places, he reported to the king, advised him as to the most effective way to combat Judaism among the Maranos, and supplied him with a list of those who, under the seal of secrecy, had admitted their attachment to Judaism. He denounced even his own brother, and told the king that he had called the latter to Castile in order that he might be educated as a good Catholic, but that the young man had returned to Lisbon to live there as a Jew.

As soon as the Maranos discovered that Nunes was a spy they plotted to get rid of him. At Valverde, near Badajoz (or, according to other sources, on his return from Spain, whither he had been sent by the king on a mission to Charles V.), he was stabbed by two Maranos disguised as monks—Diogo Vas of Olivença and Andreas Dias of Viana. These two were tortured in order to extract information from them as to their accomplices, and were then executed. Nunes, who had received the appellation of "Firme Fé," was revered as a saint, and people ascribed marvelous healing powers to his tomb.

Bibliography: Acenheiro, *Chronicas dos Reis de Portugal*, in *Collecção d. Liv. Ineditos*, v. 350 *et seq.*; *Informatione Sommaria del Principio et Progresso della Conversione*; Herculano, *Inquisição em Portugal*, i. 195-199 *et seq.*; Grätz, *Gesch.* 3d ed., ix. 225 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 171 *et seq.*

D. M. K.

NUNES, ROBERT: Jamaican magistrate; born in Montego Bay, Jamaica, Dec. 12, 1820; died at Falmouth, Jamaica, Jan. 31, 1889. Originally destined for the medical profession, he studied under Doctors Spence and Gordon for three years. He then spent some time in England completing his education, and finally, on returning to his native island, embarked on a commercial career. Nunes entered vigorously into the political life of Jamaica, and took a very active part in the cause of retrenchment. In 1850 he started a paper called the "Political Eagle," which subsequently became known as the "County Union." Soon afterward Nunes left Montego Bay for Falmouth, where he became partner in the firm of D. N. Wetzlar & Co., agents of the Colonial Bank. In 1863 he was elected representative of the parish of Trelawny in the House of Assembly, and in 1864 was appointed custos of the parish. In 1876 he resigned the custosship, and in 1885, having declined reappointment to that office, became senior resident magistrate of the parishes of Trelawny and Hanover, which position he retained till his death.

Nunes filled several other appointments in his parish, *e.g.*, those of consular agent of the United States, vice-consul for Spain, and vice-consul for Norway and Sweden.

Bibliography: *Jew. Chron.* Feb., 1889.

J. G. L.

NUNES DA ALMEYDA, MANUELA: Spanish poetess; born in London; mother of Mordecai Nunes Almeyda, the patron of the Spanish poet Daniel Israel Lopez Laguna. Together with her two gifted daughters, Benvenida Cohen Belmonte and Sara de Fonseca Pina y Pimentel, wife of Manuel Fonseca Pina, she wrote Spanish verses on Laguna's work.

J. M. K.

NUÑES-TORRES, DAVID: Ḥakam and editor; born probably at Amsterdam; died in 1728 at The Hague. He was preacher of the societies Abi Yetomim and Keter Shem-Ṭob of Amsterdam until called to The Hague as ḥakam of the Spanish-Portuguese community there. He is lauded as Talmudist and preacher. He had a large library, which was sold at public auction Aug., 1728, soon after his death, and the catalogue of which, frequently cited by Wolf in his "Bibliotheca Hebræa," was printed at The Hague in the same year. He published six sermons in Portuguese ("Sermoẽs," Amsterdam, 1690); the Hebrew Bible, with and without commentary (*ib.* 1700); and, with Solomon Judah Leon, new editions of the Shulḥan 'Aruk (1697–98) and the Yad ha-Ḥazaḳah (1702).

Bibliography: De Barrios, *Abi Yetomim*, p. 42; idem, *Keter Shem-Ṭob*, p. 156; *Thesaurus Epist. Lacrozian*, ii. 230, Leipsic, 1743; Wolf, *Bibl. Hebr.* iv. 809; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 106; *idem*, in *Monatsschrift*, xiii. 317 *et seq.*

S. M. K.

NUÑEZ: Marano family, of which the following members are known:

Beatriz Nuñez: Burned, at the age of sixty, at the auto da fé held in Madrid July 4, 1632.

Clara Nuñez: Martyred at Seville together with Francisco Lopez, son of the physician Joseph Lopez, who was himself burned a few years later. Daniel Levi de Barrios wrote an elegy in memory of her.

Isabel Alvarez Nuñez. See Alvarez, Isabel Nuñez.

Violante Nuñez and **Helena Nuñez** (of Gradis): Sentenced by the Inquisition to imprisonment and the galleys for life on July 4, 1632, at Madrid.

Bibliography: *Auto de la Fé Celebrado en Madrid 1632*, pp. 14 *et seq.*, Madrid, 1632; Barrios, *Govierno Popular Judayco*, p. 45; Kayserling, *Sephardim*, pp. 202 *et seq.*, 264.

J. M. K.

NUÑEZ, MARIA: Daughter of the Portuguese Marano Gaspar Lopez Homem and Mayor Rodriguez; lived in the sixteenth and seventeenth centuries. In order to escape the Inquisition, Maria, with her brother Manuel Lopez and her uncle Miguel Lopez, determined to emigrate (about 1590–1593). They accordingly sailed for Holland, but their vessel was captured by an English ship, the captain of which, an English nobleman, was so enamored of Maria's beauty that he proposed marriage.

In London the comment upon her unusual beauty excited the curiosity even of Queen Elizabeth, who summoned Maria to her presence and drove with her through the streets of the capital.

Maria persistently rejected all proposals of marriage, even from persons of rank, and asked only that she and her companions be allowed to continue their journey to Holland. Finally she arrived safely in Amsterdam, where she was soon joined by her mother, and by her brother and sister, Antonio and Justa. Maria and her sister married their cousins Manuel Lopez Homem and Francisco Nuñez Pereyra; the latter (d. Feb. 14, 1625, in Amsterdam) afterward adopted the name of David Abendana. Their mother, Mayor Rodriguez, otherwise known as Sara Abendana, died Sept. 16, 1624.

Bibliography: Barrios, *Casa d. Jacob*, p. 5; Koenen, *Geschiedenis der Joden en Nederland*, p. 142; De Castro, *Keur van Grafsteenen op de Nederlandsch-Portugeesch-Israel. Begraafplaats te Oudekerk aan den Amstel*, pp. 50 *et seq.*; Kayserling, *Sephardim*, p. 167; Grätz, *Gesch.* ix. 479.

D. M. K.

NUÑEZ (RIBIERO), SAMUEL: Marano physician of the eighteenth century; born in Lisbon. He belonged to a distinguished family in that city, and was a physician of great eminence. Although a court physician he was ultimately denounced to the Inquisition; and he and his family were arrested as heretics and thrown into prison. Subsequently, his medical services being needed, the prisoners were liberated on the condition that two of the officers of the Inquisition should reside with the family, to guard against their relapsing into Judaism. The physician had a very elegant mansion on the banks of the Tagus; and he constantly entertained some of the first families in Lisbon. Under romantic circumstances, while one day giving a dinner to invited guests, he arranged with the captain of an English brigantine for himself and family to be conveyed to England. The plan was successful. The party arrived in London, and soon afterward Nuñez and his family set sail for Georgia, a place much talked of about that time. He proceeded with others to Savannah, arriving there one month after the settlement of the place, in 1733 (see Georgia). The arrival of this Jewish colony was not viewed with favor by the trustees; and although Oglethorpe, the governor, invited their attention to the valuable offices of Nuñez, they, while directing the governor to offer the physician a gratuity for his professional services, insisted that all grants of land should be withheld from the Israelites. Nuñez had brought considerable funds with him to the colony; and when he heard of the uncivil reply of the trustees he promptly left Savannah. His absence must, however, have been of short duration; for his name frequently appears in the records of the trustees, and it is furthermore known that six farms were allotted to him.

Nuñez became the ancestor of Mordecai Manuel Noah of New York.

Bibliography: *Publ. Am. Jew. Hist. Soc.* i. 7-8, ii. 45-48, x. 65-95; Markens, *The Hebrews in America*, pp. 45 *et seq.*; *Jew. Chron.* April 30, 1852, and March 20, 1882; Daly, *Settlement of the Jews in North America*, p. 66.

A. G. L.

NUÑEZ-VAES, ISAAC JOSEPH: Rabbi at Leghorn, Italy; died before 1788. A follower of the Cabala, he was highly respected by his contemporaries for his knowledge and his piety. He published "Siaḥ Yiẓḥaḳ" (Leghorn, 1766), novellæ to the treatise Yoma, with comments and emendations to the "Tosefot Yeshanim" to Yoma. The second part of this work, containing novellæ to the treatise Ḥagigah, together with a treatise on the prayers, especially on the "Shemoneh 'Esreh," was taken from his manuscript work "Bet Yiẓḥaḳ," which discussed a portion of the legal code "Oraḥ Ḥayyim," and was printed posthumously by his son Jacob, with the latter's additions, under the title "Ḥedwat Ya'aḳob" (*ib.* 1788).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 16, 140; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 132; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 618; Fürst, *Bibl. Jud.* iii. 41 *et seq.*

J. M. K.

NUÑEZ-VAES, JACOB: Editor and rabbi of Leghorn, Italy; died there about 1815; son of Isaac Joseph Nuñez-Vaes, and pupil of Isaac Nuñez Belmonte. David b. Raphael Meldola wrote an elegy in his memory (Leghorn, 1815). Nuñez-Vaes, besides publishing the second part of his father's "Siaḥ Yiẓḥaḳ," edited a double commentary on the Pentateuch by the tosafists and by Judah b. Eliezer, under the title "Da'at Zeḳenim" (*ib.* 1783; reprinted at Ofen, 1831, by Aaron Kutna, rabbi of Totis, Hungary), as well as the "Sefer ha-Makria'" of Isaiah di Trani the Elder (*ib.* 1779) and various other works.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 132; Steinschneider, *Cat. Bodl.* No. 3449, 5596, add. lxxxii.; Fürst, *Bibl. Jud.* iii. 41; Roest, *Cat. Rosenthal. Bibl.* p. 910.

J. M. K.

NUREMBERG: Most important commercial city of Bavaria. According to Wagenseil ("De Civitate Norimburgiæ," p. 71), Jews were living in Nuremberg as early as the beginning of the twelfth century. A tombstone bearing the name of Elijah b. Simon and dated Oct. 12, 1129, is said to be still in existence (comp. Zunz, "Z. G." p. 405, and note D). The next earliest tombstones still existing bear the dates 1273 and 1308. Legend declares that the Jews betrayed Nuremberg to Henry V. in 1106, but the historical fact is that he merely took the castle (comp. Aronius, "Regesten," p. 97). They are said to have purchased the favor of Emperor Lothar by the payment of large sums of money and to have sought refuge from persecution in the imperial castle in 1136.

At the end of the twelfth century the Jews were accused of having desecrated the host. The local memor-book refers to the persecutions under Rindfleisch. Moses ben Eleazar ha-Kohen calls the tragedy of Aug. 1, 1298, when 698 Jews were slain, the final act of the fifth millennium ("Maḥzor Saloniki," ḳinah 48, reprinted in Salfeld, "Martyrologium," pp. 343-345). Entire families perished, including R. Jehiel b. Menahem ha-Kohen with his wife Hannah and three children. It is recorded that a certain Jeremiah b. Isaac survived thirteen relatives, slain there, for twenty years. In the same year the emperor Albert issued an edict permitting the Jews to place themselves under imperial protection by payment of a certain tax.

Restrictions by Emperor Henry VII.

Emperor Henry VII. issued an edict in 1310, forbidding the Jews, on pain of expulsion from the city, to sell meat to Christians in the Christian slaughter-houses. Jews and Christians were not allowed to bathe together. Jews were not permitted to purchase eggs or live animals before nine o'clock in the morning; they were not permitted to engage in any trade, and their commerce was greatly restricted. In Nuremberg, as elsewhere, the Jews were driven to engage in usury, but they were not permitted to take more than two heller in the pound a week from citizens, or three heller from strangers.

Worse befell them under Ludwig the Bavarian. The citizens wished to enlarge the city, but were prevented from doing so by the ghetto; they therefore petitioned the emperor, who decreed, in 1315, that any Jewish houses that were an obstacle to the extension of the city might be forthwith demolished. The ground on which the houses stood was taken from the Jews without compensation. In 1322 their taxes were pledged to the burgrave Frederick IV., who protected them to some extent. About 2,000 Jews, including 212 Jewish citizens, were at that time living in the city. They had come from forty-five different places in Germany, but chiefly from Neustadt, Ansbach, Freystadt, and Baireuth. A foreign Jew was not allowed to remain in the city longer than from one to four weeks (with the exception of a student), under penalty of a fine of one gulden per day. A Jew living in the city and desiring to become a citizen was required to take an oath of loyalty to the justice and the council of Nuremberg. Quarrels among Jewish citizens were adjudged according to Christian and municipal laws. Purely Jewish affairs were adjudicated before the "Judenmeister" and the council appointed by him. A Jewish citizen who wished to surrender his citizenship was forbidden to go outside the limits of the city on pain of a fine of 1,000 gulden, was required to pay the tax for the following year, and was not permitted to take any more pledges in the city; if he still retained a pledge or owned real estate he had to transfer it to a reputable Jew. In 1347 Charles IV. imposed a tax of 200 pounds heller upon the Jews of Nuremberg, payable in the city, to be devoted to furnishing wood for the castle in case of the emperor's presence there.

Legal Status.

The Synagogue Demolished.

In the same year an edict was issued ordering the demolition of the synagogue and of some Jewish houses to make room for the Marienkirche. The Jewish citizens of Nuremberg had to pay 1,600 gulden to the burgrave, to the Bishop of Bamberg, and to Arnold of Seckendorf, receiving in return a plot outside the city that had been the scene of a conflagration. Images of saints were affixed to the houses erected on the site of the Synagogue and Jewish homes in order to wipe out all memories connected with the Jews. On the outbreak of the war between Charles IV. and Günther of Schwarzburg, in 1349, the Jews sided with the patricians, and, on Charles IV. proving victorious, were punished by being expelled from the city (though their expulsion lasted only for three years, 1349–52); a number perished at the stake (Dec. 5, 1349; a list of them is given in Salfeld, "Martyrologium," pp. 219–230).

In the Fourteenth Century.

On May 2, 1352, Vischlein the son of Masten, Semelin the son of Nathan of Grefenberg, and Jacob the son-in-law of Liebetraut appeared before the council requesting to be received again as citizens, declaring that, in return, they would remit all debts the citizens owed them and would sell all houses held in pawn; they agreed to settle only where the citizens permitted, and asked merely to be protected against the nobility. The council being satisfied with these conditions, an imperial edict was received, on May 26, 1352, permitting the Jews to settle in the city, while the emperor agreed henceforth not to pledge the taxes and imports of the Jews. But after a short time he pledged the Jews' tax to Berthold Haller for 1,500 gulden, to Paulus von Pensenstein for 2,000 gulden, and to Peter von Wartenberg for 300 gulden. Eight years later one-third of the Jews' tax was pledged to the city, which agreed in return to protect the Jews for fifteen years. In 1371 this agreement was extended for twenty years, the entire Jewish tax being pledged to the city, which in return was to pay 400 gulden a year into the imperial treasury.

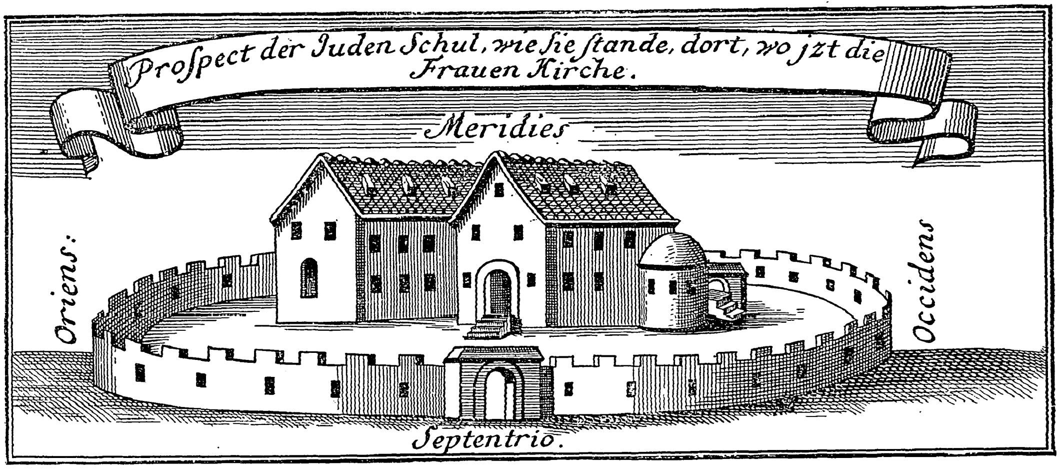
Proſpect der Juden Schul, wie ſie ſtande, dort, wo jzt die Frauen Kirche.
Meridies
Oriens:
Occidens
Septentrio.

OLD NUREMBERG SYNAGOGUE.
(From Andreas Würfel, "Historische Nachrichten von der Judengemeinde zu Nürnberg," 1775.)

The Jews fared much worse under the short, oppressive reign of Wenzel. In 1385 all of them were imprisoned without cause, and were released only on paying a ransom of 80,986 gulden. The emperor then took the Jews' tax away from the city, giving it to Berthold Pfinzing for 3,000 florins. Jews were forbidden to sell their property in any manner, and on the death of a Jewish citizen one-half of his estate went to the imperial treasury and the other half to the city.

Papal Decree of 1451.

In 1451 a synod convened at Bamberg, in the presence of the papal legate Cardinal Nicholas, and decided, among other things, that the Jews of Nuremberg should no longer be allowed to engage in commerce, but might take up trades again on condition of wearing a yellow ring fastened to their outer garment, and a red peaked hat, which could be exchanged for a red cap, while the women were obliged to face their veils with blue material. A foreign Jew staying temporarily in the city had to wear the "gugel," a hood with ends that hung down his back. This time, apparently, the council sided with the Jews, for it sent two embassies to speak for them, one to the pope and one to the burgrave Frederick VI. The envoys explained to the pope that usury would be taken up by the Christians; to the burgrave that the Jews were entirely impoverished, and were unfitted by hunger and illness to engage in any trade. The burgrave promised to intercede, and when he went to Rome, a little later, he succeeded in inducing the pope to recall some of the decrees issued against the Jews of Nuremberg. They were then permitted to engage again in the money-brokerage business, but only for a certain time.

Apart from the sums which were taken from them without cause, the Jews were obliged to pay every tenth pfennig of their income into the imperial treasury, one-half on Walpurgis day and the other half at Michaelmas. Each Jew, also, had to pay a coro-

Taxation.

nation tax on the day of coronation of a new ruler. Every Jewish citizen, furthermore, had to pay the Opferpfennig—one gulden a year per head (at Nuremberg amounting to 3,000 or 4,000 gulden a year)—and the so-called "canonem" (fief shilling) on the "Oberst" day and on Michaelmas, which every Jew paid into the imperial treasury in token of complete submission. Apart from the wood-tax, mentioned above, the Jews also furnished straw mattresses, feather-beds, bolsters, covers, cloths, and dishes when the emperor was present at the castle.

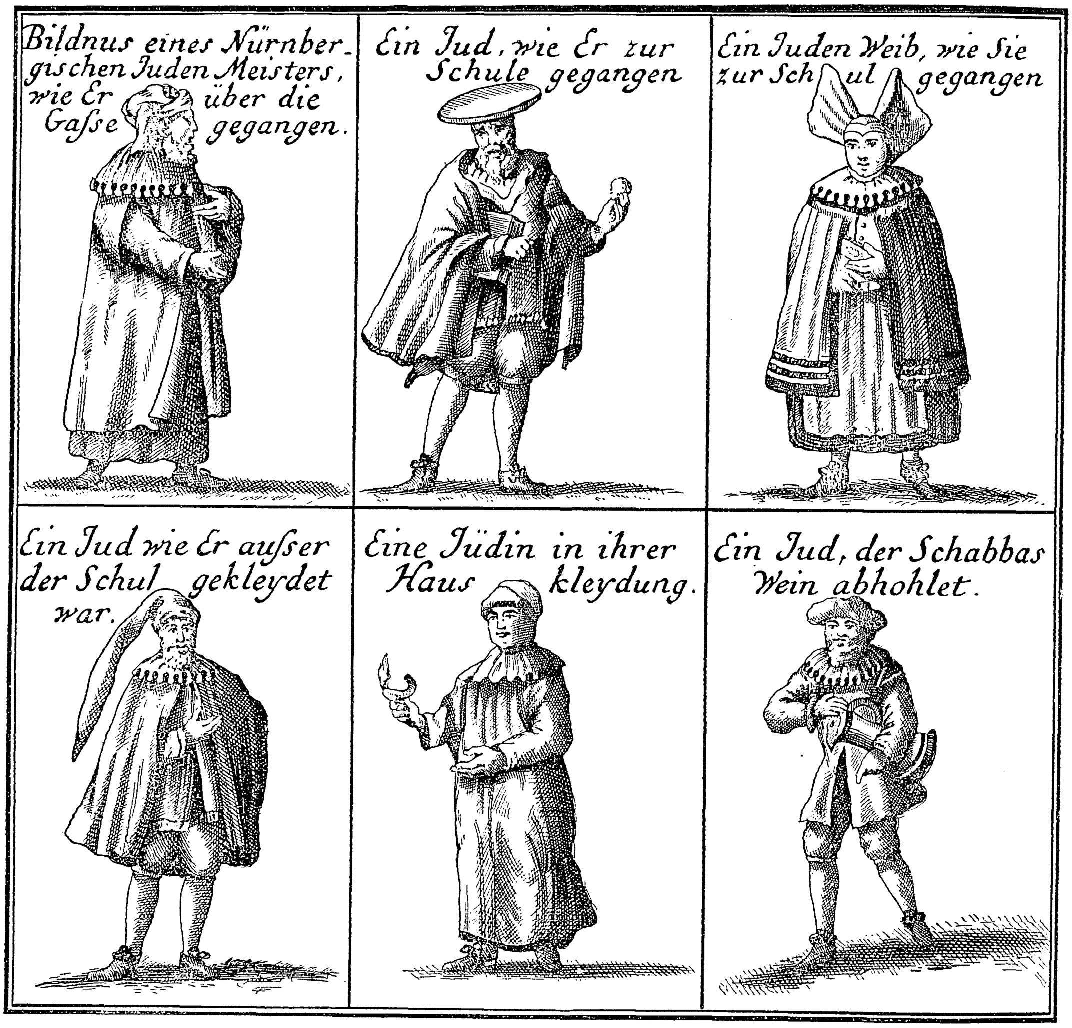
Bildnus eines Nürnber-
giſchen Juden Meiſters,
wie Er über die
Gaſse gegangen.
Ein Jud, wie Er zur
Schule gegangen.
Ein Juden Weib, wie Sie
zur Schul gegangen
Ein Jud wie Er auſser
der Schul gekleydet
war.
Eine Jüdin in ihrer
Haus kleydung.
Ein Jud, der Schabbas
Wein abhohlet.

Costumes of Nuremberg Jews.

(From Andreas Würfel, "Historische Nachrichten von der Judengemeinde zu Nürnberg," 1775.)

The Old Synagogue.

The synagogue, which was torn down to make room for the Marienkirche, consisted of two one-story buildings, surrounded by a wall—one structure serving as a dwelling for the rabbi; when this wall was torn down corridors and buildings are said to have been found under it, which formerly were filled with goods. The second synagogue is said to have been at Wunderburggasse, No. 6. A Talmud Torah and a so-called "gymnasium" were connected with it. An office was in the court; in a cabinet in this building there was a board with a Hebrew inscription stating that a Jew was once beheaded there. Below this office was the tomb of a rabbi who was said to have been killed by a steer. When the congregation had outgrown this synagogue the community sought permission, in 1406, to build another, but was forbidden, though even foreign Jews were permitted to erect within the city limits tabernacles for the festival days. The rabbi officiated as principal of the school, and even scholars passing through the city were permitted to teach; Jacob Weil received such permission, as did also Jacob Levi (MaHaRIL; responsum No. 151); a certain R. Israel and R. Koppelmann taught side by side. But controversies frequently broke out among the teachers, as in 1383, between the rabbis of Nuremberg and R. Mende of

Rothenburg, the former even going so far as to forbid children to study under R. Mende, on pain of a fine of 100 gulden for every child and loss of citizenship. Another quarrel may be mentioned—between R. Simelin of Ulm and the rabbis Seligmann, Lasen, and Gershom, which was decided by Jacob Weil. When it was planned to introduce the ritual of Nuremberg into the synagogue of Ulm, R. Simelin signed the agreement, but he refused to carry it out afterward, whereupon Jacob Weil sentenced him to entreat the public pardon from the almemar at morning prayer, first at Nuremberg and then at Constance. When a quarrel broke out between the rabbis of Nuremberg, Weil refused to listen to the suit, and the council was obliged to appoint Gottschall Ganz and two assistants to hear it.

Disputes of Rabbis.

Rabbis and Teachers.

The following rabbis of Nuremberg are mentioned: Jehiel ben Menahem ha-Kohen (d. 1298); Abraham ha-Kohen of Frankfort (d. 1298); Mordecai ben Hillel (d. 1298); Meïr b. Uri (d. 1345); Süssmann and Gershom (at the time of the Black Death); Jacob Levi, teacher of Jacob Weil (1425–56); R. Israel, R. Koppelmann, David Sprintz (15th cent.); Jacob Pollak (from 1470). The following are mentioned as "Lehrmeister": Haimann (son of Kaufmann of Bamberg), who was allowed only twelve pupils (1381); Jacob Meister Meïr of Frankfort (1383; also cantor); Isaac of Salzen (1395); Isaac of Wörth (1435; teacher of children). The following cantors are mentioned, in addition to Jacob Meister: Michael von Weye (1396–1402); Wolfel Vorsinger (1425); Moses Sangmeister (1461).

Internal Organization.

The rabbi presided at the communal council, which was elected every year after Whitsuntide. This council consisted of five members, who pledged themselves, on entering upon their office, not to reveal any of the matters discussed. The council fixed the tax-rate, which, however, could not exceed ten gulden a year. The meetings were held in the office of the council, and the documents were signed by the rabbi and two "parnassim," while the remaining two members acted as treasurers. The council had general jurisdiction over the internal affairs of the community, including questions of marriage and inheritance; it kept account of the prescribed 100 cakes of salt which every Jew was required to have in his possession, on pain of a fine of ten pfennig for each cake lacking. Money matters were adjudged before the district court. In criminal cases the Jews were under the general laws of the state. Several of these cases are mentioned, together with the punishment inflicted. In 1363 a certain Joseph was hanged, but to the outside of the gallows, to indicate that the criminal was not a Christian. Similar sentences are mentioned—in 1420, 1430, 1436, and 1440. In 1436 several Jews were hanged for procuring and lechery. In 1440 the "Schulklopfer" was accused of being a dangerous alchemist, and sentenced to imprisonment and branding on the forehead. In 1467 eighteen Jews were burned on the Judenbühl, on the charge of having murdered four Christian children.

In especially difficult cases an oath was required. This ceremony always took place in the synagogue; the person taking the oath stood with his face toward the east and his right hand up to the wrist in the roll of the Pentateuch; then God was invoked, and the curse of fire, with all the other curses in the Bible, were called down upon his head if the oath were a false one. This oath, which was generally taken in a suit with a Christian, was composed in 1478 and printed for the first time in 1484 (quoted verbatim in Barbeck, "Gesch. der Juden in Nürnberg," pp. 24-26). See Oath.

Communal Buildings.

The slaughter-house was regarded as the property of the community; after the return of the Jews to Nuremberg in 1352 it was situated in the present Judengasse formerly South, No. 1107, S. The communal bath was used by Christians as well as Jews. In the beginning of the fourteenth century the cemetery was situated outside the city, but the enlargement of the latter between 1350 and 1427 brought the cemetery within the corporate limits. It covered so much ground (a consequence of the diseases which ravaged the city in the years 1367, 1407, and 1437) that it blocked the way of the Christians to their gardens.

The Preaching Friars.

Expulsion, 1499.

In the second half of the fifteenth century an increasing number of attempts were made to convert the Jews. John of Capistrano preached at Nuremberg, and the Jews were compelled to attend his sermons. They were forced also to listen to the Dominican friar Schwarz, who undertook to convince them by proofs from their own writings. In consequence the relations between the citizens and the Jews of Nuremberg grew more strained. The wealthy citizen Antonius Koburger had the anti-Jewish work "Fortalitium Fidei" (Nuremberg, 1494) printed at his own expense in order to arouse hatred among the educated against the Jews. The council, which numbered among its members at that time the famous humanist Willibald Pirkheimer, decided to send a petition to the emperor requesting permission to expel the Jews. Emperor Maximilian, who was at that time at Freiburg, issued a decree (June 21, 1498) permitting the citizens of Nuremberg to expel the Jews, because (1) their numbers had greatly increased through immigration, (2) they had engaged in much usury, (3) they had entered the dwellings of other people, and (4) had aided suspicious persons, leading to thieving and crime. In the same decree the emperor transferred the property of the Jews to the city, or rather to the imperial bailiff Wolfgang von Parsberg. The houses of the Jews were sold to the city for 8,000 gulden, and the synagogue and the dance-hall for 350 gulden. The buildings in the cemetery were either burned or torn down; a street was laid out across the cemetery, and most of the tombstones were used as foundation for a road 65 feet wide by 279 feet long. The day of the exodus was first set for Nov. 6, 1498, then for Candlemas, Feb. 2, 1499, and finally for Lætare Sunday, 1499. The exiles were accompanied by an armed escort on account of the insecurity of the roads. Most of them settled at Neustadt, the residence of the widowed Margravine Anna of Brandenburg; others went to Frankfort-on-the-Main, and a few to Prague. Among Jewish writers this expulsion is mentioned only once, by Naphtali Herz Treves.

Intermittent Visits.

The municipal council of Nuremberg, not satisfied with having expelled the Jews from the city, endeavored to make their sojourn in the vicinity impossible. It protested when a Jew was made a citizen of Fürth. The citizens of Nuremberg were not allowed to buy meat from the Jews of Fürth, and trade with Jews was finally forbidden altogether (1533). Six years later, July 30, 1539, Nuremberg citizens were even forbidden to borrow money from the Jews, under penalty of a fine of ten gulden. These severe measures seem to have been relaxed after a time, however, for the Jews resorted to the gardens outside the city to make purchases and sales. Under Maximilian II. they were permitted to buy all their food supplies at the public fairs near Nuremberg, though this permission was rescinded on June 17, 1693. They were permitted soon after to deal in the city itself on condition of reporting to the guard on entering the city, whereupon the guard detailed a musketeer to accompany each Jew during the day. The attendance of this escort was called a "lebendiges Geleite"; after a time an old woman was substituted in place of the musketeer. On the Jews' departure from the city the guard levied a toll upon the goods purchased. No Jew was permitted to appear in the market between eleven and one o'clock in the day. The various edicts intended to regulate the behavior of the Jews during their stay in the city were issued in the years 1721, 1723, 1732, 1774, 1777, 1780, 1787, and 1791. The desire is apparent in all these to admit the Jews to the city, although under the most severe conditions; for evident reasons, since the "lebendiges Geleite" system alone brought in an average revenue of 3,589 gulden a year.

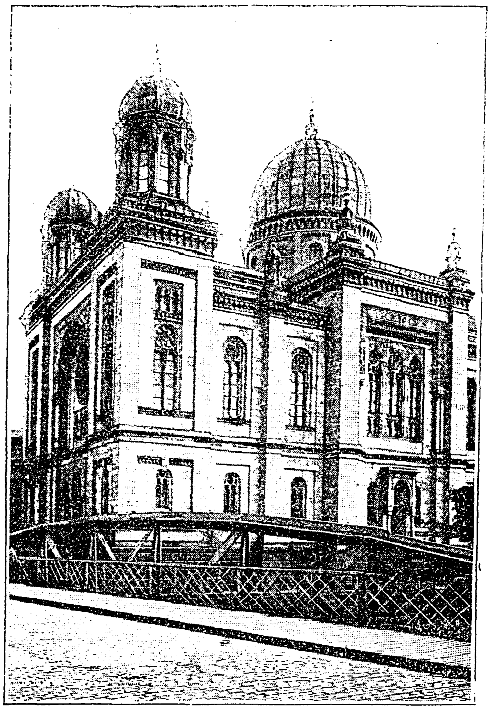

New Synagogue at Nuremberg.
(From a photograph.)

Resettlement.

The first Jew permitted to settle in Nuremberg after the expulsion in 1499 was the lottery agent Simon Wolfkehle, at the beginning of the nineteenth century. In 1824 a Jewish girl named Caroline Levi was permitted to stay in the city to learn fancy-work. In 1839 Joseph Wassermann, who was a veteran soldier and was employed in the postal service as driver, was permitted to live in the city. The year 1852 saw the first divine services, held on the occasion of the great festivals, permission having been given only on the condition of their being observed without noise. In 1857 the Jews of Nuremberg formed themselves into an independent community of six members. The first rabbi was elected fifteen years later, when M. Levin of Zurich was called to Nuremberg as the first preacher; he organized the community and its school affairs. The temple was dedicated on Sept. 8, 1874, in the presence of the burgomaster Stromer, one of whose ancestors had persecuted the Jews while burgomaster of Nuremberg in the fourteenth century.

The community at present (1904) numbers 6,500 members in a total population of 261,083; its rabbi (since 1882) is Dr. B. Ziemlich. Among its institutions may be mentioned the Unterstützungs- und Armenverein, the Israelitische Männer-Wohltätigkeitsverein, the Lazarus und Bertha Schwarzsche Altersversorgungsanstalt, etc.

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J. S. O.

NUSBAUM, HILARIUS: Polish historian and communal worker; born in Warsaw 1820; died there 1895. He was educated in the Warsaw rabbinical seminary, and began social work early. For some time he was in charge of a school for Jewish boys, founded by himself. Active in the affairs of the Warsaw community, Nusbaum was instrumental in the building of a synagogue about 1850. Assuming the management of the home for children, built by the philanthropist Mathias Rosen, he devoted his energies to the instruction of the inmates both in the usual subjects and in handicrafts. In 1867 Nusbaum was appointed a member of the committee of charities for the kingdom of Poland. For a number of years he was also an active member of the society of Lomede Torah and a help and inspiration to young men who were devoting themselves to Jewish learning.

Outside of his native city Nusbaum was better known for his literary labors. His writings include the following: "Z Teki Weterana Warszawskiej Gminy Starozakonnych," 1880; "Szkice Historyczne z Życia Żydów w Warszawie, od Pierwszych Śladòw Pobytu Ich w Tem Miescie do Chwili Obecnej," 1881; "Leon and Lob, a Social-Religious Study," 1883; "Jacob Israelevich, a Sketch from Jewish Life," 1886; "A Guide for Judaism: A Course in Literature and Religion"; "Historja Żydów od Samego Ich Początku do Obecnej Epoki," 5 vols., 1888–90, the most important of his literary productions; and "Przewodnik Judaistyczny, Obejmujący Kurs Literatury i Religji," Warsaw, 1893. The last volume of this work, treating of the history of the Jews in Poland, is particularly valuable. He also left in manuscript a treatise on education entitled "Our Emil," and for many years he was a contributor to the Warsaw "Izraelita."

Nusbaum's books are valuable as material for future historians of the Jews of Poland.

Bibliography: *Encyklopedja Powszechna*, x. 599.
H. R. J. G. L.

NUSSBAUM, MYER: American lawyer; born in Albany, N. Y.; son of Simon and Clara Nussbaum, who went to America from Neustadt-on-the-Saale, Bavaria. He received his early education in the public schools of his native city, and afterward entered the law-offices of Newcomb & Bailey. In 1884 he was appointed police justice of Albany; in 1893 he was elected a member of the state assembly to represent that city; and in 1895 he was elected to the state senate as the representative of the county of Albany. He is a member of the State and Albany County Bar associations and of the Republican Club of New York, in which latter city his practise largely lies.

Nussbaum has always taken great interest in all Jewish charitable societies, having been for fifteen years a trustee of the Jewish Home in Albany.
A. G. H. C.

NUT: The rendering in the English versions of the two Hebrew words "egoz" and "boṭnim."

1. "Egoz." This is mentioned once only, in Cant. vi. 11, where a nut-grove is referred to. According to the common tradition, the word designates the walnut (*Juglans regia*), both the designation and the fruit having been brought into Palestine from Persia. The Greeks and Romans also considered that country as the home of the fruit, which they called "Persian nut" (*Κάρυον Περσικόν*). Josephus speaks of the numerous nut-trees in the plain around the Sea of Gennesaret, and says ("Vita," § 3) that Jewish prisoners at Rome lived on figs and nuts exclusively, so as not to become unclean by eating heathen food. This indicates that nuts and figs were common food. In the Talmud and Mishnah (B. M. iv. 12; Ket. xvii. 15) nuts are considered a delicacy. Oil was prepared from the green nuts (Shab. ii. 2; Löw, "Aramäische Pflanzennamen," pp. 3, 84). Many nut-trees are to be found in Gilead, in the Lebanon, especially around Damascus, and in Judea, where they have been planted. They grow even on the mountains at altitudes too cold for the olive.

2. "Boṭnim." This word, the plural of "boṭen," is commonly taken to mean pistachio-nuts, the fruit of *Pistacia vera*, which is native in Palestine and Syria as far as Mesopotamia. These nuts are mentioned in one passage only, Gen. xliii. 11, among the special products of Canaan that Israel proposed should be sent as gifts to Joseph in Egypt (Löw, "Aramäische Pflanzennamen," p. 68). The pistachio is now seldom cultivated in Palestine, but may frequently be found in Syria around Beirut and Damascus. The fruit is eaten raw or roasted, and is considered a delicacy throughout the East.
E. G. H. I. Be.

——**In Jewish Life and Lore**: In Talmudic times nuts were used for making oil by means of a press similar to that used for olives; but the Rabbis disagreed as to whether nut-oil might be used on the Sabbath eve (Shab. ii. 2 [24b]). Nutshells yielded a kind of dye, and therefore they were considered of value and subject to the law of the Sabbatical year (Sheb. vii. 3). Nuts were much liked by little children, who were easily lured by means of them (Bek. 30a). The Rabbis held that nuts caused discharges from the nose and expectoration, and they therefore recommended abstention from them on Rosh ha-Shanah in order to prevent interruption of the prayers (Isserles, quoting Mölln, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 583, 2).

Symbolic Applications.

The nut is often used by the Rabbis symbolically. It is the symbol of the scholar and the Torah; for, just as the kernel remains clean even when the nut is dropped in the dirt, so when the scholar sins the Torah, which he has studied, is not soiled. The nut is the symbol of the Jews for various reasons: it has four sections in which the kernel is hidden; so the Israelites in the wilderness were divided into four sections, each under its banner, with the Shekinah in the midst of them. There are three kinds of nuts, hard, medium, and soft; and so there are three classes of Israelites: (1) those who perform charitable acts voluntarily; (2) those who must be urged to do good deeds; (3) those who, in spite of earnest solicitations, decline to aid the needy. The roots of the nut-tree, unlike those of other trees, will revive after exposure, even though they may have begun to wither, and so the Jews, unlike the heathen, are forgiven if they confess their sins (Pesiḳ. R. 11 [ed. Friedmann, p. 42]; Ḥag. 15b; Cant. R. vi. 11). It seems that the symbolic application of the nut was current in the Alexandrian school; for Philo (*Περὶ Βίου Μωύσεως*, iii., § 22, ed. Mangey, ii. 162), explaining at some length the symbol of the nuts (*κάρυα*) which Aaron's rod yielded (Num. xvii. 23 [A. V. xvii. 8]), says: "The nut differs from all the other fruit in that its eatable part and seed are the same; therefore it is the symbol of perfect virtue. For just as in a nut the beginning (seed) and the end (fruit) are the same, so is every virtue at the same time both beginning and end. Besides, the eatable part of the nut is enclosed in a twofold case, the outer part of which is bitter and the inner part is very hard; the same is the case with the soul, which must undergo bitter trials before it attains perfection."

The nut occupies an important place in cabalistic symbolism; for besides the fact that its shell ("ḳelifah") has been adopted to designate dross, the nut as a whole symbolizes the adherence of the fourth

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"ḳelifah," called "nogah," to the brain (Ḥayyim Vital, "'Eẓ Ḥayyim," hekal vii., gate 9, ch. ii.). For other symbolic applications of the nut by the cabalists see Eleazar of Worms, "Sha'are ha-Sod weha-Yiḥud weha-Emunah" ("Sha'ar ha-Kabod"). The Romans considered nuts as an emblem of fertility in both man and beast; and therefore they used to strew nuts before the bridegroom and bride. This custom was adopted by the Jews in the time of the Talmudists (Ber. 50b), and in Polish towns it continues up to the present time. On the Sabbath which precedes the wedding, when the bridegroom is called up to recite a part of the weekly lesson in the synagogue the women from their gallery throw down nuts, which are picked up by the children. It was also the custom to distribute nuts among the children on the eve of the Feast of the Passover, in order that they might not fall asleep and to arouse in them a desire to question (Pes. 109a). This custom has developed into the general one of playing games with nuts, even among grown persons, during the whole feast. As the nut symbolizes the children of Israel, it is one of the ingredients of the "ḥaroset" (Isserles, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 473, 5).

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A. M. Sel.

NYÁRI, ALEXANDER: Hungarian art critic; born Aug. 28, 1861, at Zala-Egersczeg; educated at Vienna under Hansen, receiving his diploma as architect in 1884. In the following year he went to Paris and thence to Berlin, where he studied philosophy and the history of art. He received his degree of Ph.D. from the University of Leipsic in 1891.

In 1889 Nyári was commissioned by his government to travel through Hungary in search of specimens of the art of the Italian Renaissance dating from the time of King Matthias. Two years later he was appointed assistant in the archeological division of the National Museum and docent in the history of art in the School of Technology at Budapest. Commissioned by Count Csáky, minister of public worship and instruction, to search for monuments of art relating to Hungary, he traveled through Poland and Saxony (1892), Germany (1893), Italy and France (1894), and England, Holland, Servia, and Rumania (1895). In the course of these investigations he discovered a number of unknown works of the famous Hungarian painter Karl Brocky, who had been court painter to Queen Victoria. In 1894 Nyári was appointed custodian of the National Gallery of Paintings.

Nyári's two chief works, aside from numerous smaller contributions to the history of art, are: "Der Portraitmaler Johann Kupetzky, Sein Leben und Seine Werke" (Leipsic, 1889) and "A Kassai Székesegyház" (Budapest, 1896; in German also), on the Cathedral of Kaschau. Nyári is a convert to Christianity.

Bibliography: *Pallas Lex.*

S. L. V.

NYONS: Town in the ancient province of Dauphiné, France. A Jewish community must have existed there before the fourteenth century; for a document in Latin of the year 1322 speaks of the "old Jews" and of "the newly arrived Hebrews." The last-mentioned were Jews who had sought refuge in Nyons when expelled from the Comtat-Venaissin by Pope John XXII. Two of them, David de Hyères and David de Moras, had great influence with the dauphin Humbert II. in 1338 and 1346 (Prudhomme, "Les Juifs en Dauphiné," pp. 18, 25).

Between 1270 and 1343 there lived in Nyons R. Isaac ben Mordecai, called "Maestro Petit," author of the "Azharot," enumerations in verse of the six hundred and thirteen Mosaic laws, which are recited in the congregations of the Comtat at the Feast of Weeks (Shabu'ot). Isaac wrote also commentaries on the Talmud, and corresponded with the most celebrated rabbis of the south of France (Gross, "Gallia Judaica," p. 387). Together with Petit is mentioned another scholar of Nyons, R. Ḥayyim of Vienne, a rabbinical authority (Gross, *l.c.* p. 194).

Bibliography: Gross and Prudhomme as above.

G. S. K.

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OAK AND TEREBINTH: The Hebrew terms calling for consideration here are: "elah" (Gen. xxxv. 4; Judges vi. 11, 19, and elsewhere); "el" (only in the plural form "elim"; Isa. i. 29, lvii. 5, A. V. "idols," R. V. "oaks"; lxi. 3, A. V. "trees"); "elon" (Gen. xii. 6, A. V. "plain," R. V. "oak"; xiii. 18); "allah" (Josh. xxiv. 26, E. V. "oak"); and "allon" (Gen. xxxv. 8; Isa. ii. 13, xliv. 14, and often E. V. "oak"). All these terms may have originally denoted large, strong trees in general (comp. the Latin *robur*), comprising both the oak and the terebinth, which are similar in outward appearance. But "elah" (which in Isa. vi. 13 and Hos. iv. 13 is distinguished from "allon") and its cognates "elon" and "elim" are assumed to mean the terebinth, while "allon" (which is repeatedly connected with Bashan [Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2], a district famous for its oaks) and "allah" are assumed to denote the oak.

Both the oak and the terebinth offered favorite resorts for religious practises (Isa. i. 29, lvii. 5; Ezek. vi. 13; Hos. iv. 13), and were associated with theophanies (Judges vi. 11; comp. Gen. xii. 6; Judges ix. 37). By reason of their striking appearance and their longevity they served also as topographical landmarks (Gen. xxxv. 8; Judges iv. 11, vi. 11, ix. 6; I Sam. x. 3, xvii. 2). The custom of burial beneath these trees is mentioned (Gen. xxxv.

8; I Chron. x. 12). Oak timber was used for the manufacture of idols (Isa. xliv. 14) and for shipbuilding (Ezek. xxvii. 6). The oak and the terebinth are employed as emblems of strength and durability (Amos ii. 9; Isa. lxi. 3).

According to Tristram, the following three species of oak are at present common in Palestine: (1) the prickly evergreen oak (*Quercus pseudo-coccifera*), abundant in Gilead; the most famous exemplar of this species is the so-called "Abraham's oak" near Hebron, measuring 23 feet in girth with a diameter of foliage of about 90 feet (see ABRAHAM'S OAK); (2) the Valona oak (*Q. Ægilops*), common in the north and supposed to represent the "oaks of Bashan"; (3) the Oriental gall-oak (*Q. infectoria*), on Carmel.

The terebinth (*Pistacia Terebinthus*) is abundant in the south and southeast. See FOREST.

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E. G. H. I. M. C.

OATH: The Hebrew terms for "oath," "alah" and "shebu'ah," are used interchangeably in the Old Testament (comp. Gen. xxiv. 8 and 41; see also Shebu. 36a). According to the ancient Jewish principle of jurisprudence the judicial oath was employed in civil cases only, never in criminal cases, and only in litigations concerning private property, never in those over sacerdotal property; and over movable but not over immovable property. Later rabbinical law, however, imposes the oath even in the case of sacerdotal and immovable property (Shebu. 42b; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 95, 1). Moreover, the oath was administered only in case no evidence, or only insufficient evidence, was forthcoming on either side (Shebu. 45a, 48b). But if there was ample evidence, documentary or oral, *i.e.*, that of witnesses (Weiss, "Dor," i. 202), in support of the statements of the litigants, or if claim and disclaimer were not positive, no oath could be imposed, according to Biblical law. The character of the oath was, then, in the nature of a rebuttal of the claim of the plaintiff and was imposed upon the defendant as a purgative measure; or God was called upon as a witness, there being no other. Adelung, indeed (in Saalschütz, "Archäologie," p. 277), derives the German "eid" (oath) from the Hebrew "'ed" (="witness"); see also Delitzsch (on Gen. xxi. 30), Trumbull ("Blood Covenant," p. 266), Tyler ("Oaths," p. 87), and Paley ("Principles of Moral and Political Philosophy," book iii., ch. 16, p. 1).

Function of Oath.

Though the oath was not considered as full legal evidence (Frankel, "Der Gerichtliche Beweis," p. 305), it was accepted in lieu of something better. However, the oath was not meant to be an ordeal, a means of frightening the contestant into telling the truth, except in the case of the oath of purgation administered to a woman suspected of adultery (Num. v. 21; Michaelis, "Das Mosaische Recht," section 301, p. 341). The perjurer, however, was not liable to the court, but to God Himself (see PERJURY); furthermore, to such as were suspected of a disposition not to speak the truth the oath was not administered (Shebu. vii. 1). The Biblical oath was imposed only upon the defendant (Shebu. vii. 1; Ḥoshen Mishpaṭ, 89, 1; "Yad," Ṭo'en, i. 2). The reason for this is in the dictum, "Possession is nine-tenths of the law"; or, as the Talmud (B. Ḳ. 46a) states it, "Whosoever would oust a possessor must bring evidence to establish his claim; his positive assertion alone is not sufficient, for the possessor may take the oath in support of his equally positive denial of plaintiff's claim."

Taken Always by Defendant.

Biblical Oaths.

The codifiers classify the Biblical oaths under the following three divisions: (1), "Oaths of keepers or custodians": A leaves certain objects in the care of B; B admits having received them, but claims that they have been stolen or lost; he takes the oath in support of his assertion and is acquitted from responsibility (Shebu. viii. 1; B. M. 93a; B. Ḳ. 107b; "Yad," She'elah, iv. 1, vi. 3; Ḥoshen Mishpaṭ, 87, 7). (2) "Part admittance": A claims to have lent B 100 shekels; B admits the claim as regards only 50, and after taking the oath is acquitted; but if B repudiates the claim in its entirety he is acquitted without oath. (3) But if A has one witness in proof of his claim, B must take the oath in either case (Shebu. vi. 1; B. M. 3a; Ḥoshen Mishpaṭ, *l.c.*). The admissions of B in cases 1 and 2, and the statement of the one witness in case 3, are considered as half-evidence (Frankel, *l.c.*) in support of A, but not as sufficient to warrant a judgment in his favor. B, therefore, takes the oath, which is equal to half-evidence, and thereby invalidates the claim of A.

Mishnaic Oaths of Satisfaction.

Though Biblical legislation imposed the oath only upon the defendant, changed times and conditions rendered it necessary for the teachers of Mishnah to impose the oath at times even upon the plaintiff, in cases where the defendant is not competent to take the oath, or where the claim of plaintiff has evidently a greater probability of truth than the disclaimer of defendant. These oaths are known as "mishnaic" oaths; and while the Biblical oaths are of a purgative nature, the mishnaic oaths are "oaths of satisfaction" ("nishba'in we-noṭelin"—"they swear, and their claim is satisfied"; Shebu. vii. 1). The following cases fall within this category: (1) The defendant should take the Biblical oath, but he is suspected of a disposition to swear falsely; the court can not, therefore, administer the oath to him, and imposes the mishnaic oath upon the plaintiff instead. (2) It is imposed further in the case of a laborer claiming wages; (3) of a storekeeper claiming settlement for goods ordered; (4) of one who claims compensation for robbery; and (5) of one who claims compensation for battery, certain indications supporting the claim. In all these cases, the claims being based upon positive charges, while the disclaimer is not quite positive, the plaintiff takes the oath and secures judgment (Shebu. vii. 1; Ḥoshen Mishpaṭ, 89, 1; 90, 1; 91, 1; 92, 1). In some cases the mishnaic oath is imposed when the claim is not positive, as in the cases of partners, renters (paying part of the crop for rent), guardians (appointed by the court), and stewards. All these must take the mishnaic oath of purgation if accused of unscrupulous conduct, even though the claim is based only on a vague suspicion (Shebu. 45a, 48b; "Yad," Shutfin, ix. 1; Ḥoshen Mishpaṭ, 93, 1).

Rabbinical Oath.

Later Talmudical practise has imposed the oath in cases where according to Biblical and mishnaic law no oath was imposed, as, for instance, where a claim is repudiated in its entirety. The originator of this form of oath, known as the "imposed oath" (שבועת היסת; see Rashi to B. M. 5a), was the Babylonian Naḥman ben Jacob (235–324 C.E.; Shebu. 40b; B. M. 5a; Ḥoshen Mishpaṭ, 87, 7).

There is still another form of oath—the "oath of adherence" ("gilgul shebu'ah"; see Frankel, *l.c.*; Mendelssohn, however ["Jahrb. für Preussische Gesetzgebung," cxvi. 414], calls it "Neben-eid"). If one of the litigants is compelled to take the oath and his opponent seizes the opportunity to confront him with a second claim, upon which, had it been made separately, no oath would have been taken, the second claim is "adhered" to the first claim, and the defendant must take the oath in connection with both claims (Ḳid. 28a; Shebu. 48b). The only exception to this rule is made in favor of the laborer claiming his wages. To his oath no other claim can be attached; "it should rather be made as easy as possible for him" (Ḥoshen Mishpaṭ, 89, 6). In any other case there is no difference; whatever the oath, a second claim may always be "adhered" to it (Shebu. 48b; Ḥoshen Mishpaṭ, 94, 1). In other respects, however, there are far-reaching differences among the Biblical, the mishnaic, and the rabbinical oaths, both in practise and in principle.

Biblical, Mishnaic, and Rabbinical Oaths.

(1) If the Biblical oath is required and the defendant will not take it, judgment is rendered against him, and his property is levied upon; if the mishnaic oath is required and the defendant will not take it, judgment is rendered against him, but his property can not be attached, and only a thirty days' ban is issued against him; or, if this be of no avail, slight corporal punishment is inflicted upon him by the court; but if it is the rabbinical oath that he refuses to take, not even judgment can be rendered against him; instead he is acquitted (Shebu. 41a; Ḥoshen Mishpaṭ, 87, 9; B. B. 33a).

(2) If the Biblical oath is required but it can not be administered to the defendant on account of his immoral character or because it is suspected that he would swear falsely, the plaintiff takes the oath and secures judgment; if the mishnaic oath is required but the defendant is not admitted thereto for the reasons stated, he is acquitted without oath ("Yad," Ṭo'en, iii. 4; Ḥoshen Mishpaṭ, 87, 13). He must, however, according to later rabbinical practise, take the rabbinical oath (B. B. 33a; Ḥoshen Mishpaṭ, 92, 9), if the claim against him is based upon a positive statement; but if it is the rabbinical oath that is required and he is not permitted to take it for the reasons given, the defendant is acquitted without any oath (Ḥoshen Mishpaṭ, 92, 10).

(3) The Biblical or mishnaic oath, whether of satisfaction or of purgation, when required of the defendant can not be imposed instead upon the plaintiff if he is not willing to take it; but the rabbinical oath may be so imposed (Shebu. 41a; Ḥoshen Mishpaṭ, 87, 11).

(4) The Biblical oath is imposed only if claim and disclaimer are positive; the mishnaic or the rabbinical oath, even if they be vague and uncertain (Shebu. vii. 1).

(5) The Biblical oath is imposed only when the object in litigation is private and movable property, and not if it is sacerdotal or immovable property; the rabbinical oath is imposed even in cases involving sacerdotal or immovable property (Shebu. vii. 1; Ḥoshen Mishpaṭ, 95, 1).

(6) If the Biblical or the mishnaic oath is imposed, the juror must swear by the name of YHWH and must hold a Bible or a sacred object in his hands, and the judge must admonish the juror and impress upon him the sacredness and the importance of the oath. The judge must also warn him against any mental reservation or ambiguity; but if he takes the rabbinical oath he may not mention the name of YHWH: he says merely, "I swear——." He need not hold in his hands a sacred object, and it is not necessary for the judge to admonish or warn him (Shebu. 36a; Ḥoshen Mishpaṭ, 87, 13, 20, 21; see Frankel, "Die Eidesleistung," p. 31; Mendelssohn, in "Jahrb. für Preussische Gesetzgebung," cxvi. 414, in reference to gradation of oath).

No Oaths in Criminal Cases.

No Oaths for Witnesses.

The Geonim have extended the oath even to cases where the Talmud does not impose it, as when minors are concerned, if the oath is in their favor (Ḥoshen Mishpaṭ, 89, 2); and sometimes they have put even witnesses under oath, though legally the latter are not called upon to swear (Ḥoshen Mishpaṭ, 28, 2; Frankel, *l.c.* p. 212). The Bible, however, mentions only the following cases in which a judicial oath was required: a keeper suspected of careless watching or of taking a piece of property entrusted to him for safe-keeping (Ex. xxii. 7–10), and a woman suspected by her husband of adultery (Num. v. 22); and enlarged and amplified as was the scope of the oath in post-Biblical times, it was still restricted to civil courts. In criminal cases no oath was employed, as, according to Jewish principles of jurisprudence, no one charged with a criminal act could be believed even upon oath. Assault and battery and embezzlement were considered only from their civil side, in regard to liability for damages. Nor was a witness, even in civil matters, put under oath, for "if we can not believe him without an oath we can not believe him at all" (Tos. Ḳid. 43b). The adjuration of a witness mentioned in Lev. v. 1 refers to a private adjuration for one to appear and testify as to what he knows about the case, but not to judicial adjuration (see commentaries of Keil and Delitzsch *ad loc.*; comp. Shebu. 35a). The court may adjure the witness if it sees fit, and such, indeed, was the practise in geonic times, but it is not obliged to do so (Frankel, *l.c.* p. 212), as the character of the witness is assumed to be one of probity and above suspicion or reproach (B. Ḳ. 72b; Sanh. 25a; Ḥoshen Mishpaṭ, 34, 1; Josephus, "Ant." iv. 8, § 15). In short, the oath was not the only means by which a statement could be supported; on the contrary, it was employed only for want of better evidence. But if there were witnesses, their statements were accepted as full legal evidence, and they were not subjected to an oath; for to swear falsely is not more sinful than to utter an ordinary lie. It is one's duty to speak the truth whether without or with an oath.

Neither were there any oaths for rulers or for subjects or citizens as such. The "oath of fidelity" that Herod required from the people ("Ant." xv. 10, § 4) was adopted from Roman custom. Nor were there priestly oaths. Yoma i. 5 refers not to an oath taken upon entering office, but to the oath of service, introduced as a check upon Sadduceeism. There were no official oaths of any kind, for officials were supposed to do their duty without the oath. "The multiplication of oaths," says Michaelis (*l.c.* section 301, p. 342), "tends rather to the corruption of morals." Paley (*l.c.* p. 144) also deplores the fact that "a pound of tea can not travel regularly from the ship to the consumer without costing at the least a half-dozen of oaths." The Jewish law, then, knew only judicial oaths.

Extra-judicial Oaths.

But while legally recognized oaths were limited to judicial proceedings, extrajudicial oaths were employed freely in private life. The nature of the oaths mentioned in Num. xxx. 2 places them in the category of vows; they were employed merely "as props to a weak will," and "were taken in order the better to uphold the Law" (Ḥag. 10a). These extrajudicial oaths were: oaths of agreement—*e.g.*, between Abraham and Abimelech (Gen. xxi. 23), Isaac and Abimelech (*ib.* xxvi. 31), Jacob and Esau (*ib.* xxv. 33), Jacob and Laban (*ib.* xxxi. 53), Joshua and the Gibeonites (Josh. ix. 16), Zedekiah and Nebuchadnezzar (II Kings xxiv. 20; II Chron. xxxvi. 13); oaths of promise—*e.g.*, between Abraham and Melchizedek (Gen. xiv. 22), Abraham and Eliezer (*ib.* xxiv. 3), Jacob and Joseph (*ib.* xlvii. 31), Joseph and his brothers (*ib.* l. 25), Rahab and the spies (Josh. ii. 12), David and Jonathan (I Sam. xx. 3, 13), Saul and the woman of Endor (*ib.* xxviii. 10), David and Shimei (II Sam. xix. 23); oaths of adjuration—*e.g.*, those of Deut. xxvii. 15, Josh. vi. 26, and I Sam. xiv. 24. Though strictly speaking these were not oaths in a judicial sense, they were, nevertheless, recognized as morally binding and as necessary to national security (II Sam. v. 3; Esth. x. 5; Josephus, "Ant." xv. 10, § 4), and even to international security (II Chron. xxxvi. 13; II Kings xxiv. 20; see Ned. 65a and Manasseh ben Israel in Mendelssohn's "Werke," iii. 248). Even if fraudulently obtained (Josh. ix. 16) or erroneously made (I Sam. xiv. 24; Judges xi. 35; Josephus, "Vita," § 53) the oath was considered inviolable. Even the silent determination of the heart was considered as the spoken word which must not be changed (Mak. 24a; B. M. 44a). The general principle was, "Let thy 'yea' be 'yea' and thy 'nay,' 'nay'" (B. M. 49a; comp. Matt. v. 37; James v. 12). The Law had already placed a careful restriction upon the practise of oath-taking in the case of a member of a family other than the head (Num. xxx.), and in post-exilic times people seem indeed to have been more careful in regard to taking oaths (Eccl. ix. 2); the prophet Zephaniah conceived the possibility of avoiding the oath altogether (iii. 13). The Essenes also avoided swearing, which they esteemed worse than perjury; "he that can not be believed without an oath is already condemned" (Josephus, "B. J." ii. 8, § 6). Philo says, "The bare word of a virtuous man should be like an oath, steadfast, inviolable, and true. Should necessity absolutely require an oath let a man swear by his father and mother . . . instead of by the name of the highest and first Essence." Even in judicial oaths, swearing by the name of YHWH was abolished altogether during the age of the Geonim (Rashi to Shebu. 38b; Ḥoshen Mishpaṭ, 87, 19). See COVENANT; EVIDENCE; PERJURY; SWEARING; VOWS.

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E. C. J. RA.

OATH MORE JUDAICO: Special form of oath, accompanied by certain ceremonies, which Jews were required to take in courts of law.

Historical Development.

The disability of a Jew in a contention with a Christian dates back to the Byzantine emperor Justinian, who declared that neither Jews nor heretics should be admitted as witnesses against Christians ("Corpus Juris," c. 21, C. 1, 5; Novellæ, 45, c. 1; Grätz, "Gesch." 2d ed., vi. 18; Stobbe, "Die Juden in Deutschland," pp. 148 *et seq.*). Secular courts, however, did not recognize it. Thus in the safe-conducts issued by the Carlovingian kings in the ninth century (JEW. ENCYC. v. 446, *s.v.* FRANCE; vii. 669, *s.v.* LEIBZOLL) Jews and Christians are treated as equals, and consequently the testimony of the former, whether given under oath or not, is equal in value to that of the latter (Stobbe, *l.c.* p. 151). This is distinctly stated in the charter granted by Henry IV. to the Jews of Speyer in 1090. The law of Duke Frederick II. of Austria (1244), which has served as a model for much other legislation on the Jews (see JEW. ENCYC. ii. 322, *s.v.* AUSTRIA), merely requires that a Jew shall swear "super Rodal" (by the Torah; Scherer, "Die Rechtsverhältnisse der Juden," p. 182). Similar laws existed in England, Portugal, and Hungary; in the last-named country in a trivial case a Jew was not required even to swear by the Torah (Scherer, *l.c.* pp. 295–298).

There are, however, some older laws which prescribe certain practises intended to humiliate the Jew. A Byzantine law, dating from the tenth century and somewhat modified by Constantine V., demands that a Jew when swearing shall have a girdle of thorns around his loins, stand in water, and swear by "Barase Baraa" (Bereshit Bara), so that if he speaks untruth the earth may swallow him as it did Dathan and Abiram (Frankel, "Eidesleistung," p. 69). A law of Arles demands (*c.* 1150) that a wreath of thorns shall encircle the swearer's neck, that others shall be around his knees, and that a thorn-branch five ells in length shall be pulled "between his loins" while he is swearing and calling down upon himself all the curses of the Torah (Pertz, "Archiv," vii. 789; Frankel, *l.c.* pp. 70–72; Stobbe, *l.c.* p. 155). The "Schwabenspiegel" (i. 263), a collection of laws dating from the thirteenth century, demands that when swearing the Jew shall stand on a sow's hide; other laws, that he stand barefooted or that he stand on a bloody lamb's hide; the laws of Silesia (1422) require him to stand on a three-legged stool, pay a fine each time he falls, and lose his case if he falls four times. In Dortmund he was fined each time he halted in repeating the oath. In Verbo, Hungary (1517), he was required to stand barefooted and swear with his face turned to the east, holding the Pentateuch in his hand (Depping, "Les Juifs dans le Moyen Age," p. 327; Frankel, *l.c.* pp. 70–76; Stobbe, *l.c.* p. 155; Scherer, *l.c.* p. 297). A law of Breslau (*c.* 1455) demanded that a Jew should stand bareheaded when swearing, and pronounce the name of YHWH ("Terumat ha-Deshen," p. 203).

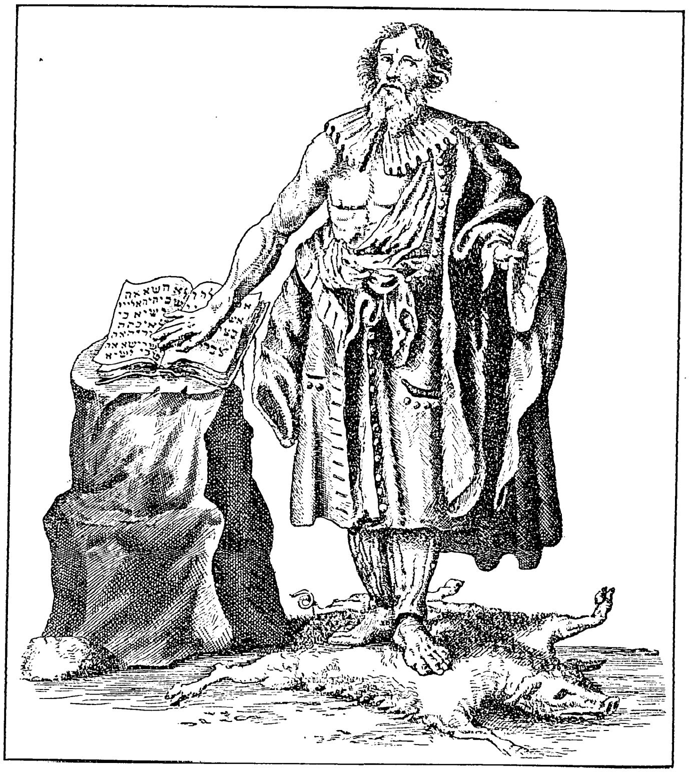

Jew of Breslau Taking the Oath More Judaico.
(From a seventeenth-century print.)

The Oath as a Jewish Disability.

A decided change took place when, in 1555, the German federal-court procedure (Reichskammergerichtsordnung) prescribed a form of oath which, with some alterations, served as a model for subsequent legislation (Frankel, *l.c.* pp. 76 *et seq.*). Horrible were the terms in which the swearer called down upon himself all the curses of Leviticus and Deuteronomy, the plagues of Egypt, the leprosy of Naaman and Gehazi, the fate of Dathan and Abiram, etc. As to the changes introduced in the procedure by the Prussian government, acting upon the advice of Moses Mendelssohn, see the latter's "Gesammelte Schriften" and M. Kayserling's "Moses Mendelssohn" (p. 281). The small German states gradually surrendered the most objectionable features of the oath: Hesse-Cassel, in 1828; Oldenburg, 1829; Württemberg, 1832; Saxony, 1839 (on which occasion Zecharias FRANKEL published his famous "Die Eidesleistung"); Schaumburg-Lippe and Anhalt-Bernburg, 1842; Hesse-Homburg, 1865. Prussia retained the obnoxious formula until March 15, 1869; Holland modified the oath in 1818, Russia in 1838 and 1860. Isaac Adolphe Crémieux became celebrated by effecting the abolition of the oath through a case brought before the court of Nîmes in 1827. Lazard ISIDOR, as rabbi of Pfalzburg, refused (1839) to open the synagogue for such an oath; prosecuted for contempt of court, he was defended by Crémieux and acquitted. The French supreme court finally declared the oath unconstitutional (March 3, 1846).

In Rumania the courts have rendered conflicting decisions. The court of Jassy yielded to the protest of Rabbi Nacht against the oath ("Jew. Chron." June 6, 1902); while the court of Botuschany decided that the formula promulgated in 1844 was still valid (Nov. 1, 1902; see the "Bulletin Mensuel de l'Alliance Israélite Universelle," 1903, pp. 8 *et seq.*, 263 *et seq.*).

The question with regard to the trustworthiness of the Jewish oath was intimately connected with the exact meaning of the "Kol Nidre" prayer, and it is accordingly intimately bound up with the discussion of that prayer (see KOL NIDRE). The whole of the legislation regarding the oath was characteristic of the attitude of medieval states toward their Jewish subjects. The identification of Church and State seemed to render it necessary to have a different formula for those outside the state church.

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D.

OBADIAH (עבדיה, עבדיהו): The name of thirteen different persons mentioned in the Bible. As vocalized in the Masoretic text, it means "worshiper of Yhwh." **1.** Head steward to King Ahab of Israel. At the time of the persecution of the prophets of Yhwh by Jezebel, Obadiah succeeded in concealing one hundred of them in caves (I Kings xviii. 4-6). During the great famine he was sent by Ahab to search for food. He met the prophet Elijah, and brought Ahab the message that the famine was at an end (*ib.* 6 *et seq.*). **2.** A descendant of Jeduthun (I Chron. ix. 16). **3.** One of the grandchildren of the last king, Jeconiah (*ib.* iii. 21). **4.** A descendant of the tribe of Issachar, and one of David's heroes (*ib.* vii. 3). **5.** A descendant of Saul (*ib.* viii. 38, ix. 44). **6.** A Gadite, the second in the list of David's heroes who joined him in the desert before the capture of Ziklag (*ib.* xii. 9). **7.** Father of Ishmaiah, who was appointed representative of the tribe of Zebulun, under David (*ib.* xxvii. 19). **8.** One of the officers sent by Jehoshaphat to teach in the different towns of Judea (II Chron. xvii. 7). **9.** A Levite, who, during the reign of Josiah, was placed over the workmen repairing the Temple (*ib.* xxxiv. 12). **10.** Son of Jehiel; chief of 218 men who returned with Ezra to Palestine (Ezra viii. 9). **11.** One of those who signed, with Nehemiah, the covenant to live according to the doctrines of the law of Moses (Neh. x. 6). **12.** One of the porters of the gates in the porticoes of the new Temple (*ib.* xii. 25). **13.** A prophet who lived probably about 587 B.C. (Ob. 1).

E. G. H. S. O.

——**In Rabbinical Literature**: Obadiah was a proselyte of Edomite origin (Sanh. 39b), and is said to have been a descendant of Eliphaz, the friend of Job (Yalk. ii. 549). He is identified with the Obadiah who prophesied against Edom (Ob. 1). It is said that he was chosen to prophesy against Edom because he was himself an Edomite. Moreover, having lived with two such godless persons as Ahab and Jezebel without learning to act as they did, he seemed the most suitable person to prophesy against Esau (Edom), who, having been brought up by two pious persons, Isaac and Rebekah, had not learned to imitate their good deeds.

Obadiah is supposed to have received the gift of prophecy for having hidden the hundred prophets from the persecution of Jezebel. He hid the prophets in two caves, so that if those in one cave should be discovered those in the other might yet escape (Sanh. *l.c.*).

Obadiah was very rich, but all his wealth was expended in feeding the poor prophets, until, in order to be able to continue to support them, finally he had to borrow money at interest from Ahab's son Jehoram (Ex. R. xxxi. 3). Obadiah's fear of God was one degree higher than that of Abraham; and if the house of Ahab had been capable of being blessed, it would have been blessed for Obadiah's sake (Sanh. *l.c.*).

E. C. J. Z. L.

OBADIAH, BOOK OF.—Biblical Data: This book, which bears the title "The Vision of Obadiah," consists of but twenty-one verses, which are devoted to a prophecy against Edom. The prophecy is usually divided into two parts: verses 1-9 and 10-21. In the first section Edom is pictured as sore pressed by foes. She has become "small among the nations," and Yhwh is to bring her down from "the clefts of the rock" where she dwells. Edom is further said to be overrun with thieves; and her own allies are destroying her.

In the second part it is declared that because of violence done by Edom to his brother Jacob, and especially because of the part taken by Edom on the day when "foreigners entered into his gates, and cast lots upon Jerusalem" (verse 11), "the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among [A. V. "kindle in"] them, and devour them" (verse 18). The prophecy concludes with the declaration that Israelitish captives shall return from Sepharad and possess the cities of the South (Negeb), that saviors shall return to Mount Zion to judge Esau, and the kingdom shall be Yhwh's.

It should be noted that verses 1 to 6 closely resemble a number of verses in Jeremiah (xlix. 7-22), which also consist of a prophecy against Edom.

——**Critical View**: The resemblance to Jeremiah, referred to above, may mean that Jeremiah borrowed from Obadiah, or that the latter borrowed from the former, or that both borrowed from a still earlier prophet.

Arguments of much force have been presented for the priority of Obadiah. In Obadiah the opening of the prophecy seems to be in a more fitting place, the language is terser and more forcible than in Jeremiah; and parallels to the language of these passages appear in other parts of Obadiah, while they do not appear in Jeremiah. For these reasons most scholars, except Hitzig and Vatke, believe that the passage appears in Obadiah in its more original form. As the passage in Jeremiah dates from the fourth year of the reign of Jehoiakim (604 B.C.), and as Ob. 11-14 seems clearly to refer to the destruction of Jerusalem by Nebuchadnezzar (586 B.C.), it is evident that the Book of Obadiah did not lie before Jeremiah in its present form. This appears also from the fact that in Ob. 10-21 there is much material which Jeremiah does not quote, and which, had he known it, would have suited his purpose admirably. It is true that Wellhausen finds no difficulty in the date, believing with Stade, Smend, and Schwally that Jer. xlvi.-li. is not the work of Jeremiah. Nowack holds with Giesebrecht that these chapters of Jeremiah contain many interpolations, one of which is xlix. 7-22. These scholars are, therefore, able to hold that the Jeremiah passage is dependent upon Obadiah, and also to hold that Obadiah is post-exilic. On the whole the view of Ewald, G. A. Smith, and Selbie, that both Jeremiah and the present Obadiah have quoted an older oracle, and that Obadiah has quoted it with least change, seems the most probable.

Relation to Jeremiah.

As verse 7 is not quoted in Jeremiah, and as it seems difficult to refer it to any time prior to the Exile, G. A. Smith with much probability makes the post-exilic portion begin with verse 7.

Most critics hold that verses 11-14 refer to the destruction of Jerusalem by Nebuchadnezzar. As the Assyrians and Babylonians are not referred to, it is probable that the "nations" who were plundering Edom were Arabic tribes. Winckler (in "Altorientalische Forschungen," ii. 455, and in Schrader, "K. A. T." 3d ed., pp. 294 *et seq.*) places the episode in the reign of Darius. Wellhausen is probably right in believing that reference is made in verses 1–15 to the same epoch of Edom's history as that referred to in Mal. i. 2–5, and that the inroads of these "nations" were the beginning of the northern movement of the Nabatæans. If this be correct, this part of the prophecy comes from the early post-exilic period.

Cheyne ("Encyc. Bibl.") holds that the references to the Negeb in the concluding verses of the prophecy indicate for the latter part of the book a date considerably later than the Exile, after the Edomites had been pushed out into the Negeb and southern Judah. This view, which had been previously expressed by Nowack and has since been adopted independently by Marti, is confirmed by the eschatological character of the contents of verses 16–21. Marti is probably right in regarding these verses as a later appendix to the prophecy. The position of the Edomites would indicate that the verses date from the Greek period; and the approaching conquest of the Idumean Negeb points to a Hasmonean date.

Three Parts to the Prophecy.

There thus appear to be three parts to this short prophecy: (1) a pre-exilic portion, verses 1–6, quoted by Jeremiah and also readapted, with (2) additions, by another Obadiah in the early post-exilic days; and (3) an appendix, which probably dates from Maccabean times. As to the exact date of the pre-exilic portion, it is difficult to speak. Some have dated it as early as the reign of Jehoshaphat; others, in the reign of Joram of Judah. The circumstances appear to be too little known now to enable one to fix a date. Arabs have surged up from central Arabia from time immemorial. The Nabatæan invasion of Edom was probably not the first time that Edom had been overrun with plunderers from that direction. Verses 1–6 probably refer to an earlier experience of a similar character, the circumstances of which can not now be traced.

Sepharad.

The captivity in Sepharad (verse 20) has occasioned much discussion. In ancient times "Sepharad" was believed to be a name for Spain. The Targum of Onkelos renders it אספמיא, *i.e.*, Hispania. Schrader (*l.c.* 2d ed., p. 445) identifies it with Saparda, a town in Media mentioned in the inscriptions of Sargon. If there was a Jewish colony of captives here, however, nothing is otherwise known of it; nor are any circumstances evident which would render probable the existence at this point of a colony of sufficient importance to be referred to in the terms used by Obadiah.

W. R. Smith and many recent writers have identified it with the Saparda which Darius in his inscriptions mentions between Cappadocia and Ionia as though it were, like them, a province. It is mentioned again in an inscription of the thirty-seventh year of the kings Antiochus and Seleucus, *i.e.*, 275 B.C. This region was somewhere in the neighborhood of Phrygia, Galatia, or Bithynia. When it is remembered that Joel (Joel iii. 6) had complained that Hebrews were being sold to Greeks, it does not seem improbable that the late writer who added the appendix to Obadiah predicted the return of these captives and foretold the Israelitish conquest of Idumea which John Hyrcanus (*c.* 130 B.C.) accomplished. Cheyne's view that "Sepharad" is dittography for צרפת, another name of Jerahmeel, is hardly convincing.

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E. G. H. G. A. B.

OBADIAH ("HERALD OF THE MESSIAH"). See ISḤAḲ BEN YA'ḲUB OBADIAH.

OBADIAH DI BERTINORO. See BERTINORO, OBADIAH BEN ABRAHAM.

OBADIAH BEN DAVID B. OBADIAH: Commentator; born in 1325, according to Azulai ("Shem ha-Gedolim," i. 76); in 1341, according to Steinschneider ("Cat. Bodl." col. 2075, No. 6687). He wrote a commentary on Maïmonides' "Yad," Ḳiddush ha-Ḥodesh, in which he gives a detailed treatise on the Jewish calendar and on astronomy. This commentary was published for the first time in the Amsterdam, 1702, edition of the "Yad."

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D. S. O.

OBADIAH BEN JACOB SFORNO. See SFORNO, OBADIAH BEN JACOB.

OBED (עובד): 1. Son of Boaz by Ruth, the daughter of Naomi. He was named, curiously enough, by Naomi's neighbors, and not after his own kindred. Obed was the father of Jesse and the grandfather of David (Ruth iv. 17, 21, 22; I Chron. ii. 12). **2.** Son of Ephlal and descendant of Sheshan, who had married his daughter to an Egyptian slave named Jarha (I Chron. ii. 37). **3.** One of the thirty captains of David (*ib.* xi. 47). **4.** One of the sons of Shemaiah and grandsons of Obed-edom, of the Korahites, whom, on account of their exceptional bravery, David appointed to guard the Temple (*ib.* xxvi. 7). **5.** Father of Azariah; a captain whom the high priest Jehoiada induced to conspire to kill Queen Athaliah so that Joash, though still a minor, might ascend the throne of David (II Chron. xxiii. 1).

E. C. S. O.

OBED-EDOM (עבד אדום).—1. Biblical Data: A Gittite to whose house the Ark was taken when removed from that of Abinadab in Gibeah. It remained with Obed-edom three months before it was carried to the City of David; and God "blessed Obed-edom and all his household" (II Sam. vi. 10–11).

——In Rabbinical Literature: From I Chron. xxvi. 4–8, where Obed-edom is mentioned together with the Levites, it is concluded that he was himself a Levite. His name is interpreted thus: "Obed" = "the servant who honors God in the right way"; "Edom" (lit. "red") = "one who causes to blush." He made David blush for shame because the latter was at first afraid to receive the Ark, whereas Obed-edom took it into his house without hesitation (Num. R. iv. 21). During the time that the Ark was with him Obed-edom used to light a candle before it twice daily, early in the morning and again at evening (*ib.*).

The blessing with which God blessed Obed-edom consisted in children. His wife and eight daughters-in-law bore children twice every month during the three months that the Ark remained with him (*ib.*). According to another version, each of them bore six children at once (Ber. 63b). J. Z. L.

2. Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon, in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

3. Son of Jeduthun, and, like Hosah, a porter at the Temple in the reign of David (I Chron. xvi. 38).

4. Temple guard; flourished during the reign of Amaziah, King of Judah; under his care were all the gold, silver, and vessels which were carried off by Jehoash to Samaria.

E. C. S. O.

OBORNIK (OBERNIK), MEÏR: Biurist and one of the Me'assefim; born in 1764; died at Vienna Nov. 6, 1805. Obornik contributed to the "Measseff" a great number of fables and was one of the most active of the Biurists. He translated into German the Books of Joshua and Judges, adding a short commentary ("bi'ur"), and (with Samuel Detmold) the Book of Samuel. The translation of the whole Bible, with the bi'ur, was edited by Obornik under the title of "Minḥah Ḥadashah" (Vienna, 1792–1806).

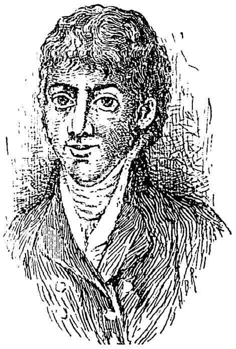

Meïr Obornik.
(In the Jewish Museum at Vienna.)

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E. C. M. SEL.

OCAÑA: Town of Castile which had a Jewish community at an early date. When the Jews, who had previously enjoyed full privileges, began to be oppressed and curtailed in their liberties by the Christian population of the city, D. Fernando IV. ordered the municipal council of Ocaña to leave them undisturbed in the enjoyment of the rights granted them by the preceding kings. Here, as in other places, the Jews were accused of ritual murder. A Christian killed the three-year-old son of a woman with whom he was at enmity, and, to divert suspicion from himself to the Jews, threw the body into the house of a Jewish neighbor; his stratagem, however, miscarried. During the great persecution of 1391 many Jews were killed at Ocaña, while others were forcibly baptized. Abraham Naḥmias b. Joseph, the translator of Thomas Aquinas' "Commentarii in Metaphysicam," was living at Ocaña shortly before the general expulsion of the Jews from Spain.

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J. M. K.

OCCIDENT AND AMERICAN JEWISH ADVOCATE, THE: Periodical published in Philadelphia by Isaac LEESER. It appeared first in April, 1843, and was continued as a monthly until March, 1859, inclusive, making sixteen volumes in that form. In April, 1859, it appeared as a weekly, continuing as such until March, 1861. In April, 1861, it returned to the monthly form; it continued so until 1869, when it ceased to exist. Twenty-six volumes in all were published. Isaac Leeser died Feb. 1, 1868; and the last volume appeared under the editorship of Mayer Sulzberger. In its day it was the leading Jewish publication in the United States with world-wide standing. Much of Leeser's work was first printed in "The Occident."

Among the noteworthy publications which first appeared in "The Occident" were the translation of De Rossi's "Dictionary of Hebrew Authors," by Mayer Sulzberger, and a series of twenty-eight letters, on the "Evidences of Christianity," by Benjamin Dias Fernandes, later published under the title of "The Dias Letters." "The Occident" also gave some attention to American Jewish history, publishing a notable series of articles on the Jews of Georgia and Ohio. Among its contributors were: Mordecai M. Noah, S. M. Isaacs, Jacob de la Motta, D. W. Marks (of London, England), Abraham Rice (of Baltimore), Max Lilienthal, Morris J. Raphall, J. K. Gutheim, Isaac M. Wise, Warder Cresson, Henry S. Jacobs, H. Hochheimer, Sabato Morais, Dr. B. Illowy, Isidore Busch, I. Kalisch, David Einhorn, Liebman Adler, Henry Vidaver, A. B. Arnold, Moses A. Dropsie, Grace Aguilar, Mrs. Rebecca Hyneman, and Cecelia and Marion Moss. Throughout its existence "The Occident" stood firmly for historical and traditional Judaism, and protested energetically against any but the most minor changes in the ritual and liturgy.

A. D. SU.

OCCUPATIONS: The ancient Hebrews were farmers, fishermen, artisans, etc., very seldom merchants. Solomon's endeavors to stimulate commerce among them bore no lasting fruit. Outside of their country they were not always allowed to acquire real estate and had to give way to the native inhabitants in working the soil, and they were thus gradually alienated from agriculture, although Jewish farmers are met with in all colonies, except perhaps in Alexandria, down to the twelfth century, especially in Persia, Asia Minor, Syria, and the East generally. In Germany, until the Crusades and the rise of the Italian republics and the German bourgeoisie, the Jew was the merchant par excellence; and special privileges were granted him by the emperors. Rich Jewish merchants were to be found in Ratisbon, whither Oriental merchandise was carried up the Danube from Constantinople, and whence the goods were distributed. In eastern Germany the Jews were still the chief factors in commerce as late as the fifteenth and sixteenth centuries. Two-thirds of the traders between Poland and Silesia were Jews, who monopolized the trade in coffee, tobacco, and sugar. They carried sugar-cane from Madeira to Brazil as early as 1548, and from Candia they brought to Vienna cane-sugar, which could be used at Passover. They imported also spices from what was a great distance in that day; and for Sukkot they brought myrtle from France and lemons from the Mediterranean countries.

In Sicily.

In the twelfth century in Mediterranean countries, such as Italy, Sicily, Greece, and Palestine, large numbers of Jewish dyers existed; in Salonica, artisans and silk-manufacturers; in Antiochia, glass-workers; in New Tyre, ship-owners. In Sicily Jews were engaged as architects, miners, clerks, smiths, locksmiths, weavers, and silversmiths. In that island and in Calabria they monopolized for years the manufacture of silk, paying highly for their privileges, until they were driven from the markets by Christian merchants of Lucca and Genoa. A Jew is mentioned as the inventor of the clepsydra (for the lightning-rod and telescope, as well as artificial and filled teeth among the ancient Jews, see "Jüdisches Litteratur-Blatt," vi. 166). Jews are mentioned also as card-painters, sword-smiths, sculptors, and bookbinders. Illuminating they learned from the monks. They showed much skill as silversmiths and goldsmiths (in 1466 there was a Jewish silver-manufactory at Trevona). In Holland there were many Jewish diamond-cutters and glass-workers (*e.g.*, Spinoza). (On the Jews of Prague see Prague.) Printing, as a "sacred art" ("meleket ha-ḳodesh"), was practised enthusiastically, often at the risk of life. Some of the first typesetters in Italy were German Jews; thence Jewish printing was carried to Spain and Turkey.

Jewish Tailors.

In Spain the Jews directed the commerce in dry-goods and wool, especially in imports from England. In England before the expulsion in 1290 they dealt in grain and wool. The Jews did not deal in other textiles at that time because they were not permitted to engage in dyeing, and that branch of industry was furthermore distasteful to them from Talmudic times; fine goods had been imported into Palestine from an early date. However, Jews are everywhere found engaged as tailors; eight-ninths of the Jews of Rome as well as those of the East End of London being occupied in that trade. The Jews required tailors, bakers, and wine-merchants for their own religious needs (comp. Lev. xix. 19; Deut. xxii. 11). They became important in Asia and in southern Europe as wine-merchants and millers, and as the former in France and Germany also. They traded also in horses and poultry, especially geese. In Persia the oil-presses were mostly worked by Jews, and Jewish gardeners and seal-cutters were much in demand. In India their native names indicated that they were oil-pressers (see Beni Israel). Metal-factories flourished in Sicily. A Jew of Prague, Gans or Gaunse, imported into England in the time of Elizabeth new methods of copper-welding and of manufacturing vitriol. The trades, which were always assiduously followed by the Jews (comp. Ned. 49b: B. Ḳ. 47b), were monopolized by them to such an extent in Sicily that when the Jews were expelled from the dominions of Spain in 1492, the Sicilian state officials themselves interceded in their behalf with Ferdinand.

Professions.

Strictly speaking, there were no Jewish scholars by profession. Rabbis received no salary until the fourteenth century, and even until the end of the eighteenth they had other occupations. "Better a coin earned by the work of one's hands than the wealth of the resh galuta, who lives by the gifts of others," it was said. They were at the same time physicians (*e.g.*, Maimonides, and among the members of the Paris Sanhedrin in 1806 Graziado Nepi), merchants, writers, artists, financiers, statesmen, and marriage-brokers.

The Jews took part in the discoveries of the Portuguese as financiers, nautical theorists, pilots (a Jewish pilot was the first European to see America), and sailors; they are otherwise mentioned as seamen, pirates, and makers of nautical instruments. Jews aided Columbus, Vasco da Gama, and Albuquerque. In 1601 a Jew was the right-hand man of Capt. James Lancaster on the first expedition of the East India Company. Like Julius Cæsar, Oliver Cromwell employed Jews as despatch messengers. Jews fought in Spain under the Cross as well as under the Crescent, and served at the courts of kings as lion-tamers. In Germany they made gunpowder and were employed as foragers, and in the Danish army acted as sutlers, their knowledge of the country sometimes making them useful spies (see Intelligencers).

Physicians.

The Jewish physicians were especially important. Although they also, like the people in general, occasionally employed amulets instead of remedies, as in northern France and Germany, and had merely the surgical skill of barbers, yet their medical knowledge was above the average of the time. This was due to their acquaintance with the Arabic sources and to their observations at circumcisions and slaughterings, the Jewish physicians often acting also as "shoḥeṭim" (Ulrich, "Juden in der Schweiz," p. 118). In Spain and Italy their only competitors were the Moors. Jews taught in Salerno and Montpellier. The medical faculty of Paris prescribed in 1270 a course of study for the Jew Isaac. Jewish women physicians, especially oculists, practised at an early date in Germany. In Spain and Portugal the Jewish physicians to the kings not seldom rose to the rank of minister. The majority of princes, ecclesiastics, and even some of the popes (*e.g.*, Clement XIII.) had Jewish physicians. From the seventeenth century they were graduated from the universities, first in Italy and Holland. In 1786 a certain Euchel of Königsberg in Prussia applied, though unsuccessfully, for permission to lecture. In 1517 a Jew drew attention to a medicinal spring at Baarburg near Zug in Switzerland (*ib.* p. 182). The physicians were frequently retained when the other Jews were expelled from a place (*ib.* p. 118); they were exempted from wearing the badge, and were given certain privileges, as in Hamburg. Neither the "Jus Canonicum," ch. xiii., "Christiani a Judæis non possunt recipere medicinam," nor the "Statuta Synodalia Basiliensia," nor even the decrees of Gregory (1581) and Paul IV. that Christians who were treated by Jews should receive neither sacrament nor burial, were heeded (see MEDICINE).

Usury.

Usury, which became to the Jews of the Middle Ages at once their salvation and their bane, was not original with them. The Talmud (B. B. 90; B. Ḳ. 84) classes the usurer with the murderer, neither of them being able to atone for his crime. It even forbids the acceptance of interest (Weiss, "Gesch. der Jüdischen Tradition," iii. 314), and in the Middle Ages even the small interest of the pawn-shops was considered as usury. Not only were the Jews forced to take interest because they were excluded from all other businesses, but they were even compelled to do so by the authorities, inasmuch as the Christians were forbidden by the Church up to the sixteenth century to engage in money-lending (see USURY).

Slave-Dealers.

The Church up to the thirteenth century considered slavery legal, while the Jewish law not only forbade entirely the keeping of slaves, but also enjoined the redemption of Jewish prisoners in order to keep them from slavery, which injunction entailed a heavy burden upon the communities. The employment of Christian slaves or servants was difficult for the Jews because their ritual forbade them to accept many services, such as the handing of wine, etc. It must be noted the Church in forbidding the Jews to keep slaves referred to Christian slaves only. Gregory the Great says: "Quid enim sunt Christiani omnes nisi membra Christi? atque ideo petimus quod fideles illius ab inimicis eius absolvitis." Gelasius permitted the Jews to import pagan slaves from Gaul, as did also Charlemagne. Especially in Bohemia the Jews conducted the sale of Slavonic slaves for body-guards to the califs of Andalusia.

BIBLIOGRAPHY: I. Abrahams, *Jewish Life in the Middle Ages*, xi. 211-229.

J. M. GR.

The means by which Jews earn their livelihoods are still largely determined by the restrictions which until very recently were placed upon them. Owing to the monopoly of the handicrafts by the gilds, the normal number of artisans was not found among medieval Jews, while the restrictions as to the holding of land limited the number of agriculturists among them. As regards the callings themselves, the adoption of certain handicrafts by Jews is often determined by religious considerations; thus, butchers are required for kasher meat, and printers for prayer-books. Generally speaking, those trades are most favored by Jews which afford them opportunity to arrange their own hours of work, thus leaving them free for their religious duties. The tobacco and fruit trades fulfil these requirements. Piece work rather than time-work, domestic industries rather than factory labor, are for the same reason especially favored.

In Eastern countries there is not very much variety of occupation among Jews, as can be seen from the following list compiled from Andree, "Volkskunde der Juden," pp. 191, 192:

Algeria	Money-changers, jewelers, linen-drapers, pawnbrokers, speculative builders.
Arabia	Armorers, silversmiths, masons, butchers.
Asia Minor	Servants, porters, merchants.
Bagdad	Merchants, shopkeepers, money-changers, goldsmiths, pedlers, weavers, bootmakers.
Bosnia	Handicraftsmen, pedlers, usurers, interpreters, cashiers.
Bulgaria	Corn-dealers, hide- and silk-merchants.
Caucasus	Leathermakers, dealers, tobacco- and wine-merchants.
Constantinople	Merchants, hawkers, gold-changers, physicians, apothecaries, dentists.
Damascus	Bankers, merchants, shopkeepers, pedlers, bakers, painters, butchers.
Egypt	Money-changers, bankers, jewelers, merchants, hawkers.
Hungary	Merchants, hawkers, physicians, journalists, pedlers, innkeepers, photographers, musicians, packers, handicraftsmen.
India	Agriculturists, oil-manufacturers, soldiers (Beni-Israel).
Kurdistan	Petty traders, shepherds.
Morocco	Dealers, brokers, laborers, interpreters, carpenters, tinsmiths, tailors, bootmakers.
Persia	Silk-spinners, glass-grinders, goldsmiths, jewelers, hawkers, clothesmen.
Russia	Butchers, carriers, capmakers, shoemakers, tailors, a few smiths, locksmiths, glaziers, carpenters, musicians, agents.
Turkestan	Silk-merchants, painters, brandy-distillers, commissionnaires.

Of European countries the fullest account of occupations has been made for Prussia, the statistical office of which has devoted special attention to this class of statistics. The following table gives the numbers and percentages of able-bodied Jewish workers engaged in the various occupations for the years 1849 and 1861:

Nature of Occupation.	1849.		1861.	
	No.	Per cent.	No.	Per cent.
Commerce:				
Bankers and Money-Changers	314	.01	550	.01
Wholesale Merchants	1,002	.02	2,785	.04
Retail Merchants	6,528	.11	9,736	.14
Agents, Pawnbrokers	1,444	.02	2,035	.03
Victualers and Hucksters	2,887	.05	3,003	.04
Pedlers	1,054	.02	1,209	.02
Dealers	5,233	.09	4,814	.07
Wandering Dealers	3,664	.06	4,699	.07
Assistants	5,582	.09	9,852	.14
Cattle-Traders	805	.01	938	.01
Total Commerce	28,513	.48	39,621	.57
Physicians and Teachers	1,610	.02	2,086	.03
Mechanics and Handicraftsmen	12,054	.20	11,445	.07
Farmers	582	.01	643	.01
Gardeners, etc	35	.00	26	.00
Brewers	323	.01	303	.00
Lower Communal Officials	536	.01	949	.01
Hired Laborers	2,588	.04	2,106	.03
Servants	6,000	.10	4,814	.07
Living on Income	1,677	.03	2,992	.04
Paupers	5,763	.10	4,921	.07
Grand total	59,681	1.00	69,906	1.00

It may perhaps be worth while to mention that the total number of adult Jews and Jewesses treated in the foregoing table was 129,587.

More recent investigations have not dealt with the subject on exactly the same plan; but the following table for the year 1895, contained in "Statistik des Deutschen Reichs," 1895, iii. 173, gives, under the headings of the three chief religions, the proportion in 1,000 of those engaged in various branches of industry, etc.:

Occupation.	Protestants.	Catholics.	Jews.
Agriculture	565.6	431.7	0.4
Forestry and Fishery	664.2	334.5	0.5
Mining	446.7	550.5	0.3
Industry of Stones and Earths	603.2	394.1	1.2
Metals	686.4	306.6	2.0
Machinery	717.9	273.7	3.8
Chemical Industry	636.5	351.0	9.3
Supplementary Products of Forestry	686.5	302.0	8.4
Textile Industries	662.9	330.4	2.7
Paper	701.4	288.2	6.9
Leather	684.8	302.9	8.1
Wood	662.3	331.2	2.3
Food	652.3	330.7	14.8
Clothing	654.6	329.8	11.9
Building	643.3	353.1	1.3
Polygraphic	745.1	238.9	9.4
Art and Fancy Ware	689.1	294.2	8.9
Unspecified	571.4	420.5	5.4
Commerce	640.8	249.5	105.5
Insurance	776.7	185.0	31.4
Transportation	691.5	305.6	1.3
Victualers	651.5	337.5	9.7
Proportion of Workers	612.6	374.8	9.7

This list may be compared with a somewhat shorter list for 1861, giving the percentage of adult workers among the Jews of Prussia according to their different means of livelihood:

Occupation.	Jews.	Others.	Occupation.	Jews.	Others.
Agriculture	2.18	43.53	Professions	3.55	2.15
Industry	18.97	39.41	Independent	4.18	2.30
Commerce	57.93	5.17	Paupers	6.46	4.19
Service	6.73	3.25			

A similar list is given for Italy by Servi ("Gli Israeliti d'Europa, 1872," p. 304):

Occupation.	Percentage of Workers, etc.		Percentage of Adult Workers Alone.	
	Jews.	Others.	Jews.	Others.
Agriculture	0.1	35.6	0.3	58.0
Industry	4.0	14.0	12.5	22.3
Commerce	17.7	2.8	55.3	4.8
Service	1.6	2.7	5.0	4.5
Professions	2.8	2.4	8.7	3.7
Independent	5.6	2.7	17.3	4.5
Paupers	0.3	1.4	0.9	2.2
Army	1.4	1.1	....	....
Religion	0.3	0.7	....	....
Administration	1.2	0.6	....	....
Without Occupation	65.0	36.0	....	....

Besides these lists for whole countries certain details are given for Berlin in 1871 by Schwabe, "Die Hauptstadt Berlin, 1871," and for Vienna in 1869 by Jeiteles, "Die Cultusgemeinde der Israeliten zu Wien":

Occupation.	Berlin, 1871.		Vienna, 1869.	
	Jews.	All.	Jews.	All.
Agriculture	0.2	0.8	....	....
Industry	21.4	57.2	16.27	41.23
Commerce	61.4	15.4	33.11	11.46
Service	0.2	6.4	5.11	16.13
Health	2.9	0.8	1.31	0.73
Education	1.2	1.0	1.45	0.86
Art and Literature	1.8	2.0	1.02	0.86
Religion	0.5	0.2	....	....
Justice	1.6	4.1	0.59	0.33
Army	0.7	7.4	....	....
Independent	8.1	4.7	6.64	6.64
Officials	....	....	0.71	2.54
Students	....	....	7.39	2.54
Private Schools	....	....	6.30	1.48

With this may be compared the statistics of occupation of 21,071 adult Jews in Budapest in 1870 (Körösi, "Die Königliche Freistadt Pest im Jahre 1871"):

Occupation.	Percentage of Jews.	Occupation.	Percentage of Jews.
Agriculture	0.6	Education	0.6
Industry	22.9	Art and Literature	0.5
Commerce	22.3	Independent	1.0
Service	9.3	Paupers	21.2
Officials	0.7	Scholars	11.0
Medicine	0.7		

The details for Budapest are not sufficiently well arranged to admit of easy comparison with other creeds, but the general result shows that while every fourth Jew is engaged in commerce, only one twenty-fifth of the general population is engaged in business, and service attracts one-twelfth of Jews as compared with one-eighth of the remaining creeds. One-thirteenth of the Jews are tailors; one-eighteenth, day-laborers. Jews have a higher proportion than those of other creeds in commerce of all kinds, and among goldsmiths, tailors, upholsterers, accountants, insurance agents, medical men, students, and beggars (*ib.* p. 120).

From a comparison of all these tables it will be seen that Jews as a rule are engaged in commerce to a degree much above that of their neighbors, though this is due in large measure to their residence in towns; but even here there are from three to four times as many among Jews devoting themselves to trade as among the rest of the population (see COMMERCE). Judging from the Prussian returns of 1895, insurance seems to have engaged their attention very largely; and next to this come the food and clothing trades. In the chemical industries, fancy ware, and leather trades they appear to have their due proportion; but in almost all other occupations they number below the normal. It is especially in agriculture that they show to the least advantage, both in the towns and generally. On the other hand, in art and literature they at any rate hold their own with the rest of the population of the towns; and in the professions generally they are above the average in number. In recent years there has been an increased tendency toward handicrafts (see ARTISANS).

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J.

OCEDA, SAMUEL. See Uceda, Samuel.

OCHLAH WE-OCHLAH. See Oklah we-Oklah.

OCHS, ADOLPH SIMON: American journalist and newspaper publisher and proprietor; born March 12, 1858, at Cincinnati; educated at the common schools of Knoxville, Tenn. From 1869 to 1873 he was employed as carrier-boy and "devil" in the office of the Knoxville "Daily Chronicle"; he then became a practical printer, and in 1875 removed to Louisville, Ky., where he obtained employment in the job-office of the "Courier-Journal." Here he remained for a year, and then returned to Knoxville, where he entered the composing-room of the "Daily Tribune." In 1877 he removed to Chattanooga, where he accepted a position on the then newly established "Daily Dispatch." In that city he laid the foundation of his success by publishing a city directory, and in July, 1878, arranged to purchase a half-interest in the Chattanooga "Daily Times," which, when it passed into his control, was practically valueless. Two years later he acquired the second half. In 1879 he founded "The Tradesman," a trade publication of which he is still chief owner.

Ochs was the principal factor in the formation of the Southern Associated Press; and was an organizer and incorporator of the Associated Press, becoming its treasurer and a member of its first board of directors.

In 1896 Ochs acquired the principal ownership and controlling interest of "The New York Times," and became its publisher; in 1901 he purchased "The Philadelphia Times"; in July, 1902, he became the proprietor and publisher of "The Philadelphia Public Ledger," and in the following month he consolidated those two Philadelphia newspapers.

Ochs was for a time a member of the school committee of Temple Emanu-El, New York. To perpetuate the memory of his father, who was for many years the voluntary minister of the Jewish congregation in Chattanooga, there is now (1904) being erected a temple in that town.

Bibliography: *Die Deborah*, Oct., 1902; *Business World*, Aug., 1902; *National Dictionary of Biography*, i. 427.

A. F. H. V.

OCHS, GEORGE WASHINGTON: American journalist; born in Cincinnati Oct. 20, 1861; brother of Adolph S. Ochs; educated at the University of Tennessee. Ochs began his journalistic career as a reporter on the Chattanooga "Daily Times," of which he became general manager in 1896. In 1900, when "The New York Times" decided to issue a daily edition at the Paris Exposition, Ochs was placed in charge of the enterprise; and his work met with such favor that he was decorated by the President of the French Republic with the cross of the Legion of Honor. In 1901, when "The Philadelphia Times" was acquired by his brother, Ochs became vice-president and general manager of the new company, and conducted the paper until its amalgamation with "The Philadelphia Public Ledger," when he became general manager of the consolidated publications.

Ochs has been prominent in the public life of Tennessee. Elected delegate, he attended the National Democratic Convention held in Chicago in 1892, seconding on behalf of his state the nomination of Grover Cleveland; and in 1896 he was appointed delegate-at-large from Tennessee to the Palmer-Buckner Gold Democratic Convention held at Indianapolis in that year. In 1894 Ochs was elected mayor of Chattanooga, was reelected in 1896, and received a unanimous renomination in 1898, but declined it. He was elected vice-president and member of the executive board of the National Municipal League; for six years he held the presidency of the Chattanooga Library Association; for two years that of the Southern Associated Press; for three years that of the Chattanooga Board of Education; and for one year that of the Chattanooga Chamber of Commerce.

A. F. H. V.

OCHS, SIEGFRIED: German conductor and composer; born at Frankfort-on-the-Main April 19, 1858. He first studied medicine and chemistry at the Polytechnikum of Darmstadt and at Heidelberg University, but later devoted himself entirely to music, studying at the Königliche Hochschule für Musik, Berlin, under Schultze and Rudorff, and later privately under Kiel and Urban. Ochs is the founder and leader of the Philharmonic Choral Society of Berlin. At first an obscure organization, it became prominent through numerous performances given by Von Bülow, an intimate friend of Ochs. It is now (1904) the greatest choral society in Berlin, and is distinguished for its helpful patronage of young musicians, whose compositions are here frequently performed for the first time. Ochs is a talented composer, with a marked turn for humorous compositions. He wrote both the libretto and music of the three-act comic opera "Im Namen des Gesetzes" (Hamburg, 1888); two operettas; duets for soprano and alto; male choruses; vocal canons; and several books of songs.

Bibliography: Baker, *Biographical Dictionary of Musicians*; Riemann, *Musik-Lexikon*, 1900.

S. J. So.

ODEKA (אודך): Initial word of Ps. cxviii. 21 (see Hallel), marking the point where the antiphony of alternate verses between two choirs comes to a conclusion (comp. Grätz, "Kritischer Commentar zu den Psalmen," pp. 74, 608, Breslau, 1882; Suk. 38a and Rashi *ad loc.*), and accordingly, since at least the third century (Suk. 39a), marking the point from which the remaining verses of the psalm are twice repeated. The manner in which this is done varies (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 422, 3). In the Polish rite every worshiper himself doubles the verses, so that each hemistich of verse 25 ("Anna") is actually repeated four times. The traditional melodies for this verse are given in the articles Haḳḳafot and Hallel.

The importance laid upon the initial verses as well as the concluding passage of the psalm has attracted the traditional melodies to them rather than to the remaining verses; so that even such chants as have come down from the past are not so generally known as might be expected. The Sephardic chant, first transcribed by Naumbourg, is reminiscent of the ancient melody for the Song of Moses (Ashi-

ODEKA

I. SEPHARDIC CHANT

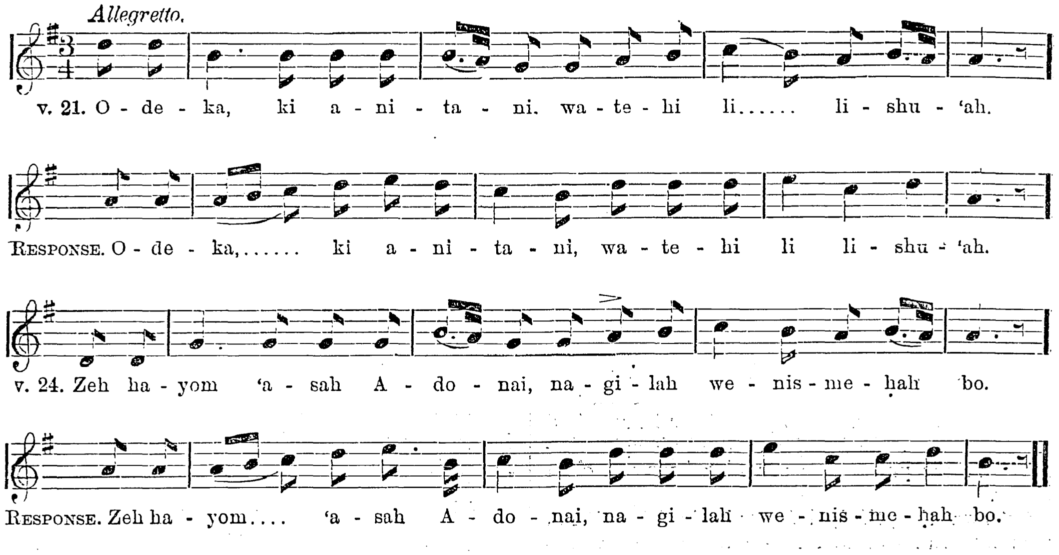
Allegretto.
v. 21. O - de - ka, ki a - ni - ta - ni. wa - te - hi li...... li - shu - 'ah.
Response. O - de - ka,...... ki a - ni - ta - ni, wa - te - hi li li - shu - 'ah.
v. 24. Zeh ha - yom 'a - sah A - do - nai, na - gi - lah we - nis - me - ḥah bo.
Response. Zeh ha - yom.... 'a - sah A - do - nai, na - gi - lah we - nis - me - ḥah bo.

II. ASHKENAZIC CHANT

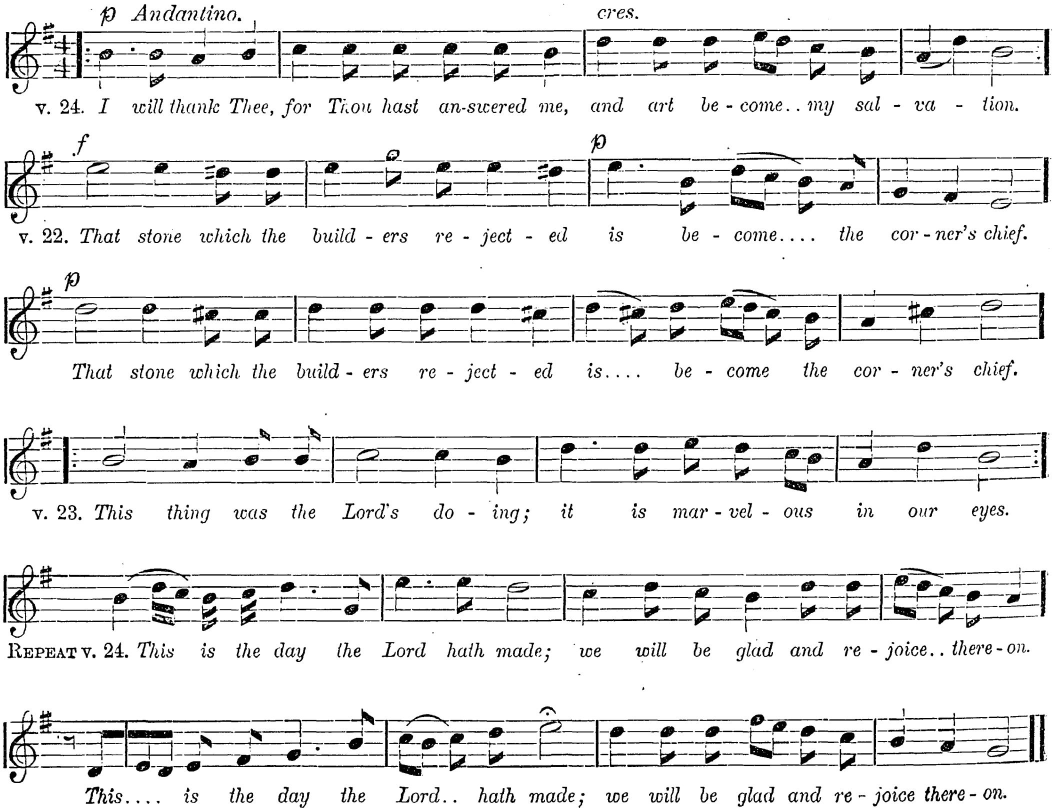
p Andantino.
cres.
v. 24. I will thank Thee, for Thou hast an-swered me, and art be - come.. my sal - va - tion.
f
p
v. 22. That stone which the build - ers re - ject - ed is be - come.... the cor - ner's chief.
p
That stone which the build - ers re - ject - ed is.... be - come the cor - ner's chief.
v. 23. This thing was the Lord's do - ing; it is mar - vel - ous in our eyes.
Repeat v. 24. This is the day the Lord hath made; we will be glad and re - joice.. there - on.
This.... is the day the Lord.. hath made; we will be glad and re - joice there - on.

RAH), and its employment may be similar to the frequent use, noticeable among the Spanish and Portuguese Jews, of the better-known traditional airs for other passages than their original texts. In the Ashkenazic tradition there exists a melody, of German origin, first recorded in its modern form by Mombach for the London Great Synagogue, and bearing traces of elements of as great antiquity as any other of the "Hallel" melodies. The chants peculiar to both rites are given herewith.

A. F. L. C.

ODENATHUS. See ZENOBIA.

Beginnings of the Community.

ODESSA: City on the northwestern shore of the Black Sea, forming with the adjoining region a separate district. It has been an important factor in the cultural life of the Jews of Russia. It is believed that when the Russians took possession in 1789 of the Turkish fortress of Khadzhi-Bei—named Odessa in 1794—Jews were already living in the place. From a certain gravestone, there is reason to suppose that Jews lived there in the middle of the eighteenth century; but no authentic information on this point occurs earlier than 1793, the date of the founding of the old Jewish cemetery according to the inscription on its oldest tombstone. According to official data, five Jews established themselves in Odessa soon after the Russians took possession of it; and in 1795 the Jewish population had increased to 240 persons of both sexes. Most of them came from Volhynia, Podolia, and Lithuania. Later on Jews arrived from Galicia and Germany. These Jews, who in their native countries had adopted the European culture of the Mendelssohnian era, soon organized charitable and other useful institutions. The PINKES, which is still preserved and which dates back to 1795, contains the by-laws of the Society of True Philanthropy, whose object was the care of the sick and the burial of the dead. The Talmud Torah was probably founded in the same year. A KAHAL was formed in 1798; and two years later a Jewish hospital with six beds was established.

The Galician and German Jews were styled "Broder" Jews, after the city of Brody. They established important commercial houses and took a prominent part in the trade in breadstuffs. As early as 1826 the Brody Jews built in Odessa the first Russo-Jewish school—a departure so radical at that time as to arouse almost the entire Orthodox Russian Jewry. The broad curriculum of the school was of a character hitherto unknown in the Jewish schools; and this new feature produced favorable results for Jewish education throughout Russia. The name Odessa became synonymous with religious freedom, which term the Orthodox Jews regarded as having the same import as "dissipation." The school, which brought culture to the pioneers in southern Russia, was especially prosperous under the directorship of B. Stern. It always received the support of the local authorities, and even gained the favorable notice of Emperor Nicholas I.

In 1835 the first Jewish school for girls was established. In 1852 there existed 59 Jewish schools, 11 private boarding-schools, and 4 day-schools. Furthermore, the Jews of Odessa showed a strong tendency to enter the general educational institutions, contributing a greater proportion of students than did the communities of other creeds. Thus in 1835 there were 8 Jews in the Richelieu Lyceum, and in 1853 there were 52 Jews in the second gymnasium. In the gymnasia of other towns there were about the same time considerably smaller numbers of Jews; even in the gymnasium of the cultured city of Mitau there were only 24. In 1863 the number of Jews in the Odessa gymnasium was 128. Odessa acquired a particular educational importance for all the Jews of Russia with the publication there of the earliest Jewish journals in Russian, "Razsvyet" (1860–61), "Zion" (1861–62), and "Den" (1869–71), and the first Hebrew paper, "Ha-Meliẓ" (1860).

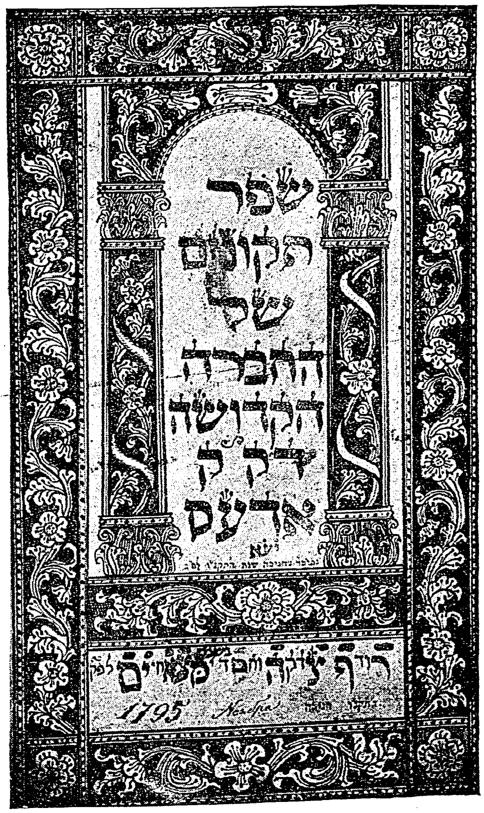

Cover of the Taḳḳanot (Rules) of the Ḥebra Ḳaddisha of Odessa, 1795.

The "Broder Shool."

In 1840 the first Russian synagogue with a choir was established in Odessa. It was called "Broder Shool"; and N. Blumenthal, noted for his musical ability, was appointed cantor. Though this innovation was regarded with marked hostility by the Orthodox Jewish population, the number of worshipers continued to increase to such an extent that in 1847 the congregation removed to a larger building. This occasion was utilized by the well-known Jewish writer Osip Rabinovich to defend synagogal choirs; and he published an article on the subject in "Odesski Vyestnik." In 1860 Dr. Schwabacher, noted for his eloquence, was invited from Germany to occupy the rabbinate. He, however, was suited to a more cultured society. A stranger to the life of the Russo-Jewish masses, he did not understand the people, and therefore could not be their real leader. Schwabacher delivered his sermons in German. That language was for years, and still is in certain strata of society, the predominating conversational language of the Jews of Odessa; but in the sixties, when the reforms introduced by Emperor Alexander II. had awakened the hope of a bright future in the hearts of his Jewish subjects, those of Odessa were the first to introduce the Russian language into their homes, cooperating in this manner in the Russification of the city, which at that time, owing to the predominance of foreigners disinclined to assimilate themselves with the native population, was known as an "un-Russian" city.

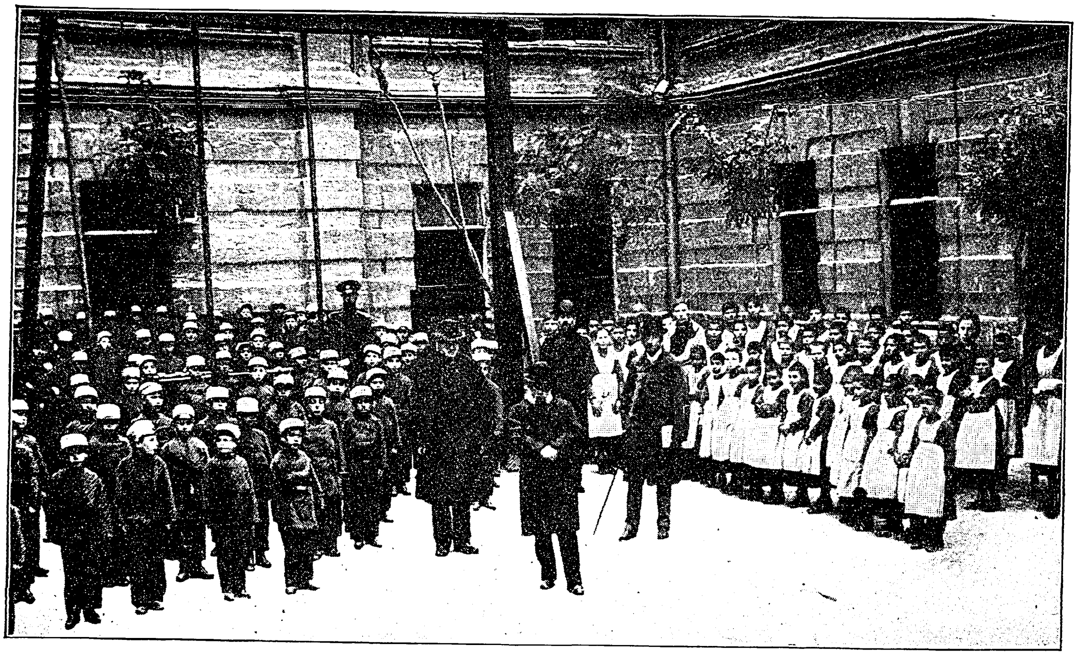

Pupils of the Jewish Technical School, Odessa.

(From a photograph.)

In the course of time the Jewish charitable and educational institutions of Odessa increased. Prominent among them was the Trud Society (founded in 1864), whose purpose was to diffuse technical knowledge among the Jews. It has become a model for similar institutions. An orphan asylum was founded in 1868, largely with means contributed by the philanthropist Abraham Brodski. In 1867 an independent branch of the Society for the Promotion of Culture Among the Jews of Russia was organized in Odessa.

The community did not escape the horrors of the pogrom. Indeed, the very first pogrom in Russia occurred in Odessa in the year 1859. This was in reality not a Russian but a Greek pogrom; for the leaders and almost all of the participants were Greek sailors from ships in the harbor, and local Greeks who joined them. The pogrom occurred on a Christian Easter; and the local press, in no wise unfriendly to the Jews, attempted to transform it into an accidental fight, the Greek colony at that time being dominant in the administration as well as in the commerce of Odessa. Further pogroms occurred in 1871, 1881, and 1886.

Favorable Attitude of Local Authorities.

The gravitation to Odessa of a considerable number of educated Jews is largely ascribed to the fact that the higher local authorities have been favorably disposed toward the Jewish population. Especially was this the case with the governors-general Prince Vorontzov (1823–44) and Count Stroganov (1855–63); and there is no doubt that the Jewish community of Odessa enjoyed on the whole a better civic position than the Jews of other places, having, for instance, always taken an active part in the municipal administration, and its members being elected to commercial courts, etc. When in 1861 a commission was formed to frame a new city charter for Odessa, Osip Rabinovich, the author, was appointed a member of it. This attitude of the city toward the Jews of Odessa was reflected not only in the career of the latter, but also in the fortunes of the Russian Jews generally; for local authorities elsewhere repeatedly appealed to the government to augment the rights of the Jews and to improve their civic conditions.

At the present time the influence of the Jewish element in Odessa is quite significant. Two of the three leading political dailies are owned by Jews. The contributors and reporters, also, with insignificant exceptions, are Jews. Among Jewish journalists are to be found many who enjoy a wide popularity in southern Russia, *e.g.*, Sack, Shabotinski (the expert on economic conditions in southern Russia), Lazarovich, Lando, and Kheifetz. In science, also, Jewish names are frequently encountered. It is interesting to note that, in spite of the severe prohibitions of the Russian government, three Jews have been appointed to chairs in the University of Odessa: namely, Hochman, author of mathematical works; Bardach, the bacteriologist, a pupil of Pasteur; and Kahan, the mathematician. All the medical men of any renown in the city are Jews; and it may be said generally that in the medical profession the Jews take first rank quantitatively as well as qualitatively. Pharmacists and their assistants, who in Russia are entitled to a degree only on graduation after a special course at the university, are in the great majority of cases Jews. Notwithstanding the severe restrictions, there are many Jews in the legal profession, among them M. G. Morgulis and Blumenfeld. It was at Odessa that Passover, the luminary of the Russian bar, began his activity. He was recently retained by the British government to represent its interests in the controversy between it and Russia regarding the Red Sea captures in the course of the Russo-Japanese war.

In Literature, Science, and Art.

The Jews of Odessa have been extremely active in literature. Aside from the literary names of the past enumerated above, mention should be made of those of Ilya Orshanski, the analyst of the legal status of the Jews in Russia; of the Pinskers, father and son, the former the historian of the Karaites, and the latter the author of the epoch-making pamphlet "Auto-Emancipation," which laid the foundation of Zionism in Russia; and of A. Zederbaum, editor of "Ha-Meliẓ." In Odessa lived and labored up to 1903 the well-known Russo-Jewish historian S. Dubnow; and here, too, resides the man of letters Ben-Ami (I. M. Rabinovich). Of the younger generation are Julius Hessen and Pen, who are engaged in the study of the history of the Jews. Of writers in Hebrew Odessa has among its residents Solomon Jacob Abramowitsch ("Mendele Mocher Seforim"), who was also the "father" of Yiddish literature; "Aḥad ha-'Am" (Asher Ginzberg); the poet Bialik; the pioneer of the Zionist movement, M. L. Lilienblum; and the men of letters Ben Zion and Tschernovitch. Other Hebrew writers who worked in Odessa were the late P. Smolenskin, Gottlober, and Mandelkern; and among those of the younger generation, Berdyczewski, Brainin, Klausner, the poet Tschernachovski, and the Yiddish writer "Scholem Alechem." From the list of distinguished Jewish writers of fiction in Russian may be mentioned Juschkevitch and Khotimski, who chose for their subjects types from Jewish life.

In the field of art, also, the Jews of Odessa are not backward. At the annual exhibitions of South-Russian artists are to be seen the works of the Kishinef painters of Jewish life, Bershadsky, Goldstein, and others. Other prominent artists are: L. O. Pasternak, whose genre and plein air pictures are to be found in the museum of the Luxembourg, Paris, in the Tretyakov gallery at Moscow, and in the museum of Alexander III. at St. Petersburg; O. Brasa, a young artist who has already obtained a certain recognition, and whose career has just begun; Askenasi; Marinest; and Hirschfeld.

In the sphere of public life the activity of the Jews of Odessa is restricted, for the right to vote in the election of municipal officers has been taken from them. Up to the year 1892 the Jews constituted the most influential element in the management of the municipal affairs of the city. The period of activity of the Jewish members of the municipal council—A. M. Brodski, Soloweichik, and P. L. Khari—marks the golden era of the local administration, which, according to the uniform admission of the press, has retrograded since the introduction of the reforms denying to the Jews the right of participation, either active or passive, in municipal elections. In the management of public affairs of purely Jewish character, the first place is occupied by M. G. Morgulis; then follow M. Rabinowitch and O. Chais. As generous contributors to charities are to be mentioned L. G. Askenasi, Wainstein, Mendelewitch, M. and J. Rabinowitz, and others.

Among the Jewesses of Odessa who have devoted themselves to acts of charity and benevolence, the recently deceased Maria Saker must be mentioned. She made her appearance as the pioneer of the emancipation of women, and worked hard to raise the intellectual standard of her fellow Jewesses. She was besides no stranger to literature.

The economic importance of the Jews for Odessa and for the whole territory of New Russia has long been acknowledged. Even the anti-Semites themselves have admitted the beneficial influence of the Jews upon the commerce and industry of that territory. As proof of the danger of Jewish predominance the former found it necessary to emphasize the fact that the Russian element in Odessa was being pushed to the rear, and that until recently the native Russians had occupied only a secondary place. The history of South-Russian commerce has to record the name of the Rabinowitsch firm, which was the first to engage in direct commercial intercourse with the Far East in general and with China in particular, and the names of the Jewish mercantile firms which were the first to find a steamship route connecting the Black Sea with the Baltic.

Jews in Commercial Life.

The export of grain, which recently became the staple trade of Odessa, contributes very largely to the employment of Jewish capital and labor. Of late this trade has suffered, owing to the competition of neighboring ports, and Odessa has had to engage in industrial pursuits. But even here the Jews of Odessa compare favorably with their neighbors. Detailed information with regard to occupations is difficult to obtain in Odessa, where, as in the Russian empire generally, the science of statistics is still in its infancy; but certain figures are available from documents of the Board of Commerce granting permission to the respective licensees, upon payment of certain fees, to engage in commerce and industry. Of 1,660 licenses granted to merchants by the Board of Commerce, 820, or nearly one-half, were issued to Jews. There are under the control of Jews 15 important banking-houses, 105 large manufacturing establishments, and 560 large commercial houses, and 140 Jewish firms are engaged in the exportation of grain to foreign countries. These figures give only a vague idea of the participation of Jews in vast commercial enterprises. There are also numbers of Jewish shareholders in incorporated banks; and many of them are directors of such corporations. The Second Mutual Credit Company is entirely controlled by Jews. In many industrial joint-stock companies, as in the sugar industry and in distilleries, the participation of Jews is very extensive. Trade and industry on a small scale are almost entirely carried on by Jews.

If, however, the inference should be drawn from the above data that the Jewish inhabitants constitute the wealthiest class in Odessa, such an inference would be extremely erroneous. The bulk of the wealth is in the hands of the Greeks, Italians, and Orthodox Russians. In this respect the Jews take fifth or sixth place, the number of individual large fortunes being very limited. It is noteworthy that of the 14,633 real-estate parcels in the city only 2,857, or one-fifth, are owned by Jews, although the latter form about one-third of the total population.

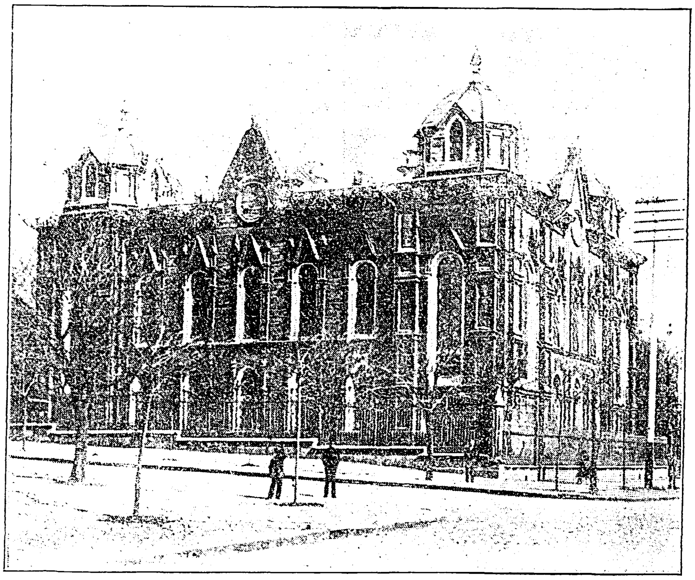

Brody Synagogue, Odessa.
(From a photograph.)

The general material condition of the Jews is best illustrated by the report of the committee for rendering aid to the Jews for the Passover holy days. It appears that, in spite of the apparent reluctance of many Jews to accept charitable aid, the number of those registered on the books of the committee is about 50,000, that is, one-third of the Jewish population, thus showing that an equal proportion is suffering from actual want. The number of the poor, those who, being scarcely able to make both ends meet, are always liable to fall into the category of the class suffering from actual want, may be estimated at 35,000. The rest of the community may be divided into the following classes: (1) the middle class, consisting of artisans, clerks, and small tradesmen who can not accumulate any savings; (2) the well-to-do class, the members of which are able to save; (3) the wealthy, such as owners of real estate; and (4), finally, 18 Jews possessing enormous fortunes.

According to the census of 1892, there were 35,505 Jews engaged in the various branches of the city's manufactures and commerce (this number included the representatives of the large manufacturing as well as of the less important commercial concerns). Of these, 15,543 were owners or managers of the different concerns, 14,572 were workmen (assistants), and 1,758 were apprentices. There were 3,632 independent workmen.

According to the statistics of the city and gild administrations for 1898, there were 8,458 Jewish artisans, including 3,948 master-workmen, 3,053 assistants, and 1,457 apprentices. All these figures do not, however, correspond with the facts, the actual number of artisans being considerably higher for many of the classes (especially assistants and apprentices who are not registered in the gilds).

The prevailing trades among Jews are those of ladies' tailors, shoemakers, merchant tailors, locksmiths, cabinetmakers, etc. It is difficult to estimate the number of laborers, owing to the absence of registration; but from the fact that of those who applied to the committee for charitable aid for the Passover holy days 2,115 were married laborers, it may be estimated that there are not less than 6,000 Jews in Odessa who belong to this class.

There are in Odessa eight large synagogues and forty-five houses of prayer.

Synagogues.

The oldest among the synagogues is the Main Synagogue, which was founded soon after the establishment of Odessa, on a lot given to the Jewish community by the city (it was rebuilt in the fifties). Other old synagogues are the Artisans' Synagogue, the Warm Synagogue, the Newmarket Synagogue, and the synagogue on the street Balkowskaya. Later on there was founded the Brody Synagogue (on the street Pushkinskaya), transformed in the "forties," as noted above, into the Choral Synagogue. Subsequently this congregation removed to a building which it owns. In 1887 there was founded the New Synagogue (on the street Yekaterininskaya) and in 1898 the Nachlass Eliezer (on the Peresyp).

Of the houses of prayer, eighteen were in existence before 1835, as, for instance, those of the kasher-butchers, the flour-dealers, the pedlers, the porters, and the expressmen. In 1859 the clerks', and in 1865 the cabmen's, houses of prayer were established. Between 1866 and 1879 there were organized fifteen new houses of prayer—among them those of the furniture-workers and the bakers—and between 1875 and 1888 five additional, among them that of the painters.

In the last decade the commerce of Odessa passed through severe crises, which undermined the prosperity of the Jewish community. Moreover, the Jewish populations forcibly expelled from their old domiciles (as, for instance, from Moscow) became a heavy burden on the Odessa community; and there were recorded recently more than 40,000 needy Jews. Nevertheless the community is being enriched by new educational and charitable institutions, while supporting the old ones. While private charity is extensive, the community also, as a definite financial administrative unit, is bearing heavy burdens. The table on page 384 illustrates the condition of the various charitable educational institutions.

Indeed, the Jewish community of Odessa is justly famed for its charitable institutions. The hospital has grown to such dimensions that it occupies to-day four city blocks. It contains several departments: the general hospital; children's hospital; a splendid operating department, the gift of the well-known philanthropist Mrs. L. G. Askenasi, the cost of which amounts to not less than 100,000 rubles; an ambulance department; and several others. The hospital has a branch on the Liman, a health-resort whose salt-lake water is efficacious in cases of rheumatism and in children's diseases. The contingent of patients is mainly recruited from the Jewish population, but there are also many Gentiles (30 to 35 per cent). The annual expenditure amounts to 125,000 rubles, covered partly by the income from the meat-tax, and partly by donations.

Charitable Organizations.

The Jewish Orphan Asylum of Odessa has its own commodious building in the best section of the city, and accommodates 250 orphans of both sexes. A school, with separate departments for boys and girls, is annexed thereto, as is also a trade-school where bookbinding and shoemaking are taught. The Hebrew Agricultural School, an adjunct of the orphan asylum, is located in the suburbs of the city. Boys are trained there for agricultural pursuits, and girls in the management of dairies. As a result of the ukase prohibiting Jews from owning or leasing agricultural land, and even from residing in country towns and villages, the graduates of the school had to remove to other places where their knowledge may be applied, as Palestine or Argentina. Many of them have to abandon altogether the calling to acquire a knowledge of which they devoted the best years of their lives. The budget of the orphan asylum, including the agricultural school, amounts to 55,000 rubles annually.

The Home for the Aged and Infirm of Odessa shelters 250 inmates, and its annual budget amounts to 25,200 rubles. The Cheap Kitchen of Odessa distributes 250,000 meals, partly free and partly at very low prices. Its annual budget amounts to 28,000 rubles. The Day-Asylum of the Society for the Care of the Homeless, maintained by voluntary subscriptions, provides shelter for the children of laboring people, who would otherwise remain without care while their parents or guardians are at work. The children receive food and clothing, are instructed in reading and writing, and are generally cared for.

Not long ago a House of Industry was established in Odessa on a moderate scale, where poor laboring girls may always find employment at sewing. Those who can not sew may here learn the trade, receiving during their apprenticeship a small salary as partial compensation for their work.

Educational Institutions.

The Jewish schools may be divided into the following classes: religious, government, public, private and public, professional, Sabbath, and evening schools. To the first group belong three Talmud Torahs, public yeshibot, and private yeshibot. The First Talmud Torah is, as stated above, the oldest Hebrew school in Odessa, its age being, in all probability, the same as that of the city itself. In the first half of the eighteenth century it was managed, like all others of its type in the Pale of Settlement, without any organized system. In 1857 it was reorganized into a model school, winning the commendation of the most distinguished pedagogues and scholars, among them Pirogov. At the present time the school is directed by S. Abramowitsch ("Mendele Mocher Seforim"). There are 400 pupils, of the poorest class, who are furnished gratuitously with text-books, clothing, and foot-wear. A committee of charitable ladies supplies the pupils with dinners. The annual budget of the school, including that of the ladies' committee, amounts to 20,000 rubles. The Second and Third Talmud Torahs were opened in the suburbs last year, the pupils in the two schools numbering 400.

The yeshibah, existing since the year 1886, was founded with the object of giving to Jewish youth instruction in the Talmud and the Bible in conjunction with tuition in popular subjects. Unfortunately the school has retrograded in efficiency, and can now be considered as nothing more than an elementary school. About 100 pupils receive instruction, and the annual budget amounts to 6,000 rubles. On the initiative of Rabbi Tschernovitsch and A. Lubarski and through the financial aid of R. Gotz, a private yeshibah has been established, the aim of which is to furnish theological instruction to students preparing for a rabbinical career.

The government schools are such only in name. They were established on the initiative of the government, but are maintained from sources specifically Jewish, as the income from the meat- and candle-taxes. Of such schools there are three: two for boys, and one for girls. Each of the boys' schools consists of six consecutive classes covering the course of elementary schools, with the addition of instruction in foreign languages and bookkeeping. In each school about 300 pupils receive instruction; and the budget is fixed at 15,000 rubles. The girls' school consists of five "original" and five "parallel" classes, with 600 pupils; budget, 22,000 rubles. The school is located in a building which was donated for the purpose by L. A. Brodski of Kiev and the cost of which was 80,000 rubles.

All the above-enumerated schools belong to the class of public schools. To this category belongs also the Ellman school, so named from the donor of a large sum of money for its establishment and maintenance. It is located in the suburbs, and affords elementary instruction to 200 boys and 100 girls; budget, 8,000 rubles annually. A permanent synagogue is annexed to the school.

There are fourteen private and public schools, which give free instruction in elementary subjects to not less than 2,000 children of the poor. Almost every such school is aided by a committee which provides the children with clothing, foot-wear, and hot meals.

In the category of professional schools the first place belongs to the school of the Trud Society, which has existed for the last forty years. This school, the pride of southern Russia, and which attracts pupils from the most distant parts of the country, contains five "original" and five "parallel" classes, in which about 450 students receive instruction. There is also a postgraduate course, besides a model workshop for mechanics, including cabinet-makers, a profitable iron-foundry which provides Odessa and the neighborhood with model work, and an electro-technical workshop. Many of the graduates of the school go abroad for supplementary technical education, and it is no rare thing to meet an engineer who has received his elementary education in the Trud. The budget of the school amounts to 61,000 rubles. Extremely poor pupils receive clothing, foot-wear, and board free. The professional schools for girls number five, the instruction given being mostly in sewing. The foremost of them is the school built through the liberality of A. M. Brodski. Among the professional schools may also be included the Hebrew Public School of Commerce, established in 1904. It has a handsome building of its own, the cost of which was about 100,000 rubles; and its pupils, including those of the preparatory school, number at least 200.

The Trud School.

Of private schools there are thirty-eight. In this number are included the Hochman School of Commerce and the Iglitzki Classical College, each having a normal course corresponding to that of the American high school, and five schools for girls.

A very interesting educational phenomenon is presented in the establishment of evening-schools. The development of these is greatly hampered by the interference of the officials of the education department; but they nevertheless number fourteen, for adults of both sexes. Aside from elementary courses, lectures are given on physics and on other scientific subjects of general interest. Some of the schools are nearly similar to the "Universités Populaires" of Paris and the "People's Palaces" of England and America. The evening-schools of Odessa stand, as it were, midway between these two classes of institutions, resembling in some respects the one and in some the other. They are established and maintained by an extra educational committee of the Society for the Promotion of Culture. There is also a graduate course leading to the teacher's diploma.

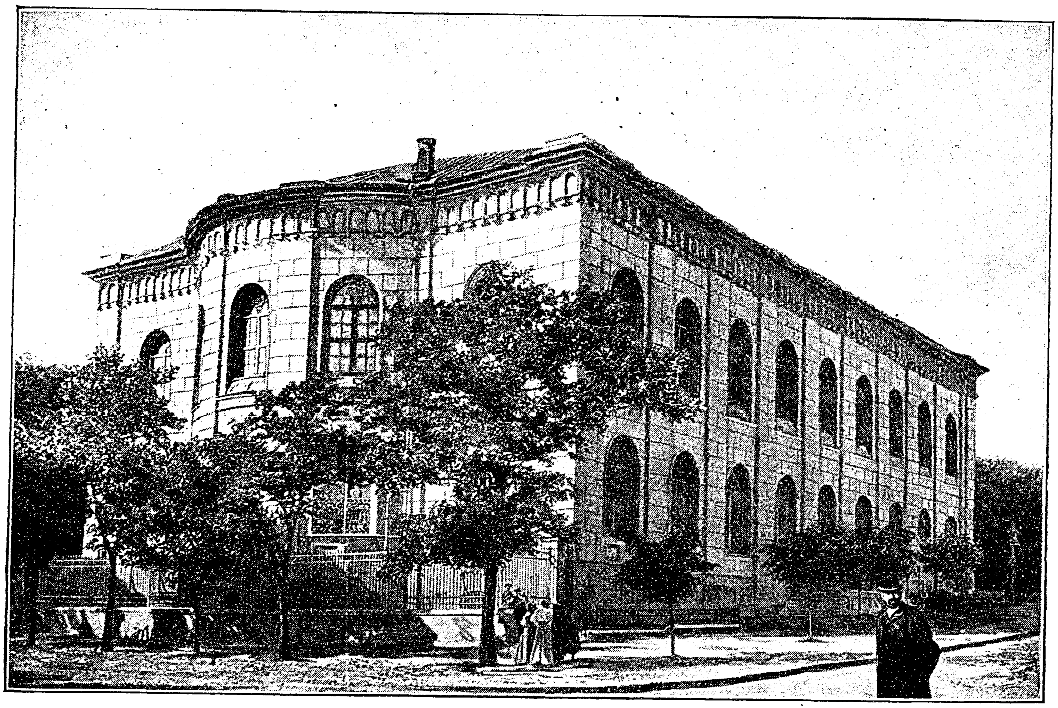

Synagogue in Richelyevskaya Street, Odessa.
(From a photograph.)

There are two Sabbath-schools, accommodating 400 pupils recruited from the laboring classes, which on work-days can not devote even an hour's time to instruction in reading and writing.

The Ḥadarim.

The ḥadarim of Odessa have all the shortcomings of the traditional ḥeder, including insanitary equipments and pseudo-pedagogic methods. On the initiative of the Zionistic societies, however, a movement has recently been set on foot to open model ḥadarim, in which shall be applied the correct method of teaching the ancient Hebrew language by means of that language itself. Unfortunately, there are only three of such ḥadarim. There are in all 198 officially registered ḥadarim, with a quota of 3,815 pupils, and about 200 unofficial ḥadarim, having at least an equal number in attendance.

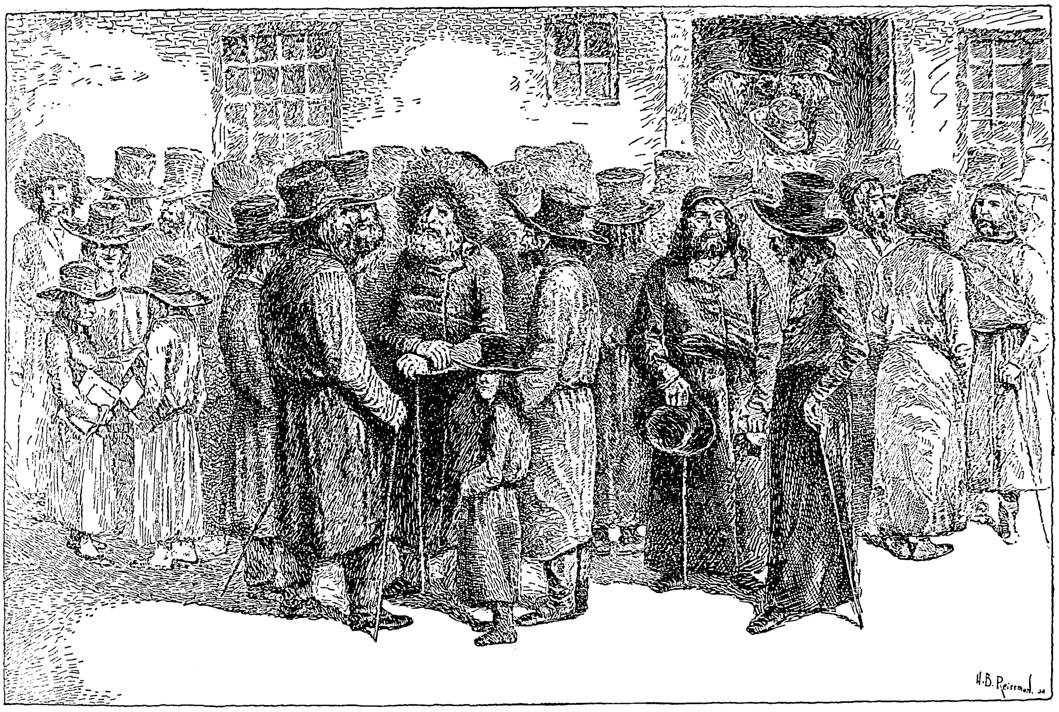

Jewish Merchants at Odessa.
(From Artamof, "La Russie Historique," 1862.)

According to the report of the inspector of the education department, 162 official Hebrew schools, exclusive of ḥadarim, are registered in Odessa, having 276 male and 204 female teachers, with 3,686 male and 3,190 female pupils, and a budget of 27,000 rubles; but these figures are certainly too low. It is very interesting to observe that, including the ḥadarim, the number of Jewish elementary schools providing elementary education to the children of one-third of the total population of the city far exceeds the number of schools, called "general" schools, for the children of the rest of the inhabitants. Of the former there are 360; of the latter, 152; although in the general schools, notwithstanding the restrictions imposed, not less than 3,708 children are being instructed. Nevertheless, the number of Jews who are of necessity refused admission to Hebrew and general schools is very great, so intense is the thirst of the Jews for education.

As regards the city schools (excluding the elementary), there were 781 (7.9 per cent) Jews in the Odessa public schools in 1902. In the two girls' gymnasia there were 125 Jewish pupils; and in the city Sunday-schools there were 199, in a total of 427 pupils. In the city school of Efrussi, established by the Jews of Russia, there were 328 Jews, or 65 per cent of the total. In 1897 there were in all 10,332 Jewish pupils in the different educational institutions.

The foregoing data relate to elementary education. As regards middle and higher education, the number of Jewish students is very limited, owing to the restrictions imposed by the government, as stated at the beginning of this article, the admission of only 5 and 10 per cent of Jews to the colleges being allowed, while the opening of higher educational institutions by private individuals is prohibited.

The number of female teachers is not less than one-half of the whole; and it must be added that the zeal displayed by them in their work is highly valued in every school.

Since the birth of Neo-Zionism of the Herzl type in recent years a party war has made itself felt in the Russian Jewry. The Zionists and Nationalists demand the nationalization of the schools, *i.e.*, an increase in the number of Hebrew lessons, the protectorate of the model ḥeder, etc., while the radical element insists, on the contrary, upon the abolition of everything national. To the latter belong the bourgeoisie.

The Odessa branch of the Society for the Promotion of Culture Among the Jews of Russia contributes to the support of several educational institutions; distributes, though rarely, prizes for essays; publishes, still more rarely, some books; pays the tuition fees of some students of the universities; and maintains an excellent library of Judaica and a reading-room. Of the various committees cooperating with this society, such as the Historical Culture, the Provincial, the Ḥeder, etc., one is doing very good work, namely, the Evening School committee, which has for its object the education of adults.

Various Associations. The Society for the Mutual Aid of Hebrew Clerks is an important feature of commercial Odessa. In addition to its special object, the rendering of financial assistance to needy clerks, the association maintains a library and reading-room, which has the largest and finest collection of Judaica and Hebraica in Russia. This society has lately erected a building of its own, containing a spacious room in which the members meet for prayer. It was the first to introduce an organ and a female choir into the religious services. The choir has recently been discharged on account of the strong opposition to the innovation from certain sections of the society.

The Association of Jewish Teachers of the New-Russian Territory and Bessarabia comprises the members of the teaching profession in Odessa alone, and not those of the whole territory under its jurisdiction. Up to the present day the operations of the society have been limited to making loans and rendering financial aid on a small scale to its members; but a movement is now on foot to awaken the society to the necessity of active work in the sphere of higher education.

The Society for the Aid of Hebrew Agriculturists in Syria and Palestine, having its seat in Odessa, is a branch of the Russo-Hebrew society Chovevei Zion, the activity of which is well known throughout the world.

In all the non-sectarian societies also, from the sporting fraternities to the charitable societies of all phases, the Jewish element is everywhere noticeable.

It has recently been computed that for the purchase of the usual ham, bread, and eggs for distribution to the Greek-Orthodox Russians for their Easter, the Jews contribute more than one-half of the money required.

The annual expenditure by all the Hebrew charitable organizations in Odessa amounts to 800,000 rubles, of which the sum of 300,000 rubles is derived from the income of the meat-tax, and the remainder is provided by voluntary contributions.

	On Jan. 1, 1903.	Appropriated by the City (Rubles).	Derived from		Total Expenditures by Institutions (Rubles).
			Candle-Tax (Rubles).	Basket-Tax (Rubles).	
Trud Technical Institute	423 pupils			17,000	58,000
Odessa Jewish Communal Public School, with Industrial Department	198 “			9,000	12,300
Talmud Torah	349 “			11,500	16,000
Yeshibot	83 “			3,500	6,000
Ellman General School	187 “ 90 boys 97 girls			4,300	7,500
Government Jewish Girls' School	516 pupils		4,300	6,400	22,000
Women's Professional School	228 “			10,400	13,000
First Jewish Elementary School	288 “		6,900	5,500	15,000
Second Jewish Elementary School	239 “			10,500	15,000
Orphan Asylum, with Farm	200 “ 150 boys 50 girls	3,000		29,000	50,000
Three private schools				2,600	
Two new schools in the suburbs (one with a house of prayer)				6,200	
Jewish Hospital (in 1902 there were 4,575 patients, 16 per cent of whom were Christians; ambulance cases, 42,715)	230 beds	17,000		75,600	120,500
Dispensary	202 patients 95 men 107 women	4,000		11,400	25,000
Payment for the instruction of poor children in the general schools				11,400	
Winter fuel				6,000	9,000
Aid for Passover				7,500	20,500
Dining-Hall for the Poor	254,000 meals and 28,000 free meals.			3,100	28,000
Totals		24,000	11,200	230,900	417,800

The annual net increase of the Jewish population is estimated at about 5 per cent.

Rabbis. The condition of the rabbinate in Odessa has been deplorable for the last fifteen years. In 1888 Rabbi Schwabacher was succeeded by Rabbi Gurland. Since the death of the latter in 1890, no rabbi has been elected, but, contrary to law, the occupants of the office have been appointed by the local authorities. Eichenwald and Pomeranz, former assistants of Schwabacher, were appointed not because they enjoyed the respect of the community, but because they succeeded in gaining the favor of the inferior local authorities. Now, however, the Odessa community has protested against this procedure. Nevertheless the candidates elected by the community have not been confirmed; and the post of rabbi is occupied—although presumably only temporarily—by Dr. Kreps, who received at the election the least number of votes.

Vital Statistics.

According to the census of 1892, the Jews numbered about 112,000, or 32.9 per cent of the total population, which was estimated at about 341,000. In 1902 the births among the Jews were: males, 2,789; females, 2,418; total, 5,207 (5,164 in the city and 43 in the suburbs), or 34.6 per cent of the total births in the city. Illegitimate births among the Jews amounted to 0.1 per cent as compared with 11.9 per cent among the Greek Orthodox. In 1902 about 2,840 Jews died (according to the burial society, 3,224), or 30.19 per cent of the total number of births. The death-rate among the Jewish children for 1902 was 28.5 per cent; among the Greek Orthodox 34.5 per cent; while among other nationalities the percentage was less than among the Jews. In 1904 the Jews of Odessa numbered about 160,000 in a total population of 500,000. The natural increase of the Jewish population for 1902 was 14.7 per thousand; among the Greek Orthodox, 7.6 per thousand. If that increase continues on the same scale, Odessa will become the center of Jewish population in Russia. For the last fifteen years a transmigration of Jewish settlements has taken place in the direction of Odessa and toward the New-Russian territory, where the conditions of life are better than in southwestern Russia. In the latter the struggle for life has become very intense.

H. R. *—S. Pe.

OEDENBURG (Sopron): Hungarian city, capital of the district of the same name. Its Jewish community, according to a document of 1526, dates from the tenth century and is one of the oldest in Hungary. The town was destroyed by fire in 1317. Charles Robert invited Jewish colonists into the town in 1324; they lived there in peace until 1354, when they were expelled by Louis the Great. Most of them went to Austria and settled in Wiener-Neustadt. A few years afterward they were allowed to return, and in 1379 the Jewish population in Oedenburg amounted to 80, reaching 400 toward the end of the fifteenth century. Recognizing that the Jews constituted a valuable fiscal asset, Frederick III., to whom Elizabeth had mortgaged Oedenburg, took energetic measures to protect the Jews there against the aggression of their Christian fellow citizens and prevent their expulsion (1441). In 1490 the citizens of Oedenburg seized upon the Jews and cast them into prison with the declared intention of keeping them there until they consented to cancel the obligations of their Christian debtors; John Corvinus and Beatrix, however, took them under their protection.

Expulsion in 1526.

Beginning with the sixteenth century the lot of the Jews in Oedenburg grew constantly worse, and they were often assailed by the people in spite of the "protection" of the feeble King Louis II. In 1526, after the battle of Mohacs, they were expelled, their houses were broken into and plundered, and the so-called "Jews' account-book," in which the legally certified debts of the Christians were entered, was destroyed. Even the cemetery and the synagogue were wrecked. Some of the volumes now in the municipal archives of Oedenburg are covered with parchment that once constituted parts of books destroyed on this occasion. All these raids occurred with the consent of the mayor and the city council. The expelled Jews fled principally to Eisenstadt, Mattersdorf, and Kobersdorf, where they instituted suits for damages against the city of Oedenburg. The litigation lasted for eight years and was decided partially in their favor, though their demand to be readmitted was rejected, Ferdinand I., on Sept. 12, 1534, authorizing Oedenburg to refuse to readmit them. They were, however, allowed to visit the fairs and to peddle in the city. In 1615 peddling also was forbidden. Some time afterward it happened that they gained the favor of Prince Paul Esterhazy, who was at this time prefect of the county of Oedenburg; he brought his influence to bear upon the city council in behalf of the Jews, with the result that in 1665 they were permitted to enter the city on Tuesdays and Wednesdays on presentation of a ticket, for which they had to pay eight pfennig; but only one Jew was allowed to enter the city at a time.

Conditional Readmission.

In 1740, at the instance of Counts Esterhazy, Battyányi, and Draskovits, the city granted permission to all Jews of the counties of Oedenburg and Eisenstadt to enter the city. By 1766 they were allowed to remain in the town from Monday to Friday continuously, and carry on business. The city of its own accord granted them permission to secure a separate lodging-house and a cook-shop; but for this privilege they paid at first 270 gulden, and later 1,071 gulden (1804). They were not permitted, however, to set up permanent households. Even as late as 1813 it was the law that whoever rented a dwelling-house or a storeroom to a Jew for an extended term would be fined 100 gulden; a second offense of the same nature entailed loss of the privileges of citizenship. But in spite of such severe measures the citizens continued to rent houses to Jews; in 1818 the latter even possessed a place of prayer.

The number of Jews—the so-called "tolerated" Jews—there in 1830 was 37. It was only, however, after the promulgation of the law of 1840, granting Jews unrestricted entrance into the free cities, that the Jewish population of Oedenburg began to increase steadily. Most of the immigrants came from the very places to which the Jews had previously fled, as Eisenstadt, Lakenbach, Kobersdorf, Heiligen-Kreuz, and Mattersdorf. There were 180 Jews in Oedenburg in 1855; 854 in 1869; 1,152 in 1881; 1,632 in 1891; and 2,400 in 1900 out of a total population of 33,478. It is singular that, while, according to the statistics for 1891, the general population showed a proportion of 1,172 females to 1,000 males, in the case of the Jews the numbers were 843 males and 789 females.

The first Jewish cemetery was laid out in 1869, and the first to be buried there was Hermann Seidler, whose son, a convert to Christianity, was raised to the Austrian baronetcy; in 1902 the cemetery was considerably enlarged. The first synagogue (Reform) was built in 1876, the second (Orthodox) in 1891. The ḥebra ḳaddisha, which was established in 1869, is supported by the two congregations jointly; so also is the Jewish grammar-school, which in 1902 was attended by 230 Jewish children. Among the other Jewish institutions are the Maskil el Dal Society; Women's Association; Deák Aid Society; Noble Hearts' Society; Penny Society; and the Niḥum Abelim Society. Among the rabbis of Oedenburg have been the following: R. Meïr (toward end of 14th cent.; often referred to by Jacob Mölln); R. Kalman; R. Gedl (about middle of 15th cent.); R. Judah (toward end of 15th cent.; mentioned by Gedaliah ibn Yaḥya as among the great Ashkenazic rabbis); R. Jacob (son of R. Isaac of Prague; officiated in 1490); R. Merhell ("Rabbi Yud"; 1503); Lazar Alt (1868-72); Max Elias (1872-1894); Dr. Max Pollák, the present incumbent, who was elected in 1894. The diplomatist and poet Baron Louis Dóczy (Dux) was born there (Nov. 5, 1845).

D. M. P.

OELS. See Silesia.

ŒNOMAUS OF GADARA: Pagan philosopher; lived during the reign of the emperor Hadrian (117-138); he belonged to the school of the younger Cynics. In his book entitled "The Detection of Witches," from which Eusebius ("Præparatio Evangelica," §§ 19-36) has given fragments, he combats the pagan system of oracles with great violence, and apparently with success, for Julian ("Orations," vii. 209) upbraided him for having destroyed reverence for the gods. Grätz, therefore, is justified in assuming, in the second edition of his "Geschichte," that Abnimos ha-Gardi, who is frequently mentioned in the Talmud and Midrash, is none else but Œnomaus of Gadara. The friendship cherished for him by the tanna Meïr (whose education was Greek), the discourses the latter carried on with him, and other things reported of him in the rabbinical sources, favor this identification, whereas other suppositions (in Blumenthal, "Rabbi Meïr," pp. 137 *et seq.*) are without sufficient foundation.

"There were among the pagans no philosophers like Bileam and Œnomaus of Gadara. The pagans came to him [Œnomaus] and asked, 'How can we get at this nation [the Jews]?' He answered, 'Go and visit the synagogues and lecture-rooms; when the children chirp [are busy with the Doctrine] you will not be able to get at them'" (Gen. R. lxv. 1 *et al.*). He put a cosmogonic question to the scholars: 'How was the earth first created?' They maintained that they were not versed in such matters and referred him to the architect Joseph, who satisfied him with a solution that corresponded to the views of the period" (Ex. R. xiii. 1). When his father and mother died R. Meïr visited him to condole with him. At the death of the mother he found him and the members of his household sitting in mourning, whereas they attended to their occupations at the death of his father. To the exclamation of Meïr, "You loved your mother better!" he answered, with Ruth i. 8, "Go, return each to her mother's house" (Ruth R. *ad loc.*). Once he asked Meïr, "Does all wool rise that is placed in the dyeing-pot?" to which Meïr answered, "What was clean upon the body of the mother rises; what was unclean upon the body of the mother rises not" (Ḥag. 15b, at bottom).

Even the form of the dialogue bears witness to its genuine character, for this enigmatical mode of expression, which was called "speech of wisdom," was well liked in Greco-Jewish circles. The meaning is that the intercourse of R. Meïr with his teacher Elisha ben Abuyah, who was at variance with Judaism and with the scribes, did him no harm. Many pagans were familiar with the Bible; hence the popularity of Œnomaus in rabbinical circles is to be ascribed to his conduct toward Jews and Judaism, which is implied in the first quotation; for the reference to the "great" philosopher of the pagans is to his greatness not in philosophy, but in conduct. Libowitz ("Doreshe Reshumot ha-Agada," New York, 1897) and Epstein ("Magazine of Knowledge," 1894, vol. i., p. 17) believe Œnomaus was a Christian.

Bibliography: Grätz, *Gesch.* iv. 177, 435 *et seq.*; Blumenthal, *Rabbi Meïr*, pp. 113-117, 137-138, Frankfort-on-the-Main, 1888; Zeller, *Die Philosophie der Griechen*, iii. 1, 769 *et seq.*; Pauly-Wissowa, *Real-Encyc.* v. 880; Saarmann, *De Œnomao Gadareno*, Leipsic, 1887; Schürer, *Gesch.* 3d ed., ii. 41, 126.

E. C. L. B.

OESTERREICHISCHE WOCHENSCHRIFT, Central-Organ für die Gesammten Interessen des Judentums: Austrian weekly, founded by Deputy Dr. Josef S. Bloch to combat Austrian anti-Semitism; published at Vienna every Friday since Oct. 15, 1884. In its pages appeared the chief attacks upon Professor Rohling and Pastor Deckert, and it also brought about the unmasking and conviction of Aaron Brimanus (Justus) and Paulus Meyer. Engaged in continual warfare against the Austrian leaders of anti-Semitism, the paper has become a noteworthy champion of Jewish movements of the day. Among its contributors have been Chief Rabbi Güdemann of Vienna, David Kaufmann of Budapest, B. Rippner of Glogau, Marcus Landau of Vienna, and Councilor Sigmund Mayer of Vienna. Theodor Herzl published his first Zionistic articles in its columns.

Bibliography: *Oesterreichische Wochenschrift*, vols. i.-xvii., Index, together with an appendix containing the index for 1901, Vienna, 1902.

E. C. S.

OESTERREICHISCH-ISRAELITISCHE UNION: Austrian political society for the protection of Jewish interests, founded in 1884 on account of the victory of the anti-Semites in the election of that year in Vienna and Lower Austria. Its purposes were "To promote a love for Jewish learning among the Jews of Austria and to further their interests, to oppose and dispel the wide-spread errors in regard to the Jews and the prejudice against them, and to combat the efforts instituted to increase the severity of the religious and racial opposition to them."

The realization of these aims was begun in the most active and efficacious way by the board of directors, which included Josef S. Bloch and Chief Rabbi Güdemann, besides university professors, lawyers, and prominent merchants. Effective influence was gained in all political elections as well as in those of the Jewish congregation of Vienna. Under the auspices of the society free public lectures are given every winter by leading scholars and by men distinguished in public life, for the strengthening of the Jewish consciousness and sense of political freedom. Its propaganda for the establishment of a Jewish theological seminary in Vienna, as well as its movement for the promotion of Hebrew studies in the religious schools, was crowned with signal success.

In 1895 the Union gave the impulse to the creation of a central body for protection and defense, composed of representatives of the larger Austro-Jewish congregations. This Allgemeiner Israelitischer Gemeindebund did not receive the sanction of the government until it had changed its constitution; and it has not yet accomplished very much.

The anti-Semitic riots and the charges of ritual murder which arose in 1896 throughout Austria, especially in Bohemia, in connection with the reactionary tendency in government circles found the Union well prepared for defense. It kept the government and the press constantly informed of the state of affairs and appealed to them for help. It organized its own "Rechtschutz-Bureau," which gives gratuitous legal aid to all Jews whose rights have been infringed or who have been unjustly persecuted for their religion; it repels false accusations against the whole body of Jews, and wards off illegal attacks. In the year 1898 the Union, moved by the terrible sufferings of the Jews in Galicia, instituted a thorough investigation of the condition of their coreligionists there. One result of this action of the society, combined with that of other allied bodies, was the foundation of the Galizischer Hilfsverein, which aims at raising the moral and material standard of the Jewish population of that province.

The society has published since 1888 a monthly magazine, under the title "Mittheilungen der Oesterreichisch-Israelitischen Union," for the propagation of its ideas. Since 1892 it has published also the "Kalender für Israeliten," which ranks among the best Jewish year-books now issued, especially on account of its literary department and its exhaustive list of the Jewish congregations of Austria and their officers.

Bibliography: *Kalender für Israeliten*, passim; *Oesterreichische Wochenschrift*, passim.

D. A. Ki.

OFAN (OFANNIM): Name by which is known that part of the morning prayer in which the praise of the Lord by the heavenly host is described. This passage begins with the words "The ofannim [wheels] and the holy living creatures with great uproar raise themselves up; facing the Seraphim they say, 'Praised be the glory of the Lord from his place.'" The idea of the passage is based on Ezekiel's vision (ch. i.). The piyyuṭ inserted in this passage expatiates on the theme of the heavenly host praising the Lord.

Bibliography: Zunz, *Literaturgesch.*

D.

OFEN. See Budapest.

OFFENBACH: Town in the province of Starkenburg in the grand duchy of Hesse. When Fettmilch caused the expulsion of the Jews from Frankfort-on-the-Main on Aug. 22, 1614, they proceeded up the river with an armed escort; but, although they were met with hostile demonstrations at the various bridges, Offenbach was the only place which opened fire upon them, with what results is not known. The town appears in Jewish history for the second time at the end of the eighteenth century and at the beginning of the nineteenth in connection with the settlement there in 1786 of Jacob Frank. He succeeded in buying the castle from the reigning prince Wolfgang Ernst of Homburg-Birstein, who was overwhelmed by debt. In this palace, which was surrounded by a strong wall, Frank, assuming the title of "Baron of Offenbach," kept his court; and here he died (Dec. 10, 1791), being buried in the cemetery of Offenbach with great pomp. For sixteen years Offenbach maintained its importance for the Polish Jews; for from it Frank's children, Joseph Roch and Eve, sent the "red letters" to various communities, while Frank's palace and grave formed objects of pilgrimage for wealthy and influential Jews from the East.

After Frank's death and when the influx of money had ceased, the city itself suffered; for it was found that not only those citizens who had contributed money directly to Frank, but also the workmen who had performed the necessary services about his "court," had been obliged to profess themselves adherents of his doctrine. Only a public announcement on the part of his relatives that they would shortly pay his debts succeeded in pacifying the city. When, however, new complaints arose in 1817, Archduke Charles was obliged to announce that he would go in person to Offenbach to make a thorough investigation, whereupon Eve, Frank's daughter, either was spirited away or died suddenly. This episode brought great distress upon the city, since the Frankists had left debts behind them everywhere. In his later years Wolf Breidenbach (1751–1829) was a citizen of Offenbach. He was the first to induce the Duke of Isenburg-Birstein to abolish the Jewish "Leibzoll."

The present (1904) community of Offenbach, whose rabbi is Dr. J. Goldschmidt, contains 1,212 Jews out of a population approximating 60,000. It possesses, in addition to the synagogue, a ladies' club, a fraternity, a Jewish hospital, and a ḥebra ḳaddisha.

Bibliography: Schenk Rink, *Die Polen in Offenbach-am-Main*, Frankfort-on-the-Main, 1866; idem, *Die Frankistensekte in Offenbach*, in *Frankfurter Familienblätter*, 1868, pp. 1 *et seq.*; idem, *Die Polen in Offenbach*, in *Frankfurter Journal*, 1868, Supplement, pp. 31 *et seq.*; Grätz, *Frank und die Frankisten*, Breslau, 1868; Back, in *Monatsschrift*, 1877, pp. 189–192, 232–240, 410–420; Kracauer, in *Zeitschrift für die Geschichte der Juden in Deutschland*, iv. 350.

J. S. O.

OFFENBACH, JACQUES: Creator of French burlesque opera; born at Cologne June 21, 1819; died at Paris Oct. 5, 1880. He was a son of Judah Offenbach, cantor of the Jewish congregation at Cologne. Offenbach went to Paris at the age of thirteen, and in Nov., 1833, entered the Conservatoire, where he studied violoncello under Vaslin; shortly afterward he became a member of the orchestra of the Opéra Comique. In 1841 he gave a series of concerts consisting mainly of his own compositions and of chansonettes to parodies of La Fontaine, written for the vaudeville stage. As a soloist, however, he was successful neither in France nor in

Germany, whither he went in 1848; so that after two years of touring he decided to return to Paris, where he succeeded in obtaining the position of leader at the Théâtre Français.

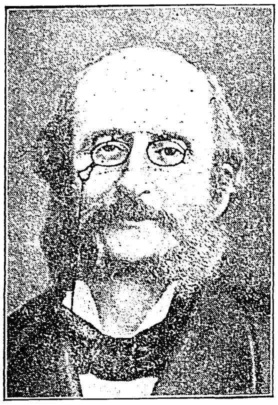
Jacques Offenbach.

Offenbach now began to devote himself to operatic composition, and achieved his first success with his "Chanson de Fortunio" (in Alfred de Musset's "Le Chandelier") in 1848. On Oct. 28, 1853, his first operetta, "Pepito," was produced at the Opéra Comique, but with slight success, and it was not until "Les Deux Aveugles" and "Le Violoneux" appeared that Offenbach's peculiar talent met with unequivocal recognition. In 1855 he opened a theater of his own, the Bouffes Parisiennes (formerly the Théâtre Comte, in the Passage Choiseul), which he conducted until 1866, and in which many of his most popular works appeared. In 1872 Offenbach undertook the management of the Théâtre de la Gaîté, which, however, he resigned in 1876, when he entered upon a somewhat unsuccessful tour through America (this tour is described in his "Notes d'un Musicien en Voyage," 2d ed., Paris, 1877).

From the time of his return to Paris until his death he diligently devoted himself to composition. He was a very prolific composer, his operatic and other productions comprising over 102 independent works, many of which are in three or four acts. His best works are: "Orphée aux Enfers" (1858), an operetta, which by 1875 had had 400 performances in Paris alone; "La Belle Hélène" (1864); "Barbe-Bleu" and "La Vie Parisienne" (1866); "La Grande Duchesse de Gerolstein," which created a great sensation during the Paris Exhibition of 1867; "Madame Favart" (1879).

Bibliography: Fétis, *Biographie Universelle des Musiciens*, Supplement, ii. 284; *Revue et Gazette Musicale de Paris*, 1864 and 1866; Grove, *Dictionary of Music and Musicians*; Baker, *Biographical Dictionary of Musicians*.

S. J. So.

OFFENHAUSEN, SOLOMON ẒEBI. See Brenz, Samuel Friedrich.

OFFERING. See Sacrifice.

OG.—Biblical Data: Amorite king of Bashan, who reigned in Ashtaroth and was conquered by Moses and Israel in the battle of Edrei (Num. xxi. 33), sixty fortified cities, with high walls, gates, and bars, comprising the region of Argob, being taken and given to the children of Machir, son of Manasseh (Deut. iii. 13; Josh. xiii. 31). Og was one of the giants of the remnant of the Rephaim. His iron bedstead in Rabbath, the capital of Ammon, is described as having been nine cubits in length and four cubits in breadth (Deut. iii. 11).

E. G. H. E. Schr.

——**In Rabbinical Literature:** Og was not destroyed at the time of the Flood (Niddah 61a), for, according to one legend, the waters reached only to his ankles (Midr. Peṭirat Mosheh, i. 128, in Jellinek, "B. H." ii.). Another tradition states that he fled to Palestine, where there was no flood (Rashi to Niddah, *ad loc.*); while, according to a third legend, he sat on a rung of the ladder outside the ark, and, after he had sworn to be a slave to Noah and his children, received his food each day through a hole made in the side of the ark (Pirḳe R. El. ch. xxiii.). Og was known also as "Ha-Paliṭ" (see Gen. xiv. 13).

It was Og who brought the news to Abraham of the captivity of Lot. This he did, however, with an evil motive, for he thought that Abraham would seek to release Lot and would be killed in battle with the great kings, and that he, Og, would be able to marry the beautiful Sarah (Gen. R. xlii. 12). A long lease of life was granted him as a reward for informing Abraham, but because of his sinister motive he was destined to be killed by the descendants of Abraham. Og was present at the banquet which Abraham gave on the day Isaac was weaned (comp. Gen. xxi. 8). As Og had always declared that Abraham would beget no children, the guests teasingly asked him what he had to say now that Abraham had begotten Isaac, whereupon Og answered that Isaac was no true descendant since he could kill Isaac with one finger. It was in punishment for this remark, one legend declares, that he was condemned to live to see a hundred thousand descendants of Abraham and to be killed in battle against them (Gen. R. liii. 14). When Jacob went to Pharaoh and blessed him (Gen. xlvii. 7), Og was present, and the king said to him: "The grandson of Abraham, who, according to thy words, was to have no descendants, is now here with seventy of them." As Og cast an evil eye upon the children of Israel, God foretold that he would fall into their hands (Deut. R. i. 22).

Death of Og.

During the battle of Edrei (Num. xxi. 33) Og sat on the city wall, his legs, which were eighteen ells long, reaching down to the ground; Moses did not know what monster he had before him until God told him that it was Og. Og hurled an entire mountain against the Israelites, but Moses intercepted it (Deut. R. *l.c.*). According to another legend, Og uprooted a mountain three miles long, intending to destroy all Israel at once by hurling it upon their camp, which was also three miles in length; but while he was carrying it upon his head a swarm of locusts burrowed through it, so that it fell round his neck. When he attempted to throw off this unwieldy necklace long teeth grew from both sides of his mouth and kept the mountain in place. Thereupon Moses, who was himself ten ells tall, took an ax of equal length, jumped upward ten ells, so that he could reach Og's ankles, and thus killed him (Ber. 54b).

Shabbat (151b) and 'Erubin (48a) also indicate that Og was regarded as an unusually large giant. A legend says that a grave-digger pursued a stag three miles inside of one of Og's bones without reaching the other end (Niddah 24b).

W. B. J. Z. L.

OHALOT ("Tents"): Treatise in the Mishnah and the Tosefta dealing with defilement through a dead human body, through the dead body of an animal, or through contact with one that is diseased; based on Num. xix. 14-16. In the Tosefta it is called **Ahilot** ("Tentings"), which name occurs also in the Palestinian Talmud (M. Ḳ. ii. 81b). Ohalot is the second tractate in the mishnaic order of Seder Ṭohorot and is divided into 18 chapters and 133 paragraphs.

Ch. i.: The various kinds of defilement by a dead human body (§§ 1-3); the degrees of defilement sustained by an individual and the degrees of defilement sustained by a vessel (§ 4); the defilement of person or clothing through contact with one having a discharge (§ 5); defilement by touching the dead body of either man or beast does not occur until after formal verification of death (§ 6); contact with a single member, provided it is entire, defiles, even though it is less than normal size (§ 7); enumeration of the 248 parts of the human body (§ 8).

Ch. ii.: The amount of flesh, bones, or blood, of ashes of an incinerated body, or of dust from a grave, which is capable of defiling (§§ 1-2); those parts of a corpse which defile through being touched or carried, but not by their presence in the tent; other things which defile by being merely touched or carried (§ 3); the cover of a tomb and its walls defile by being touched, but not by being carried (§ 4); cases in which the given quantity of flesh, blood, or bones is diminished or is divided, or in which the given quantity is from two or more bodies (§§ 5-7).

Ch. iii.: Various defilements comprised under the same name (§ 1); blood which has been spilled upon, or has soaked into, a garment (§ 2); cases in which the teeth, hair, or nails of a corpse defile (§§ 3-4); blood that defiles and blood that does not defile (§ 5); how large openings, as doors and windows, must be, on the one hand, to enable defilement to spread, or, on the other hand, by allowing uncleanness to escape, to protect other exits against defilement (§§ 6-7).

Ch. iv.: In regard to a tower, and the relation between a cabinet standing in the house or in the doorway and the house itself, in connection with uncleanness in either.

Ch. v.: The fireplace within and the chimney without the house (§ 1); things in a dormer-window, between the house and the roof, protect the roof from uncleanness in the house (§§ 2-5); cases in which the covering of a well or cistern gives protection against defilement (§§ 6-7).

Ch. vi.: How men and vessels may be regarded as tents in so far as they defile, but do not protect against defilement (§§ 1-2); the relation of the house or the roof to the outer wall, the partition wall, and the floor, in respect to any uncleanness in them (§§ 3-7).

Ch. vii.: Uncleanness which penetrates vertically in both directions; the slanting roof and the slanting sides of a tent (§§ 1-2); the doors of a house in which there is a corpse (§ 3); defilement in connection with a still-born child (§§ 4-5); when the unborn child may be cut up while in the womb and removed piecemeal in order to save the life of the mother, and when the child may not be injured in spite of the danger to the mother (§ 6).

Ch. viii.: Things which, being regarded as "tentings," may defile other things, but which may, on the other hand, protect from uncleanness (§§ 1-2); things which defile but which can not protect from defilement (§ 3); things which protect from defilement and which can not defile (§ 4); things which neither protect from nor cause defilement (§ 5).

Ch. ix.: The relation between a house and a basket in it (§§ 1-10); a basket or barrel in the open air, and circumstances in which uncleanness in it spreads upward or downward; defilement in connection with a tomb hewn in the rock (§§ 11-16).

Ch. x.: Openings in a house with reference to uncleanness in the house or above the openings.

Ch. xi.: The case of a fissure in the roof of a house or in a vestibule (§§ 1-2); the case of one who, leaning out of a window, places a covering over a corpse (§ 4); the case of those who, while bearing a body to burial, step over a person lying in the doorway (§ 5); concerning a dog which has eaten of the flesh of a corpse (§ 7); other details in regard to the covering of a cistern (§§ 8-9).

Ch. xii.: Further details in regard to circumstances under which defilement spreads, or does not spread, upward or downward.

Ch. xiii.: The size of windows or other openings with respect to the entrance or the removal of uncleanness (§§ 1-4); things in an opening which render it "smaller" and things which do not render it "smaller" (§§ 5-6).

Ch. xiv.: The connection of moldings with uncleanness.

Ch. xv.: Boards lying side by side or above one another with reference to uncleanness (§§ 1-3); uncleanness in a divided house, or in one filled with straw, grain, etc. (§§ 4-7); the entrance to a tomb, and the things in connection with it which may defile (§§ 8-9).

Ch. xvi.: How far movable things, as tents, may spread uncleanness (§§ 1-2); when a place in which one or more bodies have been buried must be recognized as a burial-place; how a field in which a grave has been found may be purified (§§ 3-5).

Ch. xvii.: When a field in which a grave has been plowed through becomes a burial-place ("bet ha-paras").

Ch. xviii.: Further details regarding the three kinds of "bet ha-paras," and how they may be purified (§§ 1-6); fields on the frontier between Palestine and Syria; houses and dwellings of the Gentiles, and under what circumstances they are unclean (§§ 7-10).

The Tosefta to this treatise, also divided into eighteen chapters, contains various details which serve to explain the Mishnah. For instance, Tosefta v. 11-12 explains in detail why the Bet Hillel, as Mishnah v. 4 says, revoked its original decision, and how the Bet Shammai decided. Similarly Tosefta xviii. 13 explains what is meant by "the eastern side of Cæsarea" ("mizraḥ Kisrin"; Mishnah xviii. 9). Among the sayings of R. Joshua given in the Tosefta are the following: "Whoever learns without taking pains is like him who sows without reaping, for his studies will profit him nothing." "Whoever learns the Torah and straightway forgets it, is like unto a woman who gives birth to children who die immediately after birth" (Tosef. xvi. 8).

W. B. J. Z. L.

OHIO: One of the North-Central States of the United States of America; admitted to the Union in 1803. Jews did not settle there until 1817, when Joseph Jonas, the pioneer, came from England and made his home in Cincinnati. He drew after him a number of English Jews, who held divine service for the first time in Ohio in 1819, and, as the community grew, organized themselves in 1824 into the first Jewish congregation of the Ohio Valley, the B'ne Israel. This English immigration was followed in the next two decades by the coming of German immigrants. A Bavarian, Simson Thorman, settled in 1837 in Cleveland, then a considerable town, which thus became the second place in the state where Jews settled. Thorman was soon followed by countrymen of his, who in 1839 organized themselves into a congregation—the first in Cleveland, and the second in Ohio—called the Israelitish Society. The same decade saw an influx of German Jews into Cincinnati, and these in 1841 founded the Bene Yeshurun congregation. To these two communities the Jewish history of Ohio is confined for the first half of the nineteenth century.

Congregations.

After the middle of the century congregations sprang up throughout the state. In 1850 it had six congregations: four in Cincinnati and two in Cleveland. In 1901 eighteen cities and towns had one or more Jewish institutions, sixteen of them having fifty regularly organized congregations (comp. "American Jewish Year Book," 5662 [1902], p. 146).

Outside of Cincinnati, which has twelve congregations, and Cleveland, which has fourteen, the following places have Jewish organizations:

Akron has the Akron Hebrew Congregation, organized in 1865 (rabbi, Isador Philo). It has also the Francis Joseph Society, a charitable organization, and an Orthodox congregation. **Bellaire** has three congregations, Agudath Achim founded in 1850 (rabbi, Becker), Moses Montefiore, and Sons of Israel, the last-named organized in 1896. It has further a Young Men's Hebrew Association, and a Ladies' Auxiliary Society. **Canton** has a congregation and a Hebrew Ladies' Aid Society. **Chillicothe** has a Jewish Relief Society. **Circleville** has a congregation, Children of Israel.

Columbus, the capital of the state, has a Jewish population estimated at between 1,500 and 1,800. It has a Reform congregation, Benai Israel (rabbi, David Kline), and two Orthodox congregations, one of them being Agudath Achim (rabbi, Abraham Wohlkin). **Dayton** is also the seat of a considerable Jewish community. It has three congregations, Bnai Yeshurun, founded in 1854 (rabbi, David Lefkowitz), and two orthodox congregations, one of which, the House of Jacob, was founded in 1886. **Fremont** has a congregation. In **Hamilton** the Congregation B'nai Israel (rabbi, L. Liebman) was founded in 1866. **Ironton** and **Mansfield** have each a congregation. **Lima** has a Jewish community of thirty-five families. **Marion** has a Jewish Aid Society and a Hebrew Sabbath-school. **Piqua's** congregation, Anshe Emeth, was founded in 1858, and about the same time that of **Portsmouth,** the Congregation Beneh Abraham (rabbi, Louis Kuppin), was organized. Portsmouth has also a Ladies' Hebrew Benevolent Society. **Springfield** has two congregations, Chesed Shel Emeth (rabbi, H. Arnofsky) and Ohev Zedakah (founded in 1866).

Toledo has one of the largest Jewish communities in Ohio. Its oldest religious institution is a ḥebra ḳaddisha, Beni Israel, founded in 1867. It has three congregations, Bnai Israel (rabbi, Joseph Levin), Bnai Jacob (rabbi, Herz Benowitz); founded in 1870), and Shomer Emonim (rabbi, Charles Freund; founded in 1870, dissolved in 1874, and reorganized in 1884). **Youngstown** has two congregations, Children of Israel (rabbi, J. Friedman) and Rodef Sholem (rabbi, J. B. Grossman; organized in 1867). Youngstown has also a Ladies' Aid Society and a Hebrew Charity Society. **Zanesville** has two congregations, Beth Abraham and K'neseth Israel. Holy day services are held in **Bowling Green,** Chillicothe, **East Liverpool, Findlay,** and Marion. Almost every town of importance has therefore some Jewish organization. In addition, five cities have sections of the Council of Jewish Women, four have nine Zionist societies, and eight have fifty-two lodges (comp. "American Jewish Year Book," 5662, p. 146).

Statistics.

In the statistics of the Jews of the United States published by the Union of American Hebrew Congregations in Sept., 1880, Ohio was credited with a Jewish population of 6,581 (comp. David Sulzberger, "Growth of Jewish Population in the United States," in "Publ. Am. Jew. Hist. Soc." No. 6, p. 144), which seems to be too low an estimate. The number of Jews in Ohio is now (1904) supposed to be about 50,000 (comp. *ib.* p. 149; "American Jewish Year Book," 5663 [1903], p. 144). This estimate makes the Jewish community of Ohio one of the largest in the country, surpassed in numerical strength only by New York, Pennsylvania, Illinois, and Massachusetts. The Jews of Ohio form a little over 1 per cent of the total population, which is 4,157,545. About two-thirds of the Jews live in Cincinnati and Cleveland, the Jewish population of the former city being estimated at 15,000, and that of the latter at between 15,000 and 25,000. These two cities are not only the most important numerically; they are the seats of all Jewish educational and charitable organizations and of the Jewish press of the state.

The activity of Isaac M. Wise in Cincinnati, and the location of the Hebrew Union College there, as also the fact that it is the seat of a number of Jewish national organizations—*e.g.*, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Hebrew Sabbath-School Union, and the National Jewish Charities—have made Ohio prominent in Jewish affairs.

The Jews of Ohio have taken their part in the life of the commonwealth. In the Civil war they responded generously to the call to arms, and 1,004 Jews were enrolled for Ohio, a number exceeded only by the Jewish contingent of New York. This fact points also to the relative size of the Jewish community

Distinguished Jews of Ohio.

of Ohio at that time (comp. Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 424, Philadelphia, 1895). One of these soldiers, Marcus M. Spiegel, rose from the ranks to a colonelcy, and but for his untimely death would have become a brigadier-general, for which rank he had been recommended (*ib.* p. 320). Four others, David Orbansky, Henry Heller, Abraham Grunwalt, and Isaac Gans, received "medals of bravery" for their gallantry in action (*ib.* pp. 107, 108). In political life also the Jews have been active. Moses Alexander was elected mayor of Chillicothe in 1827, being the first Jew in the state to hold office. Joseph Jonas, Jacob Wolf, William Bloch, Daniel Wolf, Caspar Lowenstein, Harry M. Hoffheimer, Fred A. Johnson, Frederick S. Spiegel, Charles Fleischmann, James Brown, Henry Mack, Alfred M. Cohen, and Max Silverberg have served in the state legislature. Julius Freiburg was a member of the convention to change the constitution. Jews have filled also many local offices, judicial and administrative, both through election and appointment (comp. "The Jew as a Politician," in "American Jews' Annual," 1888, pp. 97 *et seq.*). Of federal office-holders may be mentioned: Nathaniel Newburgh, appointed by President Cleveland as appraiser of merchandise, and Bernhard Bettman, appointed by President McKinley as collector of internal revenue, a position which he still (1904) holds. See also CINCINNATI; CLEVELAND.

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A. H. G. F.

OHOLAH and **OHOLIBAH** (A. V. **Aholah, Aholibah**): Symbolic names of two sisters mentioned in the twenty-third chapter of Ezekiel: Oholah, the taller sister, representing Samaria, as the capital of the larger kingdom, Israel; while the shorter one, Oholibah, is the representative of Jerusalem, the capital of the smaller kingdom, Judah. Both are represented as the wives of God who deceive their husband and commit adultery. Oholah applies to a powerful lover, Assur (Assyria), but at the same time does not forget her old paramour, Egypt, to whom also she has surrendered herself. Assur, however, takes advantage of her, merely to destroy her later. Oholibah is much more wanton than Oholah. She heeds not the lesson taught by the misfortune of her elder sister, and also has intercourse with Egypt and Assyria. After these have perished, she sins with Chaldea.

The symbolic meanings of the names themselves serve to complete the entire picture. "Oholah" means "tent," and is meant to signify that the tent of God is Samaria, the capital of Israel. "Oholibah" signifies "My [God's] tent is therein"; that is, the Temple which is located in the center of the territory of Judea, on Zion. It is remarkable that the prophet, contrary to Lev. xviii. 18, represents two sisters as the simultaneous wives of a single husband.

The picture of the wife who is faithless to her husband is not a new one, having been employed by Hosea, 200 years before Ezekiel (Hos. i., iii.). Further, the coquetting of Israel and Judea with their neighbor states, Assyria, Egypt, and Babylon, was likewise censured by earlier prophets (Amos v. 26; Hos. vii. 11; Isa. ii. 14; Jer. xix. 13). However, the figure of Jehovah Himself taking wives is original with Ezekiel.

In a "ḳinah" (lamentation) for the Ninth of Ab Samaria and Oholibah lament over their sins and misfortunes, in the form of a dialogue. Samaria complains that Assur destroys her and leads her sons into exile. To this Oholibah answers that Samaria's misfortune is not so great as hers, Oholah having only once fallen a victim to the enemy, whereas she (Oholibah) has twice been the victim of her offenses. The ḳinah begins with the words "Shomron ḳol titten" = "Samaria plaintively raises her voice."

E. G. H. S. O.

OHOLE SHEM ASSOCIATION: Association founded in New York city Oct. 8, 1895, to promote and foster the study of Hebrew and other Semitic languages and to encourage the study of Jewish history and literature. The association was founded by Herman Rosenthal, who was assisted in this work by Dr. A. Radin, Dr. S. Brainin, and others. Since its organization the association has inaugurated a series of lectures, in Hebrew, German, and English, on subjects relating to Jewish science. In 1895-96 it published a Hebrew monthly entitled "Ner ha-Ma'arabi," and in 1901 "Ha-Modia' le-Ḥodashim"; for 1904 it issued an annual entitled "Yalḳuṭ Ma'arabi." In 1901 it celebrated the one hundredth anniversary of the birth of Zacharias Frankel, and in 1903 the seventieth birthday of Baron Horace Günzburg. In 1904 it commemorated the twenty-fifth anniversary of the literary activity of the Hebrew poet M. Dolitzky, to whom the first volume of the "Yalḳuṭ Ma'arabi" was dedicated.

H. R. F. H. V.

OHOLIAB (A. V. **Aholiab**): Son of Ahisamach of the tribe of Dan; contemporary of Moses. He was appointed by God ("and I, behold, I have given," Ex. xxxi. 6) to work with Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, in the construction of the Tabernacle (*ib.* xxxv. 34; xxxvi. 1, 2). Oholiab was "an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen" (*ib.* xxxviii. 23).

E. G. H. B. P.

OHOLIBAMAH (A. V. **Aholibamah**): Daughter of Anah, a descendant of Seir the Horite (Gen. xxxvi. 2, 21), and one of the three wives of Esau. In an earlier narrative she is called "Judith, daughter of Beeri, the Hittite" (*ib.* xxvi. 34). See also *ib.* xxxvi. 40-43; I Chron. i. 52.

E. G. H. B. P.

OIL: In the Bible olive-oil alone is mentioned, although it may be inferred from the expression "shemen zayit" that other oils were known. Olive-oil, like grain and wine, was one of the chief products of Palestine; and at an early period it was exported to Egypt and Phenicia, figuring also in the payments of tribute. It formed, moreover, a substitute for animal fats and butter, and was used not only for cosmetics, massage, and medicine, but also for the purposes of cooking and illumination. In early times oil was kept in horns ("ḳeren"), but later in flasks and jars. It became an object of luxury, and typified wealth and fertility, while its smoothness metaphorically denoted flattery.

In the mishnaic period there were many varieties of oil (Tan., Beha'aloteka, ed. Buber, beginning), from sesame, radishes, nuts, colocynths, and the castor-oil plant (Shab. ii. 1-2; *ib.* Gemara 26a; Yer. Shab. 4d; Tosef., Shab. ii. 3-4). The best olive-oil came from Tekoa (probably the Galilean city), Giscala in Galilee, and Regeb in Peræa. Oil was adulterated with the juice of the horn-poppy (*Glaucium corniculatum* Curt.); and special caution was necessary in buying it from the women of upper Galilee, although it might be purchased from children and slaves if they did not bring it secretly. The best season for its sale was summer, although it was to be had at all times. The merchant was required to wash his measures once a week in order to maintain their accuracy.

Oil can not be used alone for food, but it is an invaluable adjunct in cooking, and is indispensable in the case of the Passover lamb. All manner of foods and drinks are prepared with its aid, and according to a haggadah (Bacher, "Ag. Pal. Amor." i. 444), the manna tasted like oil to the children of Israel (comp. Num. xviii. 8) and like food of meal, oil, and honey to the sick.

While the various sorts of oil enumerated above were used for illuminating purposes, R. Ṭarfon permitted only olive-oil for the festal lights on the Sabbath. Not only was oil employed for massage, in which respect its use was regarded as a pleasure forbidden during seasons of fasting and mourning, but it was also highly valued as a hygienic agency, especially in the case of wounds and eruptions, and as a gargle (Yoma viii. 1; *ib.* Gemara 76b). In ceremonial usage it found its most important application in Anointing, whence the Messiah received his title. Perfumed oil was also well known. The best was that which was mixed with balsam, while other varieties were of sesame-oil with various perfumes, including that of the rose. The holy oil of anointing, which could not be used for any profane purpose, was made by Moses in the desert, and was kept in the Holy of Holies, serving miraculously for the anointing of the Tabernacle and of all high priests and kings. Its place was taken in the Second Temple by perfumed oil (Ker. 5b; Tosef., Yoma, iii. 7).

The Halakah frequently mentions oil, which was forbidden to all non-Jews from the time of Daniel until the prohibition was officially abrogated by the patriarch Judah II., since the increased production and the mixed population of Galilee rendered this law a dead letter. Special regulations were connected with the blessing on taking oil, and on the oil of the heave-offering for the priest, the oil of the year of jubilee and of the various tithes, and the oil of sacrifice.

In the Haggadah the power and the use of oil are illustrated in many ways, of which the following examples may be quoted: "Ye shall take olive-oil to light the Temple as an atonement for your souls, which are like to lamps; not for my sake" (Bacher, "Ag. Pal. Amor." ii. 466). "The yoke of Sennacherib broke because of the oil which Hezekiah had lighted in the schools" (*ib.* p. 263). "As perfumed oil yields all manner of fragrance, so the Scriptures yield all manner of interpretations" (Cant. R. iv. 10). Korah regarded himself as a "son of oil" (בן יצהר), and as such destined to attain to the highest rank ("Ag. Pal. Amor." p. 370). The "sons of oil" are generally the scholars of Palestine (*ib.* p. 223). The oil (A. V. "ointment") of Cant. i. 3 is the light of redemption; and the verse "let thy head lack no ointment" (Eccl. ix. 8) refers to the honor conferred by the study of the Law (Bacher, "Ag. Tan." ii. 516); a single sin outweighs many of the most varied deeds of righteousness as a dead fly defiles fragrant ointment (*ib.* i. 413).

E. G. H. I. Lö.

OINTMENT. See Anointment.

OKBARA AND OKBARITES. See Meshwi al-'Ukbari.

OKLAH WE-OKLAH: Old Masoretic work in which the notices and rules of the Masorah are collected; it consists of groups of rare words or of certain peculiarities of the text arranged either alphabetically, or in the order of the books of the Bible, or according to some other principle, and contains also brief rules and notes on various phenomena found in the original text of the Bible. This work, whose author is unknown, takes its title from the first two words of the opening passage, which is an alphabetical list of words occurring only twice in the Bible, in one passage without the prefixed waw and in the other with it, the first of these pairs of words being "oklah" (I Sam. i. 9) and "we-oklah" (Gen. xxvii. 19).

The book is first mentioned by Abu al-Walid ibn Janaḥ, not only in his lexicon (article חלך), but even in his first work (see "Opuscules," ed. Derenbourg, p. 57). Ibn Janaḥ there calls it "Masoret Oklah we-Oklah," and designates it as the most correct book on the Masorah. It is quoted, however, as early as the tenth century by the Karaite lexicographer David b. Abraham under the (Arabic) title of "The Great Masorah" (see "Journal Asiatique," 1862, p. 139), and it is referred to as the "Masoret ha-Gedolah" by Rashi and his grandson R. Jacob Tam (see "Monatsschrift," 1887, pp. 23 *et seq.*). It is clear, furthermore, from references in manuscripts that R. Gershom b. Judah, the "Light of the Exile" (d. 1040), made a copy of this "great Masorah" (*i.e.*, the "Sefer Oklah we-Oklah"), and another transcript was made in the twelfth century by R. Menahem of Joigny. Graetz misinterpreted the first reference to mean that R. Gershom wrote the book (*ib.* pp. 18 *et seq.*, 299 *et seq.*), but by Gershom's time this work had long been known and highly valued in Spain, as the quotation from Ibn Janaḥ shows. In the thirteenth century David Ḳimḥi mentioned the work (*ib.* p. 21), and in the fourteenth century a copy was taken from Catalonia to Venice (*ib.* p. 301).

When Jacob b. Ḥayyim was editing the Masorah for the Bomberg edition of the Bible (1524-25), he borrowed most of the material for the "Masorah Finalis" from the "Sefer Oklah we-Oklah." Elijah Levita also used the work in his Masoretic studies, describing it as a book small in size but great in value ("Masoret ha-Masoret," ed. Ginsburg, Introduction, p. 93). For three centuries it was supposed to be lost, until it was published by Sol. Frensdorff from a Paris manuscript (Bibliothèque Nationale, MS. No. 148), under the title "Das Buch Ochlah W'ochlah" (Hanover, 1864). This edition led to the discovery of a second manuscript of the work in the library of the University of Halle, by H. Hupfeld, who described it in the "Z. D. M. G." (1867, xxi. 201 *et seq.*). Graetz, comparing the Frensdorff edition with the Halle manuscript ("Monatsschrift," 1887, pp. 1 *et seq.*), showed that the unedited version of the work contained an earlier and more complete text, and also that the version used by Jacob b. Ḥayyim must have differed from the two preceding recensions. In the Halle manuscript the material is logically arranged in two orders, although this division is not observed in the edition. The manuscript, with which the passages quoted from R. Gershom's copy, as well as the citations in Rashi, agree, includes more than 500 numbers instead of the 374 numbers of the edition, whence it is evident that in the course of time the "Oklah we-Oklah" received several revisions and amplifications, as R. Jacob Tam had already pointed out when he said ("Hakra'ot," ed. Filipowski, p. 11) that various things were added to the book of "the great Masorah" which did not originally belong to it.

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T. W. B.

OLD TESTAMENT. See Bible Canon.

OLDENBURG: Grand duchy of northern Germany. It includes nine Jewish communities, among which are **Delmenhorst, Jever, Oldenburg, Varel, Vechta,** and **Wildeshausen.** The presence of Jews in Oldenburg during the Middle Ages is proved by a very old bronze seal-ring, found in the immediate neighborhood, on which are depicted two swimming frogs together with the words: "Reuben, the son of R. Jeremiah—may his memory be blessed." From a document of the knight Leborius of Bremen it appears that the Jews were expelled from Wildeshausen in 1350. Among those to whom privileges were granted by the counts of the city of Oldenburg in 1365, mention is made of the Jews (Spiker, "Ueber die Ehemahlige und Jetzige Lage der Juden in Deutschland," pp. 180 *et seq.*, Halle, 1809). Some of the Jews of that district, mentioned by Glückel of Hameln in her memoirs (ed. Kaufmann, pp. 154 *et seq.*), attended the Leipsic fair in the seventeenth century (see "Monatsschrift," 1901, pp. 473, 489).

In the middle of the eighteenth century three Jewish families lived at Vechta, and were required to contribute to the war fund exacted at the time of the Seven Years' war. The Jews in Jever in 1791 instituted a patriotic festival in honor of the ruling prince, Friedrich August of Anhalt-Zerbst, and his wife, Friederike Augusta Sophia; and the cantata then sung was published (Jever, 1791).

When Varel fell to Holland in 1807, the Jews of that place became Dutch subjects, whereas Oldenburg in 1811 was incorporated into the French empire. A district rabbinate for Oldenburg was instituted by the law of Aug. 25, 1827. The first district rabbi was Nathan Marcus Adler, who delivered his inaugural address June 6, 1829, and in 1831 accepted a call to Hanover. His successor until 1841 was Samson Raphael Hirsch, with whom Graetz studied (see Jew. Encyc. vi. 64b, *s.v.* Graetz; "Monatsschrift," 1904, pp. 90 *et seq.*). He was succeeded by Bernhard Wechsler (1841–74), who had officiated at Birkenfeld since 1837. The new synagogue at Oldenburg was dedicated by Wechsler Aug. 24, 1855, and he celebrated the twenty-fifth anniversary of his tenure of office in 1862. Rabbi Glück officiated for fifteen years (until 1890); the present incumbent (1904) is Dr. Mannheimer. The number of Jews in Oldenburg is about 1,150. A few benevolent organizations exist in the communities of Oldenburg, Jever, and Varel, among which are women's, orphans', and literary societies.

The principality of **Birkenfeld,** which has belonged to Oldenburg since 1817, numbers 650 Jews, who live chiefly in Birkenfeld, Bosen, Hoppstädten, Idar, Oberstein, and Sötern. Of the rabbis of this district the following may be mentioned: Felsenstein, Elias Grünebaum, David Einhorn, Wechsler, Goldschmidt (now in Offenbach-on-the-Main), J. Lövy (now in Graudenz), and the present holder of the rabbinate, Julius Lewit. In **Eutin,** which also belongs to Oldenburg, there are about twenty Jews.

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D. A. Lew.

OLIPHANT, LAURENCE: English traveler, author, and politician; born at Cape Town in 1829; died at Twickenham, England, Dec. 23, 1888. He traveled in nearly every country and engaged in many occupations, from filibustering with Walker in Nicaragua to filling the position of secretary of legation at the Japanese capital.

In middle life he resigned his seat in Parliament (1867) to study occultism in a community at Salem-on-Erie, to which he bequeathed his fortune. He was for a short time Paris correspondent of the London "Times" and was the means of obtaining that position for De Blowitz (1871). In 1879 he conceived the idea of a Jewish settlement in Palestine, mainly as a commercial speculation. After some personal investigations he decided that the colony should be located in the land of Gilead to the east of the Jordan, at the upper end of the Dead Sea, where to tropical farming could be added the working of the mineral deposits. However, in spite of the semiofficial approval of the British government and the unanimous assent of the ministers of the Porte, he failed to secure the sultan's permission. In connection with this project he wrote his "Land of Gilead" (1880).

In 1882 Oliphant again went to the East as an agent for the administration of the Mansion House Fund, which had been raised for the relief of the Russian Jews. He renewed his propositions to the sultan, but with no better result. Abandoning the project, he retired with Mrs. Oliphant to Haifa, near Mount Carmel, where they lived in the midst of a community of Jewish immigrants and enthusiasts, among whom was N. H. Imber. After Mrs. Oliphant's death in 1887 Oliphant gave himself up entirely to mysticism and endeavored to establish a new religion; his work "Sympneumata" (London, 1885) shows some traces of the influence of the Cabala.

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J. V. E.

OLIVE: Evergreen tree, one of the most characteristic of Palestine. The term "zayit" is applied in the Old Testament only to the cultivated olive-tree, the wild olive, the oleaster of the ancients, being designated as "'eẓ shemen" (Neh. viii. 15), though some scholars take this term to apply to the *Elæagnus angustifolia*, also abundant in Palestine, but entirely different from the olive. Whether a variety of the wild olive or the cultivated olive furnished the wood for the Temple (I Kings vi. 23, 31) is still a matter of dispute. It is difficult to determine the original home of the olive, as the tree in a wild state was widely scattered even in the earliest times. Its cultivation in Egypt and Syria dates very far back, and it was early among the plants characteristic of the flora of the Mediterranean. In Palestine it was cultivated long before the advent of the Israelites (Deut. vi. 11; Josh. xxiv. 13), who were taught by the Canaanites how to raise it. Indeed, reference is made to the olive in the story of the ark (Gen. viii. 11).

The olive is propagated by means of wild stocks which are grafted. The soil around the trees must be loosened with the plow several times during the year. Old trees are often surrounded with a wall or mound, as a prop and protection for the bark. Generally the tree bears fully every second year. The harvest is in October and November, the fruit being picked by hand (comp. Pliny, "Hist. Naturalis," xv. 3) or carefully knocked down (Isa. xvii. 6, xxiv. 13; Deut. xxiv. 20).

For the preparation of oil the olives are gathered before they are entirely ripe, as the dead-ripe fruit produces oil of an inferior quality. For the best oil in Biblical times the fruit was crushed in a vessel without being pressed very hard (Ex. xxvii. 20, xxix. 40; I Kings v. 25; Ps. xcii. 11). Oil so obtained was used in the Temple. Ordinary oil was prepared in presses hewn out of the rock in the vineyards and olive-orchards, the fruit being crushed and pressed with the feet in the same way as grapes (Micah vi. 15; Joel ii. 24; comp. "Gethsemane" = "oil-press," the name of the garden in the valley of the Kedron). Oil-mills and oil-presses are mentioned in the Talmud (B. B. iv. 5). The oil-mill was considerably larger than the hand-mill used for flour. The nether stone (ים), hollowed out, measured two meters or more in diameter, to judge by those that have been found. The upper stone (ממל) was not horizontal, as that of the flour-mill, but vertical to the nether stone, and was moved around horizontally by means of a stick fastened in the center (comp. Oliphant, "Haifa," p. 95). On the uses of olive-oil see Oil.

Olives were an important article of food among the Hebrews, both rich and poor; the latter frequently ate them raw with bread or dipped in salt (Ma'as. iv. 3). At the present day all olives for table use or for preserving are soaked in brine from twenty to thirty days; and this custom probably prevailed in ancient times also. In agreement with the foregoing the Mishnah (Ter. 1, 8) correctly distinguishes between three kinds of olives: (1) for oil, (2) for preserving, and (3) for eating raw. For present customs connected with the olive see Anderlind in "Z. D. P. V." 1888, xi. 72; and Landberg, "Proverbes et Dictons," etc., p. 16.

E. G. H. I. Be.

OLIVER Y FULLANA, NICOLAS DE. See Fullana, Nicolas de Oliver y.

OLIVEYRA, SOLOMON DE: Ḥakam and author; son of the Portuguese scholar David Israel de Oliveyra of Amsterdam; died May 23, 1708, at Amsterdam. He was preacher at several philanthropic institutions, successor of Moses Raphael de Aguilar as teacher at the Keter Torah in Amsterdam, and member and, after Jacob Sasportas' death in 1698, president of the rabbinical college of the Spanish-Portuguese community of the same city. As early as 1652 Oliveyra published a Portuguese translation of the Canon of Avicenna, which was used by Sousa in his "Vestigios de Lingua Arabica em Portugal" (Lisbon, 1798, 1830); but even as a youth he devoted himself to Hebrew poetry, writing occasional and liturgical poems, generally in imitation of older piyyuṭim. These poems are found in the author's Hebrew riming dictionary "Sharshot Gablut" (Amsterdam, 1665), which was published together with his "Ayyelet Ahabim," a Hebrew text-book on rhetoric with excellent exercises (*ib.* 1665; Vienna, 1818). For school use he published: "'Eẓ Ḥayyim," a Hebrew-Aramaic-Portuguese lexicon (Amsterdam, 1682); "Zayit Ra'anan," a collection of Talmudic and scientific Hebrew terms with some Hebrew riddles (*ib.* 1683); "Ilan she-'Anafaw Merubbin," a Portuguese vocabulary, with additions to "'Eẓ Ḥayyim" (*ib.* 1683); "Yad Lashon" and "Dal Sefatayim," a Hebrew manual and a short Aramaic grammar (*ib.* 1688); "Darke No'am," a dictionary of rabbinical terms, published with "Darke Adonai" (*ib.* 1688). Other works by Oliveyra are: "Ṭa'ame ha-Ṭe'amim," on accents, published together with the text of the Pentateuch (*ib.* 1665; the portion on the Psalms was republished with the text of the Psalter, *ib.* 1670); "Calendario Fazil y Curioso de las Tablas Lunares" (with the text of the Pentateuch, *ib.* 1666, 1726; with "Circulo de los Tequphot," *ib.* 1687); "Enseña á Pecadores Que Contiene Diferentes Obras Mediante las Quales Pide al Hombre Piedad á Su Criador" (*ib.* 1666), a Portuguese translation of part of Isaiah Hurwitz's ascetic work; some occasional speeches in Portuguese. A collection entitled "Peraḥ Shoshan," containing various treatises on the fine arts, grammar and logic, the virtues, the festivals, etc., as well as several treatises on the calendar, is extant in manuscript.

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E. C. M. K.

OLLENDORF, GUSTAVE: Art critic; born at Paris March 4, 1850; died at Saint-Cloud Sept. 19, 1891. Both Gustave and his brother Paul, the present (1904) editor of "Gil Blas,"' received their Jewish education from the chief rabbi Zadoc Kahn. During the Franco-Prussian war (1870–71) Ollendorf served in the Garde Nationale Mobile at Paris. In 1871 he entered the service of the ministry of public instruction and fine arts, where he was rapidly advanced. He was president of the Union Française de la Jeunesse, which he founded immediately after the close of the war. After receiving his degree in law he was appointed secretary of the Conférence des Avocats (1879), and seven years later was created chevalier of the Legion of Honor. He was at the head of the bureau of museums, expositions, and art in the department of the fine arts until 1888. In that year Edouard Lockroy became minister of commerce and appointed Ollendorf, who had been for some time his private secretary, to the direction of his cabinet, in which position he was one of the most influential promoters of the exposition held at Paris in the following year. When Lockroy resigned Ollendorf succeeded to the direction of the staff of technical instruction, a position which he held until his death.

Ollendorf frequently acted as the representative of the ministers of commerce and public instruction at public functions. He wrote: "Traité de l'Administration des Beaux-Arts" (in collaboration with Paul Dupré; Paris, 1889); "Critique d'Art sur les Salons de Peinture de 1886 et 1887"; and "Etude d'Art" (in "Revue des Deux Mondes," 1889).

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S. J. KA.

OLLENDORFF, HENRI: French linguist; originator of the Ollendorff method of teaching modern languages; born at Rawicz, Posen, in 1802; died at Paris April 3, 1865. At an early age he went to London, where he began to apply in his teaching the system which subsequently brought him an international reputation. This method is based on the principle that a foreign language should be taught in the same way in which a child learns to speak its mother tongue. Confining itself to the most indispensable grammatical rules, the system begins with simple sentences containing only a subject and a predicate, and then proceeds gradually to the most complex constructions. The allusions to this method in Captain Basil Hall's "Schloss Hainfeld; or, A Winter in Lower Styria" (London, 1836), brought it at once into general notice.

Ollendorff went to Paris about 1830. The first work he published there was the "Petit Traité sur la Déclinaison Allemande"; this was followed by the "Méthode Appliquée à l'Allemand," first in French and then in English. The latter book became very popular in England, and was even translated into Gujarati, a language of British India. Ollendorff himself adapted his method to Italian, Spanish, modern Greek, etc. On the advice of Salomon Munk he sent a copy of his work to the University of Jena, which conferred upon him in return the doctorate of letters. On the publication of his "Méthode de l'Allemand à l'Usage des Français" (1833), which attracted the attention of De Salvandy, minister of public instruction, Ollendorff's system was introduced, despite some opposition, into the French colleges. As soon as it appeared Ollendorff's "Méthode" was pirated at Frankfort-on-the-Main, where it was not protected by copyright, and his system was generally followed. Ollendorff was his own publisher, printing his works in the Rue Richelieu, in his own establishment.

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S. J. KA.

OLMO, JACOB DANIEL BEN ABRAHAM: Italian rabbi and poet; born at Ferrara about 1690; died there the first day of Pentecost, 1757. He studied Talmud under his father and, later, under Isaac Lampronti, and received the rabbinical diploma in 1715. He became one of the heads of the flourishing rabbinical academy of Ferrara and was appointed preacher to that community. Some of his decisions are included in the "Paḥad Yiẓḥaḳ" of Lampronti and the "Gib'at Pineḥas" of Phinehas Vita di Piatelli. His first "pesaḳ," entitled "Reshit Bikkure Ḳaẓir," was written in 1714 and was published at Venice in the following year. His unpublished collection of "pesaḳim" bears the title of "Pi Ẓaddiḳ." A "pesaḳ" directed against the writings of Nehemiah Ḥayyun appeared in the polemical work "Milḥamah la-Adonai" (Amsterdam, 1714). He wrote also, in addition to an elegy on the death of his teacher Abraham Isaac Marini of Padua, the "Sefer Minhagim le-Bet ha-Keneset Ashkenazim" (Venice, n.d.), and was the author of several piyyuṭim printed in various Italian prayer-books, the most noteworthy of these poems being those beginning "Malka rama" and "Ak ẓaddiḳim yodu li-shimeka." Olmo furthermore composed, in imitation of the "Tofteh 'Aruk" of Moses Zacuto, a poem of 277 hendecasyllabic sextains entitled "'Eden 'Aruk," following his model not only in the conception of the subject but even in the form. The poem is a dialogue between a just man, an angel, and God, and describes the last moments of the life of the righteous, the separation of the soul from the body, and its reception into paradise, of which Olmo gives a long description resembling that in the Midrashim and in portions of the Cabala. The "'Eden 'Aruk" is not a work of great poetic merit, being prolix and uninteresting. It was published with the "Tofteh 'Aruk" and a double commentary by Abiab Sar Shalom Basilea at Venice in 1744 and, with the addition of a German translation by Moses ben Mattithiah Levi, at Metz in 1777. It has recently been translated into Italian by Cesare Foà under the title "Eden Gnaruch, Ossia il Paradiso" (Finale-Emilia, 1904).

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s. U. C.

OLMÜTZ: City of Moravia in which Jews were living as early as the twelfth century (Maḥzor Vitry, p. 388, Berlin, 1899–1903). In 1454, under Ladislaus, owing to the agitation of John Capistrano, the Jews were expelled from Olmütz, and their synagogue and their cemetery were given to the city. From that time there are no references to the permanent settlement of Jews at Olmütz, and until 1848 only one or two Jewish families were allowed there. With the more liberal laws of 1848 and 1860, however, the Jews, who had for centuries found a resting-place in some of the neighboring towns, returned to Olmütz and soon became an influential portion of the population. The institution of regular worship in rented halls in 1859 was due to the efforts of Hermann Zweig and the well-known Jewish scholar and physician Adolf Brecher. These services were officially approved by the authorities in 1860; and in 1863 an entire floor, which was subsequently acquired by the community, was dedicated by the Rev. Dr. Schmiedl, at that time of Prossnitz, but now of Vienna. In 1892 the "Cultusverein" was changed into a "Cultusgemeinde," and its constitution was confirmed two years later in conformity with the law of March 20, 1890. The handsome new synagogue, designed by the architect J. Gärtner, was dedicated April 11, 1897, by Dr. Berthold Oppenheim, the first rabbi of the community. In 1901 a communal cemetery was acquired, and the community has thirty-five funds for philanthropic purposes, with property valued at 50,000 crowns, besides a pension fund for superannuated officials, founded in memory of the jubilee of Emperor Francis Joseph. There are, furthermore, poor and hospital funds, a ḥebra ḳaddisha, a women's club, and a society which provides free board for poor students. The Jews of Olmütz now (1904) number 1,676 in a total population of 21,933.

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D. A. Ki.

OLSCHWANG (LEVIN), JACOB SOLOMON: Russian Hebraist; born at Kokhanovo, government of Moghilef, May 4, 1840; died at Yekaterinoslav Jan. 17, 1896. He was a descendant of David Conforte, the author of "Seder ha-Dorot." Olschwang received a thorough Ḥasidic education, and studied Talmud and Halakah, the Zohar and various other cabalistic works. He then went to Kovno, where he studied at the yeshibah of Navyazki. In 1862 he settled in Friedrichstadt, Courland, where he joined the circle of the Maskilim and in a short time was able to write Hebrew well. His family name was then **Levin,** which he changed to Olschwang when he removed to Krementchug in 1866.

Olschwang contributed numerous articles to "Ha-Meliẓ" (from 1860), "Ha-Shaḥar," "Ha-Boḳer Or," and other Hebrew periodicals. The most interesting of Olschwang's writings are "Abot de-Kartina" (in "Ha-Meliẓ," 1863) and "Haggadah shel Pesaḥ" (in "Ha-Shaḥar," 1877), both satirical sketches of Jewish life in Russia.

Olschwang maintained a correspondence with most of the Russian Maskilim of his time, especially with Jacob Reiffmann, Lillienblum, Zederbaum, L. Schulman, Dobsevage, and Rosenthal. Many of his articles were signed "YaShBaL."

Bibliography: *Sefer Zikkaron*, p. 203, Warsaw, 1889; *Luaḥ Aḥiasaf*, iv. 304.

H. R. A. S. W.

OLSCHWANGER, ISAAC WOLF: Russian rabbi; born at Plungian, government of Kovno, Aug. 30, 1825; died in St. Petersburg Aug. 5, 1896. He was on one side a descendant of Mordecai Jaffe, the author of the "Lebushim," and on the other of Judah Löw ben Bezaleel of Prague and R. Meïr of Padua. He received a thorough Hebrew education and studied Talmud under Israel Lipkin. Olschwanger received his rabbinical diploma in 1845, and in the following year was elected rabbi at Tauroggen. He then devoted himself to secular studies. In 1878 he was elected rabbi in St. Petersburg, which position he held until his death. Olschwanger took an active interest in Jewish affairs and maintained a correspondence with the well-known rabbis of his time. He was an active member of the Society for the Promotion of Culture Among the Jews of Russia and of the Ḥibbat Ẓiyyon movement.

Bibliography: *Luaḥ Aḥiasaf*, v. 313.

H. R. A. S. W.

OLSHAUSEN, JUSTUS: German Orientalist; born in Hohenfelde May 9, 1800; died at Berlin Dec. 22, 1882; educated at the universities of Kiel (Ph.D. 1823), Berlin, and Paris. He became professor of Oriental languages at Kiel in 1830, but lost this position in 1853 in consequence of his political views. He was called to Königsberg in the same capacity in 1858, and spent the remainder of his life there. Olshausen's scientific activity was divided almost equally between Pahlavi, in which he did excellent pioneer work, and Old Testament criticism and theology. His first work on this latter subject was a series of emendations (Kiel, 1826), followed by another series of critical observations (1856). His commentary on the Psalms (Leipsic, 1853) was epoch-making in its textual and historical criticism and its keen exegetical insight based upon a profound grammatical knowledge. He set forth his grammatical views in his "Lehrbuch der Hebräischen Sprache" (Brunswick, 1861), in which he undertook to go back to Old Hebrew forms as the basis of his presentation, and appealed to Arabic analogies, forming thus a system opposed to that of Ewald. Most succeeding writers on Hebrew grammar (Stade, for example) have attempted a synthesis of the views of Ewald and Olshausen (or of the methods of these two authors and Gesenius).

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T. J.

OMAHA. See Nebraska.

OMAR I. (IBN AL-KHAṬṬAB): Second calif; succeeded Abu Bakr in 634 c.e.; assassinated in 644. Omar I. was the great champion and organizer of Islam, and through his force of character and his influence over Mohammed and Abu Bakr he ruled long before he actually became calif. During his califate Syria, Persia, and Egypt were brought under Arabic dominion, and the government of Islam reached a higher degree of organization. Omar instituted the divan, a department of the exchequer in which exact lists were kept of all Arabs who shared in the division of spoils, and strict record was made of all revenue—from conquests, taxes, tithes, etc. It was Omar also who instituted the system of dating from the Hegira.

Ordinance of Omar.

Omar's name is associated with an ordinance which has had an important part in the history of the Jews in Mohammedan countries. This ordinance provided that Jews and Christians were to be distinguished from Mohammedans by certain peculiarities of dress: they might not ride on horseback nor hold state positions. They were required to pay a head-tax and a land-tax and were obliged to entertain any traveling Moslem for three days. They might not build any new churches or synagogues. A Moslem might enter a church or synagogue whenever he pleased, but a Jew or Christian might not similarly enter a mosque. On festival days neither Jews nor Christians might have processions. Their graves were to be level with the ground, and they were to pray silently for their dead; never might they sing aloud.

It is probable that not all these provisions were made by Omar himself, and it is certain that they were not strictly enforced during his reign. They were, however, enforced at different times and are in the main in effect to-day in Mohammedan countries. Omar expelled the Christians from Nejran and the Jews from Khaibar because, he said, Mohammed wished to have only one religion in Arabia. It is also stated that after the conquest of Jerusalem—which surrendered only to Omar in person—Omar, in agreement with the wishes of the patriarch Sophronius, drove the Jews out of Jerusalem, and that he afterward expelled them from Tiberias; there seems, however, to be little ground for this story (Grätz, "Gesch." 3d ed., v. 111).

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J. M. W. M.

OMEN: Occurrence or incident regarded as foreshadowing a favorable or unfavorable issue in a certain conjuncture. The belief in prognostic signs is closely connected with DIVINATION and mantic, from which it is distinguished, however, in that it presupposes neither higher inspiration nor special knowledge. The principal characteristic of the omen is the fortuitousness of the phenomenon or of the event, which otherwise need be in no way remarkable. Usually it is even a commonplace occurrence. The belief in omens, in the more accurate acceptation of the term, is the most primitive stage of divination and soothsaying. Studying the signs of the heavens (ASTROLOGY) and predicting from the flight of birds (AUGURY) or from other circumstances (DIVINATION), were prohibited by Judaism. But this superstition was so deep-rooted that, in a form in which it did not betray its connection with idolatry and magic, it was practised in the time of the Talmud, and it is tolerated even at the present time.

The best-known examples from the Bible are the signs accepted by Eliezer (Gen. xxiv. 14) and by Jonathan (I Sam. xiv. 9), which the Talmud declared to be simple omens. "As his name, so is he; Nabal [= "disgrace"] is his name, and folly is with him" (I Sam. xxv. 25), suggests the "nomen et omen." A man by the name of Kidor was distrusted by R. Meïr (about 150 C.E.) because in Deut. xxxii. 20 occur the words, "For a generation ["ki dor"] of perversity are they." Name-superstition was wide-spread, although many sought to combat it (Yoma 83b). Even the Sibylline Books (iii. 224 *et seq.*) already declared the signs of sneezing, the flight of birds, etc., to be illusory (comp. Josephus, "Ant." xix. 8, § 2; Blau, "Das Altjüdische Zauberwesen," p. 164). As examples of sentences which, in accordance with the Biblical prohibition of divination (נחש; Deut. xviii. 10; comp. Lev. xix. 26), it is forbidden to regard as ominous, the following are quoted: "The bread fell from my mouth"; "My staff fell from my hand"; "A snake crept to my right"; "A fox ran to my left and his tail blocked the road in front of me" (Sifre, Deut. 171). The Babylonians took omens from weasels and snakes, references to which occur in the Talmud (Blau, *ib.* p. 45), and Winckler is probably not wrong in maintaining ("Alte Orient," iii., parts ii. and iii., p. 41) that the oldest form of the sibyl was modeled after the pattern of the Babylonian collections of omens.

Omens are divided into two main groups—good and bad omens. Examples are given in the article AUGURY; but there may be enumerated here some of those which are of a specifically Jewish character, showing a Jewish-monotheistic tinge. If upon rising in the morning a passage of the Bible occurs to one's mind, it is a sort of prophecy (Ber. 55b, below). Especially well liked were prognostics which were suggested by Scriptural passages recited by children (Yoma 75b *et passim*). The name of Mount Sinai is looked upon as a good omen for Israel (Shab. 89a). The eating of a plant the name of which means "to multiply" (רוביא) is recommended (Ker. 6a), and even to-day carrots are eaten for this reason. On the eve of the Feast of New-Year, in South Germany, one eats cabbage cooked in water, because of the resemblance in sound of the German "kohl mit wasser" ("cabbage with water") to "kol mewasser," the ordinary pronunciation of קול מבשר ("announcing voice"). The calendars record numerous varieties of weather-omens the prototypes of which can be found in the Talmud. Regarding omens in the Middle Ages, see AUGURY. See also BIBLIOMANCY.

BIBLIOGRAPHY: See works cited in the bibliography to article AUGURY; compare especially Meyer, *Der Aberglaube des Mittelalters und der Nächstfolgenden Jahrhunderte*, pp. 132-147, Basel, 1884; Blau, *Das Altjüdische Zauberwesen*, pp. 17, 44-48, 149-150, 164, Strasburg, 1898; Grünbaum, *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, pp. 149, 359, Berlin, 1901.

K. L. B.

'OMER (= "sheaf"). —**Biblical Data:** The Israelites were commanded after the conquest of Canaan to bring at harvest-time an 'omer of the first-fruits to the priest as a wave-offering (Lev. xxiii. 10–11). The day on which the 'omer of the wave-offering had to be brought is vaguely indicated as "on the morrow after the Sabbath." It would appear from Lev. xxiii. 11 that the priest had only to wave it on the morrow of the Sabbath, while it might be brought on some previous day; but verse 15 of the same chapter shows that the bringing and waving were to take place on the same day. That day required a special sacrifice after the waving of the 'omer, namely, a "he-lamb without blemish of the first year for a burnt offering, two tenth parts of an ephah of fine flour with oil for a meal-offering, and of wine the fourth part of an hin for a drink-offering." The Israelites were forbidden to eat of the newly harvested grain till after they had brought the sacrifices of the 'omer (*ib.* verses 12–14). From the day on which the 'omer of the wave-offering was brought the Israelites had to count seven weeks or forty-nine days, the fiftieth day being the Feast of Pentecost (*ib.* verses 15 *et seq.*). The counting is still practised; and, though the bringing of the 'omer ceased with the destruction of the Temple, the days between Passover and Pentecost are called the "'omer days" (see Pentecost).

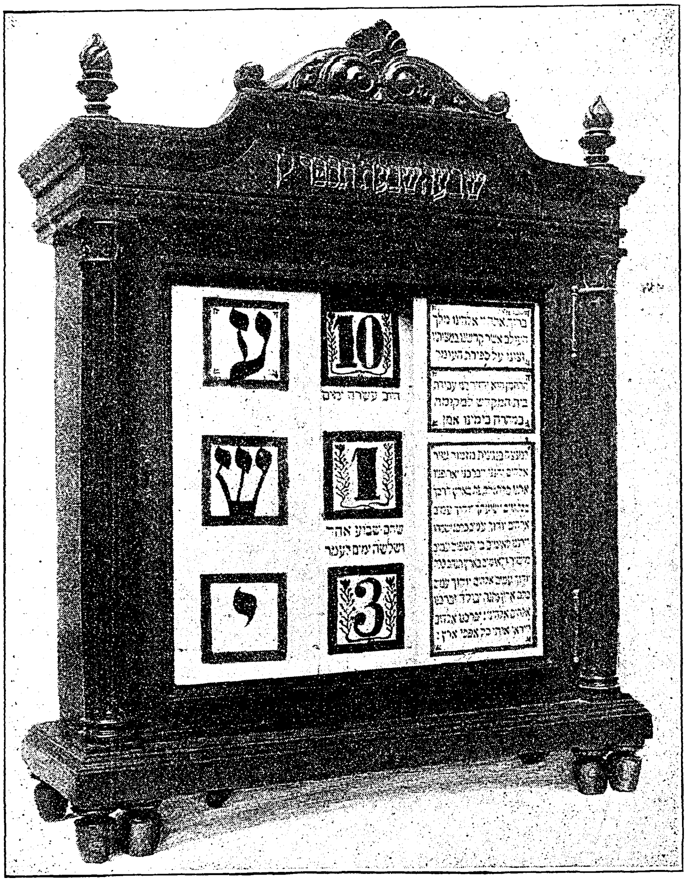

'Omer Table.

(In the library of the Jewish Theological Seminary of America, New York.)

——**In Post-Biblical Literature:** The Rabbis, contrary to the Septuagint and later non-Jewish translators, consider the word "'omer" as designating the measure, which is one-tenth of an ephah (comp. Ex. xvi. 36; A. V. "omer"); therefore they hold that the wave-offering did not consist of a sheaf but was an 'omer of grain (see Rashi to Lev. xxiii. 10). They assert also that although the kind of grain is not specified in the Bible the only sort which could be used for the offering was barley (Pesiḳ. viii. 70a; Men. 68b). The grain had to be reaped on the day, or during the night preceding the day, it was to be brought into the Temple (Meg. 20b; see below). According to the Rabbis, the wave-offering was brought on the 16th of Nisan, that is, on the morrow after the Passover Feast, the main point of difference between the Rabbis and the Boethusians and modern Karaites being that the latter explained literally the words "morrow after the Sabbath" (Lev. xxiii. 15) as the day following the first Sabbath after the Passover Feast (Men. 65b; Meg. Ta'an. i.). Although the ephah contained three seahs (see Targ. pseudo-Jonathan to Ex. xvi. 36; see also Weights and Measures), so that the 'omer became one-tenth of three seahs, yet, according to R. Ishmael, if the 16th of Nisan is a week-day, five seahs of barley must be reaped, for after the grain has been cleaned and sifted several times only three seahs will remain. If the 16th of Nisan falls on a Sabbath, only three seahs must be reaped, for otherwise the work would take too long. According to the other rabbis, the quantity to be reaped was always three seahs.

Regulations Concerning the Reaping.

There arose a difference also between R. Ḥanina Segan ha-Kohanim and those who asserted that the grain for the 'omer must always, even on a Sabbath, be reaped by three persons, each with his own sickle and basket, in order to give the reaping more publicity; R. Ḥanina Segan ha-Kohanim declared that on a Sabbath only one man might reap the 'omer, with one sickle and one basket (Men. vi. 1). The grain must be taken from a field near Jerusalem, if ripe enough; otherwise it may be gathered elsewhere (Men. vi. 2).

The reaping was done with much ceremony. Messengers, sent by the bet din to the chosen field on the day preceding the Passover Feast, drew the heads of the stalks together in sheaves and tied them in order to facilitate the work of the reapers. Then when the hour for gathering came the reapers thrice asked permission to reap; this was done in order to impress upon the Boethusians that this was the proper time for the gathering of the 'omer (Men. vi. 3).

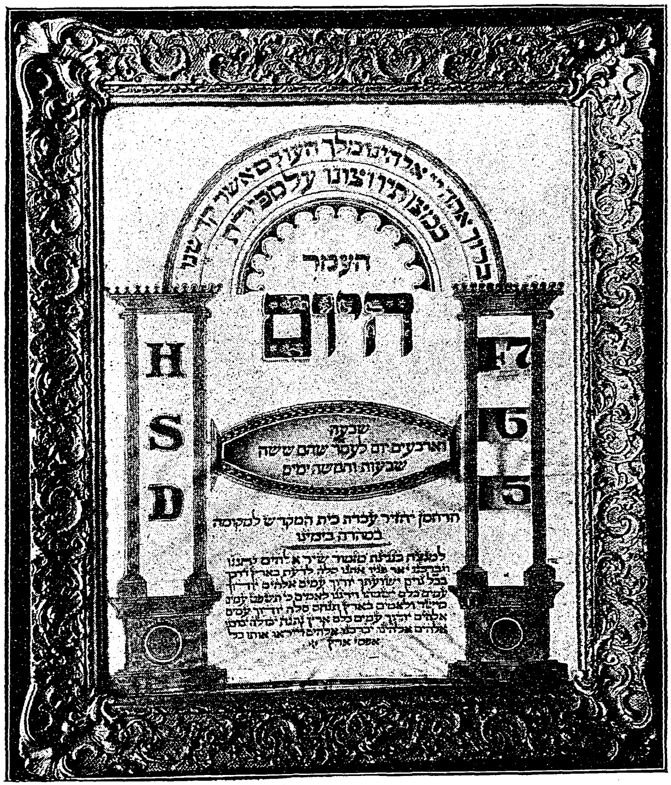

'Omer Table.

(In the United States National Museum, Washington.)

Manner of Waving the 'Omer.

After the grain had been gathered it was brought to the courtyard of the Temple, where, according to R. Meïr, it was parched while it was still in the ear; according to the other rabbis, it was first thrashed and then parched. The grain was ground into coarse meal and then sifted through thirteen sieves until it became very clean, after which the tenth part was taken, the measure of the 'omer, and given to the priest. The remainder, which was subject to ḥallah, and, according to R. Akiba, to tithe also, could be redeemed and eaten even by laymen. The priest proceeded with the 'omer as with any other meal-offering: he poured oil and frankincense over the meal, "waved" it, and then burned a handful of it on the altar; the remainder was eaten by the priests (Men. vi. 4). The "waving" was done in the following way: The offering was placed on the extended hands of the priest, who moved them backward and forward (to counteract the effects of injurious winds) and then upward and downward (to counteract the effects of injurious dews; Pesiḳ. R. xviii. [ed. Friedmann, p. 92a]; Pesiḳ. viii. 70b; Men. 62a; Lev. R. xxviii. 5). As soon as the 'omer ceremony was completed the people of Jerusalem were permitted to eat of the newly harvested grain; people of towns far from Jerusalem might not do so until after noon, when it was certain that the ceremony at Jerusalem had been concluded. After the destruction of the Temple, R. Johanan b. Zakkai decided that the new grain might not be eaten at all during the 16th of Nisan (Men. vi. 5). No grain might be reaped until the barley for the 'omer had been gathered (Men. vi. 7).

The Rabbis considered the bringing of the 'omer as one of the most important observances: it is a repayment to God for the manna given in the wilderness, of which every Israelite collected the measure of an 'omer (see MANNA). God made the repayment so easy that only the quantity of one 'omer, and that of barley only, was required from all Israel. The virtue of the 'omer was so great that, according to the Rabbis, on its account God promised the land of Canaan to Abraham. The 'omer made peace between husband and wife, that is, the meal-offering of jealousy did, which consisted of the tenth part of an ephah of barley-meal (comp. Num. v. 15). It was the 'omer that rescued the Israelites from the Midianites in the time of Gideon, from the Assyrians in the time of Hezekiah, from the Babylonians in the time of Ezekiel, and from the Amalekites in the time of Haman (see MORDECAI IN RABBINICAL LITERATURE), these conclusions being inferred by the Rabbis from the word "barley" mentioned in connection with each of these events (Pesiḳ. R. *l.c.*; Pesiḳ. *l.c.*; Lev. R. xxviii. 4-6).

E. C. M. SEL.

'OMER. See WEIGHTS AND MEASURES.

'OMER, LAG BE-: Thirty-third day in the period of the counting of the 'omer ("Lag" = ל"ג, the numerical value of which is 33), corresponding to the 18th day of Iyyar. This day is celebrated as a semi-holiday, although the reason for this celebration has not been definitely ascertained. The reason most commonly given is that the plague which raged among the disciples of R. Akiba during the period of the 'omer (Yeb. 62b) ceased on that day

(Shulḥan 'Aruk, Oraḥ Ḥayyim, 493, 2). The day is therefore known as the "Scholars' Festival," when the baḥurim indulged in various kinds of amusement and merrymaking. There is, however, no foundation in the Talmud for this tradition, unless, as was suggested, the text be changed to read "from Passover to the middle ["peras"] of 'Aẓeret" (Heilprin, "Seder ha-Dorot," vol. ii., *s.v.* "Akiba," § 4; Jacob Mölln, "Sefer ha-Maharil," § 54, Sabbionetta, 1556; comp. "Bet Yosef" and "Darke Mosheh" to Ṭur Oraḥ Ḥayyim, 493). But even then casuistic methods have to be employed to make the incident fit the day in question. Another reason given is that the manna first descended on this day ("Ḥatam Sofer," on Shulḥan 'Aruk, Yoreh De'ah, 233). For the reasons suggested in more modern times see 'Omer.

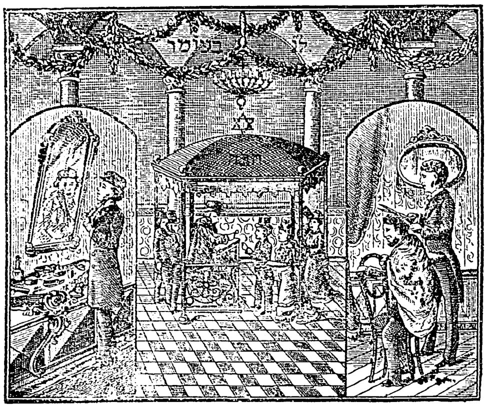

Lag be-'Omer.
(From an old print.)

The cabalists attach a peculiar importance to Lag be-'Omer. It is a tradition with them that Simeon ben Yoḥai, the alleged author of the Zohar, died on that day, and at his death revealed to his pupils many secrets which were subsequently incorporated into the Zohar. The day is therefore called "Hillula de-Rabbi Simeon ben Yoḥai" (Zohar, ed. Amsterdam, 1685, p. 291b). The term "Hillula" (= "wedding") points to the harmonious union of all the worlds that was effected at the death of that great rabbi. The day is celebrated with illuminations, because, according to the narrative, at the death of R. Simeon the world was filled with light, since the revelations which he had received were then put in writing in the Zohar (see Zohar, *l.c.* and p. 296b). A hymn entitled "Bar Yoḥai," which consists of ten stanzas, each stanza corresponding to one of the ten sefirot, is sung in many communities on that day. School-children are given bows and arrows, for, according to tradition, the rainbow did not appear during the life of R. Simeon; hence the children playing with bows symbolize the death of the sage. Another interpretation is given of this custom, in accordance with a saying in the Zohar that a bow of many colors will appear in the sky immediately before the coming of the Messiah. The bow with which the children play on that day thus symbolizes the prayer of the Jews that the promised bow shall appear.

The Palestinian Jews, especially those living in Safed, on this day visit the traditional grave of R. Simeon near the village Meron, after which they go to the woods near by and celebrate the event with much rejoicing (Luncz, "Luaḥ 'Ereẓ Yisrael," for the year 5663, Jerusalem, 1902; a full and interesting description of the celebration is given by Goldfarb in "Luaḥ Aḥiasaf" for 5664, pp. 331-403). This custom has been deprecated by many rabbinical authorities (see Löb Balkover, "Shem Aryeh," on Oraḥ Ḥayyim, No. 14, Wilna, 1873; comp. "Ḥatam Sofer," on Yoreh De'ah, 233).

All the restrictive laws that are in force during the other days of the 'omer, as the law against cutting the hair, or that against the performance of marriage ceremonies, are suspended on this day. Custom, however, varies widely with regard to these restrictions. In some communities the restrictive laws are in force only during the first thirty-three days, and are entirely suspended thereafter. In other places the restrictive laws are enforced only after the new-moon of Iyyar, and, with the exception of Lag be-'Omer, continue in force during the whole month. The prevailing custom is to abstain from all joyous celebration during all the days of the 'omer with the exception of the new-moon of Iyyar and of Lag be-'Omer (Oraḥ Ḥayyim, 493, 2, and Isserles' gloss; Abraham Danzig, "Ḥayye Adam," 131, 11). There is no special ritual for this day. The prayer "Taḥanun" is, however, omitted from all the three services, as well as from the "Minḥah" service of the previous day.

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E. C. J. H. G.

OMNAM KEN (אמנם כן): A penitential hymn in the ritual for the eve of Atonement, according to the Polish rite. The author has been identified by Joseph Jacobs with R. Yom-Ṭob of Joigny, the rabbi and leader of the Jews who so heroically faced their enemies in the castle of York on March 17, 1190. A translation, preserving the meter, rime-system, and alphabetical acrostic of the original Hebrew, by I. Zangwill, was first published in Jacobs' "Jews of Angevin England," p. 109. The traditional melody is of very much later date, and of a jingling nature scarcely worthy of the subject. Although it is entirely devoid of Jewish character, the associations of the occasion when it is used endeared it during the nineteenth century to many a congregation, and the local versions differ but little, save in the phrase next preceding the cadence, where local fancy has run riot. This is probably due to the circumstance that the original form of the cadence, still preserved in north Germany, inconveniently displaces the customary accent of the Hebrew word used as refrain ("salaḥti" = "I have forgiven"). In the English tradition there is a relic of the cooperation of those vocal accompanists of the past, the "singer" and "bass" (see Music, Synagogal), in the repetition of a portion of the second line of each couplet, originally their wordless variation of the ordinary strain just chanted by the ḥazzan.

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A. F. L. C.

OMNAM KEN

I. OLDER FORM

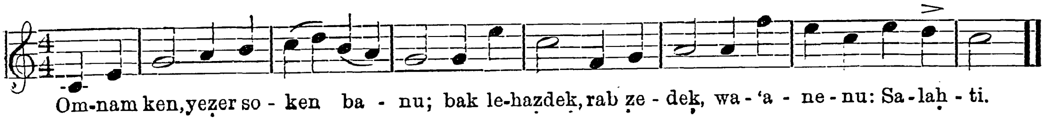
Om-nam ken, yeẓer so - ken ba - nu; bak le-ḥazdeḳ, rab ẓe - deḳ, wa - 'a - ne - nu: Sa - laḥ - ti.

II. MODERN FORM

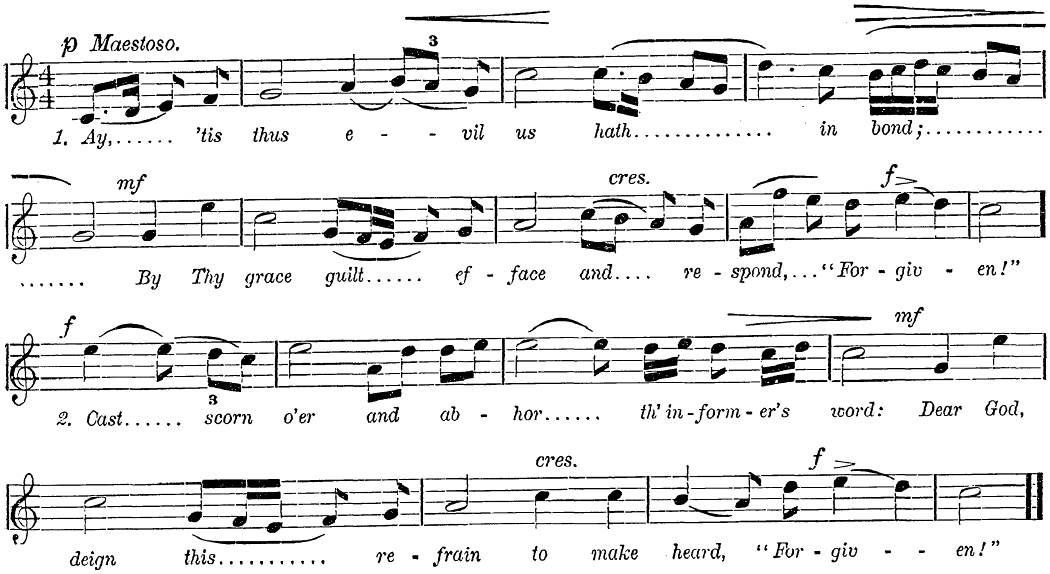
p *Maestoso.*
3
1. *Ay,...... 'tis thus e - - vil us hath............. in bond;...........*
mf
cres.
f
.... By Thy grace guilt...... ef - face and.... re - spond,...“For - giv - en!”
f
mf
3
2. Cast...... scorn o'er and ab - hor...... th' in-form - er's word: Dear God,
cres.
f
deign this........... re - frain to make heard, “For - giv - - en!”

OMNISCIENCE OF GOD. See God.

OMRI (עמרי): **1.** The first king of the fourth dynasty of the Northern Kingdom of Israel (I Kings xvi. 16–28). He is first mentioned as captain of the host of Elah which was besieging Gibbethon, one of the cities of the Philistines. At the same time this Elah, son of Baasha, second king of the second dynasty of the Northern Kingdom, was intoxicated in the house of Arza at Tirzah. While in this condition Zimri slew him and all his kinsfolk and usurped the crown (*ib.* xvi. 8–15). As soon as this news reached the ears of Omri and of the army at Gibbethon, the host made Omri their king, and all marched at once to dispute the succession with Zimri. Tirzah was besieged and quickly taken. Zimri, to avoid the certain tortures of capture, withdrew into his palace and burned it over his head. Omri had not yet won over all the people. Tibni, a rival, contested his claim to the throne. Apparently at the end of four years Omri became sole ruler of the Northern Kingdom. His reign extended, counting from his coronation by the army, over twelve years (885–874 B.C.). The associations of Tirzah were so repellent and sanguinary, and the location so poor for a capital, that Omri purchased a new site, Shomeron, from Shemer for two talents of silver (about $4,000). Here he built his capital, which became and remained a strong fortress down to its capture by Sargon II. in 722 B.C.

The brief record of King Omri's reign is not commensurate with his political career. He was harassed by the Syrians and compelled to make certain concessions to them in Samaria (*ib.* xx. 34). His power, however, is seen in the fact that he conquered and held under him the Moabites, as is shown by the Moabite Stone. The Assyrian annalists, too, for nearly 150 years referred to this land as the "land of the house of Omri," or the "land of Omri." Jehu, even, the founder of the fifth dynasty, is called by Shalmaneser II. "the son of Omri," probably because he was a successor of the great Omri on the throne of Israel. Omri's friendly relations with the Phenicians doubtless led to the marriage between his son Ahab and the princess Jezebel.

Though his reign was comparatively short, he displayed signal statesmanship and diplomacy in his selection of his capital and in his relations with the surrounding peoples. His moral character was on a par with that of the founder of the Northern Kingdom. I. M. P.

2. A son of Becher and grandson of Benjamin (I Chron. vii. 8). **3.** A descendant of Judah through Pharez (*ib.* ix. 4). **4.** Son of Michael, prince of the tribe of Issachar in the time of David (*ib.* xxvii. 18).

E. G. H. M. Sel.

OMSK. See Siberia.

ON. See Heliopolis.

ONA'AH ("overreaching"): Term applied to the sale of an article at so much more, or to the purchase of an article at so much less, than its market value that fraud or the taking of an undue advantage is presumed. Were not ona'ah thus construed in the Mishnah (B. M. iv. 3-9), "oppression" would be the more suitable term; where ona'ah is transferred from business to social conduct (B. M. iv. 10) "wronging" is the fittest translation. In Lev. xix. 33 and xxv. 14 the Authorized Version's renderings of the verb from which this noun is derived and on which the doctrine is based are "to vex" and "to oppress"; the Revised Version renders it "to wrong."

Overcharge or Underestimate.

I. The doctrine of ona'ah answers to the "læsio major" of Roman law. But while such "læsio" in that law covered much broader ground, it interfered only when the disproportion between price and value exceeded two to one. In Jewish law a discrepancy of one-sixth enabled the wronged party to secure the cancelation of the sale or purchase; that is, an article worth six money-units in the market may not be sold for seven or bought for five (B. M. 49b). It seems that overcharge by the merchant selling to the consumer was the most frequent instance in which the application of the rule was called for; the claim had to be made as soon as the buyer had had an opportunity to show his purchase to a merchant or to one of his friends. It is said that R. Ṭarfon taught at Lydda that the discrepancy must amount to one-third to justify an action, whereupon the merchants rejoiced; but when he extended the time for rescission to the whole day they demanded the restoration of the old rule.

Either seller or purchaser, whether merchant or one in private life, may make the complaint, notwithstanding the opinion to the contrary of R. Judah ben Ilai. The purchaser imposed upon may ask either for rescission of the transaction or for the return of the excess paid by him.

In the case of changing money it was suggested that a lack in weight of even one in twelve should be sufficient ground for complaint, but the prevailing opinion fixed here also the ratio of one in six. Within a great city the time for complaint extends until the money in question can be shown to a money-changer; in villages, where no money-changer is to be found, until the eve of the Sabbath, when the party deceived is apt to tender the coin in payment for his purchases.

Exceptions.

The smallest amount for which a complaint of overreaching can be brought is one-sixth of a "sela'," or shekel, though a suit over a smaller amount may be instituted on other grounds. The rule as to overreaching by an excess or deficiency of one-sixth does not apply to the sale or purchase of slaves, of bonds for money, or of real estate; the proposition of R. Judah to except also books of the Law, pearls, gems, and cattle, on the ground that they have no fixed market value, was not adopted, the former exceptions alone being sanctioned by tradition. It has been shown under Appraisement that in judicial sales of land an effort was made to sell within one-sixth of the market value.

Where the seller distinctly and truly states what the goods are worth, or what they have cost him, and how much he is charging for his profit, he can protect himself against the claim for overcharge; the buyer can do the same by admitting the true value of the goods for which he is offering an inadequate price (B. M. 51b). Thus the law of ona'ah is a protection against fraud only, not against open extortion; but a mere stipulation against the law of ona'ah without a true statement of value or cost is unavailing (B. M. 51a). It is said that a householder who sells some of his own household goods may charge more than their market value, as they have for him a sentimental value of which the buyer is supposed to be aware (*ib.*).

In the mishnah dealing with ona'ah nothing is said of the nature or origin of the "sha'ar" or market price. But from Baba Meẓi'a (v. 7), where the usury law and the different ways of evading it are discussed, certain bargains are said not to be closed "till the 'sha'ar' comes out," that is, until the price of the grain or other produce for that season is fixed. It seems, therefore, that the market price was in some cases at least set by public authority, probably after the character of the year's harvest became known (comp. Hammurabi's code, § 51). But that an official tariff of market prices was not always made among the Jews under Talmudic influence appears from the discussion among Babylonian amoraim, reported in B. B. 89a, on the propriety of appointing officials to set the market price for leading kinds of goods, like officials for inspecting weights and measures; for the tone of the discussion shows that the practise was not approved.

Ona'ah in Words.

II. In another section (B. M. iv. 10) the Mishnah proceeds: "As there is 'wronging' in buying and selling, so there is 'wronging' in words; a man may not ask, 'What is this article worth?' when he has no intention of buying; to one who is a repentant sinner it may not be said, 'Remember thy former conduct'; to him who is the son of proselytes one may not exclaim, 'Remember the conduct of thy forefathers'; for it is said, 'Thou shalt neither vex a stranger, nor oppress him'" (Ex. xxii. 21). In a baraita (B. M. 58b) which follows this section the subject is further developed. "When a proselyte comes to study the Law one should not say, 'He that ate the meat of fallen or torn beasts, of unclean and creeping things, now comes to study the Law that was spoken by the mouth of Omnipotence!' When trouble or sickness comes upon a man, or when he has to bury his children, none should say to him, as Job's friends said to Job, 'Where is thy fear of God, thy trust, thy hope, and the innocence of thy ways?'" The baraita forbids also practical jokes. "If ass-drivers come to one for fodder, one may not send them to N. N. to buy it, knowing that N. N. never sold hay or grain in his life."

On the authority of R. Simeon ben Yohai, it was said that wronging by words is worse than wronging in trade, for the Scripture as to the former, but not as to the latter, commands, "Thou shalt fear thy God": R. Eleazar says, because one injures the man himself, the other affects only his property; R. Samuel b. Naḥman says, because in one case there is opportunity for restoration, in the other there is not. The Talmud then dwells upon the unpardonable sin of "blanching the face of one's neighbor in public," and closes with the admonition that under all circumstances a man should beware of "wronging" his wife, because her tears are ever ready to accuse him before the throne of God.

BIBLIOGRAPHY: Maimonides, *Yad*, *Mekirah*, xii.-xv.; Caro, *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, 327-328.

E. C. L. N. D.

ONAN: A son of Judah; he refused to enter into a levirate marriage with his sister-in-law after the death of his elder brother Er, and it was for this reason that the Lord "slew him also" (Gen. xxxviii. 7-10).

E. G. H. S. O.

ONDERWIJZER, ABRAHAM SAMSON: Dutch rabbi; born at Muiden (near Amsterdam) July 24, 1863; studied at the theological seminary and the University of Amsterdam (B.A. 1884). He was appointed rabbi of the congregation at Amsterdam on July 5, 1888. Onderwijzer has published a translation of the Pentateuch and Rashi's notes (Amsterdam, 1895). On Oct. 29, 1895, he founded the Jewish labor-union Bezaleel, of which he is the honorary president. Bezaleel cares especially for the religious needs of its members (200 in 1904), who are for the greater part diamond-workers. With the other congregational unions of Amsterdam, Patrimonium and St. Eduardus, it supports the Algemeene Nederlandsche Diamantbewerkers Bond, though Bezaleel is entirely independent of that organization.

BIBLIOGRAPHY: *Joodsche Courant*, 1903, No. 39.

S. E. SL.

ONIAS ('Ονίας, from Hebr. חוניא = נחוניא): Name of several high priests at the time of the Second Temple. The sequence given them below is based on the statements of Josephus, which are unreliable, since Josephus did not have access to trustworthy sources.

Onias I.: Son of the Jaddua mentioned in Neh. xii. 11, according to Josephus ("Ant." xi. 8, § 7); this Jaddua is said to have been a contemporary of Alexander the Great, but I Macc. xii. 7, 8, 20 regards Onias as a contemporary of the Spartan king Areus (309-265 B.C.). Yet it is doubtful whether Onias I. is meant, for the entire correspondence and the treaty with the Spartans are probably fictitious. The Simon (I.) the Just extolled in Ecclus. (Sirach) l. 1 and in legend (according to the Hebrew text the son of Jonathan, but according to the Greek text the son of Onias) was probably the son of Onias I. Many scholars take Simon the Just to be the second of that name, in which case a later date must be assigned to his son Onias II.

Onias II.: Son of Simon the Just. He was still a minor when his father died, so that his uncle Eleazar, and after him the latter's uncle Manasseh, officiated as high priests before he himself succeeded to that dignity (Josephus, "Ant." xii. 4, § 1). According to Josephus, he was a covetous man and of limited intelligence, whose refusal to pay the twenty talents of silver which every high priest was required to pay to the King of Egypt threatened to imperil both the high priest and the people; but at this juncture Joseph, the clever son of Tobias and nephew of Onias, succeeded in pacifying King Ptolemy III. (Euergetes). Onias is said (*ib.* § 10) to have died, almost simultaneously with his nephew Joseph, during the reign of Seleucus Soter, hence about 181 B.C. His successor in office was his son Simon II.

Onias III.: Son of Simon II. He is described as a pious man who, unlike the Hellenizers, fought for Judaism (II Macc. iii.-iv.). Seleucus Philopator defrayed all the expenses connected with the sanctuary and was friendly to the Jews. A traitorous official of the Temple, however, Simon the Benjamite, induced the king to undertake the plunder of the Temple treasury (see HELIODORUS); the attempt was not successful, and the Syrian court never forgave the high priest for its miscarriage. When Antiochus IV. (Epiphanes) became king, Onias was obliged to yield to his own brother Jason (II Macc. iv. 7). According to Josephus ("Ant." xii. 5, § 1), Jason became high priest after the death of Onias, the latter's son, who bore the same name, being then a minor. It is strange that both father and son should have been named Onias, and still more strange is the statement of Josephus that the high priest who succeeded Jason and was the brother of Onias and Jason, likewise was called Onias, and did not assume the name of Menelaus until later; for according to this statement there must have been two brothers of the same name.

While this confusion may be due to the Greek transcription of the related Hebrew names Johanan, Ḥonya, and Neḥonya, the account of Josephus appears wholly unreliable for this very reason. According to II Macc. iv. 23, Menelaus was not an Aaronite, but a brother of the Simon mentioned above, and hence a Benjamite. When Menelaus purloined some vessels from the Temple to curry favor with the Syrian nobles, Onias accused him publicly and then fled to the asylum of Daphne, near Antioch, where Menelaus, aided by the royal governor Andronicus, had him secretly assassinated, in defiance of justice and of his oath. The murdered priest was deeply mourned by both Jews and Greeks, and the king also, on his return, wept for him and sentenced Andronicus to a well-merited death (II Macc. iv. 29-39).

Wellhausen and Willrich regard the story of the murder of Onias, as well as the entire list of high priests from Jaddua to the Maccabees, as legendary, while Schürer and Niese consider them historical, The passage in Dan. ix. 26, "shall Messiah be cut off, but not for himself," is generally referred to the murder of Onias (comp. Baethgen in Stade's "Zeitschrift," 1886, vi. 278). Onias III. is the central figure of the legendary history of later times; the Byzantine "Chronicon Paschale" says that he officiated for twenty-four years, thus placing the beginning of his term of office under Egyptian rule. The Byzantine "Chronographeion Syntomon" follows Josephus in mentioning "another Onias" as the successor of Onias III., referring probably to Menelaus, who ought, perhaps, to be added to this list as Onias IV.; an account of his life is given, however, in Jew. Encyc. viii. 491, *s.v.* Menelaus.

Onias IV. (V.): Son of Onias III. and the lawful heir of the legitimate high priests. He had reason to hope that the victory of the national party under Judas Maccabeus would place him in the office of his fathers; but being disappointed in his expectations by the election of Alcimus, he went to Egypt to seek aid against the tyranny of the Seleucids at the court of the Ptolemies, their political enemies. About 154, with the permission of Ptolemy VI. (Philometor), he built at Leontopolis a temple which, though comparatively small, was modeled on that of Jerusalem, and was called by the name of its founder. Onias doubtless expected that after the desecration of the Temple at Jerusalem by the Syrians the Egyptian temple would be regarded as the only legitimate one; but the traditional teachings of Judaism, as contained in the Mishnah, concede only quasi-legitimate status to the temple of Onias (Men. xiii. 10); in fact, even for the Egyptian Jews the latter did not possess the same importance as did the Temple of Jerusalem.

Onias IV., who enjoyed the favor of the Egyptian court, succeeded in elevating Egyptian Judaism to a position of dignity and importance. A large number of able-bodied Judeans had accompanied Onias to Egypt, and these strangers, who were there called Κάτοικοι ("inhabitants"), received, on condition of performing military service and preserving the internal peace of the country, tracts of land of their own, on which they lived with their families ("Ant." xi. 8, § 6; see Paul Meyer in "Philologus," 1897, lvi. 193). The district inhabited by them lay between Memphis and Pelusium, and was long called the "country of Onias" ("Ant." xiv. 8, § 1; "B. J." i. 9, § 4). The first-born sons of the colonists inherited their fathers' privileges and duties; but both Chelkias and Ananias, the sons of Onias, performed military service and acted as generals under Cleopatra III. (117-81; "Ant." xiii. 10, § 4). Even Ptolemy Physcon (146-117) had to fight against Onias, who was faithful to his benefactor (Josephus, "Contra Ap." ii. 5), which proves that candidates for the office of high priest occupied a prominent military position. In the course of time the family of Onias lost its prestige, and the later Alabarchs belonged to another family, not entitled to the rank of high priest. A family of "Oniades," in the sense of "Tobiades" as the term is used by Büchler, existed neither in Palestine nor in Egypt, and the designation "Oniades" is, therefore, misleading.

Bibliography: H. P. Chajes, *Beiträge zur Nordsemitischen Onomatologie*, p. 23, Vienna, 1900 (on the name); Herzfeld, *Gesch. des Volkes Jisrael*, i. 185-189, 201-206; Grätz, *Gesch.* 2d ed., ii. 236; Schürer, *Gesch.* 3d ed., i. 182, 194-196; iii. 97-100; Niese, in *Hermes*, xxxv. 509; Wellhausen, *I. J. G.* 4th ed., p. 248, Berlin, 1901; Willrich, *Juden und Griechen vor der Makkabäischen Erhebung*, pp 77, 109, Göttingen, 1895; A. Büchler, *Die Tobiaden und die Oniaden*, pp. 166, 240, 275, 353, Vienna, 1899; J. P. Mahaffy, *The Empire of the Ptolemies*, pp. 217, 353, London, 1895; Gelzer, *Sextus Julius Africanus*, ii. 170-176, Leipsic, 1885; Weiss, *Dor*, i. 130 (on the halakic view of the temple of Onias).

G. S. Kr.

ONIAS (ḤONI) HA-ME'AGGEL ("the circle-drawer"): Teacher and miracle-worker; lived in the first century B.C. Tradition declares him to have been a descendant of Moses (Tan., Wayera, ed. Buber, p. 22). He was an Essene, stood in high repute, and was respected on account of his pious life and his ability to work miracles. He had many pupils and, according to later accounts, was a great scholar, so that in his day halakic sentences were clear and intelligible; for whenever he entered the schoolhouse he used to reply lucidly to all questions and answer all objections addressed to him by the rabbis (Ta'an. 23a). Nevertheless no halakah of his has been preserved.

His "Miracles."

Onias is better known through his miracles. Once when a drought had lasted almost throughout the month of Adar and the people had supplicated in vain for rain, they came to Onias to ask him to bring rain by his prayers. Onias thereupon drew a circle (hence probably his name, "the circle-drawer"), and, placing himself in the center of it, prayed for rain; and his prayer was immediately answered. When the rain had continued to fall for some time in torrents, and there was danger that it might prove harmful instead of a blessing, he prayed that it might cease; and this prayer also received an immediate answer. Simon b. Sheṭaḥ, who was displeased at the unseemly tone of Onias' prayer, said to him: "Wert thou not Ḥoni I would put a ban upon thee; but what shall I do to thee since thou sinnest before God and yet He does thy will? Of thee was it said [Prov. xxiii. 25]: 'Thy father and thy mother shall be glad, and she that bare thee shall rejoice.'" In the same way the members of the Sanhedrin showed their respect for him by interpreting the verses Job xxii. 28 *et seq.* to refer to him (Ta'an. *l.c.*). It was related of him that whenever he entered the hall of the Temple the place became brightly lighted up (Yer. Ta'an. *l.c.*).

The end of this pious scholar was a sad one. During the war between the two Hasmoneans Hyrcanus and Aristobulus, after the death of Queen Salome, Aristobulus, who had shut himself up on the Temple mount, was besieged by Hyrcanus. The soldiers of the latter found Onias, who lived in a lonely district, and, dragging him into Hyrcanus' camp, tried to force him to use the power of his prayers to destroy the besieged. Instead of cursing the besieged the pious man uttered the following prayer: "Lord of the earth, since the besieged as well as the besiegers are Thy people, I beg that Thou wilt not answer the curses which they may utter against each other." The rude soldiers, who did not sympathize with these brotherly sentiments of Onias, stoned him on the spot (Josephus, "Ant." xiv. 2, § 1; comp. Jew. Encyc. vi. 517b, *s.v.* Hyrcanus II.). This story of Onias' death is not mentioned in the

Talmud; and there is another tradition according to which he is said to have slept seventy years, and when he awoke, as no one would believe that he was Onias and as he was refused the respect due to him, he himself sought death (Ta'an. *l.c.*). According to Yerushalmi (Ta'an. *l.c.*) he went to sleep at the time of the destruction of the First Temple and did not awake until after the building of the Second Temple. But this tradition in the Jerusalem Talmud may refer to his grandfather, who also was called Onias (comp. Brüll, "Einleitung in die Mischna," i. 24–25, Frankfort-on-the-Main, 1876). The parallel with the Seven Sleepers and with Rip Van Winkle is of course obvious.

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W. B. J. Z. L.

ONḲELOS (commonly called the **Proselyte Onḳelos**): Tanna of the end of the first century C.E. Although the proselyte Onḳelos is frequently confounded with the proselyte Aquila in the Talmud and the Tosefta, even the designation of the official targum to the Pentateuch as "Targum Onḳelos" being based on this confusion between the two proselytes (comp. JEW. ENCYC. ii. 36 *et seq.*, *s.v.* AQUILA; see TARGUM ONḲELOS), yet there is no reason to doubt the existence of a tanna by the name of Onḳelos (Ἄγκυλος or Ἀγκυλιων = "crooked," both forms occurring as proper names; see Pape, "Wörterb. der Griechischen Eigennamen," 3d ed., i. 11). This Onḳelos originated the explanation that the cherubim had their heads bent backward in the manner of a pupil when leaving his teacher (B. B. 99a). This statement being quoted as a tannaitic sentence, it is impossible to substitute here "Aquila" for "Onḳelos," the Scriptural comments of the former in the Talmudic Midrash literature always being quoted as those of a translator and not of a tanna.

Strict Observance.

As a characteristic of Onḳelos is mentioned his extraordinarily strict observance of the Levitical laws of purity; he observed in his daily life the same laws of purity that Scripture commands at sacrifices. He surpassed on this point even the patriarch Gamaliel II., who also was extremely rigorous in these observances (Tosef., Ḥag. iii. 2–3). Once, when both were at Ashkelon, Onḳelos took his ritual bath in the sea because he held that the bathing-places outside of the Jewish territory were not fit to be used; the patriarch, however, was not so rigorous (Tosef., Miḳ. vi. 3). The relation between the two seems to have been a very close one, as Onḳelos is almost always mentioned together with the patriarch (in addition to the passages quoted, comp. Tosef., Kelim, B. Ḳ. ii. 4); hence when R. Gamaliel died Onḳelos arranged a costly funeral by burning spices and other materials that were used at the burial of royal personages (Tosef., Shab. vii. 18; 'Ab. Zarah 11a; Sem. vii.). It is related, as an example of Onḳelos' piety, that on coming into possession of the property which his pagan father had left to him and his pagan brother, he laid aside those things that were forbidden to the Jews, nor would he exchange them for anything else, as he might legally have done (Tosef., Dem. vi. 13; Yer. Dem. 25a reads "Aquila" instead of "Onḳelos," but it has been by no means proved—notwithstanding Frankel and many other modern scholars—that Yerushalmi has the right reading).

Conversion to Judaism.

There are a number of Talmudic legends concerning Onḳelos. He is said to have been the son of a Kalonymus, or, according to another version, of Kalonikos. When he had become a convert to Judaism, the emperor sent a cohort to take him prisoner, but Onḳelos converted his would-be captors by citing Biblical sentences; this happened no less than three times. The fourth time he was taken prisoner because the soldiers had strict orders not to speak with him. They noticed, however, on leaving the house, that he laid his hand on the mezuzah, and had the curiosity to ask what it was; whereupon the proselyte gave them such an answer that they also were converted: thereafter he was left in peace ('Ab. Zarah 11a, top). This story, and also the legend of the acts of necromancy which "Onḳelos, the son of Kalonikos, and sister's son of Titus," performed before his conversion to Judaism (Giṭ. 50a; comp. JEW. ENCYC. *l.c.*), are probably only the Babylonic versions of legends that had gathered around Aquila and FLAVIA DOMITILLA in Palestine. At Babylon hardly anything was known of the proselyte Aquila, while Onḳelos was known through the tannaitic traditions; hence legends that were really connected with the former were transferred to the latter proselyte. This explains also the statement of the Babylonian Talmud (Meg. 3a) "that Onḳelos translated the Pentateuch into Aramaic according to the instructions of R. Eliezer and R. Joshua." For as soon as Aquila had to give place to Onḳelos it was natural that Aramaic should be named as the language in which he made his translation, for a Greek Bible was hardly known in Babylonia.

BIBLIOGRAPHY: Anger, *De Onkelo*; Friedmann, *Onkelos und Akylos* (especially pp. 96–104; his arguments concerning Onḳelos' activity under Gamaliel I. are not convincing); comp. also the bibliography to AQUILA IN RABBINICAL LITERATURE and to TARGUM.

W. B. L. G.

ONKENEIRA, ISAAC BEN SAMUEL: Turkish Talmudist, poet, and polemical writer; flourished at Constantinople about the middle of the sixteenth century. He was a friend of Don Joseph Nasi, Duke of Naxos, and is supposed to have transcribed and prefaced, under the title "Ben Porat Yosef" (Constantinople, 1577), the religious disputation which took place between the latter and a Christian scholar. This work contains both an apology for Judaism and a refutation of Christianity. Onkeneira was also the author of "Ẓofnat Pa'neaḥ" (*ib.* 1566) and "Ayummah ka-Nidgalot" (*ib.* 1577 or 1672). The latter work is a diwan, containing riddles and stories, and the dispute between the letters of the alphabet at the time of Creation. Zunz ("Z. G." p. 228) gives the date of its publication as 1577; but L. Dukes, in Jost's "Annalen" (i. 416), asserts that it was written in 1573 and printed in 1672. The "Ẓofnat Pa'neaḥ" is a commentary on R. Naḥshon's "Re'umah," dealing with the laws concerning slaughtering.

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D. M. SEL.

ONYCHA. See INCENSE; SPICES.

OPATOW, SAMUEL B. ELEAZAR: Rabbi of Prossnitz, Moravia, in the sixteenth century; born in Bohemia. He was the author of "Ḥiddushe נפ"ת" (Prossnitz, 1602 or 1618), novellæ and responsa on the marriage laws of the treatises Ketubot and Ḳiddushin of the Babylonian Talmud.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 49; Steinschneider, *Cat. Bodl.* col. 2424.

E. C. A. KI.

OPET, OTTO: German legist; born in Berlin April 1, 1866. He was formerly privat-docent in Bern, Switzerland, and at present (1904) is judge and instructor in law at the University of Kiel. He has published the following works: "Die Erbrechtliche Stellung der Weiber in der Zeit der Volksrechte" (Berlin, 1888); "Gesch. der Prozesseinleitungsformen im Ordentlichen Deutschen Rechtsgang" (part i., *ib.* 1891); "Deutsches Theaterrecht" (*ib.* 1897); "Das Verwandtschaftsrecht des Bürgerlichen Gesetzbuchs" (*ib.* 1899); "Das Familienrecht" (part i., "Bürgerliche Ehe," *ib.* 1904; in "Kommentar zum Bürgerlichen Gesetzbuch"). S.

OPFERPFENNIG, GOLDENER: Personal tax, for the benefit of the emperor, imposed upon the German Jews by Ludwig the Bavarian in 1342. The general principle governing the treatment of the Jews in Germany from the earliest times was that they were crown property, and that therefore all taxes paid by them went to the emperor. From the thirteenth century the growing power of territorial rulers encroached upon the imperial privileges; the barons claimed for themselves the right of taxing the Jews, and during the course of the fourteenth century this right was often ceded to them by the emperor, either in return for services rendered or as a compromise in a case of political conflict. Ludwig the Bavarian (1314-47) was often in great financial straits; therefore, as security for loans, he frequently surrendered temporarily to vassals the right to tax the Jews (see Thiele, "Bilder aus der Chronik Bacharachs," p. 32, Gotha, 1891; L. Müller, "Aus Fünf Jahrhunderten," pp. 8 *et seq.*, Nördlingen, 1899; "Allg. Zeit. des Jud." 1902, p. 405). Wishing to secure for the imperial treasury an inalienable income from the Jews, he introduced, in 1342, a special tax, the Goldener Opferpfennig, which consisted of one florin, payable annually by every Jew and Jewess over twenty years of age and possessing property of no less than twenty florins in value. The basis for this tax was the "half-shekel" which, in accordance with the Talmudic interpretation of Ex. xxx. 11-16, every male person was required to pay into the Temple treasury and which Vespasian, after the destruction of the Temple, diverted to the imperial treasury. The German kings, who claimed to be the heirs of the Roman emperors, were according to Ludwig's conception entitled to this tax. According to an agreement with the Jews this tax could not be ceded or pledged to anybody, but was to be paid only into the imperial treasury. This stipulation, by which the Jews expected to protect themselves against further extortions, was not kept faithfully, and in 1413 Emperor Rupert sold one-half of the taxes, including the Opferpfennig payable by the Jews of Brunswick-Lüneburg, to the dukes of that territory. Occasionally a community compromised by paying one large sum instead of the per capita tax. Thus the Jews of Augsburg, about 1429, paid 200 florins annually for their taxes, including the Opferpfennig.

BIBLIOGRAPHY: Wiener, *Regesten zur Gesch. der Juden in Deutschland*, i. 44, Hanover, 1862; Stobbe, *Die Juden in Deutschland*, pp. 30-32, Brunswick, 1866; Grätz, *Gesch.* viii. 325; Nübling, *Die Judengemeinden des Mittelalters*, pp. 261-263, Ulm, 1896.

D.

OPHEL. See JERUSALEM.

OPHIR: District first mentioned in the Old Testament as a Joktanite or south-Arabian tribe (Gen. x. 29 *et seq.*), and later as the port of destination of Solomon's fleet. The earliest reference to Ophir in this connection is in I Kings ix. 26 *et seq.* (= II Chron. viii. 17 *et seq.*), where it is said that King Solomon built a navy of ships in Ezion-geber, near Eloth on the Ælanitic Gulf in the Red Sea, manned them with the expert crew given him by Hiram, and sent them to Ophir, whence they brought him 420 talents of gold. A later reference (*ib.* x. 11 *et seq.* = II Chron. ix. 10 *et seq.*) says that the navy of Hiram (or of Solomon) brought back from Ophir "great plenty of almug-trees and precious stones." From that time Ophir was to the Hebrews the land of gold par excellence (comp. Isa. xiii. 12; Ps. xlv. 10 [A. V. 9]; Job xxii. 24, xxviii. 16; I Chron. xxix. 4). The Septuagint renders the name in Gen. x. by *Οὐφείρ*, but in other passages by *Σουφείρ*, *Σωφείρ*, *Σωφηρά*, *Σωφείρα*, etc., while Josephus writes *Σώφειρα*.

Site.

The land of Ophir has been assigned to the most various points of the compass, including Armenia, South Africa, Arabia, the West Indies, Peru, the coast of India, Spain, and Ceylon. Only a few of these identifications, however, deserve serious consideration. Reland, Lassen, the geographer Ritter, and others place Ophir in India, near the mouth of the Indus, equating the word with the Sanskrit "Abhira" (the name of a shepherd tribe) and the "Aberia" of Ptolemy. Others identify it with the port *Σούπαρα* mentioned by Ptolemy, the *Οὔππαρα* of Arrian. Although the name *Σώφειρα* in the Septuagint and in Josephus designates a part of India proper, as may be shown from Coptic vocabularies, this merely proves that Josephus and others identified Ophir with India, basing their conclusions on the fact that at that time India was regarded as the land of gold.

Still less convincing is the argument that the exports from Ophir were of Indian origin, a view based on I Kings x. 22, which says that in addition to gold and silver the ships brought also "habbim," "ḳopim," and "tukkiyim." The renderings "ivory," "apes," and "peacocks," and the view that these terms are loan-words from the Sanskrit, are very doubtful; and the same criticism applies to the purely conjectural translation of "almuggim" as "sandalwood" (see ALGUM). Moreover, in the only passage

(I Kings x. 22) in which these products are mentioned Ophir is not named as the port of destination of the ships, the reference being merely to the fleet of Tarshish, which made the voyage once every three years, while the parallel passage, II Chron. ix. 21, states that the ships went to Tarshish. It must also be taken into account that no gold was exported from that part of India, and that the Jews became acquainted with India only in the Greco-Persian period.

Sofala Theory.

The view, of which Peters is the protagonist, that Ophir was situated in South Africa in the coast district of Sofala opposite Madagascar, is still more improbable. In 1871 the African traveler Mauch found at Zimbabiye on Mount Afura, forty German miles inland from Sofala, certain remarkable ruins which are traced by tradition to the Queen of Sheba or to Solomon. These remains are situated in rich gold-fields; in a neighboring river topazes and rubies are found, and large yew forests are said to have furnished the almug-wood. Although silver has not yet been found there, ivory is one of the chief articles of commerce of East Africa; and apes abound. On the other hand, the gold-mines of Sofala have become known only since the time of Ptolemy, while it is most improbable that the servants of Hiram and Solomon should have exploited gold-mines almost 200 miles from the sea when they could have gone to others nearer home. The name of Sofala has no connection with Ophir (= Σωφείρα), but is derived from the Arabic "safala" = "to be low" and denotes "lowland" (Hebr. "shefelah").

Probably South Arabia.

The most probable view is that Ophir was situated in Arabia. This is indicated, as mentioned above, by the Biblical reference in Gen. x. 29. An old tradition recorded by Eupolemus (*c.* 150 B.C.) also assigns Ophir to this region, identifying it with the island of Uphre in the Red Sea. Both the east and west coasts have been considered as the site. Glaser assigns Ophir to the east coast, in view of the three years' voyage, which would be much too long if it were on the west coast; and he also compares it with the cuneiform name "Apir" applied to the northeast and the northwest coast of the Persian Gulf. The Arabic geographer Hamadani says that gold-mines were situated in the northeastern part of Arabia. Glaser locates Havilah here (Gen. ii. 11) and identifies Ophir with the coast district belonging to it.

Since the reference to the three years required for the voyage is not found in the earlier account, there is ample justification for the view which prefers the western coast of Arabia, especially as there are a number of references in the ancient authors to the rich gold of the southwestern coast of Arabia. According to Agatharchides, these mines contained pieces of gold as large as walnuts; but this metal was of little value to the inhabitants, and iron and copper were worth two and three times as much. It is hardly probable that Solomon and Hiram would have sent their ships past Yemen to fetch gold from the Gulf of Persia, which was much farther away.

To the southwest coast of Arabia, the coast of Somaliland, which lies opposite it, may perhaps be added, for the Egyptians designated both coasts by the common name of Punt. This theory gains in probability if the author of I Kings x. 22 meant to imply that the exports were native to Ophir itself; for apes, ivory, and ebony are among the commercial products of Somaliland.

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E. G. H. I. BE.

OPHITES: Collective name for several Gnostic sects which regarded the serpent (Greek, ὄφις; Hebrew, "naḥash"; hence called also **Naasseni**) as the image of creative wisdom. Such sects existed within Judaism probably even before the rise of Christianity; and as there were Ophites who rejected the Gospels it would be proper to make a distinction between Jewish, Christian, and anti-Christian Ophites were not the sources, which are all post-Christian, too confused to admit of even approximately positive discriminations.

Irenæus, who, toward the end of the second century, wrote a history of heresy, did not know the Gnostics under the name of "Ophites"; but Clement ("Stromata," vii. 17, § 108) mentions beside the "Cainists" (see CAIN) the "Ophians" (*'Οφιανοί*), saying that their name is derived from the object of their worship. Philaster, an author of the fourth century, places the Ophites, the Cainites, and the Sethites at the head of all heresies (ch. 1–3), because he holds that they owed their origin to the serpent (the devil). The Ophites, Cainites, Sethites, Naasseni, etc., declared the serpent of paradise to be wisdom itself (*σοφία*), since wisdom had come to the earth through the knowledge of good and evil which the serpent had brought. Hence they exalted Cain and Seth, who they held were endowed with this knowledge, as the heroes of the human race; other Gnostics regarded Esau, Korah, the Sodomites, and even the traitor Judas, as tools of Sophia; whereas Jacob and Moses, for instance, who were the instruments of the Creator (Demiurgus), were regarded as being inferior (Irenæus, "Against Heresies," i. 31, § 2). All Ophistic circles believed in a demonic hebdomad (*i.e.*, seven spirits under the dominion of the serpent) side by side with the holy hebdomad under Jaldabaoth. The last-mentioned is the son of fallen wisdom ("yalda bahut" = "son of chaos"), and from him proceeded, in successive generations, Jao (יהו), Sabaot, Adoneus, Elœus, Oreus ("or" = "light"), and Astaphæus, which are said to be manifestations of the God of the Old Testament. The Ophites claimed that Moses himself had exalted Ophis by setting up the serpent, and that Jesus also had recognized it (comp. John iii. 14).

The Naasseni went even further, and the retention of the Hebrew name shows that their belief represents the oldest stage of the heresy. "Whoever says that the All proceeded from the One, errs; but whoever says, from Three, speaks truth and can explain the All. The first of these three is the blessed

The Naasseni.

nature of the sainted higher man, Adamas [strangely explained as "diamond"]; the second is the death below; the third is the unruled race that had its origin above, and to which belong Mariam, 'the sought one' (ἡ ζητουμένη), Jothar (Jethro), the great sage, Sepphora, the seeing one, and Moses." The three words "Kavlakav," "Savlasav," and "Zeer Sham" (taken from Isa. xxviii. 10), they declare, indicate Adamas above, death below, and the Jordan flowing upward (Hippolytus, "Philosophumena," v. 8), and present the threefold division of the realm of blessedness or immortality which forms a part of all Gnostic heresies—the world of spirits, the corporeal world, and redemption. The "Naas" is the primal being and the source of all beauty (*ib.* v. 9)—the spiritual principle. Side by side with it exists chaos, or matter. The human soul leads a troubled existence between chaos and spirit until redeemed by Jesus.

Diagram.

The mysterious diagram of the Ophites is famous. Celsus and his opponent Origen ("Contra Celsum," vi. §§ 24–38) both describe it, though not in the same way. Celsus maintains that there were circles above circles; but Origen maintains that there were two concentric circles, across the diameter of which were inscribed the words ΠΑΤΗΡ ("father") and ΥΙΟϹ ("son"); a smaller circle hung from the larger one, with the words ΑΓΑΠΗ ("love"). A wall divides the realm of light from the middle realm. Two other concentric circles, one light and one dark, represent light and shadow. Hanging from this double circle was a circle with the inscription ΖΩΗ ("life"), and this enclosed two other circles which intersected each other and formed a rhomboid. In the common field were the words ΣΟΦΙΑϹ ΦΥϹΙϹ ("the nature of wisdom"), above ΓΝΩϹΙϹ ("cognition"), and below ΣΥΝΕϹΙϹ ("knowledge"); in the rhomboid was ΣΟΦΙΑϹ ΠΡΟΝΟΙΑ ("the providence of wisdom"). There were altogether seven circles, with the names of seven archons: Michael, in the form of a lion; Suriel, of a bull; Raphael, of a dragon; Gabriel, of an eagle; Thauthabaoth ("Tohu wa-Bohu"), of a bear's head; Erataoth, of a dog's head; and Onoel or Thartharaoth, of an ass's head. The archons are perhaps identical with the above-mentioned seven generations of Jaldabaoth. They signify the corporeal world, which follows the middle realm, and with which the dominion of Sophia ends. The hexagram (Shield of David) of the Jews, whose thought was not always foreign to Gnosis, may be in some way connected with this diagram. But the serpent as symbol is found likewise in connection with the mysteries of Egypt, Greece, Phenicia, Syria, and even Babylonia and India. For the Jewish elements in this strange Gnostic lore see Cabala, Name and Origin.

Bibliography: Mosheim, *Hist. Ecclésiastica*, i. 242, Yverdon, 1776; Hilgenfeld, *Die Ketzergesch. des Urchristenthums*, pp. 250-283, Leipsic, 1884; Grätz, *Gesch.* 3d ed., iv. 87; Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, pp. 81 *et seq.*; idem, *Der Antichrist*, pp. 153, 164, *et passim*, Göttingen, 1901; A. Hoenig, *Die Ophiten*, Berlin, 1889; Rubin, in *Ha-Eshkol*, 1902, iv. 35; Mead, *Fragmente eines Verschollenen Glaubens* (transl. from the English by A. von Ulrich), pp. 150-155, Berlin, 1902.

K. S. Kr.

OPHRAH (עפרה): **1.** A town in Benjamin (Josh. xviii. 23) situated, according to Eusebius, five miles northeast of Beth-el, and probably identical with the modern Al-Ṭaiyyibah. According to I Sam. xiii. 17, it must have been a few miles north of Michmash; for one of the three expeditions of the Philistines against Saul, who was in Gibeah of Benjamin, went thither.

2. Family seat of the Abiezrites, where an angel appeared to Gideon, and where he built an altar for a thank-offering (Judges vi. 11, 24). There, too, he brought the earrings of the conquered Midianites, and made an ephod of them, "which thing became a snare unto Gideon, and to his house" (*ib.* viii. 27); and there he died and was buried (*ib.* verse 32).

Ophrah was taken from Jeroboam by Abijah (II Chron. xiii. 19), and was later conquered by Vespasian during his expedition against Jerusalem (Josephus, "B. J." iv. 9, § 9). The town lay west of the Jordan, not far from the plain of Jezreel, and is, according to Conder, identical with the modern Far'ata.

3. Son of Meonothai, head of a Judahite family.

Bibliography: Schwarz, *Descriptive Geography of Palestine*, pp. 126, 158; Robinson, *Researches*, ii. 121; Sepp, *Jerusalem und das Heilige Land*, ii. 27, Regensburg, 1876; Hamburger, *R. B. T.* i. 810.

E. G. H. S. O.

OPPELN: City in Prussian Silesia. Although the first explicit reference to Jews at Oppeln belongs to the fourteenth century, and the Jews' street is not mentioned until a century later, they doubtless settled there at an earlier date; for Oppeln, the principal city of the duchy of Oppeln, was an important commercial center, the great highways from Hungary and Little Poland to Breslau crossing the Oder at that point. In 1557 the community was a small one, numbering only seventeen taxpayers. The existence of a synagogue at that time is attested by documents, but there is no reference to a cemetery. Abraham of Oppeln, who became influential at Breslau about the middle of the fifteenth century, was martyred there in 1453, during the persecution caused by the charge of host desecration (comp. Brann, "Gesch. der Juden in Schlesien," in "Jahresbericht des Jüdisch-Theologischen Seminars," p. xliv., Breslau, 1901). In the Silesian diet of 1557, Ferdinand I., as Duke of Oppeln, proposed that the Jews be expelled; the estates concurred, and in 1565 all Jews were forced to leave the city and the territory of Oppeln.

Jews are not mentioned again as living in Oppeln until Silesia had come under Prussian rule (1742). The community numbered five families in 1813; 98 individuals in 1816; 200 in 1825; 404 in 1840; and 590 in 1861. The dead were buried at Zülz until 1822, when a cemetery was obtained, while services were conducted for many years in rented quarters. A synagogue was begun in 1840 and was dedicated in 1842 by Abraham Geiger; the large synagogue now (1904) in use was dedicated in the summer of 1897. The first rabbi, Dr. Solomon Cohn, was chosen in 1847. His successor, Dr. Adolph Wiener (1853-95), an advocate of Reform, was closely identified with the history of the Jews of Oppeln; the freedom of the city was bestowed upon him on his eightieth birthday. It was due to his efforts that the community, the first to use the modern ritual, became the champion of religious progress in Upper Silesia. Dr. Hermann Vogelstein officiated from

1895 to the beginning of 1897, his successor being the present incumbent, Dr. Leo Bäck. The total population of Oppeln is 30,200, of whom 750 are Jews. The community of Gogolin, numbering about 50 persons, is associated with that of Oppeln.

Bibliography: Idzikowski, *Gesch. der Stadt Oppeln.*

D. L. Ba.

OPPENHEIM: German town in the province of Rhein-Hessen. The earliest documents relating to Jews in Oppenheim date back to the thirteenth century. Unlike their coreligionists in other parts of Germany, the Jews of Oppenheim in the Middle Ages were very favorably situated, being under the immediate protection of the lords of the castle, to whom alone they paid taxes. They gained the favor of these lords to such a degree that they were protected by them even during the riots in 1280 and 1298. But after the city was pawned to the archbishopric of Mayence (Archbishop Matthias), in 1352, there was a terrible slaughter of the Jews. On Dec. 18 of the same year, however, the city was redeemed and again became a free town, and the condition of the Jews was thereupon ameliorated. When Rupert became emperor, in 1400, he confirmed for three years, at the instance of the lords of the castle, the privileges of the Jews.

Under the Electors.

As Rupert was always in need of money, and the Jews paid him their taxes promptly, he commissioned two of the latter, in 1403, to collect the "sacrificial" penny among their coreligionists throughout the province; one of these was the Jew Isaac of Oppenheim, the other was a certain Elyon (Elias) of Winheim. Isaac seems to have acted in this capacity down to 1404 only. Rupert died at Oppenheim in 1410, and his son Ludwig the Bearded, as elector of the Palatinate, assumed dominion over Oppenheim, which had been pawned to the Palatinate in 1375. The condition of the Jews remained a very favorable one, except for the burdensome taxes they had to pay. If they desired letters of privilege, which they could obtain only for periods of six years, they had to pay one gulden to each of the two burgomasters, a fee to the writer of the privilege, and in addition 40 gulden a year for the six years.

Special Form of Jewish Oath.

It is not known whether the community had its own rabbi. The Jews had a special oath-formula of their own, composed not later than the middle of the fifteenth century, and which differed from the oath used in other cities in that it contained neither their terrible curses nor their offensive addresses. The original oath is recorded in the municipal registers of Oppenheim (fol. 134, in Frank, "Esch. v. Oppenheim," p. 221) and is reprinted verbatim in "Monatsschrift," 1860 (pp. 289-290). The oath had to be taken before the Torah roll, the person taking the oath being obliged to place his hand up to the wrist in the scroll. He could bring his own copy of the Torah, and no special passage for taking the oath was prescribed, the hand being placed on any random passage on opening the scroll. Record of only one sentence of death has been preserved, this case occurring in 1412, when a Jew was sentenced to be quartered. In 1414 Emperor Sigismund issued an edict remitting the taxes of the Jews of Oppenheim in recognition of the "faithfully useful and willing" services they had rendered to the lords of the castle.

Later History.

In 1422 Hans Candengiesser and Henn Drach attempted to slay the Jews, but did not succeed, as the latter were protected by the municipal council. In 1423 the lords of the castle, twenty-seven in number, levied a special tax, the so-called "third penny," which the Jews were not able to pay. They appealed to the palsgrave Ludwig, who thereupon issued a special decree (Mayence, 1423) in which he remitted this tax to the Jews of Oppenheim in recognition of their former privileges. The civil judges and the clergy were strictly forbidden to call the Jews before any ecclesiastical or temporal court; they could merely be cited before the imperial court at Oppenheim. An order accompanied this edict, commanding the citizens to pay their debts to the Jews, one-half at Michaelmas and one-half on Ash Wednesday; the Jews were referred for assistance to the judges and the burgrave of Alzey. Any citizen unable to pay his debt was ordered to give his Jewish creditor a pledge equivalent to the money he had received from him, and the Jews were privileged to sell these pledges after the lapse of a certain time. In spite of these seemingly favorable measures the Jews were obliged, in 1434, to submit another petition to Sigismund, declaring their inability to pay the taxes. Under the palsgraves the Jews were deprived of their synagogue, and the plot of ground on which it stood was given to the monks of the monastery of Erbach. When the city was taken by the French under Mélac, on Pentecost, 1689, and the greater part of it was burned to the ground, most of the Jews emigrated and settled at Frankfort-on-the-Main.

In 1904 there were about 180 Jews in the city, the total population being 3,704. There are a synagogue, two societies for men and women respectively, and a philanthropic society. The community belongs to the district rabbinate of Mayence.

Bibliography: Chmel, *Regesta Ruperti Regis Romanorum*, Frankfort-on-the-Main, 1834; W. Frank, *Gesch. der Ehemaligen Reichsstadt Oppenheim*, Darmstadt, 1859; Kayserling, in *Monatsschrift*, 1860, pp. 285-294.

J. S. O.

OPPENHEIM: German family, probably originating in the town of that name. Its best-known members are:

Bernhard (Issachar Baer) Oppenheim: Austrian rabbi; born at Strassnitz, Moravia, about 1790; died at Eibenschütz Dec. 26, 1859. He received his first instruction from his father, Ḥayyim, rabbi in Strassnitz, afterward continuing his studies under Baruch Fränkel, rabbi in Leipnik, where he married. About 1830 he was called as rabbi to Eibenschütz, where he remained until his death. Two of his sons, David and Joachim, became rabbis, and his daughter Hinde married Isaac Hirsch Weiss. Responsa of his are found in the collection of Moses Sofer (Yoreh De'ah, No. 345) and in the Hebrew supplement of "Der Treue Zionswächter."

Bibliography: Wertheimer, *Jahrbuch für Israeliten*, vii. 155-156, Vienna, 1860; Dembitzer, *Kelilat Yofi*, ii. 58b, Cracow, 1893; Fuenn, *Keneset Yisrael*, p. 178; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 172, 176; *Deborah*, 1902, pp. 7, 86.

David Oppenheim: Austrian rabbi; born at Leipnik, Moravia, Dec. 18, 1816; died at Vienna Oct. 21, 1876. His father, Baer Oppenheim, having been called as rabbi to Eibenschütz, David frequented his yeshibah and in 1834 went to Prague, where he continued his Talmudic studies and at the same time attended lectures in philosophy at the university. In 1846 he was called to the rabbinate of Jamnitz, Moravia, and in 1859 to that of Nagy-Becskerek, Hungary; the latter position he retained until his death. He was elected to a chair in the rabbinical seminary in Budapest, but he died before the seminary was opened. Oppenheim was a very prolific writer, and he contributed a number of essays of permanent value to the "Allgemeine Zeitung des Judenthums," "Monatsschrift," "Bet ha-Midrash," and other periodicals; his essays on comparative folk-lore are especially valuable. In his religious attitude Oppenheim was conservative; he opposed Leopold Löw's advanced views; and the latter in return attacked him severely in his "Ben Chananja." David Oppenheim's son **Joachim,** born at Jamnitz 1848, was rabbi at Carlsbad, and since 1871 has been secretary of the Jewish congregation of Brünn.

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Joachim (Ḥayyim) Oppenheim: Rabbi and author; born at Eibenschütz, Moravia, Sept. 29, 1832; died at Berlin April 27, 1891. Having received his first instruction from his father, Bernhard Oppenheim, rabbi of Eibenschütz, he went to Brünn, where he attended the gymnasium (1849–53), and then entered the University of Vienna, continuing his Talmudic studies under Rabbi Lazar Horowitz. Having graduated in 1857, he succeeded his brother David as rabbi of Jamnitz in 1858, and his father as rabbi of Eibenschütz in 1860, and in 1868 he was called to Thorn; this last rabbinate he held till his death, which occurred in Berlin, where he had undergone a surgical operation.

Of Oppenheim's independent publications two sermons only are known, entitled "Das Tal-Gebet" (Vienna, 1862); but he was a frequent and valued contributor to Jewish scientific magazines. He wrote by preference in Hebrew. Oppenheim contributed to Frankel's "Monatsschrift," Sonneschein's "Homiletische Monatsschrift," Kobak's "Jeschurun," "Ha-Maggid," "Ha-Karmel," "Ha-Shaḥar," "Bet Talmud," and to various Hebrew year-books. His history of the compilation of the Mishnah, "Toledot ha-Mishnah," published originally in the second volume of the "Bet Talmud," was printed separately (Presburg, 1882).

His son **Berthold Oppenheim** is rabbi of Olmütz.

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D.

OPPENHEIM, ABRAHAM: German rabbi; born at Mannheim; died at Hanover Nov. 2, 1786; son of Löb Oppenheim. He was for many years prebendary in the KLAUS of Mannheim, whence he was called in the same capacity to Amsterdam and subsequently to Hanover, where he died at an advanced age. He published various notes on the Oraḥ Ḥayyim, including "Margenita Shappira," on the regulations concerning the shofar (Amsterdam, 1767), and "Eshel Abraham" (on the "Be'er Heṭeb"), a collection of comments to Oraḥ Ḥayyim and Yoreh De'ah.

BIBLIOGRAPHY: L. Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 227; S. E. Blogg, *Sefer ha-Ḥayyim, Israelit. Andachtsbuch*, 4th ed., p. 226, Hanover, 1867 (gives his epitaph).

D. M. K.

OPPENHEIM, ABRAHAM: Communal leader; born at Worms; died at Heidelberg Dec. 2, 1692; son of Simon Wolf Oppenheim, brother of Samuel Oppenheim, court factor of Vienna, and father of David Oppenheim. He was called also **Abraham "zur Kanne,"** in allusion to the sign of his beautiful house at Worms. He was director of the community of Worms, and enjoyed great favor with the German princes as "Shtadlan." He owned many houses, including six in the Jews' street at Worms, which disappeared with the destruction of the city in 1689. Together with his coreligionists he fled to Heidelberg, where he died at an advanced age; he was buried at Mannheim.

BIBLIOGRAPHY: L. Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 89, Frankfort-on-the-Main, 1895 (where his epitaph is given); *idem*, in *Kaufmann Gedenkbuch*, p. 539.

D. M. K.

OPPENHEIM, ABRAHAM ḤAYYIM: Rabbi at Péczel, Hungary, where he died at the age of twenty-eight, before 1825. He was the author of "Har Ebel" (Lemberg, 1824), ritual regulations on visiting the sick, mourning customs, etc., and of a treatise entitled "Nishmat Ḥayyim" (Dyhernfurth, 1829), on the immortality of the soul, both of which were published by his relative Simon Oppenheim, dayyan at Budapest.

BIBLIOGRAPHY: Roest, *Cat. Rosenthal. Bibl.* Appendix, p. 85; Benjacob, *Oẓar ha-Sefarim*, p. 144.

D. M. K.

OPPENHEIM, ASHER ANSHEL: Talmudist; lived at Dessau at the beginning of the nineteenth century. He was the author of "Dibre Asher" (part i., "Miktab Ḥarbot Ẓurim"), treatise on circumcision (Dessau, 1804).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 156; Fürst, *Bibl. Jud.* iii. 50; Steinschneider, *Cat. Bodl.* col. 752.

H. R. A. S. W.

OPPENHEIM (or OPPENHEIMER), DAVID BEN ABRAHAM: Austrian rabbi, cabalist, liturgist, mathematician, and bibliophile; born at Worms 1664; died at Prague Sept. 12, 1736. After studying at Metz under Gershon Oulif, Oppenheim married Genendel, the daughter of Leffmann Behrends (Liepmann Cohen), court agent of Hanover. Through associations thus formed, combined with an immense fortune bequeathed to him by his uncle, Samuel Oppenheim, court agent of Vienna, he became one of the leading Jews in Germany. In 1691 Oppenheim was appointed rabbi of Nikolsburg and chief rabbi of Moravia. In 1698 he accepted a call to the rabbinate of Brest-Litovsk, but continued to reside at Nikolsburg until 1702, when he became chief rabbi of Prague. In 1713 Oppenheim was apappointed "Landesrabbiner" over one-half of Bohemia, and in 1718 over the whole of it. These nominations were confirmed by decrees of the emperors Leopold I., Joseph I., and Charles IV.

Oppenheim, concurrently with his rabbinical duties, engaged in business transactions on a large scale, which necessitated his frequent absence from Prague. About this time a controversy arose between him and Jonathan Eybeschütz, the rabbi of Prague. The latter, profiting by Oppenheim's frequent absences, tried continually to win the favor of the Jews of the city. As Oppenheim was a distinguished cabalist, he welcomed Nehemiah Ḥayyun, the well-known Shabbethaian, whose erudition he admired, and gave him both moral and material aid. Moreover, when, later, Oppenheim was drawn by the other rabbis into the fight against Ḥayyun, he seemed to avoid any direct attack on the latter. In 1725 Oppenheim refused his signature to the excommunication of the Shabbethaians, probably because Eybeschütz was one of the signatories. Toward the end of his life he became blind.

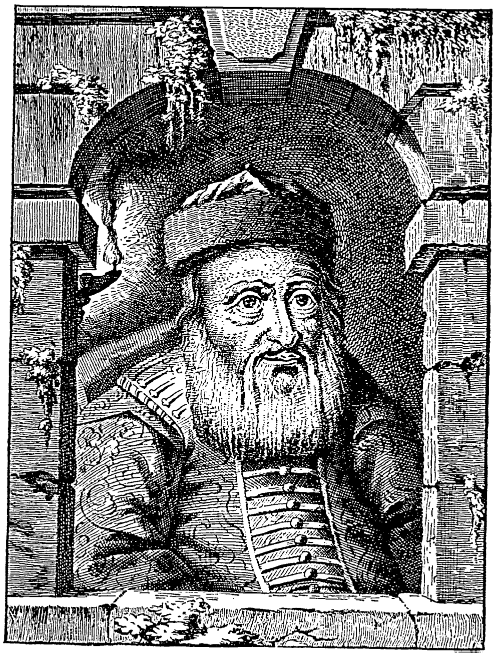

David ben Abraham Oppenheim.
(In the Jewish Museum at Vienna.)

Oppenheim was a prolific author, but of his works only the following have been published: "Mo'ed Dawid," novellæ, a part of which was printed with the "Bet Yehudah" of Judah b. Nissim (Dessau, 1698); novellæ on "Sugya Arba' Mittot" (Prague, 1725); several responsa printed in the collections "Shiyyure Keneset ha-Gedolah," "Ḥawwot Ya'ir," and others. The best known of his unpublished works are "Meḳom Dawid," a dictionary of all the places mentioned in the Talmud and of the events that occurred there; "Mezudat Ẓiyyon," collectanea; "Yad Dawid," commentary on the Pentateuch; "Tefillah le-Dawid," homilies; "Shelal Dawid," containing homilies, novellæ, and responsa; "'Ir Dawid," collectanea and novellæ; "Nish'al Dawid," responsa in the order of the four Ṭurim. He left besides a large number of writings, containing novellæ on the Talmud and commentaries on many cabalistic works. In 1713 Oppenheim composed two seliḥot on the occasion of the epidemic which ravaged Prague at that time. In his epitaph he is praised as a great mathematician.

Oppenheim is especially renowned for his famous Hebrew library, the foundation of which was a numerous collection left to him by his uncle, Samuel Oppenheim, in which were some valuable manuscripts. Oppenheim labored energetically to increase the library, and spared neither money nor time in purchasing rare and costly books. In 1711 he compiled a list of books which he did not possess and made efforts to obtain them. Wolf ("Bibl. Hebr." i. 290) estimated the number of works in Oppenheim's possession at 7,000, including 1,000 manuscripts. Oppenheim was desirous to throw open his library for public use, but could not do so at Prague on account of the censorship; he therefore removed it to Hanover, where it was thrown open under the protection of his father-in-law, Leffmann Behrends, who, owing to his position, had great influence in that city. After Oppenheim's death the library came into the possession of his son Joseph Oppenheim, who pawned it with a senator of Hamburg for 50,000 marks ($12,000). In 1829 the collection, which had been stored in chests at Hamburg, was bought by the Bodleian Library, Oxford, for 9,000 thalers (about $6,435). It consists of cabalistic, theological, Talmudic, philosophical, mathematical, and medical works. Catalogues of it have been made by Tychsen (Hanover, 1764), Israel Bresslau (Hamburg, 1782), Isaac Metz, under the title "Ḳehillat Dawid" (*ib.* 1826), and Jacob Goldenthal (Leipsic, 1843). The best-arranged catalogue is the "Ḳehillat Dawid." It contains 4,221 numbers, divided into four classes according to the sizes of the books, each class being subdivided into different branches, and each branch arranged in the alphabetical order of the titles. To the above-mentioned number of works must be added 1,200 bound with others. The manuscripts follow the printed books in each branch.

Bibliography: Hock-Lieben, *Gal 'Ed* (Hebr. part, No. 80; German part, pp. 42 *et seq.*); David Kaufmann, *Samson Wertheimer*, pp. 95 *et seq.*; M. Wiener, in Berliner's *Magazin*, i. 27; Grätz, *Gesch.* 3d ed., x. 313 *et seq.*, 325. On Oppenheim's library: Zunz, *Z. G.* pp. 235 *et seq.*; F. Lebrecht, in *Orient, Lit.* v. 247; L. Dukes, *ib.* xi. 250, 262, 297; Hartmann, in *Yedidyah*, vi., Berlin, 1820–21.

E. C. M. Sel.

OPPENHEIM, HEINRICH BERNHARD:

German jurist, economist, and deputy; born at Frankfort-on-the-Main July 20, 1819; died at Berlin March 29, 1880. He was the son of a wealthy jeweler, and the grandson of Gumpel, the rich Hamburg banker. He studied law at Göttingen, Heidelberg, and Berlin, and sought to establish himself as privat-docent at the University of Berlin; but not even the influence of Bettina von Arnim could at that time secure from the great jurist Savigny this right for a Jewish applicant. Oppenheim finally secured the right at the University of Heidelberg, where he taught "Staatswissenschaft" and "Völkerrecht" from 1841 to 1845, during which period he began his literary activity by the publication of "Studien der Inneren Politik" and "Geschichte und Staatsrechtliche Entwickelung der Gesetzgebung des Rheins" (1842). In 1843 he contributed to the second volume of Weil's "Constitutionelle Jahrbücher" the essay "Staatsrechtliche Betrachtungen über Regierungsfähigkeit und Regentschaft, mit Besonderer Rücksicht auf die Thronfolge in Hannover," in which he opposed the succession of Crown Prince George. His next work was the important "System des Völkerrechts," Frankfort-on-the-Main, 1845 (2d ed. Stuttgart, 1866).

Oppenheim then went to Berlin to participate in the agitation that culminated in the revolution of 1848, and, with Arnold Ruge, founded the journal "Die Reform." In 1849 he went to Baden and participated in the revolutionary movement there. In May, Brentano, the leader of the provisional government, appointed Oppenheim editor of the "Karlsruher Zeitung," in place of Karl Blind. When differences arose between Brentano and Struve, Oppenheim supported the latter in his attempt to secure the leadership; but the result was not favorable, and Oppenheim left Baden to travel in Switzerland, France, Holland, and England. He returned to Germany in 1850 and published his "Philosophie des Rechts und der Gesellschaft," Stuttgart, 1850. This was followed by a number of political writings, mostly of a controversial character. In Oct., 1862, he began the publication of the "Deutsche Jahrbücher für Politik und Litteratur," which was continued till 1864, thirteen volumes being published. In 1863 he issued "Die Lassalle'sche Bewegung im Frühjahr 1863"; in 1864, "Ueber Politische und Staatsbürgerliche Pflichterfüllung"; and in 1865, "Die Deutschen im Ausland." A number of his political writings, together with studies of Stahl, De Tocqueville, and Riehl, were collected and published under the title "Vermischte Schriften aus Bewegter Zeit," *ib.* 1866.

Oppenheim's purely economic writings date from 1870, when he published "Ueber Armenpflege und Heimathsrecht," which was followed by "Blumenlese aus der Eisenacher Social-Conferenz" (in "Gegenwart," 1872, Nos. 41, 42). In the same year appeared his "Der Kathedersocialismus" (Berlin, 1872; 2d ed. 1873), from which work university professors who teach socialistic doctrines derive their name of "Kathedersocialisten."

On Jan. 10, 1874, Oppenheim was elected a member of the Reichstag from Reuss; but his parliamentary career ended with his defeat in 1877 by his Socialist opponent.

BIBLIOGRAPHY: Wipperman, *H. B. Oppenheim*, in *Allg. Deutsche Biographie*, xxiv. 396-399; A. Lammers, *Zur Erinnerung an H. B. Oppenheim*, in *Deutsche Rundschau*, xxiii. 467-471.

S. M. Co.

OPPENHEIM, HERMANN: German physician; born at Berlin Jan. 1, 1858. He studied medicine at the universities of Göttingen and Bonn, taking his degree in 1881. Settling in Berlin, he became assistant at the Maison de Santé in the hospital for neurology in 1883, which position he retained until 1891. Admitted to the medical faculty as privat-docent in 1886, he received the honorary title of professor in 1893. Since 1891 he has conducted a private dispensary and laboratory. He resigned his university position in 1902.

Oppenheim has published essays in the "Archiv für Psychiatrie," Virchow's "Archiv," "Charité-Annalen," "Zeitschrift für Nervenheilkunde," etc. He has written: "Die Traumatischen Neurosen," Berlin, 1889, 2d ed. 1892; "Zur Kenntniss der Syphilitischen Erkrankungen des Centralen Nervensystems," *ib.* 1890; "Lehrbuch der Nervenkrankheiten," *ib.* 1894 2d ed. 1898; "Die Geschwülste des Gehirns," in Nothnagel's "Spezielle Pathologie und Therapie," Vienna, 1896; "Die Encephalitis und der Gehirnabscess," *ib.* 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

OPPENHEIM, JACQUES: Dutch barrister; born at Gröningen March 3, 1849. Educated at the gymnasium and university of his native town, he was graduated in 1872 as LL.D., and became teacher at the gymnasium there. This position he resigned in 1873, upon his appointment as secretary to the town of Gröningen. In 1885 he was elected professor of jurisprudence at the university there. In 1893 he was called as professor of public law to the University of Leyden, which position he still holds (1904). He has taken great interest in the Jewish community and in the public life of the Netherlands. He was twice appointed a member of commissions for framing public laws.

Oppenheim has been since 1872 editor of the "Provinciale Gröninger Courant." Among his works may be mentioned: "Het Nederlandisch Gemeinterecht," Leyden, 1895 (3d ed. Gröningen, 1904); and "Bydrage tot Regeling der Administratieve Rechtspraak," Haarlem, 1899. Besides he has written many essays in the professional journals.

S. F. T. H.

OPPENHEIM, LEO PAUL: German naturalist; born in Berlin May 28, 1863. After graduating from the Königliche Französische Gymnasium of that city in 1882, he studied natural sciences, especially zoology and geology, at Heidelberg and Berlin, taking his degree at the latter university with a treatise on fossil butterflies. This essay was followed by others on the insects of the lithographic slate of Bavaria, on the crustaceous larvæ of the same formation, etc. Oppenheim then turned his attention to the Tertiary period, on which he wrote a number of longer essays. He has especially studied Italian geology, his researches covering Capri and Sorrento, and Venice. He has dealt also with the fauna of Austria, Hungary, southern France, the Balkan Peninsula, and Germany. His paleontological studies include the foraminifera (nummulitidæ), corals, echinites, and mollusks. In 1902 he was in charge of the rich collections that Zittel, Schweinfurth, and Blanckenheim brought from Egypt and the Libyan Desert. Some of Oppenheim's writings have been published separately, and some have appeared in the "Zeitschrift der Deutschen Geologischen Gesellschaft." S.

OPPENHEIM, LEWIS: English physician; born in London Dec., 1832; died there Jan. 7, 1895. He studied for the medical profession, entering as a student at the London Hospital in 1850. In 1853 he went to the Crimea, and was attached to the medical staff at Scutari, where he remained some time doing hospital work under the direction of Florence Nightingale. He returned to England in

Nov., 1854, on the conclusion of peace with Russia, and was entrusted with the care of a large number of invalided troops. Before settling in private practise, he became surgeon on the ship "Kent," in which he sailed twice to Australia and back.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 11, 1895.

J. G. L.

OPPENHEIM, MORITZ DANIEL: German genre- and portrait-painter; born of Orthodox parents at Hanau in 1801; died at Frankfort-on-the-Main Feb. 26, 1882. He received his first lessons in painting from Westermayer, in Hanau, and entered the Munich Academy of Arts when only seventeen years of age. Later he visited Paris, where Regnault became his teacher, and then went to Rome, where he was cordially received into the circle of artists presided over by Thorwaldsen, Niebuhr, and Overbeck. There he studied the life of the ghetto and made sketches of the various phases of its domestic and religious life, in preparation for several large canvases which he painted on his return to Germany. In 1825 he settled at Frankfort, and shortly after exhibited his painting "David Playing Before Saul," to see which a great number of admirers from all parts of Europe visited his studio. In 1832, at the instance of Goethe, Grand Duke Karl August of Saxe-Weimar conferred upon him the honorary title of professor.

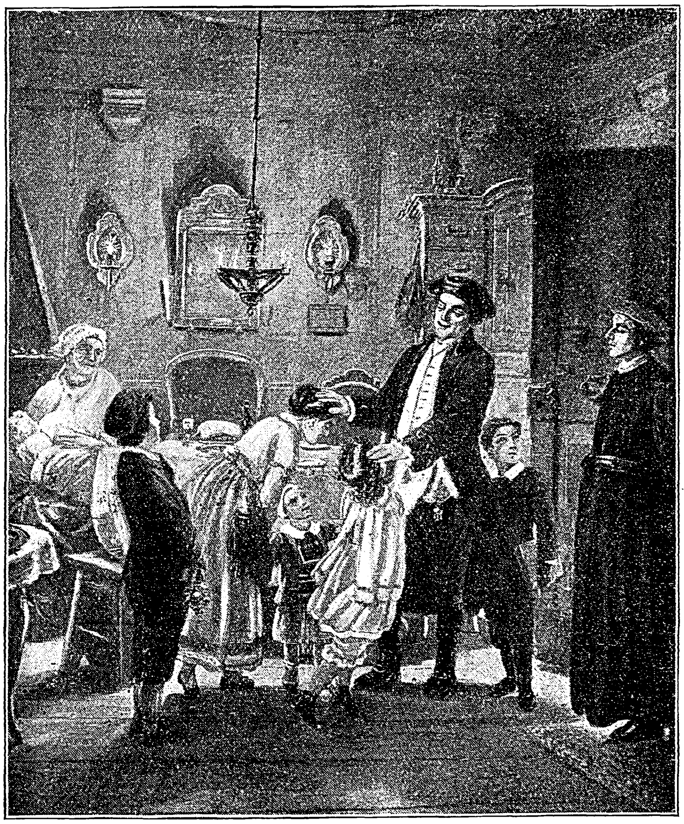

"Sabbath Blessing."
(From a painting by Moritz Daniel Oppenheim.)

Oppenheim's pictures of Jewish life and his portraits of Emperor Joseph II., Moses Mendelssohn, and Börne established his reputation as one of the foremost Jewish artists of the nineteenth century. His "Home Coming of a Jewish Soldier" is considered by most art critics to be his masterpiece. "Mignon and the Harper," "Italian Genre Scene," "Confirmation," and "Sabbath Blessing" are also admirable and characteristic examples of his power of conception and skill at grouping.

BIBLIOGRAPHY: Singer, *Allg. Künstler-Lexicon*; Ad. Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 282 *et seq.*

S. F. C.

OPPENHEIM, MORRIS SIMEON: English lawyer; born in London 1824; died there Jan. 3, 1883; son of Simeon Oppenheim, secretary of the Great Synagogue. He became secretary to the Jews' and General Literary Institution (Sussex Hall), and while acting in this capacity studied for the bar. He was admitted as a student to the Middle Temple Nov. 9, 1854, and was called to the bar in 1858. As a special pleader he was a member of the south-eastern circuit, the Surrey sessions, the Surrey assizes, and practised in the lord mayor's court.

Oppenheim undertook important communal work. He served on the Law and Parliamentary committees of the Board of Deputies, London, of which he was elected a member in 1869. To the marriage laws as they affected Jews, Oppenheim devoted much attention; and he wrote the chapter on that subject in Picciotto's "Sketches of Anglo-Jewish History." As warden of the Central Synagogue he took a conspicuous part in the deliberations of the council of the United Synagogue, and prepared the by-laws of the constituent synagogues.

Oppenheim died by his own hand, having suffered for some time from attacks of depression.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Jan. 5, 1883.

J. G. L.

OPPENHEIM, SIMON BEN DAVID: Austrian plagiarist; born in Kromau, Moravia, 1753; died at Pest, where he was dayyan, Jan. 24, 1851. He seems to have pursued his studies in Prague, where he lived at the end of the eighteenth century. There he published a book entitled "'Ammud ha-Shahar," Prague, 1789; this is a plagiarism of Baruch Lindau's text-book of geography, natural science, etc., which had been published the year previously at

Berlin under the title "Reshit Limmudim." Another book, on religious ethics, which he called "Nezer ha-Ḳodesh," Ofen, 1831, is a plagiarism of Jehiel ben Jekuthiel Anaw's (Jew. Encyc. i. 567) "Ma'alot ha-Middot" (Cremona, 1556). He further wrote: "Har ha-Karmel," novellæ on the laws, in the Yoreh De'ah, of menstruation and ritual bath (Prague, 1812). Ezekiel Landau censured him very severely for his vanity in assuming pompous titles on the title-page of his first book. The family name Oppenheim he seems to have adopted from his father-in-law, Löb Oppenheim, rabbi in Freistadt.

Bibliography: *Ha-Meassef*, vi. 285–288, Berlin, 1790; *Literaturblatt, Orient*, 1847, pp. 478–480 and 492–493; Steinschneider, *Cat. Bodl.* cols. 2627–2628; *Allg. Zeit. des Jud.* 1851, p. 80.

D.

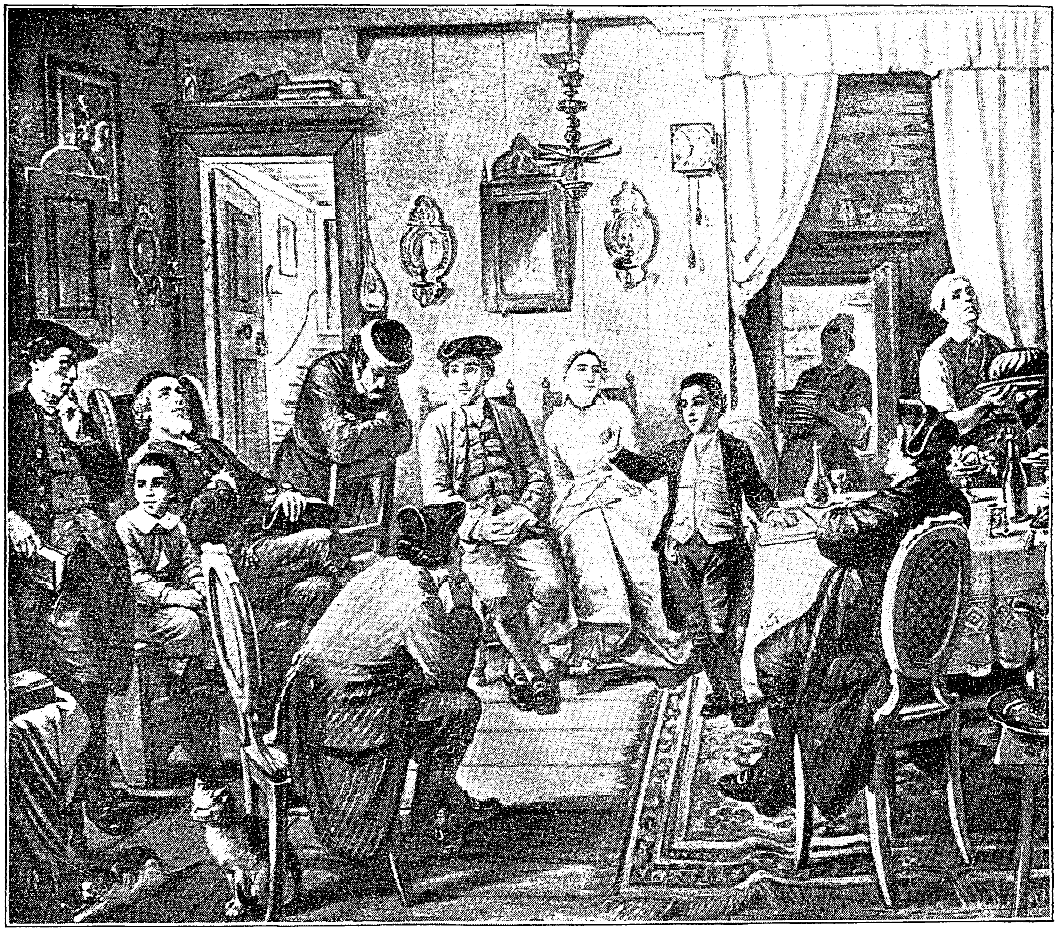

"Confirmation."

(From a painting by Moritz Daniel Oppenheim.)

OPPENHEIMER, SIR CHARLES: British consul-general at Frankfort-on-the-Main; born at Nastätten, Nassau, 1836; died at Frankfort June 21, 1900. He received his education in the latter city, and, emigrating to London at the age of eighteen, established himself as a general merchant. Oppenheimer soon built up a flourishing concern, and, after remaining head of his firm for seventeen years, retired in 1871 to Frankfort. Here he threw himself into every benevolent work, especially assisting specifically Jewish charities. In 1880 he received the honorary appointment of British consul for Frankfort-on-the-Main, the province of Hesse-Nassau, and the grand duchy of Hesse. Two years later he was promoted to the consul-generalship of that district and of the grand duchy of Baden.

The English government highly appreciated Oppenheimer's work; and in 1892 Queen Victoria conferred on him the honor of knighthood, which was followed in 1897 by the Jubilee Medal. The reigning princes of several of the German states also conferred on him many decorations.

Bibliography: *Jew. Chron.* and *Jew. World*, June 29, 1900.

J. G. L.

OPPENHEIMER, FRANZ: German physician and writer; born at Berlin March 30, 1864. His father, Julius Oppenheimer, is rabbi of the Berlin Reform Congregation. He studied medicine at the universities of Freiburg and Berlin (1881–86), and was graduated M.D. in 1885. In 1887 he established a practise in Berlin, becoming a specialist in diseases of the throat and nose; but he soon gave up the medical profession to devote himself entirely to literature, principally to political economy and sociology. He has published the following: "Weg zur Liebe," 1887; "Föhn," a drama, 1893; "Die Ferienwanderung," Berlin, 1894; "Freiland in Deutschland," 1895; "Die Siedlungsgenossenschaft: Versuch einer Ueberwindung des Kommunismus Durch Lösung des Genossenschaftsproblems und der Agrarfrage," 1896; "Grossgrundeigenthum und Soziale Frage," 1898; "Detlev von Liliencron," 1898; "Das Bevölkerungsgesetz des T. R. Malthus und der Neueren Nationalökonomie," 1901.

Bibliography: *Das Geistige Berlin*, 1897, pp. 370–371.

S.

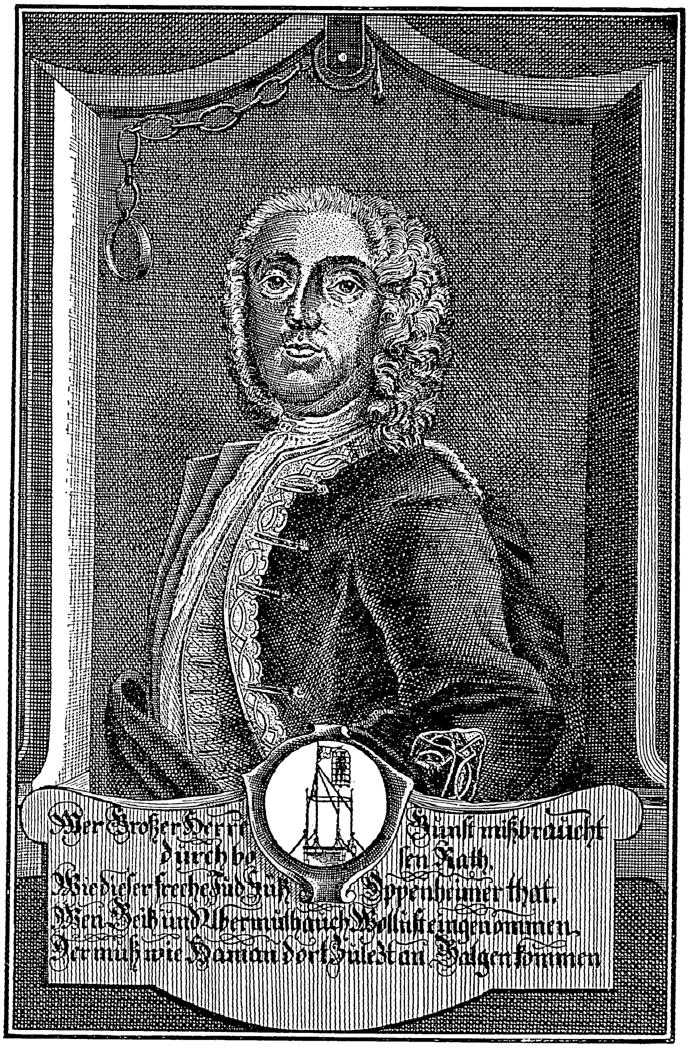
Wer Großer Herren ... Gunſt mißbraucht
durch bö... ...ſen Rath,
Wie dieſer freche Jud Süß Oppenheimer that,
Wen Geiß und Ubermuth auch Wolluſt eingenommen,
Der muß wie Haman dort zuleſt an Galgen kommen

Joseph Süss Oppenheimer.
(From a copperplate of 1738.)

OPPENHEIMER, JOSEPH SÜSS: German financier; born at Heidelberg in 1698; executed at Stuttgart Feb. 4, 1738. He was the son of R. Issachar Süsskind Oppenheimer, a singer and leader of a wandering troupe of singers and players, and of Michele, daughter of the reader R. Salomon of Frankfort-on-the-Main. A sister and a brother of his embraced Christianity and took the name of Tauffenberger; the latter became private secretary at the court of Darmstadt. Joseph's father died prematurely, leaving the boy to the care of an uncle, who undertook his training and education. Joseph had little inclination for study, but he showed a marked leaning toward business and obtained employment in large Jewish commercial houses in Frankfort-on-the-Main, Amsterdam, Prague, Vienna, and elsewhere, gaining an insight into the life of the nobility. At an early age he openly scandalized his coreligionists by his violations of the Jewish religious laws. His wide business knowledge and cleverness secured him the position of adviser and business manager to a lawyer named Lauz at Mannheim. Subsequently he furnished the stamped paper for the court of the Electoral Palatinate, and then the coin for Darmstadt. The elector appointed him in 1734 chief court and war factor. Oppenheimer's business connections compelled him to maintain two residences, one in Mannheim and one in Frankfort-on-the-Main. In 1732, through Isaac Simon of Landau, he became acquainted at Wildbad with Prince Carl Alexander of Württemberg, at that time imperial general and governor of Servia. Gaining the favor of the prince and his wife, Oppenheimer was appointed chief court and war factor and keeper of the prince's privy purse.

When Prince Carl became Duke of Württemberg (Dec., 1733), he found himself surrounded by many opponents. His position was embarrassed and his measures were thwarted by intrigue, and it became necessary to associate to himself counselors of integrity and ability. In accordance with this policy he appointed Oppenheimer his confidential adviser, whose special duty was to assist the duke in regulating the finances. On Jan. 9, 1734, the prince appointed Oppenheimer resident and privy factor. In conformity with an agreement made between the duke and Oppenheimer at Heilbronn June 5, 1734, the latter undertook, from July 1, the control of the mint, guaranteeing to the duke a largely increased revenue. Oppenheimer's management yielded unexpected profits, and the duke's confidence in him increased; while the opponents of the prince looked on with evil eyes as Oppenheimer's skill enriched the duke and conducted to successful issues the various private financial enterprises entrusted to his management by his master. In 1735 a new source of income was provided for the duke through a monopoly of the printing of playing-cards, granted to Moses Drach and his company for a stated yearly sum.

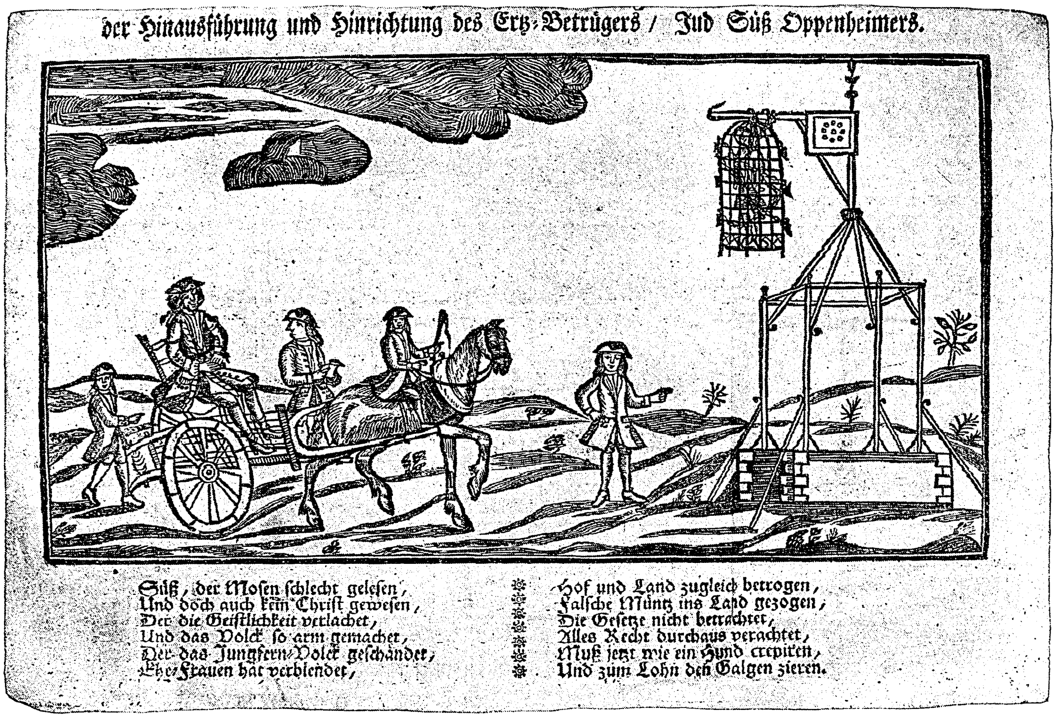
der Hinausführung und Hinrichtung des Ertz=Betrügers / Jud Süß Oppenheimers.
Süß, der Moſen ſchlecht geleſen,
Und doch auch kein Chriſt geweſen,
Der die Geiſtlichkeit verlachet,
Und das Volck ſo arm gemachet,
Der das Jungfern=Volck geſchändet,
Ehe=Frauen hat verblendet,
Hof und Land zugleich betrogen,
Falſche Müntz ins Land gezogen,
Die Geſetze nicht betrachtet,
Alles Recht durchaus verachtet,
Muß jetzt wie ein Hund crepiren,
Und zum Lohn den Galgen zieren.

Execution of Joseph Süss Oppenheimer.

(From a contemporary woodcut.)

Mint-Master.

Oppenheimer had obtained for Jews contracts for supplies for the army on the Rhine. In consequence the enmity toward the Jews increased in the country, and plans were laid to bring about Oppenheimer's disgrace. Complaints were brought against his management of the mint. These complaints were reenforced by the fact that the duke was not at the time reaping the profits he expected, though this was due only to the many improvements Oppenheimer had been obliged to make as well as to various untoward circumstances for which Oppenheimer was not responsible. After much discussion a new agreement was made in regard to the mint (Oct., 1735), not less advantageous for the purse of the duke than the former agreement. Yet the difficulties in connection with the mint inevitably increased, there being at that time a monetary crisis throughout Germany. In Württemberg, Oppenheimer was accused of having minted coin below the standard and in quantities larger than those authorized, thus enriching himself and the duke. Oppenheimer therefore requested the duke to make a thorough examination and accounting (Feb. 15, 1736) and asked to be relieved of the charge of the mint. After obtaining the opinions of experts the duke publicly proclaimed (March 20, 1736) that Oppenheimer had not caused the crisis at the mint. The counselors Boesenius and Hallwachs undertook the accounting and kept it dragging on until Oppenheimer again insisted on being released and declared his intention of leaving the country and the duke's service.

Privy Councilor of Finance.

The duke now gave signal evidence of his confidence in Oppenheimer by appointing him privy councilor of finance. In his new dignity Oppenheimer succeeded in settling a large number of Jewish families at Ludwigsburg, in spite of the strong objections of the states, to which the duke paid no attention, and regardless of the law prohibiting Jews from settling in the country. The continual monetary difficulties of the duke, his desire to be financially independent of the states, and the military plans he had in view compelled him to seek ever new sources of revenue, and in this he needed Oppenheimer's advice. By the decree of Dec. 22, 1736, a "tutelary council" was appointed whose duty it was to keep a record of marriage dowries and supervise the division of property in case of death, certain taxes being imposed in these cases. It was also the duty of this council to determine where and how this decree was

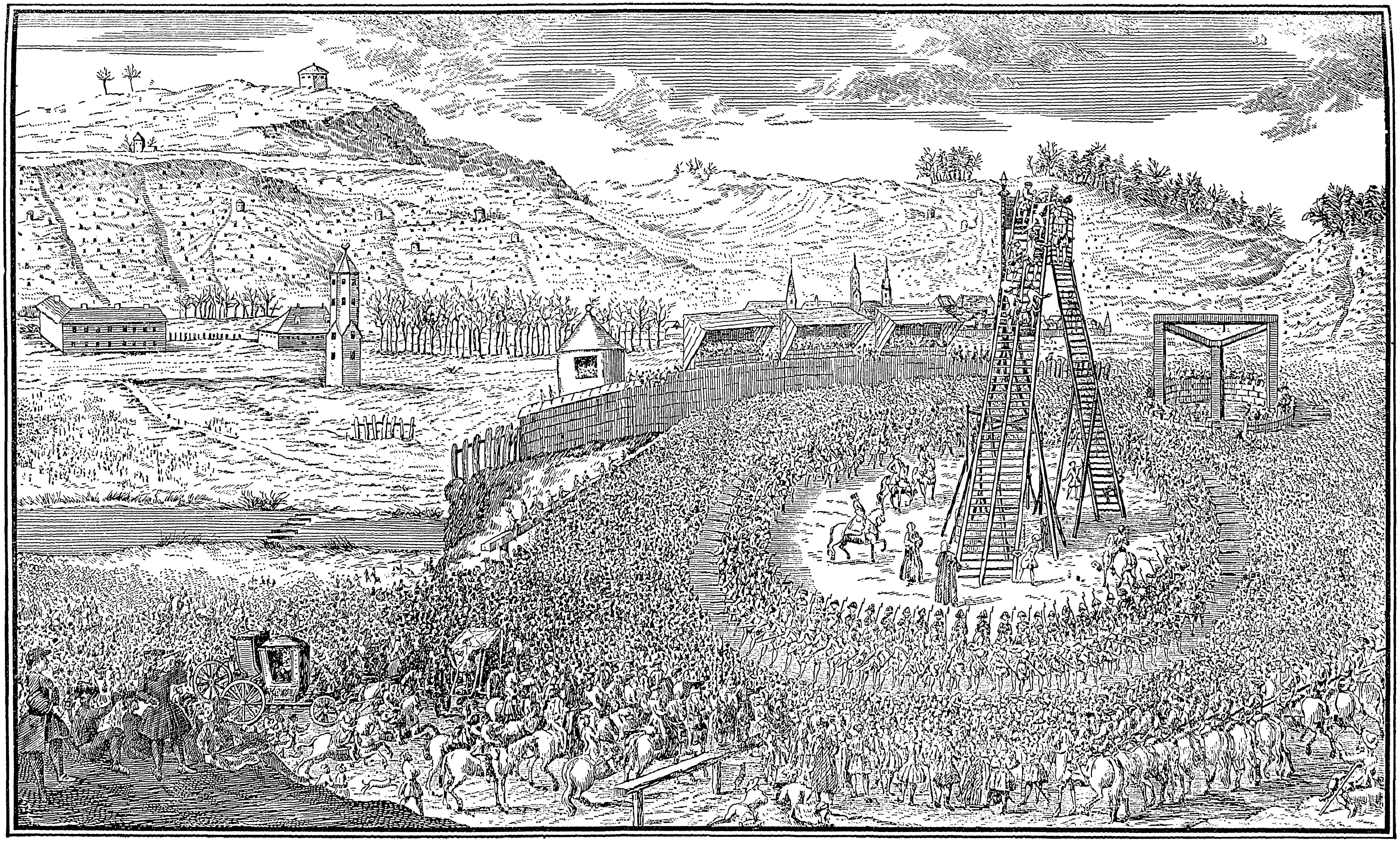

EXECUTION OF JOSEPH SÜSS OPPENHEIMER.

(From a contemporary engraving.)

violated and to impose the necessary fines. By this decree a kind of supervision was instituted over the property of every person of means, which caused a great deal of discontent. Loud complaints arose of the injustice of the tutelary commissioners, who accepted bribes and oppressed those who would not bribe them.

In the same year, 1736, the duke issued another regulation which greatly excited the people of the country and which was laid at the door of Oppenheimer. This was the institution of commissions to examine into the conduct of certain officials, to fine them or remove them from office, to appoint new incumbents, and to redistribute such positions. These commissions became a menace; they led to blackmail and bribery. Some bribed the commissioners in order to be retained in office; others, to be appointed; others, to escape punishment or disgrace. A "Gratialamt" was established, where applications for positions were received; and the duke had permitted Oppenheimer to accept considerations from the applicants, he and his master dividing such receipts between them.

Attack on Oppenheimer.

The sums collected by these devices had become so large toward the end of 1736 that the officials and the people, the Church and the aristocracy, the landowners and the merchants—in short, all who possessed or earned money—became more and more incensed at the proceedings of the tutelary council, the commissions, and the "Gratialamt," and every wrong was ascribed to the evil advice of Oppenheimer. The general bitterness was intensified when the duke decreed (Jan. 13, 1737) that the export and import of tanned leather and of hides should be supervised—that a board of supervisors should impose certain duties and collect heavy fines in cases of violation of the law. Five days later the duke decreed that all salaries should be paid promptly and regularly by the chief pay-offices, which should always be furnished with the necessary sums by the privy councilor of finance (Oppenheimer), but that, in return, three kreutzer to the florin should be deducted from all salaries. The excited people called this deduction the "Judengroschen." A few days afterward (Jan. 21, 1737), the duke ordered that all Jews who were obliged to travel through Württemberg should be permitted to enter and leave the country on payment of the usual taxes, and that those Jews who intended to remain in the capital should report to Privy Councilor of Finance Oppenheimer, who would then confer with the duke.

The civil officials endeavored to secure the abolition of the "Judengroschen," but the duke explicitly confirmed his order in a decree of Feb. 1 following. To all these regulations, which were intended to fill the private purse of the duke, there was added the monopoly of the coffee-houses, of chimney-sweeping, of the trade in tobacco, salt, wine, and spices. Besides these there were various stamp-taxes, a lottery, and a tax on the sale of tickets for the carnival festivals. For those seeking legal advice a "Fiscalamt" was established, which levied fees in every case. It was furthermore planned to organize a bank in which all the moneys of the clergy and of ecclesiastical foundations should be deposited.

The states did not agree to any of these schemes and institutions, insisting on their constitutional rights, to which the duke paid no attention. Foreigners reaped the profits of all the monopolies. The suspicion of the Protestants that the duke was contemplating a coup d'état in order to make the Catholic religion that of the country was added to all those grievances. Oppenheimer (the "Jew Süss") was taken to be the cause of it all; his luxurious life further exasperated the people, and a long statement of grievances was sent to the duke with the object of bringing the Jew into disgrace. But the duke declared, in a decree of Feb. 12, 1737, "that the Privy Councilor of Finance Oppenheimer was a faithful servant of his prince and of the state, and was intent in every way upon the welfare of both, for which he deserved the thanks of all. Since instead he was persecuted by envy and ill-will to such an extent that attempts were even made to bring him into disfavor with the duke, the latter accorded him his especial protection and expressly forbade the continuation of such attacks."

Arrest and Execution.

Yet Oppenheimer, recognizing the danger that threatened him, balanced his accounts, submitted them to the duke, who declared them to be correct (March 8, 1737), and prepared to leave the country. On March 11, 1737, the duke called him to Ludwigsburg to spend the last night with him. At half-past nine that night the duke suddenly died, and Oppenheimer was induced to accompany Colonel Röder to Stuttgart to notify the duchess. That same night all the Jews in Stuttgart, including Oppenheimer, were made prisoners. After a futile attempt at flight he was taken to Neuffen and thence to Asperg, where, after having been tried, he was condemned to be hanged (Dec. 17, 1737). On Dec. 4 Pastor Rieger had endeavored to convert him to Christianity, but Oppenheimer remained firm, although much weakened by imprisonment and much distressed mentally.

The sentence of death was confirmed Jan. 25, 1738, by the administrator of the duchy, Prince Rudolph. Oppenheimer, who had no idea of the fate in store for him, was taken to Stuttgart Jan. 30, 1738, and on the next day his sentence was read to him, and he was admonished to repent and accept the Christian faith. Oppenheimer, however, declared: "I will die as a Jew; I am suffering violence and injustice." Again two ministers and a baptized Jew, a lector in Tübingen, made an attempt to convert him to Christianity, but Oppenheimer resisted firmly. On Feb. 3 he prepared for death in the presence of the lector and of some Jews. The next day he was taken to the gallows specially erected for him, amid the rejoicing of thousands of people. A last attempt was made to convert him, but as it also proved fruitless, he was drawn up the ladder by the hangmen. Crying aloud "Shema' Yisrael," he was forced into a cage fastened at the top, and the rope that had been placed around his neck was drawn. The rope was taken off after a quarter of an hour, and a chain was placed around his neck and the cage locked. Those accused with him were not executed, their sentences being either remitted or mitigated. His death is now admitted by modern historians to have been a judicial murder.

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D. T. K.

OPPENHEIMER, SAMUEL: German banker, imperial court factor, and diplomat; born at Heidelberg about 1635; died at Vienna May 3, 1703. He enjoyed the especial favor of Emperor Leopold I., to whom he advanced considerable sums of money for the Turkish war. Prince Eugene of Savoy brought him a large number of valuable Hebrew manuscripts from Turkey, which became the nucleus of the famous David Oppenheimer Library, now comprised in the Bodleian Library at Oxford. Although the Jews had been recently expelled from Vienna, the emperor permitted Oppenheimer to settle there, together with his "Gesinde," or his followers, who included a number of Jewish families. He even received the privilege of building a mansion in the heart of Vienna. He was appointed "Oberfaktor" and court Jew at the recommendation of Margrave Ludwig of Baden, the imperial general in Hungary, to whom he had advanced 100,000 gulden for war expenses. He also enabled Prince Eugene to provide medical attendance for the army during the Turkish war. About the year 1700 a riot broke out and houses were sacked and property looted. As a result one man was hanged for sacking Oppenheimer's house and others were imprisoned for participating in the disturbance. When Austria was embarrassed by its depleted exchequer on the outbreak of the War of the Spanish Succession, in 1701, Samuel Oppenheimer and his two sons, together with the most important commercial houses of Germany, took charge of the commissariat of the imperial forces in Lombardy, the Upper Rhenish states, Tyrol, Bavaria, and Hungary.

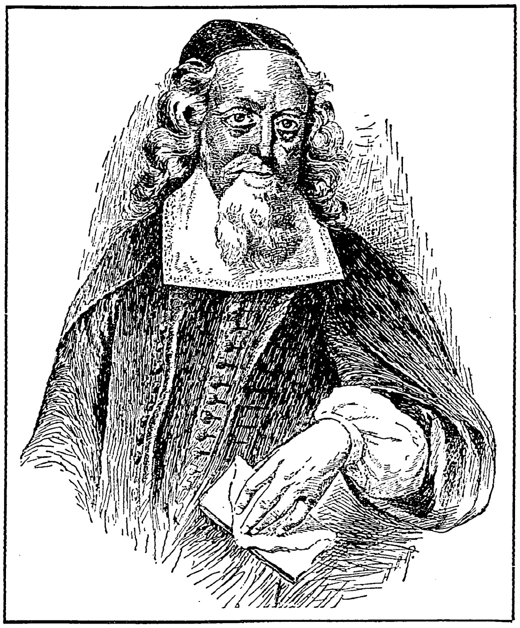
Samuel Oppenheimer.

During the Eisenmenger controversy Oppenheimer took steps to suppress the former's "Entdecktes Judenthum," spending large sums of money in order to win the court and the Jesuits to the side of the Jews. As a result an imperial edict was issued forbidding the circulation of Eisenmenger's work. Oppenheimer was employed also by the emperor in political missions which were often of a delicate nature.

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S. A. Kr.

OPPER, FREDERICK BURR: American political caricaturist; born at Madison, Lake County, Ohio, Jan. 2, 1857. He attended school until fourteen years of age and then worked for a short time in a newspaper office. In 1873 he went to New York, where, encouraged by the sale of some of his humorous sketches, he adopted art as a profession. Opper served on the art staff of "Frank Leslie's Weekly" for three years, and for eighteen years was the leading artist for "Puck." In May, 1899, he accepted a position on the "New York Journal" and contributed to it humorous and political cartoons that secured him a prominent place among American caricaturists. His caricatures during the presidential campaign of 1900 attracted wide attention, and were reprinted in book form under the title "Willie and His Papa" (New York, 1901).

Opper has illustrated a number of the works of Mark Twain, Hobart (Dinkelspiel), and Dunne (Mr. Dooley). Many of his humorous creations have been impersonated on the American stage. Opper is the author of "Folks in Funnyville," a collection of verses, illustrated by himself.

Bibliography: *Who's Who in America*, 1903.

A. I. G. D.

OPPERT, ERNST JACOB: German merchant and traveler; born at Hamburg Dec. 5, 1832; died Sept. 19, 1903; brother of Jules Oppert. He chose a mercantile career, and went in 1851 to Hongkong; later he founded a business at Shanghai; in 1866 and 1868 he traveled through Korea. He then returned to Hamburg, where he lived as a merchant.

Oppert has written, from his own notes and from the notes of the missionary Féron, a description of his experiences in the "hermit kingdom," and of the country and its people, under the title "A Forbidden Land," London, 1879 (German transl. "Ein Verschlossenes Land," Leipsic, 1880). He is also the author of "Ostasiatische Wanderungen," Leipsic, 1898; and "Erinnerungen eines Japanesen," *ib.* 1898.

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S. F. T. H.

OPPERT, GUSTAV SOLOMON: German Orientalist; brother of Jules and Ernst Jacob Oppert; born at Hamburg July 30, 1836. He was educated at the universities of Bonn, Leipsic, Berlin, and Halle, where he devoted his attention especially to the history and the languages of India. Six years after receiving the degree of doctor of philosophy, in 1860, he went to Oxford as assistant librarian at the Bodleian, and in the same year he became assistant librarian to the queen at Windsor. He left England in 1872 to accept the professorship of Sanskrit in the Presidency College, Madras, which chair he held until 1893, when he resigned, and, after a tour of northern India, China, Japan, and America, returned to Europe in 1894. Settling in Berlin, he became privat-docent in Dravidian languages at the university.

Oppert's work began with "Der Presbyter Johannes in Sage und Geschichte" (Berlin, 1864; 2d ed. 1870). He wrote also "On the Classification of Languages" (London, 1879) and "On the Weapons, Army Organization, and Political Maxims of the Ancient Hindoos" (Madras, 1880), as well as "Original Inhabitants of Baratavarṣa or India" (Westminster, 1893). In 1895 appeared his "Reise nach Kulu im Himalaya," and in 1903 "Tharshish und Ophir." From 1878 to 1882 Oppert was editor of the "Madras Journal of Literature and Science."

Oppert's first Sanskrit work was his "Lists of Sanskrit Manuscripts in Private Libraries of Southern India" (2 vols., Madras, 1880–85). His "Contributions to the History of Southern India" (part i., *ib.* 1882) was an epigraphical study. Oppert further edited the philosophical works "Nítiprakaśika" (*ib.* 1882) and "Śukranítisara" (vol. i., text and critical apparatus, *ib.* 1882), and the "Sutrapaṭha of the Śabdanuśasana of Śakaṭayana" (*ib.* 1893), this being followed in the same year by an edition of Śakaṭayana's grammar with the commentary of Abhayacandrasuri. He published at Madras in 1893 the very important first edition of Yadavaprakaśa's lexicon, the "Vaijayantī," and likewise edited for the first time the "Rama Rajiyamu" or "Narapati Vijayamu," a Telugu poem of the sixteenth century (*ib.* 1893).

Bibliography: *Meyers Konversations-Lexikon.*

S. L. H. G.

OPPERT, JULES: French Orientalist; born at Hamburg, Germany, July 9, 1825. He received his earliest education at the "Johanneum" in his native city, and in 1844 began the study of law at Heidelberg. Becoming interested in Oriental studies, he left Heidelberg for Bonn, and later studied at Berlin and at Kiel (Ph.D. 1847). The title of his dissertation was "De Jure Indorum Criminali." Leaving Germany, Oppert went to France in the same year in which he received his degree. There he was welcomed by such scholars as Letronne, Burnouf, De Saulcy, and Longpérier, whose attention had been attracted by his "Lautsystem des Altpersischen" (Berlin, 1847). This work was a preliminary to one of the most important contributions on Old Persian, his "Mémoire sur les Inscriptions Achémenides Conçues dans l'Idiome des Anciens Perses" (in "Journal Asiatique," 4th series, vols. xvii.-xix., Paris, 1851–52; also published separately in the latter year). In 1848 Oppert was appointed professor of German in the lycée at Laval, whence he was called in 1850 to Reims.

In 1851, with Fulgence Fresnel as director and Felix Thomas as architect, Oppert went as the Assyriologist of an expedition sent by the French government to explore Media and Mesopotamia. Here he first definitely identified the site of ancient Babylon. In 1854 Oppert returned with the party, excepting Thomas, who had died, and published the results of the mission in his "Expédition Scientifique en Mésopotamie" (2 vols., *ib.* 1857–64). This received the prize, then awarded for the second time, of 20,000 francs offered for the work or discovery best fitted to honor or benefit France. The year of his return he was naturalized as a French citizen for his services.

Expedition to Mesopotamia.

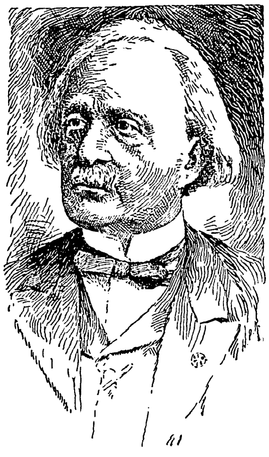

Jules Oppert.

In 1855 Oppert was sent to England by the minister of public instruction to examine the Assyrian collections in the British Museum. On his return to France in the following year he received the cross of the Legion of Honor, of which he became an officer in 1885. In 1857 he was appointed professor of Sanskrit and comparative philology in the school of languages attached to the Bibliothèque Nationale. In 1859 his "Grammaire Sanscrite" appeared (2d. ed., *ib.* 1864). This was his last important book on an Indo-Iranian subject, although he has published a few occasional papers, such as the "Dissertation sur l'Honover, le Verbe Créateur de Zoroastre" (*ib.* 1862) and "Sur la Formation de l'Alphabet Perse" (in "Journal Asiatique," 7th series, vol. iii., *ib.* 1874). Here, too, belongs his attempt to reconstruct the Persian calendar of the Achæmenian period in his paper, "Der Kalender der Alten Perser" (in "Z. D. M. G." vol. lii., Leipsic, 1898).

In 1869 Oppert was appointed instructor in Assyriology at the Collège de France, and in 1874 he became professor of Assyrian philology and archeology at the same institution. In 1857 appeared his first contribution to this field of learning, the "Etudes Assyriennes," followed three years later by the "Eléments de la Grammaire Assyrienne" (2d ed., Paris, 1868). His labors were by no means confined to Indo-Iranian and Semitics. During his journey to the East he found some inscriptions which he declared were written in a language that had hitherto been unknown. This tongue, which he supposed to belong to the Ural-Altaic group, he called first "Casdo-Scythian" and later "Sumerian." He advanced his theory in his "Ecriture Anarienne" (*ib.* 1855), and asserted also that the entire system of cuneiform writing was Sumerian in origin. His views are summed up in his "Etudes Sumériennes" (*ib.* 1876). In 1856 he published a "Chronologie des Assyriens et des Babyloniens," and in 1865 issued at Versailles his

Contributions to Assyriology.

"Histoire des Empires de Chaldée et d'Assyrie," extending from the settlement of the Semites in Mesopotamia, about 2000 B.C., to the Seleucid period, about 150 B.C.

In Assyriology Oppert devoted himself during this period to historical, juristic, and mythological inscriptions. Although he published many articles on these texts, his only books are the "Fastes de Sargon, Roi d'Assyrie" (2 vols., *ib.* 1863), "Les Inscriptions de Dour-Sarkayan" (*ib.* 1870), and "Documents Juridiques de l'Assyrie et de la Chaldée" (*ib.* 1877), the last prepared in collaboration with Joachim Menant. Not only was Oppert the first to study these texts, but he led the way in the interpretation of the Babylonian contract-tablets, and was also the pioneer in the investigation of the astronomical and astrological inscriptions. He likewise discussed Assyrian measures in his "Etalon des Mésures Assyriennes" (*ib.* 1875).

Biblical Studies.

Oppert's Biblical studies consist in the main of brief papers (all published in Paris), such as the "Commentaire Historique et Philologique du Livre d'Esther" (1864), "Le Livre de Judith" (1865), "La Chronologie Biblique Fixée par les Eclipses des Inscriptions Cunéiformes" (1869), "Salomon et Ses Successeurs" (1877), and "La Chronologie de la Genèse" (1877).

In 1876 Oppert turned his attention to the language now usually called "New Susian," and which he termed "Median." The result of his study was embodied in his work entitled "Le Peuple et la Langue des Mèdes" (1879).

The influence of Oppert on Semitic scholarship has been profound. His services have not been unrecognized. On March 18, 1881, he was made a member of the Académie des Inscriptions et des Belles-Lettres, succeeding the Egyptologist Mariette; in 1890 he became vice-president; and in the following year he was elected president.

Oppert's writings are very numerous, comprising, up to the end of 1902, 427 titles. They are for the most part comparatively brief articles in various learned periodicals, mainly French, but occasionally German and English. In cooperation with Ledrain he founded in 1881 and edited the "Revue d'Assyriologie," and on the foundation of the "Zeitschrift für Assyriologie" by Bezold, in 1886, he became one of its contributing editors.

Oppert has always taken great interest in Jewish affairs, and throughout his residence in France has been associated with students of Jewish history, literature, and archeology. He has been an active collaborator on the "Revue des Etudes Juives"; he was a charter member of the administrative board of the Société des Etudes Juives, and is now (1904) its president. Since 1876 he has been a member of the Central Committee of the Alliance Israélite Universelle, and he is at present one of its vice-presidents, besides being a member of the Central Consistory of the Jews of France.

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S. L. H. G.

OPTIMISM AND PESSIMISM:

Philosophical and theological systems according to which this world and human life are considered as essentially good or essentially evil. Plato, Cicero, Thomas Aquinas, Nicolaus Cusanus, and especially Leibnitz, Wolf, and Mendelssohn, are among the exponents of optimism, while Buddhism may be said to be the religion of pessimism and Schopenhauer's system its philosophical exposition.

Judaism must be said to be fundamentally optimistic. Gen. i. proclaims that all that God made was good, very good. Man alone of all creatures is not so described. He is endowed with the freedom to choose evil or good. Hence the evils of life are not inherent in the nature of things, but are consequent upon man's conduct. This is the theory worked out in Gen. ii. These two basic concepts—the essential goodness of Creation and man's moral liberty, in which is involved his freedom to sin and thus to bring upon himself both physical and moral suffering as the wage of sin—recur, though in various forms, in the successive developments of Jewish thought. According to this theory happiness and goodness must be coincident. This simple faith was rudely shaken by abundant observation of both public and private experiences to the contrary (Hab. i. 3-4; Isa. xlix. 4; Jer. xii. 1-3; Mal. ii. 17, iii. 13-15; Ps. xliv. and lxxiii.; comp. Ber. 7a). The Messianic hope, however, or the ultimate manifestation of the all-harmonizing retributive power of God, was urged as the solution of the perplexity (Ps. xxxvii. 10-22, xcii. 13-16; Isa. ii. 2-4, xi. 9; Mal. iii. 18, iv. 1-3). It is characteristic of these Biblical attempts at a theodicy that no reference is made to retribution or recompense in the hereafter (but see Ibn Ezra on Ps. lxxiii.).

Job and Ecclesiastes.

The Book of Job is devoted to an exposition of the problem. The poem positively rejects the equation between suffering and sin, but has no explanation to offer for the often unhappy lot of the righteous. Moreover, the vanity of human life finds frequent enunciation (Job vii. 1-9, xiv. 1-2), a thought which is also a favorite theme of the Psalms (lxii. 10, lxxxix. 45 *et seq.*, xc. 9-10). This idea is dominant in Ecclesiastes—a work of post-exilic origin, and it is by no means clearly established that its author points to divine retribution in the hereafter as the solution of the problem (comp. iii. 17, xii. 7). Yet, even in Ecclesiastes optimism is not silent; the world is good even if life is vain (iii. 11; comp. Shab. 30b).

During and after the Exile the idea of immortality led to a modification of the relations between optimism and pessimism. In Ecclesiasticus (Sirach), for example, a practical pessimism is joined to the fundamentally optimistic assurance that ultimately harmony will result. Moral evil is not caused by God, but is involved in man's freedom (x. 21-22, xv. 14 *et seq.*). Physical evil is purposed by God for the undoing of the wicked (ii. 5, xi. 14, xxxix. 33-36). Yet God's work is good (xxxix. 33 *et seq.*).

Optimism is the fundamental note in Philo's theology. God's goodness is more original than His power. Evil originates in matter, which, he declares, is not created by God. See PHILO.

The question of life's worth and the inherent value of the world as it confronted post-Biblical Judaism under the stress of persecution and suffering had not merely a speculative interest. The contrast between the other-worldliness of the nascent Church and that of the Synagogue is significant for the latter's optimism. Of discussions on the problem of life's value only those between the schools of Hillel and Shammai have been reported ('Er. 13b). The conclusion is given that, abstractly, it would have been better for man not to have been born; but as he has life he should strive after moral perfection.

In the Talmud.

In the darkest days of national or individual affliction the Jews sought and found solace in the study of the Law, which they made the one abiding aim and interest of life. Nahum of Gimzo's motto, "Gam zu le-ṭobah," is characteristic of the irrepressible optimism of the Jewish world-conception (Ta'an. 21a). That the future will bring about a compensating readjustment of present ills is the conviction of such books as the Apocalypse of Baruk (comp. ch. xiv.) and the Fourth Book of Ezra (iii., iv. 2 *et seq.*, and especially vi. 6, vii. 1 *et seq.*, 15–16), while the Book of Tobit argues that evil, in truth, is unreal and always turns out to be good for the righteous.

R. Akiba's contention that whatever God does is done for good (Ber. 60b) may be said to be the summing up of what was Israel's belief in his time. Suffering is disciplinary (Sifre, Deut. 32; Ber. 5b); "Man must bless God for evil as well as for good" (Ber. 54a, 60b). R. Meïr advances the same doctrine (Ber. 60b, "ṭob me'od" = "ha-mawet"; Gen. R. ix.). This position may be said to be that of the medieval Synagogue. The Messianic hope and the belief that divine judgment will bring about justice "in the world to be," giving to its doctrine the character of transcendental optimism, though practical pessimism in view of life's deceptiveness (Eccl. R. ii.; Ber. 61b; *et al.*), is never altogether absent.

Among the Medieval Philosophers.

Among the Jewish philosophers this optimism reappears as the theme of argumentation and demonstration. Saadia argues that evil is negative as far as God is concerned; it arises from man's liberty ("Emunot we-De'ot," ii.). This life is incomplete (*ib.* x.). Hence evil is a mighty lever to influence man to strive after the completer, purer life (*ib.* vi., ix.). Suffering may be the consequence of sin, but it may also be disciplinary (*ib.* v.). The seeming prosperity of the wicked is not an argument against God's justice or His goodness. On the contrary, God is long-suffering, and even rewards the wicked for any good deeds he may have done. Saadia's theodicy culminates in the doctrine of future retribution.

Joseph ben Jacob ibn Ẓaddiḳ inclines toward pessimism. He denies teleological intentions to be determinant of Creation. Evil is caused by God, though Creation is an emanation from God's goodness. But evil is disciplinary. Still, he who takes cognizance of this world must hate and despise it and strive for that (other) world which is of eternal duration. For good is something exceptional in this world; this world is only endurable as preliminary to another and a better (see his "'Olam Ḳaṭan," *passim*).

Judah ha-Levi, in his "Cuzari," states very clearly the difficulties of the optimistic view (comp. iii., § 11, for instance), but he takes refuge in the direct statement of revelation that God's doings are perfect. Human mental limitations are at the bottom of the assumed imperfections in God's work (v., § 20). The fulfilment of God's Law is Israel's destiny. In this, life's contrasts will be adjusted. This life, if well lived, prepares for the higher world.

Abraham ibn Daud proceeds from the position that evil can not originate in God ("Emunah Ramah," Introduction). God is not, like man, a composite being. As a composite being man is able to do both good and evil, but good issues from reason and evil from desire or passion. The simplicity of God precludes His being the source of two antithetical forces; He can produce only the good. Evil in the world is due to matter, which is antipodal to God. But as matter is largely the negative principle, so in evil inheres for the most part no positive quality. Negations are; they are not produced. Hence God, the Creator, has no share in the being of evil. Moreover, the proportion of evil to good in Creation is so small as scarcely to be worth noticing; and even as such, evil proves to be but good in disguise (see "Emunah Ramah," *passim*).

Views of Maimonides.

Maimonides also contends that from God only the perfect can emanate. Evil is caused by matter, and as such it is privative, not positive. Evil is found only in sublunar things and is always accidental. Man's soul is free from evil. How far this ascription of evil to matter serves to establish a theodicy depends upon the view taken of matter. If it, too, is ultimately the work of the Creator (and this is Maimonides' opinion), evil still is the creation of God. Another difficulty is apparent. Metaphysically evil may be nonentity, a privative negation; but physically it is fraught with suffering. Even so, according to Maimonides, evil is an infinitesimal quantity compared with the preponderating good in the world ("Moreh," iii. 12); and, besides, moral evil, rooted in the freedom of man, is the parent of most of the physical ills, but it is bound to diminish in measure as the active reason is put in control; and this ever-enlarging dominion of reason is preordained in the nature of things. The deeper the wisdom of men becomes, the less ardent will be their (foolish) desires; and wisdom is as inherent in man as the power to see in the eye. With the wider and fuller spread of truth, hatred and discord will vanish from among men (*ib.* iii. 11). Man is only a small part of the universe, not its main and only end. Even if it were proved that in human life evil and suffering exceed the good, this would not demonstrate the essential evilness of Creation. Most ills to which man is heir are either beneficial to his race or are directly traceable to his own conduct, and therefore are accidental and avoidable.

In Crescas' system evil is not regarded as something negative. It is apprehended as real, but still relative, that is, as something which, from the higher point of view, is seen to be good. Later Jewish thinkers have added but little to the elucidation of the problem. In modern theological literature the question has not been extensively discussed. Samuel Hirsch ("Catechismus," p. 100) contends that, in reality, evil has only the power to deceive and destroy itself, while the physical or moral suffering entailed by evil on the doer or on others is to be regarded as probationary and disciplinary. Man's relation to things decides their characterization as "evil" or "good." For the righteous even pain is a blessing.

Judaism, therefore, never advised passive resignation, or the abandonment of and withdrawal from the world. It rejects the theory that the root of life is evil, or that man and life and the world are corrupt as a consequence of original sin. Its optimism is apparent in its faith in the slow but certain uplifting of mankind, in the ultimate triumph of justice over injustice, and in the certain coming of a Messianic age.

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J. E. G. H.

OR TORAH. See Periodicals.

ORABUENA (מזל טוב): Spanish family; flourished in Navarre in the fourteenth and fifteenth centuries. Many of its members were rabbis or tax-lessees. Another family, very likely related, has the similar name of **Buenahora.**

Judah Orabuena: Son of D. Juze Orabuena. His father appointed him his successor in the rabbinate in 1408. Like his father, he stood high in the favor of the king. He was the frequent companion of Charles III., from whom he received 200 "libras" yearly. Nothing further is known of him.

Judah b. Samuel Orabuena: Rabbi in Tudela in 1348 (with Yom-Ṭob ben Jonah Abbas). Judah b. Samuel and Vitas Benjamin, in the name of the aljama, assumed, in Jan., 1350, the responsibility of raising the sum due for taxes from 1346 to 1349.

Bibliography: Judah ben Asher, *Zikron Yehudah*, Responsa, No. 81; Jacobs, *Sources*, No. 1420.

Juze (Joseph) Orabuena: Chief rabbi of Navarre and physician and adviser to the king; born in Tudela toward the middle of the fourteenth century. He studied Talmud, and was practising medicine in Estella in 1385. Two years later the king recognized the value of his services by conferring upon him the title of "Maestre J. O. Fisico" and settling upon him a yearly salary and a pension of 50 "libras," which amount in 1392 was raised to 150 "libras" for life. As a visible token of appreciation for his services the king gave him, in 1401, several houses in the Jewry of Monreal, together with the courtyard belonging thereto. He supplied the queen and the infanta with rabbit-skins imported from Castile and Germany and bought mules for the king. In conjunction with Judas Levi he farmed the taxes for several years; and when Judas, after his death, was denounced as a heretic, Orabuena brought Ḥasdai Crescas, rabbi in Saragossa, and Maestre Astruc, rabbi in Tudela, to Pamplona, at the expense of the king (1401), to exonerate him. At Orabuena's request the king exempted the Jews of Tudela from their overdue taxes in order that they might repair their synagogue. Orabuena accompanied the king in 1408 to France; he was still in the service of the king as physician in 1413. In the latter year the king presented 50 "libras" to Orabuena's daughter Sorbellida (wife of the receiver-general Abraham Euxep, or Euxæp, in Estella).

Other members of this family were: **Isaac (Acah) Orabuena** (president of the community of Tudela in 1367); another **Isaac Orabuena** (tax-farmer in Tudela; still living in 1450); **Abraham Orabuena; Moses Orabuena; R. Solomon Orabuena** (provided the court with pine-trees from Castile).

Bibliography: Jacobs, *Sources*, Nos. 1513-1601; Kayserling, *Gesch. der Juden in Spanien*, i. 88, 94; Grätz, *Gesch.* viii. 413.

D. M. K.

ORAH ḤAYYIM. See Caro, Joseph.

ORAL LAW (תורה שבעל פה): Term used to denote the laws and statutes which, in addition to the Pentateuch, God gave to Moses. According to the rabbinical interpretation of Ex. xxxiv. 27, the words על פי indicate that besides the written law —תורה שבכתב—God gave orally to Moses other laws and maxims, as well as verbal explanations of the written law, enjoining him not to record these teachings, but to deliver them to the people by word of mouth (Giṭ. 60b; Yer. Meg. iv. 74a; comp. also IV Ezra [II Esdras] xiv.). The expression "Torah shebe-'al peh" denotes, therefore, "the law indicated in the word ''al peh,'" and hence only the law which was given to Moses orally. But even disregarding that Talmudic interpretation, the expression is equivalent to the Torah, which was given orally (על פה), not in writing. Compare קורא על פה (Soṭah vii. 7), used of a recitation of the Biblical text by rote. In a wider sense, however, "Torah shebe-'al peh" includes all the interpretations and conclusions which the scribes deduced from the written Torah, as well as the regulations instituted by them (comp. Yoma 28a, b and Rashi *ad loc.*), and therefore comprises the entire traditional teaching contained in the Mishnah, the Tosefta, and the halakic midrashim, since these were taught only orally and were not committed to writing. In later haggadic statements, however, the complete body of rabbinical doctrine is said to have been revealed to Moses on Sinai; so that R. Joshua b. Levi declared (Yer. Peah ii. 17a) that all the rabbinical teachings, even those which the scholars found and promulgated later, were given to Moses on the mountain (comp. also Ber. 5a).

Meaning.

These passages, on the other hand, are by no means intended to be taken literally, or to be supposed to imply that God imparted to Moses the entire rabbinical teachings as they were developed in the course of time; since the forty days which Moses spent on Sinai would not have been sufficient, and the Midrash itself says (Ex. R. xli.) that the full extent of the rabbinical teachings was revealed to Moses in outline by giving him the rules according to which they might be developed. In conformity with this statement, the substance of these teachings either was deduced from the written law by means of exegetical interpretations and logical conclusions —being therefore contained by implication in the written law and so given to Moses—or it consisted of statutes which the Rabbis promulgated according to their own judgment, as they were justified in doing according to the traditional interpretation of Deut. xvii. 10–11 (comp. Sifre, Deut. 153–154 [ed. Friedmann, pp. 104b–105a]), since Moses had thus provided for such contingencies.

Terminology.

The earliest name for the oral teachings was "miẓwat zeḳenim" (Suk. 46a). In the New Testament it is called *παραδόσεις τῶν πρεσβυτέρων*, and by Josephus and Philo *παράδοσις ἄγραφος τῶν πατέρων διαδοχή*. After the destruction of the Temple the term Mishnah, the *δευτέρωσις* of the Church Fathers, was employed instead; the phrase "Torah shebe-'al peh" (see Sifre 112c [ed. Weiss]; Sifre, Deut. xxxvii. 10, 145a [ed. Friedmann]) is found already in the time of the Tannaim, and is also ascribed to Shammai and Hillel (Shab. 31a), the words "shebe-'al peh" in this passage being a later addition made to explain the expression "shete torot" (two laws). Shammai and Hillel were the first to speak of the written and the oral law as equally authoritative (*ib.*). This is illustrated by the episode between Hillel and the Bene Bathyra (Yer. Pes. vi. 33a), who would not at first admit Hillel's arguments that it was permitted to desecrate the Sabbath by the Passover sacrifice, although they submitted as soon as he said: "Kak shama'ti" (= "It has been transmitted to me"). This story, as well as the phrase "im ḳabbalah neḳabbel" (= "if it is a tradition, we must accept it"), which occurs frequently in the halakic midrashim, shows that even though no explicit reference to such law outside of and in addition to the Pentateuch is found anywhere in the prophetic or the hagiographic books of the Old Testament, the belief in the existence of an oral law was widely accepted, and was not rejected by any scholar. This belief is also mentioned in Sifre, Deut. 4 (ed. Friedmann, 66b), and by R. Akiba in Men. 29b, while, according to the generally accepted explanation, the Mishnah Abot i. 1 indicates the successive traditioners of the oral law.

Necessary Supplement.

The existence of an oral law was deduced, furthermore, from the character of the written law as well as of the other books of the Old Testament. Many of the Mosaic laws are worded very briefly, and are almost unintelligible without certain presuppositions which were assumed to be generally held; and some of the laws even contradict each other, *e.g.*, Ex. xiii. 6 and Deut. xvi. 8 (comp. Mek., Bo, 17 [ed. Weiss, p. 25a]). If the written Torah is regarded as a complete code, it must be assumed that on certain points of some of the laws the people received instruction supplementing the Pentateuch itself, so that the written law might be put into a brief form. Thus Judah ha-Nasi infers (Ḥul. 28a) from the sentence "Thou shalt slaughter" ("we-zabaḥta"; Deut. xii. 21), in which is no reference to any description of the ritual connected with slaughtering, that God taught Moses orally the place and method of the act. This proof of Judah ha-Nasi's of the existence of an oral tradition regarding the ritual of slaughtering was generally but erroneously interpreted as though he had inferred from "ka-asher ẓiwitika" (= "as I have commanded thee"), the words following "we-zabaḥta," that God verbally instructed Moses how to slaughter. This proof was, therefore, attacked on the ground that the words "as I have commanded thee" refer to *ib.* xii. 15. Judah ha-Nasi actually drew his inference, however, merely from the words "we-zabaḥta," since the term "slaughter" implies a certain ritual in the performance; and as this was not given to Moses in writing it must have been given to him by word of mouth. The following examples of Mosaic laws are held to require some explanation or supplement not given in the written law, and consequently to presuppose the existence of an oral law to furnish the explanation or supplement in question.

Judah ha-Nasi and Oral Tradition.

Biblical Examples.

The law given in Ex. xviii. 2 says that a Hebrew slave acquired by any person shall serve for six years; but it does not state why and how such a slave may be acquired. The law furthermore provides that if such a slave has served for six years, his wife, if he has one, shall go free with him; but it does not state that the wife of the slave accompanies him to his master's house, nor does it define her relation to the master. The law in Deut. xxiv. 1 *et seq.* says that if a man dismisses his wife with a bill of divorce ("sefer keritut"), and she marries again but is dismissed with a bill of divorce by her second husband also, the first husband may not remarry her. The fact that a woman may be divorced by such a bill has not, however, been mentioned, nor is it stated how she is divorced by means of the "sefer keritut," or what this document should contain, although it must have had a certain form and wording, though possibly not that of the later "geṭ." These examples, to which many more might be added, are held to imply that in addition to and side by side with the written law there were other laws and statutes which served to define and supplement it, and that, assuming these to be known, the written law did not go into details. It appears from the other books of the Old Testament also that certain traditional laws were considered to have been given by God, although they are not mentioned in the Pentateuch. Jeremiah says to the people (Jer. xvii. 21–22): "Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." In the Pentateuch, on the other hand, there is only the interdiction against work in general (Ex. xx. 9–11); nor is it stated anywhere in the Torah that no burdens shall be carried on the Sabbath, while Jeremiah says that the bearing of burdens, as well as all other work, was forbidden to the fathers. It is clear, furthermore, from Amos viii. 5, that no business was done on the Sabbath, and in Neh. x. 30–32 this prohibition, like the interdiction against intermarrying with the heathen, is designated as a commandment of God, although only the latter is found in the Pentateuch (Deut. vii. 3), while there is no reference to the former. Since the interdictions against carrying burdens and doing business on the Sabbath were regarded as divine laws, although not mentioned in the Pentateuch, it is inferred that there was also a second code.

Objections to Its Existence.

The existence of an oral law dating from the Mosaic time implies, of course, the belief that the Pentateuch, in the form in which it now exists, was entirely the work of Moses, to whom it was revealed by God. That an oral law has existed since the Mosaic time can be denied only from the point of view of modern Biblical criticism (for the views of Reform Judaism on the Oral Law see Reform). Objections, on the other hand, which are brought against the assumption of the existence of the oral law by those who believe in revelation and who recognize the divine origin of the written law, or "Torah shebi-ketab," lack support. The chief argument against the oral law is based on Deut. iv. 2: "Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Those who deny the existence of the oral law refer the phrase "the commandments which I command you" to the written law only, which is, therefore, designated by this passage as a complete code needing no amplification and admitting no diminution, whence the conclusion is deduced that there was no oral law in ancient times, since the written law precluded its existence. On the other hand it is held that the phrase "the commandments which I command you" does not necessarily exclude oral laws and statutes.

Sinaitic Commands.

Moreover, the interdiction against adding to the law was directed only against individuals, not against the Sanhedrin or the judges, who were expressly empowered (Deut. xvii. 9–11) to expound and interpret the laws and to make new statutes; for the Sanhedrin or any other court would formulate their decisions only after examining the traditions preserved among the people and in conformity with certain logical and hermeneutic rules deduced from Scripture. Nor are the other arguments against the existence of the oral law valid in view of the fact that a denial of it necessarily leads to a denial of the divine origin of the written law; since the latter must appear defective in great part unless supplemented by the former—a view which is incompatible with the assumption of its divine origin. The arguments in favor of the Mosaic origin of the oral law, however, merely prove that certain traditions and verbal regulations were current among the people or their elders and scribes from the time of Moses, although the identity of the traditions and statutes derived from Moses on Sinai, and which are scattered through the Mishnah and the halakic midrashim (Yer. Peah ii. 17a), is unknown, and there is no reliable account or trustworthy criterion to separate and distinguish the Mosaic requirements from the great mass of the oral law in the wider sense. While it is true that the Mishnah and the Talmud contain many sentences called "halakot le-Mosheh mi Sinai" (= "oral laws revealed to Moses on Sinai"), some of which may really be based on Mosaic tradition, yet there is no proof of the accuracy of this terminology. The phrase "halakah le-Mosheh mi Sinai" must not be taken literally, since many of the halakot thus designated are admittedly later rabbinical statutes. The expression merely indicates, as Asher b. Jehiel explains in "Hilkot Miḳwa'ot," 1, that the halakot in question are as clear and as generally recognized as if they were derived from Moses on Sinai (comp. Jair Ḥayyim Bacharach in his responsa "Ḥawwot Yair," No. 192), while, according to R. Samuel (Tem. 16a), many of the halakot which Moses had taught orally were forgotten, and were never transmitted to later generations. In like manner the observances designated in the Talmud as "taḳḳanot" derived from Moses can not be definitely ascribed to him, and many of them are stated by the casuists to be rabbinical regulations. The phrase "Mosheh tiḳḳen" (= "Moses established") does not mean that Moses instituted or introduced the usage in question, and then transmitted it to the people by word of mouth, but that, as the "Pene Mosheh" to Yer. Ket. i. 5, 25a explains, some allusions are found in the Pentateuch concerning certain regulations which may, on the strength of these allusions, be ascribed to Moses (comp. M. Bloch, "Die Institutionen des Judentums," i. 1–53).

Contents of Oral Law.

The substance of the "Torah shebe-ʿal peh" in the wider sense, as found in the Mishnah, in the Tosefta, and in the halakic midrashim, may be divided into the following eight groups:

(1) Explanations of certain statutes of the written law, which are not altogether intelligible without them, and which statutes therefore presuppose an oral interpretation. Such explanations admit of being connected in some artificial way with Scripture.

(2) Ancient halakot which have no connection whatever with Scripture and can not be connected with it, thus deriving their authority only from the tradition which ascribes them to Moses on Sinai. In the case of these two groups it is impossible to ascertain which elucidations and rules were really given to Moses on Sinai, and which were added later. The criterion of Maimonides, that all interpretations and statutes which never evoked divergent opinions are Sinaitic in origin, is correct only in a negative sense. Those explanations and regulations which have been interpreted in various ways are certainly not Sinaitic; but, on the other hand, many interpretations and statutes which are accepted unanimously and generally are equally non-Sinaitic in origin, since they are rabbinical institutions and laws which have never been explained divergently (comp. Ẓebi Hirsch Chajes, "Mebo ha-Talmud," pp. 10b *et seq.*).

(3) Halakot found in the prophetic books. Some of these originated at the time of the Prophets; but others are much older, and are, perhaps, even Sinaitic, having been transmitted orally, and committed to writing by the Prophets (comp. Sanh. 22b). They are called also "Dibre Ḳabbalah" (Words of Tradition).

(4) Interpretations and regulations defining many written laws, as well as new halakot, which the first scribes, beginning with the time of Ezra, formulated. They are called also "Dibre Soferim" (Words of the Soferim).

(5) Interpretations and regulations covering the written law, as well as new halakot, which the Tannaim deduced from Scripture by means of hermeneutic rules or by logical conclusions. There are differences of opinion among the scholars in regard to most of these explanations and definitions; but they are of equal weight with the written law, and are called also "Debar Torah" (Regulation of the Torah).

(6) Customs and observances ("taḳḳanot") which were introduced at various times by different scholars. They are ascribed partly to Moses, partly to Joshua, but chiefly to the members of the Great Synagogue or the Soferim, and are called also "Dibre Soferim."

(7) Statutes and decisions ("gezerot") decreed by the Sanhedrin or court, and generally accepted, thus becoming laws which could be abrogated only by another court superior to the first one in numbers and scholarship.

(8) Statutes and regulations for which the scholars had no tradition or allusion in Scripture, but which they accepted as standards after deriving them from the customs and laws of the country in which they were living. These are called "Hilkot Medinah" (Statutes of the Country). The regulations, observances, and statutes included in the last three groups were not considered equal in validity to the written law, but were regarded merely as rabbinical regulations ("de-rabbanan").

Objection to Writing.

The entire oral law in the wider sense, namely, the entire material of the Mishnah, the Tosefta, and the halakic midrashim, was preserved only orally, and was not reduced to writing until the beginning of the third century C.E., because there was a prejudice against recording halakot. The origin of this objection is unknown. There has never been any formal interdiction against recording halakot, nor are there any references to any date of such a prohibition or to any person who issued one. Even the two Talmudic passages which allude to the custom of not recording halakot do not mention a formal interdiction. One of these passages, the comment of Judah b. Naḥmani, "What has been said orally thou mayest not say in writing, and vice versa" (Giṭ. 60b and parallel passages), is merely a haggadic explanation of the prevailing custom. If this interpretation had been taken literally, the Prophets would not have been allowed to commit their prophecies to writing (comp. Weiss, "Dor," i. 92 *et seq.*). The second passage, which is by R. Johanan and reads as follows: "He who records halakot is like him who burns the Torah; and whosoever studies these written collections has no reward" (Tem. 14b), is merely a reproof directed against those who make such compilations for public use. As the MISHNAH had been committed to writing by the time of R. Johanan (199-279), there could be no question of a prohibition against recording halakot.

It may be proved also that halakot were committed to writing even before the time of Judah ha-Nasi. In addition to "Megillat Ta'anit," which is mentioned in 'Er. 62b and elsewhere, and "Megillat Yuḥasin," which is mentioned by Ben 'Azzai (Yeb. 49b), Johanan b. Nuri, a contemporary of R. Akiba, mentions a "Megillat Sammanim," which was a list of the spices used for the incense and had been given to him by an old man (Yer. Sheḳ. v. 49a). R. Meïr and R. Nathan, wishing to embarrass R. Simon b. Gamaliel, wrote halakic questions and answers on slips of paper which they threw into the academy (Hor. 13b). It is evident, therefore, that it was merely customary not to commit halakot to writing, this usage, which was not a formal prohibition, possibly being derived from Eccl. xii. 12. Various other explanations have been given for the origin of this prejudice, the earliest one being that in Tan., Ki Tissa (ed. Buber, pp. 58b-59a), which is implied in IV Ezra xiv. According to this passage, the Mishnah, the Tosefta, and the halakic midrashim were not committed to writing originally, in order that they might remain the peculiar property of Israel; for had they been recorded, other nations would have appropriated them as they appropriated the written Torah (through translations), and Israel would in that case have been like the Gentiles (comp. Yer. Peah ii. 17a).

According to more recent explanations (Krochmal, "Moreh Nebuke ha-Zeman"; Weiss, *l.c.*), the scribes were unwilling to record their elucidations and regulations because they depended largely on the interpretation and approval of the court (bet din); but if they had been committed to writing, they would have become fixed and definite laws without such interpretation. See SINAITIC COMMANDMENTS.

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E. C. J. Z. L.

ORALES. See BADGE.

ORAN (Arabic and Hebrew, **Wahran**): Capital of the department which forms the western part of the French colony of Algeria; situated at the head of a bay on the Mediterranean. There are no records concerning the date of settlement of Jews there, but since the city was a center of commerce in the tenth century it may be supposed that Jews had been attracted to it earlier. Like all the Jews of Mauretania, those of Oran suffered many vicissitudes of fortune during the dominion of the Arabs; fairly treated by the dynasties of the Aghlabites and Almoravides, they were cruelly persecuted by the fanatical Almohades, so much so that many emigrated to the East, while many others embraced Islam. In 1509 Oran fell into the hands of the Spaniards, who seem to have allowed the Jews to remain, if not in the city itself, at least in the immediate neighborhood; in 1679, however, the Jews were banished from the province.

In 1792 the Spaniards were finally dispossessed, and Bey Mohammed al-Kabir invited the Jews of Tlemçen, Mostaganem, Mascara, and Nedroma to settle in Oran. On condition of the payment of certain taxes and of building within fixed limits he conceded to them a piece of land between which is now the Château-Neuf and Fort Saint-André. This concession, which was not committed to writing until 1801, was made to Ald Jacob, Jonah ben David, and Amram. The community was soon augmented by the arrival of new settlers from Morocco, Gibraltar, and Algiers, who gave a new impulse to the export of corn and cattle, the chief articles of the trade carried on by the Jews of Oran. They had correspondents at Malaga, Carthagena, Almeria, and Gibraltar, and, owing to their foreign connections, some of them were employed by the bey as commercial and diplomatic agents. The soul of the new community was Mordecai Darmon, the author of the homiletic work "Ma'amar Mordekai" (Leghorn, 1787), who had enjoyed the bey's confidence before the conquest of Oran.

The year 1805 was an unfortunate one for the community. A rebellious Marabout, who had maltreated the Jews of Mascara, threatened the city, and numerous families sought refuge at Algiers. The Napoleonic wars, too, affected the community of Oran, which was divided between the adversaries and friends of France. Among the latter was a Jewess named Jaminah, who, being a favorite of Bey Mohammed, caused him to restore to France a brig which had been seized by the English and which happened to be in 1810 in the Bay of Oran. In 1813 Jaminah and her sons Joseph (comtador to the bey) and Saadia were burned alive by the dey of Algiers for participation in the rebellion of Mohammed against the central government.

In common with all Algerian communities, that of Oran was governed by a "muḳaddam," who was assisted by a council ("ṭobe ha-'ir"). Since the French conquest of Algeria the system of consistories has been introduced, and Oran has become the seat of a consistory having at its head a grand rabbi and a president. The successive consistorial rabbis were: L. Cahen, Charleville, Isaac Bloch, and Moses Netter. Oran has its own ritual (Maḥzor Wahran; see MAḤZOR). The total population of Oran is 74,510, of whom about 16,000 are Jews.

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S. I. BR.

ORANGE: Chief town of the department of Vaucluse, France; until 1702 capital of the small independent principality of the same name. The earliest documents relating to the settlement of Jews in Orange date from the fourteenth century. Accused of usury and dissolute conduct, they were penalized by heavy laws, were forbidden to bear witness against Christians without the prince's mandate, and were excluded from office, besides being heavily taxed and compelled to furnish six men for the town guard ("Archives Municipales d'Orange," A A i., and B B, fols. 81, 82). In 1477 they were excluded from the wheat traffic. Despite a demand for their expulsion (*ib.* B B, 7, fol. 68), the Jews were favored by the prince, to whom they paid an annual tax of 300 crowns (*ib.* G G, fol. 50). After reiterated demands on the part of the municipality for their expulsion the prince offered to consent if the city would take upon itself the Jew tax. This was at first refused; but on the influx of persecuted Jews from other countries the municipality consented to pay 300 crowns a year. Thereupon the Jews were banished (April 20, 1505) by the regent Philibert of Luxemburg, at the instigation of the bishop. They, however, received two months' grace, and those who accepted baptism were permitted to remain (*ib.*). Economic crises rapidly followed; and from 1550 to 1556 negotiations for the return of the Jews were carried on, but without result (*ib.* B B 12, fol. 281; 14, fols. 36, 38; 15, fols. 104 *et seq.*).

The lamentable condition into which the country had fallen compelled the municipality in 1669 to authorize the return of a limited number of Jews (*ib.* 17, fol. 50); and it was decided to obtain permission for the construction and occupation of 200 Jewish houses (*ib.* 17, fol. 60). In June, 1687, the Jews were again expelled. Some, who appear to have escaped expulsion, were driven out in 1703; but in 1720 three families which still remained were protected against the demands of the council by the Comte de Médavy. In revenge the council ordered these Jews to wear yellow hats "under penalty of having their beards shaved" (*ib.* fol. 38).

There are now (1904) about twenty Jewish families in Orange, in a total population of 9,980.

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D. J. BA.

ORDEAL: A form of judicial trial wherein supernatural aid was invoked in place of evidence; an appeal to the immediate judgment of God. The ordeal (Anglo-Saxon, "ordel" = "judgment") was widely disseminated among the Aryan peoples. It still flourishes among the Indians, and it continues to live also in the superstitious imaginations of the peoples of Europe. During the Middle Ages it was sanctioned by both church and state; indeed, special liturgical formularies were drawn up for its application. In those dark centuries this absurd ceremony, variously termed trial by the cross, the communion, fire, water, etc., took the form of actual orgies (Patetta, "Le Ordalie," 1890; Rocca, "I Giudizi di Dio," 1904; Herzog-Hauck, "Real-Encyc." vii. 33-35; Meyer, "Der Aberglaube des Mittelalters," p. 230, and elsewhere; Wuttke, "Deutsche Aberglaube," Index). The "judicium Dei" was encountered not only among the Aryans, but also among other peoples (see Tylor, "Primitive Culture," Index; an example from New York is given in the German ed. i. 85); and traces of it are to be found in the history of ancient Israel and of its descendants, the Jewish people.

Some maintain that an ordeal is referred to in Ex. xxii. 8, 10. More correct would it be to regard the curse which makes a thief confess (Judges xvii. 2; comp. Lev. v. 1) as some form of ordeal, as ordeals generally were employed for the discovery of thieves (comp. sieve and shears oracle in Tylor, *l.c.* German ed., i. 127; praying in the words of Ps. xvi. and cix. to this end in Meyer, *l.c.*; Wuttke, *l.c.* § 307). However, the real characteristics of the ordeal are manifest only in the method practised in the case of the woman suspected of adultery, described in Num. v. 11-31 (see Jew. Encyc. i. 217b, *s.v.* Adultery). This form of ordeal was actually practised (Ber. 63a and parallels). The chiefs of the Sanhedrin administered the bitter water to female proselytes and liberated female slaves also ('Eduy. v. 6 and parallels); a separate place in the Temple, the doorway of the gate of Nicanor, was designated for the trial (Soṭah i. 5); and it was held in public (*ib.* 8). The characteristics of the ordeal are manifested in its twofold nature: (1) it was efficacious only when the husband was innocent, acting simultaneously upon the adulterer and the guilty woman (*ib.* ix. 9 and Gemara 47b); and (2) it was applied in doubtful cases only, hence purely as evidence, and solely at the request of the husband (*ib.* iii. 6, iv. 2). It was suspended by Johanan ben Zakkai (60-70), because adulterers became too numerous and it hence lost its ordeal character (*ib.* ix. 4).

The Talmud knows of no other ordeal that was practised officially. Some traces of ordeals, however, are to be found. The conqueror of the Temple observed bubbling blood; and he intended to stop it by the slaughter of human beings. It was, however, the blood of the murdered prophet Zechariah, and it would not be stopped—obviously because the murderers were not among the slaughtered ones (Yer. Ta'an. 69a, below, and parallels; comp. Wuttke, *l.c.* §§ 289, 741). Judah ben Tabbai committed a judicial murder through lack of knowledge of the Law. Thereupon a plaintive voice was heard from the grave of the murdered man (comp. Gen. iv. 10), which the people took to be the voice of the victim. The lamentation ceased after the death of Judah (Mak. 5b, below, and parallels; Wuttke, *l.c.* § 13). A man killed his brother; the mother thereupon took a goblet, filled it with his blood, and put it aside. Every day she saw the blood bubble until, one day, it became still. She then knew that the other son had also been slain (Gen. R. ii. 25; Pesiḳ. R. 24 [ed. Friedmann, p. 124b]).

In the Middle Ages the Jews believed that the wound of the slain would begin to bleed when the murderer approached his victim ("Sefer Ḥasidim," § 1149). Manasseh ben Israel endeavors to prove this from the property of the soul ("Nishmat Ḥayyim," iii. 3). The wound of the slain would bleed when one approached it with a knife to which clung remnants of food (Güdemann, "Gesch." i. 200, note 3). However, the Jews did not make use of this ordeal in judicial proceedings. Trial by water they looked upon as idolatry. Waters utilized for such an ordeal, for this very reason must not be used for the purpose of bathing ("Sefer Ḥasidim," § 439).

The present writer is not aware of the survival of any remnants of the ordeal in the popular belief of the Jews of to-day.

Bibliography: Hastings, *Dict. Bible*, iii. 273b, 325b; Herzog-Hauck, *Real-Encyc.* vii. 33-35 and the list of the older and of the legal literature there given; Winer, *B. R.* 3d ed., i. 300; Güdemann, *Gesch.* i., Vienna, 1880; Manasseh ben Israel, *Nishmat Ḥayyim*, especially iii. 3, Amsterdam, 1651; C. Meyer, *Der Aberglaube des Mittelalters und der Nächstfolgenden Jahrhunderte*, Basel, 1884; Patetta, *Le Ordalie*, 1890 (the main work on the subject); V. Rocca, *I Giudizi di Dio*, Leghorn, 1904 (on the ordeal in Indian laws); A. Wuttke, *Der Deutsche Volksaberglaube der Gegenwart*, 3d ed., §§ 13, 289, 307 *et passim*, Berlin, 1900.

E. C. L. B.

ORDINANCE. See Taḳḳanah.

ORDINATION: Appointment and solemn public dedication to the office of judge and teacher of the Law and to all the functions associated therewith. The custom of ordination is a very ancient one; Joshua was ordained by Moses, who thereby indicated him as his successor (Num. xxvii. 22-23). The ceremony was as follows: Moses placed Joshua before the priest Eleazar and the congregation and laid his hands upon him while giving him instructions. A portion of Moses' spirit was transferred to Joshua through Moses' hands (comp. *ib.* verse 20, and Deut. xxxiv. 9). Moses ordained also the seventy elders who assisted him in governing the people (Num. xi. 16-17, 24-25). It is not expressly stated that the elders were ordained by laying on of hands: it is merely said that some of Moses' spirit was imparted to the elders. This transference of the spirit, however, could take place only by laying on of hands, as appears from the passage Deut. xxxiv. 9. Maimonides says that Moses ordained the elders in the same way as he ordained Joshua ("Yad," Sanhedrin, iv. 1).

The laying on of hands is mentioned nowhere else in the books of the Old Testament. According to tradition the elders ordained by Moses ordained their successors, who in turn ordained others, so that there existed an unbroken series of ordainers and ordained from Moses down to the time of the second Temple ("Yad," *l.c.*).

In the Sanhedrin.

During the time of the second Temple the custom of ordination grew into a regular institution. The various members of the Sanhedrin were dedicated to their office by ordination. This ceremony was considered an especially important one in the latter part of the rule of Alexander Jannæus, when it became desirable to prevent Sadducees from becoming members of the Sanhedrin. At that time only those were admitted to membership in the Sanhedrin who had been dedicated by ordination. Persons so ordained bore the title of "zaḳen" (elder; Sanh. 14a), like the seventy "elders" of Moses (Num. xi. 16). Three rows of scholars always sat before the Sanhedrin, and whenever it became necessary to choose a new member a scholar from the first row was chosen and ordained. Ordination was necessary not only to membership in the Great Sanhedrin, but also to membership in the smaller sanhedrins and in any regular college of judges empowered to decide legal cases. It was decreed at the time of Judah ha-Nasi that any religio-legal decision, including decisions relating to the ceremonial law, could be handed down only by those properly authorized (Sanh. 5b).

The manner of ordination and the person perform-

Mode of Ordination.

ing the ceremony varied at different times. Originally it was customary for each teacher to ordain his own pupils (Yer. Sanh. 19a). The relation between Moses and Joshua was regarded as the prototype of this relation between teacher and pupil. As Joshua was ordained by the hands of Moses resting upon him, so, probably, every pupil was ordained by the hands of his own teacher. The ceremony of ordination derives its name, "semikah," from the custom of the laying on of hands (Tosef., Sanh. i. 1; Ket. 112a). The manner of ordination was subsequently changed, and instead of the laying on of hands the custom was introduced of dedicating the candidate by pronouncing his name. This change seems to be connected with another change, when only the patriarch was empowered to perform the ceremony. Yer. Sanh. 19a says that the original custom for every teacher to ordain his own pupil was abolished, it being decided, as a mark of honor to the patriarchal house, that any ordination performed by the college without the consent of the patriarch was invalid, while the patriarch received the privilege of performing the ceremony without the consent of the college. This occurred after the Bar Kokba war, when affairs in Palestine were in general reorganized, and on the cessation of the Hadrianic persecution, during which ordination was strictly forbidden ('Ab. Zarah 8b; Sanh. 13b–14a).

Confined to the Patriarch.

Simeon b. Gamaliel was the first to receive the privilege of ordaining as an honorary function (comp. Grätz, "Gesch." 3d ed., iv. 453). When the ceremony of ordination became an official prerogative of the Patriarch, the custom of laying on of hands, which had a meaning only where the teacher ordained a pupil, as Moses had ordained Joshua, lost its signification and was abolished. Another cause may have contributed to the abolition of the custom: the dedication of disciples as independent officiants by means of the laying on of hands, and the transference of the office of teacher by this ceremony had been adopted by Christianity; the Apostles laid their hands, while praying, upon the seven disciples elected by the congregation of Jerusalem (Acts vi. 6; comp. *ib.* xiii. 3). As an act dedicating the candidate as a teacher of the Law and recipient of the divine grace the ceremony is mentioned three times in the two Epistles to Timothy (I. v. 22, II. i. 6). The custom, therefore, had become a Christian institution by the middle of the second century, and this fact may have induced the Palestinian Jews to abandon it. At the same time the name was changed, the term "minnuy" (institution, appointment) being substituted for "semikah," or "semikuta," which had been derived from the practise of laying on of hands.

Minnuy.

The term "minnuy" (from the Hebrew verb מנה; Aramaic, מני) really means any kind of installation into an office (comp. Dan. i. 11; I Chron. ix. 29), and so the Temple servants were called "memunnim," while in the vernacular of the Palestinian schools "minnuy" was used especially to designate the ordination of scholars. But in Babylonia the old term continued to be used, "semikuta" here designating the same ceremony as the Palestinian minnuy (Yer. Sanh. 19a). Subsequently another reform was introduced into the ceremony of ordination; the patriarch's right of ordaining was restricted in that the ceremony performed by him was valid only if performed in agreement with a collegiate decision of the court (*ib.*). According to Grätz (*l.c.* iv. 230, 453), this reform was introduced under Judah II., that patriarch being thus restricted in consequence of his abuse of the privilege in ordaining unworthy candidates. But according to Rashi (B. M. 85b, bottom), it was Judah I. who was deprived of the privilege of ordaining without the consent of the college, and who was for this reason unable to ordain Mar Samuel. A list of the persons ordained was kept in a book in the patriarchal house, in which their names were successively entered (Bacher, "Zur Gesch. der Ordination," in "Monatsschrift," xxxviii. 125 *et seq.*; comp. Ket. 112a).

The Ceremony.

The ceremony of ordination was as follows: The candidate wore a special garment on the day of ordination (Lev. R. ii. 4; Pesiḳ. 17a; comp. Sachs, "Beiträge zur Sprach- und Alterthumskunde," i. 87). He was ordained simply by being addressed by the title "Rabbi," receiving at the same time permission to decide religious questions of any kind and to act as judge (Sanh. 13b; "Yad," *l.c.* iv. 2). Then the scholars present praised in rhythmic sentences the person ordained. The following sentence was pronounced at the ordination of R. Zera: "Not rouged, not painted, and not bedecked, but yet full of grace"; at the ordinations of Ammi and Assi: "Ordain for us men like these, not foolish, stupid, and uneducated men" (Ket. 17a; Sanh. 14a). After the ceremony the candidate delivered a public discourse on some subject, as appears from Sanh. 7b.

Degrees of Ordination.

There were different degrees in ordination: the highest degree entitled the person ordained to inspect the firstlings to determine whether any blemish rendered them ritually unfit for sacrifice ("Yad," *l.c.* iv. 8; Sanh. 5a). The next degree entitled the rabbi to decide religious questions and to judge in criminal cases, but not to inspect the firstlings. The next degree entitled the rabbi to decide religious questions and to judge in civil cases, while the lowest degree entitled the rabbi to decide religious questions only ("Yad," *l.c.*). The privileges of ordination might also be limited to a certain time ("Yad," *l.c.* iv. 9; Sanh. 5b). An absent candidate could be ordained in writing ("Yad," *l.c.* iv. 6); but both the candidate and the rabbi ordaining him had to be in Palestine, since the ceremony could take place only in the Holy Land (Sanh. 14a; "Yad," *l.c.*). The ordination, performed in the Holy Land, privileged the recipient to exercise his functions as rabbi outside as well as within that country (*ib.*). The practise of ordaining ceased in Palestine when the Judean academies were closed. According to Naḥmanides (in his notes to Maimonides, "Sefer ha-Miẓwot," No. 153), the ceremony of ordination was abolished prior to the determination of the Jewish calendar by Hillel II. (361 C.E.), who was induced thereby to undertake that work. For after it had been abolished there would soon have been no college entitled to determine the calendar, and hence later generations would have been without an authoritative mode of reckoning.

In 1538 the ceremony of ordination was for a short time restored in Palestine by Jacob Berab. He justified his action by the statement of Maimonides (*l.c.* iv. 11) that if the wise men of Palestine agree to ordain one of their number they are entitled to do so, and that the person so ordained is privileged to ordain others. As Safed was at that time the largest community in Palestine, the Talmudists there were in a position to reintroduce the Sanhedrinic dignity.

Attempt to Revive Ordination.

Twenty-five officiating and non-officiating rabbis convened at the instance of Berab, whom they ordained as chief rabbi. In a discourse Berab established the legality of this step upon Talmudic principles and refuted all possible objections to it. Thereupon various Palestinian Talmudists in the other communities gave their consent to the innovation. Berab then undertook to restore the Sanhedrin, ordaining four other rabbis and Talmudists, including Joseph Caro and Moses di Trani. But as Berab had neglected to obtain the consent of the rabbinical college of Jerusalem, the latter felt slighted. When the college, at that time under the presidency of Levi b. Jacob ibn Ḥabib, was requested to recognize Jacob Berab as a legally ordained member of the Sanhedrin, it protested, and Levi b. Jacob ibn Ḥabib wrote an entire treatise to prove the illegality of the innovation ("Ḳontres ha-Semikah"). A bitter controversy arose between Levi and Berab, and after the latter's death, in 1541, the renewed institution of ordination was again abolished. See BERAB, JACOB; ḤABIB, LEVI BEN JACOB IBN; HATTARAT HORA'AH.

BIBLIOGRAPHY: Bacher, *Zur Gesch. der Ordination*, in *Monatsschrift*, xxxviii. 122-127; Grätz, *Gesch.* 3d ed., iv. 59, 62, 160, 197, 229 *et seq.*, 453; ix. 291-298; Löw, *Gesammelte Schriften*, v. 257, and Index.

W. B. J. Z. L.

OREGON: One of the Northwestern States of the United States of America; admitted into the Union in 1859.

The first Jewish settlers—in the main immigrants from various parts of southern Germany—came to Oregon from New York and other eastern states by way of Panama and California, in the early part of the fifth decade of the nineteenth century. They settled principally in **Portland,** and soon their number had increased to such an extent as to lead to the organization of Congregation Beth Israel (May 2, 1858), the founders being Leopold Mayer, M. Mansfield, B. Simon, Abraham Frank, Jacob Mayer, H. F. Bloch, Samuel Levy, D. Simon, L. Cahn, S. M. Lyon, L. Cohn, Simon Blumauer, and J. Micholup. The title of priority properly rests with the Mt. Sinai Cemetery Association, which, as its name implies, was organized in order to make possible the performance of Jewish burial-rites and interments in a Jewish cemetery, the cemetery being taken over by Congregation Beth Israel. The first Hebrew benevolent association was founded less than one year thereafter (April 24, 1859) by the men who had established the congregation, and was reorganized July 6, 1862. The first ladies' Hebrew benevolent society was founded May 2, 1874, and has ever since faithfully supplemented the work of the men's society.

First Congregation.

Soon after the admission of the territory of Oregon into the Union the Jews began to take a prominent part in municipal and state politics. Solomon Hirsch was a member of the lower and upper branches of the state legislature, president of the state senate, and United States minister to Turkey (1889-92) by appointment of President Harrison. Joseph Simon was member of the state senate for twenty years and its presiding officer during half that time. He was elected to the United States Senate in 1898, his term expiring in 1903. Oregon is one of the two states in the Union that have been honored by the appointment of one of their Jewish citizens as minister of the United States to a foreign country, and, at the same time, one of the few states in the Union that have been represented in the United States Senate by a Jew. Among those who have held public office or have in other ways helped to build up the commonwealth of Oregon are: D. Solis-Cohen, Phillip Wasserman, member of the state legislature and mayor of Portland, Bernard Goldsmith, mayor of Portland, Louis Fleischner, state treasurer, Edward Hirsch, state senator, state treasurer, and postmaster of Salem, Benjamin Selling, state senator, S. Sichel, state senator, S. H. Friendly, mayor of Eugene and regent of the state university, R. Alexander, mayor of Pendleton, I. Bergman, mayor of Astoria, Henry Blackman, state senator and United States internal revenue collector, Hyman Abraham, collector of the port of Portland, McKinley Mitchell, member of the state legislature, and Jacob Mayer, grand master of masons of the state.

For a number of years Congregation Beth Israel in Portland remained the only congregation in the state. Its first synagogue was erected Aug., 1861, at Fifth and Oak streets. Its present house of worship was erected in 1889, during the ministration of J. Bloch and the presidency of Simon Blumauer, who has been president of the congregation during more than half of the forty-seven years of its existence. It was reconstructed and freed from debt in 1903. The ministers of the congregation have been S. M. Laski, H. Bien, H. Bories, Julius Eckman, Isaac Schwab, M. May, A. Rosenspitz, J. Bloch, David Levine, and the present incumbent, Dr. Stephen S. Wise (since 1900). Congregation Ahawei Sholom was founded in 1866 by some of the members of Beth Israel, among the founders and earliest members being N. Goodman, H. Harris, H. Mitchell, E. Elkeles, G. Wood, H. Wolf, I. Franklin, L. Cohen, and M. Simon. The following have served as ministers: Julius Eckman, A. Raeger, M. Mellis, I. Kayser, Edelman, A. Danziger, R. Farber, and the present (1904) incumbent, R. Abrahamson, who has been rabbi of the congregation for more than twenty years. In Sept., 1904, the congregation dedicated its new synagogue, erected at a cost of $25,000. Congregation Neveh Zedeck was founded by Russian immigrants in May, 1889, among its ministers being E. Marcus and J. Blaustein. Congregation Talmud Torah was founded in July, 1895, and was consolidated with Neveh Zedeck in 1901; ministers: M. Levine, N. Mosesohn, Mechvedovsky, and A. Abbey, the present incumbent.

Institutions.

The Jews of Oregon have always associated themselves with Jewish movements of national and international scope. The Independent Order of B'nai B'rith has been represented in Oregon since April, 1866, when Oregon Lodge was organized. Lodges of later formation were North Pacific (April, 1879), Portland (May, 1891), Sabato Morais (Oct., 1897). North Pacific and Sabato Morais were consolidated in 1904 under the name Theodor Herzl Lodge. For a number of years Portland was the seat of an active branch of the Alliance Israélite Universelle, and long gave support to the Jewish Theological Seminary. In recent years Portland has been foremost among American Jewish communities in contributing to the Galveston Fund, Kishinef Fund ($5,000), and "National Tribute to the Children of Dr. Herzl." The Zionist movement is represented by four Zionist societies: Portland Zionist Society, Portland Lovers of Zion, Junior Zion League, and Portland Junior Zionists. The Council of Jewish Women has an active section in Portland, which has been instrumental in founding the Neighborhood Guild House, erected in 1904 at a cost of $10,000, with manual training, sewing, domestic science, and religious classes, and gymnasium. Among the other religious, educational, and charitable societies of the community may be mentioned the following: Ladies' Hebrew Sewing Society, Judith Montefiore Society, Sisters of Israel, Ladies' Jewish Endeavor Society, Young People's Culture Union of Temple Beth Israel, Beth Israel Altar Guild, Children's Guild of Personal Service, Jewish Boys' Endeavor Society, Jewish Free Loan Society, Concordia Club, and the Young Men's Hebrew Association (now defunct); the last-mentioned society led in a notable celebration of the centenary of the birth of Sir Moses Montefiore.

Outside of the Jewish community of Portland, the settlement of Jews in Oregon has been inconsiderable. Of late years services have been held during the high holy days at **The Dalles, Astoria, Oregon City,** and **Baker City.** The Jewish population of Oregon is about 6,000, a little more than 1 per cent of the total population of the state (1904). The "American Hebrew News" was published in Portland from 1892 to 1901; and the "Jewish Tribune" was first issued in the same city in 1903.

A. S. S. W.—D. S. Co.

OREN: A word formed by the addition of the German infinitive suffix to the Latin "ora" (= "pray"), which was very familiar to every one in the Middle Ages, as it still is in Catholic countries, from its repeated use in the frequent litanies of the Church. "Oren" is used by Jews of German descent not so much to signify "to pray" as "to say one's prayers"; that is, to recite a set form of devotions, whether with the congregation or in domestic privacy. Among Jews resident in Slavonic lands, "oren" is replaced by "dawenen"; in England and America, more generally "daven." This word has been supposed (by I. B. Lewisohn originally) to be a varied pronunciation of the Middle English "dawen" in its lengthened form "dawenen," identical with the modern English "dawn," and referring especially to the prayer of early morning. But much more probably it is to be derived from the Arabic "da'wah" = invocation, although this word is not used in Arabic for "prayer," since "du'a" (from the same root, "da'a") denotes prayer. In some manner, however, perhaps through the Turkish, "da'wah" became known to the Jews of eastern Europe in the sense of "prayer," the verbs "da'wenen," "dawenen" being formed from it.

The woman who recites prayers aloud to companions unable to read the square Hebrew or rabbinic characters, or unprovided with books, is, on the other hand, called a SAGERIN, from the German word "sagen" (= "to say"), because while all the men "said" their prayers in Hebrew, the women as a rule "said" them—especially the less frequent piyyuṭim and other passages reserved for festivals and the like—in "Tchines-Teutsch" or "Siddur-Teutsch" (*i.e.*, "prayer-German"; see JUDÆO-GERMAN).

Both "oren" and "dawenen" are sometimes specifically used to connote the artistic and devotional elements in the musical intonation of the prayers (comp. JEW. ENCYC. i. 76, *s.v.* 'ABODAH, MUSIC OF) according to the traditional Jewish manner (see ḤAZZANUT); but this is only when one who publicly officiates as cantor is spoken of, and in the same sense an officiant is termed a "ba'al tefillah" (lit. "master of prayer," *i.e.*, "competent leader of the devotions"). When a private worshiper is alluded to, the terms are applied to the monotonous wailing chant in which the prayers were crooned in an undertone by congregants or private worshipers of a past generation in northeastern Europe. The melody of this intonation was a form of the plaintive strain which prevails in the recital of the ḲINAH and much other medieval He-

OREN (Chant)

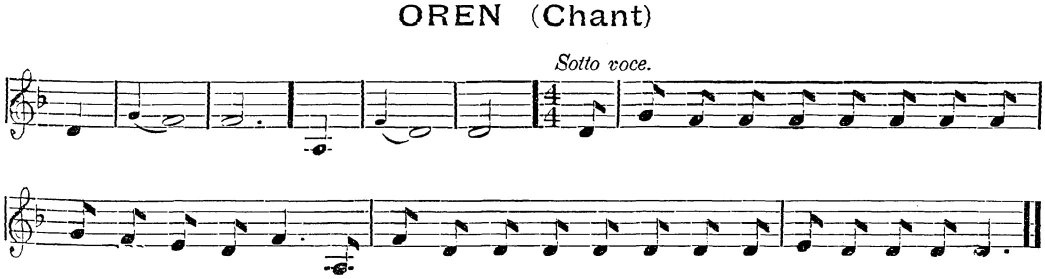

brew verse, and which closely reproduces the melancholy that is so noticeable in much of the folk-song of the Slavonic peoples.

A. F. L. C.

ORENSTEIN, ISRAEL: Russian novelist; born at Yampol, government of Podolia, 1831. At the age of twenty-one he went to Rumania, where he published (1870) his first novel in Hebrew—"Bet Ya'aḳob o Dim'at 'Ashuḳim." He subsequently published the following novels in Judæo-German: "Arba'ah Abot Neziḳin"; "Das Schlechte Kind"; "'Eẓ ha-Da'at"; "Ḥezyon Yisrael," or "Ḥibbut ha-Keber"; "Die Geheimnisse der Jassyer Gemeinde"; and "Die Genarrte Welt."

Bibliography: N. Sokolow, *Sefer Zikkaron*, p. 6, Warsaw, 1888.

H. R. M. R.

ORGAAN VAN NEDERLAND. See Periodicals.

ORGAN: According to Jewish authorities, the organ was one of the instruments of music in the Temple. In the Authorized Version rendering of Ps. cl. 4 the terms "stringed instruments" and "organs" used to translate the Hebrew "minnim" and "'ugab" are supposed by commentators to be misplaced, and it is held that "organs" is the proper translation of the first Hebrew word "minnim." Accordingly, Targum Jonathan translates "minnim" as "ḥalilin" (pipes, tubes); and in the second introduction to Mendelssohn's translation of the Psalms, "minnim" is accepted as denoting the organ. In modern Hebrew, however, "'ugab" is the equivalent of either "organ" or "piano." The Temple organ very likely was the "magrefa" mentioned in the Talmud as one of the instruments of the sanctuary. It is described by Samuel as consisting of ten pipes, each pipe having ten holes; a total of 100 notes was thus obtainable. An earlier baraita describes the size of the magrefa as an ell square with a board extension, on which were attached pipes capable of producing 1,000 different tones; but this number is thought to be an exaggeration ('Ar. 10b, 11a; see Rashi *ad loc.*). Apparently the extension was the keyboard, and the pipes acted as air-channels, as in the modern organ.

Cessation of Instrumental Music.

Instrumental music in divine services ceased with the destruction of the Temple. Music was prohibited generally, in token of mourning for the destruction of Jerusalem, except on festal occasions and especially at the marriage ceremony in order to delight and make happy the bridegroom and bride. It appears that the organ was employed in nuptial ceremonies which took place in the synagogue. The Ṭur and Shulḥan 'Aruk (Oraḥ Ḥayyim, 338, 2) allow non-Jews to play musical instruments at weddings on the Sabbath of the week in which a wedding occurs, in honor of the bridegroom and bride. David b. Abi Zimra (RaDBaZ) in his responsa (i., No. 132) permits one to engage a non-Jew on Friday to play on Sabbath for a religious occasion.

The modern organ in Reform synagogues as an accessory of worship was first introduced by Israel Jacobson at Berlin in the new house of prayer which he opened for the Shabu'ot festival, June 14, 1815. It aroused great indignation and opposition on the part of the rest of the community, a successful appeal being made to Emperor Frederick William III. to close the place, on the plea that the Reform schism was detrimental to the established rights of the Jewish Church, and was especially disturbing to the Jewish congregation of Berlin. The house was closed Dec. 6, 1815. The members of the Reform party succeeded in building and dedicating their first temple on Oct. 18, 1818, at Hamburg, where they set up a fine organ, but employed a non-Jewish organist.

Reasons Given for Prohibition.

The rabbis immediately issued protests against the Reform movement in general and the use of the organ at the services in particular. Among those who attempted to prohibit the use of the organ were the rabbinate of Hamburg, Mordecai Benet, rabbi of Nikolsburg, Abraham Tiktin, rabbi of Breslau, Moses Sofer, rabbi of Presburg, Akiba Eger, rabbi of Posen, and Rabbi Samuel of Amsterdam. The objectors based their prohibition of the organ in the Synagogue on the following grounds: (1) playing on musical instruments is prohibited on Sabbaths and holy days (Maimonides, "Yad," Shabbat, xxiii. 4; Oraḥ Ḥayyim, 338, 339), and even to engage a non-Jew to play for Jews on Sabbath is considered a "shebut" or disturbance of the Sabbath rest; (2) music, except at marriage ceremonies, is generally prohibited, in token of mourning for the destruction of Jerusalem; (3) Jewish divine services must not be made to imitate the customs of the Christian Church.

Eliezer Liebermann justified the playing of the organ by a non-Jewish organist in divine services on the ground that the act was a religious one and could not, therefore, be shebut, and that this disposed of the objection based on the mourning for Jerusalem. As to aping Christian practise, Liebermann claimed that organ-playing had been the Jewish custom in the Temple prior to the Christian adoption of the organ. This latter view, however, is confined in Europe to the extreme wing of Reform. Moderate Reform objects to the introduction of the organ. Güdemann, for instance, characterized the use of that instrument in Jewish services as a "mésalliance." In the large cities of Russia, Rumania, Galicia, and the whole of the Orient the rich congregations employ a male choir, but the mixed choir and the organ are excluded. The organ is used in the Reform temples in western Europe and generally in America.

In America.

Among the Reform congregations in the United States the organ was first introduced in 1840 in Temple Beth Elohim at Charleston, S. C., under Rabbi Gustav Posnanski, by a vote of 46 against 40 of the older members, who objected to the innovation and who in 1844 carried the matter into the courts. The decision was against the minority, who appealed the case; and the higher court affirmed the decision in 1846. In the opinion, written by Judge Butler, the court held that, being unable to decide the merits of this religious controversy, it must rely upon the judgment of the majority of the congregation (text of decision in Elzas collection, "The Jews of South Carolina," article viii., "The Organ in the Synagogue"). The minority finally withdrew and organized a separate congregation. The foremost Reform congregation of America, Emanu-El of New York, introduced the organ in its temple at 56 Chrystie street in that city in 1847. Opposition to it was started by Isaac Leeser in the "Occident," and in public sermons by the rabbis, particularly those of the Eastern States. Joshua Falk in his "Abne Yehoshua'" (1860), the first rabbinical work in Hebrew published in America, bitterly attacked the employment of the organ in divine services, and quoted "Wo to them that are at ease in Zion . . . that chant to the sound of the viol and invent to themselves instruments of music, like David" (Amos vi. 1, 5). See CHOIR.

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A. J. D. E.

ORḤOT ẒADDIḲIM: Book on ethics written in Germany in the fifteenth century, entitled "Sefer ha-Middot" by the author, but called "Orḥot Ẓaddiḳim" by a later copyist. Under this title a Judæo-German translation, from which the last chapter and some other passages were omitted, was printed at Isny in 1542, although the Hebrew original did not appear until some years later (Prague, 1581). Subsequently, however, the book was frequently printed in both languages. The author of the work is unknown, although Güdemann ("Gesch." iii. 223) advances the very plausible hypothesis that he was Lipmann Mühlhausen. The "Orḥot Ẓaddiḳim," which was designed to be a very popular code of ethics, contains the following maxims among others:

"It is evil pride to despise others, and to regard one's own opinion as the best, since such an attitude bars progress, while egotism increases bitterness toward others and decreases thine own capability of improvement" (ch. i.).

"Be just and modest in association with others, and practise humility even toward the members of the household, toward the poor, and toward dependents. The more property thou hast, the greater should be thy humility, and thy honor and beneficence toward mankind" (ch. ii.).

"Be kind to thy non-Jewish slaves; make not their burdens heavy, nor treat them scornfully with contemptuous words or blows" (ch. viii.).

"Forget not the good qualities thou lackest, and note thy faults; but forget the good that thou hast done, and the injuries thou hast received" (ch. xx.).

"Abash not him who hath a bodily blemish, or in whose family there is some stain. If one hath done evil and repented, name not his deed in his presence, even in jest, nor refer to a quarrel which has been ended, lest the dead embers be rekindled" (ch. xxi.).

In ch. xxvii. the author bitterly attacks the pilpul, reproves his countrymen who engage in this quibbling study of the Talmud, and reproaches those who neglect the study of the Bible and of all sciences.

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S. J. Z. L.

ORIA (אורם, אוריא): City of southern Italy, possessing one of the oldest Jewish communities in Europe. AHIMAAZ BEN PALTIEL in his Chronicle represents his ancestor Amittai I. as living in Oria as early as 850; Hananeel, Amittai's son, held a disputation with the Archbishop of Oria in 880; and Ahimaaz traces his family in the city down to about the year 1060. Oria was a home of Jewish scholarship: the study of philosophy and the Talmud was pursued there; the Jews studied Greek and Latin also, and were not averse to the profane sciences (medicine and natural science). Oria was the native city of the first Hebrew writer that European Judaism produced—Shabbethai Donnolo (b. 913). Ten scholars of the community, which could not have been a very large one, fell in the massacre that took place when the Arabs under Ja'far ibn 'Ubaid conquered Oria (July 4, 925). The Jews shared the fate of the Christian inhabitants, with whom they were probably on friendly terms; at least, Donnolo had friendly relations with the archbishop Nilus.

The latest relic of the Jewish community is an epitaph, in Hebrew and Latin, of the year 1035; but Jews probably lived in Oria until toward the end of the fifteenth century.

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G. I. E.

ORIENT, DER: German weekly, founded by Julius Fürst, and published in Leipsic from Jan. 4, 1840, to June, 1851. Among its collaborators were Jost, Carmoly, Chajes, Letteris, Chwolson, Slonimsky, Frankel, Graetz, Jellinek, and Luzzatto. The periodical was divided into two parts, the first being devoted to the communal life of the Jews, and the second, a supplement entitled "Literaturblatt des Orients," to their history and literature. The first part was discontinued Jan. 4, 1851, on account of the passage of a new press law in Saxony. The editor promised, however, to continue publishing the literary supplement, which was suspended five months later, and to enlarge it, but he failed to do so. The general object of "Der Orient" was to promote the knowledge of the history of the Jews and to improve their condition by means of sweeping reforms.

H. R. S. O.

ORIGEN (ORIGENES, perhaps = "Horus-born"; surnamed **Adamantius):** Christian theologian; born in Alexandria about 185; died in Tyre about 254. Trained in the study of the Bible by his father, and in philosophy by the Neoplatonist Ammonius Saccas, he early devoted himself to the philosophical study of religion, and became an influential Church teacher and the founder of a school. His broad treatment of Christian doctrine exposed him to the charge of heresy; and his writings gave rise to prolonged controversies. Of his numerous works a few only have survived. Of these the most important are: the commentaries on the Gospels of Matthew and John; the great theological treatise "De Principiis" (Περὶ Ἀρχῶν); and the "Contra Celsum," a reply to the attack of the philosopher Celsus on Christianity (see CELSUS).

His Exegesis.

Origen's allegorical and spiritualizing interpretation of Scripture and conception of the Logos are similar to those of Philo; but his precise relation to the latter can hardly be definitely determined. It is uncertain whether he drew directly from Philo's writings or derived his hermeneutical method and his Logos doctrine through his teacher from the Alexandrian grammarians and philosophers. It is probable, however, that he, like his older contemporary Clement, was influenced by the Philonic doctrine. His works abound in explanations of Old Testament and New Testament passages. Though he had public disputations with Jews, his personal relations with them appear to have been friendly. In a number of places he speaks of consulting learned Jews on the meaning of Old Testament words and passages (see, for example, "De Principiis," i. 3, § 4). In the "Contra Celsum" he throughout defends the Jewish faith against the philosopher's attacks.

His "Hexapla."

Origen was, so far as is known, the first Christian scholar to undertake the study of Hebrew. It is not likely that he had a thorough knowledge of the language; though he in many places cites and explains Hebrew words, his Old Testament quotations are from the Septuagint, which he seems to have regarded as not less authoritative than the Hebrew text. There is no indication that he was acquainted with the Midrash. His chief contribution to Biblical science was his attempt to establish the true text of the Septuagint, his object being to define the exegetical relations between Jews and Christians. To this great work—the foundation of the science of Biblical text-criticism—he devoted twenty-eight years, collecting materials from all parts of the Christian world. He arranged his texts in six columns: Hebrew in Hebrew characters; Hebrew in Greek characters; Aquila; Symmachus; Septuagint; and Theodotion. Passages in the Septuagint not in the Hebrew he marked with an obelus (a horizontal line), Hebrew passages not in the Septuagint with an asterisk, the defective Septuagint passages being filled out, mostly from Theodotion. The resulting work, the "Hexapla," was deposited in the library at Cæsarea (in Palestine), was never transcribed, and perished, probably in the seventh century. Omitting the first two columns, Origen edited also the four Greek versions in parallel columns (the "Tetrapla"), but this edition seems likewise to have perished. He added in some places two other Greek versions (the "Quinta" and the "Sexta"); and Jerome (on Hab. ii. 11) mentions a seventh, of which, however, nothing more is known. Excerpts from the "Hexapla" are preserved in the writings of various Christian authors, particularly in those of Jerome. These have been collected by Montfaucon ("Hexaplorum Origenis Quæ Supersunt," Paris, 1713) and Field ("Origenis Hexaplorum Quæ Supersunt," Oxford, 1875). Field's edition contains all the material accessible at his time for the elucidation of the "Hexapla"; and nothing of importance has since been brought to light.

The Septuagint column of the "Hexapla" (with the critical marks and marginal notes) was transcribed by Eusebius and Pamphilus, and was widely circulated (Jerome, Preface to Chronicles). From it was made a Syriac version (the "Hexaplar Syriac"), which has preserved the critical marks, and is therefore useful for the establishment of Origen's Greek text. The outcome of Origen's gigantic labors has been very different from what he intended. The carelessness of copyists, who often neglected the diacritical marks, has introduced foreign elements into his Septuagint text, the true form of which it is in many cases impossible or difficult to determine. Nevertheless the *disjecta membra* of his great work contain much of value furnishing no little material for fixing the Hebrew and Alexandrian Greek Old Testament texts of his time. A new critical edition of his work is being brought out by a commission of the Berlin University (Berlin, 1899 *et seq.*).

In all probability Origen was on terms of personal acquaintanceship with R. Hoshaiah, the head of the school of Cæsarea (see Bacher, "Ag. Pal. Amor." i. 92), and he was also, as he himself says, acquainted with a patriarch Ἰοῦλλος, a misreading of the name of Judah II. (see Jew. Encyc. vii. 338).

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T.

ORIGINAL SIN. See Sin.

ORION (כסיל): One of the constellations. The Septuagint translates "Kesil" in Isa. xiii. 10 and Job xxxviii. 31 by "Orion"; the Targum renders it in these two passages and in Job ix. 9 by "Nefila" (lit. "giant"), while the Peshiṭta in Amos v. 8, Job ix. 9 and xxxviii. 31 uses "Gabbara" (lit. "hero"), both of which names likewise denote "Orion." There are therefore four references to this planet in the Bible. The Talmud likewise regards "Kesil" as denoting Orion (Ber. 58b), as does Jerome, who translates Amos v. 8 and Job ix. 9 according to Jewish tradition. This tradition was not uniform, however, for Saadia Gaon (10th cent.) and Abu al-Walid (11th cent.; "Kitab al-Uṣul" and Hebr. transl., *s.v.*) interpret the word as "Canopus" (Arabic, "Suhail"), while more recent exegetes (see Gesenius, "Th." *s.v.*, and Ideler, "Sternnamen," p. 264, cited in Schiaparelli, "L'Astronomia nell' Antico Testamento," p. 77) have identified it with another constellation. At present, however, the opinion represented by the oldest tradition is generally accepted (G. Hoffmann, in "Zeitschrift für die Alttestamentliche Wissenschaft," ii. 107; Schiaparelli, *l.c.*). In Amos v. 8 and Job ix. 9 Orion is mentioned together with the Pleiades and with two other constellations whose identification is still doubtful, and which are merely said to have been created by God; in Isaiah (xiii. 10) occur the words, "the stars of heaven and the Orions [A. V. "constellations"] thereof shall not give their light"; and in Job xxxviii. 31 mythological conceptions seem to be contained in the verse, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

The Aramaic and Syriac names of Orion have been connected with the ancient Oriental tradition that NIMROD, who is called in the Bible a hero and mighty hunter, was fettered by God for his obstinacy in building the tower of Babel, and was set in the sky (Winer, "B. R." ii. 157). It is possible that the ancient Hebrews saw in this constellation the figure of a man who was naturally regarded as extraordinarily tall and strong, exactly as the Greeks named it "Orion," the Egyptians "Sahu," and the ancient Hindus "Triçanka" (Schiaparelli, *l.c.*). The Targum to Job xxxviii. 31 speaks of the "bands which lead Orion." The Babylonian scribe and physician Samuel (d. 257), who was celebrated also as an astronomer, said: "If a comet should pass over Orion the world would perish" (Bab. Ber. 58b; Yer. Ber. 13c), and in the same passage of the Babylonian Talmud further declares that "if it were not for the heat of Orion, the world could not exist on account of the cold of the Pleiades; and if it were not for the cold of the Pleiades, the world could not exist on account of the heat of Orion." See JEW. ENCYC. ii. 246a, 250b, *s.v.* ASTRONOMY.

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E. C. L. B.

'ORLAH ("Foreskin" [of the trees]): Name of a treatise in the Mishnah, Tosefta, and Yerushalmi, devoted to a consideration of the law, found in Lev. xix. 23–25, which ordains that the fruit of a newly planted tree shall be regarded as "'orlah" (A. V. "uncircumcised") for the first three years, and that therefore it may not be eaten. This treatise is the tenth in the mishnaic order Zera'im, and is divided into three chapters, containing thirty-five paragraphs in all.

Ch. i.: The conditions which exempt trees from or subject them to the law of 'orlah (§§ 1–5); mixing of young shoots of 'orlah or "kil'ayim" with other young shoots (§ 6); parts of the tree which are not considered fruit, such as leaves, blossoms, and sap, and which are therefore not forbidden, either as 'orlah in the case of a young tree, or to the Nazarite in the case of the vine; it is noted in passing, however, that in the case of a tree dedicated to idolatry (the ASHERAH) the use of these parts in any way is likewise forbidden (§ 7); the parts which are considered fruit in reference to 'orlah, but not in reference to "reba'i" (the fourth year); so that, although these parts may not be eaten during the first three years, it is not obligatory to take them to Jerusalem in the fourth year (§ 8; comp. Lev. xix. 24); concerning the planting of 'orlah shoots (§ 9).

Ch. ii.: On the mixing of oblations ("terumah"), the priests' share of the dough ("ḥallah"), firstlings ("bikkurim"), 'orlah, and kil'ayim with things which may ordinarily be eaten; the quantity of ordinary things which renders a mixture lawful in spite of the intermingling of unlawful things (§ 1); unlawful things which nullify one another when two or more of them are mixed with lawful things, and those which are added together, so that a larger quantity of lawful things must be in the mixture if it is to be eaten (§§ 2–3); cases in which ordinary dough is leavened with leaven made of oblations, 'orlah, or kil'ayim, or food is seasoned with spices made of the same ingredients (§§ 4–15); other mixtures which are unlawful (§§ 16–17).

Ch. iii.: On garments dyed with dye made from 'orlah fruit (§§ 1–2); on garments partly woven from the wool of a firstling or the hair of a Nazarite (§ 3); on bread baked in an oven heated by the peelings of 'orlah, and on food cooked on a hearth heated in the same way (§§ 4–5); 'orlah and kil'ayim which cause lawful things mixed with them to become unlawful, although the latter constitute the larger portion of the mixture (§§ 6–8); difference between Palestine, Syria, and other countries with reference to the laws regarding 'orlah and kil'ayim (§ 9).

In the Tosefta the treatise 'Orlah stands fourth in the order Zera'im, and consists of a single chapter. In the Palestinian Gemara to this treatise the several mishnayot are explained, and new regulations regarding 'orlah are added. Especially noteworthy is the passage i. 2, which states that R. Ishmael, by explaining the difference in wording between Num. xv. 18, and Lev. xix. 23, and deducing a law therefrom (Sifre, Num. 110 [ed. Friedmann, p. 31a]), violated the principle which he had enunciated elsewhere to the effect that different expressions if they have the same meaning may not be explained in such a manner as to permit of the deduction of different laws.

W. B. J. Z. L.

ORLEANS (אורלינש or אורליינש): Chief city of the department of Loiret, France. Its Jewish community dates from the sixth century. The various councils which met at that time in the city enacted special laws against the Jews. In 533 the second Council of Orleans forbade marriages between Jews and Christians, under pain of excommunication of the latter; and the third, in 538, forbade Christians to permit Jews to act as judges, and prohibited the Jews from appearing in public between Maundy Thursday and Easter Monday, also interdicting the clergy from eating with them. The fourth council decided, in 541, that any Jew who should make a convert, or should induce one of his former coreligionists to return to Judaism, or who should appropriate a Christian slave, or should induce a Christian to embrace Judaism, should be punished by the loss of all his slaves; if, on the other hand, a Christian became a Jew, and gained his liberty on condition of adhering to the Jewish faith, that such terms should be invalid; for it would not be just for a Christian convert to Judaism to enjoy freedom.

When Gontran, King of Burgundy, made his entry into Orleans in 585, Jews mingled in the throng hailing his arrival with joyful acclamations. They delivered a Hebrew address to him, but the king received them with derision, saying: "Wo to this wicked and treacherous Jewish nation, full of knavery and deceit! They overwhelm me with noisy flatteries to-day; all peoples, they say, should adore me as their lord; yet all this is but to induce me to rebuild at the public expense their synagogue, long since destroyed. This I will never do; for God forbids it."

At the beginning of the eleventh century the report spread through Europe that the calif Ḥakim Bi-Amr Allah had destroyed the Church of the Holy

Sepulcher at Jerusalem at the instigation of the Jews of Orleans, who had warned him, by letters written in Hebrew, of the departure of an expedition for the deliverance of the Holy Land. Although this accusation was utterly baseless, the Jews of Orleans, to escape a general massacre, were obliged to leave the city for a time. They soon returned, however, to resume their studies. Their academy was one of the most noted in France in the twelfth century; and their savants, known as the "Anciens" of Orleans, took part in the synod held at Troyes about 1150, under the leadership of R. Tam and of RaSHBaM. Philip Augustus expelled them in 1182, and turned their synagogue into a church, which he gave to the Hospital of St. John of Jerusalem in the year 1200.

Accused of Treason.

Like their coreligionists in other cities of France, the Jews of Orleans were obliged to wear the wheel badge, for which they were forced to pay an annual tax. In 1285 the badges in the bailiwick of Orleans brought fifty livres to the treasury, but in 1295 only thirty sous. The special tax imposed on the Jews amounted in 1298 to 500 livres, but in 1299 to 40 livres only, while by 1301 it had risen to 265 livres. The sale of their estates, exclusive of personal property, plate, and jewels, amounted in 1306 to the sum of 33,700 livres, 46 sous, 5 deniers. Their great school building, confiscated by Philip the Fair, was sold at auction at the same time and brought 340 livres, while the smaller school, situated in the city, brought 140 livres.

The principal scholars of Orleans were as follows: In the eleventh century: Isaac ben Menahem (Tos. to Men. 5a and to Giṭ. 21a); Meïr ben Isaac, liturgical poet (Zunz, "Literaturgesch." p. 251). In the twelfth century: Eleazar ben Meïr ben Isaac, Solomon ben Isaac, JOSEPH BEN ISAAC BEKOR SHOR (Tos. to Ḥul. 112b; Yeb. 25b, 36b; Mak. 6a; Shab. 12a; Zunz, *l.c.* pp. 282–285; *idem*, "Z. G." p. 75), JACOB OF ORLEANS or R. Tam (died in London 1189; Tos. to Yoma 34a; Pes. 5b, 15a; Yeb. 4a; Ket. 47a; Giṭ. 8c; Zunz, "Z. G." p. 75), Abraham ben Joseph (Tos. to Ber. 45b and to Mak. 6b).

At the present time (1904) there are only a few Jewish families in Orleans.

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G. S. K.

ORMUZD. See AVESTA; ZOROASTRIANISM.

ORNAMENT: The mention made in the Old Testament of numerous articles of adornment leads to the conclusion that in antiquity self-adornment occupied among both men and women the same place as it does to-day in the Orient. It is probable, however, that only the rich men decorated themselves, whereas even the poorest woman managed to find some adornment; and the rich woman, then, as now in the Orient, was distinguished from the poor one by the number of her ornaments (comp. Isa. iii. 16 *et seq.*). The following are the general designations for ornaments: (1) "keli," in Isa. lxi. 10, for those of the bride; (2) "'adi," in Ex. xxxiii. 4, for those of a man, and in Jer. ii. 32 for those of a woman; (3) "migdanot," in Gen. xxiv. 53 and II Chron. xxi. 3. As special articles of adornment are mentioned the following: "nezem," both ear- and nose-ring (Prov. xxv. 12; Isa. iii. 21); earrings, on account of their round form, were probably called also "'agil" (Num. xxxi. 50), or "neṭifot" (Isa. iii. 19) because they were shaped like a drop.

The necklace, variously called "ḥali" (Prov. xxv. 12), "ḥelyah" (Hos. ii. 15), "'anaḳ" (Cant. iv. 9), was worn both by women (Ezek. xvi. 11) and by men (Prov. i. 9, iii. 3). It probably did not consist of a mere single gold or silver circlet, but of several chains united (comp. Cant. iv. 9). Smelling-bottles ("batte nefesh"; Isa. iii. 20), and especially ornaments in the form of little moons ("saharonim"; Isa. iii. 18) and suns ("shebisim"), were attached to such chains. "Kumaz" was probably another designation for necklace (Ex. xxxv. 22; Num. xxxi. 50). To judge from the Arabic "kuma'at," it consisted of little gold balls strung together. The seal-ring ("ḥotam") was worn on a string ("petil") round the neck by men, just as by the dwellers in the cities of Arabia to-day (comp. Robinson, "Palästina," i. 98). Afterward the ring was worn on the right hand, according to Jer. xxii. 24 (comp. Gen. xli. 42), and on the arm, according to Cant. viii. 6. Probably there was set in the ring a precious stone, perhaps an onyx ("shoham"), on which a picture or monogram was inscribed (comp. Ex. xxviii. 11). This ring, together with the staff ("maṭṭeh"), doubtless richly decorated, was the chief adornment of the Israelites as of the Babylonians (comp. Herodotus, i. 195; Strabo, 16, 1, 20). Bracelets ("ẓamid") are mentioned more frequently (Gen. xxiv. 22, xxx. 47; Ezek. xvi. 11). It is doubtful in what respect "eẓ'adah" (Num. xxxi. 50; II Sam. i. 10) differs from "ẓamid"; perhaps the latter was worn on the wrist, and the former on the upper arm. The "sherot" (literally "chains") mentioned in Isa. iii. 19 were probably likewise ornaments for the arm (comp. the Arabic "siwar"). Finger-rings ("ṭabba'ot") were worn by women (Isa. iii. 21), but the word designates also the seal-ring (comp. Ex. xxxv. 22; Num. xxxi. 50).

All sorts of ornaments were fastened to women's girdles; *e.g.*, smelling-bottles ("batte nefesh"), bags ("ḥariṭim"), and mirrors ("gilyonim"). Anklets ("'akasim"), fastened above the ankle, were also worn (Isa. iii. 18). They were frequently joined together with chains in order to keep the pace of the wearer even.

The importance of these ornaments for Israelites of all times may be judged from the fact that they were worn as amulets ("leḥashim"; Isa. iii. 20; comp. Gen. xxxv. 4), just as these are worn to-day among the Arabs, to whom "amulet" and "ornament" are identical expressions. It is probable that ornaments were usually of gold or silver, or, among the poorer population, of bronze, after the fashion of the modern poor Egyptian women, who wear brass rings with glass balls. The fact that precious stones were used as ornaments is evidenced in passages like II Sam. xii. 30; Ex. xxviii. 8 *et seq.*; Ezek. xxviii. 13 *et seq.* Such stones as could be engraved were especially valued for rings (comp. Ex. xxxi. 5, xxxv. 33).

E. G. H. W. N.

ORNAN. See Araunah.

ORNSTEIN, ABRAHAM PHILIP: English rabbi; born in London 1836; died at Cape Town Dec. 6, 1895. He was at first a teacher in the Jews' Free School, London, and at eighteen became minister to the Portsea congregation. In 1860 he removed to Birmingham as principal of the Birmingham Hebrew National Schools, remaining there till 1866, when he accepted a call as minister to the Hebrew Congregation, Melbourne, which position he held for ten years. In Melbourne he edited "Australian Israel," founded and took an active share in the management of the almshouses, and became life governor of the hospital. Returning to London in 1875, he made a tour to America, and returned in 1876 to Portsea as principal of Aria College.

In 1882 Ornstein went to Cape Town, where till 1895 he filled the post of head of the congregation. He laid the foundation-stone of the Oudtshoorn Synagogue, and established the congregation at Paarl. On his retirement from ministerial duties he devoted his attention to the establishment of a Jewish collegiate school, in which he achieved considerable success.

His nephew, **Abraham Ornstein** (b. Jan., 1863; d. Kimberley 1885), was minister to the Kimberley congregation.

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J. G. L.

ORNSTEIN, JACOB MESHULLAM: Galician rabbinical authority; died at Lemberg 1839. He was the son of the Lemberg rabbi Mordecai Zeeb Ornstein. Jacob Meshullam at the death of his father was too young to succeed him in the Lemberg rabbinate; and accordingly that position, which had remained in the Ornstein family for more than 150 years, was given to another. Ornstein passed his youth in Jaroslaw, in Galicia, in the house of his father-in-law. Thence he was called as rabbi to Zolkiev, a smaller Galician town, but one which had always had prominent rabbis. When in 1806 the rabbinate of Lemberg again became vacant Ornstein was called to it, and he held the position for thirty-three years, until his death.

Ornstein, who was rich and independent, performed the duties of his office with energy and severity. He employed this severity also against the pioneers and the propagators of enlightenment and civilization among the Jews of Galicia, such as Rapoport, Erter, and others, and used his powerful influence to persecute these innovators. Nevertheless a large share of the persecution carried on in his name against the champions of enlightenment must be laid to the charge of his proud and haughty son Mordecai Zeeb Ornstein. The latter was probably the author of the document found one day on the door of the synagogue at Lemberg, placing Rapoport, Erter, Natkees, and Pastor under the ban. The reformers denounced Ornstein before the government; and the latter compelled him to revoke the ban. Ornstein had to endure much scorn and insult at the hands of the Progressivists, especially from Isaac Erter, who ridiculed him in a witty satire in his "Ha-Ẓofeh."

The most important of Ornstein's works is: "Yeshu'ot Ya'akob," a commentary in many volumes on the Shulḥan 'Aruk; namely, on the Oraḥ Ḥayyim, four parts; on the Yoreh De'ah, three parts; and on the Eben ha-'Ezer, three parts. This commentary is divided into a short and a long commentary. In the former the author explains the Shulḥan 'Aruk, and in the latter he brings together from other works what has been said on the subject in hand, discusses it in pilpulistic fashion, and tries to remove difficulties and to solve contradictions. Under the same title, "Yeshu'ot Ya'akob," he wrote a commentary on the Pentateuch, which is printed with the text in many Pentateuch editions. Besides these works decisions of his are found in various collections of responsa, such as "Yad Yosef," "Mayim Ḥayyim," etc.

Bibliography: Buber, *Anshe Shem*, p. 111; Fuenn, *Keneset Yisrael*, p. 531; Walden, *Shem ha-Gedolim*, s.v.; Grätz, *Gesch.* 2d ed., xi. 445 *et seq.*

S. J. Z. L.

ORNSTEIN, MORDECAI ZEEB: Austrian rabbinic scholar; died at Lemberg Oct. 28, 1837; son of Jacob Meshullam Ornstein, rabbi of that city, by whom he was instructed in Talmudic and rabbinical literature. At an early age he showed remarkable capacity, and several of his responsa are scattered through his father's "Yeshu'ot Ya'akob." The success he thus attained with so little exertion, as well as the early recognition he received, increased his self-esteem to such an extent that he manifested it in his general behavior as well as in the fact that he sought only very important rabbinical positions. One effect of his pride was that for a long time he declined to accept any call as rabbi. Finally Przemysl, the third largest city of Galicia, offered him its rabbinate, and he accepted the invitation; but he died before he could enter upon his new duties.

Bibliography: Buber, *Anshe Shem*, p. 151.

E. C. M. W. R.

ORNSTEIN, ẒEBI HIRSCH: Austrian rabbi; born at Lemberg; died there March 21, 1888; son of Mordecai Zeeb Ornstein, and grandson of Jacob Meshullam Ornstein, rabbi of that city. He was educated by his grandfather and father, and while quite young manifested exceptional talent. Responsa of his were published in the "Yeshu'ot Ya'akob" of his grandfather, in the first decades of the nineteenth century, and his reputation soon spread far beyond the limits of his own land. He occupied his first rabbinate at Brest-Litovsk, where he succeeded (1855) Jacob Meïr Padua. Even here, where, in opposition to the Galician critical treatment of the Talmud and of rabbinical literature, the Wilna method of instruction prevailed (in which the study of the Talmud consisted in memorizing it), Ornstein's wonderful powers of memory excited admiration. This respect for a foreigner displeased the government, which seized the occasion of a general expulsion of foreigners to remove him from his position. He was obliged to leave the city in 1874. Hard times now befell him. He was no longer rich, and was compelled to seek any vacant rabbinate. The regard felt for him in Galicia was still unbounded; in spite of nine years' absence the community of Rzeszow at once extended to him a call as rabbi, which he accepted, officiating there from 1874 to 1875. In the latter year, after a hard fight for election, he obtained the rabbinate of Lemberg, which had been held by several of his ancestors; and there he remained till his death.

After Ornstein's death his son-in-law—he had no sons of his own—published, with notes, under the title "Milḥamot" (Lemberg, 1889), a collection of responsa which formed a small fragment of Ornstein's Talmudic work "Birkot Rabbi Ẓebi Hirsch" (RaẒaH).

Bibliography: Buber, *Anshe Shem*, p. 199.

E. C. M. W. R.

OROBIO DE CASTRO. See Castro, Balthazar (Isaac) Orobio de.

ORPAH: A Moabitess; daughter-in-law of Naomi, and wife of Mahlon. After the death of her husband, Orpah and her sister-in-law Ruth wished to go to Judea with Naomi. She was persuaded, however, by Naomi to return to her people and to her gods (Ruth i. 4 *et seq.*).

In rabbinical literature Orpah is identified with Harafa, the mother of the four Philistine giants (comp. II Sam. xxi. 22); and these four sons were said to have been given her for the four tears which she shed at parting with her mother-in-law (Soṭah 42b). She was a sister of Ruth; and both were daughters of the Moabite king Eglon (Ruth R. ii. 9). Her name was changed to "Orpah" because she turned her back on her mother-in-law (*ib.*; comp. Soṭah *l.c.*). She was killed by David's general Abishai, the son of Zeruiah (Sanh. 95a).

E. C. J. Z. L.

ORPHAN: A child bereft of one or both parents, more commonly the latter.—**Biblical Data:** The Authorized Version, in all cases but one, renders "yatom," the Hebrew word for "orphan," by "fatherless"; the exception being in Lam. v. 3, where "yetomim" is rendered "orphans," the word being followed by the expression "and fatherless." Orphans are represented throughout the Bible as helpless beings; and therefore the Pentateuch reiterates continually the command to render justice to orphans. In the contrary case their oppressor is to expect the severest punishment (see Ex. xxii. 21-23, and elsewhere). God Himself is termed "the father of the fatherless" (Ps. lxviii. 6 [A. V. 5]). When Job wished to point out the excessive wickedness of his companions he said: "Ye would overwhelm the fatherless" (Job vi. 27). In other instances Job speaks of the wicked who are not afraid to commit injustice even toward orphans (*ib.* xxiv. 9; xxxi. 17, 21).

——**In Talmudic Law:** Owing to the emphasis of the Biblical prohibition against oppressing an orphan (see Biblical Data, above), the latter is regarded by the Rabbis as especially privileged. There is no fixed limit of age; as long as the boy can not manage his own affairs he is treated as an orphan (Maimonides, "Yad," De'ot, vi.; Isserles, in Shulḥan 'Aruk, Yoreh De'ah, 160, 18; comp. Isserlein, "Terumat ha-Deshen," No. 300). The blessed man "that doeth righteousness at all times" (Ps. cvi. 3) is the man who brings up an orphan boy, or girl, until marriage has given him, or her, another home (Ket. 50a). He who brings up an orphan in his house is regarded as the orphan's father (Sanh. 19b). One must deal with orphans gently and kindly, and must not speak harshly to them, and their guardian must take greater care of their money than of his own. Even while teaching them the Law or a handicraft, which may be done against their will, they must be treated differently from other pupils. In this respect the fatherless and the motherless are alike (Maimonides, *l.c.*). But the privileges enjoyed by the orphan in civil law extend only to the fatherless (Samuel de Modena, Responsa, iv., Nos. 196, 454). Most of the laws relating to orphans having been treated already (see Alienation and Acquisition; Guardian and Ward; Inheritance, etc.), it will be sufficient here to give a few of the general laws which show the inviolability of the orphan's property.

With regard to Ona'ah, the orphan's property is considered equivalent to consecrated property (B. M. 56b). Orphans, although they may be rich, are exempt from taxation for charitable purposes, even for the ransom of captive Jews, unless the taxation is with the object of doing honor to them. They must, however, contribute to the fund for the safeguarding of the city in which they live (B. B. 8a; comp. Shulḥan 'Aruk, Yoreh De'ah, 248, 3). Orphans' property may be sold under judgment only when mortgaged upon usurious terms, so that its retention might cause the orphans great loss ('Ar. 22a). They need no Prosbul for the Sabbatical year (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 67, 28).

Certain laws relate exclusively to female orphans, such as that conferring the right to protest against her marriage while she is a minor (see Majority, § 2). In one case she is termed "an orphan that has a father" (*i.e.*, a minor daughter, but no longer under her father's control). Such an orphan is under the same rule as a fatherless girl with regard to protesting and vows, that is, the vows of both are valid (Shulḥan 'Aruk, Eben ha-'Ezer, 155, 1). A female orphan has priority over a male orphan in regard to both support and the provisions for marriage (Ket. 67a; Shulḥan 'Aruk, Yoreh De'ah, 251, 7). He who gives an orphan girl in marriage should provide her with a dowry of not less than fifty zuzim. When an orphan girl is given in marriage by her mother or brothers with her consent, she can recover, when she reaches her majority, her part of the inheritance (Ket. vi. 5-6).

When a male orphan wishes to be married with the assistance of charity, the trustees of the fund hire a house for him and furnish it with all that is necessary; then they find him a wife (Ket. 67b). In certain ritual observances the term "orphan" ("yatom") is applied, during the whole year, to one in mourning for his father or his mother (see Ḳaddish).

Bibliography: Kohut, *Aruch Completum*, s.v. יתום; Lampronti, *Paḥad Yiẓḥaḳ*, s.v. יתום, יתומים; Levy, *Neuhebr. Wörterb.* s.v. יתום.

M. Sel.

It should be noted that in the civil law of the Talmud the term "yetomim" is almost always applied to heirs when the liability of their ancestor is cast upon them, even when the ancestor is not the father and when the heirs are not under age; as in the case of Debts of Decedents, and wherever the rights of the children and those of the widow come into conflict (see Ketubah). In The Jewish Encyclopedia "heirs" has generally been substituted for יתומים.

E. C. L. N. D.

ORSHA: Town in the government of Moghilef. Orsha is mentioned in the Russian chronicles of the eleventh century. In 1579 Isaac Yakubovich, a Jew of Brest, farmed the customs duties of Orsha, Moghilef, and other places. In 1643 Nikolai Kishka, assistant treasurer of the grand duchy of Lithuania, having been empowered by the diet to collect taxes throughout the grand duchy, entrusted their collection to Shaye Nakhimovich of Orsha, among others.

According to the census of 1880 the town had 837 houses (of which 431 were owned by Jews), one synagogue, and ten houses of prayer. Its present (census of 1897) population is 13,161, including about 7,000 Jews. Of the latter 950 are artisans and 273 are day-laborers. The local Talmud Torah affords instruction to 200, the Jewish elementary school (with industrial annex) to 105, and the two girls' private schools to 140 pupils. The city school has 30 Jewish pupils on its rolls. The charitable institutions of Orsha include a biḳḳur ḥolim, a gemilut ḥasadim, and a poor-aid society.

Bibliography: *Regesty i Nadpisi*, i., No. 595, St. Petersburg, 1899; Dembovetzki, *Opyt Opisaniya Mogilevskoigubernii*, ii. 95, Moghilef, 1884.

H. R. S. J.

ORSHANSKI, ILYA GRIGORYEVICH: Russian jurist and author; born at Yekaterinoslav 1846; died there Sept. 5, 1875. He was descended from a family which produced a number of distinguished rabbis and communal workers. At the age of four Orshanski entered the "ḥeder," and at ten was well read in Hebrew theological and philosophical literature. While studying the Talmud under the guidance of an uncle he acquired also a fair knowledge of the Russian and other languages, at first by self-instruction and then with the help of a tutor. At the age of fifteen he studied the most difficult treatises of the Cabala under the guidance of the local rabbi. In 1863 Orshanski entered the University of Kharkov and studied law. In the same year he wrote his first treatise, on Alexander the Great in the Talmud, "Talmudicheskiya Skazaniya ob Aleksandrye Makedonskom," which appeared in a series of articles published by the Society for the Promotion of Culture Among the Jews of Russia (St. Petersburg, 1866). Another of his works written about this time was not passed by the Russian censor until 1878, when it appeared in the "Yevreiskaya Biblioteka" (vol. vi.) as "Istoria Vyklyuchki." This work, dealing with the history of a Jew exempted by the "ḳahal" from conscription, shows that scientific method of investigation which Orshanski afterward successfully employed in his larger works.

In 1865 he published in the Hebrew periodical "Ha-Meliẓ" several popular articles, translated or original, on natural science. In that year, too, he accepted the position of tutor in the family of S. A. Trachtman of Odessa, and secured admission to the university in that city.

Early Attempts.

At this time his bent for literature and juridical science expressed itself in two directions,—in the investigation of the Jewish question in Russia, and in researches in connection with problems of Russian life and law in general. His essays written at that time on the isolation of the Jews, "O Zamknutosti Yevreyev," and on Jewish folk-songs, "Prostonarodnyya Pyesni Russkikh Yevreyev," appeared in the Russian supplement of the Hebrew periodical "Ha-Karmel" (1866). During his stay in the university Orshanski also contributed to the periodicals "Odesski Vyestnik," "Novorosiski Telegraf," and "Ha-Meliẓ." In 1864 the Odessa section of the Society for the Promotion of Culture Among the Jews of Russia, as an expression of its gratitude for his services to Judaism, elected him a member of that society. He was in such reduced circumstances at this time that he was compelled to accept a clerkship in a district court at a very small salary. In 1868 Orshanski graduated bachelor of law. The university council offered him the privilege of remaining at the university to prepare himself for a professorship, provided he embraced Christianity; but he rejected the proposition. He then tried to practise law in Odessa; but his modesty and shyness were unsuited to such a career, and the courts often slighted the young lawyer. His views were sometimes startling, and the judges attributed them to a deficient knowledge of practical jurisprudence and to an imperfect comprehension of the given case. It is easy to imagine their astonishment when a few years later the eminent St. Petersburg attorney V. N. Gerard, in the course of a lawsuit, cited, in confirmation of his views, the works of Orshanski, whom he described as "the acknowledged authority on questions of civil law."

Contributions to "Den."

Orshanski soon abandoned the practise of his profession to devote himself entirely to theoretical research. From 1869 to 1871 he contributed to the periodical "Den"; indeed, he was its most active collaborator, publishing a series of essays on the economic, social, and legal conditions which afterward formed the basis of his two principal works on the Jewish question. Of these, one is an investigation of Jewish economic and social life in Russia; the other treats of the legal position of the Jews and the motives which prompted the Russian restrictive legislation with regard to them.

In 1871 the "Den" was suppressed by the government, and in October of that year Orshanski went to St. Petersburg to write editorials for the "Novoe Vremya." His stay in the Russian capital, though short, was very prolific in scientific and literary activity. But the rigorous climate of St. Petersburg affected his health, and he went abroad, remaining three and a half years in Heidelberg, northern Italy, and the Tyrol. During this time he wrote a long series of treatises on Russian jurisprudence, concerning problems of traditional, hereditary, and family law. For profundity of thought and clearness of exposition many of them rank among the best productions of Russian juridical literature. Such are the essays: "Narodny Sud i Narodroe Pravo"; "Rost i Likhva"; "O Znachenii Predyelakh Sovbody Voli v Pravye"; "Rol Kazonnavo Interesa v Russkom Pravye"; "Dukhovny Sud i Brachnoe Pravo"; "Chastny Zakon i Obshchiya Pravila." These and many others contain valuable observations demonstrating the practical application of older laws to modern forms of life.

In the summer of 1875, his health having considerably improved, Orshanski returned to Russia and settled in Yekaterinoslav with his parents, intending to go to Odessa for the winter; but a second attack of hemoptysis resulted in his death.

The sentiments entertained by the Russian Jews for Orshanski are best demonstrated by the memorial modeled by M. Antokolski, and erected in 1890 on his grave in the Yekaterinoslav Jewish cemetery. This memorial represents an altar composed of a disorderly heap of books of various sizes; a large, half-open book on the top bears the following inscription in Hebrew, in red letters: "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Ps. cxxxvii. 5). A wreath of laurels encircles a pen and merges into the shield of David.

Orshanski represents the singular combination of a Jewish publicist fearlessly standing up for his oppressed and ill-treated brethren and a learned civilian investigating theoretical and practical problems of general law. His desire to treat the Jewish question independently of national sympathies, and from a historical standpoint, is acknowledged even by his adversaries. As a theorist he acquired a high reputation in the literature of Russian civil law. The chief service, however, that Orshanski rendered to jurisprudence and to the scientific investigation of Jewish conditions in Russia consisted in his application to Russian legislative enactments of principles deduced from the laws of western countries. He endeavored also to show that Russia must pass through the same phases of judicial development as western Europe. He made it his chief task to disentangle the contradictions and correct the misconceptions of Russian lawyers, resulting from a lack of understanding of the relationship between the Russian code and the laws of other countries. Orshanski skilfully compares various legal institutions and the elements of law and applies the resultant data to the analysis of decisions rendered by the courts, thus giving a practical sense to abstract scientific theses.

Other works published by Orshanski were: "Russkol Zakonodatelstvo o Yevreyakh," St. Petersburg, 1877; "Izslyedovaniya po Russkomu Pravu Semeinomu i Naslyedstvennomu," *ib.* 1877; "Izslyedovaniya po Russkomu Pravu Obychnomu i Brachnomu," *ib.* 1879; and "Izslyedovaniya po Russkomu Pravu," *ib.* 1892.

Bibliography: I. Hessen, *I. G. Orshanski*, in *Gallereya Yevreiskikh Dyeyatelei*, St. Petersburg, 1898; *Entziklopedicheski Slovar*; *Yevreiskaya Biblioteka*, 1878, vi.; *Keneset Yisrael*, 1886, i. 855-867; I. G. Orshanski, *Izslyedovaniya po Russkomu Pravu* (has a biography of the author), St. Petersburg, 1892; *Ha-Modia' la-Ḥadashim*, New York, Feb., 1901.

H. R.

ORSHANSKI, ISAAC: Russian physician; born in Yekaterinoslav about 1851. His early education was confined to the study of the Old Testament and of the Talmud and its commentaries. His parents were poor, and as a boy he was required to help his father at butter-making. The influence of his elder brother Ilya, then a university student, led him to books and to miscellaneous reading. At the age of fifteen, and again at sixteen, he unsuccessfully essayed to enter the classical gymnasium of his native town. After removing to Odessa he studied mathematics and registered (1869) for the medical course of the university. A growing predilection for psychology led him to devote many hours to the subject. Graduating in 1875, he was appointed county physician in the government of Nijni-Novgorod, where he spent one year. He then resolved to devote himself to research work, went to St. Petersburg, and studied in the clinical laboratories of Dolinski and Orvsyanikov.

During the Turko-Russian war Orshansky was attached to the Army of the Caucasus as a surgeon; at the end of the war he returned to St. Petersburg, and then went back to Yekaterinoslav, where he spent three years in the practise of his profession and in charge of the ward for nervous diseases in the county hospital. During the years 1881 and 1882 he studied in Germany and France. In 1883 he was appointed privat-docent in the University of Kharkof, and while there he collected the material for his work on heredity.

In 1898 he was commissioned by his university to study the organization of the psycho-physiological laboratories of Europe, the results of which investigation have not yet been published. On his return he settled in Odessa, where he is now (1904) senior physician of the City Hospital for Nervous Disorders.

Bibliography: *Entziklopedicheski Slovar*, xxii. 230, St. Petersburg, 1897.

H. R. J. G. L.

OSER, BARUCH: German ab bet din; born about 1743 at Prague; died 1822 at Hamburg. From 1783 to 1814 he was dayyan in the latter city, and in Jan., 1814, he became president of its rabbinate, at the time when the town was occupied and was being ransacked by the French. After the foundation of the Tempel (1818), Oser protested in the name of the Hamburg rabbinate against the reforms in the service; and he threatened to excommunicate all who should further them. In order to confirm his action he asked the most celebrated Orthodox rabbis for their opinions, and published their answers under the title "Eleh Dibre ha-Berit" (Altona, 1819). In 1821 he resigned on account of old age.

Bibliography: E. Duckesz, *Iwwah le-Moshab*, Cracow, 1903; Grätz, *Gesch.* 2d ed., xi. 383 *et seq.*

S. A. Fe.

OSER, LEOPOLD: Austrian physician; born at Nikolsburg, Moravia, July 27, 1839; studied medicine at Vienna University, graduating and establishing himself as a physician in that city in 1862. In 1872 he became privat-docent at the university, department chief at the general dispensary, and physician at the Rothschild Hospital, Vienna; and in 1885 he was appointed assistant professor.

Oser is a collaborator on Eulenburg's "Encyclopädie der Gesammten Heilkunde" and on Nothnagel's "Handbuch der Speziellen Pathologie und Therapie." He has written essays for the medical journals, and is the author of: "Experimentelle Studien über Uterusbewegungen" (with Schlesinger), Vienna, 1873; "Ueber Darmsyphilis," *ib.* 1875; "Bericht über den Fleckentyphus," *ib.* 1876; "Ueber Darmsyphilis," *ib.* 1880; "Pathologie und Therapie der Cholera," *ib.* 1887; "Zur Pathologie der Darmstenosen," *ib.* 1890; etc.

s. F. T. H.

OSIMO, MARCO: Italian physician; born at Montagnana in 1818; died at Padua May 1, 1881. He received his degree in medicine at the university of the latter city in 1851. In 1854, becoming interested in the diseases of silkworms, he began the study of them and presented memoirs thereon to the Academy of Literature, Arts, and Sciences of Padua, of which he was a member, and to the Institute of Venice. He published also two works on the same subject: "Cenni sull' Attuale Malattia dei Bachi da Seta" (3d ed. Padua, 1877) and "Ulteriori Ricerchi e Considerazioni sull' Attuale Malattia dei Bachi da Seta" (*ib.* 1876). He wrote, besides, "Narrazione della Strage Compiuta nel 1547 Contro gli Ebrei d'Asolo e Cenni Biografici della Famiglia Koen-Cantarini" (Casale-Monferrato, 1875).

Bibliography: *Il Vessillo Israelitico*, 1881, p. 149.

s. U. C.

OSIRIS, DANIEL: French philanthropist and art patron; born at Bordeaux July 23, 1825. For more than half a century a close friend of men prominent in art, politics, literature, and science, he has devoted his life and fortune to benefactions. He presented his native city with public fountains, and at Arcachon in the Gironde, where his summer residence is, he built a magnificent synagogue. He erected a statue of Joan of Arc (by Frémiet) at Nancy, which in return bestowed on him the freedom of the city; and he established there a serotherapeutic institute also as well as a municipal crèche. Owing to Osiris' efforts a synagogue was built in the Rue Buffault in Paris, which was dedicated Sept. 3, 1877, and in which services are held according to the Sephardic ritual; while he presented a second in 1903 to Bruyères in the Vosges. At Paris, furthermore, he restored many dilapidated tombs of famous men in the cemetery of Père-Lachaise, and presented the city with a statue of Alfred de Musset by Mercié, while Switzerland received from him a statue of William Tell, set up at Lausanne, with the inscription "A la Suisse, en reconnaissance de l'hospitalité donnée à l'armée française 1870." In 1903 he presented to the state the famous château of Malmaison, the residence of the empress Josephine. He has also purchased that part of the field of Waterloo where the last grenadiers of the Old Guard fell, and proposes (1904) to erect there a monument to their memory.

The benefactions of Osiris to art include a prize of 100,000 francs, founded at the Exposition Universelle in 1889, for the most noteworthy contribution to art, science, and industry. This prize was awarded to the Galerie des Machines. He offered a similar prize to the Exposition of 1900, which was divided four years later between Mme. Curie (60,000 francs), for her discovery of radium, and M. Branly (40,000 francs), for his contributions to wireless telegraphy. A third prize of 100,000 francs, to be awarded triennially by the Institut de France for the most important contribution to the progress of humanity, was awarded for the first time in 1903, the recipient being Dr. Roux, of the Pasteur Institute.

Osiris has had reproduced in bronze the colossal statue of "Moses" by Michelangelo; and he is the possessor of the original drawing for the well-known etching "Jews at the Wailing Place," by Alphonse Masson.

Bibliography: *La France Contemporaine*, iii., Paris, 1904.

s. J. Ka.

OSKAR JUSTINUS. See Cohn, Oskar Justinus.

OSNABRÜCK: Capital of the district of the same name in the province of Hanover, Prussia. A Jew named Jacob is mentioned in a document of 1267 as living there; and the text of a Jewish oath of the same period has been preserved. On Nov. 28, 1309, Bishop Engelbert II. directed the lay assessors to protect the Jewish families in Osnabrück, then numbering about thirteen, from wrong or violence. The same bishop issued other decrees regarding the Jews (Nov. 7, 1312), which forbade them to receive more than one pfennig per mark as weekly interest. Bishop Gottfried gave his protection (June 15, 1327) to fifteen Jewish families, mentioned by name, in return for an annual tax of from two shillings to eighteen marks on each family; and the Jews were compelled to act as complainants or defendants only before him or his court. On July 8, 1337, Emperor Ludwig the Bavarian entrusted the protection of the Jews to Count Heinrich of Waldeck, who was to collect from them all tribute and taxes. During the period of the Black Death Jews were martyred in Osnabrück as elsewhere, and their possessions were claimed by Bishop John II. (named Hoet), who redeemed with them all property which was in pledge. A few years later, however, eight Jews, each with a household consisting of a servant, a maid, and a tutor, were allowed to reside in Osnabrück, but each one was bound to pay the city an annual tax of thirty marks. In 1386 the Jews of Osnabrück purchased a cemetery, and the city had at that time a "Judenteich," a "Judenstrasse," and a "Judengraben" (later called, apparently, "Weibergraben"). There were five Jewish families in the town in 1413, each of which paid from seven to eight gold gulden as tax, but their number had dwindled by 1423 to two, named Lefmann and Isaak. On Oct. 20, 1424, Bishop Johann of Diepholz was compelled to promise to rid the city of Jews, since the citizens disliked them, but these two families, both of which were privileged, were permitted to remain.

For several centuries no Jews were allowed in Osnabrück. In his concordat with the city Duke Ernst August II., who was also Bishop of Osnabrück, enacted (May 29, 1716) that no Jew should be allowed to engage in trade or to live in the town contrary to the will of the council. There were but three Jewish families in Osnabrück in 1848, a local statute fixing that number as the maximum. In 1901 the Jews of the city numbered 397; it now (1904) belongs to the district rabbinate of Emden, and includes 420 souls. The Jewish community possesses a public school, a benevolent society and women's club, and a biḳḳur ḥolim society.

Bibliography: Aronius, *Regesten*, p. 273, No. 654; Bär, *Osnabrücker Urkundenbuch*, iv. 424, No. 662; 443, No. 693, Osnabrück, 1902; *Mittheilungen des Historischen Vereins zu Osnabrück*, ii. 345; v. 12, 20, 25; vi. 83, 137 *et seq.*, 141 *et seq.* (Appendix); viii. 68 *et seq.*; xi. 36, 155; Wiener, in *Ben Chananja*, v., Nos. 39-42; *idem*, in *Jahrbuch für die Geschichte der Juden in Deutschland*, i. 176, 214 *et seq.*; idem, *Regesten*, p. 41, No. 117; p. 66, No. 85; *idem*, in *Jüdisches Literaturblatt*, viii. 3 *et seq.*, 11 *et seq.*, 15 *et seq.*; Salfeld, *Martyrologium*, pp. 69, 247, 286; Jellinek, *Märtyrer und Memorbuch* (קונטרס המקונן), p. 72; *Allg. Zeit. des Jud.* 1877, p. 667; 1894, No. 11, 4; Wurm, *Osnabrück, Seine Geschichte, Seine Bau- und Kunstdenkmäler*, p. 50, Osnabrück, 1901; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, 1903, p. 53.

D. A. Lew.

OSNAPPER. See Asnapper.

OSPREY (A. V. **Ospray**): Rendering in the English versions of the Hebrew "'ozniyyah" in the list of unclean birds in Lev. xi. 13 and Deut. xiv. 12. As the osprey proper (*Pandion haliaetus*) is not common in Palestine, "'ozniyyah" may be a generic term including several species, such as the golden, the imperial, and the short-toed eagle. The last-named is the most abundant of the eagle tribe in Palestine, and closely resembles the osprey.

In Ḥul. 62a the 'ozniyyah is described as a bird which does not sojourn in settled places. In Kelim xvii. 14 it is mentioned by the name of "'oz," and it is stated that tools were made of its wings.

Bibliography: Tristram, *Nat. Hist.* p. 182; Lewysohn, *Z. T.* p. 167.

E. G. H. I. M. C.

OSSIFRAGE (פרס): An unclean bird, mentioned in Lev. xi. 13 and Deut. xiv. 12; the *Gypaetus barbatus*, commonly known as the lammergeier (R. V. "gier-eagle"). It derives its name from its habit of breaking bones, its favorite food, by letting them fall from a great height upon the rocks. The "peres" is characterized in Ḥul. 62a as a bird which does not haunt the habitations of man.

Bibliography: Tristram, *Nat. Hist.* p. 170; Lewysohn, *Z. T.* p. 167.

E. G. H. I. M. C.

OSTERBERG, MAX: American electrical engineer; born at Frankfort-on-the-Main June 12, 1869. He accompanied his parents to America (New York) in 1884, where he entered upon a business career. In 1891 he took up the study of electricity, and graduated from Columbia University, as electrical engineer, in 1894. He received the degree of A.M. in 1896.

Osterberg is the author of: "Index to Current Electrical Literature," 1893; "Text-Book on Thermodynamics," 1894; etc.

Bibliography: *American Jewish Year Book*, 1904-5, p. 162.

A. F. T. H.

ÖSTERREICHER, JOSEPH MANES: Hungarian physician; born at Alt-Ofen 1756; died at Vienna Dec. 14, 1831. He studied medicine, but could not practise until after the promulgation of the edict of toleration by Emperor Joseph II. in 1781. He received his medical diploma in 1782. He was thereupon appointed physician at the hospital in his native town, and subsequently head physician of the county of Zala. In 1785 he became physician at the health resort Balaton Füred.

In 1802 Österreicher went to Vienna to practise. His investigations into the adulteration of food attracted the attention of Emperor Francis, who rewarded him with handsome gifts; and on his appointment as chief physician to the imperial household in 1818, he received the great gold medal of citizenship.

Österreicher's works include: "Analysis Aquarum Budensium Item Aquæ Sarisapiensis et Acidulæ Fürediensis," Vienna, 1781; "Nachricht von den Bestandtheilen und Kräften des Füreder Sauerbrunnens," *ib.* 1792; "Sal Mirabilis Nativus Hungaricus," *ib.* 1801.

Bibliography: Reich, *Beth El*, 1856; *Wiener Mittheilungen*, 1858, No. 5; Szinnyei, *Magyar Irók.*

S. L. V.

OSTRAU. See Mährish-Ostrau.

OSTRICH: The Hebrew term for this bird occurring most frequently in the Bible is "bat ha-ya'anah"; the plural form "ye'enim" occurs in Lam. iv. 3, and "renanim" in Job xxxix. 13 (A. V. "peacocks"). The Authorized Version renders also "ḥasidah" (*ib.*) by "ostrich" (see Stork).

The ostrich is an unclean bird (Lev. xi. 16; Deut. xiv. 15). Allusions are made to its living in deserted and lonely places (Isa. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Job xxx. 29), to its melancholy cry (Micah i. 8), and to its speed in running (Job xxxix. 18). The idea of its being pitiless toward its young (Job xxxix. 16; Lam. iv. 3) has, as Tristram says, some foundation in fact, because "when surprised by man with the young before they are able to run, the parent bird scuds off alone and leaves its offspring to their fate." So also with regard to its stupidity (Job xxxix. 17): "When surprised it will often take the very course that insures its capture." These two characteristics are ascribed to it by the Arabs also. On the other hand, the belief that the ostrich leaves its eggs to be hatched by the sand (*ib.* 14 *et seq.*) may have arisen from its habit of scattering some unincubated eggs around its nest to serve as food for the young when hatched.

In the Mishnah "na'amit," in the Talmud "na'amita," is used besides "bat ha-ya'anah" for the ostrich (Shab. 110b; M. Ḳ. 26a). The voraciousness of the bird is illustrated by its devouring a pair of phylacteries (Yer. M. Ḳ. 83b), and it is also related (Yer. Yoma iv. 4) that an ostrich swallowed gold pieces of the size of an olive and ejected them in a polished condition. It does not even disdain broken glass as food (Shab. 128a). Yalḳ. Shim'oni ii. 17a makes the ostrich consume the flesh of the slain Agag. In Kelim xvii. 14 is mentioned a vessel made of a glazed ostrich-eggshell, having a capacity of twenty-four hen eggs. The egg of the ostrich was used for medicinal purposes (Shab. 110b).

Bibliography: Tristram, *Nat. Hist.* p. 233; Lewysohn, *Z. T.* p. 188.

E. G. H. I. M. C.

OSTROG: Russian city in the government of Volhynia. A Jewish community was probably founded at Ostrog toward the end of the fourteenth century, when Lutsk was already noted for its important Jewish population. The first published reference to the Jews of Ostrog is dated 1532, and deals with the imposition of customs duties on horned cattle brought from Wallachia by Jewish drovers of Ostrog and other towns. The extent of this trade may be seen from the statement that Isachka, an Ostrog Jew, bought 1,500 oxen in Wallachia. In 1536 a number of Ostrog Jews were accused before King Sigismund I. of having driven several thousand head of cattle from Wallachia to Poland by way of Lithuania without paying the required customs duties: the accused claimed that they had paid the required duties in Poland, and that they had not passed through Lithuania at all. In 1550 the celebrated Jewish scholar Solomon Luria became rabbi of Ostrog. His fame brought many students to Ostrog, and the town thus became the seat of a widely famed rabbinical seminary. He was frequently called upon to act as judge in civil cases, especially in important legal suits. In 1568 the well-known tax-farmers Isaac Borodavka and Mendel Isaakovich went to Ostrog to submit a suit to a rabbinical court composed of Solomon Luria and the rabbis of Brest and Pinsk. Luria was followed by other noted rabbis—Eliezer ben Simḥah Kohen of Tulchin (d. 1612), Simson ben Isaac Boch (d. 1636), and Samuel Edels (d. 1631). The house of the last-named was preserved until 1889, when it was destroyed by fire. The fame and learning of these rabbis gave Ostrog great prominence among Jewish communities, so much so that it was styled by a contemporary writer "the great city of scholars and writers, uniting within itself learning and greatness."

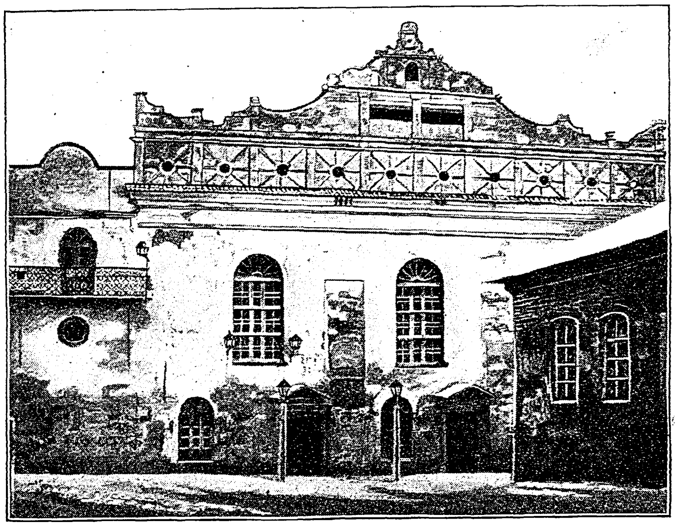

Synagogue at Ostrog, Russia.
(From a photograph.)

Toward the middle of the seventeenth century Ostrog had about 1,500 Jewish householders, and the importance of the community may be seen from the fact that Ostrog was one of the four "main Volhynian communities" that sent their delegates to the diet of the Volhynian "ḳahals," which in turn selected delegates to the Council of Four Lands. The prosperity of the Ostrog community was shattered by the Cossack uprising under Chmielnicki. In Aug., 1647, the city was pillaged by the Cossacks, and the Jews who had not made their escape were massacred; in Feb., 1649, the town was again attacked, the Jews, with few exceptions, being killed in one night; men, women, and children were slain on the streets and squares, their houses were utterly destroyed, and the synagogue was transformed into a stable. Three rows of graves are still pointed out in one of the streets of Ostrog as being those of the victims of the massacre. It is the custom among the pious Jews of Ostrog to visit these graves on the Ninth of Ab and throw garlic on them: the origin of the latter custom is not definitely known.

In 1661 the town still bore witness to the destructive violence of the Cossacks. In that year there were only five Jewish houses in Ostrog, and the once flourishing community had vanished as if by magic. In 1666 a certain Aaron Zelig of Ostrog was sent as delegate to the general council at Pshevorsk. In the next decade of the same century the community of Ostrog had as its rabbi Shmelka Sack, who was at the head of the local yeshibah and who rebuilt at his own expense the synagogue destroyed in 1648. His synagogue was ruined by fire in 1889. Sack died in 1680 and was succeeded by the cabalist Naphtali Kohen, who went to Posen in 1689, then to Frankfort-on-the-Main and Prague, and after a checkered career returned to Ostrog in 1715. From Ostrog, Kohen started for Palestine, but died on the way, in Constantinople (1719). Joel Heilprin, previously rabbi of Lutsk, was rabbi of Ostrog between 1690 and 1710, and was called by the Jews there "Joel the Great." He was succeeded by Bezaleel Kohen (son of Naphtali Kohen), who died in 1717.

In the eighteenth century Ostrog was divided by the hereditary princes into two parts; and this led naturally to the division of the Jewish community into two ḳahal organizations, under their separate rabbis. The two ḳahals were not always on friendly terms. Internal dissensions arose and seriously affected the welfare of the community, rendering it less able to defend itself against common enemies. These internal dissensions were reflected in the relations of the community with other Volhynian communities, as exemplified by the formal protest, in 1758, of two rabbis, Löb of Kremenetz and Saul of Vladimir, against the conduct of the Ostrog ḳahal, in which some of the leaders of the latter were accused of abuse of their official positions.

Ostrog was affected but little by the Haidamack raids which kept the Jewish populations of Kiev, Volhynia, and Podolia in a state of fear betweer 1734 and 1768. A few Jewish merchants from Os trog were killed while returning from a neighboring fair, and according to tradition an attempt was made by peasants from near-by villages to smuggle arms into the town with the purpose of later massacring the Jews and the Poles; the plot was discovered and frustrated by the aid of the Tatars living in the vicinity. The Jews of Ostrog regarded this as a miraculous escape, and for decades celebrated the event by reading appropriate psalms on the day after Passover.

The second half of the eighteenth century was a troubled time for the Polish Jewry. The census returns of that period show that the Ostrog community, like the rest, felt the pressure of contemporary events. The statistical data for 1765–87 collected in compliance with the regulations of the diets show the following:

Date.	Number of Jews in Ostrog.	Jewish Houses in Ostrog.	Total Number of Jews in District of Ostrog.
1765	1,777	415	2,429
1778	963	Not given	1,399
1784	1,123	323	1,556
1787	1,829	282	2,348

Statistics.

With the disappearance of their prosperity the Jews of Ostrog lost also much of their learning. Poverty, helplessness, and ignorance created conditions favorable to the teachings of the Ḥasidim, and in the last two decades of the eighteenth century Ḥasidism rapidly gained adherents throughout Volhynia. The last district rabbi of Ostrog under Polish rule was the famous Meïr Margolies (d. 1790), a faithful follower of BeSHT. The rabbis of Ostrog during the eighties of the eighteenth century were Jacob Joseph (d. 1790), known, after the title of his work, as "Rab Yeba," and Asher Ẓebi Koretzki, author of a Ḥasidic work. Both were pupils of Baer of Meseritz, and untiring preachers of Ḥasidism in Ostrog.

On the second partition of Poland Ostrog passed into the possession of Russia. During the siege of the city by the Russian army (1792) the old synagogue, in which the Jews had gathered for protection, was hit repeatedly by cannon-balls. One of these may still be seen embedded in the outer wall of stone, and another is suspended by an iron chain from the inner wall of the synagogue. The Jews of Ostrog regarded the escape of their synagogue from complete destruction as a miracle, and commemorated the event for many years on the sixth and seventh days of Tammuz. A house in Ostrog which belonged to a Jew and which was the home of the printing establishment that issued, in 1581, the first New Testament in Slavonic is still standing.

Ostrog has a total population of 14,530, of whom 8,000 are Jews. The community possesses three synagogues, fifteen houses of prayer, several Jewish schools, a Jewish hospital, and a Jewish government school. The Jews of Ostrog are chiefly engaged in retail trading and in handicrafts, especially tailoring and shoemaking.

Bibliography: Dubnow, in *Voskhod*, 1894, p. 3; *Regesty i Nadpisi*; *Russko-Yevreiski Arkhiv*, vols. i., ii.; *Ha-Meliẓ*, 1860, p. 214.

H. R. J. G. L.

OSTROGORSKI, MOISEI YAKOVLEVICH: Russian political economist and sociologist; born in the year 1854. He is the son of a Jewish teacher at Grodno (see "Ha-Shaḥar," v. 273). After studying law in the University of St. Petersburg, he held for some time a subordinate position in the Ministry of Justice. He published his "Khronologiya Russkoi Istorii," a chronology of Russian history, in 1872 (St. Petersburg), and in the following year his "Khronologiya Vseobschei i Russkoi Istorii," which has been frequently reprinted (14th ed., *ib.* 1897). His "Istoriya Rossii dlya Narodnykh Uchilishch," a history of Russia for the public schools, enjoyed a like popularity (14th ed., *ib.* 1896). In 1876 he began to publish the yearly "Yuridicheski Kalendar." In 1889 appeared his "De l'Organisation des Partis Politiques aux Etats Unis" (Paris; reprinted from the "Annales de l'Ecole Libre des Science Politique"). His "La Femme, au Point de Vue du Droit Public" (Paris, 1892) was crowned by the Faculté de Droit of Paris and has been translated into both German and English ("The Rights of Woman," London, 1893). "De l'Organisation de Partis Politiques" subsequently formed the basis of a larger work, in three volumes, on the political parties of Great Britain and the United States, of which an English translation appeared under the title "Democracy and the Organization of Political Parties," with a preface by James Bryce (New York, 2 vols., 1902).

Bibliography: Brokhaus-Efron, *Entziklopedicheski Slovar*; *New York Times*, Dec. 27, 1902.

H. R. P. Wi.

OSTROPOLI, SAMSON BEN PESAḤ: Polish rabbi; martyred at Polonnoye, government of Podolia, in the Cossacks' Uprising July 15, 1648. When the Cossacks laid siege to Polonnoye, Samson, with 300 of his followers, arrayed in their shrouds and praying-shawls, went to the synagogue, and stood there praying until the enemy came and butchered them all.

Ostropoli was a noted cabalist. He was the author of a commentary (published by his nephew Pesaḥ at Zolkiev in 1709) on the cabalistic work "Ḳarnayim." According to the author of "Yewen Meẓulah," he wrote also a commentary on the Zohar in conformity with the cabalistic system of Luria; but this work has not been preserved. Other works of his are: "Dine we-Hanhagot ha-Adam" (Ostrog, 1793), a collection of cabalistic liturgical regulations from the works of Ostropoli and other cabalists: "Sefer Liḳḳuṭim" (Grodno, 1794), cabalistic exegetics and elucidations of many passages in the Zohar and other works; and "Nifla'ot Ḥadashot" (*ib.* 1797), elucidations of the Pentateuch and the Five Megillot, and homiletics.

Bibliography: Grätz, *Gesch.* x. 57, 65, Leipsic, 1897; *Yewen Meẓulah*, section *Gezerah Deḳaḳ Polonah*; Azulai, *Shem ha-Gedolim*, i. 181, Wilna, 1852; Gurland, *Le-Ḳorot ha-Gezerot*, ii. 25, vi. 60 *et seq.*; Fürst, *Bibl. Jud.* iii. 357.

H. R. A. S. W.

OSTROWO. See Posen.

OTHNIEL: One of the sons of Kenaz, according to the chronicler (I Chron. iv. 13); hence one of the Kenizzites. After Caleb had been assigned his possession (Josh. xv. 13 *et seq.*), he drove out the giants and otherwise secured it for himself, except the town of Kirjath-sepher, as a prize for whose capture he offered his daughter Achsah. "Othniel the son of Kenez, the brother of Caleb, took it, and he gave him Achsah his daughter to wife" (*ib.* xv. 16, 17). Othniel's heroism, however, achieved the greatest results for his people when he delivered them from foreign oppression. The tribes had no sooner settled in the land than a conqueror from the country of Mesopotamia, Cushan-rishathaim, probably an Aramean, swept down over Syrian territory and subjected Israel. For eight years they were compelled to pay the price of submission and oppression. When they cried for mercy Yhwh raised up a savior, "even Othniel the son of Kenaz, Caleb's younger brother" (Judges iii. 9). By the spirit of Yhwh that came upon him he routed the king from Mesopotamia and saved Israel from its oppressor. "And the land had rest forty years." The question of marriage involved in this narrative is not troublesome. The marrying of near kin was allowable in that day, as is seen in the cases of Abraham (Gen. xx. 2, 5, 12), of Isaac and Rebekah, of Jacob and Rachel and Leah, and often in later times. Othniel's real relation to Caleb is plain if the narrative is allowed to tell its own story.

E. G. H. I. M. P.

OTIYYOT DE-RABBI AḲIBA. See Akiba ben Joseph, Alphabet of.

OTRANTO (אוטרנטו): City of southern Italy. It was one of the oldest seats of Jewish learning in Europe, so that at an early date the proverb "From Bari shall the Law go forth, and the word of the Lord from Otranto" came into circulation. In the Middle Ages the community was a comparatively large one. Benjamin of Tudela, who speaks of the town as being "on the coast of the Grecian Sea," found there about 500 Jews, leaders among whom were Rabbis Menahem, Caleb, Meïr, and Mali. The community survived until about 1540 the various vicissitudes experienced by all Jews in the kingdom of Naples. As late as 1538 mention is made of regular sermons preached in Otranto; and at about the same time a divorce document was drawn up there.

The following scholars are known to have lived at Otranto: Moses b. Shem-Ṭob ibn Ḥabib of Lisbon (15th cent.) and the liturgical poet Menahem b. Mordecai Corisi (קוריצי). The Jews of Otranto spoke Greek and often had Greek names.

Bibliography: Benjamin of Tudela, *Itinerary*, ed. Asher, i. 15, ii. 33; Zunz, *G. V.* 2d ed., p. 446, note g; idem, *Literaturgesch.* p. 514; Ersch and Gruber, *Encyc.* section ii., part 27, p. 146; Luzzatto, *Luaḥ ha-Paytanim*, p. 50.

G. I. E.

OTTENHEIMER, HENRIETTE: German poetess; born at Stuttgart Sept. 10, 1807; died there 1883. A faithful Jewess, she was filled with the desire, even at an early age, to combat anti-Jewish prejudice; and she numbered among her friends and correspondents many famous personages, including Uhland, Rückert, Michael Beer (the author of "Struensee"), Gabriel Riesser, Menzel, and others. The last years of her life she spent, almost completely paralyzed, with an aged sister near Ratisbon.

Henriette Ottenheimer wrote much, both in prose and in poetry, although she published little. Her most important work is the poem "Der Kettenschmied, ein Märchentraum" (Stuttgart, 1835), dedicated to Uhland. Other works include: "Gedichte" (*ib.* 1832), a volume of poems; "Bilder und Lieder" (Munich, 1833); "Erzählungen und Gedichte" (Stuttgart, 1836); and "Erzählungen" (Leipsic, 1841). She also contributed stories and lyric poems to the "Morgenblatt," Lewald's "Europa," Duller's "Phœnix" and "Deutsches Stammbuch," Spindler's "Damenzeitung," and other periodicals.

Bibliography: Kayserling, *Die Jüdischen Frauen*, pp. 238 *et seq.*

S. M. K.

OTTENSOOSER, DAVID: German author; born 1784; died May 22, 1858, at Fürth. An infant prodigy, he was an omnivorous reader from early youth; and his unceasing activity continued throughout his life. Ottensooser was a thorough scholar, although entirely self-taught; but his mode of expression is frequently obscure owing to his lack of training.

His literary activities were manifold. He translated and annotated the Books of Job, Isaiah, and Jeremiah, edited philosophical works of Maimonides, Bedersi, and Shem-Ṭob ben Joseph Falaquera, wrote a Jewish history based on Josephus, and published anecdotes from the Talmud and from Maimonides.

In Ottensooser's time the yeshibah of Fürth was at its prime, and the students of the Talmud there found in him a constant benefactor.

Bibliography: H. Zirndorf, in *Allg. Zeit. des Jud.* 1858, p. 471; Fürst, *Bibl. Jud.* iii. 58-59; Zeitlin, *Bibl. Post-Mendels.* ii. 258.

S. M. L. B.

OTTENSOSER, LAZARUS: German rabbi; born at Weimarsschmieden in 1798; died at Hochstädt Aug., 1878; son of the "Cultusbeamte" Naphtali Ottensoser of Weimarsschmieden, with whom he went in early youth to Kleinabstadt. Beginning life as a pedler, Lazarus was subsequently called as teacher to the community of Scheinfeld. In 1821 he was called as "moreh ẓedeḳ" to Aub, and in 1828 to Hochstädt. In 1861 the Bavarian government officially sanctioned the Talmud Torah which he had established.

Bibliography: N. Eschwege, *Leben und Wirken des Rabbiners Lazarus Ottensoser, Gründer der Talmud Torah (Praeparanden) Schule in Hochstädt* (n.d.).

S. S. O.

ÖTTINGEN: Former principality and county of Germany, covering about 100 square kilometers. It belonged to the two houses of Öttingen-Spielberg and Öttingen-Wallerstein, and included, aside from the capital of Öttingen, the communities of Hainsfurth, Mönchsroth, Harburg, Deggingen, Ederheim, Schopfloch, Erdlingen, Pflaumloch, Baldern, Oberdorf, and Aufhausen. The earliest date mentioned in connection with the Jews of Öttingen is 1298, the time of the Rindfleisch persecutions; this occurs in the "Martyrologium," where the capital is referred to in connection with the same date. On May 30, 1331, Emperor Ludwig granted to Count Ludwig the Elder of Öttingen the right "to use and enjoy his Jews, together with all rights, honors, and good habits." On Nov. 21, 1342, an imperial edict was issued ordering every Jew twelve years of age and over to pay the "Opferpfennig" and one gulden (in gold) every Christmas into the imperial exchequer. On June 16, 1439, Count Ludwig sent at the emperor's command the physician Enoch b. Abraham to a conference with the royal councilors at Nuremberg. In 1552 Count Ludwig XVI., of the house of Spielberg, expelled all the Jews from the territory; they went to Esslingen, and refused to return even when the governor Conrad Zwickh sent them "resolutions" as an inducement to do so. In 1587 only seven Jews and one Jewess are mentioned as at Öttingen. From 1608 to 1614 the two branches of the house conferred with a view to expelling all Jews, but the plan was not carried out. In 1658–1659 the Jews were expelled from Öttingen-Baldern by the countess Isabella Eleonore, and admitted to Erlingen at the intercession of the head of the Order of St. John, Heinrich von Lützow. In 1714 the regulations restricting the Jews of Öttingen to the towns of Spielberg and Wallerstein were abolished.

Earliest Documents.

The earliest documents referring to the Jews there belong to the fifteenth century and are letters of protection granted by the counts to individual Jews. The earliest of these letters, of the year 1434, was granted to the brothers Hirsch and Süssmann. Jews were permitted to lend money on pledges at a weekly interest of one pfennig in the gulden. If involved in lawsuits, the testimony of at least two Christian citizens was required against them. This contract was indefinite as to time and could be canceled at the pleasure of the count. Similar letters of protection were granted in 1444 by Count Wilhelm to the Jew Jacob of Wemding, and in 1559 by a later Count Wilhelm to some Jews of Neresheim. These Jews were each required to keep in their houses a Christian as a substitute in case of war, and a spear, and to pay the yearly state tax in addition to ten gulden as protection money. Letters of protection for the Jews were granted at Öttingen only after the Thirty Years' war. In the introductions to these letters it was invariably observed that the Jews ought to be "expelled and abolished," and that the count granted them his protection only by special request, and his favor only for the specified time. A request for the renewal of a letter had to be made half a year before the expiration of the old one. On being taken under protection the Jews were required to take an oath of fealty, for which joining of hands was substituted in 1806.

The Jews of Öttingen were subjected to the following taxes in addition to those mentioned already: (1) the "Kleppergeld" (in the form of one or two good saddle-horses, sent to the castle for the use of the count every two or three years; frequently a sum up to ten gulden per family was required instead); (2) the "Ordinari" tax (introduced in 1649, for real estate, which was entered every year at the "Rentkammer"); (3) the goose-tax (introduced in 1719; it consisted in the delivery to the count of "fattened, unplucked, and live" geese every year, on St. Martin's day; this tax also was often commuted to a money-payment at the rate of one gulden per goose); (4) the Michaelmas tax; (5) the "Herbstzins" or synagogal tax; (6) the New-Year's and "Sacrist" money (from 75 to 100 gulden, collected by the parnasim of the various communities and handed to those of Öttingen, who solemnly transferred it to the prince's exchequer).

Jewish Business.

In addition to these taxes the Jews were obliged to send a valuable present to the count on his wedding. If a Jew married one of his sons or daughters, he could keep the young couple only one year (the "Kostjahr") thereafter in his house, after which they had to leave the county. Beginning with 1806 a Jew was permitted to marry only when another family had disappeared in some way, or on receiving special permission. Jews were not permitted to take more than 7 per cent interest for their money. Any Jew convicted of usury, or of taking any object in addition to his legitimate interest, forfeited the loan and was compelled to pay a fine amounting to double the sum loaned. The Jews of Öttingen were not allowed to deal in spices in the seventeenth and eighteenth centuries. In 1785 those of Öttingen-Spielberg were permitted to establish chintz-, cotton-, and silk-mills. One Moses the Elder was considered to be the richest Jew of Öttingen, the value of his property being estimated at 12,000 gulden in 1684.

Restrictions.

In the fifteenth, sixteenth, and seventeenth centuries the houses of the Jews were officially inspected every second year; beginning with 1806, every third year. Every Friday each Jew was compelled to clean the street in front of his house, under penalty of a fine of two thaler. Although a decree of 1530 ordered the Jews to wear yellow rings on their caps, this was never enforced in Öttingen, and Charles V. annulled it entirely in 1541, since Jews wearing this badge beyond the county would be in peril of life and limb. The Jews were furthermore permitted to ride through the streets of the town with baldric and side-arms, except on Easter, Whitsuntide, and the Christmas holidays. On June 8, 1623, the Jews of Öttingen were forbidden to make their purchases in the weekly market before the "Jew's flag" was hoisted. The tongue of every ox killed for Jewish consumption was sent to the court. Intercourse with foreign Jews was strictly forbidden; a foreign Jew coming into the county paid a poll-tax of eighteen kreuzer per day and reported daily to the authorities. As Jewish beggars were especially troublesome in the territory of Öttingen, the state established inns for them at Harburg and Wallerstein. A detailed description of the Jewish tramps, who, with others, often made the roads unsafe, was given by the Jew Joseph Isaac, bookseller at Goschheim, in the "Journal von und für Franken," 1790; for the betterment of their condition he published in 1791, in Hebrew and German, a work entitled "Gedanken über Betteljuden und Ihre Bessere Versorgung."

Difficulties between Jews and Christians were

Legal Status.

brought into the Christian courts, before which Jews and Christians were equal; and the former had their own ceremony in taking the oath. The Jew about to take an oath first covered his head; then he washed his hands, said the prayer "Asher Yaẓar," drew the ṭallit over his head, put on the tefillin, turned with his face toward the east, took the roll of the Law into his right hand, covered it partly with the left hand, and recited the formula of the oath. In especially difficult cases he held a butcher's knife in his hand, or took the oath in the synagogue, sitting, arrayed in a shroud, on a coffin before the open ark. In 1783 the "Ordnung des Jüdischen Eides vor Christlichen Gerichten" appeared.

In 1583 the Jew Abraham Haas was hanged by the feet on a gallows, beside a hungry dog, and expired after thirty hours. In 1555–56 the Jews Hirsch Rubin and Schmerein were accused of having killed a Christian child for ritual purposes. Anna Grävin, the complainant, however, was convicted of calumny and sentenced to death by drowning. The Jews were liberated June 30, 1556, on taking a solemn oath to renounce their feuds. On Jan. 12, 1611, "Jacob the Tall," after committing a burglary, made an attempt to blow up the "Deutsche Ordenshaus" with gunpowder; he was captured, tortured several times in spite of having confessed, and hanged by his feet on the gallows, between two dogs. A great fire was built near him, at which he was slowly roasted for half an hour, until he expired. In May, 1690, the Jews were suspected of having murdered a Christian child, but they succeeded in proving that the Christian Hans Hopfenstetter committed the deed. The Jews thereupon held services of thanksgiving and appointed the 18th of Iyyar as a day of fasting in commemoration of their deliverance, which day is still observed.

Rabbis and Teachers.

The Jews had local and two district rabbis, the former being elected by the communities and the latter by the parnasim, who convened for this purpose from the various communities. The rabbis, cantors, schoolmasters, slaughterers, and "schulklopfers" were exempt from all taxes, administered justice with the consent of the county, imposed fines, and pronounced the sentence of the lesser or the greater excommunication upon individual members. The district rabbis received from 45 to 90 gulden; after the Jewish courts were abolished in 1811 they received 400 gulden.

The communities were divided into two groups, each constituting a district rabbinate: the Öttingen-Spielberg group, including the eight larger communities, and the Öttingen-Wallerstein group, including six communities. The following rabbis were associated with the former group: 1661–96—Enoch b. Abraham, Simon Hirsch, Simon b. Yishai, Moses Meïr Tarnopol (author of the Pentateuch commentary "Me'or Ḳaṭon"); 1696–1705—Naphtali Enoch b. Mordecai, Rabbi Isaac (or Seligman); 1719–53—Abraham David Mahler of Prague, "Hochfürstlicher und Hochgräflicher Landesrabbiner"; 1753–64—Abraham Benjamin (Wolf), Levi b. Samuel Levi; 1764–95—Jacob Phinehas Katzenellenbogen; 1795–1844—Phinehas Jacob Katzenellenbogen. The rabbis connected with the Öttingen-Wallerstein group were: Phinehas Katzenellenbogen (1630–50); Hirsch Jacob (from 1655); Isaac Israel of Prossnitz (1730–50); Hirsch Kohn of Fürth (1751–63); Isaac Hirsch Kohn (1763–72; called to Bonn); Benjamin Hirsch Kohn (1772–89; called to Bonn); Asher Löw (1789–1809; descendant of Saul Wahl).

Communal Government.

In Öttingen the parnasim were the actual administrative officials, and three or four were elected for each community, serving for three years. Their political duties included guarding the interests of the exchequer of the count or prince; policing the community; making an inventory of the property of the Jews every three years; caring for the poor; and collecting the taxes. They were exempt from all services and taxes while holding office, and received a fee for each paper bearing their signature. They were also empowered to fine any member of the community to an amount not exceeding five gulden. Since the house of Öttingen had a Catholic and a Protestant branch, these terms were applied to their Jewish supporters. Thus there were "Catholic" and "Protestant" synagogues and "Catholic" and "Protestant" Jews. On a market-ship going to Mayence one Wagenseil is said to have created a disturbance by asking a Jew whether he was a "Catholic" or a "Protestant" Jew. These designations were applied to the Jews as early as the middle of the seventeenth century. When a quarrel broke out between the two branches of the house in 1674 the Jews of their respective territories were forbidden to traffic with each other.

Court Jews.

Noteworthy among the court Jews of Öttingen were Hirsch Neumark and David Oppenheim. Hirsch Neumark lived in the second half of the seventeenth century, first at Wallerstein and then at Öttingen. Through the great influence he exercised over Count Albert Ernst he succeeded, supported by the suspicions of the Jews of Fürth, in having the Swiss citizen Paccaton arrested at Nördlingen; consequently, when the suspicions proved to be unfounded, the Jews were expelled from the cantons of Bern, Freiburg, and Basel (1701). In 1672 David Oppenheim (Oppenheimer) was granted protection for fifteen years by Count Albert Ernst of Öttingen; he was made director of the mint of Öttingen with the title "Mint Jew of the Prince" (1674–95). He received also the privilege of furnishing the metal necessary for coinage; he used for this purpose foreign coin, which he purchased cheaply and recast. Bavaria, Swabia, and Franconia protested against this practise. In 1695 Oppenheim was arrested by order of the president of the council, Count Wolfgang, but died in prison before the end of the trial. The following court Jews are also mentioned: Öttingen: Koppel zu Lauchheim (Baldern; 1710); Abraham Elijah Model of Mannheim (Wallerstein; 1739); Löw Manasseh (1740); Joseph Löw Zachariah (1771); Zachariah Model (1772); Hänle Meïr, Simon Ḥayyim Springer, Itzig Wolf Springer, Wolf Ḥayyim Springer (1775); Wallerstein: Abraham Itzig, Ḥayyim Löw (1792). Jacob Hechinger (1803), at Harburg, was the last court factor in the territory of Wallerstein. Abraham Jonas (1811) was the last court factor of Öttingen, having been appointed by the princess Marya Aloysia.

The community of the town of Öttingen does not seem to have possessed its own cemetery. Between 1444 and 1461 it used the cemetery of Nördlingen. Then Wallerstein offered its cemetery. When a quarrel broke out between the two communities on this account in 1716 they compromised with the understanding that the community of Öttingen should pay eight gulden a year to the community of Wallerstein.

Present Conditions.

The present community of the town of Öttingen numbers (1904) 141 Jews, the total population being 2,975. It has a Hebrew young men's association and a philanthropic society. Wallerstein has 32 Jews, and has a ḥebra ḳaddisha and a poor-fund. Hainsfurth has 135 Jews in a total population of 1,037. Mönchsroth has 90 Jews, and Pflaumloch 28. Dr. H. Kroner and Dr. A. Kohn respectively are the officiating rabbis at the last two places.

Bibliography: W. V. Löffelholz, *Öttingana*, 1883; S. Haenle, *Gesch. der Juden in Ehemaligen Fürstentum Ansbach*, 1867, pp. 80 *et seq.*; Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, 1898; L. Müller, in *Zeit. des Hist. Ver. für Schwaben und Neuburg*, 1899, 1900; Salfeld, *Nürnberger Martyrologium*, pp. 79, 271, 275, Berlin, 1899; Kohut, *Gesch. der Deutschen Juden*, pp. 241, 250, 315, Berlin (n.d.); Wigand, *Wetzlarsche Beiträge*, i. 361-363; Carmoly, *R. Henoch ben Abraham, Rabbiner in Öttingen*, in *Israelit*, 1864, No. 43.

S. S. O.

ÖTTINGEN, ELIJAH B. ABRAHAM B. MORDECAI HA-LEVI: Rabbi at Wengrow, Poland, in the first half of the seventeenth century. His first work, "Berit ha-Lewi" (Lublin, 1645), is an ethical exposition of the prayer of Moses (Deut. iii. 23-26) by 365 different methods, interwoven with the 613 commandments, and is based upon stories from Midrash and Talmud. A second, larger work of his, entitled "Minḥat Eliyahu," is mentioned by Fürst, but is otherwise unknown. Another work, notes on the tractate Horayot, was printed together with the tractate Sukkah (Dyhernfurth, n.d. [17th cent.]; republished Amsterdam, 1727). Steinschneider and Michael, however, think that this work was written by one of the tosafists, and that Öttingen was merely its editor.

Bibliography: Fürst, *Bibl. Jud.* i. 234; Benjacob, *Oẓar ha-Sefarim*, p. 85; Michael, *Or ha-Ḥayyim*, Nos. 160, 356; Zunz, *Z. G.* p. 45; Steinschneider, *Cat. Bodl.* col. 948.

D. S. O.

ÖTTINGER. See Ettinger.

ÖTTINGER, EDUARD MARIA: German writer; born at Breslau Nov. 19, 1808; died at Blasewitz, near Dresden, June 26, 1872. In 1828 he became a Catholic. He lived as a journalist in Berlin (editing "Eulenspiegel," 1829), Munich ("Das Schwarze Gespenst," 1830), Berlin ("Neuer Eulenspiegel," 1831; "Figaro," 1832-36), Hamburg ("Argus," 1836-38), Mannheim, Leipsic ("Charivari," 1842-52; "Narrenalmanach," 1843-49), Paris, Brussels, and after 1860 in Blasewitz.

Öttinger wrote many works, comprising novels, poems, satires, and historical and bibliographical writings, a complete list of which may be found in "Moniteur des Dates," vi. 83, Dresden. 1868. Among them may be specially mentioned: "Buch der Lieder" (Berlin, 1832; 5th ed., Leipsic, 1850); "Der Ring des Nostradamus" (Leipsic, 1838; 2d ed., *ib.* 1845); "Historisches Archiv" (Carlsruhe, 1841); "Bibliotheka Shahiludii" (Leipsic, 1844), a bibliography of chess; "Graf Saint-Germain" (*ib.* 1847); "Rossini" (*ib.* 1847); "Bibliographie Biographique" (*ib.* 1850; 2d ed., Brussels, 1854; this work, containing biographical data of about 200,000 persons, was the forerunner of the "Moniteur des Dates"); "Neues Buch der Lieder" (Dresden, 1852); "Iconographia Mariana" (Leipsic, 1852), a bibliography of the miracle-working pictures of the Virgin Mary; "Auf dem Hradschin" (Prague, 1856); "Gesch. des Dänischen Hofes von Christian II. bis auf Friedrich VII." (Hamburg, 1857-59); "Die Moderne Semiramis" (Berlin, 1863); "Mutter und Sohn" (*ib.* 1864). His historical novels were for a time much read in Germany.

In 1866 Öttinger commenced to edit and publish in Dresden, under the patronage of the King of Prussia (later Emperor William I.), his well-known work "Moniteur des Dates," which he continued until his death. This great undertaking was finished by Hugo Schramm-Macdonald in Leipsic in 1881. The work gives short biographical notes of all important men (over 1,000,000 in number) from the dawn of history to the date of the completion of the book, including living persons.

Bibliography: Brümmer, *Dichter-Lexikon*, s.v.; Schramm-Macdonald, in *Illustrirte Zeitung*, Leipsic, July 27, 1872; Öttinger, *Moniteur des Dates*, s.v.

S. F. T. H.

ÖTTINGER, JACOB JOSEPH: German rabbi; born at Glogau 1780; died at Berlin Nov. 7, 1860. A pupil of Hirsch Samosc, he acquired a wide knowledge of rabbinical literature. In 1820 he was called to Berlin as assistant rabbi, and was appointed acting rabbi five years later, on the death of Meyer Simon Weyl. Only a few of his novellæ have been printed; but many modern Hebrew works and new editions of earlier books were approved by him and by Elḥanan Rosenstein, his colleague at Berlin. His pronounced stand on the question of Reform deserves especial mention.

Bibliography: Landshuth, *Vollständiges Gebets- und Andachtsbuch zum Gebrauch bei Sterbenden*, Appendix, p. 1, Berlin, 1867 (contains his epitaph).

S. M. K.

ÖTTINGER, JOSEPH: Austrian physician; born at Tarnow, Galicia, May 7, 1818; died at Cracow Oct. 2, 1895. He was educated at the University of Cracow (M.D. 1843; Doctor of Surgery 1850). In 1851 he had charge of the lectures on the history of medicine and medical jurisprudence at the university, but the "venia legendi" was refused him for political reasons, mainly because of his intense Polish sympathies as opposed to Austrian control. It was not until 1867 that he became privatdocent. Seven years later he was appointed assistant professor; and this position he held until 1889, when, having reached the age-limit, he retired.

In addition to his university duties Öttinger was physician-in-chief to the Jewish hospital at Cracow, and was a member of the Cracow Academy of Sciences and other learned societies.

Öttinger wrote many studies for the professional journals; he was the editor of a dictionary of Polish medical terminology, published by the Society of Physicians of Cracow, of which he was president; and for many years he edited also the medical journal "Przeglad Lekarski." Among his works special mention may be made of the following (all written in Polish): "Notes on the Chief Epidemic Diseases" (1865); "On Medical Superstitions" (1867); "On Epidemic Insanity" (1868); "The Principal Results of Medical Experience" (1870); "The Sick in the Jewish Hospital at Cracow and Their Diseases" (1871); "Some Reminiscences of the Previous History of the Medical Faculty of the Jagellonic University" (1874–76); "The Plague in Europe During the Last Two Centuries" (1879); "Collection of the Hippocratic Writings in the Light of Modern Criticism" (1879); "Medical Notes from the Sixteenth Century" (1880).

S. A. Be.

OTTO, JULIUS CONRAD. See Margolioth, Naphtali.

OTTOLENGHI, ABRAHAM AZARIAH (BONAJUT): Italian rabbi; born at Acqui 1776; died in 1851; brother of Israel Emanuel Ottolenghi. On the occasion of the entrance of the French army in 1796, after the battle of Montanotte near the walls of Acqui, he made an address on the significance of the tree of liberty. After the French reverses of 1799 and the battle of Novi, the populace rose against the Jews of the city. The Ottolenghi were persecuted, Abraham Azariah being attacked by the reactionary party. The brothers Ottolenghi escaped and fled to the Alps; but their father was seized as a hostage by the French troops and taken to Genoa. On the restoration of order after the battle of Marengo, Azariah returned and resumed his theological studies. He assumed, without claiming any fees, the rabbinical functions at Acqui, and continued to discharge them until shortly before his death. He was the author of "Shir le-Kabod ha-Torah" (Leghorn, 1808).

S. U. C.

OTTOLENGHI, DONATO: Italian author; born at Acqui Nov. 7, 1820; died Oct. 5, 1883, at Alessandria, Piedmont, where he had resided since 1848. He was an ardent patriot, and maintained a correspondence with D'Azeglio, Bianchi-Giovini, Balbo, and Gioberti. Being very wealthy, he devoted all his energies to the elevation of the poorer classes of Alessandria, making his philanthropic plans known both through the daily press and by means of his own writings.

In addition to numerous articles in "La Provincia" and "Il Vessillo Israelitico," Ottolenghi's works include: "La Causa dei Poveri Deferta al Sesso Gentile," Alessandria, 1860; "Si Pensi al Povero, Considerazioni e Proposte," *ib.* 1860; "Progetto per la Fondazione di un Comitato Centrale e Permanente di Beneficenza in Alessandria," *ib.* 1862; "Della Povertà e della Beneficenza in Alessandria," *ib.* 1868.

Bibliography: *Il Vessillo Israelitico*, 1883, pp. 328 *et seq.*, 343 *et seq.*

S. U. C.

OTTOLENGHI, EMILIO (Count of Vallepiana): Italian philanthropist; born at Acqui Nov. 5, 1830; since 1848 he has been a resident of Alessandria, Piedmont. In 1882 he was elected to the common council and was re-elected for several years. He was likewise a member of the advisory board of the "Ricovero di Mendicità," and the founder of refuges and asylums, and is a director of the Bank of Italy, the Savings Bank, and the Hebrew community, as well as president of the national society for the province of Alessandria. Ottolenghi has been successively made chevalier, officer, and commander of the Crown of Italy by Humbert I., who has created him (Feb. 22, 1883) Count of Vallepiana.

Bibliography: *Ottolenghi di Vallepiana*, in *Famiglie Illustri Italiane.*

S. U. C.

OTTOLENGHI, GIUSEPPE: Italian general; born at Sabbionetta, Lombardy, Dec. 26, 1838; died at Turin Nov. 2, 1904. He began the study of law at Turin, and then entered the military academy of that city. He enlisted as a volunteer in the campaign of 1859, was promoted, and took part in the campaigns of 1860 and 1861, being the first Jew to belong to the staff. In 1863 he was promoted to the rank of captain. In 1864 he fought against the brigands of Basilicata, and won the silver medal for military valor; while in the campaign of 1866 he received the Cross of Savoy as well as several other decorations. Ottolenghi was for some time professor of military history and tactics in the Royal Military School at Modena, and was military attaché with the French army in the Franco-Prussian war. He was likewise the Italian delegate to the European commission to determine the boundary between Turkey and Montenegro, after the Eastern war. He was made brigadier-general in 1888; commandant of the division of Turin in 1895; commandant of the fourth army corps in 1902; minister of war, 1902–3; senator of the kingdom, 1902; and commandant of the first army corps, 1903.

Giuseppe Ottolenghi.

Bibliography: *Il Vessillo Israelitico*, 1891, pp. 171–174; 1898, p. 276; 1902, pp. 182, 189; *Archives Israelites*, Nov., 1904, pp. 356–357.

S. U. C.

OTTOLENGHI, LAZZARO: Italian rabbi; born at Acqui 1820; died in Rome 1890. He occupied successively the rabbinates of Turin, Moncalvo, and (1858) Acqui. The last years of his life were spent in Rome. Ottolenghi was a preacher of some note, and wrote a number of Hebrew poems. Among his writings are: "Matrimonio Misto," a comedy; "Dialoghi Religioso-Morali"; and "Ḳol

Ḳore," designed for the study of Hebrew literature. In his youth he wrote several tragedies, one of which, "Etelwige," was produced at Acqui in 1852.

Bibliography: *Il Vessillo Israelitico*, 1890, p. 138.

s. U. C.

OTTOLENGHI, LEONETTO: Italian philanthropist; born at Asti Nov. 3, 1829; died at Pisa Feb. 20, 1904. In 1889 he rebuilt the Jewish synagogue at Asti, and two years later organized the exposition held there, of which he was president. In 1898 he promoted a second exposition. King Humbert I. visited both expositions, and on March 14, 1899, conferred upon Ottolenghi the hereditary title of count. In 1903 Ottolenghi presented a statue of Humbert I. to Asti, and founded an Alfieri collection in the Palazzo Alfieri.

Bibliography: *Il Vessillo Israelitico*, 1892, pp. 373 *et seq.*; 1895, pp. 335 *et seq.*; 1898, pp. 162 *et seq.*; 1904, pp. 96 *et seq.*

s. U. C.

OTTOLENGHI, SALVATORE: Italian physician; born at Asti March 20, 1861. He received his education at his native town and at the University of Turin (M.D. 1884). He has been since 1888 assistant professor of medicine and chief of the medico-forensic department in the University of Sienna.

Ottolenghi has contributed to the medical journals nearly eighty essays, especially on forensic medicine, anthropology, and criminology, and is the author of: "Anomalie del Campo Visivo Nei Precopatici e Nei Criminali," Turin, 1891; "Duocento Criminali e Prostitute" (with U. Rossi), *ib.* 1894; "La Sensibilità della Donna," *ib.* 1896; "La Suggestione e le Facoltà Psichiche Occulte in Repporto alla Pratica Medico-Forense" (with U. Rossi), *ib.* 1899; "Il Glicogeno dei Muscoli e del Fegato nel Cadavere a Diverse Epoche della Morte," Sienna, 1901.

s. F. T. H.

OTTOLENGO, JOSEPH: Italian scholar of the sixteenth century; died about 1570. He was a German by birth, but went from Ettlingen to Cremona. There he conducted a school ("Hebr. Bibl." v. 125, note), and became involved in a feud with Joshua dei Cantori, who, partly for this reason, agreed to serve with Vittorio Eliano on the censorship committee which condemned the Talmud. He published, or caused to be published at his expense, about twenty Hebrew books at Riva di Trento, between 1558 and 1562, in the printing-house founded by Cardinal Cristoforo Madruz. Ghirondi says erroneously that Ottolengo had these books printed at Cremona, and both he and Fürst wrongly ascribe to him the authorship of the "Diḳduḳe Rashi," a compendium of Elijah Mizraḥi's supercommentary to Rashi, which he merely edited. It is possible that the author was really Jacob Marcaria, who wrote prefaces to some of Ottolengo's editions. Ottolengo was the author of the following works: "Luaḥ mi-Kol ha-Dinim" (Riva di Trento, 1558), a list of the decisions of the RaN; and "Simane Mordekai" (*ib.* 1558).

Bibliography: David Gans, *Ẓemaḥ Dawid*, 1570; Fürst, *Bibl. Jud.* iii. 58; Steinschneider, *Hebr. Bibl.* i. 112; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 52a; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 164; Mortara, *Indice*; *Allg. Zeit. des Jud.* July, 1902.

s. U. C.

OTTOLENGO, SAMUEL DAVID BEN JEHIEL: Italian rabbi of the cabalistic school; flourished in the seventeenth and eighteenth centuries; born at Casale-Monferrato; died 25th of Ab, 1718. He was chief rabbi of Padua and Venice, and was the author of the following works: "Ḳiryah Ne'emanah" (Venice, 1701), extracts from the "Ma'abar Yabboḳ" of Aaron Berechiah of Modena; "Me'il Shemuel" (*ib.* 1705), extracts from the "Shene Luḥot ha-Berit" of Isaiah Horwitz, with an index; and "Tiḳḳun Shobabim" (*ib.* 1719), containing among other things extracts from the similarly entitled work of Moses Zacuto. Ottolengo wrote also a number of responsa, as well as several piyyuṭim and elegies, some of which have been printed, while others exist only in manuscript. He also left a manuscript collection of "ḥiddushim" on various treatises of the Talmud. His haskamah is found in the "Paḥad Yiẓḥaḳ," *s.v.* "'Ones Noten Arba'ah Debarim."

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 330, 335; *Allg. Zeit. des Jud.* July, 1902.

s. U. C.

OULIF, CHARLES NARCISSE: French lawyer; born at Metz July, 1794; died in Paris March 3, 1867; educated at the Imperial Lyceum of Metz and later at Strasburg, where he was the first Jew to receive a degree in law (Dec., 1815), being admitted to the bar at Metz. Two years later he became an officer in the National Guard, and later was an enthusiastic supporter of the revolution of 1830. Almost immediately after the inauguration of his legal career Oulif began his struggle to remove the disabilities of the Jews of France. For many years he strove to secure the abolition of the Jewish oath, and he was twice successful (1816 and 1827), at least within the jurisdiction of the court of Metz, while he also secured the suppression of the term "Jew" in all judicial measures and documents in the same court.

In the latter part of 1834 Oulif accepted a call to the chair of law at the University of Brussels, where he remained for over thirty years. The year after his appointment he was admitted to the Brussels bar.

The interest of Oulif in Judaism was unremitting. While at Metz he had established a school for Jewish youths, and had been one of the founders of a society for the encouragement of Jewish arts and industries which served as models for similar institutions at Nancy, Strasburg, Paris, and other cities. Later he became vice-president of the board of trustees of the Central Rabbinical School of France, which was originally situated at Metz, but was later transferred to Paris as the Jewish Seminary. The same keen interest which he always felt in this school was manifested by him in the Alliance Israélite Universelle. Later still he was one of the founders of the French Benevolent Society of Brussels. He was a member of the Legion of Honor (1837) and received the decoration of the Order of Leopold of Belgium.

The literary works of Oulif include: five volumes of the decisions of the court of Metz, begun by him and his colleague Paraut in 1818; a pamphlet, "Sur l'Etat de l'Enseignement Supérieur en Belgique"; and numerous articles on important political questions in the Belgian liberal journals, the most striking being a series entitled "France et Belgique."

BIBLIOGRAPHY: Sarrut, *Biographies des Hommes du Jour*, v., Brussels, 1838; *Arch. Isr.* March 15, 1867; *La Belgique Judiciaire*, April 11, 1867.

S. J. KA.

ÓVÁRY, LEOPOLD: Hungarian historian; custodian of the Hungarian state archives; born at Veszprim Dec. 31, 1833. He took part in the Hungarian struggle for liberty in 1848 and in the Italian war of independence in 1860. After the political troubles had been settled he devoted himself to the study of history, in which he soon achieved distinction. In 1876 he was appointed assistant custodian of the state archives, in 1904 chief custodian; and in 1892 he was elected a member of the Hungarian Academy of Sciences. A knighthood of the Order of the Crown of Italy has been conferred upon him.

Ováry's writings had considerable political influence, especially those attacking the anti-Hungarian Rumanian propaganda in Italy. His chief works include: "Nápolyi Történelmi Kutatások" (Budapest, 1874); "III. Pál Pápa s Farnese Sándor Bibornok Magyarországra Vonatkozó Diplomácziai Levelezései" (*ib.* 1879); "Oklevéltár Bethlen Gábor Diplomácziai Összeköttetéseinek Történetéhez" (*ib.* 1886); "Zsigmond Királly és az Olasz Diplomaczia" (*ib.* 1889); "A Magyar Anjouk Eredete" (*ib.* 1893); "La Questione Dacoromana e lo Stato Ungherese" (Rome, 1894; German ed., Budapest, 1894; French ed., Paris, 1894). Ováry embraced Christianity.

BIBLIOGRAPHY: *Akadémiai Almanach*, 1893, p. 165; *Pallas Lex.*; Szinnyei, *Magyar Irók Elete.*

S. L. V.

OVEN: Stoves built into a room for the purpose of heating it have always been unknown in the East. The substitute for them is the "aḥ," or portable brazier, which even at present in the Orient is placed in the room during cold weather (comp. Jer. xxxvi. 23). In some regions it is the custom to put a wooden frame like a low table over the pot of coals when the latter no longer send up flames; and over this is spread a large rug to keep in the heat, its ends serving to cover up to the waist the persons lying around the brazier. It is questionable whether the Hebrews were acquainted with this practise (comp. Niebuhr, "Reisen," ii. 394). The usual word for oven, "tannur," designates the baking-oven, which was probably like that still used among the Arabs. It commonly consists of a large open pot or jar which is half filled with small bricks. These, when properly heated, serve to bake the dough spread over them or stuck to the sides of the jar. Horse or sheep dung is usually used as fuel by the modern fellahs (comp. I Kings xvii. 12; Isa. xliv. 15; Ps. cxx. 4). As now, so probably among the ancient Hebrews the dough was baked in a few minutes, often being slightly burned (comp. Hos. vii. 4, 7 *et seq.*). Such ovens are to-day usually placed in special huts, each household either having one to itself or sharing it with several families. In cold winters the fellahs not seldom use these to warm themselves.

The "maḥabat" was probably a pan devised for baking thin cakes (Lev. ii. 5, vii. 9; Ezek. iv. 3), and in which meat also was sometimes roasted (II Macc. vii. 3, 5). In II Sam. xii. 31, Jer. xliii. 9, and Nah. iii. 14 "malben" is used to indicate the large brick-kiln for burning bricks. In Ecclus. (Sirach) xxvii. 5, xxxviii. 10 is mentioned the *κάμινος*, which was used for burning pottery. "Kibshan" and "kur" (comp. Gen. xix. 28; Ex. ix. 8, 10; xix. 18; Mal. iv. 1) designate the smelting-furnace. The latter term is used in Prov. xvii. 3, xxvii. 21 (comp. Wisdom iii. 6) for the smelting of gold, and in Ezek. xxii. 18–22 and Isa. xlviii. 10 for that of silver. In Deut. iv. 20, I Kings viii. 51, and Jer. xi. 4, however, it is used also to designate the furnace employed for smelting iron ore.

In Dan. iii. a furnace ("attun") is mentioned into which Daniel's three friends were thrown. It is evident that this was like a smelting-furnace, open at the top to admit of the reception of the ore, and having an opening also below, which could be closed, for raking the fire and withdrawing the molten metal (comp. *ib.* verses 22, 23, 26).

E. G. H. W. N.

OVERREACHING. See ONA'AH.

OVRUCH (OVRUTCH): District town in Volhynia. In 1629 only three houses there were owned by Jews; but a fairly large Jewish community must have existed, for in that year a synagogue was built ("Arkhiv Yugo-Zapadnoi Rossii," VII., ii. 413). In 1883 in the whole district of Ovruch there were, besides Jewish settlements in towns, seven rural settlements and forty-two Jewish farmers. In 1896 the Jews of Ovruch numbered 4,177 in a total population of 9,845, and they possessed three houses of prayer and one poorhouse. In the same year there were in the whole district, in a total population of 194,976, about 20,750 Jews, possessing two synagogues and twenty-one houses of prayer. Petty trades, especially in the smaller towns, were almost entirely in the hands of the Jews.

BIBLIOGRAPHY: *Regesty*, No. 783; *Entziklopedicheski Slovar*, xxi. 673.

H. R. A. S. W.

OWL: Rendering in the English versions of the following Hebrew words: "kos" (Lev. xi. 17; A. V. "little owl"); "yanshuf" (*ib.*; A. V. "great owl"; LXX. ἶβις); "tinshemet" (*ib.* v. 18; R. V., after the Samaritan and Targum, "horned owl"; Vulgate and A. V. "swan"). The Authorized Version renders "bat ha-ya'anah," "ḳippoz," and "lilit" also by "owl" (but see OSTRICH; SERPENT).

"Kos," referred to in Ps. cii. 7 as living among ruins, may be identified with the *Carina glaux*, the emblem of Pallas Athene, and called by the Arabs "bumah," the most abundant of all owls in Palestine. "Yanshuf" is usually identified with the *Bubo ascalaphus*, which inhabits ruins and caves throughout Palestine, but is especially abundant around Petra, the ancient Edom (comp. Isa. xxxiv. 11). There are also found in Palestine the white owl, the great horned owl, the wood-owl (*Syrnium aluco*), the Indian fish-owl (*Ketupa ceylonensis*), and the long-eared and the short-eared owl (*Strix otus* and *S. brachyotus*).

The terms for "owl" occurring in the Talmud are: קקותא, קקואי, and קואי. This bird was eaten in Babylon, but was forbidden as food in Meraba, where it was called תחוותא (Ḥul. 63a). There is also קפופא or קריא (or קדיא; comp. Targ. on "kos," Lev. xi. 17), described by Rashi as a bird screeching in the night, with a countenance resembling that of a cat, the cheeks of a man, and having the eyes in front (Niddah 23a; Ber. 57b). It is said that its appearance in dreams is of bad omen (*ib.*).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 191; Lewysohn, *Z. T.* p. 162.

E. G. H. I. M. C.

OWL, THE. See PERIODICALS.

OWNERSHIP. See PROPERTY.

OX or **BULLOCK** (Hebrew, שור, פר).—**Biblical Data:** Among the agricultural Semites the ox or bull had a sacred character. Thus in Sabea it was sacred to Athtar (comp. Mordtmann in "Z. D. M. G." xxx. 289, and Barton in "Hebraica," x. 58); at Tyre, Astarte was represented with the head of a bull or cow (comp. ASHTORETH); and the sacred character of the bull in Babylonia is indicated by the name of the constellation Taurus (comp. Jensen, "Kosmologie," pp. 62 *et seq.*). That the Israelites also held the bull sacred in the early days of their agricultural life, is proved by the worship of YHWH in the image of a calf (see CALF-WORSHIP). This worship was perhaps borrowed from the Canaanites. Tobit i. 5, which speaks of "Baal the heifer," shows that the Canaanites, as well as their cousins of Tyre, represented their deity in this form.

It was probably due to the sacred character thus acquired that the figures of twelve oxen were employed in the Temple to support a large laver (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20). Partly in consequence of this sacred character, too, partly because of its use for food, the bull became one of the most important of the sacrificial animals (Ex. xxix. *passim*; Lev. iv. *passim*; Num. xxviii., xxix. *passim*; Ps. l. 13; etc.). From its sacred and economic importance, the proper performance of the functions of the bull became, as in Job xxi. 10, a token of prosperity.

J. JR. G. A. B.

——**In Rabbinical Literature:** The Hebrew word "shor" is said to apply to an ox even when it is only one day old (B. Ḳ. 65b), as well as to the different kinds of oxen, including the wild ox ("shor ha-bar" or "shor ha-midbar"; comp. B. Ḳ. 44b) and the unicorn. Hence the Talmudic saying: "The ox which Adam offered to God had only one horn in its forehead" ('Ab. Zarah 8a). Egyptian oxen, it is said, have large bellies (Suk. 21b; comp. Parah ii. 2). If in the month of Adar the ox is cold in the morning but at noon lies down in the shade of a fig-tree, this is an indication that the month has fallen in its proper season, and that it is not necessary to intercalate a second Adar month (Sanh. 18b; comp. Yer. R. H. ii. 58b). R. Ḥisda declared that a black ox is the most valuable for its skin, a red ox for its flesh, and a white ox for plowing, and that a black ox with white spots is inferior in every respect (Nazir 31b). Oxen are considered to be dangerous domestic animals; so much so that one who, while praying, sees an ox coming toward him may interrupt his prayer. The Talmudists strongly warned the people to keep out of the way of an ox: "'When thou seest the head of an ox in its food-basket, ascend upon the roof and throw the ladder down after thee." Still, according to Samuel, it is only a black ox in the month of Nisan that is dangerous, because Satan jumps between its eyes (Ber. 33a). See UNICORN.

BIBLIOGRAPHY: Kohut, *Aruch Completum*, s.v. שור and תור; Levy, *Neuhebr. Wörterb.* s.v. שור and תור; Lewysohn, *Z. T.* pp. 129, 307.

E. C. M. SEL.

OXFORD: County town of Oxfordshire, England. According to Anthony à Wood, Jews settled there almost immediately after the Conquest. They located along Fish street (now St. Aldate) from Carfax to the great gate of Christ Church, forming a Jewry with St. Edward's Church in the center. Several of the halls which were the foundation of the university were owned by Jews—as Moysey's, Lombard's, and Jacobs' Halls. In 1141, during the conflicts between the empress Matilda and King Stephen, the Jews were mulcted by both sides, giving to Maud an "exchange" and to Stephen "three exchanges and a half," after the latter had burned the dwelling of Aaron son of Isaac. The earliest record is of a payment by the sheriff of Oxfordshire, on behalf of the Jews, of 100 shillings, in 1156. Shortly afterward a miracle was said to have occurred: St. Frideswide caused a Jew named Dieulecres fil Moyse of Wallingford to lose his senses because he had mocked at her miracles ("Acta Sanctorum," viii. 576). Only five Jews of Oxford are mentioned as having contributed to the Northampton donum of 1194 on Richard I.'s return to England, but these contributed the comparatively large sum of £44 1s. 6d. Among their names is that of Benedictus le Puncteur, whom Jacobs has identified with BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN.

About this time the Jews obtained possession of a cemetery outside the East Gate, where the Tower of Magdalen now stands. It was afterward transferred to the opposite side of the road, now the Botanic Gardens. About 1221 the Dominicans, or Black Friars, settled in the heart of the Jewry at Canon Hall, and a little later Henry II. established a house of converts next to the Guild Hall, on the site of the present town hall (M. Lyte, "University of Oxford," p. 26). On the other hand, a synagogue had been built in Fish street on land granted to Copin of Worcester by the prior of St. Frideswide.

In 1222 a deacon of the Church fell in love with a Jewess and was converted to Judaism, whereupon he was handed over to the secular power and burned ("Annales Monastici," iv. 62). For attempting to rescue a young Jewish convert a number of Jews of Oxford were in 1235 imprisoned in the castle, but were afterward released as innocent. The Jews here as elsewhere earned their livelihood by lending money, which naturally led to disputes. In 1244 the Jewry was attacked and the houses sacked; forty-five of the rioters were imprisoned. It may have been in consequence of this that four years later the king limited to 43 per cent the amount of interest Jews could collect from scholars. Questions in dispute between Jews and scholars were decided by the chancellor, though in 1260 the constable of Oxford Castle vainly claimed jurisdiction over the Jews. The jurisdiction of the chancellor over them was confirmed in 1286; he was allowed to issue his writ to the constable for that purpose. In 1268 a Jew of Oxford attacked a procession of clergy going to hear a sermon on Ascension day, and, seizing the processional cross, trod it under foot. The Jews, consequently, were compelled to make a cross for Church processions, and to erect a marble one on the spot where the act was committed, in front of their synagogue. It was afterward moved to a spot in front of Merton College, which was built on ground purchased by Walter de Merton from Jacob, son of Master Moses of London.

At the expulsion the king came into possession of bonds and other property, belonging to twenty-three Jews of Oxford, amounting to £30 1s. 4d., and of corn and wool equivalent to £285 1s. 8d. and £150 13s. 4d. The community had a synagogue on which it paid yearly to the prior and monastery of St. Frideswide the sum of 18s. 9d. A large number of deeds exist relating to the loan transactions of the Jews of Oxford, which have been collected by Neubauer ("Collectanea of the Oxford Historical Society," xvi. 289–314).

At the beginning of the seventeenth century a certain number of converted Jews are mentioned as teaching Hebrew at Oxford, among them James Wolfgang and James Levita (possibly identical). Casaubon had a Jewish secretary named Jacob Barnet at Oxford in 1609; he expressed a willingness to become converted, but fled at the last moment; he was banished from England in 1613. Another Jew, Antonio Maria de Verona, was treated favorably at Oxford in 1626, at the request of the queen Henrietta Maria. An Italian Jew named Alexander Arniedi taught Hebrew at Oxford a little later. A Jew named Jacob was the first person to open a coffee-house at Oxford; indeed, he is credited with having introduced coffee into England about 1650. Toward the end of the seventeenth century Isaac Abendana taught Hebrew at Oxford, and edited a Jewish calendar from 1692 to about 1700.

The connection of Jews with Oxford in more recent years has been chiefly with the university, a large number of Jewish students accepting the opportunities opened to them by the University Test Act of 1871. S. Alexander became a fellow of Lincoln. A small congregation has collected in Oxford, whose synagogue, in Richmond road, was founded in 1841.

BIBLIOGRAPHY: Boase, *Oxford*, pp. 22, 32, 66, 166, London, 1890; *Publications Jew. Hist. Soc. Eng.* ii. 65.

——**Typography:** The first Hebrew book printed at Oxford appears to have been an edition of the Mishnah, with a Latin version by Samuel Clarke, in 1667 (see Wolf, "Bibl. Hebr." ii. 704, iv. 323). The next was a part of Maimonides' "Mishneh Torah," with translation and notes by H. Prideaux, in 1679. Hyde's Hebrew treatises on chess were also produced in Oxford, in 1694, and Clavering's "Talmud Torah"—a text and translation of Maimonides' "Yad"—in 1705, all by the Clarendon Press. In more recent years the same press has produced several rabbinical texts edited by Neubauer, Driver, Cheyne, etc., and a new English edition of Gesenius' "Dictionary." The order of prayers of the Sephardic ritual, edited by Dr. M. Gaster, is now (1904) being printed at the Clarendon Press.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 3101; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28.

J.

OẒAR HA-ḤOKMAH WEHA-MADDA'. See PERIODICALS.

OẒAR NEḤMAD: Hebrew annual founded and published at Vienna by Ignatz Blumenthal of Brody, Galicia, in 1836. Only four volumes appeared, in 1836, 1857, 1860, and 1863 respectively. Their contents consisted of essays in an epistolary form on Jewish literature by the principal Jewish scholars. The first volume contained fifty letters dealing with literature, by I. S. Reggio, S. D. Luzzatto, S. Rapoport, Samson Bloch, Abraham Geiger, Gentiluomo, Della Torre, and Leopold Dukes; and poems by Wessely, Rapoport, and Joseph Almanzi. The second volume comprised twenty-four letters, the new contributors being Steinschneider, Carmoly, and R. Kirchheim. The third volume included contributions by I. Levy and Mortara in addition to the collaborators already mentioned, while the fourth and last volume contained an essay by Soave.

H. R. S. O.

OẒAR HA-SIFRUT: Hebrew annual devoted to Jewish literature, science, poetry, and belles-lettres; founded by Isaac Shaltiel Gräber at Yaroslav, Galicia, in 1887. For the first three years it was published regularly; but the fourth volume did not appear until 1892, while the fifth, which is thus far the last, was issued in 1896. Among its collaborators were Jacob Reifmann, Abraham Epstein, David Kaufmann, W. Bacher, Samuel Poznanski, Leon Gordon, Reuben Asher Braudes, and Solomon Mandelkern.

H. R. S. O.

'OZER BEN MEÏR: Polish rabbi; died at Zolkiev May, 1710; great-grandson of Solomon Luria. 'Ozer was rabbi at Clementow. He wrote: "Eben 'Ozer 'al Yad" (with text, Amsterdam, 1742), on the Yoreh De'ah, on Oraḥ Ḥayyim, and on Eben ha-'Ezer; novellæ on some massektot (Zolkiev, 1753); and others of a similar character, published in "Maginne Ereẓ" (Amsterdam, 1753).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 153; Steinschneider, *Cat. Bodl.* No. 6697; Fürst, *Bibl. Jud.* iii. 56.

H. R. A. S. W.

OZER, SARAH. See ZELKA, SARAH.

P

PABLO ALVARO. See Bodo.

PABLO CHRISTIAN. See Christiani, Pablo.

PACIFIC MESSENGER. See Periodicals.

PACIFICO CASE: An affair arising out of a claim made on the Greek government by one David Pacifico, commonly known as "Don Pacifico" (born a British subject at Gibraltar 1784; died in London April 12, 1854). Pacifico first began business at Lagos, Portugal, in 1812, but owing to sympathy with the Liberals his property was confiscated by Don Miguel. He was, nevertheless, appointed Portuguese consul at Morocco Feb. 28, 1835, and two years later Portuguese consul-general to Greece. Owing to some complaints he was dismissed from this latter post Jan. 4, 1842; but he continued to reside at Athens. When the Easter burning of Judas Iscariot customary in that city was given up in 1847 at the request of the Rothschilds, the mob in revenge burned down Pacifico's house, whereupon he claimed compensation to the amount of £26,618. When this rather preposterous claim, as well as others, including one of G. Finlay, the Greek historian, was not treated seriously by the Greek government, Lord Palmerston sent a British fleet to Piræus (1850), and seized all the ships in the harbor. The French government also sent a commission, which could not agree with the English claimants; and the Pacifico case thereupon resulted in a general quarrel, in the course of which the French ambassador took the serious step of withdrawing from London. Palmerston was censured for his action in the matter by the House of Lords (June 18, 1850), but was reassured by a vote of confidence passed in the House of Commons by a majority of 46.

Ultimately Pacifico received 120,000 drachmas and £500 in settlement of his claims; and with this sum he passed the rest of his life in London.

Bibliography: Speech of Lord Palmerston, in Hansard's *Parliamentary Reports*, June 25. 1850, cols. 380-444; *English Parliamentary Papers*, 1850, Nos. 1157, 1179, 1209, 1211, 1226, 1230, 1233; 1851, Nos. 1297, 1415; Finlay, *History of Greece*, vii. 209-224; *Dict. Nat. Biog.*

J.

PADAN-ARAM (Assyrian, "Padanu"): The first element in the word is variously explained as meaning "road" or "field," "yoke," and "plow." It may indicate in this connection that portion of Aram which could be cultivated—the lowland between the Euphrates and the Tigris, generally mentioned in contrast with the high plateau of Palestine. The district is referred to by this name only in Genesis, while Hosea xii. 13 (R. V. xii. 12), in describing the life of Jacob, terms the same region "sedeh Aram" (= "field of Aram"). Bethuel, the father of Isaac's wife Rebecca, came from Padan-aram (Gen. xxv. 20), whither Jacob had gone to escape from Esau, and where he married two wives (Gen. xxviii. 2, 5-7).

E. G. H. S. O.

PADERBORN: Town in the province of Westphalia, Prussia. The presence of Jews there is first mentioned in 1606, when the diet of Paderborn decided to prevent any increase of the Jewish inhabitants on account of the exorbitant interest exacted by those of them engaged in money-lending. On Feb. 23, 1607, the prince bishop Theodor von Fürstenberg promised the diet to do his best to comply with its wishes; and he issued to the Jews of the locality the following directions: They were not to charge a higher rate of interest than one schwanenheller per week on every thaler; once in every year they were absolutely obliged to settle in full with their debtors; every obligation of a debt was to be approved by the authorities; pledges obtained from Christians and not redeemed within the prescribed time might be sold only in accordance with an official valuation; Jews might no longer lend money on real estate; claims of every kind whatever would not, under any consideration, be valid for more than two years. Jews were permitted to deal only in gold, silver, gilded goblets, rings, and precious stones. When Duke Christian of Brunswick in 1621 passed through Westphalia, levying war contributions, the Jews of Paderborn were compelled to pay the sum of 30,000 thaler.

Restrictions in the Eighteenth Century.

The expulsion of the Jews and their absolute exclusion from trade were again sought in 1651; but the request was not complied with. The decree regulating their position, promulgated at the end of the seventeenth century by Bishop Hermann Werner von Metternich, continued in force until the foundation of the kingdom of Westphalia under Jerome, brother of Napoleon I. A supplementary edict of the elector Clemens August on their legal condition was proclaimed Feb. 3, 1718 (or 1719). No Jew was allowed to marry without the permission of the sovereign; and the maximum number of Jewish families in Paderborn was fixed at 125. The excess of young persons was compelled to emigrate. Nevertheless there were at times more than 200 Jewish families in Paderborn. The Jews were under the protection of the bishop; and it was his personal right to investigate every year most minutely the domestic affairs of every Jewish family. No Jew could be admitted as a resident unless he possessed a letter of safe-conduct from the sovereign. To obtain this it was necessary to produce evidence of the possession of at least 1,000 thaler as well as a testimonial of good behavior. The applicant was then obliged to take an oath that he would be true to the bishop, and would not undertake anything that might be detrimental to the interests of the cathedral chapter. After these formalities had been complied with he became a "vergleiteter Jude."

Foreign Jews were not permitted to stay in the locality longer than three days. They were not obliged to pay any fees; but the resident Jews were compelled to pay an assessment of 25 thaler yearly for them. In Rietberg, a county near Paderborn, a bearded Jew was obliged to pay a poll-tax of 12 groschen; a beardless one, a tax of 6 groschen only.

Foreign Jews.

The Jews of Paderborn were privileged to hold divine service, and to build synagogues; but neither the latter nor Jewish dwellings were permitted in the neighborhood of a church. Jews were not allowed to enter churches or Christian cemeteries; they were obliged to keep their stores closed and their blinds down on Sundays and holidays; they were prohibited under penalty from attending processions; monetary transactions were not permitted on holidays; Christians were not allowed to live with Jews, and the latter were forbidden (until 1808) to keep either Christian servants or Christian wet-nurses; and Christians were prohibited from calling Jewish physicians into their houses. To distinguish them from the Christian clergy, the Jews were not allowed to wear laces or collars; and to distinguish them from rich citizens, they were forbidden to dress in silk or in velvet. Further, they were not allowed to have woven buttons on their coats, to wear a cue, or powdered hair, nor to carry guns or pistols. Under the name "Geleitgeld" (safe-conduct money) they were obliged to pay to the prince bishop a yearly tribute of 200 thaler. Further, for the confirmation of their privileges, they were required to present a homage gift of 12,000 thaler to every new bishop. The Jews were not allowed to pursue the trade of tavern-keeper, brewer, distiller, or baker. Peddling also was prohibited, under a penalty of 5 thaler. A decree of Jan. 8, 1720, granted Jews the right to charge 10 per cent interest on sums not exceeding 25 thaler, 8 per cent on amounts from 25 to 100 thaler, and only 6 per cent on sums exceeding 100 thaler. They were allowed to trade in grain provided they did not purchase any of it in foreign countries so long as there was a sufficient supply in the diocese. However, even this privilege was withdrawn by the elector Clemens August (Sept. 16, 1741).

Right to Trade in Grain Forfeited.

The marriage laws and ritual matters were concerns of the Jews' Commission, which was under the supervision of the rabbi. After the latter had rendered a judgment, an appeal against the same was permissible only within three days; the penalty for the transgression of such laws was to be paid to the collector-in-chief within thirty days. Blasphemy and religious disturbances came within the jurisdiction of the archidiaconal courts. In commercial disputes between Jews and Christians the former were never allowed to take the so-called "Erfüllungsen." The oath in court was always taken in an abbreviated form. The person taking it placed his right hand upon his covered head, and affirmed solemnly, wishing that, if he swore falsely, he might be eternally cursed, execrated, and engulfed by the earth like Korah, Dathan, and Abiram, and that his wife might become a widow and his children orphans.

The Jews formed among themselves a corporation, with a presiding officer, a treasurer, and deputies; and at certain intervals they used to assemble, under a princely official, for a so-called diet, at which the following subjects were discussed: the contraction of loans and the payment of such as were due; valuation of the property of the individual members of the community, and the assessment of the taxes to be paid by them to defray the yearly expenses. An exact record of the proceedings was sent to the prince.

Although the Jews were not permitted to live in the main streets of the town, they had no distinct ghetto. Their cemetery was bought by them in 1728 in one of the most remote parts of the township boundaries, near the Libori Berg; and it was derisively called by the populace "Abraham's Bosom." The Jews owned it for a short time only, because it was robbed and the bodies disinterred.

No Distinct Ghetto.

The edict of June 13, 1747, prescribed that a foreign Jew might enter Paderborn through the western gate only; there he was to remain until a member of the Jewish congregation and the collector-in-chief had given bond for him. If he stealthily entered the town, in violation of these regulations, a penalty of three months' carting was inflicted upon him, and the congregation was fined ten gold florins for having neglected its duty. Under the edict of Sept. 5, 1750, every Jew was required to submit to a yearly search of his house for stolen or "doubtful" goods, and to submit his packages or boxes of goods to inspection. The edict of May 7, 1765, prohibited foreign Jews from entering the town under any circumstances, even though a bond was furnished and an exact description of the person was given. When, in 1788, the last prince bishop, Franz Egon von Fürstenberg, entered upon office, he was made to declare, in the capitulation prescribed for him, that the Jews in his territory should, with the exception of 125 families, be expelled. In 1808, however, when the kingdom of Westphalia was founded, the Jews were placed upon an equal footing with the other citizens. By the decree of March 31 of that year they were given a consistory of their own which was invested with the supervision of divine service, of the public schools, and of the charitable and philanthropic institutions.

To-day (1904) the Jews of Paderborn number 420 in a total population of 23,000. The orphan asylum is located in the town; and there is a Jewish women's society, besides a ḥebra ḳaddisha.

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s. S. O.

PADOVANI, ELISHAMA MEÏR: Italian Talmudist of the eighteenth century; born in Modena; died at Padua 1830. He was educated and first served as rabbi in his native place; he then became joint rabbi at Mantua with Jacob Cases, and, finally, rabbi of Padua, where he was the teacher of M. G. Ghirondi. He was the author of sermons, halakic decisions, and a short compendium on the laws contained in Shulḥan 'Aruk, Yoreh De'ah, 29-60, 98-110, which work Ghirondi possessed in manuscript. He wrote, besides, notes to Reggio's "Ha-Torah weha-Filosofia" (MS. Almanzi, 115), published anonymously in Modena in 1797, and "Il Luminario Ecclissato" (Parma, 1797), in answer to the "Luminario dei Ciechi" of the neophyte Maria Gazzoli.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 42; Steinschneider, *Hebr. Bibl.* iv. 149, vi. 86; *Il Vessillo Israelitico*, xxvi. 15, 281; *Monatsschrift*, 1900, xliv. 87; Mortara, *Indice*, p. 47.

E. C. I. E.

PADUA: City of upper Italy, 22 miles west of Venice, on the Bacchiglione; capital of the province of the same name. Its Jewish congregation, for centuries one of the most important of Italy, with the synagogue and cemetery, existed as early as 1300. The first Jew in Padua known by name was the physician Jacob Bonacosa, who, in 1255, translated there the "Colliget" of Averroes (Steinschneider, "Hebr. Uebersetzungen," p. 671). Toward the middle of the fourteenth century numbers of Jews from Rome, Pisa, Bologna, and the Marches of Ancona established themselves in Padua as money-lenders; and many of the Jews who had been persecuted in Germany and the Alpine countries removed to Padua after 1440. The statutes of the community were liberal; the population was tolerant; and the Jews were admitted without restrictions. They were placed on an equal footing with other foreigners; and occasionally they were even made citizens of the town. Thus they obtained full liberty with respect to their commerce and their loan-banks, the demand for banks being very great in that district. As the court of the Carraresi and the students of the university lived in high style, more and more merchants moved to Padua; and the congregation assumed a size which was quite considerable for that period. The condition of the Jews remained equally favorable when the Carraresi made themselves masters of the city: they were not hindered from carrying on their trade in merchandise; they could even engage in agriculture, and were taxed only moderately. The authorities were directed to protect the Jews, and were required to pay an indemnity if any injury which might have been prevented was done to the latter. The Jews built a synagogue and laid out a cemetery in the district in which they lived, outside the city, on the opposite side of the river. When their burial-ground was filled, Francesco Novello da Carrara permitted them to buy an adjacent plot; and for their benefit he repealed a law according to which only citizens were allowed to buy real estate.

Prosperity in the Fourteenth Century.

The rule of the Carraresi was forcibly abolished as early as 1405, to the detriment of the Jews, and the territory of Padua was incorporated in the republic of Venice. The congregation at that time was already considerable. It was prominent at the Congress of Forli in 1418; the money for the expenses of the deputation which the congress resolved to send to the pope was to be collected in Padua. With the advent of Venetian rule the fortunate period of the Jews ceased. They lost their citizenship and the right of settlement; they were compelled to acquire a residence-privilege ("condotta") for a limited period; and every time this was renewed they were subjected to new restrictions, or the payment of larger sums was imposed upon them. Besides all this, the danger of expulsion threatened them continually. They were no longer permitted to acquire farms or other real estate; and their liberty in respect to commerce also was restricted. But, if the rights of the Jews were not greater under Venetian rule than in other states, the senate at least saw that the laws were administered justly toward the Jewish inhabitants, and protected them from acts of violence. It interfered especially against the authorities of Padua, who repeatedly attempted to utilize the weakness of the Jews to their disadvantage; it prevented, when possible, threats of expulsion, or, if such had been already carried into effect, it hastened to recall the Jews. The Jews themselves did not submit to oppression without remonstrances. The city government objected to the rate of interest demanded by them, and to the method adopted with regard to unredeemed pledges. When the senate purposed to interfere forcibly in this matter, the Jews declared that they were unable to do business on the terms suggested, and closed their banks (1415). They were sustained by the populace; and especially the university took their part, for, in the interest of the students, it could not spare the Jewish merchants and money-lenders. Both at that period and later the university repeatedly and energetically defended the Jews. Subsequently they were often threatened with expulsion, but the "condotta" was always extended, though only after haggling and even fighting. The energetic refusal of the Jews to continue their business transactions caused their opponents to agree to their demands; but there was no solidarity among the Jews, and when the authorities or the citizens of Padua were in need of funds, they found many Jews in the neighborhood who were more accommodating than those of Padua.

Decline Under the Venetians.

Action of the Monks.

The relation of the Jews to the Christian population grew much worse when the monks began to preach Christian socialism and declared it to be a crime to permit the Jews to remain in the city or even to tolerate them in any fashion. In 1455 these preachers incited the population so successfully that the Jews were expelled, and forgiveness was asked in Rome for the toleration which had so long been accorded them. However, the exigencies of the situation proved stronger than the requirements of the faith; and the Jews were again admitted. These events were repeated in 1473, although the rights of the Jews were still more restricted. In 1482, under similar circumstances, the Jews were placed under the exclusive supervision of the senate in Venice, and were withdrawn from the authority of the community. But the monks gave them no rest. Bernardinus of Feltre, the great enemy of the Jews, went to Padua, and a "monte di pietà" (pawn-shop) was solemnly dedicated in his presence (1491). Then came the period of the fierce combats between Francis I. of France and Charles V., during which the territory of Venice suffered fearfully from the troops of foreign mercenaries. The great sack of Padua took place in the year 1509; and the Jews were among those that suffered most. During the long-continued struggles and the general distress there was no time to take heed of them; but in 1547 another storm was raised against the Jewish bankers, and the republic ordered their banks to be closed. Had not the university, and especially the juridical faculty, energetically guarded the interests of the Jews, the latter probably could not have remained in Padua. As it was they were able to maintain themselves in the city, although they were forbidden to carry on money transactions.

Closing of Banks.

Now the authorities desired to separate them from the Christians. From 1541 the establishment of a ghetto was demanded; but the senate did not agree until 1581, and, owing to numerous obstacles and difficulties on the part of the Jews, the institution did not come into existence until 1602. There the Jews lived, always amid the same struggles and in the same state of uncertainty, until 1797. On April 28 of that year the French military entered Padua, and the hour of liberty for the Jews came. On Aug. 28 following they were accorded the unrestricted right to live in any part of the city; and the ghetto was called "Via Libera."

The French were displaced in 1798 by the Austrians, who, animated by the spirit of Joseph II., accorded far-reaching privileges to the Jews—some families were even ennobled—so that their régime was generally hailed with joy. From 1805 to 1814 Padua was included in the kingdom of Italy by Napoleon; and thus the Jews, as subjects of the French empire, had the opportunity of participating in the Sanhedrin at Paris; Rabbi Isaac Michael Finzi acted as vice-president of that body. After the treaty of Vienna, Padua again belonged to Austria, except during brief intervals; and the Jews enjoyed all the privileges with the exception of eligibility to public offices. Full emancipation was not accorded to them until 1866, when Padua was incorporated into the present kingdom of Italy.

Under French and Austrian Rule.

The Jews of Padua occupied themselves originally with money transactions, and thereby fulfilled an economic mission which was highly beneficial to the district. The demand for money both by the authorities and by private individuals was urgent, loans at burdensome rates of interest being obtained from numerous citizens and Tuscans. The Jews did not impose heavier terms than the latter; and the high rate of interest, 20 to 30 per cent, was not considered exorbitant during those uncertain times. The transaction of monetary affairs by the Jews was furthered under the Carraresi; and they established several trading societies which pursued the business of banking. The great demand for money is evidenced by the fact that in 1432, with 17,000 inhabitants, the town possessed seven loan-banks. The customers of the Jews included, besides private individuals, the community, which was compelled to borrow money in cases of extraordinary expenses, and the bishop, who pledged his receipts to obtain funds. But the university, above all, urgently required the presence of the Jews in the capacities of foreign lecturers and students.

Occupations of the Jews.

Economic conditions changed about the middle of the fifteenth century, and the intention was to restrict the Jews to a lower rate of interest; but they protested that they could not continue to do business if the rate was reduced, and so kept the upper hand. The establishment of the above-mentioned "monte di pietà" advanced their business rather than injured it, as now they were able to obtain money at moderate interest. The number of banks increased enormously, and all of them prospered. But, as mentioned previously, in 1547 the Jews were compelled to close the banks, and money transactions were prohibited. Two years previously the authorities of the city had forced the Jews to adopt the Italian language in their business documents, for which, until then, in spite of numerous protests, they had employed Hebrew.

The majority of the Jews of Padua were not, however, engaged in money transactions, but dealt in merchandise. They attempted to be active in all spheres; but everywhere they encountered Christian competition. Nevertheless, they maintained their ground, except in cases in which the law prevented them from doing business. The Jewish merchants kept well-assorted stocks, and sold their goods at a moderate profit. But the more their business flourished and increased—in 1615 they owned eighty-four of the eighty-six stores in the city—the more actively did the community petition the senate of Venice to prohibit them from engaging in mercantile pursuits. Again the representatives of the university emphasized the economic advantage derived from the presence of the Jews, and defended the rights of the latter. The Jews were obliged to struggle also against the merchant gilds. Ever since the fourteenth century they had dealt in gold, silver, and precious stones; they did exceedingly well in the import of foreign goods; and they worked also as goldsmiths. But the gild of goldworkers harassed them wherever it could. The Jews had been allowed to purchase the pledges of the "monte di pietà" when they were sold at auction; but as the Christians did not wish Jewish competition, Jews were forbidden to participate further in these sales. The university demanded that the Jews should at least be allowed to buy the books of the students, so that the latter might be able to purchase them back at moderate prices; but in this it was not successful. The retailing of goods and peddling were the only occupations not denied them; and they were even admitted into the pedlers' gild, or, rather, a "fraglia degli strazzaroli Giudei" was formed beside the Christian one (1448). Upon the payment of 125 lire per year, the Jews were permitted to participate in all the rights of the gild. An agreement was also made, in 1539, with the gild of the shoemakers, that the Jews should be permitted to trade in leather; but when they proposed to enlarge their business they were strictly forbidden to do so.

Jewish Merchants.

The gild of manufacturers also opposed the Jews. The latter did an extensive business in cloth, linen, and similar goods; but in 1558, in consequence of the opposition, they were ordered to be excluded from this trade. A protest from the university

Protests Against Manufactures.

caused a suspension of the decree; but the interdict was repeated in 1571. Again the university interceded for the Jews; and it was now supported by the community, which acknowledged the advantages of Jewish commercial activity. A fierce conflict ensued between these authorities and the gild; and at length the Jews were accorded the privilege of dealing in manufactured goods (1581). Owing to the luxury common in Padua, they prospered. The Christian merchants did not, however, cease their struggle against the annoying competition. In 1623 they determined that only members of the gild should be allowed to sell manufactured goods; and the Jews, accordingly, were compelled to suspend operations. Later, however, they were permitted to resume.

Moses Mantica had attempted, as early as the fifteenth century, to establish silk-factories in Padua; but he had not been successful. In 1645 a Jew named Trieste established a factory for silk goods; and 6,000 persons in the vicinity found work at the looms. The Christian merchants, unable to compete with him, endeavored to obtain a decree forbidding the Jews to manufacture. The brothers Cantarini wished to establish a silk-spinning mill in 1713; but they were prohibited from erecting a building. The conflict continued for a long time, the Jews meanwhile pursuing their operations, to the great benefit of the population; but in 1779, in consequence of continued calumnies, they were absolutely forbidden to manufacture. Nor were they allowed to devote themselves to any trade, even that of tailoring.

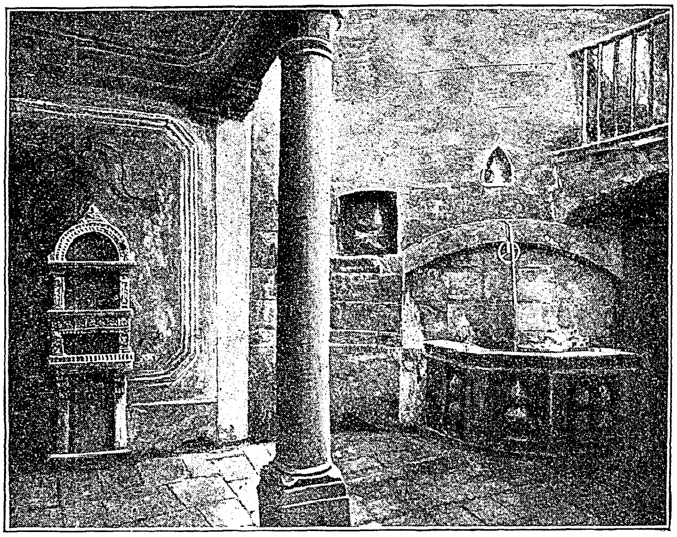

Court of a Sixteenth-Century Synagogue at Padua, Showing Cistern and Font.
(From a photograph.)

Dwellings of the Jews.

The Jews were originally unrestricted with regard to their dwellings. At first they settled across the river, in remote parts of the town (near the present railroad station); but with increasing numbers, they removed into the central parts of the town, the street Volto dei Negri, in which many of them lived, being called "Volto degli Ebrei." They continued to spread as far as the vicinity of the cathedral. The ghetto established in 1602 comprised those streets which had already been principally inhabited by Jews. It was enclosed by four gates, on which were insulting inscriptions; these were published by Wagenseil ("Sota," pp. 476 *et seq.*, Altdorf, 1674). The Jews were compelled to submit to the new regulations as to residence; but they soon complained of the miserable and unhealthful dwellings, for which they were obliged to pay excessively high rents. The streets were narrow and dark; the houses, damp; and, besides, the habitations were so overcrowded that during epidemics the ghetto was a fearful focus of infection. The congregation lost an enormous number by death during epidemics; for instance, during the plague of 1631. The ghetto existed until 1797, when the French destroyed the gates. They were never re-erected.

Other ecclesiastical measures against the Jews were enforced; *e.g.*, those concerning the Jews' oath and, from 1430, the badge. Frequent exceptions were, however, allowed, as in the case of the interdicts against going abroad during Passion week and keeping Christian servants. The senate at Venice would not accede to further encroachments by the Church. When, after the death of Simon of Trent in 1475, Jew-baiting prevailed, the senate prohibited the sermons; and in 1570 it forbade the compulsory attendance of Jews at Christian discourses. The senate in 1587 declined to allow them to be placed under ecclesiastical jurisdiction. On the other hand, it permitted in 1556 the burning of the Talmud and other Hebrew books. The state prohibited compulsory baptism also; but converted Jews were richly rewarded, and their baptism was celebrated amid great rejoicing of the most distinguished circles. The greatest sensation was caused in 1602 by the baptism of a rabbi (?), Solomon Cattelau, whose conversion was regarded as a merciful miracle, and was described in a special book.

Taxes were paid for all its members by the congregation, which assessed the individuals. The levies were moderate under the Carraresi; but they gradually rose until they became an important source of income. The Jews were compelled to pay 850 ducats yearly for their loan-banks and 200 (from 1585 onward, 300) ducats for the right of residence. The latter tax went to the community. The taxes and the fees for the right of residence together amounted to 900 ducats in 1700. Besides, the congregation was compelled, from 1591, to contribute 700 ducats annually for the support of the banks

Taxation.

needed in Venice by the state. To these sums were added extraordinary contributions for the equipment of the army and of the fleet; and, to escape heavier requisitions, the Jews often bound themselves to voluntary taxes. The state demanded large loans also; *e.g.*, in 1691, not less than 16,300 ducats, and in 1704 the sum of 20,000 ducats. The taxes imposed by the commune were also considerable; and, although the senate exempted the Jews therefrom, the commune levied an income-tax upon them, the amount of which it frequently augmented. Thus the burdens of the congregation increased, whereas the receipts diminished. Wealthy Jews, tired of the constant vexations, removed from the city, while those who remained lost the income from their businesses, or obtained exemption from the taxes payable to the congregation. Thus the debts of the congregation grew considerably, and in 1736 it was compelled to appeal to the state for the regulation of its finances. The means employed were of no avail; and the congregation, which had a yearly deficit of 4,786 lire and a debt of 56,000 ducats, was forced in 1761 to become bankrupt. It was relieved only when, with the entrance of the French, the oppressive encumbrances, special taxes, and economic restrictions of the Jews were removed.

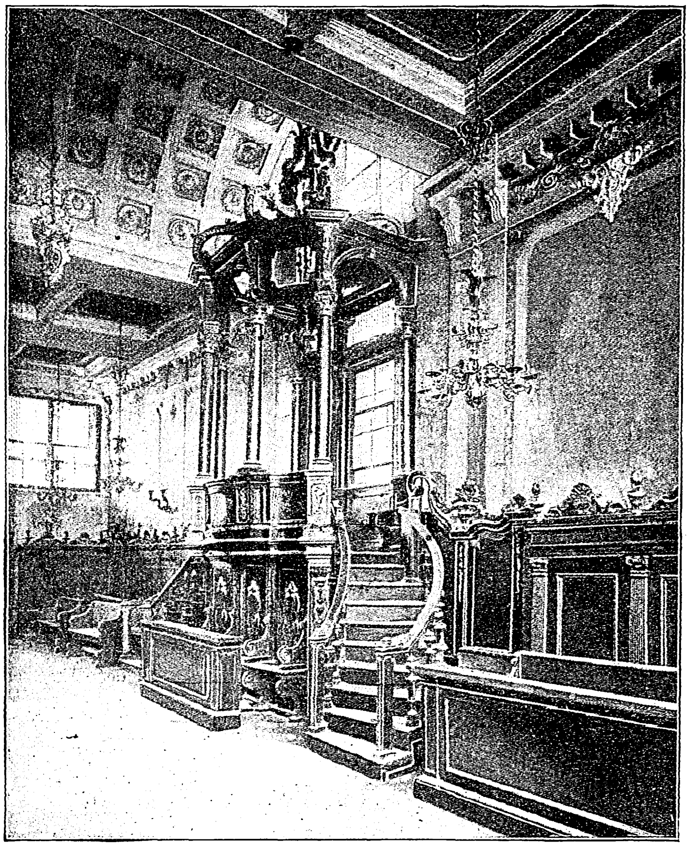

Almemar of the Synagogue at Padua.
(From a photograph.)

Persecutions.

The strained relations which constantly existed between Jews and Christians have already been mentioned. Temporary expulsions repeatedly took place, but the decrees of exclusion were always revoked. Exceptional cases of violence are reported only twice. Although in 1509, during the sack of Padua, the Jews were spared by the foreign soldiery, later, when those citizens of Padua who had sided with Charles V. were attacked in the city, the Venetian troops pillaged the houses of the Jews in a ruthless manner, and, with the assistance of the rabble, robbed them of everything. The complaints of the Jews were unavailing; and they recovered none of their property. They fared still worse in 1684, after the siege of Vienna by the Turks, when the news was disseminated that the long resistance of Buda to the Imperial and Venetian armies had been due to the Jews of that city. On August 20, 1684, a threatening host of farmers entered the ghetto at Padua and began to storm the houses in search of plunder. The better element among the citizens, who armed themselves, and soldiers hastened to the rescue of the Jews. Severe punishment was imposed upon the pillagers, and still severer ones threatened, yet for six days the Jews dared not leave the ghetto. Two authors have described the terrors of those days—Rabbi Isaac Ḥayyim Cantarini in his "Paḥad Yiẓḥaḳ," and a poet, Sema Cuzzeri, who devoted to Paduan Jews an Italian poem which is still unpublished. It goes without saying that insults and petty outrages were continually committed against the Jewish inhabitants; but in general the republic of Venice maintained law and order in its domains.

The University and the Jews.

The relations of the Jews to the university deserve special mention. As already stated, the university often defended the Jews and endeavored to protect them from violent and illegal measures; while the students were among their best customers. This did not prevent many cases of friction. The students of medicine claimed the corpses of the Jews for anatomical purposes; and often they took them forcibly from the burial-place in spite of the fact that the Jews possessed the privilege that the bodies of their dead were not to be touched. For this privilege they paid large sums. Being severely punished, the students were at last obliged to submit. When the first snow of each winter fell, the Jews, like the other citizens, following an old custom, were required to pay a certain tax to the students—in olden times 6 ducats. This "celebration of the first snow" was abolished in 1633; but the Jews were compelled to continue payment of the tax in order to provide confetti for the students, whose number was about 1,000.

As the Jews were admitted to the study of medicine, a great many of them, some from distant countries, entered the university. During the period from 1517 to 1619 eighty Jewish students, and from 1619 to 1721 as many as 149, obtained the degree of doctor of medicine. The Jews were obliged, before graduation, to deliver 170 pounds of confetti to the other students; and during the fifteenth century they were even compelled immediately after receiving their degrees to invite the entire student body to dinner. The graduation fees were considerably higher for Jews than they were for Christians. Jewish graduates were exempted from wearing the Jews' hat; but if they attempted to practise medicine among Christians as well as among their coreligionists, they encountered a fierce opposition. As the gilds fought against the Jewish merchants, so the Christian physicians opposed their Jewish competitors; and they were not particular as to the means employed to show their hostility. In spite of this opposition, however, the ability and the conscientiousness of the Jewish physicians procured them good practises. The Jews were not allowed to enter other professions, except to the extent that the congregation was entitled to select four young men to study law for administrative purposes.

Communal Organization.

The congregation was formed early, soon after the first Jewish settlement. Its condition changed with the privileges of its members. During times of oppression many endeavored to withdraw in order to obtain freedom from taxes; but this was prohibited in 1732, owing to the financial difficulties of the congregation. Nevertheless, as stated above, the congregation was ultimately forced to become bankrupt. The community owned quite a number of synagogues. The oldest, situated in the Corso Savonarola, existed as early as about 1300. Later ones were established in more central positions. The Italian synagogue was founded in 1548, by Rabbi Johanan Treves; it was enlarged in 1680 and in it in 1832 was introduced the first divine service in Italy with a choir. The German synagogue, of about the same age, was the largest, and was called "Bet ha-Keneset ha-Gedolah." In 1682 it removed into its present building. The Spaniards, who were not numerous, established in 1617 a synagogue of their own, which, however, was destroyed by fire in 1629; and subsequently they attended the services of the Italian congregation. Recently all synagogues, with the exception of the German one, were closed; and in that the Italian ritual was introduced.

Like the other congregations of Italy, that of Padua had its charitable institutions. These were recently consolidated as the Società di Mutuo Sorregno. The cemeteries, with the exception of the oldest, which was laid out in 1386, are all in existence. In the second one, which was established in 1450 and was used for a century, the body of Isaac Abravanel of Venice was interred in 1508; but the graves and stones were destroyed in 1509, so that his tomb can no longer be identified. Quite recently (1904) the congregation erected in the center of the burial-ground a stone in his memory. From 1530 onward the Jews owned a cemetery in the Borgo degli Ebrei, in which was erected the tomb of R. Meïr Katzenellenbogen and of his family. Another burial-ground was established in 1653, and still another in 1754 (according to some, 1774). The present cemetery beyond the Porta Eugenia was opened in 1864. It contains the grave of S. D. Luzzatto.

Public Activities.

The Padua congregation, owing to its size, intelligence, and readiness to make sacrifices, has repeatedly made its influence felt in public affairs, and has been a careful guardian of the interests of the Jews. As already mentioned, it participated in the Congress at Forli in 1418; it also fought to protect Hebrew books from the Inquisition. The first synod held for this purpose, at Ferrarâ in 1554, was presided over by Meïr Katzenellenbogen, then rabbi of Padua. A congress was held in 1585 in Padua itself, at which were discussed the measures to be taken to obtain permission for the printing of Hebrew books (see Massarini, vol. viii.). Prominent men repeatedly drew the attention of Jewry and of the civilized world to the congregation of Padua. Elijah Delmedigo, celebrated for his philosophical and medical knowledge, lectured in 1485 at the University of Padua. At the same time the school of Rabbi Judah Minz attracted numerous pupils from Italy, Germany, and Turkey; and the fame of the school was maintained by his son Abraham, as well as by Meïr Katzenellenbogen, who was Abraham's son-in-law. Later rabbis, like Samuel Archevolti and the above-mentioned Isaac Ḥayyim Cantarini, were noted for their Talmudic learning combined with scientific scholarship. From 1829 to 1870 Padua was the seat of the Istituto Rabbinico Lombardo-Veneto, the reputation of which spread over the entire world, especially through the brilliant achievements of S. D. Luzzatto. A Hebrew printing establishment existed temporarily in Padua during the eighteenth century.

Rabbis and Scholars.

Of the rabbis and scholars of Padua the following deserve mention: Meïr b. Ezekiel ibn Gabbai (until about 1500); Elijah (d. 1493); Menahem Delmedigo (1510); Judah Minz (until 1508); his son Abraham (until 1526); Abraham's son-in-law, Meïr of Padua (Katzenellenbogen; until 1564); Meïr's son Samuel (until 1590); these were the ancestors of the "King of the Poles," Saul Wahl. Contemporaries of the last-named were: Meshullam b. Asher da Mucciano (1535); Joseph b. Jacob Ashkenazi; Johanan Treves (1543); Raphael b. Joshua Ẓarefati, the commentator of the Roman Maḥzor (1554); Jacob b. Moses Levi (1572); Benzion b. Raphael, under whose leadership the excommunication against Azariah dei Rossi's "Me'or 'Enayim" was signed; Judah b. Moses Fano; Samuel b. Elhanan Archevolti (until 1609); Aryeh Cattalani (until 1622); Abram Cattalani; Benedetto Luzzatto (1627); and the doctors Judah b. Samuel Cantarini (until 1651), and his relative Samuel (until 1631), Ḥayyim Moses (until 1660), Isaac Ḥayyim Moses, celebrated both as physician and apologist (1644-1723). Of the Marini family: the brothers Solomon (until 1670) and Shabbethai b. Isaac (until 1685); Isaac, son of the former (until 1700); Aaron Romanin (1676); Samuel David b. Jehiel Ottolenghi (1700); Isaiah Mordecai b. Israel Hezekiah Bassani (1700); Michael Terni (1710); Abram Shalom (1730); Moses Ḥayyim Luzzatto (1707-47); Solomon b. Isaiah Nizza (1750); Jacob Raphael Forti (until 1786); Isaac Raphael Finzi, vice-president of the Paris Sanhedrin (until 1812); and Israel Conian (1820). Of the Ghirondi family: Solomon Eliezer b. Benzion (until 1700); Benzion (until 1730); Mordecai Samuel b. Benzion, author of "Toledot Gedole Yisrael" (until 1852); his son Ephraim Raphael (until 1857). In the nineteenth century: Rabbis Leon Osimo (until 1869), Graziadio Viterbi (until 1879), Giuseppe Bassevi (until 1884), Eude Lolli, and Alessandro Zammatto. Scholars: S. D. Luzzatto (died 1865); his son Filosseno (died 1854); Lelio della Torre (died 1871); Giuseppe Almanzi (died 1863); Eugenia Gentilomo Pavia (1822–94); Gabriele Trieste (died 1860); Marco Osimo (died 1881).

In 1615, among the 35,463 inhabitants of Padua there were 665 Jews; in 1865, about 800; in 1901, about 1,050; in 1904, in a total population of nearly 50,000, about 1,100.

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G. I. E.

PADUA or PADOVA FAMILY. See Maẓliaḥ, Judah b. Abraham Padova.

PADUA, JACOB MEÏR: Russian rabbi; born in Brest-Litovsk; died there Dec. 12, 1854. He was a descendant of the Katzenellenbogen family which had been prominent in Brest for more than three centuries. His father, Ḥayyim (d. 1837), and his grandfather, Aaron b. Meïr (d. 1777), author of "Minḥat Aharon," both lived in that city, which chose Jacob Meïr Padua as its rabbi after the death of his relative Aryeh Löb Katzenellenbogen in 1837. He was at that time rabbi of Pinsk-Karlin, government of Minsk; and he did not enter upon the duties of his new rabbinate until 1840. In 1852, when there was a great dearth, which caused much suffering among the poor, Padua permitted Jews to eat peas and beans at the Passover; and he defended his action, which was a departure from Orthodox practise, in one of his responsa (No. 48). He held the rabbinate of Brest-Litovsk until his death.

Padua was the author of "Meḳor Ḥayyim" (2 parts, Sudzilkow, 1836), on Shulḥan 'Aruk, Yoreh De'ah, and on some Talmudical subjects, with an appendix containing responsa by his above-mentioned grandfather; "Ketonet Passim" (Königsberg, 1840), on Joseph Ḥabiba's Alfasi commentary, "Nimmuḳe Yosef," with an appendix, "Ḥiẓẓe Yehonatan," on R. Jonathan's Alfasi commentary to the tractate 'Erubin. His responsa, entitled "Teshubot Maharim" (Warsaw, 1854), appeared in the year of his death.

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E. C. P. Wi.

PAGANISM. See Gentile; Worship, Idol.

PAGAY, HANS: Austrian actor; born at Vienna Nov. 11, 1845. His father was a broker, and destined his son for the same career; but Pagay preferred the stage, and began as a chorus singer, going subsequently to Linz and Odessa, where he sang comic parts in operettas. He then traveled through Austria-Hungary and southern Germany, and in 1887 accepted an engagement at the Residenztheater, Berlin, where he now (1904) occupies a noteworthy position as a character actor.

His wife, **Sophie Pagay** (*née* Berg, born at Brünn April 22, 1860), took children's parts at the age of seven at the Stadttheater, Brünn, where she also filled her first engagement after reaching maturity. She then appeared successively at Reval, Kiel, Görlitz, Breslau, Augsburg, and Hanover. In 1887 she went to Berlin, where she was connected with the Residenztheater until 1896, and then with the Lessingtheater until 1899. In that year she joined the company at the Königliche Hoftheater, where she plays chiefly old ladies' rôles.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*

S. L. V.

PAGAY, JOSEPHINE: Austrian actress; born at Vienna; died at Berlin Nov. 18, 1892. She made her first appearance at the age of fourteen in the rôle of *Cupido* in "Orpheus in der Unterwelt," at the Quaitheatér, Vienna. Her spirited delivery, humor, and histrionic talents made her a favorite with the public, and she scored triumphs in the operettas of Offenbach, Suppé, Millöcker, and Strauss, and in the farces of Kaiser, Bittner, Berla, Costa, and Langer. She was at the height of her career in the sixties and seventies, but toward the middle of the eighties she suddenly left the stage and retired to Berlin.

BIBLIOGRAPHY: Eisenberg, *Biog. Lex.*

S. L. V.

PAGEL, JULIUS LEOPOLD: German physician and medical writer; born at Pollnow, Pomerania, May 29, 1851; educated at the gymnasium at Stolp and at the University of Berlin (M.D. 1875). In 1876 he established himself as a physician in Berlin, receiving from the university in that city the "venia legendi" in 1891, and the title of professor in 1898. In 1902 he became assistant professor of the history of medicine.

Pagel has been since 1885 assistant editor of Hirsch's "Biographisches Lexikon"; he is also editor of the "Deutsche Aerzte-Zeitung" and of the "Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts," Berlin and Vienna, 1901; and since 1899 he has been collaborator for medical history on Virchow's "Jahresbericht über die Leistungen und Fortschritte in der Gesammten Medizin."

Among his works may be mentioned: "Die Anatomie des H. v. Mondeville," Berlin, 1889; "Die Chirurgie des H. v. Mondeville," *ib.* 1892 (French transl. by E. Nicaise, Paris, 1893); "Die Angebliche Chirurgie des Joh. Mesuë," Berlin, 1893; "Medizinische Deontologie," *ib.* 1896; "Entwickelung der Medizin in Berlin," Wiesbaden, 1897; "Einführung in die Gesch. der Medizin," Berlin, 1898; "Medizinische Encyclopädie und Methodologie," *ib.* 1899.

Pagel has also written essays for the "Allgemeine Zeitung des Judenthums," among others "Gebet des Maimonides," "Doctor Esra," etc.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

PAGGI, ANGELO: Italian Hebraist; born at Sienna May 4, 1789; died at Florence June 7, 1867. He received his Hebrew training under Leon Vita Monseles, and also studied Italian and Latin literature. For a short time he was engaged in business;

but he soon abandoned it to open an educational institution, where he introduced a rational and logical method of teaching. He was principal of the Jewish school at Florence from 1836 to 1846, when failing health obliged him to retire, although he continued to write and teach in private. Among his pupils was Prof. Fausto Lasinio, with whom he translated the hymns of St. Ephraem from the Syriac. He also wrote "Compendio di Tutte le Dottrine Israelitiche"; "Grammatica Ebraica"; "Grammatica Caldaico-Rabbinica"; and he left several unpublished works: "Storia Giudaica dalla Creazione del Mondo ai Nostri Giorni"; "Grammatica Ebraica e Rabbinica Compendiata ad Uso delle Scuole"; "Dizionario Ebraico-Italiano"; "Dizionario Caldaico-Rabbinico-Italiano"; "Dizionario Italiano-Ebraico-Caldaico-Rabbinico"; "Dissertazione Critica Sopra una Leggenda Talmudica"; "Poesie Ebraiche"; "Autobiografia"; and "Scritti di Pedagogia e Morale." A review by him of Renan's "Vie de Jésus" was published posthumously in the "Vessillo Israelitico" (June, 1879, *et seq.*).

Bibliography: Servi, *Gl' Israeliti d'Europa nelle Civiltà*, pp. 178 *et seq.*; idem, *Angelo Paggi e le sue Opere*, Corfu, 1869.
S. U. C.

PAHLAVI LITERATURE, JEWS IN: The Pahlavi or Middle Persian literature, extending approximately from the third to the tenth century C.E., is devoted mainly to the theology of Zoroastrianism. In its polemics, therefore, it naturally mentions and criticizes other religions, especially Judaism, Christianity, Manicheism, and, very guardedly, Mohammedanism. The more scanty historical and geographical literature also alludes occasionally to Jews. While some of these references are vague, others are of considerable importance, especially the statements in the "Dinkard" and the "Shikand-gumanig Vijar" for religion, and in the "Dina-i Mainog-i Khiraṭ" and the "Shatroiha-i Eran" for history and geography. In the "Shayast la-Shayast," vi. 7 (West, in "S. B. E." v. 297)—dating perhaps from the seventh century—there is an allusion to the Zandiks (a heretical Zoroastrian sect), the Jews, and the Christians as being "of a vile law," while according to the "Dinkard" (translated into English and edited by Sanjana, p. 24)—the longest and, from a religious point of view, the most important work in all Pahlavi literature; it dates from the ninth century, having been begun by Atur-farnbag, who flourished during the califate of Al-Mamun (813-833), and completed by Aturpaṭ, son of Hemeṭ, a contemporary of Zaṭ-Sparam, who was alive in 881—Judaism, Christianity, and Manicheism are all to be checked as degraded in creed and perilous to Zoroastrianism. In like spirit the "Dinkard" (p. 257) declares that the evil of the worst age of the world is due to the "sinful dispositions of all men, derived from the Yahudi [Jewish] religion" (comp. *ib.* p. 456), and the Zoroastrians were warned by the Dastur Seno (for the form of this name see Justi, "Iranisches Namenbuch," p. 279, Marburg, 1895) to keep aloof from Judaism, the laws and tenets of which were calculated to ruin and devastate the world ("Dk." p. 310).

In the "Dinkard."

Religious Disputations.

The "Maṭigan-i Gujastak Abalish" (i. 15) records a religious disputation between the Zandik Abalish and the orthodox Atur-farnbag, which was held before the calif Al-Mamun about 825, and at which Zoroastrians, Mohammedans, Jews, and Christians were present. The only point of Jewish religion mentioned in this polemic is called forth by the later Zoroastrian custom of performing ablutions in the morning with "gomez" to insure freedom from any possible defilement by the "druj nasu" (= "demon of dead matter"; comp. also the later "Sad-Dar," lxxiv. 1, transl. by West in "S. B. E." xxiv. 337-338). To uphold the practise of bathing on rising, Atur-farnbag appeals to "the Jews, the Christians, and the Mohammedans, each of whom, on rising at dawn, washes his hands and face, begins the invocation of God and the angels, and puts himself in a state of grace to receive food or to undertake his occupations" ("Maṭigan-i Gujastak Abalish," v. 12-15). It would seem, moreover, that this same Atur-farnbag was acquainted with the Gemara, if the reading "Gyemara" in "Dk." v. 1, §§ 2-3 be correct (comp. West, *l.c.* xlvii. 119-120; Preface, p. xiv.), and that he employed it in religious controversies. The "Ture" or Torah is likewise mentioned in the "Dinkard" with disapproval, being characterized as "the words of devils and unworthy of belief" (ed. and transl. Sanjana, pp. 604-605).

Furthermore, in this work (West, *l.c.* xviii. 399-410; comp. also the translation by Sanjana, pp. 90-102, which varies from West's version in several respects, the passage being a very difficult one) there is a refutation of a Jew who had attacked the Zoroastrian custom of "khvetukdas" or next-of-kin marriage. This term is understood by the modern Parsis to denote marriage of first cousins, although its ancient connotation is generally agreed to have implied such unions as those of brother and sister, father and daughter, or mother and son (comp. Justi, "Gesch. Irans bis zum Ausgang der Sasaniden," in Geiger and Kuhn, "Grundriss der Iranischen Philologie," ii. 434-437, and the literature there cited). The very circumstance that the Jew made this protest implies, moreover, that "khvetukdas" denoted a closer union than that of first cousins, since such a marriage is by no means abhorrent to Judaism (see Consanguinity Among Jews). The chapter of the "Dinkard" which records the controversy states only the fact that the Jew objected to the practise of "khvetukdas," giving no allusions either to his tenets or his arguments, but devoting almost its entire content to upholding the system, which it defends by drawing parallels with the excellent results obtained by the inbreeding of cattle.

Protest Against Dualism.

The assumed dualism of Judaism and Manicheism is naturally condemned when compared with the practical monism of later Zoroastrianism (comp. Jackson, "Iranische Religion," in Geiger and Kuhn, *l.c.* ii. 629-630); for the Hebraic recognition of evil as a rival power to good is somewhat casuistically interpreted by the Zoroastrian theologians as a plea for the necessity of its existence as a cosmic and moral force, while they themselves distinctly subordinate Ahriman, the principle of evil, to Ormuzd, the principle of good ("Dk." ed. Sanjana, p. 211). The "Dinkard" goes further than this, however, and declares that the Jewish Scriptures were first composed by Zohak, a monstrous dragon of the race of Ahriman, who dwelt at Babylon (Jackson, *l.c.*, pp. 663-664; Spiegel, "Eranische Alterthumskunde," i. 530-544, Leipsic, 1871-78). This statement seems to be based simply on "odium theologicum," not on any actual misreading of proper names or popular legend. Zohak is said to have deposited the Bible in the "fortress of Jerusalem," and to have led the Jews to believe in Abraham and later in Moses, whom they "accepted as their prophet and messenger of faith, and unto whom they ascribe the salvation of sins committed" (Sanjana, *l.c.* pp. 372-373). Thrice Zohak made mankind submit to the Jewish faith (*ib.* p. 379)—possibly a vague allusion to the frequent collocation of Abraham, Isaac, and Jacob, or, more probably, of Abraham, Moses, and Elijah (or Enoch), the latter two as being the forerunners of the Messiah (comp. *ib.* p. 439, and Macler, "Apocalypses Apocryphes de Daniel," pp. 110-112, Paris, 1895).

Zohak and the Bible.

The diabolical origin of the Bible is developed somewhat more specifically in the "Dinkard" (pp. 438-439). Here it is said that Zohak composed ten "universally noxious precepts" to counteract the ten beneficent regulations of the pious Jemshid (Spiegel, *l.c.* i. 522-530). These precepts of Zohak (evidently a reminiscence of the Decalogue) were written out at his command, and were preserved in Jerusalem. Since Abraham followed their teaching, "people came to look upon these precepts of Zohak as the work of the prophet Abraham, who was to come at the end of the world. . . . Thus every one of the Jewish race and faith came to look upon Zohak's religious words as meant for himself and to believe in them." These ten commandments, which show no resemblance to the Decalogue, but are, in fact, quite its reverse, may be summarized as follows (Sanjana, *l.c.* pp. 437-438): (1) the Almighty is the injurer of the universe; (2) the Devs (demons) must be worshiped as the source of all earthly prosperity; (3) men should practise injustice rather than justice; (4) men should act unrighteously and disgracefully in every matter; (5) men should lead greedy and selfish lives; (6) fathers should withhold from their children such training as would fit them in their turn for noble fatherhood; (7) the poor should be deprived of protection; (8) goats should be killed before reaching maturity, according to Jewish usage; (9) the Devs should sacrifice good and pious men as do the Jews; (10) men should be cruel, revengeful, and murderous. Only two of these commandments, the eighth and ninth, mention the Jews; the former referring to the sacrifices of kids as sin-offerings (*e.g.*, Lev. iv. 23 *et passim*), and the latter possibly to a distorted reminiscence of some such passages as II Chron. xxviii. 3; Ps. cvi. 37-38; Isa. lvii. 5; Jer. xix. 4-5, xxxii. 35; Ezek. xvi. 20-21; xxiii. 37, 39, which allude in condemnatory terms to human sacrifices practised in Israel, or even to the view maintained in the Midrash, Targum, and Talmud, that Jephthah actually sacrificed his daughter to Yhwh (comp. Jew. Encyc. vii. 95a). In any case the number of the commandments, ten, is a palpable imitation of the Decalogue.

In the "Shikand-gumanig Vijar."

Unfavorable as are the criticisms on the Jews in the "Dinkard," they are far less hostile and explicit than those in the "Shikand-gumanig Vijar," a polemical work of the latter part of the ninth century. Marṭan-farukh, the author of this book, in the course of his defense of the Zoroastrian religion, criticizes the Mohammedans, the Christians, the Manicheans, and the Jews, the twelfth and thirteenth chapters, as well as a few paragraphs of the eleventh, being devoted to the last-named. In these sections Marṭan-farukh cites numerous passages from the Bible, which is characterized as "full of delusion" and "of every iniquity and demonism" ("Shikand-gumanig Vijar," xiii. 4, xiv. 2). The verses quoted are mainly from the Pentateuch, although a few are from Isaiah, and one is from the Psalms. The list of such verses is as follows, excluding mere vague reminiscences: Gen. i. 2-3; ii. 16-17; iii. 9, 11-16, 18-19; vi. 6; Ex. xx. 5 (scarcely, as has been suggested, an attempt to translate Gen. iv. 15); Deut. xxix. 4, xxxii. 35 (less probably a paraphrase of Nah. i. 2); Ps. xcv. 10; Isa. xxx. 27-28, xlii. 19. The source of these citations has not yet been determined with any degree of certainty. It seems safe to affirm, however, that it was not a complete translation of the Bible into Pahlavi from which Marṭan-farukh quoted his texts, even though there may once have been such a version which has long since disappeared (comp. Jew. Encyc. iii. 190b, vii. 317b). This is shown by the variations in the rendering of Gen. ii. 16-17 and iii. 11 in the "Shikand-gumanig Vijar." The former verses are translated thus: "The Lord, who is the sacred being himself, commanded Adam thus: 'Eat of every tree which is in this garden, except of that tree of knowledge; because when thou eatest thereof you die'" (*ib.* xiii. 18-20); "The sacred being commanded Adam thus, 'Thou shalt not eat of this one tree which is in paradise'" (*ib.* xi. 352); "When you eat of this tree you die" (*ib.* xiii. 143). Gen. iii. 11 is translated: "Mayest thou not ever yet ["agarat"] have eaten of that tree of knowledge, of which I said ["guft"] that you shall not eat?" (xiii. 33), and also: "Mayest thou not ever yet ["hargizhica"] have eaten of that tree of which I commanded ["farmuṭ"] that you shall not eat?" (xiii. 139).

Biblical Names.

The spelling of the Hebrew proper names offers little help in the determination of the source used by the "Shikand-gumanig Vijar," especially as the entire work is a Pazand transcription in Avesta letters of a Pahlavi original. The names in question are as follows: "Abrahim" ("Abreham" in "Daṭistan-i Denig," xxxvii. 90); "Adam"; "Adino" (= אדני); "Asarasarā̃" (a misreading of Pahlavi "Asrayilan" [= "Israelites"]); "Asinaa" (in the Sanskrit version, "Asinaka" [= "Isaac"]; comp. West, *l.c.* xxiv. 225, note 4); "Havae" (= "Eve"); "Hurusharm"

(="Jerusalem" [Pahlavi, "Aurishalem," in "Dina-i Mainog-i Khiraṭ," xxvii. 67; "Aurushalim," in the "Dinkard"; comp. ed. Sanjana, glossary to vol. vi.]); "Mashyae" (= "Messiah" [Pahlavi, "Mashikha," in "Daṭistan-i Denig," xxxvii. 90-91]); "Mushae" (= "Moses"); "Zuhuṭ," "Zuhudā," "Zuhudaa" (= "Jew," "Jews," "Jewish" [Pahlavi, "Yahuṭan," in "Dina-i Mainog-i Khiraṭ," xxvii. 67, "Shayast la-Shayast," vi. 7, and "Dinkard," *passim*; on the misreading of Pahlavi "y" as "z," comp. Haug, "Essay on Pahlavi," in his "Pahlavi-Pazand Glossary," p. 97, Bombay, 1870; Kirste, "Semitic Verbs in Pehlevi," pp. 5-7, Vienna, 1903]).

The translations of the verses cited in the "Shikand-gumanig Vijar" are, in general, fairly accurate. The principal variations from the text as represented by the Hebrew are as follows: Gen. i. 2, "There first arose earth, without form and void, darkness and black water; and the breathing of the sacred being ever yearns over the face of that black water" ("Shikand-gumanig Vijar," xiii. 6-7). Gen. iii. 18-19 is translated (*ib.* xiii. 38-40): "Thy eating shall be through the scraping off of sweat and the panting of thy nostrils, until the end of thy life; and thy land shall grow all bodily refuse and dung." The original of the verse translated "I am the Lord, seeking vengeance and retaliating vengeance, and I retaliate vengeance sevenfold upon the children" (*ib.* xiv. 5-7), is somewhat obscure. It may be based on Nah. i. 2 (R. V.), or on Deut. xxxii. 35, or on Ex. xx. 5. The last seems the most probable source, not only in view of the fact that the great majority of the Old Testament citations in the "Shikand-gumanig Vijar" are taken from the Pentateuch, but also on account of the so-called Targum of Jonathan, which expands the phrase "jealous God" into "a jealous and avenging God, and avenging myself with jealousy," while the "sevenfold" vengeance is evidently a misunderstanding of the "third and fourth generation." The only citation, however, which seems to give any real clue to the original version employed by Marṭan-farukh is Gen. iii. 14. According to the "Shikand-gumanig Vijar" (xiii. 42-44), "He spoke to the serpent thus: 'Thou shalt be accursed from amid the quadrupeds and wild animals of the plain and of the mountain; for thee also there shall be no feet; and thy movement shall be on thy belly, and thy food shall be dust.'" This version is very probably also based on the Targum of Jonathan, which adds to the Hebrew original the phrase, "and thy feet shall be cut off."

Haggadic Stories.

In addition to direct citations from the Bible, whose basis may have been, at least in part, the Targum of Jonathan, the "Shikand-gumanig Vijar" contains four stories, purporting to be from the sacred writings of the Jews. The first of these (*ib.* xiv. 36) states that "every day he prepares, with his own hand, ninety thousand worshipers, and they always worship him until the night-time; and then he dismisses them, through a fiery river, to hell." This tale is founded on the Talmudic legend that no portion of the heavenly host praises God for more than a single day; for at the end of that time they are dismissed to the stream of fire from which they were created (comp. Dan. vii. 22; Ps. civ. 4), while a new company of angels takes their places (comp. Jew. Encyc. i. 586a). The same chapter also relates ("Shikand-gumanig Vijar," xiv. 40-50) how the Lord visited Abraham to comfort him in his old age and his affliction. Abraham thereupon sent his son Isaac to fetch wine from paradise, and entreated the Lord to drink of it. Ignorant of its provenience, however, God refused to do so, until He was assured by His host of the purity of its origin. The legend is evidently a confusion of the account of the visit of the Lord to Abraham in the plains of Mamre (Gen. xviii.) with the story of the wine brought by Jacob to his father, Isaac (Gen. xxvii. 25); for according to the Targum of Jonathan and Yalḳ., Gen. 115, this wine was contained in the grapes made at the creation of the world and was borne from paradise to Jacob by the archangel Michael. The third story ("Shikand-gumanig Vijar," xiv. 58-70) likewise has a Talmudic basis. In dire poverty a righteous man beseeches divine aid, and in answer to his prayers an angel descends from heaven, and tells him that the sum of joy and sorrow may not be changed. In recognition of his piety, however, there is destined for the petitioner in the future life a throne the feet of which are of jewels; and he may if he wishes have the benefit of one of these feet on earth. After consultation with his wife, the pious man declines to mutilate his reward in heaven, even though he knows that his sufferings in this world must otherwise continue unabated. This legend is taken from the account of Ḥanina b. Dosa, who received under similar circumstances a golden table-leg from paradise. His wife, however, had a vision in which she beheld the righteous feasting in heaven at three-legged tables, while her husband's board had but two supports. When she told her dream to Ḥanina, he immediately prayed to God to withdraw the bounty for which he must pay so dearly; and he thus chose earthly poverty rather than diminution of heavenly bliss (Ta'an. 25a; Ber. 17).

The last story ("Shikand-gumanig Vijar," xiv. 75-78) states that the Lord boasted of slaying "in one day an assemblage of sinners, as well as innumerable innocents." And when the angels talked much of the unreasonable performance, He then spoke of it thus: "I am the Lord, the ruler of wills, superintending, unrivaled, and doing my own will; and no one assists or is to utter a murmur about me." The source of this passage is uncertain. It may be suggested, however, that it rests upon some such passage in the Bible as Job ix. 22, 12: "He destroyeth the perfect and the wicked." "Behold, he taketh away [R. V. "he seizeth the prey"], who can hinder him? who will say unto him, What doest thou?" (comp. Ezek. xxi. 3-5; Dan. iv. 35).

Allusions to Jewish History.

Allusions to Jewish history are found in two Pahlavi works, the "Dina-i Mainog-i Khiraṭ," which was probably written before the Arabic conquest of Persia, and the "Shatroiha-i Eran," a geographical treatise dating perhaps from the ninth century. In the former work there is a passage (xxvii. 64-67) which states that Loharasp, the Aurvaṭ-aspa of the Avesta ("Yasht," v. 105), whose capital has been located at Balkh by Firdusi, Ṭabari, Mas'udi, Yaḳut, and others, "demolished the Jerusalem of the Jews, and made the Jews dispersed and scattered." This is repeated in the "Dinkard" (West, *l.c.* xlvii. 120-121; ed. Sanjana, *l.c.* pp. 611-612), with the additional statement that Loharasp was accompanied on this expedition against Jerusalem by Bukht-narsih, or NEBUCHADNEZZAR. At the basis of this tradition there plainly lies a historical foundation. According to the Armenian translation of the chronicles of Eusebius (ed. Aucher, Venice, 1818, i. 22), Nebuchadnezzar had married a Median princess, while Alexander Polyhistor states ("De Judæis," fragment 24, in Eusebius, "Præparatio Evangelica," ix. 39, §§ 4-5) that he was assisted in his expedition against Zedekiah by a contingent of Medes. Of the several hypotheses which might be advanced to reconcile the classical and Pahlavi accounts, it seems most plausible to assume that the Greek versions mentioned the Medes as the Iranians best known to them, while the Pahlavi writings naturally refer to the Bactrians as the representatives of Iran. Both Medes and Bactrians may, therefore, denote the same body of troops in the army of Nebuchadnezzar, or there may have been divisions of both among his followers. It seems, at all events, practically certain that he had Iranian allies in his expedition against Judah which ended in the destruction of Jerusalem and the downfall of the kingdom in 586; and it appears equally clear that a tolerably accurate tradition of this fact is preserved in the passages cited from the "Dinkard" and the "Dina-i Mainog-i Khiraṭ."

Yezdegerd's Jewish Wife.

The references to the Jews in the "Shatroiha-i Eran" allude to the Sassanian period, and concern chiefly the Jewish wife of Yezdegerd I. (399-420). According to §§ 46-47, "the cities of Shus [Shushan] and Shuster were built by Shoshan-dukht [?], wife of Yazdkarṭ I., son of Shahpuhr [Sapor]. She was the daughter of the Reshgalutak, King of the Jews; she was the mother of Bahram [V.] Gor." The reading of the name of this princess is somewhat uncertain. It can scarcely be "Shayan-dokht," as Darmesteter first thought; but his later conjecture that it is "Shasyan-dokht" is more plausible. A still better reading is "Shoshan-dukht," regarded by Blochet as formed from the Hebrew שושן ("lily") and the Pahlavi "dukht," "dokht" = "daughter" (for similar names having "dukht" as the last member, see Justi, *l.c.* pp. 492-493). The foundation of the two cities Shosh and Shoshtar by her is explained by Marquart ("Erān-šahr," pp. 53 (note 1), 144, Berlin, 1901) as a tradition based on the similarity of their names to her own, although it may also denote that she established Jewish colonies in them. The name "Shoshan-dukht" is likewise read, however, "Gasyan-dukht" (= "glory of the throne") by Justi (*ib.* Supplement). The high station of the "resh galuta" or EXILARCH in Persia at this period makes such a marriage between his daughter and the king not altogether improbable, while such epithets as "al-athim," "al-khashm" (= "hard," "wicked"), "dafr" (= "stinking"), and "bazah-kar" (= "sinner"), applied to Yezdegerd, find their explanation in great part in his religious laxity as shown by his toleration of Jews and Christians during a portion of his reign (comp. Justi in Geiger and Kuhn, *l.c.* ii. 526; Modi, "Aiyadgar-i Zariran," etc., pp. 137-143).

The particular exilarch who was the father of Shoshan-dukht or Gasyan-dukht is not certain, although, from the passage in the "Shatroiha-i Eran," he would seem to have been in office in 407, the year in which Bahram Gur or Gor was born (comp. Spiegel, *l.c.* iii. 341). He may have been, therefore, either Mar Kahana or Mar Yemar or Mar Zuṭra I., who successively filled the position of resh galuta for brief periods about that time (Grätz, "Gesch." 3d ed., iv. 463). At all events the queen can hardly have been the daughter of HUNA B. NATHAN, as has been supposed; for, despite the favor which he enjoyed at the court of Yezdegerd, he was never exilarch. According to the "Shatroiha-i Eran," moreover, the same Jewish princess established a colony of her coreligionists at Gai, a quarter of Ispahan (§ 54). In like manner Narses, "the son of a Jewess" ("Narsai Yahuṭakan"), "founded" the city of Khwarezm, the modern Khiva (*ib.* § 10), although the town itself is mentioned as early as the Avesta ("Yasht," x. 14) under the name "Hvairizem" (comp. Geiger, "Ostiranische Kultur im Altertum," pp. 29-30, Erlangen, 1882; Modi translates, in his "Aiyadgar-i Zariran," etc., p. 61, "The chief of the Jews founded the city of Khvarzem"). This Narses was evidently the younger brother of Bahram Gur; he could scarcely have been the vizier of his father, Yezdegerd I. (comp. Justi, "Iranisches Namenbuch," p. 223a). For the general relations of the Jews in Persia during the Sassanid period, see PERSIA.

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J. L. H. G.

PAINTING: The art least developed among the Hebrews. If it is borne in mind that painting was affected by the Mosaic interdiction against images, it is not surprising that this art is hardly mentioned in the Old Testament. Decorations on walls include only carvings in relief, as in the Temple, and drawings traced by means of a sharp point, the outlines of which were colored (comp. Ezek. viii. 10, xxiii. 14). The decorations on earthenware also were only colored outline-drawings. See ART.

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E. G. H. I. BE.

PAIVA (PAYBA), DE: Spanish Marano family of Amsterdam, with some members in Mexico.

Abraham de Paiva: Poet; lived in Amsterdam about 1687. A Spanish sonnet by him is included in a pamphlet by D. L. de Barrios ("Tora Or," p. 40).

Jacob Ribero de Paiva: Also lived in Amsterdam: author of a Spanish arithmetic.

Moses Pereyra de Paiva: Merchant of Portuguese descent; lived at Amsterdam in the seventeenth century. He visited Malabar and resided in Cochin, publishing at his own expense an account of the Jews in those regions, under the title "Notisias dos Judeos de Cochim" (Amsterdam, 1687), which appeared also in Judæo-German under the title "Zeitung aus Indien" (Prague, 1688; Amsterdam, 1713), and was published in Spanish as "Relacion de las Noticias de los Judeos de Cochim," this latter version existing only in manuscript.

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D. M. K.

PAIX, LA. See Periodicals.

PAKS CONFERENCE: Meeting of rabbis held Aug. 20 and 21, 1844, at the town of Paks, Hungary. The discussions in the Hungarian Parliament concerning the emancipation of the Jews produced in Hungary, as elsewhere in Europe, a demand for the reform of both dogma and ritual, in order that Jews might be drawn more closely toward their Christian fellow citizens. One of the principal demands was the establishment of a rabbinical seminary. To anticipate such an attempt, Paul (Feiwel) Horwitz, rabbi of Papa, planned a rabbinical conference which should establish a hierarchical constitution for the Hungarian congregations. Horwitz, who had mastered the Hungarian language thoroughly—a very rare thing among Orthodox rabbis in those days—wished to protect Orthodox Judaism against changes that might be decreed by the government or that might be introduced by individual congregations desirous of gaining the good-will of the government. He therefore addressed himself first to the Orthodox authorities, without neglecting the liberal partizans. To Leo Holländer in Eperies, a communal leader among the liberals, he wrote that his idea was to gather a representative body of Jews of all religious opinions; and even Aaron Chorin, the representative of what was in Hungary ultra-Reform, was invited.

The meeting was attended by twenty-five rabbis, who held the proxies of twenty-five others. The recognized Orthodox leaders, Samuel Wolf Schreiber of Presburg and the disciples of his famous father, Moses Sofer, ignored the convention. Of Orthodox authorities, only Judah Assód of Szerdahly and Götz Kohn Schwerin of Baja were present; Löw Schwab of Budapest represented the middle view; Aaron Chorin, who died a few days after the convention, was too weak to attend, and sent a letter in which he urged the adoption of reforms. Horwitz, however, confined his labors to a proposal for the organization of a hierarchy in which the rabbi of each congregation should have absolute power in religious affairs, while a rabbinical committee should govern the affairs of every one of the four districts into which Hungary was to be divided. Finally the Jewish affairs of the whole country were to be governed by a "Great Synod," meeting every three years.

Schwab demanded that, first, a convention of rabbis and laymen should be called which should deliberate on the organization of a representative body, comprising both rabbis and laymen, and which should be the highest tribunal on all Jewish questions, such as management of congregations and schools, authorization of religious text-books, and the like. He further demanded a declaration with regard to the attacks of the anti-Semites on the Jews, and he asked that the conference should declare that Judaism demanded of every Jew love for his country; that the same laws of morality regulate relations between Jew and Jew as between Jew and Christian; that an oath sworn in civil courts be binding on every Jew; and that training in manual labor be encouraged. The convention did not arrive at any definite result, and finally it was decided that in the following year another convention should be called; but the untimely death of Horwitz (Feb. 24, 1845), at the age of forty-nine, brought the whole movement to a close.

Bibliography: *Allg. Zeit. des Jud.* 1844, pp. 549 *et passim*; 1845, No. 21; *Orient*, 1844, pp. 400 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 74 *et seq.*; *Allgemeine Illustrirte Judenzeitung*, i. 153 *et seq.*, Pest, 1860; *Magyar Zsidó Szemle*, 1898, pp. 373 *et seq.*; 1899, pp. 142 *et seq.*

D. E. N.

PALACE: The Hebrews learned from the Phenicians the art of erecting large buildings having several rooms. David's palace was built by workmen sent by Hiram of Tyre; and Solomon also availed himself of their services. Of David's palace no details are known, except that it stood in the City of David, and thus was situated on the southern slope of Zion, the eastern hill. Farther up this hill, to the north of this building, Solomon afterward erected his palace, an extensive structure which enclosed within its walls not only the king's mansion, but also the Temple and other edifices. The site of this palace corresponds in all probability to the southern part of the present Ḥaram al-Sharif. The main entrance was from the south.

It may be assumed that the description of the palace, found in I Kings vii. 1–12, names the buildings according to some definite order, probably that in which they would be seen by one coming from the City of David. On this hypothesis, next to the outer wall of the palace of David stood the house of the forest of Lebanon, a building about 50 meters long by 25 meters broad and 15 meters high; it took its name from the forty-five cedar pillars on the lower floor, which formed a large hall, and whose ceiling and upper floor they supported. This hall was used for meetings, the upper rooms containing Solomon's armory (*ib.* x. 16–17). To the north and higher up the hill was a porch with pillars, about 25 meters long and 15 meters wide, approached by a perron and a vestibule, and serving as an anteroom for those who sought audience. Through its rear exit the porch of judgment or throne-room with the magnificent ivory throne of Sclomon was reached (*ib.* x. 18). The walls of the porch of judgment, where, as its name indicates, the king received his subjects in audience and administered justice, were wainscoted from floor to ceiling with cedar. To the north of this hall, in a court whose walls separated it to some extent from the state buildings just mentioned, stood the palace itself, which also consisted of a ground floor with an extensive hall and wainscoted walls.

The king's harem formed probably a separate building connected with the palace; but the fact that no strangers might find admission there accounts for the absence of any detailed knowledge of its architecture. It is stated, however, that the daughter of Pharaoh, in conformity with her rank, had a house of her own, which was, in all probability, connected with the royal palace, and stood, like the other harems, inside the court. At all events, this palace with its harems seems to have been, like other Oriental palaces, an extensive complex of wings, courts, and gardens, although no detailed description is given anywhere in the Old Testament. Still farther north, and likewise surrounded by a special court, but connected with the whole palace by the large enclosing wall, was the TEMPLE.

E. G. H. I. BE.

PALACHE, SAMUEL: Moroccan envoy sent by the King of Morocco to the Netherlands about 1591; subsequently acted as consul there; died at The Hague 1616. He proposed to the magistrates of Middleburg in Zealand to make that town an asylum for the Maranos, who would raise it to a considerable seaport. The clergy of the town were against the proposal, which fell through. Palache did much for the settlement of the Maranos in Amsterdam in 1593, and gained great favor with the stadholder. Prince Maurice of Orange attended Samuel's obsequies.

BIBLIOGRAPHY: De Barrios, *Historia Universal Judaica*, p. 20; Grätz, *Gesch.* ix. 478, 480; Koenen, *Geschiedenis der Joden in Nederland*, pp. 190 *et seq.*

S. J.

PALÁGGI (FALAJI), ABRAHAM: Turkish rabbinical author; born at Smyrna in 1809; died there 1899; son of Ḥayyim Palaggi. On the death of his father (1869), Abraham succeeded him as chief rabbi of Smyrna in virtue of an imperial decree; and he held this position for thirty years until his own death, repeatedly defending his coreligionists against the charge of ritual murder.

Palaggi was the author of sixteen works in Hebrew and one in Judæo-Spanish, each containing in its title the author's name, Abraham. The list is as follows: "Shema' Abraham" (Salonica, 1850), responsa; "Berak et-Abraham" (*ib.* 1857), sermons; "Shemo Abraham," vol. i., ethics (*ib.* 1878); ii., sermons (Smyrna, 1896); "Wa-Yiḳra Abraham" (*ib.* 1884), ritual laws; "Wa-Yashkem Abraham," meditations on the Psalms (*ib.* 1885); "Wa-Ya'an Abraham" (*ib.* 1886), responsa; "Abraham et Yado" (*ib.* 1886), sermons; "Abraham et-'Enaw" (*ib.* 1886), commentary on the Talmud; "Abraham Anoki" (*ib.* 1889), commentary on the Bible; "Abraham Ezkor" and "Wa-Yemaher Abraham" (*ib.* 1889), religious ethics; "Zekuteh de-Abraham" (*ib.* 1889), sermons; "Abraham Shenit," religious ethics; "Padah et Abraham" (*ib.* 1894), sermons; and "We-Abraham Zaḳen" (*ib.* 1899), sermons. The Judæo-Spanish work is entitled "We-Hokiaḥ Abraham," on ethics (*ib.* 1859).

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 202-224.

S. M. FR.

PALAGGI, ḤAYYIM: Turkish rabbinical author; born at Smyrna 1788; died there 1869; maternal grandson of Joseph b. Ḥayyim Hazan, author of "Ḥiḳre Leb"; pupil of Isaac Gategno, author of "Bet Yiẓḥaḳ." After serving as president of the tribunal in his native city, he was appointed ḥakambashi there in 1854. His declining years were saddened by his deposition, although he was reinstated and held the position until the year before his death, and by disturbances among the people. He was held in great veneration by the masses; and at his funeral the hearse was escorted by a battalion of troops—an honor which has been shown by the Turkish authorities to two or three chief rabbis only.

Ḥayyim Palaggi (MaHaRḤaF) was a very prolific writer. Not counting twenty-six manuscripts which were lost in a fire, and a large number which are unpublished, he produced twenty-six works, most of them containing in their titles his name, Ḥayyim. They are as follows: "Darke Ḥayyim 'al Pirḳe Abot" (Smyrna, 1821), commentary on the Pirḳe Abot; "Leb Ḥayyim" (vol. i., Salonica, 1823; ii.-iii., Smyrna, 1874-90), responsa and comments on the Shulḥan 'Aruk; "De-Raḥamim le-Ḥayyim"; "Semikah le-Ḥayyim" (Salonica, 1826); "Nishmat Kol Ḥai" (2 vols., *ib.* 1832-37), responsa; "Ẓedaḳah Ḥayyim" (Smyrna, 1838); "Ḥiḳeḳe Leb" (2 vols., Salonica, 1840-49), responsa; "Tokaḥat Ḥayyim" (2 vols., *ib.* 1840-53), moral counsels and sermons; "'Aṭeret Ḥayyim"; "Yimmaẓe le-Ḥayyim"; "Nefesh Ḥayyim" (*ib.* 1842); "Torah we-Ḥayyim"; "Ḥayyim Tehillah"; treatises on various subjects, and a eulogy of Sir Moses Montefiore, with an appendix, "Derakaw le-Mosheh" (*ib.* 1845); "Ḥayyim Derakaw" (*ib.* 1850); "Ḥayyim la-Roshe"; "Kaf ha-Ḥayyim"; "Mo'ed le-Kol Ḥai"; "Re'e Ḥayyim" (3 vols., *ib.* 1860); "Ḥayyim we-Shalom" (Smyrna, 1862); "Katub le-Ḥayyim"; "Sippur Ḥayyim"; Birkat Mordekai le-Ḥayyim" (*ib.* 1868); "Sefer Ḥayyim" (Salonica, 1868); "Ginze Ḥayyim" (Smyrna, 1872).

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 198-202, 245; Solomon Hazan, *Ha-Ma'alot li-Shelomoh*, s.v.

S. M. FR.

PALÁGYI, LUDWIG (originally **Silberstein**): Hungarian poet; born at Becse April 15, 1866; educated privately by his father, a former public school-teacher, and by his elder brother Melchior Palágyi. He began to write at the age of thirteen, his first poem appearing in 1879 in the "Magyar Népbarát." He soon became a contributor to the literary periodicals "Vasárnapi Ujság," "Országvilág," "Magyar Szalón," "Fövárosi Lapok," and "Képes Családi Lapok," and in 1890 he won the prize of 100 ducats offered by the Petöfi Society for a poem to be recited at the monument of the thirteen martyrs. In recognition of his services to the Hungarian language he was appointed professor at the State Teachers' Seminary for women at Budapest.

Palágyi's works include: "Humoros Költemények," Esztergom, 1888; "Küzdelmes Evek," Budapest, 1890; "Komor Napok," *ib.* 1890; "Magányos Uton," *ib.* 1893; "Az Ifjú Szerzetes" (*ib.* 1894), a philosophical poem; "Nemzeti Dalok," *ib.* 1895; "Bibliai Emlékek," *ib.* 1896; "A Rabszolga," a tragedy which won the prize of the Hungarian Academy in 1902.

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S. L. V.

PALÁGYI, MELCHIOR (originally named **Silberstein**): Hungarian writer; born at Paks Dec. 26, 1859. He received his primary instruction from his father, and then attended the lyceums at Temesvar and Kassa. In 1877 he went to the School of Technology at Budapest, where he passed his examination as secondary school-teacher in mathematics and physics in 1881. Five years later he became professor in a commercial school at Budapest.

While still a student Palágyi wrote a mathematcal treatise which was published in 1880 by the Academy of Sciences; but he subsequently took up the study of philosophy. His works include: "Az Esz Törvénye," Budapest, 1896; "A Hellenismus és a Philonismus Kosmogeniája," *ib.* 1899; "Neue Theorie des Raumes und der Zeit," Leipsic, 1901; "Der Streit der Psychologisten und Formalisten in der Modernen Logik," *ib.* 1902; "Die Logik auf dem Scheidewege," *ib.* 1902; "Kant und Bolzano," Halle, 1902; and minor contributions to ethics and esthetics.

In 1882 Palágyi edited the "Irodalmi Lapok," in 1887 the "Uj Nemzedék"; in 1896 he published the review "Jelenkor." Palágyi embraced Christianity.

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S. L. V.

PALE OF SETTLEMENT: A portion of Russia in which Jews are allowed to reside. Unlike other Russian subjects, the Jewish inhabitants do not generally possess the natural right of every citizen to live unrestrictedly in any place in the empire. Furthermore, they are permitted to leave the Pale of Settlement—that is, to move to another place for permanent or for temporary residence—only under certain conditions defined by law.

Beginnings of the Pale.

The Pale was first established in 1791, when the White-Russian Jews, who had passed under Russian rule (1772) at the first partition of Poland, were forbidden to join merchant or artisan gilds in governments other than those of White Russia. As a favor to the Jews, Catherine II. extended at the same time their right of citizenship to the viceregency of Yekaterinoslav and the territory of Taurida. Since that time this regulation has been constantly in force, though the limits of the Pale have been modified from time to time.

The fundamental official motive for this limitation is ostensibly the protection of the less enlightened Russian people against the economic enslavement that might be imposed upon them by the Jews. But the exceptions made by the government were directly calculated to develop the economic activity of the Jewish population; hence it may be assumed that by the establishment of the Pale it was really intended to remove the religious influence of the Jews over the Russians. Accordingly, the Pale included, besides the Polish governments, the South-Russian governments, where the Greek-Orthodox element did not form a considerable portion of the mixed population. With the successive partitions of Poland the Pale was enlarged by the addition of governments wherein Jews lived in great numbers. In 1794 it included those of Minsk, Izyaslav, Bratzlav, Polotzk, Moghilef, Kiev, Chernigov, Novgorod-Syeversk, and Yekaterinoslav, and the territory of Taurida. To these were soon added the Lithuanian governments of Wilna and Grodno; and in 1799 the Pale was further augmented by the addition of Courland. In 1804 Jews were given access to the governments of Astrakhan and Çaucasia; but at the end of the reign of Alexander I. and in the reign of Nicholas I. the extent of the Pale was diminished. Thus in 1835 the governments of Astrakhan and Caucasia were no longer included. At the same time the Jews were forbidden to reside in certain places within the Pale itself, *e.g.*, in the military ports of Sebastopol and Nikolaief (Nikolayev), and in Kiev; in the villages of the governments of Moghilef (Mohilev) and Vitebsk; and on crown lands and in the Cossack villages of the governments of Chernigov and Poltava. Aside from this, the Jews were forbidden to settle anew in the fifty-verst boundary zone. About this time also Jews were expelled from the villages and hamlets of certain governments.

Poland Not in the Pale.

Jews have lived and still continue to live in the governments of Warsaw, Kalisz, Kielce (Kyelstzk), Lomza (Lomzha), Lublin, Piotrkow, Plock, Radom, Suwalki, and Siedlec (Syedletzk); but these are not included in the Pale. Formerly they were considered almost as a separate world. Until 1862 the Jews of these governments were forbidden to reside in the Pale; and, on the other hand, the Jews of the Pale had not the right to reside in any of these (Polish) governments.

At present (1904) the Pale includes, according to law, fifteen governments: Bessarabia, Wilna, Vitebsk, Volhynia, Grodno, Yekaterinoslav, Kovno, Minsk, Moghilef, Podolia, Poltava, Taurida, Kherson, Chernigov, and Kiev. Moreover, Jews registered in the merchant gilds may reside in Sebastopol (since 1861), in Nikolaief (since 1866), and in Kiev (since 1861). The right of temporary residence in the last-cited place is granted also to young men studying in schools or in workshops, as well as to their parents. Two districts only, Plock (Plossk) and Lybed, are assigned for residence to the Jews; and Jews may live in other parts of the city only by special permission of the local authorities. Under Alexander III. the city of Taganrog, the district of Rostov, and the city of Yalta (1893) were excluded from the Pale, which was still further narrowed during his reign by the so-called "Temporary Regulations" (1882), which have now remained in force for more than twenty years.

By the provisions of the new law Jews were forbidden to settle anew outside of towns and townlets; and only those Jews were allowed to remain in the villages who had already lived there for many years. Yet the general conditions of the times led to the expulsion also of those who had the legal right to reside in villages. The senate was overwhelmed with complaints, and repeatedly declared that certain expulsions were illegal, explaining, for instance, that the removal of a Jew from one house to another in the same village could not be considered sufficient cause for his expulsion from the village itself; and that a Jew who had left a village for a term of service in the army did not thereby lose the right at the conclusion of such service to return to his old residence. The local authorities, however, continued and still continue to expel the outlawed Jews. In the reign of Alexander III. the Jews were energetically removed from the fifty-verst boundary zone, where they had again settled during the milder reign of Alexander II. Recently the law prohibiting Jews from living in the boundary zone was abolished; and the Pale was correspondingly augmented.

Conditional Residence.

There are places outside the Pale where Jews who comply with certain requirements are permitted to reside. In Courland, as also in the townlet of Shlok in the government of Livonia, *the right of permanent residence* is granted only to those Jews (and their descendants) who were registered there in the census of 1835; but the settlement of Jews from other governments is prohibited. Jews who were living in the Caucasus at the time of its conquest by Russia are known as "mountain" Jews; and their descendants enjoy the rights accorded to the other mountaineers. In the second decade of the nineteenth century attempts were made to expel the Jewish inhabitants of the Caucasus; but as many of them occupied entire villages, were engaged in agriculture, and were in some places owned as serfs by the landlords, it was decided in 1837 not to disturb the Caucasian Jews. Other Jews, however, were forbidden to establish themselves in the Caucasus. Subsequently, from 1852 to 1869, at the instance of the viceroy of the Caucasus, 460 Jewish families were allowed to register in the local communities. Outside the Caucasus the mountain Jews are permitted to live only in the Pale and in the Polish governments mentioned above.

Case of Siberia.

In Turkestan the right of residence is granted to those Jews only whose forefathers have lived there from time immemorial. In Siberia Jewish farmers were assigned certain districts in 1835, in the governments of Tobolsk and Omsk; but in 1837 not only was the further settlement of such farmers prohibited, but provision was made for diminishing the number of those already settled there. Only criminals and their sons of eighteen years of age or upward were allowed to remain in the districts in question. In the reign of Alexander II. the right of Jews to register in Siberian communities was revoked. Only those Jews who had been sent to Siberia for some crime, and their children, were excepted.

The right to leave the Pale of Settlement and to reside permanently in any part of Russia is with certain exceptions accorded to the following classes of Jews:

(1) Merchants of the first gild: The law of 1859 permits Jews who have been registered for a period of five years as merchants of such gild within the Pale to register also in the gilds of any place outside the Pale, and to establish themselves in such places with their families and a certain number of servants. But when a merchant who has been a member of the gild for less than ten years ceases to be a member of it, he must, even when possessing real property, move back to the Pale within two years. Only continuous membership in the first gild for a period of ten years secures to the merchant the right to remain without the Pale after leaving the gild. A special exception is made in the city of Moscow. A Jew may become a member of the Moscow merchant gild only by permission of the minister of finance and the governor-general of Moscow; and the right of residence in Moscow is withdrawn on resignation from the gild.

Exceptions; Higher Education.

(2) Persons possessed of a higher education: According to the law of 1861, Jews having diplomas as doctors of medicine, or as doctors, masters, or candidates in other university faculties, have the *right to reside permanently* in any of the governments and provinces of the Russian empire, whether as government employees or as merchants or manufacturers. They are also permitted to have with them the members of their families and a certain number of Jewish servants and clerks. By the laws of 1865, 1866, and 1867 this right was extended to Jewish physicians not possessing the higher academic degrees, and in 1872 to Jewish graduates of the St. Petersburg Institute of Technology. An imperial decree of 1879 granted this right also to graduates of the higher schools of learning, to assistant pharmacists, dentists, non-graduate surgeons, and midwives.

(3) Persons who have completed their term of military service in accordance with the conscription regulations: Jews were first drafted into military service in 1827; but until 1867, discharged privates and non-commissioned officers were not given the right of residence outside the Pale. Exception was made (1860) in the case of those who had served in the Imperial Guard. But in 1867 a regulation was issued whereby all such soldiers, as well as those in the reserves, together with their families, were given not only the right to reside in any part of the empire, but also the right to register in merchant or artisan gilds (they still retain this privilege), provided that such veterans and their descendants had been uninterruptedly registered as members of a community outside the Pale. This right is recognized, however, only in the case of those soldiers who served under the old conscription regulations, but not in the case of Jews who (since 1874) have served for shorter periods in accordance with the new conscription laws. However, by an imperial decree of 1892 these rights of the veterans and their children were abolished in the case of the city and government of Moscow, except as regards those who were already registered in the artisan gilds there or were members of permanent artisan gilds.

(4) Artisans: In order to remedy the deficiency in Russia of skilled artisans, Jewish artisans have long been permitted to live outside the Pale when fol-

lowing their vocations. In 1819 Jews were permitted to engage in the distilling of whisky in the governments of Great Russia, until the acquisition of the trade by the Russians; but in 1826 this privilege was withdrawn, the government at that time being engaged in suppressing the JUDAIZING HERESY. Jews were permitted, however, to work in the government distilleries at Irkutsk. After the expulsion of the Jews from the central governments and from the Caucasian provinces, it was decreed in the third decade of the nineteenth century that at the request of the governor-general of any province in the Caucasus Jewish artisans should be allowed to remain temporarily, on account of the dearth of skilled labor. In 1844 Jewish artisans were given permission to reside temporarily in the fortified towns on the eastern shore of the Black Sea.

Exceptions; Artisans.

A radical change was made by the law of 1865, granting Jewish mechanics, brewers, distillers, and master workmen and apprentices in general, together with their families, the privilege of unrestricted residence in any part of Russia; but under Alexander III. the law of 1891 prohibited such Jews from living in the city or government of Moscow. Accordingly, all the artisans residing there were expelled. Temporary sojourn in any part of Russia is, with certain exceptions, allowed to merchants of the first gild who have the right to live only in the city in whose gild they are registered; and merchants of the first gild have the right to visit twice a year places otherwise closed to them, and to remain there for a period not exceeding six months in all. Merchants of the second gild may visit places outside the Pale only once a year and for a period not exceeding two months. Merchants may send their clerks in their stead. Merchants of the first gild may also attend certain fairs. In general, Jews may leave the Pale for a period of six weeks, with an extension to eight weeks, in connection with legal matters, or in order to take possession of property inherited by them, or for commercial purposes, or to submit bids on contracts for work to be done within the Pale. Graduates of middle-class schools may reside without the Pale for the purpose of completing their education in the higher schools. Young men under eighteen also may visit places outside the Pale in order to learn a trade, and may remain there until the expiration of their apprenticeship.

Besides those mentioned, the following limitations are in force: No Jew has the right of permanent residence in Finland. In the military province of the Don the right of residence is given (since 1880) only to persons possessing a higher education. In the provinces of Kuban and Tersk permission to reside is given (since 1892) only to graduates of the higher institutions of learning, and among merchants only to those who have long been registered in one of the local communities. Jews have not the right to settle anew in Siberia. Jews illegally residing outside the Pale are sent home and are then prosecuted.

By a decree of Aug. 11, 1903, the limitations concerning the right of residence have been somewhat lessened. The following classes of Jews may now reside in villages and other rural communities: (1) Graduates of higher educational institutions and their children—their daughters until marriage, their sons until they reach their majority or until they complete their course in the higher educational institutions, but not beyond the age of twenty-five. (2) Merchants of the first gild and members of their families; also merchants who have been members of the first gild for a period of fifteen years. (3) Artisans and master workmen. (4) Retired soldiers who have served under the old conscription statutes.

Unrestricted right of residence is accorded to counselors of commerce and of manufactures (the number of these is very small), and to soldiers who have participated in the campaign in the Far East. Jews who have been members of the first gild, even though not continuously, for a period of ten years receive the right of unrestricted residence and may register in a local community. There are several other privileges of minor importance. The rights here enumerated do not apply, however, to those localities where special regulations concerning the Jews exist, as, for instance, the city and government of Moscow, Finland, Siberia, etc.

H. R. *

PALENCIA (Hebrew, פלינסיא): Capital of the province of Palencia, Spain, situated between Burgos and Valladolid. A large and wealthy Jewish community settled here as early as the eleventh century. The first ghetto, called "Juderia Vieja," "the Old Jewry," lay on the right side of the Carrion, in the vicinity of the Church of San Julian; hence the Jews are called in the earliest documents "los Judios de San Julian." This ghetto soon became too small, and another one, called "Juderia Nueva," was formed near the Cathedral of San Miguel, hence called also "Juderia de San Miguel"; it extended to the Carrion.

Beginning with the year 1185, the Jews of Palencia were under the immediate protection of the bishop of that city, who collected one-half of the taxes paid by them. In 1291 they paid a poll-tax of 33,380 maravedis, which sum was divided equally between the king and the bishop, after 8,607 maravedis had been appropriated for "servicio." During the dissensions between the episcopate and the municipal council on account of the Jews' tax, the Jews sided with the council; and they actually took part in the conflict against the bishop until Ferdinand III. declared them to be vassals of the crown (1305).

The Palencia Jews suffered greatly during the civil war between Don Pedro of Castile and Don Henry of Trastamara. When the latter entered the city with his army the war-taxes he laid upon the Jews were so heavy that they were unable to pay them. According to the account of Samuel Çarças, who was living in Palencia at the time (not Valencia, as Wiener writes) and composed his "Meḳor Ḥayyim" there, the ensuing famine completely ruined the rich and flourishing community. In 1391 the ghetto was completely destroyed, and nearly all the Jews who escaped with their lives were baptized. One of the old synagogues was transformed into a hospital; and the old Jewish hospital was later used as a prison.

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M. K.

S.

PALEOGRAPHY—Greek and Latin Inscriptions: Besides a certain number of pagan inscriptions mentioning Jewish affairs, about 500 texts referring directly to persons professing the Jewish religion are known. These have been found throughout the ancient world; but the greater number comes from Italy, where several important Jewish catacombs have been discovered. Though a collection of Jewish inscriptions from Italy has been prepared for the last twenty years by Prof. Nicolaus Müller of Berlin, there exists no corpus or general collection of such texts. The author of this article has been entrusted, by the Société pour l'Avancement des Etudes Juives, with the preparation of a corpus of Jewish inscriptions in Greek and Latin; and he has compiled the following lists, divided under four heads: (*a*) geographical list of the proveniences of all the known texts, together with a rough bibliography; (*b*) principal kinds of inscriptions; (*c*) characteristic formulas; (*d*) typical examples of Jewish inscriptions in Greek and Latin.

Geographical List of Inscriptions. **Rome** (General Bibliography): Nearly all the early collections of Greek and Latin inscriptions, both printed and manuscript, contain Jewish inscriptions from Rome. The following may be specially noted: Th. Sig. Baier, "Lucubrationes de Inscriptionibus Judaeorum Graecis et Latinis," Regiomonti, 1721, reprinted in Th. Sig. Baier, "Opuscula," ed. Klotzius, pp. 380-410, Halle, 1770; Gaetano Migliore, "Ad Inscriptionem Flaviae Antoninae Commentarius sive de Antiquis Judaeis Italicis Exercitatio Epigraphica," MS. in Codex Ferrar. 269; J. G. H. Greppo, "Notice sur des Inscriptions Antiques Tirées de Quelques Tombeaux Juifs à Rome," Lyons, 1835; R. Garrucci, "Alcune Iscrizioni di Cimiteri Giudaici Diversi," in his "Dissertazioni Archeologiche di Vario Argomento," ii. 178-185, Rome, 1866; Engeström, "Om Judarne i Rom Under Äldre Tider och Deras Katakomber," Upsala, 1876; Schürer, "Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit," Leipsic, 1879; A. Berliner, "Gesch. der Juden in Rom," Frankfort-on-the-Main, 1893; Vogelstein and Rieger, "Gesch. der Juden in Rom," Berlin, 1896 (vol. i. contains an appendix with 195 inscriptions: "Die Inschriften in den Jüdischen Cömeterien in Rom"); C. Hülsen (and others), "C. I. L." vi. 2885-2886, Nos. 29,756-29,763.

Five Jewish catacombs (cemeteries) have been found at various dates at Rome, the respective sites of which were as follows: (1) Via Portuensis: The only Jewish catacomb known till the middle of the nineteenth century; discovered in 1602 by Antonio Bosio, the celebrated explorer of the catacombs, and described by him in his "Roma Sotterranea" (pp. 141-143, Rome, 1632; 2d ed. *ib.* 1650, pp. 186-192). His description has been reprinted by many authors, among them Aringhi ("Roma Subterranea," i. 231-239, Paris, 1659) and Kirchhoff ("C. I. G." iv. 587). Another description, the only other extant, is in a manuscript of Ioannes Zaratinius Castellini at Verona.

At Rome.

The galleries were described by Venuti, in 1748, as in a very ruinous condition; and they have since disappeared completely, though in 1879 Mariano Armellini thought he had found the remains of part of them ("Il Cimiterio degli Antichi Ebrei Presso la Via Portuense," in "Cronichetta Mensuale," 1879, v. 27-30). The inscriptions found in 1748 are at Naples, at the Capitoline Museum, and at S. Paolo Fuori delle Mura, Rome (for the bibliography see the books on Jewish inscriptions of Rome generally, and more especially the following: Uhden, MSS. at Berlin; Raponi, "Codex Borgianus"; Marini, "Codd. Vaticani"; Cardinali, "Inscriptiones Antiquae Ineditae"; Danzetta, "Codex Vaticanus 8324"; F. Lenormant, in "Journal Asiatique," 1861, xviii. 268; N. M. Nicolai, "Della Basilica di S. Paolo," pp. 160-163, Rome, 1815).

(2) Via Appia: The largest Jewish catacomb known; discovered in 1859 in the Vigna Randanini, now Vigna Mora, near the Church of Saint Sebastian, between the Via Appia and the Via Appia Pignatelli. More than 180 inscriptions were found in it, only 136 of which were still in situ in 1904. There are in all 50 Latin texts and 130 Greek ones, not a single Hebrew letter occurring in the whole series (E. Herzog, "Le Catacombe degli Ebrei in Vigna Randanini," in "Bulletino dell' Istituto di Correspondenza Archeologica per l'Anno 1861," pp. 91-104; R. Garrucci, "Cimitero degli Antichi Ebrei Scoperto Recentemente in Vigna Randanini," Rome, 1862; *idem*, "Descrizione del Cimitero Ebraico di Vigna Randanini Sulla Via Appia," in "La Civiltà Cattolica," 1862, iii. 87-97; *idem*, "Nuove Epigrafi Giudaiche di Vigna Randanini," vi. 102-117, *ib.* 1863, reprinted in his "Dissertazioni," etc., ii. 153-167; *idem*, "Epigrafi Inedite del Cimitero di Vigna Randanini," in "Dissertazioni," etc., ii. 178-185; *idem*, "Storia della Arte Cristiana," vi., plates 488-492 [comp. pp. 155-157], Prato, 1880; O. Marucchi, "Breve Guida del Cimitero Giudaico di Vigna Randanini," Rome, 1884, reedited in French in his "Eléments d'Archéologie Chrétienne," 2d ed., ii. 208-226, *ib.* 1903; *idem*, "Scavi Nella Vigna Randanini," in "Cronichetta Mensuale," 1883, ii. 188-190; N. Müller, in "Römische Mittheilungen," 1886, i. 56).

(3) Vigna Cimarra (Berliner, *l.c.* pp. 90-92 [comp. p. 48], published De Rossi's copies of six tombstones. Comp. De Rossi in "Bulletino di Archeologia Cristiana," 1867, v. 3, 16). (4) Via Appia Pignatelli: Catacomb very carefully explored in 1885 by N. Müller, who has published a description of it ("Il Catacombe degli Ebrei Presso la Via Appia Pignatelli," in "Römische Mittheilungen," 1886, i. 49-56; see, also, Fiorelli, "Memorie della R. Accademia dei Lincei," 1885, i. 334). (5) Via Labicana: In the Vigna Apolloni the galleries of an ancient quarry cross the remains of a Jewish catacomb discovered and described by O. Marucchi ("Di un Nuovo Cimitero Giudaico Scoperto Sulla Via Labicana," Rome, 1887, reprinted from "Dissertazioni della Pontificia Academia di Archeologia," series ii., 1884, ii. 499-548). A catacomb has also been discovered at Porto near Rome (R. A. Lanciani, "Ricerche Topografiche Sulla Città di Porto," in "Annali dell' Istituto," 1868, xl. 144-195, especially p. 191; De Rossi, *l.c.*

1866, iv. 40; J. Derenbourg, "Elazar le Peitan," in "Mélanges Renier," Paris, 1887 = "Bibliothèque de l'Ecole des Hautes Etudes," lxxiii. 429–441; G. Kaibel, "Inscriptiones Graecae Siciliae et Italiae," pp. 246, 694, Berlin, 1890; E. le Blant, in "Comptes-Rendus de l'Académie des Inscriptions," 1886, xiv. 195–196; J. Ficker, "Die Altchristlichen Bildwerke im Christlichen Museum des Laterans," p. 36, No. 86, Leipsic, 1890).

Other Towns of Italy: Aquileia: Latin tombstone (E. Pais, "Additamenta ad Vol. V Galliae Cisalpinae," p. 228, No. 1166, Rome, 1884). Brescia ("C. I. L." v. 465, No. 4411, Latin; G. Kaibel, *l.c.* p. 547, No. 2304, Greek). Capua ("C. I. L." x. 392, No. 3905). Marani, near Pouzzoles (*ib.* x. 231, No. 1893). Milan (*ib.* v., Nos. 6251, 6294, 6310 [comp. No. 6195]; three Latin inscriptions published in better form by V. Forcella and E. Seletti, "Iscrizioni Cristiane in Milano Anteriori al IX. Secolo," pp. 70–73, Nos. 76–78 [comp. p. 19, No. 19], Codogno, 1897). Naples (?) (*ib.* x. 237, No. 1971). Pola (Istria): Latin tombstone (*ib.* v. 18, No. 88). Pompeii: Jewish inscriptions in Latin somewhat doubtful ([C. Rosini], "Dissertationis Isagogicae ad Herculanensium Voluminum Explanationem," part i., plate xii., Naples, 1797; R. Garrucci, in "Bulletino Archeologico Napolitano," new series, 1853, ii. 8; De Rossi, *l.c.* 1864, ii. 70; *idem*, "Dei Giudei Libertini e dei Cristiani in Pompei," *ib.* pp. 92–93; Fiorelli, "Pompeianarum Antiquitatum Historia," i. 160, Naples, 1860; E. le Blant, in "Comptes-Rendus de l'Académie des Inscriptions," 1885, xiii. 146). Salerno ("C. I. L." x. 316, No. 3492). Syracuse (Orsi, in "Römische Quartalschrift," 1900, xiv. 194 [two Greek tombstones]; "C. I. G." iv. 585, No. 9895, dedication in Greek verse of part of a synagogue). Tarentum: Late tombstones (Fiorelli, in "Notizie degli Scavi," 1882, pp. 386–387; 1883, pp. 179–180).

At Venosa.

Venosa: Jewish catacombs discovered in 1853 (two manuscripts at Naples by Stanislas d'Aloe and by Paschalis de Angelis and Raphael Smith; O. Hirschfeld, "Le Catacombe degli Ebrei a Venosa," in "Bulletino dell' Istituto," 1867, pp. 148–152; G. I. Ascoli, "Iscrizioni Inedite o Mal Note Greche, Latine, Ebraiche di Antichi Sepolcri Giudaici del Napolitano," Turin and Rome, 1880, reprinted from "Atti del IV. Congresso Internazionale degli Orientalisti Tenuto in Firenze nel Settembre, 1878," i. 239–354, Florence, 1880; J. Derenbourg, "Les Anciennes Epitaphes des Juifs dans l'Italie Méridionale," in "R. E. J." 1881, ii. 131–134; Th. Mommsen, "C. I. L." ix. 660–665, Nos. 6195–6241; comp. p. 61, Nos. 647–648 [the only complete publication]; F. Lenormant, "La Catacombe Juive de Venosa," in "R. E. J." 1882, vi. 200–207; R. Garrucci, "Cimitero Ebraico di Venosa in Puglia," in "La Civiltà Cattolica," 1883, series xii., i. 707–720; N. Müller, in "Römische Mittheilungen," 1886, i. 56 [the author spent five months at Venosa and made facsimiles of every fragment]).

Africa: The Jewish inscriptions have been carefully collected by P. Monceaux ("Enquête sur l'Epigraphie Chrétienne d'Afrique: Inscriptions Juives," in "Revue Archéologique," 1904, iii. 354–373). He gives the texts of no less than forty-three inscriptions (*idem*, "Les Colonies Juives dans l'Afrique Romaine," in "R. E. J." 1902, xliv. 1–28; *idem*, "Païens Judaïsants, Essai d'Explication d'une Inscription Africaine," in "Revue Archéologique," 1902, xl. 208–226). Auzia (Aumale) ("C. I. L." viii. 1963, No. 20,759). Carthage: Jewish cemetery at Gamart described by Delattre, "Gamart ou la Nécropole Juive de Carthage," Lyons, 1895. (With the exception of two short texts on lamps, the inscriptions [Latin] are all given in "C. I. L." viii. 1375–1376, 1380, 1382, Nos. 14,097–14,114, 14,191, 14,230.) Cirta (Constantine): Four Latin inscriptions (Monceaux, *l.c.* pp. 368–369, Nos. 142–145). Fesdis: Marble cancellum ("C. I. L." viii. 435, 956, No. 4321). Hammam-Lif: Jewish synagogue, with three remarkable inscriptions in mosaic in the pavement (frequently published; see "C. I. L." viii. 1284, No. 12,457; Monceaux, *l.c.* pp. 366–368). Henchir-Fuara (Morsot): Column with inscription ("C. I. L." viii. 1594, No. 16,701). Sitifis (*ib.* viii. 729, No. 8499; p. 721, No. 8423 [the same man named in both inscriptions]; pp. 738, 1921, No. 8640 [= 20,354] [inscription of a Jew converted to Christianity]). Utica: Fragment (*ib.* viii. 152, 931, No. 1205). Volubilis, Morocco: Greek fragment (*ib.* viii. 2079, No. 21,900).

Spain (Emil Hübner, "Inscriptiones Hispaniae Christianae," Berlin, 1871; good facsimiles): Abdera: Latin tombstone (Hübner, in "C. I. L." ii. 268, No. 1982). Dertosa (Tortosa): Trilingual tombstone in Hebrew, Greek, and Latin (Hübner, *l.c.* No. 186). Emerita (Merida): Latin tombstone with long and interesting formula (Hübner, *l.c.* No. 34). Vinebre (Hübner, *l.c.* No. 187).

Gaul: Auch: Late tombstone in very bad Latin (T. Reinach, "Inscription Juive d'Auch," in "R. E. J." 1889, xix. 219–223; *idem*, "Nouvelles Remarques sur l'Inscription Juive d'Auch," *ib.* 1890, xx. 29–33; Le Blant, "Nouveau Recueil des Inscriptions Chrétiennes de la Gaule," No. 292, Paris, 1892). Bordeaux: Gold ring with inscription (C. Jullian, "Inscriptions Romaines de Bordeaux). Narbonne: Long tombstone inscription dated A.D. 688 (T. Reinach, "Inscription Juive de Narbonne," in "R. E. J." 1889, xix. 75–83).

Danube Provinces: Series of tombstones from various places all collected by Th. Mommsen in "C. I. L." vol. iii. Gran (*ib.* 1714, No. 10,599; Latin in Greek letters). Intereisa (Th. Mommsen, "Ephemeris Epigraphica," 1875, ii. 361, No. 593). Pestinum ("C. I. L." iii. 1716, No. 10,611; Latin in Greek letters). Schwarzenbach (*ib.* 1824, No. 11,641; doubtful Greek fragment). Senia (Dalmatia) (*ib.* 1642, No. 10,055; Latin in Greek letters). Soklos (*ib.* 463, No. 3688; Latin).

Crimea: All the Jewish inscriptions (Greek) of this country are collected in Basilius Latyschev, "Inscriptiones Antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae," St. Petersburg, 1901. Gorgippia: Manumission (*ib.* pp. 208–209, No. 400). Panticapæum (Kertsch): Two important manumissions (*ib.* 49–53, Nos. 52–53); five unimportant tombstones (*ib.* 154–155, Nos. 304–306; iv. 224–225, Nos. 404–405). Taman Peninsula: Tombstone (*ib.* pp. 235–236, No. 426).

Greece: Ægina: Greek inscription in mosaic relating to the building of a synagogue (Fränkel, "C. I. P." i. 29, No. 190, Berlin, 1902; comp. "American Journal of Archæology," 1902, vi. 69). Arnaut-keui (T. Reinach, "Inscription Juive des Environs de Constantinople," in "R. E. J." 1893, xxvi. 167–171). Athens (St. A. Koumanoudis, *'Αττικῆς 'Επιγραφαὶ 'Επιτύμβιαι*, Athens, 1871; C. Bayet, "De Titulis Atticae Christianis Antiquissimis Commentatio Historica et Epigraphica," pp. 122–125, Nos. 121–125; comp. pp. 45–46, Paris, 1878; G. Dittenberger, "C. I. A." iii. 2, 253, No. 3545–3547). Corinth (B. Powell, in "American Journal of Archæology," 1903, vii. 60, No. 40). Laconia (S. Reinach, in "R. E. J." 1885, x. 77). Mantinea (Fougères, *ib.* 1896, xx. 159). Patras ("C. I. G." iv. 585, No. 9896). Tegea (G. Mendel, in "Bulletin de Correspondance Hellénique," 1901, xxv. 281, No. 34). Thessalonia (*idem, ib.* 1885, x. 77–78).

Asia Minor: Acmonia (Erjish) in Phrygia (S. Reinach, in "Revue Archéologique," 1888, xii. 225; Ramsay, in "Revue des Etudes Anciennes," 1901, iii. 272; two important Greek inscriptions). Corycos, Cilicia (H. Thédenat, in "Bulletin de la Société des Antiquaires de France," 1881, p. 225; R. Heberdey and A. Wilhelm, in "Denkschriften der Akademie der Wissenschaften zu Wien," 1896, xliv. 168, No. 145). Cyprus (T. Reinach, "Une Inscription Juive de Chypre," in "R. E. J." 1904, xlviii. 191–196). Ephesus: Two tombstones (Hicks, "The Collection of Ancient Greek Inscriptions in the British Museum," iii. 2, pp. 262–263, Nos. 676–677, Oxford, 1890). Germa Galatia (S. Reinach, in "R. E. J." 1885, x. 77). Iasos, Caria (*idem, ib.* 1885, x. 76). Magnesia Sipyli (*idem, ib.*). Myndos, near Halicarnassus (T. Reinach, "La Pierre de Myndos," *ib.* 1901, xlii. 1–6). Odemisch, near Hypæpa (Lydia) (S. Reinach, "Les Juifs d'Hypaepa," *ib.* 1885, x. 74–78). Phocæa (S. Reinach, "Une Nouvelle Synagogue Juive à Phocée," in "R. E. J." 1886, xii. 236–243). Smyrna ("C. I. G." iv. 585, No. 9897; S. Reinach, "Inscription Grecque de Smyrne: la Juive Rufina," in "R. E. J." 1883, vii. 161–166).

Syria: The following list is very incomplete. Other inscriptions will be found in various volumes of the "Revue Biblique"; "Pal. Explor. Fund, Quarterly Statement"; "Echos d'Orient"; and "Z. D. P. V." Arsuf (Germer-Durand, in "Revue Biblique," 1892, i. 247–248, No. x. Beirut (Berytus) (Renan, "Mission de Phénicie," p. 348, Paris, 1864; Germer-Durand, *l.c.* 1894, iii. 251–252). Byblus (Renan, *l.c.* pp. 187, 856). Cæsarea (Germer-Durand, *l.c.* 1892, i. 246–247, No. ix.). Emmaus (Clermont-Ganneau, in "Revue Critique," 1883, xv. 145; Germer-Durand, *l.c.* 1894, iii. 253–254). Gaza (T. Loeb, "Chandeliers à Sept Branches," in "R. E. J." 1889, xix. 100–105). Gezer: Bilingual boundary-stones, Greek and Hebrew (Clermont-Ganneau, "Pal. Explor. Fund, Quarterly Statement," 1899, pp. 118–127). Jaffa (Clermont-Ganneau, in "Revue Critique," 1883, xv. 142–143; *idem*, in "Pal. Explor. Fund, Quarterly Statement," 1900, pp. 110–123; J. Euting, "Epigraphische Miscellen," in "Sitzungsberichte der Akademie der Wissenschaften zu Berlin," 1885, pp. 669–688, and plates vi.–xii.; Clermont-Ganneau, "Une Epitaphe Judéo-Grecque de Jaffa," in "Revue Archéologique," 1878, xxxvi. 312–316). Jerusalem: Important stela of the Temple (Clermont-Ganneau, "Une Stèle de Jérusalem," in "Revue Archéologique," 1872, xxiii. 214–234, 290–296); numerous stone caskets ("ossuaires") with graffiti (names) in Greek or in Hebrew (*idem*, "Nouveaux Ossuaires Juifs avec Inscriptions Grecques et Hébraïques," *ib.* 1873, xxv. 398–414; *idem*, "Ossuaire Juif Provenant d'Alexandrie," *ib.* 1873, xxvi. 302–305; *idem*, "Ossuaire Juif de Joseph Fils de Jean," *ib.* 1878, xxxv. 305–311; *idem*, "Epigraphes Hébraïques et Grecques sur des Ossuaires Juifs Inédits," *ib.* 1883, i. 257–276, and plate ix.; F. Hugues Vincent, "Nouveaux Ossuaires Juifs," in "Revue Biblique," 1902, xi. 103–107. Doubtful fragment: Germer-Durand, in "Revue Biblique," 1892, i. 581, No. 41). Lydda: Sarcophagus (Clermont-Ganneau, in "Revue Critique," 1883, xv. 145). Sepphoris (H. Lammens, in "Musée Belge," 1902, vi. 55–56, No. 112). Ṭafas: Dedication of a synagogue (C. Fossey, in "Bulletin de Correspondance Hellénique," 1897, xxi. 47). Wadi-Yasul (Euting, *l.c.*).

Egypt: Alexandria: Jewish catacombs (Nerontsos, in "Bulletin de l'Institut Egyptien," 1875, xiv. 78; *idem*, "L'Ancienne Alexandrie," pp. 82–84, Paris, 1886); Greek inscribed pedestal (Botti, in "Rivista Quindicinale," 1892, iv. 130); various (S. de Ricci, in "Archiv für Papyrusforschung," 1903, ii. 29-30; Strack, *ib.* pp. 541–542, No. 15; p. 559, No. 41; "C. I. L." iii. 1202, No. 6583; T. Reinach, "Sur la Date de la Colonie Juive d'Alexandrie," in "R. E. J." 1902, xlv. 161–164; Clermont-Ganneau, in "Revue Critique," 1883, xv. 142, note; C. Smith, in "Journal of Hellenic Studies," 1883, iv. 159). Antinoupolis (S. de Ricci, in "Annales du Musée Guimet," 1903, xxx., part 3, p. 142, No. 8). Athribis: Three inscriptions (S. Reinach, "La Communauté Juive d'Athribis," in "R. E. J." 1888, xvii. 235–238). Berenice (Franz, "C. I. G." iii. 557–559, No. 5361; E. Roschach, "Musée de Toulouse, Catalogue des Antiquités et des Objets d'Art," pp. 97–101, Toulouse, 1865). Contra Apollonos: Two Greek graffiti ("C. I. G." iii. 400, No. 4838c; comp. p. 1217). Fayum (Lefebvre, in "Bulletin de Correspondance Hellénique," 1902, xxvi. 454, No. 16). Heliopolis: Remarkable honorary decree (T. Reinach, "Un Préfet Juif il y a Deux Mille Ans," in "R. E. J." 1900, xl. 50–54). Onion: Curious fragment (A. H. Sayce, in "Recueil de Travaux," 1887, viii. 6); numerous Greek tombstones (E. Naville, "The Mound of the Jew and the City of Onias," in "Seventh Memoir of the Egypt Exploration Fund," London, 1890).

To the foregoing list of articles on Jewish inscriptions proper might be added a list of pagan inscriptions relating to the Jewish wars of Vespasian and Hadrian; but as the number of such inscriptions might be indefinitely increased according to the more or less comprehensive plan adopted, it seems preferable to give here only a list of articles in which such inscriptions are discussed and explained: Leon Renier, "Mémoire sur les Officiers Qui Assistèrent au Conseil de Guerre Tenu par Titus Avant de Livrer l'Assaut au Temple de Jérusalem," in "Mémoires de l'Académie des Inscriptions," 1867, xxvi., part i.; Arsène Darmesteter, "Notes Epigraphiques Touchant Quelques Points de l'Histoire des Juifs sous l'Empire Romain," in "R. E. J." 1880, i. 32-55 (discusses 15 inscriptions); S. Reinach, "Inscription Relative à la Guerre de Judée," *ib.* 1888, xvii. 299-300; R. Cagnat, "L'Armée Romaine au Siège de Jérusalem," *ib.* 1891, xxiv., xxxi.-lviii.; J. Offord, "Roman Inscriptions Relating to Hadrian's Jewish War," in "Proc. Soc. Bibl. Arch." 1898, xx. 59-69; *idem*, "Inscriptions Relating to the Jewish War of Vespasian and Titus," *ib.* 1902, xxiv. 325-328.

Principal Kinds of Inscriptions: The great bulk of Greek and Latin Jewish inscriptions are on tombstones; texts not of this character are quite the exception. The following epigraphical types are represented:

(1) Dedications. Actual ex-votos are perhaps not to be found, the known votive inscriptions having all apparently formed part of a building or monument dedicated by the author of the inscription. Most of them refer to synagogues or parts of synagogues built or repaired. Several are inserted in mosaic in pavements. (2) Honorific decrees, similar to pagan ones. (3) Manumissions (three interesting specimens from the Crimea). (4) Tombstones (some are in Greek verse). (5) Small texts (a few specimens of rings, seals, and plaster jar-stoppings).

Characteristic Formulas: It may be asked by what signs a Jewish inscription may be distinguished from a pagan or a Christian one. Is there any absolute criterion which may be taken as a sure indication of the Jewish religion? The surest sign of all is the favorite Jewish emblem, the seven-branched candlestick, which occurs repeatedly on every possible class of Jewish monuments—lamps, seals, tombstones, sarcophagi, frescoes, etc. In spite of many assertions to the contrary, there is not a single representation extant of the Jewish candlestick on a purely Christian lamp or monument.

Among characteristic words, the clearest of all are the epithets Ιουδαιος, "Iudæus," Εβρεος, and "Hebreus." The first of these is exceedingly frequent on tombstones, especially in Africa and in the valley of the Danube. The second is in many cases the designation not of the Jewish religion, but of a particular synagogue. There are also a few religious qualificatives which may be taken as probable signs of Judaism. The most frequent is "metuens" (comp. a remarkable inscription ["C. I. L." v. 88] "matri pientissimae religioni Iudeicae metuenti"), the Jewish character of which is quite unmistakable. Others, such as οσιος or δικαιος, are of rarer occurrence; some, such as θεοσεβης, occur in Christian inscriptions also. The question whether the frequent references to Θεος υψιστος in inscriptions all refer to the God of the Jews is too intricate to be examined here. The foregoing lists do not contain such inscriptions. A good criterion, but one to be used with caution, is the occurrence of proper names exclusively or more particularly Jewish, the principal of which are: Αστεριος, Αστερια, Αββας, Ελεαζαρος, Ζαβουττα, Ζωναθα, "Ionata," Ιασων, Ιακωβ, Ιοκαθινος, Ιουδας, Ιωσης, Ιωσηπος, Ιωσηφ, "Gesua," Σαβατιος, Σαβατια, Σαββατις, Σεμωηλ, Σιμον, Σολομων, and Τουβιας Βαρζααρωνα. Another distinct sign of Judaism would be the mention of synagogues (a προσευχη is apparently always a Jewish synagogue), if the existence of pagan associations called "synagogues" were not a well-established fact. It is, however, in most cases possible to distinguish pagan synagogues from Jewish ones. The following nine Jewish synagogues, all in Rome (?), are mentioned in Jewish inscriptions, chiefly from Rome: συναγωγης Αγριππησιων; συναγωγης Αυγοστησιων, συναγωγης των Αυγουστησιων, συνα[γωγης] Αυγουστη[σιων], "ton Augustesion"; συναγωγης Αιβρεων, [συν]αγωγη Εβρ[εων], των Εβρεων; συνα[γωγ]ης Ελεας, συναγωγης Ελαιας; [συνα]γωγης [των] Ηροδιων (?); συναγωγης Καλκαρησιων, συναγωγης των Καρκαρησιων; συναγωγης Καμπησιων (two inscriptions), "Synagogarum Campi et Bolumni"; Σιβουρησιων, Σ[ιβο]υρησιων.

Finally, certain inscriptions are often considered to relate to Jews because of the Jewish titles, civil or religious, which they contain. The following is a rough list of such titles (chiefly from Rome): αρχων; ιερευς αρχων; μελλαρχων; προαρχων; γραμματευς; μελλογραμματευς; γερουσιαρχης (at Venosa, γερουσιαρχων); πρεσβυτερος; διαβιου, ζαβιου, "iabin"; μαθετης σοφων και πατηρ συναγωγων, πατηρ συναγωγης, μητηρ συναγωγης, "mater synagogarum" (at Venosa, "pater" and "pateressa"); αρχισυναγωγος (note a ταφος Καλιστου νηπιου αρχισυναγωγου ετων γ at Venosa, remarkable because of the youth of the bearer of such a title; note also "arconti et archisynagogo honoribus omnibus fu[n]ctus"); προστατης; διδασκαλος; νομωδιδασκαλος; πατηρ λαου; νομομαθης; επιστατης; φροντιστης; υπηρετης; αρχιατρος; "rebbi"; "proselyta"; and at Venosa, "apostulus" and "maiures cibitatis."

Formulas.

There are few if any formulas peculiar to Jewish inscriptions: as a general rule the latter are, according to their date, written in the same terms as the pagan or Christian inscriptions of the town or country in which they are found. On tombstones the final acclamation εν ειρηνη [η sometimes added here] κοιμησις σου [or υμων or αυτου, αυτης, αυτων] (Latin: "en irene quimesis su"; "en irene ae cymesis su"; "en hire[n]e e cymesis autoes"; "iren. cubis. aut.") is rarely, if ever, found on Christian monuments, while it is exceedingly frequent on Jewish tombstones. It is a lengthy equivalent of the Hebrew acclamation "Shalom!" Other final acclamations are mere variants on a similar theme: "dormitio tua in bono," "dormi tuaua i bonis"; "dormitio tua inter dicaeis"; μετα των δικεων η κυμησις αυτου, καλως κοιμου μετα των δικεων, [μετ]α των δικαιων η κοιμησις σου. On the other hand, acclamations such as Θαρσι Σαμωηλ ουδις αθανατος, θαρι αβλαβε νεωτερε ουδις αθανατος are far more frequent on pagan and Christian tombstones than on Jewish ones.

The ordinary initial formula in Italy is the well-known ενθαδε κειται (at Venosa, ωδε κειται and ταφος N.). A certain number of exceptional formulas, some very elaborate, are given among the specimens of inscriptions in the list below. The initial formula ευλογια, ευλογια πασιν is distinctively Jewish. The following texts include a good selection of eulogistic or affectionate phrases, to which may be added such expressions as "benemerentis et sic non merenti"; κοζουγει βουαι ετ δισκειπουλιναι βουαι; "fratri et concresconio et conlaboronio meo"; βρεφος αγαπητον; "omniorum amicus"; φιλολαος φιλεντολος; καλως βιωσας; καλως αντιζωσας βιον κοινον; πασης τειμης.

Typical Examples of Jewish Inscriptions:

Inscriptions on Public Monuments.

Acmonia: Τον κατασκευασθε[ντ]α οικον υπ[ο] Ιουλιας Σεουηρας Γ(αιος) Τυρρανιος Κλαδος ο διαβιου αρχι[συν]αγωγος και Λουκιος Λουκ[. . .] και Ποπιλιος [. . . κατεσ]κευασαν εκ τ[ων ιδιων . . .] καταθεμενω[ν και εδειμαν(?) τους τοι]χους και την ορο[φην και] εποιησαν την των θυριδων ασφαλειαν και τον λυπον παντα κοσμον ουστινας κ[αι] η συναγωγη [ε]τειμησεν οπλω επιχρυσω δια τε την εναρετον αυτων . . . ωσιν και την π[ρ]ος την συναγωγην ευνοιαν καισπουδην. Ægina ("C. I. P." 190): Θεοδωρου νεω(τε)ρ(ου) φροντιζοντ(ος) [εκ της πρ]οσοδον της συναγ(ωγης) εμουσωθη · ευλογια πασιν [τοις εισ]ερχ[ο]μενοις. Θεοδωρος αρχισυν[αγωγος φ]ροντισας ετη τεσσερα[κοντα] εχ θεμελιων την συναγ[ωγην αν]οικοδομησα · προσοδευ[θ(ησαν)] χρυσιν[ο]ι ρε και εκ των του Θε(ου)δωρεων χρυσινοι ρο. Alexandria? ("C. I. L." iii. 6583): Βασιλισσης και Βασιλεως προσταξαντων αντι της προανακεμιενης περι της αναθεσεως της προσευχης πλακος η υπογεγραμμενη επιγραφητω · Βασιλευς Πτολεμαιος Ευεργετης την προσευχην ασυλον · "Regina et Rex iusser[un]t." Fayum: Ελεαζαρος Νικολαου ηγεμων υπερ εαυτον και Ειρηνης της γυναικος το ωρολογιον και το φρεαρ. Hammam-Lif ("C. I. L." viii. 12,457, *a*, *b*, *c*): (*a*) "Sancta Sinagoga Naron. pro salutem suam ancilla tua Juliana p[uella] de suo prop(r)ium teselauit"; (*b*) "Asterius filius Rustici arcosinagogi Margarita Riddin partem portici tesselauit"; (*c*) "Istrumenta serui tui Naritanus. Istrumenta serui tui a Naroni." Jerusalem: Μηθενα αλλογενη εισπορευεσθαι εντος του περι το ιερον τρυφακτου και περιβολου · ος δ'αν ληφθη εαυτωι αιτιος εσται δια το εξακολουθειν θανατον. Mantinea: Αυρ(ηλιος) Ελπιδυς πατηρ λαου διαβιου δωρον το(υ) προναου τη συναγωγη. Marani, near Pouzzoles ("C. I. L." x. 1893): "Ti[berius] Claudius Philippus diauiu et gerusiarches maceriam duxit." Odemisch: Ιουδα[ι]ων νεωτερων. Syracuse ("C. I. G." 9895): Ὡς ἂν τὸ βῆμα σεπτὸν [η] Ζαχαρίας κέκλεικε τοῦτο μαρμάροις εὐσυνθέτοις. Tafas: Ιακωβος και Σεμουηλος και Κληματιος πατηρ αυτων την συναγωγην οικοδομησαν.

Honorific Decrees: Berenice ("C. I. G." No. 5361): The longest of all Jewish inscriptions (according to author's copy): Ετους νβ, Φαωφ κς, επι συλλογου της σκηνοπηγιας, επι αρχοντων Κλεανδρου του Στρατονικου, Ευφρανορος του Αριστωνος, Σωσιγενους του Σωσιππου, Ανδρομαχου του Ανδρομαχου, Μαρκου Λαιλιου Ονασιωνος του Απολλωνιου, Φιλωνιδου του Αγημονος, Αυτοκλεους του Ζηνωνος, Σωνικου του Θεοδοτου, Ιωσηπου του Στρατωνος · επει Μαρκος Τιττιος Σεξτου υιος Αιμιλια, ανηρ καλος και αγαθος, παραγενηθεις εις την επαρχειαν επι δημοσιων πραγματων την τε προστασιαν αυτων εποιησατο φιλανθρωπως και καλως εν τε τηι αναστροφη ησυχιον ηθος ενδικνυμενος αει διατελων τυγχανει ου μονον δε εν τουτοις αβαρη εαυτον παρεσχηται αλλα και τοις κατ ιδιαν εντυγχανουσι των πολιτων ετι δε και τοις εκ του πολιτευματος ημων Ιουδαιοις και κοινη και κατ ιδιαν ευχρηστον προστασιαν ποιουμενος ου διαλειπει της ιδιας καλοκαγαθιας αξια πρασσων ων χαριν εδοξε τοις αρχουσι και τωι πολιτευματι των εν Βερενικη Ιουδαιων επαινεσαι τε αυτον και στεφανουν ονομαστι καθ εκαστην συνοδον και νουμηνιαν στεφανωι ελαινωι και λημνισκωι τους δε αρχοντας αναγραψαι το ψηφισμα εις στηλην λιθου παριου και θειναι εις τον επισημοτατον τοπον του αμφιθεατρου · λευκαι πασαι. Phocæa: Τατιον Στρατωνος του Ενπεδωνος τον οικον και τον περιβολον του υπαιθρου κατασκευασας εκ τω[νιδ]ιων εχαρισατο τ[οις Ιο]υδαιοις, η συναγωγη ε[τειμη]σεν των Ιουδαιων Τατιον Σ[τρατ]ωνος του Ενπεδωνος χρυσω στεφανω και προεδρια.

Manumissions: Gorgippia: Θεωι υψιστωι παντοκρατορι ευλογητω, βασιλευοντος βασιλεως [[Πολεμωνος]] φιλογερμα <νι> κου και φιλοπατριδος, ετους ηλτ, μηνος Δειου, Ποθος Στ[ρ]ατωνος ανεθηκεν τηι π[ροσ]ευχηι κατ ευχην θρεπτην εαυτου η ονομα χρυσα εφ ω η ανεπαφος και ανεπηρεαστο[ς] απο παντος κληρον[ομ]ου υπο Δια Γην Ηλιον. Panticapæum: Βασιλευοντος βασιλεως Τιβεριου Ιουλιου Ρησκουποριδος φιλοκαισαρος και φιλορωμαιου ευσεβους, ετους ζοτ, μηνος Περειτ[ι]ου ιβ, Χρηστη γυνη προτερον Δρουσου αφειημι επι της [προ]σευχης θρεπτον μου Ηρακλαν ελευθερον καθαπαξ κατα ευχην μου ανεπιληπτον και απαρενοχλητον απο παντος κληρονομο[υ] τρεπεσται αυτον οπου αν βουληται ανεπικωλυτως καθως ευξαμην χωρις ις την προσευχην θωπειας τε και προσκαρτ[ε]ρησεως συνεπινευσαντων δε και των κληρ(ο)νομων μου Ηρακλειδου και Ελικωνιαδος συνεπ[ιτ]ροπεουσης δε και τη[ς] συναγωγη[ς] των Ιουδαιων.

Tombstones: Arnaut-keui: Ενθαδε κατακητε Σανβατις υιος Γερωντηου πρ(εσβυτερου) γραμματευς κ(αι) αιπηστατις τον παλεων ηριvη. Athens ("C. I. G." 9313): Κοιμητηριον Ευτυχιας της μητρος Αθηνεου κε Θεουκτιστου. Auch: "In Dei Nomine s[an]cti Peleger qui ic Bennid D(eu)s esto cum ipso, ocoli inuidiosi crepen[t] de D[e]i donum Iona fecet שלום." Beirut (Berytus): Τοπος διαφερων Σαμουηλου σιρικαριου Κανδεδας υιος και Δεβωρας δ. Cæsarea: Μημοριον διαφερων Μαριας κ(αι) Λαζαρου. Carthage ("C. I. L." viii. 1091 = 14,230): "Uictorinus cesquet in pace et irene." Dertosa (Tortosa) (Hübner, "Inscr. Hisp. Christ." No. 186): שלום על ישראל הקבר הזה של חלליושא בת יהודה ולקירא מרים זכותה תהי לברכה נשמהה לחיי העולם הבא נפשה בצרור ההיים אמן שלום. "In nomine Domine hic est memoria ubi requiescit benememoria Meliosa filia Iudanti et Cuiramaries uixit an[nos uigi]nti et quattuor cum pace amen." [Εν] ωνω[μα]τη Κ(υριο)υ ωδε εστην μεμνηον ωπου αναπ[αυ]σαν Παμμνη[στος Μελιωσ]α Ιουδαντ[ιου και Κυραμα]ρες ζησ[ασα ετη εικοσι] τεσερα ην [ειρηνη αμην]. Ephesus: Το μνημειον εστι Μαρμουσσιου Ιαιρεος ξη κηδονται οι Ιουδαιοι. Merida (Hübner, *l.c.* note 34): The following reconstruction is from E. Renan's manuscripts: "Sit nomen [D(omi)ni bened(ictum) qui uiuos] uiuif(i)cat et mor[tuos suscitat] pauset in sepulc[ro hoc Simeon fi]lius de Rebbi Se[muel . . . (10 letters)] suporans (read "soporans") in sor[te instorum deposi]tus in ligatorium [aeterni indi]cis aperiti (read -te) porta[s principes uestras] ingrede cum pace m[. . . natus annos] LXIII repletus sa[pientia . . .] praeducens (read -docens) artem i[10 letters?] ego Simeon filius de Rebbi Sa[muel] missam pax[ ]." Naples (?) ("C. I. L." x. 1971): "[Cl]audia Aster [Hi]erosolymitana [ca]ptiua curam egit [Ti(berius) C]laudius Aug(usti) libertus [Ares]cusus, rogo uos fac[er]e per legem ne quis [mi]hi titulum deiciat cu[ra]m agatis; uixit annis XXV." Narbonne: "Ic requiescunt in pace benememori tres fili d(omi)ni Paragori de filio condam d(omi)ni Sapaudi id est Iustus Matrona et Dulciorella qui uixserunt Iustus annos XXX, Matrona ann(o)s XX, Dulciorela annos VIIII שלום על [י]שראל obuerunr [read "obierunt"] anno secundo d(o)m(in)i Egicani regis."

At Rome.

Rome, Via Portuensis: (1) Λοκου Βεσουλες ανουρο ρεκεσητ κε. (2) "Locus Bellulae quiescet in pace." (3) "Hoc nomen Telesini." (4) "Ueritas amor et anestase tituios." *Ib.*, Vigna Randanini: (1) "Hic posita Eparchia theosebes que [u]ixit annos LV d(ies) VI dormitio tua in bono." (2) "Iulia Afrodisia Aur(elio) Hermiati coingi benemerenti fecit et rogat uti loc(us) ei reseruetur ut cum coinge suo ponatur quam donec." (3) Ζωτικος αρχων ενταδε κειμε καλως βειωσας πα[ντ]ων φ[ιλ]ος και γνοσιος [π]ασι [ευ]πρ[επι]α ανδριαι ωνησι [μετ]α των δικαιων η κοιμησις σου. (4) Θαρσι Ιουλια Εμιλ[ια] ια ετων καλως εξησας μετα του ανδρος σου ευχαριστω τη προνοια και τη ψυχη σου. Other inscriptions in Rome are: "Beturia Paulla(e) f(ilia) domi heterne quostituta, que bixit an(nos) LXXXVI meses VI, proselyta an(nos) XVI nominae Sara, mater synagogarum Campi et Bolumni; eu irenae au cymisis autis" ("C. I. L." vi. 29,756). "Iul[iae] Irene aristae h[ono]r Dei uirtute[m] et Fidem sa[lua]tionis conseruatae, iuste legem colenti, Atronius Aeusebius u(ir) [c(larissimus)] filius pro debit[o] obseq[uio u(ixit) a(nnos)] XLI" (*ib.* 29,758).

Syracuse: (1) Κατα του μελλητεικου μηδις ανοιξη ωδε οτει Νοφειος κε Νυφη κειτε · ευλογια τοις οσιοις ωδε. (2) Ειρηνα Νυμφη ωδε κειται κατα του μυστηριου ουντουτου μητις ωδε ανυξη. Tegea: Σαμουηλ πρεσβ(υτερος) · δοτε δοξαν τω Θεω · μη τις τορμησι ανυξε την σορον μου πλεον της γενισεος μου επι ινε αυτοι υπο τον ορον. Venosa: "Absida ubi cesquit Faustinus Pater" ("C. I. L." ix. 647). "Hic ciscued Faustina filia Faustina filia Faustini pat[ris] annorum quattuor deci mēnsurum quinque, que fuet unica parenturum; quei dixerunt trēnus duo apostuli et duo rebbites et satis grande dolurem fecet parentebus et lagremas cibitati מצבה של פוישטינא מנוחהב שלום que fuet pronepus Faustini pat(ris) nepus Biti et Aseni qui fuerunt maiures cibitatis" (*ib.* 648).

T. S. de R.

——**Hebrew:** Owing to the fact that no authentic Hebrew documents of a literary, economic, or legal nature can be assigned to an earlier date than the ninth century B.C., information concerning the various stages in the development of the Hebrew script can be obtained only through a study of the old Hebrew inscriptions. The script used by the Hebrews in the pre-exilic times was that adopted later by the Samaritans; this script, like all the systems of letters now in use, was derived from the Phenician. The oldest document in this script is the Moabite Stone (see Alphabet; Moabite Stone), discovered in 1868 by the Alsatian missionary Klein, near Dibon, in the land of Moab. It dates from Mesha, King of Moab (mentioned in II Kings iii. 4), who describes the victories gained by him over Israel. With slight variations, the language of the inscription is Hebrew, and the form of its letters is

The Moabite Stone.

essentially cursive. Of a much later date, perhaps from the time of Hezekiah, is the inscription discovered in 1888 in the Siloam tunnel, and relating an episode in the construction of the conduit (see Alphabet). Its script betrays a marked preference for curved lines, frequently terminating in short strokes or flourishes. Besides this monument there exist from pre-exilic times only some very short inscriptions engraved on Seals.

Not long after the return of the Hebrews from the Babylonian Exile, the old Hebrew script was superseded in secular writings by the Aramaic, from which, by gradual changes and transformations, developed the square characters, which do not greatly differ from the present ones. The only specimens of the old Hebrew script from post-exilic times are those engraved on coins (see Numismatics), and several unimportant inscriptions from the fourth and fifth centuries of the common era. The oldest Hebrew monument inscribed in other characters than those of the old Hebrew script is that discovered in a cavern at ‘Araḳ al-Amir. It consists of a single word, the reading of which is, according to some, ערביה, and, according to others, טוביה. As the cavern is generally identified with the one which, according to Josephus ("Ant." xii. 4, § 11), was excavated by Hyrcanus, son of Joseph the tax-farmer, the inscription can not antedate the year 183 B.C. The characteristic feature of its writing is the mingling of various types of letters: the ע has the old Semitic form; the ב, ה, and י are similar to the Aramaic characters of the Persian period; while the י has the form used at a much later date. Paleographically interesting is the inscription found by De Saulcy on the architrave of a tomb in the valley of Jehoshaphat. It is the epitaph of eight members of the sacerdotal family of the Bene Ḥezir, mentioned in I Chron. xxiv. 15. With the exception of ג, ט, צ, and ת the inscription contains all the letters of the alphabet in the form and shape as they continued to be in use, with more or less essential modifications, until about the ninth century. The א has already the specifically Hebrew form; the strokes and curves of the ב, כ, ד, and ר are turned upward instead of being on the left side as in the Aramaic; the י has the shape of a hook; while the ס has an angular form. The inscription of the Bene Ḥezir is believed to date from the first century B.C.

Tomb of the Bene Ḥezir.

From about the same period date the ossuaries or stone sarcophagi which are found in great numbers in Palestine. However uninteresting their details may be, they are of great value for the study of the development of the square characters. In them is noticeable the attempt to give to the letters such forms as would admit of a whole word being written with the minimum number of breaks, each letter being gradually made to approach as near as possible the following one. Thus the perpendicular lines which originally formed part of the letters ץ, ף, ן, and ך were bent toward the left; but when one of these letters stood at the end of a word it retained its original downward stroke.

To the inscriptions dating from the second half of the first century of the common era probably belong the following: the two-lined inscription discovered on the Mount of Olives, of which only a few letters can be identified with certainty; that found in the subterranean canal which served as an outlet for the waters used in the Temple; the boundary-stones discovered by Clermont-Ganneau, among which is one indicating the municipal limits of the city of Gezer beyond which no one was allowed to pass on Sabbath; the short legend צדה מלכתא, written both in Syriac and in Hebrew, on a sarcophagus belonging, according to Renan, to a princess of Adiabene. All these inscriptions, in spite of the insignificance of their contents, are very interesting for the study of the Hebrew paleography. Several fragmentary inscriptions found in Jerusalem and vicinity may be assigned to the first centuries of the common era. Especially interesting is the two-lined inscription found in a synagogue at Kafr Bir‘im in Galilee, northwest of Safed, which reads as follows: יהי שלום במקום הזה ובכל מקומות ישראל יוסי הלוי בן לוי עשה השקוף הזה תבא ברכה במעיוש ("May peace abide within this place [synagogue ?] and in all places [synagogues ?] of Israel! Jose ha-Levi, son of Levi, erected this lintel; blessing attend his works [?]"). Here some letters occur several times in various shapes. The left line of the "alef" is perpendicular instead of being bent to the left as in the earlier inscriptions. The ב is distinguished from the כ by an upward stroke. The left line of the ה sometimes is fastened to the upper cross-bar, and sometimes it is separated. The ן is distinguished from the י by its length; the ז has a little stroke on the right. Two small strokes, one upward and the other downward, distinguish the ב from the כ, which has only one downward stroke. The ס has the shape of a triangle; the stem of the ק is joined to the horizontal line, and the middle stroke of the ש is oblique. To a somewhat later date seems to belong another inscription found in Kafr Bir‘im; this record contains only a proper name, and is written in more cursive characters. From about the beginning of the sixth century dates the inscription engraved on the monolith in the caves of the Al-Aḳṣa mosque. It contains the names of a married couple of Sicily, Jonah and his wife Shabbataya.

Galilean Synagogues.

The oldest inscriptions that have been discovered outside of Palestine are the short legends daubed with red lead on the walls of the catacombs of Venosa. They belong probably to the period between the second and fifth centuries, and present the oldest examples of cursive script. Longer texts in cursive characters are furnished by the clay bowls discovered by Layard in Babylonia and bearing exorcisms against magical influences and evil spirits. They date from the seventh or eighth century, and some of the letters are written in a form that is very antiquated. Of about the same date are the papyri discovered at Fayum, which contain hymns and prayers. They have been described and explained by Steinschneider (in Stade's "Zeitschrift," 1879; Berliner's "Magazin," 1880).

All the Hebrew inscriptions that have been found in Europe are on gravestones. Of these the oldest are those of Italy, some of which are believed to be-

In Southern Italy.

long to the fifth or sixth century. They have been described and explained by A. G. Ascoli in his "Iscrizione Inedite o Mal Note Greche, Latine, Ebraiche in Antichi Sepolcri Giudaici del Napolitano" (Turin and Rome, 1880). The following inscription discovered at Brindisi and bearing date of 832 will serve as a specimen of the style and eulogies employed:

פה שכ[ב]ת לאה בת יפה מזל שתהא נפשה בצרור
החיים שהיא נפטרת משהרב בית המקדש עד מותה
שבע מאות וששים וארבעה שנה וימי חייה היו שבע
עשר שנה והקב״ה יזכה אותה להקים נפשה עם הצדקת
ותבוא שלום ותנוח על מנוחתה שומרי גנזי גן עדן פתחו
לה שער[י] גן עדן ותבוא לאה לגן עדן פיתחו לה שערי
גן עדן מהמדים בימינה וממתקים בישמואלה זאת
תענה ותאמר לה זה דודי וזה רעי.

"Here lies Lea, daughter of Yefeh Mazal [may her soul be in the bundle of life!] who died in the year seven hundred and sixty-four from the destruction of the Temple, at the age of seventeen. May the Holy [blessed be He!] grant that she be resurrected with the pious [women], and may she enter into peace and repose in her resting-place. Guardians of the treasures of the Garden of Eden! Open for her the gates of the Garden of Eden that she may enter the Garden of Eden. Open for her the gates of the Garden of Eden [that she may have] delightful things to her right and sweet things to her left. This Thou shouldst answer and tell her: 'This is my beloved, my companion.'"

In France and Spain.

The oldest epitaph discovered in France is at Narbonne and dates from 688. It is written in Latin, but contains the Hebrew eulogy שלום על ישראל (T. Reinach, in "R. E. J." xix. 75-83; Schwab, "Rapport sur les Inscriptions Hébraïques en France," p. 147). Not much less ancient is an epitaph at Vienne, Dauphiné, which contains the name of a certain Samuel ben Justus (יושתו). Of a later date is the epitaph, found at Arles, of a certain Meïr. To the thirteenth and fourteenth centuries belong the epitaphs found at Mantes, Senneville, Orléans, and other localities ("R. E. J." xvii. 150, xxii. 294). They are all written in the same style; the preferred expression for "died" seems to have been נפטר לגן עדן ("He departed for paradise"). About ten small inscriptions are engraved on the walls of the Tour Blanche, Issourdin. They are believed to belong to the time of Philip the Fair and to have been executed by the Jewish prisoners who had been confined by that monarch in order to extort money from them (*ib.* xx. 283).

An interesting epitaph is that written in Greek, Latin, and Hebrew which has been discovered at Tortosa. It reads as follows:

שלום ע[ל יש]ראל
הקבר הזה של [מ]לליוש[א] בת
יהודה ולקורה(?) מר[ים זכרונ]ה
לברכה נישמתה לחיי עולם ו[ת]ה[י]
נפשה בצרור החיי[ם] אמן
שלום

"Peace on Israel! This tomb is that of Meliosa, daughter of Judah and of Mrs. (?) Miriam; may her memory be blessed! May her spirit [that of Meliosa] pass to eternal life, and her soul remain in the bundle of living! Amen! Peace!"

The epigraphists are divided as to the approximate date of this inscription. According to some it belongs to the sixth century, it being held that after that time Greek was no longer used by the Jews of Spain; while others assign it to a much later date because of its relatively modern forms of eulogies. To the ninth century belongs the epitaph found at Calatayud (Fidel Fita, in "Boletin Acad. Hist." xii. 17; Isidore Loeb, in "R. E. J." xvi. 273), and probably also that of Coruña (Isidore Loeb, *ib.* vi. 118).

The following dated inscription was found at Leon:

זה הקב[ר] ל . . .
סו׳ יוסף בן עזיז הצורף נ[פטר?]
בן חמש וששים שנה באח[ד]
בשבת חמשה עשר יום ליר
לירח כסליו שנת שמונה
מאות וששים ואחד למנין
ליון מתא הקבה יזכהו
ויסלח עוניו ויכפר חט
חטאתיו וירחמהוויעד
ויעמדהו לגורלו לקץ הימין
ויחייהו לחיי העולם הבא

"This tomb is that of R. Joseph, son of 'Aziz, the goldsmith, who died at the age of sixty-five, on Sunday, the 15th of the month Kislew, in the year eight hundred sixty-one according to the computation of the city of Leon [1100 C.E.]. May the Holy [blessed be He!] grant him favor, forgive him his sins, pass over his failures, have pity on him, make him stand in his lot at the end of the days [allusion to Dan. xii. 13] and resuscitate him for the life of the future world" (see Soave in "Bulletino Italiano degli Studii Orientali," 1877, No. 24).

The epitaphs of the cemetery of Toledo have been described by Joseph Almanzi in a work entitled "Abne Zikkaron" (Prague, 1841). The oldest of them is that of Joseph ben Solomon ibn Shoshan, which dates from 1205.

In Germany and Holland.

Fourteen Alsatian inscriptions, among which are several dedications of synagogues, have been examined paleographically by J. Euting (in "Festschrift zur Feier des 350Jährigen Bestehens des Protestantischen Gymnasiums," pp. 227-246, Strasburg, 1888). The oldest of them dates from the twelfth century; the most modern, from 1391. The oldest epitaphs found in Germany are those of Worms. Of these, sixty have been described by L. Lewyson in his "Nafshot ha-Ẓaddiḳim" (Frankfort-on-the-Main," 1855). The most ancient of them dates from 905. Among other German epitaphs which have been published are those of Erfurt (Philip Kroner, in "Monatsschrift," xxxiii. 349; *idem*, "Geschichte der Juden in Erfurt"); Coblenz and Cologne (Gildemeister, in "Jahrbücher des Vereins von Alterthumsfreunde ins Rheinlande," l., lii.; the dates given there are certainly wrong; the epitaphs are much more modern); Frankfort-on-the-Main (M. Horovitz, "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt," 1901); and Berlin (Landshuth, "Sefer ha-Ḥayyim," Berlin, 1867). Among the epitaphs found in Austria which have been published are those of Vienna (Frankl, "Inschriften des Alten Jüdischen Friedhofes in Wien," 1855); Prague (Foges, "Alterthümer der Prager Josefstadt," i. 855, Prague; Lieben, "Gal 'Ed," with an introduction by S. Rapoport, Prague, 1856); and Lemberg (Gabriel ben Naphtali, "Maẓebet Ḳodesh," Lemberg, 1860-69).

Of the epitaphs found in Holland, the oldest dates from 1614, in which year the first Dutch cemetery was dedicated. It is in verse and has this particularity that the words are put into the mouth of the dead. It reads as follows:

בה
תחת העפר התפלשתי
בזער ימים עולם נטשתי
חנוכת בית החיים עשיתי
שעד לפק עדן הלכתי
יוסף שמי אשר עזבתי
בן לדוד שניאור כשתי
בזאת קבר קבבו
אתי
חדש אייר יומו
שני

"In this place I rolled myself in dust. After a short life I quitted the world and dedicated the cemetery. In the year 374 (1614) I departed for the Eden. My name which I abandoned was Joseph, son of David Senior—his name is my glory! In this tomb I was interred the second day of the month of Iyyar."

Many old Holland epitaphs have been published by De Castro and in various Dutch periodicals.

A discussion which greatly promoted the study of Hebrew paleography was that concerning the epitaphs of the Crimea published by Abraham Firkovich under the title "Abne Zikkaron" (Wilna, 1872). Chwolson (in "Mémoires de l'Académie de St.-Pétersbourg," ix. 1866) defended the dates given by Firkovich, and assigned some of these texts to the time of Jesus, while Harkavy ("Altjüdische Denkmäler aus der Krim," 1876) endeavored to demonstrate that the dates had been forged and that all the texts belonged to the thirteenth century.

In Russia and Africa.

Among other Russian epitaphs the most noteworthy are those of Wilna, published by Fuenn in his "Ḳiryah Ne'emanah" (Wilna, 1860). Eighty-eight epitaphs, ranging from 1083 to 1553, from various European countries were published under the title "Gal Abanim" by Aaron Luzzatto (Triest, 1851).

With the exception of the ossuaries of Alexandria, which date from the first centuries of the common era, very few ancient epitaphs have been found in Africa. The oldest one known seems to be that of Volubilis, which has been published by Philippe Berger, who assigns it to one of the early centuries of the common era ("Rapport sur une Inscription Punique Trouvée à Linus et sur une Inscription Juive Ancienne de Volubilis," Paris, 1892). A collection of Algerian epitaphs, ranging from the fifteenth century to the end of the eighteenth, was published by I. Bloch ("Les Inscriptions Tumulaires des Cimetières d'Alger," Paris, 1892).

The British Museum possesses five epitaphs from an old cemetery of Aden. Among these is one which was published by Jacob Safir in "Ha-Lebanon" (iii.) and which bears date of the year 29 of the Seleucid era (283 B.C.). As this date is absolutely impossible, there can be no doubt that the sign denoting "thousand" was omitted by the lapidary; accordingly, if the remainder of the date is correct, the epitaph would be of the year 717 of the common era; but considering the modernity of the style and of the formulas employed, even this latter date is considered by some scholars to be altogether too early. For the various forms of eulogies see INVOCATION. See, also, MANUSCRIPTS.

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Epitaphs: Zunz, *Z. G.* pp. 304 *et seq.*; see CEMETERIES.

A complete list of the works on Hebrew paleography has been published by Steinschneider.

J. I. BR.

PALERMO (פלירמו): Capital of the island of Sicily; situated on the northern coast. Its Jewish community dates from the Roman period. Under Gregory the Great (d. 604), when it is first mentioned, it is already in possession of a synagogue and a hospital with garden. When the Bishop of Palermo forcibly took possession of these and turned the synagogue into a church, the Jews, with the aid of the community at Rome, obtained from the pope the concession that the bishop should be obliged to make full reparation. The synagogue was not restored, however, because it had already been dedicated as a church. The supremacy of the Roman bishop over the city ended in 831, when it came under the dominion of the Arabs, who treated the Jews justly.

The community grew rapidly, captive Jews from Syracuse being brought to the city in 878 and often later; the parents of Shabbethai Donnolo came in

Under the Normans.

this way to Palermo in 925. Frequently captives were redeemed; but others continued to live in the city. During the Norman dominion (Palermo being the capital after 1072) the Jews were brought again under the supremacy and jurisdiction of the Church; and they had much to endure, as the ecclesiastical authorities worked either for their conversion or for their destruction. In the year 1220 about 200 Jews are said to have been converted, probably as the result of a severe persecution. Emperor Frederick II. indeed proclaimed equality of rights for all his subjects, Jews as well as Christians; but his successors allowed the ecclesiastical jurisdiction to have full sway again, and, furthermore, placed the Jews under special laws. Thus King Frederick II. ordained (July 23, 1312) that Jews must live outside the city wall in a ghetto; and although they were soon afterward allowed to come into the city, they were still compelled to live in one quarter.

Privileges in the Fifteenth Century.

Palermo remained under clerical jurisdiction even when other cities were freed from it in 1333; and the bishops at times had the presidents of the Jewish community arrested and scourged. On the other hand, the privilege was granted to the Jews of wearing only a small, almost invisible badge; and in 1471 even this requirement was practically dispensed with. From Martin V. and Alfonso V. (1416-56) the Jews of Sicily obtained a confirmation of old bulls which granted them religious freedom and which forbade compulsory baptism. To the large sums which were necessary to secure this confirmation Palermo contributed liberally, giving more than any other Sicilian community. In 1449 Capistrano preached his inflammatory sermons against the Jews; but in 1450 they obtained very favorable concessions, being allowed to practise medicine among Christians and to live outside the ghetto. In 1452 they were placed under secular jurisdiction. In the disputes about municipal taxes and rights in 1453 and 1471 the Jews were supported by the king. When, in 1491, immigrant Jews from the Provence were to be sold as slaves, the Jews of Palermo were able to avert the catastrophe. Nevertheless in the following year an order was issued banishing all Jews from Sicily (an attempt at emigration to Palestine in 1455 had been frustrated); and although a deputation of the citizens of Palermo protested energetically, pointing out the advantages derived by the country from the presence of the Jews, the latter were compelled to leave the land.

The number of Jews, already considerable in 600, had increased at the time of Benjamin of Tudela's visit, about 1170, to 1,500; in 1453 the Jews claimed to form one-tenth of the whole population; and at their banishment in 1492, according to the protest made by the city their number was reckoned at 5,000. From the expulsion until 1861 no Jews lived in Palermo; and at present (1904) they do not number more than 50, and do not form a community.

Palermo the Chief Sicilian Community.

The Jews lived originally in the old city, in the Cassero (now the Corso Vittore Emanuele). King Frederick II. ordered the location of their ghetto near the town hall and the Augustine monastery of S. Nicolo Tolentino. As stated above, the community owned a synagogue from very early times. The later so-called Meshita court contained a synagogue, a hospital, and forty-four dwellings. The community of Palermo was not only the largest and most influential on the island, but it held a special rank through the fact that Martin V. in 1392 declared it chief of all the Sicilian communities; and in 1405 he established there the supreme court, which appointed judges and administrative officials ("proti") for the individual communities, and decided questions as a final court of appeal. Joseph Abbanasia was the first supreme judge, administering his office jointly with four substitutes. After his death the court was transferred to Messina; and in 1447, in consequence of disputes as to its meeting-place, it was altogether abolished. The viceroy in Palermo then wished to interfere in the election of the "proti"; but his measures were frustrated in 1490.

In addition to the taxes paid by the Jews of Palermo in common with the other Jews of Sicily, special taxes were imposed on them on occasions of births, marriages, etc. The city also taxed the Jews excessively.

The following scholars of Palermo are known: David Ahitub (1286), to whom Solomon of Barcelona addressed a polemic against Abraham Abulafia; Isaac b. Solomon Aldahav (*c.* 1380), author of astronomical tables; Joseph Abbanasia and his substitutes Farina, Moses Gauxü, Moses and Samuel Thetibi (1406), Gaudio, rabbi of Sacerdotu, and Samuel Cuxino (1424), the two last-named being physicians, as well as Moses Krinos.

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G. I. E.

The Name.

PALESTINE: The portion of Syria which was formerly the possession of the Israelites. It includes the whole of the country between the River Jordan and the Mediterranean as well as the country immediately to the east of the Jordan. The word represents the Greek form, *Παλαιστίνη*, of the Hebrew פלשת (Ex. xv. 14; Isa. xiv. 29, 31; Ps. lx. 10 [A. V. 8]), although in the Old Testament פלשת is applied only to the land of the Pelishtim (פלשתים), or Philistines, and hence denotes merely the coast district south of Phenicia. It was the Greeks who began to denote the inland country as well by this term; such an application, by a foreign people, of the name of the coast to the interior is no rare phenomenon. As early as Herodotus, who is followed by other classical writers, as Ptolemy and Pliny, the phrase *Συρίη ἡ Παλαιστίνη* denotes both the littoral and the neighboring inland region (Judea and Palestine), as well as the entire interior as far as the Arabian desert. Josephus, however, usually limits the name to the land of the Philistines. In the course of time the term "Palestine" superseded the longer "Palestinian Syria," and it is used with this connotation by Josephus and Philo, while Vespasian officially designated the country as "Palestine" on the coins which he struck after the suppression of the Jewish insurrection in 70 C.E., implying thereby the territory of the Jews. The name is used in this sense by Christian authors beginning with Jerome, as well as by the Jewish writers (פלסטיני), while the Arabic "Filasṭin" is more restricted in meaning, denoting only Judea and Samaria.

Although there was no inclusive name in antiquity for the country of the Israelites and the coast, the designation "Canaan" (כנען) is applied in the Old Testament to Palestine west of the Jordan.

Canaan.

The meaning of the word "Canaan" (on the El-Amarna tablets "Kinakhni" or "Kinakhkhi"; Greek, Χνᾶ) is uncertain, nor is it clear whether it was originally an appellative or not; for the usual explanation, that it means "the lowland," in contrast to "Aram" (the highland), is entirely without basis. Canaan is bounded on the west by the sea, on the east by the Jordan, the Lake of Tiberias, and a line drawn northward from that point (Num. xxxiv. 6, 11). While on the one hand the non-Israelitic plain of Philistia and Phenicia on the coast was included in Canaan, the east-Jordan district, on the other hand, was not Canaanitish, although it was held by the Israelites. The northern and southern boundaries of the region also extended beyond the territory of the Israelites, which reached from Dan in the north to Beer-sheba in the south (Judges xx. 1; II Sam. xxiv. 2, 15; *et al.*). The southern boundary of Canaan, on the contrary, ran from the southern end of the Dead Sea to Kadesh-barnea (the modern 'Ain Ḳadis), and thence to the "river of Egypt" (comp. Ezek. xlvii. 19; Num. xxxiv. 7), which corresponds to the present Wadi al-'Arish, where lay Rhinocorura (the modern Al-'Arish), the ancient frontier city between Egypt and Syria. The boundary of Canaan extended beyond that of Israel in the north. While the latter terminated south of the Lebanon (Dan = Tell al-Ḳadi, at the southern foot of Mount Hermon), Canaan included all Lebanon (Josh. xiii. 5; comp. Judges iii. 3), extending to a line drawn from the sea opposite "the entrance of Hamath" to that city (Num. xxxiv. 7 *et seq.*; Ezek. xlvii. 15-20).

This "entrance of Hamath" must be located a little south of the city, which corresponds to the present Ḥama on the Al-'Aṣi (the ancient Orontes). The natural boundary in this region is the Nahr al-Kabir, which separates the Lebanon from the Nuṣairi mountains on the north and forms the ascent from the coast to Ḥimṣ and Ḥama, thus corresponding in all probability to the boundary as indicated by the ancient statements, if these were based on the physical conformation of the country and not on a difference in the population or merely on a theory. Within these limits the west-Jordan district, or Canaan, was regarded as a country promised to the Israelites by God, as their possession in the Messianic time, although they never occupied it entirely. There are other passages, however, in which the boundaries of Canaan are described as less extensive, and from them all mention of the Lebanon is frequently omitted (comp. Gen. x. 19; Deut. i. 7; Josh. xi. 17, xii. 7). Canaan, as a matter of fact, had no definite boundaries, and opinions differ regarding the extent of territory promised to the Israelites.

Gilead.

The east-Jordan country, at least in so far as it was Israelitic, is called "Gilead" in the Old Testament. This name also was originally applied to a smaller territory, and has various connotations in the Bible. It designates, in the first place, a small mountainous region, the "mountains of Gilead," the modern Jabal al-Jal'ud, south of the Jabbok (Nahr al-Zarḳa). In a wider sense the name is applied to the region extending to the Yarmuḳ in the north, while the east-Jordan district is divided into Gilead and Bashan (Deut. iii. 10; Josh. xiii. 11; II Kings x. 33), and the term is finally used to designate the east-Jordan country in general, which otherwise had no special name (Gen. xxxvii. 25; Josh. xxii. 9; II Sam. ii. 9; II Kings x. 33; Amos i. 3; *et al.*).

As the country of Palestine was neither a geographical nor, in pre-Israelitic times, a political unity, the Egyptians and Assyrians had no special term to designate the region. The Egyptians borrowed the name of Canaan from the Semitic Syrians, however, and used it to denote all Egyptian Asia, including Phenicia, so that its application was very similar to that found in the Old Testament. Southern Syria was usually called "Kharu" by the Egyptians, and this term applies on the whole to the Israelitic territory of the west-Jordan district, including the coast of the Philistines, while the northern plateau, especially Lebanon, Cœle-Syria, and the region of the Orontes, was called "Rutennu." The oldest Assyrian name for the district was "Amurru," which included Palestine, Phenicia, and its inland region, as well as Cœle-Syria. Later, in the El-Amarna letters, the term "Kinakhkhi" (= "Canaan") was used, especially for southern Syria, while "Amurru," in a more restricted sense, was applied to the Lebanon and Phenicia. After the time of Tiglath-pileser III., Syria, beginning with the Taurus and including Palestine, was called the "Land of the Khatti" (the Hittites), this term, like that of Canaan, being an amplification of the original meaning of the name, since there were no Hittites in Phenicia or Palestine. The various names applied to the country and its different parts under Roman rule will be discussed below.

Boundaries and Extent.

The region now called Palestine is the southernmost part of Syria, and is included between two lines drawn from the Mediterranean eastward—the lower from the southeast corner of the Mediterranean through the southern end of the Dead Sea, and the upper from Tyre to the southern foot of Mount Hermon. This portion of Syria has certain natural boundaries to justify its historical individuality: the sea to the west, the Syrian desert to the east, and the desert of Al-Tih to the south. The desert boundary-lines vary, however, since these regions are not sandy wastes, like those in Egypt, but partially arable steppes. The line of habitation has, therefore, varied greatly, especially to the east, so that at times a settled population has advanced, under the influence of a strong and well-ordered polity, for a considerable distance into the steppes, only to be ultimately pushed back by the more powerful Bedouins. In the north the deep and wild Liṭani (called Nahr al-Ḳasimiyyah in its lower course) separates the upper Lebanon range from the lower hill-country of Galilee, and in the east Mount Hermon closes the country to the north. The sources of the Jordan are on the southern spur of this mountain.

Palestine extends, therefore, from 31° to 33° 20′ N. latitude. Its southwest point (at Raphia = Tell Rifaḥ, southwest of Gaza) is about 34° 15′ E. longitude, and its northwest point (mouth of the Liṭani) is at 35° 15′ E. longitude, while the course of the Jordan reaches 35° 35′ to the east. The west-Jordan country has, consequently, a length of about 150 English miles from north to south, and a breadth of about 23 miles at the north and 80 miles at the south. The area of this region, as measured by the surveyors of the English Palestine Exploration Fund, is about 6,040 square miles. The east-Jordan district is now being surveyed by the German Palästina-Verein, and although the work is not yet completed, its area may be estimated at 4,000 square miles. This entire region, as stated above, was not occupied exclusively by the Israelites, for the plain along the coast in the south belonged to the Philistines, and that in the north to the Phenicians, while in the east-Jordan country the Israelitic possessions never extended farther than the Arnon (Wadi al-Mujib) in the south, nor did the Israelites ever settle in the most northerly and easterly portions of the plain of Bashan. To-day the number of inhabitants does not exceed 650,000. Palestine, and especially the Israelitic state, covered, therefore, a very small area, approximating that of the state of Vermont.

Situation; Roads.

Palestine lies at the juncture of Africa and Asia, and its geographical position has determined its entire history, development, and culture. At the time of the earliest historical knowledge of Palestine great kingdoms with a high degree of civilization flourished on the banks of the Nile and the Euphrates. Since it was vital for a state on the Euphrates to have access to the Mediterranean and consequently to be in possession of the coast districts, Egypt had previously seized the only neighboring country amenable to culture. From that early period down to the days of the successors of Alexander the Great, Palestine was the bone of contention between Egypt and the power dominant in Syria; it was seldom entirely independent and free, but nearly always was subject to one of these two powers. Thus the formation of a great Palestinian polity was rendered impossible by its situation, which, on the other hand, offered all the advantages of close contact with the two great civilizations of ancient times. Palestine was traversed by the highways of antiquity, the great military and commercial roads leading from Egypt to the Euphrates and northern Syria passing through its territory. The highway from Egypt led along the coast to a point south of Mount Carmel; there it divided. One branch followed the coast-line across the "Syrian stair" north of Acre into Phenicia, to the Dog River (Nah ral-Kalb, north of Beirut)—where its course is marked by tablets cut into the rocks with inscriptions of Assyrian and Egyptian kings—and thence farther north. The other branch traversed the eastern end of Mount Carmel and the plain of Esdraelon, going along the side of Mount Tabor and Ḳarn Ḥattin to the Lake of Tiberias, crossed the Jordan south of Baḥrat al-Ḥulah, and thence led along the southern and eastern sides of Mount Hermon to Damascus and the Euphrates. At Ḳarn Ḥattin it met a road from Acre, called "Derek ha-Yam" (the Way of the Sea; Isa. viii. 23 [A. V. ix. 1]), which formed the shortest and most important connection between Damascus and the sea.

Another branch of this great road from Egypt ran north through the Jordan valley, leading through the Biḳa' (Cœle-Syria) and the valley of the Orontes by way of Ribla to Hamat and northern Syria. Another highway led from Damascus directly south through the east-Jordan district to southern Arabia and to Elath on the Red Sea.

Foreign culture entered with the armies and caravans which traversed the country along these highways. Too small and too poor, and also too disrupted politically, to produce an important culture of its own, middle and southern Syria willingly accepted the elements of foreign civilization brought to it, fusing them to suit its own requirements. The predominance of Babylonian culture in Palestine even as early as 1400 B.C. is indicated by the fact that in the El-Amarna letters the scribes of Palestinian vassal kings wrote to their suzerain, the Pharaoh of Egypt, in the Babylonian language and script. The statements frequently made in regard to the seclusion of Palestine by natural barriers can not, therefore, be substantiated. Only the southern part of the country, which later was called Judah, had this character of seclusion, since it was not traversed by the highways already mentioned, but was closed in to the east by the deep basin of the Dead Sea, while the mountain slopes on the same side were steep and impassable. The country would be more accessible on the south were it not for the desert, which cuts off all commerce and gives approach only to a barren plateau that offers no inducements to settlers. Entry from the west is impossible except through narrow valleys flanked by steep mountains. Judea is really accessible only on the north; the single road connecting the southern with the northern country runs along the ridge of the mountain, almost on the watershed line between the Mediterranean and the Jordan valley. Judea is thus secluded by its physical conformation, so that a small state was able to maintain an independent existence there for a long time.

Physical Features.

Palestine, being really a part of Syria, presents the same physical features as that country. The chief topographic characteristic of the district is a great chasm running from north to south through the entire length of the great chalk-bed abutting on the Syrian desert. This deep and rather wide chasm divides the country into an eastern and a western part. It begins to the northeast of the ancient Antioch and forms in its southern course first the Orontes valley (Al-Aṣi), then the depression between Lebanon and Anti-Lebanon (Cœle-Syria), and finally the valley of the Jordan. Even a little south of Lebanon, at Lake Ḥulah, it is barely 2 meters above the level of the Mediterranean, and thence it descends rapidly to its greatest depth in the Dead Sea. It then rises southward, continuing through the 'Arabah, and ending at the Gulf of Aila in the Red Sea. The rift dates from the end of the Tertiary period, but the view formerly held that the Dead Sea was once connected with the Red Sea, and that the sea flooded the valley, is now disproved, since the watershed in the 'Arabah, between the Red Sea and the Dead Sea, rises to 250 meters above the level of the Mediterranean. The water in the Dead Sea, however, was formerly about 426 meters higher than now, and 32 meters above the present level of the Mediterranean. At this altitude has been found sediment left by the water, which was not so saline then as now. The rift divides the country into three longitudinal zones which differ widely in their conformations: the eastern mountain district, the chasm itself, and the western mountain district. The coastal plain, of varying width, although contained in the territory of Palestine, forms a fourth division.

The Coastal Plain.

This coastal plain is of relatively late origin. In some prehistoric period the level of the sea was at least 60 or 70 meters higher than at present, as may be seen by the deposits on the mountainsides in which are embedded the same varieties of *Conchifera* as are found in the Mediterranean, whose waves washed also the foot of the mountains in southern Palestine. The old coast-line was part of the great system of faults of the entire country. When the sea receded to the present coast-line the plain emerged, although it is covered by late deposits of the diluvial sea. It can not be determined whether the line has changed within historical times, but in several places, as at Tyre, Acre, and Gaza, it has been moved farther out to sea by alluvial deposits of Nile mud. The coast forms almost a straight line from the southeastern corner of the Mediterranean to the headland of Carmel, and is a continuous strip of flat coast with neither promontories nor indentations. Along this line the depth of the sea increases as gradually as the elevation of the country; and along a large part of the coast, frequently separating marshy strips from the sea, run dunes which reach a width of 6 kilometers between Gaza and Jaffa. North of Carmel the character of the coast changes, and plains and bluffs alternate. Thence the low coast extends to Acre, and in a straight line to the Ras al-Naḳura. From that point, as far as the Ras al-Abyaḍ, the rocks run down to the sea, and travelers along the coast were obliged to pass by way of the "Stairway of the Tyrians." Then follows a low coast with a small plain. Here also the formation of the sea-bottom corresponds to that of the coast. At the bluffs of Carmel and the Tyrian Stairway the height-line of 100 meters, which, at Gaza, is more than 30 kilometers distant from the land, approaches the coast to within 13 or even 10 kilometers, while shallow water is again found along the beaches north of Carmel and of the Tyrian Stairway. In consequence of this conformation of the coast there are no good harbors, and ships find no adequate anchorage, since the shallow water does not permit them to approach the land closely, and they have no protection against winds, especially against those from the west. Although the bluffs at Jaffa are nearly 300 meters long and form a natural breakwater, they also close the entrance to the harbor basin. The harbor of Ḥaifa, next to that of Beirut, is the best on the entire Syrian coast, being protected against the south and west winds. The formations at Acre, Tyre, and Sidon are unfavorable, and all ships are obliged to anchor in the offing.

The Plain of the Shefelah.

The coastal plain south of Carmel is divided by its conformation into two parts, which were distinguished as early as Old Testament times, the dividing line being the Nahr Rubin, immediately south of Jaffa. The southern part, the land of the Philistines, is the "Shefelah" lowland of the Old Testament (Deut. i. 7; Josh. ix. 1, x. 40; Judges i. 9; *et al.*). This country is a rolling plain; and between the numerous ranges of hills running from the mountains toward the west and northwest are other plains of varying size and a number of wadis, including the Wadi Ghazzah, Wadi al-Ḥasi, Nahr Sukrair, and Nahr Rubin, the two last-named being perennial brooks in their lower courses. The boundary on the east is much less sharply defined than that in the northern part of the plain, since the hill-country rises very gradually to the mountain district proper. The Shefelah has, therefore, often been regarded as the hill-country adjoining the mountains, in contrast to the plain of Philistia itself. This view is incorrect, however, for the designation includes both the plain and the hill-country, as the conformation itself shows. South of Gaza the plain ends in the desert, and the Wadi al-'Arish (the river of Egypt, mentioned above) traverses only a waste. The most southerly city on the plain is Gaza, a great oasis in the desert, which, although it has no harbor, since it was on the great highway from the Euphrates to the Nile has always been an important commercial center. It was important, moreover, strategically, both as a defense against Egypt and as the key to Syria. The other Palestinian cities of Ashkelon ('Asḳalan) and Ashdod (Asdud), on the coast, as well as Ekron ('Aḳir) in the interior, which once were prominent, are now insignificant, while the very site of Gath is unknown. The Shefelah is a fertile region except for a few districts on the sea; Gaza exports much barley, and the date-palm grows in the southern part of it, in addition to the other fruit-trees of Palestine. Altogether, the plain is to-day as it was in antiquity—populous and well cultivated.

Plain of Sharon.

The northern part of the coastal plain, called the plain of Sharon in the Old Testament, extends from the Nahr Rubin to Mount Carmel and is much more level than the southern part. It has few considerable elevations, one of these being the hill of Jaffa, which rises from the sea. The plain is about 100 kilometers long. On the north, along the ridge of Carmel, it is very narrow, and about 30 kilometers south of the edge of Carmel, on the Nahr al-Zarḳa, it has a width of only 3 or 4 kilometers, but from this point it widens suddenly, being 12 kilometers broad at Cæsarea and 20 kilometers at Jaffa. It ascends gradually toward the mountain on the east. It is well watered, since the

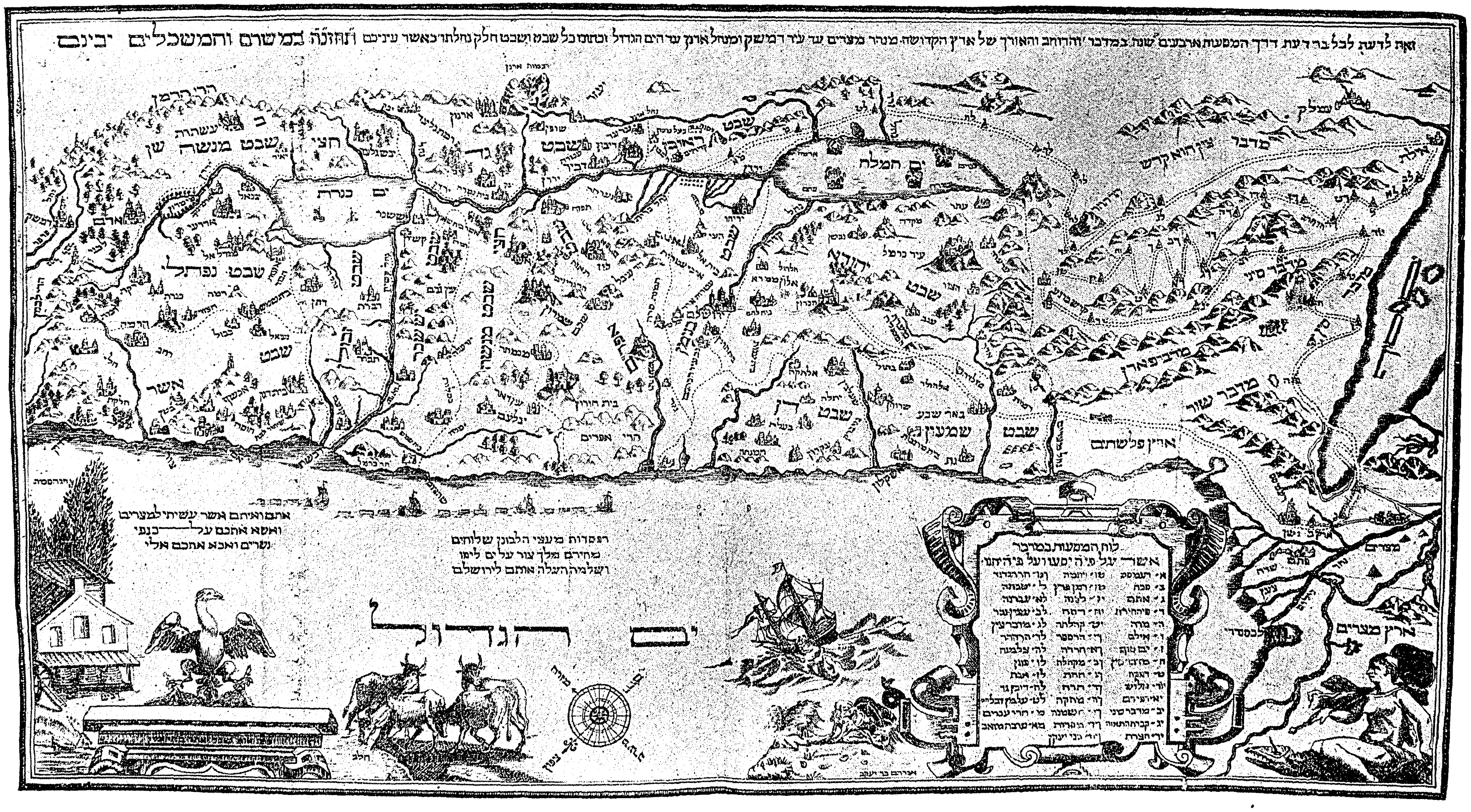

זאת לדעת לכל בר דעת דרך המסעות ארבעים שנה במדבר והרוחב והאורך של ארץ הקדושה מנהר מצרים עד דמשק ומנחל ארנן עד הים הגדול וכתוב כל שבט ושבט חלק נחלתו כאשר עיניכם תחזינה במשרים והמשכילים יבינם
ים הגדול
ים המלח
ים כנרת
ארץ פלשתים
ארץ מצרים
מדבר שור
מדבר סין
מדבר פארן
מדבר צין והוא קדש
שבט מנשה
שבט נפתלי
שבט ראובן
שבט יהודה
שבט שמעון
שבט דן
אשר
חצי
גד
לוח המסעות במדבר
אשר על פיה׳ יסעו על פי ה׳ יחנו
רפסדות מעצי הלבנון שלוחים
מחירם מלך צור על ים לימו
ושלמה העלה אותם לירושלם
אתם ראיתם אשר עשיתי למצרים
ואשא אתכם על כנפי
נשרים ואבא אתכם אלי

Map of Palestine.

(From a Passover Haggadah printed at Amsterdam, 1695.)

streams from the mountains drain into it, and it is irrigated in the north by the rivers from Mount Carmel, as well as by a series of perennial brooks. The Nahr al-Zarḳa is the Crocodile River mentioned by Pliny, and its marshes still harbor some of those reptiles. The Nahr Iskandarunah forms the outlet of the large valley leading from Nablus, and the short Nahr al-Falik was made by the water collected their piercing the sand-hills on the coast for an outlet. The Nahr al-'Auja, two hours north of Jaffa, is, despite its short course, the most copious river in Palestine, next to the Jordan. Sand-dunes along the greater part of the coast, however, have closed the outlet of the streams coming from the mountains and have formed marshes in many places. More important than all these rivers is the abundant supply of good water which may be obtained everywhere a short distance below the surface, and which is used for irrigation both in the orange groves of Jaffa and in the Jewish colonies in the plain.

In consequence of this abundant supply of water the plain has always been a very fertile one, although no humus has formed on the alluvial land. The plain of Sharon was famous in antiquity for its rich vegetation (comp. Isa. xxxiii. 9, xxxv. 2), and was considered good pasture-land (I Chron. xxvii. 29), while in the spring it was brilliant with flowers (comp. Cant. ii. 1). The southern part of the plain is well cultivated, and there are famous orange groves extending for many miles around Jaffa. The German colony of Sarona and several Jewish agricultural colonies are in this part of the plain. In the northern portion there are still many acres of untilled land, which is used as pasture. Among the coast towns was the ancient Dor (the modern Ṭanṭurah), the most southern settlement of the Phenicians (Josh. xi. 2, xii. 23, *et al.*); it now lies in ruins, as well as Cæsarea, which, built by Herod the Great, was for a time the capital of Palestine, and in whose remains, still termed Ḳaiṣariyyah, a small colony of Circassians has settled. Jaffa alone has retained its importance as the port for Jerusalem and the entire southern part of Palestine, and is steadily developing, containing more than 40,000 inhabitants in 1904.

The most northern part of the coast-line is the plain of Acre, which extends for about 35 kilometers north from Carmel to the promontory Ras al-Naḳurah of the Jabal al-Mushaḳḳah. The southern part, between the cities of Ḥaifa, at the northern foot of Carmel, and Acre, on the northern end of the finely curved Bay of Acre, extends with a width of 6 kilometers along the bay, being separated from the plain of Esdraelon only by a slight elevation. This is traversed by the Kishon (the modern Nahr al-Muḳaṭṭa'), which, like the Nahr Na'man farther north (the ancient Belus), empties into the Bay of Acre. The greater part of this region is marshy and unhealthful, and only the more elevated edges are cultivated. The smaller, northern portion of the plain north of Acre is very narrow, but fertile and well cultivated.

The West-Jordan Mountain District.

The west-Jordan mountain district extends almost in a straight line from south to north as the connecting-link between the table-land of Al-Tih, in the Sinaitic Peninsula, and the Lebanon. In consequence of the rift described above, which caused the bed of the Jordan to sink, the cretaceous layer that was originally horizontal has taken the form of a flat arch, which declines much more steeply on the east than on the west. In distinction from a mountain ridge and a level plateau, the west-Jordan mountain district may be described as a table-land of highly irregular and diversified conformation. Its most important characteristic is in the fact that the axis of the mountain range lies much nearer to the Jordan than to the sea, so that about two-thirds of the west-Jordan country lies west of the watershed. This is highly important for the hydrographic conditions of the region, since it permits the development of longer and richer valley systems westward toward the sea, some of which widen into small though fertile plains. The descent toward the east, on the contrary, is much too steep to permit such conformations. The difference in the elevation is, moreover, much greater, in view of the low level of the Jordan valley. Thus, between Hebron and Jerusalem the elevation of the ridge is from 800 to 1,000 meters, while the level of the Dead Sea is 393 meters below that of the Mediterranean, so that the entire difference is between 1,200 and 1,400 meters, although the ridge is only about 25 kilometers distant from the Dead Sea. This makes a fall of 48 or 50 meters per kilometer.

Toward the north the conformation is somewhat more favorable as regards the difference in elevation, but toward Nablus the watershed approaches to within 15 or 20 kilometers of the Jordan. Naturally, the water can not sink into the ground there, and no level valleys can be formed; the torrents carry the soil and smaller rocks down with them while rushing through the deep and nearly perpendicular cañons which they have cut out. The force of these streams should not be underestimated, although these cañons were cut in remote prehistoric times, when more rain fell in Palestine than at present. The mountain ridge is the center of the country from a physical as well as a cultural point of view, for there all the important cities were situated: Hebron, Bethlehem, Jerusalem, Beth-el, Shechem, and Samaria; and along this ridge ran the principal, or rather the only, commercial highway of the Israelitic kingdom. This circumstance, which seems strange at first sight, is easily explicable from the conformation, for there is no valley running from the north to the south, and numerous wadis, some of which are deep, run east and west from the ridge. This renders it difficult, if not impossible, to have roads north and south on the mountainsides, for they would be forced to either cross or go around the valleys; furthermore, access to the wadis was very difficult in the east and west, especially in the southern part of the country.

The west-Jordan mountain district is divided into two unequal parts by the plain of Esdraelon—the mountain district of Galilee to the north, and that of Judea and Samaria to the south. A peculiarity in the conformation corresponds to this geographical division, Galilee, the northern country, being more

The Negeb.

diversified than the bare and monotonous southern part. The Judean mountains rise in the south from a bare plateau, which extends on the west side of the ‘Arabah southward from the Dead Sea for about 100 kilometers. The Canaanitic portion of this area is called in the Old Testament the Negeb, or "Barren Country," a territory of indefinite boundaries. On the east the declivities toward the Dead Sea southward are comprised in the "wilderness of Judah" (see below), so that the "Salt City" (the modern Khirbat al-Milḥ), only 25 kilometers east of Beer-sheba, is occasionally included in the desert of Judah. In the north the Negeb extends as far as the mountain district proper, about half-way between Beer-sheba and Hebron, where the mountains at Al-Ḍahariyyah and Khirbat ‘Attir (Jattir) reach an elevation of 600 or 650 meters, this entire region being much more inviting in character on account of the vegetation resulting from the greater abundance of water.

The Negeb is rightly called "barren land." To-day it is a steppe on which some small cattle are raised. Only Bedouins, the Azaziwah Arabs, pitch their tents here. In ancient times it was more populous, and a number of its cities are mentioned in the Old Testament (Josh. xv. 21–22, xix. 2–8; comp. I Chron. iv. 20–33). The best known is Beer-sheba, the famous old sanctuary (Gen. xxi. 33, xxvi. 33, xlvi. 1), which was still a place of pilgrimage in the time of Amos, visitors coming even from the Northern Kingdom (Amos v. 5, viii. 14). This city is regarded as the southernmost frontier city of the Israelites, since no Israelites were living in places farther south in the Negeb. The city derives its name from its wells, which were of great importance in antiquity and were an object of contention between Israel and the Philistines (Gen. xxi. 30, xxvi. 34). Beer-sheba was still an important place at the time of Jerome and Eusebius, and had a Roman garrison. The old name has been preserved in its modern appellation, Khirbat Bir al-Saba‘. The city of Ziklag, on the other hand, mentioned in the story of David (I Sam. xxvii. 6), has not yet been definitely identified. There are many evidences, such as terraced slopes, and dams for water-works in the valleys, that this region was formerly cultivated, at least in part.

The Judean Plateau.

The characteristic features of the west-Jordan mountain district (see above) are most prominent in Judea. This region is a plateau with a compact mass of mountains whose ridge runs in an approximately straight line northward from Hebron to Baitin, with larger or smaller plateaux to the west. There are no definite natural boundaries separating the northern part of this district from the mountains of Samaria, although the traditional boundary, set for political reasons, finds its justification in the geographical conformation. Within the Judean hill-country the group of mountains about Hebron in the south and those of Baitin in the north are marked by an elevation which sometimes reaches 1,000 meters, while the less lofty mountain district of Jerusalem does not exceed 800 meters. In the group of mountains surrounding Hebron the ridge rises in the Ṣirat al-Balla‘, somewhat north of the city, to an elevation of 1,027 meters, being the highest point in southern and middle Palestine. The mean elevation of the plateau is 900 meters. There are two fertile plateaux of considerable size on the west close to the watershed: in the south the plateau of Hebron, with the famous old city of Hebron, the modern Al-Khalil; and farther north the plateau of Ḥalḥul and Bet Ṣur (the Halhul and Beth-zur of Josh. xv. 58; see II Chron. xi. 7; I Macc. iv. 29, 61, *et al.*; Beth-zur was an important fortress during the wars of the Maccabees). The latter plateau is drained by the Wadi ‘Arrub, whose source fed the aqueduct leading to the so-called "Pools of Solomon" and to Jerusalem.

Jerusalem.

The middle district of the hill-country of Jerusalem is much lower, its highest point being the Nabi Samwil, northwest of Jerusalem, 895 meters high (perhaps the ancient Mizpah in Benjamin and Samuel's seat of judgment; Josh. xviii. 25; I Sam. vii. 5 *et seq.*; see Ramah). At Jerusalem the watershed sinks to 817 meters, but to the north rises again to 881 meters at Baitin, where the fertility of the country is due to a number of smaller plateaux west of the watershed, as at Bethlehem and Bait Jala (a large, flourishing Christian village, half an hour northwest of Bethlehem, where the country still justifies its name [Bait Laḥm = "house of bread"]). Southwest of Jerusalem lies the plateau of Al-Biḳa‘, probably the plain of Rephaim, fertile in grain (Isa. xvii. 5).

Farther north from Jerusalem, somewhat more distant from the watershed, is the plain of Yalo (the Ajalon of Josh. x. 12; I Sam. xiv. 31, etc.). The water from this plain collects on the north in the Wadi Bet Ḥaninah, and on the south in the Wadi al-Ward, both of which join the Wadi al-Ṣarar, the principal valley of Judea. The railway between Jaffa and Jerusalem runs through this valley. The cities of Bethlehem and Jerusalem lie somewhat east of the watershed, while farther north, on the ridge of the mountain, are the following well-known places: "Gibeah of Saul" (I Sam. xi. 4), on the hill Tall al-Fal; Ramah in Benjamin (I Kings xv. 17; see Ramah), the modern Al-Ram; Beeroth (II Sam. iv. 2), probably the modern Al-Birah; and finally Beth-el, the pre-Israelitic sanctuary (Gen. xxviii. 11, 19) and the modern Baitin. East of Ramah lay a second Gibeah, in Benjamin (or Geba; I Sam. xiii. 16, xiv. 16, etc.), the present Jaba‘, and opposite it on the north side of the deep valley Wadi al-Suwainiṭ was Michmash (I Sam. xiii. 23; Isa. x. 28 *et seq.*), now the deserted Makhmas, while west of Ramah was situated the great Gibeon (the modern Al-Jib, with eight springs), with its famous altar (Josh. x. 2 *et seq.*; I Kings iii. 4 *et seq.*).

The third northern group, the mountain district of Beth-el, is less regular than the two preceding. Since the watershed is somewhat to the east, the road northward runs to the west of it in the parallel Wadi al-Jib. In the Tell ‘Aṣur the mountain ridge again reaches an elevation of 1,011 meters. Near the watershed lies the famous old sanctuary of Shiloh (I Sam. i. 3 *et seq.*), the modern Sailun.

The western declivity of the Judean mountain

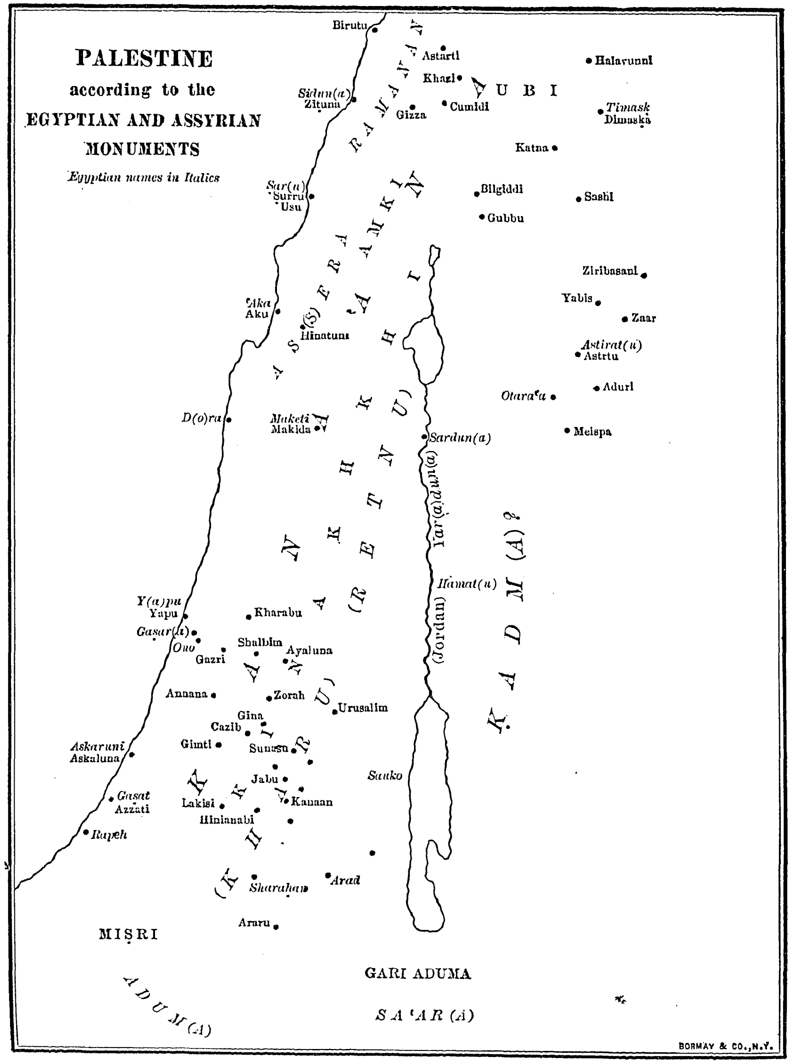

PALESTINE
according to the
EGYPTIAN AND ASSYRIAN
MONUMENTS

Egyptian names in Italics

Birutu
Astarti
Khazi
Gizza
Cumidi
Sidun(a)
Zitunu
U B I
Halarunni
Timask
Dimaska
Katna
Sar(u)
Surru
Usu
Bilgiddi
Gubbu
Sasbi
Zirîbasani
Yabis
Zaar
Astirat(u)
Astrtu
Aduri
Otara'a
Meispa
'Aka
Aku
Hinatuni
Maketi
Makida
D(o)ra
Sardun(a)
Yar(a)dun(a)
(Jordan)
Hamat(u)
K A D M (A)?
Y(a)pu
Yapu
Gasar(a)
Ono
Gazri
Kharabu
Shalbim
Ayaluna
Zorah
Urusalim
Annana
Gina
Cazib
Gimti
Sunasu
Jabu
Kanaan
Lakisi
Hinianabi
Saako
Askaruni
Askaluna
Gasat
Azzati
Rapeh
Sharahan
Arad
Araru
MISRI
GARI ADUMA
SA'AR (A)
ADUM(A)
RAMANAN
ASSERA
K H A N A N A (R E T E N U)
BORMAY & CO., N.Y.

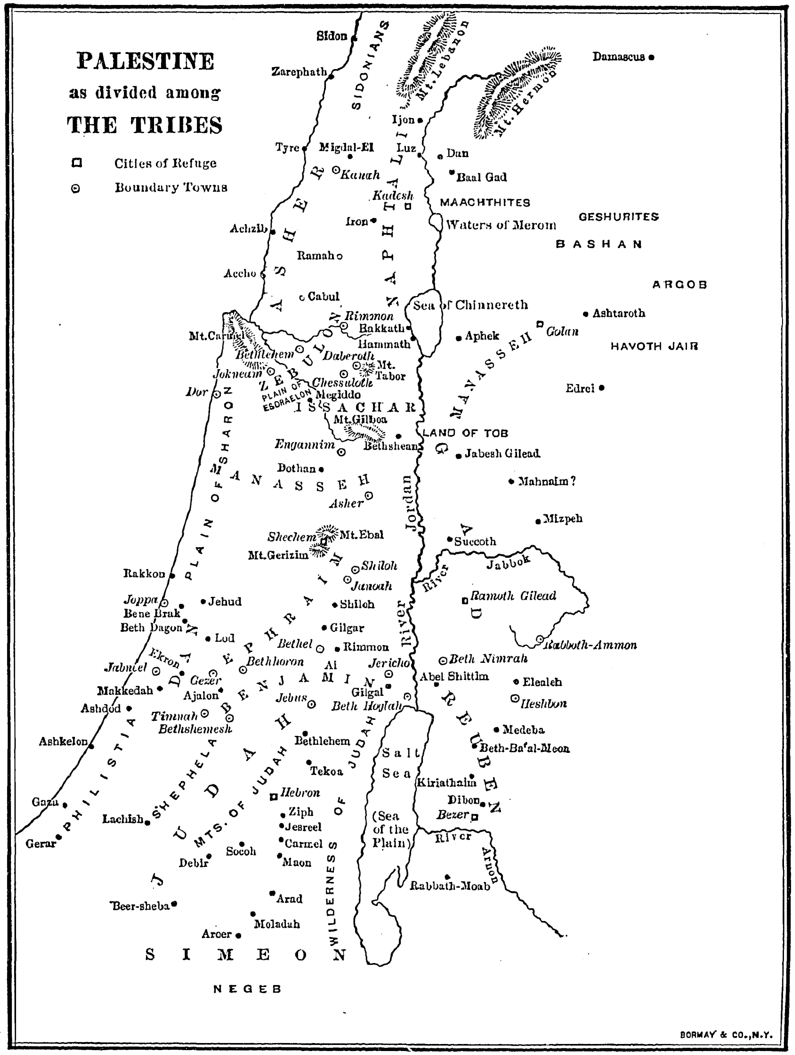

PALESTINE
as divided among
THE TRIBES

□ Cities of Refuge

⊙ Boundary Towns

Sidon
Zarephath
SIDONIANS
Mt. Lebanon
Mt. Hermon
Damascus
Tyre
Migdal-El
Ijon
Luz
Dan
Baal Gad
Kanah
Kadesh
MAACHTHITES
Waters of Merom
GESHURITES
BASHAN
ARGOB
Achzib
Iron
Ramah
Accho
Cabul
Sea of Chinnereth
Ashtaroth
Golan
HAVOTH JAIR
Aphek
Rimmon
Rakkath
Hammath
Mt. Carmel
Bethlehem
Daberoth
Mt. Tabor
Chesulloth
Jokneam
Megiddo
PLAIN OF ESDRAELON
Dor
ISSACHAR
Mt. Gilboa
Edrei
LAND OF TOB
Engannim
Bethshean
Jabesh Gilead
Dothan
MANASSEH
Mahanaim?
Asher
Mizpeh
Shechem
Mt. Ebal
Mt. Gerizim
Succoth
Shiloh
Janoah
Jabbok
Rakkon
Joppa
Jehud
Shiloh
Ramoth Gilead
Bene Brak
Beth Dagon
Gilgar
Lod
Bethel
Rimmon
Rabboth-Ammon
Ekron
Jabneel
Gezer
Bethhoron
Ai
Jericho
Beth Nimrah
Makkedah
Ajalon
Abel Shittim
Elealeh
Ashdod
Jebus
Gilgal
Beth Hoglah
Heshbon
Timnah
Bethshemesh
Ashkelon
Bethlehem
Medeba
Beth-Ba'al-Meon
Tekoa
Salt Sea
Kiriathaim
Gaza
Hebron
Dibon
Bezer
Lachish
Ziph
Jesreel
Carmel
(Sea of the Plain)
River Arnon
Gerar
Socoh
Maon
Debir
Rabbath-Moab
Arad
Beer-sheba
Moladah
Aroer
SIMEON
NEGEB
PLAIN OF SHARON
PHILISTIA
SHEPHELA
MTS. OF JUDAH
WILDERNESS OF JUDAH
ASHER
NAPHTALI
ZEBULON
MANASSEH
EPHRAIM
BENJAMIN
DAN
JUDAH
GAD
REUBEN
River Jordan
BORMAY & CO., N.Y.

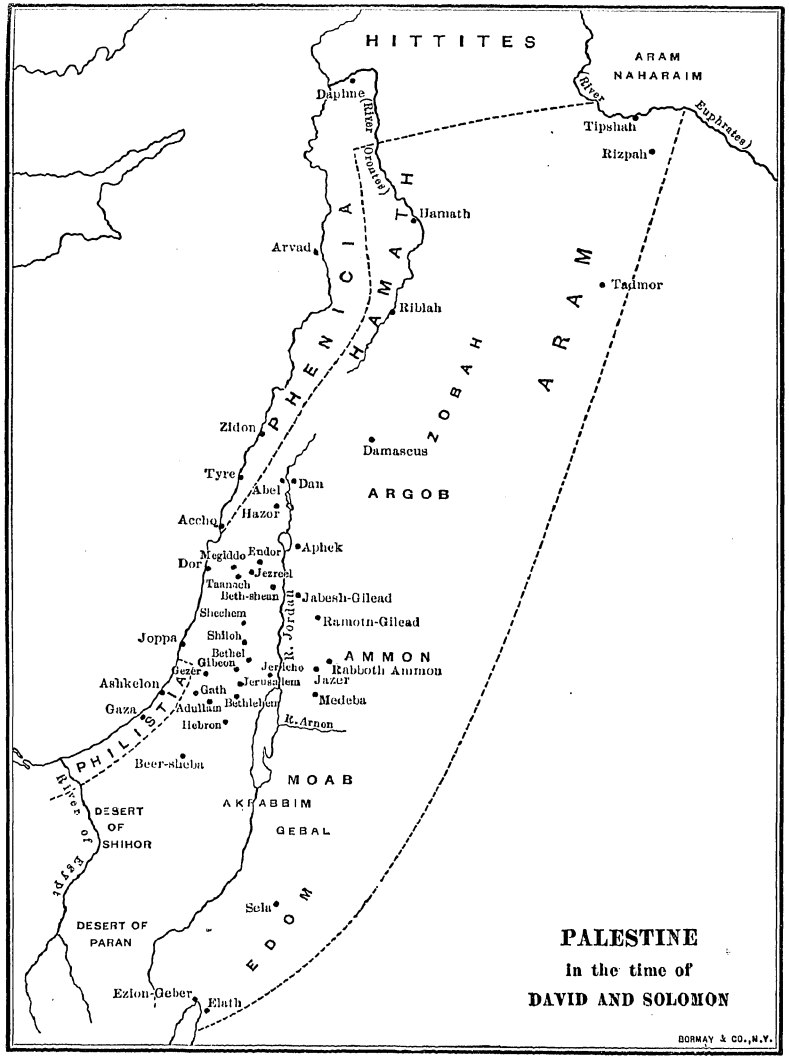
HITTITES
ARAM NAHARAIM
River Euphrates
Tipsah
Rizpah
Daphne
(River Orontes)
Hamath
Arvad
Riblah
Tadmor
ARAM
ZOBAH
HAMATH
PHENICIA
Damascus
Zidon
Tyre
Abel
Dan
Hazor
ARGOB
Accho
Aphek
Dor
Megiddo
Endor
Jezreel
Taanach
Beth-shean
Jabesh-Gilead
Ramoth-Gilead
R. Jordan
Shechem
Shiloh
Joppa
Bethel
Gibeon
AMMON
Rabboth Ammon
Jazer
Jericho
Jerusalem
Gezer
Ashkelon
Gath
Medeba
Gaza
Adullam
Bethlehem
Hebron
R. Arnon
PHILISTIA
Beer-sheba
MOAB
AKRABBIM
GEBAL
River of Egypt
DESERT OF SHIHOR
DESERT OF PARAN
Sela
EDOM
Ezion-Geber
Elath

PALESTINE

in the time of

DAVID AND SOLOMON

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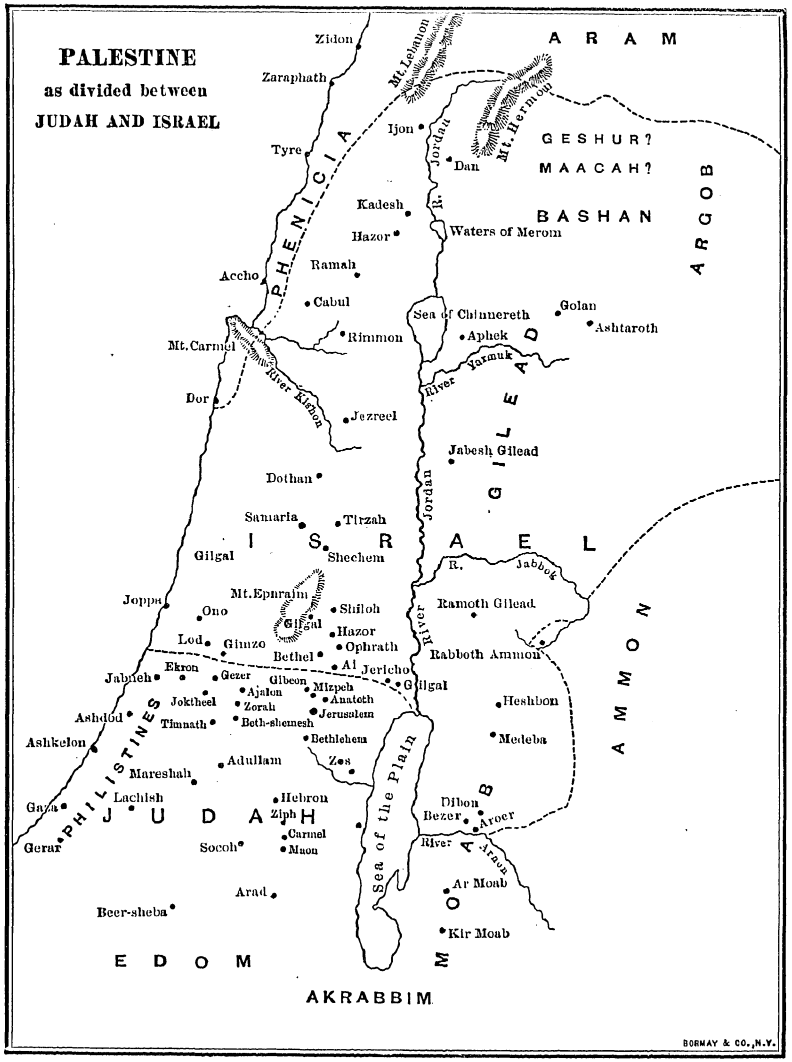
Zidon
Zaraphath
Mt. Lebanon
Mt. Hermon
ARAM
Ijon
R. Jordan
Dan
GESHUR?
MAACAH?
Tyre
ARGOB
Kadesh
BASHAN
Hazor
Waters of Merom
Ramah
PHENICIA
Accho
Cabul
Sea of Chinnereth
Golan
Ashtaroth
Aphek
Mt. Carmel
Rimmon
River Yarmuk
River Kishon
Dor
Jezreel
GILEAD
Jabesh Gilead
Dothan
Jordan
Samaria
Tirzah
ISRAEL
Gilgal
Shechem
R. Jabbok
Joppa
Mt. Ephraim
Shiloh
Ramoth Gilead
Ono
Gilgal
Hazor
River
Lod
Gimzo
Ophrath
Bethel
Rabboth Ammon
Ai
Jericho
Jabneh
Ekron
Gezer
Gibeon
Mizpeh
Gilgal
Ajalon
Anatoth
Jokthel
Zorah
Jerusalem
Heshbon
Ashdod
Timnath
Beth-shemesh
AMMON
Bethlehem
Ashkelon
Medeba
Adullam
Zos
PHILISTINES
Mareshah
Sea of the Plain
Lachish
Hebron
Dibon
MOAB
Gaza
JUDAH
Ziph
Bezer
Aroer
Carmel
Gerar
Socoh
Maon
River Arnon
Ar Moab
Arad
Beer-sheba
Kir Moab
EDOM
AKRABBIM

PALESTINE

as divided between

JUDAH AND ISRAEL

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district, at least that of the two southern groups, is differentiated from that of the more northern region by the fact that in the north the mountains slope abruptly toward the plain, while in the south there is a hill-country between the mountains and the plain of the Philistines which, as already noted, approaches the coast and is designated by the Hebrew name "Shefelah." About half-way down the slope, and between 20 and 25 kilometers west of the ridge, the mountains are cut off from the plain by a series of secondary valleys, which meet the principal valleys running east and west at right angles and form together, as members of the same system, a line from north to south, parallel to the great rift of the Jordan.

The Desert of Judah.

The eastern slope of the Judean mountain district also shows these lines running north and south. It has three terraces in the south, while the northern system has but two, these also being generally parallel to the watershed and corresponding to the conformation of the country. In the Old Testament this eastern slope is called the "wilderness" of Judah (Josh. xv. 61), which has never been of importance in history. It is for the greater part a barren desert, only a few small plains being covered with sparse grass in the spring, while elsewhere the calcareous rock with its strata of flint lies bare. Cañons pierce the declivity, and the passage downward is difficult.

The mountains of Samaria form, as noted above, a continuation of those of Judea, but since its physical conformation is different, a geographical separation is justified. Instead of a narrow plateau sloping toward the west and east with sharply defined boundary-lines, one finds, on going farther northward, a conformation of increasing variety. Central Palestine (Samaria) is, therefore, the natural transition between Judea and the mountains of northern Palestine. The change becomes apparent in southern Samaria, which may be said to extend northward as far as the Wadi al-Sha'ir, the principal valley of Samaria, connecting the mountains with the coast (see above). There the watershed no longer runs in a straight line north and south, but changes its direction frequently. North of Tell 'Aṣur it turns at first to the northeast, approaches within 15 or 20 kilometers of the Jordan, and then runs north until near Nablus, turning toward the west at Gerizim, the present Jabal al-Ṭur (870 meters). Then it traverses as a very low ridge the plain between Gerizim and Ebal, east of the present Nablus, ascends the Ebal (Jabal Aslamiyyah, 938 meters), and runs thence farther north. While Ebal is entirely bare, a number of large springs are found at the northern foot of Gerizim, which make the vicinity of Nablus one of the most fertile regions of all Palestine.

The northern foot of Gerizim also is covered with vegetation, so that Ebal was the mountain of cursing, while Gerizim was the mountain of blessing (Deut. xi. 29, xxvii. 12 *et seq.*). Shechem lay on the watershed ("shekem" = "shoulder"), east of the present Nablus, which corresponds to the ancient (Flavia) Neapolis, a name given to the city when it was rebuilt after the war of Vespasian, this being one of the rare cases in which a Roman local name has replaced the ancient Semitic one. On the eastern slope of Gerizim, and before the great gate to the west between it and Ebal, spreads the large plain of Al-Makhnah, with an area of about 20 square kilometers; and on the northeast, and connected with it, is the plain of Salim, a fertile grain-country, surrounded by finely formed mountains covered with olive-trees.

Mount Ebal marks the southern boundary of the mountains of northern Samaria, whence the ridge extends first north and then northeast to the Jabal Faḳu'ah, the Old Testament mountains of Gilboa (I Sam. xxxi. 1; II Sam. i. 21). This elevation, extending in the shape of a crescent from southeast to northwest, forms in a certain sense the terminal point of the range. It slopes steeply toward the Jordan, and to the brook of Jalud (see below) and the plain of Jezreel. On the northern side, however, there are numerous small plains set in the mountain-side, such as those of Al-Fandaḳumiyyah, 'Arabah with Tell Dotan (the Dothan of Gen. xxxvii. 14-17), and Marj al-Gharaḳ, which forms in winter a large marshy region with no drainage, although it dries up in the summer, leaving a field for cultivating grain. The eastern slope of the mountains of Samaria is more varied than in the south; instead of the terraces parallel with the ridge, four mountain ranges about 20 kilometers long run from northwest to southeast, almost to the Jordan. The beautiful wide valleys between them are very fertile, the most important one being the Wadi Far'ah, south of the Ḳarn Ṣarṭabah. The most southern of these ranges ends in the Ḳarn Ṣarṭabah, 379 meters above the sea, and about 679 meters above the Jordan valley, of which it forms the great landmark.

Mount Carmel.

On the northwest there is another outlying range of hills, reaching an elevation of 518 meters in the Shaikh Iskandar, which, together with its continuation, the Bilad al-Ruḥah, connects the mountain country with Mount Carmel. Otherwise Carmel occupies a position apart, being separated from the rest of the mountains by two deep valleys, the Wadi al-Milḥ and the Wadi al-Maṭabin. It consists of a wooded range with its axis running from southeast to northwest; it is widest at the southeast end and narrows to a point at the northwest. It reaches its highest elevation in the southeastern part, near the wide base of the mountain at Asfiyyah (552 meters). Thence the ridge declines slowly and evenly to the convent of Carmel on the northwestern point (169 meters), sloping abruptly to the sea at an angle of 35 degrees. The slope toward the plain of Esdraelon also is a steep one, while it is merged into wooded hills on the southwest. Owing to its abundant supply of water, and especially to the heavy dew, it is covered with luxuriant vegetation, remaining green even through the summer, hence its name Carmel (= "garden," "grove"; comp. Amos i. 2; Jer. iv. 26; Isa. xxxv. 2). It is covered with holm-oaks and pine-trees, although here, as elsewhere in Palestine, the trees are for the most part small. In spite of its fertility Mount Carmel is now deserted, having only two villages, Asfiyyah and Daliyyah, although but a century ago there were numerous others here. There are many caves in the gray calcareous rock, especially on the side toward the coast, so that in olden times Mount Carmel was considered a safe place of refuge for the persecuted (Amos ix. 3). Much game is found there, as gazels and partridges, deer and tiger-cats.

The Plain of Esdraelon.

The mountain country of Samaria is separated from Galilee by a deep plain extending from the sea to the valley of the Jordan. The central portion was the ancient plain of Esdraelon, its modern name being Marj ibn 'Amir. On the west it is connected with the plain of Acre. Spurs of the mountains of Galilee extend toward the southeast foot of Carmel, separating the two plains, and leaving only a narrow passage for the Kishon. Toward the east the plain continues in the valley of the Nahr Jalud, where the range of Gilboa is again connected with the mountains of Galilee by a low ridge, with an altitude of 123 meters, running northward and forming the eastern boundary of the plain. On it lies the ancient royal city of Jezreel (I Kings xviii. 45 *et passim*), the modern Zar'in. There the Nahr Jalud, which has its source half an hour east of Zar'in, begins to descend in a rapidly widening bed, reaching the valley of the Jordan at Baisan. This sloping bed of the brook of Jezreel is referred to in the Old Testament under the name of the "valley of Jezreel" (Josh. xvii. 16; Hos. i. 5), while the plain now bearing that name and extending west of Zar'in to the coastal plain corresponds to the ancient "valley of Megiddo" (II Chron. xxxv. 22), or, simply, the "great plain" (I Macc. xii. 49).

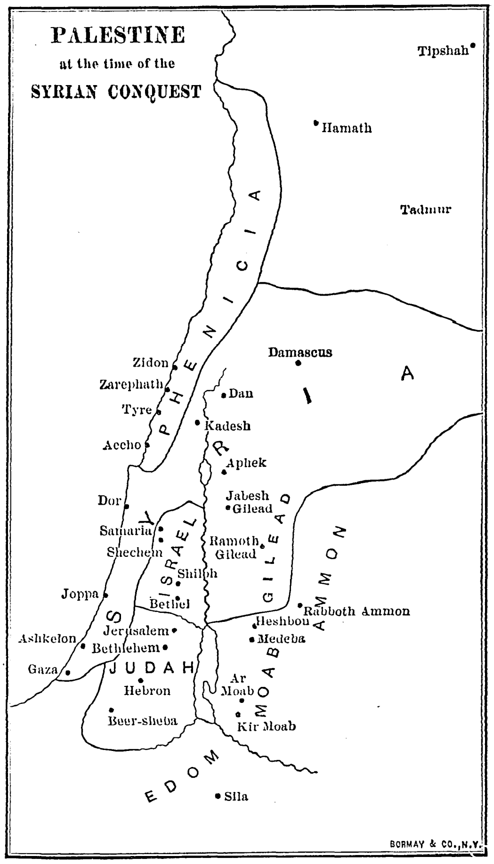
PALESTINE
at the time of the
SYRIAN CONQUEST
Tipshah
Hamath
Tadmur
PHENICIA
SYRIA
Damascus
Zidon
Zarephath
Tyre
Accho
Dan
Kadesh
Aphek
Dor
Samaria
Shechem
ISRAEL
Jabesh Gilead
Ramoth Gilead
Shiloh
GILEAD
AMMON
Joppa
Bethel
Rabboth Ammon
Heshbon
Ashkelon
Jerusalem
Bethlehem
Medeba
Gaza
JUDAH
MOAB
Hebron
Ar Moab
Beer-sheba
Kir Moab
EDOM
Sila
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This latter plain is in form a rectangular triangle; the shortest side on the east running almost directly from south to north, and extending along the ridge of Zar'in (see above) from Janin to Mount Nabi Daḥi, or little Mount Hermon, and to Mount Tabor, the northeast corner. Its northern edge runs almost directly west along the southern edge of the mountain of Nazareth to the bed of the Kishon (see above) and Mount Carmel. The hypotenuse extends thence southeast along the slope of Carmel, the Bilad al-Ruḥah, and the other Samaritan mountains. It rises eastward gradually and evenly from the bed of the stream at an elevation of about 25 meters, and at Zar'in reaches a height of 123 meters. The plain itself is drained by the Nahr al-Muḳaṭṭa'; the ancient Kishon (Judges v. 19 *et seq.*), which, with its network of tributaries, gathers up all the water from the mountain slopes. The river is continuously full only to the point where it breaks through the mountains; in the plain it dries up in the summer, while in winter the drainage there is not sufficient, and numerous large morasses are formed. There are, consequently, no settlements in the plain itself, all villages being built, now as in antiquity, in the

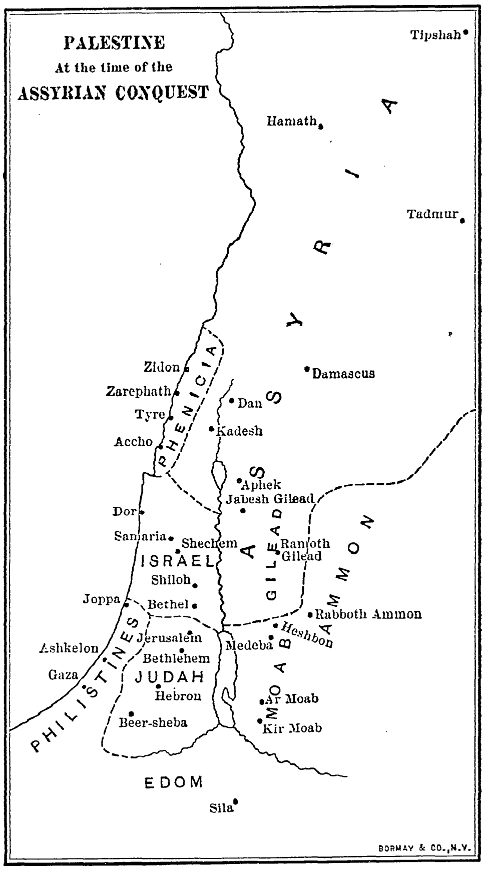
PALESTINE
At the time of the
ASSYRIAN CONQUEST
Tipshah
Hamath
Tadmur
SYRIA
Zidon
Zarephath
Tyre
Accho
PHENICIA
Damascus
Dan
Kadesh
Aphek
Jabesh Gilead
Dor
Samaria
Shechem
ISRAEL
Ramoth Gilead
Shiloh
GILEAD
AMMON
Joppa
Bethel
Rabboth Ammon
Ashkelon
Jerusalem
Heshbon
Medeba
Bethlehem
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JUDAH
Hebron
Ar Moab
MOAB
Beer-sheba
Kir Moab
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higher districts. In the southeast corner of the plain, near a large spring and amid gardens and palms, lies the city of Janin, the Ginæa mentioned by Josephus, and perhaps the En-gannim (Josh. xix. 21, xxi. 29) and Beth ha-Gan (II Kings ix. 27) of the Old Testament. Zar'in on the eastern edge has already been mentioned.

Farther north are Sulam—the ancient Shunem (Josh. xix. 18; I Kings i. 3; *et al.*)—on the southern foot of the Nabi Daḥi, the wretched village of Nain on the northern foot of the same mountain (Luke vii. 11 *et seq.*), and toward the east the small Endur (the ancient En-dor; Josh. xvii. 11; I Sam. xxviii. 7). Along the northern edge are Daburiyyah (the Daberath of Josh. xix. 12), Iksal (the Chesulloth of Josh. xix. 18), and Jabatah (the ancient Gabbatha). On the southern side the ancient Jokneam (Josh. xii. 22) rises near the western corner of the Tell Ḳaimun. Then follow the two principal towns of the plain, Megiddo and Taanach, both of them ancient fortresses. Megiddo, called "Maketi" by the Egyptians and "Legio" by the Romans, corresponds to the modern Al-Lajjun. The great highway from Egypt entered the plain there, protected by the fortresses. In pre-Roman times the city lay on the neighboring hill of Tell al-Mutasallim (recently excavated by the German Palästina-Verein; comp. Josh. xii. 21; II Kings xxiii. 29 *et seq.*). Taanach (Judges v. 19; I Kings iv. 12; *et al.*), the modern Tell Ta'anuk, three or four Roman miles east of Legio, protected the eastern portion of the road. The entire plain, with its dark-brown soil, broken in many places by black basalt, is very fertile and well cultivated, and looks like a sea of grain in summer. In antiquity it was the great battle-field of Palestine (comp. Judges v. 19 *et seq.*, vii. 1 *et seq.*; I Sam. xxxi. 1 *et seq.*; I Kings xx. 26 *et seq.*; II Kings xxiii. 29); the French, under Kleber, also fought a bloody battle there with the Turks in 1799.

Galilee.

The mountains of Galilee, as already stated, are but loosely connected with Samaria by the low ridge of Zar'in. This conformation of the country has left its mark in history, for it is no accident that Galilee has always preserved an attitude of comparative independence toward the more southern districts. Since the time of Josephus, Upper Galilee in the north has been separated from Lower Galilee in the south, the two being entirely different in character.

The most peculiar characteristic of southern Galilee is the system of four parallel ridges which form the mountain country and run from west to east at right angles to the more southerly mountains and the line of the watershed. These ridges are separated from one another by wide valleys and small plains. The most southerly ridge is the Nabi Daḥi, also called Little Hermon, in which the range reaches an elevation of 515 meters. The hilly plateau slopes abruptly toward the Jordan, rising sharply in the west from the plain of Esdraelon, and is bounded on the south by the valley of the Nahr Jalud, and on the north by the Wadi al-Birah. The second ridge is the hill-country of Nazareth; it begins with the low hills at the gap of the Kishon, rises in the Jabal al-Sikh, north of Nazareth, to an elevation of 560 meters—the highest point being Tabor, a finely rounded cone rising in almost complete isolation from the plain of Esdraelon to an elevation of 562 meters—slopes to 358 meters in the outer mountains on the Jordan, and then falls abruptly to the valley. The small plain of the Wadi al-Rummanah, which flows toward the west, and, farther east, the larger and lower Sahal al-Aḥma divide this group from the third group, the hill-country of Ṭur'an. This reaches its highest elevation in the mountain of the same name; on the east the Ḳarn Ḥaṭṭin (316 meters) and Al-Manarah (294 meters), above the Lake of Tiberias, belong to it, the slope of both being toward that lake. In the east all these ranges bend in a crescent toward the south, thus producing a remarkable parallelism to the ranges of northern Samaria which run from the ridge toward the Jordan (see above).

The fourth or northernmost group is the plateau of Al-Shaghur, which is separated on the south from the hill-country of Ṭur'an by the plain of Sahal al-Baṭṭuf (the ancient plain of Asochis in Josephus) and the deep Wadi al-Ḥammam, which extends to the Lake of Tiberias. The range begins in the west at the large village of Shafa 'Amr. Its highest tops are the Jabal al-Daidabah (543 meters) and the Ras Kruman (554 meters). The plateau north of this range is the plain of 'Arabah, which is bordered on the north by a rather low ridge. The northern boundary of this plateau of Al-Shaghur, and of southern Galilee as well, is the plain of Ramah, about 370 meters above sea-level, and which drains toward the sea and the Lake of Tiberias. It is evident from the preceding description that the watershed of Lower Galilee does not run in a straight line, but winds east and west.

Upper Galilee is a plateau in the form of an irregular square, bordered on all four sides by chains of hills and intersected by two mountain ranges. It is highest and widest in the south and slopes gradually but perceptibly toward the north to the Nahr al-Ḳasimiyyah. The most southerly range begins near Acre and rises in a steep grade to a considerable height in the Nabi Haidar (1,049 meters) and the Jabalat al-'Arus (1,073 meters). There lies Safed, the highest city in Palestine (838 meters), mentioned as early as the Talmud and inhabited chiefly by Jews, who look upon it as a holy city, since, according to tradition, it is there that the Messiah will appear. The western edge begins somewhat west of Nabi Haidar (see above), and runs northward almost parallel to the coast. The declivity toward the slope is somewhat steep, although several valleys break through it and connect the plateau with the coast. The eastern edge begins at the mountains at Safed and runs in part in parallel ridges with small plains interspersed to the Jabal Hunin (900 meters), where the northern edge, sloping toward the Nahr al-Ḳasimiyyah, turns west. Among the mountain ranges in the interior of the plateau the one which runs northwest from the Jabal al-'Arus is especially noteworthy, for to it belongs the highest mountain of Palestine, the Jabal Jarmaḳ (1,199 meters), west of Safed. The watershed in Upper Galilee runs for a considerable distance along the mountains of the eastern border, so that the ridge of

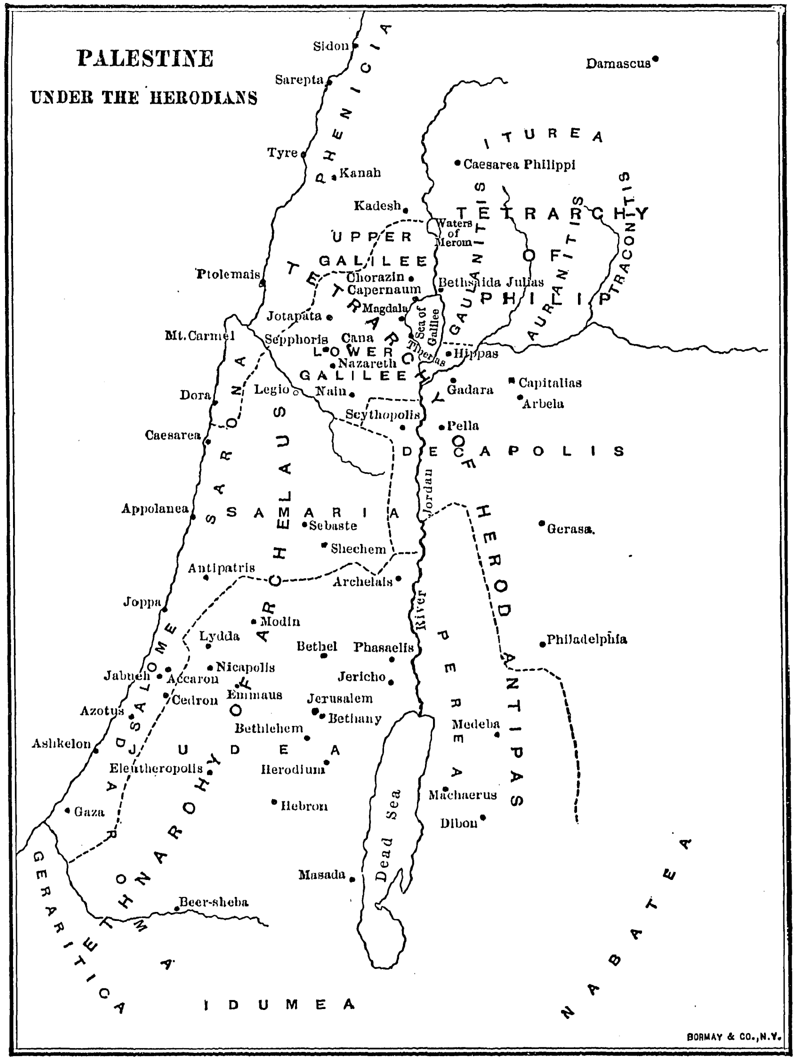

PALESTINE

UNDER THE HERODIANS

PHENICIA
Sidon
Sarepta
Tyre
Kanah
Damascus
ITUREA
Caesarea Philippi
Kadesh
TETRARCHY OF PHILIP
TETRARCHY
UPPER GALILEE
Waters of Merom
GAULANITIS
AURANITIS
TRACONITIS
Ptolemais
Chorazin
Capernaum
Bethsaida Julias
Magdala
Sea of Galilee
Jotapata
Mt. Carmel
Sepphoris
Cana
Tiberias
Hippas
LOWER GALILEE
Nazareth
Legio
Nain
Gadara
Capitalias
Arbela
Dora
SARON
Scythopolis
Pella
DECAPOLIS
Caesarea
SAMARIA
ARCHELAUS
Sebaste
Jordan
Appolanea
Shechem
HEROD ANTIPAS
Gerasa
Antipatris
Archelais
River
Joppa
Modin
Lydda
Bethel
Phasaelis
Philadelphia
SALOME
Nicapolis
Jabneh
Accaron
Jericho
PEREA
Cedron
Emmaus
Jerusalem
Azotus
Bethany
Bethlehem
Medeba
Ashkelon
JUDEA
OF ARCHELAUS
Eleutheropolis
Herodium
Machaerus
Dibon
Gaza
Hebron
Masada
Dead Sea
NABATEA
Beer-sheba
GERARITICA
IDUMEA
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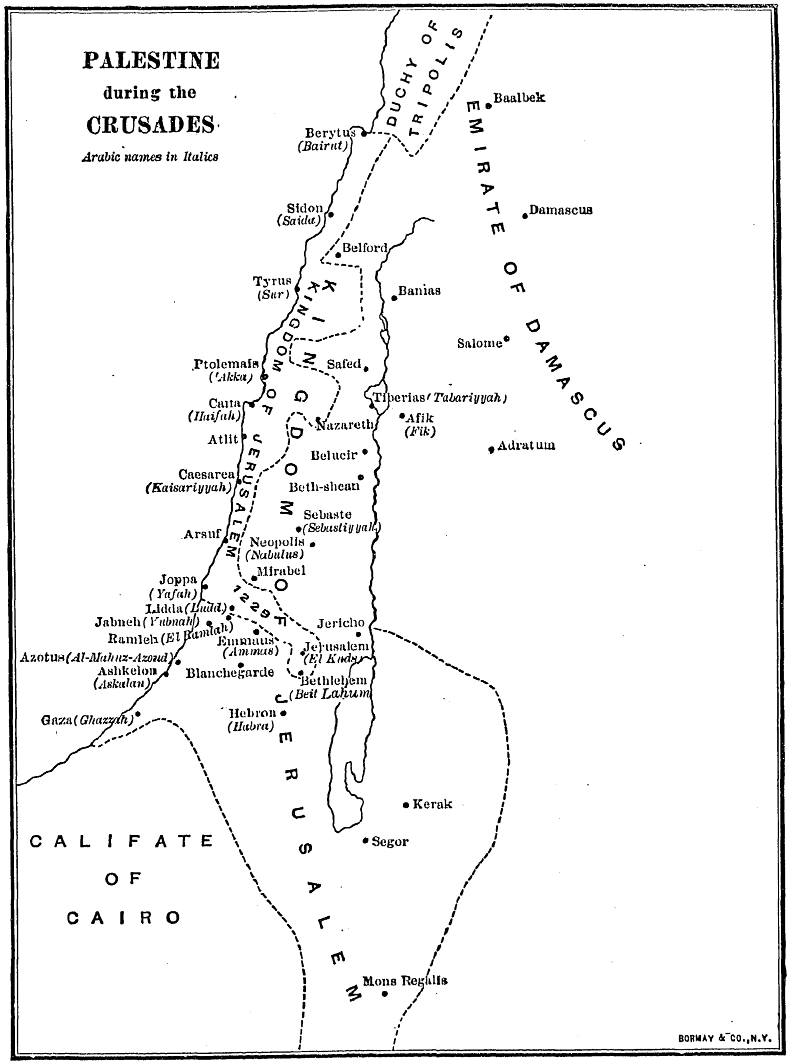

PALESTINE

during the

CRUSADES

Arabic names in Italics

DUCHY OF TRIPOLIS
Baalbek
Berytus (Bairut)
EMIRATE OF DAMASCUS
Sidon (Saida)
Damascus
Belford
Tyrus (Sur)
Banias
KINGDOM OF JERUSALEM
Salome
Ptolemais (Akka)
Safed
Tiberias (Tabariyyah)
Caifa (Haifah)
Afik (Fik)
Nazareth
Atlit
Adratum
Belucir
Caesarea (Kaisariyyah)
Beth-shean
Sebaste (Sebastiyyah)
Arsuf
Neopolis (Nabulus)
Mirabel
Joppa (Yafah)
Lidda (Ludd)
1229
Jabneh (Yubnah)
Jericho
Ramleh (El Ramlah)
Emmaus (Ammas)
Jerusalem (El Kuds)
Azotus (Al-Mahuz-Azoud)
Ashkelon (Askalan)
Blanchegarde
Bethlehem (Beit Lahum)
Gaza (Ghazzah)
Hebron (Habra)
Kerak
Segor
CALIFATE OF CAIRO
Mons Regalis
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the mountain slopes without intersecting ranges toward the plain of the Jordan.

The Jordan Valley and Sources.

The origin and extent of the great dip have been discussed above. The Hebrews called the valley from the Lake of Tiberias to the Red Sea the 'Arabah Steppe. The Arabs term the valley from the Lake of Tiberias to the Dead Sea, and the district on the southern end of the latter, Al-Ghur, and its continuation toward the south is still designated as Al-'Arabah. The Jordan itself (Ha-Yarden) is commonly said to have derived its name (= "the descender") from its rapid course, although this etymology is very doubtful. It is also called Al-Urdunn by the Arabs, although its more usual name is Shari'at al-Kabirah (= "the great watering-place"), or simply Al-Shari'ah (= "the watering-place").

The Jordan has three sources, all of them at the foot of Mount Hermon. The most distant one lies outside of Palestine near Ḥaṣbaiyah, on the western foot of Mount Hermon, 520 meters above the sea. The Nahr Ḥaṣbani, as the stream is there called, flows rapidly southward along the eastern edge of the plain of Marj 'Ayun (perhaps the Ijon of I Kings xv. 20). The second source is the Nahr al-Laddan, called by Josephus the Lesser Jordan, which is fed by two sources from the Tell al-Ḳaḍi, the ancient Dan (see above), 154 meters above the sea. This source is the largest, having three times as much water as the Ḥaṣbani and twice as much as the Nahr Baniyas. This latter source emerges as a large brook from a grotto (329 meters), formerly sacred to Pan, at the foot of the mountain of the Castle of Baniyas, the ancient Paneas, which was subsequently called Cæsarea Philippi. About 8 kilometers south of the Tell al-Ḳaḍi, 43 meters above the sea, these three streams unite, forming a river about 14 meters in width.

The Lake of Ḥulah.

As far as the Lake of Ḥulah the valley of the Jordan is a beautiful plain, 10 kilometers wide, called Arḍ al-Ḥulah; it is watered by numerous brooks, with many marshy places, covered with reed and papyrus plants, in the central district, although otherwise it is very fertile. The marshy country ends in the south in the Baḥr al-Ḥulah, a triangular basin with its surface about 2 meters above the sea and with an extreme width of 5.2 kilometers and an extreme length of 5.8 kilometers, its depth varying from 3 to 5 meters. Josephus calls the entire district Ulatha (Οὐλαθά), and the lake, Samachonitis. The "waters of Meron," which are frequently placed there (Josh. xi. 5, 7), are, however, the springs and brooks near Merom in Upper Galilee (Meron in the Jabal Ṣafad). The great caravan highway which traverses the coast (see above) crosses the Jordan about 2 kilometers south of the lake on the old Jisr Banat Ya'ḳub ("bridge of Jacob's daughters"), where a ford has always existed. From Ḥulah to the Lake of Tiberias (208 meters below sea-level) the Jordan falls 210 meters in a distance of 16 kilometers, or about 13 meters per kilometer, wearing its bed deep into a great stream of lava and forming rapids in many places.

Lake of Tiberias.

The Lake of Tiberias, called Chinnereth in the Old Testament, and Gennesaret, or the Sea of Galilee, in the New, has the form of an irregular oval, with an extreme width of 10 kilometers in the northern half, an extreme length of 21 kilometers from north to south, and an area of 170 square kilometers. It is 208 meters below the Mediterranean, and its depth varies from 50 to 70 meters, according to the season. Its brachiate form is due to the fact that the steep southern coast recedes slowly toward the south in consequence of the erosive activity of the waters of the Jordan, while the silt of the river is deposited in the north. It does not derive its name Chinnereth from its shape, which resembles the form of a "kinnor" (= "harp"), but from the city or district of that name (Josh. xix. 35; I Kings xv. 20). Similarly, Gennesar was the name of a small district on the western side, probably the same plain that was once called Chinnereth, although it now bears the name of Baḥr Ṭabariyyah, after the city of Tiberias. On the eastern side the mountains approach very closely to the lake, but in the north, where the Jordan empties into it, there is a small plain called Al-Abṭiḥah, or Al-Baṭiḥah, about 7 kilometers from east to west and between 2 and 5 kilometers in width, well watered and fertile, where stood the city of Bethsaida Julias. The bank on the west is wider, and in ancient times it contained a number of towns. In the north lay Capernaum, with a Roman toll-gate and garrison. This city, frequently mentioned in the New Testament as a center of the activity of Jesus, and called Kephar Nome by Josephus, is the modern Tell Ḥum, 4 or 5 kilometers west of the mouth of the Jordan. The plain of Gennezar (the modern Al-Ghuwair) extends from Khan Minyah southward to the deep Wadi al-Ḥamam, 5 kilometers in length by 1.5 kilometers in width, and once famous for its fertility, being praised by Josephus and in the Talmud. Gennezar, Magdala, and Taricheæ are the best-known places there. Farther south, where the mountains again approach the lake more closely, lies Tiberias (Ṭabariyyah, called Raḳḳat in the Talmud), being separated from the plain to the north by a rocky headland; an hour farther south are the hot springs of Hamath. The Castle of Sennabris (the modern Sinn al-Nabra) defends the road against the southern end of the lake.

Lower Course of the Jordan.

From the Lake of Tiberias to the Dead Sea the Jordan has a length of about 110 kilometers in a straight line, with a fall of 186 meters—from 208 to 394 meters below sea-level. This results in a number of very sharp turns in the soft marly and loamy soil; and as the river carries away a large amount of this soil it has a muddy-yellow color. The valley varies in width; at the head of Lake Tiberias it is only about 4 kilometers wide; on the east side of the river it widens gradually; and on the west side it broadens at intervals into plains, as those of Baisan, Phasælis, and Jericho, with a width of 24 kilometers, while in other places it contracts to a narrow strip where the mountains approach the river. The stream has made a bottom for itself without sharp turns in this soft soil, about 15 meters deep, although the width and depth vary. The channel itself is between 3 and 4 meters deep, with an average width of 30 meters, and with very sharp turns, the course varying greatly in consequence of the soft soil and the large fall, so that the bridge at Al-Damiyah, built in the thirteenth century (see below), is now 38 meters from the water. The river-bottom of the Jordan is called Al-Zur by the Arabs, as contrasted with Al-Ghur, which, as already stated, designates the entire dip. The valley is covered with a thick growth of trees and shrubs, in which animals abound, including wild boars, while lions were found there in antiquity (Jer. xlix. 19). It is also called the "pride of Jordan" by the prophet (Zech. xi. 3) on account of the contrast between its refreshing verdure and its barren surroundings. This bottom is frequently inundated in the rainy season, but the river does not enter the plain above, even during very high water, so that the valley has always been barren and unproductive. Settlements are possible, now as in antiquity, only along the edge of the valley, where other springs and brooks come from the mountains.

The intercourse of the two banks of the river is facilitated by fords, of which there are five between the Lake of Ḥulah and the Lake of Tiberias, while between the latter and the Dead Sea there are fifty-four. The ford of Al-Damiyah, near the mouth of the Nahr al-Zarḳa, corresponds to the Maʻbeh ha-Adamah of I Kings vii. 46, and that of Makhaḍat ʻAbarah, north of the mouth of the Nahr Jalud, corresponds to the Bethbara of Judges vii. 24 (which is to be emended accordingly) and John i. 28. These fords, however, can not be used in the winter, when the river is full. There are two bridges, in addition to the one already mentioned, dating from the Middle Ages: the "bridge of Jacob's daughters" and the Jisr al-Mujamiʻ, about 10 kilometers south of the Lake of Tiberias. A small bridge has recently been built at Jericho by the Turkish government.

Tributaries of the Jordan.

Most of the numerous wadis which enter the Jordan valley from the western and the eastern mountain district are only winter brooks, and even the perennial streams carry little water down to the Jordan, for much of it evaporates in the valley or sinks into the soil. The following two may be mentioned on the left or eastern side: the Shariʻat al-Manaḍirah and the Nahr al-Zarḳa. The Shariʻat al-Manaḍirah enters the Jordan a short distance south from the point where the Jordan leaves the Lake of Tiberias. This river, the Hieromyces of the Greeks and the Yarmuḳ of the Talmud, rises in the Ḥauran, and is the largest tributary of the Jordan, containing nearly as much water as the latter. The Nahr al-Zarḳa ("Blue River"), the ancient Jabbok (Gen. xxxii. 22; Num. xxi. 24; Josh. xii. 2), enters the Jordan farther south, about half-way between the Lake of Tiberias and the Dead Sea. Before crossing the plain to enter the Jordan it flows for quite a distance parallel to that river and along the foot of the mountains.

The plain of the right or western side broadens out triangularly where the larger brooks come down from the mountains. Thus the famous oasis of Baisan, the Scythopolis of the Greeks and the Beth-shean of the Old Testament (Judges i. 27; I Sam. xxxi. 7 *et seq.*), is formed at the mouth of the Nahr Jalud (see above); this is a well-watered and fertile plain in the form of a rectangular triangle, whose sides run from east to west and from north to south and are about 20 kilometers long. Much smaller are the two plains north and south of the mouth of the Ḳarn Ṣarṭabah (see above). On the north the Wadi Fariʻah comes down from the region of Nablus, and on the southwest the Wadi al-Ifjim. The former runs for a long stretch parallel to the Jordan before it is able to break through the high banks of the river. The oasis of the ancient Phasælis, now the ruins of Khirbat Fasa'il, belongs to the district of the mouth of the Ḳarn Ṣarṭabah. From this point the plain of the Jordan continues wide on the west side, for the plain of Jericho, traversed by the lower course of the Wadi al-Ḳalt, joins it without intervening mountains. In the time of Herod the plain was well watered and settled, and famous for its balsam and other products. The spring of ʻAin al-Sulṭan, according to tradition the spring of Elisha mentioned in II Kings ii. 19 *et seq.*, is the most important of the perennial springs to which the oasis has owed its existence since ancient times. In the Old Testament this most southern part of the Jordan valley is called ʻArbot Yeriḥo (plains of Jericho), or, on the other side east of the Jordan, ʻArbot Mo'ab (plains of Moab). In like manner Abel-shittim (acacia meadow) must have been east of the Jordan. For further details see Jericho.

Dead Sea.

The reservoir for the waters of the Jordan, the Dead Sea, occupies the lowest portion of the valley, its surface being 393.8 meters below sea-level. It has an extreme depth of 399 meters, so that the extreme depth of the rift is 792.8 meters below the level of the Mediterranean. The northern part is deeper than the southern, which is only from 1 to 6 meters deep and is separated from the northern by the peninsula Al-Lisan, running out from the east. The water-level varies from 4 to 6 meters, according to the season. The area of the southern part is considerably enlarged in the rainy season, when the entire Sabkhah is flooded. The extreme length of the Dead Sea, from north to south, is 76 kilometers, and its greatest width, south of the Wadi Mujib, is 15.7 kilometers, while the peninsula of Al-Lisan reduces its width at that point to 4.5 meters (comp. the Lashon in the south of the sea, mentioned by Josh. xv. 2 *et seq.*). On the north and south the country behind the banks is entirely level, but on the east and west the steep mountains approach the sea so closely that in some places there is not even space for a foot-path. The eastern edge runs in a straight line from north to south; here the mountains rise between 800 and 1,100 meters above the Mediterranean, or from 1,200 to 1,400 meters above the Dead Sea, toward which they slope steeply. The western edge is more diversified and is considerably lower, being only between 500 and 570 meters above the Dead Sea, from which it recedes somewhat in most places. The fresh-water springs ʻAin Fashkhah and, farther south, ʻAin Jidi (the ancient Engedi) produce small oases in the plain along the bank. The mountain fortress of Masada, opposite the peninsula of Al-Lisan, built by

Jonathan Maccabeus and refortified by Herod, is famous in later Jewish history. An interesting object at the extreme southwest point of the sea is the isolated salt mountain of Jabal Usdum, 11 meters long and about 45 meters high, which consists almost entirely of pure salt, and where, according to Josephus, was shown Lot's wife turned to a pillar of salt (comp. Gen. xix. 29; Wisdom x. 7). Fresh water is carried to the Dead Sea only by a few rivers from the east, the most important, next to the Jordan, being the Wadi al-Mujib (the ancient Arnon). It is but natural that legends of all kinds should have become connected with so strange a natural phenomenon as the Dead Sea. The stories of the destruction of Sodom and Gomorrah may, for instance, have been based on prehistoric geological events, but the problem can not be discussed here. On the origin of the Dead Sea and the curious composition of its water compare the article Dead Sea.

The East-Jordan Country.

The northern part of the east-Jordan country has been surveyed by the German Palästina-Verein, although most of the maps and reports are as yet unpublished, while only a small section of the southern part has been surveyed by the Palestine Exploration Fund, by which maps have been issued. A description of the country on the basis of the material now accessible is merely a repetition of a few known facts. The Wadi al-Ḥaṣa (or al-Aḥṣa), the ancient Zared or Zered, forms the southern boundary, as explained above, since it is the natural dividing line between the ancient Moab and Edom (Num. xxi. 12; Deut. ii. 13; comp. verse 18). The region extending from the Wadi al-Ḥaṣa to the Wadi al-Sha‘ib may be taken together as the most southerly portion, which has a uniform character. In the Old Testament (Deut. iii. 10, Hebr.) this district is called Mishor (corresponding to the Moabitic plain), in contradistinction to the more northerly region; only the northern part of this plain was, temporarily, in the possession of the Israelites. The name correctly characterizes the nature of the country; it is a plateau, with an elevation of about 1,000 meters in the southern and 800 or 900 meters in the northern part; it slopes to the desert in the east with no sharp dividing line, although it falls steeply toward the west. Three large wadis start in the east as low rifts, but soon develop into deep chasms, with almost vertical sides where they reach the Dead Sea. These are: in the south, the Wadi al-Karak, receiving its name from the city of Al-Karak (the ancient Kir Moab), which it passes; in the north, the Wadi al-Mujib (the ancient Arnon), already mentioned, and the largest of the three; and finally the Wadi Zarḳa Ma‘in, containing the hot springs of Callirrhoe a few hours above its mouth. For details concerning the district and its cities see Moab.

The Mountain of Gilead.

The small district extending northward to the Nahr al-Zarḳa is called Jabal Jil‘ad, a form which preserves the ancient name of Gilead. The highest point of this range running from west to east lies in the western part, and is the Jabal Usha‘, 1,096 meters high, with a magnificent view over a large part of Palestine. On the west the ridge slopes down to a somewhat extensive plateau, the Al-Buḳai‘ah, about 610 meters high, with mountains of considerable altitude on its southern border. The Nahr al-Zarḳa flows at the foot of the Jabal Jil‘ad, along the northern and eastern sides and a part of the southern, since in its upper course it runs from west to east, turning with a large bend, at the southeast end of the plateau, to the north, where it descends the moderately steep northern slope of the mountains of Gilead and runs thence west to the Jordan. The district between the Nahr al-Zarḳa on the north and the Wadi al-Mujib on the south is now called Al-Balḳa.

‘Ajlun.

The district of ‘Ajlun extends north of the Nahr al-Zarḳa to the Yarmuḳ, and the ridge of the range of Jabal ‘Ajlun runs from north to south, toward which it rises. Being situated in the eastern part of the district, it forms the watershed between the streams flowing west, directly to the Jordan, and the tributaries of the Yarmuḳ. This river also rises on the eastern side of the mountains, rather far to the south, and runs as the Wadi Warran and the Wadi Shallalah for a considerable distance to the north, forming a deep bed before it turns to the west. In a small valley near the banks of the river and somewhat above the place where it leaves the mountains to enter the plain of the Jordan are the hot springs of Al-Ḥammi, 176 meters below the Mediterranean. On the east the Jabal ‘Ajlun is merged in a rolling hill-country about 12 or 15 kilometers wide, which is called Bilad al-Ṣuwait in the north and Jabal Kafkafa in the south. The steppe Al-Ḥamad adjoins it on the east. The Jabal ‘Ajlun is, on the whole, well wooded and has many springs, like the plateau, which extends west of the ridge to the steep and generally bare declivities on the Jordan.

The Jaulan.

The final portion of the east-Jordan country, the district of the Yarmuḳ, extends farther east than any other part of the cultivable strip between the Jordan and the desert, reaching to the mountains of the Ḥauran. On the north Hermon is the boundary, as already stated, while farther east the district of Jaidur separates it from the plain of Damascus. This northern portion of the east-Jordan country has never had a general name, but the following four districts, from west to east, may be distinguished: Jaulan, Al-Nuḳrah, Lajah, and Jabal Ḥauran, which differ radically from one another. The Jaulan derives its name from the ancient city of Golan (Josh. xx. 8), called Gaulanitis by Josephus, while in the Old Testament the districts of Geshuri and Maachah (Josh. xiii. 1; II Sam. x. 6, 8, etc.) correspond to it. It forms a plateau between the Yarmuḳ and Hermon; it is highest in the north, and slopes toward the south, its mean elevation being about 700 meters. Its highest points are a number of extinct volcanoes, which run in a chain parallel to the Wadi al-Ruḳḳad and include Tell al-Shaikhah (1,294 meters) and Tell Abu al-Nada (1,157 meters). Broken pieces of lava from these volcanoes cover the northern and middle portions of the Jaulan, so that the "stony" Jaulan is distinguished from the "level" Jaulan in the south. Despite its name, the stony Jaulan offers good and abundant pasture in the spring, and it is cultivated and very fertile where it is free from stones. In the level Jaulan the masses of lava have become decomposed, producing an extremely rich and dark-brown lava soil, which is found also in the Nuḳrah. East of northern Jaulan, beyond the Wadi al-Ruḳḳad and north of the Nuḳrah, extends the plateau of Al-Jaidur, whose southern slope toward the Nuḳrah is perhaps included in the Bashan of the Old Testament.

Bashan, Lajah, and the Ḥauran.

Bashan proper is identical with Al-Nuḳrah, or the plain of the Ḥauran, so called in contradistinction to the mountains of the Ḥauran. It practically corresponds to the ancient provinces of Batanæa and Auranitis, and the name Bashan (Greek Basanitis or Batanaia) designates a fertile plain free from stones. Among the Bedouins the word "nuḳrah" designates the hollow in the tent for the fireplace, and it has been given to this region on account of its sunken situation among the hills. On the references in the Bible see Bashan. The Nuḳrah, which is bounded on the east by the Lajah and the mountains of the Ḥauran, and on the south by the steppe of Al-Ḥamad, is a wide plain, gradually rising from an elevation of 550 meters in the west to 880 meters in the east, a distance of about 42 kilometers. Large perennial streams are found in the southern part, the Wadi al-Zaidi (the southern boundary toward the steppe) and the Wadi al-Dahab, rising in the mountains of the Ḥauran and emptying into the Yarmuḳ. There are few springs in the plain, but a heavy dew falls in the summer, and it is covered, moreover, by the fertile red-brown loam resulting from the decomposition of the lava from the craters of the Ḥauran, which gives a loose and easily arable soil that drinks in all moisture with avidity. The plain is famous, therefore, for its fertility, and is the granary of Syria. The wheat grown there, which is nearly transparent, brings the highest price, while barley, durrah (white maize), and "kursannah" (a food for camels) also are cultivated.

The Lajah, which borders the Nuḳrah on the northeast, is the ancient Trachonitis, a rugged, almost inaccessible plateau covered with lava from the crater of the Ghararat al-Ḳibliyyah (1,211 meters). South of the Lajah and east of the Nuḳrah rise the mountains of the Ḥauran (Jabal Ḥauran, called also Jabal Druz, or mountain of the Druses, since many Druses from the Lebanon sought refuge there in 1861). It may be the Salmon of the Old Testament (Ps. lxviii. 15 [A. V. 14] *et seq.*) and the Asalmanos of the Greeks. The Ḥauran forms a somewhat wide plateau, part of which has an elevation of 1,500 meters, but the various peaks rise considerably above it, the central and northern portions having the highest—Tell al-Jainah (1,802 meters), Jabal al-Ḳulaib (1,724 meters), Tell Juwailil (1,749 meters), and others, all of which are extinct volcanoes.

Geology.

All the mountains of Palestine are composed of chalk formations. The oldest strata, in the so-called Nubian sandstone, appear only in the fractures along the eastern edge of the Dead Sea and of the 'Arabah. Under this are sandstone and dolomitic limestone of the Carboniferous age, beneath which appears a breccial conglomerate stratified by lodes and veins of porphyrite and diorite. These are the oldest rocks of Palestine. Elsewhere the rocks which are exposed to view belong to the Cenomanian, Turonian, and Senonian divisions of the Upper Cretaceous. Frequent mention is made of the extensive basalt beds, part of which may belong to the Tertiary period, especially those which are found in the higher chalk plateaux, while those in the deep valley-plains belong to the later diluvian epoch, since these valleys were not formed until after the Dead Sea acquired its present level. No lava is found in the west-Jordan district south of the plain of Esdraelon, which, however, contains basalt from the crater of the Tell al-'Ajjul, in Al-Daḥi. North of that point basalt occurs more frequently in the eastern half, so that northeast of Tabor and between Nazareth and Tiberias there are large stretches of reddish-brown, decomposed lava, while the Ḳarn Ḥaṭṭin (see above) is a basalt peak. The Jabal Ṣafad contains the principal crater, from which immense streams of lava flowed eastward. Volcanic action is most apparent in the east-Jordan country. The northern Jaulan and the mountains of the Ḥauran contain many craters, which inundated large districts with their lava, such as that of the Lajah (see above). Basalt is also scattered over several portions of the Moabitic plain, as at Diban and the Jabal Shiḥan, while the hot springs already mentioned are also proofs of volcanic activity. This was doubtless pre-psychozoic, even in so far as the formation belongs to the late diluvian epoch. Finally, the immense diluvial deposits must be mentioned. The entire coastal plain of Sharon and the Shefelah are covered with such deposits, which extend in the south beyond Beer-sheba, although they occur also throughout the lower Jordan valley, and owe their origin to the great lake which once existed there (see above). To this must be added the alluvial dunes on the coast, and the river deposits.

There are numberless caves found in the calcareous surface of the country, the best known being those at Bait Jibrin; many of these have been artificially enlarged to serve as habitations, as was frequently the practise in remote antiquity. These caves have always been used as burial-places also.

Fertility.

The arable land varies greatly in quality. The soil produced by the decomposition of lava is fertile, though, like the plain of Al-Nuḳrah, it requires much moisture. The alluvial land of the coastal plain, being reddish sand with reddish clay, is well adapted to the cultivation of many plants, such as lemons and oranges. In the mountain district west of the Jordan the formation of humus by the decomposition of animal or vegetable matter is out of the question, and it is also inconsiderable in the east-Jordan country. A red clayey soil is formed, however, by the decomposition of the soft stone under the influence of air and moisture, and this remains wherever it finds a bed in the hollows of the rock which save it from being washed away by the rains of winter. It becomes one of the principal tasks of agriculture to retain it on the slopes by means of terraces and walls. This soil, which constitutes the principal element, repays cultivation where it has sufficient water, although it is only moderately productive, for Palestine has never been a very fertile country. In the mountains of Judah wheat generally produces a double or treble crop in the year; but there the land is very level and dries out quickly. Under favorable conditions wheat produces fourfold and barley fivefold in fertilized soil; indeed, in the rich, fertilized, and well-cultivated soil of the plain of Sharon (in the German colony of Sarona) wheat produces on the average an eightfold and barley a fifteenfold crop. The reference to "a land flowing with milk and honey" does not allude to the fertility of the soil, but to a country with good pasturage for cattle, the land, probably, not being cultivated in antiquity at all (comp. Isa. vii. 15, 21–25).

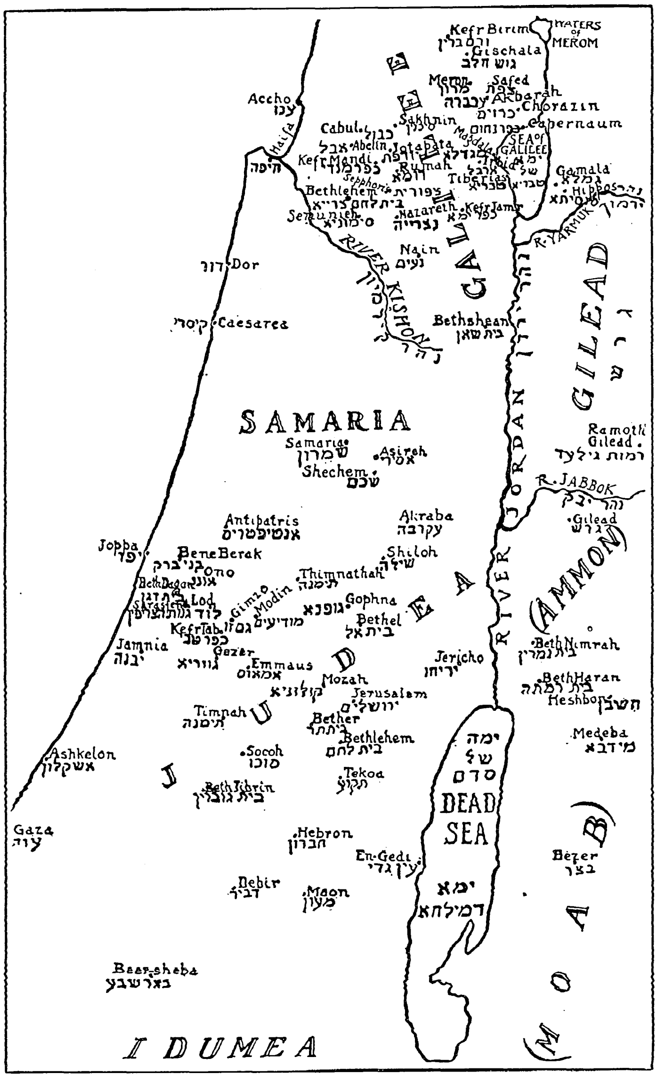
Kefr Birim
Gischala
Waters of Merom
Meron
Safed
Akbarah
Chorazin
Capernaum
Accho
Haifa
Cabul
Sakhnin
Abelin
Jotapata
Magdala
Sea of Galilee
Kefr Mandi
Rumah
Tiberias
Gamala
Hippos
Sepphoris
Bethlehem
Nazareth
Kefr Jama
Semunieh
R. Yarmuk
River Kishon
Nain
Dor
Caesarea
Bethshean
Galilee
Gilead
Jordan
Samaria
Samaria
Asireh
Shechem
Ramoth Gilead
R. Jabbok
Antipatris
Akraba
Gilead
Joppa
Bene Berak
Ono
Shiloh
Beth Dagon
Thimnathah
Lod
Gimzo
Modin
Gophna
Bethel
Kefr Tab
Jamnia
Gezer
Emmaus
Jericho
Beth Nimrah
Mozah
Jerusalem
Beth Haran
Heshbon
Timnah
Bether
Bethlehem
Medeba
Ashkelon
Socoh
Tekoa
Beth Jibrin
Judea
(Ammon)
Dead Sea
Gaza
Hebron
En-Gedi
Bezer
Debir
Maon
Beer-sheba
Moab
Idumea

Map of Palestine According to Talmudic Sources.

Unknown treasures may be hidden below the surface, for in this respect the country has not yet been sufficiently explored. Traces of an old iron-mine, Mugharat al-Wardah, have recently been found in southern 'Ajlun. Phosphates of a high percentage exist in the plateau of the east-Jordan country, and are about to be exploited. The mineral treasures of the Dead Sea are also under consideration; for this body of water occasionally throws out large masses of asphalt, many pits of which exist also in the desert of Judah, as well as deposits of mineral salt, sulfur, and chalk phosphates. The water of the Dead Sea holds in solution chlorate of potassium, chlorate of magnesium, bromid of magnesium, and iodid of potassium.

Palestine is deficient in water in that the arable land has not a quantity sufficient for its productive capacity. Much water is completely lost, as far as irrigation is concerned, especially in the case of the few perennial streams. Why this is so in the case of the Jordan has been shown above.

Irrigation. The streams of the coastal plain, as the Nahr al-'Auja, Nahr al-Zarka, and Kishon, run through a low country which requires no artificial irrigation, since there is everywhere sufficient water underground, and in places a superabundance, resulting in swamps (see above). The same statement applies to the springs, which on the whole abound in Palestine, although there are only a small number in some parts of the country. In general, there are fewer in the south than in the north; the Negeb is a dry region, but there are numerous large springs in the vicinity of Mount Hebron. There are very few in the immediate vicinity of Jerusalem, but Nablus is well supplied with them, and Galilee, like the east-Jordan mountain district, does not lack water. The springs generally emerge from the ground at the foot of the mountains, and are, therefore, unavailable for the mountain slopes, on which the greater part of the arable land is situated. The ruins of dams in the valleys show that attempts were made here and there in olden times to collect this water in reservoirs, but now scarcely anything is done in this direction, so that farmers and fields are entirely dependent on the yearly rainfall. If sufficient rain does not fall in time many of the springs dry up, and the land can not be properly cultivated; the crops wither, there is no harvest, and a general scarcity of grain results, so that the price of bread is closely connected with the rainfall.

Most of the hot springs have been mentioned above: those of Tiberias (58–63° C.), those in the valley of the Yarmuḳ (25-48° C.), and those of Callirrhoe, in the Wadi Zarḳa Ma'in (62.8° C.). There are also some hot springs where this river empties into the Dead Sea. Numerous other springs with lukewarm water seem to be thermæ that are gradually losing their heat. As all these springs are in the vicinity of the great rift of the Jordan, their origin must be connected with that of the rift.

Climate.

Climatically, Palestine is divided into three zones: the subtropical zone of the coast, the continental mountain district, and the tropical Jordan valley. In general there are only two seasons, the summer season, dry and hot, and the winter season, cool and rainy. They follow each other abruptly, the European and American spring being represented only by a few weeks following the close of the rainy season. Rain is rare as late as the second half of May, and no rain whatever falls between June and September. The rainy season sets in at the end of October, or, more frequently, in November. It begins with the "first rain" of the Old Testament (Deut. xi. 14 *et al.*), which loosens the dry earth for plowing. Then, after a period of mild weather, the heavy winter rains set in, toward the middle of December, soaking into the ground and filling the wells and cisterns. They are heaviest in January. The "latter rain," in March and April, promotes the growth of the grain. The crops depend not only on the quantity but also on the proper distribution of rain. The most profuse latter rain will not compensate for a lack of the early and the winter rains; and, conversely, the latter rain is necessary, even after abundant winter rains, to enable the growing crops to withstand the warm days of the early summer. The mean duration of the entire rainy season for Jerusalem is 192 days (the longest, 217; the shortest, 126); the mean rainfall is 581.9 millimeters during 52.4 days of rain. The vegetation withers early in the summer, since the dry season coincides with the hot, although the ill effects are somewhat modified by the heavy dews caused by the moist sea-winds. Snow frequently falls in Jerusalem during the winter, though it melts quickly, and occasionally there is hail. At Jerusalem the mean temperature is 17.2° C.; the highest temperature recorded is 44.4°, and the lowest —4°. Between the months of March and May the thermometer rises quickly from 11.8° to 20°, falling as rapidly to 11° between October and December. The great variations in a single day are characteristic, amounting on the average to 12.95° in the summer and 8.7° in the winter. The changes in the east-Jordan country are greater still.

Winds.

The principal winds are the trade-wind and the antitrade-wind. The former blows in the Mediterranean countries in the summer, from a northerly and northwesterly direction, and as it comes from cooler latitudes it is a dry wind; hence Jerusalem is swept between May and October for the most part by dry, cool winds coming from the north and northwest. In the winter the antitrade-winds prevail in the region of the Mediterranean, bringing rain; so that Jerusalem gets its rain-winds from the southwest and west. The regular alternation between sea-winds and land-winds is another important factor. During the day the calcareous mountains get heated much more quickly than the sea, so that the cooler lower strata of the air are blown toward the land, where the hot air rises. The reverse takes place at night, and the entire process is repeated on a larger scale in the summer and winter. Thus in the summer a light sea-wind rises every morning about nine or ten o'clock, reaches Jerusalem about noon, and blows until after sunset, when the cooler land-wind sets in. This daily sea-wind is highly important for men, beasts, and plants. At Jerusalem the cool north and northwest winds blow on an average during 114 days, and the west winds, which bring rain, blow during 55 days. The less frequent south wind is warmer. The east wind is dry; while it is welcomed in the winter, it is dreaded in the summer on account of its heat and parching effect. The southeast wind, the sirocco, which often blows for several days in succession, especially in May and October, is destructive. At such times there is an oppressive sultriness; the air is filled with fine dust, drying up the mucous membrane of the bronchial tubes and causing lassitude, headache, and even fever. If it sweeps through fields of growing grain in the spring it often withers them completely (comp. Jer. xviii. 17; Ezek. xxvii. 26; Job i. 19, xv. 2).

The climate of the coastal plain is warmer, the mean temperature being 20.5° C., but this region also gets more of the fresh sea-wind, and the number of rainy days as well as the quantity of rain is also larger, while less rain falls in the Jordan valley and no snow falls at Jericho. The mean temperature is estimated theoretically at about 24° on the northern shore of the Dead Sea, which nearly corresponds to the tropical heat of Nubia. In the Jordan valley the harvest begins between three and four weeks earlier than in the mountains, but there are no reliable records for any length of time for that district.

It is frequently asserted that the climate has changed within the historic period, and as the fertility of the country in former times is often mentioned, more favorable natural conditions must be assumed to have existed. All the references of the Old Testament, however, which bear on this question apply exactly to modern climatic conditions, and even if there were then more forests than at present, as is frequently asserted, this could not have been the case to an extent great enough materially to influence the climate.

Flora.

On account of the diversity of its topographic and climatic conditions Palestine is rich in the variety of its flora. Three plant-zones may be distinguished. (1) The vegetation of the coast region and the west-Jordan mountain district is most closely related to that of Italy, Sicily, Greece, Algeria, etc., the so-called flora of the Mediterranean. It is characterized by a number of evergreen shrubs, and of vernal herbaceous plants which wither quickly. There are also orange-, lemon-, olive-, and pine-trees, oleanders, myrtles, anemones, hyacinths, and tulips. (2) The subtropical flora of the Jordan valley recalls that of Abyssinia and Nubia. Peculiar to the Jordan valley are the 'oshr (*Calotropis procera*), bearing the true apple of Sodom; the false apple of Sodom (*Solanum sanctum*); the seyal acacia (*Acacia Seyal*; abounding also on Sinai), from which gum arabic is obtained; the zachun (oil-tree; *Balanites Ægyptiaca*), a thorny shrub with edible berries; the rose of Jericho (*Anastatica Hierochuntina*), which no longer grows in Jericho, but only at Masada; and the sidr- and nubk-trees (*Zizyphus lotus* and *Zizyphus Spina-Christi*) with their great thorns. The true African papyrus (*Papyrus antiquorum*) is also found at Lake Tiberias and Lake Ḥulah. (3) The Oriental steppe and desert vegetation is found especially in the Negeb and along the frontier of the cultivated region in the east-Jordan country, as well as on the eastern slopes of the west-Jordan district. Characteristic of this flora are the comparative lack of trees, the preponderance of small, thorny shrubs (*Poterium*), the wealth of species of astragalus (small, thorny plants), and of peculiar species of the thistle (*Cousinia*) in the summer, as well as of the quickly fading, brilliant little spring plants. On the fruit-trees, which are found in small groves at nearly every village, see Fig and Fig-Tree; Horticulture; Olive. Real forests are seen only in the east-Jordan country; the forest-trees, which are found but seldom and then in small groves in the west-Jordan district (at Mount Carmel and at Tabor in Upper Galilee), include several species of oak, the terebinth (*Pistacia Terebinthus*; Arabic, "buṭun"), and more rarely the cypress (*Cupressus sempervirens*), the Aleppo pine (*Pinus Halepensis*), and the wild St.-John's-bread-tree (*Ceratonia Siliqua*; Arabic, "kharrub"). Most of these species occur merely as bushes, since the goats which pasture in these "forests" do not allow the trees to attain full size. On the field and garden plants see Horticulture.

Fauna.

The fauna is no less varied; there is scarcely any other region of equal size in which so many different kinds of mammals may be found as here. Northern Palestine, together with Syria, belongs to the Palearctic region, while southern Palestine forms part of the Ethiopian region (Sinai, Egypt, Nubia). The approximate boundary-line runs from the southern edge of Carmel to the southern shore of the Lake of Tiberias. As some species overlap from one region to the other, there is a narrow, mixed district, while in both there are importations from the Indo-Mesopotamian zone. Representative of the Palearctic region are the deer, buck, snow-mouse, field-mouse, marmot, dormouse, polecat, ermine, stone-marten, badger, bear, and others; while characteristic of the Ethiopian fauna are the African mouse, jerboa, running mouse, fat sand-mouse (*Psammonis obesus*), and *Eliomys melanurus*; among the hares the *Lepus sinaiticus* and *Lepus ægypticus*; the rock-badger (*Hyrax syriacus*), a species of ibex (*Capra beden*), the gazel (*Gazella dorcas*), the desert-cat (*Felis manicalata*), the leopard (*Felis pardus*), the Nile fox (*Vulpes niloticus*), and the ichneumon (*Herpestes ichneumon*). The Indian fauna is thought to be represented by a species of field-rat, and the wolf, jackal, and hyena of Palestine are also supposed to be related to the Indian fauna. On the domestic animals see Ass; Cattle; Dog; Horse; Mule; etc.

Most of the birds belong, probably, to the Palearctic region, although there are many species of the Ethiopian and a few of the Indian region. The ornithological wealth of Palestine may be due to the fact that many migratory birds pass over the country in their flight. Among the reptiles 33 species of snakes and 44 of lizards are enumerated by Tristram. The African crocodile is found in the swamps of the Crocodile River, as already noted, and one was killed as late as 1901. The Lake of Tiberias and the Jordan abound in fish, of which Tristram enumerates 43 species; in the former, curiously enough, some exist that otherwise are found only in the Nile (*Chronus niloticus* and *Cerrias macrocanthus*). There is a superabundance of insects: flies, gnats, fleas, spiders, scorpions, etc., and more than 40 species of locusts. See Insects.

Political Geography.

The names given to Palestine by the Egyptians and Assyrians have already been enumerated, but a number of additional place-names are found in the Egyptian lists of Thothmes III., Rameses II., Shoshenḳ (the Shishak of the Bible), and Sethos I., including those of Megiddo and Taanach, Sharon, Beeroth, Ashtaroth, Joppa, Lod, Ono, Soco, Negeb, and many others. The boundaries of the Israelitic settlement have been mentioned above, as well as the division of the country in the Israelitic time and the names of the different divisions. The extent of the Jewish territory immediately after the return from the Exile was a very limited one. Its detailed discussion belongs to the history and not to the geography of the country, and the same statement holds true regarding the history of the enlargement of its boundaries under the Hasmoneans.

At the beginning of the present era Palestine was divided into the following districts: (1) Judea (with Idumea); (2) Samaria, extending from the southern boundary of Judea to the southern edge of the plain of Esdraelon; (3) Galilee, including the plain of Esdraelon; (4) Perea, the east-Jordan country, to the district of Jarash (Gerasa) and 'Amman (Philadelphia) in the east, and from the Wadi al-Mujib (Arnon) in the south to Khirbat Fahil (Pella) in the north; (5) the districts of the tetrarchy of Philip, comprising Gaulanitis (Jaulan), Batanea (Al-Nuḳrah), Trachonitis (Al-Lajah), and Auranitis (the mountains of the Ḥauran). The Hellenistic cities in the east-Jordan district (Damascus, Gerasa, Philadelphia, and others), together with Scythopolis (Baisan), were combined under the name of Decapolis. See Galilee; Samaria.

After the revolt of 66-70 the country became the Roman province of Judea under a pretorian prefect; and Hadrian gave it the name of Syria Palæstina after the insurrection of 132-135, when it was placed under a consular legate. The boundaries of this district varied, especially the line separating it from the province of Arabia, which had been formed by Trajan from the country of the Nabatæans. Septimius Severus (193-211) or Diocletian (285-305) incorporated Philadelphia, Gerasa, and other cities of the east-Jordan district with Arabia; but for a time Petra was united with Palestine, until it became, in 358, a separate province under the name of Palæs-

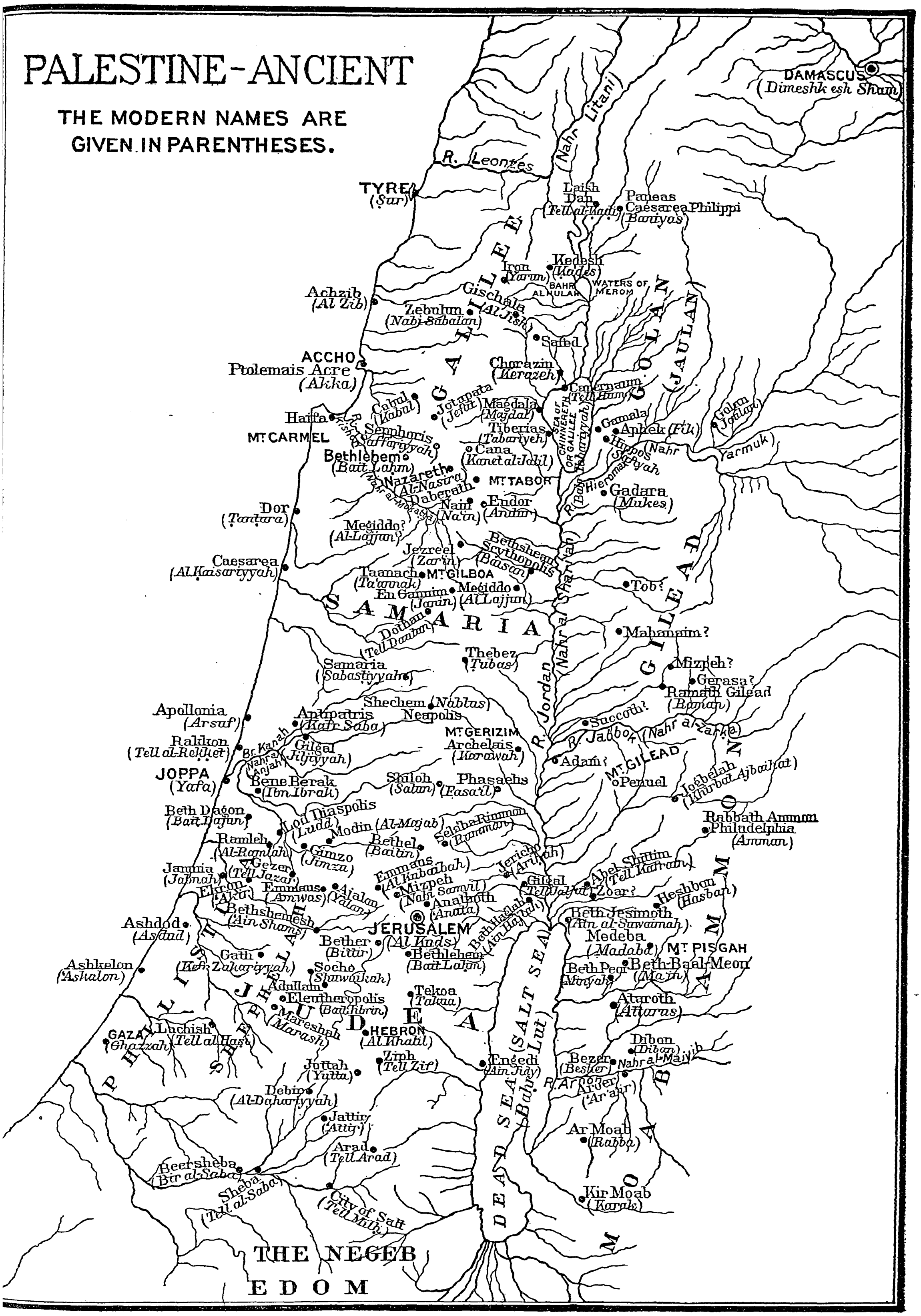

PALESTINE - ANCIENT

THE MODERN NAMES ARE GIVEN IN PARENTHESES.

DAMASCUS (Dimeshk esh Sham)
Nahr Litani
R. Leontes
TYRE (Sur)
Laish Dan (Tell al-Kadi)
Paneas Caesarea Philippi (Baniyas)
G A L I L E E
Iron (Yarun)
Kedesh (Kades)
BAHR AL HULAH
WATERS OF MEROM
Gischala (Al Jish)
Achzib (Al Zib)
Zebulun (Nabi Sabalan)
Safed
G O L A N (JAULAN)
ACCHO Ptolemais Acre (Akka)
Chorazin (Kerazeh)
Capernaum (Tell Hum)
Cabul (Kabul)
Jotapata (Jefat)
Magdala (Majdal)
SEA OF CHINNERETH OR GALILEE (Bahr Tabariyah)
Golan (Jaulan)
Haifa
R. Kishon
Sepphoris (Saffuriyyah)
Tiberias (Tabariyeh)
Gamala
Aphek (Fik)
Hippos (Susiyah)
Nahr Yarmuk
MT CARMEL
Bethlehem (Bait Lahm)
Cana (Kanet al Jalil)
Nazareth (Al-Nasira)
MT TABOR
Daberath
Nahr al-Mukatta
Hieromax
Gadara (Mukes)
Dor (Tantura)
Nain (Na'in)
Endor (Andur)
Megiddo? (Al-Lajjun)
Bethshean Scythopolis (Baisan)
Jezreel (Zer'in)
Caesarea (Al Kaisariyyah)
Taanach (Ta'annak)
MT GILBOA
En Gannim (Jenin)
Megiddo (Al Lajjun)
Tob?
G I L E A D
S A M A R I A
Dothan (Tell Dothan)
Mahanaim?
Thebez (Tubas)
Samaria (Sabastiyyah)
Mizpeh?
Gerasa?
Ramath Gilead (Remtheh)
Nahr al Shari'ah
R. Jordan
Shechem (Nablus) Neapolis
Apollonia (Arsuf)
Antipatris (Kafr Saba)
Succoth?
R. Jabbok (Nahr al-Zarka)
MT GERIZIM
Rakkon (Tell al-Rekkeit)
Br. Kanah
Nahr Anjah
Gilgal (Jiljiliyah)
Archelais (Karawah)
Adam?
MT GILEAD
JOPPA (Yafa)
Bene Berak (Ibn Ibrak)
Shiloh (Sailun)
Phasaelis (Fasail)
Penuel
Jogbehah (Khirbat Ajbaihat)
A M M O N
Beth Dagon (Bait Dajan)
Lod Diospolis (Ludd)
Modin (Al-Mejdal)
Selaba Rimmon (Rummon)
Rabbath Ammon Philadelphia (Amman)
Ramleh (Al-Ramlah)
Gimzo (Jimzu)
Bethel (Baitin)
Jamnia (Jabnah)
Gezer (Tell Jazar)
Emmaus (Al Kubaibah)
Jericho (Ariha)
Abel Shittim (Tell Kafrain)
Ekron (Akir)
Emmaus (Amwas)
Ajalon (Yalo)
Mizpeh (Nabi Samwil)
Gilgal (Tell Jiljul)
Zoar?
Heshbon (Hasban)
Anathoth (Anata)
Bethshemesh (Ain Shams)
Beth Hoglah (Ain Hajlah)
Beth Jesimoth (Ain al Suwaimah)
Ashdod (Asdud)
JERUSALEM (Al Kuds)
Medeba (Madaba)
MT PISGAH
Bether (Bittir)
Bethlehem (Bait Lahm)
Ashkelon (Askalan)
Gath (Kefr Zakariyyah)
Socho (Shuwaikah)
Beth Peor (Minyah)
Beth Baal Meon (Ma'in)
S H E P H E L A H
Adullam
Eleutheropolis (Bait Jibrin)
Tekoa (Teku'a)
Ataroth (Attarus)
J U D E A
Mareshah (Marash)
GAZA (Ghazzah)
Lachish (Tell al Hesy)
HEBRON (Al Khalil)
DEAD SEA (SALT SEA) (Bahr Lut)
Dibon (Diban)
P H I L I S T I A
Ziph (Tell Zif)
Engedi (Ain Jidy)
Bezer (Besher)
Nahr al Maiyib
Juttah (Yutta)
R. Arnon
Aroer (Ar'air)
M O A B
Debir (Al Dahariyyah)
Jattir (Attir)
Ar Moab (Rabba)
Arad (Tell Arad)
Beersheba (Bir al-Saba)
Sheba (Tell al-Saba)
City of Salt (Tell Milh)
Kir Moab (Karak)
THE NEGEB
EDOM

tina Salutaris, including the Negeb and the country south of the Dead Sea. In the fifth century there were the following provinces: (1) Palæstina Prima (capital Cæsarea) = Judea and inland Samaria; (2) Palæstina Secunda (capital Scythopolis) = Judea and Perea; (3) Palæstina Tertia, or Salutaris (capital Petra) = the Negeb and the east-Jordan country south of the Arnon; (4) Phenicia Maritima (capital Tyre) = the coast region; (5) Phenicia ad Libanum (capital Emesa) = Cœle-Syria and the region of the Lebanon, together with Damascus and Palmyra; (6) Arabia (capital Bostra), the region of the Ḥauran, in the south.

Present Divisions.

In 636 the calif Omar divided Syria into five military districts, of which Filisṭin included the west-Jordan country as far as the plain of Esdraelon; Al-Urdunn (the Jordan) included Galilee and the Jordan valley; and the district of Damascus included the east-Jordan country. The discussion of the formation of small principalities under Turkish rule belongs to history. The country is now divided into the following administrative districts: (1) the vilayet of Beirut, comprising the territory between the sea and the Jordan, extending about as far south as Jaffa, and including the districts of Nablus and Acre; (2) the independent district of Jerusalem, directly under the Ottoman government, and including the remaining portion of the west-Jordan country; (3) the vilayet of Damascus, embracing the entire east-Jordan country and including the district of the Ḥauran (capital Shaikh Sa'd), which extends to the Nahr al-Zarḳa, and the district of Ma'an (capital Al-Karak). For the Medeba mosaic see MEDEBA.

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J. I. BE.

——**Modern Commerce:** West of the Jordan, around Jaffa, the main products of Palestine are grapes and oranges, and, in the vicinity of Safed, olives and olive-oil. Grain is produced principally in the south, Gaza being the center of the barley country, and in the Ḥauran district, east of the Jordan, which is the center of the wheat-producing territory. Grain production is still in the hands of the native Arabs with their ancient mode of cultivation and lack of proper milling facilities. Consequently, though Ḥauran wheat is considered among the best in the world, it does not make fine flour, which must be imported from Russia and America. "Durrah," a kind of maize, and "ḥimmiṣ," a species of pea, are easy to cultivate and are largely exported. Palestinian olives and olive-oil are equal, if not superior, to the Italian products, but the growers lack facilities for purifying the oil and extracting its "bitterness."

Fruit Produce.

Sesame (שומשמין), which produces a sweet-oil, is much appreciated by the natives, and is exported in large quantities to France. Cucumbers, tomatoes, and watermelons are exported to Egypt. The largest item of export is oranges from the groves at Jaffa. From Oct., 1898, to April, 1899, 338,000 boxes (containing about 50,000,000 oranges) were exported, of which England received 278,000 boxes. The average price in that year was $1.25 per box of 100 to 160 oranges. The orange export trade developed immediately upon the establishment of direct connection with Liverpool in 1892.

Wines and Cognac.

The center of viticulture was Hebron, where the oldest and best wines are still found; but since the Jewish colonies were established the center of that industry has been removed to Rishon le-Ẓiyyon, near Jaffa, where the Rothschild wine-presses are located. The export of wines and cognac is chiefly from the Rothschild vineyards. The Palestinian wine received the gold medal at the Paris Exposition of 1900. The high quality of the wine (mostly "Sauterne," "Malaga," and "Muscatel") and cognac from Palestine is evidenced by their increasing exportation, in the last few years, to various parts of the world.

The colocynth-plant (in Arabic, the "ḥanṭal") is a bitter apple, and its dried pulp is used as a purgative, also in the brewing of beer and for other purposes. The colocynth grows wild and abundantly on the plains between the mountains and the shore of the Mediterranean. The plant is sold in Gaza and Jaffa, where it is peeled, the pulp being dried in the sun and then closely packed in boxes for shipment, generally to England. The average annual export from Jaffa is 10,000 pounds; the price being about 30 cents per pound, on board, at Jaffa. The trade in honey has been developed by the Baldenberger family since 1880, at Ramlah, near Jaffa, where the bees have the benefit of the orange- and lemon-trees and of the wild thyme. Good markets are found in Germany, Switzerland, and England for all the honey produced.

Wool, Silk, and Soap.

Apart from the agricultural products, Palestine is suited for raising cattle and sheep, though the export of animals is now prohibited by the Turkish government. The principal grazing-places are near Hebron, Nablus, and Gaza, and in the Moabite countries across the Jordan. The sheep are all of the Barbary, broad-tailed variety. The fleece averages about five pounds per head, and is valued, unwashed, at about eight cents per pound. In 1900 the export from Jaffa reached 166,000 kilos (365,000 pounds) of wool. Very little of the wool is utilized for domestic purposes, as nearly all the weaving in Palestine is done on hand-looms. Waterproof cloaks called "'abayah" are made for the peasants' wear; the garment has black-striped borders and resembles the tallit. The Jewish Colonization Association has established a weaving-factory at Jerusalem, and in 1901 introduced a process of dyeing.

The silk produced in northern Palestine (Syria) exceeds 5,000,000 pounds and is exported via Beirut. A factory has been established at Rosh Pinah colony (near Safed) for the manufacture of silk floss, and there are several looms for silk ribbon. The factory buys the cocoons at about 30 cents each from the colonists in the neighborhood. The silk is shipped to Marseilles and Lyons.

Another article of export is soap, made chiefly at Nablus. Mrs. Finn, representing an English society, introduced into Jerusalem the manufacture of soap from olive-oil by the Yemenite Jews. The product is exported to England. The manufacture of sacred mementos from mother-of-pearl and bituminous limestone is conducted by Christian Arabs at Beth-lehem. But the carving of olive-wood and the pressing of flowers upon cards in the bazaars of Jerusalem are nearly all done by Jews. Most of the mementos of a Christian character are exported to England and America. In 1902 this export amounted to nearly $20,000. Beirut is next to Jaffa in importance as a seaport. One firm at Beirut is exporting to the United States over $1,000,000 worth of merchandise annually, mostly olive-oil and licorice-root. The Turkish duty on exports is 1 per cent and on all imports 8 per cent.

The principal hindrance to the development of Palestinian commerce comes from the Turkish government, in local taxation, the indirect exactions of the Turkish officials and neighboring sheiks, and the irades against all electrical appliances. Another drawback is the want of railways, the Jaffa-Jerusalem and Beirut-Damascus-Ḥamah-Muzerib railways being the only lines in operation.

Principal Articles of Import and Export at Jaffa During 1898–1902, as Reported by the British Consul.

Imports.	1898.	1899.	1900.	1901.	1902.
	£	£	£	£	£
Wheat	......	......	......	......	15,300
Cotton Goods	56,600	61,500	115,050	100,600	112,900
Coffee	18,000	51,200	30,080	18,350	9,250
Rice	35,500	32,500	36,440	45,400	38,200
Sugar	41,600	33,000	28,890	26,800	19,200
Petroleum	8,500	16,500	17,700	20,550	13,800
Hardware	4,050	5,850	7,950	10,600	7,180
Fancy Goods	12,150	14,875	5,680	2,050	2,210
Cloth	18,920	22,400	19,500	6,850	2,050
Wines and Cognac	2,500	3,375	5,820	3,350	3,550
Coal	8,160	8,860	5,800	7,980	6,850
Timber	15,300	18,450	14,130	16,750	16,150
Tiles	4,600	5,150	4,865	3,930	......
Salt	2,600	2,500	3,500	7,050	5,220
Flour	15,000	30,000	22,700	53,500	62,500
Iron	30,450	31,600	17,925	11,800	3,650
Tobacco	......	......	......	......	42,800
Oil-Engines	......	......	......	4,700	8,050
Other Articles	48,500	52,500	46,375	86,050	36,690
Totals	322,430	390,260	382,405	426,310	405,550

Exports.	1898.	1899.	1900.	1901.	1902.
	£	£	£	£	£
Wheat	14,000	......	......	......	......
Maize	3,000	1,225	2,950	120	1,440
Olive-Oil	4,500	1,350	9,110	1,500	..
Sesame	28,000	21,000	30,560	25,200	29,260
Soap	62,000	125,750	44,550	57,000	18,760
Wool	3,360	1,750	1,360	2,150	1,320
Oranges	82,500	77,000	74,215	86,525	86,500
Colocynth	1,400	1,300	1,880	2,190	1,450
Hides	8,100	10,250	1,615	3,450	2,990
Beans	1,800	......	575	220	......
Lupins	18,600	10,000	12,900	6,680	......
Bones	420	725	200	850	......
Wines and Cognac	20,500	2,900	21,840	35,350	18,400
Watermelons	24,850	26,100	24,500	21,750	17,650
Mementos	......	......	......	......	4,850
Other Articles	33,750	36,800	38,695	34,650	20,770
Totals	306,780	316,150	264,950	277,635	203,390

Total Imports and Exports at Jaffa During 1900–2, According to Countries.

Countries.	Imports.			Exports.		
	1900.	1901.	1902.	1900.	1901.	1902.
	£	£	£	£	£	£
Great Brittain	38,000	40,000	65,000	77,000	74,500	70,000
Turkey	59,500	64,500	120,000	31,500	25,700	22,000
France	70,000	60,800	50,000	50,300	41,000	28,000
Italy	21,500	14,000	13,000	7,200	10,000	8,000
Egypt	60,800	50,700	31,000	61,400	55,000	32,000
Russia	42,000	45,000	30,000	10,000	8,000	6,000
Germany	41,300	30,000	21,000	13,400	17,500	15,000
Austria-Hungary	......	32,600	45,000	.....	12,000	10,000
Belgium	......	......	18,000	......	......	2,000
America	3,000	4,000	3,500	2,000	3,500	4,000
Cyprus	4,000	......	......	......	......	......
Other Countries	42,305	84,710	9,050	12,150	30,435	6,390
Totals	382,405	426,310	405,550	264,950	277,635	203,390

Palestine is rich in minerals, as of old (Deut. viii. 9). There are asphalt-mines in the vicinity of Ḥasbaya, salt deposits in the Dead Sea, and phosphate deposits on either side of the Jordan. There are opportunities also for the cultivation of the sugarcane near Jericho, in the valley of the Jordan, where there are still found some ruins of ancient sugar-mills and where the soil is well suited for this purpose. The same soil may be cultivated for cotton and tobacco. Lately, experiments have been made by the Jewish colonists in planting tobacco, in which they have met with some success. See AGRICULTURAL COLONIES IN PALESTINE; AGRICULTURE.

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J. J. D. E.

PALESTINE, HOLINESS OF: The sacredness of Palestine in the esteem of the Jews is partly accounted for by the fact that it was the cradle and sepulcher of their Patriarchs and their "Promised Land." Moreover, many of the Mosaic laws could apply to Palestine only, and the holiness of these laws was largely reflected on the Holy Land. Palestine was distinguished as "a land which the Lord thy God cared for: the eyes of the Lord thy God are always upon it" (Deut. xi. 12). God calls it "my land" (Joel iii. 2). The term "holy land" is mentioned only once in the Bible (Zech. ii. 12). In rabbinical literature Palestine is generally known as "Ereẓ Yisrael" (Land of Israel). "Ereẓ ha-Ḳedoshah" (The Holy Land) is used more as a poetical expression. The Mishnah says, "Palestine is the holiest of all countries" (Kelim i. 6).

Duration of Holiness.

From a legal standpoint, however, this holiness ceased with the destruction of the Temple and the dispersion of the Jewish people. Ezra resanctified Palestine on his return from Babylon; but whether or not the sanctification of Ezra continued after the Second Temple was destroyed is a moot question in the Talmud ('Eduy. viii. 6; Mak. 19a; Ḥul. 7a; 'Ar. 32a; Niddah 46b), and upon its solution, in exilic times, rested the validity of many obligations pertaining to tithes, the Sabbatical year (see SHEMIṬṬAH), etc. From a sentimental standpoint, however, the sacredness of Palestine never varied. "The Holy Temple built or destroyed, the Shekinah never moved from that place, as God promised at the dedication of the Temple: 'Mine eyes and my heart shall be there perpetually'" (I Kings ix. 3).

The angels that guarded Jacob in Palestine were of a higher order than those elsewhere. The angels, it is said, used to change guard at Mahanaim (Gen. R. lxviii. 18). To be driven out of Palestine means, "Go, serve other gods" (I Sam. xxvi. 19; Ket. 110b). R. Simeon b. Yoḥai said, "Elimelech, Mahlon, and Chilion were the foremost men and leaders in Israel, and the only sin for which they were punished was their sin in leaving Palestine in time of famine" (B. B. 91a).

One must not speak ill of Palestine. The wicked King of Assur merited the title "the great and noble Asnapper" (Ezra iv. 10) because he refrained from abusing the Holy Land, and held it in as much esteem as Babylon, when he said, "I [will] come and take you away to a land like your own land" (II Kings xviii. 32; Sanh. 94a).

Rewards of Residence.

Veneration and love for Palestine were maintained by the Rabbis in many ways. R. Johanan declared that one who walks a distance of 4 cubits in Palestine may be confident of a share in the future world (Ket. 111a). "The merit of living in Palestine equals the merit of observing all the commandments." It is told of R. Eleazar b. Shammua' and R. Johanan ha-Sandalar, who had decided to leave Palestine to study under R. Judah b. Beterah, that they had gone only as far as Sidon when the thought of the sanctity of Palestine overcame their resolution, and they shed tears, rent their garments, and turned back (Sifre, Deut. 80). R. Ḥiyya b. Gammada showed his devotion by rolling himself in the dust of Palestine, in conformity with the words of the Psalmist: "For thy servants take pleasure in her stones, and favor the dust thereof" (Ps. cii. 14). R. Jose ben Ḥanin kissed the stones of Acre, saying, "Up to this point is the land of Israel." R. Ze'era went through the waters of the Jordan without removing his garments (Yer. Shebu. iv. 9). As a mark of reverence this is done to-day also by devout Christian travelers in Palestine, who immerse themselves in the Jordan dressed in shrouds.

Reaction.

This ardent love for Palestine had certain disadvantages, inasmuch as it tended to bar emigration and limit the area of Jewish learning instead of diffusing it in other countries. Opposed to this tendency was the fact that the Jewish persecutions in Palestine for centuries after the destruction of the Temple made it so difficult for the Rabbis to maintain their position that many were compelled to remove to Babylon, which offered them better protection (comp. Pes. 87a). Under these circumstances the Babylonian rabbis found it necessary to counteract the ardor and high regard for Palestine. Judah thought "living in Babylon is like living in Palestine." He even declared it to be a transgression to return to Palestine, and quoted Jer. xxvii. 22 (Ket. 110b).

The revival of the feeling of reverence for Palestine is principally due to Naḥmanides and R. Jehiel of Paris, who left Europe to settle there in the thirteenth century. They were followed in the sixteenth century by the rabbis Alshech, Caro, and Luria, and, still later, by the disciples of Elijah of Wilna and Ba'al Shem-Ṭob. Zionism is a modern development of the ancient regard for Palestine.

Jewish liturgical literature comprises many poems on the holiness of Palestine. Among these are: "Ẓiyyon ha-Lo Tish'ali," by Judah ha-Levi (12th cent.); "Ereẓ ha-Ḳedoshah Yeḳarah Ḥamudah," by Abraham Selamah (1540); "Ereẓ Asher Adonai Eloheka Doresh," by Shabbethai Cohen (1622-63); "Ereẓ Yisrael Hayu Bah 'Eser Ḳedushshot," by Abraham Abele (1655-92; Zunz, "S. P." *passim*). A collection of Palestinian national songs, ancient and modern, under the title "Kinnor Ẓiyyon," was published in Warsaw in 1900.

The holiness of Palestine attracted Jewish settlers, not only to live, but to die there. R. Anan says, "To be buried in Palestine is like being buried under the altar" (Ket. 111a). All sins are considered absolved for the Jew who is buried in Palestine, according to the saying, "His land will absolve His peo-

Burial in Palestine.

ple" (Deut. xxxii. 43, Hebr.). Even Jeroboam, the most wicked king of Israel, is to be freed from Gehinnom and resurrected when the Messiah comes, solely because of his having been buried in Palestine (Pesiḳ. R. 81a; Yer. Ket. xii. 3). Palestine is named "Ereẓ Ḥayyim" (the land of the living; Ezek. xxvi. 20). R. Eleazar based on this his assertion that the dead will not be resurrected outside of Palestine, but that a subterranean passage will lead the righteous who die elsewhere into Palestine, where they will arise (Ket. *ib.*). The cabalists claim that the resurrection in the Holy Land is to precede the resurrection elsewhere by forty years. It is for this reason that some earth or sand from the Holy Land, generally from Mount Olivet, in Jerusalem, is spread over the dead when buried outside Palestine; this is called "terra santa" by Sephardim. The author of Midrash Talpiyyot (*s.v.* "Ereẓ Yisrael") says: "I heard that Palestinian dust put on the eyes, navel, and between the legs of the dead outside the Holy Land is equivalent to burying the body in Palestine." The custom of importing dust from Palestine for this purpose is in vogue among the Orthodox Jews all over the world, including America.

It is recorded of a number of great men who died outside Palestine that, either by their expressed will or to do them honor, they were disinterred and reburied in Palestine; for example, R. Ḥuna (M. Ḳ. 25a) and 'Ula (Ket. *ib.*). A special provision permits disinterment for the purpose of reinterring in the Holy Land (Shulḥan 'Aruk, Yoreh De'ah, 363, 1). The Talmud, however, declares that "there is a difference between being absorbed in the soil of Palestine when alive and after death." The Zohar is even more severe on this point. "It is a great privilege," said R. Judah, "for one to take up his abode in the Holy Land" ("Ar'a Ḳaddisha"), as he draws the dew of heaven dropping on the earth. One who is bound to the Holy Land when alive is destined to be bound to the higher Holy Land after death; but of one who dies elsewhere and has his body brought back to Palestine, the Scriptures say, "Ye defiled my land, and made mine heritage an abomination" (Jer. ii. 7): "Inasmuch as his soul is left in a strange place while his body is in a holy place, thus making the holy common and the common holy" (Zohar, Aḥare Mot, p. 72b, ed. Wilna, 1882). Since the sixteenth century the holiness of Palestine, especially for burial, has been almost wholly transferred to four cities—Jerusalem, Hebron, Tiberias, and Safed. See also HALUḲḲAH; PILGRIMAGE; ZIONISM.

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J. J. D. E.

PALESTINE, LAWS AND CUSTOMS RELATING TO:

Special laws, operative only in the Holy Land, are called "miẓwot ha-teluyot ba-areẓ," and may be classified as follows: (1) Laws that were in force at the time of the Temple ("bi-zeman habayit") and in connection with the Temple service. These relate to: the paschal lamb at the Passover festival; the bringing of the first-fruits to Jerusalem; the pilgrimage three times a year; the test applied to the wife suspected of faithlessness ("soṭah"); all the sacrifices, and the priestly Levitical services. (2) Laws in connection with Jewish civil and military government, as those relating to the king, to covenants with foreign countries, to taking the census, and to military affairs. (3) Laws concerning the products of the land: the heave-offering for the priests; the tithes to the Levites; the poor man's right to the gleanings, the forgotten sheaf, and the unreaped grain in the corners of the field; the use of young trees (prohibited during the first three years); the mixing of different kinds of vegetables (kil'ayim); the Sabbatical year. (4) Health laws: the quarantine regulations; the defilement and purification of persons, dwellings, and garments, and their examination by a qualified priest. (5) Laws connected with the functions of the Sanhedrin in the Jewish state: the ordination ("semikah"); the sanctification of the new moon, and the arrangement of the calendar; the laws of the jubilee, and the blowing of the shofar on Yom Kippur to announce the jubilee; the laws of Jewish servants; the right to sell a thief should he fail to make restitution for his theft; the regulations for the cities of refuge; corporal punishments and fines (capital punishment ceased seventy years prior to the destruction of the Second Temple, owing to the encroachments of the Roman rule, which began to assert its influence in Judea).

Rabbinical Distinctions.

After the destruction of Jerusalem all the special laws of Palestine became obsolete according to the strict interpretation of the Mosaic law, but the Rabbis, desiring to maintain some distinction between the Holy Land and the rest of the world, and for other reasons stated below, kept in force some of the special laws. These are recognized as "mi-de-Rabbanan" (by virtue of the Rabbis) in contradistinction to "mi-de-Oraita" (by virtue of the Mosaic law).

Those of the laws of Palestine that were extended after the Exile were originally enacted for the purpose of protecting the judicial administration and economic interests of Palestine, and with a view to encourage settlement there. Hence the semikah was still left in the hands of the Palestinian judiciary, with power to inflict the penalties of stripes and fines, and to announce the day of the new moon on the evidence of witnesses. But the power of the Sanhedrin was of short duration in consequence of incessant persecution, which drove the Talmudists to Babylon. The fixed calendar was then accepted everywhere, yet there still remained the difference between Palestine and the rest of the world as to the observance of the second day of holy days (see CONFLICT OF LAWS).

Furthermore, in Palestine during Purim the scroll of Esther was read on the 15th of Adar as had been done in Shushan (Esth. ix. 18, 19), instead of on the 14th, as was the practise in the walled towns that remained from the time of Joshua (Meg. i. 1, 2b).

If a Gentile living in Palestine claimed to have been converted to Judaism his claim was valid; but the same claim made by a Gentile living abroad was accepted only when corroborated by witnesses (Gerim iv.; Yeb. 46b). Similarly, a divorce signed by witnesses in Palestine was valid on prima facie evidence; but such a writ abroad was not valid unless verified by the oral testimony of the signing witnesses before the rabbinate, that "it was written and signed in our presence" (Giṭ. i. 1).

Agricultural Restrictions.

As economic measures for Palestine, the Rabbis prohibited the exportation of provisions which are necessaries of life, such as fruits, wines, oils, and firewood, and ordered that these provisions should be sold directly to the consumer in order to save to the purchaser the middleman's profit (B. B. 90b, 91a). Another ordinance was directed against the raising of small stock, as sheep and goats, in Palestine, except in woods or barren territory, in order to preserve the cultivated lands from injury (B. Ḳ. 49b).

To secure an adequate supply of servants in Palestine, the Mosaic law providing for the freedom of a servant who had fled from his master (Deut. xxiii. 15) was made applicable to a servant escaping from other lands to Palestine, but not to a servant escaping from Palestine (Giṭ. 43a; 'Ar. 49b).

For the benefit of settlers it was decreed that the owner of a town in Palestine must leave a public thoroughfare on all four sides of the town, and that a Jew about to purchase real property from a Gentile in Palestine may have the contract drawn up on Sabbath to facilitate and bind the bargain, though such a proceeding is prohibited in other lands (B. Ḳ. 80a, b). Residence in Palestine is regarded as becoming immediately permanent. For example: A rented dwelling outside the Holy Land need not have a mezuzah during the first thirty days, as the tenancy is considered temporary for the first month; but in Palestine the posting of the mezuzah is immediately obligatory (Men. 44a).

Settlement in Palestine.

The regulation of migration to and from Palestine had in view the object of maintaining the settlement of the Holy Land. One must not emigrate from Palestine unless the necessaries of life reach the price of a "sela'" (two common shekels) for a double se'ah-measure of wheat, and unless they are difficult to obtain even then (B. B. 91a). A husband may compel his wife, under pain of divorce, to go with him and settle in Palestine, but he can not compel her to accompany him to another country. The wife has the same right to remove to Palestine, and she may demand a divorce if her husband refuses to follow her (Shulḥan 'Aruk, Eben ha-'Ezer, 75, 4).

Besides these legal variations there were many differences, especially in the early periods, between Jewish practises in Palestine and in Babylon (sometimes called "the East"). The differences are fifty in number according to one authority, and fifty-five according to another. The most important ones are as follows:

(1) The fast-day after Purim in memory of the persecution of the Jews in Alexandria by the Greek general Nicanor prior to his defeat by the Maccabeans was observed in Palestine only (Soferim xvii. 4).

(2) The cycle of the Pentateuch reading, which in Palestine was completed in three or three and one-half years, was elsewhere completed in one year, on Simḥat Torah.

Minhagim.

(3) In Palestine one of the congregation was honored in being permitted to take the scroll from the Ark, and another was similarly honored in being permitted to return it to its place ("hoẓa'ah" and "hakna-sah"): elsewhere it was considered an honor only to restore the scroll to the Ark.

(4) In Palestine the "kohanim" who blessed the people covered their heads with the ṭallit: elsewhere they did not.

(5) In Palestine the ḥazzan and reader faced the Ark: elsewhere they faced the congregation.

(6) In Palestine seven persons constituted "minyan" for ḳaddish and barakut: elsewhere no less than ten persons were required.

(7) In Palestine the Sabbath was announced every Friday afternoon by three blasts on the shofar: this was not done elsewhere.

(8) In Palestine no one touched money on the Sabbath: elsewhere one might even carry money on that day.

(9) In Palestine the nuptial ceremony was distinguished by the sanctification of the ring given by the groom to the bride. In Babylon the ring "was not in sight" (this phrase is ambiguous, and some interpret it as meaning that the presentation of the ring occurred not in public at the synagogue, but in private [see "Sha'are Ẓedeḳ," responsum No. 12]).

(10) In Palestine the law that a widow should not be permitted to marry within twenty-four months after her husband's death if when he died she had a suckling babe, for fear she might commit infanticide, was enforced even if the child died within that period; in Babylon she was permitted to marry within that time if the child died.

(11) In Palestine mourning was observed for any infant: in Babylon, not unless it was older than thirty days.

(12) In Palestine a pupil was permitted to greet his teacher with "Peace to thee, master": in Babylon, only when the pupil was first recognized by his teacher.

Another difference between the Palestinian and the Babylonian school was in the degrees of confidence shown in supernatural remedies and charms; these occur much less frequently in the Jerusalem Talmud than in the Babylonian. In particular, the Palestinians did not believe in the apprehension of danger from the occurrence of even numbers, known as "zugot" (Pes. 100b).

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E. C. J. D. E.

PALESTINIAN TALMUD. See TALMUD.

PALEY, JOHN: American journalist; born Feb. 6, 1871, at Radoszkowice, government of Wilna, Russia. After receiving the usual education, he attended the Talmudical colleges of Minsk, Volosin, and Libau. In 1889 he emigrated to New York, where he became editor of "Der Volksadvokat." In 1891 he removed to Philadelphia, became connected there with the "Jüdische Presse," and, in 1892, with the "Volkswächter" (as editor and publisher). Returning to New York, he has been, since 1893, editor of the "Jüdische Tageblatt" and of the "Jüdische Gazetten," which he has made the most widely circulated Jewish paper in the world. Paley is the author of: "The Russian Nihilist" and "Life in New York" (dramas); "Die Schwarze Chevrah"; "Uriel Acosta"; "Mysteries of the East Side"; "The Erev Rav"; "Yichus und Verbrechen"; "Das Leben in New York"; etc.

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J. F. T. H.

PALGRAVE (COHEN), SIR FRANCIS: English historian; born in London July, 1788; died there July 6, 1861; son of Meyer Cohen, a member of the London Stock Exchange. He was an infant prodigy. At the age of eight he made a translation of Homer's "Battle of the Frogs" into French, which was published by his father (London, 1796). In 1823 he changed his name, by royal permission, to Palgrave, and married a daughter of Dawson Turner, the historian. He was trained as a solicitor, but, having embraced Christianity, was called to the bar in 1827, devoting himself to pedigree cases. He had previously shown great interest in the records, drawing up an elaborate plan for their publication; this was approved by the Royal Commission, for which he edited many volumes of records during the decade 1827-37. In 1832 he published "The Rise and Progress of the English Commonwealth," which is generally regarded as the earliest important study of English constitutional history founded on the records. He was knighted in that year, and in 1838 became deputy keeper of Her Majesty's records, in which capacity he issued twenty-two annual reports of great historic value. His most important work is "A History of Normandy and England," 4 vols., London, 1851-63.

Palgrave had four sons, each of whom attained distinction of various kinds: **Francis Turner Palgrave** (1824-1902), editor of "Golden Treasury of English Songs and Lyrics," and professor of poetry at Oxford; **William Gifford Palgrave** (1826-88), Eastern traveler, and author of "A Year's Journey Through Central and Eastern Arabia" (London, 1865), and other works; **Robert Harry Inglis Palgrave** (b. 1827), editor of "The Dictionary of Political Economy"; and **Sir Reginald Francis Douce Palgrave** (1829-1903), clerk of the House of Commons.

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J.

PALITSCHINETZKI, JOSEPH HIRSH: Biblical scholar; born 1805; died at Berdychev Feb. 27, 1886. He was instructor in the Bible in the rabbinical seminary at Jitomir until its close, and was an assiduous student throughout his life. Palitschinetzki was the author of "Ḳera Miḳra" (Jitomir, 1874), on Biblical Hebrew and various other Biblical subjects. In this work, as well as in his articles contributed to different periodicals, he evinces a wide knowledge of the Hebrew language and literature.

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H. R. A. S. W.

PALM (*Phœnix dactylifera*): An evergreen tree growing in tropical climates in a dry atmosphere. The term for it, common to the Aramaic, Ethiopic, and Hebrew, is "tamar" (תמר). The Arabic "tamr" means more particularly the fruit of the date-palm. The Aramaic has also the name "diḳla," and a feminine form, "diḳleta" (see Jastrow, "Dict." *s.v.*). The stem of the date-palm is slender and very yielding, so that in a storm it sways back and forth, but does not break; and throughout its length it bears marks showing where leaves have fallen off. The tree is crowned by a mass of branches from 40 to 80 in number, and on these the fruit grows. There are distinct male and female trees—hence the masculine and feminine forms of the name in Aramaic—and artificial fertilization is necessary. The Assyrian monuments show figures of a god having a pail in one hand, and with the other spreading the pollen on palms.

When the fruit begins to grow it has a green color, which gradually changes, through yellow and red, until it becomes quite dark; it hangs in bunches from the stalk. The date-palm relies for nourishment upon its roots, which strike downward and reach water under the soil; if this fails, irrigation must be resorted to. Especially interesting in this light are the Babylonian contract tablets. From these it is learned that trenches were dug around the palms, so as to supply water to the roots. From the tablets it is clear also that dates were used quite frequently in payment of rent and of all kinds of debts (see "Babylonian Expedition of University of Pennsylvania," ix.).

The tree was very plentiful in Palestine in ancient times, but now is found only at the Lake of Gennesaret, near Jericho, and around the Dead Sea (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 62). At Elim (Ex. xv. 27; Num. xxxiii. 9) there were seventy palms growing around the springs. The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled. The leaves were used as a roof-covering; the stem, for building purposes and for fuel. Parts of the stalk were used to weave ropes. From the better quality of dates, according to Josephus ("B. J." iv. 8, § 3), a kind of honey was pressed: this was also known to the Talmudic writers (Löw, "Aramäische Pflanzennamen," p. 124).

The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible. Together with another evergreen tree, the cedar, it is used to typify the prosperity of the righteous man (Ps. xcii. 13). Its tall, slender, graceful, mobile stalk symbolizes the beautiful female figure (Cant. vii. 8, 9). In Joel (i. 12) the date-palm is spoken of as languishing.

In the Temple service, branches of the date-palm were used at the Feast of Booths (Lev. xxiii. 40; Neh. viii. 15). A palm design was used as a decoration in the Temple of Solomon (I Kings vi. 29) and in the plan of Ezekiel's Temple (Ezek. xl., *passim*). A coin struck by Jaddua has on it the figure of the date-palm (De Saulcy, "Numismatique Juive," plate 1, fig. 6). Several names in the Bible give evidence of the plentifulness of the palm. Jericho is called "the city of palm-trees" (Deut. xxxiv. 3; Judges i. 16, iii. 13; II Chron. xxviii. 15). "Tamar" occurs in Ezek. xlvii. 19; and two other place-names have the word as an element, viz., "Hazazon-tamar" (II Chron. xx. 2) and "Baal-tamar" (Judges xx. 33); perhaps "Tadmor" (II Chron. viii. 4) also. Three women bear the name "Tamar" (Gen. xxxviii. 6; II Sam. xiii. 1, xiv. 27). Under a palm-tree Deborah sat and judged Israel; and on this account it was called "the palm-tree of Deborah" (Judges iv. 5; but see Deborah, the nurse of Rebekah). For the part this tree played in early Semitic civilization, see Barton, "Semitic Origins," Index, *s.v.* "Palm," 1901. The Mishnah (see Löw, *l.c.* pp. 109-125) mentions three kinds of dates.

E. G. H. G. B. L.

PALMA: Capital of the Spanish island of Majorca. As early as the Moorish period Jews were living in Almudayna, the most populous part of the city, which was surrounded by walls and contained the "Castell dels Jueus," the Jews' castle. About 1290 Alfonso III. or James II. assigned them a special ghetto, surrounded by walls with gates for their own protection. It was situated in the De Calatrava quarter in the parish of Santa Eulalia, and comprised the Calle de Monte Sion and "el Calle," or the Jews' street proper. In 1318 Sancho I. granted the Jews, at their own request, this ghetto as their habitation for all time. With the permission of the king, the Jews had built a fine synagogue, but it was hardly completed, in 1314, when Sancho I. took it from them by way of punishment, and converted it into the Church of Santa Fé. In 1331 James III. permitted them to build a new but plain synagogue ("casa de oracion") or school ("escuela") in the street in which their cemetery was situated, and they gave a mortgage on this building, which had not been entirely paid off in 1380. In addition to this synagogue there were two smaller ones, situated between the churches of Santa Fé, Santa Bartolome, and Santa Misericordia.

The Jews, to whom James I., conqueror of the Balearic Isles, granted privileges which were abrogated and renewed by subsequent rulers, formed in their aljama almost a state within a state. At its head were five representatives, called "secretarii" or "regidores," a treasurer ("tesorero"), and a council consisting of eight, and at times of more, persons, who were elected, according to an old privilege, by the Jews themselves, and were confirmed by the king. Sancho I., after abrogating in 1314 all the privileges granted the Jews, meddled with their internal affairs also, and arbitrarily appointed a certain Astruc b. Nono as secretary or representative. The other representatives protested to Sancho's successor, whereupon the right of free election was restored to the Jews ("Boletin Acad. Hist." xxxvi. 197, No. 45). Only honorable and independent men were eligible as "secretarii"; physicians, brokers, and all persons who sought to gain office by influence or other unfair means being excluded. The number of the members of the council varied. In 1374 the aljama consisted of thirty persons; but, since disputes and divisions often arose among them, a royal decree was issued on Jan. 24 of that year to the effect that the oldest and wealthiest taxpayers should have seats in it (*ib.* Nos. 71, 91). The representatives of the aljama had the right to make statutes and to issue regulations, which all its members had to obey implicitly. The men and women of the community were forbidden to buy or to wear garments of more expensive material than did the secretaries, and the council prohibited extravagant celebrations of betrothals and weddings. The secretaries and the council constituted a court of morals, and had the right to fine and, if necessary, to excommunicate refractory members (decree of Sept. 17, 1319, *ib.* No. 30). Any Jew or Jewess who dared to revile the secretaries or the council was to be punished with perpetual banishment from the island, and any one who returned in defiance of such a sentence was to have the right foot cut off (*ib.* Nos. 27, 61).

One of the most important tasks of the secretaries or representatives of the "Calle Juich," as the aljama of Palma was called, was the regulation of the taxes. They drafted a "Constitution," which was approved and confirmed by the king in 1318. All Jews over fifteen years of age, all Jewesses living independently, all strangers remaining for a month, and all foreign merchants doing business in the city for a year were subject to taxation. Each Jew and Jewess had to pay a certain tax, according to values, on every pound of flour or meat consumed, on every garment, on every purchase or sale, and on every house or lodging leased (*ib.* pp. 250 *et seq.*). The method of taxation was as follows: the governor appointed a committee of 51 persons, 17 from each of the three classes, and this body chose from each section one person in whom it had complete confidence. Each of these three commissioners was then obliged to take a solemn pledge before the governor that he would make the appraisements without fear or favor, according to the best of his knowledge and belief. The names of the members of the aljama were then given to each of the commissioners for appraisement, and according to their valuation the taxes were apportioned by the governor and announced to the secretaries (*ib.* No. 106). The division of the money for the poor was undertaken with the assistance of eight of the wealthiest taxpayers of the community. The following representatives of the aljama are mentioned between 1318 and 1390: Abraham Malaqui, Astruc b. Nono, Isaac b. Aaron, Ḥayyim Cohen, Juce Barqui, Vital Cresques, Moximus Natjar, Solomon Jono, Solomon Susan, Bione del Mestre, Maimon Xullell, Magaluf Natjar, Mahaluf Feraig, Bonsenior Gracia, and others.

The Jews of Palma were undisturbed in their religious observances. They were allowed to slaughter according to their own ritual in the Christian slaughter-house, while, by an agreement made with the representatives of the aljama in 1344, Christian butchers sold kasher meat for one dinar a pound more than other meat (*ib.* No. 55). The Jews took the oath on the Pentateuch, without the curses in the formula of Barcelona. At Palma, as elsewhere, they were engaged in agriculture, and especially in commerce, with connections as far as Roussillon, Catalonia, Aragon, Valencia, and various cities in northern Africa. They were allowed to keep Turkish and Tatar slaves, but on the condition that if these slaves should accept Judaism, they should become the property of the king (*ib.* Nos. 55, 85).

A great catastrophe befell the Jews of Palma on Aug. 2, 1391; 300 were killed, and many who sought safety in flight took ship for the Barbary States, while all who remained accepted baptism. The municipal council of Palma had promised them a large sum of money if they would accept Christianity, and the Jews were credulous enough to accept the terms; but when, after baptism, they demanded the money, the council refused payment on various pretexts, and the neophytes appealed in vain to the governor through their representatives, Miguel Gracia (formerly Bonsenior Gracia), Juan Amat or Mahaluf Faquim, Antonio Abraham Sasportas, Gabriel Fuster (formerly Moximus Natjar), Pedro Fuster (son of Maimon Natjar), and others (Villanueva, "Viaje Literario," xxi. 224; the letter of Ḥasdai Crescas at the end of "Shebeṭ Yehudah," ed. Wiener, p. 129; "Boletin Acad. Hist." xl. 152 *et seq.*; "R. E. J." xliv. 297 *et seq.*).

Accusations of ritual murder were brought against the Jews of Palma in 1309 and in 1435. While on the former occasion King James II. instituted severe proceedings against the false accusers, a century later the bishop of the city credited the report. Several hundred Jews were baptized in consequence of the persecution. This put an end to the Jewish community of Palma, and the synagogue was transformed into a church, although the cemetery was still called "El Campo de los Judios" as late as 1521. See BALEARIC ISLES; CHUETAS.

BIBLIOGRAPHY: The chief source for the history of the Jews of Palma, as of those of Majorca generally, is a manuscript written on parchment, and containing 113 documents, which probably once belonged to the aljama of Palma. After 1435 it came into the possession of the Inquisition, and was later acquired by the Marquis of Campo-Franco. This codex was used by Villanueva in his *Viaje Literario*, vols. xxi. and xxii., and by Morel-Fatio in *R. E. J.* iv. 31-50. The documents were recently published by G. Llabrès and F. Fita in *Boletin Acad. Hist.* vol. xxxvi.

G. M. K.

PALMYRA (Hebrew, **Tadmor**; Greek, Θοεδμόρ): Latin name of a city in a well-watered oasis of the Syrian desert, five days' journey from the Euphrates, between three and four days from Thapsakus, and three days from Aleppo. Palmyra was situated on the highway leading from Phenicia to the Euphrates by way of upper Syria, and in late antiquity was one of the largest commercial centers of the East. It was said to have been founded by Solomon when he conquered Hamath-zobah, thus obtaining partial control of the highway (I Kings ix. 18; II Chron. viii. 4). Under Jehu the Jewish realm seems to have lost Palmyra as well as its other Eastern possessions (II Kings x. 32-34), although it regained the city under Jeroboam II. (II Kings xiv. 24).

It was not until the third century of the common era that Judaism again came into contact with Palmyra. Although the empress Zenobia seems to have been friendly to the Jews, yet there are preserved in the Talmud a number of quotations from contemporary scholars which indicate that the ruling powers of Palmyra were not liked by the Jews. Thus, R. Johanan said: "Happy will he be who shall see the downfall of Tadmor" (Yer. Ta'an. iv. 8); and there was a popular Jewish proverb to the effect that "the impure mixture rolls from hell (Yeb. 17a) to Tadmor, and thence to Messene and Harpania" (Yeb. 16a, b, 17a; comp. Rashi *ad loc.*).

Later writers, who did not understand the Jewish hatred of Tadmor, sought an explanation in mixed marriages, or in the aid which the Palmyrenes had given to the Romans when the Temple was destroyed. R. Judah, a pupil of Samuel, said: "The day on which Tadmor is destroyed will be made a holiday" (Yeb. 16b-17a). Nevertheless Palmyrene proselytes were received (Yer. Ḳid. iv. 65c). The Jews even seem to have taken up arms against Palmyra. The story is told that a certain Ze'era bar Ḥinena (Ḥanina) was seized in the city of Sassifa and taken before Zenobia for sentence, whereupon R. Johanan's two disciples, R. Ammi and R. Samuel, went to the empress to plead for his liberty. She received them very ungraciously, however, saying, "Do you think that you may do what you please, relying on your God, who has vouchsafed you so many miracles?" At that moment a Saracen entered, bearing a bloody dagger, and cried: "With this dagger Bar Naẓar has killed his brother" (or, "has been killed"), whereupon Ze'era bar Ḥinena was released (Yer. Ta'an. viii. 46b). This story, in itself obscure, combined with the sayings cited above, shows the hostility of the Jews toward the city.

In the twelfth century more than 2,000 Jewish families were living in the vicinity of Palmyra. The men were warlike, and often came in conflict with the Christians and Mohammedans. A Hebrew inscription found in the ruins of the city and consisting of the beginning of the Jewish Shema' (Deut. v. 4-9) was published by Landauer in the "Sitzungsberichte der Berliner Akademie," 1884, pp. 933 *et seq.*

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iv. 273-276, vi. 241; Schürer, *Gesch.* 3d ed., i. 475, 478, 756; Ritter, *Erdkunde*, part viii., §§ 2, 3.

J. S. O.

PALTI or **PHALTI**: Name borne by two persons mentioned in the Old Testament; probably an abbreviation, or corruption, of PALTIEL. **1.** Son of Raphu, of the tribe of Benjamin; one of the twelve spies (Num. xiii. 9). **2.** Second husband of Michal, daughter of Saul, and wife of David (I Sam. xxv. 44); in II Sam. iii. 15 the name is given as "Phaltiel" ("Paltiel" in the Hebrew).

E. G. H. S. O.

PALTIEL: Vizier to the Egyptian califs Al-Mu'izz and 'Abd al-Manṣur; lived in the second half of the tenth century. The Chronicle of AHIMAAZ BEN PALTIEL, the only source for the history of this personage, makes Paltiel, by his mother Kassia, a grandson of Ḥisdai ben Hananeel and a descendant of the liturgical poet Shephatiah of Oria. When Oria was taken by Al-Mu'izz, Paltiel won the favor of the conqueror through his astrological skill. He predicted that Al-Mu'izz would reign over three countries On leaving Italy Al-Mu'izz took Paltiel with him to his kingdom of North Africa and entrusted him with the direction of the affairs of state. Soon the vizier had an opportunity to show his great administrative ability. During Al-Mu'izz's march through the desert against Egypt, Paltiel provided his army and retinue with all the necessaries of life. Ahimaaz expatiates upon the wise administration and the far-reaching influence of Paltiel, who, by a letter addressed to the Byzantine emperor, caused the release of the Jewish prisoners taken at Bari and Otranto. As an illustration of his generosity and modesty Ahimaaz relates the following: On the Day of Atonement Paltiel was called to the Torah. The whole congregation rose in his honor, but he bade all but the children to remain seated, announcing that otherwise he would not accept the office. When the reading was over he offered 5,000 dinars for various charitable purposes, including aid to the poor of Jerusalem and to the college at Babylon. Next morning he summoned a band of riders on horses and mules and despatched them, laden with the gold he had vowed, with a caravan. At his death his son Samuel, who succeeded him in the office of vizier, distributed 20,000 drachmas in similar benefactions.

Although no Arab historian mentions the name of Paltiel, it is believed by some scholars that the narrative of Ahimaaz has a certain historical basis. De Goeje endeavored to identify Paltiel with the vizier Jauhar al-Rumi, or Al-Saḳlabi, whose adventures present many points of analogy with those related of Paltiel by Ahimaaz.

BIBLIOGRAPHY: Neubauer, in *J. Q. R.* iv. 620; idem, *M. J. C.* ii. 125 *et seq.*; idem, in *R. E. J.* xxiii. 236; Bacher, *ib.* xxxii. 146; Kaufmann, in *Monatsschrift*, 1896, p. 462; *idem*, in *Z. D. M. G.* li. 436; De Goeje, in *Z. D. M. G.* lii. 75; Steinschneider, in *Monatsschrift*, xliv. 239; Abrahams, *Jewish Life in the Middle Ages*, p. 317.

S. I. BR.

PALṬIYA (PELAṬYA) OF NAWEH: Palestinian haggadist of the third century. He is cited but once, as author of a derashah. The haggadists consider the phraseology of Eccl. i. 4 peculiar, unless the expression "The earth abideth for ever" implies the perpetuity of Israel. Thereupon Samuel (of the fourth amoraic generation) quotes Pelatiah as teaching that Israel is, indeed, metonymically called "ereẓ" (earth, land). He says, "Scripture states [Judges xviii. 30]: 'Jonathan . . . and his sons were priests of Dan until the exile of the ereẓ'; but since an ereẓ can not be exiled, because it can not be moved, it is evident that Israel [the possessor of the ereẓ] is meant. This is confirmed by Malachi, who, addressing Israel, says [Mal. iii. 12], 'All the nations shall call you blessed, for ye shall be a delightsome ereẓ'" (Eccl. R. i. 4; see Einhorn *ad loc.*). As to Naweh, comp. Neubauer, "G. T." p. 245, with Hirschensohn, "Meḥḳere Areẓ," *s.v.* (see also Schwarz, "Toledot ha-Areẓ," ed. Luncz, p. 276; Schürer, "Gesch." 3d ed., ii. 13).

E. C. S. M.

PALṬOI B. ABAYI: Gaon of Pumbedita from 842 to 858. He was the first of a series of prominent geonim at that academy, the influence of which he extended to such a degree that the exilarch was obliged to go to Pumbedita if he wished to convene a public assembly. Palṭoi was both strict and energetic in his rule. In one of his letters he dwells on excommunication for disobedience to the Law, which he insists should be revived in practise (Responsa of the Geonim, "Sha'are Ẓedeḳ," p. 75, note 4). Many of his responsa, covering various branches of the Law, have been preserved in the collection "Sha'are Ẓedeḳ" (Salonica, 1792). He is said to have devoted himself to philosophy also, though none of his philosophical works has been preserved. A cabalistic prayer beginning "'Illat ha-'Illot" (Cause of All Causes) is erroneously ascribed to Palṭoi by Moses Botarel in his "Yeẓirah" commentary.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 64; Grätz, *Gesch.* 3d ed., v. 231; Kaminka, in Winter and Wünsche, *Jüdische Litteratur*, ii. 18-19.

W. B. J. Z. L.

PAMIERS: One of the principal towns of the department of Ariège, France. A Jewish community existed here in the twelfth century. In 1256 Maurin II., Abbot of St. Antoine, granted protection to the Jew Bonio, son of Beslinenga, in consideration of a yearly tax of a gold marabotin. In 1279 the Jews of Pamiers agreed among themselves to refrain from making certain extravagant presents, especially those which it was customary to give to new-born infants; from inviting more than twelve persons to family festivals; from giving more than 12 deniers as a New-Year's gift to each child; from appearing in the public square on the Sabbath; and from participating in games of dice or chess. The cost of lawsuits and other general expenses were to be paid from the proceeds of certain taxes. The Abbot of St. Antoine approved these regulations, and, as a token of his good-will, permitted the Jews to wear on their garments a small embroidered wheel, instead of the large one of cloth. The king confirmed this decision in 1280. A few years previously (in 1274) the Parliament of Paris had forbidden the king's Jews to compel those belonging to the abbey of Pamiers to contribute to a certain tax.

In 1300 a curé of the diocese was excommunicated because he denied his indebtedness to a Jew. In 1391 Gaston III., Duke of Foix, imprisoned the seventy Jews then living at Pamiers and threatened them with death unless they paid him the sum of 3,000 scudis. In 1394 there were only 56 Jews at Pamiers, whom the duke would not allow to depart until he was forced to do so by the officers of the seneschal of Toulouse, acting under orders from the King of France.

BIBLIOGRAPHY: Saige, *Les Juifs du Languedoc*, pp. 14, 29, 40, 41, 118, 239; Dom Vaissète, *Histoire Générale du Languedoc*, iv., Documentary Proofs 9; Depping, *Les Juifs dans le Moyen Age*, pp. 131, 132, 196; *R. E. J.* iii. 215, xviii. 139; Solomon b. Reuben Bonfed, *Diwan* (in MS.; see Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1984); Gross, *Gallia Judaica*, p. 438.

S. S. K.

PAMPLONA: Capital and oldest city of the kingdom of Navarra, Spain. Next to Tudela, it possessed the most important Jewish community. The Jewry was situated in the Navarreria, the oldest quarter of the city. When Navarra came under the guardianship of Philip the Fair, and the Pamplonians refused to pay him homage, the Jewry was destroyed by the French troops, the houses were plundered, and many Jews were killed (1277). In 1280, upon the complaint of the Jews, the city was directed to restore to them the confiscated properties and to assign to them other ground for building purposes. In 1319 the city council, in conjunction with the bishop, to whom the Jews were tributary, had resolved, in compliance with the wish of King Charles I., to rebuild the Jewry; but this was not done until 1336.

The new Jewry was near the Puente de la Magdalena, and was surrounded with strong walls to guard it against invasion. In the Jewry was the Alcaceria, where the Jews carried on considerable traffic in silk goods, while in a separate street were stores in which they sold jewelry, shoes, etc. Some of the Jews were artisans, and were employed by the royal court; others practised medicine. The physician Samuel, in recognition of his services as surgeon to the English knight Thomas Trivet, was presented by King Charles in 1389 with several houses situated in the Jewry and which had formerly been in the possession of Bonafos and his son Sento, two jugglers. In 1433 the physician Maestre Jacob Aboazar, who had his house near the Great Synagogue, accompanied the queen on a journey abroad. Contemporary with him was the physician Juce (Joseph).

In 1375 the Jews of Pamplona numbered about 220 families, and paid a yearly tax of 2,592 pounds to the king alone. They had, as in Estella and Tudela, their independent magistracy, consisting of two presidents and twenty representatives. Gradually the taxes became so burdensome that they could no longer be borne. In 1407 King Charles III. issued an order that the movable property of the Jews should be sold at auction, and the most notable members placed under arrest, unless they paid the tax due to him. To escape these frequent vexations many of the Jews resolved to emigrate; and a part of the Jewry was thus left uninhabited. No sooner had Leonora ascended the throne as coregent (1469) than she issued an order to the city magistrate to require the Jews to repair the dilapidated houses.

The policy of Ferdinand and Isabella triumphed in the Cortes of Pamplona in 1496. Two years later the Jews were expelled from Navarra. Many emigrated; and those who were unable to leave the city embraced Christianity. Ḥayyim Galipapa was rabbi of Pamplona in the fourteenth century; and the scholar Samuel b. Moses Abbas was a resident of the city.

Bibliography: Kayserling, *Gesch. der Juden in Spanien*, i. 34, 43, 73, 93, 105 *et seq.*; Rios, *Hist.* ii. 452, iii. 200; Jacobs, *Sources*, s.v. *Pamplona*.

s. M. K.

PAN, TAUBE: Judæo-German authoress of the sixteenth century; lived in the Prague ghetto at the time of Mordecai Meisel; daughter of R. Moses Löb Pizker, and wife of R. Jacob Pan. Like many poets of this period, she published religious and ethical works in the current idiom of the Jews. Such publications were facilitated by the printing-press of the Gersonides then running in Prague. Among other pieces, she published, probably in 1609, a poem of six pages under the title:

"Ein Schönes Lied, Neu Gemacht,
Beloschen Techinna Ist's Worden Ausgetracht."

In the final verse she gives some autobiographical data, as follows:

"Wenn jetzt wollt wissen, wer das Lied hat gemacht,
Taube, Weib des R. Jakob Pan, hat es dertracht,
Tochter des ehrwürdigen Rabbi Löb Pizker sal [ז"ל],
Der Ewige mög' behüten uns all!"

Bibliography: Kayserling, *Die Jüdischen Frauen*, p. 152.

s. A. Ki.

PANAMA. See South and Central America.

PANEAS. See Cæsarea Philippi.

PANET, EZEKIEL: Hungarian rabbi; born 1783 at Bielitz, Silesia; died Nisan 20, 1845, at Karlsburg, Transylvania. He studied in the yeshibah of Leipnik, Moravia, under Rabbi Baruch Fränkel, and then went to Prague, where Chief Rabbi Samuel Landau and the assistant rabbi Eleazar Fleckeles were his teachers. After his marriage in 1802 he spent five years at Linsk in Talmudic studies and then joined the ranks of the Polish Ḥasidim, with whom he maintained close relations throughout his life. He was successively rabbi at Ostrik (1807–13) and Tarczal, Hungary (1813–23), and was chief rabbi of Karlsburg from 1823 to 1845.

His principal literary work is "Sefer She'elot u-Teshubot me-Rab Yeḥezkel we-Sha'are Ẓiyyon," ed. M. M. Panet, Marmaros-Sziget, 1875. Most of his works are extant in manuscript and contain notes on the Talmud.

Of Panet's sons and grandsons the following were rabbis: (1) of Tasnád, **Ḥayyim Bezaleel Panet** (b. at Bielitz 1803; died at Tasnád 1877; author of several works and of the Halakah collection "Sefer Derek Yibḥar"); his grandson **Asher Samuel Panet,** of Hidalmás; (2) of Tarczal, his son **Lebush Panet;** (3) of Deés, his son **Menahem Mendel Panet** (author of several manuscript novellæ on the Talmud, besides responsa collections entitled "Sha'are Ẓedeḳ," "Abne Ẓedeḳ," and "Mishpaṭ Ẓedeḳ"); his grandson **Moses Panet** (successor to his father as rabbi of Deés).

Bibliography: J. B. Friedmann, in H. B. Panet's *Sefer Derek Yibḥar*, ed. A. J. Panet, Munkacs, 1894.

s. M. Ei.

PANZIERI or **PANSIERI** (פנציירי, פאנסירי, פינציירי): Portuguese family members of which are met with in Constantinople and Rome from the sixteenth century. The family is still (1904) represented in Italy. The most important member of the Constantinople branch is:

Ephraim Panzieri: Physician and cabalist; flourished in Constantinople about 1550; died in Damascus. He went to the latter city to study under Ḥayyim Vital, and, leading an ascetic life there, was revered as a saint.

To the Roman branch belong: **Moses Panzieri** and his son **Jedidiah,** mentioned in the community annals of 1539; **Shabbethai Panzieri** and his son **Moses** (1580 and 1583); and **Shem-Ṭob,** son of Moses (1601–16).

To another line belong: **Isaac Panzieri** (whose wife **Piacentina** died in 1561), his son **David,** and his grandson **Samuel** (1602–17).

Shabbethai b. Mordecai Pansieri: Rabbi of Rome in 1652 and 1653, of Sinigaglia from 1680 to 1685, and again of Rome from the last-mentioned year. He had a reputation as a Talmudist, and corresponded with Samuel Aboab in Venice and with

Jehiel Finzi in Florence. When it was desired to introduce into the community the system of self-valuation of property supported by an oath, Shabbethai spoke very energetically in favor of the method hitherto pursued, namely, that of valuation by a commission of seven members. He was supported by Joseph Fiammetta.

A **Samuel Pansieri** lived at Rome in 1682; and in 1720 and 1721 **David** and **Shem-Ṭob b. Samuel Pansieri** were members of the congregation there.

BIBLIOGRAPHY: Mortara, *Indice*, p. 47; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 270 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 55; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 330; Conforte, *Ḳore ha-Dorot*, p. 42a.

G. I. E.

PAOLI, BETTY (BARBARA ELISABETH GLÜCK): Austrian poetess; born at Vienna Dec. 30, 1814; died at Baden, near Vienna, July 5, 1894. Her father, a physician, died when she was very young; and, the family being left in very poor circumstances, Betty Paoli was compelled to earn her own living. For some time she supported herself as a teacher in Russian Poland, and then, returning to Vienna, she in 1843 became companion to Princess Marianne Schwarzenberg, which position she held until the death of the latter in 1848. The following three years she spent in travel, visiting Paris and Berlin, and in 1852 she settled again in Vienna.

Betty Paoli's poems, which evince deep feeling, a fertile imagination, and great power of representation, were widely read toward the end of the nineteenth century. Her works include: "Gedichte," Pest, 1841 (2d ed. 1845); "Nach dem Gewitter," *ib.* 1843 (2d ed. 1850); "Die Welt und Mein Auge," *ib.* 1844; "Romancero," *ib.* 1845; "Neue Gedichte," *ib.* 1850; (2d ed. 1856); "Lyrisches und Episches," *ib.* 1855; "Wien's Gemäldegallerien," Vienna, 1865; "Neueste Gedichte," *ib.* 1870; "Grillparzer und Seine Werke," Stuttgart, 1875.

BIBLIOGRAPHY: Marie von Ebner-Eschenbach, in *Neue Freie Presse* (Vienna), July 22, 1894.

S. F. T. H.

PAPA: Babylonian amora of the fifth generation; born about 300; died 375; pupil of Raba and Abaye. After the death of his teachers he founded a school at Neres, a city near Sura, in which he officiated as "resh metibta," his friend and associate, R. Huna b. Joshua, acting as "resh kallah" (356–375). Papa's father seems to have been wealthy and to have enabled his son to devote himself to study (Yeb. 106a; Rashi *ad loc.*). Papa inherited some property from his father; and he also amassed great wealth by brewing beer, an occupation in which he was an expert (Pes. 113a; B. M. 65a). He likewise engaged in extensive and successful business undertakings (Pes. 111b), and his teacher Raba once said of him: "Happy is the righteous man who is as prosperous on earth as only the wicked usually are!" (Hor. 10b).

But Papa and his partner Huna were not always overscrupulous in their business, and their teacher said to them at times: "Ye would take the coats from people's backs" (Giṭ. 73a; Ket. 85a). Papa sold his beer at a higher price than ordinary because he gave the buyer credit, although this practise was regarded as a kind of usury (B. M. 65a). He was avaricious in other ways, and frequently refused to aid the poor (B. B. 9a, 10a). As his second wife he had married the daughter of Abba Sura'ah (of Sura), with whom he does not seem to have lived happily (comp. Sanh. 14b); for she prided herself on the nobility of her ancestry as contrasted with his own. He therefore said, referring to his own experience: "Be circumspect and not hasty in marrying, and take a wife from a class of society lower than thine own" (Yeb. 63a).

Papa was not a great scholar; and he lacked independence of judgment. In the case of two conflicting opinions he tried to accept both (Ber. 11b, 59b; Meg. 21b; Ḥul. 17b, 46a, 76b; Shab. 20a). He was, consequently, not greatly respected as a scholar; and R. Idi b. Abin termed him and Huna b. Joshua "dardeki" (children; Pes. 35a; Yeb. 85a). R. Huna b. Manoah, Samuel b. Judah, and R. Ḥiyya of Vestania, pupils of Raba, came, after their teacher's death, to attend Papa's lectures, which they found obscure and vague. They communicated their opinions to one another by signs, to the great chagrin of Papa, who noticed them, and said: "Let the scholars ["rabbanan"] go in peace" (Ta‘an. 9a, b). R. Simai b. Ashi (father of R. Ashi), who also attended Papa's lectures, often embarrassed him by questions; so that Papa once fell on his knees and prayed that God might protect him from being humiliated by Simai. Simai, who was a silent witness of this scene, thereupon resolved to desist; and he asked no further questions at any time. Papa was extremely anxious to obtain a reputation as scholar, but he also endeavored to do honor to all other scholars. He never excommunicated one (M. Ḳ. 17a), and whenever, during his business journeys, he came to a place in which a scholar lived he visited him (Niddah 33b). Once when an unseemly reference to scholars escaped him, he fasted in atonement (Sanh. 100a), although he disliked fasting and it did not agree with him (Ta‘an. 24b; R. H. 18b).

He made journeys in connection with his business (Ber. 42; Meg. 21; Niddah 33b), and thus gained much knowledge of the world. He was especially interested in the collection of popular proverbs which he considered as authoritative, using them even to refute the words of a sage (Ber. 59a). The aphorisms quoted by him include the following: "If no grain is in the house, quarrels knock at the door and enter" (B. M. 59a); "Sow corn for thy use that thou mayest not be obliged to purchase it; and strive to acquire a piece of property" (Yeb. 63a).

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W. B. J. Z. L.

PAPER AND PAPYRUS. See MANUSCRIPTS.

PAPERNA, ABRAHAM JACOB: Russian educator and author; born at Kopyl, government of Minsk, 1840. He received a fair education, including the study of the Bible with Mendelssohn's translation, Hebrew grammar, Talmud, and secular literature. In 1863 he entered the rabbinical school of Jitomir, where he studied until 1865; he was then transferred to the rabbinical school of Wilna, from which he graduated in 1867. In 1868 he was appointed teacher at the government Jewish school at Zakroczyn, government of Warsaw; and in 1870 he became principal of the government Jewish school of Plotzk, government of Suwalki. He was also instructor in the Jewish religion at the gymnasium in the latter town, where he still (1904) resides.

Paperna was intimately connected with the Russian Haskalah movement in the last quarter of the nineteenth century, and contributed various books and articles to Russian as well as to Hebrew literature. His first Hebrew poem, "Emet we-Emunah," appeared in "Ha-Karmel" in 1863; and since then Paperna has been a constant contributor to that periodical as well as to "Ha-Meliẓ." Critical articles by him, entitled "Ḳanḳan Ḥadash Male Yashan" (in "Ha-Karmel," 1867, and printed separately, Wilna, 1868), attracted wide attention in the circles of the Maskilim. In these articles Paperna, influenced probably by the Russian critic Pisarev, adopted modern realistic methods of criticism. He exposed the worthlessness of the pseudo-classicism in Hebrew literature, and the absurdity of the "guess-philology" in the commentaries on the Bible and the Talmud. He also ridiculed the presumption of some of the young Maskilim, who from a desire for fame attempted to write books in Hebrew on botany, astronomy, and the other exact sciences, with which they were entirely unfamiliar. A curious essay on the drama entitled "Ha-Drama bi-Kelal we-ha-'Ibrit bi-Peraṭ" appeared as a supplement to "Ha-Meliẓ," 1868. It called forth harsh criticism from A. B. Lewinsohn in his pamphlet "Tokaḥti la-Beḳarim," written under the pseudonym "S. Friedman" (Paperna had attacked Lebensohn's "Emet we-Emunah"), and from J. Steinberg ("'En Mishpaṭ"). In 1869 Paperna published an article on the Russification of the Jews, entitled "K Yevreiskomu Voprosu v Vislyanskom Ḳraye" (in "Den," No. 13).

He now devoted himself to educational matters, and published: "Mesillat ha-Limmud" (Warsaw, 1871), a Hebrew grammar in Russian; "Kratkaya Grammatika Russkavo Yazyka" (*ib.* 1874); "More Sefat Russiya" (*ib.* 1876; 3d ed., 1884), Ollendorff's method for the study of the Russian language by Hebrews; "Samoychitel Russkavo Yazyka: Meruẓ Iggerot" (*ib.* 1874; 3d ed., 1884), a Hebrew-Russian letter-writer. Among his articles on education may be mentioned "O Khederakh Voobshche," etc. (Plotzk, 1884), on the ḥadarim. Memoirs ("Zikronot") by Paperna on the rabbinical school of Jitomir and its professors appeared in Sokolov's "Sefer ha-Shanah," 1900, p. 60.

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H. R.

PAPO, ELIEZER BEN ISAAC: Bulgarian rabbi and author; born in Sarajevo, Bosnia; died in 1824. He held the office of rabbi in Silistria, Bulgaria, till his death. He led a religious life, taking little food, and restraining himself from every kind of pleasure; hence he was surnamed "the Saint" ("ha-Ḳadosh").

Papo was the author of the following works: "Pele Yo'eẓ," rules of morality, in alphabetical order, in two parts (Constantinople, 1824; Bucharest, 1860); "Elef ha-Magen" (Salonica, 1828), containing sermons in the order of the sections of the Pentateuch; "Ḥesed la-Alafim" (*ib.* 1836), treating of the precepts of the Shulḥan 'Aruk, Oraḥ Ḥayyim, and published by his son Judah Papo. Several of his works remain in manuscript.

BIBLIOGRAPHY: Hazan, *Ha-Ma'alot li-Shelomoh*, p. 5b; Judah Papo, Preface to *Ḥesed la-Alafim*, part i.; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 626; Benjacob, *Oẓar ha-Sefarim*, p. 196; Levinstein, *Dor Dor we-Dorshaw*, p. 20.

S. N. T. L.

PAPPENHEIM: Small town in Mittelfranken, containing one of the oldest Jewish communities in Bavaria. The statement of Stern-Neubauer that the word בהיים in R. Solomon bar Simeon's account of the persecution during the Second Crusade means "Pappenheim," is erroneous; for בהיים must be translated "Bohemia." Jews must have been living at Pappenheim before 1334, however; for in that year Louis the Bavarian confirmed the marshal of Pappenheim in "all rights and favors which his ancestors have received from kings and emperors, especially the right to protect the Jews dwelling with him."

After the expulsion of the Jews from Spain many went by way of Italy to Germany; and the community of Pappenheim was considerably increased by these immigrants, who formed a separate congregation, or at all events so strongly influenced the existing congregation that they were able to introduce the Venetian ritual. The Venetian minhag still exists there.

The earliest tombstone in the cemetery, which was closed in 1867, bears the date 5118 = 1357–58. The synagogue was built in 1811. At present the Jews of Pappenheim number 22 in a total population of 1,677.

BIBLIOGRAPHY: *Neunter Jahresbericht des Historischen Vereins für Mittelfranken*, pp. 71 *et seq.*; Müller, *Aus Fünf Jahrhunderten*, p. 218; Stern-Neubauer, *Hebräische Berichte über die Judenverfolgung Während der Kreuzzüge*, p. 25.

D. M. L. B.

PAPPENHEIM, ISRAEL HIRSCH: Representative of the Bavarian Jews and champion of their emancipation; born at Munich; died there Sept. 8, 1837. He was liberal-minded and progressive. As early as Feb. 24, 1805, in a letter addressed to a nobleman he pleaded for the civic emancipation of his coreligionists. In 1821, as representative of a meeting of notables held at Munich, he presented to the king a memorial referring to the question of emancipation; and in 1827 he laid before the Bavarian ministry a proposition regarding the organization of the communities with a consistorial constitution. In the same year he prepared for the press the prayer-book with Alexander Behr's German translation (Munich). For twenty-five years he was president of the community of Munich, which owes to him the erection of a large synagogue and the establishment of several charitable foundations.

BIBLIOGRAPHY: Henle, *Ueber die Verfassung der Juden im Königreiche Baiern*, p. 41; *Allg. Zeit. des Jud.* i. 305; *Sulamith*, iii., part 2, pp. 402 *et seq.* (contains the above-mentioned memorial).

S. M. K.

PAPPENHEIM, SIMON: German writer; born at Dembiohammer 1773; died at Ratibor Aug. 6, 1840. He at first supported himself as a private tutor, and then he obtained in Ratibor a position as manager in a pottery. Pappenheim meanwhile pursued his literary studies with such zeal that he became "house-poet" ("Hausdichter") on the "Allgemeiner Oberschlesischer Anzeiger" established in Ratibor in 1802; and when Baron von Reiswitz retired from its editorship (1811) Pappenheim succeeded him. He published in his paper poetical contributions of a distinctly patriotic character. After 1816 he published the "Anzeiger" at his own expense and continued to edit it until his death.

Bibliography: Riedinger, *Hundert Jahre Oberschlesischer Anzeiger*, Ratibor, 1902.

S. A. Lew.

PAPPENHEIM, SOLOMON: German scholar; born Feb. 2, 1740, at Zülz, Silesia; died March 4 or 5, 1814, at Breslau; son of Associate Rabbi Seligmann Pappenheim of Zülz. He himself became associate rabbi at Breslau. Pappenheim is especially known for his book on Hebrew synonyms, which appeared in three parts under the title "Yeri'ot Shelomoh" (part i., Dyhernfurth, 1784; part ii., Rödelheim, 1831; part iii., Dyhernfurth, 1811; the fourth part remained unprinted). His "Arba' Kosot" is an imitation of Young's "Night Thoughts" in poetic prose (Berlin, 1790; Zolkiev, 1805; Vienna, 1809; with additions by M. Lemans, Amsterdam, 1817, and frequently reprinted). During the controversy on the subject of early burial he wrote several works in German favoring the practise among Jews: "Die Frühe Beerdigung bei den Juden" (Breslau, 1795); "Die Nothwendigkeit der Frühen Beerdigung" (*ib.* 1797); "Deduction Seiner Apologie für die Frühe Beerdigung" (*ib.* 1798). Against David Friedländer's views he wrote "Freymüthige Erklärung über die . . . Kritik des Gottesdienstes der Juden und deren Erziehung der Jugend" (*ib.* 1813), in which he holds up to his nation various abuses within and without the Synagogue, declaring "a convention of sensible rabbis for the purpose of remedying these abuses to be highly desirable."

Other works by Pappenheim are: "Beiträge zur Berichtigung der Beweise vom Dasein Gottes aus der Reinen Vernunft" (*ib.* 1794); "Abermaliger Versuch über den Ontologischen Beweis vom Dasein Gottes," etc. (*ib.* 1800). Of his Hebrew lexicon "Ḥesheḳ Shelomoh" only one number, on the particles, appeared (Breslau, 1802). "Ge'ullat Miẓrayim; Ueber die Erlösung aus Aegypten als Grundstein des Gesetzes," etc., was printed after his death by Hirsch Sachs (*ib.* 1815).

Bibliography: Fürst, *Bibl. Jud.* iii. 64; Steinschneider, *Cat. Bodl.* col. 2084; idem, *Bibliographisches Handbuch*, p. 108; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 110; Geiger, *Gesch. der Juden in Berlin*, ii. 218; Grätz, *Gesch.* xi. 241.

S. M. K.

PAPPOS B. JUDAH: Haggadist of the first half of the second century; contemporary and fellow prisoner of Akiba. At the time of the persecutions by Hadrian, when it was forbidden to study the Torah, Akiba imperiled his life in order to hold sessions with his pupils. The peaceable Pappos warned him to desist, since they were surrounded by spies; but Akiba demonstrated to him, by the well-known fable of the fox and the fishes, that the fear of death was no reason for deserting the Torah, which was life itself to the Jewish nation. When they afterward met by chance in prison, Pappos said: "It is well with thee, Akiba, who hast been imprisoned for studying the Torah; but wo to Pappos, who has been sentenced for vain, worldly things" (Ber. 61b). A haggadic exegesis by Pappos has been preserved, which interprets Gen. iii. 23 to mean that man is equal to the angels—an explanation which was refuted by Akiba (Gen. R. xxi.).

In Sifra, Beḥuḳḳotai v. (ed. Weiss, p. 111d) Pappos b. Judah is mentioned together with Luliani, and is called "the pride of Israel," although the reading "B. Judah" (בן יהודה) in this passage is probably due to the confusion of Pappos b. Judah with the Alexandrian Pappos, brother of Luliani.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 162, 413; Brüll, *Einleitung in die Mischna*, i. 70; Bacher, *Ag. Tan.* i. 324-327, 2d ed., pp. 317-320.

W. B. J. Z. L.

PAPPUS: Leader of a rebellion under Emperor Hadrian (117-138). He is always mentioned together with Luliani, who was probably his brother ("'Aruk," *s.v.* הרג). They came originally from Alexandria (hence their Greek names); but they lived in Palestine. Pappus and Julianus were the pride of Judaism (Sifra, Beḥuḳḳotai, v. [ed. Weiss, p. 111d], where the incorrect cognomen "ben Judah" occurs). They were taken prisoners in Laodicea—it is not known why—but were liberated in consequence of the sudden death of their judge. The day of their escape, 12th of Adar, is celebrated as a feast-day (scholium to Meg. Ta'an.). When under Hadrian the Temple was to be built, the brothers set up exchange-tables on the road from Acre (Acco) to Antioch and provided with gold, silver, and other articles those who were coming into the country from Babylon (Gen. R. lxiv.); in other words, they organized a rebellion. After the rebellion—doubtless that of Bar Kokba—had been quelled they drank no more from colored glass goblets (Yer. Sheb. 35a), probably in token of mourning. They were executed in Lydda (confused with Laodicea), and are accordingly called "the martyrs of Lydda." From that time on Trajan's day was no longer observed (Yer. Ta'an. 66a). The Babylonian Talmud (Ta'an. 18b) appears to mention the same brothers by the names of Shemaiah and Ahiah; but the matter is still very confused.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 413; 4th ed., iii. 837; S. Krauss, in *R. E. J.* xxx. 210.

G. S. Kr.

PARABLE (Hebrew, משל; Greek, *παραβολή*): A short religious allegory. That the Hebrew designation for "parable" is "mashal" (comp. David Ḳimḥi's commentary on II Sam. xii. 1-4 and on Isa. v. 1-6) is confirmed by the fact that in the New Testament the Syriac "matla," corresponding to the Hebrew "mashal," is used for *παραβολή* (Matt. xiii. 18, 31, 33; xxi. 45; Mark iv. 2; Luke v. 36, vi. 39). It must be noted, however, that "mashal" is used also to designate other forms in rhetoric, such as the fable and apothegm.

The Old Testament contains only five parables, corresponding to the definition here given, aside from a few symbolic stories, such as Ezek. iii. 24-26, iv. 1-4, and xxiv. 3-5. **Biblical Parables.** These parables are as follows: (1) Of the poor man who had raised a single lamb which a wealthy neighbor took to set before a guest (II Sam. xii. 1-4); intended to illustrate the sin which David had committed with Bath-sheba, Uriah's wife. (2) Of the wise woman of Tekoah, who induced David to make peace with his son Absalom (*ib.* xiv. 6-8). (3) Of the prophet's disciple, showing Ahab the wrong course which he had adopted toward Ben-hadad (I Kings xx. 39-40). (4) Of the vineyard which does not thrive despite the care bestowed upon it (Isa. v. 1-6), illustrating Israel's degeneracy. (5) Of the farmer who does not plow continually, but prepares the field and sows his seed, arranging all his work in due order (Isa. xxviii. 24-28); intended to show the methodical activity of God. All these parables were based on conditions familiar at the time; and even the event described in II Sam. xiv. 6-8 was probably no rare occurrence, in view of the custom which then prevailed of avenging bloodshed.

A large number of parables are found in post-Biblical literature, in Talmud and Midrash. The Talmudic writers believed in the pedagogic importance of the parable, and regarded it as a valuable means of determining the true sense of the Law and of attaining a correct understanding thereof (Cant. R. i. 8). Johanan b. Zakkai is said to have studied parables and fables side by side with the Miḳra, Mishnah, Halakah, Haggadah, etc. (B. B. 134a; Suk. 28a), and R. Meïr used to divide his public discourses into halakah, haggadah, and parables (Sanh. 38b). **In the Talmud.** In the Talmud and Midrash almost every religious idea, moral maxim, or ethical requirement is accompanied by a parable which illustrates it. Among the religious and moral tenets which are thus explained may be mentioned the following: the existence of God (Gen. R. xxxiv. 1); His manner of retribution, and of punishing sins both in this world and in the next ('Ab. Zarah 4a; Yalḳ., Lev. 464; Shab. 152a); His faithful governance ('Ab. Zarah 55a; Sanh. 108a); His impatience of injustice (Suk. 30a); His paternal leniency (Ex. R. xlvi. 6), and His relation to Israel (*ib.* xlvi. 4; Ber. 32a); Israel's sufferings (Ber. 13a); the folly of idolatry ('Ab. Zarah 54b-55a); the Law as the guardian and faithful protector in life (Soṭah 21a); the sin of murder (Mek., Yitro, 8 [ed. Weiss, p. 78a]); the resurrection (Sanh. 91a); the value of benevolence (B. B. 10a); the worth of a just man for his contemporaries (Meg. 15a); the failure of popularity as a proof of intrinsic value (Soṭah 40a); the evil tendency of freedom from anxiety (Ber. 32a); the limitations of human knowledge and understanding (Sanh. 39a); the advantage frequently resulting from what appears to be evil (Niddah 31a); conversion (Shab. 153a); purity of soul and its reward (*ib.* 152b).

Although the haggadists took the material for their parables from conditions of life with which their hearers were familiar, yet they selected details to which Biblical allusions were found to apply; since in certain cases the idea underlying the parable was already well known to their auditors. Thus parables dealing with kings were frequently chosen to illustrate God's relation to the world in general and to Israel in particular, as in Num. R. ii. 24, since the idea of the God-king had been made familiar to the people by the Bible (Ps. x. 16; Zeph. iii. 16; Zech. xiv. 16-17; Mal. i. 14). Israel is the first-born of the Lord (Ex. iv. 22; Deut. xiv. 1); there are accordingly many parables of a king who had a son who was very dear to him (Ber. 13a; Deut. R. iii. 12; Ex. R. xix. 8), which illustrate God's relation to Israel. This relation is also frequently illustrated by the parable of a king who had a beloved or a wife (*e.g.*, Num. R. ii. 14-15; Deut. R. iii. 9, 11, 16), since, according to Isa. liv. 5, Jer. ii. 2, and Hosea ii. 18, 21-22, Israel is the bride of God, His wife, whom He loves, and whom He always takes back, although He may at times disown her and cast her off. The attitude of God toward Israel is illustrated with especial frequency by the parable of a king who had a vineyard in which he planted fine vines (*e.g.*, Num. R. xv. 18, and in Tanḥuma in most of the weekly sections), on account of the comparison of Israel to the vineyard of God (Isa. v. 1-7), and to the noble vine which He planted (Jer. ii. 21). Similarly the flight of the prophet Jonah from God is illustrated by the parable of the servant who runs away from his master (Mek., Bo, i. [ed. Weiss, 1b]), since the idea that a prophet is a servant of God was familiar to the people from Isa. xx. 3, l. 10.

The following Talmudic parables may be quoted to show the manner in which the writers employed this form of argument:

Examples. A pagan philosopher once asked R. Gamaliel why God is angry with idolaters and not with idols, whereupon R. Gamaliel answered him with the following parable: "A king had a son who raised a dog which he named after his royal father; and whenever he was about to swear he said, 'By the life of the dog, the father.' When the king heard of this, against whom did his anger turn, against the dog or against the son? Surely only against the son" ('Ab. Zarah 54b).

Once Akiba was asked to explain why persons afflicted with disease sometimes returned cured from a pilgrimage to the shrine of an idol, though it was surely powerless. His answer was the following parable: "There was a man in a certain city who enjoyed the confidence of all his fellow citizens to such a degree that without witnesses they entrusted deposits to him, with the exception of one man in the city who always made his deposits before a witness. One day, however, this distrustful man forgot his caution, and gave the other a deposit without a witness. The wife of the trustworthy man attempted to induce him to deny having received a deposit from the distrustful man, as a punishment for his suspicion; but the husband said: 'Shall I deny my rectitude because this fool acts in an unseemly fashion?' Thus it is with the sufferings inflicted by Heaven upon man, which have a day and an hour appointed for their end. If it happens that a man goes on that day to the idol's shrine, the sufferings are tempted not to leave him, but they say, 'Shall we not fulfil our obligation to leave this fool, although he has behaved with folly?'" (*ib.* 55a).

Emperor Antoninus asked Rabbi how there could be punishment in the life beyond, for, since body and soul after their separation could not have committed sin, they could blame each other for the sins committed upon earth, and Rabbi answered him by the following parable: "A certain king had a beautiful garden in which was excellent fruit; and over it he appointed two watchmen, one blind and the other lame. The lame man said to the blind one, 'I see exquisite fruit in the garden. Carry me thither that I may get it; and we will eat it together.' The blind man consented and both ate of the fruit. After some days the lord of the garden came and asked the watchmen concerning the fruit. Then the lame man said, 'As I have no legs I could not go to take it'; and the blind man said, 'I could not even see it.' What did the lord of the garden do? He made the blind man carry the lame, and thus passed judgment on them both. So God will replace the souls in their bodies, and will punish both together for their sins" (Sanh. 91a, b). La Fontaine, in his "Fables," ascribes this parable to Confucius.

The Parable of the Banquet.

Johanan b. Zakkai illustrates the necessity of daily conversion and of constant readiness to appear before God in heaven by the following parable: "A king invited his servants to a banquet without stating the exact time at which it would be given. Those who were wise remembered that all things are ever ready in the palace of a king, and they arrayed themselves and sat by the palace gate awaiting the call to enter, while those who were foolish continued their customary occupations, saying, 'A banquet requires great preparation.' When the king suddenly called his servants to the banquet, those who were wise appeared in clean raiment and well adorned, while those who were foolish came in soiled and ordinary garments. The king took pleasure in seeing those who were wise, but was full of anger at those who were foolish, saying that those who had come prepared for the banquet should sit down and eat and drink, but that those who had not properly arrayed themselves should stand and look on" (Shab. 153a). Similar parables expressing the same thought are found in the New Testament (Matt. xxii. 10–12, xxv. 1–12; Luke xii. 36), but the Talmudic fable shows the finer and more striking elaboration.

Another parable may be cited from the Palestinian Talmud, which is found in the New Testament also. When R. Ḥiyya's son, R. Abin, died at the early age of twenty-eight, R. Zera delivered the funeral oration, which he couched in the form of the following parable: "A king had a vineyard for which he engaged many laborers, one of whom was especially apt and skilful. What did the king do? He took this laborer from his work, and walked through the garden conversing with him. When the laborers came for their hire in the evening, the skilful laborer also appeared among them and received a full day's wages from the king. The other laborers were angry at this and said, 'We have toiled the whole day, while this man has worked but two hours; why does the king give him the full hire, even as to us?' The king said to them: 'Why are you angry? Through his skill he has done more in the two hours than you have done all day.' So is it with R. Abin b. Ḥiyya. In the twenty-eight years of his life he has learned more than others learn in 100 years. Hence he has fulfilled his life-work and is entitled to be called to paradise earlier than others from his work on earth; nor will he miss aught of his reward" (Yer. Ber. ii. 5c). In Matt. xx. 1–16 this parable is intended to illustrate the doctrine that the heathen who have accepted Christianity have equal rights with the Jews in the kingdom of heaven. Other interesting parables of the Talmud are found in Ḳid. 2b; Niddah 31b; B. Ḳ. 60b; B. B. 16a; Ber. 7b, 9b; Yoma 38b–39a; Suk. 29a; Meg. 14a; M. Ḳ. 21b; Ḥag. 12b; Ta'an. 5b–6a; Sanh. 96a.

In the Midrash.

Parables occur with even greater frequency in the Midrash than in the Talmud, one or more parables being found in nearly every section in Midrash Rabbah as well as in Tanḥuma. It is not necessary to quote any of these, since they are used in the same way as in the Talmud, and the examples cited from the Talmud may serve also as specimens of midrashic parables, especially as nearly all of those quoted are found in the Midrash as well. The parables of both the Talmud and the Midrash, reflecting the characteristics of the life of their time, are a valuable aid in studying the cultural history of that period; Ziegler has shown, *e.g.*, that the parables dealing with kings reflect the conditions of the Roman empire. The same statement holds true in the case of the other parables of the Talmud and Midrash, which likewise mirror their time; for it may be assumed that the haggadists who made use of the form of the parable were intimately acquainted with the conditions upon which they drew for illustration, although they may have colored those conditions to suit their purposes.

The teachers, philosophers of religion, and preachers of the post-Talmudic period also had recourse to the parable to illustrate their meaning, such as Baḥya ibn Paḳuda in his "Hobot ha-Lebabot" (ii. 6, iii. 9), Judah ha-Levi in his "Cuzari" (i. 109), and Leon of Modena (comp. Azulai, "Shem ha-Gedolim," *s.v.*). In the eighteenth century Jacob Kranz of Dubno (Dubner Maggid) was especially noted as a composer of parables, introducing them frequently into his sermons. His homiletic commentaries on the Pentateuch and on certain other books of the Old Testament contain many parables taken from life and which serve to illustrate the condition of the Jews of his time. See MAGGID.

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W. B. J. Z. L.

PARACLETE (פרקליט or פרקליטא): Rabbinical term adopted from the Greek *παράκλητός* (= "advocate," "intercessor"): Targumic translation of מליץ (Job xvi. 20, xxxiii. 23): "He who performs one good deed has gotten to himself one advocate [paraclete], and he who commits one transgression has gotten to himself one accuser" (Abot iv. 11). "Whosoever is summoned before the court for capital punishment is saved only by powerful advocates [paracletes]; such paracletes man has in repentance and good works, and if there are nine hundred and ninety-nine accusers and only one to plead for his exoneration he is saved" (Shab. 32a; comp. Job xxxiii. 23-24). "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors [paracletes] between them and their Father in heaven" (B. B. 10a; Tos. Peah iv. 21). The sin-offering is like the paraclete before God; it intercedes for man and is followed by another offering, a "thank-offering for the pardon obtained" (Sifra, Meẓora‘, iii. 3; Tos. Parah i. 1). The two daily burnt offerings are called "the two paracletes" (Yer. Ber. iv. 7b), and the four kinds of plants at Sukkot are termed "paracletes" for the year's rain (Yer. Ta‘an. i. 63c).

The paraclete or intercessor created through each good deed is called "angel" (Ex. R. xxxii., with reference to Ps. xxxiv. 8; comp. Job xxxiii. 23—"an interceding angel," A. V. incorrectly translating "a messenger," "an interpreter"). In the sense of "Intercessor," the name "Paraclete" is given also to the Holy Spirit in the New Testament (John xiv. 16, 26; xv. 26; xvi. 7 [A. V. incorrectly, "Comforter"]; I John ii. 1 [A. V. "advocate"]), just as the Midrash calls the Holy Spirit "Synegor," which is the same as "Paraclete" (Lev. R. vi. 1; Deut. R. iii. 12). In the same sense Philo speaks of the "Logos" ("De Vita Mosis," iii., § 14) as the "Paraclete" who is to procure for the high priest forgiveness of sins, just as he uses the term "paraclete" elsewhere in the sense of "advocate" and "intercessor" ("In Flaccum," §§ 3, 4; "De Opificiis Mundi," § 6: "God is in no need of an 'intercessor,'" *i.e.*, a helper).

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K.

PARADISE (Hebrew, פרדס; Greek, *παράδεισος*).—**Biblical Data:** The word "paradise" is probably of Persian origin. It occurs but three times in the Old Testament, namely, in Cant. iv. 13, Eccl. ii. 5, and Neh. ii. 8. In the first of these passages it means "garden"; in the second and third, "park." In the apocalypses and in the Talmud the word is used of the Garden of Eden and its heavenly prototype (comp. references in Weber's "Jüdische Theologie," 2d ed., 1897, pp. 344 *et seq.*). From this usage it came to denote, as in the New Testament, the abode of the blessed (comp. Luke xxiii. 43; II Cor. xii. 4; Rev. ii. 7).

Description in Genesis.

In the Old Testament, however, one has to do with the earthly Garden of Eden, of which there are two representations: one in Gen. ii., iii., and the other in Ezek. xxviii. 13-17. According to the first of these passages YHWH planted a garden "eastward in Eden," in which were the tree of life and the tree of knowledge; and He gave it to Adam to keep. There "went out" from this garden a river which was divided and became "four heads." The names of these were Pison, Gihon, Hiddekel (Tigris), and Euphrates. Adam and Eve were permitted to eat of all the trees of the garden except the tree of the knowledge of good and evil. In this garden were created and placed all sorts of animals; but none of these proved a suitable companion for man. Accordingly a woman was created. Adam and Eve then lived in the garden without clothing.

The most subtle of the creatures in the garden was the serpent. He questioned the woman concerning the trees of which she and Adam might eat, and was told that they were prohibited from eating of the tree of the knowledge of good and evil, and that death would result from such an act. The serpent declared that, so far from this being the case, if Adam and Eve were to eat of it they would become like gods. Eve was tempted and ate; then she persuaded Adam to eat. The result of this act was that the primitive pair realized their nakedness and began to make clothing. It was declared that the ground would bring forth to man thorns and thistles, that he should with difficulty wrest from it his sustenance, and that woman should bring forth children in pain. The pair were then expelled from Eden, lest they should eat of the tree of life. To prevent their return cherubim were placed at the entrance of the garden. It is probable that this account intended to locate the garden in Mesopotamia. The mention of the Tigris and Euphrates indicate this, though the allusion to the lands of Havilah and Cush, around which the Pison and the Gihon flowed, is not so clear.

Ezekiel's Conception of Eden.

Ezekiel's allusion to Eden occurs in a highly rhetorical passage in which he arraigns the King of Tyre. This king, he declares, was in the garden of God, clothed with many kinds of precious stones. According to the Masoretic text this king was the cherub, but the Septuagint reads more correctly "stood with the cherub." This garden was in "the mountain of God," where the king moved in the midst of the stones of fire. To form a complete picture of Ezekiel's conception of paradise one should add the reference to the cedar as the supreme tree of Eden (Ezek. xxxi.), and his description of the Temple at Jerusalem as a holy mountain from which flowed a river (*ib.* xlvii.). It is evident that Ezekiel had in mind a picture of Eden kindred in many ways to the account in Genesis, but which also differed in many points (comp. PARADISE, CRITICAL VIEW).

Ezekiel's conception of Eden is not unlike that of the heavenly paradise in Enoch xxiii.-xxviii. The happy destination of the righteous is pictured in this work (which dates from 200 to 170 B.C.) as a great mountain in the midst of the earth from under which streams of water flow. At the center of its sacred enclosure a palm-tree grows. Similar views find expression in other apocalypses (comp. Apoc. Baruch, iv.; II Esd. viii. 52; Rev. ii. 7, xxii. 2 *et seq.*). These passages form the transition from the earlier ideas of paradise as man's primitive home to the Talmudic and New Testament conceptions of paradise as the final abode of the blessed.

E. C. G. A. B.

——**In Rabbinical Literature:** The word פרדס is used metaphorically for the veil surrounding the mystic philosophy (Ḥag. 14b), but not as a synonym for the Garden of Eden or paradise to identify a blissful heavenly abode for the righteous after death. The popular conception of paradise is expressed by the term "Gan 'Eden," in contradistinction to "Gehinnom" = "hell." Jewish authorities are almost unanimous in maintaining that there is a terrestrial as well as a celestial Gan 'Eden; that the Garden of Eden in Genesis is a model in miniature of the higher Gan 'Eden called paradise (see EDEN, GARDEN OF). Paradise is occasionally referred to as "'Olam ha-Ba" (= "the world to come"); but generally this term is used for the post-millennial time, after the Messianic and resurrection periods. Sometimes the terms "Gan 'Eden" and "'Olam ha-Ba" are erroneously interchanged.

Definition. Gan 'Eden is recognized by Naḥmanides as "'Olam ha-Neshamot" (= "the world of the souls"), which the departed souls of the righteous enter immediately after death (see Sem. i. 5b; Tem. 16a).

The Midrash Agada gives, with cabalistic coloring and vivid imagination, a detailed description of paradise. Dimensions of the chambers, etc., are furnished; and the particulars contained are graphically stated in various forms of legendary narratives. These accounts are supposed to have been communicated by the very few individuals who, it is claimed, visited paradise while alive. The Haggadah credits nine mortals with entrance to heaven while alive: Enoch, Eliezer, Abraham's servant, Serah, the daughter of Asher (Soṭah 13a), Bithiah, the daughter of Pharaoh (I Chron. iv. 18), Hiram, King of Tyre, Elijah, Messiah, Ebed-melech the Ethiopian (Jer. xxxviii. 12), and Jabez b. Judah ha-Nasi (probably an error; should be Jabez the Judahite, mentioned *ib.* iv. 10). Others substitute Joshua b. Levi for Hiram, King of Tyre (Derek Ereẓ Zuṭa i., end; Yalḳ., Gen. 42). Joshua thus became the hero of nearly all the paradise legends. He often met Elijah before the gates of paradise (Sanh. 98a; see "'En Ya'aḳob" *ad loc.*); and he obtained permission from the angel of death to visit paradise before his death and to inspect his assigned place. He reported the result of his investigation to Rabban Gamaliel ("Seder ha-Dorot," ed. Warsaw, 1893, ii. 191). Probably the original accounts are in the Zohar, which contains all the elements in fragmentary documents (Zohar, Bereshit, 38a-39b, 41a, and Leka 81a, b). One of these accounts is credited to Enoch. Midrash Konen is probably the first compilation and elaboration of these fragments; it reads as follows:

"The Gan 'Eden at the east measures 800,000 years (at ten miles per day or 3,650 miles per year). There are five chambers for various classes of the righteous. The first is built of cedar, with a ceiling of transparent crystal. This is the habitation of non-Jews who become true and devoted converts to Judaism. They are headed by Obadiah the prophet and Onḳelos the proselyte, who teach them the Law. The second is built of cedar, with a ceiling of fine silver. This is the habitation of the penitents, headed by Manasseh, King of Israel, who teaches them the Law.

"The third chamber is built of silver and gold, ornamented with pearls. It is very spacious, and contains the best of heaven and of earth, with spices, fragrance, and sweet odors. In the center of this chamber stands the Tree of Life, 500 years high. Under its shadow rest Abraham, Isaac, and Jacob, the tribes, those of the Egyptian exodus and those who died in the wilderness, headed by Moses and Aaron. There also are David and Solomon, crowned, and Chileab (II Sam. iii. 3; Shab. 55b), as if living, attending on his father, David. Every generation of Israel is represented except that of Absalom and his confederates. Moses teaches them the Law, and Aaron gives instruction to the priests. The Tree of Life is like a ladder on which the souls of the righteous may ascend and descend. In a conclave above are seated the Patriarchs, the Ten Martyrs, and those who sacrificed their lives for the cause of His Sacred Name. These souls descend daily to the Gan 'Eden, to join their families and tribes, where they lounge on soft cathedras studded with jewels. Every one, according to his excellence, is received in audience to praise and thank the Ever-living God; and all enjoy the brilliant light of the Shekinah. The flaming sword, changing from intense heat to icy cold and from ice to glowing coals, guards the entrance against living mortals. The size of the sword is ten years. The souls on entering paradise are bathed in the 248 rivulets of balsam and attar.

Description in Midrash Konen.

"The fourth chamber is made of olive-wood and is inhabited by those who have suffered for the sake of their religion. Olives typify bitterness in taste and brilliancy in light [olive-oil], symbolizing persecution and its reward.

"The fifth chamber is built of precious stones, gold, and silver, surrounded by myrrh and aloes. In front of the chamber runs the River Gihon, on whose banks are planted shrubs affording perfume and aromatic incense. There are couches of gold and silver and fine drapery. This chamber is inhabited by the Messiah of David, Elijah, and the Messiah of Ephraim. In the center are a canopy made of the cedars of Lebanon, in the style of the Tabernacle, with posts and vessels of silver; and a settee of Lebanon wood with pillars of silver and a seat of gold, the covering thereof of purple. Within rests the Messiah, son of David, 'a man of sorrows and acquainted with grief' (Isa. liii. 3), suffering, and waiting to release Israel from the Exile. Elijah comforts and encourages him to be patient. Every Monday and Thursday, and Sabbath and on holy days the Patriarchs, Moses, Aaron, and others,call on the Messiah and condole with him, in the hope of the fast-approaching end" (Midr. Konen, in "Arze Lebanon," 3a, b, Venice, 1601; comp. Jellinek, "B. H." ii. 28, 29).

In other versions the sections of paradise are increased to seven. Another midrash, apparently composed of fragments of ancient versions, describes the three fire-walls of different colors around paradise, and places the section of the pious among the heathen nations outside the outer wall. This description is remarkable for the diminutive dimensions which it gives, *e.g.*, 600 ells between the walls, and 120 ells' space between the entrances; also for the fact that it antedates paradise to the creation of heaven and earth by just 1,361 years, 3 hours, and 2 minutes. This paradise has a tall music pillar which plays beautiful songs automatically. There are seven sections for the pious souls, and a separate division of seven sections for the souls of pious women, headed, in the order named, by Bithiah, the daughter of Pharaoh, a proselyte; Jochebed, wife of Amram; Miriam; Huldah the prophetess; Abigail; (sixth and seventh sections, the highest) the Matriarchs ("Gan 'Eden," second recension in Jellinek, *l.c.* iii. 131-140). In another version the sections are seven, but the grades of the souls number twelve, as follows: "those (1) who feared God, (2) who were charitable, (3) who buried the dead, (4) who visited the sick, (5) who dealt honestly, (6) who lent to the poor, (7) who cared for the orphans, (8) who were peacemakers, (9) who instructed the poor, (10) who were martyrs, (11) who learned the Law, (12) David, Solomon, and other righteous kings, such as Josiah and Hezekiah" (Jellinek, *l.c.* v. 41-48).

Female Souls.

The following midrashic narrative is attributed to R. Joshua b. Levi, though the style of the midrash appears to be much later, perhaps of the ninth century: "Paradise has two diamond gates, and there are 600,000 attending angels with shining faces. Immediately on the arrival of the righteous, they divest him of his shroud and clothe him with

Joshua b. Levi's Description of Paradise.

eight garments made of clouds of honor. They put a double crown of fine gold and jewels on his head, and place eight myrtles in his hand. The angels salute him, saying, 'Go eat thy bread with joy,' and lead him along valleys of water in which grow 800 species of roses and myrtles. Each of the righteous has a canopy as is befitting his excellence. Connected with each canopy are four rivulets of milk, wine, balsam, and honey. Over each canopy grows a golden vine studded with thirty pearls, each glittering like Venus. Under the canopy is a table of onyx set with diamonds and pearls. Sixty angels guard every righteous one and ask him to partake of the honey as compensation for his study of the Law, which is likened to honey (Ps. xix. 10), and to drink the wine, which has been preserved in its grapes ever since the six days of Creation, the Law being likened to spiced wine (Cant. viii. 2). The most uncomely of the righteous becomes as beautiful as Joseph and as R. Johanan. Exiguous silver pomegranates reflect the sun, which is always shining; for 'the path of the just is as the shining light' (Prov. iv. 18). There are three stages through which the newcomer has to pass: (1) the section of the children, which he enters as a child; (2) the section of the young; and (3) the section of the old. In each section he enjoys himself as befits his state and age" (Yalḳ., Gen. 20; comp. "Seder Gan 'Eden," in Jellinek, *l.c.* iii. 52–53).

Banquet for the Righteous in Paradise.

Regarding the feast that is prepared for the righteous in paradise, the Leviathan and "the wine preserved in its grapes since the six days of Creation" are the main courses to be served at the banquet (B. B. 75a). The order of the banquet follows: "The Almighty invites the righteous into paradise. King David requests God to join the company. The angel Gabriel brings two thrones, one for God and one for David, as the Scriptures say, 'his throne as the sun before me' (Ps. lxxxix. 36). They feast and drink three goblets of wine. The toast (grace before meals) is offered, to Abraham, 'the father of the world,' but he declines because he had a son (Ishmael) who antagonized God. Isaac, in turn, declines because one of his descendants (an Edomite) destroyed the Holy Temple. Jacob declines because he married two sisters (against the Law). Moses declines because he did not cross the Jordan into Palestine. Joshua declines because he left no issue. Finally, King David accepts the toast, saying: 'I will take the cup of salvation and call upon the name of the Lord' (Ps. cxvi. 13). After grace the Law is produced, and God, through the interpreter, Zerubbabel ben Shealtiel (Ezra iii. 2), reveals the secrets and reasons of the commandments. David preaches from the Haggadah, and the righteous say: 'Let His great Name be hallowed forevermore in paradise!' The wicked in Gehinnom, on hearing the doxology, take courage and answer 'Amen!' Whereupon the Almighty orders the attending angels to open the gates of paradise and to permit the wicked to enter, as the Scriptures say, 'Open ye the gates, that the righteous nation which keepeth the truth [אמנים] may enter in' (Isa. xxvi. 2), the word 'emunim' being interpreted 'who observe to answer "Amen"' [אמן; plural, אמנים]" (Tanna debe-Eliyahu Zuṭa xx.).

There are a nether Gehinnom and an upper one, over against the nether and the upper Gan 'Eden. Curiously enough, hell and paradise join each other. R. Johanan claims that a partition of only a handbreadth, or four inches wide, separates them. The Rabbis say the width is but two fingers (= inches; Midr. Ḳohelet; Yalḳ., 976). R. Akiba said: "Every man born has two places reserved for him: one in paradise, and one in Gehinnom. If he be righteous he gets his own place and that of his wicked neighbor in paradise; if he be wicked he gets his own place and that of his righteous neighbor in Gehinnom" (Ḥag. 16a; see "Sefer Ḥasidim," §§ 609, 610). The question "Who may be a candidate for either Gehinnom or paradise?" is solved by the majority rule. If the majority of the acts of the individual are meritorious, he enters paradise; if wicked, he goes to Gehinnom; and if they are equal, God mercifully removes one wicked act and places it in the scale of good deeds. R. Jose b. Ḥanina quotes, "Who is a God like unto Thee, that pardoneth iniquity" (נושא עון = "lifts a sin"; Mic. vii. 18; Yer. Peah i. 1, end).

Symbolic Significance.

The Talmud deduces the immortality of the soul from the Scriptures. "The spirit shall return to God who gave it" (Eccl. xii. 7); the body of the righteous "shall enter into peace" (Isa. lvii. 2); and the soul "shall be bound in the bundle of life with the Lord" (I Sam. xxv. 29), which is under God's "throne of honor" (Shab. 152b). The haggadic dimensions of paradise and names of the attendants, as well as the materials and articles described, have their cabalistic value and symbolic meaning. The feasting and enjoyment are spiritual, for which figures of speech were invented. Rab distinctly says: "In paradise there is no eating, no drinking, no cohabitation, no business, no envy, no hatred or ambition; but the righteous sit with crowned heads and enjoy the luster of the Shekinah, as it is written: 'They saw God and did eat and drink'" (Ex. xxiv. 11—the sight of God being considered the equivalent of food and drink; Ber. 18a).

In the Middle Ages, however, most of the people and many rabbis failed to grasp the spiritual meaning of paradise, and accepted all haggadic references in a literal sense. Maimonides was probably the first authority to strike a blow at this literalness, by asserting in unmistakable terms the fallacy of such a belief. "To believe so," he says, "is to be a schoolboy who expects nuts and sweetmeats as compensation for his studies. Celestial pleasures can be neither measured nor comprehended by a mortal being, any more than the blind can distinguish colors or the deaf appreciate music." Maimonides maintains that the Gan 'Eden is terrestrial, and will be discovered at the millennium (Maimonides, Commentary on Sanh. x.). This view evoked considerable opposition from the contemporary French rabbis; but the Spanish rabbis, especially Naḥmanides, defended Maimonides except as regards his theory of punishment after death. See

ESCHATOLOGY; IMMORTALITY OF THE SOUL; JUDGMENT, DIVINE; RESURRECTION.

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E. C. J. D. E.

——**Critical View:** The paradise narrative of Gen. ii.-iii. is a part of the J stratum of the Pentateuch; but it has long been recognized that it is not all from one hand. Dillmann regarded ii. 10-14 as supplementary (comp. his Commentary on Genesis); and the view is now generally accepted. Budde ("Urgeschichte," pp. 46 *et seq.*) showed that ii. 9b and iii. 22b, relating to the tree of life, are also later additions, a view which Toy rightly confirms ("Jour. Bib. Lit." x. 1 *et seq.*). In the original story but one tree appeared.

Babylonian Elements of Narrative.

As already noted, this garden seems to be placed by the writer in Babylonia, and presumably the Hebrew writer's knowledge of it came from Babylonian sources. Although no such narrative has yet been found in Babylonian sources, all the elements of it appear in Babylonian literature in one form or another. From Eridu, where there was a sacred garden containing a palm (comp. Barton, "Semitic Origins," p. 197), comes the Adapa legend (comp. Schrader, "K. B." vi. 92 *et seq.*, and "Assyrian and Babylonian Literature," Aldine ed., pp. 314 *et seq.*), in which it appears that there are a food and a water of life, of which, if a man partake, he may become like the gods—a thought also prominent in the story of Genesis. In the Gilgamesh epic there is a story of a wild man, Eabani, who lived with animals and had intercourse with them, and who through intercourse with a woman was enticed to leave them and cling to her. One of the enticements which she held out to him was that he would become like a god. Jastrow ("Adam and Eve in Babylonian Literature," in "Am. Jour. Semit. Lang." xv. 193 *et seq.*) claims that the parallelism of this to the Biblical story has been obscured by changes of the Biblical text, and that originally in Genesis also man consorted with the animals, which were created before woman, that the fruit by which he was tempted was intercourse with her, and that originally Gen. ii. 24 read "a man shall leave [עזב] the animals and cleave unto his wife." All this, as Barton has shown (*l.c.* pp. 93 *et seq.*), is in thorough harmony with primitive Semitic belief as to the origin of civilization, and is probably true.

The cherubim as the guardians of gates are identical with the lion and bull deities that performed similar offices in Babylonia and Assyria. The sacred tree also is an emblem which appears often on the Assyrian monuments. Frequently cherubim of a different character are represented as fertilizing it, thus showing it to be a palm-tree. On an old Babylonian cylinder a man and a woman are pictured sitting on either side of such a tree on which clusters of dates are seen hanging, and behind the woman a serpent stands on tail to whisper in her ear (see illustration in JEW. ENCYC. i. 175, *s.v.* ADAM; and for representations of cherubim comp. *ib.* iv. 15). The flaming sword associated with the cherubim is probably the "exalted lightning," which Tiglath-pileser (Col. vi. 15) mentions as an implement of punishment.

Divergent Views Respecting the Rivers.

The serpent as the author of evil has also a parallel in the dragon Tiamat in the Babylonian story of the Creation, though the two really belong to different spheres. The name "Eden" is found also in the Babylonian "edennu" = "field" or "plain." There can, therefore, be little doubt that the account came to the Hebrews from Babylonia; but scholars differ as to the location of the rivers Pison and Gihon. Delitzsch ("Wo Lag das Paradies?" 1881) identified these with two canals, of which one is not known, but the other, Gihon, was near Babylon. Cush, in this view, is the Kassite country east of the Persian Gulf. Haupt (in "Ueber Land und Meer," 1894-95, No. 15) regards the Hebrew writer's knowledge of geography as so defective that he identified the Pison with the Red Sea, which was supposed to flow as a river about Arabia (Havilah), and the Gihon with the Nile, which was supposed to flow through unknown countries until it appeared in Cush (Nubia). Hommel ("Aufsätze und Abhandlungen," pp. 326-340) identifies all the rivers except the Euphrates with Wadi Dawasir, Wadi al-Rumma, and Wadi Ṣirḥan in Arabia. Gunkel ("Genesis," in Nowack's "Kommentar," p. 33) regards the rivers as heavenly rivers, suggested by the Milky Way, to which the Tigris and Euphrates corresponded upon earth, and thinks paradise was situated at the north pole.

Barton has shown (*l.c.* pp. 93 *et seq.*, especially p. 96, note) that in the Semitic conception paradise was one of those fertile oases that are found in Arabia and North Africa (comp. W. R. Smith, "Rel. of Sem." 2d ed., pp. 102 *et seq.*), and that in Babylonia it became a garden because of changed economic conditions. Indefiniteness is, therefore, to be expected in its Babylonian location—such indefiniteness as is incident to mythology.

Ezekiel's Picture of Eden.

In Ezekiel's picture of Eden the outline of the primitive oasis is still further modified. In this the shrine is on a mountain, and the sacred tree is no longer a palm, but a cedar. In the Gilgamesh epic (Tablet V.) there is a parallel to Ezekiel's picture in the description of the beautiful shrine of Humbaba, god of Elam, in the midst of a forest of cedars. Recent discovery confirms the existence of a sacred cedar forest in Elam (comp. Scheil in De Morgan's "Délégation en Perse," ii. 58, 59, 63, 69). Out of this sacred mountain a sacred river ran; and here divine voices were heard (comp. Jensen in Schrader, "K. B." vi. 437, 441, 573). It is this picture which has indirectly influenced Ezekiel. Probably because of Tyrian influence in building Solomon's Temple, and the consequent impress of Tyrian ideas on Israel, the representation of paradise came to Ezekiel from Tyre (comp. Bevan in "Jour. of Theological Studies," iv. 500 *et seq.*); and Ezekiel speaks of this mountain as though it were identical with the hill of the temple in Tyre. Its cedars are for him cedars of Lebanon. The precious stones of Ezekiel's paradise were probably, as Bevan suggests, a reference to the two pillars of the temple at Tyre which shone brightly at night (Herodotus, ii. 44), and to the stones of the high priest's breastplate worn by the Tyrian king. The spring of the primitive oasis has here become a mountain stream, as in Babylonia it became rivers, because the paradise tradition has here come by way of a mountainous country.

Evolution of the Ideal Jerusalem.

These traditions of a primitive paradise from which man had been expelled for transgression made it natural that the goal of national prosperity, or of human life, should be represented as a regaining of these primitive conditions. It was this that led Ezekiel (Ezek. xlvii.) to portray the ideal Jerusalem in colors taken from the traditions of paradise as they were known to him. A trace of this appears also in Zech. xiv. 8 and Joel iv. 18. This method is taken up in greater detail in Enoch and in the apocalypses cited above, where the pictures of paradise are modified to suit each writer's fancy. As time went on and Jerusalem was more and more idealized, elements from the city were introduced into the picture of paradise and blended with the elements taken from the garden and the oasis. Thus in Rev. xxii. 2 *et seq.* paradise is a city, down the street of which a river, rising under the throne of God, flows; and on either side of the river the tree of life grows, bearing a fruit every month (comp. Barton, *l.c.* p. 96, note). See EDEN, GARDEN OF.

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E. C. G. A. B.

——**In Arabic Literature:** Paradise is usually called in Arabic "jannah" = "garden," the Persian word "firdaus," which has given the word "paradise" to European languages, being applied to one part only of the celestial abode. "There are one hundred steps in paradise; the distance between every two steps is as that between the heavens and the earth; and Firdaus is the highest, and from it flow the rivers of the paradises; and God's throne is above Firdaus" ("Mishkat al-Maṣabiḥ," xxiii. 13, 1). In the Koran there are eight different designations for paradise, which, according to most Moslem theologians, indicate eight different heavens or degrees of bliss, although probably no such exact use of the names was intended by Mohammed. Eight different degrees in paradise are, however, referred to; and the prophet himself was carried through a succession of heavens on the occasion of his miraculous night journey.

There is also a difference of opinion as to whether the paradise of the future world is identical with the Eden from which Adam and Eve were ejected, some claiming that paradise has not yet been created. The orthodox, however, believe that the two are the same. The story of Idris or Enoch, who entered heaven without dying, illustrates the latter theory. In spite of the opposition of the angel of death and of Ridwan the gatekeeper, Enoch scaled the wall of paradise by the aid of the tree Tuba, which God directed to bend a branch toward Enoch and draw him in (G. Weil, "Biblical Legends of the Mussulmans," p. 52).

Description of the Mohammedan Paradise.

The paradise of the Mohammedans is full of material delights built up by a rich and often childish fancy, chiefly on a Jewish and a Christian foundation. In sura lxxvi. 12–22 paradise is described as follows: "And their reward for their patience shall be paradise and silk. Reclining therein upon couches, they shall see neither sun nor piercing cold; and close down upon them shall be its shadows; and lowered over them its fruits to cull; and they shall be served with vessels of silver and with goblets that are as flagons—flagons of silver which they shall mete out! and they shall drink therein a cup tempered with zinzabil [Baiḍawi: "ginger," with which Arabs flavor their water and like which the contents of this fountain are supposed to taste], a spring therein named Silsabil! and there shall go round about them eternal boys; when thou seest them thou wilt think them scattered pearls; and when thou seest them thou shalt see pleasure and a great estate! On them shall be garments of green embroidered satin and brocade; and they shall be adorned with bracelets of silver; and their lord shall give them to drink pure drink! Verily this is a reward for you and your efforts are thanked" (Palmer's translation, Oxford, 1880).

Flowing Water a Principal Feature.

As is natural for a people living in an arid country, one of the principal features of the Arabian paradise is the flowing water. The River Kauṣar is described as having water whiter than milk and sweeter than honey; its bed is of saffron, and its banks of musk. From it flow streams to all parts of the garden. Other chief features are the black-eyed virgins (houris) promised to the faithful. Every believer will have a tent formed of a hollow pearl of immense size, in the corners of which will be his wives. All bodily imperfections will be removed, and every man will enter paradise at the age of thirty; *i.e.*, his age will be changed to that if he be older or younger, and he will retain this age. Every possible wish will be immediately gratified. If one wishes to ride he will have a ruby horse with wings; if he desires children he will have them grown up at once; if he wishes to farm, whatever he plants will grow with incredible rapidity. There is a river of life also in paradise. After the Day of Judgment, when the faithful have passed over the narrow bridge across hell into heaven, God will ask them if there be any who had but a particle of good in them who have fallen into hell. After any such have been rescued, He, out of His great mercy, will take out of the burning fire those who in all their lives have not performed one good deed, and will throw them into the river of life, where, although they have been burned to coals, they will return to life ("Mishkat").

Much has been said in criticism of the materialism of the Mohammedan paradise. In connection with this a remark in the "Mishkat" is of interest, to the effect that all the joys of paradise are as nothing compared with the delight of beholding God's face.

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E. C. M. W. M.

PARAH ("Heifer"): Name of a treatise in the Mishnah and the Tosefta, included in the order Ṭohorot. The Pentateuchal law (Num. xix.) decrees that a red heifer, "wherein is no blemish, and upon which never came yoke," shall be burned and her ashes mixed with spring water, that the compound so obtained may be used to sprinkle and cleanse every one who becomes unclean. The burning of the heifer and the preparation of the ashes, as well as the fetching of the water and its mixture for sprinkling, were attended by strict ceremonies, which constituted, according to Talmudic accounts, one of the principal differences between the Pharisees and the Sadducees, since many observances were introduced by the former only in protest against the Sadducean point of view. The treatise Parah contains a detailed description of these ceremonies, as well as various regulations concerning the purity of the water for sprinkling and its different effects.

In most editions the treatise is the fourth in the mishnaic order Ṭohorot, and is divided into twelve chapters, containing ninety-six paragraphs in all.

Contents.

Ch. i.: Age of the red heifer and of the young heifer (comp. Deut. xxi. 3); explanation of the word "shelashit" as three-year-old, and of "reba'i" as four-year-old (§ 1); age of the different sacrificial animals, and the different names which some of them bear according to their ages (§§ 2-4).

Ch. ii.: Whether the red heifer may be purchased from a non-Jew (§ 1); cases in which her horns and hoofs are black (§ 2); the defects, and the burdens carried which make the red heifer unavailable (§§ 3-4); cases in which she becomes unsuitable on account of some white or black hairs (§ 5).

Ch. iii.: Preparation of the priest who is to burn the red heifer (§ 1); prevention of any possible defilement, by rearing in houses built over hollow rock the children who fetch the water from Siloam (§§ 2-4); seven red heifers said to have been prepared in all: one by Moses, one by Ezra, and five in the time after Ezra (§ 5); a special passage was constructed for the priest and the red heifer from the Temple mount to the Mount of Olives, where she was burned (§ 6); the elders of the people went ahead to the Mount of Olives, where a miḳweh was erected. There the priest was made ritually unclean, and was then obliged to immerse himself immediately, thus directly rebuking the Sadducees, who insisted that the priest who performed the ceremony should be absolutely pure, a state which he could attain only after sundown of the day on which he had taken the ritual bath (§ 7); further details regarding the functions of the elders and the slaughtering and burning of the heifer (§§ 8-10); the ashes were divided into three parts: one part was kept in the "ḥel," the space between the wall of the Temple and the hall, and the second on the Mount of Olives, while the third was divided among the orders of priests (§ 11).

Ch. iv.: Circumstances which render the heifer unavailable (§§ 1-3); cases in which all who take part in the ceremony become ritually unclean; all preparations concerning the heifer must be made in the daytime (§ 4).

Ch. v.: Vessels which are suitable for receiving the ashes and the water; persons entitled to throw the ashes into the water; regarding the gutter in the rock.

Ch. vi.: Things which render the ashes and the water unavailable.

Ch. vii.: Acts which, if performed between or during the drawing of the water and its admixture with the ashes, render these parts of the ceremony invalid.

Ch. viii.: Preservation of the water for sprinkling (§ 1); instances in which an unclean thing can not cause defilement to a human being, but a thing which has been made unclean by such an object can cause ritual impurity (§§ 2-7); different kinds of water, and which of them are suitable for the water for sprinkling (§§ 8-11).

Ch. ix.: Causes which render the water for sprinkling unavailable (§§ 1-4); concerning water for sprinkling which has become unavailable (§ 5); the mixture of the ashes of the red heifer with ordinary ashes (§ 7); effects still exercised by water for sprinkling which has become unavailable (§§ 8-9).

Ch. x.: How one who is pure in regard to the water for sprinkling may become defiled; how the water becomes unclean.

Ch. xi.: Further details regarding defilement of the water for sprinkling (§§ 1-3); difference in its effect upon those who require a ritual bath according to the Pentateuchal law, and those on whom it is obligatory according to a scribal regulation (§§ 4-5); the proper species of hyssop (comp. Num. xix. 6), how many stalks of it must be taken, and how many stems there must be on each stalk (§§ 7-9).

Ch. xii.: Further details regarding the hyssop, the persons who may perform the act of sprinkling, and the cases in which the sprinkling is ineffective.

The Tosefta to this treatise contains much to supplement and explain the Mishnah. Especially noteworthy is the story of the Sadducean priest who attempted to burn the red heifer according to the ritual of his sect, but was prevented by Johanan b. Zakkai (Tosef. vi. 9).

W. B. J. Z. L.

PARALLELISM IN HEBREW POETRY: It is now generally conceded that parallelism is the fundamental law, not only of the poetical, but even of the rhetorical and therefore of higher style in general in the Old Testament. By parallelism in this connection is understood the regularly recurring juxtaposition of symmetrically constructed sentences. The symmetry is carried out in the substance as well as in the form, and lies chiefly in the relation of the expression to the thought. The same idea is expressed in its full import—that is, in its various aspects and turns—not in a continuous, uninterrupted sentence, but in several corresponding clauses or members with different words. Hence the name "parallelismus membrorum" or "sententiarum." It has also been aptly called "sinnrhythmus" (Ewald). For the parallel members are related to each other as rhythmical protasis and apodosis, as προῳδός and ἐπῳδός.

Discoverers.

The first to see this law clearly and to distinguish between its basic forms was the Anglican bishop Robert Lowth ("De Sacra Poesi Hebræorum Prælectiones," 1753, Lecture xix.; and "Preliminary Dissertation to Isaiah," 1778, pp. 12-26). Unknown to him Christian Schoettgen referred to this principle in a general way ("Horæ Hebr." 1733; comp. Diss. vi., "De Exergasia Sacra," pp. 1249-1263: "exergasia quid sit, omnes Rhetorum libelli docent, conjunctio scilicet integrarum sententiarum idem significantium"). But even before that Ibn Ezra and Ḳimḥi had characterized this feature of Hebrew poetry by the expression "kaful" ("doubling") or, more fully, "kefel 'inyan be-millot shonot" ("doubling of the thought with other words"). Both, however, regarded it merely as an elegant form of expression ("derek ẓaḥot"). On Abu al-Walid see Bacher, "Aus der Schrifterklärung des Abulwalid," p. 39.

According to the logical interrelation of the members there are distinguished three kinds of parallelism:

(1) The **synonymous,** in which the same sentiment is repeated in different but equivalent words:

"Shew me thy ways, O Lord;
Teach me thy paths" (Ps. xxv. 5; comp. *ib.* cxiv.; Num. xxiii. 7-10; Isa. lx. 1-3; etc.).

Frequently the second line not merely repeats but also reenforces or diversifies the idea:

"They shall eat of the fruit of their own way,
And be filled with their own devices" (Prov. i. 31);
"Saul hath slain his thousands,
And David his ten thousands" (I Sam. xviii. 7; comp. Isa. xlii. 7, lv. 6 *et seq.*; Ps. xcv. 2).

(2) The **antithetical,** in which the parallel members express the opposite sides of the same thought:

"The integrity of the upright shall guide them,
But the perversity of the treacherous shall destroy them" (Prov. xi. 3; comp. *ib.* x. 1 *et seq.*; Isa. liv. 7 *et seq.*; Ps. xx. 8, xxx. 6).

Frequently there are one or more synonymous elements in both members, thus making the contrast more emphatic:

"An unjust man is an abomination to the righteous,
And he that is upright in the way is an abomination to the wicked" (Prov. xxix. 27; comp. *ib.* x. 5, xvi. 9, xxvii. 2).

(3) The **synthetical** (called also **constructive** and **epithetical),** in which the two members contain two disparate ideas, which, however, are connected by a certain affinity between them:

"The fear of the Lord is the beginning of wisdom:
But the foolish despise wisdom and instruction" (Prov. i. 7; comp. *ib.* iii. 5, 7; Isa. l. 4; Ps. i. 3, xv. 4).

Kinds of Parallelism.

Lowth observes of these three fundamental kinds of parallelism ("Preliminary Dissertation," p. 26): "Synonymous parallels have the appearance of art and concinnity and a studied elegance; they prevail chiefly in shorter poems, in many of the Psalms, in Balaam's prophecies, in many of those of Isaiah, which are most of them distinct poems of no great length. Antithetical parallelism gives an acuteness and force to adages and moral sentences, and therefore abounds in Solomon's Proverbs, but elsewhere is not often to be met with. The poem of Job, being on a large plan and in a high tragic style, though very exact in the division of the lines and the parallelism, and affording many fine examples of the synonymous kind, yet consists chiefly of the constructive."

Other distinctions which refer rather to the structure and form of the verses than to the nature of parallelism are:

The **introverted** parallelism (Jebb, "Sacred Literature," 1820, § iv., p. 53), in which the hemistichs of the parallel members are chiastically arranged after the scheme ab-ba:

"My son, if thine heart be wise,
My heart shall be glad, even mine;
Yea, my veins shall rejoice,
When thy lips speak right things" (Prov. xxiii. 23 *et seq.*, Hebr.; comp. *ib.* x. 4, 12; xiii. 24; xxi. 17; Ps. li. 4).

The **palillogical** parallelism, in which one or more words of the first line are taken up, like an echo or the canon in music, in the second:

"The Lord is a jealous God and avengeth;
The Lord avengeth and is full of wrath;
The Lord taketh vengeance on his adversaries,
And he reserveth wrath for his enemies" (Nah. i. 2; comp. Judges v. 3, 6, 7, 11, 12, 15, 16, 23, 27; Isa. ii. 7, xxiv. 5; Hos. vi. 4; Ps. lxxii. 2, 12, 17; cxxi.; cxxiv.; cxxvi.).

Perfect and **imperfect** parallelism, according to the equality or inequality of the number of words in each line.

Sometimes a distich does not contain the logical development or repetition of the thought as in the instances quoted above; but the thought goes forward through both lines, either because one line was not sufficient to express it or because the second line supplements the first in the form of a relative, final, causative, or consecutive clause.

There is also that parallelism which is called (*e.g.*, by De Wette and Delitzsch) the **rhythmical:**

"All the kings of the earth shall give thee thanks, O Lord,
For they have heard the words of thy mouth" (Ps. cxxxviii. 4);
"The eyes of the Lord are in every place,
Keeping watch over the evil and the good" (Prov. xv. 3; comp. *ib.* xvi. 7, 10; xvii. 13, 15; xix. 20; xxi. 23, 25).

Number of Parallel Members.

The simplest and most frequent form is the distich, in which two lines balance each other in thought and expression. But the parallelism may extend to several lines with the same variety of relations as in the distich.

The tristich may consist either of three synonymous lines, as in Ps. i. 1; Num. vi. 25; Lam. i. 1; Isa. xlvii. 11; Mic. vi. 15; or of a distich with an introductory or a concluding line, as in Isa. xliii. 5; Ps. cxxiii. 2.

The tetrastich may comprise four synonymous lines (Num. xxiv. 6; Isa. i. 4, lviii. 6), or may consist of two distichs balanced against each other (Gen. xxv. 23; Isa. xliii. 2, 6), or, more elegantly, the lines of the distichs may be arranged crosswise after the scheme ac-bd (Ps. xxxiii. 13 *et seq.*; Isa. xlix. 2), or acdb (II Sam. iii. 23 *et seq.*). or while the pairs are synonymous within themselves they may be antithetic with reference to each other (Isa. liv. 10, lxv. 21 *et seq.*; Ps. xxxvii. 10 *et seq.*). Examples of antithesis within the two distichs are Ps. xxx. 6, and xx. 8 *et seq.*

The pentastich is either a combination of a distich and tristich (Zech. ix. 5) or of two distichs and a single verse (Num. xxiv. 3 *et seq.*; Josh. x. 12 *et seq.*; I Chron. xii. 19).

The hexastich is formed either of three distichs (Num. xxiv. 17; Isa. ii. 7 *et seq.*; Hab. iii. 17) or of a distich and a tetrastich (Gen. xxvii. 29; Cant. iv. 8). Such combinations are rare in lyrics, but more frequent in the prophetical writings.

The strophes are subject to the same law of parallelism as the lines themselves. Thus Num. xxiv. 39 is composed of five strophes of 5, 6, 4, 5, and 4 lines respectively. Job iii., after the introit in verse 3, can be divided into seven strophes with 6, 10, 6, 8, 6, 8, and 6 lines respectively, balanced against one another in thought (*e.g.*, cursing of day and night; the enviable condition of the still-born and those in the grave; and the pain of those tired of life). So also Ps. lxii. 2–5, 6–9, and 10–12; *ib.* ii. 1–3 and 4–6, which form two antithetical strophes.

——**In Post-Biblical Literature:** In the oldest post-Biblical Hebrew poetic productions extant, that is, the liturgy, the principle of parallelism is existent, though not exhibiting the regularity and symmetry of the Biblical poetry. It is sufficient here to refer to such prayers as "Le-El Baruk," "Ahabah Rabbah," "'Ezrat Abotenu," and the "Shemoneh 'Esreh." Parallelism is also discernible in the few poetic remnants preserved in the Talmud. So, for instance, in the elegy on R. Ḥanin, who, when a child came to him late in life died on the day of its birth:

שמחה להוגה נהפכה
ששון ויגון נדבקו
בעת שמחתו נאנח
בעת חנינתו אבד הנינו.

(TRANSLATION.)

"Gladness turned into sadness,
Joy and grief met together,
His joy was mingled with sighing,
Grace reached him only to depart" (Ket. 104a).

With the adoption of rime and meter in the Spanish period the parallelism fell into decay, though it maintained itself in the liturgy. Occasionally it breaks through in other poetical productions of that period, as in the complaint of Abraham ibn Ezra:

איגע להצליח ולא אוכל—כי עוהוני ככבי שמי
לו אהיה סוחר בתכריכין—לא יגועון אישים בכל ימי
גלגל ומזלות במעמדם—עוו במהלכם למולדתי
לו יהיו נרות סחורתי—לא יאסף שמש עדי מותי.

(TRANSLATION.)

"I strive to succeed, but without avail—for my horoscope was unlucky;
Were I trader of death-shrouds, none would die while I lived;
The cycle of planets in their position took a wrong course at my birth;
Were candles my wares, the sun would not set before my death."

Likewise in Judah al-Ḥarizi's maḳamah of the "Unhappy Marriage":

ברוך אשר יום צר נצרני
וברחמיו חסד גמלני
יצרי ביד סכלי מכרני
אך צור בחמלתו גאלני
אחרי אשר הדרי שאול באתי
במן שאול פתח והעלני.

(TRANSLATION.)

"Blessed He who preserved me on the day of distress
And in His mercy showed me grace.
My inclination sold me into the hand of my folly,
But the Rock in His compassion delivered me;
After I had already entered the chambers of hell,
He opened the belly of hell and brought me up."

The same may be noticed in modern Hebrew poetry. So, for instance, in N. H. Wessely's elegy on the death of Moses Mendelssohn:

מות עץ חטבת שאר פריהו
לא כלו שחת אכס קצהו
עוד מכתב חכמתו חרות על לוח
עוד דובר עם רעיו לשון וספר
לא מישפתי בשר עפר ואפר
לא אומר ודברים כי אם ברוח.

(TRANSLATION.)

"Death! thou hast hewn off the tree, but left its fruit;
Not the whole hast thou destroyed, but a small part.
The sum of his wisdom is engraved on the tablet,
Still is he discussing with his friends letters and science;
Not with lips of flesh, dust, and ashes,
Not in words and sounds, but in the spirit."

Exegetical Importance.

The importance of parallelism as an aid in determining text-critical and lexicographical questions, thus affording the key to the correct interpretation of many passages in the Bible, is evident. From an esthetical point of view the parallelism may be termed the rhythm of nature. Parallelism is not an exclusive peculiarity of Hebrew. It is met with not only in Assyrian (A. Jeremias, "Die Babyl.-Assyr. Vorstellung vom Leben nach dem Tode," p. 91, Leipsic, 1878; E. Schrader, in "Jahrbücher für Protestantische Theologie," i. 122) and in Egyptian (Georg Ebers, "Nord und Süd," i. 1; J. H. Breasted, in "The Biblical World," i. 55), but is also characteristic of Finnish song, especially the "Kalevala" (D. Comparetti, "Der Kalevala," Halle, 1892; J. C. Brown, "People of Finland," p. 280, London, 1892). A. Wuttke ("Der Deutsche Volksaberglaube der Gegenwart," p. 157, Berlin, 1869) and Eduard Norden ("Die Antike Kunstprosa," ii. 813, Leipsic, 1898) consider parallelism as the most ancient and the original form of poetry, as "perhaps the most important formal ethnic thought ["formale Völkergedanke"] in existence." But it is best adapted to the genius of the Hebrew language with its wealth of synonymous expressions which enables the poet or the prophet to dwell upon a theme with an almost inexhaustible variety of expression and coloring. The parallelism is so inwrought in the nature of Hebrew poetry that it can not be lost in translation; and to this fact is perhaps due not in a small measure the fact that the poetry of the Old Testament has become the common property of mankind.

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E. C. I. M. C.

PARAN: 1. Desert, corresponding to the present Badiyyat al-Tih, bounded on the north by the Jabal al-Makhrah, on the south by the watershed toward the Sinai Peninsula, on the east by the mountains of Wadi al-'Arabah, and on the west by the Wadi al-'Arish. Ishmael is said to have settled here after his separation from Abraham (Gen. xxi. 21). The Israelites went there on leaving the territory of Sinai, and the spies went thence into Canaan (Num. x. 12, xiii. 3). David went to Paran after having made peace with Saul (I Sam. xxv. 1). In the Roman period a highway led through this desert, according to the "Tabula Peutingeriana" (ed. Miller, 1888), but now Al-Tih is a desolate waste.

2. Locality near the southern boundary of Canaan, between Israel and Edom. Moses repeated the Law to the Israelites "between Paran and Tophel" (Deut. i. 1), and the Edomite Hadad stopped at Paran when fleeing before Solomon to Egypt (I Kings xi. 18). According to the "Onomasticon" of Eusebius (ed. Lagarde, p. 298), this place is identical with the present Ḳal'at al-Naḥl.

3. Mountain or mountain range. "Yhwh shined forth from Mount Paran" (Deut. xxxiii. 2), and "the Holy One [came] from Mount Paran" (Hab. iii. 3). This mountain or mountain range may be identical with the mountains surrounding the present Wadi al-'Arabah.

E. G. H. S. O.

PARASHAH (plural, **Parashiyyot**): A section of the Pentateuch. The Sephardim apply the word to each of the fifty-four weekly lessons into which the Torah is divided in the one-year cycle, as well as to smaller sections; the Ashkenazim call the week's lesson a Sidra, giving the name "parashah" to the smaller portions that are read on festivals or to one of the seven subsections in which the week's lesson is read on Sabbath mornings. The 153 parts into which the Torah was divided in the cycle of three years, which prevailed in Palestine till the exiles from Spain brought their customs into the Holy Land, are known as "sedarim" (singular, "seder"), as is seen from the Masoretic colophon at the end of each of the five books. Thus Genesis has 12 parashiyyot and 43 sedarim; Exodus, 11 and 29 respectively; Leviticus, 10 and 22; Numbers, 11 and 32; Deuteronomy, 11 and 27. The weekly lessons are marked in all Hebrew Bibles either by the current number or by the names which they take from the first word (*e.g.*, 1, "Bereshit") or from the first striking word (*e.g.*, 2, "Noah"), or sometimes from two words (*e.g.*, 3, "Lek Leka"; 50, "Ki Tabo"). In Pentateuchs printed for use in the synagogues the seven subsections are marked by ordinals prefixed to all but the first. The sedarim representing the three-year cycle, which has so long been out of use, are not marked.

In regard to the so-called "Four Parashiyyot" read, after the weekly lesson, on certain Sabbaths (see Parashiyyot, The Four) the Mishnah (Meg. iii. 4), after naming them, proceeds: "On the fifth they return to their order." This would indicate that in those times the weekly lessons were omitted on the four Sabbaths in question; but this is very unlikely, because the 153 sedarim could not have been gone through with in three years, and moreover because two at least of the parashiyyot (Nos. 1 and 2) are too small for subdivision into seven parts. Hence Bertinoro (*ad loc.*) explains that only the Hafṭarah, which on the four Sabbaths has depended on the additional parashah, returns to the regular order, that is, dependence on the weekly lesson.

The first parashah of the weekly lesson is read on the afternoon of the Sabbath preceding that on which the whole is read. If this Sabbath falls on a festival, the same subsection is read on the previous Sabbath afternoon, or even on the second preceding Sabbath afternoon. For example, when "Shemini" is to be read on Sabbath, Nisan 29, its first parashah is read on the afternoons of Nisan 8, 15, and 22.

The first parashah of the weekly lesson is read also on the mornings of Monday and Thursday before the Sabbath on which the whole lesson is read, unless displaced by a new moon, feast, or fast falling on such day.

For the reading on new moons, festivals, half-holy days, and fasts, see Fasting and Fast-Days; Festivals; Holy Days; Law, Reading from the; New Moon.

A. L. N. D.

PARASHIYYOT, THE FOUR: Besides the weekly lesson or parashah that is read from the scroll of the Law every Sabbath, there is sometimes read after it an additional portion appropriate to the particular day. Among such occasional Sabbaths are the two preceding and the two following the Feast of Purim, the four additional portions or parashiyyot for which are called respectively "Parashat Sheḳalim," "Parashat Zakor," "Parashat Parah," and "Parashat ha-Ḥodesh." The Sabbaths on which these four parashiyyot are read are consequently called "Shabbat Sheḳalim," "Shabbat Zakor," etc.

Parashat Sheḳalim.

Parashat Sheḳalim, comprising Ex. xxx. 11-16, which contains the commandment of the half-shekel offering, is read on the Sabbath immediately preceding the 1st of Adar or, if that day falls on Saturday, on the 1st of Adar itself. The reason for reading this particular portion on the Sabbath in question is that from the 1st of Adar messengers sent by the bet din formerly admonished the Jews to bring or to send their half-shekel offerings (comp. Sheḳ. i. 1). On Shabbat Sheḳalim two scrolls of the Law are required: one for the weekly lesson, which is divided among seven readers; and one for the Mafṭir who reads the parashah for Sheḳalim. When that Sabbath falls on the 1st of Adar, three scrolls must be used: one for the weekly lesson divided among six readers; one for the portion (Num. xxviii. 9-15) read on Rosh Ḥodesh Sabbath; and the third for the mafṭir who reads the parashah for Sheḳalim. The Hafṭarah is invariably II Kings xii. 1-17 (of the Sephardim, *ib.* xi. 17-xii. 1-17). It is fully understood that in a leap-year Adar Sheni is meant.

The Sabbath immediately preceding the Purim feast is called "Shabbat Zakor" because on that day the mafṭir reads the portion beginning with "Zakor," which comprises Deut. xxv. 17-19. This portion contains the command to blot out the remembrance

Parashat Zakor and Parashat Parah.

of Amalek; and it is allotted to the Sabbath preceding Purim because that feast commemorates the deliverance of the Jews from Haman the Amalekite. On Shabbat Zakor also two scrolls are necessary: one for the weekly lesson, and one for the Zakor parashah. The Hafṭarah is I Sam. xv. 2–34 (of the Sephardim, *ib.* 1–34), containing the narrative of the extermination of the Amalekites by Saul at the command of Samuel.

Parashat Parah (= "section of the Red Heifer"), which comprises the whole of Num. xix., is read on the last Sabbath but one of Adar or on the last Sabbath if the 1st of Nisan falls on Saturday. This is done in order to commemorate the purification of the unclean by sprinkling them with the "water of separation" so that they may be able to bring the Passover sacrifice. On this Sabbath, as on those cited above, two scrolls are necessary: one for the weekly lesson, and one for the mafṭir. The Hafṭarah is Ezek. xxxvi. 16–38 (of the Sephardim, *ib.* 16–36), verse 25 being an allusion to the "water of separation."

Parashat ha-Ḥodesh.

Parashat ha-Ḥodesh—that is, the section beginning with "Ha-Ḥodesh" (Ex. xii. 2–20), which passage contains the command to celebrate the Passover and the Feast of Unleavened Bread—is read on the 1st of Nisan if it falls on Saturday, or on the Saturday immediately preceding if it falls on a week-day. In the latter case two scrolls are used: one for the weekly lesson, and one for the mafṭir, who reads the above-cited portion. When this Sabbath falls on the 1st of Nisan, three scrolls are necessary, and the procedure is the same as on Shabbat Sheḳalim when that Sabbath falls on the 1st of Adar. The Hafṭarah is Ezek. xlv. 16–xlvi. 18 (of the Sephardim, *ib.* xlv. 18–xlvi. 15), which treats particularly of the Passover feast (Meg. *l.c.*; *ib.* Gemara 29b–30b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 685, 1–5).

Reading of Parashat Zakor Obligatory.

Of the Four Parashiyyot, the reading of Parashat Zakor, and, according to some rabbis, that of Parashat Parah also, is considered as a Biblical commandment, so those Jews who live in villages where there is no Minyan must on Shabbat Zakor and Shabbat Parah repair to a place where there is a minyan in order to hear the reading of the parashiyyot (Oraḥ Ḥayyim, 685, 7; comp. Be'er Heṭeb *ad loc.*).

It will be seen that the four Sabbaths never follow each other uninterruptedly. In most cases there is an interruption ("hafsaḳah") between the Sabbath of Sheḳalim and that of Zakor, while the other three Sabbaths follow closely upon each other. When the 1st of Adar falls on Saturday, which is very rarely the case, the hafsaḳah immediately follows the Purim feast, that is, between the Sabbaths of Zakor and Parah. But when the 1st of Adar falls on Friday, there are two hafsaḳot: one on the 2d of Adar, that is, between Sheḳalim and Zakor; and one on the 16th of Adar, that is, between Zakor and Parah.

The morning service for the Sabbaths of the Four Parashiyyot has special piyyuṭim commonly called "yoẓerot." On Shabbat Sheḳalim and Shabbat ha-Ḥodesh some of these are recited in the Musaf also.

E. C. M. Sel.

PARDO: A family deriving its name from Prado in Castile. Its members have mostly distinguished themselves in the Levant. Among them may be mentioned:

David Pardo: Rabbinical commentator and liturgical poet; born at Venice March 29, 1719; died at Jerusalem 1792; son of Jacob Pardo of Ragusa, rabbi in Venice. After finishing his studies, Pardo left Venice and went to Ragusa. He then lived for some years in Sarajevo, Bosnia, where he engaged in teaching. From Sarajevo he went to Spalato, Dalmatia, where the rabbi, Abraham David Papo, engaged him as teacher at the yeshibah. After the death of Papo's successor, Isaac Ẓedaḳah, Pardo was elected chief rabbi of the city. Among his disciples were Shabbethai Ventura, David Pinto, and Abraham Curiel. In 1752 Pardo began to publish, his first work being "Shoshannim le-Dawid" (Venice, 1752), a commentary on the Mishnah.

In 1764 Pardo accepted the position of chief rabbi at Sarajevo, where he succeeded Joshua Isaac Maggioro. He employed his leisure time in writing and publishing various works. Toward the end of his life he went to Jerusalem, where he died.

Besides the above-mentioned commentary on the Mishnah, Pardo wrote the following works: "Maskil le-Dawid" (Venice, 1760), supercommentary on Rashi's commentary on the Pentateuch; "Miktam le-Dawid" (Salonica, 1769), responsa; "Ḥasde Dawid" (part i., Leghorn, 1776; part ii., *ib.* 1790), commentary on the Tosefta; "Ḥuḳḳat ha-Pesaḥ" (Leghorn, 1796), a ritual for the Passover season; "La-Menaẓẓeaḥ le-Dawid" (Salonica, 1795), novellæ on various Talmudic topics; "Sifre debe-Rab" (*ib.* 1804), commentary on Sifre. Among his liturgical works are the following: "Sekiyyot ha-Ḥemdah" (Salonica, 1756; often reprinted), ritual for the first day of Nisan; "Shirah Ḥadashah" (Amsterdam, 1776 [?]), the history of Esther in verse; "Mizmor le-Dawid" (Leghorn, 1818), notes on Shulḥan 'Aruk, Eben ha-'Ezer; "Shif'at Rebibim" (Leghorn, 1788, and often reprinted), prayers for holy days, with a poetical presentation of the Temple service on the Day of Atonement and other piyyuṭim, published by his disciple Elisha Ḥabillo, called also "Mercado." Notes of Pardo's on the Talmud are found in the Vienna edition of 1860–72, and on Alfasi in the Wilna edition of 1881–86. The library of the Jewish community at Rustchuk owns a "Miktam le-Dawid" bearing the author's signature.

Pardo married a young woman of Spalato, who aided him in his literary labors. She bore him three sons, named Jacob, Isaac, and Abraham, and one daughter. The last-named married Abraham Penso, author of the "Appe Zuṭre" (Salonica, 1798). Abraham Pardo married a daughter of the bibliographer Ḥayyim Joseph David Azulai.

Bibliography: *Miktam le-Dawid*, part i., pp. 1, 207; part ii., Nos. 2, 10, 12, 21, 31; part iii., Nos. 2, 5; part iv., p. 207; *Maskil le-Dawid*, Preface; *Shoshannim le-Dawid*, Preface; *Shif'at Rebibim*, title-page.

M. Fr.

David ben Joseph Pardo: Dutch ḥakam; born at Salonica in the second half of the sixteenth century; died at Amsterdam March 15, 1657. He went with his father to the latter city, where he became ḥakam of the Bet Yisrael congregation (founded 1618). This congregation was consolidated in 1638 with the other two congregations in Amsterdam, and Pardo was appointed ḥakam together with Isaac Aboab da Fonseca, Manasseh ben Israel, and Saul Levi Morteira. He was besides a trustee of the cemetery and ḥazzan of the Bikkur Ḥolim. In 1625 he founded the Ḥonen Dallim benevolent society.

Pardo published a transcription in Latin characters of Ẓaddiḳ ben Joseph Formon's "Obligacion de los Coraçones," a translation of the "Ḥobot ha-Lebabot" (Amsterdam, 1610).

Bibliography: Steinschneider, *Cat. Bodl.* col. 884; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

David ben Joseph Pardo: Rabbi; born in Amsterdam; son of Joseph Pardo, ḥazzan in London. He translated into Spanish under the title "Compendio de Dinim" (Amsterdam, 1689) his father's "Shulḥan Ṭahor." The other works attributed to him by Fürst ("Bibl. Jud." iii. 67) were written by David ben Jacob Pardo. A. P.

Isaac ben David Pardo: Rabbi in Sarajevo, Bosnia; brother of Jacob Pardo. He was the author of "To'afot Re'em" (Salonica, 1801), a commentary on the responsa of R. Aḥai of Shabḥa, with an index of the different responsa.

Jacob ben David Pardo: Rabbi at Ragusa and Spalato in the eighteenth century. He was the author of: "Marpe Lashon" (Venice, 1780), prayers and religious poems for children, printed conjointly with his "Tehillah be-Ereẓ," poems on the earthquake in Ragusa; "Ḳehillat Ya'aḳob" (*ib.* 1784), commentary on the Earlier Prophets; "Toḳfo shel Nes" (*ib.* 1789), introduction to the "Ma'aseh Nissim" of Aaron Cohen Ragusano; "Appe Zutre" (*ib.* 1797), novellæ to the treatise "Hilkot Ishshut," *i.e.*, precepts for women; "Minḥat Aharon" (*ib.* 1809), precepts for the religious ritual upon awakening, for the three daily prayers, and moral precepts; "Mishkenot Ya'aḳob" (Leghorn, 1824), commentary on Isaiah, published by his son David Samuel.

Jacob Vita Pardo: Son of David Samuel Pardo; born in Ragusa 1822; died in 1843 at Padua, where he was a student at the Collegium Rabbinicum; his body was conveyed to Verona for burial. Five of his sermons, preached in Padua and Verona, were published after his death. When but eighteen years old he wrote a commentary on Micah, which was published by Samuel David Luzzatto as the first supplement to Joseph Almanzi's "Abne Zikkaron," Prague, 1841. The commentary is not complete, extending only to ch. iv. 8. An obituary, written by Luzzatto in memory of his talented pupil, serves as an introduction to the work.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 883-884, 1245-1246, 1517-1518; Azulai, *Shem ha-Gedolim*, p. 46; Fuenn, *Keneset Yisrael*, i. 48b; Mortara, *Indice*; Benjacob, *Ozar ha-Sefarim*, pp. 46, 312 *et passim*; *Ozar Neḥmad*, i. 170; *Abne Zikkaron*, Supplements 2 and 3, Prague, 1841; Fürst, *Bibl. Jud.* iii. 67.

S. O.

Joseph Pardo: English ḥazzan; died in 1677. He appears to have gone to London from Amsterdam, where his father, David, was a rabbi. He wrote "Shulḥan Ṭahor," a compendium of the first two parts of Joseph Caro's Shulḥan 'Aruk, which was edited by his son, David, and printed at Amsterdam in 1686, dedicated to the "Kaal Kodes de Londres," but with an approbation from the bet din of Amsterdam. The book has been reprinted several times: Frankfort-on-the-Main, 1696, and, with notes by Moses Isserles, 1713; and Frankfort-on-the-Oder, 1704.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1517-1518; *Monatsschrift*, viii. 387; De Castro, *Auswahl von Grabsteinen*.

J.

Joseph Pardo: Rabbi; born at Salonica; died at Amsterdam Oct. 10, 1619. He emigrated to Holland and was appointed ḥakam of the Bet Ya'aḳob congregation in Amsterdam founded by Jacob Tirado, holding office from 1597 till his death. In 1615 he founded the Hermandad de las Huerfanas and Moher ha-Betulot, now the Santa Compania de Dotar Orphas e Donzelas. Some liturgical poems by him are included in the "Imre No'am" (Amsterdam, 1628; very rare).

His eldest son, **Isaac Pardo,** died at Uskup in Turkey, and his second son, **Abraham Pardo,** at Jerusalem.

Bibliography: De Barrios, *Casa de Jacob*, pp. 22, 24; idem, *Vida de Ishac Huziel*, pp. 38 *et seq.*; Koenen, *Geschiedenis der Joden in Nederland*, pp. 143, 428; Kayserling, in *Monatsschrift*, 1859, viii. 386; epitaph in De Castro, *Keur van Grafsteenen*, etc., p. 60, No. 6.

Josiah Pardo: Dutch rabbi; son-in-law and disciple of Saul Levi Morteira. He removed to Rotterdam, where he was teacher at the yeshibah de los Pintos, which was transferred to Amsterdam in 1669. He was also ḥakam of the Ḥonen Dallim benevolent society. He emigrated to Curaçoa, where he was ḥakam in 1674, and later he filled a similar post at Jamaica.

D. E. Sl.

PARENTS. See Father; Mother.

PARENZO, ASHER B. JACOB: Hebrew printer in Venice from 1580 to 1600; brother of the printer Meïr b. Jacob. He was employed by Giovanni Bragadin in printing a large number of works of Hebrew literature; among them were: Isaac Abravanel's commentary on the Pentateuch (1579); the Bible (1586); part iv. of the "Ṭurim" (1594); etc. Parenzo states that his immediate ancestors and relatives were likewise printers.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2812, 2984; idem, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 45.

J. I. E.

PARENZO, CESARE: Italian senator and deputy; born at Rovigo 1839; died at Nervi, near Genoa, April 15, 1898. He studied law, but after receiving his degree he volunteered under Garibaldi in 1860, and took part in the Sicilian expedition, following Garibaldi to Aspromonte in 1862, and to Tirol in 1866. He was elected deputy from Rovigo to the thirteenth and fifteenth legislatures, and from Chioggia to the fourteenth. He then devoted himself to journalism, and was for some time editor of the "Diritto." He also practised law in Rome, and on Jan. 29, 1889, was elected senator. He wrote: "Guida Popolare Amministrativo ad Uso del Privato e del Funzionario Comunale," Mantua, 1871; and "Dello Spirito e della Pratica delle Leggi," Bologna, 1881.

BIBLIOGRAPHY: *Il Vessillo Israelitico*, 1898, p. 131; *Almanacco Italiano*, 1899, p. 308; *La Tribuna Illustrata*, April 24, 1898.
S. U. C.

PARḤI. See FARḤI.

PARḤON, SOLOMON B. ABRAHAM IBN: Spanish philologist of the twelfth century; a native of Ḳal'ah (Ḳal'at Ayyub, Calatayud), Aragon. In the preface to his lexicon he mentions as his teachers, besides a certain R. Ephraim of whom nothing more is known, the two great Spanish scholars Judah ha-Levi and Abraham ibn Ezra. Ibn Parḥon refers also to conversations with Judah ha-Levi, mentioning, for example, his remarkable assertion regarding the inadmissibility of meter in Hebrew poetry, and tells of the sojourn of Ha-Levi and Ibn Ezra in North Africa.

The only one of his works which has been preserved is his lexicon. In it he appears as the true pupil of Ibn Ezra, becoming, like him, the propagator of Hebrew philology and Biblical exegesis as they flourished in the Arabic language in Spain. Ibn Parḥon relates in his preface that when he came to Salerno he found the people there entirely ignorant of the products of Judæo-Spanish literature, being acquainted only with the lexicon of Menahem ibn Saruḳ. He determined, therefore, to compile a lexicon to the Bible in which the substance of that literature should be made accessible in Hebrew. He completed his work on Kislew 1, 4921 (= 1160), and called it "Maḥberet he-'Aruk," combining the title of the dictionary of Menahem with that of Nathan's Talmudic lexicon. Except for the original matter which Ibn Parḥon incorporated in his work, it may be considered as an extract from the lexicon of Ibn Janaḥ, supplemented by extracts from the works of Ḥayyuj, as well as from the "Mustalḥaḳ" and the "Luma'" of Ibn Janaḥ.

Ibn Parḥon quotes by name only a few authorities, including Rashi and Solomon ibn Gabirol. The latter's interesting short grammatical didactic poem "'Anaḳ" has been preserved, at least in part, in Ibn Parḥon's introduction to his lexicon. The numerous explanatory notes, which are a notable characteristic of the lexicon, make it a mine of information on historical details relating to the ritual. It contains also various scientific excursus, including some on problems of religious law. The article בעל contains a sermon on illicit intercourse with Jewesses, which throws light on the moral status of the Italian Jews; and in another article, גלב, he seizes the opportunity of showing the inadmissibility of the custom of not cutting the hair, a custom prevailing in Christian countries. Twice, in the articles מנח and ערב, he attacks the practise which Jews living in Christian countries had adopted of combining the afternoon prayer with the evening prayer.

Although Ibn Parḥon introduces a few Aramaic phrases (occurring in the Talmud) to satisfy the taste of his readers, the language of his lexicon, with its pure Hebraisms and the fluency and precision of its style, betrays the influence of his teacher Ibn Ezra. The original matter contributed by Ibn Parḥon includes, in addition to the notes mentioned above, many interpretations of single Biblical passages, and numerous explanations of Biblical words by means of Neo-Hebraic and Aramaic. A brief summary of Hebrew grammar, together with an excursus on Neo-Hebraic prosody, is prefixed to the lexicon, and a number of chapters based chiefly on the "Luma'" of Ibn Janaḥ and dealing with syntactic and stylistic peculiarities of the Bible are appended. The preface and many of the articles contain interesting data on the history of Hebrew philology.

Ten years after its appearance Ibn Parḥon's lexicon was bitterly attacked by Judah ibn Tibbon, who translated the lexicon of Ibn Janaḥ and unjustly criticized Ibn Parḥon's work as being a translation thereof. Despite this, Ibn Parḥon's lexicon became very popular in succeeding centuries, although subsequently it was forgotten, until resuscitated by S. G. Stern, who edited it according to a Vienna manuscript together with an introduction by S. L. Rapoport (Presburg, 1844).

BIBLIOGRAPHY: W. Bacher, *Salomon ibn Parchons Hebräisches Wörterbuch*, in Stade's *Zeitschrift*, x. 120-156, xi. 35-99; Steinschneider, *Cat. Bodl.* col. 2384; Winter and Wünsche, *Jüdische Litteratur*, ii. 190.
T. W. B.

PARIS: Capital city of France. There were Jews in Paris prior to the date of the Frankish invasion. The councils of Varennes in 465 and of Orleans in 533, 538, and 541 adopted certain measures against the Jews, from which it would appear that there must have been Jews in Paris and in the north of France at that time. From the days of the first Frankish kings there was in Paris a Rue de la Juiverie (Street of the Jews), leading to the palace; in 582 a synagogue was erected in this street.

Until the sixth century the Jews who lived in Paris did so under favorable conditions. They enjoyed perfect freedom in the exercise of their religion, they maintained friendly relations with the Christians, and some of them even occupied public offices, as receivers of taxes. However, it was not long before the influence of the Church began to affect the king and nobles. Chilperic (561-584) endeavored to proselytize the Jews; among them was one named Priscus. When this unfortunate refused to "acknowledge the faith" he was thrown into prison. Under the last of the Merovingian kings the situation grew worse. Clotaire II. forbade the Jews to exercise any seigniorial functions or to serve in the army (615). His son Dagobert gave them the choice of conversion or exile (629). Many went into exile, and others suffered martyrdom. A deed of gift signed by King Dagobert in favor of the Abbey of St.-Denis alludes to one Solomon, collector of taxes at the Porte Glaucin, now the Quai aux Fleurs.

With the advent of the Carlovingian kings (687) there came a great change. Charlemagne (768-814), Louis le Débonnaire (814-840), and Charles the Bald (843-877) treated the Jews with great kindness. During the struggles that disturbed the kingdom for the two centuries that followed, the Jews remained unnoticed.

Of the Capetian kings Louis VI. (1108-37) and Louis VII. (1137-80) were favorably disposed toward the Jews. Under their rule the Jewish community in Paris largely increased. Many Jews dwelt also in the environs of the city and owned real estate there. According to certain chroniclers, they owned the greater part of Villejuif. In Paris itself they occupied Les Champeaux, a quarter consisting of a certain number of dark and narrow streets closed by gates at each end. Within this district were to be found the potters, the shoemakers, and the dealers in old clothes and rags. At that time there were two synagogues there; one in the Rue de la Juiverie, the other in the Rue de la Tacherie, formerly called also "Rue de la Juiverie." The community owned two cemeteries, one situated in the Rue de la Galande, the other toward the end of the Rue de la Harpe. Near-by, but on the opposite bank of the Seine, stood a mill which also belonged to the Jews. But their thrift and their wealth excited hatred and jealousy. All sorts of accusations were brought against them; they were charged with having arrested many Christians for debt, and of having accepted as pledges the sacred vessels used in church service. When, with much solemnity, Pope Innocent II. entered Paris, in 1139, the representatives of the Jewish community were permitted to present themselves with those of the city corporations. Wishing to honor the pope, the Jews, carrying the scrolls of the Law, greeted him with an address, to which he replied: "May the Lord God Almighty tear away the veil that conceals your hearts!"

In the Twelfth Century.

Then, too, the odious calumny of ritual murder was circulated freely. In 1179 the Parisian Jews were accused of having murdered at Easter a Christian named "William."

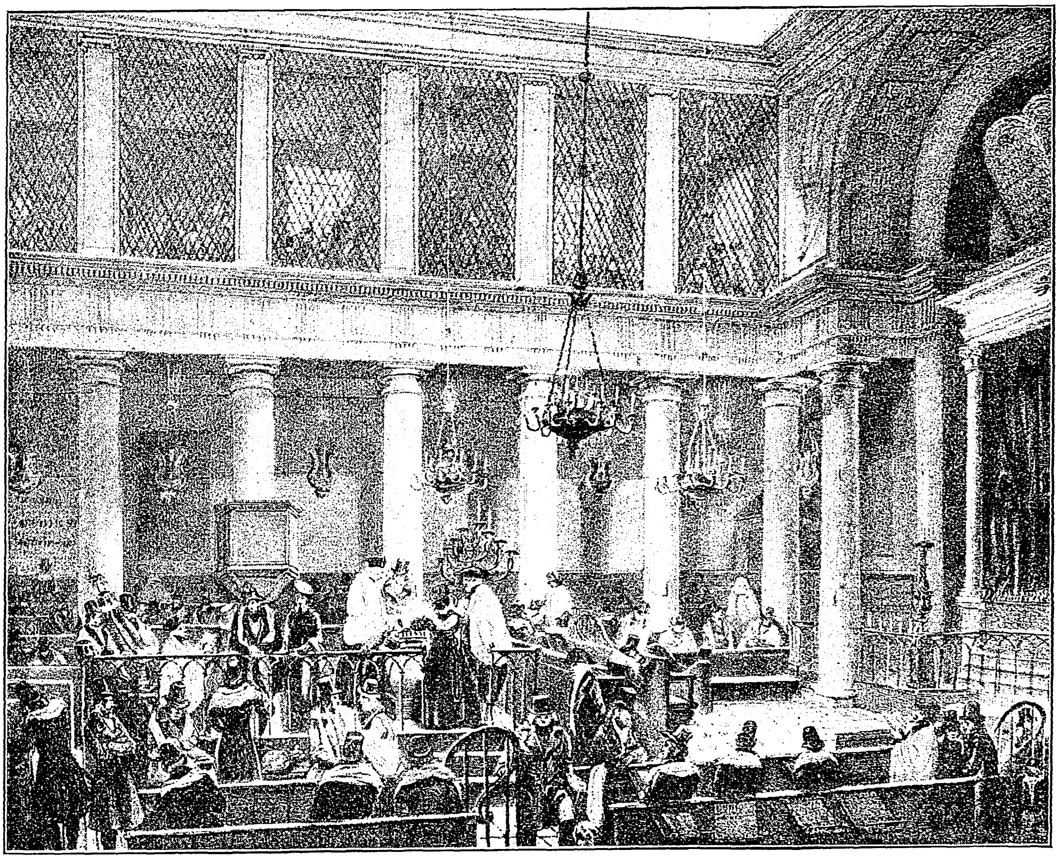

Interior of a Synagogue at Paris.

(From an old drawing by Marquis de Villeneuve.)

Philip Augustus (1180-1223), who succeeded Louis VII., displayed a hostile spirit toward the Jews, and had scarcely ascended the throne when, on a certain Sabbath-day in 1180, he ordered the imprisonment of all the Jews in his kingdom, their release being conditioned on the payment of the sum of 15,000 silver marks. In the spring of 1181 he banished them all, confiscated their lands and dwellings, and annulled four-fifths of their claims against the Christians, exacting the remainder for himself. The synagogues were turned into churches, that situated on the Rue

Banished by Philip Augustus.

de la Juiverie, within the city limits, Philip presented to Maurice, the Archbishop of Paris, in 1183, and it became the Church of Sainte-Madeleine-en-la-Cité. To the cloth-makers' gild the king leased twenty-four Jewish houses which were situated in the "Judearia Pannificorum" or ghetto, now the Rue de la Vieille Draperie, for the yearly payment of a tax of 100 livres.

The Jews Return.

In 1198 Philip, being hard pressed for money, permitted the Jews to return to France. They flocked back to Paris, where they repaired their synagogue in the Rue de la Tacherie, and established another in an old tower on the ramparts, La Tour du Pot-au-Diable, near the convent of St.-Jean-en-Grève. They settled near the Church of Petit-St.-Antoine, in the cul-de-sac or blind alley of St.-Faron, in the Rue de la Tissanderie, known later as the "Cul-de-sac des Juifs," in the vicinity of Mont Ste.-Geneviève, in the Rue de Judas, in the Rue Quincampoix, and in the Rue des Lombards, then inhabited by Italian usurers and therefore the financial center of Paris.

From this time the Jews enjoyed a certain degree of liberty and toleration. Some of them were compelled to pledge themselves not to leave the kingdom for a term of years. A bond given about the year 1204 by several Jews as a security for their continued residence contains the names of these Jews, the amount paid annually into the royal treasury, and the oath taken on the "roole" or scroll of the Law. One of these Jews, in a document dated 1209, is called "le Juif du roi," or the king's Jew. This appears to have been the designation of the Jews attached to the royal treasury (see Kammerknechtschaft). In order that he might extort from them greater sums of money, the king permitted them to charge a high rate of interest, which, however, was subjected to certain restrictions by a decree issued in the year 1218. At this time Paris contained some very rich Jews. In 1212 the chevalier Etienne de Sancerre pawned all his property to the Jew Elijah de Braie of Paris and his son Merote as security for the sum of 80 livres which he had borrowed from them, and for which he was obliged to pay two deniers per livre each week as interest. In 1217 Philip presented the grain-market in the Juiverie to his cupbearer Rinaldo.

Under Louis VIII. and Louis IX.

Under Louis VIII. (1223-26) the Jews were again molested. In Nov., 1223, the king, instigated by the clergy, annulled all Jewish loans of more than five years' standing, exempted Christian debtors from the payment of all interest even on debts contracted later, and decreed that all bonds for debts to Jews must thereafter be signed before the royal bailiff. If any Jews left the domain of their lord they must be returned to him by the owner of the land on which they had settled. By such means many of the wealthiest of Jewish families were reduced to misery.

Louis IX. (1226-70) did not show himself particularly friendly toward the Jews. He spared no efforts to convert them to Christianity. Gregory IX., acting under the influence of the apostate Jew Nicholas Donin, ordered an examination of the Talmud, and a controversy took place June 25, 1240, at the king's court in Paris between Nicholas Donin and four noted rabbis of the day, among whom were Jehiel de Paris and Moses de Coucy. As a result all the copies of the Talmud and of other Hebrew books that had been seized by order on March 3 were consigned to the flames. For several years thereafter Louis IX. stayed his hand, although the edicts against rabbinical works continued to be enforced strictly. But on his return from a crusade in 1254 he renewed his hostile attitude toward the Talmud and toward usury. As an outcome many Jews received severe punishments, and in 1257 all the landed property they held, excepting cemeteries and synagogues, was confiscated by the king. The community of Paris was compelled to solicit the help of the Jews of the surrounding country for the support of its school, formerly so active and noted. Among the numerous emigrants of that time was Jehiel himself, the illustrious head of the school, who set out for Palestine about 1259. By a decree dated June 12, 1269, St. Louis imposed upon the Jews in addition the wearing of the badge.

Under the Philips.

Philip III. the Bold (1270–85), while retaining all the decrees of his father against the Jews, enforced them only passively. In 1271 the council of St.-Quentin reproached him for allowing Jews to sue Christians for debt in a court of justice. Philip even allowed the Jews of Paris to open a new cemetery in a garden bought from a certain canon named Maître Gilbert. Although forbidden by law to reside in the neighborhood of Mont Ste.-Geneviève, they established their quarters in the interior of the city.

Under Philip the Fair (1285–1314) the condition of the Jews became almost intolerable. In 1288 he subjected the Jews of Paris to a fine for chanting too loudly in their synagogues. About the year 1299 he imposed upon them a tax of 244 livres and 12 sous, Tours currency, called the "recepta" (revenue), and 50 livres for exemption from the wearing of the badge. To the tyranny of the king were added the persecutions of the people. In 1290 a Jew of Paris, named Jonathas, was accused of having desecrated the host. He was burned at the stake, his house was razed, and a chapel built on its site which in 1685 bore this inscription: "Upon this spot the Jews defiled the Sacred Host." But notwithstanding their sufferings, the Jews still remained in Paris. At the close of the thirteenth century they inhabited the Rue du Trave-Mourier (now the Rue de Moussy), the Rue Neuve, the Court Robert de Paris (now the Rue Renard St.-Merry), the Tacherie (now the Rue de la Tacherie), and the Petit-Pont. The Jews bore French surnames and first names, such as "Copin le Mire" (the physician), "Mosse le Mire," "Sarre le Mirgesse," etc.

Decree of Exile.

But a terrible blow fell upon them when Philip pronounced his decree of exile against them on July 22, 1306. Then the king appropriated all their property for the royal treasury. In Dec., 1307, he gave to his coachman the synagogue in the Rue de la Tacherie. A number of the Parisian Jews pretended to adopt Christianity, but being unable wholly to conceal their Jewish feelings, they suffered martyrdom. The exile, however, was not of long duration, and the Jews were recalled in 1315 by Louis X. (1314–16). This monarch took them under his protection, and directed that they should be "defended from attacks, injuries, violence, and all oppression." Their synagogues, cemeteries, and other sacred places were restored to them.

But they were not allowed to enjoy royal protection for a great length of time. In 1320 Philip V., the Tall (1316–1322), imposed a tax of 100,000 livres upon the Jews of his kingdom, and of this amount 5,300 livres were payable by the Jews of Paris. In 1321 the accusation of poisoning the wells was made. Many of the Paris Jews were burned, others were exiled, and their property, to the amount of 150,000 livres, confiscated. Then followed a half-century during which the Jews of Paris, under the administration of Rabbi Mattithiah Troyes, seem to have been left unmolested. In 1360 Manecier de Vesoul entered into negotiations for the return of the exiles to France. He settled in Paris, and was appointed by the king collector of the imposts laid upon the Jews in the provinces of the North; he had as an assistant Jacob de Pont-Sainte-Maxence, also a resident of Paris. The Jews were for a time harassed by the king's agent, who threatened to procure their expulsion from the city (1370); but Charles V. (1364–80) ordered that they should be left in peace. The harsh measures against them were canceled, and they became amenable only to the king or their guardian-general, the Comte d'Etampes. Their testimony was accepted as evidence in court; they were exempted from the gabel, or tax on salt, and from fines and servitude, and were subjected only to a special tax for entry and residence in the city.

This lenience toward the Jews soon excited the anger of both the clergy and the people. With the sanction of Charles VI. (1380–1422) the people assembled in the town hall and demanded that "the Jews and usurers should be driven out of the city." Without waiting further action, the mob rushed through the city, crying "Aux Juifs!" attacked and pillaged about forty houses, and maltreated several Jews. For four days they plundered, burned, and murdered at will. Some of the victims, barely escaping with their lives, took refuge in the prison of the Châtelet, and little children were torn from the arms of their mothers and baptized (1380).

Uprising Against the Jews 1380.

Hugues Aubriot, the provost of Paris, in spite of his disposition to protect the Jews, was unable to check the uprising; but he obtained from the king the restoration of children to their parents and the restitution of some of the plunder. This intervention in their favor drew down upon Aubriot the wrath of the Church. He was accused of being secretly a convert to Judaism, and all sorts of abominable crimes were imputed to him. He was compelled to do public penance, and was then thrown into a dungeon. Shortly after, the insurrection of the Maillotins (1381) broke out, and the Jews again suffered severely. They were seized in broad daylight in the open streets, half-strangled, beaten, and stabbed. In 1394 a wealthy baptized Jew, Denis Machault, disappeared from Paris. Seven of the principal members of the Jewish community were at once arrested on the charge of having murdered him. They were at first condemned to be burned alive; but the Parliament of Paris modified this sentence by condemning them to remain in prison until Denis Machault had been returned; in the meantime they were to be beaten "for three successive Saturdays in three different places"—in the market-place, in the Place de Grève, and in the Place Maubert. They were compelled also to pay a fine of 10,000 livres. At length Charles VI., wearied by the incessant clamor of their enemies, expelled the Jews from France in 1394. Escorted by the provost, they left Paris (Nov. 3), and what property they could not take with them was confiscated.

Rabbinical Learning.

From the eleventh century Paris was an important center of religious and Talmudic education. A manuscript relating to the ancient religious customs of Worms mentions a certain Elijah the Elder, who must have lived about the middle of the eleventh century ("Shem ha-Gedolim," *s.v.*). This manuscript seems to confuse Elijah the Elder of Mons with Elijah ben Judah, who lived more than a century later. In a manuscript containing responsa of Geonim (formerly in the possession of Halberstam) is one addressed by the "sages" of Rome to the "sages" of Paris (Luzzatto, "Bet ha-Oẓer," i. 57). None of the latter is mentioned by name, but their colleagues of Rome commend their piety and learning. The responsum containing this is dated at the beginning of the twelfth century.

Twenty years later the rabbis of Paris took part in a synod convoked by RaSHBaM and R. Tam. RaSHBaM remained some time in Paris, and was in friendly intercourse with the learned men of that city. In a responsum ("Or Zarua'," i. 138b) he speaks of Mattithiah Gaon, who is identical with Mattithiah b. Moses, the disciple of Rashi and head of the Talmudic school of Paris; of Judah b. Abraham, who, in collaboration with his colleague Shemaiah, revised some of the works of his master Rashi, and edited a Passover Haggadah; of Jehiel, the son of Mattithiah Gaon; of Judah ben Yom-Ṭob (the tosafist), probably the son of the celebrated tosafist Judah ben Nathan (RIBaN), son-in-law of Rashi. Samuel of Paris consulted R. Tam on the question of a bill of divorce; Moses of Paris, who was at the head of the community of Paris about the middle of the twelfth century, wrote a commentary on the Bible, after the manner of RaSHBaM. Jacob ben Samson, who lived in the first part of the twelfth century, wrote a work on the Hebrew calendar, a commentary on the Seder 'Olam Rabba, and another on Abot, and notes on the prayer-book.

Elijah ben Judah is noted for the controversy which he sustained against R. Tam on the question of phylacteries; Talmudic authors of that age often quote his opinions. Ḥayyim b. Hananeel ha-Kohen was one of the chief disciples of R. Tam; his tosafot are frequently quoted, and Eliezer of Metz was among his disciples.

Judah ben Isaac, called Sir Leon of Paris, was one of the most illustrious French rabbis of the Middle

Sir Leon of Paris.

Ages. He was born in 1166 and died in 1224. He was probably the grandson of Judah ben Yom-Ṭob of Paris, and a descendant of Rashi. About 1198 he was appointed head of the Talmudic school of Paris, then attended by a great number of students, among whom were Moses de Coucy, Isaac ben Moses of Vienne, Samuel Sir Morel de Falaise, and Jehiel ben Joseph. Many of his responsa and decisions have been preserved. Judah Sir Leon compiled most of the tosafot found in the Talmud editions, and is mentioned as a commentator on the Bible and as a writer of various liturgical works. Among the most illustrious pupils of Judah Sir Leon, Jehiel ben Joseph, called Sir Vives, undoubtedly ranks first. He succeeded his master as head of the Talmudic school of Paris about 1224. He had about 300 scholars, including Isaac de Corbeil (his son-in-law), Perez ben Elijah of Corbeil, and probably also the German tosafist Judah ha-Kohen, the teacher of Meïr of Rothenburg. Jehiel bore a high reputation, even among non-Jews, as well as with the great St. Louis. He refuted the argument of the Chancellor of Paris, who attempted to prove from Num. xxiii. 24 that the Jews made use of Christian blood in their religious rites (comp. Zadoc Kahn in "R. E. J." i. 232).

Jehiel was also the principal champion of the Jewish cause in the disputation of 1240. Owing to the state of affairs ensuing upon the great controversy of 1240, Jehiel was obliged to send a delegate to Palestine to obtain funds for the support of the school of Paris. In 1260 he departed with his son for the Holy Land, where he died in 1268. Numerous ritual decisions and tosafot by Jehiel still exist; he is quoted also as a commentator on the Bible. After his departure the school of Paris lost all its former prestige, and for a long period there is no record of any Jewish scholars of Paris. Nevertheless, in the tax-book of Paris for the years 1296–1297 ("R. E. J." i. 61 *et seq.*) there occur the names of "Abraham le Mestre" and "Baru le Mestre," or "Mestrè" (= "rabbi").

Mattithiah ben Joseph.

On the return of the Jews to France, Mattithiah ben Joseph held the office of chief rabbi of Paris and of all France (1360–85). He was the son of Joseph ben Johanan Treves, who had been rabbi of Marseilles in 1343. Charles V. officially appointed Mattithiah the religious head of all the communities of France, and exempted him and Manecier de Vesoul, with their families, from wearing the badge. When Mattithiah was raised to the dignity of chief rabbi there were only four or five Talmudic scholars in the whole of France. He accordingly established a new school at Paris and gathered around him a great number of disciples. Many of his opinions and his treatise on the methodology of the Talmud are quoted by other writers.

About 1385 Johanan succeeded his father Mattithiah as chief rabbi of France and head of the Talmudic school of Paris. Johanan came into conflict with a former pupil of his father's, Isaiah ben Abba Mari (Astruc de Savoie). Isaiah, himself a rabbi of distinction, arrogated to himself the sole right to ordain the French rabbis. He considered himself the only rightful chief rabbi in France and employed the most unscrupulous methods to undermine the authority of Johanan; the latter requested the intervention of the "great ones of Catalonia," Ḥasdai Crescas and Isaac ben Sheshet, who decided in his favor. The final expulsion of the Jews from France in 1394 put an end to these unfortunate disputes; Johanan went to Italy, where he died in 1429. His reputation as a rabbi was very high, and many of his opinions and decisions have been quoted.

The Jews of Paris were noted not only for their religious learning but also for their secular knowledge, particularly in medicine. The names of Copin le Mire (= "physician"), Lyon Dacre Maire, or Mire, Moïse de Mire, and a woman, Sara la Miresse, who also practised medicine, are especially noteworthy. At the request of the physicians of Paris, and particularly of the "Grand Master" Jean de Passaraut, the famous physician Lanfranc (Leon Franco) of Milan wrote a very important work, "Practica sive Ars Completa Totius Chirurgiæ" (Paris, 1296). This book was translated into Hebrew under the title "Ḥokmah Nishlemet bi-Meleket ha-Yad."

Residence Through License.

After the expulsion of 1394 only occasionally were there any Jews resident in Paris, and these had no legal status. At last some few Jews obtained permission from Louis XI. (1461–83) to reside there, on condition of providing themselves with a license from the police, which it was necessary to renew every two or three months. It was not until about 1500 that the presence of Jews in Paris is again noticed. At that time the family of Jovea, originally from Beja in Portugal, is mentioned as residing there. It is not spoken of as Jewish, but as "Neo-Christian." Jacques Jovea (the elder) was the principal of the college of Ste.-Barbe. He brought with him four of his nephews on a mission from the King of Portugal, John III. Francis I. (1515–47) sent to Constantinople for a Jewish physician, who introduced into France the use of ass's milk. It was Francis I. also who founded a chair in Hebrew at the Collège de France (1538), and it was during his reign that Hebrew typography produced its most remarkable works.

According to some sources, which, however, are evidently inspired by malignity, Concini (Maréchal d'Ancre, prime minister of Louis XIII.) and his wife, Leonora Galagai, were of Jewish descent. They had brought some Jews from Holland to Paris, and were accused of professing Judaism themselves, of "offering the sacrifice of the cock as a Jewish oblation" on the occasion of the "Feast of the Reconciliation," and of making use of the Cabala and other Jewish works. A copy of the Maḥzor was found in their house, as well as a work entitled "Cheimuc" (Ḥinnuk); and an amulet, phylacteries, etc. ("Recueil des Charges du Procès Fait à la Mémoire de Concini," 1617).

In 1611 Marie de Medicis summoned the physician Elijah Montalto, who consented to come only on condition that he should be guaranteed perfect liberty to practise his religion; and he obtained the same privilege for his family. He bore a very high reputation at court.

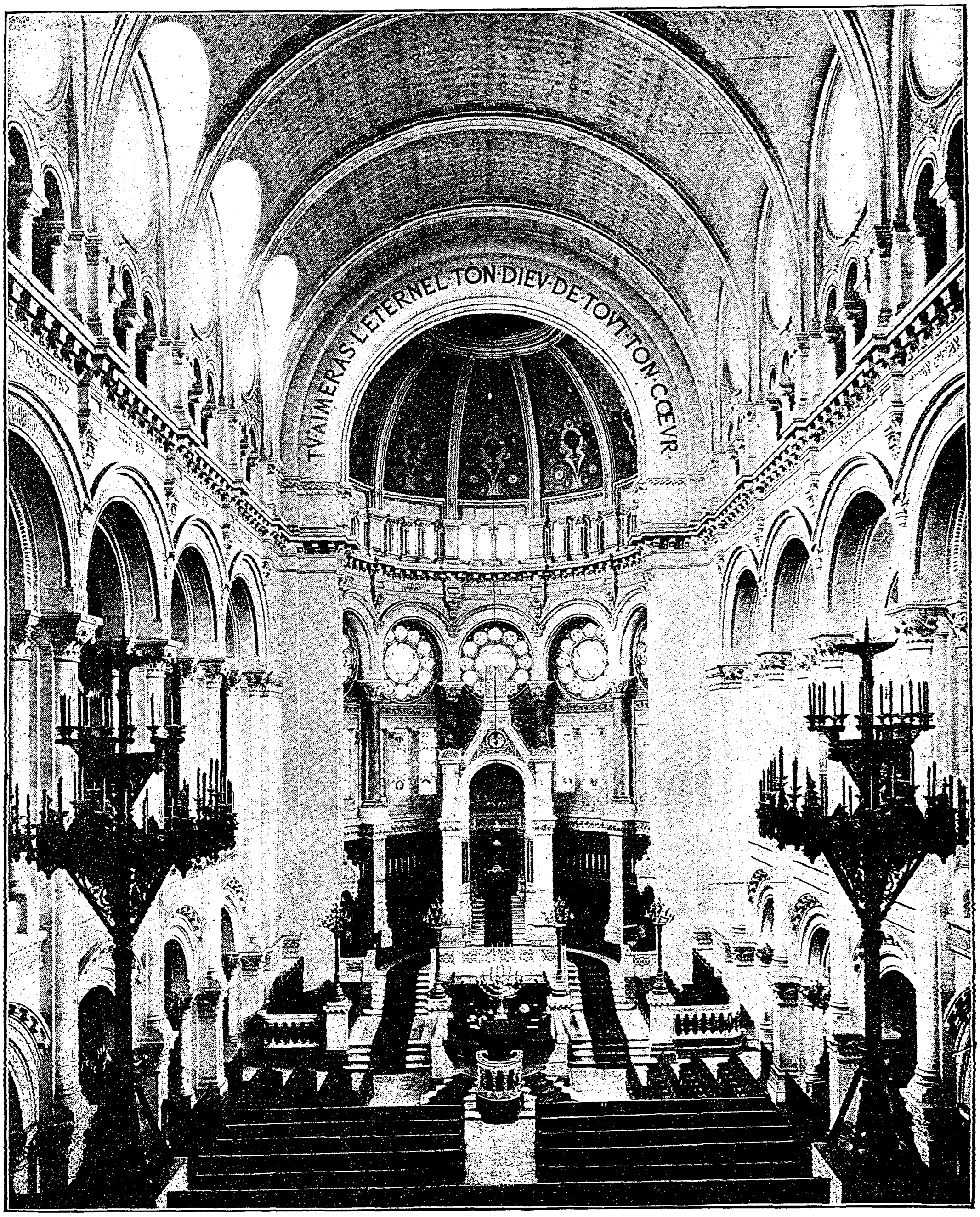
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INTERIOR OF THE SYNAGOGUE ON RUE DE LA VICTOIRE, PARIS.
(From a photograph.)

Elijah Montalto.

Owing to Montalto and Concini, the Jews enjoyed some years of peace in Paris. But matters were greatly altered in the reign of Louis XIII. (1610–43); in 1615 the Jews were surprised during the celebration of the Passover, and banished on April 23. It does not appear, however, that the prohibition against their residence in Paris was strictly enforced. A certain Jean Fontanier, by turns Calvinist, monk, advocate, royal secretary, and (finally) Jew, headed the efforts to recall the Jews to France: he was burned in the Place de la Grève. About 1670 twenty-six young persons disappeared within the space of four months, and the Jews were accused of having crucified them; but the accusation was proved false, and the real criminals were discovered.

A mazarinade, under the title of "The Murder of the Pin Merchant," recounts the supposed murder of a citizen in 1652 by the gild of junk-dealers, who are supposed to have been Jews ("Les Juifs à Paris Depuis le VIe Siècle," p. 48). They are said to have murdered a pin-seller, Jean Bourgeois, for having complained of being ill-treated in revenge for his jeering at them. The whole report may be a burlesque; it indicates, however, that there were Jews in Paris at that period. François Lopez was the physician of the Faculty of Paris in 1667. Joseph Athias, the celebrated printer, was a resident of Paris at that time. Among the litterateurs of the reign of Louis XIV. was a certain Cohen, known as "the learned stranger" (1662). There was also Samuel Bernard, the noted financier, whose Jewish origin, however, is not beyond doubt.

In the Eighteenth Century.

At the beginning of the eighteenth century certain Jews were high in the favor of important personages of the court. Silva, the son of a Jewish physician of Bordeaux, was appointed consulting physician to the king in 1724; in 1738 he received a patent of nobility. Another physician, Fonseca, was on terms of intimacy with Voltaire, the Comtesse de Caylus, and other noted persons. Among the physicians of this time was also Azevedo, who lived in the Rue St.-Germaine l'Auxerrois. Little by little, the number of Jews in Paris increased; they came from Bordeaux, Avignon, Holland, Alsace, and Lorraine. Those from Bordeaux had on different occasions since the time of Henry II. secured letters patent authorizing them to reside in France; they were legally established in Paris in 1776 as a result of the efforts of Jacob Rodrigues Péreire. The last-named, celebrated as an instructor of the deaf and dumb, had lived in Paris since 1747. He was acquainted with Necker, Buffon, Rousseau, La Condamine, D'Alembert, Diderot, and others, and was appointed interpreter to the king in 1765. In 1743 Astruc was made consulting physician to the king, a position which he occupied for over twenty years. Revel was made sheriff's appraiser in 1740, and Raynal became royal secretary in 1747. Isaac Pinto, author of an "Apologie pour la Nation Juive," written in reply to Voltaire, and of a pamphlet entitled "Le Luxe," occupied a high rank in the world of letters. Israel Bernard de Valabrègue, who was employed in the royal library and as interpreter to the king in 1754, gave the support of his influence to Moïse Perpignan, Salomon Petit, Israel Salom, and Abraham and Moïse Dalpuget.

From 1767 to 1777 the Jewish merchants pressed their claims against the trade corporations, which refused to admit them into their ranks. A letter of Valabrègue to the king on the subject turned the scale in favor of his coreligionists ("Lettre ou Réflexions d'un Milord à Son Correspondant à Paris au Sujet de la Requête des Marchands des Six Corps Contre l'Admission des Juifs aux Brevets," London, 1767). In 1767 Salomon Perpignan founded the Royal Free School to further the development of the arts at Paris; he was granted papers of naturalization.

At this period German, Avignonese, and Polish Jews began to settle in Paris. There are indications of their presence in the first half of the eighteenth century, and they soon surpassed in numbers the small Portuguese community established at Paris in 1750. They entered all branches of trade; among them were bankers, merchants, innkeepers, porters, cabinet-makers, and music-teachers. Some had commercial dealings with the court, such as the jeweler Michel Oulif. The most singular instance was that of Liefmann Calmer, who came to Paris in 1769 and became Baron of Perpignan and Vidame of Amiens in 1774, after he had purchased the estates of the Duc de Chaulnes, in the Somme; he received naturalization papers in 1769. He exerted considerable influence in public affairs and became the head of the German portion of the community.

Organization of the Community.

The Jews were divided at this period into three communities, governed by recognized syndics. The Portuguese were under Jacob Rodrigues Pereire; the Germans, under Liefmann Calmer; the Avignonese, under Israel Salom. Each of these communities had its own services and prayer-meetings, and its own mutual-aid society. All newcomers were obliged by a decree of Nov. 15, 1777, to present themselves before Pereire, in the first week of their arrival, provided with a duly authenticated certificate from the syndic of their community and signed by six other leading members. They were obliged to state the reason for their stay in Paris, indicate their place of residence while in the city, and give three days' notice of their departure. Péreire kept an exact register of all these notifications. Only those who visited Paris on affairs of state and were generally well known were exempt from this formality.

From time to time voices were raised in defense of the Jews; for instance, by "L'Advocat," in 1763; by "Le Mercure de France" of Feb. 11, 1786; by Mirabeau and the abbé Grégoire. Malesherbes, in 1787, appointed a committee of prominent Jews to consider what steps could be taken toward the amelioration of the condition of their coreligionists. Lopez Dubec, Furtado, and Cerf Berr laid a report before the minister in 1788, in which they outlined the most necessary reforms. Several noted Jews received papers of naturalization, but for the mass of the people there was no real change.

Shortly after this the National Assembly met, and the cry for liberty and equality echoed throughout the country. Nevertheless the Jews remained under

Efforts for Emancipation.

the special surveillance of the police. Regularly every week the commissaries of police invaded their dwellings, armed with search-warrants, and dragged to prison all whose papers were not properly executed; and this continued until June 30, 1789. On Aug. 26, 1789, the Jews of Paris addressed a petition to the States General "for the conferring upon them of those civic rights and privileges to which they had a claim in common with all other citizens and members of the commonwealth of France." While awaiting the reply of the Assembly to the petition, the Jews displayed an active and zealous civism. Out of 500 Jews residing in Paris one-fourth were enrolled in the National Guard; some served even on the district committees. On Dec. 24, 1789, the Assembly postponed the decision regarding the Jews, who immediately redoubled their efforts and interested in their behalf the leaders of the city districts and the aldermen of the city. The municipal authorities of Paris treated them as French citizens from the commencement of the Revolution, and a committee of the city council addressed the National Assembly in their behalf, through the abbé Mulot.

Participation in Public Life.

On May 9, 1791, the Jews of Paris addressed another petition to the Assembly, requesting a definite answer in their favor. At length, after some further delay, a decree was passed by the session of Sept. 27, 1791, granting naturalization and the rights of citizenship to all Jews born and domiciled in France. This was to be their final and definite emancipation. They immediately became noted for their talents and their activity in public affairs. Ravel de Ternay commanded the fourth division of the National Guard; Ravel de Tacin was one of the four electors appointed by the section of the Temple, and Berthe, père, was among the thirty-three electors of the division of Quatre-Nations. In 1792 two others, also named Berthe, were captains in the National Guard. In 1797 the name of Calmer occurs in the list of 200 citizens appointed syndics by the Procureur Général. Pereyre was assessor and justice of the peace in the division of Bon-Conseil, and one Jacob in the division of the Faubourg du Nord. The number of Jewish electors and justices of the peace continued to increase. In 1794 Frey and Saum were judges of the court martial; Fribourg was a lieutenant of the gendarmerie.

The Jews were among the foremost in the improvement of the financial condition of France. Zalkind Horwitz, Cerf-Berr, Trénel, and many others gave large sums. The generosity of the Jews increased at the outbreak of the war. They stripped their synagogues to contribute to the national defense, and joined the army in large numbers; they raised free companies; they were members of the militia corps, the municipal bodies, and the assemblies of peace, but there was not one on the Committee of Public Safety or the Revolutionary Tribunal. Many, however, suffered during the Reign of Terror. Forty-six were arrested as "suspects," and nine were condemned to death and executed: the two sons of Liefmann Calmer, of whom mention has been made, perished on the scaffold. Their sister Sara was also condemned, but had the good fortune to be overlooked in prison, and was rescued from the guillotine on the 9th Thermidor.

At the close of the Revolution there were about 3,000 Jews in Paris, among them being many men of prominence, as Furtado, who was nominated for the Corps Législatif; Worms de Romilly, deputy mayor of the third arrondissement of Paris; Terquem, the mathematician; Michel Berr, barrister, and a member of the learned societies; Venture, a professor in the school of modern Oriental languages and the secretary and interpreter of Bonaparte; Vivant Denon, designer and etcher; Henry Simon, engraver on precious stones; Enisheim, the mathematician; and Elie Halévy, the poet.

Under Napoleon.

Napoleon decided to summon a "general assembly of the Jews," which convened at the Hôtel de Ville July 26, 1806. When its task was finished the emperor convoked a new assembly, the Grand Sanhedrin, Aug. 12, 1806, to convert the resolutions of the former convention into rules which would be regarded as legal by every Jewish conscience. Ten "deputies of the Jewish nation of the Seine" took part in the deliberations, and on the completion of their labors requested an audience with the emperor; but he refused to receive them. Shortly after, he promulgated a series of decrees which left no room for doubt as to his sentiments. The harshest of these decrees was that of March 12, 1808, which for more than ten years imposed the utmost restraint on the commercial liberty of the Jews. Those of the Landes and the Gironde alone were exempted from these measures. Emboldened by these exceptions, Cretet, minister of the interior, wrote to the emperor to request that the Jews of Paris might be included, stating that "of the 2,543 Jews living in the capital, there are not four who are known to be addicted to usury," and that "more than 150 Jews of Paris are at this moment serving in the army."

The Paris Consistory.

In deference to this request of the minister of the interior, the Jews of Paris were exempted from the provisions of the decrees of March 12 and April 26, 1808. On Dec. 11, 1808, a decree was passed regulating the organization of consistorial synagogues; thirteen were established throughout the empire. That of the Seine contained 2,733 members; the Consistory of Paris was appointed on April 13, 1809, and was installed on May 2, following. The "circumscription" comprised thirty-three departments. The Consistory of Paris, composed of M. de Oliveira, B. Rodrigues, and Worms de Romilly, and presided over by the chief rabbi Seligman Michel, at once set about organizing the community. Of the 2,733 Jews composing it, 1,324 were natives of Paris; the remainder were from Alsace, Lorraine, Germany, Austria, and Holland. Nearly all of these lived in the third and fourth arrondissements, where were situated the three Jewish markets (slaughter-houses), the temples, the societies (ḥebrot), the Central Consistory, and the Consistory of Paris.

There were at that time a number of prayer-houses in the city. One, in the Rue Brisemiche, was founded in 1778; another, about 1789, in the Rue

Renard St.-Merry; and some years later a third was established in an old Carmelite convent in the Rue Montmorency, and was called the "Carmelite-Shuhl." Almost at the same time one was opened in the Petits-Champs-St.-Martin; it was known as the "Hutmacher-Shuhl," from a manufactory of hats which occupied a portion of the same building. Still another occupied an apartment at 29 Rue des Blancs Manteaux. All these were the property of the Ashkenazic Jews. The Portuguese had their synagogue in the cemetery of St.-André-des-Arts. Two of these chapels were still in existence in 1809—that of the Portuguese and that in the Rue des Petits-Champs-St.-Martin. At that date the community possessed four other synagogues of the German rite: at 47 Rue St.-Avoye, 21 Rue du Chaume, 6 Rue des Vieilles-Etuves, and 7 Rue Geoffroy-l'Angevin. That of the Rue St.-Avoye was the most important. It soon became the synagogue of the Consistory, and all the principal solemnities and ceremonies were held there until 1822.

The financial question was a source of the utmost embarrassment to the Paris Consistory. Some complained that their taxes were beyond their means, and others refused to contribute anything at all. The assistance of the prefecture was then invoked, and legal proceedings against the recalcitrants were ordered. One Jew made a complaint in the Chamber of Deputies, accusing the consistorial administration of tyranny and oppression in the discharge of a rôle "essentially injurious to the maintenance of religion."

When the Restoration succeeded the Empire in 1815, the government regarded with favor the efforts of the Jews to disseminate knowledge and promote industry among the needy classes. An ordinance of June 29, 1819, increased the duties of the Assembly of Notables by imposing upon it the examination of the annual budget of the departmental consistories. Paris then contained nearly 7,000 Jews, and the Notables numbered 237.

Under Louis XVIII. and Charles X.

In 1819 the Paris Consistory founded a school for the purpose of instructing the mass of the Jewish population in "the knowledge of their religious, moral, and civic duties." It labored for the observance of decorum in places dedicated to religious worship, and endeavored to cultivate among the people habits of dignified deportment. On learning that the owner of the synagogue in the Rue St.-Avoye had sold his property, and that the new proprietors refused to renew the lease, the Consistory, in 1819, purchased a plot of ground and a house in the Rue Neuve St.-Laurent (No. 14), with a second entrance on the Rue de Notre-Dame-de-Nazareth. On June 29, 1819, Louis XVIII. issued a decree authorizing the Consistory to buy the property in question in the name of the Jews of Paris. The new synagogue was opened on March 5, 1822, in the presence of a great concourse of people and a number of high dignitaries of state.

When Charles X. succeeded Louis XVIII. in 1824 he accorded the Consistory a favorable reception. The members of this body were then occupied in checking the interference of the rabbis in administrative affairs. When the decree of 1823 was passed for the purpose of introducing certain advisable changes in religious matters, the Consistory opposed the "absolute authority in religious questions" which the rabbis sought to arrogate to themselves. When Seligman Michel, the chief rabbi of Paris, died in 1829, it demanded the suppression of the chief rabbinate of Paris, and the assignment of its duties to M. Deutz of the Central Consistory, who should be assisted by a "vicar." But the Assembly of Notables ignored this proposition, and appointed M. Marchand Ennery chief rabbi of Paris on Dec. 7, 1829.

At that period there was no official school for the education of rabbis, and the Notables were unanimous in urging the establishment in the capital of a Central School of Theology. The departmental consistories, on being consulted, enthusiastically indorsed this project, and the school was founded in 1829, but at Metz instead of Paris.

Oratorically, the Jewish pulpit at the opening of the nineteenth century was by no means brilliant. Seligman Michel and Sintzheim preferred to speak in Hebrew; Deutz preached in German; De Cologna, although of Italian origin, spoke in French. No rabbi was allowed to preach without the authorization of the Consistory, to which he was required to submit his sermon. It was expected that M. Marchand Ennery would confer new luster on the Jewish pulpit; but such expectations were doomed to disappointment. It was generally demanded that in future only French should be spoken in the pulpit, and by a decree of Dec. 17, 1831, the Consistory forbade the delivery in the synagogue of any discourse in any other language than French.

State Support.

One difficulty remained to be overcome. The Catholic priests were paid by the state, but for the Jewish rabbis no provision was made. This injustice was abolished by the law of Feb. 8, 1831, which decreed that the ministers of the Hebrew faith should be paid by the state. In addition to this a new law regulating Jewish communal affairs was promulgated May 25, 1844, Louis Philippe giving this measure his entire support. The community of Paris well deserved the royal favor. Fifteen of its members had distinguished themselves by their talent and activity. Anspach, Crémieux, Alfred Dalmbert, Hemerdinger, and others were noted members of the magistracy and the bar; Cohen, Samuel Heller, Joseph Henry, Moyse Samuel, and Michel Lévy (a professor at Val-de-Grace) were eminent in medicine; Edouard Cerfberr, subcommissary, Max Cerfberr, lieutenant-colonel, Mayer Worms, physician to the military school of St.-Cyr, Gabriel Salvador, captain of artillery, and others were honored in the army. Adolphe Franck and Fromenthal Halévy were members of the Institute; Olry Terquem, Salomon Munk, and Joseph Salvador were prominent in science and literature; Gustave Halphen was consul-general to Turkey; Max Cerfberr, Crémieux, and Fould were deputies; and Emile and Isaac Pereire were directors of the Versailles-Saint-Germain Railroad; Rothschild, Dupont, and Michel Goudchaux were to confer additional luster on the Jewish world.

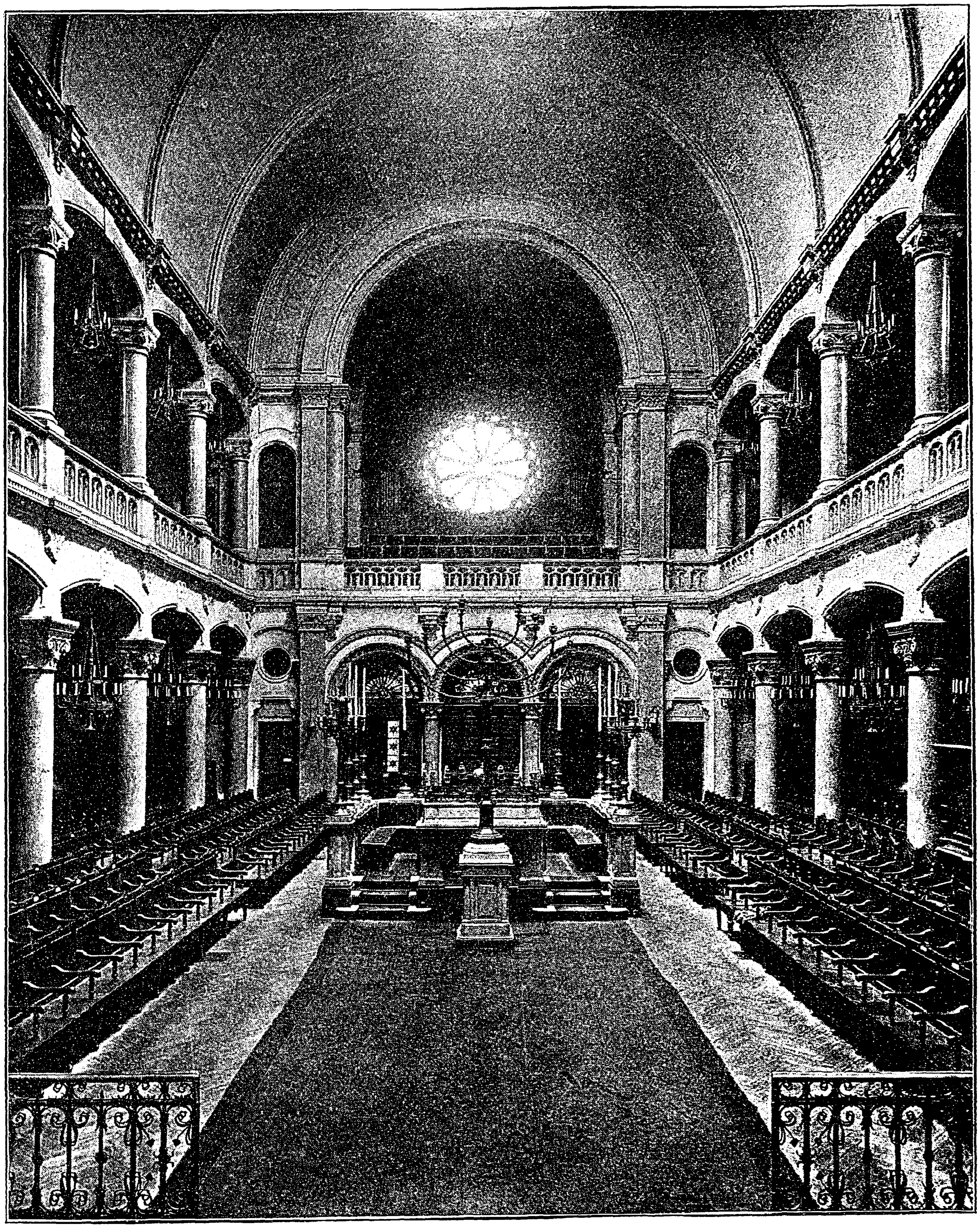

INTERIOR OF THE PORTUGUESE SYNAGOGUE IN THE RUE BUFFAULT, PARIS.
(From a photograph.)

This prosperity could not fail to excite the old hatred. A number of pamphlets were published in which the most upright Jews were made the subjects of base accusations. The Catholic press and the clergy eagerly joined the accusing forces, and the priests even made their way into the synagogues to secure young children for baptism. The Consistory did all in its power to put a stop to these attempts. It founded a house of refuge to accommodate patients taken from the hospitals where they were subject to persecution, improved religious instruction, and maintained a close watch over the young girls of the poorer classes. It was called upon to combat another difficulty. The law of Feb. 8, 1831, by abolishing the assessment for the expenses of religion, had thrown financial matters into confusion. Finding it impossible to meet the amount of the debt on the temple, the Consistory made an appeal to some of the principal members of the congregation; but with little result. Then the Consistory solicited the aid of the minister of public worship, and of the prefect of the department of the Seine. This was granted, but on condition that the temple and the house adjoining should be made over to the city. This the community indignantly refused. Finally, in 1842, the city government contributed unconditionally half the amount of the debt. But the troubles of the Consistory were not yet over. The temple was in urgent need of repairs, which in time became necessary to its safety, and an order of the prefect of police, dated Oct. 29, 1850, commanded that the building should be closed immediately.

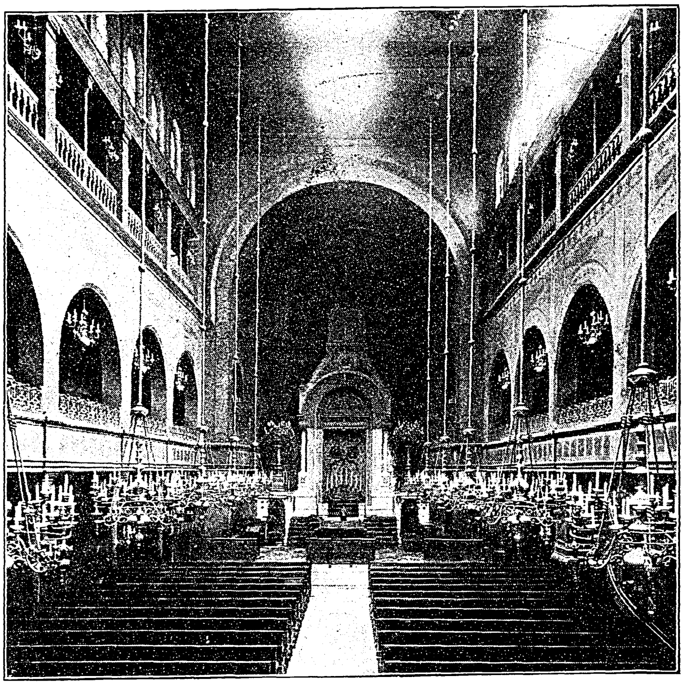

Interior of the Synagogue de la Rue Notre-Dame-de-Nazareth, Paris.

(From a photograph.)

At this time it became necessary to elect another chief rabbi for Paris. Deutz, the latest of the three chief rabbis of the Central Consistory, died on Feb. 2, 1842. The office remained vacant until 1846, when Marchand Ennery was called upon to fill the vacant place. There was a desperate contest for the office of chief rabbi of Paris. The Consistory having provisionally installed Charleville, rabbi of Dijon, a storm of opposition was at once aroused. Marchand Ennery protested publicly in the temple against this proceeding. The struggle was soon confined to two candidates, Charleville and Isidor. The latter went to Paris as a protégé of Crémieux, and preceded by the reputation won by his energetic protest against the oath "More Judaico" at Saverne in 1839. After numerous discussions, some of which were in writing, the Consistorial Commission unanimously decided in favor of Charleville. On Oct. 26, 1847, it laid a report of the proceedings before a convocation of the Consistory, and the most prominent Jews, in the Salle Saint Jean. More than fifty persons were assembled. Adolphe Crémieux, at the head of the opposition, demanded that the decision of the commission should be annulled. The discussion became so violent that the Consistory resigned. Crémieux was then elected president, and a committee was appointed to examine the two candidates as to the duties and powers of the chief rabbi. Charleville refused to appear before this committee, and Isidor was immediately nominated. The Notables were divided into two factions. The election took place on Nov. 9, and definitely settled the vexed question. Of the 225 registered electors, about two-thirds cast their votes. At the second ballot Isidor was elected chief rabbi of Paris by a majority of about 20 votes.

The community had hardly recovered from the effects of this disturbance when the February Revolution broke out (1848). The provisional government contained two Jews—Adolphe Crémieux, minister of justice, and Michel Goudchaux, minister of finance; the latter was succeeded in 1849 by Achille Fould. While Louis Napoleon was president of the republic five Jews were members of the Constituent Assembly—Raynal, Michel Alcan, Crémieux, Michel Goudchaux, and Achille Fould; the last two were the representatives of Paris. As a rule, the Jews took part in any struggle on the side of liberty; they served as members of the National Guard and as directors of the humble Maison de Secours for the care of the wounded in the Rue des Trois-Bornes.

It had become absolutely necessary to rebuild the synagogue in the Rue de Notre-Dame-de-Nazareth. Religious services had been temporarily transferred to the premises at No. 20 Rue de Montmorency. The new synagogue was dedicated on March 20, 1852. But soon after it was opened it was discovered to be wholly inadequate to the increased requirements of the congregation, the Jewish population having increased to at least 20,000; and it was resolved to build another synagogue.

It was thought that the opening of a new synagogue would be attended by a union of the Jews of the Portuguese and German rites. In 1826 the Portuguese Jews had abandoned the synagogue in which they had worshiped since 1770. Being unable to defray the cost of a new synagogue, they had rented a house on the Faubourg St.-Germain. They had gradually removed their homes to a distance from its vicinity, and the synagogue was abandoned. The rooms hitherto occupied by the boys' school in the consistorial building were just then vacant, and the Consistory made them over to the Portuguese, who transformed them into a prayer-house (1830). The demolition of the German synagogue obliged the Portuguese Jews once more to search for a new habitation. At that moment the project of fusing the two rites was suggested. While the Consistory was endeavoring to accomplish this object, the Portuguese administration established their synagogue in the Rue Lamartine. The Consistory opposed this step, but the Portuguese protested against their subjection, and the synagogue was opened for religious services on June 4, 1851.

The Question of Fusion.

The question of fusion was still agitated, however. A committee was appointed in 1855, which devoted several years to the careful elaboration of a plan of ritual, in which many of the Portuguese rites were included. Nevertheless, the Portuguese community regarded the concessions made to them as inadequate, and without further investigation, before the adjournment of the session, pronounced in favor of the preservation of their autonomy. Amid the discussion of these various questions the Consistory had not lost sight of its plans for the erection of two new synagogues. The city of Paris offered to bear half the expense of their construction provided the synagogues became its property on completion. Notwithstanding this offer, there were many obstacles to be encountered from the side of the authorities, especially when the question arose of supplying the synagogue of the Rue de la Victoire with an entrance on the Rue de Chateaudun, about five hundred paces from the Church of Our Lady of Loretto. But the zeal of the Parisian Jews was not to be checked by these difficulties. To the unpretentious house of refuge in the Rue des Trois-Bornes succeeded Rothschild's great hospital (1852). The Talmud Torah was founded in 1853, and the Rothschild Orphan Asylum in 1857. The Theological Seminary was removed from Metz to Paris in 1859, and the fund for a lying-in women's hospital was started in 1860. The House of Refuge for children (or Foundling Asylum) and the Technical School followed in 1865. The community of Paris then numbered about 30,000. Isidor having been appointed chief rabbi of France, the chief rabbinate of Paris passed to Ulmann in 1866; Zadoc Kahn, appointed coadjutor in 1867, was elected chief rabbi of Paris in 1868.

When the war broke out in 1870, the Jews hastened to enlist in the National Guard and the Garde Mobile. Among the more distinguished officers were colonels Salvador, Brisac, and Abraham Lévy; commandants Bernard, Crémieux, Alfred Cerf, and T. Cahen; captains Lévy, Brandon, Joseph Weill, Cahen-Mervith, Charles Abraham, Hippolyte Gall, and Moyse Moyse; lieutenants Gustave May, Albert Brunswick, Alphonse Lévy, Louis Dreyfus, Jules Bernheim, Fernand Ratisbonne, Myrtil Blum, and Paul Sée; all these received decorations for distinguished bravery before the walls of Paris.

During the Franco-Prussian War.

The Jews of Paris devoted themselves also to works of charity and succor. The Benevolent Society despoiled its own coffers to forward the cause of the war. The Rothschild Hospital placed 100 beds at the disposal of the wounded. Rothschild, Cahen d'Anvers, Halphen, Strauss, and others rivaled one another in the number and extent of their deeds of charity. Patriotic contributions poured in. The rabbis and theological students volunteered as hospital chaplains. A student of the rabbinical seminary, Raphael Lévy, entered the 111th Regiment. Three pupils of the Polytechnic School—Edmond Bechmann, Alphonse Fould, and Edmond Mayer—demanded to be sent to the front. Commandant Fanchetti raised a battalion. The company of the Paris francs-tireurs was commanded by Jules Aronssohn. Commandant Bernard, Sergeant Bloch, Leser (a law student), and several others fell during the siege of Paris.

Many Jews served their country with talent and energy in the councils of the government. Crémieux was again appointed minister of justice; Narcisse Leven became his secretary-general and was succeeded by Léonce Lehmann; Hendlé was private secretary to Jules Favre, minister of foreign affairs; Eugène Manuel was appointed secretary-general to the minister of public instruction, Jules Simon; and Camille Sée became secretary-general to the minister of the interior.

During the terrible events of 1870–71 the Jewish community of Paris was totally disorganized; its services were discontinued, and many of its works of benevolence were abandoned. On the conclusion of the war the Jews set to work to repair the ravages made by the struggle. The immigration of the Jews from Alsace and Lorraine, and the years of tranquillity which ensued, enabled the Jews of Paris to cope successfully with the appalling situation created by the war, the siege, and the commune. The Jewish population increased considerably, and the educational and benevolent institutions multiplied in proportion. Three new synagogues were opened, one in the Rue de la Victoire, in 1874, one in the Rue des Tournelles, in 1876, and one in the Rue Buffault in 1877. In 1890 Zadoc Kahn was elected chief rabbi of France, and J. H. Dreyfus, formerly chief rabbi of Belgium, became chief rabbi of Paris.

After the close of the war Judaism made rapid progress in the capital, and the community had dis-

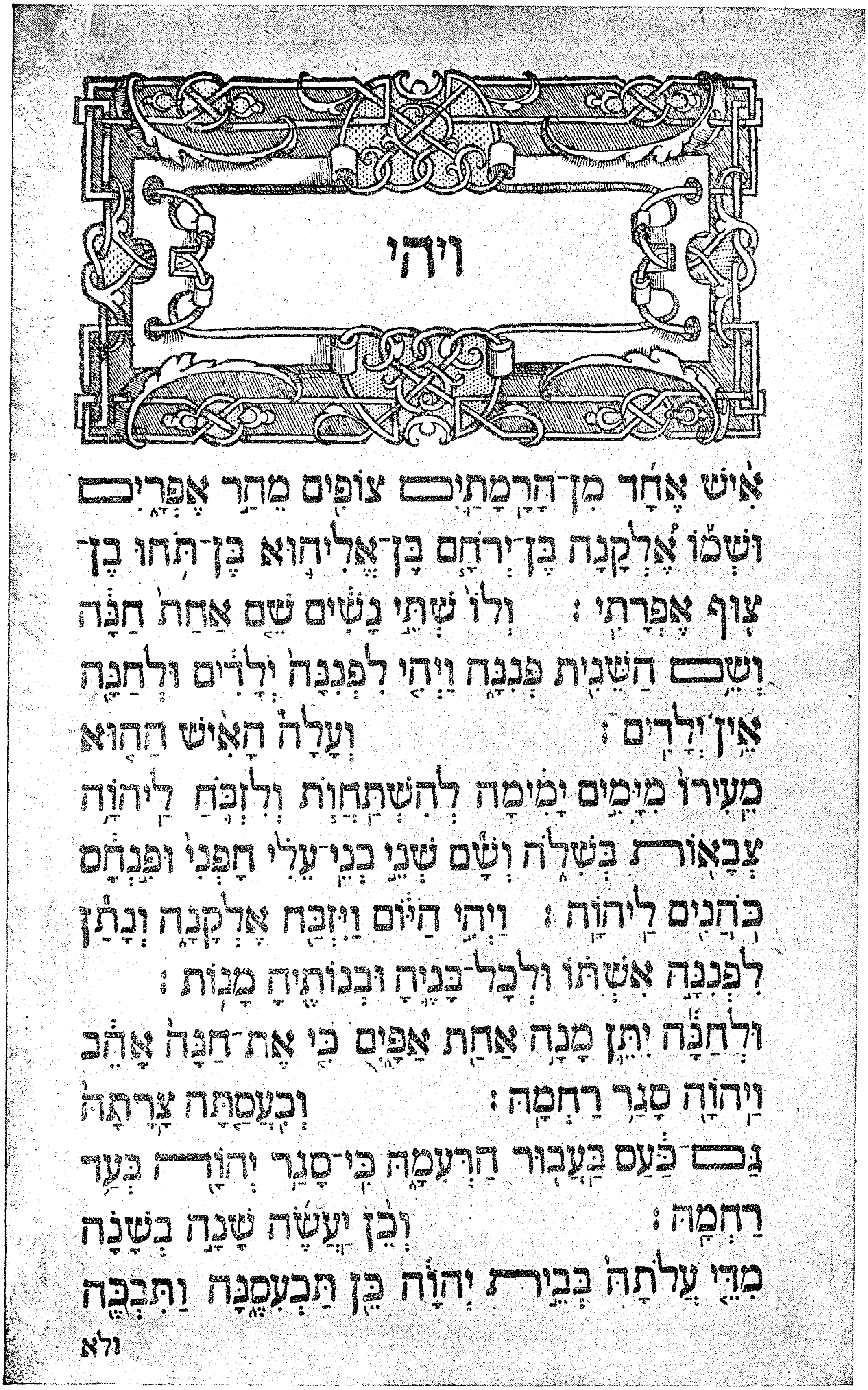

ויהי

אִישׁ אֶחָד מִן־הָרָמָתַיִם צוֹפִים מֵהַר אֶפְרָיִם
וּשְׁמוֹ אֶלְקָנָה בֶּן־יְרֹחָם בֶּן־אֱלִיהוּא בֶּן־תֹּחוּ בֶן־
צוּף אֶפְרָתִי׃ וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה
וְשֵׁם הַשֵּׁנִית פְּנִנָּה וַיְהִי לִפְנִנָּה יְלָדִים וּלְחַנָּה
אֵין יְלָדִים׃ וְעָלָה הָאִישׁ הַהוּא
מֵעִירוֹ מִיָּמִים יָמִימָה לְהִשְׁתַּחֲוֺת וְלִזְבֹּחַ לַיהוָה
צְבָאוֹת בְּשִׁלֹה וְשָׁם שְׁנֵי בְנֵי־עֵלִי חָפְנִי וּפִנְחָס
כֹּהֲנִים לַיהוָה׃ וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן
לִפְנִנָּה אִשְׁתּוֹ וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מָנוֹת׃
וּלְחַנָּה יִתֵּן מָנָה אַחַת אַפָּיִם כִּי אֶת־חַנָּה אָהֵב
וַיהוָה סָגַר רַחְמָהּ׃ וְכִעֲסַתָּה צָרָתָהּ
גַּם־כַּעַס בַּעֲבוּר הַרְּעִמָהּ כִּי־סָגַר יְהוָה בְּעַד
רַחְמָהּ׃ וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה
מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תַּכְעִסֶנָּה וַתִּבְכֶּה
ולא

PAGE FROM HEBREW BIBLE PRINTED BY ROBERT STEPHANUS AT PARIS, 1543.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tinguished representatives in every branch of the useful arts and humane sciences. This had the effect of arousing the hostility of the reactionary and clerical party, whose efforts culminated in the machinations revealed in the DREYFUS CASE. But France soon came to her senses under the energetic rule of Waldeck-Rousseau, who overpowered the anti-Semitic clique, and avenged the humiliations to which the Jews had been subjected.

The following is a brief account of the religious leaders and the charitable institutions of the Paris community:

Chief Rabbis: Seligman Michel (1809-29); Marchand Ennery (1829-42); Charleville, provisional chief rabbi (1842-47); Isidor (1847-66); Zadoc Kahn (appointed coadjutor in 1867; elected chief rabbi in 1868; succeeded in 1890 by J. H. Dreyfus).

Prior to 1851 the chief rabbi of Paris had sole charge of the spiritual affairs of the community. At this date the office of coadjutor was created and bestowed upon Trénel. He was appointed principal of the rabbinical school in 1856, and his vacant place was filled by Michel Mayer, and then by Félix Lazard (1860). A. Astruc had been appointed to the same office in 1858, but on his election as chief rabbi of Belgium he was replaced by Zadoc Kahn, who had filled the post of third coadjutor rabbi since 1867. A fourth office was created in 1869 and conferred upon Joseph Lehmann, and a fifth, established in 1872, was given to Bigart. Emanuel Weill was summoned from Versailles to Paris in 1876, and Haguenau in 1882. At that period the Consistory created two new offices, which were filled by Israel Lévi and Raphael Lévy.

Worship; Synagogues and Oratories: The Consistory of Paris comprises seven members; its president is Gustave de Rothschild, and its secretary-general is Engelmann. The synagogues are distributed as follows: 44 Rue de la Victoire; 15 Rue de Notre-Dame-de-Nazareth; 21 Rue des Tournelles; 30 Rue Buffault; 9 Rue Vauquelin. The oratories are as follows: the oratory of the Seminary; the Polish oratory, 6 Rue St.-Paul; the Batignolles oratory, 116 Rue Legendre: the oratory at 13 Rue St.-Paul; the oratory of Gros-Caillou, 27 Avenue de la Motte-Piquet; the oratory at 147 Avenue Malakoff; and the Orthodox oratory, 10 Rue Cadet. The consistorial synagogues of the Ashkenazic rite are under the control of a board of administration composed of twenty-seven members. The synagogue of the Portuguese rite is governed by a committee of eight members.

Educational Institutions: Seminary and Talmud Torah, 9 Rue Vauquelin (director, Chief Rabbi Joseph Lehmann); Société des Etudes Juives; Université Populaire Juive. The primary schools are under the direction of the School Committee and of the Dames Inspectrices des Ecoles. The Gustave de Rothschild school is situated in the Rue Claude Bernard; another school is at 27 Avenue de Ségur; the Lucien de Hirsch school at 68-70 Rue Sécretan replaced, in 1900, the earlier school in the Rue Lafayette; the Jewish Industrial School for Artisans and Apprentices, 4 Rue des Rosiers; the Bischoffsheim Establishment, an industrial school for young girls, 13 Boulevard Bourdon; the Oriental Jewish Normal School, 59 Rue d'Auteuil; the Refuge of Plessis-Piquet, an establishment for horticultural instruction.

Charitable Institutions: These include the Alliance Israélite Universelle; Benevolent Committee; Rothschild Hospital; Jewish Orphan Asylum; House of Refuge; Popular Kitchens; Institution for Lying-in Women; Committee of Protection for the Beneficiaries of the Benevolent Society; Moïse Léon Institute; Home for Aged Women; Rousseau Fund (fresh-air endowment and country home); Union for the Protection of Young Jewish Girls; Union of Jewish Sick-Nurses; Yishoub Eretz Israel; Committee of the School of Jerusalem; Esrath Chitounim; Geemilouth Hessed; Mebasséreth Sion.

Mutual-Aid Societies (Male): Friends of Humanity and of the Union; Fraternal Alliance; Hebrew Benevolent Society; Twelve Tables; Sons of Cracovia, of Alsace, of Israel, of Jacob, of Japhet, of King Solomon, of Shem, of Zion, of Isaac; The Fraternity; Polish Israelites; Children of Israel; Holy Law; Mission of Israel; Mount Sinai; Mutual Foresight; Patriarch Abraham; Lemberg; Zedaka Tatzil Mimowes; Gemilath Hesed Ohel Emes; Ḥebra Ḳaddisha; Sons of David; Iron Chain; Olei Regel; Israelitish Union; Academic Union; Society of the Promised Land; Mutual Aid Society of Holland; Society of Eternal Rest; Sons of Elijah; Talmud Torah; Truth of Israel.

Mutual-Aid Societies (Female): Hebrew Women of Paris; Dames Kapronoth (women's burial society); Deborah; Women of Israel; Daughters of Jacob; Daughters of Jerusalem; Hebrew Women's Union.

The most important representatives of Jewish journalism are the "Archives Israélites," "L'Univers Israélite," and the "Revue des Etudes Juives." The chief Jewish libraries are those of the Seminary and the Alliance Israélite Universelle.

The Jewish population of Paris is estimated (1904) at about 60,000, the total population being 2,536,834. The majority of the community come from Alsace and Lorraine. See FRANCE.

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D. L. G. L.

——**Typography:** The activity of the Hebrew press of Paris, which began in 1508, was confined almost exclusively to the Biblical field. But the first book printed, by Aegidius Gourmont, was Tissard's Hebrew grammar; this was followed, in 1516, by a Hebrew alphabet; in 1520 there appeared Moses Ḳimḥi's "Mahalak"; in 1534, "Tr. de Modo Legendi Ebraice," by P. Paradisius. Gourmont continued to print parts of the Bible until 1531; his corrector was Pierre Soubzlefour, and his typesetter, Guidacerius; the latter in 1532 worked on some Psalms in the printing establishment of Franz Gryphius. A new edition of Guidacerius' "Grammatica Hebræa" appeared in "Collegio Italorum" (1539). The Bible, complete as well as in parts, was printed by Cephallon (1533), Wecheli (1534-38), Robert Stephanus (1539-56), and Juvenius (1559). In 1559 Morellus issued Hai Gaon's "Musar Haskel."

After a long interval the printing of Hebrew books recommenced—in 1620, edited by Philipp d'Aquina—and continued until 1629. In 1628 an anonymous work, entitled "Keter Torah," containing Hebrew paradigms and a sermon, was printed by Anton Vitre. The latter printed also a polyglot Bible by Le Jay (1630-45), by means of Hebrew matrices cut by Le Bé (Aug. Bernard, "Hist. de l'Imprimerie Royale du Louvre," p. 55). At the same time Louis XIII. established (1640) a printing establishment which had Hebrew type. This was little used at the time, but in 1802 the Hebrew hymn for peace, by Elie Halévy, father of Fromenthal Halévy, was printed therefrom. Under Napoleon I., the printer Setier published the first Jewish ritual at Paris, and, in 1822, the Hebrew ode of Chief Rabbi Abraham de Cologna. His printer successors were Dondey-Duprey; the Jouausts, father and son (printed the ritual of Créhange and the Solomon Munk edition of Maimonides' "Moreh"); E. Durlacher (printed a Maḥzor in ten volumes, 1850-65).

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J. M. S.

PARISH-ALVARS, ELIAS: English harpist and composer; born at Teignmouth, England, Feb. 28, 1810; died at Vienna Jan. 25, 1849; a pupil of Dizi, Labarre, and Bochsa. In 1831 he visited Germany and played at Bremen, Hamburg, and other cities with great success. He undertook an Italian tour in 1834, and two years later went to Vienna, where he remained until 1838. Between 1838 and 1842 he made a journey to the Orient, where he collected many Eastern melodies. On his return he gave a series of concerts at Leipsic, Berlin, Frankfort, Dresden, and Prague. After an enthusiastic reception at Naples, he visited Mendelssohn at Leipsic (1846), and the influence of the latter is said to be evident in Elias' subsequent compositions. In 1847 he settled at Vienna, where some time afterward he received the title of chamber harpist to the emperor. One of the greatest harpists of his day, Parish-Alvars was also an excellent composer. Among his most popular works are the following: "Voyage d'un Harpiste en Orient," op. 62 (Turkish, Greek, and other melodies for solo harp); march for harp, op. 67; concerto for harp and orchestra, in G minor, op. 81; concerto in E♭, op. 98; concertino for two harps with orchestra; besides fantasias, romances, and characteristic pieces for harp with orchestra or pianoforte.

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J. J. So.

PARMA: Italian city, formerly capital of the duchy of the same name; the seat of an ancient Jewish community. When the plague devastated Italy in 1348 many of the Jews of Parma fell victims to the fury of the populace, which regarded them as the cause of the pestilence. In the fifteenth century several Jewish physicians of note resided in Parma; among these were Elijah (1440), the physician to the Duke of Parma and formerly a lecturer in the schools of Pavia; Giacobbe (1453), perhaps the Giacobbe who in 1467 cured Ercole I. of Este; Abramo (or Abraham) di Mosè of Prato (1480). When the general council of the people agreed upon the surrender of the city to Francesco Sforza (Feb. 14, 1449), one of the conditions of surrender was that the duke should maintain intact the existing rights and privileges of the Jews of Parma and should extend the same to the persons and property of all Jews taking up their residence there. In the second half of the fifteenth century the Jews of Parma, then very numerous, obtained permission from the city council to establish pawnbrokers' offices for the loan of money on pledges; in this instance, as in many others, they received the support and protection of the city of Parma and of the duchy itself, their wealth and industry rendering them a useful if not an indispensable element of the population.

The favor which the Jews enjoyed, however, soon drew down upon them the ill-will of the people, which the clergy constantly excited afresh. Pope Martin V., having received complaints from the Jews of every part of Italy of the ill treatment to which they were subjected, appointed Bernardo of Spoleto to investigate matters, and authorized him to publish a decree of excommunication against any one guilty of further molestation of the Jews. This decree was presented by a Jew, Isacco Galli, to the bishop-coadjutor of Parma, who was authorized to promulgate and enforce it in his diocese (March 7, 1464). Shortly after, on July 12, 1466, Galeazzo Maria Sforza gave orders to his commissary and lieutenant, Guido Visconti, to favor the Jews as far as was compatible with justice and to secure the preservation of the privileges of religious worship already granted them. Galeazzo also released the Jews from the obligation of wearing the yellow badge, in the form of a wheel, imposed upon them by the "maestro del' entrate" in 1473. In a letter dated Pavia, June 19, 1475, Galeazzo commands Visconti to forbid the clergy in their sermons to excite the populace against the Jews, and to protect them against any one who attempted to injure them. In Parma there was preaching at that time Fra Bernardinus of Feltre, a bitter enemy of the Jews, who had caused the expulsion from the city of some Jewish women who gave lessons in dancing to the noble ladies of Parma.

Under Galeazzo Sforza.

In 1476 Galeazzo Sforza, at the urgent petition of the Jews, conceded to the latter the right of jurisdiction over their own people in their disputes with the Christians and entrusted them to his referendary. When Gian Galeazzo Sforza forbade them, in 1481, to make loans for shorter periods than terms of nine years each, the elders of the city secured the annulment of his decree, and the general council of the city gave the Jews permission to lend for short periods at the interest rate of 6 denarii per lira. When the monte di pietà was established in Parma in 1488 through the efforts of Fra Bernardinus, the condition of the Jews became very much worse. Misfortune so pressed upon them that by degrees they withdrew from the city and established themselves in the neighboring villages. Their principal settlement was at Piacenza. There in 1570 they were ordered to wear the yellow badge, and after a few months, through the exertions of Bishop Paul of Arezzo, they were finally expelled. Jewish communities were then organized at Borgo San Domenico, Busseto, Colorno, Cortemaggiore, Firenzuola, and Monticelli. But few Jews remained in Parma. Those who were left were not allowed to acquire real estate, but were permitted to enter any profession on the payment of an annual tax of 15,000 lira.

In 1749, by order of Filippo Farnese l'Anelli, governor of Parma, the towns of Borgo San Domenico and Busseto forbade the Jews of the neighboring villages who went to Parma for purposes of traffic to remain longer than twenty-four hours. For a stay of eight days a special license from the governor was required; for a longer time a permit had to be obtained from the general auditor. The law relating to the Parmesan merchants, confirmed by Filippo Farnese on May 19, 1751, forbade the Jews to enter into contracts or agreements. On three occasions, in 1714, 1753, and 1762, ordinances were passed to the effect that the Jews should not be mocked or derided during the carnival, or molested while holding their funeral services.

During the French occupation Moreau de Saint

Emancipation.

Méry gave the Parmesan Jews equal rights with other citizens, and placed the Jewish community in the status of a separate corporation as far as regarded religion (July 12, 1803). After the restoration, in 1815, Maria Louisa, wife of Napoleon I. and sovereign duchess of Parma, maintained the existing conditions and allowed the Jews of the surrounding villages to settle again in Parma. On March 27, 1823, an enactment was passed granting the Jews five years in which to pay to the government the special tax which had been imposed upon them at the time of oppression. By a decree of Aug. 14, 1816, the rabbi was directed to keep the municipal registers. On Nov. 18, 1819, it was decreed that the funerals of Jews should take place privately and without any outward pomp or ceremony. On May 23, 1835, the question of admitting foreign Jews to commercial privileges in the duchy was submitted to the chamber of commerce. The dukes of Bourbon, who succeeded Maria Louisa, took no further proceedings against the Jews, who in 1859 were finally emancipated and made citizens of the kingdom of Italy. The population of Parma is 49,370, and includes 212 Jews (1901).

Bibliography: Murutori, *Rerum Italicarum Scriptores*, vol. i., col. 556; Orvieto, in *Il Vessillo Israelitico*, 1895, pp. 323 *et seq.*, 353 *et seq.*; Rava, in *Educatore Israelita*, 1870, pp. 169 *et seq.*

s. U. C.

PARNAS (colloquially pronounced **parnes**): Neo-Hebraic word designating the president or the trustee of a congregation. It is found in the Targum as the equivalent of words which are interpreted as "steward" (see Isa. xxii. 15; Zech. xi. 3), and it is frequently met with in Talmudic literature. Mussafia (in "Musaf he-'Aruk," *s.v.*) derives it from the Greek, thinking evidently of either *πρόνηγος*, which may be a synonym of *ἄρχων τῆς συναγωγῆς* = "ruler of the synagogue" (Luke viii. 41), or of *πρόνοιος* = "one who provides." Kohut ("Aruch Completum," *s.v.*) suggests *πύρνος*. In some modern languages it is accepted as a legal term; *e.g.*, it occurs as "barnos" in the Bavarian edict of June 10, 1813 (§ 30; see Heimberger, "Staatskirchenrecht, Stellung der Juden in Bayern," Freiburg-in-Breisgau and Leipsic, 1893; Grünbaum, "Das Erbtheil der Väter," Ansbach, 1842; Kaufmann, "Aus Heinrich Heine's Ahnensaal," p. 42, Breslau, 1896). In Dutch legislation, at least since Napoleonic times, it is found as "parnassijns" ("Allg. Zeit. des Jud." 1867, pp. 896, 933).

In Medieval Times.

In medieval times the title does not seem to have been usual. The Judenschreinsbuch of Cologne, which contains many Hebrew documents of the thirteenth and fourteenth centuries signed by the trustees of the congregation in their official capacity, does not show this title at all. It is very rare in the old memor-books, only one mention being found in the memor-book of Worms, 1349 (Salfeld, "Martyrologium," p. 75), while the title of "rabbi" occurs there very frequently. The word occurs, however, as a surname in England (Jacobs, "Jews of Angevin England," p. 371). On the tombstones of Prague "parnas" is rarely found, and then always in addition to such synonyms as "manhig," "gabbay," "primus," "alluf," "ḳaẓin" (see Hock-Kaufmann, "Die Familien Prags," Presburg, 1892, *passim*). On the tombstones of Frankfort-on-the-Main the first mention occurs in 1539, which is hardly accidental, although of old tombstones comparatively few have been preserved, and these have very brief inscriptions.

In Talmudic Times.

In Talmudic sources the parnas is evidently both the religious leader and the administrator of the community. The clearest statement is the following: "Who is a scholar, worthy of being appointed as parnas of the congregation? He who is asked about a law from any source—even if it were from the tractate of Kallah—and who answers" (Shab. 114a). Similarly the Talmud speaks of privileges conceded to the sons of scholars who were appointed as parnasim of the congregation (Hor. 13b; Shulḥan 'Aruk, Yoreh De'ah, 244, 17). In the same sense are to be understood passages like Ta'an. 9a, where Moses, Aaron, and Miriam are mentioned as ideal parnasim, and Yoma 86b, where Moses and David are similarly cited. The report that R. Akiba had been appointed parnas of the congregation (Yer. Peah 21a), even if legendary, shows that at the time when this story was recorded it was customary to elect a prominent scholar as leader of the congregation. This must have been the rule down to the fifteenth century; for the signatories to the charter given to the Jews of Speyer in 1090, Judah ben Kalonymus, David ben Meshullam, and Moses ben Jekuthiel ("Zeitschrift für Geschichte der Juden in Deutschland," i. 128), are in all likelihood identical with the authors of piyyuṭim. The signatures of the rabbis to the documents in the "Judenschreinsbuch" attesting congregational transactions, the designation of the recognized congregational representative as "bishop of the Jews," "rabbino mor," etc., as well as the Oriental custom of combining the leadership in religious with that in secular matters, would prove that the parnas was a rabbinical scholar placed in charge of the congregational affairs.

The meagerness of the sources on the constitution of congregations renders it very difficult to accurately specify the rights and the duties of the parnas. He was most likely appointed as such in olden times by the nasi (Yer. Yeb. 12a; Grätz, "Gesch." 3d ed., iv. 197; Weiss, "Dor," iii. 95 *et seq.*), receiving a diploma, "iggeret reshut" (Ḥag. iii. 3; see Tos. Yom-Ṭob; Ḥag. 18b; and Rashi and R. Nissim *ad loc.*); this seems to be proved by the expression מנה (Ḳid. 70a). At the same time this appointment was in some way ratified by the people (Ber. 55a). Larger congregations as early as Talmudic times were administered by a board of parnasim; this appears not only from the comparison with Moses, Aaron, and Miriam, already quoted (Ta'an. 9a), but more clearly from the law that two brothers might not hold the office of parnas (Yer. Peah 21a), which presupposes that they would have to officiate at the same time. Among the privileges accorded to the parnas it is mentioned that he is called to the Torah after the Kohen and Levi, which means the first after those of priestly rank (Giṭ. 60a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 136). It would also appear that a parnas received a salary; for in the name of Samuel it is stated as a law that as soon as one has been appointed parnas he must not perform any labor in the presence of three people (*i.e.*, publicly; Ḳid. 70a; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 8, 5), and further: "A man appointed parnas will soon become rich" (Yoma 22b). The names of the parnasim were mentioned in the prayers (Ket. 8a).

Intrigues for the appointment of parnasim were far from rare; and often an unworthy man used his office to gratify his vanity and to acquire material advantages. So the Talmud says: "A parnas who leads his congregation gently [on earth] will be privileged to lead it in the future world" (Sanh. 92a), while another passage says that God weeps over a parnas who rules haughtily (Ḥag. 5b), and that such a man is unbearable (Pes. 113b). As a type of this character R. Gamaliel is presented, to whom R. Joshua says: "Wo unto the generation whose parnas thou art!" (Ber. 28a). In this sense has the Talmud to be understood when it says: "No one is appointed parnas of the congregation unless a box full of creeping things hangs on his back" (Yoma 22b). The meaning of this metaphor seems to be that only an unscrupulous man can succeed in congregational politics—a thought paralleled by the saying: "The kingdom of Saul could not last, because it had no faults." The statement, "A generation is the reflex of its leader [parnas]; the leader, the reflex of his generation" ('Ar. 17a), is evidently also an expression of disgust at the success of unworthy leaders.

In Modern Times.

With the sixteenth century a change in the condition of congregational offices seems to have taken place. The rabbi confined his activity to teaching and to the rendering of decisions on religious questions, while the administration of the congregation was in the hands of a board of parnasim, whose president especially was called the parnas. The first to mention this change is Solomon Luria (d. 1573), who says that the law, referred to above, prohibiting the parnas from performing any labor publicly does not refer to the parnasim of modern times, who are only administrative officers, but to rabbinical scholars ("Yam shel Shelomoh"; Ḳid. iv. 4), while in Tos. Ḳid. 70a this distinction is not yet made. About the same time the expression "parnase ha-medinah" (= "trustees of the province") is met with (Moses Isserles, Responsa, Nos. 63, 64, 73; Jew. Encyc. iv. 305a, *s.v.* Council of Four Lands). It is from the same time onward that this expression, often in the pleonastic form "parnas u-manhig," is encountered in the cemetery of Frankfort. In such cities it was a title to nobility if one counted a parnas among his ancestors. Thus David Grünhut speaks of his parnasim ancestors on the title-page of his "Ṭob Ro'i" (Frankfort-on-the-Main, 1712; Maggid, "Zur Gesch. der Günzburge," p. 166, St. Petersburg, 1899).

The arrogance of the parnasim is often a subject of complaint. Moses Ḥagiz fiercely denounces those who think that they owe the respect due to Talmudic scholars only to the local rabbi, as if the appointment of the rabbi due to the whim of parnasim, who are elected merely because of their wealth, could add anything to the worth of a scholar (Ḥagiz, "Leḳeṭ ha-Ḳemaḥ," section on Yoreh De'ah, 103a; "Paḥad Yiẓḥaḳ," *s.v.* "Talmid Ḥakam," p. 44a). Of internal strife in the congregation of Hamburg occasioned by elections to the office of parnas, Glückel von Hameln gives a vivid description (Kaufmann, "Die Memoiren der Glückel von Hameln," p. 32, Frankfort-on-the-Main, 1896). Serious trouble in Amsterdam is reported as arising from dissensions among the parnasim in the first half of the eighteenth century ("Allg. Zeit. des Jud." 1867, pp. 896, 933; Jew. Encyc. i. 541, *s.v.* Amsterdam). Very often in such cases the aid of the secular authorities was invoked, although such an appeal had often been severely condemned since medieval times (Grätz, *l.c.* vi. 181; Buber, "Anshe Shem," p. 66, Cracow, 1895). The mode of electing the parnas, his rights, and his duties were not regulated by law, but by local custom, which was only in rare instances written down in Taḳḳanot. Isaac ben Sheshet (Responsa, No. 476) declines to give a decision on such a question, because it should be decided by local tradition. Still it may be considered as a general rule (see Samuel of Modena, Responsa on Yoreh De'ah, 118) that the parnasim have the right to interpret the "ascamot" (see Ascama), but may not alter them.

From the end of the eighteenth century, and more especially from the beginning of the nineteenth, the various governments gave constitutions to their Jewish congregations, or the latter adopted such constitutions of their own accord. Through these constitutions, which were drafted in the language of the country, the Hebrew names for congregational offices began to disappear, and with them the title of parnas, although it is still used colloquially, and in some congregations officially.

A. D.

PARODY: A composition either in verse or in prose, modeled more or less closely on an original work, or class of original works, but by its method of treatment turning the serious sense of such original or originals into ridicule. Closely allied to parody are the forms known as travesty, burlesque, and mock-heroic.

The technique of the parodist has some interesting features well worth description and illustration. One may parody a well-known passage or verse by merely using it in a playful sense, without making in it any change whatever. Abraham ibn Ezra thus parodied the benediction "Praised be Thou who formest light and createst darkness" by applying it to the white neck and dark hair of a pretty brunette (על צוארך ושער ראשך יש לברך יוצר אור ובורא חושך). A wrong pause or accent will sometimes make a passage parody itself. Thus it is said of an inexperienced ḥazzan that he ran the first and second sentences of the seventh chapter of Genesis together, making God say unto Noah: "Come thou and all thy house into the ark; for thee I have seen righteous before me in this generation of every clean beast." Perverted proverbs form still another class of parody.

In its incipient stage parody was not far removed from pure imitation. This may be gathered from

Origin.

the fact that some parodies have been admitted into the ritual, which would have been impossible if they had not been regarded as mere imitations. As an example of this kind may be mentioned Menahem ben Aaron's "Hymn for the First Night of Purim," a drinking-song far removed from the spirit of the liturgy, nevertheless embodied in the Maḥzor Vitry. Hebrew parody may therefore be said to have been slowly evolved out of imitation, passing first from the serious to the playful, and then from the playful to the humorous and satiric. Unlike parody in general literature, it did not spring from a desire to disparage, but from a desire to emulate.

In the Twelfth and Thirteenth Centuries.

It was not until the twelfth century that parody was met with in Jewish literature. Early in that century Abraham ibn Ezra penned his famous epigrams, some of which have an element of parody in them. He was perhaps also the first to write in the mock-heroic style. His poem on "Flies" is of this kind. It was probably in the same century that Menahem ben Aaron wrote the "Hymn for the First Night of Purim," mentioned above, and Joseph Zabara composed his satires on women, which contain a number of parodies.

In the thirteenth century Judah al-Ḥarizi is the first to attract attention as a parodist. He was the first to transform parody from a mere literary toy into an instrument of satire. His satire is best exemplified in the tenth and twenty-fourth chapters of the "Taḥkemoni." Contemporary with Al-Ḥarizi was Judah ben Isaac ben Shabbethai, who wrote a few unimportant parodies.

In Provence and Italy.

For the next seven decades after Isaac ben Shabbethai, parody was at a standstill; and it was not in Spain, but in Provence and Italy, that it began once more to show signs of life. The more important attempts at parody in France and Italy date from the last decade of the thirteenth century. One of these is Abraham Bedersi's eulogy on Abulafia, couched in the language of the Passover Haggadah. It was also about this time that Immanuel of Rome began to write his satires. As a parodist, Immanuel's position is unique in Hebrew literature. Although there is little in all his writings that is true parody, there is a parodic thread running through the web of his satires, which, if drawn out, might be woven into a cloth of its own—a Biblical parody.

It was not, however, until the middle of the fourteenth century that parody showed signs of becoming a separate branch of literature. Somewhere between 1319 and 1332 three parodies were written which raised this form of satire into a distinct art. These are the "Masseket Purim," the "Sefer Ḥabaḳbuḳ ha-Nabi," and the "Megillat Setarim." The first is definitely known to be the work of Kalonymus ben Kalonymus, the third has been almost as definitely proved (by Neubauer) to be the work of Levi ben Gershon, and the second seems to be the work of the same French scholar and philosopher.

Kalonymus and Gersonides.

In these three works parody attained an individuality of its own. For the first time two men of renown ventured to use Talmudic passages playfully. The numerous anecdotes and various customs associated with the riotous season of Purim are related in the solemn style of the Mishnah and Gemara. The satire of the "Masseket Purim" is of a mild kind. It ridicules the drunkard and the glutton, laughs at the miser, and reproaches the idler and the professional mendicant; but in it society as a whole is nowhere attacked so fiercely as in the "Eben Boḥan" of the same author. As a parody of the Talmud, "Masseket Purim" copies the original not only in style and diction, but also in the manner of discussing dissimilar subjects at one and the same time.

No less clever are the parodies of Levi ben Gershon. But while the humor of Kalonymus approaches more the grotesque, and his satire is directed against the scum of society, the humor of Gersonides is a species of wit. His satire is directed against no one in particular; occasionally he laughs at himself and at his own jokes, and he delights in puns and anachronisms.

Anti-Christian Parodies.

These parodies, which deal exclusively with Jewish life, are succeeded by a few parodies of anti-Christian tendencies. The Haggadah of Jonah Ropa, identical with "Pilpul Zeman Zemannim Zemannehem," was written about 1380 by a resident of Vercelli, and is still in manuscript. It is a vehement denunciation of the licentiousness indulged in by Gentiles during the carnival. Another anti-Christian parody was written by Elijah Ḥayyim ben Benjamin of Genazzano between 1490 and 1500. It is in the style and metrical form of the hymn "Yigdal," and breathes a harshness born of persecution.

With the anti-Christian polemics, parody closed its first period of growth, after which followed a period of decay that lasted almost three centuries. In the sixteenth century the names of only Modena and Najara are associated with parody. Modena parodied the well-known verses against gamblers ("Ḥaruz Neged ha-Ẓaḥḳanim") ascribed to Ibn Ezra, turning them into a panegyric on the gambler ("Ḥaruz be-Shebaḥ ha-Ẓaḥḳanim"), and Najara parodied the formula of the Jewish marriage contract ("ketubah"), in which he speaks of God as the groom, Israel as the bride, the Torah as the dowry, and the laws deduced from the Torah as the additional endowment ("tosefet ketubah").

Seventeenth and Eighteenth Centuries.

The seventeenth century was even more unproductive of parodies than the sixteenth. An insignificant Talmudic travesty by Joshua Calimani and a few anonymous parodies called "Haman Edicts" are all that have come down from the former period. The only exception is the "Masseket Purim" of 1695, which in its revised form has even surpassed the parody of Kalonymus in popularity, and is to-day by far the most widely known composition of that name. Although it was not published in its revised form until 1814, it must have been extensively copied and spread abroad. It has the true ring of Talmudic argumentation, and is also supplied with parodies of the three best-known Talmudic commentaries: Rashi, the Tosafot, and the novellæ of R. Samuel Edels. The distinctive feature of this parody is the relation which it establishes, by Talmudic methods, between well-known historic events and the day of Purim, the effect of which is very droll. To cite one example, the day on which Miriam, the sister of Moses, died was Purim, for it is written "and there was no water for the congregation," which can only happen on Purim.

The greater part of the eighteenth century has no single parody which may be pointed to with pride; for, though the "Burlesque Testaments" and parodies of the requiem first came into vogue in the early part of the century, and although there are parodies by David Raphael Polido, Samuel Mendes de Sola, Isaac Luzzatto, Wolf Buchner, and several others, none of them has any great literary merit. It was only in the closing years of the century that parody showed signs of revival, in the works of Judah Löb Bensew and Tobias Feder. Bensew's "Seder Seliḥot le-Purim" is a hymnal for the worshipers of Bacchus, a book of devotion for lovers of wine and music. Tobias Feder was the first to introduce the Zohar parody. His "Zohar Ḥadash le-Purim" may be regarded as a forerunner of the satiric parody and the link between the parodies of the eighteenth century and those of the nineteenth.

Recent Parodies.

The chief characteristic of the parodies of the nineteenth century is that they have a direct bearing on life and reflect the spirit of the times; for almost all social, religious, and even political questions of the day engaged the attention of the modern parodist, and called forth either his ardent support or his vigorous protest. The earliest parodies of the century are directed against the Ḥasidic sect and the cult of those who figured as "Ẓaddiḳim," or pious men. The first of this kind is the "Megalleh Ṭemirin" of Joseph Perl of Tarnopol, published in 1819. It is a biting satire, revealing all the hypocrisy and corruption of the Ẓaddiḳim, and is modeled after the well-known "Epistolæ Obscurorum Virorum," the corrupt Hebrew taking the place of the dog-Latin. The next parody belonging to the group of epistolary satires is "Dibre Ẓaddiḳim" by Isaac Bär Levinsohn, published in 1830. This is more of a satire on the perverted homiletics of the Ẓaddiḳim. Mention must also be made of the following: "Ḥasidut we-Ḥokmah" by I. Erter (in "Ha-Ẓofeh," ch. vi.); "Hitgallut ha-Yenuḳa bi-Setolin" (in "Ha-Shaḥar," vi. 25–44), which was probably written by M. Shatzkes and J. L. Levin conjointly; "Zwei Chasidim" (parodying Heine's "Zwei Grenadiere"), written by Goldberg, though included in Gordon's collection of Yiddish poetry; and J. Kalbe's "Haggadah shel Pesaḥ" (in "Ha-'Ibri," iii., No. 14).

The Reform movement likewise elicited a number of parodies, the most important of which are the "Tiḳḳun Shabbat Ḥadash" of Moses Mendelssohn (in his "Pene Tebel," pp. 173–174, Amsterdam, 1872) and the "Zohar Ḥadash" of J. L. Nathan (Sachs, "Kanfe Yonah," pp. 21–25). Parodies of socialistic and revolutionary tendencies are quite numerous. The chief contributors are A. Cahn, B. Feigenbaum, I. Kaminer, and M. Winchewski. But there are also a large number of anonymous parodies of great satiric power, the most important of which are "Mishnat Elisha ben Abuyah" (in "Asefat Ḥakamim," Nos. v.–viii.) and "Tefillah Zakah Ḥadashah," No. 7, 1900.

On Jewish Life in Russia.

The parodies on the manners, morals, customs, and conditions of the Jews in Russia form a literature in themselves. Only the names of the more important authors can be mentioned here, viz.: J. Brill, I. Kaminer, A. S. Melamed, J. S. Olschwang, A. Rakowsky, and L. R. Simlin. Equally numerous are the parodies dealing with Jewish life in America. The greatest of them all is the "Masseket Amerika" by Gerson Rosenzweig. It presents the life of the Jewish immigrant in a humorous light, and is unquestionably the cleverest of all Talmudic parodies. Mention must also be made of A. Kotlyar's "Masseket Derek Ereẓ ha-Ḥadashah" (Pittsburg, 1893), E. Deinard's "Sefer ha-Kundes" (Newark, 1890), and the parodies of D. Apotheker scattered in various periodicals.

Of the parodies dealing with literary topics the following deserve special mention: J. Brill's "Mishnat Mebakkerim" (in "Ha-Shaḥar," viii. 317–324) and "Midrash Soferim" (*ib.* x. 81 *et seq.*), both dealing with the principles of literary criticism, and the parodies of Bader, Kaminer, and Linetzky.

Non-satiric parodies of considerable merit are H. Sommerhausen's "Haggadah le-Lel Shikkurim" (Brussels, 1842), A. M. Mohr's "Kol Bo le-Purim" (Lemberg, 1855), and the anonymous parody "Ha-Yareaḥ" (Berdychev, 1895), which has the form of a periodical.

There are also large numbers of perverted proverbs and modified maxims which must be classed with parodies. The largest collection is the "Ben Mishle" of H. Scherschewsky, published in several periodicals.

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J. I. D.

PARONOMASIA. See Alliteration.

PARSA. See Weights and Measures.

PARSHANDATHA: The first-born son of Haman (Esth. ix. 7). In the twelfth century the name obtained a literary meaning. It was then separated into the words "parshan" (= "interpreter") and "data" (= "law"), and was used with reference to Rashi, who has since been quoted under that name.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Geiger, *Parschandatha*, Leipsic, 1856; Grätz, *Gesch.* 3d ed., vi. 67, note 4; Benjacob, *Oẓar ha-Sefarim*, p. 500, No. 1231.

D. S. O.

PARSI, JOSEPH: Mathematician; flourished toward the end of the fifteenth century. All that is known of him is that he was the author of a work (unpublished) entitled "Keli Faz," a manual showing how to construct mathematical instruments. Steinschneider thinks that Parsi may be identical with Joseph the physician, cosmographer, and astronomer of Lisbon, who advised (1480) King John of Portugal to employ the astrolabe at sea, and who was a member of the commission to which the project of Columbus was submitted for examination (Zunz, "G. S." i. 177). But the name "Parsi" shows that the author of the "Keli Faz" was a Persian.

Bibliography: Steinschneider, *Jewish Literature*, p. 187.

S. M. Sel.

PARTIES TO ACTION. See Procedure.

PARTITION. See Joint Owners.

PARTNERSHIP: The word "shotefin" is used in the Mishnah almost always to denote joint owners, especially of land. In the language of later ages, when the Jews had become a people of traders, the word with the corresponding forms of the verb and of the abstract noun came more often to denote partners, partnership, the relation of partners. At first the commercial principles of joint trading were but sparingly applied; as time progressed they were applied more thoroughly.

Formation of Partnership.

A trading partnership can not be founded by words, whether spoken or written, but the property of several persons can, by such means of "ḳinyan" or acquisition as are set forth under Alienation, be turned into partnership property, so that its increase or diminution will fall thereafter on the partners in shares. According to the strict rule laid down by Maimonides, and later by Joseph Caro, both of whom only follow the responsa of the Geonim, money must be put in a common bag and lifted by both partners to make it common. In the case of other movables, where one article becomes the exchange for another—*e.g.*, where it is agreed that one shall bring into the joint business a barrel of wine; the other, a jar of honey—when both are brought to the appointed place, or when each of the parties has mixed his grain or fruits with those of the other, or when they have hired a common place to which each brings his goods, the partnership as to such goods is formed. The same authorities hold also that two mechanics, say two weavers or two tailors, can not by agreement divide their future earnings; for there can be no acquisition by contract of things that as yet do not exist.

But RABaD, Asheri, and the Ṭur, and following them ReMA in his gloss on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 176, 3, all of them living in Christian countries, dissent from these technical views. The last-named author, with his usual phrase "Some say," mentions the view of Mordecai and of Nissim Gerondi (RaN), who hold not only that future gains may be subjected to ḳinyan, but that even without formal ḳinyan a common stock in trade may be formed by oral or by written contract. Isaac ben Sheshet (RIBaSH) in his responsa (No. 476) holds the same view; he admits, however, that while the partners may not "go back" as to the division of profits already made, they can not, in the absence of ḳinyan, be compelled to continue with the business.

Even the older authorities admit that if mechanics or manufacturers buy material with common funds and work it up, they are partners in the profit or loss in manufacturing and selling.

Division of Profit.

The essence of partnership is the equal division among the two or more partners of the profit and loss arising in business; not a division thereof in proportion to the amount invested by each (Ket. 93). But this is only where the contract is silent (סתם). When there is a special contract the profit is shared according to it. But where coins are put together by two or more owners, and a profit is made by the exchange thereof, arising from change in the currency laws or customs of the country, each owner shares in proportion to what he has put in. So, also, where several persons buy with common funds an ox for slaughter, and sell the meat, the proceeds are divided among them according to the respective amounts of money invested (Ḥoshen Mishpaṭ, 176, 5–6).

The partner in custody of the common property is liable to his companion for loss or theft like a bailee for hire (B. B. 42b, 43b). He is also responsible for loss arising through his deviation from the custom of the country or of the trade; or if he without consent goes to another place or to sea; or if he associates others with him, engages in a branch of merchandise foreign to the business, or sells on credit such goods as are not generally sold on credit; or if he entrusts others with the business. But if he makes a profit through such unauthorized acts, he makes it for the common fund. Thus it is when one partner without the other's consent deals in ritually forbidden food. In all these matters the acquiescence of the other partner or partners who have knowledge of irregular acts by one member of the firm is deemed of like force with express assent.

Powers of Partners.

Generally speaking, every partner has toward outside persons the power to bind the firm by his contracts. Maimonides therefore puts the law of agency and the law of partners into the same division of his code. But there is no trace either in that or in the later codes of a firm name by which the partners acting jointly are known and by the use of which they may be bound. But a curious word was contrived, אמצע (lit. "middle"), as early as the Talmudic period to denote the common property or common interest of the partners. It is found in the Baraita, with regard to the caravan (B. Ḳ. 116b), which resembles both a corporation and a partnership.

The question how far one partner can bind the others by incurring debts in the firm name either after a dissolution not properly published to the world or for an object not strictly within the purposes of the partnership—a question most vigorously litigated in modern times—is hardly touched upon in the rabbinical authorities, evidently because the wholesale purchase of goods upon credit was almost unknown, and because there was no firm name in which to contract.

Not only a partner but any part-owner of a demand may sue in the name of all the joint creditors without power of attorney ("harsha'ah"); nor can his companions, if he loses the suit, hold him responsible by showing that they would have brought forward better grounds for the action.

A man may not take common assets to another country or city out of his partner's sight without the consent of the latter. If such action is threatened, a court may restrain it.

"In Commendam."

A kind of partnership in which one man furnishes all the capital and the other all the work, either manual or commercial, is treated separately under the name of "'esek" (= "business"). As a man who does all the work gives a share of the resulting gain to the capitalist, scruples arose about that share being in the nature of interest, and hence unlawful; and such a partnership is therefore only allowed when the capitalist pays to the business man daily wages for his work besides the share of the profit belonging to the latter (B. M. v. 4, 5; see Usury).

Maimonides has a theory according to which half of the capital furnished should be treated as a loan to the business man, and works out accordingly the result in the case of the capital or part of it being lost. Instead of the regular daily wages which, according to the Mishnah, ought to be paid to the business man, to avoid the usury law, Maimonides is satisfied with the payment of a nominal lump sum. He also suggests that the business man should, for the same purpose, have the advantage of a smaller share in the loss than he has in the profit.

An Israelite is not to take an idolater for a partner, inasmuch as in case of dispute the latter, when called on for a judicial oath, would swear by the object of his veneration (Sanh. 63b).

If the king of the country from favor to a deceased father gives a profitable charge to one of the sons (though he be the wisest and ablest among them), the emoluments go to all of the sons as partners; but the case is otherwise if one of the sons has received the office through his own merit. If one partner is a favored Jew so that the tax-gatherers voluntarily relieve him from a government burden, the profit belongs to him alone; but when he obtains the exemption by request, it is a business profit, which goes to the firm.

Where robbers attack a caravan, and the members together are unable to defend their property, but one alone thereupon saves it, he saves it for himself; but if they are able to defend it, one who takes the lead, though he says, "I save this for myself," can only save it for the community. The same holds good where only two partners are concerned. The possession of one partner is never adverse to the other; hence there can not be between them a presumption by lapse of time.

Where the contract of partnership names no limit, any partner may ask for a dissolution at any date (B. M. 105a); but where the period of duration has been agreed upon, it seems that all parties must abide by it. The death of a partner dissolves the partnership; neither the survivors nor the heirs of the decedent can be held to carry on the common business. The regular way to divide outstanding demands is to wait till something is paid on them, and to divide the money as it comes in; but according to ReMA, a court may appraise the outstanding notes and bonds, or cause a division by authorizing a proposition to "buy or sell."

When a partner desirous of ending the joint business has the assets in his hands, he may divide the money (if all is of one kind) by simply keeping his share and leaving the other share with the local court. As to goods, he must call upon three men, not necessarily scholars, but men of integrity and of skill in appraising, and, after a division by them, must leave his partner's share with the court. It should be noted that these last positions are stated by the codes without direct Talmudic authority.

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E. C. L. N. D.

PARTRIDGE ("ḳore"): This bird is mentioned only in I Sam. xxvi. 20 (LXX., *νυκτικόραξ* = "kos" = "owl") and Jer. xvii. 11.

The most common partridge in Palestine is the *Caccabis chukar*; around the Dead Sea and in the Jordan valley the *Ammoperdix heyi* is abundant; while in the lowland and plains the *Francolinus vulgaris* is met with.

In Ḥul. 138b, 140b "ḳore" is explained by Rashi (probably mistaking it for the cuckoo) as denoting a bird which is in the habit of sitting upon the eggs of others. In Yoma 75b "pisyon" is enumerated among the kinds of quail. Crossing it with either the cock or peacock is forbidden (B. Ḳ. 55a).

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E. G. H. I. M. C.

PARTY LINES AND PARTY WALLS. See Boundaries.

PASCHAL SACRIFICE. See Passover Sacrifice.

PASCHELES, WOLF: Austrian publisher; born at Prague May 11, 1814; died there Nov. 22, 1857. The son of needy parents, he gained a livelihood by tutoring in Prague and its vicinity. Then by an accident he was led to the career which made him famous, that of a seller and publisher of Jewish books. In 1828 he wrote a small book of German prayers for women. When, in 1831, the cholera appeared in Prague for the first time, it was ordered by the rabbinate that in this period of greatest suffering the prayers of the seliḥot of R. Eliezer Ashkenazi should be used. These, however, were hard to obtain; so Pascheles had printed his own little book of prayers and the seliḥot in question. As these met with good sales he had some brochures, pictures of rabbis, and things of a similar nature published at his own expense, and carried his entire stock of Hebrew printed matter about with him in a chest. In 1837 he obtained the right to open a book-shop. In 1846 he began to bring out Jewish folk-sayings, together with biographies of famous Jews, novels, and the like, under the title "Sippurim." The first seven volumes met with high appreciation and sold extensively until the disturbances of the year 1848 interfered with the work; and not until 1852 could Pascheles continue it. The work has remained a popular one down to the present day. Among the contributors to the "Sippurim" were L. Weisel, Salomon Kohn, I. M. Jost, R. Fürstenthal, and S. I. Kaempf.

Beginning with the year 1852 Pascheles published the "Illustrirter Israelitischer Volks-Kalender." The publication of this calendar was later continued in two separate editions respectively by Jacob (afterward by Samuel) Pascheles and Jacob B. Brandeis, Wolf's son-in-law.

In 1853 Pascheles published a small edition of the Pentateuch, with a German translation by H. Arnheim of Glogau. Its popularity to the present day is proved by the fact that it has passed through innumerable editions. Among the other books brought out by him, two of which are widely circulated, are Fanny Neuda's "Stunden der Andacht" and Guttmann Klemperer's life of Jonathan Eybeschütz.

BIBLIOGRAPHY: Pascheles, *Illustrirter Israelitischer Volks-Kalender*, Prague, 1858.

S. A. KI.

PASCHKIS, HEINRICH: Austrian pharmacologist; born at Nikolsburg, Moravia, March 21, 1849; educated at Vienna University (M.D. 1872). He was appointed assistant at the university hospital, and in 1883 became privat-docent in pharmacology.

Paschkis is a prolific writer, and has contributed numerous essays to the professional journals. He is a collaborator on Villaret's "Handwörterb. der Medizin," Möller-Geissler's "Real Encyklopädie der Gesammten Pharmacie," etc., and is editor of Scheff's "Handbuch der Zahnheilkunde." He is also the author of: "Ueber den Einfluss des Quecksilbers auf den Syphilisprocess" (with Von Vajda), Vienna, 1880; "Kosmetik für Aerzte," *ib.* 1890 (2d ed. 1893); "Materia Medica," *ib.* 1891; "Arzneiverordnungslehre," *ib.* 1893.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, ii., Vienna, 1893.

S. F. T. H.

PASHUR: **1.** Son of Immer the priest. He attacked Jeremiah on account of his prophecies of calamity and put him in the stocks, for which Jeremiah predicted Pashur's captivity and death in Babylon (Jer. xx. 1-3).

2. Son of Melchiah. He was sent by King Zedekiah to Jeremiah to inquire regarding the result of the siege of Jerusalem by Nebuchadnezzar (Jer. xxi. 1). He was also chief governor of the Temple, and caused the imprisonment of Jeremiah in punishment for a prophecy advising the people to submit to the Chaldeans (Jer. xxxviii. 1-13). His grandson Adaiah is mentioned as one of those priests who, after their return, took strange wives (I Chron. ix. 12), and as one who was active at the construction of the Second Temple (Neh. xi. 12).

E. G. H. S. O.

PASS, AARON DE: South-African pioneer; together with his brother **Elias de Pass,** he was connected with Cape Colony from the year 1846. His firm, De Pass, Spence & Co., performed conspicuous services in the development of the whaling, sealing, guano, and fishing industries of the colony. It was among the first to call the attention of the government to the necessity of providing Table Bay with suitable docks. While the government deliberated, De Pass, Spence & Co. imported a patent slip, which was laid down in Simon's Bay; and at a later date one was constructed in Table Bay also. The firm was the largest shipowner in the port and the principal leaseholder of guano islands from the government from 1849. In this year it started the fisheries at Sandwich Harbor, which were continued till 1886; it introduced machinery for the manufacture of ice; opened up the trade from Hondekiip Bay, Port Nolloth, Angra Pequeña, and Walwich Bay to the interior; fitted out an expensive expedition of seven vessels for the whaling island known as Herd Island; and from time to time worked Croyette Island for fur-seals.

De Pass in his earlier days traded in Namaqualand and shipped in his own vessels cured and dried fish to Mauritius, bringing back sugar in exchange. He was the owner of Réunion, a large sugar-estate in Natal.

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J. G. L.

PASSAU: Town of eastern Bavaria. Jews were settled here toward the end of the twelfth century. when they were under the authority of the bishop. Bishop Mangold, in 1210, to indemnify them for serious losses they had suffered through pillage by the Christians, arranged that they were to be freed from all demands made upon them by the town, which should pay them 400 marks. Walther Isnar, Ulrich Pröbstlein, and Herbard the tailor, citizens of Passau, therefore paid to the Jews 200 pounds of Passauer coin, the bishop pledging the tolls to them in return. It is remarkable that under these circumstances Christians, even to their own disadvantage, took the part of the Jews.

The Jewish inhabitants dwelt not only in the so-called "Jews' Lane," but also in that section of the town situated on the Inn river, where they had a synagogue. A treaty ("Landfrieden") was concluded in 1244, one of the conditions of which was that no Christian should charge interest, except to Jews, without incurring a penalty. In 1260 Bishop Otto, on the advice of his chapter, promised the Jews of Passau, as they had assisted him when he was financially embarrassed, not to ask either additional taxes or loans of them for a period of two years. Martyrs of Passau, the victims of persecutions, are mentioned in 1337 and 1349. Emperor Rudolf, on April 1, 1577, issued an edict to the Bishop of Passau directing that the Jews of the town should not be tortured.

At present (1904) the Jews of Passau number 34 in a total population of about 18,000. They are under the supervision of the district rabbi of Ratisbon.

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S. S. O.

PASSIGLI, UGO: Italian physician; born at Sienna Dec. 14, 1867; studied medicine at the Reale Istituto di Studi Superiori, Florence, and is now (1904) attached to the health department of that city. He has written many articles for the scientific and literary journals, and numerous pamphlets on medical subjects, the following being his more recent contributions which bear upon Hebrew questions: "Della Circoncisione Sotto il Punto di Vista Profilattico e Terapeutico," Florence, 1895; "Un' Antica Pagina d'Igiene Alimentare," *ib.* 1896; "Dermosifilopatia Biblica, o Le Malattie Veneree Presso gli Ebrei," Milan, 1898; "L'Allattamento, Saggio di Pediatria Biblica," Bologna, 1898; "Un Po' d'Igiene del Passato: La Nettezza del Corpo e delle Vestimente Presso gli Ebrei," Forli, 1898; "Le Cognizioni Ostetrico-Ginecologiche degli Antichi Ebrei," Bologna, 1898; "Le Vacanze di un Medico," Florence, 1902; "Le Disinfezioni e le Altre Misure Profilattiche nel Passato Contro le Malattie Infettive," Prato, 1902.

s. U. C.

PASSOVER (פסח ; Aramaic, פסחא ; hence the Greek Πάσχα).—**Biblical Data:** The Biblical account connects the term with the root פסח (= "to pass by," "to spare"; Ex. xii. 13, 23, 27; comp. Isa. xxxi. 5). As a derivative פסח designates (1) a festival and (2) the sacrificial lamb and meal introductory to the festival.

The festival commemorates the deliverance of Israel's first-born from the judgment wrought on those of the Egyptians (Ex. xii. 12–13; comp. Ex. xiii. 2, 12 *et seq.*), and the wondrous liberation of the Hebrews from Egyptian bondage (Ex. xii. 14–17). As such, it is identical with the Maẓẓot (המצות, Ex. xii. 17; חג המצות, Lev. xxiii. 5–6) festival, and was instituted for an everlasting statute (Ex. xii. 14). Lev. xxiii., however, seems to distinguish between Passover, which is set for the fourteenth day of the month, and חג המצות (the Festival of Unleavened Bread; ἑορτὴ τῶν ἀζύμων, Luke xxii. 1; Josephus, "B. J." ii. 1, § 3), appointed for the fifteenth day. The festival occurred in Abib (Ex. xiii. 4; Deut. xvi. 1 *et seq.*, where the New Moon is given as the memorial day of the Exodus), later named Nisan, and lasted seven days, from sunset on the fourteenth day to sunset on the twenty-first day; the first and the seventh days were set aside for holy convocation, no work being permitted on those days except such as was necessary in preparing food (Num. xxviii. 16–25). During the seven days of the festival leaven was not to be found in the habitations of the Hebrews (Ex. xii. 19, xiii. 7). Leaven was not to be eaten under penalty of "excision" ("karet"; Ex. xii. 15, 19–20; xiii. 3; Deut. xvi. 3), and the eating of unleavened bread was commanded (Ex. xii. 15, 18; xiii. 6, 7; xxiii. 15; xxxiv. 18; Lev. xxiii. 6; Num. xxviii. 17). On the second day the omer of new barley was brought to the Temple (Lev. xxiii. 10–16; comp. First-Fruits).

Paschal Lamb.

The setting aside, slaughtering, and eating of the paschal lamb was introductory to the celebration of the festival. According to Ex. xii. this rite was instituted by Moses in Egypt, in anticipation of the judgment about to be visited on Pharaoh and his people. On the tenth of the month—ever thereafter to be the first month of the year—the Hebrews were to take a lamb for each household, "without blemish, a male of the first year," "from the sheep or from the goats." Kept until the fourteenth day, this lamb was killed "at eve" ("at the going down of the sun"; Deut. xvi. 6), the blood being sprinkled by means of a "bunch of hyssop" (Ex. xii. 22) on the two door-posts and on the lintels of the houses wherein the Hebrews assembled to eat the lamb during this night, denominated the ליל שמורים ("night of the vigils unto Yhwh"; Ex. xii. 42, Hebr.; see, however, R. V. and margin). Prepared for the impending journey, with loins girded, shoes on their feet, and staves in their hands, they were to eat "in haste." The lamb was to be roasted at the fire, not boiled in water, or left raw; its head, legs, and inwards were not to be removed, and it was to be eaten with bitter herbs and unleavened bread. Nothing was to be left until the morning; anything that remained was to be burned (Ex. xii.).

The details of this rite as observed in Egypt are summarized in "the ordinance of the Passover" (Ex. xii. 43 *et seq.*). No bone was to be broken; the meal was to be eaten in one house; no alien could participate; circumcision was a prerequisite in the case of servants bought for money and of the stranger desiring to participate (Ex. xii. 44–48). According to Num. ix. 6, Levitical purity was another prerequisite. To enable such as happened to be in an unclean state through contact with the dead, or were away from home at the appointed season, to "offer the oblation of Yhwh," a second Passover was instituted on the fourteenth day of the second month (Num. ix. 9 *et seq.*). In Deut. xvi. 2, 5 the slaughtering and eating of the lamb appear to be restricted to the central sanctuary.

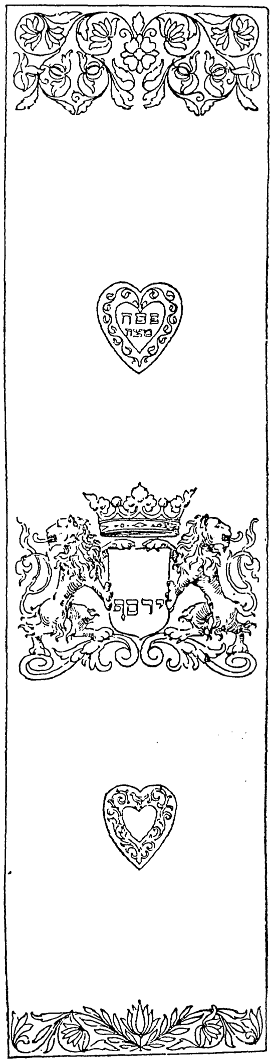

Cover for Maẓẓot.
(From a drawing by Viefers.)

Glosses concerning the observance of Passover are not infrequent in the historical narratives. The keeping of the rite is first mentioned as having occurred at Sinai (Num. ix. 1 *et seq.*); under Joshua, at Gilgal (Josh. v. 10), another celebration of it is noticed. Hezekiah figures prominently in an account of the revival of the festival after a long period

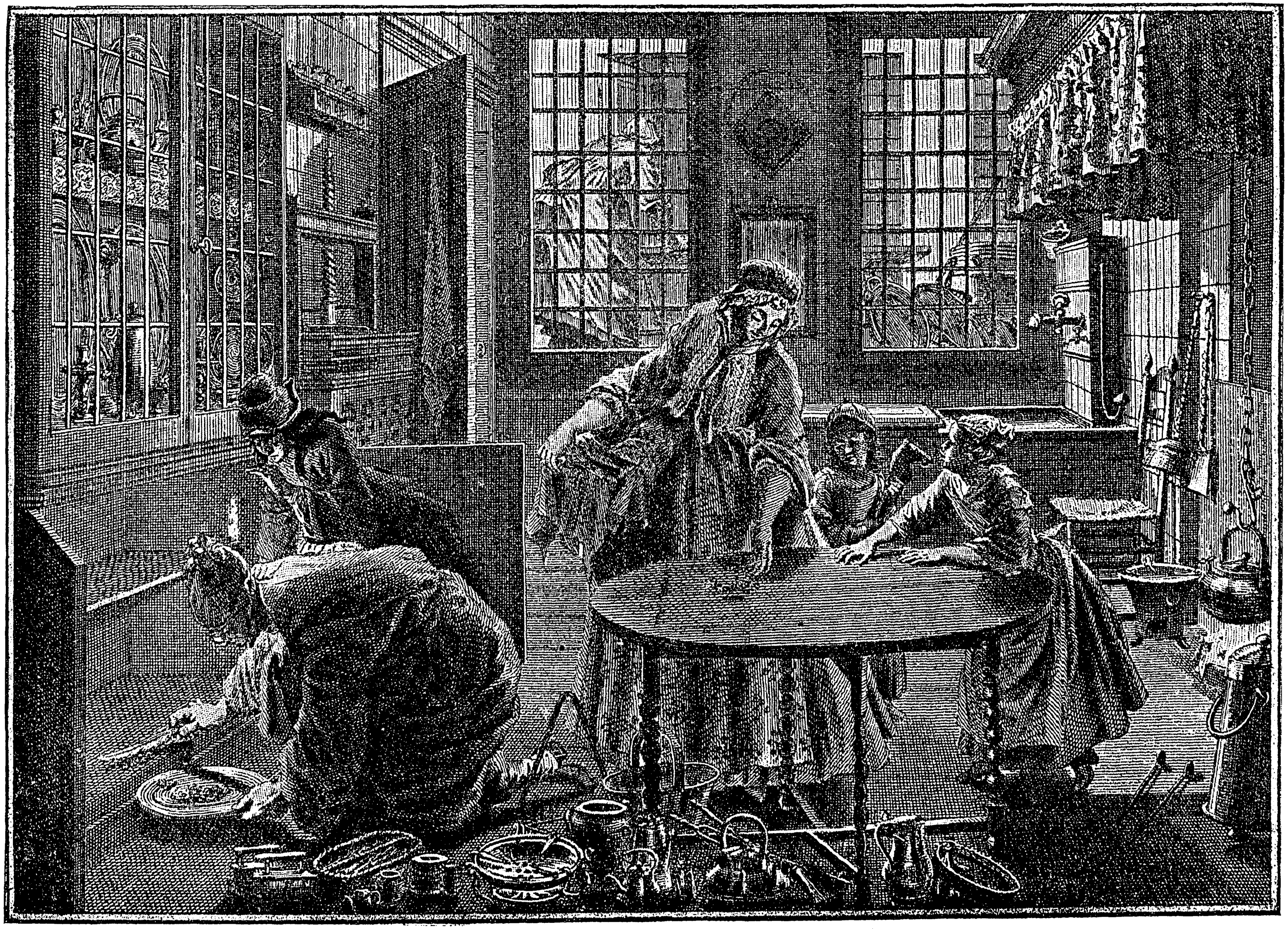

SEARCH FOR LEAVEN.
(From a drawing by Picart, 1725.)

in which it was not observed (II Chron. xxx.). The reforms of Josiah brought about a new zeal in behalf of this institution, the Passover celebrated at his bidding in the eighteenth year of his reign being described as singular and memorable (II Kings xxiii. 21 *et seq.*). After the return from the Captivity (Ezra vi. 19 *et seq.*) another Passover observance is reported to have taken place in due conformity with the required laws of purity and in a most joyful spirit.

The sacrifices ordained for Passover are as follows: "an offering made by fire, a burnt offering; two young bullocks, and one ram, and seven he-lambs of the first year, without blemish, and their meal-offering, fine flour mingled with oil; . . . and one he-goat for a sin-offering, beside the burnt offering of the morning." These were to be offered daily for seven days (Num. xxviii. 16–25, Hebr.).

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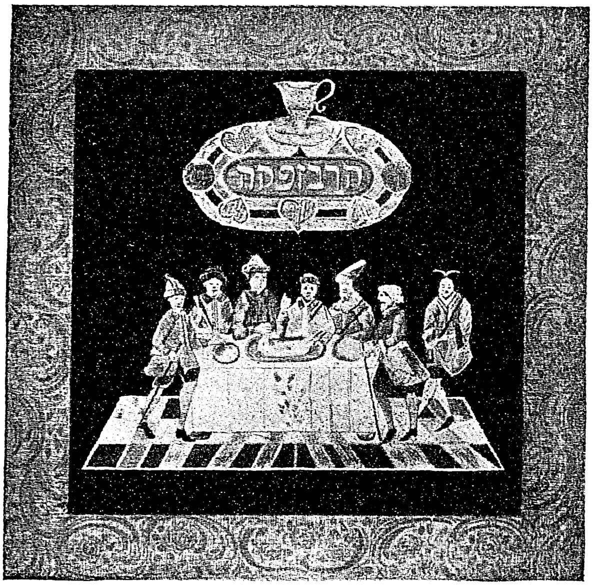

Cloth Used for Covering Passover Dish.

(In the possession of Von Wilmersdörffer, Munich.)

——**In Rabbinical Literature:** For reasons well known (see CALENDAR; FESTIVALS; HOLY DAYS) Passover was extended to eight days, including the 22d of Nisan, and the 23d of Nisan came to be regarded as a semiholy day, an "issur la-ḥag," according to the interpretation of Ps. cxviii. 27 (Suk. 45b; Rashi, *ad loc.*). The Biblical injunctions concerning the eating of leaven and the like (see BIBLICAL DATA) were applied in conformity with the methods of rabbinical exegesis. The quantity of leaven which, if eaten deliberately ("be-zadon"), entailed the penalty of excision was fixed at "ke-zayit," an amount equal to that of an olive (Maimonides, "Yad," Ḥamez, i. 1; Ker. i.). For inadvertent violation of the prohibition the penalty was the regular sin-offering.

Penalties for Infringement.

The phrase "to eat" in the prohibition was construed to include any use of leaven as nourishment (by drinking, for instance). In fact, neither advantage nor enjoyment ("hana'ah") might be drawn from leaven during the festival ("Yad," *l.c.* i. 2). Hence, neglect to remove the leaven from one's "reshut" (domain or house) entailed punishment for the violation of two prohibitions (comp. Ex. xiii. 7). The penalty of stripes "min ha-Torah" was not enforced except where, during the festival week, one had purchased leaven or caused the process of fermentation for some definite purpose. Still, neglect to remove leaven rendered one liable to "makkat mardut" (see CORPORAL PUNISHMENT; also "Yad," *l.c.* i. 3). Leaven not removed could never after be utilized—this prohibition being deduced from the construction of the Biblical text by the Soferim ("mi-dibre soferim"), and it mattered not that the neglect was unintentional or even unavoidable (*l.c.* i. 4). Leaven mixed with anything else during Passover rendered the article unfit for use. In this case, however, an exception was made where the leaven belonged to an Israelite; though itself barred from use, it was not forbidden, after the festival, when combined with other things.

"Karet" was imposed for eating pure "ḥamez," but the eating of mixed "ḥamez" ("'erub ḥamez"), of which the Mishnah (Pes. iii. 1) gives instances (see "Yad," *l.c.* i. 6), entails flagellation, though this depended upon the quantity consumed and the proportion of the ḥamez (*l.c.*). The interdiction against eating or using ḥamez becomes operative at noon of the 14th of Nisan, but as a precaution the Rabbis set the limit an hour earlier (*l.c.* i. 9) and even advise refraining from eating leavened food after ten in the morning (*l.c.* i. 10).

The proper removal of ḥamez ("bi'ur ḥamez") constitutes one of the chief concerns of rabbinical law and practise. Great care is enjoined in the inspection and cleaning of all possible nooks and corners, lest ḥamez be overlooked.

Removal of Leaven.

The night preceding the 14th of Nisan was especially set apart for this inspection by candle-light or lamplight, not by moonlight, though it was not necessary to examine by candle-light places that were open to the sunlight. Study was suspended in favor of this duty of inspecting holes and corners. Minute regulations were devised for the inspection of holes midway between houses, but precautions were taken not to arouse suspicions of witchcraft in the minds of non-Jewish neighbors. Certain places, where the likelihood of finding ḥamez was infinitesimal, were exempt (see "Yad," *l.c.* ii.).

In practise this "bediḳat ḥamez" was effected as follows: As soon as night (on the 13th) had completely set in, the father of the household ("ba'al ha-bayit") lighted a plain wax taper, took a spoon and a brush, or three or four entire feathers, and, after having deposited a piece of bread in some noticeable place, as on a window-sill, to mark the

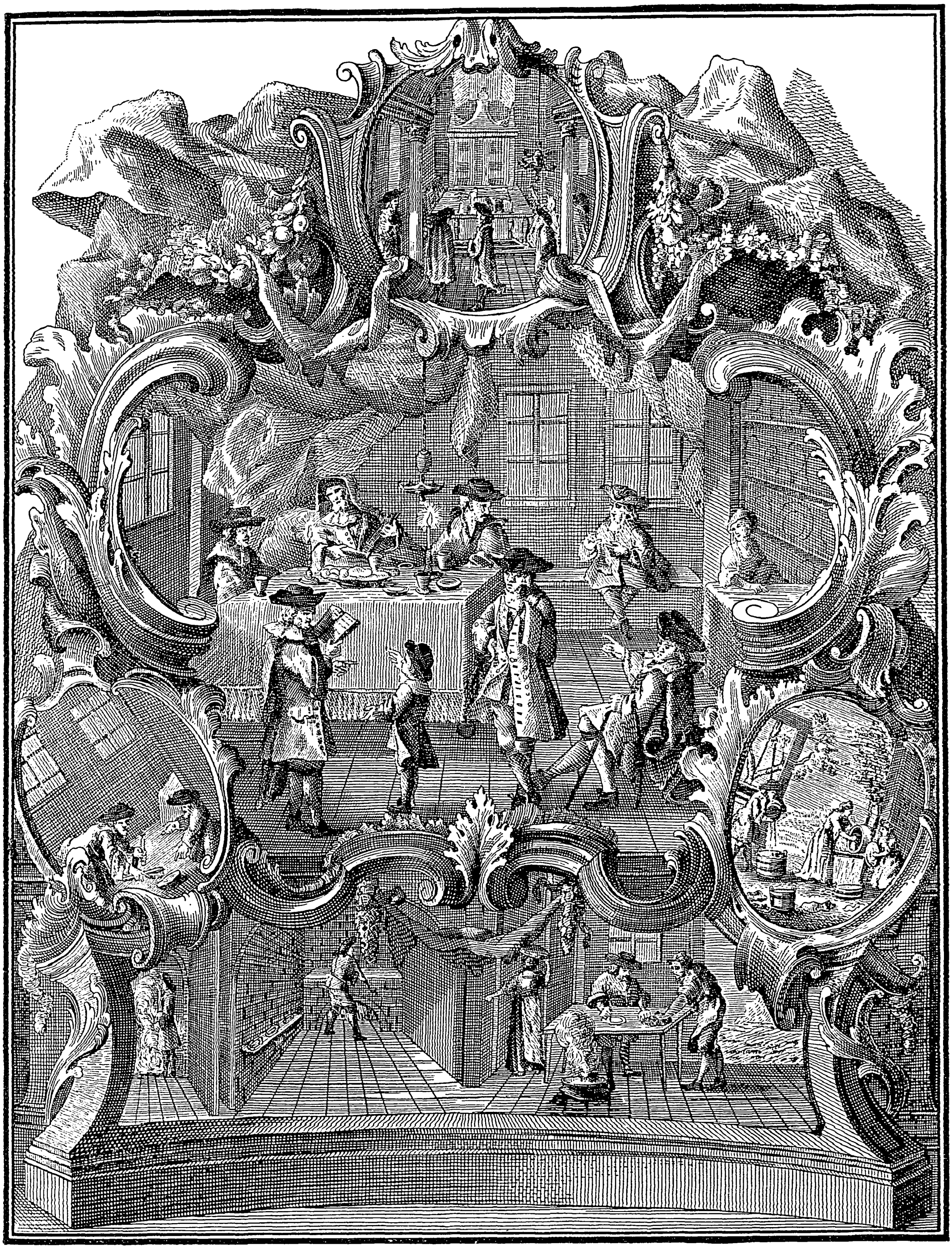

SEDER FEAST AND ACCOMPANYING PASSOVER PREPARATIONS.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

beginning of the search, made the complete round of the house and gathered up all the leavened bread that was in it. Coming to the window-sill where the piece of bread was deposited, he carefully put it into the spoon, leaving no crums on the sill, and pronounced this benediction: "Blessed be Thou . . . who hast commanded us to remove the leaven." Then he added an Aramaic formula: "All leaven which perchance remains in my domain and which has escaped my observation shall be destroyed and be like unto the dust of the earth." Then the spoon and brush were tied into a bundle and suspended over the lamp in the room, or elsewhere, but so that mice could not get at it. Next morning, if the bundle was found untouched, it was not necessary to go through the same process; otherwise the inspection was repeated. The bundle and its contents were either sold or burned before six o'clock in the evening; only so much leaven was retained as would be needed up to ten in the morning (Shulḥan 'Aruk, Oraḥ Ḥayyim, 431; Pes. i.). This "investigation" was transferred to the eve of Sabbath when the 14th of Nisan coincided with the Sabbath.

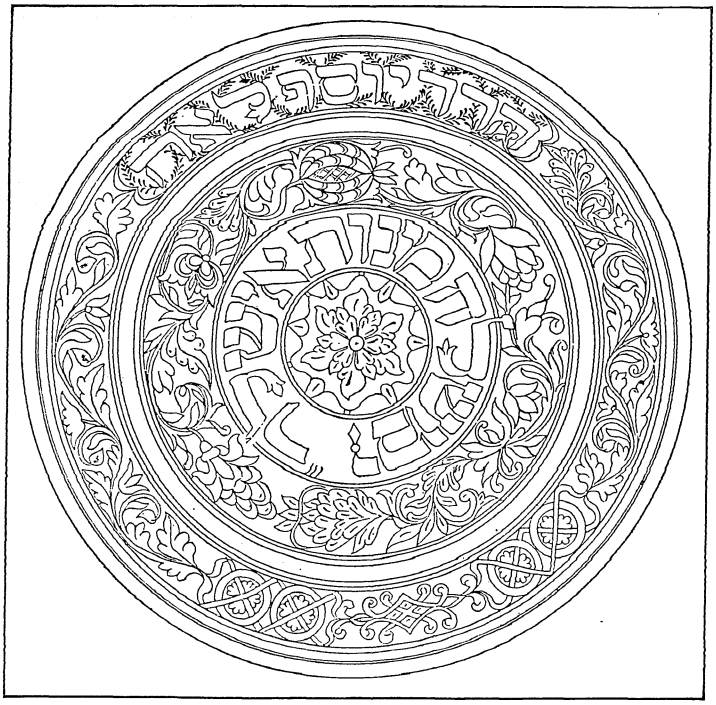

Passover Plate of the Seventeenth Century.
(In the Kunstgewerbe-Museum, Düsseldorf.)

Certain precautions were taken in the disposal by burning of the "terumah" (priestly portion). Neglect to inspect one's house at the proper time could be remedied by inspection later, even during the festival itself, or after its close, provided no benefit were derived from the ḥameẓ (for further details see "Yad," *l.c.* iii., iv.).

While regarding only five kinds of produce (two of wheat and three of barley) as ḥameẓ, rabbinical law is very careful to establish precautionary provisions lest the interdiction of ḥameẓ be violated, and with this in view culinary freedom is much restricted. Even the dishes and cooking-utensils are objects of special attention for this reason, and among the preparations made for the proper observance of the festival the "cleansing of the dishes" (= "hag'alat kelim") two or three days in advance is not the least important; a complete set of tableware and kitchen utensils is, as a rule, kept in readiness to take the place of those in use during the rest of the year.

The eating of maẓẓot is considered as a positive command for the first night of the festival ("Yad," *l.c.* vi. 1). A quantity equal to that of an olive is deemed sufficient to discharge this mandatory obligation. Intention ("kawwanah") is not essential; the fact that maẓẓah was eaten is sufficient. Still, certain limitations developed concerning the manner of preparing food containing maẓẓah when it was intended to be eaten in fulfilment of the obligation.

Recital of the Haggadah.

The Rabbis also regarded it as a positive duty on the first night to relate the miracles incidental to Israel's deliverance from Egypt; hence the Haggadah and the Seder. Each Israelite was obliged to drink on this night four cups of wine ("arba'ah kosot"); red wine was excluded later owing to the Blood Accusation. While eating the maẓẓah and drinking the wine, the position of free men (*i.e.*, reclining on the left side against cushions) was obligatory on all male participants ("hasibah"). The benedictions over the several cups were specified. "Ḥarosat" also was compulsory, "mi-dibre soferim," for this meal. Maimonides ("Yad," *l.c.* vii. 11) gives the recipe for its preparation; but the bitter herbs were not regarded as obligatory by themselves; they formed a part of the Passover meal. The practise of eating bitter herbs now, though the paschal lamb is no longer prepared, is characterized as an institution of the scribes. "Afiḳomen," usually a dessert of sweet ingredients, was excluded from this meal (Pes. x. 8), its place being taken by a piece of the maẓẓah, which, as such, is familiar in Jewish folk-lore and proverbs.

The Fast of the First-Born, in commemoration of the escape of the Hebrew first-born in Egypt, occurs on the 14th of Nisan. The chief of the household may take the place of the minor son, or fast voluntarily in case there be none in the family subject to the obligation.

The Passover lamb was killed, in the time of the Second Temple, in the court where all other "ḳodashim" were slaughtered, in keeping with the Deuteronomic prescription, and it was incumbent upon every man and woman to fulfil this obligation.

Paschal Lamb.

The time "between the two evenings" ("ben ha-'arbayim") was construed to mean "after noon and until nightfall," the killing of the lamb following immediately upon that of the "tamid," the burning of the incense, and the setting in order of the lamps, according to daily routine. The killing was done with great caution, to avoid contact with ḥameẓ. After the carcass had been properly prepared, and the blood properly disposed of, it was taken home by its owner and roasted and eaten at eventide. The owners of the lambs were divided into three sets ("kittot") of at least thirty each, and during the slaughtering never less than thirty could be present in the courtyard. When the first group had entered the courtyard the doors were closed, and while the Levites sang the "Hallel" the lambs were killed, the psalms being sung, if necessary, three times.

The Ḥaburah.

In prescribed order the trumpets were blown, while the priests stood ready with gold and silver utensils to sprinkle the blood. The vessel was passed from one to the other that many might have a part in the meritorious act, until it reached the priest nearest the altar. The empty pan was returned. Then the carcasses were suspended on iron hooks along the walls and columns, or even on poles, shouldered between two men; the excrement was removed and the proper parts salted and incensed on the altar. The doors were then reopened, and, the first group departing, the second was admitted, and next the third, after which the court was cleansed. This order was observed even when the 14th fell on a Sabbath; but in that case the several groups would wait at certain stations in the Temple until the Sabbath was over before proceeding homeward. The lamb represented a "ḥaburah" (company); for single individuals it was not to be killed except in extraordinary cases. All members of the ḥaburah were to be in a state to eat at least "ke-zayit" (the equivalent of an olive). In the composition of the ḥaburah care was taken to avoid provoking levity; for instance, the sexes were kept apart. The members of the ḥaburah complied with the conditions, regarding purity, circumcision, etc., prescribed for partaking of the paschal lamb. Not only must the personal status of the owner be conformable to the law, but his ownership also must be beyond doubt; the lamb must be slaughtered on his account, and in accordance with the Biblical prescriptions and the Temple ordinances (see "Yad," Ḳorban Pesaḥ, iii. and iv.).

Passover and Sabbath.

Precautions were taken against defilement by contact with the dead. For this purpose, before Passover, the graves were whited. In fact, the whole of the preceding month was devoted to setting things in order with a view to facilitating the coming of the pilgrims to Jerusalem and to deciding judicial questions (Yer. Sheḳ. iii.). The usual sacrifices and the additional offerings were performed during this holy day. As stated above, later rabbinical practise was based on the principle that the Passover suspended the Sabbath law. But this question has an important bearing on the problem of reconciling the data in the Synoptics with those in John, and both with rabbinical law, with reference to the day of Jesus' death. Chwolson ("Das Letzte Passamahl Christi und der Tag Seines Todes," p. 31, St. Petersburg, 1892) contends that in the time of Jesus this was not yet a universally recognized canon, and that this would account for the discrepancy due to Jesus' slaughter of the paschal lamb on the eve of the 13th of Nisan. Chwolson's theory has not been generally accepted. The Samaritans and the Karaites slaughter the Passover lamb not earlier than about one hour and a half before dark.

According to the Samaritans, the offering can take place only on Mount Gerizim (see Aaron ben Elijah, "Gan 'Eden," Eupatoria, 1866, *s.v.* "Inyan Pesaḥ"; Geiger, in "Z. D. M. G." xx. 532–545; Ibrahim ibn Jacob, "Das Festgesetz der Samaritaner," ed. Dr. Hanover, Berlin, 1904). The Samaritans consider the Feast of Passover and the Feast of Unleavened Bread as two distinct festivals. The Sabbath is not suspended by the Pesaḥ offering (*ib.* p. 24). The custom among the Karaites corresponds to that of the Samaritans (see Judah Hadassi, "Eshkol ha-Kofer," § 202). On the 15th of Nisan, which is the "ḥag ha-maẓẓot" ("ḥaj al-faṭir"), no manner of work is permitted by the Samaritans, even cooking being prohibited; in this they are stricter than the Karaites, who permit the preparation of food (Aaron ben Elijah, *ib.* s.v. "Inyan Ḥag ha-Maẓẓot"). Processions are arranged on Mount Gerizim on this holy day (Petermann, "Reisen im Orient," i. 287; see also "Jour. Bib. Lit.," 1903). The 'Omer day does not fall on the second day (16th of Nisan), but on the Sunday after the Sabbath in the festival week.

E. C. E. G. H.

——**Critical View:** Comparison of the successive strata of the Pentateuchal laws bearing on the festival makes it plain that the institution, as developed, is really of a composite character. Two festivals, originally distinct, have become merged, their underlying ideas reappearing both in the legend associated with the holy day as its assumed historical setting and occasion, and in the ritual. The name פסח must be taken to be derived from that meaning of the root which designates the "skipping," "dancing" motions of a young lamb (Toy, in "Jour. Bib. Lit." 1897), only secondarily connoting "passing over" in the sense of "sparing." Pesaḥ, thus explained, is connected with pastoral life; it is the festival celebrated in early spring by the shepherds before setting out for the new pastures. In the ordinance of Ex. xii. the primitive manner of preparing the lamb for the family feast is still apparent. Such a family feast, naturally, was in the nature of a sacrifice, the gods of the clan being supposed to partake of it as well as the human members. There is a strong presumption that the skipping motions of the lamb were imitated by the participants, who in this wise "danced" around the sacrificial offering, and that this explains the designation of both the feast and the lamb.

Feast of First-Born.

There is good ground for the theory of Dozy ("Die Israeliten zu Mekka," Leyden, 1869) that the rites of the Arabian haj recall those of this old Israelitish "ḥag," though the inference drawn from this resemblance, that the Meccan celebration had been imported from Israel by the tribe of Simeon, must be rejected. The lamb served, however, the purpose of propitiating the gods and securing the prosperity of the flock about to depart for the pasture. Wellhausen's surmise that the lamb was a firstling, though not borne out by the Biblical data, seems to throw light on the connection, apparently very primitive, between the festival and the escape of the first-born and their subsequent devotion to Yhwh (Ex. xii., xiii.). The first-born of the flock (and even of men) was offered that the lives of those born later might be safe.

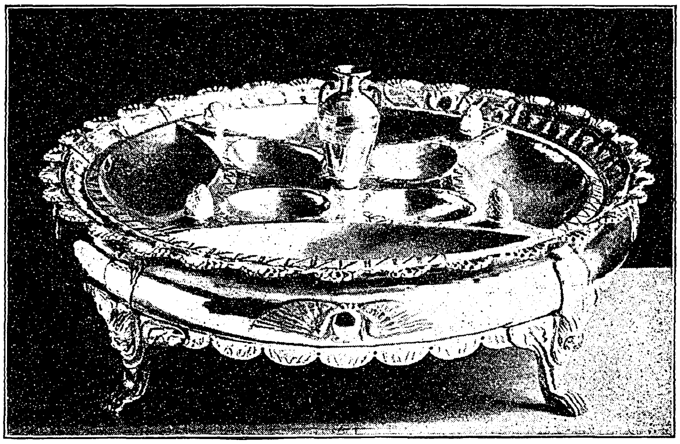

Passover Dish.
(In the possession of E. A. Franklin, London.)

Hence the ceremony came naturally to be associated with the intention of "saving," and then with the fact of having "spared," from which secondary meaning of the root פסח came the tradition that the Hebrews' first-born had been "spared" in Egypt, God "passing over" their houses. The sprinkling of the blood points in the same direction. This was a feature accompanying every propitiatory slaughtering (see Samuel Ives Curtis, "Ursemitische Religion," p. 259, Leipsic, 1903). It is suggested that when later the tendency became dominant to give old festivals historical associations—a tendency clearly traceable in the evolution of the Biblical holy days—this very primitive practise was explained by a reference to the occurrence in Egypt during the "night of watching"—another expression which plainly refers to the night preceding the day of the flock's departure, and which, as such, was marked by a proper ritual. It has been urged that the term "night of watching" points to a custom similar to that which prevails in Germany, where the night before Easter is set apart for seeing the sun "jump" or "dance," as it is called; it is more likely, however, that the phrase has reference to the moon's phases.

Connected with Maẓẓot.

This pastoral Pesaḥ was originally distinct from the Maẓẓot festival, but it merged all the more readily with it because both occurred in the spring, about the time of the vernal equinox. The Maẓẓot feast is distinctly agricultural, the maẓẓot cakes being both the natural offering from the newly gathered barley to the gods that had allowed the crop to ripen, and then the staple food of the harvesters. Offering and food are nearly always identical in the concepts and practises of primitive races. The difficulty of finding an adequate historical explanation for the maẓẓot is apparent even in the account of Ex. xii., which would make them emblematic of the hurry of the deliverance from Egypt, though it was the supposition that the maẓẓot had been used at the Passover meal before the Exodus.

The agricultural character of the Passover (or Maẓẓot) festival is evidenced by the fact that it is one of the three pilgrim, or season, festivals. Of course, when the pastoral Pesaḥ and the agricultural Maẓẓot came to be merged can not be determined definitely, but one is safe in saying that it must have been shortly after the occupation of Palestine, the tradition about the Pesaḥ observed by Joshua at Gilgal (see Biblical Data) suggesting and confirming this assumption.

The relation of circumcision to Pesaḥ is explained when the original pastoral and propitiatory character of the latter is remembered. The pastoral clan would naturally exclude all that were not of the clan from the meal at which it trysted with its protecting god (that being the original significance of every solemn meal) and disarmed his jealousy. Circumcision itself was a rite of propitiation, like the lamb at Pesaḥ, possibly a substitute for human sacrifice. (See the legend of Cain and Abel for the bearing of the lamb, and that of Zipporah's sons for the bearing of circumcision, on human sacrifice.) A good case may be made out in favor of the theory that, for this reason, Pesaḥ was at one time the festival of the circumcision, all that had attained the proper age during the year being circumcised on one and the same day, namely, at Pesaḥ; the puzzling question why the lamb had to be set aside on the tenth finds in this its explanation. Three to four days were required to heal the wound of circumcision (see Josh. v. 8; Gen. xxxiv. 25), and the designation of maẓẓot as the "bread of affliction" (Deut. xvi. 3) may possibly carry some allusion to this custom.

The law of the second Pesaḥ (Num. ix. 6) reflects the unsettled relations which the pastoral Pesaḥ originally bore to the agricultural harvest festival, the two, apparently, not being at first simultaneous.

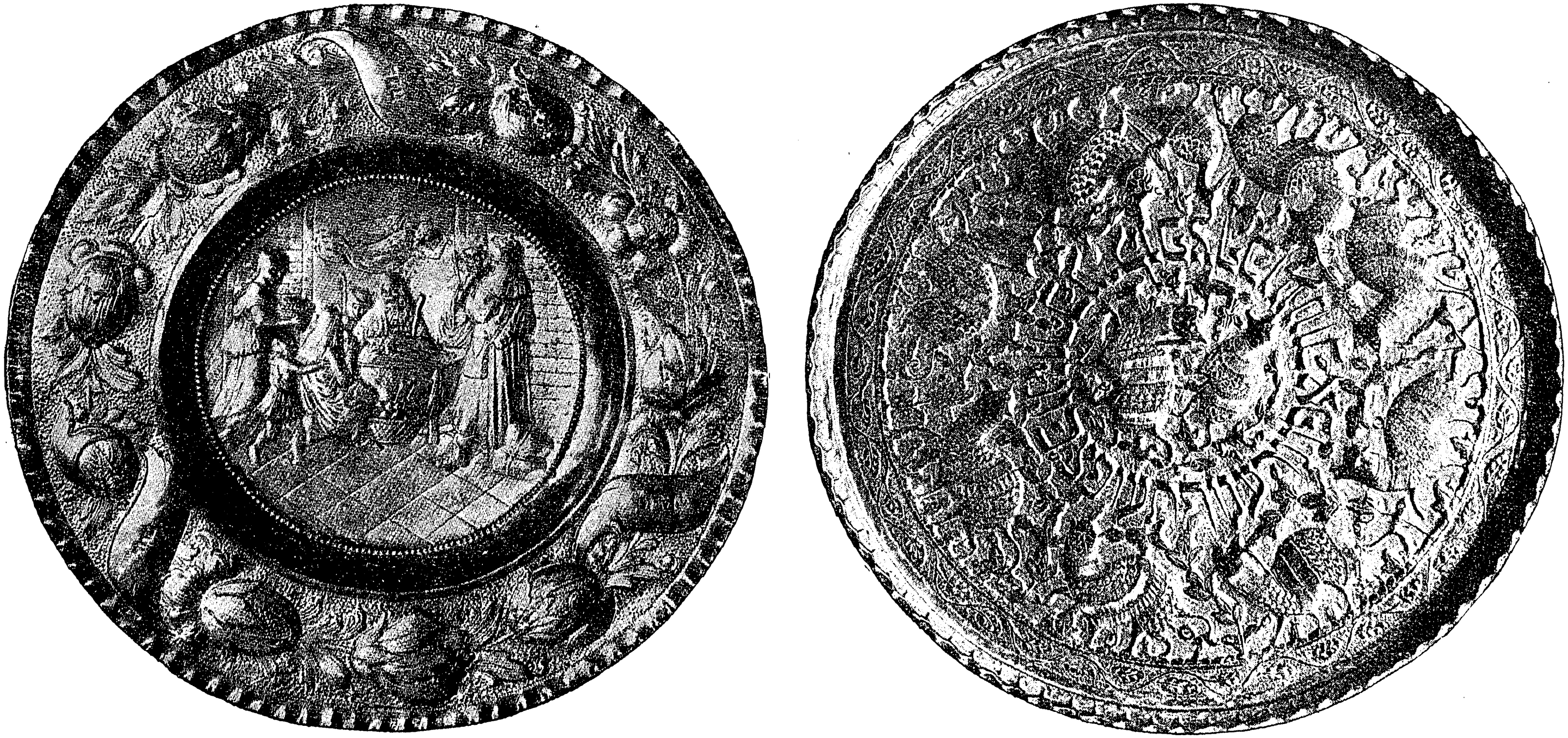

PASSOVER PLATES.

(In the Johns Hopkins University, Baltimore, Md.)

(In the United States National Museum, Washington, D. C.)

The legal as well as the historical sources agree in assigning to this Pesaḥ = Maẓẓot festival a Mosaic (or a very remote) origin. In the Book of the Covenant "Pesaḥ" does not occur, "Maẓẓot" being used as it is in Ex. xxxiv. (verse 18), where "Pesaḥ" is named only in verse 25. Both the J-E (Jahvist-Elohist) and the P (Priestly) narratives emphasize the historical prominence of the day. It is J-E that explains maẓẓot as due to the haste of the departure (Ex. xii. 34, 39), while P presupposes their use at the meal in Egypt (Ex. xii. 8, 15–20). The Deuteronomist (D) seems to follow J-E in calling maẓẓot "the bread of affliction." According to the Book of the Covenant (Ex. xxiii. 15, xxxiv. 20), Pesaḥ is one of the three pilgrim festivals. The sacrifices to be offered by the community are mentioned only in H (the Holiness code; Lev. xxiii. 8) and P (Num. xxviii. 19). D insists that the Pesaḥ must be slaughtered at the central sanctuary (Deut. xvi.). D (Deut. xvi. 8) and the Book of the Covenant (Ex. xiii. 6) mention only the seventh day of Maẓẓot as a holy day. H (Lev. xxiii. 7) and P (Ex. xii. 16; Num. xxviii. 18, 25) make the first and the seventh day holy days. Ezekiel's scheme (Ezek. xlv. 21 *et seq.*) provides sacrifices different from those prescribed in P.

Bibliography: For the analysis of the Pentateuchal texts see Wellhausen, *Die Composition des Hexateuchs*; Kuenen, *Einleitung*; and the commentaries. Comp. F. C. Baur, in *Theologische Zeitschrift*, 1832; Ewald, in *Zeitschrift für die Kunde des Morgenlandes*, iii. 424 *et seq.*; Vatke, *Religion des Alten Testaments*, pp. 492 *et seq.*; Lengerke, *Kanaan*, i. 381; Nowack, *Archäologie*, ii. 148 *et seq.*; Kurtz, *Der Alttestamentliche Opferkultus*, 1862; Wellhausen, *Prolegomena*, 1899; Riedel, in Stade's *Zeitschrift*, 1900; R. Schaefer, *Das Mazzotfest*, Güterslohe, 1900; S. A. Fries, *Die Gesetzesschrift des Königs Josia*, Leipsic, 1903.

E. G. H.

PASSOVER SACRIFICE (Hebrew, "zebaḥ Pesaḥ"; lit. "sacrifice of exemption"): The sacrifice which the Israelites offered at the command of God during the night before the Exodus from Egypt, and which they ate with special ceremonies according to divine direction. The blood of this sacrifice sprinkled on the door-posts of the Israelites was to be a sign to the angel of death, when passing through the land to slay the first-born of the Egyptians that night, that he should pass by the houses of the Israelites (Ex. xii. 1–23). This is called in the Mishnah the "Egyptian Passover sacrifice" ("Pesaḥ Miẓrayim"; Pes. ix. 5). It was ordained, furthermore (Ex. xii. 24–27), that this observance should be repeated annually for all time. This so-called "Pesaḥ Dorot," the Passover of succeeding generations (Pes. *l.c.*), differs in many respects from the Pesaḥ Miẓrayim. In the pre-exilic period, however, Pesaḥ was rarely sacrificed in accordance with the legal prescriptions (comp. II Chron. xxxv. 18); but it was regularly offered during the time of the Second Temple, and there was a definite ritual for it, in addition to the regulations prescribed by the Law. The following is a brief summary of the principal ordinances and of the ritual accompanying the sacrifice:

The Sacrifice.

The sacrificial animal, which was either a lamb or kid, was necessarily a male, one year old, and without blemish. Each family or society offered one victim together, which did not require the "semikah" (laying on of hands), although it was obligatory to determine who were to take part in the sacrifice that the killing might take place with the proper intentions. Only those who were circumcised and clean before the Law might participate; and they were forbidden to have leavened food in their possession during the act of killing the paschal lamb. The animal was slain on the eve of the Passover, on the afternoon of the 14th of Nisan, after the Tamid sacrifice had been killed, *i.e.*, at three o'clock, or, in case the eve of the Passover fell on Friday, at two. The killing took place in the court of the Temple, and might be performed by a layman, although the blood had to be caught by a priest, and rows of priests with gold or silver cups in their hands stood in line from the Temple court to the altar, where the blood was sprinkled. These cups were rounded on the bottom, so that they could not be set down; for in that case the blood might coagulate. The priest who caught the blood as it dropped from the victim then handed the cup to the priest next to him, receiving from him an empty one, and the full cup was passed along the line until it reached the last priest, who sprinkled its contents on the altar. The lamb was then hung upon special hooks or sticks and skinned; but if the eve of the Passover fell on a Sabbath, the skin was removed down to the breast only. The abdomen was then cut open, and the fatty portions intended for the altar were taken out, placed in a vessel, salted, and offered by the priest on the altar, while the remaining entrails likewise were taken out and cleansed. Even if the eve of the Passover fell on a Sabbath, the paschal lamb was killed in the manner described above, the blood was sprinkled on the altar, the entrails removed and cleansed, and the fat offered on the altar; for these four ceremonies in the case of the paschal lamb, and these alone, were exempt from the prohibition against working on the Sabbath. This regulation, that the Sabbath yielded the precedence to the Passover, was not definitely determined until the time of Hillel, who established it as a law and was in return elevated to the dignity of nasi by the Bene Bathyra (Pes. 68a).

On Sabbath Eve.

The Three Groups of Laity.

The people taking part in the sacrifice were divided into three groups. The first of these filled the court of the Temple, so that the gates had to be closed, and while they were killing and offering their paschal lambs the Levites on the platform ("dukan") recited the "Hallel" (Ps. cxiii.–cxviii.), accompanied by instruments of brass. If the Levites finished their recitation before the priests had completed the sacrifice, they repeated the "Hallel," although it never happened that they had to repeat it twice. As soon as the first group had offered their sacrifice, the gates were opened to let them out, and their places were taken by the second and third groups successively. All three groups offered their sacrifice in the manner described, while the "Hallel" was recited; but the third group was so small that it had always finished before the Levites reached Ps. cxvi. It was called the "group of the lazy" because it came last. Even if the majority of the people were ritually unclean on the eve of the Passover, the sacrifice was offered on the 14th of Nisan. Other sacrifices, on the contrary, called "ḥagigah," which were offered together with the paschal lamb, were omitted if the eve of the Passover fell on a Sabbath, or if the sacrifice was offered in a state of uncleanness, or if the number of participants was so small that they could not consume all the meat. When the sacrifice was completed and the victim was ready for roasting, each one present carried his lamb home, except when the eve of the Passover fell on a Sabbath, in which case it might not be taken away. The first group stationed itself on the mount of the Temple, the second group in the "ḥel," the space between the Temple wall and the Temple hall, while the third group remained in the Temple court, thus awaiting the evening, when they took their lambs home and roasted them on a spit of pomegranate-wood. No bones might be broken either during the cooking or during the eating. The lamb was set on the table at the evening banquet (see Seder), and was eaten by the assembled company after all had satisfied their appetites with the ḥagigah or other food. The sacrifice had to be consumed entirely that same evening, nothing being allowed to remain overnight. While eating it, the entire company of those who partook was obliged to remain together, and every participant had to take a piece of the lamb at least as large as an olive. Women and girls also might take part in the banquet and eat of the sacrifice. The following benediction was pronounced before eating the lamb: "Blessed be Thou, the Eternal, our God, the King of the world, who hast sanctified us by Thy commands, and hast ordained that we should eat the Passover." The "Hallel" was recited during the meal, and when the lamb had been eaten the meaning of the custom was explained, and the story of the Exodus was told (see Seder).

The Home Ceremony.

The paschal sacrifice belongs to the "shelamim," thus forming one of the sacrifices in which the meal is the principal part and indicates the community between God and man. It is really a house or family sacrifice, and each household is regarded as constituting a small community in itself, not only because the lamb is eaten at home, but also because every member of the family is obliged to partake of the meal, on pain of excommunication ("karet"), although each man must be circumcised and all must be ritually clean. The fact that the paschal lamb might be killed only at the central sanctuary of Jerusalem, on the other hand, implies that each household was but a member of the larger community; and this is indicated also by the national character of the sacrifice, which kept alive in the memory of the nation the preservation and liberation of the entire people.

E. C. J. Z. L.

PASTERNAK, LEONID OSIPOVICH: Russian painter; born at Odessa, 1862, of well-to-do parents. According to a family tradition, he is descended on his father's side from a family of Spanish refugees at Padua, which removed in the eighteenth century to Galicia, assuming the name Pasternak, and later moved to Odessa. His early years were spent in the busy atmosphere of a South-Russian inn. Pasternak entered the classical gymnasium at Odessa and attended the school of drawing there; in the latter he gave great promise and attracted considerable attention. On graduating from the gymnasium he went to Moscow, where he entered the university and endeavored to gain admittance to the Moscow school of painting. There was no vacancy at the school, but Pasternak had aroused the interest of Professor Sorokin and was admitted to the latter's private studio. From Moscow Pasternak went to Munich, where he studied for three years under the direction of Herterick, Löfftz, and Liezen Mayer. Returning to Moscow, Pasternak completed his studies at the university and received the degree of attorney at law, which entitled him to live in any part of Russia. Soon after, he married the pianist Rosa Kaufmann and settled in Moscow.

Pasternak's first great picture, "A Letter from Home," was exhibited at the Paris Exposition of 1889. It received favorable comment and was purchased by Tretyakov for his private gallery. This painting was followed by "Prayer"; "In the School for the Blind"; "Homeward"; "The Débutante"; "Hour of Creation" (1893); and "Students Before the Examination" (1895). The last-mentioned gained for him a gold medal, and was purchased by the Luxembourg Museum. Among the more recent productions of Pasternak should be mentioned a series of carbon sketches for Tolstoi's novel "Resurrection," which aroused much interest in Paris, London, and Munich, and were widely copied even in America. He produced also "By Lamp-Light" and "Tolstoi in the Family Circle" (the latter was purchased for the Alexander Museum at St. Petersburg), in addition to a number of smaller oil-paintings and many drawings, sketches, studies, and illustrations. Since 1894 Pasternak has filled a professorship at the Moscow school of painting. He is well known not only in Russia, but also in western Europe.

Bibliography: Pawetti, in *Ost und West*, 1902, No. 6, p. 372.

H. R. J. G. L.

PASTOUREAUX: French religious fanatics of the thirteenth and fourteenth centuries. In the year 1251 an unknown man, called "Le Maître de Hongrie," began to preach the Crusade in the plains of Picardy. In a short time he gained numerous adherents, who, under the name of "Pastoureaux," or "Shepherds," committed many excesses at Paris, Rouen, Orleans, Tours, and Bourges. In the last-named city and its environs the Jews were maltreated, their books destroyed, and their goods stolen.

In the spring of 1320 another band of shepherds and peasants, strengthened by numbers of vagabonds and vagrants, overran Poitou and attacked the Jews. Assembling near Agen, on the banks of the Garonne, the Pastoureaux proceeded to Toulouse, killing all the Jews whom they met on their way. The governor of that city, indignant at these excesses, caused the arrest and imprisonment of some of the leaders; but the monks set them free during the night, making the mob believe that the release was caused by a miracle. All the Jews of Toulouse who had taken refuge in the stronghold of Château-Narbonnais were massacred, with the exception of those who received baptism. The Jews living in the cities on the banks of the Garonne sought an asylum in the Château of Verdun, where, to escape maltreatment at the hands of these madmen, one slew the other, except the last two, who cast themselves from the battlements to the ground. The Pastoureaux thus destroyed 110 Jewish communities in the south of France, among them those of Castel-Sarrasin, Agen, Albi, Gaillac, Condom, Bigorre, and Mont-de-Marsan. In vain did Pope John XXII. utter anathemas against this horde of fanatics; their ravages in the south continued, and ceased only with the death of their chief, who was mortally wounded before Montpellier.

The massacres subsequently spread to Spain. At Tudela and in Navarre all the Jews were put to the sword, while at Lerida, in Catalonia, seventy of them were murdered. Fortunately the King of Aragon soon checked the fury of the Pastoureaux, 2,000 of whom perished, while the remainder were put to flight.

Bibliography: Bédarride, *Les Juifs en France*, p. 262; Depping, *Les Juifs dans le Moyen Age*, p. 164; Dom Vaissète, *Histoire Générale de Languedoc*, iv. 185; Joseph ha-Kohen, *'Emeḳ ha-Baka* (transl. Julien Seé), pp. 70-73, 235; Grätz, *Gesch.* vii. 277-279; Malvezin, *Histoire des Juifs de Bordeaux*, pp. 45, 58; Ibn Verga, *Shebeṭ Yehudah*, § 5.

D. S. K.

PASUḲ: Passive participle of the Aramaic word "pesaḳ" (to cut off), meaning a section or division. It is, however, used almost exclusively to denote a Bible verse, as, for example, in Giṭ. 56a: "Tell me thy Bible verse [pasuḳ]." The Aramaic form "pesuḳa" (plural, "pesuḳe") is more usual (see Meg. 22a, Ḳid. 30a, and often elsewhere).

A division into verses was probably employed at an early period, since it is found in the Septuagint, in which, however, the division is not always the same as that in the present Hebrew text. This latter appears to have come from the Masorites. The later Judæo-German usage designates as pasuḳ all books of the Bible, with the exception of the Pentateuch, which is called "Ḥumesh." See Sof Pasuḳ.

Bibliography: Grätz, in *Monatsschrift*, 1885, pp. 97 *et seq.*; Strack, *Prolegomena Critica*, pp. 78 *et seq.*; Buhl, *Kanon und Text*, pp. 222 *et seq.* (Eng. transl. *Canon and Text*).

T. J. Z. L.

PATER SYNAGOGÆ (Greek, *πατὴρ συναγωγῆς*): Title occurring frequently in the inscriptions of the Jewish catacombs at Rome. According to Berliner ("Gesch. der Juden in Rom," i. 69), it is the equivalent of Parnas, while Schürer ("Gesch." 3d ed., iii. 50), whom most authors follow on this point, considers it merely a title of honor bestowed on congregational workers and corresponding to the title "mater synagogæ," which is given to women.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 43.

D. S. O.

PATERNITY: Fatherhood. Doubtful paternity involves not only the right of inheritance, but also, if the father be a kohen, the claim of priesthood with all its privileges and restrictions, including those regarding incest and prohibited marriages. Biblical chronology ignores the mother in the lineal descent of generations. The father was considered the stem of the family tree. The census was conducted "after their families, by the house of their fathers" (Num. i. 2). The father's priesthood descended to his issue only by legal (with ḳedushin) and lawful (not incestuous) marriage.

Paternity can not be claimed for a child begotten out of wedlock when the alleged father disclaims it, even though the mother was his mistress and the child be born after he has married her (Ḳid. 69a; Shulḥan 'Aruk, Eben ha-'Ezer, 26, 4). The mother's own claim, when denied by the man, is not accepted. But a man may establish his paternity of a son born out of wedlock, to entitle the son to the right of inheritance and of priesthood (Asheri, Responsa, Rule 32, § 16). A man may also disclaim the paternity of a child born to his legal wife; but he may not do so after that child has had a child (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 29). The apparent absence of the husband does not prove his impotence, as it is presumed he concealed his access to his wife, unless he himself admits his absence for the necessary length of time or it is otherwise absolutely proved. Acts of adultery by a wife living with her husband do not affect his paternity of her children, as the maxim is "The issue follows the majority of cohabitations by the husband" (Soṭah 27a).

In order to facilitate the establishment of paternity, a divorced woman or a widow must wait at least three months before she marries again. If she remarries within three months of her first husband's death and bears a child seven months thereafter, it makes it doubtful whether the offspring is a nine-month child by the first husband or a seven-month one by the second (Yeb. xi., end). While the ordinary period of gestation is conceded to be nine months, the husband may not disclaim the paternity of a child born to his wife within twelve lunar months, as it is possible that the embryo might "tarry" during the extra time (Yeb. 80b). On the other hand, the period of gestation may end as early as a little over five months, for example, from the last days of Siwan to the first days of Kislew, as the fractional parts of the respective months are figured full months and with the five intervening months make seven months or rather seven moons, constituting the period of ripe pregnancy. R. Judah Mintz of Padua decided favorably in a case where the period of gestation was six months from the date of marriage and the child was fully developed. In this case the virginity of the mother at the time of her marriage was proved by evidence (Responsa, ed. Fürth, 1766, No. 6, pp. 10a-12b).

One that can not claim his father is called "shetuḳi" = "silent," and belongs to those having a low grade of pedigree ("yuḥasin"). Such a one is prohibited from intermarrying with the daughters of priests, Levites, and pure Israelitic families (Ḳid. iv. 1-2). For the reason of these restrictions see Ḳid. 73a. Jewish law does not in any way attach to an adopted child the paternity of the adopter.

See also Adoption; Bastard; Foundling; Ḥalalah; Illegitimacy; Inheritance.

Bibliography: Maimonides, *Yad*, *Issure Biah*, xv., xvi., and *Naḥalot*, iv.; *Shulḥan ‘Aruk*, *Eben ha-‘Ezer*, 3, 4, and *Ḥoshen Mishpat*, 289.

E. C. J. D. E.

PATERSON: Manufacturing city in the state of New Jersey; center of the silk industry in the United States. It has attracted an extensive Jewish population, which possesses three incorporated synagogues: one conservative, chiefly composed of German and German-American Israelites, and organized about 1849, and two Russian Orthodox, of more recent date. In addition there are several temporary congregations for the holy days. The communal societies are: a Talmud Torah school of 400 pupils, two ladies' benevolent societies, a Jewish club (The Progress) of 100 members, a loan society, a literary society of 45 members, and various lodges of the leading Jewish orders.

The community has its representatives in the banks and trade organizations and among the commercial leaders. Paterson elected as mayor for two terms Nathan Barnert, president of the B'nai Jeshurun Synagogue, who has been a generous donor to the Barnert Memorial Temple and who erected a new edifice for the Talmud Torah school in memory of his wife. In 1900 Nathan Fleischer was appointed a park commissioner.

Within the past two decades the Russian element has largely increased in numbers. Many of the Russian Jews are employed in the mills; others engage in various trades and callings.

Several noteworthy incidents of more than local importance have occurred in Paterson of late years. On April 20, 1900, President McKinley, together with Governor Voorhis of New Jersey, Mayor Hinchliffe of Paterson, and some representative citizens, attended the Friday evening services at the Barnert Temple. After the memorable fire of 1902, that synagogue was opened to the Second Presbyterian congregation, whose church had been destroyed and which for two years has utilized the edifice, the ministers of the church and the synagogue frequently exchanging pulpits on national holidays. The entire city participated, without distinction of creed, in the relief movement for the fire-sufferers; and the same spirit of brotherhood was displayed when the city was overwhelmed by flood in 1902 and 1903. In the latter catastrophe fully 400 Russian Jewish families were among the sufferers; and Catholic, Protestant, and Jew cooperated in their behalf, raising about $25,000, without any outside appeal.

The new Talmud Torah building, which was occupied in the autumn of the year 1904, forms a center of educational effort.

At present (1904) the Jews of Paterson number about 1,250 families in a total population of 105,171.

A. A. S. I.

PATHOLOGY. See Medicine.

PATIENCE: The Hebrew Scriptures have many words for "patience," corresponding to the varied meanings of this complex virtue; *e.g.*, "erek af" (long-suffering), the patience exhibited in the restraining of justifiable anger (Prov. xiv. 29, xv. 18, xxv. 15); and "erek ruah" ("patient in spirit"; Eccl. vii. 8). The high estimate placed by the Rabbis upon the repression of wrath is illustrated in Ab. iv. 2, where Ben Zoma makes it the indication of power on the basis of Prov. xvi. 32. Further, in Ab. v. 17, in the fourfold classifications, he who is "hard to provoke and easy to pacify" takes first rank. The Scriptures place the highest mark of their approval on this restraint of anger by including it among the attributes of God (Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxvi. 15).

But most emphasized in the Bible is the patience born of faith, hence exercised toward God, and inferentially toward man. It is the enduring of suffering and privation uncomplainingly and in silence with the assurance that God's salvation will be ultimately manifest to the faithful. This concept pervades the Psalms and many of the Prophets, the terms varying to convey the shades of differentiation of the thought. By waiting for the Lord (Ps. xxv. 5, 21; xxvii. 14; xxxvii. 9, 34; lii. 9; lxix. 6; cxxx. 5; Prov. xx. 22; Isa. xxxiii. 2, xl. 31, xlix. 23; Hos. xii. 7) or by patiently hoping (Mic. vii. 7; Ps. xxxvii. 7; Job xiv. 14, xxix. 21) is learned the patience of silence ("dam"). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 26; comp. Ps. lxii. 1, 5).

As types of patience are presented in the Bible Aaron (Lev. x. 3), Job (Job ii. 10), and the servants of the Lord (Isa. li. 6, liii. 7). The patient man, says Ben Sira, will suffer for a time to see joy in the end (Ecclus. [Sirach] i. 23).

The Talmud (Ber. 20a) illustrates the lesson of patience with the following story: "R. Adda b. Ahabah saw a woman wearing a head-dress unbecoming a Jewess and, mistaking her for a Jewess, tore it from her in his zeal. He was fined 400 denarii; whereupon he quoted the popular adage: 'Matun matun arba‘ me'ah zuze shawe'" ("Patience is worth 400 denarii"; this is a play on the word "matun," which denotes "patience," while "matan," plural of "me'ah," means "two hundred"). Here patience is the same as considerateness. Another Talmudic term for "patience" in the sense of forbearance is "‘ober ‘al middotaw" (to yield when offended). "R. Akiba was forbearing; therefore his prayer was heard" (Ta‘an. 25b).

Even more than in Israel's literature the quality of patience is exhibited in Israel's life. The Wisdom of Solomon (iii. 1, 7) urges the persistence of patience under tribulation and chastening even to the hour of death, with the assurance of blissful immortality beyond. In Ecclus. (Sirach) ii. 1, 15 the further thought is developed that patience is not an expression of faith only, but of fortitude also. In preaching the patience of submission in the Beatitudes, Jesus only reflects rabbinic ethics.

The patience shown by the Israelites in the brief era of their exile is as nothing to its manifestation in the long period of their dispersion. Akiba gives it beautiful expression in smiling at the ruins of Jerusalem, seeing in this fulfilment of the sad predictions assurance of the realization of the joyful.

The patient fidelity of Israel is expressed in the twelfth article of Maimonides' creed: "I believe with a perfect faith in the coming of the Messiah, and though it be delayed, none the less will I patiently hope every day until he does come."

The modern Jew classes patience among the passive virtues that were the ideals of antiquity rather than those of to-day. Many consider that the moment in civilization has arrived when the continued patience of the Jew ceases to be a virtue, and they plead for the bold assertion of the rights of man.

K. M. H. H.

PATRIARCHAL FAMILY AND AUTHORITY. See Family and Family Life.

PATRIARCHS, THE.—Biblical Data: As early as the Biblical period Abraham, Isaac, and Jacob are nearly always invoked together. God remembers the covenant which He has made with the three Patriarchs, and will therefore liberate their descendants from the bonds of Egypt (Ex. ii. 24). God appears to Moses for the first time as the God of the three fathers (Ex. iii. 6); Moses shall free his brethren from oppression in the name of El Shaddai, their God (Ex. iii. 15, 16 [iv. 5, Hebr.]). When Israel sins and is driven out of the country, God will remember His covenant with Abraham, Isaac, and Jacob (Lev. xxvi. 42). Elijah prays to the God of Abraham, Isaac, and Jacob to work through him the miracle that shall turn Israel again to God (I Kings xviii. 36). On account of the Patriarchs God does not allow the Arameans to gain complete victory over Israel in the time of King Jehoash (II Kings xiii. 23). When the Exile is ended, says Jeremiah, then a descendant of the three Patriarchs shall again rule over Israel (xxxiii. 26). King David calls upon the God of Abraham, Isaac, and Jacob (I Chron. xxix. 18). King Hezekiah exhorts the people in the name of the God of the three Patriarchs to celebrate the Passover according to ancient custom (II Chron. xxx. 6). Only rarely are the Patriarchs named separately, as in Micah vii. 20; Isa. xxix. 22, xli. 8, li. 2, lxiii. 16; Ezek. xxxiii. 24; Ps. xlvii. 9.

Bibliography: Ph. Bergèr, *Essai sur la Signification Historique des Noms des Patriarches Hébreux*, in *Mémoires de la Société Linguistique*, 1886, vi. 150; Forster, *The Codices of the Patriarchs*, in *Pal. Explor. Fund, Quarterly Statement*, xiii. 270; Paton, *The Historical Character of the Narratives of the Patriarchs*, in *Biblical World*, 1893, ii. 243, 421; I. Kämpf, *Genealogisches und Chronologisches Bezüglich der Patriarchen*, in *Monatsschrift*, ii. 201, 231; iii. 39, 98; H. Ewald, *Neue Untersuchungen über den Gott der Erzväter*, in *Jahrb. für Bibl. Wissenschaft*, 1860, x. 1.

E. C. S. O.

——**In Rabbinical Literature:** "Abot," the Hebrew equivalent of the term "Patriarchs," is applied to the heads or fathers of the Jewish nation, namely, Abraham, Isaac, and Jacob. The Talmud distinctly says that the title "Abot" belongs only to the "Three," and the title "Amahot" (= "matriarchs") only to the "Four," namely, Sarah, Rebekah, Rachel, and Leah (Sem. i. 14; Ber. 16b). This definition is made to bar the sons of Jacob from being reckoned as patriarchs (Rashi, *ad loc.*). Accordingly all Jews are born equal and can not claim any distinction of birth.

The origin of divine devotion is traced to the Patriarchs (Ber. 26b). Hence the "'Amidah" prayer begins with the patriarchal benediction "Birkat abot" ("the God of our fathers, Abraham, Isaac, and Jacob"); but it concludes with "Praised be the Lord, the shield of Abraham," as a special reference to God's promise to make for Abraham a "great name" (Gen. xii. 2; Pes. 117b). Abraham was the head of the Patriarchs; and Jews were identified as "the people of the God of Abraham" (Ps. xlvii. 9) because he was the first to recognize the true God (Suk. 49b). Jacob, however, was the most important among the Patriarchs. It required three generations to purge the impurity of the patriarch's ancestry. Thus Abraham begat Ishmael, Isaac begat Esau, but Jacob's seed were all immaculate (Shab. 146a). The development of the knowledge of God among the Patriarchs is shown by the fact that Abraham called God's sanctuary "the mount of the Lord" (Gen. xii. 14), Isaac referred to it as the "field" (*ib.* xxiv. 63), but Jacob named it "the house of God" (*ib.* xxviii. 17). Therefore the Temple of the future will be known as "the house of the God of Jacob" (Isa. ii. 3; Pes. 88a).

Zekut Abot.

As "the children of Abraham, Isaac, and Jacob," the Jews may demand special privileges (B. M. vii. 1) and have a claim to nobility. This patriarchal prestige is known as "zekut abot," relying on which Moses successfully pleaded for Israel when his personal appeal had proved unavailing (Ex. xxxii. 13; Shab. 30a). Zekut abot became a criterion whereby to distinguish the honorable pedigrees of Jews (Ber. 27b), who often traced their ancestry to some celebrated God-fearing and learned man as their "patriarch." But the Rabbis, fearing perhaps the moral consequence of reliance on the merit of the Patriarchs at the risk of neglecting personal merit and worthiness, boldly declared that zekut abot was no longer valid. Rab said that zekut abot ceased at the time of the prophet Hosea, when the latter exclaimed, "None shall deliver her out of my hand!" (Hos. ii. 10). Samuel said it ceased with Hazael, King of Syria, as the words "as yet" (= "'ad 'attah"; II Kings xiii. 23) indicated the end of the covenant with the Patriarchs. R. Joshua was of the opinion that it ended with Elijah, when he prayed to the God of Abraham, Isaac, and Israel, saying, "Let it be known this day that thou art God in Israel" (I Kings xviii. 36). R. Johanan dated its cessation from Hezekiah, quoting: "The zeal of the Lord of hosts will perform this" (Isa. ix. 7; Shab. 55a). Thus the future of Israel would be independent of zekut abot for its salvation, relying solely on the will of God. "Though Abraham be ignorant of us. and Israel acknowledge us not, thou, O Lord, art our father, our redeemer" (Isa. lxiii. 16; Shab. 89b). In Ezekiel's description of the just man who does only what is lawful and right "and hath not eaten upon the mountains" (Ezek. xviii. 6), the latter phrase is interpreted by R. Abba b. Ḥanina to mean "who is independent of zekut abot" (Sanh. 81a). The Talmudists went so far as to express the opinion that there are living counterparts of the Patriarchs, and pointed to R. Ḥiyya and his sons (B. M. 85b). R. Ishmael and R. Akiba were called "the patriarchs of the world" (= "abot ha-'olam"; Yer. Sheḳ. iii. 2). Nevertheless, nearly all the prayers contain more or less references to the patriarchal influence. The devotional prayers for women plead in the name of the Matriarchs, especially the "Teḥinot Amahot." But in many prayers there is a noticeable addition of the words "Our God," preceding the phrase "God of our fathers," to indicate that sole dependence is not upon the Patriarchs.

Buried in the Cave of Machpelah.

The Patriarchs were all born in the month of Tishri, according to R. Eliezer, or in Nisan according to R. Joshua (R. H. 11a). They are buried in the cave of Machpelah. The Mohammedans had built three minarets on this cave above the supposed locations of the respective graves of Abraham, Isaac, and Jacob; but the center minaret, that of Isaac, soon collapsed, and after it had been rebuilt it fell again. Since then, tradition says, the Mohammedans have abandoned the idea of replacing Isaac's minaret, as the Jews claim that Isaac, being the holiest of the Patriarchs, objects to a heathen tower over his grave.

R. Johanan claimed that the "Sefer ha-Yashar" was the record of the Patriarchs; and that when Balaam exclaimed, "Let me die the death of the righteous" (= "yesharim"; Num. xviii. 10), he referred to the Patriarchs ('Ab. Zarah 25a).

The Patriarchs are among the seven with whom God made His covenant: (1) Abraham (Gen. xv. 18), (2) Isaac (*ib.* xvii. 19), (3) Jacob (Lev. xxvi. 42), (4) Moses (Gen. xxxiv. 27), (5) Aaron (Num. xviii. 19), (6) Phinehas (*ib.* xxv. 12), and (7) David (Ps. lxxxix. 3). The Patriarchs are also among seven who, in their sepulchers, were not touched by worms or rot (Derek Ereẓ Zuṭa i. 7). Among others, the Patriarchs were not dominated by the evil spirit or by the angel of death. The Patriarchs were given a taste of paradise by being supplied with all the world's good. Abraham was blessed "in all things" ("ba-kol"; Gen. xxiv. 1); Isaac had eaten "of all" ("mi-kol"; *ib.* xxvii. 33); and Jacob said "I have enough" ("kol"; *ib.* xxxiii. 11; B. B. 17a). These words "kol," "mi-kol," "ba-kol" were inserted as a blessing in the grace after meals.

See Abraham; Isaac; Jacob; Machpelah.

W. B. J. D. E.

PATRICIUS: 1. Leader of the Jews against the Romans in the fourth century. When the Jews in Palestine were severely oppressed by the Roman general Ursicinus (351) they made a desperate attempt at revolt, which soon ended in their destruction. At their head stood a man who is called in Greek sources "Patricius" and in Jewish "Natrona." The latter name has a Messianic meaning and is not individual. The Jews gained possession of the town of Sepphoris (Diocæsarea) and of a few neighboring places; but they were soon subdued by Ursicinus (Pesiḳ. R. iii., end, ed. Friedmann; Socrates, "Historia Ecclesiæ," ii. 33; Sozomen, ii. 33; Aurelius Victor, in the "Life of Constantius"), Sepphoris, Tiberias, Lydda, and many other cities being destroyed by the Romans (Jerome, "Chronicon," 283d Olympiad).

From a passage in the Midrash referring to these events, where it is said that Nehemiah b. Ḥushiel (again a Messianic name) died before the gates of Jerusalem in the war against Constantinople (= Byzantine empire), it may be concluded that Patricius was killed in the battle; but the whole matter has not yet been cleared up.

2. The father of Patricius (אבוה דר' אפטוריקא; B. M. 5a; Ḥul. 64b). **3.** Rabbi Patricius, brother of R. Drusus. He transmitted a statement of Abba b. Abina concerning the composition of the metal called in the Bible "gold of Ophir" (Yer. Yoma 41d; Ex. R. xxxv. 1; Cant. R. iii. 17; Num. R. xii. 4; Bacher, "Ag. Pal. Amor." iii. 527). Still later the name "Patrick" occurs in the responsa of the Geonim (Harkavy, "Studien und Mittheilungen," iv. 263, Berlin, 1885).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 315, 456; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 155; Jost (*Gesch. der Israeliten*, iv. 200) contends that "Patricius" is not a proper name.

G. S. Kr.

PATRIMONY. See Inheritance.

PATRIOTISM (Hebrew, קנאת ארץ מולדתו, from אהב ארץ מולדתו = "patriot"): Love for and devotion to one's country. The word is not used in the Hebrew Scriptures; but the virtue of patriotism is extolled alike in ancient, medieval, and modern Jewish lore. References to one's native land are found in Ps. cxxii. 6, cxxiv. 1–2, cxxvi. 1, cxxxvii. 5, and in another connection in Gen. xxxi. 3; Ex. iv. 18–19; I Kings xi. 21–22; Neh. ii. 5.

Particular stress is laid upon love of an adopted country in Jer. xxix. 7 (Hebr.): "Seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well"; also *ib.* xl. 9: "Have no fear to serve the Chaldeans; remain in the land and serve the King of Babylon, and it shall be well with you." Admonition to serve the king and the government is implied in I Sam. xii. 14–15. Respect for the authority of rulers is enjoined in Ex. xxii. 27; Eccl. viii. 2, x. 20; and Prov. xxiv. 21; and rulers themselves are cautioned to act righteously in Prov. xvi. 10, 12, 13, 14; xx. 28; xxix. 14; xxxi. 4; II Chron. xix. 5–7. Cursing God and cursing the king are both made punishable by death (I Kings xxi. 13).

In the Talmud.

In the Diaspora patriotism was enjoined as an essential virtue. R. Samuel laid down the principle "Dina di-malkuta dina" = "The law of the country is the law" (Giṭ. 10b; B. Ḳ. 113a). So R. Jose also states: "The laws of the country, even if wrong, must be obeyed" (Ket. 111a; comp. Yalḳ., Eccl. ii. 7). "He who rebels against his sovereign deserves death" (Sanh. 49a). The rule of kings is likened to that of Heaven (Ber. 58a). "Pray for the welfare of the kingdom; for, were it not for that, men would swallow each other alive" (Ab. iii. 2). The right to impose taxes is conceded (Sanh. 20b); and the payment of taxes is compulsory (B. Ḳ. 113a). Honor to rulers is commended (Zeb. 102a), as rebellion against government is decried (Ber. Rabba, § 94), and all acts for the public welfare are lauded (Lev. R. on vii. 7). Furthermore, a benediction was to be uttered on seeing a king (Ber. 58a). Tanḥuma (Noaḥ) relates a legend representing the Almighty as making the Israelites swear that they would not be disloyal to the governments under which they lived (comp. Ket. 111a; Cant. R. on iii. 5). One is allowed to break the Sabbath to defend one's country (I Macc. ii. 39–41; comp. 'Er. 45a). The whole trend of Talmudic thought on this subject is indicated in such passages as: "Let the interests of the place in which you dwell be your own" (Zeb. 102a);

and, "Pray for the happiness of the king, to the end that anarchy be not established" (Ab. iii. 2).

In Medieval and Modern Times.

Biblical and Talmudic precepts would have done their work well even if the Jew had not been a patriot de facto. Israel's wars, from Joshua's conquest till the sixth century of the present era, engendered the most devoted patriotism, and were responsible for thousands of martyrs—men and women. Scattered abroad, with no country of his own, Israel became a patriot in whatever land he dwelt, giving his life and substance for the good of the state; and this in countries that persecuted him equally with those that granted him rights and liberties. Given civil and military employment in the early centuries in Rome, often selected as ambassador to Europe by the emperors of the East, placed in positions of financial and political trust by the Italian republics, by the kings of Spain and Portugal, and by the popes, serving France and many other countries in all honorable capacities, the Jew has proved that patriotism is ingrained in his nature (G. Ben Levi, "Les Matinées du Samedi," trans. A. Abrahams, p. 171, London, 1846). On the military patriotism of the Jew see Army.

Good citizenship has been emphasized as a part of the Israelite's duty by many Jewish synods and assemblies, notably Napoleon's Sanhedrin (1806) and the synod of Leipsic (1869). The standpoint of Judaism in this regard is succinctly put in Moritz Lazarus' "Ethics of Judaism," p. 304: "Judaism commands the conscientious observance of the laws of the state, respect for and obedience to the government. It therefore forbids rebellion against governmental ordinances and evasion of the law. Judaism commands the promotion of the welfare of one's fellow men, the service of individuals and communities in accordance with one's ability."

Bibliography: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Washington, 1895; Madison Peters, *Justice to the Jew*, New York, 1902; H. Adler, *Can Jews Be Patriots?* in *The Nineteenth Century*, April, 1878.

S. H. C.

PATTO (PATO), BENJAMIN DIAS: Spanish ḥakam and preacher; killed April, 1664; son of Jacob Dias Pato, and a pupil of Saul Levi Morteira, whose collection of sermons "Gibe'at Sha'ul" Patto and his fellow pupil Moses Jacob Belmonte edited in 1645. Patto was the first teacher at the educational and charitable institution known as "Abi Yetomim," called also the "Academia de los Huerfanos," founded at Amsterdam in 1648. The epitaph written by his colleague Solomon de Oliveyra confirms the statement made by D. L. de Barrios regarding the murder of Patto. Patto was the author of a Spanish poem (printed in "Elogios Que Zelosos Dedicaron," etc., p. 112) on the death of the martyr Bernal.

Bibliography: Barrios, *Arbol de las Vidas*, p. 78; idem, *Triumpho del Govierno Popular*, p. 50; Solomon de Oliveyra, *Sharsherot Gablut*, p. 64; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 85; *idem*, in *R. E. J.* xxxii. 92.

S. M. K.

PATTO, SAMSON GOMEZ: Member of the college of rabbis in Jerusalem in the eighteenth century. In 1705 he approved the work "Peri Ḥadash" of Hezekiah de Silva, which was published in 1706.

S. M. K.

PAUL DE BURGOS or **PAUL DE SANTA MARIA** (Jewish name, **Solomon ha-Levi**): Spanish archbishop; born at Burgos about 1351; died Aug. 29, 1435. His father, Isaac ha-Levi, had come from Aragon or Navarre to Burgos in the middle of the fourteenth century. Solomon ha-Levi was the wealthiest and most prominent Jew of the city, and was thoroughly conversant with the Talmud and rabbinical literature, officiating as rabbi of Burgos, and apparently filling the office of tax-farmer at the same time. His scholarship and intelligence, no less than his piety, won the praise of Isaac b. Sheshet, with whom he carried on a learned correspondence (Isaac b. Sheshet, Responsa, Nos. 183-192). On July 21, 1390, or, according to others, 1391, he was baptized at Burgos, taking the name Paul de Santa Maria. The motives of his conversion seem to have been ambition and vanity, although he himself alleged that he had been convinced by the works of Thomas Aquinas. At the same time his brothers Pedro Suarez and Alvar Garcia, and his children, one daughter and four sons, aged from three to twelve years, were baptized. His wife, Joanna, whom he had married in his twenty-sixth year, remained faithful to Judaism, dying in that faith in 1420; she was afterward buried in the Church of S. Pablo, built by her husband.

His Baptism.

Paul went to Paris to study, receiving the degree of doctor of theology after several years, and then visited London, where he probably remained only a short time, sending a Hebrew satire on Purim to Don Meïr Alguades from that city (Israel Abrahams, "Paul de Burgos in London," in "J. Q. R." xii. 255 *et seq.*; Steinschneider, "Cat. Leyden," No. 64, 7). He was appointed archdeacon of Treviño, and in 1402 became Bishop of Cartagena. His intelligence and scholarship, as well as his gift of oratory, gained for him the confidence of King Henry of Castile, who in 1406 appointed him keeper of the royal seal, in succession to Pero Lopez de Ayala, and designated him in his will tutor of his son D. Juan. Paul subsequently became a member of the regency of Castile and Archbishop of Burgos, being succeeded in the latter dignity during his lifetime by his son Alonso.

His Bitterness Toward Judaism.

Paul, who even after he had been baptized continued to correspond with several Jews, including Joseph Orabuena, chief rabbi of Navarre, and Joshua ibn Vives, became a bitter enemy of Judaism, and tried his best, frequently with success, to convert his former coreligionists. In the same spirit the chief object of the edict which he drafted as chancellor of the kingdom, and which was promulgated in the name of the regent D. Catherine at Valladolid on Jan. 2 (not 12), 1412, was the conversion of the Jews. This law, which consisted of twenty-four articles, was designed to separate the Jews entirely from the Christians, to paralyze their commerce, to humiliate them, and to expose them to contempt, requiring them either to live within the close quarters of their ghetto or to accept baptism. See Spain.

Impelled by his hatred of the Jews and Judaism, Paul in the year preceding his death composed the

"Dialogus Pauli et Sauli Contra Judæos, sive Scrutinium Scripturarum" (Mantua, 1475; Mayence, 1478; Paris, 1507, 1535; Burgos, 1591), which subsequently served as a source for Alfonso de Spina, Geronimo de Santa Fé, and other Spanish writers hostile to the Jews. A few years after his baptism he wrote "Additiones" (which consist of addenda to Nicolas de Lyra's postils on the Bible, and have been frequently printed), and in his old age a "Historia Universal" in Spanish verse.

Bibliography: Sanctotis, *Vita D. Pauli Episcopi Burgensis*, pp. 32, 40 *et seq.*; Alonso Fernandez, *Historia de Plasencia*, p. 94; Rios, *Estudios*, pp. 338 *et seq.*; idem, *Hist.* ii. 291 *et seq.*, 493 *et seq.*; I. da Costa, *Israel und die Völker*, German transl., pp. 223 *et seq.*; Steinschneider, *Cat. Bodl.* p. 2087; Kayserling, *Sephardim*, pp. 64 *et seq.*; Grätz, *Gesch.* viii. 84 *et seq.* His epitaph is given in Florez, *España Sagrada*, xxvi. 387, and Kayserling, *l.c.* p. 333.

S. M. K.

PAUL DE SANTA MARIA. See Paul de Burgos.

PAUL OF TARSUS. See Saul of Tarsus.

PAULLI, HOLGER (OLIGER): Danish religious fanatic; born in Copenhagen 1644; died there Aug., 1714. Of his early life little is known except that he had studied theology. In 1680 he was a slave-merchant, trading in the West Indies and on the coast of Guinea, in which business he amassed a considerable fortune.

In 1694 Paulli suddenly became religious. He proclaimed himself the new Messiah and king of the Jews, announced that he had been chosen by God to convert His people to the Christian faith, and, leaving his wife and six children, set out to propagate his views. He went to France, and thence to Amsterdam, where he began (1697) to publish numerous religious tracts calculated to "rouse Israel from its spiritual lethargy" and to bring about a union between the Jewish and Christian faiths. He maintained that God had especially appointed him for this task because his grandfather had been a Jew and a descendant of the royal house of David.

Paulli proclaimed that it was his intention to establish a new Jewish kingdom in Palestine, and he addressed letters to several European rulers apprising them of this resolve and assuring them that Jerusalem would be rebuilt in 1720, in which year the Messiah would descend from heaven to officiate as high priest of the Holy City. He advised the King of France to leave his throne, and to join the British sovereign in assisting him (Paulli) to baptize by force those Jews who would not voluntarily embrace Christianity.

Travels in Holland and Germany.

On account of these wild and fanatical doings Paulli was imprisoned at Amsterdam in 1701; but in the following year his relatives secured his release on the condition that they would keep him away from Holland. From 1702 to 1706 he traveled in Germany, making propaganda for his cause and continuing the publication of religious pamphlets. His German audiences were, however, less enthusiastic and appreciative than his Dutch ones had been; and in 1706 he returned to Copenhagen.

Here a number of Jews assembled in his house and encouraged him to continue his efforts toward the establishment of a new kingdom of Israel. Several meetings were held at which Paulli spoke at great length on his holy mission. But the king, Frederick IV., soon put an end to these demonstrations. He ordered the chief of the Copenhagen police to prevent further meetings, and to admonish Paulli to remain quiet: and thus the anger of the Christian populace, which had been roused to such a pitch that an outbreak against the Jews was feared, was soon allayed. Paulli published a few more tracts and pamphlets; but he soon discontinued his missionary work altogether (see also Denmark).

Of Paulli's writings, some of which are extant in the Store Kongelige Bibliothek, Copenhagen, the following may be mentioned: "Triomph, Triomph יהי Triomph in den Afgehouwen Steen Zonder Handen. D. i. האלהים in des Zelfs H. H. H. Drievuldigh Eenigheit tot Bekeeringe van de Joden Ontdekt in de Person hares Messiæ," Amsterdam, 1697–98; "Den seer Groten Dagh Jizreels, Rabbi Mosche bar Maimon en den Apostel St. Paulus, der Joden en Heidenen Leeraers, Vereenight," *ib.* 1698; "Moses Neemt de Decke af, waer door de Joden tot Triomph sien Israels Messias, Jehovah den Godt der Hebreen," *ib.* 1700; "Kurtzer Bericht an Alle Puysancen von Europa, in deren Gebiet Juden Sind, Wo Jetzt von Oliger Paulli Geredet Wird, Betreffend Seinen Beruff zur Vereinigung der Juden und Christen," Hamburg (?), 1704; "Es Ist Jedennoch Wahr, Dass die Fast Todte Braut Christi Sich zum Leben Erregen Wird zur Aufmunterung der Juden um Sie zu Vereinigen in Jesu Messia, David's Sohn," 1704.

Paulli's pamphlets called forth several answers, both friendly and antagonistic. Of these the following may be cited: H. B. Coster, "'T Groote Hosiana, Selfs van Joden Uytgeroepen, om dar Meede te Verwelkommen den Messias, David's Soon," Amsterdam, 1701; Gilbert Leiding, "Gegen-Antwort auf die Vermeinte Kurtze Entblössung des Unglückseeligen Oliger Paulli," Hamburg, 1704; Adler Croon, "Der Göttliche Ruff an die Zerstreuete Juden zur Wiederkehr zu dem Verlassenen Gott, aus der Heil. Schrifft Herrn Oliger Paulli Geoffenbahret," *ib.* (?), 1704.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; Chr. Bruun, *Biblioteca Danica*, i. 246 *et seq.*; Frank Cramer, *Holger Paulli*, in *The New Era Illustrated Magazine*, New York, March, 1904; Nielsen, *Kjöbenhavns Historie*, vi. 86 *et seq.*

S. F. C.

PAULUS OF PRAGUE (Elhanan ben Menahem): Convert to Christianity; born apparently at Kholm (Chelm), Poland, about 1540; died at Prague about the end of the sixteenth century. He was first baptized at Nuremberg in 1556, was rebaptized at Chelm in 1568, and is said to have died after he had for the second time forsworn the Christian religion.

Paulus wrote several works in German with Latin titles in defense of Christianity, among them "Solida et Perspicua Demonstratio de SS. Trinitate," Leipsic, 1574. To the second edition (*ib.* 1576) was prefixed a pamphlet entitled "Confessio Fidei et Testimonia Scripturæ Sacræ de Resurrectione Mortuorum." He is, however, particularly known for his "Mysterium Novum" (Helmstädt, 1580), in which he endeavors to prove by means of gemaṭria and noṭariḳon that the names of Jesus and his mother, Mary, occur in the Scriptures and in cabalistic works, and that Jesus is indicated in the Bible as the true Messiah. He prefaced this work with a Hebrew poem consisting of 139 verses arranged in alphabetical order and giving an acrostic of his own name. A Latin translation was published in the same year. Paulus wrote also: "Symbolum Apostolicum" (Wittenberg, 1580) and "Jona Quadrilinguis" (Helmstädt, 1580), the Book of Jonah in four languages, Hebrew, Greek, Latin, and German.

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, i. 133; Fürst, *Bibl. Jud.* i. 229; Wolf, *Bibl. Hebr.* i., iii., iv., Nos. 224, 1812.

s. M. SEL.

PAUPERS. See CHARITY.

PAVIA (the ancient **Ticinum**): Italian city, situated on the River Ticino; the chief city of the province of Pavia. The first indication of the presence of Jews in this city belongs to the eighth century, when occurred the religious disputation between Julius of Pavia and Pietro of Pisa. The Jews of Pavia, as of other cities of the Milan duchy, were chiefly engaged in banking, commerce, and agriculture. At the close of the fifteenth century there appeared in Pavia the famous Bernardinus of Feltre, whose preaching strongly incensed the populace against the Jews; but Duke Gian Galeazzo Sforza, seeing the effect of his sermons, forbade him to continue preaching (1480). In order to strike indirectly at the Jews, Bernardinus then occasioned the establishment of a "monte di pietà" (pawn-shop) in the city. In a document dated April 2, 1495, Duke Gian Galeazzo promised to sanction this institution as soon as it should be fairly established. Nevertheless, under the rule of the dukes the condition of the Jews was tolerable, and remained so until Pavia came under Spanish domination. Pope Julius III. commanded the burning of all the Talmudic writings, even in those provinces which were not under his dominion; but Don Ferdinand Gonzaga, the governor of the duchy of Milan, yielded to the entreaties of the Jews and refused to obey the pope's order.

In 1559 the preaching of two monks against the Jews in Pavia again aroused the dormant hatred of the populace. Many of the Jews were abused and maltreated, until the heads of their community had recourse to the senate of Milan, which intervened, threatened with heavy penalties all who molested the Jews, and thus restored quiet and order. In 1566 King Philip II. of Spain decreed the banishment of all Jews from the Milanese provinces, but at the urgent petition of the heads of the communities to the governor and the senate this decree was not enforced. Notwithstanding, in September of the same year the king obliged the Jews to wear the yellow cap and forbade them to lend money at interest.

On Aug. 29, 1582, a Jew of Cremona was killed by a Christian, who was put to death for the crime. This sentence so enraged the Christians of Cremona and Pavia that they besought Philip II. to banish all Jews from their territories. The king commanded the governor of Milan to take a census of the Jews immediately, but the expulsion did not take place because the Jews had been useful at a time of famine. In 1592, however, Philip again decreed their banishment. At the entreaty of the Jews the governor allowed them a respite and issued a safe-conduct to Samuel Cohen of Alessandria, who went to plead the cause of his coreligionists with the king; the result was that the king commanded the governor to suspend the execution of the edict. But owing to the further insistence of the people of Cremona and Pavia and the constant urging of his confessor, Philip again ordered the general expulsion of the Jews from the Milanese territory (March, 1596). The governor then gave them permission to remain in Lombardy until the beginning of 1597. The Christians of Cremona and Pavia accordingly wrote again to the king, who commanded the governor to permit no delay.

The governor then gave the Jews two months in which to depart. He obliged the poor to leave first, giving them an escort of soldiers and 5,000 florins in gold for the expenses of the journey. The majority left the province of Milan after Easter, and the remainder after Pentecost. But two Jewish families were left in Cremona, Lodi, and Alessandria; in Pavia not one Jew remained.

The following were among the rabbis of Pavia: Moses da Pavia (11th cent.); Joseph ben Solomon Colon of Mantua (*c.* 1480); Liwa (Judah) Landau and his son Jacob (emigrants from Germany); and Uzziel ben Joseph. See ALESSANDRIA; CREMONA.

BIBLIOGRAPHY: Branchi, *Delle Tipografie Ebraiche di Cremona dei Secolo XVI.* Cremona, 1807; Grätz, *Gesch.* viii. 237, 250, 252, 254; ix. 379, 488; Magenta, *I Visconti e gli Sforze nel Castello di Pavia*, ii. 454; Mortara, *Indice*; Pesaro, *Cenni sull' ex-Comunità Israelitica di Cremona*, in *Il Vessillo Israelitico*, 1882, pp. 302 *et seq.*, 339 *et seq.*; *'Emeḳ ha-Baka*, ed. Wiener, pp. 102, 106, 129 *et seq.*, 154.

s. U. C.

PAVIA, ANGELO: Italian deputy and lawyer; born at Venice Feb. 24, 1858. He is (1904) district attorney for the province of Como. In Jan., 1894, on the death of Genala, deputy for Soresina in the province of Cremona, Pavia was chosen as his successor, and was reëlected at the general election of May 26, 1895, and again in Dec., 1904.

BIBLIOGRAPHY: Pallestrini, *I Nostri Deputati*, p. 159, Palermo, 1896; *Illustrazione Italiana*, 1894, part i., p. 158.

s. U. C.

PAVIA, JULIUS (LULLUS) DA: Italian scholar of the eighth century; one of the first European Jews known by name. According to Alcuin, he sustained in Pavia about 760 a religious controversy with the grammarian Maestro Pietro da Pisa. In a letter to Charlemagne, Alcuin writes as follows: "On my way to Rome in my youth [Alcuin was forty years old in 781] I remained for some days at Pavia, in which city a religious disputation was being maintained by Julius Guideo and Maestro Pietro da Pisa. It is commonly reported that this discussion is to be written down in a book and is to be preserved. Maestro Pietro is the most erudite of the distinguished grammarians at the imperial palace."

In Jaffe's "Monumenta Alcuiniana," p. 458, the name is written "Lullus" instead of "Julius."

BIBLIOGRAPHY: Gatti, *G. Ticinensis Historia Mediolani*, 1704, p. 39; Güdemann, *Gesch.* ii. 12; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 160.

s. U. C.

PAVIA-GENTILOMO-FORTIS, EUGENIA: Italian poetess; born at Milan Jan. 4, 1822; died at Asolo, near Treviso, Dec. 30, 1893. She was a pupil of Luigi Carrer, and her house in Venice was for many years the rendezvous of patriots and litterateurs. She was twice married, first to S. Gentilomo, a noted Hebraist, and then to Dr. Fortis. Her works include: "La Regina di Saba" (poem); "Odi" (1842); "Nuove Poesie" (1851), dedicated to Carrer; verses on Hebrew subjects in the "Annuario" of Flaminino Servi for 5634 (Corfu, 1873), in addition to various translations of medieval Hebrew poems and original Italian verses in Jewish and other literary magazines.

BIBLIOGRAPHY: *Il Vessillo Israelitico*, 1894, p. 29; *Illustrazione Italiana*, 1894, part i., p. 6.

S. U. C.

PAWNBROKERS. See PLEDGES.

PAZ, DUARTE DE: Portuguese Marano; representative of and attorney for his Portuguese coreligionists; died about 1541. He was a skilful diplomat but a weak character, and undertook a dubious rôle. He filled various military posts, and so distinguished himself by bravery in the African war, in which he lost an eye, that he gained the confidence of King John III., who employed him in state business. He was entrusted with a diplomatic mission, and just before his departure was decorated with the Order of Christ. Instead of going to the post to which he had been accredited, however, Duarte went to Rome, where he displayed extraordinary activity in the interests of the Neo-Christians. His fiery eloquence and the lavish gifts with which he was plentifully supplied, won the support of most of the cardinals. On Oct. 17, 1532, Clement VII. annulled the bull of Dec. 17, 1531, relating to the introduction of the Inquisition, and he abrogated it entirely by the bull of pardon April 7, 1533.

While Duarte was in secret correspondence with John III., whose interests he was ostensibly guarding, he was really acting in behalf of the Neo-Christians, who placed large sums at his disposal. He incurred the displeasure of the king to such an extent, however, that John ordered his ambassador at Rome to deprive Duarte of his decoration. When, at Duarte's instance, Pope Paul III. issued the bull of Oct. 12, 1535, which interdicted any examination of the faith of the Neo-Christians and the confiscation of their property, and in general forbade all inquisitorial proceedings against them, John, finding his plans thwarted by Duarte, tried to have him put out of the way. One evening toward the end of January, 1536, Duarte was attacked by masked men on the street, and was left for dead with fourteen wounds. The armor which he wore under his clothing, however, saved his life. He was carried to the house of Philip Estrozi, and later, by order of the pope, was taken to the convent of S. Angelo, where he was carefully nursed back to health. It was said by well-informed persons that the assassins had been hired by the king; and Duarte himself wished to prove this in court. John naturally denied all knowledge of the attack, saying that a priest with whom Duarte had quarreled had wounded him.

Duarte's rôle as friend of the Neo-Christians was at an end; and he disappeared from the scene. His coreligionists now charged that he had embezzled 4,000 ducats which had been intended for the pope, and had used the money to defray the expenses of his own luxurious life; in revenge Duarte became their bitter enemy. From Venice he denounced them to King John, and addressed to the pope a memorial, in which he slandered them vilely and advised the pontiff to confiscate their property and to use a third of it for ecclesiastical purposes. In his fury he libeled Diego Antonio also, the new representative of the Neo-Christians, and he bitterly attacked even the Curia itself. From Venice Duarte went to Ferrara, where, at the request of the Duke of Ferrara, he was imprisoned. After his liberation he again turned to Judaism. He finally emigrated to Turkey, where he died a Mohammedan. See INQUISITION.

BIBLIOGRAPHY: Herculano, *Historia da Inquisição em Portugal*, i. 266 *et seq.*; ii. 152 *et seq.*, 262 *et seq.*; Sousa, *Annaes, Memorias e Documentos*, pp. 397 *et seq.*, Lisbon, 1844; Kunstmann, *Münchener Gelehrte-Anzeigen*, 1847, Nos. 79 *et seq.*; Grätz, *Gesch.* ix. 287 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 189 *et seq.*, 199 *et seq.*, 223 *et seq.*

S. M. K.

PAZ, ENRIQUE ENRIQUEZ DE. See GOMEZ, ANTONIO ENRIQUEZ.

PE (פ): Seventeenth letter of the Hebrew alphabet. Its name appears to be connected with "peh" = "mouth" (see ALPHABET). "Pe" has a double pronunciation: (1) as a surd mute (which sound is indicated by the dagesh lene) it is identical with the English "p," and (2) as a spirant with the English "f." It sometimes interchanges with the other labials ב, מ, and ו. "Pe" has also two forms: one for the beginning or the middle of a word (פ), and another for the end (ף). It occurs only as a radical, never as a formative element. As a numeral, "pe" (in the later period) has the value 80.

T. I. BR.

PEACE (שלום).—Biblical Data: The primary meaning of the word is "prosperity," "health" (Jer. xxix. 7; Job xv. 21 [A. V. "prosperity"]; Isa. xlviii. 18; Ps. cxxii. 6; Abot iii. 2). It is used in salutations, as when Jacob asked the shepherds concerning Laban (Gen. xxix. 6), or when Joseph inquired of his brethren regarding his father (Gen. xliii. 27, Hebr.; comp. II Kings iv. 26). Later, in Hebrew, as in Aramaic and Arabic, "Peace unto you" became a regular form of salutation.

The term is used also to denote friendship: "Even good friends, in whom I have trusted [lit. "men of my peace"], who have eaten my bread, lift up the heel against me" (Ps. xli. 9; comp. Isa. liv. 10; Jer. xvi. 5, xx. 10).

The second distinct meaning of the term is "peace" as opposed to "war" (Eccl. iii. 8; *et al.*). It signifies also peace of mind and heart as opposed to the unrest and dissatisfaction caused by evil (Isa. xxxii. 17, xlviii. 22). The love of peace is inculcated as a virtue. The covenant of peace is, therefore, most highly esteemed. "Love the truth and peace" (Zech. viii. 19; comp. *ib.* 16; Ps. cxxxiii. 1; Abot i. 12). Peace is one of those blessings which God bestows upon man, for He is the creator of peace: "I make peace, and create evil" (Isa. xlv.

7; comp. *ib.* lvii. 19; Gen. xv. 15; Ps. xxix. 11, cxlvii. 14).

In Messianic Conception.

Among the blessings that Israel looks forward to in Messianic times the blessing of peace stands forth most prominently. Israel has so often felt the strong arm of the conqueror that peace and security seemed most desirable. The Prophets went still further; they longed for universal peace, for that peace which should unite all men and pervade the whole universe. Thus Isaiah pictures the Messianic time as a period in which all men will walk in the path of God; when He will judge between the nations and peoples, and war will be no longer known (ii. 2-4). Micah goes still further: every one shall enjoy peace and prosperity without any interference whatever (iv. 4). In Isaiah (xi. 6-9) the universal peace is to include also all beasts of the field. "Prince of Peace" is a designation for the anointed (Isa. ix. 6, comp. lx. 17, lxvi. 12; Zech. ix. 10). In the Apocrypha the blessing of peace finds repeated expression, especially in Ecclesiasticus (see xxviii. 13, l. 23). In Ecclus. (Sirach) xxv., among the things that are beautiful are enumerated the unity of brethren, and the "woman and her husband that walk together in agreement."

——**In Rabbinical Literature:** Peace is glorified as one of the greatest boons and blessings that man may possess. "For the sake of peace" becomes the guiding principle in the relation between Jew and Gentile. The claim of the non-Jew upon the charity of the Jew is as imperative as is that of the latter's coreligionist (comp. Giṭ. 59b, 61a). "For the sake of peace, truth may be sacrificed" (Yeb. 65b). "No vessel but peace can hold blessing" ('Uḳ. 83b). It is even said, "The whole Torah exists only for the sake of peace" (Giṭ. 59b). "By three things is the world preserved: by truth, judgment, and peace" (Abot i. 18). Hillel said, "Love peace and pursue peace" (Abot i. 12).

Among other sayings relating to peace may be cited the following: "Peacemaking, like charity, profits in both worlds" (Peah i. 1). "The name of God is 'Peace'" ("Pereḳ ha-Shalom"; Shab. 10b). "Great is peace, for the priestly benediction closeth with peace" (Sifre, Num. vi. 26). "Be beforehand in the salutation of peace to all men" (Ber. 17a). "Who makes peace in his own house to him is as much merit as if he had made peace in Israel" (Ab. R. N. xxviii. 43a). "If the Israelites were to practise idolatry, and peace prevailed among them at the same time, God would say, 'I can not exercise authority against them in anger, because peace is among them'" (Gen. R. xxxviii. 6).

Bibliography: Delitzsch, *New Commentary on Genesis*, ii. 319; Lazarus, *Die Ethik des Judenthums*; Ehrentheil, *Der Geist des Talmud*, pp. 151 *et seq.*; Taylor, *Sayings of the Jewish Fathers*, p. 26.

E. C. A. G.

PEACE, KISS OF: Sacramental rite in the Christian Church, preceding the mass or communion service. It appears to be referred to in Rom. xvi. 16, I Cor. xvi. 20, II Cor. xiii. 12, and elsewhere, and is referred to by Justin Martyr ("Apologia," i. 65) and by Tertullian ("De Oratione," 18). F. C. Conybeare (in "The Expositor," 1894, ix. 46) suggests that this practise of the early Christian Church was derived from Jewish ritual, referring for evidence to Philo's "Quæst. in Exod." ii. 78, which speaks of a kiss of harmony like that between the elements, while in another passage (*ib.* ii. 118) the Word of God is referred to as bringing hostile things together in concord, communion, and the kiss of love. Jellinek ("B. H." vi. p. li.) finds the kiss of peace given to proselytes in Cant. R. i. 2 and the kiss of peace given by God to the departing soul in B. B. 17a.

Bibliography: Herzog-Hauck, *Real-Encyc.* s.v. *Friedenskuss.*

E. C. J.

PEACE-OFFERING: There are three kinds of peace-offering: (1) the thank-offering (זבח תודה): (2) the votive-offering (זבח נדר); and (3) the free-will offering (זבח נדבה). The thank-offering is a response to acts of divine beneficence; the votive and the free-will sacrifices are connected with the expectation of benefit; but the significance of the thank-offering is wider than that of the other two. The votive offering is prompted by a feeling of gratefulness at the fulfilment of a petition; while the free-will sacrifice, which has the character of complete voluntariness, has its origin not so much in the gratitude elicited by a happy experience as in the spontaneous motive of piety.

Usually Private Sacrifices.

Peace-offerings were usually private sacrifices, their characteristic feature being the fact that the worshipers entered into a common feast; but they were probably offered on high occasions also. Ezekiel suggests that the kings furnish animals for the assembled people (Ezek. xlv. 17), and regards the common meal as the center of the entire cult; for he speaks of "eating upon the bamoth" (*ib.* xviii. 6, xxii. 9; Deut. xii. 18, xiv. 26). P does not know of this. Other instances of the public peace-sacrifice are the offering of the ram at the installation of the priests (Ex. ix.), and the annual offering of two lambs along with two loaves of new wheat bread at Pentecost (Lev. xxii. 19). These last were originally local offerings; in later times they were presented in the Temple for the whole people. Sometimes guests were invited, and the poor, the stranger, and the Levite, as well as the male and female servants, could join the domestic circle (Deut. xii. 17-18, xvi. 11; comp. Ps. xxii. 27); but only Levitically clean persons could participate in the meal (Lev. vii. 19-21). The meals were in general of a joyful character, wine being freely indulged in. Meat that was unconsumed might not be profaned. That which was left over from the "praise-offering" had to be consumed on the same day (*ib.* verse 15); the residue of the other communal sacrifices had to be disposed of on the second day; and all that then remained had to be disposed of outside the camp on the third day (Lev. vii. 16 *et seq.*, xix. 6).

It is difficult to determine whether Yhwh was regarded as the guest at these sacrificial meals, or the sacrificers were considered guests of God, to whom the sacrifice was being devoted. Inasmuch as community was expressed at these sacrifices by reciprocal giving and accepting, God must have been considered as more than a mere guest. He awards in the meal His divine gifts as a recompense for the honor received from the community in the offering of its best. Dillmann ("Die Bücher Exodus und Leviticus," pp. 483-489, 491, Leipsic, 1897) thinks that the sacrifice mentioned in Lev. vii. 11, 20, 21, 29 was not a sacrifice destined "for the Lord," but a "peace and amity offering" (see also Wellhausen, "Prolegomena zur Geschichte Israels," p. 7, note).

Through the common-meal sacrifice the members of the family or gens (I Sam. xx. 6), as likewise an army at the beginning of a campaign, were brought into communion with God. R. Smend ("Alttestamentliche Religionsgeschichte," p. 124) refers to the fact that among the Arabs the assembly, after the completed slaughter of the sacrifice, stands silently about the altar; it is the moment when the deity approaches the altar to take its part of the sacrifice (see Wellhausen, "Skizzen," part iii., p. 122, Berlin, 1887). Again, God may be supposed to be the host at the sacrificial meal, since the gifts of which the meal has been prepared are His property, and the house in which the assembly is held belongs to Him (I Sam. ix. 22; Jer. xxxv. 2). The participants in the meal are actually invited by God according to Zeph. i. 7 and Ezek. xxxix. 17 *et seq.*

Cleansing of Participants.

The meal being holy, the guests were, of course, required to make themselves holy by cleansing themselves; for impurity excluded them from participation (Lev. vii. 16-18, xix. 5-8; I Sam. xx. 26). The people washed and changed their garments. Sometimes they borrowed festive vestments from the priests, not so much that they might appear well before God, but because something of the sanctity of the sacrifice attached to the garments, and to wear them in daily life would be not only a profanation, but, under certain circumstances, a menace to the life of the wearer. Therefore, in olden times festive garments were identical with vestments for ritual use. Those who could not change their garments at least washed themselves—probably after the meal also. Rings, which had frequently the significance of amulets, were worn in honor of the deity (Gen. xxxv. 4; Hos. ii. 14, 15). It is probable that along with meat there was also bread, both leavened and unleavened (I Sam. x. 3; Amos iv. 5; Judges vi. 19). With meat salt was, of course, used, just as oil was used with meal, and bread and wine with the meal in general. Since the meal was a communion between human participants and also with God, it is obvious that God received cooked meat as did also the sacrificial guests (see Wellhausen, "Prolegomena," p. 68). Gideon, in fact, pours the broth over the stone (Judges vi. 20). The concept that God enjoyed the sacrifice was deeply rooted in the minds of the people, as is shown by the fact that, even after the naïve notions regarding sacrificial rites had disappeared, the sacrifice was still designated as "bread of God" and "bread of the fire-offering unto God" (Lev. iii. 11, xxi. 22). What difference there was between "zebaḥ" and "shelem" is not clear. In Josh. xxii. 29 shelamim are differentiated from the zebaḥim. In Ex. xxiv. 5 and I Sam. ii. 15 the two kinds of sacrifice are treated alike. Their use evidently varies. Wellhausen (*l.c.* p. 70, note 2) surmises that the shelamim were more solemn sacrifices than the zebaḥim. It may be that the share God had in them was also different.

Various Sacrifices.

Orelli holds ("Opfer," in Herzog-Hauck, "Real-Encyc." 1904, xiv. 392) that the shelamim are a covenant of friendship (Gen. xxxiv. 21), and express community between God and His own and of God's own among themselves. Hamburger ("R. B. T." 1884, p. 802, *s.v.* "Opfer") considers that the peace-offering signifies kindness, as of a friend or confidant (Ps. vii. 5; comp. Prov. vii. 14). Guthe ("Kurzes Bibelwörterbuch," p. 486, Tübingen, 1903) says that according to P, which classifies the sacrifices, the shelamim are a form of compensation to Yhwh for the favors of the harvest. As early as Ezekiel, however, the peace-offering had acquired the character of atonement (Ezek. xlv. *et seq.*), although P does not mention it (Benzinger, "Arch." 1894, pp. 445-446).

Karl C. W. F. Bähr (in "Symbolik des Mosaischen Cultus," ii. 368-386, Heidelberg, 1839) derives "shelem" from שלם = "to pay to God the praises due to Him" (comp. Ps. lvi. 13, lxi. 9, lxv. 2, lxvi. 13; Job xxii. 27; Prov. vii. 14; Nah. ii. 1). This sacrifice, therefore, would imply payment of what either has been vowed or is due to God (Ps. l. 14, 23; cxvi. 14, 17; Jonah ii. 10; Hos. xiv. 3). Bähr also considered "tamim" a form analogous to "shelamim" (pp. 135, 370; comp. Job xxi. 23). The relation between man and God is made complete; the disparity is removed: this is "shalom" = "peace." Every grace of God makes man a debtor. The offering of the first-fruits is counted among shelamim, as is also the offering of the vow, which was made not at its assumption, but at its fulfilment (Num. vi.; see also Dillmann, "Die Bücher Exodus und Leviticus," p. 491).

Different Views on the Sacrifice.

Kurtz ("Das Mosaische Opfer," pp. 129-154, Mitau, 1842; *idem*, "Der Alttestamentliche Opfercultus," *ib.* 1862) maintains that שלם means "to be perfect," "to make perfect." The sacrifice, therefore, has for its purpose a "restitutio integra," a rehabilitation of the person. Besides, divine benefits cause one to feel that the grace received is undeserved. God shows by His gracious deeds that He maintains His part of the covenant. The thank-offering is to restore the right relation under the consciousness that man on his part has been derelict. The free-will offering and the vow-offering are always mentioned together: their rituals, too, are identical in essential points as differing from the thank-offering. "Peace-offering" is a term covering the different kinds of sacrifices, but it is a thank-offering.

Kalisch ("A Historical and Critical Commentary on the Old Testament, Book of Leviticus," part i., pp. 241-249, London, 1867) says that the shelamim were "safety-offerings." They were connected with what was deemed essential to happiness and a secure existence. The rendering "peace-offering" is vague, and is admissible only on condition that peace is understood to be equivalent to safety, and also that the frame of mind in which the sacrifice is offered is considered. The explanation as "praise-offering," he says, is not plausible, viz., that God, the priest, and the offerer, on receiving a portion of it, conclude a mutual alliance. The social element connected with the shelamim intimates that it is of later origin than the rest; for it presupposes a degree of legal and political organization considerably in advance of primitive times. Fatness seems to be the leading characteristic of the offering; and fatness is typical of abundance and prosperity. During long periods, also, peace-offerings were employed for the ratification of solemn covenants, treaties, and alliances; and the common meal which followed on such occasions, according to Eastern notions and customs, was peculiarly appropriate.

Victims and Ritual.

The victims of the sacrifice were oxen, sheep, and goats, but not pigeons (Lev. vii. 12; ix. 4, 18; Num. vii. 17). The principle that the animal must be unblemished was not rigidly insisted upon; and the female animal was allowed equally with the more valuable male (Lev. iii. 6, xxii. 23). The "'olah," the "ḥaṭṭat," and the "'asham" (sin-offering) had to be killed on the north side of the altar, but the shelamim might be slain in any part of the court. The reason evidently lay in the fact that these were brought at certain seasons in such large numbers that the space on the north side of the altar was not large enough.

The ritual comprised the imposition of hands, the killing of the victim, and the sprinkling of the blood upon the altar. Of the sacrifices, the fat pieces were dedicated to God (Lev. iii. 3); to the priests were given the breast and the right shoulder (*ib.* vii. 30, 32; I Sam. ix. 24); to the worshiper, the remainder. The parts assigned to the priest constituted the wave-offering ("terumah"; Ex. xxix. 24, 26), and were waved backward and forward in a line with the altar. According to Orelli, this movement was a symbolical expression of the reciprocity of the giving and receiving on the part of God and the sacrificer (Herzog-Hauck, "Real-Enyc." 1904, xiv. 392). They were waved toward the four sides of the world (see Rashi on Ex. ii. 9; Baḥya on Lev. viii.; and Levi ben Gershon on Lev. iii.). The wave-offering symbolized that the person dedicated himself to God, who dwells as much above as among His people (Hoff, "Die Mosaischen Opfer," p. 23, Frankfort-on-the-Main, 1857). Kurtz suggests that the offering was waved vertically as well as toward the four quarters of the world.

A Distinctly Sacrificial Meal.

Onḳelos calls the "tenufah," or heave-offering, אפרשותא, *i.e.*, "separation," "that which is separated for God," the parts being lifted up as if presented to God. The heave-offering consisted of the right shoulder of the animal, and belonged to the officiating priest (Lev. vii. 34). This, together with the breast, might be eaten by the priest and his family in any clean place (Lev. x. 14). While the other sacrifices are devoted entirely to God, or to God and His ministers, the peace-offering is distinctly a sacrificial meal. In respect to ritual, the peace-offering has certain acts in common with the rest, viz., the imposition of hands, the sprinkling of blood on the altar, and the burning of the fat portions; but the person offering it is considered to be in good standing, and not laden with sin as in the case of the other kinds of offering.

For the atoning effect of the peace-offering see Bähr, *l.c.* ii. 379; for Philo's spiritual explanation of the eucharist or thank-offering see J. Drummond, "Philo Judæus," ii. 319, London, 1888; and for a rationalized account of the sacrifice see Maimonides, "Moreh," iii. 26, 32, 46; *idem*, "Yad," Ma'ase ha-Ḳorbanot, i. 11.

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E. C. L. Gr.

PEACH (פרסק; *Prunus Persica*): This fruit and the plum (דרמסקינא; *Prunus domestica*) are mentioned only in late times: the former in the Mishnah (Kil. i. 4; Ma'as. i. 2); the latter not until the Gemara (Löw, "Aramäische Pflanzennamen," No. 105).

E. G. H. I. Be.

PEACOCK: Traditional rendering of "tukkiyyim," mentioned among the creatures brought by Solomon's ships from Tarshish (I Kings x. 22). The peacock is an Indian bird (comp. the Malabar "togai" and the Tamil "tokei" for the "tail" of the peacock; A. V. renders "renanim," Job xxxix. 13, by "peacock"; but see Ostrich). The Talmud uses the term טווס (comp. the Greek ταώς), and forbids the crossing of the peacock with the hen (B. Ḳ 55a). From Shab. 130a and parallels, it would appear that, contrary to present conceptions, the peacock was in Talmudic times considered a clean bird.

Bibliography: Tristram, *Natural History of the Bible*, p. 223; Lewysohn, *Zoologie des Talmuds*, p. 189.

E. G. H. I. M. C.

PE'AH ("Corner," or "Corner of the Field"): Name of a treatise of the Mishnah, the Tosefta, and the Palestinian Talmud, defining the laws set forth in Lev. xix. 9, 10, xxiii. 22, and Deut. xxiv. 19–22 which relate to the portion of the harvest to be given to the poor, and deal with the rights of the poor in general. In the Mishnah this treatise stands second in the order Zera'im, and is divided into eight chapters containing sixty-nine paragraphs in all.

Contents.

Ch. i.: Enumeration of things which, like the pe'ah, are not strictly defined in the written law. In this connection a list is given of the good deeds for which one is rewarded in this life, though this recompense is only an earnest of the real requital in the future world; *e.g.*, making peace among men is one of such good deeds (§ 1); the amount of the pe'ah determined by the Rabbis (§ 2); the places where the pe'ah may be given (§ 3); field produce of which the pe'ah must be given (§§ 4–5); limit of time within which the pe'ah may be given (§ 6).

Ch. ii.: Means of separating fields or orchards from one another, so that they may not be considered as one field or one orchard in reference to the pe'ah (§§ 1–3); exceptions and special regulations, such as those concerning St.-John's-bread-trees, two thrashing-floors, and two kinds of grain (§§ 4-6); cases in which the grain in the field has been cut by thieves, or uprooted and destroyed by the wind (§§ 7-8).

Ch. iii.: Special cases; fields of small area, partial harvesting at different times, common holdings (§§ 1-5); the size of a field which renders it liable both to pe'ah and, in many other respects, to the laws governing real estate (§ 6); how the validity of numerous regulations is dependent on the circumstance that a portion of a field has been retained (§§ 7-8).

Ch. iv.: Manner and time of day of giving the pe'ah (§§ 1-5); case of a non-Jew who adopts Judaism after his field is harvested (§ 6); cases in which the harvest is dedicated to the sanctuary and then redeemed (§§ 7-8); whether the pe'ah may be claimed for an individual (§ 9); concerning the gleaning ("leḳeṭ"; § 10); regarding grain in ant-hills (§ 11).

Ch. v.: Further details concerning the gleaning (§§ 1-3); whether a wealthy traveler who is forced to take pe'ah, etc., is obliged to return it when he reaches home (§ 4); the owner of a field may not prefer one poor person to another, nor help any one in gleaning, since this would be to the detriment of the rest (§ 6); things which are forgotten ("shikḥah"; §§ 7-8).

Ch. vi.: Further regulations concerning things forgotten; things which come under this category, and cases in which they do so.

Ch. vii.: Rights of the poor in regard to fruit-trees and vineyards.

Ch. viii.: Time after which gleaning is permitted to all, even to those who are not poor (§ 1); credentials of the poor regarding their rights (§§ 2-4); the tithes for the poor and their minimum amount (§§ 5-6); the minimum which must be given to a poor traveler (§ 7); those who may claim the privileges of the poor-laws (§ 8); whoever accepts aid without needing it will become so reduced in circumstances that in time he will be obliged to accept relief; and in like manner he who, for the purpose of receiving aid, shams some physical defect or ailment will be afflicted in time with such defect or ailment; but he who tries to subsist without aid, even though he needs it, will in time become so prosperous that he will be able to aid others (§ 9).

The Tosefta to this treatise, which is divided into only four chapters, contains many details which supplement and explain the mishnaic treatise, and it also includes several stories and a number of ethical sentences, some of which may be quoted here.

Tosefta and Gemara.

A good intention, even if it has not been carried out, is credited to a person as though it had resulted in a good deed, while an evil intention is not charged to him so long as it is not carried out (i. 4). Lev. iv. 2 furnishes a basis for the remark that if he who sins unwittingly is considered a sinner, how much more evil is he who commits sin intentionally (iii. 8). Beneficence and kindness are worth as much as the fulfilment of all the other commandments of the Torah put together; but he who does not give to the poor is no better than an idolater (iv. 19-20).

The Gemara of the Palestinian Talmud discusses and explains the several sentences of the Mishnah, and contains in addition a number of stories, sentences, and haggadic interpretations, of which the following may serve as examples: Hos. viii. 12 is interpreted to mean: "Though I had written for him the greater part of the Law, he would still be counted as a stranger." Israel is preferred above the other peoples since it has the ORAL LAW, which they may not easily obtain (ii. 4). Although all the people were very pious at the time of David, yet they suffered defeat in war because there was treason among them; but in the time of Ahab, although all the people were idolaters, they were victorious in their battles because there was unity among them and there were no traitors in the midst of them (i. 1).

W. B. J. Z. L.

PEAR (אגם; *Pirus communis*): The pear is mentioned in the Talmud (see Löw, "Aramäische Pflanzennamen," p. 152). It does not seem to have been extensively cultivated. The Septuagint erroneously rendered *ἀπίων* (= "pear") for "baka"-trees (I Chron. xiv. 14).

E. G. H. I. BE.

PEARL.—Biblical Data: Since ancient times the precious product of the pearl-oyster (*Mytilus margaritifer* Linn.) has been known and has been an article of commerce (comp. Pliny, ix. 35, 54 *et seq.*; Ælian, x. 13, xv. 18). The ancients, however, knew only of pearls from the Indian Ocean, the Persian Gulf, and the Red Sea. In the last-named waters is found a kind of oyster, red on the outside, a lustrous red mother-of-pearl on the inside, and producing red pearls. It is possible that Semitic peoples valued the red pearls very highly, since the Arabic form—"marjan"—of the Sanskrit word for pearl, "mangara" (from which latter the Greek *μαργαρίτης* is derived), designates both little pearls and red coral.

The Israelites, also, were probably acquainted with pearls; but it is doubtful if pearls are mentioned in the Bible. Usually, one of the two words "peninim" and "ra'mot" is taken to mean pearls. Both are objects of great costliness (comp. Job xxviii. 18). In Lam. iv. 7 "peninim" is supposed by some authorities to indicate objects whose color is red—probably red pearls. Others, however, take these two words to mean corals. A decisive conclusion is not possible. In any case the "netifot" mentioned in Judges viii. 26 and Isa. iii. 19 have nothing to do with pearls; and still less has the word used in Esth. i. 6, which is so translated in some versions because the corresponding Arabic is a word denoting pearls.

E. G. H. W. N.

——**In Rabbinical Literature:** Among the different Aramaic terms for pearl, מרגניתא alone seems to be restricted to the pearl, while מרגלא, מרגלית, and the Hebrew מרגליות are sometimes used to designate precious stones in general. Thus פטדה (Ex. xxviii. 17) is rendered מרגלא by the Jerusalem Targum; and צהר (Gen. vi. 16), which denotes something to illuminate Noah's ark, is explained in Gen. R. xxxi. 11 as being a מרגלית, by which term a brilliant gem is to be understood. The Rabbis had the notion that pearls are found in the interior of fish; hence the story of the tailor who observed the Sabbath and was rewarded by finding a pearl in a fish which he had bought (*ib.* xi. 5). The Persians were considered to be the best pearl-fishers (R. H. 23a).

The pearl was regarded as very costly; *e.g.*, "a pearl that is worth thousands of zuzim" (B. B. 146a); "a pearl that has no price" (Yer. Ber. ix. 12d). Its beauty is proverbial. The coats which God had made for Adam and Eve were as beautiful as pearls (Gen. R. xx. 12); the manna was as white as a pearl (Yoma 75a). The pearl is one of the things the purchase of which is not subject to the laws of Ona'ah, for the reason that the buyer of a pearl looks for a second one to match it (B. M. iv. 8; *ib.* Gemara, 58b). One reference, however, 'Ab. Zarah 8b, declares the pearl to be inferior to a precious stone, unless מרגלית denotes in that passage a diamond of inferior quality (see above). Pearls are designated also as drops: oil remained on Aaron's beard like two pearl-drops (Hor. 12a; comp. Ear-ring).

The pearl and its shell are used parabolically; *e.g.*, "If I had not taken off the shell [lit. "the potsherd"], thou wouldest not have found the pearl" (Yeb. 72b). The term "pearl" is used metaphorically to denote any valuable thing; *e.g.*, a good slave (Ḳid. 18a), or a halakah, or any reasonable interpretation (Ḥag. 3a and elsewhere). Sometimes it designates a prayer: "Rab and Samuel instituted a pearl in Babylon" (Ber. 32b), referring to the prayer beginning "Wa-todi'enu." The soul is in several passages termed "margalit" (Yer. Kil. ix. 32c; Yer. 'Ab. Zarah ii. 41a), which word may denote "pearl" as well as "precious stone." As a betrothal ring should be devoid of gems, there is a discussion concerning one containing a pearl, the opinion of most of the rabbis being that the betrothal in the case of which such a ring is used is binding (see Shulḥan 'Aruk, Eben ha-'Ezer, 31, 2).

Bibliography: Krauss, *Lehnwörter*, ii. 350 *et seq.*; Kohut, *Aruch Completum*, s.v. מרגל and מרגניתא; Lampronti, *Paḥad Yiẓḥaḳ*, s.v. מרגלית; Levy, *Neuhebr. Wörterb.* s.v. מרגלית and מרגניתא.

E. C. M. Sel.

PECHERSKI, FEODOSI: Russian saint of the eleventh century (1057–74). According to the so-called Nestorian chronicles, while superior of the Kiev monastery he was in the habit of visiting at night some learned Jews, with whom he indulged in argument, and whom he upbraided for their faith. As the biographer expresses it, Feodosi longed to attain martyrdom by being killed by the Jews in these heated disputes. Feodosi's acquaintance with the Jews and with their religious teaching is also proved by his letters to the grand duke Izyaslav. Thus, to the duke's query whether it was permissible to kill an ox, a sheep, or poultry on Sunday, and to eat the meat, Feodosi replied: "The Jews, when God led them from Egypt, were commanded to observe the Sabbath by abstaining from work, by building no fire, and cooking their food on Friday; and the Judeans observe the command to this day. But since Jesus came down to the earth everything of Judean origin has been disregarded. We are not Abraham's children, we are of the children of Jesus." It should be remembered, however, says Harkavy, that notwithstanding his heated arguments with the Jews on matters of religion, Feodosi preached that they should not be denied Christian charity. The importance of the letter quoted above lies in the fact that it contains further proof of the existence of a considerable Jewish community in Kiev at the time of its author.

Bibliography: A. Harkavy, *Rus i Russkoe v. Srednevyekovoi Yevreiskoi Literaturye*, in *Voskhod*, 1881, i. 75.

H. R. J. G. L.

PECS (FÜNFKIRCHEN): Royal free city in the county of Baranya, Hungary. The few Jewish families which had settled there toward the end of the eighteenth century, not having the means to build a synagogue, held services in a rented room. By about 1835 there were about twenty families in the city; and these formed a congregation and acquired a house of worship in a remote part of the city. In 1865, when the congregation had increased to 200 families, the foundation of a large synagogue was laid; and the building was dedicated July 22, 1869.

Perfect harmony has always reigned in this Reform congregation, which introduced at an early period the use of an organ and sermons in Hungarian. The rabbinate has been successively held by S. Hirschfeld, Edward Ehrlich, Alexander Kohut, and Armin Perls. Of the members of the congregation the best known are: Adolf Schulhof, physician; Ignatz Grünhut, lawyer; and Joachim von Schapringer, banker.

The Jewish community of Pecs has also been assiduous in its care for the educational welfare of its youth. As early as 1840 a congregational school was founded by Fr. Mannheimer, which has continued to flourish. Among the names of pedagogues that have been active at Pecs are found those of Rosenfeld, Hoffmann, Gutmann, Götzel, Porges, Kohn, Seligmann, Goldschmied, and Kulke.

The Jews of Pecs number about 2,000 in a total population of 50,000.

Bibliography: *Ben Chananja*; *Die Neuzeit*, passim.

D. S. Man.

PECULIAR PEOPLE. See Chosen People.

PEDAGOGICS: The science of education. The fundamental law of Biblical pedagogy is that the child should be instructed in the doctrines of religion and should know them so clearly that he will realize that he ought to live in accordance with them (Deut. iv. 9, vi. 7, xxxi. 12–13). Kennedy says (in Hastings, "Dict. Bible," *s.v.* "Education") that the pedagogical principles of Israel are without parallel in ancient literature. Every home was a school, and every parent a teacher. Only the aristocracy employed instructors, and these because, as is the case with all enervated aristocracies, it had become lax in its sense of responsibility (II Kings x. 1–5). Nevertheless, the prophet Nathan seems to have acted as the tutor of Solomon (II Sam. xii. 25).

The ability to read and write was general with the ancient Hebrews. The husband issued the bill of

In Bible Times.

divorce. Witnesses signed documents and contracts, and spies submitted their report in the form of a plan (Josh. xviii. 9). A boy wrote out the names of the princes and elders of Succoth (Judges viii. 14). Certain ritual objects called for the employment of the art of writing, *e.g.*, the tefillin and the mezuzah. Writing-implements are frequently mentioned (Judges v. 14; Isa. viii. 1; Jer. vii. 8, xvii. 1; Job xix. 24), and calligraphy was cultivated by several gilds (I Chron. ii. 55). Seven state secretaries are mentioned in the period of the Kings.

A second principle of Jewish education, equally appreciated and applied, insisted on the recognition of the nature of the child. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6). The considerateness with which the Bible regards childhood has its ground not so much in pity for its helplessness as in an appreciation of its possibilities. The Bible does not make a thoroughgoing distinction between methods of education and means of discipline. "Correct thy son," says the Book of Proverbs, "and he shall give thee rest: yea, he shall give delight unto thy soul" (*ib.* xxix. 17). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (*ib.* xiii. 24). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (*ib.* xxiii. 13–14). Good training, and by that is meant discipline as well, furthers the happiness of children (*ib.* x. 1, xvii. 25, xix. 26, xxiii. 24). It brings tranquillity to parents, and attends the child through life (*ib.* xix. 8; xxii. 18).

In view of the educational wisdom preserved in it, the Book of Proverbs constitutes the oldest text-book on pedagogy in existence. All life, according to it, is disciplinary, and so is education. Though the rod of correction is necessary (*ib.* xii. 24; xxix. 15), still a rebuke is better than a hundred stripes (*ib.* xvii. 10). The words of teachers, which are as goads (Eccl. xii. 11), are spoken "in quiet" (*ib.* x. 17). The soferim who thus speak are perhaps the first gild of teachers of which there is any record. They were the "melammedim," "morim" (*ib.*), and "ḥakamim" (Prov. xxii. 17).

The reorganization by Ezra was as epoch-making in educational as it was in civil interests. "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 10). The Torah, he ordained, should be read and studied. Though Ezra can hardly be called the founder of the synagogue system under which the community grouped about the local house of worship, it is still true that he laid the foundation of it by making the synagogue central for instruction. Philo calls the synagogue "the place of instruction" ("De Vita Mosis," iii. 27). Greek culture, which became potent in Palestine, affected Jewish educational methods to an appreciable degree. Even Jerusalem is said to have had schools and gymnasia modeled on the Greek type. At any rate it may be accepted that the level of culture at this period was high.

Simon ben Shetaḥ.

The founder of the system of elementary education was Simon ben Shetaḥ (Yer. Ket. viii. 11, 32b). The school was not in immediate connection with the synagogue; but sessions were held either in a room of the synagogue or in the house of the teacher. The teachers ranked in the following order, namely, sage, scribe, ḥazzan (Soṭah ix. 15). Between 63 and 65 C.E. JOSHUA BEN GAMLA reformed the system by constraining every community, no matter how small, to provide instruction for its children (B. B. 21a). In accordance with Oriental custom, the pupils sat on the ground in a semicircle about the teacher, who sat on a raised platform (Meg. 21a). The compensation of the teacher was not stipulated, but consisted of a restitution for loss of time. In fact, some teachers combined working at a trade with the teaching of the Law. "Do not use learning as a crown to shine by, nor as a spade to dig with!" said Rabbi Zadok (Ab. iv. 7). Girls, equally with boys, were taught to fear God and keep His commandments (Susanna 3).

After the destruction of Jerusalem the center of Jewish culture was transferred to Jabneh (70). Here, with the consent of the Romans, Rabbi Johanan b. Zakkai established an academy. His example was imitated at Cæsarea and elsewhere. Thus the Law was rescued, though the Temple could not be saved. Pupils crowded these educational rallying-points. Instruction was altogether oral. A verse of the Bible was learned every day, and the text was then explained with reference to daily living.

The greatest event, since the days of Ezra, in the history of Jewish education has been the compilation of the Mishnah by Rabbi Judah ha-Nasi (198). It not only saved the laws from oblivion, but it also furnished a text-book for teaching them. Judah II. declared that the Temple had been destroyed because the instruction of the young had been inadequate; and he dealt severely with such communities as supported no teachers. Soon the beneficent effects were visible. A vigorous intellectual activity resulted in the existing schools, and the academies of Sura and Pumbedita became notable. There was also a kind of university extension, called the KALLAH, when students assembled twice a year, in the fall and in the spring. Lectures were delivered daily at the academies, and once a week to the people at large, and also on the holidays. At Pumbedita during one session there were as many as 1,200 students; at the time of Rabbah bar Naḥmani, about 500.

The following are some of the Talmudic maxims with regard to the character of teachers:

Talmudic Maxims.

They must be of reputable character. "Only to the pure may the pure be entrusted." "An intemperate person may not teach." "Before thou correctest others, clear thyself of thine own faults." "The Ark was overlaid with gold within and without; so ought the teacher be morally clean both inwardly and outwardly." "The rash man is subject to vicious passion." "The teacher must be humble." "Rabbah came to a town where there was lack of rain. He ordered a fast, but without result. A precentor took his stand at the prayer-desk, and as he pronounced the words of the prayer, 'He lets the wind blow,' a wind actually arose. Further, when he spoke the closing words of the prayer, 'He sendeth rain,' rain forthwith descended. Rabbah turned to the man and asked, 'What art thou?' The man replied, 'I am a teacher of children; and I instruct both rich and poor, taking compensation from neither.

> I treat my pupils with consideration, and train them to be industrious and virtuous.'" "The teacher should be fluent in speech and decisive in tone."
>
> In anticipation of modern methods, Rabbi Dimi says: "He who learns from one teacher alone does not gather much blessing"; and Rabbah says: "It is better to have several teachers, so as to go deeper into the meaning of the Law. The elements of a science, however, should be learned from one teacher only, to avoid confusion. Neither a youth nor an unmarried person could be a teacher." "The respect due to teachers is greater than that due to parents." "Hospitality toward a teacher is like giving to God." "The heathen who teacheth thee wisdom thou shalt call teacher." "A pupil may not sit in the presence of the teacher until the latter has given permission; nor may the pupil rise without such permission." "The pupil should be toward his teacher as a servant toward his master." "Whosoever prevents his pupil from serving him denies the pupil the opportunity of showing affection and gratitude."
>
> Teachers were cautioned against familiarity with the common people. "At first a teacher is, in the eyes of the vulgar, a vessel of gold; after he has conversed with them, they esteem him as a vessel of silver; and if he accepts a gift from them, he is merely a vessel of clay, which, once broken, can not be put together again."

The teacher enjoyed immunity from taxes (Ket. 62a). He was free to establish himself wherever he pleased, without objection from another teacher already settled there. "The more teachers the more teaching zeal" (B. B. 21b). He could withdraw from his place, but had to furnish a substitute. A woman could not become a teacher. A family teacher, however, is mentioned in Ḥag. 4b.

Details of School Life.

School life began at the age of five (Ab. v. 24) or six. Rab advised Samuel ben Silat, who was a teacher of much experience, not to admit a child before his sixth year (Ket. 50b). "Whoso learns in youth is like writing on new paper. Whoso learns in old age is like writing on blotted paper." Rabbi Gamaliel said, "No pupil may be admitted to the lecture-hall if his character is not in keeping with his allegations." He did not demand testimonials as to adequate preparation, but as to character and morality. The student must be sincere (Yoma 67a; Giṭ. 67; comp. Ab. v. 18). For every twenty-five pupils there was one teacher; for twenty-five to forty, a teacher and an assistant; for fifty, two teachers. The assistant reviewed the lesson with the pupils, as a sort of tutor ("resh dukna"). The pupils were arranged in rows. Sessions were held during the day and part of the evening. On Fridays the work done during the week was reviewed. Nothing new was presented on Sabbaths. Promptness in opening and closing the sessions was recommended. Vacations occurred on days preceding the Sabbaths, feasts, and holy days, and on fast-days; on the last in order that, in keeping with the fast, the teacher might deprive himself of the pleasure he had in teaching. There was also a cessation of instruction on the three days preceding Pentecost, on the half-days of Ḥanukkah, on New Moon, and on the Fifteenth of Ab and of Shebaṭ. The courses were as follows: at five (or at six) Bible; at ten Mishnah; at fifteen Talmud (Ab. v. 24; see, however, Taylor's "Sayings of the Fathers," p. 43). The main aim was to attain morality: "Good is the teaching of the Torah when it is attended by morality." Talmudic subjects were the warp on which were woven all other subjects, as, for instance, arithmetic, astronomy, anatomy, and history. Samuel Arika could boast, "I know the paths of the stars, as I know the streets of Nehardea" (Ber. 58b). "The knowledge of the Law is a medicament for the soul" (Men. 99a). Even the teaching of the alphabet proceeded on lines of moralization, thus: "Alef, bet, learning follows wisdom"; "gimel, dalet, be kind to the poor" ("alef" means "learning"; "bet" is akin to "bin" = "discernment"; so also "gimel" = "recompense," and "dalet" = "poor"; etc.). Josephus and Philo declare that in their time every Jewish child could read. Reading is a primary condition of mental soundness (Shab. 103a). Text-books must be without error (Pes. 112a). Pupils were provided with large and small tablets.

Since parents took a personal interest in the education of their children, discipline was rendered easy. "Rabbi Eleazar was sick. His pupils came to visit him. They said to him, 'Master, show us the path of life, by which we may attain to everlasting life.' He replied, 'Do not offend your fellow pupils. See Him to whom you address yourselves in prayer. Let no child think frivolously. Let him grow in the lap of the wise. If you do this, you will see felicity.'" Rab was in the habit of beginning his instruction with a pleasant story. The teacher should study the temperament of the children ('Er. 54b). Only in case of persistent inattention might the teacher inflict punishment by means of an "'arḳeta di-mesana," a strap of reeds.

Discipline.

Discipline is most effective in the age of puberty. Therefore forbearance is recommended with pupils until the age of twelve, but strictness after that, because youths from that age onward begin to show mental capacity and acumen (Ket. 50a). A boy was regarded as incorrigible if he failed to attend a school in three (some say five) years. Absence for three days was considered reprehensible. Rewards consisted in presents which were given by the teacher. Rabbi Judah ha-Nasi distributed honey (Ta'an. 24a). There were also certain marks of distinction for merit. In the award of merit the teacher should be impartial (Shab. 10). Before a wise child people should rise (Ber. 48a). The teacher should maintain control of his pupils by adhering to the most scrupulous bearing in their presence. So also the pupils must observe the rules of propriety toward him. They must not address him by name, nor turn their back to him, nor sit in his presence except by his permission (Ḥul. 18a). The maxim, "The school is more sacred than the house of worship," expresses the spirit which lay behind all discipline (Sanh. 71a).

The rabbinical method of instruction was disputational. But the intellectual capacity of the pupils had to be considered. God Himself adjusted His revelation on Mt. Sinai to adults and children according to their respective powers of apperception (Ex. R. xx.). The first step was appropriation by the memory. "Learn first, and thou wilt perceive later" (Shab. 63a; Ab. iii. 10; Yoma 71a). Excessive rationalization was discouraged. "Withhold thy child from higgayon [insistent intellectualism]" (Ber. 28b). A usual means for aiding the memory was cantillation. Often the text was constructed rhythmically for this purpose (Meg. 32a). The memory was also aided by repeated reviews ('Er. 54b);

and concentration of mind and interest was urged. "If thou takest many subjects at the same time, thou graspest none" (Meg. 6b). Reading aloud was encouraged. The initial letters of the text learned were committed to tablets ('Er. 97b). The lesson was reviewed at home with the assistance of the parents ('Ab. Zarah 120a).

The Talmud was the text-book of the Jews of the Middle Ages. It kept their minds fresh and supple. Indeed, they needed acumen under the stress of the desperate conditions under which they lived; and it was due only to the all-pervading love of learning and the well-organized system of education which the Jews possessed that the nation was preserved. While prelates and priests of the Church could neither read nor write, and showed a brutal disdain of even elementary education (at the Council of Reims the papal legate Leo boasted that the successors of Peter could afford to be ignorant of Plato, Terence, Vergil, and the other philosophers, inasmuch as Peter himself did not know them and still became doorkeeper of Heaven [!]), the Jews of that time had schools in every part of the world in which they resided.

Hai Gaon on Teaching.

The literature of education becomes abundant with the progress of the centuries of European history. The "Musar Haskel," written by Hai Gaon, was read extensively in Europe. Among many apt sentences as to the worth and need of instruction, it declares: "Pay the teacher generously. What thou givest him, thou givest to thy children. Buy books for thy children, and keep a teacher for them from their childhood. Train thy children at all times, and always with mildness," etc. ("Musar Haskel," ed. Steinschneider, §§ 26-28 *et passim*; see also "J. Q. R." viii. 534-540).

An event of prime importance in the history of Jewish education in northern Europe was the removal of the Kalonymus family from Lucca to Mayence. This removal, reputed to have been ordered by Charlemagne, hints at the fact that even the internal interests of the Jews have been affected by the civil authority and by the whims of governments, though it must be confessed that this action of Charlemagne was at the same time statesmanlike and beneficent.

Medieval Pedagogics.

Instruction at this period, too, was grounded on tradition. "A father should say to his child," says the "Sefer Ḥasidim" (Book of the Pious), "'Thus do I; thus did my fathers; thus also must you accustom yourself to do.'" The subjects and the methods of instruction in the Middle Ages were about the same as those in the Talmudic period. Some customs had crept in which even the watchfulness of the Rabbis had not noticed or prevented (for customs on the first day of the child's schooling see Education). The order of studies was about the same as that laid down in the codes. A melammed was entrusted with the elementary part of the child's education. He was compensated by the parents directly, and by Talmud Torah societies in case of the parents' inability. The schools were attended by the children of the rich and poor alike. The higher branches of study were in charge of a rabbi or savant. There was a bet ha-midrash for pupils above fourteen. The sessions for elementary instruction were held in a room ("ḥeder") in the house of the melammed; but the bet ha-midrash was a public building usually adjoining and sometimes a part of the synagogue. The aim was to impart versatility together with keenness in disputation. The discourses of the teachers were compiled and circulated. The tosafot are such a compilation. There were stated public lectures at which adults, especially men of learning, attended ("shi'urim"). Various rules for teachers and pupils were laid down; *e.g.*: Each teacher should be as considerate of the pupils of a colleague as he is of his own. He should lend his tosafot and not withhold them in order to attract those pupils to himself. He should allow his pupils to attend the lectures of another teacher. The teacher should strive to awaken piety in his pupils. Pupils who advance rapidly should be removed into another class, so that they may not place the less advanced pupils at a disadvantage, and that they themselves may not be retarded. Pupils should be allowed to share in a discussion out of scholarly interest, but not in a spirit of domination. Books must be treated with care, and it is meritorious to copy them extensively. School utensils are sacred —pens, the penknife, and such—and may not be misused.

Some of the pedagogic maxims in the "Sefer Ḥasidim" read as follows:

> "Boys and girls shall not play together. If you raise orphans and observe they do improper things, do not hesitate (because of their being orphans) to rebuke them; otherwise you will sacrifice for the evil the good you intend. Punish them as you punish your own children, but not in anger. Children usually become what their parents are. If parents are dishonest as regards measures, weights, and money, the children, too, will be similarly dishonest. Assign to your children no tasks that are too difficult for them. Do not give your children too much money, not even for good purposes. The parent is obliged to teach the maintenance of the faith to his daughters also."

Decline in Jewish Education.

The period of the revival of learning in Christendom had no synchronous parallel among the Jews. On the contrary, there was a decadence in Jewish culture, as an inevitable consequence of long-continued isolation and oppression. The Jewish communities had coherence only through a common pathos and a subtle communion of sympathy and hope. The piety which had formerly been the spring of educational ideals had given way to a deteriorated form of fanaticism which held Jewish matters sacred without consciousness of their import. The teachers were dependent to a deplorable extent on the whims of the parents, and were chosen and dismissed according to caprice. This naturally wreaked its vengeance in the demoralization of the pupils. The Rabbis, too, were incapable and derelict in the performance of their duties. The prevalent form of intellectual exercise was a debased kind of disputation, the Pilpul, inane in content and rabid in form, which, it must in justice be said, was patterned, however unconsciously, upon the scholastic sophistry of the Church. The incisive questions and learned replies of these disputations were collected in "liḳḳuṭim" (collectanea). These were much sought after for reference and study. One of the best known of these is the

"Yosif Omeẓ" by Rabbi Joseph Yuspa Hahn (Frankfort-on-the-Main, 1723).

The child was brought to school on the completion of its third year, and was encouraged to attend by gifts of honey, nuts, pretty garments, etc. A higher form of encouragement, for a boy, was the suggestion that some day he might be called "baḥur" ("baccalaureus") and "Rabbi." Children joined with the congregation in the responses to the prayers; they kissed the hand of the parent, teacher, and of pious men. The father himself instructed the child in the earlier years; later on, the pupil was taught the weekly portion of Scriptures, and along with it the commentary of Rashi; and finally he learned the portions of the Shulḥan 'Aruk referring to the benedictions.

Views of Maimonides.

Curricula.

There are evidences that some Jews transcended the limits of the ghetto not merely in attracting an audience for themselves, but also in achieving a culture independent of the prescribed limits of Jewish custom and law. Süsskind of Trimberg (12th cent.) was one of the Minnesingers. Samson Pine assisted two Germans in the translation of the "Parcifal" of Wolfram of Eschenbach into the vernacular, according to the manuscript of Ruediger von Manesse. Immanuel ben Solomon of Rome was a member of the literary circle of Dante; and David Gans held scientific relations with Keppler and Tycho Brahe. Maimonides codified the educational laws, and his correctness of judgment and deep insight into the needs of the day are as obvious here as in his profounder philosophical works. In his "Yad ha-Ḥazaḳah" (section "Talmud Torah") he gives a digest of Jewish pedagogy. Apart from the Talmudic laws, the congregations of Spain, Italy, and Germany formulated regulations and so contributed toward the organization of Jewish educational work. Some of these regulations contained the following provisions: A congregation of fifteen families was required to maintain a teacher. Besides board and clothing, this teacher was to be paid a stipulated salary; and if the income from the contributions was inadequate, the congregation had to appropriate from its funds an amount sufficient to maintain him in a manner appropriate to his station. A community of forty families was required to maintain a teacher of Talmud, who lectured also on Halakah and Haggadah. The testament of Judah ibn Tibbon ("Derek Ṭobim," ed. H. Edelmann, pp. 3-15, London, 1852) contains some interesting references to the love of books and shows a fine appreciation of literature. The same may be said of the "Menorat ha-Ma'or" (Venice, 1594, Ner. iv. pp. 82b-84a). The "Mussare ha-Pilosofim" of Ḥunain ibn Isḥaḳ, Hebrew by Judah ben Solomon Al-Ḥarizi (ed. A. Löwenthal, Frankfort-on-the-Main, 1893), contains a well-elaborated scheme of teaching, as does likewise Joseph ben Judah ibn 'Aḳnin's "Marpe ha-Nefashot" (ed. H. Edelmann, in "Dibre Ḥefeẓ," pp. 23 *et seq.*, London, 1853). The latter says: "A teacher must evidence by his conduct the worth of his instruction. He must treat his pupils as his children." Ibn 'Aḳnin mentions the following curriculum: reading, writing, Torah, grammar (text-books of Ḥayyuj and Ibn Janaḥ), religious poetry, Talmud, philosophy of religion, metaphysics, logic, mathematics (7th, 8th, and 9th books of Euclid), geometry (Theodosius on spherical figures, Apodorius on conic sections), optics, astronomy, music, physics, and medicine. The same author gives ten rules of conduct which each of his pupils had to observe: (1) he must keep himself pure; (2) he should consult his teacher in all matters of doubt; (3) he should not strive after wealth which alienates from study; (4) he should be sure of the elementaries before venturing on extended studies; (5) he should have interest in as many subjects as possible; (6) he should avoid indolence; (7) he should have no selfish motive; (8) he should utilize every occasion for instruction; (9) he should respect his teacher, and (10) be grateful to him. Rabbi Judah ben 'Aṭṭar gives an order of subjects ("Ya'ir Natib," ch. xv.; see also Joseph Ezobi, "Shir ha-Ḳe'arah," ed. Steinschneider, pp. 25-43, Berlin, 1860; Bar Ḥasdai's translation of Al-Ghazali's "Mozene Ẓedeḳ," Leipsic, 1839; Joseph Caspi, "Ṭa'am Zeḳenim," pp. 49b-54b, Frankfort-on-the-Main, 1854; the medieval school-code "Ḥuḳḳe ha-Torah," given by Güdemann in his "Gesch." i. 264-272; and the abundant material on this subject in the last-mentioned writer's "Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den Deutschen Juden," Berlin, 1891).

In Italy, on the other hand, there was a lamentable confusion of thought and practise in the matter of education; and the writers caution against the injury to Jewish culture and morals due to these disordered conditions. Jacob ben Abba Mari Anatoli speaks of ill-considered teaching and digressions from legitimate subjects. Immanuel of Rome alludes to lack of method and to the inveterate habit of teachers to play at sophistry ("Malmad ha-Talmidim," ed. Meḳiẓe Nirdamim, p. 99a, Lyck, 1866; "Maḥberot ha-Tofet weha-'Eden," pp. 229 *et seq.*, Lemberg, 1870). The invention of printing, and the sack of Constantinople by the Turks, brought great improvement. Copies of books were multiplied and the liberalizing movement grew in effectiveness. Joseph Caro deals with the mutual relations of teacher and community (Shulḥan 'Aruk, Yoreh De'ah, 245-247). "A teacher," he declares, "must conduct himself with absolute virtuousness. He should also be expert in the art of teaching. He should be chosen for his didactic tact as well as for his learning. He may not be bound by contract to serve longer than three years [*ib.* Ḥoshen Mishpaṭ, 71, 72]. A contract with a teacher is irrevocable. The teacher is bound by it as much as the community; for otherwise injury might accrue to the school."

First Modern Schools.

Saul Morteira and Isaac Aboab erected the first school in Amsterdam in 1640. It comprised six classes, and its curriculum embraced elementary as well as higher studies, such as Hebrew philology, rhetoric, and Neo-Hebrew poetry. Baruch Spinoza was a pupil of this school. In 1817 religious instruction was entrusted to a commission, and in 1836 a teachers' seminary was established. In Poland the first school was established by Rabbi Joel Sirkes at Cracow. In this school instruction was given in the vernacular, though in Hebrew characters, "in order to enable the pupils to read books which teach right conduct." It was customary in Poland for the pupils of all the independent academies of the local rabbis to meet, with their teachers, at the market seasons at Zaslav, Yaroslav, Lemberg, and Lublin, when discussions took place on rabbinical subjects, and much subtlety was displayed.

The position of French Judaism in the history of education is assured through the prince of commentators, Rabbi Solomon ben Isaac (Rashi; 1079–1105), whose influence, making for a rational treatment of the Bible as well as of the Talmud, can not be overestimated. In the "Ḥuḳḳe ha-Torah," cited above, which describes the French system of Jewish teaching, the following provisions are given: There should always be a school next to the synagogue; the latter should be designated the Great Schoolhouse. The school-course should cover seven years. Some students should be awarded special scholarships. Each class should consist of not more than ten pupils. Text-books should be used; and the Bible should be translated into the vernacular. Pupils should examine one another in regular reviews. The recapitulation of the weekly lessons should be held on Fridays; that of the monthly work, at new moons, and a general review of the work of the semester ("seman") in Tishri and Nisan. A teacher should be employed at no other vocation. There should be a supervisor who should be responsible for the management of the school. The curriculum should be graduated in amount and in character to comport with the age of the pupil (see Güdemann, "Gesch." i. 264 *et seq.*).

Despite many shortcomings, the yeshibot of Germany must be mentioned with respect. The rabbis who presided over them were earnest and fervent, and had great capacity for martyr-like endurance. They imbued the youths with a genuine love of scholarship and with idealism. The German students, though poor to the verge of beggary, suffered hardships with equanimity, encouraged if not adequately maintained by the hospitality of the community. The first attempt to organize the yeshibot was made at the Conference of Jewish Notables which met in Moravia at the death of Rabbi Bernhard Eskeles (1753). It provided that the same tractate should be studied in all the yeshibot at the same time, so that the students might be free to pass to other schools without retarding their progress. A superintendent ("rosh yeshibah") was to be at the head of each yeshibah, before whom the pupils were to present themselves daily. Talmud and the casuists were studied. Examinations took place on Thursdays. A promising pupil was ranked as "baḳi" (versatile) or as "ḥarif" (ingenious). Even the schools were similarly characterized, *e.g.*, those of Frankfort-on-the-Main and those of Fürth and Mayence. Distinguished as yeshibot are those of Nikolsburg (Mordecai Benet, 1829), Lissa (Jacob Lissa, 1832), Posen (Akiba Eger, 1838), Presburg (Moses Sofer, 1840, and Moses Rosenbaum, 1883).

The bet ha-midrash was opened to all kinds of students and visitors. The local rabbi was the teacher, or rather lecturer, for there was no graded course of instruction in it. The last bet ha-midrash in Germany was that of Hechingen, which closed its doors in 1853. It had been established by the Kaulla family, and Berthold Auerbach had been one of its pupils.

Need for Reform.

The Jews paid dearly for the delay of school reform. The untoward conditions of the times were in themselves lamentable enough. The exclusion of the Jews from the general culture of the eighteenth century was bound to bring about their intellectual and moral deterioration, unless something was done in time to rescue them. Never before in all the history of the Jews had the teacher been treated with so little respect. Teaching had become a degraded profession, filled with incapables and ignoramuses. The teacher was at the mercy of the whims of every parent. He became rather a cantor than a teacher, and was chosen for his talent as a singer rather than for the possession of scholarly ability. Ḥadarim (single-room schools) became numerous; and in these the discipline was the worst possible and the methods of teaching lamentably amateurish (see Jost in "Sippurim," ed. Pascheles, part iii., pp. 143 *et seq.*, Prague).

Influence of Mendelssohn.

This was the age of young men with ambition to transcend the limits which fanaticism had set. Some of them upon whom the old order of things had lost its hold and for whom the new had the attraction of real life, faced the ignominy that Jewish public opinion set on the study of German literature; and among these arose Moses Mendelssohn. He was the greatest reformer in modern Judaism; and his influence was epoch-making for the improvement of education also. He gave the support of his example, in the first place, by the study of the vernacular, and in the second place by the character of his philosophy. The Israelitische Freischule in Berlin owes its foundation to him (1778; see M. Spanier-Magdeburg, "Moses Mendelssohn als Pädagoge," Eisenach, 1898). Mendelssohn's pupils Hartwig Wessely ("Dibre Shalom we-Emet," Vienna, 1826), Herz Homberg ("Ben Yaḳḳir," *ib.* 1820), and Isaac Euchel (see "Meassef," iii. 205; "Bikkure ha-'Ittim," vi. 45) continued the educational emancipation of the Jews; and it is to the credit of the Hebrews of that period of storm and stress that the reconstruction was not, after all, attended with confusion.

The Edict of Toleration issued by Emperor Joseph II. of Austria (Oct. 29, 1781) added to the upward movement. Schools were to be established under the protection and with the encouragement of the government, "so that Jewish children may be trained for the trades and may be enabled to speak the language of the country." Peter Beer was one of the first school principals (see Moritz Hartmann, "Lebensgeschichte des Peter Beer," Prague, 1839). New interests and new avenues of work as well as of study were opened to young Jews, and they entered into the economic and professional labors of the country. In order to encourage teaching as a profession and to raise its standard the emperor offered bonuses; and in order that Jewish parents might be freed from distrust the prayers for opening and closing the school sessions were modified so as to be in no way offensive to their consciences. Herz Homberg was made imperial school commissioner in 1818, and his text-books "Bene Ẓiyyon" and "Imre Shefer" were introduced into the schools. At Dessau a school was established on the educational principles of Basedow, its principal being David Fränkel, and its teachers including Moses Philippson, Joseph Wolf, and Gotthold Salomon (see P. Philippson, "Biographische Skizzen," Leipsic, 1864–66). Israel Jacobsohn founded a school in Seesen in 1801, laying stress on the necessity of an adequate preparation of teachers. He introduced also a system of periodical examinations. The school at Wolfenbüttel, established in 1807 by Jacobsohn's brother-in-law, Isaac Herz Samson, contributed to the emancipation of the Jewish youth. The history of the Philanthropin (founded 1804) has recently been published (H. Bärwald, "Geschichte der Realschule der Israelitischen Gemeinde zu Frankfurt-am-Main, 1804–1904"). Among its teachers were Michael Hess, Sigismund Stern, I. M. Jost, Michael Creizenach, Joseph Johlson, and Jacob Auerbach. Another school, more limited in its scope, was the Realschule der Israelitischen Religionsgesellschaft in Frankfort-on-the-Main, established by Samson Raphael Hirsch (see "Festschrift, Jubiläums-Feier des 50jährigen Bestehens der Unterrichtsanstalten der Israelitischen Religionsgesellschaft zu Frankfurt-am-Main, 1903"). Among its teachers were: Mendel Hirsch, J. M. Japhet, and A. Sulzbach. In 1840 M. Veit established a teachers' seminary, which was superintended by L. Zunz till 1852. Other institutions of a similar character were those of Cassel (1809), Münster (1827), Hanover, Düsseldorf, Cologne, Würzburg, and Breslau.

Congregational Schools.

The first congregational religious school was established in Magdeburg in 1833 by Ludwig Philippson. Its aim was to supply such religious training as the secular schools failed to provide. In 1884 Samuel Kristeller and H. Steinthal elaborated a "course of study for instruction in the Jewish faith."

Religious Text-Books.

The first text-book on Judaism was "Leḳaḥ Ṭob" by Abraham Jagel, Venice, 1595. It followed the "Catechismus" and the "Summa Doctrinæ" of Peter Canisius, which themselves were called forth by the appearance of the two catechisms of Luther. It was designed for the school, but was never introduced (see S. Maybaum in the Tenth Report of the Lehranstalt für die Wiss. des Judenthums, Berlin, 1892, pp. 4 *et seq.*). Both its form and its definitions were alien to Jewish thought and education. Dessau's "Grundsätze der Jüdischen Religion," which appeared in Dessau in 1782, was the first of this kind of school literature, which has since become abundant. The Biblical histories for school use owe their origin to the decline of the knowledge of Hebrew. Formerly pupils could be expected to become familiar with the Biblical stories through the reading of the actual text; but the need for specific instruction became soon apparent. Baer Frank ("Or Emunah, Licht des Glaubens, das Geschichtliche der Fünf Bücher Moses, für das Weibliche Geschlecht," Vienna, 1820) was the first to make an attempt in this direction; and his work is interesting in that it was meant for women and girls.

Instruction in Hebrew reading and in translation, as a matter of separate training, is first mentioned by Abraham Model of Öttingen, who applied a method of his own in 1658 (see Güdemann, "Quellenschriften," etc., p. 304). The first Hebrew reader for the use of Jewish schools ("Moreh Derek," by Samuel Detmold) appeared in Vienna in 1815.

The Karaites.

Among the Karaites, education was not neglected. Elijah Bashyaẓi gives the following pedagogic laws of the Karaites ("Adderet Eliyahu," part ii., ch. v., vi., pp. 57 *et seq.*, Koslow [Eupatoria]): "It is the duty of every Israelite to learn the Torah in the original, philologically and exegetically. Education should begin at the sixth year; at the fifth only with children of exceptional health, since teaching should not endanger the health of the child. The teacher should be thorough in his subject, and he should not be rash. He may use the rod only to exact obedience, and must cause no permanent injury. He should assist the memory of the child by formulas. The use of one book is recommended; for change of books weakens the memory. Text-books should be written legibly. Schoolrooms should be light and clean; these the rich should provide. Poor children should be supplied with text-books. Children should be encouraged to practise reading, which should be slow and thoughtful. Reviews should be frequent. The scrolls of the Law should be provided with vowel-points, so as to avoid errors in reading and understanding. There should be translation into the vernacular. A proper exegesis requires a knowledge of logic, grammar, arithmetic, geometry (including spherical), and music."

Special journals for Jewish pedagogy have been founded, among which may be mentioned the following:

Ludwig Philippson, "Israelitische Predigt- und Schulmagazin," Magdeburg, 1834 (2d ed. *ib.* 1854); Moritz Bock, "Israelitische Schulzeitung," Coblenz, 1840; Leopold Stein, "Der Israelitische Volkslehrer," Frankfort-on-the-Main, 1851–60; Jakob Goldenthal, "Das Morgenland, Ein Central Organ für Synagoge und Haus," Vienna, 1855; M. Ehrentheil, "Jüdische Volksschule, Zeitschrift für Israelitische Lehrer," Arad, 1862; S. Dessau, "Der Pädagogische Hausfreund, Zeitschrift für Erziehungslehre," Stuttgart, 1871; J. Klingenstein, "Israelitische Lehrer," Mayence, 1862–69; Emanuel Hecht, J. Klingenstein, and A. Treu, "Israelitischer Haus- und Schulfreund," Münster; "Der Jüdische Kantor und Lehrer," Supplement to "Jüdische Presse," Berlin; "Israelitische Schulzeitung," Supplement to "Israelitische Wochenschrift," Magdeburg; "Pädagogische Beilage" to "Der Israelit," Mayence; "Der Lehrerbote," Prague.

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Caro, *Entwurf und Begründung eines Normalsplans für die Jüdischen Religions-Unterrichts*, Erfurt, 1881; F. Feilchenfeld, *Anleitung zu Jüdische Religionsunterricht*, Breslau, 1881; S. Maybaum, *Methodik des Jüdischen Religionsunterrichts*, *ib.* 1896; Jacob Reifmann, *Ḥobot ha-Ab li-Beno*, St. Petersburg, 1881.

J. L. Gr.

PEDAT B. ELEAZAR: Palestinian amora of the fourth generation (first half of the fourth century). He was his father's pupil (Ber. 77b; M. Ḳ. 20a) and the assistant lecturer ("amora") of R. Assi. If the latter asked him to repeat any of his father's sentences, if he himself had heard them from the lips of his father, he introduced them with the words: "So says my teacher in the name of my father"; but in other cases he said: "So says my teacher in the name of R. Eleazar." He transmitted also sentences in the name of his father (Yer. Yoma 39d) and of R. Hoshaiah (Oshaya) (Yer. Suk. 54d).

Pedat was an intimate friend of Zera and Jeremiah ben Eleazar, who transmitted halakic sentences of his (Yer. Ned. 38a). Several of his haggadic interpretations have been preserved, including the following: "Deut. i. 17 does not indicate presumption on the part of Moses. On the contrary, he means to say: 'Bring difficult questions to me: I will decide them, if I can; if I can not, I will hear them and lay them before God for his decision'" (Midr. Shemuel, xiv.). He remarks, in connection with Gen. i. 2: "It is a law of nature that the air moves on the surface of the water, even when the sun is shining with its greatest heat" (Gen. R. ii.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 617; Frankel, *Mebo*, p. 121, Breslau, 1870; Heilprin, *Seder ha-Dorot*, p. 312, Warsaw, 1882.

W. B. J. Z. L.

PEDIGREE: Table of descent and relationship; sometimes given in narrative form. Jews have always carefully recorded their genealogies (see article), but owing to their wide and frequent dispersions very few can trace their descent further back than a couple of hundred years. All persons of the name of Cohen claim descent from Aaron the high priest, but no attempt has ever been made by any Cohen actually to trace his descent through well-authenticated documentary sources (see Cohen). After the return from the Exile the need of pedigrees became urgent owing to the rules of Precedence and the determination to avoid mixed marriages, as seen in the books of Ezra and Nehemiah. This especially applied to those of priestly descent, who were not able to marry legally any woman who could not prove the purity of her descent as far back as her great-grandfather. There appears to have been a court at Jerusalem especially devoted to the investigation of cases of this kind (Ḳid. 76b).

With the spread of Jews throughout Europe the difficulty of preserving pedigrees increased a hundredfold. The frequent expulsions and persecutions would prevent any written record being retained for any length of time, and traditional knowledge of a pedigree rarely extends beyond four or five generations. The Seder 'Olam Zuṭa professes to give eighty-nine generations, tracing back the exilarchs to Adam. With the rise of historical literature attention was paid rather to the spiritual and intellectual pedigree of teacher and pupil than to physical descent. Descent had little part in determining distinction, which went for the most part with learning in the Law; hence, in references to ancestry, more is made of the fact that a person is the author of a book than that he was the son of such and such a one.

Modern Pedigrees.

In the Middle Ages, besides, there was no registration of population in the ghettos, as a rule, and, consequently, no hereditary rights there which would require municipal records of Jewish descent. In Spain, however, after the rise of the Maranos, an attempt was made to trace their descent so as to avoid contamination by intermarriage with the Old Christians. One of the main objects in recording and preserving pedigrees was the claim, frequently put forward, to descent from David, which would permit of Messianic aspirations. For instance, the Abravanels made this claim, and Manasseh ben Israel appears to have been influenced in his Messianic aspirations by the consciousness that he had married into that family.

Owing to these and other causes it is extremely rare to find a Jewish family that even claims to trace its ancestry further back than the sixteenth century. The only one which has some pretensions to a pedigree reaching back to Talmudic times is the Luria family, which follows its descent back to Rabbi Johanan the sandal-maker (A. Epstein, "Die Familie Lurie," Vienna, 1901). Lucien Wolf attempted to connect the Treves family with that of Rashi in connection with the pedigree of the Marquis of Bute, but two of the links were hypothetical.

Sources.

Of the families whose pedigrees can be checked by tombstone inscriptions those of Frankfort-on-the-Main seem to be traceable the furthest; among these the Schiff family appears to be the earliest, going back to about 1375 (see Schiff Pedigree). It is, indeed, mainly from the tombstone inscriptions that material exists for any lengthy pedigrees among modern Jews. The most voluminous list of names thus found is that contained in Hock's "Die Familien Prags," and Horowitz's "Inschriften," relating to Frankfort-on-the-Main.

Only a beginning has been made with the important tombstones of Amsterdam; those of Rome relate to the earliest period, and are, therefore, of little use for the compilation of pedigrees; and the London ones have been almost entirely neglected. Berliner's collection of the Venice inscriptions is, perhaps, the next in value to Hock's.

Besides inscriptions, lists of authors often afford clues of family pedigrees. During the Middle Ages a family rarely persisted without producing one or other of the works recorded in the bibliographies. Those who did not write works often printed them, and the list of printers and their assistants, again, is of value. The local records of congregations often contain information of importance in the list of benefactors recited during divine service at least once a year. The earlier list of martyrs in the memor-books is rarely of use, owing to the gap between the records of the fourteenth and those of the sixteenth century. Other sources are the books of the "mohelim," recording the circumcisions in various localities, though very few of these books have been preserved or printed. Local tax-lists of the period when Jews were separately taxed have been utilized, and a remarkable series of names was compiled by M. Freudenthal of the Jewish visitors to the Leipsic fair in the last quarter of the seventeenth century (Frankfort-on-the-Main, 1902). This list, with the tombstone inscriptions of Frankfort-on-the-Main, Lemberg, and Prague, gives a very fair account of the most important Ashkenazic Jewish families of the seventeenth century.

A hitherto unexplored source for Sephardic families is the Inquisition records, mainly in Spain and Portugal, but found also in Mexico and South America. These contain a whole series of investigations into the family histories of persons accused of "Judaism," and it also frequently happens that, for one reason or another, Spanish families claim to have had their purity of blood ("limpieza de sangre")—that is, their freedom from Jewish blood—determined by the officers of the Inquisition. In both cases elaborate pedigrees were drawn up, which are of Jewish interest. One of these has been published by R. Gottheil in the "Jewish Quarterly Review" (1904), and further instances are referred to by Joseph Jacobs in his "Sources of Spanish-Jewish History" (Nos. 2, 14, 16). It is almost invariably a requirement for the establishment of the right to bear arms granted at the various heralds' colleges of Europe that a pedigree of the family making the claim shall be deposited in the herald's office. Many of these grants are of modern date, and the pedigrees supplied are often very scanty, but they are a hitherto unworked source of Jewish genealogies, and the list given under Coat of Arms must also be regarded as offering to those having access to the heralds' colleges material for the pedigrees of Jewish families.

From these and other sources a certain number of pedigrees of Jewish families have been compiled and printed separately, of which the following is a tentative list:

Baer, B.—Stammtafeln der Familie Speyer. Frankfort-on-the-Main, 1896.
Carmoly.—Sefer Dibre ha-Yamim. Frankfort-on-the-Main, 1850 (Ibn Yaḥya).
Eisenstadt.—Da'at Ḳedoshim. St. Petersburg, 1898. (Families Eisenstadt, Bacharach, Ginzburg, Heilprin, Horowitz, Minz, Friedland, Katzenellenbogen, Rapoport.)
Epstein, D.—Die Familie Lurie. Vienna, 1901.
Freudenthal, S.—Aus der Heimat Mendelssohn's (containing Wolff pedigree), Berlin, 1900.
Friedberg, B.—Gesch. der Familie Schorr. Frankfort-on-the-Main, 1901.
Harkavy, A.—Stammbuch der Familie Harkavy. New York, 1903.
Kahana, Samuel.—Familienstammbaum der Bekannten Jüdischen Familien Horowitz, Heilpern, Rappoport, Margulies, Schorr, Katzenellenbogen, etc. Cracow, 1903.
Kaufmann and Brann.—Die Familie Zunz. Breslau, 1895.
Krochmal, A. B.—Ma'alot Yuḥasin. Lemberg, 1900. (Margoliouth family.)
Neustadt, L.—Stammtafeln der von Liebmann-Schwarzschild (1555-94) Abstammenden Familien. Frankfort-on-the-Main, 1886.
Ullmann, E.—History of the Worms Family. Frankfort-on-the-Main, 1887.
Wolf, L.—The Families of Yates and Samuel of Liverpool. London, 1901.

Apart from these, a certain number of pedigrees have been privately printed.

The largest collection of Jewish pedigrees ever made is that contained in the volumes of The Jewish Encyclopedia; they are indicated in the following list, which is intended as a guide to those investigating Jewish pedigrees. Besides the pedigrees therein contained (see names below in capitals) it gives also a number of articles on important families (names italicized), and these frequently contain sufficient material for pedigrees. The names of families bearing coats of arms are also given (marked with asterisks). In addition to these, there are the names of families contained in the great tombstone inscriptions of Frankfort-on-the-Main (marked F), Prague (P), and Rome (R); and for Italy the list contained in Mortara's "Indice" (M) often gives valuable information. The list of visitors to the Leipsic fair (L) at the end of the seventeenth century, made by Freudenthal, includes family lists that are practically equivalent to pedigrees. The pedigrees contained in Steinschneider's "Bodleian Catalogue" are given (St). It sometimes happens that information about certain Jewish families is contained in all or in a number of these sources.

*Abarbanel
*Abarbanel de Sousa
*Abarbanel da Veiga
*Abdala
Abeles (P)
*_Abendana_
Abi Zimra
*_Aboab_ (M)
*Abolais
*_ABRAVANEL_
Abudarham
Abudiente
ABULAFIA
*Acosta
Adelkind
ADLER
Adret
*Aguilar (or D'Aguilar)
Ahron (St)
Alashkar
Alatino
ALATRINI (M)
Albalia
Alexander
ALFANDARI
Alfual
Alhadib
ALMANZI
Almoli
Almosnino
ALNAQUA
ALTSCHUL (P)
*_Alvarez_
Amsterdam (F)
ANAW (P, St, M)
*Andrade (or D'Andrade)
Antunes
Ardit
*Arnstein (F)
Ascoli (M)
Askenazi (P)
*Asser
ASTRUC
Athias
Attar, Ibn
AUERBACH (P)
Austerlitz (L, P)
*Avernas-le-Gras
*Azevedo
*Azevedo-Coutinho
AZULAI
BACHARACH (P)
Bachi (M)
Back (P)
Bagi
Bak (St)
BASCHWITZ (St)
Basilea
Bassani (M)
*Bassevi von Treuenfels
Bathyra
*Bebri
Beck (L, P)
BELINFANTE
BELMONT
*BELMONTE
Bendiner (L, P)
Benveniste
Berlin (P)
*Bernal
*Bessels
Bethel (R, M)
Bettelheim
Bierschenk (P)
Bing (F)
BISCHOFFSHEIM
*Bleichroder
BLOCH (P)
Bondi (P)
Bonn (R)
BOTON
Bozecchi
Brandeis (L)
Brandes (P)
Braunschweig (F)
*Brito
Brody (F)
Buch (F)
Buchsbaum (F)
*_Bueno_
Bumslau (P)
Busch (P)
Caballeria, de la
CACERES (M)
*Caceres-Solis
*Cahen d'Anvers
*_Camondo_
CANTARINI (L)
Cantor (L)
*Capadose
Capsali
Carabajal
*CARDOZO
*Carvajal
Cases (M)
Caslari
Castellazzo
*Castello
*_CASTRO, DE_
Cavallero
*Cesana
Chalfon (St)
Chasan (F)
Chasid (St)
Chaves
Chezighin (M)
Clive (F)
Coen (M)
*Cohen
*Cohn
Conegliano
CORCOS (M)
*Coronel
*COSTA, DA
Cousseri
Coutinho
Covo
*_Curiel_
Dajan (F, P)
Dalpuget
Darmstadt (F)
Darshan (P)
Darum (F)
David
Deiches
De Lattes (R)
*Delmar
Delmedigo
Derenburg
De Rossi (R)
De Sola (R)
Deuz (F)
Deweles (P)
Diaz de Soria
Diena (M)
*DISRAELI
Drach (F)
DURAN
Duschenes (P)
Dusselsheim (F)
Edels (P)
EGER (P)
*Eichthal
Eidlitz (L, P)
Eisels
Eisenstadt (P)
ELIEZER
*Elkan von Elkansberg
EMBDEN (F)
Emden (F)
Emmerich (F)
Engel (F)
*_Enriquez_
EPSTEIN (P)
*Erlanger
*Eskeles
*Espinosa
Estrumsa
Etting
Ettinger
Falk (F)
Fano (M)
*Faudel-Phillips
Finzi (M)
Fischeles (P)
Fleckeles
Foa
*_Fonseca_
Forti (M)
*Fould
Francia
*_Franco_
*Franco-Mendes
Frank (F)
FRÄNKEL (L)
Frankel-Spira (P)
Franks
Freund (P)
Friedburg (F)
Friedenwald
FRIEDLAND (P)

Fuchs (F)
Fuld (F)
Fulda (F)
Furie (P)
Fürst (L)
Fürth (P)
Gabbai
Gagin
GALANTE
Gallico (M)
Gamburg (F)
Gans (F, P)
Galigno
Geiger (F)
Gelhaüser (F)
Gentili (M)
Gerondi (St)
Ghez
Ghiron (M)
Ghirondi
*Gideon
Gins (F, P)
Ginzburg (P)
Glogau (P)
*Goldschmidt (L)
*_GOLDSMID_
*GOMEZ
*Gomez de Sossa
Grab (P)
Gracian
GRADIS
Graetz (P)
Graf (P)
GRATZ (P)
Gregor (P)
Gumpels (P)
*GÜNZBURG
*Haber
Habern (P)
*Haber von Lindsberg
*Halevi
Halfon (P)
Hamburg (P)
Hammerschlag (L)
Hamon
Harby
Harkavy
Hart
Hasan (P)
Hayet (P)
Hayot (P)
HAYS
HAZZAN
Hecht
Heid (P)
HEILPRIN
*HEINE
*Heine-Geldern
Held (P)
HENDRICKS
HENRIQUES
*Herschell
Hesch (F)
*Hirsch von Gereuth
Höchheimer
Hock (P)
*Hofmann von Hofmannsthal
*Hönig von Hönigsberg
Horwitz (P)
*Hurtado de Mendoza
Hurwitz (St)
Hyneman
Ibn Shoshan
Ibn Tibbon
Israel
Itzig
Jachja (St)
Jacobson
Jafe (St)
JAFFE
Jare
Jeiteles
Jeitteles (P)
Jellinek
Jerushalim (P)
Jess (P)
*Jessel
Jesurun
Jetstein (P)
JOAB
Jodel (P)
*Joel von Joelson
Johnson
Joseph
*Josephs
Jost
Judah
Kadisch (P)
Kaffky (L)
Kalisch (P)
Kalonymus
Kapkis (P)
Karmi
Karpeles (P)
Karsah (L)
Katz (P)
KATZENELLENBOGEN
*Kaulla
Kaz (St)
Kimchi
Kimhi
Kisch (P)
Kish (P)
Klabess (P)
Köhn (L)
Koinis (L)
Königswarter
Konpel (L)
*Kusel
Labi
*Lämmel
LANDAU
Landsberg
Laniado
Lara, Cohen de
Lattes (M)
Leberls (P)
Lehren
Leipan (P)
Lekeles (P)
*Lemos, De
Leon (P)
*Leon, De
Levi (P, M)
*Levin
*LEVY
Lichtenstadt (P)
LINDO
LIPKIN
Lipkowitz (P)
Lipmann (L)
Lipschitz (P)
Lipschütz
Lobato
Lombroso
*_Lopez_
*Lopez de Fonseca
Lopez Rosa
*Lopez-Suasso
*Lopez-Suasso-Diaz-Da Fonseca
*Losada y Lousada, De
LOUSADA
*Lowenthal
LUNTZ
Luria
LUZZATTO (M)
Maarssen (St)
*_MACHADO_
*Machiels-Clinbourg
Machorro
MARGOLIOTH (P)
Marini (M)
*Marx von Marxburg
Massarani (M)
*Mattos, De
*Mayer - Ketschendorf
Me'ati, ha-
Medina
Meisel (P)
Melammed (P)
MELDOLA (M)
Melli
Mendel (P)
MENDELSSOHN
*_MENDES_
*Mendez
Menken
*_Mesquita_
Meyuhas
Michaels (F)
Mieses
Minir
MINIS
Mintz (P)
MINZ (M)
Mirles (P)
Mizrahi
*_MOCATTA_
Modena (M)
Moïse
Mölln
Monstrete (P)
*Montagu
*_MONTEFIORE_
*Morenu
*Morpurgo (M)
Moscheles (P)
Murowitz (P)
Mustatel (P)
Myers
Nabon
Nahmias
Najara
Nassy
Nathan
Netira
*_Nieto_
Norsa (M)
Norsi
Oes (P)
*Oliveira
Öls (P)
*_Oppenheim_
*Oppenheimer
Otiz (P)
Ottolenghi (M)
Pache
Padova (M)
Paiva
*Palache
Panzieri
*_Pardo_ (M)
*Parente
*Pas, De
Peixotto
*_Pereira_
*Pereira-Arnstein
Perez (P)
Perles (P)
Perugia (M)
Pesaro
Pfann (P)
Phillips
Pick (P)
Pietosi, Dei (M)
*Pimentel
Pina
Pino
Pinto
*Pinto, De
Polack (L, P)
Polen (P)
Pomis, de
Popper (P)
Porges (L)
*Porges von Portheim
Portaleone
Porto (St? M)
Prager (L)
Pressels (P)
Provenzal (M)
RAPOPORT (P)
Rappoport
Raudnitz (L, P)
Recanati (M)
Reggio (M)
*Reinach (P)
Reiner (P)
*Reuter, De
*Ricardo
Riess (L, P)
Rieti (R, M)
Rivera
*Rodriguez
Rofe (P)
Rokeah (P)
Roma (M)
Rophe (P)
Rosello (R)
Rosenberg (P)
Rossi, De
*_ROTHSCHILD_ (L)
Sabteka (P)
Sachs (L)
Sadukes (P)
*_Salomons_
*Salvador
*Salvador-Rodrigues
*Sampayo
*SAMUEL
*Samuel de Vahl
Saraval (M)
Sarchi
*Sarmiento
Sasportas
*_Sassoon_ (M)
Scazzocchio (R)
SCHIFF (L)
Schilpl (L)
Schmelkes (P)
Schochet (P)
Schomberg
Schor
SCHORR
Schuk (P)
SCHWARZSCHILD
Scialon (M)
Segre
Segri (M)
Seixas
*Seligmann
Sephardi (M)
Sforno
Shames (P)
Shapin (P)
Shapiro
Sheftall
Shemariah (R)
Sheshet
Shoeb
Shor
*Simson
Sinigaglia (M)
SOLA
SOLIS
SONCINO (St)
*Sonnenfels
Sopher (P)
Sousa
SPEYER (P)
Spira (P, St)
Stern (L)
*Suasso
SULZBERGER
Sussmann
*Sylva, Da
Tales (P)
Tatar (P)
Taussig (P)
Tebeles (P)
*Tedesco
*Teixeira
*Teixeira de Mattos
Teller (P)
TEOMIM (R)
Teomim-Frankel
Teplitz (P)
Terracini
Texeira
Thein (P)
Todros (P)
Toledano
Trabot (M)
Trabotto
*_Treves_ (R, M)
Trevoux
Tuska (P)
Ulma (P)
*Vahl, De
Vecchio
Veit (L)
Ventura (M)
*Vidal
Viterbo (R, M)
WAHL (P)
*Waley (P)
Wallerstein (P)
*Wandsworth
Warburg
*Wartenegg von Wertheimstein
*Weil von Weilen
Wele (P)
*Weling
Welsch (P)
*Wertheimer
Wessel (P)
Wien (P)
Wiener (Prague) (L, P)
Winternitz (P)
WORMS
*Worms, De
*Ximenes
*Ximenes-Cisneros
Yahya, Ibn
YATES
Zahalon
Zahen
Zarfati (M)
Zifroni
Zoref (P)
ZUNZ

It is, of course, obvious that such pedigrees deal in the main with male descendants, and the intermarriages of the families can only be ascertained by the investigation of the communal lists of "ketubot," which rarely exist except among the Sephardim of London and Amsterdam. Consanguineous intermarriages are so frequent among Jews that any well-worked-out pedigree which includes the marriages tends to connect almost all important families. Thus, the Speyer pedigree gives references in its indexes to no less than 194 families with which that family has intermarried during the last three centuries. It would not, indeed, be difficult to connect all the Sephardic families of the United States by one sketch pedigree showing their intermarriages with the Seixas family. Indeed, as the study of Jewish pedigrees proceeds, the proverb that "All Israel are brethren" is seen to be literally true. It is, indeed, extremely rare that, as in the case of the Samuel and Yates families, the ancestry can be traced back to a mixed marriage (see also Purity of Race).

The study of Jewish pedigrees is still in its infancy, and, considering the materials at hand, but little has hitherto been done toward the compilation of such pedigrees of Jewish families. The scattering of Jews all over the world renders such compilations extremely difficult; but, on the other hand, the great number of names that have been brought together of recent years gives material sufficient, in most cases, to indicate the directions in which search should be made. J.

PEDLERS. See Hawkers and Pedlers.

PEDRO I.: King of Portugal (1357-67). This monarch, whose motto was "What the soul is to the body, justice is to the state and to society," was a model of justice, at least in his attitude toward the Jews. Two youths of noble blood who had been in his service a long time had robbed a Jewish pedler out of hate and had then treacherously murdered him. Brought before the king, the murderers acknowledged the deed. The king reflected with sorrow on the many years of service which they had rendered him; but, in spite of the intercession of certain nobles who held that such men should not be executed for the sake of a peddling Jew, the king pronounced sentence of death, and the youths were beheaded. The king defended the Jews of Coimbra who, when certain of the clergy had invaded their Juderia to beg for eggs and had broken into the house of a Jew, drove the ecclesiastics out of the Juderia.

Pedro, whose body-physician was the Portuguese chief rabbi D. Moses Navarro, ordained that if a Jew sold, leased, or rented real estate or the like to a Christian, the writ of sale or of lease must be exchanged before the district judge or two notaries or two or three Christian witnesses, and that as soon as the Jew had sworn that the affair had been transacted with no fraud or deceit on his part, the Christian might raise no further objection.

Bibliography: F. Lopes, *Chronica del Rey D. Pedro I.* in *Collecção de . . . Ineditos da História Portugueza*, iv. 20, ch. vii.; *Monarchia Lusitana*, v. 15; Kayserling, *Gesch. der Juden in Portugal*, pp. 23 *et seq.*; Mendes dos Remedios, *Os Judeus em Portugal*, i. 152 *et seq.*

S. M. K.

PEDRO II.: King of Aragon (1196–1213). Inspired with a desire to receive his kingly crown from the pontiff himself, he journeyed in 1204 to Rome, where Pope Innocent III. crowned him with his own hand and received his oath that he would be faithful and obedient to the Roman Church, and that he would protect the Catholic faith and persecute the heretics. The knights and barons were much displeased at what the king had done, and the Jews of his land were filled with anxiety and terror, being afraid that they would be driven out of the country. Upon his return (Dec. 24, 1204), which fell on a Saturday, as the Jewish chronicle rightly states, the Jews, probably those of Gerona or Barcelona, advanced to meet him with the Torah roll, as was customary on state occasions, and ordered a general fast-day. But their fears on this occasion were groundless. Pedro, with his love of display and his extravagance, was often embarrassed for money, and, being indebted to the Jews, could not afford to lose them.

Bibliography: Ibn Verga, *Shebet Yehudah*, p. 113; Grätz. *Gesch.* vii. 10.

S. M. K.

PEDRO II. (PEDRO D'ALCANTARA): Emperor of Brazil; born Dec. 2, 1825; died at Paris Dec. 5, 1891. He succeeded his father, Pedro I., and assumed personal control of the government in July, 1840. The last years of his life were spent in exile after his deposition (1889).

Pedro was a humane and enlightened prince as well as an excellent scholar, who devoted a large portion of his leisure time to the study of Hebrew. For the centenary of the union of the county of Venaissin with the French republic he published, shortly before his death, three liturgical poems under the title "Poésies Hébraïco-Provençales du Rituel Israélite Comtadin, Traduites et Transcrites" (Avignon, 1891), together with a Provençal translation of the "Ḥad Gadya" under the title "Un Cabri." The three poems are a mixture of Hebrew and Provençal verses, which he translated into French, adding philological notes on the Provençal.

Bibliography: *R. E. J.* xxiii. 154; *Die Neuzeit*, xxxi. 396 *et seq.*, 481.

D. M. K.

PEDRO III.: King of Aragon (1276–85). Although Pedro III. protected the Jews from the hatred of the clergy, who destroyed their vineyards and disturbed their graves, and though he took especially severe measures against the Bishop of Castellnou, who favored these outrages (see Jew. Encyc. v. 636a, *s.v.* Gerona), yet he did this more in his own interest than from any humanitarian motive. He was one of the kings of Aragon who placed the Jews under contribution and exacted enormous taxes from them. They supported him in his wars against Africa, Sicily, and France with voluntary subsidies. When, in 1283, he was threatened with invasion by France, he made the Jews of Faca and Gerona and their districts bear half the expense of improving the towers and fortifications; and a year later the Jews of his state had to raise 130,000 sueldos in taxes at the shortest notice. When he wished to marry his daughter to King Diniz of Portugal, he found that the sum of 185,000 sueldos of the promised dowry was lacking; thereupon he imposed a tax for that amount on the Jews.

As soon as he did not require money from the Jews he ceased to be gracious to them. In 1278 he threatened them with the loss of all their privileges if these were not submitted to him for confirmation within a month. When, in 1283, the Jews of Catalonia asked the Cortes of Barcelona for recognition as vassals of the barons in whose cities or territories they lived or had acquired property, Pedro opposed this request. He even declared that in the future no Jew might come to court or act as "bayle" or tax-collector or hold any office whatsoever entailing any jurisdiction over Christians. An oath was to be taken by them in a specially prescribed form; and they were not to be permitted to slaughter in the public slaughter-houses or within the cities they inhabited.

Bibliography: Rios, *Hist.* ii. 7, 13 *et seq.*

S. M. K.

PEDRO IV.: King of Aragon (1336–87). During the whole of his long reign he showed himself just toward the Jews in his state, and more gracious than any of his predecessors. He had a Jewish body-physician, Rabbi Menahem, whose pupil in astrology he professed to be. He is probably identical with the Pedro who is called "Pedro the Old" in Jewish chronicles and who had a conversation with the learned Jew-baiter Nicolas de Valencia. When Nicolas declared that all he said of the Jews he had heard from a Jew converted to Christianity, the king characteristically answered: "One can not believe such a person, because it is easy for any one who changes his religion to change his words also." And when Nicolas advised him to subject the Jews to his religion by force the king said: "I have never seen good results from anything that happened through compulsion."

Acting on the complaint of the Aragonian Jews, Pedro abolished the abuses practised by officials of the royal court in connection with the beds to be furnished by the Jews during the presence of the court. After he had annexed the Balearic Isles to his kingdom, he showed especial favor to the Jews of Majorca; he released them from all fines imposed by his predecessor, James III., and confirmed all the privileges granted by earlier kings, strictly charging the royal officials, under penalty of 1,000 maravedis in case of neglect, to see that they were carried out. He protected Jewish creditors, and ordered that Jews be tortured only at the express command of the king. He permitted Jews to own Turkish and Tatar slaves on the condition that if such slaves accepted Judaism they became the property of the king. He further ordained that any Jew or Jewess who should in any way slander the officially appointed secretary and representative of the Jewish community should be liable to banishment from the island at the king's command, and, in case he returned, should be severely punished.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, pp. 53 *et seq.*; *Boletin Acad. Hist.* xxxvi. 274 *et seq.*, 371 *et seq.*, 459 *et seq.*; *He-Ḥaluẓ*, i. 25 *et seq.*; Rios, *Hist.* ii. 297 *et seq.*; "Coleccion de Documentos Ineditos," xxxi. 291.

S. M. K.

PEDRO DE LA CABALLERIA. See CABALLERIA, DE LA.

PEDRO DE LUNA. See BENEDICT XIII.

PEDRO DE TOLEDO: Viceroy of Naples; friend and protector of the Jews; he employed (*c.* 1530) Don Samuel Abravanel, the youngest son of Don Isaac Abravanel, as minister of finance, and allowed his daughter Leonora, afterward the wife of the grand duke Cosmo de Medici, to associate intimately with and take lessons from Samuel's wife, Benvenida, who was highly educated and a model of virtue and of womanly grace.

BIBLIOGRAPHY: Aboab, *Nomologia*, p. 304; Grätz, *Gesch.* ix. 47; Kayserling, *Gesch. der Juden in Portugal*, p. 265.

S. M. K.

PEG. See TENT.

PEḤAH (פחה, from the Assyrian "bel paḥâti" = "master of the district"): An office, based upon a Babylonian model, and which existed in Palestine as early as the Biblical period, being mentioned, for instance, during the reign of Solomon (*c.* 900 B.C.), although no details are given concerning it (I Kings x. 15). In the Authorized Version the word is rendered "governor." According to Neh. v. 15, where, however, the text is corrupt, Persian governors received a fixed income, although it is uncertain for what period the payment of forty shekels there mentioned was made. As Judæo-Persian governors are mentioned Zerubbabel or Sheshbazzar (Ezra v. 14, vi. 7) and Nehemiah (Neh. v. 14); and the latter prides himself (*ib.*) on having voluntarily remitted taxes due him. There are no other passages in the Bible which refer to the Jewish peḥah.

BIBLIOGRAPHY: Hamburger, *R. B. T.* i. 689; Herzog-Hauck, *Real-Ency.* xi. 243, and the literature there given.

D. S. O.

PEINE: German town in the province of Hanover. It belonged formerly to the bishopric of Hildesheim. Jews lived there as early as the fourteenth century. On July 27, 1428, Magnus, Bishop of Hildesheim, pawned the Jews of the city and bishopric, including those of Peine, to the municipal council of Hildesheim for 600 Rhenish gulden. Samson Pine, who, by his translations from the French, aided Claus Wysse and Philipp Kolin of Strasburg to continue and complete the poem of "Parzival," was perhaps a native of Peine, as Güdemann assumes ("Gesch." iii. 159, note 4). In the seventeenth century, from 1621, the Jews there were required to furnish the episcopal bailiffs six "malters" (about 108 bushels) of rye annually for the maintenance of two greyhounds. The bishops of Hildesheim, as independent sovereigns, granted letters of protection to the Jews of Peine (as in the case of Bishop Maximilian Heinrich, on Oct. 24, 1662). In the eighteenth century more than forty Jewish families were living in the city, "on the dam," and supported their own rabbi; he was subject to the rabbi of Hildesheim, whose district included the entire principality of Hildesheim.

Among the rabbis of Peine were the following: Samuel b. Judah (Sanwel Ashkenazi; subsequently went to Bonn; d. 1766); Jacob Schwanfeld (went to Halberstadt; d. 1775); Möschel Elkan (called to Hildesheim in 1808; d. April 11, 1822); Meïr Preuss (lived at Peine in the middle of the nineteenth century). At the time of the Westphalian rule the community of Peine, with its forty families, was under the syndicate of Wolfenbüttel. Peine has (1904) a total population of 10,105, of whom 105 are Jews. See HANOVER.

BIBLIOGRAPHY: Koch, *Gesch. der Dynastie, des Amtes, der Stadt, Burg und Festung Peine in Niedersachsen*, Peine, 1846; Doebner, *Urkundenbuch der Stadt Hildesheim*, iii. 22, iv. 40 *et seq.*, v. *passim*, vi. *passim*, vii. 193; Wiener, in *Jahrb. Gesch. der Jud.* i. 188 *et seq.*; Lewinsky, in Löwenstein's *Blätter für Jüdische Gesch. und Literatur*, 1903, pp. 6 *et seq.*

D. A. LEW.

PEIRINS. See DAUPHINÉ.

PEISER, RAPHAEL B. JACOB: Rabbi of Peisern in the eighteenth century. He was the author of the "Or la-Yesharim" or "'En Ya'akob," containing novellæ on the treatises Pesaḥim, Shabbat, Beẓah, Ketubot, Rosh ha-Shanah, and Ḥullin, while he commented also under the same title on parts of the Pesaḥ Haggadah, both works being published together, for the first time, at Dyhernfurth in 1778. His "Gullat Taḥtiyyot," a collection of novellæ on the treatises Giṭṭin and Ḳiddushin, appeared *ib.* 1805.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 70; Benjacob, *Oẓar ha-Sefarim*, pp. 26, 77, 94, 519; Steinschneider, *Cat. Bodl.* cols. 2125, 6794.

D. S. O.

PEISER, SIMON B. JUDAH LÖB: Rabbi in Lissa; born at Peisern, Poland, about 1690. He was the author of "Naḥalat Shim'oni," an important work of reference consisting of four sections: (1) onomasticon of the Bible, quoting all haggadot which are found in the Babylonian Talmud, the Midrash Rabbah, and the five Megillot, and which concern Biblical persons; with marginal notes, "'En Rogel," which give all parallel passages; (2) onomasticon of all the teachers of the Mishnah in the Babylonian Talmud; (3, 4) onomasticon of the teachers of the baraitot and the Amoraim. The first two sections were published at Wandsbeck in 1728; sections 3 and 4, as well as his Talmudic methodology, are as yet unpublished.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 397, No. 144; Fürst, *Bibl. Jud.* iii. 70; Steinschneider, *Cat. Bodl.* col. 2628.

D. S. O.

PEIXOTTO: American Jewish family, originally from Spain, whence members thereof migrated by way of Holland to Curaçao, in the West Indies. The original name of this family was **Maduro,** but while still in Spain a Maduro married a Peixotto and adopted the name of his wife. There are records of the burial in Holland of a child of Joshua Cohen Peixotto (d. April 10, 1625), and of Dona Ester (d. Sept. 21, 1618), wife of Moses Peixotto.

About 1807 the Peixottos settled in New York. This family is connected with the Pipsoto family of Jamaica and with the Picciottos of England. By intermarriage the Peixottos have become united with other prominent and even older American Jewish families—the Cardozo, Hays, Seixas, Gomez, Davis, Nathan, Naar, and Phillips families. Among the more prominent members of the family are the following:

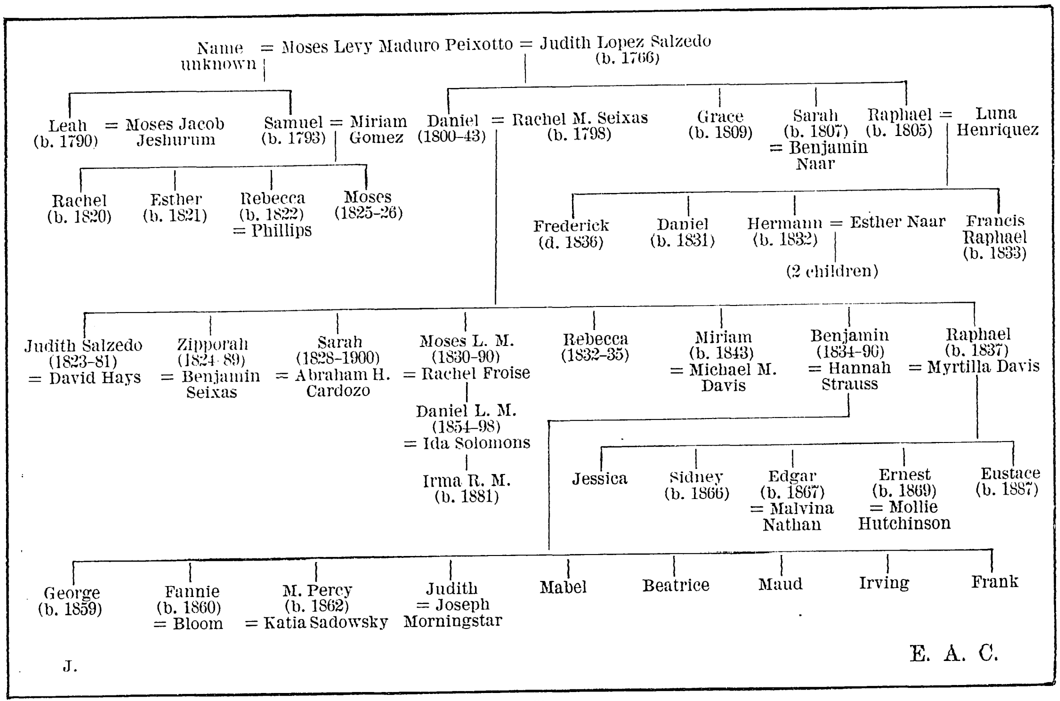
Name unknown = Moses Levy Maduro Peixotto = Judith Lopez Salzedo (b. 1766)
Leah (b. 1790) = Moses Jacob Jeshurum
Samuel (b. 1793) = Miriam Gomez
Daniel (1800–43) = Rachel M. Seixas (b. 1798)
Grace (b. 1809)
Sarah (b. 1807) = Benjamin Naar
Raphael (b. 1805) = Luna Henriquez
Rachel (b. 1820)
Esther (b. 1821)
Rebecca (b. 1822) = Phillips
Moses (1825–26)
Frederick (d. 1836)
Daniel (b. 1831)
Hermann (b. 1832) = Esther Naar
(2 children)
Francis Raphael (b. 1833)
Judith Salzedo (1823–81) = David Hays
Zipporah (1824–89) = Benjamin Seixas
Sarah (1828–1900) = Abraham H. Cardozo
Moses L. M. (1830–90) = Rachel Froise
Daniel L. M. (1854–98) = Ida Solomons
Irma R. M. (b. 1881)
Rebecca (1832–35)
Miriam (b. 1843) = Michael M. Davis
Benjamin (1834–90) = Hannah Strauss
Raphael (b. 1837) = Myrtilla Davis
Jessica
Sidney (b. 1866)
Edgar (b. 1867) = Malvina Nathan
Ernest (b. 1869) = Mollie Hutchinson
Eustace (b. 1887)
George (b. 1859)
Fannie (b. 1860) = Bloom
M. Percy (b. 1862) = Katia Sadowsky
Judith = Joseph Morningstar
Mabel
Beatrice
Maud
Irving
Frank
J.
E. A. C.

Peixotto Pedigree.

Benjamin Franklin Peixotto: Son of Daniel Levy Maduro Peixotto (1800–43); American consul, lawyer, and journalist; born in New York Nov. 13, 1834; died there 1890. After his father's death he went to Cleveland, Ohio. As a youth he was intimate with Stephen A. Douglas, became active in politics, and warmly supported Douglas' candidacy for the presidency. At this time he was one of the editors of the "Cleveland Plain Dealer." Joining the order of B'nai B'rith, he was elected, when only twenty-nine years of age, grand master of the order (1863). In Cleveland he was influential in the establishment of an orphan asylum and was one of the founders of the Case Library. In 1866 he returned to New York, but in 1867 left for California, where he settled in San Francisco and established a lucrative law practise.

In 1870, at the time of the Rumanian Jewish persecutions, Peixotto was appointed by President Grant as consul-general to Rumania. The intimacy and friendship which soon arose between Prince Charles of Rumania and himself assisted him greatly. During the six years he remained at Bucharest only the riots of Ismail and Bessarabia disturbed the peace. His reports to the United States government resulted in that government addressing letters to its ministers at the various European courts inviting cooperation in the humane endeavor to stop Jewish persecution in Rumania. Peixotto's reports were also the cause of a great meeting at the Mansion House in London which called forth Lord Shaftesbury's message of sympathy. Peixotto was instrumental, too, in founding the Society of Zion in Rumania, an organization with similar aims to the B'nai B'rith; and it was his influence as a United States official, his intimacy with the European philanthropists, and the force of his own personal magnetism that finally caused the calling of the conference of Brussels to which he was a delegate, and which culminated in the action taken by the Berlin Congress of 1878, when Rumania acquired the status of a sovereign kingdom only upon the express condition that the civil and political rights of the Jews should be recognized.

Upon his return to America in 1876, Peixotto was received with honor and invited to deliver many addresses in various sections of the country. At this time he aided in forming the Union of American Hebrew Congregations. He used his influence toward the election in 1876 of President Hayes, who appointed him United States consul at Lyons, France. In 1885 he returned to the United States and resumed the practise of law in New York city. In July, 1886, he founded the "Menorah" (monthly; New York). He served as one of the trustees of the Hebrew Technical Institute, of the Sanitary Aid Society, and of Temple Israel (New York), and was one of the founders of the Ohio Society. In 1858 he married Hannah Strauss of Louisville, Ky.

Daniel Levy Maduro Peixotto: Eldest son of Moses Levy Maduro Peixotto (1767-1828); physician, scholar, author, and philanthropist; born in Amsterdam July 18, 1800; died in New York 1843. He was educated in Curaçao under the direction of Professor Strebeck. He accompanied his father to New York and graduated from Columbia College at the age of sixteen, receiving the degree of Doctor of Medicine in 1819. He was a member of the old Philolexian Society of the college, the membership of which society still includes the names of his descendants. Prior to taking his degree he had entered the office of Dr. David Hosack, at one time physician to George Washington. Peixotto was one of the editors of the "New York Medical and Physical Journal" and of "Gregory's Practice" (1825-26) and was a frequent contributor to the periodicals and newspapers of the day. Later on he edited "The True American," advocating the election of Gen. Andrew Jackson, and he was also connected with the "New York Mirror."

Among the many offices held by him were the following: secretary of the Academy of Medicine (1825); physician to the City Dispensary (1827); and president of the New York Medical Society (1830-32); he was also one of the organizers of the Society for Assisting the Widows and Orphans of Medical Men.

The title of Professor of the Theory and Practise of Medicine and Obstetrics was given him in 1836, and in the same year he was elected to honorary membership in the Medical Society of Lower Canada. Having accepted the appointment of president of the Willoughby Medical College, he removed to Cleveland, Ohio, where he was dean of the faculty for a number of years. Returning to New York, he resumed his practise there, and continued it until his death. He married Rachel M. Seixas, the daughter of Benjamin Seixas, March 19, 1823.

Daniel Levy Maduro Peixotto: Son of Moses Levy Maduro Peixotto (1830-90): captain of the Third Regiment United States Volunteer Infantry; born in New York March 17, 1854; died at Guantanamo, Cuba, Oct. 24, 1898, from the effects of fever contracted during the Spanish-American war. For many years he was connected with the Seventh Regiment, State of New York, as corporal of Company B, and received the faithful service medal in that regiment. After his removal to Washington he served on General Ordway's staff as captain and aide-de-camp (1888). At the outbreak of the Spanish-American war he volunteered, and served with the Third United States Volunteer Infantry, first as first lieutenant and acting quartermaster, and then as captain of Company D. At the time of his death he was military governor and provost marshal of Guantanamo. He married Ida Solomons, daughter of Adolphus S. Solomons, in 1880. His only child, **Irma R. M. Peixotto,** was born in New York Jan. 10, 1881. She is a frequent contributor to the periodicals of the day and to children's magazines, both as writer and illustrator.

Edgar D. Peixotto: Son of Raphael Peixotto; born in New York Nov. 23, 1867. He is a prominent lawyer in San Francisco, and was at one time assistant district attorney of that city.

Ernest Peixotto: Son of Raphael Peixotto; American painter; born in New York Oct. 15, 1869. He studied at the Académie Julien in Paris for five years under Benjamin Constant and Jules Lefèbvre. His work has been exhibited in the Paris Salon. He exhibited also at the Columbian Exposition held in 1893.

George D. M. Peixotto: Eldest son of Benjamin Franklin Peixotto; American artist; born in Cleveland, Ohio, 1859. His early youth was passed in the United States, but upon the appointment of his father as consul to Rumania (1870) he entered the Royal Academy of Fine Arts in Dresden. In 1877, on graduation, he was awarded the silver medal of the academy for his "St. Mary the Egyptian." This was the beginning of an artistic career, which was interrupted by his appointment as United States vice-consul at Lyons by President Garfield.

Peixotto has painted the portraits of President McKinley, Cardinal Manning, John Hay, William Windom, Chief Justice Morrison R. Waite, Victorien Sardou, Sir Moses Montefiore, and Bishop Gilmour of Cleveland. Peixotto is known also in the field of mural decoration; he executed notable work of this character for the New Amsterdam Theater and the Criterion Club (New York).

Jessica Blanche Peixotto: American educationist; only daughter of Raphael Peixotto; born in New York. She graduated from the University of California in the year 1894, to which she returned after a year's study in the Sorbonne, Paris. In April, 1900, she took the degree of Doctor of Philosophy, being the second woman to receive the Ph.D. degree from that university. Her doctor's dissertation was published under the title of "The French Revolution and Modern French Socialism." Soon afterward she received the appointment of lecturer in socialism in the University of California, which position she now (1904) holds.

M. Percy Peixotto: Brother of George D. M. Peixotto; one of the governors of the American Chamber of Commerce at Paris; born in Cleveland, Ohio, Oct. 4, 1862. He studied at the Lycée et l'Ecole de Commerce de Lyon, France. For many years he has been associated with the Equitable Life Insurance Company of New York as general supervisor of its Continental business, residing in Paris, where he is one of the leading members of the American "colony." He rendered active and valuable service to the Paris Exposition of 1900, serving as American representative on several committees. He was one of the committee appointed in connection with the presentation of the Lafayette monument. Peixotto is a Chevalier of the Legion of Honor.

Moses Levy Maduro Peixotto: Rabbi and merchant; born in Curaçao 1767; died in New York 1828. After the death of his first wife he traveled for some time, and during his visit to Amsterdam married (July 19, 1797) Judith Lopez Salzedo. Returning to Curaçao he engaged in an extensive mercantile business. On June 11, 1807, he landed in America from one of his own vessels. Owing to the Embargo Acts Peixotto was not able to return with American goods; he became therefore an American citizen. He continued his mercantile career in Front street. When the Congregation Shearith Israel lost its rabbi, Gershom Mendes Seixas, he volunteered his services to the congregation, which he served for many years, at first gratuitously as acting rabbi, and then as rabbi; he held this position at the time of his death.

Moses Levy Maduro Peixotto: Eldest son of Daniel Levy Maduro Peixotto (1800–43); soldier and pharmacist; born in New York 1830; died there 1890. He was a member of the Seventh Regiment of the State of New York, and served with it during the Civil war. He later held the rank of captain. As a pharmacist he was connected with the New York Free Medical Dispensary and was a trustee of the College of Pharmacy of the City of New York.

Raphael Peixotto: Son of Daniel Levy Maduro Peixotto (1800–43); president of Congregation Emanu-El, San Francisco; born in New York 1837. He removed to San Francisco in 1870 and engaged in a mercantile career. He is identified with a number of Jewish institutions in San Francisco.

Sidney Peixotto: Son of Raphael Peixotto; born in New York May 28, 1866. Almost his entire life has been passed in San Francisco, where he has displayed the most ardent and practical interest in the best forms of charitable endeavor. The Columbia Park Boys' Club, of which he is the founder and leader, is one of the finest institutions of its kind in existence. He is also a major in the California National Guard.

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A. E. A. C.

PEKAH (פקח): Son of Remaliah and a king of Israel in the period of anarchy between the fall of the dynasty of Jehu (750 B.C.) and the overthrow of Samaria (722 B.C.). The Biblical records of his activity are found in II Kings xv. 25–31, II Chron. xxviii. 5–15, and Isa. vii. 1–9. He first appears as captain (Hebr. "hind man") of Pekahiah, his predecessor on the throne; that is, he was a close adviser, or the chief of the body-guard, of the king. Taking advantage of this position, he assassinated the king in his own palace, and, supported by fifty Gileadites, from whose home territory he probably originally came, he usurped the throne of Israel. This was about 736 B.C. From the records of Isaiah and Chronicles it is known that he formed an alliance with Rezin, King of Damascus. The prime reason for such a league was probably to protect their respective countries from another incursion of Tiglath-pileser III., who had compelled Menahem, in 738 B.C., to pay a large tribute. The two kings united their armies and attempted to coerce Ahaz of Judah into joining them.

According to II Chron. xxviii. 5–15, Pekah raided Judah and carried to Samaria an enormous number of captives; but, rebuked by the prophet Oded and by some of the prominent men, he released them and sent them back. The united forces of Israel and Syria appeared before the walls of Jerusalem to demand its surrender. At this juncture Isaiah the prophet came to the moral support of Judah and her king. The allies had proposed to set upon the throne of Judah a son of Tabeel, probably one favorable to the alliance. Ahaz, however, knowing that Tiglath-pileser was within call, appealed to him for help. At about the same time, possibly a little later, Tiglath-pileser III. began a raid into the territory of Pekah, who had not followed the policy of Menahem (738) and yielded submission to Assyria. This raid is described in II Kings xv. 29: "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The record of this invasion is followed by the statement that Hoshea, the son of Elah, conspired against Pekah and slew him and reigned in his stead. One of Tiglath-pileser's inscriptions says: "Pekah, their king, they slew; Hoshea [Ausi] I appointed ruler over them." The inference here is that the people, seeing the inevitable outcome of the contest with Assyria, put out of the way their fighting king, and then yielded submission to the conqueror, Tiglath-pileser III.

The length of Pekah's reign is stated (II Kings xv. 27) to have been twenty years. This extent is impossible if reckoned from the usurpation of Pekahiah's throne (736) to the succession of Hoshea (733–31). There is, however, an explanation that has some plausibility. When Zechariah, the son of Jeroboam II., was slain by Shallum, it was the beginning of general anarchy in Israel. Shallum reigned a short time in Samaria; but east of the Jordan Pekah and his Gileadite followers assumed independence, with Pekah as king. That was about 750 or 751. At the accession of Pekahiah. Pekah and his valiant followers may have offered their services to the king at Samaria. Pekahiah may have innocently accepted the offer and have thus given Pekah the long-wished-for opportunity to become king of all Israel. Such an explanation would account for the round number of twenty years of kingship (750–731).

E. G. H. I. M. P.

PEKAHIAH: King of Israel in succession to his father (736–735 B.C.), according to P. Rost in Schrader, "K. A. T." 3d ed., i. 320 (but see Chronology), Menahem (II Kings xv. 23–26). He ascended the throne at a time when the kingdom of Israel was already in a state of dissolution. Soon after his accession Pekahiah was murdered in his palace in Samaria by his chief officer Pekah, who usurped his throne.

E. G. H. S. O.

PELETHITES. See Cherethites.

PELICAN ("ḳa'at"): Unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17. Reference to its habit of living in ruins and desolate places is made in Isa. xxxiv. 11 and Zeph. ii. 14 (A. V. "cormorant") and in Ps. cii. 7 (A. V. 6). From its habit of storing quantities of food in the large pouch attached to its lower mandible, for the purpose of feeding its young, which it does by pressing its pouch against its breast, arose the belief that the pelican opened its breast with its bill to feed its young with its own blood—a belief which seemed to derive support from the red at the end of the bill.

Two species of pelican are found on the coast of Syria: the white pelican (*Peleçanus onocrotalus*) and, less frequently, the Dalmatian (*P. crispus*). In the Talmud the pelican is assumed to be referred to in Ḥul 63a (לקני) and Yer. Kil. viii. 6 (אווז הים), and in other passages. See Goose.

Bibliography: Tristram, *Natural History of the Bible*, p. 251; Lewysohn, *Zoologie des Talmuds*, pp. 184, 368.

E. G. H. I. M. C.

PELTIN, SAMUEL HIRSH: Polish author; born at Mariampol, government of Suwalki, May, 1831; died at Warsaw Sept. 30, 1896. In his youth he studied Bible, Talmud, sciences, and languages, and in 1855 settled in Warsaw, where in 1865 he established the "Izraelita," a Polish weekly devoted to Jewish interests, remaining its editor throughout his life. In this journal he wrote, besides feuilletons, articles on religion, ethics, and Jewish history, always defending the Jewish cause against anti-Semitic attacks. He wrote also a number of tales of Jewish life, and made translations of the stories of Compert and others.

While very young he composed a Polish text-book specially designed for Jewish children; and among other writings he left in manuscript a book on Jewish history in Polish, entitled "Historya Zydow."

Bibliography: *Sefer Zikkaron*, ed. Sokolow, p. 91, Warsaw, 1889; *Aḥiasaf*, p. 320, Warsaw, 1897.

H. R. A. S. W.

PEN: An instrument for writing. The older expressions for "writing," which later occur as archaisms in lofty speech, mean "to cut in," "to scratch" ("ḥaḳaḳ," "ḥaraṭ," "ḥarat," "ḥarash"). There is no mention, therefore, of pens, but of iron styles ("'eṭ barzel"—Jer. xvii. 1; Job xix. 24; "ḥereṭ"—Ex. xxxii. 4; Jer. xvii. 1). For writing material stone was used, as for the tables of the Decalogue; Ezekiel, in Babylonia, speaks of tiles (iv. 1), Jeremiah of writing in the earth (xvii. 13). Often tablets covered with wax were used; sometimes also metal strips (comp. Ex. xxviii. 36, xxxix. 30). The characters were always cut into this material by means of the style. It is difficult to determine the antiquity of writing with colored matter, and, therefore, with a pen. Ink is mentioned only once, in Jer. xxxvi. 18, but that method of writing is certainly much older. If it is true that the word "katab" originally meant writing with colored matter (comp. "katam" = "to cover something"), then the custom of writing with a pen would be as old as the word "katab." This is very probable, since the art of writing with colors was known in Egypt long before Israel settled in Palestine. That writing, however, was not customary in Palestine in the fifteenth pre-Christian century, but that there, as in Babylon, clay tablets were used, even in every-day life, is shown by the discoveries in Tell el-Amarna and at Seilun in Palestine. See Jew. Encyc. viii. 306, *s.v.* Manuscripts.

E. G. H. W. N.

PEÑAFORTE, RAYMUND DE: Chaplain to Pope Alexander IV.; grand master of the Dominican order until 1240; confessor of James I. of Aragon; lived in Barcelona. His principal aim was to convert Jews and Mohammedans to Christianity, and for the furtherance of this aim he caused both Arabic and Hebrew to be taught in the higher schools conducted by Dominicans. He exercised great influence over King James as his confessor and succeeded in persuading him to order a public debate, concerning Judaism and Christianity, between Moses ben Naḥman, called "El Rab de España," Astruc de Porta, a rabbi in Gerona, and Fra Pablo, or Pablo Christiani, a baptized Jew of Montpellier who belonged to the Dominican order. In this debate, which took place in the royal palace at Barcelona (July 20–24, 1263), in the presence of the king and of many of the higher clergy, Raymund de Peñaforte took an important part. He was at the head of the theologians present, and in agreement with the king gave the rabbi perfect freedom of speech. When Raymund observed to Moses ben Naḥman that he must not allow himself to blaspheme Christianity, Moses answered that he knew what the laws of propriety demanded. On the Sabbath following the close of the debate the king, together with many preaching friars and other clergy, visited the synagogue, where Raymund de Peñaforte delivered an address on the Trinity, which Moses ben Naḥman successfully refuted.

The debate was not without injurious effects. Raymund de Peñaforte obtained from the king not only permission for his protégé Pablo Christiani to continue his missionary journeys, but also the command that the Jews in all parts of his land, including children, old men, and women, should be compelled to listen to the sermons of Pablo and of all other Dominicans, and, within three months, to strike out from their books all that was contained in them against the Christian religion. The censory commission appointed therefor consisted of Arnoldo de Guerbo (Bishop of Barcelona), Raymund de Peñaforte, and the Dominicans Arnoldo de Legarra, Raymund Martin (author of "Pugio Fidei"), and Pedro de Janua (Genoa).

Bibliography: *Nachmanidis Disputatio*, ed. Steinschneider, Berlin, 1860; Diago, *Annales del Reino de Valencia*, p. 373; Rios, *Hist.* i. 433 *et seq.*; Grätz, *Gesch.* vii. 142 *et seq.*; *R. E. J.* xv. 6 *et seq.*

S. M. K.

PENALTIES. See Fines and Forfeiture.

PENIEL or **PENUEL** (פנואל, lit. "the face of God"): **1.** Place mentioned three times in the Old Testament. It was situated on the western bank of the Jordan, near the ford of Jabbok, in the mountains of Ephraim. It is identified with the present Tulul al-Dhahab, which lies 250 feet above the sea, and contains beautiful ruins. According to the Bible, Jacob called the place "Peniel," after he had wrestled with the angel, because he had seen God face to face (Gen. xxxi. 30; comp. LXX. *Θεοῦ πρόσωπον*). Gideon destroyed the tower of Penuel because its inhabitants would not assist him with provisions during his pursuit of the kings of Midian (Judges viii. 8–17); the town was rebuilt by Jeroboam I. (I Kings xii. 25).

2. A descendant of Judah (I Chron. iv. 4).

3. A Benjamite (*ib.* viii. 25).

Bibliography: Hastings, *Dict. Bible*; Sepp, *Jerusalem und das Heilige Land*, ii. 290.

E. G. H. S. O.

PENIEL, SOLOMON B. ABRAHAM: Scholar of unknown date and place. He was the author of a work entitled "Or 'Enayim," on the influence of the constellations upon mankind, the days of Creation, and the wisdom of the Patriarchs (Constantinople, 1519; Cremona, 1557; Breslau, 1807).

Bibliography: Fürst, *Bibl. Jud.* iii. 71; Benjacob, *Ozar ha-Sefarim*, p. 27, No, 543; Steinschneider, *Cat. Bodl.* col. 2383.

D. S. O.

PENINI. See Bedersi or Bedaresi, Abraham ben Isaac.

PENITENCE. See Repentance.

PENITENTIAL DAYS, or **TEN DAYS OF REPENTANCE** ("'Aseret Yeme Teshubah"): The first ten days of Tishri, beginning with the Day of Memorial (New-Year) and ending with the Day of Atonement. According to the Mishnah (R. H. i. 2) the 1st of Tishri is the great yearly day of judgment, on which all creatures pass before God's throne, as sheep pass for examination before the shepherd; but as the tenth of the same month is the day on which forgiveness is sought, the opinion naturally grew up that the judgment on the first day was not final, but that prayer and works of repentance from the first to the tenth day might avert an unfavorable decision. Hence the Talmud in various passages recognizes the Ten Days of Repentance.

The 3d of Tishri (or if this be on the Sabbath, the 4th) is observed as the Fast of Gedaliah; and the 9th is a day of good cheer. On the intermediate days abstention from food and drink, to a greater or lesser degree, is deemed meritorious; but the time is not one for sadness or mourning. Hence a wedding within the Ten Days, though not usual, is not forbidden.

Liturgical Changes.

In the liturgy certain changes and additions occur on these days: (1) The Talmud (Ber. 12b) mentions that on these days the close of the third benediction in the "'Amidah" reads "the Holy King" instead of "the Holy God"; and that on work-days the close of the eighth benediction reads "the King of Judgment" (lit. "the King, the Judgment") instead of "King loving righteousness and judgment." While there is a dissentient opinion, to the effect that the ordinary forms are sufficient on the Ten Days of Repentance, the later Halakah has made these changes obligatory to the extent of bidding a man in reciting the prayer to recommence when he has forgotten to make them (Shulḥan 'Aruk, Oraḥ Ḥayyim, 582).

(2) The treatise Soferim, dating from the seventh or eighth century, mentions (xix. 8) some insertions which were made in the first and second benedictions and in the last two, and which are now found in all prayer-books: in the first (after "for the sake of His Name in love"): "Remember us for life, King who delighteth in life; and inscribe us in the book of life, for Thy sake, living God"; in the second (after "maketh salvation to grow"): "Who is like Thee, merciful Father, remembering His creatures in mercy for life"; in the last but one, near the end: "And inscribe for life all the sons of Thy covenant"; in the last benediction immediately before the close: "May we be remembered and inscribed before Thee in the book of life, of blessing, of peace, and of good sustenance." In the last service of Atonement Day "seal" is used in the place of "inscribe" throughout. In the German ritual, at the close of the last benediction, the words "who blesseth his people Israel with peace" are shortened into "the Maker of Peace."

Divergent Views as to These Changes.

The author of Soferim, mindful of the Talmudic saying that "a man should not ask for his needs in the first three or in the last three benedictions," remarks that these customary insertions can hardly be justified even on New-Year's Day or on the Day of Atonement. Maimonides includes them in his "Order of Prayer." Abudarham, in a book of later date, while giving these requests, nevertheless protests against their use. Joseph Caro in his code (Oraḥ Ḥayyim, 112) meets the difficulty by adding to the Talmudic rule the significant words, "but he may pray for the needs of the community"; and in section 582 he treats these requests as parts of the service for the Ten Days. The French and the German Jews have never had any scruples on this score; witness their admission of many ponderous piyyuṭim into the first, second, and third benedictions in the reader's repetition of the "'Amidah."

(3) The invocations beginning "Abinu Malkenu" (Our Father, our King) are read in the morning and afternoon services of the Ten Days, except on the Sabbath, Friday afternoons, and the 9th of Tishri, the eve of Atonement, which is a sort of semiholy day, and on which the penitential psalm with all its incidents is also omitted (see Abinu Malkenu).

(4) In the early morning of work-days, before the regular morning service, Seliḥot are read in a form or order very much like that observed on the night of Atonement Day. The poetical pieces, at least in the German ritual, differ for each of the days, those for the 9th of Tishri being the fewest and shortest. Separate prayer-books containing these seliḥot along with those for certain days preceding New-Year and for the morning, the additional, and the afternoon services of the Day of Atonement are published, and are indispensable to those attending the early morning services.

A. L. N. D.

PENNSYLVANIA: One of the original thirteen states of the American Union; named after William Penn, who received a grant of the territory from King Charles II. in 1681. When Peter Stuyvesant, in 1655, conquered the Swedish colonies on

First Mention.

the Delaware River, three Jews, Abraham de Lucena, Salvator Dandrade, and Jacob Coen, requested permission to trade along the Delaware River (Nov. 29, 1655), claiming that under the act of Feb. 15, 1655, they had received the consent of the directors of the West India Company to travel, reside, trade, and enjoy the same privileges as other inhabitants. This petition was refused "for weighty reasons," but they were permitted to send two persons to the South River (subsequently named the Delaware) in order to terminate a trading expedition already entered upon.

These were the first Jews of whom there is any record in Pennsylvania. On June 14, 1656, the directors of the West India Company wrote to Stuyvesant asking that the Jews be permitted to trade along the South River and "carry on their business as beforesaid." From this time on it is evident that the Jews took advantage of the privilege granted to them and traded with the Indians and Swedes in that territory. In 1657 Isaiah Mesa (spelled also "Masa" and "Mara"), "a Jew," is mentioned in the annals of Jacquet's administration as a participant in several lawsuits. In 1662 a community of Mennonites or Anabaptists proposed to settle at Horckill, in Delaware county, and in their articles of association they determined to exclude all "usurious Jews." When Sir Robert Carr, in 1664, assumed command of the Delaware in the name of the English crown, he received instructions from his government that "all people should enjoy the liberty of their conscience."

In Philadelphia.

In 1681, when William Penn gained possession of the land that bears his name, there must have been several Jewish settlers in the southeastern portion. The earliest Jewish resident of Philadelphia of whom there is any record was Jonas Aaron, who was living there in 1703. The most prominent member of the Jewish belief in the early history of the colony was Isaac Miranda. The date of his birth is not known; he died in Lancaster, Pa., in 1733. He took up his residence in the colony very early in the eighteenth century, and was one of the earliest Jewish settlers in Philadelphia and the first in Lancaster. In 1723 James Logan, secretary of the province, refers to him as an "apostate Jew or fashionable Christian proselyte," who had gone into the interior of the colony to transact some official business. In 1727 Miranda was appointed "agent to receive and collect the perquisites and rights of Admiralty," and on June 19, 1727, he was appointed "deputy judge of the Court of Vice-Admiralty"—the first judicial office held by a Jew in the provinces. He was a large holder of land, and his name is frequently mentioned in the archives of the colony. In 1730 (or 1720) the Indians of Lancaster made a complaint that he had acted unfairly toward them, but no action is recorded in the matter.

Jews came from the other colonies, some from New York, some even from Georgia, and took up their abode in the province. After Philadelphia, the next city in which they settled was **Lancaster.** The first Jewish resident was Isaac Miranda (see above), who owned property there before the town and county were organized in 1730. Ten years later there were several Jewish families in the town; on Feb. 3, 1747, there was recorded a deed to Isaac Nunus Ricus (Henriques) and Joseph Simon, conveying half an acre of land "in trust for the society of Jews settled in and about Lancaster," to be used as a place of burial. Henriques had come from Georgia in 1741. Joseph Simon was perhaps the best-known Jewish merchant in the county, while Dr. Isaac Cohen, one of the first residents of Lancaster, was the earliest Jewish physician in Pennsylvania.

Easton, in Northampton county, was another town that contained pre-Revolutionary Jewish inhabitants. The first merchant in the town was Myer Hart de Shira (Texeira? see HART), who is mentioned among the founders of Easton in 1750. He took the oath of allegiance to the colonial government in 1764, and became one of Easton's most wealthy citizens. Michael HART (not related to Myer Hart) was an early resident. He was born in 1738 and became very rich, owning much property in the surrounding country. Michael Hart deeded to his son Jacob, on March 25, 1800, ground for a burial-place for the Jews. Although there were several families residing in Easton, a synagogue was not founded until 1839, when the Congregation Brit Sholom was established. It was chartered on Nov. 25, 1842, and the Rev. Morris Kohn was its first rabbi.

Schaefferstown, now in Lebanon county, but originally in Lancaster county, is supposed to have contained Jewish inhabitants. According to tradition a synagogue existed there early in the eighteenth century, and a cemetery was established about 1732. The early German Pietists assumed many of the old Hebrew customs, and consequently were confounded with the Jews.

Estate Agents.

Many Jews were connected with the sale and exploitation of land in Pennsylvania. In 1763, owing to the depredations of the Shawnee and Delaware Indians in Bedford county, twelve traders suffered a loss of £80,000, among whom were David Franks, Levy Andrew Levy, and Joseph Simon. On July 5, 1773, the sale of southern Illinois took place. The Indian nations of the Illinois country conveyed their property to twenty-two residents of Pennsylvania, among whom were Moses Franks, Jacob Franks, Barnard Gratz, Michael Gratz, David Franks, Moses Franks, Jr., Joseph Simon, and Levy Andrew Levy. This territory never became the property of those interested in its sale. The greatest speculator in land in the province was Aaron Levy, who in 1779 purchased land in Haines township, Center county, upon which he laid out the town of AARONSBURG (recorded Oct. 4, 1786), the first town in the United States laid out and named after a Jew. Levy was interested with Robert Morris in the well-known speculation in lands in the western portion of the state which resulted so disastrously to the "financier of the Revolution" (see LEVY, AARON).

It is estimated that there were not more than 800 Jews in Pennsylvania at the close of the War of Independence. The greater portion had taken up their residence after 1765, and many had arrived eleven years later, after New York had been occupied by the British. The Jews enjoyed all the rights of the other inhabitants, except that none could become a member of the General Assembly. There was nothing in the Constitution as established by the General Convention in 1776 that prevented a Jew from becoming a judicial, executive, or military officer of the commonwealth. On Dec. 23, 1783, the Rev. Gershom Mendez Seixas, Simon Nathan ("parnas"), Asher Myers, Barnard Gratz, and Haym Solomon, the "Mahamad" of the Congregation Mickvé Israel, Philadelphia, petitioned the Council of Censors that there be removed from the Constitution the declaration requiring each member of the Assembly to affirm his belief in the divine inspiration of the New Testament. The law was subsequently changed, and all civil disabilities of the Jews were removed.

Successive Settlers.

The history of the Jews in Pennsylvania after 1825 is the history of their activities in the various cities in which they settled, and which are treated in the respective articles. Although Jews had taken an active interest in the development of the western portion of the state from a time preceding the Revolution, it was more in the way of speculation and investment; it was not until the first quarter of the nineteenth century that the Jews settled in Pittsburg and the other western cities. Wilkesbarre and Harrisburg had few Jewish inhabitants, and Aaronsburg, although founded by a Jew, had only a few Jewish residents. It was not until after the Spanish and Portuguese Jews had ceased to migrate in numbers to America that the western portion of the state was settled, and this was owing to the arrival of many Jews of German and Polish origin. Yet the early Jewish pioneers, those that had settled in Philadelphia, Lancaster, and Easton long before the Revolution, had come from Germany and Holland, while the first settlers of New York, Newport, R. I., and Savannah, Ga., had been mostly of Spanish descent. About 1825 there was a fresh exodus from Germany, and many Jews settled in Philadelphia and became important factors in the community, while others traveled westward and helped in the development of many towns.

Although Jews had been living in **Pittsburg** ever since it was incorporated in 1804, it was not until 1830 that there was an actual Jewish community there, and this consisted of Jews of German origin. In 1846 the first congregation was organized and named "Etz-Chayim." It met in a small room in Third street, over an engine-house; its first presiding officer was William Frank. The Congregation Rodef Sholem, one of the most important congregations in the state, was established in 1858. At present Pittsburg (with Allegheny) contains the second largest Jewish community in Pennsylvania.

The first Jewish settlers in **Harrisburg** arrived from Germany in the early forties. The oldest congregation is Ohev Sholom, established in 1851 (present rabbi, Samuel Friedman); Chisuk Emmunah and Beth-El were established after 1884. The city possesses also a benevolent society and two other societies. The present (1904) Jewish population of the city is 1,200 in a total of about 70,000 inhabitants. Other important towns containing many Jewish residents are: **Wilkesbarre,** whose first synagogue, B'nai B'rith, was incorporated in 1848; **Scranton,** which has three synagogues, the earliest, the Anshe Chesed, having been incorporated Jan. 7, 1862; **Reading,** which has two congregations, one of which, the Oheb Sholom, was founded May 1, 1864. In addition, the following towns contain enough Jewish families to support at least one synagogue: Allentown, Altoona, Beaver Falls, Braddock, Bradford, Butler, Carbondale, Chambersburg, Chester, Connellsville, Danville, Dunmore, Duquesne, Erie, Greensburg, Hazleton, Homestead, Honesdale, Johnstown, McKeesport, Newcastle, Oil City, Phœnixville, Pottsville, Shamokin, Sharon, Shenandoah, South Bethlehem, South Sharon, Titusville, Uniontown, Washington, Williamsport, and York. Jews are settled with some sort of organization in at least fifty towns in the state.

The expulsion of the Jews from Russia was the occasion of many settling in this state. They began to arrive in 1882, and at the present time they constitute the majority of the Jewish population.

Summary.

In the state of Pennsylvania there are thirty-four cities and towns with one or more Jewish institutions. Of these 31 have 92 regularly organized congregations, 2 hold holy-day services, and in 1 no communal religious life exists. There are 59 congregations with a membership of about 7,000 and an income of over $120,000; 8 congregations are affiliated with the Union of American Hebrew Congregations; 38 have together 33 cemeteries, and there are 2 cemeteries independent of organized congregations; 29 congregations report schools with 2,433 pupils; 7 schools are affiliated with the Hebrew Sabbath-School Union of America. Free religious schools are conducted by 2 societies, 1 reporting an income of $3,187, with 2,721 pupils; there are 2 Hebrew Free Schools with an income of $5,660, and instructing 430 pupils.

Exclusive of the schools and classes for religious instruction, there are, chiefly in Philadelphia, Pittsburg, and Wilkesbarre, the following educational agencies: 1 manual-training school; 4 societies conducting industrial classes; 2 societies conducting evening classes; 2 kindergartens; 1 day-nursery; 2 alumni associations, furthering religious instruction; and 1 college for Hebrew studies. Three of these report an income of $21,316, and 3 others report 499 pupils. There are 41 charitable societies, 23 of which report an income of $219,324, of which $193,396 must be set to the credit of Philadelphia.

The charitable societies include 3 orphan asylums, 1 hospital, 1 home for incurables, 1 maternity hospital, 1 "friendly inn" and home for the aged—all except 1 orphan asylum being in Philadelphia. There are 11 social clubs (5 with an income of $25,620), 4 associations for young men (2 with an income of $4,718), 1 loan-association, 14 mutual-benefit societies—all in Philadelphia. There are also 12 literary clubs (11 in Philadelphia) and 2 musical associations.

In two cities there are branches of the Alliance Israélite Universelle; in four, sections of the Council of Jewish Women; in five, 9 Zionist societies; and in seventeen, 60 lodges. The last-mentioned are distributed among the orders as follows: 25, Independent Order B'nai B'rith; 6, Independent Order

Free Sons of Israel; 17, Independent Order Sons of Benjamin; and 12, Order B'rith Abraham. The present population of Pennsylvania is 6,302,115, including more than 100,000 Jews. See Aaronsburg, Lancaster, Philadelphia, Pittsburg, Reading, Scranton, Wilkesbarre.

Bibliography: H. P. Rosenbach, *Hist. of the Jews of Philadelphia Prior to 1880*, Philadelphia, 1883; Markens, *The Hebrews in America*, New York, 1888; Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publications Am. Jew. Hist. Soc.*: A. S. W. Rosenbach, *Notes on the First Settlement of Jews in Pennsylvania, 1655–1703* (1897, vol. v.); H. Necarsulmer, *The Early Settlement of Lancaster* (1901, vol. ix.); I. H. and A. S. W. Rosenbach, *Aaron Levy* (1894, vol. ii.); Morris Jastrow, *The Jews of Philadelphia* (1893, vol. i.); H. Berkowitz (1901, vol. ix.). Other sources are: Daly, *Settlement of the Jews in North America*; *Pennsylvania Colonial Records*; *Pennsylvania Archives*; Watson, *Annals*, Philadelphia, 1868; Westcott's *History of Philadelphia*; *Memoirs of the Historical Society of Pennsylvania*; *American Jewish Year Book*, 1900-1; *Pennsylvania Archives*, First Series, i. 266; Second Series, ix. 738; *American Historical Register*, April, 1895.

A. A. S. W. R.

PENSO, ABRAHAM: Turkish rabbinical author; lived at Sarajevo, Bosnia, at the end of the eighteenth century; pupil of David Pardo. Penso was the author of "Appe Zuṭre" (Salonica, 1798), a work on the paschal laws, and of "Tola'at Shani" (*ib.* 1805), a collection of homilies. He edited Ḥayyim J. D. Azulai's notes on the Shulḥan 'Aruk, Mishpaṭ Katub (*ib.* 1798).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 125; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 11; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 629.

D. M. Fr.

PENSO, JOSEPH (known also as **Penso Vega or de la Vega**): Merchant, poet, and philanthropist; born at Espejo, Spain, about 1650; died at Amsterdam Nov. 13, 1692. He was the son of Isaac Penso Felix and of Esther de la Vega, whose family name he assumed, and who was a relative of the Vegas that founded a Talmudic school in Leghorn. His father was a Marano, who had made a solemn vow in the dungeon of the Inquisition that within a year after regaining his liberty he would openly profess Judaism. This oath he fulfilled in Middelburg after his escape to Antwerp. Isaac, from the time of his marriage until his death, which occurred in Feb., 1683, distributed 80,000 gulden as tithes from his profits.

Joseph went while still young to Amsterdam, where he was taught by Isaac Aboab and Moses Raphael de Aguilar. When in his eighteenth year he completed his first Hebrew drama, "Asire ha-Tiḳwah" ("Pardes Shoshannim"), in three acts, which appeared in Amsterdam in 1673 (2d ed., Leghorn, 1770), and in which he allegorically depicted the victory of the will over the passions. He became a respected merchant and an elegant Spanish poet, and filled the honorary offices of president of the Academia de los Sitibundos and secretary of the Academia de los Floridos, founded by Manuel de Belmonte. Penso wrote over 200 letters to different princes and statesmen, and was a prolific author, "the marvel of the academies, who made his work proof against criticism by presenting his subject in ordered form; delicate in his sentiments and of true refinement," as De Barrios ("Arbol de las Vidas," p. 90) characterizes him.

Of Penso's works may be mentioned: "Discurso Academico Moral . . . Hécho en la Insigne Academia de los Sitibundos" (Amsterdam, 1683; dedicated to Isaac Senior Texeira in Hamburg); "Triumphos del Aguyla y Eclypses de la Luna" (*ib.* 1683); "La Rosa, Panegyrico Sacro, Hécho en la Insigne Academia de los Sitibundos" (*ib.* 1683); "Rumbos Peligrosos por Donde Navega con Titulo de Novelas la Cosobrante Nave de la Temeridad" (Antwerp, 1684); "Discursos Academicos, Morales, Retoricos, y Sagrados Que Recitó en la Florida Academia de los Floridos" (*ib.* 1685); "Retrato de la Prudencia, y Simulacro del Valor, al Augusto Monarca Guilielmo Tercero, Rey de la Gran Bretaña" (*ib.* 1690); "Confusion de Confusiones; Dialogos Curiosos," Amsterdam, 1688.

Penso had four brothers: **Abraham,** the eldest, who was charitable like his father; **Joseph, David,** and **Raphael,** who lived in London.

Bibliography: Rios, *Estudios*, pp. 633 *et seq.*; Kayserling, *Sephardim*, pp. 213, 316 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 85 *et seq.*; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 77; Grätz, *Gesch.* x., pp. xiii. *et seq.*, where his name is erroneously given as (Felice) Joseph Penso.

S. M. K.

PENTAPOLIS (= Πεντάπολις, *i.e.*, a group of five cities; comp. Decapolis).

1. The five Sodomite cities Adamah, Gomorrah, Sodom, Zeboim, and Zoar, expressly called "Pentapolis" in Wisdom x. 6.

2. The five Philistine cities Askelon, Azotus, Ekron, Gath, and Gaza (comp. I Sam. vi. 17, 18) in connection with which Josephus ("Ant." vi. 1, § 1) uses the term "five."

3. Five cities in the district of Cyrenaica in northern Africa: Apollonia, Arsinoe, Berenice, Cyrene, and Ptolemais. Josephus ("B. J." vii. 11, § 1) mentions them in connection with the Jewish war of the year 70 which the Jews had carried thither. The district is called by Pliny ("Historia Naturalis," v. 5, § 5) "Pentapolitana regio." The Pentapolitans are mentioned in Targ. Jonathan and Targ. Yer. to Gen. x. 13, 14, and in Targ. to I Chron. i. 12.

Bibliography: Forbiger, *Gesch. der Alten Geographie*, s.v.; Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 201, Leipsic, 1879.

G. S. Kr.

PENTATEUCH: The five books of Moses. The word is a Greek adaptation of the Hebrew expression "ḥamishshah ḥumshe ha-Torah" (five-fifths of the Law) applied to the books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and indicating that these five books were to be taken as a whole, as they are in the first distinct reference to a division of the Biblical books by the Greek Sirach (see Jew. Encyc. iii. 145b, *s.v.* Bible Canon). As a consequence the various books are named in Hebrew by the first significant word of the section: Bereshit (Genesis), Shemot (Exodus), Wayiḳra (Leviticus), Bemidbar (Numbers), and Debarim (Deuteronomy); but in the Septuagint, where the different sections had already obtained a separate individuality, they are known by names roughly indicating their contents as dealing with "the beginnings of things," the "exodus" from captivity, the "Levitical" laws, the "numbers" of the Israelites, and the "repetition of the Law." For a detailed account of the contents of each separate book see the articles devoted thereto.

Ancient Jewish tradition attributed the authorship of the Pentateuch (with the exception of the last eight verses describing Moses' death) to Moses himself. But the many inconsistencies and seeming contradictions contained in it attracted the attention of the Rabbis, who exercised their ingenuity in reconciling them. A catena of such reconciliations was given by Manasseh ben Israel in his "Conciliador" (1651). Abraham ibn Ezra was, however, the only Jewish exegete in the Middle Ages to cast any doubt upon the Mosaic authorship, and then only obscurely and with regard to a few detached passages, as in the instances of the reference to the Canaanite (Gen. xii. 6), that to Og's bedstead (Deut. iii. 11), and that to Moses (*ib.* xxxix. 9; see his commentary on Deut. i. 1). Spinoza, in his "Tractatus Theologico-Politicus" (1671, viii., ix.), goes so far as to attribute the composition of the Pentateuch not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha (comp. II Esd. xiv. 21–22). This and other denials of Mosaic authorship led to a new line of defense by Richard Simon, who regarded the Pentateuch as being made up by Moses from earlier documents. This was followed by the hypothesis of Astruc, that the book of Genesis was made up by Moses from two sources, one of which used the word "Elohim" for God, and the other "Yhwh." This method, applied to the other books of the Pentateuch chiefly by De Wette, Ewald, and Hupfeld, led finally to the definitive attribution of the contents of the Pentateuch to five different sources:

(1) The Jahvist, whose work is distinguished by the use of the name "Jahveh" (Wellhausen and Kuenen, J; Dillmann, B).

(2) The Elohist, using the name "Elohim" (Wellhausen, E; Dillmann, C).

(3) The Deuteronomist, who compiled Deuteronomy and "redacted" the Jahvist and Elohist narratives (Wellhausen, D; Dillmann, D).

(4) The Priestly Narrative, beginning with Gen. i.–ii. 3 (Wellhausen, Q; Kuenen, P^2; Dillmann, A).

(5) The Priestly Code, containing the legislative sections of the middle books (Wellhausen, PC; Kuenen, P^1; Dillmann, S).

Allowing, however, for editorial redaction, no less than twenty-eight different sources are distinguished by the latest analysis of Carpenter and Battersby ("The Hexateuch," p. xii., London, 1900). There is nowadays remarkable unanimity among the higher critics with regard to the attribution of the various sections of the Pentateuch to one or other of these five sources, though at times the text is by this means infinitesimally split up by merely formal criteria, as in Gen. xxvii., xxxi., xxxv.; Ex. iv., ix., xx.; Num. xiii.–xvi., xx. In the accompanying tables is given a summary account of the latest analysis as contained in Carpenter and Battersby (*l.c.* i. 272–278).

ANALYSIS OF SOURCES TO PENTATEUCH.

(From Carpenter and Battersby, "The Hexateuch.")

J^g	Genesis **1** **2** 4b–9 15–25 **3** 1–21 23 **4** 1 2b 16b–24 **5** 29 **6** 1–4 **7**
J^s	10–14 22 24 2a 3–16a 25· 5–8 1–5 7–10r 12 16b
P	1–31 1–4a 1–28 30–32 9–22 6 11 13–16a
J^g	**7** **8** **9** 20–27 **10** **11** 1–9 28–30
J^s	17b 22·r 6a 2b–3a 6b–12 13b 20–22 18a 'b 19 1b 8–19 21 24–30
P	17a 18–21 24 1–2a 3b–5 13a 14–19 1–17 28· 1a 2–7 20 22· 31· 10–27 31
J^g	**12** 1–4a 6–8 °9 **13** °1 2 5 6b–11a 12a–13 18 **14** J **15** 3· 6 7a 'b 8–11 '12–15 17–18a 'b **16** 1b–2
J^s	10–20 °3· 14–17 E 1·r 5 16 ''19–21
P	5 4b 6a 11b–12a °1–24 P 1a 3
J	**16** 4–8 11–14 **17** **18** 1–16 °17–19 20–22a °22b–33a 33b **19** 1–28 30–38 **20** '18 **21** 1a 2a 7 28–30 33
E	'9· 1–17 6 8–27 31· 34
P	15· 1–27 29 1b 2b–5
J	**22** '15–18 20'ab–24 **23** **24** 1–67 **25** °1–4 5 11b 18a °b 'c 21–25a 26a 28 **26** 1–3a 6–14 16·
E	1–13 °14 19 '6 25b 27 29–34 '3b–5 ·'15 '18
P	1–20 7–11a 12–17 19· 26b
J	**26** 19–33 **27** 1a 2· 4b 5b–7a 15 18b–20 24–27 29ac 30ac 31b–34 41b–42 43b 45a **28** 10 13–16
E	1b 4a 5a 7b–14 16–18a 21–23 28 29b 30b 31a 35–41a 43a 44 45b 11· 17·
P	34· ·'46 1–9
J	**28** 19a'b 21b **29** 2–14 26 31–35 **30** 3b–16 22c–23a 24· 27 29–31a 34–38a 39–40a c
E	20–21a 22a 'b 1 15–23 25 27–28a 30 1–3a 17–20 22b 23b 26 28 31b–33 38b
P	24 28b–29 '21 22a
J	**30** 41–43 **31** 1 '3 '10 '12b 17–18a 25 27 31 43· 46 48 50a 'b **32** 3–7a 13b–22a 23b
E	40b 2 4–9 11–12a 13–16 19–24 26 28–30 32–42 45 47 '49 51–55r 1 '7b–12 13a 23a 22b 23c
P	18b
J	**32** 24–29 31–32a 'b **33** 1–17 **34** 2b–3a c 5 7 11 19 26 29b–31 **35** 14
E	30 18a 18c–20 1–4 6b–8
P	18b '1–2a '3b '4 '6 '8–10 '12–18 '20–25 27–29a '5 6a 9–12a 'b 13a 'b 15
J	**35** 16–22a **36** 32–39 **37** 2b 2d–4 12–13a 14b 18b 21 25b–27 28b
E	5–11 13b–14a '15–17a 17b–18a 19· 22–25a 28a
P	22b–29 1a 'b–5a 5b–8 '9–28 29· '31 40–43 1–2a c
J	**37** 32a 33b 35 **38** 1–30 **39** 1–4a 4c–5 6b 7b–23 **40** (1 3 5 15) r **41** 14b 31 34 35b 36b 41–45a 46b
E	28c–31 32b–33a 34 36 4b 6a c 7a 1–23 1–30 32· 35a c 36a 37–40 47·
P	45b–46a
J	**41** 49 56a 57 **42** 2 4· 7a c 27–28a 38 **43** 1–13 15–34 **44** 1–34 **45** 1a 2b 4–5a c 9–11 13·
E	50–55 56b 1 3 6 8 9a 7b 9b–26 29–35 28b 36· 14 1b–2a 3 5b d–8 12 15–18
P	
J	**45** 19'a b–21a 28' **46** 1ar 28–34 **47** 1–4 6b 12–27a 29–31 **48** 2b 9b–10a 13–19
E	21br–27 2–4 1b 5a 'b 1–2a 8–9a 10b–12 20–22
P	6· '8–27 5–6a 7–11 27b–28 3–6 '7

	49	50	Exodus 1	2
J	1b-24a 27 33b	1-11 14 18 21 24	6 8-12 14a 20b 22	11-23a
E	'24b-26	15-17 19· 22· 25·	7 15-20a 21	1-10
P	1a '18 28'a b-33a c	12·	1-5 13 14b	23b-25

	3	4	5	6	7
J	2-4a 5 7-9a '14 16-18	1-12 °13-16 19-20a '21-23 24-26 29-31	3 5-23	1	14 16-17a 18
E	1 4b 6 9b-13 15 '19· 21·	17· 20b 27·	1· 4		15 17b
P				2-12 '13-30	1-13 19-20a

	7	8	9	10
J	21a 24·	1-4 8-15a 20-32	1-7 13 °14-16 17· 23b 24b 25b-29a °b °30 33·	1a '1b-2 3r-11
E	20b 23		8-12 '19-21 22-23a 24a 25a 31· 35r	
P	21b-22	5-7 15b-19		

	10	11	12
J	13b 14b-15a 15c-19 24-29	4-8	21a °21b-23 °25-27a 27b 29-34 37-39
E	12-13a 14a 15b 20-23	1-3	'35·
P		'9·	1-13 '14-20 24 28 '40-42 43-50 '51

	13	14	15
J	8a 4 °5 6 °7· 10-13 21·	5· 10a 11-14 19b 20b 21b 24a 25 27b 28b 30	1
E	″3b ″9 ″14-16 17-19	7 9a 10b 15a 16a 19a 20a 24b '31	'2-18
P	1· 20	1-4 8 9br 15b 16b-18 21a 21c-23 26-27a 28a '29	

	15	16	17	18	19
J	22-25a 27		3 2b 7a c	'2-4 7 9-11	
E	20· 25b '26	4	1b-2a 4-6 7b 8-16	1r 5· 8 12-27	
P	'19	1-3 '5 6· '8 9-14a 15 'a b-21 '22-30 31-35 36	1a		2a 1

	19	20	21	22
J	'3b-6 '11b-13 18 20-22 24·	″2 ″4b-6 ″7b ″9· ″12b ″17b		'21b-22 '24
E	2b-3a 7-11a 14-17 19 '23	1 3-4a 7a 8 12a 13-17a 18-26	1-36	1-21a 23 25-31
P		11		

	23	24	25	31	32
J	'13 '15b '17 '19 '23-25a '27 '31b-33	1· 9-11			'7-14
E	1-9a b 10-12 14-15a 16 18 20-22 25b-26 28-31a	3-8 12a 'b 13-15a 18b		18b	1-6
P		15b-18a	1-	18a	

	32	33	34
J	25-29	1 3-4a 'b °12-23	1r-5 °6-9 10a °10b-13 14 °15· 17-18a 'b 19-23 25-28
E	15a 16-24 °30-34 35	″2 '5 6-11	″24 29-33 '34·
P	'15b		

	35	40
J		
E		
P	1-	38

	Leviticus 1	27	Numbers 1	10	11	12
J				29-33 35·	4-10a 10b-12 13 15 18-24a 30-35·	16
E					1-3 14 16· °24b-30	1-15
P	1-	34	1-	28 34		

	13	14	15	16
J	17b 18b 19 22 27a 28 30·	1c 3 8 9b '11-24 31 41-45		1d
E	17c-18a c 20-21a 23· 26b 27b 29 33r	1b ·4 25 39b-40		1c
P	1-17a 21b 25-26a 32	1a 2 5-7 9a 10 26-30 32-39a	1-41	1a 'b

	16	17	20
J	13-14a 15 27c-31 33a		3a 5 8b 19· 21b
E	2a 12 14b 25 26b 27b 32a 33b 34		1b 14-18 21a 22a
P	2b-7 '8-11 '16· 18-24 26a 27a '32b '33c 35 '36-40 41-50	1-	1a 2 3b-4 6-8a c-13 22b-29

	21	22	23
J	1-3 16-20 24b-25 32	3b-5a c-7 11 17· 22-34 35r 36a 37b 39	'22·
E	4b-9 11b-15 21-24a '26 27-31 ″33-35	2-3a 5b 8-10 12-16 19-21 36b-37a 38 40·	1-21 24-26
P	4a 10	1	

	23	24	25	26	36
J	28	1-25	1b-2 3b-4		
E	'27 '29·		1a 3a 5		
P					

	Deuteronomy 1	2
Dg		
Ds	1a •1b-2 4-7a '7b 8-30 '31-33 34-36 '37-39r-45 '46	1-6 '7 8-10 '10-12 13· '15 16-19 '20-23 24-37
JEP	P 3	

	3	4	5	6	7	8	9
Dg		45-49	1-4 '5 6-33	1-3 4-25	1-26	1-20	1-17 21 26-29
Ds	1-7 '8-11 12-13a '13b 16 '17 18-29	1-4 5-40 '44					18-20 22-25
JEP	Rp 14·	Rp 41-43					

	10	11	12	13	14	15	16
Dg	10-22	1-32	13-15 17-19 °20-27 28-32	1-18	3 21b-29	1-3 7-23	1· °3·5-7
Ds	1-5 8·		1-7 °8-12 '16		1 '2 4-21a	4-6	
JEP	E 6·						

	16	17	18	19	20	21	22	23
Dg	9-22	1 8-16a 17 20	1-22	1-7 10-21	1-2a 5-20	°1-4 °6-9 10-23	1-30	°1-12 15-25
Ds	8	2-7 '16b 18·		8·	2b-4	5		
JEP								

	24	25	26	27	28
Dg	1-7 °8· 10-15 °16 17-22	1-16 °17-19	1-19		1-25a 27-34 38-40 43-46
Ds				°1-4 °7b-8 9· °11-13 '14-26	25b-26 35 '36· 41·
JEP				E 5-7a	

	28	29	30	31	32	33
Dg			1-6 8-10	9-13	J	
Ds	47-57 '58-68	1-28 '29	'7 11-20	1-6 '7· '16-22 24-29 '30	'1-43 44-47 E	1-2a '2b-5
JEP				E 14· E 23	P 48-52	

	33	34
J		1dr 4
E	6-25 '26-29	1b ″2· 5a 6r ″10-12
P		1a 1c 5b 7-9

As regards the age of these various sources there is considerable discrepancy of opinion, especially with regard to the Priestly Code and its accompanying narrative. While the older school, represented mainly by Dillmann, who is followed by Renan and Kittel in their histories of Israel, regarded this as the earliest source, to be placed in the ninth century B.C., Kuenen and Wellhausen place it later than any other and connect it with the recovery of the Law by Ezra. Both schools agree in regarding the legal portions of Deuteronomy as identical with the book of the Law discovered by Hilkiah 622 B.C. The differences in the views of the two schools as regards date and provenience are indicated in the table on following page.

The arguments by which Wellhausen has almost entirely captured the whole body of contemporary Biblical critics are based on two assumptions: first, that ritual becomes more elaborate in the development of religion; secondly, that older sources necessarily deal with the earlier stages of ritual development. The former assumption is against the evidence of primitive cultures, and the latter finds no support in the evidence of ritual codes like those of India.

Composition of the Pentateuch.

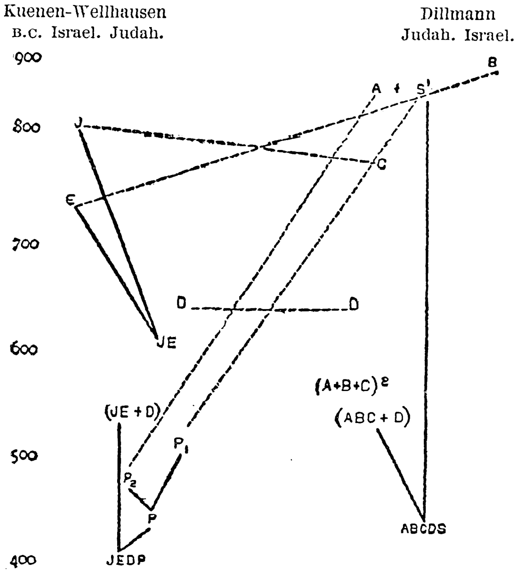

Wellhausen's views are based almost exclusively on literal analysis, and will need to be supplemented by an examination from the point of view of institutional archeology. See also Bible Exegesis; Hexateuch.

Bibliography: Kuenen, *Hexateuch*, London, 1886; Wellhausen, *Die Composition des Hexateuchs*, Berlin, 1889; Holzinger, *Einleitung in den Hexateuch*, Freiburg, 1893; Carpenter and Battersby, *The Hexateuch*, London, 1900 (the chief recent works). On the relation of institutional archeology to Pentateuch criticism see Jacobs, *Studies in Biblical Archæology*, pp. 12–21. The chief Jewish opponent of the Wellhausen school is D. Hoffmann, *Die Wichtigsten Instanzen Gegen die Graf-Wellhausensche Hypothese*, Berlin, 1904.

E. G. H. J.

PENTECOST ("fiftieth"): Name given by the Greek-speaking Jews to the festival which occurred fifty days (*ἡ πεντηκόστη*, sc. *ἡμέρα* = "Ḥag Ḥamishshim Yom"; comp. Lev. xxiii. 16) after the offering of the barley sheaf during the Passover feast (Tobit ii. 1; II Macc. xii. 32; Josephus, "Ant." iii. 10, § 6; I Cor. xvi. 8; Philo, "De Septenario," § 21). The Feast of the Fiftieth Day has been a many-sided one (comp. Book of Jubilees, vi. 21: "This feast is twofold and of a double nature"), and as a consequence has been called by many names. In the Old Testament it is called the "Feast of Harvest" ("Ḥag ha-Ḳaẓir"; Ex. xxiii. 16) and the "Feast of Weeks" ("Ḥag Shabu'ot"; *ib.* xxxiv. 22; Deut. xvi. 10; II Chron. viii. 13; Aramaic, "Ḥagga di-Shebu'aya," Men. 65a; Greek, *ἑορτὴ ἑβδομάδων*), also the "Day of the First-Fruits" ("Yom ha-Bikkurim"; Num. xxviii. 26; *ἡμέρα τῶν νεῶν*, LXX.). In the later literature it was called also the "closing festival" ("'aẓeret"; Ḥag. ii. 4; Aramaic, "'aẓarta"; Pes. 42b; Greek, *ἀσαρθά* Josephus, *l.c.*). It is called, too, the "closing season of the Passover" ("'aẓeret shel Pesaḥ"; Pesiḳ. xxx. 193) to distinguish it from the seventh day of Passover and from the closing day of the Feast of Tabernacles, *i.e.*, the end of the fruit harvest (Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8).

In Palestine the grain harvest lasted seven weeks and was a season of gladness (Jer. v. 24; Deut. xvi. 9; Isa. ix. 2). It began with the harvesting of the barley (Men. 65–66) during the Passover and ended with the harvesting of the wheat at Pentecost, the wheat being the last cereal to ripen. Pentecost was thus the concluding festival of the grain harvest, just as the eighth day of Tabernacles was the concluding festival of the fruit harvest (comp. Pesiḳ. xxx. 193).

Connection with Harvest.

According to Ex. xxxiv. 18–26 (comp. *ib.* xxiii. 10–17), the Feast of Weeks is the second of the three festivals to be celebrated by the altar dance of all males at the sanctuary. They are to bring to the sanctuary "the first-fruits of wheat harvest," "the first-fruits of thy labors which thou hast sown in the field." These are not offerings definitely prescribed for the community; "but with a tribute of a free-will offering of thine hand . . . shalt thou [the individual] rejoice before the Lord thy God, thou and thy son and thy daughter, . . . the Levite that is within thy gates, and the stranger, and the fatherless, and the widow" (Deut. xvi. 9–12). In Lev. xxiii. 15–22, however, there is a regularly appointed first-fruit offering which the whole community must bring. It consists of two first-fruit loaves ("leḥem ha-bikkurim") of new meal, of two-tenths of an ephah, baked with leaven. The loaves were to be waved; hence the name "wave-loaves" ("leḥem tenufah"). Furthermore, various animal sacrifices were enjoined, and no work was permitted. In Num. xxviii. 26–31 the main pentecostal offering is one of new meal ("minḥah ḥadashah"). There is also a list of grain and animal offerings differing somewhat from that in Lev. xxiii. 15–22. These offerings are to be made in addition to the fixed daily offering. In Men. iv. 5, x. 4 the list of Leviticus is referred to the sacrifices directly connected with the loaves, and the Numbers list is referred to the sacrifices for Pentecost considered as a special festival; the one was designated for the journeyings in the desert; the other was added after the Israelites had entered the promised land. The concluding festival of the harvest weeks was largely attended (Josephus, *l.c.* xvii. 10, § 2; *idem*, "B. J." ii., iii. 1; Acts ii. 5).

K. J. L. M.

——**In Rabbinical Literature:** The festival is known in Mishnah and Talmud as "'Aẓeret" (עצרת or עצרתא), excepting in Megillah Ta'anit i., where חגא דשבועיא (= "the Feast of Weeks") occurs, which is explained as meaning "'Aẓeret." "'Aẓeret" is usually translated a "solemn assembly," meaning the congregation at the pilgrimage festivals. The name is applied also to Passover (Deut. xvi. 8) and to Sukkot (Lev. xxiii. 36). Ibn Ezra thinks "'Aẓeret" denotes a holy day, a day of rest and cessation from work (comp. נעצר = "detained," I Sam. xxi. 7). In post-Talmudic and geonic literature the Biblical name "Shabu'ot" was resumed. Pentecost falls on the 6th of Siwan and never occurs on Tuesday, Thursday, or Saturday. Outside of Palestine the Orthodox Jews have since the exilic period celebrated the following day also, as "the second day of Shabu'ot." Pentecost is the fiftieth day of 'Omer, beginning from the second day of Passover. During the existence of the Temple the first-fruits were offered as well as a sacrifice of two loaves of bread from the new harvest, etc. (Lev. xxiii. 15–21).

"The Morrow After Sabbath."

Regarding the Biblical commandment to offer the 'omer "on the morrow after the Sabbath" = ממחרת השבת (*ib.* verse 11), the Rabbis maintained that "Sabbath" here means simply a day of rest and refers to Passover. The Sadducees (Boethusians) disputed this interpretation, contending that "Sabbath" meant "Saturday." Accordingly they would transfer the count of "seven weeks" from the morrow of the first Saturday in Passover, so that Pentecost would always fall on Sunday. The Boethusians advanced the argument "because Moses, as a friend of the Israelites, wished to give them an extended holy day by annexing Pentecost to the Sabbath." Johanan then turned to his disciples and pointed out that the Law purposely fixed the interval of fifty days in order to explain that the seven weeks, nominally, do not necessarily begin from Sunday (Men. 65a, b). See also Pharisees.

Some claim that this controversy was the reason for the substitution by the Talmudists of "'Aẓeret" for "Shabu'ot" or "Weeks," on which the Sadducees, and later the Karaites in the geonic period, based their adverse contention. Another reason might be to avoid confusion with "shebu'ot" = "oaths." The Septuagint translation *τῇ ἐπαύριον τῆς πρώτης* ("on the morrow of the first day") confirms the rabbinical interpretation. Onḳelos paraphrases "mi-batar yoma ṭaba" (= "from after the holy day"). The Karaites accepted the Sadducees' view. They claim to have advanced "lion" (powerful) arguments at the time of Anan (840). In this discussion, they say, Anan sacrificed his life ("Apiryon 'Asah Lo," ed. Neubauer, § 6, p. 11, Leipsic, 1866). Ibn Ezra (*ad loc.*) argues against the contention of the Karaites and claims that as all other holy days have fixed days in the month, it would be unreasonable to suppose that Pentecost depended on a certain day of the week. The original contention of the Sadducees was one of the reasons for fixing the Christian Passover on Sunday, in the year 325 (Pineles, "Darkeh shel Torah," p. 212, Vienna, 1861).

The Cabalists and Pentecost.

Tiḳḳun Lel Shabu'ot.

The traditional festival of Pentecost as the birthday of the Torah (זמן מתן תורתנו = "the time our Law was given"), when Israel became a constitutional body and "a distinguished people," remained the sole celebration after the Exile. The Shabu'ot prayers and Maḥzor have references to this and particularly to the precepts deduced from the Pentateuch. The cabalists arranged a special "tiḳḳun" for Pentecost eve, consisting of excerpts from the beginning and end of every book of the Bible and Mishnah, which abridgment they considered tantamount to the reading of the complete works, and accepted as the approval of the Law. Apparently the custom of studying the Law all night of Pentecost is old (Zohar, Emor, 98a); but there is no record of the practise prior to the Safed cabalists headed by Isaac Luria in the sixteenth century. The custom has since been observed in the eastern states of Europe, and particularly in the Orient. The reading occupies the pious till morning; others finish it at midnight. The collection is called "Tiḳḳun Lel Shabu'ot" (= "Preparation for Pentecost Eve"; comp. the "Tiḳḳun Lel Hosha'na Rabbah" for Tabernacles). The Pentateuch reading contains three to seven verses from the beginning and the end of every "parashah" ("sidra"). Some of the important sections are read in full, as follows: the days of Creation (Gen. i. 1–ii. 3); the Exodus and the song at the Red Sea (Ex. xiv. 1–xv. 27); the giving of the Decalogue on Mount Sinai (*ib.* xviii. 1–xx. 26, xxiv. 1–18, xxxiv. 27–35; Deut. v. 1–vi. 9); the historical review and part of "Shema'" (*ib.* x. 12–xi. 25). The same method is used with the excerpts from the Prophets: the important ch. i. of Ezekiel (the "Merkabah") is read in full. The Minor Prophets are considered as one book: the excerpts are from Hos. i.1–3, Hab. ii. 20–iii. 19, and Mal. iii. 22–24 (A.V. iv. 4–6). Ruth is read in full; and of the Psalms, Ps. i., xix., lxviii., cxix., cl. The order of the twenty-four books of the Scriptures is different from the accepted one: probably it is an ancient order, as follows: (Torah) Five Books of Moses; (Prophets) Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel; (Minor Prophets) [Hagiographa] Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Chronicles, Ezra = 24 books. Next, the excerpts from mishnayyot are read, the beginning and end of every treatise, in all sixty-three, with some important chapters in extenso; next, the "Sefer Yeẓirah"; the 613 precepts as enumerated by Maimonides (see Commandments, The 613). Later, excerpts from the Zohar bearing on the subject were added, with opening and concluding prayers. The whole reading is divided into thirteen parts, after each of which a "Ḳaddish di-Rabbanan" is recited.

The Zohar calls the time between Passover and Pentecost the "courting days of the bridegroom Israel with the bride Torah." Those who participate in the tiḳḳun celebration are the Temple-men = "בני היכלא of the King [God]." The Zohar has two epigrams on Pentecost: (1) "In the twin month [zodiac sign of Gemini] the twin Law [written and oral] was given to the children of twin Israel [Jacob and Esau]." (2) "In the third month [Siwan] the treble Law [Pentateuch, Prophets, and Hagiographa] was given to the third [best] people" (Zohar, Yitro, 78b).

Because the Law was given on Pentecost, the Rabbis wished to make that day the most enjoyable holy day. R. Joseph ordered a third (best) calf for the festival, saying: "Were it not for this day how many Josephs would there be in the street!" ("without the Law there would be no distinction of scholarship," Pes. 68b). A popular custom on Pentecost is to eat dairy foods and cheese-cakes in honor of the Law, which is likened to "honey and milk" (Cant.

iv. 11). The meat meal follows the milk meal. These two meals represent the two loaves of bread, formerly offered in the "bikkurim" offering at the Temple service.

In the synagogue the scroll of Ruth is read because the story of Ruth embracing Judaism and the description of the scene of harvesting are appropriate to the festival of the Law and of the harvest. Another reason given is that King David, a descendant of Ruth, died on Pentecost ("Sha'are Teshubah" to Oraḥ Ḥayyim, 494).

The custom widely prevails of displaying greens on the floors and of otherwise decorating the home and the synagogue with plants, flowers, and even with trees. The greens serve to remind one of the green mountain of Sinai; the trees, of the judgment day for fruit-trees on Pentecost (R. H. i. 2); they also commemorate the harvest festival of former times.

Floral Decorations and Confirmation.

The rite of confirmation for Jewish girls in the synagogue on Pentecost was introduced by the Reform party. This festival was selected because it was the birthday of Judaism. The story of Ruth's recognition of the Jewish religion gives color to the exercise (see CONFIRMATION).

The exact day on which the Law was given is, however, in dispute. The Rabbis say it was the 6th of Siwan; according to R. Jose it was the 7th of that month. All agree that the Israelites arrived at the wilderness of Sinai on the new moon (Ex. xix. 1), and that the Decalogue was given on the following Saturday. But the question whether the new-moon day fell on Sunday or Monday is undecided (Shab. 86b).

The three days preceding Pentecost are called "the three days of the bounds" (שלשה ימי הגבלה) to commemorate the incident of the three days' preparation before Mount Sinai (Ex. xix. 11, 12). These days are distinguished by the permission of marriage celebrations, which are prohibited on the other days of Sefirah save Lag be-'Omer and Rosh-Ḥodesh. See AḲDAMUT; FIRST-FRUITS; FLOWERS IN THE HOME AND THE SYNAGOGUE; LAW. READING FROM THE; PILGRIMAGES TO THE HOLY LAND; PRAYER.

BIBLIOGRAPHY: *Halakot Gedolot*, ed. Berlin, 1888, i. 146; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 494; *Der Jude*, pp. 42-48, Leipsic. 1769; *Hebrew Review*, ii. 152-157; *Addresses to Young Children*, xxi. 189-201, London, 1858; Friedländer, *Jewish Religion*, pp. 393-394, 2d ed., London, 1900; Steinschneider, *Hebr. Bibl.* xiv. 64. For the interpretation of "the morrow after Sabbath": Aaron of Nicomedia (Karaite), *Keter Torah*, Lev. 65a, Eupatoria, 1866; Pinsker, *Liḳḳuṭe Kadmoniyyot*, Appendix, p. 96; *Cusari*, iii. 41; Lichtenstadt, *Ḳuntros mi-Moḥorot ha-Shabbat*, Vienna, 1860; Gottlober, *Biḳḳorot le-Toledot ha-Kara'im*, p. 84, Wilna, 1865; *Ha-Maggid*, 1840, iv., No. 40; 1879, xxiii., No. 22; Frankel, *Vorstudien zu der Septuaginta*, pp. 190-191, Leipsic, 1841; Geiger, *Urschrift*, p. 138, Breslau, 1857; Wellhausen, *Pharisäer und Sadducäer*, p. 59, Bamberg, 1874.

E. C. J. D. E.

——**Critical View:** In the Old Testament the exact day of the celebration of Pentecost is not given. It is seen from Ex. xxiii. 10-17, xxxiv. 18 that it was celebrated some time in the late spring or the early summer. In Deut. xvi. 9 (R. V.) the date is given "seven weeks from the time thou beginnest to put the sickle to the standing corn." In Lev. xxiii. 15, 16 the date is more definitely given: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days." The meaning of the word "Sabbath" in the phrase "after the Sabbath" ("mi-moḥorat ha-Shabbat") and, consequently, the question as to the day upon which the Pentecost was to fall have constituted a chief point of difference between Jewish sects (comp. Charles, "The Book of Jubilees," vi. 22, 32; xvi. 3). Sabbath may mean either a "festival" (Lev. xxv. 2, 46) or the weekly Sabbath. In the general sense of "festival" the day of bringing the sheaf of the wave-offering ("yom ḥanef"), *i.e.*, "the day after the Sabbath," would mean the day after either the first or the last day of Passover. (*a*) That the "Sabbath" in this case means the first day of Passover is the view of the Septuagint, Targ. pseudo-Jonathan, Targ. Onkelos, Josephus ("Ant." iii. 10, § 5), Philo ("De Septenario," § 20; comp. Ḥag. ii. 4, Men. vi. 1-3), and of the later rabbinic literature. Since, according to this view, the sheaf-offering was waved on the 16th of Nisan, Pentecost, fifty days later, was celebrated on the 6th of Siwan without regard to the day of the week on which that fell. (*b*) That the "Sabbath," according to the general meaning "festival," signifies the seventh day of Passover, *i.e.*, 21st of Nisan, without regard to the day of the week, is the view of the Falashas of Abyssinia, the Syriac version of Lev. xxiii. 11, 15, and the Book of Jubilees (*c*. 135 B.C.). The "day after the Sabbath" is, accordingly, the 22d of Nisan. The Falashas reckon fifty days according to a system of months alternating thirty and twenty-nine days, the Feast of Weeks thus falling on Siwan 12. In Jubilees the Feast of Weeks and Feast of First-Fruits of the Harvest are celebrated on Siwan 15 (Jubilees, xvi. 1, xliv. 4). Reckoning fifty days backward, with an ecclesiastical month of twenty-eight days, one arrives at Nisan 22 as the date when the wave-sheaf was offered. (*c*) The term "Sabbath," as is shown above, was taken to mean also the weekly Sabbath.

According to the Sects.

Association with the Giving of the Law.

It is difficult to determine whether the controversy as to the date of the celebration of Pentecost was merely a question of calendation or whether it had its origin in the attempt to assign to the festival a historical motive such as was lacking in the Old Testament. Just as Passover and Tabernacles were associated with historical events, so Pentecost was brought together with the day on which the Torah was given on Sinai (Ex. R. xxxi.; Shab. 88a; Pes. 68b; Maimonides, "Moreh," iii. 41; comp. Ex. xix. 1). That this association had something to do with the calendar controversy would seem to follow from the fact that both Philo and Josephus make no mention of either the giving of the Law on that day or of the calendar dispute. Some insight into the origin of this association of Pentecost with the giving of the Law is afforded by Jubilees where the covenant with Noah as regards the eating of blood is made on the Feast of Weeks. This covenant is renewed with Abraham and with Moses on the same day. It needed but a step for later times to place the covenant on Sinai also on the same day.

According to Jubilees, Isaac was born (xvi. 13), Abraham died (xxii. 1), Judah was born (xxviii. 15), and Jacob and Laban bound themselves by mutual vows (xxix. 7) on the Feast of Weeks. See Jew. Encyc. v. 374b, *s.v.* Festivals (Shabu'ot). The relation of the Jewish to the Christian Pentecost with its pouring out of the spirit as an analogy to the giving the Law in seventy languages is obvious.

Bibliography: Charles, *The Book of Jubilees*, London, 1902; Frankel, *Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik*, pp. 136-137, Leipsic, 1851.

K. J. L. M.

PEOR: Mountain in the plains of Zophim, overlooking Jeshimon, where Balak took Balaam to induce him to curse Israel. According to the "Onomasticon" of Jerome, it was situated opposite Jericho, near a city named "Danaba." Although the mountain has not yet been identified with certainty, the latest researches seem to indicate El-Mushakkar.

Bibliography: Buhl, *Geog. des Alten Palästina*, p. 116.

E. G. H. S. O.

PE'OT (plural form of "pe'ah" = "segment," "side," "border"): Side-locks worn by Jewish men, especially those of Poland and Russia. Strictly conforming themselves to the Biblical precept in Lev. xix. 27, they allowed the hair to grow on both sides of the head and to hang down in curls or ringlets. The cutting of the side-locks was considered a heathen custom; therefore this law, as interpreted by some authorities, forbids the removal of the side-locks with a razor or the clipping of them with scissors (see RABaD to Sifra, Ḳedoshim, vi. [ed. Weiss, 90c]; Bertinoro and Lipschitz to Mak. iii. 9; *ib.* Gemara, 20b; Jew. Encyc. ii. 614, *s.v.* Beard). According to Maimonides, "Yad," 'Akkum. xii. 6, one is allowed to cut off hair of the side-locks with scissors.

For many centuries most of the Eastern European Jews observed this Biblical law; but in 1845 Czar Nicholas I. of Russia decreed that his Jewish subjects should no longer wear either the Polish-Jewish costume or side-locks. Forcible means were used to enforce this ukase; nevertheless the side-locks are still extensively worn by Jews of eastern Europe, as also of the Orient. To-day some of the Ḥasidim also obey the Biblical law.

Bibliography: Jost, *Neuere Gesch. der Israeliten*, ii. 312.

A. S. Man.

PERÆA: Division of Palestine, extending, according to Josephus ("B. J." iii. 3, § 3), from Macherus in the south to Pella in the north, and from the Jordan in the west to Philadelphia (Rabbat Ammon) in the east. But in fact it covered a much larger area, stretching from the Yarmuk in the north to the Arnon in the south, thus including the territories of Bashan, Gaulanitis, and the Hauran, from the present Jabal 'Ajlun to Al-Balḳa. It is a rough plateau, sloping abruptly toward the Jordan in the west, with a more gradual descent in the east toward the Arabian desert. Although the vegetation of Peræa is far less rich than that of Palestine and Galilee, the country contains good pasturage and the soil may be easily cultivated. The following rivers, mentioned in the Bible, belong to Peræa: the Jabbok (Gen. xxxii. 22); the Arnon (Num. xxi. 13; Deut. iii. 8); the Zered (Num. xxi. 12; Deut. ii. 13); the Abana, and the Pharpar (II Kings v. 12). The Talmud gives the Yarmuk (ירמוך; Parah viii. 10; B. B. 74b).

The principal cities of Peræa, mentioned in the Bible, are: Ashteroth Karnaim (Gen. xiv. 5); Mahanaim (Josh. xiii. 26, 30); Ramoth in Gilead (Josh. xxi. 38; Deut. iv. 43); Beth-peor and Medeba (Josh. xiii. 9, 16, 20); and Bezer (Deut. iv. 43). The literature of the Talmudic period mentions the following cities as belonging to Peræa, or the territory designated as Peræa: Gadara ('Ar. ix. 6); Ragab (Men. viii. 3); Tarela (Yer. Ḥag. i. 1); Amathus (Eusebius, "Onomasticon"); Gerasa (Midr. Shemu'el xiii.); Callirrhoe (קלרהי; Gen. R. xxxvii.); and Makar (מכוור; Ta'an. 33a).

Peræa did not become of importance in the political history of Judea until the time of the Maccabees. The first Jewish prince to subjugate Peræa was Judas Maccabeus. John Hyrcanus subdued Medeba, while Alexander Jannæus took the fortresses of Gadara and Amathus and levied tribute upon the Moabites and Gileadites (see Josephus, "Ant." xiii. 13, §§ 3-5). The greater part of Peræa remained Jewish until the time of Herod; Gabinius assigned a sanhedrin to it in 63 C.E., when he divided Judea into five districts. Fifty years later Herod's brother Pheroras was appointed tetrarch of Peræa ("Ant." xv. 10, § 3). It was subjugated by Vespasian in 67, before the fall of Jerusalem. In the Talmudic time Peræa did not have as favorable a reputation as Judea and Galilee; for, according to the Abot de-Rabbi Natan, Judea represented the grain, Galilee the straw, and 'Eber ha-Yarden (= Peræa) the chaff.

Bibliography: Neubauer, *G. T.* pp. 241-258; Schwarz, *Palestine*, pp. 145-204; Grätz, *Gesch.* 3d ed., iii. 70, 269, 322, 507, 516 *et seq.*; Schürer, *Gesch.* i. 185 *et seq.*, 279, 281, 283, 285; ii. 8-11, 146.

E. G. H. S. O.

PERAḤYAH, AARON B. ḤAYYIM (ABRAHAM) HA-KOHEN: Rabbi and author; flourished at Salonica in the seventeenth century; a pupil of Ḥasdai Peraḥyah ha-Kohen. He was the author of the following four works: (1) "Paraḥ Maṭṭeh Aharon" (Amsterdam, 1703), responsa written between the years 1647 and 1695. (2) "Pirḥe Kehunnah" (*ib.* 1709), novellæ on certain Talmudic treatises. Both works were edited by his son Azriel, who wrote the introductions. The Amsterdam rabbis, among whom was the well-known Solomon Ayllon (comp. Grätz, "Gesch." x., note 6), gave their approbation to these works. (3) "Zikron Debarim" (Salonica, 1747), a collection of "dinim" and shorter responsa, with an introduction by Samuel Florentin the Younger. (4) "Bigde Kehunnah" (*ib.* 1753), homilies and funeral orations. The last two works were carried through the press by Samuel Mishan, a grandson of the author, in collaboration with Elijah Ḥakim (Zunz, "G. V." ii. 445; Grätz, *l.c.*).

E. C. L. Grü.

PERAḤYAH B. NISSIM: Tosafist of the second half of the thirteenth century; the author of novellæ on certain Talmudic treatises, some of which were reprinted by Mas'ud Ḥai Roḳeaḥ in his "Ma'aseh Roḳeaḥ" (Venice, 1752). Peraḥyah's commentary on the treatise Shabbat exists only in manuscript. In this work he uses Arabic words, and quotes Abraham b. Moses Maimonides, adding the phrase "zakur li-berakah" (= "of blessed memory").

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 438; Fürst, *Bibl. Jud.* iii. 76; Benjacob, *Oẓar ha-Sefarim*, p. 182, No. 440.

E. C. J. Z. L.

PEREDA: Palestinian amora of the second generation; probably a pupil of R. Ammi, to whom he addressed a halakic question (Men. 53a). Once, when his pupils announced the visit of R. Ezra b. Abtolemus (Eu[p]tolemus), adding that he was a descendant of Eleazar b. Azariah, Pereda answered: "What avails his noble descent? It is enough if he is a scholar, though his lineage is no detriment; but if he is of noble descent and yet no scholar, may the fire consume him" (Men. *l.c.*).

Pereda was extremely industrious, and exercised infinite patience with his pupils ('Er. 54b). He attained a great age, and when his disciples asked him how he had deserved it, he answered that it was because he had always been the first to appear in the bet ha-midrash, and had never refused due respect to a priest (Meg. 27b-28b). His patience as a teacher was legendary.

None of Pereda's halakic teachings is extant, but the following haggadic interpretation by him of Ps. xvi. 2-3 has been preserved: "Israel said unto God, 'Count it to mine honor that I have made the world to know Thee'; but God answered: 'Not to thine honor is it, but to the glory of thy forefathers, through whom the world first knew Me'" (Men. 53a).

W. B. J. Z. L.

PEREFERKOVICH, NAHUM ABRAMOVICH: Russian author and translator; born at Stavropol, Caucasia, in 1871, receiving there his early education. In 1894 he was graduated by the faculty of Oriental languages of the University of St. Petersburg, with a gold medal for his dissertation "Svod Talmudicheskikh Svyedyeni o Gnosticheskikh Sektakh." Thence dates the beginning of his literary and scientific activity, his writings appearing in Jewish periodicals and as separate works. The more important of his works include: "Talmud, Yevo Istoriya i Soderzhaniye," part i., "Mishnah," St. Petersburg, 1897; "Chto Takoye Shulkhan-Arukh?" *ib.* 1899; "Talmud, Mishna i Tosefta," *ib.* 1899-1904, the first Russian translation of the whole Mishnah, and the first complete translation of the entire Tosefta into a European language. At present (1904) Pereferkovich is engaged in the translation of the Mekilta, Sifra, and Sifre.

The critical translation of the Talmud, the most important of his works, was favorably received not only by the critics, but also by the general public, as is shown by the sale of more than 4,000 copies in a short time. The main portion of its readers consists of Russian clergymen, who find in the work not only a literal, carefully explained translation of the Mishnah in connection with amplifications from the Tosefta, but also a wealth of supplementary information on various phases of Jewish religious life, formerly altogether unknown to Christians, but assumed in the Talmud as known to the reader. The translation was published, with diagrams and archeological sketches, by the St. Petersburg firm (Christian) of Soikin.

Pereferkovich is instructor in the Jewish religion in the so-called German gymnasiums of St. Petersburg.

H. R. *

PEREIRA, DIEGO (MOSES) LOPEZ. See Aguilar, Diego d'.

PEREIRA, JONATHAN: English physician and medical writer; born in London May 22, 1804; died there Jan. 20, 1853. He was educated at the Aldersgate General Dispensary and at St. Bartholomew's Hospital, graduating as apothecary in 1823, and receiving the degree of M.D. "honoris causa" from Erlangen University in 1840. For two years he was private tutor for pharmacological examinations. In 1826 he became lecturer on chemistry at the Royal College of Surgeons. In 1832 he established himself as a physician in London, and was appointed professor of materia medica and lecturer in chemistry at the Aldersgate Medical School. In 1839 he became professor and lecturer at the London Hospital, where he received the position of assistant physician in 1841. In 1843 he was elected professor of materia medica at the school of the Pharmaceutical Society. In 1851 he became consulting physician at the London Hospital. In his memory a marble bust was erected in that hospital; and the Pharmaceutical Society founded the Pereira Medal.

Among his numerous works may be mentioned: "A General Table of Atomic Numbers, with an Introduction to the Atomic Theory," London, 1824; "Selecta e Præscriptis," *ib.* 1824 (11th ed. 1851); "Manual for Medical Students," *ib.* 1826; "Elements of Materia Medica and Therapeutics," *ib.* 1839-40 (transl. into German by Buchheim); "A Treatise on Food and Diet," *ib.* 1843 (German transl. Bonn, 1845).

Bibliography: Hirsch, *Biog. Lex.* iv. 532, 533; *Pharmaceutical Journal* (London), March, 1853; *Illustrated London News* (ib.), vol. xxii.; *Times* (ib.), Jan. 24, 1853.

J. F. T. H.

PEREIRE: French family of which the following are the most distinguished members:

(Jacob) Emile Pereire: French banker; grandson of Jacob Rodrigues Pereire; born at Bordeaux 1800; died at Paris Jan. 5, 1875. At the age of twenty-two he went to Paris and entered a bank. Four years later he became associated with the economic interests of the adherents of St.-Simonism through Olinde-Rodrigues. In 1830 he was the promoter of a "comptoir d'escompte," designed to benefit commerce and industry, being aided in this by his brother Isaac. In 1852 he founded both the Crédit Foncier de France, which replaced the Banque Foncière, and the Société Générale du Crédit Mobilier, later extending this last institution, with the help of his brother Isaac, into Spain.

Pereire's activity in the promotion and organization of railroads was extraordinary. In 1835 he promoted the line from Paris to Saint-Germain-en-

Laye; two years later, the Paris-St.-Cloud-Versailles system; in 1845, the Compagnie du Chemin de Fer du Nord; in 1851, the Argenteuil railroad, and in the following year, the Auteuil line and the Compagnie des Chemins de Fer du Midi.

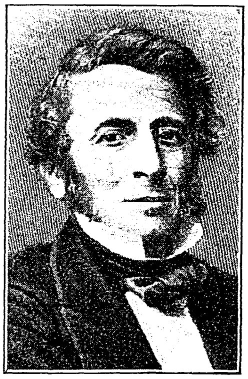
Emile Pereire.

Pereire was interested also in some of the railroad systems of Austria, Russia, and Spain, the lighting and heating systems of Paris and the omnibus lines of the same city, the Compagnie Générale Transatlantique, the Madrid Gas Company, the Imperial Ottoman Bank, and many other financial institutions. He was likewise a member of the General Council of the Gironde from 1853 to 1875, and of the Corps Législatif from 1857 to 1870.

Pereire began literary work as editor of "Le Globe" (1831-32), an organ of the Saint-Simonists, acting at the same time as collaborator on "Le Commerce," the organ of the liberal economic school, and on the "Connaissances Utiles," in which he advocated the establishment of savings-banks throughout France. In 1832 and 1833 he edited "La Revue Encyclopédique," and from 1832 to 1835 was editor of "Le National," the organ of the Republican party. In 1860 he published a pamphlet which attracted much attention and was attributed to Napoleon III.; it was entitled "L'Empereur François-Joseph et l'Europe," and attempted to solve the Austro-Italian problem.

Eugène Pereire: French financier; born at Paris Oct. 1, 1831; son of Isaac Pereire. Graduating in 1852 from the Ecole Centrale as civil engineer, he acted as an administrator of the Chemin de Fer du Midi, and was one of the organizers of the Crédit Mobilier Espagnol. He also took an active part in the organization of a railroad in northern Spain, of which he was for some time one of the directors, besides being a director of the omnibus and the gas companies of Paris, and of the Marseilles Dock Company. He furthermore was president of the Compagnie Générale Transatlantique, the Union and Phœnix insurance societies of Spain, the docks and workshops of Saint-Nazaire, the Banque Transatlantique, and the Bank of Tunis.

Pereire was elected deputy for Castres in the department of Tarn, and has also served as consul-general to Persia, being created a commander of the Legion of Honor and an officer of public instruction. Following the example of his great-grandfather, Pereire has devoted himself to the study of the education of deaf-mutes, and was for many years a member of the Board of Instruction of the National Institute for Deaf-Mutes.

He is the author of two works: "Tables Numériques de l'Intérêt Composé des Annuités et des Rentes Viagères" (1860) and "Tables Graphiques de l'Intérêt Composé" (1865). Pereire is a member of the Central Jewish Consistory of France.

J. Ka.

Isaac Pereire: French financier; born Nov. 25, 1806, at Bordeaux; died July 12, 1880, at Armanvilliers; grandson of Jacob Rodrigues Pereire. While still young he lost his father, and in 1823 went to Paris as employee in a bank. From this time he and his brother Emile were inseparable. Through Olinde-Rodrigues, a relative and the foremost pupil of St. Simon, the two brothers were introduced to Rodrigues' followers and became at once enthusiastic supporters of St.-Simonism, making active propaganda, together with Enfantin, Michel Chevalier, Eugène Rodrigues, Duveyrier, and others. The brothers then took up journalism, Isaac becoming collaborator on the "Globe," "Temps," "Journal des Débats," etc.

In 1835, amid great financial difficulties, Pereire and his brother Emile built the first railway in France, that from Paris to St.-Germain; in 1836 they constructed the Paris-Versailles line, and in 1845 the Chemin de Fer du Nord. In 1852 the two brothers founded, not without reference to St.-Simonistic ideas, the Société Générale du Crédit Mobilier, which had for its object the carrying out of great undertakings by means of the union of small capitalists, thereby allowing the latter to share in the profits. This institution undertook the building of several large railways in France, Switzerland, Russia, and Spain, and founded several gas and omnibus companies. Although the Crédit Mobilier, which caused radical changes in the entire financial market, was obliged to liquidate in 1867, Isaac and Emile Pereire remained prominent financiers. Both, together with Isaac's son Eugène, were returned to the Corps Législatif in 1863.

Isaac, who was made a knight of the Legion of Honor, was distinguished for his philanthropy. In 1880 he founded a prize of 100,000 francs, divided into four series, for the best works on social economics. Although he remained true to the religion of his fathers, he used his influence in favor of the Roman Catholic Church, and voted in the Chamber for the maintenance of the temporal power of the pope.

From 1876 to 1880 Pereire was the owner of the Paris daily "La Liberté," in which he developed his political and industrial program. Several of his studies have been collected in pamphlet form under the titles "Politique Industrielle," "Politique Financière," "Conversion et Amortissement," and "Questions des Chemins de Fer." He was, besides, the author of the following works: "Leçons sur l'Industrie et les Finances, Prononcées à la Salle de l'Athenée," Paris, 1832; "Le Rôle de la Banque de France et l'Organisation du Crédit en France," *ib.* 1864; "Principes de la Constitution des Banques," *ib.* 1865; "La Question Religieuse," *ib.* (German transl. by H. Deutsch, Vienna, 1879).

Bibliography: H. Deutsch, *Die Religiöse Frage von I. Pereire*, Preface; *Men of the Time*, 8th ed., p. 761; *Allg. Zeit. des Jud.* xliv. 471.

M. K.

Jacob Rodrigues Pereire: First teacher of deaf-mutes in France; born at Berlanga, Spain, April 11, 1715; died at Paris Sept. 15, 1780. His father, Abraham Rodrigues Pereira, and his mother had been obliged to profess Christianity, and Jacob himself was baptized with the name of **Francisco Antonio Rodrigues,** which he later signed to certain pamphlets in Spain. After his father's death his mother fled with her son from Portugal to escape the charge that she had relapsed into heresy, and about 1741 she settled at Bordeaux. After ten years of study of anatomy and physiology and numerous experiments on congenital deaf-mutes, Pereire received on Jan. 19, 1747, the first testimonial for his labors from the Royal Academy of Belles-Lettres of Caen. In 1749 he set forth his system in a memoir before the Royal Academy of Sciences at Paris. In the following year Louis XV. granted him 800 pounds as a mark of esteem. A memoir read before the Academy on an arithmetical machine which he had invented brought him a pension of 800 pounds annually from the king (Oct. 26, 1751), while in 1753 he received honorable mention at a conference held by the Academy to determine the most advantageous methods of supplementing the action of the wind on large sailing vessels. In 1760 the Royal Society of London made Pereire a member, and in 1765 he was appointed royal interpreter for Spanish and Portuguese. On Nov. 5 of the following year he married his kinswoman Miryan Lopes Dias.

His foreign birth, his Jewish faith, and a certain timidity of character, however, all conspired against Pereire, and the sharp competition to which he was exposed compelled him to yield to his rival, Abbé Charles Michel de l'Epée, in whose favor the council passed a decree (Nov. 21, 1778) which placed the school of deaf-mutes, founded by the abbé, under the protection of Louis XVI.

Throughout his life Pereire was devoted to the welfare of the Jews of southern France, Portugal, and Spain. From the year 1749 he voluntarily acted as agent for the Portuguese Jews at Paris, although this title was not officially bestowed upon him until 1761. It was through him that Jews from Portugal first received the right to settle in France (1777). In 1876 Pereire's remains were transferred from the Cimetière de la Villette (where he had been buried the very year in which that cemetery was opened) to that of Montmartre.

Bibliography: *Dictionnaire Encyclopédique* for 1764 and 1765; Hément, *Jacob-Rodrigues Pereire*, Paris, 1875; La Rochelle, *Jacob-Rodrigues Pereire*, ib. 1882.

S. J. Ka.

PERETZ, ABRAHAM: Russian financier; friend and contemporary of Nathan Notkin and Nevakhovich. He was a son of the rabbi of Levertov, Galicia, and son-in-law of Joshua Zeitlin of Shklov. In the reign of Paul I., Peretz, in partnership with the Khersonese merchant Stiglitz, contracted with the government for the purchase of Crimean salt. This contract was discussed in the Senate and received the imperial sanction. About this time Peretz probably became acquainted with Derzhavin, and later, on the advice of Potemkin, he removed to St. Petersburg. Being a Jew, he could not legally remain in the metropolis; nevertheless he stayed there most of the time, only returning home for the holy days. As his commercial operations became more extensive, many prominent people enjoyed his hospitality. He became intimate with Speranski, and undoubtedly gave him much information. Among the friends of Peretz was the statesman Kankrin, who later became minister of finance. Speranski spent many hours in Peretz's house, and was on this account made the object of bitter attacks, even being accused of accepting bribes from Peretz.

When, in 1802, a commission was appointed by the emperor to investigate the Jewish question, Peretz, Notkin, and Nevakhovich took an active interest in its work. The commission, consisting of Kochubei, Zubov, Chartoryski, Severin-Pototzki, and Derzhavin, gave information to the governors of the governments in which Jews resided, and advised them to acquaint the Jewish communities with the purpose of the commission. In 1803 delegates from the Jewish communities were invited to visit St. Petersburg in order that the commission might become better acquainted with the conditions of Jewish life in Russia. At this time Peretz was in a position to render valuable service to his coreligionists. His immense commercial undertakings and the high standing of his acquaintances enabled him to exert a decided influence for good on contemporary legislation; and through his friend Speranski he was enabled to further the Jewish cause.

On the death of his wife, Peretz was baptized and married a German who became the mother of his younger children. His son **Hirsch,** by his first wife, was a boy of great promise; but, becoming involved in the Dekabrist outbreak in 1825, was sent to Siberia, and later was transferred to Odessa, where he died in banishment. Peretz's daughter by his first wife married Senator Baron Grebnitz. Another son of his held (1856–58) the position of inspector of the Technological Institute. With the fall of Speranski, Abraham Peretz's good fortune forsook him, and he became a poor man.

Bibliography: *Voskhod*, 1881, ii. 30; Hessen, *Sto Lyet Nazad*, St. Petersburg, 1900.

H. R. J. G. L.

PERETZ, ISAAC LÖB: Writer in Yiddish and Hebrew; born at Samoscz, government of Lublin, May 25, 1851. In the Hebrew school in which he received his early education he so distinguished himself in his Hebrew studies that he was denominated an "iluy." On completing his education in Hebrew Peretz turned his attention to secular studies; with them he entered upon a period of "enlightenment." He criticized Jewish customs, occasionally wrote poems in Yiddish or Hebrew, and was reputed a "maskil." To this period belong his poems "Ḥalukat ha-Ḥokmot" (published in "Ha-Shaḥar," 1876, p. 192, a journal that supported the Haskalah movement) and "Sippurim be-Shir we-Shirim Shonim" (in conjunction with G. J. Lichtenfeld, Warsaw, 1877). After this Peretz produced nothing further until 1886, when his poems "Manginot ha-Zeman" and "Ha-'Ir ha-Ḳeṭannah" appeared in "Ha-Asif." In the latter poems an advance over his previous productions was apparent. At this time Peretz was living in his native town, practising as an attorney at law. Probably as the result of government restrictions, he was soon compelled to abandon the practise of law and seek a livelihood elsewhere. In Warsaw he secured a position as clerk in the offices of the Jewish congregation, and since then has devoted himself to literature.

Peretz tells the story of the common people in their own dialect, and with simplicity and force. He is chiefly distinguished, however, for his keen insight into the psychological constitution of his heroes. He is not a realist in the full sense of the term; he does not merely depict life as it is; he takes up the cause of his heroes and pleads it for them. This characteristic gives to the writings of Peretz a note of "Tendenz." Yet, though fighting in this manner against both the constitution of the ghetto and the social order (for this Peretz has already been imprisoned once by the government), he sees not only the dark side of the things against which he fights, but their bright side also. This trait he displays particularly in his Ḥasidic sketches, in which, with an inclination to the fantastic and with his powerful imagination, he masterfully reveals the whole inner world of Ḥasidic life. There is also an element of symbolism in the writings of Peretz, particularly in his poems. These, however, are not the best of his productions.

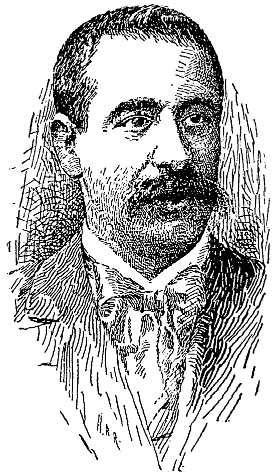
Isaac Löb Peretz.

The collected writings of Peretz have been published, in Hebrew ("Kol Kitbe Pereẓ," Warsaw, 1899), in Yiddish, on the fiftieth anniversary of his birth ("Schriften," *ib.* 1901), and in Russian (St. Petersburg, 1902–3); they have appeared also in several other European languages. "Ha-'Ugab," poems, was published in 1896.

BIBLIOGRAPHY: Klausner, in *Ha-Shiloaḥ*, vii. 540–547; *idem*, in *Sefer ha-Shanah*, iii. 234–239; *idem*, in *Ha-Eshkol*, i. 54–71; idem, in the Preface to his *Kol Kitbe Pereẓ*, 1900–1; Zagorodsky, in *Luaḥ Aḥiasaf*, ix. 356–360.

H. R. A. S. W.

PEREYRA, ABRAHAM ISRAEL (Marano name, **Thomas Rodrigues Pereyra**): Spanish writer and philanthropist; born at Madrid; died 1699 at Amsterdam. He went to Venice to escape the persecution of the Inquisition, and thence to Amsterdam.

Pereyra was highly esteemed on account of his wealth and culture, and for several years was president of the Spanish-Portuguese community in Amsterdam. He was a warm admirer of Shabbethai Ẓebi, to visit whom he, in company with Isaac Naar, made a journey to Italy. He also wished to go to Gaza to pay homage to the pseudo-Messiah. He donated 46,000 gulden to the Talmud Torah at Amsterdam, and founded the Talmudic seminary at Hebron, in which the physician Meïr (like Pereyra, an adherent of Ẓebi) lived for some time.

Of Pereyra's works the following have been published: (1) "La Certeza del Camino," dedicated to Señor Dios de Israel (Amsterdam, 1666). This work, consisting of twelve sections, the fruit of twelve years' labor, contains reflections on Providence, the vanity and emptiness of the world, human misery, love and reverence for God, on virtues and vices, rewards and punishments, etc. (2) "Espejo de la Vanidad del Mundo" (*ib.* 1671), with sonnets of Isaac Orobio de Castro and Daniel Levi de Barrios. (3) "Discursos Legales Sobre la Verdad de la Ley" and "Livro Que Contem o Termo é Codicoẽs con Que vos Srs. do Mahamad do K. K. de Talmud Tora Admitirão o Legado Que nelle Constituiõ Abr. Pereyra," the statutes concerning his gift to the Talmud Torah. The last two are still preserved in manuscript.

Pereyra left five sons, **Isaac, Jacob, Moses, Aaron,** and **David,** and two daughters, **Ribca,** wife of Jacob de Pinto, and **Rachel,** wife of Abraham Cuitiño (Quitiño).

BIBLIOGRAPHY: Barrios, *Relacion de los Poetas*, p. 60; De Rossi-Hamberger, *Hist. Wörterb.* p. 259; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 87.

S. M. K.

PEREZ: Marano family of Cordova or Seville, several members of which were victims of the Inquisition in Spain and South America, while several others settled in Turkish territory.

Aaron b. Abraham Perez: Chief rabbi at Jerba, where he died after 1761; pupil of Nissim Ḥayyat. He wrote a somewhat mystical commentary (written in 1738) on the Pentateuch, which appeared, together with interpretations of certain passages of the Prophets and the Hagiographa and some sermons, including two funeral orations, under the title "Bigde Aharon." This likewise appeared in a volume which included also the "Mishḥat Aharon," a commentary on the Talmud, and the "Miktab le-Ḥizḳiyahu," a Biblical commentary by his son Hezekiah Perez, and which was published at the expense of his grandson Maimon Perez (Leghorn, 1806). Aaron composed also liturgical poems; and some of his piyyuṭim were printed at the end of the "Miktab le-Ḥizḳiyahu."

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, pp. 279 *et seq.*; Zedner, *Cat Hebr. Books Brit. Mus.* p. 629.

S. M. K.

Abraham Perez: Rabbinical author; lived at Constantinople in the beginning of the nineteenth century. He was the author of a volume of novellæ on the Talmud, as well as on Maimonides and other medieval rabbinical authors, to which is added a work on the laws of ṭerefah by Raphael David Mizraḥi. The whole was published under the title "Abne Shoham" at Salonica in 1848 by David's son Raphael Ḥayyim Benjamin Perez.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 3; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 85; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 629; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 188.

S. M. Fr.

Antonio Perez: Wealthy merchant of Saragossa. Being persecuted by the Inquisition, he escaped by flight in 1487. Less fortunate were his sister **Beatriz Perez,** wife of the physician Alfonso de Rivera; **Juan Perez,** born at Seville and prominent at Saragossa; and **Leonor Perez,** wife of Garcia Lopez. All of these were publicly burned at Saragossa as "Jewish heretics," the first-named on March 14, the second on Nov. 7, 1487, and the last-named on March 21, 1488.

Judah Aryeh Leon Perez: Preacher of the eighteenth century. His ancestors lived in Castile; but on the expulsion of the Jews from Spain the family, which was very wealthy, settled in Morocco. His grandfather **Solomon Perez,** a contemporary of Moses Zacuto and author of a commentary, as yet unpublished, on the Zohar, lived first at Tlemçen and then at Tunis, while his father, **Joseph Perez,** went to Italy, where he married a daughter of Solomon Shemaiah of Lucena. Perez himself married a granddaughter of the scholarly Michael Cohen of Salonica. He describes a shipwreck which he suffered, and how he was held captive at Naples for forty days. He then went to Leghorn and to Venice, where he was chosen preacher of the Ashkenazic community, succeeding his relative Isaac Cavallero, who had died at an early age.

Judah lived for an entire winter at Prague as the beneficiary of the primate of the community, Samuel Tausk, and at Kolin, where the rabbi, Baruch Austerlitz, befriended him. For a time he resided also at Amsterdam.

Of his works the following have been published: "Peraḥ Lebanon" (Berlin, 1712), extracts from sermons delivered at Venice, based upon the weekly lessons, and each of which is preceded by extracts from the sermons of Isaac Cavallero, under the title "Naḥal Etan"; "Fundamento Solido, Baza y Thypo de la Sacra Sancta y Divina Ley . . . por un Methodo Facil y Distincto, en Forma de Dialogo" (Amsterdam, 1729), dealing in twelve chapters with the fundamental principles of the Jewish religion, legislation, and the Ten Commandments, the thirteen articles of faith, repentance, penance, and similar topics.

BIBLIOGRAPHY: *Peraḥ Lebanon*, Preface; De Rossi-Hamberger, *Hist. Wörterb.* pp. 259 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1366; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 88.

Luis Nuñez Perez: Lived in Mexico. He became involved as Judaizer in the proceedings which the tribunal of Mexico conducted against Gabriel de Granada in 1642.

On Oct. 28, 1680, the tribunal of Madrid sentenced to imprisonment as "backsliding Judaizers" **Isabel Perez,** twenty-six years of age, and the merchant **Antonio Perez,** aged thirty-three; and on Oct. 21, 1725, the tribunal of Murcia similarly sentenced **Maria Lopez Perez,** seventy years old.

It is not certain whether **Isaac Perez,** of Spanish descent, who practised medicine at Amsterdam in 1742, and Judah Aryeh Leon Perez of Venice (see above) belong to the same family.

BIBLIOGRAPHY: Rios, *Hist.* iii. 617, 619, 624; *Publ. Am. Jew. Hist. Soc.* iv. 115, 158; vii. 348 *et seq.*; Kayserling, *Ein Feiertag in Madrid*, p. 43; idem, *Bibl. Esp.-Port.-Jud.* p. 88.

Manuel Bautista Perez: Settled at Lima, Peru, where he was brought before the Inquisition on a charge of Judaizing. He was the owner of the royal palace at Lima, which is still called "the house of Pilate," and possessed besides a fortune which would be to-day the equivalent of $1,000,000. He, together with his wealthy partners and coreligionists, was burned at the stake in Lima on Jan. 23, 1639.

D. M. K.

Raphael Ḥayyim Benjamin Perez: Turkish rabbinical author; son of Abraham Perez. He lived at Salonica about the middle of the nineteenth century, and was the author of "Zokrenu la-Ḥayyim" (Salonica, 1847), an index to the Shulḥan 'Aruk. He published, besides, his father's "Abne Shoham."

S. M. Fr.

PEREZ BEN ELIJAH OF CORBEIL: French tosafist; lived at Corbeil in the second half of the thirteenth century; died before 1298, probably in 1295; son of the Talmudist Elijah of Tours. In Talmudical literature he is designated by the abbreviations "RaP" (= Rabbi Perez), "RaPaSh" (= Rabbi Perez, may he live), and "MaHaRPaSh" (= our master Rabbi Perez, may he live). He had for masters R. Jehiel of Paris and Samuel of Evreux.

Perez traveled throughout Brabant, and sojourned for a time in Germany, where he made the acquaintance of Meïr of Rothenburg. On his return home he delivered lectures on Talmudical subjects. These lectures were attended by the most celebrated rabbis of the fourteenth century; and his fame as a Talmudical authority became universal, his commentaries being studied in France, Germany, and Spain.

Perez was the author of the following works: (1) Glosses on the "'Ammude ha-Golah" of Isaac of Corbeil, published together with the text, Cremona, 1556. (2) Commentaries on the greater part of the Talmud. These commentaries, variously entitled "Tosafot," "Shiṭṭah," "Nimuḳim," "Ḥiddushim," "Perishah," underwent many changes introduced by Perez's numerous disciples; only the commentary on the treatise Baba Meẓi'a has been preserved in its original redaction. Two of the commentaries, on Baba Ḳamma and Sanhedrin, were published by Abraham Venano at Leghorn in 1819; that on the tenth chapter of Pesaḥim was reproduced by Mordecai ben Hillel in his "Mordekai"; and many others were given by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet." (3) Glosses on the collection of the ritual laws entitled "Tashbaẓ" of Samson ben Zadok, published together with the text, Cremona, 1556–61. (4) "Sefer Pereẓ," a Masoretic work which is no longer in existence.

BIBLIOGRAPHY: Abraham Zacuto, *Sefer Yuḥasin*, ed. Filipowski, p. 233; Azulai, *Shem ha-Gedolim*, ii. 149; Conforte, *Ḳore ha-Dorot*, p. 17; Zunz, *Z. G.* p. 41; Steinschneider, *Cat. Bodl.* col. 2643; Renan-Neubauer, *Les Rabbins Français*, pp. 449 *et seq.*; Gross, *Gallia Judaica*, pp. 565 *et seq.*

E. C. I. Br.

PEREZ B. ISAAC COHEN GERONDI: Cabalist. The surname "Gerondi" is due to an unwarranted deduction by Jellinek ("Beiträge zur Gesch. der Kabbalah," ii. 64), and is used for the purpose of describing more in detail the author of "Ma'areket ha-Elahut." A certain Perez, who lived toward the end of the thirteenth century, is mentioned as the author of this cabalistic work.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6719; Michael, *Or ha-Ḥayyim*, No. 1168.

K. P. B.

PEREZ B. MENAHEM: Rabbi at Dreux; took part in his old age in the great synod held before 1160 under the presidency of Jacob b. Meïr (R. Tam). He was the father of Menahem Vardimas, author of an "'aḳedah" in forty-five verses. Perez was probably the author of a manuscript which is entitled "Sefer Pereẓ," and which contains notes on the Masorah.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 178, 572; Zunz, *Literaturgesch.* p. 328.

D. M. K.

PERFUME: Both fragrant ointments and perfumes ("roḳaḥ" or "riḳḳuḥim") in general (comp. INCENSE) were known to the Israelites. There is nothing to indicate that they understood how to obtain them from animal matter, mention being made only of their preparation from vegetables. The principal substance of which perfumes were made was gum resin or balsam, which either oozed naturally from certain trees or was obtained by slitting them. Sometimes the wood, bark, and leaves were employed; rarely the flowers and seeds. The following plants were especially used: aloes ("ahalim"), balsam ("bosem"), calamus ("ḳaneh"), cassia ("ḳeẓi'ah"), cinnamon ("ḳinnamon"), galbanum ("ḥelbenah"), ladanum ("loṭ"), myrrh ("mor"), saffron ("karkom"), and styrax ("naṭaf" or "libneh").

The Israelites were not familiar with distillation or with any of the other methods of obtaining perfumes popular in later times; but by pouring boiling oil or fat on various substances they obtained fragrant oils or ointments for their customary needs. In Job xli. 31 this method of preparation is referred to. The raging sea is compared to a pot of boiling ointment ("merkaḥah"). According to Cant. iii. 6 and Prov. vii. 17, the bed was perfumed "with myrrh and frankincense, with all powders of the merchant"; according to Ps. xlv. 9, the garments of the queen smelled of myrrh, aloes, and cassia. Hebrew women carried smelling-bottles ("batte nefesh") attached to a long chain around the neck or at the girdle (Isa. iii. 20).

E. G. H. W. N.

PERGAMENTER, SOLOMON B. SHALOM, OF BRÜNN: Austrian Hebraist and poet of the earlier part of the nineteenth century. He was the author of "Yesode ha-Lashon," in Judæo-German, for self-instruction in Hebrew (Vienna, 1813; 2d, improved, ed. *ib.* 1832), and of several Hebrew poems. Delitzsch describes him as one of the most excellent poets of the German school who contributed to the "Bikkure ha-'Ittim."

BIBLIOGRAPHY: Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 109, Leipsic, 1836; *Bikkure ha-'Ittim*, iii. 130, 132; vi. 3.

S. P. WI.

PERGAMUS (BERGAMA): City of Asia Minor a few hours distant from Smyrna. Although there are no documents to show that Jews lived there in ancient times, it is probable, in view of its flourishing condition in past ages, that it, like other cities, was influenced by Jewish trade. The earliest Jewish settlement there of which anything is definitely known was made about the middle of the eighteenth century, its members coming principally from Constantinople, Salonica, Tunis, Algiers, Smyrna, and the neighboring country. The commerce of Pergamus was formerly in the hands of the Jews, and they were universally respected; but to-day (1904) their financial condition, except in a very few cases, is deplorable, on account of their passion for gambling and owing also to the development of trade by other classes in the town. Most of the Jews make their living by selling merchandise at the large weekly fair held at Pergamus, although there are among them a few artisans (chiefly shoemakers and tinsmiths) and pedlers. Certain Jewish family names in Pergamus are found but rarely elsewhere in Turkey, *e.g.*, Hova and Misriel. According to local tradition, during a battle in the war for Greek independence fought at Pergamus in 1820 the Jews were ordered by the Turks to throw the Greek dead into the brook Boklu Chai, which flows through the town. At that time the chief rabbi was Mordecai Varon. His successors were Mordecai Sardas, Abraham Kurkidi (1860-80; author of "Wayiḳra Abraham," Smyrna, 1887), Isaac Mizraḥi, Joseph Aboab, Isaac Franco, and the present (1904) incumbent, Solomon Ḥabib.

There are three Jewish cemeteries at Pergamus, the oldest gravestone dating from 5594 (= 1834), and the latest cemetery having been opened in 1869. The community possesses a synagogue and a small school, subventioned by the Alliance Israélite Universelle, and there are two benevolent societies. The Jews speak Judæo-Spanish, Turkish, and Greek, and live in entire harmony with the adherents of other creeds.

The Jewish inhabitants number about 500 in a total population of 18,000, showing an increase of about 200 in twenty years.

S. A. GA.—M. FR.

PERINGER, GUSTAV, VON LILIENBLAD: Christian Orientalist; born 1651; died at Stockholm Jan. 5, 1710; studied under Wagenseil at Altdorf. He was professor of Oriental languages at Upsala from 1681 to 1695, and then librarian at Stockholm. About 1690 King Charles XI. of Sweden sent him to Poland on a mission to the Karaites, for the purpose of gathering information concerning their customs and manner of life, of buying their works, and probably also of converting them to Christianity. Provided with a letter of recommendation to the King of Poland, Peringer went first to Lithuania, where there existed several Karaite communities; but nothing is known as to the result of his mission. Most probably it was without success (see JEW. ENCYC. vii. 444, *s.v.* KARAITES).

Peringer translated into Latin the following treatises and works: the tractates 'Abodah Zarah (inserted by Surenhusius in his Latin translation of the Mishnah) and Tamid (Altdorf, 1680); Zacuto's "Sefer Yuḥasin" (see Wolf, "Bibl. Hebr." p. 66, No. 163); various parts of Maimonides' "Mishneh Torah" (*ib.* i. 847; iii. 775, 777-778); a fragment of the "Massa'ot" of Samuel ben David the Karaite, travels in Palestine in 1641 (Upsala, n.d.; published in Hebrew and Latin in Wolf, *l.c.* iii. 1080-1094; Hebrew and Latin in Ugolino's "Thesaurus," vii.; French transl. by Carmoly in his "Itinéraires,"

p. 497, Brussels, 1847). Peringer wrote also "Dissertatio de Tephillin sive Phylacteriis," Upsala, 1690.

Bibliography: Bischoff, *Thalmud-Uebersetzungen*, pp. 21, 44-45, Frankfort-on-the-Main, 1899; Fürst, *Bibl. Jud.* iii. 78; Grätz, *Gesch.* x. 299-301 and note 5, pp. lxxii. *et seq.*, Leipsic, 1868; Steinschneider, *Cat. Bodl.* col. 2418; *Zeit. für Hebr. Bibl.* iv. 84.

T. S. Man.

Classification.

PERIODICALS: In the broadest meaning of the term Jewish periodicals include all magazines as well as all newspapers which, either because of the language in which they are published or because of the special nature of their contents, appeal particularly to Jewish readers. Of the newspapers most of the dailies form a class by themselves in that they report the general news of the world and do not confine themselves to Jewish matters. The specifically Jewish newspapers (principally weeklies) may be characterized as political, social, religious, or communal, ranging from such as report current matters of moment in all parts of the world and of interest to the whole of Judaism to such as are devoted solely to local community and social gossip. Of the magazines, or periodicals in the narrower sense of the term, some are literary and belletristic, others scientific. The former contain essays, stories, and poems generally, but not always, of a specifically Jewish nature: with such magazines may be classed as special subdivisions some juvenile and a few humoristic publications. The scientific magazines include some which deal, most often in a semipopular fashion, with the general sciences—physics, astronomy, geography, etc. (these are principally found among the Judæo-Spanish journals of Turkey); economics and agriculture (chiefly those devoted to the subject of colonization); and the household sciences (mostly papers for women's interests). The larger part of the scientific periodicals, however, deals with the so-called "Jewish sciences": Jewish history, Bible exegesis, Hebrew philology, bibliography, pedagogics, theology, philosophy, and religion. In addition to all these there are publications for special classes of readers—*e.g.*, cantors, students, members of athletic associations—while various charitable and other societies issue regular reports of their activities. Many periodicals do not belong to one or other of these various classes exclusively; some, indeed, can be classified only as general, so diversified are their contents. Most of the weekly newspapers, for instance, make a specialty of presenting, sometimes in feuilletons or even in separate supplements, stories, essays, and poems, as well as scientific articles, while the technical magazines often devote special columns to news items. Some of the magazines, too, are illustrated; indeed, one or two have been established especially in the interests of art. Calendars and annuals, in so far as they contain literary, scientific, and belletristic matter, may likewise be included under the term "periodicals."

History—Beginnings.

In the latter part of the century that saw the beginnings of non-Jewish periodical literature two attempts were made to found Jewish newspapers, both of them at Amsterdam, the center of Hebrew typography until the nineteenth century. The first was the Judæo-Spanish "Gazeta de Amsterdam" (Jan. 24-Nov. 14, 1678); the second, the Judæo-German semiweekly ("Dienstagische" and "Freitagische") "Kurant" (Aug., 1686-Dec., 1687). Although it is of interest to note that the word "Zeitung" (in Hebrew characters) was used in 1688 in the title ("Zeitung aus Indien") of the Judæo-German translation of Moses Pereyra's "Notisias dos Judeos de Cochim," almost an entire century passed after the two Amsterdam publications ceased before another Jewish newspaper made its appearance.

But in the meantime the beginnings of magazine-journalism had likewise been made. Perhaps the "Peri 'Eẓ Ḥayyim" (1728-61)—also of Amsterdam—a monthly Hebrew bulletin containing the rabbinical decisions of the members of the Sephardic bet ha-midrash (Arbol de las Vidas), may be regarded as the first Jewish magazine. That honor is generally claimed, however, for the "Ḳohelet Musar," which Moses Mendelssohn, assisted by Tobias Back, started to issue in 1750 as a Hebrew weekly devoted to ethico-philosophical questions; only two numbers appeared. About this time Benjamin ben Zalman Croneburg of Neuwied planned to publish a general Jewish newspaper under the title "Der Grosse Schauplatz"; but only a fragment of one issue of the paper, in German with Hebrew characters, has been preserved. In 1771 was made another of these early attempts to establish Jewish newspapers—Jewish, however, only because of their readers, not because of their contents—this time in Germany. It was called the "Dyhernfurther Privilegirte Zeitung," and was a German weekly in Hebrew characters printed from Dec., 1771, until some time in the following year. It contained news from foreign parts, such as Warsaw and Constantinople, as well as market reports, etc. Above the title was pictured the coat of arms of the city of Dyhernfurth. The last of this class of periodicals for some time was one which appeared for half a year in Alsace, a political weekly entitled simply "Zeitung" (Metz, 1789-90).

Of an entirely different nature from these newspapers was "Ha-Meassef," which was founded in 1784 by Mendelssohn's disciples. As the successful monthly organ of the Maskilim, it really inaugurated the Hebrew press. It appeared in seven volumes, and then was forced to suspend by the successful issue of the very purposes for which it had been established; for the wider participation on the part of the Jews in the culture of their neighbors was attended by a growing disinclination to use Hebrew.

Nineteenth Century.

1801-30: The nineteenth century opened without the existence of any Jewish periodical; and when efforts were resumed to utilize this class of publications in furthering reforms in the internal and external status of Judaism, the necessity for the use of the vernacular was realized. Of the seventeen or eighteen attempts at founding periodicals in the first quarter of the new century, fourteen were in languages other than Hebrew, by far the larger proportion in German. In Bohemia the first Jewish magazine, the "Jüdische Monatsschrift," German in Hebrew characters, was published by a literary society for a few months in 1802; and in 1811 appeared the "Jahrbücher für Israeliten und Israelitinnen," which was modeled on the annual "Taschenbücher" appearing in the non-Jewish world and contained literary and belletristic matter. In Holland a Dutch newspaper, "Sulamith," appeared from 1806 until 1808, and a "Jaarboek" was published in the latter year. In Germany the following periodicals in German were established: a successful Reform monthly with general contents, which was likewise called "Sulamith" and appeared fairly regularly for about nineteen years from 1806; "Jedidja" (1817-23), a religious, moral, and pedagogic semiannual; the "Zeitschrift für die Reifere Jugend" ("Ḳeren Tushiyyah," Fürth, 1817); the "Taschenbücher zur Belehrung der Jugend" (1818-1820; an annual), noteworthy as the first periodicals for the young; "Der Bibel'sche Orient" (1821), an unsuccessful attempt at establishing a cabalistic periodical; the "Zeitschrift für die Wissenschaft des Judenthums" (1822), the first German literary-scientific paper, one which, despite its merits, failed to find a reading public; and "Geist der Pharisäischen Lehre" (1823-24), the first rabbinical magazine. In 1823, also, were published the first Jewish papers in England and America, both in English: the "Hebrew Intelligencer," an anonymous monthly in London, and "The Jew," a monthly in New York (the latter was continued for two years). In Poland there appeared "Der Beobachter an der Weichsel," in Judæo-German, printed at Warsaw in 1823-24.

Of the various Hebrew periodicals that were published in the course of this period one was a German attempt to continue "Ha-Meassef" under the title "Ha-Meassef he-Ḥadash" (1809-11); the second was the similar publication of the Dutch To'elet Society and called "Bikkure To'elet" (1820); the third, the Austrian "Bikkure ha-'Ittim" (1820-31), was one of the two periodicals thus far mentioned that outlived the first quarter of the century, although sporadic attempts were made within the following ten years to revive the two most successful of the German periodicals. The "Bikkure ha-'Ittim" marks the commencement of a new phase, locally, of Jewish history. What "Ha-Meassef" had been for Germany, the "Bikkure ha-'Ittim" became for Austria, where the Haskalah movement now first became active. Its general excellence attained for it a wide circulation; and though it was destined to live hardly more than ten years, it was nevertheless after a short interval followed by a line of worthy successors. Between 1825 and 1831 it was apparently the only regularly published periodical in the whole of the Jewish world.

1831-40: Nevertheless in Germany the decade 1831-40 was to be one of great journalistic activity, both politically and literary-scientifically; no less than fifteen periodicals printed in German were established during this time, among them several which at least from the standpoint of longevity were eminently successful; one of them, indeed, is still being published. The first periodical of the decade was "Der Jude," almost exclusively political; despite a promising beginning in an important field it endured only four years (1832-35). In 1833 another volume of "Jedidja" was published, and "Zion," a religious paper, began a two years' career. In 1834 Philippson's "Israelitisches Predigt- und Schul-Magazin" appeared. In the following year "Das Füllhorn" (1835-36), with the object of furnishing instructive, useful, and entertaining reading matter and of discussing Jewish events of interest, furnished a new type of paper, being followed by "Die Synagoge" (1837-39). Of greater importance was the founding in 1835 of Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie," in which the foremost scholars of the time united to popularize the "Jewish sciences." Its success was marked; it appeared, though with interruptions, until 1844, and then for a short time in 1847.

The "Allgemeine Zeitung des Judenthums."

But these scientific, instructive, and edificative journals, apart from the irregularity of their appearance, left a want to be supplied, which Philippson, discontinuing his theological paper, in 1837 set about to fill. In the "Allgemeine Zeitung des Judenthums" was furnished the first successful paper to take part in the every-day life of the Jew, and in the course of its history it was instrumental in introducing many reforms and establishing several important societies and institutions. As it appeared at first three times and then regularly once a week, it was enabled to fulfil in part the duties of a newspaper also. The "Allgemeines Archiv des Judenthums" (1839-43) was a revival of "Jedidja"; Jost's "Israelitische Annalen" (1839-41) sought to be both a newspaper and a scientific and literary magazine; "Der Israelit des Neunzehnten Jahrhunderts" (1839-1848), another Reform paper, was particularly religious, but had also a literary tendency at times. Even more active and more enduring was Fürst's "Der Orient" (1840-51), founded in the last year of this decade, with general contents, and with a separate "Litteraturblatt" which to-day still offers a veritable mine for the student of Jewish literature, history, and archeology. "Ẓiyyon" (1841-42), another scientific and religious (Reform) paper, and "Sinai" (1846), for "Jewish learning and ethics," may also be mentioned.

Outside of Germany the only periodical founded that survived the decade was the Austrian "Kerem Ḥemed" (1833-42), which was established as the successor of the Haskalic "Bikkure ha-'Ittim" and appeared as somewhat of an innovation in style, its articles on exegetical, archeological, and literary-historical questions being in the form of letters. In Switzerland appeared "Altes und Neues Morgenland" (1834-40), an exegetical monthly; in France, the "Archives Israélites de France"—the first successful French publication and the second oldest Jewish paper now in existence—and an earlier attempt, "Die Wiedergeburt" ("La Régénération," 1836-37) of Strasburg, probably the first bilingual Jewish paper; in England, the "Hebrew Review and Magazine for Rabbinical Literature" (1834-35); and in Holland, the "Jaarboeken voor de Israelieten in Nederland" (1835-40).

1841-50: The religious activity of the fifth decade of the century was attended by correspondingly increasing journalistic productiveness, the number of new periodicals being no less than seventy. Germany continued to lead in this respect; there was also a decided revival of interest in Hebrew, while both English and French journalism were likewise established on a permanent basis. As many as twenty-five new German periodicals appeared, five of them in Austria, and one each in England and America; about fifteen Hebrew, of which five appeared in Germany, an equal number in Austria, two or three each in Galicia and Holland, and one in England; and at least thirteen English, of which one in America and one in England were destined to endure a long time. Only the most noteworthy of these periodicals, such as introduced or established some phase of journalism, will receive particular mention.

“Jewish Chronicle.”

The “Revue Orientale” (1841–46) was the first periodical in Belgium. The “Voice of Jacob” (1841–1848), with Reform tendencies, was the first English newspaper deserving of the term; but far more successful was the “Jewish Chronicle,” with the opposite religious tendency at first, and which, established in the same year, is the oldest existing publication in English. “Pirḥe Ẓafon” (Wilna, 1841–44), for literary criticism, Biblical and Talmudical researches, and news, was apparently Russia's first periodical. In 1842 Isidor Busch of Vienna with his “Kalender und Jahrbuch für Israeliten” (1842–47; and 1854–67), containing a summary of the news of the year, as well as historical, scientific, belletristic, and other entertaining matter, made this class of publications a valuable addition to periodical literature. A Judæo-Spanish journal, the “Chronica Israelitica”—the first since the “Gazeta de Amsterdam”—was published in Gibraltar in 1842, and another, “Esperanza Israelitica,” in 1843. “The Occident,” a monthly of Conservative tendencies, was the first really successful periodical in the United States (Philadelphia, 1843–69). An important German publication of this period was Frankel's “Zeitschrift für die Religiösen Interessen des Judenthums” (1844–46, but continued later under a different title). Hungary as yet did not offer a promising field for journalistic enterprise; in 1844 Leopold Löw attempted to publish his “Ben Chananja” for the Jews of that country, but at Leipsic; fourteen years passed before he renewed his attempt. “Yerushalayim” (Zolkiev, 1844; Lemberg, then Prague, 1845), in Hebrew, was the first Galician publication. “First Fruits of the West” is of interest because it was published in Kingston, Jamaica (1844).

The successful German papers until this time all had had Reform tendencies; as religious agitation increased, party lines were drawn more closely, and journals were established to serve as official organs of Orthodoxy and moderate Reform, as well as of Radicalism. The first successful Orthodox paper was “Der Treue Zionswächter” (1845–55), with a Hebrew supplement, “Shomer Ẓiyyon ha-Ne'eman”; “Ha-Yareaḥ” (1845) in Hebrew, and with the same tendency, lived but a short time. Another attempt at founding a periodical for mysticism—“Der Kabbalistische Biblische Occident”—ended with the first number. In France “L'Univers Israélite,” Conservative, founded in 1844, takes its place beside the “Archives Israélites” among the oldest of existing periodicals; other, but short-lived, journals appeared there in the next two years. For the Austrian Haskalah, the “Kerem Ḥemed” having ceased publication in 1843, the “Kokebe Yiẓḥaḳ” (1845–73) was established, and proved to be the longest-lived of the “Bikkure ha-‘Ittim's” successors. In England the first literary magazine, entitled “Sabbath Leaves” (1845), and a religious paper, “The Cup of Salvation” (1846), were established, the latter with the patronage of Sir Moses Montefiore; but, like various other English papers of the next few years, they existed but a short time. The “Magyar Zsinagóga” (1846–47) and the “Evkönyo Zsido” (1848) seem to have been the first periodicals in Hungarian; the scientific “Rivista Israelitica” (published for a few years from 1845), the first in Italian, and the Judæo-Spanish “Puerta del Oriente,” or “Sha‘are Mizraḥ” (1846), the first in Turkey.

In 1847 the “Jewish Chronicle” of England from a fortnightly became a weekly, and Geiger's “Wissenschaftliche Zeitschrift” resumed publication for a short time. In 1848 are to be noted “Die Zeitung”—this and “Die Jüdische Post” (1849) were the first Galician Judæo-German papers; “Die Zeitschwingen,” “Die Zeitung für's Judenthum,” and the “Centralorgan für Glaubensfreiheit”—the first German papers in Vienna, all edited by Busch and all unsuccessful; Einhorn's “Ungarische Israelit,” the first German paper published in Hungary, and one which gave the first impulse to Reform in that country; and the “Liturgische Zeitschrift” (1848–62) in Germany, the first periodical devoted to synagogal music and to the interests of cantors. In Holland the weekly “Nieuws en Advertentieblaad,” and the literary “Tijdschrift,” were founded in 1849; the former, with various changes of title, continued to appear until 1893. In 1849, also, appeared in America “The Asmonean” (until 1858), the first weekly there; “Israel's Herold,” short-lived, but noteworthy as the first German-American paper (both of these appeared in New York); and the “Jewish Advocate” (of Philadelphia); “The Hebrew Leader,” a Conservative paper established in 1850, is noteworthy at least in that it continued to appear until 1882.

1851-60: The decade 1851–60 was characterized by a steadily increasing attention on the part of German periodicals to the scientific aspect of Judaism, perhaps at the expense of purely religious interests, the comparative silence of the so-called official organs being noteworthy (in 1860 the “Allgemeine Zeitung des Judenthums” was practically the only paper making propaganda for Reform); there were also renewed attention to the Hebrew press, especially in Galicia, and marked journalistic activity in America. To the four or five German periodicals already established on a permanent basis were added in Germany and Austria eleven or twelve which were to have a life of ten years or more—three of them are still in existence. It is worthy of note, furthermore, that of the total thirty new German periodicals established in this period one-third were literary “Jahrbücher.” Fourteen new Hebrew publications likewise were founded.

In 1851 Frankel, in reviving the “Zeitschrift für die Religiösen Interessen des Judenthums” and

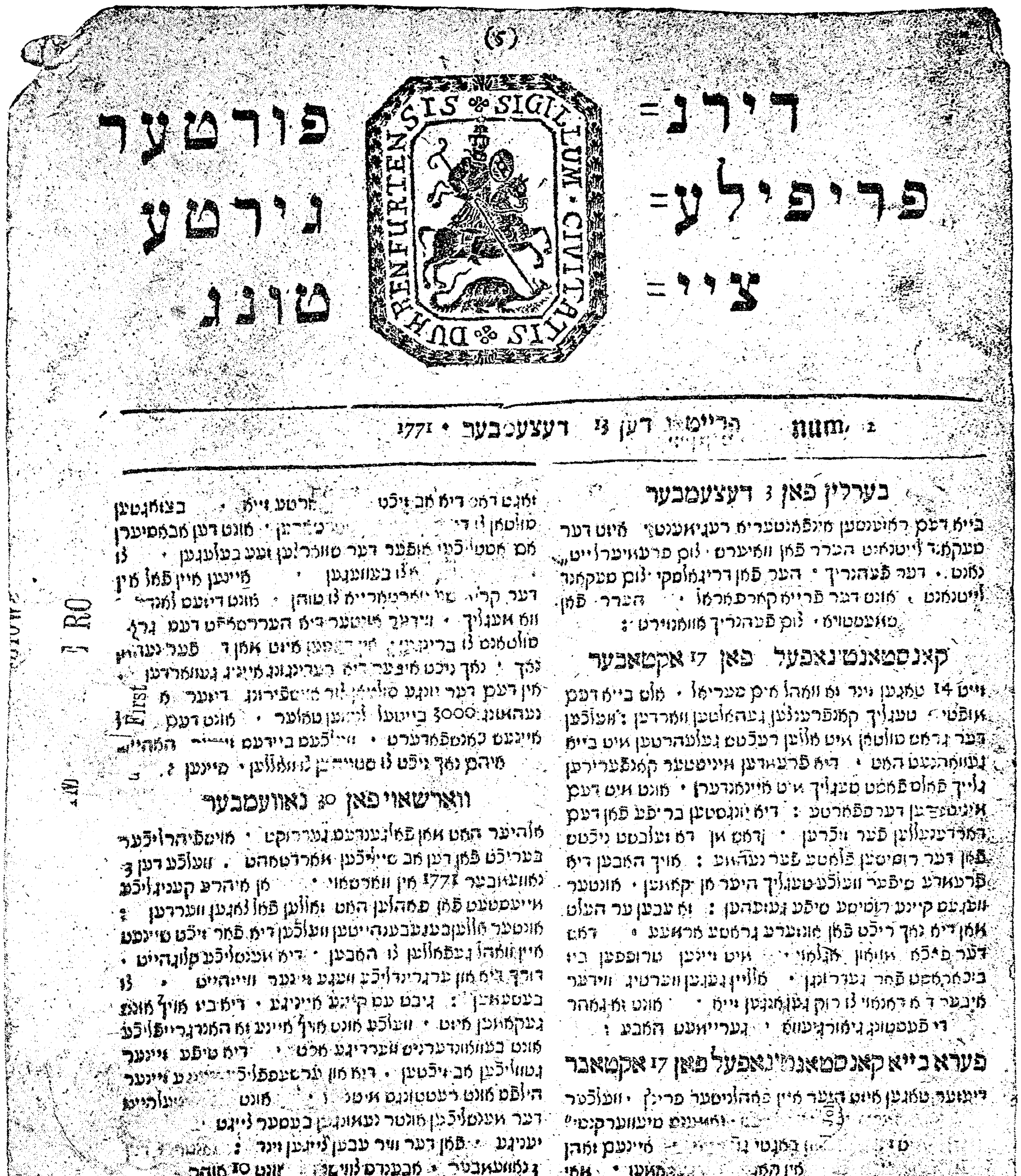

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ווארשאוי פאן 20 נאוועמבער

PAGE FROM THE "DYHERNFURTHER PRIVILEGIRTE ZEITUNG."

(In the possession of Prof. Richard Gottheil, New York.)

The "Monatsschrift."

changing it to the more scientific "Monatsschrift für die Geschichte und Wissenschaft des Judenthums," took a step characteristic of the period, though for a time, it is true, the "Monatsschrift" was the only scientific journal in Germany. In the same year "Der Israelitische Volkslehrer," a family weekly of a superior belletristic character, was founded by L. Stern and continued to appear for about twelve years (from 1859 with Stern's "Der Freitagabend"). The "Deutscher Volkskalender und Jahrbuch," also established in 1851, proved to be one of the most enduring of its class, and is still being published as the "Jüdischer Volks- und Haus-Kalender" (Brieg, from 1853); it was joined in the following year by Pascheles' "Illustrirter Israelitischer Volks-Kalender" (Prague, 1852–94), apparently the earliest illustrated periodical. In 1852 "He-Ḥaluẓ," a scientific Hebrew year-book, was established in Galicia and was published successively in various places until 1889. In England a rival to the "Jewish Chronicle" appeared, in 1853, in the "Hebrew Observer"; but in the following year it united with the "Chronicle," which remained the only organ of the community for some years. In Italy was established the first successful Italian periodical, "Educatore Israelita," taking the place of the "Rivista Israelitica"; since 1874 it has been known as "Il Vessillo Israelitico." In Constantinople the establishment of the Judæo-Spanish "La Luz de Israel" (1853) especially to report the Crimean war is significant.

In 1854 were established Philippson's "Jüdisches Volksblatt" (until 1866); Samson R. Hirsch's "Jeschurun," a valiant defender of Orthodoxy (the other Orthodox organ, the "Treue Zionswächter," ceased publication in the following year), which was of importance in the development of Judaism until 1870; and M. Letteris' "Wiener Mittheilungen" (1854–66), the first successful one of his several attempts. In the same year Busch's highly prized "Kalender und Jahrbuch für Israeliten" was continued by Wertheim as the "Jahrbuch." In 1851 the "Annuaire du Culte Israélite" (until 1870), in 1853 another Dutch weekly, "De Israeliet" (short-lived), and in 1855 another French journal, "Le Lien d'Israël" (until 1862), were founded.

"American Israelite."

In the United States the "American Israelite," supporting Reform, the oldest existing journal in that country, was established in 1854; and in the following year "Deborah," with the same objects, but to appeal to the large number of German Jews for whom English was not as yet the literary language, became one of a series of German and German-English papers. Thus in the eastern part of the country "Sinai" was published at Baltimore from 1856 to 1862; in the West "The Hebrew Observer," in English and German, was established, the oldest existing Jewish paper on the Pacific coast, and two years later a second journal was established there, "The Gleaner," which was succeeded by "The Pacific Messenger" (1860–61), likewise in German and English. In 1857 the "Jewish Messenger" of New York appeared, and until 1902 it occupied in the Conservative rank a position corresponding to that of the "American Israelite" among the Reform papers. "The Asmonean," however, ceased publication in 1858. In 1859 "The Corner-Stone" of New Orleans gave evidence that another section of the country had awakened to a realization of journalistic influence.

By the middle of this decade Galicia had become recognized as the center of a Haskalic influence which extended over Poland and Lithuania; among the Jews of this region, whose literary language was still Hebrew, the Crimean war had awakened interest in the world at large; and therefore when the weekly "Ha-Maggid" was established it met with instantaneous and lasting success. This was really the beginning of the Hebrew newspaper. Most of the Hebrew journals thenceforth established in Turkey and in Slavic countries contained political and mercantile news of the Gentile as well as of the Jewish world, while special literary and scientific supplements supplied the other demands of their readers. In Lemberg, too, "Jeschurun," a Hebrew journal for science and literature, was founded (1856–58; from 1859 it was published in Germany, partly in German and partly in Hebrew); likewise "Meged Yeraḥim," and later "Oẓar Ḥokmah," neither of which lived many years, however. "Ha-Mebasser" (1860–70) was eminently more successful. "Oẓar Neḥmad" (1856–64), another Hebrew periodical of the same class as those of Galicia, was published in Vienna.

Kobak's "Jeschurun."

The only other important journalistic event of 1857 was the appearance of the Rumanian "Israelitulu Romanulu" of Bucharest, the first journal in Wallachia. The Jews of Hungary were provided with a journal in the following year, when Löw revived his "Ben Chananja," but with a more scientific trend; it continued publication till 1867. Steinschneider's "Hebräische Bibliographie" was the first purely bibliographical periodical established; its importance is indicated by the length of its life (1858–82). "La Famille de Jacob" was one of the few Jewish journals of France published outside of Paris; "La Vérité Israélite" (1860–62) was an attempt to provide a French juvenile paper. The last year of the sixth decade was somewhat active, especially in Russia, where two important Hebrew weeklies, "Ha-Karmel" (until 1881) and "Ha-Meliẓ" (until 1904), and also "Razsvyet" (continued as "Zion" in 1861, then again as "Razsvyet" in 1879), a weekly and the first journal in Russian, met with success.

1861-70: During the decade 1861–70 the comparative journalistic inactivity of Germany continued, though a temporary change was noted about the middle of the period in the establishment of a number of papers of brief existence. Of about a hundred new periodicals established—of which nine or ten were added to the list of permanent ones, and ten others enjoyed a life of ten years' duration or more—Germany supplied only about fifteen, one of which is still being published; and four others, with ten of those previously existing, outlived the decade. In America, too, the increased activity hardly kept the pace which the growth of the Jewish population and the journalistic conditions of the preceding decade would seem to have predicted;

perhaps a dozen new periodicals were founded there, of which only three were to outlive the decade together with about five previously existent papers. England's activity was even less marked. On the other hand, the growth of the periodical press in Austria, including Galicia and Hungary, was steady, and resulted in a number of permanent additions to the list of Hebrew papers, of which between twenty and twenty-five new ones were founded in various parts of the Jewish world. A remarkable feature, too, was the number of Judæo-Spanish periodicals —at least ten—which made their appearance, although perhaps only one survived long. Furthermore, permanent papers were established in a number of the countries less prominent in the history of Jewish journalism.

Geiger's "Zeitschrift."

In Germany Geiger, fifteen years after the cessation of his "Wissenschaftliche Zeitschrift," resumed its publication under the title "Jüdische Zeitschrift für Wissenschaft und Leben" (1862–1873); in 1868 Kobak's "Jeschurun" was removed to Bamberg (until 1878), Grätz became editor of the "Monatsschrift für die Geschichte und Wissenschaft des Judenthums," and the "Israelitische Wochenschrift" (until 1894) made its appearance; and the following year "Die Jüdische Presse" was founded as a Conservative journal, one which is still being published.

Judæo-German Press.

In Austria and Hungary the cause of Reform received added and energetic journalistic representation in "Die Neuzeit" of Vienna (1861–1904), which at the same time became a rich source of material for the history of the Jews in Austria-Hungary. "Ben Chananja" increased its influence in Hungary by becoming a weekly in 1861; and its efforts were supplemented in the same year by those of the Hungarian "Magyar Izraelita." The "Izraelita Magyar Néptanitó" (1865–68) was pedagogic in character, as was the "Zsidó Iskolai és Hitköztégi Lapok" (1869–71); and the Orthodox interests were represented by the "Magyar Zsidó." In Austria, toward the end of this period, Smolenskin founded "Ha-Shaḥar" (1869–1884), an eminently successful periodical and one which inaugurated the epoch of original literature in modern Hebrew. In Galicia, however, a Hebrew weekly for political and general news, "Ha-'Ibri," had been founded in 1865, and it continued publication until 1890; in 1869 a still-existent German paper was established there as "Der Israelit," for moderate Reform; while the "Lemberger Jüdische Zeitung" represented the Judæo-German press for a number of years during this decade. The history of Judæo-German journalism had really begun in Russia in 1863. Until that time the better-educated classes of Russian Jews, for all of whom Hebrew was the literary language, had formed the bulk of the reading public; but now, as was the case in other countries, a vernacular press was demanded, and "Ha-Meliẓ" issued as a Judæo-German supplement "Ḳol Mebasser," for literature and belles-lettres. A Russian periodical, "Posrednik," also appeared for a short time from 1869. In Poland "Jutzrenka," the first Jewish paper in Polish, appeared from 1861 to 1863; its place was taken in 1866 by the still-existent "Izraelitá." This country played its part, too, in the history of the Hebrew press; "Ha-Ẓefirah" (1862–63, then 1874 until the present time), a weekly, ranking with the similar journals of Galicia and Russia. With these countries must be grouped in this respect Palestine, where "Ha-Lebanon" appeared from 1863 to 1864, but where "Ha-Ḥabaẓẓelet," a strongly Orthodox newspaper, was of greater importance and, though its publication has at times been interrupted, is still active.

Ladino Periodicals.

The "Jornal Israelith" (1860–71), whose editor Ezekiel Gabbai was the real founder of journalism in Turkey, owed its success to the fact that, being printed in Judæo-Spanish, it supplied a long-felt want of the Jews of Turkey, who were for the greater part uninstructed and without any knowledge of languages other than the vernacular. The Judæo-Spanish papers of Turkey which followed the "Jornal" were mostly of one character: they supplied information as to foreign and domestic affairs in general and Jewish communal affairs in particular; and, to such an extent as to be forced to suspend publication, fearlessly fought for reforms and protested against abuses even when connected with the grand rabbinate. The activity of the Judæo-Spanish press about 1864 was notable not only in Turkey, but also in other parts, particularly in Vienna, where the Judæo-Spanish colony published, in rabbinical characters, various journals intended for the Balkan Peninsula, especially Bulgaria. They include, peculiarly enough, what appears to have been the first Jewish comic paper, "Risi Bisi" (1867); "El Verdadero Progreso Israelito" (1863) appeared in Paris; and "Sema Israel" (1864) in Curaçao. In 1869 the first of five unsuccessful attempts to publish Jewish papers in Turkish was made with "Al-Sharḳiyyah." "Salonik" (1869) was printed not only in Judæo-Spanish and Turkish, but also in Greek and Bulgarian. In Rumania the "Israelitulu Romanulu" resumed publication in Rumanian and French, in 1867. In Corfu the "Chronica Israelitica," in Italian and Greek, was founded in 1861, and "La Famiglia Israelitica," in Italian, was published from 1869 to 1877; while in Italy the "Corriere Israelitico" (from 1863) appeared beside and eventually outlived the "Educatore Israelitico." In France Isidore Cahen became editor of the "Archives Israélites" in 1862; that this journal and the "Univers Israélite" were sufficient to supply the journalistic wants of Paris is shown by the end of "Le Lien" and "La Vérité" about this time, though the "Revue Israélite," a weekly, was founded in 1870, and appeared for several years. In Holland renewed activity was indicated by the appearance of the annual "Achawa" (1865–68) and of three new weeklies which are still in existence: the "Nieuw Israelietische Weekblad" (from 1866), the "Onafhankelijk Israelietisch Orgaan voor Nederland" (from 1867), and the "Weekblaad voor Israelietische Huizgesinnen" (from 1870); in addition "Ibri," a literary weekly, existed for a short time in 1869. The "Israelitisk Tidende" (1865), published at Copenhagen for a short time, seems to have been the only Danish Jewish periodical published, unless the "Jödisk Almanak" (1861) be reckoned as such.

In the United States the "Zeichen der Zeit," a German monthly with a Reform tendency, soon paid the penalty for the caustic tone it adopted; on the other hand, "The Hebrew" (1863 to the present), in German and English, was another successful publication of the Pacific coast. "The Jewish Times" of New York (1869–79) was for a time the foremost representative of the Reform element; and in 1870 "Ha-Ẓofeh ba-Areẓ ha-Ḥadashah" was founded as one of the most successful Hebrew periodicals ever published in America. In England the "Londoner Jüdisch-Deutsche Zeitung" was the first Judæo-German publication to appear in English-speaking countries; while the "Jewish Record" (1868–71) was the first penny Jewish paper. "The Guide" is to be noted as another journal of Kingston, Jamaica, and "The Australian Israelite" (1870–1882) as one of the longest-lived Jewish newspapers of Australia.

1871-80: During the decade 1871–80 the increase in the number of Hebrew publications was maintained, principally in Galicia, but also in Palestine and Russia and, to a smaller extent, in Germany, Austria, Hungary, and the United States, though many of these publications suspended before the end of the decade; in the last-mentioned country both English and Judæo-German journalism likewise displayed a decidedly greater activity (about twenty-five new foundations in each language were made); furthermore, six or seven new journals in Russian appeared, and an equal number in Judæo-Spanish.

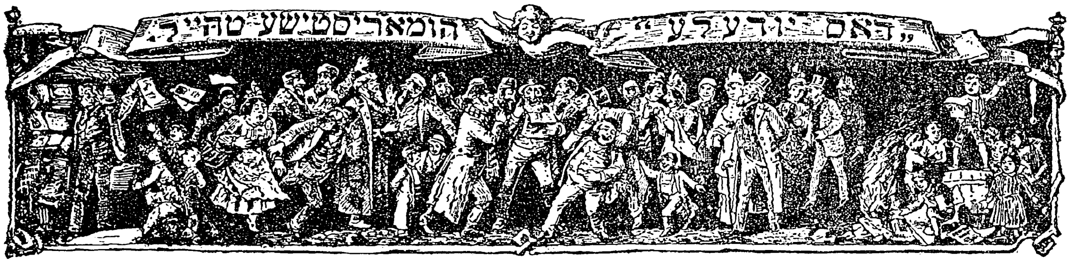

Title-Heading of the Humorous Section of the "New-Yorker Illustrirte Jüdische Zeitung."

German Scientific Journals.

In Germany it is perhaps noteworthy that Geiger's "Jüdische Zeitschrift," which had been at least in part religious, came to an end in 1872, and that the "Jüdisches Literaturblatt" (Magdeburg, 1873–97; Cracow, 1897 to the present) was almost entirely scientific and literary. So, too, were Berliner's "Magazin für die Wissenschaft des Judenthums" (1874–93) and Brüll's "Jahrbücher für Jüdische Geschichte und Literatur." The "Predigt-Magazin" was a homiletical quarterly; while "Der Israelitische Bote" and "Die Reform" (each several years from 1875) were two new religious and literary papers, the former Orthodox, the latter progressive. "Joseph," edited for a number of years from 1879, was a special publication for the young, and "Der Jüdische Kantor" (1879–98), one of the most successful of the liturgical papers. "Die Neue Israelitische Zeitung" (1880) was a second attempt at Jewish journalism in Switzerland. Of Judæo-German papers in Germany the "Ḳol la-'Am," edited for several years from 1876 by Rodkinsohn, requires mention. In Alsace "L'Israélite Alsace-Lorraine" (1878–80) appeared partly in French and partly in German.

The principal new publications in Austria during this decade were Judæo-German and Hebrew; *e.g.*, of the former, "Der Wiener Israelit," a newspaper published three times a week from 1873 for many years. Nor was the proverbial light-heartedness of the Austrian capital without its expression in Jewish journalism; as formerly the first Judæo-Spanish humoristic paper had been published there, so now the first Judæo-German, Wilhelm Weiss's "Jüdischer Kikeriki" (1877), which was, in addition, illustrated. In contrast "Ha-Emet" (1877), though only a few numbers appeared, is noteworthy as the first Hebrew socialistic paper. In Hungary the "Ungarisch-Jüdische Wochenschrift" (1871–72), especially "Der Ungarische Israelit" (1874 to the present—a general paper), and "Die Zeit" (1878–81; for theology and history), were important German publications; "Das Jüdische Weltblatt" (from 1878) was a successful semiweekly Judæo-German organ; "Ha-Yehudi" (1875–80), a Hebrew literary magazine; while "A Magyar Izraelita Orzágos Tanitó-Egylet Ertesitöje" (from 1875) was to prove itself the longest-enduring of the periodicals published in Hungarian. Bohemia, too, established a successful German periodical in this decade—the "Israelitischer Lehrerbote," continued as "Die Israelitische Gemeindezeitung" (1873), the oldest Jewish paper in Bohemia; "Der Fortschritt im Judenthume" (1880–85) likewise was published in Bohemia.

Galician Hebrew Press.

In Galicia the Judæo-German periodicals which reenforced the "Israelit" and the "Lemberger Jüdische Zeitung" were "Die Neue Jüdische Presse" (1872) and "Yisrulik" (1875–76). Except "Svjit," a Polish weekly, and "Ojczyzma," which appeared for five years in both Polish and Hebrew, all the other important new Galician papers were in the latter language; most of them appeared in the ranks beside the long-established "He-Ḥaluẓ," "Ha-Maggid," and "Ha-'Ibri," to combat which, however, the "Maḥaziḳe ha-Dat" was founded in 1879 as the organ of Ḥasidism. In Rumania—where the demand for journals in the vernacular was met by "Fraternitatéa" (1879) and the annual "Anuar Penetrul Israeliti" (1878) in Rumanian, and by "Ha-Yo'eẓ" (1876) in Judæo-German—Hebrew journalism was represented by "Ha-Ḥolek" (1878) and by "Yizra'el" (1877), which had as its object,

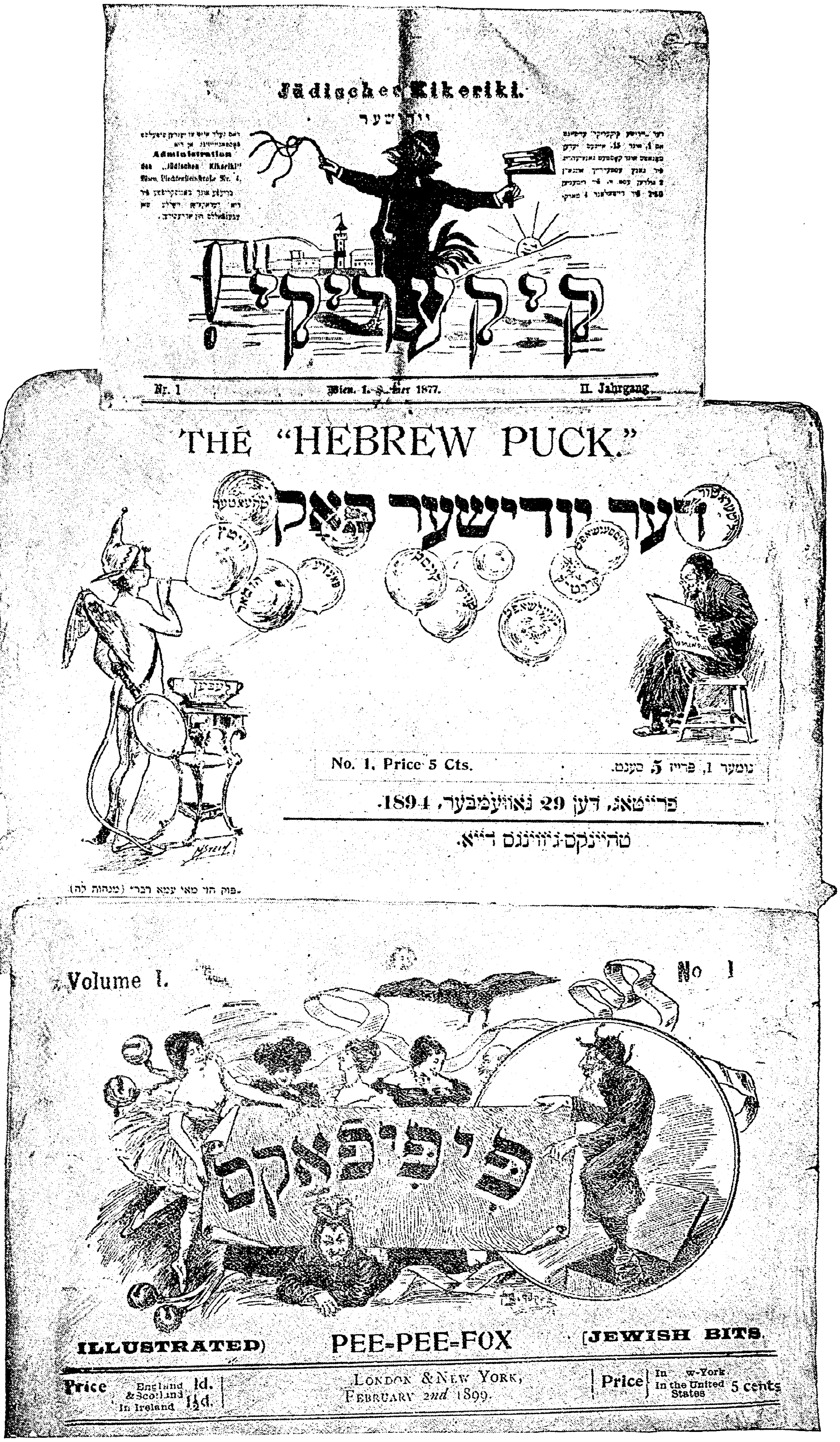

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Title-Headings of Jewish Illustrated Humorous Periodicals.

as did "Ha-Yo'eẓ," the rousing of interest in the Holy Land. The Hebrew press in Russia was likewise active for a time, although "Ha-Karmel" in 1871, more in keeping with its literary character, became a monthly; among the new journals were: "Yagdil Torah" (1871–81), "Bet Wa'ad la-Ḥakamim" (1875), "Ha-Boḳer Or" (1876–86), and "Dabar be-'Itto" (1878). On the other hand, the Judæo-German "Ḳol Mebasser" ceased publication in 1871, and there seemed to be a growing fondness for languages other than Hebrew and Judæo-German; several Russian periodicals were established, including the highly successful "Voskhod," which, founded as a weekly in 1879 and changed to a monthly in 1881, has continued to appear with weekly and annual supplements until the present time, though not uninterruptedly. When the renewed activity of the Hebrew periodical press was most noted, "Ha-Ẓebi" (1876–1900) was founded as the most successful opponent of the very Conservative "Ha-Ḥabaẓẓelet" (which became a monthly in 1877), and fought twice a week for the introduction of modern civilization into the Holy Land and for the renascence of Hebrew as a spoken language. About the same time were established "Yehudah wi-Yerushalayim" (1877–78) and "Sha'are Ẓiyyon" (1876–80), and in 1880 "'Ammud ha-Yir'ah," as an organ of the rabbis; and Frumkin edited for a short time the first Judæo-German periodical of Palestine.

The Judæo-Spanish press of this decade was very active in its attempts to educate the Jews of the Orient. "El Tiempo" (from 1871) was one of the most widely circulated papers of the East. "El Nacional," which in 1871 became the successor of the "Jornal Israelith," and "El Telegrafo" (from 1872) were of a similar nature. Of the other Judæo-Spanish periodicals—principally "La Epoca" (for many years from 1874), "El Sol" (1879), and "La Buena Espéranza" (1874; originally called "La Espéranza")—some were of a more general popular-scientific nature, treating in part the natural sciences and containing also translations of stories from the French and Hebrew. "La Politica" (1878) was published by the Judæo-Spanish colony in Vienna. "Zeman" (1872) and "Jeridiyyah Terjumah" were two more of the attempts to educate the Jews of Turkey to the use of Turkish as a written language.

In Italy the "Educatore Israelita," with a change in title to "Il Vessillo Israelitico," received a new lease of life in 1874. "Mosè," an Italian monthly of Corfu, the third Jewish paper of that island, was established in 1878. In France one of the most valuable of the scientific periodicals in the whole of Jewish journalism—the "Revue des Etudes Juives"—began to appear in 1880; while in Holland, of five or six new publications, the scientific and literary "Israelietische Letterbode," with a news supplement, the "Israelietische Nieuwsbode," was published for fourteen years alongside its older contemporaries; and the "Echo de l'Orient" (1875), a French fortnightly and interesting on this account, appeared for a short time.

Of several papers established during this decade in England, one, "The Jewish World," founded in 1873, was destined to be of great importance in the development of English Jewry. "Der Londoner Israelit" (1878) was a successful Judæo-German socialist paper, and "Ha-Kerem," a Hebrew weekly. In Australia, of four English papers established between 1871 and 1875 one was edited by the Jewish schoolboys of Adelaide; in India the first Jewish journals appeared during this period: "The Jewish Gazette" (1874) of Calcutta and the "Light of Truth" (1877–1882) of Bombay, both in Mahrati (Hebrew characters) and English.

In English-Speaking Lands.

In the United States several English papers appeared whose continued publication during a term of years allows the inference that the number of new journals published there was proportionate to a growing need, even if the literary and utilitarian character of many of the new productions was not such as to give them a high place in Jewish history. One of the most enduring of American juvenile

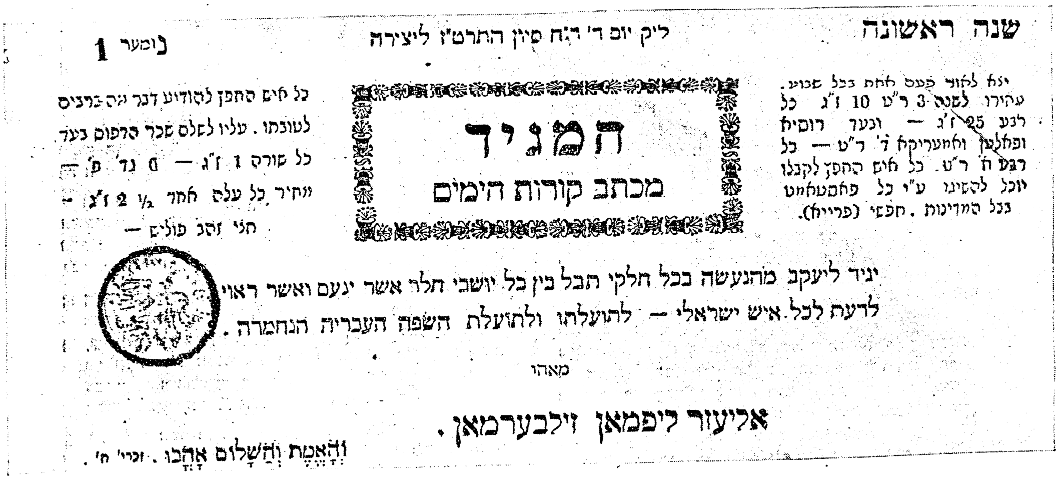

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וְהָאֱמֶת וְהַשָּׁלוֹם אֱהָבוּ. זכרי' ח'.

Title-Heading of the First Number of "Ha-Maggid."

papers was "Young Israel" (later "Israel's Home Journal"), founded in 1871; another, which had a succession of distinguished scholars as editors, was "The Sabbath Visitor" (from 1874), edited at first with a German section. "The New Era" (1871–75) was the first of a number of monthly literary magazines established in succession in various cities under the same name. "The Occident" (Chicago, 1874), "The Jewish Record" (Philadelphia, 1874–87), "The Jewish Progress" (San Francisco, 1876), and "The Jewish Tribune" (St. Louis, 1879) were typical weeklies; "The American Hebrew," founded in New York in 1879, became with "The American Israelite" a representative of this class of journals. "The Jewish Advance" (Chicago, 1878–82) and "The Jewish Chronicle" (Baltimore, from 1876) were comparatively successful German-English papers; "Die Wahrheit" was published at St. Louis (1871), and "Der Zeitgeist," a German family paper, at Chicago (1880-83). "The Hebrew Review" (Cincinnati, (1880–90) was one of the few purely literary magazines published in America. Of the various Judæo-German papers—including one which had English, German, and Hebrew departments also, and another which was devoted to anarchism—only the "Jüdische Gazetten" in New York (from 1874) and the "Israelitische Presse" of Chicago (from 1876; with a Hebrew supplement, "Hekal ha-'Ibriyyah") were of much importance. The latter was strongly Orthodox; the former, which was Conservative but inclined toward liberalism, and which contained popular literary articles as well as news-items, was perhaps the most successful paper of its class published. "Ha-Ḳol" (New York, 1889–90), founded originally in 1876 in Königsberg by Rodkinsohn as a literary and news journal, deserves notice as one of the most radical Hebrew periodicals ever published.

Of Recent Years.

1881-1900: During the last twenty years of the nineteenth century a marked change was noticeable in the condition of the Jewish periodical press. Before the opening of this epoch all the various types of Jewish journalistic activity had been established; but from now on one type in particular, that of the newspaper, became predominant. At the same time there was a shifting in the preponderance of influence, which previously rested with the German press. Even here a change had gradually been taking place, in that the weekly half-news, half-literary paper had increased in numbers at the expense of the more strictly scholarly magazine. But it was especially in America and the Slavonic countries that the change was most noticeable. The new period was ushered in by the sudden increase in the mmigration into the former from the latter, attended n the United States by a corresponding advance n the number of local English weeklies as well as he more-to-be-expected Judæo-German dailies and weeklies; the Judæo-German press becoming of wide significance in connection not only with Jewish questions, but also with the economic questions of he world at large. Exactly how great was the reflex influence of the new settlers in America upon ffairs in their old homes can not be determined; at ny rate, Russia and Galicia shared in the new movement, though not so much in the Judæo-German as in the Hebrew press. Zionism likewise contributed toward the increase in journalistic activity during this period.

Germany and Austria-Hungary: Of the older periodicals in Germany the "Wissenschaftliche Zeitschrift des Judenthums" ceased publication in 1881, the "Jahrbücher für Jüdische Geschichte und Litteratur" in 1890, the "Magazin für die Wissenschaft des Judenthums" in 1893, the "Israelitische Wochenschrift" in 1894, and "Der Jüdische Kantor" in 1897, in which year, too, the "Jüdisches Literaturblatt" removed to Cracow; there were thus left of the old foundations only the "Monatsschrift für Geschichte und Wissenschaft des Judenthums" (which, moreover, also suspended from 1887 to 1892), the "Allgemeine Zeitung des Judenthums," "Der Israelit," and "Die Jüdische Presse," and of the annuals only the "Jüdischer Volks- und Haus-Kalender."

However, at least thirty new German periodicals appeared in Germany during the twenty years. Of these "Die Laubhütte" (from 1883), the "Israelitisches Gemeindeblatt" (from 1888), the "Allgemeine Israelitische Wochenschrift" (from 1892), and the "Jüdisches Familienblatt" (from 1898) belong in the category of religious and social newspapers; the "Populär-Wissenschaftliche Monatsblätter" (from 1881), "Israelitische Monatsschrift" (1884–95; supplement of "Die Jüdische Presse"), and "Zeitschrift für die Geschichte der Juden in Deutschland" (1887–1892) were scientific—the fact that only one of them outlived the century is significant. The "Zeitschrift für Hebräische Bibliographie" was founded in 1896 to replace Steinschneider's "Hebräische Bibliographie," which ceased publication in 1882. "Lehrerheim" (1895) was established as a special organ for teachers, and the "Israelitischer Jugendfreund" (1895) one for the young; the "Jüdische Turnzeitung" (1900) became the organ of the Jewish athletic societies; the "Berliner Vereinsbote" (1895), "Zion" (1895), and "Jeschurun" (1900) supported Zionism; "Palästina" devoted itself to the study of economic conditions in the Holy Land; the "Jüdische Moderne" (1897) is especially belletristic, and "Ost und West" (1900), an illustrated monthly for general interests.

Among the Hebrew periodicals in Germany "Ha-Medabber le-Yisrael" (1881–82) and "Ha-Ḥozeh" were short-lived; later, however, two scientific magazines, "Mi-Mizraḥ umi-Ma'arab" (published at first in Vienna) and "Ha-Shiloaḥ" (1896), were more successful; the latter was Zionistic.

In Austria the only long-established papers published during this period were "Die Neuzeit" (until 1902) and the "Mittheilungen der Oesterreichisch-Israelitischen Union" (1888, still appearing in 1904). Of the dozen or more new papers the most important perhaps was "Dr. Bloch's Oesterreichische Wochenschrift," founded in 1884 especially to combat anti-Semitism. The "Jüdisches Volksblatt" and the "Monatsschrift der Oesterreichisch-Israelitischen Union" (both in 1889) are likewise important. Two papers were founded to represent labor interests: "Die Welt" (1897) and "Der Jüdische Arbeiter" (1898), the former of which became the organ of Zionism, together with the "Zionistische Rundschau." A special periodical for cantors, as a supplement to "Die Wahrheit," was founded in 1881 under the title "Oesterreichisch-Ungarische Kantoren Zeitung." The "Monatsschrift für Literatur und Wissenschaft des Judenthums," like many similar scientific magazines in Germany, had but a short existence (1889–90). The few attempts at the publication of Hebrew periodicals in Vienna during this period met with little success. "Ha-Shaḥar" itself, despite its popularity, had to cease publication in 1884 for lack of subscribers; the most successful of the new Hebrew papers was "Bet Talmud" (1880–1886), a scientific monthly.

During the period under discussion there were added to the "Magyar Izraelita" as permanent publications in Hungarian "Egyenlöség" (from 1882), "Magyar Zsidó Szemle" (from 1884), "Pályázat" (from 1891), and "A Jövö" (only 1897). Of German papers in Hungary the "Mitteilungen der Freien Vereinigung für die Interessen des Orthodoxen Judenthums" (1887) and the "Ungarische Wochenschrift" (1895) were the only two of five or six to rival for any length of time "Der Ungarische Israelit." In Bohemia beside the older "Israelitische Gemeindezeitung" there appeared the "Jüdische Chronik" (1895), a literary monthly, and "Jüdisches Gefühl" (1900), a periodical for the young.

America—English Papers: The number of new English papers which appeared for a longer or shorter duration of time during the period 1881–1900 was over seventy-five; as many as ten were established in the year 1895 alone. A few, such as "The Reform Advocate" of Chicago (1891) for example, took a place of influence beside the "American Israelite," "The Jewish Messenger," "The American Hebrew," and "The Hebrew" of San Francisco. By far the greater part of them, however, are of local interest only. Among the longest enduring and most important in the various centers of Jewish settlement the following may be mentioned: "The Chicago Israelite" (1884); the "Hebrew Standard" (1883) and "Hebrew Journal" (1885) of New York; "The Jewish Spectator" (1885) of Memphis; "The Jewish Exponent" (1887) of Philadelphia; "The Jewish Tidings" (1887) of Rochester; "The Jewish Voice" (1888) of St. Louis; "The Jewish Chronicle" (1890–93) of Boston; "The American Hebrew News" (1892–1901) of Portland, Ore.; "The Jewish South" (1893) of Richmond; "The Jewish Sentiment" (1895) of Atlanta; "The Jewish Comment" (1895) of Baltimore; "The Jewish Ledger" (1895) of New Orleans; and "The Jewish Review and Observer" (1899) of Cleveland.

Of magazines "The American Jewess" (1895–1899) was especially devoted to women's interests; "The Rabbinical Review" (1881–82) and the "Menorah" (founded 1886) were among the last of the scientific-literary magazines in the United States (the latter became one of the foremost periodicals in the country), the "Publications of the American Jewish Historical Society" (since 1893) being entirely historical. "The American Jews' Annual" (1884–97) was one of the few of its class ever established in America. A single number of a magazine devoted to cabalistic science appeared in Boston in 1895. Of German papers in America "Sulamit" was a literary monthly; and "Freitag zu Nacht" (from 1888), a weekly. There were likewise several Zionist papers of brief existence, and two or three organs of the B'ne B'rith or other lodges.

Judæo-German: The Jews who came to America from Slavonic countries during the great immigrations were not long in appreciating the usefulness of the newspaper. Ninety or a hundred Judæo-German journals were founded between 1885 and 1900, the period of greatest activity in this regard being around 1890, when many papers appeared in the interests of the working classes. The greater part of the journals enjoyed but a brief existence; the most important of all remained the first-established, the "Jüdische Gazetten," which, in full accord with the spirit of its adopted country, purchased and consolidated about twenty of the new papers, some of which, however, continued to appear as its daily (*e.g.*, the "Jüdisches Tageblatt") or other special editions. Among the most important or interesting papers of this class which have appeared are: The "New Yorker Jüdische Zeitung" (1885–89), in the special Judæo-Hungarian dialect; Goldfaden's "New-Yorker Illustrirte Jüdische Zeitung" (1887), the first of its kind in America, in the Judæo-Polish dialect; "Der Volksadvokat" (from 1887); "Der Jüdischer Courier" (1887–1902); "Der Volksfreund" (1889); "Die Arbeiter Zeitung" (1890–1902), most important of the labor journals; "Sulamit" (from 1890), a Zionist publication; "Der Telegraf" (1890–1899); "Der Täglicher Herold" (from 1891); and "Vorwärts" (from 1897), a socialist organ. Of the Judæo-German magazines the principal ones have been: "Yom-Ṭob Blätter" (1897–99), issued only for Jewish and American holidays; "Die Freie Gesellschaft" (1895–1902), an anarchist monthly; "Die Zukunft" (from 1892; still published), a socialist monthly; "Der Neue Geist," a monthly edited by Harkavy, which, like "Natur und Leben," had but a brief existence (in 1897); and, finally, "Der Land Ḥakam" (from 1893) and "Der Jüdischer Puck" (1894–96), two humoristic periodicals. In South America "Der Jüdische Phonograph" was founded at Buenos Ayres in 1897.

Hebrew: An attempt was made also to force the American Hebrew press to share the revival which took place in the native countries of the newcomers. No fewer than fifteen or twenty Hebrew periodicals were established between 1888 and 1900 in the United States, devoted in part to literature and science, in part to political and social topics. Only a few, however, had so long a life as "Ha-Pisgah" (founded in 1890 and continued as "Ha-Teḥiyyah" until 1900) and "Ha-'Ibri" (1892–98), or even as "Ner ha-Ma'arabi" (1895–97) and "Ha-Modia' le-Ḥodashim" (1900–2).

England: Conditions in England reflected, but only to a small degree, those in America. "The Jewish Chronicle" and "The Jewish World" met with no serious rivalry in their field of activity. Of half a dozen new journals in English founded between 1882 and 1890, only "The Jewish Standard" (1888–90), an Orthodox weekly, had any measure of success. "Palestine," the quarterly of the Chovevei Zion Association, and "Young Israel," a magazine for the young, were established in 1897. In the domain of science the "Jewish Quarterly Review"

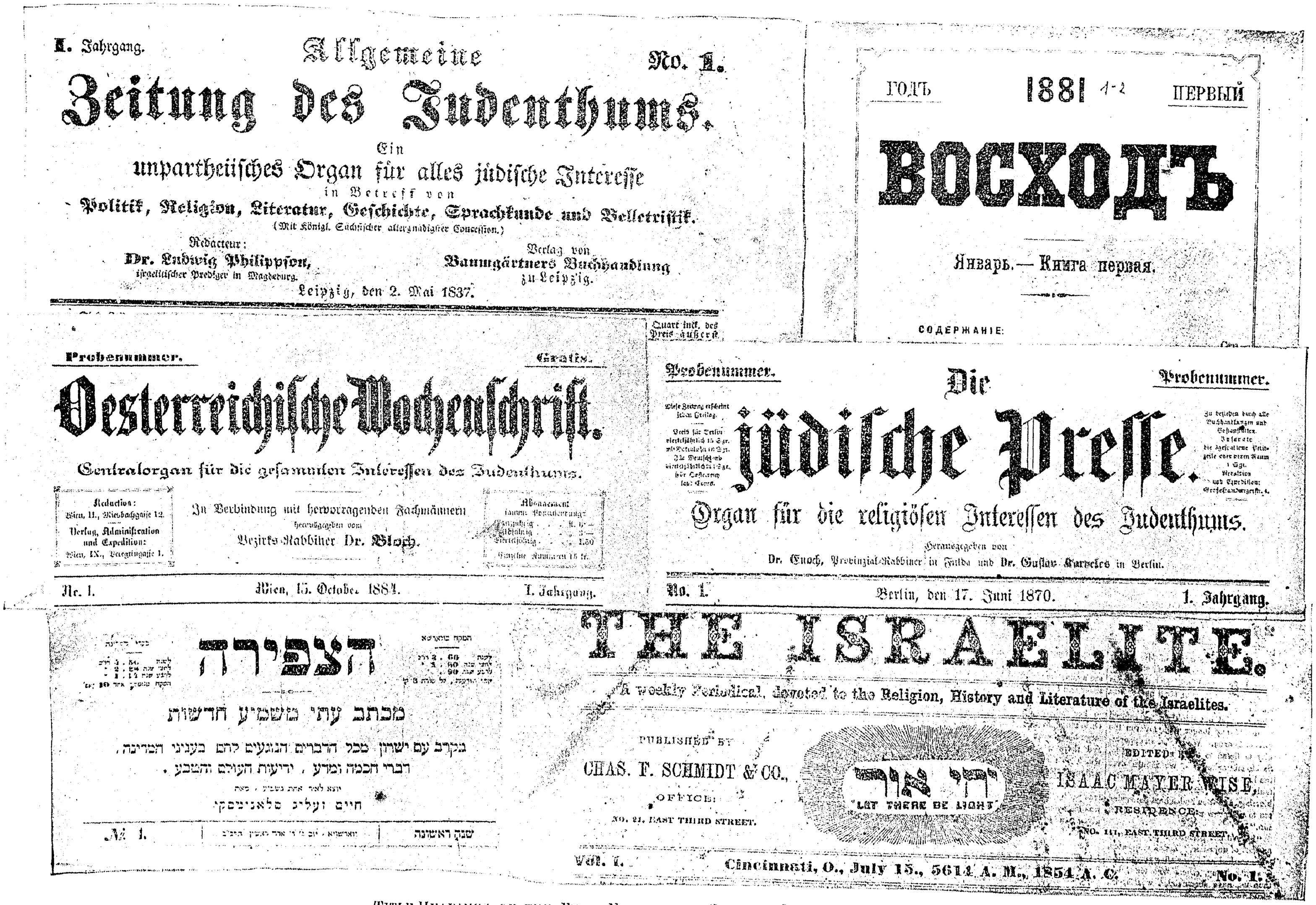

I. Jahrgang. Allgemeine No. 1.

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הצפירה

מכתב עתי משמיע חדשות

בקרב עם ישרון מכל הדברים הנוגעים להם בעניני המדינה,
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TITLE-HEADINGS OF THE FIRST NUMBERS OF CURRENT JEWISH PERIODICALS.

(from 1888) took a leading place among the few magazines of its class existing in the Jewish world during the period under discussion. The new Judæo-German publications were chiefly of the socialist and labor class; the most successful after the early immigration movement was "Der Arbeiterfreund" (1886–91); later "The Jewish Observer" (from 1894) and "Der Jüdischer Express" (from 1896) became the representatives of this class of papers; "Germinal" (1900) was anarchistic. The comic press was represented by "Pipifox." Of Hebrew periodicals "Ha-Degel" (founded in 1897) became a successful newspaper; "Ha-Yehudi" (1898) was founded in the interests of Zionism and Orthodoxy. In English-speaking places outside of the United States and England Gibraltar established the "Voice of Jacob" in 1882; Sydney and Melbourne (Australia), "The Jewish Herald" in 1883, and the former "The Australian Hebrew" in 1895 and the latter the "Australasian Hebrew" in 1897; and Montreal, "The Jewish Times" (the first Jewish paper in Canada) in 1898. In India Bombay has had at least three Mahrati-English papers, and Calcutta two Arabic in Hebrew characters.

Russia: As was noticed above, toward the beginning of the period under discussion there had been on the part of Jewish readers in Russia a marked inclination toward non-Hebrew literature; indeed, it seemed to some that Hebrew as the language of periodicals was doomed; "Ha-Karmel" ceased publication in 1881, three years before "Ha-Shaḥar" in Vienna did the same. With the renewed persecution of the Jews, however, a decided change to earlier ideals took place; the Maskilim redoubled their efforts, and met a willing response. "Ha-Asif," a literary annual established in 1884, found 7,000 subscribers—a considerable number when compared with the 800 which "Ha-Shaḥar" had had in its most successful days. Other annuals and monthlies followed before 1886. A daily press of any kind had never been able to exist in Russia; and even the weeklies issued from time to time had been so restricted as to be without importance. The measure of the change in conditions in the new era, therefore, can be estimated from the fact that in 1886 a Hebrew daily, with paid contributors—the first in the history of Jewish journalism—was established as "Ha-Yom," and that in the same year "Ha-Meliẓ" and "Ha-Ẓefirah" likewise became dailies, with thousands of subscribers (see also RUSSIA, PERIODICALS IN). Of the Judæo-German publications in Russia, Zederbaum's "Jüdisches Volksblatt," a weekly, was published from 1881 to 1889; and "Der Jüdischer Arbeiter" (from 1897) represented the interests of the Russian Social Democrats. Of periodicals in Russian several were attempted before the revival of Hebrew, but the "Voskhod," which became a monthly in 1881, found no important rival until "Budushchnost" appeared at the end of the century (1900–2).

Galicia shared in the revival of Hebrew to a greater extent even than Russia. Between twenty and twenty-five periodical publications of various classes, principally literary weeklies and monthlies, were published there. Among the most noteworthy are the weekly "Ha-Maggid le-Yisrael" (since 1893); the monthly "Ahabat Ẓiyyon" (since 1894); the quarterly "Ha-Eshkol" (since 1898); "Gan Sha'shu'im" (from 1899), a weekly for children. "Oẓar ha-Sifrut" (1887–96) was an annual for literature, belles-lettres, and science. Of the half-dozen Judæo-German periodicals founded in Galicia toward the close of the century, "Der Jude" (since 1899) is a general news weekly. Of German papers, "Jerusalem" (founded in 1899) for literature, and the "Krakauer Jüdische Zeitung" (1898) for science and Zionism, may be mentioned. In the South-Slavonic provinces of the Austrian empire there was never an active Jewish press, although Moritz Grünwald's "Das Jüdische Centralblatt" (1882) appeared for seven years. In Moravia the "Jüdische Volksstimme," a labor journal, was founded in 1900. In Rumania seven or eight Rumanian journals—principally Zionist—and half as many Judæo-German were established, most of them near the beginning of the new century. The first journal in Bulgarian was "El Tresoro" (1894–96), although within the following few years several others appeared.

Palestine: The new period brought several Hebrew papers to the aid of Ha-Ḥabaẓẓelat" and "Ha-Ẓebi" in Palestine, the latter of which ceased publication in 1900 and was continued as "Hashḳafah." Luncz's annual "Yerushalayim," scientific, and "Torah mi-Ẓiyyon" (1886–87, 1896–99), rabbinical, are examples of the most important of the new foundations.

Ladino Press.

The activity of the Judæo-Spanish press noted during the preceding decade continued during 1881–1900 (Bulgaria having a share therein from 1894), though toward the close of the period all Turkish journals were compelled to suspend publication for a time. Of the older papers, "El Tiempo," "El Lunar," "El Telegraf," and "La Esperanza" continued publication into the new century, together with several out of fifteen or twenty new ones that were established; viz., "La Verdad" of Smyrna, "El Novelista," "Carmi," "El Avenir," "El Messerrit," and "La Verdad" of Sofia. "El Luzero de la Paciencia" (Turn-Severin, 1886–87) was the first Judæo-Spanish journal of the East printed in Latin characters; "El Progresso" (1899) was founded in Vienna, "El Sabado Segreto" in Mexico (1889), and "El Colono Israelita" in Buenos Ayres. "O Israelitis Chronographos" of Corfu is the only Jewish periodical recorded which has a Greek title, though some of the Judæo-Spanish papers have been issued with Greek departments. In Italy "Or ha-Lebanon" (1886), an Arabic monthly, was edited by a native of Algiers.

In North Africa several Arabic journals were founded: "Al-Mubashshir" (1884) and "Al-Bustan" (1889) in Tunis (the former of which was forced by the government to suspend issue), and "Al-Faraḥ" (1900) in Egypt. The "Vigio Israélite" (1885–93), in Arabic and French, and "La Jeunesse Israélite" (1890), "Ha-Shofeṭ" (1894), and "L'Israélite Algérien" (1900) in French were established in Oran. Aside from annuals and bulletins, the few new periodicals which appeared in France during this period were: in French, "La Vraie Parole" (1893), "Kadimah" or "En Avant" (1896; by the students of the

Nationalist party), and two Zionist papers, "Le Flambeau" (1899) and "L'Echo Sioniste" (1900); in Judæo-German, "Die Pariser Allgemeine Jüdische Volkszeitung" (1892) and "Ha-Tiḳwah" (1897); and in Hebrew, "Ha-Ḥoḳer" (1891). In Holland the principal new papers were "Achawa" (1888), pedagogic, and the "Centraal Blad voor Israelieten in Nederland" (1885), a successful weekly.

Since 1900: The Jewish press in the new century has continued to develop along the lines laid down in the closing decades of the nineteenth. The increase in the number of English and Judæo-German periodicals in America is steady, though of Hebrew magazines "Ha-Le'om" seems to stand alone. Russia's daily press has been increased by at least one Hebrew and one Judæo-German paper, and another Hebrew journal appears several times a week. In Germany the short-lived "Ha-Ḳeshet," a Hebrew illustrated journal devoted especially to art, was especially noteworthy. New Hungarian, Rumanian, Bulgarian, and Judæo-Spanish journals have likewise been founded. The Italian "Rivista Israelitica" has been established as a companion journal to the "Revue des Etudes Juives" of France and the "Jewish Quarterly Review" of England. In Switzerland several Zionist organs are now being published in various languages. In more distant countries the "Message Zioniste" (French) of Alexandria and "Al Miẓrayim" (Arabic and Judæo-Spanish) of Cairo; "Shoshannah" (Arabic) and "The Voice of Sinai" of Calcutta; the "South African Jewish Chronicle" (English) and the "Jewish Advocate" (Judæo-German) of Cape Town, and, finally, "Israel's Messenger" of Shanghai are the latest established.

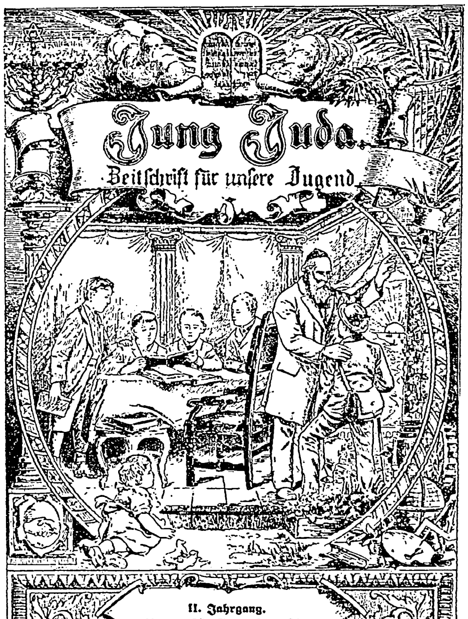
Jung Juda.
Zeitſchrift für unſere Jugend.
II. Jahrgang.
Prag, 27. September 1901.
(14. Tiſchri 5662.)
Nr. 1.

Title-Page of "Jung Juda."

Detailed accounts of the more important Jewish periodicals are given in THE JEWISH ENCYCLOPEDIA under the respective captions. The list of periodicals herewith annexed includes the available data concerning every periodical publication of which any notice could be found; it has been revised and augmented by Dr. Meyer Kayserling of Budapest, Dr. N. Porges of Leipsic, Dr. Samuel Posnanski of Warsaw, Moïse Schwab of Paris, M. Franco of Rumelia, Dr. Aaron Freimann of Frankfort-on-the-Main, S. Seeligman of Amsterdam, Dr. Samuel Krauss of Budapest, and Rabbi Ehrenpreis of Sofia. The supplementary table on page 640 recapitulates the number of journals (including newspapers, but excluding year-books, calendars, and other annuals), in each language, founded in the various countries, the figures in parentheses indicating the number now being published (so far as can be ascertained; the actual numbers are in excess of those given). See also ALMANACS.

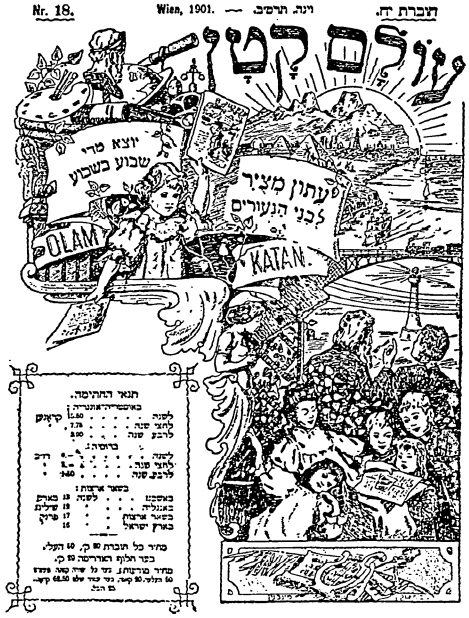

Title-Page of "'Olam Ḳaṭan."

BIBLIOGRAPHY: *American Israelite*, June 8, 15, 22, 29, 1893; *American Jews' Annual*, 1888, p. 90; Bockler, *Presse und Judenthum*, in Giese, *Die Judenfrage*, Berlin, 1889; Davidson, *The Genesis of Hebrew Periodical Literature*, Baltimore, 1900; Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 277 *et seq.*, Paris, 1889; Freidus, in *American Jewish Year Book*, i. 271-282, Philadelphia, 1899; Geiger, in *Wiss. Zeit. Jüd. Theol.* iv. 286, 459; v. 372; Grünbaum, *Jüdisch-Spanische Chrestomathie*, pp. 148-158, Frankfort-on-the-Main, 1896; Harris, in *Jewish Chronicle* (London), May 6, 1904; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 369 *et seq.*, London; *Jüdische Gazetten*, xx. 43 *et seq.* (April 20, 1894); Kayserling, in Winter and Wünsche, *Die Jüdische Litteratur*, iii. 860-880; Lippe, *Bibliographisches Lexicon*, i. 662 *et seq.*, new series, i. 457 *et seq.*, Vienna, 1881, 1899; Markens, *The Hebrews in America*, pp. 265-274, New York, 1888; in *R. E. J.* xl. 271; Sablozki, in *Ozar ha-Sifrut*, 1896, v. 270-283: Singer, *Presse und Judenthum*, Vienna, 1882; Steinschneider, *Hebr. Bibl.* i. 6, xv. 63; *idem*, in *Zeitschrift für die Religiösen Interessen des Judenthums*, 1846, iii. 28-33; Weissberg, *Die Neuhebräische Aufklärungs-Literatur in Galizien*, pp. 49-77, Vienna, 1898; Wiener, *History of Yiddish Literature*, pp. 357-360, New York, 1899; Wise, in *Judaism at the World's Parliament of Religion*, pp. 402-409, Cincinnati, 1894; *Zeitschrift für Hebräische Bibliographie*, i. 35, v. 159, vii. 25.

G.—W. P.

LIST OF PERIODICALS.

ABBREVIATIONS.

LANGUAGES.

A Arabic.
B Bulgarian.
D Dutch.
E English.
F French.
G German.
Gr Greek
H Hebrew.
Hu Hungarian.
I Italian.
J Judæo-German.
M Mahrati.
P Polish.
R Russian.
Rm Rumanian.
Sp Judæo-Spanish.
T Turkish.

COUNTRIES.

A America.
Al Australia.
Au Austria.
Bo Bohemia.
Bs Bosnia.
Bu Bulgaria.
C Canada.
E England.
Eg Egypt.
F France.
G Germany.
Ga Galicia.
Ho Holland.
Hu Hungary.
I Italy.
In India.
Pa Palestine.
Po Poland.
R Russia.
Rm Rumania.
S South America.
Se Servia.
Sw Switzerland.
T Turkey.

PERIODS OF ISSUE.

A Annually.
B-M Bimonthly.
D Daily.
F Fortnightly.
I Irregularly.
M Monthly.
Q Quarterly.
S-A Semiannually.
S-W Semiweekly.
W Weekly.

* Still published. ‡ See last column.

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Abendblatt vun die Arbeiter Zeitung	J	A	D	New York	1894 - 1902.	Organ of the Socialist Labor Party. See "Arbeiter Zeitung."
Abendland, Das	G	Bo	F	Prague ‡	1864 - 69	Daniel Ehrmann. ‡ Then Brünn.
Abne ha-Nezer	H	Au	Q	Vienna	1853	Meïr Halevi Letteris. Literary sup. of "Wiener Vierteljahrs-Schrift." 3 numbers.
ACHAWA	G	G	A	Leipsic	1864 - 67	Leopold Stein. Pedagogic, literary, historical. Year-books for 1865-68.
ACHAWA	D	Ho	M	Amsterdam	1888 -	Teachers' Society Achawa. Pedagogic.
Advance, The	..	..	..	....	....	See "Jewish Advance" (Chicago).
Aggudat ha-Zobeḥim	H	Hu	..	Nagy-Surány	1904 - *	Organ of the Jewish butchers.
Ahabat Ẓiyyon	G, H	Ga	M	Cracow ‡	1894 -	Zechariah Shapira, for the Ahabat Ziyyon Colonization Society; at first with "Ha-Maggid," then with "Ha-'Ibri." First numbers in German, Hebrew, and Polish. ‡ Then Lemberg.
Aḥare ha-Meassef	..	..	..	....	....	See "Meassef he-Ḥadash."
AḤIASAF	H	Po	A	Warsaw	1893 - *	Aḥiasaf Society. Literary, belletristic.
'Ale Hadas	H	R	M ‡	Odessa	1865	M. E. Belinson. Literary, scientific. One volume. ‡ Irregular.
Allgemeine Illustrirte Judenzeitung	G	Hu	W	Pest	1860 - 62	Joseph Bärmann and David Schwab. Literary, scientific, religious, news; illustrated.
Allgemeine Israelitische Wochenschrift	G	G	W	Berlin	1892 - *	A. Levin (1892-97); M. A. Klausner. News; religious, social, belletristic. Scientific supplement: "Jeschurun."
Allgemeine Jüdische Zeitung	G	Hu	W	Budapest	1887 - *	Continuing "Pester Jüdische Zeitung."
ALLGEMEINE ZEITUNG DES JUDENTHUMS	G	G	W	Berlin	1837 - *	Ludwig Philippson (1837-89); G. Karpeles. Literary, scientific, general.
ALLGEMEINES ARCHIV DES JUDENTHUMS	G	G	M	Berlin	1839 - 43	Jeremiah Heinemann. Historical. See "Jedidja."
Alliance Club News	..	..	..	....	....	See "Alliance Review."
Alliance Review	E	A	M	New York	1899 - *	Clubs of the Educational Alliance. Reports; literary. Founded as "Alliance Club News."
Almanach für die Israelitische Jugend	G	G	A	Berlin	1818 - 20	Jeremiah Heinemann.
Altes und Neues MORGENLAND	G	Sw	M	Basel	1834 - 40	Samuel Preiswerk. Exegetical.
Altneuland	G	G	M	Berlin	1904 - *	S. Soskin. Economic (Palestine); Zionistic.
Alvorada, La	Sp	Bs ‡	W	Sarajevo ‡	1898 - 1902.	Abraham Cappon. Organ of Jews of Bosnia. Literary. ‡ Sofia, Sept., 1898, then suppressed; No. 2 and a few succeeding numbers appeared in Rumania; resumed in Sarajevo, 1901.
'Am, Ha-	H	Ga	M	Kolomea	1891 - 92	D. I. Silberbusch.
'Am, Ha-	J	Ga	‡	Kolomea	....	Political, religious, industrial. ‡ Three times per month.
AMERICAN HEBREW, THE	E	A	W	New York	1879 - *	Editorial board. News, literary; conservative. Now (1904) "The American Hebrew and Jewish Messenger."
American Hebrew News	E	A	..	Portland, Ore.	1892 - 1901.	R. Farber.
AMERICAN ISRAELITE, THE	E	A	W	Cincinnati	1854 - *	Isaac M. Wise, then Leo Wise. General. Reform. Until 1874 "The Israelite." See "Chicago Israelite" and "Deborah, Die."
AMERICAN JEWESS	E	A	Q	New York	1895 - 99	Rosa Sonnenschein. Religious, social, literary.
American Jewish Almanach	E	A	A	Cincinnati	1887 - 93.	
American Jewish Sentiment	E	A	W	Little Rock.		
American Jewish Year Book	E	A	A	Philadelphia	1899 - *	Cyrus Adler and Henrietta Szold. Statistical, historical.
American Jews' Annual	E	A	A	Cincinnati	1884 - 1897.	Leo Wise. Literary, belletristic.
Amerikaner, Der	J ‡	A	W	New York	1904 - *	General, literary. ‡ With English supplement.
Amerikanischer Volks-Kalender, Der	..	..	..	....	....	See "Jüdisch-Amerikanischer Volks-Kalender."
Ami des Israélites, L'	F	F	M	Strasburg	1847	Jérome Aron. Religious, moral, literary.

Amigo de la Familla	Sp	T	W	Constantinople	1886	David Fresco and Moses Delmedigo. Historical, geographical, literary; illustrated.
Amigo del Pueblo, El	Sp	Se Bu	M ‡ W	Belgrade Sofia; Rustchuk	1888 - 1893 1893 - 1902	Samuel Bekor Elias. Religious, social, historical, literary. ‡ Fortnightly, 1890-93.
'Ammud ha-Yir'ah	H	Pa	M	Jerusalem	1880 -	Akiba Joseph Schlesinger. Religious; organ of the rabbis.
Analele Societatii Istoriel y Barasch	Rm	Rm	..	Bucharest	1887.	
Anglo-Jewish Magazine	E	E	M	London	1848	Successor of "Voice of Jacob."
Annuaire des Archives Israélites	F	F	A	Paris	1882 -	H. Prague.
Annuaire du Culte Israélite	F	F	A	Paris	1851 - 70	A. Créhange. ‡ Literary, portraits.
Annuaire Israélite	F	F	A	Paris	1876 -	
Annuaire de la Société des Etudes Juives	F	F	A	Paris	1881 - 84	Société des Etudes Juives. Statistical, scientific.
Annuario Israelitico	I	..	A	Corfu	1870 -	Flaminio Servi. Literary, historical.
Anuar	Rm	Rm	A	Jassy	1885 -	Moses Schwarzfeld.
Anuar Penetru Israeliti	Rm	Rm	A	Bucharest	1878 -	Moses Schwarzfeld. With literary supplements.
Anzeiger, Der	J	A	W	Brooklyn	1897 - 99	V. E. Pomeranz.
Anzeiger, Der	J	G	W	Hamburg	1882 ‡	M. L. Rodkinsohn. Political, literary. ‡ Two months.
Arbeitende Jüdische Jugend, Die	G	Au	M	Vienna	1903 - *	Zionistic. For youthful laborers.
Arbeiter Welt, Die	J	A	W	New York	1904 - *	United Hebrew Trades of the State of New York.
Arbeiter Zeitung	J	A	W	New York	1890 - 1902.	Sunday edition of "Abendblatt" since 1894.
Arbeiterfreund, Der	J	E	W	London	1886 - 91	International Workingmen's Educational Club. At first a monthly.
Arbeiterstimme	J	R	..	....	....	Published by the "Bund."
Archiv des Judenthums	G	G	S-A	Berlin	1839 - 43	Continuation of "Jedidja."
Archiv für die Gesch. der Juden in Böhmen	..	..	..	....	....	M. Grünwald. See "Jüdische Centralblatt, Das."
ARCHIVES ISRAÉLITES DE FRANCE	F	F	M, W	Paris	1840 - *	Samuel Cohen (1840-62); Isidore Cohen (1862-1902); H. Prague. Political, religious, historical, literary.
Ariel, Ha-	H	Pa	M	Jerusalem	1870 - 80	Michael Kohen and A. Sussmann. Literary.
Ashmedai, Der	J	A	W	New York	189	Morris Rosenfeld and Abraham Sharkansky. Last number called "Der Haman Klapper."
Asif, Ha- (HA-ASIF)	H	Po	A	Warsaw	1884-93	Nahum Sokolow. Literary, historical, biographical, popular-scientific. 6 vols.
Asif, Ha-	H	i E ii G	A	i London; ii Leipsic	1847-49	Hirsch-Filipowski. Scientific. With Meldola's "Luaḥ."
Asifat Ḥakamim	H	G	M	Königsberg	1877-78	Michael Rodkinsohn. Supplement of "Ha-Ḳol." 8 numbers.
Asmonean, The	E	A	W	New York	1849-58	Robert LYON. Political, religious, literary, news.
Associate, The	E	A	M	Philadelphia	1901 - *	Organ of the Young Men's Hebrew Association.
Association Bulletin	E	A	B-M	Philadelphia	1881 -	Organ of the Young Men's Hebrew Association and kindred societies.
Atlantic Coast Jewish Annual	E	A	A	Philadelphia	1896 -	J. S. Levy.
Australasian Hebrew	E	Al	W	Sydney	1895 - 96	Jacob Goldstein.
Australasian Jewish Chronicle	E	Al	..	Melbourne	1861.	
Australian Hebrew	E	Al	..	Melbourne	1897.	
Australian Israelite, The	E	Al	..	Melbourne	1870 - 82	S. Joseph.
Avenir, El	Sp	T	W	Salonica	1898 -	D. Florentin. Political, commercial, literary.
Baltimore Wegweiser, Der	J	A	W	Baltimore	1897 - *.	
Ben 'Ammi	H	R	M	St. Petersburg	1886	Judah Löb Kantor. Literary, scientific. Supplement of "Ha-Yom." 8 numbers.
BEN CHANANJA	G	G	I	Leipsic	1844	Leopold Löw. For religious affairs of Hungary (Reform).
BEN CHANANJA	G	Hu	M, W	Szegedin	1858 - 67	Leopold Löw. Rabbinical; scientific, critical, theological.
Bene Israelite, The	E, M	In	..	Bombay	1894 -	Literary, news.
Beobachter, Der	G	Hu	..	Presburg	1873 - 74	I. Back.
Beobachter an der Weichsel, Der (Dostrzegacz Nadwiślański).	P, G ‡	Po	W	Warsaw	1823 - 24	A. Eisenbaum. ‡ In Hebrew characters. 44 numbers.
Berliner Anzeiger	G ‡	G	W	Berlin	1881	J. Taubes. ‡ In Hebrew characters.
Berliner Kalender für Israeliten	G	G	A	Berlin	1878 - 79	H. Itzkowski.
Berliner Vereinsbote	G	G	W	Berlin	1895 -	E. Flanter. Organ of Jewish associations in Berlin; continued as "Israelitische Rundschau."
Berliner Volkskalender für Israeliten	G	G	A	Berlin	1861 -	M. Poppelauer.
Berliner Wochenblatt	G	G	W	Berlin	1857	David Cassel. A few months.
Berliner Zeitung für die Gesammten Interessen des Judenthums.	G	G	W	Berlin	1870	S. Nascher.
Bet Leḥem	H	Hu	A	Budapest	1871 - 72	I. Reich. Agricultural.
Bet ha-Midrash	H	Au	M	Vienna	1865	Isaac H. Weiss. Historical, scientific. 4 numbers.
Bet ha-Midrash	H	Ga	I	Cracow	1888	M. J. Berditchewsky. 1 number.
Bet Oẓar ha-Sifrut	H	Ga	..	Cracow	1887 - 92.	
Bet Talmud	H	Au	M	Vienna	1880 - 86	Isaac H. Weiss and M. Friedmann. Rabbinical; literary, historical. 5 vols.
Bet Wa'ad la-Ḥakamim	H	A	M	New York	1903	Dob Bär Abramowitz. Rabbinical.
Bet Wa'ad la-Ḥakamim	H	E	M	Leeds	1902 - 4	O. Ch. Daiches. Exegetical, Talmudical, scientific.
Bet Wa'ad la-Ḥakamim	H	Hu	M	Presburg	1875	Leopold Landesberg. Historical, literary. 1 number.
Bet Yisrael	H	Au	M	Vienna	1888	Jacob Kopelovitz. Literary, scientific. 4 numbers. German supplement: "Der Familientisch."

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Bevis Marks Gazette, The	E	E	..	London	1886	H. Guedalla.
BIBEL'SCHE ORIENT, DER	G	G	..	Munich	1821	Isaac Bernays. Mystical.
Biblioteka 'Ibrit	H	Po	W	Warsaw.		
Bijdragen Betrekkellijk de Verbeter v. d. Maatschappilijken Staat d. Joden.	D	Ho	W	The Hague	1806 – 7 ‡	‡ Eleven months. 2 vols.
Bikkoret ha-'Ittim	H	G	M	Leipsic	1864	Dob Bär Fischer. Humoristic and satirical political review.
BIKKURE HA-'ITTIM	H ‡	Au	A	Vienna	1820 – 31	Shalom J. Cohen (1820-22); then, at different times, M. J. Landau, S. Pergamenter, J. Jeiteles, B. Schlesinger. Literary. ‡ i.-viii. also German.
Bikkure ha-'Ittim (new series)	G	Au	..	Vienna	1844	M. E. Stern. Exegetical, belletristic. 1 number. Continued as "Kokebe Yiẓḥak."
Bikkure ha-'Ittim ha-Ḥadashim	G, H	Au	A	Vienna	1845	I. S. Reggio and I. Busch. 1 volume. Continuation of "Bikkure ha-'Ittim."
Bikkure ha-Shanah	H, D	Ho	A	Amsterdam	1843	Gabriel Polak. Literary almanac.
Bikkure To'elet	H	Ho	W	Amsterdam	1820	Samuel Mulder. Literary.
BIKKURIM	H	Au	A	Vienna	1864 – 65	Naphtali Keller. With literary and scientific supplement.
Blätter für Israel's Gegenwart und Zukunft	G	G	..	Berlin	1845 – 47	Three volumes. 8vo.
Blätter für Jüdische Gesch. und Literatur	G	G	M	Mayence	1860 – *	Leopold Löwenstein (since 1900). Supplement of "Der Israelit."
Blumengarten, Der	J	A	W	Chicago	1903 – *	
Blumengarten, Der	J	A	..	Pittsburg	189 – 99	Joel Liebling.
B'nai B'rith Advocate	E	A	..	Houston.		
B'nai B'rith Journal	E	A	M	Little Rock.		
B'nai B'rith Messenger	E	A	W	Los Angeles	1897 – *	Victor Harris (until 1901). Formerly "The Emanu-El."
B'nai B'rith Mirror	E	A	M	Vicksburg	– *	Intellectual Advancement Committee, District Grand Lodge No. 7, I. O. B. B.
Boḳer Or, Ha-	H	R	M	Warsaw ‡	1876 – 86	Abraham B. GOTTLOBER. Literary, belletristic. ‡ Lemberg, 1876-79; Warsaw, 1880-81, 1885-86.
Bril's Telephon	J	E	W	London	1902 –	News.
BUDUSHCHNOST	R	R	W	St. Petersburg	1900 – *	S. O. Gruzenberg. Historical, literary; Zionistic. With annual supplement.
BUENA ESPERANZA, LA	Sp	T	W	Smyrna	1874 –	Aaron de Joseph Hazan. Founded as "La Esperanza."
Bulletin, The	E	A	M	New York	1900 –	Joseph Hirschman. Organ of the Y. M. H. A.
Bulletin de l'Association des Etudes Israélites	F	F				
Bulletin Mensuel de l'Alliance Israélite Universelle	F	F	M	Paris	1861 – *	Isidore Loeb and successors.
Bund, Der	J	R	..	......	...... *	Published by the "Bund."
Bustan, Al-	A ‡	..	..	Tunis	1889	Uzan and Castro. ‡ In Hebrew characters.
Calendarul Israelit Illustrat	Rm	Rm	..	Bucharest	1903.	
Calendrier à l'Usage des Israélites	F	F	A	Paris	1863 – 93	Leopold Blum.
Calendrier Annuaire Israélite	F	F	A	Toulouse	1895	R. Hirschler.
Calendrier Israélite	F	F	A	Bordeaux.		
Cap-Makers' Journal	E, J	A	M	New York	1903 – *	William Edlin. For trade-unions in general.
Carmel	G	Hu	W	Pest	1860 – 61	W. A. Meisel. News, literary. Third year with "Allgemeine Illustrirte Judenzeitung."
Carmel	F	Bu	..	Philippopolis	1895 – 96	Joseph M. Baruk, Zionist. With fortnightly Judæo-Spanish supplement.
CARMI	..	..	..	......	......	See "Karmi."
Centraal Blad voor Israelieten in Nederland	D	Ho	W	Amsterdam	1885 – *	Van Creveld & Co. News, essays, feuilleton. First year called "Israelitisch Vliegenblad."
Central-Anzeiger für Jüdische Litteratur	G	G	..	Frankfort o. M.	1891	Nehemiah Brüll. Continuation of Steinschneider's "Hebräische Bibliographie." One volume.
Centralblatt für die Interessen des Judentums	..	..	..	......	......	See "Jüdische Centralblatt, Das."
Chabazeleth	..	..	..	......	......	See "Ḥabazzelet."
Charity Work	E	A	F	New York	1902 – *	Max Cohen, for the United Hebrew Charities.
CHICAGO ISRAELITE, THE	E	A	W	Chicago	1884 – *	Jewish news. Chicago edition of the "American Israelite."
Chicagoer Jüdischer Tageblatt	J	A	D	Chicago	189 – 99	Leon Zolotkoff. News. English title, "Chicago Jewish Daily News."
Chicagoer Wochenblatt	J	A	W	Chicago	1885 – *	Sarasohn & Son. News. Weekly edition of "Der Jüdischer Courier" since 1892.
Choreb	D	Ho	M	Rotterdam	......	Rabbi T. Tal. Literary; illustrated. 1 vol.
Chronica Israelitica (Ha-Mazkir)	Sp	..	..	Gibraltar	1842	Judah Ẓarfati.
Chronicle of the Hebrew Orphan Asylum	E	A	..	New York	1904	Literary Society of the Hebrew Orphan Asylum.
Colonial Jewish Monthly	E	Al	..	Melbourne	1874	Nahum Barnat ben Isaac Dob.

Colono Israelita, El	Sp	S	..	Buenos Ayres	....	P. J. Grunblat. Zionistic.
Corner-Stone, The	E	A	..	New Orleans	1859 –	Solomon Jacobs.
Correo de Vienna	Sp	Au	W	Vienna	1870 –	Adolf Zemlinski; then A. Semo and J. Saxel. Political and general news; supplement: literary, historical, belletristic ("El Tresoro de la Casa"). At first fortnightly. Several years.
CORRIERE ISRAELITICO	I	Au	M	Triest	1862 – *	A. di S. Curiel; then A. V. Morpurgo. Historical.
Cronica Israelita	Gr, I	Gr	M	Corfu	1861 – 63	M. D. Levi and Z. Nacamalli. General.
Cronica Israelita	Rm	Rm	W	Bucharest	1901	Josef R. Petriani. News.
Cup of Salvation	E	E	M	Liverpool	1846	D. M. Isaacs and Moses Samuel. Orthodox.
Dabar be-'Itto	H	R	..	Wilna	1878	Höschel Lewin. Theological, homiletical. One year.
Daily Jewish Herald	..	..	..	....	....	See "Der Täglicher Herold."
Darkest Russia	E	E	I	London	1891	Record of Russian persecution.
De Hirsch School Journal	E	A	..	Woodbine, N. J.	1901 – *	Supplement: "Farmers' Leaflet," four times a year.
DEBORAH, DIE	G	A	W	Cincinnati	1855 – 1900.	Isaac M. Wise (continued as monthly, 1901-2, by G. Deutsch). Belletristic.
Degel, Ha-	H	E	W	London	1897 – *	Isaac Suwalski. Jewish news; literary.
Degel Maḥaneh Yehudah	J	Rm	W	Jassy	1901 – *	News; Zionistic.
Degel Yeshurun	H					
Den	R	R	W	Odessa	1869 – 71	S. Ornstein.
Derek Ṭobim	H	E	..	London	1852 – 53	Hirsch Edelmann. Scientific (1853 called "Dibre Ḥefeẓ").
Deutsche Israelitische Zeitung	..	..	..	....	....	See "Laubhütte, Die."
Deutscher Volkskalender und Jahrbuch	G	G	A	Brieg; Breslau	1851 – *	M. Breslauer (1851-52); H. Liebermann (1853-88); continued as "Jüdischer Volks- und Haus-Kalender," with a "Jahrbuch zur Belehrung und Unterhaltung," by M. Brann, Breslau.
Dia, El	Sp	Bu	W	Philippopolis	1897 –	Joseph B. Pardo. News; Zionistic; with Bulgarian supplement.
Dialectic, The	E	Al	M	Melbourne	1875.	
Dibre Ḥakamim	H	G	..	Metz	1849	Eliezer Ashkenazi. Literary, scientific. One year.
Dibre Ḥefeẓ	..	..	..	....	....	See "Derek Ṭobim."
Dor, Ha-	H	Ga	W	Cracow	1900 – 01	David Frischmann.
Dostrzegacz Nadwiślański	..	..	..	....	....	See "Beobachter an der Weichsel, Der."
Dr. Bloch's Oesterreichische Wochenschrift	G	Au	W	Vienna	1884 – *	Josef Bloch. Political (against anti-Semitism), news, religious polemics (conservative); belletristic feuilleton.
Dragoman, El	Sp ‡	Au	F	Vienna	1865	Josef Calvo. ‡ In square characters.
Drepturile	Rm	Rm	W	Focsani	1897 –	M. Botoseneanu.
Drohobyczer Zeitung	G ‡	Ga	W	Drohobycz	1883 –	Aron H. Zupnik. News: promotion of culture. ‡ In Hebrew letters.
Dyhernfurter Privilegirte Zeitung	G ‡	G	S-W	Dyhernfurth	1771 – 72	General news (including letters from Warsaw, Constantinople, etc.), market reports. ‡ In Hebrew characters.
East-Side Life	E	A	W	New York	1903 – *.	
Echo, De	D	Ho	W	Amsterdam	1885 – 86	News. 29 numbers.
Echo de l'Orient	F	Ho	F	Amsterdam	1875	S. Carmelin.
Echo des Judenthums	G	A	W	New York	1892 –	Emil Herzfield. Fraternity news.
Echo Sioniste, L'	F	F	M	Paris	1900 – *	A. Mamorek. Organ of the French Zionists.
Eco Judaico	Sp	Bu	..	Sofia	1901 – *	A. Piperno; then M. Ehrenpreis. Organ of Jewish consistory.
EDUCATORE ISRAELITÀ	I	I	M	Vercelli	1853 – 74	Giuseppi Levi and Esdra Pontremoli. Religious. Continued as "Il Vessillo Israelitico."
Egalitatea	Rm	Rm	W	Bucharest	1882 –	M. Schwarzfeld.
Egyenlöség	Hu	Hu	W	Budapest	1882 – *	Moritz Bogdány; then M. Szabolcsi.
Einige Israel, Das	G	Hu	W	Pest	1872	Josef Natonek. Religious, political. A few numbers.
'Eked Sippurim	H	Ga	F	Lemberg	1887 –	Reuben Braudes and Joshua Meisach. Stories.
EMANU-EL	E	A	W	San Francisco	1895 – *	Jacob Voorsanger. News.
Emanuel Bulletin	E	A	M	Pueblo	...... *.	
Emes, Der	J	A	W	Boston	1895 – 99	Morris Winchevsky. Socialistic, literary.
Emet, Ha-	H	Au	M	Vienna	1877	Aaron Liebermann. Socialistic. Two numbers.
Emet, Ha-	H	A	M	New York	1894 – 95	Ḥayyim Enowitz.
Emigrant, Der	J	Ga	..	Galatz	....	Eliezer Rokeaḥ.
Epoca, La	Sp	T	W	Salonica	1874 – *	Sa'adi ha-Levi. Political, commercial, literary.
Ertesitö	..	..	..	....	....	See "Magyar Izraelita Orzágos Tanitó-Egylet Ertesitöje, A."
Eshkol, Ha-	H	Ga	Q	Cracow	1898 – *	J. S. Fuchs and E. Ginzig (alone since vol. iii.). Scientific, literary, belletristic; Zionistic.
Esperanza, La	..	..	..	....	....	See "Buena Esperanza, La."
Esperanza Israelitica	Sp	..	..	Gibraltar	1843.	
'Et, Ha-	H	Ga	W	Lemberg	1871 – 72 ‡.	Moses Schulbaum. Supplement: "Kol ha-'Et." ‡ Two years.
Evkönyo	H	Hu	A	Budapest	1895 – 1901.	W. Bacher and Fr. Mezey (1895-1900); then Jos. Bánóczi. For the Jewish-Hungarian Literary Society.
Evkönyo Zsido	Hu	Hu	..	Budapest	1848	Jewish community of Budapest.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Evreiski Glass	B	Bu	W	Sofia	1896 –	Joshua Caleb. Zionistic.
'Ez ha-Da'at	H	A	M	New York	– 96	Ch. Enowitz.
'Ez Ḥayyim	H	Ga ‡	M	Lemberg ‡	1881; 1884	David Ephrati and Israel Hildesheimer. Rabbinical. ‡ Berlin, 1884.
Famiglia Israelitica, La	I	..	M	Corfu	1869 – 77	G. Nacamulli. Religious.
Familien-Blatt	G	G	W	Magdeburg	1884 –	M. Rahmer. Feuilleton-supplement of "Israelitische Wochenschrift."
Familienfreund, Der	J	Po	..	Warsaw	1887 – 88	M. Spektor.
Familien-Jahrbuch	G	G	A	Leipsic	1894	M. A. Altschüler and C. Schott.
Famille de Jacob, La	F	F	M	Avignon	1859 – 91	Benjamin Mossé. Religious.
Faraḥ, Al-	A	Eg	M	Alexandria	1900 – *	Faraj Mizraḥi.
Farmer Zeitung	..	..	..		1885.	
Farmers' Leaflet	E	A	I	Woodbine	1903 –*	Supplement of "Hirsch School Journal."
Feierabend	G	G	..			Supplement of "Israelitische Schul- und Jugend-Bibliothek."
First Fruits of the West (Bikkure ha-Yam)	E	..	M	Kingston, Jamaica	1844	M, N. Nathan and Lewis Ashenheim. Historical, religious.
Flambeau, Le	F	F	M	Paris	1899	Jacques Bahar. Socialistic, Zionistic.
Foia Israelita	J	Rm	W	Bucharest	1877 – 79	M. Spiresco.
Fortschritt im Judenthume	G	Bo	F	Bilin ‡	1880 – 85	J. Baum. General. ‡ Lobositz, 1882-85.
Foyer Israélite, Le	F	F	M		1862 – 65	Isaac Lévy. Juvenile, supplement of "La Vérité Israélite."
France Israélite, La	F	F	I	Paris	1855	E. Carmoly. Biographical.
Frankfurter Israelitisches Familienblatt	G	G	W	Frankfort o. M.	1902 –	Saly Geis. Jewish news.
Frankfurter Israelitisches Gemeindeblatt	..	..	..			See "Israelitisches Familienblatt."
Fraternitatéa	Rm	Rm	..	Jassy	1879 –	Elias Schwarzfeld.
Free Press	E	A	..	St. Louis.		
Freie Arbeiter Stimme	J	A	W	New York	1900 – *	Anarchistic; news.
Freie Gesellschaft, Die	J	A	M	New York	1895 – 1902.	M. Leontiev and M. Katz. Anarchistic.
Freie Stunde, Die	J	A	M	New York	1904 – *.	
Freie Welt, Die	J	E	M	London	1891 – 92	Freie Welt. Socialistic.
Freies Blatt	G	Au	W	Vienna	1892 –	Ernst Victor Zenker. Directed against anti-Semitism.
Freind, Der	J	R	D	St. Petersburg	1902 – *	S. M. Ginzburg and S. J. Rapoport. News.
Freitag zu Nacht	G	A	W	New York	1888 –	Louis Schnabel.
Freitagabend, Der	G	G	W	Frankfort o. M.	1859 –	Leopold Stein. Family paper; belletristic.
Friend of Israel	E, M	In	M	Bombay	1898 –	A. Reuben.
Frühling, Der	J	E	..	London		M. D. Goldmann.
Füllhorn, Das	G	G	F	Bamberg	1835 – 36	Samson W. Rosenfeld. Religious (Reform).
Gal'ed	..	..	..			See "Hebrew Review and Magazine for Rabbinical Literature, The."
Galizische Bote, Der	G ‡	Ga	..	Lemberg	1861	Political, commercial. ‡ In Hebrew characters.
Gan, Ha-	H	..	W			Jacob Fischer. News: literary, belletristic.
Gan, Ha-	H	G	M	Frankfort o. M.		Judah Aryeh le-Bet Friedland. Rabbinical.
Gan Sha'shu'im	H	G	W	Lyck	1899 –	Abraham Piyourka. Juvenile.
Gazeta de Amsterdam	Sp	Ho	..	Amsterdam	1678 ‡	Printed by David Tartas. News. Small 8°. ‡ Jan. 24–Nov. 14.
Gegenwart, Die	G	G	W	Berlin	1867	Carl Hirsch. News; literary, scientific; feuilleton.
Gegenwart, Die	G	Hu	W	Pest	1867	M. Kilényi.
Gegenwart, Die	G	Bo	F	Prague	1868	News; literary.
Gegenwart, Die	G	A	W	Philadelphia	1895	David Apotheker. News: belletristic.
Geist der Pharisäischen Lehre	G	G	M	Mayence	1823 – 24	Michael Creizenach. Rabbinical.
Gemeindebote, Der	G	G	..	Leipsic.		
Gemeinde-Zeitung	G	Bo	F	Prague	1873 –	B. Brandeis. General.
General-Anzeiger für die Gesammten Interessen des Judenthums.	G	G	W	Berlin	1902 – *	Dr. Julius Moses. Jewish news.
Germinal	J	E	F	London	1900 –	R. Rocker. Anarchistic.
Gil'ad	..	..	..			See "Hebrew Review and Magazine for Rabbinical Literature, The."
Gleaner, The	E	A	W	San Francisco	1858	Julius Eckmann. Religious.
Gleaner, The	E	A	M	Doylestown, Pa	1901 – *	William J. Serlin and students of the National Farm School.
Glos Bundu	P	Sw	..	Geneva	*	Published by the "Bund."
Goren, Ha-	H	R	A	Berdychev	1898 – *	S. A. Horodetsky. Scientific.

Grosse Baitsch, Der	J	A	..	....	1880	David Apotheker and Joseph Petrikovski. 15 numbers.
Guerta de Historia	Sp	Au	..	Vienna	1864	Shem-Tob b. David Semo.
Guerta de Jerusalaïm	Sp	Pa	M	Jerusalem	1902 – *	Ben Zion Taragan and Israel Cherezli. Literary, historical.
Guide, The	E	..	M	Kingston, Jamaica	1865	Raphael d'C. Lewin. Literary.
Habazzelet, Ha-	H	Pa	W ‡	Jerusalem	1869 ‡ – *	Israel FRUMKIN. Jewish news; ultra-Orthodox. ‡ Fortnightly until 1877. Founded
Hakik, Al-	A	Eg	..	Alexandria	1902	Faraj Mizrahi. [by Israel Back in 1863, but suspended by the government in 1864.
Halumy	..	..	..	....	....	See "Le'umini, Ha-."
HALUZ, HE-	H	..	A	....	1852 – 89	Joshua Schorr. Year-book with scientific articles. 13 vols.
Haman Klapper, Der	..	..	..	....	....	See "Ashmedai, Der."
Hamon, Der	J	G	..	Berlin	1903 –	Society Herut. Zionistic.
Har Sinai	Sp, H‡	Rm	W	Turn Severin	1894	‡ And Rumanian.
Harsah, Ha-	H	Ga	..	Kolomea	1888 –	Hirsch Löb Gottlieb. Literary; news.
Hashkafah	H	Pa	W	Jerusalem	1900 –	Eliezer Ben-Judah. News; literary. Continuation of "Ha-Zebi."
Hashkafah Shebu'it	H	Pa	W	Jerusalem	1897 –	News.
Hausfreund, Der	J	A	W	New York	1889 – 90	J. Jaffa (Nos. 1-8); then Joseph Petrikovski. 20 numbers.
Hausfreund, Der	J	Po	A	Warsaw	1888 – 96	M. Spektor. Historical, literary.
Hayye 'Olam	H	Au ‡	M	Vienna; Paris	1878 – 79	Ber Goldberg and M. Adelmann. Scientific; for publishing ancient manuscripts.
Hebraica	E	A	M	New York	1879	Supplement of "The Jewish Messenger." [‡ i. Vienna; ii. Paris.
Hebräische Bibliographie (HA-MAZKIR)	G	G	..	Berlin	1858 – 82	M. Steinschneider. Bibliographical. Continued as "Central-Anzeiger für Jüdische Literatur" and then as "Zeitschrift für Hebräische Bibliographie."
Hebrew, The	..	..	..	....	....	See "'Ibri, Ha-."
HEBREW, THE	E, G	A	W	San Francisco	1863 – *	Philo Jacoby.
Hebrew Citizen, The	E	A				
Hebrew Globe, The	E	A	W	Syracuse	1894 –	Aaron B. Levi.
Hebrew Intelligencer	E	E	M	London	1823	Anonymous. 3 numbers.
Hebrew Journal, The	E	A	W	New York	1885 –	Joseph Davis. Conservative.
HEBREW LEADER, THE	E, G	A	W	New York	1850 – 82	Jonas Bondy (1859-74). Conservative; masonic news.
Hebrew Leader, The	E	A	..	Danbury, Conn.	1898.	
Hebrew National, The	E	E	W	London	1867	Hirsch Filipowski. 6 months.
HEBREW OBSERVER, THE	E	E	..	London	1853-54	Abraham Benisch. United with "The Jewish Chronicle," Jan. 12, 1855.
Hebrew Observer, The	E, G	A	..	San Francisco	1856 –	William Saalburg. News. See "Jewish Times and Observer."
Hebrew Observer, The	E	A	W	Cleveland ‡	1889 –	Hiram Strauss (‡ from 1892 also in Pittsburg, ed. George Strauss). News.
HEBREW REVIEW, THE	E	A	Q	Cincinnati	1880 – 82	Max Lilienthal; then Kaufmann Kohler. Literary. Organ of the Rabbinical Literary Association of America.
Hebrew Review and Magazine for Jewish Literature, The (Ha-Meassef).	E	E	W	London	1859 – 60	Marcus Breslau. Continuing "Hebrew Review and Magazine for Rabbinical Literature."
HEBREW REVIEW AND MAGAZINE FOR RABBINICAL LITERATURE, THE.	E	E	..	London	1834 – 35	Morris J. Raphall. Rabbinical. See also "Hebrew Review." New series: "The Hebrew."
Hebrew Standard	E	Al	W	Sydney.		
HEBREW STANDARD, THE	E	A	W	New York	1883 – *	J. P. Salomon. Conservative. Successor to "The Hebrew Leader."
Hebrew Union College Annual	E	A	A	Cincinnati	1904 – *	
HEBREW UNION COLLEGE JOURNAL	E	A	M	Cincinnati	1896 – *	Edmund A. Landau.
Hebrew Watchword and Instructor	E	A	M	Philadelphia	1897 –	Henry S. Morais. Sunday-School.
Hebrew World, The	E	A				
Hekal ha-'Ibriyyah	H	A	W	Chicago	1877 – 79	N. B. Ettelsohn and S. L. Marcus. Supplement of "Israelitische Presse."
Helpful Thoughts	E	A	M	New York	1897 – 1903.	Julia Richman and Rebecca Kohut, later with Richard Gottheil, M. Harris, and G.
Hemdah Genuzah	H	G	..	Königsberg	1856	Hirsch Edelmann. [Kohut successively. Juvenile. See also "Jewish Home, The."
Hermon	H	Ga	A	Lemberg	1902	G. Bader. Literary.
Hirsch School Journal	E	A	I	Woodbine	1901 – *	Faculty and pupils of the Baron de Hirsch Agricultural and Industrial School. Local news, literary, agricultural. Supplement: "The Farmers' Leaflet."
Historisches Taschenbuch für Israeliten und Israelitinnen.	J	Bo	A	Prague	1814	Markus Fischer.
Hitközségi Hivatalnok	Hu	Hu	M	Budapest	1882 – 97	Moritz Friedmann and R. Goldberg. Organ of the community officials.
Hoda'ot ha-Hebrah Ahabat Ziyyon	..	..	..	....	....	See "Ahabat Ziyyon."
Hoffnung, Die	J	Rm	..	Botoshani	....	Eliezer Rokeah.
Hoker, Ha-	H	Ga	M	Cracow	1891 – 95	Isaac Solomon Fuchs. Rabbinical, scientific. Merged with "Ha-Maggid." 2 vols.
Holek, Ha-	H	Rm	W	Jassy	1878 – 79	Moses Orenstein. Scientific.
Homiletische Beilage	..	..	..	....	....	See "Ungarische Israelit, Der."
Homiletische Monatsschrift	G	Bo	M	Prague	1868	S. Sonneschein. Theological, exegetical, homiletical.
Homiletisches und Literarisches Beiblatt	G	G	..	Berlin	1870 – 72	M. Kayserling. Homiletical. Issued together with Kayserling's "Bibliothek Jüdischer Kanzelredner." i., 1870; ii., 1872.
Hosafat Madda'it	H	R	..	St. Petersburg	1871 – 72	Z. G. Rabbinowicz. Scientific. Supplement of "Ha-Meliz."
Hozeh, Ha-	H	G	W	Berlin	1881	M. L. Rodkinsohn and Moritz Taubes. Political, literary.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Ibri	D	Ho	W	Dordrecht	1869	L. Landsberg. Literary. 12 numbers.
'Ibri, Ha-	J	Ga	F ‡	Lemberg	1898	Moses Ewinger. Zionistic. With "Ahabat Ẓiyyon" as supplement (‡ from Jan., 1899, three times per month).
'Ibri, Ha-	H	A	W	New York	1892 - 1902.	Gerson Rosenzweig. Literary, political, general.
'Ibri, Ha-, and 'Ibri Anoki	H	Ga	W	Brody	1865 - 90	Baruch Werber (1865-76) and Jacob Levin; Jacob Werber (1877-90). Political, general.
Idea Sionista, L'	I	I	M	Ferrara	1901 - *	Carlo A. Conigliano; then Carlo Levi (1904 -). Zionistic.
Idish, Idisher. See Jüdisch, Jüdischer.						
Ikkar, Ha-	J	Pa	..	Jerusalem	1893 - 96	M. Meierowik and A. M. Luncz. Agricultural, statistic. Supplement: "Der Kolonist" (6 numbers).
Ikkar ha-Yehudi, Ha-	H, F	Pa	W	Jerusalem		See "Ẓebi, Ha-."
Illustra Guerta de Historia	Sp	Au	W	Vienna	1877 -	A. Semo and J. Saxel. Illustrated; literary, historical.
Illustrirte Gemeinde-Zeitung	G	Au	..	Vienna	1891	Ad. Tanto. General.
Illustrirte Judenzeitung	G	Hu	..	Pest		Joseph Bermann and David Schwab.
Illustrirte Monatshefte für die Gesammten Interessen des Judenthums.	G	Au	..	Vienna	1865 - 66	Arnold Hilberg. Scientific.
Illustrirte Wiener Jüdische Presse	J	Au	W	Vienna	1877 - 79	Leo Fein.
Illustrirter Israelitischer Volkskalender	G	Bo	A‡		1880 -	Jacob Brandeis. Historical, belletristic, popular-scientific.
Illustrirter Israelitischer Volks-Kalender	G	Bo	A	Prague	1852 - 94	Wolf Pascheles; then Jacob Pascheles and Samuel Pascheles successively. Scientific, historical, belletristic.
Illustrirter Jüdischer Familienkalender	G	G	A	Halberstadt	1878 -	Julius Meyer.
Illustrirtes Israelitisches Jahrbuch für Ernst und Scherz.	G	Hu	A	Budapest	1859 - 60	S. Winter. Historical, literary, scientific; illustrated.
Im Deutschen Reich	G	G	M	Berlin	1895 - *	Alfred Levy for the Centralverein Deutscher Staatsbürger Jüdischen Glaubens.
Independent Hebrew, The	E	A	W	New York	1876	S. N. Leo. 3 months.
Independent Order Free Sons of Israel	E	A	M	Chicago	1903 - *	Isaac A. Loeb.
Infraterea	Rm	Rm	..	Bucharest	1887	Adolf Weinberg.
Instructor, El	Sp	T	W	Constantinople	1888	David Fresco. Illustrated; historical, geographical, scientific, literary.
Ish Yehudi	J	Ga	..	Kolomea	1896 -	Zionistic.
Israel	J	G	W	Löbau	1879	S. Schreiber and Can. Congregational news.
Israel	E	E	M	London	1897 - 1901.	L. J. Greenberg and Joseph Jacobs. "Young Israel" until March, 1899. Two supplements beginning 1899: "Israel's Budget" (juvenile) and "Messenger of Zion."
Israeliet, De	D	Ho	W	Rotterdam	1880 -	
Israeliet, De	D	Ho	W	Meppel	1853 - 54	News. 39 numbers.
Israelietisch Advertenticblad	D	Ho	W	Rotterdam	1901 - 02	9 numbers.
Israelietisch Nieuws- en Advertenticblad	D	Ho	W	Amsterdam	1901 - *	News.
Israelietisch Weekblad	..	..	..			See "Nieuwsblad voor Israelieten."
IsraelietischeLetterbode	D	Ho	Q	Amsterdam	1875 - 89	M. Roest. Historical, literary. 11 vols.
Israelietische Nieuwsbode	D	Ho	W	Amsterdam	1875 - 93	With "Israelietische Letterbode." 18 vols.
Israelit	G	A	..	Philadelphia.		
ISRAELIT, DER	G ‡	G	S-W	Mayence	1860 - *	Meïr Lehmann; then Oscar Lehmann. ‡ At first weekly; for a time in Judæo-German. Supplements: "Ha-Lebanon" (for a short time); "Blätter für Jüdische Geschichte und Literatur." See also "Jeschurun."
ISRAELIT, DER	G ‡	Ga	F	Lemberg	1869 - *	J. Klein. Organ of the society Shomer Yisra'el. ‡ In Hebrew characters.
Israelit, Der	J	A	W	Baltimore	1891 - 93	William Schur.
ISRAELIT DES NEUNZEHNTEN JAHRHUNDERTS, DER	G	G	W ‡	Hersfeld ‡	1839 - 48	Mendel Hess (later with S. Holdheim). Reform. ‡ Until 1841 fortnightly in Meiningen.
Israelit und Jeschurun	..	..	..			See "Jeschurun."
Israelita	I	I	M	Leghorn	1866	Benamozegh.
Israelita, El	Sp	T	..	Constantinople	1866	Ezekiel Gabbai.
Israelite	..	..	..			See "American Israelite, The" (vols. i.-xxii.).
Israélite Algérien, L'	F	..	F	Oran	1900 -	Moïse Netter. Jewish news; progressive.
Israelite Alliance Review	E	A	M	New York	1904 - *	Nissim Behar. American organ of the Alliance Israélite Universelle. For Jewish rights.
Israélite Alsace-Lorraine, L'	F, G	F	M	Mülhausen	1878 - 80	Isaac Wurmser.
Israélite Français, L'	F	F	A	Paris	1817 - 18	A society. Moral, literary.
Israelitis Chronographos, O	Gr	..	M	Corfu	1899 - *	M. Caïmi.
ISRAELITISCHE ANNALEN	G	G	W	Frankfort o. M.	1839 - 41	I. M. Jost. Historical, literary. 3 vols.
Israelitische Bote, Der	G	G	W	Würzburg ‡	1875 - 80	Moritz Baum. Religious (Orthodox), scientific, pedagogic. ‡ First in Bonn, then Frankfort o. M.
Israelitische Gemeindeblatt, Das	G	G	W	Cologne	1880 - 90	Carl Brisch. General.
Israelitische Gemeinde- und Familienzeitung	G	G	W	Löbau	1879 -	Emanuel Schreiber. Reform.

Israelitische Gemeindezeitung‡	G	Bo	F	Prague	1873 - *	J. B. Brandeis, for the Israelitisches Lehrerverein in Böhmen. General and pedagogic. Supplement: "Israelitisches Familienblatt." ‡Founded as "Israelitischer Lehrerbote" (D. Stransky; 1873-*).
Israelitische Haus- und Schulfreund, Der	G	G	M	Münster	1858	A. Treu and Emanuel Hecht. General.
Israelitische Lehrerzeitung	G	G	F	Löbau	1881 -	M. Rahmer and Th. Kroner. Pedagogic, religious.
Israelitische Merkur, Der	G	G	W	Hechingen	1837	Samuel Mayer. Religious.
Israelitische Monatsschrift	G	G	M	Berlin		D. Hoffmann (1884-95); E. Biberfeld. Scientific. Supplement of "Die Jüdische Presse."
Israelitische Neuigkeitsboten	J	Hu	..	Budapest	1878.	
Israelitische Presse	J	A	W	Chicago	1879 -	N. B. Ettelsohn and S. L. Marcus. Orthodox. Supplement: "Hekal ha-'Ibriyyah."
Israelitische Rundschau	G	G	W	Berlin	1895‡ - *	R. Wohlberg; then Heinrich Löwe. Organ of German Zionist Union. ‡Formerly "Berliner Vereinsbote" (fd. 1895); since Oct. 1, 1902, "Jüdische Rundschau."
Israelitische Schul- und Jugend-Bibliothek	G	G	..	Mayence	1858	R. Klein. Pedagogic, juvenile; supplement: "Feierabend."
Israelitische Volksfreund, Der	G	A	M	Cincinnati	1858	G. M. Cohen.
ISRAELITISCHE VOLKSLEHRER, DER	G	G	M	Frankfort o. M.	1851 - 62	Leopold Stein; later with S. Süsskind. Homiletic, religious (Reform); news.
Israelitische Wochenschrift, Die	G	G	W	Berlin	1892 -	M. A. Klausner. During its latter years appeared with "Der Freitagabend."
ISRAELITISCHE WOCHENSCHRIFT, DIE	G	G	W	Magdeburg‡	1868 - 94	A. Treuenfels (‡Breslau, 1868-78); then M. Rahmer (1878-94). Religious, social. Organ of the Jewish Theological Seminary in Breslau. Supplements: "Jüdisches Familienblatt," "Jüdisches Litteraturblatt," and "Homiletische Beilage."
Israelitische Wochenschrift für Elsass-Lothringen	G	G	W	Strasburg	1904 - *.	
Israelitische Zeitbote, Der	G	Bo	A	Prague	1864 -	Belletristic; calendar.
Israelitischer Anzeiger	J	G	W	Berlin ‡	1881 - 82	M. L. Rodkinsohn. Political, literary. ‡Hamburg, 1882.
Israelitischer Jugendfreund	G	G	F	Berlin	1895 -	E. Flanter. Juvenile, pedagogic.
Israelitischer Lehrer	G	G	W	Mayence	1861 - 72	J. Klingenstein. General; Reform.
Israelitischer Lehrer und Cantor	G	G	W	Berlin	1881 -	S. Meyer. Supplement of "Die Jüdische Presse."
Israelitischer Lehrerbote	..	..	..			See "Israelitische Gemeindezeitung."
Israelitischer Musenalmanach	G	G	A	Dinkelsbühl	1840	Samuel Mayer.
Israelitischer Volksfreund für das Grossherzogthums Posen.	G	G	M	Trzemesno	1846.	
Israelitisches Familienblatt	G	Bo	..	Prague		J. B. Brandeis. Supplement of "Israelitische Gemeindezeitung."
Israelitisches Familienblatt	G	G	W	Hamburg	1898 - *	Alb. Jacoby, for the Verband der Jüdischen Lehrervereine im Deutschen Reich.
Israelitisches Familienblatt	G	G	..	Frankfort o. M.	1900 - 01	L. Heller. General. Title in 1901 (Nos. 1-9): "Frankfurter Israelitisches Gemeindeblatt."
Israelitisches Familienblatt	..	..	..			See "Die Laubhütte."
Israelitisches Gemeindeblatt	G	G	W	Elbing	1876 - 79	Emanuel Schreiber and J. Caro. Continued as "Israelitische Gemeinde- und Familienzeitung."
Israelitisches Gemeindeblatt	G	G	W	Cologne‡	1888 -	Karl Brisch, then S. Simchowitz (‡Mühlheim); Julius Kauffmann. General.
Israelitisches Predigt-Magazin	G	G	Q		1875 -	M. Rahmer. Homiletic.
ISRAELITISCHES PREDIGT- UND SCHULMAGAZIN, DAS	G	G	M	Magdeburg	1834 - 36	Ludwig Philippson. Homiletic, pedagogic.
Israelitisches Samstagsblatt	G	G	W	Hechingen	1837	Samuel Mayer.
Israelitisches Volksblatt	G	G	..		1854 - 66	Ludwig Philippson.
Israelitisches Volksblatt	J	Ga	..	Kolomea	1890	E. Laufer.
Israelitisches Wochenblatt für die Schweiz	G	Sw	W	Zurich	1900 - *	M. Littmann and David Strauss.
Israelitisk Tidende	‡	..	..	Copenhagen	1865	Short time. ‡Danish.
Israelitulu Romanulu	Rm ‡	Rm	..	Bucharest	1857 -	Julius Barasch. Political. ‡Since 1867 Rumanian and French.
Israel's Herold	G	A	W	New York	1849	Isidor Busch. General. Organ of B'ne B'rith. Three months.
Israel's Home Journal	E	A	M	New York	1901 ‡- *	M. C. Gunsberg. Illustrated. Successor to "Young Israel" (founded ‡1871).
Israel's Messenger	E	..	F	Shanghai	1904 - *	M. Meyer. General. Organ of Shanghai Zionist Association.
Israel's Stimme	..	..	..			See "Voix d'Israël."
Isralik	..	..	..			See "Yisrulik."
'Iṭṭur Soferim	H	R	..	Wilna	1888 - 89	Abraham Isaac ha-Kohen. Religious, literary.
IZRAELITA	P	Po	W	Warsaw	1865 - *	S. H. Peltyn (1865-97); then N. Sokolow (with Grosglek since 1901).
Izraelita Hitközségi és Iskolai Lapok	Hu	Hu	..	Budapest	1873 - 74	Nathan Fischer. Communal news, pedagogic.
Izraelita Közlöny	Hu	Hu	..	Budapest	1866 - 70	Moritz Mezei; Heinrich Deutsch. Religious (Reform).
Izraelita Magyar Néptanitó	Hu	Hu	..	S. A. Ujhely	1865 - 67	Nathan Fischer. Pedagogic, with "Der Jüdische Schulbote."
Jaarboeken voor de Israelieten of Joden binnen het Koningrijk Holland.	D	Ho	A	Amsterdam	1808	1 vol.
Jaarboeken voor de Israelieten in Nederland	D	Ho	B-M	The Hague	1835 - 40	Jakob Belinfante. News; literary. 4 vols.
Jahrbuch	G	G	A		1856	Adolph Hlawatsch. Pedagogic.
Jahrbuch	G	G	A	Berlin	1858 - 59	Philip Wertheim.
Jahrbuch der Jüdisch-Literarischen Gesellschaft	G	G	A	Frankfort o. M.	1903 -	Literary.
Jahrbuch des Deutschen-Israelitischen Gemeindebundes	G	G	A	Berlin	1888 - *	Statistical.
Jahrbuch des Nützlichen und Unterhaltenden	G	G	A	Brieg‡	1841 - 65	K. Klein; then J. K. Buchner. ‡Then Breslau, Dresden, Darmstadt, Leipsic.
Jahrbuch für die Geschichte der Juden und des Judenthums.	G	G	A	Leipsic	1860 - 69	Institut zur Förderung der Israelitischen Litteratur. 4 vols.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jahrbuch für Israeliten	G	Au	A	Vienna	1854 - 65	Josef Wertheim (1854-64); Leopold Kompert (1864-65). Continuation of "Kalender und Jahrbuch für Israeliten."
Jahrbuch für Israeliten und Israelitinnen	G	Bo	A	Prague	1811	Marcus Fischer.
Jahrbuch für die Israelitischen Cultus-Gemeinden in Ungarn.	G	Hu	A	Arad	1860	Leopold Rosenberg.
Jahrbuch für die Israelitischen Kultusgemeinden Böhmens.	G	Bo	A	Prague	1894	Centralverein zur Pflege Jüdischer Angelegenheiten.
Jahrbuch für Jüdische Geschichte und Literatur	G	G	A	Berlin	1898 - *	Union of the societies for Jewish history and literature. Scientific.
Jahrbuch für die Jüdischen Gemeinden Preussens	G	G	A	Berlin	1859	Ph. Wertheimer.
Jahrbuch zur Beförderung des Ackerbaus, Handwerks, und der Industrie unter den Israeliten Ungarns.	G	Hu	A	Budapest	1872	Ignaz Reich.
Jahrbuch zur Beförderung einer Wissenschaftlichen Kenntniss des Alten Palästina.	..	..	..			See "Yerushalayim."
Jahrbücher für Judische Gesch. und Litteratur	G	G	A	Frankfort o. M.	1874 - 90	N. Brüll. Historical, literary. 10 vols.
Jedidja	G	G	S-A	Berlin	1817 - 33 ‡.	Jeremias Heinemann. Religious, moral, pedagogic. ‡ 1817-1823, 1831; continued as "Allgemeines Archiv des Judenthums," 1839-1843.
Jedidja	D	Ho	W	Rotterdam	1887	Juvenile. 1 vol.
Jehudith	Sp	F	W	Paris	1864 - 65	Ezra Benveniste.
Jeridiyyah Tarjumah	T	T	..	Constantinople	1876	Nissim Niego.
Jerusalem	..	..	..			See "Yerushalayim."
Jerusalem	G	Ga	M	Cracow	1899 -	J. Kreppel. Literary, belletristic, religious.
Jerusalem	E	E	..	London	1882	H. Guedalla. 1 number.
JESCHURUN	G	G	M W	Frankfort o. M Hanover	1854 - 70. 1883 - 86.	Samson R. Hirsch. Isaac Hirsch. Religious (Orthodox), exegetical; congregational news. Continued as "Der Israelit." New series (xvi.) No. 1 issued as "Probenummer," Dec. 1, 1882, and again Jan. 4, 1883.
JESCHURUN	G, H	G ‡	I	‡	1856 - 78	Josef Kobak. Scientific. ‡ i., ii., Lemberg, 1856-58; iii., Breslau, 1859; iv., v., Fürth, 1864-66; vi., vii., viii., ix., Bamberg, 1868-71, 1872, 1873-78.
Jeschurun	G	G	W	Pleschen	1900 - 04	Königsberger. Religious, social. Zionistic since 1903.
Jeschurun	G	Hu	W	Budapest	1882 - 83	Kaim Pollak. Supplement of "Allgemeine Israelitische Wochenschrift."
Jeschurun	G	G	W	Berlin	1892 - *	A. Levin. News, religious, social, belletristic.
Jeunesse Israélite, La	F	..	W	Oran	1890.	
JEW, THE	E	A	M	New York	1823 - 25	Solomon H. Jackson. Anti-missionary.
Jewish. See also Jüdisch	..	..	..			Most Judæo-German periodicals whose titles begin with "Jewish" are given under "Jüdisch (e, er, es)."
JEWISH ABEND-POST	J	A	D	New York	1899 - *	George Selikovich. News. Weekly edition, "Der Jüdischer Journal."
Jewish Advance, The	E	A	W	Buffalo	1893 -	J. Feybush. Local news.
Jewish Advance, The	E	A	M	Detroit	1904 - *	N. E. Aronstam. News.
Jewish Advance, The	G, E	A	W	Chicago	1878 - 82	News.
Jewish Advocate, The	E	A	F ‡	Rochester	1898 - 1900.	Isaac M. Brickner. Local news. ‡ At first monthly.
Jewish Advocate	E	A	..	New York	1870.	
Jewish Advocate	E	A	M	New York	1879 - 86	Raphael d'C. Lewin. News, literary.
Jewish Advocate	E	A	..	Philadelphia	1849	Isaac Leeser.
Jewish Advocate	J	‡	W	Cape Town	1904 - *	General. ‡ South Africa.
Jewish American, The	E	A	W	Detroit	1901 - *	S. M. Goldsmith. News; Reform.
Jewish Charity	E	A	M	New York	1902 - *	Joseph Jacobs, then Leo K. Frankel for The United Hebrew Charities. Formerly "Charity Work."
Jewish Chronicle	E	A	W	Boston	1890 - 93	Solomon Schindler. Religious (radical).
Jewish Chronicle, The	E	A	W	Montgomery, Ala	1899 - *.	
Jewish Chronicle, The	E, G	A	W	Baltimore	1876 -	D. Binswanger.
JEWISH CHRONICLE, THE	E	E	W ‡	London	1841 - 42. 1844 - *	D. Meldola and M. Angel (1841-42; ‡ fortnightly); Joseph Mitchell ("The Jewish Chronicle and Workingman's Friend," 1844-54; ‡ weekly after 1847); M. H. Bresslau ("The Jewish Chronicle and Hebrew Observer," 1847-55); A. Benisch (1855-69); Michael Henry (1869-75); A. Benisch (1875-78); Asher I. Myers (1878-1902); M. Duparc (1902-*). News, literary; illustrated; conservative.
Jewish Chronicle and Hebrew Observer	..	..	..			See "Jewish Chronicle, The" (London).
Jewish Chronicle and Workingman's Friend, The	..	..	..			See "Jewish Chronicle, The" (London).
Jewish Citizen, The	E	A	M	Omaha	1903 - *	Charles L. Schless. General, religious, literary.
JEWISH COMMENT	E	A	W	Baltimore	1895 - *	Max Myers; then Louis H. Levin. News, literary; conservative.

Jewish Conservator, The	E	A	W	Chicago	1904 - *.	
JEWISH CRITERION, THE	E	A	W	Pittsburg	1895 - *	Samuel Greenfield (1895-99); Charles H. Joseph (1899-1901); Leonard Levy (1901-*). News; Reform.
JEWISH EXPONENT, THE	E	A	W	Philadelphia	1887 - *	Charles Hoffman and editorial board. News; conservative. Organ of the Chautauqua and of the Jewish Theological Seminary of America.
Jewish Expositor.						
Jewish Express, The	J	A	W	St. Louis	1903.	
Jewish Free Press	..	..	..			See "Jüdische Freie Presse."
Jewish Free Press	E	A	..	St. Louis		See "Jewish Tribune, The" (St. Louis).
Jewish Gazette, The	M ‡	In	..	Calcutta	1874	‡ In Hebrew letters.
Jewish Guide, The	E	A	W	Peoria	1893	David B. Rich.
Jewish Herald, The	E	Al	M	Melbourne	1880 - *	E. Blaubaum and M. Benjamin. News.
Jewish Herald, The	E	Al	F	Sydney	1883 - *	News.
Jewish Herald, The	E	A	..	New York	1882 - 85	Aaron Wise (1884). Boston edition, "The Boston Hebrew Observer."
Jewish Herald, The	E	A	W	Des Moines	1903 - *.	
Jewish Home, The	E	A	M	New York	1903 - *	George A. Kohut ‡. For family and religious school. Formerly "Helpful Thoughts." ‡ Bought by Philip Cowen 1904.
Jewish Home Journal, The	E	A	W	Ligonier, Ind	1896 - 1900.	Julius M. Magil.
Jewish Independent	E	A				
Jewish Index	E	A	W	Philadelphia	1872	Samuel Mendelsohn.
JEWISH LEDGER, THE	E	A	W	New Orleans	1895 - *	M. J. Lehman. Moderate reform.
Jewish Literary Annual, The	E	E	A	London	1903 -	Literary.
JEWISH MESSENGER, THE	E	A	W	New York	1857 - 1903.	Samuel M. Isaacs (1857-78); Abram S. Isaacs (1878-1903). General (Orthodox); literary. Supplement from 1879: "Hebraica." Merged with "The American Hebrew."
Jewish News, The	E	A	F	Syracuse		Local news.
Jewish Observer, The	..	..	..			See "Jewish Review and Observer, The."
Jewish Opinion, The	E	A	W	Indianapolis.		
Jewish Orphan Asylum Magazine, The	E	A	M	Cleveland	1903 - *.	
Jewish Outlook, The	E	A	W ‡	Denver	1903 - *	William Friedman. Religious (Reform), literary. ‡ First two numbers monthly.
Jewish Post, The	E	A	..	Pittsburg.		
Jewish Press and Progress	E, J	A	S-W	Chicago ‡	1903 - *	Joel Liebling. Orthodox. ‡ Founded at Cleveland (1890-94) as "Die Jüdische Presse" and "Der Jüdischer Progress."
Jewish Progress	E	A	W	San Francisco	1876 -	Hugo Bacharach. General news (Reform); belletristic.
Jewish Progress of the Twin Cities, The	E	A	W	Minneapolis	1904 - *	First numbers: "The Israelite of the Twin Cities."
JEWISH QUARTERLY REVIEW	E	E	Q	London	1888 - *	I. Abrahams and C. G. Montefiore. Scientific.
JEWISH RECORD, THE	E	A	W	Philadelphia	1874 - 87	Alfred Jones and Henry Morais. Conservative.
Jewish Record, The	E	A	W	New York	1862 -	Abraham S. Cohen; Jonas Bondi. Orthodox.
Jewish Record, The	E	A	W	Albany.		
Jewish Record, The	E	A	W	Kansas City	1899 - *.	
Jewish Record, The	E	E	W	London	1868 - 71	L. B. Abrahams.
Jewish Record, The	E	E	..	Manchester	1887 -	
Jewish Reformer, The	E, G	A	..	New York	1886	K. Kohler, E. G. Hirsch, and Adolph Moses.
Jewish Review, The	E	A	W	Cleveland	1893 - 99	Jessie Cohen. News; belletristic. Merged with "The Observer."
Jewish Review, The	E	A	M	St. Joseph, Mo.		
JEWISH REVIEW AND OBSERVER, THE	E	A	W	Cleveland	1899 -	Jessie Cohen. See "Jewish Review, The" and "Jewish Observer, The."
Jewish Sabbath Journal	E	E	W	London	1855	Mrs. Hartog. 14 numbers.
Jewish Schoolfellow, The	E	Al	..	Adelaide	1873	Schoolboys.
Jewish Sentiment	E	A	W	Atlanta	1895 - 1901.	Frank J. Cohen. News. Merged with "The Southwestern Jewish Sentiment," 1901.
Jewish Sentinel	E	A	..	St. Louis.	1868.	
Jewish Society	E	E	W		1890	Personals.
Jewish South, The	E	A	W	New Orleans ‡	1880 - 82	J. B. Browne, ‡ Atlanta; then J. H. C. Chumaceiro, New Orleans. News, literary; Reform. Merged with "The American Israelite."
Jewish South, The	E	A	W	Richmond	1893 -	Herbert J. Ezekiel.
JEWISH SPECTATOR, THE	E	A	W	Memphis	1885 - *	M. Samfield.
Jewish Standard	E	E	W	London	1888 - 91	Harry S. Lewis. Orthodox.
Jewish Star	J	‡	..	Johannesburg	*	‡ South Africa.
Jewish Telephone	J	E	W	London.		
Jewish Tidings	E	A	W	Rochester	1887 - 97	S. Brickner (1887-89) and Louis Wiley (1887-94); Isaac Brickner. News; radical.
Jewish Times	E	E	W	London	1876.	
JEWISH TIMES, THE	E, G	A	W	New York	1869 - 79	Moritz Ellinger; then Harry H. Marks (1878-79). Scientific, rabbinic, literary; news; Reform. Title, "The Reformer and Jewish Times," 1878-79.
Jewish Times, The	E	A	W	San Francisco		Jacob Voorsanger; Emanuel Katz. Reform.
Jewish Times, The	E	C	F	Montreal	1898 - *.	

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jewish Times and Observer	E	A	W	San Francisco	1855 - *	M. S. Levy and William Saalburg. News; belletristic; conservative. Formerly "The Jewish Times" and "The Hebrew Observer."
Jewish Tribune, The	E	A	W	St. Louis	1879 -	M. Spitz. Reform. Succeeded by "The Jewish Free Press," and then "The Jewish Voice." German monthly supplement for a time: "Sulamith."
Jewish Tribune, The	E	A	W	Portland, Ore.	1903 - *	N. Mosessohn. News; literary; conservative.
JEWISH VOICE, THE	E	A	W	St. Louis	1888 -	M. Spitz. Founded as "The Jewish Tribune" (1879), continued as "The Jewish Free Press."
Jewish Weekly Review	E	A	W	St. Joseph, Mo.	1898 -	Charles Schless.
Jewish Woman	E	A	M	Philadelphia	1892 - 93	Herman Brunswick.
JEWISH WORLD, THE	..	..	..			See "Die Jüdische Welt."
JEWISH WORLD, THE	E	E	W	London	1873 - *	Myer Davis (1873-75); George Lyon; various others; John Raphael. News; political, literary; illustrated; Zionistic.
Jewish World, The	E	A	W	New York		G. L. Löwenthal.
Jewish World, The	E	A	W	Omaha	.... - 1902.	
Jewish Year, The	E	A	..	Philadelphia	1895	Louis E. Levy.
Jewish Year Book, The	E	E	A	London	1896 - *	J. Jacobs (1896-1900); I. Harris. Statistical, literary.
Jews' College Journal, The	E	E	..	London	1875	Pupils of the Jews' College School. 3 numbers.
Jidisch. See Jüdisch.						
Jodisk Almanak	..	..	A	Copenhagen	1861	M. Mielziner.
Joodsche Courant, De	D	Ho	W	The Hague	1902 - 04	General.
Joodsche Letterkundige Bijdragen	D	Ho	‡	Amsterdam	1867 - 68	Meyer Roest. Literary. Supplement of "Nieuw Israelietische Weekblad." ‡ 8 numbers per year. 10 numbers.
Joodsche Stuiversblad	D	Ho	W	Amsterdam	1903	Literary; illustrated. 5 numbers.
Jornal Israelith, El	Sp	T	‡	Constantinople	1860-71	Ezekiel Gabbai. ‡ At first weekly, then three times a week. Continued as "El Telegrafo."
Joseph	G	G	F	Kattowitz	1879 -	S. Freuthal.
Journal de Salonique, Le	F	T	F	Salonica	1895 - *	Sa'adi ha-Levi.
Journal Scientifique de la Théologie Juive	F					
Jövö, A	Hu	Hu	W	Budapest	1897 - 98	Jul. Weissburg. Scientific; news.
Jude, Der	G	A	W	New York	1895	M. Singer. Title changed to "Jüdischer Anzeiger" with No. 11.
JUDE, DER	G	G	F ‡	Altona	1832 - 35	Gabriel Riesser. Political, religious. ‡ Irregular.
Jude, Der	J	Ga	F	Cracow	1899 - *	Aḥiasaf. General. With feuilleton.
Jude, Der	G	Hu	..	Kassa	1886.	
Jude, Der	G	A	W	New York	1887 -	S. Wiener.
Jüdisch. See also Jewish.						
Jüdisch-Amerikanischer Volks-Kalender, Der	J	A	A	New York	1894 - 97	Alexander Harkavy. First two volumes called "Der Amerikanischer Volks-Kalender."
Jüdisch-Deutsche Monatsschrift	J	Bo	M	Prague ‡	1802	‡ And Brünn.
Jüdisch-Israelitische Zeitung	G ‡	Hu	..	Pest	1869	‡ In Hebrew characters.
Jüdische Arbeiter, Der	G	Au	M	Vienna	1898 -	S. R. Landau. Industrial; Zionistic.
Jüdische Bibliothek, Die	J	Po ‡	S-A ‡	Warsaw ‡	1891 - 95 ‡	J. L. Perez. Literary, social, agricultural. 3 vols. ‡ Since 1904 Cracow, monthly.
Jüdische Centralblatt, Das	G	Hu	F	Belovar ‡	1882 - 89	Moritz Grünwald. Popular-scientific. (Founded as "Centralblatt für die Interessen des Judenthums"; title changed to "Studien und Kritiken" iii. and iv., then to "Jüdisches Centralblatt, Zugleich Archiv für die Gesch. der Juden in Böhmen"). ‡ viii. Prague, 1888.
Jüdische Chronik	G	Bo	M	Saaz; Teplitz	1895 - *	Adolf Kurrein (with S. Stern and I. Ziegler until 1896). Literary, belletristic; Zionistic.
Jüdische Familie	J	Ga	M	Cracow	1902	J. Lurie.
Jüdische Frauenwelt	J	Ga	..	Cracow	1902 -	Moses Deutscher. Women's interests. Supplement of "Jüdische Volkszeitung."
Jüdische Freie Presse	J	Ga	..	Przemysl.		
Jüdische Freie Presse, Die	E, J	A	..	Cleveland	1902 - *.	
Jüdische Gazetten	J ‡	A	W	New York	1874 - *	K. H. Sarasohn. News; conservative. Weekly edition of "Jüdisches Tageblatt." ‡ English page since Sept., 1897.
Jüdische Gazetten fun der West	J	A	W	Chicago	1894 - 96	George Selikovitsch.
Jüdische Geist, Der	J	Rm	‡	Jassy	1898 -	L. Roḳeaḥ. General. ‡ Three times per week.
Jüdische Gemeinde- und Schulzeitung	G	Hu	..	Budapest	1869 - 71.	
Jüdische Gemeindezeitung	G	Hu	..	Budapest	1882.	
Jüdische Illustrirte Zeitung	..	..	..			See "New Yorker Illustrirte Jüdische Zeitung."
Jüdische Kantor, Der (KANTOR, DER JÜDISCHE)	G	G	W	Bromberg	1879 - 98	A. Blaustein. For cantors; musical, pedagogic.
Jüdische Kantor, Der	G	G	..		1860	H. Ehrlich. See "Liturgische Zeitschrift."
Jüdische Moderne, Der	G	G	F	Berlin	1897 -	Max Jungmann; then Birnbaum. Belletristic, critical.
Jüdische Monats-Blätter	G	A	M	New York	1899 -	William Broch. Zionistic.

Jüdische Monatsschrift	G ‡	Au	M	Brünn; Prague	1802	‡ In Hebrew letters.
Jüdische Nächstenliebe	G	Hu	..	Marmaros-Sziget	1896.	
Jüdische News, Die	E, G, H, J	A	W	New York	1871	Jacob Cohen. News.
Jüdische Phonograph, Der	J	S	W	Buenos Ayres	1897 –	General.
Jüdische Post, Die	J	A	W	New York	1872	Henry Gersoni.
Jüdische Post, Die	J	A	W	Pittsburg	1903 – *	J. S. Glick. News; Zionistic.
Jüdische Post, Die	G ‡	Ga	..	Lemberg	1849	A. N. Blücher. Political, commercial. ‡ Corrupt German.
Jüdische Presse, Die	J	A	..	Chicago	1885 – 86	A. B. Ettelson.
Jüdische Presse, Die	J	A	W	Philadelphia	1892 – 94	John Paley.
Jüdische Presse, Die	J	Rm	W	Bucharest	....	B. Suffrin. General.
JÜDISCHE PRESSE, DIE	G	G	W	Berlin	1869 – *	S. Enoch; Israel Hildesheimer; Hirsch Hildesheimer. General; Orthodox. Supplements: "Israelitischer Lehrer und Cantor"; "Israelitische Monatsschrift"; ["Sabbat-Stunden."
Jüdische Rundschau	..	..	..	....	....	See "Israelitische Rundschau."
Jüdische Schulbote, Der	G	Hu	..	S. A. Ujhely	1865 ‡	Nathan Fischer. Pedagogic. With "Izraelita Magyar Néptanitó." ‡ Then, after interruption, 1867.
Jüdische Student, Der	G	G	M	Berlin	1902 – *	Heinrich Löwe for the Bund Jüdischer Corporationen. Academic, literary, sociological.
JÜDISCHE TURNZEITUNG	G	G	M	Berlin	1900 –	Herman Jolowicz. Organ of the Bar Kockba athletic association. Zionistic.
Jüdische Volksbibliothek, Die	G	R	..	Kiev	1888 – 89	S. Rabinowitsch. Literary, scientific, critical.
Jüdische Volksschule	G	Hu	F	Arad	1863	Moritz Ehrentheil.
Jüdische Volksstimme	G	Au	F	Brünn	1900 – *	Solomon Rubinstein; then Samuel Bock; then Max Hickl. Industrial; news; with feuilleton.
Jüdische Volkszeitung	G	G	W	Leipsic	1873	I. Klingenstein. Pedagogic.
Jüdische Volkszeitung	J	Ga	W	Cracow	1902 –	M. Spektor and Ḥayyim Hurwitz. General. Supplement: "Jüdische Frauenwelt."
Jüdische Volkszeitung	J	Ga	W	Stanislawow	1903.	
Jüdische Volkszeitung, Die	J	A	W	New York	1878	M. Taplowsky and G. Landau. Socialistic, atheistic.
Jüdische Welt, Die (JEWISH WORLD, THE)	E, J	A	D	New York	1902 – 04 ‡	Bukanski. For Americanization of Russian immigrants. One page English, edited by Joseph Jacobs, then Jacob de Haas. ‡ United with "Der Morgen Journal."
Jüdische Weltblatt, Das	..	..	..	....	....	See "Jüdisches Weltblatt."
Jüdische Wiestnik, Der	J					
JÜDISCHE ZEITSCHRIFT FÜR WISSENSCHAFT UND LEBEN	G	G	Q	Breslau	1862 – 73	Abraham Geiger. Scientific, religious.
Jüdische Zeitung	..	..	..	....	....	See "New Yorker Jüdische Zeitung."
Jüdische Zeitung	J	Ga	W	Lemberg	1863 – 67	S. Kugel.
Jüdische Zukunft, Die	J	E	..	London	1904 *	Ch. Wortsmann. Zionistic.
Jüdischen Arbeiter	J	Sw	..	Geneva	.....*	Published by the "Bund."
Jüdischer Adler, Der	J	A	W	Boston	1893	George Selikovitsch. News.
Jüdischer Anzeiger	..	..	..	....	....	See "Jude, Der."
Jüdischer Arbeiter, Der	J	R	..	....	1897	Industrial; socialistic.
Jüdischer Courier, Der	J	A	D ‡	Chicago	1887 – 1902.	Leon Zolotkoff. News. (‡ Weekly until 1892.) Weekly edition: "Chicagoer Wochenblatt."
Jüdischer Demokrat	J	A	W	New York	1888 –	Julius Bloomenson. Political.
Jüdischer Express, Der	J	E	D ‡	London ‡	1896 – 1901.	Ginsberg Bros. News. ‡ And Leeds; weekly to 1899; then daily and weekly.
Jüdischer Farmer, Der	J	A	M	New York	1892 – 93	Herman Rosenthal.
Jüdischer Herold, Der	J	A	D	New York	1890	George Selikovitsch. News. 26 numbers.
Jüdischer Journal, Der	J	A	W	New York	1899 – *	Saphirstein and Rosenbaum. Weekly edition of "New Yorker Abend-Post."
Jüdischer Kikeriki	J	Au	F	Vienna	1876 –	Wilhelm Weiss; then Mor. Dornbusch. Humoristic, political; illustrated.
Jüdischer Kol, Der	J	A	D	Chicago	190	
Jüdischer Observer, Der	J	E	W	London	1894 –	J. A. Meczyk.
Jüdischer Progress, Der	J	A	..	Baltimore	1889	Alexander Harkavy.
Jüdischer Puck, Der	J	A	W	New York	1894 – 96	Nahum Sharkewitz and M. Seiffert. Humoristic.
Jüdischer Recorder, Der	J	A	W	New York	1893	Gustav Mentz.
Jüdischer Volks- und Haus-Kalender	G	G	A	Breslau	1853 –	Brann. See "Deutscher Volkskalender und Jahrbuch."
Jüdischer Volkskalender	J	Ga	A	Lemberg	1895 –	G. Bader.
Jüdischer Volkskalender	G	G	A	Cologne	1897 – 1900.	
Jüdischer Volkskalender	G	Au	A	Brünn	1902 – *	Literary; Zionistic; illustrated.
Jüdischer Wächter, Der	J	A	W	New York	1898	S. Schnur. Organ of the Kolel Amerika Tif'eret Yerushalayim.
Jüdischer Wecker, Der	J	R	..	Odessa	1887	M. L. Lilienblum.
Jüdisches Centralblatt	J	G	..	Frankfort o. M	1902	H. Slobotzki. General.
Jüdisches Familienblatt	G	G	..	Hamburg	1898 – *	M. Deutschländer (in 1902 called "Israelitisches Familienblatt").
Jüdisches Gefühl	G	Bo	..	Prague	1900 –	Juvenile.
Jüdisches Litteraturblatt	G	Ga	‡	Cracow ‡	1873 – *	M. Rahmer (1873-1904); C. A. Rosenthal (1904 – *). ‡ Magdeburg, 1873-97, weekly; Ezekiel Caro and Landau, Lemberg, 1897– , every ten days; new series, quarterly, Cracow, 1897 – *. Literary, scientific. Supplement for a time of "Die Israelitische Wochenschrift."

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jüdisches Tageblatt	E, J	A	D	New York	1885 - *	M. Jalonistein. News. Sunday edition: "Jüdische Gazetten."
Jüdisches Volksblatt	G	Au	W	Vienna	1899 - *	Alois Munk and Committee of Jüdisches Volksverein. News.
Jüdisches Volksblatt	G	G	W	Breslau	1895 -	Louis Neustadt. News, feuilleton.
Jüdisches Volksblatt	G	G	..	Leipsic	1854 - 66	Ludwig Philippson. Literary, belletristic. Absorbed by "Allgemeine Zeitung des Judenthums."
Jüdisches Volksblatt	G	G	W	Berlin	1870	Nathan Schlessinger. Religious.
Jüdisches Volksblatt	J	R	W	St. Petersburg	1881 - 89	A. Zederbaum (1881-87); L. O. Cantor (1888-89). Literary, political.
Jüdisches Weltblatt	J	Hu	S-W	Presburg	1878 -	Jos. Waltuch (1878-80); M. Dornbusch (from 1880-). General.
Jüdisches Wochenblatt	J	A	W	New York	1885 -	Sarasohn & Sons. News. Page 7 has separate title: "Der Jüdischer Auswanderer."
Jung Juda	G	Bo	F	Prague	1900 - *	Siegmund Springer; Emil Eisner. Juvenile.
JUTRZENKA	P	Po	W	Warsaw	1861 - 63	Daniel Neufeld. Historical, belletristic.
Kabbalistische Biblische Occident, Der	G	G	..	Hamburg	1845	S. L. Schwabacher. Cabalistic. 1 number.
Kadimah	F	F	F ‡	Paris	1896 - 97	Joseph D. Mosseri. Organ of Jewish Nationalist students. ‡ Irregular.
Ḳadimah, Ha-	H	A	M	New York	1899	Gerson Rosenzweig. Literary. 6 numbers.
Kalender für Israeliten	G	Au	A	Vienna	1892 - *	M. Waitzner, for the Oesterreichisch-Israelitische Union. Literary.
Kalender und Jahrbuch für Israeliten	G	Au	A	Vienna	1842 - 47	Isidor Busch. Historical, scientific, belletristic. Continued as "Wiener Jahrbuch."
Kanfe Yonah	..	..	..	....	....	See "Yonah, Ha-."
Karmel, Ha- (HA-KARMEL)	H	R	M ‡	Wilna	1860 - 80	S. J. Fünn and H. L. Markon. Literary, scientific, critical. Supplement: "Ha-Sharon," also Russian supplements. ‡ Weekly (irregular) until 1871.
Karmi (CARMI)	H, Sp	T	..	Adrianople ‡	1882	Baruch Mitrani. Literary. ‡ Printed at Presburg.
Kebod ha-Lebanon	H	..	..	....	....	Published with "Ha-Lebanon."
Keneset ha-Gedolah	H	R	Q	Warsaw	1890 - 91	I. Suwalski. Literary, historical, scientific. 4 volumes.
Keneset Ḥakme Yisrael	H	R	I	Odessa	1891 - 97	A. J. Abelsohn and M. Belinsohn. Rabbinic, halakic.
Keneset Yisrael	H	R	A	Warsaw	1886 - 88	Saul P. Rabinowitz. Literary, historical, scientific; illustrated. Supplement: "Liwyat Ḥen."
Keneset Yisrael	..	..	..	....	....	See "Yonah, Ha-."
Kerem, Ha-	H	R	A	Warsaw	1888	E. Atlas. Historical, literary, belletristic.
Kerem, Ha-	H	..	A	....	1887 -	L. Altmann. Supplement of "Ha-Meliẓ."
Kerem, Ha-	H	Ga	M	Lemberg	1870	Michael Wolf.
Kerem, Ha-	H	G	W	Königsberg	1879	Julius Jacoby.
Kerem, Ha-	H	E	W	London	1878	Naphtali Levi.
KEREM ḤEMED	H	Au	..	Vienna ‡	1833 - 56	Samuel Löb Goldenberg (Vienna, 1833, 1836; ‡ Prague, 1838-43); Senior Sachs (‡ Berlin, 1854-56). Scientific, historical, literary, belletristic. 9 volumes.
Ḳeren Orah	H	A	M	Chicago	1889	Leon Zolotkoff, for the Hebrew Literary Association of Chicago. 2 numbers.
Ḳeshet, Ha-	H	G	M	Berlin	1903	Joseph Lin. Artistic, literary; illustrated. 3 numbers.
Ḳiḳayon Yonah	H	F	..	Paris	1860	Senior Sachs. Continuation of "Ha-Yonah." 1 number.
Ḳiryat Sefer	H	Ga	B-M ‡	Cracow	1903 - *	B. Z. Scheinfinkel. Bibliographical; scientific. ‡ Irregular.
Kischenew	R	G	M	Berlin	1903	M. Sukennikow.
Ḳobeẓ 'al Yad	H	G	A ‡	Berlin	1885 - *	Meḳiẓe Nirdamim. Scientific. ‡ Irregular.
Ḳobeẓ Ẓiyyon wi-Yerushalayim	H	Pa	I	Jerusalem	1897 -	Isaac Badhaw. Rabbinical, scientific; for printing MS. material.
Ḳodimo	R	R	..	....	1904 - *	Zionistic.
Ḳohelet, Ha-	H	Ga	W	Przemysl	1872	Arthur S. Weissmann. Scientific. Supplement of "Neue Jüdische Presse." 3 numbers.
ḲOHELET MUSAR	H	G	W	Berlin	1750	Moses Mendelssohn and Tobias Back. Moral. 2 numbers.
Ḳokabim, Ha-	H	R	Q	Wilna	1865	Israel Wohlmann. Literary, historical, exegetical. 1 number.
KOKEBE YIẒḤAḲ	H	Au	A ‡	Vienna	1845 - 73	Max E. Stern (1845-69); Marcus Weissman (1873). Exegetical, literary, scientific, belletristic. 37 numbers. ‡ Irregularly at first.
Ḳol, Ha-	H	G	S-W	Königsberg	1876 - 80	Michael L. Rodkinsohn. Literary; news; political, radical. At first weekly, then several times per week, then weekly again. Monthly supplement: "Asifat Ḥakamim" (1878-). 1 number appeared at Chicago (Sept. 24, 1893).
		Au	W	Vienna	1885	
		A	W	New York	1889 - 90	
Ḳol ha-'Et	H	Ga	..	Lemberg	1870 - 71	Moses Schulbaum. Literary; Jewish news.
Ḳol ha-'Ir	H	A	W	New York	1889	Michael L. Rodkinsohn. Forming with "Ha-Ḳol" a semiweekly. A few numbers.
Ḳol ha-Tor	H	Ga	F	Cracow	1878 -	Jenkel Beer. News; literary.
Ḳol la-'Am	J	G	W	Königsberg	1876 - 79	Michael L. Rodkinsohn. Political; Jewish news.

Ḳol Mebasser	J	R	W	Odessa	1863 - 71	A. Zederbaum and A. I. Goldenbaum. Literary, belletristic. Supplement of "Ha-Meliẓ."
Ḳol von der Ghetto, Der	J	A	D	New York	1901	Political.
Ḳol Ya'aḳob	..	..	..			See "Voice of Jacob" (London).
Ḳol Yisrael	A	..	W	Oran	1882	David Benadi.
Kompass	J	Rm	W	Bucharest	1896 -	L. Roḳeaḥ and Lowy Segal. General.
Korem, Ha-	H	E	..	London	1878	Louis Levy.
Ḳorot ha-'Ittim	J	Rm	S-W	Jassy	1855	I. Singer.
Ḳos Yeshu'ot	..	..	..			See "Cup of Salvation."
Krakauer Jüdische Zeitung	G	Ga	F ‡	Podgórze	1898 - 99	Ahron Marcus. Scientific; Zionistic. ‡ Monthly at first.
Kritik und Reform	G	Au	F	Vienna	1884 - 85	Moriz Weiss. Religious, scientific; with feuilleton.
Kritiker, Der	J	A	W	New York	1893	J. Jaffa. 5 numbers.
Kurant (Freitagische and Dienstagische)	J ‡	Ho	S-W	Amsterdam	1686 - 87	Printed by Uri Phoebus ha-Levi, then by David Tartas. ‡ In Hebrew characters.
Labor Record, The	E	A	F	Kansas City ‡	1900 -	R. L. Ziv. Political, social, religious; Zionistic. Second sheet has title "The Jewish World" (from 1901). ‡ At first Joplin, Mo.
Lamp of Judaism	E	In	..	Bombay.		
Lamteren, Der	J	Po	D	Warsaw	1894	Belletristic.
Land Ḥakam, Der	J	A	..	New York	1893 - 94	Nahum Meïr Shaikewitz. Humoristic.
Laubhütte, Die	G	G	..	Hamburg	1866 -	Reform.
Laubhütte, Die (Deutsche Israelitische Zeitung)	G	G	W	Regensburg	1883 -	S. Meyer. General; Orthodox.
Lebanon, Ha-	H	..	‡	‡	1863 - 87	Jehiel Brill. Literary, general: Orthodox. ‡ Jerusalem, monthly, 1863-64, 12 numbers, with supplement, "Kebod ha-Lebanon"; Paris, fortnightly, 1865-68, weekly, 1868-70, with supplement, "Yen Lebanon"; Mayence, weekly, 1871-75, 1877-82, as supplement of "Der Israelit" (Mayence); London, 1886.
Lehrerheim	G	G	M	Breslau	1895 -	Louis Neustadt. Pedagogic. Organ of the Deutscher Reichsverband Jüdischer Religionslehrer.
Lemberger Jüdische Zeitung	J	Ga	W	Lemberg	1865 -	Ḥayyim Rohatin. General.
Le'om, Ha-	H	A	M ‡	New York	1902 - *	‡ Weekly since 1904.
Le'ummi, Ha-	H	A	W	New York ‡	1888 - 89	Ephraim Deinard. Literary. 23 numbers. ‡ Last 3 numbers in Newark, N. J.
Licht, Der	..	..	..			See "Light, The."
Liebermann'sche Jahrbuch, Das	..	..	..			See "Deutscher Volkskalender und Jahrbuch."
Lien d'Israël, Le	F	F	M	Strasburg ‡	1855 - 61	S. Dreyfus. General. ‡ i.-iii. Mülhausen, 1855-May, 1858, fortnightly.
Light, The	E, J	A	W	Philadelphia ‡	1891 ‡	N. Mosessohn. Religious; general. ‡ Dallas, Tex., 1897; San Francisco, 1898.
Light of Truth	M ‡	In	..	Bombay	1877 - 82	Organ of the Beni Israel. ‡ Mahrati in Hebrew characters.
Literatur un Leben	J	Po	I	Warsaw	1894	L. Peretz.
Literaturblatt des Orients	..	..	..			See "Orient, Der."
Litteraturblatt der Menorah	G	G	M	Hamburg	1891 -	Isidor Hirsch. Theological, scientific.
Liturgische Zeitschrift	G	G	I	Meiningen	1848 - 62	Hermann Ehrlich. Musical.
Litwakel, Der (דער ליטוואקעל)	J	A	W	New York	1889	J. Jaffa. Humoristic.
Liverpool Jewish Magazine, The	E	E	W	Liverpool	1883	James Nucompton. 1 number (Aug. 1). Some copies add: "and Teachers' Advertiser."
Londoner Israelit, Der	J	E	W	London	1878 -	Naphtali Levi. General.
Londoner Jüdisch-Deutsche Zeitung	J	E	..	London	1867.	
Luaḥ Ereẓ Yisrael	H	Pa	A	Jerusalem	1895 - *	A. M. Luncz. Literary: news.
Luaḥ Sha'shu'im	H	Ga	A	Cracow	1902	H. Rumeld and M. A. Wiesen. Literary.
Luaḥ Yisrael (Yevrejski Kalendar)	H, R	R	A	St. Petersburg	1877 - 83	H. J. Gurland.
Lumea Israelita	Rm	Rm	M	Crajova	1902 -	Ralian and Ignat Samitca.
Lunar, El	Sp	T	..	Salonica	1878 -	Judah Nehama. Historical, biographical, literary.
Lux	I	I	M	Leghorn	1904 - *	Arrigo Lates and Alfredo Toaff. Scientific, literary.
Luz de Israel	Sp	T	..	Constantinople	1853	Leon de Castro. News (reports of Crimean war).
Luzero, El (Sefat Emet)	Sp	T	..	Constantinople	1867 -	Moses Elie.
Luzero de la Paciencia, El	Sp ‡	Rm	W	Turn Severin	1886 - 87	L. M. Crispin. Historical, literary. ‡ In Latin characters.
Mabbiṭ, Ha- (alternating with Ha-Mabbiṭ le-Yisrael)	H	Au	W	Vienna	1878	Perez Smolenski. Political and social news; with literary feuilleton: "'Ale Ḥemed"; popular scientific section: "Ha-Tebel weha-Yeẓirah."
MACCABÆAN, THE	E ‡	A	M	New York	1901 - *	Louis Lipsky (1901-2); J. de Haas (1902- *). Literary: Zionistic. ‡ Also Judæo-German until 1902. Organ of the Federation of American Zionists.
Maccabean	E	A	M	Chicago	1882	Henri Gersoni. 1 vol.
Maccabee, The	E	A	..	Chicago.		
Maccabeul	Rm	Rm	F	Bucharest		Zionistic.
Magazin für Jüdische Geschichte und Literatur	..	..	..			See "Magazin für die Wissenschaft des Judenthums."
MAGAZIN FÜR DIE WISSENSCHAFT DES JUDENTHUMS	G	G	Q ‡	Berlin	1874 - 93	Abraham Berliner and (1876-93) David Hoffmann. Historical, literary, scientific. ‡ Founded as fortnightly with title "Magazin für Jüdische Geschichte und Literatur."

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Maggid, Ha-	H	Ga, G	W ‡	Lyck Berlin	1856 - 90 1891	Eliezer Silbermann (1856–79; ‡ irregular until 1858); David Gordon (1879–85); Dob Bär Gordon (1886-90); Jacob S. Fuchs (1891–*). General and Jewish news. Supplements: "Ha-Zofeh," "Maggid Mishneh," "Maggid le-Yisrael."
Maggid he-Hadash (new series)				Cracow	1892 - *	
Maggid le-Yisrael, Ha-	H	Ga	W	Cracow	1893 - *	Jacob S. Fuchs. Supplement of "Ha-Maggid," and printed therewith.
Maggid Mesharim	A	In	W	Calcutta	1889 -	Solomon A. Twena. Local and foreign Jewish news. Rashi characters.
Maggid Mishneh	H	G	W	Lyck	1879 - 81	David Gordon. Scientific, literary. Supplement of "Ha-Maggid."
Maggid Mishneh	H	Ga	M	Lemberg	1872	Mordecai Weissmann (-Chajes). Literary, historical. 4 numbers.
Magnet, The	E	A	Q	Atlanta	1894 -	Hebrew Orphans' Home.
Magyar Izraelita	Hu	Hu	W	Budapest	1861–64 ‡	Dr. Rockenstein; Paul Tencer. Reform. ‡ Founded in 1861: suppressed and resumed in 1862.
Magyar Izraelita Orzágos Tanitó-Egylet Ertesitöje, A	Hu	Hu	M	Budapest	1875 - *	National Hungarian Jewish Teachers' Association. Pedagogic.
Magyar Zsidó	Hu	Hu	..	Budapest	1867 - 68	Albert Farkas. Orthodox.
Magyar Zsidó Nepiskola	Hu	Hu	..	Nyitra	1893 - 94	L. Erdélyi. Pedagogic.
MAGYAR ZSIDÓ SZEMLE	Hu	Hu	Q ‡	Budapest	1884 - *	Joseph Bánóczi and Wilhelm Bacher (1884–90); L. Blau (1890–*) and F. Mezey (1890-95). Scientific, historical, theological. ‡ Monthly until 1895.
Magyar Zsidó Tanitók Lapja	Hu	Hu	..	Budapest	1993 - 04	A. László. Pedagogic.
Magyar Zsinagóga	Hu	Hu	Q	Papa	1846 - 47	Leopold Löw.
Magyar Zsinagóga	Hu	Hu	M	Magocs	1900 - *	Joseph Leboics.
Mahazike ha-Dat	H	Ga	F	Lemberg ‡	1879 -	Isaac Moses Bader (1879-83); then Judah Krongold (from 1883); Josiah Lipsky. Rabbinical; organ of the Hasidim; Orthodox. ‡ Cracow, 1879–.
Margarita	G	G	M	Berlin	1874	A. Willmars. For the Verein für Geschichte der Israeliten. Historical.
Massa, Ha-	..	..	I		1890 - 94	Samuel Phillip.
Mazkir, Ha-	..	..	..			See "Hebräische Bibliographie."
Mazkir, Ha-	H	Ga	..	Lemberg	1881 - 86	Moses I. Landau; then Isaac A. Bernfeld.
Meassef, Ha-	H	G	‡	‡	1784 - 97	Ha-MEASSEFIM. ‡ Monthly: i.–iii., Königsberg; quarterly: iv.–vi., Königsberg and Berlin; vii., Breslau; viii., Berlin; ix. 1–2, Altona; ix. 3, 4-x., Dessau. Scientific, philosophical, historical. Continued as "Ha-Meassef he-Hadash."
Meassef, Ha-	H	R	A	St. Petersburg	1902	L. Rabinowitz. Scientific, literary. 1 vol.
Meassef, Ha-	G	Au	M ‡	Vienna	1874	Hayyim Lippe. Bibliographical. ‡ Irregular. 3 numbers.
Meassef, Ha-	H	G	M	Königsberg	1880 -	M. L. Rodkinsohn. Literary, critical.
Meassef, Ha-	H	Pa	M ‡	Jerusalem	1896 - *	Ben-Zion Kuinka. Rabbinic (responsa). ‡ Weekly until 1898.
Meassef, Ha-	H	A	Q	New York	1881	Shohare Sefat 'Eber. Literary. 1 number.
Meassef he-Hadash, Ha-	H	G	..	‡	1809 - 11	Shalom Kohen. Continuation of "Ha-Meassef." ‡ i., Berlin, 1809; ii., Altona, 1810; iii., Dessau, 1811.
Meassef le-Kol, Ha-	H	G	M	Königsberg	1879	Michael L. Rodkinsohn. Literary, scientific.
Meassef Niddahim	..	..	..			See "Meliz, Ha-," and "Shahar, Ha-."
Mebasser, Ha-	H	Ga I	W	Lemberg Leghorn	1860 - 70 1861 - 67	A. Minkes. Joseph Kohen-Zedek. Exegetical, historical, literary, belletristic, critical. Literary supplement (1860-64): "Ha-Nesher."
Mebasseret Ziyyon	J	A	W	New York	1898	Abraham Tannenbaum. Bulletin of the Federation of Zionists.
Mebasseret Ziyyon	H	Pa	M	Jerusalem	1883	Ben-Yeudah. On Palestine. Supplement to "Ha-Habazzelet."
Medabber, Ha-	H	G	W	Berlin	1881 - 82	Michael L. Rodkinsohn. 12 numbers.
Medabber le-Yisrael, Ha-	H	G	W	Berlin	1881 -	Zebi Hirsch Itzkowski. News; literary.
Me-'Et la-'Et	H	A	I	New York	1901	Solomon Judison and Phinehas Turberg. Scientific, literary.
Meged Geresh Yerahim	H	Au	M	Vienna	1848	Isaac Reggio. Supplement of "Oesterreichisches Centralorgan für Jüdische Interessen."
Meged Yerahim	H	Ga	M	Lemberg	1857 - 58	Joseph Kohen-Zedek. Scientific, belletristic. 4 vols.
Mehaker, Ha-	..	..	..			See "Die Zeit."
Mekilta de-Rabbanan	H	R	..	Odessa	1886 - 87	Moses Belinson. Rabbinical (halakic, Talmudic).
Meliz, Ha- (HA-MELIZ)	H	R	W D ‡	Odessa St. Petersburg	1860 - 71 1871 - 1904	Alexander Zederbaum (1860-93); Leon Rabinowitz (1893-1904). News; political, literary; Haskalic, then Zionistic. ‡ Weekly until 1886. Supplements: "Ha-Kerem"; and "Meassef Niddahim," literary, bibliographic, 1878–79.
Menorah, Die	G	G	W	Hamburg	1891 -	M. Deutschländer. Literary; news. With two supplements.
Menorah, The	E	A	M	New York	1886 - *	B. F. Peixotto; then Moritz Ellinger. Literary, scientific; organ of the B'nai B'rith.
Menorah, The	E	A	M	Toledo	1904	Sabbath-school Children of Zion.
Menschenfreund, Der	J	A	W	New York	1889 - 91	Nahum M. Shaikewitz. News; literary, belletristic.
Message Zioniste	F	Eg	..	Alexandria	1902 -	
Messerret, El	Sp, T	T	M	Smyrna	1897 - *	Alexander ibn Ghayyat. News; with feuilleton.
Milhamah be-Shalom	H	R	W	Wilna	1870	Polemical (Orthodox).
Mi-Mizrah umi-Ma'arab	H	G ‡	I ‡	Berlin ‡	1894 - 96	Ruben Brainin. Literary, scientific. ‡ Started as a monthly in Vienna; only 4 numbers; then Berlin, irregular, until 1896.

Minḥah Ḥadashah	H	Pa	A	Jerusalem	1856 -	Albert Cohn. Literary.
Misderonah, Ha-	H	Pa	M	Jerusalem	1886 - 87	Ḥayyim Hirschensohn. Rabbinical. 2 vols., and vol. iii., No. 1.
Mishpaṭ, Ha-	Sp	Bu	..	Philippopolis	1902	Anonymous. Zionistic.
Mitteilung der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler.	G	G	A	Frankfort o. M.	1900 - *	Scientific; illustrated.
Mitteilungen der Freien Vereinigung für die Interessen des Orthodoxen Judenthums.	G	G	F	Frankfort o. M.	1887 - *	Orthodox.
Mitteilungen der Gesellschaft für Jüdische Volkskunde.	G	G	S-A	Hamburg	1898 - *	M. Grunwald. Scientific.
Mitteilungen der Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmäler des Judenthums.	G	Au	I	Vienna	1895	Scientific.
Mittheilungen der Oesterreichisch-Israelitischen Union.	G	Au	M	Vienna	1888 - *	Political; against anti-Semitism.
Mittheilungen des Israelitischen Landes-Lehrervereines in Böhmen.	G	Bo	M	Prague	1895	M. Freund.
Miẓpah Bulletin, The	E	A	M	Chattanooga	...... *	Community news.
Miẓpah, Ha-	H	Au	W	Czernowitz	1888	Moses Orenstein.
Miẓpah, Ha-	H	R	M	St. Petersburg	1885	Alexander Zederbaum. Historical, belletristic; illustrated. 4 numbers.
Miẓpah, Ha-	H	Ga	W	Cracow	1904 - *	News; Zionistic.
Mizraḥ, Ha-	H	Ga	M	Cracow	1903 - *	J. Reines. Scientific; Zionistic.
Miẓrayim, El	A ‡	Eg	W ‡	Cairo	1903 - *	Isaac Karmona. News; Zionistic. ‡ Judæo-Spanish, 1903; mostly Arabic from 1904. Hebrew characters. With interruptions.
Modern Builder, The	E	A	M	Kansas City	1901 - *	Organ of the Modern Builders of Israel.
Modern View, The	E	A	W	St. Louis	1901 - *	A. Rosenthal and Benjamin Koperlik. Social and religious (Reform) news, belletristic; illustrated.
Modia' la-Ḥadashim, Ha-	H	A	M	New York	1900 -	A. H. Rosenberg (1900-2); Herman Rosenthal (1900-1). Historical, belletristic, religious; Zionistic.
Molva	R	R	..	Odessa		Adolph Landau.
Monatsblätter für Vergangenheit und Gegenwart des Judenthums.	G	G	M	Berlin	1890 - 91	Bernard Königsberger. Scientific. 4 numbers.
Monatshefte für die Gesammten Interessen des Judenthums.	G	G	M		1856 - 66.	
Monatsschrift der Oesterreichisch-Israelitischen Union.	G	Au	M	Vienna	1889 -	Siegfried Fleischer.
MONATSSCHRIFT FÜR GESCHICHTE UND WISSENSCHAFT DES JUDENTHUMS	G	G	M	Leipsic; Breslau	1851 - 87 1892 - *	Z. Frankel (1851-68); H. Graetz (1869-87) and Pinkus Frankl (1881-86); Marcus Brann (1892-*) and D. Kaufmann (1892-99). Scientific, literary, critical. Continuation of "Zeitschrift für die Religiösen Interessen des Judenthums."
Monatsschrift für Literatur und Wissenschaft des Judenthums.	G	Au	M	Vienna	1889 - 90	Arthur S. Weissmann. Scientific, literary.
Montefiore, The	E	A	M	New York	1896 -	Lucien Bonheur. Bulletin of Young Ladies' and Gentlemen's League of the Montefiore Home.
Monthly Bulletin	E	A	M	New York	1900 - *	Young Men's Hebrew Association.
Moreh, Ha-	H	A	M	New York	1894	Moses Goldman. Literary and belletristic. 1 number.
Morgen Journal, Der	J	A	D	New York	1902 - *	Evening edition: "New Yorker Abend-Post"; weekly edition: "Der Jüdischer Journal."
Morgenland	G	G	..		c. 1858	Jakob Goldenthal.
Morgenstern, Der	J	A	W	New York	1898	Braslavsky, J. Jaffa, and Abner Tannenbaum. Radical.
Moriah	P	Ga	..	Lemberg	1903 -	Jacob Thon. Juvenile; Zionistic.
Moriyyah, Ha-	H	Pa	‡	Jerusalem	1892	Simḥah Blumenthal. ‡ Several times per month.
Morning Star, The	E	E	..	Leeds		Zionist.
Mosè	H, I	..	M	Corfu	1878 - 85	Giuseppe Levi. Literary, scientific.
Mount Sinai Monthly	E	A	M	Boston	1902 - *	Meyer Bloomfield. Literary; illustrated.
Mubashshir	A	..	..	Tunis	1884	R. Farḥi.
Museum zur Belehrung und Unterhaltung	G	G	A	Brieg	1842 -	K. Klein. Juvenile.
Myronocets	B	Bu	..	Sofia	1899	Stef. Blajef. Orthodox.
Nacional, El	Sp	Au	W	Vienna	1867	Joseph Calvo.
Nacional, El	Sp	T	W	Constantinople	1871 -	Marco Mayorcas; Moses del Medico; David Fresco. Political and Jewish news; commercial trade, literary.
Natur und Leben	J	A	M	New York	1897 - 98	Jacob Terr. 8 months.
Nederlandsche Israeliet, Het	D	Ho	..		1843	Only 36 pages.
Nederlandsch Israelietsche Jaarboekje	D	Ho	A	The Hague	1849 - 63	Gesellschaft zu Israel's Besten in Niederland. Literary, scientific, statistical.
Nedylnaya Khronika Voskhoda	R	R	W	St. Petersburg	1882 - *	Adolph A. Landau. General; Jewish news. Weekly edition of "Voskhod."
Ner ha-Ma'arabi	H	A	M	New York	1895 - 97	Abraham Rosenberg (1895-97); then Samuel Schwarzberg for the Society Meẓife Sifrut Yisrael. Literary, belletristic, critical.
Nesher, Ha-	H	Ga	W	Lemberg	1860 - 70	Joseph Kohen-Ẓedeḳ. Historical, belletristic, critical, exegetical. Supplement of "Ha-Mebasser" until 1864, then independent.
Neue Israelitische Zeitung	G	Sw	S-W	Zurich	1880	A. Kisch.
Neue Jüdische Presse	J	Ga	..	Przemysl	1872	Supplement: "Ha-Ḳohelet."
Neue Jüdische Zeitung	J	Rm	W	Jassy		N. Fränkel. Jewish news.
Neue Stimme, Die	J	A	Q	New York	1904 - *	Radical-Zionist organization.
Neue Welt, Die	J	A	W	New York	1894	Solomon J. Silberstein. 3 weeks.
Neue Welt, Die	J	E	W	London	1900 -	T. Rothstein.
Neue Welt, Die	J	A	M	New York	1897	Abraham M. Sharkansky.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editor, Characteristics, etc.
Neue Zeit, Die	J	A	W	New York	1886	Rayevsky and Abraham Cahan. Socialistic. A few numbers.
Neue Zeit, Die	J	A	M	New York	1898 - 99	Socialistic.
Neue Zion, Das	G	G	M	Leipsic	1845	Jacob Goldenthal. 1 number.
Neuer Geist, Der	J	A	M	New York	1897 - 98	Alexander Harkavy. Literary, scientific, artistic. 10 numbers.
Neuer Telefon, Der	J	A	W	New York	1890	Nahum Shaikewitz.
Neueste Nachrichten	J ‡	Ga	W	Lemberg	1866 -	J. Kohn. Political, news; with historical supplement. ‡ Hebrew letters vocalized.
Neueste Post	G‡	Hu	W	Pest	1862	J. Kohn. General, political, commercial. ‡ In Hebrew characters.
Neueste Post, Die	J	A	W	New York	1888	David Apotheker and Morris Wechsler.
Ne'urim, Ha-	H	Ga	F	Cracow	1904 - *	Ben Avigdor. Juvenile.
Neuzeit, Die	G	Au	W	Vienna	1861-1904	Simon Szántó (1861-82); A. Jellinek (1882-93); D. Löwy (1893-1904). Religious (Re[form]), political, literary. Continued as "Die Wahrheit."
New Era, The	E	A	..	Brooklyn.		
New Era, The	E	A	M	New York	1871 - 75	Raphael d'C. Lewin. Literary.
New Era Comment, The	E	A	M	New York	1904	New Era Club.
NEW ERA ILLUSTRATED MAGAZINE, THE	E	A	M	New York	1903 - *	Isidor Lewi. Literary; illustrated. Continuing "The New Era Jewish Magazine."
New Era Jewish Magazine, The	E	A	M	Boston	1900 - 1903.	See "New Era Illustrated Magazine, The."
New Occident, The	E	A	M ‡	San Francisco	1900 -	Jacob Nieto. News. ‡ Established as weekly organ of the Young Men's Hebrew Association; monthly from vol. iii.
New Yorker Abend-Post	J	A	D	New York	1899 - *	Saphirstein and Rosenbaum. Weekly edition: "Der Jüdischer Journal."
New Yorker Illustrirte Jüdische Zeitung	J ‡	A	F	New York	1887 - 88	Abraham Goldfaden. Illustrated. 17 numbers. ‡ Polish-Jewish.
New Yorker Israelit	J	A	W	New York	1875	Mordechai Jalomstein.
New Yorker Jüdische Volkszeitung	J	A	W	New York	1886 - 87	Moses Mintz and Dr. Braslavsky. Socialistic.
New Yorker Jüdische Zeitung	G	A	W	New York	1872	K. H. Sarasohn. German in Hebrew characters.
New Yorker Jüdische Zeitung	J ‡	A	W	New York	1885 - 89	Morris Wechsler. Ultra-Orthodox; literary. ‡ Hungarian-Jewish; some Hebrew.
Nieuw Israelietische Weekblad	D	Ho	W	Amsterdam	1866 - *	M. Roest (1866-75); Philip Elte (1875-*). With "Joodsche Letterkundige Bijdragen."
Nieuws en Advertenticblad						See "Nieuwsblad voor Israelieten."
Nieuwsblad voor Israelieten	D	Ho	W	Amsterdam	1849‡ - 93	News. ‡ Founded as "Nieuws en Advertenticblad" (1849-50); title changed to "Israelietisch Weekblad (1850-55); then to "Weekblad voor Israelieten" (1855-84).
Nogah ha-Yareah	H	Ga	M ‡	Lemberg ‡ Tarnopol	1872 - 73 1880	Berisch Goldenberg. Scientific, religious, exegetical. ‡ 10 numbers per year; 11 numbers in Lemberg, 1872-73; 4 numbers in Tarnopol, 1881.
Northwick College Times	E	E	..	London	1873	Pupils of Northwick College School.
Nouvelliste, Le	F	T	W	Smyrna	1890 - *	Leon Tedeschi; then Gad Franco. Scientific, commercial, agricultural, geographical, etc.; news. At first French, then Judæo-Spanish.
Novelista, El	Sp					
Nützlicher Kalender, Der	J	R	..	Wilna	1876	S. Abramowitsch.
Occident, The	E	A	W	Chicago	1874 -	Julius Silversmith (at first with M. Hoffman); news; literary, scientific, artistic.
Occident, The (and the American Jewish Advocate)	E	A	M ‡	Philadelphia	1843 - 69	Isaac Leeser (last volume, Meyer Sulzberger). News, literary; conservative. ‡ Weekly 1855-61.
Oesterreichisch-Ungarische Kantoren-Zeitung	G	Au	‡	Vienna	1881 - *	Jacob Bauer. For cantors. Supplement to "Die Wahrheit." ‡ 3 times a month.
Oesterreichisches Central-Organ für Glaubensfreiheit, Cultur, Geschichte und Literatur der Juden.	G	Au	W	Vienna	1848 -	Isidor Busch and M. Letteris. Historical, literary, scientific; news.
Oheb 'Ammo we-Ereẓ Moladto	H	Ga	‡	Przemysl	1879 - 80	S. A. Gräber. Political, literary. 16 numbers. ‡ Several times a month.
Ohel Mo'ed	H	Ga	Q	Cracow	1898 -	J. A. Kammelhar. Rabbinic, Talmudic.
Ojczyzna	P, H	Ga	W	Lemberg	1881 - 86	I. Bernfeld and M. Thumen.
'Olam Ḳaṭan	H	Ga	W	Cracow	1901 - *	A. L. Ben-Avigdor and S. L. Gordon, for Ha-Tushiyyah. Juvenile; illustrated.
Onafhankelijk Israelietisch Orgaan voor Nederland	D	Ho	W	Amsterdam	1867 - *	L. B. Berel. News; feuilleton.
Or, Ha-	H	Ga	M	Lemberg	1882 - 83	David I. Silberbusch. Literary.
Or, Ha-	H	Pa	W	Jerusalem	1889 - 93	Eliezer Ben-Judah. Reform.
Or ha-Lebanon	A	I	M	Leghorn	1886	Shalom Bekache. Belletristic, stories.
Or Torah	H	G	M	Frankfort o. M	1874	Joseph Kohen-Ẓedeḳ. Exegetical, critical, historical, literary. 4 numbers.
Or Torah	H	Pa	Q	Jerusalem	1895 -	S. Zuckermann (1895-98); A. Sonnenfeld and A. Blumenthal. Rabbinical, halakic.
Or Yisrael	H, Sp	T	W	Constantinople	1853	Leon Ḥayyim de Castro.
Ordens Echo	G	A	M	New York		Mrs. Robitschek for the Order of True Sisters.
Orgaan voor Nederland	D	Ho	..	Amsterdam	1875	S. L. Knock.
Organ des Ungarischen Cultusbeamten-Vereins	G	Hu	..	Budapest		Moritz Friedmann.
ORIENT, DER	G	G	W	Leipsic	1840 - 51	Julius Fürst. News; literary, historical, scientific; with literary supplement "Litteraturblatt," which appeared alone 1849-51.

Ost und West	G	G	M	Berlin	1901 - *	Davis Trietsch and Leo Winz. Zionistic; illustrated.
Owl, The	E	A	..	New Orleans	- 1903.	Maurice Switzer. Absorbed by "The Jewish Ledger."
Oẓar Ḥokmah	H	Ga	Q	Lemberg	1859 - 65 ‡.	Joseph Kohen-Ẓedeḳ. Historical, critical, philological, belletristic. ‡ 3 vols.: i. 1859; ii. 1862; iii. 1865.
Oẓar ha-Ḥokmah weha-Madda'	H	A	Q	Newark, N. J.	1894	Nehemiah Libowitz and Ch. Enowitz. Literary, scientific. 2 numbers.
OẒAR NEḤMAD	H	Au	..	Vienna	1856 - 63	Ignatz Blumenfeld. Literary. 4 vols.
OẒAR HA-SIFRUT (Bet Oẓar ha-Sifrut)	H	Ga	A ‡	Cracow ‡	1887 - 1902.	Eisig Graeber. Literary, scientific, belletristic. ‡ i., Przemysl, 1887; ii.-v., Cracow, 1888, '90, '93, '96; vi. (monthly), 1902. 1 number.
Oẓar Ṭob	..	..	..			Supplement to "Magazin für die Wissenschaft des Judenthums."
Pacific Messenger, The	E, G	A	W	San Francisco	1860 - 61	H. Bien. Religious, historical, literary. Successor to "The Gleaner."
Pädagogischer Hausfreund, Der	G	G	..	Stuttgart	1871	S. Dessau. Pedagogic.
Padgog, Ha-	H	Ga	M	Cracow	1902 - *	Ben-Abigdor and S. L. Gordon. Literary supplement of "'Olam Ḳaṭan."
Paix, La	F	F	M		1846	A. Baruch Créhange. Religious, literary.
Palaestina	D	Ho	M	Leyden	1848 - 49	S. Keyzer. 12 numbers. 8vo.
Palästina	G	G	..	Berlin	1902 - 04	Agricultural, commercial; for Palestine. 2 vols.
Palestine	E	E	Q	London	1897 -	Chovevei Zion.
Pályázat	Hu	Hu	..	Székes-Fehérvár	1891 - *	I. Peterfy.
Pamphlet Library	E	A	M	New York	1900 -	Michael Singer. Historical, literary; Zionistic.
Pariser Allgemeine Jüdische Volkszeitung, Die	J	F	D	Paris	1892 -	Moses Zuckermann. News; scientific; with feuilleton.
Patriot, Der	J	A	..	Newark, N. J.	1891	Ephraim Deinard; Zionistic. A few numbers.
Peles, Ha-	H	G	M	Berlin	1900 - *	Elijah Rabinowicz. Literary, scientific, religious.
Peleṭat Soferim	H	R	..	Wilna	1863	Joshua Höschel Levin. Rabbinical.
Peraḥ	A ‡	In	W	Calcutta		Moses ha-Kohen Dwich. General and Jewish news. ‡ With Hebrew literary supplement.
Peri 'Eẓ Ḥayyim	H	Ho	M	Amsterdam	1728 - 61	Bet ha-Midrash 'Eẓ Ḥayyim. Rabbinical; decisions of members.
Peri To'elet	H	Ho	..	Amsterdam	1825	S. Mulder. Literary.
PESTER JÜDISCHE ZEITUNG	G ‡	Hu	‡	Budapest	1869 - 87	I. Reiss (1869-79); M. Ehrentheil; M. Grossmann. Jewish news; Orthodox; political, commercial; with feuilleton. ‡ 5 times a week; in Hebrew characters. Continued as "Allgemeine Jüdische Zeitung."
Philadelphia Stadt-Zeitung	J	A	W	Philadelphia	189 -	Hyman Brodsky and Ḥayyim Malitz. News.
Philadelphiär Jüdische Presse	J	A	D	Philadelphia	1904 - *	Louis H. Cahan. News; literary.
Philadelphiär Post	J	A	W	Philadelphia	1898	Osias Wagman. 8 numbers.
Pinḳes, Der	J	A	Q	New York	1900 -	M. Rosenfeld and A. M. Sharkansky. Literary, historical; discussions of timely [topics.
Pipifox	J	E	W	London	1901 -	Humoristic; illustrated.
Pirḥe Ẓafon	H	R	I	Wilna	1841, 1844	L. Hurwitz and S. J. Fuenn. Historical, literary, exegetical. 2 numbers.
Pisgah, Ha-	H	A	I	‡	1890 - 99	W. Schur. Literary; Zionistic. ‡ New York (1890-91); then Baltimore, later Chicago; continued as "Ha-Teḥiyyah" (1899-1900).
Pisgah, Ha-	H	R	Q	Wilky (Kovno)	1895 - 1901.	Hillel D. Truvosch. Rabbinic, scientific. i. 1895; ii., iii. 1896; iv. 1897; then quarterly.
Plaudersack, Der	J	A	..	New York	1893.	
Polischer Jüdel, Der	J	E	W	London	1884	M. Winchevsky. 16 numbers; then became "Die Zukunft."
Politica, La	Sp	Au	..	Vienna	1878	Ad. Zemlinski. Supplement of "Correo de Vienna."
Politische und Sociale Monatsschrift	G	G	M	Leipsic	1849	L. Philippson. Political, general.
Populär-Wissenschaftliche Monatsblätter	G	G	M	Frankfort o. M.	1881 - *	Adolph Brüll. Organ of the Mendelssohn Verein. Popular-scientific.
Poshedniya Izvestiya	R	Sw	..	Geneva	*	Published by the "Bund."
Posrednik	R	R	..	Odessa	1869	Alexander Zederbaum.
Predigt-Magazin	G	G	Q	Leipsic	1878	M. Rahmer. Homiletical.
Presse Israélite, La	F	F	W	Paris	1869 - 71	Moïse Schwab.
Progreso, El	Sp	T	..	Constantinople	1876 -	Behor M. Molko.
Progreso, El	..	..	..			See "Yosef Da'at."
Progreso, El	Sp	Au	F	Vienna.		
Progreso Ladino, Il.						
Progress, The	E	A	..	San Francisco.		
Przyszlosc Jedyny	P	Ga	..	Lemberg		Organ of Interesow Zydowskich w Yezyku Polskim W. Luarie.
Publications of the American Jewish Historical Society.	E	A	A	Washington, Baltimore	1893 - *	
Puerta del Oriente	Sp	T	..	Smyrna	1846 -	Uzziel Pincherle
Pure Vérité, La	F	F	..	Strasburg	1846.	
Purim	E	E	A	London	1883	S. H. Valentine.
Rabbinical Review, The	E	A	..	Cincinnati	1881 - 82	Max Lilienthal. Reports of Rabbinical Association; literary.
Radio de Luz, El	Sp	T	W	Constantinople	1885 -	Victor Levi. Scientific, literary; illustrated.
Rasaritul	Rm	Rm	W	Jassy		Zionistic.
Rathgeber, Der	J	Rm	..	Bucharest.		

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Razsvyet	R	R	W	St. Petersburg ‡	1860 - 61	O. A. Rabbinowitz. 52 numbers. Continued as "Zion" by Em. Soloweitschik, ‡ Odessa, 1861-62.
Razsvyet	R	R	W	St. Petersburg	1879 - *	A. Zederbaum and J. Goldenblum (1879-80); then G. I. Bogrow (1880-82) and Y. L. Rosenfeld (1882-*). Literary, general.
Reform, Die	G	G	W	Berlin; Bonn	1875 - 80	Em. Schreiber and Abraham Guttmann. Reform; literary.
REFORM ADVOCATE, THE	E	A	W	Chicago	1891 - *	Emil Hirsch. General, literary; news; radical Reform.
Reform des Judenthums, Die	G	G	W	Mannheim	1846	A. Adler and H. Wagner. Reform. 39 numbers.
Reform-Zeitung	G	G	..	Berlin	1845	A. Rebenstein.
Reformer and Jewish Times, The	E	A	..	New York		Moritz Ellinger. News; scientific, literary.
Régénération, La	..	..	..			See "Wiedergeburt, Die."
Register, The	E	A	W	Philadelphia	1900 -	Bulletin of the Congregation Rodef Shalom.
Reichsbote	G	Au	W	Vienna	1894	H. L. Reich. Scientific and general.
Religiöse Wochenschrift für Gottgläubige Gemüther	G	G	W	Halberstadt	1844 - 45	Ludwig Philippson. Religious.
Revista Israelita	Rm	Rm	F	Bucharest	1886 -	M. Beck.
Revue der Israelitischen Kultusgemeinden von Böhmen	G	Bo	M	Horowitz	1903 - *	Julius Bondy. News.
Revue des Ecoles de l'Alliance Israélite	F	F	Q	Paris	1901 -	Jacques Bigart.
REVUE DES ETUDES JUIVES	F	F	Q	Paris	1880 - *	Isidore Loeb; then Israel Lévi. Scientific.
Revue Israélite	F	F	W	Paris	1870 - 73	Isidore Loeb. Literary.
REVUE ORIENTALE	F	..	M ‡	Brussels	1841 - 46	Eliakim Carmoly. Scientific, historical. 3 vols. ‡ Irregular.
Risi Bisi	Sp	Au	..	Vienna	1867	Joseph Calvo. Humoristic.
Rivista Israelitica	I	I	..	Parma ‡	1845 - 48	Cesare Rovighi. Scientific. ‡ From May, 1846, Modena.
Rivista Israelitica	I	I	B-M	Florence	1904 - *	Samuel Hirsch Margulies. Scientific.
Rocznik Zydowski	P	Ga	A	Lemberg		A. Stand. Zionistic.
Ro'eh	H	Ga	..	Lemberg ‡	1837, 1839	M. Mohr and J. Bodek. Critical. ‡ Ofen, 1839. 2 vols.
Romanziere Israelitico, Il	I	I	..	Leghorn	1867	Gallichi.
Rose, Die	J	Pa	W	Jerusalem		Israel Frumkin.
Ruaḥ ha-Zeman	..	..	..			See "Zeman, Ha-."
Russki Yevrei	R	R	W	St. Petersburg	1879 - 84	L. Behrmann (1879-83) and G. M. Rabbinowitz (1879-84); Judah Kantor (1883-84). Political, literary; Jewish news. After 1884 published with "Yevreiskoe Obozryenie."
Sabado Segreto, El	Sp	..	..	Mexico	1889 -	Elias and David Abarbanel.
SABBATHBLATT	G	G	W	Leipsic	1842 - 46	Hermann Sommerfeld with J. Saalschütz, then with J. Fürst; vols. iv. and v., Jellinek. Religious, literary, scientific.
Sabbat-Stunden	G	G	..	Berlin		Feuilleton; belletristic. With "Die Jüdische Presse."
Sabbath Leaves	E	E	W	London	1845.	
Sabbath School Companion, The	E	A	M	Charleston, S. C.	1895	B. A. Elzas. Juvenile.
Sabbath School Journal	E	A	M	Philadelphia	1904 - *.	
Sabbath Visitor, The	E	A	W	Cincinnati	1874 -	Max Lilienthal; K. Kohler; I. M. Wise; D. Philippson; I. Voorsanger. Religious.
Schadchen, Der	J	A	W	New York	1900 -	Matrimonial.
Schlemihl, Der	G	G	M	Berlin	1903 -	Ernst D. Lesser. Humoristic, satirical; illustrated.
Sedmitchen Courier	B	Bu	W	Sofia	1901	Anonymous.
Sefer ha-Shanah	H	Po	A	Warsaw	1900 - 3	N. Sokolow. Literary, scientific.
Sefer ha-Yeraḥ	H	Pa	M	Jerusalem	1896	Ben Amittai. Scientific, belletristic.
Selanik	Sp ‡	T	..	Salonica	1869	‡ Judæo-Spanish, Turkish, Greek, and Bulgarian.
Selbst-Emancipation	G	Au	F	Vienna	1885 - 90 ‡.	N. Birnbaum. Political; news. With a "Unterhaltungs-Beilage." ‡ i., ii., 1885-86; iii., 1890.
Sema Israel	Sp	..	..	Curaçao	1864 -	E. Benveniste.
Senigor, Ha-	H	A	F	New York	1890 -	M. L. Rodkinson. Literary, theological, political, social.
Sha'are Mizraḥ	..	..	..			See "Puerta del Oriente."
Sha'are Ẓiyyon	H	Pa	W	Jerusalem	1876 - 80	Israel Goscinni and J. Peres.
Sha'are Ẓiyyon	H	Hu	M	Nagy-Mihaly		Israel Brody.
Shabua', Ha-	H	Au	W	Vienna	1898 -	Abraham Fuchs. General; Zionistic. Weekly edition of "Ha-Maggid" for Russia.
Shaḥar, Ha- (HA-SHAḤAR)	H	Au	M	Vienna	1869 - 84	Peter Smolenskin. Scientific, literary; news. 12 vols. Supplement, literary and bibliographical: "Meassef Niddaḥim," 1880.
Shaḥar, Ha-	B	Bu	..	Sofia	1902 - *	Jewish students. Zionistic.

Shahar he-Hadash, Ha-	H	Ga	M	Cracow	1893	M. Orenstein. Scientific, literary; news. 2 numbers.
Sharkiyyah, Al-	T ‡	T	..	Constantinople	1869	‡In Hebrew characters.
Sharon, Ha-	H	Ga	I	Lemberg	1893	Gershom ha-Kohen Bader and M. Malles. Scientific, literary, belletristic; news.
Sharon, Ha-	..	..	..			See "Karmel, Ha-."
Shebet Ahim	G	Hu	W	Budapest	1870 - 80	Ignaz Reich. Organ of the Shomere ha-Dat.
Shem we-Yafet	G, H, F	Ga	‡	Lemberg	1888	Israel Rall. Scientific; rabbinic. ‡Once every six weeks; separate edition for each of the three languages. 4 numbers.
Shemesh, Ha-	H	Ga	F	Kolomea	1888 -	Hirsch L. Gottlieb. Literary, scientific, belletristic; news.
Shiloah, Ha-	H	G	M	Berlin	1896 - *	Ascher Ginzberg. Scientific, literary, critical, belletristic; Zionistic.
Shofar, Ha-	E	E	..	London	1874.	
Shofar, Ha-	Sp	Bu	W	Philippopolis	1901 - *	Zionistic.
Shofar, The	E	A	..	Rochester	1899 - *	Louis Lipsky. News.
Shofet, Ha-(Le Juge)	F	..	M	Algiers	1894	Joseph Baruch.
Shomer Ziyyon ha-Ne'eman	H	G	M	Altona	1846 - 55	S. J. Enoch and Jacob Ettlinger. Literary supplement of "Der Treue Zionswächter."
Shoshannah (The Jewish Gazette)	A ‡	In	W	Calcutta	1901 -	News; religious. ‡ In Rashi characters.
Shulammit, Ha-	J	E	W	London	1881	Jehiel L. Brill.
Sifre Sha'shu'im	H	Ga	I	Drohobicz	1896 -	J. Fernhoff. Literary. Two or three times a year.
Sinai	G	G	M	Bayreuth	1846	Joseph Aub. Scientific, religious.
Sinai	G	A	M	Baltimore	1856 - 62	David Einhorn. Scientific, religious (Reform).
Sinai	E	A	M	Baltimore	1904	Two numbers.
Sol, El	Sp	T	B-M	Constantinople	1879 -	David Fresco. Scientific, literary.
Sonntag Abend-Blatt	J	A	W	New York	1896 -	Socialistic. See "Arbeiter Zeitung."
Sonntag Courier	E, J	A	W	Chicago	1887 -	H. S. Wolf.
South-African Jewish Chronicle	E	..	W	Cape Town	1902 -	
South-African Jewish Standard	E	..	..	Durban.		
Southwestern Jewish Sentiment, The	E	A	W	Dallas, Tex	1901 -	F. C. Cohen.
Stadt Anzeiger, Der	J	A	M	New York	1893	Philip Krantz and Abraham Sharkansky. Scientific, literary, commercial. 3 numbers.
Star of Israel, The	E	A	F	Chicago	1897	Joseph Parvin. Scientific, religious; Zionistic.
Studien und Kritiken	..	..	..			See "Jüdische Centralblatt, Das."
Sulamit	J	A	W	New York	1890	Joseph A. Bluestone. Zionistic.
Sulamit	G	A	M	St. Louis		S. H. Sonneschein and M. Spitz.
Sulamith	D	Ho	..	Amsterdam	1806 - 08	Moses Belinfante. Local news.
Sulamith	G	G	M	Dessau	1806 - 33 ‡	David Frankel (and [i.] Jos. Wolf). Literary, belletristic; news; religious (Reform). ‡ i. 1806-07; ii. 1808-09; iii, 1810 (Cassel)-11; iv. 1812, 1815-16; v. 1817-1819; vi. 1819-21, 1822-24; vii. 1824-33; viii. 1833-40; ix. (new series) 1846.
Sun, Die	J	A	W	New York	1892	Morris Rosenfeld, Joel Aronson, and Jacob Ferr. News. 7 numbers.
Sviit	P	Ga	W	Tarnopol	1880 -	J. M. Landau.
Svyet	R	R	..	Odessa	1860 - 61	J. Tarnopol and O. Rabbinowicz.
Synagoge, Die	G	G	F	Würzburg ‡	1837 - 39	L. Adler. Religious, literary, belletristic. ‡ Würzburg, 1837-38; Munich, 1839.
Synagogenblatt	G	G	..			S. Lipschütz.
Synodalblatt	G	G	W	Mayence	1871 - 72	I. Klingenstein. News of synods; supplement of "Israelitischer Lehrer."
Szombati Ujság	Hu	Hu	W	Budapest	1882 - 83	S. Zsengeri.
Ta'am Zekenim	H	G	M	Frankfort o. M.	1854	Eliezer Ashkenazi. Scientific.
Tafereelen uit de Geschiedenis der Israelieten	D	Ho	A	Amsterdam	1861 - 62	M. L. v. Ameringen.
Tägliche Presse	J	A	D	New York	1898	George Selikovitsch. News.
Tägliche Volkszeitung	J	A	D	New York	1899 -	Official organ of the United Hebrew Trades.
Täglicher Herold, Der	J	A	D	New York	1891 - *	Michael Mintz. News. Weekly edition: "Der Volksadvokat."
Täglicher Jüdischer Courier, Der	J	A	D	Chicago	1887 - *.	
Tahdhib, Al-	A	Eg	W	Cairo	1901 - *	Murad Faraj al-Mahami for the Ta'ifat al-Isra'iliyin al-Karra'in bi-Masr. Karaite; news.
Tal Talpiyyot	H	Hu	M ‡	Waitzen	1892 -	D. Silberstein; then D. Katzburg. ‡ Then fortnightly.
Talpiyyot	H	Rm	W	Jassy	1898 -	E. Rokeah.
Talpiyyot	H	R	A	Berdychev	1895	J. B. Lewin and B. Jerichimsohn. Literary.
Tanügyi Ellenör	Hu	Hu	..	Budapest	1890	S. Zsengeri.
Taschenbücher zur Belehrung der Jugend	G	G	A	Berlin	1818 - 20	Jeremiah Heinemann.
Taube, Die	G	Hu	W	Budapest	1876	J. W. Bak. Juvenile.
Tcheweschki-Prava	B	Bu	..	Philippopolis	1899	Moses Cohen. Political, economic, literary. Against anti-Semitism.
Tebunah	H	G	W	Memel	1861 - 62	Israel Lipkin (Salanter). Rabbinical, religious.
Tefillah Zakkah	H	A	..	New York	1890 - 91	Pioniere der Freiheit.
Tehiyyah, Ha-	H	A	W	Chicago	1899 - 1900.	W. Schur. Literary, social news; progressive; Zionistic. Continuation of "Ha-Pisgah."
Tehiyyah, Ha-	H	G				
Tekunat Ruah ha-Yisraeli	H	A	..	New York	1889 -	Michael L. Rodkinson.
Telegraf, Der	J	A	W	New York	1890 - 99	Osias Wagman.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Telegrafo, El (El Télégraphe)	Sp	T	‡	Constantinople	1872 – *	David Fresco; then Moses Delmedico and Isaac Gabbai. Political, literary, and news. Founded as "El Télégraphe" to continue "El Jornal Israelith." ‡Three times a week.
Temple, The	E	A	M	Washington	1898 –	Gus. Nordlinger. Religious; local communal news.
Temple Bulletin, The	E	A	M	Milwaukee		Temple Emanuel.
Tiempo, El	Sp	T	‡	Constantinople	1871 – 80	Mercado Fresco and S. Alkabez; then David Fresco. Political, literary, commercial, financial. ‡Twice a week.
Tijdschrift van de Maatschappij tot Nut der Israelieten in Nederland.	D	Ho	I	Amsterdam	1849 – 51	Literary, scientific. 3 vols.
Tiḳwah, Ha-	J	F	W	Paris	1897 –	J. Bernas. Political, literary, scientific.
Tiḳwah, Ha-	H	A	W	New York	1901 –	H. L. Selikowitz and H. J. Luria. Literary.
Tiḳwat Yisrael	J	A	M	New York	1893 –	A. C. Gaebelein for the Tiḳwat Yisrael movement.
Tog, Der	J	R	D	St. Petersburg	1904 ‡	L. Rabinowitz. News. ‡6 months.
Toleranz	G	G	W	Berlin	1903 –	Emil Schreiber. Against anti-Semitism.
Toleranz	G	A	..	New York	1897	M. Singer. Zionist. Continued as "Der Zionist."
Tor, Ha-	H	Ga	W	Kolomea	1877 – 80	Abraham Günzler. Political, general.
Torah mi-Ẓiyyon	H	Pa	Q ‡	Jerusalem	1886 – 99 ‡	Samuel Zuckermann. Rabbinical. ‡Irregular; 1886–87; 1896-99.
Traditionelle Judenthum, Das	G	Hu	..		1869	Moritz Ehrentheil. Religious (Orthodox).
Transactions of the Jewish Historical Society of England.	E	E	..	London	1895 – *.	
Tresoro, El	Sp	T	F	Constantinople	1864 –	Ezekiel Gabbai. Historical.
Tresoro, El	Sp	Pa	..	Jerusalem	1902.	
Tresoro, El	B ‡	Bu	F	Rustchuk	1894 – 96	Solomon Salonicchio. Political, literary; news. ‡ Lithograph, in Rabbinic characters.
Treue Zionswächter, Der	G	G	W	Altona	1845 – 55	Samuel Enoch and Jacob Ettlinger. Religious (Orthodox). Supplement: "Shomer Ẓiyyon ha-Ne'eman."
Tribune Philosémitique	F	..	..		1883	Gaston Rossetti. 3 numbers.
Tri-City Advocate	E	A	W	Davenport, Iowa	1904 – *	Finesheiber.
Tushiyyah, Ha-	H	Ga	..	Cracow	1894	Ben Abraham ha-Ze‘ir.
Twice-a-Month	E	A	F	Louisville		Organ of the Young Men's Hebrew Association.
Unabhängiges Journal	G	Bo	‡	Prague	1902 –	Josef Stein. General. ‡3 times a month.
UNGARISCH-JÜDISCHE WOCHENSCHRIFT	G	Hu	W	Budapest	1871 – 72	M. Kayserling and S. Kohn.
Ungarisch Jüdische Bote, Der	G	Hu	..	Ungvár	1882.	
Ungarisch Jüdische Schulzeitung	G	Hu	..	Budapest	1873	S. Zsengeri.
Ungarisch-Jüdisches Archiv	Hu, G	Hu	M	Var-Palata	1890	A. Singer.
Ungarische Israelit, Der	G	Hu	W	Budapest	1848	Ignatz Einhorn. Reform.
Ungarische Israelit, Der	G	Hu	W ‡	Budapest	1874 – *	J. W. Back; then Elias Back. General Jewish news; non-partisan. Supplement: "Homiletische Beilage." ‡ Weekly, then three times a month.
Ungarische Wochenschrift	G, Hu	Hu	W	Budapest	1895 – *	M. Dornbusch; I. Gabel. Religious, social.
Union Israélite	F	F	M	Paris	1847 – 48 ‡.	A. Créhange. ‡ Three months.
Unionkalender	G	Au	A	Vienna.		
Univers Israélite, L'	F	F	M, W	Paris	1844 – *	S. Bloch (1844-79); L. Wogue (1879 – *). Political, historical, religious (Orthodox); news.
Unparteiische Beobachter, Der	G	Au	F	Vienna	1890 –	Arthur S. Weissmann. Literary, news.
Unsere Hoffnung	G	Au	M	Vienna	1904 – *	Literary, historical; Zionistic; juvenile.
Uriel	E	A	M	Boston	1895	N. H. Imber. Cabalistic. 1 number.
Ustadh	T	T	..	Smyrna	1889 – 91	Moses Fresco. Rabbinical characters.
Verdad, La	Sp	T	W	Smyrna	1884	Bachor Ghayyat; David ibn Ezra; Raphael Cori.
Verdad, La	Sp	Bu	W	Sofia	1898 – *	A. Pipano. Political, literary.
Verdadero Progreso Israelito, El	Sp	F	W	Paris	1863	Ezra Benveniste. Religious, moral, commercial. Several months.
Vérité, La	F	F	M	Paris	1848	A. Créhange. General.
Vérité Israélite, La	F	F	W	Paris	1860 – 63	Abraham Cohen (1860-62). Supplement: "Le Foyer Israélite."
VESSILLO ISRAELITICO, IL	I	I	M	Casale Monferrata	1853 – *	Flaminio Servi. Historical, scientific, religious. "Educatore Israelità" until 1874.
Vestnik Bunda	R	Sw	..	Geneva	*	Published by the "Bund."
Vigio Israélite (Shomer Yisrael)	A, F	..	W	Oran	1885 – 93 ‡.	Joseph Djian. Reform. ‡ Except 1887-92.
Viiterulo	F, Rm	Rm	W	Bucharest	1867	A. Levy.
Vocea Sionului	Rm	Rm	..	Ploesti	1898	A. S. Gold and A. D. Rosen.
Voice of Israel, The	E	A	W	San Francisco	1856	Bien.
VOICE OF JACOB	E	E	F	London	1841 – 48	Jacob Franklin. News; Orthodox. Succeeded by "The Anglo-Jewish Magazine."
Voice of Jacob	E	Al	..	Sydney	1842	George Moss. 6 months.

Voice of Jacob	E	..	..	Gibraltar	1882.	
Voice of Sinai	E	In	F	Calcutta	1904 - *.	
Voix d'Israël (Israel's Stimme)	F, G	F	M	Mülhausen	1865	S. Dreyfuss.
Volks-Journal	J	A	M	Philadelphia	1893	Ben-Joshua.
Volks Luach, Der	J	A	A	New York	1898	Abraham M. Sharkansky.
Volksadvokat, Der	J	A	W	New York	1887 - *	George Selikovitsch. Weekly ed. of "Der Täglicher Herold."
Volksblatt, Das	J	G	..	Leipsic	1853 - 60	Ludwig Philippson. Belletristic.
Volksblatt	J	A	W	New York,	1889	David Apotheker.
Volksblatt	J	R	..	Warsaw.		
Volksfreund, Der	J	A	W	Pittsburg	1889 - *	Joseph S. Glick. Literary; news; Zionistic.
Volkswächter, Der	J	A	W	Philadelphia	189	John Paley.
Vorwärts	J	A	D	New York	1897 - *	Jewish Socialistic Press Federation. Socialistic.
Vorwärts	J	A	A	New York	1902 -.	
Voskhod	R	R	M ‡	St. Petersburg	1881 - *	Adolf Landau (1881-99); G. Syrkin (1899-*). Scientific, historical, socio-political, belletristic. Supplement: "Nedylnaya Khronika Voskhoda" (weekly). ‡ Weekly from 1879 to 1881. Suspended by the government in April, 1904; resumed Oct., 1904.
Voz del Pueblo	Sp	T	W	Philippopolis	1899 -	Calev.
Vozrozhdeine	R	R	..		*	Zionist.
Vrai Progrès Israélit, Le	F	F	M	Paris	1864	Ezra Benveniste.
Vraie Parole, La	F	F	..	Paris	1893 - 94	Isidor Singer. Against anti-Semitism.
Vrije Woord, Het	D	Ho	W	Amsterdam	1895 - 96	News. 5 numbers.
Wa-Yelakket Yosef	H	Hu	F	Munkacs	1899 -	Josef Schwarz. Rabbinic, halakic.
Wa'ad, Ha-	H	Au	M	Vienna	1889	Jacob Kopelowitz. Historical, literary. 3 numbers.
Wa'ad Hakamim	H	..	F	Jaslowitz	1898 -	H. B. Zitron. Rabbinic (pilpul and halakah).
Wacht Israels, Die	G	Hu	W	Kaschau	1872 -	M. N. Rottenberg. News (school and communal); with feuilleton.
Wächter, Der	J	A	W	New York	1893	J. Jaffar. 8 numbers.
Wahrheit, Die	G	Au	W	Vienna	1899 -	M. Löwy. General. Supplement: "Oesterreichisch-Ungarische Kantoren Zeitung."
Wahrheit, Die	J	Hu	M	Máramaros Sziget	1896	Hirsch Löb Gottlieb. 2 numbers.
Wahrheit, Die	J	A	W	New York	1889	Pioneers of Liberty. Anarchistic. 20 numbers.
Wahrheit, Die	G	A	W	St. Louis	1871 -	S. H. Sonneschein. Literary, political, religious (Reform).
Warschauer Jüdische Zeitung	J	Po	W	Warsaw	1867	Hillel Gleitstern.
Webersche Zeitung, Die	‡	A	W	New York	1888	Morris Wechsler. ‡ Hungarian jargon.
Wecker, Der	J	Ga	F	Lemberg	1894 -	News; with feuilleton.
Weekblad voor Israelieten	..	..	..			See "Nieuwsblaad voor Israelieten."
Weekblad voor Israelieten	D	Ho	W	Rotterdam	1875 -	M. L. van Ploeg.
Weekblad voor Israelietische Huisgezinen	D	Ho	W	Rotterdam	1870 - *	Gebr. Haagens. Popular-scientific.
Weekly Gleaner, The	E	A	..	San Francisco	1862 -	Julius Eckmann.
Weg, Der	J	Au	M	Vienna	1903	Zionist. 2 numbers.
Wegweiser in der Amerikaner Business-Welt, Der	J	A	W	New York	1892	Nahum Meïr Sharkewitz. Commercial.
WELT, DIE	G	Au	W	Vienna	1897 - *	Various editors, then S. Werner. Economic; Zionistic. Organ of the Action's Committee of the Zionist Movement.
Welt, Die	J	A	W	New York	1887	Rayevsky.
Wiedergeburt, Die (La Régénération)	G, F	F	M	Strasburg	1836 - 37	Simon Bloch. General; news.
Wiederkol, Das	J	Po	..	Warsaw	1894.	
Wiener Israelit, Der	J	Au	‡	Vienna	1873 - 80	Wilhelm Weiss. Political, financial, Jewish news. ‡ Weekly, then three times a week.
Wiener Jahrbuch	G	Au	A	Vienna	1866 - 68	Simon Szántó (1866-68). Continuing "Jahrbuch für Israeliten."
Wiener Jüdische Illustrirte Presse, Die	G	Au	W	Vienna	1877 -	Leo Fein. Political, commercial, scientific; Jewish news.
Wiener Jüdische Presse	G	Au	..	Vienna	1899 -	Wilhelm Morgenstern. Orthodox.
Wiener Jüdische Zeitung	J	Au	..	Vienna	1874 - 76	Marcus Weissmann.
Wiener Mittheilungen	G	Au	..	Vienna	1854 - 66	Max Letteris. Scientific (Jewish and Oriental), historical, artistic.
Wiener Monatsblätter für Kunst und Litteratur	G	Au	M	Vienna	1851 - 52	Max Letteris. Literary.
Wiener Vierteljahrsschrift	G	Au	Q	Vienna	1853	Max Letteris. Supplement: "Abne Nezer."
Wiestnik Russkikh Yevriev	R	R	W	St. Petersburg	1871 - 73	Alexander Zederbaum.
Wissenschaftliche Zeitschrift für Jüdische Theologie	G	G	..	‡	1835 - 48	Abraham Geiger. Theological (progressive), scientific, critical. ‡ i., ii., Frankfort-on-the-Main, 1835-36; iii., iv., Stuttgart, 1837-39; v., Grünberg and Leipsic, 1844; vi. 1-3, *ib.* 1847-48.
Wochenblatt für die Familie	G	Ho	W	Rotterdam		Scientific.
Wschod	P	Ga	W	Lemberg		Zionistic.
Yagdil Torah	H	R	..	Odessa	1871 - 81	M. E. Belinson. Rabbinical.
Yagdil Torah	H	G	F	Berlin	1890 - 93	Ackermann.
Yahadut, Ha-	H	Ga	‡	Lemberg	1887	Reuben Brundes and J. Meisach. Literary, scientific. ‡ Several times a month.

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Yalkuṭ Maʿarabi	H	A	A	New York	1904 -	Ohole Shem (association). Literary.
Yareaḥ, Ha-	H	G	M	Königsberg	1872 -	A. Süsskind. Religious (ultra-conservative), literary. Supplement: "Meged Yeraḥim," news and scientific.
Yareaḥ, Ha-	..	..	..		1845.	
Year Book of the Central Conference of American Rabbis.	E	A	A	Cincinnati	1890 - *.	
Yehudah wi-Yerushalayim	H	Pa	F	Jerusalem	1877 - 78...	Joel Moses ben Solomon. Religious.
Yehudah wi-Yerushalayim	H	Pa	M	Jerusalem	1901 - *...	Abraham Rotenberg and Joeb Moses ben Solomon. General.
Yehudi, Ha-	H	Hu ‡	W	Presburg ‡	1875 - 80...	Jacob Fischer. Literary. ‡ Vienna, 1880.
Yehudi, Ha-	H	E	W	London	1898 -	I. Suwalsky. Political, Orthodox; Zionistic.
Yehudi ha-Niẓḥi, Ha-	H	Ga	M	Lemberg	1866	Joseph Kohen-Ẓedeḳ. Historical. 4 numbers.
Yerushalayim	H	..	‡	‡	1844 - 45...	Jacob Bodek and A. M. Mohr. ‡ Irregular: No. 1, Jerusalem (Zolkiev), 1844; No. 2, Lemberg, 1845; No. 3, Prague, 1845.
Yerushalayim	H ‡	Pa ‡	A ‡	Jerusalem ‡	1882 - *...	A. M. Luncz. Historical and archeological. ‡ i., Hebrew and German, Vienna, 1882; ii., iii., iv., Hebrew and German, Jerusalem, 1887, '89, '92. Later quarterly.
Yerushalayim	H	Ga	B-M	Cracow	1900 - 1...	J. Kreppel. Literary, belletristic. 5 numbers.
Yerushalayim	H	Pa	..	Jerusalem	1878 - 79...	Anonymous. Ashkenazic; to combat "Ha-Ḥabaẓẓelet."
Yeshurun	..	..	..			See "Jeschurun."
Yevreiskaya Biblioteka	R	R	M	St. Petersburg	1871 - 80...	A. E. Landau. Historical, literary. 9 vols.
Yevreiskaya Familnaya Biblioteka	R	R	..	St. Petersburg	1903 -	Rywkin.
Yevreiskaya Zizu	R	R	M	St. Petersburg	1904 - *...	N. Rywkin. Popular-scientific; Zionistic.
Yevreiski Yezhegodnik	R	R	A	St. Petersburg	1901	I. Lurie.
Yevreiskiya Zopiski	R	R	M	Riga	1881 -	A. Pumpyanski. Literary, historical.
Yevreiskoe Obozryenie	R	R	M	St. Petersburg	1884	M. Rabbinowicz and L. O. Kantor. Historical, literary.
Yiddish. See Jüdisch.						
Yisrael	H	Ga	..	Kolomea		Osias Fadenhecht.
Yisraeli, Ha-	J	G	W	Mayence	1873 - 79...	Jehiel Brill. Political and Jewish news.
Yisrulik	J	Ga	W	Lemberg	1875 - 76...	Isaac Linetzki and A. Goldfaden.
Yizraʿel	H	..	W		1887 - 90...	Eliezer Rokeaḥ.
Yoʿeẓ, Ha-	J	Rm	S-W ‡	Bucharest	1876 -	Josef Asiel. Political, literary, commercial, social; for Palestinian colonization. ‡ Weekly at first.
Yom, Ha-	H	R	D	St. Petersburg	1886 - 87...	Judah Löb Cantor. Political, commercial, with weekly literary and scientific supplement.
Yom, Ha-	H	Ga	D	Cracow	1904 - *.	
Yom-Ṭob Blätter	J	A	I ‡	New York	1897 - 99...	Ch. Minikes. ‡ Jewish and American holidays.
Yonah, Ha-, or Keneset Yisrael	H	G	M	Berlin	1851, 1860...	Senior Sachs. Literary, scientific. Supplement: "Kanfe Yonah" (1848 sic!).
Yontev-Blättlech	J	Po	..		1894 - 96...	J. L. Perez.
Yosef Daʿat (El Progreso)	H, Sp‡	T	M	Adrianople	1888 - 89...	Abraham Danon. Historical (Jews of the Orient). ‡ And Turkish, Hebrew characters.
Young Israel	E	E	M	London	1897 - 1901.	L. J. Greenberg and Joseph Jacobs. Juvenile. Title "Israel" from 1899.
Young Israel	E ‡	A	M	New York ‡	1871 -	Louis Schnabel; then M. C. Gunsberg. Juvenile until 1900, then also general literary; illustrated. Title changed to "Israel's Home Journal" in 1901. ‡ And Philadelphia; at first English and German.
Young Men's Hebrew Association Magazine	E	A	F	New Orleans	1903 - *.	
Ẓebi, Ha- (HA-ẒEBI)	H	Pa	W	Jerusalem	1876 - 1900.	Eliezer Ben-Judah. Scientific, literary, social, political (colonization of Palestine, and introduction of modern civilization there). Supplement: "Ha-ʿIkkar ha-Yehudi" (agricultural, 1899). Continued as "Hashḳafah."
Ẓebi le-Bet Yisrael	J	Pa	F	Jerusalem	1892 - 93...	H. Ben-Jacob. One year.
Ẓefirah, Ha- (HA-ẒEFIRAH)	H	Po	W ‡	Warsaw ‡	1862 - 63... 1874 - *...	Ḥayyim Slonimski. General, scientific; news. From 1886 Nahum Sokolow coeditor; ‡ daily. General political and Jewish news. ‡ But Berlin, 1874-75.
Ẓefirah, Ha-	H	G	..	Leipsic	1824	Max Letteris. Literary, historical. 1 number.
Ẓefirah Tif'eret	H	Au	M	Vienna	1850 - 51...	Max Letteris. Supplement of "Wiener Blätter." 12 numbers.
Zeichen der Zeit	G	A	M	Chicago	1863 - 65...	Chronik. Religious and social; radical.
Zeit, Die	G	Hu	F	Budapest	1878 - 81...	Albert Stern. Theological and historical (in popular form). Title "Ha-Meḥakker" until 1880.

Zeit, Die	J	A	M	New York	1897 - 98	Menahem Dolitzky. General Jewish; Zionistic.
Zeitgeist, Der	G	A	F	Chicago ‡	1880 - 83	Isaac L. Moses. Critical, religious (radical). ‡ And Milwaukee.
Zeitschrift für die Gesch. der Juden in Deutschland	G	G	Q	Brunswick	1887 - 92	Ludwig Geiger. Historical. Organ of the Historische Commission für die Geschichte der Juden in Deutschland.
Zeitschrift für die Reifere Jugend	J	G	..	Fürth	1817	H. Schwabucher. Religious.
Zeitschrift für die Religiösen Interessen des Judenthums	G	G	..	Berlin	1844 - 46	Z. Frankel. Religious, scientific, literary. Continued in 1851 as "Monatsschrift für Geschichte und Wissenschaft des Judenthums."
Zeitschrift für die Wissenschaft des Judenthums	G	G	..	Berlin	1822 - 23	Leopold Zunz. Scientific. 3 numbers.
Zeitschrift für Hebräische Bibliographie	G	G	B-M	Frankfort o. M ‡	1896 ‡ - *	Heinrich Brody (and A. Freimann (since 1900). Bibliographical. ‡ Berlin 1896–98; not published in 1899.
Zeitschwingen, Die	G	Au	..	Vienna	1848	Isidor Busch and Max Letteris.
Zeitstimmen	G	Bo	W	Prague	1863.	
Zeitung	..	Ga	..	Lemberg	1848	A. M. Mohr.
Zeitung	J	F	W	Metz	1789 - 93.	
Zeitung für's Judenthum	G	Au	..	Vienna	1848	Isidor Busch and Max Letteris.
Zeman	T ‡	T	..	Constantinople	1872	Anonymous. ‡ Hebrew characters.
Zeman, Ha-	H	Ga	F	Cracow	1890 - 91	Reuben Braudes. Literary; news. 9 months.
Zeman, Ha-	H	R	‡	St. Petersburg	1903 -	Ben-Zion Katz. Zionist; with 4 supplements a year. ‡ Several times a week.
Zeman, Ha-	H	A	W	New York	1895 - 96	Ḥayyim Enowitz and Joseph Gabreelow. 6 months.
Ẓeror ha-Mor	H	Pa	M	Jerusalem	1892	S. E. Tiktin. Stories.
Ẓerubabel	G	G	M	Berlin	1886 - 89	Willy Bambus and others. Jewish nationalistic.
Zimrat ha-Areẓ	H	Rm	Q	Jassy	1872	Mattathias Rabener. Religious.
Zion	G	G	F	Berlin	1833 - 35	Cohn. Religious.
Zion	G	G	M	Berlin	1895 -	Heinrich Loewe (1895–97); then W. Bambus. Zionist.
Zion	Rm	Rm	W	Berlad		Zionistic.
Zion	J	A	W	New York	1898	Miaszud. Organ of the League of Zionist Societies of the United States.
Zion	..	..	..			See "Razsvyet."
Zion Messenger, The	E	A	M	Chicago	1904 - *	Organ of The Knights of Zion.
Zionist, Der	J	A	M	New York	1898	Isaac Meirky for the Ohebe Ẓiyyon. Zionistic. 4 numbers.
Zionist, Der	J	A	..		1897 -	M. Singer. Formerly "Toleranz."
Zionistische Monatshefte	G	Sw	M	Geneva	1903 -	D. Pasmanik and L. Felix Pinkus. Zionist (scientific).
Zionistische Rundschau	G	Au	W ‡	Vienna ‡	1898	Herman Berliner. Zionist (religious and political). ‡ And Zurich; semiweekly after Oct., 1898.
Zion's Monat-Blatt	J	A	M	New York	1899 -	William Broch. Formerly "Jüdische Monats-Blätter" (German).
Ẓir, Ha-	H	Ga	..	Lemberg	1860 - 62	Weber.
Ẓir Ne'eman	H	Au	F	Vienna	1882 -	David L. Lewin. General news, literary; with feuilleton.
Ẓiyyon	H	G	M	Frankfort o. M.	1841 - 42	Michael Creizenach and I. Marcus Jost. Scientific, historical, biographical, bibliographical, religious (Reform).
Ẓiyyon	H	Ga	I	Drohobycz	1885 - 88	A. H. Zupnik. Literary.
Ẓiyyon	H	Ga	M	Drohobycz	1896 - 97	A. H. Zupnik. Scientific.
Ẓiyyon he-Ḥadash	H	G	..	Leipsic	1845	Jacob Goldenthal. Scientific, religious (Reform). 1 number.
Ẓofeh, Ha-	..	..	..			Literary supplement of "Ha-Maggid."
Ẓofeh, Ha-	..	..	..			See "Jewish Observer, The."
Ẓofeh, Ha-	H	Ga	F	Lemberg	1878 -	Abush Eisner. News, literary; scientific.
Ẓofeh, Ha-	H	Po	D	Warsaw	1902 -	
Ẓofeh ba-Areẓ ha-Ḥadashah, Ha-	H	A	W	New York	1870 - 76	Mordecai ben David Jalomstein.
Ẓofeh be-Ereẓ Nod, Ha-	H	A	..			Sobel.
Ẓofeh le-Bet Yisrael, Ha-	H	Ga	M	Cracow	1890 -	Gershon Bader. Literary.
Ẓofeh le-Bet Yisrael, Ha-	H	E	F	London	1887	M. D. Goldman and Ḥayyim Bash.
Zsidó Evkongo	Hu	Hu	..	Budapest	1875 - *	Josef Kiss.
Zsidó Hiradó	Hu	Hu	..	Budapest	1892 - *	"Viadar" (Daniel Weiss). Orthodox.
Zsidó Iskolai és Hitköztégi Lapok	Hu	Hu	..	Budapest	1869 - 71	Nathan Fischer.
Zsidó Neplap	Hu	Hu	..	Budapest	1903 - *	I. Bokor. Zionistic.
Zsidó Nö	Hu	Hu	..	Budapest	1900	S. Weiss. For Jewish women.
Zukunft, Die	J	A	M	New York	1892 - *	Scientific, socialistic. Old series 1892–97; new series 1902–*.
Zukunft, Die	J	E	W	London	1884 -	Rabbinowicz and Werber; Boris Winestone. Labor organ. Continuation of "Der Polischer Jüdel."
Zur Judenfrage in Deutschland	G	G	M	Berlin	1843 - 44	Wilhelm Freund. Political (Reform and emancipation).
Zweepje, Het	D	Ho	W	Amsterdam	1875 - 76	Satyrical; directed against the "Onafhankelijk Israelietisch Orgaan voor Nederland." 16 numbers.

RECAPITULATION.

Country.	Number of Journals (Excluding Annuals) in Each Language.					Totals.
America	E 140 (55)	G 18	H 25 (1)	J 104 (25)	E-G 8 (1)	295 (82)
Austria	I 1 (1)	G 32 (8)	H 16	J 5	Sp 8	62 (9)
Bohemia		G 13 (5)		J 1		15 (5)
Bulgaria	F 1	Bu 7 (1)			Sp 5 (3)	13 (4)
Egypt and North Africa	F 4 (1)	A 7 (3)	F-A 1			11 (4)
England	E 30 (4)		H 7 (1)	J 15 (2)		
France	F 25 (4)	G-F 3	H 2	J 3	Sp 2	35 (4)
Galicia	P 4 P-H 1	G 7 (2)	H 55 (10)	J 18 (4)	G-H 2 (1)	87 (17)
Germany		G 115 (20)	H 29 (2)	J 9		153 (22)
Holland	D 29 (4)	G 1 F 1	H 3	J 1	Sp 1	36 (4)
Hungary	Hu 23 (8)	G 27 (2)	H 8 (1)	J 3	H-G 1	62 (11)
India	E 2 (1)	A 4	M 2		E-M 2 (1)	10 (2)
Italy	I 8 (4)	A 1	H 1			10 (4)
Palestine			H 22 (5)	J 4 (1)	Sp 1	27 (6)
Poland	P 2 (1)	G-P 1	H 3 (1)	J 7		13 (2)
Rumania	Rm 13 (1)	Sp 1 Rm-F 1	H 3	J 8	Sp-H-Rm 1	27 (1)
Russia	R 16 (7)	G 1	H 22	J 9 (2)	H-R 1	49 (9)
South Africa	E 2 (1)			J 2 (2)		4 (3)
South America				J 1	Sp 1	2
Switzerland	P 1	G 4 (1)		J 1 (1)	R 2 (2)	8 (4)
Turkey	T 4 Sp-H-T 1	Sp 21 (2) Sp-T-Gr-B 1	F 1	Sp-T 1 (1) F 1 (1)	Sp-F 1 (1)	30 (5)

Australia E 11 (2); Belgium F 1; Bosnia Sp 1; Canada E 1 (1); China E 1 (1); Corfu Gr 2 (1), I 1, H-I 1; Curaçao Sp 1; Denmark Danish 1; Gibraltar Sp 2 E 1; Jamaica E 2; Mexico Sp 1; Servia Sp 1.

Languages (totals; journals printed in more than one language are listed under one only): A 12 (3); B 7 (1); D 29 (4); Danish 1; E 199 (66); F 37 (6); G 218 (38); Gr 2 (1); H 199 (22); Hu 23 (8); I 10 (5); J 191 (37); M 4 (2); P 9 (1); R 19 (9); Rm 14 (1); Sp 53 (7); T 4; grand total 1059 (211).

NOTE.—The figures immediately following each abbreviation indicate the number of periodicals (including newspapers, but excluding almanacs, year-books, and other annuals) that have been established in the language and in the country in question. The figures in parentheses indicate the number of these periodicals still (1904) being published, as far as has been ascertained: the actual numbers are larger than those given.

G.—W. P.

PERIZZITES (פריזי): Canaanitish tribe settled in the south of Palestine between Har and Negeb, although it is not mentioned in the genealogy in Gen. x. According to the Biblical references, Abraham, when he entered Palestine, found the Perizzites dwelling near the Canaanites (*ib.* xiii. 7), and God promised to destroy both these peoples (*ib.* xv. 20). Jacob reproved his sons because of the crime of Shechem, inasmuch as he feared the Perizzites and the Canaanites (*ib.* xxxiv. 30). Moses promised the Israelites to bring them unto the place of the Perizzites and the Amorites (Ex. xxx. 8); and at a later time the tribes of Simeon and Judah conquered the Canaanites and the Perizzites (Judges i. 4). The Perizzites were among the tribes that were not subjected to tribute by Solomon (I Kings ix. 20–22), while the complaint was brought to Ezra that the priests and the Levites would not separate themselves from the Perizzites and the other peoples of the land (Ezra ix. 1).

The view was formerly held that the Perizzites were a prehistoric tribe which became assimilated to the Canaanites when the latter invaded Palestine; but this is in contradiction to the fact that the Perizzites are not mentioned in the genealogy. More recent commentators are of the opinion that the names "Perizi" and "Perazi" are identical, and that the Bible has included under the name "Perizzites" all stocks dwelling in unwalled towns.

BIBLIOGRAPHY: Riehms, *Handwörterb.* 2d ed., p. 1211; Cheyne and Black, *Encyc. Bibl.* s.v.; Hastings, *Dict. Bible*, s.v.
D. S. O.

PERJURY: The violation of an oath or solemn promise; solemn assertion of a falsity. While perjury was regarded as one of the greatest sins (Zech. v. 4), and the perjurer was not considered worthy to enter the holy places (Ps. xv. 1–4), no human penalty was prescribed for it in the Bible, the punishment of the perjured being left to God. Most of the Jewish commentators take the commandment in Ex. xx. 7; Deut. v. 11 (comp. Onkelos, למגנא, and LXX., ἐπὶ ματαίῳ) to refer to a vain, useless oath (see OATH). There is another prohibition against swearing falsely (Lev. xix. 11, 12), which prescribes no special punishment; from the context it may be taken to refer to perjury committed in a civil transaction or at a judicial proceeding. The witness who refuses to give testimony when adjured to do so, or he who makes foolish promises "to do evil or to do good," and does not fulfil them, is required to bring an offering to atone for his sin (Lev. v. 1, 4–13). These few scattered laws about perjury were discussed by the Rabbis in much detail, and the various kinds of perjury were formulated by them under four heads, according to the kind of punishment inflicted.

Individual Acts.

I. The violation of oaths which have no civil bearing, and which affect only the individual who pronounces them (שבועת ביטוי). One who swears that he did, or that he did not, or that he would, or would not, do a certain thing, the matter in itself being of no concern to any one else, and then violated his oath when he could have performed it, or if his assertion is found to be false, is guilty of perjury. If the perjury was committed wittingly he is liable to the punishment of flagellation; if unwittingly, he is required to bring a guilt-offering, varying in kind with his wealth (עולה ויורד). If he is wealthy, the offering must consist of a female sheep or goat; if he can not afford that, he must bring an offering of two pigeons; and if he can not afford even those, he must bring a meal-offering (Shebu. iii. 1-7, based on Lev. v. 4-13; Maimonides, "Yad," Shebu'ot, i. 1-3, ii.-v. 11). If after taking the oath he discovers that he can not conveniently abide by it, he may have his oath dissolved by a learned man or by three ordinary men (*l.c.* vi.; see OATH; VOWS).

Vain Oaths.

II. An oath taken in vain (שבועת שוא). Four kinds of oaths are included by the Rabbis under this head; in each case, if taken wittingly, the punishment is flagellation, but there is no punishment at all where the oath was taken unwittingly. These oaths are: (1) A false affirmation, in the form of an oath, in regard to a well-known fact, or facts, as when one swears that a man is a woman or that gold is silver. (2) An affirmation, in the form of an oath, to patent facts, as when one swears that the sky is the sky or that a stone is a stone. (3) Swearing to transgress a religious commandment. (4) An undertaking, under oath, to do things impossible of execution, as when one swears not to sleep for three consecutive days, or not to eat for seven consecutive days (Shebu. iii. 89, 11, based on Ex. xx. 7; Deut. v. 11; "Yad," *l.c.* i. 4-7, v. 12-22).

In Civil Actions.

III. A false assertion, or denial, under oath, in regard to a claim made for the return of a deposit or a loan (שבועת הפקדון). One who swears falsely in repudiation of a demand made upon him by another when his admission would have made him liable to payment is obliged to pay the whole claim plus one-fifth of its amount; besides this, he is required to bring a guilt-offering to atone for his sin. This punishment is administered only when the claim consists of money or movable property; but if the claim concerns real estate, or slaves, or documents, or if the claim is of such a nature that an admission on the part of the defendant would not make him liable to payment, as in the case of fines (see ADMISSIONS IN EVIDENCE), there is no punishment attached, although the perjured is regarded as guilty of the kind of perjury included in definition No. I. (Shebu. v.-vi., based on Lev. v. 21-26; see Shebu. 36b, 37b; Ker. 9a; "Yad," *l.c.* i. 8-11, vii.-viii.). Perjury in an oath taken in the courtroom (שבועת הדיינין) is included under this head and is treated accordingly ("Yad," *l.c.* xi. 20).

Refusal to Testify.

IV. The refusal of witnesses to testify to a fact when adjured to do so (שבועת העדות). If witnesses to a case involving a monetary transaction, whose testimony would be sufficient to decide the case against the defendant, swear that they had not witnessed the transaction, or if they reply in the affirmative to the adjuration of the plaintiff after they have denied all knowledge of the transaction, they are required to bring a guilt-offering, varying in kind with their wealth, as explained in definition No. I. (Shebu. iv., based on Lev. v. 1; "Yad," *l.c.* i. 12, 13; ix., x.).

In all these cases, if the perjurer took his oath under duress, or if he was compelled to violate his oath, he is free from all punishment (Shebu. 26a; Ned. 27a; "Yad," *l.c.* iii. 1). The perjurer, even though he submits to the punishment imposed upon him, is still regarded as answerable before God, for perjury involves, besides the civil wrong, the desecration of God's name ("ḥillul ha-Shem"), for which divine punishment will be meted out (Shebu. 39a; "Yad," *l.c.* xii. 1, 2; *ib.* Teshubah, i. 2).

No oath can be administered by a court to one who has once perjured himself in any of the cases mentioned above, even though the litigant against whom he had been called is willing to believe him on his oath; nor is his testimony admitted in evidence (Shebu. vii. 4; "Yad," To'en, ii. 12; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 34, 5; 92, 1, 2). If, however, he undergoes the punishment of scourging, or manifests such signs of contrition that the court is satisfied that he sincerely regrets his transgression, he is restored to his former position in the community ("Yad," 'Edut, xii. 9; *ib.* To'en, ii. 9, 10; see "Kesef Mishneh" and "Leḥem Mishneh" *ad loc.*; Ḥoshen Mishpaṭ, 34, 33; 92, 14).

BIBLIOGRAPHY: *Shulḥan 'Aruk, Yoreh De'ah*, 236-239; Mayer, *Die Rechte der Israeliten, Athener und Römer*, iii. 50, Treves, 1876; Michaelis, *Mosaisches Recht*, v. 256, Reutlingen, 1785; Saalschütz, *Das Mosaische Recht*, ch. lxxix., Berlin, 1853.

E. C. J. H. G.

PERL, JOSEPH: Austrian Mæcenas and man of letters; born at Tarnopol, Galicia, 1774; died there Oct. 1, 1839. The son of a wealthy family, and growing to manhood at the time of the regenerative movement of the German ME'ASSEFIM, he devoted himself from his youth to the emancipation and education of the Jews, gaining the approval of the Czar of Russia and the Emperor of Austria, who honored him with various decorations, while the latter permitted Perl's son Michael to open a pharmacy—the first one conducted by a Jew in Austria. Perl interceded in behalf of his coreligionists, who were persecuted and humiliated by the Christians and plunged in Ḥasidic mysticism. Convinced that only intellectual enlightenment could change these deplorable conditions, he was tirelessly active in religious and social reforms. He became the friend of Krochmal and Rapoport; and it was due to his influence that the latter was appointed "Kreisrabbiner" of Tarnopol. Perl was the first to found a modern Jewish school in Poland; and in 1815 he built near it at his own expense a Reform synagogue with a choir. He tried to counteract the influence of Ḥasidism by collecting around him a circle of talented men of letters.

Perl published under the pseudonym "Obadiah ben Pethahiah" a satire against Ḥasidism, entitled "Megalleh Ṭemirin" (Vienna, 1819; often reprinted), which was for a long time ascribed to Rapoport. It was a clever parody in the language of the Zohar, the tenor of which deceived for a long time even the Ḥasidim themselves. He published also two other pamphlets in the same vein, entitled respectively "Dibre Ẓaddiḳim" and "Boḥen Ẓaddiḳ" (Prague, 1838), and wrote the chapter on the Ḥasidim in Jost's "Geschichte des Judenthums und Seiner Sekten," iii. 185 *et seq.*, Leipsic, 1859. After his death the school founded by him was transformed into the Deutsch-Israelitische Hauptschule.

Bibliography: *Allg. Zeit. des Jud.* 1839, pp. 606-607; *Kerem Ḥemed,* iv. 163-169, Prague, 1841; Busch, *Jahrbuch*, 1847; Jost, *Neuere Geschichte*, ii. 77-80, Berlin, 1847; Graeber, in *Oẓar ha-Sifrut*, vol. i.; Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 38-39.

s. N. Sl.

PERLBACH, MAX: German historian; born at Danzig, Prussia, Nov. 4, 1848. He attended the Friedrichs-Gymnasium at Breslau, and studied history at the universities of Breslau, Heidelberg, and Göttingen (Ph.D. 1871). He was employed in the university libraries at Königsberg, Prussia (1872-1876), Greifswald (1876-83), and Halle (1883-1903), and in the Royal Library, Berlin, officiating in the last as director. His scientific work deals chiefly with the history of the provinces of East Prussia and West Prussia during the Middle Ages.

Aside from numerous articles contributed to various German periodicals, Perlbach has written or edited the following works: "Die Aeltere Chronik von Oliva," Göttingen, 1871; "Preussische Regesten bis zum Ausgang des 13. Jahrhunderts," Königsberg, 1876; "Simon Grunau's Preussische Chronik," part A, Leipsic, 1876; "Quellenbeiträge zur Gesch. der Stadt Königsberg im Mittelalter," Göttingen, 1878; "Pommerellisches Urkundenbuch," Danzig, 1882; "Preussisch-Polnische Studien zur Geschichte des Mittelalters," Halle, 1886; "Die Statuten des Deutschen Ordens," *ib.* 1890; "Prussia Scholastica: die Ost- und Westpreussen auf den Mittelalterlichen Universitäten," Leipsic, 1896. He has edited also some Polish medieval historical sources for the "Monumenta Germaniæ Historica," 1888, 1893.

S.

PERLES: A family probably originating in Prague many members of which have been rabbis and scholars.

Aaron b. Moses Meïr Perles: Rabbinical author; died at Prague June 4, 1739; son of Moses Meïr Perles. He edited that part of Isaac ben Abba Mari's "Sefer ha-'Iṭṭur" which deals with the porging of meat (see Porging), adding references from later literature, notes, and rules in Judæo-German. His edition was published at Offenbach in 1722 and at Prague in 1731. A manuscript without the Judæo-German part is in the Bodleian Library.

Bibliography: Fürst, *Bibl. Jud.* iii. 76; Steinschneider, *Cat. Bodl.* col. 725; Benjacob, *Oẓar ha-Sefarim*, p. 204; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 792; Hock-Kaufmann, *Die Familien Prags*, p. 281, Presburg, 1892.

D.

Baruch Asher Perles: Hungarian Talmudist; born in 1789; died Nov. 25, 1857. He was a descendant of the rabbinical family of Perles or Perls, which migrated from Bohemia to Hungary, and numbered among its ancestors on one side Rabbi Judah Löw ben Bezaleel and on the other R. Asher b. Jehiel. The favorite pupil of R. Götz Kohn Schwerin of Baja, Perles was won over to the simple interpretation of the Bible ("peshaṭ"), becoming antagonistic to the pilpul, which he had learned at the yeshibah of R. Moses Sofer at Presburg. He was assistant rabbi ("dayyan") at Baja, and officiated as rabbi from Kohn Schwerin's death until Nascher assumed the office. Uniting Talmudic scholarship with deep piety and a blameless life, Perles was one of the first Hungarian rabbis to comprehend the modern spirit. He read German books and periodicals, and sent his youngest son, Joseph, whom he was educating for the rabbinate, to the gymnasium at Baja. When the rabbinical seminary at Breslau was founded, he was the first to enroll his son, a fact of which Frankel was especially proud. Among the pupils of Perles was Samuel Kohn, now (1904) chief rabbi of Budapest.

Bibliography: Hock-Kaufmann, *Die Familien Prags*, pp. 279 *et seq.*; Kaufmann, in *Monatsschrift*, xxxvii. 383-384, 388-389.

Felix Perles: German rabbi; born at Munich March 18, 1874; son of Joseph Perles. He received his early training at the Wilhelm-Gymnasium in his native city, and at the same time began his Jewish studies under his father. He then studied successively at the University of Munich (Orientalia and classical philology); the university as well as the rabbinical seminary of Breslau; again, after his father's death, at Munich (receiving his degree of Ph.D. in 1895); at the Jewish Theological Seminary, Vienna, where he became an adherent of the national-Jewish movement; and at the seminary at Paris, receiving his rabbinical diploma in 1898. He was then called as vice-rabbi to Königsberg, where he still (1904) resides.

Perles' works, dealing with Biblical science, and more especially with textual criticism, rabbinical philology, and the science of religion, include the following: "Analekten zur Textkritik des Alten Testaments," Munich, 1895; "Zur Althebräischen Strophik," Vienna, 1896; "Notes Critiques sur le Texte de l'Ecclésiastique," Paris, 1897; "Was Lehrt Uns Harnack?" Frankfort-on-the-Main, 1902 (Eng. version in "J. Q. R." xiv. 517-543); "Zur Erklärung der Psalmen Salomos," Berlin, 1902; "Bousset's Religion des Judentums im Neutestamentlichen Zeitalter Kritisch Untersucht," *ib.* 1903. He also edited "Gesammelte Aufsätze zur Sprach- und Sagenkunde von Max Grünbaum" (*ib.* 1901), and has contributed a number of essays and reviews to the "Orientalistische Literaturzeitung," "Die Welt," "Ost und West," and other periodicals.

Joseph Perles: German rabbi; born at Baja, Hungary, Nov. 26, 1835; died at Munich March 4, 1894. Having received his early instruction in the Talmud from his father, Baruch Asher Perles, he was educated successively at the gymnasium of his native city, the rabbinical seminary at Breslau, and the university of that city (Oriental philology and philosophy; Ph.D. 1859, presenting as his dissertation "Meletemata Peschitthoniana").

Perles was awarded his rabbinical diploma in 1862. He had already received a call, in the autumn of the previous year, as preacher to the community of Posen; and in that city he founded a religious school. In 1863 he married Rosalie, the eldest daughter of Simon Baruch Scheфftel. In the same year he declined a call to Budapest; but in 1871 he accepted the rabbinate of Munich, being the first rabbi of modern training to fill that office. As the registration law which had restricted the expansion of the communities had not been abrogated until 1861, Perles found an undeveloped community; but under his management it soon began to flourish, and in 1887 he dedicated the new synagogue. He declined not only a call to succeed Geiger as rabbi in Berlin, but also a chair at the newly founded seminary in Budapest.

Of Perles' works the following (given in order of publication) deserve special notice:

Ueber den Geist des Commentars des R. Moses b. Nachman zum Pentateuch und über Sein Verhältniss zum Pentateuch-Commentar Raschi's, in "Monatsschrift," 1858 (with supplementary notes, *ib.* 1860).

Die Jüdische Hochzeit in Nachbiblischer Zeit, Leipsic, 1860.

Die Leichenfeierlichkeiten im Nachbiblischen Judentum, Breslau, 1861 (both of the foregoing in English in "Hebrew Characteristics," New York, 1875).

R. Salomo b. Abraham b. Adereth: Sein Leben und Seine Schriften, Breslau, 1863.

Gesch. der Juden in Posen, Breslau, 1865.

David Cohen de Lara's Rabbinisches Lexicon Keter Kehunnah, Breslau, 1868.

Etymologische Studien zur Kunde der Rabbinischen Sprach- und Alterthumskunde, Breslau, 1871.

Zur Rabbinischen Sprach- und Sagenkunde, Breslau, 1873 (contains material on the Hebrew sources of the "Arabian Nights," in addition to many new definitions of words).

Thron und Circus des Königs Salomo, Breslau, 1873.

Die in einer Münchener Handschrift Aufgefundene Erste Lateinische Uebersetzung des Maimonidischen Führers, Breslau, 1875.

Das Buch Arugat Habosem des Abraham b. Asriel, Krotoschin, 1877.

Eine Neuerschlossene Quelle über Uriel Acosta, Krotoschin, 1877.

Kalonymos b. Kalonymos' Sendschreiben an Joseph Kaspi, Munich, 1879.

Beiträge zur Geschichte der Hebräischen und Aramäischen Studien, 1884.

Die Berner Handschrift des Kleinen Aruch, in "Grätz Jubelschrift," Breslau, 1887.

Beiträge zur Rabbinischen Sprach- und Altertumskunde, Breslau, 1893.

Further, he contributed to the "Revue des Etudes Juives" and other periodicals, and edited the "Bi'ure Onḳelos" of S. B. Schefftel (1888). A selection of his sermons was edited by his wife in 1896.

Perles left two sons, Max and Felix. His congregation has honored his memory by establishing the Perles Stiftung, a philanthropic and educational institution.

Bibliography: D. Kaufmann, in *Münchener Allgemeine Zeitung*, March 17, 1894, Supplement; B. Rippner, in *Israelitische Wochenschrift*, March 30, 1894; L. Blau, in *Magyar Zsidó Szemle*, xi. 146–151; W. Bacher, in *J. Q. R.* vii. 1–23; Israel Lévi, in *R. E. J.* xxix. 156–157.

Max Perles: German oculist; born at Posen April 8, 1867; died at Munich Oct. 20, 1894; son of Joseph Perles. He studied medicine at the University of Munich (M.D. 1889), and in 1890 went to Berlin, where he studied bacteriology for six months with Robert Koch, and was then appointed assistant at the largest eye infirmary in that city. In 1894 he was recalled to Munich by his father's fatal illness, and established himself there as an oculist, at the same time continuing his bacteriological studies and perfecting the electrical ophthalmoscope which he had invented. He was about to receive permission to lecture at the University of Munich when he died of blood-poisoning contracted during his experiments.

Perles published the following essays: "Ueber Solanin und Solanidin" (prize dissertation, Munich, 1889); "Embolia Partialis Retinæ" (in "Centralblatt für Augenheilkunde," 1891); "Ueber Pigmentstaar bei Diabetes Mellitus" (*ib.* 1892); "Ueber Allgemeininfection vom Auge aus" (*ib.*); "Ueber Heilung von Stauungspapillen" (*ib.* 1893); "Beobachtungen über Perniciöse Anämie" (in "Berliner Klinische Wochenschrift," 1893); "Ueber die Durch den Friedländer'schen Pneumobacillus Hervorgerufene Augenentzündung" (in "Vorträge der Wiener Naturforscherversammlung," 1894); "Ueber einen Einfachen Elektrischen Augenspiegel" (*ib.*); "Experimentelles zur Lehre von den Infectionskrankheiten des Auges" (in Virchow's "Archiv," cxl., part 2, p. 209).

Bibliography: I. Munk, biographical sketch in Virchow's *Archiv*, l.c.

S.

Moses Meïr Perles: Rabbinical author; born at Prague 1666; died there March 30, 1739. In the beginning of the eighteenth century he lived at Vienna in the house of Samson Wertheimer, for whom he acted as private secretary and almoner and by whom he was supported even after he had returned to Prague. He wrote "Megillat Sefer" (Prague, 1710), a commentary on the Book of Esther based especially on Rashi's commentary on the same book. In the introduction to this commentary he mentions the following works written by him: "Pene Ḥammah," homilies on the Talmudic haggadot; "Or 'Olam," sermons for the holy days; and "Ḳiryat Arba'," sermons for the four special Sabbaths (see Parashiyyot, The Four). The inscription on his tombstone mentions another book of his, entitled "Me'ir Netibot," which may be identical with "Or 'Olam," the latter title not being mentioned there.

Perles was related to many prominent rabbinical families, about which he gives very valuable (though not always correct) information in the preface to his "Megillat Sefer." Similar information is found also on the fly-leaf of the manuscript of "Naḥalat Abot," a commentary on Pirḳe Abot, now in the Bodleian Library. This work was written either by Perles' great-grandfather Eleazar or by the latter's father-in-law, Isaac ben Jekuthiel ha-Kohen, who was a rival of Löw ben Bezaleel.

Bibliography: Fürst, *Bibl. Jud.* iii. 76; Steinschneider, *Cat. Bodl.* col. 1981; Benjacob, *Ozar ha-Sefarim*, p. 294; Hock-Kaufmann, *Die Familien Prags*, pp. 280–281, Presburg, 1892; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 358.

D.

Rosalie Perles: German writer and philanthropist; born at Breslau Dec. 2, 1839; daughter of S. B. Schefftel; married Joseph Perles June 2, 1863. While in Munich she engaged in philanthropic work, as leader of the women's societies there. Having lost both her husband and her elder son in 1894, she went in 1899 to live with her younger son at Königsberg, where she has taken up literary work. She is a regular contributor to "Jewish Comment" (articles on Germany), and has also written for The Jewish Encyclopedia, "Allgemeine Zeitung des Judenthums," "Im Deutschen Reich," and "Ost und West." She is the author of "Ein Moderner Erlöser des Judentums" (Königsberg, 1901), and has edited a volume of her husband's sermons, with a preface.

S.

PERLHEFTER (EYBESCHÜTZ), ISSACHAR BÄR B. JUDAH LÖB B. MOSES: Bohemian rabbi and author; died after Sept. 9, 1701. He was a native of Prague and a scion of the Eibenschütz or Eybeschütz family; but in accordance with a custom common in those days he adopted the family name of his wife, Bella, daughter of Jacob Perlhefter, also of Prague. Perlhefter and his wife, who were both highly cultured, lived in Vienna until the expulsion of the Jews from that city in 1670. He then went to Altorf, where he was befriended by Wagenseil, the well-known anti-Jewish author, to whom he taught Hebrew. Bella Perlhefter later joined her husband in Altorf, whither she was called to instruct Wagenseil's daughter in dancing and music.

Perlhefter was called from Altorf to become rabbi of Mantua, Italy, where his father had occupied a similar position. He remained there for six years, but was forced to leave the city on account of a quarrel concerning the pseudo-Messiah Mordecai of Eisenstadt, one of the scattered followers of Shabbethai Ẓebi. It seems that Perlhefter at first believed in Mordecai and helped to bring him to Mantua; but later, when he discovered and attempted to expose the deceptions practised by the impostor, the latter had already gained so many friends and adherents that Perlhefter was compelled to abandon his position in Mantua. After living for some time in Ottensoos, the Perlhefters returned to Prague, where Issachar Bär ultimately succeeded to the position of dayyan and scribe, which his grandfather Moses had held in the same community.

Perlhefter was the author of: "Ohel Yissakar," on the laws of "sheḥiṭah," with a Judæo-German translation (Wilhemsdorf, 1670); "Ma'aseh Ḥoshen u-Ḳeṭoret" (Prague, 1686; 2d ed. Frankfort-on-the-Oder, 1703), on Jewish archeology, extracted from Portaleone's "Shilṭe ha-Gibborim"; "Ba'er Heṭeb" (Prague, 1699), on Targum Sheni to the Book of Esther. An ethical work by him in Judæo-German, "Be'er Sheba'," dedicated to his wife, is preserved in manuscript.

Bibliography: Hock-Kaufmann, *Die Familien Prags*, p. 279, Presburg, 1892; idem, *Die Letzte Vertreibung der Juden aus Wien*, pp. 189, 201 *et seq.*; Steinschneider, *Cat. Bodl.* No. 5285.

s. P. Wi.

PERLMAN, ELIEZER. See Ben Judah, Eliezer.

PERNAMBUCO. See Brazil.

PERPIGNAN (Hebrew, פירפיניאן): Ancient capital of the county of Roussillon, now the chief town of the department of Pyrénées-Orientales, France. Jews probably lived in Perpignan in the latter half of the twelfth century; for in 1228 James I. forbade them to exercise public functions or to keep Christian servants. In the same year an ecclesiastical convocation prohibited them from paraphrasing the Bible in "Romans" (*i.e.*, Catalan), or from exacting a higher rate of interest than 20 per cent. The kings of Aragon were, however, on the whole favorably disposed toward them. In 1269 and 1270 King James, "in reward for the many and gracious services which his faithful Jews of Perpignan have rendered and continue to render to him," relieved them of the payment of all tolls imposed by the "leudes" or chief vassals on them and their riding-animals. In 1275 he declared all ground acquired by the Jews to be free and clear then and for the future, and exempted them from all claims for quit-rent, dues on sales of inheritance, and the like. In 1279, however, all Jews were forbidden to keep Christian nurses, chambermaids, or other servants; and Christians were prohibited from carrying water or from washing for the Jews and from taking their bread to the bakeries. In 1295 the Jews were forbidden to go into the street without cloaks, and in 1314 they were compelled to wear a badge in the shape of a quoit. King Peter IV. forbade them in 1358 to buy poultry, game, or any kind of food in the market-place "before the third part of the day had elapsed"; but in 1372 he authorized them to travel in France on business, and gave letters of "guiatge" or safe-conduct to foreign Jews wishing to enter the counties of Roussillon and Cerdagne. When King Martin ascended the throne of Aragon in 1396, the Jews offered him a present of 4,000 florins; they were assured by him of his protection; and he authorized the prosecution of those Christians who ill-treated them. King Ferdinand I., however, dealt very differently with the Jews, issuing a decree in 1415, with the view of converting them to Christianity, to the effect that three times a year the Jews should attend a sermon to be delivered by a priest or a master in theology.

Disabilities and Restrictions.

In 1419 Alphonse IV. permitted the Jews to cease wearing the badge; and in 1427 he intervened in their favor against the bailiff of Perpignan and against the inquisitors, whom he forbade to harass the Jews "except in case of hatred or in transgression of the moral law." The inquisitors, however, paid no heed to the royal commands; and a large number of Jews, alarmed by the threats of the Inquisition, either accepted baptism or left Perpignan. The French occupation under Louis XI. and Charles VIII. was fatal to the Jewish community of Perpignan, which had already been reduced to the last extremity by Alphonse IV. When the Jews were expelled from Spain, in July, 1492, a number of refugees from Catalonia and Aragon placed themselves under the protection of Charles VIII.; but on Sept. 15 of the same year they were obliged to seek another home. A royal edict of Sept. 21, 1493, compelled the thirty-nine Jews still living in Perpignan to leave the city within thirty days, and not to return "on pain of death and confiscation of their property." They then sought refuge at Naples, and thence some of them went shortly afterward to Constantinople.

Under French Kings.

Aside from Perpignan, the Jews had founded communities in the following places: Ille, Thuir, Céret, Pingcerda, Collioure, Millas, Elne, Toreilles, Clayra, Salses, Le Boulou, and Villefranche-de-Conflent, where the theologian Levi b. Abraham was born (*c.* 1250).

The old community or aljama of Perpignan had its own statutes. It was governed by a council consisting of a certain number of members, four secretaries, and a commissioner in charge of the public ways and of the minor police. All the Jews contributed to the taxes in proportion to the value of their property. In 1413 the aljama was obliged to levy a special tax to pay a sum of money which the community owed in consequence of an agreement made with a citizen of Perpignan, Jean de Rivesaltes, councilor to the king.

The Ghetto and Synagogue.

In 1251 Queen Yolande, wife of James I. of Aragon, compelled all the Jews of Perpignan to live in a special quarter, "Le Call," situated on the Ping or the Lepers' Hill. Some Jews settled within the city limits in 1366, but the syndics of the "Université" complained to King Peter IV., who ordered them immediately to expel all Jews from streets inhabited by Christians. In 1370 and 1392 the Jews were attacked in the Call and obliged to seek refuge in the royal castle. In 1493 the Call was set apart as the courtezans' quarter, but the Preaching Friars, whose monastery was in the vicinity, objected, and the houses of the Jews were put up at public auction instead and sold to various private individuals, priests and merchants, of Perpignan.

A "scola" or synagogue at Perpignan is mentioned as early as 1303. It is supposed that the monastery of the Franciscans (now the army bake-house) was built on its ruins in 1575. In 1415 Ferdinand I. of Aragon forbade the Jews to build new synagogues, or to enlarge or repair old ones; and in case any place possessed several, only one was to be open for worship.

The Jews possessed several cemeteries or "fossar." The site of the one which existed in 1279 can not now be ascertained. That of 1310 was situated on the right bank of the river Tet, opposite the present gate of Canet. In 1400 the cemetery was beside the Pont de la Pierre, near the Maison de St.-Lazare.

Scholars.

The following scholars of Perpignan are known: Joseph b. Hanan b. Nathan Ezobi, Abraham Bedersi, Phinehas b. Joseph ha-Levi (Don Vidal Prophet), Menahem b. Solomon Me'iri (Don Vidal Solomon), Simon b. Joseph, Meshullam b. Machir, Isaac b. Judah de Lattes, Don Crescas Vidal, Moses b. Samuel b. Asher, Moses Narboni, Benjamin Lapapa, Nissim b. Reuben, Azariah b. Joseph ibn Abba Mari (Bonfos Bonfil Astruc), and the following physicians and astronomers: Maître Solomon, Bonafos, Isaac Bonet, Moses Alfaquin, Maître Abram Vas, Baron Diyot, Jacob Bonjubes, Baro Dayos Cohen, Abrah Isaac, Mager Macip, Mosse Leho, Mahirius Boneti, Bonet Maymo, Abram Veger, David Bongoron, Jacob Poel, David Bonet Bongoron, and Maestro Profiat Duran.

At the present time (1904) there are only a few Jewish families in the city.

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J. S. K.

PERREAU, PIETRO: Christian librarian and Oriental scholar; born at Piacenza Oct. 27, 1827; studied in the Alberoni College of his native town from 1844 to 1849. In 1860 he was placed at the head of the Oriental collection in the National Library of Parma, of which he was made chief librarian in 1876.

Prior to 1860 Perreau had written on various subjects, but from that year he devoted himself entirely to rabbinical literature. Of his works the following deserve special mention: polygraphic edition of the commentary of Immanuel ben Solomon of Rome on the Psalms (Parma, 1879-82), on Esther (1880), and on Lamentations (1881); "Ma'amar Gan 'Eden" of Rabbi Ḥayyim Israel, in the "Zunz Jubelschrift"; "Zeh ha-Yam Gadol u-Reḥab Yadayim," or "Oceano dello Abbreviature e Sigle Ebraiche, Caldaiche, Rabbiniche, Talmudiche, Cabalistiche, Geographiche," etc. (Parma, 1883; polygraphic edition), with a supplement entitled "Aḥarit Yam."

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S. U. C.

PERSIA (פרס; Περσίς, from Old Persian "Pārsa," Persian "Pārs"): One of the great kingdoms of the ancient world and a country connected in various ways with the history of the Jews since the time of the Babylonian captivity. As a designation the name "Persia" is employed in two ways: commonly, it denotes the vast Persian empire extending from the Caspian Sea on the north to the Persian Gulf on the south, and from the River Tigris on the west to the Indus on the southeast; more rarely, the name connotes the province of Persis or Persia proper, the region lying between Susiana, or Elam, and Carmania—in other words, the territory corresponding to the modern Fars. In the Hebrew Scriptures this second connotation is exceptional, being confined to the somewhat doubtful reference in Ezek. xxvii. 10, xxxviii. 5, whereas the former or broader application of the term is found in a score of Biblical passages and in the Apocryphal books of the Old Testament (II Chron. xxxvi. 20; Esth. i. 3, 14, 18; Dan. viii. 20; x. 13, 20; xi. 2; I Esd. iii. 9 *et al.*), not to mention a dozen references to the Medes and Persians as a united kingdom (see Media).

Language and Literature.

The Persian language, or the Iranian group of languages, belongs to the Aryan or Indo-European group of tongues. Three stages of linguistic development may be recognized: (1) Old Iranian, comprising the language of the Zoroastrian scriptures (see Avesta) and of the Old Persian cuneiform inscriptions of the Achæmenian kings; (2) Middle Iranian, the Pahlavi language and literature of the Sassanian dynasty; (3) New Iranian, comprising Modern Persian, dating from the tenth century of the Christian era, and other spoken Iranian dialects, as the Afghan, Baluchi, Kurdish, and Ossetic. An acquaintance with the Avestan and Old Persian languages and literatures is of value to the critical student of the Jewish scriptures and of Israelitish history because of Persian allusions which occur in the Bible from the time of the Exile to that of the Talmud (see Avesta; Daniel; Esther; Ezra; Talmud) and because Persian was to a great extent the language of every-day life among the Jews of Babylonia (see also Judæo-Persian), but more especially because of the Zoroastrian influences which, it is generally claimed, affected Judaism during the long period in which the Israelites were largely under the Persian rule (see Zoroastrianism). In Pahlavi, or Middle Persian, literature there are likewise numerous allusions to the Jews (see Pahlavi Literature, Jews in). A knowledge of Modern Persian, moreover, contributes considerably to the understanding of Jewish literary history because of the documents written in Judæo-Persian.

History to the Rise of Media.

The historical development of Persia may roughly be divided into four periods: (1) earliest Iranian period, prior to the rise of the kingdom of Media (before 700 B.C.); (2) the Median period; (3) the period of the great Persian empire, down to the Arab conquest (550 B.C. to 650 C.E.); (4) the period of Mohammedan Persia (650 to the present day). The history of Iran before the rise of Median power is largely a matter of conjecture, but is of interest because of its bearing upon the question of the religious influence of Israel upon Iran, or of Iran upon Israel, in antiquity. The names of such rulers as Hoshang, Jemshid, Feridun, and others, whose reigns would date back as far as 4000 B.C., belong to the common Iranian period, as shown by the Avesta, the Pahlavi literature, and Firdausi's "Shah Namah" (Book of Kings), but the statements regarding their kingdoms are mostly legends, behind which one must search for the historical facts. Jemshid's reign, for example, is placed by fable at about 3000 B.C., and is said to have been the Golden Age of the world. According to the Avesta it was during this period that a terrible winter destroyed everything on the earth, and against it the god Ormuzd commanded Jemshid to build a "vara" (enclosure), in order to preserve the best of mankind (Avesta, "Vend." ii. 1-43). With reference to Iran and her neighbors it is known from the evidence of Assyrian inscriptions that Assyria made her claims to sovereignty over Media from the time of Shalmaneser II. (935 B.C.) to the days of Sennacherib (705 B.C.). Familiar to all historians, moreover, is the statement in the Bible (II Kings xvii. 6) that in the ninth year of Hosea (722 B.C.) the King of Assyria took Israel captive and "placed" some of the Jews whom he deported "in the cities of the Medes"—an event which may have a possible bearing in connection with certain likenesses between the Zoroastrian religion and Judaism (see Zoroastrianism). The Assyrian domination of Media was overthrown by the Median prince Deioces, who cast off the Assyrian yoke and established the Median sovereignty about 700 B.C. (comp. Herodotus, "Hist." i. 97 *et seq.*). For the history of the Median rule down to the rise of the Persian power, and for the allusions to the law of the Medes and Persians in the Scriptures, see the article Media.

With the overthrow of the Median sway by Cyrus (550 B.C.) and the union of the crowns of Media and Persia, the real history of the great Persian empire, of especial interest to the Jews, begins (see Cyrus). The conquest of Lydia took place in 546, and the major part of Asia Minor and Egypt fell subsequently under Persian rule. The taking of Babylon in 539 by Cyrus inaugurated a new era in Jewish history. As to the religious toleration of this great king there is little room for doubt, judging from his own inscriptions preserved in the Babylonian tongue and from his attitude, as recorded in the Bible, toward the Jews. There is no convincing reason for questioning as a historic fact the Biblical statement that Cyrus permitted the Jews to return from their captivity in Babylon to Jerusalem, and that he showed them certain signs of favor. These statements are found in II Chron. xxxvi. 22-23; Ezra i. 1-11, iii. 1-13, iv. 3, and elsewhere, and are in keeping with the enthusiasm of Isaiah, who saw in the Persian king the "shepherd" and "anointed" of the Lord, "the eagle from the east" bearing victory and ransom for the Jewish people (Isa. xli. 2; xliv. 28; xlv. 1-3, 13). Current ideas like these may account for the Apocryphal statement made later by Ṭabari (900 C.E.), that the mother of Cyrus was a Jewess—an assertion which he makes equally regarding the Zoroastrian king Bahman, who is identified with Artaxerxes I. (see Ṭabari, Zotenberg transl., i. 502, 507). The expansion of the kingdom of Cyrus westward had unquestionably its ultimate influence on the history of the Jews, just as its development eastward wrought important changes in the Oriental world. Judea was a Persian province till the end of the Achæmenian rule and remained in more or less close connection with Persia in subsequent times.

Cambyses.

On the death of Cyrus, his son Cambyses succeeded to the throne (530 B.C.), but died a violent death (522 B.C.) after an unsuccessful campaign in Egypt and Africa and a discreditable reign. A Magian priest, Bardiya, "the False Smerdis," usurped the crown and reigned for seven months, until Darius, a member of a side branch of the Persian royal family, discovered the imposture, slew the pretender, and swayed the Achæmenian scepter with conspicuous ability for nearly half a century.

Darius (522-486 B.C.) continued the liberal policy of Cyrus toward the Jews and favored the rebuilding of the Temple at Jerusalem (Ezra v. 13-17, vi. 1-15), a policy which is in keeping with what is known from other sources of the views of this ruler (see Darius I.). His successor was his son Xerxes (486-465), prominent in the Bible as Ahasuerus and of importance in Jewish history because of his acceptance of Esther to succeed his divorced queen Vashti. See Ahasuerus; Esther; Haman; Mordecai. Xerxes was in turn followed by his son Artaxerxes I. (Longimanus; 465-424), in whose reign occurred the important events for Jewish political history that are recorded by Ezra and Nehemiah (see Artaxerxes I.). His successors on the throne were Darius II. (424-404), Artaxerxes II. (404-358), Artaxerxes III. (358-337; the Jews came several times into conflict with him on disputed points), Arses (337-335), and Darius III. (Codomannus, 335-330), the last of the Achæmenian line.

Alexander; the Parthian Rule.

The invasion and subjugation of Persia by Alexander the Great (330-323 B.C.) put an end to the Achæmenian kingdom (see Alexander). The rule of the Seleucids succeeded the Macedonian dominion and lasted for more than seventy years, when the Parthian sway of the Arsacids, who are regarded as being of Scythian extraction, gained the supremacy. In matters of religion the Parthians seem to have acted tolerantly toward other

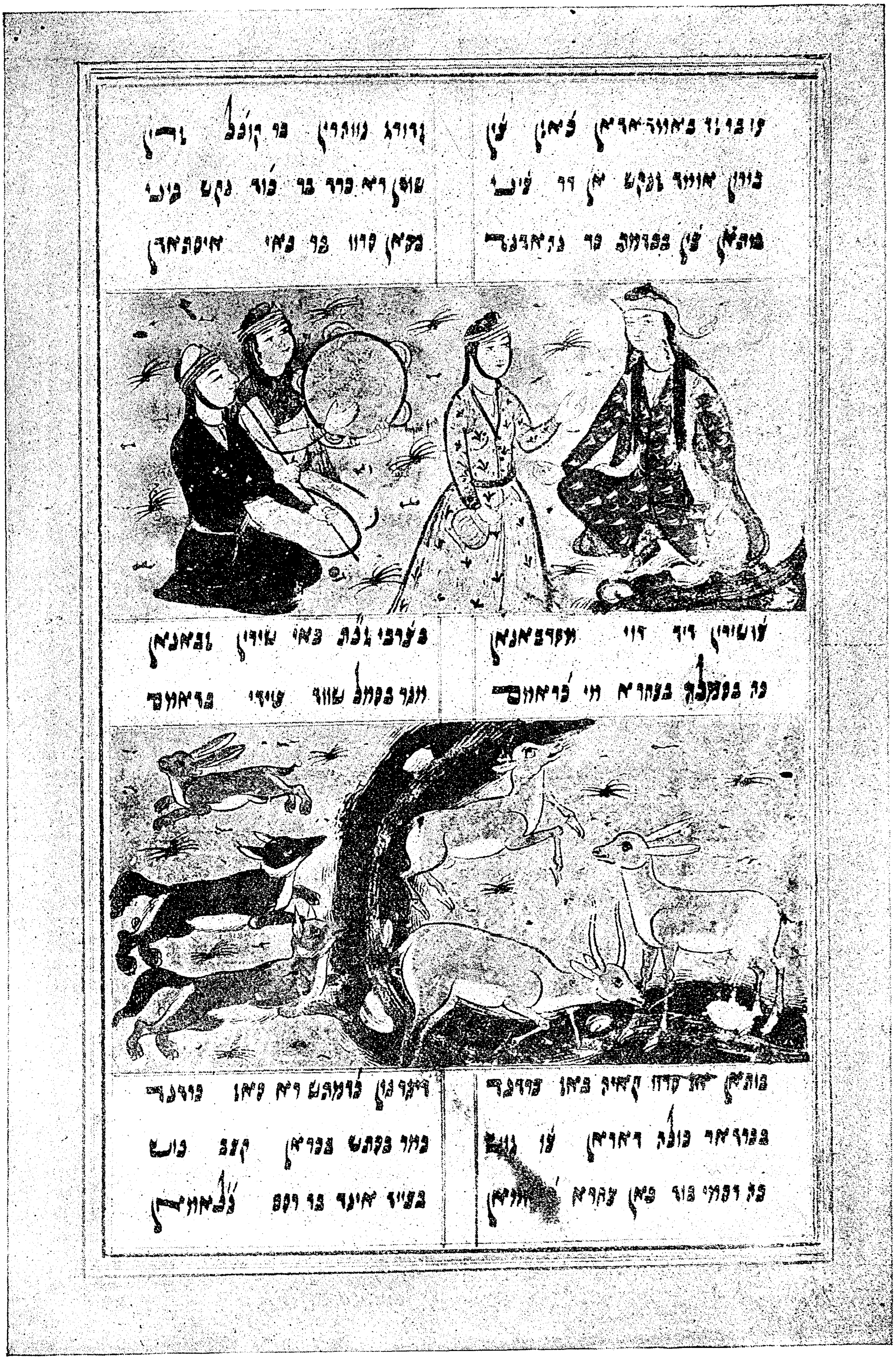

Illustrated Persian Manuscript in Hebrew Characters.

(In the possession of E. N. Adler, London.)

faiths, which was advantageous to the Jews, judging from the statements of Josephus ("Ant." xviii. 9, §§ 1 *et seq.*; "B. J." Preface, §§ 1 and 2; comp. Rawlinson, "Sixth Monarchy," pp. 225, 238). The rulers of the Parthian line governed Iran for nearly five centuries (250 B.C-226 C.E.). Most prominent among them were the several monarchs who bore the name of Arsaces, after the founder of the line, and also the different sovereigns who adopted the names of Artaban, Phraates, Mithridates, Gotarzes, and Volageses. The last of the Parthian kings, ARTABAN V., was defeated and slain in battle by Ardashir I. (Papakan; 226 C.E.), of the house of Sasan, and a new dynasty thus came to the throne and swayed the fortunes of Iran for over four hundred years (226-651).

Sassanid Dynasty.

The Sassanids were of pure Persian blood with no alien admixture, as were, originally, the Parthians, and they were ardent supporters of the ancient Zoroastrian faith. More than this, they were enthusiastic upholders of the old Iranian national feeling; and they succeeded, in part at least, in reviving the fading ideal of a great Persian empire. The characteristic names of this period—a period marked by conflicts with the Eastern Empire of Byzantium, as the Parthian had been with Rome and the Achæmenian with Greece—are Ardashir, Shahpuhr (Sapor), Yezdegerd, Bahram, and CHOSROES. Important for Jewish history is the fact that Yezdegerd I. (399-420 C.E.) had a Jewish wife for queen, who became the mother of Bahram V. (420-438).

The opening of the reign of Bahram V., who is generally known as "Bahram Gor," from his fondness for hunting the wild ass ("gor"), was signalized by a victory over the White Huns (Haital or Hephthalites), but was later darkened by the defeat he sustained in war with the Byzantine empire, which compelled Persia to accept terms of peace with her traditional foe (421 C.E.). For references to Jewish history in Zoroastrian literature of Sassanid times and for allusions to Yezdegerd's Jewish wife see PAHLAVI LITERATURE. In their religious attitude toward other beliefs, however, the Sassanids were often very intolerant, as is shown by their persecution, at different times, of the Jews, Christians, and the followers of the sects of Mani and Mazdak. The Jews suffered especially under Ormazd IV. (578-590), although relief was had under the unfortunately short reign of BAHRAM TSHUBIN. They joined forces with his renowned successor Chosroes Parwiz (591-628), whose reign is best known to the West because of the wars waged at this time by Persia against the Christian emperor Heraclius. The Sassanid power was now manifestly on the decline, and its end came in sight with the appearance of the Mohammedan régime.

The Arab Conquest of Persia.

The Arab conquest of Persia and the defeat and death of Yezdegerd III. (651 C.E.) mark the close of the Sassanid rule and the fall of the national power of Iran. It signalized also the overthrow of Zoroastrianism as the national faith of Persia. Thenceforth Persia's creed became Mohammedan, and her history became marked more and more by periods of invasion, conquest, and foreign rule or misrule. A series of dynasties, of shorter or longer duration, as the Ommiads, Abbassids (750), Ghaznavids (961-1186), Seljuks, and Tatars, some of them distinguished by rulers of rare ability—the Mongol conqueror Timur Lang (or Tamerlane; 1336-1405), for example—fill the pages of Persia's history for nearly a thousand years. With the rise of Shah Abbas the Great (1585-1628) the last influential Persian rule is reached.

Jews in Persia.

It has been sufficiently shown that there have been Jews in Persia since the earliest times, and that the history of the Jews has been associated with Persia in various ways. The Biblical allusions to Rages (Avestan, "Ragha"; Old Persian, "Raga"), Ecbatana (Old Persian, "Hagmatana"; Modern Persian, "Hamadan"), and Susa might be added to others that prove the fact. The presence of Israelites in Iran may have been due originally to deportation from other countries or to colonization, to relations arising from conquest or from political connections; but trade and commerce also must have contributed since the earliest times; and Jewish communities have maintained themselves in the leading Persian cities down to the present time, especially in such business centers as HAMADAN, ISPAHAN, KERMANSHAH, Shiraz, TEHERAN, and Meshed (where they have been much persecuted).

Some idea as to the number and condition of the Jews in Persia may be gathered from the articles on these several cities and from the following quotation from Curzon's "Persia" (ii. 510-511):

> "Usually compelled to live apart in a ghetto, or separate quarter of the towns, they have from time immemorial suffered from disabilities of occupation, dress, and habits which have marked them out as social pariahs from their fellow creatures. The majority of Jews in Persia are engaged in trade, in jewellery, in wine and opium manufacture, as musicians, dancers, scavengers, pedlars, and in other professions to which is attached no great respect. They rarely attain to a leading mercantile position. In Isfahan, where there are said to be 3,700, and where they occupy a relatively better status than elsewhere in Persia, they are not permitted to wear the *kolah* or Persian head-dress, to have shops in the bazaar, to build the walls of their houses as high as a Moslem neighbour's, or to ride in the streets. In Teheran and Kashan they are also to be found in large numbers and enjoying a fair position. In Shiraz they are very badly off. At Bushire they are prosperous and free from persecution. As soon, however, as any outburst of bigotry takes place in Persia and elsewhere the Jews are apt to be the first victims."

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J. A. V. W. J.

PERSONAL PROPERTY. See PROPERTY.

PERTUIS (פירטוש or פרטוש): Cantonal chief town of the department of Vaucluse, France. Jews were settled there as early as the thirteenth century. According to a document dated 1283, they, like their coreligionists of the towns of Aix, Saint-Maximin, Lambesc, Istres, Cadenet, Trets, and Lanson, were authorized by the Archbishop of Aix to possess a synagogue and cemetery, on payment of two pounds of pepper annually. In 1436 the Jews of Pertuis and some other places in Provence were persecuted on the pretext that a Jew of Aix, Astruc de Leon, had blasphemed the Virgin, for which he was condemned to be flayed alive. His fellow Jews, in their efforts to save his life, offered the sum of 20,000 florins to King René. By a clever stroke of diplomacy, the king took the offensive, and demanded of the Jews, as a penalty for their alleged attempt at corruption, besides the original sum of 20,000 florins, 4,000 or 5,000 florins more for his favorites. Nevertheless the unhappy Jew, against whom the charge of blasphemy had been made, and who had been sentenced to death, suffered the penalty.

In 1446 a Jew of Pertuis, Bonjulies Passapeyre, was a member of the commission assembled at Arles to determine the assessment of the contributions which the Hebrew communities of Provence were obliged to pay annually to the king and to the "conservators" (see Arles). In 1451 or 1452 a Jew of Pertuis, named Bendig, settled at Arles; and in 1583 two others, Davin and David ben Baruch, went to Avignon. The signatures of the latter two appear at the end of two documents relating to an accusation brought before the cardinal against the community of Carpentras, which had threatened a woman named Bonastorga with excommunication.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka*, transl. Julien Sée, pp. 245-246; *Le Sémaphore de Marseille*, Nov. 6 and 7, 1887; *Monatsschrift*, 1878, p. 195; Nostradamus, *Histoire de Provence*, p. 599; Depping, *Les Juifs dans le Moyen Age*, p. 197; Pitton, *Annales de l'Eglise d'Aix* (Charter of 1283); *R. E. J.* x. 83, 85; xlviii. 66, 76.

G. S. K.

PERU. See South and Central America.

PERUGIA (פירושא, פירווייה): Town in Umbria, Italy. It had a Jewish congregation as early as the fourteenth century. Several Jewish scholars lived there; *e.g.*, Daniel b. Samuel Rofe b. Daniel (dayyan about 1400); the poet and physician Moses b. Isaac Rieti (1436); the physician and cabalist Laudadius (Ishmael) de Blanis (1553); the liturgical poet Meshullam Sofer; and the poet Joseph Ganso, who emigrated to Palestine (17th cent.). Some Hebrew manuscripts were written there.

It is probable that when the Jews were expelled from the Papal States many of them removed from Perugia to Rome, where the Da Perugia family was widely disseminated and exists to this day. Several persons of the name Perugia were active in upper Italy (Mantua, Venice) as rabbis.

Bibliography: Mortara, *Indice*, passim; Grätz, *Gesch.* 3d ed., ix. 42.

G. I. E.

PERUSHIM. See Pharisees.

PESAḤ HAGGADAH. See Haggadah.

PESAḤ PETER: German baptized Jew of the end of the fourteenth and beginning of the fifteenth century. He charged that the Jews in their concluding prayer 'Alenu made a blasphemous allusion to Jesus in the words: "for they bow before vanity and emptiness [וריק]," since וריק and ישו each equals 316 in numerical value.

Bibliography: Lipmann, *Nizzaḥon*, ed. Hackspann, Altdorf, 1644; Grätz, *Gesch.* 3d ed., viii. 70-72.

D. S. O.

PESAḤ SHENI: The second Pesaḥ sacrifice. It was called also "Pesaḥ Ḳaṭon" (Aramaic, "Pisḥa Ze'ira") = "the lesser Pesaḥ" (R. H. i. 3), and was offered on the 14th of Iyyar by those who had been unable, because of absence from the Holy City or of levitical uncleanness, to sacrifice on the 14th of Nisan (comp. Num. ix. 1-15). All the regulations for the first Pesaḥ sacrifice applied to the second one, except that the participants were not divided into three groups—probably because there were never so many as to render such division necessary—and that no ḥagigah sacrifice was connected with it. The lesser Pesaḥ sacrifice was eaten in the same manner as the first one, although the "Hallel" was omitted, and it was permitted to eat leavened food.

W. B. J. Z. L.

PESAḤIM ("Passover Festival"): Name of a treatise of the Mishnah and the Tosefta in Babli and Yerushalmi, treating chiefly of the regulations in Ex. xii., xiii. 3-7, xxiii. 15, xxxiv. 18; Lev. xxiii. 5 *et seq.*; Num. ix. 2-15, xxviii. 16-25; Deut. xvi. 1-8. In all the editions of the Mishnah it is the third treatise of the order Mo'ed. It is divided into ten chapters containing eighty-seven paragraphs in all.

Ch. i.: At what time and in what places leavened food must be sought in order to be removed (§§ 1-3); limit of time for eating leavened food on the eve of the Passover, and the hour in which the leavened food must be burned; in connection with this, reference is made to the peculiar signal raised on the Temple mount at Jerusalem in order to notify successively to the people the hour until which they might eat leavened food, and that at which they were required to destroy it (§§ 4-5); likewise certain regulations regarding the burning of defiled sacrificial meat or unclean "terumah" (§§ 6-7).

Ch. ii.: The hour from which any other use of leavened food than eating it is forbidden; the leavened food of a pagan, or leavened food given in pawn by a Jew to a pagan, which may be used immediately at the close of the Passover (§§ 1-3); the punishment of a layman who eats leavened terumah on the Passover (§ 4); material to be used in baking the mazzot (§ 5); herbs which come under the category "maror," and the circumstances under which they may be eaten (§ 6); means of preventing anything from becoming leavened during the Passover (§§ 7-8).

Leavened Food.

Ch. iii.: Food regarded as leavened, and which renders the person failing to destroy it guilty of transgressing the regulations of Ex. xii. 19 and xiii. 7 (§§ 1-5); time for destroying leavened food if the eve of the Passover falls on a Sabbath (§ 6); cases in which a traveler, having set out on his journey and remembering that he has not destroyed leavened food at home, must return to do so; and cases in which a pilgrim returning home from Jerusalem, and discovering that he is carrying sacrificial meat with him, must go back in order to burn it at Jerusalem (§§ 7–8).

Ch. iv.: In the performance of or abstention from work during the forenoon of the eve of the Passover every one should follow local custom in order to avoid difficulties (§ 1); enumeration, in connection therewith, of some other customs, *e.g.*, the lighting of candles during the night of the Day of Atonement, and the performance of work on the Ninth of Ab, in reference to which local custom prevails (§§ 2–5); work which may be performed on the eve of the Passover (§§ 6–7); six acts of the inhabitants of Jericho, and six of King Hezekiah, one of which was his concealment of a book on remedies (§§ 8-9; comp. the commentaries *ad loc.*).

Ch. v.: Time for killing the "tamid" sacrifice on the eve of Passover, and time for killing the paschal lamb (§ 1); circumstances which render the paschal lamb unfit for use (§§ 2–4); ceremonies accompanying the slaughtering of the paschal lamb: the rows of priests, the accompanying music, and the three groups of the people who recite the "Hallel" (§§ 5–7); mode of slaughtering when the eve falls on a Sabbath, and further preparation of the paschal lamb (§§ 8–10).

Ch. vi.: The paschal lamb and the Sabbath (§§ 1–2); cases in which another animal is to be sacrificed together with the paschal lamb: animals used for this sacrifice (§§ 3–4); cases in which the slaughtering of the paschal lamb on the Sabbath desecrates that day (§§ 5–6).

Ch. vii.: Roasting of the paschal lamb (§§ 1–3); five sacrifices which one in a state of uncleanness may offer but not eat (§ 4); course to be pursued when the paschal lamb, the people, or the priests have become unclean (§§ 5–9); time at which the bones and other remnants must be burned (§10); parts of the paschal lamb to be eaten, and the mode of eating it in company (§§ 11–13).

The Paschal Lamb.

Ch. viii.: Persons who may eat of the paschal lamb and who may therefore be counted among the company for which the paschal lamb is prepared (§§ 1–7); eating of the paschal lamb by a person in mourning and by a proselyte who has circumcised himself on the eve of the Passover (§ 8).

Ch. ix.: Persons who must celebrate the Passover in the second month (comp. Num. ix. 10 *et seq.*) (§§ 1–2): difference between the first and the second Passover (§ 3); difference between the Passover which was celebrated in Egypt during the Exodus and all subsequent Passovers (§ 5); exchange ("temurah") of the paschal lamb (§ 6); offering of a female animal, and mixing of the Passover sacrifice with other sacrifices (§§ 7–8); cases in which paschal lambs have been lost or exchanged (§§ 9–11).

Ch. x.: The meal eaten on the evening of the Passover; the four cups of wine, and the benedictions pronounced over them; the questions of the son and the father's answers and instructions; other benedictions and the "Hallel."

The Tosefta.

The Tosefta to this treatise, which likewise is divided into ten chapters, contains much that serves to explain and supplement the Mishnah. For instance, Tosef. i. 1 explains why the leavened food must be sought by candle-light, as ordained in Mishnah i. 1; Tosef. viii. 7-8 supplements and completes Mishnah ix. 3; and Tosef. viii. 11–22, Mishnah ix. 5. Noteworthy is the account of King Agrippa's procedure in taking a census of the people assembled at Jerusalem for the Passover (Tosef. iv. 3).

The Gemaras.

The two Gemaras discuss and explain the several mishnayot; and both, especially the Babylonian, contain a large number of sentences, proverbs, stories, and legends, as well as various interesting haggadic interpretations and notes. Some passages from the Babylonian Gemara may be quoted here: "One should never use an indecent expression" (3a). "The teacher should select brief and accurate expressions in his lessons" (3b). "On the evening closing the Sabbath God inspired the first man to take two stones and rub them together, and the man thereby discovered fire" (54a). "Through anger the sage loses his wisdom and the prophet his gift of prophecy" (66b). "God conferred a benefit upon Israel by scattering it among the different peoples; for if the Jews had remained under the dominion of one people, they would long ago have been destroyed by its hatred and persecution. Now instead the Jews save themselves from persecution by seeking refuge with their brethren living under the dominion of another people" (87b). "What, however, is the ever-continuing cause of the Exile and of the dispersion of the Jews among the peoples? The desire of the Jews to approach the peoples, to assimilate themselves and be related to them" (118b). Several sentences follow describing the bitter hatred existing between the scholars and the country people or "'am ha-areẓ" (49a, b). Especially noteworthy is the discussion of the question of the pronoun "I" in the Psalms, as also the notes on the division of many chapters, *e.g.*, whether the "Halleluiah" belongs to the end of the preceding psalm or to the beginning of the following one (117a). Incidentally it is seen that the division of the Psalms as it existed at that time differed in various points from the present division (comp. Tos. *ad loc. s.v.* "She-'Omedim."

W. B. J. Z. L.

PESAḲ (lit. "decision," "severance," "interruption"): Aramaic word used metaphorically of a discussion cut short, and employed in rabbinical literature chiefly to denote a decision or decree made without reference to any discussion, and delivered either orally or in writing (B. B. 130b). The heading of a section in the Jerusalem Talmud and in the Pesiḳta is also called "pesaḳ" or "pisḳa." Generally, however, the word is used as meaning an absolute, unqualified opinion or statement (Ket. 76b). It is frequently combined with the word "din" or "halakah" (judgment, law) to denote a judicial decree; but it also expresses the same idea when used by itself. The phrase "shales pasḳenen" in colloquial speech refers to the decision of a rabbi, especially in ritual matters.

From the frequent use made of this word in rabbinical literature, the codifier, who states bare laws without giving reasons for them, is called "poseḳ." By an extension of the term, all authors of responsa and of books dealing with Jewish law are referred to as "Poseḳim," a distinction always being made between the earlier ("Rishonim") and the later ("Aḥaronim") writers. The decisions scattered throughout the Tosafot have been collected by an unknown writer (perhaps Asher b. Jehiel or his son Jacob) under the title "Pisḳe Tosafot," and are now published together with almost all the editions of the Talmud that contain the Tosafot. The same was done with regard to Asheri's abstract of Talmudic laws, by his son Jacob, author of the "Ṭurim," under the title "Pisḳe ha-Rosh." There are in the halakic literature many books known by the name of "Pisḳe Halakot," or simply "Pesaḳim," because they contain collections of laws and decisions (see Benjacob, "Oẓar ha-Sefarim," Nos. 973-1035, Wilna, 1880; Heilprin, "Seder ha-Dorot," ed. Maskileison, iii. 84, Warsaw, 1882).

E. C. J. H. G.

PESANTE (PIZANTE), MOSES B. ḤAYYIM B. SHEM-ṬOB: Turkish commentator of the second half of the sixteenth century. He was the author of "Yesha' Elohim," a commentary on the "Hosha'not" and on some Biblical texts and sayings (Constantinople, 1567; 2d ed. Salonica, 1569). A part of this work was incorporated in the "Batte Abot" of Joseph b. David of Salonica (Salonica, 1825). Pesante wrote also "Ner Miẓwah," a commentary on Solomon ibn Gabirol's "Azharot" (Constantinople, 1567; 2d ed. Salonica, 1569); and "Ḥuḳḳot ha-Pesaḥ," a commentary on the Haggadah (Salonica, 1569).

Bibliography: Steinschneider, *Cat. Bodl.* No. 6542; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 568.

E. C. P. Wi.

PESARO (פיזארו): Town in the Marches, Italy, formerly belonging to the duchy of Urbino. It has numbered some Jews among its inhabitants since the fifteenth century. One of the first Hebrew printers, Abraham b. Ḥayyim dei Tintori, was born there. But the Jewish community became important only when Duke Guido Ubaldo of Urbino opened the town to the Maranos who were persecuted by the Inquisition in the papal domains (1555). They settled in Pesaro in great numbers, and planned a commercial war on a large scale against the domains of the popes. After Paul IV. had caused the Maranos to be burned in Ancona (1556) and new fugitives arrived in Pesaro, it was resolved to boycott the port of Ancona, and to direct the entire commerce of the Jews to Pesaro (see Ancona). It soon became evident that the trade of Ancona had decreased, and that the town had become visibly poorer. The Jews of that town were near-sighted enough to prefer their own advantage to that of the race. They sent messengers to the Jews in Turkey asking the latter not to injure them; and they depicted in the most terrible manner the dangers which threatened them on the part of the pope.

Rivalry with Ancona.

A struggle ensued between the two communities, each of which endeavored to influence the merchants of Turkey in its favor. Donna Gracia Mendesia, Don Joseph Nasi, and, on their representations, Rabbi Joseph ibn Leb of Constantinople, warmly advocated the cause of the Pesarians; but an opposition was formed under the leadership of Rabbi Joshua Soncin. Furthermore, as the harbor of Pesaro did not offer sufficient security for vessels, the merchants refused to entertain the boycott of Paul IV. Thus the magnificently conceived plan of vengeance failed of execution. Duke Guido Ubaldo, who had received the Maranos merely on account of the profit he expected to gain through them, exiled them from his dominions. Seven hundred Maranos were obliged to flee in all haste on shipboard, and they required large amounts of money. The community of Pesaro then sent envoys, under the leadership of Solomon Maẓliaḥ b. Raphael Elijah Finzi da Recanati, to solicit the necessary funds, and the means were soon procured. But only with great difficulty did the majority of the Maranos elude the naval police of the pope; some, indeed, were taken prisoners and treated as slaves.

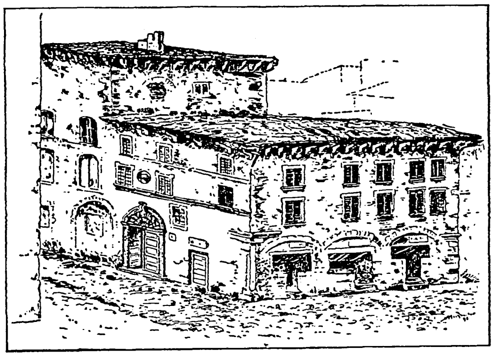

Old Synagogue at Pesaro.
(From a drawing by Albert Hochreiter.)

The community was obliged on another occasion to intercede in favor of the Maranos. The cruel persecutor of heretics Pius V. in 1569 banished the Jews from the territory of the Papal States. Ships and means were again held in readiness in Pesaro for the benefit of the emigrants; the majority of them went eastward, to Palestine, where at that time Don Joseph Nasi intended to found colonies. However, 102 persons were seized by pirates during the voyage, and the Jews of the community of Pesaro implored Don Joseph to render assistance to the unfortunate.

Under Papal Rule.

Pesaro did not regain its former prosperity so far as the Jews were concerned. When the duchy of Urbino came under the rule of the popes (1632), Jews were prohibited from dwelling in a great number of towns, and moved to Pesaro; but even here they were subject to all the terrors and prohibitions common under the papal rule. They were especially restricted in regard to their earnings; consequently the community remained poor. According to a report of the papal legate in 1789 it numbered 500 persons, including fifty who were dependent upon alms. Of an income of 1843 scudi, 272 scudi went to native poor and 280 to foreign; 250 were spent for the school, and 288 for religious purposes. The receipts of the community included taxes which foreign Jewish merchants were obliged to pay on their goods. From the beginning of the French Revolution the community had to share the vicissitudes of the Italian Jews generally, until in 1861 it was emancipated on the formation of the new kingdom of Italy. The Jews, who could not in large numbers earn a livelihood in Pesaro, emigrated, and the community rapidly decreased until in 1901 it counted only ninety-three members.

Rabbis.

The rabbis of Pesaro include: **Jehiel b. Azriel Trabotti** (1519) and his grandson of the same name (1571); **Meshullam b. Isaac da Ariccia; Benjamin b. Mattathiah; Moses Jehiel b. Solomon da Casio; Isaac b. Joseph Forti; Jehiel Mondolfo** (1569); **Moses Hezekiah b. Isaac ha-Levi** and **Mahalaleel Jedidiah b. Baruch Ascoli** (1574), who signed the ban placed upon Azariah dei Rossi's "Me'or 'Enayim"; **Menahem b. Jacob da Perugia; Moses Nissim; Elijah Recanati** and **Isaac Raphael Ventura** (1569); **Raphael Hai Mondolfo** (1620); **Shabbethai Beer da Fossombrone** (1650); **Isaac b. Moses Ventura** (1630); **Isaac Hananiah Ventura** (1650); **Isaiah Romini** (see "J. Q. R." xiv. 171); **Jacob Israel Bemporat** (1725); **Isaac b. Jedidiah da Urbino** (1726); **Jacob b. Moses da Fano** (1750); **Jedidiah Zechariah da Urbino** (1750); **Daniel b. Moses David Terni** (1789). Amatus Lusitanus and Gedaliah ibn Yaḥya also lived temporarily in Pesaro about 1555.

The Talmud was burned in Pesaro in 1553.

BIBLIOGRAPHY: The activity of the community of Pesaro in favor of the Maranos was discovered by David Kaufmann, who published the records in *R. E. J.* xx. 47 *et seq.*, xxxi. 231 *et seq.*, and in *J. Q. R.* iv. 509, ix. 254; comp. *R. E. J.* xvi. 249, xxxiii. 83; Mortara, *Indice*.

G. I. E.

——**Typography:** The celebrated printer Gershon b. Moses of the Soncino family removed his press to the Papal Marches in 1505, and two years later began to publish in Pesaro a number of important Hebrew books, all of which were printed with the elegance and accuracy that characterized the productions of this family. Among the works printed by the Soncinos at Pesaro (of which a list may be found under SONCINO) the following may be mentioned here: three editions of Beḥai (Baḥya) on the Pentateuch, 1507, 1514, 1517; "Petaḥ Debarai," with notes by Elijah Levita, 1507; Former Prophets, with Ḳimḥi and Abravanel, 1511; Bible, 1511, 1517; RaMBaN and RaLBaG on the Pentateuch, 1514; complete Bible and "'Aruk," 1517; Midrash Rabbah, 1519; and Later Prophets, with Abravanel, 1520. A considerable number of Talmudic treatises, twenty-one in all, were printed; of these E. N. Adler of London and others possess copies of 'Erubin, Sukkah, Yebamot Baba Batra, Shebu'ot, 'Abodah Zarah, and Ḥullin (title-page).

At the same time works by Greek, Latin, and Italian authors were published at Pesaro by Girolamo (Hieronymus) Soncino. For a long time Girolamo and Gershon were taken to be two different persons, until in 1866 Luigi Tossini asserted for the first time that they were identical, explaining the Latin name on the hypothesis that Gershon Soncino had been converted to Christianity. This, however, is not correct; for, as Soave has shown, he merely Latinized his name. He went from Pesaro to Rimini and Ortona, and finally to Constantinople, where he lived as a Jew until his death.

BIBLIOGRAPHY: G. B. de Rossi, *Annales Hebræo-Typographici*; Steinschneider, *Cat. Bodl.* cols. 3052, 3102; Soave, *Dei Soncino*, Venice, 1878; Manzoni, *Annali Tipografici dei Soncino*, Bologna, 1887 *et seq.*

J. I. E.

PESARO, AARON: Author of the work "Toledot Aharon," in which beside every Biblical verse is noted the place where the verse is explained in the Talmud and Midrash. It is not known where or when the author lived; but it is probable that he lived in Germany after 1400. His work was first printed by Froben at Basel in 1580, together with the concordance "Meïr Natib." It was then printed separately at Freiburg-im-Breisgau in 1583, at Venice in 1591 and 1592, and often later together with the Bible text.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 725, 1142.

G. I. E.

PESEL ("graven image"; so rendered, with a few exceptions, in A. V. and R. V.): Usually carved in wood, or hewn in stone, and called "massekah"; the ephod belonged to it as covering, as in the case of Gideon ("pesel of Gideon") and Micah (Judges xviii. 18 [xvii. 4, 5, Hebr.]). The worship of it was expressly forbidden (Ex. xx. 4; Deut. vii. 5). It is stated that Josiah, on destroying the other idols, had the "pesilim" also ground into powder and strewed on the graves of those who had worshiped them (II Chron. xxxiv. 4). "Pesilim" occurs in Judges iii. 19, 26, but is rendered in the Authorized and Revised Versions by "quarries" (margin, "graven images"). The story is there told how Ehud came from the "pesilim" at Gilgal, assassinated Eglon, King of Moab, and then escaped beyond the "pesilim" to Seirath.

According to the more recent commentaries there are three possible explanations concerning the nature of these "pesilim": (1) they may be identical with the stones which Joshua set up on crossing the Jordan; (2) they may have served to mark the boundary between Moab and Israel; (3) "Pesilim" may have been the name of a ford of the Jordan in the vicinity of Gilgal.

BIBLIOGRAPHY: Budde, *Das Buch der Richter*, in *K. H. C.* ad loc.

J. S. O.

PESHAṬ: Term denoting simple Scriptural exegesis, and derived from the verb "pashaṭ." "Pashaṭ" in late Biblical Hebrew, as well as in the Mishnah, means "to spread," "to stretch out," and is figuratively used, therefore, in the sense of giving a full and detailed explanation, since through such elucidations the contents of a given Scriptural passage are extended and amplified. In the Mishnah and in the Tosefta "pashaṭ" is used but once in its figurative meaning (Mishnah Suk. iii. 11; Tosef., Pes. x. 9); and that this is the correct interpretation of "li-peshoṭ" and "posheṭ" in both these passages, and not, as Maimonides' commentary on the Mishnah declares, "to recite once," is shown by the parallel passages in Pes. 119b and Suk. 39a, where the passage in the Tosefta reads: "R. Eliezer mosif bah debarim" (he added words), implying that R. Eliezer added his explanations and interpretations to the text (Abaye's explanation of this passage can not be reconciled with the wording of the Tosefta, which has "posheṭ" and not "mosif").

"Pashaṭ" originally had, therefore, the same meaning as "darash." A distinction between "peshaṭ" as the literal sense of Scripture and "derash" as the interpretation and derivation from Scripture could not have been made in antiquity for the simple reason that the Tannaim believed that their Midrash was the true interpretation and that their "derash" was the actual sense of Scripture, and therefore "peshaṭ" (see Midrash Halakah). Only later, in the period of the Amoraim, when on account of the development of hermeneutic principles the interpretations of the Midrash often seemed forced and artificial, did scholars come to the conclusion that the natural and simple sense of Scripture was different from that given in the Midrash; and a distinction was, accordingly, made between the simple literal sense, called "peshaṭ," and the interpretation, called "derash."

It is frequently the case, therefore, that, after a passage of Scripture has been interpreted, the question arises as to its literal meaning "peshaṭeh di-ḳera" (Ḥul. 6a; 'Er. 23b). A rule, which was not, however, universally known (comp. Shab. 63a), was laid down that the literal sense must not be completely changed by the interpretation of the derash (Yeb. 24a; comp. Tos. Yom-Ṭob with Yeb. ii. 8), although it is noteworthy that this restriction of the meaning of "peshaṭ" as contrasted with "derash" is accurately observed only in the Babylonian Talmud. In the Palestinian Talmud "peshaṭ" has kept its original meaning, and is synonymous with "derash," so that in the Palestinian Talmud (Shab. xvi. 15c and B. M. ii. 8d) the verb "pashaṭ" occurs in the same sense as "darash." In like manner, in the midrashim (*e.g.*, Gen. R. xvii. 3; Ex. R. xlvii. 8), "peshaṭ" denotes the explanation of Scripture in general, and not merely its literal meaning. In cabalistic literature "peshaṭ," as the simple literal meaning, is distinguished from "remez" (mere inference), from "derush" (interpretation), and from "sod" (the esoteric force contained in the Scriptures). All four methods of hermeneutics are comprised under the name "pardes," formed by the initials of "peshaṭ," "remez," "derush," and "sod." In relation to the study of the Talmud, "peshaṭ" means a simple rational interpretation of that work in contrast to the subtle methods of Pilpul. The expression "pashuṭ gemara" is used also for the study of the Talmud with the commentary of Solomon Yiẓḥaḳi (Rashi) only, without the Tosafot or any later commentaries. The word "pesheṭel," which is derived from "peshaṭ," denotes the exact opposite of the latter, so that it is used like "ḥilluḳ," to signify the subtle treatment of a Talmudic-rabbinic theme.

Bibliography: Abraham Geiger, *Zur Talmudischen Schriftdeutung*, in his *Wiss. Zeit. Jüd. Theol.* v. 243.

W. B. J. Z. L.

PESHIṬTA or **PESHIṬTO**: The oldest Syriac translation of both the Old and New Testaments. The term "Peshiṭta" means "the simple one" in distinction from Origen's Hexapla. This term was first used by Moses bar Kepha (died 913), then by Gregory bar Hebræus (Preface to his "Auẓar Raze," and in his "Historia Dynastiarum," ed. Pocock, p. 100). But a Syriac version of the Bible was known to the Church Fathers much earlier; and even Melito of Sardis, who lived in the second century, speaks of a Syriac version of the Old Testament. The Peshiṭta is more frequently mentioned by the Church Fathers of the fourth century, as Augustine, Chrysostom, and others, and more particularly by Ephraem Syrus.

Traditional Ascription to Abgarus.

As to the epoch in which the translation of the Bible into Syriac was made, there are different traditions, more or less legendary, as well as different opinions of later scholars. Recent investigations have shown that the Syriac version, even of the Old Testament, has been made neither by one translator nor at one time, but that it was the product of several centuries. The time at which the Peshiṭta was begun, however, is the most important point. The tradition which connects the version with Abgar, King of Edessa, is the most probable one. Wichelhaus ("De Novi Testamenti Versione Syriaca Antiqua," pp. 97 *et seq.*) was the first to identify Abgarus with Izates, King of Adiabene; and he was followed in his argument by modern scholars. Wichelhaus' argument is based on the account of Abgarus given by Moses of Chorene, who states that Abgarus' father was called Monobaz, and his mother Helena. The tradition that Abgarus sent men to Palestine who translated the Bible into Syriac (Bar Hebræus, commentary to Ps. x.) agrees with the statement of Josephus ("Ant." xx. 3, § 4) that Izates sent his five sons to Jerusalem to study the language and learning of the Jews. Thus the Pentateuch that Izates read (Josephus, *l.c.* xx. 2, § 4; Gen. R. xlvi. 8) may have been the Syriac version otherwise known as the Peshiṭta (comp. Grätz, "Gesch." 3d ed., iii. 405). It may consequently be accepted that the Pentateuch was translated into Syriac in the first century, in the time of Izates.

Influence of the Septuagint.

The work of translation continued till the fourth century, in the time of Ephraem Syrus, when the whole Bible was rendered into Syriac. The Peshiṭta was translated directly from the Hebrew, in accordance with Jewish tradition current in Palestine. But as this translation is a collection of popular versions, it was inevitable that several parts of the Old Testament should be influenced by the Septuagint. In the Pentateuch the Book of Genesis is more strongly influenced by the Septuagint than the four other books; yet this does not prove that the whole Pentateuch was not translated by one man. While Ezekiel and Proverbs closely agree with the Jewish Aramaic version (Targum), the twelve Minor Prophets on the other hand follow the Septuagint. The translation of Chronicles is partly midrashic, and it seems to be of a much later epoch, as it differs greatly from that of the other books. It is apparent that the translation of the Pentateuch, which, most of all the books of the Old Testament, bears the Hebrew stamp, was known to the later translators of the other books.

Translated by Jews.

As to the most important question, "To which religion did the Peshiṭta translators belong?" Richard Simon ("Histoire Critique du Vieux Testament," p. 305, Paris, 1678) is the only Christian scholar to affirm that the translators belonged to the Jewish faith. The others, as Michaelis, Kirsch, Hirzel, and Nöldeke, ascribe the translation to born Christians; Dathe and others, to Judæo-Christians. It seems also that Samuel b. Ḥofni considered the Peshiṭta to have been made by Christians, for in his commentary on Gen. xlvii. 31 he says, "The Christian translators, reading 'ha-maṭṭeh' instead of 'ha-miṭṭah,' rendered this word by 'the rod.'" This rendering is found only in the Peshiṭta. The partizans of Christian translatorship base their theory on the assertion that the Peshiṭta is never quoted in the Talmud, and that the superscriptions of the Psalms and translations of certain verses in Isaiah clearly show a Christian spirit. Nöldeke, besides, contends that the language of the Peshiṭta of the Old Testament resembles that of the Peshiṭta of the New Testament, and he further dogmatically says that while this version has been accepted by all the sects of the Syrian Church, it has never been used in the synagogue ("Die Alttestamentliche Literatur," p. 263). Joseph Perles ("Meletemata Peschittoniana," Breslau, 1859), however, proves that the Syriac version of the Old Testament was the work of Jews; and it will be shown below that the Peshiṭta was used by the Jews in their synagogues. Moreover, the argument that it is not quoted in the Talmud is not conclusive; for the citations of the Targum which are met with in the Talmud (for instance, Shab. 10b; R. H. 33b; Meg. 10b; and elsewhere) may refer to the Peshiṭta as well, the two versions in the quoted passages being absolutely identical. As to the Christian superscriptions and interpretations which are found in the Old Testament, they were certainly added and changed later by Christian revisers.

Midrashic Interpretations.

It is known that Jacob of Edessa spent several years in correcting and revising the Syriac version; and it seems also from the citations made by Ephraem Syrus that in his time the text was in many places different from that which now exists. The emendations were particularly made in agreement with the Septuagint. On the other hand, the proofs which show the Peshiṭta to have been a Jewish work are numerous. The Judæo-Aramaisms with which this version abounds could not have been understood by non-Jews. Besides, it seems to have been originally written in Hebrew characters; for the remark of Al-Takriti (Hottinger, "Bibl. Orient." pp. 87 *et seq.*), that the Bible was read in the churches in Hebrew till Ephraem prohibited it, means that this version was written in Hebrew characters. It is true that these arguments may be refuted by the assumption that the work was made by Judæo-Christians, or, as Nöldeke says, by Christians assisted by Jews. But there are other incontestable proofs that the Peshiṭta was the work of Jews; namely, its halakic and haggadic interpretations and the indications that it was used in the synagogues for the weekly lessons. There are many instances where the verses are interpreted according to the Talmud and Midrashim; some of them may be given here. "Ye shall not eat any flesh that is torn by beasts in the field" (Ex. xxii. 30) is rendered in the Peshiṭta, "Ye shall not eat any flesh that is torn off from a living beast" (comp. Targumim and Ḥul. 102b). "And he set them before the Lord" (Lev. xvi. 7); Peshiṭta, "And he set them while they are still alive before the Lord" (Ḥul. 11a). "And thou shalt not give any of thy seed to make them pass to Molech" (Lev. xviii. 21, Hebr.); Peshiṭta, "And thou shalt not marry any of thy sons to a strange wife" (Meg. 25a). "Every Sabbath he shall set it in order" (Lev. xxiv. 8); Peshiṭta, "Every Friday he shall set it in order" (Men. 97a).

Jewish Superscriptions.

Even the Psalms, which most of all have undergone emendation, offer many evidences that the translation was made by Jews. Like the Hebrew Psalter, the Syriac version is divided into five books; and in several places (*e.g.*, Ps. lxviii. 15, 18; lxxxix. 24) the word "pasuḳa" (= "disjunction") is inserted, to indicate a pause in agreement with the rabbinical law. Even among the superscriptions of the chapters, many of which show a Christian hand, there are several that have been made in the rabbinical spirit; for instance, that to ch. xliv., "This chapter was sung by the people with Moses near Mount Horeb," is after Deut. R. iii. The superscription to ch. liii., referring it to Ahithophel, by whom Absalom is advised to slay his father, is in agreement with Midr. Teh. *ad loc.* As to the word סלה, which is rendered in the Septuagint *διάψαλμα*, there is great confusion in the Peshiṭta. This word is sometimes omitted entirely, sometimes it is rendered as in the Septuagint, and in seven instances it is translated "for ever" as in the Targum (comp. 'Er. 54a).

Used in the Synagogues.

That the Peshiṭta of the Pentateuch was in use in the synagogues is seen from the fact that it is divided into the weekly lessons for the Palestinian or triennial cycle. Even those parts which are read in the synagogue on various holy days are indicated; for instance, before Lev. xvi. 1, the indication is given that the following part is to be read on the Day of Atonement (comp. Meg. 30b). Other superscriptions show the rabbinical spirit of the translator, as Ex. xxi.: "'esra pitgamin" (= "'aseret ha-dibrot" = "decalogue"; Ber. 11b); Lev. xvii. 1: "namusa de-ḳurbane" (= "parashat ha-ḳorbanot" = "the chapter of sacrifices"; Meg. 30b). Later in the second century, when Biblical exegesis reached a higher plane in the flourishing schools of Tiberias and Sepphoris, the Peshiṭta, which is a somewhat literal translation, began to fall into disuse. It was finally superseded in Palestine in the second century by the translation of Aquila, which was made on the basis of Akiba's teaching, and in the third century in Babylonia by the Targum of Onḳelos, which was based on the Peshiṭta itself.

It has been already stated that the Peshiṭta, from its earliest appearance, was accepted in the Church. This rendered necessary the institution of the office of interpreter ("meturgeman") as in the synagogues; for, besides the fact that the Peshitta was written in Hebrew characters, the language itself and the mode of interpretation were not familiar to Christians. It is evident, however, that the Peshitta did not assume canonical authority till many centuries later, as Bar Hebræus gave the preference to the Septuagint (see above). It is worth while mentioning that Naḥmanides quotes, in the introduction to his commentary on the Pentateuch, the Syriac translation of the Wisdom of Solomon ("Ḥukmeta Rabbeta di-Shelomoh"), and in his commentary (on Deut. xxi. 14), the Book of Judith ("Megillat Shushan").

Editions.

The Peshitta was first printed in the Paris Polyglot of Le Jay (1645), in which edition the Apocrypha was omitted. In 1657 it was reprinted in Walton's Polyglot with the addition of the apocryphal books. From Walton's Polyglot, Kirsch, in 1787, published a separate edition of the Pentateuch. The Psalter alone was edited several times; it first appeared in 1610. Later the British and Foreign Bible Society issued the Syriac Old Testament in a separate volume (London, 1823). The text was revised by Lee from several Syriac manuscripts; and in 1826 the Syriac version of the New Testament was published by the same society. Recently Eisenstein made an attempt toward publishing the Peshitta in Hebrew characters; but only the first two chapters of Genesis, the first chapter vocalized, appeared, in "Ner ha-Ma'arabi," 1895, i., No. 1. The Peshitta (particularly parts of the Old Testament) was also the subject of several dissertations, *e.g.*, H. Weiss, "Die Peschitta zum Deuterojesaja," Halle, 1893; L. Warszawski, "Die Peschitta zu Jesaja" (ch. i.-xxxix.), Berlin, 1897; P. F. Frankl, "Jeremiah," in "Monatsschrift," xxi. 444, 497, 545.

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E. G. H. M. Sel.

PESIḲTA (DE-RAB KAHANA; RABBATI; ZUṬARTI). See Midrash Haggadah.

PESSELES, JOSEPH (ELIAS): One of the foremost representative Jews of Wilna during the middle and latter part of the eighteenth century. His father, well known as Rabbi Elias Pesseles, was the grandson of Moses ben Naphtali Ribkas (author of "Be'er ha-Golah"), and also a relative and stanch and lifelong patron of the gaon of Wilna. A noteworthy feature in all that is known of the career of Joseph Pesseles, and one of interest to the student, is his correspondence, dated 1773, with David Friedländer about Solomon Dubno during the stay of the last-named at Pesseles' house in Wilna. The subject in question is Dubno's engagement to supervise the issue of some of Mendelssohn's manuscripts and his failure to perform his duties satisfactorily, according to Friedländer, who was deeply provoked thereby. Pesseles defends Dubno with a zeal well worthy his deep-rooted love for peace at any price and his eager endeavor to conciliate conflicting elements.

The most prominent feature in the correspondence, however, is Pesseles' remarkable toleration of and apparent intimacy with the forerunners of the Berlin Haskalah as represented by Mendelssohn and his followers. The affectionate intimacy here displayed between a descendant of a long line of rabbinical ancestry on the one hand and the disciples of Mendelssohn's progressiveness on the other is profoundly suggestive of the influence exerted by the Berlin Haskalah even on some Russian Jews at this early period.

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H. R. M. Gar.

PESSIMISM. See Optimism and Pessimism.

PESTER JÜDISCHE ZEITUNG: Hungarian political journal in German, issued five times weekly, and printed in Hebrew type. It was founded in 1869 by I. Reiss, who had acquired his journalistic training while holding the position of secretary to Chief Rabbi W. A. Meysel of Pest. The paper was especially popular during the Franco-Prussian war (1870-71); and it is noteworthy that it issued at this time a Hebrew map of the seat of war. It took no part in religious discussions, and in consideration of its supporters was friendly to the Orthodox, although the editor's own tendency was liberal. In 1878, a year before his death, Reiss engaged the well-known writer M. Ehrentheil as coeditor. The latter subsequently associated himself with the printer Burian, publisher of the paper, and continued it under the title "Allgemeine Jüdische Zeitung."

H. R. L. V.

PESTILENCE (דבר): The dreaded infectious disease frequent in ancient Israel and proving fatal in the majority of cases was probably the bubonic plague, which in antiquity was especially prevalent in Egypt, and also occurred in other countries of the East (Pliny, "Historia Naturalis," iii. 4). Moses threatened the people with this pestilence (Lev. xxvi. 25; Deut. xxviii. 21), while Yhwh warned the spies that it would be the punishment for the evil report which they had brought of the Holy Land (Num. xiv. 12). The Psalmist besought protection from the plague (Ps. xci. 3, 6), and Solomon prayed for deliverance from it when Israel should come to the Temple (I Kings viii. 37); but Jeremiah (xiv. 12, xxi. 6, xxiv. 10) and Ezekiel (v. 12, vii. 15) threatened the people with this disease if they continued to despise the word of God. Pestilence was also one of the four judgments which God inflicted upon Jerusalem in order to turn it into a wilderness (Ezek. xiv. 21). In II Sam. xxiv. 13-15 and I Chron. xxi. 11-14 there is an account of a plague which caused a mortality of 70,000 in Israel within three days (years ?). Amos (iv. 10) says that the plague in the wilderness was not effective in reforming the people, the allusion probably being to one of the two "maggefot" which killed many persons within a short time, according to Num. xvii. 9 and xxv. 8. This pestilence is different from that which attacks animals and from which the cattle of the Egyptians died (Ex. ix. 6–8).

According to Ta'an. iii. 1, a city ravaged by the pestilence must institute fast-days and prayers. In answer to the question when may an infectious disease be called a pestilence, the Mishnah declares that if three persons die during three consecutive days in any city of 500 inhabitants, the pestilence is raging there. Further details are given in the baraita Ta'an. 21a, which decides that if nine persons die within three consecutive days in a city of 1,500 inhabitants, the pestilence is present; but that if nine persons die in one day and none in the following days, or if only nine persons die within four consecutive days, there is no pestilence. Ta'an. 21b states that in the first half of the third century C.E. the pestilence ravaged Syria, but did not come near the habitation of Abba Arika.

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E. G. H. S. O.

PETAḤYAH. See PETHAHIAH.

PETER: Tosafist of the twelfth century; pupil of Samuel ben Meïr and Jacob Tam. His name occurs in Tos. Giṭ. 8a and 'Ab. Zarah 74b, and in several other places. Peter fell a victim to the persecutions of the second Crusade. While accompanying the body of a parnas, he was assailed by the crusaders and slain. "This," says Ephraim of Bonn, "occurred at קרנטן," which place Gross identifies with Carinthia, in Austria. A confusing account of Peter's martyrdom is given by Joseph ha-Kohen, who asserts that it happened at Ramerupt (מירם) and that Jacob (Jacob Tam?) was killed together with Peter.

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E. C. I. BR.

PETER OF ALESSANDRIA (PETRUS DE ALEXANDRIA): Italian monk of the fourteenth century; born at Alessandria, Italy. He translated about 1342, at the request of Pope Clement VI., the treatise of Levi ben Gershon on his astronomical instrument which subsequently had some influence on the discovery of America. He also translated Gersonides' unfinished prognostic on the conjunction of Saturn and Jupiter.

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T. J.

PETER THE GREAT. See RUSSIA.

PETHAHIAH B. JACOB HA-LABAN (called also **Pethahiah of Regensburg**): Traveler; born at Prague; flourished between 1175 and 1190. He journeyed from Ratisbon (Regensburg) to the East, traveling through Poland, southern Russia, Armenia, Persia, Babylon, and Palestine. His notes of the journey, part of which he had mislaid in Bohemia, were collected by his compatriot Judah b. Samuel he-Ḥasid, and were first published, under the abbreviated title "Sibbub," at Prague in 1595; then by Wagenseil, with a Latin version, in "Exercitationes Sex" (pp. 160–203, Strassburg, 1687); by Carmoly, in Hebrew and French under the title "Sibbub ha-'Olam," at Paris in 1831; and finally by A. Benish, in Hebrew and English, as "The Travels of Rabbi Petaḥyah," at London in 1856. The latest edition of Pethahiah's work appeared at Lemberg in 1859.

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W. B. S. O.

PETHOR (פתור): Native city of Balaam. In Num. xxii. 5 it is called the city "by the river," and in Deut. xxiii. 4 the city "in Aram Naharaim" (A. V. "Mesopotamia"). It was situated north-northeast of Palestine, and was most probably identical with the Hittite Pitru, which was captured by Shalmaneser II. (860–825 B.C.): "I crossed the Euphrates, and took the city Ana-ashurutir-aṣbat on the other side of the Euphrates on the Sagur, which the Hittites call Pitru" (Schrader, "K. B." i. 133, lines 37–40; 173, lines 85–86).

BIBLIOGRAPHY: Schrader, *K. A. T.* 2d ed., pp. 155 *et seq.*; Dillmann, *Commentary on Numbers* (xxii. 5).
E. G. H. S. O.

PETIT GUILLAUME HAGUINET. See REUCHLIN.

PETRA: Capital of Edom in northern Arabia, lying in a rocky valley surrounded by mountains, of which the highest is Mount Hor. The name is apparently a Greek translation of the original Hebrew designation of the place, "Sela" (= "rock"; II Kings xiv. 7; Isa. xvi. 1). Petra was captured by Amaziah, who changed its name to "Joktheel," although Isaiah (*l.c.*) still termed the city "Sela." In the third or second century B.C. it was conquered by the Nabatæans, whose chief city it became; and after the Roman conquest Trajan made it the capital of the province of Arabia Petræa, the town thus lending its name to the district. Petra declined after the fourth or fifth century C.E., and was finally destroyed during the Mohammedan conquest.

Early in the nineteenth century the site of Petra was explored by Seetzen and Burckhardt, who made known its interesting ruins, chiefly Greek in architecture and consisting of temples, tombs, and an amphitheater.

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E. G. H. L. H. G.

PETRONIUS, ARBITER: Latin satirist; generally assumed to be a contemporary of Nero. In a fragment he ridicules the Jews, declaring that, even though they worship the pig and revere heaven, this is of no significance unless they are circumcised, for only then, according to his opinion, can they celebrate the fast of the Sabbath. These three absurd assertions, that the Jews worship the pig and heaven and that they fast on the Sabbath, were disseminated throughout the Roman world.

Petronius' satire of the "Widow of Ephesus" is found in Jewish literature, although the source from which the latter derived it was not his novel.

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G. S. KR.

PETRONIUS, PUBLIUS: Governor of Syria (39–42); died probably in the reign of Claudius. During his term of office Petronius had frequent opportunities to come in contact with the Jews of Judea and to confer benefits upon them. This was especially the case when the insane Emperor Caligula caused himself to be worshiped as a god throughout the Roman empire, so that the peril which had threatened the Jews of Alexandria became still greater in Palestine. Irritated by the news that the Jews had torn down the imperial altar built by the Greeks in Jabneh, Caligula commanded his statue to be placed in Jerusalem in the Temple itself; and, since it was to be expected that the Jews would resist stubbornly, he ordered Petronius to enter Judea with the half of his army, *i.e.*, with two legions.

The governor was shrewd enough not to irritate the Jews to the utmost, and he therefore practised a policy of delay. Although he had the statue made in Sidon, he did not advance toward Jerusalem, but remained in Ptolemais during the winter of 39, parleying with the leaders of the Jews, who naturally were unwilling to yield. Multitudes of Jews—old men, women, and children—threw themselves at his feet, declaring that they would die rather than submit to the desecration of their sanctuary; and he encountered the same spectacle when he sojourned at Tiberias during the autumn of the year 40. There the entreaties of the people were supported by Aristobulus, brother of King Agrippa, and their kinsman Helkias, so that Petronius, moved by the deep piety of the Jewish people, led his troops back to Antioch, and wrote the emperor, entreating him to countermand his order. Meanwhile matters had taken a favorable turn in Rome, owing to the intervention of Agrippa, and the emperor ordered a letter to be written to Petronius forbidding any alteration in the Temple at Jerusalem.

The emperor was not sincere in this matter, however, and possibly he surmised that Petronius was merely making an excuse when he said that the statue at Sidon was not ready. He therefore gave orders for another effigy to be made in Rome, and which he intended to convey personally to Jerusalem. When the letter of Petronius with the entreaty to countermand the order reached the emperor, the latter became so enraged at the disobedience of his governor that he caused a letter to be written demanding that Petronius take his own life in punishment. Fortunately for the Jews and for the entire world, Caligula was murdered soon afterward; and the news of his death reached Petronius twenty-seven days before the imperial letter ordering the governor's suicide (Philo, "Legatio ad Caium," §§ 30–34; Josephus, "Ant." xviii. 8, §§ 2–9; *idem*, "B. J." ii. 10, §§ 1–5).

On another occasion Petronius showed his friendship toward the Jews. When some young men at Dora had placed a statue of the emperor in the synagogue, he, on the request of Agrippa, ordered that those who had done this should be punished, and that such an outrage should not be repeated ("Ant." xix. 6, § 3).

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G. S. KR.

PETRUS LEONIS. See PIERLEONI.

PEWS. See SYNAGOGUE.

PEYREHORADE (Hebrew, פירייא אוראדה or מצור נקוב [=Latin, "Petra Forata"]): Cantonal chief town of the department of Landes, France. A number of Jews who had been expelled from Spain and Portugal settled in this vicinity toward the close of the fifteenth century, and founded a small community which they called "Beth-El." Placed at first under the community of Bayonne, they later refused to submit to its authority, and were, therefore, threatened with excommunication. In 1680 a Jew of Peyrehorade, Juan Ibanès, called also Luiz Ordenez and Juan or Abraham de Paredès, who had returned from Spain, was seized by the Inquisition and condemned to the stake. A decree of the council of state, dated 1684, banished from the kingdom ninety-three Jewish families living at Peyrehorade, Bordeaux, Dax, Bayonne, and Bidache; and in 1749 the King of France, on the petition of certain of the Jews themselves, compelled seventy-eight of their poorer coreligionists to leave the cities of Bayonne, Bidache, and Peyrehorade within the space of one month.

The cemetery of Peyrehorade was one of the first in the department of Landes. It was situated in 1628 "on the road lying between the river which flows from Vignons, the vineyard of Messaultié and the Vergeras, and the foot of the hill of Aspremont." At the beginning of the eighteenth century it was replaced by a piece of land situated in the quarter of Lembarussant; and in the early part of the nineteenth century by another plot on the road to Lapuyade. Only two or three Jewish families now (1904) remain in Peyrehorade.

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G. S. K.

PFALZBURG: German city in the consistorial district of Metz; formerly in the department of Meurthe-et-Moselle and in the consistorial district of Nancy. A Jewish community has existed there since the middle of the eighteenth century; in 1770 it comprised twelve families. A gravestone built into the present temple bears date of 1772, the year of the construction of the old synagogue, on the site of which a new synagogue was dedicated Sept. 11, 1857. Besides the synagogue there is a house containing an oratory and a miḳweh as well as the apartments of the ḥazzan. The community formerly had four benevolent societies; but only one has survived, the gemilut ḥasadim, which was founded in 1803 and is devoted to the care of the poor. Until 1901 Pfalzburg had a Jewish school; but on account of the decrease of the Jewish population it was closed, and the rabbi now gives religious instruction both to children and to the Jewish students at the city normal school. The cemetery was opened Jan. 26, 1796, and is used by the two communities of Pfalzburg and Mittelbronn.

The rabbinate of the city was founded in 1807, and includes the communities of Pfalzburg, Saarburg, Finstingen, Lixheim, Schalbach, Mittelbronn, Imling, Gosselming, and Langatte. The list of rabbis is as follows: Baruch Guggenheim (1807-14; later chief rabbi at Nancy); Seligman Godchaux (1814-27; later rabbi at Hagenau and chief rabbi at Strasburg and Colmar); Meyer Heymann (1827-37); Lazare Isidor (1837-47; later chief rabbi of Paris and of France; during his residence at Pfalzburg he, together with Adolphe Crémieux, secured the abolition of the oath "More Judaico"); Bär Lippman (1847-64; later chief rabbi of Metz and of Lille); Isaac Bigart (1864-75; later chief rabbi of Metz); Isaac Weil (1875-85; later chief rabbi of Metz and of Strasburg); Felix Blum (1886-99; now rabbi at Mühlhausen); and Elie Joseph Wiener (called to Antwerp in 1904), who was installed Nov. 1, 1899.

D. J. Wi.

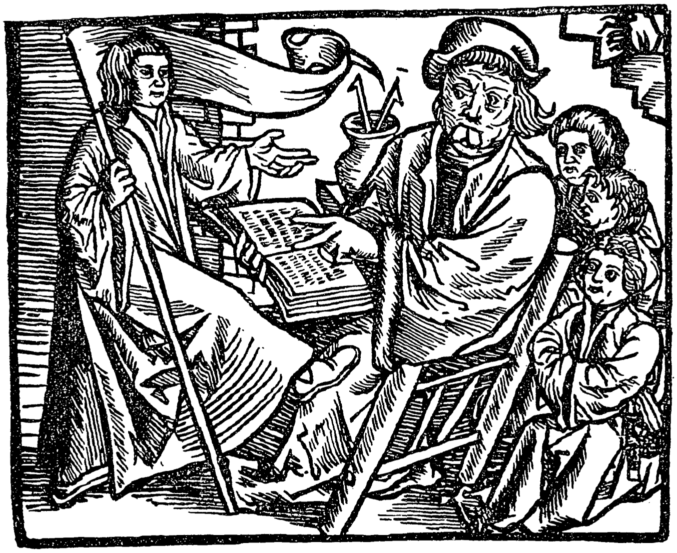

Pfefferkorn and Reuchlin.
(From Pfefferkorn's "Streydtpeuchlin," 1516.)

PFEFFERKORN, JOHANN (JOSEPH): German convert to Christianity; born 1469; died after 1521. According to Grätz, he was a butcher by trade and illiterate, although his writings seem to disprove this, and he was thrown into prison by the Count von Guttenstein for committing a burglary. On his release he embraced Christianity and was baptized, together with his family, in Cologne (1505). He placed himself under the protection of the Dominican friars, who found in him a pliable tool which they used to the utmost. The prior of the order at Cologne was Jacob van Hoogstraaten, who wished to secure for his order the same influence in Germany which it had acquired in Spain through the Inquisition. He therefore devised a scheme for the persecution of the Jews, in which he had as advisers Victor of Carben (1442-1515) and Pfefferkorn.

His anti-Jewish Writings.

Pfefferkorn published under the auspices of the Dominicans the following pamphlets in which he tried to demonstrate that Jewish literature was hostile to Christianity: "Der Judenspiegel" ("Speculum Adhortationis Judaicæ ad Christum"), Nuremberg, 1507; "Die Judenbeicht" ("Libellus de Judaica Confessione sive Sabbate Afflictionis cum Figuris"), Cologne, 1508; "Das Osterbuch" ("Narratio de Ratione Pascha Celebrandi Inter Judæos Recepta"), Cologne and Augsburg, 1509; "Der Judenfeind" ("Hostis Judæorum"), *ib.* 1509; "In Lib und Ehren dem Kaiser Maximilian" ("In Laudem et Honorem Illustrissimi Imperatoris Maximiliani"), Cologne, 1510. The Latin translations seem to have been made by the Dominicans, who intended that the whole Catholic world should know of their attacks against the Jews; but the German originals were undoubtedly by Pfefferkorn.

Obtains Edicts Against Hebrew Books.

With a letter from Kunigunde, sister of the German emperor Maximilian, Pfefferkorn went to her imperial brother and succeeded in influencing the emperor, who already had expelled the Jews from his own domains of Styria, Carinthia, and Carniola, to promulgate an edict to the effect that all Jewish writings against Christianity should be destroyed. This edict (dated Aug. 19, 1509) was followed by a second (dated Nov. 10, 1509), ordering the destruction of all Hebrew books except the Old Testament. Pfefferkorn went to Frankfort-on-the-Main in 1509, and on April 10, 1510, the Jews were forced to surrender all the books in their possession.

Through the help of Uriel von Gemmingen, Archbishop of Cologne, the Jews induced the emperor to appoint a commission to investigate the accusation of Pfefferkorn. The archbishop himself was made a member of the commission, the others being representatives of the universities of Cologne, Erfurt, Heidelberg, and Mayence; they had the assistance of such scholars as Victor of Carben, Hoogstraaten, and Reuchlin. Reuchlin reported in favor of the Jews, and on May 23, 1510, the emperor suspended his edict of Nov. 10, 1509, the books being returned to the Jews on June 6. The spirit and the underhand work of the Dominicans are shown by the fact that Reuchlin's "Opinio" was known to them before it reached the emperor. The Dominicans, excited by their failure, attacked Reuchlin; Pfefferkorn wrote his "Handspiegel" (Mayence, 1511), and Reuchlin answered with his "Augenspiegel." Pfefferkorn wrote further "Der Brandspiegel" (Cologne, 1513) and "Die Sturmglocke" (*ib.* 1514). The fight between Pfefferkorn and Reuchlin now became a fight between the Dominicans, representing the clerical, and Humanists, representing the liberal, party of the Church. The Dominicans having accused Reuchlin of heretical opinions, which he was said to have expressed in his "Augenspiegel," the pope, upon the advice of Archbishop Gemmingen, appointed the Bishop of Speyer as special commissioner. The bishop decided (in 1514) in favor of the accused, and the case came before the Lateran Council, which in 1516 supported the decision reached at Speyer. In 1520 Pope Leo X. declared Reuchlin guilty, and condemned the "Augenspiegel." In order to secure this verdict, the Dominicans had been very active in trying to influence the judges and the pope. Pfefferkorn preached in public against the Jews and Reuchlin, and wrote in the same spirit "Streitbüchlein Wider Reuchlin und Seine Jünger" (also translated into Latin under the title "Defensio Contra Famosas et Criminales Obscurorum Virorum Epistolas" (Cologne, 1516), a reply to the "Epistolæ Obscurorum Virorum" (Hagenau, 1516; Basel, 1517), which had attacked the Dominicans very sharply. In 1521 appeared in Cologne Pfefferkorn's last pamphlet, "Eine Mitleidige Clag Gegen den Ungläubigen Reuchlin," a triumphal panegyric written after the decision by the pope. The Dominicans had won their fight against Reuchlin; but the emperor's edict against the Jews was not revived.

After this nothing more is heard of Pfefferkorn. The Dominicans had seemingly no further need of him.

See also Carben, Victor of; Cologne; Frankfort-on-the-Main; Graes, Ortuin de; Hoogstraaten, Jacob van; Humanists; Hutten, Ulrich von; Reuchlin, John.

Bibliography: Grätz, *Gesch.* ix., 3d ed., *s.v.*; L. Geiger, *Johann Reuchlin*, Leipsic, 1871; McClintock and Strong, *Cyc.*
D. F. T. H.

PFERSEE: Small locality near Augsburg, where Jews were living at an early date. About 1559 they were under the protection of Archduke Ferdinand of Austria, despite the request for their expulsion made by the municipal council of Augsburg, which body had driven the Jews from that city in 1440, and feared that they would return thither if allowed to settle in Pfersee. In 1617 an imperial mandate was sent to the lords of Neuburg, Krumbach, Thannhausen, Binswangen, and Pfersee not to curtail the Jews, wherever settled, in their privileges, nor to restrict in any way their right of residence. In 1789 there were in all 400 Jewish families at Pfersee, Hürben, Buttenwiesen, Fischach, and Ichenhausen, the principal community being at Pfersee, which was the seat of the district rabbi for the Swabian communities.

The "scholars of Pfersee," חכמי פערשא, are well known. In the middle of the sixteenth century Rabbi Libermann, contemporary and friend of Rabbi Josel of Rosheim, officiated at Pfersee. More famous was R. Enoch Sundel, who left Poland in 1648 or 1649, at the time of the persecution by Chmielnicki, and went to Prague, whence he was called as rabbi to Öttingen and later to Pfersee. He was the author of many rabbinical works. He was succeeded in 1680 by his son Judah Löb, who continued his father's "Reshit Bikkurim" and wrote other works. Judah Löb was followed in the beginning of the eighteenth century by R. Judah Löb b. Issachar Bär Oppenheim of Worms, a nephew of Chief Rabbi David Oppenheim of Prague, and the author of "Minḥat Yehudah." His successor was R. Isaac Seckel Ettenhausen, who wrote the collection of responsa entitled "Or Ne'elam," and was succeeded by R. Benjamin Wolf Spira of Prague, who died in 1792.

About the middle of the nineteenth century many Jews settled at Augsburg, including a number from Pfersee. This much decreased or entirely dissolved the community, and there are now (1904) no Jews in the town. The University of Munich has in its possession a valuable parchment manuscript of the Talmud, originally from Pfersee, on which Rabbinovicz based his "Diḳduḳe Soferim."

Bibliography: *Israelit*, 1867; Fischer, *Gesch. der Juden in Augsburg*; Geiger, *Zeit. für Gesch. der Juden in Deutschland*, 1889; *Monatsschrift*, xxii. 508; Löwenstein, *Günzburg und die Schwäbischen Gemeinden.*
D. M. L. B.

PFORZHEIM: City in the grand duchy of Baden. With this town is connected the earliest reference to Jews in the former margravate of Baden-Baden—an account of the persecution which took place there on Tammuz 20, 5027 (July 15, 1267), when R. Samuel ben Yaḳar ha-Levi, R. Isaac ben Eliezer, and R. Abraham ben Gershom committed suicide to escape the fury of the mob and the cruel tortures which they feared. Their corpses were, in fact, broken on the wheel, and the 20th of Tammuz is regarded as "Ta'anit Pforzheim" (the statement in "R. E. J." iv. 9 *et seq.* that there was a persecution at Pforzheim as early as 1244 is erroneous, and is based on a misunderstanding of the sources referring to the affair of 1267). This outbreak was caused by the slanderous statement of an old woman that the Jews had bought from her a Christian child and killed it.

The Jews seem to have fled from Pforzheim in consequence of this persecution; for the first reference to them after that event is the mention in 1463 of Leo of Pforzheim, whom the elector Friedrich von der Pfalz took for protection to Heidelberg for six years. In 1524 the Jews Seligmann and Hanna were admitted by the city, and were permitted to practise surgery in addition to carrying on business in the margravate. As the Jews of Pforzheim possessed considerable real estate at that time, a tax of 2½ gulden in 100 was levied Nov. 26, 1529; and in 1619 the rate for protection and convoy was doubled. The community of Pforzheim had no rabbi of its own, but, like all the other congregations of the margravate, was under the jurisdiction of the chief rabbi of the country, who was appointed by the margrave.

Pforzheim is the native city of Johann Reuchlin. It has now (1904) a very important community, numbering more than 1,200 Jews in a total population of 29,988.

Bibliography: Aronius, *Regesten*, pp. 233, 306; Geiger, *Johann Reuchlin's Briefwechsel*; Grätz, *Gesch.* vii. 149; Landshuth, *'Ammude ha-'Abodah*, p. 132; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 339; *R. E. J.* iv. 9; Salfeld, *Martyrologium*, pp. 98, 128, 254, 285; Sachs, *Gesch. der Markgrafschaft Baden*, ii. 15; Steinschneider, *Hebr. Bibl.* x. 130; Zehnter, *Gesch. der Juden in der Markgrafschaft Baden-Baden*, in *Zeit. für Gesch. des Oberrheins*, new series, ii.; Zunz, *Literaturgesch.* p. 441; idem, *S. P.* p. 32; idem, *Ritus*, p. 128.
D. M. L. B.

PHABI: High-priestly family which flourished about the period of the fall of the Second Temple.

The name, with which may be compared *Φαβέας* (variant, *Φαμέας*), that of a Carthaginian general (Suidas, *s.v.* *'Αμίλκας*), was borne by the high priests Jesus ben Phabi, Ishmael ben Phabi I., and Ishmael ben Phabi II. All three of these are mentioned in Josephus, while the name of Ishmael occurs also in the Mishnah (Parah iii. 5) and frequently in the Talmud. The orthography of the name, which is apparently Egyptian in origin, has in Josephus the forms *Φοαβι*, *Φαβι*, *Φαβη* (comp. also Zonaras, "Annales," v. 16), while in his "Hypomnesticon" (see "Byzantinische Zeitschrift," xi. 129) is found the form *Φαυβῆ* (*ὁ τοῦ*). In the rabbinical sources the name is spelled either פאבי, פיאבי, or פואבי, which present the same uncertainties as the Greek form.

G. S. Kr.

PHANAGORIA. See Taman.

PHARAOH (פרעה; LXX. *Φαραώ*): The term applied in the Old Testament to the kings of Egypt. The word is derived from the Egyptian "pr-'o" (= "great house"), which originally denoted the royal palace with the buildings and grounds attached to it, although the metonymy which transferred its meaning from the palace to the king developed only gradually, as in "Sublime Porte." "Pr-'o" seems to occur first in the fourth dynasty, and until the twelfth it connotes only the building, although by the sixteenth it is occasionally applied to the king. In documents of the eighteenth dynasty it is the regular appellation of the monarch, so that by the twenty-fifth "Pr-'o Nk'w" is found as the precise equivalent of the Biblical "Pharaoh-Necho," "pr-'o" being used in the simple sense of "king," *i.e.*, "Pharaoh."

In the Old Testament eleven kings of Egypt are mentioned.

1. The Pharaoh of Abraham (Gen. xii. 14–20) According to the account given of this king, he took Sarai as a member of his harem, being led by Abram to suppose she was his sister instead of his wife. For this unwitting act Pharaoh suffered affliction from Yhwh, until he discovered his error, which he immediately rectified. In view of the fact that Abram's date is far anterior to the eighteenth dynasty, before which "pr-'o" was very seldom used in the sense of "king," the narrative in Genesis is not altogether free from difficulty, and the data afforded by it are so meager that it is impossible to attempt any identification with the sources thus far accessible.

2. The Pharaoh of Joseph (Gen. xxxix.–l.). The story of Joseph, or at least the redaction of it, can scarcely be of early date, both on account of the title of "Pharaoh" and of the use of יאר (Gen. xli. 1, etc.) as the name of the Nile, since the Egyptian original of the term was not used until the Middle Kingdom. The proper names occurring in the story (Gen. xli. 45), moreover—Potipherah ("P-ti-p-R'," gift of Ra), Asenath ("[N]es-Neith," she who is Neith's), and Zaphnath-paaneah ("Zt-p-ntr-e-f-'nkh," Saith the god: "He liveth")—represent forms which are common after the twenty-fifth dynasty and which do not occur before it. No certain record of a seven years' famine, like that recorded in the history of Joseph, exists, although a very late Egyptian inscription at the Cataracts states that there was such a famine in the reign of one of the earliest kings, possibly about 3000 B.C. The present knowledge of the economic administration of ancient Egypt is insufficient to determine the accuracy of the account that a fifth of the grain was stored up to provide against famine. It is likewise uncertain whether land and live stock could be sold to the king for this reserve supply, so that the Pharaoh could finally own one-fifth of the entire country (Gen. xli. 33-36, xlvii. 14–26). Here again, therefore, it is difficult if not impossible to identify the ruler of Egypt intended by the narrative of Joseph, although he was, perhaps, one of the Hyksos, or "foreign," dynasty. The old view that this Pharaoh was Apôphis II seems quite improbable, but the general historicity of the account is confirmed by the fact that according to two El-Amarna tablets a Semite occupied a position in Egypt quite similar to that held by Joseph (comp. Jew. Encyc. vii. 252a), while Merneptah states that Goshen had been given as a pasture land to "foreign" herdsmen from southern Canaan (comp. Jew. Encyc. viii. 676a).

3. The Pharaoh of the Exodus (Ex. i.–ii.). As in the case of the Pharaoh of Joseph, the use of "Ye'or" to denote the Nile apparently speaks for a comparatively late date of the Hebrew redaction of the story of the Exodus. The ruler intended by the narrative is usually regarded as Rameses II. of the nineteenth dynasty, who was preeminent as a builder and was active at Pithom, while he may well have been the founder of Raamses in Goshen (Ex. i. 11). According to another theory, he was Amenhotep III. or IV. of the eighteenth dynasty, but this hypothesis, which is based on El-Amarna letters which record the movements of the "Ḥabiri" (Hebrews ?) in Palestine, seems on the whole less probable than the generally accepted view.

4. The Pharaoh of the Oppession (Ex. v.–xiv.). This ruler is almost universally regarded as Merneptah II., one of whose inscriptions, dating from the fifth year of his short reign, contains the only Egyptian allusion to the Hebrews known thus far. This passage reads as follows: "Israel [Y-s-ir(a)-'a-ra] is annihilated without any growth; Palestine has become like a widow for Egypt." While this is frequently taken as a proof that the Israelites were already settled in Palestine in Merneptah's reign, such an assumption is by no means necessary. During both this and the following reigns, moreover, there is a significant lack of any record of Egyptian expeditions to the quarries of Sinai, near which the Israelites are said to have wandered for forty years; and, on the other hand, there is no Hebrew account of any Egyptian invasion of Palestine before the one made by Shishak in the twenty-fifth dynasty, unless the "hornet" of Ex. xxiii. 28, Deut. vii. 20, and Josh. xxiv. 12 refers to Rameses III. of the twentieth dynasty, who ravaged Philistia.

5. Bithiah, the wife of Mered. Mentioned in I Chron. iv. 18 as "the daughter of Pharaoh": but it is impossible to determine to what king of Egypt the passage refers, and in this case "Pharaoh" may even be a mere proper name, perhaps a loan-word assumed by a Hebrew.

6. The Edomite Hadad fled in his childhood from his home to the court of Egypt during the reign of David, and gained such favor with the Pharaoh that, on reaching maturity, he was allowed to marry Tahpenes (LXX. Θεκεμίνα), the sister of the queen. By her he had a son named Genubath, and he remained in Egypt until Solomon's accession to the throne (I Kings xi. 14–22). The name "Tahpenes" has not yet been found in Egyptian, however, and it is, therefore, uncertain what Pharaoh is intended by the Biblical passage, while the difficulty is increased by the fact that the country was then ruled by two kings, one at Thebes and the other at Tanis (Zoan) the latter being overlord of all Egypt.

7. The father-in-law of Solomon. Probably a ruler of Tanis in the twenty-first dynasty. He captured Gezer in Canaan and presented it to his daughter, who was one of the wives of Solomon (I Kings iii. 1, ix.16).

8. Shishak. The Shoshenḳ I. of the Egyptian texts, and the founder of the Bubastite dynasty. See SHISHAK.

9. "Pharaoh king of Egypt." This ruler is described by Rab-shakeh in his insulting speech to Hezekiah, in both II Kings xviii. 21 and Isa. xxxvi. 6, as a "bruised [or "broken"] reed, whereon if a man lean, it will go into his hand, and pierce it." He may perhaps be identical with TIRHAKAH, who declared war on Sennacherib with disastrous results for the Assyrians, and is regularly called "Pharaoh Tahraḳa" in Egyptian texts, although he is more accurately termed "king of Cush" in II Kings xiv. 9.

10. Pharaoh-Hophra. See HOPHRA.

11. Pharaoh-Necho. See NECHO.

E. G. H. L. H. G.

PHARISEES (Φαρισαῖοι; Aramaic, "Perishaya"; Hebr. "Perushim"): Party representing the religious views, practises, and hopes of the kernel of the Jewish people in the time of the Second Temple and in opposition to the priestly Sadducees. They were accordingly scrupulous observers of the Law as interpreted by the Soferim, or Scribes, in accordance with tradition. No true estimate of the character of the Pharisees can be obtained from the New Testament writings, which take a polemical attitude toward them (see NEW TESTAMENT), nor from Josephus, who, writing for Roman readers and in view of the Messianic expectations of the Pharisees, represents the latter as a philosophical sect. "Perisha" (the singular of "Perishaya") denotes "one who separates himself," or keeps away from persons or things impure, in order to attain the degree of holiness and righteousness required in those who would commune with God (comp., for "Perishut" and "Perisha," Tan., Wayeẓe, ed. Buber, p. 21; Abot iii. 13; Soṭah ix. 15; Midr. Teh. xv. 1; Num. R. x. 23; Targ. Gen. xlix. 26).

The Pharisees formed a league or brotherhood of their own ("ḥaburah"), admitting only those who, in the presence of three members, pledged themselves to the strict observance of Levitical purity, to the avoidance of closer association with the 'AM HA-AREẒ (the ignorant and careless boor), to the scrupulous payment of tithes and other imposts due to the priest, the Levite, and the poor, and to a conscientious regard for vows and for other people's property (Dem. ii. 3; Tosef., Dem. ii. 1). They called their members "ḥaberim" (brothers), while they passed under the name of "Perishaya," or "Perushim." Though originally identical with the ḤASIDIM, they reserved the title of "ḥasid" for former generations ("ḥasidim ha-rishonim"; see ESSENES), retaining, however, the name "Perishut" (='Αμιξία = "separation," in contradistinction to 'Επιμιξία = "intermingling") as their watchword from the time of the Maccabean contest (see II Macc. xiv. 37; comp. verse 3). Yet, while the more rigorous ones withdrew from political life after the death of Judas Maccabeus, refused to recognize the Hasmonean high priests and kings as legitimate rulers of the Temple and of the state, and, as Essenes, formed a brotherhood of their own, the majority took a less antagonistic attitude toward the Maccabean dynasty, who, like Phinehas, their "father," had obtained their title by zeal for God (I Macc. ii. 54); and they finally succeeded in infusing their own views and principles into the political and religious life of the people.

Principle of Democracy.

It was, however, only after a long and protracted struggle with the Sadducees that they won their lasting triumph in the interpretation and execution of the Law. The Sadducees, jealously guarding the privileges and prerogatives established since the days of Solomon, when Zadok, their ancestor, officiated as priest, insisted upon the literal observance of the Law; the Pharisees, on the other hand, claimed prophetic or Mosaic authority for their interpretation (Ber. 48b; Shab. 14b; Yoma 80a; Yeb. 16a; Nazir 53a; Ḥul. 137b; *et al.*), at the same time asserting the principles of religious democracy and progress. With reference to Ex. xix. 6, they maintained that "God gave all the people the heritage, the kingdom, the priesthood, and the holiness" (II Macc. ii. 17, Greek). As a matter of fact, the idea of the priestly sanctity of the whole people of Israel in many directions found its expression in the Mosaic law; as, for instance, when the precepts concerning unclean meat, intended originally for the priests only (Ezek. xliv. 31; comp. verse 14 and Judges xiii. 4), were extended to the whole people (Lev. xi.; Deut. xiv. 3–21); or when the prohibition of cutting the flesh in mourning for the dead was extended to all the people as "a holy nation" (Deut. xiv. 1–2; Lev. xix. 28; comp. Lev. xxi. 5); or when the Law itself was transferred from the sphere of the priesthood to every man in Israel (Ex. xix. 22–24; Deut. vi. 7, xi. 19; comp. xxxi. 9; Jer. ii. 8, xviii. 18).

The very institution of the synagogue for common worship and instruction was a Pharisaic declaration of the principle that the Torah is "the inheritance of the congregation of Jacob" (Deut. xxxiii. 3, Hebr.). In establishing schools and synagogues everywhere and enjoining each father to see that his son was instructed in the Law (Yer. Ket. viii. 32c; Ḳid. 29a; Sifre, Deut. 46), the Pharisees made the Torah a power for the education of the Jewish people all over the world, a power whose influence, in fact, was felt even outside of the Jewish race (see R.

Meïr in Sifra, Aḥare Mot, 13; Matt. xxiii. 15; comp. Gen. R. xxviii.; Jellinek, "B. H." vi., p. xlvi.). The same sanctity that the priests in the Temple claimed for their meals, at which they gathered with the recitation of benedictions (I Sam. ix. 13) and after ablutions (see Ablution), the Pharisees established for their meals, which were partaken of in holy assemblies after purifications and amidst benedictions (Geiger, "Urschrift," pp. 121–124). Especially were the Sabbath and holy days made the means of sanctification (see Ḳiddush), and, as at the sacrifices, wine was used in honor of the day. A true Pharisee observed the same degree of purity in his daily meals as did the priest in the Temple (Tosef., Dem. ii. 2; so did Abraham, according to B. M. 87a), wherefore it was necessary that he should avoid contact with the ‘am ha-areẓ (Ḥag. ii. 7).

From Temple practise were adopted the mode of slaughtering (Sifre, Deut. 75; Ḥul. 28a) and the rules concerning "ta‘arubot" (the mingling of different kinds of food; comp. Hag. ii. 12; Zeb. viii.; Ḥul. viii. 1) and the "shi‘urim" (the quantities constituting a prohibition of the Law; Yoma 80a). Though derived from Deut. vi. 7 (comp. Josephus, "Ant." iv. 8, § 3), the daily recital of the "Shema‘," as well as the other parts of the divine service, is a Pharisaic institution, the Pharisees having established their ḥaburah, or league, in each city to conduct the service (Ber. iv. 7; comp. "Ant." xviii. 2, § 3; Geiger, "Urschrift," p. 379). The tefillin, or Phylacteries, as a symbolical consecration of head and arm, appear to be a counterpart of the high priest's diadem and breastplate; so with the Mezuzah as a symbolical consecration of the home, though both were derived from Scripture (Deut. vi. 8–9, xi. 18–19; Sanh. x. [xi.] 3), the original talismanic character having been forgotten (comp. Ex. xii. 13; Isa. lvii. 8).

In the Temple Service.

In the Temple itself the Pharisees obtained a hold at an early date, when they introduced the regular daily prayers besides the sacrifice (Tamid v. 1) and the institution of the "Ma‘amadot" (the representatives of the people during the sacrifices). Moreover, they declared that the priests were but deputies of the people. On the great Day of Atonement the high priest was told by the elders that he was but a messenger of the Sanhedrin and must officiate, therefore, in conformity with their (the Pharisees') rulings (Yoma i. 5; comp. Josephus, "Ant." xviii. 1, § 4). While the Sadducean priesthood regarded the Temple as its domain and took it to be the privilege of the high priest to offer the daily burnt offering from his own treasury, the Pharisees demanded that it be furnished from the Temple treasury, which contained the contributions of the people (Sifra, Ẓaw, 17; Emor, 18). Similarly, the Pharisees insisted that the meal-offering which accompanied the meat-offering should be brought to the altar, while the Sadducees claimed it for themselves (Meg. Ta‘an. viii.). Trivial as these differences appear, they are survivals of great issues. Thus the high priests, who, as may be learned from the words of Simon the Just (Lev. R. xxi., close; comp. Ber. 7a; Yoma v. 1, 19b), claimed to see an apparition of the Shekinah when entering the Holy of Holies, kindled the incense in their censers outside and thus were enveloped in the cloud when entering, in order that God might appear in the cloud upon the mercy-seat (Lev. xvi. 2). The Pharisees, discountenancing such claims, insisted that the incense must be kindled by the high priest within the Holy of Holies (Sifra, Aḥare Mot, 3; Tosef., Yoma i. 8; Yoma 19b; Yer. Yoma i. 39a).

On the other hand, the Pharisees introduced rites in the Temple which originated in popular custom and were without foundation in the Law. Such was the water-procession of the people, on the night of Sukkot, from the Pool of Siloam, ending with the libation of water in the morning and the final beating of the willow-trees upon the altar at the close of the feast. The rite was a symbolic prayer for the year's rain (comp. Zach. xiv. 16–18; Isa. xiii. 3, xxx. 29; Tosef., Suk. iii. 18); and while the Ḥasidim took a prominent part in the outbursts of popular rejoicing to which it gave rise, the Sadducean priesthood was all the more averse to it (Suk. iv. 9–v. 4; 43b, 48b; Tosef., Suk. iii.). In all these practises the Pharisees obtained the ascendency over the Sadducees, claiming to be in possession of the tradition of the fathers ("Ant." xiii. 10, § 6; 16, § 2; xviii. 1, §§ 3–4; Yoma 19b).

A Party of Progress.

Yet the Pharisees represented also the principle of progress; they were less rigid in the execution of justice ("Ant." xiii. 10, § 6), and the day when the stern Sadducean code was abolished was made a festival (Meg. Ta‘an. iv.). While the Sadducees in adhering to the letter of the law required "an eye for an eye and a tooth for a tooth," the Pharisees, with the exception of Eliezer b. Hyrcanus, the Shammaite, interpreted this maxim to mean due compensation with money (Mek., Mishpaṭim, 8; B. Ḳ. 84b; comp. Matt. v. 38). The principle of retaliation, however, was applied consistently by the Sadducees in regard to false witnesses in cases involving capital punishment; but the Pharisees were less fair. The former referred the law "Thou shalt do unto him as he had intended unto his brother" (Deut. xix. 19, Hebr.) only to a case in which the one falsely accused had been actually executed; whereas the Pharisees desired the death penalty inflicted upon the false witness for the intention to secure the death of the accused by means of false testimony (Sifre, Deut. 190; Mark i. 6; Tosef., Sanh. vi. 6; against the absurd theory, in Mak. 5b, that in case the accused has been executed the false witness is exempt from the death penalty, see Geiger, *l.c.* p. 140). But in general the Pharisees surrounded the penal laws, especially the death penalty, with so many qualifications that they were rarely executed (see Sanh. iv. 1, vi. 1; Mak. i. 10; see Capital Punishment; Hatra‘ah).

The laws concerning virginity and the levirate (Deut. xxii. 17, xxv. 9) also were interpreted by the Pharisees in accordance with the dictates of decency and common sense, while the Sadducees adhered strictly to the letter (Sifre, Deut. 237, 291; Yeb. 106b; instead of "Eliezer b. Jacob" [as siding with the Sadducees] probably "Eliezer ben Hyrcanus" should be read). The difference concerning the right of inheritance by the daughter as against the son's daughter, which the Sadducees granted and the Pharisees denied (Yad. iv. 7; Meg. Ta'an. v.; Tosef., Yad. ii. 20; Yer. B. B. vii. 16a), seems to rest on differing practises among the various classes of people; the same is true with regard to the difference as to the master's responsibility for damage done by a slave or a beast (Yad. iv. 7; B. Ḳ. viii. 4; but see Geiger, *l.c.* pp. 143-144).

Sabbaths and Festivals.

Of decisive influence, however, were the great changes wrought by the Pharisees in the Sabbath and holy days, inasmuch as they succeeded in lending to these days a note of cheerfulness and domestic joy, while the Sadducees viewed them more or less as Temple festivals, and as imposing a tone of austerity upon the common people and the home. To begin with the Day of Atonement, the Pharisees wrested the power of atoning for the sins of the people from the high priest (see Lev. xvi. 30) and transferred it to the day itself, so that atonement was effected even without sacrifice and priest, provided there was genuine repentance (Yoma viii. 9; Sifra, Aḥare Mot, 8). So, too, the New Moon of the seventh month was transformed by them from a day of trumpet-blowing into a New-Year's Day devoted to the grand ideas of divine government and judgment (see New-Year). On the eve of Passover the lessons of the Exodus story, recited over the wine and the maẓẓah, are given greater prominence than the paschal lamb (Pes. x.; see Haggadah [Shel Pesaḥ]). The Biblical command enjoining a pilgrimage to the Temple in the festival season is fulfilled by going to greet the teacher and listen to his instruction on a festal day, as in former days people went to see the prophet (Suk. 27b, after II Kings iv. 23; Beẓah 15; Shab. 152a; Sifra to Lev. xxiii. 44).

But the most significant change was that which the Feast of Weeks underwent in its transformation from a Feast of Firstlings into a Feast of the Giving of the Law (Mek., Yitro, Baḥodesh, 3; Ex. R. xxxi.; see Jubilees, Book of). The Boethusians, as the heirs of the Sadducees, still retained a trace of the agricultural character of the feast in adhering to the letter of the law which places the offering of the 'omer (sheaf of the wave-offering) on the morrow after the Sabbath and the Shabu'ot feast on the morrow after the seventh Sabbath following (Lev. xxiii. 15-16); whereas the Pharisees, in order to connect the Shabu'ot feast with Passover and lend it an independent historical character, boldly interpreted the words "the morrow after Sabbath" as signifying "the day following the first Passover day," so that Shabu'ot always falls upon the close of the first week of Siwan (Meg. Ta'an. i.; Men. 65a, b; Shab. 88a).

Especially significant are the Pharisaic innovations in connection with the Sabbath. One of them is the special duty imposed upon the mistress of the home to have the light kindled before Sabbath (Shab. ii. 7), whereas the Samaritans and Karaites, who were in many ways followers of Sadducean teachings, saw in the prohibition against kindling fire on Sabbath (Ex. xxxv. 3) a prohibition also against light in the home on Sabbath eve. The Samaritans and Karaites likewise observed literally the prohibition against leaving one place on Sabbath (Ex. xvi. 29), while the Pharisees included the whole width of the Israelitish camp—that is, 2,000 ells, or a radius of one mile—in the term "place," and made allowance besides for carrying things (which is otherwise forbidden; see Jer. xvii. 21-24) and for extending the Sabbath limit by means of an artificial union of spheres of settlement (see 'Erub; Sabbath). Their object was to render the Sabbath "a delight" (Isa. lviii. 13), a day of social and spiritual joy and elevation rather than a day of gloom. The old Ḥasidim, who probably lived together in large settlements, could easily treat these as one large house (see Geiger, "Jüd. Zeit." ii. 24-27). Yet while they excluded the women from their festal gatherings, the Pharisees, their successors, transformed the Sabbath and festivals into seasons of domestic joy, bringing into increasing recognition the importance and dignity of woman as the builder and guardian of the home (comp. Niddah 38a, b; and Book of Jubilees, i. 8, with Ezra's injunction; B. Ḳ. 82a).

In regard to the laws of Levitical purity, which, in common with primitive custom, excluded woman periodically, and for weeks and months after childbirth, from the household (Lev. xii. 4-7, xv. 19-24), to which laws the ancient Ḥasidim adhered with austere rigor (Shab. 64b; Horowitz, "Uralte Toseftas," iv.-v.; "Pitḥe Niddah," pp. 54-56; Geiger, *l.c.* ii. 27-28), the Pharisees took the common-sense course of encouraging the wife, despite the letter of the Law, to take her usual place in the home and appear in her wonted dignity before her husband and children (Ket. 61a; Shab. 64b). So, too, it was with the Pharisaic leader Simeon b. Sheṭaḥ, who, in the reign of Queen Salome Alexandra, introduced the marriage document (Ketubah) in order to protect the wife against the caprice of the husband; and while the Shammaites would not allow the wife to be divorced unless she gave cause for suspicion of adultery (Sifre, 269; Giṭ. ix. 10, 90b; comp. Matt. v. 32), the Hillelites, and especially Akiba, in being more lenient in matters of divorce, had in view the welfare and peace of the home, which should be based upon affection (see Friedmann, "Pseudo-Seder Eliyahu Zuṭa," xv. 3). Many measures were taken by the Pharisees to prevent arbitrary acts on the part of the husband (Giṭ. iv. 2-3 *et al.*). Possibly in order to accentuate the legal character of the divorce they insisted, against Sadducean custom, on inserting in the document the words "according to the law of Moses and of Israel" (Yad. iv. 8; but comp. Meg. Ta'an. vii.).

It was on account of such consideration for the welfare of the home that they stood in high favor with the Jewish women ("Ant." xvii. 2, § 4). They discountenanced also the Sadducean custom of special purifications for the officiating priest (Parah iii. 7; Tosef., ii. 1), and laid more stress upon the purification of the Temple vessels and upon the holiness of the Scripture scrolls, which, according to them, transmitted their holiness to the hands which touched them so as to make them "defile" (*i.e.*, make "taboo") the things touched by them (Yad. iv. 6; Tosef., ii. 20; Tosef., Ḥag. iii. 35; see Geiger, "Urschrift," pp. 134-136).

Most of these controversies, recorded from the

Aristocracy of the Learned.

time previous to the destruction of the Temple, are but faint echoes of the greater issues between the Pharisaic and Sadducean parties, the latter representing the interests of the Temple, while the former were concerned that the spiritual life of the people should be centered in the Torah and the Synagogue. While the Sadducean priesthood prided itself upon its aristocracy of blood (Sanh. iv. 2; Mid. v. 4; Ket. 25a; Josephus, "Contra Ap." i., § 7), the Pharisees created an aristocracy of learning instead, declaring a bastard who is a student of the Law to be higher in rank than an ignorant high priest (Hor. 13a), and glorying in the fact that their most prominent leaders were descendants of proselytes (Yoma 71b; Sanh. 96b). For the decision of their Scribes, or "Soferim" (Josephus, *σοφισταί*; N. T., *γραμματεῖς*), consisting originally of Aaronites, Levites, and common Israelites, they claimed the same authority as for the Biblical law, even in case of error (Sifre, Deut. 153–154); they endowed them with the power to abrogate the Law at times (see Abrogation of Laws), and they went so far as to say that he who transgressed their words deserved death (Ber. 4a). By dint of this authority, claimed to be divine (R. H. 25a), they put the entire calendric system upon a new basis, independent of the priesthood. They took many burdens from the people by claiming for the sage, or scribe, the power of dissolving vows (Ḥag. i. 8; Tosef., i.).

On the whole, however, they added new restrictions to the Biblical law in order to keep the people at a safe distance from forbidden ground; as they termed it, "they made a fence around the Law" (Ab. i. 1; Ab. R. N. i.–xi.), interpreting the words "Ye shall watch my watch" (Lev. xviii. 30, Hebr.) to mean "Ye shall place a guard around my guard" (Yeb. 21a). Thus they forbade the people to drink wine or eat with the heathen, in order to prevent associations which might lead either to intermarriage or to idolatry (Shab. 17b). To the forbidden marriages of the Mosaic law relating to incest (Lev. xviii.–xx.) they added a number of others (Yeb. ii. 4). After they had determined the kinds of work prohibited on the Sabbath they forbade the use of many things on the Sabbath on the ground that their use might lead to some prohibited labor (see Sabbath). It was here that the foundation was laid of that system of rabbinic law which piled statute upon statute until often the real purpose of the Law was lost sight of (see Nomism). But such restrictions are not confined to ritual laws. Also in regard to moral laws there are such additional prohibitions, as, for instance, the prohibition against what is called "the dust of slanderous speech" (Yer. Peah i. 16a) or "the dust of usury" (B. M. 61b), or against unfair dealings, such as gambling, or keeping animals that feed on property of the neighbors (Tosef., B. Ḳ. vii. 8; Tosef., Sanh. v. 2, 5; Sanh. 25b, 26b).

Doctrines of the Pharisees.

The aim and object of the Law, according to Pharisaic principles, are the training of man to a full realization of his responsibility to God and to the consecration of life by the performance of its manifold duties: the one is called "'ol malkut shamayim" (the yoke of God's Kingship) and the other "'ol ha-miẓwot" (the yoke of His commandments). Every morning and evening the Jew takes both upon himself when reciting the "Shema'" (Ber. ii. 2). "The Torah preaches: Take upon yourselves the yoke of God's Kingdom; let the fear of God be your judge and arbiter, and deal with one another according to the dictates of love" (Sifre, Deut. 323). So says Josephus: "For the Jewish lawgiver all virtues are parts of religion" ("Contra Ap." ii., §§ 17, 19; comp. Philo, "De Opificio Mundi," §§ 52, 55). Cain and the generation of the Flood sinned in that they denied that there are a Judgment and a Judge and a future of retribution (Targ. Yer. to Gen. iv. 8; Gen. R. xxvi.). The acceptance of God's Kingship implies acceptance of His commandments also, both such as are dictated by reason and the human conscience and such as are special decrees of God as Ruler (Sifra, Aḥare Mot, 13). It means a perfect heart that fears the very thought of sin (Sifra, Ḳedoshim, 2); the avoidance of sin from love of God (*ib.* 11); the fulfilment of His commandments without expectation of reward ('Ab. Zarah 19a); the avoidance of any impure thought or any act that may lead to sin (*ib.* 20b, with reference to Deut. xxiii. 10). The acceptance of God's Kingship implies also recognition of His just dealing with man, and a thankful attitude, even in misfortune (Sifre, Deut. 32, 53; Sifra, Shemini, 1; Mek., Yitro, 10; Ber. ix. 5, 60b). God's Kingship, first proclaimed by Abraham (Sifre, Deut. 313) and accepted by Israel (Mek., Yitro, Baḥodesh, 2–3), shall be universally recognized in the future.

The Future Life.

This is the Messianic hope of the Pharisees, voiced in all parts of the synagogal liturgy; but it meant also the cessation of the kingdom of the worldly powers identified with idolatry and injustice (Mek., 'Amalek). In fact, for the ancient Ḥasidim, God's Kingship excluded that of any other ("Ant." xviii. 1, § 6). The Pharisees, who yielded to the temporary powers and enjoined the people to pray for the government (Abot iii. 2), waited nevertheless for the Kingdom of God, consoling themselves in the meantime with the spiritual freedom granted by the study of the Law (Abot vi. 2). "He who takes upon himself the yoke of the Torah, the yoke of the worldly kingdom and of worldly care, will be removed from him" (Abot iii. 5). Josephus ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9; xviii. 1, § 3) carefully avoids mentioning the most essential doctrine of the Pharisees, the Messianic hope, which the Sadducees did not share with them; while for the Essenes time and conditions were predicted in their apocalyptic writings. Instead, Josephus merely says that "they ascribe everything to fate without depriving man of his freedom of action." This idea is expressed by Akiba: "Everything is foreseen [that is, predestined]; but at the same time freedom is given" (Abot iii. 15). Akiba, however, declares, "The world is judged by grace [not by blind fate nor by the Pauline law], and everything is determined by man's actions [not by blind acceptance of certain creeds]." Similar to Josephus' remark is the rabbinical saying, "All is decreed by God except fear of God" (Ber. 33b). "Man may act either virtuously or viciously, and his rewards or punishments in the future shall be accordingly" ("Ant." xviii. 1, § 3). This corresponds with the "two ways of the Jewish teaching" (Ab. R. N. xxv.; see Didache). But it was not the immortality of the soul which the Pharisees believed in, as Josephus puts it, but the resurrection of the body as expressed in the liturgy (see Resurrection), and this formed part of their Messianic hope (see Eschatology).

In contradistinction to the Sadducees, who were satisfied with the political life committed to their own power as the ruling dynasty, the Pharisees represented the views and hopes of the people. The same was the case with regard to the belief in angels and demons. As Ecclesiastes and Ecclesiasticus indicate, the upper classes adhered for a long time to the Biblical view concerning the soul and the hereafter, caring little for the Angelology and Demonology of the Pharisees. These used them, with the help of the Ma'aseh Bereshit and Ma'aseh Merkabah, not only to amplify the Biblical account, but to remove from the Bible anthropomorphisms and similarly obnoxious verbiage concerning the Deity by referring them to angelic and intermediary powers (for instance, Gen. i. 26), and thereby to gradually sublimate and spiritualize the conception of God.

Ethics.

The Pharisees are furthermore described by Josephus as extremely virtuous and sober, and as despising luxuries; and Ab. R. N. v. affirms that they led a life of privation. The ethics of the Pharisees is based upon the principle "Be holy, as the Lord your God is holy" (Lev. xix. 2, Hebr.); that is, strive to imitate God (Sifra and Tan., Ḳedoshim, 1; Mek., Shirah, 3; Sifre, Deut. 49; comp. Matt. v. 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect"). So "Love thy neighbor as thyself" is declared by them to be the principal law (Shab. 30a; Ab. R. N., text B, xxvi. [ed. Schechter, p. 53]; Sifra, Ḳedoshim, 4) and, in order to demonstrate its universality, to be based on the verse declaring man to be made in the image of God (Gen. v. 1). "As He makes the sun shine alike upon the good and the evil," so does He extend His fatherly love to all (Shir ha-Shirim Zuṭa, i.; Sifre, Num. 134, Deut. 31, 40). Heathenism is hated on account of the moral depravity to which it leads (Sifre, Num. 157), but the idolater who becomes an observer of the Law ranks with the high priest (Sifra, Aḥare Mot, 13). It is a slanderous misrepresentation of the Pharisees to state that they "divorced morality and religion," when everywhere virtue, probity, and benevolence are declared by them to be the essence of the Law (Mak. 23b-24a; Tosef., Peah, iv. 19; *et al.*; see Ethics).

Nothing could have been more loathsome to the genuine Pharisee than Hypocrisy. "Whatever good a man does he should do it for the glory of God" (Ab. ii. 13; Ber. 17a). Nicodemus is blamed for having given of his wealth to the poor in an ostentatious manner (Ket. 66b). An evil action may be justified where the motive is a good one (Ber. 63a). Still, the very air of sanctity surrounding the life of the Pharisees often led to abuses. Alexander Jannæus warned his wife not against the Pharisees, his declared enemies, but against "the chameleon- or hyena- ["ẓebo'im"-] like hypocrites who act like Zimri and claim the reward of Phinehas" (Soṭah 22b).

The Charge of Hypocrisy.

An ancient baraita enumerates seven classes of Pharisees, of which five consist of either eccentric fools or hypocrites: (1) "the shoulder Pharisee," who wears, as it were, his good actions ostentatiously upon his shoulder; (2) "the wait-a-little Pharisee," who ever says, "Wait a little, until I have performed the good act awaiting me"; (3) "the bruised Pharisee," who in order to avoid looking at a woman runs against the wall so as to bruise himself and bleed; (4) "the pestle Pharisee," who walks with head down like the pestle in the mortar; (5) "the ever-reckoning Pharisee," who says, "Let me know what good I may do to counteract my neglect"; (6) "the God-fearing Pharisee," after the manner of Job; (7) "the God-loving Pharisee," after the manner of Abraham (Yer. Ber. ix. 14b; Soṭah 22b; Ab. R. N., text A, xxxvii.; text B, xlv. [ed. Schechter, pp. 55, 62]; the explanations in both Talmuds vary greatly; see Chwolson, "Das Letzte Passahmahl," p. 116). R. Joshua b. Hananiah, at the beginning of the second century, calls eccentric Pharisees "destroyers of the world" (Soṭah iii. 4); and the term "Pharisaic plagues" is frequently used by the leaders of the time (Yer. Soṭah iii. 19a).

It is such types of Pharisees that Jesus had in view when hurling his scathing words of condemnation against the Pharisees, whom he denounced as "hypocrites," calling them "offspring of vipers" ("hyenas"; see Ẓebu'im); "whited sepulchers which outwardly appear beautiful, but inwardly are full of dead men's bones"; "blind guides," "which strain out the gnat and swallow the camel" (Matt. vi. 2-5, 16; xii. 34; xv. 14; xxiii. 24, 27, Greek). He himself tells his disciples to do as the Scribes and "Pharisees who sit on Moses' seat [see Almemar] bid them do"; but he blames them for not acting in the right spirit, for wearing large phylacteries and ẓiẓit, and for pretentiousness in many other things (*ib.* xxiii. 2-7). Exactly so are hypocrites censured in the Midrash (Pes. R. xxii. [ed. Friedmann, p. 111]); wearing tefillin and ẓiẓit, they harbor evil intentions in their breasts. Otherwise the Pharisees appear as friends of Jesus (Luke vii. 37, xiii. 31) and of the early Christians (Acts v. 38, xxiii. 9; "Ant." xx. 9, § 1).

Only in regard to intercourse with the unclean and "unwashed" multitude, with the 'am ha-areẓ, the publican, and the sinner, did Jesus differ widely from the Pharisees (Mark ii. 16; Luke v. 30, vii. 39, xi. 38, xv. 2, xix. 7). In regard to the main doctrine he fully agreed with them, as the old version (Mark xii. 28-34) still has it. Owing, however, to the hostile attitude taken toward the Pharisaic schools by Pauline Christianity, especially in the time of the emperor Hadrian, "Pharisees" was inserted in the Gospels wherever the high priests and Sadducees or Herodians were originally mentioned as the persecutors of Jesus (see New Testament), and a false impression, which still prevails in Christian circles and among all Christian writers, was created concerning the Pharisees.

It is difficult to state at what time the Pharisees, as a party, arose. Josephus first mentions them in

History of the Pharisees.

connection with Jonathan, the successor of Judas Maccabeus ("Ant." xiii. 5, § 9). Under John Hyrcanus (135–105) they appear as a powerful party opposing the Sadducean proclivities of the king, who had formerly been a disciple of theirs, though the story as told by Josephus is unhistorical ("Ant." xiii. 10, § 5; comp. JUBILEES, BOOK OF, and TESTAMENT OF THE TWELVE PATRIARCHS). The Hasmonean dynasty, with its worldly ambitions and aspirations, met with little support from the Pharisees, whose aim was the maintenance of a religious spirit in accordance with their interpretation of the Law (see PSALMS OF SOLOMON). Under Alexander Jannæus (104–78) the conflict between the people, siding with the Pharisees, and the king became bitter and ended in cruel carnage ("Ant." xiii. 13, § 5; xiv. 1, § 2). Under his widow, Salome Alexandra (78–69), the Pharisees, led by Simeon ben Sheṭaḥ, came to power; they obtained seats in the Sanhedrin, and that time was afterward regarded as the golden age, full of the blessing of heaven (Sifra, Beḥuḳḳotai, i.; Ta'an. 23a). But the bloody vengeance they took upon the Sadducees led to a terrible reaction, and under Aristobulus (69–63) the Sadducees regained their power ("Ant." xiii. 16, § 2–xiv. 1, § 2).

Amidst the bitter struggle which ensued, the Pharisees appeared before Pompey asking him to interfere and restore the old priesthood while abolishing the royalty of the Hasmoneans altogether ("Ant." xiv. 3, § 2). The defilement of the Temple by Pompey was regarded by the Pharisees as a divine punishment of Sadducean misrule (Psalms of Solomon, i., ii., viii. 12–19). After the national independence had been lost, the Pharisees gained in influence while the star of the Sadducees waned. Herod found his chief opponents among the latter, and so he put the leaders of the Sanhedrin to death while endeavoring by a milder treatment to win the favor of the leaders of the Pharisees, who, though they refused to take the oath of allegiance, were otherwise friendly to him ("Ant." xiv. 9, § 4; xv. 1, § 1; 10, § 4; 11, §§ 5–6). Only when he provoked their indignation by his heathen proclivities did the Pharisees become his enemies and fall victims (4 B.C.) to his bloodthirstiness ("Ant." xvii. 2, § 4; 6, §§ 2–4). But the family of Boethus, whom Herod had raised to the high-priesthood, revived the spirit of the Sadducees, and thenceforth the Pharisees again had them as antagonists; still, they no longer possessed their former power, as the people always sided with the Pharisees ("Ant." xviii. 1, § 4). In King Agrippa (41–44) the Pharisees had a supporter and friend, and with the destruction of the Temple the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees.

Henceforth Jewish life was regulated by the teachings of the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older, priestly tradition (Abot i. 1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future. True, it gave the Jewish religion a legalistic tendency and made "separatism" its chief characteristic; yet only thus were the pure monotheistic faith, the ethical ideal, and the intellectual and spiritual character of the Jew preserved in the midst of the downfall of the old world and the deluge of barbarism which swept over the medieval world.

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K.

PHARPAR: River flowing from Hermon south of Damascus, where it turns to the southeast and flows into the Lakes of the Marj. Thomson identifies the stream with Al-A'waj; G. A. Smith and Socin (in Baedeker) with Al-Sabirani, which unites with the A'waj before it reaches the lakes. Being advised by the prophet Elisha to bathe in the Jordan, Naaman demurred, exclaiming: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (II Kings v. 12).

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E. G. H. S. O.

PHASAEL: Elder brother of Herod the Great. Both Phasael and Herod began their careers under their father, ANTIPATER, who appointed the former to be governor of Jerusalem, and Herod governor of Galilee (Josephus, "Ant." xiv. 9, § 2; "B. J." i. 10, § 4). While Antony was in Bithynia about 41 B.C., accusations were brought before him against the two brothers, who were objects of hatred to the Jewish party, but the shrewd Herod succeeded in obtaining the dismissal of the charges ("Ant." xiv. 12, § 2; "B. J." i. 12, § 4). It was impossible, however, for the elders of the Jews to rest content with the administrations of Herod and Phasael; and charges were again brought against them before Antony at Antioch. Once more the accusations proved to be fruitless, for Antony was indebted to Antipater, while even the weak Hyrcanus II. pleaded for them; so that Antony appointed them tetrarchs ("Ant." xiv. 13, § 1; "B. J." i. 12, § 5). Meanwhile the Hasmonean ANTIGONUS endeavored to seize the Jewish throne; and in Jerusalem there were frequent conflicts between his retainers and those of the two brothers, which were especially perilous on the Jewish Feast of Pentecost. Phasael defended the walls, and Herod the palace, thus routing their antagonists, whereupon Antigonus invoked the aid of the Parthians. In spite of Herod's warning, Phasael allowed himself to be inveigled with Hyrcanus to the camp of the Parthian leader Barzapharnes, where both were imprisoned ("Ant." xiv. 13, §§ 5–6; "B. J." i. 13, §§ 4–5). They were then handed over to Antigonus, who caused Hyrcanus to be mutilated, a disgrace which Phasael escaped by dashing out his own brains, having the joy of knowing before he died that his brother Herod had escaped from Jerusalem and was safe ("Ant." xiv. 13, §§ 6–9; "B. J." i. 13, §§ 6–8).

Josephus speaks of Phasael as a brave and noble man. His son, who likewise bore the name Phasael, and seems to have been posthumous, married Herod's daughter Salampsio, by whom he had five children ("Ant." xviii. 5, § 4; according to "B. J." i. 28, § 6, the elder Phasael was the husband of this Salampsio). The son of Herod by Pallas was called Phasael by Herod, who likewise honored his brother's memory by naming a city northeast of Jericho "Phasaelis," and a tower of his palace at Jerusalem "Phasaelus."

G. S. Kr.

PHASAELIS, PHASAELUS: City in Palestine founded by Herod the Great in honor of his brother Phasael (Phasaelus). It was situated in the Jordan valley north of Jericho, in a barren region, which was, however, made fit for cultivation (Josephus, "Ant." xvi. 5, § 2; "B. J." i. 21, § 9). In his will Herod left the city to his sister Salome ("Ant." xvii. 8, § 1; "B. J." ii. 6, § 3), and she made it over to the empress Livia ("Ant." xviii. 2, § 2; "B. J." ii. 9, § 1). Like the whole region about Jericho, this city was celebrated for its excellent palms and dates (Pliny, "Hist. Nat." xiii. 4, § 44). The city was still mentioned by Ptolemy, by Stephanus Byzantinus, and by the geographer of Ravenna; in the Middle Ages it was the village Phasellum. Its name has been preserved in the present Khirbat Fasa'il ('Ain al-Fasa'il); and the brook which flows thence to the Jordan is called Wadi Fasa'il.

Bibliography: Ritter, *Erdkunde*, xv. 458; Robinson, *Palästina*, ii. 555; Boettger, *Lexicon zu Flavius Josephus*, s.v. (p. 206); Schürer, *Gesch.* ii. 3, 158; Buhl, *Geographie des Alten Palästina*, pp. 115, 181.

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PHENICIA: A district of somewhat indefinite limits stretching for about 200 miles along the east coast of the Mediterranean and extending inland from five to fifteen miles. The eastern boundary was the Lebanon range, while Ptolemy ("Geography," v. 15, §§ 4-5) defines the northern border as the Eleutherus (Nahr al-Kabir) and the southern as the Chorseus (Karaje), although these limits can be regarded as only approximate. In the Old Testament there is no specific reference to Phenicia, the inhabitants of the region being usually termed Sidonians (*e.g.*, Gen. x. 15; Judges iii. 3, x. 6, xviii. 7; I Kings v. 20, xvi. 31). The name under which the country is generally known is probably Greek in origin, for it seems to be a derivative from φοῖνος, "blood-red," "purple," in allusion to the rich dye of the murex which its inhabitants exported. The land is called Φοινίκη as early as the "Odyssey" (iv. 83, xiv. 291), although its people are termed almost indiscriminately Phenicians and Sidonians in the Homeric poems (*e.g.*, "Odyssey," xiii. 272, xiv. 288, xv. 415, as contrasted with "Iliad," vi. 690; "Odyssey," iv. 616, xv. 118). The chief cities of the district were Acco, Achzib, Ahlab, Kanah, Tyre, Zarephath, Sidon, Berytus, Gebal, Arka, Zemara, Arvad, and Sin. It never formed a coherent kingdom, but a general hegemony was exercised over the entire region by one or another of the leading cities, especially Gebal (the Byblus of the Greeks) in the north, and Tyre and Sidon in the south. The age of these towns is unknown, although some of them must have been of considerable antiquity, for the El-Amarna tablets of the fifteenth century represent Tyre as a powerful metropolis.

Ethnological Affinities.

The Phenicians were undoubtedly of Canaanite stock (comp. Gen. x. 15), and, according to a tradition preserved by Herodotus (i. 1, vii. 89), came from the Red Sea (here denoting the Persian Gulf) to the coast of Syria. They probably belonged to an early Semitic invasion of Palestine before the Israelitish conquest. Although lists of early kings are given by Tatian ("Adversus Græcos," xxxvii.) and by Porphyry (cited by Eusebius, "Præp. Evang." x. 9, § 12), the ultimate source for both authors being Sanchuniathon, these records are scarcely trustworthy, and may be in great part apocryphal. It is not until the latter part of the sixteenth century B.C. that Phenician history really begins. At that period Thothmes I. invaded Syria. His victories were only transient; his son, Thothmes III. (*c.* 1503-1449), had a more lasting success. Capturing Zemara and Arvad, which alone offered any serious resistance, he made the former city the chief Egyptian fortress of Syria, and kept a rigid control over the entire country. A rebellion against Amenophis II. (*c.* 1449-1430) was quickly suppressed, and Thothmes IV. also maintained his power there, but the slack reign of Amenophis IV., toward the end of the fifteenth century, resulted in the conquest of the most of Phenicia by the Hittites. About 1350 Sethos I. endeavored to regain the country, but he was unable to secure more than the southern half of it, while his son, Rameses II., was forced to conclude a treaty with the Hittites by which they retained the territory north of a boundary which seems to have been the Nahr al-Kalb, north of Beirut.

Independence of Phenicia.

The gradual disintegration of both the Egyptian and Hittite suzerainties gave the Phenician cities an opportunity to develop. The first to exercise hegemony was Tyre, which, under Hiram, in the first half of the ninth century, was a seat of wealth and power. The historical sources relating to this city are chiefly the Old Testament and Josephus, the latter giving ("Contra Ap." i. 18, 21; "Ant." viii. 5, § 3; 13, § 2) the following list of rulers down to the founding of Carthage: Abi-Ba'al, Hiram I. (*c.* 968-934), Ba'al-'azar I. (*c.* 934-918), Abd-'Ashtoret (*c.* 918-909), Metu-'Ashtoret (*c.* 909-897), Astherymus (*c.* 897-888), Phellas (*c.* 888), Ithobal (*c.* 887-876), Ba'al-'azar II. (*c.* 876-870), Metten (*c.* 870-841), and Pygmalion (*c.* 841-814). This list is based on Menander of Ephesus, who drew his information from the chronicles of Tyre. During the reign of Ahab, Ethbaal was king of Sidon, and married his daughter to the King of Israel (I Kings xvi. 31). Here again the Biblical record is supplemented by a fragment of Menander preserved by Josephus ("Contra Ap." i. 18), which gives the successors of Ethbaal as Ba'al II. (10 years), the judges Adoni-Ba'al (2 months), Kalba (10 months), Abbarus (3 months), and Metten and Ger-'Ashtoret (6 months), followed by the kings Balatorus (1 year), Mer-Ba'al (4 years), and Hiram III. (20 years).

The invasion by the Syrians under Asshur-nasir-pal in 876 marked the beginning of a new period of subjugation for Phenicia. He received tribute from a number of cities, including Tyre, Sidon, Gebal, and Arvad, but his son, Shalmaneser II., met with stout resistance in northern Phenicia, which joined the Syrian coalition that opposed the Assyrian king at Karkar in 854. The southern section of the country, on the other hand, submitted quietly, and paid tribute to both Shalmaneser and his grandson Hadad-Nirari III. It was not until the reign of Tiglath-pileser III. (734-728) that the Assyrian conquest of Phenicia was really complete. Thus far only three Phenician cities are mentioned as important, Arvad, Gebal, and Tyre; for the Eleutherus region now formed a part of the kingdom of Hamath. Even the great cities apparently submitted with little resistance, for in 738 Matan-Ba'al of Arvad, Shitti-Ba'al of Byblus, and Hiram II. of Tyre were paying tribute to Tiglath-pileser. The last-named city, which still controlled the greater part of the coast, became restless after a few years, although without avail; but during the reign of Sennacherib (705-681), Elulæus (Luli) of Tyre joined an anti-Assyrian coalition formed by southern Syria and headed by Hezekiah, the result being the defeat of the Phenician king, who fled to Cyprus, while a new ruler, Itu-Ba'al (Ithubal), was enthroned in Sidon by his conqueror. Sidon itself rebelled against Esarhaddon (680-668), but after a stubborn resistance it was reduced by the Assyrians, and its king, 'Abdi-Milkut, who had sought refuge in Cilicia, was taken and executed, the city itself was destroyed, and its inhabitants were deported. Meanwhile, though the power of Tyre was broken, the city itself resisted capture, and neither Sennacherib, Esarhaddon, nor Assurbanipal was able to reduce it until the last-named monarch finally captured Egypt. Then Ba'al of Tyre surrendered, but was treated with all honor and ranked as the chief of the Syrian and Cyprian vassals of Assurbanipal.

Under Assyrian Suzerainty.

With the downfall of Assyria the kingdoms of Tyre, Sidon, and Cyprus (comp. Jer. xxv. 22) revived, although the Egyptians tried, with some success for a time, to regain their lost sovereignty over them, and Pharaoh-Hophra warred successfully against Tyre and Sidon. He retired, however, before Nebuchadnezzar, and after the Babylonian ruler had taken Jerusalem in 586, Phenicia likewise submitted, excepting Tyre, which under its king, Itu-Ba'al II., withstood a seige of fifteen years (comp. Ezek. xxix. 18). By 555 a Babylonian prince, Mer-Ba'al, is found ruling over Tyre, but with his successor, Hiram II. (551-532), the suzerainty of Phenicia passed from the Babylonians to the Persians. A period of comparative prosperity then began, although the political supremacy of Tyre was never regained, her place as a world-power in commerce being taken by her own colony, Carthage. Under Persian control Sidon became the ruling city of Phenicia, but the general condition of the country seems to have altered but little, although Arvad reached its acme, while Gebal evidently became of minor importance. Phenicia took part in the expeditions against Greece (480-449), when 300 of her triremes were in the fleet of Xerxes, and against Sparta (396-387), when eighty Phenician ships were engaged in the battle of Cnidus.

Under Persian Control.

On the decline of the Persian power the Phenicians, headed by Tennes II., King of Sidon, joined Nectanebo II. of Egypt against Artaxerxes III. The Sidonian ruler turned traitor (or coward), however, and surrendered his city to the Persian king, who rewarded him with death, while the other princes hastily made what terms they could. Alexander the Great, in his turn, met little resistance in Phenicia, except at Tyre, which withstood a siege of seven months, until July, 332, when 30,000 of its inhabitants were sold as slaves.

The subsequent history of the country is of little interest. It formed a portion of the dominion of Antigonus, on whose death at the battle of Ipsus (301) it came, at least in part, under the control of Demetrius and later (296) of Seleucus. After the death of the latter in 281, Phenicia was absorbed by Ptolemy II., although Arvad remained faithful to the Seleucidæ despite the efforts of its subject cities, especially Marathus, to free themselves from its hegemony, Marathus after a long struggle being destroyed by Arvad as late as the reign of Tigranes. Sidon continued to be the leading city of the country during the Ptolemaic dynasty, and in the third century B.C. it had its own kings, three of whom bore the names of Eshmunazar I., Tabnit (= Tennes ?), and Eshmunazar II. Shortly after the death of the last-named, apparently, a republican form of government was adopted in the city. The same political change had already been wrought in Tyre (247), but Acco, Berytus, Tripolis, and other towns became independent. In 197 all Phenicia was once more reunited as part of the dominions of the Seleucidæ, but the death of Antiochus IV., Epiphanes (164) brought anarchy there as well as in the rest of his kingdom. For the next century the history of the country is but a record of petty internecine wars and maraudings, until in 64 Pompey made all Syria a Roman province, and the individuality of Phenicia permanently disappeared.

Phenician Commerce.

The national genius of the Phenicians lay in commerce. They were a seafaring people even in the time of Thothmes III., and went as traders to Greece as early as the Homeric period. In later times the description of Tyrian commerce by Ezekiel (ch. xxvii.) shows its spread throughout the ancient world. Yet they planted few colonies, and the settlements which they founded were, with rare exceptions, mere factories for traffic, which continued to be dependent on the mother country. For this very reason the Phenicians exercised little real political influence on the lands in which they built their towns, which indeed reached importance only in Cyprus, southern Spain, and northern Africa, the most famous of all being Carthage. All these colonies seem to have been Tyrian, nor is there any trace of foreign factories established by any other Phenician cities. The overland trade of the country was far less important than the maritime, and Phenicia seems in this respect to have been little more than a clearing-house for products from the Mediterranean and Syria.

Government and Religion.

Of the system of government in Phenicia few details are known. The country seems, however, to have been divided into a number of local monarchies with a hereditary succession, although the line of kings was broken for a time, at least in Tyre, by judges, which recalls in a measure the "suffetes" of the Phenician colony of Carthage and the "shofeṭim" of Israel. The king was assisted, furthermore, by a senate, which in Sidon appears to have contained a hundred members. The general type of government was evidently thoroughly aristocratic.

The religion of the Phenicians, like their government, can be sketched but vaguely, although it was plainly a characteristic Semitic cult. In its basis it was polytheistic and naturalistic, and it contained distinct traces of fetishism, later developed into idolatry. There are likewise clear vestiges of phallic worship in the Asherah, which finds its close analogues in Israel despite the efforts made to suppress it there. Each locality had its god ("el," "ba'al") or goddess ("'ashtart" ["'ashtoret"], rarely "ba'alat"), and individual deities presided over various spheres of activity. Although the gods are frequently mentioned in the inscriptions, their characteristics are seldom given, and this very colorlessness may have contributed to the gradual approach to a syncretistic quasi-monotheism which was occasionally shown in the later period of the religion if the statements of Philo may be believed. Beside the vague but powerful deities who had no real names, such as Ba'al-Ṣidon ("Lord of Sidon"), Ba'alat-Gebal ("Lady of Gebal"), Ba'al-Berit ("Lord of the Covenant"), Ba'al-Shamem ("Lord of Heaven"), 'Ashtart-Shamem ("Lady of Heaven"), Melḳart ("King of the City"; usual name of Ba'al-Ṣor, "Lord of Tyre"), and Adoni-Shemesh ("Lord of the Sun"), some fifty gods are found with names. The most important of these are as follows: Eshmun (אשמן), identified by the Greeks with Æsculapius; Gad (גד), apparently a god of good fortune; Sakkun (סכן), of uncertain functions; Ṣid (צד), probably a deity of hunting or fishing; and the goddesses 'Anat (ענת), a deity of war, and Tanit (תנת), who is almost always mentioned together with Ba'al and may have been an earth-goddess. The Phenicians were not free from foreign influences in their religion, for the Ba'alat of Gebal was directly modeled, both in concept and representation, on the Hathor or Isis of Egypt; Reshep (רשף), probably a storm-god, was borrowed from Syria; while Hadad (הדד) represents the Babylonian Ramman; and the Assyrian Nergal was incorporated directly into the Phenician pantheon.

The cult of the deities was conducted especially on high places, and, in close conformity with the nature-worship which was so important in Phenician religion, waters and trees had peculiar divine attributes. Temples were erected, although they were less important than in most Semitic cults, and even in them the old usage survived of setting up the divine images, votive pillars, and similar objects in the courtyard rather than in the shrine itself. Sacrifices of various animals and fruits were offered, and, in time of special need, human victims as well, while the trend toward the fertility-cult is strikingly shown in the custom of sacred prostitution so prevalent in Semitic religions. The same general kinship with Assyro-Babylonian and Hebrew religion was shown in the Phenician eschatology, which believed vaguely in a future life, although it must be passed in the joyless shadows of Sheol.

Art and Literature.

In art the Phenicians were essentially eclectic, borrowing especially from the Assyrians and Egyptians, although in Cyprus and southern Spain archaic Greek influence may be traced, and in architecture some Persian traces seem evident. It was in the minor arts, however, particularly working in metal, glass, terra-cotta, and textile objects, that the Phenician genius found its greatest degree of individuality, especially between 1000 and 500 B.C. The chief architectural remains are found at Arvad, Berytus, Sidon, and Eryx in Sicily, as well as in the remnants of the harbor constructions at Thapsus and the sarcophagi of Amathus, while the bronze votive shields from Mount Ida in Crete, the pateræ from Dali, Palestrina, and Curium, and the glass-work—which was the finest of antiquity—are the most striking relics of the minor arts of this people (see Glass). In jewelry and gems, as in decoration generally, the Phenicians were rather elaborators of borrowed types than inventors of new forms.

The Phenician language was purely Semitic, forming, with the Canaanite glosses of the El-Amarna letters, Hebrew, and Moabite, the Canaanite group of this linguistic family. It was written with an alphabet of twenty-two letters, which formed the basis of the Greek and other European scripts and very possibly of the Indian system as well. Its own origin is not yet definitely determined, although the Babylonian and Egyptian alphabets, and even the Hittite, may have influenced it. The inscriptions are very numerous, although comparatively few have been found in Phenicia itself, the greater number coming from Cyprus, Greece, Egypt, the islands of Melitus, Gaulos, Sicily, Cossura, Sardinia, and Corsica, and also from Africa, Italy, France, and Spain. The longest are those of Larnaka (29 lines), Sidon (22 lines), and Marseilles (21 lines). Few have any historical interest, however, and they date for the most part at the earliest only from the time of the Persian conquest, the oldest being assigned to the ninth century B.C. The only non-linguistic value of these texts lies almost entirely in the barren lists of names of kings and gods which they contain. There is, however, a valuable fragment of the language preserved in the "Pœnulus" of Plautus (930–949, 995, 998, 1010, 1013, 1016–17, 1023, 1027, ed. Goetz and Schoell). The literature seems to have been very scanty, and to have consisted chiefly of annals, although a work on agriculture by the Carthaginian Mago is known to have existed and to have been translated into Greek by Cassius Dionysius of Utica and into Latin at the command of the Senate, while a Greek translation of the voyages of the Carthaginian admiral is still extant under the title Ἄννωνος Περίπλους (edited and translated by Falconer, London, 1797). A few fragments of the Phenician historians have also been preserved in the classical writers; the most important historians are Menander of Ephesus (3d cent. B.C.), quoted by Josephus ("Contra Ap." i. 18, 21; "Ant." viii.

5, § 3; ix. 14, § 2); Dios (of whom nothing but the name is known), mentioned by Josephus as a historian ("Contra Ap." i. 17); Philo of Byblus (end of the 1st cent. C.E.), of whom considerable fragments have been preserved by Eusebius, which are professedly based on a Phenician named Sanchuniathon, who lived before the Trojan war (ed. Leipsic, 1826; translated by Classen, Lübeck, 1837, and by Cory, in his "Ancient Fragments," London, 1876); and Pompeius Trogus, a passage by whom is presumably taken from Timagenes (1st cent. B.C.) and cited in the epitome of Justin (xviii. 3 *et seq.*), who excerpted the history of Pompeius, which is now lost, before the fifth century C.E.

For the Biblical references see, more particularly, Sidon; Tyre.

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PHERORAS: Son of Antipater and his wife Cypros; died in 5 B.C. (Josephus, "Ant." xvii. 3, § 3; "B. J." i. 29, § 4). He was the youngest brother of Herod, who entrusted to him the petty warfare with the partizans of Antigonus, and at whose order he rebuilt the fortress of Alexandrium ("Ant." xiv. 7, § 3; 15, § 4). When Herod was accused before Antony, he left his mother and other relatives at Masada in charge of Pheroras (*ib.* xv. 6, § 5), whose rule at court henceforth was confined to petty squabbles and intrigues. With his sister Salome and Herod's son Antipater, he plotted against Alexander and Aristobulus, the sons of Mariamne (*ib.* xvi. 7, § 2; "B. J." i. 24, § 1), while the Pharisees persuaded him that he was the Messiah ("Ant." xvii. 2, § 4). Despite this, Herod requested Augustus to appoint Pheroras tetrarch of Perea, in 20 B.C., with an allowance of 100 talents ("Ant." xv. 10, § 3; "B. J." i. 24, § 5). After the death of his first wife he refused the hand of the richly dowered eldest daughter of Herod because of his love for a slave girl. As he lay sick, however, Herod forgave him. He escaped by his early death the fate of many of the house of Herod. After his death two of his sons married two daughters of Herod, who were dowered by the emperor Augustus himself ("Ant." xvii. 11, § 5; "B. J." ii. 6, § 3).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 231, 233, 234; Schürer, *Gesch.* i. 369, 409, *et passim*; ii. 512.

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PHILADELPHIA: Chief city of Pennsylvania, and the third, in point of population, in the United States. It is supposed that there were Jews in the neighborhood of Philadelphia at the time of the landing of William Penn, in 1682, since there were numerous Jewish traders in southeastern Pennsylvania long before Penn took possession (see Pennsylvania). The first Jew recorded as having taken up his abode in Philadelphia was Jonas Aaron, who is mentioned as a resident of the city in 1703 ("American Historical Register," April, 1895). Isaac Miranda, the first Jew in the English colonies to hold a judicial position, owned property in the town at an early date; he arrived in Philadelphia about 1710 and at once engaged in trade with the Indians. That there were several Jewish families in the city in 1734 is proved by the fact that the German traveler Von Beck enumerates them among the religious sects of the town. One of the earlier inhabitants was Nathan Levy (1704-53), who applied in 1738 for a plot of ground to be used as a place of burial for his family. He obtained this grant Sept. 25, 1740, and the plot was thenceforth known as the "Jews' burying-ground"; it was the first Jewish cemetery in the city, and was situated in Spruce street near Ninth street; it has been the property of the Congregation Mickvé Israel for more than a century. David Franks (1720-93) was another prominent Jewish resident. He went to Philadelphia early in life and engaged in business with Nathan Levy, under the firm name of Levy & Franks, this being the first Jewish business-house in the city. In 1748, when The City Dancing Assembly, the city's most famous social organization, was founded, among the names on the subscription list were those of David Franks, Joseph Marks, and Samson Levy.

Mickvé Israel Congregation.

The Kahal Kadosh Mickvé Israel, the first Jewish congregation in Philadelphia, had its beginnings about 1745 and is believed to have worshiped in a small house in Sterling alley. In 1761, owing to the influx of Jews from Spain and the West Indies, the question of building a synagogue was raised, but nothing was then accomplished in that direction. In 1773, when Barnard Gratz was parnas and Solomon Marache treasurer, a subscription was started "in order to support our holy worship and establish it on a more solid foundation." The number of Jewish residents in Philadelphia was suddenly increased at the outbreak of the American Revolution by the influx of Jewish patriots from New York, which had been captured by the British (Sept., 1776). The congregation had removed from the house in Sterling alley and then occupied quarters in Cherry alley, between Third and Fourth streets.

The building in Cherry alley, which had sufficed for the few families in the city, became inadequate, and steps were taken to secure a more commodious building. Gershom Mendez Seixas, who had fled from New York to Connecticut, was requested to act as the first rabbi of the reorganized congregation. The estimate for the new building was £600, and the subscription being inadequate, Haym Solomon, the banker and financial agent of Congress, agreed to pay one-fourth the cost. A lot was purchased in Cherry street, near Third street, and a suitable building erected. The governor of Pennsylvania and his official family were invited to attend the dedication ceremonies, which were held on Sept. 13, 1782. At this time the congregation had over 100 members (see list in Rosenbach's "Jews of Philadelphia," p. 22); its officers were Jonas Phillips (president), Michael Gratz, Solomon Marache, Solomon Myers Cohen, and Simon Nathan.

On Nov. 25, 1783, New York was evacuated by the British, and many of the members of the congregation returned to their former homes. The Congregation Shearith Israel recalled the Rev. Gershom Mendez Seixas to New York, and the Congregation Mickvé Israel elected the Rev. Jacob Raphael Cohen in his stead. The latter had officiated as hazzan of the Spanish and Portuguese synagogue in Montreal and had served in a like capacity in New York during the British occupation. He ministered to the Congregation Mickvé Israel until his death in Sept., 1811. As a result of the departure of its members, in 1788 the congregation encountered financial difficulties. A subscription list was started to meet the existing debts, and among those who contributed to it were Benjamin Franklin and David Rittenhouse. From this time on the congregation was ceaseless in its religious and charitable activities, and when Isaac Leeser's incumbency began, in 1829, it was, perhaps, the best-known synagogue in the United States. In 1815 Emanuel Nunes Carvalho was elected minister and continued in that capacity until his death in 1817; he was succeeded in 1824 by Abraham Israel Keys.

Touro Hall, Philadelphia.

(From a photograph.)

Signers of Non-Importation Resolutions.

In 1765 the famous Non-Importation Resolutions were drawn up, and the names of many Jewish citizens are appended to it; by these resolutions, adopted Oct. 25, 1765, the merchants and other citizens of Philadelphia agreed "not to have any goods shipped from Great Britain until after the repeal of the Stamp Act." The Jewish signers included Benjamin Levy, David Franks, Samson Levy, Hyman Levy, Jr., Mathias Bush, Moses Mordecai, Michael Gratz, and Barnard Gratz. The last two were brothers who had left Upper Silesia in Germany about 1755 and settled in Philadelphia. They and their children became well known in the annals of the city (see GRATZ). In 1777, just after the outbreak of the Revolutionary war, the following Jews agreed to accept the colonial paper money sanctioned by the king in lieu of gold and silver: Solomon AARON, Joseph Solomon Kohn, Solomon Marache, Moses Mordecai, Barnard Soliman, and David Franks. Of these Moses Mordecai and David Franks had signed the Non-Importation Resolutions. The Jews in Philadelphia took a prominent part in the War of Independence. David Franks was conspicuous for his loyalty to the British cause, being the English agent in charge of the prisoners; his daughter, Rebecca FRANKS, took part in the "Meschianza," the famous fête given in honor of General Howe during the British occupancy of Philadelphia.

In the War of Independence.

The majority of the Jews of the city, however, supported the American cause. Col. David S. FRANKS was aide-de-camp to General Arnold at Philadelphia in 1779; Solomon Bush was major of the Pennsylvania militia; Col. Isaac FRANKS served with distinction in the war, as did Philip Moses RUSSELL and Benjamin NONES. Haym Solomon made large loans to Congress, which were never repaid; his services as a financial agent during the war were invaluable. Another creditor of the Continental Congress was Aaron LEVY, and his loans, like nearly all the others, were never fully repaid. At the close of the war the Jewish population of Philadelphia amounted to almost 500. When Washington was elected president of the United States the Congregation Mickvé Israel, together with the congregations of New York, Charleston, and Richmond, sent a congratulatory address, to which Washington replied (1790).

Although the majority of the early residents were of Portuguese or Spanish descent, some among them had emigrated from Germany and Poland. About the beginning of the nineteenth century a number of Jews from the latter countries, finding the services of the Congregation Mickvé Israel unfamiliar to them, resolved to form a new congregation which would use the ritual to which they had been accustomed. On Nov. 23, 1801, Leon van Amringe, Isaiah Nathan, Isaac Marks, Aaron Levi, Jr., Abraham Gumpert, and Abraham Moses took title to a plot of ground to be used as a place of burial for members of the newly formed congregation. On Oct. 10, 1802, the "German Hebrews formed themselves into a society in the city and county of Philadelphia, which was denominated the 'Hebrew German Society Rodef Shalom' "; it was one of the earliest German Jewish congregations in America. The society was reorganized and chartered in 1812. Among the earlier rabbis were Wolf Benjamin, Jacob Lipman, Bernhard Illowy, Henry Vidaver, Moses Sulzbacher, and Moses Rau. In 1849 Jacob Frankel (1808–87) was elected ḥazzan, and about this time the congregation grew in numbers and importance. Frankel acted as chaplain of hospitals during the Civil war. On Sept. 8, 1847, when Naphtali Kahn was ḥazzan, the congregation removed to its new building in Julianna street, where it remained until Sept. 9, 1870, when the present (1904) structure at Broad and Mt. Vernon streets was dedicated. Marcus Jastrow, elected in 1866, served the congregation as rabbi until 1892, when he was elected rabbi emeritus (died 1903); during his ministry Rodef Shalom became one of the leading congregations in the United States. In 1892 Henry Berkowitz, the present incumbent, was elected rabbi.

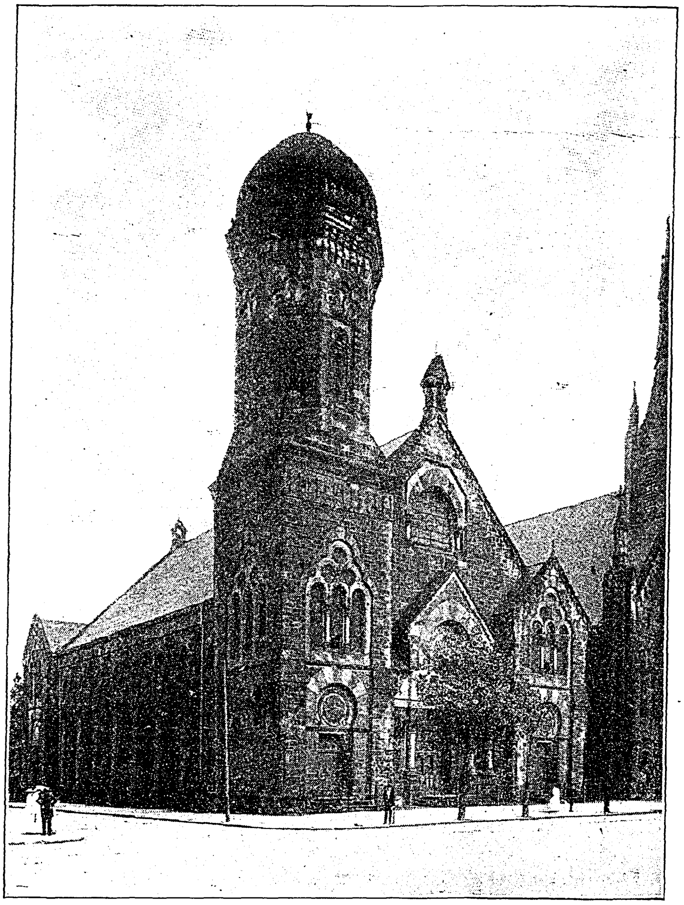

Rodef Shalom Synagogue, Philadelphia.
(From a photograph.)

Data relating to the earlier Jewish charitable organizations are very meager. It is natural to suppose that the Congregation Mickvé Israel, in the absence of any other organization for that purpose, looked after the wants of the poorer Jewish residents. In 1784 there was a society for the relief of destitute strangers, but the records of this organization have disappeared. In Oct., 1813, a Society for the Visitation of the Sick and for Mutual Assistance was organized, with Jacob Cohen as its first president. It existed for over fifty years. In 1819 several ladies organized the still-existing Female Hebrew Benevolent Society, the first Jewish charitable organization in Philadelphia and the first one in the United States controlled exclusively by women. In 1820 it elected its first board of officers, consisting of Mrs. Rebecca J. Phillips (first directress), Mrs. Belle Cohen (second directress), Mrs. S. Bravo (treasurer), Miss Rebecca Gratz (secretary). Mrs. Abraham S. Wolf has acted as its president for the past thirty years. In 1822 the United Hebrew Benevolent Society was organized. The oldest Hebrew Sunday-school in America was formed in Philadelphia. On Feb. 4, 1838, a number of ladies met and resolved "that a Sunday-school be established under the direction of the board" of the Female Hebrew Benevolent Society; the school was formally opened on March 4, 1838; and it was about this time that the Ladies' Hebrew Sewing Society was founded.

These facts attest the early activity of the women of Philadelphia in the cause of religion and education. Rebecca Gratz (1781–1869) was, perhaps, the best-known American Jewess of her day. Not only was she one of the organizers of the Hebrew Sunday-School Society, but she was identified with nearly all the charitable organizations in the city. Another woman prominent in the life of the city at this time was Louisa B. Hart (see Michael Hart), who was untiring in her devotion to the religious education of the young. Others prominently identified with the Hebrew Sunday-School Society were Simha C. Peixotta, Ellen Phillips, and Isabella H. Rosenbach. The attendance at the various schools of the society, of which Mrs. Ephraim Lederer is president, now numbers over 3,000.

The most virile force in the community when these organizations were founded was Isaac Leeser. He had succeeded Abraham Israel Keys, in 1829, as rabbi of the Congregation Mickvé Israel. He was essentially an organizer, and his name is connected

Isaac Leeser.

with the inception of nearly every charitable and educational institution of his time. In 1843 he issued "The Occident and American Jewish Advocate," which he edited for twenty-five years. He provided text-books and catechisms for the use of the young; he made a masterly translation of the Bible; and he rendered into English the Hebrew prayers. In 1848 he was the moving spirit in the organization of the Hebrew Education Society of Philadelphia.

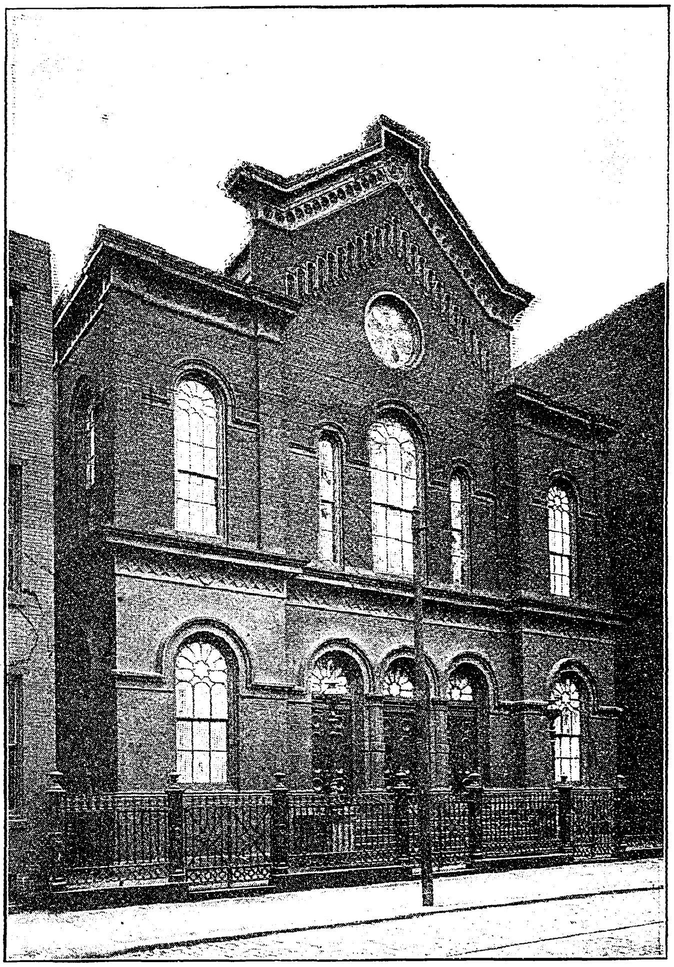

Mickvé Israel Synagogue, Philadelphia.
(From a photograph.)

The first suggestion toward the establishment of a school for the higher education of Jewish youth came from Mordecai M. Noah, the well-known journalist of New York. In 1843 he advocated in the "Occident" the formation of such an institution, the plan receiving the warm support of Leeser. In 1847 a ball was given for the purpose of raising funds for the "establishment of a Hebrew school in this city." Later a public call resulted in the meeting of twenty-five supporters of the plan, Zadoc A. Davis being elected chairman, and on July 16, 1848, the Hebrew Education Society was formally organized, with Solomon Solis as its first president. On April 7, 1851, the school was opened with twenty-two pupils, and since that time the attendance has steadily increased.

Maimonides College and Jews' Hospital.

On Dec. 4, 1864, a meeting was held which resulted in the establishment of the first Jewish theological seminary in America. The need of such an institution was strongly felt, as there were numerous synagogues in the country, but few persons capable of filling the rabbinical office. The seminary was established under the joint auspices of the Hebrew Education Society and the Board of Delegates of American Israelites, and was named "Maimonides College"; it was opened Oct. 28, 1867, with Isaac Leeser as its provost. Sabato Morais, Marcus Jastrow, Aaron S. Bettelheim, L. Buttenwieser, William H. Williams, and the provost comprised the faculty. At a later date Hyman Polano and George Jacobs were added to this number. Abraham Hart was president, and Mayer Sulzberger secretary, of the board of trustees. Moses A. Dropsie and Isidore Binswanger acted successively as president of the college. After an activity extending through six years the work of Maimonides College was discontinued owing to lack of support (Dec., 1873). The work of the Hebrew Education Society has met with great success during the last twenty years. In 1892 the society received $15,000 from the estate of Ellen Phillips. Louis Gerstley acted as its president for many years, and David Sulzberger has been its secretary since 1876. It is largely owing to the latter's activity that the society has greatly extended its work to meet the new conditions due to the growth of the population and the Russian immigration. Edward Wolf is now president of the society.

The first Jewish hospital in Philadelphia originated in a suggestion of Abraham Sulzberger, who insisted in 1864 that a hospital was an urgent necessity in the community and that steps should be taken at once to secure the funds necessary to establish one. The first officers were Alfred T. Jones (president), Isidore Binswanger (vice-president), Samuel Weil (treasurer), Mayer Sulzberger (secretary), Henry J. Hunt (corresponding secretary). The association was incorporated Sept. 23, 1865. The first site of the hospital was at Fifty-sixth street and Haverford road. Within a decade the needs of the first hospital had outgrown its accommodations, and in 1873, during the presidency of Abraham S. Wolf, it removed to Old York road. In 1901 Meyer Guggenheim presented to the association $80,000 for the purpose of erecting a private auxiliary hospital. Mrs. Sarah Eisner has recently built a Home for Nurses. Among other buildings on the hospital grounds are the Home for Aged and Infirm Israelites, the Loeb Operating Building, the M. A. Loeb Dispensary, and the Lucien Moss Home for Incurables. The Jewish Hospital is one of the best-equipped and best-managed institutions in the United States. William B. Hackenburg succeeded Abraham S. Wolf as president in 1878, and has served in that capacity ever since. To them is due, in a great measure, the success of the hospital. The Jewish Maternity Association was founded Nov. 3, 1873. In addition to the maternity hospital there is a training-school for nurses, of which Mrs. S. Belle Cohn is president.

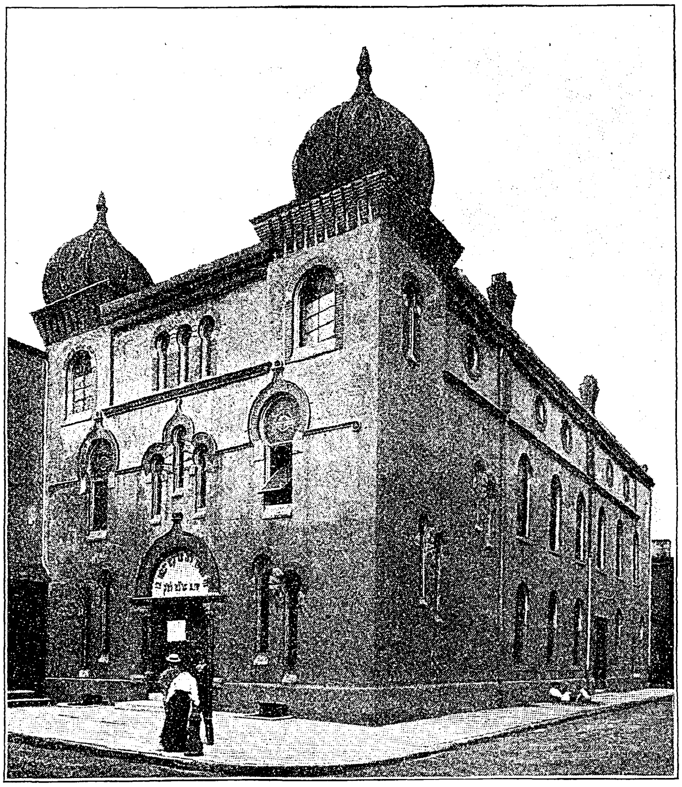

B'nai Abraham Synagogue, Philadelphia.
(From a photograph.)

In 1855 the ladies of the various congregations of the city, "deeply impressed with the necessity of providing a home for destitute and unprotected children of Jewish parentage," organized the Jewish Foster Home. Its first building was in Eleventh street, near Jefferson street, and was dedicated in May, 1855. Mrs. Anna Allen was its first president. In 1874 the control of the home was transferred to a board of male directors, aided by a ladies' associate board. The home was removed in 1881 to Mill street, Germantown, its present quarters. Isidore Binswanger was president for fifteen years, and during his term of office the home became one of the best institutions of its kind in the country. Mason Hirsh was president for a number of years; Leo Loeb now fills that position, and S. M. Fleischman is superintendent. The Orphans' Guardians, or Familien Waisen Erziehungs Verein, an institution with a mission similar to the foregoing, was organized March 26, 1868, chiefly through the efforts of R. Samuel Hirsch of the Congregation Keneseth Israel. Instead of keeping the children together in one institution, this society endeavors to find homes for them among respectable Jewish families.

Temple Keneseth Israel.

The Reform Congregation Keneseth Israel, the largest congregation in Philadelphia, was organized March 21, 1847. Its first rabbi was B. H. Gotthelf, who held services in a hall at No. 528 N. Second street. The Reform movement, which had originated in Germany, soon extended itself to America, and L. Naumberg, Solomon Deutsch, and David Einhorn (1861–66) furthered its progress in this congregation. The first marked change in the character of the liturgy took place in 1856. Samuel Hirsch succeeded to the rabbinate in 1866; he introduced many changes in the service. In 1887 Joseph Krauskopf was elected rabbi; and he has contributed much to the success and standing of this congregation. It was during his incumbency that the Congregation Keneseth Israel became the largest in Philadelphia; it has about 700 members. Its synagogue is situated in Broad street, above Columbia avenue. In 1893 Joseph Leonard Levy was elected associate rabbi, but he resigned in 1902 to take up the position of rabbi at Pittsburg. The congregation supports a free public library and a reading-room.

Isaac Leeser retired from the Congregation Mickvê Israel in 1850, and was succeeded by Sabato Morais, who exerted a lasting influence upon the Jewish institutions of the city. He was greatly opposed to the Reform movement and was the champion of traditional Judaism. Perhaps the greatest monument of his life is the Jewish Theological Seminary of America, which he founded in 1886. He served the congregation until his death in 1897; Leon H. Elmaleh is now rabbi. The Gratz College, the most liberally endowed institution of Jewish learning in the city, is controlled by a board of

Gratz College.

trustees elected by the congregation. It was founded under a deed of trust executed by Hyman Gratz in 1856, which became operative in 1893; Moses A. Dropsie is president of the board of trustees. The college has a faculty of three, and has twenty-five students. The amount of the endowment is nearly $200,000.

Many synagogues were founded in the city after 1840, when the Congregation Beth Israel was founded (June 12), the first rabbi being Simon E. Cohen Noot. It now worships in Eighth street, above Master street, and Menahem M. Eichler is the officiating rabbi. The Congregation Beth El Emeth was founded in 1857, and Isaac Leeser, who had left the Congregation Mickvé Israel, became its rabbi, remaining so until his death (1868). This synagogue became influential in the affairs of the community; Joseph Newhouse, Morris Rosenbach, and Alfred T. Jones served at various times as presidents. George Jacobs was elected rabbi in 1869, and remained with the congregation until his death in 1884. The congregation, failing to secure a suitable successor after several attempts, disbanded a few years later. The Congregation Adath Jeshurun, Seventh street and Columbia avenue, was founded in Aug., 1859, S. B. Breidenbach being its first rabbi; Henry Iliowizi held the office from 1888 until 1901 (resigned), when B. C. Ehrenreich was appointed in his stead. Both the Jewish Foster Home and the Jewish Hospital Association have synagogues, that of the latter being the gift of Mrs. Rose Frank, as a memorial to her husband, Henry S. Frank.

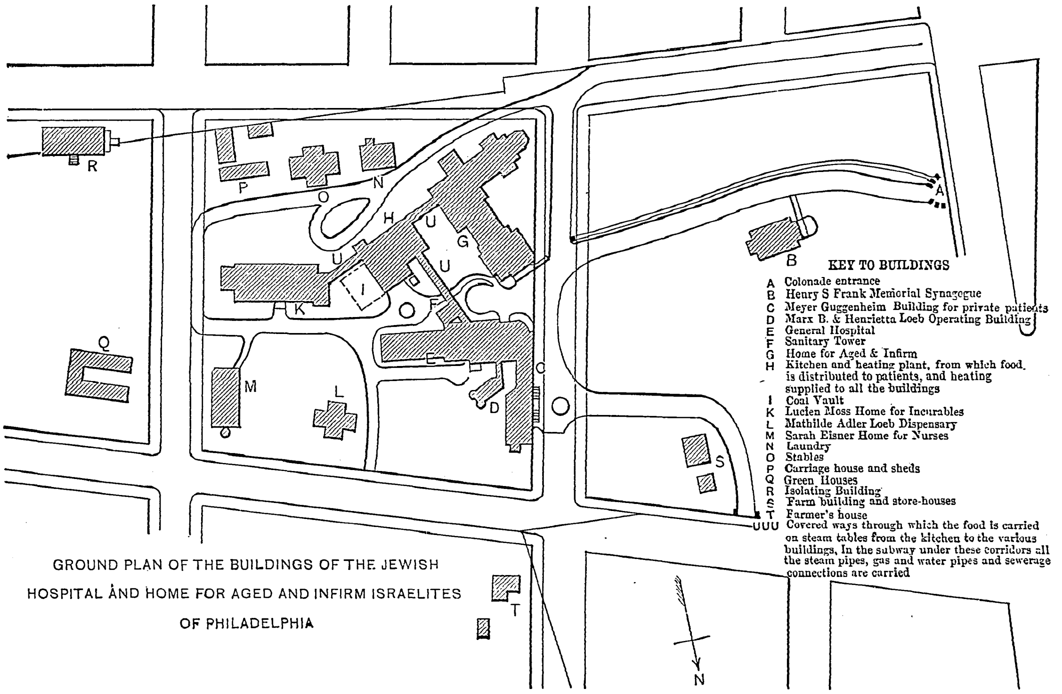
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KEY TO BUILDINGS
A Colonade entrance
B Henry S Frank Memorial Synagogue
C Meyer Guggenheim Building for private patients
D Marx B. & Henrietta Loeb Operating Building
E General Hospital
F Sanitary Tower
G Home for Aged & Infirm
H Kitchen and heating plant, from which food is distributed to patients, and heating supplied to all the buildings
I Coal Vault
K Lucien Moss Home for Incurables
L Mathilde Adler Loeb Dispensary
M Sarah Eisner Home for Nurses
N Laundry
O Stables
P Carriage house and sheds
Q Green Houses
R Isolating Building
S Farm building and store-houses
T Farmer's house
UUU Covered ways through which the food is carried on steam tables from the kitchen to the various buildings, In the subway under these corridors all the steam pipes, gas and water pipes and sewerage connections are carried

GROUND PLAN OF THE BUILDINGS OF THE JEWISH HOSPITAL AND HOME FOR AGED AND INFIRM ISRAELITES OF PHILADELPHIA

The earliest publication relating to the Jews was issued in 1763 from the press of Andrew Stewart; it was a sermon by Moses Mendelssohn delivered by his preceptor David Hirchel Frankel, and translated from the German.

Literary Activity.

The first Hebrew Bible that appeared in the United States was published in Philadelphia in 1814 by Thomas Dobson, the printer being William Fry. The best-known printer of Hebrew books in the country was Charles Sherman, who imported matrices from Amsterdam; Abraham Hart was one of the best-known general publishers, Thackeray's first published book being issued with his imprint. The first dealer in the United States who dealt exclusively in rare books was Moses Polock (1817–1903); at his death he was the oldest bibliophile in the country. The original Jewish Publication Society was established in Philadelphia Nov. 9, 1845, Abraham Hart being its first president. The society owed its existence to Isaac Leeser. It published eleven works, including two by Grace Aguilar. The present Jewish Publication Society of America, a national organization, with headquarters at Philadelphia, was formed June 3, 1888; Morris Newburger was its first president. The society has published many works of value, including Israel Zangwill's "Children of the Ghetto"; a new translation of the Bible is now in progress, the Book of Psalms having already been issued. Mayer Sulzberger is chairman of the publication committee; Edwin Wolf is president.

In 1904 the best collection of Hebrew books and manuscripts in the city, that of Mayer Sulzberger, was transferred to the Jewish Theological Seminary of America at New York.

There have been several Jewish newspapers in

Philadelphia, of which "The Occident" was the first; it was founded by Isaac Leeser in 1843, who edited it until his death in 1868; it was edited for one year thereafter by Mayer Sulzberger. The "Jewish Index" was issued in 1872, but it lasted only a year. **Newspapers.** In 1875 the "Jewish Record" appeared, under the editorship of Alfred T. Jones. The "Jewish Exponent" was first issued April 15, 1887; its present editors are R. Charles Hoffman, Ephraim Lederer, and Felix Gerson. There are several daily papers published in Yiddish, the most important being the "Jewish Evening Post."

The Young Men's Hebrew Association, an outgrowth of a former institution—the Hebrew Association—was organized May 12, 1875, with Mayer Sulzberger as president. The object of the association is "to promote a higher culture among young men"; its present membership numbers over 1,000, under the presidency of Adolph Eichholz. Its building is situated in North Broad street. The Young Women's Union was originally a branch of the Hebrew Education Society, and was organized through the efforts of Mrs. Fanny Binswanger Hoffman on Feb. 5, 1885; the object of the union is to educate the younger children of immigrant Jews. It maintains a kindergarten, day-nursery, sewing-school, etc. Mrs. Julia Friedberger Eschner is president.

There are several Jewish social organizations. The Mercantile Club was established Nov. 10, 1853, and incorporated April 17, 1869. Louis Bomeisler was its first president. The club occupies a building in North Broad street; Clarence Wolf is its present president. The Garrick, the Progress, and the Franklin are other Jewish clubs.

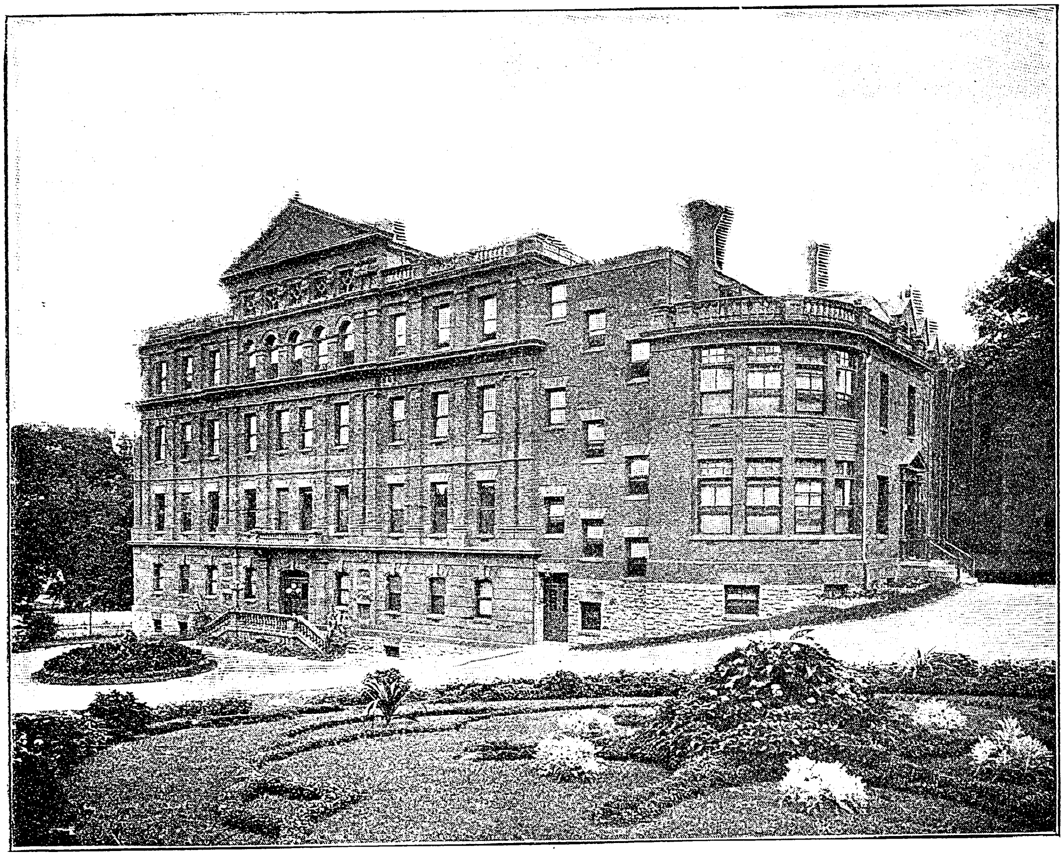

Guggenheim Building and Dispensary of the Jewish Hospital, Philadelphia.

(From a photograph.)

In 1876, in commemoration of the centennial of American Independence, the Order B'nai B'rith and Israelites of America erected in Fairmount Park a statue representing Religious Liberty. It was designed by Moses Ezekiel, and was the first public monument erected by Jews in the United States.

From a period immediately after the Revolutionary war efforts have been made to collect money for the charitable organizations by appealing to the general public. Lotteries were held early in the nineteenth century; subscription lists were constantly being formed. A ball was given in 1843 in aid of three societies. In 1853 and in 1854 dinners were given in aid of the Hebrew Charitable Fund, at which many noted citizens were present. The year following, a ball was given instead of a dinner, and it proved such a success financially that it was thought ex-

Federation of Jewish Charities.

pedient to continue this form of entertainment; the Hebrew Charity-Ball Association was formed in consequence of this determination, and annual balls were given with great success until 1901, when they were discontinued owing to the establishment of the Federation of Jewish Charities. The United Hebrew Charities, a union of six institutions, was organized in 1869, with Simon W. Arnold as its first president. Max Herzberg is president. The combination of the principal charitable societies of Philadelphia was formed on March 17, 1901; Jacob Gimbel was its first president. The federation as originally formed embraced nine institutions—the Jewish Hospital Association, Jewish Foster Home, Society of United Hebrew Charities, Hebrew Education Society, Orphans' Guardians, Jewish Maternity Association, Jewish Immigration Society, Young Women's Union, and Hebrew Sunday-School Society. Later, the National Farm School, the National Jewish Hospital for Consumptives (at Denver), and the Alliance Israélite Universelle became beneficiaries. The income of the Federation (1903) was $123,039, with a membership of 1,916.

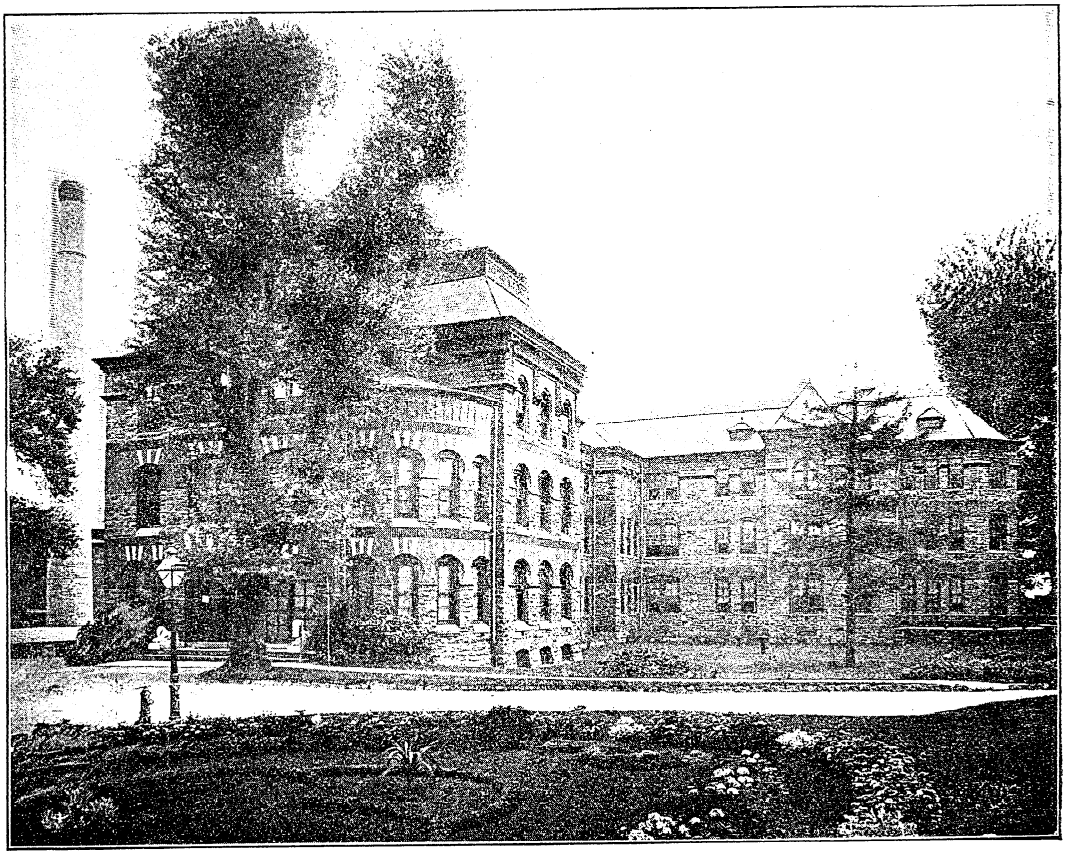

JEWISH HOSPITAL, PHILADELPHIA.

(From a photograph.)

In 1901 Lewis Elkin bequeathed $2,000,000 to the city of Philadelphia for the support of superannuated female school-teachers. This is the largest bequest for a charitable object yet made by a Jewish resident of the city. Simon Muhr among other benefactions left a bequest for general educational purposes.

In 1882 the great exodus from Russia took place; thousands of Jews forced to emigrate took up their residence in Philadelphia; at the present time they constitute a majority of the Jewish population. A society for the protection of immigrants arriving from the Slavonic provinces was organized Oct. 5, 1884, and called the "Association of Jewish Immigrants"; Louis E. LEVY is president. In 1903, 5,310 Jewish immigrants arrived at the port of Philadelphia. They are now generally prosperous; many have entered the learned professions, and they have built synagogues and hospitals in the southern portion of the city, where most of them now reside. They have many synagogues and ḥebras, the most important being the Congregation B'nai Abraham, founded in 1882; B. L. Levinthal is now rabbi of this and the associated congregations. The Society Hachnasath Orechim, or Wayfarers' Lodge, was organized Nov. 16, 1890, and chartered April 29, 1891; it is one of the most active charitable associations in Philadelphia. The Hebrew Literature Society, founded in 1885, has opened a new building at 310 Catherine street. The Home for Hebrew Orphans, The Jewish Sheltering Home for the Homeless and Aged, the Mount Sinai Hospital Association, the Pannonia Beneficial Association, and the Talmud Torah are all situated in the southern portion of the city. In addition, the newcomers have many social, political, and literary organizations.

In Philadelphia there were in 1904, not including lodges, over 160 Jewish organizations, of which over 50 are synagogues; the remainder consisting of hospitals, foster homes, Sunday-schools, benevolent associations, colleges, young men's Hebrew associations, social clubs, literary societies, etc. (A list of local organizations was published in the "American Jewish Year Book" for 5661 [1900-1].) The income of the synagogues is about $90,000; the income of the charitable organizations, about $160,000.

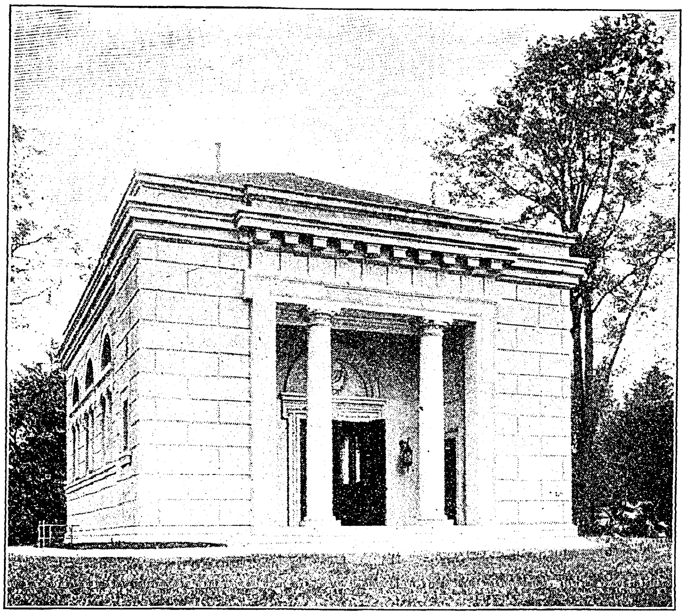

Chapel of the Jewish Hospital, Philadelphia.
(From a photograph.)

From the earliest times the Jews of Philadelphia have been prominent in the learned professions. As stated above, the first Jew to hold a judicial position was Isaac Miranda (1727). One of the earliest Jewish lawyers was Moses Levy, who was admitted to the bar in 1778. Isaac Franks was prothonotary of the Supreme Court of Pennsylvania. Among other distinguished Jewish lawyers were: Zalegman Phillips, Samson Levy, Joseph Simon Cohen, Jonas Altamont Phillips, Henry M. Phillips, Moses A. Dropsie, Simon Sterne, Stephen S. Remak, Joseph G. Rosengarten, Edward H. Weil, S. M. Hyneman, Jacob Singer (at one time registrar of wills), Ephraim Lederer, D. W. Amram. Mayer Sulzberger is president judge of the court of common pleas.

The most prominent of the early Jewish physicians of Philadelphia was Isaac Hays (1796-1879), who founded the "American Journal of the Medical Sciences"; among other physicians of distinction are: Jacob de Solis-Cohen, Lewis W. Steinbach, Solomon Solis-Cohen, A. A. Eschner, and David Riesman.

Many have achieved distinction in literature, science, and journalism: Michael Heilprin, his son Angelo Heilprin (geologist), Leon Hyneman, Simon A. Stern, Felix Gerson, Henry S. Morais, Milton Goldsmith, Leo S. Rowe, Morris Jastrow, Jr. (librarian of the University of Pennsylvania), Bunford Samuel (librarian of the Ridgway Library), Isaac J. Schwatt, Charles Henry Hart, J. G. Rosengarten.

The roll of Jewish officers, Philadelphians, who served with distinction during the Civil war includes the names of Morris J. Asch, Israel Moses, Alfred Mordecai, Jr., Frank Marx Etting, Justus Steinberger, Jonathan Manly Emanuel, Jacob Solis-Cohen, Max Einstein, Aaron Lazarus, Max Friedman, Joseph L. Moss, William Moss, Lyon Levy Emanuel, Isaac M. Abraham, Adolph G. Rosengarten, Joseph G. Rosengarten, and Benjamin J. Levy.

The Jews of Philadelphia have been influential in finance as well as in music and the fine arts, and have been identified in every way with the growth of the municipality.

Members of the Etting family have taken a prominent part in public life from the first. Lewis Charles Levin (1808-60) was thrice elected to the national House of Representatives; Leonard Myers and Henry M. Phillips also were members of the Lower House. In the domain of art the names of Katherine M. Cohen, Herman N. Hyneman, Max Rosenthal, and Albert Rosenthal may be mentioned; and in the field of music, those of Simon Hassler, Mark Hassler, Samuel L. Hermann, Henry Hahn, and Frederick E. Hahn.

The total population of Philadelphia is about 1,420,000, including about 75,000 Jews.

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A. A. S. W. R.

PHILANTHROPIN, THE: High school of the Hebrew community of Frankfort-on-the-Main. The institution, which has been in existence since Jan. 1, 1804, was founded by Siegmund Geisenheimer conjointly with a number of friends as a place of instruction and education for those in whom a desire for learning had been awakened by the movement inaugurated by Moses **Mendelssohn**. Before a special school was opened voluntary contributors had defrayed the cost of the education of a number of poor children who were sent to the newly founded model school in Frankfort. The Philanthropin became an independent school on Jan. 1, 1806, since which date pupils who have been able to pay for instruction have also been admitted, and the attendance has rapidly increased.

In the days of Primate (later Grand Duke) Carl Dalberg (1806–13) the young school was subventioned by the state, besides receiving the income from various legacies bequeathed to the Jewish community. A girls' school was added in 1810; in 1813 there were five classes for boys and four for girls, and the Philanthropin was included among the public schools of the grand duchy of Frankfort as "Bürger- und Realschule," attached to which was an elementary school. In 1854 the elementary school was abandoned; but the institution continued to be known until 1889 as "Real- und Volksschule der Israelitischen Gemeinde." In 1813 the Jewish community acquired the former electoral "Compostell" and presented it for a schoolhouse to the Philanthropin.

When the Vienna Congress restored Frankfort's independence the school got into financial difficulties because the subvention and the income from legacies were withdrawn from it. The latter were restored to the school by a resolution of the Senate on Feb. 13, 1819.

On Nov. 13, 1845, the school took possession of the imposing building which had been erected at the expense of the community, and which it still occupies. In 1860 a hall was built, containing a gymnasium. This was replaced in 1881–82 by a new one with two additional floors containing class-rooms and apartments for the director.

When Frankfort became a part of Prussia the school system of the city changed. By a ministerial rescript dated June 25, 1867, the Philanthropin was recognized as a "Realschule" of the second class, entitling its graduates to perform their military service in one year.

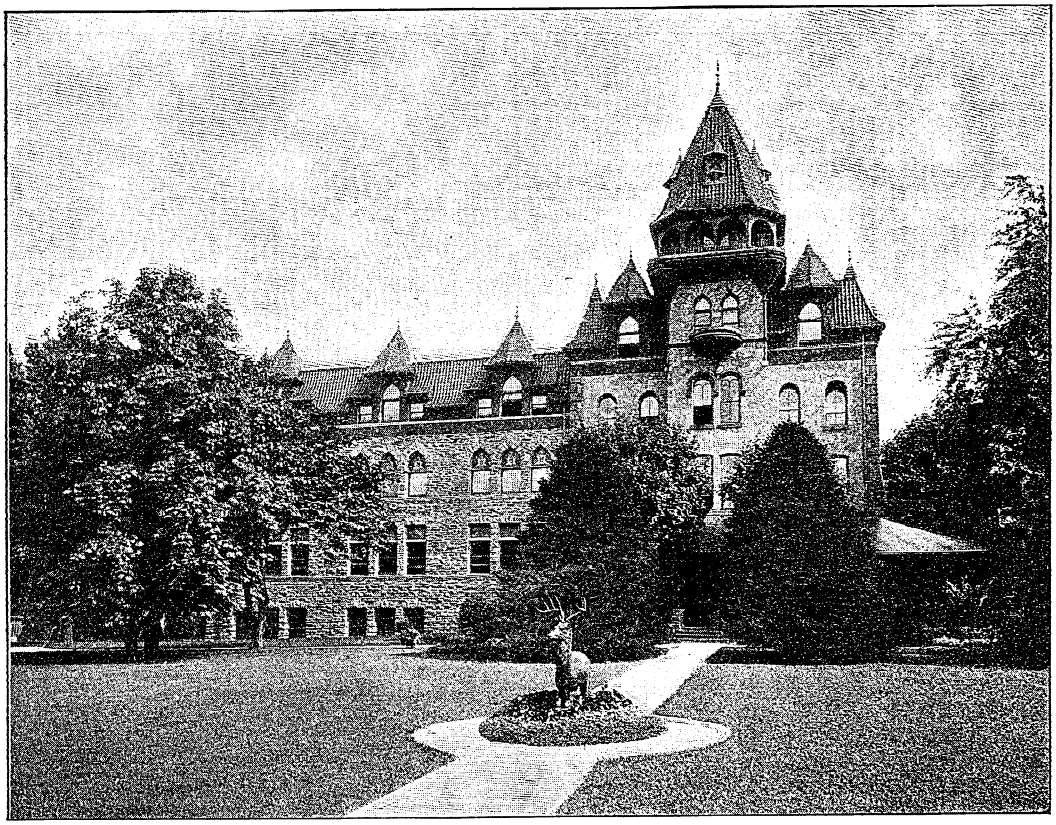

Jewish Foster Home and Orphan Asylum, Philadelphia.
(From a photograph.)

The boys' school comprises to-day (1904) three preparatory classes and six high-school classes. The girls' school consists of ten classes.

The principals of the school have been: Michael Hess (1806–55); Sigismund Stern (1855–67); Hermann Baerwald (1868–99); and Salo Adler, the present principal (since 1900). Of the prominent teachers who have labored at the Philanthropin may be mentioned: Joseph Johlson (1813–30), Michael Creizenach (1825–42), I. M. Jost (1835–60), Jacob Auerbach (1843–79), Lazarus Geiger (1861–70), and the three mathematicians Gustav Wertheim, Emil Strauss, and Hermann Dobriner.

When founded, the Philanthropin was independent of the Jewish community, but since March 18, 1843, it has been under communal supervision. According to an agreement between the institution and the board of education, the school is "an institution of the Jewish community, and is supported at the community's expense."

A number of bequests and gifts for the provision of scholarships, etc., have been made. The school celebrated its centenary on April 15, 1904, on which occasion former pupils presented it with an endowment of more than 100,000 marks.

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D. I. Kra.

PHILIP (Latin, **Philippus**): **1.** Son of Herod and Cleopatra of Jerusalem; ruled from 4 B.C. to 34 C.E. When Herod changed his will in the year 4, shortly before his death, he appointed Philip tetrarch of Gaulanitis, Trachonitis, Batanæa, and Paneas. After Herod's death his elder son, King Archelaus, was obliged to go to Rome, and appointed Philip regent during his absence. Philip himself went to Rome shortly afterward to second his brother's requests, and on this occasion Augustus granted him Auranitis in addition to the provinces already mentioned. The territory over which he ruled was chiefly Greek, although it had been forcibly Judaized under the Maccabees. His reign was a just and peaceful one, and he was friendly to the Romans, as is shown both by the cities he founded and by the coins he struck. He enlarged the old Paneas, at the foot of Lebanon, calling it Cæsarea in honor of Augustus; subsequently it was called Cæsarea Philippi, to distinguish it from Cæsarea by the sea. He rebuilt also Bethsaida on the Lake of Gennesaret, naming it Julias in honor of the daughter of Augustus. He was married to Salome, the daughter of Herodias, but had no children by her. The coins which he struck were the first Jewish ones to bear representations of the emperors Augustus and Tiberius. Philip died during the reign of Tiberius and was buried in a tomb which he himself had built. After his death the territory over which he had ruled was incorporated with the province of Syria, but in 37 C.E. it was restored to Agrippa, a grandson of Herod and the first Mariamne.

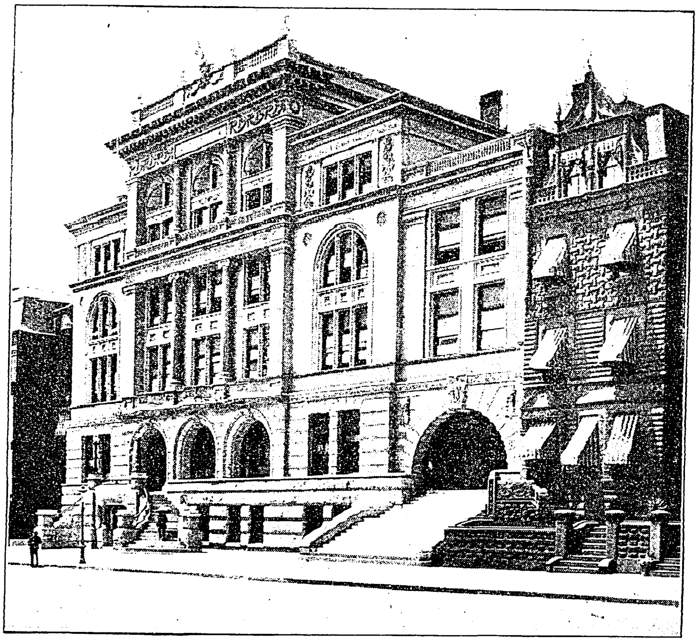

Mercantile Club, Philadelphia.
(From a photograph.)

Bibliography: Josephus, *Ant.* xvii. 1, § 2; 8, § 1; 11, § 1; xviii. 2, § 1; 4, § 6; 5, § 4; idem, *B. J.* i. 33, §§ 7, 8; ii. 6, § 1; 9, § 1; iii. 10, § 7; Herzog-Hauck, *Real-Encyc.* xi. 618; Grätz, *Gesch.* 3d ed., iii. 247, 269 *et seq.*; Schürer, *Gesch.* i. 425-431, ii. 158-162.

2. Called also **Philip Herod**; son of Herod the Great and his wife Mariamne II., daughter of the high priest Simon, the son of Boethus of Alexandria. Herod's first will, probably made in the year 6 B.C., designated him as successor in case he should outlive Antipater, but when the intrigues at the court were discovered and Antipater was executed, Mariamne was banished from the court as one of the conspirators, the name of her son Herod was stricken from the will, and her father was deposed from his office of high priest. Herod married Herodias, a daughter of Aristobulus, who had been executed in 7 B.C. His daughter by this wife, Salome, who subsequently became the wife of the tetrarch Philip, is mentioned in the New Testament. Herod died in retirement, probably at Jerusalem.

Bibliography: Josephus, *Ant.* xv. 9, § 3; xvii. 1, § 2; 3, § 2; 4, § 2; idem, *B. J.* i. 29, § 2; Grätz, *Gesch.* 3d ed., iii. 235, 247; Schürer, *Gesch.* 2d ed., i. 374, 407, 412, 434, 435.

J. S. O.

PHILIP IV.: King of Spain; called the "poet king" because he was devoted to poetry and art; born at Valladolid April 8, 1605; died Sept. 17, 1665. He delegated the regulation of affairs of state to his favorite, D. Gaspar Guzman, Count de Olivares, whom he made a duke and his prime minister. "El Conde-Duque," the count-duke de Olivares, wished to remedy the scarcity of men and money which had been brought about in Spain by the expulsion of the Jews and Moors and by continual wars. For this purpose he invited Jews from Salonica and other cities, who, being descendants of those exiled from Spain, could speak Spanish, to come to Madrid. In spite of the opposition of the tribunal of the Inquisition, the all-powerful De Olivares succeeded in winning over the majority of the city council, several important divines, and a not inconsiderable number of inquisitors, to favor his plan. Encouraged by this success, he promised the Jewish arrivals a synagogue and religious freedom, and he formed the plan of removing the tribunal from Spain. In order to prevent this the grand inquisitor, Cardinal de Santa Balbina, made earnest remonstrances to the king, telling him the Church was in danger and the state treasury was threatened with impoverishment. Intolerance won the day and Philip IV. showed himself a servant of the Church. He promised to drive the Jews who had come, not only out of Madrid, but out of the whole kingdom. The clergy stirred up the people against them; placards were posted on the principal streets of Madrid and other cities with the words "Viva la ley de Moises, y muera la de Cristo" (Long live the law of Moses! Down with the teaching of Christ!). The king had to dismiss his minister (1643).

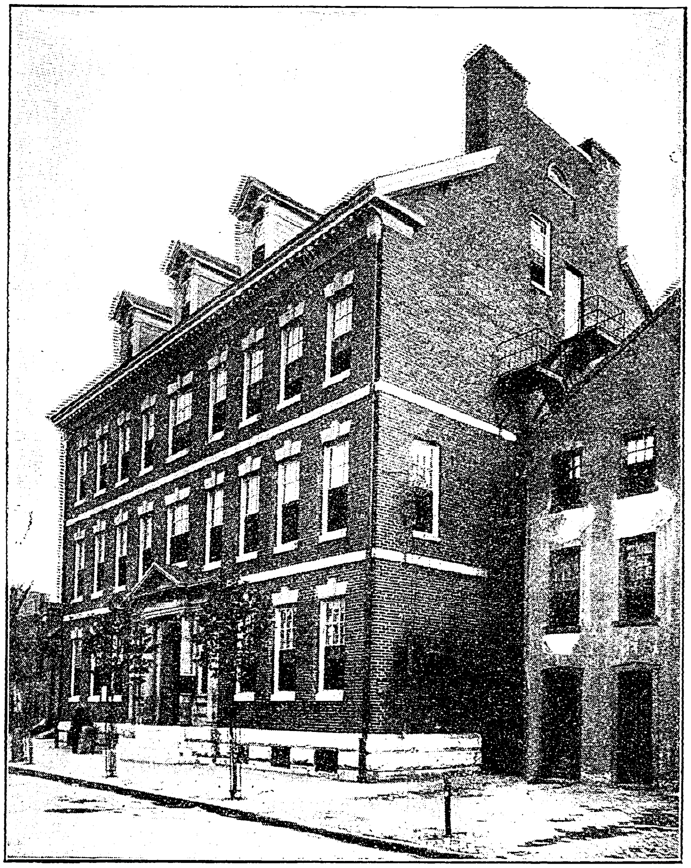

Young Women's Union Building, Philadelphia.
(From a photograph.)

Bibliography: The MSS. *Noticia del Nacimiento, Vida y Hechos de Don Gaspar de Guzman, Conde-Duque de Olivares, publ. 8 de Febrero de 1643* in Ad. de Castro's *Historia de los Judios en España*, pp. 219 *et seq.*; Amador de los Rios, *Historia de los Judios de España*, iii. 546 *et seq.*

s. M. K.

PHILIP D'AQUINAS. See Aquin, Philippe d'.

PHILIP OF BATHYRA: Son of Jacimus and grandson of Zamaris, both of whom governed the city of Bathyra in Trachonitis. Agrippa II. honored Philip with his friendship and made him leader of his troops (Josephus, "Ant." xvii. 2, § 3), so that when riots broke out in Jerusalem in 66 C.E., he was sent to the capital with a force of 2,000 cavalry, headed by Darius, to keep the city friendly to the Romans (Josephus, "B. J." ii. 17, § 4). After the defeat of the governor, Cestius Gallus, the Romans were obliged to retreat to the Acra, where Philip, together with Costobarus and Saul, assisted them. When this fort was carried by the Jews, Philip fled to Jerusalem (*ib.* ii. 20, § 1), narrowly escaping death on the way at the hands of Menahem and his retainers. A severe fever which seized him in the vicinity of Gamala saved him from the plots of Varus, who was aiming at the throne; but the trickery of the latter compelled Philip's fellow countrymen to go to Gamala, which he earnestly endeavored to hold faithful to the Romans (Josephus, "Vita," § 11; comp. "B. J." ii. 18, § 6). Later, however, Gamala also revolted, whereupon Philip fled, and at Berytus complained to Agrippa, who restored to him his native town of Bathyra ("Vita," §§ 35–36). The Tyrians, who were hostile to Philip, accused him before Vespasian of having caused the defeat of Cestius in Jerusalem, whereupon he was sent to Rome to plead before Nero. He never saw the emperor (*ib.* § 74), however, and his subsequent history is unknown.

G. S. Kr.

PHILIPP, ISIDOR (EDMOND): Hungarian pianist; born at Budapest Sept. 2, 1863. He went to Paris at the age of sixteen and entered the Conservatoire as a pupil of Mathias. In 1883 he won the first pianoforte prize, and later took a supplementary course under Saint-Saëns, Stephen Heller, and Ritter. Philipp has played at the Conservatoire concerts, as well as at those of Lamoureux and Le Châtelet. He has also performed in Brussels, London, Geneva, and Barcelona. In conjunction with Loeb and Berthelier he established chamber-music concerts in the Salle Erard, where many of the finest modern chamber compositions have been performed. Philipp also reorganized the Société des Instruments à Vent and the Société d'Art, of which latter he is president. His compositions include: "Suite Fantastique"; "Rêverie Mélancolique"; "Sérénade Humoristique"—all for orchestra—besides exercises and études and editions of classic studies.

Bibliography: Baker, *Biog. Dict. of Musicians*, New York, 1900.

s. J. So.

PHILIPPE, ÉDOUARD SYLVAIN: French playwright; born at Paris April 18, 1840. Educated for a commercial career, he was engaged in business for more than twelve years, when, in 1869, he abandoned it for music. In the Franco-Prussian war he saw active service as a volunteer in the Breton legion formed in Rennes, becoming second lieutenant. From 1872 to 1888 he was editor of the "Revue et Gazette Musicale," and since then he has been engaged in journalistic work, writing for the "Voltaire," "L'Evènement," and "L'Illustration." He was made a member of the Legion of Honor in 1886.

Philippe has written seventy-five theatrical pieces, among which may be mentioned: "Boussigneul" (produced in nearly all European languages); "Casque en Fer," "Casse Museau," two dramas; "Kléber," a military drama; and "La Fée Cocotte," an operetta. He has also edited the unpublished dramatic works of George Sand.

Bibliography: Curinier, *Dict. Nat.*

s. F. T. H.

PHILIPPE, FÉLIX: French army officer; born 1825; died in Paris July 23, 1848. A lieutenant and instructor in artillery in the National Guard, he was entrusted with the defense of the Hotel-de-Ville at Paris during the Revolution of 1848. He was fatally wounded in a conflict with the Revolutionists on June 24, 1848. A monument to his memory was raised by the Jews of France.

Bibliography: *Arch. Isr.* 1848, pp. 410-413.

s. A. R.

PHILIPPE, LÉON GABRIEL: French engineer; born at Paris Oct. 6, 1838; educated at the Ecole Polytechnique as an engineer of roads and bridges. He was a major of auxiliary engineers in the Army of the North during the Franco-Prussian war (1870–71). In 1876 he was a leader in the agitation for the depression of railroad crossings of the belt-line of Paris, and from 1881 until 1903 was in charge of the Department of Irrigation and Drainage under the minister of agriculture, undertaking various missions for the purpose of studying systems of irrigation in southern Algeria and in California. Philippe is now (1904) inspector-general of roads and bridges of the first class, and is also a commander of the Legion of Honor.

s. J. Ka.

PHILIPPI, FRIEDRICH ADOLF: Lutheran theologian; born at Berlin Oct. 15, 1809; died at Rostock Aug. 29, 1882. He was the son of a wealthy Jewish banker, a friend of Mendelssohn. Converted to Christianity in 1829, he studied philosophy and theology at Berlin and Leipsic (Ph.D. 1831), and became successively a teacher at a private school in Dresden and at the Joachimsthal'sche Gymnasium at Berlin (1833). In 1837 he received his diploma as Lutheran minister, and in 1838 was admitted as privat-docent to the theological faculty of the University of Berlin. In 1841 he was elected professor of theology at the University of Dorpat; he received the degree of D.D. "honoris causa" from the University of Erlangen in 1843.

Of Philippi's works may be mentioned: "Die Lehre vom Thätigen Gehorsam Christi," Berlin, 1841; "Kirchliche Glaubenslehre," Güterslohe, 1854–1879 (3d ed. 1883–85), a standard work from the Orthodox Lutheran point of view; "Vorlesungen über Symbolik," *ib.* 1883.

Bibliography: L. Schulze, *Friedrich Adolf Philippi*, Nördlingen, 1883; De le Roi, *Juden-Mission*, 2d ed., i. 204, Leipsic, 1899.

s. F. T. H.

PHILIPPOPOLIS (Turkish, "Felihe"; Bulgarian, "Plovdiv"): Capital of eastern Rumelia, or southern Bulgaria. Historical data of the early years of its Jewish community are very meager. The anonymous author of an appendix to the Judæo-Spanish "Yosippon" (Constantinople, 1743; see Zedner, "Cat. Hebr. Books Brit. Mus." p. 345) states that Jews were to be found in Philippopolis in 1360, the date at which the city was conquered by the Turks (761 a.h.). The reigning queen at that time, Theodora, was a Jewess of Tirnova, who had married the Bulgarian czar Ivan Alexander. Certain Jews who emigrated from Aragon in 1492 settled in Philippopolis and built a synagogue called "K. K. Aragon," which was standing in 1540, but is no longer in existence (see R. Samuel di Medina, Responsa Ḥoshen Mishpaṭ, No. 216). On two separate occasions two Jews were murdered in the environs of Philippopolis, reference to the crimes being found respectively in a legal question submitted to the above-mentioned Samuel di Medina and dated 1571 (5331), and in a similar question submitted to the chief rabbi of Constantinople, Joseph ben Moses di Trani, and dated 1640. In both instances the murders were committed by Turkish spahis. In the local cemetery are the tombstones of Israel Aobi (d. 1690), a learned chief rabbi of the community, and of Rabbi Solomon Safir (d. 1716).

Historical Data.

About the year 1779 the Jewish community of Philippopolis consisted of about 150 families (see "Anuar Penetru Israeliti," 1888, xi.). During the last days of Turkish rule in Philippopolis Hadji Moshon (Moses) Garté was "millet-bashi" (official representative of the community in temporal matters before the magistracy) and member of the criminal court, Samuel Annabi was a member of the court of appeal, and Isaac Caleb was municipal councilor. The Jewish population at that time comprised 250 families. At the approach of the Russians in 1876 most of the Jews fled to Adrianople and Constantinople. Those who remained sent a delegation to the conqueror, General Skobeleff, who promised and granted protection to them. They willingly gave shelter to the Russian soldiers. The Jews did not take part in the overthrowing of the Turkish government by Prince Alexander (Sept. 13, 1885), because it occurred on the Day of Atonement.

Philippopolis has had five Jewish journals: three in Judæo-Spanish, "La Voz del Pueblo," "El Dia," and "Ha-Shofar"; one in French, "Carmel"; and one in Bulgarian, "Tcheweschki-Prava."

The community possesses four synagogues: Je-

Synagogues and Schools.

shurun, built in 1710 according to the inscription on a marble slab in the synagogue; Ahabat-Shalom, built in 1880; Shebeṭ Aḥim or Mafṭirim, founded in 1882 by emigrants from Karlovo, whence the Jews fled during the Turko-Russian war (1877–1878); and Zion, built in 1892 on the site of a former synagogue. It has also two schools, controlled by the Alliance Israélite Universelle, the Anglo-Jewish Association and the communal council aiding in their support. The pupils comprise 473 boys and 475 girls. There are several charitable and educational associations besides a Zionist society, a lodge of the B'nai B'rith, and several women's clubs.

Three Philippopolis Jews are serving in the Bulgarian army, namely, Moschonoff Garté, who is an officer, and Drs. Alcalai and Tcherner, who are attached to the garrison.

To-day (1904) the Jews of Philippopolis number about 4,000 in a total population of 45,000. Most of them are traders; but there are also some tinsmiths, harness-makers, etc. The administration of the community is in the hands of two councils, the synagogal and the educational. The revenue is derived from a communal tax paid by each family, and from a tax on meat, the latter amounting to 1,400 francs; and these sources serve to support the schools, the chief rabbi, and the bet din.

Rabbis.

Since the end of the eighteenth century the following have been chief rabbis of the city: Abraham Sidi (according to Zedner, *l.c.* p. 397, "Sa‘id"; 1790–1810); Judah Sidi (1810–12), brother of the preceding, and author of "Ot Emet," on the laws relating to reading the Torah, Salonica, 1799; and of "Ner Miẓwah," on Maimonides' "Yad" and his "Sefer ha-Miẓwot," with indexes to the hermeneutic works of Solomon and Israel Jacob Algazi, *ib.* 1810–11; Abraham ibn Aroglio (1812–19); Abraham Ventura (1823–29); Moses ha-Levi (1830–32); Jacob Finzi (1832–33); Ḥayyim ibn Aroglio (1833–57), with Abraham ibn Aroglio joint author of "Mayim ha-Ḥayyim," responsa, Salonica, 1846; Moses Behmoiras (1857–76); Ḥayyim Meborah (1876–92); and Ezra Benaroyo, the present chief rabbi, who has held office since 1892. The private library of the last-named, which contains valuable books and manuscripts, deserves mention.

In the environs of Philippopolis are the Jewish communities of **Islenemaka** or **Slenemaka** (thirty families) and **Hissar** (three families). The community of Karlovo dated back at least 200 years; but since 1877 no Jews have lived in the place.

Bibliography: *Anuar Penetru Israeliti*, 1888, xi.; the Judæo-Spanish *Yosippon*, Appendix, p. 72, Constantinople, 1743.

D. M. Fr.

PHILIPPSON: German family made distinguished by Ludwig Philippson, the founder of the "Allgemeine Zeitung des Judenthums"; it traces its descent back to Jacob Joshua, author of "Pene Yehoshua‘," 1754.

Alfred Philippson: German geologist; born at Bonn Jan. 1, 1864; son of Ludwig Philippson. He received his education at the gymnasium and university of his native town and at the University of Leipsic (Ph.D. 1886). In 1892 he became privatdocent at Bonn, was appointed assistant professor seven years later, and in 1904 he was called to Bern as professor of geography. Having made voyages through Greece, Turkey, and Asia Minor, he has published: "Studien über Wasserscheiden," Berlin, 1886; "Der Peloponnes," *ib.* 1892; "Europa" (with Neumann), Leipsic, 1894; "Thessalien und Epirus," Berlin, 1897; "Beiträge zur Kenntnis der Griechischen Inselwelt," Gotha, 1901; "Das Mittelmeergebiet," Leipsic, 1904. He has also published essays in the technical journals.

Since 1887 Philippson has undertaken, on a commission from the Berlin Akademie der Wissenschaften, an annual journey to Asia Minor for the purpose of geological investigation. His chief object in these excursions is to study, on a geological basis, the phenomena of the earth's surface both in their interrelationship and in their influence on the human race.

s. F. T. H.

Emil M. Philippson: German educationist; born at Magdeburg, Prussia, July 4, 1851; son of **Julius Philippson.** He attended the gymnasium of Magdeburg, and then studied modern languages and comparative philology at the universities of Bonn, Leipsic, and Berlin. From 1874 to 1886 he was an instructor at the Philanthropin of the community of Frankfort-on-the-Main, and in 1886 he was called as director to the Jacobson school at Seesen. He has published "Der Mönch von Montaudon, ein Provençalischer Troubadour" (Leipsic, 1873), and "Israel Jacob, ein Bild aus dem Jüdischen Leben des Achtzehnten Jahrhunderts" (Brunswick, 1903).

Franz M. Philippson: Banker and philanthropist; born at Magdeburg, March 12, 1851; son of Ludwig Philippson. He was educated in Brussels, where he founded a banking-house in 1871, which for a quarter of a century has taken part in most of the municipal loans, conversions, and commercial enterprises in Belgium, and in many in Italy, Brazil, and other countries. Philippson has likewise written frequently on financial topics. In 1884 he was elected president of the Jewish community of Brussels, and is also a member of the Consistoire Israélite de Belgique, and vice-president of the Jewish Colonization Association.

Gustav Philippson: Educator and writer; born Feb. 17, 1814, at Dessau in Anhalt; died Jan. 11, 1880, at Berlin; son of **Simon Philippson** and cousin of Ludwig Philippson. On completing his studies at the University of Berlin, he went to Prague as a tutor, but on account of views expressed in articles he had published was obliged to leave the city shortly afterward. In 1842 he was appointed teacher at the ducal Franzschule at Dessau, and in 1849 at his suggestion the school was transformed into a commercial academy. During the twenty years that followed he taught in this institution, and his connection with it ceased only with its dissolution in 1869. He then retired to Berlin. In 1849 Philippson was elected delegate to the first legislative diet of Anhalt.

He was the author of the following works: "Die

Judenfrage von Bruno Bauer Näher Beleuchtet" (Dessau, 1843); "Esther" (Prague, 1843), a translation of Racine's "Esther"; "Geschichte der Herzoglichen Franzschule in Dessau" (Dessau, 1869); various poems; and, anonymously, "Geschriebene Photographien aus der Ersten Israelitischen Synode in Leipzig" (Berlin, 1869).

Bibliography: G. Philippson, *Geschichte der Herzoglichen Franzschule in Dessau*, Dessau, 1869.

s. M. K.

Ludwig Philippson: Rabbi and author; born Dec. 28, 1811, at Dessau; died Dec. 29, 1889, at Bonn; son of Moses Philippson. He was educated at the gymnasium of Halle and at the University of Berlin, and maintained himself by tutoring and by doing literary work. He published his first effort, a translation of the prophets Hosea, Joel, Obadiah, and Nahum, when but fifteen years old.

In 1830 he translated and annotated the works of two Judæo-Greek poets of Alexandria. A philological treatise on medical terms (Hyle Anthropine, 1831, etc.) which followed revealed his qualities as a scholar, and his versatility was emphasized by the publication in 1832 of a vindication of Spinoza.

When twenty-two years old he was called as preacher by the Jewish congregation of Magdeburg and remained in that city for twenty-eight years. In order to promote the interests of Judaism he founded the Allgemeine Zeitung des Judenthums in 1837 and edited that journal until his death. Two years later (1839) he began the annotated German translation of the Old Testament, which he completed in 1853. This translation, with a commentary in German, was issued in several editions, one being illustrated with designs by Gustave Doré. In 1847 he published "Die Entwickelung der Religiösen Idee im Judenthum, Christenthum und Islam," which was followed by "Die Religion der Gesellschaft," in 1848. Both of these works were translated into several languages.

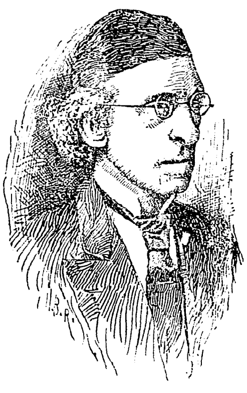

Ludwig Philippson.

Philippson's restless energy led him to enter the political arena, and in the stirring events of 1848 he took an active part. His political views he expressed in the following works: "Stimmen und Stimmungen aus der Zeit" (1849); "Resultate in der Weltgeschichte" (1860); and "Weltbewegende Fragen" (1868-69). He advocated moderate liberalism and became one of the leaders of the Social Reform party in Saxony. In 1855 he founded the Institut zur Förderung der Israelitischen Literatur, which during the eighteen years it existed published many interesting contributions to Jewish literature.

Between the years 1861 and 1865 Philippson issued his religious compendiums "Israelitische Religionslehre" and "Israelitisches Gebetbuch" (2d ed. 1864). In 1862, suffering from an affliction that had rendered him almost blind, he resigned his charge at Magdeburg and retired to Bonn. In 1866 he published "Haben die Juden Wirklich Jesum Gekreuzigt?"

Philippson took part in municipal and educational affairs. He was elected to the city council of Magdeburg, and was president of the Saxon Teachers' Association. That he was a prolific and versatile writer is shown by the number and character of the works he published. Among those not already mentioned above are: "Saron," a collection of poems (1843); "Sepphoris und Rom" (1866); "Jacob Tirado" (1867); "Gedenkbuch an den Deutsch-Französiche Krieg" (1871); "An den Strömen" (1872-73); the confirmation-gift "Rath des Heils" (1882); and a number of dramatic productions such as "Esterka," "Jojachin," and "Die Entthronten."

Bibliography: Kayserling, *Ludwig Philippson*, Leipsic, 1898.

S.

Martin Philippson: Historian; born June 27, 1846, at Magdeburg; eldest son of Ludwig Philippson. In 1862 he went with his parents to Bonn, and studied history at the universities there and at Berlin from 1863 to 1866, devoting himself especially to work under Sybel and Ranke. He taught at the Jewish normal school of Berlin 1868-70, and then served in the Franco-Prussian war as a volunteer. In 1871 he established himself as a lecturer at the University of Bonn, and was appointed assistant professor in 1875. He was later chosen as full professor by various faculties, but the Emperor William I. was unwilling to see a Jew in the chair of modern history at the university, and refused to sanction the appointment. Philippson thereupon accepted the position of professor at the University of Brussels in the fall of 1878. As dean of this university he came into conflict with the anti-German and radical-socialistic party among the students, resigning his office in consequence in 1891. Since that time he has lived at Berlin, devoting a large part of his time to the promotion of the interests of German Judaism. He is executive chairman of the Deutsch-Israelitische Gemeindebund, as well as of the Verein zur Förderung der Wissenschaft des Judenthums, which was founded largely through his efforts in 1902, and of the Verband der Deutschen Juden. He held the office of vice-chairman of the board of trustees of the Lehranstalt für die Wissenschaft des Judenthums until 1904.

Philippson is author of "Geschichte Heinrichs des Löwen" (Leipsic, 1868); "Heinrich IV. und Philipp III.: Die Begründung des Französischen Uebergewichtes in Europa" (Berlin, 1871-76); "Das Zeitalter Ludwigs XIV." (2d ed. *ib.* 1888); "Geschichte des Preussischen Staatswesens vom Tode Friedrichs des Grossen bis zu den Freiheitskriegen" (Leipsic, 1880-82); "Westeuropa im Zeitalter von Philipp II., Elisabeth, und Heinrich IV." (*ib.* 1883; this and the preceding work in Oncken's "Allgem. Gesch. in Einzeldarstellungen"); "Histoire de la Contre-Réforme Religieuse" (Brussels, 1884); "Geschichte der Neueren Zeit" (Berlin, 1886-89); "Histoire du Règne de Marie Stuart" (Paris, 1891-92); "Friedrich III. als Kronprinz und Kaiser" (Berlin, 1894); "Ein Ministerium Unter Philipp II.: Kardinal Granvella am Spanischen Hofe" (*ib.* 1895); "Der Grosse Kurfürst Friedrich Wilhelm von Brandenburg" (*ib.* 1897-1903); "Max von Forckenbeck: Ein Lebensbild" (Dresden and Leipsic, 1898); "Kaiser Friedrich III." (Berlin, 1900).

Moritz Philippson: Son of Franz Philippson; born June 12, 1877; studied at the universities of Brussels and Berlin, and the marine laboratories at Naples and in Japan, and was then appointed lecturer on zoology at the University of Brussels. He has published several zoological works together with the results of his biological experiments.

Moses Philippson: German writer, educationist, and publisher; born at Sandersleben May 9, 1775; died at Dessau April 20, 1814; called also **Moses Arnswalde,** being the son of the Talmudist Philipp Moses of Arnswalde. Before attaining his twelfth year he attended the yeshibah of Halberstadt, and later continued his Talmudic studies at Brunswick and Frankfort-on-the-Oder. In the latter city he learned German, and studied Hebrew grammar, arithmetic, and geography. A few years later he went to Bayreuth as tutor and became acquainted with Emanuel Osmund and Jean Paul. His association with Osmund had a marked influence on his scholarly development. Four years later he went as tutor to Burgkunstadt, a neighboring town, where he remained for five years, returning then for a short time to Bayreuth. In 1799 he was called to the newly founded Freischule of Dessau as teacher of religion and Hebrew, and frequently delivered public lectures in that capacity. There he began his literary activity and founded a Hebrew printing establishment. Together with his colleagues J. Wolf, G. Salomon, and J. Neumann, he translated and annotated the twelve Minor Prophets, taking as his portion of the work the books of Joel, Hosea, and Habakkuk. The entire collection appeared under the title "Minḥah Ṭehorah" (Dessau, 1805; incorporated in the edition of the Bible published at Prague, 1835). Encouraged by the favorable reception of the work, he annotated the Book of Daniel, translated by J. Wolf (*ib.* 1808), and issued a manual and reader for the young entitled "Modah Libne Binah, oder Kinderfreund und Lehrer" (*ib.* 1808–11; in Dutch, Amsterdam, 1817; 2d ed. Leipsic, 1823). He edited also several volumes of the new "Sammler" (1811), which contained poems written by him over the initials מ־ב־א = Moses b. Uri.

Philippson, who printed the writings of his friends J. Wolf, G. Salomon, and others in addition to his own, now gave up teaching for the book-trade, and devoted his leisure moments to the preparation of a Hebrew-German and German-Hebrew dictionary, primarily for the use of schools, which he intended to have printed at Prague, but which remained unpublished.

He has been frequently, but erroneously, identified by Fürst and others with another **Moses Philippson,** a bookkeeper, and a friend of Moses Mendelssohn, and who had received a philosophical training, was the author of "Das Leben Benedict von Spinoza's" (Brunswick, 1790), and who published a "Gutachten über die Verbesserung des Judeneides" (Neustrelitz, 1797) at the request of the royal electoral chancellery of justice at Hanover.

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S. M. K.

Phoebus Philippson: German author and physician; born at Dessau July 26, 1807; died at Klötze, in the Altmark, April 1, 1870; son of Moses Philippson, and elder brother of Ludwig Philippson.

Phoebus was compelled to aid in supporting the family, at an early age. This he did by giving private lessons, studying meanwhile mainly the best treatises on pedagogics. In 1825 he succeeded in entering the University of Halle to study medicine, completing the course in 1828. He started in Magdeburg but was unable to compete with the old practitioners, and therefore removed to Klötze, where he remained until his death.

Philippson's researches in connection with the cholera epidemic led to his first medical writings: "Anweisung zur Erkenntniss, Verhütung, und Thätigen Hilfsleistung in Betreff der Asiatischen Cholera," Magdeburg, 1831; "Beiträge zu den Untersuchungen über den Cholera Morbus," *ib.* 1832; and "Die Sommerkrankheiten im Jahre 1831," Berlin, 1832. In the last-named year he also produced "Podalirius Zwanglose Hefte als Beiträge zur Kritik der Aeltern und Neuern Arzneikunde" and "Propädeutik und Encyclopädie der Medicin," Magdeburg, 1832. In 1835 he published "Hygiea Blätter für Freunde der Gesundheit und des Familienglücks" (Magdeburg) and in 1864 his treatise "Ueber die Gesichtslagen des Kindes bei der Geburt und die Anwendung der Kopfzange bei Demselben."

As early as 1823 Philippson edited an enlarged and revised edition of his father's educational works (Leipsic). When his brother Ludwig founded (1834) the "Israelitische Predigt- und Schulmagazin," he contributed a historical study, "Die Vertreibung der Juden aus Spanien und Portugal," to its pages. Then when the "Allgemeine Zeitung des Judenthums" was established he wrote for it many important sketches, including a Jewish novel "Die Marannen," later published in book form (1855), and translated into Hebrew and other modern languages. Philippson also provided the translation of Joshua, Judges, Samuel, and Kings for the German Bible issued by his brother. In 1859 his novel "Der Unbekannte Rabbi" was published, and an English version of it appeared in New York.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* pp. 34, 341 *et seq.*

S. M. Co.

END OF VOL. IX.

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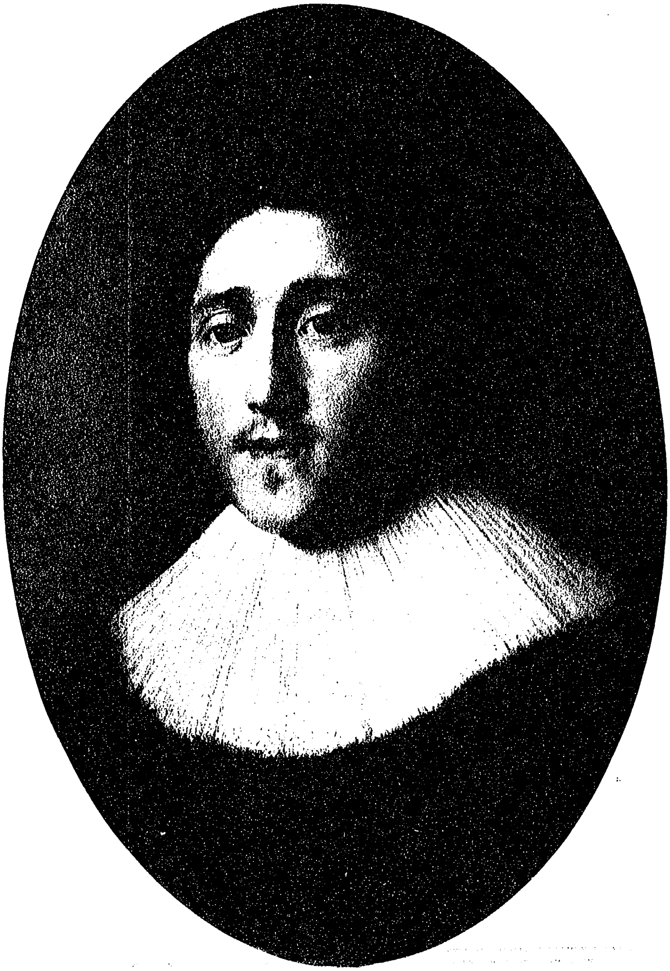

The Earliest Portrait of a Jew

Painted by Rembrandt in 1632

in the Collection of Count Wachtmeister Vanas Sweden

THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	(*with dagesh*), *p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	(*without dagesh*), *f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

Note: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a*	◌ֻ *u*	◌ַ *a*	◌ֶ *e*	וֹ *o*
◌ָ (ḳameẓ ḥatuf) *o*				
◌ֵ *e*	◌ֱ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ *a* ◌ِ *i* ◌ُ *u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

---

[*] In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar, Alexander, deciatine, Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	halfmute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d', de, da, di, van, von, y, of, ben, ha-, ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

---

* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirke
Ab. R. N.	Abot de-Rabbi Natan
'Ab. Zarah	'Abodah Zarah
ad loc.	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang.	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc.	Apocalypse
Apocr	Apocrypha
Apost. Const.	Apostolical Constitutions
'Ar	'Arakin (Talmud)
Arch. Isr.	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T.	Das Alte Testament
A. V.	Authorized Version
b.	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B.	Baba Batra (Talmud)
B.C.	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab.	Bibliotheca Rabbinica
Bik	*Bikkurim (Talmud)*
B. Ḳ	Baba Ḳamma (Talmud)
B. M.	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brit. Mus.	British Museum
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant.	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E.	common era
ch.	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A.	Corpus Inscriptionum Atticarum
C. I. G.	Corpus Inscriptionum Graecarum
C. I. H.	Corpus Inscriptionum Hebraicarum
C. I. L.	*Corpus Inscriptionum Latinarum*
C. I. P.	Corpus Inscriptionum Peloponnesi
C. I. S.	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat.	E. E. Curinier, Dictionnaire National des Contemporains
d.	died
D	Deuteronomist
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed.	edition
'Eduy	'Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit.	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
'Er	'Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq.	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo.	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	*Geiger, Urschrift* und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch.	Geschichte
Gesenius, Gr.	Gesenius, Grammar
Gesenius, Th.	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist.	Graetz, History of the Jews
Grätz, Gesch.	Grätz, Geschichte der Juden
Güdemann, Gesch.	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
H	Holiness Code
Hag	Haggai
Ḥag	*Ḥagigah (Talmud)*
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T.	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb.	Epistle to the Hebrews
Hebr.	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib.	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud.	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H.	Jellinek, Bet ha-Midrash
Jew. Chron.	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J.	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
J. Q. R.	Jewish Quarterly Review
J. R. A. S.	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C.	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Kil	Kil'ayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T.	Lewysohn, Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Maʻas	Maʻaserot (Talmud)
Maʻas. Sh	Maʻaser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Meʻi	Meʻilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwa'ot (Talmud)
M. Ḳ	Moʻed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d.	no date
Ned	Nedarim (Talmud)
Neg	Negaʻim
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eliʻezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J	Revue des Etudes Juives
Rev. Bib	Revue Biblique
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schiller-Szinessy, Cat. Cambridge	Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebiʻit (Talmud)
Shebu	Shebuʻot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Taʻan	Taʻanit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Tos	Tosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist.	Tristram, Natural History of the Bible
Ṭ. Y	Ṭebul Yom (Talmud)
ʻUḳ	ʻUḳzin (Talmud)
Univ. Isr.	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
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CONTRIBUTORS TO VOLUME X

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Assistant Secretary of the Smithsonian Institution, Washington, D. C.

A. Bü........**Alexander Büchler, Ph.D.,**
Rabbi, Keszthely, Hungary.

A. Co........**A. Cowley, M.A.,**
Oriental Sublibrarian, Bodleian Library, Oxford University, Oxford, England.

A. E..........**A. Eckstein, Ph.D.,**
Rabbi, Bamberg, Bavaria, Germany.

A. F..........**A. Freimann, Ph.D.,**
Editor of the "Zeitschrift für Hebräische Bibliographie"; Librarian of the Hebrew Department, Stadtbibliothek, Frankfort-on-the-Main, Germany.

A. G.........**Adolf Guttmacher, Ph.D.,**
Rabbi, Baltimore Hebrew Congregation, Baltimore, Md.

A. Go........**A. Gornfeld,**
Counselor at Law, St. Petersburg, Russia.

A. Ki.........**Alexander Kisch, Ph.D.,**
Rabbi, Meysel Synagoge, Prague, Bohemia, Austria.

A. M. F.....**Albert M. Friedenberg, B.S., LL.B.,**
Counselor at Law, New York City.

A. P...........**A. Porter,**
Formerly Associate Editor of "The Forum," New York; Revising Editor "Standard Cyclopedia"; New York City.

A. Pe........**A. Peiginsky, Ph.D.,**
New York City.

A. S. I........**Abram S. Isaacs, Ph.D.,**
Professor of German Language and Literature, University Graduate Seminary, New York City; Rabbi, B'nai Jeshurun Congregation, Paterson, N. J.

A. S. W.......**A. S. Waldstein, B.A.,**
New York City.

A. Tä.........**Aaron Tänzer, Ph.D.,**
Rabbi, Hohenems, Tyrol, Austria.

A. W..........**Albert Wolf,**
Dresden, Saxony, Germany.

B. Ei.........**Benzion Eisenstadt,**
Teacher, New York City.

B. Fr.........**Bernhard Friedberg,**
Frankfort-on-the-Main, Germany.

B. Gr.........**Bernhard Greenfelder,**
St. Louis, Mo.

B. P...........**Bernhard Pick, Ph.D., D.D.,**
Pastor of St. John's Lutheran Church, Newark, N. J.

C. A. R.......**C. A. Rubenstein,**
Rabbi, Har Sinai Temple, Baltimore, Md.

C. I. de S....**Clarence I. de Sola,**
President of the Federation of Canadian Zionists; Belgian Consul, Montreal, Canada.

C. L...........**Caspar Levias, M.A.,**
Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

C. S..........**Carl Siegfried, Ph.D., LL.D.** (deceased),
Late Professor of Theology at the University of Jena, Germany.

D..............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. L..........**David Leimdörfer, Ph.D.,**
Rabbi, Hamburg, Germany.

D. M. H......**D. M. Hermalin,**
Editor of the "Daily Jewish Herald" and "Volksadvocat," New York City; Brooklyn, N. Y.

D. P...........**David Philipson, D.D.,**
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

D. Su........**David Sulzberger,**
Philadelphia, Pa.

E. C...........**Executive Committee of the Editorial Board.**

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy, University of Chicago; Chicago, Ill.

E. J...........**Emil Jelinek,**
Vienna, Austria.

E. K...........**Eduard König, Ph.D., LL.D.,**
Professor of Old Testament Exegesis, University of Bonn, Germany.

E. M. E.......**Ezekiel Moses Ezekiel,**
Bombay, India.

E. Ms...... .**Edgar Mels,**
New York City.

E. N...........**Eduard Neumann, Ph.D.,**
Chief Rabbi, Nagy-Kanisza, Hungary.

E. N. S.......**Elvira N. Solis,**
New York City.

E. Sc.........**Emil Schlesinger, Ph.D.,**
Rabbi, St. Gallen, Switzerland.

E. Schr..... **E. Schreiber, Ph.D.,**
Rabbi, Emanu-El Congregation, Chicago, Ill.

E. Sl..........**E. Slijper, Ph.D.,**
Leyden, Holland.

F. C...........**Frank Cramer, B.Sc.,**
New York City.

F. H. V.......**Frank H. Vizetelly, F.S.A.,**
Associate Editor of the "Columbian Cyclopedia" and of the STANDARD DICTIONARY; New York City.

F. J. B........**Frederick J. Bliss, Ph.D.,**
New York City.

F. L. C......**Francis L. Cohen,**
Chief Minister, Sydney, N. S. W., Australia.

F. S...........**Flaminio Servi** (deceased),
Late Chief Rabbi of Casale Monferrato, Italy; Editor of "Il Vessillo Israelitico."

F. T. H.......**Frederick T. Haneman, M.D.,**
Brooklyn, N. Y.

G..............**Richard Gottheil, Ph.D.,**
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.

G. A. B......**George A. Barton, Ph.D.,**
Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.

G. D. R......**George D. Rosenthal,**
Electrical Engineer, St. Louis, Mo.

G. F. M......**George F. Moore, M.A., D.D.,**
Professor of Biblical Literature and the History of Religions, Harvard University, Cambridge, Mass.

G. H. C......**G. Herbert Cone,**
Counselor at Law, Albany, N. Y.

G. L.........**Goodman Lipkind, B.A.,**
Rabbi, New York City.

H. B.........**H. Brody, Ph.D.,**
Rabbi; Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Nachod, Bohemia, Austria.

H. F.........**Herbert Friedenwald, Ph.D.,**
Formerly Superintendent of the Department of Manuscripts, Library of Congress, Washington, D. C; Recording Secretary of the American Jewish Historical Society, Philadelphia, Pa.

H. Fr........**Harry Friedenwald, M.D.,**
Professor of Ophthalmology and Otology, College of Physicians and Surgeons, Baltimore, Md.

H. G. F......**H. G. Friedmann, B.A.,**
New York City.

H. M.........**Henry Malter, Ph.D.,**
Professor of Talmud and Instructor in Judæo-Arabic Philosophy, Hebrew Union College, Cincinnati, Ohio.

H. M. H.....**Henry Minor Huxley, A.M.,**
Formerly Assistant Professor of Anthropology at Harvard University; Worcester, Mass.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library, New York City.

H. S.........**Henrietta Szold,**
Secretary of the Publication Committee of the Jewish Publication Society of America, New York City.

H. V.........**Hermann Vogelstein, Ph.D.,**
Rabbi, Königsberg, East Prussia, Germany.

I. B...........**Isaac Bloch,**
Chief Rabbi, Nancy, France.

I. Be.........**Immanuel Benzinger, Ph.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.

I. Ber........**Israel Berlin,**
Chemist, New York City.

I. Br..........**Isaac Broydé** (*Office Editor*),
Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. Bro........**I. Bröck,**
Teacher, Rogasen, Posen, Germany.

I. Co.........**Israel Cohen,**
London, England.

I. D...........**Israel Davidson, Ph.D.,**
Semitic Scholar and Author, New York City.

I. E..........**Ismar Elbogen, Ph.D.,**
Professor of History at the Lehranstalt für die Wissenschaft des Judenthums, Berlin, Germany.

I. G. D.......**I. George Dobsevage,**
New York City.

I. H..........**Isidore Harris, A.M.,**
Rabbi, West London Synagogue, London, England.

I. L. B.......**I. L. Bril,**
Associate Editor of "The American Hebrew," New York City.

I. Lö.........**Immanuel Löw, Ph.D.,**
Chief Rabbi, Szegedin, Hungary.

I. M. C......**I. M. Casanowicz, Ph.D.,**
United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, Ph.D., LL.D.,**
Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

I. War.......**Isidor Warsaw,**
Rabbi, Woodville, Miss.

J..............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. Br.........**J. Brennsohn, Ph.D.,**
Mitau, Courland, Russia.

J. D. E......**Judah David Eisenstein,**
Author, New York City.

J. F. ....**Julius Frank,**
Rabbi, Oheb Shalom Reform Congregation, Reading, Pa.

J. F. McC...**J. Frederic McCurdy, Ph.D., LL.D.,**
Professor of Oriental Languages, University College, Toronto, Canada.

J. F. McL...**J. F. McLaughlin, M.A., B. D.,**
Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.

J. G. L...... **J. G. Lipman, Ph.D.,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. Go.........**Julius Gottlieb, M.A., Ph.D.,**
New York City.

J. H..........**J. Hessen,**
Counselor at Law, St. Petersburg, Russia.

J. de H......**J. de Haas,**
Journalist, New York City.

J. H. G......**Julius H. Greenstone,**
Rabbi, Philadelphia, Pa.

J. H. Ho.....**J. H. Hollander, Ph.D.,**
Assistant Professor of Political Economy, Johns Hopkins University, Baltimore, Md.

J. Ka........**Jacques Kahn,**
Rabbi, Paris, France.

J. Leb. ......**Joseph Lebovich,**
Harvard University, Cambridge, Mass.

J. L. L.......**J. Leonard Levy, Ph.D.,**
Rabbi, Rodeph Shalom Congregation, Pittsburgh, Pa.

J. L. La.....**J. L. Lait,**
Journalist, Chicago, Ill.

J. M. M......**Jonas M. Myers,**
Rabbi, Brisbane, Queensland, Australia.

J. Re.........**J. Reach, Ph.D.,**
Rabbi, Raudnitz, Bohemia, Austria.

J. So.........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly Musical Critic on the New York "American and Journal"; New York City.

J. S. R.......**J. S. Raisin,**
Rabbi, Gemilut Chesed Congregation, Fort Gibson, Miss.

J. Sto........**Joseph Stolz, D.D.,**
Rabbi, Isaiah Temple, Chicago, Ill.

J. Ta.........**Jacob Tauber, Ph.D.,**
Rabbi, Prerau, Moravia, Austria.

J. Z. L.......**Jacob Zallel Lauterbach, Ph.D.** (*Office Editor*),
Rabbi, New York City.

K..............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

L. A. R......Ludwig A. Rosenthal,
Rabbi, Rogasen, Posen, Germany.

L. B..........Ludwig Blau, Ph.D.,
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó Szemle"; Budapest, Hungary.

L. G..........Louis Ginzberg, Ph.D.,
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. H. G......Louis H. Gray, Ph.D.,
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J.

L. Hü....... L. Hühner, A.M., LL.B.,
Counselor at Law, New York City.

L. Lew......Louis Lewin, Ph.D.,
Rabbi, Pinne, Posen, Germany.

L. N. D......Lewis N. Dembitz, D.H.L.,
Counselor at Law, Louisville, Ky.

L. V.........Ludwig Venetianer, Ph.D.,
Rabbi, Ujpest, Hungary.

L. Wy........L. Wygodsky,
Journalist, St. Petersburg, Russia.

M. Bu.......Moses Buttenwieser, Ph.D.,
Assistant Professor of Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Co........Max Cohen,
Counselor at Law, New York City.

M. Fr........M. Franco,
Principal, Alliance Israélite Universelle School, Demotica, Rumelia, Turkey.

M. Gr........M. Grunwald, Ph.D.,
Rabbi, Israelitische Kultus-Gemeinde, Vienna; Editor of the "Mitteilungen zur Jüdischen Volkskunde"; Vienna, Austria.

M. H. H.....M. H. Harris, Ph.D.,
Rabbi, Temple Israel of Harlem, New York City.

M. J. K......Max J. Kohler, M.A., LL.B.,
Counselor at Law; Corresponding Secretary of the American Jewish Historical Society, New York City.

M. K.........Meyer Kayserling, Ph.D.,
Rabbi, Budapest, Hungary.

M. Lan......Max Landsberg, Ph.D.,
Rabbi, Berith Kodesh Congregation, Rochester, N. Y.

M. L. B......Moses Löb Bamberger, Ph.D.,
Rabbi; Lecturer in Rabbinic, Jewish Seminary, Würzburg, Bavaria, Germany.

M. Lib.......Morris Liber,
Rabbi, Paris, France.

M. Mr........M. Margel, Ph.D.,
Rabbi, Pozega, Slavonia, Austria.

M. My.......M. Mysh,
Counselor at Law, St. Petersburg, Russia.

M. R.........Max Rosenthal, M.D.,
Visiting Physician, German Dispensary, New York City.

M. Sc........Max Schloessinger, Ph.D.,
Librarian and Lecturer on Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Sch.......M. Schorr, Ph.D.,
Rabbi, Lemberg, Galicia, Austria.

M. Schl......Max Schlesinger, Ph.D.,
Rabbi, Beth Emeth Congregation, Albany, N. Y.

M. Sel.......Max Seligsohn (*Office Editor*),
Doctor of the University of Paris, France; New York City.

M. Sz........Moritz Schwarz, Ph.D.,
Chief Rabbi, Raab, Hungary.

M. W. M....Mary W. Montgomery, Ph.D.,
New York City.

P. Wi........Peter Wiernik,
Journalist, New York City.

R. H. K.....Rosa H. Knorr,
New York City.

R. Ka........R. Kälter, Ph.D.,
Rabbi, Potsdam, Prussia, Germany.

R. N.........Regina Neisser,
Author, Breslau, Silesia, Germany.

R. P..........Rosalie Perles,
Author, Königsberg, East Prussia, Germany.

S.............Isidore Singer, Ph.D.,
MANAGING EDITOR, New York City.

S. F..........S. Funk, Ph.D.,
Rabbi, Boskowitz, Moravia, Austria.

S. Fu.........Samuel Fuchs, Ph.D.,
Chief Rabbi, Luxemburg, Luxemburg.

S. G..........S. Gundelfinger, Ph.D.,
Darmstadt, Germany.

S. H. L......Sylvan H. Lauchheimer,
Counselor at Law, New York City.

S. Hu........S. Hurwitz,
New York City.

S. J. L.......S. J. Levinson,
Brooklyn, N. Y.

S. K..........S. Kahn,
Rabbi, Nîmes, France.

S. Kr........Samuel Krauss, Ph.D.,
Professor, Normal College, Budapest, Hungary.

S. M.........S. Mendelsohn, Ph.D.,
Rabbi, Temple of Israel, Wilmington, N. C.

S. Man......S. Mannheimer, B.L.,
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. O..........Schulim Ochser, Ph.D.,
Rabbi, New York City.

S. S..........Solomon Schechter, M.A., Litt.D.,
President of the Faculty of the Jewish Theological Seminary of America, New York City.

T.............Crawford Howell Toy, D.D., LL.D.,
Professor of Hebrew, Harvard University, Cambridge, Mass.

U. C.........Umberto Cassuto,
Editor of "La Rivista Israelitica," Florence, Italy.

V. E.........Victor Rousseau Emanuel,
Laurel, Md.

V. R..........Vasili Rosenthal,
Krementchug, Russia.

W. B.........Wilhelm Bacher, Ph.D.,
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. M. M....W. Max Müller, Ph.D.,
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N........Wilhelm Nowack, Ph.D.,
Professor of Old Testament Exegesis, University of Strasburg, Germany.

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THE
JEWISH ENCYCLOPEDIA

PHILIPSON, DAVID: American rabbi; born at Wabash, Ind., Aug. 9, 1862; educated at the public schools of Columbus, Ohio, the Hebrew Union College of Cincinnati (graduated 1883; D.D. 1886), the University of Cincinnati (B.A. 1883), and Johns Hopkins University, Baltimore, Md. On Jan. 1, 1884, he became rabbi of the Har Sinai congregation at Baltimore, Md., which position he held until Nov. 1, 1888, when he became rabbi of the B'ne Israel congregation of Cincinnati. He is also professor of homiletics at the Hebrew Union College.

Philipson has held many offices of a public nature in Cincinnati. He has been a trustee of the Associated Charities (since 1890); trustee of the Home for Incurables (1894–1902); director of the Ohio Humane Society (since 1889) and of the United Jewish Charities (since 1896); corresponding secretary of the Central Conference of American Rabbis (1889–1892; 1894–98), and director of the same society (since 1898); governor of the Hebrew Union College (since 1892); director of the American Jewish Historical Society (since 1897); member of the publication committee of the Jewish Publication Society (since 1895); and president of the Hebrew Sabbath School Union of America (since 1894).

He is the author of "Progress of the Jewish Reform Movement in the United States," in "J. Q. R." x. (1897) 52–99; and "The Beginnings of the Reform Movement in Judaism," *ib.* xv. (1903) 575–621; "The Jew in English Fiction," Cincinnati, 1889 (revised and enlarged, 1902); "Old European Jewries," Philadelphia, 1894; "The Oldest Jewish Congregation in the West," Cincinnati, 1894; "A Holiday Sheaf," *ib.* 1899; and, jointly with Louis Grossman, he has edited "Reminiscences of Isaac M. Wise," *ib.* 1901.

A. F. T. H.

PHILISTINES: A people that occupied territory on the coast of the Mediterranean Sea, southwest of Jerusalem, previously to and contemporaneously with the life of the kingdoms of Israel. Their northern boundary reached to the "borders of Ekron," and their southwestern limit was the Shihor, or brook of Egypt (Wadi al-'Arish), as described in Josh. xiii. 2, 3. Their territory extended on the east to about Beth-shemesh (I Sam. vi. 18), and on the west to the sea. It was a wide, fertile plain stretching up to the Judean hills, and adapted to a very productive agriculture.

Territory.

In Biblical times this territory was occupied by several peoples, the most prominent of all being the Philistines proper. There are found the giants or Anakim in Joshua's day and even down to David's time in Gaza, Gath, and Ashdod. It must be concluded, too, from Joshua's conquests that the Canaanites were to be met with here and there throughout this territory. It is also to be presumed from the records that other peoples, such as the Amalekites and the Geshurites, lived near this territory if they did not actually mingle with the Philistines.

Who were the Philistines proper? The Biblical record states that they came from Caphtor (Amos ix. 7; Deut. ii. 23), that they were Caphtorim (Deut. *l.c.*), and that they were "the remnant of the sea-coast of Caphtor" (Jer. xlvii. 4, Hebr.). The table of nations (Gen. x. 13, 14) names the Philistines and the Caphtorim as descendants of Mizraim. The gist of these references leads one to look for Caphtor as the native land of the Philistines. There is a variety of opinion as to the location of this place. The Egyptian inscriptions name the southern coast of Asia Minor as "Kefto." The latest and with some plausibility the best identification is the island of Crete. The Septuagint makes the Cherethites in David's body-guard Cretans. Others have identified Caphtor with Cappadocia, or Cyprus, or with some place near the Egyptian delta. The prevailing opinion among scholars is that the Philistines were roving pirates from some northern coast on the Mediterranean Sea. Finding a fertile plain south of Joppa, they landed and forced a foothold. Their settlement was made by such a gradual process that they adopted both the language and the religion of the conquered peoples.

Origin.

When did the Philistines migrate and seize their territory in this maritime plain? The inscriptions of Rameses III., about Joshua's day, describe sea-peoples whom he met in conflict. Among these foreigners are found the Zakkal from Cyprus, and the Purusati (Pulusata, Pulista, or Purosatha). Both have Greek features; and the second are identified with the Philistines. In the inscription of this Egyptian king, they are said to have conquered all of northern Syria west of the Euphrates. It is known, too, that the successors of Rameses III. lost their Syrian possessions. It is supposed that during this period the Purusati, accompanied by their families, were pushed or crowded out of their homes by the national migrations from the northeast in Asia Minor, and, coming both by land and by sea, secured a foothold in southwestern Palestine. The time of this supposed settlement was that of the twentieth dynasty of Egypt. Of course their first settlements were on a small scale, and probably under Egyptian suzerainty. Later, as Egypt lost her grip on Asia, the Purusati became independent and multiplied in numbers and strength until they could easily make good their claim to the region in which they had settled.

According to the Old Testament, the Philistines were in power in their new land at least as early as the Exodus (Ex. xiii. 17, xxiii. 31). Josh. xiii. 2, 3 lends color to the view that they had specific boundaries in the time of the conquest. During the period of the Judges they were a thorn in the side of Israel (Judges iii. 31, v. 6, x. 11, xiii.-xvi.). They were so well organized politically, with their five great capitals, Ashdod, Ashkelon, Ekron, Gath, and Gaza, and a lord over each with its surrounding district, that Israel in its earlier history was put to a decided disadvantage (I Sam. iv. 17, vii. 2-14). Their supremacy over Saul's realm (*ib.* xiii. 3 *et seq.*) and their restriction of Israel's arms made the Philistines easy rulers of their mountain neighbors. Saul's defeat of them at Michmash (*ib.* xiv.) was only temporary, as he finally fled to Gilboa before the invincible ranks of these warriors.

Conquered by David.

Not until David's assumption of supremacy over all Israel and after two hard battles were the Philistines compelled to recognize the rule of their former subjects. This broke their power so effectually that they never entirely recovered. After the disruption of the kingdom of Solomon the Philistines secured their independence, which they possessed at intervals down to the overthrow of the Israelitish kingdoms. During this entire period they are found exercising the same hostility toward the Israelites (Amos i. 6-8; Joel iii. 4-8) that characterized their earlier history. In this same period the Assyrian conquerors mention several Philistine cities as objects of their attacks. The crossing and recrossing of Philistines territory by the armies of Egypt and Asia finally destroyed the Philistines as a separate nation and people; so that when Cambyses the Persian crossed their former territory about 525, he described it as belonging to an Arabian ruler.

Language and Government.

The Philistines' language was apparently Semitic, the language of the peoples they conquered. Their religion, too, was most likely Semitic, as they are found worshiping the deities met with among other Semitic peoples. They were governed, in Israel's early history, by a confederation of five kings or rulers of their chief cities. Their army was well organized and brave, and consisted of infantry, cavalry, and chariotry. In fine, they were a civilized people as far back as they can be traced; and as such they became relatively strong and wealthy in their fertile plains. They engaged in commerce, and in their location became thoroughly acquainted with the great peoples of their times. Their disappearance as a nation from history occurred about the time of the conquest of Cyrus.

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E. G. H. I. M. P.

PHILLIPS: American family, especially prominent in New York and Philadelphia, and tracing its descent back to Jonas Phillips, who emigrated from Germany to England in 1751 and thence to America in 1756. The genealogical tree of the family is given on page 3.

Henry Phillips, Jr.: Archeologist and numismatist; born at Philadelphia Sept. 6, 1838; died June, 1895; son of Jonas Altamont Phillips. He was well known for his studies in folk-lore, philology, and numismatics, both in the United States and in Europe. Two gold medals were conferred upon him by Italian societies for his writings. He was treasurer (1862) and secretary (1868) of the Numismatic and Antiquarian Society of Philadelphia, and a secretary (from 1880) and the librarian (from 1885) of the American Philosophical Society, as well as member of many other learned societies at home and abroad.

Phillips' works on the paper currency of the American colonies and on American Continental money were the first on those subjects. His works have been cited by the United States Supreme Court in a decision on the "Legal Tender Cases." Among his writings may be mentioned: "History of American Colonial Paper Currency" (1865); "History of American Continental Paper Money" (1866); "Pleasures of Numismatic Science" (1867); "Poems from the Spanish and German" (1878); "Faust" (1881); and four volumes of translations from the Spanish, Hungarian, and German (1884-87; see Appleton's "Cyclopedia of American Biography," iv.; Henry S. Morais, "The Jews of Philadelphia," *s.v.*; Oscar Fay Adams, "A Dictionary of American Authors," p. 295, New York, 1897; "Proceedings of the American Philological Association," 1896).

A. L. Hü.

Henry Mayer Phillips: American lawyer, congressman, and financier; son of Zalegman and Arabella Phillips; born in Philadelphia June 30, 1811, where he attended a private school and the high school of the Franklin Institute; died Aug. 28, 1884. Phillips was admitted to the bar Jan. 5, 1832. Immediately after his admission he accepted the position of clerk of the Court of Common Pleas.

In Dec., 1841, he was elected solicitor of the district of Spring Garden. In the October election of 1856 he was chosen a member of the thirty-fifth Congress and served during 1857-59. He addressed the House of Representatives on the admission of Kansas into the Union under the Le Compton Constitution on March 9, 1858, and on June 12 he spoke on the expenditures and revenues of the country.

In Dec., 1858, he was elected grand master of the Grand Lodge of Free and Accepted Masons of the State of Pennsylvania, and was reelected in 1859 and 1860. On Dec. 4, 1862, he was chosen trustee of the Jefferson Medical College to fill a vacancy caused

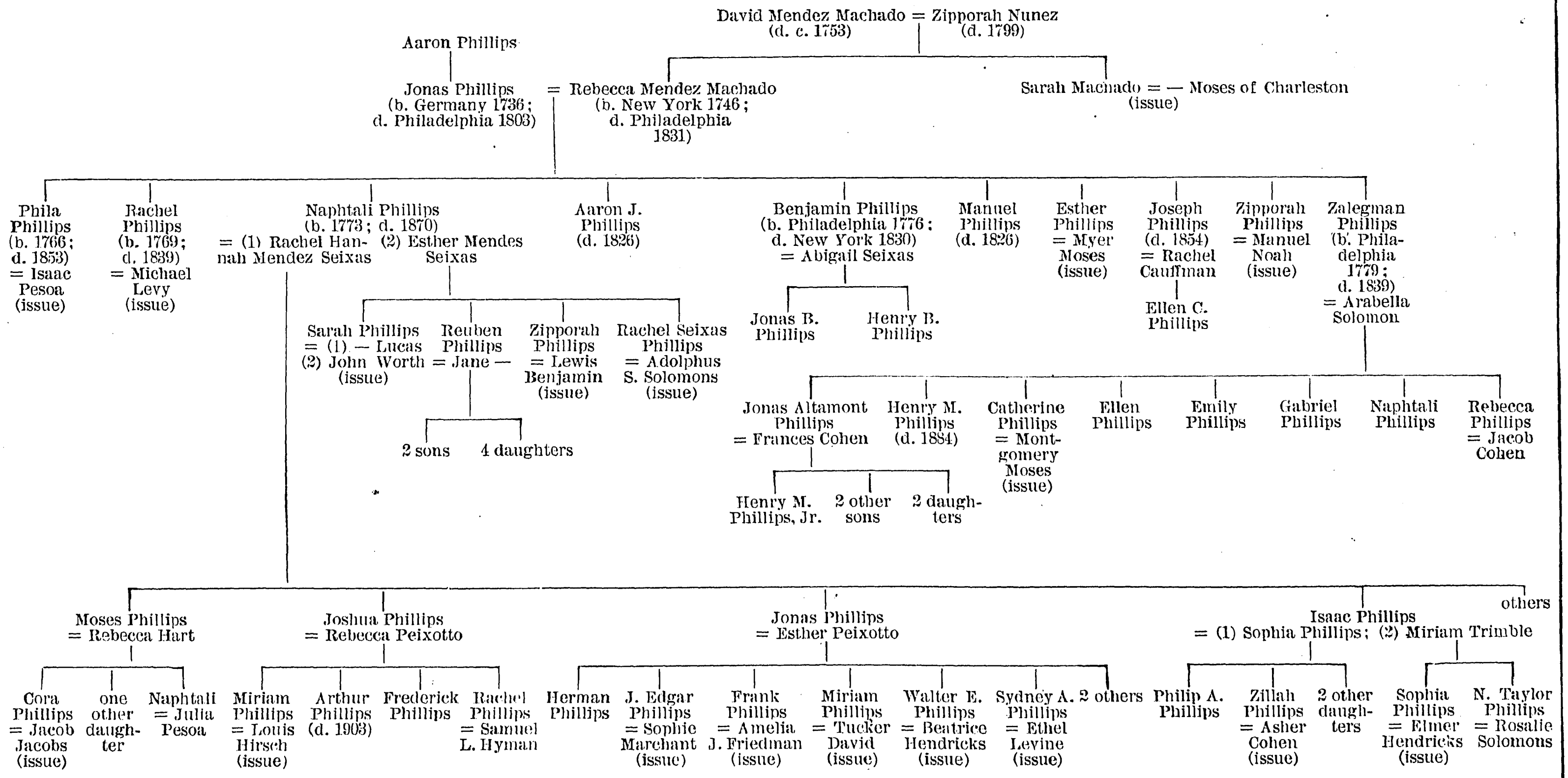
David Mendez Machado = Zipporah Nunez (d. c. 1753) (d. 1799)
Aaron Phillips
Jonas Phillips (b. Germany 1736; d. Philadelphia 1803) = Rebecca Mendez Machado (b. New York 1746; d. Philadelphia 1831)
Sarah Machado = — Moses of Charleston (issue)
Phila Phillips (b. 1766; d. 1853) = Isaac Pesoa (issue)
Rachel Phillips (b. 1769; d. 1839) = Michael Levy (issue)
Naphtali Phillips (b. 1773; d. 1870) = (1) Rachel Hannah Mendez Seixas (2) Esther Mendes Seixas
Aaron J. Phillips (d. 1826)
Benjamin Phillips (b. Philadelphia 1776; d. New York 1830) = Abigail Seixas
Manuel Phillips (d. 1826)
Esther Phillips = Myer Moses (issue)
Joseph Phillips (d. 1854) = Rachel Cauffman
Zipporah Phillips = Manuel Noah (issue)
Zalegman Phillips (b. Philadelphia 1779; d. 1839) = Arabella Solomon
Sarah Phillips = (1) — Lucas (2) John Worth (issue)
Reuben Phillips = Jane —
Zipporah Phillips = Lewis Benjamin (issue)
Rachel Seixas Phillips = Adolphus S. Solomons (issue)
2 sons
4 daughters
Jonas B. Phillips
Henry B. Phillips
Ellen C. Phillips
Jonas Altamont Phillips = Frances Cohen
Henry M. Phillips (d. 1884)
Catherine Phillips = Montgomery Moses (issue)
Ellen Phillips
Emily Phillips
Gabriel Phillips
Naphtali Phillips
Rebecca Phillips = Jacob Cohen
Henry M. Phillips, Jr.
2 other sons
2 daughters
Moses Phillips = Rebecca Hart
Joshua Phillips = Rebecca Peixotto
Jonas Phillips = Esther Peixotto
Isaac Phillips = (1) Sophia Phillips; (2) Miriam Trimble
others
Cora Phillips = Jacob Jacobs (issue)
one other daughter
Naphtali = Julia Pesoa
Miriam Phillips = Louis Hirsch (issue)
Arthur Phillips (d. 1903)
Frederick Phillips
Rachel Phillips = Samuel L. Hyman
Herman Phillips
J. Edgar Phillips = Sophie Marchant (issue)
Frank Phillips = Amelia J. Friedman (issue)
Miriam Phillips = Tucker David (issue)
Walter E. Phillips = Beatrice Hendricks (issue)
Sydney A. Phillips = Ethel Levine (issue)
2 others
Philip A. Phillips
Zillah Phillips = Asher Cohen (issue)
2 other daughters
Sophia Phillips = Elmer Hendricks (issue)
N. Taylor Phillips = Rosalie Solomons

Bibliography: Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publ. Am. Jew. Hist. Soc.* ii. 49, 51, 59.

J. E. N. S.

Pedigree of the Phillips Family.

by the death of his brother J. Altamont Phillips, and subsequently became its treasurer.

The Court of Common Pleas appointed him a member of the board of park commissioners May 13, 1867, and March 12, 1881, he was elected president of the board. He was appointed a member of the board of city trusts Sept. 2, 1869, became its vice-president May 11, 1870, and on March 13, 1878, was chosen its president, which office he resigned in Dec., 1881.

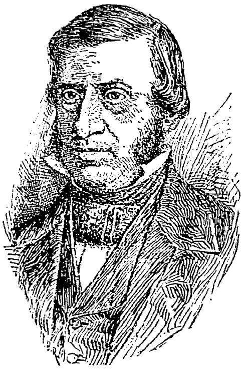

Henry M. Phillips.

In 1870 Phillips was appointed a member of the commission for the construction of a bridge crossing the Schuylkill River. He was one of the original members of the Public Buildings Commission established in 1870, but resigned the next year. In 1870 he was chosen a director of the Academy of Music, became its president in 1872, and resigned in 1884. He was elected a member of the American Philosophical Society in Jan., 1871, and a director of the Pennsylvania Railroad, Northern Central Railroad, Philadelphia, Wilmington and Baltimore Railroad, and of the Western Union Telegraph Company in March, 1874. He became a director of the Pennsylvania Company for Insurance on Lives and Granting Annuities on Oct. 16, 1874.

On Dec. 20, 1882, he presided at the "bar dinner" given to Chief Justice Sharswood on the retirement of the latter; this was the last public occasion in which he participated as a member of the Philadelphia bar, of which he had become a leader.

Phillips was a member of the Sephardic (Spanish and Portuguese) Congregation Mickvé Israel of Philadelphia. In former years, more especially in the period from 1836 to 1851, he took considerable interest in its affairs, taking an active part in the controversy between Isaac Leeser and the congregation; his efforts were largely instrumental in electing Sabato Morais as minister of the congregation on April 13, 1851.

A. D. Su.

Isaac Phillips: Lawyer; born in New York June 16, 1812; died there 1889; son of Naphtali Phillips. He was appointed by President Pierce appraiser of the port of New York, which position he occupied for many years, and he was well known politically. He took a deep interest in educational matters, being a commissioner of the New York board of education; he was likewise the editor of various newspapers in the city of New York, grand master of the freemasons of the state of New York, and an active member of the New York Chamber of Commerce. He married (1) Sophia Phillips and (2) Miriam Trimble.

Jonas Phillips: The first of the family to settle in America; born 1736, the place of his birth being variously given as Busick and Frankfort-on-the-Main; died at Philadelphia, Pa., Jan. 29, 1803; son of Aaron Phillips. He emigrated to America from London in Nov., 1756, and at first resided in Charleston, S. C., where he was employed by Moses Lindo. He soon removed to Albany, and thence, shortly afterward, to New York, where he engaged in mercantile pursuits. As early as 1760 he was identified with a lodge of freemasons in that city. In 1762 he married Rebecca Mendez Machado (see Machado). In 1769 he became a freeman of New York.

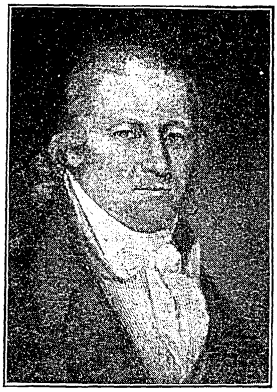

Jonas Phillips.

At the outbreak of the American Revolution Phillips favored the patriot cause; and he was an ardent supporter of the Non-Importation Agreement in 1770. In 1776 he used his influence in the New York congregation to close the doors of the synagogue and remove rather than continue under the British. The edifice was abandoned; and, with the majority of the congregation, Phillips removed to Philadelphia, where he continued in business until 1778. In that year he joined the Revolutionary army, serving in the Philadelphia Militia under Colonel Bradford.

When Congregation Mickvé Israel was established in Philadelphia, Phillips was one of its active founders, and was its president at the consecration of its synagogue in 1782. After the Revolution he removed to New York, but soon returned to Philadelphia, where he continued to reside until his death. His remains, however, were interred at New York in the cemetery, on New Bowery, of Congregation Shearith Israel. His widow survived until 1831. Of his twenty-one children, special mention should be made of the following six:

(1) **Rachel Phillips:** Born 1769; died 1839; married Michael Levy, and was the mother of Commodore Uriah P. Levy of the United States navy.

(2) **Naphtali Phillips:** Born 1773; died 1870; married (1797) Rachel Mendez Seixas (d. 1822) of Newport, R. I. One year after her death he married Esther (b. 1789; d. 1872), the daughter of Benjamin Mendez Seixas. Phillips was the proprietor of the "National Advocate," a New York newspaper, and was also president of Congregation Shearith Israel in that city.

(3) **Manuel Phillips:** Assistant surgeon in the United States navy from 1809 to 1824; died at Vera Cruz in 1826.

(4) **Joseph Phillips:** Died 1854. He served in the War of 1812.

(5) **Aaron J. Phillips:** Actor and playwright; born in Philadelphia; died at New York in 1826. He made his first appearance at the Park Theater, New York, in 1815, and was successful in Shakespeare's "Comedy of Errors." Later he became a theatrical manager (see Charles P. Daly, "Settle-

ment of the Jews in North America," pp. 102–103, 120, New York, 1893).

(6) **Zalegman Phillips:** Lawyer; born 1779; died Aug. 21, 1839. He was graduated from the University of Pennsylvania in 1795, and became one of the leading criminal lawyers of Philadelphia.

Jonas Altamont Phillips: Lawyer; born at Philadelphia 1806; died there 1862; brother of Henry M. Phillips. He became prominent as a lawyer, and in 1847–48 was the Democratic candidate for the mayoralty of Philadelphia. President Buchanan is said to have tendered him the position of judge of the United States District Court, which he declined. In 1837 he married Frances Cohen of Charleston, S. C.

Jonas B. Phillips: Dramatist; born Oct. 28, 1805, at Philadelphia; died 1869; son of Benjamin J. Phillips. He became known as a dramatist as early as 1833. Among the plays he produced were: "Cold Stricken" (1838), "Camillus," and "The Evil Eye." Subsequently he studied law and became assistant district attorney for the county of New York, holding that appointment under several successive administrations (see Daly, *l.c.* p. 145).

Jonas N. Phillips: Born 1817; died 1874; son of Naphtali Phillips. He was chief of the volunteer fire department in the city of New York for many years, and president of the board of councilmen and acting mayor in 1857.

Naphtali Taylor Phillips: Lawyer; born in New York Dec. 5, 1868; son of Isaac Phillips by his second wife. He has held various political offices, *e.g.*: he was member of the New York state legislature (1898–1901), serving on the judiciary and other committees and as a member of the Joint Statutory Revision Commission of that body (1900); and deputy comptroller of the city of New York (from 1902). He is also a trustee of the American Scenic and Historic Preservation Society, and a member of the Sons of the American Revolution and of the New York Historical Society. He is treasurer of the Jewish Historical Society and has contributed several papers to its publications. For fifteen years he has been clerk of Congregation Shearith Israel. In 1892 Phillips married Rosalie Solomons, daughter of Adolphus S. Solomons. Mrs. Phillips is an active member of the Daughters of the American Revolution.

BIBLIOGRAPHY: Charles P. Daly, *Settlement of the Jews in North America*, New York, 1893; Isaac Markens, *The Hebrews in America*, ib. 1888; Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; H. P. Rosenbach, *The Jews in Philadelphia*, 1883; N. Taylor Phillips, in *Publ. Am. Jew. Hist. Soc.* ii. 51, iv. 204 *et seq.*; Sabato Morais, *ib.* i.; M. J. Kohler, *ib.* iv. 89; Herbert Friedenwald, *ib.* vi. 50 *et seq.* (other references are found in almost all the volumes issued by the society); L. Hühner, *New York Jews in the Struggle for American Independence*; *Pennsylvania Associators and Militia in the Revolution*, i. 682; *New York Gazette and Weekly Post Boy*, July 23, 1770; *New York Hist. Soc. Col.* for 1885, p. 49.

A. L. Hü.

PHILLIPS, BARNET: American journalist; born in Philadelphia Nov. 9, 1828; educated at the University of Pennsylvania, Philadelphia, whence he was graduated in 1847. Shortly afterward he set out for Europe, where he continued his studies and engaged in journalism. On his return to the United States, Phillips joined the staff of the "New York Times" and published two books, "The Struggle" and "Burning Their Ships." Phillips' connection with the "New York Times" extends over thirty years.

A. F. H. V.

PHILLIPS, SIR BENJAMIN SAMUEL: Lord mayor of London; born in London in 1811; died there Oct. 9, 1889. He was a son of **Samuel Phillips,** tailor, and was educated at Neumegen's school at Highgate and Kew. In 1833 he married, and soon afterward entered into partnership with his brother-in-law Henry Faudel, thus laying the foundation of the firm of Faudel, Phillips & Sons. He then became an active worker in the community, being elected president of the Institution for the Relief of the Jewish Indigent Blind in 1850 and president of the Hebrew Literary Society. He rendered important services in the foundation of the United Synagogue, of which he was elected a life-member in June, 1880. For thirty years Phillips was a member of the Board of Deputies as representative of the Great and Central synagogues; he served as a member of the Rumanian Committee, and was a vice-president of the Anglo-Jewish Association.

Benjamin Phillips will be chiefly remembered for the prominent part he took in the struggle for the removal of Jewish disabilities. In 1846 he was elected a member of the common council as representative of the ward of Farringdon Within. After being returned at every subsequent election, he was elected alderman of the ward in 1857. In 1859 he held the office of sheriff, and on Sept. 29, 1865, was elected lord mayor. He performed the duties of mayor with marked distinction, and the King of the Belgians, whom he entertained, conferred upon him the Order of Leopold. During his mayoralty he rendered considerable help in personally raising £70,000 toward the great Cholera Fund. In recognition of these services he was knighted by Queen Victoria. In 1888, owing to advancing years, he retired from the court of aldermen, being succeeded in the office by his second son, Alderman Sir George Faudel-Phillips, who was unanimously elected.

Sir Benjamin Phillips was for many years a member of the Spectacle-Makers Company (of which he was master) and was on the commission for the Lieutenancy of the City of London.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Oct. 18, 1889; *The Times* and other London newspapers, Oct. 10, 1889.

J. G. L.

PHILLIPS, GEORGE LYON: Jamaican politician; born in 1811; died at Kingston, Jamaica, Dec. 29, 1886. One of the most prominent and influential residents of Jamaica, he held the chief magistrateship of the privy council and other important executive offices on the island. During the anxious period known as the "Saturnalia of Blood" Phillips especially conserved the interests of the colony by his gentle and calm demeanor at councils of state.

BIBLIOGRAPHY: *Falmouth Gazette* (Jamaica), Dec. 31, 1885; *Jew. World*, Jan. 28, 1887; *Jew. Chron.* Feb. 4, 1887.

J. G. L.

PHILLIPS, MORRIS: American journalist and writer; born in London, England, May 9, 1834.

Phillips received his elementary education in Cleveland, Ohio, and later continued his studies under private tutors in New York. He studied for the legal profession, first in Buffalo and later in New York. But the opportunity being open to him of association with Nathaniel Parker Willis as joint editor of the "New York Home Journal," he embraced it at once, and from Sept., 1854, until the death of Willis in Jan., 1867, Phillips was associate editor of that periodical, of which he then became chief editor and sole proprietor. Phillips was a prolific writer and an extensive traveler; as such he held commissions as special correspondent for several daily newspapers, and published in many magazines the fruits of his observations.

A. F. H. V.

PHILLIPS, PHILIP: American jurist; born in Charleston, S. C., Dec. 17, 1807; died in Washington, D. C., Jan. 14, 1884. He was educated at the Norwich Military Academy in Vermont and at Middletown, Conn. He then studied law and was admitted to the bar in 1829, settling in Cheraw, S. C. He was a member of the Nullification Convention of 1832. Elected to the state legislature in 1834, he resigned in 1835 and moved to Mobile, Ala., where he practised law. He was president of the Alabama State Convention in 1837, and was elected to the state legislature in 1844, being reelected in 1852. In 1853-55 he was a member of Congress from Alabama. He then moved to Washington, where he continued his profession until the Civil war, when he migrated to New Orleans. After the war he returned to Washington and resided there until his death. In 1840 he prepared a "Digest of Decisions of the Supreme Court of Alabama," and he wrote "Practise of the Supreme Court of the United States." He married Eugenia Levy of Charleston, S. C., on Sept. 7, 1836.

Bibliography: Brewer, *Alabama*, pp. 406-407; Garrett, *Reminiscences of Public Men in Alabama*, 1872, pp. 405-407.

A. A. S. I.

PHILLIPS, PHINEAS: Polish merchant; flourished about 1775. He held the position of chief of the Jewish community at Krotoschin, at that time a fief of the princes of Thurn and Taxis. The reigning prince held Phillips in considerable esteem and entrusted him with personal commissions.

In the course of business Phillips attended the Leipsic fairs and those held in other important Continental cities. In 1775 he extended his travels to England. Once there, he settled for some time in London, where he carried on an extensive business in indigo and gum.

After his death, while on a visit to his native town his son **Samuel Phillips** established himself in London and became the father of Sir Benjamin Phillips and grandfather of Sir George Faudel-Phillips, Bart., both lord mayors of London.

Bibliography: *Jew. Chron.* Oct. 18, 1889.

J. G. L.

PHILLIPS, SAMUEL: English journalist; born at London 1815; died at Brighton Oct., 1854. He was the son of an English merchant, and at fifteen years of age made his début as an actor at Covent Garden. Influential friends then placed him at Cambridge, whence he passed to Göttingen University. Phillips then came to London, and in 1841 turned his attention to literature and journalism. His earliest work was a romance entitled "Caleb Stukeley," which appeared in "Blackwood's Magazine" and was reprinted in 1843. Its success led to further contributions to "Blackwood's," including "We Are All Low People There" and other tales.

Phillips continued to write for periodicals, and he was subsequently admitted as literary critic to the staff of the "Times." His articles were noted for their vigor of expression and their wealth of ideas. Dickens, Carlyle, Mrs. Stowe, and other popular writers were boldly assailed by the anonymous critic, whose articles became the talk of the town. In 1852 and 1854 two volumes of his literary essays were published anonymously. Phillips was also associated with the "Morning Herald" and "John Bull."

When the Society of the Crystal Palace was formed Phillips became secretary and afterward literary director. In connection with the Palace he wrote the "Guide" and the "Portrait Gallery."

Bibliography: *The Times* (London), Oct. 17, 1854; Didot, *Nouveau Biographie Général*; Chambers, *Cyc. of English Literature*.

J. G. L.

PHILO JUDÆUS: Alexandrian philosopher; born about 20 B.C. at Alexandria, Egypt; died after 40 C.E. The few biographical details concerning him that have been preserved are found in his own works (especially in "Legatio ad Caium," §§ 22, 28; ed. Mangey [hereafter cited in brackets], ii. 567, 572; "De Specialibus Legibus," ii. 1 [ii. 299]) and in Josephus ("Ant." xviii. 8, § 1; comp. *ib.* xix. 5, § 1; xx. 5, § 2). The only event that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome for the purpose of asking protection against the attacks of the Alexandrian Greeks. This occurred in the year 40 C.E.

Philo included in his philosophy both Greek wisdom and Hebrew religion, which he sought to fuse and harmonize by means of the art of allegory that he had learned from the Stoics. His work was not accepted by contemporary Judaism. "The sophists of literalness," as he calls them ("De Somniis," i. 16-17), "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Greek science, suppressed by the victorious Phariseeism (Men. 99), was soon forgotten. Philo was all the more enthusiastically received by the early Christians, some of whom saw in him a Christian.

His Works: The Church Fathers have preserved most of Philo's works that are now extant. These are chiefly commentaries on the Pentateuch. As Ewald has pointed out, three of Philo's chief works lie in this field (comp. Siegfried, "Abhandlung zur Kritik der Schriften Philo's," 1874, p. 565).

(*a*) He explains the Pentateuch catechetically, in the form of questions and answers ("*Ζητήματα καὶ Λύσεις*, Quæstiones et Solutiones"). It can not now be determined how far he carried out this method. Only the following fragments have been preserved: passages in Armenian in explanation of Genesis and

Exodus, an old Latin translation of a part of the "Genesis," and fragments from the Greek text in the "Sacra Parallela," in the "Catena," and also in Ambrosius. The explanation is confined chiefly to determining the literal sense, although Philo frequently refers to the allegorical sense as the higher.

His Allegorical Commentary.

(*b*) That he cared mainly for the latter he shows in his scientific chief work, the great allegorical commentary, Νόμων Ἱερῶν Ἀλληγορίαι, or "Legum Allegoriæ," which deals, so far as it has been preserved, with selected passages from Genesis. According to Philo's original idea, the history of primal man is here considered as a symbol of the religious and moral development of the human soul. This great commentary included the following treatises: (1) "De Allegoriis Legum," books i.–iii., on Gen. ii. 1–iii. 1a, 8b–19 (on the original extent and contents of these three books and the probably more correct combination of i. and ii., see Schürer, "Gesch." iii. 503); (2) "De Cherubim," on Gen. iii. 24, iv. 1; (3) "De Sacrificiis Abelis et Caini," on Gen. iv. 2–4 (comp. Schürer, *l.c.* p. 504); (4) "De Eo Quod Deterius Potiori Insidiatur"; (5) "De Posteritate Caini," on Gen. iv. 16–25 (see Cohn and Wendland, "Philonis Alexandrini," etc., ii., pp. xviii. *et seq.*, 1–41; "Philologus," lvii. 248–288); (6) "De Gigantibus," on Gen. vi. 1–4; (7) "Quod Deus Sit Immutabilis," on Gen. vi. 4–12 (Schürer [*l.c.* p. 506] correctly combines Nos. 6 and 7 into one book; Massebieau ["Bibliothèque de l'Ecole des Hautes Etudes," p. 23, note 2, Paris, 1889] adds after No. 7 the lost books Περὶ Διαθηκῶν); (8) "De Agricultura Noë," on Gen. ix. 20 (comp. Von Arnim, "Quellenstudien zu Philo von Alexandria," 1899, pp. 101–140); (9) "De Ebrietate," on Gen. ix. 21 (on the lost second book see Schürer, *l.c.* p. 507, and Von Arnim, *l.c.* pp. 53–100); (10) "Resipuit Noë, seu De Sobrietate," on Gen. ix. 24–27; (11) "De Confusione Linguarum," on Gen. xi. 1–9; (12) "De Migratione Abrahami," on Gen. xii. 1–6; (13) "Quis Rerum Divinarum Heres Sit," on Gen. xv. 2–18 (on the work Περὶ Μισθῶν cited in this treatise see Massebieau, *l.c.* pp. 27 *et seq.*, note 3); (14) "De Congressu Quærendæ Eruditionis Gratia," on Gen. xvi. 1–6; (15) "De Profugis," on Gen. xvi. 6–14; (16) "De Mutatione Nominum," on Gen. xvii. 1–22 (on the fragment "De Deo," which contains a commentary on Gen. xviii. 2, see Massebieau, *l.c.* p. 29); (17) "De Somniis," book i., on Gen. xxviii. 12 *et seq.*, xxxi. 11 *et seq.* (Jacob's dreams); "De Somniis," book ii., on Gen. xxxvii. 40 *et seq.* (the dreams of Joseph, of the cupbearer, the baker, and Pharaoh). Philo's three other books on dreams have been lost. The first of these (on the dreams of Abimelech and Laban) preceded the present book i., and discussed the dreams in which God Himself spoke with the dreamers, this fitting in very well with Gen. xx. 3. On a doxographic source used by Philo in book i., § 4 [i. 623], see Wendland in "Sitzungsbericht der Berliner Akademie," 1897, No. xlix. 1–6.

On the Patriarchs.

On the Law.

(*c*) Philo wrote a systematic work on Moses and his laws, which was prefaced by the treatise "De Opificio Mundi," which in the present editions precedes "De Allegoriis Legum," book i. (comp. "De Abrahamo," § 1 [ii. 1], with "De Præmiis et Pœnis," § 1 [ii. 408]). The Creation is, according to Philo, the basis for the Mosaic legislation, which is in complete harmony with nature ("De Opificio Mundi," § 1 [i. 1]). The exposition of the Law then follows in two sections. First come the biographies of the men who antedated the several written laws of the Torah, as Enos, Enoch, Noah, Abraham, Isaac, and Jacob. These were the Patriarchs, who were the living impersonations of the active law of virtue before there were any written laws. Then the laws are discussed in detail: first the chief ten commandments (the Decalogue), and then the precepts in amplification of each law. The work is divided into the following treatises: (1) "De Opificio Mundi" (comp. Siegfried in "Zeitschrift für Wissenschaftliche Theologie," 1874, pp. 562–565; L. Cohn's important separate edition of this treatise, Breslau, 1889, preceded the edition of the same in "Philonis Alexandrini," etc., 1896, i.). (2) "De Abrahamo," on Abraham, the representative of the virtue acquired by learning. The lives of Isaac and Jacob have been lost. The three patriarchs were intended as types of the ideal cosmopolitan condition of the world. (3) "De Josepho," the life of Joseph, intended to show how the wise man must act in the actually existing state. (4) "De Vita Mosis," books i.–iii.; Schürer, *l.c.* p. 523, combines the three books into two; but, as Massebieau shows (*l.c.* pp. 42 *et seq.*), a passage, though hardly an entire book, is missing at the end of the present second book (Wendland, in "Hermes," xxxi. 440). Schürer (*l.c.* pp. 515, 524) excludes this work here, although he admits that from a literary point of view it fits into this group; but he considers it foreign to the work in general, since Moses, unlike the Patriarchs, can not be conceived as a universally valid type of moral action, and can not be described as such. The latter point may be admitted; but the question still remains whether it is necessary to regard the matter in this light. It seems most natural to preface the discussion of the law with the biography of the legislator, while the transition from Joseph to the legislation, from the statesman who has nothing to do with the divine laws to the discussion of these laws themselves, is forced and abrupt. Moses, as the perfect man, unites in himself, in a way, all the faculties of the patriarchal types. His is the "most pure mind" ("De Mutatione Nominum," 37 [i. 610]), he is the "lover of virtue," who has been purified from all passions ("De Allegoriis Legum," iii. 45, 48 [i. 113, 115]). As the person awaiting the divine revelation, he is also specially fitted to announce it to others, after having received it in the form of the Commandments (*ib.* iii. 4 [i. 89 *et seq.*]). (5) "De Decalogo," the introductory treatise to the chief ten commandments of the Law. (6) "De Specialibus Legibus," in which treatise Philo attempts to systematize the several laws of the Torah, and to arrange them in conformity with the Ten Commandments. To the first and second commandments he adds the laws relating to priests and sacrifices; to the third (misuse of the name of God), the laws on oaths, vows, etc.; to the fourth (on the Sabbath), the laws on festivals; to the fifth (to honor father and mother), the laws on respect for parents, old age, etc.; to the sixth, the marriage laws; to the seventh, the civil and criminal laws; to the eighth, the laws on theft; to the ninth, the laws on truthful testifying; and to the tenth, the laws on lust (comp. Stade-Holtzmann, "Gesch. des Volkes Israel," 1888, ii. 535–545; on Philo as influenced by the Halakah, see B. Ritter, "Philo und die Halacha," Leipsic, 1879, and Siegfried's review of the same in the "Jenaer Literaturzeitung," 1879, No. 35). The first book includes the following treatises of the current editions: "De Circumcisione"; "De Monarchia," books i. and ii.; "De Sacerdotum Honoribus"; "De Victimis." On the division of the book into these sections, the titles of the latter, and newly found sections of the text, see Schürer, *l.c.* p. 517; Wendland, *l.c.* pp. 136 *et seq.* The second book includes in the editions a section also entitled "De Specialibus Legibus" (ii. 270–277), to which is added the treatise "De Septenario," which is, however, incomplete in Mangey. The greater part of the missing portion was supplied, under the title "De Cophini Festo et de Colendis Parentibus," by Mai (1818), and was printed in Richter's edition, v. 48–50, Leipsic, 1828. The complete text of the second book was published by Tischendorf in his "Philonea" (pp. 1–83). The third book is included under the title "De Specialibus Legibus" in ed. Mangey, ii. 299–334. The fourth book also is entitled "De Specialibus Legibus"; to it the last sections are added under the titles "De Judice" and "De Concupiscentia" in the usual editions; and they include, also, as appendix, the sections "De Justitia" and "De Creatione Principum." (7) The treatises "De Fortitudine," "De Caritate," and "De Pœnitentia" are a kind of appendix to "De Specialibus Legibus." Schürer (*l.c.* pp. 519 [note 82], 520–522) combines them into a special book, which, he thinks, was composed by Philo. (8) "De Præmiis et Pœnis" and "De Execratione." On the connection of both see Schürer, *l.c.* pp. 522 *et seq.* This is the conclusion of the exposition of the Mosaic law.

Independent Works: (1) "Quod Omnis Probus Liber," the second half of a work on the freedom of the just according to Stoic principles. The genuineness of this work has been disputed by Frankel (in "Monatsschrift," ii. 30 *et seq.*, 61 *et seq.*), by Grätz ("Gesch." iii. 464 *et seq.*), and more recently by Ansfeld (1887), Hilgenfeld (in "Zeitschrift für Wissenschaftliche Theologie," 1888, pp. 49–71), and others. Now Wendland, Ohle, Schürer, Massebieau, and Krell consider it genuine, with the exception of the partly interpolated passages on the Essenes. (2) "In Flaccum" and "De Legatione ad Caium," an account of the Alexandrian persecution of the Jews under Caligula. This account, consisting originally of five books, has been preserved in fragments only (see Schürer, *l.c.* pp. 525 *et seq.*). Philo intended to show the fearful punishment meted out by God to the persecutors of the Jews (on Philo's predilection for similar discussions see Siegfried, "Philo von Alexandria," p. 157). (3) "De Providentia," preserved only in Armenian, and printed from Aucher's Latin translation in the editions of Richter and others (on Greek fragments of the work see Schürer, *l.c.* pp. 531 *et seq.*). (4) "De Animalibus" (on the title see Schürer, *l.c.* p. 532; in Richter's ed. viii. 101–144). (5) *Ὑποθετικά* ("Counsels"), a work known only through fragments in Eusebius, "Præparatio Evangelica," viii. 6, 7. The meaning of the title is open to discussion; it may be identical with the following (No. 6). (6) *Περὶ Ἰουδαίων*, an apology for the Jews (Schürer, *l.c.* pp. 532 *et seq.*).

For a list of the lost works of Philo see Schürer, *l.c.* p. 534.

Other Works Ascribed to Philo: (1) "De Vita Contemplativa" (on the different titles comp. Schürer, *l.c.* p. 535). This work describes the mode of life and the religious festivals of a society of Jewish ascetics, who, according to the author, are widely scattered over the earth, and are found especially in every nome in Egypt. The writer, however, confines himself to describing a colony of hermits settled on the Lake Mareotis in Egypt, where each lives separately in his own dwelling. Six days of the week they spend in pious contemplation, chiefly in connection with Scripture. On the seventh day both men and women assemble together in a hall; and the leader delivers a discourse consisting of an allegorical interpretation of a Scriptural passage. The feast of the fiftieth day is especially celebrated. The ceremony begins with a frugal meal consisting of bread, salted vegetables, and water, during which a passage of Scripture is interpreted. After the meal the members of the society in turn sing religious songs of various kinds, to which the assembly answers with a refrain. The ceremony ends with a choral representation of the triumphal festival that Moses and Miriam arranged after the passage through the Red Sea, the voices of the men and the women uniting in a choral symphony until the sun rises. After a common morning prayer each goes home to resume his contemplation. Such is the contemplative life (*βίος θεωρητικός*) led by these *Θεραπευταί* ("servants of YHWH").

"De Vita Contemplativa."

The ancient Church looked upon these Therapeutæ as disguised Christian monks. This view has found advocates even in very recent times; Lucius' opinion particularly, that the Christian monkdom of the third century was here glorified in a Jewish disguise, was widely accepted ("Die Therapeuten," 1879). But the ritual of the society, which was entirely at variance with Christianity, disproves this view. The chief ceremony especially, the choral representation of the passage through the Red Sea, has no special significance for Christianity; nor have there ever been in the Christian Church nocturnal festivals celebrated by men and women together. But Massebieau ("Revue de l'Histoire des Religions," 1887, xvi. 170 *et seq.*, 284 *et seq.*), Conybeare ("Philo About the Contemplative Life," Oxford, 1895), and Wendland ("Die Therapeuten," etc., Leipsic, 1896) ascribe the entire work to Philo, basing their argument wholly on linguistic reasons, which seem sufficiently conclusive. But there are great dissimilarities between the fundamental conceptions of the author of the "De Vita Contemplativa" and those of Philo. The latter looks upon Greek culture and philosophy as allies, the former is hostile to Greek philosophy (see Siegfried in "Protestantische Kirchenzeitung," 1896, No.

42). He repudiates a science that numbered among its followers the sacred band of the Pythagoreans, inspired men like Parmenides, Empedocles, Zeno, Cleanthes, Heraclitus, and Plato, whom Philo prized ("Quod Omnis Probus," i., ii.; "Quis Rerum Divinarum Heres Sit," 43; "De Providentia," ii. 42, 48, etc.). He considers the symposium a detestable, common drinking-bout. This can not be explained as a Stoic diatribe; for in this case Philo would not have repeated it. And Philo would have been the last to interpret the Platonic Eros in the vulgar way in which it is explained in the "De Vita Contemplativa," 7 [ii. 480], as he repeatedly uses the myth of double man allegorically in his interpretation of Scripture ("De Opificio Mundi," 24; "De Allegoriis Legum," ii. 24). It must furthermore be remembered that Philo in none of his other works mentions these colonies of allegorizing ascetics, in which he would have been highly interested had he known of them. But pupils of Philo may subsequently have founded near Alexandria similar colonies that endeavored to realize his ideal of a pure life triumphing over the senses and passions; and they might also have been responsible for the one-sided development of certain of the master's principles. While Philo desired to renounce the lusts of this world, he held fast to the scientific culture of Hellenism, which the author of this book denounces. Although Philo liked to withdraw from the world in order to give himself up entirely to contemplation, and bitterly regretted the lack of such repose ("De Specialibus Legibus," 1 [ii. 299]), he did not abandon the work that was required of him by the welfare of his people.

(2) "De Incorruptibilitate Mundi." Since the publication of I. Bernays' investigations there has been no doubt that this work is spurious. Its Peripatetic basic idea that the world is eternal and indestructible contradicts all those Jewish teachings that were for Philo an indisputable presupposition. Bernays has proved at the same time that the text has been confused through wrong pagination, and he has cleverly restored it ("Gesammelte Abhandlungen," 1885, i. 283–290; "Abhandlung der Berliner Akademie," 1876, Philosophical-Historical Division, pp. 209–278; *ib.* 1882, sect. iii. 82; Von Arnim, *l.c.* pp. 1–52).

(3) "De Mundo," a collection of extracts from Philo, especially from the preceding work (comp. Wendland, "Philo," ii., pp. vi.–x.). (4) "De Sampsone" and "De Jona," in Armenian, published with Latin translation by Aucher. (5) "Interpretatio Hebraicorum Nominum," a collection, by an anonymous Jew, of the Hebrew names occurring in Philo. Origen enlarged it by adding New Testament names; and Jerome revised it. On the etymology of names occurring in Philo's exegetical works see below. (6) A "Liber Antiquitatum Biblicarum," which was printed in the sixteenth century and then disappeared, has been discussed by Cohn in "J. Q. R." 1898, x. 277–332. It narrates Biblical history from Adam to Saul (see Schürer, *l.c.* p. 542). (7) The pseudo-Philonic "Breviarium Temporum," published by Annius of Viterbo (see Schürer, *l.c.* note 168).

His Exegesis. **Cultural Basis:** Philo, of Jewish descent, was by birth a Hellene, a member of one of those colonies, organized after the conquests of Alexander the Great, that were dominated by Greek language and culture. The vernacular of these colonies, Hellenistic Greek proper, was everywhere corrupted by idiotisms and solecisms, and in specifically Jewish circles by Hebraisms and Semitisms, numerous examples of which are found in the Septuagint, the Apocrypha, and the New Testament. The educated classes, however, had created for themselves from the classics, in the so-called *κοινὴ διάλεκτος*, a purer medium of expression. In the same way Philo formed his language by means of extensive reading of the classics. Scholars at an early date pointed out resemblances to Plato (Suidas, *s.v.*; Jerome, "De Scriptoribus Ecclesiasticis," Catalogue, *s.v.*). But there are also expressions and phrases taken from Aristotle, as well as from Attic orators and historians, and poetic phrases and allusions to the poets. Philo's works offer an anthology of Greek phraseology of the most different periods; and his language, in consequence, lacks simplicity and purity (see Treitel, "De Philonis Judæi Sermone," Breslau, 1870; Jessen, "De Elocutione Philonis Alexandrini," 1889).

Influence of Hellenism.

But more important than the influence of the language was that of the literature. He quotes the epic and dramatic poets with especial frequency, or alludes to passages in their works. He has a wide acquaintance with the works of the Greek philosophers, to which he was devoted, owing to them his real scholarship, as he himself says (see "De Congressu Quærendæ Eruditionis Gratia," 6 [i. 550]; "De Specialibus Legibus," ii. 229; Deane, "The Book of Wisdom," 1881, p. 12, note 1). He holds that the highest perception of truth is possible only after a study of the encyclopedic sciences. Hence his system throughout shows the influence of Greek philosophy. The dualistic contrast between God and the world, between the finite and the infinite, appears also in Neo-Pythagorism. The influence of Stoicism is unmistakable in the doctrine of God as the only efficient cause, in that of divine reason immanent in the world, in that of the powers emanating from God and suffusing the world. In the doctrine of the Logos various elements of Greek philosophy are united. As Heinze shows ("Die Lehre vom Logos in der Griechischen Philosophie," 1872, pp. 204 *et seq.*), this doctrine touches upon the Platonic doctrine of ideas as well as the Stoic doctrine of the *γενικώτατόν τι* and the Neo-Pythagorean doctrine of the type that served at the creation of the world; and in the shaping of the *λόγος τομεύς* it touches upon the Heraclitean doctrine of strife as the moving principle. Philo's doctrine of dead, inert, non-existent matter harmonizes in its essentials with the Platonic and Stoic doctrine. His account of the Creation is almost identical with that of Plato; he follows the latter's "Timæus" pretty closely in his exposition of the world as having no beginning and no end; and, like Plato, he places the creative activity as well as the act of creation outside of time, on the Platonic ground that time begins only with the world. The influence of Pythagorism appears in the numeral-symbolism, to which

Philo frequently recurs. The Aristotelian contrast between *δύναμις* and *ἐντελέχεια* ("Metaphysics," iii. 73) is found in Philo, "De Allegoriis Legum," i. 64 (on Aristotle see Freudenthal in "Monatsschrift," 1875, p. 233). In his psychology he adopts either the Stoic division of the soul into eight faculties, or the Platonic trichotomy of reason, courage, and desire, or the Aristotelian triad of the vegetative, emotive, and rational souls. The doctrine of the body as the source of all evil corresponds entirely with the Neo-Pythagorean doctrine: the soul he conceives as a divine emanation, similar to Plato's *νοῦς* (see Siegfried, "Philo," pp. 139 *et seq.*). His ethics and allegories are based on Stoic ethics and allegories. Although as a philosopher Philo must be classed with the eclectics, he was not therefore merely a compiler. He made his philosophy the means of defending and justifying the Jewish religious truths. These truths he regarded as fixed and determinate; and philosophy was merely an aid to truth and a means of arriving at it. With this end in view Philo chose from the philosophical tenets of the Greeks, refusing those that did not harmonize with the Jewish religion, as, *e.g.*, the Aristotelian doctrine of the eternity and indestructibility of the world.

His Knowledge of Hebrew.

Although he devoted himself largely to the Greek language and literature, especially Greek philosophy, Philo's national Jewish education is also a factor to be taken into account. While he read the Old Testament chiefly in the Greek translation, not deeming it necessary to use the Hebrew text because he was under the wrong impression that the Greek corresponded with it, he nevertheless understood Hebrew, as his numerous etymologies of Hebrew names indicate (see Siegfried, "Philonische Studien," in Merx, "Archiv für Wissenschaftliche Erforschung des A. T." 1871, ii. 2, 143-163; *idem*, "Hebräische Worterklärungen des Philo und Ihre Einwirkung auf die Kirchenväter," 1863). These etymologies are not in agreement with modern Hebrew philology, but are along the lines of the etymologic midrash to Genesis and of the earlier rabbinism. His knowledge of the Halakah was not profound. B. Ritter, however, has shown (*l.c.*) that he was more at home in this than has been generally assumed (see Siegfried's review of Ritter's book in "Jenaer Literaturzeitung," 1879, No. 35, where the principal points of Philo's indebtedness to the Halakah are enumerated). In the Haggadah, however, he was very much at home, not only in that of the Bible, but especially in that of the earlier Palestinian and the Hellenistic Midrash (Frankel, "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik," 1851, pp. 190-200; Schürer, *l.c.* p. 546; "De Vita Mosis," i. 1 [ii. 81]).

His Methods of Exegesis: Philo bases his doctrines on the Old Testament, which he considers as the source and standard not only of religious truth but in general of all truth. Its pronouncements are for him divine pronouncements. They are the words of the *ἱερὸς λόγος, θεῖος λόγος, ὀρθὸς λόγος* ("De Agricultura Noë," § 12 [i. 308]; "De Somniis," i. 681, ii. 25) uttered sometimes directly and sometimes through the mouth of a prophet, especially through Moses, whom Philo considers the real medium of revelation, while the other writers of the Old Testament appear as friends or pupils of Moses. Although he distinguishes between the words uttered by God Himself, as the Decalogue, and the edicts of Moses, as the special laws ("De Specialibus Legibus," §§ 2 *et seq.* [ii. 300 *et seq.*]; "De Præmiis et Pœnis," § 1 [ii. 408]), he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents ("De Mutatione Nominum," § 8 [i. 587]). The extent of his canon can not be exactly determined (comp. Hornemann, "Observationes ad Illustrationem Doctrinæ de Canone V. T. ex Philone," 1776; B. Pick, "Philo's Canon of the O. T.," in "Jour. of Exeg. Society," 1895, pp. 126-143; C. Bissel, "The Canon of the O. T.," in "Bibliotheca Sacra," Jan., 1886, pp. 83-86; and the more recent introductions to the Old Testament, especially those of Buhl, "Canon and Text of the O. T." 1891, pp. 17, 43, 45; Ryle, "Philo and Holy Script," 1895, pp. xvi.-xxxv.; and other references in Schürer, *l.c.* p. 547, note 17). He does not quote Ezekiel, Daniel, Canticles, Ruth, Lamentations, Ecclesiastes, or Esther (on a quotation from Job see E. Kautzsch, "De Locis V. T. a Paulo Apostolo Allegatis," 1869, p. 69; on Philo's manner of quoting see Siegfried, *l.c.* p. 162). Philo regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to "Quis Rerum Divinarum Heres Sit," § 43 [i. 503]; Zeno, according to "Quod Omnis Probus Liber," § 8 [ii. 454].

Stoic Influence.

Greek allegory had preceded Philo in this field. As the Stoic allegorists sought in Homer the basis for their philosophic teachings, so the Jewish allegorists, and especially Philo, went to the Old Testament. Following the methods of Stoic allegory, they interpreted the Bible philosophically (on Philo's predecessors in the domain of the allegoristic Midrash among the Palestinian and Alexandrian Jews, see Siegfried, *l.c.* pp. 16-37). Philo bases his hermeneutics on the assumption of a twofold meaning in the Bible, the literal and the allegorical (comp. "Quod Deus Sit Immutabilis," § 11 [i. 280]; "De Somniis," i. 40 [i. 656]). He distinguishes the *ῥητὴ καὶ φανερὰ ἀπόδοσις* ("De Abrahamo," § 36 [ii. 29 *et seq.*]), "ad litteram" in contrast to "allegorice" ("Quæstiones in Genesin," ii. 21). The two interpretations, however, are not of equal importance: the literal sense is adapted to human needs; but the allegorical sense is the real one, which only the initiated comprehend. Hence Philo addresses himself to the *μύσται* ("initiated") among his audience, by whom he expects to be really comprehended ("De Cherubim," § 14 [i. 47]; "De Somniis," i. 33 [i. 649]). A special method is requisite for determining the real meaning of the words of Scripture ("Canons of Allegory," "De Victimas Offerentibus," § 5 [ii. 255]; "Laws of Allegory," "De Abrahamo," § 15 [ii. 11]); the correct application of this method determines the correct allegory, and is therefore called "the wise architect" ("De Somniis," ii. 2 [i. 660]). As a result of some of these rules of inter-

Attitude Toward Literal Meaning.

pretation the literal sense of certain passages of the Bible must be excluded altogether; *e.g.*, passages in which according to a literal interpretation something unworthy is said of God; or in which statements are made that are unworthy of the Bible, senseless, contradictory, or inadmissible; or in which allegorical expressions are used for the avowed purpose of drawing the reader's attention to the fact that the literal sense is to be disregarded.

There are in addition special rules that not only direct the reader to recognize the passages which demand an allegorical interpretation, but help the initiated to find the correct and intended meaning. These passages are such as contain: (1) the doubling of a phrase; (2) an apparently superfluous expression in the text; (3) the repetition of statements previously made; (4) a change of phraseology—all these phenomena point to something special that the reader must consider. (5) An entirely different meaning may also be found by a different combination of the words, disregarding the ordinarily accepted division of the sentence in question into phrases and clauses. (6) The synonyms must be carefully studied; *e.g.*, why λαὸς is used in one passage and γένος in another, etc. (7) A play upon words must be utilized for finding a deeper meaning; *e.g.*, sheep (πρόβατον) stand for progress in knowledge, since they derive their name from the fact of their progressing (προβαίνειν), etc. (8) A definite allegorical sense may be gathered from certain particles, adverbs, prepositions, etc.; and in certain cases it can be gathered even from (9) the parts of a word; *e.g.*, from διά in διάλευκος. (10) Every word must be explained in all its meanings, in order that different interpretations may be found. (11) The skilful interpreter may make slight changes in a word, following the rabbinical rule, "Read not so, but so" (Ber. 10a). Philo, therefore, changed accents, breathings, etc., in Greek words. (12) Any peculiarity in a phrase justifies the assumption that some special meaning is intended; *e.g.*, where μία ("one") is used instead of πρώτη ("first"; Gen. i. 5), etc. Details regarding the form of words are very important: (13) the number of the word, if it shows any peculiarity in the singular or the plural; the tense of the verb, etc.; (14) the gender of the noun; (15) the presence or omission of the article; (16) the artificial interpretation of a single expression; (17) the position of the verses of a passage; (18) peculiar verse-combinations; (19) noteworthy omissions; (20) striking statements; (21) numeral symbolism. Philo found much material for this symbolism in the Old Testament, and he developed it more thoroughly according to the methods of the Pythagoreans and Stoics. He could follow in many points the tradition handed down by his allegorizing predecessors ("De Vita Contemplativa," § 8 [ii. 481]).

Views on Numbers.

Philo regards the singular as God's number and the basis for all numbers ("De Allegoriis Legum," ii. 12 [i. 66]). Two is the number of schism, of that which has been created, of death ("De Opificio Mundi, § 9 [i. 7]; "De Allegoriis Legum," i. 2 [i. 44]; "De Somniis," ii. 10 [i. 688]). Three is the number of the body ("De Allegoriis Legum," i. 2 [i. 44]) or of the Divine Being in connection with His fundamental powers ("De Sacrificiis Abelis et Caini," § 15 [i. 173]). Four is potentially what ten is actually, the perfect number ("De Opificio Mundi," §§ 15, 16 [i. 10, 11], etc.); but in an evil sense four is the number of the passions, πάθη ("De Congressu Quærendæ Eruditionis Gratia," § 17 [i. 532]). Five is the number of the senses and of sensibility ("De Opificio Mundi," § 20 [i. 14], etc.). Six, the product of the masculine and feminine numbers 3 × 2 and in its parts equal to 3 + 3, is the symbol of the movement of organic beings ("De Allegoriis Legum," i. 2 [i. 44]). Seven has the most various and marvelous attributes ("De Opificio Mundi," §§ 30-43 [i. 21 *et seq.*]; comp. I. G. Müller, "Philo und die Weltschöpfung," 1841, p. 211). Eight, the number of the cube, has many of the attributes determined by the Pythagoreans ("Quæstiones in Genesin," iii. 49 [i. 223, Aucher]). Nine is the number of strife, according to Gen. xiv. ("De Congressu Qu. Eruditionis Gratia," § 17 [i. 532]). Ten is the number of perfection ("De Plantatione Noë," § 29 [i. 347]). Philo determines also the values of the numbers 50, 70, and 100, 12, and 120. (22) Finally, the symbolism of objects is very extensive. The numerous and manifold deductions made from the comparison of objects and the relations in which they stand come very near to confusing the whole system, this being prevented only by assigning predominance to certain forms of comparison, although others of secondary importance are permitted to be made side by side with them. Philo elaborates an extensive symbolism of proper names, following the example of the Bible and the Midrash, to which he adds many new interpretations. On the difference between the physical and ethical allegory, the first of which refers to natural processes and the second to the psychic life of man, see Siegfried, *l.c.* p. 197.

Philo's teaching was not Jewish, but was derived from Greek philosophy. Desiring to convert it into a Jewish doctrine, he applied the Stoic mode of allegoric interpretation to the Old Testament. No one before Philo, except his now forgotten Alexandrian predecessors, had applied this method to the Old Testament—a method that could produce no lasting results. It was attacked even in Alexandria ("De Vita Mosis," iii. 27 [ii. 168]), and disappeared after the brief florescence of Jewish Hellenism.

His Doctrine of God: Philo obtains his theology in two ways: by means of negation and by positive assertions as to the nature of God (comp. Zeller, "Philosophie der Griechen," 3d ed., iii., § 2, pp. 353-360; Drummond, "Philo Judæus," ii. 1-64, London, 1888). In his negative statement he tries to define the nature of God in contrast to the world. Here he can take from the Old Testament only certain views of later Jewish theology regarding God's sublimity transcending the world (Isa. lv. 9), and man's inability to behold God (Ex. xxxii. 20 *et seq.*). But according to the conception that predominates in the Bible God is incessantly active in the world, is filled with zeal, is moved by repentance, and comes to aid His people; He is, therefore, entirely different from the God described by Philo. Philo does not consider God similar to heaven or the world or man; He exists neither in time nor space; He has no human attributes or emotions. Indeed, He has no attributes whatever (*ἀπλοῦς*), and in consequence no name (*ἄρρητος*), and for that reason he can not be perceived by man (*ἀκατάληπτος*). He can not change (*ἄτρεπτος*); He is always the same (*ἀΐδιος*). He needs no other being (*χρῄζων ὀυδενὸς τὸ παράπαν*), and is self-sufficient (*ἑαυτῷ ἱκανός*). He can never perish (*ἄφθαρτος*). He is the simply existent (*ὁ ὤν, τὸ ὄν*), and as such has no relations with any other being (*τὸ γὰρ ᾗ ὂν ἐστιν ουχὶ τῶν πρός τι*).

Views on Anthropomorphisms.

It is evident that this is not the God of the Old Testament, but the idea of Plato designated as Θεός, in contrast to matter. Nothing remained, therefore, but to set aside the descriptions of God in the Old Testament by means of allegory. Philo characterizes as a monstrous impiety the anthropomorphism of the Bible, which, according to the literal meaning, ascribes to God hands and feet, eyes and ears, tongue and windpipe ("De Confusione Linguarum," § 27 [i. 425]). Scripture, he says, adapts itself to human conceptions (*ib.*); and for pedagogic reasons God is occasionally represented as a man ("Quod Deus Sit Immutabilis," § 11 [i. 281]). The same holds good also as regards His anthropopathic attributes. God as such is untouched by unreasonable emotions, as appears, *e.g.*, from Ex. ii. 12, where Moses, torn by his emotions, perceives God alone to be calm ("De Allegoriis Legum," iii. 12 [i. 943]). He is free from sorrow, pain, and all such affections. But He is frequently represented as endowed with human emotions; and this serves to explain expressions referring to His repentance. Similarly God can not exist or change in space. He has no "where" (*πού*, obtained by changing the accent in Gen. iii. 9: "Adam, where [*ποῦ*] art thou?"), is not in any place. He is Himself the place; the dwelling-place of God means the same as God Himself, as in the Mishnah מקום = "God is" (comp. Freudenthal, "Hellenistische Studien," p. 73), corresponding to the tenet of Greek philosophy that the existence of all things is summed up in God (comp. Schürer, "Der Begriff des Himmelreichs," in "Jahrbuch für Protestantische Theologie," 1876, i. 170). The Divine Being as such is motionless, as the Bible indicates by the phrase "God stands" (Deut. v. 31; Ex. xvii. 6). It was difficult to harmonize the doctrine of God's namelessness with the Bible; and Philo was aided here by his imperfect knowledge of Greek. Not noticing that the Septuagint translated the divine name Yhwh by Κύριος, he thought himself justified in referring the two names Θεός and Κύριος to the two supreme divine faculties.

Philo's transcendental conception of the idea of God precluded the Creation as well as any activity of God in the world; it entirely separated God from man; and it deprived ethics of all religious basis. But Philo, who was a pious Jew, could not accept the un-Jewish, pagan conception of the world and the irreligious attitude which would have been the logical result of his own system; and so he accepted the Stoic doctrine of the immanence of God, which led him to statements opposed to those he had previously made. While he at first had placed God entirely outside of the world, he now regarded Him as the only actual being therein. God is the only real citizen of the world; all other beings are merely sojourners therein ("De Cherubim," § 34 [i. 661]). While God as a transcendent being could not operate at all in the world, He is now considered as doing everything and as the only cause of all things ("De Allegoriis Legum," iii. 3 [i. 88]). He creates not only once, but forever (*ib.* i. 13 [i. 44]). He is identical with the Stoic "efficient cause." He is impelled to activity chiefly by His goodness, which is the basis of the Creation. God as creator is called Θεός (from *τίθημι*; comp. "De Confusione Linguarum," § 27 [i. 425]). This designation also characterizes Him in conformity with His goodness, because all good gifts are derived from God, but not evil ones. Hence God must call upon other powers to aid Him in the creation of man, as He can have nothing to do with matter, which constitutes the physical nature of man: with evil He can have no connection; He can not even punish it. God stands in a special relation to man. The human soul is God's most characteristic work. It is a reflex of God, a part of the divine reason, just as in the system of the Stoics the human soul is an emanation of the World-Soul. The life of the soul is nourished and supported by God, Philo using for his illustrations the figures of the light and the fountain and the Biblical passages referring to these.

Doctrine of the Divine Attributes: Although, as shown above, Philo repeatedly endeavored to find the Divine Being active and acting in the world, in agreement with Stoicism, yet his Platonic repugnance to matter predominated, and consequently whenever he posited that the divine could not have any contact with evil, he defined evil as matter, with the result that he placed God outside of the world. Hence he was obliged to separate from the Divine Being the activity displayed in the world and to transfer it to the divine powers, which accordingly were sometimes inherent in God and at other times exterior to God. This doctrine, as worked out by Philo, was composed of very different elements, including Greek philosophy, Biblical conceptions, pagan and late Jewish views. The Greek elements were borrowed partly from Platonic philosophy, in so far as the divine powers were conceived as types or patterns of actual things ("archetypal ideas"), and partly from Stoic philosophy, in so far as those powers were regarded as the efficient causes that not only represent the types of things, but also produce and maintain them. They fill the whole world, and in them are contained all being and all individual things ("De Confusione Linguarum," § 34 [i. 431]). Philo endeavored to harmonize this conception with the Bible by designating these powers as angels ("De Gigantibus," § 2 [i. 263]; "De Somniis," i. 22 [i. 641 *et seq.*]), whereby he destroyed an essential characteristic of the Biblical view. He further made use of the pagan conception of demons (*ib.*). And finally he was influenced by the late Jewish doctrine of the throne-chariot (מעשה מרכבה), in connection with which he in a way detaches one of God's fundamental powers, a point which will be discussed further on. In the Haggadah this fundamental power divides into two contrasts, which modify each other: מדת הדין ומדת הרחמים. In the same way Philo contrasts the two divine attributes of goodness and power (*ἀγαθότης* and *ἀρχή*, *δύναμις χαριστική* and *συγκολαστική*). They are also expressed in the names of God; but Philo's explanation is confusing. "Yhwh" really designates God as the kind and merciful one, while "Elohim" designates him as the just one. Philo, however, interpreted "Elohim" (LXX. *Θεός*) as designating the "cosmic power"; and as he considered the Creation the most important proof of divine goodness, he found the idea of goodness especially in *Θεός* ("De Migratione Abrahami," § 32 [i. 464]). On the parallel activity of the two powers and the symbols used therefor in Scripture, as well as on their emanation from God and their further development into new powers, their relation to God and the world, their part in the Creation, their tasks toward man, etc., see Siegfried, "Philo," pp. 214–218. Philo's exposition here is not entirely clear, as he sometimes conceives the powers to be independent hypostases and sometimes regards them as immanent attributes of the Divine Being.

The Logos: Philo considers these divine powers in their totality also, treating them as a single independent being, which he designates "Logos." This name, which he borrowed from Greek philosophy, was first used by Heraclitus and then adopted by the Stoics. Philo's conception of the Logos is influenced by both of these schools. From Heraclitus he borrowed the conception of the "dividing Logos" (*λόγος τομεύς*), which calls the various objects into existence by the combination of contrasts ("Quis Rerum Divinarum Heres Sit," § 43 [i. 503]), and from Stoicism, the characterization of the Logos as the active and vivifying power. But Philo borrowed also Platonic elements in designating the Logos as the "idea of ideas" and the "archetypal idea" ("De Migratione Abrahami," § 18 [i. 452]; "De Specialibus Legibus," § 36 [ii. 333]). There are, in addition, Biblical elements: there are Biblical passages in which the word of Yhwh is regarded as a power acting independently and existing by itself, as Isa. lv. 11 (comp. Matt. x. 13; Prov. xxx. 4); these ideas were further developed by later Judaism in the doctrines of the Divine Word creating the world, the divine throne-chariot and its cherub, the divine splendor and its shekinah, and the name of God as well as the names of the angels; and Philo borrowed from all these in elaborating his doctrine of the Logos. He calls the Logos the "archangel of many names," "taxiarch" (corps-commander), the "name of God," also the "heavenly Adam" (comp. "De Confusione Linguarum," § 11 [i. 411]), the "man, the word of the eternal God." The Logos is also designated as "high priest," in reference to the exalted position which the high priest occupied after the Exile as the real center of the Jewish state. The Logos, like the high priest, is the expiator of sins, and the mediator and advocate for men: *ἱκέτης* ("Quis Rerum Divinarum Heres Sit," § 42 [i. 501], and *παράκλητος* ("De Vita Mosis," iii. 14 [ii. 155]). From Alexandrian theology Philo borrowed the idea of wisdom as the mediator; he thereby somewhat confused his doctrine of the Logos, regarding wisdom as the higher principle from which the Logos proceeds, and again coordinating it with the latter.

Relation of the Logos to God.

Philo, in connecting his doctrine of the Logos with Scripture, first of all bases on Gen. i. 27 the relation of the Logos to God. He translates this passage as follows: "He made man after the image of God," concluding therefrom that an image of God existed. This image of God is the type for all other things (the "Archetypal Idea" of Plato), a seal impressed upon things. The Logos is a kind of shadow cast by God, having the outlines but not the blinding light of the Divine Being.

Pneumatology.

The relation of the Logos to the divine powers, especially to the two fundamental powers, must now be examined. And here is found a twofold series of exegetic expositions. According to one, the Logos stands higher than the two powers; according to the other, it is in a way the product of the two powers; similarly it occasionally appears as the chief and leader of the innumerable powers proceeding from the primal powers, and again as the aggregate or product of them. In its relation to the world the Logos appears as the universal substance on which all things depend; and from this point of view the manna (as *γενικώτατόν τι*) becomes a symbol for it. The Logos, however, is not only the archetype of things, but also the power that produces them, appearing as such especially under the name of the Logos *τομεύς* ("the divider"). It separates the individual beings of nature from one another according to their characteristics; but, on the other hand, it constitutes the bond connecting the individual creatures, uniting their spiritual and physical attributes. It may be said to have invested itself with the whole world as an indestructible garment. It appears as the director and shepherd of the things in the world in so far as they are in motion. The Logos has a special relation to man. It is the type; man is the copy. The similarity is found in the mind (*νοῦς*) of man. For the shaping of his nous, man (earthly man) has the Logos (the "heavenly man") for a pattern. The latter officiates here also as "the divider" (*τομεύς*), separating and uniting. The Logos as "interpreter" announces God's designs to man, acting in this respect as prophet and priest. As the latter, he softens punishments by making the merciful power stronger than the punitive. The Logos has a special mystic influence upon the human soul, illuminating it and nourishing it with a higher spiritual food, like the manna, of which the smallest piece has the same vitality as the whole.

Cosmology: Philo's conception of the matter out of which the world was created is entirely un-Biblical and un-Jewish; he is here wholly at one with Plato and the Stoics. According to him, God does not create the world-stuff, but finds it ready at hand. God can not create it, as in its nature it resists all contact with the divine. Sometimes, following the Stoics, he designates God as "the efficient cause," and matter as "the affected cause." He seems to have found this conception in the Bible (Gen. i. 2) in the image of the spirit of God hovering over the waters ("De Opificio Mundi," § 2 [i. 12]). On the connection of these doctrines with the speculations on the מעשה בראשית, see Siegfried, *l.c.* pp. 230 *et seq.*

Philo, again like Plato and the Stoics, conceives of matter as having no attributes or form; this, however, does not harmonize with the assumption of four elements. Philo conceives of matter as evil, on the ground that no praise is meted out to it in Genesis ("Quis Rerum Divinarum Heres Sit," § 32 [i. 495]). As a result, he can not posit an actual Creation, but only a formation of the world, as Plato holds. God appears as demiurge and cosmoplast.

Philo frequently compares God to an architect or gardener, who formed the present world (the *κόσμος αἰσθητός*) according to a pattern, the ideal world (*κόσμος νοητός*). Philo takes the details of his story of the Creation entirely from Gen. i. A specially important position is assigned here to the Logos, which executes the several acts of the Creation, as God can not come into contact with matter, actually creating only the soul of the good.

Anthropology. **The Doctrine of Man as a Natural Being:** Philo regards the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. With the body the necessity for food arises, as Philo explains in various allegories. The body, however, is also of advantage to the spirit, since the spirit arrives at its knowledge of the world by means of the five senses. But higher and more important is the spiritual nature of man. This nature has a twofold tendency: one toward the sensual and earthly, which Philo calls sensibility (*αἴσθησις*), and one toward the spiritual, which he calls reason (*νοῦς*). Sensibility has its seat in the body, and lives in the senses, as Philo elaborates in varying allegoric imagery. Connected with this corporeality of the sensibility are its limitations; but, like the body itself, it is a necessity of nature, the channel of all sense-perception. Sensibility, however, is still more in need of being guided by reason. Reason is that part of the spirit which looks toward heavenly things. It is the highest, the real divine gift that has been infused into man from without ("De Opificio Mundi," i. 15; "De Eo Quod Deterius Potiori Insidiatur," i. 206); it is the masculine nature of the soul. The *νοῦς* is originally at rest; and when it begins to move it produces the several phenomena of mind (*ἐνθυμήματα*). The principal powers of the *νοῦς* are judgment, memory, and language.

Man as a Moral Being: More important in Philo's system is the doctrine of the moral development of man. Of this he distinguishes two conditions: (1) that before time was, and (2) that since the beginning of time. In the pretemporal condition the soul was without body, free from earthly matter, without sex, in the condition of the generic (*γενικός*) man, morally perfect, *i.e.*, without flaws, but still striving after a higher purity. On entering upon time the soul loses its purity and is confined in a body. The nous becomes earthly, but it retains a tendency toward something higher. Philo is not entirely certain whether the body in itself or merely in its preponderance over the spirit is evil. But the body in any case is a source of danger, as it easily drags the spirit into the bonds of sensibility. Here, also, Philo is undecided whether sensibility is in itself evil, or whether it may merely lead into temptation, and must itself be regarded as a mean (*μέσον*). Sensibility in any case is the source of the passions and desires. The passions attack the sensibility in order to destroy the whole soul. On their number and their symbols in Scripture see Siegfried, *l.c.* pp. 245 *et seq.* The "desire" is either the lustful enjoyment of sensual things, dwelling as such in the abdominal cavity (*κοιλία*), or it is the craving for this enjoyment, dwelling in the breast. It connects the nous and the sensibility, this being a psychologic necessity, but an evil from an ethical point of view.

According to Philo, man passes through several steps in his ethical development. At first the several elements of the human being are in a state of latency, presenting a kind of moral neutrality which Philo designates by the terms "naked" or "medial." The nous is nude, or stands midway so long as it has not decided either for sin or for virtue. In this period of moral indecision God endeavors to prepare the earthly nous for virtue, presenting to him in the "earthly wisdom and virtue" an image of heavenly wisdom. But man (nous) quickly leaves this state of neutrality. As soon as he meets the woman (sensibility) he is filled with desire, and passion ensnares him in the bonds of sensibility. Here the moral duties of man arise; and according to his attitude there are two opposite tendencies in humanity.

Ethics. **Sensual Life:** The soul is first aroused by the stimuli of sensual pleasures; it begins to turn toward them, and then becomes more and more involved. It becomes devoted to the body, and begins to lead an intolerable life (*βίος ἀβίωτος*). It is inflamed and excited by irrational impulses. Its condition is restless and painful. The sensibility endures, according to Gen. iii. 16, great pain. A continual inner void produces a lasting desire which is never satisfied. All the higher aspirations after God and virtue are stifled. The end is complete moral turpitude, the annihilation of all sense of duty, the corruption of the entire soul: not a particle of the soul that might heal the rest remains whole. The worst consequence of this moral death is, according to Philo, absolute ignorance and the loss of the power of judgment. Sensual things are placed above spiritual; and wealth is regarded as the highest good. Too great a value especially is placed upon the human nous; and things are wrongly judged. Man in his folly even opposes God, and thinks to scale heaven and subjugate the entire earth. In the field of politics, for example, he attempts to rise from the position of leader of the people to that of ruler (Philo cites Joseph as a type of this kind). Sensual man generally employs his intellectual powers for sophistry, perverting words and destroying truth.

Ascent to Reason: Abraham, the "immigrant," is the symbol of man leaving sensuality to turn to reason ("De Migratione Abrahami," § 4 [i. 439]). There are three methods whereby one can rise toward the divine: through teaching, through practise (ἄσκησις), and through natural goodness (ὁσιότης). On Philo's predecessors on this point see Siegfried, *l.c.* p. 257.

The method through teaching begins with a preliminary presentiment and hope of higher knowledge, which is especially exemplified in Enos. The real "teaching" is represented in the case of Abraham, the "lover of learning." The pupil has to pass through three stages of instruction. The first is that of "physiology," during which physical nature is studied. Abraham was in this stage until he went to Haran; at this time he was the "physiologer" of nature, the "meteorologer." Recognizing his shortcomings, he went to Haran, and turned to the study of the spirit, devoting himself at first to the preparatory learning that is furnished by general education (ἐγκύκλιος παιδεία); this is most completely analyzed by Philo in "De Congressu Quærendæ Eruditionis Gratia," § 3 [i. 520]. The pupil must study grammar, geometry, astronomy, rhetoric, music, and logic; but he can never attain to more than a partial mastery of these sciences, and this only with the utmost labor. He reaches only the boundaries of knowledge (ἐπιστήμη) proper, for the "soul's irrational opinions" still follow him. He sees only the reflection of real science. The knowledge of the medial arts (μέσαι τέχναι) often proves erroneous. Hence the "lover of learning" will endeavor to become a "wise man." Teaching will have for its highest stage philosophy, which begins to divide the mortal from the immortal, finite knowledge from infinite knowledge. The tendency toward the sensuous is given up, and the insufficiency of mere knowledge is recognized. He perceives that wisdom (σοφία) is something higher than sophistry (σοφιστεία) and that the only subject of contemplation for the wise is ethics. He attains to possession (κτῆσις) and use (χρῆσις); and at the highest stage he beholds heavenly things, even the Eternal God Himself.

By the method of practise man strives to attain to the highest good by means of moral action. The preliminary here is change of mind (μετάνοια), the turning away from the sensual life. This turning away is symbolized in Enoch, who, according to Gen. v. 24, "was not." Rather than undertake to engage in the struggle with evil it is better for man to escape therefrom by running away. He can also meet the passions as an ascetic combatant. Moral endeavor is added to the struggle. Many dangers arise here. The body (Egypt), sensuality (Laban and others), and lust (the snake) tempt the ascetic warrior. The sophists (Cain, etc.) try to lead him astray. Discouraged by his labors, the ascetic flags in his endeavors; but God comes to his aid, as exemplified in Eliezer, and fills him with love of labor instead of hatred thereof. Thus the warrior attains to victory. He slays lust as Phinehas slays the snake; and in this way Jacob ("he who trips up"), the wrestling ascetic, is transformed into Israel, who beholds God.

Good moral endowment, however, takes precedence of teaching and practise. Virtue here is not the result of hard labor, but is the excellent fruit maturing of itself. Noah represents the preliminary stage. He is praised, while no really good deeds are reported of him, whence it may be concluded that the Bible refers to his good disposition. But as Noah is praised only in comparison with his contemporaries, it follows that he is not yet a perfect man. There are several types in the Bible representing the perfect stage. It appears in its purest form in Isaac. He is perfect from the beginning: perfection is a part of his nature (φύσις); and he can never lose it (αὐτήκοος καὶ αὐτομάθης). With such persons, therefore, the soul is in a state of rest and joy. Philo's doctrine of virtue is Stoic, although he is undecided whether complete dispassionateness (ἀπάθεια; "De Allegoriis Legum," iii. 45 [i. 513]) or moderation (μετριοπαθεῖν; "De Abrahamo," § 44 [ii. 137]) designates the really virtuous condition. Philo identifies virtue in itself and in general with divine wisdom. Hence he uses the symbols interchangeably for both; and as he also frequently identifies the Logos with divine wisdom, the allegoric designations here too are easily interchanged. The Garden of Eden is "the wisdom of God" and also "the Logos of God" and "virtue." The fundamental virtue is goodness; and from it proceed four cardinal virtues—prudence, courage, self-control, and justice (φρόνησις, ἀνδρία, σωφροσύνη, δικαιοσύνη)—as the four rivers proceed from the river of Eden. An essential difference between Philo and the Stoics is found in the fact that Philo seeks in religion the basis for all ethics. Religion helps man to attain to virtue, which he can not reach of himself, as the Stoics hold. God must implant virtue in man ("De Allegoriis Legum," i. 53 [i. 73]). Hence the goal of the ethical endeavor is a religious one: the ecstatic contemplation of God and the disembodiment of souls after death.

Views on Virtue.

Hellenistic Judaism culminated in Philo, and through him exerted a deep and lasting influence on Christianity also. For the Jews themselves it soon succumbed to Palestinian Judaism. The development that ended in the Talmud offered a surer guaranty for the continuance of Judaism, as opposed to paganism and rising Christianity, than Jewish Hellenism could promise, which, with all its loyalty to the laws of the Fathers, could not help it to an independent position. The cosmopolitanism of Christianity soon swept away Hellenistic Judaism, which could never go so far as to declare the Law superfluous, notwithstanding its philosophic liberality. (For the extent and magnitude of Philo's influence on Judaism and Christianity see Siegfried, *l.c.* pp. 275–399.)

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T. C. S.

——**His Relation to the Halakah:** Philo's relation to Palestinian exegesis and exposition of the Law is twofold: that of receiver and that of giver. While his method of interpretation was influenced by the Palestinian Midrash, he in his turn influenced this Midrash; for many of his ideas were adopted by Palestinian scholars, and are still found scattered throughout the Talmud and the Midrashim. The Palestinian Halakah was probably known in Alexandria even before the time of Philo, and was apparently introduced by Judah b. Ṭabbai, or Joshua b. Peraḥyah, who fled from the persecutions of Hyrcanus to Alexandria, where he remained for some time. Philo had, moreover, the opportunity of studying Palestinian exegesis in its home; for he visited Jerusalem once or twice, and at these times could communicate his views and his method of exegesis to the Palestinian scholars. Furthermore, later teachers of the Law occasionally visited Alexandria, among them Joshua b. Hananiah (comp. Niddah 69b); and these carried various Philonic ideas back to Palestine. The same expositions of the Law and the same Biblical exegesis are very frequently found, therefore, in Philo and in the Talmud and Midrashim. The only means of ascertaining Philo's exact relation to Palestinian exegesis lies in the determination of the priority of one of two parallel passages found in both authorities. In the solution of such a problem a distinction must first be drawn between the Halakah and the Haggadah.

His Debt to the Halakah.

With regard to the Halakah, which originated in Palestine, it may be assumed with certainty that the interpretations and expositions found in Philo which coincide with those of the Halakah have been borrowed by him from the latter; and his relation to it is, therefore, only that of the recipient. Any influence which he may have exercised upon it can have been only a negative one, inasmuch as he aroused the opposition of Palestinian scholars by many of his interpretations, and inspired them to controvert him. The following examples may serve to elucidate his relation to the Halakah: Philo says ("De Specialibus Legibus," ed. Leipsic, § 13, ed. Maugey [cited hereafter as M.], 312), in interpreting Deut. xxii. 23–27, that the distinction made in the Law as to whether the violence was offered in the city or in the field must not be taken literally, the point being whether the girl cried for help and could have found it, without reference to the place where she was assaulted. The same view is found in the Halakah: "One might think that if the deed occurred in the city, the girl was guilty under all circumstances, and that if it took place in the field, she was invariably innocent. According to Deut. xxii. 27, however, 'the betrothed damsel cried, and there was none to save her.' This shows that wherever help may be expected the girl is guilty, whether the assault is made in the city or in the field; but where no help is to be expected, she is innocent, whether the assault occurs in the city or in the field" (Sifre, Deut. 243 [ed. Friedmann, p. 118b]). Philo explains (*l.c.* § 21 [M. 319-320]) the words "God delivers him into his hand" (Ex. xxi. 13, Hebr.) as follows: "A man has secretly committed a premeditated murder and has escaped human justice; but his act has not been hidden from divine vengeance, and he shall be punished for it by death. Another man who has committed a venial offense, for which he deserves exile, also has escaped human justice. This latter man God uses as a tool, to act as the executioner of the murderer, whom He causes him to meet and to slay unintentionally. The murderer has now been punished by death, while his executioner is exiled for manslaughter; the latter thus suffering the punishment which he has merited because of his original minor offense." This same interpretation is found in the Halakah as well (Mak. 10b; comp. also Mek., Mishpaṭim, iv. [ed. Weiss, p. 86a]). In explaining the law given in Deut. xxi. 10–14, Philo says, furthermore ("De Caritate," § 14 [M. 394]), that a captive woman taken in war shall not be treated as a slave if her captor will not take her to wife. The same interpretation is found in the Halakah (Sifre, Deut. 214 [ed. Friedmann, p. 113a]), which explains the words "lo tit'amer bah" (= "thou shalt not do her wrong") to mean, "thou shalt not keep her as a slave."

Numerous instances are also found in which, though Philo departs in the main point from the Halakah, he agrees with it in certain details. Thus, in interpreting the law set forth in Ex. xxi. 22 ("De Specialibus Legibus," § 19 [M. 317]) he differs entirely from the Halakah, except that he says that the man in question is liable to punishment only in case he has beaten the woman on the belly. The Halakah (Mek. *l.c.* v. [ed. Weiss, p. 90a]) deduces this law from the word "harah" (= "pregnant").

Philo agrees with the Halakah also in his justification of various laws. The law given in Ex. xxii. 1, according to which the owner has the right to kill a thief, is based by Philo on the assumption that the thief breaks in with murderous intent, in which case he would certainly be ready to kill the owner should the latter try to prevent him from stealing ("De Specialibus Legibus," § 2 [M. 337]). The Mishnah (Sanh. viii. 6 and Talmud 72a) gives the same explanation.

It is especially interesting to note that Philo borrowed certain halakot that have no foundation in Scripture, regarding them as authoritative interpretations of the law in question. He says, for instance (*l.c.* § 5 [M. 304]), that the marriage of a Jew with a non-Jewish woman is forbidden, no matter of what nation she be, although the Talmud says ('Ab. Zarah 36b) that, according to the Pentateuchal law (Deut. vii. 3), only a marriage with a member of any of the seven Canaanitish peoples was forbidden, the extension of this prohibition to all other nations being merely a rabbinic decree.

Agreement with the Earlier Halakah.

The most important feature of Philo's relation to the Halakah is his frequent agreement with an earlier halakah where it differs from a later one. This fact has thus far remained unnoticed, although it is most important, since it thus frequently becomes possible to determine which portions of the accepted halakah are earlier and which are later in date. A few examples may serve to make this clear. Philo says ("De Caritate," § 14 [M. 393]), in explaining the law given in Deut. xxi. 10–14, regarding a woman taken captive in war, that she must cut her nails. This interpretation of verse 12 of the same chapter agrees with the earlier halakah, represented by R. Eliezer (Sifre, Deut. 212 [ed. Friedmann, p. 112b]);

but the later halakah (Sifre, *l.c.*), represented by R. Akiba, explains the words "we-‘asetah et-ẓiparneha" as meaning "she shall let her nails grow." Again, Philo says ("De Specialibus Legibus," § 19 [M. 317]), in interpreting the law of Ex. xxi. 18-19: "If the person in question has so far recovered from his hurt that he is able to go out again, although it may be necessary for him to be assisted by another or to use crutches, his assailant is no longer liable to punishment, even in case his victim subsequently dies; for it is not absolutely certain that his death is a result of the blow, since he has recovered in the meantime." Hence Philo takes the phrase "upon his staff" (*ib.* verse 19) literally. In like manner he interprets (*l.c.* § 2 [M. 336-337]) the passage "If the sun be risen upon him" (*ib.* xxii. 3) as follows: "If the owner catches the thief before sunrise he may kill him; but after the sun has risen, he no longer has this right." Both these explanations by Philo contradict the accepted halakah, which interprets the passages Ex. xxi. 19, xxii. 3, as well as Deut. xxii. 17, figuratively, taking the phrase "upon his staff" to mean "supported by his own strength," and interpreting the passage "If the sun be risen upon him" to mean "when it is clear as daylight that the thief would not have killed the owner, even had the latter prevented him from the robbery" (comp. Mek., Mishpaṭim, vi. [ed. Weiss, p. 88b]). Philo here follows the earlier halakah, whose representative, R. Eliezer (Sifre, Deut. 237 [ed. Friedmann, p. 118a]), says "debarim ki-ketabam" (= "the phrases must be taken literally"). Although only Deut. xxii. 17 is mentioned in Ket. 46a and Yer. Ket. 28c in connection with R. Eliezer's statement, it is not expressly said that such statement must not be applied to the other two phrases; and it may be inferred from Philo that these three phrases, which were explained figuratively by R. Ishmael, were taken literally by the old halakah.

Supports the "Lex Talionis."

The same agreement between Philo and the earlier halakah is found in the following examples: Philo takes the phrases Ex. xxi. 23-25 and Deut. xix. 21, "eye for eye," "tooth for tooth," etc., literally, saying (*l.c.* § 33 [M. 329]) that, according to the Mosaic law, the "lex talionis" must hold. This explanation differs from that of the accepted halakah, which interprets the phrases in question as meaning merely a money indemnity (Mek. *l.c.* viii. [ed. Weiss, p. 90b]; B. Ḳ. 93b-94a), whereas the earlier halakah (as represented by R. Eliezer, B. Ḳ. 94a) says "‘ayin taḥat ‘ayin mammash" (= "an eye for an eye" is meant in the literal sense). This view of the earlier halakah was still known as such to the later teachers; otherwise the Talmud (B. Ḳ. *l.c.*) would not have taken special pains to refute this view, and to prove its incorrectness.

It frequently happens that when Philo differs from the Halakah in expounding a law, and gives an interpretation at variance with it, such divergent explanation is mentioned as a possible one and is disproved in the Talmud or the halakic midrashim. This fact is especially noteworthy, since in many cases it renders possible the reconstruction of the earlier halakah by a comparison with Philo's interpretations, as is shown by the following example: Philo says (*l.c.* § 27 [M. 323]), in discussing the law of Ex. xxi. 28-29, that if an ox known to be vicious kills a person, then the ox as well as its owner shall be sentenced to death. Philo interprets the words "his owner also shall be put to death" (*ib.* verse 29) to refer to "death by legal sentence," although in certain circumstances the Law may exempt the owner from this penalty and impose a fine instead. The accepted Halakah, however, explains the phrase in question to mean that the owner will suffer death at the hand of God, while human justice can punish him only by a fine, in no case having the right to put him to death because his ox has killed a man (Mek. *l.c.* x. [ed. Weiss, p. 93a]; Sanh. 15a, b). This interpretation of the Halakah was not, on the other hand, universally accepted; for in Mek. *l.c.* and especially in the Talmud, *l.c.* it is attacked in the remark: "Perhaps the passage really means that the owner shall be sentenced to death by a human court." It appears from this statement as well as from Sanh. i. 4 (comp. Geiger, "Urschrift," pp. 448 *et seq.*) that the earlier halakah held that the owner should be sentenced to death. This view was vigorously opposed by the later halakah, and was not entirely set aside until a very late date, as appears from Sanh. *l.c.*

Influence of the Court of Alexandria.

It is impossible, however, to ascribe to the earlier Halakah all the interpretations of Philo that are mentioned and refuted in the Talmud and the halakic midrashim; and extreme caution must be observed in determining which of Philo's interpretations that differ from the accepted Halakah are to be assigned to the earlier one. Many of Philo's explanations are quoted according to the rulings of the court of Alexandria and to its interpretation of the Law, and were never recognized in the Palestinian Halakah. They are, nevertheless, cited as possible interpretations, and are refuted in the Talmud and in the Midrashim, Alexandrian judicial procedure in general being frequently made an object of criticism.

Philo's relation to the Palestinian haggadic exegesis is different, for it can not be said that wherever Palestinian ideas coincide with his own it must invariably have formed the basis of his statements (comp. Freudenthal, "Hellenistische Studien," pp. 57-77). While this dependence may have existed in numerous instances, it may confidently be affirmed that in many other cases the Palestinian sources borrowed ideas which Philo had drawn from Hellenistic authorities. The following examples may serve to show that the Palestinian Haggadah is indebted to Philo: Gen. R. viii. 1 explains the passage Gen. i. 27 to mean that God originally created man as an Androgynos, this idea being first expressed by Philo in explanation of the same passage ("De Opificio Mundi," § 24 [M. 17] and more clearly in "De Allegoriis Legum," ii. 4 [M. 49]). In like manner the idea expressed in Gen. R. xiv. 3 of a twofold creation of man, in part divine and in part earthly, has been taken from Philo, who was the first to enunciate this doctrine ("De Opificio Mundi," § 12 [M. 49-50]), while the interpretation given in Ex. R. xxvi. 1, that Moses was called by the same name as the water, is certainly taken from Philo, who says ("Vita Mosis," i. 4 [M.

83]) that Moses received his name because he was found in the water, the Egyptian word for which is "mos."

Relation to Palestinian Haggadic Exegesis.

In the case of many of the ideas and principles found both in Philo and in the Talmudic and Midrashic literature it is impossible to assert that there has been borrowing on either side; and it is much more justifiable to assume that such ideas originated independently of each other in Palestine and in Alexandria. This may have been the case also with the rules of hermeneutics. The principles which Philo framed for the allegoric interpretation of Scripture correspond in part to the exegetic system of the Palestinian Halakah. It is highly probable, however, that neither borrowed these rules from the other, but that both, feeling the need of interpreting Scripture, though for different purposes, independently invented and formulated these methods while following the same trend of thought. Some examples of similarity in the rules may be given here. Philo formulates the principle that a deeper meaning is implied in the repetition of well-known facts ("De Congressu Eruditionis Gratia," § 14 [M. 529]); and this same rule was formulated by Akiba also (Sifre, Num. 2, according to the reading of Elijah Wilna). Philo states as another rule that there is no superfluous word in the Bible, and wherever there is a word which seems to be such, it must be interpreted. Hence he explains ("De Profugis," § 10 [M. 554]) the apparently superfluous word in Ex. xxi. 12. This principle is formulated by Akiba also (Yer. Shab. xix. 17a; comp. also Sanh. 64b, where Akiba deduces the same meaning from the apparently redundant word in Num. xv. 31, as Philo does from Ex. xxi. 12).

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T. J. Z. L.

PHINEHAS: 1.—Biblical Data: Son of Eleazar and grandson of Aaron (Ex. vi. 25; I Chron. v. 30, vi. 35 [A. V. vi. 4, 50]). His mother is said to have been one of Putiel's daughters; and it seems that he was the only child of his parents (Ex. *l.c.*). Phinehas came into prominence through his execution of Zimri, son of Salu, and Cozbi, daughter of Zur, a Midianite prince, at Shittim, where the Israelites worshiped Baal-peor. Through his zeal he also stayed the plague which had broken out among the Israelites as a punishment for their sin; and for this act he was approved by God and was rewarded with the divine promise that the priesthood should remain in his family forever (Num. xxv. 7-15). After this event Phinehas accompanied, as priest, the expedition sent against the Midianites, the result of which was the destruction of the latter (*ib.* xxxi. 6 *et seq.*). When the Israelites had settled in the land of Canaan, Phinehas headed the party which was sent to remonstrate with the tribes of Reuben and Gad and the half-tribe of Manasseh because of the altar that had been built by them east of the Jordan (Josh. xxii. 13).

At the time of the distribution of the land, Phinehas received a hill in Mount Ephraim, where his father, Eleazar, was buried (*ib.* xxiv. 33). He is further mentioned as delivering the oracle to the Israelites in their war with the Benjamites (Judges xx. 28). In I Chron. ix. 20 he is said to have been the chief of the Korahites who guarded the entrance to the sacred tent.

The act of Phinehas in executing judgment and his reward are sung by the Psalmist (Ps. cvi. 30, 31). Phinehas is extolled in the Apocrypha also: "And Phinehas, the son of Eleazar, is the third in glory" (Ecclus. [Sirach] xlv. 23); "And he was zealous for the law, even as Phinehas did unto Zimri, the son of Salu" (I Macc. ii. 26).

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——In Rabbinical Literature: Phinehas is highly extolled by the Rabbis for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do, and all the Israelites were weeping at the door of the Tabernacle (Num. xxv. 6), Phinehas alone was self-possessed and decided. He first appealed to the brave men of Israel, asking who would be willing to kill the criminals at the risk of his own life; and, receiving no answer, he then undertook to accomplish the execution himself (Sifre, Num. 131; Targ. pseudo-Jonathan to Num. xxv. 7). According to Midr. Agada to Num. *l.c.*, however, Phinehas thought that the punishment of Zimri was incumbent on him, saying: "Reuben himself having committed adultery [Gen. xxxv. 22], none of his descendants is qualified to punish the adulterers; nor can the punishment be inflicted by a descendant of Simeon, because the criminal is a Simeonite prince; but I, a descendant of Levi, who with Simeon destroyed the inhabitants of Shechem for having committed adultery, will kill the descendant of Simeon for not having followed his ancestor's example." Phinehas, having removed the iron point from his spear (according to Pirke R. El. xlvii., it was Moses' spear that Phinehas had snatched), leaned on the shaft as on a rod; otherwise the Simeonites would not have allowed him to enter the tent. Indeed, the people inquired his object in entering the tent, whereupon he answered that he was about to follow the example of Zimri, and was admitted unopposed. After having stabbed the man and the woman, Phinehas carried both of them on his spear out of the tent so that all the Israelites might see that they had been justly punished.

The Twelve Miracles.

Twelve miracles were wrought for Phinehas at this time, among others the following: he was aided by divine providence in carrying the two bodies on his spear (comp. Josephus, "Ant." iv. 6, § 12); the wooden shaft of the spear supported the weight of two corpses; the lintel of the tent was raised by an angel so that Phinehas was not required to lower his spear; the blood of the victims was coagulated so that it might not drop on Phinehas and render him unclean. Still, when he came out the people of the tribe of Simeon gathered around him with the intention of killing him, upon which the angel of death began to mow down the Israelites with greater fury than before. Phinehas dashed the two corpses to the ground, saying: "Lord of the world, is it worth while that so many Israelites perish through these two?" and thereupon the plague was stayed. An allusion to this incident is made by the Psalmist: "Then stood up Phinehas, and executed judgment" (Ps. cvi. 30), the Rabbis explaining the word "wa-yefallel" as meaning "he disputed with God." The archangels were about to eject Phinehas from his place, but God said to them: "Leave him; he is a zealot, the son of a zealot [that is, Levi], one who, like his father [Aaron], appeases My anger" (Sanh. 82b; Sifre, *l.c.*; Targ. pseudo-Jonathan to Num. xxv. 7; Tan., Balaḳ, 30; Num. R. xx. 26). In Ber. 6b, however, the above-quoted passage from the Psalms is interpreted to mean that Phinehas prayed to God to check the plague. The people of all the other tribes, out of envy, mocked Phinehas, saying: "Have ye seen how a descendant of one who fattened ["piṭṭem"] calves for sacrifices to the idol [referring to his grandfather Putiel; comp. Jethro in Rabbinical Literature] killed the prince of a tribe?" God then pointed out that Phinehas was in reality the son of Eleazar and the grandson of Aaron (Sanh. *l.c.*; B. B. 109b; Sifre, *l.c.*).

Although the priesthood had been previously given to Aaron and his offspring, Phinehas became a priest only after he had executed Zimri, or, according to R. Ashi, after he had reconciled the tribes in the affair of the altar (Zeb. 101b; comp. Phinehas, Biblical Data). The priestly portions of every slaughtered animal—the shoulder, the two cheeks, and the maw (Deut. xviii. 3)—were assigned by God to the priests solely because of the merit of Phinehas in killing Zimri and Cozbi: the shoulder as a reward for carrying on his shoulder the two corpses; the two cheeks, for having pleaded with his mouth in favor of the Israelites; and the maw, for having stabbed the two adulterers in that part (Sifre, Deut. 165; Ḥul. 134b; Midr. Agada to Num. xxv. 13). Owing to the sad consequences attending the Israelites' lapse into idolatry, Phinehas pronounced an anathema, under the authority of the Unutterable Name and of the writing of the tables, and in the name of the celestial and terrestrial courts of justice, against any Israelite who should drink the wine of a heathen (Pirḳe R. El. xlvii.).

Other Exploits.

Phinehas accompanied, in the capacity of a priest specially anointed ("meshuaḥ milḥamah") for such purposes (comp. Deut. xx. 2), the expedition sent by Moses against Midian. The question why Phinehas was sent instead of his father is answered by the Rabbis in two different ways: (1) Phinehas went to avenge his maternal grandfather, Joseph (with whom certain rabbis identify Putiel), upon the Midianites who had sold him into Egypt (comp. Gen. xxxvii. 28-36). (2) He went simply because Moses said that he who began a good deed ought to finish it; and as Phinehas had been the first to avenge the Israelites upon the Midianites, it was proper that he should take part in the war against the latter (Sifre, Num. 157; Soṭah 43a; Num. R. xxii. 4). Phinehas was one of the two spies sent by Joshua to explore Jericho, as mentioned in Josh. ii. 1 *et seq.*, Caleb being the other. This idea is based on the Masoretic text of verse 4 of the same chapter, which reads "wa-tiẓpeno" = "and she hid him," that is to say, one spy only; for Phinehas, being a priest, was invisible like an angel (Num. R. xvi. 1). This is apparently the origin of the Rabbis' identification of Phinehas with the angel of God sent to Bochim (Judges ii. 1; Seder 'Olam, xx.; Num. R. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xxv. 12). On the identification of Phinehas with Elijah see Elijah in Rabbinical Literature.

According to B. B. 15a, the last verse of the Book of Joshua was written by Phinehas. The Rabbis, however, hold that the hill where Eleazar was buried (see Phinehas, Biblical Data) was not apportioned to Phinehas as a special lot, but was inherited by him from his wife, and was therefore called by his name (B. B. 111b). Apart from his identification with Elijah, Phinehas is considered by the Rabbis to have attained a very great age, since according to them he was still living in the time of Jephthah, 340 years after the Exodus (comp. Judges xi. 26). In the matter of Jephthah's vow, Phinehas is represented in a rather unfavorable light (see Jephthah in Rabbinical Literature). For him who sees Phinehas in a dream a miracle will be wrought (Ber. 56b).

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2. Son of Eli, the high priest and judge of Israel; younger brother of Hophni. According to I Sam. ii. 12-17, the two brothers broke the law given in Lev. vii. 34 (whence they were termed "sons of Belial") by striking the flesh-hook in the pot and taking for themselves whatever meat it brought up, even against the wish of the sacrificer. As judges they sinned through licentious conduct with the women who went to Shiloh (I Sam. ii. 22). In punishment for these sins it was announced to Eli that his sons should perish on the same day (*ib.* ii. 34); and in the ensuing battle between Israel and the Philistines both fell beside the Ark (*ib.* iv. 11).

A posthumous son was born to the wife of Phinehas, whom she called Ichabod (I Sam. iv. 19); and in continuation of the priestly genealogy a grandnephew of Phinehas, named Ahijah, is mentioned in connection with the battle of Jonathan against the Philistines (*ib.* xiv. 3).

3. Father of Eleazar, a priest who returned from captivity with Ezra (Ezra viii. 33).

E. G. H. S. O.

PHINEHAS: Guardian of the treasury at Jerusalem. In the last days of Jerusalem, in the year 70 C.E., he followed the example of his priestly colleague Jesus b. Thebouthi, and betrayed his trust; collecting many of the linen coats of the priests, their girdles, much purple and silk which had been prepared for the sacred curtain, and the costly spices for the holy incense, to save his life he went over to the Romans (Josephus, "B. J." vi. 8, § 3). He appears to be identical with the Phinehas mentioned in the Mishnah Sheḳalim v. 1, who was guardian of the sacred wardrobe. See Phinehas b. Samuel.

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PHINEHAS BEN CLUSOTH: Leader of the Idumeans. Simon b. Giora undertook several expeditions into the territory of the Idumeans to requisition provisions for his people. The Idumeans, after their complaints in Jerusalem had not brought assistance, formed a band of volunteers numbering 20,000 men, who from that time acted as wildly and mercilessly as did the Sicarians. Their leaders were Johannes and Jacob b. Sosa, Simon b. Kathla, and Phinehas ben Clusoth (Josephus, "B. J." iv. 4, § 2).

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PHINEHAS B. ḤAMA (generally called **R. Phinehas,** and occasionally **Phinehas ha-Kohen**): Palestinian amora of the fourth century; born probably in the town of Siknin, where he was living when his brother Samuel died (Midr. Shemuel ix.). He was a pupil of R. Jeremiah, of whose ritual practises he gives various details (*e.g.*, in Yer. Kil. 29b; Yer. Ḥag. 80b; Yer. Ket. 41a), and of R. Hilkiah. He seems also to have lived for a time in Babylonia, since a R. Phinehas who once went from that country to Palestine is mentioned in Yer. 'Er. 22d as conversing with R. Judah b. Shalom. This passage apparently refers to Phinehas b. Ḥama, as a conversation between him and Judah b. Shalom is also related elsewhere (*e.g.*, Ex. R. xii.); and it likewise explains the fact that R. Phinehas transmitted a halakah by Ḥisda (Yer. Sanh. 25c). His haggadic aphorisms, mentioned in B. B. 116a, were, therefore, probably propounded by him during his residence in Babylonia, and were not derived from Palestine, as Bacher assumes ("Ag. Pal. Amor." p. 311, note 5).

When the purity of the descent of the Jewish families in Babylonia was doubted in Palestine, Phinehas publicly proclaimed in the academy that in this respect Palestine outranked all countries excepting Babylonia (Ḳid. 71a). Many halakic sentences by Phinehas have been preserved, most of which occur in citations by Hananiah (*e.g.*, Yer. Demai 23b; Yer. Ma'as. 50c; Bik. 65d; Yer. Pes. 30d; and elsewhere). Phinehas himself occasionally transmitted earlier halakic maxims (*e.g.*, Yer. Pes. 29c), and is frequently the authority for haggadic aphorisms by such scholars as R. Hoshaiah (Lam. R. proem xxii.; Cant. R. v. 8, end), Reuben (Tan., Ḳedoshim, beginning), Abbahu (Gen. R. lxviii. 1), and many others (comp. Bacher, *l.c.* p. 314, note 4).

Phinehas' own haggadah is very extensive, and includes many maxims and aphorisms, as well as homiletic and exegetic interpretations. The following citations may serve as examples of his style: "Poverty in the house of man is more bitter than fifty plagues" (B. B. 116a). "A chaste woman in the house protecteth and reconcileth like an altar" (Tan., Wayishlaḥ, on Gen. xxxiv. 1). "While other laws decree that one must renounce his parents on pledging his allegiance as a follower and soldier of the king [the reference may be to Matt. x. 35-37], the Decalogue saith: 'Honor thy father and thy mother'" (Num. R. viii. 4). "Ps. xxvi. 10 refers to dice-players, who reckon with the left hand and sum up with the right, and thus rob one another" (Midr. Teh. *ad loc.*). "The name that a man wins for himself is worth more than that which is given him by his father and mother" (Eccl. R. vii. 4).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 310-344.

E. C. J. Z. L.

PHINEHAS BEN JAIR: Tanna of the fourth generation; lived, probably at Lydda, in the second half of the second century; son-in-law of Simeon ben Yoḥai and a fellow disciple of Judah I. He was more celebrated for piety than for learning, although his discussions with his father-in-law (Shab. 33b) evince great sagacity and a profound knowledge of tradition. A haggadah gives the following illustration of Phinehas' scrupulous honesty: Once two men deposited with him two seahs of wheat. After a prolonged absence of the depositors Phinehas sowed the wheat and preserved the harvest. This he did for seven consecutive years, and when at last the men came to claim their deposit he returned them all the accumulated grain (Deut. R. iii.).

Phinehas is said never to have accepted an invitation to a meal and, after he had attained his majority, to have refused to eat at the table of his father. The reason given by him for this course of conduct was that there are two kinds of people: (1) those who are willing to be hospitable, but can not afford to be so, and (2) those who have the means but are not willing to extend hospitality to others (Ḥul. 7b). Judah I. once invited him to a meal, and exceptionally he decided to accept the invitation; but on arriving at the house of the patriarch he noticed in the yard mules of a certain kind the use of which was forbidden by local custom on account of the danger in handling them. Thereupon he retraced his steps and did not return (Ḥul. *l.c.*).

Special weight was laid by Phinehas upon the prescriptions relating to the tithe. This feature of Phinehas' piety is described hyperbolically in the Haggadah. The latter relates a story of a mule belonging to Phinehas which, having been stolen, was released after a couple of days on account of its refusal to eat food from which the tithe had not been taken (Gen. R. xlvi.; comp. Ab. R. N. viii., end). To Phinehas is attributed the abandonment by Judah I. of his project to abolish the year of release (Yer. Demai i. 3; Ta'an. iii. 1).

Account of His Own Times.

Phinehas draws a gloomy picture of his time. "Since the destruction of the Temple," he says, "the members and freemen are put to shame, those who conform to the Law are held in contempt, the violent and the informer have the upper hand, and no one cares for the people or asks pity for them. We have no hope but in God" (Soṭah 49a). Elsewhere he says: "Why is it that in our time the prayers of the Jews are not heard? Because they do not know the holy name of God" (Pesiḳ. R. xxii., end; Midr. Teh. to Ps. xci. 15). Phinehas, however, believes in man's perfectibility, and enumerates the virtues which render man worthy to receive the Holy Spirit. The Law, he says, leads to carefulness; carefulness, to diligence; diligence, to cleanliness; cleanliness, to retirement; retirement, to purity; purity, to piety; piety, to humility; humility, to fear of sin; fear of sin, to holiness; holiness, to the reception of the Holy Spirit; and the Holy Spirit, to resurrection ('Ab. Zarah 20b; with some slight variants, Soṭah ix. 15).

Miracles Attributed to Him.

The Haggadah records many miracles performed by Phinehas. Among these is that of having passed on dry ground through the River Ginai, which he had to cross on his way to ransom prisoners (Yer. Demai i. 3). According to another version, Phinehas performed this miracle while he was going to the school to deliver a lecture. His pupils, who had followed him, asked if they might without danger cross the river by the same way, whereupon Phinehas answered: "Only those who have never offended any one may do so" (Ḥul. 7a). To Phinehas is attributed the authorship of a later midrash entitled "Tadshe" or "Baraita de-Rabbi Pineḥas ben Ya'ir." The only reasons for this ascription are the facts (1) that the midrash begins with Phinehas' explanation of Gen. i. 11, from which the work derives its name, and (2) that its seventh chapter commences with a saying of his on the tree of knowledge (see Jew. Encyc. viii. 578, *s.v.* Midrash Tadshe). Phinehas was buried in Kefar Biram.

Bibliography: Heilprin, *Seder ha-Dorot*. ii.; Jellinek, *B. H.* iii. 164 *et seq.*, vi. 29; *Ben Chananja*, iv. 374; Bacher, *Ag. Tan.* ii. 495 *et seq.*; Isaac Halevy, *Dorot ha-Rishonim*, ii. 48; Braunschweiger, *Die Lehrer der Mischna*, p. 241, Frankfort-on-the-Main, 1903; Epstein, *Beiträge zur Jüdischen Alterthumskunde*, i., p. x.

W. B. I. Br.

PHINEHAS B. SAMUEL: The last high priest; according to the reckoning of Josephus, the eighty-third since Aaron. He was a wholly unworthy person who was not of high-priestly lineage and who did not even know what the high priest's office was, but was chosen by lot, and in 67–68 was dragged by the revolutionary party against his will from his village Aphthia, where he was a farmer, to Jerusalem, to take the place of the deposed Matthias ben Theophilus. He was clothed in the high-priestly garments and instructed as to what he had to do on every occasion. He was an object of ridicule for the evil-minded, but this godlessness drew tears from the eyes of the worthy priests. He met his death probably in the general catastrophe. His name is written in various ways by Josephus ("B. J." iv. 3, § 8, ed. Niese). It is supposed that he was identical with the פנחס mentioned in the Mishnah as a functionary of the Temple; in this case his correct name would be Phineas. But Josephus writes this Biblical name differently. In regard to the Phinehas mentioned by the Rabbis see Phinehas, guardian of the treasury.

Bibliography: Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 269; Grätz, *Gesch.* iii. 4, 751; Schürer, *Gesch.* i. 3, 618; ii. 3, 220.

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PHOCYLIDES. See Pseudo-Phocylides.

PHRYGIA: Province in Asia Minor. Antiochus the Great transferred 2,000 Jewish families from Mesopotamia and Babylonia to Phrygia and Lydia (Josephus, "Ant." xii. 3, § 4). They settled principally in Laodicea and Apamea. The Christian Apostles also were familiar with Jews from Phrygia (Acts ii. 10). Christian teachings easily gained entry there on account of the numerous Jews in the country. It is noteworthy that in the Phrygian city Mantalos there is an inscription written from right to left (Ramsay, "The Historical Geography of Asia Minor," p. 150, London, 1890). In the Byzantine period Amorion was a Phrygian city, in which Jews held the supremacy (see Jew. Encyc. iii. 453, *s.v.* Byzantine Empire). Ibn Khurdadhbah also mentions a Ḥiṣn al-Yahud (= "Jews' Castle"; Ramsay, *ib.* p. 445) in this region.

Bibliography: Schürer, *Gesch.* iii. 3, 5, 10, 13; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i., part ii., 667–676, London, 1897.

G. S. Kr.

PHYLACTERIES ("tefillin").—**Legal View:** The laws governing the wearing of phylacteries were derived by the Rabbis from four Biblical passages (Deut. vi. 8, xi. 18; Ex. xiii. 9, 16). While these passages were interpreted literally by most commentators (comp., however, Ibn Ezra and RaShbaM on Ex. xiii. 9), the Rabbis held that the general law only was expressed in the Bible, the application and elaboration of it being entirely matters of tradition and inference (Sanh. 88b). The earlier tannaim had to resort to fanciful interpretations of the texts in order to find Biblical support for the custom of inscribing the four selections in the phylacteries (Men. 34b; Zeb. 37b; Sanh. 4b; Rashi and Tos. *ad loc.*). There are more laws—ascribed to oral delivery by God to Moses—clustering about the institution of tefillin than about any

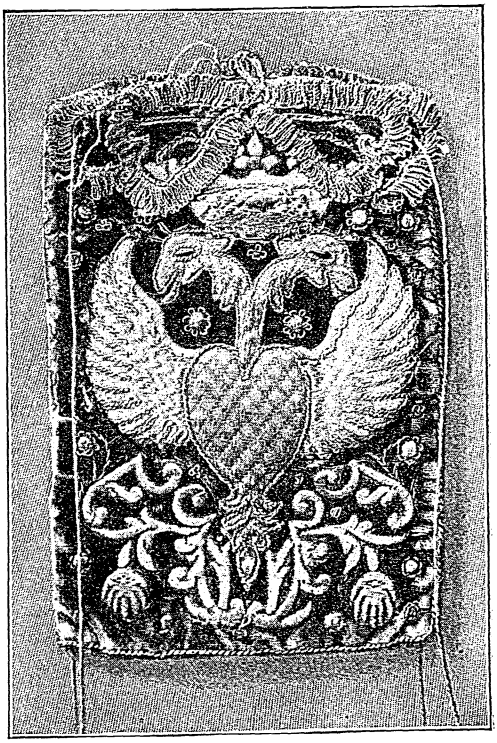

Phylactery-Bag.
(In the British Museum.)

other institution of Judaism (Men. 35a; Yer. Meg. i. 9; Maimonides, in "Yad," Tefillin, i. 3, mentions ten; Rodkinssohn, in "Tefillah le-Mosheh," p. 20, ed. Presburg, 1883, mentions eighteen; comp. Weiss, "Dor," i. 74-75). Thus, even if most Jewish commentators are followed in their literal interpretations of the Biblical passages mentioned above, rabbinic interpretation and traditional usage must still be relied upon for the determination of the nature of the tefillin and the laws concerning them (see PHYLACTERIES—HISTORICAL and CRITICAL VIEWS).

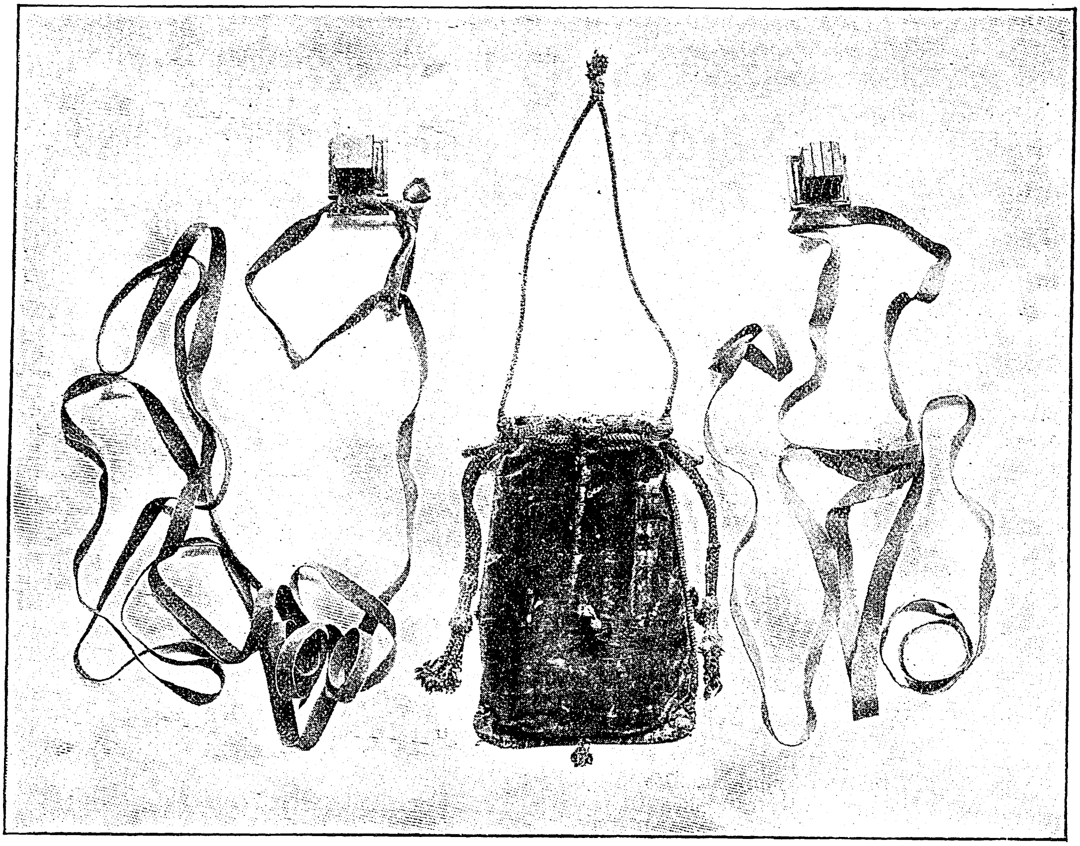

PHYLACTERIES AND BAG.
(In the United States National Museum, Washington, D. C.)

Details of Manufacture.

Phylacteries, as universally used at the present time, consist of two leathern boxes—one worn on the arm and known as "shel yad" (Men. iv. 1) or "shel zeroa'" (Miḳ. x. 3), and the other worn on the head and known as "shel rosh"—made of the skins of clean animals (Men. 42b; Sanh. 48b; "Yad," *l.c.* iii. 15). The boxes must be square (Men. 35a); their height may be more or less than the length or the width ("Yad," *l.c.* iii. 2); and it is desirable that they be black (Shulḥan 'Aruk, Oraḥ Ḥayyim, 32, 40). The boxes are fastened on the under side with square pieces of thick leather (תיתורא; Men. 35a) by means of twelve stitches made with threads prepared from the veins of clean animals (Shab. 28b), and are provided with loops (מעברתא; Men. 35a) at the ends, through which are passed leathern straps (רצועות) made of the skins of clean animals (Shab. 28b) and blackened on the outside (Men. 35a; comp. "Sefer Ḥasidim," ed. Wistinetski, § 1669). The strap that is passed through the head-phylactery ends at the back of the head in a knot representing the letter ד; the one that is passed through the hand-phylactery is formed into a noose near the box and fastened in a knot in the shape of the letter י (comp. Heilprin, "Seder ha-Dorot," i. 208, ed. Maskileison, Warsaw, 1897, where a wonderful story in relation to the laws governing the making of these knots is told). The box containing the head-phylactery has on the outside the letter ש, both to the right (with three strokes: ש) and to the left (with four strokes: ש; Men. 35a; comp. Tos., *s.v.* "Shin"; probably as a reminder to insure the correct insertion of the four Biblical passages); and this, together with the letters formed by the knots of the two straps, make up the letters of the Hebrew word "Shaddai" (שדי = "Almighty," one of the names of God; Men. 35b; Rashi, *s.v.* "Ḳesher"). The measurements of the boxes are not given; but it is recommended that they should not be smaller than the width of two fingers ('Er. 95b; Tos., *s.v.* "Maḳom"; Men. 35a; Tos., *s.v.* "Shin"). The width of the straps should be equal to the length of a grain of oats. The strap that is passed through the head-phylactery should be long enough to encircle the head and to allow for the knot; and the two ends, falling in front over either shoulder, should reach the navel, or somewhat above it. The strap that is passed through the hand-phylactery should be long enough to allow for the knot, to encircle the whole length of the arm, and then to be wound three times around the middle finger ("Yad," *l.c.* iii. 12; Oraḥ Ḥayyim, 27, 8, 11).

Contents.

Each box contains the four Scriptural passages Ex. xiii. 1–10, 11–16; Deut. vi. 4–9, xi. 13–21 (comp. Zohar, ed. Amsterdam, 1789, to Bo, p. 43a, b), written with black ink (Yer. Meg. i. 9) in Hebrew square characters (אשורית; Meg. 8b; Soferim xv. 1) on parchment (Shab. 79b; Men. 32a) specially prepared for the purpose (Oraḥ Ḥayyim, 32, 8; comp. "Be'er Heṭeb" and "Sha'are Teshubah," *ad loc.*) from the skin of a clean animal (Shab. 108a). The hand-phylactery has only one compartment, which contains the four Biblical selections written upon a single strip of parchment in four parallel columns and in the order given in the Bible (Men. 34b). The head-phylactery has four compartments, formed from one piece of leather, in each of which one selection written on a separate piece of parchment is deposited perpendicularly. The pieces of parchment on which the Biblical selections are written are in either case tied round with narrow strips of parchment and fastened with the thoroughly washed hair of a clean animal (Shab. 28b, 108a), preferably of a calf ("Yad," *l.c.* iii. 8; Oraḥ Ḥayyim, 32, 44). There was considerable discussion among the commentators of the Talmud (Men. 34b) as to the order in which the Biblical selections should be inserted into the head-phylactery.

Arrangement of Passages.

The chief disputants in this case were R. Solomon Yiẓḥaḳi (Rashi) and R. Jacob b. Meïr Tam (Rabbenu Tam), although different possible arrangements have been suggested by other writers ("Shimmusha Rabba" and RABaD). The following diagram shows the arrangements of the Bible verses as advocated respectively by Rabbenu Tam and Rashi (comp. Rodkinssohn, "Tefillah le-Mosheh," p. 25):

R. Tam	Ex. xiii. 1–10, קדש	Ex. xiii. 11–16, והיה כי יביאך	Deut. xi. 13–21, והיה אם שמוע	Deut. vi. 4–9, שמע
Rashi	Ex. xiii. 1–10, קדש	Ex. xiii. 11–16, והיה כי יביאך	Deut. vi. 4–9, שמע	Deut. xi. 13–21, והיה אם שמוע

The prevailing custom is to follow the opinion of Rashi ("Yad," *l.c.* iii. 5; comp. RABaD and "Kesef Mishneh" *ad loc.*; Oraḥ Ḥayyim, 34, 1), although some are accustomed, in order to be certain of performing their duty properly, to lay two pairs of tefillin (comp. 'Er. 95b), one prepared in accordance with the view of Rashi, and the other in accordance with that of Rabbenu Tam. If, however, one is uncertain as to the exact position for two pairs of tefillin at the same time, one should first "lay" the tefillin prepared in accordance with Rashi's opinion, and then, removing these during the latter part of the service, without pronouncing a blessing lay those prepared in accordance with Rabbenu Tam's opinion. Only the specially pious wear both kinds (Oraḥ Ḥayyim, 34, 2, 3).

The parchment on which the Biblical passages are written need not be ruled ("Yad," *l.c.* i. 12), although the custom is to rule it. A pointed instrument that leaves no blot should be used in ruling; the use of a pencil is forbidden (Oraḥ Ḥayyim, 32, 6, Isserles' gloss).

Mode of Writing.

The scribe should be very careful in writing the selections. Before beginning to write he should pronounce the words, "I am writing this for the sake of the holiness of tefillin"; and before he begins to write any of the names of God occurring in the texts, he should say, "I am writing this for the sake of the holiness of the Name." Throughout the writing his attention must not be diverted; "even if the King of Israel should then greet him, he is forbidden to reply" ("Yad," *l.c.* i. 15; Oraḥ Ḥayyim, 32, 19). If he omits even one letter, the whole inscription becomes unfit. If he inserts a superfluous letter at the beginning or at the end of a word, he may erase it, but if in the middle of a word, the whole becomes unfit ("Yad," *l.c.* ii.; Oraḥ Ḥayyim, 32, 23, and "Be'er Heṭeb," *ad loc.*). The letters must be distinct and not touch each other; space must be left between them, between the words, and between the lines, as also between the verses (Oraḥ Ḥayyim, 32, 32, Isserles' gloss; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*). The letters שעטנז גץ where they occur in the selections are adorned with some fanciful ornamentation (Men. 29b; see Tos., *s.v.* "Sha'aṭnez"); some scribes adorn other letters also (Oraḥ Ḥayyim, 36, 3, and "Be'er Heṭeb," *ad loc.*). In writing the selections it is customary to devote seven lines to each paragraph in the hand-phylactery, and four lines to each paragraph in the head-phylactery (Oraḥ Ḥayyim, 35).

In putting on the tefillin, the hand-phylactery is laid first (Men. 36a). Its place is on the inner side of the left arm (*ib.* 36b, 37a), just above the elbow (comp. "Sefer Ḥasidim," §§ 434, 638, where the exact place is given as two fist-widths from the shoulder-blade; similarly the head-phylactery is worn two fist-widths from the tip of the nose); and it is held in position by the noose of the strap so that when the arm is bent the phylactery may rest near the heart (Men. 37a, based on Deut. xi. 8; comp. "Sefer Ḥasidim," §§ 435, 1742). If one is left-handed, he lays the hand-phylactery on the same place on his right hand (Men. 37a; Oraḥ Ḥayyim, 27b).

How Put on.

After the phylactery is thus fastened on the bare arm, the strap is wound seven times round the arm. The head-phylactery is placed so as to overhang the middle of the forehead, with the knot of the strap at the back of the head and overhanging the middle of the neck, while the two ends of the strap, with the blackened side outward, hang over the shoulders in front (Oraḥ Ḥayyim, 27, 8–11). On laying the hand-phylactery, before the knot is fastened, the following

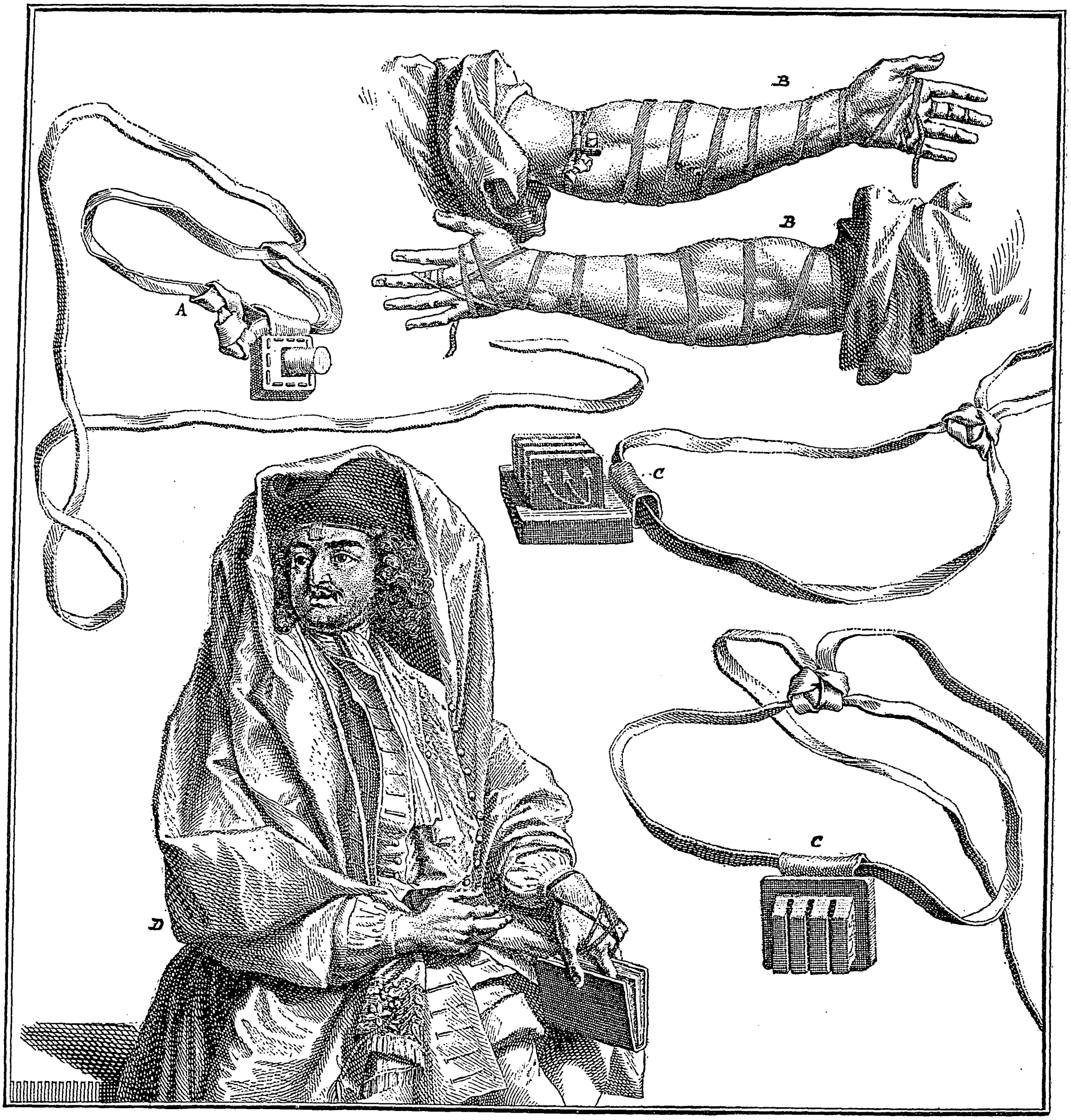

Phylacteries and Their Arrangement.
A. For the arm. B. As adjusted on the arm. C. For the head. D. Jew wearing phylacteries.
(From Picart, 1725.)

benediction is pronounced: "Blessed art Thou . . . who sanctifieth us with His commandments and hast commanded us to lay tefillin." Before the head-phylactery is fastened the blessing is repeated with the substitution of the phrase "concerning the commandment of tefillin" for "to lay tefillin." Some authorities are of the opinion that the blessing on laying the head-phylactery should be pronounced only when an interruption has occurred through conversation on the part of the one engaged in performing the commandment; otherwise the one blessing pronounced on laying the hand-phylactery is sufficient. The prevailing custom, however, is to pronounce two blessings, and, after the second blessing, to say the words, "Blessed be the name of His glorious kingdom for ever and ever," lest the second benediction be pronounced unnecessarily. If he who lays the tefillin has talked between the laying of the hand-phylactery and that of the head-phylactery, he should repeat both blessings at the laying of the latter (Men. 36a; "Yad," *l.c.* iv. 4, 5; Oraḥ Ḥayyim, 25, 5; Isserles' gloss, 9, 10; comp. *ib.* 206, 6).

The Blessings.

Then the strap of the hand-phylactery is wound three times around the middle finger so as to form a ש and the passages Hos. ii. 21 and 22 are recited. The seven twistings of the strap on the arm are then counted while the seven words of Deut. iv. 4 are recited. A lengthy prayer in which the significance of the tefillin is explained and which contains traces of cabalistic influence is recited by some before putting on the tefillin. After the tefillin are laid Ex. xiii. 1-16 is recited. In removing the tefillin the three twistings on the middle finger are loosened first; then the head-phylactery is removed; and finally the hand-phylactery (Men. 36a). It is customary to lay and to remove the tefillin while standing; also to kiss them when they are taken from and returned to the phylactery-bag (Oraḥ Ḥayyim, 28, 2, 3).

Originally tefillin were worn all day, but not during the night (Men. 36b). Now the prevailing custom is to wear them during the daily morning service only (comp. Ber. 14b). They are not worn on Sabbaths and holy days; for these, being in themselves "signs," render the tefillin, which are to serve as signs themselves (Ex. xiii. 9, 16), unnecessary (Men. 36b; 'Er. 96a). In those places where tefillin are worn on the week-days of the festivals (see Holy Days), and on New Moons, they are removed before the "Musaf" prayer (Oraḥ Ḥayyim, 25, 13).

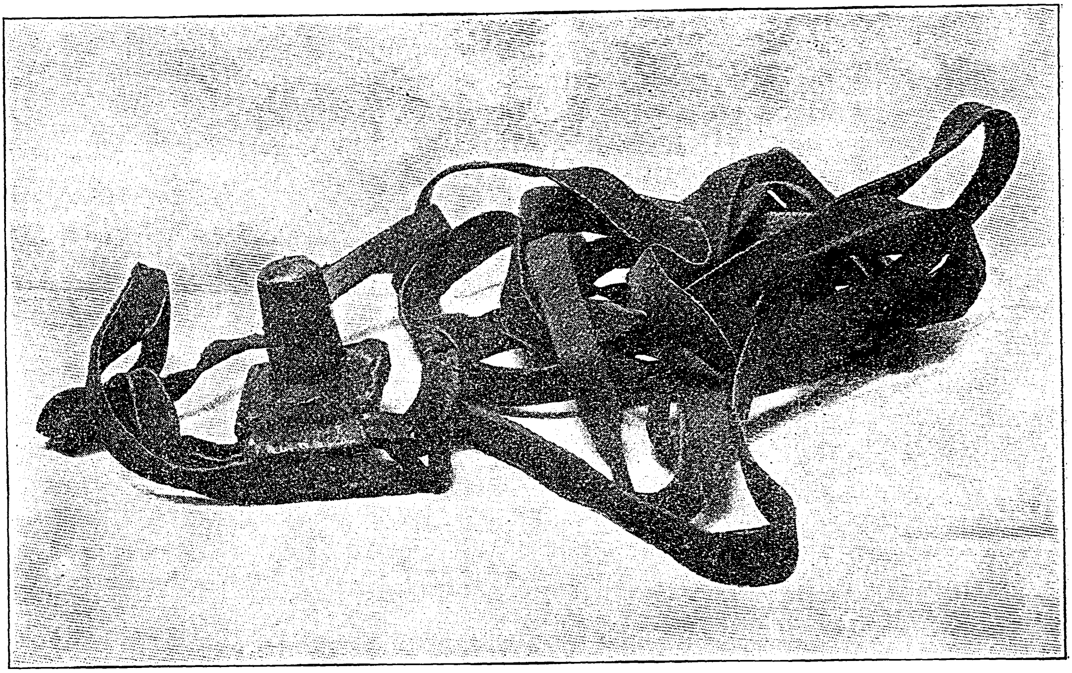

Phylactery for Arm.
(From the Cairo Genizah.)

The duty of laying tefillin rests upon males after the age of thirteen years and one day. Women are exempt from the obligation, as are also slaves and minors (Ber. 20a). Women who wish to lay tefillin are precluded from doing so (Oraḥ Ḥayyim, 38, 3, Isserles' gloss); in ancient times this was not the case ('Er. 96a, b). A mourner during the first day of his mourning period (M. Ḳ. 15a; Suk. 25b), a bridegroom on his wedding-day (Suk. *l.c.*), an excommunicate, and a leper (M. Ḳ. 15a) are also exempt. A sufferer from stomach-trouble (Ḥul. 110a), one who is otherwise in pain and can not concentrate his mind ("Yad," *l.c.* iv. 13), one who is engaged in the study of the Law (R. Jonah to Alfasi on Ber. ii. 5, *s.v.* "Le-Memra"), and scribes of and dealers in tefillin and mezuzot while engaged in their work if it can not be postponed, are also free from this obligation (Suk. 26a; Oraḥ Ḥayyim, 38, 8-10). It is not permitted to enter a cemetery (Ber. 18a) or any unseemly place (*ib.* 23a; Shab. 10a), or to eat a regular meal or to sleep (Ber. 23b; Suk. 26a), while wearing tefillin. The bag used for tefillin should not be used for any other purpose, unless a condition was expressly made that it might be used for any purpose (Ber. 23b; Sanh. 48a).

Maimonides ("Yad," *l.c.* iv. 25, 26) concludes the laws of tefillin with the following exhortation (the references are not in Maimonides):

> "The sanctity of tefillin is very great (comp. Shab. 49a; Masseket Tefillin, toward the end: Zohar, section "Wa'etḥanan," p. 269b). As long as the tefillin are on the head and on the arm of a man, he is modest and God-fearing and will not be attracted by hilarity or idle talk, and will have no evil thoughts, but will devote all his thoughts to truth and righteousness (comp. Men. 43b; "Sefer Ḥasidim," § 554). Therefore, every man ought to try to have the tefillin upon him the whole day (Masseket Tefillin, *l.c.*; comp. Sifre to Deut. v. 9); for only in this way can he fulfil the commandment. It is related that Rab (Abba Arika), the pupil of our holy teacher (R. Judah ha-Nasi), was never seen to walk four cubits without a Torah, without fringes on his garments ("ẓiẓit"), and without tefillin (Suk. 29a, where R. Johanan b. Zakkai and R. Eliezer are mentioned; comp. Meg. 24a, where R. Zera is mentioned). Although the Law enjoins the wearing of tefillin the whole day, it is especially commendable to wear them during prayer. The sages say that one who reads the Shema' without tefillin is as if he testified falsely against himself (Ber. 14b, 15a). He who does not lay tefillin transgresses eight commandments (Men. 44a; comp. R. H. 17a); for in each of the four Biblical passages there is a commandment to wear tefillin on the head and on the arm. But he who is accustomed to wear tefillin will live long, as it is written, 'When the Lord is upon them they will live'" (Isa. xxxviii. 16, Hebr.; comp. A. V.; Men. 44a).

Bibliography: *Massechet Tefillin*, published by Kirchheim in his edition of the seven smaller treatises of the Talmud, Frankfort-on-the-Main, 1851; Rosh, *Hilkot Tefillin*, in *Halakot Keṭannot*, and *Shimmusha Rabba*, published with Menaḥot in most editions of the Talmud; *Kol Bo*, § 21, Fürth, 1782; Hamburger, *R.B.T.* ii., s.v. *Tephillin*; Hastings, *Dict. Bible*; Friedländer, *The Jewish Religion*, pp. 331-334, London, 1900; Rodkinson, *Tefillah le-Mosheh*, Presburg, 1883; Zunz, *G. S.* ii. 172-176, Berlin, 1876.

E. C. J. H. G.

——**Historical View:** The only instance of the name "phylacteries" in Biblical times occurs in the New Testament (Matt. xxiii. 5), whence it has passed into the languages of Europe. In rabbinical literature it is not found even as a foreign word. The Septuagint renders "ṭoṭafot" (A. V. and R. V. "frontlets"; Ex. xiii. 16 and Deut. vi. 8) by ἀσαλευτόν (= "something immovable"); nor do Aquila and Symmachus use the word "phylacteries." The Targumim (Jonathan, Onḳelos) and the Peshiṭta use "tefillin" (Ex. xiii. 9, 16; xxviii. 37; Deut. vi. 8, xxviii. 10; Ezek. xxiv. 23; Cant. viii. 1) or "ṭoṭafot" (II Sam. i. 10; Ezek. xxiv. 17 *et seq.*). The terms "tefillah," "tefillin" only are found in Talmudic literature, although the word "ṭoṭafah" was still current, being used with the meaning of "frontlet" (Shab. vi. 1). The conclusions in regard to the tefillin which are based on its current name "phylacteries," therefore, lack historical basis, since this name was not used in truly Jewish circles.

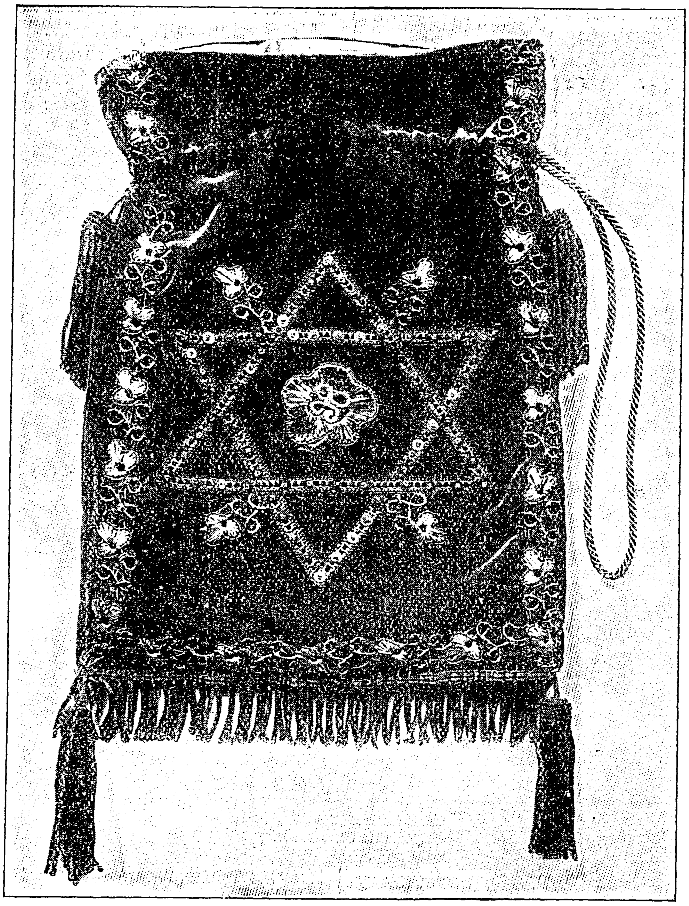

Phylactery-Bag.
(In the possession of Maurice Herrmann, New York.)

Name and Origin.

In regard to their origin, however, the custom of wearing protecting coverings on the head and hands must be borne in mind. Saul's way of appearing in battle, with a crown on his head and wearing bracelets, is connected with this idea. The Proverbs reflect popular conceptions, for they originated in great part with the people, or were addressed to them. Prov. i. 9, iii. 3, vi. 21, and vii. 3 (comp. Jer. xvii. 1, xxxi. 32-33) clearly indicate the custom of wearing some object, with or without inscription, around the neck or near the heart; the actual custom appears in the figure of speech. In view of these facts it may be assumed that Ex. xiii. 9, 16, and Deut. vi. 8, xi. 18 must be interpreted not figuratively but literally; therefore it must be assumed that the custom of wearing strips inscribed with Biblical passages is commanded in the Torah. "Bind them as signs on thy hand, and they shall be as ṭoṭafot between thy eyes" assumes that ṭoṭafot were at the time known and in use, but that thenceforth the words of the Torah were to serve as ṭoṭafot (on signs see also I Kings xx. 41; Ezek. ix. 4, 6; Psalms of Solomon, xv. 9; see Breast-plate of the High Priest; Cain).

Epoch of Introduction.

It is not known whether this command was carried out in the earliest time, and if so, in what manner. But from the relatively large number of regulations referring to the phylacteries—some of them connected with the names of the first tannaim—and also from the fact that among the fifty-five "Sinaitic commands" ("halakah le-Mosheh mi-Sinai") eight refer to the tefillin alone and seven to the tefillin and the Torah together, it follows that they were used as early as the time of the Soferim—the fourth, or at least the third, century B.C. The earliest explicit reference to them that has been preserved—namely, in the Letter of Aristeas (verse 159; see Kautzsch, "Apokryphen," ii. 18)—speaks of them as an old institution.

Josephus ("Ant." iv. 8, § 13) also regards them as an ancient institution, and he curiously enough places the tefillin of the head first, as the Talmud generally does (comp. Justin, "Dial. cum Tryph." ed. Otto, ii. 154). The tefillin are mentioned in connection with Simeon b. Sheṭaḥ, brother-in-law of

Alexander Jannæus (Yer. Ḥag. 77d); and Shammai produces the tefillin of his mother's father (Mek., Bo, § 17 [ed. Friedmann, 21b]; the parallel passage Yer. ‘Er. 26a reads "Hillel"). The date here given is the seventh decade of the first century B.C. Schorr (in "He-Ḥaluẓ," vol. iv.) assumes that they were introduced in the Maccabean period, and A. Krochmal regards the reference to Elisha's "wings" (Shab. 44a; Yer. Ber. 4c) as indicating that he was one of the first of the high priests to wear the tefillah ("‘Iyyun Tefillah," pp. 27 *et seq.*). Johanan b. Zakkai never went four ells without tefillin; neither did his pupil Eliezer (Yer. Ber. 4c). Gamaliel II. (*c.* 100 C.E.) gives directions as to what shall be done with tefillin found on the Sabbath, making a distinction between old and new tefillin (‘Er. x. 1), a fact that clearly indicates the extent to which they were used. Even the slaves of this patriarch wore tefillin (Yer. ‘Er. 26a). Judah b. Bathyra refers, about 150 C.E., to the tefillin which he inherited from his grandfather; these were inscribed to the dead awakened by Ezekiel (xxxvii.; Sanh. 92b). In the following centuries they were used to an increasing extent, as appears from the numerous sentences and rules referring to them by the authorities of the Babylonian and Palestinian Talmuds.

Earliest Form.

Tefillin resembled amulets in their earliest form, strips of parchment in a leather case, which is called either "bag" or "little house." Tefillin and "ḳeme‘ot" are, in fact, often mentioned side by side (Shab. vi. 2; Miḳ. vi. 4; Kelim xxiii. 9; *et al.*), and were liable to be mistaken one for the other (‘Er. x. 1 *et al.*). As in the case of the Torah roll, the only permissible material was parchment, while the "mezuzah" was made of a different kind of parchment (Shab. viii. 3 *et al.*); for this reason a discarded tefillah could be made into a mezuzah, but not vice versa (Men. 32a). It was made square, not round (Meg. iv. 8). The head-tefillah consisted of four strips in four compartments, while the hand-tefillah consisted of one strip. The former could be made out of the latter, but not vice versa; and they were independent of each other (Kelim xviii. 8; Men. iii. 7, iv. 1, 34b; Yer. Ḥag. 77d *et passim*). The heretics had a way of covering the tefillah with gold, wearing it on the sleeve and on the forehead (Meg. iv. 8). The straps (Yad. iii. 3) were made of the same material as the boxes, but could be of any color except blood-red; they were sometimes blue or of a reddish purple (Men. 35a).

The most important tefillah was the head-tefillah (Kelim xviii. 8 *et passim*). It was put on according to rule (Sheb. iii. 8, 11; Men. 36a) and was worn from morning until night, with the exception of Sabbath and feast-days (Targ. to Ezek. xiii. 10; Men. 36b); some wore tefillin also in the evening, as did Akiba (‘Er. 96a), Abbahu (Yer. ‘Er. 26a), Rabba and Huna (Men. 36b) during the evening prayer, and Ashi (beginning of 5th cent.).

The head-tefillah was the principal one, because the tefillah worn on the arm was not visible (Men. 37b). A Jew was recognized by the former, which he wore proudly, because, according to Deut. xxviii. 10, all peoples knew thereby that the Name of the Eternal had been pronounced over him (Men. 35b; Targ. Esth. viii. 15; comp. Cant. viii. 1; Ezek. xxiv. 17, 23). Jerome says (on Galatians iv. 22) that the Jews feared to appear in the cities, because they attracted attention; probably they were recognized by the tefillah. It was not worn in times of danger (‘Er. x. 1). The law in regard to tefillin, therefore, which did not demand obedience at the peril of life, had not taken such a deep hold upon the people as other laws (Shab. 130a; R. H. 17a; Yer. Ber. 4c; Pesiḳ. R., ed. Friedmann, p. 111b). However, it must not be inferred from this statement that the tefillah was not worn to any great extent (Rodkinson, "Ursprung und Entwickelung des Phylacterien-Ritus bei den Juden," p. 5), but merely that it was not generally worn.

Tefillin and Magic.

The tefillin have been connected with magic, as the name "phylacteries" primarily indicates. Friedländer takes the tefillah to be a substitute for the "signum serpentinum" of the antinomistic Gnostics. The tefillin, however, originated at a time prior to that of the Gnostics, as has been shown above. Although the institution of the tefillin is related in form to the custom of wearing amulets, indicating the ancient views regarding that means of protection, yet there is not a single passage in the old literature to show that they were identified with magic. Their power of protecting is similar to that of the Torah and the Commandments, of which it is said, "They protect Israel" (Blau, "Altjüdisches Zauberwesen," p. 152). One of the earliest tannaim, Eliezer b. Hyrcanus (b. 70 C.E.), who laid great stress upon the tefillin, actively advocating their general use, derives the duty of wearing them from Josh. i. 8, "Thou shalt meditate therein day and night" (treatise Tefillim, near end). In conformity with this view they contain chiefly the Shema‘, the daily reading of which takes the place of the daily study of the Bible.

The tannaitic Midrash, indeed, takes pains to prove that the Decalogue has no place in the tefillin (Sifre, Deut. 34, 35; Ber. 11b). Jerome, therefore (to Matt. xxv. 3), is not correct in saying that the tefillin contain also the Ten Commandments; although this may have been the case among the "minim," or heretics. The newly discovered Hebrew papyrus with Shema‘ and Decalogue belonged, perhaps, to the tefillah of a "min." The Samaritans did not observe the command to wear the tefillah (Men. 42b, above). They are ranked with the pagans, therefore, as persons not fit to write them (*ib.*).

In the Diaspora and Post-Talmudic Times.

Although the tefillin were worn throughout the day, not only in Palestine but also in Babylon, the custom of wearing them did not become entirely popular; and during the Diaspora they were worn nowhere during the day. But it appears from the Letter of Aristeas and from Josephus that the tefillin were known to the Jews of the Diaspora. At this time it may have become customary to wear them only during prayer, traces of this custom being found in Babylon (Men. 36b). In France in the thirteenth century they were not generally worn even during prayer (Rodkinson, *l.c.*, quoting Tos. Shab. 49a; comp. "Semag," Commandment

No. 3; Grätz, "Gesch." vii. 71). The difference of opinion between Isaac (Rashi; d. 1105) and his grandson Jacob Tam (d. 1171) in regard to the arrangement of the four sections indicates that no fixed custom in wearing them had arisen. Rashi and Tam's tefillin are referred to; scrupulously pious persons put on the tefillin of R. Tam after prayer (Men. 34b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 34). There were differences of opinion between the Spanish and the German Jews in regard to the knot in the strap (see illustrations in Surenhusius, cited below). At the time of the Reform movement, in the first half of the nineteenth century, especially in Germany, the custom of wearing the tefillin, like other ritual and ceremonial ordinances, was attacked, calling forth the protests of Zunz.

Bibliography: The chief works are: Klein, *Die Totaphot nach Bibel und Tradition* in *Jahrb. für Protestantische Theologie*, 1881, pp. 666-689, and M. L. Rodkinson, *Ursprung und Entwickelung des Phylacterien-Ritus bei den Juden*, Presburg, 1883 (reviewed in *R. E. J.* vi. 288); idem, *History of Amulets, Charms and Talismans*, New York, 1893. For description and illustrations see Surenhusius, *Mishnah*, vol. i., Amsterdam, 1698 (before p. 9), and Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iv. 14-19; see also Winer, *B. R.* 3d ed., i. 56, ii. 260; Hamburger, *R. B. T.* ii. 1065, 1203-1206; Hastings, *Dict. Bible*, iii. 869-874; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 90 *et seq.*, Leipsic, 1851; M. Friedländer, *Der Antichrist in den Vorchristlichen Jüdischen Quellen*, pp. 155-165, Göttingen, 1901; M. Grünbaum, *Gesammelte Aufsätze*, pp. 208 *et seq.*, Berlin, 1901; Herzfeld, *Gesch. des Volkes Israel*, iii. 223-225, Nordhausen, 1857; A. Krochmal, *'Iyyun Tefillah*, pp. 24 *et seq.*, Lemberg, 1885; S. Munk, *Palestine*, p. 268; O. H. Schorr, in *He-Haluz*, vol. iv.; Schürer, *Gesch.* 3d ed., ii. 484 *et seq.*; Zunz, *G. S.* ii. 172-176 (*Tefillin, eine Betrachtung*). See earlier Christian bibliography in Schürer, *Gesch.*

J. L. B.

Figurative Expressions.

——**Critical View:** The etymology of the term—from the Greek *φυλακτήριον*, itself derived from *φυλάσσειν* (= "to guard against evil," "to protect")—indicates the meaning, in the Hellenistic period, to have been "amulet" (an object worn as a protection against evil). The language of the four passages in which a reference occurs to "sign upon the hand" and "frontlets," or "memorials," "between the eyes" (Ex. xiii. 9, 16; Deut. vi. 8, xi. 18, Hebr.) proves that among the Hebrews the practise of wearing objects of this kind around the forehead and on the hand must have prevailed. Later rabbinical exegesis regarded the figurative reference and simile in Deut. vi. 8 and xi. 18 as a command to be carried out literally. Comparison with Ex. xiii. 9, 16, where the same terminology is employed, suffices to demonstrate that in Deut. vi. 8, xi. 18 the writer expressed himself figuratively, with allusion, of course, to a popular and wide-spread custom. It is plain that a sound construction of the Deuteronomic passages must reject the interpretation which restricts the bearing of the phrase "ha-debarim ha-elleh" (Deut. vi. 6) to the immediately preceding Shema', or of "debarai elleh" of Deut. xi. 18 to the preceding verse. In the phraseology of Deuteronomy, "these my words" embrace the whole book, the Torah, and it would have been as impossible to write the whole book on one's hand as it was to carry the sacrifice of the first-born (Ex. xiii.) as "a sign on one's hand." Prov. i. 9, iii. 3, vi. 21, vii. 3, and Jer. xvii. 1, xxxi. 33 illustrate in what sense the expressions "write" or "bind" in this connection are to be taken. As a matter of fact, phylacteries as described by the Rabbis did not come into use before the last pre-Christian century; the Samaritans knew nothing of them.

That amulets and signs were in use among the ancient Hebrews is evident from Gen. iv. 15 (Cain's sign), I Kings xx. 41, and Ezek. ix. 4-6 (comp. Rev. vii. 3; xiii. 16; xiv. 1, 9; Psalms of Solomon, xv. 10). Originally, the "sign" was tattooed on the skin, the forehead ("between the eyes") and the hand naturally being chosen for the display. Later, some visible object worn between the eyes or bound on the hand was substituted for the writing on the skin.

But the original practise is still discernible in the use of the word "yad" (hand) to connote a "token" (Ex. xvii. 16) with an inscription, the "zikkaron," which latter is the technical term, appearing in Ex. xiii. and Deut. xi. 18. This fact explains also the original value of the word "yad" in the combination "yad wa-shem" (hand and name; Isa. lvi. 5). The passage from Isaiah just quoted plainly shows that such a yad wa-shem was effective against that the Semite dreaded most—oblivion after death. The words "ot," "shem," and "zeker" are often used interchangeably (*e.g.*, Isa. lv. 13 and Ex. iii. 15), and it is probable that originally they designated visible tokens cut into the flesh for purposes of marking one's connection with a deity or a clan (see Circumcision; Covenant; Totemism). The common meanings of these words, "sign," "name," and "memorial," are secondary. The phrase "to lift up the name" in the Decalogue indicates fully that "shem" must have been originally a totemistic sign, affixed to a person or an object.

The etymology of "ṭotafot," which, probably, should be considered singular and be pointed "ṭotefet," is not plain. The consensus of modern opinion is that it designates a round jewel, like the "neṭifot" (Judges viii. 26; Isa. iii. 19), therefore a charm, though others believe its original meaning to have been "a mark" tattooed into the flesh (Siegfried-Stade, "Lexicon"). It is to the habit of wearing amulets or making incisions that the law of Deuteronomy refers, as does Ex. xiii., advising that only God's Torah, as it were, shall constitute the protecting "charm" of the faithful.

Bibliography: *Das Kainzeichen*, in Stade's *Zeitschrift*, 1894; G. Klein, *Totaphot nach Bibel und Tradition*, in *Jahrbuch für Protestantische Theologie*, 1881; Hastings, *Dict. Bible*.

E. G. H.

PHYSICIAN. See Medicine.

PIATELLI. See Anaw.

PICART, BERNARD: French designer and engraver; born at Paris June 11, 1673; died at Amsterdam May 8, 1733. He was descended from a Protestant family and received his earliest instruction from his father, Etienne Picart, and from Le Brun and Jouvenet. At an early age Picart showed a marked facility in the imitation of the great masters. In 1710 he settled at Amsterdam, where he supplied plates and engravings to printers and booksellers. Picart designed and executed a vast number of plates, about 1,300 of which are still extant. These represent a variety of subjects, a number of them depicting Biblical topics. That part of his work which is of Jewish interest is contained in the "Ceremonies des Juifs," the first volume of the "Ceremonies et Coutumes Religieuses de Tous les

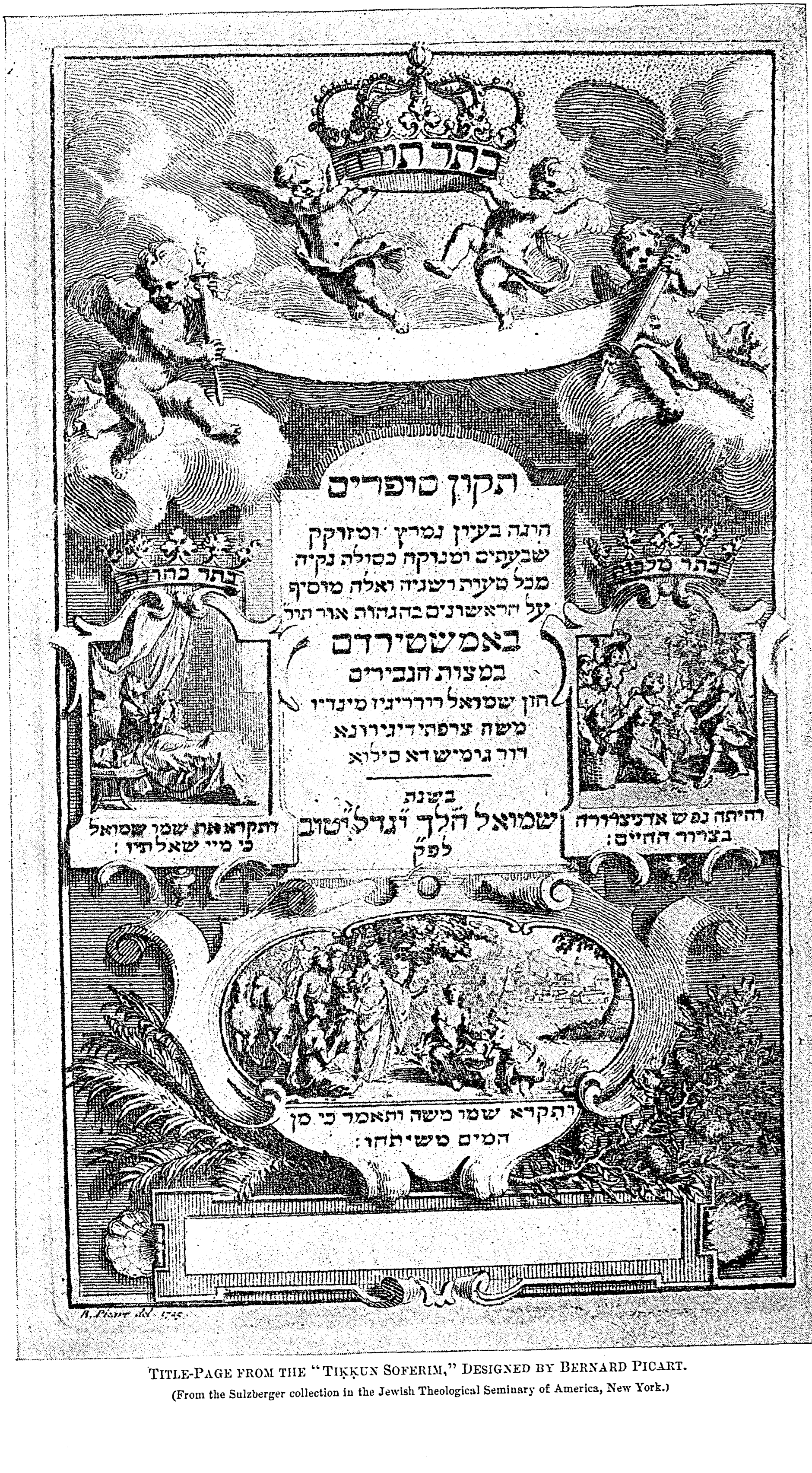

כתר תורה

כתר כהונה

כתר מלכות

תקון סופרים

הוגה בעיון נמרץ ומזוקק
שבעתים ומנוקה כסולה נקיה
מכל טעות ושגיה ואלה מוסיף
על הראשונים בהגהות אור תור
באמשטירדם
במצות הגבירים
חזן שמואל רודריגיז מינדיז
משה צרפתי דיגירונא
דוד גומיש דא סילוא

בשנת
שמואל הלך וגדל וטוב
לפ״ק

ותקרא את שמו שמואל
כי מיי שאלתיו :

והיתה נפש אדני צרורה
בצרור החיים :

ותקרא שמו משה ותאמר כי מן
המים משיתהו :

B. Picart del. 1745.

TITLE-PAGE FROM THE "TIḲḲUN SOFERIM," DESIGNED BY BERNARD PICART.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Peuples du Monde" (11 vols., Amsterdam, 1723–1743). These plates, all of which are faithfully and carefully prepared, are among the earliest engravings on Jewish ecclesiastical and ceremonial subjects. The following is a list of them, given in the order in which they appear in the original edition: (1) Interior of the Portuguese Synagogue at Amsterdam; (2) Jew with Phylacteries and Praying-Scarf; (3) Arba' Kanfot, Sabbath Lamp, Maẓẓot, Lulab, Etrog, Mezuzah, and Shofar; (4) Benediction of the Priests in a Portuguese Synagogue at The Hague; (5) Elevation of the Law; (6) Sounding the Shofar on New-Year's Day; (7) The Day of Atonement (in the Synagogue); (8) Search for Leaven; (9) Passover Meal; (10) Feast of Tabernacles (in the Synagogue); (11) Feast of Tabernacles (at Home); (12) Rejoicing of the Law (in the Synagogue); (13) Escorting Home the Bridegroom of the Law; (14) Implements of Circumcision; Scroll of the Law, with Mantle, Crowns, etc.; (15) Circumcision; (16) Redemption of the First-Born; (17) Marriage Among the Portuguese Jews; (18) Marriage Among the German Jews; (19) Circuit Round the Coffin; (20) Interment.

An English translation of the work cited was printed by William Jackson (London, 1733). It contains, in addition to Picart's drawings, which in this translation are engraved by Du Bosc, several good engravings of similar Jewish subjects by F. Morellon la Cave.

BIBLIOGRAPHY: *Bryan's Dictionary of Painters and Engravers*, iv. 112, London, 1904; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 76, London, 1888; Thomas, *Dict. of Biography and Mythology*, Philadelphia, 1901.

J. I. G. D.

PICCIOTTO, HAIM MOSES: Communal worker; born at Aleppo 1806; died at London, England, Oct. 19, 1879. He was a member of an ancient Eastern family; his immediate ancestors were engaged in the Russian consular service. He went to England about 1843, and soon after his arrival there became active in communal affairs. He advocated the founding of Jews' College, and was a member of its council until his death. He was one of the founders of the Society for the Diffusion of Religious Knowledge, and wrote many of its tracts. A good Hebrew scholar, he wrote several odes for recitation on public and festive occasions.

Picciotto was for a considerable period a member of the Board of Deputies, and was conspicuous in the deliberations of that body for his indefatigable zeal and his experience in Eastern affairs. He acted as commissioner for the board at the time of the war between Morocco and Spain in 1859–60. He visited Gibraltar and Morocco to distribute relief and wrote a report, as a result of which the Jewish schools at Tetuan, Tangier, and Mogador were founded.

His son **James Picciotto** (born in 1830; died in London Nov. 13, 1897) was for many years secretary to the council of administration of the Morocco Relief Fund. He retired in 1896, failing health compelling his resignation. He is known as the author of "Sketches of Anglo-Jewish History," London, 1877, a reprint of articles which originally appeared in the "Jewish Chronicle."

BIBLIOGRAPHY: *Jew. World*, Oct. 24, 1879; *Jew. Chron.* Oct. 24, 1879, and Nov. 19, 1897.

J. G. L.

PICHLER, ADOLF: Austrian painter; born in 1834 at Cziffer, in the county of Presburg, Hungary. At the age of thirteen he went to Budapest, where he supported himself by tutoring while preparing himself to teach. After receiving his teacher's diploma he entered the Academy of Fine Arts, where he soon won the first prize for a study of a head. Before long he was one of the most popular drawing-teachers in Budapest. He then went to Munich to study under Wilhelm von Kaulbach and Volz. One of his works dating from that time is the "Jew at Prayer." His best-known picture is his first work, "Moses, on His Descent from Sinai, Finds the People Worshiping the Golden Calf." His other works include: "The Death of Jacob," "The Maiden of Judah," "Spinoza as Glass-Polisher," "Judah ha-Levi," and many historical paintings and portraits.

S. R. P.

PICHON (PICHO), JOSEPH: "Almoxarife" and "contador mayor" (*i.e.*, tax-collector-in-chief) of the city and the archbishopric of Seville; appointed in 1369 by Henry II. of Castile, who esteemed him highly on account of his honesty and cleverness. But on charges brought by some rich coreligionists who also had been admitted at court, Pichon was imprisoned by command of the king and sentenced to pay 40,000 doubloons. On paying this large sum within twenty days he was released and restored to office; in turn, he brought a serious accusation against his enemies, either in revenge or in self-justification.

Henry had died in the meantime, and his son, John I., was his successor. Many rich and influential Jews had gathered from different parts of the country for the auction of the royal taxes at Burgos, where the coronation of John took place. These Jews plotted against the life of Pichon, who was very popular among the Christians and who had received marked attentions from the courtiers. It is not known whether he is in any degree to be blamed for the extraordinary tax of 20,000 doubloons which Henry had imposed upon the Jews of Toledo; but, however this may have been, some prominent Jews, representing various communities, went to the king on the day of the coronation, and, explaining to him that there was among them a "malsin," *i.e.*, an informer and traitor who deserved death according to the laws of their religion, requested him to empower the royal officers to execute the offender. It is said that some minions of the king, bribed by the Jews, induced John to give the order. The delegation then took this order, together with a letter from several Jews who were the leaders of the community, to Fernan Martin, the king's executioner. The latter did not hesitate to fulfil the royal command. At an early hour on Aug. 21, 1379, he went with Don Zulema (Solomon) and Don Zag (Isaac) to the residence of Pichon, who was still sleeping. Pichon was awakened on the pretext that some of his mules were to be seized; and as soon as he appeared at the door Fernan laid hold of him and, without saying a word, beheaded him.

The execution of Pichon, whose name had been concealed from the king, created an unpleasant sensation. The monarch was exceedingly angry that he had been inveigled into signing the death-warrant of a respected and popular man who had faithfully served his father for many years. He had Zulema, Zag, and the chief rabbi of Burgos, who was in the plot, beheaded; and Martin was to have shared the same fate, but was spared at the intercession of some knights. He, however, paid for his hastiness in the affair by the loss of his right hand. As a consequence of Pichon's execution, the Cortes deprived the rabbis and the Jewish courts of the country of the right to decide criminal cases. The affair had the most disastrous consequences for the Jews of Spain, stimulating the hatred of the population against them, and contributing to the great massacre of the year 1391.

BIBLIOGRAPHY: Ayala, *Cronica de D. Juan I.* ii. 126 *et seq.*; Zuniga, *Anales de Sevilla*, ii. 136, 211 *et seq.*; Rios, *Hist.* ii. 333 *et seq.*; Grätz, *Gesch.* viii. 45 *et seq.*; *R. E. J.* xxxviii. 258 *et seq.*

S. M. K.

PICHON (PITCHON), JOSEPH: Rabbinical author; lived in Turkey at the end of the seventeenth century. He was the author of "Minhage ha-Bediḳah be-'Ir Saloniḳi," a work relating to the method which was followed of making meat kasher in the slaughter-house at Salonica.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 125, Paris, 1897.

S. M. FR.

PICK, AARON: Biblical scholar; born at Prague, where he was converted to Christianity and lectured on Hebrew at the university; lived in England during the first half of the nineteenth century. He was the author of translations and commentaries of various books of the Bible, his works comprising: a literal translation from the Hebrew of the twelve Minor Prophets (1833); of Obadiah (1834); and of the seventh chapter of Amos with commentary. In 1837 he produced a treatise on the Hebrew accents; and in 1845 he published "The Bible Student's Concordance." He was, besides, the author of a work entitled "The Gathering of Israel, or the Patriarchal Blessing as Contained in the Forty-ninth Chapter of Genesis: Being the Revelation of God Concerning the Twelve Tribes of Israel, and Their Ultimate Restoration."

S. I. Co.

PICK, ALOIS: Austrian physician, medical author, and dramatist; born at Karolinenthal, near Prague, Bohemia, Oct. 15, 1859. He studied medicine at the universities of Prague and Vienna (M.D., Prague, 1883). The same year he joined the hospital corps of the Austrian army; and at present (1905) he holds the position of regimental surgeon ("Regimentsarzt,"). He is also chief physician at the first Army Hospital, Vienna. In 1890 he became privat-docent and in 1904 assistant professor at the University of Vienna.

Pick has contributed many essays to the medical journals, among which may be mentioned: "Zur Lehre von den Atembewegungen der Emphysematiker," in "Prager Medizinische Wochenschrift," 1883, No. 17; "Beiträge zur Pathologie und Therapie der Herzneurosen," *ib.* 1884, No. 44; "Der Respiratorische Gaswechsel Gesunder und Erkrankten Lungen," in "Zeitschrift für Klinische Medizin," Berlin, xvi.; "Ueber das Bewegliche Herz," in "Wiener Klinische Wochenschrift," 1889; "Zur Frage der Hepatogenen Dyspepsie," *ib.* 1903. He is also the author of "Vorlesungen über Magen- und Darmkrankheiten," Vienna, 1895. Aside from these medical works, Pick is the author of two small farces, "Briefsteller für Liebende" and "Lord Beefsteak."

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 409, ii. 372-373, Vienna, 1893; Pagel, *Biog. Lex.*

S. F. T. H.

PICK, ARNOLD: Austrian psychiatrist; born at Gross-Meseritsch, Moravia, July 20, 1851; educated at Berlin and Vienna (M.D. 1875). He became assistant physician at the lunatic asylum at Wehnen, Oldenburg (1875), and at the state asylum at Prague (1877); privat-docent at Prague University (1878); and was appointed in 1880 chief physician at the asylum in Dobrzan, which position he held till 1886, when he was elected professor of psychiatry at Prague.

Among his many works may be mentioned: "Beiträge zur Pathologie und zur Pathologischen Anatomie des Centralnervensystems" (with Kahler), Leipsic, 1880; and "Beiträge zur Pathologie und Pathologischen Anatomie des Centralnervensystems mit einem Excurse zur Normalen Anatomie Desselben," Berlin, 1898.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

PICK, BEHRENDT: German numismatist and archeologist; born Dec. 21, 1861, at Posen. After passing through the Friedrich-Wilhelms Gymnasium of his native city, he went in 1880 to the University of Berlin (Ph.D. 1884), where he studied classical philology. On the advice of Theodor Mommsen, of whose favorite pupils he was one, he took up as his specialty epigraphy and numismatics. After a short term of service as librarian at the Royal Library, Berlin, Pick in 1889 became privat-docent in archeology at the University of Zurich, and in 1891 was appointed assistant professor there. In 1893 he accepted a position at the ducal library and in connection with the ducal coin-collection of Gotha, being made director of the latter in 1899. He was, besides, appointed in 1896 lecturer on numismatics at the University of Jena, which position he still (1905) holds.

Pick's chief work is volume i. ("Dacia und Moesia") of "Die Antiken Münzen Nordgriechenlands" (Berlin, 1898), a publication issued by the Berlin Academy of Sciences. S.

PICK, ISAIAH. See BERLIN, ISAIAH B. LOEB.

PICK, PHILIPP JOSEPH: Austrian dermatologist; born at Neustadt, Bohemia, Oct. 14, 1834. He studied natural sciences and medicine at Vienna (M.D. 1860) and acted as assistant in several university hospitals. In 1868 he removed to Prague and became privat-docent in the German university there. In 1873 he was appointed assistant professor, and in 1896 professor, of dermatology in the same university.

In 1869 Pick founded in conjunction with Heinrich Auspitz the "Archiv für Dermatologie," etc., of which, since the death of his colleague in 1886, he has been sole editor. Many essays of his have appeared in this journal and in the medical papers of Vienna and Prague. In 1889 he helped to found the Deutsche Dermatologische Gesellschaft, of which he was the first president.

At the celebration, in 1898, of the twenty-fifth anniversary of his appointment as assistant professor his pupils and colleagues prepared a jubilee volume, edited by Neisser.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

PICO DE MIRANDOLA, COUNT GIOVANNI FREDERICO (Prince of Concordia): Italian philosopher, theologian, and cabalist; born Feb. 24, 1463, at Mirandola; died at Florence Nov. 17, 1494. Gifted with high intellectual powers, he commenced the study of theology at an early age, graduated from the University of Bologna, and at the age of twenty-three published 900 theses against the views of the philosophers and theologians of his time ("Conclusiones Philosophicæ Cabalisticæ et Theologicæ," Rome, 1486). These theses included one which postulated that the Cabala best proves the divinity of Jesus. Pico received his cabalistic training from Johanan Aleman, from whom he also obtained three cabalistic works which he translated into Latin: the commentary of Menahem Recanati on the Pentateuch, the "Ḥokmat ha-Nefesh" (= "Scientia Animæ") of Eleazar of Worms (printed at Lemberg, 1875), and the "Sefer ha-Ma'alot" of Shem-Ṭob Falaquera. He tried to harmonize the philosophy of Plato and Aristotle with the Cabala and Neo-Platonism, but his excessive devotion to the Cabala resulted in an ascetic and mystical tendency, which brought him into conflict with the Church. He was accused of heresy, but was acquitted, and retired to Florence, where he spent the rest of his life with a friend.

Pico was one of the first to collect Hebrew manuscripts. Of his books, which were widely read, two may here be mentioned: (1) "Cabalistarum Selectiones," Venice, 1569; (2) "Opera," Bologna, 1496; Venice, 1498; Basel, 1557.

Bibliography: Dreydorff, *Das System des J. Pico*, Marburg, 1858; Di Giovanni, *Pico della Mirandola, Filosofo Platonico*, Florence, 1882; idem, *Pico Nella Storia del Rinascimento*, etc., Palermo, 1894; Grätz, *Gesch.* viii. 245-247; Gedaliah ibn Yaḥya, *Shalshelet ha-Kabbalah*, p. 50a, Amsterdam, 1697; Zunz, *Z. G.* pp. 8, 522.

D. S. O.

PICTORIAL ART: There are no ancient remains showing in what way, if any, the Jews of Bible times made use of painting for decorative or other purposes. For the references in the Bible see Painting. During the Middle Ages painting was a craft which was monopolized by the gilds, and Jews were thereby prevented from showing any proficiency in the art. The only direction in which the latter evidenced any skill was in the illumination of manuscripts (see Manuscripts).

In modern times painting was at first mainly directed to sacerdotal, decorative purposes, but Jews were precluded from thus employing it, even in their own synagogues, by the rabbinical interpretation of the second commandment. It is not, therefore, surprising that it is only with emancipation that any Jewish names are found in the annals of painting. During the last 150 years a certain number of Jews have displayed considerable skill as artists, chief among them being Joseph Israels in Holland. A few Jewish painters, prominent among whom are S. J. Solomon in England and E. M. Lilien in Germany, have in recent years devoted their talent to specifically Jewish subjects. The following is a partial list of Jewish painters who have distinguished themselves in modern times:

America: Max Rosenthal (b. 1833), historical portraits; Max Weyl (b. 1837), landscapes; Henry Mosler (b. 1841), genre and portraits; Toby Edward Rosenthal (b. 1848), genre; Herman Naphtali Hyneman (b. 1849), genre; Katherine M. Cohen (b. 1859), portraits; George da Maduro Peixotto (b. 1859), portraits and mural decorations; Albert Rosenthal (b. 1863), portrait-etching; Albert Edward Sterner (b. 1863), genre and water-colors; Louis Loeb (b. 1866), landscapes and portraits; Augustus Koopman (b. 1869), genre and portraits; Leo Mielziner (b. 1869), portraits; Louis Kronberg (b. 1872), portraits; Edmond Weill (b. 1872), genre; J. Campbell Phillips (b. 1873), negro life, and portraits; J. Mortimer Lichtenauer (b. 1876), mural decorations.

Austria-Hungary: Anton Rafael Mengs (1728–1779), historical, genre, and portraits; Friedrich Friedländer (b. 1825), military subjects and portraits; Adolf Pichler (b. 1834), historical; Leopold Horowitz (b. 1837), portraits and subjects from Jewish life; Lajos Bruck (b. 1846), subjects from Hungarian folk-life and portraits; Karl Karger (b. 1848), genre; Joseph Köves (b. 1853), portraits and genre; Isidor Kaufmann (b. 1853), subjects from Jewish life and genre; Gustav Mannheimer (b. 1854), landscapes; Camilla Friedländer (b. 1856; daughter of Friedrich Friedländer), still life; Ernst Berger (b. 1857), Biblical subjects; Gyula Basch (b. 1859), genre and portraits; Adolf Hirschl (b. 1860), historical; Alexander Nyári (b. 1861); Max Bruck (b. 1863), genre; Adolf Fényes (b. 1867), genre; Philip László (b. 1869), portraits; Karl Reinhard (b. 1872), genre; Arpád Basch (b. 1873), water-colors; Leopold Pollak (1806–80), genre and portraits.

Denmark: Ismael Israel Mengs (1690–1765), miniature and enamel; Karl Heinrich Bloch (b. 1834), scenic and genre; Ernst Meyer (1797–1861), genre; David Monies (1812–94), historical, genre, and portraits; Geskel Saloman (1821–1902), genre.

England: B. S. Marks (b. 1827), portraits; Felix Moscheles (b. 1833); Carl Schloesser (b. 1836); Simeon Solomon (*c.* 1850), Preraffaelite; Solomon J. Solomon, A.R.A. (b. 1860), genre and portraits; Alfred Praga (b. 1860), genre and miniature; Abraham Solomon (1824–63); Isaac Snowman (b. 1874); Ellen Gertrude Cohen (b. 1876), portraits and genre; Solomon Alexander Hart, R.A. (1806–81), scenic, genre, and portraits; Lionel Cowen (1846–95).

France: Félix Dias (1794–1817); Emile Lévy (b. 1826), subjects from Jewish religious history; Jacob Emile Edouard Brandon (b. 1831), genre; Constant Mayer (b. 1832), genre and portraits; Jules Worms (b. 1832), humoristic genre; Zacharie Astruc (b. 1839), genre and panels in water-color; Henri Léopold Lévy (b. 1840), historical and genre; Alphonse Lévy (b. 1843), Jewish life; Leo Herrmann (b. 1853), genre; Ferdinand Heilbuth (1826–79), genre and portraits; Alphonse Hirsch (1843–84), genre and portraits; Henry Baron (1816–85), historical and genre; Auguste Hadamard (1823–86), genre; Benjamin Eugène Fichel (1826–95), historical and genre; Eugène Alcan (1811–98), genre.

Germany: Philipp Arons (b. 1821), portraits; Rudolf Jonas (b. 1822), landscapes; Louis Katzenstein (b. 1824), portraits; Karl Daniel Friedrich Bach (1756–1829), historical, genre, animals, and portraits; Moses Samuel Löwe (1756–1831), miniature and pastels; Felix Possart (b. 1837), landscapes and genre; Hermann Junker (b. 1838), subjects from Jewish life; Julius Bodenstein (b. 1847), landscapes; Jeremiah David Alexander Fiorino (1796–1847), miniature; Max Liebermann (b. 1849), scenic and genre; Rudolf Christian Eugen Bendemann (b. 1851), historical, genre, and mural decorations; Karl Jacoby (b. 1853), historical and genre; Felix Borchardt (b. 1857), scenic and portraits; Max Kahn (b. 1857), genre; Wilhelm Feldmann (b. 1859), landscapes; Karl Blosz (b. 1860), genre; Julius Muhr (1819–1865), genre; Hermann Goldschmidt (1802–66), historical; Eduard Magnus (1799–1872), portraits and genre; Johannes Veit (1790–1854) and Philipp Veit (1793–1877), religious, historical, and genre; Julius Jacob (1811–1882), landscapes and portraits; Moritz Daniel Oppenheim (1801–82), subjects from Jewish life, portraits, and genre; Benjamin Ulmann (1829–84), historical; Eduard Julius Friedrich Bendemann (1811–89), Biblical subjects, portraits, and genre; Max Michael (1823–91), genre; Alfred Rethel (1816–59) and Otto Rethel (1822–92), frescos, historical, and genre; Karl Morgenstern (1812–93), landscapes; Friedrich Kraus (1826–94), portraits and genre; Louis Neustätter (1829–99), genre and portraits; Solomon Hirschfelder (1832–1903), genre.

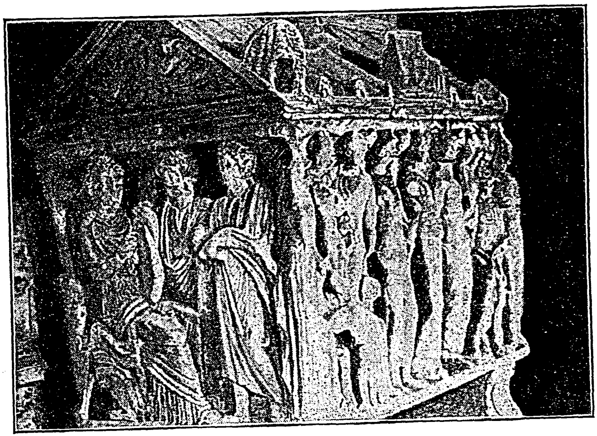

Tomb of Pierleoni in the Cloisters of St. Paul, Rome.
(From Lanciani, "New Tales of Ancient Rome.")

Holland: Joseph Israels (b. 1824), genre; David Bles (1821–99), genre.

Italy: Raphael Bachi (*c.* 1750), miniature; Tullo Massarani (b. 1826), genre; Giuseppe Coen (1811–1856), landscapes and architectural; Leopold Pollak (1806–80), genre and portraits.

Rumania: Barbu Iscovescu (1816–54); Julius Feld (b. 1871), portraits and genre.

Russia and Poland: Isaac Lvovich Asknazi (b. 1856), religious subjects, genre, and portraits; Jacob Semenovich Goldblatt (b. 1860), historical; Moisei Leibovich Maimon (b. 1860), genre and portraits; Peter Isaacovich Geller (b. 1862), Jewish historical subjects; Samuel Hirszenberg (b. 1866), genre and scenic; Maurice Grün (b. 1870), genre and portraits; Jacques Kaplan (b. 1872), portraits and genre; Alexander Lesser (1814–84), historical; Leonid Osipovich Pasternak (b. 1862), genre and portraits.

Bibliography: *Jüdische Künstler*, Berlin, 1903; S. J. Solomon, in *J. Q. R.* 1903.

J. F. C.

PIDYON HA-BEN.

PIDYON HA-BEN. See Primogeniture.

PIERLEONI

PIERLEONI: Noble Roman family of Jewish origin. A Jewish banker of Rome who had acquired a princely fortune was baptized in the first half of the eleventh century, took the name of Benedictus Christianus, and married the daughter of a Roman nobleman. Leo, the offspring of this union, and one of the most powerful magnates of the city, had a castle in Trastevere and affiliated himself with the papal party, and his son Petrus Leonis, from whom the family derives its name, continued his father's policy, controlling the Isola Tiberina in addition to the castle in Trastevere, and having another castle opposite the Tiber bridge near the old theater of Marcellus, which was included in the fortifications. He was the leader of the papal party and the most faithful and powerful protector of the popes. Urban II. died in Petrus' castle, and the latter defended the cause of Paschal II. against the antipopes and the emperor. When Henry V. came to Rome Petrus Leonis was at the head of the papal legation which effected a reconciliation between the pope and the emperor, but Paschal's attempt to make the son of Petrus prefect of the city caused a riot.

Petrus was prominent in the liberation of Pope Gelasius II., and when Petrus died in 1128 his son of the same name was cardinal, and had on several occasions rendered service to the Church. In 1130 Cardinal Pierleoni was elected pope under the name of Anacletus II., while the counter party chose Innocent II. The schism lasted for eight years, until the death of Anacletus, after which the family of Pierleoni made peace with the pope, retaining its power and influence, and being distinguished by various honors. Leo and Petrus, the brother and nephew of Anacletus, were papal delegates at Sutri in 1142, and another brother, Jordan, with whom the era of senators begins, became the head of the Roman republic as Patricius in 1144, while a sister is said to have been the wife of Roger I. of Sicily. In the twelfth century Cencius Pierleoni was "scriniarius" of the Church, and in 1204 John Pierleoni, who had been appointed elector by Pope Innocent III., chose Gregory Petri Leonis Rainerii as senator. The legend which traces the lineage of the family of Pierleoni to the ancient Roman noble family of the Anicii is as apocryphal as the story of the descent of the Hapsburgs from the counts of Aventin, who belonged to the Pierleoni.

BIBLIOGRAPHY: Baronius, *Annales Ecclesiastici*, years 1111, 1115: Gregorovius, *Gesch. der Stadt Rom im Mittelalter*, iv. 349 *et seq.*, 391 *et seq.*; vols. iv. and v., passim; *Liber Pontificalis*, ed. Duchesne, ii. 303, 307, 318, 322, 336, 344, 347; *Monumenta Germaniæ Historica*, v. 472 *et seq.*, xi. 614, xii. 711; Duchesne, *Historiæ Francorum Scriptores*, iv. 376; Olivieri, *Il Senato di Roma*, p. 185; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 214 *et seq.*, 218, 221 *et seq.*; Kehr, in *Archivio della R. Società Romana di Storia Patria*, xxiv. (1901), pp. 253 *et seq.*

S. H. V.

PIGEON. See DOVE.

PIGO: Italian family of rabbis. Formerly the name was as a rule transcribed FIGO; in an Italian document of 1643 it appears in the form "Pichio"; and in Hebrew it is sometimes written פיקין. To this family belong **Ephraim Pigo,** a learned man who died in Venice in 1605 or 1606, and the rabbis **Judah Pigo** and **Solomon Pigo**; the latter appear in the responsa "Mayim Rabbim" of Rabbi Raphael Meldola.

Another branch of the family lived in Turkey. **Moses Pigo** (d. in Adrianople 1576) wrote "Zikron Torat Mosheh," a dictionary of the haggadic themes (Constantinople, 1554; Prague, 1623). His son **Joseph Pigo** of Salonica was the author of "Teshubot" and "Dine Bediḳat ha-Re'ah" (Salonica, 1652).

BIBLIOGRAPHY: Mortara, *Indice*, pp. 49, 50; Berliner, *Luhot Abanim*, Nos. 130, 131: Winter and Wünsche, *Die Jüdische Literatur*, ii. 652 *et seq.*; Steinschneider, *Cat. Bodl.* col. 746; Benjacob, *Oẓar ha-Sefarim*, p. 232; Fürst, *Bibl. Jud.* i. 240.

G. I. E.

PI-HAHIROTH: A place in the wilderness where the Israelites encamped when they turned back from Etham. It lay between Migdol and the sea "before Baal-zephon" (Ex. xiv. 2, 9; Num. xxxiii. 7, 8). The etymology of the name, which is apparently Egyptian, was the subject of much speculation by the ancient commentators. The Septuagint, while treating the word as a proper name in Numbers (Εἰρώϑ; translating, however, פי by *στόμα*), translates it in Exodus by *τῆς ἐπαύλεως* (= "sheepfold" or "farm-building"), thus reading in the Hebrew text פי הגדרת. The Mekilta (Beshallaḥ, Wayehi, 1) identifies the place with Pithom, which was called Pi-hahiroth (= "the mouth of freedom") after the Israelites had been freed from bondage, the place itself being specified as a valley between two high rocks. The Targum of pseudo-Jonathan (*ad loc.*), while following the Mekilta in the interpretation of "Pi-hahiroth," identifies the place with Tanis.

The theory of an Egyptian etymology was advanced by Jablonsky, who compared it to the Coptic "pi-akhirot" = "the place where sedge grows," and by Naville, who explained the name as "the house of the goddess Ḳerhet." On the basis of this latter explanation, Fulgence Fresnel identified Pi-hahiroth with the modern Ghuwaibat al-Bus (= "the bed of reeds"), near Ras Atakah.

BIBLIOGRAPHY: Selbie, in Hastings, *Dict. Bible.*

E. G. H. M. SEL.

PIKES, ABRAHAM B. ELIJAH HA-KOHEN: German rabbi; mentioned in "Liḳḳuṭe Maharil," hilkots "Shabbat" and "Yom Kippur." He addressed two letters to the community of Halberstadt, in which he discussed the commandments and prohibitions. He requested that his epistles might be copied and read to others. These letters were printed at Basel in 1599.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 42.

E. C. S. O.

PILATE, PONTIUS: Fifth Roman procurator of Judea, Samaria, and Idumæa, from 26 to 36 of the common era; successor of Valerius Gratus. According to Philo ("De Legatione ad Caium," ed. Mangey, ii. 590), his administration was characterized by corruption, violence, robberies, ill treatment of the people, and continuous executions without even the form of a trial. His very first act nearly caused a general insurrection. While his predecessors, respecting the religious feelings of the Jews, removed from their standards all the effigies and images when entering Jerusalem, Pilate allowed his soldiers to bring them into the city by night. As soon as this became known crowds of Jews hastened to Cæsarea, where the procurator was residing, and besought him to remove the images. After five days of discussion he ordered his soldiers to surround the petitioners and to put them to death unless they ceased to trouble him. He yielded only when he saw that the Jews would rather die than bear this affront. At a later date Pilate appropriated funds from the sacred treasury in order to provide for the construction of an aqueduct for supplying the city of Jerusalem with water from the Pools of Solomon; and he suppressed the riots provoked by this spoliation of the Temple by sending among the crowds disguised soldiers carrying concealed daggers, who massacred a great number, not only of the rioters, but of casual spectators.

In spite of his former experience of the sensitiveness of the Jews with regard to images and emblems, Pilate hung up in Herod's palace gilt shields dedicated to Tiberius, and again nearly provoked an insurrection. The shields were removed by a special order of Tiberius, to whom the Jews had protested. Pilate's last deed of cruelty, and the one which brought about his downfall, was the massacre of a number of Samaritans who had assembled on Mount Gerizim to dig for some sacred vessels which an impostor had led them to believe Moses had buried there. Concerning this massacre the Samaritans lodged a complaint with Vitellius, legate of Syria, who ordered Pilate to repair to Rome to defend himself. On the participation by Pilate in the trial and crucifixion of Jesus see CRUCIFIXION; JESUS OF NAZARETH.

The end of Pilate is enveloped in mystery. According to Eusebius ("Hist. Eccl." ii. 7), he was banished to Vienna (Vienne) in Gaul, where various misfortunes caused him at last to commit suicide; while the chronicle of Malalas alleges, with less probability, that he was beheaded under Nero. A later legend says that his suicide was anticipatory of Caligula's sentence; that the body was thrown into the Tiber, causing disastrous tempests and floods;

that it afterward produced similar effects in the Rhone at Vienne; and that, finally, it had to be consigned to a deep pool among the Alps.

BIBLIOGRAPHY: Josephus, *Ant.* xviii. 3, § 12; idem, *B. J.* ii. 9, §§ 2-4; Ewald, *Gesch.* iv. 594; v. 49-95; vi. 319, 322-332, 343; Grätz, *Gesch.* iii. 253-271; Schürer, *Gesch.* i. 488-492; Brann, *Die Söhne des Herodes*, 1873, pp. 1-16; Mommsen, *Römische Geschichte*, v. 508 *et seq.*

S. I. BR.

PILEGESH (Hebrew, פילגש; comp. Greek, παλλακίς).—**Biblical Data:** A concubine recognized among the ancient Hebrews. She enjoyed the same rights in the house as the legitimate wife. Since it was regarded as the highest blessing to have many children, while the greatest curse was childlessness, legitimate wives themselves gave their maids to their husbands to atone, at least in part, for their own barrenness, as in the cases of Sarah and Hagar, Leah and Zilpah, Rachel and Bilhah. The concubine commanded the same respect and inviolability as the wife; and it was regarded as the deepest dishonor for the man to whom she belonged if hands were laid upon her. Thus Jacob never forgave his eldest son for violating Bilhah (Gen. xxxv. 22, xlix. 4). According to the story of Gibeah, related in Judges xix., 25,000 warriors of the tribe of Benjamin lost their lives on account of the maltreatment and death of a concubine. Abner, Saul's first general, deserted Ish-bosheth, Saul's son, who had reproached his leader with having had intercourse with Rizpah, the daughter of his royal father's concubine, Aiah (II Sam. iii. 7); and Absalom brought the greatest dishonor upon David by open intercourse with his father's concubines (*ib.* xvi. 21 *et seq.*).

The children of the concubine had equal rights with those of the legitimate wife. Abraham dismissed his natural sons with gifts (Gen. xxv. 6), and Jacob's sons by Bilhah and Zilpah were equal with his sons by Leah and Rachel; while Abimelech, who subsequently became king over a part of Israel, was the son of Gideon-jerubbaal and his Shechemite concubine (Judges viii. 31). In the time of the Kings the practise of taking concubines was no longer due to childlessness but to luxury. David had ten concubines (II Sam. xv. 16), who, however, also did housework; Solomon had 300 (I Kings xi. 30); and his son Rehoboam had sixty (II Chron. xi. 21).

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v. *Marriage*; Stade, *Gesch. Isr.* i. 385, 636; Hamburger, *R. B. T.* s.v. *Kebsweib.*

E. G. H. S. O.

——**In Rabbinical Literature:** According to the Babylonian Talmud (Sanh. 21a), the difference between a concubine and a legitimate wife was that the latter received a KETUBAH and her marriage was preceded by a formal betrothal ("ḳiddushin"), which was not the case with the former (comp. Rashi on Gen. xxv. 6, and Naḥmanides *ad loc.*). According to R. Judah (Yer. Ket. v. 29d), however, the concubine also received a ketubah, but without the aliment pertaining to it.

E. C. S. O.

PILGRIMAGE: A journey which is made to a shrine or sacred place in performance of a vow or for the sake of obtaining some form of divine blessing. Every male Israelite was required to visit the Temple three times a year (Ex. xxiii. 17; Deut. xvi. 16). The pilgrimage to Jerusalem on one of the three festivals of Passover, Shabu'ot, and Sukkot was called "re'iyah" (= "the appearance"). The Mishnah says, "All are under obligation to appear, except minors, women, the blind, the lame, the aged, and one who is ill physically or mentally." A minor in this case is defined as one who is too young to be taken by his father to Jerusalem. According to the Mosaic law every one should take an offering, though the value thereof is not fixed (comp. Ex. xxxiii. 14; Deut. xvi. 17); the Mishnah, however, fixed the minimum at three silver pieces, each of thirty-two grains of fine silver (Ḥag. i. 1, 2). While the appearance of women and infant males was not obligatory, they usually accompanied their husbands and fathers, as in all public gatherings (Deut. xxxi. 12). The Talmud plainly infers that both daughters and sons joined the pilgrims at the Passover festival in Jerusalem (Pes. 89a; Giṭ. 25a).

Pilgrimage to First Temple.

According to the Biblical accounts, Jeroboam, who caused the secession of Ephraim from Judah, made two calves of gold, placing one in Dan and the other in Beth-el, to divert the pilgrims from Jerusalem (I Kings xii. 26-33). He stationed guards on the boundary-lines of his dominions to prevent the festival pilgrimages to the Temple (Ta'an. 28a). So great a menace to the Ephraimite government were the Temple pilgrimages that even King Jehu, who destroyed the Ba'al, feared to remove the golden calves of Jeroboam (II Kings x. 28, 29). In Judea the pilgrimages to Jerusalem were kept up regularly, but the principal gathering of the people was on the Sukkot festival, called "Ḥag ha-Asif" = "Festival of Gathering" (I Kings viii. 65; II Chron. vii. 8, 9). King Josiah revived the Passover pilgrimage to Jerusalem (II Kings xxiii. 23). King Hoshea, son of Elah, dismissed the guards and permitted the people to go undisturbed to Jerusalem for the festivals (Yer. Ta'an. iv. 7; Giṭ. 88a).

During the time of the Second Temple, the Judeans ruled Palestine and as a united people celebrated the Feast of Sukkot in Jerusalem (Neh. viii. 17). From beyond Palestine, especially from the River Euphrates, they journeyed to Jerusalem for the festivals. Some even endangered their lives passing the guards posted to stop the pilgrimages (Ta'an. 28a; Grätz, "Gesch." 3d ed., iii. 157, 668). The number of Jewish pilgrims to the Temple was computed by the governor Gesius FLORUS (64-66), who counted 256,500 paschal lambs at one Passover festival; allowing ten persons to one lamb, this would make 2,565,000 pilgrims (Josephus, "B. J." vi. 9). The Tosefta records the census of Agrippa, who ordered the priests to take one hind leg of every paschal lamb, and counted 1,200,000 legs, which would make the total 12,000,000 (Tosef., Pes. iv. 64b). These figures are evidently exaggerated, and are based on the desire to double the 600,000 of the Exodus, a tendency frequently noticed in the Haggadah. It is calculated that ancient Jerusalem comprised an area of 2,400,000 square yards, and, allowing 10 yards for each person, would contain 240,000 persons (see Luncz, "Jerusalem," i., English part, pp. 83-102).

Pilgrimage to Second Temple.

The facilities provided for the convenience of the pilgrims were such as to encourage pilgrimages. Special measures were taken to repair the roads leading to Jerusalem and to dig wells along the route (Sheḳ. i. 1, v. 1). Thirty days before the festival it was forbidden to engage professional mourners to bewail the dead lest they get their compensation from the money intended to be spent in Jerusalem (M. Ḳ. viii. 1). The hides of the sacrifices were left to compensate the innkeepers for lodging the pilgrims, and no other fee was allowed (Yoma 12a). The inhabitants of Jerusalem received the pilgrims hospitably; the priests permitted them to see the showbread and told them of the miracle connected with it (Yoma 21b). Public speakers praised and thanked the pilgrims (Suk. 49b; Pes. 5b). The ceremony attending the offering of the first-fruits (see Bikkurim) in Jerusalem (Deut. xxvi. 2-4), which commenced on Shabu'ot (the Feast of Harvest; comp. Ex. xxiii. 16), is supposed to give a general idea of the reception accorded to the pilgrims.

Post-Exilic Pilgrimages.

The pilgrimages to Jerusalem did not cease with the destruction of the Temple (Cant. R. iv. 2). The women often joined their husbands, sometimes in spite of the protests of the latter (Ned. 23a). But the joy that attended the former pilgrimages, when the Temple was still in existence, changed to lamentations for the loss of national and political independence. The pilgrims mourned the destruction of the Temple and cried: "Thy holy cities are now in ruins; Zion is a wilderness; Jerusalem is a desolation. Our Sanctuary, the pride of our ancestors, is burned down, and all our precious things are destroyed" (M. Ḳ. 26a).

Karaite Pilgrimages.

The Karaites, in the ninth century, likewise showed great devotion to Jerusalem. Their ḥakam, Sahl ibn Maẓliaḥ, wrote to Jacob b. Samuel that Karaite pilgrims of various towns gathered to pray for the restoration of Zion; these pilgrims he described as Nazarites who abstained from wine and meat (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," Appendix, p. 31). A company of Karaites, headed by Moses ha-Yerushalmi, journeyed from Chufut-Kale ("The Jewish Rock"), from the Crimea, and from the Caucasus. The inscription on Moses' tombstone, dated 4762 (1002), reads: "Good luck followed him and his companions to the tomb of King David and of his son Solomon, which no other persons heretofore had been permitted to enter." All pilgrims to Palestine were sent out with music and song in honor and praise of the Holy Land. The pilgrims on their return were known as "Jerusalemites" (see the Karaite Siddur, part iv.; "Luaḥ Ereẓ Yisrael," v. 22).

The Turkish conquest under Saladin (1187) secured to the Oriental Jews the privilege of visiting Jerusalem and the sacred places. Numerous pilgrims went from Damascus, Babylonia, and Egypt, and they remained in Jerusalem over Passover and Shabu'ot. Naḥmani, in a letter dated 1268, writes: "Many men and women from Damascus, Babylon, and their vicinities come to Jerusalem to see the site of the Holy Temple and to lament its destruction." About fifty years later Estori Farḥi notes the custom of the brethren of Damascus, Aleppo, Tripoli, and Alexandria to go to Jerusalem for the holy days "in order to express their grief" ("Kaftor wa-Feraḥ," ed. Edelmann, vi. 19). Among the Eastern Jews, especially those of Babylonia and Kurdistan, it has been the custom from the fourteenth century onward to go on a pilgrimage at least once a year, many of them actually walking the whole distance. The era of the Crusades evidently encouraged pilgrimages of Jews from Europe; a most noteworthy example is that of Judah ha-Levi (1140). Meïr of Rothenburg was made a prisoner on his way to Palestine. Samuel b. Simson (13th cent.) received permission from the governor of Jerusalem to visit the cave of Machpelah at Hebron. It was on his invitation that 300 rabbis journeyed from France and England into Palestine in 1210. These pilgrimages became so frequent that Ḥayyim ben Hananeel ha-Kohen felt compelled to issue a warning against them (Tos. Ket. 110b, *s.v.* והוא אומר).

European Pilgrimages.

The expulsion of the Jews from Spain in 1492, and the consequent settlement of many exiles in Turkish territory, largely increased the number of pilgrims. The goal of their journeys was chiefly the tomb of Samuel the Prophet at Ramah, where they held annual communions and celebrations, similar in character to the celebrations instituted on Lag be-'Omer, a century later, at the tombs of R. Simeon b. Yoḥai and his son Eleazar in Meron. In 1700 Judah he-Ḥasid of Siedlce and Gedaliah of Siemjatiszcz started upon a pilgrimage from Poland (Grätz, "Gesch." x. 340); they were accompanied by R. Nathan Note, rabbi at The Hague and author of "Me'orot Natan." In 1765 a company of fourteen families from Poland and Lithuania, mostly Ḥasidim, went on a pilgrimage to Palestine. Among them was Simḥah b. Samuel, author of "Binyan shel Simḥah." He writes that he stayed at Constantinople, where the Jewish community provided passage for the pilgrims to Palestine. There were 110 Sephardim in the vessel that took him to Jaffa (Luncz, "Jerusalem," iv. 137-152).

In modern times the term "pilgrimage," with its ancient and medieval meaning, has ceased to be applicable. Sir Moses Montefiore and his wife Judith made a visit of piety to the Holy Land in 1828; in a later one they were accompanied by L. Löwe, and many other individuals made similar visits. The Zionist movement led to the formation of a number of parties for the purpose of making visits of piety to Palestine and the holy places. While on such a visit, in 1890, R. Samuel Mohilewer and Dr. Joseph Chazanowicz founded a Jewish library in Jerusalem. The Jews of Palestine complain of the lack of interest on the part of their coreligionists elsewhere as compared with the thousands of Christians who avail themselves of modern opportunities to visit the Holy Land.

The following is a partial list of noted Jewish pilgrims and visitors to Palestine from the twelfth century up to the present time:

1140. Judah ha-Levi.
1165. Moses Maimonides.
1171. Benjamin of Tudela.

1178. Pethahiah of Regensburg.
1210. Abraham Maimonides.
1210. Samuel b. Simson with R. Jonathan ha-Kohen of Lunel ("Itinéraires," pp. 115, 122).
1216. Judah al-Ḥarizi.
1257. Jehiel of Paris.
1258. Jacob of Paris ("Simane ha-Ḳebarim").
1267. Moses Naḥmani.
1318. Estori Farḥi.
1334. Isaac b. Joseph Chelo of Spain (author of "Shibḥe di-Yerushalayim").
1438. Elijah of Ferrara (author of "Ahabat Ẓiyyon").
1440. Isaac b. Alpera of Malaga (who corresponded with Rabbi Duran; "Sefer Yuḥasin," ed. Filipowski, p. 228).
1450. Joseph b. Naḥman ha-Levi (sent list of sacred tombs to Rabbi Duran; "Sefer Yuḥasin," *l.c.*).
1481. Meshullam b. Menahem of Volaterra (see his letters in Luncz's "Jerusalem," i. 166-227).
1488. Obadiah da Bertinoro.
1500. Jacob Silḳili of Sicily ("Sefer Yuḥasin," *l.c.*).
1523. Israel of Perugia ("Jerusalem," iii. 97).
1523. David Reubeni.
1535. Isaac Meïr Laṭif.
1540. Gershon b. Asher Scarmelo (author of "Yiḥus ha-Ẓaddiḳim").
1564. Uri b. Simeon of Biel (author of "Yiḥus ha-Abot").
1582. Simeon Back (letters in "Jerusalem," ii. 141-157).
1600. Solomon Shlömel b. Ḥayyim of Lattenburg.
1614. Mordecai b. Isaiah Litz of Raussnitz, Austria.
1624. Gershon b. Eliezer ha-Levi (author of "Gelilot Ereẓ Yisrael").
1641. Samuel b. David Yemshel (יעמשל), a Karaite. (The name "Yemshel" is the abbreviation of ינוח על משכבו שלום.) He was accompanied by Moses b. Elijah ha-Levi of Kaffa, Feodosia (Gurland, "Ginze Yisrael," pp. 31-43).
1650. Moses b. Naphtali Hirsch Präger (author of "Darke Ẓiyyon").
1685. Benjamin b. Elijah, a Karaite ("Ginze Yisrael," pp. 44-54).
1701. Judah he-Ḥasid of Siedlce.
1740. Ḥayyim Abulafia of Smyrna.
1747. Abraham Gershon Kutewer (of Kuty), brother-in-law of Israel BeSHT.
1753. Aryeh Judah Meisel of Opatow.
1758. Joseph Sofer of Brody (author of "Iggeret Yosef," a journal of his travels, Frankfort-on-the-Oder, 1761).
1765. Simḥah b. Joshua (author of "Sippure Ereẓ ha-Galil").
1765. Moses ha-Yerushalmi (author of "Yede Mosheh," description of sacred graves).
1768. Pereẓ b. Moses (author of "Shebaḥ u-Tehillah le-Ereẓ Yisrael," Amsterdam, 1769).
1777. Israel Politzki, Menahem Mendel of Vitebsk, and Abraham Kalisker (Luncz, "Jerusalem," v. 164-174).
1799. Naḥman Bratzlav of Horodok, a Ḥasid (author of "Maggid Siḥot," a description of his journey to Palestine).
1805. Menahem Mendel and Israel of Shklov (disciples of Elijah of Wilna).
1828. Moses Montefiore.
1833. Joseph Schwarz (author of "Tebu'ot ha-Areẓ").
1837. Menahem Mendel b. Aaron of Kamenec (author of "'Aliyyat ha-Areẓ," Wilna, 1839).
1854. Albert Cohn of Paris.
1856. L. A. Frankl (author of "Nach Jerusalem").
1867. Charles Netter of Paris.
1872. Heinrich Graetz.
1890. R. Samuel Mohilewer.
1897. Israel Zangwill.
1898. Theodor Herzl.

For a list of sacred tombs see TOMBS; see also TRAVELERS IN PALESTINE.

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D. J. D. E.

Customs.

Pilgrimages are made usually on fixed days in the year, called by the Oriental and North-African Jews "days of zi'arah"; on such days it is customary to visit the tombs or relics of certain personages who in early or medieval times were famous as kings or prophets or for their holy lives. There are other holy places which the people honor as they will and at any time. The days of pilgrimage are celebrated by prayers, rejoicings, and popular festivals.

In Jerusalem a crowd of Jews gathers before the western wall of the Temple of Solomon ("Kotel Ma'arabi") every Friday evening and on the eves of feast-days, as well as on twenty-three successive days from the eve of the 17th of Tammuz to the 9th of Ab inclusive. On the latter date this religious service occurs at midnight. On the 6th of Siwan, the Day of Pentecost, the Sephardic Jews go to pray at the tombs of the kings of Judah at the foot of Mount Zion. On the following day they pray at the tomb of the high priest Simon the Just, and at the tombs of other holy men in the neighborhood, while the Ashkenazim gather at the tombs of the kings of Judah. On the 18th of Iyyar, called "Lag be-'Omer," all the Jews of Jerusalem, Sephardim and Ashkenazim, pray at the tomb of Simon the Just.

In Palestine.

At Burak, between Jerusalem and Bethlehem, is the tomb of Rachel, wife of the patriarch Jacob, to which the Jews of Jerusalem go by turns during the thirty days of the month of Elul. But the 15th of Ḥeshwan is especially consecrated to this pilgrimage (Benjamin II., "Mas'e Yisrael," pp. 3-6, Lyck, 1859). At Rama, near Jerusalem, known in Arabic as "Nabi Samwil," all the Jews of the latter city gather on the 28th of Iyyar at the tomb of the prophet Samuel. The pious even pass the night there. At Khaifa, a port of Palestine, on the evening of the Sabbath which follows the anniversary of the destruction of the Temple, the Jews hold a popular festival, with illuminations, in a grotto, situated on the summit of Mount Carmel, in which the prophet Elijah is said to have taken refuge from the persecution of King Ahab. At Tiberias on the night of the 14th of Iyyar, known as "Pesaḥ Sheni" (Num. ix. 9-14), Jews gather from all parts of Palestine, and there are brilliant illuminations and a popular festival at the tomb of Rabbi MEÏR ("Ba'al ha-Nes" = "the miracle-worker").

At Safed, from the morning after Passover (22d of Nisan) till the 18th of Iyyar, every week the Jewish population ceases to work, and makes pilgrimages to the suburbs in the following order; namely, to (1) Biria, where is the tomb of Benaiah ben Jehoiada, David's general; (2) the tomb of the prophet Hosea in the cemetery; and (3) 'Ain Zaitun, to the tomb of Joseph Saragossi, a Spanish immigrant who reorganized the community of Safed in 1492. On the night of Lag be-'Omer all the able-bodied Jews of Safed and several thousands of pilgrims from Palestine, Turkey, northern Africa, the Caucasus, and Persia celebrate a great popular festival with illuminations at Meron, near Safed, at the mausoleum of SIMEON BEN YOḤAI. At each new moon it is considered essential among the Ashkenazim of Safed—men, women, and children—to make a pilgrimage to the tomb of Isaac LURIA, the famous cabalist. At Sidon, toward the end of Iyyar, people from the most distant parts of Palestine make a pilgrimage to the tomb of Zebulun, one of the sons of the patriarch Jacob.

Places of pilgrimage exist not only in Palestine, but also in Mesopotamia, Kurdistan, Egypt, Algeria,

In Mesopotamia.

and Morocco. In Mesopotamia the places of pilgrimage are Bagdad, Kiffel, and Bassora. At Bagdad, at the very gates of the town, is the mausoleum of the high priest Joshua, known under the popular name of the "Kohen Mausoleum." At each new moon it is visited by thousands of Jews and especially by barren women. In the local cemetery the tomb of the sheik Isaac, a revered Jew, is also an object of frequent pilgrimages. At Kefil, a locality in Irak near the ruins of Babylon, is the tomb of the prophet Ezekiel, to which the Jews of Mesopotamia go on pilgrimage on the 6th of Siwan (Pentecost). At Bassora the tomb of Ezra is visited on the same date.

In Kurdistan and Persia.

In Kurdistan the Jews have three places of pilgrimage: (1) In the district of Elkosh, near Mosul, the tomb of the prophet Nahum is a place of pilgrimage for fourteen days, the eight days preceding and the six following Pentecost. Readings are given from the prophecy of Nahum from a manuscript supposed to have been written by the prophet himself. (2) At Kerkuk, between the upper and lower parts of the town, are four tombs, said to be those of Daniel, Hananiah, Mishael, and Azariah, to which the Jews of the district make pilgrimages at Pentecost. (3) In the locality of Bar-Tanura, thirty hours distant from Mosul, is a grotto in which the prophet Elijah is said to have taken refuge. Several times a year the Jews of this region go thither on pilgrimage and contribute to the maintenance of the grotto.

In Persia there are two places to which Jews make pilgrimages. (1) At Hamadan, near the fortress, is an ancient mausoleum containing the tombs of Mordecai and Esther. On the 14th of Adar, the festival of Purim, the Jews of the region read the Book of Esther at these tombs; pilgrimages to them are made also at each new moon and in times of danger. (2) Twelve and one-half miles from Ispahan, in the middle of the fields, is a little synagogue which, according to local tradition, contains the tomb of Sarah, daughter of Asher (Num. xxvi. 46). The Jews of the neighborhood go thither on pilgrimage on the 1st of Elul.

In Egypt, Algeria, and Morocco.

At Fostat or Old Cairo, in Egypt, three miles from Cairo, is a synagogue built in the year 1051 (29 Sha'ban, A.H. 429) by Abu Sa'ad, a favorite of the calif Al-Mustanṣir Ma'ad (Grätz, "Gesch." vi. 152). This synagogue contains a tomb in which, according to local tradition, the prophet Jeremiah rests, and two little rooms built over the places where the prophets Elijah and Ezra prayed. On the 1st of Elul all the Jews of Cairo go on pilgrimage to Fostat and hold a magnificent festival there.

There exist in Algeria traditional tombs of revered Jews which are venerated equally by Jews and Mohammedans. Prayers are said at them in times of stress, but not at regular dates. In the district of southern Oran, in the region of Nedrona, inhabited by the Traras, are the tombs of Sidi Usha (Joshua) and his father, Sidi Nun. In the department of Oran on the Rif frontier is the tomb of a certain R. Jacob Roshdi, which is frequently visited.

In Morocco, as in Algeria, certain tombs are equally venerated by Jews and Mohammedans, but there are no fixed days for prayer; *e.g.*: at Al-Ḳaṣar, that of R. Judah Jabali; at Tarudant, that of R. David ben Baruch; and at Wazan, that of R. Amram ben Diwan. Amram was one of the rabbis sent out periodically by the rabbinate of Palestine to collect money. He traveled in company with his son; and when the latter fell sick, Amram prayed to God to accept the sacrifice of his own life and to save that of his child. The son recovered, but the father died, and was buried at Jabal Assen. His tomb is said to be surrounded by a halo, and miracles are said to have taken place there. The 7th of Iyyar is the principal day of the local pilgrimages (see "Journal des Débats," Paris, Oct. 27, 1903).

In Podolia and Galicia and even in the northern parts of Hungary the tombs of Ḥasidic rabbis and miracle-workers are visited on the anniversaries of their deaths, and on other occasions by people in distress. Lamps are burned and prayers are recited; and often letter-boxes are found at the tombs, in which the pilgrims deposit slips on which their wishes are written.

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D. M. FR.

PILLAR: The word "pillar" is used in the English versions of the Bible as an equivalent for the following Hebrew words:

(1) "Omenot," feminine plural of the active participle of אמן = "support," "confirm." This word occurs only in II Kings xviii. 16. In the Revised Version (margin) the rendering is "door-posts."

Memorial Stones.

(2) "Maẓẓebah" (R. V., margin, "obelisk"). This denotes a monolith erected as a monument or memorial stone (as the "pillar of Rachel's grave," Gen. xxxv. 20, and "Absalom's monument," II Sam. xviii. 18; comp. I Macc. xiii. 27–30), or as a boundary-mark and witness of a treaty (Gen. xxxi. 44–54; comp. Isa. xix. 19), or as a memorial of a divine appearance or intervention. Such stones often acquired a sacred character, and were regarded as dwelling-places of the Deity or were made to serve as rude altars upon which libations were poured (Gen. xxxv. 14, xxxviii. 18–22; I Sam. vii. 12; possibly also Gen. xxxiii. 20, where the verb used indicates the original reading to have been מצבה = "pillar," instead of מזבח = "altar").

In the earlier periods of Hebrew history and as late as the reign of Josiah one or more of these stone pillars stood in every sanctuary or "high place." Thus Moses built an altar at Sinai, and "twelve pillars according to the twelve tribes of Israel" (Ex. xxiv. 4; comp. Josh. xxiv. 26; Hos. iii. 4, x. 1–2; Isa. xix. 19). Similar pillars stood at the Canaanitish altars of Baal (Ex. xxiii. 24, xxxiv. 13; Deut. vii. 5, xii. 3; II Kings iii. 2, x. 26–27) and in the sanctuaries of Tyre (Ezek. xxvi. 11) and of Heliopolis, in Egypt (Jer. xliii. 13). The recent excavations of the Palestine Exploration Fund at Gezer have revealed a row of eight monoliths on the site of the ancient high place. These are hewed to a roughly square or round section and one to a sharp point ("Pal. Explor. Fund Quarterly Statement," Jan., 1903).

Deuteronomic and Levitical Prohibitions.

By the Deuteronomic and Levitical codes the use of the maẓẓebah as well as of the asherim at the altars of Jehovah was forbidden as savoring of idolatry (Deut. xvi. 21-22; Lev. xxvi. 1). It is probable that these had become objects of worship and as such were denounced by the Prophets (Mic. v. 13-14; comp. I Kings xiv. 23; II Kings xvii. 10, xviii. 4, xxiii. 14). Some such stone idols seem to be referred to in Judges iii. 19, 26 (comp. the Arabic "nuṣb"). The term "ḥammanim," rendered "images" and "sun-images," is probably used of later and more artistically shaped or carved pillars of the same character as the maẓẓebah (Lev. xxvi. 30; Isa. xvii. 8, xxvii. 9; Ezek. vi. 4, 6; II Chron. xiv. 3, 5; xxxiv. 4, 7).

(3) "Neẓib" (from the same root as "maẓẓebah"), while rendered "pillar" in Gen. xix. 26, is elsewhere translated "garrison" (I Sam. x. 5) and "officer" (I Kings iv. 19). In the second passage, however, the Septuagint renders it by ἀνάστημα, "*i.e.*, probably a pillar erected as a symbol or trophy of Philistine domination" (Driver, "Hebrew Text of Samuel," p. 61; so, also, H. P. Smith, Wellhausen, and others).

(4) "Mis‘ad" (I Kings x. 12; R. V., margin, "railing," "prop"). The precise meaning is unknown.

Pillars of the Temple.

(5) "‘Ammud," the word which occurs most frequently in this sense, is used of the pillars or columns which support a house or the roof of a house (Judges xvi. 25-29), of the posts which supported the curtains of the Tabernacle (Ex. xxvii. 10, 17; xxxvi. 36-38; Num. iii. 36-37), and of the pillars in the Temple (I Kings vii. 2, 3, 6; comp. Ezek. xlii. 6; Prov. ix. 1). They were made of acacia-wood (Ex. xxvi. 32, 37; xxxvi. 36), of cedar (I Kings vii. 2), or of marble (Esth. i. 6; comp. Cant. v. 15). A detailed description is given in I Kings vii. of two brass or bronze pillars which were fashioned by Hiram for King Solomon and set up in the porch of the Temple, and to which were given the names "Jachin" ("He [or "It"] shall establish") and "Boaz" ("In him [or "it"] is strength"). The word is used also of the columns or supports of a litter (Cant. iii. 10). It denotes, too, the column of smoke rising from a conflagration (Judges xx. 40), and particularly the column of smoke and of flame which attended the Israelites in the wilderness (Ex. xiii. 21-22, xiv. 24; Num. xiv. 14). An iron pillar is a symbol of strength (Jer. i. 18); and in poetry the earth and the heavens are represented as resting on pillars (Job ix. 5, xxvi. 11; Ps. lxxv. 4).

(6) "Maẓuk," probably a molten support; hence a "pillar" (I Sam. ii. 8).

(7) "Timarah"; in the plural, "pillars" of smoke (Cant. iii. 6; Joel iii. 3). Compare "tomer" (Jer. x. 5, R. V., margin; Baruch vi. 70), which probably means a "scarecrow."

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E. C. J. F. McL.

PILLAR OF FIRE: The Israelites during their wanderings through the desert were guided in the night-time by a pillar of fire to give them light (Ex. xiii. 21; Num. xiv. 14; Neh. ix. 12, 19). The pillar of fire never departed from them during the night (Ex. xiii. 22); according to Shab. 33b, it appeared in the evening before the pillar of cloud had disappeared, so that the Israelites were never without a guide. God troubled the Egyptian hosts through a pillar of fire and of cloud (Ex. xiv. 24). There is a legend that Onḳelos, by narrating to the messengers sent by the emperor to seize him that God Himself was the torch-bearer of the Israelites, converted them to Judaism (‘Ab. Zarah 11a).

E. G. H. M. SEL.

PILLITZ, DANIEL. See BÜRGER, THEODOR.

PILPUL: A method of Talmudic study. The word is derived from the verb "pilpel" (lit. "to spice," "to season," and in a metaphorical sense, "to dispute violently" [Tosef., B. B. vii. 5] or "cleverly" [Shab. 31a; B. M. 85b]). Since by such disputation the subject is in a way spiced and seasoned, the word has come to mean penetrating investigation, disputation, and drawing of conclusions, and is used especially to designate a method of studying the Law (Ab. vi. 5; Baraita, B. B. 145b; Tem. 16a; Ket. 103b; Yer. Ter. iv. 42d). For another explanation of the word, as derived from the Hebrew "pillel," see J. B. Lewinsohn, "Bet Yehudah," ii. 47, Warsaw, 1878.

Description of Method.

The essential characteristic of pilpul is that it leads to a clear comprehension of the subject under discussion by penetrating into its essence and by adopting clear distinctions and a strict differentiation of the concepts. By this method a sentence or maxim is carefully studied, the various concepts which it includes are exactly determined, and all the possible consequences to be deduced from it are carefully investigated. The sentence is then examined in its relation to some other sentence harmonizing with it, the investigation being directed toward determining whether the agreement appearing on a superficial contemplation of them continues to be manifest when all the possible consequences and deductions are drawn from each one of them; for if contradictory deductions follow from the two apparently agreeing sentences, then this apparent agreement is not an agreement in fact. Again, if two sentences apparently contradict each other, the pilpulistic method seeks to ascertain whether this seeming contradiction may not be removed by a more careful definition and a more exact limitation of the concepts connected with the respective sentences. If two contiguous sentences or maxims apparently imply the same thing, this method endeavors to decide whether the second sentence is really a repetition of the first and could have been omitted, or whether by a more subtle differentiation of the concepts a different shade of meaning may be discovered between them. Similarly if a regulation is mentioned in connection with two parallel cases, this method determines whether it might not have been concluded from the similarity of the cases itself that the regulation applying to the one applied to the other also, and why it was necessary to repeat explicitly the same regulation.

The pilpulistic method, however, is not satisfied with merely attaining the object of its investigation. After having reached the desired result in one way, it inquires whether the same result might not have been attained in another, so that, if the first method of procedure should be eventually refuted, another method and another proof for the result attained may be forthcoming. This method is followed in most of the Talmudic discussions on regulations referring to the Law, and in the explanations of sentences of the Mishnah, of which an example may be given here.

The Mishnah says (B. M. i. 1): "If two persons together hold a garment in their hands, and one of them asserts 'I have found it,' and the other likewise says 'I have found it,' and the first one says 'It belongs entirely to me,' and the second likewise says 'It belongs entirely to me,' then each one shall swear that not less than one-half of the garment is rightfully his, and they shall divide the garment between them." The Gemara explains this mishnah as follows: "The reason for the two expressions, 'the one says "I have found it,"' and 'the one says "It belongs entirely to me,"' is sought because it is obvious that, if the person insists that he found it, he lays claim to its possession." After some futile attempts to prove by means of quibbling interpretations that one of these sentences alone would have been insufficient, the Gemara comes to the conclusion that two different cases are discussed in the Mishnah. In the first case a garment has been found, and each of the two persons insists that he has found it; in the second case a garment has been acquired by purchase, each person insisting that it belongs to him, since he has purchased it. Then the Gemara inquires why decisions had to be rendered in both cases, and if it would not have been sufficient to give a decision in the one case only, either that of acquisition by purchase or that of finding. The Gemara then proves that the two ways of acquisition, by purchase and by finding, differ in certain respects, and that if a decision had been given for the one case, it could not have been concluded therefrom that it applied to the other case also.

An Example.

After this Mishnah sentence itself has been explained, its relation to other sentences is inquired into. Does this Mishnah sentence, according to which both parties swear, agree with the principle of Ben Nanos, who says, in a case in which two parties contradict each other (Shebu. vii. 5), that both parties should not be allowed to swear? It is then shown that, according to Ben Nanos, too, both parties might be allowed to take the oath, since both might swear truthfully; for it might be possible that the garment in dispute belonged to both of them together, since both together might have found or purchased it, each one swearing merely that not less than one-half belongs to him. Then it is sought to ascertain whether the Mishnah contradicts the decision of Symmachus (B. Ḳ. 35b; B. M. 102), according to whom the two parties should divide the object in dispute between them without swearing. After a few other attempts at a solution, which are, however, futile, the Gemara comes to the conclusion that the mishnah in question agrees in principle with Symmachus, and that the oath which the Mishnah prescribes for both parties is merely an institution of the sages; otherwise any one might take hold of another person's garment and insist that it belonged to him, in order to obtain possession of at least one-half of it (B. M. 2a-3a).

This example, although presented here in a very abbreviated form, will suffice to give an idea of the pilpulistic method of Talmudic discussion. As a method of studying the Law, there was, even in the Talmudic period, side by side and in contrast with it, another method, which consisted rather in collecting, arranging, and preserving the halakic sentences. The representative of the last-named method was called "ba'al shemu'ot" = "possessor of the tradition," while the representative of the former was called "ba'al pilpul" = "master of ingenious disputation and deduction" (B. B. 145b). In Yer. Hor. iii. 48c the one is called "sadran" (arranger), while the other is termed "palpelan" (disputator).

Tradition Versus Pilpul.

Both methods were necessary for Talmudism, which rested, on the one hand, on the solid ground of tradition, and, on the other, on the independent development of what had been handed down. The one method furnished the technical knowledge of the traditions, while the other furnished the means of creating by ingenious deductions something new out of that which existed and had been transmitted. The method of arranging and collecting was preferred to the method of ingenious disputation and deduction (Yer. Hor. iii. 48c); and the learned man, called "sinai," was considered to be greater than the clever pilpulist, who was termed "uprooter of mountains" (Ber. 64a; Hor. 14a). Although the pilpulist had the advantage of being able to arrive at new conclusions and new doctrines and to render new decisions in cases which had not been provided for in the works of tradition, and before which the student of tradition stood helpless, he had nevertheless to contend with certain disadvantages. The clever person is often careless ('Er. 90a); and the more acute and hair-splitting his arguments are, the more likely they are to result in false deductions, as Raba pointed out (B. M. 96b; Niddah 33b). Many of the amoraim were opposed to the method of the pilpul, which was cultivated especially at Pumbedita from the time of R. Judah b. Ezekiel. Some even went so far as to designate this method, on which the Babylonian Talmud is based, although in a more rational and logical form, as "ambiguous obscurity" (Sanh. 24a; comp. Samuel Edels in his "Ḥiddushe Haggadot," *ad loc.*).

In the post-Talmudic period the Geonim and the first commentators on the Talmud confined themselves more to arranging and explaining the text, some even despising the ingenious method of the pilpul (comp. Rashi on Ḥul. 81a and on Sanh. 42a). But the tosafists again introduced the method of the pilpul, which then became predominant. During the fourteenth century and the first decades of the fifteenth, however, the study of the Talmud was pursued along different lines, probably in consequence of the pitiful condition of the Jews in most countries. It became shallow and weak and entirely lacking in independence. Memorizing and technical knowledge ("beḳi'ut") took the place of minute analysis. A rabbi was considered great in proportion to his knowledge of the text of the different codes necessary for practical decisions. But about the middle of the fifteenth century new life was infused into the study of the Talmud by the reintroduction of the pilpulistic method, which laid greater stress on the clever interpretation of the text than on the study of its halakic results. This method, which, in its hair-splitting dialectics and its detailed analysis as well as in its surprising deductions, surpasses the clever tosafistic method of teaching, originated in Poland and Germany, and spread thence to other countries. It was cultivated by the most prominent rabbis; and the real importance of a rabbi was thought by some to lie in his ability to analyze cleverly and treat critically the subject in question (Israel Bruna, in Joseph Colon's Responsa, No. 170). Nor does Joseph Colon deny (*ib.*) that the method of the pilpul is an excellent one, saying merely that the knowledge of the Talmud and of the codes is more valuable and more useful for the rabbi.

Development of Pilpul.

Tendency Toward Casuistry.

The pilpulistic method of study soon degenerated into sophistry. It was no longer regarded as a means of arriving at the correct sense of a Talmudic passage and of critically examining a decision as to its soundness. It was regarded as an end in itself; and more stress was laid on a display of cleverness than on the investigation of truth. This new development of the pilpul is ascribed to Jacob Pollak, who lived at the end of the fifteenth century and in the beginning of the sixteenth. This pilpul par excellence was pursued especially under two forms. In the one, two apparently widely divergent halakic themes were placed in juxtaposition, and a logical connection between them was sought by means of ingenious and artificial interpretations and explanations, but in such a way that the connective thread between them appeared only at the end of the treatise: this was the "derashah." In the other form an apparently homogeneous theme was dissected into several parts, which were then again combined into an artistic whole: this was the so-called "ḥilluḳ" (analysis, dissection). The treatises following this method of the pilpul in both of these forms were called "ḥiddushim" or "novellæ" (original products) because thereby the most familiar objects were made to appear in a new light. Various methods of dialectics were originated by means of which these ḥilluḳim and derashot were built up and developed. Every school had its own way of finding and disclosing the ḥiddushim; as examples the method of Nuremberg and that of Ratisbon may be mentioned.

The Ḥilluḳim.

General rules were laid down even for the application of this sophistic treatment to the Talmud, the codes, and the commentaries. The following rule, for instance, was formulated: "If any person raises an objection at the end of a sentence, he must at once be asked why he reserved his objection until the end of the argument, instead of speaking at the beginning of it. Then it must be proved by the objector that if the objection had been raised at the beginning of the sentence a refutation of it might have been found, and that only if the objection is raised at the end of the discussion, can it be claimed that all possible refutations of the main argument have been removed and that such an argument becomes valid" (comp. on this rule Jellinek in "Bikkurim," pp. 3 *et seq.*).

Riddles of Pilpul.

The adherents of this pilpulistic method did not, however, intend, by their ingenious disputations, to draw deductions for practical purposes. Its chief representatives, in order that they might not influence any one in practical matters, did not commit the results of their disputations or their ḥiddushim to writing. They intended merely to sharpen the minds of their pupils and to lead them to think independently; for this course precedent was to be found in the Talmud (Ber. 33b; 'Er. 13a). To this end riddles were often given to the pupils; also questions that were manifestly absurd, but for which a clever pupil might find an answer. The earliest collection of such riddles is found in a work by Jacob b. Judah Landau, who lived at the end of the fifteenth century, hence about the time when this new method of the pilpul was developed; this collection is appended to his work "Agur" (ed. Piotrkow, 1884, pp. 72a *et seq.*). The following example may be quoted: "How was it that of two boys who were born on two successive days of the same year the one who was born a day later than the other attained first to the legal age of thirteen years required for becoming a bar miẓwah?" Answer: "The boys were born in a leap-year, which has two months of Adar. One boy was born on the 29th of the first Adar; the other, on the first of the second Adar. The thirteenth year following, in which the boys became bar miẓwah, was an ordinary year, with only one month of Adar. The younger boy, who was born on the 1st of Adar (Sheni), reached his legal age on the 1st of Adar in that year, while the elder boy, who was born on the 29th of the first month of Adar, reached his legal age only on the 29th of Adar in the thirteenth year."

Many prominent rabbinical authorities protested against this degenerated method of the pilpul (*e.g.*, R. Liwa b. Bezaleel, MaHaRaL of Prague, Isaiah Horowitz [author of "Shene Luḥot ha-Berit"], Jair Ḥayyim Bacharach in his responsa "Ḥawwot Yair" [No. 123], and other Polish and German rabbis; comp. Jellinek in "Bikkurim," i. 4, ii. 5); but their attacks upon it were futile. The method predominated down to the nineteenth century, being cultivated by the most gifted rabbis in all countries, although in a more or less modified form, according to the individuality of the rabbis in question and the dominant movements in the countries themselves. It applies the same treatment to the Talmud as to the codes and the commentaries, and attempts to confirm or refute the view expressed in one commentary, or the rule laid down in one code, by means of ingenious and at times hair-splitting deductions drawn from an earlier commentary or code, or especially a remote Talmudic passage. Two examples may be cited here:

Maimonides ("Yad," 'Edut, xviii. 2) lays down the principle that a witness can be convicted of having given false testimony and becomes amenable to punishment by proof of an alibi only when such proof does not disprove the facts set forth in his testimony. When the testimony of those who bring proof of the alibi refutes at the same time the testimony of the witness for the prosecution, then this is regarded merely as a contradiction between the two groups of witnesses, and the one group is not considered to be refuted by the other. This principle is attacked by R. Ḥayyim Jonah (quoted by R. Jonathan Eybeschütz in his "Urim we-Tummim," section "Tummim," 38) through the combination of two Talmudic passages and a clever deduction therefrom. There is a Talmudic principle to the effect that the testimony of a witness in which he can not possibly be refuted by proof of an alibi is in itself invalid (Sanh. 41a; B. Ḳ. 75b). This principle is perhaps based on the supposition that the witness, if not restrained by the fear of being convicted and punished, will more readily make false statements. Another Talmudic sentence says: "A appears as witness against B and testifies that the latter committed an assault upon him (A) against his will. If another witness, C, can be found to corroborate this statement, then B is liable to be executed on the testimony of the two witnesses A and C" (Sanh. 9b). Now, if the statement of A should be refuted by a proof of alibi, then this proof would at the same time disprove the alleged commission of the crime; for, in the absence of A, B could not have committed the assault in question upon him. According to the principle laid down by Maimonides, the refutation of A's statement by proof of an alibi would be considered merely as a contradiction and not as a refutation, and A would not be punished as a person who had been convicted. Hence A would not be in danger of being refuted and punished, and his testimony would, according to the principle (Sanh. 41a), be invalid in itself. It therefore necessarily follows from the Talmudic sentence in question that the testimony of A is valid, and that the principle of Maimonides in regard to the nature of the proof of alibi is erroneous. Eybeschütz attempts to uphold the principle of Maimonides by quoting even more ingenious combinations.

Examples of Method.

Another example, by Aryeh Löb b. Asher, one of the keenest casuists of the eighteenth century, may be given. He proves the correctness of one view, and "eo ipso" the incorrectness of another, from a Talmudic passage. The Talmud says (Pes. 4b): "The search for and removal of leavened matter on the eve of the Passover is merely a rabbinical prescription; for it is sufficient, according to the command of the Torah, if merely in words or in thought the owner declares it to be destroyed and equal to the dust." Rashi says that the fact that such a declaration of the owner is sufficient is derived from an expression in Scripture. The tosafot, however, claim that this can not be derived from the particular expression in Scripture, since the word there means "to remove" and not "to declare destroyed." The mere declaration that it is destroyed ("biṭṭul") is sufficient for the reason that thereby the owner gives up his rights of ownership, and the leavened matter is regarded as having no owner ("hefḳer"), and as food for which no one is responsible, since at Passover only one's own leavened food may not be kept, while that of strangers may be kept. Although the formula which is sufficient to declare the leavened matter as destroyed is not sufficient to declare one's property as having no owner, yet, as R. Nissim Gerondi, adopting the view of the tosafot, explains, the right of ownership which one has in leavened matter on the eve of the Passover, even in the forenoon, is a very slight one; for, beginning with noon, such food may not be enjoyed; hence all rights of ownership become illusory, and, in view of such slight right of ownership, a mere mental renunciation of this right suffices in order that the leavened matter be considered as without an owner. R. Aryeh Löb (in his "Sha'agat Aryeh, Dine Ḥameẓ," § 77) attempts to prove the correctness of this tosafistic opinion as elaborated by R. Nissim, and to prove at the same time the incorrectness of Rashi's view, from the following Talmudic passage: "Pes. 6b says that from the hour of noon of the eve [of Passover] to the conclusion of the feast the mere declaration of destruction does not free a person from the responsibility of having leavened matter in his house; for since he is absolutely forbidden to enjoy it, he has no claim to the ownership, which he renounces by such a declaration." The Gemara (7a) endeavors to refute this assertion by the following baraita: "If a person, sitting in the schoolhouse, remembers that he has leavened matter in his house, he shall mentally declare it to be destroyed, whether the day is a Sabbath or the feast-day." Although the tasting of leavened matter is forbidden on the feast-day, yet the baraita says that the owner shall mentally declare it to be destroyed; hence it follows from the baraita that a declaration of destruction is effective even at a time when one may not enjoy the leavened food at all. R. Aḥa b. Jacob declares thereupon that the baraita deals with a case in which a person remembers that he has left some freshly kneaded dough at home which is not yet leavened, but may become leavened before the owner returns home in order to bake it. At the moment of his remembering it, however, the dough is not yet leavened, and hence may be used for all purposes; it is therefore the property of the owner, who can mentally declare it to be destroyed, *i.e.*, he may renounce his right of ownership.

Further Examples.

Thus far the Talmudic passage. The "Sha'agat Aryeh" then asks how the Gemara can conclude from the baraita, which says that during the feast even leavened matter may be mentally destroyed, that such a declaration of destruction is valid if one may not partake at all of such leavened food. This baraita perhaps agrees with the view of JOSE THE GALILEAN, who says that leavened matter may be enjoyed during the feast in any way excepting by eating it. If the baraita adopts the point of view of Jose the Galilean, then it may declare correctly that leavened matter may be mentally destroyed on the feast-day also, since the owner may enjoy it in every way except as food and hence has the right of ownership. When, however, the leavened matter may not be enjoyed, as is the ruling of the accepted halakah, no one has the right of ownership and, therefore, of declaring the leavened matter in question destroyed. But if one assumes with R. Nissim and the tosafot that a mental declaration of destruction is efficacious because it is a form, though a weakened one, of the hefḳer declaration, then this weakened form of the hefḳer declaration is sufficient in the case of leavened matter only because the right of ownership in it is a weakened one. The right of ownership in the leavened matter is a weakened one only because through the interdiction against partaking of such food this right becomes of itself illusory from a certain period, namely, from the hour of noon of the eve of the feast. If this view is assumed to be correct, then the baraita can not express the view of Jose the Galilean; for, according to him, the right of ownership in the leavened matter is a strong and inalienable one, since one may fully enjoy it even during the feast, with the exception that one may not use it as food. But if the right of ownership is not a weakened one, then, according to the foregoing statements, a weakened form of the hefḳer declaration is not sufficient; hence the biṭṭul declaration is insufficient for the purpose of declaring the leavened matter to be property belonging to no one. The baraita, which refers to a mental declaration of destruction, can not therefore express R. Jose's view.

Complications.

The attempt of the Gemara to conclude from the baraita that a biṭṭul declaration would be valid also in case a person might have no enjoyment whatever from leavened matter is therefore a correct one. According to Rashi's view, however, that the view of the biṭṭul declaration being sufficient is derived from a certain expression in Scripture, this biṭṭul declaration is valid according to R. Jose too; since it does not depend on the kind of right of ownership, the baraita passage quoted might express the view of R. Jose, although it speaks of biṭṭul. Hence the attempt of the Gemara to conclude from the baraita that biṭṭul would be valid even if one might not in any way enjoy the leavened matter, is erroneous; for the baraita, which refers to biṭṭul during the feast, expresses R. Jose's view, that during the feast also leavened matter may be enjoyed in any way except by eating it. The method of the Gemara, therefore, proves the correctness of the tosafistic opinion, represented by R. Nissim, and the incorrectness of Rashi's opinion.

This latter example is especially interesting because it shows the weak foundation on which such a pilpulistic structure is reared. It rests on the highly improbable, if not false, assumption that the Gemara has carefully weighed and considered all points, and still can find no other refutation of its attempt to draw the desired conclusion from the baraita than that advanced by R. Aḥa b. Jacob. And the whole fabric falls to pieces with the assumption that the Gemara could have refuted its attempt by assuming that the baraita expressed the view of R. Jose, but that R. Aḥa b. Jacob thought to find a better refutation by assuming that the baraita expressed the view generally accepted, and not the single view of R. Jose, which was rejected by the majority of teachers.

Applied Outside the Talmud.

The method of the pilpul was not confined to the study of the Talmud and the codes; it was applied also in the field of Homiletics and in that of the Haggadah. A short haggadic sentence of the Talmud or Midrash was cleverly interpreted so as to afford material for an entire treatise on some halakic theme. Sometimes such a so-called "curious midrash sentence" ("midrash peli") was invented as a starting-point for some ingenious explanation. The Biblical personages were made the mouthpieces of the principles of Maimonides according to Joseph Caro's interpretation, or of decisions by Isaac Alfasi according to R. Nissim Gerondi's interpretation. Abimelech is said to have been guided by a Talmudic principle in his behavior toward Abraham and Sarah. The antagonism between Joseph and his brothers is ascribed to differences of opinion regarding a halakic regulation. Pharaoh is said to have based his refusal to liberate Israel on certain Talmudic-rabbinic principles; and Haman's wife, Zeresh, is said to have deduced from certain Talmudic teachings that her husband would not be able to maintain his position against the Jew Mordecai.

Many homiletic works and commentaries on the books of the Bible, from the beginning of the sixteenth century down to the nineteenth, follow this method. Among these R. Judah Rosanes' "Parashat Derakim" and R. Jonathan Eybeschütz's "Ya'arat Debash" are especially noteworthy for their acuteness and their clever combinations. On the special forms of pilpulistic methods in different countries and at different times, see Talmud.

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E. C. J. Z. L.

PILSEN: City in Bohemia. According to documents of the fourteenth and fifteenth centuries, Jews were then living in Pilsen, and they had a synagogue and a cemetery. In the sixteenth century they were expelled, as were the Jews of most of the other cities of Bohemia. It was not until after 1848 that Jews were allowed to resettle in Pilsen. An increasing number of Jewish families from several villages in the neighborhood, where they formed large communities, then removed to the city; services were at first held in a rented chapel; and soon afterward the district rabbi of Pilsen, Anschel Kafka, took up his residence in the city. In 1859 the community, which then numbered seventy families, received its constitution, being one of the few newly formed congregations in Bohemia whose statutes were confirmed. In the same year a synagogue was dedicated, and a four-grade school was organized. In 1875 another synagogue was annexed to the older one; and in 1893 a handsome new building was erected at a cost of nearly 1,000,000 crowns. Heinemann Vogelstein was called to the rabbinate in 1867, and officiated until 1880, his successors being Nathan Porges (1880–82), Jecheskel Caro (1882–91), and Adolf Posnanski (since 1891).

In 1904 the community numbered 3,170 persons, including 724 taxpayers, in a total population of 68,079; and the annual budget amounted to 73,756 crowns.

Bibliography: *Jahrbuch für die Israelitischen Gemeinden in Böhmen*, 1894; *Union Kalender*, 1905.
D. A. Ki.

PIMENTEL, SARA DE FONSECA PINA Y: Poetess of Spanish descent; lived in England in the early part of the eighteenth century, as did also **Abraham Henriques Pimentel.** She wrote "Espejo Fiel de Vidas" (London, 1720), laudatory Spanish verses on the Spanish metrical translation of the Psalms by the Marano poet Daniel Israel Lopez Laguna.

Bibliography: Kayserling, *Sephardim Romanische Poesien der Juden in Spanien*, pp. 251, 299.
J. I. Co.

PIN. See Tent.

PINA, DE: Portuguese Marano family some members of which were able to escape the Inquisition and to confess Judaism openly in Amsterdam.

Jacob (Manuel) de Pina: Spanish and Portuguese poet; born of Marano parents in Lisbon in 1616; went to Holland about 1660. In Amsterdam he openly accepted Judaism and took the name Jacob. In Lisbon he had published a "comedia burlesca" entitled "La Mayor Hazana de Carlos VI." and a volume of humorous poems entitled "Juguetes de la Niñez y Travesuras del Ingenio" (1656), which are the same as the "Chansas del Ingenio y Dislatas de la Musa" mentioned in Wolf (see bibliography below). Jacob mourned in elegies the deaths of Saul Levi Morteira and the martyrs Bernal and Lope de Vera; and in 1673 he celebrated in a Portuguese poem the verses of Joseph Penso, and in a Spanish one the translation of the psalms of Jacob Judah Leon.

Bibliography: Barrios, *Relacion de los Poetas*, p. 54; idem, *Coro de las Musas*, p. 505; idem, *Govierno Popular Judayco*, p. 45; Barbosa Machado, *Bibliotheca Lusitana*, iii. 341; Wolf, *Bibl. Hebr.* iii. 521, iv. 870; Kayserling, *Sephardim*, pp. 253 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 89.
S. M. K.

Paul de Pina: Born after 1580 in Lisbon. Poetically gifted and inclined to religious fanaticism, he was about to become a monk, and for this purpose made a journey to Rome. One of his relatives recommended him to the physician Filotheo Eliau (Elijah) Montalto in Leghorn, and the latter won the young man for the religion of his ancestors. Paul went to Brazil, and thence returned to Lisbon, where he still continued to appear as a Christian. He did not fully embrace Judaism until after the Franciscan monk Diego de la Axumçao had courageously suffered the death of a martyr for the Jewish faith. In 1604 Paul hastened to Amsterdam, where as a Jew he was called **Rohel Jeshurun** and became prominent in the community. In honor of the synagogue Bet-Ya'akob he in 1624 composed in Portuguese poetical dialogues between the seven principal mountains of Palestine in praise of the faith of Israel. These dialogues were printed in Amsterdam in 1767, and they are reprinted in Kayserling, "Sephardim," p. 340.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 484, x. 4; Kayserling, *Sephardim*, p. 175.
G. I. E.

PINCZOW, ELIEZER B. JUDAH: Polish rabbi; flourished at the end of the seventeenth century; grandson of R. Ẓebi Hirsch, rabbi of Lublin. He was rabbi of Pinczow and other places, and parnas at Cracow. Pinczow was the author of "Dammeseḳ Eli'ezer" (Jesnitz, 1723), notes on the Masoretic text of the Bible, and "Mishnat Rabbi Eli'ezer" (Amsterdam, 1725), expositions of Talmudic haggadot.

Bibliography: Fuenn, *Keneset Yisrael*, p. 131, Warsaw, 1886; Fürst, *Bibl. Jud.* i. 233; Roest, *Cat. Rosenthal. Bibl.* i. 347, ii. Supplement, No. 396; Steinschneider, *Cat. Bodl.* No. 4993.
H. R. A. S. W.

PINCZOW, ELIJAH B. MOSES GERSHON: Polish physician and Talmudist of the eighteenth century. He was the author of: "Meleket Maḥashebet," part i., "Ir Ḥeshbon" (Frankfort-on-the-Main, 1765), on arithmetic and algebra; part ii., "Berure ha-Middot" (Berlin, 1765), on geometry; "Ma'aneh Eliyahu" (Zolkiev, 1758), discussions on the Talmudic treatises Beẓah and Baba Meẓi'a, together with some rabbinical decisions and responsa; "Nibḥar me-Ḥaruẓ" (1772), extracts from the book "Ha-'Iḳḳarim," reproduced in an easy style and in the form of a dialogue between teacher and pupil; "Hadrat Eliyahu" (part i., Prague, 1786), homiletics; "She'elot u-Teshubot Ge'one Batra'e" (Sudilkov, 1795), collected from the responsa of the later rabbis.

Bibliography: Fuenn, *Keneset Yisrael*, p. 118, Warsaw, 1886; Fürst, *Bibl. Jud.* i. 237; Benjacob, *Oẓar ha-Sefarim*, pp. 134, 330, Wilna, 1880.
H. R. A. S. W.

PINCZOW, JOSEPH B. JACOB: Polish rabbi and author; flourished in Poland in the seventeenth and eighteenth centuries; descendant of R. Jacob Pollak, son-in-law of R. Moses Krämer, chief rabbi of Wilna, and pupil of Ẓebi Hirsch, rabbi of Lublin. Pinczow was at first head of a yeshibah at Wilna; he then became rabbi of Kosovi (1688), and afterward of Seltzy, where he maintained a yeshibah. On account of persecutions he in 1698 fled to Hamburg, where he remained till 1702, returning then to Seltzy. Here the plague broke out in 1706; and Pinczow, whose life had often been threatened on account of accusations made against the Jews, fled to Berlin. In this city he printed his book "Rosh Yosef" (1717), on Talmudic halakot and haggadot, and arranged according to the order of the treatises. The rabbis who wrote the haskamot for this work, among whom was R. Jehiel Michael of Berlin, praise effusively Joseph's learning and piety.

One of Pinczow's sons, **Moses,** was rabbi of Copenhagen.

Bibliography: Fuenn, *Keneset Yisrael*, p. 493, Warsaw, 1886; idem, *Ḳiryah Ne'emanah*, p. 96, Wilna, 1860; Fürst, *Bibl. Jud.* ii. 114; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 55, Warsaw, 1882.
H. R. A. S. W.

PINE (PNIE), SAMSON: German translator of the fourteenth century. He was probably born at Peine, a city in the province of Hanover, whence his name is derived and where a Jewish community had existed from very early times. Later he lived at Strasburg. Pine is chiefly remembered for the assistance he rendered in 1336 to two German poets, Claus Wysse and Philipp Kolin of Strasburg, who prepared a continuation of Wolfram von Eschenbach's Middle High German poem "Parzival," after the French poem in the Ruediger von Manesse manuscript. In the parchment manuscript on which they wrote, these poets thank Pine for his services in translating the poem into German and in inventing rimes for it. Incidentally, Pine is thanked as a Jew by faith; the note is couched in metrical terms; and Pine is referred to twice in ten lines as a Jew.

Bibliography: Güdemann, *Gesch.* iii. 159 *et seq.*; Karpeles, *Gesch. der Jüdischen Literatur*, p. 709, Berlin, 1886; idem, *Jewish Literature*, pp. 35, 87, Philadelphia, 1895.

D. A. M. F.

PINELES, HIRSCH MENDEL: Austrian scholar; born at Tysmenitz, Galicia, Dec. 21, 1805; died at Galatz, Rumania, Aug. 6, 1870. After having studied Talmud and rabbinics in his native town, Pineles at the age of fifteen removed to Brody, where he married. In his new home he began to study German and the secular sciences, particularly astronomy. As most of the Jews of Brody at that time were of the Ḥasidic type, Pineles was, on account of his scientific studies, accused of heresy, and was obliged to justify himself before his father-in-law. About 1853 Pineles went to Odessa, where he lived till the Crimean war (1855), and then he settled permanently at Galatz.

Pineles wrote articles on various scientific subjects, particularly on astronomy and calendar-making, in most of the Hebrew periodicals, and carried on in "Kerem Ḥemed" (vol. ix., letters 4, 5, 16, 17, 18) and in "Ha-Maggid" a polemical correspondence on astronomical subjects with Ḥayyim Selig Slonimski. He acquired particular renown on account of his work "Darkah shel Torah" (Vienna, 1861), a critical interpretation, divided into 178 paragraphs, of several passages of the Talmud, particularly of the Mishnah, followed by a treatise on calendar-making, including tables. Pineles says in the preface that the objects of the book are: (1) to justify the oral law; (2) to defend the Mishnah against both its admirers and its detractors; and (3) to explain several sayings of the earlier amoraim as well as difficult passages in the Jerusalem Talmud and some in Babli. The most noteworthy feature of this work is its defense of the Mishnah. Pineles explains several mishnayot differently from the Amoraim, who, as he declares, "very often distorted the Mishnah." It is true that Rapoport, Hirsch Chajes, Nachman Krochmal, and other critics had similarly differed from the Amoraim; but besides extending his criticism to the whole Mishnah, his predecessors having dealt with only a small portion of it, he also deviated from the amoraic interpretation even where it concerned the Halakah. This and his interpretation of the sayings of the earlier amoraim, which differed from that of the later amoraim, called forth protests from some of his contemporaries. Waldberg, a Rumanian scholar, published a polemical work entitled "Kakh Hi Darkah shel Torah" (Jassy, 1864–68), in refutation of Pineles' criticisms. It is evident, however, that Pineles did not act in an antireligious spirit; for, as stated above, he defended the Mishnah against its detractors like Schorr and Geiger, attacking the latter's "Urschrift und Uebersetzung der Bibel" (§§ 144–167), to which Geiger replied in his "Jüd. Zeit." (v. 146 *et seq.*).

Bibliography: Fuenn, *Keneset Yisrael*, pp. 286 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* pp. 268, 367, 402.

S. M. Sel.

PINERO (PINHEIROS), ARTHUR WING: English dramatist; born in London May 24, 1855; eldest son of John Daniel Pinero. He is descended from a Sephardic family. As a boy Pinero was articled to a firm of solicitors; and while in their office he absorbed much of that knowledge of human nature and human emotions which has made his productions famous.

The law, however, had few attractions for him, and in 1874 he joined the company of the Theatre Royal, Edinburgh, being engaged as "general utility man." Two years later he went to the Lyceum, London, where he gained invaluable experience in stagecraft under (Sir) Henry Irving. As an actor Pinero was not successful, and he soon turned his thoughts to play-writing. In 1877 he wrote in a single afternoon "Two Hundred a Year," which was produced at the Globe Theatre with some measure of success. Soon afterward "The Money Spinners," written with almost equal rapidity, was produced at the St. James's by John Hare and the Kendalls and made a great hit (1880). He then produced in ten days "Lords and Commons," following it with "The Magistrate," which made Pinero famous and established his reputation on a firm foundation.

His literary activity has been remarkable and unflagging; and "The Schoolmistress," "The Squire," "Dandy Dick" (written in three weeks), "The Rocket," and "The Hobby Horse" appeared successively at short intervals. Then came his first real success, "Sweet Lavender," a play redolent with pathos and sweetness. Subsequently the influence of Ibsen began to make itself felt in Pinero's work, after he had written "The Profligate," "The Weaker Sex," "The Cabinet Minister," "The Times," "The Amazons," and "Lady Bountiful." "The Second Mrs. Tanqueray" was distinctly in Ibsen's manner; it was succeeded by "The Notorious Mrs. Ebbsmith," followed, in the same style, by "The Benefit of the Doubt" and "The Princess and the Butterfly."

In 1898 Pinero, reverting to his earlier models, produced "Trelawny of the Wells." He returned to the problem play in "The Gay Lord Quex" (1899), followed by "Iris" (1901) and "Letty" (1903), of the same class.

Bibliography: *The Critic*, xxxvii. 117; *Cassell's Magazine*, xxviii. 354; *Pall Mall Magazine*, July, 1900, p. 331; *Who's Who*, 1904.

J. E. Ms.

PINES, ELIJAH B. AARON: Rabbi at Shklov, government of Moghilef, Russia, in the eighteenth century; descendant of the families of Jacob Polak and Judah Löb Puchowitzer. He was the author of "Tanna debe Eliyahu" (Zolkiev, 1753), on religion and ethics, divided into seven parts according to the seven days of the week, with an appendix containing discussions on Berakot, extracted from his unpublished book, "Tosafot Me'ore ha-Gole."

Bibliography: Fuenn, *Keneset Yisrael*, p. 118; Benjacob, *Ozar ha-Sefarim*, p. 657; Kahan, *Anaf 'Ez Abot*, p. xix., Cracow, 1903.

H. R. A. S. W.

PINES, JEHIEL MICHAEL: Russian Talmudist and Hebraist; born at Rozhany, government of Grodno, Sept. 26, 1842. He was the son of Noah Pines and the son-in-law of Shemariah Luria, rabbi of Moghilef. After being educated in the local Hebrew school and in the yeshibah, where he distinguished himself in Talmudic study, he became a merchant, giving lectures at the same time in the yeshibah of his native town. He was elected delegate to a conference held in London by the association Mazkereth Mosheh, for the establishment of charitable institutions in Palestine in commemoration of the name of Sir Moses Montefiore; in 1878 he was sent to Jerusalem to establish and organize such institutions. He has lived since then in Palestine, working for the welfare of the Jewish community and interesting himself in the organization of Jewish colonies in Palestine. He was excommunicated by the Palestinian rabbis for interfering in communal affairs, but was sustained by the European rabbinates. He is now (1905) director of the Ashkenazic hospital at Jerusalem and lecturer at several of the yeshibot. He has written: "Yalde Ruḥi" (part i., "Rib 'Ammi," Mayence, 1872, on the position of Israel among the nations; part ii., "Ha-Ḥayim weha-Yahadut," *ib.*, 1873, on the relation of Judaism to the times); "Torat Mishpeṭe Togarma" (in collaboration with his son-in-law David Yellin; Jerusalem, 1887); "'Abodat ha-Adamah," on agriculture in Palestine (Warsaw, 1891). He was one of the founders of the Orthodox biweekly journal "Ha-Lebanon" (1864), has edited and annotated Shershevsky's "'Olam Ḳaṭan," on anatomy and chemistry (Jerusalem, 1886), and has contributed to numerous journals and magazines published in Hebrew.

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 35, Wilna, 1901; Zeitlin, *Bibl. Post.-Mendels.* p. 267, Leipsic, 1891-95; Lippe, *Asaf ha-Mazkir*, i. 367, Vienna, 1881; *Ha-Ẓefirah*, 1880, No. 34.

H. R. A. S. W.

PINHAS, JACOB: German journalist and communal worker; born Aug., 1788; died in Cassel Dec. 8, 1861. He was the son of Salomon (1757–1837), a miniature-painter who had received special privileges exempting him from some of the Jewish disabilities (comp. "Sulamith," viii. 406), and had been granted the title of court painter to the Elector of Hesse-Cassel. Jacob Pinhas prepared to follow his father's calling; but the events of the Napoleonic era caused him to abandon the vocation of an artist for that of a journalist. When Cassel became the seat of the kingdom of Westphalia, the "Moniteur," its official organ, was published there, and Pinhas, being conversant with both German and French, was appointed a member of its editorial staff. After the battle of Waterloo he obtained from the elector license to publish the "Kassel'sche Allgemeine Zeitung," which he continued to edit till his death. He advocated a constitutional form of government, and although this was considered revolutionary, his moderation and his honesty gained for him the confidence of the government, which always sought his advice on Jewish matters. For his literary merits the University of Marburg in 1817 bestowed on him the degree of Ph.D.

When, in 1821, the Jewish congregations of Hesse-Cassel received a new organization, being divided into four territories, Pinhas was appointed head of the "Vorsteheramt" of Niederhessen. As such he was instrumental in drawing up the law of Dec. 23, 1823, on the organization of the Jews, and in establishing the normal school of Cassel. When, later on, the "Landesrabbinat" was organized, Pinhas was made its "secular member." He was instrumental also in the drafting of the law of Oct. 31, 1833, which gave full citizenship to such Jews as were willing to abandon petty trading. This law was the first of its kind in Germany; but it remained to a great extent a dead letter owing to the reactionary policy of the government authorities.

The year 1848 brought upon Pinhas all the unpopularity which was the lot of those known to be sympathizers with the government, even when, like Pinhas, they had always defended moderately liberal principles. During the period of reaction following the abrogation of the constitution in 1852, even Pinhas' enemies acknowledged the far-sightedness of the man whom they had bitterly opposed; and it was due to his influence that the reaction did not go as far as had been demanded.

Of Pinhas' literary works, two volumes of the "Archives Diplomatiques Générales des Années 1848 et Suivantes" (Göttingen, 1854–55), which he published conjointly with Carl Murhard, deserve mention.

Bibliography: *Allg. Zeit. des Jud.* 1862, No. 2.

D.

PINHEIRO, MOSES: One of the most influential pupils and followers of Shabbethai Ẓebi; lived at Leghorn in the seventeenth century. He was held in high esteem on account of his acquirements; and, as the brother-in-law of Joseph Ergas, the well-known anti-Shabbethaian, he had great influence over the Jews of Leghorn, urging them to believe in Shabbethai. Even later (1667), when Shabbethai's apostasy was rumored, Pinheiro, in common with other adherents of the false Messiah, still clung to him through fear of being ridiculed as his dupes. Pinheiro was the teacher of Abraham Michael Cardoso, whom he initiated into the Cabala and into the mysteries of Shabbethaianism.

Bibliography: Grätz, *Gesch.* 3d ed., x. 190, 204, 225, 229, 312.

J. M. Sel.

PINḲES (פנקס, from *πίναξ* = "a board," "a writing-tablet"): Term generally denoting the register of any Jewish community, in which the proceedings of and events relating to the community are recorded. The word originally denoted a writing-tablet, of which, according to the Mishnah (Kelim xxiv. 7), there were three kinds: (1) a tablet covered with dust, used chiefly for marking thereon arithmetical calculations, and large enough to serve as a seat; (2) one covered with a layer of wax, the writing upon which was executed with a stylet; and (3) a smooth tablet written upon with ink. Later the term was applied to a book composed of such tablets (comp. Shab. xii. 4–5), and afterward to any book. The term "pinḳes" as denoting a register occurs in the Mishnah: "The pinḳes is open, and the hand writes" (Ab. iii. 16). See COUNCIL OF FOUR LANDS; TAḲḲANAH.

E. C. M. SEL.

PINKHOF, HERMAN: Dutch physician; born at Rotterdam May 10, 1863; educated at the University of Leyden (M.D. 1886). He established himself as a physician in Amsterdam. Since 1893 he has been collaborator on the "Nederlandsch Tijdschrift van Geneeskunde," for medical ethics and professional interests. In 1895 he founded the Society for the Promotion of the Interests of Judaism in Holland, and since 1898 he has been president of the society formed for the purpose of combating the Neo-Malthusian principles, of which he is one of the most vigorous opponents. He has written many articles on this subject.

In 1890 he published "Abraham Kashlari: over Pestachtige Koortsen (Werken van het Genootschap voor Natuur Genees en Heelkunde)."

Pinkhof is a member of the curatorium of Dr. Dünner's Theological Seminary of Amsterdam.

S. E. SL.

PINNE: City in the province of Posen, Germany. Jews are first mentioned there in 1553, in connection with a "privilegium" issued by the lord of the manor restricting them in the purchase of leather. In 1624 Juspa Pinner, and from 1631 to 1652 his son-in-law Leiser Pinner, are mentioned as holding various honorary offices in Posen. The community of Pinne, owing to the practise of the Polish kings and nobles of endowing churches with sums exacted from the Jews, became heavily indebted to Catholic churches and hospitals. A divorce case in Pinne in 1764 created a sensation. After the decree had been granted, the man concerned asserted that he had not been the woman's husband, but was another person from Przemysl. This statement led to lengthy discussions, which are given in two contemporary collections of responsa, the controversy continuing until two authorities finally declared the divorce to be illegal. The Jewish tailors of Pinne originally belonged to the Christian tailors' gild, which had received its charter from the lord of the manor; but subsequently they formed a gild of their own, which still existed in 1850.

A "privilegium" was given to the community by the lord of the manor under date of June 10, 1789; but the document refers to rights which had been granted before that time. Its thirty-four articles may be summarized as follows: The rabbi, ḥazzan, teachers, and the cemetery are exempt from taxation by the lord; there shall be unrestricted rights of trade; butchers may sell only in the Jews' street, and shall pay two stone of tallow to the castle; admission of foreign Jews may be granted only by the elders of the community, who shall be elected annually at the Passover; the rabbi shall officiate as lower judge, while the lord of the manor shall be the superior judge; if one party to a case is a Christian, the elders of the Jews shall act as lower judges; criminal cases may be brought only before the court of the castle; Jews may not acquire real estate outside of the ghetto; a tax of 600 gulden a year shall be paid to the castle; Jews may not leave their houses during Catholic processions; assaults on Jews by Christians shall be severely punished.

When the city came under Prussian rule in 1793 it contained 39 Jewish houses in a total of 129, and 219 Jews in a population of 789. There were 86 Jewish families in the town in 1795; more than 350 Jews in 1827; 847 in 1857; 672 in 1871; and 376 in 1895. The reader's prayer-book contains a prayer for Napoleon I. dating from the time when Pinne belonged to the duchy of Warsaw (1807–15).

Since the second half of the eighteenth century the following rabbis have officiated:

Isaac b. Moses; Solomon b. Isaac; Naphtali b. Aaron; Mordecai b. Michael Moses (d. 1823 or 1824); **Dob Bär b. Schragga Philippsthal** (until 1832), author of "Naḥale Debash"; **Isaac b. Jacob Lewy** (until 1834); **Aryeh Löbush Landsberg** (1834–39); **Joseph Ḥayyim Caro; Jacob Mattithiah Munk** (1852–55), author of "'Et Sefod"; **Oberdorfer** (1857–62); **Abraham Isaiah Caro** (1864–88), author of an extract in Mecklenburg's "Ha-Ketab weha-Ḳabbalah"; **Solomon Goldschmidt** (1889–90), author of "Gesch. der Juden in England"; **Moses Schlesinger** (1890–96), author of "Das Aramäische Verbum im Jerusalemischen Talmud," and editor of Aaron ha-Kohen of Lunel's "Orḥot Ḥayyim"; and **Louis Lewin** (since 1897), author of "R. Simon b. Jochai," "Gesch. der Juden in Inowrazlaw," "Judenverfolgungen im Zweiten Schwedisch-Polnischen Kriege," and "Gesch. der Juden in Lissa."

The community has produced a number of Jewish scholars, among whom may be mentioned Gustav Gottheil and E. M. Pinner.

BIBLIOGRAPHY: Louis Lewin, *Aus der Vergangenheit der Jüdischen Gemeinde zu Pinne*, Pinne, 1903; manuscripts in the archives of the Jewish congregation of Posen.

D. L. LEW.

PINNER, ADOLF: German chemist; born at Wronke, Posen, Germany, Aug. 31, 1842; educated at the Jewish Theological Seminary at Breslau and at the University of Berlin (Doctor of Chemistry, 1867). In 1871 he became privat-docent at the University of Berlin. In 1873 he became assistant professor of chemistry at the University of Berlin, and in 1874 professor of chemistry at the veterinary college of that city. In 1884 he was appointed a member of the German patent office, and in the following year, of the technical division of the Prussian Department of Commerce. He has received the title "Geheimer Regierungsrath."

Pinner has contributed many essays to the professional journals, among which may be mentioned: "Darstellung und Untersuchung des Butylchlorals," in "Annalen der Chemie," clxxix., and in "Berichte der Deutschen Chemischen Gesellschaft," 1870–77; "Ueber Imidoäther," in "Annalen," ccxcvii. and ccxcviii., also in "Berichte," 1877–97 (which essays he combined in book form under the title "Ueber Imidoäther und Dessen Derivate"); "Die Condensation des Acetons," in "Berichte," 1881–83; "Ueber Hydantoïe und Urazine," in "Berichte," 1887–89; "Ueber Nicotin," in "Berichte," 1891–95, and in "Archiv der Pharmazie," ccxxxi., ccxxxiii.; "Ueber Pilocarpin," in "Berichte," 1900–3.

He is also the author of "Gesetze der Naturerscheinungen" and of "Repetitorium der Chemie," in two volumes, on organic and inorganic chemistry respectively (11th ed., Berlin, 1902). The latter work is well known to all German students of chemistry, and it has been translated into English, Russian, and Japanese.

s. F. T. H.

PINNER, EPHRAIM MOSES B. ALEXANDER SÜSSKIND: German Talmudist and archeologist; born in Pinne about 1800; died in Berlin 1880. His first work, bearing the pretentious title of "Ḳiẓẓur Talmud Yerushalmi we-Talmud Babli" = "Compendium of the Jerusalem Talmud and of the Babylonian Talmud" (Berlin, 1831), contained specimens of translation of both Talmuds and an attempted biography of the tanna Simeon b. Yoḥai. It was published as the forerunner of his proposed translation of the Talmud; and his travels through Germany, France, England, Italy, Turkey, and Russia were probably undertaken for the purpose of furthering that plan. Pinner went from Constantinople to St. Petersburg in 1837, and secured the permission of Emperor Nicholas I. to dedicate the translation to him. It was to have been completed in twenty-eight folio volumes; but only one appeared, the tractate Berakot, which was published five years later (Berlin, 1842). This is a splendidly printed book, dedicated to the emperor, who also heads the list of subscribers. The latter includes the names of the kings of Prussia, Holland, Belgium, and Denmark, and of about twenty-five dukes, princes, archbishops, and bishops. The volume contains approbations from several rabbis, none of whom lived in Russia, in which country only representatives of Haskalah, like Abraham Stern, Isaac Baer Levinsohn, Jacob Tugendhold of Warsaw, and Abraham b. Joseph Sack of Wilna, favored the undertaking. Their approval was given in signed eulogies, which follow the approbations of the non-Russian rabbis.

Three years after the appearance of the tractate Berakot, Pinner, who had apparently remained in Russia in the hope of being able to continue the publication of the translation, gave to the world his famous "Prospectus der Odessaer Gesellschaft für Geschichte und Alterthum Gehörenden Aeltesten Hebräischen und Rabbinischen Manuscripte" (Odessa, 1845), which for the first time brought to the attention of the world the archeological discoveries (mostly spurious) of Abraham Firkovich. The publication of facsimiles, on which Simḥah Pinsker and other investigators founded their theories on "niḳḳud" (punctuation), was, according to Geiger ("Wiss. Zeit. Jüd. Theol." vi. 109), Pinner's only service to science. His own investigations, like his translations, were considered by competent critics to be of no value.

Other works of Pinner were: "Was Haben die Israeliten in Sachsen zu Hoffen und Was Ist Ihnen zu Wünschen?" Leipsic, 1833; "Offenes Sendschreiben an die Nationen Europa's und an die Stände Norwegens," Berlin, 1848; "Denkschrift an die Juden Preussens, Besonders für die Juden Berlins," *ib.* 1856, on the political and religious condition of the Jews; "Ḳol Ḳore, Aufruf an die Orthodoxen Rabbinen Europa's und die Nothwendigkeit einer Streng Orthodoxen, Allgemeinen Rabbiner-Versammlung Dargestellt," *ib.* 1858. He is, besides, supposed to be the author of an incomplete catalogue of Hebrew books and manuscripts (see Roest, "Cat. Rosenthal. Bibl." *s.v.*).

Bibliography: *Allg. Zeit. des Jud.* vol. i., No. 1; Bischoff, *Kritische Geschichte der Talmud-Uebersetzungen*, p. 68, Frankfort-on-the-Main, 1899; Fürst, *Bibl. Jud.* iii. 103; *Kerem Ḥemed*, ii. 174, 194; *Orient, Lit.* 1847, Nos. 1-2; McClintock and Strong, *Cyc.* xii. 776; Steinschneider. *Cat. Bodl.* s.v.; Zeitlin, *Bibl. Post-Mendels.* pp. 268-269.

s. P. Wi.

PINSK: Russian city in the government of Minsk, Russia. There were Jews in Pinsk prior to the sixteenth century, and there may have been an organized community there at the time of the expulsion of the Jews from Lithuania in 1495; but the first mention of the Jewish community there in Russian-Lithuanian documents dates back to 1506. On Aug. 9 of that year the owner of Pinsk, Prince Feodor Ivanovich Yaroslavich, in his own name and in that of his wife, Princess Yelena, granted to the Jewish community of Pinsk, at the request of Yesko Meyerovich, Pesakh Yesofovich, and Abram Ryzhkevich, and of other Jews of Pinsk, two parcels of land for a house of prayer and a cemetery, and confirmed all the rights and privileges given to the Jews of Lithuania by King Alexander Jagellon. This grant to the Jews of Pinsk was confirmed by Queen Bona on Aug. 18, 1533. From 1506 until the end of the sixteenth century the Jews are frequently mentioned in various documents. In 1514 they were included in the confirmation of privileges granted to the Jews of Lithuania by King Sigismund, whereby they were freed from special military duties and taxes and placed on an equality, in these respects, with the other inhabitants of the land, while they were also exempted from direct military service. They were included among the Jewish communities of Lithuania upon which a tax of 1,000 kop groschen was imposed by the king in 1529, the entire sum to be subject to a pro rata contribution determined upon by the communities. From other documents it is evident that members of the local Jewish community were prominent as traders in the market-place, also as landowners, leaseholders, and farmers of taxes. In a document of March 27, 1522, reference is made to the fact that Lezer Markovich and Avram Volchkovich owned stores in the market-place near the castle. In another document, dated 1533, Avram Markovich was awarded by the city court the possession of the estate of Boyar Fedka Volodkevich, who had mortgaged it to Avram's father, Mark Yeskovich. Still other documents show that in 1540 Aaron Ilich Khoroshenki of Grodno inherited some property in Pinsk, and that in 1542 Queen Bona confirmed the Jews Kherson and Nahum Abramovich in the possession of the estate, in the village of Krainovichi, waywodeship of Pinsk, which they had inherited from their father, Abram Ryzhkevich.

Early Jewish Settlers.

Abram Ryzhkevich was a prominent member of the Jewish community at the beginning of the sixteenth century, and was active in communal work. He was a favorite of Prince Feodor Yaroslavich, who presented him with the estate in question with all its dependencies and serfs. The last-named were relieved from the payment of any crown taxes, and were to serve Abram Ryzhkevich exclusively. He and his children were regarded as boyars, and shared the privileges and duties of that class.

Pesakh Yesofovich.

Pesakh Yesofovich, mentioned with Yesko Meyerovich and Abram Ryzhkevich in the grant to the Jewish community of 1506, took an important part in local affairs. Like Abram Ryzhkevich, he was intimate with Prince Feodor Yaroslavich, was presented by the prince with a mansion in the town of Pinsk, and was exempted at the same time from the payment of any taxes or the rendering of local services, with the exception of participation in the repairing of the city walls. The possession of this mansion was confirmed by Queen Bona to Pesakh's son Nahum in 1550, he having purchased it from Bentz Misevich, to whom the property was sold by Nahum's father. Inheriting their father's influence, Nahum and his brother Israel played important rôles as merchants and leaseholders. Thus on June 23, 1550, they, together with Goshka Moshkevich, were awarded by Queen Bona the lease of the customs and inns of Pinsk, Kletzk, and Gorodetzk for a term of three years, and had the lease renewed in 1553 for a further term of three years, on payment of 875 kop groschen and of 25 stones of wax. In the same year these leaseholders are mentioned in a characteristic lawsuit. There was an old custom, known as "kanuny," on the strength of which the archbishop was entitled to brew mead and beer six times annually without payment of taxes. The Pesakhovich family evidently refused to recognize the validity of this privilege and endeavored to collect the taxes. The case was carried to the courts, but the bishop being unable to show any documents in support of his claim, and admitting that it was merely based on custom, the queen decided that the legal validity of the custom should not be recognized; but since the income of the "kanuny" was collected for the benefit of the Church the tax-farmers were required to give annually to the archbishop 9 stones of wax for candles, "not as a tax, but merely as a mark of our kindly intention toward God's churches."

The Pesakhovich Family.

The Pesakhovich family continues to be mentioned prominently in a large number of documents, some of them dated in the late sixties of the sixteenth century. Thus in a document of May 19, 1555, Nahum Pesakhovich, as representative of all the Jews in the grand duchy of Lithuania, lodged a complaint with the king against the magistrate and burghers of Kiev because, contrary to the old-established custom, they had prohibited the Jews from coming to Kiev for trading in the city stores, and compelled them to stop at, and to sell their wares in, the city market recently erected by the burghers. Postponing his final decision until his return to Poland, the king granted the Jews the right to carry on trade as theretofore.

In a document of Oct. 31, 1558, it is stated that the customs, inns, breweries, and ferries of Pinsk, which had been leased to Nahum and Israel Pesakhovich for 450 kop groschen, were now awarded to Khaim Rubinovich for the annual sum of 550 groschen. This indicates that the Pesakhovich family was yielding to the competition of younger men.

An interesting light is shed on contemporary conditions by a document dated Dec. 12, 1561. This contains the complaint of Nahum Pesakhovich against Grigori Grichin, the estate-owner in the district of Pinsk, who had mortgaged to him, to secure a debt of 33 kop groschen and of 5 pails of unfermented mead, six of his men in the village of Poryechye, but had given him only five men. The men thus mortgaged to Nahum Pesakhovich were each compelled to pay annually to the latter 20 groschen, one barrel of oats, and a load of hay; they served him one day in every seven, and assisted him at harvest-time. This would indicate that the Jews, like the boyars, commanded the services of the serfs, and could hold them under mortgage. In another document, dated 1565, Nahum Pesakhovich informed the authorities that he had lost in the house of the burgher Kimich 10 kop groschen and a case containing his seal with his coat of arms.

The Pinsk Jewry in 1555.

In 1551 Pinsk is mentioned among the communities whose Jews were freed from the payment of the special tax called "serebschizna." In 1552–55 the starost of Pinsk took a census of the district in order to ascertain the value of property which was held in the district of Queen Bona. In the data thus secured the Jewish house-owners in Pinsk and the Jewish landowners in its vicinity are mentioned. It appears from this census that Jews owned property and lived on the following streets: Dymiskovskaya (along the river), Stephanovskaya ulitza (beyond the Troitzki bridge), Velikaya ulitza from the Spasskiya gates, Kovalskaya, Grodetz, and Zhidovskaya ulitzi, and the street near the Spass Church. The largest and most prominent Jewish property-owners in Pinsk and vicinity were the members of the Pesakhovich family—Nahum, Mariana, Israel, Kusko, Rakhval (probably Jerahmeel), Mosko, and Lezer Nahumovich; other prominent property-owners were Ilia Moiseyevich, Nosko Moiseyevich, Abram Markovich, and Lezer Markovich. The synagogue and the house of the cantor were situated in the Zhidovskaya ulitza. Jewish settlements near the village of Kustzich are mentioned.

A number of documents dated 1561 refer in various connections to the Jews of Pinsk. Thus one of March 10, 1561, contains a complaint of Pan Andrei Okhrenski, representative of Prince Nikolai Radziwill, and of the Jew Mikhel against Matvei Voitekhovich, estate-owner in the district of Pinsk; the last-named had sent a number of his men to the potash-works belonging to Prince Radziwill and managed by the Jew above-mentioned. These men attacked the works, damaging the premises, driving off the laborers, and committing many thefts.

By a decree promulgated May 2, 1561, King Sigismund August appointed Stanislav Dovorino as superior judge of Pinsk and Kobrin, and placed all the Jews of Pinsk and of the neighboring villages under his jurisdiction, and their associates were ordered to turn over the magazines and stores to the magistrate and burghers of Pinsk. In August of the same year the salt monopoly of Pinsk was awarded to the Jews Khemiya and Abram Rubinovich.

But on Dec. 25, 1564, the leases were awarded to the Jews Vaska Medenchich and Gershon Avramovich, who offered the king 20 kop groschen more than was paid by the Christian merchants. In the following year the income of Pinsk was leased to the Jew David Shmerlevich.

In the census of Pinsk taken again in 1566, Jewish house-owners are found on streets not mentioned in the previous census; among these were the Stara, Lyshkovska, and Sochivchinskaya ulitzy. Among the house-owners not previously mentioned were Zelman, doctor ("doctor," meaning "rabbi" or "dayyan"), Meïr Moiseyevia, doctor, Novach, doctor, and others. The Pesakhovich family was still prominent among the landowners.

Under Stephen Bathori.

In a circular letter of 1578 King Stephen Bathori informed the Jews of the town and district of Pinsk that because of their failure to pay their taxes in gold, and because of their indebtedness, he would send to them the nobleman Mikolai Kindei with instructions to collect the sum due. By an order of Jan. 20, 1581, King Stephen Bathori granted the Magdeburg Rights to the city of Pinsk. This provided that Jews who had recently acquired houses in the town were to pay the same taxes as the Christian householders. Thenceforward, however, the Jews were forbidden, under penalty of confiscation, to buy houses or to acquire them in any other way. Elsewhere in the same document the citizens of Pinsk are given permission to build a town hall in the market-place, and for this purpose the Jewish shops were to be torn down. The grant of the Magdeburg Rights was subsequently confirmed by Sigismund III. (1589–1623), Ladislaus IV. (1633), and John Casimir (1650).

In spite of the growing competition of the Christian merchants, the Jews must have carried on a considerable import and export trade, as is shown by the custom-house records of Brest-Litovsk. Among those who exported goods from Pinsk to Lublin in 1583 Levko Bendetovich is mentioned (wax and skins), and among the importers was one Ḥayyim Itzkhakovich (steel, cloth, iron, scythes, prunes, onion-seed, and girdles). Abraham Zroilevich imported caps, Hungarian knives, velvet girdles, linen from Glogau, nuts, prunes, lead, nails, needles, pins, and ribbons. Abraham Meyerovich imported wine. Other importers were Abram Yaknovich, Yatzko Nosanovich, Yakub Aronovich, and Hilel and Rubin Lazarevich.

About 1620 the LITHUANIAN COUNCIL was organized, of which Pinsk, with Brest-Litovsk and Grodno, became a part. In 1640 the Jews Jacob Rabinovich and Mordecai-Shmoilo Izavelevich applied in their own name, and in the names of all the Jews then living on church lands, to Pakhomi Oranski, the Bishop of Pinsk and Turov, for permission to remit all taxes directly to him instead of to the parish priests. Complying with this request, the bishop reaffirmed the rights previously granted to the Jews; they were at liberty to build houses on their lots, to rent them to newly arrived people, to build inns, breweries, etc.

Increasing Anti-Jewish Feeling.

Toward the middle of the seventeenth century the Jews of Pinsk began to feel more and more the animosity of their Christian neighbors; and this was true also of other Jewish communities. In 1647 "Lady" Deborah Lezerova and her son "Sir" Yakub Lezerovich complained to the magistrates that their grain and hay had been set on fire by peasants. In the following year numerous complaints of attack, robbery, plunder, and arson were reported by the local Jews. Rebellion was in the air, and with the other Jewish communities in Lithuania that of Pinsk felt the cruelties of the advancing Cossacks, who killed in great numbers the poorer Jews who were not able to escape. Prince Radziwill, who hastened to the relief of the city, finding the rioters there, set it on fire and destroyed it.

Hannover, in "Yewen Meẓulah," relates that the Jews who remained in Pinsk and those who were found on the roads or in the suburbs of that city were all killed by the Cossacks. He remarks also that when Radziwill set fire to the town, many of the Cossacks endeavored to escape by boats and were drowned in the river, while others were killed or burned by the Lithuanian soldiers. Meïr ben Samuel, in "Ẓuk ha-'Ittim," says that the Jews of Pinsk were delivered by the townspeople (*i.e.*, the Greek Orthodox) to the Cossacks, who massacred them.

Evidently Jews had again appeared in Pinsk by 1651, for the rural judge Dadzibog Markeisch, in his will, reminds his wife of his debt of 300 gulden to the Pinsk Jew Gosher Abramovich, of which he had already repaid 100 gulden and 110 thalers, and asks her to pay the remainder. In 1662 the Jews of Pinsk were relieved by John Casimir of the head-tax, which they were unable to pay on account of their impoverished condition. On April 11, 1665, the heirs of the Jew Nathan Lezerovich were awarded by the court their claim against Pana Terletzkaya for 69,209 zlot. For her refusal to allow the collection of the sum as ordered by the court she was expelled from the country. In 1665, after the country had been ruined by the enemy, the Jewish community of Pinsk paid its proportion of special taxation for the benefit of the nobility.

In the Nineteenth Century.

Beyond the fact that Ḥasidism developed in the suburb of Karlin (see AARON BEN JACOB OF KARLIN), little is known about the history of the Pinsk community in the eighteenth century; but since the first quarter of the nineteenth century the Jews there have taken an active part in the development of the export and import trade, especially with Kiev, Krementchug, and Yekaterinoslav, with which it is connected by a steamship line on the Dnieper. Many of the members of the Jewish community of Pinsk removed to the newly opened South-Russian province and became active members of the various communities there. In the last quarter of the nineteenth century prominent Jewish citizens of Pinsk developed to a considerable extent its industries, in which thousands of Jewish workers now find steady occupation. They have established chemical-factories, sawmills, a match-factory (400 Jewish workers, producing 10,000,000 boxes of matches per annum; established by L. Hirschman in 1900), shoe-nail factory (200 Jewish workers), candle-factory, cork-factory, parquet-factory, brewery, and tobacco-factories (with a total of 800 Jewish workers). The Luries and Levines have been especially active in that direction. Another cork-factory, owned by a Christian, employs 150 Jewish workers; and the shipyards (owned by a Frenchman), in which large steamers and sailing vessels are built, also employs a few hundred Jews. Besides these, there are many Jewish artisans in Pinsk who are occupied as nailsmiths, founders, workers in brass, and tanners; in soap-manufactories, small breweries, violin-string factories, the molasses-factory, the flaxseed-oil factory, and the ṭallit-factory. In all these the Jewish Sabbath and holy days are strictly observed. Many Jewish laborers are employed on the docks of Pinsk and as skilled boatmen.

Pinsk has become one of the chief centers of Jewish industry in northwest Russia. The total output of its Jewish factories is valued at two and a half million rubles. The pay of working men per week in the factories is:

Industry.	Men.	Women.
Sawmills..............	3 to 7 rubles.	1.20 to 2.50 rubles.
Match-factories.......	3 to 5 "	1.20 to 2.50 "
Candle "	3.60 "	1.80 "
Shipyards.............	6 to 18 "	
Foundries.............	6 to 16 "	

Since 1890 there have been technical classes connected with the Pinsk Talmud Torah, where the boys learn the trades of locksmiths, carpenters, etc., and technology, natural history, and drawing.

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J. G. L.

Rabbis.

The first rabbi mentioned in connection with Pinsk is R. Simson. With R. Solomon Luria (MaHRaSh) and R. Mordecai of Tiktin, he was chosen, in 1568, to adjudicate the controversy relating to the association of Podlasye. His successors were: R. Naphtali, son of R. Isaac Katz (removed to Lublin; d. 1650); R. Moses, son of R. Israel Jacob (*c.* 1673; his name occurs in the "Sha'are Shamayim"); R. Naphtali, son of R. Isaac Ginsburg (d. 1687); R. Samuel Halpern, son of R. Isaac Halpern (d. 1703; mentioned in "Dibre Ḥakamim," 1691); R. Isaac Meïr, son of R. Jonah Ṭe'omim; R. Samuel, son of R. Naphtali Herz Ginzburg (mentioned in "'Ammude 'Olam," Amsterdam, 1713); R. Asher Ginzburg (mentioned in the preface to "Ga'on Lewi"); R. Israel Isher, son of R. Abraham Mamri (mentioned in Tanna debe Eliyahu, 1747); R. Raphael, son of R. Jekuthiel Süssel (1763 to 1773; d. 1804); R. Abraham, son of R. Solomon (mentioned in the "Netib ha-Yashar"); R. Levy Isaac; R. Abigdor (had a controversy with the Ḥasidim on the question of giving precedence in prayers to "Hodu" over "Baruk she-Amar"; the question was submitted for settlement to Emperor Paul I.: "Voskhod," 1893, i.); R. Joshua, son of Shalom (Phinehas Michael, "Masseket Nazir," Preface); R. Ḥayyim ha-Kohen Rapoport (resigned in 1825 to go to Jerusalem; d. 1840); Aaron of Pinsk (author of "Tosefot Aharon," Königsberg, 1858; d. 1842); R. Mordecai Sackheim (1843 to his death in 1853); R. Eleazar Moses Hurwitz (1860 to his death in 1895).

Among those members of the community of Pinsk who achieved distinction were the following: R. Elijah, son of R. Moses ("Ḳiryah Ne'emanah," p. 125); R. Moses Goldes, grandson of the author of "Tola'at Ya'aḳob"; R. Kalonymus Kalman Ginzburg (president of the community); R. Jonathan ("Dibre Rab Meshallem"); R. Solomon Bachrach, son of R. Samuel Bachrach ("Pinḳas Tiktin"); R. Ḥayyim of Karlin ("'Ir Wilna," p. 31); R. Solomon, son of R. Asher ("Geburath He-Or"); R. Joseph Janower ("Zeker Yehosef," Warsaw, 1860); R. Samuel, son of Moses Levin ("Ba'al Ḳedoshim," p. 210); R. Asher, son of R. Kalonymus Kalman Ginzburg ("Ḳiryah Ne'emanah," p. 185); R. Gad Asher, son of R. Joshua Rokeaḥ ("Anshe Shem," p. 63); R. Joshua Ezekiel (*ib.*); R. Ḥayyim Schönfinkel (*ib.* p. 70); R. Abraham Isaac ("Birkat Rosh"); R. Notel Michael Schönfinkel ("Da'at Ḳedoshim," p. 181); Zeeb, Moses, Isaac, and Solomon Wolf, sons of R. Samuel Levin; R. Jacob Simḥah Wolfsohn ("Anshe Shem," p. 40); R. Aaron Luria; R. Samuel Radinkovitz.

The writers of Pinsk include: R. Moses Aaron Schatzkes (author of "Mafteaḥ"), R. Ẓebi Hirsch, Shereshevski, A. B. Dobsevage, N. M. Schaikewitz, Baruch Epstein, E. D. Lifshitz. Abraham Kunki passed through Pinsk while traveling to collect money for the support of the Jerusalem Talmud Torah (preface to "Abaḳ Soferim," Amsterdam, 1704).

In 1781 the heads of the Jewish congregations of Pinsk followed the example of some Russian Jewish communities by excommunicating the Ḥasidim. In 1799 the town was destroyed by fire, and its records were lost. Pinsk has two cemeteries: in the older, interments ceased in 1810. The total population of the town (1905) is about 28,000, of whom 18,000 are Jews.

Karlin: Until about one hundred years ago Karlin was a suburb of Pinsk, and its Jewish residents constituted a part of the Pinsk community. Then R. Samuel Levin obtained the separation of Karlin from Pinsk (Steinschneider, "'Ir Wilna," p. 188). In 1870 the Ḥasidim of Karlin removed to the neighboring town of Stolin. The rabbis of the Mitnaggedim of Karlin include: R. Samuel Antipoler; R. Abraham Rosenkranz; the "Rabbi of Wolpe" (his proper name is unknown); R. Jacob (author of "Miskenot Ya'aḳob") and his brother R. Isaac (author of "Ḳeren Orah"); R. Samuel Abigdor Tosefa'ah (author of "She'elot u-Teshubot"); David Friedmann (the present [1905] incumbent; author of "Yad Dawid").

H. R. B. Ei.

PINSKER, DOB BÄR B. NATHAN: Polish Talmudist of the eighteenth century. He was a descendant of Nathan Spira of Cracow, and the author of the Talmudical work "Neṭa' Sha'ashu'im" (Zolkiev, 1748), which contains novellæ on the section Nashim of the Babylonian Talmud and on the tractates Makkot and Shebu'ot, besides some collectanea.

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E. C. P. Wi.

PINSKER, LEV (LEV SEMIONOVICH): Russian physician; born at Tomashev, government of Piotrkow (Piotrikov), Poland, 1821; son of Simḥah Pinsker; died at Odessa Dec. 21, 1891. Pinsker obtained his early education in his father's school, the curriculum of which included not only general subjects but also specifically Jewish ones. After finishing his course there he entered the gymnasium, and later the Richelieu Lyceum. On graduating from the latter institution he accepted the position of instructor in the Russian language at the Jewish school in Kishinef. In the following year he began a medical course in the University of Moscow, and while still a student displayed great courage in devoting himself to the care of hospital patients suffering from cholera, which disease was at that time (1848) epidemic. On completing his course he returned to Odessa, and soon after was appointed to the staff of the city hospital, having been highly recommended by the authorities. His great industry and thoroughness gradually won for him the recognition of his colleagues and of the public, and within ten years he became one of the foremost physicians of Odessa.

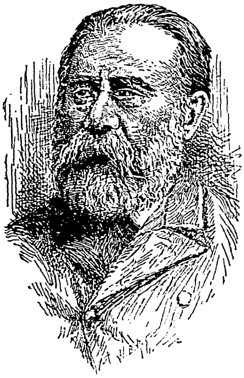
Lev Pinsker.

Pinsker likewise took an active interest in communal affairs. He also published occasional articles in the periodicals "Sion," "Den," and "Razsvyet." Though not a prolific writer, Pinsker evinced much originality and feeling; and his articles were always forceful. He pleaded earnestly for more freedom for the Russian Jews, and endeavored to convince the latter of the great value of modern education. In time Pinsker came to see that the Russian Jew could not expect much from an autocratic government, and that any deliverance for him must come through his own exertions. The expression of this conviction appears in his "Autoemancipation," which appeared in 1881 over the nom de plume "Ein Russischer Jude." The author's name soon became known, however, and the pamphlet created much comment and discussion. Pinsker advocated therein the acquisition of land by the Jews, inasmuch as without homes of their own they would always remain strangers.

A congress of delegates from almost all the countries of Europe met to discuss the fundamental idea set forth by Pinsker, but failed to formulate an effective plan for the solution of the problem. The only practical outcome was the establishment of a society for the aid of Jewish immigrants in Palestine and Syria. As chairman of this society Pinsker energetically devoted himself to the question, working patiently throughout the remainder of his life for the establishment of Jewish settlers in the Holy Land.

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H. R. J. G. L.

PINSKER, SIMḤAH: Polish Hebrew scholar and archeologist; born at Tarnopol, Galicia, March 17, 1801; died at Odessa Oct. 29, 1864. He received his early Hebrew education in the ḥeder and from his father, Shebaḥ ha-Levi, a noted preacher, who instructed him in mathematics and German also. In his youth Pinsker was an enthusiastic admirer of the Ḥasidim, but soon forsook them. He at first engaged in business, but, having no aptitude therefor, was obliged to abandon it. He then went to Odessa, and, owing to his calligraphic skill, became secretary to the rabbi. Here, in conjunction with Isaac Horowitz of Brody and Littenfeld, Pinsker succeeded in establishing a public school for Jewish children, of which he himself served as principal until 1840.

At that time Abraham Firkovich, a Karaite scholar, brought to Odessa a number of ancient manuscripts, unearthed in the Crimea. Among these was one of the Later Prophets which had a singular punctuation, differing widely in the form of the vowels and singing-accents from the one then in use. This manuscript gave ample opportunity to Pinsker to satisfy his propensity for research. He at once set himself to the task of deciphering the system of punctuation, and satisfactorily accomplished it. He had already become known as an archeologist of merit through his contributions to the "Orient"; but with this discovery his fame was established. He was thereupon honored by the Russian government with two gold medals and with the title "Honorable Citizen"; and the community of Odessa bestowed upon him a life-pension of 300 rubles a year.

Pinsker then retired from communal work, and repaired to Vienna in order to devote the rest of his life to his researches and to the arrangement and publication of his works. Of these the first and most important one was "Liḳḳuṭe Ḳadmoniyyot" (Vienna, 1860), in which he describes the different periods of development in the history of Karaism. He maintains that the term "Karaite" is derived from the Hebrew "ḳara" (קרא) = "to call," "to invite," and that its use dates from the first period of the schism, when the members of this sect sent messengers throughout Jewry "to invite" the people to join their ranks ("Liḳḳuṭe Ḳadmoniyyot," p. 16). Pinsker moreover attempts to show throughout the whole work that to the scholars of this sect who preceded the orthodox Biblical scholars and grammarians is due the correct system of Biblical orthography, grammar, and lexicography; and that even in their poetry the Karaites were models for the Hebrew poets of the Middle Ages, such as Ibn Gabirol and Judah ha-Levi (*ib.* p. 107). The "Liḳḳuṭe Ḳadmoniyyot" made such an impression upon the scholarly world that Jost and Graetz publicly avowed their indebtedness to the author, the former even changing, in consequence, some of the views expressed in his history of the Jewish sects.

The other great work of Pinsker, published in his lifetime, was "Mabo el ha-Niḳḳud ha-Ashshuri weha-Babli" (Vienna, 1863), an introduction to the Babylonian-Hebraic system of punctuation; it contains the results of his examination of the manuscripts in the Odessa library. As an appendix to it is printed the "Yesod Mispar," by Abraham ibn Ezra, on the Hebrew numerals. Pinsker's other works are: an edition of the "Miklol" (Lyck, 1862), Hebrew grammar by D. Ḳimḥi, with emendations by Pinsker and others; "Sefer ha-Eḥad" (Odessa, 1867), on the nine cardinal numbers, by Abraham ibn Ezra, with commentary; and "Mishle ha-Gezerah weha-Binyan" (Vienna, 1887), on the Hebrew verb. Pinsker left, besides, a considerable number of manuscripts on the Hebrew language and literature.

At Vienna, Pinsker lectured for some time at the bet ha-midrash; but, his health soon failing, he was brought back by his children to Odessa, where he died.

BIBLIOGRAPHY: Zederbaum, in *Miẓpah*, iv. 13-14; *idem*, in *Ha-Meliẓ*, 1864, No. 42; *Ha-Maggid*, 1865, Nos. 7-10; *Monatsschrift*, x. 176 *et seq.*; *He-Ḥaluẓ*, v. 56 *et seq.*; *Mazkir li-Bene Reshef*, in *Ha-Shaḥar*, i. 46 *et seq.*; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 279 *et seq.*, Philadelphia, 1880.

H. R. A. S. W.

PINTO or **DE PINTO**: Family of financiers, rabbis, scholars, soldiers, and communal workers, originally from Portugal. Members of it lived in Syria in the beginning of the sixteenth century; and in 1535 there was at Rome a Diogo Rodrigues Pinto, advocate of the Maranos. But its most prominent members lived in Holland, particularly in Amsterdam, in the beginning of the seventeenth century. They were among the greatest financiers in that city; and one of them bequeathed several millions to the Jewish community, to the state, to Christian orphanages and churches, and to the Christian clergy (see his testament in Schudt, "Jüdische Merkwürdigkeiten," i. 292). Members of the family were also prominent in South America, namely, in Brazil and in Dutch Guiana, in the beginning of the eighteenth century. About the same time other members settled in the United States, becoming very influential, especially in the state of Connecticut, where they took an active part in the Revolution. The earliest mention of the Pintos in the Connecticut records is under date of 1724; in those of New York, 1736. The best-known members of this family are:

Aaron de Pinto: Trustee of the Portuguese congregation at Amsterdam in the beginning of the eighteenth century. He supported Solomon AYLLON against Ẓebi Hirsch ASHKENAZI. Ayllon convinced Pinto that it was his duty to uphold the superiority of the Portuguese community over the Ashkenazim. He thus helped greatly to protect Nehemiah Ḥayyun and to persecute Ashkenazi. Pinto and Ayllon even suggested that Ashkenazi should be cited before the Portuguese council, which, since he did not heed the summons, excommunicated him.

D. M. SEL.

Aaron Adolf de Pinto: Dutch jurist; son of Moses de Pinto and Sara Salvador; born at The Hague Oct. 24, 1828; studied law at Leyden (LL.D. 1852). In 1862 he was appointed referendary in the Department of Justice, in 1871 "Raadsadviseur," and in 1876 justice of the Supreme Court; he became vice-president of that court Dec. 31, 1903. He has been a member of the Royal Academy of Sciences since 1877. The law of 1872, abolishing tithes, was drawn up by De Pinto. From 1870 to 1881 he was secretary of a commission appointed to prepare a penal code, which was put in force in 1886; he was a member also of the colonial penal code commission. He is the author of the "Memorie van Toelichting op het Wetsontwerp tot Afschaffing van de Doodstraf." From 1888 to 1902 De Pinto was editor-in-chief of the "Weekblad voor het Recht," and he was one of the founders of the Juristenvereeniging. He has published: "Wetboek van Strafrecht voor Nederlandsch Indië; Wetboek voor Europeanen, Gevolgd door Memorie van Toelichting" (The Hague, 1866); "Hezzien Wetboek van Strafvordering" (2 vols., Zwolle, 1886-88); "Het Proces Dreyfus Getoetst met Wet en Recht" (2 vols., 1898-99). De Pinto is commander of the Order of the Netherlands Lion and officer of the Crown of Italy.

BIBLIOGRAPHY: *Eigen Haard*, 1898 (with portrait); *Een Halve Eeuw*, i. 190; ii. 52, 57, 60.

S. E. SL.

Abraham Pinto: Cofounder, with his brother David Pinto, of the Portuguese community at Rotterdam in the beginning of the seventeenth century. The two brothers established also a school (Jesiba de los Pintos), which, in 1669, after the death of one of the founders, was transferred to Amsterdam.

Abraham Pinto: Soldier in the American army in 1775, at the time of the Revolution. He was a member of Company X, Seventh Regiment of the State of Connecticut.

D. M. SEL.

Abraham de Pinto: Dutch jurist; born at The Hague May 27, 1811; died there May 26, 1878. He studied law at Leyden (LL.D. 1835) and was awarded a gold medal by the university for a competitive thesis entitled "Exponatur et ad Examen Revocetur Locus C. C. de Causa Obligandi" (1835). In 1835 he became editor-in-chief of the "Weekblad voor het Recht," and from 1840 to 1876 he edited the periodical "Themis," which he had founded. Abraham de Pinto was a member of the municipal council of The Hague from 1851 until his death. He was president of the Sephardic congregation, and on his initiative was founded the "Maatschappij tot Nut der Israelieten in Nederland" (1850). He was appointed "Landsadvocaat" Dec. 27, 1863.

De Pinto published the following works: "Een Woord over de Circulaire van den Minister van Justitie" (The Hague, 1850); "Handleiding tot de Wet op den Overgang van de Vroegere tot de Nieuwe Wetgeving" (*ib.* 1850); "Handleiding tot het Wetboek van Burgerlijke Rechtsvordering" (2d ed., 3 vols., 1857); "Adviezen 1838-52" (Zwolle, 1862); "Handleiding tot het Wetboek van Koophandel" (3d ed., 2 vols., *ib.* 1879); "Handleiding tot de Wet op de Rechterlijke Organisatie en het Beleid der Justitie" (2d ed., *ib.* 1880); "Handleiding tot het Wetboek van Strafvordering" (2d ed., 2 vols., *ib.* 1882); "Handleiding tot het Burgerlijk Wetboek" (6th ed., *ib.* 1883-85).

BIBLIOGRAPHY: *Weekblad voor het Recht*, 1878, Nos. 4240, 4241; Roest, *Nieuwsbode*, iii. 49; Brinkman, *Catalogus*.

S. E. SL.

Daniel Pinto: Syrian Talmudist; lived at Aleppo in the seventeenth century. He and Moses Galante went to Smyrna in order to pay homage to Shabbethai Ẓebi.

David Pinto: Cofounder, with his brother Abraham, of the Portuguese community at Rotterdam.

David Pinto: A rich broker of Amsterdam in the eighteenth century who sided with Jonathan Eybeschütz in his controversy with Jacob Emden.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 262; x. 13, 211, 321, 368; Hübner, in *Publ. Am. Jew. Hist. Soc.* xi. 88 *et seq.*

Isaac Pinto: Dutch captain of the beginning of the eighteenth century. At the head of a company of Jews, Pinto in 1712 heroically defended the village of Savanna in Surinam and beat off the French under Cassard. Southey ("History of Brazil," ii. 241) speaks of a captain named Pinto, who, when the Dutch were for the second time besieged at Recife, defended the fort single-handed, until, overwhelmed by superior numbers, he was obliged to surrender. He is probably identical with the subject of this article.

Bibliography: Felsenthal and Gottheil in *Publ. Am. Jew. Hist. Soc.* iv. 3; G. A. Kohut, *ib.* iii. 118 *et seq.*; Koenen, *Geschiedenis der Joden in Nederland*, pp. 281, 294; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 452.

D. M. Sel.

Isaac Pinto: American ritualist; born about 1721; died Jan., 1791; member of Congregation Shearith Israel in the city of New York. He is remembered chiefly for having prepared what is probably the earliest Jewish prayer-book published in America, and certainly the first work of its kind printed in New York city. The work appeared in 1766, and the title-page reads as follows: "Prayers for Shabbath, Rosh-Hashanah and Kippur, or the Sabbath, the beginning of the year, and the Day of Atonement, with the Amidah and Musaph of the Moadim or Solemn Seasons, according to the Order of the Spanish and Portuguese Jews. Translated by Isaac Pinto and for him printed by John Holt in New York. A.M. 5526." It seems that the mahamad of the London congregation would not permit this translation to be published in England (see Jacobs and Wolf, "Bibl. Anglo-Jud." p. 174, London, 1888; G. A. Kohut, in "Publ. Am. Jew. Hist. Soc." iii. 121; Lady Magnus, "Outlines of Jewish History," p. 348, Philadelphia, 1890).

Pinto was the friend and correspondent of Ezra Stiles, president of Yale College, who as late as 1790 mentions him in his diary as "a learned Jew at New York." From Stiles' account it appears that Pinto was a good Hebrew scholar, studying Ibn Ezra in the original. An Isaac Pinto, possibly identical with the subject of this article, appears to have been a resident of Stratford, Conn., as early as 1748 ("Colonial Records of Connecticut," ix. 406).

Bibliography: *The Literary Diary of Ezra Stiles*, ed. F. B. Dexter, New York, 1901; George A. Kohut, *Ezra Stiles and the Jews*, ib. 1902; Morris Jastrow, in *Publ. Am. Jew. Hist. Soc.* x. 29; Leon Hübner, *The Jews of New England Prior to 1800*, ib. xi. 90.

J. L. Hü.

Isaac de Pinto: Portuguese moralist of Jewish origin; born 1715; died Aug. 14, 1787, at The Hague. He first settled at Bordeaux, and then removed to Holland. Pinto was a man of wide information, but did not begin to write until nearly fifty, when he acquired a reputation by defending his coreligionists against Voltaire. In 1762 he published his "Essai sur le Luxe" at Amsterdam. In the same year appeared his "Apologie pour la Nation Juive, ou Réflexions Critiques." The author sent a manuscript copy of this work to Voltaire, who thanked him. Guenée reproduced the "Apologie" at the head of his "Lettres de Quelques Juifs Portugais, Allemands et Polonais, à M. de Voltaire." In 1768 Pinto sent a letter to Diderot on "Du Jeu de Cartes." His "Traité de la Circulation et du Crédit" appeared in Amsterdam in 1771, and was twice reprinted, besides being translated into English and German. His "Précis des Arguments Contre les Matérialistes" was published at The Hague in 1774. Pinto's works were published in French (Amsterdam, 1777) and also in German (Leipsic, 1777).

Bibliography: Didot, *Nouvelle Biographie Générale*, p. 282; Barbier, *Dictionnaire des Anonymes*; *Dictionnaire d'Economie Politicale*, ii.; Quérard, *La France Littéraire*, in *Allgemeine Litteraturzeitung*, 1787, No. 273.

D. I. Co.

Jacob Pinto: Early Jewish settler at New Haven, Conn., where he was residing in 1759; brother of Solomon Pinto. He figures repeatedly in Connecticut records between 1765 and 1776. Pinto espoused the patriot cause at the outbreak of the American Revolution; and he appears to have been a member of a political committee at New Haven in 1775. His name appears, with that of other influential citizens of the place, in a petition to the Council of Safety for the removal of certain Tories in 1776.

Bibliography: J. W. Barber, *Connecticut Historical Collections*, p. 176, New Haven, n.d.; Leon Hühner, *The Jews of New England Prior to 1800*, in *Publ. Am. Jew. Hist. Soc.* xi. 93, and authorities there cited.

Joseph Jesurun Pinto: American rabbi; born probably in England; died 1766. He was leader of Congregation Shearith Israel, New York, from 1759 to 1766, having been selected for the position and sent to New York by the London congregation pursuant to a request from that of New York. A letter from the former to the latter, dated 1758, relating to the matter is still extant. Pinto became a minister as a very young man, and in 1762 married Rebecca, daughter of Moses de la Torré of London. The only literary production of his that has come down is a form of prayer for a thanksgiving service for the "Reducing of Canada," published at New York in 1760.

Bibliography: N. T. Phillips, in *Publ. Am. Jew. Hist. Soc.* ii. 49-51, vi. 129; Charles P. Daly, *The Settlement of the Jews in North America*, p. 56, New York, 1893; M. Gaster, *Hist. of Bevis Marks*, London, 1901.

J. L. Hü.

Josiah ben Joseph Pinto (RIF): Syrian rabbi and preacher; born at Damascus about 1565; died there Feb. or March, 1648. His father, **Joseph Pinto**, was one of the rich and charitable men of that city. Josiah was a pupil of various rabbis in Talmud and Cabala, and later, after his father's death, he studied Talmud under Jacob Abulafia, who ordained him as rabbi. Pinto's permanent residence was at Damascus, where later he officiated as rabbi until his death. He went twice to Aleppo, and in 1625 he removed to Safed with the intention of settling there; but the death of his young son, Joseph, which occurred a year later, induced him to return to Damascus.

Pinto was the author of the following works: "Kesef Nibḥar" (Damascus, 1616), a collection of

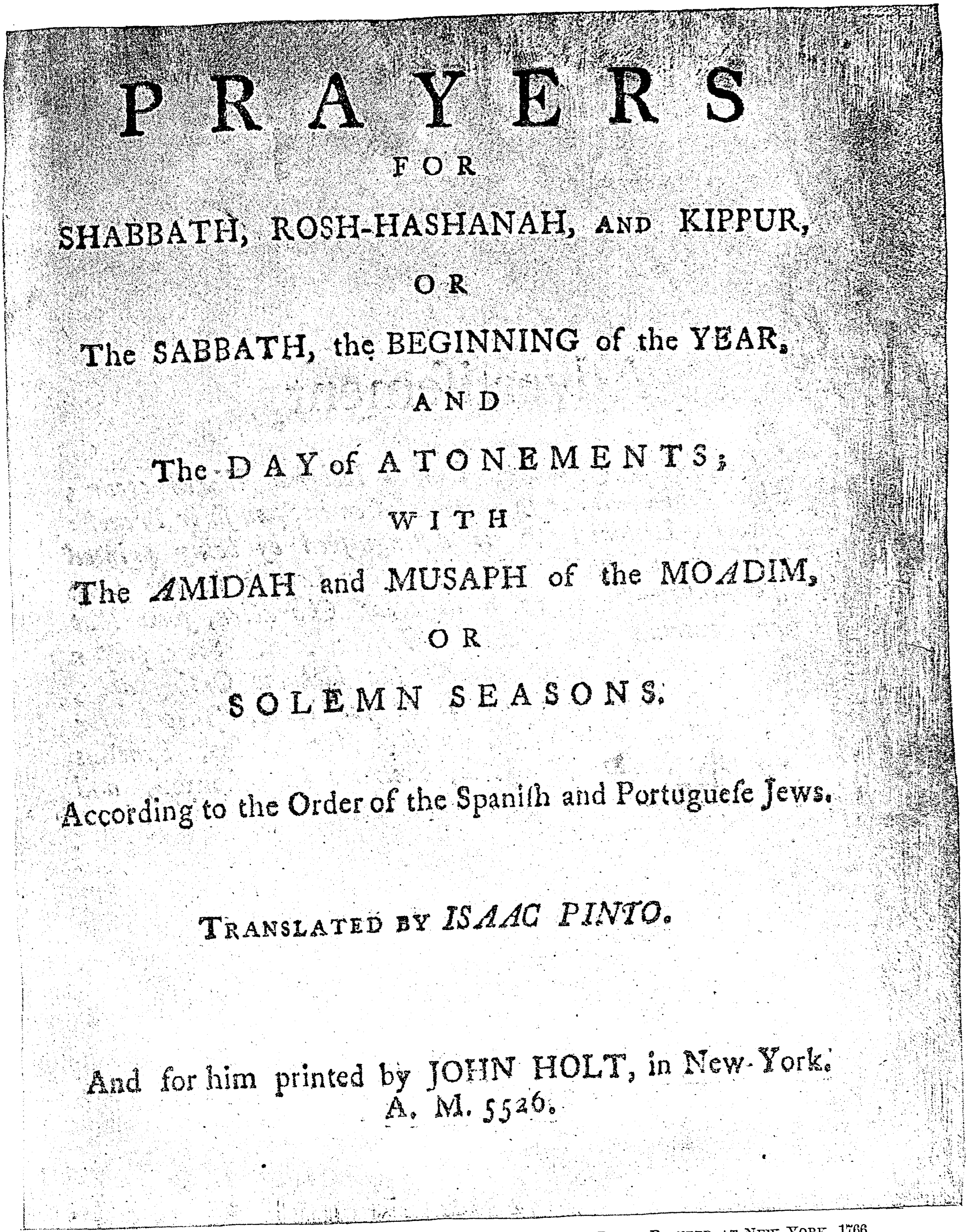

PRAYERS
FOR
SHABBATH, ROSH-HASHANAH, AND KIPPUR,
OR
The SABBATH, the BEGINNING of the YEAR,
AND
The DAY of ATONEMENTS;
WITH
The AMIDAH and MUSAPH of the MOADIM,
OR
SOLEMN SEASONS.

According to the Order of the Spaniſh and Portugueſe Jews.

TRANSLATED BY *ISAAC PINTO*.

And for him printed by JOHN HOLT, in New-York.
A. M. 5526.

TITLE-PAGE FROM ISAAC PINTO'S TRANSLATION OF THE PRAYER-BOOK, PRINTED AT NEW YORK, 1766.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

homilies and comments on Genesis and Exodus; "Kesef Mezukkak" (finished 1625, and published at Venice, 1628), a homiletic commentary on the Pentateuch, followed by a pamphlet entitled "Kesef To'afot," glosses on the Pentateuch; "Me'or 'Enayim," commentary on Jacob ibn Ḥabib's "'En Ya'aḳob," which is a collection of the haggadot of the Babylonian Talmud (part i., with the text, Venice, 1643; part ii., with other commentaries and the text, Amsterdam, 1754); "Kesef Ẓaruf" (*ib.* 1714), commentary on Proverbs; and "Nibḥar mi-Kesef" (Aleppo, 1869). Some of his responsa are to be found in the collection of Yom-Ṭob Ẓahalon and in Aaron Alfandari's "Yad Aharon." His unpublished works are: "Kesef Nim'as," a commentary on Lamentations; "Ḳebuẓẓat Kesef," a collection of civil laws and of laws concerning women; and a collection of responsa.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Fuenn, *Keneset Yisrael*, p. 382; Fürst, *Bibl. Jud.* iii. 104; Elijah Vita Sassoon, in *Ha-Lebanon*, vii. 15, 23; Steinschneider, *Cat. Bodl.* cols. 1546–1547.

D. M. SEL.

Juan Delgado Pinto. See DELGADO.

Solomon Pinto: American patriot in the Revolutionary war. A settler at New Haven, Conn., he served as an officer in the Connecticut line throughout the war, and was among the patriots wounded in the British attack upon New Haven July 5 and 6, 1779. Pinto's name appears repeatedly in Revolutionary records; and he has the additional distinction of having been one of the original members of the Society of the Cincinnati in Connecticut. He is mentioned as late as 1818.

BIBLIOGRAPHY: *Record of Service of Connecticut Men in the War of the Revolution*, pp. 218, 325, 360, 373, 553, 636, Hartford, 1889; Leon Hühner, *The Jews of New England Prior to 1800*, in *Publ. Am. Jew. Hist. Soc.* xi. 94–95, and authorities there given; G. H. Hollister, *The History of Connecticut*, ii. 372, New Haven, 1855; Royal R. Hinman, *Historical Collection*, p. 567, Hartford, 1842.

J. L. HÜ.

PIOTRKOW: Town in Russian Poland, near Warsaw. For some time Piotrkow was the seat of the Polish diet. At the diet of 1538, held there, it was enacted that no Jew should be permitted to farm the taxes, and that Jews should wear distinctive garments, "so that they might be distinguished from Christians." Anti-Jewish laws were passed also by the diets of 1562, 1563, and 1565, these diets being influenced by the Jesuits. The Jewish community of Piotrkow, however, is specifically mentioned for the first time in 1567, when two Jews, Isaac Borodavka and Mendel Isaakovich, were tax-farmers in that town ("Gramoty Velikikh Knyazei Litovskikh," p. 104). In the disastrous time between 1648 and 1658, the period of the Cossack uprising, the Jewish community of Piotrkow suffered with the other communities in Poland. There were then fifty families there, "almost all the members of which were killed" by the Cossacks ("Le-Ḳorot ha-Gezerot," v. 19). In 1897 Piotrkow had a large Jewish community, having one synagogue, several houses of prayer, and thirty-six Hebrew schools. An old and celebrated Hebrew printing-press is established there. The town has a total population of 24,866.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, xxiii. 472; Grätz, *Gesch.* (Hebrew transl.) vii. 318, 328; viii. 152; *Regesty*, i., No. 551.

H. R. A. S. W.

PIOVE DI SACCO (פייביא דישקו): Small Italian city in the district of Padua; the first in that territory to admit Jews. A loan-bank was opened there by an association ("consortium") before 1373, and was probably an unimportant institution, as it paid a yearly tax of only 100 lire. When, in 1455, the Jews of Padua were forbidden to lend money, they transacted their business through their fellow bankers at Piove. No Jews except a few money-brokers seem to have lived here; and apparently these were expelled at an early date. Piove never had a ghetto. Leone Romanini Jacur is now (1905) the representative for Piove in the Italian Chamber of Deputies.

The city owes its importance to the fact that a Hebrew printing-press was temporarily established there. Meshullam Cusi Rafa b. Moses Jacob printed at Piove Jacob b. Asher's "Arba' Ṭurim" in folio, 1475, this being the second work issued there. Complete copies of this edition are extremely rare. A fine impression on parchment is in the city library at Padua (B. P. 574). The "Arba' Ṭurim" was circulated both as an entire work and in the separate parts.

BIBLIOGRAPHY: A. Ciscato, *Gli Ebrei in Padova*, 1901, pp. 21, 53, 158; G. B. de Rossi, *Annales Hebræo-Typographici*, etc., xv., No. 2.

G. I. E.

PIPE: Musical instrument akin to the flute. The flute was a favorite instrument of the ancients. The monuments show flutes of various shapes. On the Egyptian monuments are pictured (1) single-tubed direct flutes made of reed or wood, (2) rather long cross-flutes, and (3) long, thin, double-tubed flutes, the tubes of which, however, were not fastened together. On Assyrian monuments is depicted a shorter, more trumpet-shaped double flute. The Syrians used the small gingras—known also to the Athenians—only a span long, with a penetrating, mournful sound. The flutes used by the Greeks were very varied; and it is probable that the Israelites, too, played several kinds; but, unfortunately, nothing definite about their shape is known.

(1) The "ḥalil," from "ḥalal" (to bore through), was a hollowed piece of wood. The name is evidence for the fact that the flute was made from cane or wood. It consisted of a tube and a tongue of cane. The number of holes in the tube was originally only two, three, or four; later it was increased. The tones of such an instrument were naturally limited, and it was manifestly necessary to have a special flute for each key. It was not until art was more highly developed that an instrument was made which could be played in different keys. Among the Israelites the ḥalil was used for music played at meals on festive occasions (Isa. v. 12), in festal processions (I Kings i. 40), and during the pilgrimages to Jerusalem (Isa. xxx. 29). The Israelites used also the "nebi'im" in connection with the kettle-drum (I Sam. x. 5). The flute was, in addition, the special instrument to denote mourning (Jer. xlviii. 36); and among the later Jews flute-playing was

considered so essential at funerals that even the poorest would not do without it.

In the days of the Old Testament there were no flute-players in the Temple orchestra. In the Mishnah, 'Ar. ii. 3, mention is made that flutes were played; it states that at the daily services from two to twelve flutes were used. But they accompanied psalm-singing only at the slaughtering of the paschal lambs, on the first and seventh days of the Passover, and during the eight days of the Feast of Tabernacles, when a flute was played before the altar to accompany the singing of the "Hallel" (comp. Tacitus, "Historia," v. 5).

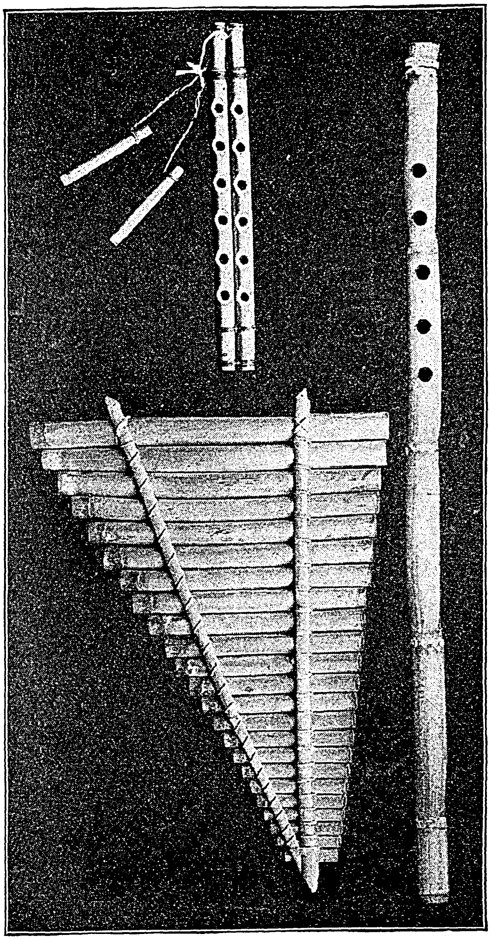

Pipes in Use in Palestine.
(In the United States National Museum, Washington, D. C.)

(2) A second kind of wind-instrument, known from very early times, was the "'ugab," which was essentially an instrument to express joyousness, and was played for the amusement of the people, but never at divine service. According to tradition, which connects the use of the 'ugab with Jubal (Gen. iv. 21), the instrument was a bagpipe ("sumpongah"; Dan. iii. 5). The same sort of instrument—called "ghaiṭah" in North Africa—is used in Arabian music. The older descriptions correspond in the main with the form now found in Egypt, Arabia, and Italy. Two pipes are inserted in a leathern bag; one above, into which the player blows; and the other, provided with holes, at the bottom or slanting at the side, so that it may be played with the fingers.

(3) The instrument mentioned in the Hebrew text of Dan. iii. 5, 7, 10, 15, under the name "mashroḳita," is the syrinx, or Pan flute, which generally consisted of seven to nine reed tubes, of different lengths and thicknesses, arranged in a row. It was the favorite instrument of shepherds in the Orient, where it is used even at the present time. Whether it was known to the Hebrews is very doubtful.

(4) "Neḳeb" (Ezek. xxviii. 13 *et seq.*) is generally understood to denote a kind of flute; but this is more than doubtful. The word is most likely a technical term used in the goldsmith's art.

E. G. H. W. N.

PIPERNO, SETTIMIO: Italian economist; born at Rome 1834. He is (1905) professor of statistics and political economy in the Technical Institute of Rome, director of the Cesi Technical School, and a member of the board of administration of the Jewish community of Rome. Piperno is the author of the following works, in addition to various journalistic articles: "Studio sulla Morale Indipendente"; "Studio sulla Percezione"; "Elementi di Scienza Economica Esposti Secondo i Nuovi Programmi Governatici per gl' Istituti Tecnici," Turin, 1878; "Il Riconoscimento Giuridico delle Società di Mutuo Soccorso," Rome, 1882; "La Pensioni di Vecchiaia Presso le Società di Mutuo Soccorso Italiane," Turin, 1883; "La Nuova Scuola di Diritto Penale in Italia, Studio di Scienza Sociale," Rome, 1886.

Bibliography: De Gubernatis, *Diz. Biog.*; idem, *Ecrivains du Jour*.

S. U. C.

PIRBRIGHT, HENRY DE WORMS, BARON: English statesman; born in London 1840; died at Guildford, Surrey, Jan. 9, 1903; third son of Solomon Benedict de Worms, a baron of the Austrian empire. He was educated at King's College, London, and became a barrister in 1863. As Baron Henry de Worms he sat in the House of Commons as Conservative member for Greenwich from 1880 to 1885, and for the East Toxteth division of Liverpool from 1885 to 1895, when he was created a peer. He was parliamentary secretary to the Board of Trade in 1885 and 1886 and from 1886 to 1888, and under-secretary of state for the colonies from 1888 to 1892. In 1888 he was president of the International Conference on Sugar Bounties, and as plenipotentiary signed the abolition treaty for Great Britain. He became a member of the Privy Council in the same year. He was a royal commissioner of the Patriotic Fund, and one of the royal commissioners of the French Exhibition of 1900. His works include: "England's Policy in the East" (London, 1876), "Handbook to the Eastern Question" (5th ed., London, 1877), "The Austro-Hungarian Empire" (2d ed., London, 1877), "Memoirs of Count Beust" (*ib.* 1887).

In 1864 he married Fanny, daughter of Baron von Tedesco of Vienna, and in 1887, after her death, Sarah, daughter of Sir Benjamin Samuel Phillips.

Lord Pirbright was for several years president of the Anglo-Jewish Association, but resigned in 1886 owing to objections raised to his having attended the nuptials of his eldest daughter in a church. During his parliamentary career he was a warm advocate of the cause of Jews in lands of oppression, especially Rumania ("Jew. Chron." Jan. 16, 1903).

Bibliography: *Who's Who*, 1903; *Jewish Year Book*, 1903.
J. V. E.

PIRḤE ẒAFON. See Periodicals.

PIRḲE ABOT. See Abot.

PIRḲE DE-RABBI ELI'EZER: Haggadic-midrashic work on Genesis, part of Exodus, and a few sentences of Numbers; ascribed to R. Eliezer b. Hyrcanus, and composed in Italy shortly after 833. It is quoted immediately before the end of the twelfth century under the following titles: Pirḳe Rabbi Eli'ezer ha-Gadol (Maimonides, "Moreh," ii., xxvi.); Pirḳe Rabbi Eli'ezer ben Hyrcanus ("Seder R. Amram," ed. Warsaw, 1865, p. 32a); Baraita de-Rabbi Eli'ezer ("'Aruk," *s.v.* קרקם; Rashi on Gen. xvii. 3; gloss to Rashi on Meg. 22b; David Ḳimḥi, "Shorashim," *s.v.* עור); Haggadah de-Rabbi Eli'ezer ben Hyrcanus (R. Tam, in Tos. Ket. 99a). The work is divided into fifty-four chapters, which may be divided into seven groups, as follows:

i. Ch. i., ii.: Introduction to the entire work, dealing with the youth of R. Eliezer, his thirst for knowledge, and his settlement at Jerusalem.

Contents.

ii. Ch. iii.-xi. (corresponding to Gen. i.-ii.): The six days of the Creation. On the first day occurred the creation of four kinds of angels and of the forty-seven clouds. The second day: the creation of heaven, other angels, the fire in mankind (impulse), and the fire of Gehenna. The third day: the division of the waters, fruit-trees, herbs, and grass. The fourth day: creation of the lights; astronomy and the determination of the intercalation. The leap-year reckoning is imparted to Adam, Enoch, Noah, Shem, Abraham, Isaac, and Jacob. The fifth day: birds and fishes; enumeration of the kinds which may be eaten. The story of Jonah, which is said to belong to the fifth day. The sixth day: God's conference with the Torah in regard to the way in which man should be created. Since God is the first king of the world, all the great rulers are enumerated in order to refer to God as the first one.

iii. Ch. xii.-xxiii. (= Gen. ii.-viii., xxiv., xxix., i.): The time from Adam to Noah. The placing of man in the Garden of Eden and the creation of Eve. Description of the three evil qualities which shorten the life of man—envy, lust, and ambition. Identification of the serpent with Samael. Announcement of the ten appearances of God upon earth ("'eser yeridot"). First appearance of God in the Garden of Eden, and the punishment of the first pair. The two ways, the good and the evil, are pointed out to Adam, who enters upon his penitence. (The story is interrupted here, to be continued in ch. xx.) Detailed discussion of the three pillars of the world—the Torah, the 'Abodah, and the Gemilut Ḥasadim. God's kindness toward Adam, that of the Hananites toward Jacob, and the consideration to be shown to those in mourning. The literary quarrel between the Shammaites and the Hillelites as to whether heaven or earth was created first. The ten things which were created on Friday evening. Exegesis of Psalm viii., which Adam sang in the Garden of Eden. Discussion of the Habdalah blessing of the Sabbath evening and the completion of Adam's penitence. Cain and Abel; Cain's penitence. Birth of Seth; the sinful generation. Story of Noah.

iv. Ch. xxiv.-xxv. (= Gen. ix., x., xi., xviii., xix.): The sinful generation. Nimrod. God's second appearance. The confusion of tongues and the Dispersion. Nimrod is killed by Esau, who takes his garments, which Jacob then puts on in order to secure the blessing.

v. Ch. xxvi.-xxxix. (= Gen. xl., l.): From Abraham to the death of Jacob. The ten temptations of Abraham. Lot's imprisonment and Abraham's pursuit of the kings. God's covenant with Abraham. The circumcision, and the appearance of the angels. Identification of Hagar with Keturah, and the story of Ishmael. The sacrifice of Isaac. Isaac and Rebekah, Jacob and Esau. Proofs given by Elijah, Elisha, and Shallum b. Tiḳwah that the dead are resurrected through the liberality of the living. Those that will be found worthy to be resurrected. From the sale of the birthright to the time when Jacob left Beer-sheba. From Jacob at the well to his flight from Laban's house. Repetition of the three preceding chapters. Story of Dinah and of the sale of Joseph. God's fourth appearance—in the vision of Jacob while on his way to Egypt. Joseph and Potiphar. Joseph in prison; interpretation of the dream; the sale of the grain. Jacob's blessing and death.

vi. Ch. xl.-xlvi. (= Ex. ii.-iv., xiv.-xx., xxxii.-xxxiv.): From the appearance of Moses to the time when God revealed Himself to him in the cleft of the rock. Fifth appearance of God—to Moses, from the burning bush. The miracles performed by Moses before Pharaoh. God's sixth appearance—on Sinai. Pharaoh's persecution. The value of penitence; Pharaoh is not destroyed, but becomes King of Nineveh. Amalek's pursuit in the desert; Saul and Amalek; Amalek and Sennacherib. The golden calf; Moses' descent from the mountain; his prayer because of Israel's sin. Moses on Sinai; his descent, and the destruction of the golden calf. Seventh appearance of God—to Moses.

vii. Ch. xlvii.-liv. (= Ex. xv.; Num. ii., v., xi.-xiii., xxv., xxvi.; in these chapters the sequence thus far observed is broken): The sin committed at Baal-peor. The courage of Phinehas. The priestly office conferred upon him for life as a recompense. Computation of the time Israel spent in servitude down to the exodus from Egypt. Continuation of the story of Amalek. The passing over to Nebuchadnezzar and Haman. Story of Esther. Holiness of the months and of Israel. Enumeration of the seven miracles: (1) Abraham in the furnace; (2) Jacob's birth; (3) Abraham's attainment of manhood (comp. Sanh. 107b); (4) Jacob sneezes and does not die; (5) the sun and moon remain immovable at the command of Joshua; (6) King Hezekiah becomes ill, but recovers; (7) Daniel in the lion's den. Moses is slandered by Aaron and Miriam. Absalom and his death. God's eighth appearance—in punishment of Miriam.

Composition.

The Pirḳe appears, according to Zunz, to be incomplete, and to be merely a fragment of a larger work. Sachs, on the other hand, thinks that it was compiled from two previous works by the same author, the relation of the two productions to each other being that of text and commentary, the text giving merely the story of the Bible, which was interrupted by the commentary in the form of the Haggadah, and the commentary being intended for reading during the ten days of penitence. Horwitz thinks that the author developed those Bible stories which bore relation to the entire nation, dealing lightly with those that concerned only individuals.

Jost was the first to point out that in the thirtieth chapter, in which at the end the author distinctly alludes to the three stages of the Mohammedan conquest, that of Arabia (משא בערב), of Spain (איי הים), and of Rome (ברך גדול רומי; 830 C.E.), the names of Fatima and Ayesha occur beside that of Ishmael, leading to the conclusion that the book originated in a time when Islam was predominant in Asia Minor. As in ch. xxxvi. two brothers reigning simultaneously are mentioned, after whose reign the Messiah shall come, the work might be ascribed to the beginning of the ninth century, for about that time the two sons of Harun al-Rashid, El-Amin and El-Mamun, were ruling over the Islamic realm. If a statement in ch. xxviii. did not point to an even earlier date, approximately the same date might be inferred from the enumeration of the four powerful kingdoms and the substitution of Ishmael for one of the four which are enumerated in the Talmud and the Mekilta.

The author seems to have been a Palestinian; this appears not only from the fact that some of the customs to which he refers (in ch. xiii. and xx.) are known only as Palestinian customs, but also from the fact that nearly all the authorities he quotes are Palestinian, the exceptions being R. Mesharshia and R. Shemaiah. In no case can this work be ascribed to R. Eliezer (80–118 C.E.), since he was a tanna, while in the book itself the Pirḳe Abot is quoted. Late Talmudic authorities belonging to the third century C.E., like Shemaiah (ch. xxiii.), Ze'era (ch. xxi., xxix.), and Shila (ch. xlii., xliv.), are also quoted.

Customs Mentioned.

The following customs and regulations of the Jews are referred to in the Pirḳe de-Rabbi Eli'ezer: Recitation of Ps. xcii. during the Friday evening services (ch. xix.; comp. Shab. 118a). The blessing "Bore me'ore ha-esh" (Praised be the Creator of the fire) recited during the Habdalah (ch. xx.; comp. Pes. 59a). Contemplation of the finger-nails during this blessing (ch. xx.). After the Habdalah, pouring of the wine upon the table, extinguishing the candle in it, dipping the hands in it, and rubbing the eyes (ch. xx.). The prohibition against women doing fancy-work on the day of the New Moon (ch. xlv.). The blessing of "ṭal" on the first day of the Passover (xxxii.). The sounding of the shofar after the morning services in all the synagogues on the New Moon of the month of Elul (ch. xlvi.). The regulation that during the recitation of the "Kol Nidre" on the Day of Atonement two prominent members of the community shall stand beside the cantor (xliv.), and that on Thursday all worshipers must stand while reciting prayers (ch. xlvi.). The addition of Deut. xi. 20 to the daily reading of the "Shema'" (ch. xxiii.). The banquet after the circumcision (ch. xxix.; comp. Midr. Teh., ed. Buber, p. 234b). The chair of Elijah during the circumcision (ch. xxix.). The covering of the prepuce with earth (ch. xxix.). The performance of the marriage ceremony under a canopy (ch. xii.). The standing of the ḥazzan beside the bridal couple (ch. xli.). The pronouncing of the blessing upon the bride by the ḥazzan (ch. xii.). The regulations providing that no woman may go out with uncovered head (ch. xiv.; comp. Ket. 72a); that the groom may not go out alone on the bridal night (ch. xvi.; comp. Ber. 54b); that mourners must be comforted in the chapel (ch. xvii.); that the dead may be buried only in "takrikin" (ch. xxxiii.; comp. M. Ḳ. 27a, b); that a person sneezing shall say, "I trust in Thy help, O Lord," while any one hearing him shall say, "Your health!" (ch. lii.)—sickness having been unknown before the time of the patriarch Jacob, whose soul escaped through his nose when he sneezed.

The following chapters close with benedictions from the "Shemoneh 'Esreh": ch. xxvii.: "Praised be Thou, O Lord, the shield of Abraham"; ch. xxxi.: "Praised be Thou, O Lord, who revivest the dead"; ch. xxxv.: "Praised be Thou, O Lord, Holy God"; ch. xl.: "Praised be Thou, O Lord, who dost pardon knowingly"; ch. xliii.: "Praised be Thou, O Lord, who demandest penitence." Chapters xvii., xxx., xxxi., xlvi., li., lii., liv. also remind one of the "'Amidah."

The Teḳufot.

The author dwells longest on the description of the second day of Creation, in which the "Ma'aseh Merkabah" (Ezek. i.) is described in various forms, and although this passage recalls Donolo and the Alphabet of R. Akiba, it is evidently much older, since it does not mention the "Hekalot." This description is connected with that of the creation of the seven planets and the twelve signs of the zodiac, the reference to the "maḥzors" and the "teḳufot," and the discussion of the intercalation. In the series of years (3, 6, 8, 11, 14, 17, 19 in the cycle of 19) in which the intercalation takes place the author substitutes the fifth year for the sixth. His cycle of the moon, furthermore, covers twenty-one years, at the end of which period the moon again occupies the same position in the week as at the beginning, but this can happen only once in 689,472 years, according to the common computation.

On the connection of the Pirḳe de-Rabbi Eli'ezer with the Baraita of Samuel, see Sachs in "Monatsschrift," i. 277. Manuscripts of the Pirḳe are found at Parma (No. 541), in the Vatican (No. 303; dated 1509), and in the Halberstam library. The following editions are known: Constantinople, 1518; Venice, 1548; Sabbionetta, 1568; Amsterdam, 1712; Wilna, 1837; Lemberg, 1864. A commentary upon it, by David Luria, is included in the Wilna edition, and another, by Abraham Broydé, in the Lemberg edition.

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J. S. O.

PIROGOV, NIKOLAI IVANOVICH: Russian physician and pedagogue; born 1810; died Nov., 1881. He was professor at the University of Dorpat. As a statesman Pirogov belonged to that renowned circle of men whose cooperation in educational matters was sought by Alexander II. in the first years of his reign. His "Voprosy K Zhizni," in "Morskoi Sbornik" (1856), dealing mainly with educational problems, led to his appointment as superintendent of the Odessa school district (1856–1858), and later to that of the Kiev district (1858–1861). In this capacity he learned to know, for the first time, the Jewish people; and as scholar and seeker after truth, as the true friend of enlightenment and the enemy of class antagonism, he treated the Jews in a kindly spirit and displayed unusual interest in the educational problems concerning them. His attitude toward the Jews is best shown by the words which he addressed to the Jewish community of Berdychev on his retirement from the superintendency of the Kiev district: "You are conveying to me the appreciation of my sympathy for the Jewish people. But I deserve no credit for it. It is a part of my nature. I could not act contrary to my own inclinations. Ever since I began the study of civics from the standpoint of science, I have felt the greatest antagonism for class prejudices; and involuntarily I applied this point of view also to national distinctions. In science, in practical life, among my colleagues, as well as among my subordinates and superiors, I have never thought of drawing distinctions as prompted by class and national exclusiveness. I have been guided by these convictions also in my relations with the Jews when brought in contact with them in private and public life. These convictions, the result of my education, having been developed by lifelong experience, are now second nature with me, and will not forsake me to the end of my life."

Friendly Attitude Toward the Jews.

This attitude of Pirogov, acknowledged by all as a prominent man, was for the Jews of great social moment; but aside from this he took an active part in the development of Jewish education also. Noticing that the Jewish youth in the search for enlightenment encountered obstacles on the part of the Russian government as well as of the Jewish people, the great mass of which was hostile to general education, Pirogov made timely appeals to the Christians as well as to the Jews. Being familiar with the methods of instruction in the various Jewish and Christian schools, Pirogov, while superintendent of the Odessa district, published a special paper on the Odessa Talmud Torah in the "Odesski Vyestnik," citing it as an example for the Christian elementary schools, and noting also the conscious efforts of the Jews in the acquisition of knowledge. Furthermore, while still superintendent he published in the Russo-Jewish journal "Razsvyet," in 1860, an article on the necessity of enlightenment among the Jewish masses; and he invited the educated Jews to form an organization for the purpose, avoiding violent and unworthy methods in the treatment of their opponents. Pirogov also deemed it the duty of the Russian public to lend its aid to young Jewish students. "Where are religion, morality, enlightenment, and the modern spirit," said Pirogov, "when these Jews, who with courage and self-sacrifice engage in the struggle against prejudices centuries old, meet no one here to sympathize with them and to extend to them a helping hand?"

There existed at that time Jewish government schools which were very unpopular among the Jewish masses owing to the manner in which they were conducted; and Pirogov devoted much work toward making them really serve their avowed purpose. His initiative and exertions led, among other things, to the abolition of the rule under which only Christians were eligible for appointment as principals of these schools. In most cases the principals, coarse and uneducated, were unfriendly to the Jews. Pirogov appointed the first Jewish principal, U. S. Rosenzweig, one of the most eminent Jewish pedagogues in Russia.

Appoints First Jewish School Principal.

Pirogov rendered a further service of great importance to the Jews by aiding those who wished to enter the general middle and higher institutions of learning, and in this connection he worked out and presented to the ministry plans for the reorganization of the Jewish schools, etc. His task was by no means an easy one; for at that time Pirogov was the only patron of the Jewish youth. It is said that the contemporary minister of public instruction measured the distance between the Jewish schools and the churches.

Pirogov lent his aid particularly in the organization at the University of Kiev of a fund for aiding Jewish students; it was also he who took the first steps toward enabling Jews to carry on their studies with government aid, to receive scholarships, etc. Guided by the same educational motives, while superintendent of the Odessa district he advocated allowing the publication of the first Russo-Jewish journal, the "Razsvyet," and the Hebrew paper "Ha-Meliz."

Aids Jewish Students at University.

Unfortunately Pirogov's efforts met with no support; his views on the education of the Jews evoked no sympathy; and in the course of time access for the Jews to the general schools became more difficult.

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H. R. *

PISA: Town in Tuscany, Italy, at the mouth of the River Arno; formerly a port of the Tyrrhenian

Sea. The settlement of Jews in Pisa dates back to very early times; the first mention of a congregation is met with in the "Itinerary" of Benjamin of Tudela, who found twenty families there (*c.* 1165). The importance of Pisa as a commercial town renders it probable that the congregation continued to exist; and this supposition is directly confirmed by statutes of the republic issued during the thirteenth century, which exclude Jews from giving evidence, and command them to wear the Jews' badge. The population, possibly envious of the trade of the Jews, was hostile to them.

Some distinction was bestowed upon the congregation by the settlement of the Da Pisa family, whose members, by their eminence, education, and readiness to sacrifice, were extensively and benevolently active in behalf of the Jews. About 1400 Jehiel b. Mattithiah da Pisa founded a loan-bank in Pisa. He represented the congregation at the Congress of Bologna in 1415, and at Forli in 1418. His grandson, Jehiel, a Mæcenas of Jewish poets and scholars, was a friend of Don Isaac Abravanel, who was associated with him and who while still in Spain laid claim to his assistance for his oppressed brethren. At the same time, Jehiel himself was in danger; as elsewhere in Italy after 1450, the Dominicans harassed the Jews in Pisa; and in 1471, apparently during the presence of Bernardin of Feltre in the city, an assault was made upon their houses. Numbers of fugitives from Spain and Portugal disembarked at the port of Pisa, among them the Yaḥya family. Isaac da Pisa, the son of Jehiel, took care of the fugitives and assisted them to find new means of support. The same intentions guided also his nephew, Jehiel Nissim b. Samuel da Pisa, who, in 1525, sheltered David Reubeni under his roof for several months, and furthered his enterprises, from which Jehiel expected much benefit for all Jews.

Pisa in the meanwhile had lost its independence and had become subject to the Medici, who, well aware of the advantages which the state would derive therefrom, permitted the settlement of Jewish immigrants from Spain and Portugal. When, about 1590, the Medici opened the harbor of Leghorn, they asked Jews to settle there also; and in 1593 the authorities of the congregation of Pisa, to which Leghorn was for the time being subordinate, were granted the privilege of naturalizing foreign Jews. The young congregation of Leghorn soon separated from that of Pisa and outnumbered the latter considerably. The Jews of Pisa fared as did those of other Tuscan towns. They were obliged to live in a ghetto, and were restricted in their rights; but in general they were treated kindly. With the entrance of the French, in 1798, the Jews were accorded full citizenship. The Restoration of 1814 acknowledged the independence of the congregation; the ghetto was abolished; and gradually the rights of the Jews were extended; but only the establishment of the kingdom of Italy (1861) brought full equality.

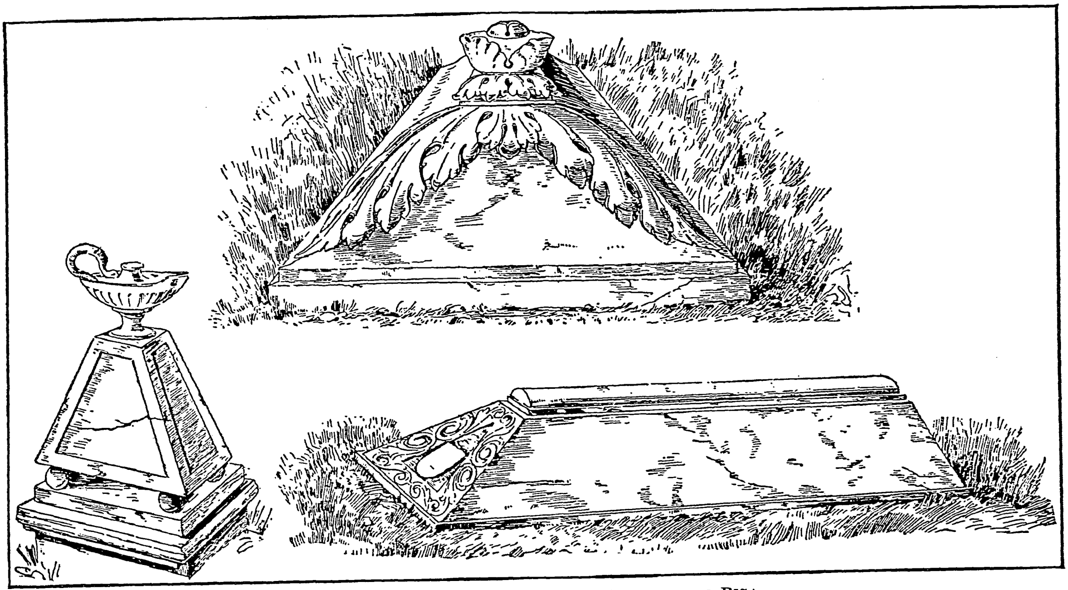

Old Tombstones from the Jewish Cemetery at Pisa.
(From a drawing by Albert Hochreiter.)

Of rabbis and scholars in Pisa the following are known: Jehiel b. Mattithiah da Betel (14th cent.); Daniel b. Samuel Rofe b. Daniel Dayyan da Pisa; Raphael b. Eleazar Meldola (1750); Jacob b. Moses Senior; Eliezer b. Jacob Supino (about 1800); Judah Coriat; and A. V. de Benedetti. Active at the university were: Salvadore de Benedetti, the translator of Judah ha-Levi; Alessandro d'Ancona, for many years the dean; and Vittorio Supino, now (1905) also rector. David Castelli was secretary of the Jewish congregation in 1865. Pisa had temporarily a Hebrew printing-office in the eighteenth century.

In 1865 the Jews numbered 450; in 1901 there were 500 in a total population of about 61,300.

Bibliography: Ersch and Gruber, *Encyc.* section ii., part 27, p. 151; *Corriere Israelitico*, x., xi.; *R. E. J.* xxvi.; Mortara, *Indice*, passim.

G. I. E.

PISA, DA: Italian family, deriving its name from the city of Pisa. It can be traced back to the fifteenth century.

Abraham ben Isaac da Pisa: Talmudist; son of Isaac ben Jehiel; lived in Bologna, where he died in 1554. He was often consulted about religious questions. One of his responsa is found in the collection of Menahem Azariah da Fano, in which, despite his veneration for Meïr ben Isaac Katzenellenbogen of Padua, Abraham refutes the latter's arguments and expresses the wish that, for the sake of harmony, the rabbis would agree upon one authority in accordance with whose decisions religious questions might be decided. A court banker, Abraham suffered much from the exactions of the popes during the Turkish wars, and consequently was in straitened circumstances. Not being able to publish his responsa, he left them in manuscript, with other works of his.

In the list of names in the archives of the Jewish community of Rome for the years 1536 to 1542 is found the name of **Solomon da Pisa** (see Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 419), and among the prominent members of the community during the period 1542-1605 were **Abraham ben Joseph** and **Moses ben Solomon da Pisa** (*ib.* ii. 421). Two of the later descendants of this family were **Giuseppe Pisa** (b. 1827, Ferrara; d. Milan, Feb. 24, 1904) and his nephew Ugo Pisa. The former, a merchant and manufacturer, took an active part in the revolutionary movement of 1848.

Other distinguished members of the family were **Jehiel** (see Jew. Encyc. vii. 83) and **Isaac ben Jehiel** (for whose son Abraham see above).

Daniel ben Isaac da Pisa: Wealthy and learned philanthropist of the sixteenth century. He was called to the rabbinate of Rome during the pontificate of Clement VII., and succeeded in bringing harmony into that community. He united into one congregation the different elements, consisting of Italian and foreign-born Jews, and instituted a council of sixty members to administer the affairs of the amalgamated congregation. The decisions of this council were declared legal by a papal decree of Dec. 12, 1524. While David Reubeni was at Rome, Daniel da Pisa provided for his wants and served as his interpreter before the pope. Through Daniel's influence Reubeni received from Clement VII. letters of recommendation to the King of Portugal and to other Christian monarchs.

Bibliography: Grätz, *Gesch.* ix. 248; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, ed. Venice, p. 65b; Heilprin, *Seder ha-Dorot*, i. 236, 245, Warsaw, 1883; David Kaufmann, in *R. E. J.* xxvi. 81-96, xxix. 146-147, xxxi. 65 *et seq.*, xxxii. 130-134; Michael, *Or ha-Ḥayyim*, No. 144; *Il Vessillo Israelitico*, 1904, p. 105; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 40, 44, 128.

D. S. Man.

Ugo Pisa: Italian writer and senator; born Aug., 1845. After taking part in the campaign of 1866 he studied law. In 1869 and 1870 he was attached to the Italian consulate at Constantinople, and was then secretary of legation in China, Japan, London, and Berlin successively. In 1873 he entered the Banca Pisa of Milan; he was elected common councilor, judge of the tribunal of commerce, counsel and president of the chamber of commerce, and finally senator (Nov. 17, 1898).

Pisa is the author of the following works: "Assicurazione Colletiva Contro gl' Infortunii sul Lavoro, ed Intervento del Patronato Milanese per Facilitarne l'Applicazione," Milan, 1885; "Liberi Protezionisti e Socialisti," *ib.* 1892; in collaboration with G. Fraschi, "Sulla Opportunità di Dare Maggiore Efficacia Practica all' Azione del Consiglio dell' Industria e del Commercio," *ib.* 1893; "Relation sur la Prévoyance pour les Accidents de Travail en Italie 1882-89" (in "Congrès International des Accidents du Travail et des Assurances Sociales à Milan"), *ib.* 1894; "Delle Norme per Regolare il Licenziamento degli Agenti di Commercio," etc., *ib.* 1894; "Relation sur la Prévoyance pour les Accidents du Travail en Italie" (in "Comité Italien des Sciences Sociales pour l'Exposition de Paris"), *ib.* 1899.

Bibliography: *Illustrazione Italiana*, 1898, part ii., p. 425.

S. U. C.

PISGAH (always with the article: **Ha-Pisgah**): Mountain in Moab, celebrated as one of the stations of the Israelites in their journey through that country (Num. xxi. 20) and as the place of one of Balak's sacrifices (*ib.* xxiii. 14), but chiefly as the place of Moses' death after he had beheld from its summit "all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder [western] sea; and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar" (Deut. xxxiv. 1-2, R. V.). It is identified (*ib.* xxxiv. 1) with Mount Nebo; and in Num. xxiii. 14 the "field of Zophim" is the "top of Pisgah." Under the "slopes of Pisgah" was the "sea of the Arabah" or Dead Sea (Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20, R. V.).

Pisgah has been identified also with the modern Naba, a ridge which projects westward from the plateau of Moab, near the northeastern end of the Dead Sea, about five miles southwest of Heshbon, and 2,643 feet above the Mediterranean and 3,935 feet above the Dead Sea. It is described by G. A. Smith ("Historical Geography of the Holy Land," p. 563) as about two miles long, with a level top about one-half mile broad. "It is of flinty limestone, mostly barren." It commands an extensive view of the whole of western Palestine. There are two summits: the higher, Ras Naba; the lower and outermost, Ras Siyaghah. The latter commands the whole of the Jordan valley and is probably identical with the "top of Pisgah which looketh down upon Jeshimon" (Num. xxi. 20, R. V., margin).

The name "Pisgah" has not survived till modern times, unless in "Ras Fashkah," a headland on the opposite or western side of the Dead Sea. It is said to have been still used, however, in the time of Eusebius (in the form *Φασγώ*; comp. LXX. *Φασγά*, *Φασχά*) for a district in that region (Eusebius, "Onomasticon," ed. Lagarde, pp. 124-125, 237).

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 562-566; Tristram, *Land of Moab*, pp. 339-340; *Survey of Eastern Palestine*, pp. 154-156, 198-203; Conder, *Heth and Moab*, 3d ed., pp. 132 *et seq.*; Driver, *Commentary on Deuteronomy* (xxxiv. 1).

E. C. J. F. McL.

PISGAH, HA-. See Periodicals.

PISTACHIO-NUT. See Nut.

PITHOM (פתם; LXX. Πειθώ, Πιθώμ): One of the cities which, according to Ex. i. 11, was built for the Pharaoh of the oppression by the forced labor of the Israelites. The other city was Raamses; and the Septuagint adds a third, "On, which is Heliopolis." The meaning of the term ערי מסכנות, rendered in the Authorized Version "treasure cities" and in the Revised Version "store cities," is not definitely known. The Septuagint renders πόλεις ὀχυραί "strong [or "fortified"] cities." The same term is used of cities of Solomon in I Kings ix. 19 (comp. also II Chron. xvi. 4). The location of Pithom was a subject of much conjecture and debate until its site was discovered by E. Naville in the spring of 1883. Herodotus (ii. 158) says that the canal made by Necho to connect the Red Sea with the Nile "passes Patumos, a city in the Arabian nome." This district of Arabia was the twentieth nome of Lower Egypt, and its capital was Goshen (Egyptian, "Ḳosen").

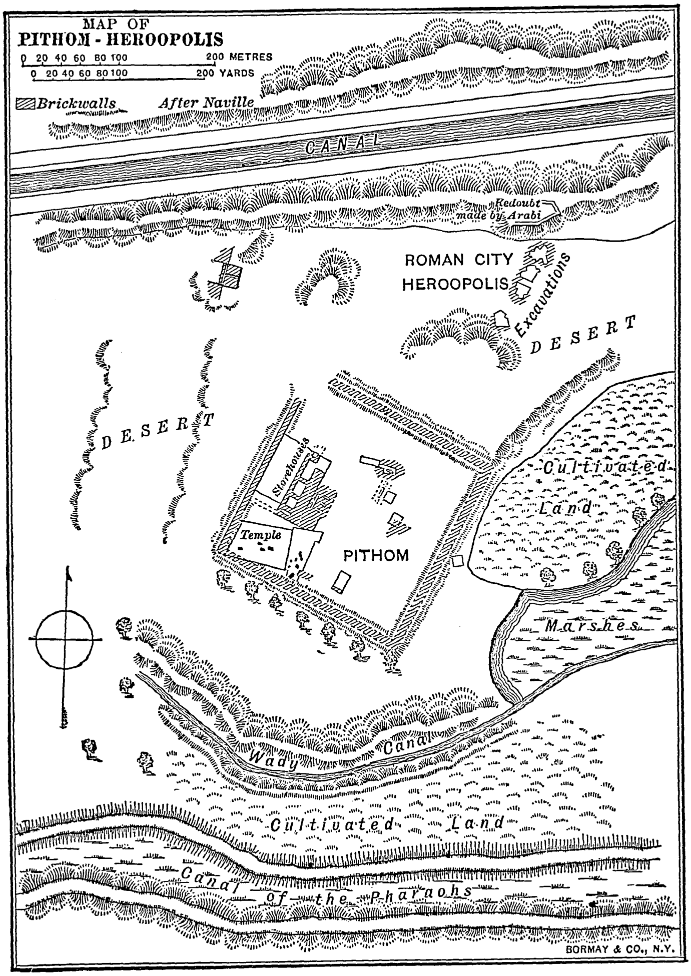

The site of Pithom, as identified by Naville, is to the east of the Wady Tumilat, southwest of Ismailia. Here was formerly a group of granite statues representing Rameses II., standing between two gods; and from this it had been inferred that this was the city of Raamses mentioned in Ex. i. 11. The excavations carried on by Naville for the Egypt Exploration Fund disclosed a city wall, a ruined temple, and the remains of a series of brick buildings with very thick walls and consisting of rectangular chambers of various sizes, opening only at the top and without any communication with one another. These are supposed to have been the granaries or store-chambers, from which, possibly, the army may have been supplied when about to set out upon expeditions northward or eastward. The city stood in the eighth nome, adjoining that of Arabia; so that the statement of Herodotus is not exactly correct. It was known in the Greek period as Heroopolis or Heroonpolis. The Egyptian name, "Pithom" (Pi-Tum or Pa-Tum), means "house of Tum" [or "Atum"], *i.e.*, the sun-god of Heliopolis; and the Greek word "Hero" is probably a translation of "Atum."

The discovery of the ruins of Pithom confirms the Biblical statement and points to Rameses II. as the Pharaoh that oppressed Israel. The name of the city Pi-Tum is first found on Egyptian monuments of the nineteenth dynasty. Important evidence is thus afforded of the date of the Exodus, which must have taken place toward the end of the nineteenth dynasty or in the beginning of the twentieth dynasty.

In the Middle Ages Fayum was called "Pithom" by the Jews, so that the Gaon Saadia is termed "Al-Fayyumi" in Arabic (Hebr. "Ha-Pitomi"), and he himself translates "Pithom" in Ex. i. 11 by "Al-Fayyum."

Bibliography: Naville, *The Store City of Pithom*, etc., in *Memoir of Egypt Exploration Fund*, 1885; Sayce, *Higher Criticism and the Monuments*, 1894, pp. 239 *et seq.*, 250 *et seq.*; Driver, in Hogarth's *Authority and Archæology*, 1899, pp. 54 *et seq.*, 61, 68.

E. C. J. F. McL.

PITTSBURG: Second largest city in the state of Pennsylvania. With Allegheny, the twin-city on the north side of the Allegheny River, it is the chief city of western Pennsylvania.

There are no reliable records of the beginnings of the Jewish community; but it has been ascertained that between 1838 and 1844 a small number of Jews, mostly from Baden, Bavaria, and Württemberg, settled in and around Pittsburg. These were joined by others in 1847 and by still others in 1852, who included in their numbers the founders of Jewish communal life. The first Jewish service was held in the autumn of 1844, while the first attempt at organization was made in 1847, when a mere handful of men combined with the hope of forming a congregation. They worshiped in a room on Penn street near Walnut (now 13th) street, having engaged the Rev. Mannheimer as cantor. They formed also a Bes Almon Society, and purchased a cemetery at Troy Hill. The congregational body finally became known as "Ez Hajjim." It lacked homogeneity on account of the varying religious views of its members; and divisions and reunions took place from time to time until about 1853, when a united congregation was formed under the name "Rodeph Shalom." In 1864 a further division occurred, the seceders chartering a congregation under the name "Ez Hajjim" in 1865, and purchasing a cemetery at Sharpsburg.

Congregation Rodeph Shalom.

Congregation Rodeph Shalom first worshiped in a hall over the Vigilant engine-house on Third avenue, then in the Irish hall on Sixth street, and in 1861 built on Hancock (now Eighth) street the first synagogue in western Pennsylvania. In 1879 it purchased the West View Cemetery. In 1884 the synagogue was enlarged, but it was subsequently torn down, and the present building, under erection during 1900 and 1901, was dedicated on Sept. 6 and 7 of the latter year. Among the early readers and teachers of Rodeph Shalom were Sulzbacher and Marcuson. In 1854 William Armhold took charge of the congregation, remaining till 1865, when he went to Philadelphia. During his administration the congregation erected the temple on Eighth street; and, in conjunction with Josiah Cohen, he conducted a school which was maintained from 1860 to 1868. From 1865 to 1870 L. Naumburg was teacher and reader; and in his day the Reform movement was considerably advanced. The first rabbi of the congregation was Lippman Mayer, who came from Selma, Ala., in the spring of 1870. He successfully guided the congregation along advanced Reform lines until his retirement as rabbi emeritus in 1901. By that time he had seen his congregation grow from a membership of 65 to 150. He was succeeded (April 1, 1901) by J. Leonard Levy, the present (1905) incumbent, who was called from Reform Congregation Keneseth Israel, Philadelphia. In the past two years Rodeph Shalom has grown considerably. Its present number of members and seat-holders exceeds 400; and it is worthy of record that on the day after the dedication of the new temple (Sept. 8, 1901) the congregation contributed a sum of money which not only liquidated a debt of nearly $100,000, but left a surplus of over $30,000.

Rodeph Shalom, which during the past sixteen years has been presided over by Abraham Lippman, has since 1901 issued, for the use of its members and others: "A Book of Prayer" for the Sunday services; "A Text-Book of Religion and Ethics for Jewish Children"; "A Home Service for the Passover"; "A Home Service for Ḥanukkah"; "The Children's Service"; "Sabbath Readings" for each Sabbath of the year; and three volumes of Sunday lectures. The congregation distributes these Sunday lectures weekly in pamphlet form to all who attend the services, and also furnishes gratuitously a special edition to non-Jewish residents of Allegheny county.

The Ez Hajjim congregation worshiped for a time in a hall in the Dennis block on Second avenue, and in 1882 purchased its present building on Fourth and Ross streets. It has prospered, and is an active force in Jewish congregational and communal life. Among its ministers may be mentioned: A. Crone (1874–81); A. Bernstein (1881–91); F. Salinger (1891–1897); Michael Fried (since 1898), the present (1905) incumbent, a graduate of the Jewish Theological Seminary of America. Ez Hajjim belongs to the school of progressive conservatism, and now has family pews and confers the rite of confirmation. It has inaugurated Friday evening services and has a Ladies' Auxiliary Society, a flourishing religious school, and a growing alumni association.

Pittsburg is notable in American Jewish history on account of the conference (see Jew. Encyc. iv. 215, *s.v.* Conferences, Rabbinical) held there in 1885, and is also well known as a generous supporter of all national Jewish movements, notably the Hebrew Union College and the Denver Hospital. Among the more prominent local philanthropic and charitable institutions may be mentioned the following: (1) J. M. Gusky Orphanage and Home, with the Bertha Rauh Cohen Annex. The Home was founded in 1890 by Esther Gusky, in memory of her husband, Jacob Mark Gusky. The Annex was the gift in 1889 of Aaron Cohen in memory of his wife, Bertha Rauh Cohen, the only daughter of Rosalia Rauh and the late Solomon Rauh.

Philanthropic Associations.

The Home has 62 inmates, an annual income of about $10,000, and an endowment fund of $67,000. (2) The United Hebrew Relief Association, a union of the Hebrew Benevolent Society and the Hebrew Ladies' Aid Society. It dispenses $10,000 yearly, and has a sinking-fund of $29,000. (3) The Columbian Council School, a social settlement. It conducts a large number of classes, public lectures, a library, public baths, a gymnasium, etc. The bath-house was the gift of Alexander Peacock. The disbursements are about $6,000 annually. (4) The Ladies' Hospital Aid secures and pays for hospital attention for the sick poor. It has an annual income of about $8,000, and is at present endeavoring to erect a Jewish hospital. (5) The Young Ladies' Sewing Society, which dispenses clothing to the poor; income about $2,000 annually.

The Concordia Club fosters Jewish social life in Pittsburg. The Council of Jewish Women is represented by the Columbian Council. The Y. M. H. A. has been reorganized, and gives promise of great activity. The Independent Order of B'nai B'rith has five lodges; and the Independent Order of the Free Sons of Israel, the Sons of Benjamin, Sons of Israel, and Sons of Abraham have two each. There are two weekly papers, one in English, "The Jewish Criterion," of which Rabbi Levy and Charles H. Joseph are the editors, and one in Judæo-German, the "Volksfreund."

The Jews of Pittsburg are prominent in the professions and in commerce. Donors to non-sectarian charities include J. D. Bernd and Isaac Kaufmann, the latter of whom in 1895 gave the Emma Kaufmann

Free Clinic to the medical department of the Western University. Among those who have held positions in public life are Emanuel Wertheimer, select councilman and member of the state house of representatives; Morris Einstein, select councilman (15 years); Josiah Cohen, judge of the Orphans' Court; E. E. Mayer, city physician; L. S. Levin, assistant city attorney. Isaac W. Frank is president of the National Founders' Association, and A. Leo Weil is a member of the executive committee of the Voters' Civic League.

Prominent Jews.

Since 1882 there has been a steady increase in the number of Jews in Pittsburg, the new settlers coming mostly from eastern Europe. Russian, Rumanian, and Hungarian Jews have come in large numbers, and are beginning to display an appreciable interest in public affairs. They have six synagogues (whose rabbis include A. M. Ashinsky and M. S. Sivitz), many ḥebras, and a number of small religious societies. The Pittsburg Jewry strongly sympathizes with the Zionistic movement, having a large number of Zionistic societies. The number of Jewish inhabitants is estimated at between 15,000 and 25,000, in a total population of about 322,000.

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A. J. L. L.

PIUS IV. (Gian Angelo Medici): Pope from 1559 to 1565. He was a Milanese of humble origin, and became cardinal under Paul III., through the latter's relations with Gian's brother Giangiacomo, who had made himself master of Sienna. Gian, who enjoyed the pope's confidence, was clever, good-natured, condescending, somewhat worldly-minded, and in every way a complete contrast to the fanatical Paul IV., after whose death he succeeded to the papacy. This contrast appeared in the severity with which he dealt with Paul's favorites. Although he did not favor the Inquisition, he did not dare attack it. He convened the Council of Trent for the third time, and succeeded in having it brought to a satisfactory termination through the ability of the president of his choice, Marone.

The Jews breathed more freely under Pius. It was due to his intervention that Emperor Ferdinand canceled the edict of expulsion which had been issued against the Bohemian Jews. He bettered the condition of the Jews in Rome and in the Pontifical States by changing and in part revoking the restrictions imposed by Paul IV., and by granting them the following privileges: to lay aside the Jews' badge when traveling, if they remained only for one day in any place; to enlarge the ghetto, and to open shops outside of it; and to acquire real estate beyond the ghetto limits to the value of 1,500 gold ducats. The JUS GAZAKA or GAZAGA, of later date, rests upon a decree to prevent the increase of rent in the ghetto.

Pius ordered the restoration of account-books and communal records which had been confiscated, and pardoned all the trespasses committed by the Roman Jews against Paul's decrees except murder, counterfeiting, mockery of Christianity, and lese-majesty. He even granted the Jews permission to print the Talmud, though under a different name. His successor, Pius V., followed in Paul IV.'s footsteps.

BIBLIOGRAPHY: Grätz, *Gesch.* ix. 393; Joseph ha-Kohen, *'Emek ha-Baka*, pp. 124 *et seq.*; David Gans, *Ẓemaḥ Dawid* for the year 1559; Ranke, *Gesch. der Päpste*, i. 205 *et seq.*; Stern, *Urkundliche Beiträge*, p. 137; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 160 *et seq.*; Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 40.

D. H. V.

PIYYUṬ (plural, Piyyuṭim): Hymn added to the older liturgy that developed during the Talmudic era and up to the seventh century. The word is derived from the Greek term for poetry, perhaps more directly from ποιητής. The author of a piyyuṭ is called "payyeṭan," a Neo-Hebrew form derived from "piyyuṭ." In midrashic literature the word "piyyuṭ" is used merely in the general sense of "fiction" (Gen. R. lxxxv.; Yalḳ., Dan. 1063), while "payyeṭan" is used in the technical sense of an author of synagogal poetry. R. Eleazar, son of Simon b. Yoḥai, was called a student of the Bible and the Mishnah, a payyeṭan, and a preacher (Lev. R. xxx.; Pesiḳ. 179a, ed. Buber; Zunz, "G. V." p. 380; *idem*, "S. P." p. 60).

Historical Development.

The oldest piyyuṭim are anonymous. They were written during the era of the early Geonim (*c.* 7th cent.) and are embodied in the prayer-book. They show an attempt at meter, and, as in some late Biblical poetical compositions, the successive lines are often alphabetically arranged. Examples of this kind are found in the Sabbath morning prayer "El Adon, ha-Kol Yoduka," in the penitential prayers "We-Hu Raḥum" for Mondays and Thursdays, and elsewhere.

The oldest payyeṭan known by name is JOSE BEN JOSE (ha-Yatom); his date can be fixed only from the fact that he was known to Saadia, who quotes him; but this merely proves that he lived not later than 850. The next payyeṭan known is Yannai, who is said to have been the teacher of the most prolific and popular of the old payyeṭanim, Eleazar ben Ḳalir. The latter's most famous successor was Saadia Gaon, in the tenth century. From that time the payyeṭanim become very numerous and are found in all larger Jewish settlements, notably in Germany, France, Spain, and Italy. Zunz ("Literaturgesch.") counts over 900 names of payyeṭanim. It seems likely that they were influenced by the troubadours and the minnesingers, both in the writing of their poems and in their musical settings.

In Germany, France, Spain, and Italy.

In Germany in the eleventh century there were Moses ben Kalonymus, Meshullam ben Kalonymus, Simon ben Isaac, and Gershom ben Judah; in the twelfth century Jekuthiel ben Moses of Speyer, Menahem ben Machir of Ratisbon, Meïr ben Isaac (the ḥazzan), Kalonymus ben Judah, Eliezer ben Nathan (author of the history of the persecutions during the Crusades), Ephraim ben Isaac of Ratisbon, and Ephraim ben Jacob of Bonn; in the thirteenth century Moses ben Ḥasdai תקו (of Tachau ?), Eleazar ben Judah of Worms, and Eliezer ben Joel ha-Levi.

In France Benjamin ben Samuel of Coutances (11th cent.; Gross, "Gallia Judaica," p. 553), Yom-Ṭob ben Isaac of Joigny (martyred at York in 1190), Rashi, and many of the tosafists, were liturgical poets, as were Moses of Coucy and Abraham and Jedaiah Bedersi.

In Spain, where Hebrew poetry reached the highest development, the best liturgical poets were Solomon ibn Gabirol, Judah ha-Levi, and Abraham and Moses ibn Ezra. A large number of others whose names are famous in philosophical and Talmudic literature wrote liturgical poems, as Joseph ben Isaac ibn Abitur, Isaac Ghayyat, Judah ben Bileam, Baḥya ben Joseph ibn Paḳuda, and Isaac ben Reuben of Barcelona; even Maimonides is known as the author of a few hymns.

In Italy, where, according to some, Eleazar Ḳalir had his home, there were payyeṭanim from the tenth to the eighteenth century. According to Zunz, Solomon ha-Babli of the tenth century lived in Rome ("Babel" being a metonymic name for Rome). To the thirteenth and fourteenth centuries belong Isaiah di Trani and Immanuel of Rome. After the fourteenth, payyeṭanim became fewer, and their productions were rarely embodied in the official liturgy. Generally their piyyuṭim were written to commemorate some local event. Thus Baruch ben Jehiel ha-Kohen wrote on the devastation wrought during the time of the Black Death (1347); Abigdor Ḳara, on the persecution in Prague (1389); Samuel Schotten, on the fire in Frankfort-on-the-Main (1711); Jacob ben Isaac, on the conquest of Posen by a hostile army (1716); and Malachi ha-Kohen, on an earthquake that threatened Leghorn (1742). The Thirty Years' war (1618–48), also the Cossack persecutions under Chmielnicki (1648), produced an extensive literature of such piyyuṭim.

Classification.

The piyyuṭim are of various kinds, according to their theme, their place in the liturgy, or their form. The **Seliḥah,** the penitential prayer, occupies the foremost rank and is most likely the oldest. The "We-Hu Raḥum," for Mondays and Thursdays, was known as early as the time of the Geonim. It was originally composed for fast-days, as were some of the older, anonymous seliḥot: the "El Melek Yosheb" and the various litanies, which are, in parts, found in Talmudic literature; the "Abinu Malkenu"; and the "Mi she-ʻAnah." A common theme of the seliḥot is the sacrifice of Isaac (see ʻAḳedah). Another regular feature of the penitential prayers is the confession of sins ("widdui"), in which the initial letters of the successive lines are generally in alphabetical order. The introductory part is called the "petiḥah," and the closing part the Pizmon, to which there is a refrain.

Special Names.

The hymns for holy days and some special Sabbaths are more specifically called "piyyuṭim," or often, wrongly, "yoẓerot." They are divided according to their place in the regular liturgy. Those that are inserted in the evening prayer ("ʻarbit") are called **Maʻarabiyyot;** those inserted in the first benediction of the morning prayer are called **Yoẓer,** from the benediction "Yoẓer Or"; in the second benediction, **Ahabah,** from the initial word of that benediction; those inserted in the benediction following the Shemaʻ are called **Zulat,** from the keywords "En Elohim zulateka," or **Ge'ullah,** from the benediction "Go'el Yisrael." Other names taken from the characteristic words of the passages in which the piyyuṭim are inserted are **Ofan** and **Me'orah.** **Ḳerobot** (incorrectly **Ḳeroboẓ,** perhaps under French influence; Zunz, "S. P." p. 65) is the name of a piyyuṭ inserted in the Tefillah proper (see Ḳerobot and Shemoneh ʻEsreh). Another name, rarely used, for the same piyyuṭ is **Shibʻata,** from "shibʻah" (= "seven"), because the tefillot for Sabbath and holy days consist of seven benedictions. A special class of piyyuṭim is formed by the **Tokaḥah** (= "reproof"), penitential discourses somewhat similar to the widdui, and the Ḳinah for the Ninth of Ab.

According to their poetical form there are to be distinguished the **Sheniyah,** the stanzas of which consist of two lines each; the **Shelishit,** consisting of three lines; the **Pizmon,** already mentioned; the **Mostegab,** in which a Biblical verse is used at the beginning of every stanza; the **Shalmonit,** a meter introduced by Solomon ha-Babli (Zunz, "S. P." p. 167; *idem,* "Ritus," p. 135). The poetical form was originally acrostic, according to the alphabet in proper order (א"ב) or reversed (תשר"ק) or in some artificial form (אלב"ם). In later times, beginning with the eleventh century, it became customary for the author to weave his name into the acrostic, sometimes adding an invocation; for instance, "May he prosper in the Law and in good deeds."

When Piyyuṭim Are Recited.

The days on which piyyuṭim are inserted in the regular liturgy are the holy days (including Purim and the Ninth of Ab) and a number of Sabbaths which possess special significance, as the Four Parashiyyot, including the Sabbaths falling between them ("Hafsaḳot"); the Sabbaths on which New Moon falls; Ḥanukkah Sabbath; Sabbath Bereshit, when the first portion of the Torah is read; Sabbaths on which the Scriptural reading has some special significance, as when the sacrifice of Isaac (Wayera), or the Song of Moses (Beshallaḥ), or the Ten Commandments (Yitro), or the law of the Red Heifer (Ḥuḳḳat) is read; and other Sabbaths. The persecutions during the Crusades constitute the theme of the "Zulat," on the Sabbaths intervening between Passover and Pentecost. Special events, as a circumcision on the Sabbath or a wedding during the week, are celebrated by appropriate piyyuṭim. On this point the various rites, as the Ashkenazic, the Polish, the Sephardic, the Italian, those of Carpentras and Oran, Frankfort-on-the-Main, Worms, and Prague, and other prominent old communities, differ very greatly, as they differ also with regard to the pieces selected for the holy days. In general, however, every minhag has given preference to the works of local authors.

The natural development of the language introduced into the piyyuṭim not only the Neo-Hebrew words which are found in the prayers of Talmudic times, such as "ʻolam" in the sense of "the universe" (Biblical Hebrew, "eternity"), "merkabah" (= "the divine chariot"), "hitḳin" (= "to arrange"), but also a large number of new words formed on models and from roots found in Talmudic and midrashic literature or arbitrarily developed from such words as are met with in the works of the oldest

Philological and Dogmatic Characteristics.

payyeṭanim. Thus Jose ben Jose employs "shu'at ḳeṭoret" (= "the service of the frankincense") in his ritual for the Day of Atonement (Landshuth, "Siddur Hegyon Leb," p. 507, Königsberg, 1875), an expression the use of which has only a weak support in the Biblical "sha'ah" (comp. Gen. iv. 5). The typical development of the mannerism of the payyeṭanim is found as early as in the works of Yannai—for instance, in his piyyuṭ for Passover eve, embodied in the Haggadah and in the Ashkenazic ritual for the Sabbath preceding Passover ("Az Rob Nissim"). He uses by preference such rare and poetical expressions as "ẓarah" (= "to call") instead of "ḳara," and "saḥ" (= "he spoke") for "dibber"; and such midrashic allegorical designations as "ger ẓedeḳ" for Abraham, "Patros" for Egypt; and he arbitrarily mutilates Biblical and rabbinical words (*e.g.*, טיסת [= "the camp"] from טיקס [Greek, *τάξις*], the Aramaic translation of "degel" in Num. ii. 2).

The master in this line is Ḳalir, whose אץ קוצץ in the ḳerobah for Sabbath Zakor (the Sabbath preceding Purim) has become proverbial for its mannerisms (see Erter, "Ha-Ẓofeh," Vienna, 1864). No better, as a rule, is its intrinsic worth as poetry. The piyyuṭ suffers from endless repetitions and from excessive attention to rime and the acrostic. One of the most curious instances is afforded by the seliḥah of Ephraim ben Jacob of Bonn (12th cent.), beginning "Ta shema'," and found in the Ashkenazic ritual for the fifth day after New-Year. The author, who shows a remarkable command of the Talmudic idiom and a profound knowledge of Talmudic dialectics, argues with God, in the style of the Talmudic discourse, to prove that Israel should receive far better treatment at His hands, saying, "To every question there is an answer; only mine remains unanswered!"

There are, however, a few noble exceptions, as Judah ha-Levi's poems, notably his famous ode on Zion, found in the liturgy for the Ninth of Ab, and Solomon ibn Gabirol's hymns, as his wonderful penitential hymn "Shomamti be-Rob Yegoni" in the Ashkenazic ritual for the Fast of Gedaliah. Abraham ibn Ezra's religious poetry, while noble in thought and grammatically correct, lacks the inspiration of true poetry.

Among the German and French payyeṭanim, Solomon ben Abun of France (12th cent.) and Simon ben Isaac of Worms (10th cent.) likewise may be quoted as exceptions. While both poets labor under the difficulties created by the customs of acrostic, rime, and midrashic allusion, they display deep religious sentiment and are free from that mannerism which seeks distinction in creating difficulties for the reader. Simon ben Isaac's poem beginning "Atiti le-ḥananek," which serves as an introduction to the ḳerobah for the Shaharit service of the second New-Year's day (Ashkenazic ritual), is a noble expression of trust in God's mercy, not unworthy of Ps. cxxxix., from which the author drew his inspiration. The pizmon "Shofeṭ Kol ha-Areẓ," by Solomon ben Abun (Zunz, "Literaturgesch." pp. 311–312), found in the Ashkenazic ritual for the day preceding New-Year and for the Shaḥarit service on the Day of Atonement, expresses in profoundly religious tones the belief in divine justice.

Opposition to Piyyuṭim.

It seems, as has already been stated, that the payyeṭanim, like the troubadours, conceived their poetry as something that possessed no liturgical character in the strict sense of the word. The degree of approval with which these hymns were received, or of personal respect which the author, in many instances a local rabbi, enjoyed, decided for or against the insertion of the piyyuṭim in the Maḥzor of the congregation. Opposition to the inclusion of the piyyuṭ in the regular prayer as an unlawful interruption of divine service is found as early as the eleventh century. Rabbenu Tam (Jacob ben Meïr) defends the practise against the objections of Hananeel and Hai Gaon ("Haggahot Maimoniyyot," in "Yad," Tefillah, vi. 3). Jacob ben Asher disapproves of the practise, quoting the opinion of his father, Asher ben Jehiel, and of Meïr ha-Kohen. Still, in the fourteenth century the custom was so well established that Jacob Mölln (Maharil; Hilkot Yom Kippur, p. 47b, ed. Warsaw, 1874), disapproved not only of the action of his disciples, who preferred to study in the synagogue while the congregation recited the piyyuṭim, but also of any departure from local custom in the selection of the piyyuṭim and the traditional airs (Isserles, in notes on Ṭur Oraḥ Ḥayyim, 68; Shulḥan 'Aruk, Oraḥ Ḥayyim, 619).

Other objections, from the esthetic standpoint, and on account of the obscure and often blasphemous language used, have been presented in a masterly criticism upon Ḳalir's piyyuṭim by Abraham ibn Ezra (commentary on Eccl. v. 1). These objections, against which Heidenheim endeavored to defend Ḳalir (commentary on the ḳerobah for the Musaf of the Day of Atonement), were revived in the earliest stages of the Reform movement (see Zunz, "Ritus," pp. 169 *et seq.*). Indeed, as early as the beginning of the eighteenth century dogmatic objections to the piyyuṭim were raised, chiefly in regard to addressing prayers to the angels, and to certain gross anthropomorphisms (Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* צרכין, pp. 33b *et seq.*)—objections the force of which some of the strictest Orthodox rabbis, like Moses Sofer, recognized. (See Anthropomorphism and Anthropopathism.

The Reform movement resulted in the general disuse of the piyyuṭim even in synagogues in which otherwise the traditional ritual was maintained; but in such synagogues and even in almost all those which use the Reform ritual, some of the most popular piyyuṭim for New-Year and the Day of Atonement have been retained.

The verbal difficulties of the piyyuṭ made commentaries a necessity, so that even the authors themselves appended notes to their piyyuṭim. An exhaustive commentary by Johanan Treves was published in the Bologna (1541) edition of the Roman Maḥzor. Of the later commentators none has done more valuable work than Wolf Heidenheim, who, however, limited himself to the Ashkenazic and to the Polish ritual. He was the first, also, to write a correct German translation of the whole Maḥzor, but neither his nor Michael Sachs's translation succeed in the almost impossible task of remaining faithful to the original and producing at the same time a readable text in German. The same may be said of the translations in other modern languages. An exception exists in the work of Seligmann Heller, who succeeded in producing a really poetical version of some of the piyyuṭim.

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D.

PIZMON: Hymn with a refrain; usually the chief poem in the scheme of seliḥot sung or recited by the cantor and congregation in alternation. Of the many etymological derivations suggested for the word, "psalm" (Greek, *ψαλμός*) seems the most likely. Others which have been offered find the origin of the word in the Aramaic פיס (lamentation), the Hebrew פז (treasure; comp. מכתם), the Greek *ποίημα* (poem), or the French "passementerie" or German "posamentir" (embroidery).

Among the Sephardim any important hymn, in parts of the service other than the seliḥot, constructed in metrical stanzas with a refrain, is termed a pizmon. Such, for example, are Aḥot Ḳetannah and 'Et Sha'are Raẓon. These and others like them are distinguished by a special traditional melody. This is also the case with the chief pizmonim of the Ashkenazim (comp. Bemoẓa'e Menuḥah; Yisrael Nosha'; Zekor Berit); but several are chanted to a general melody for such poems, for which see Seliḥah.

On the use of the word "pizmon" among the Jews of South Arabia, see "Berliner Festschrift," p. 12.

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A. F. L. C.

PIZZIGHETTONE, DAVID BEN ELIEZER HA-LEVI: Italian Talmudist and physician; flourished in the first half of the sixteenth century. As physician he was active in Cremona; as editor, in Venice. In the latter city he was employed in the Bomberg printing establishment, and wrote an introduction to the edition of Maimonides' "Yad ha-Ḥazaḳah" published there.

According to a statement of Landshuth, Pizzighettone was rabbi in Ferrara; but this statement is erroneous.

Bibliography: Mortara, *Indice*; I. T. Eisenstadt, *Da'at Kedoshim*, p. 58; Landshuth, *'Ammude ha-'Abodah*, p. 343; Fürst, *Bibl. Jud.* iii. 106.

E. C. A. Pe.

PJURKO, ABRAHAM MARCUS: Russian Hebraist and pedagogue; born at Lomza Feb. 15, 1853. After having studied Talmud and rabbinics, he devoted himself to modern Hebrew literature, publishing successively: "Bat Yiftaḥ" (Lyck, 1873), a Biblical poem; "Re'uyim ha-Debarim le-Mi she-Amaram" (Warsaw, 1880), criticisms on Biblical and Talmudical legends; "Sefer Miktabim ha-Shalem" (*ib.* 1882), a Hebrew letter-writer, containing 150 specimens of letters on different subjects; "Niṭ'e Na'amanim" (*ib.* 1884), 100 stories for the young; "Kur ha-Mibḥan" (*ib.* 1887), a book for teachers, containing a Biblical catechism; "Haskalah Medumah" (*ib.* 1888), a sketch of Jewish life.

In 1893 Pjurko published eleven stories for children, two of which were written by his son **Ḥayyim,** and in 1894 "Shebeṭ Sofer ha-Shalem," a new letter-writer, also containing 150 specimens. In the same year he published "Yalḳuṭ ha-Re'im," a grammatical work in verse, and issued a new and revised edition of his "Niṭ'e Na'amanim." "Elef ha-Magen," a grammar for school courses, was published in 1898.

In 1899 Pjurko began the publication of the weekly periodical "Gan Sha'ashu'im," in which, besides numerous articles by him, two of his works deserving special mention were published, namely, "Ab le-Banim" (1899) and "Ha-Rab we-Talmidaw" (1900). The latter work consists of essays on grammar. In addition, Pjurko has contributed to many Hebrew periodicals.

H. R. B. Ei.

PLACE-NAMES: The geographical names of Palestine are not so often susceptible of interpretation as the personal names, which frequently form regular sentences referring to divine action (see Names). The majority of place-names, probably, preceded the Israelitish conquest, as is shown by the fact that several of them have already been identified in the name-list given in the Egyptian and Assyrian monuments (see map, Jew. Encyc. ix. 486). Here there are towns, like Joppa, Jerusalem, Gaza, Dor, and Ajalon, which have had a continuous existence under one name for over three thousand years. Even of the compound names, some existed in the early lists, showing that Abel, Ain, and Beth were used from the earliest times to designate respectively meadows, springs, and shrines.

Some of the names of places bear evidence of the existence of shrines of local deities; thus, Beth-shemesh and En-shemesh were devoted to the worship of the sun; Beth-anath and Beth-dagon to Anath and Dagon respectively. Ashtart seems to have been the local deity of Ashteroth Karnaim, and it has been suggested that the various place-names containing "rimmon" (En-rimmon, Gath-rimmon, etc.) indicate a deity of that name, though "rimmon" itself means "pomegranate." In a few cases the indefinite term "el" is used, as in Beth-el, Penuel, and Jezreel. It is uncertain whether these places were named in honor of the Israelitish god or of some Canaanite local deity.

In addition to such theophorous names there are many which are derived from plants, as Beth-tappuah (the apple-tree); Hazezon-tamar (the city of palm-trees; another name for Jericho); while Elim and Elon imply the oak. Similarly, place-names are derived from animals, as from the stag (Ajalon), the gazel (Ophrah), the wild ass (Arad), the calf (Eglon), and the kid (En-gedi). Bird-names are more rare, Beth-hoglah (the partridge) being the best known. The place Akrabbim was probably named after the scorpions which abounded there (for a fuller list see Jacobs, "Studies in Biblical Archæology," pp. 101–103).

Some of these names occur in plural or in dual form, as Eglaim, Mahanaim, Diblathaim; in the vocalized text of the Bible, Jerusalem also has this form. In the majority of cases, it appears this refers to some duplication of objects—in the case of Jerusalem, to the twin hills upon which it is situated. There are a certain number of compound names conveying information as to the localities, as those compounded with "en" (spring), *e.g.*, En-rogel, En-gedi; with "beer" (well), *e.g.*, Beer-sheba, Beeroth; with "hazar" (village), *e.g.*, Hazar-gaddah; with "ir" (town), *e.g.*, Ir-nahash; with "kir" or "kiryah" (city), *e.g.*, Kir-Moab; and with "gath" (winepress), *e.g.*, Gath-rimmon.

Natural features gave names to other places, as the predominant color in Lebanon (white), or Adummim (red). The size of a town gave rise to the names Rabbah (great), and Zoar (small), while its beauty is indicated in Tirzah and Jotbah. The need of defense is indicated by the frequency of such town-names as Bozrah, which means literally a "fortified place," Geder, a "walled place," and Mizpah, a "watch-tower."

Perhaps the most frequent component is "beth," implying, as a rule, a sacred shrine. This, however, is sometimes omitted, as is shown in the case of Beth-baal-meon, which occurs also as Baal-meon, though sometimes the second component is omitted and the word reduced to Beth-meon. It has been conjectured that the name of Bethlehem is connected with the Babylonian god Lahamu. Especial interest attaches to the place-names Jacob-el and Joseph-el, which occurred in the Egyptian hieroglyphics, and are supposed to throw light upon the names of the Patriarchs.

Altogether, there are about fifteen hundred place-names occurring in the Old Testament and Apocrypha, the majority of which still need philological inquiry. Many names relating to places occur in the Old Testament with specialized meanings which are not adequately represented in the English versions, as Shefelah (the maritime plain of Phenicia); so with Negeb (southern Judea).

Bibliography: G. B. Gray, in Cheyne and Black, *Encyc. Bibl.*; G. Grove, in Stanley's *Sinai and Palestine*, pp. 479-534.

J.

PLACZEK, ABRAHAM: Austrian rabbi; born at Prerau Jan., 1799; died at Boskowitz Dec. 10, 1884. In 1827 he became rabbi in his native city, and from 1832 to 1840 he officiated at Weisskirchen, in Moravia, whence he was called to Boskowitz. In Oct., 1851, he succeeded S. R. Hirsch as acting "Landesrabbiner" of Moravia, and in this office he successfully defended the rights of the Jews, especially during the period of reaction. Placzek was one of the most prominent Talmudists of his time, as well as a successful teacher, and carried on correspondence with eminent rabbis, in whose collections of responsa his name is frequently mentioned.

Bibliography: *Die Neuzeit*, 1884, p. 483; G. Deutsch, in *Luaḥ*, ed. Epstein, Brünn, 1885.

s. S. F.

PLACZEK, BARUCH JACOB: Austrian rabbi; born at Weisskirchen, Moravia, Oct. 1, 1835; son and successor of Abraham Placzek. In 1858 he founded a high school at Hamburg, and two years later was called to Brünn. Since 1884 he has been styled "Landesrabbiner" of Moravia, after having had charge of that rabbinate as assistant to his father from 1861. It is mainly due to him that only men with an academic and theological training are appointed as rabbis in Moravia. Placzek is now (1905) chief rabbi of Brünn, a knight of the Order of Francis Joseph, and curator of the Israelitisch-Theologische Lehranstalt at Vienna; he was likewise founder of the Proseminar, with which a cantors' school is connected, as well as of a number of philanthropic societies. He is an honorary member also of several political societies.

Placzek has published, in part under the pseudonym **Benno Planek:** "Gedichte" ("Im Eruw, Stimmungsbilder," 1867), the novel "Der Takif," and other works, several of which have been translated into English, French, and Hebrew. He is known also as a naturalist (comp. "Kosmos," v., vols. iii. and x.), his scientific works including: "Die Affen," "Wiesel und Katze," "Der Vogelgesang nach Seiner Tendenz und Entwicklung," "Vogelschutz oder Insektenschutz," "Zur Klärung in der Vogelfrage," "Atavismus," and "Kopf und Herz" (an introduction to the study of animal logic).

s. S. F.

PLAGUE.—Biblical Data: Word which is used in the English versions of the Bible as a rendering of several Hebrew words, all closely related in meaning. These are: (1) "Maggefah" (a striking, or smiting): Used in a general way of the plagues inflicted upon the Egyptians (Ex. ix. 3-4); of the fatal disease which overtook the spies (Num. xiv. 37), and of that which slew many of the people after the rebellion of Korah (Num. xvi. 48-49), and at Shittim because of idolatrous practises at the shrine of Baal-peor (Num. xxv. 8, 9, 18; Ps. cvi. 29-30); of the tumors which attacked the Philistines on account of the presence of the Ark (I Sam. vi. 4), and of the three days' pestilence which ravaged Israel after David's numbering of the people (II Sam. xxiv. 21, 25); of a disease of the bowels (II Chron. xxi. 14-15), and, prophetically, of a plague which shall consume the flesh of the enemies of Jerusalem, both man and beast (Zech. xiv. 12, 15, 18).

(2) "Negef," from the same root and with the same general meaning as "maggefah" (a blow, a striking): Used of the plague of Baal-peor (Josh. xxii. 17), of that which followed the rebellion of Korah (Num. xvi. 46-47), and with a general application (Ex. xii. 13, xxx. 12; Num. viii. 19). The corresponding verb is used with the sense of "to plague" in Ex. xxxii. 35, Josh. xxiv. 5, and Ps. lxxxix. 23.

(3) "Nega‘" (a touch, a stroke): Used of the last of the Egyptian plagues (Ex. xi. 1) and many times of leprosy (Lev. xiii., xiv., and xxiv., and generally in I Kings viii. 37-38 and Ps. xci. 10). The corresponding verb, in addition to a general use in Ps. lxxiii. 5, 14, is used of the plague which afflicted Pharaoh and his house because of the wrong done to Abram (Gen. xii. 17).

(4) "Makkah" (a blow, a wound): Used of the plague which was due to the eating of quails (Num. xi. 33), of the plagues of Egypt (I Sam. iv. 8), and more generally (Lev. xxvi. 21; Deut. xxviii. 59, 61; xxix. 22; Jer. xix. 8, xlix. 17, l. 13).

(5) "Deber": Rendered "plagues" in Hos. xiii. 14; "murrain" (*i.e.*, cattle-plague) in Ex. ix. 3; and "pestilence" in Ex. v. 3, ix. 15; Num. xiv. 12, and Hab. iii. 5.

E. C. J. F. McL.

——**In Rabbinical Literature:** Commenting on the words of Jethro, "For in the thing wherein they dealt proudly he was above them" (Ex. xviii. 11), the Talmud says: "The Egyptians were cooked in the pot in which they cooked others" (Soṭah 11a), that is, the punishment was made to correspond to their crime, on the "jus talionis" principle. This refers to Pharaoh's edict to the effect that all Jewish infants were to be cast into the Nile, the Egyptians being punished by the plague that turned the water of the Nile to blood. At the same time this plague proved that the Nile was not a deity as the Egyptians believed. Furthermore, the Egyptians suffered to the full extent the evils of the plagues, and did not derive any benefit, however indirect, therefrom. Hence, the frogs died in heaps "and the land stank"; while the "'arob," which the Rabbis say was a mixture or drove of wild animals (not "a swarm of flies"), disappeared after the plague ceased, and "there remained not one": so that the Egyptians might not profit from the hides of the animals, which they might have done had the latter died like the frogs. Two theories have been advanced for the plague of darkness, one of which is that the plague was intended to hide the annihilation of the wicked Israelites who, refusing to leave Egypt, died there.

"Lex Talionis."

The period of each plague was seven days (Ex. vii. 25); and twenty-four days intervened between one plague and the next. The ten plagues lasted nearly twelve months ('Eduy. ii. 10; comp. Ex. R. ix. 12). The order and nature of the plagues are described by R. Levi b. Zachariah in the name of R. Berechiah, who says: "God used military tactics against the Egyptians. First, He stopped their water-supply (the water turned to blood). Second, He brought a shouting army (frogs). Third, He shot arrows at them (lice). Fourth, He directed His legions against them (wild animals). Fifth, He caused an epidemic (murrain). Sixth, He poured naphtha on them (blains). Seventh, He hurled at them stones from a catapult (hail). Eighth, He ordered His storming troops (locusts) against them. Ninth, He put them under the torturing stock (darkness). Tenth, He killed all their leaders (first-born)" (Yalḳ., Ex. 182; Pesiḳ. R. xvii. [ed. Friedmann, 89b]).

Plagues in the Red Sea.

Ten other plagues were inflicted on the Egyptians in the Red Sea (Ab. v. 6; Ab. R. N. xxxiii.; comp. ed. Schechter, 2d version, xxxvi.), in the various ways in which Pharaoh and his hosts were drowned. R. Jose the Galilean says: "The Egyptians in the Red Sea suffered fifty plagues. In Egypt the 'finger' of God was recognized by the ten plagues; but at the Red Sea God's powerful 'hand' was visible [Ex. xiv. 31, Hebr.], which being multiplied by five fingers makes fifty plagues." R. Eliezer multiplied these by 4, making 200 plagues; and R. Akiba multiplied them by 5, making 250 plagues. Each adduced his multiplier from the verse: "He cast upon them (1) the fierceness of his anger, (2) wrath, (3) and indignation, (4) and trouble, (5) by sending evil angels among them" (Ps. lxxviii. 49). R. Eliezer does not count "fierceness of his anger" (Mek., Ex. vi.; comp. Ex. R. xxiii. 10; see also the Passover Haggadah).

The order of the plagues in the Psalms differs from that in Exodus. R. Judah indicated the latter order by the mnemonic combination דצך עדש באחב, consisting of the initial letters of the ten plagues as follows: דם צפרדע כנים ערוב דבר שחין ברד ארבה חשך (מכת) בכורות = (1) water turning to blood, (2) frogs, (3) lice, (4) swarms of beasts, (5) murrain, (6) blains, (7) hail, (8) locusts, (9) darkness, (10) slaying of the first-born. The ten plagues are furthermore divided thus: three performed through Moses, three through Aaron, three directly by God, and one, the sixth, through Moses and Aaron together (Ex. vii. 17–x. 21; "Shibbole ha-Leḳeṭ," ed. Buber, p. 97b).

E. C. J. D. E.

——**Critical View:** In the majority of cases the plague is regarded and spoken of as a divine visitation, a penalty inflicted upon the individual, family, or nation because of sin. Even the common disease of leprosy is said to be "put in a house" by God (Lev. xiv. 34). The exact nature of the fatal sickness which attacked the people on more than one occasion in the wilderness is a matter of conjecture, but there can be little doubt that it was the bubonic plague which destroyed the Philistines (I Sam. v. 6–12).

Plagues of Egypt.

The calamities inflicted upon the Egyptians because of Pharaoh's refusal to let the people of Israel go into the wilderness to observe a feast to YHWH are designated "plagues" (Ex. ix. 14, xi. 1). The narrative in Exodus tells of ten such visitations. According to the critical analysis of the sources of this narrative it appears that one, probably the earliest, story (J) tells of seven of the ten plagues (viz., 1, 2, 4, 5, 7, 8, 10); another (E), of four, or possibly six (viz., 1, 3 [?], 7, 8, 9, 10 [?]); and the third (P), of six (viz., 1, 2, 3, 5, 6, 10). Psalm lxxviii. recalls seven, and Psalm cv. eight, of these. It is possible that one or more of the plagues may be duplicated in the narrative as it now stands.

Details of Plagues.

The first plague was the defilement of the river. "All the waters that were in the river were turned to blood. And the fish that was in the river died" (Ex. vii. 21). The Egyptians regarded the Nile as a god (see Maspero, "Dawn of Civilization," pp. 36–42), and no doubt, to the Hebrew writer, this visitation seemed peculiarly appropriate. The water of the Nile regularly becomes discolored from minute organisms or from decaying vegetable matter and mud carried down by the floods which reach Egypt in June. The color is said to vary from gray-blue to dark red. A cause of this plague might therefore be found in the presence of an unusually large quantity of such impurities, making the water putrid. The second plague was a multitude of frogs. The third and fourth consisted of swarms of insect pests, probably stinging flies or gnats. The fifth was a murrain, or cattle-plague, probably anthrax or rinderpest. Pruner ("Krankheiten des

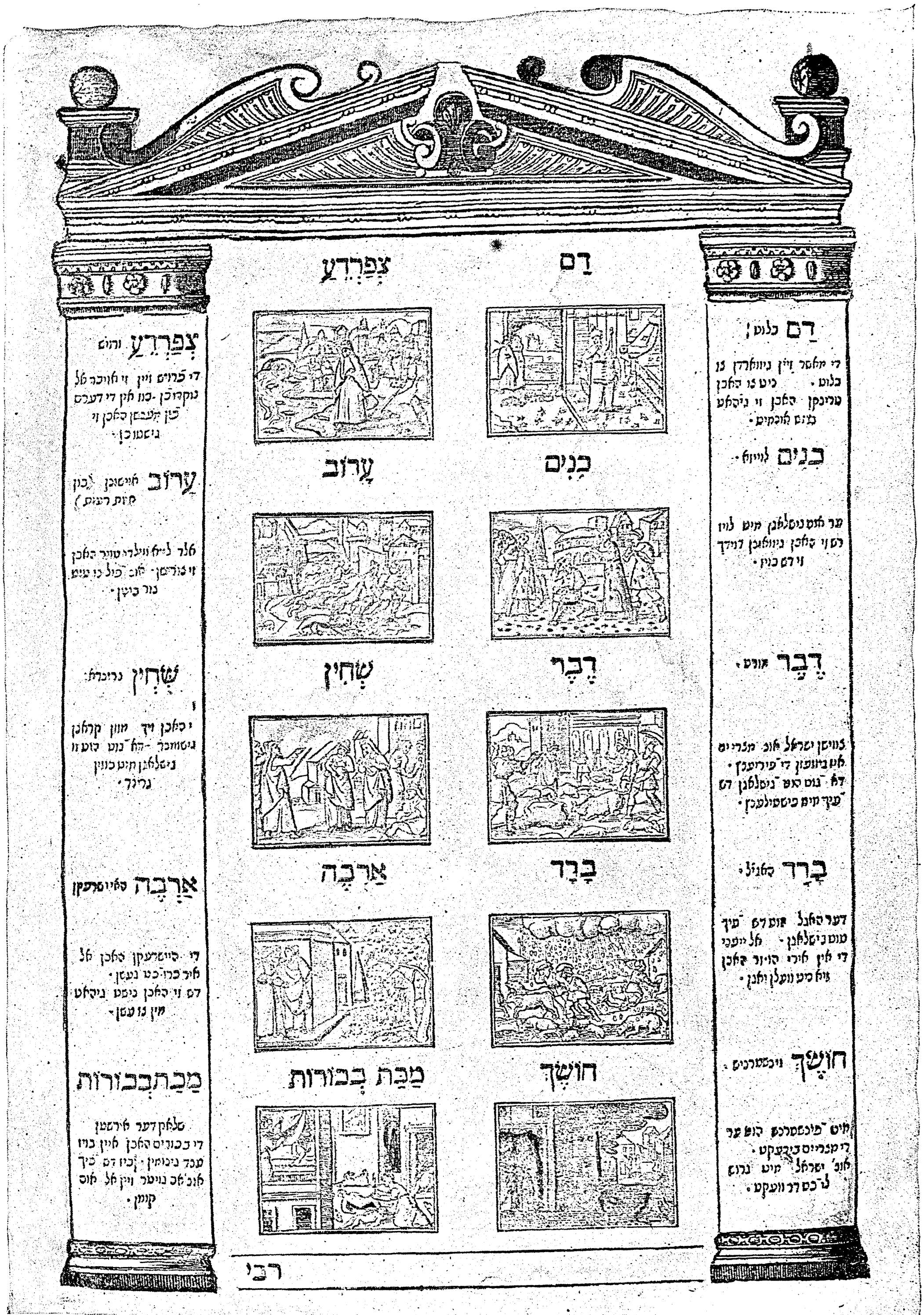

דָם בלוט ׃

די וואסר זיין גיווארדן צו
בלוט · ניט צו האבן
טרינקן האבן זי גיהאט
מיט אוכקים ·

כִנִים לייזה ·

ער האט גישלאגן מיט לייז
דש זי האבן גיוואלגן דורך
ווי דם כנים ·

דֶבֶר אורש ·

צווישן ישראל אונ' מצרים
האט גישיידן די פירעכן ·
דא גוט האט גישלאגן דש
פיך מיט פישטילעכן ·

בָרָד האגל ·

דער האגל האט דש פיך
גאר גישלאגן · אל ווייבער
די אין אירי הייזר האבן
ניט מיט וועלן יאגן ·

חושך פינשטרניש ·

מיט פינשטרניש האט ער
די מצרים ביגעקט ·
אונ' ישראל מיט גרוש
ליכט דר וועקט ·

צְפַרְדֵעַ פרוש

די פרוש זיין ווי לויבר אל
גיקראכן · כמו אין די דערם
פון די ... האבן זי
גישטונקן ·

עָרוֹב מישונג פון
חיות רעות)

אלר לייא ווילדי טיר האבן
זי גוריסן · אונ' כול צו טוט
נור ביסן ·

שְׁחִין גרינדט:

י כאבן זיך אוון קראגן
גישוואכר · הא' גוט דוט זי
גישלאגן מיט כווין
גרינד ·

אַרְבֶה היישרעקן

די היישרעקן האבן אל
איר פרוכט גנעסן ·
דש זי האבן נישט גיהאט
אין צו עסן ·

מַכַּת בְּכוֹרוֹת

טלאג דער ערשטן
די בכורים האבן איין גרוז
ענד גינומן · כוו דס כיך
אונ' אב גוינער ווין אל אוס
קומן ·

רבי

THE TEN PLAGUES, ACCORDING TO A PASSOVER HAGGADAH OF 1695.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Orients," Erlangen, 1847) describes an outbreak of the last-named in Egypt in 1842.

The sixth plague was one of boils which Philo ("De Vita Moysis") describes as a red eruption in which the spots became swollen and pustular, and in which "the pustules, confluent into a mass, were spread over the body and limbs." This description, if correct, would point to smallpox. The seventh plague was a great storm of hail; the eighth, a swarm of locusts destroying the crops and even the leaves and fruit of the trees. The ninth was a "thick darkness" continuing for three days. It has been suggested that such a darkness might have been caused by the south or southwest wind, which blows about the time of the vernal equinox, bearing clouds of sand and fine dust that darken the air (see Denon, "Voyage dans l'Egypte," p. 286, Paris, 1802); this wind blows for two or three days at a time. The tenth and last plague was the destruction of the first-born, when YHWH "gave their life over to the pestilence and smote all the first-born of Egypt" (Ps. lxxviii. 50–51).

BIBLIOGRAPHY: Dillmann-Ryssel, *Exodus und Leviticus*, Leipsic, 1897; Pruner, *Krankheiten des Orients*, Erlangen, 1847; A. Macalister, *Medicine and Plague*, in Hastings, *Dict. Bible*.

E. C. J. F. McL.

PLANTS.—In the Bible: The following names of plants and plant materials are found in the Old Testament:

[The plant-names in this table follow the order of the Hebrew alphabet, but are transliterated according to the system adopted by THE JEWISH ENCYCLOPEDIA.]

Hebrew Name.	Botanical Name.	Popular Name.
א		
Ebeh	Cyperus Papyrus, Linn. (?)	Papyrus (?).
Abaṭṭiḥim (plural).	Citrullus vulgaris, Schrad.	Watermelon.
Abiyyonah	fruit of Capparis spinosa, Linn.	Thorny caper.
Egoz	Juglans regia, Linn.	Walnut.
Agam, agmon	Juncus, Arundo, Phragmites	Rush, reed.
Ahalim, ahalot (pl.).	Aquilaria Agallocha, Roxb. (Gildemeister and Hoffmann, "Die Aetherischen Oele," p. 645, note).	Aloes-wood.
Orot	Eruca sativa, Lam. (?)	Eruca.
Ezob	Origanum Maru, Linn	Wild marjoram.
Aḥu, gome	Cyperus Papyrus, Linn.	Papyrus.
Aṭad	Lycium europæum, Linn.	Box-thorn.
Elah (see ẓori)	Pistacia Terebinthus, var. Palæstina, Engl.	Terebinth.
Allah, allon	Quercus	Oak.
Algummim, almuggim (pl.).		Sandalwood (?).
Erez	Cedrus Libani	Cedar of Lebanon.
Oren	a conifer, Pinus or Abies	Pine or fir.
Eshel	Tamarix Syriaca, Boiss., or Tamarix articulata, Vahl.	Tamarisk.
ב		
Bo'shah		Stinkweed (?).
Bedolaḥ	gum of the Balsamodendron Mukul, Hooker.	
Boṭnim (pl.)	fruit of Pistacia vera, Linn.	Pistachio.
Beka'im	mulberry	In the Mishnah a sort of fruit.
Beẓalim (pl.)	Allium Cepa, Linn.	Onion.
Barḳanim	Phæopappus scoparius, Sieb.	Phæopappus.
Berosh, berot	Abies Cilicica, Ant. and Ky	Cilician spruce.
Borit	vegetable lye of Mesembryanthemum, Salicornia, Aizoon, etc.	
Basam, bosem	Balsamodendron Opobalsamum, Kunth.	
Beter	not a plant, but erroneously identified by Wellhausen and Kautzsch with Malabathrum.	
ג		
Gad	Coriandrum sativum, Linn.	Coriander.
Galgal	(prototype) Plantago Cretica, Linn., Gundelia Tournefortii, Linn., Centaurea myriocephala, Schrad., and others (Fonck, "Streifzüge," etc., p. 87; Kerner, "Pflanzenleben," ii. 787).	rolling balls of dry weeds, "witch-balls," as explained by Bar Hebræus on Ps. lxxxiii. 14.
Gome (see aḥu).		
Gefen	Vitis vinifera, Linn.	Grape-vine.
Gefen sadeh (see paḳḳuʻot).		
Gofer	Cupressus	Cypress.
ד		
Duda'im (pl.)	Mandragora officinarum, Linn.	Mandrake.
Doḥan	Andropogon Sorghum, Linn.	Bread, durra.
Dardar	a thistle, especially Centaurea Calcitrapa, Linn., and others.	Star-thistle.
ה		
Hobnim		Ebony.
Hadas	Myrtus communis, Linn	Myrtle.
ז		
Zayit	Olea Europæa, Linn	Olive.
ח		
Ḥabaẓẓelet	Colchicum, especially Colchicum Steveni, Kunth.	Meadow-saffron.
Ḥedeḳ	Solanum coagulans, Forsk.	Nightshade.
Ḥoaḥ	probably Echinops viscosus, DC.; perhaps Acanthus Syriacus, Linn.	According to tradition, a fodder for camels.
Ḥiṭṭah	Triticum vulgare, Linn.	Cultivated wheat.
Ḥelbenah	resin of Ferula galbaniflua, Boiss. and Buhse.	
Ḥallamut	Anchusa, Linn.	Bugloss or alkanet.
Ḥaẓir	Allium Porrum, Linn.	Leek.
Ḥarul	Lathyrus, Linn.	Vetchling.
Yiẓhar	figurative for "zayit"	Olive.
כ		
Kammon	Cuminum Cyminum, Linn.	Cumin.
Kussemet	Triticum Spelta, Linn.	Spelt.
Kofer	Lawsonia alba, Lam	Henna.
Karkom	root of Curcuma longa, Linn. (*sic*).	Turmeric.
ל		
Libneh	Populus alba, Linn.	White poplar.
Lebonah	from Boswellia Carteria, Birdwood, and others.	Frankincense.
Luz (see shaḳed).		
Loṭ	mastic (*sic*) of Pistacia Lentiscus, Linn.	
Laʻanah	Artemisia monosperma, Delile, Artemisia Judaica, Linn.	Absinth.
מ		
Malluaḥ	Atriplex Halimus, Linn.	Orach.
Mor	especially from Commiphora Abyssinica, Engl., and Commiphora Schimperi, Engl. (according to Holmes, perhaps Commiphora Kataf, Engl., Balsamodendron Kafal, Kunth; see Gildemeister and Hoffmann, *l.c.* p. 639; Schweinfurth, "Berichte der Deutschen Pharmacologischen Gesellschaft," iii. 237, cited by Gildemeister and Hoffmann, *l.c.* p. 637).	Myrrh.
נ		
Nahalolim (pl.).	according to Saadia, Prosopis Stephaniana, Willd.	
Naḥal (see tamar).		
Naṭaf	resin of Styrax officinalis, Linn.	Storax.
Neḳot	tragacanth of Astragalus gummifer, Labill., and others.	Varieties of astragalus.
Naʻaẓuẓ	a prickly plant, which can not be identified with certainty.	Alhagi (?).
Nerd	Nardostachys Jatamansi, DC.	Spikenard.
ס		
Suf	Juncus	Rush.
Sir	Poterium spinosum, Linn (?)	Thorny burnet; perhaps, also, other thornbushes.
Sillon (pl. sallonim).		Thorn, thornbush.
Seneh	Rubus sanctus, Schreb.	Blackberry.

Hebrew Name.	Botanical Name.	Popular Name.
Sirpad	according to Ibn Janaḥ, Atraphaxis spinosa, Linn.; according to Jerome, Urtica, Linn.	Atraphaxis, or nettle.
ע		
‘Adashim (pl.).	Lens esculenta, Mnch	Lentil.
‘Eẓ shemen	Elæagnus hortensis, M. Bieb. (?), Pinus Halepensis, Mill. (?).	Pine.
‘Arabah	Populus Euphratica, Oliv	Euphrates poplar.
‘Arot, considered by the LXX. as identical with "aḥu."		
‘Armon	Platanus orientalis, Linn	Plane-tree.
‘Ar‘ar	Juniperus oxycedrus, Linn	Juniper.
פ		
Pol	Vicia faba, Linn., probably also Vigna Sinensis, var. sesquipedalis, Linn.	Horse-bean, bean.
Pannag	Panicum miliaceum, Linn. (?).	Millet.
Paḳḳu‘ot (pl.)	Citrullus Colocynthis (Linn.), Schrad.	Bitter cucumber.
Pishtah	Linum usitatissimum, Linn	Flax.
צ		
Ẓe'elim	Zizyphus spina-Christi, Linn	Christ's-thorn.
Ẓinnim (pl. ẓeninim).		Thorn-hedge, thorns.
Ẓafẓafah	Salix safsaf, Forsk	Willow.
Ẓori (see elah).	resin of Pistacia Terebinthus, var. Palæstina, Engl., but, according to Jewish tradition, resin of Commiphora Kataf, Engl. (Balsamodendron Kafal, Kunth).	Terebinth.
ק		
Ḳiddah, ḳeẓi‘ah.	varieties of Cinnamomum Cassia, Bl.	Cassia.
Ḳoẓ		Thorn-bush.
Ḳiḳayon	Ricinus communis, Linn	Common castor-oil plant.
Kimmos	Urtica, Linn (?)	Nettle.
Ḳaneh	Arundo Donax, Linn., and Phragmites communis, Trin.	Reed.
Ḳeneh bosem and ḳaneh ha-ṭob.	Acorus Calamus, Linn	Calamus (Gildemeister and Hoffmann, *l.c.* p. 384).
Ḳinnamon	Cinnamomum Zeylanicum, Breyne.	Cinnamon-bush.
Ḳeẓaḥ	Nigella sativa, Linn	Nutmeg-flower.
Ḳishshu‘im (pl.)	Cucumis Chate, Linn., and Cucumis sativus, Linn.	Cucumber.
ר		
Rosh	according to Post, Citrullus Colocynthus (Linn.), Schrad. (see paḳḳu‘ot), but this is very doubtful).	
Rimmon	Punica Granatum, Linn	Pomegranate.
Rotem	Retama Rætam (Forsk.), Web.	Juniper-bush.
שׂ שׁ		
Sorah (same as doḥan [?]).		
Siaḥ	Artemisia, Linn	Wormwood.
Sikkim (pl.)		Brambles.
Se‘ora	Hordeum, Linn	Barley.
Shum	Allium sativum, Linn	Garlic.
Shoshannah, shushan.	Lilium candidum, Linn	Lily.
Shiṭṭah	Acacia Nilotica, Del., and others.	Acacia.
Shayit (?).		
Shamir	Paliurus aculeatus, Linck (?)	Garland-thorn.
Shaḳed, luz	Prunus Amygdalus, Stokes (Amygdalus communis, Linn.).	Almond.
Shiḳmah	Ficus Sycomorus, Linn	Sycamore.
ת		
Te'enah	Ficus Carica, Linn	Fig.
Te'ashshur	Cupressus sempervirens, Linn.	Cypress.
Tidhar	according to the Targ., Cornus mas, Linn., or Cornus Australis, Cam.	Cornel, dogwood.
Tamar, and possibly also naḥal.	Phœnix dactylifera, Linn	Palm.
Tappuaḥ	Malus communis, Desf	Apple.
Tirzah	(1) according to Saadia and Ibn Janaḥ, Pinus Halepensis, Mill.; (2) according to the Vulgate, Ilex, either Quercus Ilex, Linn., or Quercus coccifera, Linn.	(1) Pine; (2) oak.

——**In the Apocrypha:** In the Apocryphal books the following plants and plant-products are mentioned: vine, palm, fig, olive-tree, mulberry-tree (pomegranate), wheat, barley, pumpkin, rush, reed, grass, cedar, cypress, terebinth, mastic, holm-oak, rose, lily, ivy, hedge-thorn, spices, cinnamon, aspalathus, myrrh, galbanum, stacte, and incense. The rose and ivy are mentioned in the Mishnah also; but they do not occur in the Hebrew Old Testament.

The rose-plant of Jericho, mentioned in Ecclus. (Sirach) xxiv. 14, has been identified, through over-hasty speculation, with *Anastatica Hierochuntica*, which, however, is not found in that district. This *Anastatica* is frequently used by the Christians as a symbol, while the modern Jews have frequently mentioned it in their poetry. The *Asteriscus pygmæus*, Coss., which grows at Jericho, also has been regarded as the rose of Jericho. The branches of the *Anastatica* bend inward when the fruit becomes ripe, so that the numerous closed, pear-shaped pods, found at the ends of the branches, seem to be surrounded by a lattice. In the case of the *Asteriscus*, on the other hand, after the time of ripening it is not the branches, but the top leaves, grouped in rosettes, which close over the fruit (Robinson, "Palästina," ii. 539; Sepp, "Jerusalem und das Heilige Land," i. 610; Post, "Flora of Syria, Palestine, and Sinai," p. 67; Kerner, "Pflanzenleben," ii. 783).

——**In Philo and Josephus:** Philo gives no additional information regarding the knowledge of botany possessed by the Jews in antiquity. It is true that he made allegorical use of grass and flowers, wild trees and those that bear fruit, the oak, the palm, and the pomegranate, incense, and the tree of life (Siegfried, "Philo von Alexandria," pp. 185 *et seq.*, Jena, 1875), but he wrote neither on botany nor on agriculture (Meyer, "Gesch. der Botanik," ii. 80). Josephus, on the other hand, deserves special mention, since he was the only author in Jewish antiquity who attempted to describe a plant in exact detail. He says, in his discussion of the head-dress of the high priest ("Ant." iii. 7, § 6): "Out of which [the golden crown] arose a cup of gold like the herb that we call 'saccharus,' but which is termed 'hyoscyamus' by the Greeks." The form *σάκχαρον* is the Greek transliteration of the Aramaic "shakruna," which is not mentioned again until it is named in the medical work ascribed to ASAPH BEN BERECHIAH. The next description of the plant is given in Hebrew by Azariah dei Rossi ("Me'or 'Enayim," ch. xlix.). Josephus describes it from personal observation and shows a very clear knowledge of the peculiarities of the plant. In describing it he mentions the *μήκων*, or poppy, for the first time in Jewish literature, as well as the plants *εὔζωμον* (rocket), *βουνίας*, and *σιδηρίτις*. He is likewise the first to refer to the chick-pea in *'ερεβίνθων οἶκος* ("B. J." v. 12, § 2), the vetch ("karshinna"; *Vicia Ervilia*, Linn.; *ὄροβος*, *ib.* v. 10, § 3), the fenugreek (*Trigonella Fœnum-Græcum*, Linn.; *τῆλις*, *ib.* iii. 7, § 29), the amomum ("Ant." xx. 2, § 3) growing near Carrhæ, and the laurel-wreaths of the Romans (*δάφνη*, "B. J." vii. 5, § 4).

The second specifically botanical reference is to

Plants First Mentioned by Josephus.

the *πήγανον*, a rue of extraordinary size growing in the precincts of the palace at Machærus. The rue is mentioned by Josephus ("B. J." vii. 6, § 3) for the first time among Jewish writers, though it occurs also in Luke xi. 42. Later the Greek name appears as a foreign word in the Mishnah. The rue at Machærus was equal to any fig-tree in height and breadth, and according to tradition it had been standing since the time of Herod; the Jews cut it down when they occupied this fortress. The valley bounding the city on the north, Josephus continues, is called Ba'arah (בערה; Epstein, "Mi-Ḳadmoniyyot," p. 108), and produces a marvelous root of the same name. "It is a flaming red, and shines at night." Then follows the popular description of a magic root that can be drawn from the earth only by a dog, which loses its life thereby. Ælian (*c.* 180) repeats the tale; but a picture in the Vienna manuscript of Dioscorides, made in the fifth century, is the earliest proof that this mysterious root was supposed to be the mandragora or mandrake (Ferdinand Cohn, in "Jahresbericht der Schlesischen Gesellschaft für Vaterländische Cultur," botanical section, 1887, 27, x.; "Verhandlungen der Berliner Anthropologischen Gesellschaft," 17, x. [1891] 730; 19, xii. 749. Instead of a dog, an ass pulls out the root according to Midr. Agada, ed. Buber, on Gen. xlix. 14. On the human form of the mandrake see Ibn Ezra on Cant. vii. 14; Salfeld, "Hohelied," p. 72. The popular belief regarding the mandragora is given in full by Judah Hadassi [1148] in "Eshkol ha-Kofer," 152c; Maimonides, "Moreh," French transl. by Munk, iii. 235; Güdemann, "Gesch." iii. 129; Grünbaum, "Jüdisch-Deutsche Chrestomathie," p. 176).

The Sodom-Apple.

Josephus was also the first to mention the so-called Sodom-apple, *Calotropis procera*, Willd. (Post, *l.c.* p. 526), describing it as a fruit exactly resembling edible apples in color, but composed only of ashes, and crumbling in the hand to dust ("B. J." iv. 8, § 4). He speaks highly also of the fruitfulness of Palestine, mentioning particularly the palms ("Ant." iv. 6, § 1; "B. J." i. 6, § 6; iii. 10, § 8; iv. 8, §§ 2, 3, 4) and balsam at Jericho ("Ant." xiv. 4, § 1; xv. 4, § 2) and Engedi (*ib.* ix. 1, § 2), as well as the palms at Phasaelis, Archelais (*ib.* xviii. 2, § 2), and Peræa ("B. J." iii. 3, § 3). The balsam-tree was introduced by the Queen of Sheba, and was afterward planted ("Ant." viii. 6, § 6) and tapped ("B. J." i. 6, § 6). At Jericho the cypress (*κύπρος*, *ib.* iv. 8, § 3) and the *μυροβάλανος* (*ib.* iv. 8, § 3) also grew. In Peræa, furthermore, there were fruitful places where olive-trees, vines, and palms flourished (*ib.* iii. 3, § 3), but the fruits of Gennesaret surpassed all (*ib.* iii. 10, § 8, a statement which is confirmed by the Talmud).

Biblical Names Recapitulated by Josephus.

Naturally every recapitulation of Biblical history contains references to all the Biblical plants; and in Josephus references are found to Adam's fig-leaves ("Ant." i. 1, § 4); the olive-leaf of Noah's dove (*ib.* i. 3, § 5); Noah's vine (*ib.* i. 6, § 3); Ishmael's fir-tree (*ib.* i. 12, § 3, *ἐλάτη*, as LXX. and Josephus render השיחים by analogy with אשוחא); Abraham's oak, *Ogyges* (*ib.* i. 10, § 3); the terebinth standing near Hebron since the creation of the world ("B. J." iv. 9, § 7); Esau's lentil pottage ("Ant." ii. 1, § 1); Reuben's mandrakes (*ib.* i. 19, § 8); the wheat-sheaf in Joseph's dream (*ib.* ii. 2, § 2) and the grapes in the visions of the two Egyptians (*ib.* ii. 5, § 2); Moses' ark of bulrushes (*ib.* ii. 9, § 4), and the burning bush (*βάτος*, *ib.* ii. 12); the manna that was like bdellium and coriander (*ib.* iii. 1, § 6); the blossoming almond-rod (*ib.* iv. 4, § 2); the seventy palms (*ib.* iii. 1, § 3); Rahab's stalks of flax (*ib.* v. 1, § 2); the trees in Jotham's parable (*ib.* v. 7, § 2); the cypress and thistle of the parable in II Kings xiv. 9 (*ib.* ix. 9, § 2); Hiram's cedar-trees (*ib.* vii. 3, § 2; viii. 2, § 7; 5, § 3; "B. J." v. 5, § 2); the pine-trees, which Josephus says were like the wood of fig-trees (*πεύκινα*, "Ant." viii. 7, § 1); the lilies and pomegranates on the pillars of the Temple (*ib.* viii. 3, § 4) and on the golden candlestick (iii. 6, § 7).

Solomon "spoke a parable on every sort of tree, from the hyssop to the cedar" (*ib.* viii. 2, § 5) and built the Δρυμών (*ib.* viii. 6, § 5; comp. *δρυμός*, "oak-coppice," *ib.* xiv. 13, § 3; "B. J." i. 13, § 2; Boettger, "Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus," p. 105).

Josephus, as well as the Biblical narrative, mentions apples eaten by Herod ("Ant." xvii. 7; "B. J." i. 33, § 7); fig-trees ("Ant." viii. 7, § 1; "B. J." vii. 6, § 3); pomegranates ("Ant." iii. 7, § 6); cages of sedge (*ib.* ii. 10, § 2); wheat (*ib.* xvii. 13, § 3; "B. J." v. 13, § 7); wheat and barley ("Ant." ix. 11, § 2; "B. J." v. 10, § 2); barley alone ("Ant." iii. 10, § 6; v. 6, § 4); and herbs (*λαχανεία*, "B. J." iv. 9, § 8).

Plants Named in the Legal Code.

In describing the legal code, Josephus recapitulates the following Biblical plants: hyssop at various sacrifices ("Ant." ii. 14, § 6; iv. 4, § 6); flax in the priestly robes (*ib.* iii. 7, § 7); pomegranates, signifying lightning, on the high priest's garments ("B. J." v. 5, § 7); lilies and pomegranates on the golden candlesticks ("Ant." iii. 6, § 7); cinnamon, myrrh, calamus, and iris ("ḳiddah") in the oil of purification (*ib.* iii. 8, § 3; Whiston: "cassia"); cinnamon and cassia ("B. J." vi. 8, § 3); the first-fruits of the barley ("Ant." iii. 10, § 5); he likewise cites the precept against sowing a diversity of plants in the vineyard (*ib.* iv. 8, § 20). In like manner the Biblical metaphor of the broken reed (*ib.* x. 1, § 2) is repeated.

Josephus is of course acquainted with the citron-apple, mentioned in the Mishnah and forming part of the festival-bush together with the palm-branch, willow, and myrtle, although he calls it vaguely the "Persian apple" (*μῆλον τῆς Περσέας*), not the "Median" ("Ant." iii. 10, § 4). He is more accurate in designating the fruit itself (*κιτρία*, *ib.* xiii. 13, § 1). The golden vine of the Temple is mentioned twice (*ib.* xiv. 3, § 1; "B. J." v. 5, § 4).

The "Yosippon."

The "Yosippon" (ed. Gagnier, ii. 10, § 70) mentions among the wonders seen by Alexander on his way to India a tree, איסבוקטין, which grew until noon, and then disappeared into the earth. In the same work (ii. 11, § 77) the trees of the sun and moon forewarn Alexander of his early death.

——**In the New Testament:** The following names of plants may be cited from the New Testament:

New Testament Name.	Botanical Name.	Popular Name.
ἀγριέλαιος (opposed to καλλιέλαιος).	Olea Europæa, Linn., var. sylvestris.	Wild olive of northern Syria.
ἄκανθα		Thorn.
ἀλόη	Aquilaria Agallocha, Roxb.	Aloe.
ἄμπελος (σταφυλή).		Vine.
ἄμωμον		Amomum.
ἄνηθον	Anethum graveolens, Linn.	Dill.
ἄψινθος	Artemisia, Linn	Wormwood.
βάτος	Rubus, Linn	Blackberry.
ἐλαία	Olea Europæa, Linn	Olive.
ζιζάνιον	Lolium temulentum, Linn.	Bearded darnel.
ἡδύοσμον	Mentha	Mint.
θύινος, derivative from θυία.	Thuja articulata, Vahl	Arbor-vitæ.
κάλαμος	Arundo Donax, Linn., and Phragmitis communis, Trin.	Reed.
κεράτιον	Ceratonia Siliqua, Linn	Saint-John's-bread, carob.
κιννάμωμον		Cinnamon.
κριθή	Hordeum, Linn	Barley.
κρινόν	Lilium candidum, Linn	Lily.
κύμινον	Cuminum Cyminum, Linn	Cumin.
λίβανος		Frankincense.
λίνον	Linum usitatissimum, Linn.	Flax (used only metaphorically for wick and for linen garments).
μάννα	from the Tamarix mannifera, Ehrenberg, and Alhagi Maurorum, DC.	Manna.
νάρδος	Nardostachys Jatamansi, DC.	Spikenard.
πήγανον	Ruta, Linn	Rue.
σίναπι	Sinapis, Linn	Mustard.
σῖτος, στάχυς	Triticum	Wheat, grain.
σμύρνα		Myrrh.
συκάμινος	Morus nigra, Linn	Mulberry.
συκομοραία	Ficus Sycomorus, Linn	Sycamore.
συκῆ, σῦκον, ὄλυνθος.	Ficus Carica, Linn	Fig.
τρίβολος	Tribulus terrestris, Linn	Land-caltrop.
ὕσσωπος	Origanum Maru, Linn	Wild marjoram.
φοῖνιξ, βάιον	Phœnix dactylifera, Linn	Palm.

More general terms are ἄνθος (flower), βοτάνη (herbage), δένδρον (tree), κλῆμα (branch), λάχανον (vegetable), φρύγανον (brushwood), φυτεία (plant), χλωρός (green), χόρτος (grass).

The following names of plants are found in proper names in the New Testament: the palm (Thamar), the lily (Susanna), the fig (Beth-phage), the narcissus (as the name of the Roman Narcissus); the name of the date has been conjectured to form part of the name of Bethany (Bet-hine). The crown of thorns placed on Jesus may have been composed of the garland-thorn, *Paliurus aculeatus*, Lam., of the jujube, *Zizyphus vulgaris*, Lam., or of a variety of hawthorn, the *Cratægus Azarolus*, Linn., or the *Cratægus monogyna*, Willd.

——**In the Pseudepigrapha:** There are few references to plants in the pseudepigrapha, so far as the latter are included in Kautzsch's collection ("Die Apokryphen und Pseudepigraphen des Alten Testaments," Freiburg-im-Breisgau and Leipsic, 1900, cited here as K.). In these references Biblical figures and concepts prevail for the most part. The fertility ("shebaḥ ha-areẓ") which was the glory of Palestine (Deut. viii. 8) is lauded by Aristeas (§ 112; K. ii. 15), who praises the agriculture there. "The land," he says, "is thickly planted with olive-trees, cereals, and pulse, and is rich in vines, honey, fruits, and dates." When Abraham entered Palestine he saw there vines, figs, pomegranates, the "balan" and the "ders" (two varieties of oak, βάλανος and δρῦς), terebinths, olive-trees, cedars, cypress-trees, frankincense-trees (λίβανος), and every tree of the field (Book of Jubilees, xiii. 6; K. ii. 63).

According to the later (Christian) version of the Greek Apocalypse of Baruch (iv.; K. ii. 451), Noah planted the vine only because the wine was destined to become the blood of Jesus; otherwise, the vine from which Adam ate the forbidden fruit would have fallen under a curse. Noah is saved like one grape of a whole cluster, or one sprig in an entire forest (II Esd. ix. 21; K. ii. 384). The vine is also mentioned in the Sibylline Books (iv. 17; K. ii. 201), the Syriac Apocalypse of Baruch (x. 10; K. ii. 415), and in the Testaments of the Twelve Patriarchs (Levi, 2; K. ii. 466), where the Lord becomes to Levi his farm, vine, fruits, gold, and silver. When the Messiah shall come the earth will bring forth its fruit ten thousandfold; and on each vine there will be 1,000 branches; on each branch, 1,000 clusters; and on each cluster, 1,000 grapes; and each grape will yield a "cor" of wine (Syriac Apoc. Baruch, xxix. 5; K. ii. 423). The Syriac Apocalypse of Baruch (xxxvi. 3 *et seq.*; K. ii. 424 *et seq.*) contains also a vision of a forest, a vine, and a cedar, and the Book of Jubilees (xiii. 26; K. ii. 65) mentions tithes of seed, wine, and oil.

Fig-leaves are said to grow in paradise, a belief based upon the Biblical account (Apoc. Mosis, § 21; K. ii. 522), while, according to the Ethiopic Apocalypse of Baruch, the figs which Ebed-melech carries remain fresh and unwithered during his sleep of sixty-six years and are taken to Babylon by an eagle (p. 402).

Among other trees and fruits mentioned in the pseudepigrapha are: the olive-tree (Sibyllines, iv. 17; K. ii. 201; Test. Patr., Levi, 8, p. 467; instead of "siaḥ" [Gen. xxi. 15], the Book of Jubilees, xvii. 10; K. ii. 70, reads "olive-tree"), palms (Enoch, xxiv. 4; K. ii. 254), dates of the valley (Jubilees, xxix. 15; K. ii. 90), nut-tree (Enoch, xxix. 2; K. ii. 256; not the almond-tree, which is mentioned shortly afterward, *ib.* xxx. 3), almonds and terebinth-nuts (Jubilees, xlii. 20; K. ii. 109, following Gen. xliii. 11), aloe-tree (Enoch, xxxi. 2; K. ii. 256), cedar (Test. Patr., Simeon, 6; K. ii. 464). A book sprinkled with oil of cedar to preserve it is described in the Assumption of Moses (i. 17; K. ii. 320); the locust-tree (Enoch, xxxii. 4; K. ii. 256), and, especially, oaks also are mentioned, as in the Syriac Apocalypse of Baruch (lxxvii. 18; K. ii. 441); they are said to grow at Hebron (Enoch, vi.; K. ii. 414), at Mamre (Jubilees, xiv. 10; K. ii. 65), and in the land of Sichem (Jubilees, xxxi. 2; K. ii. 92); the oak is likewise mentioned in the lament over Deborah (Jubilees, xxxii. 30; K. ii. 96).

Of all the information regarding trees the most interesting is the list of evergreens given in Jubilees (xxi. 12; K. ii. 76), while this class of trees is also alluded to in Enoch (iii.; K. ii. 237) and in the Testament of Levi (ix.; K. ii. 468; Löw, p. 59). Similar catalogues occur in the Talmud and Mishnah, and in the Greek writings on agriculture. The Book of Jubilees mentions the following as appropriate for the altar: cypress, juniper, almond-tree (for which, following Dillmann, "acacia" has been suggested as an emendation), Scotch pine, pine, cedar, Cilician spruce, palm (?), olive-tree, myrtle, laurel, citron (*Citrus medica*, Risso), juniper (? Ethiopic "arbot," for which Dillmann conjectures "arkot," ἄρκευθος), and balsam.

On account of their beauty the following flowers are mentioned in the pseudepigrapha: lily (Test. Patr., Joseph, 18; K. ii. 502), rose (Test. Patr., Simeon, 6; K. ii. 464; Enoch, lxxxii. 16; K. ii. 287; cvi. 2, 10; K. ii. 308 *et seq.*: "rubra sicut rosa" and "rubrior rosa": it is also mentioned in the Apocrypha, Mishnah, Targum, and LXX.), and the rose-laurel. The oleander seems to be intended by "the field of Ardaf" in II Esd. (ix. 26; K. ii. 385) (the last letter with the variants "s," "d," "t," and "b"). "Harduf" ("hirduf," "hardufni") is a borrowed word even in the Mishnah, and shows, together with the Arabic "diflah," that the *Nerium Oleander*, Linn., came from Europe, or, more exactly (according to O. Schrader, in Hehn, "Kulturpflanzen," 6th ed., p. 405), from the Spanish west. The plant had reached Greece before the time of Dioscorides and Pliny; and it may have grown wild in Palestine by the end of the first century just as it does at present; it is always found in water-courses, and flourishes from the level of the Ghor to an altitude of 3,280 feet in the mountains (Post, *l.c.* p. 522). To such a region the seer of II Esdras was bidden to go, there to sustain himself on the flowers of the field. In Sibyllines (v. 46; K. ii. 206, a passage originally heathen) the flower of Nemea, σέλινον (parsley), is mentioned.

As in the Bible narrative, thorns and thistles appeared after the fall of man (Apoc. Mosis, § 24; K. ii. 522), while thorns and prickly briers are mentioned in the Sibyllines (Preface, 24 *et seq.*; K. ii. 184). The Biblical "duda'im," mentioned in the Testament of Issachar (i.; K. ii. 478), are mandrakes, which grow in the land of Aram, on an elevation, below a ravine. Tithes of the seed are mentioned (Jubilees, xiii. 26; K. ii. 65); while according to Aristeas (§ 145; K. ii. 17), the clean birds eat wheat and pulse. Egypt is mentioned (Sibyllines, iv. 72; K. ii. 202) as producing wheat; and the marrow of wheat, like the Biblical "kilyot ḥiṭṭah" ("kidneys of wheat," Deut. xxxii. 14), is spoken of in Enoch (xcvi. 5; K. ii. 302), while II Esdras (ix. 17; K. ii. 384) declares (R. V.): "Like as the field is, so is also the seed; and as the flowers be, such are the colors also." In the same book (iv. 31 *et seq.* [R. V.]; K. ii. 357) occurs also an argument "de minore ad maius," found in the Bible likewise: "Ponder now by thyself, how great fruit of wickedness a grain of evil seed hath brought forth. When the ears which are without number shall be sown, how great a floor shall they fill!" (comp. the "ḳal wa-homer" in II Esd. iv. 10, end; K. ii. 355; and see Schwarz, "Der Hermeneutische Syllogismus," p. 82, Vienna, 1901). Lolium (ζιζάνιον) is mentioned in Apoc. Mosis, § 16 (K. ii. 520). Among the spices and condiments, cinnamon is described as obtained from the excrement of the worm which comes from the dung of the phenix (Greek Apoc. Baruch, vi.; K. ii. 453), and is also mentioned in Enoch, xxx. 3, xxxii. 1; K. ii. 256; Apoc. Mosis, § 29; K. ii. 524; Vita Adæ et Evæ, § 43; K. ii. 520. Pepper, spoken of in Enoch (xxxii. 1; K. ii. 256), is new, although it is met with as early as the Mishnah.

Among other plants mentioned in the pseudepigrapha are: aloe-trees (Enoch, xxxi.; K. ii. 256); balsam (*ib.* xxx. 2); galbanum (*ib.*; Jubilees, iii. 27, xvi. 24; K. ii. 45, 69); sweet-calamus and saffron (Apoc. Mosis, *l.c.*; Vita Adæ et Evæ, *l.c.*); costus-root (Jubilees, xvi. 24; K. ii. 69); ladanum, and similar almonds (Enoch, xxxi. 2; K. ii. 256); gum-mastic (Enoch, xxxii. 1, xxx. 1; K. ii. 256; myrrh (Enoch, xxix. 2; K. ii. 256; Jubilees, xvi. 24; K. ii. 69); nard (Jubilees, iii. 27, xvi. 24; K. ii. 45, 69; Enoch, xxxii. 1; K. ii. 256; Apoc. Mosis, § 29; K. ii. 524); nectar, called also balsam and galbanum (Enoch, xxxi. 1; K. ii. 256); storax (Jubilees, iii. 27, xvi. 24; K. ii. 45, 69); incense (Enoch, xxix. 2; K. ii. 256; Jubilees, iii. 27, xvi. 24; K. ii. 45, 69; Test. Patr., Levi, 8; K. ii. 467).

Aristeas (§ 63; K. ii. 10) describes pictorial representations of plants as decorations on state furniture, including garlands of fruit, grapes, ears of corn, dates, apples, olives, pomegranates, etc. He speaks also (§ 68, p. 11) of the legs of a table which were topped with lilies, and (§ 70; K. ii. 11) of ivy, acanthus, and vines, as well as of lilies (§ 75; K. ii. 11), and of vine-branches, laurel, myrtle, and olives (§ 79; K. ii. 12). Plant-metaphors taken from the Bible and applied to Israel and Palestine are: vines and lilies (II Esd. v. 23 *et seq.*; K. ii. 361) and the vineyard (Greek Apoc. Baruch, i.; K. ii. 448).

In poetic and haggadic interpretations wood shall bleed as one of the signs of the approaching end of the world (II Esd. v. 5; K. ii. 359; Barnabas, xii. 1), and the trees shall war against the sea (II Esd. iv. 13 *et seq.*; K. ii. 356). At the last day many of mankind must perish, even as the seed sown by the husbandman ripens only in part (*ib.* viii. 41; K. ii. 381), although every fruit brings honor and glory to God (Enoch, v. 2; K. ii. 237). In the Greek Apocalypse of Baruch (xii.; K. ii. 456) angels bear baskets of flowers which represent the virtues of the righteous. In the sacred rites, palm-branches, fruits of trees (citrons), and osier-twigs are mentioned (Jubilees, xvi. 31; K. ii. 70).

At the commandment of God on the third day of Creation, "immediately there came forth great and innumerable fruits, and manifold pleasures for the taste, and flowers of inimitable color, and odors of most exquisite smell" (II Esd. vi. 44, R. V.; K. ii. 367); and the beauty of the trees in paradise is also emphasized (*ib.* vi. 3; K. ii. 364). The tree of knowledge and the tree of life appealed powerfully to the fancy of the pseudepigraphic writers. The former, from which Adam ate, is supposed, on the basis of other Jewish traditions, to have been either the vine (Greek Apoc. Baruch, iv.; K. ii. 451) or the fig (Apoc. Mosis, § 21; K. ii. 522). The Book of Enoch (xxxii. 3 *et seq.*; K. ii. 256) describes the tree of knowledge thus: "Its shape is like the pine-tree; its foliage like the locust-tree; its fruit like the grape." The tree of life is planted for the pious (II Esd. viii. 52; K. ii. 382), and is described in Enoch (xxiv. 3 *et seq.*; K. ii. 254) as fragrant and with unfading leaves and blossoms and imperishable wood, while as in the accounts in the Old and the New Testament its fruit, which is like that of the palm, gives eternal life (Enoch; II Esd. *l.c.*; Test. Patr., Levi, 18; K. ii. 471, reads "tree" instead of "wood").

It is the tree of paradise, and from it flows the healing oil, the oil of life, the oil of mercy (Vita Adæ et Evæ, §§ 36, 41; Apoc. Mosis, § 9; K. ii. 518, 520).

——**In the Mishnah and Talmud:** The Mishnah has preserved only about 230 names of plants, of which about 180 are old Hebrew and forty are derived from Greek terms. In the Talmudic literature of the post-Mishnaic period 100 names of plants are found in the Jerusalem Talmud and 175 in the Babylonian; about twenty of these names are of Greek origin. In the Mishnah, Talmud, Midrash, and Targum the following plants are mentioned as indigenous to Palestine and Babylon:

[ABBREVIATIONS: B. = Babylonian Talmud; Y. = Jerusalem Talmud; M. = Mishnah; Midr. = Midrash; T. = Targum. In the following table the name of the botanical family is printed in small capitals.]

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
	ALISMACEÆ.	
מריתא דאגמא	Alisma Plantago aquatica, Linn.	Water-plantain.
	AMARYLLIDACEÆ.	
נרקים, B	Narcissus poeticus, Linn., Narcissus Tazetta, Linn., and varieties.	Narcissus.
	AMPELIDACEÆ.	
גפן, Bible, M.; גופנא, זרגון, M., Y., B.	Vitis vinifera, Linn	Grape-vine.
	ANACARDIACEÆ.	
אוג, M.	Rhus Coriaria, Linn	Sumach.
אלה, Bible, M.; בוטמא, T., Y., B.	Pistacia Terebinthus, var. Palæstina, Engl.	Terebinth.
בטנה, M., Bible	Pistacia vera, Linn.	Pistachio-nut.
פיסתקין, M	Pistacia vera, Linn.	Pistachio.
לוטם, M.; לטום, M., T.	resin of מסטיכי, M., Pistacia Lentiscus, Linn.	Mastic.
	APOCYNACEÆ.	
הרדוף, B.; הרדפני, M.	Nerium Oleander, Linn.	Oleander.
	ARALIACEÆ.	
קיסום, M., Y.	Hedera Helix, Linn.	Ivy.
	AROIDEÆ.	
לוף, M	Arum orientale, M. Bieb.	
לוף השוטה, M	Arum Palæstinum, Boiss.	Arum.
קולקס, M., Y	Colocasia antiquorum, Schott.	Cocoa-root.
	AURANTIACEÆ.	
אתרוג, M.; אטרונא, T., Y., B.	Citrus medica, Reiss.	Citron.
	BERBERIDACEÆ.	
אשלג, M.; אצרות רוח (?), Y.	Leontice Leontopetalum, Linn.	Lion's-leaf.
	BORAGINACEÆ.	
גופנן, M.; שילי גופנא, מוכסין, B.	Cordia Myxa, Linn	Cordia.
חלמית, Bible, M	Anchusa officinalis, Linn.	Bugloss.
	CAPPARIDACEÆ.	
נצפה, צלף, M.; פרחא, B. (קפרים, bud; פרחא, B., blossom; אביונות, Bible, M.; ביטיתא, B., fruit).	Capparis spinosa, Linn., and varieties.	Thorny caper.
	CHENOPODIACEÆ.	
ירבוז, M., Y.	Blitum virgatum, Linn.	Blite.
ירבוזין השוטין	Chenopodium, Linn.	Goosefoot.
תרדין, M.; סילקא, B.	Beta vulgaris, Linn.	Beet.
לעונים, M.; קרסולכנון, מעויין, Y.	Atriplex Tataricum, Linn., Atriplex Halimus, Linn.	Orach.
ירקא דקוליא, B.	Salicornia herbacea, Linn.	Glasswort (see also under Ficoideæ).
אהל, M., B.	Salsola, Linn.	Saltwort.
	CISTACEÆ.	
לודנא, B.	Cistus creticus, Linn., Cistus ladaniferus, Linn., and others.	Ladanum-bush, rock-rose.
	COMPOSITÆ.	
סיסין, B.	Matricaria Chamomilla, Linn., and Matricaria aurea.	Feverfew.
שווצרא, B.	Artemisia vulgaris, Linn.	Wormwood.
לענה, Bible; אפסינתין, Y., B.; גידא, T.	Artemisia monosperma, Del., and Artemisia Judaica, Linn.	Wormwood.
היזמא, M., T., B.	Echinops spinosus, Linn., or Echinops viscosus, DC.	Echinops (?).
קינרס, M., Y., B., Midr.; כנגר, B. (not סנריות, despite Kohut, "Aruch Completum," *s.v.*) (בוכריא, בורכייר, M.?)	Cynara Scolymus, Linn.	Artichoke.
עכבית, M., T., Midr	Cynara Syrica, Boiss., and Cynara Cardunculus, Linn.	Cardoon.
דרדר, Bible, M., T., Midr.; חיזרא, B.	Centaurea Calcitrapa, Linn.	Star-thistle.
חריץ, קוצה, M.; מוריקא, T., Y.; מ׳דחוחי, דרדרא, B.		Seed of safflower.
קורטמא	Carthamus tinctorius, Linn.	Safflower, saffron.
עולשין, M.; טרוקסימון, אנטובין (יסיחלי ?), Y.; הינדבי, B.	Cichorium Endivia, Linn.	Chicory.
עולשי שדה, M.; עולתין, Y.	Cichorium divaricatum, Schousb.	Chicory.
(מרור, M.) מריתא, B.	Picris Sprengeriana (Linn.), Poir., or Taraxacum, Juss.	Picris or dandelion.
חזרת, M.; חסא, Y., B., Midr.	Lactuca Scariola, var. sativa (Linn.), Boiss.	Lettuce.
חזרת גלים, M	Lactuca saligna, Linn. (?).	Willow-lettuce.
	CONIFERÆ.	
שורבינא, T., B.; תורניתא (?), B.	Cupressus sempervirens, Linn.	Cypress.
איסטרובילין, M.; פירא ארזא, B.	fruit of Pinus pinea, Linn.	Pine.
עץ שמן, Bible, M.; לכש, M.; דרנין, Y.	Pinus Halepensis, Mill.	Aleppo pine.
ארז, Bible, M., B.; אדרא, גולמיש, זבלינא, קדרום, קתרום, B.	Cedrus Libani	Cedar of Lebanon.
ברוש, ברות, Bible, M., T., Y., B.; אשוחא, B.; אלטין, Midr.	Abies Cilicica, Ant. and Ky.	Cilician spruce.
	CONVOLVULACEÆ.	
כשות, M., B.; כיסא, B.	Cuscuta, Linn.	Dodder.
	CORNACEÆ.	
מורן, T., Midr.	Cornus mas, Linn., and Cornus Australis, Cam.	Cornel, dog-wood.
	CRUCIFERÆ.	
לפת, M., B.; גורגלידי לפתא, B.	Brassica Rapa, Linn.	Turnip.
כרוב, M., Y., B.	Brassica oleracea, Linn.	Cabbage.
חרדל, M., B.	Sinapis alba, Linn., and Sinapis juncea, Linn.	Mustard.
לפסן, M.	Brassica nigra (Linn.), Koch, or Sinapis arvensis, Linn.; Sinapis arvensis, var. turgida (Del.), Asch. and Schweinf., and var. Allionii (Jacqu.), Asch. and Schweinf.	Wild mustard.
תרובתור, M.; כרוב דקיק, Y.	Brassica oleracea, var. botrytis, Linn.	Cauliflower.
גרגיר (ג׳ של אפר), M., B.	Eruca sativa, Lam.	Eruca, wild and cultivated.
שחלים, M.; תחלי, B.; תחלוסין, Y.	Lepidium sativum, Linn.	Pepperwort (?).
תמכה, M.; תמכתא, B.; גנגידין, Y.	Lepidium Chalepense, Linn., or Erucaria Aleppica, Gaertn. (?).	Pepperwort.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
ארל, ערל, M	Iberis (Iberis Jordani, Boiss., Iberis Taurica, DC., Iberis odorata, Linn.).	Candytuft.
איסטים, סטים, M.	Isatis tinctoria, Linn.	Dyer's-woad.
צנון, נפוס, M.; פוגלא, Y., B.; חימא, B.	Raphanus sativus, Linn.	Radish (two varieties).
	CRYPTOGAMIA.	
שבצבוץ (בצבוץ), M.; בטבוט, Y.	Equisetum, Linn.	Scouring-rush, horsetail.
דנדנה, M	Ceterach officinarum, Willd.	Miltwaste (?).
נשרא, B.	Pteris aquilina, Linn.	Brake.
יועזר, M.; פוליטריכון, Y. (?).	Adiantum Capillus-Veneris, Linn.	Maidenhair (but see Mentha Pulegium, Linn., pennyroyal, under Labiatæ).
עקרבנין, M., Y	Scolopendrium vulgare, Sm.	Hart's-tongue.
פוקוס, M.	Roccella tinctoria, Achar.	Litmus.
חזיז, B.	Lecanora or Sphærothallia esculenta, Nees.	Manna-lichen.
פטריות (pl.), M., Y.; פיטרא, B.	Fungus	Fungus.
כמהים, שמרקע, M.; ערדלא, Y.; ארדא, B.	Tuber	Truffle.
	CUCURBITACEÆ.	
קשות, Bible, M.; קטיא (pl.), T.; בוצינא, טרוזא, B.	Cucumis Chate, Linn., and Cucumis sativus, Linn.	Cucumber.
מלופפון, M., T., Y., B., Midr.	Cucumis Melo, Linn.	Muskmelon.
אבטיח, Bible, M	Citrullus vulgaris, Schrad.	Watermelon.
פקועה, Bible, M	Citrullus Colocynthis (Linn.), Schrad.	Colocynth.
דלעת, קרויא, M.; קרא, קרעא, B.	Lagenaria vulgaris, Ser.	Gourd.
קרמולין, M., Y	Luffa cylindrica (Linn.), Roem., or Luffa Ægyptiaca, Mill. (?).	Washing-gourd.
ירוקת חמור	Ecballium Elaterium, Rich.	Squirting cucumber.
	CUPULIFERÆ.	
אילסרין, M.; פונדק, Y	Corylus Avellana, Linn.	Hazel.
בלוט, T., Y., B.; סרנים (pl.), Midr. (Biblical proper name שרים).		Acorn.
אלון, M.; עפצא, B.; אלמונים (?), M.	Quercus coccifera, Linn., and varieties Quercus Lusitanica, Lam., Quercus Cerris, Linn., etc.	Turkey oak, etc.
	CYPERACEÆ.	
גמא, Bible; גמי, M.; אורבן, M., T., B.	Cyperus Papyrus, Linn., and others.	Papyrus.
סער, Y. (Palestinian Midr.).	Cyperus esculentus, Linn. (and Cyperus longus, Linn., Cyperus capitatus, Vent.).	Galingale.
סיגלי (pl.), T., B., Midr.	Cyperus rotundus, Linn.	Galingale.
	EUPHORBIACEÆ.	
אשכרוע, M., T., B. (פירשע, M. ?); פוקסינון, Y., Midr.	Buxus longifolia, Boiss.	Box.
קיק, אכרוע, M.; צלוליבא, B.	Ricinus communis, Linn.	Castor-oil plant.
	FICOIDEÆ.	
בורית, Bible, M.; זיתא, B.; ירענה, M. (?).	Mesembryanthemum, Linn., or Aizoon, Linn. (? comp. Salicornia, Linn.).	Fig-marigold, ice-plant.
	GRAMINACEÆ.	
פרגים (pl.), M.; פנג (?), Bible.	Panicum miliaceum, Linn.	Panic.
אורז, M., Y., B	Oryza sativa, Linn	Rice.
דוחן, Bible, M. (שורה ?, Bible, Y.).	Andropogon Sorghum, Linn.	Durra, guinea-grass.
חילפא דימא, B	Andropogon Schoenanthus, Linn.	Beard-grass.
שיפון, M	Avena	Oats.
יבלית, M.; יבלא, B. (identical with חצוב, M., Y., B., Midr. ?).	Cynodon Dactylon, Linn.	Bermuda-grass, scutch-grass.
קנה, Bible, M.; קניא, Y., B.; טונס, T.	Arundo Donax, Linn., or Phragmites communis, Trin.	Persian reed.
חלף, חילת, M	Eragrostis cynosuroides (Retz.), Roem. and Sch.	
זונין, M., Midr	Lolium temulentum, Linn.	Bearded darnel, tares.
חטה, Bible, M., T., Y., B., Midr.	Triticum vulgare, Linn.	Wheat.
כסמת, Bible; כוסמין, M.; כונתא, T., B.; גולבא, Y.	Triticum Spelta, Linn.	Spelt.
שבולת שועל, M.; שבילי תעלא, דושרא, B.	Ægilops, Linn. (?)	Goat-grass.
שעורה, Bible, M.; סערתא, T., Y.	Hordeum distychum and Hordeum vulgare, Linn.	Barley.
קרמית, M.; שיצניתא, B.	Hordeum bulbosum, Linn. (?).	
	GRANATÆ.	
רמון, Bible, M.; רומנא, T., B., Midr.; נאר, B.	Punica Granatum, Linn.	Pomegranate.
	HYPERICINEÆ.	
חומתי, B. (?)	Hypericum, Linn.	St. John's-wort.
	IRIDACEÆ.	
אירוס, M., Y	Iris Palæstina, Baker, Iris pseudacorus, Linn., and others.	Iris.
כרכום, M., Y., B.; זעפרנא, T.	Crocus sativus, Linn.	Crocus.
	JASMINACEÆ.	
יסמין, B.	Jasminum officinale, Linn.	Jasmine.
	JUGLANDACEÆ.	
אגוז, Bible, M.; אגוזא, B.	Juglans regia, Linn.	Walnut.
	JUNCACEÆ.	
חיטן (אי׳), M., B.; מגג, M.; צבתא, B.; חשיפה (שיפה, M.).	Juncus or Cyperus	Reed or sedge.
	LABIATÆ.	
אזביון, M	Lavandula Stœchas, Linn.	Lavender (?).
נענה, נענע, M.; מינתא (?), Y.	Mentha sylvestris, Linn., and others.	Mint.
יועזר, M.; פותנק, B.	Mentha Pulegium, Linn.	Pennyroyal.
אזוב, Bible, M.; מרוא, מרמהוז, שומשוק, B.	Origanum Maru, Linn.	Marjoram.
סיאה, M.; צתרי, Y., B.; חשאי, אברתא, B.	Thymus, Linn., and Satureia, Linn.	Savory.
קורנית, M., Y., B	Calamintha, Moench	Calamint.
	LAURACEÆ.	
אורן, Bible, M. ?; ערי, דפנא, B.	Laurus nobilis, Linn. (?)	Laurel, bay-tree.
	LEGUMINOSÆ.	
תורמוס, M., Y., B., Midr.	Lupinus Termis, Forsk.	Lupine.
עססית, M.	Lupinus Palæstinus, Boiss., and Lupinus pilosus, Linn.	
ריתמא, T. (רתם, Bible).	Retama Rætam, (Forsk.), Web.	Juniper-bush.
תלתן, M.; שבלילתא, רוביא, B.	Trigonella Fænum-græcum, Linn.	Fenugreek.
גרגרניות (pl.), M.; הנדקוקי, Y., B.; כליל מלכא, B.	Melilotus, Tourn.	Sweet clover, honey-lotus.
הנדקוקי מדאי (?)	Melilotus (?), Medicago (?), Trigonella (?), Trifolium (?).	
אספסתא, B.	Medicago sativa, Linn., or Trifolium, Linn. (?).	Medic, or clover, trefoil.
שושא, B.	Glycyrrhiza glabra, Linn.	Licorice.
הגה, M.; היגתא, T., B. (Bible, נעצוץ, ?).	Alhagi Maurorum, DC.	Alhagi.
אפון, M.; חימצי, B.	Cicer arietinum, Linn.	Chick-pea.
ביקיא, M., Y	Vicia sativa, Linn.	Vetch.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
כרשינה, M.; הינדא, B.	Vicia Ervilia, Linn.	Vetch.
עדשה, M. (Bible); טלופחא, T., B.	Lens esculenta, Moench.	Lentil.
פול, Bible, M., T., Y.	Vigna Sinensis (Linn.), Endl. (not Phaseolus vulgaris, Linn.).	Bean.
פול הלבן, M.; כרפוונה (?), Y.	Vicia Faba, Linn. (Faba vulgaris, Moench.).	Straight bean.
מיטליא, פולין הגמלונין, שעועית, M.; פסיליא, Y.; גוגמי, פסילתא.		Four indeterminate varieties of beans.
קלעילין, ריטנית, פלוסלוס (?), M.: שיחורין, פמועה (variants פרמוטה, פרמותה).		Three indeterminate varieties of pulse, probably = Syriac פרסתא, a variety of lupine.
ספיר, M.; פישונא, Y.	Phaseolus Mungo, Linn.	Hairy-podded kidney-bean.
חורלא (חרול, Bible)	Lathyrus, Linn.	Vetchling.
הופח, M.; מילוהא, Y.	Lathyrus Cicera, Linn.	Vetchling.
פורקדן, M.; גילבונא, Y.	Lathyrus sativus, Linn.	Everlasting pea.
חפצא, B	Dolichos Lablab, Linn.	Lablab.
ינונית, M	Cassia obovata, Collad. or Cassia acutifolia, Del. (?)	Aleppo senna, or senna.
חרוב, M., Y. B.	Ceratonia Siliqua, Linn.	Saint-John's-bread, carob.
כליסים (?)	Prosopis Stephaniana (Willd.), Spreng.	(see below).
שטה, Bible, from which comes היגתא רומיתא, B.	Two varieties of Acacia, Willd.	Acacia.
אקקיא, B	sap of Acacia Nilotica, Del.	Acacia.
	LEMNACEÆ.	
ירוקה שעל פני המים, M.; כיתן דמוי, Y. (אוכמתא דארבא, B. ?).	Lemna minor, Linn.	Duckweed, duckmeat.
	LILIACEÆ.	
עלוי, M.; אלוא, B.; אלווי, Y.	Aloe vera, Linn.	Aloe.
בצל, Bible, M.; שמכא, B.	Allium Cepa, Linn.	Onion.
בצלים הסריסים, M. (?)	Allium Ascalonicum, Linn.	Shallot.
בצלים הקיצונים, M.		Summer onions.
בצלצול, M.; פגלגולא, Y.	Allium Cepa, Linn.	Onion.
כרישה, M. (חציר, Bible); קפלוט, M., T., Y., B.; כרתי, T., Y., B.	Allium Porrum, Linn.	Leek.
כרישי שדה, M.	Allium curtum, Boiss. and Gaill. (?).	
שום, Bible, M.; שומנית, M.; תומא, תומניתא, Y.	Allium sativum, Linn.	Garlic.
נץ החלב, M.		Onion.
חלביץ, M	Ornithogalum, Linn.	Star-of-Bethlehem.
שושנה, Bible, M., T.; קרינון, Y.	Lilium candidum, Linn.	Lily.
שושנת המלך, M.	Fritillaria, Linn.	Fritillary (?).
	LINEÆ.	
פשתן, M.; כיתנא, T., Y., B.	Linum usitatissimum, Linn.	Flax.
	LORANTHACEÆ.	
חרנונא [ח' הרנוגא, דהיגתא רומיתא].	Loranthus Acaciæ, Zucc.	Mistletoe.
	LYTHRACEÆ.	
כפר, Bible, M.; יחנונה (?), M.	Lawsonia alba, Linn.	Henna.
	MALVACEÆ.	
אראנא, הראנא, B.	Malva rotundifolia, Linn.	Common mallow and others.
צמר גפן, M., קרבס (?), M.; עמר גופנא, Y., B.; קוזא, B.	Gossypium herbaceum, Linn.	Cotton-plant.
	MYRTACEÆ.	
הדס, Bible, M.; אסא, T., B.	Myrtus communis, Linn.	Myrtle.
	NYMPHÆACEÆ.	
פול המצרי, M.; פולא מצרייא, לובי, Y. (חרוב?)	Nelumbium speciosum, Willd.	Lotus.
	OLEACEÆ.	
מילה, M.	Fraxinus Ornus, Linn.	Ash.
זית, Bible, M., T., Y., B., Midr.	Olea Europæa, Linn.	Olive.
	PALMACEÆ.	
תמר, Bible, M.; דקל, M., T., Y., B.	Phœnix dactylifera, Linn.	Date-palm.
תאלא		Young palms.
צנים, M.; צנייתא, B.		A variety of palm.
	PAPAVERACEÆ.	
כלניתא, B.	Papaver Rhæas, Linn.	Corn-poppy.
אופיון, Y.	opium from Papaver somniferum, Linn., var. glabrum, Boiss.	Common poppy.
גלבק, M.	Glaucium corniculatum, Linn.	Horn-poppy.
	PLATANACEÆ.	
ערמון, Bible; דולבא, T., Y., B.	Platanus orientalis, Linn.	Oriental plane-tree.
	POLYGONACEÆ.	
אבוב רועה, M.; חומטריא, חוטרא דרעיא, B.	Polygonum aviculare, Linn., or Polygonum equisetiforme, Sibth. and Sm.	Knot-grass.
	PORTULACACEÆ.	
חלגלוגות, רגילה, M.; פרפחינא, Y., B.	Portulaca oleracea, Linn.	Purslane.
	PRIMULACEÆ.	
רכפא, M.	Cyclamen Coum, Mill., and Cyclamen latifolium, S. et S. (?)	Round-leaved cyclamen.
	RANUNCULACEÆ.	
תיאה (תיה, תייה), M.; עיקרא דנוריתא, B.	Ranunculus sceleratus, Linn., and other species.	Crowfoot, buttercup.
קצח, Bible	Nigella sativa, Linn.	Nutmeg-flower.
	RESEDACEÆ.	
לשישית(ש), M. (?)	Luteola tinctoria, Web., Reseda luteola, Linn.	Dyer's-weed (?).
	RHAMNACEÆ.	
רימין (pl.), M.; כנרא, B.	Zizyphus lotus, Lam., and Zizyphus spina-Christi, Linn.	Jujube, and Christ's-thorn.
שיזפין, M., Y.; שיסכי, B.	Zizyphus vulgaris, Lam.	Common jujube.
	ROSACEÆ.	
שקד, לוז, Bible, M., T.; שיגדא, B.	Amygdalus communis, Linn.	Almond.
פרסק[א], M., Y.	Persica vulgaris, Mill.	Peach.
דורמסקניות, M.; פגעין, M. (?); אחוניות, Y.; כשף, B. (?).	Prunus domestica, Linn.	Plum.
סנה, Bible, M.; סניא, אסנא, T., Y., B.	Rubus sanctus, Schreb., or Rubus discolor, Willd. and Nees.	Blackberry.
וורד, M., T., Y., B.	Rosa, Linn.	Rose.
אגס, קרוסטומילין, M.	Pyrus communis, Linn.	Pear.
בכיים, M. (Y.)	Pyrus Syriaca, Boiss. (?)	
תפוח, Bible, M.; חזור, T., Midr.; (או', חו'), עובשים, M.; חבושא, B.	Malus communis, Desf.	Apple.
פרישין, מילימילה, M.; איספרגלין, Y.	Cydonia vulgaris, Willd.	Quince.
כרומשא, B.	Sorbus, Linn.	Service-tree.
חוזר (או' חוזר), M. [חמשניות, חמישיות!].	Mespilus Germanica, Linn.	Medlar.
עוזרר, M.; טולשי, B.	Cratægus Azarolus, Linn.	Hawthorn.
	RUBIACEÆ.	
פואה, M.; פותא, B.	Rubia tinctorum, Linn.	Madder.
	RUTACEÆ.	
פיגם, M.; בששא (?), טיגנא, B.	Ruta graveolens, Linn., and Ruta Chalepensis, Linn., and variety bracteosa, Boiss.	Rue, and Aleppo rue.

Name in Mishnah, Talmud, etc.	Botanical Name.	Popular Name.
פתילת המדבר, M., identical with שברא, B. (?).	Peganum Harmala, Linn.	Harmel, Syrian rue or a variety of mullein (Scrophulariaceæ).
	SALICACEÆ.	
צפצפה, Bible, M.	Salix Safsaf, Forsk., or Salix alba, Linn.	Willow, or white willow.
חילפא גילא, חלפתא, B.	Salix (nigricans, Fries.?)	Black willow.
ערבה, Bible, M.; ארבתא, אחוונא, B.	Populus Euphratica, Oliv.	Euphrates poplar (שעם, osier, according to Hai Gaon, Salix viminalis, Linn. [?]).
	SCROPHULARIACEÆ.	
	Verbascum, Linn.	Mullein (see Peganum Harmala, Linn., under Rutaceæ).
	SESAMACEÆ.	
שומשום, M.; שושמא, T., B.	Sesamum Indicum, Linn.	Sesame.
	SOLANACEÆ.	
חדק, Bible, M. (T., Y., B.)	Solanum coagulans, Forsk.	Nightshade.
ענבי תאלא, B.	Solanum nigrum, Linn.	Nightshade (?).
אטד, Bible, אטטא, T.	Lycium Europæum, Linn.	Box-thorn.
דודאים, Bible; יברוחא, T.; סביסק, B.	Mandragora officinarum, Linn.	Mandrake.
	TAMARISCINEÆ.	
(אשל, Bible) בינא, B.	Tamarix articulata, Vahl, and others.	Tamarisk.
	TILIACEÆ.	
מלכניקי, Y.	fiber of Corchorus, Linn.	Corchorus.
	UMBELLIFERÆ.	
חרחבינה, M.	Eryngium Creticum, Lam.	Button snakeroot.
כוסבר, M., Y., B.; גד, Bible.	Coriandrum sativum, Linn.	Coriander.
כ׳ שדה	Bifora testiculata, DC. (?)	
כ׳ שבהרים	Coriandrum tordylioides, Boiss. (?)	
כרפס, M., Y., B	Apium graveolens, Linn.	Celery.
כוסבר שבנהרות, M.; פיטרוסילינון, Y.	Petroselinum sativum, Hoffm.	Parsley.
חמיתה (א׳), M.; ניניא, B.	Ammi majus, Linn., Ammi copticum, Linn., and Ammi Visnaga, Linn.	Bullwort, bishop's-weed, Spanish toothpick.
כרויא, B.; קרבס, M. (?).	Carum Carui Linn.	Caraway.
גופנן, M.; שומרא, Y.; שוטים, M. (?).	Fœniculum officinale, All.	Fennel.
ירואר, M.; עסווס, טורא, B. (?).	A variety of Ferula.	Fennel.
שבת, M	Anethum graveolens, Linn.	Dill.
אסטפונין, M., Y.	Daucus Carota, Linn.	Carrot.
כמון, Bible, M., T., B.	Cuminum Cyminum, Linn.	Cumin.
	URTICACEÆ.	
מייש, M., Midr.	Celtis australis, Linn.	Southern hackberry.
תות, M., Y., B.	Morus nigra, Linn.	Black mulberry.
תאינה, Bible, M.; תאינתא, T., Y., B.	Ficus Carica, Linn.	Fig.
שיקמה, Bible, M., Midr.; שוקמא, T.	Ficus Sycomorus, Linn.	Sycamore.
חחובין, M.; חובין, Y.	Caprificus, wild varieties of Ficus Carica, Linn., variety of Ficus genuina, Boiss., of Ficus rupestris, Haussk., etc.	Fig
קנבוס, M.	Cannabis sativa, Linn.,	Hemp.
קרצובא, T.	Urtica urens, Linn.	Nettle (?) (see Tribulus terrestris, under Zygophyllaceæ [?]).
	VERBENACEÆ.	
קרמי דאגמא	Avicennia officinalis, Linn. (?).	Avicennia (?).
	ZYGOPHYLLACEÆ.	
קרצובא, corrupted קרסולא, T. (?).	Tribulus terrestris, Linn., or Urtica urens, Linn.	Land-caltrop, or nettle.

The foreign plants mentioned in the Talmud include the following, although the *Boswellia* was cultivated in Palestine in antiquity:

Hebrew Name.	Botanical Name.	Popular Name.
קנה בשם, Bible; קני בוסמא, T.	Acorus Calamus, Linn.	Sweet-flag, calamus-root.
חמם, M.	Amomum, Linn.	Amomum.
פעפועין, M.; קקולי, Y., B.	Amomum Cardamomum	Cardamom.
קושט (כושת), M.; כשרתא (?).	Saussurea Lappa, Clarke (Aucklandia Costus, Falconer; Gildemeister and Hoffmann, *l.c.* p. 901).	Costus.
מור, Bible, T., B., Midr.	gum-resin of Commiphora Abyssinica, Engl., Commiphora Schimperi, Engl., and others.	
קטף, M. (אפרסמון, בלסמון); בשם, Bible.	Balsamodendron Opobalsamum, Kunth., Commiphora Opobalsamum (Linn.), Engl.	Balsam.
לבונה, Bible, M., T., B.	frankincense of Boswellia serrata, Roxb., and others.	
סמתרי	resin of the dragon-tree, Calamus Draco, Willd. (Dracæna Draco, Linn., etc.).	Dragon's-blood.
קנמון, Bible, M., Y., Midr.; קונמא, דרצין, B.	Cinnamomum Zeylanicum, Nees.	Cinnamon.
קילופה, M.	bark of Cinnamomum Zeylanicum, Nees.	Cinnamon.
מסימם, B. (read סיסם)	Dalbergia Sissoo, Roxb.	Sissoo-wood.
יונס	Diospyros Ebenum, Retz.	Ceylon ebony.
חלבנה, Bible, M., T., B.	Galbanum from Ferula galbaniflua, Boiss. and Buhse.	Galbanum.
ראשי בשמים	Myristica fragrans, Houtt., and others.	A species of nutmeg and mace from the nutmeg-tree.
שבולת נרד, M., Bible; שובלא, T.	Nardostachys Jatamansi, DC.	Spikenard.
פלפל, M., Y., B.	Piper nigrum, Linn.	Black pepper.
אלום, M.; אגדנא, T., B.; from this, חלתית.	Scorodosma (Ferula) Asafœtida (Linn.), Benth. and Hook.	Asafetida.
שאגא, B.; from this, אכסלגוס.	Tectona grandis, Linn.	Teak.
זנגבילא	Zingiber officinale, Rosc.	Ginger.

The following are names of briers not yet identified: הובאי, חוח, יערא, כובא, עצבונית, קוץ. Tradition, comparative philology, and botany alike fail to furnish any aid in the identification of the following names of plants, which appear, for the most part, only once:

אדן, M. (עירניתא, Y.); אזניות, M. (not lichens); איזויא, Y.; ארזפתא, B. (not St.-John's-wort); דמוע, M.; חלחלוחין (חלחלין), M.; חפריתא, Y.; כלך, M. (not blossoms of the κίσσαρος); מילת, M. (not the oak or the ash); ממרו, B.; מסרולה, Y.; מעלה עשן, M.; מרחפית (מרחפות), M.; מרפייתא, Y.; עידית

(עירית), (not *Verbascum*, mullein); עצה שבים, M.; פלוליה (not *μελισσόφυλλον*, balm); פרח לבן and varieties; פשיטנא and varieties; קרה לבנה (not *Costus Arabicus*, Linn.).

Unidentified Names.

Where tradition is lacking it is extremely difficult to identify the plant-names recorded in the Mishnah and Talmud, though inferences may occasionally be drawn from the plants mentioned in connection with a problematical term. An instance of this is the כלים, mentioned together with the חרוב, carob, St.-John's-bread (Ter. ii. 4; Tosef. v. 33 = Yer. 'Orlah ii. 62a; Yer. Bik. iii. 65, 13c; 'Uḳ. i. 6), and which occurs by itself (יתושין שבכלים: Tosef., Ter. vii. 37; Yer. Ter. viii. 45, 68b; Sifra, Shemot, 57a; Ḥul. 67a). This was traditionally explained as a variety of bean ("Halakot Gedolot," ed. Hildesheimer, 547, 4, where the correct reading is בקלי = TaSHBaẒ, iii. 11, באקלי), but later was regarded as an acorn. The proximity of the carob suggested *Cercis Siliquastrum*, Linn. (Leunis, "Synopsis," § 437, 14), the Judas-tree, on which Judas Iscariot is said to have hanged himself, although according to other traditions he died on an elder or a jujube. Pulse is called "false carob," *ἄγρια ξυλοκερατέα* (Lenz, "Botanik der Griechen und Römer," p. 733; Fraas, "Synopsis," p. 65; Post, *l.c.* p. 297). It is, however, to be identified with the *Prosopis Stephaniana* (Willd.), Spreng., which belongs to the same family. This is in accordance with the view of Ascherson, who was surprised, while in the oases, by the similarity of the sweet, well-flavored pulp of the fruit of this tree with that of the St.-John's-bread (*ib.* p. 298).

The "Halakot Gedolot."

——**In the Geonic Literature:** The geonic period, which came to an end in 1040 (see Gaon), saw a development of the botanical knowledge of the Babylonian Jews, as is evident from the decisions of the Geonim and the first great post-Talmudic-halakic work, the "Halakot Gedolot" (cited hereafter as "H. G."). The chief cultivated plant that is mentioned in this work for the first time in Hebrew literature is the sugar-cane. Other important trees, plants, and fruits mentioned are the following: tree and fruit of the *Musa sapientium*, Linn., the banana, perhaps also a variety of the *Musa paradisiaca*, the plantain, under the Arabic name "mauz," derived from the Sanskrit ("H. G." 56, 19; 57, 5; "Responsa der Geonim," ed. Lyck, No. 45, p. 18; "Toratan shel Rishonim," ii. 56; "Shibbole ha-Leḳeṭ," 12b; RaDBaZ, ed. Fürth, No. 531, *s.v.* "Hai"; "Bet Yosef," Oraḥ Ḥayyim, 203; Löw, "Aramäische Pflanzennamen," p. 336); *Daucus Carota*, Linn., carrot, גזר (also in Arabic and Syriac, "H. G." ed. Hildesheimer, 60, 19; ed. Venice, 8, b4; "Eshkol," i. 68, 10; Post, *l.c.* p. 372; Löw, *l.c.* p. 86); קונברי, *Sinapis arvensis*, Linn., a variety of mustard, put in brine in Roman fashion ("H. G." ed. Hildesheimer, 72; read thus instead of סונכרי; Post, *l.c.* p. 76; Löw, *l.c.* p. 178); plums, under the name of חאחי, like the Syrian "ḥaḥa" ("H. G." ed. Venice, 7, c15; Löw, *l.c.* p. 149); מגי ("H. G." ed. Venice, 8, b23; lacking in ed. Hildesheimer, 58, 28; "Eshkol," i. 68, מוגי, as in Syriac), a variety of bean (in this same passage and in "H. G." ed. Hildesheimer, 547, 5, also בקילי, Arabic "baḳilta"); another variety of bean (Löw, *l.c.* p. 245); הלילקי ("H. G." 58, 4–5), myrobalan, as in Syriac, from the Arabic "halilaj," not mentioned again until the time of Asaph ben Berechiah, but used later in all the works on medicine (Steinschneider, "Heilmittelnamen der Araber," No. 1997; Löw, *l.c.* p. 129); שביתא ("H. G." ed. Venice, 8b, 21–22), the Aramaic form of the mishnaic שבת, a Persian loan-word, appearing again in Asaph (Löw, *l.c.* p. 373); גונדה (?), marginal gloss in "H. G." (ed. Hildesheimer, 57, 6), a ground-fruit. In "H. G." 70, last line = "Eshkol," i. 68, the Arabic "ḥinnah" is used for the Biblical "henna" (Löw, *l.c.* p. 212).

Persian and Arabic Names.

Other Arabic and Persian names of plants which are mentioned in works of the Geonim are: שהדנג, hemp-seed ("H. G." 56, 20; "Eshkol," i. 68, with "resh," but in ed. Venice, 7b, rightly with "dalet"; RaDBaZ, ed. Fürth, 531, *s.v.* "Hai"; Löw, *l.c.* pp. 211, 248); בסבג, Polypodium ("H. G." 111, 5; Löw, *l.c.* p. 268); שלגם, *Brassica Rapa*, Linn., turnip ("H. G." 72, 21; Mishnah, Talmud, לפת; Löw, *l.c.* p. 241); שאה אספרם ("H. G." ed. Venice, 8c), *Ocymum basilicum*, Linn., basil; צנובר, pine-nuts (*ib.* ed. Hildesheimer, 57, 8; ed. Venice, 7d; "Eshkol," i. 67); נובירא ("H. G." 57, end; Hai, in "Responsa der Geonim, Ḳehillat Shelomoh," ed. Wertheimer, No. 9; Harkavy, "Responsen der Geonim," p. 28; Löw, *l.c.* p. 286); סוסן, the Arabic equivalent of שושנת העמקים, lily ("H. G." 70, end); חלפא (*ib.* 546, 10). A number of Arabic names of plants may be found in the marginal glosses of the Vatican manuscript of the "Halakot Gedolot," as "ḥasak," thorn, gloss on היגי (*ib.* 160, No. 36); נפסג (read בנפסג), violet, on סיגלי (*ib.* 70, No. 102; "Eshkol," i. 68; RaDBaZ, i. 44 = ויאולה, "Keneset ha-Gedolah," Oraḥ Ḥayyim, 204; ויאולם, responsa, "Debar Shemuel," No. 2; וייאולש, Lebush, Oraḥ Ḥayyim, 216, 8); רוסאלק, equivalent to the Arabic "sil," on תרדין ("H. G." 92, No. 29; Harkavy, *l.c.* p. 209).

The Geonim, especially Hai Gaon (see Hai ben Sherira), prefer to give their explanations in Arabic. In the responsa the Harkavy edition, for example, has "abnus," "shauḥaṭ," "sasam" (p. 135; Krauss, "Lehnwörter," ii. 46), "abhul" (p. 23; "Responsa der Geonim," ed. Cassel, p. 42a), "anjudan" (p. 23), "babunaj" (*ib.* p. 209), "sunbul al-nardin" (p. 29), and "kurnub" (*ib.* p. 208). In his commentary on the Mishnah (Ṭoharot) Hai Gaon gives, as a rule, the Arabic names of the plants side by side with the Aramaic terms, as, for example: "isfunj," "asal," "thayyil" (Harkavy, *l.c.* p. 22), "jauz buwa," "juliban," "ḥarshaf," "ḥulbah" (*ib.* p. 23), "ḥiltith," "ḥalfa," "khiyar," "khayzuran," "dar ṣini," "rajlah," "rumman," "za'faran," "sadhab," "safarjal," "silḳ," "shuniz," "shayṭaraj," "fuṭr," "ḳitha' al-ḥimar," "ḳirṭim," "ḳar'ah," "ḳaṣab al-bardi," "kummathra," "maḥruth," "na'na'."

The Arabic names of plants in the "'Aruk" are drawn almost without exception from geonic sources. The list is as follows (in the order of the Arabic alphabet):

Ajam, אגם (this and 'uyun al-baḳar, *s.v.* דורמסקין).
אט"ן = אצווא.
Aḳaḳiya, אקקיא.
Unbub al-ra'a, 'aṣa al-ra'a, אבוב רועה.

Baḳs, אשכרע.
Baḳlah, חלוגלוגות (iii. 395a).
Baḳḳam, רכפה.
Balluṭ, לוטם.
Bunduḳ, פונדק.
Jillauz, פנדק בוטנא.
Jummaiz, גמיין.
Julban, פול, טופח.
Ḥabb al-muluk, רבדבניות.
Ḥarmal, שברא.
Ḥulbah, תלתן.
Ḥalfa, חלף.
Ḥimmiṣ, אפונים.
Ḥandaḳuḳ, גדגדניות.
Ḥanẓal, כנגר.
Khirwa', צלוליבא, אכרוע.
Khashkhash, פרגין.
Dar ṣini, קנמון, חמם, דרצין (iii. 161b, 428b).
Dar kisah, קילופה.
Rajlah, רגילא, חלוגלוגות (ii. 241b).
Ẓaghab al-khiyar, כישות שי׳ קשות.
Zarghun, שריג של גפן.
Za'rur, עזרר.
Zawan, זונין.
Safarjal, פריש.
Silḳ, לעונים, סלק (i. 79b).
Summaḳ, אוג (also s.v. ביה אצבע, No. 2 in Paris MS.).
Simsim, שומשם.
Shajar maryam, רכפה.
Shuḥ, אשוחי.
Ṣaghir al-adhnab, קוטנים.
Ṣanaubar, עץ שמן.
'Afṣ, אפצא.
'Uḳruban, עקרבנים.
Ghubaira', טולשי (עזרר).
Fujl, צנון.
Farfaḥin, הלוגלוגות.
Fustaḳ, פיסתק (*s.v.* סבן).
Fuḳḳa', פטריות (*s.v.* כמהין).
Faijan, פיגם.
Fuwwah, פואה.
Ḳaḳullah, פעפועי (ii. 241b).
Ḳarnabiṭ, הרבתר.
Ḳaranful, כופר.
Ḳuṭniyya, קטניות.
Ḳulḳas, קרקס (not לוף).
Kabar (kifar), צלף, פרחא (viii. 248).
Karrath, כרישה.
Karafs, כרפס.
Kuzburah, כוסבר, גד.
Kushut, כשות.
Kamah, כמהין.
Labsan, לפסן.
Na'na', מנתא.
Nil, אסטס.
Hindaba, הנדבי.

Hai Gaon.

Hananeel b. Hushiel.

Saadia.

For a proper understanding of the Talmudic writings constant reference must be made to the traditions of the Babylonian schools, preserved in the decisions, commentaries, and compendiums of the Geonim and their pupils. Most Jewish statements about plants likewise rest on such traditions, of which the greatest number is preserved in the writings of Hai Gaon. He has also kept a number of old Aramaic words in his explanations, such as חימא, radish; קובלא, camomile; חילבאנא (חבלבלא [?]; Löw, *l.c.* pp. 140, 309, 326; Harkavy, *l.c.* p. 209). R. HANANEEL BEN ḤUSHIEL preserved a considerable amount of botanical information from geonic sources, and this was made more generally known by the "'Aruk." For example, he strikingly describes sago as "a substance like meal, found between the fibers of the palm" (Kohut, "Aruch Completum," vi. 65a); coconuts as coming from India (*ib.* vi. 10a); arum (לוף) as a plant whose roots are eaten as a vegetable with meat, and which has leaves measuring two spans in length and two in breadth (*ib.* v. 29a); and reeds as growing after their tops have been cut off (*ib.* iii. 420b). Mention is made of a prickly food for camels (*ib.* ii. 130b), as well as of castor-oil and its use (*ib.* vii. 19b). Lupines and a certain other pulse, he declares, do not grow in Babylon (*ib.* vi. 229b). He is unable to describe *Peganum Harmala*, Linn., accurately, but says it is one of the plants used for medicinal purposes, while its small, blackish seed, which has a strong and unpleasant smell, is very hot (*ib.* viii. 19b), in the technical sense of the Greek medical writers; it is mentioned here for the first time in rabbinical literature (Meyer, "Gesch. der Botanik," ii. 192; comp. Galen, xii. 82: "It is hot in the third degree"). According to Sherira Gaon, all seeds are hot, and therefore the seed-bearing onion-stalk also is hot (Kohut, *l.c.* v. 330a; these are the first traces of Greek medicine in rabbinical literature). Cedar-wood becomes moist in water, but fig-wood remains dry ("Da'at Zeḳenim, Ḥuḳḳat," beginning), according to Saadia Gaon, whose translation of the Bible is the chief source of many identifications of Biblical plants, since, where definite traditions were lacking, he introduced definite Arabic terms to make his translation readable (Bacher, "Die Bibelexegese," p. 6).

In conclusion, a few more botanical details from the writings of the Geonim may be mentioned: the accurate differentiation of capers, their buds, blossoms, fruit, and parts; the correct explanation of "asparagus" as the tender roots of cabbage, not asparagus (Harkavy, *l.c.* p. 196); and an accurate definition of קרמית (*ib.* p. 179). Hai Gaon clearly describes the Cuscuta (*ib.* p. 215; Löw, *l.c.* p. 231) and the heads of camomile, and gives a brief account of the ברומשא = Arabic "ghubaira'" (Harkavy, *l.c.* p. 28; "Ḳehillat Shelomoh," ed. Wertheimer, No. 9). The artichoke is also well characterized by Sherira and Hai when they say that the spines are taken off, and the inside of the plant is eaten (Abu al-Walid, Dictionary, 115, 17; 392, 4 [ed. Bacher]; D. Ḳimḥi, "Miklol," *s.v.* ערער). One geonic writer, probably Hai, identifies פקועות with the eggplant, but for historical reasons this can not be accepted.

Eldad ha-Dani.

In the geonic period ELDAD BEN MAHLI HA-DANI invented his "darmush" for pepper, and also declared that neither thorns nor thistles grow in the lands of the Lost Ten Tribes (D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," pp. 18, 68, Vienna, 1892), which devote themselves to the cultivation of flax (*ib.* p. 1). To the same period belongs the medical work of ASAPH BEN BERECHIAH, which is based upon the Syriac translation of Dioscorides, and has thus preserved many Syriac names of plants. Shortly after Asaph came Shabbethai DONNOLO (946), who was primarily a writer on medicine. In the "Sefer ha-Yaḳar," ch. iii.-iv., however, he enumerates the plants that improve or injure the quality of honey.

The list of thirty varieties of fruit given by pseudo-Ben Sira is noteworthy, even though it is borrowed from Greek sources. The passage is discussed by Löw (*l.c.* pp. 2 *et seq.*) with reference to Mas'udi (*ib.* p. 4; see also Brüll, "Jahrb." i. 205). Even before Löw, Nöldeke had suggested that there were Arabic recensions of the passage (Löw, *l.c.* p. 417); and their existence is evident not only from Mas'udi but also from Ṭabari ("R. E. J." xxix. 201). According to Steinschneider ("Hebr. Bibl." 1882, p. 55), the thirty varieties of fruit are mentioned as Palestinian also by Ḥayyim Vital in Natan Spira's "Sha'are Yerushalayim," vi. 6, end.

——**In the Post-Geonic Period:** Information concerning the knowledge of plants in the post-geonic period must be sought in the translations of the Bible, the commentaries on the Bible and Talmud, and the lexicons. Here it will be sufficient to mention some of the statements of R. Gershom, the 'Aruk, Rashi, and a few other writers.

In the commentaries which are probably correctly ascribed to him R. GERSHOM BEN JUDAH has the oldest foreign words (Königsberger, "Fremdsprach-

R. Gershom.

liche Glossen, I.—R. Gerschom b. Jehuda," 1896; Brandin, "Les Loazim de R. Gershom," in "Publ. Ecole Nationale des Chartes," pp. 15 *et seq.*, Toulouse, 1898; "R. E. J." Nos. 83, 84, 85. Brandin consulted the manuscripts also; but, strangely enough, he has not the gloss פלפיט, B. B. 2b, and this is also lacking in Löw's alphabetical list of Gershom's foreign words). Brandin transcribes the following foreign plant-names: "aveine," wild barley; "bayes," fruits of the laurel; "boso" (Italian), "bois," boxwood; "cro," "crocu orientel," saffron; "homlon," hop; "kmel" ("chmiel," Slavonic); "kos," "kost," costmary; "lasre" (Italian, "lasero"), laserwort; "lesche," sedge; "lor," laurel; "molse," moss; "ortyes," nettles; "pores," leek; "sape," fir-tree; "sigle," rye; "spicu," ear of corn, spikenard; "tel," linden-tree; "ternure," ternage; "tora," torus (Menahem b. Solomon, דירה); "waranẓe," madder-root; and קמץ (on עץ שמן, Tamid 29b).

The linden is mentioned here for the first time in Jewish literature. Later, אלה is translated "linden" in Germany (Grünbaum, *l.c.* p. 27), and Baruch Lindau (1788) renders אשרה by "linden." The only linden that Post (*l.c.* p. 8) knows in Palestine is the *Tilia argentea*, Desf., the Oriental silver linden, which grows in the region of the Amana. No linden is mentioned as coming from Egypt (Ascherson and Schweinfurth, "Flore d'Egypte," p. 53). Nor did the Syrians know how to translate φιλύρα, the name of silver linden; the Arabic rendering by Berggren (in a manuscript belonging to the Deutsche Morgenländische Gesellschaft) is "zihr al-mahlab." The word "thore," mentioned above, also is of interest, as R. Gershom ben Judah is the oldest source for the word.

According to Gustav Schlessinger, Rashi has the following French names of plants:

French Name.	English Name.
Aloès (aloïne)	Aloes.
Aloisne, aluisne.	Wormwood.
Amandelier.	
Amerfoille.	
Aneth	Dill.
Apje	Smallage.
Aristoloche (?)	Birthwort.
Arnica (?)	Arnica.
Asperelle	Horsetail, shave-grass.
Asperge	Asparagus.
Avene	Oats.
Baie	Berry.
Balsme	Balsam.
Blet	Wild blite.
Bolet	Boletus.
Broce	Shrubs.
Buis	Boxwood.
Câprier	Caper-bush.
Cep	Vine-stock.
Cerfuel, cerfoil	Chervil.
Cerise	Cherry.
Cerque	Oak.
Chardon	Thistle.
Chastaigne, chastaignier.	Chestnut.
Chesne	Oak.
Chiche	Chickpea.
Cipoule, ciboule.	Shallot, cibol.
Coinz	Quince.
Coldre	Hazelnut.
Concombre	Cucumber.
Corme, cormier	Sorb, service-tree.
Coton	Cotton.
Cresson	Cress.
Croc, groc.	
Eglantier	Eglantine.
Eliandre	Oleander.
Erbe felchière	Fern.
Erbe sabonaire	Soapwort.
Erugue.	
Espeltre	Spelt.
Espic, spic	Nard, spikenard.
Espine	Thorn.
Fasele, faseole	Kidney-bean.
Fenocle, fenoil	Fennel.
Fenugrec, fenegre.	Fenugreek.
Galle	Oak-apple.
Galvan	Galbanum.
Geneivre, genievre.	Juniper-berry.
Girofle	Clove.
Gland	Acorn.
Grespignolo, crespigno (?).	
Guesde, waisde	Woad.
Homlon.	
Ierre, ere, edre	Ivy.
Jote, jotte	Beet.
Junc, jonc	Rush.
Laitugue	Lettuce.
Lanbruis	Wild vine.
Lasre	Laserwort.
Lesche	Sedge.
Lor	Laurel.
Lupine	Lupine.
Maro	Poppy.
Malve	Mallow.
Marrubje	Hoarhound.
Melon	Melon.
Mente	Mint.
Meurier, mourier.	Mulberry-tree.
Mil	Millet.
Molse	Moss.
Nesple, nêple	Medlar.
Niele	Rose-campion, mullein-pink.
Olme	Elm.
Ortie	Nettle.
Oseille	Sorrel.
Osre, osier	Osier.
Paille, poile foarre (?).	Straw.
Panis, peniz	Panic-grass.
Pastèque	Watermelon.
Perseche, preseche.	Peach.
Peuplier, pouplier.	Poplar.
Pin	Pine-tree.
Plançon (?)	Sapling.
Pomel.	
Porchaille, porchilague.	Purslane.
Poré, porele	Pore.
Poulieul, pouliol, poliol.	
Provain	Slip.
Prune, prunier	Plum-tree.
Pulpiet, pourpier.	Purslane.
Pyrèthre	Spanish camomile, feverfew.
Rafne	Radish.
Ronce	Blackberry-bush.
Rose	Rose.
Roseil, roseau	Reed.
Rude	Rue.
Sadree.	
Salce	Willow.
Salvee, selvie.	
Sambuc.	
Sap.	
Seigle	Rye.
Sevel	Hedge.
Sorbier, cormier.	Service-tree, sorb.
Souche	Stump.
Tan	Tan.
Thore	Crowfoot.
Til, teil, tel	Linden-harl.
Treille	Vine-arbor.
Tremble	Aspen.
Troche	Cluster of flowers or fruit.
Tudel, pecce	Halm.
Vedille	Tendril.
Verance, varance.	
Verdure	Verdure.
Vice, vece	Vetch.
Viole, violé	Violet.
Zinzibre	Ginger.

Most of the "loazim" of the Maḥzor Vitry, admirably discussed by Gustav Schlessinger, come from Rashi. Among the names of plants are:

Amerfoille
Apje
Aspic
Cerfeuil
Chanve
Chardon
Cresson
Crispigno
Croc
Cumin
Eliandre (for coriandre)
Erbe felchière
Erbe sabonaire
Erugue
Glanz
Gome
Homlon
Jonc
Laitugue
Marrubje
Mire (myrrhe)
Niele
Peis (pois)
Poré
Poulpiet
Prun
Rafne
Résine
Rude (rue)
Safran

The ʻAruk.

The Arabic names of plants found in the "ʻAruk" of R. Nathan b. Jehiel have already been given, since they are derived for the most part, though not exclusively, from geonic sources. His vernacular glosses, in part taken from Gershom, are better preserved than Rashi's foreign words, of which twelve are lacking in Kohut's Italian index.

[In the following list the references, unless otherwise stated, are to Kohut, "Aruch Completum."]

Albatro (vi. 185a).
Aloe (i. 259b).
Aneto (viii. 24a).
Appio (iv. 341a; "R. E. J." xxvii. 241).
Armoraccio (vii. 28b).
Asparago (iv. 158a).
Assafetida (error for "lasero").
Atrepice (v. 49b).
Avellana (ii. 42a); nocella (vi. 367b; Menahem b. Solomon, "Sekel Ṭob," p. xii.).
Avena (see segale).
Balsamo (vii. 84b).
Bambagia (vii. 25b).
Bassilico (iv. 234b).
Bieta, bliti (i. 79b, 138b; Siponto [hereafter cited as Sip.] on Kil. i. 3; not "bietola").
Bosso, busso (i. 314a, vi. 328a).
Brasile (vii. 277b; Sip. on Kil. ii. 5).
Canapa (vii. 131a; Sip. on Kil. v. 8; "R. E. J." xxvii. 246).
Canella (iii. 161b).
Cappero (v. 374b, vi. 421a, vii. 21a; Sip. on Dem. i. 1; Maʻas. iv. 6).
Cardi domestici (vi. 90b; Sip. on Sheb. ix. 5; comp. cardatore, vi. 144).
Cardo (vi. 196a; "R. E. J." xxvii. 248).
Caretto, not corteccia (iii. 408a).
Cerasa (iii. 5b).
Cicerchia, cicercla (iii. 431b, vi. 301a, b; Sip. on Kil. i. 1).
Ciceri (i. 220a; Sip. on Kil. iii. 2; Peah iii. 3).
Cinnamomo (iii. 305a).
Colocasia (v. 29a).

Coriandro, culiandro (ii. 239a, 241b, iv. 272a: Menahem, "Sekel Ṭob," p. xii.; Sip. on Kil. i. 2; Sheb. ix. 1; "R. E. J." xxvii. 245, note).
Corme (French) salvatico (iv. 333a).
Costo (vii. 64a, 223b; Sip. on Kil. i. 8).
Cotogna (iii. 343a; "R. E. J." xxvii. 248; Sip. on Kil. i. 1).
Crespino (vi. 210a; "R. E. J." xxvii. 246; Menahem, *l.c.* p. xi.).
Croco orientale (vi. 329b, vii. 310b).
Dattile, gloss (vi. 32b).
Eliotropio (vi. 252b).
Ellera, édera (iii. 472a, vii. 148b; "R. E. J." xxvii. 247; Sip. on Kil. v. 8).
Erbaglaucio (ii. 290b).
Fagiuolo, fasolo (vi. 301b; Sip. on Kil. i. 2).
Fava, faba, faba blanca (vi. 301b; Sip. on Kil. i. 1).
Ferula (viii. 19b).
Finocchio, fenuclo (iv. 158a, viii. 61a: "R. E. J." xxvii. 245; Sip. on Sheb. ix. 1).
Forraggio (i. 190a).
Fungo (iii. 14b, vi. 318b; "R. E. J." xxvii. 248).
Galla (iii. 431b).
Garofano, giroflo (iv. 301b; "R. E. J." xxvii. 242).
Gelso (ii. 129b; צילס on לולבי האלה; Sip. on Sheb. vii. 5; צילסי, Ma'as. i. 2).
Glande (v. 36a, 393a; vi. 104b).
Gomma (ii. 378b, vii. 122a).
Indaco, indicum (i. 172a; Sip. on Kil. ii. 5).
Indivia (error for "senazione").
Isopo (vi. 2b; Sip. on Sheb. viii. 1).
Lambrusco (ii. 339b).
Lasero puzzolento or purulento (Menahem, *l.c.*, פולאנטו), not laserpitium (iii. 421a).
Lattuga (iii. 364b; "R. E. J." xxvii. 243, לטוגא, לטוקא; Menahem, *l.c.*; Sip. on Kil. i. 2).
Laudano (error for "ladano") (v. 18b).
Lauro (vi. 256b; "R. E. J." xxvii. 243).
Legume (vii. 83a; Sip. on Ḥal. i. 4).
*Lisca (vi. 75a).
Lupino (false reading, ii. 362a, iv. 333a).
Malva (iii. 246b, 404b; vi. 391a; Sip. on Kil. i. 8).
Marrobbio (v. 53b, viii. 245a; "R. E. J." xxvii. 244; Menahem, *l.c.*).
Menta (i. 131a; v. 181a, 349b; "R. E. J." xxvii. 243).
Mora (viii. 291a).
*Nervolo (?, vi. 30b; פרוולי, Sip. on Kil. i. 1; נרבולו, Caleb Afendopolo, Kil. 16b; Kohut, "Aruch Completum," ervolo [?].
Nigella (vii. 175b, iii. 306b; not gioglio, loglio, but nigella, corn-campion, confused with darnel).
Nocella (see avellana).
Origano (vi. 2b; Sip. on Sheb. viii. 1).
Orzo (vii. 256b).
Papavero (vi. 410).
Pastinaca (v. 346b).
Pera (i. 25a; Sip. on Kil. i. 4).
Persica (i. 242a).
Pigna (vi. 239b).
Pilatro (iii. 243b, 441b).
Pisi (pisello; vi. 301b; Sip. on Kil. i. 1).
Polio (iii. 248b; vi. 315b, 2b; Sip. on Sheb. viii. 1).
Porri (iv. 342b; "R. E. J." xxvii. 245; Sip. on Sheb. vii. 1; Kil. i. 2).
Procacchia, porcacchia (iii. 395a, iv. 263a, vii. 253a; Sip. on Sheb. ix. 1).
Prugna (iii. 155a, iv. 351b, vi. 294a; "R. E. J." xxvii. 248); פרושת פירא(?)=פרידא (vi. 412a; Mussafia, jujubes, according toBuxtorf), פולצרקי, פולצדקי (viii. 281a; Ben Sira, "Pflanzennamen," 3; Caleb Afendopolo, twice with "r." Kohut, *l.c.* iv. 263a, is incorrect).
Radice (v. 364b; Sip. on Kil. i. 5).
Ramolaccio (see armoraccio).
Robbia (vii. 175b; Sip. on Sheb. v. 4, רויא).
רומזיש (vi. 196a; neither ramuccio nor rusco).
Rosmarino (iii. 410a; "R. E. J." xxvii. 246).
רידא, רירא, רירו (iii. 262a).
Ruchetta oruga (i. 305a, iv. 345a ("Ruca di Petro"; Sip. on Sheb. i. 1).
Ruta (vi. 291b; "R. E. J." xxvii. 246; Sip. on Kil. i. 8; Sheb. ix. 1).
Salvatico, selvatico (vi. 355b).
Sanguine (iii. 241b).
Satureia (iii. 511a; v. 349b; vi. 2b, 173a).
Segale (סיקרא, Sip. on Kil. i. 1), variant reading, avena (viii. 13b; ווינא, Menahem, *l.c.*).
Senazione (iii. 222a; Caleb Afendopolo, Kil. 17a, צינצוני), domestiche and forestiche (vi. 210a), not sonco (comp. "R. E. J." xxvii. 241).
Sesamo (viii. 109b).
Sisimbrio (i. 297a, vi. 2b; Sip. on Sheb. viii. 1).
Sorbo (vi. 185a; see "albatro," "R. E. J." xxvii. 248; Sip. on Dem. i. 1).
Sorgo (viii. 144a).
Spelda, espelta (iii. 168a; שפילצא, Menahem, *l.c.*; Sip. on Kil. i. 1).
Spicanardi (v. 334b, viii. 13a; "R. E. J." xxvii. 242).
Tartufo, tartufolo (vi. 318b; "R. E. J." xxvii. 248).
Veccia (iii. 221b, iv. 343b, vi. 301b; Sip. on Kil. i. 1).
Zenzero (iii. 305a; "R. E. J." xxvii. 247; זיזברי, Sip. on Orlah ii. 10).
Zenzevero, zenziberi (ii. 316b).
Zizzania (ii. 233) is wrong, even if the word were Italian; it is Aramaic, however.
Zizziba (?) (iii. 321b).
Zucchero (iii. 473a) is סוכר, and is not Italian.

R. Isaac Siponto.

In the twelfth century R. ISAAC BEN MELCHIZEDEK OF SIPONTO took over from the "'Aruk" forty-one Italian names of plants and a few Arabic ones, while the Greek terms, such as *θῆλις* and *ξυλοκέρατα*, and the following Italian words occur for the first time in his work:

Aglio
Amandola
Carruba
Carvi
Ciceri limpidi
Cicorea
Cipolla
Cocco
Costola di cavolo
Cucumeri
Endivia
Espica vulpi
Espino
Fenugreco
Lupino
Meli porcaroli
Miglio
Mirtilli
Riso
Rosa
Salvia
Senape
Sicomori
Timo

A large number of his plant-names still await identification. Asparagus proper, which has erroneously been supposed to be mentioned in the Talmud (Krauss, "Lehnwörter," ii. 93), seems to occur first in Isaac's commentary on Sheb. ix. 1 as איספריי=ירבוזין, "sparagio" (cited in "Kaftor wa-Feraḥ," 107b, Berlin; אספרג, corresponding to the Arabic "hilyaun" = "asparagus"; see Aldabi, "Shebile Emunah," p. 75a; Tobias Cohen, 151a: שוטים or הילין is wild asparagus; ירבוזין, the cultivated kind). Isaac is also the first post-Talmudic author to mention the cornel or dogwood (corniolo; *κρανέα*), in the passages Peah i. 5, Ma'as. i. 2, where he rejects the view that it is identical with אוג, sumac.

Maimonides.

Maimonides gives the names of plants exclusively in Arabic in his commentary on the Mishnah; and these terms have been discussed by Löw in his "Aramäische Pflanzennamen," on the basis of the Berlin manuscripts of this gloss. In his medical writings likewise Maimonides follows the Arabic pharmacology; for instance, ninety-one vegetable remedies are mentioned in his "Dietetics"; but these belong rather to the history of medicine. From his "Moreh" mention may be made of the story of the Nabatæan cultivation of the mandrake and althea ("Moreh," French transl. by Munk, iii. 235), the reference to indigo (*ib.* i. 392), and the expression "like a locust-bean," meaning "practically worthless" (*ib.* i. 157). Maimonides has won a lasting name in the history of botany. Even after Sprengel ("Gesch. der Botanik," i. 178) had tried to identify the plants mentioned in the mishnaic tractate Kilayim, basing his investigation on the Latin translation of the commentary of Maimonides in the edition of the Mishnah by Surenhuis, Mayer ("Gesch. der Botanik," iii. 220), alluding to the plants mentioned in "'Uḳẓin," declared that Maimonides had given his interpretations with discrimination and had displayed an unmistakable knowledge of botany; but that, though he had a wide acquaintance with plants, his explanations were drawn chiefly from school traditions, and were not the result of independent investigation. Proceeding on the anthropocentric theory of the universe, Maimonides declares in his introduction to the Mishnah that trees and plants were created for the nourishment or healing of man, even though in some cases he fails to recognize this, or has never known it; and although the uses of all the plants on the earth may not yet be understood, each successive generation will become acquainted with new herbs and fruits which will prove of great advantage to it.

Estori Farḥi.

Of the later halakic writers the only one to be mentioned here is Estori FARḤI (flourished in the thirteenth and fourteenth centuries), who made a careful geographical and scientific exploration of Palestine. His remarks on plants in his "Kaftor wa-Feraḥ" may readily be seen in the third index of Luncz's edition of that work, for which Löw arranged the data in their proper order. The comments in Wiesner's Hungarian biography of Farḥi (p. 31, Budapest, 1896) on certain botanical notes of the halakist are very inadequate. Farḥi's statements regarding shallots and onions in Syria are noteworthy, as are also his identification of *Cordia Myxa*, his accounts of *Musa* and *Badingan*, and the colloquial Arabic name for *Pyrus Syriaca* (Boiss.), equivalent to אלפרטמי, which explains the Syriac פרטימא (Löw, *l.c.* p. 208).

Menahem b. Solomon.

According to Buber ("Sekel Ṭob," Introduction, p. xi.), Menahem b. Solomon (1139) has the following names of plants in addition to the list already quoted from the "'Aruk": גרדא בורדוני on תמכא; גרדי פורציני on חרגינין; דירה on תייה (probably denoting R. Gershom's "thora"); לרזו on בטנים; its resin לרגטו; ציקוריירי, chicory (see Isaac Siponto above); רונדומי on חרחלין; שטינקו on לוט.

Caleb Afendopolo.

In order to define the heterogeneous plants more accurately, the Karaite Caleb AFENDOPOLO of Adrianople (end of the 15th cent.) arranged an alphabetical list of about sixty plant-names, and, following Maimonides in the main, tried to identify the plants and explained them in Arabic, Turkish, modern Greek, and Rumanian. Of this list, which appeared in the appendix to "Adderet Eliyahu," the following may be mentioned as of botanical importance: חבושים he regards as medlars, called also חמישיות (Löw, *l.c.* p. 114; "R. E. J." xviii. 112, on "nespole"; Joseph Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," pp. 135 *et seq.*), because they have five seeds. He relates that the banana, מאוז, was described by Japheth ha-Levi (953) as a cross between the date-palm and the colocasia; while he (Afendopolo) learned from the Karaite Joseph ha-Kohen that it was a cross between the date-palm and the sugar-cane. Joseph told him also that the colocasia had a rootstock as large as an ox-head, and that it was the daily food in Egypt, where one head often brought as much as 900 dirhems. He describes the cucumber (*Cucumis Chate*, Linn.), which was widely cultivated in Egypt, as very long and as thick as the finger (*ib.* vii. 17b). The "nabḳ" (*Zizyphus spina-Christi*, Linn.), Christ's-thorn, he describes as sweet, and as large as a hazelnut (see Post, *l.c.* p. 201), while its shell was half red and half green, and its kernel was like that of an olive or common jujube. In his time, as at present, the tree was very common in Egypt (Ascherson and Schweinfurth, *l.c.* p. 59). Why Afendopolo ("Adderet Eliyahu," Appendix, p. 16c) uses the Hebrew or Aramaic חצא (Löw, *l.c.* p. 225) for "parsley" is not clear.

David Al-Fasi and Ali b. Sulaiman.

In connection with Afendopolo two older Karaite lexicographers may be mentioned, DAVID B. ABRAHAM (Al-Fasi) and Ali b. Sulaiman, in whose works, according to Pinsker's extracts ("Liḳḳuṭe Ḳadmoniyyot," pp. 206 *et seq.*), the following names of plants are mentioned: "ṣandal," אהלים, sandalwood; "ma'atar" or "za'atar," אזוב; "sasam" or "abnus," אלגמים, ebony; "kama," ארות, fungus; "kazbarah," גד, coriander; "saj," גופר; "khaṭmiyah," חלמות; "za'arur" or "'anṣal," נעצוץ; "wars" or "nilufar," נרד; "sa'atar" (= "za'atar"), סרפד; "dulb," ערמון; "ḥanẓal," פקעות; "ḳarfah" or "ḳisṭ," קדה; "ḳarnafal," קנמון; "ḳazaḥ," "shuniz," קצח (Pinsker, erroneously, זרע בצלים); "salikhah," שחלת; "sanṭ," שטים; "jummaiz," שקמה; "sharbin," "abhal," "saj," or "shimashar," תדהר. "Henna" in Pinsker, *l.c.* p. 212, note 2, is an error.

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E. G. H. I. Lö.

PLATON (PLATYON) OF ROME: Scholar of the second century C.E. Like Todos (Theodorus) the Roman, his probable contemporary, Platon sought to inspire his persecuted coreligionists with resignation and steadfastness, reminding them that others had suffered before them for their faith and had been ultimately delivered. "Hananiah, Mishael, and Azariah," said he, "derived courage to resist Nebuchadnezzar, at the risk of being burned" (Dan. iii. 13), from the Scriptural assurance (Deut. iv. 29), "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Midr. Teh. xxviii. 1). Platon construes literally the Scriptural saying (Deut. iv. 11), "Ye came and stood under the mountain." According to him, Sinai was detached from the earth and suspended in the air, while the Israelites stood under it (Cant. R. viii. 5; comp. ABDIMI B. ḤAMAR).

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 109 *et seq.*, 176.

E. C. S. M.

PLEDGES: The law against taking pledges for debt is drawn from the following passages: "No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge" (Deut. xxiv. 6, R. V.), "nor [shall he] take the widow's raiment to pledge" (*ib.* xxiv. 17, R. V.); "And if he be a poor man, thou shalt not sleep with his pledge: thou shalt surely restore to him," etc. (*ib.* xxiv. 12–13, R. V.); and Ex. xxii. 26 to like effect. The "taking to pledge" in these passages is understood as meaning a seizure to secure an overdue debt, not the taking of a pledge by consent at the time of a loan.

In the Mishnah.

The oral law goes in its interpretation far beyond the letter of Scripture. The Mishnah says (B. M. ix. 13): "He who takes a mill to pledge breaks a negative command, and is guilty for each of two implements, the lower and the upper millstone [referring to Deut. xxiv. 6]; and this applies not only to a mill, but to any implement wherewith life-giving food is made, for it is said, 'he taketh man's life to pledge.'" "One does not distrain the goods of a widow, whether she be poor or rich" (referring to *ib.* xxiv. 17). "He must return the pillow for the night, and the plow for the day; but if the debtor dies, they need not be returned to the heirs." The seizure in this way is of use to the creditor only to preserve his lien and to prevent the debt from running out in the year of release. Elsewhere ('Ar. vi. 3), on the occasion of an execution on behalf of the Sanctuary, but as a rule applicable to all debts, the Mishnah reserves to the debtor (1) food for thirty days; (2) clothing for a year, bed and bedding, sandals, and phylacteries; (3) to a mechanic his tools, such as adzes and saws, two of each kind, and, according to R. Eliezer also, to a farmer his yoke of beasts for the plow, and to a carrier his ass. But according to the prevailing opinion ('Ar. 23b), oxen and asses are not regarded as tools and are not exempt.

There is a discussion in the Talmud (Shab. 128a) as to what should be done in the case of a man heavily in debt and clothed in a robe worth 2,500 shekels. Should it be taken from him and clothing suited to his position given him? R. Ishmael answers, "All Israelites are the sons of kings, and no garment is above their rank." From these passages in Mishnah and Talmud the Shulḥan 'Aruk draws the following rules (Ḥoshen Mishpaṭ, 97):

Further Development.

The officer of the court can not seize a hand-mill, but a water-mill is landed estate, and, without being actually seized, is treated like lands (see Appraisement). But if the creditor undertakes to remove parts of a water-mill, they become personalty and exempt. Pans and pots for cooking, a knife for slaughtering, and the like, are "implements for life-giving food." If such things are taken to pledge, the creditor must return them. According to R. Moses Isserles, such tools as barber's scissors are not exempt, nor are beasts of the plow. Scissors for cutting grass are clearly exempt, the grass being food. If a man has five hand-mills in use, none of them can be seized; but if only one is in use, the others are subject to seizure. Food itself is subject after the lawful allowance is set aside.

The officer can not seize a garment which the debtor has on his body, nor the vessel from which he is eating, and he must leave a couch or bench to sit upon, and a bed and mattress to sleep upon. Though seizing all the rest, he must return bedclothes for the night, and tools for the daytime. It should be remembered that household goods are not sold, but simply held as security; other goods are sold after the lapse of thirty days. The obligation to return household goods holds even when the debtor is rich in landed estate.

Exemptions from Pledge.

The officers who arrange satisfaction say to the debtor: "Bring all your movable property, not keeping back as much as one needle." From the whole they set aside for him provisions for thirty days (as a "middling man," says R. Moses Isserles, though he had lived like a poor man before) and clothes for twelve months, excepting, however, silken garments or a gold-embroidered turban; these things they take from him, and give him a sufficient supply of clothing better suited to his condition (contrary to R. Ishmael's view). They set aside also bed, mattress, and bedclothes, but these things are not set aside as exempt if they are the property of the wife and children, who simply keep what they have; for it is the husband's duty to support them. Sandals and phylacteries are exempt. A mechanic is allowed a double set of tools (as in the Mishnah); farm- or draft-animals are not set aside, nor the skipper's ship or boat, nor the professional scholar's books. The creditor has priority over the wife's right of maintenance, but he can not seize her or her children's clothing, nor the cloth which has been dyed for their use, nor the shoes bought for them, even though they have not been worn, nor books bought for the children's education. According to some opinions, the finer clothes for the wife's wear on Sabbaths and festivals are not exempt, and certainly garments containing gold or silver clasps, if bought by the husband for the wife, are subject to his debts. Where, however, they form part of her dowry they are exempt.

The allowances named above are to be set aside from either land or personalty. There is some dispute as to whether the allowance ("siddur") is to be set aside where the debt has been incurred for wages or for the hire of beasts, and not for money or property; also as to how far the debtor can waive the allowance when contracting a loan. But the debtor can not waive the exemption of "implements for life-giving food," as no stipulations can be made contrary to the provisions of the Torah. However, the Ḥoshen Mishpaṭ closes the subject with a clause which might defeat all these humane provisions: if the debtor has sworn that he will pay the debt, he must give up even his last shirt—a clause which allows the parties to supersede by private arrangement the words of the Law.

Waiving of Rights.

Maimonides, who treats of exemptions in the "Yad," Malweh, iii., says nothing about the debtor's oath as a means of nullifying clauses, either in written or in oral law, made in favor of poor debtors—an oath which the creditor might have forced from him as a condition of the loan. In fact, the creditor may not be allowed to accept such a suicidal fulfilment of the oath, for all standards acknowledge the Scriptural commandment "thou shalt not exact of thy brother" (Deut. xv. 3, Hebr.) as forbidding such harsh measures as well as such pressure as would drive the debtor to encroach on his wife's property.

The standards agree on the treatment of widow debtors. Maimonides (*l.c.*) says: "Whether a widow be rich or poor you can not take her goods in pledge, either at the time of the loan or by way of execution." This leaves really no way of enforcing a demand against a widow, unless she have real estate or outstanding loans, and the rule, if fully enforced, would have destroyed the credit of widow traders.

The Mishnah gives the measure of a debtor's exemptions in dealing with the demands of the treasurer of the Sanctuary, as shown under Estimate. Here the exemption is based on Lev. xxvii. 8 (Hebr.): "If thy brother has come down" (become poor), etc. (see 'Ar. 24a).

s. s. L. N. D.

—**Historical View**: In ancient Israel every loan was an act of charity. Therefore, if the creditor had taken a garment as a pledge he had to return it before nightfall, whether he had received payment or not (Ex. xxii. 26–27; Deut. xxiv. 13–14). The Talmud (B. M. 14b) explains this to include every article which can not be spared, so that the garment needed during the day must be returned before morning, and the garment needed at night must be returned before nightfall. Similarly, the law which prohibits the taking of a millstone as a pledge (Deut. xxiv. 6) is explained as applicable to every article which is as necessary as a millstone (Sifre, *l.c.* [ed. Friedmann, p. 123a]). Therefore the creditor should not make any use of the pledge; and he is responsible for its safety, just as every depositary is responsible for things held in trust (Ḥoshen Mishpaṭ, 72).

Medieval Times. The development of money-lending among the Jews as their almost exclusive occupation, which began in the twelfth century, was in all likelihood the consequence of the persecutions during the First Crusade (Höniger, "Zur Gesch. der Juden im Frühern Mittelalter," in "Zeitschrift für Gesch. der Juden in Deutschland," i. 65–97, 136–151); and the laws of pawnbroking became more and more detailed. This is shown by the fact that the charter granted by Henry IV. to the Jews of Speyer and Worms (1084–90) does not mention money-lending as an occupation of the Jews at all, while the charter of Frederick II. of Austria (1244) devotes nine of its thirty sections to the regulation of pawnbroking. This negative evidence is strengthened by the fact that in the ninth century the anti-Jewish writers Agobard and Amulo, who were so bitter in their denunciation of the Jews, are silent on this point. It remains evident, therefore, that loaning money on pledges, as money-lending in general, has been the occupation of the Jews only since the twelfth century, when St. Bernard of Clairvaux condemned the persecution of the Jews, saying that where there were no Jews, Christian usurers acted much worse (Migne, "Patrologia," clxxxii. 567; Aronius, "Regesten," p. 112; Grätz, "Gesch." vi. 166; Stobbe, "Die Juden in Deutschland," p. 107).

The law of Frederick II. of Austria expressly permits Jews to take any article as a pledge, without inquiring into the right of possession of the borrower; the exception to this is that bloody or wet garments may not be accepted, for in such a case suspicion of robbery is reasonable. On the "Privilegium Fridericianum" were based such later laws as that issued by Ottocar II. of Bohemia in 1254, the laws of Bela IV. of Hungary, of the dukes of Silesia and Poland, and a prohibition against lending money on sacred objects—Pope Gregory I. (590–604) and Charlemagne (806) had already declared that such objects should not be sold to Jews. A similar prohibition is found in a law issued by Philip August of France (1206). The rabbinical synods of the twelfth and thirteenth centuries adopted the same law, evidently because of the excuse which the discovery of church articles in a Jewish house would give for riots (Grätz, "Gesch." vi. 199). This principle is often repeated in legislations of the fourteenth and fifteenth centuries.

Rabbinical Law. In general, legislation concerning the Jews recognized the rabbinical law, even in dealings between Jews and Christians; so a Jew who had advanced money on a stolen article was entitled to recover the amount he had loaned on it, including interest, if he could swear that he did not know it had been stolen. The same held good with regard to stolen property which had been bought. This law is explained by the Talmud as necessitated by the needs of business life (תקנת השוק ; B. Ḳ. 115a; Ḥoshen Mishpaṭ, 357, 1). Various German laws demanded that the goods must have been delivered in daytime and without any secrecy ("unverhohlen und unverstohlen"). This recognition of the rabbinical law was fiercely condemned by the ecclesiastical authorities—*e.g.*, by the Fourth Lateran Council (1215) and by various diocesan synods—as favoring the Jews at the expense of the Christians, who were compelled by law to return stolen property which they had bought, but without any prospect of indemnity. The "Privilegium Fridericianum" (§ 7), and a great many other laws, freed the Jewish pawnbroker from responsibility in case of the loss of the pledge by fire or robbery, or in any other way. The manner and fact of loss, however, had to be established by oath or through witnesses. This legal enactment is in conflict with the rabbinical law which considers the pawnbroker as a depositary (שומר שכר), *i.e.*, responsible in case of death or theft (Ḥoshen Mishpaṭ, 72, 2).

While the state law in this case is more favorable to the pawnbroker than is the rabbinical law, in regard to the unredeemed pledge it is more favorable to the debtor. The rabbinical law declares that the pledge is forfeited if it is not redeemed on the day the payment falls due (Ḥoshen Mishpaṭ, 73, 13), though some authorities demand that the pledge shall not be sold until thirty days after payment falls due (*ib.* 3, 14). The "Privilegium Fridericianum" (§ 27), however, demanded that the pledge should be kept one year and one day. This stipulation was adopted in many places up to the fifteenth century.

Special Regulations. The privilege of lending money on pledges carried with it a certain obligation. Thus the Augsburg law declares that every Jewish money-lender is bound to advance money on a pledge to the extent of two-thirds of its value; while the city of Winterthur found it necessary to declare, in a charter of 1340, that a Jew is not liable to punishment if he is unable to lend a Christian the sum demanded (Stobbe, "Die Juden in Deutschland," pp. 113 *et seq.*). The Strasburg law of 1375 makes it the duty of the Jews to lend money on pledges to any citizen.

In the frequent anti-Jewish riots which occurred from the twelfth to the fifteenth century the mob sacking the houses of the Jews often took the pledges, and, as a rule, the king issued quitclaims after he had received part of the plunder. This was done very frequently by Charles IV., after the Black Death (1348–51). A typical instance is that of Nördlingen. Under these circumstances it is not to be wondered at that Jewish law at that period dealt with the Christian debtor as with an enemy in war. Thus medieval rabbis decided that if a non-Jew loaned to a Jew money on a pledge, and then lost the pledge, and a Jew found it, the latter should return it to the Jewish debtor (Ḥoshen Mishpaṭ, 72, 38). Similarly, the law permits a Jewish creditor to keep the pledge after the death of the Christian debtor, even where its value much exceeds the amount of the debt (*ib.* 72, 40).

The Jewish concern with pledges is especially connected with the Italian "monte di pietà," pawnshops established by the ecclesiastical authorities in the fifteenth century, in opposition to Jewish money-lenders and for charitable purposes. The name is found also in French ("mont de piété") and in Latin ("mons pietatis"; lit. "mountain of charity"); it is supposed to have originated from the use of the word "monte" in the sense of "store" or "stock of goods," and especially with regard to banking, in the sense of a "pile of coin."

Monte di Pietà.

The great change of economic conditions in the fifteenth century in connection with the troubles in the Church created among the mendicant orders an eager desire to bring themselves into prominence. The Franciscans were especially active in promoting schemes for economic improvement. Barnabas of Terni began preaching against money-lenders in Perugia, and succeeded in forming a company of citizens who furnished money for a loan-bank which would lend at a lower rate of interest than that charged by the Jews. This first "mountain of piety" was founded in 1462, and others followed very soon in various cities of Italy; that in Orvieto, 1464, was sanctioned by Pope Sixtus IV. Especially active was the Franciscan Bernardinus of Feltre, who worked for the promotion of the popular pawnshops, chiefly in order to create an opportunity to attack the Jews. The Dominicans, jealous of the success of the Franciscans, opposed this movement, claiming that the exaction of even a low rate of interest was contrary to the Christian law; while the Lateran Council (1512–17) and the Council of Trent (1545–63), as well as various popes, declared for the Franciscans.

But in Rome, which was under the direct government of the pope, such institutions were not organized. While the operations of the loan-banks interfered with the business of the Jews, they were not able to drive the Jews to abandon money-lending altogether; and therefore a special law was passed by the "signoria" of Venice, in 1547, prohibiting money-lending by Jews in Padua. In Istria, Jews who had lost their business opportunities elsewhere were privileged to conduct loan-banks. So in Pirano, in 1484, where a bank was founded by Moses Sacerdote and three others; it continued its operations until 1634, when a monte di pietà was established and their privilege was withdrawn. In Capo d'Istria, Jewish money-lenders were called upon when the monte di pietà had become bankrupt. In 1611 France introduced the system, but there it had no anti-Jewish purpose. Since the middle of the eighteenth century the restrictions against Jewish money-lenders in Italy have been removed.

In Germany.

In the fifteenth century the business of the Jews consisted chiefly in pawnbroking, as Israel Isserlein states ("Ṭerumat ha-Deshen," part i., No. 309). They dealt with all classes of people, even with princes and kings. King Rupert (1403) pawned his silver to Jews (Stobbe, *l.c.* p. 240); the empress Maria, widow of Maximilian II., pawned her silver to Mordecai Meisel (1578) for 2,000 florins ("Zeit. für Gesch. der Juden in Deutschland," ii. 175). From the fifteenth century on, however, the restriction of money-lending by Jews became the rule. In 1530 and 1544 respectively, the Reichstags of Augsburg and Speyer issued strict regulations in regard to excessive rates of interest and other abuses (see Josel of Rosheim). The Landesordnung for Bohemia, 1579, restricted the money-lending of the Jews to pawnbroking in order to exclude them from banking on a larger scale ("Zeit. für Gesch. der Juden in Deutschland," ii. 173).

The Judenstättigkeit of Frankfort-on-the-Main, 1614, limited the rate of interest for loans on pledges to 8 per cent; the same was done for Fulda in 1615 (*ib.* iii. 178). How precarious this business was even then is proved by Glückel von Hameln, who tells in her memoirs of an attempt to take a pledge from her father's shop by force. The danger in dealing with creditors of this class evidently induced some medieval rabbis to permit a pawnbroker to redeem a pledge for a creditor on the Sabbath (Oraḥ Ḥayyim, 325, 3).

With the development of the banking business through the court Jews in the seventeenth century, and the gradual concession of economic freedom, pawnbroking among the Jews became rare, and, in fact, in recent times, disreputable (see also Banking).

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D.

PLEIADES: The word "Kimah," which occurs in three passages in the Bible (Job ix. 9, xxxviii. 31, and Amos v. 8), each time in connection with Orion, is translated by the Septuagint once by *Πλειάδα* (Job xxxviii. 31); and Aquila, who represents the tradition of the scribes, gives the same rendering in Amos v. 8, being followed therein by Symmachus and Theodotion. The word is retained in the Targum, which indicates that it was then used in the vernacular; so that the meaning given the term in the Talmud and by Aquila may be accepted as correct. Although the etymology is not altogether certain, it may be assumed that "Kimah" is connected either with the Hebrew כום = "to heap up," or with the Assyrian "kamu" = "be bound" (Delitzsch, in "Proc. Soc. Bibl. Arch." xii. 185).

According to the Talmud (Ber. 58b), this cluster is called "Kimah" because it consists of about 100 stars (כימה = כמאה). The constellation is in the northern sky, with its tail to the west of the Milky Way (*ib.*; comp. Pes. 94b). For the most important reference to the Pleiades, which have always attracted attention on account of their brilliancy and number, see ORION (comp. also JEW. ENCYC. ii. 249b, *s.v.* ASTRONOMY).

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K. L. B.

PLESSNER, ELIAS: German rabbi; son of Solomon PLESSNER; born Feb. 19, 1841, at Berlin; died at Ostrowo March 30, 1898. He studied at the University of Berlin, and received his degree as Ph.D. from the University of Tübingen (1870). In 1871 he was appointed "Stiftsrabbiner" at Hanover, and was called April 20, 1873, to the old community of Rogasen as successor to Moses Feilchenfeld. In Sept., 1885, he was called to Ostrowo as successor to the late I. M. Freimann, remaining there until his death.

Plessner rendered great services to homiletic literature by publishing the following works by his father: "Sabbathpredigten," "Festreden," and "Nachgelassene Schriften" (Frankfort, 1884). His own works include: In German: "Stellung und Bedeutung der Israelitischen Frau bei den Hebräern" (Ostrowo); "Der Grabstein in Seiner Höheren Bedeutung"; "Ezechiel Landau und Moses Mendelssohn." In Hebrew: "Maṭbea' shel Berakot"; "'Asarah Ma'amarot"; "Dibre Tamrurim we-Tanḥumim," Posen, 1871; "She'elah u-Teshubah be-'Inyan Beḥirah," Berlin, 1889; "Hitmannut Kohen Gadol," Berlin, 1895.
S. I. BRO.

PLESSNER, SOLOMON: German preacher and Bible commentator; born at Breslau April 23, 1797; died at Posen Aug. 28, 1883. Having lost his father when very young, Plessner had to support his mother and himself. He engaged in business, but found time to study Hebrew, rabbinics, and German, under Wessely's influence. At the age of seventeen Plessner began to study Wessely's Hebrew translation of the Apocrypha, resolving to continue the translation himself. He indeed published at Breslau in 1819 his Hebrew translation of the Apocryphal additions to the Book of Esther, under the title "Hosafah li-Megillat Ester," with a literary-historical introduction. At the same time he became known as an eloquent preacher. Many of his sermons were published, among them his funeral oration on the death of Abraham Tiktin, bearing the Hebrew title "Zeker Ẓaddiḳ li-Berakah" (Breslau, 1821).

Becomes Eminent as a Preacher.

Plessner through his sermons was recognized as a warm defender of Orthodox Judaism, and on this account was congratulated by Akiba Eger, rabbi of Posen. Soon the conflict arose between the Orthodox and Reform Jews concerning the introduction of the organ into the synagogal services. Plessner naturally fought against the Reform leaders; and as they were the more powerful and began to persecute him, forbidding him through the police to deliver any sermon, he in 1823 settled at Festenberg, a small town in Silesia. In 1825, the government of the province of Posen having issued a decree forbidding Talmudic instruction in schools, Plessner, at Eger's request, summed up all the observations and opinions of Christian scholars, beginning with Jerome, on the Talmud. This document, published the same year at Breslau under the title "Ein Wort zu Seiner Zeit oder die Autorität der Jüdischen Traditionslehre," with a part of it in Hebrew entitled "'Edut le-Yisrael," was in 1826 presented to the Posen government. Accompanied with a petition signed by the presidents of several communities, it proved efficacious; and the anti-Talmudic decree was revoked.

His Memoir on the Talmud.

In 1830 Plessner removed to Berlin, where for a short time he was a teacher in the normal school. Although possessing all the knowledge necessary for an Orthodox rabbi, he persistently declined rabbinical office, preferring freedom of speech. He earned a livelihood by preaching every other Saturday in the Berlin bet ha-midrash, continuing at the same time his study of the Apocrypha. In 1832 his "Nozelim Min Lebanon" was published in Berlin. This work consisted of a Hebrew translation of a part of the Apocrypha, with an appendix, entitled "Duda'im," containing exegetical notes, verses in Hebrew and German, and sermons (see Geiger, "Wiss. Zeit. Jüd. Theol." i. 204 *et seq.*). The following year he was invited to dedicate the new synagogue at Bromberg, for which occasion he composed poems in Hebrew and in German, which were published under the title "Shirim la-Ḥanukkat Bet ha-Tefillah" (Berlin, 1834). In his sermons Plessner adopted the expressions of the most eminent Christian preachers, interspersing his sentences with verses of Schiller and Goethe, and rejecting the derashic or homiletic interpretation of the Bible. In 1834 he began to publish his sermons in yearly volumes under the general title "Belehrungen und Erbauungen" (2d ed. Berlin, 1840, under the title "Religiöse Vorträge"). In 1838 Plessner published his "Dat Mosheh wi-Yehudit," a catechism in twelve parts, preceded by an introduction, on the nature and history of Jewish religious instruction. His oratorical talent is particularly exhibited in his "Miḳra'e Ḳodesh" (Berlin, 1841), a collection of holy-day sermons for the years 1835 to 1839.

Removes to Berlin.

A powerful party of antagonists worrying Plessner beyond endurance on account of his outspokenness, he left Berlin and settled at Posen (1843), where he was active as a preacher for forty years. In Posen Plessner preached chiefly at the Neuschul. During his residence in that city he published the following works: "Shay la-Mora" (Posen, 1846), poem in honor of Moses Montefiore; "Shire Zimrah" (Berlin, 1859), poems composed on the occasion of the completion of the publication of the Talmud by the Talmud society Ḥebrat Shas; "Shire Zimrah" (*ib.* 1865), Hebrew poems composed for the celebration of the one hundred and fiftieth anniversary of the foundation of the society of mohelim.

Settles in Posen.

After Plessner's death two collections of his sermons were published at Frankfort-on-the-Main: "Sabbathpredigten" (1884) and "Festpredigten" (1890).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 107; H. Hirschfeld, in Elias Plessner, *Biblisches und Rabbinisches aus Solomon Plessners Nachlasse*; Zeitlin, *Bibl. Post-Mendels.* p. 271.
S. M. SEL.

PLETSCH, SOLOMON: German physician of the fourteenth and fifteenth centuries; a native of Regensburg. Pletsch was in 1394 appointed city surgeon of Frankfort-on-the-Main with a salary of 36 gulden per year. Besides, the city furnished him with six ells of cloth for his uniform, which was of the same color and quality as that of the Christian officials. Thus the only difference between Pletsch and his Christian predecessors and successors was in the form of the oath, the former taking it More Judaico. In the letter of commission, Pletsch bound himself to treat gratuitously all the members of the council with their servants and all the sick Jews who might be received at the hospital, and to take moderate fees from the citizens.

Bibliography: M. Horovitz, *Jüdische Aerzte in Frankfurt-am-Main*, p. 6, Frankfort-on-the-Main, 1886; Landau, *Gesch. der Jüdischen Aerzte*, p. 102, Berlin, 1895.

D. M. Sel.

PLOCK (PLOTZK): Government in Russian Poland, with a Jewish population (1897) of 50,473 (in a total population of 553,094), which is the smallest Jewish population of any government in the Pale of Settlement.

The most important of the district towns in the government of Plock are:

Mlawa, which has 5,123 Jews in a total population of 11,211 (1897). R. Jehiel Michael Sagalovich (born 1862) became the rabbi of the community in 1894.

Plock, the capital of the government, which had only about 6,000 inhabitants in 1816 (when it came under Russian domination, after having been held by Prussia under the provisions of the second partition of Poland in 1793), had a total population of 27,073 in 1897. Of this number more than 10,000 are Jews. In the city there are several synagogues, a Talmud Torah (founded 1868), a Gemilut Ḥasadim (founded 1873), and a well-equipped hospital. It has also a Jewish boys' school attended by more than one hundred pupils. Instruction in the Hebrew faith is imparted to Jewish students attending the local gymnasium by A. J. Papierno, a prominent Maskil who has resided in Plock since 1870, and who established a library there in 1900.

Owing to the influence of the Ḥasidim the Jewish community of Plock frequently changed its rabbis during the nineteenth century, and the term of seventeen years during which R. Azriel Aryeh Rakovski held that position, which he resigned in 1880, was considered an extremely long one. Aryeh Löb Zunz or Zuenz also was rabbi of Plock and later of Praga, but removed to Warsaw, where he died April 22, 1833. Since 1897 R. Ezekiel Libshitz (born in Rossienny, in the province of Kovno, in 1864), son of R. Hillel Libshitz of Lublin, and who, like his father, is a Talmudist and able scholar, has been the rabbi of Plock.

Przasnysz, with 4,500 Jews among its 8,586 inhabitants; it has two synagogues.

Sierpce, with about 600 Jewish families among its 8,560 inhabitants. The Jews of Sierpce are burdened with a tax of 68 rubles which they have to pay annually to the owner of the town on account of a debt said to have been contracted by a certain David, of whose origin nothing is known ("Ha-Meliẓ," 1883, No. 105).

Bibliography: Brockhaus-Efron, *Entziklopedicheski Slovar*, s.v.; *Ha-Meliẓ*, 1878, No. 9; 1888, No. 33; 1890, No. 200; *Ha-Ẓefirah*, 1876, No. 4; 1900, No. 44; Yevnin, *Naḥalat 'Olamim*, pp. 14–15, Warsaw, 1882; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 80, Warsaw, 1882.

H. R. P. Wi.

PLOTKE, JULIUS: German lawyer and communal worker; born at Borek, province of Posen, Oct. 5, 1857; died at Frankfort-on-the-Main Sept. 27, 1903. Having finished his studies at the gymnasium at Krotoschin and the University of Berlin, he practised law in Bockenheim from 1885 to 1888, when he entered into partnership with Councilor of Justice S. Fuld in Frankfort-on-the-Main. Plotke was elected to the board of trustees of the Frankfort congregation, and participated in all movements for the relief of his oppressed coreligionists, being a trustee of the Jewish Colonization Association, of the Alliance Israélite Universelle, of the Hilfsverein der Deutschen Juden, and similar organizations. He wrote various pamphlets and articles on the condition of the Jews of Russia and Rumania.

Bibliography: *Jüdische Presse*, 1903, pp. 441-442; *Oesterreichische Wochenschrift*, 1903, pp. 648-649; *Jew. Chron.* Oct. 2, 1903, p. 23; *Allg. Zeit. des Jud.* 1903, pp. 484–485.

S. D.

PLOWING: No description of the plow ("maḥareshet") is found in the Bible; but it may be assumed with certainty that the implement resembled, on the whole, the very simple plow which is still used by the fellahs of Palestine. It consists of a long pole with a wooden crosspiece at the lower end, and a handle parallel to the latter at the upper end, by means of which the plow is guided. The wooden foot ends in an iron share, slightly convex above, being 34 cm. long and 18 cm. wide at the back. This point has to be sharpened occasionally (comp. I Sam. xiii. 20). It is uncertain whether the "et" mentioned in the passage just cited is a different kind of plow from that described above; Fr. Delitzsch takes "et" to be the plowshare, which cuts the furrows, while the plow itself casts up the earth. As the fellahs generally do not remove the stones from the fields, thinking that the soil thereby retains the moisture for a longer period, that kind of plow is not wholly impractical, since it may readily be drawn through the stony soil. Moreover, this plow is easily used, being light enough to be lifted out of the furrow with one hand and to be replaced in the same way. Its disadvantage is that it does not plow deeply enough—only about 8 to 10 cm.—the land being therefore neither sufficiently utilized nor properly freed from weeds. As a consequence the latter grow rankly, and the grain requires additional handling before it can be used or brought to market.

The plow was drawn, as it commonly still is to-day, by a yoke of oxen, and on light soil by an ass (Isa. xxx. 24, xxxii. 20); but the yoking together of ox and ass, which is not seldom seen to-day, was forbidden, at least at the time of the Deuteronomist (comp. Deut. xxii. 10). The ox walks in front of the plow, usually in the yoke which is attached to the beam. To-day the yoke is fastened to the neck of the animal in such a way that the two blocks of wood which extend on each side of the neck from the yoke downward may be fastened at the lower end by a rope and the ox's neck be enclosed in a frame. The plower holds in his right hand the plow-handle and the guiding-rope, and in his left the ox-goad ("malmad"; Judges iii. 31; I Sam. xiii. 21). To one end of the latter is attached an iron point, with which the oxen are goaded to quicken their pace, and to the other end is fastened a small iron shovel which is used to remove the earth clinging to the plowshare.

In ancient times, as to-day, it was doubtless hardly sufficient to plow the fallow land once only, but it had to be gone over three times. The first plowing (in the winter) was followed by a second (in the spring), and a third (in the summer); the careful husbandman even plowed a fourth time (late in the summer). After the plow had turned the soil over, the latter was made smooth by a harrow, which perhaps consisted merely of a strong board or a roller (Hos. x. 11; Isa. xxviii. 4).

Bibliography: *Z. D. P. V.* ix. 24 *et seq.*

E. G. H. W. N.

PLUM. See Peach.

PLUNGIAN: Old town in the government of Kovno, district of Telshi, Russia. Among the earlier rabbis of Plungian were Jacob b. Ẓebi, a resident of Grodno, who gave his approbation to his younger brother's work, "Ohole Yehudah" (Jessnitz, 1719), and Dob Bär, who in 1726 addressed a halakic question to R. Ezekiel Katzenellenbogen of Altona (responsa "Keneset Yeḥezḳel," No. 7, Altona, 1732). Its most prominent rabbi in the nineteenth century was Jehiel Heller, who died there in 1861. Hillel Libschitz (b. 1844), formerly of Suwalki and now (1905) rabbi of Lublin, officiated at Plungian from 1878 to 1880. Its rabbi at the beginning of the present century was Zebulon Loeb Barit (see "Ha-Ẓefirah," 1897, Nos. 40, 56), who died in 1903.

Other prominent men who came from or were active in Plungian were: Zechariah Plungian or Simner (d. 1715), author of "Sefer Zekirah" (1st ed. Hamburg, 1709), on religious ethics and folk-medicine, which passed through many editions; Mordecai b. Joseph (great-grandson of Mordecai Jaffe ["Lebush"]), and his son Joseph, "rosh medinah" of Plungian in the eighteenth century (see Jaffe family). Mordecai Plungian (originally Plungianski), also a descendant of the Jaffe family, and one of the most prominent Maskilim of the nineteenth century, was born at Plungian in 1814.

A record of the proceedings before R. Dob Bär Jaffe, dayyan of Plungian, and of the decisions rendered by him, is preserved in the New York Public Library. Its earliest entry is dated 1856, and the latest 1881.

The population of Plungian, which is mostly Jewish, numbered 3,593 in 1873, and 3,583 in 1897.

Bibliography: Brockhaus-Efron, *Entziklopedicheski Slovar*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 34, 35, St. Petersburg, 1897-98.

H. R. P. Wi.

PLUNGIAN (PLUNGIANSKI), MORDECAI (MARCUS): Russian Hebraist and author; born at Plungian, in the government of Wilna, 1814; died at Wilna Nov. 28, 1883. He was a descendant of Mordecai Jaffe, author of the "Lebushim." While still young Plungian became a Talmudist of high repute. After a couple of years of an unhappy married life he left his native town and settled at Troki, where he devoted himself entirely to rabbinical studies. Soon, however, he was compelled to leave that place, having displeased the ultra-conservatives by his more or less advanced ideas. He then went to Wilna, where he earned a scanty livelihood by delivering rabbinical lectures, which were greatly appreciated by the Talmudists of that place. In the meanwhile Plungian devoted himself to secular studies also, and acquired, in a relatively short time, a thorough knowledge of several European languages and literatures. This acquisition procured for him first the position of teacher in a high school, and in 1867 that of instructor in Talmud and religious codes in the rabbinical seminary at Wilna.

Plungian was very unhappy in his old age. The rabbinical seminary was closed in 1873, and he had no other position than that of corrector in the printing-office of Romm, which he had held since 1869. In his literary career he had the misfortune to displease both the Orthodox, who accused him of heresy, and the liberals, who regarded him as a conservative; hence he was persecuted by the former and repudiated by the latter.

Plungian was the author of the following works: "Talpiyyot" (Wilna, 1849), on the hermeneutic rule "Gezerah Shawah" in the Babylonian Talmud, explaining the logical principles upon which it is based and criticizing the views expressed on the subject by Rashi and the tosafists; "Kerem li-Shelomoh" (*ib.* 1851), commentary on Ecclesiastes, published together with the text; "Ben Porat" (*ib.* 1858), biography of Manasseh ben Porat, with exegetic and philological dissertations; "Shebeṭ Eloah" (*ib.* 1862), episode of the eighteenth century, with arguments against the blood accusation; "Or Boḳer" (*ib.* 1868), three critical treatises on the Masorah as interpreted in the Talmud; "Kerem li-Shelomoh" (*ib.* 1877), commentary on Canticles, published together with the text.

Plungian left several works in manuscript, among them a treatise on the Hebrew verbs of four letters, partly published in "Kerem Ḥemed" (ix.); and "Ma'amar Mordekai," a commentary on all the haggadot found in "'En Ya'aḳob." In addition Plungian contributed to nearly all the Hebrew periodicals.

Bibliography: *Ha-Shaḥar*, xi. 635; N. Nathanson, *Sefat Emet*, Warsaw, 1887; Zeitlin, *Bibl. Post-Mendels.* p. 272; *Kerem Ḥemed*, ix. 136; *Ha-Meliẓ*, 1883, Nos. 89, 91.

H. R. I. Br.

PLYMOUTH: Seaport in the county of Devon, England; one of the principal ports of that country. A few Jewish families were living there in 1740. Among the synagogue deeds is a lease of a garden, dated 1752, the signature to which is witnessed by one Jac. Myer Sherrenbek; it evidently refers to the old burial-ground near the Citadel. In 1762 the mayor and commonalty leased to Samuel Chapman a plot of ground for ninety-nine years; and one Chapman executed a deed of trust reciting that the lease had been acquired by him at the sole expense "of the said J. J. Sherrenbek and Gumpert Michael

Emdon, elders of the Synagogue of the Jews." In the same year £300 was raised on mortgage "to complete the buildings, edifices, and erections now building thereon, and which is designed for a Jewish synagogue or place of worship for those professing the Jewish religion." In 1786 this lease was surrendered, and a new one was entered into with five leading Protestant citizens, who held the same in trust for one A. Joseph. Eleven years later another lease was granted to the following three Jewish holders: Henry Hart, Joseph Joseph, and Samuel Hart; and in 1834 the freehold of the synagogue was transferred to other trustees. In 1868 a new burial-ground, adjoining the Christian cemetery, was acquired; and in 1873 the congregation purchased the ground on which the synagogue house now stands.

One of the most prominent of Plymouth Jews was the late Jacob Nathan, who left a considerable sum of money to Jewish and Christian local charities. Among his bequests was one of £13,000 ($65,000) to found and maintain a Jewish school for the poor. This school was established in 1869, and has an average attendance of fifteen scholars. Solomon Alexander Hart, R.A., a native of Plymouth, bequeathed £1,000 to the congregation, and one of his masterpieces, "The Execution of Lady Jane Grey," to the corporation. It is one of the chief adornments of the municipal chamber.

The synagogue in Catherine street retains its ancient features—a latticed women's gallery, a beautifully carved wooden Ark, antique silver sets of bells, and old brasswork. It has a membership of 70. There are, besides the Jacob Nathan Day School, two Jewish charities, the Ladies' Hebrew Benevolent Society and the Sick Visiting Society. There are also several Jewish social institutions. The Jews of Plymouth number about 300 in a total population of 107,500. Except for two families, the present (1905) Jewish community comprises recent settlers.

BIBLIOGRAPHY: *Jewish Year Book*, 1904.

J. I. H.

POBYEDONOSTZEV. See RUSSIA.

POCHOWITZER (PUCHOWITZER), JUDAH LÖB BEN JOSEPH: Russian rabbi and preacher; flourished at Pinsk in the latter part of the seventeenth century; died in Palestine, whither he went before 1681. He was the author of: "Ḳeneh Ḥokmah" (Frankfort-on-the-Oder, 1681), a work consisting of seventeen "derashot" on penitence; "Derek Ḥokmah" (*ib.* 1683), a treatise in thirty-two sections on morals; "Dibre Ḥakamim" (Hamburg, 1692), a work in two parts: the first, entitled "Da'at Ḥokmah," being a treatise in four sections on morals and asceticism; the second, "Meḳor Ḥokmah," containing notes to the Shulḥan 'Aruk, Oraḥ Ḥayyim, up to No. 240. At the end of this work is a pamphlet entitled "Solet Belulah," containing novellæ on the Talmud. Thirty-two treatises taken from the above-mentioned works were published in one volume by Solomon Pinkerle under the title "Kebod Ḥakamim" (Venice, 1700).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 108; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Steinschneider, *Cat. Bodl.* cols. 1366-1367.

K. M. SEL.

POCOCK,* EDWARD: English Christian Orientalist and theologian; born at Oxford Nov. 8, 1604; died there Sept. 12, 1691. He studied Oriental languages at Oxford and elsewhere; was chaplain of the English "Turkey Merchants" in Aleppo from 1630 to 1636; and became professor of Arabic at Oxford in 1636. He spent the period from 1637 to 1640 in Constantinople, and on returning to England in 1647 resumed his professorship of Arabic at Oxford; he became professor of Hebrew, also, in 1649, which position he held until his death, although frequently attacked for political reasons. During his stay in the East he collected many valuable manuscripts, among them one of the Samaritan Pentateuch.

Among Pocock's works may be mentioned "Porta Mosis" (Oxford, 1655), a translation of six sections of Maimonides' commentary on the Mishnah (Arabic text in Hebrew characters, with Latin translation). This was the first book printed in Hebrew characters in Oxford. In 1657 was published Walton's polyglot edition of the Bible, for which Pocock collated manuscripts of the Arabic Pentateuch and furnished notes explaining the different Arabic versions.

Pocock was the author of the following commentaries: on Micah and Malachi (Oxford, 1677); on Hosea (*ib.* 1685); and on Joel (*ib.* 1691). These commentaries evidence the wide extent of Pocock's knowledge of Hebrew language and science, rabbinical and sacred.

BIBLIOGRAPHY: Twells, *The Life of Dr. Edward Pocock*, London, 1740; Allibone, *Dict. of British and American Authors*; McClintock and Strong, *Cyc.*; *Dictionary of National Biography.*

T. F. T. H.

PODIEBRAD, DAVID: Austrian writer; born in 1816; died Aug. 2, 1882. He received his education in the yeshibah of Prague and by private tuition. He was especially interested in the history of the Jews in Prague, where for thirty years he occupied the position of secretary of the hebra ḳaddisha. He collected many manuscripts and memorials concerning the Jews of Prague. He published Benedict Foges' work, "Altertümer der Prager Josefstadt," Prague, 1870, which was based mainly on documents collected by Podiebrad.

S. A. KI.

PODIVIN. See KOSTEL.

PODOLIA: Government in southwestern Russia, on the Austrian frontier (Galicia). It is a center of many important events in the history of the Russian Jews. Polish and Russian documents of 1550 mention Jewish communities in Podolia, but from tombstones discovered in some towns of the government it is evident that Jews had lived there much earlier. (For the earlier history see LITHUANIA and RUSSIA; for the sufferings of the Jews in the middle of the seventeenth century see COSSACKS' UPRISING; for the revolt of the Ukrainians against the Jews of Podolia in the eighteenth century see HAIDAMACKS.) Ruined by persecutions lasting for centuries, Podolia became the breeding-place of superstition and religious intolerance, which flourished there more than in any other place within the Pale. Owing to the extremely impoverished condition of its Jews, Shabbethai Ẓebi, the Frankists, and the Ḥasidim found in Podolia a most fertile soil for the spread of their doctrines (see Ba'al Shem-Ṭob; Frank, Jacob; Ḥasidim). Podolia was annexed to Russia at the end of the eighteenth century. The Jewish population of Podolia in 1887 was 325,907—about 12 per cent of the general population; the Jews still live mostly in small towns and villages. The capital of Podolia is Kamenetz-Podolsk.

Bibliography: Orshanski, *Yevrei v Rossii*; Bershadski, *Litovskiye Yevrei*; Litinski, *Korot ha-Yehudim be-Podolia* (unreliable); *Voskhod*, 1897; Hannover, *Yewen Meẓulah*.

H. R. S. Hu.

Podolia: Population (Census of 1897).

District.	Total Population.	Jewish Population.	Percentage.
Balta	390,976	53,075	13.57
Bratzlav (Braslavl)	241,949	28,547	11.80
Gaisin	248,380	22,048	8.88
Kamenetz	266,506	37,486	14.06
Letichev	184,551	24,365	13.20
Litin	210,350	24,018	11.47
Moghilef	227,651	33,119	14.55
Ol'gopol	284,523	32,630	11.47
Prokurov	225,590	27,401	12.15
Ushitza	223,478	25,346	11.34
Vinnitza	248,344	30,670	12.35
Yampol	266,247	27,792	10.44
Total in Government.	3,018,551	306,597	10.12

H. R. V. R.

POETRY.—Biblical: The question whether the literature of the ancient Hebrews includes portions that may be called poetry is answered by the ancient Hebrews themselves. A distinction between different classes of writings is evident in such a fact as that the section II Sam. xxiii. 1-7 is designated in the (later) heading as "the last words of David," although other utterances of this king are reported as late as I Kings ii. 9; it is not known, however, whether the words of David cited in II Sam. *l.c.* are called his "last words" on account of their substance or of their form. Again, the author of Ps. xlv. has designated it as a "ma'aseh," *i.e.*, "a product"; and this expression corresponds in a remarkable degree with the Greek *ποίησις*, although he may have applied that term to the psalm only on account of its contents. But that the ancient Hebrews perceived there were poetical portions in their literature is shown by their entitling songs or chants such passages as Ex. xv. 1 *et seq.* and Num. xxi. 17 *et seq.*; and a song or chant ("shir") is, according to the primary meaning of the term, poetry. In the first place, therefore, these songs of the Old Testament must be considered if the qualities that distinguish the poetical products of the ancient Hebrews from their ordinary mode of literary presentation are to be determined.

Characteristics of Ancient Hebrew Poetry: (1) Ancient Hebrew poetry contains no rime. Although the first song mentioned above (Ex. xv. 1 *et seq.*) contains assonance at the ends of the lines, as in "anwehu" and "aromemenhu" (*ib.* verse 2), such consonance of "hu" (= "him") can not well be avoided in Hebrew, because many pronouns are affixed to words. Furthermore, rime occurs only as sporadically in Hebrew poems as in Shakespeare; *e.g.*, in "thing" and "king" at the end of the second act of "Hamlet." There is no poem in the Old Testament with a final rime in every line; although Bellermann ("Versuch über die Metrik der Hebräer," 1813, p. 210) alludes to an exception, meaning probably Ps. cxxxvi., the rime throughout which poem consists only in the frequent repetition of the word "ḥasdo." H. Grimme has stated in his article "Durchgereimte Gedichte im A. T." (in Bardenhewer's "Bibl. Studien," 1901, vi. 1, 2) that such poems are represented by Ps. xlv., liv., and Sirach (Ecclus.) xliv. 1-14; but he regards the consonance of final consonants as rime, *e.g.*, "ozne*k*" and "abi*k*" (Ps. xlv. 11), while rime proper demands at least the assonance of the preceding vowel.

Unusual Forms.

(2) The employment of unusual forms of language can not be considered as a sign of ancient Hebrew poetry. In the sentences of Noah, *e.g.*, (Gen. ix. 25-27) the form "lamo" occurs. But this form, which represents partly "lahem" and partly "lo," has many counterparts in Hebrew grammar, as, for example, "kemo" instead of "ke" (Ex. xv. 5, 8); or "emo" = "them" (*ib.* verses 9, 15); or "emo" = "their" (Ps. ii. 3); or "elemo" = "to them" (*ib.* verse 5)—forms found in passages for which no claim to poetical expressions is made. Then there are found "ḥayeto" = "beast" (Gen. i. 24), "osri" = "tying" (*ib.* xlix. 11), and "yeshu'atah" = "salvation" (Ps. iii. 3)—three forms that probably retain remnants of the old endings of the nominative, genitive, and accusative: "u(n)," "i(n)," "a(n)." Again, in Lamech's words, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), the two words "he'ezin" and "imrah" attract attention, because they occur for the first time in this passage, although there had been an earlier opportunity of using them. "He'ezin" = "to harken" could have been used just as well as its synonym "shama'" = "to hear" in Gen. iii. 8, 10 *et seq.*, but its earliest employment is in the above-cited passage Gen. iv. 23. It occurs also in Ex. xv. 26; Num. xxiii. 18 (a sentence of Balaam); Deut. i. 45, xxxii. 1; Judges v. 3; Isa. i. 2, 10; viii. 9; xxviii. 23; xxxii. 9; xlii. 23; li. 4; lxiv. 3; Jer. xiii. 15; Hos. v. 1; Joel i. 2; Neh. ix. 30 (in a prayer); and in II Chron. xxiv. 19 (probably an imitation of Isa. lxiv. 3). Furthermore, "imrah" = "speech" might have been used instead of the essentially identical "dabar" in Gen. xi. 1 *et seq.*, but its earliest use is, as stated above, in Gen. iv. 23. It is found also in Deut. xxxii. 2, xxxiii. 9; II Sam. xxii. 31; Isa. v. 24, xxviii. 23, xxix. 4, xxxii. 9; Ps. xii. 7, etc.; Prov. xxx. 5; and Lam. ii. 17. In place of "adam" = "man" (Gen. i. 26 *et seq.*) "enosh" is employed in Deut. xxxii. 26; Isa. viii. 1; xiii. 7, 12; xxiv. 6; xxxiii. 8; li. 7, 12; lvi. 2; Jer. xx. 10; Ps. viii. 5, ix. 20, x. 18, lv. 14, lvi. 2, lxvi. 12, lxxiii. 5, xc. 3, ciii. 15, civ. 15, cxliv. 3; Job iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4; xiii. 9; xiv. 19; xv. 14; xxv. 4, 6; xxviii. 4, 13; xxxii. 8; xxxiii. 12, 26; xxxvi. 25; II Chron. xiv. 10 (comp. the Aramaic "enash" in Dan. ii. 10; Ezra iv. 11, vi. 11). For a systematic review of similar unusual forms of Hebrew grammar and Hebrew words occurring in certain portions of the Old Testament see E. König, "Stilis-

tik," etc., pp. 277-283. Such forms have been called "dialectus poetica" since the publication of Robert Lowth's "Prælectiones de Sacra Poesi Hebræorum," iii. (1753); but this designation is ambiguous and can be accepted only in agreement with the rule "a parte potiori fit denominatio"; for some of these unusual forms and words are found elsewhere than in the "songs" of the Old Testament, as, *e.g.*, the "ḥayeto" of Gen. i. 24 mentioned above, which was probably preferred as an archaic form in the solemn utterance of God, while in the following sentences of the narrator (verse 25) the ordinary form "ḥayyat" is used.

Again, these unusual forms and expressions do not occur in all songs (comp. Num. xxi. 17 *et seq.* and II Sam. iii. 33 *et seq.*), and there are several of the Psalms that have none of these peculiarities, as, for instance, Ps. cxlix., although the opportunity to use them existed. The present writer is of opinion that the use of these peculiar forms of expression is connected more with the tastes of a certain (earlier) period, when unusual, archaic, and dialectic forms were chosen to embellish the diction. The fact that "he'ezin" occurs also in II Chron. xxiv. 19 is explainable likewise on the theory that poetico-rhetorical expressions later became component parts of common speech, as, for example, "ḥammah" = "glowing one," a rare expression in Biblical Hebrew for the sun (Isa. xxiv. 23, etc.), but one which is frequently used in this sense in the Mishnah (Ber. i. 2; iii. 5, etc.).

Parallelism.

(3) Not even the "parallelismus membrorum" is an absolutely certain indication of ancient Hebrew poetry. This "parallelism" is a phenomenon noticed in the portions of the Old Testament that are at the same time marked frequently by the so-called "dialectus poetica"; it consists in a remarkable correspondence in the ideas expressed in two successive verses; for example, the above-cited words of Lamech, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), in which are found "he'ezin" and "imrah," show a remarkable repetition of the same thought. See Parallelism in Hebrew Poetry.

But this ideal eurythmy is not always present in the songs of the Old Testament or in the Psalter, as the following passages will show: "The Lord is my strength and song, and he is become my salvation" (Ex. xv. 2). "Saul and Jonathan, the beloved and the lovely, in life and in death they were not divided" (H. P. Smith, in "International Commentary," on II Sam. i. 23). "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, and fine linen" (*ib.* 24). "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3; comp. *ib.* ii. 12); "I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about" (*ib.* iii. 6-7 [A. V. 5-6]; see also *ib.* iv. 7 *et seq.*, ix. 4 *et seq.*). Julius Ley ("Leitfaden der Hebräischen Metrik," 1887, p. 10) says therefore correctly that "the poets did not consider themselves bound by parallelism to such an extent as not to set it aside when the thought required it." This restriction must be made to James Robertson's view ("The Poetry of the Psalms," 1898, p. 160): "The distinguishing feature of the Hebrew poetry . . . is the rhythmical balancing of parts, or parallelism of thought."

Quantitative Rhythm.

(4) The poetry of the ancient Hebrews is not distinguished from the other parts of the Old Testament by rhythm based on quantity, though in view of Greek and Roman poetry it was natural to seek such a rhythm in the songs and Psalms of the Old Testament. William Jones, for example ("Poeseos Asiaticæ Commentarii," ch. ii., London, 1774), attempted to prove that there was a definite sequence of long and short syllables in the ancient Hebrew poems; but he could support this thesis only by changing the punctuation in many ways, and by allowing great license to the Hebrew poets. However, on reading the portions of the Old Testament marked by the so-called "dialectus poetica" or by parallelism (*e.g.*, Gen. iv. 23 *et seq.*) no such sequence of long and short syllables can be discovered; and Sievers ("Metrische Untersuchungen," 1901, § 53) says: "Hebrew prosody is not based on quantity as classical prosody is."

(5) Hebrew poetic form is based on accent. Although Hubert Grimme recognizes this fact, he is in danger of recurring to the view that quantitative meter may be found in ancient Hebrew poetry, having recently formulated his rules in his "Mètres et Strophes" (1901, pp. 3 *et seq.*) and in "Psalmenprobleme" (1902, pp. 4 *et seq.*). Nivard Schloegl ("Ecclesiasticus," 1901, p. xxi.) also adopts this view. Although both admit that the Hebrew poet regarded the accented syllables as the chief syllables of the line, they hold that these syllables contained a certain number of moræ, only a certain number of which could occur between two accented syllables. This view is too mechanical, in the present writer's opinion; and Sievers also says (*l.c.* § 81): "Grimme's moræ are more than questionable."

Bickell's Reconstruction.

Gustav Bickell holds that the poetical rhythm of the Hebrews consisted in the regular succession of accented and unaccented syllables, saying distinctly: "The metrical accent falls regularly upon every alternate syllable" ("Z. D. M. G." 1881, pp. 415, 418 *et seq.*). This statement, however, does not agree with the nature of Hebrew poetry as it actually exists, as has nowhere else been more clearly proved than in Jacob Ecker's "Professor Bickell's 'Carmina Veteris Testamenti Metrice,' das Neueste Denkmal auf dem Kirchhof der Hebräischen Metrik" (1883). Ecker shows in this pamphlet that Bickell removed or added about 2,600 syllables in the Psalms in order to obtain the "regular succession of accented and unaccented syllables." As illustrating the shortcomings of Bickell's view it may be pointed out that he holds that the poetic portions of the Book of Job are composed in catalectic iambic tetrameters; hence he transcribes Job xxxii. 6 as follows: "Ca'ír aní lejámim, V'attém ṣabím jeshíshim; 'Al-kén zachált vaíra', Mechávvot dé'i ét'kḥem"—*i.e.*, he adds the word "ẓabim," and suppresses the afformative "i" of "zaḥalti," although the "i" distinguishes this form from that of the second person singular feminine; hence it is not surprising that Sievers says (*l.c.* § 55): "I can do nothing further with Bickell's system."

Accentual Rhythm.

Most scholars now hold that the Hebrew poet considered only the syllables receiving the main accent, and did not count the intervening ones. Examples contrary to this are not found in passages where forms of the so-called "dialectus poetica" are used, as Ley holds in his "Grundzüge des Rhythmus, des Vers- und Strophenbaues in der Hebräischen Poesie," pp. 99, 116; and the present writer has proved (in his "Stilistik," etc., p. 333, for example) that the choice of "lamo" instead of "lahem" favors in only a few passages the opinion that the poet intended to cause an accented syllable to be followed by an unaccented one. Such passages are: Gen. ix. 26; Ps. xliv. 4, lxvi. 7; Job xxiv. 17, xxxix. 4; and Lam. i. 19. Ley has not noted that the choice of "lamo" disturbs the mechanical succession of unaccented and accented syllables in the following passages: Deut. xxxii. 32, 35; xxxiii. 2; Ps. ii. 4; xxviii. 8; xliv. 11; xlix. 14; lv. 20; lvi. 8; lviii. 5, 8; lix. 9; lxiv. 6; lxxiii. 6, 10, 18; lxxviii. 24, 66; lxxx. 7; lxxxviii. 9; xcix. 7; cxix. 165; Prov. xxiii. 20; Job iii. 14; vi. 19; xiv. 21; xv. 28; xxii. 17, 19; xxiv. 16; xxx. 13; Lam. i. 22; iv. 10, 15 (for other examples see König, *l.c.* pp. 333 *et seq.*). Hence most scholars now hold that the rhythm of Hebrew poetry is similar to that of the German "Nibelungenlied"—a view that is strongly supported by the nature of the songs sung to-day by the populace of modern Palestine. These songs have been described by L. Schneller in his "Kennst Du das Land?" (section "Musik") in the following words: "The rhythms are manifold; there may be eight accents in one line, and three syllables are often inserted between two accents, the symmetry and variation being determined by emotion and sentiment." Not less interesting are G. Dalman's recent observations in Palestine. He says: "Lines with two, three, four, and five accented syllables may be distinguished, between which one to three, and even four, unaccented syllables may be inserted, the poet being bound by no definite number in his poem. Occasionally two accented syllables are joined" ("Palästinischer Diwan," 1901, p. xxiii.).

Such free rhythms are, in the present writer's opinion, found also in the poetry of the Old Testament. Under the stress of their thoughts and feelings the poets of Israel sought to achieve merely the material, not the formal symmetry of corresponding lines. This may be observed, for example, in the following lines of Ps. ii.: "Serve the Lord with fear" ("'Ibdu et-Yhwh be-yir'ah," verse 11), "rejoice with trembling" ("we-gilu bi-re'adah," *ib.*). This is shown more in detail by König, *l.c.* p. 334; and Cornill has confirmed this view ("Die Metrischen Stücke des Buches Jeremia," 1901, p. viii.) by saying: "Equal length of the several stichoi was not the basic formal law of Jeremiah's metric construction." Sievers is inclined to restrict Hebrew rhythm by various rules, as he attacks (*l.c.* §§ 52, 88) Budde's correct view, that "a foot which is lacking in one-half of a verse may find a substitute in the more ample thought of this shorter line" ("Handkommentar zu Hiob," p. xlvii.). Furthermore, the verse of the Old Testament poetry is naturally iambic or anapestic, as the words are accented on one of the final syllables.

The Dirges.

A special kind of rhythm may be observed in the dirges, called by the Hebrews "ḳinot." A whole book of these elegies is contained in the Old Testament, the first of them beginning thus: "How doth the city sit solitary—that was full of people—how is she become as a widow—she that was great among the nations—and princess among the provinces—how is she become tributary!" (Lam. i. 1). The rhythm of such lines lies in the fact that a longer line is always followed by a shorter one. As in the hexameter and pentameter of Latin poetry, this change was intended to symbolize the idea that a strenuous advance in life is followed by fatigue or reaction. This rhythm, which may be designated "elegiac measure," occurs also in Amos v. 2, expressly designated as a ḳinah. The sad import of his prophecies induced Jeremiah also to employ the rhythm of the dirges several times in his utterances (Jer. ix. 20, xiii. 18 *et seq.*). He refers here expressly to the "meḳonenot" (the mourning women) who in the East still chant the death-song to the trembling tone of the pipe (*ib.* xlviii. 36 *et seq.*). "Ḳinot" are found also in Ezek. xix. 1; xxvi. 17; xxvii. 2; xxxii. 2 *et seq.*, 16, 19 *et seq.* This elegiac measure, being naturally a well-known one, was used also elsewhere, as, for example, in Ps. xix. 8–10. The rhythm of the ḳinah has been analyzed especially by Budde (in Stade's "Zeitschrift," 1883, pp. 299 *et seq.*). Similar funeral songs of the modern Arabs are quoted by Wetzstein (in "Zeitschrift für Ethnologie," v. 298 *et seq.*), as, *e.g.*: "O, if he only could be ransomed! truly, I would pay the ransom!" (see König, *l.c.* pp. 315 *et seq.*).

Anadiplosis.

A special kind of rhythm was produced by the frequent employment of the so-called anadiplosis, a mode of speech in which the phrase at the end of one sentence is repeated at the beginning of the next, as, for instance, in the passages "they came not to the help of the Lord [*i.e.*, to protect Yhwh's people], to the help of the Lord against the mighty" (Judges v. 23; comp. "ẓidḳot" [*ib.* 11a] and "nilḥamu" [*ib.* 19a–20a, b]), and "From whence shall my help come? My help cometh from the Lord" (Ps. cxxi. 1b–2a, R. V.). Many similar passages occur in fifteen of the Psalms, cxx.–cxxxiv., which also contain an unusual number of epanalepses, or catch-words, for which the present writer has proposed the name "Leittöne." Thus there is the repetition of "shakan" in Ps. cxx. 5, 6; of "shalom" in verses 6 and 7 of the same chapter; and the catchword "yishmor" in Ps. cxxi. 7, 8 (all the cases are enumerated in König, *l.c.* p. 302). As the employment of such repetitions is somewhat suggestive of the mounting of stairs, the superscription "shir ha-ma'alot," found at the beginning of these fifteen psalms, may have a double meaning: it may indicate not only the purpose of these songs, to be sung on the pilgrimages to the festivals at Jerusalem, but also the peculiar construction of the songs, by which the reciter is led from one step of the inner life to the next. Such graduated rhythm may be observed elsewhere; for the peasants in modern Syria accompany their national dance by a song the verses of which are connected like the links of a chain, each verse beginning with the final words of the preceding one (Wetzstein, *l.c.* v. 292).

Acrostics.

Alphabetical acrostics are used as an external embellishment of a few poems. The letters of the alphabet, generally in their ordinary sequence, stand at the beginning of smaller or larger sections of Ps. ix.-x. (probably), xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i.-iv.; and also of Sirach (Ecclus.) li. 13-29, as the newly discovered Hebrew text of this book has shown (see Acrostics, and, on Ps. xxv. and xxxiv. especially, Hirsch in "Am. Jour. Semit. Lang." 1902, pp. 167-173). Alphabetical and other acrostics occur frequently in Neo-Hebraic poetry (Winter and Wünsche, "Die Jüdische Literatur seit Abschluss des Kanons," 1894-1896, iii. 10). The existence of acrostics in Babylonian literature has been definitely proved (H. Zimmern, in "Zeitschrift für Keilschriftforschung," 1895, p. 15); and alphabetical poems are found also among the Samaritans, Syrians, and Arabs. Cicero says ("De Divinatione," II., liv.) that the verse of the sibyl was in acrostics; and the so-called "Oracula Sibyllina" contain an acrostic in book 8, lines 217-250.

A merely secondary phenomenon, which distinguishes a part of the poems of the Old Testament from the other parts, is the so-called "accentuatio poetica"; yet it calls for some mention, because it has been much slighted recently (Sievers, *l.c.* § 248, p. 375). Although not all the poetical portions of the Old Testament are marked by a special accentuation, it is noteworthy that the Book of Job in iii. 3-xlii. 6 and the books of Psalms and Proverbs throughout have received unusual accents. This point will be further discussed later on.

Survivals of Rhythm.

Correct insight into the rhythm of the poetry of the Old Testament did not die out entirely in Jewish tradition; for Judah ha-Levi says (in his "Cuzari," ed. in Arabic and German by H. Hirschfeld, 1885-87, ii., §§ 69 *et seq.*): "'Hodu le-Yhwh ki-ṭob' [Ps. cxxxvi. 1] may be recited 'empty and full' in the modulation of 'le'oseh nifla'ot gedolot lebaddo'" (verse 4), meaning that an "empty" line of the poem may be modulated in the same way as a "full" line, the rhythm consequently not being dependent on a mechanical correspondence of the number of syllables. It is true that Josephus says that Moses composed the song in Ex. xv. 2 *et seq.* ἐν ἑξαμέτρῳ τόνῳ ("Ant." ii. 16, § 4), but he probably found mere superficial resemblances to hexameters in the rhythm of Hebrew poetry. The same holds good of the statements of Jerome and other Christian writers (König, *l.c.* pp. 341 *et seq.*).

Division of the Poetical Portions of the Old Testament According to Their Contents: (*a*) First may be mentioned poems that deal principally with events, being epic-lyric in character: the triumphal song of Israel delivered from Egypt, or the Sea song (Ex. xv. 1-18); the mocking song on the burning of Heshbon (Num. xxi. 27-30); the so-called Swan song of Moses (Deut. xxxii. 1-43); the song of Deborah (Judges v.); the derisive song of victory of the Israelitish women ("Saul hath slain," etc.; I Sam. xviii. 7); Hannah's song of praise (*ib.* ii. 1-10); David's song of praise on being saved from his enemies (II Sam. xxii.); Hezekiah's song of praise on his recovery (Isa. xxxviii. 9-20); Jonah's song of praise (Jonah ii. 3-10); and many of the Psalms, *e.g.*, those on the creation of the world (viii., civ.), and on the election of Israel (xcix., c., cv.). A subdivision is formed by poems that deal more with description and praise: the so-called Well song (Num. xxi. 17 *et seq.*); the song of praise on the uniqueness of the God of Israel (Ps. xcv., xcvii.); and those on His eternity (*ib.* xc.); His omnipresence and omniscience (*ib.* cxxxix.); and His omnipotence (*ib.* cxv.).

Didactic Poems.

(*b*) Poems appealing more to reason, being essentially didactic in character. These include: fables, like that of Jotham (Judges ix. 7-15, although in prose); parables, like those of Nathan and others (II Sam. xii. 1-4, xiv. 4-9; I Kings xx. 39 *et seq.*, all three in prose), or in the form of a song (Isa. v. 1-6); riddles (Judges xiv. 14 *et seq.*; Prov. xxx. 11 *et seq.*); maxims, as, for instance, in I Sam. xv. 22, xxiv. 14, and the greater part of Proverbs; the monologues and dialogues in Job iii. 3 *et seq.*; compare also the reflections in monologue in Ecclesiastes. A number of the Psalms also are didactic in character. A series of them impresses the fact that Yhwh's law teaches one to abhor sin (Ps. v., lviii.), and inculcates a true love for the Temple and the feasts of Yhwh (Ps. xv., lxxxi., xcii.). Another series of Psalms shows that God is just, although it may at times seem different to a short-sighted observer of the world and of history ("theodicies": Ps. xlix., lxxiii.; comp. *ib.* xvi., lvi., lx.).

Lyrics.

(*c*) Poems that portray feelings based on individual experience. Many of these lyrics express joy, as, *e.g.*, Lamech's so-called song of the Sword (Gen. iv. 23 *et seq.*); David's "last words" (II Sam. xxiii. 1-7); the words of praise of liberated Israel (Isa. xii. 1-6); songs of praise like Ps. xviii., xxiv., cxxvi., etc. Other lyrics express mourning. First among these are the dirges proper for the dead, as the ḳinah on the death of Saul and Jonathan (II Sam. i. 19-27); that on Abner's death (*ib.* iii. 33 *et seq.*); and all psalms of mourning, as, *e.g.*, the expressions of sorrow of sufferers (Ps. xvi., xxii., xxvii., xxxix.), and the expressions of penitence of sinners (*ib.* vi., xxxii., xxxviii., li., cvi., cxxx., cxliii.).

(*d*) Finally, a large group of poems of the Old Testament that urge action and are exhortatory. These may be divided into two sections: (1) The poet wishes something for himself, as in the so-called "signal words" (Num. x. 35 *et seq.*, "Arise, Yhwh," etc.); at the beginning of the Well song (*ib.* xxi. 17 *et seq.*, "ali be'er"); in the daring request, "Sun, stand thou still" (Josh. x. 12); in Habakkuk's prayer ("tefillah"; Hab. iii. 1-19); or in psalms of request for help in time of war (xliv., lx., etc.) or for liberation from prison (cxxii., cxxxvii., etc.). (2) The poet pronounces blessings upon others, endeavoring to move God to grant these wishes. To this group belong the blessing of Noah (Gen. ix. 25–27), of Isaac (*ib.* xxix. 28 *et seq.*), and of Jacob (*ib.* xlix. 3–27); Jethro's congratulation of Israel (Ex. xviii. 10); the blessing of Aaron (Num. vi. 24–26) and of Balaam (*ib.* xxiii. 7–10, 18–24; xxiv. 5–9, 17–24); Moses' farewell (Deut. xxxiii. 1 *et seq.*); the psalms that begin with "Ashre" = "Blessed is," etc., or contain this phrase, as Ps. i., xli., lxxxiv. 5 *et seq.*, 13, cxii., cxix., cxxviii.

It was natural that in the drama, which is intended to portray a whole series of external and internal events, several of the foregoing kinds of poems should be combined. This combination occurs in Canticles, which, in the present writer's opinion, is most correctly characterized as a kind of drama.

The peculiar sublimity of the poems of the Old Testament is due partly to the high development of monotheism which finds expression therein and partly to the beauty of the moral ideals which they exalt. This subject has been discussed in a masterly way by J. D. Michaelis in the preface to his Arabic grammar, 2d ed., pp. xxix. *et seq.*, and by Kautzsch in "Die Poesie und die Poetischen Bücher des A. T." (1902).

Relative Age of Poetry.

The more recent comparative study of the history of literature has brought out the interesting fact that the poetic portions of the several literatures date from an earlier time than the prose portions. This fact was even recognized by the Romans, as is shown by several sentences by Strabo and Varro that have been collected by E. Norden in his work "Antike Kunstprosa," 1898, p. 32. It therefore corresponds to the general analogy of the history of literature that the poetic narrative of the battle of the Israelites against the northern Canaanites, which is usually called the song of Deborah (Judges v. 1 *et seq.*), is held by modern scholars to be an earlier account of this historic event than the prose narrative of the battle (found *ib.* iv. 14 *et seq.*). Modern scholars generally agree on this point in reference to the relative antiquity of prose and poetry. Wellhausen says expressly: "We know that songs like Josh. x. 12 *et seq.*, Judges v., II Sam. i. 19 *et seq.*, iii. 33 *et seq.*, are the earliest historical monuments" ("Prolegomena zur Geschichte Israels," viii. 2).

But now a new question has arisen as to the relation between prose and poetry in the Old Testament, which calls for brief discussion in the final section of this article.

Extent of Poetry in the Old Testament.

How much of the Old Testament is to be included under poetry? This is the most recent question regarding the Old Testament poetry; and several scholars are inclined to answer that the entire Hebrew Bible is poetry. Hence the following points call for examination: (*a*) Can the prophetic books be considered as poetry? Setting aside the many modern exegetes of the Old Testament who have gone so far as to discuss the meters and verse of the several prophets, it may be noted here merely that Sievers says (*l.c.* p. 374) that the prophecies, aside from a few exceptions to be mentioned, are *eo ipso* poetic, *i.e.*, in verse. But the fact must be noted, which no one has so far brought forward, namely, that every single utterance of Balaam is called a sentence ("mashal"; Num. xxiii. 7, 18; xxiv. 3, 15, 20, 23), while in the prophetic books this term is not applied to the prophecies. There "mashal" is used only in the Book of Ezekiel, and in an entirely different sense, namely, that of figurative speech or allegory (Ezek. xvii. 2, xxi. 5, xxiv. 3). This fact seems to show that in earlier times prophecies were uttered more often in shorter sentences, while subsequently, in keeping with the development of Hebrew literature, they were uttered more in detail, and the sentence was naturally amplified into the discourse. This view is supported by Isa. i., the first prophecy being as follows: "Banim giddalti we-romamti," etc. There is here certainly such a symmetry in the single sentences that the rhythm which has been designated above as the poetic rhythm must be ascribed to them. But in the same chapter there occur also sentences like the following: "Arẓekém shemamáh 'arekém serufot-ésh; admatekém le-neg-dekém zarím okelím otáh" (verse 7), or this, "When ye come to appear before me, who hath required this at your hand, to tread my courts?" (verse 12). In the last pair of lines even the translation sufficiently shows that each line does not contain three stresses merely, as does each line of the words of God (verses 2b, 3a, b). Hence the present writer concludes as follows: Although the prophets of Israel inserted poems in their prophecies (Isa. v. 1 *et seq.*), or adopted occasionally the rhythm of the dirge, which was well known to their readers (Amos v. 2 *et seq.*; see above), their utterances, aside from the exceptions to be noted, were in the freer rhythm of prose. This view is confirmed by a sentence of Jerome that deserves attention. He says in his preface to his translation of Isaiah: "Let no one think that the prophets among the Hebrews were bound by meter similar to that of the Psalms." Finally, the present writer thinks that he has proved in his pamphlet "Neueste Prinzipien der Alttestamentlichen Kritik," 1902, pp. 31 *et seq.*, that even the latest attempts to find strophes in Amos i. 2 *et seq.* are unsuccessful.

(*b*) Some scholars have endeavored to include in poetry the historical books of the Old Testament also. Sievers includes, besides, the prologue and the epilogue of the Book of Job. The first line is as follows: "There was a man in the land of Uz, whose name was Job," the Hebrew text of which has, according to Sievers, six stresses; the next line, which may be translated "and that man was perfect and upright, and one that feared God and eschewed evil," contains, according to the same writer, eight stresses. The next line has also six stresses, but then follow lines with 4 + 3, 3 + 3, 3, 4, 6, 4 + 3, 4 + 3 stresses. However, the form of these lines is not such as to justify one in removing the barrier that exists by virtue of the differences in the very contents of the prologue, the epilogue, and the dialogues of the book, between i. 1 *et seq.*, xlii. 7 *et seq.*, and iii. 3–xlii. 6. This view is furthermore confirmed by the remarkable circumstance, alluded to above, that not the entire Book of Job, but only the section iii. 3–xlii. 6, has the special accentuation that was given to the entire Book of Psalms and the Proverbs. Furthermore, Jerome, who knew something of Jewish tradition, says explicitly that the Book of Job is written in prose from the beginning to iii. 2, and that prose is again employed in xlii. 7–17.

Sievers' Views.

Sievers, finally, has made the attempt (*l.c.* pp. 382 *et seq.*) to show that other narrative portions of the Old Testament are in poetry. The first object of his experiments is the section Gen. ii. 4b *et seq.*, "In the day that the Lord God made the earth and the heavens," etc. He thinks that the Hebrew text has lines of four stresses each; but, in order to prove this statement, even at the beginning of verse 4b, he is forced to regard the expression "be-yom" as an extra syllable prefixed to "'asot." He is also obliged to strike out the word "ba-areẓ" at the end of verse 5a, although it has just as much meaning as has the word "'al ha-areẓ" at the end of verse 5c. Then he must delete the words "but there went up a mist from the earth, and watered the whole face of the ground" (verse 6), which contains not four, but six stresses. He adds in explanation: "They do not fit into the context, as has long since been recognized." This refers to the view (Holzinger, in "K. H. C." 1898, *ad loc.*) that "ed" in Gen. ii. 6 can not mean "mist," because this "ed" is said to "water," while mist merely dampens the ground. But the metaphorical expression "to water" is used instead of "to dampen" just as "ed" is used in Job xxxvi. 27, and there are no grounds for the assertion that the statement made in verse 6 does "not fit into the context." On the contrary, verses 5a and 6 correspond in the same way as do 5b and 7. Sievers attempts similarly to construct other lines of four stresses each in Gen. ii. 4b *et seq.*; but perhaps enough has been said to show that his experiments do not seem natural, and can not extend the boundaries of poetry beyond those recognized heretofore.

Bibliography: For the bibliography of the earlier works dealing with the various questions in connection with Old Testament poetry, Ed. König, *Stilistik, Rhetorik, Poetik*, 1900, pp. 305 *et seq.*; E. Sievers, *Metrische Untersuchungen*: I. *Studien zur Hebräischen Metrik*, 1901; Nivard Schloegl, *Ecclesiasticus (xxxix. 12–xlix. 16) Ope Artis Metricæ in Formam Originalem Redactus*, 1901; *Canticum Canticorum Hebraice*, 1902; Hubert Grimme, *Psalmenprobleme*, 1902. pp, 1–19.

E. G. H. E. K.

——**Didactic:** The oldest form of didactic poetry is mnemonic verse, which was often used in post-Biblical Hebrew even after the didactic poem was fully developed. Among the oldest examples of didactic poetry are mnemonic strophes on calendric topics and Masoretic rules. Soon, however, the circle widens and all poetry is absorbed in the didactic poem. In a general view there are first to be considered calendric calculation and everything connected with it.

Calendric Verses.

On conjunction and the leap-year there are works—sometimes mnemonic strophes, sometimes longer poems—by the following authors: Jose al-Naharwani ("Kerem Ḥemed," ix. 41–42; comp. Harkavy, "Studien und Mitteilungen," v. 116), Saadia Gaon (see Steinschneider, "Cat. Bodl." cols. 2170 *et seq.*; Berliner, in supplement to "Mafteaḥ," p. 15), Simson of Sens and Elijah b. Nathan (Steinschneider, "Cat. Berlin," section ii., p. 73), Abraham ibn Ezra (Kobak's "Jeschurun," iv. 222), Profiat Duran ("Ma'aseh Efod," notes, p. 44), Moses b. Shem-Ṭob b. Jeshuah, David Vital (Steinschneider, "Jewish Literature," p. 244), and Eliab b. Mattithiah (Benjacob, "Oẓar ha-Sefarim," p. 578, No. 567). Two anonymous authors (Steinschneider, "Cat. Berlin," section ii., p. 72; Profiat Duran, *l.c.* notes, p. 45) wrote about the quarter-day; and Eliakim ha-Levi wrote verses on the determination of the feast-days (Steinschneider, "Cat. Berlin," section ii., p. 73).

Grammar: Mnemonic Verses.

Philology and the sciences related to it occupy a large space in the history of didactic poetry. Grammar was treated by Solomon ibn Gabirol in a didactic poem of 400 metrical lines, but only a part of it, ninety-eight lines, has been preserved (the latest, critical edition is that of Egers in the "Zunz Jubelschrift"). Ibn Gabirol was followed by many others, as Elijah Levita ("Pirḳe Eliyahu," first printed in 1520), Moses Provençal ("Be-Shem Ḳadmon," Venice, 1597), A. M. Greiding ("Shirah Ḥadashah," first ed., Zolkiev, 1764), Abraham Gemilla Atorgo (date uncertain; see Steinschneider, "Cat. Munich," Nos. 241–242). The collection of words with the "left sin" ("sin semolit"), which perhaps Joseph b. Solomon was the first to make, was worked over by Ḥayyim Caleb (Benjacob, *l.c.* p. 578, No. 569), by Aaron Hamon (in Isaac Tshelebi's "Semol Yisrael," Constantinople, 1723), and by Moses Pisa ("Shirah Ḥadashah" and "Hamẓa'ah Ḥadashah," first printed in "Shir Emunim," Amsterdam, 1793). The enigmatic poem of Abraham ibn Ezra on the letters א, ה, ו, י is well known; around it has collected a whole literature of commentaries in rime and in prose. A didactic poem on prosody by an anonymous writer has been published by Goldblum ("Mi-Ginze Yisrael," i. 51). Of Masoretic didactic poems, the well-known one on the number of letters of the alphabet in the Biblical books is by some attributed to Saadia Gaon; by others, to Saadia b. Joseph Bekor Shor (see Steinschneider, "Cat. Bodl." col. 2225). A didactic poem on the accents was written by Jacob b. Meïr Tam (Kobak's "Jeschurun," vol. v.), and, later, one by Joseph b. Kalonymus, who devoted a special poem to the accents in the books א״מ״ת, *i.e.*, Psalms, Proverbs, Job (see "Ṭa'ame Emet," ed. Berliner, Berlin, 1886).

Halakic Poems.

The halakic sciences, religious law, and Talmudic jurisprudence have employed the poets even more than has the linguistic sciences. Hai Gaon treated in metrical verse of property and oaths according to Talmudic law ("Sha'are Dine Mamonot we-Sha'are Shebu'ot," ed. Halberstam, in Kobak's "Ginze Nistarot," iii. 30 *et seq.*). An anonymous writer produced the whole of Ḥoshen Mishpaṭ in verse ("'En Mishpaṭ," 1620); Mordecai b. Hillel ("Hilkot Sheḥiṭah u-Bediḳah," commentated by Johanan Treves, Venice, *c.* 1545–52), Israel Najara ("Shoḥaṭe ha-Yeladin," Constantinople, 1718), David Vital (supplement to "Seder Berakah," Amsterdam, 1687), and many others versified the regulations concerning sheḥiṭah and bediḳah; an anonymous writer (perhaps Mordecai b. Hillel) versified the whole complex system of dietary regulations (Benjacob, *l.c.* p. 45, No. 877); another anonymous author worked over the treatise Ḥullin (Moses Ḥabib, "Darḳe No‘am," Venice, 1546; Steinschneider, "Cat. Bodl." col. 2538, *s.v.* "Shem-Ṭob ibn Falaquera"); and Isaac b. Abraham Ḥayyot, the whole "Yoreh De‘ah" ("Pene Yiẓḥaḳ," Cracow, 1591). Saul b. David elaborated the thirty-nine principal kinds of work forbidden on the Sabbath ("Ṭal Orot," Prague, 1615); Elijah b. Moses Loanz, the Sabbath regulations in general (in "Zemirot u-Tushbaḥot," Basel, 1599); and Abraham Samuel, the whole Mishnah treatise on the Sabbath ("Shirat Dodi," Venice, 1719). The Shulḥan ‘Aruk in its entirety found a reviser in Isaac b. Noah ha-Kohen ("Sefer ha-Zikkaron," n.d., n.p.).

Here belong also a large portion of the halakic piyyuṭim (see Dukes, "Zur Kenntniss der Neuhebräischen Religiösen Poesie," pp. 42 *et seq.*) and the general and special AZHAROT. In this connection, too, should be mentioned the didactic poems on the Mishnah treatises of the Talmud. Of these, perhaps the first was composed by Sa‘id al-Damrari (Steinschneider, "Cat. Berlin," section ii., p. 8); the same material was treated of by Isaac Samora; while Saadia b. Danan in his didactic poem on this subject brings in the separate sections of the treatises (in Gavison, "‘Omer ha-Shikḥah," pp. 123 *et seq.*).

Philosophic Poems.

The philosophical didactic poem is also very well represented. Levi b. Abraham b. Ḥayyim wrote 1,846 lines ("Batte ha-Nefesh weha-Leḥashim"; see Benjacob, *l.c.* p. 90, No. 693) on the "seven kinds of wisdom" ("sheba‘ ḥakamot"); Solomon b. Immanuel da Piera translated Musa b. Tubi's philosophical didactic poem in metrical verse ("Batte ha-Nefesh," ed. Hirschfeld, Ramsgate, 1894); Abraham b. Meshullam of Modena wrote in rime a commentary on philosophy (see Michael, "Or ha-Ḥayyim," No. 187; "Bi'ur le-Ḥokmat ha-Pilosofia ba-Ḥaruzim"); Anatoli (Seraiah ha-Levi) wrote on the ten categories; another poem on the same subject is printed in "Ḳobeẓ ‘al Yad" (ii., "Haggahot," p. 10); Shabbethai b. Malkiel included the four forms of syllogism in four lines (Steinschneider, "Cat. Leyden," p. 218); and the "thirteen articles of faith" exist in countless adaptations. Mattithiah Ḳarṭin versified the "Moreh Nebukim" (Steinschneider, "Hebr. Uebers." p. 428); Mordecai Löwenstamm, the "Beḥinat ‘Olam" ("Shire ha-Beḥinah," Breslau, 1832). The Cabala, too, received attention, as witness the adaptations of the ten Sefirot. Of other sciences only medicine need be mentioned. A didactic poem on the controlling power of the twelve months is attributed to Maimonides (Steinschneider, "Cat. Berlin," section i., p. 39); Solomon ibn Ayyub translated Avicenna's didactic poem on medicine in metrical verse (Steinschneider, "Hebr. Uebers." p. 700); Al-Ḥarizi was the author of a metrical dietetic thesis ("Refu'ot ha-Gewiyah," first in "Liḳḳuṭe ha-Pardes," Venice, 1519). Dietetic-ethical mnemonic verses by Shem-Ṭob ibn Falaquera likewise are well known ("Iggeret Hanhagat ha-Guf weha-Nefesh"; see Steinschneider, "Cat. Munich," No. 49).

Poems on History and Medicine.

History also was frequently the subject of didactic poems. The historical piyyuṭim should hardly be mentioned here; at an early date, however, a certain Saadia, about whom nothing definite is known, composed a learned history in rime (Zunz, "Z. G." p. 71); Falaquera was the author of a "Megillat ha-Zikkaron," of which only the title is known; to Simon b. Ẓemaḥ Duran is attributed the authorship of a didactic poem on the chain of tradition (Steinschneider, "Cat. Bodl." col. 2602); and Moses Rieti's masterpiece "Miḳdash Me‘aṭ" may also be mentioned, although it is not strictly a didactic poem. Poets wrote about games also, especially on chess, *e.g.*, Abraham ibn Ezra (see Steinschneider, "Schach bei den Juden," Berlin, 1873); and there have not been wanting those who versified all the books of the Bible. This was not done, however, for didactic purposes; and such productions do not belong to the class of poetry of which this article treats.

See, also, FABLE; POLEMICS; PROVERBS.

J. H. B.

——**Lyric:** Lyric poetry being essentially the expression of individual emotion, it is natural that in Hebrew literature it should be, in the main, devotional in character. Post-Biblical lyrics are confined within a small scale of human feeling. Love for God and devotion to Zion are the predominant notes. The medieval Hebrew poet sang less frequently of wine, woman, and the pleasures of life, not because the Hebrew language does not lend itself to these topics, but because such ideas were for many centuries incongruous with Jewish life. Yet there is no form of lyric poetry which has been neglected by the Hebrew poet. Ode and sonnet, elegy and song are fairly represented, and there is even an adequate number of wine-songs.

In Spain.

Secular poetry in Hebrew literature may be said to date from the middle of the tenth century. In the time of Samuel ha-Nagid (d. 1055) it had already attained a degree of perfection. Still it is difficult to find, in that early period, lyric poetry which is not devotional, or non-devotional poetry which is not didactic or gnomic in character. Perhaps the earliest secular lyric poem is the wine-song ascribed to Solomon ibn Gabirol (1021–70), said to have been written against a niggardly host who placed water instead of wine before his guests. The first great poet to give prominence to non-devotional lyric poetry was Moses ibn Ezra (1070–1139), who devoted several chapters of his "Tarshish" to the praise of wine and music, friendship and love. The secular lyrics of his more famous contemporary Judah ha-Levi (1086–1142) are mostly occasional poems, such as wedding-songs, panegyrics, and the like. Abraham ibn Ezra (1092–1167) wrote a number of beautiful poems of a personal character, but they belong to the epigrammatic rather than to the lyric class of literature. Judah al-Ḥarizi (1165–1230), though the first poet of note to devote himself entirely to secular poetry, is more of a satirist than a lyrist. Of the fifty chapters of which his "Taḥkemoni" consists the twenty-seventh is the only one which sings the praise of wine. The rest are satires, didactic or gnomic in character.

Immanuel of Rome.

The true ring of non-devotional lyric poetry, however, is not to be found in Hebrew literature until the time of Immanuel of Rome (1265–1330). He united in himself the warm imagination of the Orient and the erotic spirit of Italy. In a style more flexible even than that of Ḥarizi he gives utterance to passionate love with such freedom of expression that the Rabbis thought it justifiable to forbid the reading of his "Maḥberot" on the Sabbath.

From Immanuel there is a stretch of almost three centuries before another great lyric poet is met with. Israel b. Moses Najara is universally acknowledged to be one of the sweetest singers in Israel. He is, however, more of a devotional poet, and his right to be included here comes from the fact that he sings of God and Israel in terms of love and passion. In fact, he is so anthropomorphic in his expressions that Menahem di Lonzano condemned him for it. Nevertheless the latter, though of a serious turn of mind, indulged in lighter compositions when the occasion presented itself. His poem for Purim ("'Abodat Miḳdash," folio 74, Constantinople) is one of the best wine-songs in Hebrew literature.

From Najara two centuries pass before true lyric poetry is again met with. This is a period of transition in Hebrew poetry. The Hebrew bard had just begun to come under the influence of European literature, and as yet had had no time to assimilate what he had absorbed and strike out in a way of his own. The drama is introduced into Hebrew literature in the works of Solomon Usque, Joseph Penso, and Moses Zacuto. Yet, though the form in which these poets threw their compositions is dramatic, the temperament is lyric in all of them. For the same reason Moses Ḥayyim Luzzatto must be regarded as one of the best lyric poets of the eighteenth century.

Wessely.

The success which Wessely's "Songs of Glory" ("Shire Tif'eret") met gave rise to a great number of imitators, and almost every one who could write verse essayed the epic. But soon this German school was overshadowed by the Russian lyric school, of which Abraham Dob Bär Lebensohn and his son Micah were the acknowledged leaders. From that day until now the palm has been held by the Russian poets. With the exception of Joseph Almanzi and Samuel David Luzzatto of Italy, and Meïr Letteris and Naphtali Herz Imber of Galicia, all the more eminent modern Hebrew poets belong to Russia.

Judah Löb Gordon, though decidedly a greater master of Hebrew than his preceptor Micah Lebensohn, can not be assigned to an exalted position as a lyric poet. As a satirist he is supreme; as a lyrist he is not much above the older and is far below the younger Lebensohn. The most fiery of all modern lyrists is undoubtedly Aba K. Schapira. Z. H. Mané is sweeter, M. M. Dolitzky is more melodious, D. Frischman is more brilliant, and N. H. Imber sounds more elemental; but Schapira has that power which, in the language of Heine, makes his poetry "a fiery pyramid of song, leading Israel's caravan of affliction in the wilderness of exile." Of living poets the nearest to approach him is H. N. Bialik and A. Libushitzky, though neither has yet arrived at maturity. See Drama, Hebrew; Epic Poetry; Piyyuṭ; Satire.

Bibliography: Delitzsch, *Zur Gesch. der Jüdischen Poesie*; Steinschneider, *Jewish Literature.*

J. I. D.

POGGETTI, JACOB (JOSEPH) B. MORDECAI (called also **Pavieti**): Italian Talmudist and writer on religious ethics; born at Asti, Piedmont; flourished in the sixteenth and seventeenth centuries. His only known work is "Ḳiẓẓur Reshit Ḥokmah" (Venice, 1600; Cracow, 1667; Amsterdam, 1725; Zolkiev, 1806), an abridgment of the "Reshit Ḥokmah" of Elijah de Vidas. It is intended to teach an ascetic and ethical life.

Bibliography: Fürst, *Bibl. Jud.* ii. 22–23; Benjacob, *Oẓar ha-Sefarim*, p. 542, No. 42.

D. S. O.

POGORELSKY, MESSOLA: Russian physician and writer; born at Bobruisk March 7, 1862; educated at the gymnasium of his native town; studied medicine at the University of St. Vladimir in Kiev, where he was graduated in 1890. In the same year he was appointed government rabbi at Kherson, a position which he held until 1893. Pogorelsky is a prolific writer on medical and on Jewish subjects. Among his treatises of interest to Jewish readers are: "Circumcisio Ritualis Hebræorum" (written in German and published at St. Petersburg, 1888); "Yevreiskiya Imena, Sobstvennyya," on Jewish names in Bible and Talmud, published in the "Voskhod" and in book-form (*ib.* 1893); "O Sifilisye po Biblii" (Ẓara'ath), on syphilis according to the Bible (*ib.* 1900); "Ob Okkultismye," occult science according to Bible and Talmud (*ib.* 1900).

His medical essays have appeared in "St. Petersburger Medicinische Wochenschrift," "Russkaya Meditzina," and other Russian periodicals.

H. R. J. L. La.

POGROMY. See Russia.

POIMANNIKI. See Russia.

POITIERS: French city; capital of the department of Vienne. In 1236 the Jews of Poitiers and the adjacent country were harried by the Crusaders, although Pope Gregory IX., in a letter to the bishop, strongly condemned their excesses. Four years later (1240) Nathan ben Joseph engaged in a debate with the Bishop of Poitiers. Alphonse de Poitiers, yielding to the demands of the Christian inhabitants, ordered the expulsion of the Jews from the city (1249) and the cancelation of all debts due them from the Christians. He was not disdainful of their knowledge of medicine, however; for when he was attacked, in 1252, with a serious affection of the eyes he called in a celebrated Jewish physician of Aragon, named Ibrahim. In 1269 he compelled all Jews remaining in his dominions to wear the badge of the wheel on their garments. In 1273 the council of Poitiers forbade landed proprietors to make any contracts with the Jewish usurers, and ordered Christians generally not to lend money to the Jews or to borrow from them, except in cases of extreme necessity. In 1296 all Jews were expelled from the city by Philip the Fair.

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G. S. K.

POITOU: Ancient province of France. Several Jewish communities were founded there in the twelfth century, notably those of Niort, Bressuire, and Thouars (department of Deux-Sèvres), Chatellerault (Vienne), and Mortagne and Tyfauges (La Vendée). About the year 1166 the scholars of the province took part in the synod convened at Troyes under the auspices of R. Tam and RaSHBaM. In 1236 Pope Gregory IX. interfered in behalf of the Jews of Poitou, then persecuted by the Crusaders. Alphonse de Poitiers displayed great severity in all his dealings with the Jews. In 1249 he expelled them from Poitiers, Niort, St.-Jean-d'Angély, Saintes, St.-Maixent, and Rochelle, and five years later he released the Christians from all interest due to Jews. In 1267 Jews were forbidden to take part in public functions or to build new synagogues. A poll-tax was imposed on them in 1268, and they were obliged, under pain of imprisonment, to declare the exact value of their possessions, whether personal property or real estate. Alphonse exacted with the utmost rigor the payment of the taxes he imposed on them, and disregarded the measures taken in their behalf by the Bishop of Toulouse. In 1269 he compelled them to wear the badge; but in 1270 he exempted the Jew Mosset of St.-Jean-d'Angély and his two sons, on the payment of a sum of money, from the obligation of wearing this badge before All Saints' day. In the same year he appointed the Dominican prior of Poitiers and a secular priest chosen by the royal councilors to conduct an investigation of usury in the jurisdiction of Poitiers. He ordered that every Christian should be believed upon oath in regard to any sum less than six sols; the inquisitors were to pronounce upon cases not involving more than one hundred sols, while cases involving greater amounts were to be referred to the decision of the sovereign. In 1296 the Jews were expelled from Poitou, Philip the Fair exacting in return from the Christians, who benefited by the expulsion, a "fuage" (hearth-tax) of 3,300 pounds. In 1307 a question was raised regarding the rent of a house and lands situated at Chatillon-sur-Indre, which had formerly belonged to the Jew Croissant Castellon, called the "Poitovin," the son of Bonfil de Saint-Savin.

The Jews of Poitou were persecuted in 1320 by the Pastoureaux, and in 1321 were accused of having poisoned the springs and wells. Only one scholar of Poitou is known—R. Isaac, mentioned as a commentator on the Bible (Zunz, "Z. G." p. 89).

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G. S. K.

POLA. See ISTRIA.

POLACCO, VITTORIO: Italian jurist of Polish descent; born at Padua May 10, 1859. Since 1884 he has been professor of civil law at the University of Padua. His chief works are: "Della Divisione Operata da Ascendenti Fra Discendenti," Padua, 1884; "Della Dazione in Pagamento," vol. i., *ib.* 1888; "Contro il Divorzio," *ib.* 1892; "La Questione del Divorzio e gli Israeliti in Italia," *ib.* 1894; "Le Obbligazioni nel Diritto Civile Italiano," *ib.* 1898. He has also contributed numerous articles on legal topics to the "Archivio Giuridico," the "Atti della R. Accademia di Scienze, Lettere ed Arti" of Padua, the "Atti del R. Istituto Veneto," and other publications.

S. R. H. K.

POLAK, GABRIEL JACOB: Talmudist and bibliographer; born June 3, 1803; died May 14, 1869, at Amsterdam, where he was principal of a school. He was the author of the following works, all published in Amsterdam: "Bikkure ha-Shanah" (1844), a Dutch and Hebrew almanac for the year 5604; "Dibre Ḳodesh" (1845), a Dutch-Hebrew dictionary; "Halikot Ḳedem" (1847), a collection of Hebrew poems; "Ben Gorni" (1851), a collection of essays; "Sha'ar Ṭa'ame Sifre Emet" (1858), an introduction to a treatise on the accents in the books of Job and the Psalms; a valuable edition of Bedersi's work on Hebrew synonyms, "Ḥotem Toknit" (1865); a biography of the poet David Franco Mendes and his contemporaries, in "Ha-Maggid," xii.; and "Meïr 'Enayim," a descriptive catalogue of the libraries of Jacobsohn and Meïr Rubens, a work of great bibliographical value.

Polak's editions of the rituals are noted for their accuracy.

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S. M. L. B.

POLAK, HENRI: Dutch labor-leader and politician; born at Amsterdam Feb. 22, 1868. Till his thirteenth year he attended the school conducted by Halberstadt, a well-known teacher of Jewish middle-class boys, and afterward learned from his uncle the trade of diamond-cutting. In 1887 and 1888 and again in 1889 and 1890 he lived in London, where he became interested in socialism. Returning to Holland, he became attached to the Sociaal Democratische Bond, which he left in 1893 on account of its anarchistic principles. With Troelstra and Van der Goes he founded the periodical "De Nieuwe Tijd." In 1894 he became one of the twelve founders of the Sociaal Democratische Arbeiders Partij (S. D. A. P.); in 1898 he became a member of its committee; and since 1900 he has been its chairman.

On Nov. 7, 1894, on the occasion of a strike in the Dutch navy-yards, a confederation was formed of different parties, with a central committee of which Polak was chosen chairman. In Jan., 1895, he was appointed chairman of the Algemeene Nederlandsche Diamantbewerkers Bond (A. N. D. B.), which union had its origin in that strike. Since then he has been editor-in-chief of the "Weekblad." Polak gave up his trade of diamond-cutting and devoted himself to the organization of the A. N. D. B., which is considered the greatest and best-organized union in the Netherlands. Besides many minor strikes Polak has directed seven important ones, and has succeeded in obtaining: (1) the abolition of the truck system; (2) an advance of the rate of wages from 50 to 200 per cent; and (3) the shortening of the working-day from twelve to nine hours. The A. N. D. B. strives to raise the moral and intellectual status of its members by arranging lecture courses and by maintaining a library. It includes nine sections of the diamond industry, with a membership of 7,500—4,500 Jews and 3,000 Christians. It is without any political tendency; and since 1900 it has had a building of its own, and its own printing-office with twenty-five employees.

Polak is a member of the committee for statistics (since 1900), chairman of the Kamer van Arbeid (since 1900), member of the municipality (since 1902), and chairman of the Alliance Universelle des Ouvriers Diamantaires (since 1903). He has a great predilection for history. Besides some brochures for socialistic propaganda Polak has translated S. and B. Webb's "History of Trade Union" ("Geschiedenis van het Britsche Vereenigingsleven," Amsterdam, 1900) and "Theorie en Praktijk van het Britsche Vereenigingsleven," *ib.* 1902. He is correspondent of the "Clarion," "Neue Zeit," "Mouvement Socialiste," and other papers.

S. E. SL.

POLAK, HERMAN JOSEF: Dutch philologist; born Sept. 1, 1844, at Leyden; educated at the university of that city (Ph.D. 1869). From 1866 to 1869 he taught classics at the gymnasium of Leyden; from 1873 he taught history at that of Rotterdam; and from 1882 he was conrector and teacher of classics there. In 1894 he was appointed professor of Greek at Gröningen University.

Polak is a member of the Royal Academy of Sciences and of the Maatschappij voor Letterkunde of Leyden. Besides his doctor's dissertation "Observationes ad Scholia in Homeri Odysseam" (1869), Polak has published the following works: "Bloemlezing van Grieksche Dichters" (1875; 2d ed. 1892); "Ad Odysseam Ejusque Scholiastas Curæ Secundæ" (Briel, 1881–82); and "Studiën" (1888). He has also contributed a great number of essays to "Mnemosyne," "Hermes," "Museum," "Tydspiegel," "Gids," "Elsevier," and other journals.

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S. E. SL.

POLAK, JAKOB EDUARD: Austrian physician; born 1818 at Gross-Morzin, Bohemia; died Oct. 7, 1891; studied at Prague and Vienna (M.D.). About 1851, when an envoy of the Persian government went to Vienna to engage teachers for the military school at Teheran, then about to be organized, Polak presented himself as a candidate. He arrived in the Persian capital in 1851, much impaired in health by the long voyage; and, pending the organization of the school, studied the language of the country.

In spite of the many obstacles which he encountered—particularly the defective state of medical science, which was not then taught in class, and the Islamic prohibition against the dissection of bodies—Polak soon achieved a reputation in Persia, and enjoyed the especial confidence of Shah Nasir-ed-Din. At first he lectured in French, with the aid of an interpreter; but after a year he was able to lecture in Persian, and later published in Persian a work on anatomy. He compiled also a medical dictionary in Persian, Arabic, and Latin, in order to provide a system of terminology. Finally he founded a state surgical clinic containing sixty beds. A serious illness in 1855 obliged him to give up his professional work; but he continued his literary activity.

As physician to the shah, Polak occupied a high position. About 1861 he returned to Vienna, and whenever the shah visited Austria Polak greeted him at the frontier. His "Persien, das Land und Seine Bewohner; Ethnograpische Schilderungen," appeared at Leipsic in 1865.

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POLAND. See RUSSIA.

POLEMICS AND POLEMICAL LITERATURE: Although pagan nations as a rule were not prone to intolerance in matters of religion, they were so with regard to Judaism. They were highly incensed against the people which treated so contemptuously all pagan divinities and reviled all that was sacred in pagan eyes. Especially embittered against the Jews were the Egyptians when, through the translation of the Bible, they were informed of the pitiful rôle ascribed to their ancestors at the birth of the Jewish nation. In Egypt, therefore, originated the anti-Jewish writings, and the apologetic and polemical works in defense of Judaism against paganism. As early as the middle of the third pre-Christian century a Theban priest named Manetho, in his history of the Egyptian dynasties, written in Greek, violently attacked the Jews, inventing all kinds of fables concerning their sojourn in Egypt and their exodus therefrom. The substance of his fables is that a number of persons suffering from leprosy had been expelled from the country by the Egyptian king Amenophis (or Bocchoris, as he is sometimes called), and sent to the quarries or into the wilderness. It happened that among them was a priest of Heliopolis of the name of Osarsiph (Moses). This priest persuaded his companions to abandon the worship of the gods of Egypt and adopt a new religion which he had elaborated. Under his leadership the lepers left Egypt, and after many vicissitudes and the perpetration of numerous crimes they reached the district of Jerusalem, which they subdued.

First Appearance in Egypt.

These fables, together with those invented by Antiochus Epiphanes in connection with his alleged experiences in the Temple of Jerusalem, were repeated and greatly amplified by Posidonius in his history of Persia. The accusations thus brought against the Jews were that they worshiped an ass in their Temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. All these malevolent fictions found embodiment in the polemical treatises against the Jews by Apollonius Molon, Chæremon, Lysimachus, Apion, and others (see Eusebius, "Præparatio Evangelica," x. 19; Josephus, "Contra

Ap." ii. 7, § 15), and were taken up and retailed, with sundry alterations and additions, by the Roman historian Trogus Pompeius, and especially by Tacitus, who, in this respect, displayed such ingenuity as to excite the envy of the greatest casuists among the rabbis.

To the various incidents which, according to Manetho, accompanied the Exodus, Tacitus traces the origin of nearly all the religious customs of the Jews. Abstinence from the use of swine's flesh is explained by the fact that the swine is peculiarly liable to the itch and therefore to that very disease on account of which the Jews were once so severely maltreated. Frequent fasting is alleged by him to have been instituted in commemoration of the starvation from which they had escaped in the wilderness. Their observance of the seventh day of the week is assumed to be due to their finding a resting-place on the seventh day (Tacitus, "Hist." v. 2 *et seq.*). It is not astonishing, therefore, that, thus represented, the Jewish religion was looked upon by the majority of educated people as a "barbara superstitio" (Cicero, "Pro Flacco," xxviii.), and that the Jewish nation was made the butt of the wit of the Roman satirists Horace, Juvenal, and Martial.

The Hellenists.

To defend the Jewish religion and the Jewish race against the slanderous attacks of the heathen there appeared, at various intervals, from about the second pre-Christian century to the middle of the second century C.E., apologetical and polemical works emphasizing the superiority of Judaism over paganism. To works of this kind belong the explanation of the Mosaic law by Aristobulus of Paneas, the Oracula Sibyllina, the Wisdom of Solomon, the apocalypses, the Jewish-Hellenistic writings of Alexandria (see HELLENISM), especially those of Philo, and lastly Josephus' "Contra Apionem." The aim of all these works was the same, namely, severe criticism of idolatry and vigorous arraignment of the demoralization of the pagan world.

A new polemical element was introduced by Christianity—that of the interpretation of the Biblical text. Having received from Judaism its ethical principles, the new religion, in order to justify its distinctive existence, asserted that it had been founded to fulfil the mission of Judaism, and endeavored to prove the correctness of this allegation from the Bible, the very book upon which Judaism is founded. Aside from the Gospels and the Acts of the Apostles, the first Christian polemical work against the Jews was the account of the dialogue between Justin Martyr and the Jew Tryphon, which took place shortly after the Bar Kokba war against the Romans. The Church father endeavored to demonstrate that the prophecies concerning the Messiah applied to Jesus, while the Jew met his arguments with the traditional interpretation. Justin displayed great bitterness against the Jews, whom he charged with immorality and with having expunged from their Bibles much that was favorable to Christianity ("Dial. cum Tryph." §§ 72, 73, 114). These charges were repeated by the succeeding Christian polemists; while that of having falsified the Scriptures in their own interests was later made against both Christians and Jews by the Mohammedans. A remarkable feature in Justin's dialogue is the politeness with which the disputants speak of each other; at the close of the debate Jew and Christian confess that they have learned much from each other and part with expressions of mutual good-will.

Church Attacks.

More bitter in tone is the dialogue, belonging to the same period, written by the converted Jew Ariston of Pella, and in which a Christian named Jason and a Jew named Papiscus are alleged to have discussed the nature of Jesus. Among other polemical works directed against the Jews the most noteworthy are: "The Canon of the Church," or "Against the Judaizers," by Clement of Alexandria (see Eusebius, "Hist. Eccl." vi. 13); "Contra Celsum," by Origen; Πρὸς 'Ιουδαίους, by Claudius Apollinarius; "Adversus Judæos," by Tertullian; "Adversus Judæos" and "Testimonia," by Cyprian; "Demonstratio Evangelica," by Eusebius; "De Incarnatione Dei Verbi," by Athanasius of Alexandria; the "Homilies" of John Chrysostom; the "Hymns" of Ephraem Syrus; "Adversus Hæreses" and "Ancyrotus," by Epiphanius; "Dialogus Christiani et Judæi de St. Trinitate," by Jerome. The main points discussed in these works are the dogma of the Trinity, the abrogation of the Mosaic law, and especially the Messianic mission of Jesus, which Christians endeavored to demonstrate from the Old Testament. Some of the Church Fathers emphasized their arguments with curses and revilings. They reproached the Jews for stiff-neckedness and hatred of Christians; they were especially bitter against them for persisting in their Messianic hopes. The following passage from one of Ephraem Syrus' "hymns" against the Jews may serve as an example of the polemical attitude of the Church Fathers: "Jacob blessed Judah, saying, 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come' [Gen. xlix. 10]. In this passage the Jews that perceive not search if there be a scepter or an interpreter between his [Judah's] feet, for the things that are written have not been fulfilled, neither have they so far met with accomplishment. But if the scepter be banished and the prophet silenced, let the people of the Jews be put to shame, however hardened in impudence they be."

The Jews did not remain silent, but answered their antagonists in the same tone. This at least is the assertion of Jerome in the preface to his commentary on the Psalms, where he says that in his time discussions between the Church and the Synagogue were very frequent. He further asserts that it was considered a great undertaking to enter into polemics with the Jews—a proof that contests often ended in favor of the latter. However, in spite of the frequency of discussions, no particular Jewish polemical work of that period has survived; the only source of information concerning the nature of these discussions is a number of dialogues recorded in the Talmud and Midrash. These dialogues, like others between Jews and pagans found in the same sources, were more in the nature of good-humored raillery than of serious debate. The rabbis who excelled in these friendly passages of arms with pagans, Christians, and Christian Gnostics were

Discussions in the Talmud.

Johanan ben Zakkai, Gamaliel II., Joshua ben Hananiah, and Akiba. Johanan ben Zakkai answered several questions of an aggressive nature put by a Roman commander as to the contradictions existing between Num. iii. 22, 28, 34 and the 39th verse of the same chapter (Bek. 5b) and between Ex. xxxviii. 26, 27 and Gen. i. 20, ii. 19 (Ḥul. 27b); also as to the regulation in Ex. xxi. 29 (Yer. Sanh. 19b) and the law concerning the red heifer (Pesiḳ. 40a).

Interesting are the accounts of the debates which Gamaliel, Eleazar, Joshua ben Hananiah, and Akiba held with unbelievers at Rome (see Bacher, "Ag. Tan." i. 85). It is noteworthy that even in the time of Gamaliel the Christians used as an argument against Judaism the misfortunes that had befallen Israel. In discussing with Gamaliel, a "min" quoted Hosea v. 6 to demonstrate that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x.). A similar argument was used, not in words but in gesture, by another min against Joshua ben Hananiah, who answered by a sign that God's protecting hand was still stretched over Israel (Ḥag. 5b). This took place in the palace of Hadrian, who questioned Joshua as to how God created the world (Gen. R. x.); concerning the angels (Gen. R. lxxviii.; Lam. R. iii. 21); as to the resurrection of the body (Gen. R. xxviii.; Eccl. R. xii. 5); and in regard to the Decalogue (Pesiḳ. R. 21).

But rabbinical polemics assumed a more violent character when the Church, having acquired political power, threw aside all reserve, and invective and abuse became the favorite weapons of the assailants of Judaism. A direct attack upon Christianity was made by the Palestinian amora R. Simlai. His attacks were especially directed against the doctrine of the Trinity (Gen. R. viii.; Yer. Ber. ix. 11d, 12a). A later Palestinian amora, R. Abbahu, refuted all the fundamental dogmas of Christianity (Yalḳ., Gen. 47; Gen. R. xxv.; Shab. 152b). With regard to the doctrine of the Trinity, Abbahu says: "A thing of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord said, 'I am the Lord thy God! I am the first'—that is, I have no father—'and besides me there is no God'—that is, I have no son" (see Isa. xliv. 6; Ex. R. xxix.). Commenting upon Num. xxiii. 19, Abbahu says, "God is not a man, that he should repent; if a man say, 'I am God,' he lieth; and if he say, 'I am the son of man' [Messiah], he shall repent; and if he say, 'I shall go up to heaven'—he may say it, but he can not perform it" (Yer. Ta'an. i. 1).

Polemics with Christians.

The Church Fathers who lived after Jerome knew less and less of Judaism, and merely repeated the arguments that had been used by their predecessors, supplemented by more or less slanderous attacks borrowed from pagan anti-Jewish writings. Spain became from the sixth century a hotbed of Christian polemics against Judaism. Among the numerous works written there, the oldest and the most important was that of Isidorus Hispalensis. In a book entitled "Contra Judæos," the Archbishop of Seville grouped all the Biblical passages that had been employed by the Fathers to demonstrate the truth of Christianity. Whether learned Spanish Jews took up the controversy and replied to Isidorus' arguments by counter-treatises in Latin, as Grätz believes ("Gesch." v. 75 *et seq.*), is doubtful. In Spain, as everywhere else in that period, the Jews paid little attention to attacks written in Latin or Greek, which languages were not understood by the masses. Moreover, the Christian dogmas of the Trinity, the Incarnation, etc., seemed to them to stand in such direct contradiction to both the letter and the spirit of the Old Testament that they deemed it superfluous to refute them.

The expansion of Karaism during the ninth and tenth centuries awakened in the Jews the polemical spirit. Alive to the dangers that threatened traditional Judaism through the new sect, which, owing to the inertness of the Geonim of the Babylonian academies, was rapidly growing, several rabbinical scholars took up the study of both Biblical and secular sciences, which enabled them to advance against the Christians as well as the Karaites a systematic defense of Jewish beliefs. The first known polemist of that period was David ibn Merwan al-Muḳammaṣ, who devoted the eighth and tenth chapters of his "'Ishrun al-Maḳalat" to the refutation of Christian dogmas. He was followed by Saadia Gaon, who, both in his commentaries on the Bible and in the second chapter of his philosophical "Emunot we-De'ot," assailed the arguments of the Church. He maintained that the Jewish religious system, which allowed man to approach as nearly as is possible to perfection, would always exist, and would not be replaced by any other, least of all by the Christian, which transmuted mere abstractions into divine personalities.

More aggressive was Saadia's contemporary, the Karaite Al-Ḳirḳisani. In the third treatise of his "Kitab al-Anwar wal-Marakib" (ch. xvi.) he says that "the religion of the Christians, as practised at present, has nothing in common with the teachings of Jesus. It originated with Paul, who ascribed divinity to Jesus and prophetic inspiration to himself. It was Paul that denied the necessity of obeying the commandments and taught that religion consisted in humility; and it was the Nicene Council which adopted precepts that occur neither in the Law nor in the Gospels nor in the Acts of Peter and Paul." Equally violent in their attacks upon Christianity were the Karaite writers Japheth ben Ali and Hadassi—the former in his commentaries on the Bible, and the latter in his "Eshkol ha-Kofer," in which the fundamental dogmas of Christianity are harshly criticized. The assertion of the Christians that God was born of a woman and assumed a human form in the person of Jesus is considered by Hadassi to be blasphemous. Moreover, the reason given by the Church that God willed the incarnation of Jesus in order to free the world from its thraldom to Satan, is declared by him to be absurd; for, he asks, has the world grown any better as a result of this incarnation? are there fewer murderers, adulterers, etc., among the Christians than there were among the pagans?

The first works wholly devoted to the refutation

Petrus Alphonsi and Jacob ben Reuben.

of Christianity appeared in the second half of the twelfth century in Spain—the preeminently fertile source of anti-Jewish writings between the sixth and fifteenth centuries. They were the outgrowth of the restless aggressiveness of the Christian clergy, who, taking advantage of the irruption of fanaticism marking the period of the Crusades, planned the wholesale conversion of the Jews through the medium of polemical works written by converts from Judaism. These converts, instead of confining themselves to the usual arguments drawn from the Old Testament, claimed to demonstrate from the Haggadah that Jesus was the Messiah—from the very part of rabbinical literature which they most derided and abused! This new method of warfare was inaugurated in Spain by Petrus Alphonsi (whose name before baptism was Moses Sephardi) in his series of dialogues against the Jews, the disputants being himself before and himself after conversion (Cologne, 1536; later in "Bibliotheca Patrum," ed. Migne, clvii. 535). To arm themselves against these attacks learned Spanish Jews began to compose manuals of polemics. About a quarter of a century after the composition of Judah ha-Levi's famous apologetical work, the "Cuzari," in which Judaism was defended against the attacks of Christians, Karaites, and philosophers, Jacob ben Reuben wrote the "Sefer Milḥamot Adonai." This is divided into twelve chapters, and contains, besides refutations of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which he points out many contradictions.

About the same time Joseph Ḳimḥi, also a native of Spain, wrote the "Sefer ha-Berit," a dialogue between a believer and an apostate. The believer maintains that the truth of the religion of the Jews is attested by the morality of its adherents. The Ten Commandments, at least, are observed with the utmost conscientiousness. The Jews concede no divine honors to any besides God; they do not perjure themselves, nor commit murder, nor rob. Jewish girls remain modestly at home, while Christian girls are careless of their self-respect. Even their Christian antagonists admit that the Jew practises hospitality toward his brother Jew, ransoms the prisoner, clothes the naked, and feeds the hungry. The accusation that the Jews exact exorbitant interest from Christians is balanced by Ḳimḥi's statement that Christians also take usurious interest, even from their fellow Christians, while wealthy Jews lend money to their coreligionists without charging any interest whatever.

Raymund Martin and Naḥmanides.

Great activity in the field of polemics was displayed by both Jews and Christians in Spain in the thirteenth and fourteenth centuries. Among the Christian works of the thirteenth century the most noteworthy are the "Capistrum Judæorum" and the "Pugio Fidei" (Paris, 1651; Leipsic, 1667). In the latter work, Raymund Martin endeavored to demonstrate from the Talmud, Midrash, and other sources that Jesus is announced in rabbinical literature as the Messiah and the son of God; that the Jewish laws, although revealed by God, were abrogated by the advent of the Messiah; that the Talmudists corrupted the text of the Bible, as is indicated in the "Tiḳḳun Soferim." Some of Martin's arguments were used by Pablo Christiani in his disputation with Naḥmanides, who victoriously combated them before King James and many ecclesiastical dignitaries. Both the arguments and their refutation were reproduced in a special work entitled "Wikkuaḥ," written by Naḥmanides himself. The subjects discussed were: (1) Has the Messiah appeared? (2) Should the Messiah announced by the Prophets be considered as a god, or as a man born of human parents? (3) Are the Jews or the Christians the possessors of the true faith? A direct refutation of Raymund Martin's "Pugio Fidei" was written by Solomon Adret, who, in view of the misuse of the Haggadah by converts to Christianity, wrote also a commentary on that part of the Jewish literature.

The production of Jewish polemical works in Spain increased with the frequency of the attacks upon Judaism, in the fourteenth and fifteenth centuries, by baptized Jews. Of the latter the most renowned were: Alfonso of Valladolid (Abner of Burgos), author of the anti-Jewish works "Moreh Ẓedeḳ" (Spanish version, "El Mustador") and "Teshubot 'al Milḥamot Adonai" (Spanish, "Los Batallos de Dios"); Astruc Raimuch (Christian name, Dios Carne), who was the author of a letter, in Hebrew, in which he endeavored to verify, from the Old Testament, the doctrines of the Trinity, original sin, redemption, and transubstantiation; Pablo de Santa Maria (Solomon Levi of Burgos), author of a satire on the festival of Purim, addressed to Meïr ben Solomon Alguades; Geronimo de Santa Fé (Joshua ben Joseph al-Lorqui), who wrote the anti-Jewish "Tractatus Contra Perfidiam Judæorum" and "De Judæis Erroribus ex Talmuth" (the latter was published, under the title "Hebræomastic," at Zurich, 1552; Frankfort-on-the-Main, 1602; Hamburg, n.d.; and in Bibliotheca Magna Veterum Patrum, Lyons [vol. xxvi.], and Cologne, 1618).

Pablo de Santa Maria and Joseph ibn Vives.

Against the writings of these converts, the two last-named of whom organized the disputation of Tortosa, held before Benedict XIII. (Pedro de Luna) in 1413, there appeared a series of works which are remarkable for the aggressiveness of their tone. The first of this series was the "'Ezer ha-Dat" of Ibn Pulgar. It is divided into eight chapters ("she'arim"), the last of which is devoted wholly to the work of Alfonso of Valladolid. To the letter of Astruc Raimuch there appeared two answers, the more interesting of which is that of Solomon ben Reuben Bonfed, in rimed prose. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas and proceeds to show how irrational and untenable they are. "You twist and distort the Biblical text to establish the doctrine of the Trinity. Had you a quaternity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament." An answer to Pablo's satire was written by Joseph ibn Vives al-Lorqui. The writer expresses his astonishment that Pablo should have changed his faith. Satirically he canvasses the various motives which might have led him to take such a step—desire for wealth and power, the gratification of sensual longings—and naively concludes that probably Pablo had carefully studied Christianity and had come to the conclusion that its dogmas were well founded. He (Joseph), therefore, begged Pablo to enlighten him on eight specific points which seemed to warrant doubts as to the truth of Christianity: (1) The mission of the Messiah announced by the Prophets was to deliver Israel. Was this accomplished by Jesus? (2) It is expressly stated by the Prophets that the Messiah would assemble the Jews, the descendants of Abraham, and lead them out from exile. How, then, can this be applied to Jesus, who came when the Jews still possessed their land? (3) It is predicted that after the arrival of the Messiah, Palestine, peopled by the descendants of Jacob, who would have at their head David for king, would enjoy unbroken prosperity. But is there any country more desolate than that land is now? (4) After the arrival of the Messiah, God, the Prophets foretold, would be recognized by the whole universe. Has this been fulfilled? (5) Where is the universal peace predicted for the Messianic time by the Prophets? (6) Where is the Temple, with its divine service by the priests and Levites, that the Messiah was to restore, according to the predictions of the Prophets? (7) Great miracles are foretold—the worship in Jerusalem of God by all nations; the war between Gog and Magog; etc. Did these take place at the time of Jesus? (8) Did any prophet predict that the Messiah would abrogate the Mosaic law? "These," says Joseph ibn Vives, "are only a few of the numerous doubts that have been suggested to me by the words of the Prophets. Much more difficult to allay are my doubts concerning the birth, death, and resurrection of Jesus, his intercourse with his disciples and others, his miracles; but these I would discuss orally, and not in writing."

Ḥasdai Crescas.

A general work against Christianity was written in Spanish, under the title "Tratado" ("Biṭṭul 'Iḳḳere ha-Noẓerim" in the Hebrew translation of Joseph ibn Shem-Ṭob), by the philosopher Ḥasdai Crescas. In a dispassionate, dignified manner he refutes on philosophical grounds the doctrines of original sin, redemption, the Trinity, the incarnation, the Immaculate Conception, transubstantiation, baptism, and the Messianic mission of Jesus, and attacks the Gospels. Another general anti-Christian work, entitled "Eben Boḥan," and modeled upon the "Milḥamot Adonai" of Jacob ben Reuben, was written at the end of the fourteenth century by Shem-Ṭob ben Isaac ibn Shaprut, who, in 1376, debated in public at Pamplona with Cardinal Pedro de Luna, afterward Benedict XIII., on the dogmas of original sin and redemption. The book is divided into fifteen chapters, the last being devoted to the refutation of the work of Alfonso of Valladolid against the "Milḥamot Adonai" of Jacob ben Reuben.

Of the same character as the "Eben Boḥan," and of about the same date, are the works written by Moses Cohen of Tordesillas and by Ḥayyim ibn Musa, entitled respectively "'Ezer ha-Emunah" and "Magen wa-Romaḥ." A masterpiece of satire upon Christian dogma is the "Iggeret al-Tehi ka-Aboteka," written at the beginning of the fifteenth century by Profiat Duran and addressed to the baptized Jew David Bonet Bongoron. It was so skilfully composed that until the appearance of Joseph ibn Shem-Ṭob's commentary thereon Christian authors believed it to be favorable to Christianity, and frequently quoted it under the corrupted title "Alteca Boteca"; but when they perceived the real character of the epistle they strove to destroy all the copies known. Associated with this letter is Duran's polemic "Kelimat ha-Goyim," a criticism of Christian dogma, written in 1397 at the request of Ḥasdai Crescas, to whom it is dedicated. It was much used by his kinsman Simon ben Ẓemaḥ Duran in his attacks upon Christianity, especially in those which concern the abrogation of the Mosaic law and are made in his commentary on the sayings of the Fathers ("Magen Abot," published separately under the title "Ḳeshet u-Magen," Leghorn, 1785; reedited by M. Steinschneider, Berlin, 1881).

In France.

The earliest anti-Jewish writings in France date from the first half of the ninth century. Between 825 and 840 Agobard, Bishop of Lyons, wrote three anti-Jewish epistles, among which was one entitled "De Insolentia Judæorum," and one "Concerning the Superstitions of the Jews" ("Agobardi Opera," ed. Migne, civ.). The author endeavors, in the latter work, to show from various Biblical passages that the society of Jews should be avoided even more than association with pagans, since Jews are the opponents of Christianity. He recounts the judgments passed by the Church Fathers upon the Jews, the restrictive measures taken against them by different councils, their superstitions, and their persistent refusal to believe in Jesus. Agobard's successor in the diocese of Lyons, Bishop Amolo, also wrote against the Jews, denouncing their superstitions, calling attention to the invidious expressions used by them to designate the Apostles and the Gospels, and exposing the fictitious character of their arguments in defense of their Messianic hopes ("Contra Judæos," ed. Migne, cxvi.).

However, works like those of Agobard and Amolo were very rare in France in the tenth and eleventh centuries; they began to multiply only after the Crusades, when every priest considered himself charged with the duty of saving Jewish souls. The many anti-Jewish works of the twelfth and thirteenth centuries include: "De Incarnatione, Adversus Judæos," by Guilbert; "Annulus seu Dialogus Christiani et Judæi de Fidei Sacramentis," by Rupert; "Tractatus Adversus Judæorum Inveteratam Duritiem," by Pierre le Venerable; "Contra Judæorum" (anonymous); "Liber Contra Perfidiam Judæorum," by Pierre of Blois: "Altercatio Judæi de Fide Christiana," by Gilbert Crepin; "De Messia Ejusque Adventu Præterito," by Nicolas de Lyra. From the thirteenth century polemical works in French began to appear, as, for instance, "De la Disputation de la Synagogue et de la Sainte Eglise" (Jubinal, "Mystères du XV^{e} Siècle," ii. 404-408); "La Disputation du Juyf et du Crestian" ("Histoire Littéraire de France," xxiii. 217).

On the part of the Jews there appeared in northern France a collection of replies made "to infidels and Christians" by several members of the Official family, especially by Joseph the Zealot (who is credited with the redaction of the Hebrew version, entitled "Wikkuaḥ," of the disputation of 1240 between Nicholas Donin and four representatives of the Jews), Jehiel of Paris, Judah ben David of Melun, Samuel ben Solomon, and Moses de Coucy. The characteristic features of these controversies are the absence of fanaticism in the clerical disputants and the freedom of speech of the Jews, who do not content themselves with standing upon the defensive, but often attack their opponents, not with dialectics, but with clever repartee. The following may serve as an example: Nathan ben Meshullam was asked to give a reason for the duration of the present exile, while that of Babylon, which was inflicted upon the Jews as a punishment for the worst of crimes, idolatry, lasted only seventy years. He answered: "Because in the time of the First Temple the Jews made stone images of Astarte and other statues which could not last for long; while in the time of the Second Temple they deified one of themselves, Jesus, to whom they applied many prophecies, thus creating a durable idol which attracted many worshipers. The gravity of the fault, therefore, called for a corresponding severity in the punishment."

In Provence.

Regular treatises in defense of Judaism against the attacks of Christianity began to appear in southern France. The most important of these were: the "Sefer ha-Berit" of Joseph Ḳimḥi (see above); the "Maḥaziḳ ha-Emunah" of Mordecai ben Josiphiah; the "Milḥemet Miẓwah" of Meïr ben Simon of Narbonne; and three works by Isaac ben Nathan—a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco (who endeavored to demonstrate from the Bible the Messiahship of Jesus); "Tokaḥat Maṭ'eh," against Geronimo de Santa Fé; and "Mibẓar Yiẓḥaḳ," a general attack upon Christianity. An interesting polemical work was written in France at the end of the eighteenth century by Isaac Lopez, under the title "Kur Maẓref ha-Emunot u-Mar'eh ha-Emet." It is divided into twelve chapters or "gates," and contains, besides a refutation of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which the author points out many contradictions and false statements. He accuses Paul of hypocrisy for prohibiting in one country what he allowed in another. Thus, for instance, to the Christians of Rome, who clung to the Mosaic law, he did not dare to recommend the abrogation of circumcision and other commandments: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. ii. 25, iii. 31). But to the Galatians he said: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, he is a debtor to do the whole law" (Gal. v. 2, 3). "If this is the case," asks Lopez, "why did not Paul, who was circumcised, observe the Mosaic law? Then, again, why did he cause his disciple Timothy to be circumcised?" To the Hebrews Paul said, "He that despised Moses' law died without mercy under two or three witnesses" (Heb. x. 28); but to his disciple Titus he wrote, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus iii. 9).

Although the "Disputatio Christianorum et Judæorum Olim Romæ Habita Coram Imperatore Constantino" (Mayence, 1544) is founded on a fiction, there is no doubt that religious controversies between Christians and Jews in Italy were held as early as the pontificate of Boniface IV. (608–615).

In Italy.

Alcuin (735–804) relates that while he was in Pavia a disputation took place between a Jew named Julius and Peter of Pisa. Yet in spite of the frequency of religious controversies anti-Jewish writings were very rare in Italy before the Crusades; the only work of the kind known to belong to the eleventh century was that of Damiani, entitled "Antilogus Contra Judæos," in which he sought, by means of numerous passages from the Old Testament, such as those relating to the Creation, the building of the tower of Babel, the triple priestly benediction, the thrice-repeated "Holy," and the Messianic passages, to establish the Christian doctrines of the Trinity and the divinity of Jesus (Migne, "Patrologia," 2d series, 1853; comp. Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 26 *et seq.*).

But from the time of the pontificate of Innocent III. anti-Jewish writings in Italy, as elsewhere, began to multiply. To the earlier calumny that the Talmud contained blasphemies against Christianity, there was added, after the twelfth century, the accusation that the Jews used Christian blood for ritual purposes. About the same time also there appeared the charge that the Jews pierce the consecrated host until blood flows. The first Jewish polemical writer in Italy seems to have been Moses of Salerno, who, between 1225 and 1240, composed "Ma'amar ha-Emunah" and "Ṭa'anot," in both of which he attacked the fundamental dogmas of Christianity. They were followed by other polemics, the most important of which are the "Milḥamot Adonai" (or "She'elot u-Teshubot," or "'Edut Adonai Ne'emanah"), by Solomon ben Jekuthiel; the "Magen Abraham" (or "Wikkuaḥ"), by Abraham Farissol; and the "Hassagot 'al Sifre ha-Shilluḥim," by Brieli.

In Germany and Austria.

The shamefully oppressive economic and political conditions under which the Jews labored in Germany and in Austria during the Middle Ages rendered them regardless of the flood of anti-Jewish writings with which those countries became inundated. It was not until the fifteenth century that a polemical work against Christianity appeared in Austria. This was written by Lipmann Mülhausen, under the title "Sefer ha-Niẓẓaḥon," and it consisted of 354 paragraphs, the last eight of which contained a dispute which took place between the author and a convert named Peter. Lipmann quotes in his work 346 passages from the Old Testament, upon which his argument against Christianity is based. Very characteristic is his objection to the divinity of Jesus. "If really God had willed to descend upon the earth in the form of a man, He, in His omnipotence, would have found means to do so without degrading Himself to be born of a woman." The Gospel itself, according to Lipmann, speaks against the assumption that Jesus was born of a virgin, since, with the purpose of showing that he was a descendant of David, it gives the genealogy of Joseph, the husband of Mary.

Among the numerous objections raised by Lipmann to the doctrine of redemption, mention may be made of the following: "Why," asks he, "did God cause Jesus to be born after thousands of generations had lived and died, and thus allow pious men to suffer damnation for a fault which they had not committed? Was it necessary that Christ should be born of Mary only, and were not Sarah, Miriam, Abigail, Hulda, and others equally worthy of this favor? Then, again, if mankind be redeemed through Christ, and the original sin be forgiven through his crucifixion, why is the earth still laboring under the Lord's curse: 'In sorrow thou shalt bring forth children.' 'Thorns also and thistles shall it bring forth to thee' [Gen. iii. 16, 18]? Were there invisible curses which have been removed, while the visible were allowed to remain?" As may be readily surmised, the "Sefer ha-Niẓẓaḥon" called forth a number of replies from Christians. Of these there were published Wilhelm Schickard's "Triumphator Vapulans, sive Refutatio Blasphemi Libri Hebraici" (Tübingen, 1629), Stephen Gerlow's "Disputatio Contra Lipmanni Nizzachon" (Königsberg, 1647), and Christian Schotan's "Anti-Lipmanniana" (Franeker, 1659). In 1615 there appeared also in Germany a polemical work in Judæo-German entitled "Der Jüdische Theriak"; it was composed by Solomon Offenhausen, and was directed against the anti-Jewish "Schlangenbalg" of the convert Samuel Brenz.

Isaac Troki's "Ḥizzuḳ Emunah."

The Jewish work which more than any other aroused the antagonism of Christian writers was the "Ḥizzuḳ Emunah" of the Karaite Isaac Troki, which was written in Poland and translated into Latin, German, Spanish, and English. It occupies two volumes and is subdivided into ninety-nine chapters. The book begins by demonstrating that Jesus was not the Messiah predicted by the Prophets. "This," says the author, "is evident (1) from his pedigree, (2) from his acts, (3) from the period in which he lived, and (4) from the fact that during his existence the promises that related to the advent of the expected Messiah were not fulfilled." His argument on these points is as follows: (1) Jesus' pedigree: Without discussing the question of the relationship of Joseph to David, which is very doubtful, one may ask what has Jesus to do with Joseph, who was not his father? (2) His acts: According to Matt. x. 34, Jesus said, "Think not that I come to make peace on earth; I come not to send peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." On the other hand, Holy Writ attributes to the true and expected Messiah actions contrary to those of Jesus. (3) The period of his existence: It is evident that Jesus did not come at the time foretold by the Prophets, for they predicted the advent of Messiah at the latter days (Isa. ii. 2). (4) The fulfilment of the Messianic promises: All the Prophets predicted that at the advent of the Messiah peace and justice would reign in the world, not only among men but even among the animals; yet there is not one sincere Christian who would claim that this has been fulfilled.

Among Isaac Troki's objections to the divinity of Jesus the following may be mentioned: The Christian who opposes Judaism must believe that the Jews tormented and crucified Jesus either with his will or against his will. If with his will, then the Jews had ample sanction for what they did. Besides, if Jesus was really willing to meet such a fate, what cause was there for complaint and affliction? And why did he pray in the manner related in Matt. xxvi. 39? On the other hand, if it be assumed that the crucifixion was against his will, how then can he be regarded as God—he, who was unable to resist the power of those who brought him to the cross? How could one who had not the power to save his own life be held as the Savior of all mankind? (ch. xlvii.).

In the last chapter Isaac quotes Rev. xxii. 18, and asks how Christians could consistently make changes of such a glaring nature; for the change of the Sabbath from the seventh to the first day of the week was not authorized by Jesus or any of his disciples; and the partaking of the blood and flesh of a strangled beast is a palpable infringement of the dictates of the Apostles.

By Maranos.

A series of apologetic and polemical works, written in Spanish and Portuguese by scholarly refugees from Spain and Portugal, appeared in the sixteenth and seventeenth centuries, in Holland and in some places in Italy. Of these the most important are: "Sobre el Capitulo 53 de Ezaya e autros Textos de Sagrada Escritura," by Montalto; "Livro Fayto . . . em Que Mostra a Verdad de Diversos Textos e Cazas, Que Alegão as Gentilidades para Confirmar Suas Seictas," by the same author; "Tractado de la Verdad de la Ley" (Hebrew transl. by Isaac Gomez de Gora, under the title "Torat Mosheh"), by Saul Levi Morteira; "Tratado da Calumnia," by Naḥmios de Castro; "Fuenta Clara, las Excellencias y Calumnias de los Hebreos," by Isaac Cardoso; "Prevenciones Divinas Contra la Vance Idolatria de las Gentes" and "Explicação Paraphrastica Sobre o Capitulo 53 de Propheta Isahias," by Balthazar Orobio de Castro; "Fortalazzo" (Hebrew transl. by Marco Luzzatto), by Abraham Peregrino.

Though much less violent than the Christian anti-Jewish writings, an extensive anti-Jewish polemical literature has been produced by Mohammedan scholars. The subject-matter of this literature is closely connected with the earlier attacks upon Judaism found in the Koran and the tradition ("ḥadith"), the most debated charge being that of having falsified certain portions of the Holy Scriptures and omitted others. Among the examples of falsification is the Biblical account of the sacrifice of Abraham, in which, according to the Mohammedans, the name of Isaac was substituted for that of Ishmael. The passages omitted contained the predictions regarding the advent of Mohammed and his mission to all mankind. A common point for controversy also was the question of the abrogation of the divine laws—the Sabbath law, the dietary laws, and other Biblical commandments.

In Islam.

On the Jewish part very little was written against Islam, and besides occasional attacks scattered through the Biblical commentaries of the Rabbinites and Karaites, and the philosophical works of Saadia, Abraham ibn Daud, Judah ha-Levi, Moses ben Maimon, and others, Jewish literature contains but two productions of any extent that are devoted to an attack upon Islam: the "Ma'amar 'al Yishmael" of Solomon ben Adret, refuting the attacks upon the Bible by Abu Mohammed ibn Ḥazm, and the "Ḳeshet u-Magen" of Simon Duran.

The following is an alphabetical list of printed polemical works in Hebrew and Judæo-German:

אגרת אל תהי כאבותיך,	Proflat Duran. Published with the anti-Christian satire of Solomon Bonfed and the disputation of Shem-Ṭob ben Joseph Falaquera. Constantinople, 1570–75; Breslau, 1844, in the collection קובץ ויכוחים, with a German translation by Geiger.
אגרת ר' יהושע הלורקי,	Joseph ibn Vives' answer to Pablo Christiani. Published in "Dibre Ḥakamim," Metz, 1849.
אחיה השלוני	(Disputatio Leoni Josephi Alfonsi cum Rabbino Judah Mizraḥi), Isaac Baer Levinsohn. Leipsic, 1864.
אמונת חכמים,	Ḥayyim Viterbo. Printed in "Ta'an Zeḳenim," Frankfort-on-the-Main, 1855.
ס' אמנה,	disputations collected from the Talmud and Midrashim. Isny, 1542.
אפס דמים,	Levinsohn. Against the accusation of ritual murder. Odessa, 1864; Warsaw, 1879, 1881.
בוך דער פערצייכנונג,	Isaac Jacob ben Saul Ashkenazi. Amsterdam, 1696.
בטול עקרי הנוצרים,	Ḥasdai Crescas. Published by Ephraim Deinard, Kearny, N. J., 1894.
בן פורת יוסף,	Isaac Onkeneira. Constantinople, 1577.
ס' הברית,	Joseph Ḳimḥi. Partly published with the "Milḥemet Ḥobah," Constantinople, 1710.
דאס יודנטהום,	M. Rosenschein. London.
דברי ריבות,	Isaac ha-Levi Satanow. Berlin, 1800?
הודאת בעל דין,	Don David Nasi. Frankfort-on-the-Main, 1866, and by Ephraim Deinard, Kearny, N. J., 1894.
ויכוח ר' יחיאל.	In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681.
ויכוח הרמבן.	In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681, and by Steinschneider, Stettin, 1860.
ויכוח עדותיו נאמנה (מלחמות ה'),	Solomon ben Jekuthiel (see Jellinek, "B. H." ii. 43).
זרובבל,	Levinsohn. Odessa, 1864; Warsaw, 1878.
חזוק אמונה,	Isaac Troki. Published by Wagenseil, and later in Amsterdam. 1705; Jerusalem, 1845; Leipsic, 1857. In Judæo-German, Amsterdam, 1717; in English, by Mocatta, London, 1856.
יודישער טריאק,	Solomon Ẓalman Offenhausen. Amsterdam, 1737; under the title "Sefer ha-Niẓẓaḥon," Hanau, 1615; with a Latin translation, Altdorf, 1680.
כור מצרף האמונות,	Isaac Lopez. Metz, 1847.
לקוטי אמרים,	Kozin. Smyrna, 1855.
מלחמת מצוה,	Solomon ben Simon Duran. Published with the "Ḳeshet u-Magen," Leipsic, 1856.
מלחמה בשלום,	Rosenberg. Wilna, 1871.
מלחמה בשלום,	Benjaminsohn. New York, 1898.
נסתור הכומר.	Published by Abraham Berliner, Altona, 1875.
נצח ישראל,	W. Shur. Chicago, 1897.
כ' הנצחון,	Lipmann Mülhausen. Published by Wagenseil, and at Amsterdam, 1709, 1711, and Königsberg, 1847.
קובץ ויכוחים,	various religious disputations. Published by Abraham Geiger, Breslau, 1844.
רעליגיעזע געשפרעכע,	Gabriel Isaac Pressburger. Prague, 1825.

For later polemics see ANTI-SEMITISM; CONVERSION; DISPUTATIONS.

BIBLIOGRAPHY: Heathen Polemics: Frankel, in *Monatsschrift*, 1856, pp. 81–91; Grätz, *ib.* 1872, pp. 193–206; Giles, *Heathen Records to the Jewish Scripture History*, London, 1856; idem, *Notice of the Jews and Their Country by the Classic Writers of Antiquity*, London, 1872; L. Geiger, *Quid de Judæorum Moribus Atque Institutis Scriptoribus Romanis Persuasum Fuerit*, Berlin, 1872; Thiancourt, *Ce Qui Tacite Dit des Juifs au Commencement du Livre V. des Histoires*, in *R. E. J.* xix. 189; Théodore Reinach, *Texts d'Auteurs Grecs et Romains Relatifs au Judaïsm*, Paris, 1895; Schürer, *Gesch.* iii. 102 *et seq.*; Friedländer, *Gesch. der Jüdischen Apologetik*, 1903.

Christian Polemics: Wolf, *Bibl. Hebr.* ii. 993 *et seq.*; De Rossi, *Bibliotheca Antichristiana*, Parma, 1800; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 114 *et seq.*; Steinschneider, *Jewish Literature*, p. 314; Winter and Wünsche, *Jüdische Literatur*, iii. 655–670; Hamburger, *R. B. T.* Supplement, 1900, s.v. *Disputation*; Ziegler, *Religiöse Disputationen im Mittelalter*, Frankfort-on-the-Main, 1894; Isidore Loeb, *La Controverse Religieuse Entre les Chrétiens et les Juifs du Moyen Age*, Paris, 1888; Israel Lévi, in *R. E. J.* v. 239 *et seq.*; Geiger, *Proben Jüdischer Vertheidigung Gegen Christenthum*, in Breslauer's *Jahrbuch*, i., ii. (1850–51).

Mohammedan Polemics: Steinschneider, *Polemische und Apologetische Literatur in Arabischer Sprache Zwischen Muslimen, Christen, und Juden*, in *Abhandlungen für die Kunde des Morgenlandes*, vi., No. 3; Goldziher, *Ueber Muhammedanische Polemik Gegen Ahl al-Kitab*, in *Z. D. M. G.* xxxii. 341–387; Schreiner, *Zur Gesch. der Polemik Zwischen Juden und Muhammedanern*, ib. xlii. 591–675.

J. I. Br.

POLEMON II.: King, first of the Pontus and the Bosporus, then of the Pontus and Cilicia, and lastly of Cilicia alone; died in 74 C.E. Together with other neighboring kings and princes, Polemon once visited King Agrippa I. in Tiberias (Josephus, "Ant." xix. 8, § 1). The Herodian princess Berenice, of whom it was reported that she held forbidden relations with her brother, chose Polemon for a husband, in order to mend her reputation, she being at the time the widow of Herod of Chalcis. Polemon married her not so much for her beauty as for her riches; and he adopted Judaism, undergoing the rite of circumcision. His wife soon left him, however, and Polemon abandoned his Judaism (*ib.* xx. 7, § 3). According to the Christian Bartholomeus legend, he accepted Christianity, but only to become a pagan again. If there is any truth in the story, the numerous Jews living in the Bosporus kingdom must have taken an interest in his conversion to Christianity and also in its being made known in the mother country.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 360, 428; Gutschmid, *Kleine Schriften*, ii. 351, 353; *Prosopographia Imperii Romani*, iii. 59, No. 406.

G. S. Kr.

POLICE LAWS: Laws regulating intercourse among citizens, and embracing the care and preservation of the public peace, health, safety, morality, and welfare. The prevention of crime is the main object of the police laws, although there are many other points not strictly involved in the popular definition of crime, but materially affecting the security and convenience of the public, which are recognized as lying within their province.

It is a moot question whether the cities of Judea

In Biblical Times.

had a regulated police force during Biblical times. There are many terms in the Bible which have been translated to denote magistrates or police officers; but the correctness of the translation is questioned in almost every instance by modern scholars (see GOVERNMENT). The Deuteronomic code (Deut. xvi. 18) enjoins the appointment of "shoṭerim" (A. V. "officers"; LXX. *γραμματοεισαγωγεῖς*; Targum, פרענין; and almost all Jewish commentators, "police officers" whose duty it was to execute the decisions of the court; comp. Rashi and Ibn Ezra, Midr. Tan. and Midr. Leḳaḥ Ṭob *ad loc.*; Pesiḳ. R., ed. Friedmann, p. 149b; Maimonides, "Yad," Sanhedrin, i. 1, and "Leḥem Mishneh" *ad loc.*; comp. Prov. vi. 7) alongside the "shofeṭim" (judges) in every town (comp. Ezra vii. 25, A. V.; LXX. *γραμματεῖς*). As far as can be gleaned from the Biblical records, the duties of the "shoṭerim" were to make proclamations to the people, especially in time of war (Deut. xx. 5, 8, 9; Josh. i. 10, iii. 2), to guard the king's person (I Chron. xxvii. 1), to superintend public works (II Chron. xxxiv. 13; comp. Ex. v. 6, 10, 14, 19, where the same term is applied to Pharaoh's taskmasters), and other similar services. The frequent mention of the shoṭerim together with the judges (Deut. xvi. 18; Josh. viii. 33, xxiii. 2, xxiv. 1; I Chron. xxiii. 4, xxvi. 29), or with the elders of the community (Num. xi. 16; Deut. xxix. 9, xxxi. 28) who acted as judges in earlier times (see ELDER; JUDGE), would seem to indicate that these officials were attached to the courts of justice, and held themselves in readiness to execute the orders of the officiating judge. Josephus relates ("Ant." iv. 8, § 14) that every judge had at his command two such officers, from the tribe of Levi. That Levites were later preferred for this office is evident also from various passages in Chronicles (I Chron. xxiii. 4, xxvi. 29; II Chron. xxxiv. 13). Besides officers of the town there were also officers for every tribe, similar, probably, to the modern district police (Deut. i. 15; Sifre, Deut. 144; Sanh. 16b). The chief of the judicial department established by Jehoshaphat seems to have had also chief jurisdiction over the police (II Chron. xix. 11; comp. *ib.* xxvi. 11). Mention is also made of watchmen who patrolled the city at night and attacked all suspicious persons (Cant. iii. 3, v. 7).

Temple Police.

The Temple had a police force of its own, most of its officers being Levites. These were the gatekeepers ("sho'arim"; I Chron. ix. 17, 24–27; xxvi. 12–18), the watchmen that guarded the entrance to the Temple mount, and those that had charge of the cleaning of its precincts (Philo, ed. Cohn, iii. 210). Levites were stationed at twenty-one points in the Temple court; at three of them priests kept watch during the night. A captain patrolled with a lantern, to see that the watchmen were at their posts; and if one was found sleeping, the captain had the right to beat him and to set fire to his garments (Mid. i. 1, 2). The opening and the closing of the gates, considered to be a very difficult task, and requiring, according to Josephus ("B. J." vi. 5, § 3; "Contra Ap." ii. 10), the services of at least twenty men, was also one of the watchmen's duties; and a special officer was appointed to superintend that work (Sheḳ. v. 1; comp. Schürer, "Gesch." Eng. ed., division ii., i. 264-268; see TEMPLE).

The Mishnah (Ket. xiii. 1) mentions two judges of "gezerot" (lit. "prohibitions," "decrees"; see GEZERAH), ADMON BEN GADDAI and Hanan ben Abishalom (HANAN THE EGYPTIAN), who were in Jerusalem during the latter part of the second commonwealth, and the baraita quoted in the Gemara (Ket. 105a) adds one more, named Nahum the Mede. The meaning of the term "gezerot" in this connection, and the significance and functions of these judges, have been variously explained by modern scholars (see Frankel, "Darke ha-Mishnah," p. 61; *idem*, in "Monatsschrift," 1852, p. 247, note 5; Weiss, "Dor," i. 193; Sidon, "Eine Magistratur in Jerusalem," in Berliner's "Magazin," 1890, pp. 198 *et seq.*; Grünwald, *ib.* 1891, p. 60); but it is safe to assume that the functions of these judges were similar to those of modern police magistrates (comp. Yer. Ket. xiii. 1), although they may have had also some judicial authority in petty cases. These, unlike the judges of courts of justice, received a stipulated salary from the Temple treasury ("Terumat ha-Lishkah," Sheḳ. iv. 2). Each of them was allowed ninety-nine manahs per annum, which sum, if not sufficient for his support, might be increased (Ket. 105a; comp. "Yad," Sheḳalim, iv. 7, where the annual salary is given as ninety manahs).

Local Police Officials.

Mention is made in the Talmud of various police officials that held office in the Jewish communities of Palestine and Babylon. The Greek names by which most of them were known indicate that they were introduced during a later period, after Hellenic influence had become strong among the Jews. Most of these officials received their authority from the local courts, and were appointed by them as adjuncts to the communal organization. Officers were appointed for the following duties: to supervise the correctness of weights and measures (אגרדמים, a corruption of אגרונומים=*ἀγοράνομος*; Sifra, Ḳedoshim, viii. 8; B. B. 89a); to regulate the market price of articles (B. B. 89a; according to another opinion, it was unnecessary to appoint officials for this purpose, since competition would regulate the price; in Yer. B. B. v. 11, Rab is mentioned as having been appointed to this office by the exilarch); to allot land by measurement, and to see that no one overstepped the limits of his field (B. B. 68a and RaSHBaM *ad loc.*; in B. M. 107b, Adda, the surveyor [משוחאה], is mentioned as holding the office; comp. 'Er. 56a). Besides these, mention is made of watchmen who guarded the city (B. B. 68a, according to the interpretation of Maimonides in his Commentary of the Mishnah, and of R. Hananeel, quoted in RaSHBaM *ad loc.*; comp. Giṭ. 80b; Sanh. 98b; Yer. Ḥag. i. 7; Sheb. iv. 2, end) and of mounted and armed watchmen who maintained order in the suburbs (B. B. 8a; comp. Yeb. 121b). There were also officers in charge of the dispensation of charity (B. B. 8b). Permission was given to the authorities of every town to supervise the correctness of weights and measures, to regulate the market price of articles and of labor, and to punish those who did not abide by the regulations (*ib.*). The salaries of all these officers were drawn from the town treasury, to which all the inhabitants had to contribute (see Domicil).

Special Police Laws.

The police laws of the Bible and of the Talmud are very numerous. The Biblical commandment to build a battlement around the roof of a house, "that thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8), was regarded by the Rabbis as a general principle, from which were derived many regulations the object of which was to insure public safety. Thus, it was forbidden to harbor a vicious dog or to keep a broken ladder on one's premises (B. Ḳ. 15b), or to keep a pit or a well uncovered or unfenced (Sifre, Deut. 229; "Yad," Roẓeaḥ, xi. 4). Dogs had to be kept chained; they might be let loose during the night only in places where a sudden attack of an enemy was feared (B. Ḳ. 83a). Untamed animals, especially cats that might injure children, might not be kept; and any one was permitted to kill such an animal found on the premises of a Jew (*ib.* 80b; comp. Ḥul. 7b). A ruined wall or a decayed tree was not allowed to remain in a public place. The owner was given thirty days' notice to remove it; but if the danger was imminent he was compelled to remove it forthwith (B. M. 117b; "Yad," Nizḳe Mamon, xiii. 19; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 416, 1, and Isserles' gloss). No one was permitted to throw stones into the street (B. Ḳ. 50b) or to build a tunnel under the public thoroughfare (B. B. 60a), except by special permission of the city authorities and under their supervision (Ḥoshen Mishpaṭ, 417, 1, Isserles' gloss, and "Pitḥe Teshubah" *ad loc.*). Weapons might not be sold to suspicious persons ('Ab. Zarah 15b; "Yad," Roẓeaḥ, xii. 12, 14; Shulḥan 'Aruk, Yoreh De'ah, 151, 5).

Another set of police regulations was based on the Biblical expression "Neither shalt thou stand against the blood of thy neighbor" (Lev. xix. 16). The Rabbis made it obligatory upon any man who saw one drowning, or in danger of an attack by robbers or by a wild beast, to endeavor to save him (Sifra *ad loc.*; Sanh. 73a). The court was obliged to furnish safe passage to travelers in dangerous places; so that, when a murdered man was found, the elders of the nearest town could conscientiously say, "Our hands have not shed this blood" (Deut. xxi. 7; Sifre *ad loc.*; Soṭah 45b, 46a; "Yad," *l.c.* ix. 3; *ib.* Ebel, xiv. 3). The court was obliged also to provide wide avenues, furnished with posts and directions, leading to the cities of refuge, so that one who had committed murder unwittingly might have easy access to them in his escape from the hands of the go'el (B. B. 90a; Mak. 10a; see Asylum; Avenger of Blood).

Sanitary Laws.

Numerous laws were instituted by the Rabbis with the view of preserving the health of the community (see Health Laws). The laws tending to the preservation of the life of dumb creatures, and to the considerate care of them, also formed a large portion of rabbinic legislation (see Cruelty to Animals). The care of the poor and the proper distribution of charity were also regulated by law (see Charity). Many provisions are found in the Talmud the purpose of which was to guard free commercial intercourse. Roads leading from one town to another had to be at least eight cubits wide; so that two wagons, going in opposite directions, might pass without difficulty. Roads leading to commercial centers were to be at least sixteen cubits wide (B. B. 100a, b; RaSHBaM *ad loc.*). Balconies or other extensions of houses projecting to the public thoroughfare and trees in the public streets whose branches might obstruct the passage of a rider mounted on his camel were also prohibited (B. B. 27b, 60a). Trees growing near the bank of a river, if they impeded freight-laborers in their work, might be cut down with impunity (B. M. 107b). Building-materials might not be prepared in the public street. Stones and bricks brought for immediate use in a building might be deposited in the street; but the owner was held responsible for any injury caused thereby (*ib.* 118b). One who broke a vessel left in the public street was not required to pay any damages; but the owner of the vessel was held responsible for any injury caused by it, or even by its sherds, if he intended to make use of them (B. Ḳ. 28a; see Baba Ḳamma). During the summer months no water might be poured into the street; and even in the rainy season, when this was permitted, the one who poured the water was held responsible for any injury resulting from it (B. Ḳ. 6a, 30a). The pious used to bury their potsherds and broken glass three "ṭefaḥim" (fists) deep in the field in order that they might cause no injury to any one nor impede the plowshare in its course; others burned them; and others, again, threw them into the river (*ib.* 30a). Among the ten ordinances that applied especially to Jerusalem were the prohibitions against any projections from private houses to the street, against the establishment of potteries, against the planting of gardens (except rose-gardens that were supposed to have existed since the times of the early prophets), against keeping chickens, and against dunghills within the city limits (B. Ḳ. 82b).

Laws Relating to Liberty.

Provisions were also made by the Rabbis with the view of guarding the personal liberty and honor of the members of the community. Stealing a person and selling him into slavery was punishable by death, according to the Mosaic law (Ex. xxi. 16). "They are My [God's] servants, but not servants to servants," was a principle often enunciated by the Rabbis (B. M. 10a; Ḳid. 22b, based on Lev. xxv. 42). Imprisonment as a punishment is not mentioned in the Bible, although later it was employed in the case of certain transgressions (see Imprisonment). The payment of damages for the infliction of a personal injury included also a fine for the shame which was caused by such an injury (see Damage). In inflicting the punishment of flagellation no more than the prescribed number of stripes might be given, "lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut. xxv. 3; see Corporal Punishment). Posthumous indignities at the public execution of a criminal were prohibited; and when hanging after execution was enjoined, the body was not allowed to remain on the gallows overnight (Deut. xxi. 23; see Capital Punishment).

Public Morality.

The laws of morality and chastity were elaborated by the Rabbis in greatest detail (see Chastity; Ethics). The gambler was regarded as an outcast: his testimony was not admitted in evidence (see Evidence), nor was his oath believed (see Gambling; Perjury). The Rabbis took especial care in interpreting and elaborating the laws touching upon the property rights of individuals. The boundaries of fields were accurately marked; and a curse was pronounced upon him who should remove his neighbor's landmarks (Deut. xix. 14, xxvii. 17; see Boundaries). Special officers were, therefore, appointed, as stated above, to measure the fields and to determine the situation and limits of every one's land. It was forbidden to keep animals that might injure the crops of another (B. Ḳ. 79b). Dove-cots were to be fifty cubits distant from a neighbor's land, in order that the birds might cause no injury to the seeds (B. B. 23a). Wells, pits, and caves might not be dug in the vicinity of a neighbor's property (*ib.* 17a). An oven might not be constructed in one's house, unless it was so built as to guard against any danger from fire (*ib.* 20b). Windows and doors might not be constructed so as to face the windows and doors of a neighbor's house (*ib.* 11a; see Easement; Ḥazaḳah).

It was not permissible to buy stolen goods or such as might be suspected of having been stolen. No milk, wool, lambs, or calves might be bought from a shepherd (B. Ḳ. 118b), nor wood or fruit from a hired gardener (*ib.* 119a). Nothing might be bought from women who had no personal property, nor from minors or slaves, except such objects respecting which there could be no suspicion (*ib.*), nor might anything be taken from them for safe-keeping (B. B. 51b).

Not only was cheating in business forbidden (Lev. xxv. 14, 17), but even dissimulation in speech and misleading statements were prohibited (B. M. 58b), even when a non-Jew was concerned (Ḥul. 94a). Objects might not be "doctored" or ornamented with the intention of deceiving the buyer, nor might the finer parts of an article be prominently displayed in order to attract the eye (B. M. 60a, b). If water was accidentally mixed with wine, the wine might not be sold unless the buyer was notified of the accident (*ib.*). Special officers were appointed to test the quality of wine in order to guard against adulteration (Tosef., Kelim, B. Ḳ. vi. 10; comp. 'Ab. Zarah 58a, and Rashi, *s.v.* "Agardemin"). After an animal had been slaughtered a butcher might not arrest the free flow of the blood in order to make the meat weigh more (Ḥul. 113a).

Weights and Measures.

The prohibition against false weights and measures applied not only to their use (Lev. xix. 35, 36), but also to the mere presence of them in one's house (Deut. xxv. 13–16; B. B. 89b). R. Levi declared that the sin of using false weights and measures was greater than that of the breach of the laws of chastity; for the latter could be atoned for by repentance, while the former could not, unless the transgressor returned to each one whom he had deceived the amount lost by the deception, which was almost impossible (B. B. 88b). Weights might not be made of lead, iron, or any other metal liable to accumulate rust, but only of stone or glass (*ib.* 89b). They might not be left in salt; for this might increase their weight (*ib.*). Ample space was to be allowed to admit of the scales swinging freely (*ib.* 89a). The measures were to be cleaned at least twice every week; the weights, at least once every week; and the scales, after every time that they were used (*ib.* 88a). The measures were to be so graded that each one, whether dry or liquid, should be one-half of that preceding it (*ib.* 89b, 90a). The seller was required to add $\frac{1}{100}$ in liquid and $\frac{1}{400}$ in dry measures to the actual amount required, in order that he might be certain that the measure was correct (*ib.* 88b). In places where the custom was to sell by level measures one was forbidden to sell heaped measures and raise the price accordingly, and vice versa (*ib.*; see Weights and Measures).

Market Laws.

Raising the market price by speculation was regarded with disfavor by the Rabbis; and he who practised it was classed together with the usurer and with him who used false weights and measures, to all of whom they applied the words of Amos viii. 4–8 (B. B. 90b). It was forbidden to export from Palestine, even to the neighboring land of Syria, necessary articles of food (*ib.*). In times of famine one was not permitted to store up necessary articles of food, even the products of his own field, but was required to put them on the market. At other times the storage of foodstuffs was permitted to the farmer, but not to the speculator (*ib.*). Middlemen were not tolerated, unless they improved the product either by grinding the grain into flour or by baking the flour into bread (*ib.* 91a; comp. RaSHBaM, *s.v.* "En"). The retail storekeeper might not derive for himself a gain larger than one-sixth of the cost of the article (*ib.* 90a). The inhabitants of a town had the right to bar outsiders from its market, although much freedom was exercised by the town authorities when the question of allowing a learned man to sell his goods was brought before them (*ib.* 21b, 22a). Pedlers might not be debarred from selling their goods; for there was an ancient tradition that Ezra had permitted pedlers to sell cosmetics to women in all places (B. Ḳ. 82a, b); they might, however, be prevented from settling in a town (B. B. 22a; see Hawkers and Pedlers).

The property of a person unable to defend himself was protected in the following ways: (1) In the case of minors, the court appointed a guardian (Ket. 18b, 20a); (2) in the case of the insane, the government took charge of their property (Ḥag. 3b; Yoreh De'ah, i. 5); (3) in the case of an absent defendant, the court appointed a curator, provided he had left because his life was imperiled; otherwise, the court intervened only if he had died during his absence and his property was about to be divided among his relations (B. M. 38b, 39a).

The only material permissible for legal documents was material of a kind that would render erasures or changes easily recognizable (Giṭ. 23a; Ḥoshen Mishpaṭ, 42, 1).

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E. C. J. H. G.

POLIDO, DAVID. See David Raphael ben Abraham Polido.

POLISHER JÜDEL. See Periodicals.

POLITZER, ADAM: Austrian aurist; born at Alberti-Irsa, Hungary, Oct. 1, 1835; studied medicine at the University of Vienna, receiving his diploma in 1859 and becoming assistant at the university hospital. Politzer established himself as a physician in the Austrian capital; was admitted to the medical faculty of the university there as privatdocent in aural surgery in 1861; became assistant professor in 1870; was chief of the aural surgical clinic in 1873, and professor in 1895.

Politzer has arranged a well-known anatomical and pathological museum for the aural-surgical clinic. He has written many essays for the medical journals, and is the author of: "Die Beleuchtungsbilder des Trommelfells," Vienna, 1865; "Zehn Wandtafeln zur Anatomie des Gehörorgans," *ib.* 1873; "Atlas der Beleuchtungsbilder des Trommelfells" (containing 14 colored tables and 392 diagrams and illustrations), *ib.* 1876; "Lehrbuch der Ohrenheilkunde," Stuttgart, 1878 (4th ed. 1902); "Die Anatomische Zergliederung des Menschlichen Gehörorgans im Normalen und Kranken Zustande," *ib.* 1889.

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S. F. T. H.

POLKAR, ISAAC B. JOSEPH. See Pulgar, Isaac b. Joseph.

POLL-TAX: The custom of taxing a population at a certain amount per head dates back to very ancient times. The first time such a tax is mentioned is in Ex. xxx. 12–16, where it is stated that every male "from twenty years old and above" shall give, as "a ransom for his soul," half a shekel for an offering unto the Lord. There were three other annual contributions obligatory on males, the amounts being proportioned according to their means (comp. Deut. xvi. 16–17). Although the contribution of half a shekel was required only at the time of the numbering of the children of Israel, the rabbinical law makes it an annual tax. There are, however, in the Bible traces of a regular poll-tax. Ezekiel, remonstrating against exactions, pointed out that the shekel was twenty gerahs (Ezek. xlv. 9–12). This shows that in Ezekiel's time the princes imposed a greater exchange value on the shekel than the prescribed twenty gerahs (comp. Ex. *l.c.*).

Shekel Tax.

Nehemiah reduced the contribution from half a shekel to one-third of a shekel, which was used for the maintenance of the Temple and for the purchase of the sacrifices (Neh. x. 33–34 [A. V. 32–33]). The Rabbis also, probably on the basis of the passage in Nehemiah, declared that the prescribed half-shekel contribution should be employed for the purchase of all the sacrifices necessary in the service of the Temple and for the maintenance of the Temple and the fortifications of Jerusalem (see Shekel in Rabbinical Literature). Besides this contribution for religious purposes, the Jews were required at various times to pay poll-taxes of unknown amounts to their rulers. An inscription of Sennacherib shows that he imposed a per capita tax on all his subjects; the Jews paid the same tax when they were under Syrian control. In the time of the Second Temple the Greeks, particularly the Seleucidan rulers, apparently exacted a capitation tax from the Jews (Josephus, "Ant." xiii. 2, § 3; comp. I Macc. x. 29); Wilcken ("Griechische Ostraka," i. 245 *et seq.*), however, denies that the capitation tax existed before Augustus. From the reign of the latter the Romans exacted from the Jews among other taxes one known as the "tributum capitis." The Jews rose against this tax, which was both ignominious and burdensome.

The historians do not agree as to the contribution per capita under Herod, against whose oppressive taxations the Jews complained to the Roman emperor ("Ant." xvii. 11, § 2). Josephus does not mention any census which the Romans took in connection with a "tributum capitis" at the time of Herod. Still, Wieseler ("Synopse," pp. 100 *et seq.*) and Zumpt ("Geburtsjahr Christi," pp. 196 *et seq.*) maintain that such a census was taken at that time, and that it was the cause of the sedition stirred up by the scribes Judas, son of Sariphens, and Matthias, son of Margolothus ("Ant." xvii. 6, § 2). According to these two historians, while the other taxes were levied by Herod himself in order to meet the expenses of internal administration of the province the capitation tax was paid into the Roman treasury.

Under the Romans.

In 70 c.e. Titus, being informed that the Jews had paid half a shekel per capita to the Temple, declared that it should thereafter be paid into the imperial treasury. This practise continued up to the reign of Hadrian, when the Jews obtained permission to apply the half-shekel to the maintenance of their patriarch (comp. Basnage, "Histoire des Juifs," iv., ch. iv.). Nevertheless, it appears from Appian ("Syrian War," § 50) that Hadrian imposed on all the Jews of his empire a heavy poll-tax. It is further stated that the contribution of a half-shekel continued to be paid to the Roman emperor, that it was remitted only under Julian the Apostate, and that Theodosius reimposed it. This poll-tax existed during the Middle Ages under the name of "der goldene Opferpfennig." In the Orient the Jews paid the half-shekel for the maintenance of the exilarch, and Pethahiah of Regensburg relates that he found at Mosul six thousand Jews, each of whom paid annually a gold piece, one-half of which was used for the maintenance of the two rabbis, while the other half was paid to the emir (Depping, "Juden im Mittelalter," p. 138).

The age at which the Jews became liable to the poll-tax varied in different countries. In Germany every Jew and Jewess over twelve years old paid one gulden. In Spain and England, in 1273, the age was ten years. The amount varied in different epochs. In Anjou the Jews paid ten "sols tournois" as a poll-tax; on certain occasions the poor Jews claimed to be unable to pay this poll-tax; in these cases its collection was left to the community, which was responsible to the government for 1,000 individuals, even when the number of Jews in the city was smaller. In England the tallage for crown revenue occasionally took the form of a poll-tax. In Italy, according to Judah Minz (Responsa, No. 42), a poll-tax was imposed on the community by its chiefs to the amount of half the communal expenses, the other half being raised by assessment. In Turkey, in the fifteenth century, the Jews were subject to a light poll-tax, payable only by males over twelve years of age. To defray congregational expenses, the Jewish communities until recently assessed equally every head of a household ("rosh bayit") in addition to collecting a tax on property (ERACH). A similar tax was demanded from every family by the Austrian government (see FAMILIANTEN GESETZ).

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D. M. SEL.

POLLAK, A. M., RITTER VON RUDIN: Austrian manufacturer and philanthropist; born at Wescheraditz, Bohemia, in 1817; died at Vienna June 1, 1884. Pollak was trained for a technical career. In 1836 he established at Prague a factory for the manufacture of matches, and was so successful that within ten years he was able to export his goods. He established branch offices at London in 1846, at New York in 1847, and at Sydney in 1850, and extended his trade to South America during the years that followed. In 1858 he began to trade with Japan, established a branch at Yokohama in 1859, and the next year received permission to import his goods into Russia. Many of the inventions and improvements used in the manufacture of matches originated in his establishments, and as a consequence he was awarded many prizes in international expositions. His chief factories were at Prague, Budweis, and Vienna, with branches at Christiansberg, Maderhausen, and Wodnitza.

Pollak's philanthropy was directed principally to popular education and the encouragement of scientific studies. His name is most closely associated in this connection with the Rudolphinum at Vienna, founded in commemoration of the birth of the Crown Prince Rudolph of Austria and dedicated Dec. 19, 1868. In this establishment 75 students attending the Polytechnic receive board, lodging, and all aids to study free. It has an endowment of 160,000 florins, while the interest of an additional 5,000 florins is devoted to prizes for proficiency in physics and chemistry. Pollak also founded a large nonsectarian kindergarten at Baden. In 1869 he was ennobled by the emperor with the title "Von Rudin."

S. E. J.

POLLAK, JACOB: Founder of the Polish method of halakic and Talmudic study known as the PILPUL; born about 1460; died at Lublin 1541. He was a pupil of Jacob MARGOLIOTH of Nuremberg, with whose son Isaac he officiated in the rabbinate of Prague about 1490; but he first became known during the latter part of the activity of Judah MINZ (d. 1508), who opposed him in 1492 regarding a question of divorce. Pollak's widowed mother-in-law, a wealthy and prominent woman, who was even received at the Bohemian court, had married her second daughter, who was still a minor, to the Talmudist David Zehner. Regretting this step, she wished to have the marriage annulled; but the husband refused to permit a divorce, and the mother, on Pollak's advice, sought to have the union dissolved by means of the declaration of refusal ("mi'un") on the part of the wife, permitted by Talmudic law. MENAHEM OF MERSEBURG, a recognized authority, had decided half a century previously, however, that a formal letter of divorce was indispensable in such a case, although his opinion was not sustained by the Oriental rabbis. When, therefore, Pollak declared the marriage of his sister-in-law null and void, all the rabbis of Germany protested, and even excommunicated him until he should submit to Menahem's decision. Judah Minz of Padua also decided against Pollak, who was sustained by one rabbi only, Meïr Pfefferkorn, whom circumstances compelled to approve this course (Judah Minz, Responsa, No. 13; Grätz, "Gesch." 2d ed., ix. 518).

Pollak had a further bitter controversy, with Minz's son Abraham, regarding a legal decision, in which dispute more than 100 rabbis are said to have taken part (Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," ed. Amsterdam, p. 51a).

Becomes Rabbi of Cracow.

After the accession of Sigismund I., in 1506, many Jews left Bohemia and went to Poland, founding a community of their own at Cracow. Pollak followed them, officiating as rabbi and organizing a school for the study of the Talmud, which, up to that time, had been neglected in Poland. This institution trained young men to introduce the study of the Talmud into other Polish communities. In 1530 Pollak went to the Holy Land, and on his return took up his residence at Lublin, where he died on the same day as his opponent, Abraham Minz. His most famous pupils were Shachna of Lublin and Meïr of Padua.

Introduces Pilpul into Poland.

Pollak, in transferring the study of the Talmud from Germany, where it had been almost entirely neglected in the sixteenth century, to Poland, initiated a movement which in the course of time dominated the Talmudic schools of the latter country. The sophistic treatment of the Talmud, which Pollak had found in its initial stage at Nuremberg, Augsburg, and Ratisbon, was concerned chiefly with the mental gymnastics of tracing relationships between things widely divergent or even contradictory and of propounding questions and solving them in unexpected ways.

Pollak's contemporaries were unanimous in regarding him as one of the great men of his time, although the exaggerations to which his method eventually led were later criticized with severity (comp. Gans, "Ẓemaḥ Dawid," ed. Offenbach, p. 31a). Pollak himself, however, was not responsible for these, since he modestly refrained from publishing the decisions at which he arrived by his system, not wishing to be regarded as a casuist whose decisions were to be implicitly followed. Only a few quotations from him are found in the works of other authors.

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s. E. N.

POLLAK, JOACHIM (ḤAYYIM JOSEPH): Austrian rabbi; born in Hungary in 1798; died at Trebitsch, Moravia, Dec. 16, 1879, where he officiated as rabbi from 1828 until his death. He wrote a commentary, entitled "Meḳor Ḥayyim" (Presburg, 1849; 3d ed. Warsaw, 1885), on R. Isaac Arama's philosophical work "'Aḳedat Yiẓḥaḳ," and a biography of the same scholar. Pollak was also the author of a number of Hebrew songs in the annual "Bikkure ha-'Ittim," and of a scholarly essay on the Talmudic rules of the יש אם למקרא in Stern's "Kebuẓat Ḥakamim," besides being a regular contributor to many Hebrew periodicals.

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s. M. L. B.

POLLAK, KAIM: Hungarian writer; born at Liptó-Szent-Miklós Oct. 6, 1835; educated in the Talmud at his native city, at Presburg, and at Sátoralja Ujhely. In 1858 he went to Prague, where he attended Rapoport's lectures, and then taught successively at the Jewish schools in Szegzárd, Hód Mezö Vásárhely, and Alt-Ofen. When, in 1870, the Jewish school of the last-named community was made a municipal common school, Pollak was retained in his position, which he continued to hold until he was pensioned in 1902.

Pollak has been a prolific writer. Besides several text-books, one of which, a geometry for public schools, has passed through eight editions (1st ed. 1878), he has published the following works: "Héber.-Magyar Teljes Szótár" (Budapest, 1880), a complete Hebrew-Hungarian dictionary; "Válogatott Gyöngyök" (*ib.* 1886), a Hungarian translation of Gabirol's "Mibḥar ha-Peninim"; "Megillat Antiochus" (Drohobicz, 1886), a Hungarian translation with Hebrew notes; Gabirol's "Tiḳḳun Middot ha-Nefesh" (Budapest, 1895); "Izrael Népének Multjából" (*ib.* 1896); Gabriel Schlossberger's "Petaḥ Teshubah" (Presburg, 1898); "Josephinische Aktenstücke über Alt-Ofen" (Vienna, 1902); and "Die Erinnerung an die Vorfahren" (*ib.* 1902), a history of mourning customs. In 1882 and 1883 Pollak edited the religious journal "Jeschurun," directed mainly against Rohling.

s. L. V.

POLLAK, LEOPOLD: Genre- and portrait-painter; born at Lodenitz, Bohemia, Nov. 8, 1806; died at Rome Oct. 16, 1880. He studied under Bergler at the Academy of Prague, and later in Munich and (after 1833) in Rome. He became a naturalized citizen of Italy.

Of Pollak's paintings, several of which were engraved by Mandel and Straucher, the following may be mentioned: "Shepherdess with Lamb" (Hamburger Kunsthalle); "The Shepherd Boy" (Redern Gallery, Berlin); "Zuleika," from Byron's poem; and "Maternal Love." He painted also a portrait of Riedel, which is owned by the Neue Pinakothek in Munich.

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s. F. C.

POLLAK, LUDWIG: Austrian archeologist; born in Prague Sept. 14, 1868 (Ph.D. Vienna, 1893). In 1893 he was sent for a year by the Austrian government to Italy and Greece; and since that time he has lived in Rome. Besides shorter journeys in 1900 he made an extensive scientific tour through Egypt, Syria, and Asia Minor. In 1898 he was elected corresponding member of the German Archeological Institutes.

Pollak has published: "Zwei Vasen aus der Werkstatt Hierons," Leipsic, 1900; and "Klassische Antike Goldschmiedearbeiten im Besitze Seiner Excellenz A. T. von Nelidow, Kaiserlich Russischen Botschafters in Rom," *ib.* 1903. S.

POLLAK, MORIZ, RITTER VON BORKENAU: Austrian financier; born at Vienna Dec. 24, 1827; died there Aug. 20, 1904. After leaving the gymnasium of his native city, at the age of twenty-two, he took charge of his father's wholesale leather business, and soon succeeded in extending his export trade to France and Germany. In 1857 he was elected to the municipal council of Vienna, and took an active part in the relief and construction works in the year of the great flood (1862). Soon afterward he took charge of the budget of the city of Vienna, acting as auditor until his resignation in 1885. In 1867 he was sent by the city of Vienna as one of the delegates on the occasion of the coronation of the King of Hungary at Budapest, and in 1873 he was made chairman of the executive committee of the Vienna Exposition. He entered the Niederösterreichische Escomptebank as examiner, and was director-general and vice-president from 1885 to 1898, also officiating as deputy of the Vienna chamber of commerce, director of the Wiener Kaufmannshalle, and examiner of the Austro-Hungarian bank.

Pollak took a very active part in the affairs of the Jewish community, filling various offices, including finally that of president from May 4, 1884, to Dec. 27, 1885. Besides many other decorations he received the cross of the Legion of Honor, in recognition of his services at the Paris Exposition of 1878; five years before, for his services in connection with the Exposition of Vienna, he had received from the Austrian emperor the patent of nobility with the title "Von Borkenau."

s. E. J.

POLLITZER, ADOLPH: Violinist; born at Budapest July 23, 1832; died in London Nov. 14, 1900. In 1842 he left Budapest for Vienna, where he studied the violin under Böhm; and in his fourteenth year he took the first prize at the Vienna Conservatorium. After a concert tour in Germany, he went to Paris and studied under Alard. In 1850 he crossed the Channel, and in London his remarkable talents as a violinist were speedily recognized. He became leader at Her Majesty's Theatre under

Sir Michael Costa and also led the new Philharmonic Orchestra and the Royal Choral Society.

Pollitzer stood preeminent in his day as an interpreter of classic chamber-music, his playing attaining to what may be called "the great style." As a teacher of his instrument he was regarded as the most eminent of his time in England, and many pupils who attained distinction had studied under him. In 1861, on the establishment of the London Academy of Music, he was appointed professor of the violin. This post he held till 1870, in which year he succeeded Dr. Wylde as principal of the Academy, and retained this position until his death.

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J. G. L.

POLLONAIS, AMÉLIE: French philanthropist; born at Marseilles in 1835; died at Cap Ferrat July 24, 1898; daughter of Joseph Jonas Cohen, and wife of Désiré Pollonais. In 1868 she published her "Rêveries Maternelles," in which she developed an entire system of education for children, and the next year she followed this with her "Philosophie Enfantine," a method of self-instruction for children. For her devotion to the wounded in the Franco-Prussian wăr she received the medal of the Red Cross Society; and her subsequent visits to the huts of the peasantry in the canton of Villefranche formed the basis of her most important work, "A Travers les Mansardes et les Ecoles" (1886).

Amélie Pollonais was one of the founders of the "Gazette des Enfants," and after 1887 a contributor to the "Foyer Domestique." In 1898 she founded a society in the interest of prisoners and released convicts, reporting her progress in "La Femme." She was president of the Société des Beaux-Arts of Nice. Shortly after her death the name of the Place de la Marine and the Boulevard de Saint-Jean, at Villefranche, was changed to Amélie Pollonais.

S. J. KA.

POLLONAIS, GASTON: French journalist; born at Paris May 31, 1865; son of Désiré Pollonais, mayor of Villefranche, and of Amélie POLLONAIS. About 1890 he began journalistic work as the local correspondent of the "Indépendance Belge," and contributed at the same time to "Le Voltaire," "Le Figaro," and "Le Gaulois." He then succeeded Fernand Xau as editor of "Le Soir," but, leaving that paper, returned to "Le Gaulois," to which he has now (1905) been a contributor for five years. During the Dreyfus affair Pollonais was an enthusiastic adherent of the nationalist party. In 1902 he became a convert to Catholicism, his godparents being the Marquis de Dion and François Coppée. Pollonais is known also as a dramatist, having produced "Le Jour de Divorce," "Celle Qu'il Faut Aimer," "Eve," and "Le Dégel."

S. J. KA.

POLNA AFFAIR: An accusation of ritual murder in Polna resulting from the murder of Agnes Hruza March 29, 1899. Polna, a city in the district of Deutschbrod, Bohemia, with a population of 5,000, including a small Jewish settlement, was shocked by a cruel murder. Agnes Hruza, a girl nineteen years old, living in Klein Veznic, a village two miles from Polna, and going every day to the city to work as a seamstress, left her place of employment on the afternoon of March 29, 1899, and did not return to her home. Three days later (April 1) her body was found in a forest, her throat having been cut and her garments torn. Near by were a pool of blood, some blood-stained stones, parts of her garments, and a rope with which she had been either strangled to death or dragged, after the murder, to the place where the body was found.

Leopold Hilsner Accused.

The suspicion of the sheriff was first turned against four vagrants who had been seen in the neighborhood of the forest on the afternoon of the day when the murder was supposed to have been committed. Among them was Leopold Hilsner, a Jew, twenty-three years old, who had been a vagrant all his life. Suspicion against him was based on the fact that he had been frequently seen strolling in the forest where the body was found. A search in his house showed nothing suspicious. He claimed to have left the place on the afternoon of the murder long before it could have been committed; but he could not establish a perfect alibi. Hilsner was arrested and tried at Kuttenberg Sept. 12–16, 1899. He denied all knowledge of the crime. The only object which could be used as evidence against him was a pair of trousers on which some stains were found that, according to the testimony of chemical experts, might have been blood, while the garment was wet as if an attempt had been made to wash it. The most important witness against him was Peter Peschak, who claimed to have seen Hilsner, at a distance of 2,000 feet, in company with two strange Jews, on the day on which the murder was supposed to have been committed and on the spot where the body was found. Another witness claimed to have seen him come from that place on the afternoon of March 29 and to have noticed that he was very much agitated. Both the state's attorney and the attorney for the Hruza family made clear suggestions of ritual murder. Testimony had proved that Hilsner was too weak to have committed the crime by himself. Still he was sentenced to death for participation in the murder, while his supposed accomplices were undiscovered and no attempt was made to bring them to justice.

On the ground of technicalities an appeal was made to the supreme court (Cassationshof), which ordered a new trial, to be held at Pisek in order to avoid intimidation of the jury by the mob, and that it might not be influenced by political agitation. On Sept. 20, 1899, a few days after the first trial, Hilsner was frightened by his fellow prisoners, who showed him some carpenters working in the courtyard of the jail and told him that they were constructing a gallows for him. They persuaded him to give the names of his accomplices, as by doing so he would obtain a commutation of his sentence. Hilsner, a man of little intelligence, fell into the trap, and implicated Joshua Erbmann and Solomon Wassermann as those who had assisted him. Being brought before the judge on Sept. 29, he declared that this charge was false. On Oct. 7, however, he reiterated the charge, but again recanted on Nov. 20. Fortunately for those he had accused, they were

The "Confession."

able to prove perfect alibis, one of them having been in jail on the day of the murder, while the other proved, from certificates of poorhouses in Moravia which he had visited as a beggar, that he could not possibly have been in Polna on that day.

Anti-Semitic Agitation.

Meantime anti-Semitic agitators tried their best to arouse a strong sentiment against the Jews in general and against Hilsner in particular. The "Deutsches Volksblatt" of Vienna sent a special reporter to the place to make an investigation. Hilsner's brother was made drunk at a wine-shop and was induced to tell what the anti-Semites wished him to say. The "Vaterland," the leading organ of the clericals, reiterated the blood accusation and produced evidence that the Church had confirmed it. In various places where political tension was very strong, as in Holleschau and in Nachod, sanguinary excesses took place. Neither a public indignation meeting which was called by the Jewish congregation of Vienna (Oct. 7) nor an appeal which was made to the prime minister had any tangible effect.

The sentence of four months in jail imposed upon August Schreiber, one of the editors of the "Deutsches Volksblatt," for libeling the Jews (Dec. 11) only added fuel to the fire. Violent speeches against the Jews were delivered in the Reichsrath (Dec. 12); and Dr. Baxa, the attorney for the Hruza family, in a speech delivered in the Bohemian Diet (Dec. 28), accused the government of partiality to the Jews.

Meantime Hilsner was accused of another murder. Maria Klima, a servant, had disappeared July 17, 1898, and a female body found Oct. 27 following in the same forest where that of Agnes Hruza had been discovered, had, with great probability, been identified as that of the missing girl. Decomposition was, however, so advanced that not even the fact that the girl had been murdered could be established. Hilsner, charged with this crime also, was tried for both murders in Pisek (Oct. 25–Nov. 14, 1900). The witnesses at this trial became more definite in their statements. Those that at the first trial had spoken of a knife which they had seen in Hilsner's possession, now asserted distinctly that it was such a knife as was used in ritual slaughtering. The strange Jews who were supposed to have been seen in company with Hilsner were more and more particularly described. When witnesses were shown that the testimony given by them at the second trial differed from that given at the first trial, they said either that they had been intimidated by the judge or that their statements had not been correctly recorded.

A special sensation was created by Dr. Baxa, who claimed that the garments of Agnes Hruza had been saturated with blood after the first trial in order to refute the supposition that the blood had been used for ritual purposes. The anti-Semites sent agitators to the place of trial, "L'Antijuif" of Paris being represented by a special reporter. A Bohemian journalist, Jaromir Hušek, editor of "Česky Zajmy," constantly interrupted the trial by making remarks which were intended to prejudice the jury against the defendant.

The verdict pronounced Hilsner guilty of having murdered both Agnes Hruza and Maria Klima and of having libeled Joshua Erbmann and Solomon Wassermann. He was sentenced to death (Nov. 14, 1900), but the sentence was commuted by the emperor to imprisonment for life. Owing to the agitation of the anti-Semites, various attempts to prove Hilsner's innocence were futile, especially that made by Professor Masaryk of the Bohemian University in Prague, a Christian who proposed the theory that Agnes Hruza was not killed at the place where her body was found and that she was most likely the victim of a family quarrel, and that made by Dr. Bulowa, a Jewish physician. D.

POLONNOYE: Town in the district of Novograd, Volhynia, Russia. It was a fortified place in the middle of the seventeenth century, when about 12,000 Jews found there a refuge from the neighboring towns at the time of the Cossacks' Uprising.

Polonnoye had two well-known rabbis in the seventeenth century, Solomon Ḥarif and his son Moses, who later became rabbi of Lemberg (see Buber, "Anshe Shem," p. 160, and D. Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 221, St. Petersburg, 1899); but the best-known occupant of the rabbinate was undoubtedly Jacob Joseph ha-Kohen (d. 1769), whose principal work, "Toledot Ya'aḳob Yosef" (Miedzyboz and Koretz, 1780, and numerous other editions), in which the teachings of R. Israel Ba'al Shem were first set forth in literary form, was burned in the synagogue-yard of Wilna when the war against Ḥasidism was commenced there.

Polonnoye had a Hebrew printing-office at the end of the eighteenth century and at the beginning of the nineteenth. The earliest work which is known to bear the imprint of that town is the responsa collection "Me'ir Netibim" (1791), by R. Meïr b. Ẓebi Margoliot; and the latest is Ḥayyim ibn 'Aṭṭar's "Rishon le-Ẓiyyon" (1809), on a part of the Bible.

At present (1905) the population of Polonnoye exceeds 10,000, about 50 per cent of whom are Jews.

Bibliography: Brockhaus-Efron, *Entziklopedicheski Slovar*; Graetz, *Hist.* v. 11; Hannover, *Yewen Meẓulah*, pp. 28 *et seq.*, Cracow, 1896; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 103, Warsaw, 1882.

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POLOTSK (POLOTZK): District town in the government of Vitebsk, Russia. The first mention of its Jewish community occurs in 1551, when, at the Polish Diet held at Wilna, Polotsk is expressly named in a list of towns whose Jews were to be exempt from the special tax known as "Serebeshchizna" ("Akty Yuzhnoi i Zapadnoi Rossii," i. 133). There are indications, however, of the existence of Jews at Polotsk as early as 1490 ("Sbornik Imperatorskavo Istoricheskavo Obshchestva," xxxv. 41–43). In 1509 the baptized Jew Abraham Ezefovich, a non-resident of Polotsk, is spoken of as farmer of its revenues and customs ("Aktovya Knigi Metriki Litovskoi Zapisei," No. 8), similar positions being held about 1525 by his brother Michael (*ib.* No. 14, p. 235), and about the middle of the same century by another Jew, Felix (*ib.* No. 37, p. 242).

In 1563, in the war between the Russians and the

Poles over Smolensk, the Muscovite grand duke Ivan the Terrible, having captured Polotsk, ordered, according to the testimony of an eye-witness, that all the Jews who refused to adopt Christianity—about 300 in number—should be thrown into the Düna (Sapunov, "Vitebskaya Starina," iv. 119, 189, 232). In 1580, however, a Jewish community is again found in the town; but the letters patent of the so-called "Magdeburg Rights" of that year contain an edict against the Jews of Polotsk, depriving them of the right to trade and to build or buy houses ("Akty Yuzhnoi i Zapadnoi Rossii," iii. 255). About seventy-five years later (1655), the Russians, with whom the Cossacks under Chmielnicki were allied, again overran Lithuania, and the Jewish community at Polotsk met the fate of its fellow communities in Poland in the bloody years of 1648 and 1649. The estates of the slaughtered Jews seem to have been distributed among the army officers and the nobility ("Vitebskaya Starina," iv., part 2, p. 77).

In the sixteenth century Polotsk was more prosperous than Wilna. It had a total population of 100,000, and presumably its Jewish community was well-to-do, although the fact that its taxes were farmed to two Jews of Wilna (see R. Solomon Luria, Responsa, No. 4) might be adduced as evidence to the contrary.

Under the Russians.

Before Polotsk was finally annexed to Russia (1772) it had lost its former importance, and a majority of its inhabitants were Jews. The town was at first incorporated in the government of Pskov. In 1777 it was made a government city, and is mentioned as such in the letter against Ḥasidism which was sent out by Elijah Gaon of Wilna in 1796 (see Yaẓkan, "Rabbenu Eliyahu me-Wilna," p. 73, Warsaw, 1900, where "Gubernia Plock" is a misprint for "Polotsk"). In 1780 the town had 360 wooden houses, of which 100 belonged to Jews; but the number of Jewish families amounted to 478, as against 437 Christian families. In the same year Russia, in the flush of exultation over the lion's share in the division of Poland which had fallen to her, gave the Jewish merchants of the government of Polotsk equal rights with other merchants ("Polnoye Sobraniye Zakonov," xx., No. 14,962). Fourteen years later, however, this policy was changed, and a double tax was imposed in Polotsk and in several other governments upon the Jews who wished to avail themselves of the privilege to become recognized burghers or merchants. In case a Jew desired to leave Russia he could do so only after having paid in advance the double tax for three years (*ib.* xxiii., No. 17,224). In 1796 Polotsk became part of the government of White Russia; since 1802 it has been a part of the government of Vitebsk. The policy of discriminating against the Jews was manifested again in 1839, when all the merchants of Polotsk except Jewish ones were granted immunity from gild- and poll-taxes for ten years ("Polnoye Sobraniye Zakonov II." xii., No. 10, 851).

Rabbis and Scholars.

Polotsk has been one of the strongest centers of Ḥasidism in Lithuania, and has been also the seat of a ẓaddiḳ. On the whole, however, Polotsk has never been distinguished as a center of Jewish learning, and the names of but very few of its earlier rabbis or scholars have been preserved in Jewish literature. Among them were Ẓebi Hirsch b. Isaac Zack, rabbi of Polotsk and Shkud (1778), who was probably succeeded by Judah Löb b. Asher Margolioth; Israel Polotsker, one of the early Ḥasidic rabbis (at first their opponent), who went to Palestine in 1777, returned, and died in Poland; and R. Phinehas b. Judah Polotsk, "maggid" of Polotsk for eighteen years in the latter part of the eighteenth century and author of numerous works. R. Phinehas b. Judah afterward settled in Wilna; he became a pupil of Elijah Gaon, and died there Jan. 15, 1823. Among the later rabbis of Polotsk were Senior Solomon Fradkin, Jacob David Wilowsky, Judah Meshel ha-Kohen Zirkel, and Solomon Akselrod (b. Nov. 1, 1855; became rabbi of Polotsk in 1901). Senior Solomon Fradkin was known later as Reb Zalmen Lubliner (b. Liadi, government of Moghilef, 1830; d. Jerusalem April 11, 1902); he was rabbi of Polotsk from 1856 to 1868. Jacob David Wilowsky, later rabbi of Slutsk and chief rabbi of the Orthodox congregations of Chicago (1903–4), was rabbi from 1883 to 1887. Judah Meshel ha-Kohen Zirkel (b. 1838) assumed the rabbinate in 1895, and occupied it until his death, May 26, 1899.

The Ḥasidim of Polotsk usually maintain their own rabbinate; in the latter part of the nineteenth century it was held by Eliezer Birkhan (see Efrati, "Dor we-Dorshaw," p. 58, Wilna, 1889). The engraver and author Yom-Ṭob, who became well known in England under the name of Solomon Bennett, was born in Polotsk about 1757, and lived there until about 1792 (see "Ha-Meliẓ," 1868, pp. 85, 161–162).

The population of Polotsk in 1897 was over 20,000, of which more than half are Jews. It has most of the institutions usually found in a Russian Jewish community, including a government school for boys. It is an Orthodox community, and the sale, by a Jew, of anything on a Sabbath is almost an unheard-of occurrence there ("Ha-Meliẓ," 1897, No. 89). The district of Polotsk, exclusive of the city, has only 3 Jewish landowners in a total of 567.

Bibliography: Grätz, *Gesch.* Hebrew transl., vii. 358, viii. 150; *Entziklopedicheski Slovar*, xxiv. 368; *Regesty*, i., Nos. 208, 473, 528–530, 621, 969; Bershadski, *Litovskiye Yevreyi*, p. 346; idem, *Russko-Yevreiski Arkhiv*, i., No. 97; ii., No. 100; iii., Nos. 60, 71, 84; B. O. Lewanda, *Sbornik Zakonov*, Nos. 33, 43, 359; Fuenn, *Ḳiryah Ne'emanah*, pp. 14, 335, Wilna, 1860; Gurland, *Le-Ḳorot ha-Gezerot be-Yisrael*, iv. 34; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 16, St. Petersburg, 1897–1898; Eisenstadt, *Rabbanaw wa-Soferaw*, iii. 5–38, iv. 29; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 75.

H. R. A. S. W.—P. Wi.

POLOTSK, PHINEHAS B. JUDAH: Polish commentator on the Bible; lived at Polotsk, Poland, in the eighteenth century. He wrote commentaries on four books of the Old Testament, as follows: "Shebeṭ mi-Yehudah" (Wilna, 1803), on Proverbs; "Derek ha-Melek" (Grodno, 1804), on Canticles; a commentary on Ecclesiastes (*ib.* 1804); and "Gibe'at Pineḥas" (Wilna, 1808), on the Book of Job. Other works by him are: an extract, which he entitled "Ḳiẓẓur Eben Boḥan" (*ib.* 1799), from the great work of Kalonymus b. Kalonymus; "Rosh ha-Gibe'ah" (*ib.* 1820), in two sections, the first treating of morals and asceticism, and the second containing sermons on the Four Parashiyyot; and "Maggid Ẓedeḳ," on the 613 commandments, which work is still unpublished.

Bibliography: Fürst, *Bibl. Jud.* iii. 111; Benjacob, *Oẓar ha-Sefarim*, p. 3, No. 5, *et passim*.

E. C. S. O.

POLTAVA: Government of Little Russia, which came under Russian domination in 1764, and whose present organization was established in 1802. It has a Jewish population of 111,417, the total population being 2,780,427 (census of 1897). See table at end of article.

Poltava: Capital of the above-named government. It had a small Jewish community, almost entirely Ḥasidic, before Jews from Lithuania, Poland, and other parts of Russia began to arrive there in larger numbers after the great "Ilyinskaya" fair had been transferred to that city from Romny in 1852. A Sabbath- and Sunday-school for Jewish apprentices was established there in 1861 ("Ha-Karmel," Russian Supplement, 1861, Nos. 46–47). Aaron Zeitlin then held the position of "learned Jew" under the governor of Poltava.

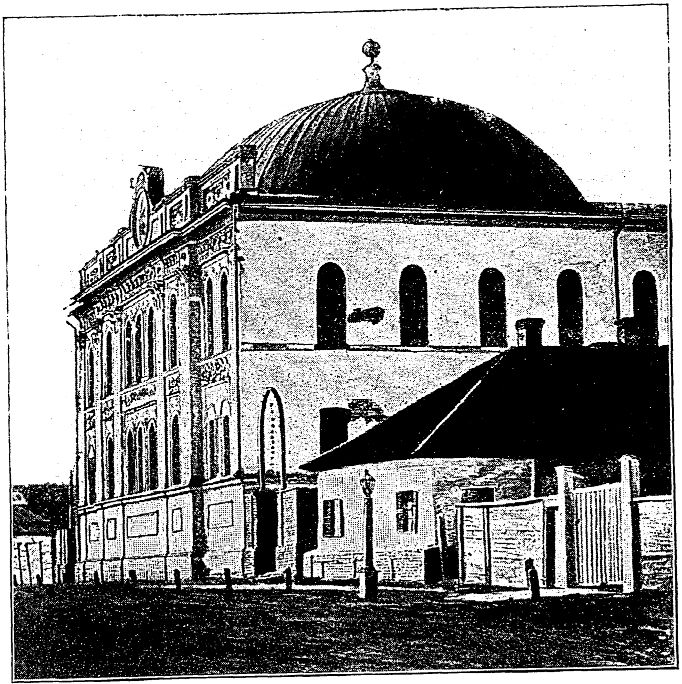

Synagogue at Poltava, Russia.
(From a photograph.)

The anti-Ḥasidim, or Mitnaggedim, soon increased in numbers, and erected a synagogue for themselves about 1870. In 1863 Aryeh Löb Seidener (b. 1838; d. in Poltava Feb. 24, 1886) became the government rabbi, and during the twenty-three years in which he held the position he was instrumental in establishing various educational and benevolent institutions and in infusing the modern spirit into the community. He was assisted in his efforts by the teachers Michael Zerikower, Eliezer Ḥayyim Rosenberg, Abraham Nathansohn, and other progressive men. In 1890 Aaron Gleizer, son-in-law of Lazar Zweifel, was chosen to succeed Seidener. Eliezer Akibah Rabinovich (b. Shilel, government of Kovno, May 13, 1862), whose project of holding a rabbinical conference in Grodno in 1903 aroused intense opposition, has been rabbi of Poltava since 1893. One of the assistant rabbis, Jacob Mordecai Bezpalov, founded a yeshibah there. Poltava has a Talmud Torah for boys (250 pupils), with a trade-school connected with it, and a corresponding institution for girls. It has a Jewish home for the aged (16 inmates in 1897), a Hebrew literary society, and several charitable and Zionist organizations. The most prominent among the Maskilim or progressive Hebrew scholars who have resided in Poltava was Ezekiel b. Joseph Mandelstamm (born in Zhagory, government of Kovno, in 1812; died in Poltava April 13, 1891), author of the Biblical onomasticon "Oẓar ha-Shemot" (Warsaw, 1889), with a "Sefer ha-Millu'im," or supplement, which was printed posthumously in 1894. He was the father of Dr. Max Mandelstamm of Kiev. Michel Gordon's well-known Yiddish song beginning "Ihr seit doch, Reb Yud, in Poltava gewen" is a humorous allusion to the moral pitfalls in the way of pious Jews of the older Polish communities who settled in the liberal-minded Poltava. The writer Alexander Süsskind Rabinovich, A. M. Boruchov (contributor to "Ha-Shiloaḥ"), and Benzion Mirkin (journalist) are residents of Poltava. Among the prominent Jews of Poltava in early times were the families of Zelenski, Portugalov, and Warshavski. The city has a total population of 53,060, of whom 7,600 are Jews.

Krementchug: City in the government of Poltava, on the left bank of the Dnieper. It now (1905) includes the suburb of Kryukov on the opposite bank, and has the largest Jewish community in the government, 35,179—or about 60 per cent of the total population of the city (1897). It was the first of the important cities of southwestern Russia to which Jews from Lithuania and Poland began to flock about the middle of the nineteenth century. Even in the calamitous years 1881–82, when anti-Jewish riots occurred in the government of Poltava, numerous Jews from other places went to Krementchug, where the local Jewish community raised for them a relief fund of about 40,000 rubles.

R. Isaac of Krementchug, who died there Dec., 1833, was among the earliest Ḥasidim of that city. Next in importance was Abraham Fradkin (to whom Jacob Lapin addressed a letter which appears in his "Ḳeset ha-Sofer," pp. 11–12, Berlin, 1857). Other prominent men in the Jewish community were: Lipavski, Zlatopolski, Michael Ladyzhenski, Sergei (Shmere) Rosenthal, David Sack (son of Ḥayyim Sack of Zhagory), and Solomon, Marcus, and Vasili Rosenthal.

Among those who went to Krementchug in 1864 was Herman Rosenthal, who established a printing-office there in 1869, and organized a circle of Maskilim, among whom were Eliezer Schulmann, J. S. Olschwang, L. and M. Jakobovich, and M. Silberberg (see Zederbaum, "Massa Ereẓ," in "Ha-Meliẓ," 1869, No. 1). Rosenthal published the first work of M. Morgulis on the Jewish question, "Sobraniye Statei" (1869), the first almanac of Krementchug, and many other works. He was for eight years a member of the city council (1870–78), and it was owing to his efforts that the Realnoye Uchilishche (Realgymnasium) was built in 1872. The best-known rabbi of Krementchug was Joseph b. Elijah Tumarkin, who died there in 1875. After his death the Mitnaggedim elected Meïr Löb Malbim as rabbi, but he died while on his way to assume the position (Sept., 1879), and the candidate of the Ḥasidim of Lubavich, Hirsch Tumarkin, the brother and son-in-law of Meïr's predecessor, was elected to the position. The government rabbis were Freidus (1865), Mochan (1867–71), a son-in-law of Seidener of Melitopol, Ch. Berliner, and Freidenberg (who was reelected in 1899). The present (1905) rabbi is Isaac Joel Raphalovich.

Krementchug has numerous synagogues and the usual educational and charitable institutions, including a Talmud Torah, with a trade-school in connection with it, founded by Mendel Seligman; a hospital, with a home for aged persons ("Ha-Meliẓ," 1890, No. 139); the society Maskil el Dal (founded 1898); and several Zionist organizations. It is the most important business and industrial center in the government.

About a dozen other cities and towns in the government of Poltava contain Jewish communities, those of Pereyaslavl and Romny being among the largest.

Bibliography: *Keneset Yisrael*, i. 1124; *Ha-Meliẓ*, 1883, No. 96; 1890, No. 7; *Ha-Shaḥar*, vi. 215–218, ix. 183 *et seq.*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 26, St. Petersburg, 1897–98; *Ha-Ẓefirah*, 1897, No. 14.

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Population of Poltava Government in 1897.

District.	Total Population.	Jewish Population.	Percentage.
Gadyach	142,797	3,233	2.26
Khorol	174,729	3,780	2.16
Kobelyaki	217,876	3,448	1.58
Konstantinograd	232,565	1,938	0.84
Krementchug	242,482	35,179	14.51
Lokhvitza	151,218	4,566	3.02
Lubny	136,606	4,527	3.31
Mirgorod	157,727	3,046	1.93
Pereyaslavl	185,389	10,079	5.44
Piryatin	164,127	4,987	3.00
Poltava	227,814	11,895	5.22
Priluki	192,507	8,055	4.18
Romny	186,482	7,145	3.83
Zenkov	140,453	1,839	1.31
Zolotonoshi	227,655	7,700	3.38
Total in government	2,780,427	111,417	4.02

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POLYGAMY: The fact or condition of having more than one wife or husband at a time; usually, the practise of having a plurality of wives. While there is no evidence of a polyandrous state in primitive Jewish society, polygamy seems to have been a well-established institution, dating from the most ancient times and extending to comparatively modern days. The Law indeed regulated and limited this usage; and the Prophets and the scribes looked upon it with disfavor. Still all had to recognize its existence, and not until late was it completely abolished. At no time, however, was it practised so much among the Israelites as among other nations; and the tendency in Jewish social life was always toward Monogamy.

That the ideal state of human society, in the mind of the primitive Israelite, was a monogamous one is clearly evinced by the fact that the first man (Adam) was given only one wife, and that the first instance of bigamy occurred in the family of the cursed Cain (Gen. iv. 19). Noah and his sons also are recorded as having only one wife each (*ib.* vi. 7, 13). Abraham had only one wife; and he was persuaded to marry his slave Hagar (*ib.* xvi. 2, 3; see Pilegesh) only at the urgent request of his wife, who deemed herself barren. Isaac had only one wife. Jacob married two sisters, because he was deceived by his father-in-law, Laban (*ib.* xxix. 23–30). He, too, married his wives' slaves at the request of his wives, who wished to have children (*ib.* xxx. 4, 9). The sons of Jacob as well as Moses and Aaron seem to have lived in monogamy. Among the Judges, however, polygamy was practised, as it was also among the rich and the nobility (Judges viii. 30; comp. *ib.* xii. 9, 14; I Chron. ii. 26, iv. 5, viii. 8). Elkanah, the father of Samuel, had two wives, probably because the first (Hannah) was childless (I Sam. i. 2). The tribe of Issachar was noted for its practise of polygamy (I Chron. vii. 4). Caleb had two concubines (*ib.* ii. 46, 48). David and Solomon had many wives (II Sam. v. 13; I Kings xi. 1–3), a custom which was probably followed by all the later kings of Judah and of Israel (comp. I Kings xx. 3; also the fact that the names of the mothers of most of the kings are mentioned). Jehoiada gave to Joash two wives only (II Chron. xxiv. 3).

Prophetic Attitude.

There is no Biblical evidence that any of the Prophets lived in polygamy. Monogamous marriage was used by them as a symbol of the union of God with Israel, while polygamy was compared to polytheism or idolatrous worship (Hos. ii. 18; Isa. l. 1; Jer. ii. 2; Ezek. xvi. 8). The last chapter of Proverbs, which is a description of the purity of home life, points to a state of monogamy. The marriage with one wife thus became the ideal form with the great majority of the people; and in post-exilic times polygamy formed the rare exception (Tobit i. 10; Susanna 63; Matt. xvii. 25, xix. 9; Luke i. 5). Herod, however, is recorded as having had nine wives (Josephus, "Ant." xvii. 1, § 3).

The Mosaic law, while permitting polygamy, introduced many provisions which tended to confine it to narrower limits, and to lessen the abuse that might arise in connection with it. The Israelitish woman slave who was taken as a wife by the son of her master was entitled to all the rights of matrimony (see Husband and Wife), even after he had taken another wife; and if they were withheld from her, she had to be set free (Ex. xxi. 9-11; see Slaves). One who lived in bigamy might not show his preference for the children of the more favored wife by depriving the first-born son of the less favored one of his rights of inheritance (Deut. xxi. 15-17; see Inheritance). The king should not "multiply wives" (*ib.* xvii. 17; comp. Sanh. 21a, where the number is limited to 18, 24, or 48, according to the various interpretations given to II Sam. xii. 8); and the high priest is, according to the rabbinic interpretation of Lev. xxi. 13, commanded to take one wife only (Yeb. 59a; comp. Yoma 2a).

Rabbinic Aversion to Polygamy.

The same feeling against polygamy existed in later Talmudic times. Of all the rabbis named in the Talmud there is not one who is mentioned as having lived in polygamy. The general sentiment against polygamy is illustrated in a story related of the son of R. Judah ha-Nasi (Ket. 62a). A peculiar passage in the Targum (Aramaic paraphrase) to Ruth iv. 6 points to the same state of popular feeling. The kinsman of Elimelech, being requested by Boaz to marry Ruth, said, "I can not redeem; for I have a wife and have no right to take another in addition to her, lest she be a disturbance in my house and destroy my peace. Redeem thou; for thou hast no wife." This is corroborated by R. Isaac, who says that the wife of Boaz died on the day when Ruth entered Palestine (B. B. 91a). Polygamy was, however, sanctioned by Jewish law and gave rise to many rabbinical discussions. While one rabbi says that a man may take as many wives as he can support (Raba, in Yeb. 65a), it was recommended that no one should marry more than four women (*ib.* 44a). R. Ami was of the opinion that a woman had a right to claim a bill of divorce if her husband took another wife (*ib.* 65a). The institution of the Ketubah, which was introduced by the Rabbis, still further discouraged polygamy; and subsequent enactments of the Geonim (see Müller's "Mafteaḥ," p. 282, Berlin, 1891) tended to restrict this usage.

Rabbi Gershom's Decree.

An express prohibition against polygamy was pronounced by R. Gershom b. Judah, "the Light of the Exile" (960-1028), which was soon accepted in all the communities of northern France and of Germany. The Jews of Spain and of Italy as well as those of the Orient continued to practise polygamy for a long period after that time, although the influence of the prohibition was felt even in those countries. Some authorities suggested that R. Gershom's decree was to be enforced for a time only, namely, up to 5000 A.M. (1240 C.E.; Joseph Colon, Responsa, No. 101; see Shulḥan 'Aruk, Eben ha-'Ezer, i. 10, Isserles' gloss), probably believing that the Messiah would appear before that time; but this opinion was overruled by that of the majority of medieval Jewish rabbis. Even in the Orient monogamy soon became the rule and polygamy the exception; for only the wealthy could afford the luxury of many wives. In Africa, where Mohammedan influence was strongest, the custom was to include in the marriage contract the following paragraph: "The said bridegroom . . . hereby promises that he will not take a second wife during the lifetime of the said bride . . . except with her consent; and, if he transgresses this oath and takes a second wife during the lifetime of the said bride and without her consent, he shall give her every tittle of what is written in the marriage settlement, together with all the voluntary additions herein detailed, paying all to her up to the last farthing, and he shall free her by regular divorce instantly and with fitting solemnity." This condition was rigidly enforced by the rabbinic authorities (see Abrahams, "Jewish Life in the Middle Ages," p. 120).

Later Instances.

The Jews of Spain practised polygamy as late as the fourteenth century. The only requirement there was a special permit, for which a certain sum was probably paid into the king's treasury each time a Jew took an additional wife (Jacobs, "Sources," p. xxv., No. 104, London, 1894). Such cases, however, were rare exceptions. The Spanish Jews, as well as their brethren in Italy and in the Orient, soon gave up these practises; and to-day, although the Jews of the East live under Mohammedan rule, but few cases of polygamy are found among them.

In some exceptional cases bigamy was permitted (see Bigamy); but this was in very rare cases only, and the consent of 100 learned men of three different states was required (see Insanity). While in the case of the 'Agunah one witness who testifies to the death of her husband is sufficient to permit the woman to remarry, in the case of the woman's disappearance some authorities ("Bet Shemuel" on Eben ha-'Ezer, 158, 1; 15, 20) are of the opinion that the testimony of one witness is not sufficient to permit the husband to remarry (see Fassel, "Mishpeṭe El; Das Mosaisch-Rabbinische Civilrecht," §§ 63, 112, Nagy-Kanizsa, 1852). Later authorities, however, permit him to remarry even when there is only one witness to testify to the death of his wife, and even when that witness did not know her personally, providing that after he had described the deceased woman the husband recognized the description as that of his wife ("Noda' Bihudah," series ii., Eben ha-'Ezer, 7, 8; comp. "Ḥatam Sofer" on Eben ha-'Ezer, responsum 2; "Pitḥe Teshubah" on Eben ha-'Ezer, 1, 10).

Survivals of Polygamy.

In spite of the prohibition against polygamy and of the general acceptance thereof, the Jewish law still retains many provisions which apply only to a state which permits polygamy. The marriage of a married man is legally valid and needs the formality of a bill of divorce for its dissolution, while the marriage of a married woman is void and has no binding force (Eben ha-'Ezer, 1, 10; comp. "Pitḥe Teshubah," § 20, where is quoted the opinion of some authorities that after a man takes a second wife he is not compelled to divorce her). The Reform rabbis in conference assembled (Philadelphia, 1869) decided that "the marriage of a married man to a second woman can neither take place nor claim religious validity, just as little as the marriage of a married woman to another man, but, like this, is null and void from the beginning." Still, with the majority of Jews, this is not even an open question, and the marriage of a married man is considered just as valid as that of an unmarried man; it not only requires the formality of divorce in the case of separation, but also makes him subject to the laws of relationship; so that he can not afterward marry the wife's sister while the wife is living, nor can he or his near relatives, according to the laws of consanguinity, enter into matrimonial relations with any of her near relatives (see MARRIAGE).

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v. *Marriage*; Hamburger, *R. B. T.*, s.v. *Vielweiberei*; Frankel, *Grundlinien des Mosaisch-Talmudischen Eherechts*, Breslau, 1860; Lichtenstein, *Die Ehe nach Mosaisch-Talmudischer Auffassung*, ib. 1879; Klugman, *Stellung der Frau im Talmud*, Vienna, 1898; Rabbinowicz, *Mebo ha-Talmud*, Hebr. transl., p. 80, Wilna, 1894; Buchholz, *Die Familie*, Breslau, 1867; Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Duschak, *Das Mosaisch-Talmudische Eherecht*, Vienna, 1864.

E. C. J. H. G.

POLYGLOT BIBLE. See BIBLE EDITIONS.

POMEGRANATE (רמון: *Punica Granatum*): A tree of the myrtle family. The pomegranate was carried into Egypt in very early historic times (comp. Num. xx. 5), and was also cultivated in Palestine, Assyria, and most of the countries bordering the Mediterranean. The spies brought pomegranates, grapes, and figs as signs of the fertility of Canaan (*ib.* xiii. 23). Several Biblical passages indicate that the pomegranate was among the common fruit-trees of the country (Deut. viii. 8; Joel i. 12; Hag. ii. 19). A famous pomegranate-tree grew at Gibeah in the time of Saul (I Sam. xiv. 2). Pomegranate-groves, as well as the beautiful flower of the tree, are mentioned in the Song of Solomon; and the fruit furnishes similes (Cant. iv. 3, 13; vi. 7, 11; vii. 13). The pomegranate was used in art. The two pillars, Jachin and Boaz, were ornamented with a representation of it (I Kings vii. 18); and pomegranates were embroidered on the garment of the high priest (Ex. xxviii. 33).

Throughout the East the pomegranate is the symbol of luxuriant fertility and of life. Pomegranates are eaten raw, their acid juice being most refreshing (comp. Cant. iv. 3). They are also dried (comp. Ma'as. i. 6). The juice mixed with water is to-day a favorite drink in the East; in former times it was also prepared as a kind of wine (Cant. viii. 2; Pliny, "Hist. Naturalis," xiv. 19).

E. G. H. I. BE.

POMIS, DE (מן התפוחים): An old Italian Jewish family which claimed descent from King David. According to a legend, reproduced by De Pomis in the introduction to his lexicon "Ẓemaḥ Dawid," the Pomeria family was one of the four families brought from Jerusalem to Rome by Titus. The family is a most important one, being related to that of ANAW. Members of the family are said to have lived in Rome until about 1100, when they emigrated, scattering through Italy. Most of them settled at Spoleto in Umbria, where, according to the account of David de Pomis, they and their descendants remained for 420 years; but when Central Italy was sacked by the army of Charles V. of Spain in 1527, the family fell into the hands of the enemy and lost its entire property. In the introduction to his dictionary David de Pomis incorporates his autobiography, and traces his genealogy back to the martyr Elijah de Pomis, as follows: David (b. 1525), Isaac, Eleazar, Isaac, Abraham, Menahem, Isaac, Obadiah, Isaac, and Elijah. This would set the date of Elijah at approximately 1270, which is historically correct. As the last-named lived at Rome, however, the statement that the family left that city about 1100 can not be correct. Moreover, members of the family did not live 420 years, but only 220 years, at Spoleto.

BIBLIOGRAPHY: David de Pomis, *Ẓemaḥ Dawid*, Introduction; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 84; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 257.

G. I. E.

David ben Isaac de Pomis: Italian physician and philosopher; born at Spoleto, Umbria, in 1525; died after 1593. When David was born his father was rich; but soon after, he lost his fortune in the following manner: When the Imperialists plundered Rome, Isaac, fearing that they would attack Spoleto, sent all his possessions to Camerino and Civita. The troops of Colonna surprised the convoy on its way, and confiscated all of Isaac's goods. He then settled at Bevegna, where David received his early education. In 1532 Isaac de Pomis settled at Todi and confided the instruction of his son to his uncles Jehiel Alatino and Moses Alatino, who taught the boy the rudiments of medicine and philosophy.

David was graduated, Nov. 27, 1551, as "Artium et Medicinæ Doctor" at the University of Perugia. Later he settled at Magliano, where he practised medicine, holding at the same time the position of rabbi. The anti-Jewish laws enacted by Paul IV. deprived David of his possessions and likewise of his rabbinate; and he entered the service of Count Nicolo Orsini, and five years later that of the Sforza family.

The condition of the Jews of the Pontifical States having improved on the accession of Pius IV., David went to Rome, and, as the result of a Latin discourse delivered before the pope and cardinals, obtained permission to settle at Chiusi and to practise his profession among Christians. Unfortunately, Pius IV. died seven days later, and the permission was annulled by Pius V. David then went to Venice, where a new permission was granted to him by Pope Sixtus V.

De Pomis was the author of the following works: (1) "Ẓemaḥ Dawid," a Hebrew and Aramaic dictionary dedicated to Pope Sixtus V., the words being explained in Latin and Italian, Venice, 1587. This dictionary, variously estimated by the lexicologists (comp. Richard Simon in the appendix to "De Ceremoniis Judæorum"; David de Lara in the introduction to "'Ir Dawid"), was modeled after Jehiel's lexicographical work, "'Aruk." (2) "Ḳohelet," the Book of Ecclesiastes translated into Italian, with explanatory notes, *ib.* 1571, dedicated to Cardinal Grimani. (3) "Discorso Intorno all' Umana Miseria, e Sopra il Modo di Fuggirla," published as an appendix to "Ḳohelet," *ib.* 1572, and dedicated to Duchess Margarete of Savoy (David also translated the books of Job and Daniel; but these were never published). (4) "Brevi Discorsi et Eficacissimi Ricordi per Liberare Ogni Città Oppressa dal Mal Contagioso," *ib.* 1577. (5) "Enarratio Brevis de Senum Affectibus Præcavendis Atque Curandis" dedicated to the doge and senate of Venice, *ib.* 1588. (6) A work on the divine character of the Venetian republic, which he cites in his "Enarratio Brevis," but which has not been preserved. (7) "De Medico Hebræo Enarratio Apologica," *ib.* 1588. This apologetical work, which defends not only Jewish physicians, but Jews in general (see some extracts translated in Winter and Wünsche, "Die Jüdische Litteratur," iii. 698 *et seq.*), earned much praise from Roman patricians, such as Aldus Manutius the Younger, whose letter of commendation is prefixed to the book.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 311-313; Jost, *Annalen*, 1839, p. 223; Grätz, *Gesch.* ix. 504; *Il Vessillo Israelitico*, 1875, p. 175; 1876, p. 319; Berliner's *Magazin*, 1875, p. 48; Steinschneider, *Jewish Literature*, p. 235; *idem*, in *Monatsschrift*, xliii. 32; Dukes, in *R. E. J.* i. 145-152; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 259-260; Carmoly, *Histoire des Médecins Juifs*, i. 150-153.

G. I. Br.

Elijah de Pomis: Rabbi and director of the community of Rome; died as a martyr Tammuz 20, 5058 (= July 1, 1298). When the Roman community was assailed under Boniface VIII., Elijah was the first to be seized. To save his coreligionists he pleaded guilty to all the charges brought against him, and was sentenced to trial by fire and water, perishing in the former, whereupon the confiscation of his property, the principal object of the trial, was carried out. Two anonymous elegies were composed on his death.

BIBLIOGRAPHY: *Ḳobeẓ 'al Yad*, iv. 30 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 57; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 257.

Moses de Pomis and **Vitale de Pomis** were known under the name ALATINO.

G. I. E.

POMPEY THE GREAT (Latin, **Cneius Pompeius Magnus**): Roman general who subjected Judea to Rome. In the year 65 B.C., during his victorious campaign through Asia Minor, he sent to Syria his legate Scaurus, who was soon obliged to interfere in the quarrels of the two brothers Aristobulus II. and Hyrcanus II. When Pompey himself came to Syria, two years later, the rivals, knowing that the Romans were as rapacious as they were brave, hastened to send presents. Pompey gradually approached Judea, however; and in the spring of 63, at the Lebanon, he subdued the petty rulers, including the Jew Silas (Josephus, "Ant." xiv. 3, § 2) and a certain Bacchius Judæus, whose subjugation is represented on a coin (Reinach, "Les Monnaies Juives," p. 28). Pompey then came to Damascus, where the claims of the three parties to the strife were presented for his consideration—those of Hyrcanus and Aristobulus in person, since the haughty Roman thus exacted homage from the Judean princes, while a third claimant represented the people, who desired not a ruler but a theocratic republic (Josephus, § 2; Diodorus, xl. 2). Pompey, however, deferred his decision until he should have subdued the Nabatæans.

The warlike Aristobulus, who suspected the designs of the Romans, retired to the fortress of ALEXANDRIUM and resolved to offer armed resistance; but at the demand of Pompey he surrendered the fortress and went to Jerusalem, intending to continue his opposition there (Josephus, "Ant." xiv. 3, § 4; *idem*, "B. J." i. 6, §§ 4, 5). Pompey followed him by way of Jericho, and as Aristobulus again deemed it advisable to surrender to the Romans, Pompey sent his legate Gabinius to take possession of the city of Jerusalem.

This lieutenant found, however, that there were other defenders there besides Aristobulus, whereupon Pompey declared Aristobulus a prisoner and began to besiege the city. Although the party of Hyrcanus opened the gates to the Romans, the Temple mount, which was garrisoned by the people's party, had to be taken by means of rams brought from Tyre; and it was stormed only after a siege of three months, and then on a Sabbath, when the Jews were not defending the walls. Josephus calls the day of the fall of Jerusalem "the day of the fast" (*νηστείας ἡμέρα*; "Ant." xiv. 4, § 3); but in this he merely followed the phraseology of his Gentile sources, which regarded the Sabbath as a fast-day, according to the current Greco-Roman view. Dio Cassius says (xxxvii. 16) correctly that it was on a "Cronos day," this term likewise denoting the Sabbath.

The capture of the Temple mount was accompanied by great slaughter. The priests who were officiating despite the battle were massacred by the Roman soldiers, and many committed suicide; while 12,000 people besides were killed. Pompey himself entered the Temple, but he was so awed by its sanctity that he left the treasure and the costly vessels untouched ("Ant." xiv. 4, § 4; "B. J." i. 7, § 6; Cicero, "Pro Flacco," § 67). The leaders of the war party were executed, and the city and country were laid under tribute. A deadly blow was struck at the Jews when Pompey separated from Judea the coast cities from Raphia to Dora, as well as all the Hellenic cities in the east-Jordan country, and the so-called Decapolis, besides Scythopolis and Samaria, all of which were incorporated in the new province of Syria. These cities, without exception, became autonomous, and dated their coins from the era of their "liberation" by Pompey. The small territory of Judea he assigned to Hyrcanus, with the title of "ethnarch" ("Ant." *l.c.*; "B. J." *l.c.*; comp. "Ant." xx. 10, § 4). Aristobulus, together with his two sons Alexander and Antigonus, and his two daughters, was carried captive to Rome to march in Pompey's triumph, while many other Jewish prisoners were taken to the same city, this circumstance probably having much to do with the subsequent prosperity of the Roman community. Pompey's conquest of Jerusalem is generally believed to form the historical background of the Psalms of Solomon.

BIBLIOGRAPHY: Mommsen, *Römische Geschichte*, 5th ed., iii. 113-154; Grätz, *Gesch.* 4th ed., iii. 157, 172; Schürer, *Gesch.* 3d ed., i. 294-301; Berliner, *Gesch. der Juden in Rom*, i. 5, Frankfort-on-the-Main, 1893 (who denies that the Jewish community of Rome was founded by Pompey, asserting that the fall of Jerusalem merely increased its numbers; comp. Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 5, Berlin, 1896).

G. S. Kr.

PONIEWICZ (PONEVYEZH): District city in the government of Kovno, Russia. In 1780 Count

Nikolai Tyszkiewicz by cutting down a forest that lay between New and Old Poniewicz helped materially in enlarging the city to its present size and in founding the suburb Nikolayev. Poniewicz came under Russian dominion after the last partition of Poland, and it became a part of the government of Kovno in 1842. More than half the population of the city consists of Jews, and there is also a small Karaite community. In 1865 the number of inhabitants was 8,071, of whom 3,648 were Jews including 70 Karaites. By 1884 the population had increased to 15,030, including 7,899 Jews, but in 1897 the total population is given as 13,044. Poniewicz has one synagogue built of brick and seven built of wood. The Karaite community also maintains a synagogue. Of other institutions in the city there are a government school for Jewish boys, one for girls, a hospital (opened 1886), and a Talmud Torah. There are in addition numerous other communal institutions and societies.

Rabbis and Scholars.

R. Isaac b. Joseph (d. before 1841), whose name is signed to an approbation in the "'Aṭeret Rosh" (Wilna, 1841), is one of the earliest known rabbis of Poniewicz. R. Moses Isaac, of Libau, Plungian, and Taurogen, was probably his successor, and was himself succeeded by R. Hillel Mileikovski or Salanter. R. Elijah David Rabinovich-Te'omim succeeded R. Hillel. He was born in Pikeln, government of Kovno, June 11, 1845, and now (1904) is rabbi at Jerusalem. Rabinovich occupied the position of rabbi of Poniewicz from 1873 to 1893, when he went to Mir as the successor of R. Yom-Ṭob Lipman Boslanski.

The poet Leon Gordon commenced his career as a teacher in the government school of Poniewicz, where he remained until 1860 and married the granddaughter of one of its former prominent citizens, Tanḥum Ahronstam (died Nov. 10, 1858; see "Ha-Maggid," ii., No. 50, and Gordon's letters, Nos. 1-36). Isaac Lipkin, son of R. Israel Lipkin (Salanter), was also a resident in the city until his death. The earliest known "maggid" or preacher of Poniewicz was Menahem Mendel, author of "Tamim Yaḥdaw" (Wilna, 1808).

The district of Poniewicz, which contains twenty-three small towns and villages, had in 1865 7,410 Jews (including 351 Karaites), of whom 59 were agriculturists. In 1884 it had 34,066 Jews in a total population of 200,687, and in 1897 43,600 Jews in a total population of 210,458.

Bibliography: Alenitzin, *Statisticheski Vremennik*, etc., series iii., No. 2, St. Petersburg, 1884; Brockhaus-Efron, *Entziklopedicheski Slovar*, s.v.; *Jüdisches Volksblatt*, St. Petersburg, 1886, No. 33; Semenov, *Russian Geographical Dictionary*, s.v.; Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 29, 43, 52; iv. 21, 34.

H. R. P. Wi.

PONTE, LORENZO DA (JEREMIAH CONEGLIANO): Italian-American man of letters, composer, and teacher; born at Ceneda, Italy, 1749; died 1837. He belonged to a well-known Jewish family, which had produced the distinguished Italian-Turkish diplomatist Dr. Israel Conegliano. With his parents and brothers, Da Ponte, for material reasons, was baptized in his fourteenth year, and the new name which he was destined to make famous was adopted in honor of a Catholic bishop who was his protector.

At an early age he became professor of belles-lettres at Treviso, later at Venice, and published various poems, including a political satire, which led to his exile. Da Ponte went to Austria, where he soon won the favor of the emperor Joseph II., was appointed "poet" to the imperial theaters in Vienna, and in that capacity met Mozart. He composed for the great musician the libretti to his famous operas "Mariage de Figaro" and "Don Juan," and became an important figure in court, literary, and musical circles. On the death of Joseph II. he lost favor, and after various vicissitudes, including several years of service as dramatist and secretary to the Italian Opera Company in London, he emigrated to America early in the nineteenth century. Again unfortunate, he was compelled to earn a subsistence by teaching Italian. He wrote various plays, sonnets, and critical essays, made a translation of the Psalms, and managed Italian operatic performances. From 1826 until his death he was professor of the Italian language and literature at Columbia College. He encouraged the study and developed the appreciation of Dante in America, and won considerable influence over many pupils. He became involved in a controversy with Prescott, the historian, concerning Italian literature, Prescott's rejoinder to him being preserved in the historian's "Miscellaneous and Critical Essays."

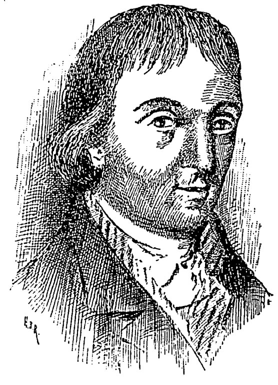

Lorenzo da Ponte.

Da Ponte was instrumental in bringing the Garcia Opera Company to the United States, the first to play there. He himself became manager of a similar company in New York in 1833, by which an opera composed by him at the age of eighty was presented, his niece being introduced in it as the prima donna. His best-known work is his extremely interesting "Memoirs," which Tuckerman has compared to Franklin's autobiography, and which appeared in various Italian editions, in a French translation (1860), with an introduction by Lamartine, and also in German form. A noticeable revival of interest in Da Ponte's career, which had been well-nigh forgotten, was called forth recently by the publication in Italy, in 1900, of his works, together with his biography, in an elaborate edition of 500 pages, and of various popular essays dealing with his career. His Jewish antecedents were commented upon in various biographies, and were emphasized by contemporaries for the purpose of injuring his position. His "Memoirs" indicate that even in his youth he was proficient in Hebrew, and the impress of his ancestry and of his early Jewish studies has been discerned by critics of his works and views.

Bibliography: Marchesan, *Della Vita e delle Opera di Lorenzo da Ponte*, Treviso, 1900; H. E. Krehbiel, *Music and Manners*; Henry Tuckerman, in *Putnam's Magazine*, 1863, xii. 527 (reprinted in *Dublin University Magazine*, lxxx. 215); *Jewish Comment*, Aug. 9, 1900; see also Krehbiel's review of Prof. Marchesan's work in the *Tribune*, New York, Sept. 9, 1900.

A. M. J. K.

PONTOISE: French town; capital of an arrondissement in the department of Seine-et-Oise. It contained a Jewish community as early as the eleventh century. In 1179 (according to some authorities, in 1166 or 1171) the Jews of Pontoise were accused of the murder of a Christian child named Richard, whose body was taken to the Church of the Holy Innocents at Paris and there venerated as that of a martyr. A document of 1294 relates that the abbé of Saint Denis bought a house at Pontoise belonging to a Christian heavily indebted to the Jews there, who were paid the purchase-money through the provost Robert de Baan. The Jewish names which appear in this document are those of Magister Sanson, Meuns de Sezana, and Abraham de Novo Castello. In 1296 Philip the Fair made a gift to his brother Charles, Count of Valois, of Joce or Joucet, a Jew of Pontoise, and his children, David, Aroin, Haginot, Beleuce, Hanée, and Sarin. In the same year Joucet of Pontoise was appointed financial agent between the crown and his coreligionists of Amiens, Senlis, and Champagne, and in 1297 Philip the Fair made him arbiter in a litigation which had arisen between himself and his brother Charles regarding forty-three Jews whom the latter claimed as natives either of his county of Alençon or of his lands in Bonmoulins and Chateauneuf-en-Thymerais.

The principal Jewish scholars of Pontoise were: Jacob de Pontoise ("Minḥat Yehudah," pp. 4b, 24b), Moses ben Abraham (Tosef., Pes. 67b; Ḥag. 19b; Yoma 6b, 64a; Yeb. 61a), and Abraham de Pontoise ("Kol Bo," No. 103).

Bibliography: Depping, *Les Juifs dans le Moyen Age*, pp. 93, 146; Dom Bouquet, *Historiens de France*, xxv. 768; Dubois, *Historia Ecclesiæ Parisiensis*, ii. 142; Moréri, *Dictionnaire Historique*, s.v. *Richard*; *R. E. J.* ii. 24, ix. 63, xv. 234, 250; Gross, *Gallia Judaica*, pp. 442–445.

G. S. K.

PONTREMOLI, BENJAMIN: Turkish rabbinical writer; lived at Smyrna at the end of the eighteenth century. He was the author of a work entitled "Shebeṭ Binyamin" (Salonica, 1824), on drawing up commercial papers. He had two sons, Ḥayyim Isaiah and Ḥiyya.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 31, 95; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 266.

S. M. Fr.

PONTREMOLI, ESDRA: Italian rabbi, poet, and educationist; born at Ivrea 1818; died in 1888; son of **Eliseo Pontremoli,** rabbi of Nizza, where a street was named after him. In 1844 Esdra Pontremoli became professor of Hebrew in the Collegio Foa at Vercelli. He was for fifteen years associate editor of "Educatore Israelita." He translated Luzzatto's "Derek Ereẓ" into verse under the title "Il Falso Progresso" (Padua, 1879).

Bibliography: *Il Vessillo Israelitico*, 1888.

S.

PONTREMOLI, ḤIYYA: Turkish rabbinical author; died at Smyrna in 1832; son of Benjamin Pontremoli. Ḥiyya Pontremoli wrote, among other works, the "Ẓappiḥit bi-Debash," a collection of responsa on Oraḥ Ḥayyim.

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 31, 85; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 268.

S. M. Fr.

POOR, RELIEF OF. See Charity.

POOR LAWS. See Charity.

POPES, THE: The Roman Church does not claim any jurisdiction over persons who have not been baptized; therefore the relations of the popes, as the heads of the Church, to the Jews have been limited to rules regarding the political, commercial, and social conditions under which Jews might reside in Christian states. As sovereigns of the Papal States the popes further had the right to legislate on the status of their Jewish subjects. Finally, voluntary action was occasionally taken by the popes on behalf of the Jews who invoked their aid in times of persecution, seeking their mediation as the highest ecclesiastical authorities. The general principles governing the popes in their treatment of the Jews are practically identical with those laid down in the Justinian Code: (1) to separate them from social intercourse with Christians as far as possible; (2) to prevent them from exercising any authority over Christians, either in a public (as officials) or a private capacity (as masters or employers); (3) to arrange that the exercise of the Jewish religion should not assume the character of a public function. On the other hand, however, the popes have always condemned, theoretically at least, (1) acts of violence against the Jews, and (2) forcible baptism.

General Principles.

The history of the relations between the popes and the Jews begins with Gregory I. (590–604), who may be called the first pope, inasmuch as his authority was recognized by the whole Western Church. The fact that from the invasion of the Lombards (568) and the withdrawal of the Byzantine troops the Roman population was without a visible head of government made the Bishop of Rome, the highest ecclesiastical dignitary who happened to be at the same time a Roman noble, the natural protector of the Roman population, to which the Jews also belonged. Still, even before this time, Pope Gelasius is mentioned as having recommended a Jew, Telesinus, to one of his relatives as a very reliable man, and as having given a decision in the case of a Jew against a slave who claimed to have been a Christian and to have been circumcised by his master against his will (Mansi, "Concilia," viii. 131; Migne, "Patrologia Græco Latina," lix. 146; Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 127–128). In the former instance the pope acted merely as a private citizen; in the latter he was most likely called upon as an ecclesiastical expert to give a decision in a local affair. The legend may also be quoted which makes of the apostle Peter an enthusiastic Jew who merely pretended zeal for Christianity in order to assist his persecuted coreligionists (Jellinek, "B. H." v. 60–62, vi. 9–10; Vogelstein and Rieger, *l.c.* i. 165–168; "Allg. Zeit. des Jud." 1903).

Gregory the Great.

Nevertheless, the history proper of the popes in their relation to the Jews begins, as said above, with Gregory I. He often protected the Jews against violence and unjust treatment on the part of officials, and condemned forced baptism, but he advised at the same time the winning of the Jews over to Christianity by offering material advantages. Very often he condemned the holding of Christian slaves by Jews (Grätz, "Gesch." v. 43; Vogelstein and Rieger, *l.c.* i. 132–135). A very obscure order is contained in a letter of Pope Nicholas I. to Bishop Arsenius of Orta, to whom he prohibits the use of Jewish garments. Leo VII. answered the Archbishop of Mayence, who asked whether it was right to force the Jews to accept baptism, that he might give them the alternative of accepting Christianity or of emigrating (Aronius, "Regesten"; comp. Vogelstein and Rieger, *l.c.* i. 139). Anacletus II. (antipope), whose claim to the papal throne was always contested, was of Jewish descent, and this fact was used by his opponents in their attacks upon him. Benedict VIII. had a number of Jews put to death on the ground of an alleged blasphemy against Jesus which was supposed to have been the cause of a destructive cyclone and earthquake (*c.* 1020; Vogelstein and Rieger, *l.c.* i. 213).

In the bitter fight between Gregory VII. and the German emperor Henry IV. the pope charged the emperor with favoritism to the Jews, and at a synod held at Rome in 1078 he renewed the canonical laws which prohibited giving Jews power over Christians; this necessarily meant that Jews might not be employed as tax-farmers or mint-masters. Calixtus II. (1119–24) issued a bull in which he strongly condemned forced baptism, acts of violence against the lives and the property of the Jews, and the desecration of their synagogues and cemeteries (*c.* 1120). In spite of the strict canonical prohibition against the employment of Jews in public capacities, some popes engaged their services as financiers and physicians. Thus Pope Alexander III. employed Jehiel, a descendant of Nathan ben Jehiel, as his secretary of treasury (Vogelstein and Rieger, *l.c.* i. 225).

Innocent III.

The extreme in the hostile enactments of the popes against the Jews was reached under Innocent III. (1198–1216), who was the most powerful of the medieval popes, and who convened the Fourth Lateran Council (1215); this council renewed the old canonical prohibitions against trusting the Jews with public offices and introduced the law demanding that Jews should wear a distinctive sign on their garments (see Badge). The theological principle of the pope was that the Jews should, as though so many Cains, be held up as warning examples to Christians. Nevertheless he protected them against the fury of the French Crusaders (Grätz, *l.c.* vii. 5; Vogelstein and Rieger, *l.c.* i. 228–230). Gregory IX., who in various official documents insisted on the strict execution of the canonical laws against the Jews, was humane enough to issue the bull "Etsi Judæorum" (1233; repeated in 1235), in which he demanded that the Jews in Christian countries should be treated with the same humanity as that with which Christians desire to be treated in heathen lands. His successor, Innocent IV., ordered the burning of the Talmud in Paris (1244); but Jewish history preserves a grateful memory of him on account of his bull declaring the Jews innocent of the charge of using Christian blood for ritual purposes (see Blood Accusation). This bull was evidently the result of the affair of Fulda (1238), concerning which Emperor Frederick II. also issued a warning. The defense of the Jews against the same charge was undertaken by Gregory X., in his bull "Sicut Judæis" (Oct. 7, 1272; Stern, "Urkundliche Beiträge," i. 5).

The relations of the popes to the Jews in the subsequent two centuries present a rather monotonous aspect. They issued occasional warnings against violence, threatened the princes who allowed the Jews to disregard the canonical laws concerning badges or concerning the employment of Christian servants, but conferred minor favors on certain Jews. As a typical instance, it may be noted that Boniface VIII., when the Jews did him homage, insulted them by returning behind his back the copy of the Torah presented to him, after making the oft-repeated remark about reverence for the Law but condemnation of its misrepresentation.

Martin V.

The excitement of the Church during the Hussite movement rendered the Jews apprehensive, and through Emperor Sigismund, who was heavily indebted to them, they obtained from Pope Martin V. (1417–31; elected by the Council of Constance after the Great Schism) various bulls (1418 and 1422) in which their former privileges were confirmed and in which he exhorted the friars to use moderate language. In the last years of his pontificate, however, he repealed several of his ordinances, charging that they had been obtained under false pretenses (Stern, *l.c.* i. 21–43). Eugene IV. and Nicholas V. returned to the policy of moderation, especially in advising the friars against inciting mobs to acts of violence. Sixtus IV., while sanctioning the Spanish Inquisition, repeatedly endeavored (1482 and 1483) to check its fanatic zeal and prohibited the worship of the child Simon of Trent, whom the Jews of Trent were falsely accused of having murdered (1474). He also employed several Jews as his physicians.

Alexander VI. (Borgia), known in history as the most profligate of all the popes, was rather favorably inclined toward the Jews. It is especially noteworthy that he allowed the exiles from Spain to settle in his states, and that he fined the Jewish community of Rome for its objection to the settlement in its midst of these unfortunates. Occasionally, however, he ordered the imprisonment of Maranos; and on the whole it seems that the pope's leniency was prompted by his greed. Leo X. also, the humanist on the throne of St. Peter, was in general favorably inclined toward the Jews, whom he employed not only as physicians, but also as artists and in other positions at his court. The beginning of the Reformation influenced his action in the controversy between Reuchlin and Pfefferkorn, which he settled in such a way as not to give any encouragement to those who demanded reforms in the Church.

Clement VII. (1523–34) is known in Jewish history for the interest which he took in the case of the Messianic pretender David Reubeni, and for the protection which he granted to Solomon Molko, who, as an apostate, had forfeited his life to the Inquisition. He also issued an order to protect the Maranos in Portugal against the Inquisition (1533 and 1534).

The Reformation.

The Reformation and the consequent strictness in enforcing the censorship of books reacted on the condition of the Jews in so far as converts from Judaism eagerly displayed their zeal for their new faith by denouncing rabbinical literature, and especially the Talmud, as hostile to Christianity. Consequently Pope Julius III. issued an edict which demanded the burning of the Talmud (1553) and prohibited the printing of it by Christians. In Rome a great many copies were publicly burned (Sept. 9, 1553). The worst was yet to come. Paul IV. (1555–59), in his bull "Cum nimis absurdum" (July 12, 1555), not only renewed all canonical restrictions against the Jews—as those prohibiting their practising medicine among Christians, employing Christian servants, and the like—but he also restricted them in their commercial activity, forbade them to have more than one synagogue in any city, enforced the wearing of the yellow hat, refused to permit a Jew to be addressed as "signor," and finally decreed that they should live in a ghetto. The last measure was carried out in Rome with unrelenting cruelty.

Pius V.

After a short period of respite under Paul IV.'s successor, Pius IV. (1559–66), who introduced some alleviations in his predecessor's legal enactments, Pius V. (1566–72) repealed all the concessions of his predecessor, and not only renewed the laws of Paul IV., but added some new restrictions, as the prohibition to serve Jews by kindling their fires on the Sabbath; he excluded them from a great number of commercial pursuits, and went so far in his display of hatred that he would not permit them to do homage, although that ceremony was rather a humiliation than a distinction (1566). Three years later (Feb. 26, 1569) the pope decreed the expulsion of the Jews from his territory within three months from the date of the promulgation of the edict, and while the Jews of Rome and Ancona were permitted to remain, those of the other cities were expelled. They were permitted to return by the next pope, Gregory XIII. (1572–85), who, while he showed an occasional leniency, introduced a large number of severe restrictions. Thus, the Jews were prohibited from driving through the streets of the city, and they were obliged to send every week at least 150 of their number to listen to the sermons of a conversionist preacher (1584). The terrible custom of keeping Jews in prison for a certain time each year, and of fattening them and forcing them, for the amusement of the mob, to race during the carnival, when mud was thrown at them, is mentioned (1574) as "an old custom" for the first time during Gregory's pontificate.

Sixtus V. (1585–90), again, was more favorable to the Jews. Aside from some measures of relief in individual instances, he allowed the printing of the Talmud after it had been subjected to censorship (1586). The policy of succeeding popes continued to vary. Clement VIII. (1592–1604) again issued an edict of expulsion (1593), which was subsequently repealed, and in the same year prohibited the printing of the Talmud. Under Clement X. (1670–76) a papal order suspended the Inquisition in Portugal (1674); but an attempt to interest the pope in the lot of the Jews of Vienna, who were expelled in 1670, failed. The worst feature of the numerous disabilities of the Jews under papal dominion was the closing of the gates of the Roman ghetto during the night. Severe penalties awaited a Jew leaving the ghetto after dark, or a Christian entering it.

Pius VI.

Pius VI. (1775–1800) issued an edict which renewed all the restrictions enacted from the thirteenth century. The censorship of books was strictly enforced; Jews were not permitted any tombstones in their graveyards; they were forbidden to remodel or enlarge their synagogues; Jews might not have any intercourse with converts to Christianity; they were required to wear the yellow badge on their hats both within and without the ghetto; they were not permitted to have shops outside the ghetto, or engage Christian nurses for their infants; they might not drive through the city of Rome; and their attendance at conversionist sermons was enforced. When under Pius VI.'s successors the pressure of other matters caused the authorities to become negligent in the fulfilment of their duties, these rules were often reenforced with extreme rigor; such was the case under Leo XII. (1826).

Pius IX. (1846–78), during the first two years of his pontificate, was evidently inclined to adopt a liberal attitude, but after his return from exile he adopted with regard to the Jews the same policy as he pursued in general. He condemned as abominable laws all measures which gave political freedom to them, and in the case of the abduction of the child Mortara (1858), whom a servant-girl pretended to have baptized, as well as in the similar case of the boy Fortunato Coën (1864), showed his approval of the medieval laws as enacted by Innocent III. He maintained the ghetto in Rome until it was abolished by the Italian occupation of Rome (1870).

His successor, Leo XIII. (1878–1903), was the first pope who exercised no territorial jurisdiction over the Jews. His influence, nevertheless, was prejudicial to them. He encouraged anti-Semitism by bestowing distinctions on leading anti-Semitic politicians and authors, as Lueger and Drumont; he refused to interfere in behalf of Captain Dreyfus or to issue a statement against the blood accusation. In an official document he denounced Jews, freemasons, and anarchists as the enemies of the Church.

Pius X. (elected 1903) is not sufficiently known to permit a judgment in regard to his attitude toward the Jews. He received Herzl and some other Jews in audience, but in his diocese of Mantua, before he became pope, he had prohibited the celebration of a solemn mass on the king's birthday because the city council which asked for it had attended a celebration in the synagogue.

Bibliography: Berliner, *Gesch. der Juden in Rom*, Frankfort-on-the-Main, 1893; Vogelstein and Rieger, *Gesch. der*

Juden in Rom, Berlin, 1895; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, Kiel, 1893-95; Pastor, *Gesch. der Päpste*; Mansi, *Concilia*, *Bullarium Magnum*.

D.

The following is a partial account of the more important bulls issued by popes with reference to the Jews up to the middle of the eighteenth century:

1120. Calixtus II. issues bull beginning "Sicut Judæis non" and enumerating privileges of the Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 219 [hereafter cited as V. R.]).

1145. Eugenius III., ordering Jews to remit interest on debts of Crusaders while absent (Baronius, "Annales").

1191. Clement III. confirms the bull "Sicut Judæis non" (Rios, "Hist." ii. 469 [hereafter cited as Rios]).

1199 (Sept. 15). Innocent III. confirms "Sicut Judæis non."

1207 (Jan.). Innocent III., ordering Jews of Spain to pay tithes on possessions obtained from Christians (Rios, i. 360).

1216 (Nov. 6). Honorius III. in favor of German Jews, confirming the "Sicut Judæis non" of Clement III. (V. R. i. 9).

1219. Honorius III., permitting the King of Castile to suspend the wearing of the badge (Aronius, "Regesten," i. 362).

1228 (Oct. 21). Gregory IX., remitting interest on Crusaders' debts to Jews and granting a "moratorium" for repayment (V. R. i. 233).

1233 (April 6). Gregory IX. issues the bull "Etsi Judæorum," demanding same treatment for Jews in Christian lands as Christians receive in heathen lands (V. R. i. 234).

1233. Gregory IX., in bull "Sufficere debuerat," forbids Christians to dispute on matters of faith with Jews ("Bullarium Romanum," iii. 479).

1234 (June 5). Gregory IX. to Thibaut of Navarre, enforcing the badge (Jacobs, "Sources," Nos. 1227, 1388).

1235. Gregory IX. confirms "Sicut Judæis non."

1239 (June 20). Gregory IX., confiscating all copies of Talmud (V. R. i. 237).

1240. Gregory IX., ordering all Jewish books in Castile to be seized on first Saturday in Lent while Jews were in synagogue (Rios, i. 363).

1244 (March 9). Bull "Impia gens" of Innocent IV., ordering Talmud to be burned (Zunz, "S. P." p. 30).

1246 (Oct. 21). Innocent IV. confirms "Sicut Judæis non."

1247 (May 28). Innocent IV. issues the "Divina justitia nequaquam," against blood accusation.

1247 (July 5). Innocent IV. issues the "Lacrymabilem Judæorum Alemaniæ," against blood accusation (Baronius, "Annales," 1247, No. 84; Stobbe, "Die Juden in Deutschland," p. 185; Aronius, "Regesten," No. 243).

1250 (April 15). Innocent IV., refusing permission to Jews of Cordova to build a new synagogue (Aronius, "Regesten," p. 369).

1253 (July 23). Innocent IV., expelling Jews from Vienne (Raynaldus, "Annales"; V. R. i. 239).

1253 (Sept. 25). Innocent IV. confirms "Sicut Judæis non."

1267 (July 26). Clement IV. issues the "Turbato corde" calling upon Inquisition to deal not only with renegades, but also with the Jews who seduce them from the faith ("Bullarium Romanum," iii. 786; V. R. i. 243).

1272. Gregory X. confirms the "Sicut Judæis non" (V. R. i. 245, with edition of a denial of blood accusation; Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," p. 5).

1272 (July 7). Gregory X., against blood accusation (Scherer, "Rechtsverhältnisse der Juden," p. 431).

1274. Gregory X. confirms "Sicut Judæis non."

1278 (Aug. 4). Nicholas III. issues the "Vineam sorce," ordering conversion sermons to Jews ("Bullarium Romanum," iv. 45).

1286 (Nov. 30). Bull of Honorius IV. to Archbishop of York and of Canterbury, against Talmud (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 48).

1291 (Jan. 30). Nicholas IV. issues the "Orat mater ecclesia" to protect the Roman Jews from oppression (Theiner, "Codex Diplomaticus," i. 315; V. R. i. 252).

1299 (June 13). Boniface VIII. issues bull "Exhibita nobis," declaring Jews to be included among powerful persons who might be denounced to the Inquisition without the name of the accuser being revealed (V. R. i. 251).

1317. John XXII. orders Jews to wear badge on breast, and issues bull against ex-Jews (Zunz, "S. P." p. 37).

1320 (June 28). John XXII., ordering that converts shall retain their property ("Bullarium Romanum," III., ii. 181; Ersch and Gruber, "Encyc." section ii., part 27, p. 149; V. R. i. 305).

1320 (Sept. 4). John XXII. issues to French bishops bull against Talmud.

1337 (Aug. 29). Benedict XII. issues the bull "Ex zelo fidei," promising inquiry into host-tragedy of Pulka (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 368).

1345 (July 5). Clement VI., against forcible baptism.

1348 (July 4). Clement VI. confirms "Sicut Judæis non."

1348 (Sept. 26). Clement VI., ordering that Jews be not forced into baptism; that their Sabbaths, festivals, synagogues, and cemeteries be respected; that no new exactions be imposed (Aronius, "Regesten," ii. 200; V. R. i. 313; Raynaldus, "Annales," 1348, No. 33; Grätz, "Gesch." viii. 351).

1365 (July 7). Urban V. confirms "Sicut Judæis non."

1389 (July 2). Boniface IX. confirms "Sicut Judæis non."

1390 (July 17). John of Portugal orders bull of Boniface IX. of July 2, 1389, to be published in all Portuguese towns (Kayserling, "Gesch. der Juden in Portugal," p. 39).

1397 (April 6). Boniface IX. confirms by bull grant of Roman citizenship to the Jewish physician Manuele and his son Angelo (V. R. i. 317).

1402 (April 15). Boniface IX., granting special privileges to Roman Jews—reducing their taxes, ordering their Sabbath to be protected, placing them under the jurisdiction of the Curia, protecting them from oppression by officials; all Jews and Jewesses dwelling in the city to be regarded and treated as Roman citizens (V. R. i. 318-319).

1415 (May 11). Benedict XIII., "Etsi doctoribus gentium," against Talmud or any other Jewish book attacking Christianity (Rios, ii. 626-653; see years 1434 and 1442, below).

1417. Bull against Talmud (Jost, "Gesch. der Israeliten," vii. 60).

1418 (Jan. 31). Martin V., forbidding the forcible baptism of Jews or the disturbance of their synagogues (Raynaldus, "Annales"; V. R. i. 4).

1420 (Nov. 25). Martin V. issues to German Jews bull "Concessum Judæis," confirming their privileges (V. R. i. 5). No Jew under twelve to be baptized without his own and his parents' consent (Scherer, "Rechtsverhältnisse," p. 414).

1420 (Dec. 23). Martin V. issues "Licet Judæorum omnium," in favor of Austrian Jews.

1421 (Feb. 23). Martin V., in favor of Jews and against anti-Jewish sermons; permits Jewish physicians to practise (V. R. i. 5).

1422 (Feb. 20). Martin V. confirms "Sicut Judæis non."

1423 (June 3). Martin V. issues bull "Sedes apostolica," renewing the law regarding badge (V. R. i. 8).

1426 (Feb. 14). Martin V. issues bull against Jews (Zunz, "S. P." p. 48).

1429 (Feb. 15). Martin V. issues the "Quamquam Judæi," which places Roman Jews under the general civic law, protects them from forcible baptism, and permits them to teach in the school (Rodocachi, "Il Ghetto Romano," p. 147; V. R. i. 8).

1432 (Feb. 8). Eugenius IV. issues a bull of protection for Jews, renewing ordinances against forcible baptism and disturbance of synagogues and graveyards (V. R. i. 10).

1434 (Feb. 20). Eugenius IV., prohibiting anti-Jewish sermons (V. R. i. 11).

1442. Bull of Benedict XIII. published at Toledo (Rios, iii. 44).

1442 (Aug. 8). Eugenius IV. issues a bull against Talmud (shortly after withdrawn; Zunz, "S. P." p. 49). The Jews were ordered to confine their reading of Scripture to the Pentateuch; handwork was forbidden to them; no Jews were permitted to be judges (Rieger, 11).

1447 (Nov. 2). Nicholas V. confirms "Sicut Judæis non."

1451 (Feb. 25). Bull of Nicholas V. prohibiting social intercourse with Jews and Saracens ("Vita Nicolai," v. 91; V. R. i. 496).

1451 (May 28). Bull of Nicholas V., similar to that of Aug. 8, 1442, to extend to Spain and Italy; the proceeds to be devoted to the Turkish war (V. R. i. 16).

1451 (Sept. 21). Nicholas V. issues the "Romanus pontifex," relieving the dukes of Austria from ecclesiastical censure for permitting Jews to dwell there (Scherer, "Rechtsverhältnisse," pp. 423-425).

1472 (Feb. 21). Sixtus IV., ordering taxation of Roman Jews at a tithe during the Turkish war, a twentieth otherwise (compounded for 1,000 gulden in 1488), and a carnival tax of 1,100 gulden (V. R. i. 126).

1481 (April 3). Sixtus IV., ordering all Christian princes to restore all fugitives to Inquisition of Spain (Rios, iii. 379; V. R. i. 21).

1481 (Oct. 17). Bull of Sixtus IV. appointing Tomas de Torquemada inquisitor-general of Avignon, Valencia, and Catalonia (Rios, iii. 256).

1500 (June 1). Alexander VI., demanding for three years for the Turkish war one-twentieth (see 1472) of Jewish property throughout the world (V. R. i. 28, 126).

1524 (April 7). Clement VII. issues bull in favor of Maranos (V. R. i. 59).

1531 (Dec. 17). Bull introducing Inquisition into Portugal at Evora, Coimbra, and Lisbon (Grätz, "Gesch." ii. 266).

1540. Paul III., granting Neo-Christians family property except that gained by usury, also municipal rights, but must not marry among themselves or be buried among Jews (V. R. i. 63).

1540 (May 12). Paul III. issues "Licet Judæi," against blood accusation.

1554 (Aug. 31). Julius III., in bull "Pastoris æterni vices," imposes tax of ten gold ducats on two out of the 115 synagogues in the Papal States (Rodocachi, "Il Ghetto Romano," p. 228; V. R. i. 145).

1555 (March 23). Paul IV., claiming ten ducats for each synagogue destroyed under bull of July 12, 1555 (V. R. i. 155).

1555 (July 12). Paul IV. issues the "Cum nimis absurdum" for Jews of Rome, which renews most of the Church laws, including the order to wear the yellow hat and veil, not to hold any real property (to be sold within six months), not to trade except in second-hand clothing, not to count fragments of month in reckoning interest; to sell pledges only eighteen months after loan and to repay surplus, to keep business books in Italian in Latin script, to live only in specified quarters with only two gates, not to be called "Signor," to maintain only one synagogue (V. R. i. 152-153).

1555 (Aug. 8). Bull of Paul IV.: Jews may dispense with yellow hat on journeys; dwell outside ghettos when the latter are crowded; acquire property outside ghettos to extent of 1,500 gold ducats; Jews of Rome are released from unpaid taxes on payment of 1,500 scuti; Jews may have shops outside ghetto; rents in ghettos may not be raised (V. R. i. 161–162).

1567 (Jan. 19). Bull of Pius V., "Cum nos nuper," orders Jews to sell all property in Papal States (V. R. i. 164).

1569 (Feb. 26). Bull of Pius V., "Hebræorum gens," expels Jews from the Papal States, except Rome and Ancona, in punishment for their crimes and "magic" (V. R. i. 168).

1581 (March 30). Bull "Multos adhuc ex Christianis" renews Church law against Jewish physicians (V. R. i. 174).

1581 (June 1). Gregory XIII. issues the "Antiqua Judæorum improbitas," giving jurisdiction over Jews of Rome to Inquisition in cases of blasphemy, protection of heretics, possession of forbidden works, employment of Christian servants (V. R. i. 174).

1584 (Sept. 1). Bull "Sancta mater ecclesia" orders 150 Jews (100 Jews, 50 Jewesses) to attend weekly conversionist sermons (Zunz, "S. P." p. 339; Jost, "Gesch. der Israeliten," iii. 210; V. R. i. 173).

1586 (Oct. 22). Bull of Sixtus V., favorable to Jews (Grätz, "Gesch." ix. 482).

1587 (June 4). Sixtus V., granting Magino di Gabriel of Venice the monopoly of silk-manufacture in Papal States for sixty years, and ordering five mulberry-trees to be planted in every rubbio of land (V. R. i. 181).

1592 (Feb. 28). Bull of Clement VIII., "Cum sæpe accidere," forbidding Jews to deal in new commodities (V. R. i. 184).

1593 (March 8). Bull of Clement VIII., in favor of Turkish Jews (Grätz, "Gesch." ix. 486).

1604 (Aug. 23). Bull of Clement VIII., in favor of Portuguese Maranos (Grätz, "Gesch." ix. 500).

1610 (Aug. 7). Paul V., "Exponi nobis nuper fecistis," regulates dowries of Roman Jews (V. R. i. 196).

1658 (Nov. 15). Alexander VII., in bull "Ad ea per quæ," orders Roman Jews to pay rent even for unoccupied houses in ghetto, because Jews would not hire houses from which Jews had been evicted (V. R. i. 215).

1674 (Oct. 3). Clement X., suspending operations of Portuguese Inquisition against Maranos (Grätz, "Gesch." x. 276; V. R. i. 223).

1679 (May 27). Innocent XI. suspends grand inquisitor of Portugal on account of his treatment of Maranos (Grätz, "Gesch." x. 279).

1747 (Feb. 28). Bull "Postremo mense superioris anni" of Benedict XIV. confirms decision of Roman Curia of Oct. 22, 1597, that a Jewish child, once baptized, even against canonical law, must be brought up under Christian influences (V. R. i. 242-245; Jost, "Gesch." xi. 256 n.).

J.

POPPÆA SABINA: Mistress and, after 62 C.E., second wife of the emperor Nero; died 65. She had a certain predilection for Judaism, and is characterized by Josephus ("Ant." xx. 8, § 11; "Vita," § 3) as θεοσεβής ("religious"). Some Jews, such as the actor ALITYROS, were well received at court, and Poppæa was always ready to second Jewish petitions before the emperor. In 64 Josephus went to Rome to obtain the liberation of some priests related to him who had been taken captive to that city for some minor offense. With the help of Alityros, Josephus succeeded in gaining the intercession of the empress, and returned home with his friends, bearing rich gifts with him.

When King Agrippa added a tower to the ancient palace of the Hasmoneans, at Jerusalem, that he might overlook the city and the Temple and watch the ceremonial in the sanctuary, the priests cut off his view by a high wall. He then appealed to the procurator Festus, but a Jewish delegation sent to Rome succeeded through Poppæa's intercession in having the case decided in favor of the priests. The last procurator, Gessius Florus (64–66), owed his appointment to the empress, who was a friend of his wife Cleopatra.

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., iii. 331 *et seq.*; Friedländer, *Darstellungen aus der Sittengeschichte Roms*, i. 348; Hertzberg, *Gesch. des Römischen Kaiserreiches*, pp. 237 *et seq.*; Schiller, *Gesch. des Römischen Kaiserreiches Unter Nero*, p. 528; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 21, 74, 101; Schürer, *Gesch.* i. 57, 489, 494 *et seq.*; ii. 510.

K. E. N.

POPPER, DAVID: Austrian violoncellist; born at Prague June 18, 1845; a pupil of Goltermann at the Conservatorium in that city. At the age of eighteen he made a tour through Germany, and was at once acknowledged to be one of the leading cellists of his time. On his return Popper, on the recommendation of Hans von Bülow, was appointed a member of Prince von Hechingen's orchestra at Löwenburg. He made frequent tours through Germany, Holland, Switzerland, and England, everywhere winning enthusiastic applause; and in Vienna he received an appointment as solo violoncellist in the court orchestra. He later became prominently known as one of the principal members of the Hellmesberger Quartet. In 1872 he married Sophie Menter, the pianist, from whom he was divorced in 1886.

Since 1873 Popper has traveled considerably, residing in London, Paris, St. Petersburg, Vienna, and Berlin. He is now (1905) professor at the Landesmusikakademie in Budapest. Among his compositions for the cello, most of which enjoy great popularity, the following may be mentioned as the most noteworthy: "Romance," op. 5; "Sérénade Orientale," op. 18; "Nocturne," op. 22; "Gavotte," op. 23 (arranged for violin by L. Auer); "Second Nocturne," op. 32 (arranged for violin by E. Sauret); "Tarantelle," op. 33; "Elfentanz," op. 39 (arranged for violin by C. Halir); "Spanische Tänze," op. 54;

"Spinnlied," op. 55; "Requiem," op. 66; "Ungarische Rhapsodie," op. 68.

Bibliography: *Musikalisches Wochenblatt*, Leipsic, vi. 335; Riemann, *Musik-Lexikon*.

s. J. So.

POPPER, JOSEF: Austrian engineer and author; born Feb. 22, 1838, at Kolin, Bohemia. Besides essays on machinery published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," and in several technical journals, he has written: "Das Recht zu Leben und die Pflicht zu Sterben" (1878); "Die Physikalischen Grundsätze der Elektrischen Kraftübertragung" (1884); "Fürst Bismarck und der Antisemitismus" (1886); "Die Technischen Fortschritte nach Ihrer Aesthetischen und Kulturellen Bedeutung" (1889); "Flugtechnik" (1889); "Phantasieen eines Realisten" (1899).

Popper was the first to conceive the idea of the transmission of electrical power; and he explained it in 1862 in a communication to the Imperial Academy of Sciences, Vienna, which published the same in 1882.

S.

POPPER, SIEGFRIED: Austrian naval constructor; born at Prague 1848. Educated at the polytechnic high schools of Prague and Carlsruhe, he worked for two years in machine-shops and then entered (1869) the Austrian navy as assistant constructor. In 1902 he was appointed director of naval construction. In 1904 he was made naval constructor-general with the rank of rear-admiral.

Popper has supervised the building of several Austrian men-of-war, among them the cruisers "Panther," "Leopard," "Tiger," the armored cruisers "Maria Theresia," "Kaiser Karl VI.," "St. Georg," and the armored battleships "Vienna," "Monarch," "Budapest," "Habsburg," "Arpad," "Babenberg," "Erzherzog Karl," and "Erzherzog Friedrich." The nine last named were built after his designs.

s. F. T. H.

POPPER, WILLIAM: American Orientalist; born at St. Louis, Mo., Oct. 29, 1874; educated at the public schools of Brooklyn, N. Y., the College of the City of New York, Columbia College (A.B. 1896), and Columbia University (A.M. 1897; Ph.D. 1899). In 1899 he went abroad and took postgraduate courses at the universities of Berlin, Strasburg, and Paris. The year 1901–2 he spent in traveling through Egypt, Syria, Palestine, Hauran, the north Syrian desert, and Mesopotamia.

Returning in 1902 to New York city, Popper became connected with The Jewish Encyclopedia as associate revising editor and chief of the bureau of translation. In 1903, and again in 1904, he was appointed Gustav Gottheil lecturer in Semitic languages at Columbia University.

Popper is the author of "The Censorship of Hebrew Books" (New York, 1899).

A. F. T. H.

POPPER, WILMA: Hungarian authoress; born at Raab, Hungary, May 11, 1857; educated in her native town. She commenced to write at an early age. Besides contributing numerous essays to the German periodicals, she has published the following volumes of stories and sketches: "Märchen und Geschichten," Leipsic, 1891; "Altmodische Leute," Dresden and Leipsic, 1894; "Miniaturen," *ib.* 1897; "Neue Märchen und Geschichten," *ib.* 1898; "Sonderlinge," *ib.* 1899; "Nieten," *ib.* 1900; "Gegen den Strom," *ib.* 1902; "Die Fahne Hoch," *ib.* 1902; "Fratres Sumus," *ib.* 1903; "Fünfe aus Einer Hülse," Vienna, 1905.

s. F. T. H.

POPPERS, JACOB BEN BENJAMIN COHEN: German rabbi; born at Prague in the middle of the seventeenth century; died at Frankfort-on-the-Main in 1740. His father, who was a distinguished Talmudist, instructed him in rabbinical literature, in which he acquired great proficiency. He was successively rabbi at Coblenz, Treves, Halberstadt, and in 1718 he was called to the rabbinate of Frankfort-on-the-Main.

Poppers was the author of two works: "Shab Ya'aḳob," containing responsa divided into two volumes (Frankfort-on-the-Main, 1742), and "Ḥiddushim," Talmudical novellæ inserted by Shabbethai ben Moses in his "Minḥat Kohen" (Fürth, 1741).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 92; Carmoly, in *Revue Orientale*, ii. 247; Steinschneider, *Cat. Bodl.* col. 1193.

E. C. I. Br.

POPPERS, MEÏR BEN JUDAH LÖB HA-KOHEN ASHKENAZI: Bohemian rabbi and cabalist; born at Prague; died at Jerusalem in Feb. or March, 1662. He studied the Cabala under Israel Ashkenazi and Jacob Ẓemaḥ, and he wrote a great number of works, all in the spirit of Isaac Luria; thirty-nine of them have "Or" as the beginning of their titles, in reference to his name "Meïr." His works which have been published are: "Or Ẓaddiḳim" (Hamburg, 1690), a mystical methodology, or exhortation to asceticism, based upon Isaac Luria's writings, the Zohar, and other moral works (an enlarged edition of this work was published later under the title "Or ha-Yashar" [Fürth, 1754]); "Or Pene Melek," a treatise on the mysteries of the prayers and commandments, condensed and published under the title "Sefer Kawwanot Tefillot u-Miẓwot" (Hamburg, 1690); "Me'ore Or," an alphabetical arrangement of the cabalistic sacred names found in Isaac Luria's "Sefer ha-Kawwanot," published by Elijah b. Azriel, with the commentary "Ya'ir Natib" of Nathan Mannheimer and Jacob b. Benjamin Wolf, under the title "Me'orot Natan" (Frankfort-on-the-Main, 1709); "Mesillot Ḥokmah" (Shklov, 1785), regulations and rules for the study of the Cabala.

Among his unpublished works the following may be mentioned: "Or Rab," a commentary on the Zohar; "Or ha-Abuḳah," a treatise on the Cabala; "Or Zarua'," a commentary on Ḥayyim Vital's "Derek 'Eẓ ha-Ḥayyim"; "Or Ner," on the transmigration of souls; "Or Ẓah," on the order in which souls are linked together; "Derushim 'al ha-Torah," homilies on the Pentateuch; "Matoḳ ha-Or," a cabalistic commentary on the haggadah of the Talmud and Midrash Rabbah.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 120; Fürst, *Bibl. Jud.* iii. 113-114; Steinschneider, *Cat. Bodl.* col. 1709.

K. M. Sel.

POPULÄR-WISSENSCHAFTLICHE MONATSBLÄTTER. See Periodicals.

PORCUPINE: Rendering adopted by many commentators for the Hebrew "ḳippod," for which the English versions have correctly Bittern. The porcupine (*Hystrix cristata*) is, however, very common in Palestine. It is considered by the natives as a larger species of hedgehog. Thus the Arabic "ḳunfod" (hedgehog) is often applied to the porcupine also.

In the Talmud the porcupine is assumed to be referred to by the terms אנקה (Ḥul. 122a), "ḳippod" or "ḳippor" (Kil. viii. 5), and יילי (B. B. 4a). In the last-cited passage it is related that Herod put out the eyes of Baba b. Zuṭa by binding porcupine skin around them. The skin of the porcupine was also wrapped around the udders of the cow to prevent them from being sucked by animals (Shab. 54b).

Bibliography: Tristram, *Nat. Hist.* p. 125; Lewysohn, *Z. T.* p. 100.
E. G. H. I. M. C.

PORGES (PORJES), AARON B. BENJAMIN: Rabbi in Prague in the seventeenth century. Under the title "Zikron Aharon" he wrote an introduction to the "Ḳiẓẓur Ma'abar Yabboḳ," concerning the ancient Jewish customs relating to death and the dead, and containing also counsel for persons suffering from venereal disease. This work, published first at Prague in 1682, has been often reprinted.

Bibliography: Fürst, *Bibl. Jud.* i. 22; Benjacob, *Oẓar ha-Sefarim*, p. 157; Steinschneider, *Cat. Bodl.* col. 718.
E. C. S. O.

PORGES, MOSES BEN ISRAEL NAPHTALI HIRSCH: Rabbinical author; lived at Jerusalem at the beginning of the seventeenth century. He was the author of "Darke Ẓiyyon" (Amsterdam, 1650), written, in Judæo-German, after he had removed to Prague. The work is in four parts and is illustrated. Part 1 deals with the return to Palestine; part 2 with prayer; part 3 with teaching; and part 4 with the commemoration of the dead.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1827; Fürst, *Bibl. Jud.* ii. 398; Wolf, *Bibl. Hebr.* iii. 764; Benjacob, *Oẓar ha-Sefarim*, p. 121, No. 518; Luncz, *Jerusalem*, iii., No. 44.
E. C. S. J. L.

PORGES, NATHAN: German rabbi; born at Prossnitz, Moravia, Dec. 21, 1848. He was educated in his native town, at the gymnasium at Olmütz, and at the University (Ph.D. 1869) and the Jewish Theological Seminary (rabbi 1869) of Breslau. He became successively rabbi at Nakel (1875), Mannheim (1879), Pilsen (1880), Carlsbad (1882), and Leipsic; he has officiated in the last-mentioned city since 1888.

Porges has written many articles, essays, and critiques for the periodicals, especially for the "Revue des Etudes Juives," the "Monatsschrift für Gesch. und Wissenschaft des Judenthums," "Zeitschrift für Hebräische Bibliographie," and the "Centralblatt für Bibliothekswesen," and is the author of "Ueber die Verbalstammbildung in den Semitischen Sprachen," Vienna, 1875; "Bibelkunde und Babelfunde," Leipsic, 1903.
S. F. T. H.

PORGES VON PORTHEIM: Prominent Bohemian family of which the following members won particular distinction:

Joseph Porges, Edler von Portheim: Austrian manufacturer and art patron; born at Prague 1817; died there Sept. 3, 1904; son of Moses Porges von Portheim. On completing his studies at the gymnasium he entered his father's cotton-mills; there he occupied various positions until 1873, when the business was converted into a stock company, of whose board of directors he was president for several years. His leisure time was devoted to literature and music, and he was well known as a violoncello virtuoso. Porges founded the Prague Kammermusikvereins, and was also interested in the Deutsches Theater of that city. His philanthropy was extensive, the Josefstädter Kinderbewahranstalt, founded by his father, being an especial object of his benevolence.

Leopold Judah Porges von Portheim: Bohemian manufacturer, alderman, and director of the Jewish community of Prague; born April 4, 1784; died at Prague Jan. 10, 1869.

Moses Porges, Edler von Portheim: Manufacturer and vice-burgomaster of Prague-Smichow; knight of the Order of Francis Joseph; born Dec. 13, 1781; died at Prague May 21, 1870. He was one of the earliest and most prominent of the large manufacturers of Austria, and was very closely associated with his younger brother, Leopold Judah. Moses and Leopold, the sons of the highly respected but poor **Gabriel Porges** of the Spira family, experienced adventures in the camp of the sectarian Joseph Frank at Offenburg which have been described by Grätz in his "Frank und die Frankisten" (Breslau, 1868) and his "Gesch." x. (last note), and in greater detail by Dr. S. Back in "Monatsschrift" (1877, pp. 190 *et seq.*). Disillusioned, they returned to Prague, and began a small linen business, and in 1808 commenced, with a single cotton-printing press and in a dark shop on the Moldau, an industrial activity which was destined later to reach great dimensions.

In 1830 the rapidly growing business was transferred to the suburb of Smichow, where it developed into one of the largest establishments of the Austrian monarchy, and in 1841 the emperor Ferdinand conferred upon the brothers the patent of hereditary nobility with the title "von Portheim," in recognition of the fact that they were the first cotton-manufacturers to employ steam in their works. When this patent had been offered Moses in the previous year, he asked the Oberstburggraf G. v. Chotek for a decree of emancipation of the Jews instead, but this request was not granted. Moses later purchased and operated the porcelain-factory at Chodau together with the mines belonging to it, and after the passage of the laws of 1861 he and his brother entered politics, the latter being elected to the diet, while the former officiated for several years as vice-burgomaster of Prague-Smichow. The most noteworthy among the numerous benefactions of Moses Porges is the still existing crèche, which, without distinction of creed or nationality, for eight months of the year, receives and cares for 150 children daily while their parents are at work.

Bibliography: H. I. Landau, *Prager Nekrologe*, Prague, 1883; *Bohemia*, May 23, 1870; Grätz, in *Monatsschrift*, 1877, pp. 190 *et seq.*
S. A. Ki.

PORGING (Hebrew, ניקור, lit. "incision"; Judæo-German, "treibern"): The cutting away of forbidden fat and veins from kasher meat. The Mosaic law emphatically forbids the eating of the fat and blood of cattle or poultry, the fat and blood of peace-offerings being appropriated as sacrifices to God. The prohibition is "a perpetual statute" in all generations everywhere (Lev. iii. 17, vii. 25-27). What constitutes "ḥeleb" (= "forbidden fat") is deduced from the description of the ḥeleb appropriated for sacrifice, namely, the "fat that covereth the inwards" (intestines) and "the fat on the kidneys by the flanks and the caul [lobe] above the liver" (*ib.* iii. 3, 4). All other fat is regarded by the strict Mosaic law as "shuman" (= "permitted fat"), though the Rabbis have made the prohibition more extensive (see FAT). The Mosaically forbidden blood-vessels in animals comprise the main arteries and the nervus ischiadicus ("gid ha-nasheh"; Gen. xxxii. 32). The Rabbis, however, have extended the prohibition to the principal veins that connect with the arteries and tendons.

To guard against an infringement of the prohibition of eating blood, the kasher meat is salted to extract the blood from the surface of the meat. The salted meat is then placed in a perforated vessel or on a plank in a slanting position to allow the extracted blood to drain off for half an hour, after which the meat is thoroughly cleansed with water; but inasmuch as the salt can not extract the blood from the closed veins, the latter must first be excised or severed by porging.

The responsibility of the porger ("menaḳḳer") is as great as that of the shoḥeṭ. In former times the professional porger was not allowed to be a butcher, as it was apprehended that self-interest might interfere with the proper performance of his duty; but to save the expense of hiring a special porger a butcher who has a reputation for honesty and ability is now permitted to perform the porging.

Preparatory to the porging, twelve ribs of the animal are cut open from the chest downward. The following order of the various operations in porging is arranged according to the opinion of the best authorities:

Successive Operations.

(1) Cutting the head of the animal into two parts and removing the eyes therefrom; cleaving the skull and removing from the brain the upper membrane, as well as the lower membrane adhering to the bone; extracting the red veins from the brain; (2) extracting veins from the back of the ears; (3) incising the lower jaws and extracting a vein on each side close to the tongue; (4) cutting away the root of the tongue and extracting a blood-vessel; (5) extracting two veins, one red and one white, on each side of the neck opposite the "sheḥiṭah" incision; (6) cutting around each side of the breast close to the flesh and extracting two veins, one red and one white, running along each side; (7) severing each shoulder with its fore leg from the body; cutting into the shoulder in the center and extracting a thick white vein; cutting the upper part of the fore leg lengthwise and extracting a vein running from the spine to the hoof (to eradicate this vein requires a deep incision); (8) cutting the leg and extracting one red vein at the lower end and another vein on the side near the bone (the porger then turns to the portion from which he extracted the breast-vein); (9) removing the membrane of the kidneys, and the fat underneath them (the heads of the forbidden fat-veins then become visible; there are to the right [as the porger faces the front of the carcass, which is suspended with the head up] three veins that split in two, and to the left two veins that split in three: when the body is warm these veins may be extracted easily); (10) separating the membrane from the lobe of the liver; (11) separating and removing the fat from the loins (there are on the end of the thigh near the flank two streaks of fat which are exposed within the animal when it is alive, but which after death are covered by the shrunken flesh; this flesh must be cut open and the fat removed); (12) drawing the intestines from their position and removing the upper entrail: extracting the veins from the ileum (כנתא) and stripping the fat from the mesentery (הראדכנתא); the fat from the stomach, belly, reticulum (בית הכוסות), and anus (המסס); also that adhering underneath the diaphragm (סריכה) and that on the small intestines (דקין); removing the fat of the intestines along one arm's length (24 inches) from the root (the intestines through which the food passes do not contain forbidden blood-veins); (13) separating the membrane and fat from the spleen and extracting the main vein, together with three fat-veins; (14) extracting the veins of the lungs and bursting the bronchi (סמפונות) and removing the appendix (ורדא); (15) removing the lobes of the heart because they contain too many blood-vessels for removal; cutting the heart crosswise to extract the blood; removing the membrane and four veins; (16) removing the gall and the fat attached to the liver; cutting the liver to allow the blood to run from it; (17) removing the fat from the flanks with their upper and lower membranes, scraping off the fat underneath, and extracting a vein from each; (18) removing the membrane and extracting the large vein of the testicles, which must be cut apart before salting; (19) removing the lower entrail at the end of the rectum (כרכשתא); taking the fat from the rectum; (20) severing the tail and extracting a vein which divides into two and which is connected with the flanks; cutting away the extra fatty portion of the tail; (21) disjoining the thigh and removing the sex genitals; extracting six veins from the hips and scraping off the fat around them; cutting open the udder and squeezing out the milk (the first vein of the thigh is the nervus ischiadicus, which lies deep near the bone and runs through the whole thigh; the second vein is near the flesh); extracting the sinews in the shape of tubes (קנוקנות), which connect with the nervi ischiadici of the two thighs (see Ḥul. 92b-93b), and scraping off the adjacent fat; (22) making incisions above the hoofs; extracting the cluster of sinews (צומת הגידין) from the lower middle joint of the hind leg.

Some authorities modify this order and omit several items; for instance, they leave the fat underneath the diaphragm, or, on extracting a red vein, leave the white vein which is alongside it.

The porger generally uses a special knife for the fat and a smaller one for the veins. If he uses the same knife for both he must wipe it, before operating on the veins, with a cloth which is suspended for this purpose from the lower part of the animal.

The principal operations of the porger are performed in the lower extremities of the animal, and in consequence of the scarcity of competent porgers many Jewish communities in Europe have since the seventeenth century not used the lower part or sirloin of the animal, the butcher selling that part to non-Jewish customers. But in the Orient and in several cities in Russia, such as Wilna and Kovno, where non-Jewish consumers of meat are few in comparison with the Jewish population, the sirloin is porged and sold to Jews.

The porging of small cattle is performed with a smaller knife or with the hand. Fowl need no extensive porging, beyond the severing of the head and the extracting of one vein opposite the sheḥiṭah incision, the cutting into the wings and the legs, also the lungs and heart, and the removal of two guts, known as "terefah wurst," and the gall.

See BEDIḲAH; BLOOD; FAT; SHEḤIṬAH; ṬEREFAH.

BIBLIOGRAPHY: Maimonides, *Yad*, *Ma'akalot Asurot*, vi.-viii.; *Ṭur* and *Shulḥan 'Aruk*, *Yoreh De'ah*, §§ 65, 66; Lebush, *'Aṭeret Zahab*, order *Niḳḳur*, § 65, end; Isaac ha-Kohen, *Ẓibeḥe Kohen*, pp. 59-64, Leghorn, 1832; Wiener, *Jüdische Speisegesetze*, §§ 1, 3, 4, Breslau, 1895; Jacob Sorzena, *Seder ha-Niḳḳur*, and abridgment of same by Ẓebi ben Isaac Jacob, Venice, 1595; Joshua Segre, *Niḳrat Issur* (see Benjacob, *Oẓar ha-Sefarim*, p. 403).

E. C. J. D. E.

PORK. See SWINE.

PORTALEONE (שער אריה): Jewish family of northern Italy, which probably derived its name from the quarter of Portaleone, situated in the vicinity of the ghetto of Rome. In 1399 **Elhanan Portaleone** was dayyan in Lombardy. The family included many physicians also among its members, **Guglielmo (Benjamin) Portaleone** acting in this capacity for Ferdinand I. of Naples, and subsequently for Galeazzo Sforza of Milan, after whose death he settled in his native city Mantua, where he practised until 1500. He, as well as his sons, grandsons, and great-grandsons, enjoyed the favor of the Gonzagas in Mantua, many of them being physicians to the members of that house. The following members of the Portaleone family deserve special notice:

Abraham Portaleone: Physician in Mantua; died July 29, 1612; great-grandson of Guglielmo Portaleone (son of **David,** son of **Lazzaro,** son of **Guglielmo**); pupil of Jacob Fano. Dukes Guglielmo and Vincenzo, in whose service he was, granted him privileges in 1577 and 1587 respectively; and Pope Gregory XIV. gave him a dispensation which enabled him to attend Christians. At the request of Duke Guglielmo he wrote two medical treatises in Latin, which he dedicated to his patron, under the titles "Consilia Medica" and "Dialogi Tres de Auro" respectively; the latter treatise was published in 1584.

David Portaleone: Physician in Mantua; died in 1655; son of Abraham Portaleone. He succeeded his father in his position as physician to the dukes of Gonzaga.

Guglielmo (Benjamin) Portaleone: Physician; son of David Portaleone; took his degree at Sienna in 1639, and was licensed in Mantua. After the death of David Portaleone, Duke Charles II. requested Pope Innocent X. to grant Guglielmo the same privilege as had been bestowed upon his father and grandfather.

To a different branch of the family belongs **Leone Ebreo,** or **Leone Sommo (di Sommi, מסומי),** who was otherwise known under the name **Judah b. Isaac Portaleone.** See JUDAH LEONE BEN ISAAC SOMMO.

BIBLIOGRAPHY: On the family in general: Wolf, in *Allg. Zeit. des Jud.* 1862, p. 625; Steinschneider, *Hebr. Bibl.* vi. 48 *et seq.*, xx. 47; Mortara, in *R. E. J.* xii. 112 *et seq.*; idem, *Indice*, p. 51. On Abraham Portaleone: Wolf, in *Hebr. Bibl.* i. 18; Mortara, in *R. E. J.* iii. 96, xii. 115; Reifmann, *Ha-Shaḥar*, iii.; Steinschneider, in *Monatsschrift*, xlii. 263. On Leone Ebreo: D'Ancona, *Origini del Teatro in Italia*, ii. 401 *et seq.*; Déjob, in *R. E. J.* xxiii. 378 *et seq.*; Neubauer, in *Isr. Letterbode*, x. 113 *et seq.*; Perreau, in *Vessillo Israelitico*, 1883, pp. 373 *et seq.*; Peyron, in *Atti della R. Accademia*, xix.; Steinschneider, in *Isr. Letterbode*, xii. 73 *et seq.*; idem, in *Monatsschrift*, xlii. 467 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 103; Zunz, in *Kerem Ḥemed*, v. 154; Creizenach, *Gesch. des Neueren Dramas*, 1901, ii. 290, 489.

D. H. V.

PORTALIS, COMTE JOSEPH MARIE. See SANHEDRIN.

PORTLAND. See OREGON.

PORTO (OPORTO): Capital of the Portuguese province of Entre-Douro-e-Minho. After Lisbon it possessed in former times the largest Jewish congregation of the country, and it was the seat of the provincial rabbi or chief judge. As everywhere else, the Jews of Porto lived in their "Juderia." By command of King John I., Victoria and S. Miguel streets, near the present location of the Benedictine convent, were assigned to them for residence in 1386. In the latter street was the synagogue, which Immanuel Aboab records that he saw; and the stairs which lead from Belmonte to the old Juderia are still known as the "Escadas de Esnoga" (= "synagogue steps").

Although the Porto city council opposed the admission of Jewish refugees from Spain, apparently on hygienic grounds (1487), Porto was allotted as the place and S. Miguel as the street of residence to thirty Spanish Jewish families which, through the aged Rabbi Isaac Aboab, negotiated with King John II. for permission to settle in Portugal in 1491. The house of each of these immigrants was marked with the letter "P," the initial of the name of the city.

The Porto Jews paid to the city a yearly tax of 200 old maravedis, or 5,400 sueldos, for the square in which the synagogue stood; and even shortly before the expulsion they had to pay an annual tax of 10,000 reis. Many of them left the city after the edict of expulsion; but some remained behind as secret Jews. The tribunal of the Inquisition was introduced into Porto in 1543 (see JEW. ENCYC. vi. 599, *s.v.* INQUISITION).

Isaac Aboab died at Porto in 1493; and here were born Immanuel Aboab, author of "Nomologia"; Uriel or Gabriel da Costa, the physician Diego Joseph, Abraham Ferrar, etc. At present (1905) Jews are again living in Porto.

BIBLIOGRAPHY: Aboab, *Nomologia o Discursos Legales*, p. 299; Kayserling, *Gesch. der Juden in Portugal*, pp. 13, 49, 108 *et seq.*; J. Mendes dos Remedios, *Os Judeos em Portugal*, pp. 261, 360 *et seq.*

S. M. K.

PORTO. See ROME.

PORTO: Italian family of which the following members are noteworthy:

Abraham b. Jehiel ha-Kohen Porto: Italian scholar; flourished about 1600. After living in Cremona and Mantua, he resided in Verona, where in 1594 he edited and printed the "Minḥah Belulah" of his kinsman Abraham Menahem Porto. He himself wrote: "Ḥawwot Ya'ir" (Venice, 1628), an alphabetical collection of Hebrew words, with their cabalistic explanations; "Gat Rimmon," a collection of poems; and commentaries on the Pentateuch ("Shimmush Abraham") and on the Psalms ("Ḥasde Dawid"), none of which has been published.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 115 *et seq.*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 35.

Abraham Menahem Porto. See RAPA (PORTO), MENAHEM ABRAHAM BEN JACOB HA-KOHEN.

Emanuel Porto or **Menahem Zion Porto Cohen:** Italian rabbi; born at Triest toward the end of the sixteenth century; died at Padua about 1660. He was an excellent mathematician and astronomer, and his works were highly praised by Andrea Argoli and extolled in Italian sonnets by Tomaso Ercaloni and Benedetto Luzzatto. In 1641 Gaspard Scüppius, editor of the "Mercurius Quadralinguis," recommended Porto, in terms which were very complimentary to the rabbi, to Johannes Buxtorf, with whom Porto later carried on an active correspondence.

Porto was the author of the following works: (1) "Breve Istituzione della Geographia," Padua, 1640. (2) "Diplomologia, Qua Duo Scripturæ Miracula de Regressu Solis Tempore Hiskiæ et Ejus Immobilitate Tempore Josuæ Declarantur," *ib.* 1643. This work, dedicated to the emperor Ferdinand III. and written originally in Italian, was translated by the author himself into Hebrew, and by Lorenzo Dalnaki of Transylvania into Latin. (3) "Porto Astronomico" (*ib.* 1636), divided into four parts, dedicated to Count Benvenuto Petazzo, Padua. (4) "'Obar le-Soḥer" (Venice, 1627), a treatise on arithmetic in twelve chapters, published by Porto's disciple Gershon Hefez.

BIBLIOGRAPHY: De Rossi, *Dizionario*, ii. 93; Fürst, *Bibl. Jud.* iii. 116; Steinschneider, *Cat. Bodl.* col. 723; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 258; *Oẓar Neḥmad*, iii. 132; Kayserling, in *R. E. J.* xiii. 268 *et seq.*

G. I. BR.

Moses b. Abraham Porto: Rabbi in Venice; died in 1624.

Moses b. Jehiel Porto: Rabbi in Rovigo about 1600; born in Venice; brother of the Veronese printer Abraham Porto. He was the protagonist in the controversy regarding the miḳweh in Rovigo, in which no less than seventy rabbis participated. On this subject he wrote a work entitled "Palge Mayim," in which he first states the case and then quotes twenty-eight opinions in favor of his decision. This portion is followed by another entitled "Mish'an Mayim," which is a criticism of the rejoinder of the opposition, the "Mashbit Milḥamot," and by an examination of the responsa contained in it. Porto's work was published in Venice in 1608, and is very rare.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 116; Mortara, *Indice*, p. 51.

Zechariah ben Ephraim Porto: Italian scholar of the seventeenth century, noted for his learning and still more for his virtues. He was a native of Urbino, and lived at Florence and Rome, where he officiated as rabbi, although he modestly refused to assume that title. He wrote a work entitled "Asaf ha-Mazkir," containing a list of all the explanations and comments found in the "'En Ya'aḳob" and treating of the haggadic passages of the Talmud. He himself would not publish this book; it was printed after his death by the Roman community (Venice, 1688; according to Zedner, 1675). In his will Porto made many communal bequests for Talmud Torahs and for dowries.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 99; Fürst, *Bibl. Jud.* iii. 117; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 788.

G. I. E.

PORTO-RICHE, GEORGE DE: French poet and dramatist; born of Italian parents at Bordeaux in 1849. He entered a banking-house at an early age, but was discharged on account of his poetic tendencies. He then studied law, but soon turned to his true vocation.

Porto-Riche has published the following volumes of poetry: "Prima Verba," 1872; "Tout N'est pas Rose," 1877; "Vanina," 1879; and "Bonheur Manqué," 1889, a little book of melancholy verses in which the author relates the memories of his lonely childhood. His dramatic works are as follows: "Le Vertige," 1873, a play in one act, represented at the Odéon, and marking the commencement of his dramatic success; and "Un Drame sous Philippe II.," 1875.

Estranged from his relatives and without money, Porto-Riche now saw several of his works rejected. The Comédie Française refused "Les Deux Fautes" (which, however, was later presented at the Odéon in 1878), "Le Calice," "Le Comte Marcelli," and "L'Infidèle," 1891; but in 1888 "La Chance de Françoise," a one-act piece in prose, presented at the Théâtre Libre, marked an epoch in the contemporary history of the theater, and through it he now ranks as the leader of a school. He has written also "Amoureuse," 1891; "Le Passé," 1897, a remarkable comedy which was revived at the Comédie Française in 1902; and "Théâtre d'Amour," 1898. Porto-Riche has likewise been the dramatic critic of the "Estafette," succeeding Armand Silvestre, and of "La France" and "La Presse."

BIBLIOGRAPHY: *Nouveau Larousse Illustré*; Lanson, *Histoire de la Littérature Française*, Paris, 1902; Galtier, in *Le Temps*, May 18, 1904.

S. J. KA.

PORTSEA. See PORTSMOUTH.

PORTSMOUTH: English fortified seaport on the coast of Hampshire. The Portsmouth (Portsea) congregation is one of the oldest in the English provinces, having been founded in 1747 with a rabbinate of its own. During the Napoleonic wars the commercial activity of Portsmouth as a garrison and naval town attracted a large number of Jews; and at that time there were two synagogues. After the peace of 1815, the Jewish inhabitants having diminished in numbers, the newly built edifice ceased to be used, and was finally transferred to a dry-goods dealer. The present synagogue is the earlier building, which was constructed in the style of the Great Synagogue, in Duke's place, London. At one time the entrance to the place of worship was gained through the slums of the town. More than fifty years ago this entrance fell into disuse, and a handsome new approach on the opposite side of the synagogue, in Queen street, was constructed. Following a medieval Jewish custom, the Portsmouth synagogue had at one time its hall and cooking-utensils for the celebration of Jewish weddings.

The social position of the Portsmouth Jews at the commencement of the nineteenth century may be inferred from the unfavorable estimate given in Marryat's novels; and there was formerly an inscription on one of the local places of amusement which read: "Jews and dogs not admitted."

The Portsmouth congregation was one of the first in connection with which religious classes were held for the instruction of the young. The Hebrew Benevolent Institution is one of the oldest Jewish charities, having been founded 100 years ago. Portsmouth has other Hebrew charities, but its most important institution is an educational one. In 1855 the late Lewis Aria, a native of Hampshire, bequeathed a large portion of his property to be applied, in the case of certain eventualities, to the establishment of a college for the support and education of young men desirous of being trained as Jewish ministers. The college was to be established

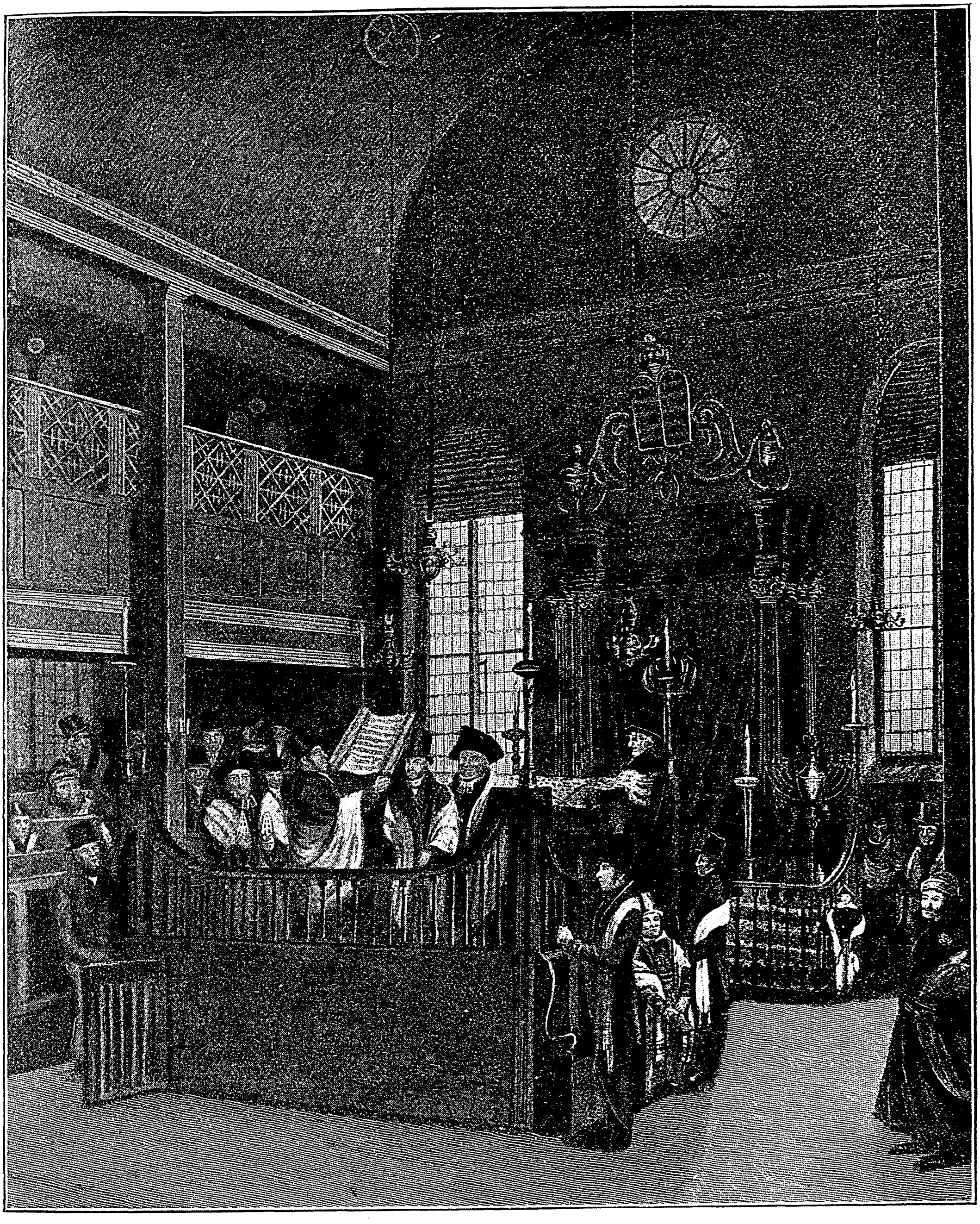

INTERIOR OF SYNAGOGUE AT PORTSMOUTH, ENGLAND.
(From a painting in the possession of Dr. H. Pereira Mendes, New York.)

at Portsea, and its advantages were to be restricted to natives of Hampshire. Nearly twenty years elapsed before this bequest became available. In 1874 the Aria College was established at Portsea in accordance with the testator's wishes; but the clause restricting its benefits to natives of Hampshire not being found practicable, the institution was thrown open to students for the Jewish ministry irrespective of birthplace. Several occupants of ministerial posts in England and America have graduated at this institution. The college has had two principals, the late A. F. Ornstein and I. S. Meisels. Isaac Phillips has ministered to the Portsmouth community for upward of thirty years.

At one time Portsmouth possessed a large convict prison which contained a number of Jewish prisoners; and Alderman A. L. Emanuel acted as honorary Jewish prison-visitor. Alderman Emanuel has been twice elected mayor of Portsmouth. The Jewish inhabitants of the town are estimated at 500, in a total population of 189,160.

Bibliography: *Jew. World*, Dec. 2, 1887; *Jew. Chron.* March 22, 29, 1872; *Jewish Year Book*, 1903.

J. I. H.

PORTUGAL (ancient **Lusitania**): Kingdom in the southwest of Europe. The condition of its Jews, whose residence in the country is contemporaneous with that of the Jews in Spain, while in general like that of their coreligionists in the neighboring kingdom of Castile, was in some respects different. The influence of the canonical law was felt much later here than in Spain and not so violently. Until the expulsion there were no active hostilities against the Jews in Portugal. Affonso Henriques (1139–85), the conqueror and first king of Portugal, found Jews already settled in Santarem, Lisbon, and Beja; and, according to Herculano, he is said to have found villages and localities which were wholly or to a great extent inhabited by Jews. He pursued the tolerant policy of his grandfather Alfonso VI. of Castile, and issued letters of protection to the Jews, as also to the Moors of Faro. He, moreover, employed Jews in his service, as, for instance, Dom Yaḥya ibn Ya'ish (ancestor of the widely branching Yaḥya family), who was his receiver of customs ("almoxarife"), and to whom he gave two estates (Aldeas dos Negros) which had belonged to the Moors (*c.* 1150). Affonso Henriques' son Sancho I. (1185–1211) also was tolerant; likewise Sancho's son Affonso II. (1211–23), who employed Jews as farmers of the taxes and as tax-collectors, although under him the hostile attitude of the Church began to be felt. Affonso confirmed the resolutions passed by the Cortes at Coimbra in 1211, to the effect that a Jew who had been baptized might not return to Judaism, and that no Jew might prevent his children from embracing Christianity or disinherit them for so doing. On the other hand, he opposed the promulgation of the canons of the Lateran Council (1215) with regard to the Jews. Affonso II. died under a ban, and his son Sancho II. (1223–46) continued the struggle with the Church. In spite of the canonical prohibition, he appointed Jews as tax-farmers. Probably it was he who appointed D. Joseph ibn Yaḥya as almoxarife; he also permitted him to build a magnificent synagogue in Lisbon (Carmoly, "Biographie der Jachiaden," p. 2, where עשר [5010 = 1250] should probably be read instead of עשרים [5020]).

In the Thirteenth Century.

In consequence of this favor shown to the Jews, Pope Gregory IX. sent an order to the bishops of Astorga and Lugo to protest against these infringements of ecclesiastical ordinances. The papal threats had little effect upon Affonso III. (1246–79), son of Sancho II., who had been deposed by the pope. The clergy complained to the latter in 1258 that the king gave to the Jews public offices in which they assumed authority over Christians, and that he did not compel them to wear the Jews' badge or to pay the tithe to the Church. This petition seems not to have had the desired effect on Affonso III. He commanded that Moorish slaves when bought by Jews should not obtain freedom, and that Christians should not evade payment of their debts by selling goods which they had mortgaged to the Jews (J. Mendes dos Remedios, "Os Judeus em Portugal," p. 427). Further, Affonso III. organized the internal affairs of the Jews of his kingdom, to whom Affonso I. had already granted autonomy in civil as well as in criminal cases. Above all he issued a decree regulating the rights and duties of the rabbis, which was revised in 1402 under John I. The "rabbi mór" (chief rabbi) stood at the head of the Portuguese Jews, and, like the "rab de la corte" (court rabbi) in Castile, was an officer of the crown and the most prominent person in the entire Jewry. He had his own seal, which bore the Portuguese coat of arms and the legend "Sello do Arrabbi Mór de Portugal." All his official documents began with the following words: "N. N., Arrabbi Mór, por meu Senhor El-Rey, das Communas dos Judeus de Portugal e do Algarve" (*i.e.*, "N. N., chief rabbi, through my lord the king, of the communities of the Jews in Portugal and Algarves"). On the rabbi mór devolved the duty of visiting all the communities of Portugal every year. He supervised the administration of legacies and funds for orphans, examined all accounts rendered to him by the directors and treasurers concerning the income and expenditure of the communities, and, through his "porteiro" (messenger), compelled tardy taxpayers to pay. He had authority to compel the communities to appoint local rabbis and teachers and to enforce the latter to accept the positions to which they had been elected. The local rabbi might not issue writs of protection except in cases where the royal provincial authorities were permitted to grant them. He might not, moreover, institute a general contribution, nor could he alienate real estate of the community without its assent. The rabbi mór was accompanied on his official tours by an "ouvidor" (chief justice), who was an expert in Jewish law; by a "chanceller" (chancellor), under whose supervision was the office of the seal; by an "escrivão" (secretary), who received and drew up the protocols; and by a "porteiro" (messenger), who was under oath and took charge of the occasional seizures, executed sentences of punishments, etc. The rabbi mór chose the chief justices for the seven provinces of

The Rabbi Mór.

His Duties and Staff.

the country, who were stationed at the respective capitals—at Oporto (Porto) for the province Entre-Douro-e-Minho; at Moncorvo for Tras-os-Montes; at Covilhã for Beira-Alta; at Viseu for Beira-Baixa; at Santarem for Estremadura; at Evora for Alemtejo; and at Faro for Algarve. Each provincial judge carried an official seal bearing the Portuguese coat of arms and the legend "Sello do Ouvidor das Communas de . . . ," and had a chancellor and secretary who might be either a Jew or a Christian. The judge decided cases which were brought before him on appeal or on complaint of the local rabbi. Each place in which a certain number of Jews resided had a local rabbi, who was chosen by the community and confirmed in office, in the name of the king, by the rabbi mór, to whom he was subordinate. The local rabbi had civil and capital jurisdiction over the Jews of his district, and to him was responsible the butcher ("degollador") appointed for the community. The butcher had to make a conscientious report to the tax-collector of the number of cattle and fowl killed by him.

Regulation of Jewish Internal Affairs.

The internal affairs of the Jewish communities were regulated by directors ("procuradores"), who were assisted on special occasions by confidential men ("homẽs boõs das communas" or "ṭobe ha-‘ir"). In each community was a notary to draw up written contracts. After the edict of John I. all documents had to be written in the language of the country, and not in Hebrew. The oaths of Jews in lawsuits among themselves or against Christians were very simple as compared with those of Jews in Castile, Aragon, and Navarre. The Jew swore in the synagogue with a Torah in his arm and in the presence of a rabbi and of a royal officer of the law. On Sabbath and feast-days Jews might not be summoned to court, nor could any legal proceedings be taken against them. It was strictly forbidden to cite a Jew before a Christian judge. Whoever acted contrary to this law was liable to a fine of 1,000 gold doubloons, and the rabbi mór was required to keep him in custody until the sum should be paid.

Taxation.

In Portugal, as in Spain, the Jews lived in separate "Juderias," or Jew lanes. The capital possessed the largest community, and Jews resided also in Alcaçar, Alcoitim, Aliezur, Alter-do-Chão, Alvito, Alvor, Barcellos, Beja, Bragança, Cacilla, Castro-Marim, Chaves, Coimbra, Couto, Covilhã, Elvas, Estremos, Alanquer, Evora, Faro, Gravão, Guarda, Guimarães, Lamego, Leiria, Loulé (which had its own Jew valley, Val de Judeo), Mejanfrio, Miranda, Moncorvo, Montemor, Oporto, Peñamaçor, Porches, Santarem (where the oldest synagogue was located), Silves, Tavira, Trancoso, Villa-Marim, Villa-Viciosa, and Viseu. The Jews of Portugal had to pay the following taxes: the "Juderega" or "Judenga," a poll-tax of 30 dinheiros, fixed here, as in Castile, in remembrance of the thirty pieces of silver paid to Judas Iscariot; a personal tax of 5 maravedis for every boy from seven to fourteen years of age, and 2½ maravedis for each girl from seven to twelve, 1 maravedi for every unmarried male over fourteen living in the home of his parents, and ½ maravedi for every unmarried female over twelve. Married people paid 20 solidi. The rabbinate tax, known as "Arabiado," fell to the crown. From the reign of King Sancho II., who was interested in the development of the navy, the Jews were obliged to pay a navy tax. For each ship fitted out by the king they had to provide an anchor and a new anchor-tow sixty ells long, or instead to make a money payment of 60 livres. A poll-tax of 1 maravedi was levied on them in several places, also a customs and a road tax, from which Christians were exempt. The Jews paid King Affonso IV. (1325–57) 50,000 livres annually in direct taxes. All that a Jew bought or sold was subject to a special tax—each head of cattle or fowl which he killed, every fish and every measure of wine that he bought. The special taxes, as in other states, were based on the principles then generally recognized with regard to the position of the Jews, but restrictions were first enacted upon recognition of the canonical law and its incorporation into the law of the land.

Favorable Attitude of Diniz.

Under Diniz (1279–1325), the son and successor of Affonso III., the Jews remained in the favorable situation they had enjoyed up to that time. This was due in no small measure to the influence which D. Judah, chief rabbi at that time, and D. Gedaliah, his son and successor, who were also the king's treasurers, had with the king. Gedaliah's representations as to the partiality of the judges was not without effect. The favor and protection, however, granted the Jews by the king increased the hatred of the clergy against them. They complained that Diniz permitted the presence of Jews at his court and entrusted them with official positions, that he did not compel them to wear badges, and that he allowed them the free exercise of their religion. "The Jews are becoming proud and conceited," they reported to Rome; "they adorn their horses with tassels, and indulge in a luxury that has an injurious effect on the inhabitants of the country." But not until the reign of Affonso IV. (1325–57), who was unfavorably disposed to the Jews, did the clergy accomplish anything with their complaints. Immediately after his accession the law was enforced by which Jews were prohibited from appearing in public without a badge—the six-pointed yellow star in the hat or on the upper garment—and were forbidden to wear gold chains. He limited their freedom of emigration, declaring that no one who owned property of the value of 500 livres might leave the country without royal permission, under penalty of forfeiting his property, which, together with that of those who went with him, would fall to the king. They had also to suffer from the growing hatred of the populace, incited by the clergy, who made the Jews responsible for the plague which raged in the year 1350. King Pedro I. (1357–67), however, who was a model of justice, protected them against the violence of the clergy and nobles (see Pedro I.), and under his benevolent rule their prosperity increased. His body-physician was Rabbi Mór D. Moses Navarro, who together with his wife established a large entail near Lisbon.

Under Ferdinand I. (1367–83), who was a spendthrift and who employed his Jewish treasurer D. Judah

Under Ferdinand I.

in his financial operations, and still more under the regency of his wife, the frivolous and highly unpopular Leonora, the Jews were prominent in Portugal. After the death of the king, Leonora deposed D. Judah and the Jewish collector of customs at Lisbon on the representations of the city deputies; but when she wished to have her daughter Beatrix and the latter's husband, John I. of Castile, recognized as regents of the country, and the people rebelled, killed Leonora's favorites, and proclaimed John vice-regent of the kingdom (1385), Leonora fled, accompanied by her confidants, the above-mentioned D. Judah and the wealthy D. David Negro-Yaḥya. Disputes between her and John I. of Castile, who waged war against Portugal, ended in an open breach on the occasion of the nomination to the head rabbinate of Castile. Leonora demanded the place for her favorite D. Judah, but the king, at the desire of his wife, appointed D. David Negro-Yaḥya. Embittered by this, Leonora plotted against the life of her son-in-law; but her plan was frustrated by D. David Negro, and Leonora was banished to a convent in Tordesillas; the life of D. Judah was spared on the plea of D. David Negro. The possessions of D. Judah, D. David, and other Jews who had sided with the banished queen and had fled from Portugal, were confiscated and given to the bravest knights by D. John, who became king after the withdrawal of the King of Castile (1411).

John I. a Friend to the Jews.

John I., in spite of the fact that he favored conversion and granted special privileges to the converted, was a friend and protector of the Jews. Through the efforts of Rabbi Mór D. Moses Navarro, they were shielded from the severe persecutions which their coreligionists in Spain experienced in 1391, and also from the zeal and sermons of conversion of Vicente Ferrer. John protected the Jews who had fled from the persecutions in Spain. On the other hand, he enforced the laws compelling the Jews to wear the badge and prohibiting them from entering Christian taverns or holding official positions; but these were often disregarded. Only a short time before his death (1433) he was accused of having Jewish physicians at the court and of permitting Jewish tax-collectors to exercise executive authority. His son Duarte (1433–1438) tried completely to separate the Jews from the Christian population, in spite of the influence exerted over him by his body-physician and astrologer Mestre Guedelha (Gedaliah) ibn Solomon ibn Yaḥya-Negro. When the latter, as is said, advised the king to postpone the ceremonies of coronation and the king refused to do so, he announced to him that his reign would be short and unfortunate. Duarte was indeed unfortunate in his undertakings. His brother D. Fernando, who borrowed large sums from D. Judah Abravanel and sent the king a Jewish surgeon, Mestre Joseph, from Fez, in 1437, died in a Moorish prison; and Duarte himself, while still in the full vigor of manhood, was carried off by the plague after a short reign. Under Duarte's son, the mild and gentle Affonso V. (1438–81), "who exercised justice and kindness toward his people," the Jews again enjoyed freedom and prosperity. It was their last tranquil period upon the Pyrenean peninsula. They resided outside the Juderias; they were distinguished from the Christians by no external tokens; and they held public offices. Affonso V. appointed D. Isaac Abravanel to be his treasurer and minister of finance, and several members of the Yaḥya family were received at court. Joseph ben David ibn Yaḥya stood in especial favor with the king, who called him his "wise Jew," and who, being himself fond of learning, liked to discuss scientific and religious questions with him (Ibn Verga, "Shebeṭ Yehudah," pp. 61 *et seq.*, 108 *et seq.*).

Revolt of 1449.

The favors shown to the Jews and the luxury displayed by them, which even the king with all his gentleness reproved, increased the hatred of the people more and more. In 1449 for the first time in Portugal this feeling broke out in a revolt against the Jews of Lisbon; the Juderia was stormed, and several Jews were killed. The king intervened, and imposed strict penalties on the ringleaders, but the complaints against the Jews continued. At the assemblies of the Cortes in Santarem (1451), Lisbon (1455), Coimbra (1473), and Evora (1481) restrictions were demanded. "When D. Affonso died," says Isaac Abravanel, "all Israel was filled with grief and mourning; the people fasted and wept."

Under John II.

Affonso was succeeded by his son John II. (1481–1495), a morose, distrustful person, who did away with the powerful lords and the house of Bragança in order to create an absolute kingdom, and seized their possessions for the crown. He showed favor to the Jews, and as often as it was for his advantage employed them in his service. His body-physicians were D. Leão and D. Joseph Vecinho, the latter of whom, together with D. Moses, the king's mathematician, had also made himself useful in the art of navigating; his surgeon was a D. Antonio, whom he induced to accept Christianity, and who then wrote a slanderous book against his former coreligionists. The king employed the Jews Joseph Capateiro of Lamego and Abraham of Beja to transact business for him. He was also friendly toward those Jews who, exiled from Spain, had sought refuge in Portugal; he promised to receive them for eight months in return for a poll-tax of 8 crusados to be paid in four instalments, and to provide enough ships for them to continue their journey. His only purpose in granting them protection was to replenish the state treasury. He appointed Oporto and other cities for their temporary residence, although the inhabitants protested. The number of immigrants amounted to nearly 100,000. From Castile alone more than 3,000 persons embarked at Benevento for Bragança; at Zamora, more than 30,000 for Miranda; from Ciudad-Rodrigo for Villar, more than 35,000; from Alcantara for Marvão, more than 15,000; and from Badajoz for Elvas, more than 10,000—in all more than 93,000 persons (Bernaldez, in A. de Castro, "Historia de los Judios en España," p. 143). John II. did not keep his promise. Not until after a long delay did he provide ships for them. The suffering which the emigrants were obliged to endure was terrible. Women and girls were outraged by the ship captains and sailors in the presence of their husbands and parents, and were then thrown into the water. The Portuguese chroniclers agree with Jewish historians in the description of these fiendish acts. Those who tarried in the country after the prescribed period were made slaves and given away. John went even further in his cruelty. He tore the little children away from the parents who remained behind, and sent them to the newly discovered island of St. Thomas; most of them died on the ships or were devoured on their arrival by wild beasts; those who remained alive populated the island. Often brothers married their own sisters (Usque, "Consolaçam," etc., p. 197a; Abraham b. Solomon, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 112). John II. is called "the Wicked" by Jewish historians and once also "the Pious."

Under Manuel the Great.

After John's death his cousin and brother-in-law D. Manuel, called "the Great," ascended the throne of Portugal (1495–1521). At first he was favorably inclined toward the Jews; perhaps through the influence of Abraham Zacuto, his much-esteemed astronomer; he restored to them the freedom which John had taken from them and generously declined a present of money which the Jews offered him in token of their gratitude. Political interests, however, brought about only too soon a change in his attitude. Manuel thought to unite the whole peninsula under his scepter by marrying a Spanish princess, Isabella, the young widow of the Infante of Portugal and daughter of Ferdinand of Aragon and Isabella of Castile. The latter couple, who had driven the Jews out of their own land (1492), made their consent dependent on the condition that Manuel should expel all the Jews from his country. He brought the matter before his state council, some members of which warned him against the expulsion of such a useful and diligent people, who would settle in Africa, where they would add strength to the Mohammedans and become dangerous to Portugal. On the other hand, the party hostile to the Jews referred to Spain and other states in which Jews were not tolerated. The king's course was decided by Isabella herself, who wrote to him to the effect that she would not enter Portugal until the land was cleaned of Jews (G. Heine, in Schmidt's "Zeitschrift für Geschichte," ix. 147). On Nov. 30, 1496, the marriage contract between Manuel and Isabella was signed, and on Dec. 4 of the same year the king issued an order at Muja (Muga), near Santarem, directing that all Jews and Jewesses, irrespective of age, should leave Portugal before the end of Oct., 1497, under penalty of death and confiscation of their property; that any Christian found concealing a Jew after the expiration of the prescribed period should be deprived of all his property; and that no future ruler on any pretext whatever should permit Jews to reside in the kingdom. The king granted the Jews free departure with all their property, and promised to assist them as far as possible (the decree of banishment, which, according to Zacuto, "Yuḥasin," p. 227 [where כ"דלדיזיימבר should be read instead of כ"ו], was issued Dec. 4, is found in the "Ordenaçoõs d' el Rey D. Manuel" [Evora, 1556]. ii. 41, and in Rios, "Hist." iii. 614 *et seq.*; see also "R. E. J." iii. 285 *et seq.*).

Forcible Baptism of Children.

In order to retain the Jews in the country as converts Manuel issued the inhuman decree that on a certain day all Jewish children, irrespective of sex, who should have reached their fourth year and should not have passed their twentieth should be torn from their parents and brought up in the Christian faith at the expense of the king. He did this "for reasons which compelled him to it," according to the assertion of Abraham b. Solomon of Torrutiel, on the advice of the converted Levi ben Shem-Ṭob ("Sefer ha-Ḳabbalah," ed. Neubauer, *l.c.* i. 114) and in opposition to the will of his state council assembled at Estremoz, which, with the noble bishop D. Fernando Coutinho at its head, emphatically declared against this enforced baptism. The Jews in Evora, as in the country generally, received the news of the intended deed on Friday, March 17, 1497; and in order that parents might not have time to get the children out of the way, the king had the crime committed on Sunday, the first day of the Passover, March 19 (not early in April, as is usually stated; see Zacuto, *l.c.* p. 227). According to Usque (*l.c.* p. 198), Jews up to the age of twenty-five years ("vintecinco annos"; not fifteen, as Grätz, "Gesch." viii. 392, declares) were taken; according to Herculano (*l.c.* i. 125), the age limit was twenty years (see also Goes, "Chron." xx. 19). Pathetic scenes occurred on this occasion. Out of sympathy and compassion many Christians concealed Jewish children that they might not be separated from their parents. Many parents smothered their children in the last farewell embrace or threw them into wells and rivers and then killed themselves. "I have seen with my own eyes," writes the noble Coutinho, "how a father, his head covered, with pain and grief accompanied his son to the baptismal font and called on the All-knowing as witness that they, father and son, wished to die together as confessors of the Mosaic faith. I have seen many more terrible things that were done to them." Isaac ibn Zachin, the son of an Abraham ibn Zachin, killed himself and his children because he wished to see them die as Jews.

Compulsory Conversion of 20,000 Jews.

As the last date for the departure of the Jews drew near the king announced after long hesitation that they must all go to Lisbon and embark there. About 20,000 persons flocked together to the capital and were driven like sheep into a palace with a seventeen-window front, destined for the temporary reception of foreign ambassadors. On its site to-day stands the Donna Maria Theater. Here they were told that the time allotted for their departure had elapsed, that they were now the king's slaves, and that he would deal with them according to his will. Instead of food and drink they received the visits of the converted Mestre Nicolão (body-physician to the young queen) and Pedro de Castro, who was a churchman and brother of Nicolão. All sorts of promises were made in the attempt to induce the Jews to accept Christianity. When all attempts to shake their faith had failed the king ordered his bailiffs to use force. The strongest and handsomest Jewish young men were dragged into church by the hair and beard to be baptized.

Only seven or eight heroic characters, "somente sete ou vito cafres contumasses," as Herculano reports from a manuscript, offered an obstinate opposition; and these the king caused to be transported across the sea. Among them were probably the physician Abraham Saba, whose two sons were forcibly baptized and thrown into prison; Abraham Zacuto, the mathematician and astrologer of D. Manuel; and the scholar Isaac b. Joseph Caro, who had fled to Portugal from Toledo and had here lost all his sons.

Protection for Maranos.

Even the Portuguese dignitaries, and especially Bishop Osorius, were deeply moved by this cruel compulsory conversion; and perhaps it was due to the latter that Pope Alexander VI. took the Jews under his protection. Manuel, perhaps advised by the pope to do so, adopted a milder policy. On May 30, 1497, he issued a law for the protection of the converted Jews, called "Christãos novos" (Neo-Christians), according to which they were to remain undisturbed for twenty years, the authorities to have during that time no right to impeach them for heresy. At the expiration of this period, if a complaint should arise as to adherence to the old faith only a civil suit was to be brought against them, and in case of conviction the property of the condemned was to pass to his Christian heirs and not into the fiscal treasury. The possession and use of Hebrew books were forbidden except to converted Jewish physicians and surgeons, who were allowed to use Hebrew medical works. Finally, a general amnesty was promised to all Neo-Christians (documents in Kayserling, "Geschichte der Juden in Portugal," pp. 347 *et seq.*).

Those Jews who were living as pretended Christians took the first opportunity to leave the country. Whoever could sold his property and emigrated. Large numbers of secret Jews set sail for Italy, Africa, and Turkey. Thereupon, on April 20 and 21, 1499, Manuel prohibited the transaction of business with Neo-Christians and forbade the latter to leave Portugal without the royal permission. They were thus obliged to remain in a country in which a fanatical clergy was constantly inciting against them a populace that already hated and despised them. In April, 1506, a savage massacre occurred in Lisbon. On April 19 and the following days over 2,000 (according to some over 4,000) secret Jews were killed in a most terrible fashion and burned on pyres. Manuel inflicted a severe penalty on the Dominican friars who were the leaders in the riot; they were garroted and then burned, while the friars who had taken part in the revolt were expelled from the monastery. The king granted new privileges to the secret Jews and permitted them, by an edict of March 1, 1507, to leave the country with their property. To show them his good-will he renewed the law of May 30, 1497, and on April 21, 1512, prolonged it for a further period of twenty years. In 1521, however, he again issued a law forbidding emigration under penalty of confiscation of property and loss of personal freedom.

Introduction of the Inquisition (1531).

So long as Manuel lived the Neo-Christians or Maranos were not disturbed, but under his son and successor, John III. (1521–57), the enmity against them broke out anew. On Dec. 17, 1531, Pope Clement VII. authorized the introduction of the Inquisition into Portugal, after the Maranos of that country had prevented it for fifty years. The number of Maranos who left the country now increased steadily, especially under the reign of King Sebastian (1557–78), who permitted them free departure, in return for the enormous payment of 250,000 ducats, with which sum he carried on his unfortunate war against Africa.

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Resettlement.

The anticlerical movement instituted by Marquis Pombal, the all-powerful minister of King Joseph I. (1750–77), lessened the rigor of the Inquisition. As early as May 2, 1768, the lists containing the names of the Neo-Christians were ordered to be suppressed; a law of May 25, 1773 (the year when the Jesuit order was abolished), decreed that all disabilities based on descent, chiefly directed against the Maranos, should cease; and finally the Inquisition, whose powers had been considerably restricted by a law of Sept. 1, 1774, was altogether abolished on March 31, 1821.

The first Jew to settle in Portugal after the expulsion of 1497 was Moses Levy, an English subject from Gibraltar ("Jew. Chron." Oct. 21, 1904, p. 10), although the treaty of Utrecht (1713), by which Gibraltar had been ceded to England, had expressly stipulated (article x.) that the Jewish subjects of England should not have the right of residence in Portugal. The statement of Thiers ("Histoire du Consulat et de l'Empire," xi. 71, Paris, 1851) that the French troops upon their invasion of Portugal in 1807 were hailed by 20,000 Jews, is certainly a gross exaggeration, as is also the statement ("Revue Orientale," 1841, vi.; reprinted in "Allg. Zeit. des Jud." 1841, p. 681) that there were 2,000 to 2,500 Jews in Portugal in 1825. It has been proved, however, that as early as 1801 the Jews of Lisbon bought a plot in the English cemetery of that city, where the oldest tombstone still extant bears the date of 1804. A formal motion, proposed by Joseph Ferrão in the Cortes, Feb. 26, 1821, to admit the Jews into the country, was defeated; and the constitution of 1826, while declaring Roman Catholicism to be the state religion, allowed foreigners freedom of worship, provided they conducted it in places not bearing the signs of a public house of worship.

Outside of Lisbon there is only one congregation in Portugal possessing a house of worship (erected 1850), namely, that of Faro; it numbers about fifteen families and dates from 1820. A few Jews are living in Evora, Lagos, and Porto; but they are not organized into congregations. A settlement, which has of late been steadily decreasing, exists in S. Miguel on the Azores; but it is so small that its members have to send to Gibraltar every year for some coreligionists in order to secure the required Minyan for the services of the great holy days.

The Jewish inhabitants of Portugal numbered in 1903 about 500 souls in a total population of 5,428,591. Most of them are merchants and shipowners, while a few are professors, among them being Jacob Bensaudo, who holds the chair of English at Porto and has published various text-books. James Anahory Athias is an officer in the navy ("Jew. Chron." Jan. 31, 1902). Lisbon has a rabbi, and Faro a ḥazzan. The rabbinical office in Lisbon was occupied for a long time by Jacob Toledano of Tangier, who died in 1899; the present (1905) incumbent is Isaac J. Wolfinsohn. Guido Chayes, Portuguese consul in Leghorn, was made a count by King Carlos in 1904 ("Vessillo Israelitico," 1904, p. 196). Sir Isaac Lyon Goldsmid was created Baron of Palmeira in 1845, and Sydney James Stern, now Lord Wandsworth, was created a viscount in 1895.

D.

PORTUGALOV, BENJAMIN OSIPOVICH: Russian physician and author; born at Poltava 1835; died at Samara 1896. After studying medicine at the universities of Kharkov and Kiev, he served for a time as army surgeon. He then settled in the government of Perm, where, however, he was not permitted to practise medicine. Portugalov therefore sought occupation in the field of literature. His first article ("Shadrinsk i Cherdyn") was published in the "Arkhiv Sudebnoi Meditziny"; his next contributions were to the "Dyelo" and "Nedyelya," mainly on hygienic subjects. At last an opportunity came to him to take up the practise of medicine; he was appointed city physician at Krasnoufimsk, in the government of Perm, thereafter becoming successively sanitary supervisor of two mining districts in the Ural Mountains and district physician (1870-1880) of Kamyshlova, Samara, etc. Portugalov devoted much of his time to philanthropic work, maintaining an especially active campaign against drunkenness. In his last years he expressed his sympathy with the New Israel movement then developing in Russia.

Portugalov's works include: "Voprosy Obshchestvennoi Gigiyeny" (1874); "Yevrei Reformatory" (St. Petersburg, 1882); "Znamenatelnyya Dwizheniya v Yevreistvye" (*ib.* 1884).

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POSEKIM. See Pesaḳ.

POSEN: Province of Prussia; formerly a part of the kingdom of Poland, it was annexed by the former country after the partition of the latter in 1772 and 1793. In the first half of the thirteenth century, when the Germans crossed the frontier and began to settle in the territory of Posen, a large number of Jews seem to have come with them. Even before that time, however, Jews were living in Great Poland, which covered a somewhat larger area than the modern province of Posen. Thus they are mentioned as residents of Deutsch-Krone in the eleventh century, of Gnesen in the eleventh and twelfth centuries, and of Meseritz in the fourteenth century. The dates of the first allusions to Jews in the principal cities of Great Poland are as follows: Kalisz, 1354; Posen, 1379; Peisern, 1386; Schmiegel, 1415; Inowrazlaw (Hohensalza), 1447; Schneidemühl, sixteenth century; Lenczyce, 1517; Schwerin-on-the-Warta, 1520; Bromberg, 1525; Fraustadt, 1526; Lowicz, about 1537; Prime, 1553; Brzeaz, 1555; Petrikau, 1555; Exin, 1559; Schrimm, 1573; Lissa, 1580 or shortly afterward; Schwersenz, 1590; Neustadt, 1595; Grätz, 1597; Kempen, seventeenth century, shortly after the founding of the city; Wronke, 1607; Warsaw, 1608; Krotoschin, 1617; Wreschen, 1621; Pakosch, 1624; Samter, 1626; Kolo, 1629; Fordon, 1633; Jarotschin, 1637; Nakel, 1641; Filehne, 1655; Kobylin, 1656; Rogasen, 1656; Lask, 1685; Wollstein, 1690; Rawitsch, 1692; Obornik, 1696; and Goslin, 1698. See Poland, under Russia.

In a document which was issued by Sigismund I., dated Aug. 6, 1527, R. Samuel Margolioth of Posen was confirmed as chief rabbi of Great Poland, and was vested with important powers over all the Jews of that district. The synod of Great Poland, which had at its disposal a stated clerk ("sofer medinah"), tax-assessors and tax-collectors, is first mentioned in 1597; it sat in that year and in 1609 at Posen, several times between 1635 and 1649 at Gnesen, in 1668 at Kalisz, in 1681 at Neustadt-on-the-Warta, in 1691 at Jarotschin, and in 1733 at Kobylin. Its functions included the election of the chief rabbi of Great Poland, the adoption of measures of protection against common dangers (especially the frequent charge of ritual murder), the collection of the poll-tax and of sums needed for the general welfare, the negotiation of loans for communal purposes, the subvention of works of Jewish literature, and approbations for printing (see Approbation).

During the Black Death.

The Jews of Great Poland were not exempt from persecution, which, however, generally occurred in times of war or economic depression. An outbreak against them took place on the German frontier in 1349, the year of the Black Death, when 10,000 Jews were killed, the commercial retrogression of Great Poland in the fourteenth century being ascribed to this persecution. Many Jews were martyred during the war between Sweden and Poland in 1656; and a smaller number died in the Northern war in 1707 and 1716. Social oppressions were frequently caused by the Catholic clergy and by the German merchants for religious and commercial reasons. The clergy first legislated concerning the Jews of Great Poland in 1267 at the

Council of Breslau, in accordance with the canons of the Lateran Council. The right to give permission for the building of new synagogues was reserved to the Archbishop of Gnesen and the Bishop of Posen. In the twelfth century Jews were employed at Gnesen as farmers of the mint and as coiners, a few under Boleslaw IV. (1146–73), and a larger number under Mieczyslav III. (1173–77, 1195–1202). The inscriptions on these coins are partly in pure Hebrew, and partly in Polish in Hebrew letters, as ברכה טובה, ברכות ברכה, משהא קרל פולסקי (*i.e.*, "Mieszko król Polski" [Mieszko, Polish king]), משקא יוסף ("[May God] increase Mieszko"), and אברהם בר יצחק. Similar coins are found in the cabinets of the Polish aristocracy, the Radziwills, Sapiehas, and others, in the Thomson collection at Copenhagen, and in the Pretorius collection at Breslau.

It is noteworthy that in the fourteenth century the "grod" or county courts took up the cases of Jewish creditors against their aristocratic debtors; that Jews were permitted to acquire land, a privilege which was subsequently repealed; that women as well as men engaged in money-lending; and that a case set for a Sabbath was postponed to another day on the Jews' account. It appears that all the Jews of Great Poland carried their cases against the aristocracy to the "grod" of Posen, not to the courts of the other cities. Although their condition was more favorable than in later centuries, as is evidenced by the fact that the epithet "unbelieving Jews," subsequently current, was not applied to them at that time, the general statutes of the archdiocese of Gnesen decreed that they should wear a piece of blood-red cloth on the breast. In general they were not permitted in the cities under the jurisdiction of prelates, and in some instances they were expelled from some of the other towns also.

Privileges and Jurisdiction.

In the following centuries the Jews were subjected to varying treatment, according as the cities or territories were under royal, ecclesiastical, or aristocratic dominion. The words of R. Moses Isserles, uttered with regard to Little Poland, are applicable to his coreligionists of Great Poland as well: "Every city has its special tax and its special governor; and even the king [of Poland] does not rule over them, but only their own lord of the manor." These lords granted privileges to their Jews, acted as their judges, and even sentenced them to death, while from them the numerous Jewish gilds received their statutes. The Jews followed many callings at this time, being tailors, furriers, bakers, braiders, butchers, glaziers, tanners, barbers, goldsmiths, gold-embroiderers, gold-refiners, jewelers, button-makers, capmakers, seal-engravers, silk-dyers, horn-workers, cooks, porters, musicians, etc.

In the course of centuries numbers of German Jews fled to Poland from the hardships which they suffered at home; in 1474, emigrants went from Bamberg to Posen; in 1510, from the electorate of Brandenburg to Meseritz; after 1670, from Vienna to Schwersenz; and in 1700, from Fulda to Schwerin-on-the-Warta.

The ritual of Great Poland differed in various points from that observed elsewhere, containing, for example, its own אל ארך אפים for morning worship on Mondays and Thursdays. Hebrew printing-presses existed at Lissa and Posen in the sixteenth century, although no extant work can with certainty be assigned to those establishments. Between 1772 and 1775 Frederick the Great held the northern part of the country, the so-called district of the Netze, which contained more than 6,000 Jews. It was contrary to the policy of Prussia to tolerate such a large number of Jews within its borders; and since they were not all engaged in profitable employments, Frederick decided to send at least two-thirds of them across the Polish boundary-line, a course from which his officials were unable for some years to dissuade him. Jewish affairs were regulated by the "General-Juden-Reglement" of Aug. 9, 1773, which deprived the Jews of their old privileges, their treatment being dictated by fiscal considerations. When the southern part of the country also came under Prussian rule, in 1793, one-twentieth of the population consisted of Jews. On the day on which homage was paid to the new ruler they recited a prayer in Hebrew and one in German, the latter composed by Hartwig Wessely. The status of the Jews was now determined by the "General-Juden-Reglement" of April 17, 1797, which aimed to make them, as mechanics and tradesmen, useful members of the state. Again they lost their old privileges; nor was there any improvement in their condition when, ten years later, the country was made part of the duchy of Warsaw. The monstrous kasher-meat tax was especially burdensome to the Jews. They rejoiced in their reunion with Prussia in 1815; but they did not obtain their promised political equality until the enactment of the "Jews' Law" of June 1, 1833; which conferred citizenship upon the wealthy and educated classes, and that of July 23, 1847, which put the Jews on a par with their brethren of the older Prussian provinces. The censuses of the Jews in the province are as follows: 43,315 in 1797 and 1804; 9,690 families in 1809; 65,131 Jews in 1825; 77,102 in 1840; 76,757 in 1849; 62,438 in 1875; 44,346 in 1890; and 40,019 in 1900. The decrease is due to emigration to the west of Europe and to foreign countries.

"General-Juden-Reglement."

The ghettos of Posen have produced many prominent men, such as the historians Heinrich Graetz of Xions and Julius Fürst of Zerkowo, the philosopher Moritz Lazarus of Filehne, the politician Eduard Lasker of Jarotschin, and the composer Louis Lewandowski of Wreschen.

The City of Posen: Posen, the capital of the province, containing (1903), among 117,014 inhabitants, 5,810 Jews, was always the principal community of Great Poland, except in the last two-thirds of the eighteenth century, when it temporarily gave place to Lissa; and it took precedence at the Council of Four Lands whenever that body assembled in Great Poland. The earliest Jewish settlement (probably on the right bank of the River Warta) in the city of Posen, was under the jurisdiction of the king, not of the municipality. Subsequently it included the Judenstrasse, the Schumacherstrasse, and a portion of the Wrackerstrasse. Most of the houses were built of wood, so that there were frequent conflagrations, with attendant robbery and murder; and the catastrophes of 1590 are commemorated in the elegies of two liturgical poets. The students of the Jesuit college became troublesome neighbors in 1573; and they were restrained from attacking the Jews only in consideration of a money payment. In the sixteenth century commerce was restricted, although at that time the Jews, who numbered 3,000, formed nearly one-half of the entire population. There were 49 stone houses in the Jews' street in the early part of the sixteenth century; 80 in 1549; 75 in 1590 before the fire of that year; 137 altogether in 1641; 98 in 1710; and 109 in 1714. At the beginning of the seventeenth century the community, in spite of its many sufferings, numbered 2,300 persons; but this number was subsequently reduced to the extent of one-half.

The following is a description of the communal constitution in the seventeenth and eighteenth centuries. At the head of the community were five "parnasim" (directors), assisted by three "ṭubim" and five councilmen, this board of thirteen being called a Kahal. Seven "memunnim" acted as a kind of police, and five municipal representatives ("ṭube ha-'ir") decided cases involving real estate, while seven men supervised the morals, etc., of the members, and the "parnase medinah" watched over Jews from other places who merely sojourned in Posen. Each synagogue had its directors; and artisans, working men, and even Jewish servant-girls, were organized in unions presided over by elected officers. There were several civil courts, in which the associate rabbis as well as the chief rabbi sat; and there was, furthermore, a mixed court in which Jewish and Christian judges decided cases between those of the two creeds. All these officials were under oath and, with the exception of the chief rabbi, were elected annually during the intermediate days of Passover by the "kesherim" (trusty men) of the congregation.

Increased Taxation.

In consequence of the Swedish war, political disorders, and accusations of ritual murder, which were especially virulent in 1736, the population diminished, while the debts to the nobility, churches, convents, and Catholic clergy increased rapidly, amounting in 1774 to the enormous sum of 947,546 gulden 19 groschen, which was reduced by a state commission to 686,081 gulden 20 groschen. These debts had not been entirely paid even as late as 1864. The community began to flourish under Prussian rule; and up to about 1850 was the largest in Prussia.

Posen has produced a large number of men prominent in many fields of activity. The first Talmudists of the city are mentioned about the middle of the fifteenth century; and the following rabbis have officiated there:

Pechno (mentioned 1389-93); **Moses Mariel** (*c.* 1455); **Moses b. Isaac Minz** (1474-1598); **Menahem Mendel Frank**; **Moses** (1516); **Samuel Margolioth** (*c.* 1527-51); **Schachno** (1544); **Solomon b. Judah Löbisch Liebermann** (*c.* 1551-57); **Aaron** (1557); **Eliezer Ashkenazi** (1580); **Solomon b. Judah Löbisch II.** (*c.* 1581); **Judah Löw b. Bezaleel** (1585-88, 1592); **Mordecai Jaffe** (*c.* 1599-1612); **Aaron Benjamin b. Ḥayyim Morawczyk** (*c.* 1623-31); **Simon Wolf b. David Tebele Auerbach** (*c.* 1625-29); **Ḥayyim b. Isaac ha-Kohen** (1630-35); **Moses b. Isaiah Menahem**, called **Moses Rabbi Mendels** (1635-41); **Sheftel b. Isaiah Horowitz** (1641-58); **Isaac b. Abraham** (1667-85); **Isaiah b. Sheftel Horowitz** (1688-89); **Naphtali Kohen** (1690-1704); **Jacob b. Isaac** (1714-29); **Jacob Mordecai b. Naphtali Kohen** (1732-1736); **Raphael Kohen** (1774-76); **Joseph Ẓebi Hirsch Janow b. Abraham** (1776-77); **Joseph (ha-Ẓaddiḳ) b. Phinehas** (1780-1801); **Moses Samuel b. Phinehas** (1802-6); **Akiba Eger** (1815-37); **Solomon Eger** (1839-52); **Moritz Goldstein** (preacher, 1848-53); **Joseph Perles** (at the Brüdergemeinde, 1862-71); **Wolf Feilchenfeld** (after 1872); and **Philipp Bloch** (at the Brüdergemeinde from 1871 to the present time, 1905).

Gnesen: According to a legendary account a synagogue existed at Gnesen as early as 905. At the end of the fifteenth and the beginning of the sixteenth century the Jews of Gnesen paid large taxes to the king. In 1499 Cardinal-Archbishop Frederick protected them against the exorbitant demands of the Jewish tax-collector; in 1567 they were given two royal letters of protection, one relating to the woolen trade, and the other regarding taxes unjustly collected from them; and four years later a Jew was placed under the exclusive jurisdiction of the king.

In 1582 the Jews made a contract for the construction of a synagogue, and in 1660, on the oath of one of the elders of the community, the king granted them a copy of their earlier privileges, which had been destroyed in a fire in 1637, as well as a general confirmation of their privileges. In 1654 Jesuit students plundered the Jews' street; and two years later some Jews were slain. The statute concerning tailors dates from 1779, Christian merchants being exempted by their statutes from receiving Jews into their gilds. The community of Posen raised a relief fund for its Gnesen brethren after the fire of 1710. In 1819 the archives were burned. In 1744 there were only 60 Jews in the city; but in 1793, when the Prussians took possession, there were 685, including 53 tailors, 10 butchers, and 6 furriers. By 1800 the Jewish population of Gnesen had increased to 761, and by 1857 to 1,750; but in 1900 it numbered only 1,179. The synagogue was built in 1846.

The following rabbis have officiated at Gnesen:

Benjamin, director of a Talmudic school (1560); **Uri Lipmann Ḥefeẓ b. Israel Seligmann** (1588); **Abraham b. Judah ha-Levi** (1605); **Samuel** (*c.* 1608); **Enoch b. Abraham** (1647, 1656); **Mordecai** (*c.* 1780); **Joel Heilprin** (*c.* 1820); **Gebhardt** (1847-52); **M. S. Zuckermandl** (1867); **M. Horovitz** (1875-78); **N. Ehrenfeld** and **M. Jacobson** (since 1890).

The community has numbered among its members liturgical poets, halakic codifiers, and authors of responsa.

Kempen: The Jews of Kempen received their privileges in 1674 and 1780 from the lords of the manor; and in 1689 a further privilege protecting them in the exercise of their worship was granted by the provost under orders from the assistant bishop of Breslau. The musicians had their own gild (this still numbered 26 members in 1864). In 1690 the ḥebra ḳaddisha was founded; and in 1797 the synagogue was built, after a conflagration had destroyed the greater part of the Jews' street. At that time there were 1,500 Jews in the city, constituting one-half of the population. In 1840 there were 3,559 Jews in a total population of 6,181; 3,282 in 1857; and 1,059 in 1900. In 1848 the community was ravaged by cholera.

The following rabbis have officiated at Kempen:

Moses b. Hillel (**"ha-Darshan,"** 1691); **Moses Manes** (*c.* 1770); **Meshullam Zalman Kohen** (*c.* 1784); **Joseph M. M.** (*c.* 1800); **Israel Jonah Landau** (1820, 1823); his son **Joseph Samuel Landau** (d. 1837); Israel's son-in-law **Mordecai Zeeb Ashkenazi**; **Meïr Löbush ben Jehiel Michael Malbim** (1841–56); **Jacob Simḥah Rehfisch**; and **L. Münz**, the present (1905) incumbent.

Among the Jews of Kempen have been translators of prayers, authors of Talmudic novellæ, poets, writers, authors of responsa, and preachers.

Krotoschin: The community of Krotoschin suffered so severely by sword and famine during the Swedish war in 1656 that only fifty families remained out of 400. It quickly revived, however, and after the second half of the seventeenth century the Jews were in close industrial relations with Silesia, and had their own synagogue at Breslau, while their Talmud Torah was one of the foremost of the country. Krotoschin, like Posen, Lissa, and Kalisz, was one of the leading communities of Great Poland, sending representatives to the general synod of Great Poland and to the Council of Four Lands. In a document dated 1773 it is called an "important community, with many sages and men learned in the Law." In 1710 it suffered from a conflagration, receiving aid from Posen. The mutual rights of Jews and Christians as regards liquor licenses were defined in 1726 and 1728, and the statutes of the lord of the manor were promulgated in the latter year and in 1730. In 1738 a fee for every corpse taken to Krotoschin had to be paid to the pastor of each place through which the cortège passed; and in 1828 the recruits' tax was levied in consequence of a conflagration. The synagogue, which was dedicated in 1845, was at that time the finest in the province. In 1800 there were 1,701 Jews in the city, forming the third largest community of Posen. In 1837 there were 2,213 Jews at Krotoschin; 2,098 in 1857; and 670 in 1900.

The following is the list of rabbis:

Hirsch b. Samson (*c.* 1617); **Menahem Man Ashkenazi** (*c.* 1648); **Israel Heilprin**; **Menahem Mendel b. Meshullam Auerbach** (1673; d. 1689); **Ezekiel b. Meïr ha-Levi** (1691, 1700); **Mordecai** (before 1715); **Löb Munk**; **Menahem Mendel Jankau (Jenikau?)** (1726); **Menahem Mendel Auerbach b. Moses** (1732, 1755); **Meshullam Zalman Kohen** (*c.* 1760–70); **Aryeh Löb Caro** (*c.* 1779); **Benjamin b. Saul Katzenelnbogen** (1785, 1792); **Ẓebi Hirsch b. Raphael ha-Kohen** (1825); **Raphael Ẓebi**; **Israel b. Judah Löb** (1844); **Samuel Mendelsohn**, acting chief rabbi (1853, 1858); **David Joël** (1871, 1880); **Eduard Baneth** (1882–95); and **H. Berger**, the present (1905) incumbent (since 1895).

In 1833 a Hebrew printing-press was founded, which has issued a large number of works. This community has numbered among its members many prominent scholars and writers, authors of sermons and of halakic and haggadic novellæ, commentators on the Bible, patrons of Jewish science, grammarians, bibliographers, and printers.

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D. L. LEW.

PÖSING or **BÖSING** (Hungarian, **Bazin**): Small town in the county of Presburg, where on May 27, 1529 (Friday, Siwan 13), thirty Jews were burned to death on the accusation of having murdered a Christian child for ritual purposes. The charge was invented by the lord of the place, Franz, Count of St. Georgen and Pösing, who wished to rid himself of the debts which he owed to the Jews of Marchegg and Pösing. Isaac Mandel, prefect of the Hungarian Jews, demanded protection and justice at the hand of King Ferdinand I. for the Jews of both these places; but the feudal lord did not heed the king's warning. The memor-book of the Cracow ḥebra ḳaddisha records the names of those who suffered death at this time. In order to witness the martyrdom the inhabitants of Neisse, Olmütz, and Vienna, as well as those of the neighboring cities, poured into Pösing. Among those who suffered was Moses b. Jacob Kohen, who with his children voluntarily cast himself into the flames. The Jews of Marchegg were saved, as in the meantime the missing child was found alive.

For centuries after this event Jews were not permitted to live in Pösing, nor even to spend a night there. When a Pösing senator gave shelter to the Jew Lazar Hirsch, the excited populace besought King Leopold I. (1657–1705) to confirm their old right of prohibiting Jews from sojourning there. The king decided in favor of the town, and Lazar Hirsch was compelled to remove to the estate of the counts of Palffy.

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D. A. Bü.

POSNANSKI, ADOLF: Austrian rabbi; born at Lubraniec, near Warsaw, June 3, 1854; educated at the gymnasium, the university, and the rabbinical seminary at Breslau, where he worked under Heinrich Graetz and Manuel Joël, and at the Sorbonne in Paris, where he was reader to the Orientalist Joseph Derenbourg. While a student at Breslau he gave religious instruction in the secondary schools of that city, and officiated as rabbi at Reichenberg, Bohemia, from 1888 to 1891, when he was called to Pilsen. Posnanski is a member of the board of directors of the Gesellschaft zur Förderung der Wissenschaft des Judenthums at Berlin.

His publications are as follows: "Ueber die Religionsphilosophischen Anschauungen des Flavius Josephus," Breslau, 1887; "Shiloh: Ein Beitrag zur Geschichte der Messiaslehre; i. Theil, Die Auslegung von Genesis c. 49, v. 10 im Altertum bis zu Ende des Mittelalters," Leipsic, 1904, containing also quotations from Hebrew and Arabic manuscripts together with rare prints.
S. A. Ki.

POSNER, CARL: German physician and medical writer; born at Berlin Dec. 16, 1854; son of Louis Posner; educated at the universities of Berlin, Bonn, Strasburg, Leipsic (Ph.D. 1875), and Giessen (M.D. 1880). From 1878 to 1880 he was assistant in the pathological institute at Giessen; and till 1886 assistant of Fürstenheim in Berlin, where he settled as a physician. He became privat-docent in 1890, and received the title of professor in 1895.

Since 1889 Posner has been editor of the "Berliner Klinische Wochenschrift," and since 1894 of Virchow's "Jahresbericht über die Leistungen und Fortschritte in der Gesammten Medizin." Among his works may be mentioned: "Diagnostik der Harnkrankheiten," 1893 (2d ed. 1896); and "Therapie der Harnkrankheiten," 1895 (2d ed. 1898).

Bibliography: Pagel, *Biog. Lex.*
S. F. T. H.

POSNER, DAVID BEN NAPHTALI HERZ: Polish Talmudic compiler; lived about the middle of the seventeenth century in Posen, and later in Krotoschin. He was the author of "Yalḳuṭ Dawid" (Dyhernfurth, 1691), homiletic collectanea on the Pentateuch from the Talmud, the Midrashim, and the post-Talmudic authors. The work was edited by his father, Naphtali Herz Spitz. Fuenn's opinion ("Keneset Yisrael," p. 248) that David is identical with David Tebele Posner, author of "Sha'are Ẓiyyon," seems to be erroneous.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 66; Steinschneider, *Cat. Bodl.* col. 863; Brann, in *Monatsschrift*, 1896, p. 524.
E. C. I. Ber.

POSNER, KARL LUDWIG VON: Hungarian manufacturer; born 1822; died 1887 at Budapest. In 1852 he founded the largest printing, lithographing, and bookbinding establishment in Hungary; and he was sent by his government as a commissioner to the expositions of London (1871), Vienna (1873), and Triest (1882). In 1884 he was empowered by Trefort, the minister of education, to introduce the reproduction of maps into Hungary; and that country is greatly indebted to him in connection with the graphic arts and the paper industry. King Francis Joseph I. ennobled him in 1873, and bestowed upon him the title of royal councilor in 1885. His work is successfully carried on by his son **Alfred.**

Bibliography: *Pallas Lex.* xiv.
S. L. V.

POSNER, MEÏR (called also **Munk** or **Meïr Pinner**): Prussian rabbi; born 1735; died at Danzig Feb. 3, 1807. He was rabbi of the Schottland congregation in Danzig from 1782 till his death.

Posner was the author of "Bet Meïr" (Frankfort-on-the-Oder, 1787; Lemberg, 1836), a commentary on the Shulḥan 'Aruk, Eben ha-'Ezer, and novellæ thereon, entitled "Ẓal'ot ha-Bayit," published together with the former work.

Bibliography: Fürst, *Bibl. Jud.* iii. 117–118; Benjacob, *Oẓar ha-Sefarim*, p. 74, No. 355.
D. S. O.

POSNER, SOLOMON ZALMAN: Polish rabbi; born at Landsberg about 1778 (?); died in Loslau in 1863; son of Joseph Landsberg, rabbi of Posen. At Solomon's wish his sons erected a wooden monument over his grave at Loslau.

Posner was the author of several as yet unpublished works, among which are: "Zemir 'Ariẓim," an apologetic work written against young persons who consider the study of the Talmud unnecessary; "Gal 'Ed," moral and instructive letters for sons when leaving the paternal house to attend the yeshibah; "Nir Rash," commentary on the whole Pentateuch, with various notes on Rashi; "Dodo Yegallenu," novellæ on the Talmud; "Bet ha-Niẓoẓ," introduction to the Talmud; "Noṭer ha-Keramim," advice to fathers concerning the support of their families and the education of their children.

In 1870 there appeared in Krotoschin a book entitled "To'ar Pene Shelomoh," which contained, besides Posner's biography after his marriage, biographies of his ancestors as far back as the beginning of the seventeenth century, together with much that refers to the history of civilization at that time and in the eighteenth century. Scholars, however, disagree as to whether the "To'ar" is Posner's own work or a revisal of a manuscript of his, by his eldest son, **Moses,** who was once rabbi of Posen.

Bibliography: *To'ar Pene Shelomoh*, Krotoschin, 1870; *Ha-Meliẓ*, April 17, 1887, p. 906.
E. C. S. O.

POSQUIÈRES (פותייקיירש or פושקירה) or **VAUVERT:** Town in the department of the Gard, France, where Jews are known to have lived since the twelfth century. When Benjamin of Tudela visited the city, about 1165, the community was composed of forty members, among whom he mentions Joseph ben Menahem, Benveniste, Benjamin, and Abraham and Isaac ben Moses ("Itinerary," i. 5). At its head was Abraham ben David (RABaD III.); his school was attended by many students from distant countries, whom he welcomed with much hospitality. In 1172 Abraham suffered a short imprisonment, at the close of which his persecutor, Elzéar, the seignior of Posquières, was summoned to Carcassonne by his suzerain, Count Roger II., to explain his conduct toward the famous opponent of Maimonides. It was doubtless after this event that Abraham quit Posquières, to reside sometimes at Lunel and sometimes at Montpellier, but chiefly at Nîmes, where he lived for many years, thus gaining the surname of "Nemsi" (scholar of Nîmes), or "Master of the City of the Woods" ("Rabbi mi-Ḳiryat Ye'arim"). Some Jewish natives of Posquières are mentioned as living at Carpentras in 1400 and at Perpignan in 1413 and 1414. Among the scholars of the city were: Isaac the Blind or Isaac of Posquières, "Father of the Cabala"; his nephew Asher ben David ben Abraham ben David; and the Biblical commentator Menahem ben Simeon.

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G. S. K.

POSREDNIK. See PERIODICALS.

POSSART, ERNST VON: German actor and author; born at Berlin May 11, 1841. When seventeen years old he was apprenticed to the Schroeder'sche Buch- und Kunst-Handlung, a well-known publishing-house in Berlin, where he became acquainted with the actor Kaiser, who offered to teach him elocution without compensation. After studying for three years, Possart, in 1861, made his début at the Urania amateur theater, Berlin, as *Riccaut* in "Minna von Barnhelm" and *Iago* in "Othello," and with such success that he was engaged to play second character rôles at the city theater of Breslau. There he stayed till 1862, when he accepted an engagement at a Berlin theater, to play leading parts. The following year he was in Hamburg, impersonating the characters formerly undertaken by Görner. From 1864 to 1887 he was connected with the Munich Royal Theater, playing the leading rôles, and becoming in 1873 chief stage-manager ("Oberregisseur"). In 1878 he received the titles of professor and director of the Royal Theater. During his vacations he accepted engagements at the principal German theaters in Europe. From 1880 he produced plays in Munich, with all-star casts. During the five years following his resignation (1887–92) he starred at the leading theaters, visiting America in 1888 and 1890. In 1892 he returned to the Royal Theater as "Generaldirektor," becoming "Intendant" in 1895 and being knighted by the crown of Bavaria. He still (1905) resides in Munich.

Ernst von Possart.

His talent as actor and manager is equally great; his judgment of the capability of different actors is remarkable, always recognizing and assigning to each individual the part most suited to him; and he has the faculty of giving life and importance to minor parts. He is also very successful as an instructor, having been the teacher of many actors now prominent.

Possart is at present the foremost of German actors. His repertoire is manifold. He has appeared in Schiller's dramas as *Franz Moor*, *Burleigh*, *Talbot*, *Landvogt Gessler*, *König Philipp*, and *Octavio Piccolomini*; in Lessing's, as *Nathan der Weise* and *Marinelli*; in Goethe's, as *Carlos*, *Mephisto*, *Antonio*, *Alba*, and *Vansen*; in Shakespeare's, as *King John*, *Richard II.*, *Richard III.*, *Hamlet*, *Lear*, *Shylock*, and *Iago*; in Byron's "Manfred" as *Manfred*; in Björnson's "Fallissement" as *Berent*; in Töpfer's "Des Königs Befehl" as *Friedrich der Grosse*; and in Heigel's "Josephine Bonaparte" as *Napoleon*. One of his greatest characters is that of the Jew in "L'Ami Fritz."

Under Possart's directions was built the Prinzregenten Theater at Munich, where under his management the great works of Wagner and Mozart have been ably reproduced.

Possart is the author of: "Königliche Theaterschule München," 1877; "Ueber die Gesammtaufführung des Goethe'schen Faust," 1895; "Die Neueinstudierung und Neuaufführung des Mozart'schen Don Giovanni, der Zauberflöte, des Wallenstein"; "Das Recht des Herzens," drama, 1898; "Im Aussichtswagen," comedy, 1898; "Aus Meinen Erinnerungen," Munich, 1901 (first appeared in the "Münchner Allgemeine Zeitung"); "Festvortrag in der Deutschen Shakespeare Gesellschaft zu Weimar," Weimar, 1901. He has also edited Shakespeare's "King Lear" (1875), "The Merchant of Venice" (1880), "Coriolanus" (1882), and "Pericles" (1884).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*.

S. F. T. H.

POSSART, FELIX: German landscape and genre painter; born in Berlin March 7, 1837. He at first intended to pursue a juridical career, and held for some years an office as "Amtsrichter" in his native town; but at length his love for painting became so strong that he decided to devote his entire time to this art. He studied assiduously under Eschke and Gude, and devoted himself especially to painting scenes and landscapes of southern Spain, which country he visited several times, first in 1882. He traveled extensively also in the Black Forest, the Bavarian highlands, Switzerland, and Italy.

Of his paintings the following may be mentioned: "Interior of Alcazar, Seville"; "Moorish House in Granada"; "The Lion Court in the Alhambra"; "View of the Alhambra from Darrothal"; "The Interior of the Cautiva Tower of the Alhambra"; "Frigidarium of the Moorish Bath in the Alhambra"; "The Escorial"; "Landscape of Southern Spain"; "Fort Alicante"; "In the Alhambra's Myrtle-

Grove"; "View of Tangier"; "Christ's Entry into Jerusalem"; and "The Lord's Supper."

BIBLIOGRAPHY: Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898; *Meyers Konversations-Lexikon*, Berlin, 1897.

S. F. C.

POSVELLER, ABRAHAM ABELE. See Abraham Abele ben Abraham Solomon.

POTCHI, MOSES: Karaite scholar; lived at Constantinople in the second half of the sixteenth century. He belonged to the Maruli family, the name of which was adopted by his son Joseph. Simḥah Luzki attributes to Potchi the unpublished work "Shelemut ha-Nefesh," which deals with the creation of the world, the existence of God, and similar subjects. A poem by Potchi, eulogizing the "Sha'ar Yehudah" (Constantinople, 1581) of Judah Poki, is prefixed to that work.

BIBLIOGRAPHY: Simḥah Luzki, *Oraḥ Ẓaddiḳim*, p. 26a; Fürst, *Gesch. des Karäert.* iii. 23; Neubauer, *Aus der Petersburger Bibliothek*, p. 64; Gottlober, *Bikkoret le-Toledot ha-Ḳara'im*, p. 204.

K. I. Br.

POTIPHAR (פוטיפר) or **POTI-PHERAH** (פוטי פרע): Name of an Egyptian officer. The form "Potiphar" is probably an abbreviation of "Poti-phera"; the two are treated as identical in the Septuagint, and are rendered Πετρεφῆς or Πετεφρῆς. "Poti-phera" is the Hebrew rendering of the Egyptian "P'-di-p'-R'" = "He whom Ra [*i.e.*, the sun-god] gave." This name has not been found in Egyptian inscriptions; but names of similar form occur as early as the twenty-second dynasty.

Potiphar was the Egyptian officer to whom Joseph was sold (Gen. xxxvii. 36, xxxix. 1). He is described as a "saris" of Pharaoh, and as "captain of the guard" (Hebr. שר הטבחים). The term "saris" is commonly used in the Old Testament of eunuchs; but occasionally it seems to stand in a more general sense for "court official," and sometimes it designates a military officer (II Kings xxv. 19; comp. *ib.* xviii. 17; Jer. xxxix. 3, 13). The second title, "captain of the guard," is literally "chief of the slaughterers," and is interpreted by some to mean "chief of the cooks" (comp. I Sam. ix. 23, 24, where טבח = "cook"). The former is much the more probable meaning here, and is supported by the closely corresponding title (רב הטבחים) of one of the high military officers of Nebuchadnezzar (II Kings xxv. 8, 10; comp. Dan. ii. 14). Nothing, however, of this office is definitely known from Egyptian sources.

Poti-pherah was a priest of On (Heliopolis), whose daughter Asenath became the wife of Joseph (Gen. xli. 45, 50; xlvi. 20). See also Joseph.

E. G. H. J. F. McL.

POTOCKI (POTOTZKI), COUNT VALENTINE (ABRAHAM B. ABRAHAM): Polish nobleman and convert to Judaism; burned at the stake at Wilna May 24, 1749. There are several versions of the remarkable story of this martyr, whose memory is still revered among the Jews of Russia as that of the **Ger Ẓedeḳ** (righteous proselyte). A Russian translation, from the Polish of Kraszewski's "Wilna od Poczátkow Jego do Roku 1750," in which he claims to have followed a Hebrew original, relates that young Potocki and his friend Zaremba, who went from Poland to study in Paris, became interested in an old Jew whom they found poring over a large volume when they entered his wine-shop. His teachings and explanations of the Old Testament, to which they, as Roman Catholics, were total strangers, so impressed them that they prevailed upon him to instruct them in Hebrew. In six months they acquired proficiency in the Biblical language and a strong inclination toward Judaism. They resolved to go to Amsterdam, which was one of the few places in Europe at that time where a Christian could openly embrace Judaism. But Potocki first went to Rome, whence, after convincing himself that he could no longer remain a Catholic, he went to Amsterdam and took upon himself the covenant of Abraham, assuming the name of Abraham ben Abraham.

After residing a short time in Germany, which country he disliked, he returned to Poland, and for a time lived among the Jews of the town of Ilye (government of Wilna), some of whom seemed to be aware of his identity. While in the synagogue of Ilye one day he was irritated into commenting severely upon the conduct of a boy who was disturbing those occupied in prayer and study. The boy's father was so enraged that he informed the authorities that the long-sought "Ger Ẓedeḳ" was in Ilye. Potocki was arrested; the entreaties of his mother and friends failed to induce him to return to Christianity; and after a long imprisonment he was burned alive in Wilna, on the second day of Shabu'ot. It was unsafe for a Jew to witness the burning; nevertheless one Jew, Leiser Zhiskes, who had no beard, went among the crowd and succeeded by bribery in securing some of the ashes of the martyr, which were later buried in the Jewish cemetery. A letter of pardon from the king arrived too late to save the victim.

Potocki's comrade Zaremba returned to Poland several years before him, married the daughter of a great nobleman, and had a son. He remained true to the promise to embrace Judaism and took his wife and child to Amsterdam, where, after he and his son had been circumcised, his wife also became a Jewess; then they went to Palestine.

There is reason to believe that the actual teacher of Potocki, perhaps the one who induced the two young noblemen to embrace Judaism, was their own countryman Menahem Man ben Aryeh Löb of Visun, who was tortured and executed in Wilna at the age of seventy (July 3, 1749). Tradition has brought this Jewish martyr into close connection with the "Ger Ẓedeḳ," but fear of the censor has prevented writers in Russia from saying anything explicit on the subject.

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H. R. P. Wi.

POTSDAM: City in the Prussian province of Brandenburg. It was the residence of the electors of Brandenburg; and here the Great Elector, Frederick William, ratified May 20, 1671, the agreement by which he permitted fifty families of the Vienna exiles (comp. Jew. Encyc. ii. 329, iii. 70) to settle in his dominions. David Michel is the first Potsdam Jew of whom there is record. His name occurs in a document of 1690. In the catalogue of the visitors to the Leipsic fair, Jews of Potsdam are mentioned in 1693 and 1694. The foundation of the congregation, however, dates from the first half of the eighteenth century, when David Hirsch (Präger) received (1730) special letters of protection to enable him to establish silk- and velvet-factories in Potsdam. Other Jewish manufacturers, similarly privileged, soon followed; and in 1743 the congregation, numbering ten families, acquired a cemetery. In 1754 it engaged a ḥazzan, who acted as sexton also, and in 1760 a rabbi, Jehiel Michel, from Poland, who officiated until 1777. In 1767 the first synagogue was dedicated in the presence of the Prince and Princess of Prussia. The report, however, that King Frederick the Great erected this synagogue at his own expense is a legend, based on the fact that he granted the congregation a loan.

The various Jew taxes, to which in 1769 the compulsory purchase of china from the royal porcelain-factory (comp. Jew. Encyc. v. 502b) was added, and the heavy burden of the mortgage on the synagogue, brought the congregation to the verge of financial ruin; but the new constitution, passed in 1776, and the repeal of the law compelling the Jews to buy the royal china restored order. Both Frederick William II. and Frederick William III. showed their interest in congregational affairs by granting subsidies for the remodeling of the synagogue. The congregation showed its patriotism by giving up the silver ornaments of the synagogue for the war fund in 1813. One of its members, Marcus Liebermann, was killed in the war of 1813, and thirteen members of the congregation fought in the Franco-Prussian war (1870–71), one of whom was decorated with the Iron Cross for bravery displayed on the battle-field of Spichern.

A new constitution was adopted in 1888; and the new synagogue, built at a cost of 120,000 marks, was dedicated June 17, 1903. In Jan., 1905, the city council passed an ordinance prohibiting the Sheḥiṭah ("Allg. Zeit. des Jud." Jan. 13, 1905).

Of the rabbis of Potsdam after the above-mentioned Jehiel Michel the following are known: David Koppel Reich, who was bookkeeper in one of the manufactories and officiated temporarily after Jehiel Michel's death; Samuel Apolant (1851–57); Tobias Cohn (1857–96); Paul Rieger (1896–1902); and Robert Kaelter (since 1902). Of the prominent men who were born at Potsdam may be mentioned: the engraver Abraham Abrahamson; the inventor of galvanoplasty, Moritz Hermann von Jacobi; his brother, the mathematician Karl Gustav Jakob Jacobi; the poet, physician, and privy councilor B. Zelenziger; and the medical professors Julius Hirschberg, Martin Bernhardt, and Max Wolff.

In 1900 the Jews of Potsdam numbered 442 in a total population of about 60,000.

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D. R. Ka.

POTTERY.—Biblical Data: There can be no doubt that the Israelites first learned the art of making pottery on Palestinian soil. The nomad in his continual wanderings can not use the breakable wares of the potter; and the proper vessels for the latter's use are the leathern bag and hollowed fruits or wooden bowls. Even after their settlement the Israelites seem to have maintained for some time a disinclination to the use of earthen vessels; and mention of earthenware occurs in only one passage in early literature (II Sam. xvii. 28). Naturally the Canaanites were the teachers of the Israelites; but no doubt the Canaanites in their turn learned the potter's art from the Phenicians, who supplied foreign countries with pottery, and who, perhaps, even went through Palestine peddling their wares. The handicraft does not appear to have developed until the time of the later kings.

The process by which pottery is made was familiar to the Prophets and to the people. They understood the kneading of the potter's clay ("ḥomer"), which was trodden by the feet (Isa. xli. 25); and Jeremiah mentions the potter's disks ("obnayim"), which, as the name indicates, were two in number, revolving one above the other. The lower and larger disk was set spinning by the feet, while the clay, placed on the upper disk, which followed the motion of the lower one, but could be turned in the opposite direction also, was molded with the hands into the desired shape. The process of burning and glazing vessels is not mentioned until considerably later (comp. Prov. xxvi. 23; Sirach [Ecclus.] xxviii. 34); but there can be little doubt that the Canaanites, and through them the Israelites, learned this part of the craft from the Phenicians at a rather early period. In Jeremiah's time a potter's workshop was probably located in one of the valleys in the neighborhood of the Potters' Gate (comp. Jer. xviii. 1 *et seq.*, xix. 1).

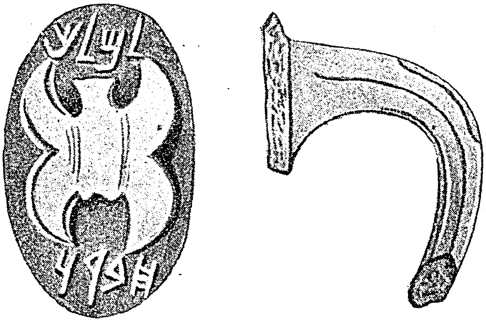

Royal Stamp on Jar-Handle.
(In the possession of the Palestine Exploration Fund.)

The custom of making colored drawings on the vessels was probably also of Phenician origin, and was known at an early period, certainly in pre-exilic times. Some finds at Jerusalem, showing careful execution, must, from their location in the lowest strata, be assigned to the time of the Kings. Compared with these the finds at Tell al-Ḥasi seem very primitive. Perhaps the former are of Phenician workmanship and the latter are domestic imitations. The ornaments in both cases are purely geometric.

It is known that earthenware was frequently used as a symbol of fragility and of that which may be

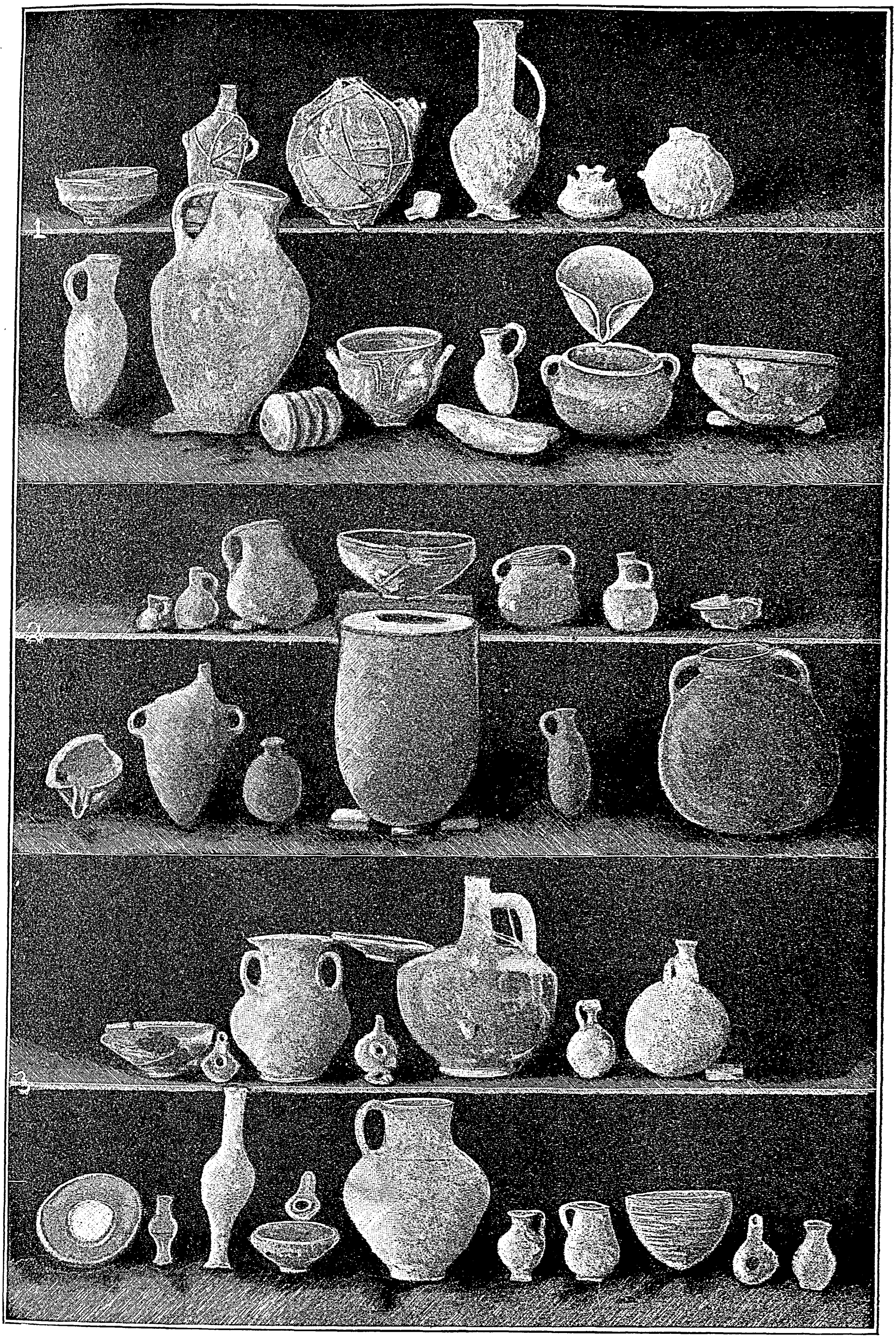

POTTERY DISCOVERED IN PALESTINE.
1. Pre-Israelitic Period. 2. Jewish Period. 3. Seleucidan Period.
(From Bliss and Macalister, "Excavations in Palestine.")

quickly and completely destroyed (comp. Ps. ii. 9; Isa. xxii. 34; Jer. xix. 11). God, as the Creator, especially as the Creator of man and as the Lord who decides the fate of individuals and nations according to His judgment, is often likened to a potter (Isa. xxix. 16, xlv. 9, lxiv. 8; Jer. xviii. 6, xix. 11; Sirach [Ecclus.] xxxiii. 13). It is probable that the reference in Zech. xi. 13 is to the Temple treasure ("ha-oẓar") and not to the potter ("yoẓer").

E. G. H. W. N.

Various Strata.

Early Pre-Israelitic Period: This period begins with the earliest known pottery (probably before 1700 B.C.), and ceases with the appearance of Phenician and Mycenæan influence (about 1500 B.C.). In deteriorated forms some of the types continued later. The chief characteristics are as follows: (1) the absence of wheel-turned ware, except possibly late in the period; (2) the peculiar ledge-handles fixed on the sides of jars, found also in the early Egyptian ware which connects with the first-dynasty pottery; (3) methods of heating the surface, such as scraping with a comb, and the use of burnished lines on a colored face; and (4) potters' marks, comparable with early Egyptian specimens.

Late Pre-Israelitic Period: The beginning of this period is marked by the appearance of the above-mentioned foreign influence on the pottery of Palestine, about 1500 B.C. How far this influence extended into the Jewish monarchy is yet to be determined; the choice of the name therefore was suggested by the origin of the types. Among the characteristics of the period may be noted the following: (1) almost universal use of the wheel; (2) direct Cypriote (or Phenician) and Mycenæan importations; (3) local imitations of these; (4) introduction of the lamp in its earliest known form (an open bowl with pinched spout and rounded bottom); (5) small teraphim or idols; and (6) painted ornamentation, consisting of lines, zigzags, spirals, birds and other animals, etc. This is perhaps the most unique characteristic. While certain resemblances to Phenician, Mycenæan, and especially Cappadocian motives may be traced, the differences are so great as to permit one to regard this form of decoration as a native production.

Jewish Period: It has been intimated that the line of demarcation between this period and the preceding one is not distinct. By Jewish pottery are meant those types in which the foreign influence is almost lost, or at best appears in deteriorated forms, and which certainly prevailed during the later years of the Jewish kingdom, though some of them also survived its overthrow. The forms are, as a rule, rude and ungainly, and decoration, except in the style of burnished lines, is rare. Some of the minute flasks are hand-made; but the pottery is generally wheel-turned. Greek importations occur. The most interesting features of this period are the stamped jar-handles, falling into the following two groups: (1) Handles stamped with the Hebrew seal of the potter or owner. On some of these the Phenician characters are exquisite. Though the Divine Name (יהו or יה) often occurs in compounds, yet in the same stratum with these handles are often associated heathen teraphim and other symbols. (2) Royal stamps. The oval stamped on the handles contains one of two symbols, both of which are Egyptian in origin. The first represents a scarabæus with four extended wings; the second, a winged disk. In all cases are found two lines of writing; above the symbol occurs the word למלך ("to the king"); below, the name of a town. Although these handles have been found at seven sites, only four place-names occur: חברן (Hebron), זיף (Ziph), שוכה (Shocho), and ממשת (Memshath ?). The first three are Scriptural names; the last appears nowhere in the Bible. Bliss regards the place-names as indicating the sites of royal potteries (see the obscure reference in I Chron. iv. 23). Macalister would consider them to be the centers of districts in which taxes in kind destined for the capital were collected (comp. I Kings iv. 7-19 with II Chron. xxxii. 28). According to the first supposition, the inscription would represent a dedication of the jars to the king by the royal potters; according to the second, a dedication of their contents by the taxed districts. The jars to which the handles were affixed are dated tentatively between 650 and 500 B.C., though they may be earlier. Thus "the king" may be relegated either to the later Jewish monarchy or to the period of Persian sovereignty. The representation of the scarabæus and winged disk might be used as an argument in favor of a period of heathen domination.

Characteristics of Jewish Pottery.

Seleucidan Period: While some of the Jewish types come down to this period, it is chiefly characterized by Greek importations and imitations. Among the former are the well-known Rhodian amphoræ with inscribed handles.

The post-Seleucidan pottery has not been systematically studied; but it may be roughly divided into Roman, Byzantine, and Arab. Stamps of the tenth legion (Fretensis) are common near Jerusalem. Byzantine times show lamps with Christian inscriptions. The geometrical decoration of the Arab period should be carefully distinguished from the pre-Israelitic ornamentation, to which it bears a superficial resemblance.

The pottery of southern Palestine from early pre-Israelitic times to the close of the Seleucidan period has been systematically studied in a series of excavations undertaken by the Palestine Exploration Fund. Petrie led the way in 1890, in a reconnaissance of Tell al-Ḥasi (Lachish), where he was fortunate in finding the steep eastern slope so encroached upon by the stream that the various strata of the mound (60 feet in height) were practically laid bare. Both Phenician and Greek types were found, serving to date approximately the local types with which they were associated or which they overlaid. Bliss, systematically cutting down (1891-93) one-third of the mound, was able not only to verify Petrie's general chronological scale, but also to add to the material available for study. Owing to the disturbed nature of the soil, the excavations at Jerusalem (conducted by Bliss and Dickie, 1894-97) were of little help in the systematization; but the latter was greatly forwarded by the finds in the four stratified mounds of Tell Zakariya, Tell al-Ṣafi, Tell al-Judaidah, and Tell Sandaḥannah, excavated by Bliss and Macalister in 1898 and 1900. In 1902 Macalister began the excavation of Gezer, where much early pottery has also been found. On the basis of these discoveries (prior to the campaign still [1905] in progress) Bliss and Macalister have classified the pre-Roman pottery of southern Palestine under the four chronological groups mentioned above: (1) early pre-Israelitic; (2) late pre-Israelitic; (3) Jewish; and (4) Seleucidan.

Bibliography: W. M. Flinders Petrie, *Tell-el-Hesy (Lachish)*, London, 1891; F. J. Bliss, *A Mound of Many Cities, or Tell-el-Hesy Excavated*, ib. 1894; *idem* and R. A. S. Macalister, *Excavations in Palestine, 1898–1900*, ib. 1902; F. B. Welch, *The Influence of the Ægean Civilization on Southern Palestine*, in *Pal. Explor. Fund, Quarterly Statement*, 1900, p. 342. A collection of Palestinian pottery, arranged and classified by Bliss, may be seen in the government museum in Jerusalem.

E. G. H. F. J. B.

POULTRY.—Biblical Data: The rearing of domestic fowl for various uses became a part of Palestinian husbandry only after the return from Babylon (see Cock; Hen); but from Isa. lx. 8 it appears that at the time when that passage was written the dove was to a certain degree domesticated (see Dove). The "fowls" ("ẓipporim") served on the table of Nehemiah (Neh. v. 18) probably included pigeons and other small birds. Besides there are mentioned as having been used for food the quail (Ex. xvi. 13 and parallels) and "fatted fowl" ("barburim abusim"; I Kings v. 3 [A. V. iv. 23]).

Fowling and Hunting.

As all birds not named in the catalogues of Lev. xi. and Deut. xiv. were clean, they and their eggs no doubt largely entered into the diet of the Hebrews from early times, and the requisite supply must have been obtained by fowling. The numerous terms for the instruments of fowling and hunting, and the various metaphors derived from them, testify, in fact, to the vogue of these practises in ancient Israel. There were the net ("reshet"; Prov. i. 17; Hos. vii. 12, etc.), and the trap and snare ("paḥ" and "moḳesh"; Amos iii. 5, etc.). Besides there are mentioned "ḥebel" (Ps. cxl. 6; properly "rope" or "cord"; A. V. "snare"; R. V. "noose"); "ẓammim" (Job xviii. 8–10; A. V. "robbers"; R. V. "snare"); and "sebakah" (*ib.*; A. V. "snare"; R. V. "toils"). The bow and sling ("ḳela'") were possibly also employed to bring down birds. The use of a decoy is perhaps alluded to in Jer. v. 26 (comp. Ecclus. [Sirach] xi. 30; see Partridge). For modern methods of fowling in Palestine see Tristram, "Nat. Hist." p. 163.

The use of eggs is perhaps indicated in Isa. x. 14 and Job vi. 6 (comp. Jer. xvii. 11). The law of Deut. xxii. 6, in order to forestall blunting of the tender feelings as well as the extermination of certain species of birds, prohibits the taking of the mother and young from the nest at one and the same time (known in later rabbinical literature as the ordinance of "shilluaḥ ha-ḳan").

——**In the Talmud:** The Talmud gives the number of unclean birds after the Pentateuch lists as twenty-four, and then adds: "the clean birds are without number" (Ḥul. 63b). The characteristics of the clean birds are given (*ib.* 65a) as follows: (1) they do not kill or eat other birds; (2) they have a supernumerary toe ("eẓba' yeterah"), which is interpreted to mean either an additional toe behind the others, or an elongation of the middle toe; (3) they are supplied with a crop; (4) their stomachs have two skins, which can be easily separated; (5) they catch food thrown to them in the air, but bring it to the ground, when they divide it with their bills before eating it, while the unclean birds devour it in the air, or press it with one foot to the ground and tear it with their bills. Many birds are declared to be doubtful (*ib.* 62a, b). A distinction is made (*ib.* 42a) between large fowl ("'of ha-gas," geese, hens) and small ("'of ha-daḳ," doves, sparrows). "Ẓippor," denoting in the Old Testament the sparrow and other small birds, occurs in the Talmud as a general name for any clean bird (*ib.* 139b).

Domesticated Fowl.

The fowl mentioned as domesticated are the dove, the goose, the hen (see the special articles thereon), and the duck ("bar aweza"; Beẓah 32b; B. Ḳ. 92b; Ḥul. 62b). The flesh of fowl was especially the food of the aged and feeble (Yer. Peah viii. 21a); otherwise it was considered inferior to the meat of cattle, so that after blood-letting the latter was preferred (Me'i. 20b). City residents, being wealthy, consumed much poultry (Bek. 10a). The art of fattening fowl is described in Shab. 155b. The rearing of poultry in Jerusalem, and by priests throughout Palestine, was forbidden on account of the possible pollution of holy things (B. Ḳ. 79b).

Fowling is often referred to in the Talmud (comp. Pes. 23a; Beẓah 24a), metaphorically in Ab. iii. 20. In addition to the weapons of the fowler (and hunter) mentioned in the Old Testament there are enumerated, in Kelim xxiii. 4, the "maddaf" (sloping board), "palẓur," "agon," "raṭub," and "kelub" (basket). The "nesheb" was especially used for catching pigeons (B. Ḳ. 89b). Birdlime ("debeḳ") and the rod ("shafshef") on which it was smeared are mentioned (Shab. 78b), and the art of falconry is referred to (*ib.* 94a). The ordinance of "shilluaḥ ha-ḳan" is confined by the Talmud to clean birds (Ḥul. 138b). See, also, Eggs.

Bibliography: Tristram, *Nat. Hist.* p. 162; Lewysohn, *Z. T.* pp. 4, 7, 11, 15, 45, 160.

E. C. I. M. C.

POVERTY: Condition or proportion of poor in a population. Although the riches of the Jews have passed into a proverb, all social observers are agreed that the Jews have a larger proportion of poor than any of the European nations among whom they dwell. In 1861 the number of poor, *i.e.*, totally dependent, among the adult workers of the Jewish population of Prussia was 6.46 per cent, as against 4.19 per cent in the general population. On the other hand, there were among the Jews of Italy in 1871 only .09 per cent who were technically paupers, as compared with 2.2 per cent in the general population. In 1871 in Budapest 24.2 per cent of the 21,071 adult Jewish workers were classified as among the poor, while in 1883 there were in London no less than 11,099 in 47,000, or 23 per cent, who accepted some form of charity (Jacobs, "Studies in Jewish Statistics," p. 12). In 1869 Jeitteles estimated that 43 per cent of the Jewish population of Vienna lived in two rooms or less. In Holland the proportion of poor among the Jews is statistically determined by the census. In that of 1900 there were found to be no fewer than 12,500 poor in Amsterdam; 846 in The Hague; 1,750 in Rotterdam; 663 in Gröningen; and 349 in Arnhem ("Joodsche Courant," 1903, p. 44), or 16,108 (*i.e.*, 22 per cent) in 72,378, the total Jewish population of these cities.

Russian Statistics.

In 1898 inquiry was made by the Jewish Colonization Association into the social condition of the Jews in Russia, extending over territory which included 709,248 Jewish families, of which 132,855 applied for gratuitous maẓẓot at Passover. The percentage varied throughout the country: in the government of Poltava it was 24.5; in Lithuania 22; while in the whole Pale of Settlement it was 19.4, and in Poland 16.9. The percentage of Jews accepting this form of charity in small towns was 18.2; in middle-sized towns, 19.4; and in large towns 30.3, the poor tending to crowd into the larger centers. The number of Russo-Jewish poor has increased in recent years. Whereas in 1894 there were 85,183 families which could be classed under this head, the number had increased to 108,922 in 1898, forming 27.9 per cent of the Jewish population. The same tendency is shown by the evidence of free burials. Thus in 1901, of the 5,523 funerals in Warsaw, 2,401, that is, 43.5 per cent, were free, whereas in 1873 the percentage was only 33.6. (In London in 1903 the free funerals numbered 1,008 in a total of 2,049, or almost 50 per cent.) In 1899 in Odessa 1,880 funerals in 2,980 were free. In the same town during the winter of the year 1902 no less than 32.31 per cent of the Jewish population, or 48,500 in 150,000, had to appeal for coal and maẓẓot to the benevolence of their coreligionists ("Jüdische Statistik," p. 287). This is not to be wondered at, since the best-paid workers among them received on an average $2.75 a week; while in the cork industries girls received from $3.25 to $4 a month. Tchubinsky found the average income for a Jewish family in the Ukraine to be about 290 rubles (E. Reclus, "Nouvelle Géographie," v. 518), and hence was not surprised to find 20,000 mendicants in the eastern part of that territory (*ib.*). Altogether the evidence is overwhelming as to the very large proportion of poor among Jews throughout Europe. The Jewish Colonization Association estimates that 7 per cent of Russian Jews are absolutely supported by the rest, whereas in the general population of England only 2.4 per cent, and in Germany only 3.4 per cent, are in that dependent condition.

In the Polish provinces the maximum of tailors' earnings is under 6 rubles a week; that of shoemakers is even less. In the southwestern provinces of Russia tailors' earnings range from 150 to 300 rubles a year; shoemakers' from 100 to 300. In the southern provinces over 80 per cent of the artisan Jewish population earn less than 400 rubles per annum. Seamstresses rarely earn more than 100 rubles a year; and instances are recorded where they have been paid as little as 4 copecks (2 cents) for making a shirt ("Jew. Chron." Nov. 4, 1904).

It is, however, in Galicia that the greatest amount of evidence of pauperism among Jews is found. The "Juden-Elend" there has passed into a proverb. This accounts for the fact that of 60,763 Jews and Jewesses who migrated from Galicia in 1899 and 1900, no less than 29,980 were without occupation, though this number, it should be added, included wives and children.

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A. J.

POWER OF ATTORNEY. See ATTORNEY, POWER OF.

POZNANSKI, SAMUEL: Arabist, Hebrew bibliographer, and authority on modern Karaism; rabbi and preacher at the Polish synagogue in Warsaw; born at Lubranice, near Warsaw, Sept. 3, 1864. After graduating from the gymnasium of Warsaw, he continued his studies at the university and the Hochschule für die Wissenschaft des Judenthums in Berlin, forming an intimate friendship with his teacher Moritz Steinschneider, for whose eightieth birthday in 1896 he edited the "Festschrift."

Poznanski is the author of the following works: "Eine Hebräische Grammatik des Dreizehnten Jahrhunderts" (Berlin, 1894); "Mose b. Samuel ha-Kohen ibn Chiquitilla Nebst den Fragmenten Seiner Schriften" (Leipsic, 1895); "Isak b. Elasar ha-Levis Einleitung zu Seinem Sephath Jether" (Breslau, 1895); "Aboul Faradj Haroun ben al-Faradj le Grammairien de Jérusalem et Son Mouschtamil" (Paris, 1896); "Die Girgisani-Handschriften im British Museum" (Berlin, 1896); "Karaite Miscellanies" (London, 1896); "Mesroi al Okbari, Chef d'une Secte Juive du Neuvième Siècle" (Paris, 1896); "The Anti-Karaite Writings of Saadjah Gaon" (London, 1897); "Jacob ben Ephraim, ein Anti-Karäischer Polemiker des Zehnten Jahrhunderts" (Breslau, 1900, in "Kaufmann Gedenkbuch"); "Perush R. Sa'adya Gaon le-Dani'el" (Berdychev, 1900); "Tanhoum Yeruschalmi et Son Commentaire sur le Livre de Jonas" (Paris, 1900); "Miscellen über Saadja. III.: Die Beschreibung des Erlösungs-Jahres in Emunoth we-Deoth ch. 8" (Breslau, 1901); "Tehillah le-Dawid" (Kaufmann) in Hebrew (Warsaw, 1902); "Le Commentaire sur le Livre d'Osée par Eliezer (ou Eléazar) de Beaugency" (Berdychev, 1902); "Anan et Ses Ecrits" (Paris, 1902); "Der Arabische Kommentar zum Buche Josua von Abû Zakarjâ Jahjâ Ibn Bal'am" (Frankfort-on-the-Main, 1903); "Ephrajim ben Schemarja de Fostât et l'Académie Palestinienne" (Paris, 1904); "Schechters Saadyana" (Frankfort-on-the-Main, 1904); "Fragments de l'Exegèse Biblique de Menahem bar Chelbo" (Warsaw, 1904); "Ibn Hazm über Jüdische Sekten" (London, 1904). He has contributed also numerous articles to the "Monatsschrift," Stade's "Zeitschrift," "Ha-Goren" (Berdychev), "Ha-Ẓefirah" (Warsaw), "Revue des Etudes Juives," and the "Jewish Quarterly Review."

H. R. A. Kr.

PRADO, MOSES: Christian convert to Judaism; lived in the sixteenth and seventeenth centuries, first at Marburg, Germany, and later at Salonica, Turkey. His Christian name was Conrad Victor, and he filled the position of professor of the classic languages at the University of Marburg.

Finding it impossible to accept the dogma of the Trinity and of the divinity of Jesus, he went, in 1607, to Salonica, where he embraced Judaism, assuming the name of Moses Prado. After a residence of seven years in that city he began to solicit permission from the Duke of Hesse to return to Marburg, where he had left his wife. In a series of letters addressed by him to an old friend at Marburg named Hartmann, Moses justifies himself for embracing Judaism. The truth of Judaism, he declares, is beyond question, since both the Mohammedans and the Christians are compelled to acknowledge it. He only asks the Duke of Hesse to show himself as tolerant as the sultan, who grants freedom of conscience to every man. The desired permission was refused, and Moses remained at Salonica until his death.

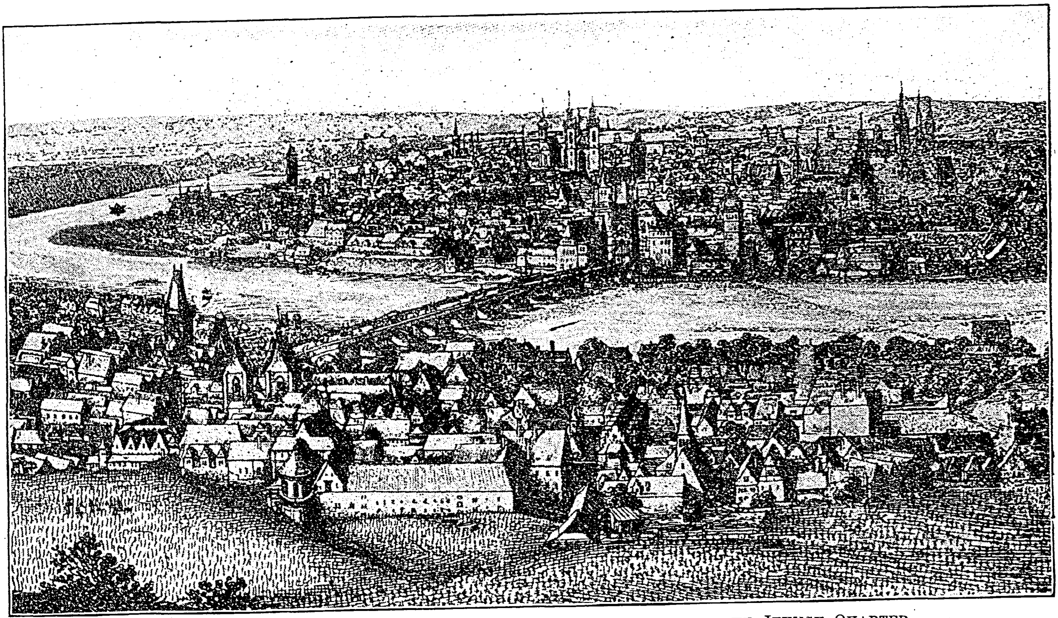

Plan of the City of Prague in 1649. Star Shows Position of the Jewish Quarter.
(From a contemporary print.)

Bibliography: Schudt, *Compendium Historiæ Judaicæ*, p. 494; idem, *Deliciæ Philologicæ*, pp. 239 *et seq.*; Basnage, *Histoire des Juifs*, xiv. 844; Diefenbach, *Judæus Conversus*, p. 141; H. L. Benthem, *De Statu Belgii Ecclesiastico et Scholastico*, ii. 260; Cerenius, *Animadversiones Historico-Philologicæ*, viii. 218 *et seq.*

D. I. Br.

PRÆFECTUS JUDÆORUM. See Mendel.

PRAG, JACOB: Professor of Hebrew and rabbi at Liverpool; born at Danzig 1816; died at Liverpool Dec., 1881. He studied at the rabbinical school at Libau and occupied his first position at the age of eighteen. He was afterward appointed rabbi at Shoenek, Prussian Poland. He later was called to the Old Hebrew Congregation at Liverpool to fill there the post of rabbi, which he held till his death. Shortly after he had settled in Liverpool he was elected Hebrew master of the Congregational School; he filled also the chair in Hebrew at Queen's College, Liverpool. After twelve years' service he resigned the latter appointment in order to devote himself more entirely to his increasing clerical duties. Professor Prag numbered many Christian divines among his pupils. He was a member of the Liverpool Literary and Philosophical Society and served upon its council; he translated some Phenician inscriptions said to have been found in Brazil, and the inscription on the Moabite Stone.

Bibliography: *Jew. Chron.* Dec. 31, 1881; *Jew. World*, Jan. 6, 1882.

J. G. L.

PRAG, JOSEPH: English communal and Zionist worker; born at Liverpool in 1859; educated at the Liverpool Institute and at Queen's College, Liverpool. Prag has long been a leader in Zionist circles, but does not follow the Herzl movement, retaining allegiance to the Chovevei Zion, the English section of which he founded. He has contributed to the reviews articles on the question of the colonization of Palestine. Prag is a member of the council of the Anglo-Jewish Association and acted as its delegate in 1901, at Berlin, to the International Conference on the Jews of Rumania. He took an active part in arranging matters after the anti-Jewish disturbances in Limerick.

Bibliography: *Jewish Year Book*, 5664 (1903-4).

J. V. E.

PRÄGER, MOSES. See Moses ben Menahem.

Regulations of Ottocar.

PRAGUE: Capital of Bohemia; the first Bohemian city in which Jews settled. Reference to them is found as early as 906, when the Jew Ibrahim ibn Jacob mentioned them as frequenting the slave-market. Petahiah of Regensburg started from Prague on his journey to the East (1187). In 1254 Ottocar issued certain regulations in regard to the Jews of Prague (Celakowsky, "Codex

Juris Municipiorum," i. 5), which were summed up, in 1269, as follows:

(1) The Jews may take interest at the rate of 5 pfennig in the mark, 6 pfennig in the pound, and 1 pfennig in 30. (2) When a Jew is plaintiff against a Christian, he must produce Christian as well as Jewish witnesses, and vice versa. (3) A Jew found with an unmarried Christian woman shall be sentenced to death. 4) A Jew found with a married Christian woman shall be impaled at the cross-roads. (5) Blood-stained garments may not be taken in pledge. (6) A Christian killing a Jew shall be sentenced to death. (7) A Jew taking an ecclesiastical vessel in pledge shall surrender it on demand without reimbursement. (8) A Jew called upon to take an oath in a lawsuit concerning a Christian shall swear by the Pentateuch.

John "ohne Land," in 1336, sentenced several Jews to be burned at Prague on the accusation of having partaken of Christian blood; after this he had their synagogue torn down, where he is said to have found much money. Charles IV. confirmed (1356) the regulations of Ottocar. In 1361 he personally examined the notes held by the Jews against citizens of the Altstadt and canceled those which had not been paid; five years later he transferred the house of the Jew Lazarus, in the vicinity of the Church of St. Nicholas, to the university. Under Wenceslaus IV. an attack upon the ghetto occurred. Some children had thrown stones at the host which the clergy were carrying in procession on the day after Good Friday, whereupon the clergy, and especially Ješek Čtyrhranný, exhorted from the pulpit the people to take vengeance. The populace thereupon attacked the ghetto (April 18, 1389) and killed about 3,000 Jews. On Easter Monday following, Huler, one of the royal chamberlains, ordered that the Jews should be legally punished; accordingly five tons of silver were taken from them, and part of the ghetto was burned. Abigedor Ḳara's elegy את כל התלאה, which is recited on the Day of Atonement, is a memorial of this persecution.

Massacre of 1389.

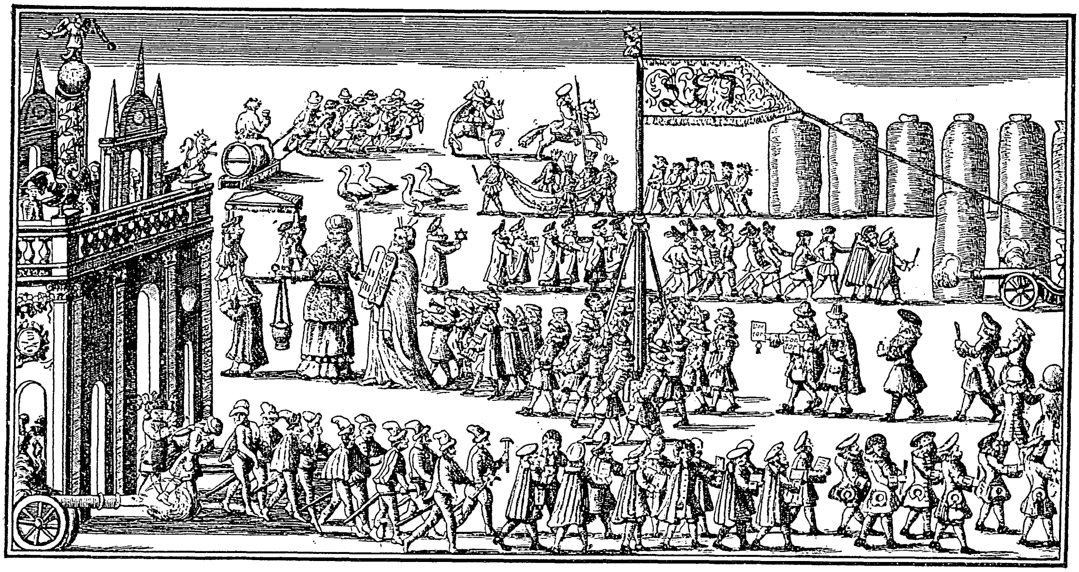

Procession of Jews of Prague in Honor of the Birthday of Archduke Leopold, May 17, 1716.

(From Schudt, "Jüdische Merckwürdigkeiten," 1717.)

In 1393 King Wenceslaus IV. renewed the regulations issued by Ottocar; in 1419 the Bohemian Diet decreed that a Jew could take in pledge only objects that had been officially inspected. During the Hussite wars the Jews of Prague sided with the followers of Huss and aided them in digging the moat at the Vyšehrad. When this was captured in 1421 the citizens plundered the ghetto. It was again despoiled in 1448, after Podiebrad captured Prague, and in 1483. At Podiebrad's request King Ladislaus (1440–57) issued several decrees relative to the Jews of Prague, which were based upon the so-called law of Soběslai, dating from the time of the Hussite wars. During the king's sojourn at Prague, in 1497, he granted the Jews the privilege of lending money on landed property, and on notes of the burgraves of the city, at 20 per cent interest, "so as to enable them to support their wives and children." But two years afterward he forbade them to lend money on any notes whatever.

Persecutions.

The council of the Neustadt determined, in 1503, not to admit any more Jews. The Jews therefore sent a messenger to King Ladislaus II. (1471–1516) at Budapest; but though they obtained permission to enter the city, their commercial activity was curtailed in that they were permitted only to take small articles in pledge, and as interest only three pfennig in the "schock"; further, they were permitted to barter only in the market, and were forbidden to peddle second-hand clothes. In 1507 the council of the Altstadt commanded the Jews to close their synagogue at once and leave the ghetto, because they had failed to pay punctually the yearly dues to the citizens of the Altstadt. The Jews again sent a messenger to King Ladislaus II., who permitted them to remain one year longer in the ghetto. In the meantime two Jews paid the interest to the bailies for Mikulasz Hořic.

On St. Philip's day, in 1514, a demented Jew killed a Christian child with a stone; in punishment he was broken on the wheel at the foot of the gallows; only a heavy storm prevented the populace from falling upon the Jews.

The question as to whether the Jews of the Altstadt were subjects of the king or of the town council, which had been in dispute for a long time, was finally decided in 1515: the Jews were to recognize the suzerainty of the king, while paying, at the same time, taxes into the municipal treasury. It was further decreed, in the same year, that if a Jew had made a loan on a mortgage, and the debtor brought the matter before the burgrave, if the Jew still insisted on being satisfied he should be compelled to leave the city immediately. The Jews were not allowed to take interest of more than two pfennig in the schock; they were not permitted to mix Silesian coin with Kuttenberg money; and they were compelled to wear the prescribed mantle and cap, on pain of a fine of two groschen. On March 11, 1518, the Jews of Prague agreed to pay fifty schock, Bohemian coin, to the burgrave in return for having their cemetery and bath protected.

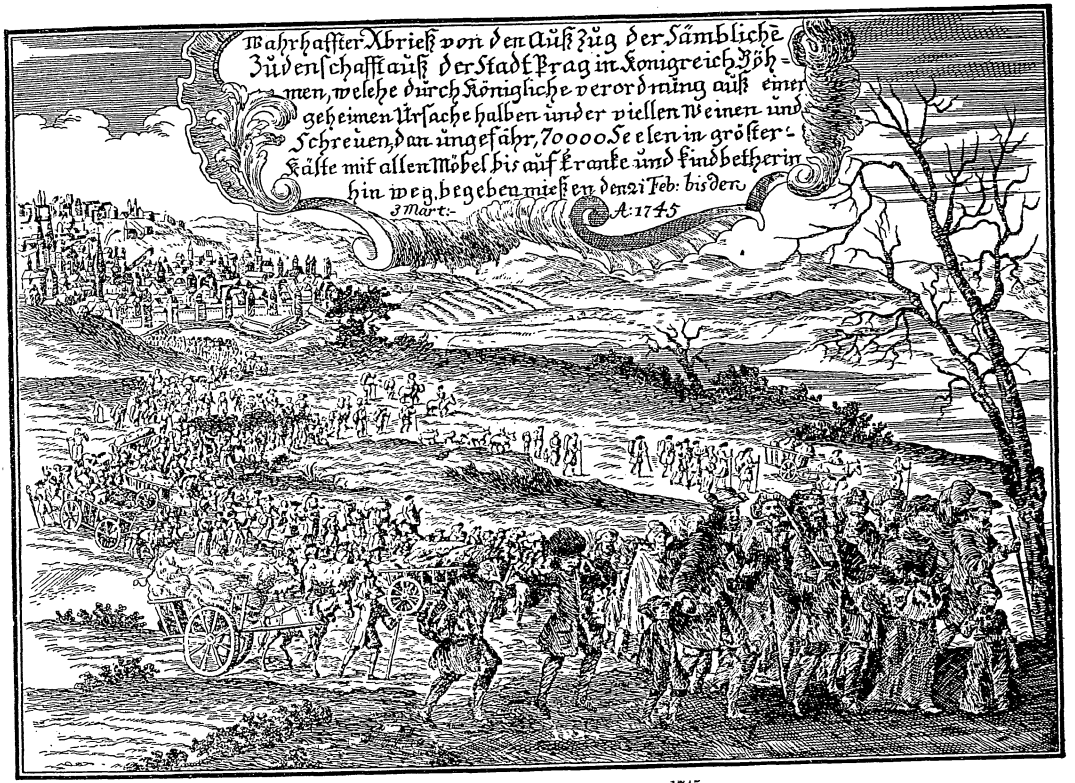
Wahrhaffter Abrieß von den Aüßzüg der Sämbliche
Jüdenſchafft aüß der Stadt Prag in Königreich Böh=
men, welche dürch Königliche verordnüng aüß einer
geheimen Urſache halben ünder viellen Weinen und
Schreüen, dan üngefähr, 70000 Seelen in gröſter=
Kälte mit allen Möbel bis aüf kranke ünd kindbetherin
hin weg begeben mießen den 21 Feb: bis den
3 Mart:- A:1745

Exodus of Jews from Prague, 1745.
(From a contemporary print.)

When Louis II., the last Polish king of Bohemia, entered the city (1522) the Jews met him in solemn procession, singing psalms, while the rabbi carried the scrolls of the Law under a silken canopy. When the Jews requested the king to touch the Torah, he complied, not with his hand, but with his whip; after which they offered him 100 ducats. On this occasion the king assigned all the taxes of the Jews to the citizen Lew of Prague, who in return agreed to protect them; and the king repealed the decree of expulsion which the "Kürschner Cardinal" had obtained the year before from the Bohemian Diet. On Feb. 5, 1527, the Jews, by command of the authorities, went to the gates of the ghetto to meet King Ferdinand, the "Jews' flag" being carried at the head of the procession, before the rabbi; the king promised to protect them in their religion and their rights. In 1539 the Jewish merchants were forbidden to display their wares in Ladislaus Hall, which was used as a conference-room by the Bohemian delegates to the Diet. In 1540 a Jew was caught smelting silver, and in consequence a second edict of expulsion was proposed and passed by the Diet in 1541. Fifteen Jewish families only were permitted to remain, down to 1543, in which year Ferdinand renewed their letters of convoy and issued fifteen others. In 1545 all Jews leaving the city received letters of convoy, at the request of the queen and of Sigismund of Poland. In 1557 seventy houses were burned in the ghetto of Prague, and in the same year Ferdinand swore that he would no longer suffer any Jews in Prague. Mordecai ben Ẓemaḥ Soncino thereupon went with a petition from the Jews to Pope Pius IV., who released the king from his oath.

Edict of Expulsion 1541.

In 1561 the king decreed that the Jews of Prague should once a week attend a Jesuit sermon in the Salvator-Kirche, and should send their children thither.

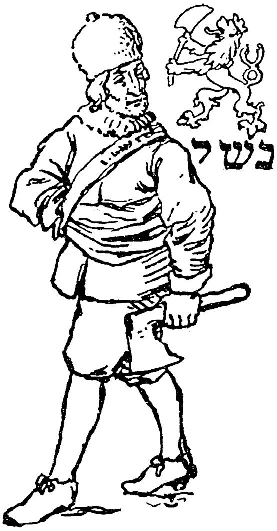

Jewish Butcher of Prague, Eighteenth Century.

In 1566 Maximilian decreed that the Jews should never again be expelled from Prague. When the emperor and empress went to the city, in 1571, they visited the ghetto, going on foot through many of its narrow streets, the Jews meeting them in solemn procession. In 1585 the Jews of Prague complained of the burgrave and the estates to Emperor Rudolph II., who shortly after ordered the burgrave to cease annoying the Jews. The intermediaries between the king and the Jews in the sixteenth century were Jacob Bassevi von Treuenberg and Mordecai Marcus Meisel. In 1621 Wallenstein commanded that no soldier should sell anything without the consent of his captain. Shortly after (1623) a soldier stole some valuable curtains from the palace of Prince Lichtenstein, selling them to the Jew Jacob ben Jekuthiel Thein. When the theft was announced in the synagogue Thein offered to restore the goods; but Wallenstein insisted on having the Jew punished, and the elders of the community had great trouble in obtaining his release. They were commanded to carry ten open bags of silver (11,000 florins) from the house of the citizen Šmiřicky to the town hall of the Altstadt in order that all persons might take cognizance of this punishment. During this time Thein, guarded by two dogs, sat under the gallows on the banks of the Moldau, before the house of the executioner. The money was to be deposited in the town hall in perpetual memory of the family of Wallenstein, the interest to be applied to the aid of Jewish and Christian young men studying Catholic theology (see Purim Fürhäng).

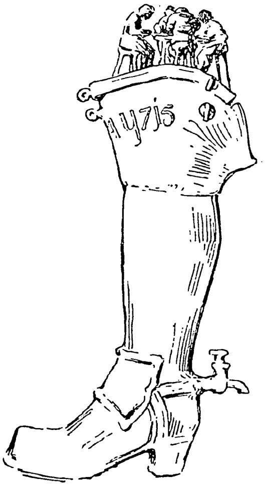

Gild-Cup of the Jewish Shoemakers of Prague, Eighteenth Century.

Under Ferdinand III.

The condition of the Jews of Prague became worse under Ferdinand III. New poll- and war-taxes were introduced in 1638, and in 1639 a tax for the maintenance of the army. In 1645 the Jews of the ghetto were ordered to furnish several hundred uniforms for the soldiers, but the latter were never quartered in the ghetto. In 1648 the Jews contributed 1,500 gulden to the defense of the city. There were in all 2,000 Jews in the ghetto in 1652, but their ranks were considerably thinned by the great plague of 1680. The ghetto was destroyed by fire on June 21, 1689; French incendiaries had started the fire near the Valentinkirche, and the flames spread over the entire ghetto within two hours; the ten massive synagogues were either burned to shells or reduced to ashes. One hundred Jews who had sought refuge in the synagogue near the cemetery were caught under the roof as it fell in. Some escaped with a part of their possessions to the banks of the Moldau, only to be plundered by Christians. The Jews found shelter among the Christians for the next three months; but the archbishop finally forbade them to accept such hospitality, on the ground that they derided the Christian religion; the Jews then removed to a place behind the Spitalthor. By order of the emperor the houses of the Jews were rebuilt of stone, this work being completed in 1702; the ghetto was then separated from the Altstadt by a wall which was carried down to the Moldau.

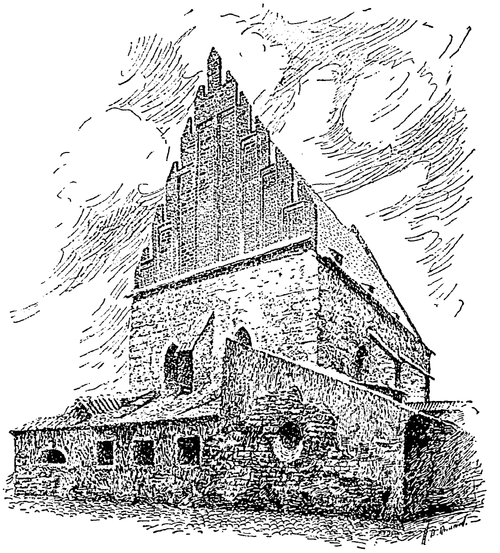

The Altneuschule, Prague, from the West.
(From a photograph.)

In 1703 the Jewry received a new constitution and a new Jewish magistracy. The year 1735 was marked by the refusal of the Jews to pay their personal tax ("mekes"). During the wars between the empress Maria Theresa and Frederick the Great, 1740–44 and 1757, Prague was besieged by the French. After its capture those Jews who had been among the defenders were obliged to pay large sums as a war indemnity, and in spite of their friendly attitude toward the invaders they were cruelly treated. A Jewess in whose shop a French lady had left 10 gulden was hanged in the Neustadt in 1742 ("Ḳobeẓ 'al Yad," viii. 13). After the departure of the French the Jews made their peace with Maria Theresa, through the intercession of the primator Frankel; for the Jews were reproached with having assisted officially at the coronation of the Bavarian elector as King of Bohemia. When Frederick forced the city to capitulate, the populace turned against the Jews, and a massacre was averted only by the appearance of General Harrach with a detachment of soldiers. But the Jews did not escape the danger entirely. For when Frederick granted freedom to the nobility, the magistrates, and the university, he took a similar attitude toward the Jews, even ordering the soldiers to restore to the Jews everything they had taken from them; and on account of this favorable attitude the citizens of Prague suspected the Jews of treachery, and after the departure of the Prussians the ghetto was plundered. The turmoil lasted for thirty hours, and the Jews who had saved themselves were seized and branded under the arm, in order to make them reveal their hidden treasures.

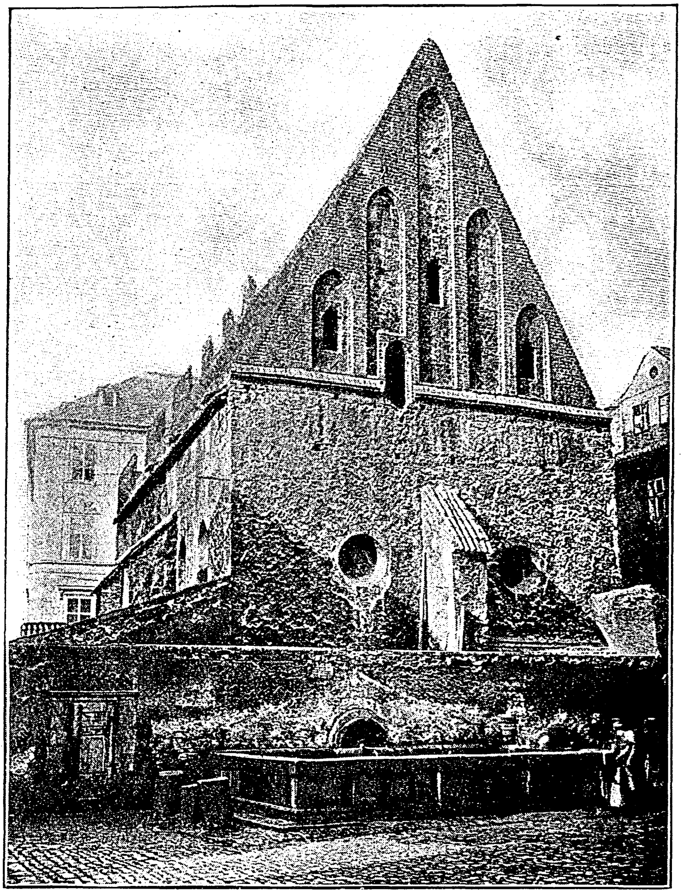

The Altneuschule, Prague.
(From a photograph.)

Edict of Expulsion by Maria Theresa.

On Dec. 18, 1744, Maria Theresa issued a decree to the effect that all Jews in Prague and the rest of Bohemia should leave the country within five weeks. This decree was promulgated in the ghetto and the synagogues. After the expulsion the Jews were permitted to return to Prague by day for the purpose of collecting their debts. The primator Frankel was held to be chiefly responsible for this decree, because at the time of the wars he had won the good-will of the Prussians and Bavarians by gifts of money. The inhabitants of the ghetto, who numbered at that time 10,000 persons, presented a petition to defer the date of the expulsion on account of the severity of the winter weather. As the stadthalter Kolovrat expressed himself in favor of this petition, the date was set for the end of the February following, and was subsequently postponed another month. The Jews left the ghetto on March 31, and they were not permitted to return, in spite of the intercession of foreign princes. Even the petition submitted by the stadthalter to permit 300 Jewish families to return was refused.

The Josefstadt.

But after the ghetto had become deserted, and the people began to tear down and carry away portions of the houses, 301 families received permission to live there, instead of the 50 who had been allowed to return as a result of a new petition (Sept., 1748). A new community was founded; and a tax of 204,000 gulden was imposed, to be increased at the rate of 1,000 gulden a year after five years. In 1754 a large part of the ghetto was destroyed by fire; but it did not materially affect the Jews, and several stone houses were built immediately after. The ghetto received a special magistrate in 1784. In 1788 two Jews graduated as physicians from the University of Prague—the first to receive this distinction. In 1790 another Jew received the degree of doctor of law. The old cemetery in the ghetto was closed in 1787. Two years later the number of Jewish families living in Prague was again restricted, and only the eldest son in each family was permitted to marry. No foreign Jew was permitted to move into the city until a vacancy had been created by death, and unless he possessed at least 20,000 gulden. The ghetto was called **Josefstadt,** in honor of Emperor Joseph II. But in 1848–1849, when the equality of all citizens, irrespective of creed, was proclaimed, the Jewish community, which then numbered 8,542 persons, was made a part of the city; in 1850 the Josefstadt ceased to be a township, and since then the Jewish town hall has been used for congregational offices.

The age of the Prague cemetery can not now be definitely determined, as the oldest tombstones were destroyed in the massacre of 1389. The first decree referring to the cemetery dates from the year 1254, and was promulgated by Przemysl II., who decreed that the Jewish cemetery should not be damaged or desecrated. Similar decrees referring to Prague were issued by Charles IV., Wenceslaus IV., and Ladislaus. According to the historian Tomek of Prague, the greater part of the ground covered by this cemetery was in the beginning of the fifteenth century laid out in gardens belonging to Christians. Down to the time of the Hussite wars the Jews are said to have had another cemetery, called the Judengarten, behind the walls of the Altstadt, between Brenntengasse and Breitengasse; it was destroyed by Ladislaus in 1478. Jews from abroad seem to have been buried in the latter cemetery, and Jews of Prague in the former, according to a decree issued by Przemysl Ottocar II. (1254). The Prague cemetery was desecrated in 1389, and again in 1744 after the departure of the Croatians.

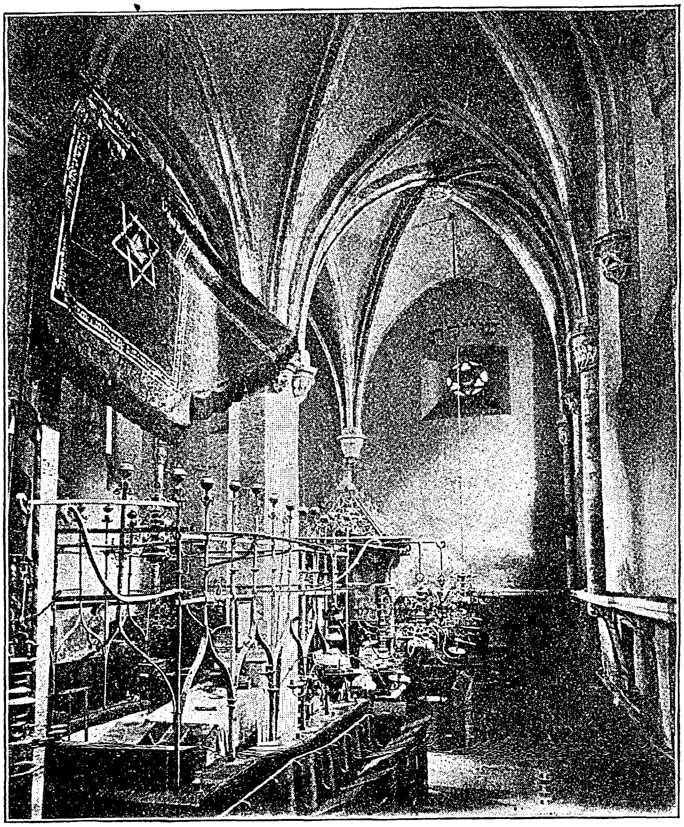

Interior of the Altneuschule, Prague.
(From a photograph.)

The most noteworthy tombs in this cemetery are those of the following: Abigdor b. Isaac Ḳara (d. 1439); the physician Gedaliah b. Solomon (d. 1486); Mordecai b. Ẓemaḥ ha-Kohen (d. 1591); Mordecai Meisel (d. 1601); Judah Löw ben Bezaleel (d. 1609); Hendel, daughter of Eberl Gronim and wife of Jacob Bassevi (d. 1628; this tomb is of white marble, with an escutcheon—the lion of Bohemia and three stars); Joseph Solomon Delmedigo (d. 1655); Simon Wolf Frankel Spira (d. 1679). Special parts of the cemetery were reserved for the several gilds, as those of the butchers, tailors, shoemakers, and musicians.

On most of the tombstones there are symbolical signs: two hands with spread fingers for a kohen; a ewer, with or without basin, for a Levite; a grape for an ordinary Israelite. A female figure is the symbol for a virgin, and a similar figure, with a rose in the raised left hand, for a virgin bride. There are also figures emblematic of the name of the family to which the tomb belongs, as a lion, wolf, or some flower. Czech names also are found there, as Čech, Černa, Mara, Vlk, and Sladka. While the cemetery was in use, passing visitors laid pebbles upon the graves of famous persons, so that gradually mounds were formed; visitors also left money on the graves of their relatives, as alms for the poor who were too proud to beg. In the eighteenth century buildings surrounded the cemetery on all sides so that it could not be enlarged; in the Josefstrasse it has reached the level of the second stories of the houses. In 1787 it was closed by order of Joseph II.

The oldest constitution of the ḥebra ḳadisha is of the year 1562. One of the abuses it was designed to remedy was the blackmail extorted by the hospital watchmen, who kept the corpses unburied till their claims were satisfied. A fund was established to which the relatives of the deceased contributed according to their means. Any balance was to be devoted to the extension of the cemetery, to the assistance of other communities, or to providing fuel for the poor at Passover and Tabernacles.

The Synagogues.

The oldest synagogue is the Altneuschule, near the entrance to the cemetery. It is difficult to determine the date of the building, since its builders did not follow any certain style. Nine steps lead from the street into a dark vestibule, from which doors open into a square nave, with black walls and small Gothic windows. In the center of the synagogue there are two rows of pillars running from east to west, hindering the view of the Ark. Within the synagogue proper there is no space reserved for women; they have access, however, to an outer room. The framework of the roof, the gable, and the party wall date from the Middle Ages. On the almemar there is a scarlet flag bearing a "magen Dawid" and a Swedish hat, the latter given as an escutcheon by Ferdinand II. in recognition of the services of the Jews in the defense of Prague against the Swedes. The flag was presented to the Jews by Charles IV. This synagogue was the only building spared when the ghetto and the "Tandelmarkt" were plundered (Nov. 27–29, 1744). During the conflagration of 1754 the flames reached the northern side, but were extinguished by the Jews at the peril of their lives. The name "Altneuschule" seems to have been given to it after an alteration effected between 1142 and 1171 by Samuel Mizraḥi (see "Ben Chananja," 1861, No. 11). There was in this synagogue an organ which was used on Friday evenings (Schudt, "Jüdische Merckwürdigkeiten," iv., ch. xiv., § 3; vi., ch. xxxiv., § 22).

The Altschule is situated in the district of the Altstadt, and is separated from the former ghetto by a row of houses inhabited by Christians. It seems to have belonged to an Oriental congregation, and dates at least as far back as the middle of the fourteenth century, since it is mentioned in the elegy of Abigdor Ḳara. In 1389 it was burned by the populace. Part of it was again burned in 1516, but it was completely rebuilt by 1536 and again in 1604. It was closed by command of the emperor in 1693 because the Jews had built windows in the western wall, which faced the Geistkirche. Permission to reopen it was given only in 1703, at the instance of the cardinal-bishop and the director Samuel Taussig, after the windows had been bricked up. It was demolished by the Croatians in Nov., 1744, and was rebuilt by the primator Frankel in 1750. It was again destroyed by fire in 1754. Down to 1689 there was kept in this synagogue a curtain which had been presented to it by R. Mordecai Speyer of Worms in 1227; it was so beautiful as to excite the admiration of King Ladislaus.

The Pinkas synagogue was built probably toward the end of the thirteenth or the beginning of the fourteenth century by Phinehas Horowitz, and enlarged and rebuilt by his descendant Aaron Meshullam in 1535. It escaped the conflagration of 1754, and was not rebuilt until 1862. Down to the middle of the eighteenth century a portable organ was kept in this synagogue; it was carried at the head of processions and played on festive occasions—for instance, at the birth of Joseph II. (1741). The synagogue contained also relics of the martyr Solomon Molko—a caftan of white linen with an embroidered border of white silk, and a small red damask flag.

The Klauss synagogue, the finest and largest in the ghetto, was built in the sixteenth century, in memory of the favor shown to the Jews by Maximilian II. and his wife Maria in going through the ghetto on foot in 1571. It was partially rebuilt in 1694. In 1741 the Bavarians and Saxons demanded that it should be turned into a granary, and the directors had to pay 1,900 gulden to avert the desecration. Other synagogues that may be mentioned are the Grosserhof synagogue (so called after the large court of the Treuenberg house), the Zigeuner synagogue (named after its builder, Salkind Zigeuner), the Meisel synagogue and the Hof synagogue (both built by the primator Meisel; the last-named synagogue was used by the board of elders, as it connected with the "Rathhaus"), the Popper synagogue, and the Neuschul synagogue (it was the latest to be built and was the private property of Gumprecht Duschenes, or Ḥalfan, down to 1754; it was burned down, and was rebuilt [date not known] by David b. Löw Segal Kuh).

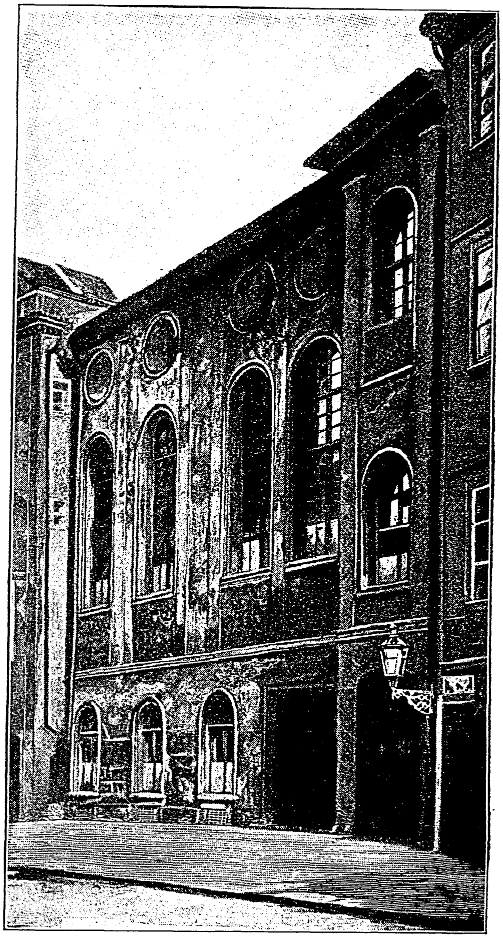

Wechsler Gasse Synagogue, Prague.
(From "Das Prager Ghetto," 1903.)

The "Rathhaus."

The Jewish "Rathhaus" was built in the sixteenth century by Mordecai Meisel. At first it served chiefly for the meetings of the directors of the community; subsequently the rabbinical court sat there, after Ferdinand II. had granted to the ghetto, in 1627, a special Jewish magistrate and its own jurisdiction; before this time court was held in the synagogue. The dial of the large clock in the tower is marked in both Hebrew and Arabic figures. The bell was recast in 1745. The "Rathhaus" now serves as a general communal building.

The following is a list of the most noteworthy rabbis of Prague: Abigdor b. Isaac Ḳara (-1439); Phinehas b. Jonathan (-1495); Isaac Eisig Margolioth (-1525); Jacob Polak (1525-30); Abraham b. Abigdor (-1542); Judah b. Nathan Sekeln (-1550); Isaac Eisig b. Isaiah of Melnik (1553-83); Löw ben Bezaleel (d. 1609); Solomon Ephraim Lencyz (1604-19); Isaiah ha-Levi Horowitz (1619-21); Moses b. Isaiah Menahem Mendel of Poland (1621-27); Lipmann Yom-Ṭob b. Nathan Heller (1627-29); Simon Wolf Auerbach (first Bohemian "Landesrabbiner"; 1630-31); Joseph b. Abraham Ḳalmankes (1631-37); Aaron Simon Spira (1640-79); R. Gabriel Eschkeles (1679-94); David Oppenheim (rabbi and "Landesrabbiner," 1702-36); Moses Isaac b. Jehiel Michel Spira ("Landesrabbiner," 1736-49); Ezekiel b. Judah Löb Landau (1754-93); Solomon Löw Rapoport (1840-67); Dr. Marcus Hirsch (1880-89); Dr. Nathaniel Ehrenfeld (since 1890).

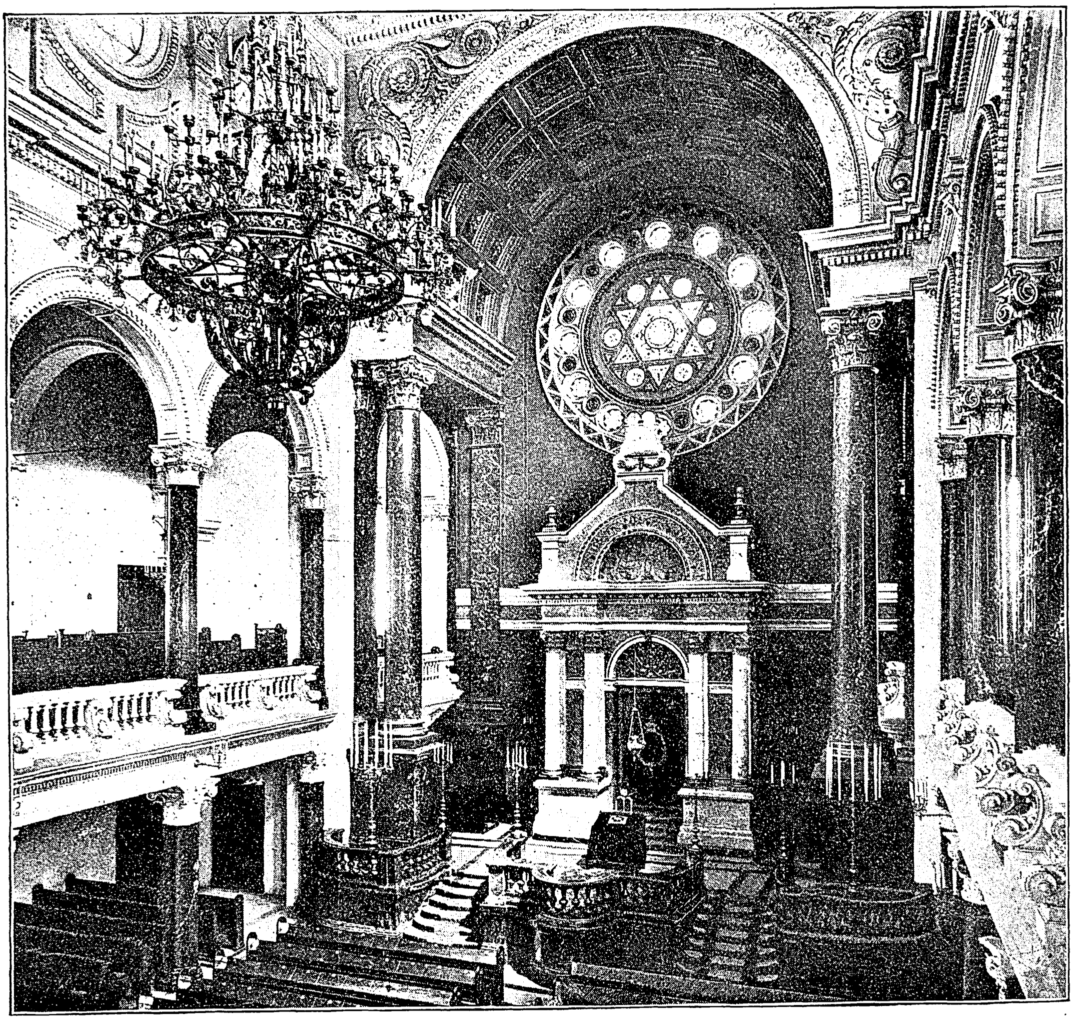

Interior of the Synagogue at Königliche Weinberge, Near Prague.

(From a photograph.)

Social Life and Law.

In the fifteenth century there were in the ghetto Jews who knew no other language than Bohemian; and there were also Jews, coming from Spain, who did not know Bohemian; thus there was a community within the community. Difficulties arose in spite of the religious freedom which the Jews of the ghetto enjoyed. In 1537 a Jewish couple is said to have poisoned at the Hradschin a Jewish youth by the name of Juchym because he intended to accept baptism. A Jew is said to have desecrated the stone cross on the bridge, in 1690; therefore a Jew was compelled to inscribe the Tetragrammaton upon it in golden letters, to prevent further desecration. On Feb. 21, 1694, a Jew, with the aid of a certain Kurzhandel, killed his son, Simon Abeles, because the youth desired to accept Christianity. When the deed became known the father hanged himself; his body was thereupon dragged through the city, and his heart was torn out. The son was solemnly buried, while the bells of seventy churches were rung. In order to make it easier for Jews to accept baptism, a law was passed to the effect that converts could not be disinherited by their families.

The Jews of Prague were under their own civil jurisdiction, and they enjoyed religious liberty; the "judex Judæorum" was not always a Christian. Civil cases were decided by the "Judenmeistergericht"; the president of this court generally officiated as primator at the same time. The "Judenmeister" and the communal councilors were elected by the Jews. The court generally sat on Sundays, with open doors. In cases relating to money-lending and pledges a certain day of appearance was set, on which the bell of the council-house was rung. If the Christians did not appear on time they forfeited their pledges. In difficult cases the Christians were permitted to interrupt the proceedings and appeal to another court.

The court before which cases between Jews were brought was called the "Meisterschaftsgericht." This court had power to impose the following sentences: the minor excommunication (for 8 days); the intermediate excommunication (for 4 months); the major excommunication (for a longer period); imprisonment in the "katzel" (Bohemian, "kočečka"). The "Judenmeister" and the elders had charge of the internal affairs of the ghetto and the collection of taxes (on account of which a riot occurred before the council-house in 1503). A "shammash," a "schulklopfer," a secretary, and a cantor were assigned to the "Meisterschaftsgericht." Ritual questions were decided by the rabbi, whose election was confirmed by the king and the chamber, and who supervised the yeshibah, the Talmud Torah, and printing; the last-named was introduced into Prague as early as the sixteenth century, the first press being established by Gershon ha-Kohen Soncino.

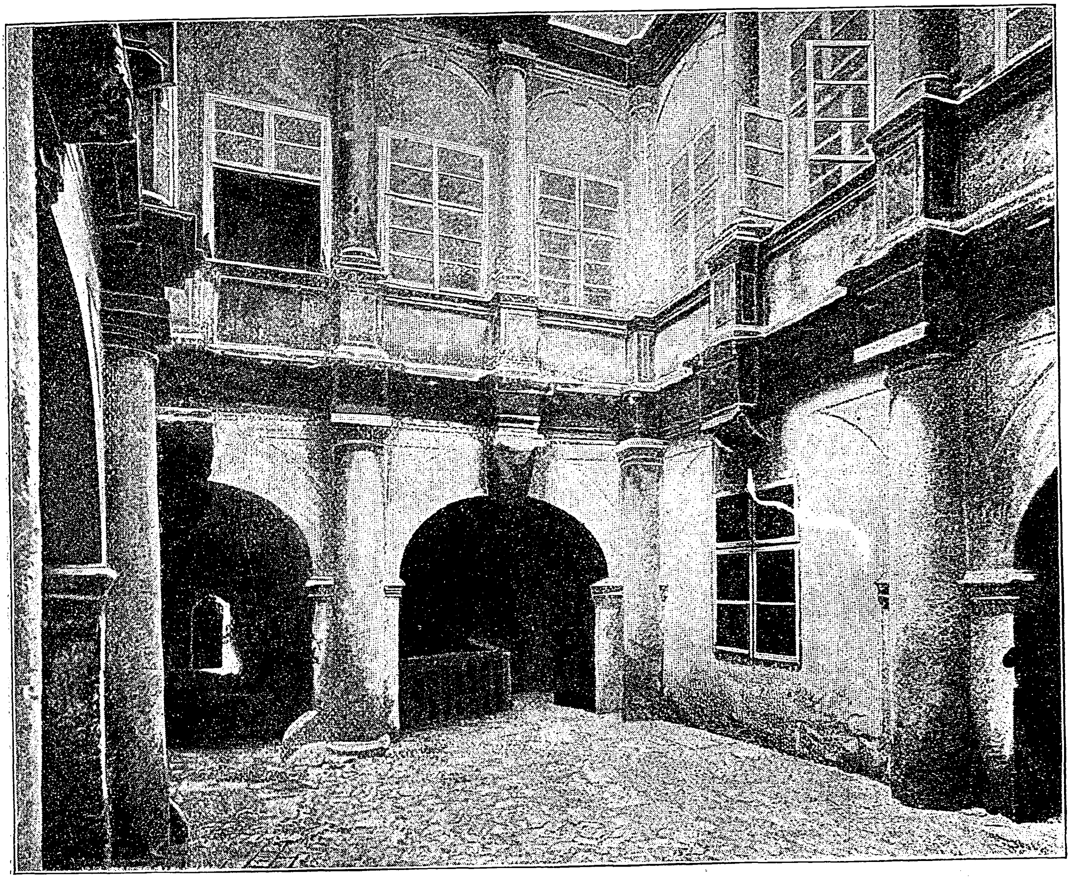

Court of the Bassevi House, Prague.
(From "Das Prager Ghetto," 1903.)

In pursuance of a decree of Ferdinand II. the court of the ghetto was divided into two sections—the lower and the higher court. The lower court, sitting every evening, was presided over by the rabbi; only minor cases were brought before it; the higher court, over which the "Landesrabbiner" and an ab bet din presided, sat only for important cases. The highest court was that of appeals. The magistracy was composed of the primator, five justices, six elders, and twelve associates. Since the time of Joseph II. the rabbinate has been composed of the chief rabbi and four associate rabbis. The Jews' oath, which was required only in the Christian court, was taken with special ceremonies: the person to whom it was administered stood with bare feet, clothed only in a shirt, on a swine-skin, with his right hand on the Bible and his left on his breast, while a second Jew called down upon him all the curses of the Bible if he should swear falsely.

The Jews were almost entirely excluded from all trades of the town except that of butchering, and they were not permitted to belong to any regular gild, although the butchers of the ghetto had a gild of their own, their coat of arms being the lion of Bohemia with the superscription כשר ("kasher"). However, the Jews soon began to follow other trades in secret, and in the beginning of the seventeenth century there were Jewish wheelwrights, furriers, hatters, shoemakers, tailors, goldsmiths, and diamond-cutters. The shoemakers of the ghetto also had a gild of their own, and a gild-cup. Retail trade and dealing in spices, velvet, damask, silk, or ribbons were forbidden. The chief source of income of the Jews, therefore, was money-lending. The greatest dishonesty prevailed in this occupation; the Jews often refused to return the pledges, and the Christians, after sending servants to pawn articles, often dismissed them and endeavored to recover the deposited objects without payment on the plea that the servants had stolen them. The handling of coin was a special source of income, and the Jews were often accused of taking good coin to Poland and returning with inferior coin to Bohemia. They were free to engage in the profession of music, and Jewish musicians

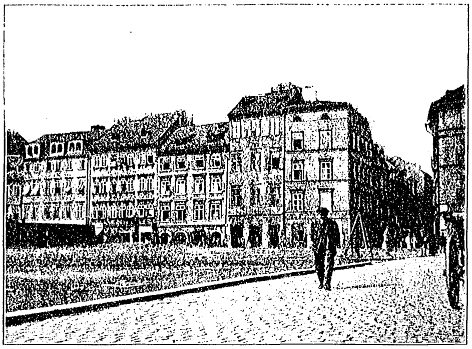

The Rabbiner Gasse, Prague.
(From a photograph by Dr. W. Popper.)

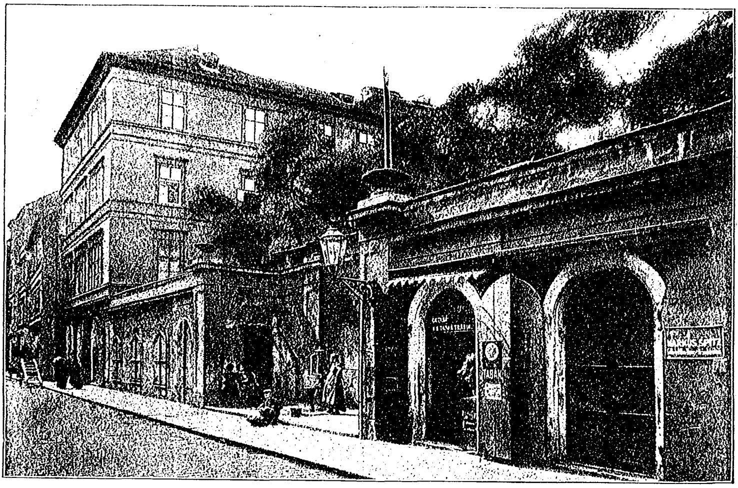

Jewish Cemetery on Josefstrasse, Prague.
(From "Das Prager Ghetto," 1903.)

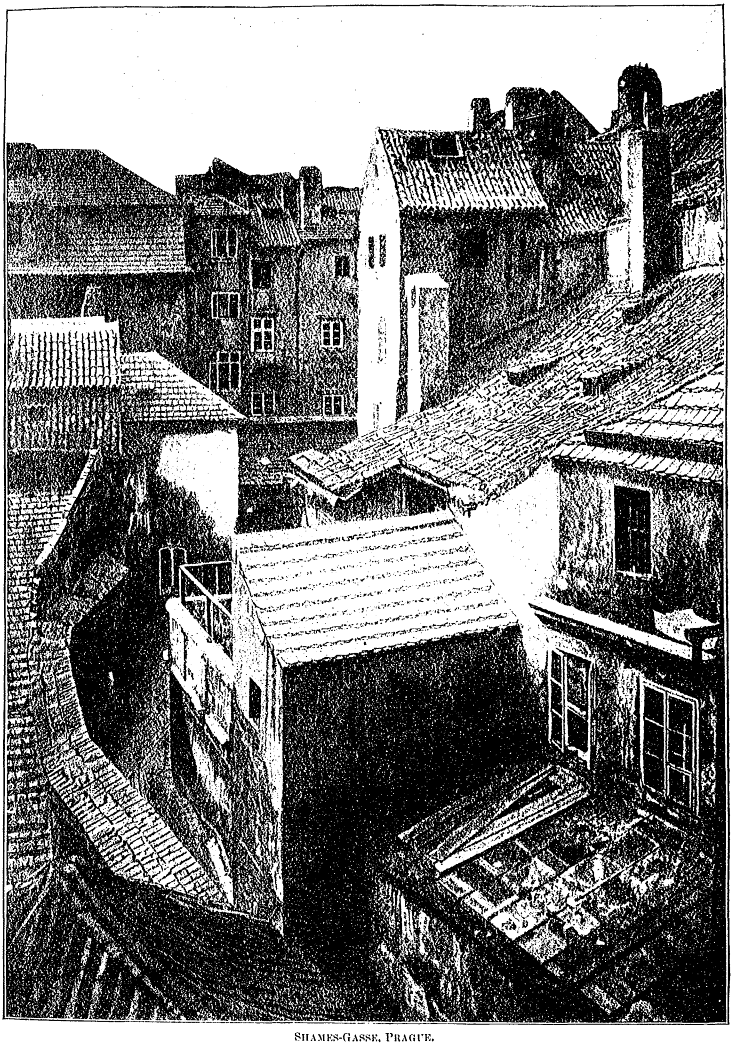

SHAMES-GASSE, PRAGUE.
(From "Das Prager Ghetto," 1903.)

often played at banquets in the palaces of the nobility.

Costume.

There were some liquor-saloons kept by Jews in the ghetto. In 1650 a decree was issued in which the judges were enjoined to see that working men did not spend Sunday mornings in the saloons. The Jews were forbidden, on pain of death, to call themselves citizens of Prague. Within the ghetto Jews, and especially Jewesses, wore the most costly garments, but outside the ghetto they were required to wear their badges. They had to wear peaked yellow hats; and if they wished to wear round hats, a peak had to be fastened upon the crown. The women were obliged to wear veils fastened above the forehead, and were not permitted to wear collars. In 1748 and 1760 it was decreed that the men should allow the beard to grow, and that strips of yellow cloth should be worn by men upon the left shoulder and by women in the hair. The first proclamation against throwing stones at the Jews is dated 1677.

The Jews of the ghetto of Prague were known far and wide as excellent firemen. At every siege the so-called "Röhrkasten" was put in charge of 400 Jews, to be ready in case of fire; so at all festivities, as, for instance, at the coronation of Frederick V., of the Palatinate, as King of Bohemia in 1619. Much attention was paid to the education of children.

The names of the most prominent Jewish families of Prague are: Eger, Bondi, Gans, Horwitz, Chajes, Tausk, Jaffe, Landau, Meisel, Epstein, Posner, Kuranda, and Karpeles; Hock, Wolfy, Wessely (first Jewish professor in Austria), and M. I. Landau deserve particular mention. The population of Prague is 201,589, of whom about 19,000 are Jews. The present (1905) chief rabbi is Dr. N. Ehrenfeld. The Neusynagoge, the Meiselsynagoge, and the Tempelgemeinde have their own preachers.

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D. S. O.

PRAT MAIMON. See Frat Maimon.

PRAYER.—Biblical Data: From the earliest epochs recorded in the Bible profound distress or joyous exaltation found expression in prayer. However primitive the mode of worship, the individual is commonly depicted as petitioning or thanking the Divinity through prayer. Apart from the Psalter, which is a book of prayer within the Bible, the Pentateuch, the Prophets, and the Hagiographa are interspersed with prayers. At least one prayer is attributed to every great Biblical character from Hannah (I Sam. i. 10, ii. 1–10) to Hezekiah (II Kings xix. 15–19).

Individual Prayers.

These individual prayers are independent of ritual injunction or priestly regulation. They are voluntary and spontaneous. Abraham prays for the salvation of Sodom and for the healing of Abimelech (Gen. xviii. 23–33, xx. 17); Jacob, for deliverance when Esau is approaching (Gen. xxxii. 9–12); Eliezer, that God may prosper his master's mission (Gen. xxiv. 12–14); Moses, on behalf of erring Israel (Ex. xxxii. 31, 32); Joshua, in the despair that follows the defeat at Ai (Josh. vii. 6–9); Samuel, when Israel importunes him for a king (I Sam. xii. 23); David, when the duty of building the Temple is transmitted to his son (II Sam. vii. 18–29); Jonah, when in the belly of the great fish (Jonah ii. 1–9); Daniel, for Israel's restoration from exile (Dan. ix. 3–19); Ezra, on learning of his people's backsliding (Ezra ix. 6–15); Nehemiah, on hearing of their communal hardships (Neh. i. 4–11).

Communal Prayer.

The building of the Temple naturally invited public prayer. Indeed, the prayer ascribed to Solomon at its dedication (I Kings viii. 12–53) includes every form of prayer-adoration, thanksgiving, petition, and confession. But communal prayer—that is, liturgy—is hardly found prior to the separation of Israel and Judah. The first ritual prayers are found in Deuteronomy (xxvi. 5–10 and 13–15, the former to be recited on bringing the first-fruits to the Temple, the latter after giving tithes). In connection with the Atonement-sacrifice, Aaron the priest lays his hands upon the head of the goat and confesses over it "all the iniquities of the children of Israel" (Lev. xvi. 21). Some words of prayer probably accompanied most offerings and sacrifices, and, perhaps, the building of altars (Gen. xii. 8, xiii. 4). Again, the injunction imposed upon Aaron and his sons to bless the children of Israel occurs in a specified prayer-formula—the threefold priestly blessing (Num. vi. 22–27).

Many portions of the Bible have been incorporated into the liturgy, though in their original places they are merely portions of narratives or collections of precepts. The most notable example is the Shema' (Deut. vi. 4–9). "Liturgy," then, is a term wider than "prayer."

It may be inferred that organized service was sufficiently well established in the days of the prophets of the eighth and seventh centuries to have drifted into conventionality (comp. Isa. i. 15, xxix. 13, lviii. 5). That Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (vi. 10), and that Ps. lv. 17 speaks of prayer "evening and morning, and at noon," would indicate the institution of triple daily services,

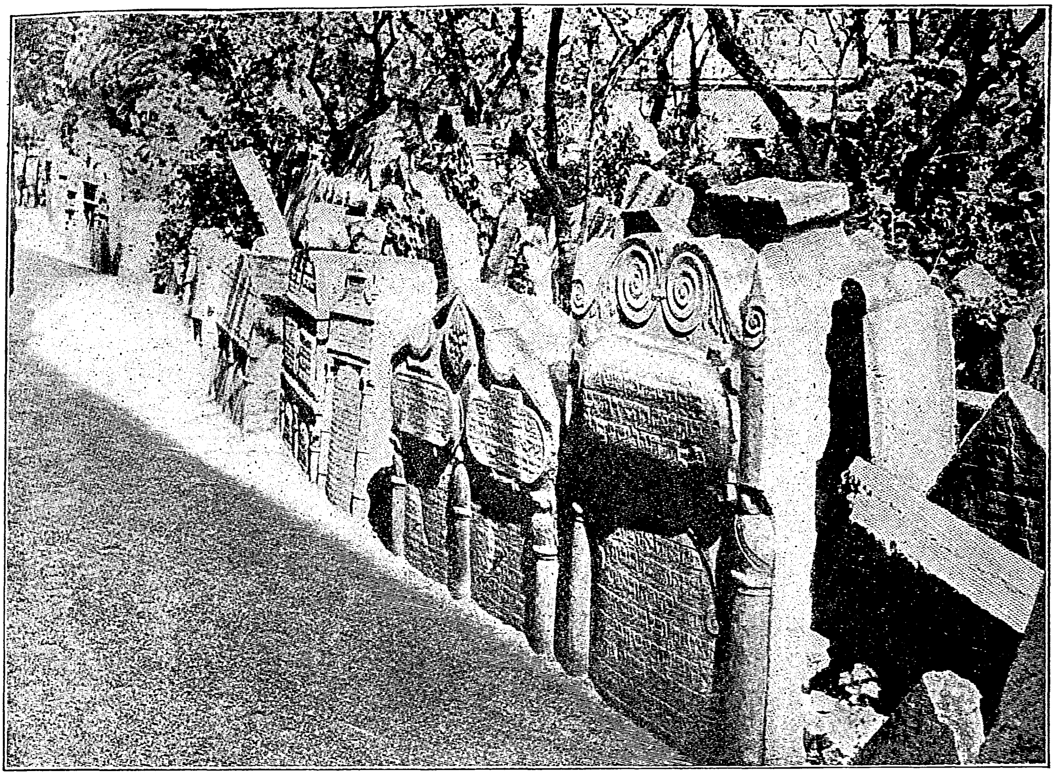

Row of Tombstones in the Old Cemetery at Prague.
(From Jerabek, "Der Alte Prager Juden Friedhof.")

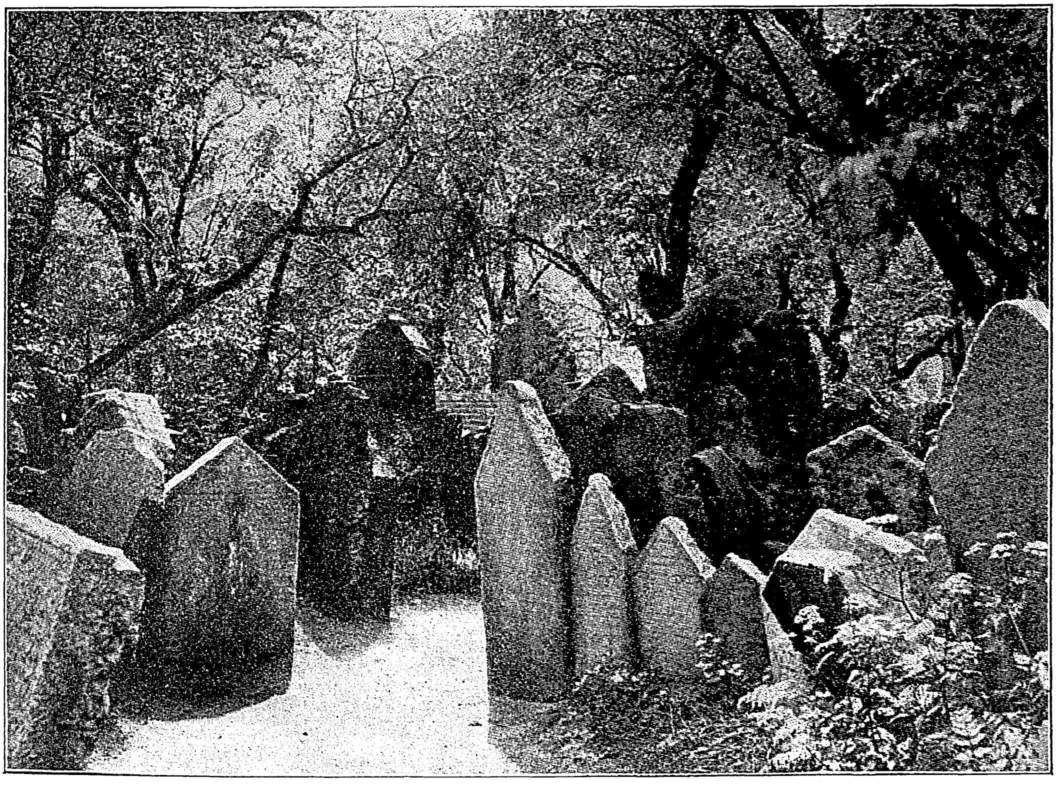

A Corner of the Old Jewish Cemetery at Prague.
(From Jerabek, "Der Alte Prager Juden Friedhof.")

though I Chron. xxiii. 30 specifies only morning and evening. So, too, the mention of grace before and after meat in the New Testament (Matt. xv. 36; Acts xxvii. 37) leads to the inference that such a prayer became customary before the close of the Old Testament canon.

Mode of Worship.

As to the manner of worship, the chant is probably older than the spoken prayer (Ex. xv.), even as verse is older than prose. Later, the musical embellishments of the service became very elaborate. The significance of many of the musical terms in the Psalms is uncertain. The singers were a gild differentiated by gradations of importance (see I Chron. xvi., and note the reference to psaltery, harp, cymbal, and trumpet). Among those that returned to Jerusalem the "two hundred singing men and singing women" are separately specified (Ezra ii. 65). It was customary in prayer to turn toward the Temple at Jerusalem (I Kings viii. 38; II Chron. vi. 34; Dan. vi. 11); this attitude may even have been considered necessary to give validity to the prayer. The Israelites prayed both standing and kneeling. Fasting and weeping were not unusual accompaniments of petition and confession, and occasionally, in times of great distress, sackcloth and ashes were added, and even rending of the mantle and shaving of the head (Job i. 20).

The belief in the objective efficacy of prayer is never questioned in the Bible. The prayer of Moses removes the plague from Egypt (Ex. viii. 29, 31) and heals the leprosy of Miriam (Num. xii. 13, 14). Both Elijah and Elisha restore by prayer apparently lifeless children (I Kings xvii. 20; II Kings iv. 33); and prayer with fasting and repentance averts the decree of doom against Nineveh (Jonah iii.). Similar incidents abound throughout the Scriptures.

A. M. H. H.

——**In Rabbinical Literature:** The word "tefillah" is defined as "thought" and "hope" (comp. פללתי; Gen. xlviii. 11), as representing the means of reasoning and discriminating (comp. והפלה; Ex. ix. 4) between good and evil. A tefillah consists of two parts: (1) Benedictions, or praises of God's greatness and goodness, and expressions of gratitude for benefits received; (2) petitions, of either a public or private character. A tefillah is called a "service of the heart." "Ye shall serve the Lord your God" (Ex. xxiii. 25) is understood as "Ye shall worship God in prayer." The Patriarchs were the first authors of prayers, and are credited with instituting those for the morning, afternoon, and evening (see Abudarham, "Ḥibbur Perush ha-Berakot weha-Tefillot," p. 8a, Venice, 1566). Moses was the author of the phrase, "a great God, a mighty, and a terrible" (Deut. x. 17), which was incorporated into the opening of the 'Amidah (Yer. Ber. vii. 3; Yoma 69b). David and Daniel prayed thrice daily (Ps. lv. 17; Dan. vi. 10).

Prayer Substituted for Sacrifice.

Praying was, however, of a devotional character and entirely voluntary during the time of the First Temple. The Davidic hymns sung by the Levites and the vows of repentance accompanying the sin-offerings were the only obligatory exercises, though, according to Maimonides, at least one prayer a day was obligatory from the time of Moses to Ezra ("Yad," Tefillah, i. 3). The regular daily prayers commenced after the destruction of the First Temple, when they replaced the sacrifices (Hos. xiv. 2: "render as bullocks the offering of our lips" [R. V.]). It appears, however, that in Talmudic times the prayers were not recited generally, except among the middle classes. R. Gamaliel exempted from prayer husbandmen and working men, who were represented by the readers of the congregation (R. H. 35a). The higher class, that is, the scholars, would not be disturbed in their studies, which they considered of superior importance to prayers. R. Judah recited his prayers only once in thirty days (*ib.*). R. Jeremiah, studying under R. Ze'era, was anxious to leave his study when the time for prayer arrived; and Ze'era quoted, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9; Shab. 10a).

The Talmudists were so occupied with their studies that they could not concentrate their minds on the prayers, which they accordingly often read unconsciously. R. Ḥiyya b. Ashi said, "Whosoever is not in a settled state of mind shall not pray." R. Eliezer exempted travelers from praying for three days after returning from a journey. R. Eleazar b. Azariah would exempt almost anybody, on the novel plea that the prophet Isaiah had called exiled Israel the "afflicted" and "drunken," and a drunkard must not pray (Isa. li. 21; 'Er. 65a). Raba, who observed R. Hamnuna lingering over his prayers, remarked, "They put aside everlasting life [the Law] and concern themselves with the temporal life [praying for maintenance]" (Shab. 10a). Prayers should not be considered as a set task, but as petitions to Omnipotence for mercy (Abot ii. 18).

Intermediary Angels: Cabalistic View.

The Jewish monotheistic theory would not permit of any intermediary between God and the prayers of devotees. R. Judah said, "An appeal to a mortal patron for relief depends on his servant's willingness to permit the applicant to enter; but appeals to the Almighty in time of trouble do not depend on the angel Michael or Gabriel; one need only call upon God." "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 1). The cabalists, however, accepted the symbolic Meṭaṭron as the intermediary who records in the upper heaven man's prayers in order that they may be reviewed by the Almighty. In another version Sandelfon (≐ Συνάδελφος) forms of the prayers a crown for the Almighty (Zohar, Wayaḳhel, 167b).

The cabalists of a later period made direct appeals to the "mal'ake raḥamim" (angels of mercy), which practise was criticized as contrary to the Jewish faith. Traces of mediation are found in the Talmud: "Mountains and hills ask mercy for me! Heavens and earth . . . sun and moon . . . stars and constellations, pray for me" ('Ab. Zarah 17b); but these expressions are merely figures of speech.

Preparations, based on "Prepare to meet thy God, O Israel," were made before prayers (Amos iv. 12).

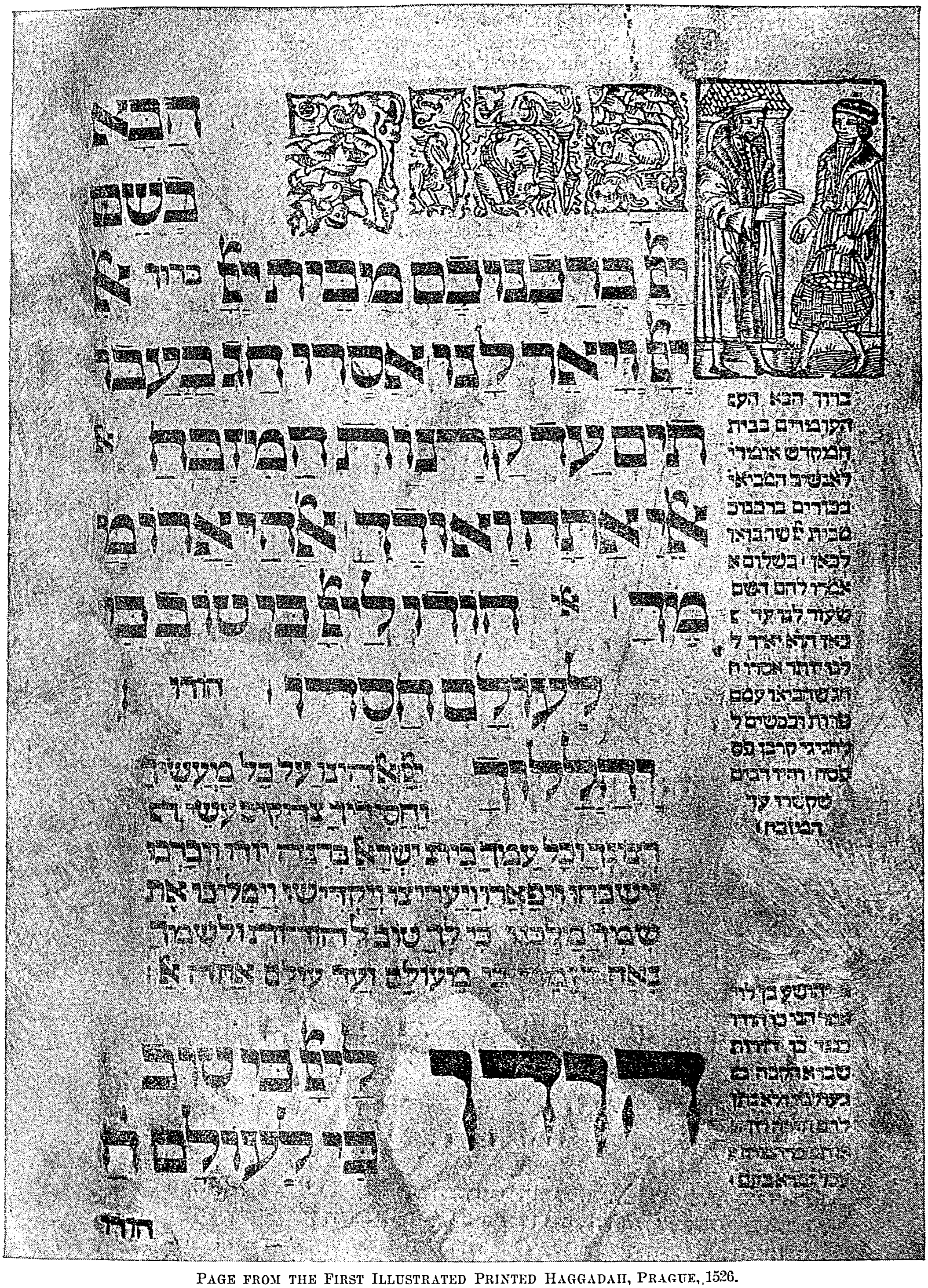

PAGE FROM THE FIRST ILLUSTRATED PRINTED HAGGADAH, PRAGUE, 1526.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Preparation and Posture.

The pious of ancient times occupied one hour in preparation for prayer (Ber. v. 1). Ezra's ordinance required scrupulous washing of the body immediately before prayer (Yer. Ber. iii. 4). One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands, "like a servant in the presence of his master" (Shab. 10a). The 'Amidah is recited standing (whence the term) and facing the Holy Land ("pray unto thee toward their land"; I Kings viii. 48). Those that live in Palestine "shall pray unto the Lord toward the city which thou hast chosen"; at Jerusalem the worshiper shall "spread forth his hands toward this house"; at the Temple, "before thine altar," the Holy of Holies (comp. I Kings viii. 31, 38, 44). Thus all Israel, at prayer, turn the face in the same direction (Yer. Ber. iv. 5).

One shall not mount a platform, but shall pray from a lowly position, for "Out of the depths have I cried unto thee, O Lord" (Ps. cxxx. 1). R. Eliezer b. Jacob said the worshiper (at 'Amidah) should keep his feet together, "straight," as do the angels (comp. Ezek. i. 7; Ber. 10b). He shall spread out and raise his hands toward the Holy King (Zohar, Balaḳ, 195b); he shall direct his eyes downward and his heart upward (Yeb. 105b). During a benediction he shall bow down, and then arise at the mention of God's name (Ber. 13a). The higher one's rank the more lowly should one's conduct be. Thus, the ordinary worshiper bows at the beginning and end of the 'Amidah and of Modim; the high priest bows at every benediction; but the king remains kneeling until the end of the prayer, as did Solomon (I Kings viii. 54; Yer. Ber. i. 5). At the end of the 'Amidah the worshiper steps back three paces and bows to the right and to the left. Abaye and Raba stepped back in a bowing position (Yoma 53b). This resembles the custom followed in taking leave of royalty in ancient times.

Time and Place.

R. Judah limited the time during which the morning prayer may be recited to the first four hours of the day (Ber. iv. 1). R. Johanan says it is meritorious to worship at dawn, citing, "They shall fear with the sunshine" (Ps. lxxii. 5, Hebr.). The Wetiḳin (ותיקין = "the ancient pious," perhaps identical with the Essenes) watched for the first rays of the sun to begin the 'Amidah (Ber. 9b, 29b). There are now several societies of Wetiḳin in Jerusalem who worship at that hour. They have prepared tables of the sunrise for the year round from special observations taken from Mount Olivet. Raba would not order prayer for a fast-day in cloudy weather: "Thou hast covered thyself with a cloud that our prayer should not pass through" (Lam. iii. 44; Ber. 32b).

R. Huna said that the worshiper should have a regular place for his prayers, like Abraham, who had a "place where he stood before the Lord" (Gen. xix. 27; Ber. 6b). In the synagogue the elders sit in the front row, at the back of the Ark, and facing the people; the people sit in rows facing the Ark and the elders ("Yad," Tefillah, xi. 4). The front row, known as "the mizraḥ" (the east), thus became distinguished as the place of prayer for the honored members of the congregation. The rabbi occupies the first seat to the right of the Ark, the dayyanim and learned men sitting next to him, while the "parnas" (president) occupies the seat to the left of the Ark, the leaders of the congregation coming next. The prayers, especially the 'Amidah, should be offered partly in solemn silence and partly in a plaintive voice (Yer. Ber. iv. 4). One who raises his voice has too little faith in the efficacy of prayer (Ber. 24b). R. Jonah prayed in silence at the synagogue and aloud at home (Yer. Ber. iv. 1). The ḥazzan, who is the congregational representative ("sheliaḥ ẓibbur"), repeats aloud the 'Amidah for the benefit of those who can not read; and they respond "Amen" (see Amen).

Solemnity and Decorum.

The duration of prayer is discussed in the Talmud; some quote Hannah, who "continued praying" (I Sam. i. 12). R. Levi deprecates the "talk of lips"; other rabbis censure one who prolongs his prayers and praise him who shortens them. R. Akiba shortened his prayers in public and prolonged them in private (Yer. Ber. iv. 1; Ber. 3a, 31a, 32b). The regular prayers are generally conducted in a congregation of no less than ten adults; and it is highly commendable to pray in public (Ta'an. 8a), but where it is inconvenient to join the congregation the prayers are recited in private. Women as well as men are under obligation to pray (Ber. iii. 3). Girls are discouraged from praying. The Talmud classes among useless creatures "a praying girl, a gossiping widow, and a truant boy" (Soṭah 22a).

One who prays for others will be answered first, and will be relieved himself if in the same need, for "the Lord turned the captivity of Job, when he prayed for his friends" (Job xlii. 10; B. Ḳ. 92a). Moses is credited with praying for sinners, that they might repent, referring to he "made intercession for the transgressors" (Isa. liii. 12; Soṭah 14a). In times of trouble, when a fast-day is ordered, the people go out to the cemetery to seek the intercession of the dead (Ta'an. 16a; see Death in Rabbinical Literature).

Efficacy of Prayer.

The efficacy of prayer is emphasized in many ways. When Isaiah went to Hezekiah with the message, "Set thy house in order: for thou shalt die" (Isa. xxxviii. 1), Hezekiah answered, "Ben Amoz, finish thy prophecy and go! I have a tradition of my forefather [David] that even when the edge of the sword touches the neck one shall not stop praying for mercy" (Ber. 10a). R. Ḥanina b. Dosa was celebrated for effecting cures by his prayer; he could tell whether his efforts would prove successful, and would say, "This patient will live," or "This patient will die." He judged by "the fruit of his lips": when the prayer flowed freely from his mouth, it augured success; when otherwise, it meant failure. It is related that R. Johanan b. Zakkai relied more on R. Ḥanina than on himself when prayers were needed for his sick child, assuring his wife, "Although I am greater in learning than Ḥanina, he is more efficacious in prayer; I am, indeed, the prince, but he is the steward who has constant access to the king" (Ber. 34b).

Another story concerns R. Gamaliel, who sent messengers to Ḥanina requesting him to pray for his son. Ḥanina ascended to the garret, prayed, and came down, telling the messengers that the crisis had passed. They noted the time, and found that at that hour the patient had recovered and demanded food (Yer. Ber. v. 5).

The prayer of one who is the righteous son of one who is righteous is more efficacious than the prayer of the righteous son of a wicked man. R. Isaac said, "The prayer of the righteous is comparable to a pitchfork [עתר; comp. ויעתר = "entreated"; Gen. xxv. 21]; as the pitchfork changes the position of the wheat so the prayer changes the disposition of God from wrath to mercy" (Yeb. 64a). R. Isaac was of the opinion that prayer could even reverse the high judgment, though R. Eleazar did not think it could reverse a judgment already decreed (R. H. 18a). The same R. Isaac says that the reading of the Shema' before retiring is like a two-edged sword against demons (Ber. 5a; Rashi *ad loc.*). R. Judah says that prayer can change the sex of the embryo as if it were "clay in the potter's hands." Rab says Dinah was originally a male, whose sex was changed by the prayer of Rachel. This, however, is contradicted in the Mishnah, which characterizes any ex post facto prayer as "a vain effort" (Ber. ix. 3; 60a).

Significance of Prayer.

Prayer is valued higher than sacrifice (Ber. 32b). The prayer of the poor is as worthy as that of Moses and even more efficacious (based on Ex. xxii. 27 and Ps. xxii. 24; Zohar, Wayishlaḥ, 168b). Prayer, when offered with intensity, is as flame to coal in uniting the higher and lower worlds (Zohar, Wayaḳhel, 213b). Prayer is a part of Providence; it is a panacea for all ills; it must, however, be harmonious in word and spirit, like poetry with music ("'Iḳḳarim," iv. 16, 20, 23). "God is not less omniscient because we are taught to pray to Him, nor is He less good because He awaits our humiliation before He grants us relief; but we must assure in general terms that the expression of our wants in prayer is one of the duties incumbent on us, in common with all others; a test whether we are obedient and thereby deserving the divine favors, or whether we are obdurate and therefore deserving the continuance of the evil which afflicts us, as a just recompense for our transgressing in not recognizing the divine Power, in whose hand alone our enlargement is placed" (Leeser, "Discourses," x. 30).

The authorship and compilation of the prayers, at least of the Shema' and its benedictions, the Shemoneh 'Esreh, and the Birkat Sheba', are credited to 120 elders, among them more than 80 prophets (Yer. Ber. ii. 4; comp. Meg. 13b). Simeon ha-Paḳoli arranged the Shemoneh 'Esreh in the presence of R. Gamaliel at Jabneh; Samuel ha-Ḳaṭan added thereto the benediction, known as "We-la-Malshinim," against the Sadducees (Ber. 28b) and for the extinction of what were considered anti-Jewish sects, whom the Pharisees feared as dangerous to Judaism. The 'Amidah nevertheless retained the original name of Shemoneh 'Esreh. Various explanations are advanced for the number "eighteen" (Yer. Ber. iv. 3). It is not known whether the prayers were originally taught orally or were committed formally to writing; evidently they were recited by the people from memory for a long time, perhaps as late as the geonic period.

Shemoneh 'Esreh.

The first benediction in the Shemoneh 'Esreh is called "Birkat Abot"; the second relates to resurrection; the third is the Ḳedushshah. The three concluding benedictions are: Reẓeh (on the restoration of Zion); Modim (on gratitude to God); and Sim Shalom (a prayer for peace). The intermediate thirteen benedictions are solicitations for public and personal welfare. The abridgment of the thirteen benedictions is known as "Habinenu," and reads as follows: (1) "Grant us, O Lord our God, wisdom to learn Thy ways; (2) subject our hearts to Thy fear; (3) forgive our sins; (4) redeem us; (5) keep us from suffering; (6) satisfy us with the products of Thy earth; (7) gather our dispersed from all quarters; (8) judge us in Thy faith; (9) punish the wicked; (10) reward the righteous; (11) rebuild Thy city and reconstruct Thy Temple; (12) let the royalty of David Thy servant flourish, and continue the generations of Jesse's son, Thy anointed; (13) anticipate our call by Thy answer. Blessed be the Lord who harkens to prayer" (Ber. 29a). This is the epitome of the nineteen benedictions. According to R. Akiba, if one is pressed for time, or if for other reasons one is unable to fully recite the benedictions, one may use this abridgment (Ber. iv. 3, 4).

Every 'Amidah is preceded by the first three, and concluded by the last three benedictions. On Sabbaths and holy days the intermediary thirteen benedictions of Shemoneh 'Esreh are omitted and replaced by one benediction bearing on the special occasion.

Number of Prayers.

R. Johanan says one may pray all day. Others are of the opinion that the permissible number of prayers is limited to three, and on a fast-day to four, including Ne'ilah (Ber. 21a, 31a). R. Samuel b. Naḥamani says the three prayers are for the three changes in the day: sunrise, noon, sunset (Yer. Ber. iv. 1). It is advised that Shaḥarit, Minḥah, and Ma'arib should be recited; nevertheless, the Ma'arib prayer is not obligatory. The Zohar distinctly says that the evening is not opportune for prayer (Zohar, Wayeḥi, 229b). This, however, refers to the 'Amidah and not to the Shema' and its benedictions (see Ma'arib). The Shema' of the morning is preceded by two benedictions and concluded by one; the Shema' of the evening is preceded by two and concluded by two, making altogether seven benedictions, fulfilling the verse, "Seven times a day do I praise thee" (Ps. cxix. 164; Ber. 11b). The Shema', with its benedictions beginning with Baraku, was subsequently joined to the 'Amidah. These in turn were preceded by hymns based on the verse, "Serve the Lord with gladness: come before his presence with singing" (Ps. c. 2). These hymns are called "Pesuḳe de-Zimra" (verses from the Psalms), and consist of excerpts from the Scriptures, principally from the Psalms. On Sabbaths and holy days more hymns were added. The hymns begin with Baruk she-Amar and close with Yishtabbaḥ. This conclusion contains thirteen categories of prayers: song, praise, hymn, psalm, majesty, dominion, victory, grandeur, might, renown, glory, holiness, and sovereignty, corresponding to the thirteen attributes of God (Zohar, Terumah, 132a).

The preliminary benedictions were later added to the Shaḥarit service. Then were interpolated readings from the Pentateuch, Mishnah, and Gemara, based on the Talmudic saying: "One should divide his time into three periods: Scripture, Mishnah, and Talmud" (Ḳid. 30a). Still later many other additions, extensions, and embellishments were included, among them being the Adon 'Olam and the 'Alenu (in the 16th cent.).

The Shemoneh 'Esreh was followed by Wehu Raḥum, a kind of seliḥah (for Mondays and Thursdays), and by Wa-Yomer Dawid (daily, except on semi-holy days). The verse "Wa-Yomer Dawid" (II Sam. xxiv. 14) is the preface to the "taḥnun" beginning with Raḥum we-Ḥannun, and containing Psalm vi. and other Scriptural passages. This taḥnun is a "silent" prayer, and is said in a muffled voice, with the face turned downward and resting on the arm, to resemble the posture of Moses and of Joshua (Deut. ix. 18, 25; Josh. vii. 6; see Meg. 22b; B. M. 59b). This is followed by Ashre (Ps. cxlv.) and U-ba le Ẓiyyon, 'Alenu, and the psalm of the day, as they were recited by the Levites in the Temple (Tamid vii. 4). The Ani Ma'amin, or the thirteen articles of faith according to Maimonides, is part of the additions at the close of the Shaḥarit prayer. See, further, MINḤAH PRAYER and MA'ARIB.

Sabbath Prayers.

The Sabbath prayers begin on Friday evening with Ḳabbalat Shabbat, composed of six psalms—xcv. to xcix., and xxix.—representing the six week-days. Next comes the piyyuṭ Lekah Dodi. This poem, composed by Solomon ha-Levi Alḳabiẓ (1529), is based on the words of Ḥanina, "Come, let us go out to meet the Queen Sabbath" (Shab. 119a); it is concluded by Ps. xcii. and xciii., followed by Ma'arib. We-Shameru (Ex. xxx. 16, 17) is recited before the 'Amidah. The main benediction of the 'Amidah is the Atta Ḳiddashta, etc. The ḥazzan's repetition of the 'Amidah is Magen Abot, a digest of the seven benedictions (Shab. 24b; Rashi *ad loc.*; "Yad," Tefillah, ix. 10). The second chapter of Shabbat, Ba-Meh Madliḳin, is read, followed by the 'Alenu. Ḳiddush is recited in the synagogue by the ḥazzan for the benefit of strangers.

Sabbath morning prayers commence as on week-days. Of the hymns, Ps. c. is omitted, its place being taken by Ps. xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii. Nishmat is a remnant of the mishnaic period (Ber. 59b; Ta'an. 6b); also El Adon, with the alphabet as the initial letters of the verses (see Zohar, Wayaḳhel, 105b).

The seventh intermediary benediction of the Shaḥarit 'Amidah begins with Yismaḥ Mosheh. Berik Shemeh (before taking out the Scroll from the Ark) is from the Zohar, and contains the sentence: "We depend not on a man nor do we trust in a Son-God, but in the God of heaven, who is the true God." The Yeḳum Purḳan, composed in Babylon in Aramaic, is similar to the Mi she-Berak, a blessing for the leaders and patrons of the synagogue. The Sephardim omit much of the Yeḳum Purḳan. Ha-Noten Teshu'ah is a blessing for government officials.

The main benediction of MUSAF, Tiḳḳanta Shabbat, is composed of words in reversed alphabetical order. When the New Moon falls on Sabbath, Atta Yaẓarta is substituted. En ke-Elohenu follows, which the Sephardim recite every day. The Shir ha-Yiḥud and An'im Zemirot are credited to R. Judah ha-Ḥasid of Ratisbon. The main benediction of the Minḥah 'Amidah is the Atta Eḥad, of which there were two versions (see Seder of Amram Gaon, p. 30a); the three verses at the conclusion, Ps. cxix. 1, lxxi. 19, xxxvi. 7, are references to the deaths of Moses, Joseph, and David, each of whom died on a Sabbath afternoon (Zohar, Terumah, 278; comp. Seder Amram Gaon, *l.c.*). Ibn Yarḥi says they refer to the wicked who are released from Gehinnom on Sabbath and return thereto in the evening ("Ha-Manhig," 33b). Since, therefore, these verses refer to mourning they are omitted when taḥnun is omitted on week-days.

After Minḥah, during the winter Sabbaths (from Sukkot to Passover), Bareki Nafshi (Ps. civ., cxx.–cxxxiv.) is recited. During the summer Sabbaths (from Passover to Rosh ha-Shanah) chapters from the Abot, one every Sabbath in consecutive order, are recited instead of Bareki Nafshi. The week-day Ma'arib is recited on Sabbath evening, concluding with Wihi No'am, We-Yitten Leka, and Habdalah.

The New Moon is announced with a blessing on the Sabbath preceding it. YOM KIPPUR ḲAṬAN is recited on the day before New Moon. Ya'aleh we-Yabo is inserted in the Shemoneh 'Esreh of New Moon. HALLEL is given after the 'Amidah. The Musaf service contains the main benediction of Mi-Pene Ḥaṭa'enu and refers to the New Moon sacrifices in the Temple.

The Three Festivals.

The services for the three festivals of Passover, Pentecost, and Sukkot are alike, except the special interpolated references and readings for each individual festival. The preliminaries and conclusions of the prayers are the same as on Sabbath. The 'Amidah contains seven benedictions, with Attah Beḥartanu as the main one. Musaf includes Mi-Pene Ḥaṭa'enu, with reference to the special festival and Temple sacrifices on the occasion. The sacerdotal blessing on the pulpit or platform of the Ark ("Dukan") is pronounced by the "kohanim" after Reẓeh in the 'Amidah. On week-days and Sabbath the priestly blessing is recited by the ḥazzan after Modim. In Palestine the Dukan is pronounced by the kohanim every day; in Egypt it is pronounced every Saturday.

The New-Year service begins with the preliminary prayers for Sabbath and holy days. There are interpolations in the 'Amidah referring to the New-Year's blessings. The main benediction begins with Ube-ken, praying for the recognition of God's power, the restoration of the Jewish state, reward of the righteous and punishment of the wicked, and universal theocracy. The prayers for the Day of Atonement are similar to those for New-Year's Day, but with special references to the significance of the day. The Widdui (confession of sins), beginning with 'Ashamnu and Al-Ḥeṭ, is repeated in every ‘Amidah and, in an abridged form, at Ne‘ilah. The Maḥzor contains many extra piyyuṭim for these holy days, the best known being Kol Nidre (for the eve of Yom Kippur) and the ‘Abodah (for Musaf). The Talmud declares that individual worshipers may shorten the long ‘Amidah of Rosh ha-Shanah and of Yom Kippur (Yer. Ber. i. 5; R. H. 35a).

There are no special prayers for either Ḥanukkah or Purim, except those connected with the lighting of the Ḥanukkah lamp and the singing of Ma’oz Ẓur and Hallel after Shaḥarit on the Maccabean festival, and the reading of the Scroll of Esther, with some special yoẓerot in Shaḥarit, on Purim. There are special references in the ‘Amidah at Modim to both Ḥanukkah and Purim. Examples of private devotions are to be found in Baer's “ ‘Abodat Yisrael,” p. 162. See Devotional Literature.

Praying in the Vernacular.

In regard to the language of the prayers, R. Judah preferred the vernacular Aramaic for all petitions concerning personal needs. R. Joḥanan, however, preferred Hebrew, because “the attending angels pay no attention to Aramaic” (Shab. 12b). Maimonides asserts that the use of foreign languages by Jews exiled in Persia, Greece, and other countries from the time of Nebuchadnezzar caused Ezra and his synod to formulate the prayers in pure Hebrew, so that all Israelites might pray in unison (“Yad,” Tefillah, i. 4). However, private prayers in Aramaic were later inserted in the prayer-book; and Saadia Gaon included some in Arabic. Since the sixteenth century the prayer-book has been translated into most European languages.

The terminology of the prayers is the key to the investigation of their antiquity. In a number of instances the phrases are almost identical with those found in the New Testament; *e. g.*, “Abinu she-ba-shamayim” = “Our Father in heaven”; “May His great name be extolled and hallowed,” “may He establish His Kingdom” (in the Ḳaddish) = “Hallowed be Thy name, Thy Kingdom come”; “We will sanctify Thy name in the world as they sanctify it in the highest heaven” (in the Ḳedushshah) = “Thy will be done on earth as it is in heaven.” “Give us this day our daily bread” was a common prayer among the Talmudists. See Benedictions; Liturgy; Maḥzor; Piyyuṭ; Seliḥah; Yoẓer; Zemirah.

Bibliography: Maimonides, *Yad*, *Tefillah*; *Shibbole ha-Leḳeṭ*, §§ 1–54, ed. Buber, Wilna, 1886; Ibn Yarḥi, *Ha-Manhig*, ed. Goldberg, Berlin, 1855; Shulḥan ‘Aruk, *Oraḥ Ḥayyim*, 89–134; Albo, *‘Iḳḳarim*; ‘Arama, *‘Aḳedat Yiẓḥaḳ*, gate 58; Zunz, *G. V.* pp. 366 *et seq.*; Steinschneider, *Jewish Literature*, §§ 6, 19, London, 1857 (Hebr. ed., *Sifrut Yisrael*, pp. 82–90, Warsaw, 1897); Isaac Leeser, *Discourses*, pp. 29-82, Philadelphia, 1868; D. Oppenheim, in *Allg. Zeit. des Jud.* 1845, Nos. 2–4; H. Guedallah, *Observations on the Jewish Ritual of the Present Time*, London, 1885; Kohler, *The Psalms and Their Place in the Liturgy*, Philadelphia, 1897; Elbogen, *Gesch. des Achtzehngebets*, Breslau, 1903; F. Perles, *Das Gebet*, 1904.

E. C. J. D. E.

PRAYER-BOOKS: The collection, in one book, of the year's prayers for week-days, Sabbaths, holy days, and fast-days is generally known as the “Seder Tefillot,” or simply the “Siddur.” The first compilation known of the Jewish book of common prayer is that of Amram Gaon, principal of the yeshibah of Matah Meḥasya in Babylon (846–864). This prayer-book was extensively used and referred to by the early authorities, as Rashi, the tosafists, Asheri, and Caro. The “Seder Rab Amram,” as it was called, was the basis of all subsequent prayer-books.

First Prayer-Book.

Azulai thinks that the disciples of Amram wrote this siddur (“Shem ha-Gedolim,” ii. 48a). Interpolations were made, however, not only by Amram's disciples but also by others in later periods. Amram is quoted (*ib.* ii. 26a); so are Saadia Gaon and other geonim who lived after Amram's death. The language of some of the later interpolations is not in the geonic style. Nevertheless, the siddur as a whole still retains the original system of Amram Gaon.

Amram's siddur is interspersed with decisions from the Talmud and with notes of customs prevailing in the yeshibot of Babylon. The text, with the exception of the benedictions, is somewhat abridged. But between the divisions or chapters there are many midrashic excerpts, accompanied by individual ḳaddishim, that are omitted in the subsequent prayer-books. “Seder Rab Amram” is nearer the Sephardic than the Ashkenazic minhag. The contents of the siddur are: Shaḥarit (morning prayer), Ma‘amadot, Minḥah, Ma‘arib (omitting the ‘Amidah), the Shema‘ before sleep, seliḥot for Mondays and Thursdays, prayers for Sabbath and close of Sabbath, New Moon, Blessing of New Moon, fast-days, Ḥanukkah, Purim, Passover, Haggadah, Pentecost, Ninth of Ab, New-Year, Yom Kippur, Sukkot, order of the ‘erub, circumcisions, and weddings, and also prayers for travelers, occasional prayers, and mourners' benedictions.

The second part consists of a collection of seliḥot by later authors, divided into fifteen ma‘amadot” for the fifteen nights preceding Rosh ha-Shanah, and hymns and yoẓerot (piyyuṭim) for Rosh ha-Shanah and Yom Kippur. Amram's siddur, which remained in manuscript over 1,000 years, was first published at Warsaw in 1865 from a Hebron manuscript purchased by N. N. Coronel.

Saadia Gaon, principal of the yeshibah of Sura (928–942), was the compiler of another prayer-book, preserved in a manuscript found at his birthplace, Al-Fayyum, in Egypt. The manuscript includes two prayers composed by Saadia, and translated into Arabic—one by Saadia himself and one by Ẓemaḥ b. Joseph (Neubauer, “Cat. Bodl. Hebr. MSS.” cols. 1096, 2197, 2250).

Moses Maimonides (1135–1204) gives the order of prayers for the whole year in the “Seder Tefillot Kol ha-Shanah,” at the end of the second book of the “Yad.” It is identical with the Sephardic minhag. This text, with a German translation, was published by Leon J. Mandelstamm, at St. Petersburg, in 1851.

“Maḥzor Vitry.”

The most important early compilation of the prayers is the “Maḥzor Vitry,” which was the basis of the Ashkenazic minhag introduced by the French rabbis in 1208; it was first published by the Meḳiẓe Nirdamim, and was edited by Simeon Hurwitz (Berlin, 1893). The “Maḥzor Vitry” is ten times as voluminous as the “Seder Rab Amram,” which is frequently referred to. Saadia and other geonim are also quoted. As in the earlier compilations, the decisions of the Talmud and codes are embodied before the subject-divisions of the text. Here occur, probably for the first time, the compilation of "hosh'anot" (p. 447) and of "zemirot" (songs, hymns) for various occasions (pp. 146, 177, 184), a parody for Purim (p. 583), and a valuable collection of "sheṭarot." The piyyuṭim are listed in a separate "ḳonṭres" edited by H. Brody (Berlin, 1894).

Various Minhagim.

Rabbi Elhanan (13th cent.) is credited with the compilation of "Seder Tiḳḳun Tefillah" (Tos. Ber. 60b). Jacob Asheri (14th cent.), in Ṭur Oraḥ Ḥayyim, compares Amram's, the Sephardic, and the Ashkenazic siddurim (§ 46). Jacob Landau, in his "Agur" (15th cent.), speaks of the Italian, Castilian, and Spanish siddurim. There were also the Romagna siddur and the Minhag France, the latter, very similar to the Ashkenazic ritual, being used in Carpentras, Avignon, Lisle, and Cologne. The principal differences are between the Ashkenazic ritual and the Sephardic ritual. The Minhag Ashkenaz, in the seventeenth and eighteenth centuries, was used throughout Bohemia, Poland, Moravia, White Russia, and Lithuania; the Minhag Sefarad was used in Spain, Portugal, and the Orient; the Italian rite is identical with the Minhag Romi, to which the Minhag Romagna likewise is very similar. The divergence among these rituals was mainly in the piyyuṭim and appended prayers. The traditional prayers and benedictions were not changed, except that the Sephardim used a few more adjectives and a profusion of cabalistic synonyms. From the time of the Ashkenazic cabalist Luria, the Ḥasidim used the Minhag Sefarad in many sections of Russia, Poland, Galicia, and Rumania, and the Karaite siddur forms a special division in the Jewish liturgy.

First Printed Copy.

The first printed prayer-book appears to be the Minhag Romo of Soncino (1486), called "Sidurello." In the colophon the printer says: "Here is completed the sacred work for the special minhag of the Holy Congregation of Rome, according to the order arranged by an expert"; the date given is the 2d of Iyyar, 5246 (=April 7, 1486). There is a unique copy of this siddur in the Sulzberger collection at the Jewish Theological Seminary of America, with the addition of the Haggadah.

The first prayer-book of the Minhag Sefarad is curiously entitled "Temunot, Teḥinnot, Tefillot" (Reflections, Devotions, and Prayers); it was published at Venice in 1524. As early as the sixteenth century the prayer-book had become too bulky to handle. In a siddur of that time the publisher apologizes: "Observing that the material in this work is constantly increasing, that it is attaining the size of the Shulḥan 'Aruk . . . and has become too cumbersome to be carried into the synagogue, the present publisher, with a pure heart, decided to print the siddur in two volumes, the first to contain the daily prayers, and the second the prayers for the holy days. This arrangement will enable one to purchase either part, as he may desire" (Roest, "Cat. Rosenthal. Bibl." i. 734).

The Karaite siddur was first published in Venice in the sixteenth century, in four volumes, for the use of the congregations in Crimea, Poland, and Lithuania. Two centuries later it appeared at Chufut-Kale, with additional piyyuṭim, one for every Sabbath, suited to the parashah (by Judah Gibbor, in 3 vols.).

At the end of the seventeenth century the publishers became careless in printing the prayer-books. Many printer's errors crept in, as well as mistakes in grammar, more especially in the Ashkenazic siddurim. An effort was made to remedy the evil, and the first corrected text was edited by Naḥman Lieballer and published at Dyhernfurth in 1690. He was followed by Azriel and his son Elijah Wilna, in the 1704 edition of Frankfort-on-the-Main. Solomon Hanau, a well-known Hebrew grammarian, made some radical corrections in the 1725 edition of Jessnitz. Mordecai Düsseldorf made more moderate corrections in his edition, Prague, 1774, and criticized the extreme views of Hanau. Perhaps the best-corrected text was in the edition of Isaac Satanow, Berlin, 1798. Thus the eighteenth century may be credited with the effort to correct the text of the prayer-book; this, however, was not fully accomplished until the nineteenth century, with the editions of Wolf Heidenheim and S. Baer. From a literary point of view, Jacob Emden's siddur was the best produced in the eighteenth century.

Translations.

The first translation of the prayer-book, the Minhag Romi, in Italian with Hebrew characters, was published at Bologna in 1538 (Spanish, Ferrara, 1552; Judæo-German, by Elijah Levita, Mantua, 1562). The author explains that the translation is intended for the women, that they too may understand the prayers. The first English translation was by Gamaliel ben Pedahzur (a pseudonym; London, 1738). The real name of the author was concealed from the leaders of the Jewish community of London, who would not sanction the English translation. The printing in England of the second English translation, by Isaac Pinto, was similarly opposed, and the translator had it printed by John Holt in New York, in 1766. The first French translation was printed by M. Ventura, at Nice, in 1772–73, and the first Dutch translation at The Hague, in 1791–93. To facilitate the handling of the prayer-book it was issued in various sizes and forms, from folio to 32mo, and in varying numbers of volumes. The "Siddur Magna," used by the ḥazzan, is known as "Kol Bo." Occasional prayers were published separately. They form a very interesting collection, from both the religious and the historical point of view. One prayer is entitled: "A form of Prayer . . . on the day appointed for a General Fast . . . for obtaining Pardon of our Sins and for imploring . . . God's Blessing and Assistance on the Arms of His Majesty . . . Together with a Sermon preached on the same day by Moses Cohen d'Azevedo" (Hebrew and English, London, 1776). This appears to refer to George III. and the American Revolution.

Below is a partial list of the principal prayer-books, first editions, in chronological order. The initial following the year of publication identifies the minhag: A = Ashkenazic; S = Sephardic; I = Italian; R = Romagna; F = French; K = Karaite. For the terms denoting the various forms of prayers see Piyyuṭ; Liturgy.

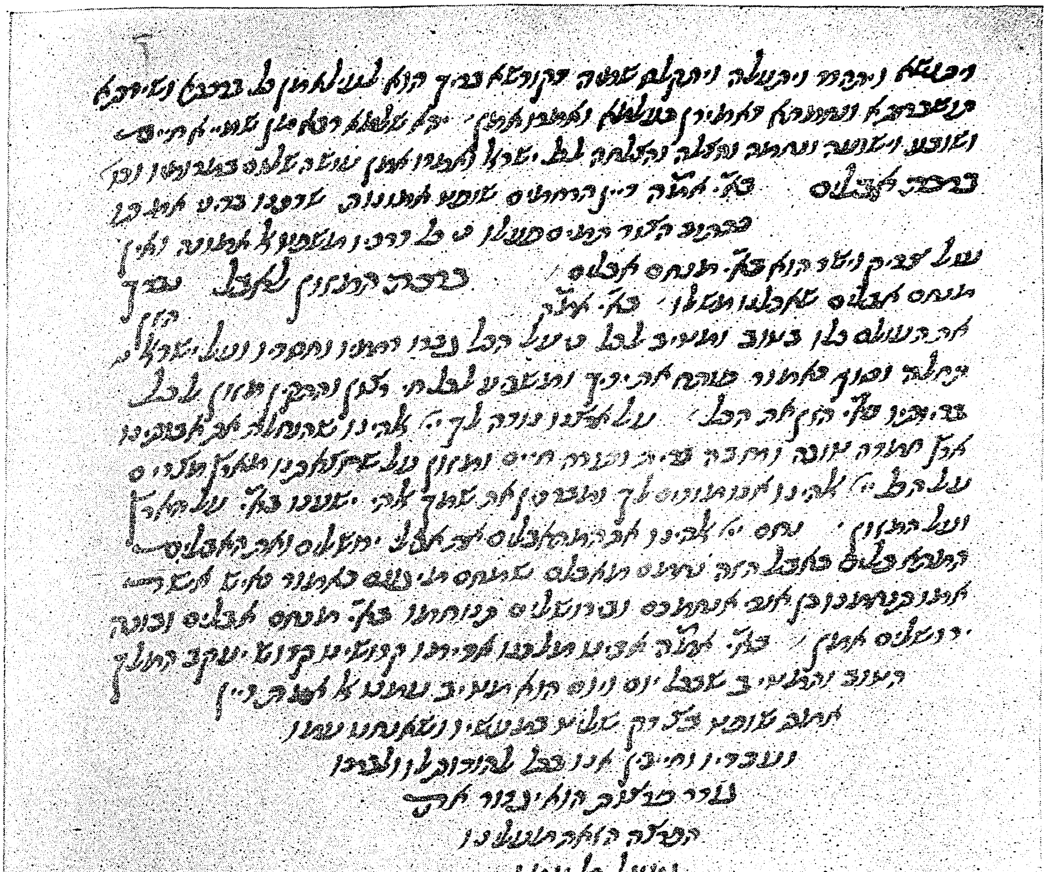

COLOPHON PAGE OF THE SIDDUR RAB AMRAM, WRITTEN IN 1506 AT TRANI.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

1486. (I) Sidurello. Soncino. (Steinschneider, "Cat. Bodl." No. 2061.)
1490? (A) Tefillah mi-Kol ha-Shanah. (Zedner, "Cat. Hebr. Books Brit. Mus." p. 459; Steinschneider, *l.c.* No. 2386.)
1495? (A) Tefillah mi-Kol ha-Shanah. Soncino? (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2387.)
1508. (A) Tefillah mi-Kol ha-Shanah. Pesaro. (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2063.)
1510. (R) Seder Tefillot ha-Shanah. Constantinople. (Berliner, "Aus Meiner Bibliothek," No. 1.)
1512. (A) Tefillah mi-Kol ha-Shanah, with Haggadah. Prague. (Steinschneider, *l.c.* No. 2064.)
1524. (S) Temunot, Teḥinnot, Tefillot Sefarad, with Piyyuṭ and Pizmon. Venice. (Zedner, *l.c.* p. 485.)
1525. (S) Tefillot, including Abot, with commentary, Ma‘aribot, Yoẓerot, etc. Trino. (Steinschneider, *l.c.* No. 2068; Berliner, *l.c.* p. 62.)
1528-29. (K) Seder ha-Tefillot ke-Minhag Ḳehal ha-Ḳara'im, in 4 vols. Venice.
1537. (I) Tefillah mi-Reshit we-‘Ad Aḥarit ha-Shanah. Bologna.
1538. (I) Tefillot Laṭine (Italian, in Hebrew characters). Bologna.
1552. (I) Libro de Oracyones de Todo el Año. Ferrara.
1555. (S) Order de Oraciones de Mes Arreo s. sin Boltar de Una à Atra Parte. Ferrara.
1560. (A) Tefillot mi-Kol ha-Shanah, designated as a new work; with cabalistic commentary by Lipman Mühlhausen, and the "Shir ha-Yiḥud" of Judah ha-Ḥasid of Ratisbon; edited by Naphtali Herz Trevo. Thiengen.
1562. (A) Tefillot, with Judæo-German translation, and Psalms with translation by Shalom b. Abraham. Mantua.
1571. (A) Tefillot, with Haggadah, Hosha‘not, Yoẓerot, Seliḥot, and commentary by Ẓebi b. Enoch Zundel and Mordecai Koppelmann. Lublin (2d ed., with calendar for seventy years, Cracow, 1592).
1573-76. (R) Tefillot. Reprint of the Venice edition of 1524, by order of Abraham Yerushalmi. Constantinople.
1578. (A) Tefillot, with Parashiyyot, Yoẓerot, the "Shir ha-Yiḥud," Psalms, Ma‘amadot, Ḳinot, decisions, and customs. Cracow.
1579. (A) Tefillot, with Parashiyyot, Yoẓerot, Seliḥot. Basel.
1600. (R) Tefillot (known also as "Ḥazania shel Romana"), with devotional prayers, including a prayer entitled "Bet ha-Lewi" by Elijah ha-Levi. Venice.
1622. (S) Tefillot (in Hebrew and Spanish). Venice.
1644. (S) Tefillot; daily prayers, and prayers for fast-days and holy days. 4 vols. Amsterdam.
1649. (I) Tefillot. Verona.
1650. (A) Tefillot, with Judæo-German translation. Amsterdam.
1658. (S) Tefillot; edited by Benveniste. Amsterdam.
1681. (A) Tefillot, with Psalms, Ḳimḥi's commentary, Minhagim of Isaac Tyrnau, etc. Amsterdam.
1688. (A) ‘Abodat ha-Bore; edited by Akiba Baer. Wilhelmsdorf (2d improved ed., Sulzbach, 1707).
1690. (A) Tefillot, with grammatical corrections by Naḥman Lieballer. Dyhernfurth.
1695. (S) Order de las Oraciones Cotidianas . . . Calendano. Amsterdam.
1696. (A) Tefillah le-Mosheh, with Judæo-German translation. Dessau.
1699-1700. (A) Keter Yosef, with Psalms, and commentary by Israel b. Moses Darshan. Berlin.
1700. (A) Derek ha-Yashar (text without vowels), with cabalistic annotations by Jacob Naphtali. Berlin.
1703. (A) Tefillot, with Judæo-German translation and devotions for women by Eliakim Schatz of Kamarno. Amsterdam.
1703. (A) Derek Yesharah, with Psalms, and Judæo-German translation entitled "Sha‘ar ha-Yir'ah." Frankfort-on-the-Oder.
1704. (A) Derek Siaḥ ha-Sadeh, Yom Kippur Ḳaṭan; grammatical corrections by Azriel and his son Elijah of Wilna, and a special article, "Ma‘aneh Eliyahu," on the correct Hebrew pronunciation. Frankfort-on-the-Main.
1709. (A) Or ha-Yashar, with cabalistic interpretations and introduction, "‘Ammude ha-‘Abodah," by Meïr Papiers. Amsterdam.
1712. (S) Bet Tefillah, with cabalistic interpretations by Isaac Luria and tradition by Moses Zacuto. Edited by M. R. Ottolenghi. Amsterdam.
1717. (A) Sha‘are Shamayim, with commentary by Isaiah Hurwitz, author of the "Shelah." 4 vols. Amsterdam.
1725. (A) Ḳorban Minḥah, Ma‘aribot, Psalms, etc. 3 vols. Amsterdam.
1725. (A) Bet Tefillah, with appendix entitled "Sha‘are Tefillah"; grammatical corrections by Solomon Hanau. Jessnitz.
1727. (A) Yad Kol Bo, with introductions, Maḥzor, Seliḥot, and readings for the whole year. Edited by David b. Aryeh Löb of Lida. 5 vols. Frankfort-on-the-Main.
1734. (K) Tefillot. Reproduction of the Venice edition of 1528-1529, with piyyuṭim by Judah Gibbor. 3 vols. Chufut-Kale.
1737. (S) Bet Tefillah and Shabbat Malketa, appended to Mishnayyot. Amsterdam.
1738. (A) The Book of Religion; Ceremonies and Prayers of the Jews; translated by Gamaliel ben Pedahzur. London.
1741. (A) Bet Raḥel and Sha‘ar Hallel-Yah, with an introduction by Naphtali Cohen, rabbi of Posen. Amsterdam.
1744. (S) Tefillot, with cabalistic interpretation (Luria's method) and cabalistic commentary by Raphael Emanuel Recci. Zolkiev.
1744-47. (A) Bet El, Pereḳ Shirah, Ḥaẓot, Seliḥot, Tiḳḳunim, Psalms, with introduction by Jacob Emden. Altona.
1760. (A) Tefillot, with English translation by B. Meyers and A. Alexander. London.
1764. (S) Ḥesed le-Abraham, Abot, and cabalistic commentary by Abraham b. Tubiana. Smyrna.
1767. (F) Seder ha-Tamid; edited by E. Carmi. Avignon.
1771. (S) Tefillot. Daily prayers, and prayers for New-Year, Yom Kippur, holy days, and fast-days. 5 vols. Amsterdam.
1772. (S) Order de las Oraciones Cotidianas, by I. Nieto. London.
1772-73. (S) Prières Journalières, by M. Ventura. 4 vols. Nice.
1773. (S) Tefillot, with English translation by A. Alexander. London.
1774. (A) Tefillot; revised and corrected by Mordecai Düsseldorf, with appended ḳonṭres of criticism on the siddur of Solomon Hanau. Prague.
1781. (S) Tefillot, with cabalistic annotations from Vital's "‘Eẓ Ḥayyim"; edited by Aryeh b. Abraham. Zolkiev.
1784. (A) Tefillot; edited by Wolf Frankel, David Tausk, and Süssmann Gluno; approbation by Rabbi Ezekiel Landau. Prague.
1785. (A) Wa-Ye'tar Yiẓḥaḳ; edited by Isaac Satanov. Berlin.
1786. (A) Gebete der Juden, with abridged German translation in Hebrew characters by David Friedländer, and with Abot. Berlin.
1788. (S) Tefillah, with Luria's cabalistic interpretations; edited by Asher Margolioth. Lemberg.
1789-93. (S) Tefillot, with English translation by D. Levi. 6 vols. London.
1791-93. (S) Gebeden der Portugeesche Jooden. Door een Joods Gnootschap uit het Hebreeuwsch. 4 vols. The Hague.
1794. (S) ‘Abodat ha-Tamid, with cabalistic commentary by Elisha Chavillo. Leghorn.
1798. (A) Ṭo‘ome Ẓebiyah; revised by Isaac Satanow; with German translation by D. Friedländer. Berlin.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 295-514; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v. *Liturgies*; Neubauer, *Cat. Bodl. Hebr. MSS.* s.v. *Liturgies*; Roest, *Cat. Rosenthal. Bibl.* s.v. *Liturgie*; Löwy, *Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London*, s.v. *Liturgies*; Berliner, *Aus Meiner Bibliothek*, Frankfort-on-the-Main, 1898; Lehren, *Catalog*, pp. 187 *et seq.*, Amsterdam, 1899.

Many of the old editions were reprinted in the course of the nineteenth century; these usually included additional matter with notes. A marked improvement in the grammatical form of the prayer-book was achieved in the "Safah Berurah," edited by Wolf Heidenheim (Rödelheim, 1823), which became the standard text. Heidenheim intended to issue a special edition entitled "Halakah Berurah," with a German translation and notes, similar to his celebrated Maḥzor; the latter work, however, and other literary matters, took up all his time. The siddur "Hegyon Leb" by L. Landshuth, and H. Edelmann's commentary "Meḳor Berakah" (Königsberg, 1845) were the first attempts at scientific inves-

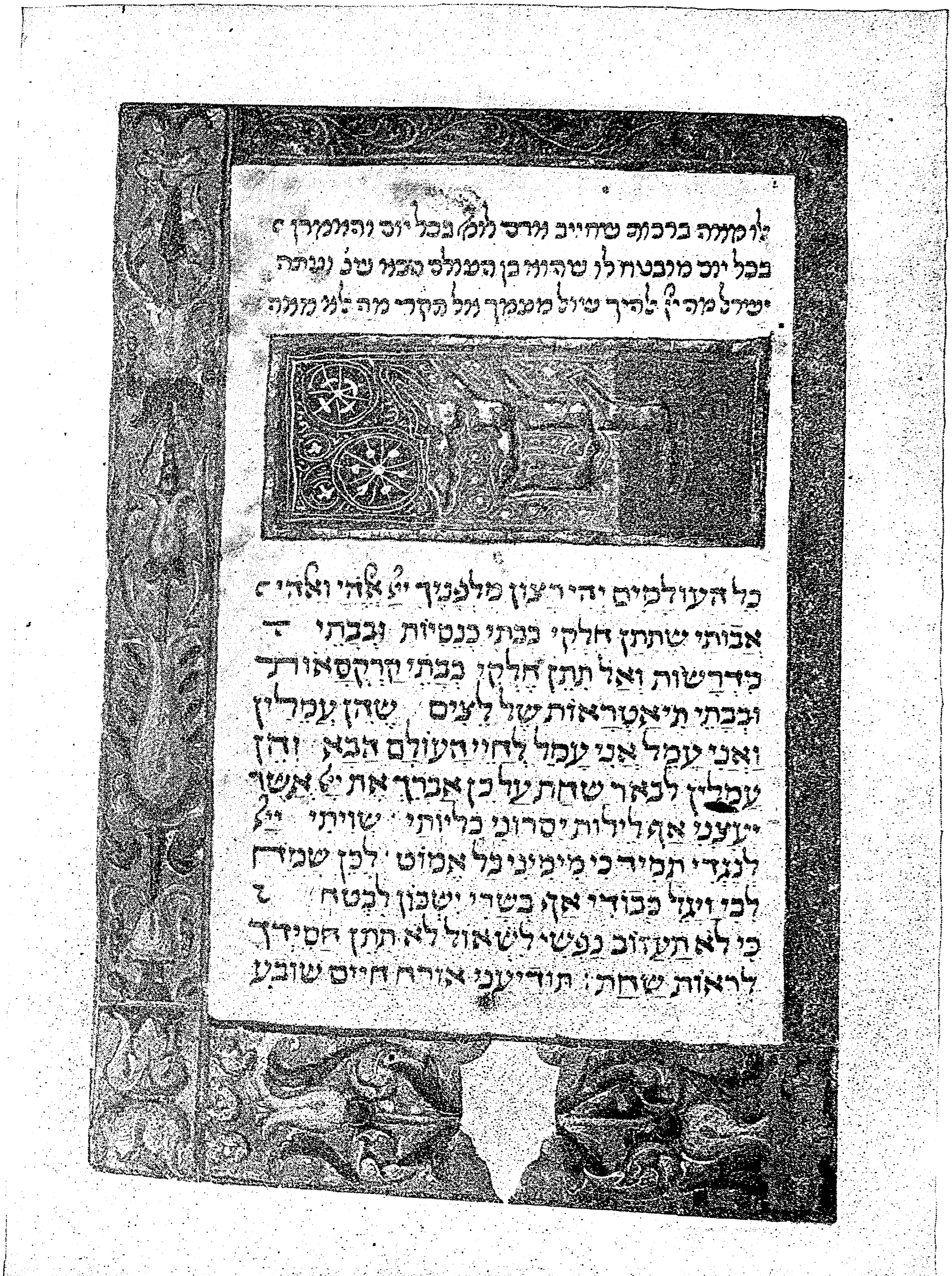

ומונה ברכות שחייב אדם לומ' בכל יום והמונן
בכל יום מובטח לו שהוא בן העולם הבא שנ' ועתה
ישראל מה יי' אלהיך שואל מעמך אל תקרי מה אלא מאה

כל העולמים יהי רצון מלפניך יי' אלהי ואלהי
אבותי שתתן חלקי בבתי כנסיות ובבתי
מדרשות ואל תתן חלקי בבתי קרקסאות
ובבתי תיאטראות של לצים שהן עמלין
ואני עמל אני עמל לחיי העולם הבא והן
עמלין לבאר שחת על כן אברך את יי' אשר
יעצני אף לילות יסרוני כליותי שויתי יי'
לנגדי תמיד כי מימיני בל אמוט לכן שמח
לבי ויגל כבודי אף בשרי ישכון לבטח
כי לא תעזוב נפשי לשאול לא תתן חסידך
לראות שחת: תודיעני אורח חיים שובע

Illuminated First Page of a Siddur, Written by Abraham Farissol, Ferrara, 1528.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tigation into the origin of the prayers in the siddur. Seligman Baer, who had access to Heidenheim's additional notes, some old manuscripts, and the old editions of the various siddurim, by editing the "'Abodat Yisrael" (Rödelheim, 1868) gave to the world the siddur par excellence. The author in his preface acknowledged the assistance rendered by Leopold Zunz and R. Solomon Klein through various suggestions and explanations.

Baer's "'Abodat Yisrael."

A few examples of Baer's emendations will give an idea of his method: In the benediction "Shelo 'Asani Goi" he changes "goi" to "nokri" (= "non-Jew"), because in Biblical Hebrew "goi" means "a people" (p. 40). In the benediction "We-la-Malshinim" of the 'Amidah, in place of "Kol 'ose rish'ah" (all evil-doers) he inserts the old rendering "ha-minim," which he thinks is derived from "ha-me'annim" (refusers; Jer. xiii. 10)—Jews who refuse to recognize their religion. He argues against the rendering "'ose rish'ah," because nearly all men do evil sometimes. The author does not dare to make any change in the 'Amidah, so he gives both versions, leaving the choice between them to the reader's discretion (p. 93). In the 'Abodah, from the passage, "They bowed, prostrated, thanked, and fell on their faces," he omits the word "u-modim" as an error, and shows the origin of this error in the 1580 Salonica edition of the Maḥzor, whose editor followed unconsciously the 'Alenu. The commentary is entitled "Yaḳim Lashon," and gives references for the verses and quotations, compares the variations, and adds grammatical corrections as to form, vowels, and accents, concise explanations of the text, and a digest of the customs and regulations regarding the order of the prayers. The siddur contains the prayers for the whole year, the parashiyyot-readings for week-days and semiholy days, ma'amadot, Abot, Pereḳ Shirah, yoẓerot, seliḥot; and the Psalms (special part), prefaced by an explanation of their accents. In the yoẓer to Shabu'ot, Baer shows that "ḳeren afelah" (point of darkness) is a euphemism for Clermont, in France, and refers to the Crusade of 1095 (p. 758). The siddur contains 804 quarto pages, besides the Psalms.

Next in importance is the siddur "'Iyyun Tefillah," by Jacob Ẓebi Mecklenburg, rabbi of Königsberg (1855). He followed the method of his own commentary, "Ha-Ketab weha-Ḳabbalah," on the Pentateuch (Leipsic, 1839), in which he endeavored to show that the whole of tradition was contained in the text of the Torah. The author's lucid style and the free use of German paraphrases helped to make clear the meaning of the conventional terms of the Hebrew prayers. He aimed at the highest devotional expression, but in several cases the result is too far-fetched, as in the instance in which he endeavored to define each of the sixteen synonyms of "Emet we-yaẓẓib." The author's "opening words" before prayer and the pouring out of the sinful soul before Yom Kippur (end of siddur) are fine specimens of his Hebrew.

The siddurim "Nahora ha-Shalem" (Wilna and Grodno, 1827), "Seder Tefillat Yisrael" (with "Derek ha-Ḥayyim," voluminous notes on the customs and regulations pertaining to the various seasons of the year in connection with the prayers; compiled and edited by Jacob Lissa, Zolkiev, 1828), and the "Ḳorban Minḥah" and the "Bet Raḥel" were in common use during the nineteenth century, and were extensively reprinted.

All these were of the Minhag Ashkenaz. The Sephardim, save for the English translations of the old text, were inactive. A new Sephardic minhag, in a sense a mixture of both the Ashkenazic and Sephardic, was edited by Jacob Kopel Lipschütz of Meseritz, in two parts (Slobuta, 1804). This edition was used by the Ḥasidim in Volhynia and Ukraine. There were no less than six versions of the so-called "Siddur Nusaḥ ha-Ari" (Luria) when Israel BeShT adopted the original Sephardic minhag (see Rodkinson, "Toledot 'Ammude Ḥabad," p. 31, Königsberg, 1876). The siddur of the Jews of Southern Arabia (Jerusalem, 1894, 1898) also forms part of the Sephardic "minhag" (Bacher, in "J. Q. R." xiv. 581-621).

The translations of the prayer-book into various languages multiplied. In addition to Italian, Spanish, Judæo-German, German, English, French, and Dutch translations that were earlier than the nineteenth century, there appeared "Tefillot Yisrael," a Hebrew text with Hungarian translation edited by M. Rosenthal and M. Bloch (Presburg, 1841); a Hebrew and Danish edition was prepared by A. A. Wolff (Copenhagen, 1845); Hebrew and Polish, by Hirsch Liebkind (Warsaw, 1846); Hebrew and Bohemian (Vienna, 1847). The Form of Daily Prayers (Minhag Sefarad) was translated into Mahrati by Solomon Samuel and Ḥayyim Samuel, with a prayer, in Hebrew verse and Mahrati, for Queen Victoria (Bombay, 1859). A Rumanian edition, "Rugáciunile Israelitor," was edited by N. C. Popper (Bucharest and Vienna, 1868). A Russian translation was made by Joseph Hurwitz, rabbi of Grodno (Wilna, 1870; a better edition, with introduction, by Asher Wahl, Wilna, 1886). "Izraeliticki Molitvenik" is a Croatian translation by Caro Schwartz (Agram, 1902; see Bloch's "Wochenschrift," 1902, p. 167). All these translations, with the exception of the Mahrati, are of the Ashkenazic minhag.

Translations.

The Karaites published various editions of their prayer-book (3 vols., Chufut-Kale, 1806; 4 vols., Eupatoria, 1836; 4 vols., Vienna, 1854). Their latest siddur is much abridged (in one volume); it was edited by Joshua b. Moses Raẓon Sirgani, for the Congregation of Karaite Israelites in Egypt, by authority of the Karaite bet-din at Eupatoria in 1898 (ed. Budapest, 1903). A very interesting discovery was the "Seder Tefillot ha-Falashim," prayers of the Falasha Jews of Abyssinia (Ethiopic text with Hebrew translation by Joseph Halévy, Paris, 1877). The text was procured by Zerubbabel b. Jacob; the prayers were composed or compiled by Abba Sakwin (סקוין) in the thirteenth century. The book contains a prayer by the angels and a prayer at sacrifices. Another old liturgy is that of the Samaritans, transliterated into Hebrew by M. Heidenheim (Leipsic, 1885; comp. "La Liturgie Samaritaine, Office du Soir des Fêtes," by S. Rappoport, Paris, 1900).

In America the "Seder ha-Tefillot" of the Sephardim appeared with an English translation by S. H.

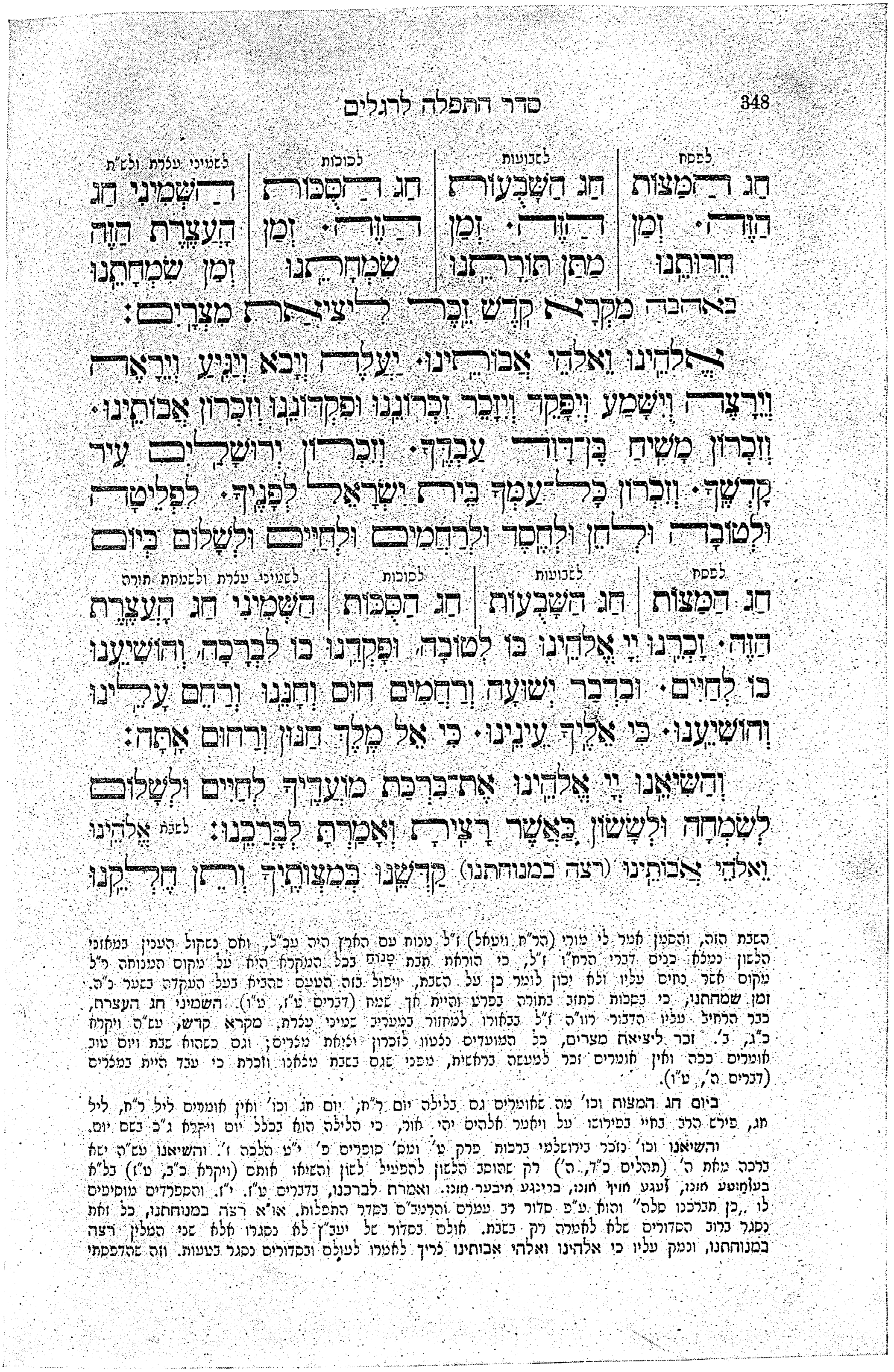

סדר התפלה לרגלים 348

לפסח	לשבועות	לסכות	לשמיני עצרת ולשמח״ת
חַג הַמַּצּוֹת הַזֶּה· זְמַן חֵרוּתֵֽנוּ	חַג הַשָּׁבֻעוֹת הַזֶּה· זְמַן מַתַּן תּוֹרָתֵֽנוּ	חַג הַסֻּכּוֹת הַזֶּה· זְמַן שִׂמְחָתֵֽנוּ	הַשְּׁמִינִי חַג הָעֲצֶֽרֶת הַזֶּה זְמַן שִׂמְחָתֵֽנוּ

בְּאַהֲבָה מִקְרָא קֹֽדֶשׁ זֵֽכֶר לִיצִיאַת מִצְרָֽיִם׃

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ· יַעֲלֶה וְיָבֹא וְיַגִּֽיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵֽנוּ וּפִקְדּוֹנֵֽנוּ וְזִכְרוֹן אֲבוֹתֵֽינוּ· וְזִכְרוֹן מָשִֽׁיחַ בֶּן־דָּוִד עַבְדֶּֽךָ· וְזִכְרוֹן יְרוּשָׁלַֽיִם עִיר קָדְשֶֽׁךָ· וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶֽיךָ· לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶֽסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

לפסח	לשבועות	לסכות	לשמיני עצרת ולשמחת תורה
חַג הַמַּצּוֹת	חַג הַשָּׁבֻעוֹת	חַג הַסֻּכּוֹת	הַשְּׁמִינִי חַג הָעֲצֶֽרֶת

הַזֶּה· זָכְרֵֽנוּ יְיָ אֱלֹהֵֽינוּ בּוֹ לְטוֹבָה, וּפָקְדֵֽנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵֽנוּ בוֹ לְחַיִּים· וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּֽנוּ וְרַחֵם עָלֵֽינוּ וְהוֹשִׁיעֵֽנוּ· כִּי אֵלֶֽיךָ עֵינֵֽינוּ· כִּי אֵל מֶֽלֶךְ חַנּוּן וְרַחוּם אָֽתָּה׃

וְהַשִּׂיאֵֽנוּ יְיָ אֱלֹהֵֽינוּ אֶת־בִּרְכַּת מוֹעֲדֶֽיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִֽיתָ וְאָמַֽרְתָּ לְבָרְכֵֽנוּ׃ לשבת אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ (רצה במנוחתנו) קַדְּשֵֽׁנוּ בְּמִצְוֹתֶֽיךָ וְתֵן חֶלְקֵֽנוּ

השבת הזה, והסמן אמר לי מורי (הר״ח וועהל) ז״ל נוכח עם הארץ היה עכ״ל, ואם נשקול הענין במאזני הלשון נמצא כנים דברי הרא״ו ז״ל, כי הוראת תבת מָנוֹחַ בכל המקרא היא על מקום המנוחה ר״ל מקום אשר נחים עליו ולא יכון לומר כן על השבת, ויפול בזה הטעם שהביא בעל העקדה בשער כ״ה. זמן שמחתנו, כי בסכות כתוב בתורה בפרט והיית אך שמח (דברים ט״ז, ט״ו). השמיני חג העצרת, כבר הרחיב עליו הדבור רוו״ה ז״ל בבאורו למחזור במעריב בשמיני עצרת. מקרא קדש, עש״ה ויקרא כ״ג, ב׳. זכר ליציאת מצרים, כל המועדים נצטוו לזכרון יציאת מצרים; וגם כשהוא שבת ויום טוב אומרים ככה ואין אומרים זכר למעשה בראשית, מפני שגם בשבת מצאנו וזכרת כי עבד היית במצרים (דברים ה׳, ט״ו).

ביום חג המצות וכו׳ מה שאומרים גם בלילה יום ר״ח, יום חג וכו׳ ואין אומרים ליל ר״ח, ליל חג, פירש הרב בחיי בפירושו על ויאמר אלהים יהי אור, כי הלילה הוא בכלל יום ויקרא ג״כ בשם יום.

והשיאנו וכו׳ נזכר בירושלמי ברכות פרק ח׳ ומס׳ סופרים פ׳ י״ט הלכה ז׳. והשיאנו עש״ה ישא ברכה מאת ה׳ (תהלים כ״ד, ה׳) רק שהוסב הלשון להפעיל לשון והשיאו אותם (ויקרא כ״ב, ט״ז) בל״א בעלאַדע אונז, לעגע אויף אונז, ברינגע איבער אונז. ואמרת לברכנו, כדברים ט״ז, י״ז. והספרדים מוסיפים לו ,,כן תברכנו סלה״ והוא ע״פ סדור רב עמרם והרמב״ם בסדר התפלות. או״א רצה במנוחתנו, כל זאת נסגר בתוך הסדורים שלא לאמרה רק בשבת. אולם בסדור של יעב״ץ לא נסגרו אלא שני המלין רצה במנוחתנו, וכתב עליו כי אלהינו ואלהי אבותינו צריך לאמרו לעולם והסדורים נסגר בטעות. וזה שהדפסתי

PAGE FROM THE BAER SIDDUR, RÖDELHEIM, 1868.

Jackson (New York, 1826). A much improved Sephardic siddur, "Sifte Ẓaddiḳim," was edited by Isaac Leeser in Philadelphia in 1837 (2d ed. 1846). The Ashkenazim satisfied themselves with the European editions, some of which they republished in New York, although Leeser published also, with an English translation, the daily prayers of the Ashkenazic ritual.

In England the English translation of the prayer-book received various improvements during the nineteenth century. The best edition of the Sephardic ritual is that of D. A. de Sola, revised by the haham Moses Gaster (ed. London, 1901), and the best edition of the daily prayers of the Ashkenazim was published for the United Hebrew Congregations of the British Empire, authorized by Chief Rabbi N. M. Adler (2d ed., London, 1891). The cost of production was defrayed by Mrs. Nathaniel Montefiore, and the book sold at one shilling. The text was corrected from the Baer edition; the translation is by S. Singer. The low price of the siddur induced a large exportation to America. More recently A. Davis and H. N. Adler have begun a Service-Book for the Festivals, with an English version and with metrical translations of the piyyuṭim by Israel Zangwill and others (London, 1904).

——**Reform Ritual:** The first Reform prayer-book for public divine service was the "Seder ha-'Abodah, Minhag Ḳehal Bayit Ḥadash" ("Ordnung der Oeffentlichen Andacht für die Sabbath und Festtage des Ganzen Jahres, nach dem Gebrauche des Neuen Tempel-Vereins"), in Hebrew and German, for Sabbath and holy-day services. The reading began from the left side of the siddur, and the Hebrew was pronounced in the Sephardic style. The siddur was edited by S. I. Fränkel and I. M. Bresselau and dedicated to Israel Jacobson (Hamburg, 1818). Previous to this edition there were several prayer-books in more or less abridged form, in the vernacular, but, being intended for private devotion, these aroused no opposition on the part of the Orthodox Jews, as did the "Hamburg-Tempel-Gebetbuch." On Oct. 26, 1818, immediately after the holy days, the Hamburg rabbinate, consisting of Baruch b. Meïr Ozers (ab bet din), and Moses Jaffe and Jehiel Michel Speier (dayyanim), protested against and denounced it in all the synagogues of Hamburg. Their objections were mainly to: (1) the abridgment of the Hebrew text; (2) changes in the text; (3) substitution of translations for parts of the prayers; (4) abolition of the silent prayer; (5) elimination of various references to the restoration of Palestine and to the Temple sacrifice of the future.

The Hamburg New Temple "Gebetbuch."

There was no change in the references to the resurrection of the dead; the changes in the text were mainly directed against the belief in the Messiah and in the restoration of the Jewish state and the Temple sacrifice. Thus, in the benediction before Shema', in place of "O bring us in peace from the four corners of the earth and make us go upright to our land," was substituted, "Have mercy on us, O Lord our God, and bring us blessing and peace from the four corners of the earth." In the Musaf prayer, in place of "and Thou hast commanded us to bring the additional offering of the Sabbath. May it be Thy will, O Lord our God, to lead us up in joy into our land, where we will prepare unto Thee the offerings that are obligatory for us," etc., the following occurs: "Thou hast commanded Moses on Mount Sinai to prepare the additional offering of the Sabbath. Therefore, may it be Thy will, O Lord, to accept in mercy the utterings of our lips instead of our obligatory sacrifices." These changes, however, were inconsistent with portions of the text left intact, such as: in the 'Amidah, "Let our eyes behold the return in mercy to Zion"; in "Ya'aleh we-Yabo," "The remembrance of the Messiah the son of David"; and in the Musaf of the holy days, "On account of our sins were exiled from our land . . . Thou mayest again in mercy upon us and upon Thy Sanctuary speedily rebuild it and magnify its glory." The 'Abodah, reciting the mode of sacrifice in the Temple by the high priest, was included in the Musaf of Yom Kippur. These contradictions, perhaps, can be explained by the desire of the leaders of the new movement to avoid too strong an opposition to apparent flaws in the Jewish ritual.

The interdiction of the Hamburg rabbinate confined the use of the new prayer-book to a very narrow circle, even among the members of the Reform party; and this led to conservative modifications in the second edition, entitled "Gebetbuch für die Oeffentliche und Häusliche Andacht der Israeliten" (Hamburg, 1841), by the restoration of some of the Hebrew sections and the week-day prayers, and omission of the benediction "We-la-Malshinim" of the 'Amidah. But these modifications were insufficient to satisfy the Orthodox party, and Isaac Bernays, the ḥakam-rabbi of Hamburg, on Oct. 11, 1841, promulgated an anathema against the use of the Reform prayer-book and stigmatized it as "frivolous" and as designed to deny "the religious future promised to Israel" (religiös-verheissene Zukunft"). On the other hand, Samuel Holdheim and Abraham Geiger expressed their approval. Geiger even wished that the Hamburg Temple prayer-book contained less Hebrew, since it is not understood by the worshipers. He desired more radical changes in the text, but disapproved the Sephardic pronunciation. Zacharias Frankel approved the changes in the piyyuṭim and would have allowed the omission of sacrifice references, but he criticized the other changes. Frankel opposed the omission of "O cause a new light to shine upon Zion" from the benediction before Shema', notwithstanding that it is omitted from the siddur of Saadia Gaon. Frankel argued that it is not a question of legality but of sentiment, and pointed out the danger of affecting the national and historical spirit of Judaism by changing the form of a prayer which is recited by the Jews all over the world. He also criticized the inconsistency created by eliminating "Restore the priests to their service, the Levites to their song and psalmody," while leaving the references to the prayer for the rebuilding of the Temple.

Evidently Frankel's criticism took effect. At any rate Geiger's view regarding the Reform prayer-book occasioned a pronounced reaction. Geiger's own "Seder Tefillah Debar Yom be-Yomo" ("Israe-

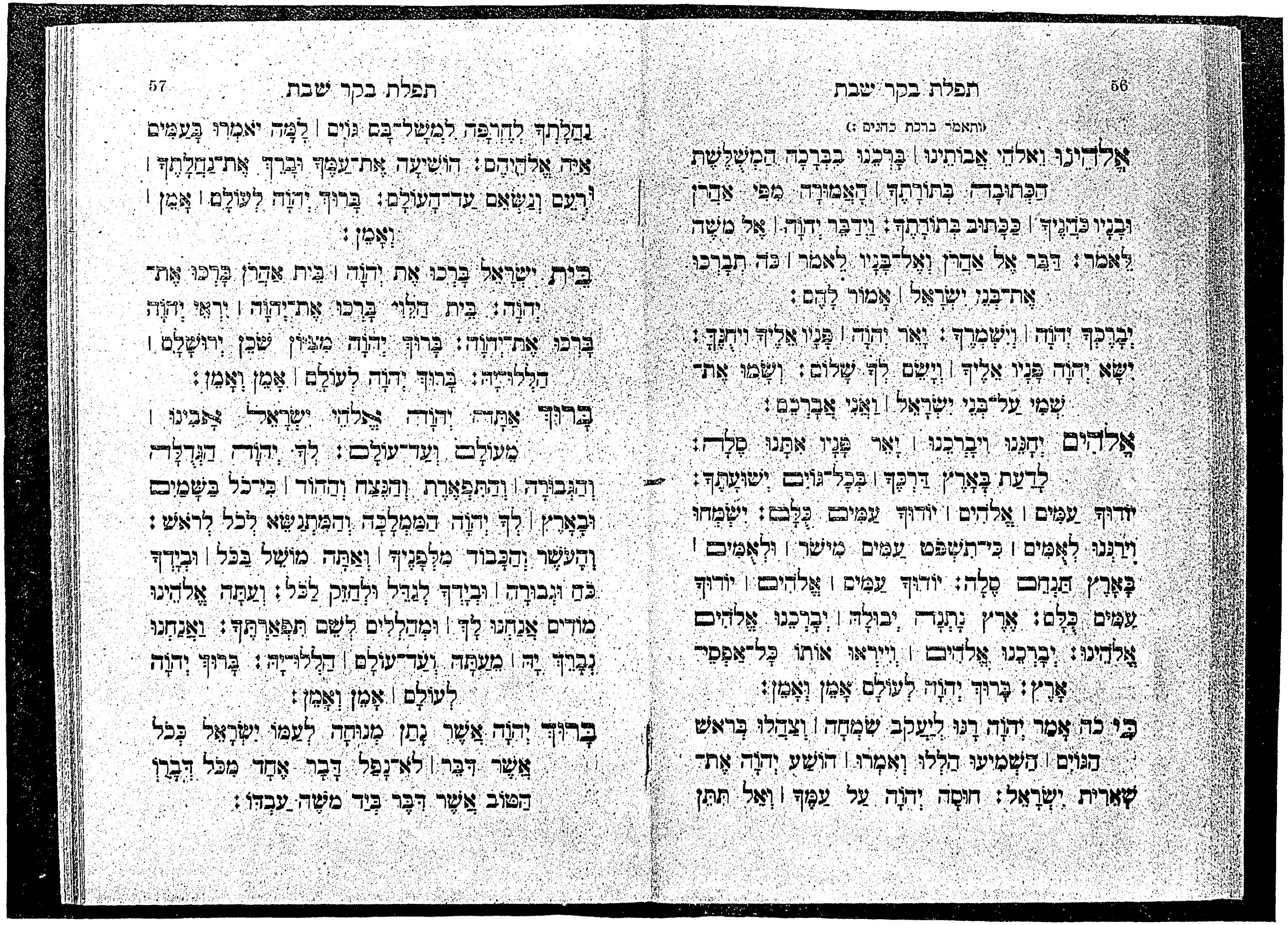

56 תפלת בקר שבת

(ותאמר ברכת כהנים :)

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ | בָּרְכֵנוּ בִּבְרָכָה הַמְשֻׁלֶּשֶׁת
הַכְּתוּבָה בְּתוֹרָתֶךָ | הָאֲמוּרָה מִפִּי אַהֲרֹן
וּבָנָיו כֹּהֲנֶיךָ | כַּכָּתוּב בְּתוֹרָתֶךָ: וַיְדַבֵּר יְהֹוָה | אֶל מֹשֶׁה
לֵּאמֹר: דַּבֵּר אֶל אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר | כֹּה תְבָרְכוּ
אֶת־בְּנֵי יִשְׂרָאֵל | אָמוֹר לָהֶם:

יְבָרֶכְךָ יְהֹוָה | וְיִשְׁמְרֶךָ: יָאֵר יְהֹוָה | פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
יִשָּׂא יְהֹוָה פָּנָיו אֵלֶיךָ | וְיָשֵׂם לְךָ שָׁלוֹם: וְשָׂמוּ אֶת־
שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל | וַאֲנִי אֲבָרְכֵם:

אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ | יָאֵר פָּנָיו אִתָּנוּ סֶלָה:
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ | בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ:
יוֹדוּךָ עַמִּים | אֱלֹהִים | יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ
וִירַנְּנוּ לְאֻמִּים | כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר | וּלְאֻמִּים |
בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים | אֱלֹהִים | יוֹדוּךָ
עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ | יְבָרְכֵנוּ אֱלֹהִים
אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים | וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־
אָרֶץ: בָּרוּךְ יְהֹוָה לְעוֹלָם אָמֵן וְאָמֵן:

כִּי כֹה אָמַר יְהֹוָה רָנּוּ לְיַעֲקֹב שִׂמְחָה | וְצַהֲלוּ בְּרֹאשׁ
הַגּוֹיִם | הַשְׁמִיעוּ הַלְלוּ וְאִמְרוּ | הוֹשַׁע יְהֹוָה אֶת־
שְׁאֵרִית יִשְׂרָאֵל: חוּסָה יְהֹוָה עַל עַמֶּךָ | וְאַל תִּתֵּן

57 תפלת בקר שבת

נַחֲלָתְךָ לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם | לָמָּה יֹאמְרוּ בָעַמִּים
אַיֵּה אֱלֹהֵיהֶם: הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ |
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם: בָּרוּךְ יְהֹוָה לְעוֹלָם | אָמֵן
וְאָמֵן:

בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת יְהֹוָה | בֵּית אַהֲרֹן בָּרְכוּ אֶת־
יְהֹוָה: בֵּית הַלֵּוִי בָּרְכוּ אֶת־יְהֹוָה | יִרְאֵי יְהֹוָה
בָּרְכוּ אֶת־יְהֹוָה: בָּרוּךְ יְהֹוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָםִ |
הַלְלוּ־יָהּ: בָּרוּךְ יְהֹוָה לְעוֹלָם | אָמֵן וְאָמֵן:

בָּרוּךְ אַתָּה יְהֹוָה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ |
מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְהֹוָה הַגְּדֻלָּה
וְהַגְּבוּרָה | וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד | כִּי־כֹל בַּשָּׁמַיִם
וּבָאָרֶץ | לְךָ יְהֹוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:
וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ | וְאַתָּה מוֹשֵׁל בַּכֹּל | וּבְיָדְךָ
כֹּחַ וּגְבוּרָה | וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ
מוֹדִים אֲנַחְנוּ לָךְ | וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ: וַאֲנַחְנוּ
נְבָרֵךְ יָהּ | מֵעַתָּה וְעַד־עוֹלָם | הַלְלוּ־יָהּ: בָּרוּךְ יְהֹוָה
לְעוֹלָם | אָמֵן וְאָמֵן:

בָּרוּךְ יְהֹוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל
אֲשֶׁר דִּבֵּר | לֹא־נָפַל דָּבָר אֶחָד מִכֹּל דְּבָרוֹ
הַטּוֹב אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ:

KARAITE SIDDUR, BUDAPEST, 1903.
(In the possession of J. D. Eisenstein, New York.)

litisches Gebetbuch für den Oeffentlichen Gottesdienst in Ganzen Jahre," Breslau, 1854) is certainly less radical than either edition of the Hamburg Temple prayer-book. Geiger's siddur reads from right to left and contains almost the whole Hebrew text of the prayers. Indeed, the changes are so few and insignificant that it could easily pass for an Orthodox prayer-book. There are even the benedictions for ẓiẓit and phylacteries in the week-day service, including Minḥah and Ma'arib. In the benediction "We-la-Malshinim" "slanderers," "evil-doers," and "the arrogant" are changed to "slander," "evil," and "arrogance." Nearly all the references to the Messiah and the restoration remain untouched. The Musaf for Sabbath contains the words "and the additional offering of the Sabbath-day we will prepare [omitting "and offer up"] unto Thee in love," etc. The siddur has also the prayers for the close of Sabbath, including "We-Yitten Leka." In the New-Year's prayer is included the Shofar service, and the Musaf Yom Kippur has nearly the complete list of the "Al-Ḥet."

Geiger's Siddur.

In England and America.

The Reform ritual of the Hamburg Temple was carried over to England, where D. W. Marks edited a "Seder ha-Tefillot," on Reform lines, for the West London Synagogue of British Jews (London, 1841). The Orthodox Jews, more especially of the Sephardic branch, condemned the innovation, and Haham Raphael Meldola and Chief Rabbi Herschel published an interdict against the new prayer-book on May 10, 1841, characterizing it "a great evil," "an abomination" which should not be brought into a Jewish home. But while checked in England, Reform developed in Germany, the second edition of the "Gebetbuch für Jüdische Reformgemeinden" appearing at Berlin in 1852.

Reform prayer-books in America were published soon after 1850: L. Merzbacher's "Seder Tefillah" (New York, 1855; 2d ed., S. Adler, 1863); Wise's "Minhag America" (Hebrew and English, and Hebrew and German; Cincinnati, 1857); Einhorn's "'Olat Tamid" (Hebrew and German; Baltimore, 1858); Benjamin Szold's "Ḳodesh Hillulim" (Hebrew and German; *ib.* 1862). The authors of the American prayer-books were extremely radical in the abridgment of the Hebrew text and in eliminating all references to a personal Messiah, the restoration, and the resurrection of the dead, and in place of "resurrection," "immortality" was sometimes substituted. For example, in the 'Amidah, instead of "Go'el" (Redeemer) was substituted "ge'ulah" (redemption); and for "meḥayyeh ha-metim" (who quickenest the dead) was substituted "meḥayyeh ha-kol" (who vivifiest all things [Adler's ed.]), or "meḥayyeh nishmat ha-metim" (who keepeth alive the souls of dying mortals ["Minhag America"]), or "notea' ḥayye 'olam be-tokenu" (who hast implanted within us immortal life [Einhorn version, adopted in "The Union Prayer-Book"]). A curious error occurs in the English translation in the "Minhag America": the words "zorea' ẓedaḳot" (He soweth righteousness) are rendered "the arm of justice"—"zorea'" being mistaken for "zeroa'" (see Cincinnati Conference revision, 1872).

Marcus Jastrow collaborated with Benjamin Szold in the revision of the latter's prayer-book, and edited "'Abodat Yisrael" for the synagogue and "Hegyon Leb" for the home (1870, with English translation). David Levy's "'Abodat ha-Ḳodesh," for the Congregation Beth Elohim, Charleston, S. C. (1879), retains the phrase "meḥayyeh ha-metim," which he renders "who granted eternal life to the dead." Isaac S. Moses' "Tefillah le-Mosheh" (Milwaukee, 1884) is largely devoted to a revision of the translation. Joseph Krauskopf's "Service Ritual" (Philadelphia, 1888; 2d ed. 1892) claims to preserve only the "spirit" of the prayers; he omits even the Patriarchal benediction. The book consists chiefly of readings and choral chants.

Perhaps the most radical prayer-book is Joseph Leonard Levy's "Book of Prayer" (Pittsburg, 1902; see D. W. Amram in "Reform Advocate," 1903, p. 544). Einhorn's "'Olat ha-Tamid," with emendations and English translation by E. G. Hirsch (Chicago, 1896), has become a recognized authority in the Reform liturgy of America.

"The Union Prayer-Book."

The standard Reform prayer-book is the "Seder Tefillat Yisrael" ("The Union Prayer-Book for Jewish Worship"; edited and published by the Central Conference of American Rabbis; 2 vols., Cincinnati, 1895). Part i. contains prayers for the Sabbath, the three festivals, and the week-days; part ii. contains prayers for New-Year's Day and the Day of Atonement. This prayer-book has more Hebrew than other American Reform prayer-books. The prayer for mourners occupies a prominent place, as do the silent devotions. It contains also "The Blessing of the Light" for Ḥanukkah (on Sabbath eve), readings from the Torah and Hafṭarah (translations), selections from the Scriptures, and recitations. It has no Musaf prayer. "Abinu Malkenu" is recited on Rosh ha-Shanah and Yom Kippur. "Our Father, our King! inscribe us in the book of life," is paraphrased ". . . help us to lead a good and pure life." "Inscribe us in the book of redemption and salvation" does not occur, though the Hebrew appears there unchanged. The Yom Kippur service is divided into five parts: Evening, Morning, Afternoon, Memorial, and Concluding Prayers.

By 1905, ten years after its publication, "The Union Prayer-Book" had been adopted by 183 Reform congregations, and 62,224 copies had been issued.

Bibliography: Fürst, in *Orient*, 1842, pp. 231–232 (enumerates fourteen distinct works on the subject of the Hamburg Reform Prayer-Book); *Zeitung des Judenthums*, 1842, No. 8; Holzman, *'Emeḳ Refa'im*, New York, 1865; Emanuel Schreiber, *Reformed Judaism*, pp. 131–156, Spokane, 1892.

A. J. D. E.

PRAYER-MOTIVES. See Music, Synagogal.

PREACHING. See Homiletics.

PRECEDENCE: Priority and preference given to individuals as a matter of established rule or etiquette. The superiority of the husband over his wife was recognized when God said to Eve, "He [Adam] shall rule over thee." The male was preferred to the female, and the first-born son received

Classes and Ranks.

a double share of the inheritance. The issue of a bondwoman was considered of a lower class (Gen. xxi. 10). Class distinction was established in Egypt, where all of the tribe of Levi were set free from bondage (Ex. R. v. 20), and where its members preserved records of their pedigrees (Num. R. xiii. 10). The Levites were given charge of the Sanctuary (Num. xviii. 1). Aaron headed the family of priests. Thus three classes were formed—the Kohanim, the Levites, and the Israelites. These divisions remained, nominally, after the Temple was destroyed. Precedence was still given to the Kohen, after whom came the Levite, and then the Israelite; this order was observed in choosing those who were to read in the synagogue the weekly portion of the Pentateuch (Giṭ. v. 8; see Law, Reading from the). The Kohen is entitled to precedence in the reading of the Torah and in saying grace, and he receives the best portion at the meal (Giṭ. 59b). The Israelites are ranked as follows: the learned men who are the officers of the community; after these, learned men who deserve to hold such positions (candidates); next, the leading men of the congregations; then the common people (Giṭ. 60a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 136). Men of authority who render decisions precede those who are learned in pilpulistic argumentation ("Be'er Heṭeb," *ad loc.*).

Order of precedence according to the baraita runs as follows: (1) one anointed with the sacred oil (king); (2) the high priest; (3) one anointed for battle (field-commander); (4) the substitute high priest; (5) the chief of the guard (of the Temple "ma'amad"); (6) the chief of the bet din; (7) the trustee of the Temple; (8) the treasurer of the Temple; (9) the ordinary priest; (10) the Levite; (11) the Israelite; (12) the bastard; (13) the Nethinite (see Josh. ix. 27); (14) the "ger" or proselyte; (15) the released slave (who has embraced Judaism). This order holds good only where there is equality in learning; otherwise the learned bastard precedes the ignorant high priest (Tosef., Hor. ii. [ed. Zuckermandl, p. 476]; comp. Yer. Hor. iii. 5). "The ḥakam precedes the unlearned king because when a ḥakam dies he leaves a vacancy; but when a king dies any Israelite is fit to succeed him. . . . The king precedes the high priest; the high priest precedes the prophet" (Hor. 13a).

Marriage Precedence.

It was the custom that the younger girl should not marry before her elder sister (Gen. xxix. 26). A public marriage ceremony has precedence over a public funeral, and a reception to the king precedes both. King Agrippa, however, gave way to the bridal procession at the crossing of the highway (Ket. 17a). In the synagogue, if there be present both a bridegroom and a mourner, the bridegroom and the wedding-party leave first, and the mourner with the consolers afterward (Tos. Ket. *ad loc.*). The bridegroom sits at the head of the table (M. Ḳ. 28b), and has priority over others in the honor of reading the Torah. The bridegroom who marries a virgin precedes one who marries a widow; but one who marries a divorcée ranks after both ("Be'er Heṭeb" to Oraḥ Ḥayyim, 136, 1).

The ancient custom at meals was to recline on couches. The highest in rank sits at the head of the table; the next in rank, at the upper end; next, at the lower end. R. Johanan said, "The host breaks the bread and the guest says grace." The washing of the hands before meals begins with the highest in rank and ends with the lowest. The washing of the fingers after meals begins with the highest, provided there are no more than five persons present; if there are more, the washing begins with the lowest and proceeds upward, until the fifth person from the head is reached; then the highest in rank washes, followed by the second, third, fourth, and fifth (Ber. 46a, b). Brothers sit according to age (Gen. xliii. 3, Rashi).

When Traveling.

On dangerous roads the lowest in rank goes first. Thus Jacob, fearing the vengeance of Esau, arranged that the handmaids with their children should precede Leah and her children, who went before Rachel and Joseph, though Jacob himself courageously headed all (Gen. xxxiii. 1–3). The man must not follow the woman. "Rather follow a lion than a woman." R. Naḥman called Manoah an "'am ha-areẓ" because he "went after his wife" (Judges xiii. 11; Ber. 61a). Aaron was always to the right of Moses. When three persons are walking together, the superior walks in the middle; the next in rank on his right, and the other on his left ('Er. 54b). Women ride behind men, as is evident from the case of Rebekah, who followed Eliezer (Gen. xxiv. 61). While Rabbah b. Huna and Levi b. Huna b. Ḥiyya were on a journey the latter's donkey moved in front of the former's. Rabbah, being higher in rank, was offended by the apparent slight until R. Levi apologized and spoke of a new subject "in order to brighten him up" (Shab. 51b). When two camels meet, the one more heavily laden has the right of way (J. Briskin, "Taw Yehoshua'," p. 72, Warsaw, 1895). According to another authority, no order of precedence should be observed on the road or on a bridge, or in the washing of unclean hands (Ber. 47a). At the lavatory the one who enters has precedence over the one who comes out; at the bath-house the order is reversed (J. Briskin, *l.c.* pp. 31, 32). In ascending stairs or a ladder the highest in rank ascends first; in descending, he goes down last. On entering a prison the lowest in rank enters last. The host enters the house first and leaves last (Derek Ereẓ, iii.). In the case of ransom the order runs: the mother, oneself, the son, the father, the religious teacher (Tosef. ii.). See Etiquette; Greeting, Forms of.

E. C. J. D. E.

PRECENTOR. See Ḥazzan.

PRECIOUS STONES. See Gems.

PREDESTINATION: The belief that the destiny of man is determined beforehand by God. "Predestination" in this sense is not to be confounded with the term "preordination," applied to the moral agents as predetermining either election to eternal life or reprobation. This latter view of predestination, held by Christian and Mohammedan theologians, is foreign to Judaism, which, professing the principle of Free Will, teaches that eternal life and reprobation are dependent solely upon man's good or evil actions. It is in regard to the material life, as to whether man will experience good fortune or meet adversity, that Judaism recognizes a divine decision. According to Josephus, who desired to present the Jewish parties as so many philosophical schools, the Pharisees, Sadducees, and Essenes were divided on this question. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9).

In this controversy the real point at issue was the question of divine providence. As followers of Epicurus, the Sadducees, according to Josephus, held that all the phenomena of this world are due to chance and they denied the existence of a divine providence. The Essenes attributed everything to the will of God, and, exaggerating the conception of divine providence, denied to man any initiative. The Pharisees, fully aware that predestination precludes free-will, adopted a middle view, declaring that man is subject to predestination in his material life, but is completely free in his spiritual life. This view is expressed in the teaching of R. Akiba (Abot iii. 15): "All is foreseen, yet freedom is granted"; and in the similar saying of R. Ḥanina, "All is in the power of God, except the fear of God" (Ber. 33b; Niddah 16b). Another saying of Ḥanina's is, "A man does not hurt his finger in this world unless it has been decreed above" (Ḥul. 7b). Similarly it is said, "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b).

The most striking example of predestinarian belief found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in straitened circumstances, asked God how long he would suffer from his poverty. The answer, received in a dream, was, "My son, wouldst thou have Me overthrow the world?" (Ta'an. 25a); the meaning being that Eleazar's poverty could not be helped, he having been predestined to be poor.

Connection with Astrology.

Some later doctors of the Talmud admitted another kind of predestination, which widely differs from the old doctrine; this is the belief that every person has a particular star with which his destiny is indissolubly bound. Rabba said, "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. Ḳ. 28a). This astrological predestination seems to have been admitted because it solved the ever-recurring question, "Why does a just God so often permit the wicked to lead happy lives, while many righteous are miserable?" However, whether man's destiny be regulated by a providential or by an astrological predestination, it can sometimes, according to the Rabbis, be changed through prayer and devotion.

The discussions that arose between the Ash'ariya, the Islamic partizans of predestination, and their opponents, the Motazilites, found an echo in Jewish literature. In an essay entitled "Iggeret ha-Gezerah," Abner of Burgos propounds the Ash'ariya doctrine of predestination, according to which every human act, both in the material and the spiritual life, is predestined. This doctrine, however, was combated by all Jewish thinkers, and especially by Maimonides, who pointed out all the absurdities to which the Ash'ariya were compelled to have recourse in order to sustain their views ("Moreh Nebukim," iii., ch. xvii.).

K. I. Br.

PREEXISTENCE: Existence previous to earthly life or to Creation, attributed in apocryphal and rabbinical writings to persons and things forming part of the divine plan of human salvation or the world's government.

Preexistence of the Souls of the Righteous: "Before God created the world He held a consultation with the souls of the righteous." This view, apparently, has been adopted from the Zend-Avesta, in which the holy "fravashis" (souls) of the heroes of Mazdaism have a cosmic character. With these Ahuramazda holds council before creating the world ("Bundahis," ii. 9; "S. B. E." v. 14; comp. xxiii. 179–230; Spiegel, "Eranische Alterthumskunde," ii. 91–98). Enoch speaks of an assembly of the holy and righteous ones in heaven under the wings of the Lord of the spirits, with the Elect (the Messiah) in their midst (xxxix. 4–7, xl. 5, lxi. 12); he mentions especially the "first fathers and the righteous who have dwelt in that place [paradise] from the beginning" (lxx. 4). In fact, it is a "congregation of the righteous" in heaven that will appear in the Messianic time (xxxviii. 3, liii. 6, lxii. 8), and "the Elect, who had been hidden, will be revealed with them" (xlviii. 6, lxii. 7). Likewise, it is said in IV Esd. vii. 28, xiii. 52, xiv. 9 that "the hidden Messiah will be revealed together with all those that are with him." Parsism casts light on the origin and significance of this belief also. In "Bundahis" (xxix. 5–6, xxx. 17) the immortals that come to the assistance of Soshians ("the Savior") are mentioned by name, and the number of the righteous men and damsels that live forever is specified as fifteen each (Windischman, "Zoroastrische Studien," 1863, pp. 244–249; comp. "the thirty righteous ones that stand before God all day preserving the world": Gen. R. xxxvi.; Yer. 'Ab. Zarah ii. 40; Midr. Teh. Ps. v.; Suk. 45b has "the thirty-six righteous"). The Syriac Apoc. Baruch (xxx. 12) speaks of "a certain number of righteous souls that will come forth from their retreats at the advent of the Messiah" (comp. Yeb. 62a: "The son of David will not come until all the souls have left the cage" ["guf," "columbarium"]).

Moses and the Patriarchs.

Of the preexistence of Moses mention is made in Assumptio Mosis (i. 14): "He designed me and prepared me before the foundation of the world that I should be the mediator of the Covenant"; similarly in an apocryphon entitled "Joseph's Prayer," quoted by Origen in Johannem xxv., opp. iv. 84, where Jacob says, "I am an angel of God and a primeval spirit, the first-born of all creatures, and like me were Abraham and Isaac created before any other work of God. I am invested with the highest office in the face of God and invoke Him by His ineffable name." The Patriarchs are, indeed, declared to have been part of the Merkabah (Gen. R. lxxii. 7; comp. the bridal gown of Asenath, "prepared from the beginnings of the world").

An ancient baraita handed down in different versions enumerates six or seven persons or things created before the world came into existence: (1) the Torah, which is called "the firstling of His way" (Prov. viii. 22, Hebr.); (2) the throne of glory, which is "established of old" (Ps. xciii. 2); (3) the sanctuary—"From the beginning is the place of our sanctuary" (Jer. xvii. 12); (4) the Patriarchs—"I saw your fathers as the first ripe in the fig-tree at her first time" (Hos. ix. 10); (5) Israel—"Thy congregation, which Thou hast created from the beginning" (Ps. lxxiv. 2, Hebr.); (6) the Messiah—"Before the sun his name sprouts forth as Yinnon, 'the Awakener'" (Ps. lxxii. 17, rabbinical interpretation); also, "His issue is from the beginning" (Micah v. 1; Pirḳe R. El. iii.); (7) repentance—"Before the mountains were brought forth, or even thou hadst formed the earth and the world," Thou saidst, "Return [to God] ye children of men" (Ps. xc. 2–3).

To these seven some added: (8) Gan 'Eden—"The Lord God planted a garden in Eden from the beginning" (Gen. ii. 8, rabbinical interpretation of "mi-Ḳedem"); and (9) Gehenna—"Tofet is ordained of old" (Isa. xxx. 33). There is also a tenth mentioned in some sources: the Holy Land—"The first of the dust of the world" (Prov. viii. 26, Hebr.; Pes. 54a; Ned. 39b; Pirḳe R. El. iii.; Tanna debe Eliyahu R. xxxi.; Tan., Naso, ed. Buber, p. 19; Midr. Teh. Ps. lxxiv.; Ps. cxiii.; Gen. R. i. 3; Sifre, Deut. 37).

Many parallels are found in the various Apocryphal books. "The throne of glory was the first thing created by God" (Slavonic Enoch, xxv. 4). Paradise with all the treasures of reward for the righteous (Midr. Teh. Ps. xxxi. 20 [19]) is prepared from the beginning (Apoc. Baruch, iv. 6, lii. 7, lxxxi. 4, lxxxiv. 6; Slavonic Enoch, ix. 1, xlix. 2; Ethiopic Enoch, ciii. 3; comp. xxxviii. 3; IV Esd. viii. 52). Leviathan and Behemoth also are prepared from the beginning (Apoc. Baruch, xxix. 4; IV Esd. vi. 49; comp. B. B. 44b); and the glory or the light of the first day is prepared for the righteous (Apoc. Baruch, xlviii. 49, lix. 11, lxvi. 7; IV Esd. vii. 9, viii. 52; comp. Ḥag. 12a; Gen. R. iii. 6). So with Gehenna and its tortures, prepared for the wicked (Apoc. Baruch, lix. 2; IV Esd. vii. 84, 93; viii. 59; xiii. 36; Slavonic Enoch, x. 4). Jerusalem also has existed from eternity (Apoc. Baruch, iv. 3, 6; IV Esd. vii. 26, viii. 52). The Messiah shall bring all the hidden treasures to light (Enoch, xlvi. 3, xlix. 4, lxi. 13; IV Esd. xii. 32, xiii. 35, xiv. 9).

In the New Testament.

In the New Testament the same view is expressed regarding the preexistence of persons and things forming part of the divine salvation. When Jesus, in John viii. 58, says, "Before Abraham was, I am," allusion is made to the preexistence of the Messiah. So is the Kingdom—that is, the reward of paradise—"prepared for you [the righteous] from the foundation of the world" (Matt. xxv. 34; comp. Abot iii. 16). From Matt. xiii. 35 it appears that the "dark sayings of old" of Ps. lxxviii. 2 was understood to refer to Messianic secrets prepared from the foundation of the world. Similarly the names of the righteous are "written in the book of life from the foundation of the world" (Rev. xvii. 8). But the blood of the martyr prophets was also believed to have been "shed from the foundation of the world" (Luke xi. 50); hence, also, that of the "Lamb" (Rev. xiii. 8; Heb. ix. 26). The Apostles claimed to have been, with their master, "chosen from the foundation of the world" (Eph. i. 4; comp. John xvii. 24; I Peter i. 20; Heb. iv. 3). K.

Preexistence of the Messiah: This includes his existence before Creation; the existence of his name; his existence after the creation of the world. Two Biblical passages favor the view of the preexistence of the Messiah: Micah v. 1 (A. V. 2), speaking of the Bethlehemite ruler, says that his "goings forth have been from of old, from everlasting"; Dan. vii. 13 speaks of "one like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days." In the Messianic similitudes of Enoch (xxxvii.-lxxi.) the three preexistences are spoken of: "The Messiah was chosen of God before the creation of the world, and he shall be before Him to eternity" (xlviii. 6). Before the sun and the signs of the zodiac were created, or ever the stars of heaven were formed, his name was uttered in the presence of the Lord of Spirits (= God; xlviii. 3). Apart from these passages, there are only general statements that the Messiah was hidden and preserved by God (lxii. 6–7, xlvi. 1–3), without any declaration as to when he began to be. His preexistence is affirmed also in II Esdras (about 90 C.E.), according to which he has been preserved and hidden by God "a great season"; nor shall mankind see him save at the hour of his appointed day (xii. 32; xiii. 26, 52; xiv. 9), although no mention is made of the antemundane existence either of his person or of his name (comp. Syriac Apoc. Baruch, xxix. 3).

Thus also the Rabbis. Of the seven things fashioned before the creation of the world, the last was the name of the Messiah (comp. Ps. lxxii. 17; Pes. 54a; Tan., Naso, ed. Buber, No. 19; and parallels); and the Targum regards the preexistence of the Messiah's name as implied in Micah v. 1 (A. V. 2), Zech. iv. 7, and Ps. lxxii. 17.

The "Spirit of God" which "moved upon the face of the waters" (Gen. i. 2) is the spirit of the Messiah (Gen. R. viii. 1; comp. Pesiḳ. R. 152b, which reads as follows, alluding to Isa. xi. 2: "The Messiah was born [created] when the world was made, although his existence had been contemplated before the Creation"). Referring to Ps. xxxvi. 10 and Gen. i. 4, Pesiḳta Rabba declares (161b): "God beheld the Messiah and his deeds before the Creation, but He hid him and his generation under His throne of glory." Seeing him, Satan said, "That is the Messiah who will dethrone me." God said to the Messiah, "Ephraim, anointed of My righteousness, thou hast taken upon thee the sufferings of the six days of Creation" (162a; comp. Yalḳ., Isa. 499). The preexistence of the Messiah in heaven and his high station there are often mentioned. Akiba interprets Dan. vii. 9 as referring to two heavenly thrones—the one occupied by God and the other by the Messiah (Ḥag. 14a; comp. Enoch, lv. 4, lxix. 29), with whom God converses (Pes. 118b; Suk. 52a).

The "four carpenters" mentioned in Zech. ii. 3

Abode in Heaven.

(A. V. i. 20) are the Messiah ben David, the Messiah ben Joseph, Elijah, and Melchizedek (Suk. 52a). The Messiah will not come on the Sabbath-day, which is observed in heaven as well as on earth ('Er. 43a); and because of the transgressions of Zion he is hidden (Targ. Micah iv. 8), remaining so in heaven until the end ("B. H." ii. 55), where he sits in the fifth of the seven chambers (*ib.* ii. 49, top). With him are some who have not tasted death—Enoch, Moses, and Elijah (II Esd. vi. 26, xiii. 52), and it is he who comes with the clouds of heaven (*ib.* xii. 3, based on Dan. vii. 3). Like heaven itself, he is made of fire (*ib.* xiii. 27–28; comp. Pesiḳ. R. 162a, based on Isa. l. 11), and he is accordingly regarded as a star (Targ. Num. xxiv. 17). The frequent expression, "The son of David shall only come" (Sanh. 38a *et passim*), presupposes his abode in heaven, and the statement that the world exists only to delight him (and David and Moses) implies his preexistence (Sanh. 96b); but he will not appear until all the souls have left the treasury ("guf"; 'Ab. Zarah 5a; comp. Weber, p. 350). His names, Son of the Stars (Ta'an. iv. 7–8 and parallels), Son of the Clouds (Sanh. 96b; comp. "B. H." iv. 20, 4, vi. 70, 5, following Tan., Toledot, 14, and I Chron. iii. 24), "He who dwelleth in the clouds" (Targ. I Chron. *l.c.*), "the Eternal" (following Jer. xxiii. 6 and Lam. R. i. [מעשה]), "Light" (Dan. ii. 22, Lam. R. i., and Gen. R. i. 6), and "Tinnon" (Ps. lxxii. 17: "before the sun was created his name was"; Sanh. 98c and parallels), imply his origin and preexistence in heaven. He therefore stands higher than the ministering angels (Yalḳ. ii. 476), and he lives throughout eternity (Midr. Teh. ii.; Yalḳ. *l.c.*).

Bibliography, Buxtorf, *Lexicon Hebraico-Chaldaicum*, ed. Fischer, ii. 642–644 (containing passages from the Targum); Castelli, *Il Messia Secondo gli Ebrei*, pp. 207 *et seq.*, Florence, 1874; Dalman, *Die Worte Jesu*, i. 105 *et seq.*, 107, 245–248, Leipsic, 1899; Drummond, *The Jewish Messiah*, etc., London, 1877; Frank, *Kabbala*; Hamburger, *R. B. T.* ii. 790–792; Hühn, *Die Messianischen Weissagungen des Israelitisch-Jüdischen Volkes bis zu den Targumim Historisch-Kritisch Untersucht*, pp. 89, 108, 111 *et seq.*, 129 *et seq.*, Freiburg, 1899; Herzog-Hauck, *Real-Encyc.* xii. 731–735; Schürer, *Gesch.* ii. 496–498, 528–530; Weber, *Jüdische Theologie*, Leipsic, 1897.

K. L. B.

PREEXISTENCE OF THE SOUL. See Soul.

PREFACES AND DEDICATIONS: The general Hebrew name for a preface is "haḳdamah." The saying "A book without a preface is like a body without a soul" is often quoted by authors as a reason for the preface. The origin of the preface may be traced to the "petiḥah" (opening), the text which the Rabbis cited before their lectures (Cant. R. i. 2). This petiḥah precedes many midrashic discourses. The first distinct preface is the letter introducing the "Siddur Rab Amram Gaon" (9th cent.), and beginning, "Amram bar Sheshna, principal of the yeshibah of Matah Meḥasya, to Rabbi Isaac b. Rabbi Simeon" (see Prayer-Books). This style of prefatory letter is used by Maimonides (12th cent.) in the "Moreh"; in this case the letter is addressed to his disciple Joseph b. Judah, and is styled in the heading a "petiḥah." Aaron ha-Levi of Barcelona (13th cent.) prefaces his "Sefer ha-Ḥinnuk" with a "letter by the author." The word "mabo" (entrance) often takes the place of "haḳdamah." The introduction of Maimonides to Zera'im (translated into German by Dukes, Prague, 1833; original Arabic MS. and Hebrew translation edited by Hamburger, Frankfort-on-the-Main, 1902), the introduction to the chapter "Ḥeleḳ" in Sanhedrin, and the introductions to the "Yad" and the "Moreh" (besides the petiḥah), are called "haḳdamot," though the appellation was given probably by later transcribers of the manuscripts.

Early Examples.

The prefaces and introductions referred to are the longest and most important prior to the introduction of printing; moreover, they aroused much discussion and criticism—the preface to "Ḥeleḳ," because of the author's views on the principles of faith and on paradise. The preface to the "Yad" is severely criticized by RABaD because Maimonides therein expresses his wish to have his code supersede the teaching of the Talmud. The preface to the "Moreh" is remarkable for the statement that the author was determined to write it, even if he should benefit only one reader to 10,000 fools who would criticize him. Maimonides' preface to the "Yad" begins with Ps. cxix. 6. Rashi wrote a short preface to the Song of Solomon.

Next in importance to Maimonides' prefaces is that of Ibn Ezra to his commentary on the Pentateuch. Isaac b. Abba Mari of Marseilles (12th cent.) prefixes a short preface to his "Sefer ha-'Ittur"; incidentally he relates that at the age of seventeen he completed the chapters relating to "sheḥiṭah" and "ṭerefah." Zedekiah b. Abraham ha-Rofe (13th cent.), author of the "Shibbole ha-Leḳeṭ" (edited by Buber, Wilna, 1886), begins with Ps. cxviii. 25, and explains his object in gathering the "gleanings of the ears of corn" from the decisions of the Geonim; he had found that "the troubles of worldly business vanities" left little time for the pursuit of learning. David Abudarham of Seville (1340), in his liturgical code, has a short preface on the title-page and a long preface preceding the body of the work.

The early prefaces generally commence with the name of the author—"Said Abraham the Sephardi" (Ibn Ezra), for example, but are preceded by the name of God, whose aid is implored. The Maḥzor Vitry (1208) begins with עמ"י עש"ו, the initials of the wording of Ps. cxxi. 2. Azariah dei Rossi (1511–1578), before his preface to the "Me'or 'Enayim," explains the need of mentioning God's name before commencing any important work, as taught in Yer. Ber. v. 1 and Zohar, Tazria', 50a, 56b. Dei Rossi begins, "The Lord of Hosts is with us" (Ps. xlvi. 12).

Prefaces were supposed to have been composed before the book. This may be true regarding the early writers, but in modern times they are invariably written after the book is finished. Many of the prefaces to the early works were wholly or partly omitted by the transcribers or the publishers. Indeed, some of the prefaces in the first editions were omitted in the subsequent editions, the publishers either desiring to save expense or regarding the preface as superfluous. For example, the preface of Menahem b. Zarah (1368) to his "Ẓedah la-Derek," which preface is of great historical value and was published with the first edition, Ferrara, 1554, is omitted from all other editions. The same fate befell the preface of Israel ha-Levi Landau to his "Ḥoḳ le-Yisrael," on the 613 precepts (1st ed., Prague, 1798; see Jellinek, "Ḳontres Taryag," No. 56). The publishers, perhaps, recognized the general disinclination of readers to read the preface. Shabbethai Bass of Prague, in his "Sifte Yeshenim" (Amsterdam, 1680), the first Hebrew work on bibliography, says, on the title-page, "All I ask of the reader is to peruse my preface and learn what will be the benefit derived from reading the book." On the next page he greets his readers: "Blessed be he that cometh in the name of the Lord Sabaoth." The author enumerates ten benefits to be derived from reading his book (see Fürst, "Bibl. Jud." iii., p. lxxvii.).

Contents, Composition, Style.

The preface is generally apologetic for the author's shortcomings and explanatory of the contents and object of the book. Sometimes the author extols his subject, and enlarges on the necessity of gratifying the public demand for enlightenment in that direction. The title of the book also is explained (see Titles of Books). The early prefaces are often elaborated with verses and with acrostics giving the name of the author and of the book. Sometimes a part of the preface is in rimed prose. In many cases the style is mosaic—a mixture of Biblical, Talmudic, midrashic, and Zoharic phraseology requiring an expert to comprehend the meaning and to appreciate the ingenuity of the author. Prefaces to cabalistic and theological works usually begin with words the initials of which form the name of God. Thus Joseph Albo (1380–1444), in his "'Iḳḳarim," begins the preface with יׄדיעת הׄעקרים וׄהבנת הׄהתחלות שׄעליהם דׄרכי יׄסודי.

Some prefaces have catchwords either at the beginnings or at the ends of their paragraphs. The preface of David Gans to "Ẓemaḥ Dawid" (Prague, 1592) has the catchword "David"; Emanuel Recci's "Mishnat Ḥasidim" (Amsterdam, 1740), the word "Emet"; Malachi ha-Kohen, in his "Yad Mal'aki" (Leghorn, 1767), the word "Anna"; and in the approbation written in the form of a preface, the word "Kohen." Some prefaces are undated; in others the date is given by the numerical values of the letters in some appropriate sentence; sometimes the dates are given according to the era of the destruction of Jerusalem. Arnold Ehrlich, in his "Miḳra ki-Peshuṭo" (Berlin, 1899), dates the preface from the year of the American Declaration of Independence (see Colophon).

Isaac Aboab, in his "Menorat ha-Ma'or" (Constantinople, 1514), has a general preface and a separate preface and epilogue for each of the seven parts of the work. The "Pi Shenayim," composed of excerpts from Midrash Rabbah, given in alphabetical order (Sulzbach, 1712), was compiled by two authors—Akiba Bär and Seligman Levi, each writing a preface. In some cases the prefaces were written by friends of the authors: for example, Zunz wrote a preface to Krochmal's "Moreh Nebuke ha-Zeman" (Lemberg, 1863), though this was after the death of the author. P. Smolenskin wrote many prefaces to books published under his supervision in Vienna. Some prefaces are in a different language from that of the work itself; for instance, E. S. Kirschbaum's "Shirim u-Meliẓot" (Berlin, 1820) has a German preface. Max Letteris, in his "Tofes Kinnor we-'Ugab" (Vienna, 1860), heads his preface with a quotation from Goethe, in German. As a rule, the poets are poor in their prose and especially poor in their prefaces. J. L. Gordon's preface to his "Kol Shire Yehudah" is in the form of a poem. The prefaces to N. H. Imber's "Barḳai" were written by Jehiel Michel Pines (vol. i., Jerusalem, 1886) and by the author's brother (vol. ii., Zloczow, 1900). Mordecai b. Judah Ashkenazi's "Haḳdamat Sefer" (Fürth, 1701) contains a special preface for his cabalistic work "Eshel Abraham." The author explains the presence of the isolated preface; he had found several copies of the "Eshel Abraham" with only a part of its preface; and, further, he desired to give poor readers an opportunity to possess at least the preface, if unable to purchase the complete work. The preface to Mordecai Aaron Ginzburg's "Toledot Bene Adam" (Wilna, 1832) was published separately (Benjacob, "Oẓar ha-Sefarim," p. 287).

Apologies by Publishers and Proof-Readers.

A preface by the editor or publisher is generally an apology ("hitnaẓẓelut"). The son of the author of "Eliyahu Mizraḥi," on Rashi (Venice, 1545), apologizes for some of the ambiguous passages, which he explains as due to his father's dying before he had been able to revise the manuscript. The son appeals to the reader to apply to him for the solution of any difficult passage, requesting him to excuse the shortcomings of his father in any case.

The press-corrector generally wrote a separate preface of apology. Benjamin b. Mattathiah, the author of "Binyamin Ze'eb," responsa, read his own proofs; and he apologizes for the typographical errors due to the employment of non-Jewish printers (ed. Venice, 1539). Similar apologies occur in the "Cuzari" (ed. Venice, 1594) and in "Pi Shenayim" (Venice). The press-corrector says: "There is not a just man upon earth that doeth good and sinneth not in the matter of type-errors, particularly at Sulzbach, where the pressmen are non-Jews who allow the type in the forms to be displaced." A noted press-corrector, Leon of Modena, wrote prefaces in verse—for example, in "Arze Lebanon" (Venice, 1601). In the publication of the "Miḳra'ot Gedolot" ("Biblia Magna"; Amsterdam, 1727) two press-correctors, one for the text and one for the commentaries, were employed, each of whom wrote a preface (before the Psalms).

Of special interest are the prefaces of Christians to Hebrew books; for example: the Hebrew preface, in the form of a letter to Pope Leo X., in "Psalterium Giustinianum," dated 1516; the Hebrew preface to the "Miḳdash Adonai," Basel, 1534; that to the missionary "Ha-Wikkuaḥ" (Discussion) had as a heading the Latin term "Præfatio" over the Hebrew preface dated Basel, 1539.

Jewish scholars in search of historical data utilized the data given in the prefaces of early works. In particular, Senior Sachs (b. 1816) became a famous investigator of Jewish antiquity by means of prefaces ("Keneset Yisrael," i. 833).

Following are the headings of some prefaces, the titles of the works in which they occur being given in parentheses:

אגרת המחבר ("letter by the author"; "Sefer ha-Ḥinnuk," Venice, 1600).
אל הקורא ("a word to the reader"; editor's preface; Proflat Duran, "Ma'aseh Ephod," Vienna, 1865).
אל עין הקורא ("to the reader's eye"; publisher's preface; Bar Sheshet, Responsa, Riva di Trento, 1559).
דבר אל הקורא ("a word to the reader"; Bloch, "Shebile 'Olam," Warsaw, 1855).
הקדמה ("prefix"; the form generally used).
התנצלות המחבר ("apology by the author"; Moses Ashkenazi, "Thesaurus of Synonyms," Padua, 1880).
מבוא ("entrance": a common form).
מגיד מראשית ("declaration at the beginning"; Benjacob, "Oẓar ha-Sefarim").
מפתח שפתי ("the opening of my mouth"; "Kol Shire Gordon," vol. ii., St. Petersburg, 1884).
מפתחות ("keys": Yeruḥam of Provence, "Toledot Adam wa-Hawah," Constantinople, 1516).
פתיחה ("opening"; Judah Moscato, "Ḳol Yehudah," to the "Cuzari," Venice, 1594).
פתח דבר ("opening word"; the Mekilta, ed. Weiss, Vienna, 1865).
קורא נעים ("sweet reader"; "Paḥad Yiẓḥaḳ," Venice, 1750).
קוראים נכבדים ("honored readers"; J. H. Hirschensohn, "Sheba' Ḥokmot," Lemberg, 1883).

Dedications to Patrons.

A dedication, preceding or included in the preface, and addressed to a patron or to one who is beloved and honored, was frequently added by Jewish authors. Amram Gaon (9th cent.) dedicated his siddur to R. Isaac b. Simeon, who sent ten gold pieces for the maintenance of the yeshibah of Matah Meḥasya in Babylon, with a request for a copy of the work. Maimonides (12th cent.) dedicated his "Moreh" to his disciple Joseph b. Judah. Al-Ḥarizi translated the "Moreh" for certain great men in Provence. Ibn Ezra (13th cent.) dedicated his "Keli Neḥoshet" (ed. Edelmann, Königsberg, 1845) to his disciple Hananiah, and his "Yesod Morah" to Joseph ben Jacob, in London (1158).

Isaac b. Joseph Israeli (1310) dedicated his "Yesod 'Olam," on astronomy, algebra, and the calendar (ed. Goldberg, Berlin, 1848), to his teacher Asher b. Jehiel. The dedication is perhaps the longest in Hebrew literature, and is distinguished for extravagantly eulogistic and complimentary phrases: "Peace, as wide as from the East to the West, and from the Ursa to the Scorpion, to the honored master, favorite and beloved of men, a mountain in wisdom and a river in knowledge," etc.

Menahem b. Zarah (1362) dedicated his "Ẓedah la-Derek" (Ferrara, 1554) to Don Samuel Abravanel. Searching Spain and France for "a friend dearer than a brother," he finally found "the mighty prince" Samuel, to whom he devotes twenty-two verses.

The dedication of Jewish works to kings and princes may be traced back to the Septuagint—the Greek translation of the Bible made at the time of Ptolemy Philadelphus (285 B.C.). Joseph ibn Satanas (שטנאש), it is asserted, translated the Talmud into Arabic, for the sultan Al-Ḥakim, in 997 (Abraham Ibn Daud, in "Sefer ha-Kabbalah," ed. Neubauer, p. 69). Obadiah Sforno dedicated his "Or 'Olam," on philosophical research (Bologna, 1537), to the French king Henry II. David de Pomis dedicated his "Ẓemaḥ Dawid," a Hebrew-Latin-Italian dictionary (Venice, 1587), to Pope Sixtus V. Manasseh ben Israel dedicated his "Miḳweh Yisrael" (London, 1652) "To the Parliament, the Supreme Court of England, and the Right Honorable the Councilor of the State Oliver Cromwell." Manasseh's "Nishmat Ḥayyim" was dedicated to King Ferdinand III., in a Latin letter prefacing the first edition (Amsterdam, 1651). Mordecai Gümpel ha-Levi dedicated his "Tokaḥat Megillah," a commentary on Ecclesiastes, to the president of the Swiss republic (Hamburg, 1784). Ephraim E. Pinner dedicated his German translation, with text, of the tractate Berakot of the Babylonian Talmud to Nicholas I. of Russia (Berlin, 1842).

Curiosities of Dedications.

A singular dedication is that of Moses b. Gideon Abudiente in his Hebrew grammar in the Spanish language (Hamburg, 1833; Steinschneider, "Cat. Bodl." No. 6418): it is addressed to God—"To the King, the King of kings, the Holy One, praised be He!" and is signed, "Thy servant Moses" ("Orient, Lit." 1850, No. 24). Among Christians also, Spanish, Italian, and English authors occasionally dedicated their works to God. John Leycester, for instance, dedicated his work on the "Civil Wars of England" (1649) "to the honor and glory of the Infinite, Immense, and Incomprehensible Majesty of Jehovah, the Fountain of all Excellencies, the Lord of Hosts, the Giver of all Victories, and the God of Peace." The second among Jewish authors to dedicate his work to God was Abraham Mendel Muhr, in his "Magen ha-Ḥokmah," in defense of science (Lemberg, 1834). He boldly described it as a "letter to God," whom he refers to a passage in Maimonides' "Moreh" for confirmation of his statements. This style of dedication, and particularly the impious reference, were severely criticized by Reggio ("Iggerot Yashar," ii. 12, Vienna, 1836; Rubin, "Tehillat ha-Kesilim," p. 169, Vienna, 1880), who condemned it as blasphemy.

Another interesting dedication is that of Gedaliah ibn Yaḥya, in his "Shalshelet ha-Ḳabbalah" (on chronology and history; Venice, 1587), to his first-born son, Joseph, when he became a bar miẓwah. Other books written by Gedaliah between 1549 and 1588 were dedicated to his father, grandfather, children, and grandchildren respectively. Moses Botarel dedicated his commentary on the "Sefer Yeẓirah" (Mantua, 1562) to a Christian scholar named Juan, quoting the saying of the Rabbis that "a non-Jew who is learned in the Torah is better than an ignorant high priest."

Eliezer Lisser's "Ḥomat Esh," a commentary on a poem by Ibn Ezra (Berlin, 1799), bears a dedication on the title-page, addressed to David Hannover and his brothers in recognition of their patronage. Adolf Jellinek dedicated his "Bet ha-Midrash," a collection of minor midrashim, to Leopold Zunz (Leipsic, 1853). A. B. Lebensohn dedicated his "Shire Sefat Ḳodesh" (Wilna, 1861) "to the Holy Language, preserved within the House of the Lord; chosen by the God of Israel and endeared by the

Prophets; the Queen of all tongues; her holy name is 'Sefat 'Eber'; may God establish her forever! Selah."

Jubilee Dedications.

Solomon Mandelkern's "Thamar" (2d ed., Leipsic, 1897) is really a German translation of Mapu's Hebrew novel "Ahabat Ẓiyyon"; this fact is ignored on the title-page, but the dedication is addressed "to the master of all Hebrew novel-writers, Abraham Mapu," with the significant text: "For all things come of thee, and of thine own have we given thee" (I Chron. xxix. 14). For an example of dedications to honored subscribers see Lebensohn's to Sir Moses and Lady Montefiore (in "Shire Sefat Ḳodesh," ed. Wilna, 1863). Memorial volumes, consisting of collaborated articles edited by admirers and friends or pupils of a distinguished author who has reached an advanced age after a long period of literary activity, or in honor of the memory of such an author, form a class by themselves. The first of this kind was the "Mannheimer Album," dedicated to Isaac Noah Mannheimer, the Jewish preacher of Vienna, by Mayer Kohn Bistritz; its Hebrew title is "Ẓiyyun le-Zikron 'Olam" (Vienna, 1864). Under the title of "Jubelschrift" a similar volume was dedicated to Leopold Zunz on his ninetieth birthday (Berlin, 1884); others were dedicated to Heinrich Graetz (Breslau, 1887) and Israel Hildesheimer (Breslau, 1890) on their seventieth birthdays. This title gave place to "Festschrift" in volumes prepared in honor of Moritz Steinschneider (eightieth birthday; Leipsic, 1896), Daniel Chwolson (in recognition of fifty years' literary activity—1846-96; Berlin, 1899), Nahum Sokolow (twenty-five years of literary activity; "Sefer ha-Yobel," Warsaw, 1904), Adolf Berliner (seventieth birthday; Frankfort-on-the-Main, 1903). There remains to be mentioned the "Gedenkbuch zur Erinnerung an David Kaufmann," by M. Brann and F. Rosenthal (Berlin, 1900). See Colophon; Titles of Books.

Bibliography: Reifmann, *Toledot Rabbenu Zeraḥyah ha-Levi*, Prague, 1853; Henry B. Wheatley, *Dedication of Books*, London, 1887.

J. J. D. E.

PREGNANCY. See Childbirth.

PREMEDITATION. See Intention.

PREMSLA, SHABBETHAI: Galician grammarian and scribe of the sixteenth and seventeenth centuries; lived at Przemysl. He was the author of a commentary (Lublin, 1622) on Moses Ḳimḥi's grammatical work, "Sefer Mahalak"; in it he defends the author against the criticism of Elijah Levita, a former commentator on the same work. His annotations to the prayers, which first appeared in Dyhernfurth (1690), were republished many times. He was a Talmudical scholar also, and one of his responsa, on the writing of the Tetragrammaton, is found in the "Teshubot ha-Geonim" (Amsterdam, 1707 [not 1717, as in Fürst]). Four of his works, which were left in manuscript, are known, including one on the necessity of grammatical studies. Ḥayyim Bochner (d. 1684, at Fürth, Bavaria) was his pupil.

Bibliography: De Rossi-Hamburger, *Hist. Wörterb.* p. 272; Fürst, *Bibl. Jud.* iii. 120; Fuenn, *Safah le-Ne'emanim*, p. 82, Wilna, 1881; *Ha-Asif*, v. 125 *et seq.*

S. P. Wi.

PRERAU: Town in Moravia. The Judengasse of Prerau is mentioned as early as Charles IV. (1339-1349), but the settlement of Jews in Prerau was of little significance until 1454, when the expulsions, due to Capistrano, from Olmütz and Breslau augmented the Prerau community. The newcomers settled in the suburb Siršava, where they had their own synagogue and cemetery; excavations there still result in occasional discoveries of old Jewish tombstones.

In 1511 George Lashinsky donated to the city hospital 44 Bohemian groschen, the amount of a yearly tax paid by the Jews from the produce of their fields. The Jews there were also required to pay yearly to the Chancellor of Bohemia 10½ schock and 15 groschen; for the right of importing the wine needed on their holy days they paid 4 pounds of pepper, or 30 groschen in lieu of every pound of pepper. They further paid 15 groschen for every foreign Jew residing among them, a severe penalty being attached to any concealment. In 1600 the right of retailing wine was withdrawn by Charles the Elder of Zierotin, upon the complaint of the citizens. But a successor, Balthazar of Zierotin (1638-59), was very friendly to the Jews, and granted them (May 14, 1638) a new charter, in which he sanctioned the building of schools, a hospital, an aqueduct for a miḳweh, and the establishment of a cemetery. In order to check the incendiarism of which the Jews were the victims, he ordered that Christian houses adjoining those owned by Jews should continue in the possession of Christians. Therefore a ghetto proper did not exist in Prerau. The Jewish houses were, and still are, marked with Roman numerals.

After the repeal of the edict of expulsion issued by Maria Theresa against the Jews of Moravia (1745), forty-five families were permitted to settle in Prerau. The census of the town in 1791 showed 230 Jews occupying 60 houses, and 2,658 Christians occupying 600 houses. Enterprising Jews who desired to establish breweries in Prerau were prevented from doing so by the jealousy of their Christian fellow citizens, who refused, through the town council, to permit the necessary buildings; the breweries were therefore established in Olmütz, Sternberg, and other places in the vicinity, and some of these establishments have gained world-wide reputation.

In 1902 the brothers Kulka erected an iron-foundry in Prerau; David von Gutmann owns a large estate in Troubek, near Prerau, but most of the Jews there are merchants. As elsewhere in Moravia, the Jewish community is autonomous; it has a chief executive and a school (German) supported by the state. There are a number of charitable societies and foundations in Prerau; its ḥebra ḳaddisha, with which the Ner-Tamid society is affiliated, possesses some very old memor-books.

The best-known writer of Prerau was Marcus Boss (b. 1820); he contributed to "Bikkure ha-'Ittim" and "Kokebe Yiẓḥaḳ," and edited "Yalde Sha'ashu'im," a collection of two hundred Hebrew epigrams. Solomon Klein, rabbi at Zenta, was born in Prerau (d. 1902); he wrote "Dibre Shelomoh" (1896), Talmudic novellæ, in the introduction to which he gives interesting descriptions of life in the yeshibah of Leipnik under R. Solomon Quetsch.

Among the rabbis of Prerau were the following: Abraham Schick (1790–93); Solomon Fried (1793–1820); Moses Mandl (1820–25); David Schrötter (1825–29); Abraham Placzek (1829–34; acting "Landesrabbiner" of Moravia, 1850–84); Samuel Schallinger (1834–36); Aaron Jacob Grün (1837–57); Wolf Fried (1857–83); Solomon Singer (1883–85); Dr. Jacob Tauber (from 1886). Among the number of Jews born in Prerau who achieved prominence in public life were Jacob Brand (chief inspector of the Nordbahn), District Judges Briess and Tschiassny, and Ministerial Councilor Theodor Pollak.

The old synagogue was rebuilt in 1898; the silver ornaments on the Torah roll date from 5467 (= 1707). There are two cemeteries; the older one, situated in the Wurmgasse, contains tombstones over two hundred years old.

In 1834 the population of Prerau was 4,533, of whom 341 were Jews; in 1901 the total population was about 17,000, including 717 Jews.

D. J. Ta.

PRERAU, BENJAMIN WOLF: Moravian Hebraist; lived at Prerau in the eighteenth and nineteenth centuries. He published Bedersi's "Baḳḳashat ha-Memin," to which he added a German translation, a Hebrew commentary, and an introduction in which each word, as in the work itself, begins with the letter "mem" (Brünn, 1799). He was the author of "Ben Yemini," a supercommentary on Ibn Ezra's commentary on the Pentateuch (Vienna, 1823).

Bibliography: Fürst, *Bibl. Jud.* iii. 121; Zeitlin, *Bibl. Hebr. Post-Mendels.* pp. 278–279.

E. C. P. Wi.

PRESBURG (Hungarian, **Pozsony**): City of Hungary, situated on the River Danube. Its location on a commercial highroad makes it probable that its Jewish community is one of the oldest in Hungary. The first documentary mention of its Jews dates from 1251. In 1291 they received a charter from King Andrew III. In 1360 they were expelled; and they then settled in the neighboring town of Heimburg, whence they returned in 1368. The first synagogue was built in 1399. In 1517 their capitation tax amounted to 120 florins annually. After the disastrous battle of Mohacs, Queen Maria ordered their expulsion (Oct. 9, 1526); but King Ferdinand, founder of the Hapsburg dynasty, repealed this edict in the same year. His son Maximilian II. ordered another expulsion (Nov. 26, 1572), but this edict also remained unenforced. Presburg, as the seat of the Diet, often saw assemblies of Jews; *e.g.*, in 1749, when Jewish delegates compromised with Queen Maria Theresa with regard to the annual payment of 30,000 florins; and in 1840, when the Diet deliberated on the question of Jewish emancipation.

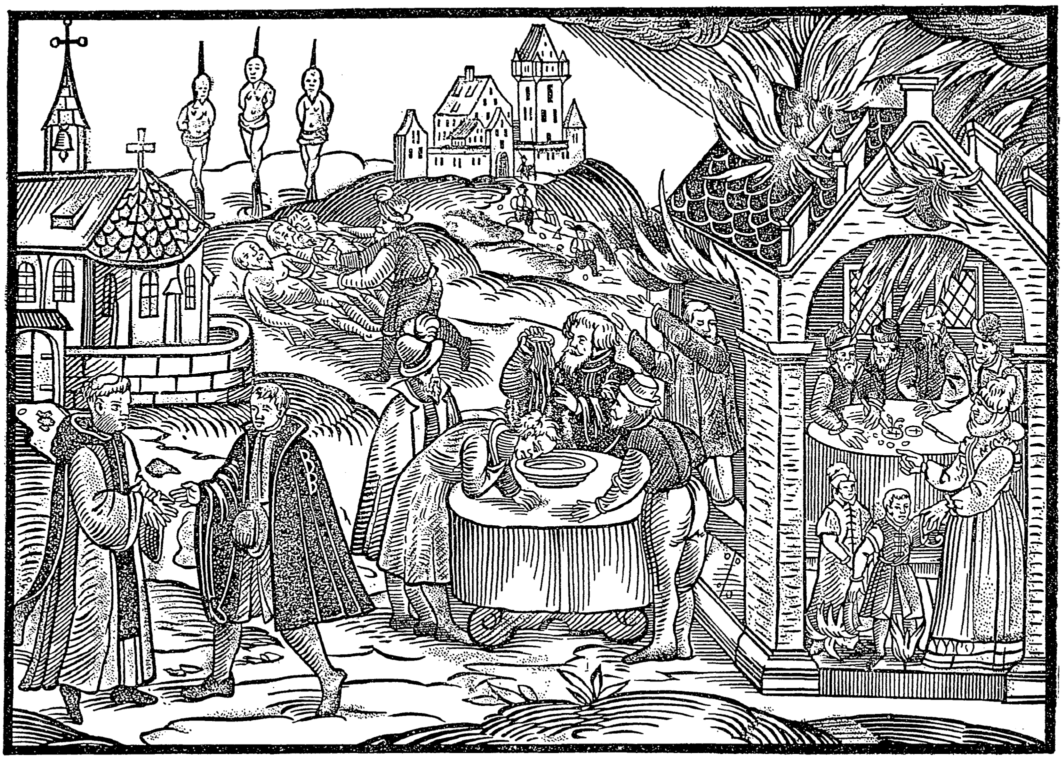

Host Desecration at Presburg, 1591.
(From a contemporary print.)

Presburg was always noted for the anti-Jewish tendencies of its citizens. The city, whose council had opposed all improvement of the political condition of the Jews in 1840, was the scene of a fierce riot in 1848 (April 23–24), caused by the provocation of the citizens at the granting of equal rights to the Jews. One of the latter was killed; several were wounded; and a great deal of property, including the Jewish school-building, was destroyed.

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The municipal council, which had refused Jews permission to enter the national guard (March 20), again showed its prejudice by ordering those Jews who had rented houses outside of the ghetto to return to their former habitations. The memory of these events is still celebrated by special services on the seventh day of Passover, on which day the riot reached its height.

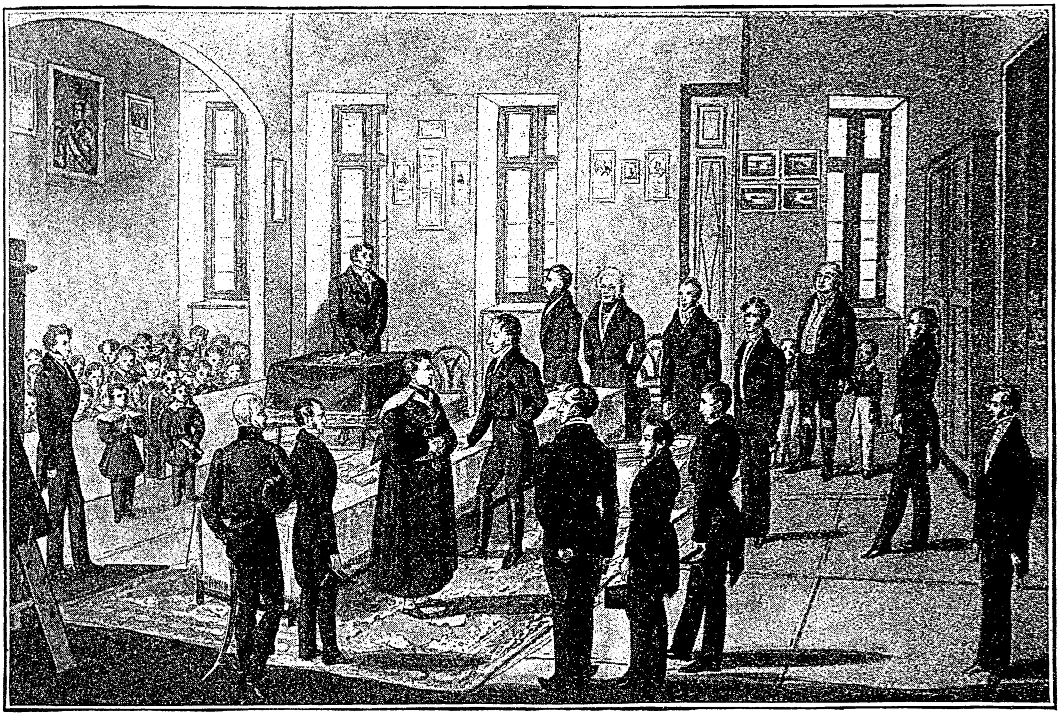

Visit of King Ferdinand to a Jewish School at Presburg, 1830.

(From a contemporary print.)

A similar riot occurred two years later (April 22–24, 1850), owing to the insistence of the populace that Jews should not open stores outside the ghetto. The military restored order temporarily; but the city council refused to be responsible for its maintenance, unless the government would order all Jews to close their places of business who had not possessed previous to 1840 the privilege of maintaining stores outside the ghetto. Finally the council had to yield. The Jews received permission in 1851 to open stores without the ghetto; and in September of the same year the separate administration of the ghetto was abolished, the latter being made part of the municipal territory. Further difficulties arose over the claim of the Jews to a share in the institutions for the support of the poor. This difficulty was finally settled by a compromise, the city agreeing to pay annually to the Jewish congregation the sum of 1,703.88 florins and to leave to it the care of its poor (1856). The awakening of the anti-Semitic movement in Hungary found a sympathetic echo in Presburg, where the first Hungarian anti-Semitic society was founded, which from 1880 had for its organ the "Westungarischer Grenzbote." The Tisza-Eszlár affair caused riots on Sept. 28, 1882, and Aug. 4, 1883, which resulted in the destruction of property for which the city had to pay 5,000 florins damages. Blood accusations led to outbreaks of a milder character on May 26–27, 1887, and April 12, 1889. In 1892 the cathedral clergy opposed the building of a new synagogue, because of its proximity to their church.

In regard to internal Jewish affairs Presburg has become distinguished for its yeshibah and as being in consequence the stronghold of Hungarian Orthodoxy. When Joseph II. ordered the compulsory military service and secular education of the Jews, Hirsch Theben was prominent among the spokesmen of the latter, demanding the repeal of these laws. While the emperor would not yield on these points, he conceded them the right to wear beards, a practise which had been prohibited (1783).

The yeshibah became particularly prominent through the influence of Moses Sofer; and through him also Presburg was made the center of the opposition to the modernization of education and of re-

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ligious service. Still, in spite of all opposition, a modern Jewish school was founded (*c.* 1822); and about the same time a society for the promotion of handicrafts was established. In 1844 this school received a new home through the munificence of Hermann Todesko of Vienna, a kindergarten being added to it. A Jewish students' society, which had been formed in 1838 for the promotion of culture and likewise, among other objects, for the modernization of religious services, was suppressed; but the Orthodox leaders of the congregation yielded to the extent of reorganizing the Talmud Torah, into whose curriculum secular branches were introduced, and which was placed under the management of a trained pedagogue. Yeshibah and synagogue, however, remained untouched by modern influences, although in 1862 the congregation extended a call to the "maggid" Feisch Fischmann, previously rabbi of Kecskemet, in order to satisfy the demand for a service which should appeal more directly to the younger generation. The first deviation from the traditional services occurred when the progressive element of the congregation, dissatisfied with the election of Bernhard Schreiber as rabbi, separated and formed the Israelitische Religionsgemeinde (March 17, 1872). This congregation has a service similar to that introduced by I. N. Mannheimer in Vienna. The yeshibah was recognized in 1859 as a rabbinical institution; and its students are therefore exempt from military service. Minister Tréfort decided that no student should be admitted who had not received a secular training equal to that provided by the curriculum of the lower grade of the high school (May 30, 1883); but this decision has never been enforced.

As a peculiar survival should be mentioned the privilege retained by the congregation of presenting the king annually with two Martinmas geese, on which occasion its representatives are received in personal audience by the monarch.

Rabbis.

The earliest known rabbi of Presburg is Yom-Ṭob Lipman, one of the Vienna exiles; he officiated about 1695. Subsequent rabbis include: Moses ben Meïr Ḥarif (1736–58); Akiba Eger, originally assistant to Moses and upon his death his successor (died 1758, having held office for twelve days only); Isaac of Dukla (1759–62); Meïr Barby (1768–89); Meshullam Eger of Tysmenieca (1794–1801); Moses Schreiber (1806–1839); Samuel Wolf Schreiber, son of the preceding (1839–71); Bernhard (Simḥah Bonem) Schreiber, grandson of Moses Schreiber (from 1872). In 1899 Moses' son Akiba was made his assistant as principal of the yeshibah. The Israelitische Religionsgemeinde elected in 1876 as its rabbi Julius David, upon whose death (1898) the present (1905) incumbent, Dr. H. Funk, was appointed. Of other scholars and noted men who were natives of Presburg or who lived there may be mentioned: Mordecai Mokiaḥ (d. 1729); his son Löb Mokiaḥ or Berlin (d. 1742); Daniel Prostiz Steinschneider (1759-1846); Löb Letsch Rosenbaum (d. 1846); Michael Kittseer (d. 1845); Bär Fränk (d. 1845); Leopold Dukes; and Albert Cohn.

In 1900 the Jews of Presburg numbered 7,110 in a total population of 65,870. The community has several synagogues and chapels, two schools, various charitable societies, a Jewish hospital, and a training-school for nurses.

Bibliography: Weiss, *Abne Bet ha-Yoẓer*, Paks, 1900.

D.

PRESBYTER: From the time of Moses down to the Talmudic period the "zeḳenim" (elders) are mentioned as constituting a regular communal organization, occasionally under the Greek name Gerusia. But the term "presbyter" (*πρεσβύτερος*) is found nowhere before the beginnings of Christianity, though it must have been current before that time, for the Christian institution of the presbyters was undoubtedly taken directly from Judaism (Grätz, "Gesch." 3d ed., iv. 80). In a list of officials of a Jewish community in Cilicia, archisynagogues, priests (*ἱερεύς* = "kohen"), presbyters ("zeḳenim"), and "azanites" ("ḥazzanim") are mentioned, and if the source (Epiphanius, "Hæres." xxx. 4) gives the sequence correctly, the presbyters were actually officials, like the azanites, and did not hold merely honorary offices in the community.

Their status, therefore, would correspond approximately to the position which presbyters occupy in the Christian Church. It may be assumed, however, that they stood in rank next to the archisynagogues, with whom elsewhere they are actually identified ("Codex Theodosianus," xvi. 8, 14—"archisynagogi sive presbyteri Judæorum"). In another passage (*ib.* xvi. 8, 2) they are identified with the patriarchs; in another (*ib.* xvi. 8, 13) the following sequence occurs: archisynagogue, patriarch, presbyter; finally ("Justiniani Novellæ," cxlvi., § 1), they are ranked with the "archipherecites" and teachers. "Presbyter" corresponds to the Latin "seniores" ("Codex Justiniani," i. 9, 15). Thus it appears that there is no uniformity even in the official designations.

The title of "presbyter" occurs frequently on Jewish tombstones of the Hellenistic diaspora—for instance, at Smyrna ("C. I. G." No. 9897), Corycus ("R. E. J." x. 76), Bithynia (*ib.* xxvi. 167), and in the catacombs of Venosa (Ascoli, p. 60); three times it was given to women (Ascoli, p. 49). The word has become in many European languages a general designation for "priest"; and in this sense it is also found in Jewish works of the Middle Ages (*e.g.*, פרטי יואני = "Prester John").

Bibliography: Fabricius, *Bibliographia Antiquaria*, pp. 447–457, Hamburg, 1713; Schürer, *Gesch.* 3d ed., ii. 177.

G. S. Kr.

PRESBYTER JUDÆORUM: Chief official of the Jews of England in pre-expulsion times. The office appears to have been for life, though in two or three instances the incumbent either resigned or was dismissed. Prynne, in his "Demurrer" (ii. 62), argues that the presbyter Judæorum was merely a secular officer in the Exchequer of the Jews to keep the rolls of control, whereas Tovey ("Anglia-Judaica," pp. 53–63) argues that the use of "sacerdos" and "pontifex" as synonymous of the office shows its ecclesiastical character. There were only six of them between 1199 and 1290, the first known being Jacob of London, appointed in 1199; the next were Josce of London (1207 ?), Aaron of York (1237), Elias le Evesque (1237), Hagin fil Mosse (1257), and Hagin fil Deulacres (1281; appointed by the favor of Queen Eleanor; "Rymer Toedera," i. 591). In the grant of Elias le Evesque the justices of the Jews were ordered not to issue any summons without the confirmation of the said Elias, from which it appears that the presbyter acted somewhat as a baron of the Jewish Exchequer; and it was distinctly stated that Hagin fil Mosse had been sworn into the Jewish Exchequer to look after the administration of justice on behalf of the king and to explain the king's laws. It is thus probable that the presbyter was a successor of the Jewish justices, of whom two are mentioned toward the end of the twelfth century.

Bibliography: *Papers of the Anglo-Jewish Association*, pp. 178-179, 193, 262-271.

J.

PRESS, MOSES ALEXANDROVICH: Russian engineer and technologist; born 1861; died at Sankt Blasien 1901. After passing through the St. Petersburg Institute of Technology, Press became a contributor to the "Moskovski Journal Putei Soobshchenii" and the journals of the Society of St. Petersburg Technologists. At the time of his death he was engaged in a work on the share of the Jews in the industries of western Russia ("Voskhod," 1901, No. 17).

H. R. A. S. W.

PRESSE ISRAÉLITE, LA. See Periodicals.

PRESTER JOHN. See Ten Tribes, The Lost.

PREY, BIRDS OF: While few clean birds are named in the Old Testament (see Poultry), there are given in Lev. xi. (13-19) and Deut. xiv. (12-21) two parallel lists of birds of prey, the former passage mentioning twenty, and the latter twenty-one. The generic name for raptorial birds is "'ayiṭ" (Gen. xv. 11; Isa. xviii. 6; Jer. xii. 9; Ezek. xxxix. 4; Job xxviii. 7; Isa. xlvi. 11 [a metaphor]). This large number of names, as also the frequent allusions in metaphors and proverbial expressions to the habits of birds, shows that, though forbidden as food, they were nevertheless objects of close observation and contemplation. They were also cherished, it seems, for the beauty of their plumage (I Kings x. 22) and as pets for children (Job xl. 29; comp. Baruch iii. 17). Appreciation of their cry is indicated in Ps. civ. 12 and Eccl. xii. 4.

The Talmud, noting that "le-mino" (after its kind) follows the names of four of the unclean birds in the Pentateuchal lists, and identifying "ayyah" with "dayyah," assumes twenty-four unclean birds are intended; and adds: "There are in the East a hundred unclean birds, all of the hawk species" ("min ayyah"; Ḥul. 63b). Some of the birds of prey were trained to the service of man, the hawk, *e.g.*, to pursue other birds (Shab. 94a). The claws of the griffin, the wings of the osprey, and the eggs of the ostrich were made into vessels (Ḥul. 25b; Rashi *ad loc.*; Kelim xvii. 14). Egg-shells were used as receptacles for lamp-oil (Shab. 29b).

Bibliography: Tristram, *Nat. Hist.* p. 168; Lewysohn, *Z. T.* p. 159.

E. G. H. I. M. C.

PRIBRAM (PRZIBRAM), ALFRED: Austrian physician; born at Prague May 11, 1841; educated at the university of his native city (M.D. 1861). He established a practise in Prague, after having been for some time assistant at the general hospital there. He became privat-docent at the German University of Prague in 1869, assistant professor and chief physician of the dispensary in 1873, and professor of pathology and therapeutics and chief of the first medical clinic in 1881.

Pribram is the author of many essays and works, among which may be mentioned: "Studien über Febris Recurrens," 1868 (with Robitschek); "Studien über Cholera," 1869; "Studien über die Zuckerlose Harnruhr," 1870; "Ueber die Sterblichkeit in Prag," 1873; "Ueber die Verbreitungsweise des Abdominal- und Flecktyphus," 1880; "Ueber den Unterricht in der Innern Medizin an der Universität in Prag in der Letzten Hälfte des Jahrhunderts," etc., Prague, 1899.

He has written essays upon cotein, antipyrin, and quebracho also, and was a collaborator on Eulenburg's "Realencyclopädie der Gesammten Heilkunde," his subjects being syphilis of the brain and gout.

Bibliography: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*

S. F. T. H.

PŘIBRAM, RICHARD: Austrian chemist; born at Prague April 21, 1847; educated at the Polytechnic and the University of Prague, and at the University of Munich (Ph.D. 1869). After a postgraduate course at the University of Leipsic he returned to Prague and became assistant in the chemical department of the physiological institute of the university. He was privat-docent from 1872 to 1874, when he was appointed professor of chemistry at the newly founded Gewerbeschule at Czernowitz. In 1875 the university there was opened, and Přibram became privat-docent. In 1876 he was appointed assistant professor and in 1879 professor of general and analytical chemistry, which position he still (1905) holds. From 1891 to 1892 he was "rector magnificus" of the university. He holds also a number of public positions, including those of member of the commission appointed to examine in chemistry teachers and pharmacologists, and official chemist of the courts of Bukowina. He is the author of many essays in the professional journals and of "Jahresbericht über die Fortschritte der Thier Chemie oder der Physiologischen und Pathologischen Chemie" (Wiesbaden) and "Einleitung zur Prüfung und Gehaltsbestimmung der Arzneistoffe" (Vienna).

Bibliography: *Programme of the 25th Anniversary of the University of Czernowitz*, 1900.

S. F. T. H.

PRICE, JULIUS MENDES: English traveler, artist, and journalist; born in London about 1858; educated at University College (London), at Brussels, and at the School of Fine Arts in Paris. He was war correspondent to the "Illustrated London News" during the Bechuanaland expedition (1884). Subsequently he joined an exploring expedition for the opening up of the Nordenskiöld route to the interior of Siberia, and afterward traversed Siberia, Mongolia, and the Godi desert unaccompanied, making his way through to Peking in 1890–1891. He was with the Greek army during the Greco-Turkish war, and has traversed western Australia, the Klondike, and other remote regions. He is the author of several books of travel, including "From the Arctic Ocean to the Yellow Sea" (London, 1892) and "The Land of Gold" (*ib.* 1895), all illustrated by himself. He has exhibited at the Paris Salon and the London Royal Academy.

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PRIDEAUX, HUMPHREY: English Orientalist; born at Padstow, Cornwall, May 3, 1648; died at Norwich Nov. 1, 1724; educated at Christchurch, Oxford, where he became Hebrew lecturer in 1679. He wrote a life of Mohammed (London, 1697), which was mainly a polemical tract against the Deists, and "the Old and New Testament Connected and a History of the Jews and Neighboring Nations in the Time of Christ" (London, 1718, 2 vols.), which for a long time was the standard history of the Jews between the canons; it was frequently reprinted, and was translated into French (1722), and into German (1726).

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Laymen as Priests.

PRIEST.—Biblical Data: One consecrated to the service of the sanctuary and, more particularly, of the altar. This definition, however, holds true rather for the later than for the earlier stages of Hebrew priesthood. In ancient Israel one was not required to be specially consecrated in order to perform the sacrificial functions; any one might approach the altar and offer sacrifices. Thus Gideon, of the tribe of Manasseh (Judges vi. 26 *et seq.*), and the Danite Manoah (*ib.* xiii. 16, 19) sacrificed in person at the express command of God and the angel of God respectively; similarly, David sacrificed on the altar he had built at God's command on the thrashing-floor of Araunah (II Sam. xxiv. 25); and Solomon, before the ark in Jerusalem (I Kings iii. 15). David, on the occasion of the transference of the Ark to Zion, and Solomon, at the dedication of the Temple of Jerusalem, ministered as priests (II Sam. vi. 14, 17, 18; I Kings viii. 22, 54 *et seq.*); the latter continued to personally offer sacrifices on the altar of Yhwh at regular intervals (I Kings ix. 25). Similar instances, in later times, are presented by Elijah, sacrificing on Mount Carmel (I Kings xviii. 32 *et seq.*), and by Ahaz, in the Temple at Jerusalem (II Kings xvi. 12 *et seq.*).

In accordance with this usage in ancient Israel, the ordinances contained in the Book of the Covenant, the oldest code, concerning the building of altars and the offering of sacrifices are addressed not to the priest, but to the people at large (Ex. xx. 24–26). Even where there was a sanctuary with a priesthood, as at Shiloh, any layman might slaughter and offer his sacrifices without priestly aid (comp. I Sam. ii. 13–16). As access to the altar was not yet guarded in accordance with later Levitical ordinances, so the priesthood was not yet confined to one family, or even to one tribe. The Ephraimite Samuel became priest of the sanctuary at Shiloh, wearing the priestly linen coat ("efod bad") and the pallium (I Sam. ii. 18 *et seq.*, iii. 1). The kings of Israel ordained as priest whomever they chose (I Kings xii. 31); David, too, invested his own sons, as well as the Jairite Ira, of the tribe of Manasseh, with the priestly office (II Sam. viii. 18, xx. 26).

Functions of the Priest.

If a distinct established priesthood is nevertheless found at the sanctuary of Shiloh and at that of Dan as early as the time of the Judges, it is obvious that its real office can not have been connected with the altar or the sacrifices, and that, consequently, its origin can not be looked for in the sacrificial functions. Wherein the origin of the Israelitish priesthood really lies is sufficiently apparent from the older Biblical records of the time of the Judges and the following period. According to these, the functions of the priest were twofold: to care for and guard the sanctuary and its sacred images and palladia, and (of still greater importance) to consult the oracle. Thus the Ephraimite Micah, after having provided an ephod and teraphim (see Ephod) for his shrine, installed one of his sons as priest to take care of them, but only until he could secure a professional priest, a Levite, for the purpose, one who was qualified to consult the oracle (Judges xvii. 5–13).

It is evident that not the shrine, but the images it sheltered, were the essential thing. These it was that the migrating Danites coveted and carried off to their new home, together with the priest, who had consulted the oracle in behalf of their exploring party with auspicious results (*ib.* xviii.). The sacred palladium of the sanctuary at Shiloh was the Ark, over which the sons of Eli and Samuel kept guard. The former carried it when it was taken to the battle-field, while the latter, having special charge of the doors, slept nightly near it (I Sam. iii. 3, 15; iv. 4 *et seq.*). When, later, the ark was returned from the field of the Philistines and brought to the house of Abinadab at Kirjath-jearim, Abinadab's son Eleazar was at once consecrated guardian over it (*ib.* vii. 1). The bearing of the ark, with which, at Shiloh, the sons of Eli were entrusted, remained, as the frequent statements to this effect in later Biblical literature show, a specific priestly function throughout pre-exilic times (comp. Deut. x. 8, xxxi. 9; Josh. iii. 6 *et seq.*, iv. 9 *et seq.*, vi. 12, viii. 33; I Kings viii. 3). After the capture of its ark by the Philistines the sanctuary of Shiloh disappeared from history (its destruction is referred to in Jer. vii. 12, 14; xxvi. 6); its priesthood, however, appeared in the following period at the sanctuary of Nob, which also had an ephod (I Sam. xiv. 3; xxi. 1, 10; xxii. 9, 11).

After the massacre of the priesthood of Nob, Abiathar, who was the sole survivor, fled with the ephod to David (*ib.* xxiii. 6), whom thenceforward he accompanied on all his military expeditions, bearing the ephod in order to consult the oracle for him whenever occasion demanded (*ib.* xxiii. 9, xxx. 7). Similarly, in the campaign against the Philistines, Ahiah accompanied Saul and the Israelites, "bearing the ephod" and ascertaining for them the decisions of the oracle (*ib.* xiv. 3, 18, the latter verse being so read by the LXX.). The priests' duty of guarding the sanctuary and its sacred contents accounts for the use, in pre-exilic times, of "shomer ha-saf," "doorkeeper" (corresponding to the Arabic "sadin"), as synonymous with "kohen" (II Kings xii. 10), and explains also how "shamar" and "sheret" became the technical terms of priestly service and were retained as such even after the nature of the service had materially changed.

Door-keepers.

To fill the office of doorkeeper no special qualification was necessary, but, as hinted above, to consult the oracle required special training, such as, no doubt, could be found only among professional priests. So, though the doorkeepers were in many cases not of priestly lineage (comp., besides the case of Samuel and of Eleazar of Kirjath-jearim, that of Obed-edom; II Sam. vi. 10 *et seq.*), those who consulted the oracle were invariably of priestly descent, a fact which makes it seem highly probable that the art of using and interpreting the oracle was handed down from father to son. In this way, no doubt, hereditary priesthood developed, as indicated by the cases of the sons of Eli at Shiloh and Nob, and of Jonathan and his descendants at Dan, both these priestly houses extending back to the very beginning of Israelitish history. The descendants of Jonathan made express claim to lineal descent from Moses (comp. I Sam. ii. 27; Judges xviii. 30; the reading "Menashsheh" in Judges xviii. 30 is, as the suspended נ shows, due to a later change of the original "Mosheh," a change which is frankly acknowledged in B. B. 109b; comp. also Rashi and Ḳimḥi *ad loc.*, and to *ib.* xvii. 7); in fact, their claim is supported by Ex. xxxiii. 7-11, according to which not Aaron, but Moses, was the priest of the "tent of meeting" (R. V.) in the wilderness, while Joshua kept constant guard over it. "Whosoever had to consult God went out to the tent of meeting," where Moses ascertained the will of God; and just as Moses, in his capacity of priest, was the intermediary through whom Yhwh revealed the Torah to the Israelites in the wilderness, and through whom His judgment was invoked in all difficult cases, such as could not be adjusted without reference to this highest tribunal (Ex. xviii. 16 *et seq.*), so the priests, down to the close of pre-exilic times, were the authoritative interpreters of the Law, while the sanctuaries were the seats of judgment.

Interpreters of the Law.

Thus the Book of the Covenant prescribes that all dubious criminal cases "be brought before God," that is, be referred to Him by the priest for decision (Ex. xxii. 7, 8). That "Elohim" here means "God" (not, as the A. V. translates, "the judges") is clear from I Sam. xiv. 36, where the same phrase, "niḳrab el Elohim," is applied to consulting the oracle by means of the Urim and Thummim (comp. the following verses, 37-42, the last two verses as read by the LXX.). The urim and thummim were employed together with the ephod in consulting the oracle, the former, as may be inferred from the description in I Sam. xiv. 41, 42, being a kind of sacred lots: in all probability they were cast before the ephod. Josh. vii. 14 and I Sam. ii. 25 may be cited in further proof of the fact that direct appeal to divine judgment was made in ancient Israel. This primitive custom is reflected even in as late a passage as Prov. xviii. 18. The Blessing of Moses proves that the sacred lots continued to be cast by the priests during the time of the monarchy, inasmuch as it speaks of the urim and thummim as insignia of the priesthood (Deut. xxxiii. 8). This document shows, as does also the Deuteronomic code, that throughout pre-exilic times the expounding of the Torah and the administration of justice remained the specific functions of the priests. It declares that the priests are the guardians of God's teachings and Law, and that it is their mission to teach God's judgments and Torah to Israel (Deut. xxxiii. 9, 10), while the Deuteronomic code decrees that all difficult criminal as well as civil cases be referred to the priests (*ib.* xvii. 8-11, xxi. 5). Further proof to the same effect lies in the frequent references of the Prophets to the judicial and teaching functions of the priesthood (comp. Amos ii. 8; Hos. iv. 6; Isa. xxviii. 7; Micah iii. 11; Jer. ii. 8, xviii. 18; Ezek. vii. 26).

Offering of the Sacrifices.

In addition to the duties thus far discussed, the offering of sacrifices, in the time of the monarchy, must have become the office of the priest, since the Blessing of Moses mentions it with the other priestly functions. No direct information is obtainable from the Biblical records as to the conditions and influences which brought this about, but it may be safely assumed that one of the factors leading thereto was the rise of the royal sanctuaries. In these, daily public sacrifices were maintained by the king (comp. II Kings xvi. 15), and it must certainly have been the business of the priests to attend to them. There is evidence also that among the priests of Jerusalem there were, at least in later pre-exilic times, gradations of rank. Besides the "chief priest" ("kohen ha-rosh") mention is made of the "kohen mishneh," the one holding the second place (II Kings xxv. 18 *et al.*).

As yet, however, it seems apparent that the priesthood was not confined to one particular branch of the family of Levi, but, as both the Blessing of Moses and the Deuteronomic code state, was the heritage of the whole tribe (comp. Deut. x. 8, 9; xviii. 1 *et seq.*, 5; xxxiii. 8-10; Josh. xviii. 7). This explains why, in the Deuteronomic code, the whole tribe of Levi has a claim to the altar-gifts, the first-fruits, and the like, and to the dues in kind from private sacrifices (Deut. xviii. 1-5), while in Ezekiel and the Priestly Code the Levites have no share therein. It explains also how it comes that, not only in Judges xvii. (see above), but throughout pre-exilic literature, the terms "Levite" and "priest" are used synonymously (comp. Deut. xvii. 9, 18; xviii. 1; xxi. 8; xxiv. 8; xxvii. 9; Josh. iii. 3; Jer. xxxiii. 18, 21: the only exception is I Kings viii. 4, where, however, as the parallel text, II Chron. v. 5, shows, the ו of והלוים is a later insertion).

Levites and Priests.

Since, in pre-exilic times, the whole tribe of Levi was chosen "to stand before Yhwh in order to minister unto Him," it is but consistent that the office "of blessing in Yhwh's name" (which in the Priestly Code is assigned to Aaron and his sons—Num. vi. 23) should, in the Deuteronomic code, pertain to all the Levites (comp. Deut. x. 8, xxi. 8). A very strong proof that all members of the Levitical tribe were entitled to priesthood is furnished in the provision which was made by the Deuteronomic code for those Levites who were scattered through the country as priests of the local sanctuaries, and who, in consequence of the Deuteronomic reformation, had been left without any means of support. It stipulated that those Levites who desired to enter the ranks of the priesthood of Jerusalem should be admitted to equal privileges with their brethren the Levites who ministered there unto God, and should share equally with them the priestly revenues (Deut. xviii. 6-8). As a matter of fact, however, this provision was not carried out. The priests of Jerusalem were not willing to accord to their brethren of the local sanctuaries the privileges prescribed by Deuteronomy, and although they granted them support from the priestly dues, they did not allow them to minister at the altar (comp. II Kings xxiii. 8, 9). In this way the Deuteronomic reformation marks, after all, the first step toward the new development in the priesthood in exilic and post-exilic times.

The attitude of the priests of Jerusalem toward those of the local sanctuaries was sanctioned by Ezekiel. In his book (and later in II Chron. xxxi. 10) the priesthood of Jerusalem is called "bene Zadok," or "the house of Zadok," after Zadok, who replaced Abiathar, Eli's descendant, when Abiathar, because of his partizanship for Adonijah, was deposed by Solomon (comp. I Kings ii. 27, 35). Ezekiel ordained that of all the Levite priests only the Zadokites, who had ministered to God in His legitimate sanctuary at Jerusalem, should be admitted to the service of the altar; the rest, who had defiled themselves by officiating at the local sanctuaries, should be degraded to the position of mere servants in the sanctuary, replacing the foreign Temple attendants who had heretofore performed all menial services (Ezek. xl. 46, xliii. 19, xliv. 6-16). Naturally, the altar-gifts, the tribute of the first-fruits, and the like, were to be awarded thenceforward to the Zadokites alone (xliv. 29, 30). Though Ezekiel assigns to the priests the duty of sitting in judgment in legal disputes, as before (xliv. 24), he makes their ritual functions, not their judicial functions, the essential point in his regulations governing the priests. Administering the Law, according to him, extends only to matters of ritual, to the distinctions between holy and profane, clean and unclean, and to the statutory observance of Sabbaths and festivals (xliv. 23, 24).

The Priestly Code.

Ezekiel's new regulations formed, in all essentials, the basis of the post-exilic priestly system which is formulated in detail in the Priestly Code. A striking difference between Ezekiel and the Priestly Code, however, is at once evident in that the latter betrays no idea of the historical development of things. Whereas Ezekiel records the old usage and, by virtue of his authority as a prophet, declares it abolished, the Priestly Code recognizes only the new order of things introduced by Ezekiel, which order it dates back to the time of Moses, alleging that from the very first the priesthood had been confined to Aaron and his sons, while the mass of the Levites had been set apart as their ministers to fill the subordinate offices of the sanctuary (comp. Ex. xxviii. 1; Num. i. 48 *et seq.*; iii. 3-10; viii. 14, 19, 24-26; xviii. 1-7; I Chron. vi. 33 *et seq.*). The priestly genealogy of I Chron. v. 29-41 and vi. 35-38 was but the logical result of this transference of post-exilic conditions back to the period of the wandering in the wilderness. This genealogy, the purpose of which was to establish the legitimacy of the Zadokite priesthood, represents the Zadokites as the lineal descendants of Phinehas (the son of Eleazar, the son of Aaron), who, for his meritorious action in the case of Zimri, according to Num. xxv. 10-13, had been promised the priesthood as a lasting heritage. That this genealogy and that of I Chron. xxiv. 1-6, in which the descent of the Elite Abiathar is traced from Aaron's son Ithamar, are fictitious is evident from the fact that they conflict with the authentic records of the books of Samuel and Kings: (1) they know nothing of the priesthood of Eli; (2) Ahitub, the son of Phinehas, the son of Eli, and father of Ahimelech of Nob (comp. I Sam. xiv. 3; xxii. 9, 11), appears in them as the son of an unknown Amariah and the father of Zadok; (3) contrary to I Kings ii. 27, 35 (see above), Abiathar and his descendants remain priests at the Temple of Jerusalem.

The Priestly Orders.

Regarding the characteristic attribution of post-exilic conditions to pre-exilic times, a notable example may be pointed out in Chron. xxiii.-xxvi. Both priests and Levites were, in post-exilic times, divided into twenty-four families or classes, with a chief (called "rosh" or "sar"; comp. especially I Chron. xv. 4-12; xxiii. 8 *et seq.*; xxiv. 5, 6, 31; Ezra viii. 29) at the head of each. The institution of this system, as well as of other arrangements, is, in the passage cited, ascribed to David.

The prominence which the ritual receives in Ezekiel reaches its culmination in the Priestly Code, where the judicial functions of the priest, formerly much emphasized, have given way altogether to the ritualistic. To minister at the altar and to guard the sanctity of Israel, which means practically the sanctity of the sanctuary, constitute from this time on the priest's exclusive office. For this purpose, it is pointed out, God chose Aaron and his sons, distinguishing them from the rest of the Levites, and bid them consecrate themselves to their office (comp. Ex. xxviii. 1, 41-43; xxix. 1, 30, 33, 37, 43-46; xxx. 20, 29 *et seq.*; Lev. i.-vii., xiii. *et seq.*, xvii. 5 *et seq.*; Num. vi. 16 *et seq.*, xvi. 5-11, xviii. 3-7; I Chron. xxiii. 13; II Chron. xxvi. 18). Any one not of priestly descent was forbidden, under penalty of death, to offer sacrifice, or even to approach the altar (Num. xvii. 1-5, xviii. 7). As the guardians of Israel's sanctity the priests formed a holy order (comp. Lev. xxi. 6-8), and for the purpose of protecting them against all profanation and Levitical defilement they were hedged about with rules and prohibitions. They were forbidden to come in contact with dead bodies, except in the case of their nearest kin, nor were they permitted to perform the customary mourning rites (Lev. x. 6, xxi. 1-5; Ezek. xliv. 20, 25). They were not allowed to marry harlots, nor dishonored or divorced women (Lev. xxi. 7).

They were required to abstain from wine and all strong drink while performing sacerdotal duties (Lev. x. 9; Ezek. xliv. 21). Any priest having incurred Levitical defilement was excluded, under penalty of death, from priestly service and from partaking of holy food during the time of his uncleanness (Lev. xxii. 2–7, 9; Ezek. xliv. 26 *et seq.*). If afflicted with any bodily blemish the priest was held permanently unfit for service; such a one was, however, permitted to eat of the holy food (Lev. xxi. 17–23).

A noteworthy feature of the post-exilic priestly system is the place which the high priest occupies in it, for which see High Priest.

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To Make Atonement.

——**In Rabbinical Literature:** The status of the priesthood in later Judaism and the views that prevailed concerning it were in full accordance with the Priestly Code. Like the latter (comp. Ex. xxix. 42–46; Lev. ix. *et seq.*; xv. 15, 30–33; xvi.; Num. vi. 27; Zech. iii. 7; Mal. ii. 7), later Judaism saw in the sanctuary the manifestation of God's presence among His people, and in the priest the vehicle of divine grace, the mediator through whose ministry the sins of the community, as of the individual, could be atoned for. In Yoma 39b and Lev. R. i. (where Zech. xi. 1 is taken as referring to the Temple) the name "Lebanon" (= "white one") for the Temple is explained by the fact that through the Temple Israel is cleansed from its sins. That the chief purpose of altar and priesthood is to make atonement for, and effect the forgiveness of, sin is stated again and again in Talmud and Midrash (comp. Ber. 55a; Suk. 55b; Ket. 10b; Zeb. 85b; Lev. R. xvi. 2; Tan. to Ex. xxvii. 2; Yalḳ. ii. 565). Even the priestly garments were supposed to possess efficacy in atoning for sin (Zeb. 85b; Yalḳ. i. 108). According to the rabbinical decision, "the priests were the emissaries, not of the people, but of God"; hence, a person who had sworn that he would not accept a service from a priest might nevertheless employ him to offer sacrifices and might make atonement for sin through him (Yoma 19a; Ned. iv. 3; 35b; Ḳid. 23b).

Importance of Pedigree.

Later Judaism enforced rigidly the laws relating to the pedigrees of priests, and even established similar requirements for the women they married. Proof of a spotless pedigree was absolutely necessary for admission to priestly service, and any one unable beyond all doubt to establish it was excluded from the priesthood (comp. Ket. 13a, b, 14a, 23a, b, 27a, b; Ḳid. 73a, b; Maimonides, "Yad," Issure Biah, xx. 2, 16; Shulḥan ʻAruk, Eben ha-ʻEzer, 3, 6, 7). Unless a woman's pedigree was known to be unimpeachable, a priest, before marrying her, was required to examine it for four generations on both sides, in case she was of priestly lineage; for five generations if she was not of priestly descent (Ḳid. iv. 4, 5; 77a, b; "Yad," *l.c.* xix. 18; Eben ha-ʻEzer, 2, 3). How scrupulously such examinations were made may be seen from the observations of Josephus regarding this custom ("Contra Ap." i., § 7). In addition to the persons enumerated in Lev. xxi. 7, the Talmudic law enjoined the priest even from marrying a ḥaluẓah (see Ḥaliẓah). In a dubious case of ḥaluẓah, however, the priest was not obliged to annul his marriage, as he was in the case of a woman excluded by the Levitical law; nor were the sons born of such a marriage debarred from the priesthood (comp. Yeb. vi. 2; 54a; Soṭah iv. 1; Ḳid. iv. 6; Sifra, Emor, i. 2; "Yad," *l.c.* xvii. 1, 7; Eben ha-ʻEzer, 6, 1). Neither might a priest marry a proselyte or a freedwoman. Regarding a daughter of such persons, opinion in the Mishnah is divided as to whether or not it was necessary that one of the parents should be of Jewish descent. The decision of later authorities was that, in case both of the woman's parents were proselytes or freed persons, a priest should not marry her, but if he had done so, then the marriage should be considered legitimate (Bik. i. 5; Yeb. vi. 5; 60a, 61a; Ḳid. iv. 7; 78b; "Yad," *l.c.* xviii. 3, xix. 12; Eben ha-ʻEzer, 6, 8; 7, 21).

Contact with Dead Prohibited.

The Levitical law which forbids the priest to defile himself by coming in contact with a dead body is minutely defined in the Talmud on the basis of Num. xix. 11, 14–16. Not only is direct contact with the dead prohibited, but the priest is forbidden to enter any house or enclosure, or approach any spot, where is lying or is buried a dead body, or any part of a dead body—even a piece of the size of an olive—or blood to the amount of half a "log" (about a quarter of a liter); he is forbidden also to touch any one or anything that is unclean through contact with the dead (comp. Sifra, Emor, i. 1, ii. 1; Naz. vii. 2, 4; 42b, 43a, 47b, 48b, 56a, b; Yer. Naz. 56c, d; "Yad," Bi'at ha-Miḳdash, iii. 13–15; *ib.* Ebel, iii.; Shulḥan ʻAruk, Yoreh Deʻah, 369, 371). In contradistinction to Lev. xxi. 2–4, the Talmudic law includes the wife among the persons of immediate relationship. It specifies, moreover, that it is the duty of the priest to defile himself for the sake of his deceased wife or, in fact, for any of his immediate kin, and that compulsion must be used in the case of any priest who refuses to do so, as in the case of the priest Joseph on the occasion of his wife's death (Sifra, *l.c.*; M. Ḳ. 20b; Yeb. 22b, 90b; Naz. 47b, 48a, b; Zeb. 100a; "Yad," Ebel, ii.; Yoreh Deʻah, 373).

But even while occupied in burying a relative, the priest may not come in contact with other dead bodies ("Yad," *l.c.* ii. 15; Yoreh Deʻah, 373, 7). The Talmud prescribes, further, that if any priest, even the high priest, finds a corpse by the wayside, and there be no one in the vicinity who can be called upon to inter it, he himself must perform the burial: the technical term referring to such a case is "met miẓwah" (comp. Sifra, Emor, ii. 1; Naz. vii. 1; 43b, 47b, 48b; "Yad," *l.c.* iii. 8; Yoreh Deʻah, 374, 1, 2). Finally, the Talmud permits and indeed orders the priest to defile himself in the case of the death of a nasi; it relates that when Judah ha-Nasi died the priestly laws concerning defilement through contact with the dead were suspended for the day of his death (Yer. Ber. iii. 6a; Yer. Naz. vii. 56a, Ket. 103b; "Yad," *l.c.* iii. 10; Yoreh Deʻah, 374, 11).

Bodily Defects Incapacitate.

The Talmudic law also specifies minutely what constitutes a bodily defect sufficient to render the subject unfit for priestly service. Bek. vii. and Sifra, Emor, iii. enumerate 142 cases; whether the defect is permanent or only temporary is not taken into account (comp. Zeb. xii. 1; 102a, b; "Yad," Bi'at ha-Miḳdash, vi.-viii.; Philo, "De Monarchia," ii. 5; Josephus, "Ant." iii. 12, § 2).

The division of the priests into twenty-four classes, mentioned in Chronicles, continued down to the destruction of the Second Temple, as statements to this effect by Josephus ("Ant." vii. 14, § 7; "Vita," § 1) and the Talmudic sources show. These divisions took turns in weekly service, changing every Sabbath, but on the festivals all twenty-four were present in the Temple and took part in the service. These twenty-four divisions or classes were subdivided, according to their numbers, into from five to nine smaller groups, each of which was assigned to service in turn. The main divisions were called "mishmarot," the subdivisions "batte abot" (terms which in Chronicles are used interchangeably). There was a chief at the head of each main division, and also one at the head of each subdivision (Ta'an. ii. 6, 7; iv. 2; 27a, b; Yer. Ta'an. 68a; Tosef., Ta'an. ii.; Suk. v. 6-8; 25a, b, *et al.*; 'Ar. 12b; Yoma iii. 9, iv. 1; Yer. Hor. iii.; 48b).

The Segan.

Besides the various chiefs, the Talmudic sources frequently mention also the "segan" as an official of high rank. As early as Tosef., Yoma, i. 6; Yoma 39a, Naz. 47b, and Soṭah 42a the view is found that the segan was appointed for the purpose of serving as substitute for the high priest on the Day of Atonement in case the high priest should incur Levitical defilement. Schürer ("Gesch." 3d ed., ii. 265) rightly points out, however, that this view is erroneous, since, according to the statement in Yoma i. 1, it was customary every year, seven days before the Day of Atonement, to appoint a priest to perform the service on that day in case the high priest should become Levitically unclean; and there would have been no need for such an appointment if, in the person of the segan, a permanent provision existed for such an emergency. (Further reference to this custom is found in Yoma 12b; Tosef., Yoma, i.) Conclusive proof of Schürer's argument may be found in the fact that in Sanh. 19a the priest appointed as the high priest's potential substitute for the Day of Atonement is called "mashuaḥ she-'abar" (anointed one that has been retired), and is clearly distinguished from the segan. The passage reads: "If the high priest offers consolation the segan and the mashuaḥ she-'abar stand at his right hand, and the chief of the 'bet ab,' with the mourners and the rest of the people, at his left hand. . . . And if he receives consolation the segan stands at his right hand, and the chief of the bet ab, with all the people, at his left; the mashuaḥ she-'abar, however, is not admitted for fear the high priest, in the excitement of his grief, might think that he looked with complacency on his bereavement."

The name "mashuaḥ she-'abar" is to be accounted for by the fact (stated in Tosef., Yoma, i.; Yer. Yoma i., 38a, and Yoma 12b, and illustrated by the case of Josè ben Illem) that a substitute who has actually taken the place of the high priest on the Day of Atonement may not thereafter perform the services of an ordinary priest; neither may he aspire to the high-priesthood. In the light of this statement it can readily be understood why Meg. i. 9 calls the temporary substitute of the high priest "kohen she-'abar." The names "mashuaḥ she-'abar" and "kohen she-'abar" are in themselves proof of Schürer's assertion, inasmuch as the office of the segan was a permanent one. But apart from this negative evidence, which merely shows that the segan was not identical with the mashuaḥ she-'abar, there is (contrary to Schürer, *l.c.* ii. 264) positive evidence in the Talmudic sources to show that his real office was identical with that of the latter. Thus, in the baraita Sanh. 19a, quoted above, the title "segan" is used to designate the "memunneh" spoken of in the preceding mishnah (ii. 1), a circumstance which would point to the conclusion drawn by the Gemara (*ib.*) that the segan and the memunneh were identical. This conclusion is, in fact, corroborated by Mishnah Tamid, where the titles "segan" and "memunneh" are used interchangeably. There can be no doubt that in Mishnah Tamid iii. 1-3, v. 1-2, vi. 3, vii. 3 these titles refer to one and the same official, whose office is described in great detail—the office, namely, of superintendent of the whole Temple service. Note especially vi. 3 and vii. 3, which define the duty of the superintending priest when the high priest offers incense or sacrifice; in vi. 3 this official is called "memunneh"; in vii. 3, "segan."

It may logically be inferred from these passages that the duties ascribed to the segan on the Day of Atonement in Yoma iii. 9, iv. 1, vii. 1 were a regular part of his office as superintendent of the service. Indeed, this is borne out by Yer. Yoma iii., 41a, where, together with the Day of Atonement duties of the segan that are specified in the Mishnah, is mentioned that of waving a flag as a signal to the Levites to join in with their singing, the giving of which signal, according to Mishnah Tamid vii. 3, was a regular feature of the segan's daily official routine. The fact that the segan had to act as superintendent of the service even on the Day of Atonement fully precludes the idea that he could ever have been appointed substitute for the high priest for that day.

Considering the importance of such a position of superintendence, some weight must be attached to the statement in Yer. Yoma (*l.c.*) that "no one was appointed high priest unless he had previously occupied the office of segan." It substantiates, at least, the conclusion drawn by Schürer (*ib.*) from the fact that the segan invariably appears at the right hand of the high priest (comp. the baraita Sanh. 19a, quoted above)—the conclusion, namely, that the segan was the next in rank to the high priest. Schürer is probably correct, too, in pointing out (*ib.*) that the segan is identical with the *στρατηγὸς τοῦ ἱεροῦ*, frequently mentioned by Josephus and in the New Testament.

Other important officials were the "gizbarim" (treasurers), who had charge of the Temple property, and the "amarkelin" (a word of Persian origin,

Other Officials.

meaning "cashier"), who probably shared the duties of the gizbarim (comp. Josephus, "Ant." xiv. 7, § 1; xv. 11, § 4; xviii. 4, § 3; Peah i. 6, ii. 8, iv. 8; Sheḳ. ii. 1; v. 2, 6; Me'i. iii. 8; Men. viii. 2, 7; *et al.*). Yer. Sheḳ. v., 49c, mentions also the "ḳaṭolikin" (*καθολικοί*), placing them in rank before the amarkelin.

According to Talmudic law, the regulations demanding an unimpeachable pedigree and relating to Levitical defilement continued to be binding on the priest, even after the Temple had been destroyed, in order that he might be fit for priestly service when, on the advent of the Messiah, the Temple would be rebuilt and the service of the altar renewed. Any one not complying with these requirements is not allowed to give the priestly blessing, the pronouncing of which remained the duty of the priest, according to Talmudic law, even after the destruction of the Temple (see Blessing, Priestly). Talmudic law prescribes further that the honor of being first called upon for the reading of the Torah should belong to the priest (comp. "Yad," Issure Biah, xx. 13; *ib.* Tefillah, xiv., xv.; Eben ha-'Ezer, 3, 1; Oraḥ Ḥayyim, 128; 135, 3, 4; Soṭah 38b; Giṭ. v. 8; see, however, Hor. iii. 8).

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E. C. M. Bu.

PRIESTLY CODE: Name given by modern scholars to that stratum of the Pentateuch which deals with ceremonial regulations, especially those which relate to sacrifice and purification. These laws once formed part of an independent narrative, which contained just sufficient historical matter to form a setting for the laws. In consequence of this, some of the priestly laws, such as those concerning circumcision and the Passover, are still given in narrative form.

Contents.

The subject-matter of the Priestly Code is as follows: circumcision (Gen. xvii.); the Passover and Feast of Unleavened Bread (Ex. xii. 1-20); qualifications for eating the Passover (Ex. xii. 43-49); the dress of priests (Ex. xxviii.); ritual for their consecration (Ex. xxix. 1-37); the morning and evening offerings (Ex. xxix. 38-42); composition of anointing-oil and incense (Ex. xxx. 22-38); law of the Sabbath (Ex. xxxi. 14b-17, xxxv. 1-3); the laws of burnt, meal-, peace-, sin-, and guilt-offerings, including specifications of the priests' portions, and, in some cases, of the dress of the officiating priest (Lev. i.-vii., x. 12-20); laws of purification and atonement (Lev. xi.-xvi. [ch. xi., which treats of clean and unclean animals, is an expansion of an older law of the Holiness Code; comp. Leviticus, Critical View]); many additions to the Holiness Code in Lev. xvii.-xxvi.; the commutation of vows (Lev. xxvii.); miscellaneous laws concerning lepers, dedicated things, and women suspected of unfaithfulness (Num. v.); laws of vows (Num. vi. 1-21); the priestly benediction (Num. vi. 22-27); how to fix lamps on the golden candlestick, and how to consecrate priests (Num. viii.); law of the supplementary Passover for those not able to keep the regular Passover (Num. ix. 9-14); laws of meal- and peace-offerings (Num. xv. 1-31); the law of tassels (Num. xv. 37-41); on the duties and revenues of priests and Levites (Num. xviii.); the "red heifer" rite of purification after defilement through a corpse (Num. xix.); inheritance of daughters in families without sons (Num. xxvii. 1-11); the priestly calendar of feasts and sacrifices (Num. xxviii., xxix.); the distribution by the priest of booty taken in war (Num. xxxi. 21-30); the cession of forty-eight cities to the Levites (Num. xxxv. 1-8); laws of murder and manslaughter and cities of refuge (Num. xxxv. 9-34); law concerning the marriage of heiresses to landed property (Num. xxxvi.).

Growth.

It is evident that rules of priestly procedure must have accompanied the institution of the priesthood. In the earliest times these rules probably were transmitted orally. When writing was first employed in connection with them, it is likely that only some general directions, or some details deemed most important, were committed to writing. As time passed on the importance given to written law would lead the priesthood to commit more and more of the details to writing. In time, too, variations of detail would develop, authority for which must be committed to writing, so that actual practise might be justified by existing law. One would, therefore, suppose beforehand that such a code would exhibit evidence of gradual growth.

Proof that this actually occurred in the case of the Priestly Code is not wanting. As already pointed out, Lev. xvii.-xxvi. is, in the main, an older code, which has been worked over by a "priestly" editor. A careful study of the list of priestly laws exhibits further evidences of their gradual growth. The law of the "little" Passover, in Num. ix. 9-14, is a later addition to Ex. xii. 1-20. The laws of the sin-offering in Num. xv. 22-31 are supplementary to those in Lev. iv. 13-21, 27-31. The calendar of feasts in Num. xxviii.-xxix. is paralleled in Lev. xxiii. The former is much fuller and more specific than the latter, even after the calendar of feasts of the Holiness Code in Lev. xxiii. has been expanded by the priestly editor (P). The law of heiresses in Num. xxxvi. is supplementary to that in Num. xxvii. 1-11. Since the gradual development of this code is so evident, scholars have naturally sought to detect the strata of which it is composed, though they have not yet come to complete agreement. All recognize the author of the Holiness Code (P^h), which begins priestly codification, and the author of the "Grundschrift" (P or P^g), which gives to the priestly institutions their historical setting. Kuenen recognized a supplementary priestly writer, whom he designates P^3.

It is now conceded that these supplementary sections are the work of no one hand or age, and that some of them date from a time considerably later than Ezra and Nehemiah. The symbol P^s is now used to designate all these expanders. Carpenter and Harford-Battersby think that prior to P^g there existed, besides P^h, a writer of the priestly school whose work consisted of priestly teaching; they therefore designate him P^t. They believe that before the time of Nehemiah, P^g had embodied in his work that of P^h and P^t, and that most of the supplementary portions were added later. This accords with the view expressed above (comp. LEVITICUS, CRITICAL VIEW).

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E. G. H. G. A. B.

PRILUK (PRZYLUK; PURLIK; FRILOCK), ARYEH LÖB: Polish author of the seventeenth century. He wrote a commentary on the Zohar from the pericope "Shemot" to "Ḥuḳḳat," which was published, with the "Sefer Yirah," in Berlin in 1724. The latter book also is credited to him.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 304, ii. 264; Benjacob, *Oẓar ha-Sefarim*, p. 229; Steinschneider, *Cat. Bodl.* col. 745; Zunz, *Z. G.* p. 238, note b.

E. C. S. O.

PRIMO, SAMUEL: Shabbethaian sectary of the seventeenth century; born in Jerusalem; died probably at Constantinople. He was one of the earliest followers of Shabbethai Ẓebi, whose private secretary he became. He first acted in this capacity on Ẓebi's journey from Jerusalem to Smyrna in 1665, cleverly managing to give to the advent of the pseudo-Messiah an air of dignity. From Smyrna he spread the news among all foreign Jews that the Messiah had actually appeared. With certain of his confidants he was the first to plan the abolition of rabbinic Judaism. In the name of Shabbethai Ẓebi he also sent a circular to the Jews (Dec., 1665) advising the abolition of the fast-day of the tenth of Ṭebet.

In Feb., 1666, Primo accompanied Ẓebi to Constantinople; and after the latter had embraced Islam Primo even tried to explain this apostasy as having been foreordained in the Messianic rôle. Concerning the rest of his life nothing is known.

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D. S. O.

PRIMOGENITURE (בכורה; the first-born, בכור): In the Old Testament as well as in the rabbinical legislation a distinction is made between the first-born of inheritance (בכור לנחלה) and the first-born of redemption (ב' לכהן; comp. Bek. viii. 1, 46a).

Primogeniture of Inheritance.

The primogeniture of inheritance refers to the first-born son on the side of the father by any of his wives (if he lived in polygamy). The law of such primogeniture is found in Deut. xxi. 16 *et seq.*, according to which the first-born is to receive a double portion of the inheritance. The passage referred to, however, did not introduce this right, for the preference of the first-born, as the issue of the "first strength" (ראשית און) of the father, existed in patriarchal times (comp. Gen. xxv. 31, xxvii. 29, xlviii. 13, xlix. 3). It is generally assumed that the prerogatives of the first-born consisted in a kind of potestas over the family; in a double share of inheritance (comp. I Chron. v. 1); and in the right to the priesthood (comp. Targ. Onḳ. and Yer. to Gen. xlix. 3). From Gen. xxv. 31 (comp. xxvii. 36) it appears also that God's promises to the Patriarchs were considered as attached to the line of the first-born. But, as the cases of Esau and Reuben (and Ishmael, Gen. xxi.) show, it was possible for the father to deprive the first-born of his right; and the lawgiver in Deuteronomy prohibits the misuse of parental power in favor of a younger son by a favorite wife. In the succession to the throne primogeniture was generally taken into consideration (comp. II Chron. xxi. 3), though it was not always decisive, as appears in the case of Solomon (I Kings i. 30, ii. 22) and of Abijah (II Chron. xi. 22; and comp. JUNIOR RIGHT).

In the Rabbinical Writings.

Rabbinical law further specifies and qualifies the right of primogeniture. Only the first-born—not the eldest surviving son who has been preceded by another child that has died—and only such a one as, by a normal birth and not by a surgical operation, came into the world in the lifetime of his father is entitled to the double share (Bek. 46a, 47b; B. B. 142b). Furthermore, the first-born of a first-born does not receive a double portion of the inheritance of the grandfather who dies before the father (Bek. 51b; B. B. 124a). On the other hand, if the first-born dies before his father his right passes over to his children, even to daughters (B. B. 122b). Neither the inheritance left by the mother nor posthumous improvements (שבח) of and accessions (ראוי) to the inheritance left by the father are subject to the right of primogeniture (Bek. 51a; B. B. 122b, 124a). The double share of the first-born is not one-half of the property, but double the share of each of the other brothers. If there are, for instance, four brothers, the property is divided into five parts, the first-born receiving two-fifths and the others each one-fifth. But the portion of the first-born is affected by either the death or the birth of another brother after the demise of the father (B. B. 123a, 142b). As the double share of the inheritance entails a double share in the obligations on the part of the first-born, both may be waived by him (B. B. 124a).

It is apparent from the preceding regulations that both in the Old Testament and in the rabbinical law the prerogative of primogeniture was not conceived as an inalienable right inherent in the first-born, but rather as a gift by the Law, prompted by economic considerations. The eldest son, who was to take the father's position, was to be placed economically in a condition to be able to preside with dignity over the family—something like the right of majorat. It is, moreover, probable that the first-born had the obligation of maintaining the female members of the family who remained in the household. For the Talmudic regulation of the status and maintenance of the unmarried daughters after the father's death see Ket. 68a, b.

Primogeniture of Redemption.

The primogeniture of redemption refers to the male first-born on the mother's side and applies to both man and beast: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine"

(Ex. xiii. 2). In the manner of the sanctification of these first-born the following distinctions are drawn:

1. The first-born of a clean animal had to be brought to the sanctuary within a year from the eighth day of its birth (Ex. xxii. 30). If without a blemish it was treated as a sacrifice; *i.e.*, the blood was sprinkled and the fat burned on the altar. As regards the disposal of the flesh there is a difference between the laws in Deuteronomy and those in Numbers. According to the former (Deut. xv. 19 *et seq.*; comp. xii. 6 *et seq.*, 17 *et seq.*; xiv. 23) the flesh is eaten by the owner in a sacrificial meal, like that of the "shelamim," while according to the latter (Num. xviii. 17 *et seq.*; comp. Ex. xxii. 29) it fell to the priest. The latter practise prevailed in the time of Nehemiah (Neh. x. 37) and Josephus (Josephus, "Ant." iv. 4, § 4). Had the animal a blemish, it was treated like any other common food (Deut. xv. 21-23).

2. The first-born of an unclean animal had to be redeemed, when a month old, according to the estimation of the priest, with the addition of one-fifth (Lev. xxvii. 27; Num. xviii. 15 *et seq.*). The first-born of an ass was either ransomed by a sheep or killed, its neck being broken (Ex. xiii. 13, xxxiv. 20). In Josephus' time (*l.c.*) all unclean animals were redeemed with one and a half shekels.

3. The first-born of man was, at the age of one month, redeemed with five shekels (Ex. xiii. 13, xxii. 28, xxxiv. 20; Num. xviii. 15 *et seq.*; comp. iii. 44 *et seq.*; Neh. x. 37).

In the Talmud the fact that the first-born in this case must be a פטר רחם is emphasized. Thus a first-born son whose birth has been preceded by a miscarriage, or by a still-birth, or by the birth of a monstrosity, or one who was himself brought forth by a surgical operation, is not due to the priesthood. On the other hand, if two wives of the same man both bear sons as first-born children, each must be redeemed (Bek. viii. 1, 2, 46a, 47b).

Origin and Significance.

In Ex. xiii. 11-15 and Num. iii. 12 *et seq.* (comp. *ib.* 40 *et seq.* and viii. 15-18) the dedication of the first-born to Yhwh is connected with the slaying of the first-born of Egypt and the consecration of the Levites to the service of the sanctuary. By destroying the first-born of Egypt and sparing those of Israel, Yhwh acquired an especial ownership over the latter. But as it was not feasible to select the first-born of the entire nation and thus disturb the family organization, the Levites were substituted for them; and, indeed, rabbinical tradition assigns the priesthood to the first-born until the completion of the Tabernacle (Zeb. 112b, 115b; comp. Targ. to Ex. xxiv. 5 and Rashi and Ibn Ezra to Ex. xix. 22, 24). The view implied in the passages quoted seems to be that the Levites took the place of only those first-born which Yhwh actually spared in Egypt, and that while the Levites continued to serve at the sanctuary, all the first-born after the Exodus were nevertheless the property of Yhwh, and therefore had to be redeemed, just as the 273 first-born who surpassed the number of the Levites at Sinai had to be redeemed each with five shekels (Num. iii. 45-51). Doubtless there is here also the adaptation of an ancient custom (comp. Gen. iv. 4). The dedication of the first-born of man is the extension and application by analogy of the custom of consecrating to God the first-fruits of the soil and the firstlings of animals (comp. Ex. xxii. 28 *et seq.*), a custom found also among other peoples. In Israel this dedication had the significance of an acknowledgment that it was Yhwh's "heritage," that it owed to Him all which it had and was.

The interpretation of the custom of redeeming the first-born as a modification of an older custom of sacrificing the first-born sons in connection with the Passover feast (Baudissin, in Herzog-Plitt, "Real-Encyc." 2d ed., x. 176; comp. also Frazer, "The Golden Bough," 2d ed., ii. 48), has no foundation in history. There are instances in later times attesting not only the custom of sacrificing children, but also the fact that at times the first-born was preferred as a victim (II Kings iii. 27; Micah vi. 7; Ezek. xx. 26); but there is nowhere a trace of the demand of such a "blood-tax" on the part of the Deity or Lawgiver from the people, and its existence is unknown even among the Canaanites (comp. Wellhausen, "Prolegomena," 2d ed., p. 91; Robertson Smith, "Religion of the Semites," 2d ed., p. 464; and Toy on Ezek. xx. 26 in "S. B. O. T.").

In Modern Times.

Since the destruction of the Temple and cessation of sacrifices the dedication of the first-born of clean animals is limited to their being kept inviolate and exempt from any use (comp. Deut. xv. 19), unless they have or receive some blemish, in which case they may be slaughtered for food. The redemption of the first-born of an ass and of man is still carried out according to the Biblical ordinances, and the redemption of the first-born son (פדיון הבן) is a festive occasion. From such redemption are exempt not only priests and Levites, but also their children (Bek. 4a, 47a). Adult first-born on either side are also obliged to fast on the eve of Passover, unless they are released from the obligation by some festive celebration, such as the completion of the study of a tract of the Talmud ("siyyum"; comp. "Yad," Bekorot, xi. 17; Yoreh De'ah, §§ 300, 305, 321).

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E. G. H. I. M. C.

PRINCEPS JUDÆORUM. See Mendel.

PRINCES OF THE CAPTIVITY. See Exilarch.

PRINCIPAL AND AGENT. See Agency, Law of.

PRINGSHEIM, NATHANIEL: German botanist; born at Wziesko, Oberschlesien, Nov. 30, 1823; died at Berlin Oct. 6, 1894. He was educated at the Friedrichs-Gymnasium at Breslau, and at Leipsic, Berlin (Ph.D. 1848), and Paris, in which latter two cities he devoted himself especially to the study of botany. He established himself as privat-docent in botany at the University of Berlin in 1851. His "Entwickelungsgeschichte der Achlya Prolifera" was published in the "Abhandlungen der Leopoldinisch-Karolinische Akademie der Naturforcher," 1851. The next product of his researches was "Grundlinien einer Theorie der Pflanzenzelle," Berlin, 1854, followed by "Befruchtung und Keimung der Algen, und das Wesen des Zeugenaktes," published serially in the "Monatsberichten der Berliner Akademie," 1855-57. These two works secured his admission in 1856 as a member of the Berlin Akademie der Wissenschaften.

Two years later he began the publication of the "Jahrbücher für Wissenschaftliche Botanik." In 1862 his "Beiträge zur Morphologie der Meeresalgen" was published at Berlin, and in the following year "Ueber die Embryobildung der Gefäss-Kryptogamen." In 1864 he was called to a professorship in Jena, where he founded an institute for the study of the physiology of plants. In 1868 he returned to Berlin. His "Ueber Paarung von Schwärmsporen" appeared in 1869, and his "Weitere Nachträge zur Morphologie und Systematik der Saprolegniaceen" in 1873. His great contribution to the advance of botanical science, however, was his "Untersuchungen über das Chlorophyll" (1874), in which he elucidated his discovery of sexuality among the lowest forms of plant life, and advanced an entirely new theory as to the part played by the leaf-green in the life of the plant.

In 1882 he succeeded in establishing the German Botanical Society, which in twelve years included over 400 German botanists, and of which he was annually elected president until his death. His "Gesammelte Abhandlungen" were published in three volumes, Jena, 1895-96.

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s. M. Co.

PRINTERS; PRINTING. See Typography.

PRINTERS' MARKS: Signets, coats of arms, or pictures printed, from engravings, at the end of a book or, later, on the title-page. Their use dates from soon after the invention of printing. The seals of the printers or the coats of arms of the city were frequently employed. The book-mark often suggests the meaning of the name of the printer; *e.g.*, the deer of "Ẓebi." The first well-known book-marks are found in the works printed in the Pyrenean peninsula: the Ṭur Oraḥ Ḥayyim of 1485 has a lion erect on a black shield; the Ṭur Yoreh De'ah of 1487, a lion erect on a red shield; and the Pentateuch completed in 1490 has a lion battling with a horse. The Ṭur Oraḥ Ḥayyim of Leiria, 1495, has a ram with a superscription.

Specimens of Printers' Marks.

Italian incunabula have no book-marks. Among the editions brought out at Constantinople in the sixteenth century mention should be made of the "Toledot Adam we-Ḥawwah" (Constantinople, 1516) and Jacob ben Asher's Pentateuch commentary (Constantinople, 1514), the first having a small white lion on a black square at the end of the book, the latter the same device on the title-page. The Soncino editions that appeared at Rimini from 1521 to 1526 have the coat of arms of Rimini—a castle, to which a Hebrew inscription was added. The editions of Gersonides at Prague show the priestly hands with the signature of the printer, a similar device being used later in Proops' editions at Amsterdam. In the 1540, and earlier, Prague editions of the Ṭur Oraḥ Ḥayyim there is a crown over a city gate (the coat of arms of Prague). The peacock is found in the editions of Foa issued at Sabbionetta and Mantua, and in those of Di Gara at Venice; a lion with two tails and two imperial globes was used at Safed, 1587, and for a long time in the Prague editions. A beast, half lion and half eagle, with crowns, is found in the Batsheba editions, Salonica, 1592-1605; a griffin, in those of Grypho, Venice, 1564-67; an elephant with the legend "Tarde sed Tuto," in those of Cavalli, Venice, 1565-1568; a deer, in editions of Cracow, Lublin, and, later, Offenbach; fishes, in the editions of Isaac Prossnitz, Cracow; fishes with ewers, in those of Uri Phoebus, Amsterdam. Di Gara of Venice used several book-marks—the peacock, three crowns (used also by Bragadini and in Cremona), and a woman crushing a hydra. The last was used also by Bomberg in the Venice, 1545, Sifre.

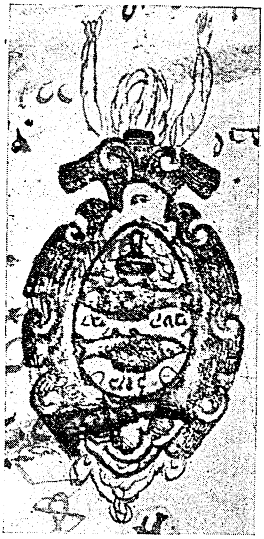
Printer's Mark of Isaac ben Aaron of Prossnitz, Cracow.

The seven-branched candlestick, with signature, was used by Meïr Firenze, Venice, 1545-75. Foa, in Sabbionetta, sometimes used a blossoming palm with two lions depending from it and with an inscription; a similar device was adopted later in Wilhermsdorf. Small or large representations of the Temple were often used—at first by Giustiniani at Venice, 1545, next in Safed and Lublin, and then in Prague, as late as 1627, by Abraham Lemberger. The larger ones bear an inscription taken from Haggai (ii. 9), displayed on an extended scroll. St. George and the dragon appear in Dyhernfurth editions as late as the nineteenth century. The castle, star, and lion found in Benveniste's editions, Amsterdam, were imitated in Dessau, Coethen, Altona, etc. The representation of Cain as Hercules, with an inscription, is found after the preface in two of Back's editions (Prague). In those of Offenbach, Fürth, and Wilhermsdorf the date of printing can often be determined by the book-marks. In the nineteenth century the signature of the printer took the place of the engravings, Wolf Heidenheim at Rödelheim, Schmidt at Vienna, and many others marking their editions in that way.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 25 *et seq.*; Steinschneider, *Cat. Bodl.* section iii.; Freimann, *Hebräische Incunabeln*, Leipsic, 1902.

J. A. F.

PRIORITY: The rules as to priority among deeds conveying the lands of a grantor, or among bonds operating as liens upon all the obligor's lands, have been indicated under Alienation. It remains to speak as to priorities in the case of a widow or divorced wife making claims under her "ketubah" and the ordinary creditors of the husband. The Talmudic sources for the rules of priority in either class of cases are the Mishnah and the Gemara thereto (Ket. 73b–74a, b).

The covenant which the husband enters into in the ketubah, to restore upon death or divorce the dowry brought to him and which he receives at a money valuation, as an "iron flock" of unchangeable value, creates a simple debt like one arising by loan or by purchase of goods. This is the opinion of Maimonides, who is followed therein by the later codes. As against landed estate, owned before the contract, it ranks according to time of delivery; against after-acquired lands or personal property (the latter being made liable by the institution of the Geonim), diligence in collection will generally give priority; and here the widow naturally holds the advantage.

But as to the jointure, or ketubah proper, whether the legal minimum of 200 or 100 zuzim or any "addition" is concerned, the position of the widow is not so favorable. True, where the marriage contract has land to operate on, since it is a "sheṭar" attested by two witnesses, its lien will take rank above all bonds delivered at a later time, and above all debts not assured by bond; but where only one piece of land is acquired after the date of the ketubah, or where, as is much more frequently the case, the husband has no land at all, and the contest is between the widow and an ordinary creditor, the former loses on the ground that the ketubah (if not secured by lien) is to be paid only from the husband's net estate.

But if, either unaided or with the aid of the court, the widow succeeds in collecting the amount of the jointure before the husband's creditors (whether by bond or parole) have intervened, she stands according to some authorities (and these are followed by R. Joseph Caro in the text of Eben ha-'Ezer, § 102) in a better position: "they do not take it away from her"; but Isserles, in his gloss, inclines to the opposite opinion on the strength of his usual "yesh omerim" (= "there are those who say").

Where a man marries several women, which is the case supposed by the Mishnah in the passage quoted, the ketubah of the first wife takes precedence, as a bond or sheṭar in the lien on lands, over the ketubah of the second; and so on; but if there is no land on which to operate, the several wives have equal rights in so far as the collection of payment is concerned.

E. C. L. N. D.

PRISON. See Imprisonment.

PRIVACY, RIGHT OF. See Joint Owners; Neighboring Landowners.

PRIVATE WAY. See Right of Way.

PROCEDURE IN CIVIL CAUSES: Jewish jurisprudence, both in Biblical and in Talmudic times, attached the greatest importance to the laws of property and to their faithful administration by the judges. In regard to the manner of conducting civil suits the Pentateuch contains very few hints. But in Deut. i. 16 the judges are told, "Hear . . . between your brethren"; and Deut. xix. 17 declares, "Both the men, between whom the controversy is, shall stand before the Lord." These and other passages support the Talmudic rule that judgment can be pronounced only against a defendant who has appeared; there is no such thing as "judgment by default"—condemnation of the accused because he has not appeared before the court to make defense. This seems in modern times a great defect in procedure, leading to much needless friction; but less than a hundred years ago the English court of chancery had the same disadvantage to contend with: it acquired jurisdiction over the defendant only by his answer, and the latter was compelled to answer the complainant's bill, even though he had nothing to say in defense. But an exception to this rule has been shown under the head of Foreign Attachment—proceedings by a bond creditor against the property of an absent defendant, an innovation arising from the necessities of a later age. In fact, the Talmud suggests (B. Ḳ. 112b) that at least upon bonds and in action for the recovery of deposits there should be judgment and execution without appearance. However, there could not well be a judgment by default, as there was no written complaint.

No Judgment by Default.

Job's wish (xxxi. 35), "Oh that . . . mine adversary had written a book"—meaning a "libellus" or formal complaint—indicates that in his day there were written pleadings. But in the procedure known to the Talmud the allegations of plaintiff and defendant are made by word of mouth in the presence of the judges, and are recorded by the clerk, much as were the pleadings in the Anglo-Norman courts in the days of the Plantagenets. The codes deduce from the Mishnah the rule that no written pleadings can be required: "All judicial writings may be written only in the presence of both parties, both to pay the fees of the writers; R. Simeon ben Gamaliel declared that two copies should be made, one for each" (B B. x. 4). For the choice of the court which shall try a civil case see Jurisdiction.

Sittings of Court.

As to the time of holding court, the ordinance of Ezra, which appoints Monday and Thursday for that purpose, was recognized by the Mishnah (Ket. i. 1) and by the Gemara (B. Ḳ. 112b, 113a); but the custom has long since fallen into disuse. The courts should not sit on Sabbaths or during festivals (Beẓah iv. 1); for, as the Talmud explains, there would be temptation to write; but if the court does sit and pronounce a judgment, it is binding (Shul-

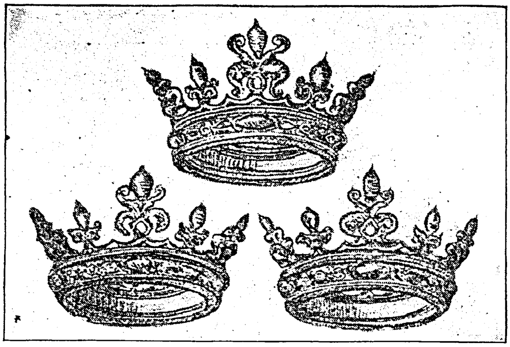

Bragadini, Venice.

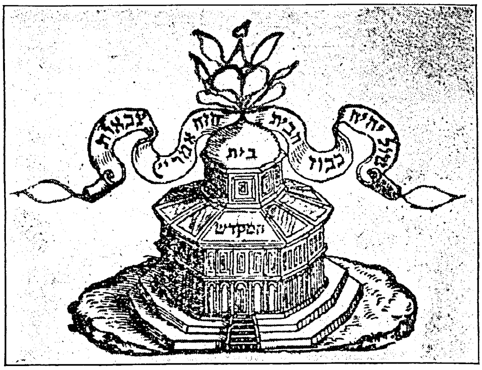

Antonio Giustiniani, Venice.

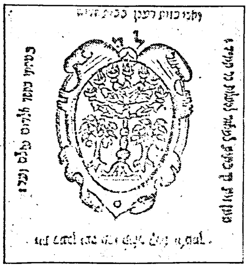

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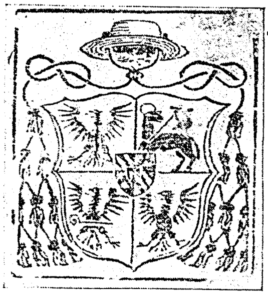

Jacob Mercaria, Riva di Trento.

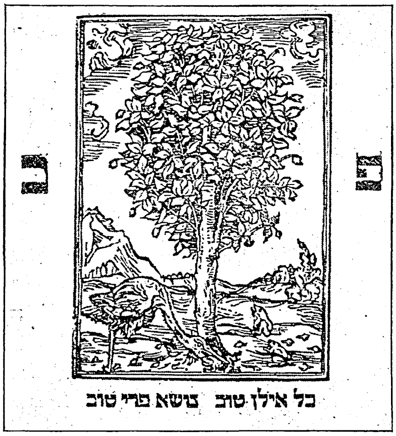

כל אילן טוב נושא פרי טוב

Paul Fagius, Isny.

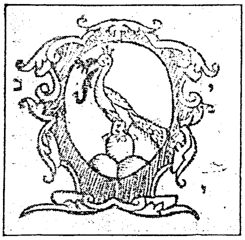

Mantua and Sabbionetta.

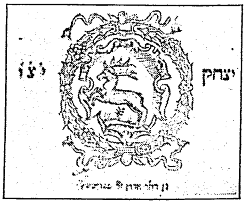

Isaac b. Aaron of Prossnitz, Cracow.

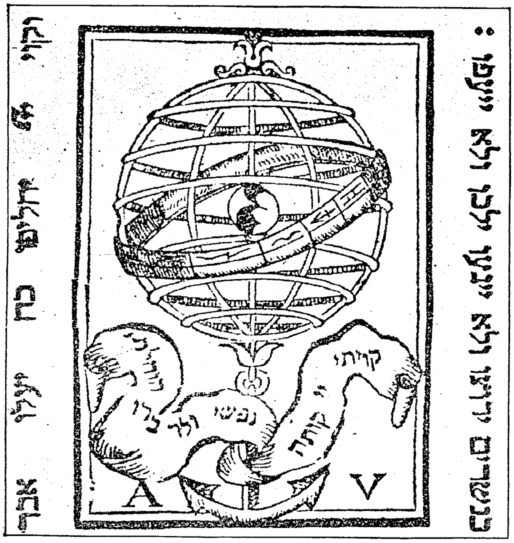

Abraham Usque, Ferrara.

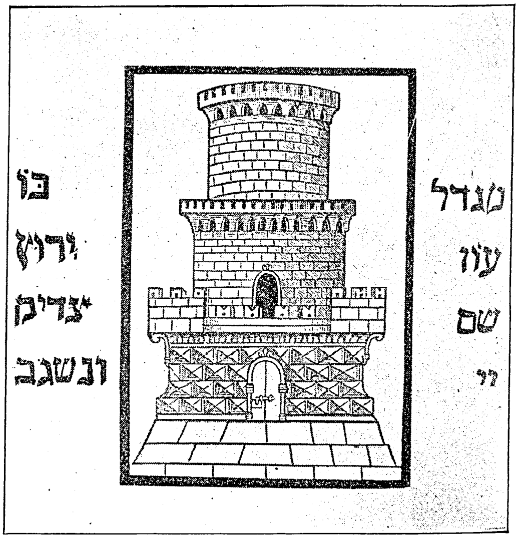

מגדל עוז שם יי
בו ירוץ צדיק ונשגב

Soncino, Rimini.

PRINTERS' MARKS.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

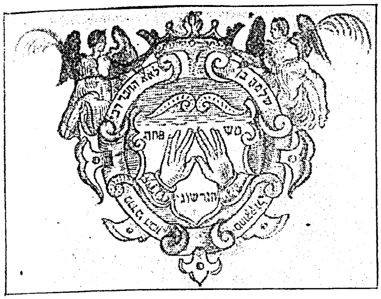

Gersonides, Prague.

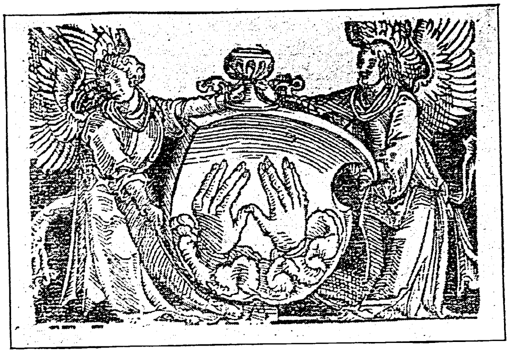

Moses and Mordecai Kohen, Prague.

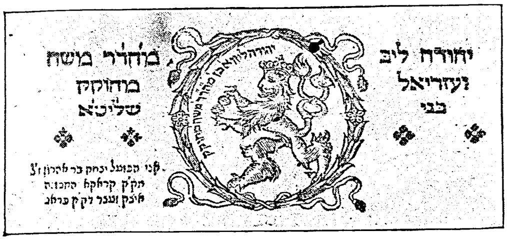
יהודה ליב
ועזריאל
בני
משה
מחוקק
שליט״א

Judah Löb ben Moses, Prague.

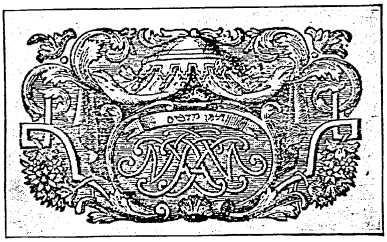

Zalman, Amsterdam (?).

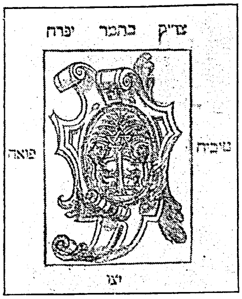
צדיק בתמר יפרח
פואה
טוביה
יצו

Tobiah Foa, Sabbionetta.

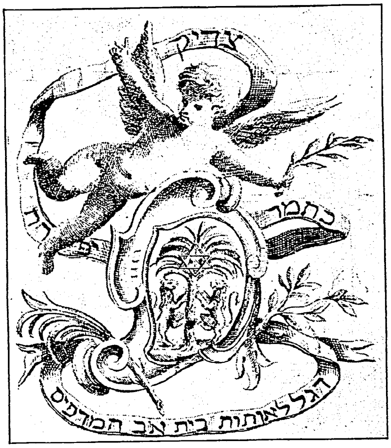

Gad ben Isaac Foa, Venice.

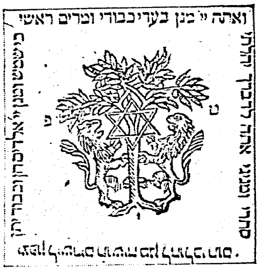
ואתה יי׳ מגן בעדי כבודי ומרים ראשי
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Tobiah Foa, Sabbionetta.

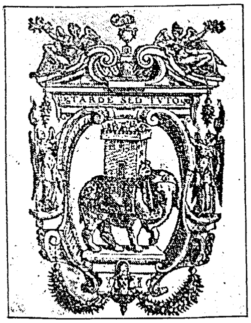

Cavalli, Venice.

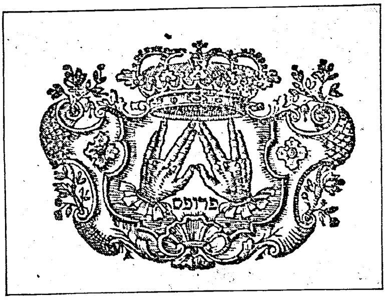

Solomon Proops, Amsterdam.

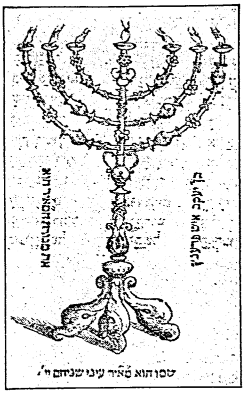

Meïr ben Jacob Firenze, Venice.

PRINTERS' MARKS.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

ḥan 'Aruk, Ḥoshen Mishpaṭ, 5, 1). The rule not to begin a session in the afternoon is made in order that the afternoon prayer should not be neglected by judges and others concerned (Shab. 9b); but if the cause is taken up in the forenoon it may proceed not only during the afternoon, but after nightfall, the judgment then rendered being valid. No one can be compelled to attend a civil trial in the month of Nisan, on account of the (barley) harvest, nor in Tishri, on account of the vintage; and a summons may not be served on Friday or on the eve of a festival (B. Ḳ. 113a). The vacations in Nisan and Tishri were continued in later times, when farming was no longer the occupation of the Jewish people, in order to give litigants leisure to prepare for the festivals.

Cause List.

When the proper time comes for hearing causes, the general rule is that the cause first begun should be first heard; but certain classes of plaintiffs are privileged. Thus, according to Ḥoshen Mishpaṭ, 15, 1, seemingly based on a remark of the Talmud (Shebu. 30), the suit of a scholar, though begun later than that of another, should have priority. This is denied by some authorities; but the suit of an orphan must always be heard first; next, that of a widow (following Isa. i. 17—"judge the fatherless, plead for the widow"); and a woman's cause must be heard before that of a man (Ḥoshen Mishpaṭ, 15, 2).

The place always mentioned by the Bible in connection with the hearing of civil causes is the city gate—the wide space left in the broad city wall at the entrance to the town. The gate as a place of trial is not mentioned in the Mishnah, but the Palestinian Talmud mentions the sittings of a court at the gate of Cæsarea. Not much space was needed for civil trials, and they generally came to be held in the house of the rabbi sitting as principal judge. However, there have been Jewish "town halls," such as the "Jüdisches Rathhaus" in Prague, in very recent times.

Days of Court.

The first written document issued in a civil suit is the summons ("hazmanah" = "time-fixing"), which is obtained, upon the verbal application of the plaintiff, from the ordinary judges and is signed by them or by one of them. It is served on the defendant by the "messenger of the court" (see B. Ḳ. 112b, where it is said that, issued on Tuesday and served on Wednesday, the court may fix the time of trial for Thursday of the same week). The messenger reports the fact of service, or that the defendant has avoided the service.

According to B. Ḳ. 112b, the messenger is accredited for the purpose of pronouncing the ban, but not for the purpose of delivering the "petiḥah," that is, the formal document of excommunication, which can be made out only upon further proceedings showing the defendant's contumacy (see Contempt of Court).

If the defendant, when first brought into court, desires time to gain a better understanding of his case, or to await an absent witness, or if he asks for time in which to raise by private sale the means of paying the debt, the Talmud (*l.c.*) permits him a delay of as much as ninety days. In the Talmudic age the Jews were farmers. The modern rule, adapted to a trading people, is less liberal; the Ḥoshen Mishpaṭ (16, 1) will not allow more than thirty days, even when a material witness is absent; it argues that if defendant's witness should appear after judgment it is open to the defendant to bring suit to vacate the judgment and to recover what he has been unjustly compelled to pay.

In Person or By Attorney.

In general, both parties should appear in person to carry on their pleadings. The reason is that each may thus be restrained by a sense of shame from denying the true allegations of his opponent, or from asserting what both parties know to be untrue. Yet where a demand belongs to several persons jointly (*e.g.*, to the several heirs of a creditor), in the nature of things one must speak for all (see Agency, Law of, where an attorneyship ["harsha'ah"] for the plaintiff was worked out from this consideration). Upon this theory the plaintiff could appoint an attorney only where his demand was assignable, as in an action for the recovery of land, or upon a bonded debt, or on an undisputed deposit. Such, it seems, was the Talmudic rule; but the Geonim extended to almost all cases the right of the plaintiff to plead by attorney (Ḥoshen Mishpaṭ, 123). The defendant, however, could not divide his liability; moreover, with him the temptation to deny his adversary's assertions is stronger; hence he could not plead by attorney. The only concession made to "honored women" and to "scholars" was that the clerks of the court might call on them at their houses, and there take down, in writing, their statements of fact (*ib.* 124).

Status of Parties.

In the nature of things some parties can not plead for themselves. Infants, boys under thirteen or girls under twelve, the deaf and dumb, and lunatics can plead only through a guardian; and it is the duty of the court to appoint a guardian for such, if they have none, whenever they become parties to a suit. Again, the husband is the natural attorney for his wife as to "property of the iron flock," which he has taken possession of and for which he is liable, but not as to "fluid property" ("nikse melug"); yet where land of this kind bears fruit, the husband, being entitled to the latter, can sue for both land and fruit (*ib.* 122, 8). A part-owner, such as one of several heirs, can sue for himself and his fellows without letter of attorney, and his fellows are bound by a judgment for the defendant, unless they live in another place, in which case the defendant can tell the acting plaintiff, "Either bring a letter of attorney or sue only for thy own share."

Oral Pleadings.

The plaintiff whose attorney has lost a case can not avoid the result by showing that he had before the hearing revoked the power of attorney, unless notice of the revocation had been brought home to the court (*ib.* 3). Both parties being before the judges, they plead in person; the plaintiff sets forth the facts on which his claim is based, and the defendant answers; when the latter introduces new affirmative matter the plaintiff may reply; and there may be a rejoinder. Where either party admits a fact stated by his opponent, the admission, in the words of the Talmud, is "better than a hundred witnesses." It will be seen that in certain cases a denial can be made, or affirmative matter pleaded, only under oath, Scriptural or rabbinical.

When an issue is raised by mere denial, the proof is made by the evidence of witnesses in the manner described in the article Evidence. The production of deed or bond ("sheṭar"), unless it has been "established" before a court or judge, must be made by the attesting witnesses, though it is said (Giṭ. 3a *et al.*) that under the Mosaic law an attested deed proves itself (*i.e.*, is presumably genuine), and that the obligation of bringing the witnesses into court is only rabbinical. A "note of hand" ("ketab yad") may be set up by witnesses proving the maker's handwriting.

The very narrow limits within which weight is given to circumstantial evidence has been shown under Evidence, and some of the presumptions which may guide the judges are given under Burden of Proof and in the article Maxims, Legal. To these may be added the maxim "no one pays a debt before it is due" (B. B. 5b; see, for its application, Debts of Decedents). Hence, such a payment can be proved only by the direct testimony of two witnesses. There is a slight presumption that a man does not go to law without having some ground for it; and there are some cases, known as Miggo, in which the defense is favored, because if the defendant had not been a truthful man he could have introduced more plausible arguments. The discretion which the judges enjoy in certain cases, to decide according to the weight of evidence and the probabilities, is known as "the throw of the judges" ("shuda de-dayyane").

Oath as Alternative to Payment.

A solemn oath is imposed on the defendant as an alternative to payment in four cases, the first being provided in the Mosaic law itself (Ex. xxii. 8, 9): (1) a proceeding by the owner of chattels against the gratuitous depositary; (2) where the defendant admits the assertion of the plaintiff in part ("modeh be-miḳẓat ḥayyab bi-shebu'ah"; the most common case); (3) where the plaintiff establishes by the testimony of two witnesses his assertion as to part of his demand; (4) where the plaintiff has the testimony of one witness for his assertion. In these cases the court declares to the defendant, "You must either pay or clear yourself by the solemn oath."

The rules as to the oath of the depositary are given in the article Bailments. Here the Mishnah is very explicit: (1) In order to justify a sworn denial of a part of a claim, where the other portion thereof is admitted, the amount demanded must be at least equal to two small silver coins each equal to one-sixth of the "denar," and the amount admitted must be at least one "peruṭah." Next, the admission must be of the same kind as the demand; thus, to admit a claim to a peruṭah, which is of copper, is not a partial admission of having two of the plaintiff's silver pieces; but this rule holds good only when the demand is specific, *e.g.*, if a claim is made for the silver coins, not for the sum of money. Where the demand is for two silver pieces and a peruṭah, the peruṭah being admitted, or for a mina, fifty denars being admitted, an oath is due. The claim being "My father has a mina in thy hand," and the answer, "I owe thee fifty denars," no oath is necessary, "for the defendant is like a man who returns lost goods." So where demand is made for a "litra" (in weight) of gold, defendant admitting a litra of silver; for grain, beans or lentils being admitted; for wheat, barley being admitted. In these cases, and in other similar ones, no oath is required.

(2) The oath is not required in an action for slaves, bonds or deeds, or lands, nor for things consecrated; and land in this connection includes everything belonging to it, even ripe grapes. But when movable property and land are included in the same demand, and the defendant makes denial in regard to part of the movable property, he must swear as to the land also. (3) One who confesses a debt in the presence of two witnesses and thereafter denies it in open court is not admitted to swear, being disqualified as a "denier" (כפרן). (4) The defendant can avoid denying the rest of the demand if he at once pays over or delivers to the plaintiff the part confessed; for then the suit for that part is at an end, and he stands on the same footing as if he denied the whole cause of action.

By some sort of analogy a widow, or divorced wife who has "lessened" her jointure by admitting the receipt of a part thereof, must, to recover the rest, take an oath (Sheb. vii. 7). This position, taken by R. Ḥiyya, is mentioned only in a late baraita (B. M. 3a). An opinion is expressed by some that proving part of the demand by witnesses calls only for the lesser or rabbinical oath in denial of the rest; but later authorities demand here also the "solemn" or Biblical oath (Maimonides, "Yad," Ṭo'en, iii. 10). Proof by one witness, as the Talmud points out (Sheb. 40a), is by the Law declared only insufficient to convict of crime, but not to require an oath for its contradiction in money matters. The third and fourth (see above) occasions for the oath occupy but little space in Talmud and codes, while the "admission of part" covers a large field. In general, the oath is never required in denying the demand of a deaf-mute, of a person of unsound mind, of an infant, or of the Sanctuary; nor where the plaintiff states his grounds of action as being only probably true (שמא), instead of asserting them to be certainly true (ברי).

Oath by Plaintiff.

While generally the judicial oath is taken by the defendant to clear him from liability, in a few cases the plaintiff may recover upon his oath (Sheb. v.–vii.): (1) A hired man: Where the amount earned is established by witnesses, and the employer says he has paid it, and the workman denies it, the latter may swear and recover. (2) One who has been robbed: Where witnesses have established that the defendant entered the plaintiff's house to make an unauthorized distraint, and the plaintiff says, "Thou hast taken such an object," but the defendant denies it, the former swears and recovers. (3) One who has been injured: Where witnesses prove that the plaintiff went to the defendant uninjured and left him wounded, the plaintiff swears and recovers. (4) One who is unworthy of belief: A professional dicer (see Evidence) or a flier of pigeons, for instance, can not, to discharge himself from a liability, take the usual oath. The plaintiff swears and recovers also in other cases in which the defendant may be discharged by oath; but where both are disqualified the defendant takes the oath which the law imposes on him. (5) The shopkeeper as to his tablet: This does not mean that by his mere oath he can make the charges written thereon stand good against his customer; but where the latter has given an order ("Give my son two bushels of wheat"; "Give my laborer change for a 'sela''"), and the shopkeeper, who has the charge on his tablet, says, "I have given it," though the customer denies it—in that case the shopkeeper may, on his oath, recover from the party giving the order. The Mishnah says that both the shopkeeper and the son or laborer should swear; but to this Ben Nannos objects that if they swear against each other there must needs be perjury, and the outcome of the discussion will be obscure (Sheb. 47b). The later authorities, as Maimonides, hold that both the shopkeeper, swearing that he has delivered, and the laborer, swearing that he has not received, can recover from the employing customer.

The Torah knows nothing of an oath to be taken by the plaintiff; yet in most of the cases in which the Mishnah imposes the oath upon him, the solemn or Biblical oath is to be taken. For the necessity of an oath by him who sues the heirs of his debtor, see Debts of Decedents.

The principal occasion for the rabbinical oath ("shebu'at heset") is the assertion, not founded upon an attested bond, of payment of a debt. Where a loan is made or credit is given otherwise than upon the security of such a bond, and there is no stipulation that payment can be made only before witnesses, the debtor may plead payment (פרעתי), and make his assertion good by the lesser oath. The weight of authority ("Yad," Malweh, xi. 3; Ḥoshen Mishpaṭ, 69, 2) puts the holder of a note of hand in the same position as a creditor by word of mouth only; but some of the late authorities gainsay this opinion.

Where the defendant denies the facts on which his obligation is based (*i.e.*, denies the loan), and these are proved against him by witnesses, he can not thereafter plead an affirmative defense (*i.e.*, that he has paid) and sustain that defense by the rabbinical oath; for not only has he, as a "denier," lost his credibility, but he can not be admitted to prove such a defense by witnesses; for to say, "I have not borrowed," is an admission that he has not paid (B. M. 17a). Where the defendant admits that the plaintiff counted out and handed to him a sum of money, he can clear himself by alleging that it was in payment of a debt due to him (the defendant), taking the rabbinical oath to support the allegation; but if he denies the delivery of the money he will not be permitted to make such a defense, for if none was delivered, there could be neither gift nor payment.

Where either party was admitted to take the oath, and took it, this ordinarily led, as a matter of course, to a decision in favor of that party. But in those civil suits which were decided upon testimony of witnesses or upon written proof, or upon the pleadings and admissions of fact, the true course (Sanh. 30a) is based on the custom of the "pure-minded" at Jerusalem—to remove the parties, their witnesses, and everybody else from the court-room, so that the judges might discuss the case among themselves (נושאין ונוטלין) and "finish" the matter (*i.e.*, give their judgment). Careful and slow deliberation was recommended by the men of the Great Sanhedrin (Abot i. 1). When judgment is rendered by a majority the judges are forbidden to disclose how the vote was divided. If one of three judges will not give an opinion for either side there is no court, and new judges, two at a time, should be cooptated until a majority declares for one of the parties. If a majority can not be obtained judgment is rendered in favor of the defendant. (For the corresponding rule in criminal cases see Acquittal.) The judgment need not be made out in writing, unless the successful party demands a transcript.

The Gemara quotes approvingly the saying, "Let the judgment pierce the mount" (Sanh. 6a, b)—a saying paralleling the familiar "Fiat justitia, ruat cœlum"; that is, the judges can not "split" the matter in controversy, but must act upon the law that fits the case, no matter how much hardship will be entailed, for to decide correctly is a duty laid upon them by the Torah: "They shall judge the people with just judgment," and "The judgment is God's" (Deut. xvi. 18, i. 17). Yet a "splitting" is highly recommended when it occurs as a compromise ("pesharah") between the parties, and the judges should advise such a course, for thus only will they fulfil the words of Zechariah the prophet (viii. 16): "Execute the judgment of truth and peace in your gates." But in later times, when in the countries of the Dispersion it became increasingly difficult for the Rabbis to enforce their decrees against unwilling litigants, their efforts were directed more and more toward inducing the disputants to agree among themselves, and skill in bringing about a compromise before giving a decision on the law of the case was deemed the highest qualification of the rabbi or dayyan (Ḥoshen Mishpaṭ, 12, 2). The compromise made before the judges is like any other contract, and becomes binding only when the formalities are complied with which change the title to property. See Alienation and Acquisition; Execution; Judge; Set-Off.

Bibliography: Bloch, *Die Civilprozess-Ordnung nach Mosaisch-Rabbinischem Rechte*, pp. 24-27; the codes cited in the text of the article.

E. C. L. N. D.

PROCESS. See Procedure.

PROCURATOR AD CAPITULARIA JUDÆORUM. See Fiscus Judaicus.

PROCURATORS: Title of the governors who were appointed by Rome over Judea after the banishment of Archelaus in the year 6 C.E., and over the whole of Palestine after the defeat of Agrippa in the year 44. Though joined politically to Syria, Palestine had its own governor (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1). His official title was procurator, in Greek ἐπίτροπος; but Josephus sometimes designates him as ἔπαρχος ("Ant." xviii. 2, § 2; xix. 9, § 2; xx. 9, § 1; "B. J." vi. 5, § 3) and ἡγεμών ("Ant." xviii. 3, § 1). In the Greek text of the New Testament the term ἡγεμών is used (Matt. xxvii. 2, 11, 14, 15, 21, 27; xxviii. 14; Luke iii. 1, xx. 20; Acts xxiii. 24, xxiv. 1, xxvi. 30); the Talmud and the Midrash likewise use הגמון (= ἡγεμών), but in reference to the legate of Syria only, and never the term "procurator."

Conditions of Administration.

Only those provinces which possessed a civilization of their own received their own procurators, as, for example, Egypt; or those having a semibarbarous population, such as Thrace. Procurators, in the proper sense of the term, could be selected only from the ranks of the knights. Only once was a freedman, Felix, appointed procurator of Judea.

The procurators of Judea had a military imperium with five fasces as symbols, and thus possessed the "jus gladii." They were, accordingly, as independent within their own provinces as was the legate of Syria. The latter, however, was invested with the right as well as the duty to interfere in Judean affairs in case of necessity, as did especially Caius Cestius Gallus. The legate had power even over the procurator's person. Thus, Vitellius deposed Pilate; and Quadratus sent Cumanus to Rome to render account to the emperor. Furthermore, the Jews could have preferred against FLORUS charges before the legate had not fear prevented them from taking this step ("B. J." ii. 14, § 3).

Residence.

The procurator resided in Cæsarea, where he had his pretorium, a building which formerly was the palace of Herod (Acts xxiii. 35). Only on special occasions, particularly during the Jewish high festivals, did the procurator go to Jerusalem, where also he had a pretorium—again the palace of Herod—which at the same time was used as barracks ("Ant." xvii. 10, § 2; "B. J." ii. 3, §§ 1-4). In one instance a procurator, Cumanus, put an armed body of Samaritans into the field against the Jews (*ib.* xx. 6, § 1); not that he had the right to do so, but because the measure was dictated by the disturbed peace of the land. An exceptional measure was Pilate's order to carry the emperor's image with the flag of the troops, which out of regard for the religious sentiment of the Jews was not generally done in Palestine. As a rule, the procurators respected the peculiarities of the people placed in their charge. Troubles, however, were inevitable. At the very outset a revolt was threatened through the census of Quirinius. As the procurator came into the country as a stranger, he was not moved by the distress of a population foreign to him; and to this must be added the circumstance that the procurator's tenure of office was a brief one—only under Tiberius was the term extended. Nothing whatever bound the procurators to the native population; and even Tiberius Alexander, a born Jew, and Felix, who was married to the Jewish princess Drusilla, assumed an inimical attitude toward the people. A study of the Jewish law and the Jewish spirit, in a manner such as the Talmud reports of the legate Tineius Rufus, was not attempted by the procurators; only Marcus Antonius Julianus, who was procurator about the year 70, seems to have had a fair understanding of the Jews (see Schlatter, "Zur Topographie und Geschichte Palästinas," pp. 97-119). It was a dictate of prudence on the part of the procurators to have as little contact as possible with the Jews, unless their own personal interest, especially the desire for rapid enrichment, demanded a different attitude. The routine of business was left in the hands of the local municipalities. This was the case even in regard to judicial functions, over which, however, they retained the power of supervision, particularly in cases of capital punishment, in which their assent was necessary before the sentence could be carried into effect.

The procurators may be divided into two series: those preceding and those following the reign of Agrippa I. Those of the first series (6-41 C.E.) ruled over Judea alone, possessing, together with the legate, the power of supervision over the Temple, and the right to appoint and depose the high priest. Those of the second series (44-70) administered Samaria and Galilee, besides Judea. Tacitus' statement ("Annales," xii. 54) that Cumanus was procurator of Galilee only, is not confirmed by Josephus, who was better informed. In this period the supervision over the Temple and the high priests was exercised by Jewish princes of the Herodian dynasty. While the reader is referred to the special articles in THE JEWISH ENCYCLOPEDIA on the several procurators, a condensed account of them, as well as of the legates who followed them, is here presented in the order of their succession. The first series of procurators includes the following:

Coponius (6 or 7-9 C.E.). During his administration the revolt of Judas the Galilean occurred (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1).

Marcus Ambibulus (9-12). 'Αμβίβουλος is the correct reading in "Ant." xviii. 2, § 2, according to ed. Niese; the older editions have 'Αμβίβουχος, which was usually read "Ambivius."

Annius Rufus (*c.* 12-15). During his term of office Augustus died (Aug. 19, 14); and this is the only basis on which to compute the tenure of office of the first three procurators, of whose administration Josephus ("Ant." *l.c.*) reports almost nothing.

Valerius Gratus (15-26). He was the first procurator who arbitrarily appointed and deposed the high priests (*ib.*).

Pontius Pilate (26-36). As Josephus expressly states (*ib.* 4, § 2), he was deposed before the first appearance of Vitellius in Jerusalem, namely, in the spring of 36 (comp. *ib.* 4, § 3 with 5, § 3).

Marcellus (36-37). A friend of Vitellius (*ib.* 4, § 2), who appointed him after sending Pilate to Rome to render account. It may be assumed, however, that Marcellus was not really a procurator of Judea, but only a subordinate official of Vitellius. Indeed, this is the only instance where Josephus, in designating the office of Marcellus, uses the expression ἐπιμελητής = "overseer." No official act of Marcellus is reported.

Marullus (37-41).

The procurators of the second series are:

Cuspius Fadus (44 to *c.* 46). Claudius appointed him to prevent the Syrian legate Vibius Marsus, who was ill-disposed toward the Jews, from mistreating them ("Ant." xix. 9, § 2). This goes to show that in time of peace the procurator was independent of the Syrian legate.

Tiberius Alexander (46-48). He was sent by the emperor, in the belief that a born Jew would be welcome to the Jews.

Ventidius Cumanus (48-52). His appointment is mentioned in "Ant." xx. 5, § 2. During his administration popular uprisings occurred, and the legate of Syria, Ummidius Quadratus, removed him on the urgent petition of the Jews.

Felix (52-60). He was appointed by the emperor at the desire of the high priest Jonathan ("B. J." ii. 12, § 6), which distinctly proves that the central government in Rome was conciliatory toward the Jews, and that the procurators were responsible for the prevailing animosities. Felix was called upon to sit in judgment on the apostle Paul.

Porcius Festus (60-62). A fairly just man ("Ant." xx. 8, § 9; "B. J." ii. 14, § 1), who could not, however, remedy the faults of his predecessors. He was prominent in the proceedings against Paul. Festus died while in office. Until the arrival of the new procurator, the high priest Ananus, son of Annas, exercised a certain power.

Albinus (62-64). Notorious through his extortions.

Gessius Florus (64-66). A contemptible ruler, under whom a revolt of the Jews took place. In consequence of the war, the procurator's office could be filled either not at all or only de jure, as by Vespasian. The important distinction now arose that the governor held the rank of senator, and was selected, for a time, from among the pretors, and afterward (probably from Hadrian's time) from the consular ranks. He had under him a procurator; such, *e.g.*, was L. Laberius Maximus, under Bassus. After the Bar Kokba war there remained in Judea, besides the Tenth legion ("Fretensis"), the Sixth legion ("Ferrata"), and of course, as previously, several auxiliary troops. Only "legati Augusti pro prætore" were qualified to be commanders of this army. The dependence on Syria now ceased in the natural course of events.

(Owing to the lack of sources the succession of the governors at this period can not be stated with precision. In Schürer's list, for example, the above-mentioned Antonius Julianus is not included, while Cerialis, who certainly took part in the campaign against the Jews, is nowhere referred to as procurator.)

L. Laberius Maximus (*c.* 71). Lucilius Bassus, who is mentioned together with him in Josephus ("B. J." vii. 6, § 6), was one of the generals of Titus, and conqueror of the fortresses Herodium and Machærus, but not then governor. About a year later, however, he became governor. He died during his term of office (*ib.* vii. 8, § 1).

Flavius Silva. Successor to Bassus (*ib.*).

M. Salvidenus (*c.* 80). His date is proved by a Palestinian coin of Titus (Madden, "Coins of the Jews," p. 218).

Cn. Pompeius Longinus. Mentioned in a military brevet issued by Domitian, dated 86 ("C. I. L." iii. 857, "Diploma," xiv.; comp. Darmesteter in "R. E. J." i. 37-41).

Atticus (107). Referred to as ὑπατικός = "consularis," in two fragments of the church historian Hegesippus, contained in Eusebius, "Hist. Eccl." iii. 32, §§ 3, 6 (comp. Preuschen, "Antilegomena," pp. 76, 77, Giessen, 1901; Eusebius, "Chronicles," ed. Schöne, ii. 162).

Q. Pompeius Falco (*c.* 107-110). Known through the letters of Pliny the Younger. One inscription ("C. I. L." x., No. 6321) calls him legate of the province (Judea), and of the Tenth legion ("Fretensis"), while another ("Journal of Hellenic Studies," 1890, p. 253) designates him even more distinctly "leg . . . provinciæ Judææ consularis"; that is, ὑπατικός, as in the case of Atticus. The title ὑπατικός is, however, frequently used in rabbinical writings also (see Krauss, "Lehnwörter," *s.v.*).

Tiberianus. The Byzantine chronicler Johannes Malalas (ed. Dindorf, p. 273) speaks of him as governor of the first province of Palestine (ἡγεμὼν τοῦ πρώτου Παλαιστίνων ἔθνους), in connection with the sojourn of Hadrian in Antioch (114). A similar notice may be found in Johannes Antiochenus (in Müller, "Fragmenta Historicorum Græcorum," iv. 580, No. 111) and in Suidas, *s.v.* Τραϊανός. The designation "Palestina prima," which came into use in the middle of the fourth century, gives a historical character to this notice. These authors use a later designation for the earlier period.

Lusius Quietus (*c.* 117). After suppressing the uprising of the Jews in Mesopotamia, he was appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2, § 5). Dio Cassius states that he administered Palestine subsequently to the consulate (lxviii. 32, ὑπατεῦσαι). Here again there was a legate with a consular rank. Aside from references to the "War of Quietus," he is mentioned in rabbinical sources under the name of "Hegemon Kyntos" (see Krauss in "R. E. J." xxx. 40, xxxii. 46; Jastrow, "Dict." p. 13a; Schürer, "Gesch." 3d ed., i. 649; Schlatter, in his "Zur Topographie und Geschichte Palästinas," p. 402). No governor of this name, nor indeed of a similar name, is mentioned in other sources.

Tineius Rufus. Many sources, including rabbinical ones, have made him familiar as governor during the Bar Kokba uprising.

Julius Severus. Celebrated general, who suppressed the Bar Kokba uprising (135). He is designated in an inscription ("C. I. L." iii., No. 2830) as "legatus pro prætore provinciæ Judææ."

Cl[audius] Pater[nus], Clement[ianus]. According to an inscription (*ib.* iii., No. 5776), "proc[urator] Aug[usti] provincia[e] Jud[ææ] v[ices] a[gens] l[egati]"; that is, a procurator replacing the legate who either was recalled or had died. The date of Claudius' term of office is not known, so that he can not be properly placed in the order of succession. It appears, however, from the terms of the inscription that the office of procurator could alternate with that of legate.

(After the Bar Kokba war the Jews ceased to be a political power, and the sources yield scarcely any information whatever. The Jews revolted also under Antoninus Pius, who subdued them through his governors ["præsides"] and legates [Capitolinus, "Antoninus Pius," § 5], namely, the legates of Syria. Beginning with the reign of Marcus Aurelius, Judea was again closely attached to Syria. In this period may perhaps be placed M. Cornelius "M. fil. Gal. Nigrinus" ["C. I. L." No. 3783]).

Attidius Cornelianus. According to a Gerasa inscription ("C. I. G." No. 4661; comp. Add. iii. 1183), and one of Damascus (*ib.* iii. 129), he was a legate of Syria (160-162). A son of his, or perhaps he himself, was a member of a Syrian priestly caste (see "Prosopographia Imperii Romani," i. 178, Nos. 1116, 1117; "C. I. L." Supplement, No. 14,387d).

Avidius Cassius. A Syrian by birth, he was, according to the testimony of several inscriptions, legate of Syria from about 164 to about 171 (Volcatius Gallicanus, "Vita Avidii," §§ 5, 6). In 175 he caused himself to be proclaimed emperor by the army under his command, and was recognized as such, especially in Egypt (Wilcken, "Ostraka," No. 939). He was attacked by Marcus Aurelius, and, after a reign of three years, was killed in Syria (Dio Cassius, lxxi. 27; "Prosopographia Imperii Romani," i. 186, No. 1165). It is unlikely that Jews took part in his revolt (Grätz, "Gesch." iv.^{3} 207).

Martius Verus. (Dio Cassius, lxxi. 29.)

Flavius Boethus (after 171). Governor of Syria under Marcus Aurelius; died in office.

C. Erucius Clarus. Successor of the preceding. (Inscription in Waddington, "Inscriptions Grecques et Latines de la Syrie," No. 1842^a, Paris, 1870.)

Ulpius Arabianus (*c.* 196). Governor under Severus ("C. I. G." No. 4151).

Bassianus Caracalla. Afterward emperor; he was probably legate of Syria under his father, Septimius Severus (*c.* 200), and most likely had to wage war against the Jews; for, according to an obscure notice (Spartian, "Vita Severi," § 16), he won a battle in Syria, and the Senate granted him a "Jewish triumph."

Timesitheus (Misitheus). "Proconsul prov. Syriæ Palestinæ." He is perhaps identical with the "præfectus prætorio" of the same name under Gordian (Marquardt, "Römische Staatsverwaltung," i. 261, No. 3; perhaps also in Jewish sources; see Krauss in "J. Q. R." xiv. 366; "Rhein. Museum," 1903, p. 627).

D. Velius Fidus. "Legatus pro prætore Syriæ," according to an inscription ("C. I. L." No. 14,387c; comp. *ib.*, supplementary vol. iii., Berlin, 1902). His time and character are entirely unknown. A certain D. Velius Fidus was in 155 a pontifex ("Prosopographia Imperii Romani," iii. 392, No. 225). If the legate was his grandson, then he may be placed after 200.

M. Junius Maximus. Legate of the Tenth legion ("Fretensis"), according to a fragmentary inscription found on the road near Jericho (see Germer-Durand in "Revue Biblique," 1895, p. 69; "C. I. L." No. 13,597, in supplementary vol. iii. 2222). The reading is uncertain; and his position and term of office are not known.

Achæus. Governor under Gallienus (Eusebius, *l.c.* vii. 15).

Flavianus (*c.* 303). Referred to in Eusebius ("De Martyribus Palæstinæ Prœmium," p. 260, in the reign of Valens).

Urbanus (304). Governor under Diocletian (*ib.* § 3).

Firmilianus (*c.* 308). (*Ib.* §§ 8, 9, 11.)

Calpurnius Atilianus. "Legatus provinc. Syriæ Palæstinæ," according to a military brevet in "C. I. L." iii., No. cix.; see supplement. His character and term of office are doubtful. The Calpurnius Atilianus who was consul in 135 was hardly identical with him ("Prosopographia," etc., i. 275, No. 198).

Ursicinus (351-354). Legate of Gallus; he is frequently mentioned in rabbinical sources.

Alypius of Antioch (363). He was appointed by Emperor Julian as overseer of the buildings in Jerusalem, the governors of Syria and Palestine being instructed to support him (Ammianus Marcellinus, xxxiii. 1; comp. Grätz, "Gesch." 3d ed., iv. 343).

Hesychius. A consul; he was on unfriendly terms with the patriarch Gamaliel V., whose documents he stole. On this account he was sentenced to death by Emperor Theodosius the Great (Jerome, "Epistola ad Pammachium"; comp. Grätz, *l.c.* iv. 356, 450; "R. É. J." xlvi. 230).

According to the "Notitia Dignitatum," an official register which was drawn up *c.* 400 (ed. Boecking, Bonn, 1839-53), Palestine was, so far as military matters were concerned, under a "dux." At this time, however, the country was so dismembered that one part was under the "dux Syriæ," another under the "dux Phœnices," and another under the "dux Arabiæ," whose names, however, are not known (see Krauss in Berliner's "Magazin," xix. 227, xx. 105). In 513 there were Byzantine imperial troops in Jerusalem under the "dux Olympius" (Clinton, "Fasti Romani," ii. 557b). The administrative conditions of this period form an object of controversy among scholars. The synopsis given above follows the chronology of Mommsen, who places the division of Syria, Phenicia, and Palestine at about 395-399 (Marquardt, *l.c.* 1st ed., i. 268). According to Marquardt, Hadrian had already contemplated the division of Syria; and it was carried out by Septimius Severus before 198 (*ib.* 265). In 535, as appears from the contemporaneous work of Hierocles, there are mentioned: "Palæstina Prima," under a consul; "Palæstina Secunda," under a "præses," and "Palæstina Salutaris" (Jerome, "Quæstiones in Genesin," xxi. 30; see Nöldeke in "Hermes," 1876, x. 164). With so many "præsides" it is no wonder that this new term found entrance into rabbinical writings also (Krauss, "Lehnwörter," ii. 483); but even more frequently is the term "dux" mentioned. With the conquest of Palestine by the Arabs that country enters upon a new era.

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D. S. Kr.

PRODUCTION OF DOCUMENTS. See Evidence.

PROFANATION AND PROFANITY. See Cursing; Desecration.

PROFESSIONS (Statistics): Until quite recent times the Jews were debarred from all professional occupations except that of medicine. Till entrance to the university was fully granted them, only a comparatively small number of Jews could enter the professions, which were mainly recruited from the universities. But since academic careers have been opened to them, Jews have crowded into the professions to so great an extent that the anti-Semites have vociferously protested that the Jews were monopolizing them. The proportion of Jews in the professions is often larger than that of the general population, but it must be remembered that professional careers are chiefly adopted by town-dwellers. Jews being almost invariably of this class, their proportion in the professions should be compared only with that of dwellers in cities.

Of the professions generally there are few statistical details. In Prussia, in 1861, 3.55 per cent of adult Jews were professional men, as against 2.15 among the rest of the population; in Italy, in the same year, the proportions were 8.7 among Jews as against 3.7 among non-Jews. What modifications these figures would receive if the fact that Jews mostly live in towns was taken into consideration it is difficult to say. In Berlin, in 1895, there were 2,763 Jews engaged in professional occupations out of a total number of 72,848—that is, 3.8 per cent ("Statistik des Deutschen Reichs"). In 1861 8.7 per cent of Berlin Jews followed the professions as against 8.1 in the general population, while for Vienna, in 1871, the proportions were 5.08 and 5.32 respectively; this seems to imply that in the seventies the Jews in Vienna did not apply themselves to the learned professions more than their neighbors. During the winter semester of 1899-1900 the Jewish students at the Prussian universities numbered 8.11 of the whole—8.67 in the law faculties, 14.6 in the medical, and 7.16 in the philosophical. These proportions show a slight decrease from those of 1891, when the Jewish medical students numbered as many as 8.98 per cent of the whole number. Similarly, at the Hungarian universities the proportions of Jewish students in the different faculties were as follows:

Faculty.	1886-90.	1896-1900.
Jurisprudence	17.08	22.91
Philosophy	10.89	12.94
Medicine	52.55	45.43
Pharmacy	7.42	17.95
Total students	26.04	24.11
Technical high schools	37.89	40.60

Law and Medicine.

In 1869 there were 33 Jewish advocates in Vienna, and the proportion of Jewish lawyers was 0.59 as against 0.33 among Gentiles. At the Austrian universities 11 per cent of the law students in 1870 were Jews, but in 1878 the proportion had risen to 16 per cent. In 1882 Jacobs calculated that there were 27 barristers and 47 solicitors among the Jews of London—about the natural proportion.

In Berlin, in 1871, the proportion of Jews in the medical profession (2.9) was about four times as great as among the rest of the population (0.8). It is stated that half of the 22 professors at the medical faculty were at that time Jews ("Der Talmud," p. 47); and in Vienna, in 1869, the proportion was 1.31 as against 0.73. About the same time Servi calculated that in Italy there was one physician among every 385 Jews, as against 1 in 1,150 among Italians in general ("Gli Israeliti," p. 300). In 1880 there were said to be in Vienna 374 Jewish physicians out of a total number of 1,097 ("Der Talmud," p. 29). In 1869 Jeiteles enumerated 287. The specialists were almost entirely Jews—38 out of 40 in Vienna in 1880 being of that race. While in 1851 Jews constituted 16.1 per cent of the medical students in the Austrian universities, in 1880 their number had risen to 28 per cent; and in 1877 of 3,207 physicians in Hungary 1,031 were Jews.

The following table is given by Jacobs ("Jewish Statistics," p. 44) as to the proportion of clergy in each denomination for various countries and years, cantors not being included:

Country.	Year.	Number of Laymen to Each Clergyman Among		
		Jews.	Catholics.	Protestants.
Austria	1869	2,150	1,143	1,734
Hungary	1869	1,578	1,420	932
Germany	1871	1,420	812	1,600
Italy	1880	900	267	
England	1883	1,884	1,320	908

Press and Art.

In Vienna, in 1869, 124 Jews followed literature as a profession, forming 0.45 per cent of the adult workers in that field as against 0.13 following literature in the general population. These figures in reality refer to the number engaged in the press, for of these 124 no less than 119 were editors or journalists (see Jeiteles, "Die Cultusgemeinde der Israeliten in Wien," p. 74).

At the same date the percentage of the Jews of Vienna who gained their living through art was slightly less than the percentage of the general population engaged in the same field, being 0.64 against 0.73. Their numbers were as follows:

	Jews.	Jewesses.		Jews.	Jewesses.
Musicians....	34	2	Actors.......	30	24
Singers......	13	15	Painters.....	13	6
Dancers......	4	4			

See also Army; Occupations; Pictorial Art; etc.

Bibliography: Jacobs, *Studies in Jewish Statistics*, pp. 41-48; G. Ruppin, *Die Juden der Gegenwart*, pp. 204-212.

J.

PROFIAT: Name used by Jews in Provence and northern Spain. In Hebrew it is written in various forms: פרופייט, פרופיית; פריפט, פריפוט, פרופת, פריפוטו; or פרופייג, פורפאייג, with the substitution of *g* for *t*, not uncommon in Romance languages ("Shebeṭ Yehudah," ed. Wiener, p. 112); in Provençal, "Prophègue" or "Profag" ("Monatsschrift," xxxi. 499). In Latin documents it takes the form "Profatius" (*e.g.*, Jacob ben Makir, mentioned by Copernicus in "R. E. J." xiii. 108; "Profacius Etiam Judæus," in "Monatsschrift," xliii. 254); in French, "Profait" ("Isaquetus Profait Judæus," 1409; see "Monatsschrift," xxxi. 499). In modern times the name has been transcribed as Peripoth, Peripetus, Periphot, Prifoth, Prevot, Parfait, Pourpeth, Peripedes, and Prophiat. The form פירפיינו in Benjamin of Tudela's travels, and which Grätz ("Gesch." vi. 399) explained as "from Perpignan," is a mistake for פרופיינ. According to Buxtorf, Saenger, and Neubauer, "Profiat" is derived from the Latin "Profeta," and is a translation of the Hebrew "nabi," an epithet occasionally used in connection with learned rabbis. The word "nabi," however, never occurs as a proper name in Hebrew documents, and the explanation is, therefore, doubtful.

Isaac Bloch and Gross hold that the proper pronunciation of the name is "profet." The name is the same as Barfat, both originating in the Provençal "Perfetto."

In combination with "En" (= "Sen" = "Senior") the name occurs as אנפרופיית, etc.

Bibliography: Saenger, *Ueber die Aussprache und Bedeutung des Namens* פרופיית, in *Monatsschrift*, iv. 197 *et seq.*; Gross, in *Monatsschrift*, xxix. 407, xxxi. 499; Bloch, in *R. E. J.* x. 255; Gross, *Gallia Judaica*, p. 371; Steinschneider, *Cat. Bodl.* No. 6783; idem, *Hebr. Uebers.* p. 221, note 818; Renan-Neubauer, *Les Rabbins Français*, p. 600; idem, *Ecrivains Juifs*, p. 741.

G.

PROGNOSTICATION. See Omen.

PROMETHEUS. See Adam; Fire.

PROMISSORY NOTES. See Exchange, Bills of.

PRONUNCIATION, MODERN, OF HEBREW: Like Syriac, and probably under its influence, Hebrew has been handed down with a twofold pronunciation, the Ashkenazic and the Sephardic. The former is usually traced to Babylonia, the latter to Palestine. There are at present no sufficient data for a decision as to the tenability of this theory. On the one hand it is known that the Sephardim (*i.e.*, the Spanish-Portuguese Jews) came to Europe from Palestine, while the Ashkenazim (*i.e.*, the German-Slavonic Jews) came, at least in part, through southern Russia from Babylonia and Mesopotamia. It is known also that the vowel "ḳameẓ" was pronounced in Palestine from the time of the Septuagint down to Jerome as the *a* in the English word "father."

Pronunciation of Ḳamez.

This would tend to support the theory of a Palestinian origin for the Sephardic pronunciation. But against it are the following considerations: The analogy of the Syriac would indicate that the "ḳameẓ" was pronounced *ā* in Babylonia and *ō* in Palestine. There is no proof that the Babylonians in early times pronounced the "ḳameẓ" like *ō*. The *o* sound of that vowel was known even to Philo of Alexandria (Siegfried, in "Merx's Archiv," vol. i.), and, according to Abraham ibn Ezra ("Ẓaḥot," p. 3b), was the prevalent one in Tiberias and North Africa in later times. Two of the systems of vocalization which have been handed down had, according to tradition, their origin in Palestine, and agree with the traditional Babylonian system of vocalization in representing "ḳameẓ" as *o*. The first Russian Jews might have adopted the pronunciation of their German brethren, just as they have adopted their language. The nasal sound of the letter ע, common among the Sephardim, might be traced to Babylonia, but is not known to have existed in Palestine. As has been stated above, the modern pronunciation is usually separated into that of the Ashkenazim and that of the Sephardim, including among the latter the Oriental Jews. But a better knowledge of the Orient shows the advisability of classifying the Oriental Jews as a distinct group.

Ashkenazic Pronunciation.

The data utilized in the following exposition have in part been gathered from the reports of travelers; in most cases, however, they are based on personal observation and oral communications. Under such circumstances neither completeness nor scientific accuracy can be vouched for. To the Ashkenazim belong the mass of the Jews inhabiting Europe and America—in Europe those of Russia, Rumania, Austria-Hungary, Germany, Denmark, Sweden, France, and England. In European Turkey and the Balkan states, in Italy and Holland, the Sephardim form, perhaps, the bulk of the Jewish population.

The Jewish population of France, England, Sweden, Denmark, and the United States consists of more recent immigrants, German and Russian; that of Rumania is largely of Russian origin. These communities have therefore no pronunciation of their own, and consequently are not considered here.

For the same reason the Jews in the German territory of Austria, and in Hungary, are left out of consideration. The chief countries having characteristic pronunciation are Russia, Germany, and Slavonic Austria.

Throughout the Ashkenazic group the following sounds are identical: בּ (*b*); גּ, גֿ (*g*); דּ, דֿ (*d*); ה (*h*); ז (*z*); ח (German *ch* in "ach"); י (*y*); כּ (*k*); ל (*l*); מ (*m*); נ (*n*); ס (*s*); פּ (*p*); פ (*f*); צ (*ts*); ק (*k*); תֿ (*s*). The letters א and ע are not pronounced except when standing between two vowels, in which case they form a hiatus. The quantity of the vowels is not observed; *ă*, *ĭ*, and *ī* have the Italian sounds of *a* and *i*. Post-vocalic א and ע, when in the tone-syllable, are frequently pronounced like י (comp. Levias, "Aramaic Grammar," p. 9, note 6). All words, except אדני and אלהים ("Lord" and "God"), are accented on the penult. All post-tonic vowels are reduced to the indefinite sound *è*. The vocal "shewa," at the beginning as well as in the middle of a word, is usually disregarded. The "ḥatefs" are frequently treated as full vowels. All such characteristics are common in private reading of Hebrew and in pronouncing the Hebrew vocables which have entered the vernacular. In the public reading of the Bible in the synagogues, however, every vowel is given a distinct sound, and the Masoretic accent is observed; all this with a degree of correctness dependent upon the knowledge of the individual reader. Notice the pronunciation of חֲזֵירִים, טַלֵּיתִים, תַּעֲנִיתִים.

Russia.

The Jews of the Russian empire may be broadly divided into two groups—those of Lithuania and those of the former kingdom of Poland. The difference in the pronunciation of the two groups is mostly in the vowel-sounds. Both pronounce ב and ו like *v*; ט and תּ like *t*; כֿ like ח; but the Lithuanians, especially those of the old province of Samogitia, frequently interchange שׁ and שׂ, pronouncing the former *s* and the latter *sh*, a pronunciation attested also for Italy by the grammarian S. Hanau ("Yesod ha-Niḳḳud," p. 2a) and occurring sporadically in Poland and elsewhere. It is to this pronunciation that some attribute the origin of the name of the sect of the Ḥasidim, חסידים being the Polish pronunciation of חשודים ("suspected of heresy"; comp. "Ha-Boḳer Or," v. 165). The pronunciation of ר in the South is more rolled than in the North; the sound of the French *r* ("grasseyé") is heard in Volhynia. In the same province one frequently hears the misplacement of the ה, which is omitted where it should be pronounced and pronounced where it has no place.

In Lithuania the vowels are pronounced as follows: "ḳamez" = *ô*, the sound heard in the English word "nor"; "ẓere" = *é*, the sound heard in the English "they"; "segol" = *e*, as in the English "bed"; "ḥolem" = *é*, at times = the *e* sound in "err"; "shureḳ" and "ḳibbuẓ" = *oo* in "good," "fool." No distinction is made among the Ashkenazim as to the quantity of vowels. Vocal "shewa" in monosyllabic words ending in a vowel is usually pronounced like "ẓere." "Ḥatef" sounds are frequently pronounced like full vowels; and "shewa" and "ḥatef," when so pronounced, usually have also the accent.

In Poland, Volhynia, and Podolia the "ḳamez," when in an open syllable, has the sound of *oo* in "good" or "fool," when in a closed syllable that of *o* in "dog"; "ẓere" = *ei* in "height"; "segol" = *ey* in "they" in an open syllable, at times = "ẓere"; in a closed syllable it is *e* as in "bed." "Ḥolem" = *oi* in "noise"; "shureḳ" and "ḳibbuẓ" = *i* in "pin." The influx of Jewish immigrants from Spain and Portugal in the fifteenth and sixteenth centuries has left its imprint on the Jews of Russia in the pronunciation of individual words, where "ḳamez" is pronounced *a*, "ẓere," *è*, and "ḥolem," *ó* (comp. Lebensohn, "Yitron la-Adam," pp. 24, 25). In Poland, Volhynia, Podolia, and Galicia the nasal sound of ע is heard in the name יעקב ("Yankeb") and, in public reading, a similar sound is heard in the relative particle אשר.

Austria and Germany.

The same nasal sound of ע is heard here and there in England and Holland also. The pronunciation in Galicia or Austrian Poland is identical with that in Russian Poland.

In Moravia, "ḳamez" = the *ō* in "note" when in an open syllable; *o* as in "dog" when in a closed syllable; "ḥolem" = *oi* in "noise"; "ẓere," and "segol" in an open syllable = *é* in "they"; "shureḳ" and "ḳibbuẓ" = German *ü* or French *u*. The "ḳamez" is pronounced *ō* in an open syllable, *ŏ* in a closed syllable, throughout Germany. In rare cases it has also the sound of the German *au* (= *ou* in "out") (comp. "R. E. J." xvi. 148, 278). "Ẓere" in Silesia = the German *ai* (= *i* in "isle") as in Poland; in the rest of Germany *ē* as in "they"; in Bavaria "ẓere" = *é*. "Segol" = *ē*, in an open syllable. "Ḥolem," in Prussia, Baden, and Saxony = *ō*; in Hanover, Westphalia, Silesia, Hamburg, and Bavaria = *au*. "Shureḳ" and "ḳibbuẓ" everywhere = *u* (as in "full").

In Bavaria, Hanover, and Westphalia פּ and בּ, and תּ and דּ, are interchangeable. In some cases the sound of כֿ is that of *ch* in the German "ich." בֿ and ו at the end of a syllable have in the German southern states the sound of *f*. In the city of Friedrichstadt and in Upper Silesia ח is pronounced *h*. In Hamburg ס is sometimes pronounced like צ.

Sephardim and Orientals.

The Sephardim form larger communities in Turkey proper and its former dependencies, and in Italy and Holland. In Spain and Portugal, their former homes, there are at present only a few, these being recent immigrants from various countries.

The pronunciation of the consonants in Italy differs from the Ashkenazic in the following: ח is silent; ע is a guttural nasal; צ is *s*; תֿ is *d* (Spanish). In Turkey, ח is *ḥ*; צ is *s*; תֿ is *t*. Other letters are pronounced as among the Ashkenazim. The vowels are pronounced in both countries as they are given in the ordinary grammars: "ḳamez" and "pataḥ" = *a*, "ḥolem" and "ḳamez ḥaṭuf" = *o*, "ẓere" = *ē*, "segol" = *è* or *ĕ*, "shureḳ" and "ḳibbuẓ" = *u*. Under the division of Orientals belong the Jews in Syria, Morocco, Yemen, Cochin, and China, and the Samaritans. The pronunciation in

Syria shows the following differences: גּ, ג̄ are both pronounced like *j* in "jet," or *g* in "strange"; ו is the English *w*; ח is *ḥ*; ט is *ṭ*; כ is the English *ch* in "check," "rich"; ע has the sound of the Arabic letter "'ain"; צ = the English *s* in "hiss"; ק is pronounced like ע; ת̄ as *th* in "thin." All the vowels are pronounced as in Italy. In Morocco the letters א, ג̄, ד̄, ו, ח, ט, כ̄, ע, צ, ק are pronounced as their equivalent Arabic sounds, ', *gh*, *dh*, *w*, *ḥ*, *ṭ*, *kh*, ', *ṣ*, *ḳ*. According to some, צ is the English *ch* in "check," "rich"; ת = *ts*. According to other reports, ת̄ has also the sound of *ch* in "check." The vowels "ḥolem" and "shureḳ" = "ḳibbuẓ" are almost indistinguishable; so with "ẓere" and "ḥireḳ." "Pataḥ" and "segol" are frequently interchanged. The *a* vowel of the article is omitted. Vocal "shewa" before the gutturals is sounded like the following vowel: "shewa" with "ga'ya" = *ă*.

In Yemen, א, ג̄, ד̄, ו, ח, ט, כ̄, ע, צ, ק, ת̄ have the sounds of the corresponding Arabic letters, as given above. גּ = *ǧ*, *j*, as in English "strange," "jet"; ב̄ is, according to Maltzan ("Reise nach Süd-Arabien," i. 177), always *b*; according to Safir ("Eben Sappir," i. 54) it is *v*. ק is in Ṣan'a pronounced *g*, as in "good." The vowels are pronounced: "ḳameẓ" and "pataḥ," as in Germany; "ḥolem," as in Poland; "ẓere," as in Italy; "segol," like the German *ä*, or the English *a* in "span"; "shewa" before a guttural has the sound of the following vowel; before י, like *i*; otherwise like a very short *a*. "Pataḥ" and "segol" are frequently interchanged. According to Maltzan (*l.c.*) "ḥolem" is pronounced *é*, as in Lithuania. The Jews in Cochin pronounce ג̄ and ד̄ as in Yemen. ק is pronounced like ח, and ח like א. The Jews in China pronounce "ḳameẓ" as *o*; "ẓere" as *ié* (French); בּ = *p*; ד = *t*; ר = *l*.

For ancient pronunciation see Vocalization.

Bibliography: Schwab, *Répertoire*, Index, s.v. *Pronunciation*; Romanelli, *Massa ha-'Arab*, p. 9; Derenbourg, *Manuel du Lecteur*, pp. 196–210; Lebensohn, *Yitron la-Adam* (printed with Bensew Hebrew grammar, pp. 19 *et seq.*); M. Grünwald, *Sitten und Bräuche der Juden im Orient*, pp. 46 *et seq.*; S. D. Luzzatto, *Bet ha-Oẓar*, iii. 55 *et seq.*; *R. E. J.* xvi. 278, xxviii. 158 *et seq.*; Löwenthal, *Allg. Zeit. des Jud.* 1895, No. 51, pp. 609-611; Reichersohn, *Hilkot ha-Niḳḳud*, p. 103; *Lettres Edifiantes et Curieuses Ecrites des Missions Etrangères par Quelques Missionaires de la Compagnie de Jésus*, xxxi. 360 *et seq.*; A. Ember, *Amer. Jour. Semit. Lang.* xix. 233–234; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, i. 18; Schur and Rimmon, *Mas'ot Shelomoh*; J. Rosenberg, *Hebräische Conversations-Grammatik*, pp. 6, 7.

Regarding the claims of priority as between Ashkenazic and Sephardic pronunciation, comp. Lemans, *Imrah Ẓerufah*; *Dibre Mesharim* (anonymous); Friedrichsfeld, *Ma'aneh Rak*; *Meshib Hemah* (anonymous); Somerhausen, *Rodef Mesharim*.

On the ע-sound: I. M. Cohn, *Der ע-Laut*, Frankfort-on-the-Main, 1871; Rappoport, אגרות שי"ר, pp. 224, 225, 231, 236; Rahmer, *Jüd. Lit.-Blatt.* xxii. 132; Hirschfeld, *J. Q. R.* iv. 499; Krauss, in *Steinschneider Jubelschrift*, p. 148, No. 5; Oussani, *Johns Hopkins Univ. Circulars*, No. 163, p. 84b.

On the pronunciation of Hebrew among the Samaritans, comp. Petermann, *Versuch einer Hebräischen Formenlehre*, published in the *Abhandlungen für die Kunde des Morgenlandes*, vol. v.

T. C. L.

PROOF. See Evidence.

PROPAGANDA LITERATURE. See Polemics and Polemical Literature.

PROPERTY. See Chattels; Real Estate.

PROPHET, FALSE: Deuteronomy is the only book containing laws concerning the false prophet (xiii. 2–6 [A. V. 1–5], xviii. 20–22). He is designated there as "prophet, or a dreamer of dreams," and it is in accordance with the former designation that the Talmudic jurisprudence provides that the subject of the charge of false prophecy must be one who is a consecrated prophet of God. The commoner ("hedyoṭ") who presumes to tempt people to idolatry is either a "mesit" or a "maddiaḥ," according as his followers are individuals or communities (Sanh. vii. 10; 67a; see Abduction). And in the same Scriptural dicta the Talmud discovers provisions against the following classes of false prophets: (*a*) one who presumes to speak in God's name what He has not commanded (xviii. 20): such a one was Zedekiah (the son of Chenaanah), who predicted in the name of God that Ahab would vanquish the Syrians at Ramoth-gilead (I Kings xxii. 11); (*b*) one who pretends to have been charged with a message which, in reality, God has entrusted to another (as an example of this class Hananiah, the son of Azur the prophet, is cited: see Captivity); (*c*) one who speaks in the name of other gods (Deut. xiii. 3 [A. V. 2], xviii. 20), whether ordering the observance of strictly Mosaic precepts on pretense of a revelation to that effect from a strange deity, or declaring that God ordains the worship of a strange deity, or that a strange deity ordains its own worship of itself (Sanh. xi. [x.] 5, 6; 89a).

Classes of False Prophets.

Criteria.

The criteria by which a prophet is distinguished as false are, in the view of rabbinical jurisprudence, partly expressed and partly implied in the Deuteronomic dicta: (1) One who has "spoken to turn you away from the Lord" (xiii. 6 [A. V. 5]). This may be designated as the religio-moral test, and implies that when the prophet wilfully ceases to enforce the doctrines embodied in the law of God he ceases to be a prophet of God. God's law is perpetual and immutable. Moses was its promulgator, and there can never be another Moses with a different law (Deut. R. viii. 6; comp. Shab. 104a). Hence, whoso professes to have received revelations changing the Law is a false prophet. Moreover, the passage implies that the prophet who refrains from correcting the sinner or from arousing the indifferent is a false prophet. Thus Jeremiah argues (xxiii. 22): "If they had stood in my counsel, then they would have caused my people to hear my words, and to turn from their evil way, and from the evil of their doings" (comp. xxiii. 17).

(2) When the things predicted "follow not, nor come to pass" (Deut. xviii. 22). This test is applicable only when the alleged revelation has reference to the near future, as in the case of Zedekiah, who in God's name prophesied success to Ahab's arms, and in that of Micaiah, who predicted disaster from the impending war (I Kings xxii. 11 *et seq.*). Where his prediction concerns a distant period the skeptic will say (Ezek. xii. 27): "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." But even where the prophecy concerns the immediate future this test is not always applicable. It is conclusive only when a prediction of prosperity fails, because then it is seen that the alleged revelation did not emanate

from the All-Merciful (comp. Jer. xxviii. 9); but the failure of a prediction of disaster is not conclusive, the fulfilment of such predictions being always conditioned by the conduct of the people (Jer. xviii. 7, 8; xxvi. 19; Ezek. xviii. 21, xxxiii. 11; comp. Yer. Sanh. xi. 30b).

(3) The test of miracles (Deut. xiii. 2 [A. V. 1]; comp. Yer. *l.c.* top) is the weakest of all tests, since the prophet whose teachings are in strict accord with the law of God needs no corroboration, while one who suggests the worship of a strange god, even temporarily, or the permanent suppression of any precept embodied in that law, is ipso facto a false prophet, and the performance of miracles can not prove him to be a true one (Deut. xiii. 3 [A. V. 2] *et seq.*). His suggestion when supported by a miracle is to be respected only if, in order to accomplish some salutary purpose, he orders a temporary suspension of a ritualistic law, as was the case with Elijah, who, to convince the misguided masses of the folly of Ba'al-worship, invoked a miracle on the sacrifice he offered outside of the central sanctuary (I Kings xviii. 22-39). This test is of positive value only at the first appearance of the prophet (Sifre, Deut. 175-178; comp. Albo, "'Iḳḳarim," i. 18; iii. 19, 20).

When a prophet is, by means of these tests, proved to have become a renegade, and it is duly ascertained that his attempt to mislead is the outgrowth of presumption (Deut. xviii. 20, 22), he must be tried by the Great Sanhedrin (Sanh. i. 5). If he is found guilty of false prophecy, he is punished with death by strangulation (Sifre, *l.c.*; see CAPITAL PUNISHMENT). Other prophets who are denounced as false, but who are not subject to human punishment, are those who suppress the divine message, as did the prophet Jonah (i. 3), or who disobey a revelation received by themselves (I Kings xiii. 9-24; Sanh. xi. [x.] 5).

BIBLIOGRAPHY: *Sanh.* 89a *et seq.*; *Yer. Sanh.* xi. 30b *et seq.*; Fassel, *Das Mosaisch-Rabbinische Strafgesetz*, § 23; Hastings, *Dict. Bible*, iv. 111a, 116b; Maimonides, in the introduction to his commentary on *Zera'im*; idem, *Yad*, *Yesode ha-Torah*, viii.-x.; ib. *'Akkum*, v. 6; Maybaum, *Entwickelung des Israelitischen Prophetenthums*, pp. 125 *et seq.*; Mayer, *Rechte der Israeliten*, etc., iii. 412; Michaelis, *Das Mosaische Recht*, §§ 36, 252, 253; Saalschütz, *Das Mosaische Recht*, pp. 131, 521 *et seq.*; Salvador, *Histoire des Institutions de Moïse*, ii. 3; *Sefer Miẓwot Gadol*, Prohibitions, §§ 32-35.

S. S. S. M.

PROPHETS AND PROPHECY.—Biblical Data and Critical View: Though many ancient peoples had their prophets, the term has received its popular acceptation from Israel alone, because, taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence. This brief article will consider, first, the historical development of prophecy, and, second, the extant utterances of the Prophets.

I. Historical Development of Prophecy: The name "prophet," from the Greek meaning "forespeaker" (πρὸ being used in the original local sense), is an equivalent of the Hebrew נביא, which signifies properly a delegate or mouthpiece of another (see Ex. vii. 1), from the general Semitic sense of the root, "to declare," "announce." Synonymous to a certain degree was the word "seer" (רואה, חוזה), which, as I Sam. ix. 9 indicates, was an earlier designation than "prophet," at least in popular speech.

Terms Used for the Prophetic Function.

The usage of these words gives the historical starting-point for inquiring as to the development of true prophetism in Israel. But there is an earlier stage still than that of "seeing," for it may be observed that while Samuel was currently called "the seer," a prominent part of his manifold work was divining. There are several Hebrew terms for divination of one kind or another; but none of these is used as a synonym for "prophesying." Moreover, the words for "seer" are used quite rarely, the probable explanation being that the bulk of the canonical writings proceed from a time when it was considered that the special function of declaring or announcing characterized prophecy in Israel better than the elementary offices of divining or seeing. At the same time it must be remembered that "seeing" is always an essential condition of true prophecy; hence the continued use of the term "vision" to the last days of prophetic history, long after the time when seeing had ceased to be the most distinctive function of the prophet.

Moses and Samuel.

The historic order of Hebrew prophecy begins with Moses (*c.* 1200 B.C.). He was not a mere prototype of the canonical prophets, but a sort of comprehensive type in himself, being the typical combination of civil and religious director in one. His claim to be considered the first and greatest of the Prophets is founded upon the fact that he introduced the worship of YHWH among his people, and gave them the rudiments of law and a new sense of justice wider and deeper than that of the tribal system. By him "direction" (Torah) was given to Israel; all later true prophets kept Israel in the same right course along the line of religious and moral development.

Samuel (*c.* 1050 B.C.) was the first legitimate successor of Moses. He was, it is true, characteristically a "seer" (I Sam. ix.), but the revelation which he gave referred to all possible matters, from those of personal or local interest to the announcement of the kingdom. Like Moses, he was a political leader or "judge." That he was also a priest completes his fully representative character.

Prophetic Gilds.

But there was a new development of the highest significance in the time of Samuel. There were bands, or, more properly, gilds of "prophets" (doubtless in large part promoted by him), and these must be considered as the prototypes of the professional prophets found all through the later history. They seem to have been most active at times of great national or religious peril. Thus, after the critical age of the Philistine oppression, they are most prominent in the days of the Phenician Ba'al-worship, the era of Elijah and Elisha. They are not merely seers and diviners, but ministers and companions of leading reformers and national deliverers. That they degenerated in time into mere professionals was inevitable, because it is of the very nature of true prophetism to be spontaneous and, so to speak, non-institutional; but their great service in their day is undeniable. The view is probably right which traces their origin to the necessity felt for some organized cooperation in behalf of the exclusive worship of Yhwh and the triumph of His cause.

After the establishment of the kingdom under David no prophet was officially a political leader, and yet all the existing prophets were active statesmen, first of all interested in securing the weal of the people of Yhwh. Naturally, they watched the king most closely of all. Nathan and Gad to David and Solomon, and Ahijah of Shiloh to Jeroboam, were kingly counselors or mentors, to whom these monarchs felt that they had to listen, willingly or unwillingly.

Elijah, Reformer and Preacher.

The next new type of prophecy was realized in its first and greatest representative, Elijah, who is found maintaining not merely a private, but a public attitude of opposition to a king displeasing to Yhwh, ready even to promote a revolution in order to purify morals and worship. In Elijah is seen also the first example of the preaching prophet, the prophet par excellence, and it was not merely because of religious degeneracy, but mainly because of the genuinely and potentially ethical character of prophecy, that a firmer and more rigorous demand for righteousness was made by the Prophets as the changing times demanded new champions of reform.

Written Prophecy.

But the final and most decisive stage was reached when the spoken became also the written word, when the matter of prophecy took the form of literature. It was no mere coincidence, but the result of a necessary process that this step was taken when Israel first came into relation with the wider political world, with the oncoming of the Assyrians upon Syria and Palestine. Many things then conspired to encourage literary prophecy: the example and stimulus of poetical and historical collections already made under prophetic inspiration; the need of handbooks and statements of principles for the use of disciples; the desire to influence those beyond the reach of the preacher's voice; the necessity for a lasting record of and witness to the revelations of the past; and, chief of all, the inner compulsion to the adequate publication of new and all-important truths.

Foremost among such truths were the facts, now first practically realized, that God's government and interests were not merely national, but universal, that righteousness was not merely tribal or personal or racial, but international and world-wide. Neither before nor since have the ideas of God's immediate rule and the urgency of His claims been so deeply felt by any body or class of men as in the centuries which witnessed the struggle waged by the prophets of Israel for the supremacy of Yhwh and the rule of justice and righteousness which was His will. The truths then uttered are contained in the writings of the Later Prophets. They were not abstractions, but principles of the divine government and of the right, human, national life. They had their external occasions in the incidents of history, and were thus strictly of providential origin; and they were actual revelations, seen as concrete realities by the seers and preachers whose words both attest and commemorate their visions.

II. Utterances of the Prophets: The first of the literary prophets of the canon was Amos. His brief work, which may have been recast at a later date, is one of the marvels of literature for comprehensiveness, variety, compactness, methodical arrangement, force of expression, and compelling eloquence.

Amos.

He wrote about 765 B.C., just after northern Israel had attained its greatest power and prosperity under Jeroboam II., and Israel had at last triumphed over the Syrians. In the midst of a feast at the central shrine of Beth-el, Amos, a shepherd of Tekoah in Judah, and not a member of any prophetic gild, suddenly appeared with words of denunciation and threatening from Yhwh. He disturbed the national self-complacency by citing and denouncing the sins of the people and of their civil and religious rulers, declaring that precisely because God had chosen them to be His own would He punish them for their iniquity. He rebuked their oppression of the poor, their greed, their dishonesty, as sins against Yhwh Himself; assured them that their excessive religiousness would not save them in the day of their deserved punishment; that, as far as judgment was concerned, they stood no better with Him than did the Ethiopians, or the Arameans, or the Philistines. The most essential thing in his message was that the object of worship and the worshipers must be alike in character: Yhwh is a righteous God; they must be righteous as being His people. The historical background of the prophecy of Amos is the dreadful Syrian wars. His outlook is wider still; it is a greater world-power that is to inflict upon Israel the condign punishment of its sins (v. 27).

Hosea.

Hosea, the next and last prophet of the Northern Kingdom, came upon the scene about fifteen years after Amos, and the principal part of his prophecy (ch. iv.-xiv.) was written about 735 B.C. Amos had alluded to the Assyrians without naming them. Hosea is face to face with the terrible problem of the fate of Israel at the hands of Assyria. To him it was beyond the possibility of doubt that Israel must be not only crushed, but annihilated (ch. v. 11, x. 15, etc.). It was a question of the moral order of Yhwh's world, not merely a question of the relative political or military strength of the two nationalities. To the masses in Israel such a fate was unthinkable, for Yhwh was Israel's God. To Hosea, as well as to Amos, any other fate was unthinkable, and that also because Yhwh was Israel's God. Everything depended upon the view taken of the character of Yhwh; and yet Hosea knew that God cared for His people far more than they in their superstitious credulity thought He did. Indeed, the love of Yhwh for Israel is the burden of his discourse. His own tragic history helped him to understand this relation. He had espoused a wife who became unfaithful to him, and yet he would not let her go forever; he sought to bring her back to her duty and her true home. There was imaged forth the ineradicable love of Yhwh for His people; and between the cries and lamentations of the almost broken-hearted prophet can be heard ever and anon strains of hope and assurance, and the divine promise of pardon and reconciliation. Thus while prophecy in Northern Israel came to an end with this new and strange lyrical tragedy, the world has learned from the prophet-poet that God's love and care are as sure and lasting as His justice and righteousness.

Isaiah.

The career of the next great prophet, Isaiah, is connected with the kingdom of Judah. Here the historical conditions are more complex, and the prophetic message is therefore more profound and many-sided. Isaiah deals much with the same themes as did Amos and Hosea: the sins of luxury, fashion, and frivolity in men and women; land-grabbing; defiance of YHWH (ch. ii., iii., v.). To his revelation he adds the great announcement and argument that YHWH is supreme, as well as universal, in His control and providence. Ahaz makes a dexterous alliance with Assyria, against the prophetic counsel, for the sake of checkmating Samaria and Damascus. Let him beware; YHWH is supreme; He will dissolve the hostile combination; but Judah itself will ultimately fall before those very Assyrians (ch. vii.). The Ethiopian overlord of Egypt sends an embassy to the Asiatic states to incite them against Assyria. Isaiah gives the answer: God from His throne watches all nations alike, and in His good time Assyria shall meet its fate (ch. xviii.). The great revolt against Assyria has begun. The Assyrians have come upon the land. Again the question is taken out of the province of politics into that of providence. Assyria is God's instrument in the punishment of His people, and when it has done its work it shall meet its predestined doom (ch. x.). So the trumpet-tone of providence and judgment is heard all through the prophetic message till Jerusalem is saved by the heaven-sent plague among the host of Sennacherib.

Habakkuk and Jeremiah.

While in the next century written prophecy was not entirely absent, another sort of literary activity—whose highest product is seen in Deuteronomy—was demanded by the times and occasions. Assyria had played its rôle and had vanished. The Chaldean empire had just taken its place. The little nations, including Israel, become the prey of the new spoiler. The wondrous seer Habakkuk (*c.* 600 B.C.) ponders over the situation. He recognizes in the Chaldeans also God's instrument. But the Chaldeans are even greater transgressors than YHWH's own people. Shall they escape punishment? Are militarism and aggressive warfare to be approved and rewarded by the righteous God? (ch. i.). Climbing his watch-tower, the prophet gains a clear vision of the conditions and a prevision of the issue. The career and fate of Chaldea are brought under the same law as the career and fate of Israel, and this law is working surely though unseen (ch. ii.). Habakkuk thus proclaims the universality of God's justice as well as of His power and providence.

In Jeremiah (626–581) prophecy is at its highest and fullest. His long and perfectly transparent official life full of vicissitudes, his protracted conferences and pleadings with YHWH Himself, his eagerness to learn and do the right, his more than priestly or military devotion to his arduous calling, his practical enterprise and courage in spite of native diffidence, make his word and work a matchless subject for study, inspiration, and imitation. The greatest religious genius of his race, he was also the confessor and martyr of the ancient Covenant, and he still wields a moral influence unique and unfailing. What then did his life and word stand for and proclaim? Among other things, these: (1) the nature and duty of true patriotism: oppose your country's policy when it is wrong; at the peril of liberty and life, set loyalty to God and justice above loyalty to king and country; (2) the spirituality of God and of true religion (ix. 23 *et seq.*, xxxi. 31); (3) the perpetuity and continuity of YHWH's rule and providence (xvi. 14, 15; xxiii. 7, 8); (4) the principle of individual as opposed to tribal or inherited responsibility (xxxi. 29, 30).

These are a selection of the leading truths and principles announced by the Prophets. It will be observed: (1) that they are the cardinal truths of Old Testament revelation; (2) that they were given in the natural order of development, that is, according to the needs and capacities of the learners; (3) that they were evoked by certain definite, historical occasions. From the foregoing summary it may also be learned how the function as well as the scope of the prophet was diversified and expanded. In the most rudimentary stage are found traces of the primitive arts and practises of soothsaying and divination; and yet in the very beginnings of the prophetic work in Israel there can be discerned the essential elements of true prophecy, the "seeing" of things veiled from the common eye and the "declaring" of the things thus seen. If Israel presents the only continuous and saving revelation ever vouchsafed to men, the decisive factor in the unique revelation is the character of the Revealer. It was the privilege of the Prophets, the elect of humanity, to understand and know YHWH (Jer. ix. 24), and it still remains profoundly true that "Adonai YHWH doeth nothing unless He has revealed His secret to His servants the Prophets" (Amos iii. 7, Hebr.).

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E. G. H. J. F. McC.

——**In Post-Biblical Literature:** The first to reflect upon the phenomena of prophecy and to suggest that certain states, either mental or moral, are prerequisite to the reception or exercise of the prophetic gift was Philo of Alexandria. As in many others of his conceptions and constructions, so in his explanation of prophecy, he follows the lead of Plato, accepting his theory concerning mantic enthusiasm ("Phædrus," p. 534, ed. Stephanus). In order that the divine light might rise in man the hu-

Views of Philo.

man must first set altogether. Under the complete emigration of the mortal or human spirit and the inpouring of the immortal or divine spirit the Prophets become passive instruments of a higher power, the voluntary action of their own faculties being entirely suspended (Philo, "Quis Rerum Divinarum Hæres Sit," § 53). The prophet "utters nothing of his own": he speaks only what is suggested to him by God, by whom, for the time, he is possessed. Prophecy includes the power of predicting the future; still the prophet's main function is to be the interpreter of God, and to find out, while in the state of ecstasy, enthusiasm, or inspired frenzy in which he falls, things that the reflective faculties are incompetent to discover (Philo, *l.c.* §§ 52–53; "De Vita Mosis," ii. 1; "Duo de Monarchia," i. 9; "De Justitia," § 8; "Præmiis et Pœnis," § 9; Drummond, "Philo Judæus," ii. 282; Hamburger, "R. B. T." ii. 1003, *s.v.* "Religionsphilosophie").

Yet this inspiration is held not to be the effect of a special and arbitrary miracle. Communion between God and man is permanently possible for man. Every truly good and wise man has the gift of prophecy: the wicked alone forfeit the distinction of being God's interpreters. The Biblical writers were filled with this divine enthusiasm, Moses possessing it in a fuller measure than any others, who are not so much original channels of inspired revelation as companions and disciples of Moses (Drummond, *l.c.* i. 14–16).

Talmudic Views.

As might be expected from the method of the Tannaim and the Amoraim, no systematic exposition of the nature of prophecy is given by any of the Talmudic authorities. Still, mixed with the homiletic applications and interpretations of Biblical texts, there are a goodly number of observations concerning the Prophets and prophecy in general. Of these the following seem to be the more noteworthy.

The prophetic gift is vouchsafed only to such as are physically strong, mentally wise and rich (Shab. 92a; Ned. 38a). In fact, all the Prophets were "rich" (Ned. 38a). Prophets are distinguished by individual traits. In their language, for instance, they display the influence of environment. Ezekiel is like a rural provincial admitted to the royal presence, while Isaiah resembles the cultured inhabitant of the large city (Ḥag. 13b). Moses, of course, occupies an exceptional position. He beheld truth as if it were reflected by a clear mirror; all others, as by a dull glass (Yeb. 49b). This thought is present in the observation that all other prophets had to look into nine mirrors, while Moses glanced at one only (Lev. R. i.). With the exception of Moses and Isaiah none of the Prophets knew the content of their prophecies (Midr. Shoḥer Ṭob to Ps. xc. 1). The words of all other prophets are virtually mere repetitions of those of Moses (Ex. R. xlii.; see also Bacher, "Ag. Pal. Amor." i. 164, 500); in fact, but one content was in all prophecies. Yet no two prophets reproduced that content in the same manner (Sanh. 89a). Unanimity and concordance of verbal expression betray the false prophet (*ib.*). The Prophets, however, are worthy of praise because they employ phraseology that is intelligible, not even shrinking from using anthropomorphic similes and comparisons drawn from nature (Midr. Shoḥer Ṭob to Ps. i. 1; Pesiḳ. 36a; J. Levy, "Ein Wort über die Mekilta von R. Simon," pp. 21–36; Bacher, *l.c.* iii. 191, note 4).

Mingled Censure and Consolation.

All prophecies were included in the revelation at Sinai (Ex. R. xxviii.; Tan., Yitro). Still, the "holy spirit" that descended upon individual prophets was not the same in degree in each case; some prophets received sufficient for one book, others enough for two books, and others only so much as two verses (Lev. R. xv.; comp. Bacher, *l.c.* ii. 447, note 1). Prophecy was sometimes contingent upon the character of the generation among whom the potential prophet lived (Sanh. 11a; Ber. 57a; Suk. 28a; B. B. 134a). All written prophecies begin with words of censure, but conclude with phrases of consolation (Yer. Ber. 8d; Midr. Shoḥer Ṭob to Ps. iv. 8; Pesiḳ. 116a; Jeremiah is in reality no exception to the rule). Only those prophecies were published that were valid for future days; but God will at some time promulgate the many prophecies which, because dealing only with the affairs of their day, remained unpublished (Cant. R. iv. 11; Meg. 14a; Eccl. R. i. 9). In connection with this the statement is made that in Elijah's time there lived in Israel myriads of prophets and as many prophetesses (Cant. R. *l.c.*). The prediction of peace must come true if made by a true prophet; not so that of evil, for God can resolve to withhold punishment (Tan., Wayera, on xxi. 1).

Judah ben Simeon attributes to Isaiah the distinction of having received immediate inspiration, while other prophets received theirs through their predecessors (Pesiḳ. 125b *et seq.*; Lev. R. xiii.); and, referring to such repetitions as "Comfort ye, comfort ye," he ascribes to him a double portion of prophetic power. A very late midrashic collection (Agadat Bereshit xiv.) designates Isaiah as the greatest, and Obadiah as the least, of the Prophets, and imputes to both the knowledge of all spoken languages. The prophetic predictions of future blessings were intended to incite Israel to piety; in reality, however, only a part of future glory was shown to the Prophets (Yalḳ. ii. 368; Eccl. R. i. 8). Where the prophet's father is mentioned by name, the father also was a prophet; where no place of birth is given, the prophet was a Jerusalemite (Meg. 15a). A chaste bride is promised that prophets shall be among her sons (*ib.* 10b). It is reckoned that forty-eight prophets and seven prophetesses have arisen in Israel. On the other hand, the statement is made that the number of prophets was double the number of those that left Egypt (*ib.* 14a). Eight prophets are said to have sprung from Rahab (*ib.*). Fifty is the number given of the prophets among the exiles returning from Babylon (Zeb. 62a). Every tribe produced prophets. With the death of the Former Prophets the urim and thummim ceased in Israel (Suk. 27a; Soṭah 48a).

Since the destruction of the Temple prophecy has passed over to the wise, the semidemented (fools), and the children, but the wise man is superior to the prophet (B. B. 12a). Eight prophets are mentioned as having filled their office after the destruction of the First Temple, Amos being among them. In the same passage Joel is assigned a post-exilic date (Pesiḳ. 128b). The elders are, like the ḥakamim (see B. B. 12a), credited with superiority over the Prophets (Yer. Ber. 3b; Yer. Sanh. 30b).

"Prophets of the Nations."

Prophecy was not regarded as confined to Israel. The "nations of the world" had seven prophets (B. B. 15b; comp. Eccl. R. iii. 19). Before the building of the Tabernacle, the nations shared the gift with Israel (Lev. R. i.; Cant. R. ii. 3). The restriction of prophecy to Israel was due to Moses' prayer (Ex. xxxi. 16; Ex. R. xxxii.; Ber. 7a). To "the nations" the prophets come only at night (Gen. R. lii.; Lev. R. i.) and speak only with a "half" address (Lev. R. ix.); but to Israel they speak in open daylight. The distinction between the manner in which God speaks to the prophets of Israel and those of the "nations" is explained in a parable about a king who spoke directly to his friend (Israel), but to strangers only from behind a curtain (Gen. R. lii.). Again, to the "prophets of the nations" God discloses His will only as one stationed afar off; to those of Israel as one standing most close (Lev. R. i.). Balaam is regarded as the most eminent of the non-Jewish prophets (see Geiger's "Jüd. Zeit." vol. i.).

Views of Saadia.

Under the stress of controversy Saadia was compelled to take up the problem of prophecy more systematically than had the Rabbis of the Talmudic period. As the contention had been raised that prophecy in reality was unnecessary, since if the message was rational reason unaided could evolve its content, while if it was irrational it was incomprehensible and useless, Saadia argued that the Torah contained rational and revealed commandments. The latter certainly required the intervention of prophecy, otherwise they could not be known to men. But the former? For them prophecy was needed first because most men are slow to employ their reason, and secondly because through prophecy knowledge is imparted more rapidly ("Emunot we-De'ot," p. 12, ed. Berlin). The third argument is that reason can not evolve more than general principles, leaving man dependent upon prophecy for details. Men can, for instance, reason out the duty of thankfulness, but can not know, through mere reason, how to express their gratitude in a way that would be acceptable in God's sight. Hence the Prophets supplied what human reason could not supply when they established the order of prayers and determined the proper seasons for prayer. The same applies to questions of property, marriage, and the like.

But what is the criterion of true prophecy? The miracles which the prophet works and by which he attests the truth of his message (*ib.* iii. 4), though the degree of probability in the prophet's announcement is also a test of its genuineness, without which even the miracle loses its weight as evidence. The Prophets, indeed, were men, not angels. But this fact renders all the more obvious the divine wisdom. Because ordinary men and not angels are chosen to be the instruments of God's revelation, what of extraordinary power they exhibit must of necessity arouse their auditors and the witnesses of the miracles wrought to a realization that God is speaking through them. For the same reason the ability to work miracles is temporary and conditioned, which again demonstrates that the Prophets do not derive their power from themselves, but are subject to a will other and higher than their own.

To meet the difficulties involved in the assumption that God speaks and appears, so as to be heard and seen, Saadia resorts to the theory that a voice specially created ad hoc is the medium of inspiration, as a "light creation" is that of appearance (*ib.* ii. 8). This "light creation," in fact, is for the prophet the evidence of the reality of his vision, containing the assurance that he has received a divine revelation. It is thus apparent that Saadia denies the cooperation of the mental and moral qualifications of the prophet in the process of prophecy.

Baḥya and Ibn Gabirol.

Baḥya repeats, to a certain extent, the arguments of Saadia in proof of the insufficiency of reason and the necessity of prophecy. Human nature is twofold, and the material elements might not be held in due control were prophecy not to come to the rescue. Thus reason alone could not have arrived at complete truth. That miracles are the evidence of prophecy Baḥya urges with even greater emphasis than did his predecessor ("Ḥobot ha-Lebabot," iii. 1, 4). Nevertheless, he contends that purity of soul and perfection of rational knowledge constitute the highest condition attainable by man, and that these make one "the beloved of God" and confer a strange, superior power "to see the sublimest things and grasp the deepest secrets" (*ib.* x.; Kaufmann, "Die Theologie des Bachya," p. 228, Vienna, 1875).

Solomon ibn Gabirol regards prophecy as identical with the highest possible degree of rational knowledge, wherein the soul finds itself in unity with the All-Spirit. Man rises toward this perfect communion from degree to degree, until at last he attains unto and is united with the fount of life (see Sandler, "Das Problem der Prophetie," p. 29, Breslau, 1891).

Judah ha-Levi confines prophecy to Palestine. It is the אדמת הנבואה and the הארץ המסגלת ("Cuzari," i. 95). Prophecy is the product of the Holy Land (*ib.* ii. 10), and Israel as the people of that land is the one people of prophecy. Israel is the heart of the human race, and its great men, again, are the hearts of this heart (*ib.* ii. 12). Abraham had to migrate to Palestine in order to become fit for the receiving of divine messages (*ib.* ii. 14). To meet the objection that Moses, among others, received prophetic revelations on non-Palestinian soil, Judah gives the name of Palestine a wider interpretation: "Greater Palestine" is the home of prophecy. But this prophecy, again, is a divine gift, and no speculation by philosopher can ever replace it. It alone inspires men to make sacrifices and to meet death, certain that they have "seen" God and that God has "spoken" to them and communicated His truth to them. This is the difference between "the God of Abraham and the God of Aristotle" (*ib.* iv. 16). The prophet is endowed by God with a new inner sense,

Judah ha-Levi.

the עין נסתרה (= "hidden [inner] eye"), and this "inner eye" enables the prophet to see mighty visions (*ib.* iv. 3). The test of the truth is the unanimity of the Prophets, who alone can judge of prophetic truth. The agreement of the "seers" as against the "blind" is the finally decisive factor. Judah ha-Levi demands of the prophet, lest he mistake mere imagination for genuine vision, purity of conduct, freedom from passion, an equable temperament "of identical mixture," a contemplative life, an ardent yearning toward the higher things, and a lasting, almost complete, absorption in God. Upon such as fulfil these conditions in their entirety the divine spirit of prophecy is poured out (*ib.* v. 12). This "outpouring" or "irradiation" is meant by the Prophets when they speak of "God's glory," "God's form," the "Shekinah," "the fire-cloud," etc. (*ib.* iii. 2). It is called also the "divine" or "effulgent" Light (*ib.* ii. 14). So inspired, the prophet is "the counselor, admonisher, and censor of the people"; he is its "head"; like Moses, he is a lawgiver (*ib.* ii. 28). Joseph ben Jacob ibn Ẓaddiḳ ("'Olam Ḳaṭôn") regards prophecy as an emanation of the divine spirit, of which all, without distinction, may become recipients.

The philosophers so far presented consider prophecy a gift from without. Abraham ibn Daud was the first among Jewish schoolmen to insist that prophecy is the outgrowth of natural predispositions and acquired knowledge. He links prophecy to dreams (see Ber. 57b). An Aristotelian, he invokes the "active intellect" to connect the natural with the supernatural. He also attributes to "imagination" a share in the phenomena of prophecy. He assumes two degrees of prophetic insight, each with subdivisions: the visions given in dreams, and those imparted to the prophet while he is awake. In dreams imagination predominates; when the prophet is awake the "active intellect" is dominant ("Emunah Ramah," ed. Weil, pp. 70-73). Soothsaying as distinct from prophecy results in accordance with the extent to which the "intellect" is under the control of imagination. Imagination produces the sensuous similes and allegories under which the prophet conceives the content of his message. As the intellect succeeds in minimizing imagination, revelation is imparted in clearer words, free from simile and allegory. Inner reflection is potent in prophecy grasped by the waking mind. Palestine is for Abraham the land of prophecy, Israel its predestined people. In Israel they attain this power who lead a morally pure life and associate with men of prophetic experience. Otherwise prophecy is within the reach of all, provided God consents to bestow it.

The Maimonidean View of Prophecy.

Abraham ibn Daud's theories are, with characteristic modifications, restated by Maimonides. He enumerates three opinions: (1) that of the masses, according to which God selected whom He would, though never so ignorant; (2) that of the philosophers, which rates prophecy as incidental to a degree of perfection inherent in human nature; (3) that "which is taught in Scripture and forms one of the principles of our religion." The last agrees with the second in all points except one. For "we believe that, even if one has the capacity for prophecy and has duly prepared himself, he may yet not actually prophesy. The will of God" is the decisive factor. This fact is, according to Maimonides, a miracle.

The indispensable prerequisites are three: innate superiority of the imaginative faculty; moral perfection; mental perfection, acquired by training. These qualities are possessed in different degrees by wise men, and the degrees of the prophetic faculty vary accordingly. In the Prophets the influence of the active intellect penetrates into both their logical and their imaginative faculties. Prophecy is an emanation from the Divine Being, and is transmitted through the medium of the active intellect, first to man's rational faculty and then to his imaginative faculty. Prophecy can not be acquired by a man, however earnest the culture of his mental and moral faculties may be. In the course of his exposition, in which he discusses the effect of the absence, or undue preponderance, of one of the component faculties, Maimonides analyzes the linguistic peculiarities of the Biblical prophecies and examines the conditions (*e.g.*, anger or grief) under which the prophetic gift may be lost. He explains that there are eleven ascending degrees in prophecy or prophetic inspiration, though Moses occupies a place by himself; his inspiration is different in kind as well as in degree from that of all others ("Moreh," ii., xxxii.-xlviii.; "Yad," Yesode ha-Torah, vii. 6). For the controversies that were aroused by Maimonides' views the articles Alfakar, Moses ben Maimon, and Moses ben Naḥman should be consulted (see also Naḥmanides on Gen. xviii. 1).

Later Views.

Isaac ben Moses Arama ("Aḳedat Yiẓḥaḳ," xxxv.) declares Maimonides' view that the prophetic gift is essentially inherent in human faculties, and that its absence when all prerequisite conditions are present is a miracle, to be thoroughly un-Jewish. Precisely the contrary is the case, as prophecy is always miraculous.

Joseph Albo ("Iḳḳarim," iii. 8), though arguing against Maimonides, accepts (*ib.* iii. 17) Maimonides' explanation that Moses' prophecy is distinct and unique because of the absence therefrom of imagination.

Isaac Abravanel (on Gen. xxi. 27) maintains the reality of the visions of the Prophets which Maimonides ascribed to the intervention of the imaginative faculties. Among the writers on prophecy Gersonides (Levi ben Gershon) must be mentioned. Dreams, for this writer, are not vain plays of fancy; neither are the powers of soothsayers fictitious; the latter merely lack one element essential to prophecy, and that is wisdom. Moreover, prophecy is always infallible. It is an emanation from the all-surveying, all-controlling, universal active intellect, while the soothsayer's knowledge is caused by the action of a "particular" spheric influence or spirit on the imagination of the fortune-teller ("Milḥamot ha-Shem," ii.).

Ḥasdai Crescas regards prophecy as an emanation from the Divine Spirit, which influences the rational faculty with as well as without the imaginative faculty ("Or Adonai," ii. 4, 1).

Modern Jewish theologians have contributed but little to the elucidation of the phenomenon of prophecy. Most of the catechisms are content to repeat Maimonides' analysis (so with Einhorn's "Ner Tamid"); others evade the question altogether. Maybaum ("Prophet und Prophetismus im Alten Israel") has not entered into a full discussion of the psychological factors involved. The views of the critical school, however, have come to be adopted by many modern Jewish authors.

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J. E. G. H.

PROSBUL (פרוזבול or פרוסבול): An abbreviated form of the Greek phrase *πρὸς βουλῇ βουλευτῶν* ("before the assembly of counselors"; comp. Schürer, "Hist. of the Jewish People," etc., Eng. ed., division ii., vol. i., p. 362, who favors the derivation from *προσβολή* = "delivery"); a declaration made in court, before the execution of a loan, to the effect that the law requiring the release of debts upon the entrance of the Sabbatical year shall not apply to the loan to be transacted (Jastrow, "Dict." *s.v.*). The formula of the prosbul was as follows: "I deliver [מוסרני, answering to the Greek word *προσβάλλειν*; comp. Schürer, *l.c.* p. 363, note 162] unto you . . . judges of . . . [place], that I may at any time I choose collect my debts." This declaration was attested by witnesses or by the judges of the court before whom the declaration was made (Sheb. x. 4).

Ascribed to Hillel.

The institution of the prosbul is ascribed to Hillel; and the manner of its introduction is described in the Mishnah as follows: "Seeing that the law which prescribed the release of all debts every seventh year [Deut. xv. 1-3; see Sabbatical Year] brought about the harmful consequence that people refused to loan to one another and thus violated what was written in the Law, namely, that a money loan should not be withheld because of the approach of the Sabbatical year [*ib.* verses 9-11], Hillel instituted the prosbul" (Sheb. x. 3). This institution was to benefit both the rich and the poor. The rich were thereby protected against loss of property; and the poor could thus obtain a loan whenever they needed it (Giṭ. 37a). The reason for this innovation was therefore given as "mi-pene tiḳḳun ha-'olam" = "for the sake of the order of the world" (*i.e.*, for the better organization of society; Giṭ. 34b; comp. Rashi to Giṭ. 37a, *s.v.* "Bole"; "Kesef Mishneh" on Maimonides, "Yad," Mamrim, ii. 2).

From the expression "that which is thine with thy brother thine hand shall release" (Deut. xv. 3), the Rabbis derived the law that if one delivered his debts to the court, he might collect them after the Sabbatical year (Sifre *ad loc.*; Sheb. x. 2; comp. Maimonides' commentary *ad loc.*; Giṭ. 37a). Thus the institution of Hillel would appear to be only a suggestion to the people to take advantage of a law which already existed (it is probable, however, that this law was derived after the promulgation of the institution of the prosbul, in order to make it appear to rest on Biblical authority). Later authorities made Hillel's institution an extension of this law. According to the law as derived from the Biblical passage, the principle of limitation by the entrance of the Sabbatical year did not apply in a case where the promissory notes were delivered to the court and the court was thereby made the creditor. Hillel's institution provided that the delivery of the notes was not necessary; that even when the loan was contracted by word of mouth ("milweh 'al-peh"), the declaration in the presence of the court was sufficient to allow the creditor to collect his debt even after the Sabbatical year (see R. Nissim to Alfasi, Giṭ. iv. 3, *s.v.* "Hitkin"; comp. Mak. 3b; Rashi and Tos. *ad loc.*; comp. Weiss, "Dor," i. 172, note 2). Although it was conceded that the institution of the prosbul was based on Biblical authority, the later amoraim expressed their astonishment at the fact that Hillel dared to abrogate the Mosaic institution of the release of all debts every seventh year. To make Hillel's venture less daring, some declared that his innovation applied solely to the time when the law of release itself was only rabbinic, while others included it under the general principle which gives power to every court to declare property ownerless and to give it to whomever it may decide (Giṭ. 36a, b; comp. Tos., *s.v.* "Mi"; see Sabbatical Year).

Conditions.

A prosbul could be written only when the debtor possessed some real property from which the debt could be collected (Sheb. x. 6; comp. Yer. Sheb. x. 3, where one opinion [Rab's] has it that both the debtor and the creditor must possess real estate, while another opinion [R. Johanan's] permits the prosbul to be written even if only one of them has real estate). The Rabbis, however, were very lenient with regard to this provision and permitted the prosbul to be written even though the debtor had only a very small piece of real estate, or even when the creditor transferred to him temporarily a piece of land sufficient to erect an oven upon, or even if the debtor held in pledge real estate belonging to another (Sheb. x. 6; Giṭ. 37a; "Yad," Shemiṭṭah, ix. 19; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 67, 22-25). A prosbul that was antedated was considered valid; postdated, not valid (Sheb. x. 5; comp. Maimonides' commentary *ad loc* and note; see Tosef., *ib.* viii. 11; "Yad," *l.c.* ix. 22, 23; "Kesef Mishneh" *ad loc.*). During the Hadrianic persecutions, when all Jewish laws had to be observed secretly for fear of the Roman officials, it was ordained that a creditor might collect his debt even though he did not produce a prosbul; for it was presumed that he had possessed one, but had destroyed it out of fear (Ket. 89a; comp. Weiss, *l.c.* ii. 134, note 1). This temporary provision became an established law for all times; and the creditor was believed when he alleged that he had lost his prosbul (Giṭ. 37b; "Yad," *l.c.* ix. 24; Ḥoshen Mishpaṭ, 67, 33). In accordance with the principle that "the court is the father of the orphan," minor orphans were not called upon to prepare a prosbul during the Sabbatical year; for without this formality their debts were regarded as the debts of the court (Giṭ. 37a; "Yad," *l.c.*; Ḥoshen Mishpaṭ, 67, 28).

The Amoraim were divided in their opinions about the value of Hillel's institution. Samuel said that if he had had the power he would have abolished it,

Varying Views About Prosbul.

while R. Naḥman wished to extend it so that even if no prosbul was written the debt might be collected after the Sabbatical year (Giṭ. 36b). Only the highest court in each generation might undertake the preparation of a prosbul (*ib.*, according to Tos., *s.v.* "De'alimi"; "Yad," *l.c.* ix. 17). While the question raised in the Talmud (*ib.*) whether Hillel established the prosbul only for his generation or for all generations to come was left undecided, it appears that the institution was in force in Talmudic times as late as the fourth century. The disciples of R. Ashi satisfied themselves with an oral contract between them, a practise which was later established as law (Ḥoshen Mishpaṭ, 67, 20, and Isserles' gloss). In the Middle Ages the use of the prosbul ceased entirely, so that Asher ben Jehiel, at the beginning of the fourteenth century, stated that on his arrival in Spain he was vexed to find that people were accustomed to collect debts after the Sabbatical year without any prosbul. His endeavors at reviving this institution, however, proved of no avail (Asheri, Responsa, No. 77 [ed. Wilna, 1885, p. 71b]; Ḥoshen Mishpaṭ, 67, 1, Isserles' gloss; see Sabbatical Year).

Bibliography: Bloch, *Sha'are Torat ha-Taḳḳanot*, division ii., part i., pp. 92–113, Cracow, 1894, where a detailed discussion of the whole subject is given; Hamburger, *R. B. T.* ii., *s.v.*

E. C. J. H. G.

PROSELYTE (προσήλυτος, from προσέρχεσθαι): Term employed generally, though not exclusively, in the Septuagint as a rendering for the Hebrew word "ger," designating a convert from one religion to another. The original meaning of the Hebrew is involved in some doubt. Modern interpreters hold it to have connoted, at first, a stranger (or a "client," in the technical sense of the word) residing in Palestine, who had put himself under the protection of the people (or of one of them) among whom he had taken up his abode. In later, post-exilic usage it denotes a convert to the Jewish religion. In the Septuagint and the New Testament the Greek equivalent has almost invariably the latter signification (but see Geiger, "Urschrift," pp. 353 *et seq.*), though in the Septuagint the word implies also residence in Palestine on the part of one who had previously resided elsewhere, an implication entirely lost both in the Talmudical "ger" and in the New Testament προσήλυτος. Philo applies the latter term in the wider sense of "one having come to a new and God-pleasing life" ("Duo de Monarchia," i. 7), but uses another word to express the idea of "convert"—ἐπηλυς. Josephus, though referring to converts to Judaism, does not use the term, interpreting the Biblical passages in which "ger" occurs as applying to the poor or the foreigner.

The "Ger."

Whatever may have been the original implication of the Hebrew word, it is certain that Biblical authors refer to proselytes, though describing them in paraphrases. Ex. xii. 48 provides for the proselyte's partaking of the paschal lamb, referring to him as a "ger" that is "circumcised." Isa. xiv. 1 mentions converts as "strangers" who shall "cleave to the house of Jacob" (but comp. next verse). Deut. xxiii. 8 (Hebr.) speaks of "one who enters into the assembly of Jacob," and (Deutero-) Isa. lvi. 3–6 enlarges on the attitude of those that joined themselves to Yhwh, "to minister to Him and love His name, to be His servant, keeping the Sabbath from profaning it, and laying hold on His covenant." "Nokri" (ξένος = "stranger") is another equivalent for "proselyte," meaning one who, like Ruth, seeks refuge under the wings of Yhwh (Ruth ii. 11–12; comp. Isa. ii. 2–4, xliv. 5; Jer. iii. 17, iv. 2, xii. 16; Zeph. iii. 9; I Kings viii. 41–43; Ruth i. 16). Probably in almost all these passages "converts" are assumed to be residents of Palestine. They are thus "gerim," but circumcised. In the Priestly Code "ger" would seem to have this meaning throughout. In Esther viii. 17 alone the expression "mityahadim" (= "became Jews") occurs.

According to Philo, a proselyte is one who abandons polytheism and adopts the worship of the One God ("De Pœnitentia," § 2; "De Caritate," § 12). Josephus describes the convert as one who adopts the Jewish customs, following the laws of the Jews and worshiping God as they do—one who has become a Jew ("Ant." xx. 2, §§ 1, 4; comp. xviii. 3, § 5; for another description see the Apocalypse of Baruch, xli. 3, 4; xlii. 5). By many scholars the opinion is held that the phrase "yir'e Adonai" denotes either proselytes in general or a certain class ("ger toshab"; see below). This interpretation is that of the Midrash (Lev. R. iii.; Shoḥer Ṭob to Ps. xxii. 22). While this construction is borne out by some passages (Ps. cxv. 11–13, cxviii. 4, cxxxv. 20), in others the reference is clearly to native Israelites (Ps. xv. 4, xxii. 23–25, xxv. 12–14, *et al.*). For the value of the term in the New Testament (in the Acts) see Bertholet, "Die Stellung der Israeliten und der Juden zu den Fremden" (pp. 328–334), and O. Holtzmann, "Neutestamentliche Zeitgesch." (p. 185). According to Schürer ("Die Juden im Bosporanischen Reiche," in "Sitzungsberichte der Berliner Akademie," 1897), the phrase "those who fear the Most High God" designates associations of Greeks in the first post-Christian centuries, who had taken their name and their monotheistic faith from the Jews, but still retained many of the elements of Greek life and religion (see Jacob Bernays, "Die Gottesfürchtigen bei Juvenal," in his "Gesammelte Schriften," ii. 71–80).

Historic Conditions.

The attitude of ancient Israel to proselytes and proselytism is indicated in the history of the term "ger" as sketched above, which, again, reflects the progressive changes incidental to the development of Israel from a nation into a religious congregation under the priestly law. (For the position of strangers see Gentile.) Ezra's policy, founded on the belief that the new commonwealth should be of the holy seed, naturally led to the exclusion of those of foreign origin. Still, the non-Israelite could gain admittance through circumcision (see Ex. xii.).

Pre-exilic Israel had but little reason to seek proselytes or concern itself with their status and reception. The "strangers" in its midst were not many (II Chron. ii. 16 is certainly unhistorical). As "clients," they were under the protection of the community. Such laws as refer to them in pre-exilic legislation, especially if compared with the legislative provisions of other nations, may justly be said to be humane (see DEUTERONOMY; GENTILE). That the aboriginal population was looked upon with suspicion was due to their constituting a constant peril to the monotheistic religion. Hence the cruel provisions for their extermination, which, however, were not carried into effect.

During the Exile Israel came in contact with non-Israelites in a new and more intimate degree, and Deutero-Isaiah reflects the consequent change in Israel's attitude (see passages quoted above). Even after the restoration Ezra's position was not without its opponents. The books of Jonah and Ruth testify to the views held by the anti-Ezra pleaders for a non-racial and all-embracing Israel. Not only did Greek Judaism tolerate the reception of proselytes, but it even seems to have been active in its desire for the spread of Jewish monotheism (comp. Schürer, *l.c.*). Philo's references to proselytes make this sure (comp. Renan, "Le Judaïsme en Fait de Religion et de Race").

According to Josephus there prevailed in his day among the inhabitants of both Greek and barbarian cities ("Contra Ap." ii., § 39) a great zeal for the Jewish religion. This statement refers to Emperor Domitian's last years, two decades after Jerusalem's fall. It shows that throughout the Roman empire Judaism had made inroads upon the pagan religions. Latin writers furnish evidence corroborating this. It is true that Tacitus ("Hist." iv. 5) is anxious to convey the impression that only the most despicable elements of the population were found among these converts to Judaism; but this is amply refuted by other Roman historians, as Dio Cassius (67, 14, 68), Cicero ("Pro Flacco," § 28), Horace ("Satires," i. 9, 69; iv. 142), and Juvenal (xiv. 96).

Roman Proselytes.

Among converts of note are mentioned the royal family of Adiabene—Queen Helena and her sons Izates and Monobazus ("Ant." xx., ch. 2-4), Flavius Clemens (Dio Cassius, *l.c.*), Fulvia, the wife of Saturninus, a senator (Philo, "Contra Flaccum," ed. Mangey, ii., § 517; "Ant." xiii. 9, § 1; 11, § 3). Women seem to have predominated among them (Josephus, "B. J." ii. 20, § 2; "Ant." xviii. 3, § 5; Suk. 23; Yer. Suk. ii. 4; 'Ab. Zarah 10; comp. Grätz, "Die Jüdischen Proselyten im Römerreiche," Breslau, 1884; Huidekoper, "Judaism in Rome").

In Palestine, too, proselytes must have been both numerically and socially of importance. Otherwise the Tannaim would have had no justification for discussing their status and the conditions of their reception. Common prejudice imputes to Phariseeism an aversion to proselytes, but perhaps this idea calls for modification. That aversion, if it existed, may have been due to the part taken in Jewish history by Herod, a descendant of the Idumeans whom John Hyrcanus had compelled to embrace Judaism —a fate shared later by the Itureans ("Ant." xiii. 9, § 1; xv. 7, § 9; comp. xiii. 9, § 3). The "proselyte anecdotes" in which Hillel and Shammai have a central part (Shab. 31a) certainly suggest that the antipathy to proselytes was not shared by all, while R. Simeon's dictum that the hand of welcome should be extended to the proselyte (Lev. R. ii. 8), that he might be brought under the wings of the Shekinah, indicates a disposition quite the reverse. In this connection the censure of the Pharisees in Matt. xxv. 15 is significant. Grätz (*l.c.* p. 30), it is true, argues that the verse refers to an actual incident, the voyage of R. Gamaliel, R. Eliezer b. Azariah, R. Joshua, and R. Akiba to Rome, where they converted Flavius Clemens, a nephew of Emperor Domitian. But the more acceptable interpretation is that given by Jellinek ("B. H." v., p. xlvi.), according to which the passionate outburst recorded in the Gospel of Matthew condemns the Pharisaic practise of winning over every year at least one proselyte each (comp. Gen. R. xxviii.). There is good ground also for the contention of Grätz (*l.c.* p. 33) that immediately after the destruction of the Second Temple Judaism made many conquests, especially among Romans of the upper classes. Among the proselytes of this time a certain Judah, an Ammonite, is mentioned. Contrary to the Biblical law prohibiting marriage between Jews and Ammonites, he is allowed to marry a Jewess, the decision being brought about largely by Joshua's influence (Yad. iv. 4; Tosef., Yad. ii. 7; comp. Ber. 28a).

Other cases in which Biblical marriage-prohibitions were set aside were those of Menyamin, an Egyptian (on the authority of R. Akiba; Tosef., Ḳid. v. 5; Yer. Yeb. 9b; Sifre, Ki Tissa, 253; Yeb. 76b, 78a; Soṭah 9a), Onkelos, or Akylas (Aquila), from Pontus (Tosef., Dem. vi. 13; Yer. Dem. 26d), Veturia Paulla, called Sarah after her conversion (see Schürer, "Die Gemeindeverfassung der Juden in Rom," p. 35, No. 11, Leipsic, 1879).

At this epoch, too, the necessity for determining the status of the "half-converts" grew imperative. By "half-converts" is meant a class of men and women of non-Jewish birth who, forsaking their ancestral pagan and polytheistic religions, embraced monotheism and adopted the fundamental principles of Jewish morality, without, however, submitting to circumcision or observing other ceremonial laws. They have been identified with the "yir'e Adonai" (the *σηβόμενοι τὸν Θεόν*). Their number was very large during the centuries immediately preceding and following the fall of Jerusalem; Ps. xv. has been interpreted as referring to them.

Semi-Converts.

In order to find a precedent the Rabbis went so far as to assume that proselytes of this order were recognized in Biblical law, applying to them the term "toshab" ("sojourner," "aborigine," referring to the Canaanites; see Maimonides' explanation in "Yad," Issure Biah, xiv. 7; see Grätz, *l.c.* p. 15), in connection with "ger" (see Ex. xxv. 47, where the better reading would be "we-toshab"). Another name for one of this class was "proselyte of the gate" ("ger ha-sha'ar," that is, one under Jewish civil jurisdiction; comp. Deut. v. 14, xiv. 21, referring to the stranger who had legal claims upon the generosity and protection of his Jewish neighbors). In order to be recognized as one of these the neophyte had publicly to assume, before three "ḥaberim," or men of authority, the solemn obligation not to worship idols, an obligation which involved the recognition of the seven Noachian injunctions as binding ('Ab. Zarah 64b; "Yad," Issure Biah, xiv. 7).

The application to half-converts of all the laws obligatory upon the sons of Jacob, including those that refer to the taking of interest, or to retaining their hire overnight, or to drinking wine made by non-Jews, seems to have led to discussion and dissension among the rabbinical authorities.

The more rigorous seem to have been inclined to insist upon such converts observing the entire Law, with the exception of the reservations and modifications explicitly made in their behalf. The more lenient were ready to accord them full equality with Jews as soon as they had solemnly forsworn idolatry. The "via media" was taken by those that regarded public adherence to the seven Noachian precepts as the indispensable prerequisite (Gerim iii.; 'Ab. Zarah 64b; Yer. Yeb. 8d; Grätz, *l.c.* pp. 19–20). The outward sign of this adherence to Judaism was the observance of the Sabbath (Grätz, *l.c.* pp. 20 *et seq.*; but comp. Ker. 8b).

Influence of Christianity.

The recognition of these quasi-proselytes rendered it obligatory upon the Jews to treat them as brothers (see 'Ab. Zarah 65a; Pes. 21a). But by the third century the steady growth of Christianity had caused these qualified conversions to Judaism to be regarded with increasing disfavor. According to Simeon b. Eleazar, this form of adoption into Judaism was valid only when the institution of the jubilee also was observed, that is, according to the common understanding of his dictum, during the national existence of Israel ('Ar. 29a). A similar observation of Maimonides ("Yad," Issure Biah, xiv. 7–8; *ib.* 'Akkum, x. 6) is construed in the same sense. It seems more probable that Maimonides and Simeon ben Eleazar wished to convey the idea that, for their day, the institution of the ger toshab was without practical warrant in the Torah. R. Johanan declares that if after a probation of twelve months the ger toshab did not submit to the rite of circumcision, he was to be regarded as a heathen ('Ab. Zarah 65a; the same period of probation is fixed by Ḥanina bar Ḥama in Yer. Yeb. 8d).

In contradistinction to the ger toshab, the full proselyte was designated as "ger ha-ẓedeḳ," "ger ha-berit" (a sincere and righteous proselyte, one who has submitted to circumcision; see Mek., Mishpaṭim, 18; Gerim iii.). The common, technical term for "making a convert" in rabbinical literature is "ḳabbel" (to accept), or "ḳareb taḥat kanfe ha-Shekinah" (to bring one near, or under the wings of, the Shekinah). This phrase plainly presupposes an active propaganda for winning converts (comp. Cant. R. v. 16, where God is referred to as making propagandic efforts). In fact, that proselytes are welcome in Israel and are beloved of God is the theme of many a rabbinical homily (Ruth R. iii.; Tan., Wayiḳra [ed. Buber, 3]; see also Mek., Mishpaṭim, 18; Tosef., Demai, ii. 10; Bek. 32a).

Views Concerning Proselytes.

Eleazar b. Pedat sees in Israel's dispersion the divine purpose of winning proselytes (Pes. 87b). Jethro is the classical witness to the argument of other proselytes that the "door was not shut in the face of the heathen" (Pesiḳ. R. 35). He is introduced as writing a letter to Moses (Mek., Yitro, 'Amaleḳ, 1) advising him to make the entry into Judaism easy for proselytes. Ruth and Rahab are quoted as illustrating the same lesson (Shoḥer Ṭob to Ps. v. 11). Emperor Antoninus also is mentioned as a proselyte (Yer. Meg. 72b, 74a) whose conversion illustrates the desirability of making converts. The circumstance that Nero (Giṭ. 56a), and, in fact, most of the Biblical persecutors of Israel, are represented as having finally embraced Judaism (Sanh. 96b), the further fact that almost every great Biblical hero is regarded as an active propagandist, and that great teachers like Shemaiah and Abtalion, Akiba and Meïr, were proselytes, or were regarded as proselytes or as descendants of proselytes (see Bacher, "Ag. Tan." i. 5–6), go far to suggest that proselytes were not always looked upon with suspicion. According to Joshua ben Hananiah, "food" and "raiment" in Deut. x. 18 refer to the learning and the cloak of honor which are in store for the proselyte (Gen. R. lxx.). Job xxxi. 32 was explained as inculcating the practise of holding off applicants with the left hand while drawing them near with the right (Yer. Sanh. 29b). Modern researches have shown positively that Judaism sent forth apostles. Jethro was a type of these propagandists (see Bacher, "Ag. Tan." i. 210; Harnack, "Die Mission und Ausbreitung des Christentums," pp. 237–240, Leipsic, 1902; Grätz, "Gesch." 3d ed., vol. iv., note 21; S. Krauss, "Die Jüdischen Apostel," in "J. Q. R." xvii. 370).

Sincerity of motive in the proselyte was insisted upon. Care was taken to exclude those who were prompted to embrace Judaism by the desire to contract an advantageous marriage, by the hope of wealth or honor, by fear or superstitious dreams (R. Nehemiah, in Yeb. 24b; comp. 76a). The midrashic amplification of the conversation between Naomi and Ruth (Ruth R. i. 16; Yeb. 47b) reveals the kind of conduct the Rabbis dreaded in proselytes and what admonitions, with the penalties for disregarding them, they thought wise to impress upon the candidates. Attendance at theaters and circuses, living in houses without mezuzot, and unchastity were among the former. The same spirit of caution is apparent in a midrashic illustration to the story of Adam and Eve, in which the proselyte wife is warned by her husband against eating bread with unclean hands, partaking of untithed fruit, or violating the Sabbath or her marriage vow (Ab. R. N. i.). From Ruth's experience the rule was derived that proselytes must be refused reception three times, but not oftener (Ruth R. ii.).

Mode of Reception.

The details of the act of reception seem not to have been settled definitely before the second Christian century. From the law that proselyte and native Israelite should be treated alike (Num. xv. 14 *et seq.*) the inference was drawn that circumcision, the bath of purification, and sacrifice were prerequisites for conversion (comp. "Yad," Issure Biah, xiii. 4). The sacrifice was to be an "'olat behemah" (a burnt offering of cattle; *ib.* xiii. 5; Ker. ii. 1; 8b, 9a); but to lessen the hardship an offering of fowls was accepted as sufficient. Neglect to bring this offering entailed certain restrictions, but did not invalidate the conversion if the other conditions were complied with. After the destruction of the Temple, when all sacrifices were suspended, it was ordained that proselytes should set aside a small coin in lieu of the offering, so that in case the Temple were rebuilt they might at once purchase the offering. Later, when the prospect of the rebuilding of the Temple grew very remote ("mi-pene ha-taḳḳalah"), even this requirement was dropped (comp. Ker. 8a; R. H. 31b; Gerim ii.; Tosef., Sheḳalim, iii. 22).

Nor was it, at one time, the unanimous opinion of the authorities that circumcision was absolutely indispensable. R. Eliezer ben Hyrcanus carried on a controversy on this subject with R. Joshua, the latter pleading for the possibility of omitting the rite, the former insisting on its performance (Yeb. 46a). The point seems to have remained unsettled for the time (see Grätz, "Die Jüdischen Proselyten," p. 13). For Rabbi Joshua the "ṭebilah" (bath of purification) was sufficient, while his antagonist required both circumcision and bath.

The bitterness engendered by the Hadrianic persecution undoubtedly prompted the Rabbis to make conversion as difficult as possible. It is more than a mere supposition that both at that period and earlier Jews suffered considerably from the cowardice and treachery of proselytes, who often acted as spies or, to escape the "fiscus Judaicus" (see Grätz, *l.c.* pp. 7 *et seq.*), denounced the Jews to the Romans. An instance of this kind is reported in connection with Simeon ben Yoḥai's sufferings (Shab. 33b). This circumstance explains the reasons that led to the introduction into the daily liturgy of a prayer against the "denunciators and slanderers" ("mesorot," "minim"; see Joël, "Blicke in die Religionsgesch." i. 33). Yet the true proselytes were all the more highly esteemed; a benediction in their behalf was added to the eighteen of the Shemoneh 'Esreh, and later was incorporated with that for the elders and pious (Tosef., Ber. iii.; Yer. Ber. 8a; Ta'an. 65c; comp. Grätz, *l.c.* p. 11).

Influence of the Hadrianic Persecution.

After the Hadrianic rebellion the following procedure came into use. A complete "court," or "board," of rabbinical authorities was alone made competent to sanction the reception. The candidate was first solemnly admonished to consider the worldly disadvantages and the religious burdens involved in the intended step. He, or she, was asked, "What induces thee to join us? Dost thou not know that, in these days, the Israelites are in trouble, oppressed, despised, and subjected to endless sufferings?" If he replied, "I know it, and I am unworthy to share their glorious lot," he was reminded most impressively that while a heathen he was liable to no penalties for eating fat or desecrating the Sabbath, or for similar trespasses, but as soon as he became a Jew, he must suffer excision for the former, and death by stoning for the latter. On the other hand, the rewards in store for the faithful were also explained to him. If the applicant remained firm, he was circumcised in the presence of three rabbis, and then led to be baptized; but even while in the bath he was instructed by learned teachers in the graver and the lighter obligations which he was undertaking. After this he was considered a Jew (Yeb. 47a, b). The presence of three men was required also at the bath of women converts, though due precautions were taken not to affront their modesty. This procedure is obligatory at the present time, according to the rabbinical codes (see Shulḥan 'Aruk, Yoreh De'ah, 268; "Yad," Issure Biah, xiv.). The ceremony should be performed by a properly constituted board of three learned men, and in the daytime; but if only two were present and the ceremony took place at night, it would not therefore be invalid. The ceremony of conversion could not take place on the Sabbath or on a holy day (*ib.*). Proper evidence of conversion was required before the claimant was recognized as a proselyte, though to a certain extent piety of conduct was a presumption in his favor. If the convert reverted to his former ways of living, he was regarded as a rebellious Israelite, not as a heathen; his marriage with a Jewess, for instance, was not invalidated by his lapses. The conversion of a pregnant woman included also the child. Minors could be converted with their parents, or even alone, by the bet din, but they were permitted to recant when of age.

Unfavorable View.

The proselyte is regarded as a new-born child; hence his former family connections are considered as ended, and he might legally marry his own mother or sister; but lest he come to the conclusion that his new status is less holy than his former, such unions are prohibited (see Shulḥan 'Aruk, Yoreh De'ah, 269; "Yad," Issure Biah, xiv. 13). This conception of the proselyte's new birth (Yeb. 62a; Yer. Yeb. 4a) and of his new status with reference to his old family is the subject of many a halakic discussion (Yeb. xi. 2; Yer. Yeb. *l.c.*; *et al.*) and has led to certain regulations concerning marriages contracted either before or after conversion ("Yad," *l.c.* xiv. 13 *et seq.*; with reference to the first-fruit offering see Yer. Bik. 64a; Tosef., Bik. i. 2). That many of the earlier rabbis were opposed to proselytes is plain from observations imputed to them. R. Eliezer is credited with the opinion that the nature of proselytes is corrupt, and that hence they are apt to become backsliders (Mek., Mishpaṭim, 18; B. Ḳ. 59b; Gerim iv.). Jose ben Judah insists that any candidate should be rejected unless he binds himself to observe not only every tittle of the Torah but all the precepts of the scribes, even to the least of them (Tosef., Dem. ii. 5; Sifra 91a, to Lev. xix. 34).

Sad experience or personal fanaticism underlies the oft-cited statement—in reality a play upon Isa. xiv. 1—that proselytes are as burdensome to Israel as leprosy (Yeb. 47b, 109b; Ḳid. 70b; 'Ab. Zarah 3b; Ket. 11a; Niddah 13b); or the dictum that proselytes will not be received during the days of the Messiah ("Yad," Issure Biah, xiii.-xiv.; *ib.* 'Abadim, ix.; Yoreh De'ah, 268). While evil upon evil is predicted for the "meḳabbele gerim" (propagandists; Yeb. 109b), the proselytes themselves, notwithstanding their new birth, are said to be exposed to intense suffering, which is variously explained as due to their ignorance of the Law (Yeb. 48b), or to the presence of an impure motive in their conversion (*e.g.*, fear instead of love), or to previous misconduct (Yeb. 68b). Nevertheless, once received, they were to be treated as the peers of the Jew by birth.

According to R. Simeon b. Laḳish, proselytes are more precious at Sinai than Israel was, for the latter would not have taken the "kingdom" upon himself had not miracles accompanied revelation, while the former assume the "kingdom" without having seen even one miracle. Hence an injury to a proselyte is tantamount to an injury to God (Tan., Lek Leka, beginning; Ḥag. 5a). The proselyte might marry without restriction ("Yad," Issure Biah, xii. 17). The descendants of Ammon, Moab, Egypt, and Edom formed an exception: the males of Ammon and Moab were excluded forever, though no restriction existed against marriage with their women. Descendants of Egyptians and Edomites of either sex were proscribed in the first and second generations; the third enjoyed full connubial rights. But these restrictions were assumed to have been rendered inoperative by Sennacherib's conquest, and therefore as having no authority in later times ("Yad," *l.c.* xii. 17-24).

Besides the proselytes already mentioned, all belonging to the Roman period, there are records of others later. Among these were the kings of the Jewish Himyarite empire; Arab tribes (before the 6th cent.); Dhu Nuwas; Ḥarith ibn 'Amr; the Kenites; Waraḳah ibn-Naufal; the Chazars. Many also must have come from the ranks of the Christians; this would be the natural inference from the prohibition of conversion to Judaism issued by the Councils of Orleans, repeating previous prohibitions by Emperor Constantine. The code of Alfonso X. made conversion to Judaism a capital crime (Graetz, "Hist." ii. 562; iii. 37, 595).

In Modern Times.

In modern times conversions to Judaism are not very numerous. Marriage is, in contravention of the rabbinical caution, in most instances the motive, and proselytes of the feminine sex predominate. In some of the new rituals formulas for the reception of proselytes are found—for instance, in Einhorn's "'Olat Tamid" (German ed.). Instruction in the Jewish religion precedes the ceremony, which, after circumcision and baptism, consists in a public confession of faith, in the main amounting to a repudiation of certain Christian dogmas, and concluding with the reciting of the Shema'. Some agitation occurred in American Jewry over the abrogation of circumcision in the case of an adult neophyte ("milat gerim"). I. M. Wise made such a proposition before the Rabbinical Conference at Philadelphia (Nov., 1869), but his subsequent attitude (see "The Israelite" and "Die Deborah," Dec., 1869, and Jan., 1870) on the question leaves it doubtful whether he was in earnest in making the proposition. Bernard Felsenthal ("Zur Proselytenfrage," Chicago, 1878) raised the question about ten years later, arguing in favor of the abrogation of the rite and quoting R. Joshua's opinion among others. The Central Conference of American Rabbis finally, at the suggestion of I. M. Wise, resolved not to insist on milat gerim, and devised regulations for the solemn reception of proselytes. I. S. Moses has proposed the establishment of congregations of semiproselytes, reviving, as it were, the institution of the ger toshab.

Female Proselytes.

Certain restrictions regulating the status of women proselytes are found in the Mishnah. Girls born before the conversion of their mothers were not regarded as entitled to the benefit of the provisions concerning a slanderous report as to virginity set forth in Deut. xxii. 13-21 (see Ket. iv. 3); and if found untrue to their marriage vows, their punishment was strangulation, not lapidation. Only such female proselytes as at conversion had not attained the age of three years and one day, and even they not in all cases, were treated, in the law regulating matrimony, as was the native Jewish woman (*ib.* i. 2, 4; iii. 1, 2). Proselytes were not allowed to become the wives of priests; daughters of proselytes, only in case one of the parents was a Jew by birth (Yeb. vi. 5; Ḳid. iv. 7; see Cohen). R. Jose objects to the requirement that one parent must be of Jewish birth (Ḳid. *l.c.*). On the other hand, proselytes could contract marriages with men who, according to Deut. xxii. 3, were barred from marrying Jewish women (Yeb. viii. 2). While a proselyte woman was deemed liable to the ordeal of jealousy described in Num. v. 11. ('Eduy. v. 6), the provisions of the Law regarding the collection of damages in the case of injury to pregnant women were construed as not applicable to her (B. Ḳ. v. 4, but consult Gemara; "R. E. J." xiii. 318).

In these passages the strict interpretation of the Pentateuchal texts, as restricted to Israel, prevails, and in a similar spirit, in the order of Precedence as laid down in Hor. iii. 8, only the manumitted slave is assigned inferior rank to the proselyte, the bastard and the "natin" taking precedence over him. On the other hand, it should not be overlooked that it was deemed sinful to remind a proselyte of his ancestors or to speak in disrespectful terms of them and their life (B. M. iv. 10).

Bibliography: Hastings, *Dict. Bible*; Hamburger, *R. B. T.*; Grätz, *Gesch.*; Kalisch, *Bible Studies*, vol. ii. (the Book of Jonah), London, 1878.

J. E. G. H.

PROSER, MOSER: Russian Hebraist; born at Keidani, government of Kovno, Jan. 1, 1840. Proser pursued the conventional course of Hebrew education and studied Talmud in various yeshibot. In 1858 he went to Wilna and prepared to enter the rabbinical seminary there, but owing to his father's opposition and to his own poor health he was compelled to return home. In 1863 Proser went to Kovno, where he became private instructor in Hebrew, and where he made the acquaintance of Abraham Mapu. Proser began his literary career with pseudonymous (Ezra me-ha-Shafer, etc.) contributions to "Ha-Meliẓ." In 1870 he went to St. Petersburg and became instructor in the orphan asylum founded by Baroness Günzburg, and when "Ha-Meliẓ" was established in St. Petersburg (1871) Proser was appointed editor of the department "Be-Arẓenu."

Bibliography: *Sefer Zikkaron*, p. 200, Warsaw, 1889.

H. R. A. S. W.

PROSKUROV: Russian town, in the government of Podolia. The Jewish community there has one large and eight smaller synagogues, and a Talmud Torah built by the late Ḥayyim Masel in memory of his father, Phinehas. The expenses of the Talmud Torah are met by a grant of 3,000 rubles annually from the income of the meat-tax. There are also a Jewish school for boys and one for girls, a library, founded by the Zionists, and various other institutions. The town has a total population of 22,915, about 39 per cent being Jews (1897).

The district of Proskurov, exclusive of the city, has a population of 204,246, of which 8 per cent are Jews—a decrease from the proportion of 1866, when there were 12,616 Jews there (9 per cent) in a total population of 141,702.

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H. R. P. Wi.

PROSSNITZ: Austrian manufacturing town, in the province of Moravia. Probably its earliest Jewish settlement dated from the latter half of the fifteenth century, when exiles from Olmütz found a refuge there (1454). Up to the time when the restriction on the freedom of residence of Jews in Austria was removed, Prossnitz was the second largest congregation in Moravia, numbering 328 families (see Familianten Gesetz). The congregation first emerged from obscurity in the beginning of the seventeenth century, when Simḥah ben Gershon Rapoport printed there a collection of Sabbath hymns ("Ḳol Simḥah," 1602). The printing-press, however, did not exist very long, nor did it produce any works of consequence. Of the rabbis who have officiated in Prossnitz the following are known: **Gershon Ashkenazi** (*c.* 1650); **Meïr Eisenstadt** (Ash; *c.* 1700); **Nahum (Nehemias) Trebitsch** (until 1830); **Löw Schwab** (1830-36); **Hirsch B. Fassel** (1836-53); **Adolf Schmiedl** (1853-69); **Emil Hoff** (1870-97); **L. Goldschmied** (since 1897).

During the seventeenth and eighteenth centuries Prossnitz was the center of the Shabbethaian heresy, notably because of the influence of Löbele of Prossnitz. In the first half of the nineteenth century the town became the center of the educational and Reform movement in the province. Löw Schwab was the first German preacher in Moravia, and his successor, Hirsch B. Fassel, worked for the progress of education, the reform of religious services, and the encouragement of manual industry. He also petitioned Emperor Ferdinand in the interest of the political emancipation of the Jews. Through the activity of the Jews Prossnitz has become an industrial center for the manufacture of clothing and calico. The fact that the Jews have always sided with the small German minority of the city's population against the Slavic majority has often produced friction.

Prossnitz had many Talmudic scholars. Moses Sofer, who lived there about 1790, conducted a yeshibah; and during the first half of the nineteenth century Moses Katz Wannefried presided over a large yeshibah which numbered Adolf Jellinek among its pupils. Of Jewish scholars and other well-known persons born in Prossnitz, Moritz Steinschneider, Moritz Eisler, Gideon Brecher, and Louis Schnabel of New York may be mentioned. Among the prominent Orthodox rabbis who were natives of Prossnitz were Daniel Prostiẓ Steinschneider of Presburg, and Menahem Katz, rabbi of Deutsch-Kreuz, for years the recognized leader of Hungarian Orthodoxy. A number of artists and scholars were born at Prossnitz, as the pianist Brüll.

Prossnitz has a synagogue, dedicated in 1904, a bet ha-midrash, founded by Veit Ehrenstamm, and numerous foundations for charitable purposes. The former Jewish school was made a public school in 1868, but is still largely attended by Jewish pupils. The town of Prossnitz has a population of 24,000, of whom 1,680 are Jews (1900). D.

PROSSNITZ, LÖBELE (PROSTIẒ): Cabalistic impostor; born about the end of the seventeenth century at Brody, Galicia; died about 1750. He left his native city and went to Prossnitz, Moravia, where he married, earning a livelihood by peddling in the neighboring villages. On account of his poverty he occupied a deserted hovel, which was believed to be haunted. Suddenly he assumed the rôle of a prophet, and promised to summon the Shekinah to appear at midnight in a large gathering. Löbele had stretched across his room a perforated curtain, behind which he had secretly lighted a mixture of alcohol and turpentine. He himself, robed in white, stood behind the curtain, and the light brought out in full relief the gilt letters of the Tetragrammaton, which he had placed on his breast. The spectators were disposed to believe in a miracle, when some one present (Jacob Emden thinks the rabbi) pulled down the curtain and so exposed the fraud. The impostor was excommunicated by all the rabbis of Moravia, among them the "Landrabbiner" David Oppenheimer.

In spite of all this Löbele found many followers among the Shabbethaians. He proclaimed himself the Messiah ben Joseph, and signed his name "Joseph ben Jacob." He had relations with the Shabbethaian Mordecai Eisenstadt and with Jonathan Eybeschütz, and seems to have been especially influenced by the Shabbethaian impostor Nehemiah Ḥayyun. Löbele wandered from city to city in Austria and Germany, and succeeded in duping many persons, who supplied him with funds. In 1725 the excommunication was renewed, whereupon he betook himself to Hungary. Emden relates that he died there among non-Jews.

Löbele taught the strange doctrine that since the appearance of Shabbethai Ẓebi God had surrendered the guidance of the world to the latter, after whose ascent to heaven the mission was entrusted to Jonathan Eybeschütz and to Löbele himself.

Bibliography: Grätz, *Gesch.* x. 349, 364 *et seq.*, 387; Jacob Emden, *Torat ha-Ḳena'ot*, pp. 71, 72, Lemberg, 1870; Kohn (Kahana), *Eben ha-To'im*, Vienna, 1873; Moses Ḥagiz, *Leḥishat Saraf* (reprinted in Emden, *Torat ha-Ḳena'ot*), pp. 81, 85.

D. H. M.

PROVENÇAL, ABRAHAM BEN DAVID. See Abraham ben David Provençal.

PROVENÇAL, MOSES BEN ABRAHAM. See Moses ben Abraham Provençal.

PROVENCE (פרובינצא): Province of ancient France lying between the Rhone, the Mediterranean Sea, and the Maritime Alps, although medieval Jewish scholars frequently applied the name to a portion of Bas-Languedoc (Menahem Me'iri, introduction to "Bet ha-Beḥirah," 17b; Estori Farḥi, "Kaftor wa-Feraḥ," p. 113; Abraham ben Nathan, "Manhig," pp. 10a, 19a). Jews settled in Provence at an early date; and in the sixth century they formed important communities at Arles and Marseilles. In 1276 Charles I. protected them against the Inquisition, which had persecuted them severely, obliging them to wear new badges, and going so far in the case of some cities, as Marseilles, Avignon, and Forcalquier, as to throw them into prison and to extort ransom. In 1308 Charles II. forbade them to hold public office. In 1348 the number of Jews who had died by sword or pestilence was so great that Queen Jeanne, by letters patent dated July 26 of that year, released the Jews of Provence for ten years from the payment of their annual tribute of 2,000 livres. In the same year a massacre occurred at Toulon, where they were accused of having introduced the Black Death into France; and similar events took place at Luc and Forcalquier in 1351.

Louis II. exempted the Jews from further taxation in 1400, and forbade Christians to molest them, while Louis III., to protect them against the tyranny of the tribunals, appointed special guardians to whom was reserved the power of decision in Jewish affairs. The greatest nobles of Provence sought this office; and Charles de Castillon (Baron of Aubagne), Jean de Matheron, and Jean de Forbin were successively invested with it. In 1445 the Jews of Provence united to present silver cups and a set of plate to King René on the occasion of his marriage to Jeanne de Laval. Although this king maintained their ancient rights and customs, mitigated the severity of the edict thitherto enforced regarding the wearing of the wheel, and confirmed the privilege of the Jewish physicians to practise the healing art, he imposed in 1446 an annual tribute of 2,745 florins on the Jewish congregations of the province. In 1469 this sum was increased to 18,000 florins, and in 1475 and 1476 it was set at 4,000 florins.

The year 1484 was a disastrous one for the Provençal Jews. On the 13th of Nisan (April 8) a band of mountaineers from Provence, Auvergne, and Dauphiné, who had come to Arles for the harvest, attacked and robbed the Jews, and demolished their synagogue, similar outrages being committed at Aix and Tarascon. In 1496 the Jews were accused of being the enemies of Christianity, and of committing "usuries, rapines, and innumerable other crimes"; and two years later they were expelled, although the edict of banishment was not enforced until 1501. Some took refuge in the Comtat-Venaissin; others, in the Levant, chiefly at Salonica, where a Jewish community composed entirely of Provençal Jews was founded; while many went to Italy, where they founded a synagogue called פרובינסיאה. In the sixteenth and seventeenth centuries several Italian scholars, natives of Provence, bore the name "Provençal."

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G. S. K.

PROVERBS: Wise, witty, and pithy maxims or aphorisms. Jewish proverbs are derived from the following sources: (1) Biblical collections, included in the canon; (2) Apocryphal collections, not included in the canon; (3) the Talmud; (4) collections of the Moorish-Spanish period; (5) miscellaneous works. The Biblical collections include, apart from the aphorisms scattered through the Psalms and the Prophets, the collection known as the Book of Proverbs (see separate article). The chief sources for proverbs in the Apocrypha are Ecclesiasticus (Sirach) and the Book of Wisdom. The New Testament quotes from the former without mentioning the source (comp. Luke xviii. 22 and Ecclus. xxix. 14); the Talmud forbids its being read, including it among the "sefarim ḥizonim," like the works of Ben Tiglah and Ben La'anah, and the "Megillat Ḥasidim." Yet, as the Talmud, despite its own prohibition, cites this megillah (Yer. Ber.), so it quotes from the book of Ecclesiasticus, with the words מתלא אמר בן סירא, בן סירא אמר, and even without naming its source. Many of these Ecclesiasticus sentences acquire a more theological coloring in the Talmud, especially when associated with Biblical passages.

The Talmudic sources include the treatises Abot, Abot de-Rabbi Natan, Derek Ereẓ Rabbah, and Derek Ereẓ Zuṭa. The sporadic aphorisms of R. Johanan, the teachers of Jabneh (see Ber. 17a), and others, are quoted with the following formulas: מרגלא בפומייהו דרבנן, מרגלא בפומיה דפלוני. They fall into two classes, one inculcating the necessity of prudence in the affairs of life (מילי דעלמא), and the other consisting of regulations for the practise of the religious life; many of them relate to dietetics. Most of them are compared with Biblical passages, being connected therewith either by the phrase עובר משום, which lends a halakic note to them, or by the formulas מניין, היכן מצינו, מנא הא מילתא. The number of Biblical passages at the basis of an aphorism is frequently given, as in Cant. R. 27a, and both אל תקרי (*e.g.*, Ab. vi. 2; see M. J. Landau, "Geist und Sprache der Hebräer," pp. 20 *et seq.*, Prague, 1822) and סמוכים (Yeb. 4a *et al.*; comp. Ps. iii. 8) occur in witticisms.

Original collections of proverbs are found in: (1) "Mussar ha-Sekel," by R. Hai Gaon; (2) "Ben Mishle," by Samuel ha-Nagid; (3) "Tarshish," by Moses ibn Ezra; (4) three translations from the Arabic—"Mibḥar ha-Peninim" and "Tiḳḳun Middot ha-Nefesh," by Solomon ibn Gabirol, and "Mussare ha-Filosofim," by Hunain ibn Isḥaḳ. Isolated proverbs are found in Baḥya ibn Paḳuda's "Ḥobot ha-Lebabot," Abraham b. Hisdai's "Ben ha-Melek weha-Nazir," Ali's "Iggeret Mussar," Immanuel's "Maḥberot," Abraham Gavison's "Omer ha-Shikḥa," and others (comp. Jost's "Annalen," p. 83).

From the above sources a considerable number of proverbs can be cited which may be regarded as being more or less Jewish in character and which are utilized in various ways in Jewish literature. These maxims are quoted, either explicitly or im-

Method of Quotation.

plicitly, as proverbs, with the formulas משל אומר, אמרי, כדאמרי אנשין, מתלא אמר, משל הדיוט אומר, לשנא דברי יתא, ברייתא. The high regard in which proverbs were held is evident from Midr. Cant. 1b: "Scorn not the mashal, for through it thou mayest gain a firm hold upon the Law; like a king who had lost a piece of gold or a pearl, but by means of a wick, which is worth but a trifle, was able to find it again." The formulas מנא הא מילתא, האי קרא הוא, and יש לו מקרא are used to connect proverbs with Biblical passages, although the connection is at times merely mechanical; sometimes a proverbial meaning entirely foreign to it is given to a Biblical passage, as with Lev. xi. 15, את כל־עורב למינו, which is paraphrased as "Like seeks like."

Some Jewish proverbs are found in the New Testament, as אסיא אסי חגרתך (Gen. R. 20b; comp. Luke iv. 23). The proverbs originating in Palestine are generally quoted in the Babylonian Talmud with the phrase במערבא אמרי, or תמן אמרין. Jerusalem is mentioned in Ket. 66b (כדין מתלין מתלא בירשלים); Galilee in B. Ḳ. 52 (דרש האי גלילאה); etc. An aphorism in Yer. Ḳid. 13a is quoted in the name of the millers (הני טחניא אמרין).

The nature of the משלי כובסין ("Kobsin proverbs") is not clear (see Æsop's Fables). A purely Greek proverb is given in the Jerusalem Talmud ("Orient, Lit." viii. 330), and Arabic proverbs are easily recognizable (Steinschneider, "Jüdische Literatur," in Ersch and Gruber, "Encyc." section ii., part 28, p. 374). Jewish proverbs, which are mostly in Aramaic, are restrained and gentle in their satire, and not trivial, like the Arabic proverbs quoted by Freytag, "Proverbia Arabum," iii. 354 (Steinschneider, *l.c.* p. 375). It is indicative of a high level of culture among the Jews, as Dukes correctly observes ("Blumenlese," p. 16), that physical infirmities were seldom ridiculed in their proverbs, as they were among other peoples. The inhabitants of Nehar Pekoda are derided as Abderites; those of Pumbedita and Naresh as thieves (Ḥul. 127a); and those of Maḥoza as "fat-guts" (*ib.* 58b). Many persons have become historical through proverbs, as Ḳamẓa and Bar Ḳamẓa (Giṭ. 55b), Shwilnai (Sanh. 82b), Tobiah and Zigud (Pes. 113; Mak. 11a), Shilo and Johanan (Gen. R. 21b). Among the Biblical personages quoted are Zimri and Phinehas (Soṭah 22), Shechem and Mibgai (Mak. 11a). Garments also furnish comparisons, as in "His girdle is a sign of his poverty" (Ḥul. 108a). Moral lessons are drawn from fables, or the fables themselves are epitomized and quoted: *e.g.*, in Sanh. 106 (the camel which desired grain); Gen. R. 58a (the raven that set fire to its nest); Yalḳ., Tehillim, 767 (the scorpion and the camel).

Puns were popular; *e.g.*, in Palestine when any one married it was said מצא או מוצא (Yeb. 63b; comp. Eccl. vii. 27). Proverbs (כדאמרי אנשי) are often quoted to elucidate difficulties in technical or philosophical problems.

Among proverbial phrases may be mentioned that in Soṭah 47b referring to the "sycophants" (= proud" [Rashi]); Gen. R. 59b, "Thy bread is baked everywhere," equivalent to "Thou wilt find sustenance anywhere"; Ḳid. 16b, "iota as the smallest object"; Yer. Ma'as. Sh. 15b, "to recognize one's bodkin" (*i.e.*, his influence).

The Talmudic "mashal" (proverb) is usually concisely worded; it condenses the sense it has to express into a few clear-cut words. The animal kingdom is frequently drawn upon for illustration, and many of the fables and moralizations drawn therefrom become popular property by repetition, and ultimately are summed up in the form of proverbs. It is to be noted that the Talmudic proverb is generally expressed in concrete form, whereas proverbs in languages other than Hebrew favor abstract expressions. Compare, for instance, Yeb. 45a: גמלא במדי אקבא רקדא ("In Media the camel dances on a basket"), which has the same meaning as the French, "A beau mensonger qui vient de loin" ("He who comes from afar may easily lie"); or B. Ḳ. 92a: בהדי היצא לקי כרבא ("Hurt the stalk and you hurt the cabbage"), which corresponds to the German "Mitgegangen, mitgefangen."

The following may be taken as examples of Talmudic proverbs:

Character. The character of a man may be recognized by three things—his cup, his purse, and his anger.

Man and the World. Before a man attains one-half of his desires, death comes.

Youth and Age. He who possesses wisdom is old. Old men for the council, young men for war. When the old demolish, they build; when the young build, they destroy.

Talmudic Proverbs.

Fortune and Misfortune. Fortune is a wheel which revolves with speed. The stars in heaven weep with him who weeps by night. Three kinds of men cause their own misfortunes: those who lend money without witnesses [without taking a receipt]; those who are ruled by their wives; and those who go into slavery by their own will. And who are these [latter]? Those who give their whole property to their children while they themselves are still in the flesh.

Wealth and Poverty. Whoso enjoyeth his riches is rich. Poverty runs after the poor, and wealth after the wealthy. [Comp. Matt. xxv. 29: "For unto every one that hath shall be given."] Only the ignorant man is really poor.

Wisdom and Folly. A wise man is greater than a prophet. He who learns from every one is wise.

Piety and Virtue. Moral transgressions are worse than ritual transgressions. Prayer without devotion is like a body without soul.

Sin and Vice. Sinful thoughts are worse than sinful deeds. The eye and the heart are agents of sin.

Passion. Evil inclination is at first slender as a spider's thread, and then strong as a rope. The greater the man, the more violent his passion.

Self-Knowledge. Adorn thyself before thou undertakest to adorn others.

Moderation. When wine enters in, the secret slips out. He who can digest barley-bread must not eat wheat-bread.

Modesty. Wantonness [leads] to hell, modesty to paradise.

Work. The famine lasted for years, but it did not enter the houses of the working men. Better to be a servant in the temple of an idol than to take alms.

Learning. Learning is better than sacrifice. Learning is better than priesthood or kingship. Learning promotes peace in the world. If thou hast acquired knowledge, what dost thou lack? If thou lackest knowledge, what hast thou acquired? A bastard with learning is better than a high priest with ignorance. The sage who teaches not is as the myrtle in the desert.

Teaching the Young. The teacher deserves the name of father more than does the parent. A blow with the tongue which goes to the heart is better than many stripes.

Man and Wife. [On woman in rabbinical literature see "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 31, note 8.] If thy wife is short, stoop and whisper into her ear. Whoso remaineth unmarried deserveth not the name of man, for it is written: "Man and woman created he them, and he called their name man."

Parents and Children. Whoso striketh his son that is grown driveth him to sin.

Benevolence and Friendship. Thou shalt be measured with the same measure with which thou measurest. [Comp. Matt. vii. 2.] Love him who showeth thee thy faults more than him who only praiseth thee.

Gratitude. Cast not stones into the well from which thou hast drunk.

Philanthropy. Benevolence is better than sacrifice. Even the bird in the air knoweth the niggard. The beggar doth more for the giver than the giver for the beggar [comp. "It is more blessed to give than to receive"]. Who practiseth friendship entertaineth God Himself.

Pride and Humility. If thou spittest into the air, thy spittle will fall on thine own face. Pride is a mask for faults.

Insult and Injury. If one in a family has hanged himself, say not to them, "Hang up the fish," for this might be deemed an allusion. Be persecuted rather than persecute.

Contention. It was said in Palestine: "Whoso first desisteth from strife is of good family." A quarrel is as a leak in a pail, which ever increases.

Anger and Mildness. Patience ["matun"] is worth 200 ["matan"] dinars.

Speech and Silence. A word is worth one dinar, silence is worth two. Like a bee, a word has honey in its sting.

Slander. The tongue of slander kills three: him who is slandered, him who slanders, and him who listens.

Lying and Truthfulness. A lie has no feet. Truth is the seal of God.

Seemliness. Eat and drink according to thy means; dress above thy means. Three things are good in small measure, but not in large: leaven, salt, and a refusal [in accepting attentions].

Self-Criticism. The Jews give both to build the Temple and to make the golden calf. Israel is compared to the stars of heaven and to the dust of earth: if it rises, it rises to the stars, and if it falls, it falls even to the dust. The true Jew is distinguished for three qualities: sympathy, modesty, and benevolence.

Death. So live that people may speak well of thee at thy grave. The just needs no memorial, for his deeds are his monument.

Aramaic Proverbs.

The Talmud contains a large fund of genuine world-wisdom in the form of Aramaic proverbs and popular sayings. They touch the whole round of human existence; the home, the family, society, as well as all the circumstances of the individual, are treated of with a keen knowledge of life and life's experiences. Cities and countries, as well as personages both Biblical and non-Biblical, are made the subjects of popular sayings. Those that follow certain callings are also favorite subjects of these utterances, as, for instance, weavers and wool-carders; all revealing incidentally curious little points of information concerning the manners and customs, local happenings and circumstances, of those days in Babylonia and Palestine.

A proverb is frequently adduced in proof or attestation of some special teaching—and this not exclusively in haggadic portions of the Talmud; and it is not unusual even for a halakic discussion to be decided by the quotation of some popular saying, or for a lengthy religious controversy to be finally ended by the citation of some terse and appropriate maxim of daily life. There are traces of small collections of such sayings in the Talmud itself, as, for instance, in B. Ḳ. 92b, 93a, and Yeb. 118b. Some proverbs, moreover, possess value as proffering etymological explanations of words the meanings of which have become obscure. Some, and especially such as are paralleled in the New Testament, were no doubt exceedingly frequent in the mouths of the people long before the writing down of the Talmud. Those which refer to historical personages may be approximately fixed as to their date, but these, of course, are in the minority. The language in which all of these are couched is the eastern Aramaic dialect, which about the year 500 was spoken in the upper Euphrates and Tigris lands.

J. M. Gr.

To the student of comparative proverbial literature the study of the Aramaic sayings and proverbs should yield rich results. Very many of them are encountered in some form in other languages, and many more have been adopted verbatim. The following may serve as examples:

Comparative Use.

אסא דקאי ביני חילפי, אסא שמיה ואסא קרו ליה (Sanh. 44a; "A myrtle is called a myrtle, and is a myrtle, even when growing among ferns"); compare "Il mirto e sempre mirto benche sia l'ortichi."

חמרא אפילו בתקופת תמוז קרירא ליה (Shab. 53a; "The ass freezes, even in the month of Tammuz"); compare "Chi e destinato a gelare gela del mese d'Agosto."

לאו עכברא גנב אלא חורא גנב (Giṭ. 45a; Kid. 56b; "Not the mouse is the thief, but the mouse's hole").

פרצה קוראה לגנב ("Opportunity makes the thief"); compare "Le trou invite le larron" and "Occasio facit furem."

קרחא בביתיה פרדשכא ליהוי (Meg. 12b; "Even the weaver is a ruler in his own house"); compare "Chacun se tient fort sur son fumier" and "My house is my castle."

הרי קבי דתמרי, חד קבא דקשייתא וסריח (Yoma 79b; "Two kabs of dates, one kab of stones"); compare "Two baskets of dates, one basket of stones."

J. Sr. L. Lew.

The following proverbs in Judæo-German are still current in eastern Europe:

God and the World. None has ever lost aught to God.
God waits long, but pays with interest.
God strikes with one hand and heals with the other.
Man strives and God laughs.
Whom God would regale, man can not quail.
If thou intend a thing, God will help thee.
God gives naught for nothing.
One path leads to paradise, but a thousand to hell.
Better to receive from God by the spoonful than from man by the bushel.
The world can be changed by neither scolding nor laughing.
A man can bear more than ten oxen can draw.
God forbid that we should experience all that we are able to bear.
Ten enemies can not do a man the harm that he does to himself.
A man can eat alone, but not work alone.
Comrades are needed both for joy and for sorrow.
Better a fool that has traveled than a wise man who has remained at home. [Compare "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 30, and Benfey, "Pantschatantra," ii. 6, No. 21.]
A fool bringeth sorrow. [Compare *ib.* ii. 2, No. 8.]
Everything in one is nowhere found.
If folk knew what others intended for them, they would kill themselves.
To know a man you must ride in the same cart with him.

Man and Woman. [Compare "Mittheilungen," i. 31.] The wife exalteth her husband and casteth him down.
Give thine ear to all, thy hand to thy friends, but thy lips only to thy wife.
A man without a wife is like a "lulab" without "etrog."
A third person may not interfere between two that sleep on the same pillow.
Women persuade men to good as well as to evil, but they always persuade.
Women refrain from reproving the tailor when he sews shrouds for them.
Women must be led to the "ḥuppah," but they run to the divorce.
Fools generally have pretty wives.
Grace is worth more than beauty.
Love tastes sweet, but only with bread.

Family Life; Parents; Children. Small children, small joys; large children, large annoys.
There is no bad mother and no good death.

When the mother dies the neighbors ascertain how many children she had.
Parents may have a dozen children, but each one is the only one for them.
A boy, a blessing. [See "Mittheilungen," i. 39, and Benfey, l.c. ii. 51: "A girl has been born; a great care," etc.]
A married daughter is as a piece of bread that is cut off.
A father supports ten children, but ten children do not support one father.
The mother-in-law and the daughter-in-law do not ride in the same cart.
Money. Though money has a dirty father, it is regarded as noble.
A golden nail drops from a golden cart.
He who saves is worth more than he who earns.
If thou borrowest money, thou dost purchase thee an enemy.
Shrouds have no pockets.
The way most valued leads to the pocket.
In hell an ox is worth a groschen, but no man has that groschen.
The poor are ever liberal.
He that is sated believes not the hungry.
If a poor man eat a chicken, either he is sick or the chicken was sick.
He that hath "me'ot" [hundreds] hath "pe'ot" [opinions].
Self-Criticism. Before the Jew goes to market he buys everything cheap [optimism].
If a Jew breaks a leg, he says, "Praised be God that I did not break both legs"; if he breaks both, he says, "Praised be God that I did not break my neck."
When a Jew is hungry, he sings; when the master [Polish nobleman] is hungry, he whistles; when the peasant is hungry, he beats his wife.
Every Jew has his own Shulḥan 'Aruk.
If the Jew be right, he is beaten all the more.
The master [nobleman] thinks of his horse and dog, the Jew of his wife and child.
If only two Jews remained in the world, one would summon to the synagogue and the other would go there.
Fate. Intelligence is not needed for luck, but luck is needed for intelligence.
When luck fails, the ducat loses worth.
If I can not do as I will, I would rather sit still.
Dowries and inheritances bring no luck.
Nothing is so bad but that good may come of it.
He who rejoices in his neighbor's good fortune will prosper.
He with whom luck plays the game hits the mark without his aim.
Life and Death. The angel of death always finds an excuse.
Better ruined ten times than dead once.
No man dies before his time.
Every man knows that he must die, but no one believes it.
Better a noble death than a wretched life.

The following proverbs are from earlier Judæo-German literature (compare "Mittheilungen," ii. 5-22; Glückel of Hameln, pp. 44, 47; Emden, "Dibre Emet we-Shalom," p. 16):

He often gives counsel who has none himself.
The rope drawn too taut is apt to break.
As if a fried pigeon had flown into his mouth.
Thou coverest shame with fig-leaves.
The churl should not ride the king's horse.
Where there is nothing the emperor loses his power.
Parsimony enriches not, nor does benevolence impoverish.

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J. M. Gr.

PROVERBS, BOOK OF: One of the Ketubim, or Hagiographa, belonging to the group of "Ḥokmah," or "Wisdom" books. The Masoretic superscription to the first and twenty-fifth chapters is "Proverbs of Solomon" ("Mishle Shelomoh"; and so in the subscription to the book in the Alexandrian and Sinaitic Greek MSS.); but in the Greek and in later Jewish usage (and in the A. V. and R. V.) the book is entitled simply "Proverbs" ("Mishle"). The longer title belonged originally to the central collection of aphorisms, x. 1-xxii. 16, and to xxv.-xxix., and may have been extended early to the whole work, but the shorter form became the predominant one, as, indeed, there are other titles to certain sections (xxii. 17, xxx. 1, xxxi. 1). It is uncertain whether or not the name "Wisdom" (or "All-Virtuous Wisdom"), common in early Christian writings (Clement of Rome, "Corinth," i. 57; Eusebius, "Hist. Eccl." iv. 22 *et al.*), was of Jewish origin; the designation "Book of Wisdom" in the Talmud (Tosef., B. B. 14b) may be a descriptive term and not a title, and the citation of Job xxviii. 12 ("But where shall wisdom be found?") at the beginning of the Midrash merely indicates that the book belongs in the Ḥokmah category.

Title and Divisions.

The following divisions of the book are indicated in the text: (1) A group of discourses on the conduct of life (i.-ix.), comprising the praise of wisdom as the guide of life (i.-iv.); warnings against unchaste women (v.-vii.; with three misplaced paragraphs, vi. 1-19, against certain social faults); the description of wisdom as the controller of life and as YHWH's companion in the creation of the world (viii.); and a contrast between wisdom and folly (ix.; with a misplaced collection of aphorisms, ix. 7-12). (2) A collection, or book, of aphoristic couplets (x. 1-xxii. 16). (3) Two small groups of aphoristic quatrains (xxii. 17-xxiv. 22 and xxiv. 23-34). (4) A second collection of couplets (xxv.-xxix). (5) A miscellaneous group of discourses and numerical aphorisms (xxx.-xxxi.), mostly in tetrads: reverent agnosticism (xxx. 1-4); certainty of God's word (5-6); a prayer (7-9); against slandering a servant (10); against certain vices and errors (11-33); a code for a king (xxxi. 1-9); a picture of a model housewife (10-31). These divisions, various in form and content, suggest that the book was formed by the combination of a number of booklets.

The ascription of the book to Solomon, in the titles and in tradition, is without valid foundation. In the Prophets and Psalms titles are admittedly not authoritative—they are based on the feeling or guesses of late scribes, not on documentary evidence—and they can not be more trustworthy here. The elaborate heading to the section xxv.-xxix. ("Proverbs of Solomon Edited by Scholars of Hezekiah's Court") is paralleled by the superscriptions to some of the Psalms (li., lix., lx.), which are manifestly untrustworthy. Hezekiah's

Not Solomonic.

time may have been chosen by the author of this heading because he regarded the collection xxv.-xxix. as later than x.-xxii. 16, and therefore to be referred to the Augustan age of Hezekiah, which followed the golden age of David and Solomon. But there is no proof that the age of Hezekiah was Augustan; on the contrary, it was a period of conflict, and the work of editing and combining did not begin till a century or two later. Moreover, as is pointed out below, the thought of the Book of Proverbs is as alien to the Hezekian as to the Solomonic age.

In the first place, there is no trace in the book of the religious problems and conflicts of the pre-exilic period. The Prophets, from Amos to Ezekiel, are in deadly fear of foreign cults, and testify, during this whole period, that Israel is more or less given over to the worship of other gods than Yhwh and to idolatry. The polemic against such infidelity is the dominant note of the prophetic preaching down to the latter half of the sixth century. But in Proverbs there is not a word of all this. Monotheism is quietly taken for granted. There is no mention of priests or prophets (the word "vision" in xxix. 18 is a clerical error); the sacrificial ritual is almost completely ignored. Throughout the literature till the time of Ezra the national interest is predominant; here it is quite lacking—the name Israel does not occur. The religious atmosphere of the book is wholly different from that which characterizes Jewish thought down to the end of the fifth century.

Wisdom.

In no point is the change more noticeable than in the attitude toward wisdom. The wisdom of the pre-Ezran Old Testament writings is shrewd common sense and general keen intelligence (II Sam. xiv.; I Kings iii.); and because it was controlled by worldly considerations it was looked on with disfavor by the Prophets as not being in harmony with the word of God as they understood it (Jer. viii. 9, ix. 23; Ezek. vii. 26). In Proverbs it stands for the broadest and highest conception of life, and is identified with the law of God. Yet it is the utterance of sages, whose counsel is represented as the only sufficient guide of conduct (i.-iv., xxii. 17-21). The sages do not employ the prophetic formula "Thus saith the Lord" or appeal to the law of Moses; they speak out of their own minds, not claiming divine inspiration, yet assuming the absolute authoritativeness of what they say—that is, they regard conscience as the final guide of life. While the contents of the book are various, parts of it dealing with simple, every-day matters, the prevailing tone is broadly religious: God is the ruler of the world, and wisdom is the expression (through human conscience) of His will. In one passage (viii.), animated by a fine enthusiasm, wisdom is personified (almost hypostatized) as a cosmic force, the nursling of God, standing by His side at the creation of the world (comp. Job xxviii.; Wisdom of Solomon vii.). This conception, foreign to the pre-Ezran Old Testament thought, suggests the period when the Jews came under Greek influence.

No Immortality or Messiah.

The theology of Proverbs is the simplest form of theism. The individual man stands in direct relation with God, needing no man or angel to act as mediator (comp. Job v. 1, xxxiii. 23). No supernatural being, except God, is mentioned. Salvation lies in conduct, which is determined by man's will. Men are divided into two classes, the righteous and the wicked: the former are rewarded, the latter punished, by God; how one may pass from one class into the other is not said. Reward and punishment belong to the present life; the conception of the underworld is the same as in the body of Old Testament writings; there is no reference to ethical immortality (on xi. 7 and xiv. 32 see the commentaries). Wickedness leads to premature death (v. 5, ix. 18, *et al.*); wisdom confers long life (iii. 16). Doubtless the authors, pious men, observed the national sacrificial laws (xv. 8), but they lay no stress on them—they regard conduct as the important thing. The book contains no Messianic element. The description in xvi. 10-15 is of the ideal king, who is controlled by the human law of right (in contrast with the delineations in Isa. xi. 1-5, xxxii. 1, 2; Zech. ix. 9). This attitude may point to a time when there was a lull in the general Messianic interest (about 250-200 B.C.), but it is satisfactorily accounted for by the supposition that the sages, concerned with the inculcation of a universal code of life, took little interest in the popular hope of a restoration of national independence.

Proverbs bears witness, especially in the first and the third division, to the existence of some sort of organized higher instruction at the time when it was composed. The frequent form of address, "my son," indicates the relation of a teacher to his pupils. There is no information regarding regular academies before the second century B.C. (from Antigonus of Soko onward), but it is probable that those that are known did not spring into existence without forerunners. The instruction in such schools would naturally be of the practical ethical sort that is found in Proverbs (on the "mashal" form here adopted see Proverbs). The book has been always highly valued for the purity and elevation of its moral teaching. Not only are justice and truthfulness everywhere enjoined, but revenge is forbidden (xxiv. 17), and kindness to enemies insisted on (xxv. 21). The conception of family life is a high one: monogamy is taken for granted; children are to honor parents, and parents to be the guides of children; an honorable position is assigned the wife and mother. Infidelity on the part of a married woman is denounced at length (v., vii.), and the youth is repeatedly warned against the "strange woman," that is, the unchaste wife of another man. There are many maxims relating to thrift and economy (vi. 1-11, xxvii. 23-27, *et al.*). Excess is denounced, and self-control and temperance enjoined. The motive urged for well-doing is well-being, success, and happiness. In so far the ethical system is utilitarian, but the success presented as a goal, while sometimes merely material (xi. 15; xviii. 2, 18, *et al.*), rises at other times to the height of an ideal conception of a happy life (iii., viii.). In this higher sense the utilitarian view approaches the idea of a life devoted to humanity, though this idea is not definitely expressed in Proverbs.

Date.

The characteristics described above point to the post-Ezran period as the time of origination of the book; to this period alone can be referred the tacit recognition of monotheism and monogamy, the absence of a national tone, and the marks of a developed city life. These traits are reproduced in Ben Sira (B.C. 190), the similarity of whose thought to that of Proverbs is obvious. But this latter is made up of different parts that appear to be of different dates. From a comparison of thought and form the following conclusion may be regarded as probable: The earliest collections (about the year 400) were the aphorisms contained in x.-xv., xvi.-xxii. 16, xxv.-xxvii., and xxviii.-xxix., from which later editors formed the two booklets, x.-xxii. 16 and xxv.-xxix. (350-300). A little later came the collection of more elaborate quatrains, xxii. 17-xxiv., and, toward the middle of the third century, the sustained discourses of i.-ix. The latest section, probably, is xxx.-xxxi., and the whole may have been edited not long before the year 200. These dates are approximate, but it seems reasonably certain that the book is later than the year 400 B.C. On the objection made to its canonization see BIBLE CANON (§ 11); on the text and versions see the commentaries. In the Septuagint the order of subsections in the third, fourth, and fifth divisions is as follows: xxii. 17-xxiv. 22; xxx. 1-14; xxiv. 23-34; xxx. 15-33; xxxi. 1-9; xxv.-xxix.; xxxi. 10-31. Whether this divergence from the Hebrew order is due to accident, or to caprice, or to an original difference of arrangement, it is hardly possible to say.

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T.

PROVERBS, MIDRASH TO: Haggadic midrash to Proverbs, first mentioned, under the title "Midrash Mishle," by R. Hananeel b. Ḥushiel (first half of the 11th cent.) as quoted in "Mordekai" on B. M. iii. 293. Nathan of Rome calls this midrash "Agadat Mishle" ("'Aruk," *s.v.* נקד). It was, besides, called erroneously "Shoḥer Ṭob" (ed. Zolkiev, 1800; Benjacob, "Oẓar ha-Sefarim," p. 302, Nos. 449-451). The midrash has not been preserved entire; for there are no comments whatever on several chapters, *e.g.*, on iii., vii., and xviii., and others have been annotated only in part. The editor of the Yalḳuṭ used some portions of this midrash which are now missing, although it may be assumed that not all the sentences which he included in his work with the statement that they were taken from this midrash were really a part of the Midrash Mishle which he had at hand (comp. Buber, "Midrash Mishle," Introduction, p. 5b).

Form.

This midrash is different from all the other haggadic midrashim in that its interpretations approach the simple exegesis then in vogue, being brief and free from the prolixity found in the other midrashim, so that this work is in the form of a commentary rather than in that of a midrash. The interpretations follow immediately upon the words of the text, without the introductory formulas found in the other midrashim, "as Scripture says," or "Rabbi N. N. began"; the latter formula, however, occurs at the beginning of the midrash. The editor of the midrash drew upon the Mishnah, Tosefta, Mekilta, Sifre, Pesiḳta de-Rab Kahana, Abot de-Rabbi Natan, Bereshit Rabbah, Wayiḳra Rabbah, Ecclesiastes Rabbah, Canticles Rabbah, and the Babylonian Talmud. But he does not seem to have known anything about the Palestinian Talmud, since he does not quote from it. The editor was therefore probably a Babylonian, although this can not be definitely decided.

The exact time at which the editor lived can not be determined. Zunz holds ("G. V." p. 268) that the midrash was compiled in the middle of the eleventh century; but this is dubious inasmuch as it is mentioned by name by Hananeel and Nathan, both of whom lived in the first half of that century. Buber thinks that the midrash was compiled as early as the eighth century, since quotations from it are found, though not with references to the source, at the end of the "Halakot Gedolot" and in the "Seder R. Amram," 12b. Although the midrash contains comparatively few legends, myths, or parables, it has many interesting sentences for which no parallel exists in the other midrashim. For instance, the four riddles which the Queen of Sheba propounded to Solomon (Buber, *l.c.*, p. 20b) are found in no other extant midrash, but they correspond to the first four of the nineteen riddles mentioned in the manuscript Midrash ha-Ḥefez (comp. S. Schechter in "Folk-Lore," 1890, p. 353).

Manuscripts and Editions.

Aside from the manuscripts mentioned by Buber (pp. 14b-15a), there is one of the Midrash Mishle in the library of the Jewish Theological Seminary of America (p. 5, 1018, fols. 25a-48b). This manuscript, which includes only chapters i. to xvi., corresponds in many passages with the Constantinople edition. In xiv. 34 (ed. Buber, p. 39b) it has "Meṭaṭron" instead of "Michael," as in the printed editions. If this reading is the original one, it would confirm the assumption that the editor was a Babylonian, since the name "Meṭaṭron" occurs only a few times in the Palestinian sources, the name "Michael" being found instead (*e.g.*, Targ. Yer. on Ex. xxiv. 1 has "Michael," while Sanh. 38b has "Meṭaṭron").

The first edition was issued at Constantinople without date; the second, at Venice in 1547. Apart from these two, eight other editions have been issued (comp. Buber, Introduction, p. 16a). The latest and best edition is that by Buber (Wilna, 1893), with an introduction and notes. The Midrash Mishle has been translated into German by August Wünsche (Leipsic, 1885).

Bibliography: Zunz, *G. V.* pp. 268-269; Weiss, *Dor*, iii. 276; Buber, introduction to his edition of the *Midrash Mishle*; Wünsche, introduction to his translation of the *Midrash Mishle*.

W. B. J. Z. L.

PROVIDENCE (*πρόνοια*): The term occurs only in the Apocryphal books (Wisdom xiv. 3, xvii. 2), and has no equivalent in Biblical Hebrew, the later philosophical writers employing "hashgaḥah" as a translation for the Arabic "'inayah." "Providence" is employed to connote (1) God's "actio æterna" (His foreknowledge and His dispositions for the realization of His supreme will [*πρόγνωσις* and *πρόθεσις*]), and (2) God's "actio temporis" (His power to preserve and to control the universe and all that is therein). Most theologians use the term solely in the latter sense, to which, therefore, the following discussion is confined.

Two Senses of the Term.

The doctrine of the providential care and government of the world is found among non-Jewish and, perhaps, non-monotheistic authors (comp. Cicero, "De Natura Deorum," ii. 30 *et seq.*; Seneca, "De Providentia"). Socrates argues that a beneficent providence is manifest in the construction of the human organs (Xenophon's "Memorabilia," i. 4, § 2). The faith in providence, Yhwh's all-sustaining and directing care, more especially manifest in His relations to His people Israel, is variously, but always clearly, expressed in Hebrew Scriptures. Though nowhere presented in coherent systematic form, the Biblical belief in providence reflects the spontaneous religious consciousness of humble and confident believers rather than the reasoned deductions of strenuous thinkers.

Disregarding questions concerning chronological sequence, and other questions involved in the critical school's assumption of an evolutionary process in Israel's religion, the following collection of Biblical statements will serve to illustrate the views of Scripture on providence:

From heaven the Eternal looks down; He sees all the sons of man (Ps. xxxiii. 13, 14). In the heavens the Eternal has His throne, but His government encompasses all (Ps. xi. 4). God's realm embraces all the worlds (eons), still His rule extends over every generation (Ps. cxlv. 13). God is King (מלך) and Shepherd (Ps. xxiii. 1). God is the Record-Keeper (Ps. cxxxix. 16). Nature is constantly the object of divine sustaining solicitude, and always under divine direction (Job xxxvi. 27, xxxviii. 25; Isa. xl., xli.; Jer. xxxiii. 31-35; Ps. lxvi. 8 *et seq.*; civ. 13, 29, 30; cxlvii. 14-18). God provides food in due season for all (Ps. cxlv. 16). Man is uninterruptedly under divine care (Ps. xxii. 10; Job xiv. 5). God directs the course of human affairs, the fate and fortune of the peoples (Ps. xxxvii. 5, xlvi. 10, lxvi. 7, xci. 1-7, civ. 13-16; Prov. xvi. 4; Dan. ii. 21, iv. 14; Isa. x. 5-10; Jer. v. 24, xviii. 7-8; Job xxxvii. 2-7; Amos iv. 7).

In the life of the Biblical heroes the reality of this divine guidance and protection is prominently brought out (Gen. xxiv. 7; xlviii. 4, 15, 20). But it is Israel that is eminently the beneficiary of divine solicitude, witnessing in its own fortunes God's providence (comp. Deut. xxxii.). Essentially interwoven with the Biblical doctrine of the Messianic kingdom is the thought that the providence of God, the Ruler, is effective in the conflicts and relations of the various peoples. A necessary corollary of this faith in providence was the optimism which characterizes the Biblical world-conception. Evil was either caused by man, who had the freedom of choosing, or was disciplinary and punitive; in either case it served the end of divine providence. The sinner was, perhaps, the dearest object of divine watchfulness and love (see Optimism and Pessimism). The simple faith of the Biblical writers never stopped to inquire how providence and human freedom could be shown to be congruous.

Talmudic Views.

The position of the Tannaim and Amoraim is not essentially different from that taken in the Biblical books. Their opinions may be gathered from scattered homiletical and exegetical comments, from parables and anecdotes; but no systematic presentation may be reconstructed from these detached observations of theirs. The following quotations may throw light on the underlying theology: All that God does is for a good purpose (Ber. 60b). According to R. Akiba, every event is predetermined, though liberty is given. The world is judged in goodness, yet the decision is rendered in accordance with the predominating character of man's conduct (Ab. iii. 24; Ab. R. N. xxxix.). All is determined and all is finally made plain. Even in the seeming irrationality of the prosperity of evil-doers and of the suffering of the righteous, God's purpose is effective (Ab. iii. 16; Yoma 86b). God is pictured as making ladders, on which He causes some to ascend and others to descend; in other words, God is the Arbiter of men's fate and fortune (Lev. R. viii.; Gen. R. lxviii.; Pesiḳ. 11b; Midr. Shemu'el, v.; Tan., Bemidbar, 18). Moses, praying for insight into God's ways, learns why evil-doers prosper and the righteous suffer (Ber. 7a). God protects Palestine and, on its account, all other lands also. He guards Israel and other nations as well (Sifre, Deut. 40). None may wound a finger unless it be so decreed above (Ḥul. 7b).

God's protection is not like that extended by man to man. Royal servants watch in the streets over the safety of the king in the palace. God's servants remain in their houses while He, the King, watches over them from without (Men. 33b; 'Ab. Zarah 11a, with reference to the mezuzah). God's providential care is especially extended to those that "go down the sea in ships," to travelers in the desert, and to those that are recovering from illness (Jellinek, "B. H." i. 110). Rain and the miracle of human birth are often adduced as evidences of divine providence (Ta'an. 2; Lev. R. xiv. 2-3). Serpents, lions, even governments, work harm only under God's decrees (Eccl. R. x. 11). Deut. xxxi. 15 is invoked to prove that man's physical condition and moral and mental qualifications are predetermined by providence before birth, though freedom of choice is allowed to him (Tan., Piḳḳude; Yalḳ. ii. 716). The actions of the leaders in history were predetermined in God's council at Creation ("B. H." i. 1; Pirḳe R. El. xxxii.).

In the Liturgy.

The old prayers affirm this doctrine; God's creative activity is uninterrupted (so in "Yoẓer Or": "He creates anew every day the works of the beginning"). His governing providence is manifest in Israel's history (see Ahabah Rabbah). He helps and sustains the living, resurrects the dead, supports the falling, heals the sick, delivers the captive (second benediction of the Shemoneh 'Esreh). In the New-Year liturgy (Rosh ha-Shanah, Netanneh Toḳef) God's kingship ("malkuyot") is especially emphasized, as well as His predetermination of the fate of individuals and nations—a conception occurring also in a baraita, Beẓah 15b, 16a, with reference to man's sustenance and nourishment. God's wise foresight is manifest even in the creation of the wind, which makes profitable man's labor in plowing, hoeing, planting, harvesting, and mowing (Pesiḳ. 69a; Lev. R. xxviii. 2). God provides food for every man (Lev. R. xiv. 2).

As in the Bible, in the Talmud the moral liberty of man and God's providential rulership are taught together, without further endeavor to show their compatibility. "Everything is in the control of God save the fear of God" (Ber. 33b; Meg. 25a; Niddah 16b).

If the doctrine was, for the Talmudists, partly the expression of spontaneous religious feeling, partly the result of their labored exegesis of Biblical passages, Philo's presentation is that of the trained, systematic thinker. God being the benevolent author of the world, He must continue to exercise providential care over the whole and every part of it, for it is natural for parents to provide for their children ("De Opificio Mundi," § 61). God holds the reins of the cosmos by an autocratic law ("De Migratione Abrahami," § 33). He is the "archon of the great city, the pilot who manages the universe with saving care" ("De Confusione Linguarum," § 33). In the exercise of this providential care God's goodness is poured forth with unrestricted lavishness ("De Allegoriis Legum," i. 13). His judgments are tempered with mercy ("Quod Deus Sit Immutabilis," § 16). The recipients of God's bounties being of limited capacity, God measures His gifts accordingly ("De Opificio Mundi," § 6).

Philo does not conceal the objections to the faith in providence. He endeavors to meet them, more especially in a treatise entitled "De Providentia" (see Drummond, "Philo Judæus," ii. 58). The existence of pain he endeavors to explain on the ground that God can not be held to be its author in all cases, as well as on the ground that often evil is good in disguise. Evil is prophylactic at times, disciplinary at others. Men who are righteous in our eyes may perhaps be sinners, and deserving of punishment (Drummond, *l.c.*).

Views of the Philosophers.

The rise of Islam and the disputes engendered in its household concerning predestination and free will had the effect of stimulating Jewish thinkers in the Middle Ages to make a more profound analysis of the doctrine. How was human liberty reconcilable with God's foreseeing, foreknowing, omnipotence? The question constituted the crux of their disquisitions. Saadia discusses it in the fourth chapter of his "Emunot we-De'ot." Arguing that God's knowledge of things does not necessarily result in their reality and existence, Saadia proceeds to maintain that God's prescience is due to His knowing the ultimate outcome of human conduct, though it is not He that brings it about. But in a case in which God wills that a certain one be killed and employs another as the instrument of His will, is the murderer to be accounted responsible or not? Saadia would have the murderer adjudged accountable. He might have refused to do the act, in which case God would have employed other means to bring about the death of the sinner. The weakness of Saadia's argumentation is apparent.

Judah ha-Levi conceives of divine providence as, in the main, divine government, and before showing that it and human freedom are mutually consistent, he denounces fatalism, largely by an appeal ad hominem exposing the inconsistencies of the fatalists. He agrees that, in the last analysis, all things are caused by God, but that they are not necessarily directly so caused; in many cases God is a remote cause. To the class of secondary or intermediate causes human free will belongs; it is not under constraint, but is at liberty to choose. God knows what a man's ultimate choice will be, but His knowledge is not the cause of a man's choice. In relation to man, God's prescience is accidental, not causative ("Cuzari," v.).

Abraham ibn Daud, in writing his "Emunah Ramah," purposed to reconcile the existence of evil with the providence of God. Evil can not be caused by God, who is benevolent ("Emunah Ramah," ed. Weil, p. 94). God produces only reality and positivity. Evil has no positive existence; it is the negation of good. As such, it has no author. God and matter are at opposite poles. God is absolute essence. Matter is non-existence; it is the cause of all imperfection. Some imperfections, however, are not evils. God's providence manifests itself in that every creature is endowed with that degree of perfection which corresponds to its nature. Seeming imperfections apparent in certain individuals are seen to be perfections in view of the larger ends of the community: for example, some men are born with limited mental capacities in order that they might profit society by their manual labor. In reference to man's freedom of will in its relation to providential prescience, Abraham ibn Daud assumes—in view of his introduction of the concept of potential possibilities—that God Himself has left the outcome of certain actions undecided, even as regards His own knowledge, that man's will might have the opportunity to assert itself in freedom. As an Aristotelian, Ibn Daud is, in this as in many other positions, the precursor of Maimonides.

Views of Maimonides.

In Maimonides' "Moreh," part iii., a lengthy exposition of providence is found. He rejects the view of providence entertained by the Epicureans, according to whom accident rules all. Next he criticizes Aristotle's theory, which assigns providence to the lunar sphere and almost excludes it from the sublunar sphere. Providence has no care for individuals, only for the species. The Aristotle against whom Maimonides here wages battle is the pseudo-Aristotelian author of "De Mundo." In the "Ethica Nicomachea" passages are found that plead for the recognition of a special ("hashgaḥah peraṭit") as well as a general ("hashgaḥah kelalit") providence. Again, Maimonides disputes the position of the Ash'ariyyah (fatalists), according to whom all is determined by God's will and power, necessarily to the complete exclusion and denial of freedom of human action. Next he takes up the theory of the Motazilites, who, on the one hand, refer everything to God's wisdom, and, on the other, attribute freedom of action to man. His objection to their doctrine arises from their failure to recognize that it involves contradictory propositions.

Maimonides then proceeds to expound the theory of the Jewish religion. Man is free and God is just. Good is given man as a reward, evil as a punishment. All is adjusted according to merit. Providence, practically, is concerned only about man. The relation of providence is not the same to all men. Divine influence reaches man through the intellect. The greater man's share in this divine influence, the greater the effect of divine providence on him. With the Prophets it varies according to their prophetic faculty; in the case of pious and good men, according to their piety and uprightness. The impious are become like beasts, and are thus outside the scope of providence. God is for the pious a most special providence.

God's Prescience.

God's prescience is essentially unlike any knowledge of ours. His knowledge comprehends all, even the infinite. God's knowledge does not belong to time; what He knows, He knows from eternity. His knowledge is not subject to change; it is identical with His essence. It transcends our knowledge. God knows things while they are still in the state of possibilities; hence His commands to us to take precautions against certain possibilities (*e.g.*, placing a guard around the roof, etc.). Maimonides' theory has been well described (Muller, "De Godsleer der Joden," p. 151, Gröningen, 1898) as showing that man knows what liberty is better than what providence is. Maimonides' theodicy, which culminates in the assertion that as evil is negative and privative, God can not be its author—that, in fact, it has no author—is certainly mere sophistry and word-juggling (Maimonides, "Dalalat al-Ḥa'irin," iii. 17 *et seq.*; see also "Yad," Teshubah, v.).

For the theories of Joseph Albo and Levi ben Gershon see the former's "'Iḳḳarim" (iv. 1) and the latter's "Milḥamot Adonai" (iii. 2). For Baḥya ben Joseph's view see his "Ḥobot ha-Lebabot" (iii. 8). Modern Jewish theology has not advanced the subject beyond Maimonides. In catechisms, of whatever religious bias, the doctrine of providence is taught as well as the moral responsibility of man.

It may be worth noting that, according to Josephus, one of the points in controversy among the Pharisees, the Sadducees, and the Essenes was the adoption or rejection of the doctrine of providence ("Ant." xviii. 1, § 2).

E. C. E. G. H.

PROVIDENCE. See Rhode Island.

PROVINS: French town, in the department of Seine-et-Marne. Jews were settled there as early as the twelfth century. Thibaut, Count of Champagne, made an agreement with Provins in 1230 in which he reserved to himself all rights over the Jews of the town. In 1298 or 1299 Hagin, a Jewish resident of the town, was commissioned to deposit in the hands of the royal officials the proceeds of the taxes paid by his coreligionists of the bailiwick of Troyes. In 1301 Simonnet and Vivant, sons of Simon the Jew, sold to Perronelle, widow of Jean de Joy, goldsmith, for the sum of 21 livres of the currency of Tours, one-half of a piece of land situated in the Jewish quarter of Provins, above the Porte Neuve, and bordering on an estate belonging to the Jew Hagin Dalie. A document of 1313 mentions the sale by Maitre Pierre d'Argemont, clerk, for the sum of 400 livres (Tours currency), of a house which had belonged to the Jews Josson de Coulommiers and his son Croissant, adjoining the enclosure of the chateau and surrounding the Jewish school. The following are noteworthy among the names of Jews of Provins: Abraham, Molin, Haquin, Samuel Courtoiz, Judas, the Jewess Bonne, and the scholars Jacob ben Meïr (13th cent.), Meïr ben Elijah (Zunz, "Literaturgesch." p. 328), and Isaac Cohen of פרובנא = פרובינש (lived at Paris in 1217).

Bibliography: Gross, *Gallia Judaica*, pp. 495, 515–516; Steinschneider, *Hebr. Bibl.* xxi. 107; *R. E. J.* ii. 29, 69; xv. 240, 247, 251; xix. 253–255; Teulet, *Layettes du Trésor des Chartes*, i. 186, No. 2075.

G. S. K.

PRUSSIA: Kingdom and the largest unit of the German empire. The kingdom of Prussia grew out of the margravate of Brandenburg, which in 1415 was given to a prince of the Hohenzollern family. A member of this family, who in 1525 was grand master of the Teutonic Order and, as such, ruler of Prussia, embraced Protestantism and declared himself a secular ruler. His territory was in 1618 united with Brandenburg. New acquisitions in the west and north of Germany under Frederick William, the Great Elector (1640–1688), considerably increased the area of the state, which, under his successor, Frederick, was proclaimed as the kingdom of Prussia (1701). Frederick the Great's acquisition of Silesia in 1742 and of part of Poland in 1772 further increased its area. After the upheavals of the Napoleonic period, the Congress of Vienna in 1815 strengthened Prussia by attaching to it various small German territories. Finally, in 1866, after the war with Austria, Prussia was given Hanover, Hesse-Nassau, Hesse-Homburg, Hesse-Cassel, Sleswick-Holstein, the free city of Frankfort-on-the-Main, and some small territories ceded by Bavaria and Saxony. The establishment of the German empire under Prussian hegemony, in 1871, has made Prussia the leading state in Germany.

The Expansion of Prussia.

Oldest Settlements.

Through the annexation of territories in western Germany, Prussia has come into possession of the oldest Jewish settlements in Germany—those founded along the Rhine and its principal tributaries, which have been highroads of commerce since the time of the Roman conquest. The oldest notice of Jews in Germany occurs in an edict of Emperor Constantine (321), which orders that the Jews of Cologne shall not be exempt from service on the municipal board. While these Jews may have been traders living temporarily in Cologne, the probabilities are that they were permanent settlers, since the rabbis and elders are expressly exempted from the duties in question (Grätz, "Gesch." iv. 333, v. 195; Stobbe, "Die Juden in Deutschland," pp. 8, 88, 201; Aronius, "Regesten," No. 2). The Jew Isaac, whom Charlemagne attached to the embassy which he sent to Calif Harun al-Rashid, most likely came from Germany, for on his return he reported at Aachen (Pertz, "Monumenta Germaniæ Historica: Scriptores," i. 190; Grätz, "Gesch." iv. 333; Aronius, *l.c.* No. 71). An order dated 820, authorizing a raid upon suspicious characters in Aachen, mentions expressly both Christian and Jewish merchants (Pertz, *ib.* "Leges," i. 158; Aronius, *l.c.* No. 79). Since Jews are referred to frequently in Constance and Mayence after the tenth century, there can be hardly any doubt that in that century they possessed relatively numerous settlements in the Rhenish cities, now under Prussian rule. Jewish merchants in Magdeburg and Merseburg are mentioned in 965, and about the same time reference is made to a salt-mine under Jewish management near Naumburg (Aronius, *l.c.* Nos. 129 and 132).

In the beginning of the eleventh century, in what are at present the western provinces of Prussia, traces of larger communities and of spiritual activity are found. A synagogue was built at Cologne in 1012. Gershom ben Judah (d. 1028), who taught at Mayence, speaks of the important traffic carried on by Jews at the fairs of Cologne. Joshua, physician to Archbishop Bruno of Treves, was converted to Christianity; a later convert was the monk Herman of Cologne (formerly Judah ben David ha-Levi), who was baptized in 1128, and who tells in his autobiography of the thorough Talmudic education he had received. The Crusades brought terrible sufferings to the Jews of these parts of Prussia. In 1096 a great many communities in the present Rhine Province were annihilated, as those of Cologne, Treves, Neuss, Altenahr, Xanten, and Geldern. In the Second Crusade (1146-47) the congregations of Magdeburg (which had suffered in 1096) and Halle were martyred. When Benjamin of Tudela visited Germany, about 1170, he found many flourishing congregations in Rhenish Prussia and a considerable number of Talmudic scholars ("Itinerary," ed. Asher, i. 162 *et seq.*). Even east of Rhenish territory, and as early as the thirteenth century, a number of Jewish settlements in apparently flourishing condition existed. The Archbishop of Magdeburg as early as 1185 granted to the convent of Seeberg two marks which the Jews of Halle were required to pay him as an annual tribute (Aronius, *l.c.* No. 319).

Persecutions.

Jews are mentioned as "owners" of villages near Breslau early in the thirteenth century; evidently they held mortgages on lands owned by nobles; and in 1227 Duke Henry I. of Silesia ruled that Jewish farmers in the district of Beuthen should be required to pay tithes to the Bishop of Breslau (*ib.* Nos. 360-361, 364). In the principality of Jülich, which was annexed to Prussia by the Great Elector, Henry VII. conceded (1227) to Count William absolute control over the Jews in his territory; this seems to be the first case on record in which a German emperor made such a concession to one of his vassals (*ib.* No. 441). By 1261 the Jewish legislation of Magdeburg had come to be regarded as a standard for other towns, and had been adopted by Duke Barnim I. of Pomerania for Stettin and other towns in his territory (*ib.* No. 678).

About the middle of the thirteenth century the Archbishop of Treves claimed jurisdiction over the Jews. He required them to furnish annually 150 marks in silver for his mint, six pounds of pepper for his household, and two pounds for his treasurer ("camerarius"). To this tax were added silks and belts, while the archbishop undertook to give annually to the "bishop" of the Jews a cow, a pitcher of wine, two bushels of wheat, and an old mantle "for which he had no further use" ("quo abjecto deinceps indui non vult"; *ib.* No. 581). While originally the gifts of the archbishop were evidently a symbol of his protection, the description of the mantle clearly shows a desire to humiliate the Jews.

Persecutions, though less fierce than those of 1096, continued sporadically during the thirteenth century; the decisions of the Fourth Lateran Council (1215) were reaffirmed by various diocesan synods, including that of Mayence, held at Fritzlar in 1259. Just before the century dawned the Crusaders murdered eight Jews in Boppard (1195); about 1206 the Jews of Halle were expelled and their houses burned; in 1221 twenty-six Jews were killed in Erfurt. The first positive blood accusation was made in Fulda in 1235, when thirty-two Jews were killed by Crusaders. The Jews of Halle and Magdeburg are said to have been mulcted to the extent of 100,000 marks by the archbishop; this, however, is probably an exaggeration. Occasionally rioters were punished; or, rather, the rulers fined the offending municipality a certain sum as compensation for the loss caused to their treasury by the killing and plundering of the Jews. Thus the city of Magdeburg paid to the archbishop 1,000 marks in connection with the outrages committed against the Jews in 1206. In 1246 King Conrad IV., in the name of his father, Emperor Frederick II., acquitted the citizens of Frankfort-on-the-Main of all responsibility for the riot of 1241, during which 180 Jews had been killed. Nevertheless the unprotected condition of the Jews, who were the victims alternately of mobs and of legitimate rulers, became so serious a source of disturbance, and the letting loose of the passions of the mob became so dangerous to public safety, especially in view of the weakness of the federal government, that measures for the protection of the Jews became a necessity. Thus King William, in a charter granted to the city of Goslar in 1252, promised expressly that he would not molest the Jews of that city or imprison them without cause (Aronius, *l.c.* No. 585). In 1255 he confirmed the peace agreement ("Landfrieden") promulgated by the Rhenish Federation, and in which the Jews were expressly included (*ib.* No. 620). The Bishop of Halberstadt made a treaty with that city in 1261, in which both contracting parties promised to protect the Jews, not to impose unlawful taxes upon them, and to allow them to leave the city whenever they chose (*ib.* No. 676). It would appear that this treaty was a consequence of the cruel treatment the Jews of Magdeburg had received from their archbishop earlier in the same year. The Abbess of Quedlinburg, under whose authority the Jews of that city lived, exhorted the citizens in the name

Ecclesiastical Oppression.

of Christianity not to do any harm to the Jews (1273; *ib.* No. 763).

Brandenburg.

In the margravate of Brandenburg, which was the nucleus of the Prussian monarchy, Jews are first mentioned in 1297, when the margraves Otto and Conrad promulgated a law for the Jews of Stendal. In Spandau Jews are mentioned in 1307; in the city of Brandenburg, in 1315; in Neuruppin, in 1329. The Jews of Berlin and Cöln (later incorporated with Berlin) are first mentioned in a law of Margrave Waldemar, dated Sept. 15, 1317, which provides that in criminal cases the Jews shall be amenable to the city court of Berlin. The jurisdiction of this court over the Jews was extended to civil and police cases in 1320, and to cases of all kinds in 1323. This measure, however, seems to have been a temporary one, and was probably due to the desire of winning the city over to one of the claimants to the margravate after the death of Margrave Waldemar in 1319. When in 1324 Ludwig IV. gave Brandenburg to his son Ludwig the Elder, the measure was disregarded, for in the charter granted to the Jews of the margravate on Sept. 9, 1344, jurisdiction over the Jews was again reserved to the margrave's judges, except where a Jew had committed some flagrant offense ("culpa notoria perpetrata"). The Jews were further protected against exactions and arbitrary imprisonment; they might not be indicted unless two Jewish witnesses appeared against them as well as two Christians. They were allowed to take anything as a pledge provided they took it in the daytime, and they might take horses, grain, or garments in payment of debts (Sello, "Markgraf Ludwig des Aelteren Neumärkisches Judenprivileg vom 9. September, 1344," in "Der Baer, Zeitschrift für Vaterländische Gesch. und Alterthumskunde," 1879, No. 3; see abstract in "Allg. Zeit. des Jud." 1879, pp. 365 *et seq.*).

It seems that during the time of the Black Death the Jews in Brandenburg suffered as much as those elsewhere. Margrave Ludwig recommended the Jews of Spandau to the protection of their fellow citizens (Nov. 26, 1349). The city of Salzwedel sold the "Judenhof" (cemetery ?) with the exception of the "Judenschule" (Steinschneider, "Hebr. Bibl." xxi. 24). The quitclaims granted by Margrave Ludwig in 1352 and by his brother Otto in 1361, for "what has happened to the Jews," clearly prove the perpetration of outrages against the latter ("Allg. Zeit. des Jud." 1879, p. 365). An obscure report speaks of an order issued by Margrave Ludwig to burn all the Jews of Königsberg (Grätz, "Gesch." vii. 378). But the exclusion of Jews from Brandenburg could not have lasted long, for in 1353 mention is made of the income which the margrave derived from the Jews of Müncheberg.

Under the Hohenzollerns.

The Hohenzollern family, taking possession of the margravate in 1415, treated the Jews with fairness. Frederick I. confirmed their charter of 1344, and especially their right to sell meat, which the butchers' gilds often contested (Steinschneider, *l.c.* xxi. 24). About the middle of the fifteenth century expulsions took place in Brandenburg as elsewhere. In 1446 Elector Frederick II. ordered all Jews remaining in the margravate to be imprisoned and their property confiscated. Soon afterward, however, it was decreed that the Jews should be readmitted; Stendal refused to obey the decree, but was finally compelled to yield to the margrave's wishes (1454; "Monatsschrift," 1882, pp. 34-39). The growing power of the margraves, who by 1488 had succeeded in breaking the opposition of the cities, brought greater security to the Jews, who, as willing taxpayers, were settled in various cities by the princes.

As late as Dec. 21, 1509, Margrave Joachim received Jews into his territory. In the year following a Christian who had stolen a monstrance from a church testified that he had been hired by the Jews to sell them a consecrated host; in consequence thirty-six Jews were burned at the stake in Berlin, while two who had accepted Christianity were beheaded (July 17, 1510; Grätz, "Gesch." ix. 99-100; "Zeitschrift für die Gesch. der Juden in Deutschland," ii. 21, 23). The Jews were then expelled from the margravate and their synagogues and cemeteries confiscated, as appears from an agreement between Margrave Joachim and the city of Tangermünde (Steinschneider, "Hebr. Bibl." xxi. 26).

The exclusion of the Jews from the Mark seems not to have lasted very long, for in 1544 the famous financier Michel Jud is found as owner of a house in Berlin, where he enjoyed the protection of Elector Joachim II. It appears that the espousal of the cause of the Reformation by the latter resulted in the repeal of the edict of expulsion; for the decree of expulsion having been due to the fact that the Jews had been accused of committing a crime which had been attended by the usual miraculous consequences, and Protestant views precluding belief in the miraculous phenomena alleged, the entire accusation was discredited and the edict repealed. Joachim II. employed also as financial adviser Lippold of Prague, who upon the death of his protector became a victim of the policy which had made his master unpopular. Lippold was put to death under the charge that he had poisoned the elector (Jan. 28, 1573), and the Jews were again expelled from the territory (Grätz, "Gesch." ix. 474; "Jüdische Literaturblatt," 1875, p. 94). Meanwhile two Jews (in 1538 and 1541 respectively) had gained admission into Prussia (Königsberg), which the grand master Albert of Brandenburg, after his conversion to Protestantism, had declared a secular principality.

Spirit of Toleration.

Under the Great Elector, Frederick William (1640-1688), individual Jews were admitted into large cities like Halberstadt, and the Jews in the Jülich territory were left undisturbed. Finally Brandenburg, including Berlin, was opened to some Jewish families that had been exiled from Vienna (1670). The edict of admission, dated May 21, 1671, opened to the Jews all the cities of the Mark, allowed them to deal in various goods, subjected them to the city authorities in civil affairs, and in criminal affairs placed them under the jurisdiction of the elector's courts. They were forbidden to lend money at usury, or import debased, or export good, specie. They were required to pay eight thaler annually per family as protection money, but were exempted from the poll-tax (Leibzoll). They were granted freedom of worship, but were not permitted to build synagogues (Geiger, "Gesch. der Juden in Berlin," i. 6 *et seq.*). Complaints made by Christian merchants, however, soon resulted in restrictive measures; an edict of April 2, 1680, prohibited the Jews from dealing in hides; another of July 12, 1683, prohibited their dealing in silver and in specie. Their terms of toleration were limited to periods of twenty years, but renewal was always secured without any difficulty (Rönne and Simon, "Die Früheren und Gegenwärtigen Verhältnisse der Juden in den Sämmtlichen Landestheilen des Preussischen Staates," p. 207), although frequently a census of the Jews was taken at which each was required to show his credentials.

In spite of this strictness in supervision, and in spite of the fact that the Jews protected by charter were very jealous of their privileges and assigned a clerk to assist the police in excluding those of their coreligionists who were undesirable, the number of Jews in Berlin as elsewhere increased. A law of Jan. 24, 1700, stipulated that the Jews should pay double the amount of the former tax of eight thaler for every licensed ("vergleitete") family, and 3,000 thaler annually as a community, while their exemption from the poll-tax was withdrawn. Those who had no license ("unvergleitete Juden") were required to pay double the amount for the time that they had been in the country, and were then to be expelled. A petition from the Jews was granted in a new regulation, issued Dec. 7, 1700, exempting them from the poll-tax again, but raising their annual tribute to 1,000 ducats.

Frederick III. (1688–1714), who in 1701 proclaimed himself King of Prussia, needed the Jews to assist him in raising the funds required to meet the expenses of his extravagant household. Therefore he evaded replying clearly to the demands of the Prussian states (1689) for the expulsion of the Jews who, in part under his father, had been allowed to settle in Königsberg, Memel, and Tilsit; he declared that such petitions had been frequently made, and it had been found impossible to carry out the wishes of the states (Jolowicz, "Gesch. der Juden in Königsberg," p. 24, Posen, 1867).

Jost Liebmann and Marcus Magnus, court Jews, enjoyed special privileges and were permitted to maintain synagogues in their own houses; and in 1712 a concession was obtained for the building of a communal house of worship in Berlin. A law of May 20, 1704, permitted the Jews of Brandenburg to open stores and to own real estate; and even the principle that the number of privileged Jews should not be increased was set aside in favor of those who could pay from 40 to 100 reichsthaler, such being allowed to transfer their privileges to a second and a third son (Jolowicz, *ib.* p. 46). On the other hand, the king was easily persuaded to take measures against the supposed blasphemies of the Jews. Thus the synagogue service was placed under strict police supervision (Aug. 28, 1703), that the Jews might not pronounce blasphemies against Jesus (Rönne and Simon, *l.c.* p. 208; Geiger, *l.c.* i. 17; Moses, "Ein Zweihundertjährriges Jubiläum," in "Jüdische Presse," Supplement, 1902, pp. 29 *et seq.*). The king further permitted the reprinting of Eisenmenger's "Entdecktes Judenthum" in his states, though the emperor had prohibited it.

Frederick William I.

Frederick William I. (1714–40) was despotic though well-meaning, and treated the Jews, against whom he had strong religious prejudices, very harshly. He renewed the order against the passage in the 'Alenu prayer supposed to contain blasphemies against Jesus (1716), and acted on the principle that the community should be responsible for the wrong-doings of every individual. Levin Veit, a purveyor for the mint, died in 1721, leaving liabilities to the amount of 100,000 thaler. The king ordered that all Jews should assemble in the synagogue; it was surrounded by soldiers, and the rabbi, in the presence of a court chaplain, pronounced a ban against any one who was an accomplice in Levin's bankruptcy. The two laws which Frederick issued regulating the condition of the Jews, one for Brandenburg, May 20, 1714, the other the "General Juden Privilegium" of Sept. 29, 1730, breathe the spirit of intolerance. The number of Jews was limited; a "Privilegium" could ordinarily be transferred only to one son, and even then only on condition that the latter possessed no less than 2,000 thaler; in the case of a second or third son the sum required (as well as the taxes for a marriage license) was much higher. Of foreign Jews only those possessing at least 10,000 thaler were admitted.

The king's general harshness of manner knew no bounds when he dealt with Jewish affairs. Thus he answered the petition of the Berlin congregation for the remission of the burial dues for poor Jews with a curt note to the effect that if in any case the dues were not paid the hangman should take the body on his wheelbarrow and bury it under the gallows. He insisted that the congregation of Berlin should elect Moses Aaron Lemberger as its rabbi; and when it finally obtained permission to elect another rabbi it was compelled to pay very heavily therefor. On the other hand, the king was farsighted enough to give special liberties to Jewish manufacturers. Hirsch David Präger obtained (1730) permission to establish a velvet-manufactory in Potsdam, and so became the pioneer of the large manufacturing enterprises which rapidly developed under Frederick (Geiger, *l.c.* ii. 77 *et seq.*; Kälter, "Gesch. der Jüdischen Gemeinde zu Potsdam," p. 12, Potsdam, 1903; "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1897, pp. 337 *et seq.*).

Frederick the Great.

Frederick II. (the Great) (1740–86), although a scoffer in religious matters, declared in an official edict (April 17, 1774) that he disliked the Jews ("vor die Juden überhaupt nicht portirt"). Earlier in his reign, in signing a "Schutzbrief" for the second son of a privileged Jew, he had said that this would be exceptional, because it was his principle that the number of Jews should be diminished (1747). Still, great statesman as he was, he utilized the commercial genius of the Jews to carry out his protectionist plans, and therefore, following in the footsteps of his father, he granted exceptional privileges to Jews who opened manufacturing establishments. Thus Moses Rics obtained an exclusive privilege for his silk-manufactory in Potsdam (1764); later on others secured similar privileges, including Isaac Bernhard, Moses Mendelssohn's employer. While the Jews were thus benefited by the king's protectionist policy, they suffered from it in other ways. An edict of March 21, 1769, ordered that every Jew, before he married or bought a house, must buy from 300 to 500 thaler's worth of chinaware and export it.

When Frederick acquired Silesia (1742) he confirmed the Austrian legislation regarding the Jews (Berndt, "Gesch. der Juden in Gross-Glogau," p. 64, Glogau, n.d.). When he took part of the kingdom of Poland, in 1772, he was with great difficulty dissuaded from expelling the Jews, his aversion to whom was especially manifested in his refusal to confirm Moses Mendelssohn's election as a member of the Berlin Academy. His revised "Generalreglement und Generalprivilegium" of April 17, 1750 (Rönne and Simon, *l.c.* pp. 241 *et seq.*), was very harsh. It restricted the number of Jewish marriages, excluded the Jews from most of the branches of skilled labor, from dealing in wool and yarn, and from brewing and innkeeping, and limited their activity in those trades permitted to them. Of his many hostile orders may be mentioned one which held a congregation responsible if one of its members received stolen goods.

Emancipation.

The short reign of Frederick William II. (1786-97) brought some slight relief to the Jews, as the repeal of the law compelling the buying of china, for which repeal they had to pay 4,000 thaler (1788). Individual regulations issued for various communities, as for Breslau in 1790, still breathed the medieval spirit; and a real change came only when Prussia, after the defeat at Jena (1806), inaugurated a liberal policy, a part of which was the edict of March 11, 1812, concerning the civil status of the Jews (Rönne and Simon, *l.c.* pp. 264 *et seq.*). Its most important features were the declaration of their civic equality with Christians and their admission to the army. They were further admitted to professorships in the universities, and were promised political rights for the future.

The reaction following the battle of Waterloo and the fact that Frederick William III. (1797-1840) was himself a strict reactionary caused a corresponding change of conditions. Still the edict of 1812 remained valid with the exception of section viii., declaring the right of the Jews to hold professorships; this the king canceled (1822). But the law was declared to apply only to those provinces which had been under Prussian dominion in 1812; and so it came that twenty-two anomalous laws concerning the status of the Jews existed in the kingdom. This condition, aggravated by such reactionary measures as the prohibition against the adoption of Christian names (1828), led first to the promulgation of the law of June 1, 1833, concerning the Jews in the grand duchy of Posen—this was from the start a temporary measure—and finally to the law of July 23, 1847, which extended civil equality to all Jews of Prussia and gave them certain political rights. Although the constitutions of 1848 and 1850 gave the Jews full equality, the period of reaction, beginning in the fifties, withdrew many of these rights by interpretation.

Frederick William IV. (1840-61), who declared in the beginning of his reign that he desired to exclude the Jews from military service, believed strongly in a "Christian" state. When his brother William I. (1861-88) became regent conditions began to improve; Jews were admitted to professorships and to the legal profession, but remained still practically excluded from military careers and from the service of the state. The last vestige of medievalism disappeared with the abolition of the Oath More Judaico in 1869. The history of the Jews in Prussia since 1870 is practically identical with that of the Jews of Germany. See, however, Anti-Semitism.

Prussia has a population of 34,472,000, including 392,332 Jews (1900).

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D.

PRUZHANY: Russian town in the government of Grodno. It had a Jewish community at the end of the sixteenth century, when Joel Sirkes held his first rabbinate there. The community is first mentioned in Russian documents in 1583 ("Regesty i Nadpisi"). In 1628 the Council of Lithuania adopted a resolution that Pruzhany should be its permanent meeting-place, but the resolution seems not to have been adhered to. The number of its inhabitants in 1817 is given as 824; but it grew fast under Russian rule, and, notwithstanding the almost total destruction of the town by fire in 1863, it had, by 1865, a population of 5,455, of whom 2,606 were Jews. The last census (1897) showed a population of 7,634, of whom about 60 per cent were Jews.

The best-known rabbis of Pruzhany were: Abigdor b. Samuel (d. 1771, at the house of his son Samuel, the last rabbi of Wilna); Enoch b. Samuel Schick (went later to Shklov; died about 1800; great-grandfather of Elijah Schick, or "Lida'er"); Yom-Ṭob Lipmann (son of the preceding, and probably his successor); Elijah Ḥayyim b. Moses Meisel (about 1860; now [1905] rabbi of Lodz; born at Horodok, government of Wilna, Jan. 9, 1821); Jeruham Perlman (from 1871 to 1883; removed to Minsk); Elijah ha-Levi Feinstein (born in Starobin, government of Minsk, Dec. 10, 1842; successively rabbi of Starobin, Kletzk, Karelitz, and Khaslavich).

The district of Pruzhany had, in 1897, a population of 132,245, of whom about 12 per cent were Jews.

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H. R. P. Wi.

PRZEMYSL: City of Galicia; once the capital of Red Russia. While Przemysl is referred to by the Russian chronicler Nestor in the year 981, no mention of Jews in the city occurs until 1437 ("Akta Grodzkie," xiii., No. 682), and even then they are found there only sporadically, as in the other cities of Red Russia, with the exception of Lemberg. According to the earliest statistics, dating from 1542, eighteen Jewish families were then living at Przemysl, including seven house-owners, who paid annually, "et ratione Judaismi," a rent of 4 Polish gulden, their tenants paying 2 gulden.

Early References.

The earliest legal regulation of the Jewish community at Przemysl was issued by King Sigismund August on March 20, 1559, and was signed by the highest civil and ecclesiastical authorities. The Jews, who had long ("antiquitus") inhabited their own street, had the right of perpetual residence there; they might buy houses in that quarter from Christians, bequeath them, and enjoy all the commercial privileges of Christians. They were under the royal jurisdiction, *i.e.*, the waywode's court, which is mentioned in acts of the year 1576 as the "Jews' court"; and they had to pay the royal treasury 4 Polish gulden for each house. King Sigismund granted three other privileges to the Jews, which were in part confirmations and in part interpretations of the preceding ones.

It appears from a lawsuit of the year 1560 that the Jews then possessed a frame synagogue, said to have been founded by two wealthy Spanish immigrants. By permission of the chapter this structure was replaced in 1592 with one of stone.

On the accession of Stephen Bathori (June 27, 1576) the Jews obtained a second privilege, "ad bonum ordinem," determining the internal organization of the community and its relation to the state authorities. This statute, containing twelve sections, was granted about the same time to the Jews of Lemberg and Posen as well, and, together with a second ordinance, formed the basis for a new epoch in the status of the Polish Jews in general, who thenceforth enjoyed complete autonomy (comp. Schorr, "Organizacya Zydow w Polsce," p. 18, Lemberg, 1899). The two most important sections of this statute are the fifth and the tenth. According to the former, the directors might not be forced upon the community, but were to be chosen by the Jews and then confirmed by the waywode, while the latter section ruled that the waywode might not force a rabbi upon the community, but should merely have the right of approving or disapproving its choice (see Lemberg).

The privileges of the Jews were confirmed by Sigismund III. on his accession to the throne (1587). The citizens, who at first did not oppose the permanent settlement of the Jews, entered into an agreement with them in 1595 to the effect that on the payment of 600 Polish gulden toward the fortification of the city the Jews should be exempt forever from any further payment for that purpose, and should receive aid from the city in case of need. These friendly relations were soon disturbed, however; and the complaint of the competition of the Jews, brought before the magistracy in 1608, marks the beginning of the economic struggle between them and the citizens. This struggle continued until the fall of Poland, becoming more bitter and brutal in the course of time, and leading to prolonged lawsuits and to the ultimate ruin of both parties. In 1628 the citizens fell upon the Jews, plundered their shops, and even entered the hospital, causing damage to the Jews to the amount of 23,000 gulden.

Persecutions.

In 1630 an event occurred which is still commemorated in one of the older synagogues by fasting and by the recitation of an elegy on the 30th of Adar. A Christian woman accused certain Jews of having persuaded her to steal a consecrated host. This declaration led to a riot, during which Moses (Mossko) Szmuklerz (= "braider") was imprisoned on suspicion, and was condemned to cruel tortures and the stake by the Grod court after a short trial, without the privilege of appeal. With his last breath he proclaimed his innocence, dying with the cry "Shema' Yisrael." The description of the tortures in the documents agrees with that of an elegy composed by the contemporary Moses ha-Medaḳdeḳ (comp. Lazar in "Ha-Asif," vol. iv., part ii., pp. 192–198, Warsaw, 1887, and Kaufmann, *ib.* v., part ii., pp. 125–130, *ib.* 1889). This unjust verdict of an incompetent court seems to have caused great excitement among the Jews throughout Poland; and on the accession of King Ladislaus IV. a special clause relating to competent courts was inserted in the usual act of the confirmation of privileges of the Jews throughout Poland, probably through the intervention of the Council of Four Lands, this clause containing unmistakable allusions to the case at Przemysl.

In 1637 almost the entire ghetto, with the exception of the synagogue, was destroyed by a conflagration. A royal decree was issued in the following year for the reestablishment of the community, which had a new source of income from about twenty-six of the neighboring towns and villages; these were required to pay regular taxes to the central community at Przemysl for the privilege of holding divine service, burying their dead, etc. It was also enacted that the rabbi of Przemysl should be regarded as the final authority, and should receive 3 florins a year from each innkeeper.

The economic relations between the Jews and the citizens were regulated after many lawsuits by an important contract made in 1645, and remaining in force, almost without change, until 1772. This contained eighteen paragraphs, in which the individual municipal gilds clearly defined the boundaries within which Jewish merchants and artisans might ply their vocations. The former privileges of the Jews were thus abrogated, and they were subsequently forced to pay from time to time even for these limited concessions.

The Jews of Przemysl did not suffer during the Cossack disturbances of 1648 and 1649, when they took part in defending the city, as is reported by Nathan Hannover in his "Yewen Meẓulah," nor during the Polish-Swedish war, although the city was besieged twice. A trustworthy source (Pufendorf, "De Rebus a Carolo Gustavo Gestis," p. 138, Nuremberg, 1696) says that some Jewish divisions fought beside the Polish soldiers at the San River.

near Przemysl, and another authority ("Teatrum Europæum," vii. 820, Frankfort-on-the-Main, 1685) states that a Jew acting for a colonel was captured by the Swedes in the siege, this story being confirmed by documents in the archives. Although the city did not suffer, the consequences of the war were disastrous to the Jews, who were ruined by the war taxes and by plunderings on the part of the Polish soldiers quartered in the city; so that in 1661, to raise a larger loan, the community was obliged to mortgage its synagogue to the nobility. According to a statistical document of 1662, there were eighty Jewish merchants in the city, mostly small dealers, some braiders, apothecaries, and grocers, and one dealer in guns, armor, and war material.

During the last three decades of the seventeenth century and throughout the eighteenth the economic condition of the Jews grew steadily worse, in consequence of the increasing taxes and contributions which they had to pay to assure their existence, obliging them to contract enormous debts among both the nobility and the clergy. The Jews were finally ruined by a conflagration which destroyed the entire ghetto in 1678, leading to a series of debtors' suits. They were so impoverished that they even thought of leaving the city, when King John Sobieski (1674-96) extended the time for the payment of their debts. King Augustus II., who had confirmed their former privileges in 1700, exempted the Jews for twenty years from all taxes paid for their right to brew mead and beer, which were among the principal articles of commerce of Przemysl; but ten years later he repealed his decree. The community was further disrupted by internal dissensions; and on account of the increasing taxes which the directors found themselves obliged to levy in order to pay the debts due the clergy and the nobility, so many Jews left the ghetto that the waywode forcibly checked the emigration. The unfortunate condition of the Jews in the middle of the eighteenth century is shown only too clearly by the debt of 141,750 Polish gulden which they owed the nobility in 1773.

In 1746 Jesuit students attacked the ghetto of Przemysl, as those of other cities, plundered the synagogue, ruined the costly vessels, and tore up the Torah scrolls, scattering the pieces in the streets. They destroyed also the greater part of the valuable archives, which contained priceless documents of the waywode's court, only a few of the original copies of the privileges being saved. The extent of the damage is indicated by the fact that after tedious negotiations the Jesuits finally paid an indemnity of 15,000 Polish gulden. According to statistics of the year 1765, there were at that time about 2,418 Jews in Przemysl.

During the first half of the nineteenth century, when the city was under Austrian rule, the Jews suffered as much as ever from heavy taxes; but after the promulgation of the "Staatsgrundgesetze" in 1867 the community was able to develop more freely.

Of historic interest is the reference to the physician Marcus Niger, who lived at Przemysl at the end of the sixteenth century, and enjoyed the special favor of the king. He officiated also as the president of the community, and is mentioned in the records with the title "honestus." A "Doctor Henzel, son of Rebekah," is mentioned in a document of the year 1659. A very valuable pinkes of the tailors' gild, dating from the middle of the seventeenth century, contains important data showing that as early as the beginning of that century there were regularly incorporated Jewish working men's gilds, as exclusive as the Christian gilds, and with similar organizations.

The following rabbis and scholars of Przemysl are noteworthy: Moses b. Abraham Katz (a pupil of מ"ה"ר"ש"ל, and the author of "Maṭṭeh Mosheh," "Pene Mosheh," and many other works); Simon Wolf (son of R. Meïr Nikolsburg of Prague, the author of a work entitled "Sha'ar Simeon"; later rabbi at Posen, Vienna, and Prague; d. 1632); Joshua b. Joseph (later rabbi at Lemberg; author of "Magineh Shelomoh" and "Pene Yehoshua'"; d. 1648); Isaac Eizik (son-in-law of the preceding); Aryeh Löb (son of R. Zechariah Mendel and brother of R. Ẓebi Hirsch; later rabbi at Vienna and Cracow; d. 1671); R. Joseph (author of "Ẓofnat Pa'aneaḥ," printed in 1679); Joseph Segal (son of Moses Ḥarif; previously "resh metibta" at Lemberg; d. 1702); Mendel Margolioth (d. April 2, 1652); Joshua Feivel Te'omim (son of R. Jonah, who wrote the "Ḳiḳyon de-Yonah"; an act of the Council of Four Lands was signed by him in 1713); Ḥayyim Jonah Te'omim (son of the preceding; later rabbi at Breslau); Samuel Schmelka (son of R. Menahem Mendel and father-in-law of R. Ḥayyim ha-Kohen Rapoport of Lemberg; d. 1713); Ezekiel Michael (son of Samuel Schmelka; an enthusiastic adherent of R. Jacob Eybeschütz; d. 1771); Aryeh Löb (son of the preceding; later rabbi at Lemberg; d. 1810); Joseph Asher (pupil of R. Samuel Saler of Lemberg; d. 1826); Asher Enzel (son-in-law of the preceding); Samuel Heller; Lipa Meisels; Isaac Aaron Ettinger (later rabbi at Lemberg; d. 1891); Isaac Schmelkes (now, 1905, rabbi at Lemberg).

The Jews of the city number (1905) about 15,000 in a total population of 40,000. The community supports the following institutions: three principal synagogues, eight chapels, two Talmud Torah schools, three bath-houses, people's kitchen, hospital, infirmary, three women's societies, a Yad Ḥaruẓim (working men's union), a Zweikreuzer-Verein for the relief of poor school-children, and several other philanthropic societies.

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D. M. SCH.

PSALMOMANCY: The employment of the Psalms in incantations. The general use of the Bible for magic purposes has been discussed under BIBLIOMANCY. Inasmuch as the employment of the Psalms is mentioned there, a brief summary, together with certain supplementary material, will suffice in this article. Next to the Torah, the Psalms were especially popular in magic, since they formed the real book of the people, one which they knew and loved as a book of prayers; and prayers had, according to the popular opinion of the ancients, extremely close affinities with incantations. As early as the second century Ps. xci. was called "The Song Against Demons"; and the same statement holds true of Ps. iii. (Yer. Shab. 8b, 21; Sheb. 15b; and parallel passages). The former psalm, which is still recited at funerals, was found inscribed in a tomb at Kertch (Blau, "Das Alt-Jüdische Zauberwesen," in "Jahresbericht der Landesrabbinerschule in Budapest," 1898, p. 96); and the beginning of it occurs together with Rom. xii. 1 and I John ii. 1 on a Greek papyrus amulet, which was undoubtedly buried with the dead (Heinrici, "Die Leipziger Papyrusfragmente der Psalmen," p. 31, Leipsic, 1903).

Tablets inscribed with verses of the Psalms or of the Bible generally, and found in great numbers in recent years, must have been regarded as a means of protection for both the living and the dead, whether the charms were Jewish or Christian in origin, as, for instance, amulets inscribed with the Lord's Prayer. The recitation of Ps. xxix. was recommended to avert the peril of drinking uncovered water in the dark on Wednesday evening or on Sabbath eve (Pes. 112a). In ancient times the scrolls of the Law, when worn out, were placed in the grave of a scholar (Meg. 26b); and the papyrus books, which are almost without exception defective, are obtained from graves.

No other ancient examples of this use of the Psalms are known; but in the Middle Ages the employment of the Psalms in all the vicissitudes of life was so extensive and detailed (comp. Jew. Encyc. iii. 202–205, *s.v.* Bibliomancy) that there is no doubt that it was based on ancient custom, especially as a similar use of the Psalms for magic purposes existed among the Syrians and the European Christians in the early medieval period (comp. Kayser, "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456–462—a veritable Syriac "Shimmush Tehillim"; Meyer, "Aberglaube des Mittelalters," pp. 145 *et seq.*, Basel, 1884). The recitation of Ps. xvi. and cix. was regarded as a means of detection of thieves (Meyer, *l.c.* p. 230); and the Psalms were also employed in the Ordeal (Herzog-Hauck, "Real-Encyc." vii. 34). In all probability the origin of the employment of the Psalms in magic is essentially Jewish.

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J. L. B.

PSALMS: Name derived from the Greek *ψαλμός* (plural *ψαλμοί*), which signifies primarily playing on a stringed instrument, and secondarily the composition played or the song accompanied on such an instrument. In the Septuagint (Codex Alexandrinus) *ψαλτήριον* is used, which denotes a large stringed instrument, also a collection of songs intended to be sung to the accompaniment of strings (harp). These terms are employed to translate the Hebrew "mizmor" and "tehillim." The exact derivation and meaning of the former are uncertain. It would seem that, etymologically denoting "paragraph," it owes its signification of "psalm," "song," or "hymn" to the circumstance that it is found prefixed to the superscriptions of a number of psalms. The word "tehillim" is a plural, not occurring in Biblical Hebrew, from the singular "tehillah" = "song of praise." It is thus a fitting title for the collection of songs found in the "Ketubim" or Hagiographa (the third main division of the Hebrew canon), and more fully described as "Sefer Tehillim," or the "Book of Psalms." "Tehillim" is also contracted to "tillim" (Aramaic, "tillin").

——**Biblical Data:** In the printed Hebrew Bible the Book of Psalms is the first of the Ketubim; but it did not always occupy this position, having formerly been preceded by Ruth (B. B. 14b; Tos. to B. B. *l.c.*). Jerome, however ("Prologus Galeatus"), has another order, in which Job is first and the Psalms second, while Sephardic manuscripts assign to Chronicles the first and to the Psalms the second place (comp. 'Ab. Zarah 19a). The Book of Psalms is one of the three poetic books denoted as אמ"ת (EMaT = Job [Iyyob], Proverbs [Mishle], and Psalms [Tehillim]) and having an accentuation (see Accents in Hebrew) of their own.

The Sefer Tehillim consists of 150 psalms divided into five books, as follows: book i. = Ps. i.–xli.; ii. = Ps. xlii.–lxxii.; iii. = Ps. lxxiii.–lxxxix.; iv. = Ps. xc.–cvi.; v. = Ps. cvii.–cl., the divisions between these books being indicated by doxologies (Ps. xli. 14 [A. V. 13]; lxxii. 19 [18–19]; lxxxix. 53 [52]; cvi. 48). The conclusion of book ii. is still further marked by the gloss כלו תפלות דוד בן ישי = "The prayers of David, the son of Jesse, are ended." Of the 150 psalms 100 are ascribed, in their superscriptions, to various authors by name: one, Ps. xc., to Moses; seventy-three to David; two, lxxii. and cxxvii., to Solomon; twelve, l. and lxxiii. to lxxxiii., to Asaph; one, lxxxviii., to Heman; one, lxxxix., to Ethan; ten to the sons of Korah (eleven if lxxxviii., attributed also to Heman, is assigned to them). In the Septuagint ten more psalms are credited to David. Sixteen psalms have other (mostly musical) headings. According to their contents, the Psalms may be grouped as follows: (1) hymns of praise, (2) elegies, and (3) didactic psalms.

Hymns of Praise: These glorify God, His power, and His loving-kindness manifested in nature or shown to Israel, or they celebrate the Torah, Zion, and the Davidic kingdom. In this group are comprised the psalms of gratitude, expressing thankfulness for help extended and refuge found in times of danger and distress. The group embraces about one-third of the Psalter.

Elegies: These lend voice to feelings of grief at the spread of iniquity, the triumph of the wicked, the sufferings of the just, the "humble," or the "poor," and the abandonment of Israel. In this category are comprehended the psalms of supplication, the burden of which is fervent prayer for the amelioration of conditions, the restoration of Israel to grace, and the repentance of sinners. The line of demarcation between elegy and supplication is not sharply drawn. Lamentation often concludes with petition; and prayer, in turn, ends in lamentation. Perhaps some of this group ought to be considered as forming a distinct category by themselves, and to be designated as psalms of repentance or penitential hymns; for their key-note is open confession of sin and transgression prompted by ardent repentance, preluding the yearning for forgiveness. These are distinct from the other elegies in so far as they are inspired by consciousness of guilt and not by the gnawing sense of unmerited affliction.

Didactic Psalms: These, of quieter mood, give advice concerning righteous conduct and speech, and caution against improper behavior and attitude. Of the same general character, though aimed at a specific class or set of persons, are the imprecatory psalms, in which, often in strong language, shortcomings are censured and their consequences expatiated upon, or their perpetrators are bitterly denounced.

Most of the 150 psalms may, without straining the context and content of their language, be assigned to one or another of these three (or, with their subdivisions, seven) groups. Some scholars would add another class, viz., that of the king-psalms, *e.g.*, Ps. ii., xviii., xx., xxi., xlv., lxi., lxxii., and others. Though in these king-psalms there is always allusion to a king, they as a rule will be found to be either hymns of praise, gratitude, or supplication, or didactic songs. Another principle of grouping is concerned with the character of the speaker. Is it the nation that pours out its feelings, or is it an individual who unburdens his soul? Thus the axis of cleavage runs between national and individual psalms.

Literary Form.

In form the Psalms exhibit in a high degree of perfection charm of language and wealth of metaphor as well as rhythm of thought, *i.e.*, all of the variety of parallelism. The prevailing scheme is the couplet of two corresponding lines. The triplet and quatrain occur also, though not frequently. For the discussion of a more regular metrical system in the Psalms than this parallelism reference is made to J. Ley ("Die Metrischen Formen der Hebräischen Poesie," 1866; "Grundzüge des Rhythmus der Hebräischen Poesie," 1875), Bickell ("Carmina V. T. Metrice," 1882; and in "Z. D. M. G." 1891-94), Grimme ("Abriss der Biblisch-Hebräischen Metrik," *ib.* 1896-97), and Ed. Sievers ("Studien zur Hebräischen Metrik," Leipsic, 1901; see also "Theologische Rundschau," 1905, viii. 41 *et seq.*). The refrain may be said to constitute one of the salient verbal features of some of the psalms (comp. Ps. xlii. 5, 11; xliii. 5; xlvi. 7, 11; lxxx. 3, 7, 19; cvii. 8, 15, 21, 31; cxxxvi., every half-verse of which consists of "and his goodness endureth forever"). Several of the psalms are acrostic or alphabetic in their arrangement, the succession of the letters of the Hebrew alphabet occurring in various positions—the beginning of every verse, every hemistich, or every couplet; in the last-mentioned case the letters may occur in pairs, *i.e.*, in each couplet the two lines may begin with the same letter. Ps. cix. has throughout eight verses beginning with the same letter. Occasionally the scheme is not completely carried out (Ps. ix.-x.), one letter appearing in the place of another (see also Ps. xxv., xxxvii., cxi., cxii.).

Religious and Ethical Content.

The religious and ethical content of the Psalms may be summarized as a vivid consciousness of God's all-sustaining, guiding, supreme power. The verbal terms are often anthropomorphic; the similes, bold (*e.g.*, God is seated in the heavens with the earth as His footstool; He causes the heavens to bow down; He scatters the enemies of His people; He spreads a table). God's justice and mercy are the dominant notes in the theology of the Psalms. His loving-kindness is the favorite theme of the psalmists. God is the Father who loves and pities His children. He lifts up the lowly and defeats the arrogant. His kingdom endures for ever. He is the Holy One. The heavens declare His glory: they are His handiwork. The religious interpretation of nature is the intention of many of these hymns of praise (notably Ps. viii., xix., xxix., lxv., xciii., civ.). Man's frailty, and withal his strength, his exceptional position in the sweep of creation, are other favorite themes. Sin and sinners are central to some psalms, but even so is the well-assured confidence of the God-fearing. Repentance is the path-pointer to the forgiving God. Ps. l., for instance, rings with an Isaianic protest against sacrificial ritualism. The sacrifices of God are a broken spirit. Often the nation is made to speak; yet the "I" in the Psalms is not always national. Individualization of religion is not beyond the horizon. Nor is it true that the national spirit alone finds expression and that the perfect man pictured is always and necessarily conceived of as a son of Israel. The universalistic note is as often struck. The imprecations of such psalms as cix. are not demonstrations of the vindictiveness of narrow nationalism. Read in the light of the times when they were written (see Psalms, Critical View), these fanatical utterances must be understood as directed against Israelites—not non-Jews. Ps. xv. is the proclamation of an ethical religion that disregards limitations of birth or blood. Again, the "poor" and the "meek" or "humble," so often mentioned—"poverty" or humility being found even among God's attributes (xviii. 35)—are Israelites, the "servants of Yhwh," whose sufferings have evoked Deutero-Isaiah's description (Isa. liii.). The "return of Israel" and the establishment of God's reign of justice contemporaneously with Israel's restoration are focal in the eschatology of the Psalms, treated as a whole. But perhaps this method of regarding the Psalms as virtually reflecting identical views must be abandoned, the reasons for which are detailed in Psalms, Critical View.

——**In Rabbinical Literature:** The richest in content and the most precious of the three large Ketubim (Ber. 57a), the Sefer Tehillim is regarded as a second Pentateuch, whose virtual composer was David, often likened to Moses (Midr. Teh. ch. i.). "Moses gave [Israel] the five books of the Torah, and to correspond with them [כנגדם] David gave them the Sefer Tehillim, in which also there are five books" (*ib.*). Its sacred character as distinct from such books as the "Sifre Homerus" (works of Hermes, not Homer) is explicitly emphasized (Midr. Teh. *l.c.*; Yalk. ii. 613, 678). The Psalms are essentially "songs and laudations" (שירות ותושבחות). According to Rab, the proper designation for the book would be "Halleluyah" (Midr. Teh. *l.c.*), because that term comprehends both the Divine Name and its glorification, and for this reason is held to be the best of the ten words for praise occurring in the

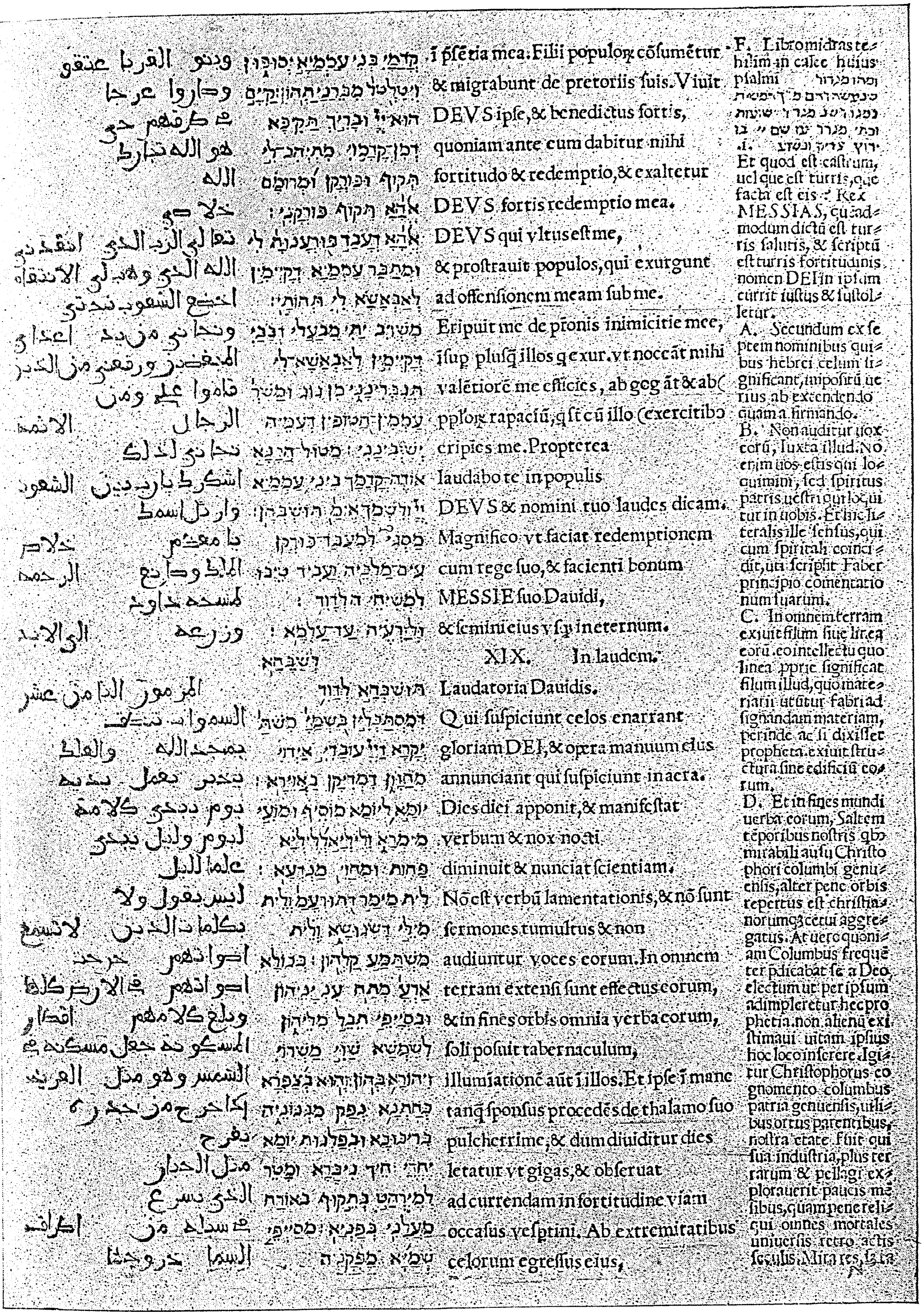

ĩ pſētia mea. Filii populoꝝ cōſumētur
& migrabunt de pretoriis ſuis. Viuit
DEVS ipſe, & benedictus fortis,
quoniam ante eum dabitur mihi
fortitudo & redemptio, & exaltetur
DEVS fortis redemptio mea.
DEVS qui vltus eſt me,
& proſtrauit populos, qui exurgunt
ad offenſionem meam ſub me.
Eripuit me de pronis inimicitie mee,
ĩſup pluſq̄ illos q exur. vt noceāt mihi
valētiorē me efficies, ab gog ãt & ab(
ppl'oꝝ rapaciū, q ſt cū illo (exercitibꝫ
cripies me. Propterea
laudabo te in populis
DEVS & nomini tuo laudes dicam.
Magnifico vt faciat redemptionem
cum rege ſuo, & facienti bonum
MESSIE ſuo Dauidi,
& ſemini eius vſq; in eternum.

XIX. In laudem.

Laudatoria Dauidis.
Qui ſuſpiciunt celos enarrant
gloriam DEI, & opera manuum eius
annunciant qui ſuſpiciunt in aera.
Dies diei apponit, & manifeſtat
verbum & nox nocti
diminuit & nunciat ſcientiam.
Nō eſt verbū lamentationis, & nō ſunt
ſermones tumultus & non
audiuntur voces eorum. In omnem
terram extenſi ſunt effectus eorum,
& in fines orbis omnia verba eorum,
ſoli poſuit tabernaculum,
illumĩationē aūt ĩ illos. Et ipſe ĩ mane
tanq̄ ſponſus procedēs de thalamo ſuo
pulcherrime, & dum diuiditur dies
letatur vt gigas, & obſeruat
ad currendam in fortitudine viam
occaſus veſptini. Ab extremitatibus
celorum egreſſus eius,

F. Libro midras tehilim in calce huius pſalmi ומהו מגדול כנעשה להם מ״ך המשיח כמנו׳ ישב מגדול ישועות וכת׳ מגדל עוז שם ה׳ בו ירוץ צדיק ונשגב .i. Et quod eſt caſtrum, uel que eſt turris, que facta eſt eis: Rex MESSIAS, quemadmodum dictū eſt turris ſalutis, & ſcriptū eſt turris fortitudinis nomen DEI in ipſam currit iuſtus & ſuſtolletur.

A. Secundum ex ſeptem nominibus quibus hebrei celum ſignificant, impoſitū uerius ab extendendo quam a firmando.

B. Non auditur uox eorū, Iuxta illud. No enim uos eſtis qui loquimini, ſed ſpiritus patris ueſtri qui loquitur in uobis. Et hic literalis ille ſenſus, qui cum ſpirituali coincidit, uti ſcripſit Faber principio comentariorum ſuarum.

C. In omnem terram exiuit filum ſiue linea eorū. co intellectu quo linea ꝑprie ſignificat filum illud, quo materiarii utūtur fabri ad ſignandam materiam, perinde ac ſi dixiſſet propheta. exiuit ſtructura ſine edificiū eorum.

D. Et in fines mundi uerba eorum, Saltem tēporibus noſtris quo mirabili auſu Chriſtophori columbi genuenſis, alter pene orbis repertus eſt chriſtianorumqꝫ cetui aggregatus. At uero quoniam Columbus frequēter ꝑdicabat ſe a Deo electum ut per ipſum adimpleretur hec prophetia. non alienū exiſtimaui uitam ipſius hoc loco inſerere. Igitur Chriſtophorus cognomento columbus patria genuenſis, uilibus ortus parentibus, noſtra etate fuit qui ſua induſtria, plus terrarum & pellagi explorauerit paucis menſibus, quam pene reliqui omnes mortales uniuerſis retro actis ſeculis. Mira res, ſꝫ ta

PAGE FROM POLYGLOT PSALMS, GENOA, 1516. LATIN GLOSS MENTIONS DISCOVERY OF AMERICA BY COLUMBUS.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Psalms. These ten words, corresponding in number to the ten men who had a part in composing the Psalms, are: "berakah" (benediction); Hallel; "tefillah" (prayer); "shir" (song); "mizmor" (psalm); "neginah" (melody); "nazeaḥ" (to play on an instrument); "ashre" (happy, blessed); "hodot" (thanks); "halleluyah" (*ib.*).

Composition of the Psalter.

Ten men had a share in the compilation of this collection, but the chief editor was David (B. B. 15a; Midr. Teh. i.). Of the ten names two variant lists are given, namely: (1) Adam, Moses, Asaph, Heman, Abraham, Jeduthun, Melchizedek, and three sons of Korah; (2) Adam, Moses, Asaph, Heman, Abraham, Jeduthun, David, Solomon, the three sons of Korah counted as one, and Ezra (B. B. 14b; Cant. R. to verse iv. 4; Eccl. R. to vii. 19; sometimes for Abraham, Ethan ha-Ezraḥi is substituted). Adam's psalms are such as refer to cosmogony, creation. Ps. v., xix., xxiv., xcii. (Yalḳ. ii. 630) were said to have been written by David, though Adam was worthy to have composed them.

The division into five books known to the Rabbis corresponded with that observed in modern editions. The order of the Psalms was identical with that of modern recensions; but the Rabbis suspected that it was not altogether correct. Rabbi Joshua ben Levi is reported to have desired to make alterations (Midr. Teh. xxxvii.). Moses was credited with the authorship of eleven psalms, xc.–c. (*ib.* xc.). They were excluded from the Torah because they were not composed in the prophetic spirit (*ib.*). Ps. xxx. ("at the dedication of the house") was ascribed to David as well as to Ezra (*ib.* xxx.). Twenty-two times is "ashre" found in the Psalms; and this recalls the twenty-two letters of the Hebrew alphabet (*ib.* i.). "Barki nafshi" occurs five times in Ps. ciii., recalling the analogy with the Pentateuch (*ib.* ciii.). Ps. xxix. names Yhwh eighteen times, in analogy with the eighteen benedictions of the Shemoneh 'Esreh (*ib.* xxix.). Ps. cxxxvi. is called "Hallel ha-Gadol" (Pes. 118a), to which, according to some, the songs "of degrees" also belong. The ordinary "Hallel" was composed of Ps. cxiii.–cxviii. (Pes. 117a).

The Masorah divides the book into nineteen "sedarim," the eleventh of these beginning with Ps. lxxviii. 38 (see Masoretic note at end of printed text).

One Palestinian authority, R. Joshua b. Levi, counts only 147 psalms (Yer. Shab. 15). According to Grätz ("Psalmen," p. 9), this variance was due to the effort to equalize the number of psalms with that of the Pentateuchal pericopes according to the triennial cycle. Ps. i. and ii. were counted as one in Babylon (Ber. 9b, 10a; as in the LXX.). Ps. x. 15 belonged to ix. (Meg. 17b). The concluding verse of Ps. xix. was added to Ps. xviii. (Ber. 9b); xlii. and xliii. were counted as one (see Fürst, "Kanon," p. 71). Ps. lxxviii. was divided into two parts comprising verses 1 to 37 and 38 to 72 respectively (Ḳid. 30a). Ps. cxiv. and cxv. were united (see Ḳimḥi, commentary on Ps. cxiv.), and cxviii. was divided into two. Psalms whose authors were not known, or the occasion for whose composition was not indicated, were described as "orphans" (מזמורא יתומא; 'Ab. Zarah 24b).

Liturgical Songs.

According to Talmudic tradition, psalms were sung by the Levites immediately after the daily libation of wine; and every liturgical psalm was sung in three parts (Suk. iv. 5). During the intervals between the parts the sons of Aaron blew three different blasts on the trumpet (Tamid vii. 3). The daily psalms are named in the order in which they were recited: on Sunday, xxiv.; Monday, xlviii.; Tuesday, lxxxii.; Wednesday, xciv.; Thursday, lxxxi.; Friday, xciii.; and Sabbath, xcii. (Tamid *l.c.*). This selection shows that it was made at a time when Israel was threatened with disaster (see Rashi on Suk. 55a). The fifteen "Songs of Degrees" were sung by the Levites at the Feast of Tabernacles, at the festive drawing of water. Ps. cxxxv. and cxxxvi. were recited antiphonally by the officiating liturgist and the people. As New-Year psalms, lxxxi. and the concluding verses of xxix. were used (R. H. 30b). Those designated for the semiholy days of Sukkot are enumerated in Suk. 55a. Massek. Soferim xviii. 2 names those assigned for Passover. At New Moon a certain psalm (number not given in the Talmud) was sung in the Temple (Suk. 55a); Soferim names Ps. cv. with the concluding verses of civ. For Ḥanukkah Ps. xxx. is reserved (Soferim xviii. 2). From Soṭah ix. 10 (see Tosefta *ad loc.*) it is apparent that at one time Ps. xliv. constituted a part of the Temple morning liturgy, while xxx. was sung during the offering of the First-Fruits. The same psalm, as well as iii. and xci., was sung to the accompaniment of musical instruments on the occasion of the enlargement of Jerusalem (Shebu. 14a).

——**Critical View:** The Book of Psalms may be said to be the hymn-book of the congregation of Israel during the existence of the Second Temple, though not every psalm in the collection is of a character to which this designation may apply.

Hymn-Book of Second Temple.

By earlier critics advancing this view of the nature of the Psalms it was held that they were hymns sung in the Temple either by the Levites or by the people. Later scholars have modified this opinion in view of the circumstance that the participation of the people in the Temple ritual was very slight and also because the contents of many of the psalms are such that their recitation at sacrificial functions is not very probable (*e.g.*, Ps. xl. and l., which have a certain anti-sacrificial tendency). While B. Jacob (in Stade's "Zeitschrift," 1897, xvii.) insists that the Psalter is a hymn-book for the congregation assisting at or participating in the sacrificial rite, and as such must contain also liturgical songs intended for individuals who had to bring offerings on certain occasions, others maintain that, while a number of the hymns undoubtedly were of sacerdotal import and, consequently, were intended to be sung in the Temple, many were written for intonation at prayer in the synagogue. In this connection the determination of the reference in the so-called "I" psalms is of importance.

The discovery of the Hebrew text of Ecclesiasticus (Sirach) has caused Nöldeke (Stade's "Zeitschrift," 1900, xx.), on the strength of the observation that in Ecclus. (Sirach) li. 2–29 the "I" refers to Ben Sira, to urge that the "I" psalms must similarly be construed as individual confessions. The traditional view was that David, the reputed author of most of these "I" psalms, was in them unbosoming his own feelings and relating his own experiences. It is more probable, however, that, while the "I" in some instances may have its individual significance, on the whole this personal pronoun has reference to the "congregation of Israel" or to a circle or set of congregants at prayer, the "pious," the "meek," the "righteous." The metrical reconstruction of the Psalms (see Baethgen, "Commentar," 3d ed.) promises to throw light on this problem, as the assumption is well grounded that hymns written for or used on public liturgical occasions had a typical metrical scheme of their own (comp. "Theologische Rundschau," viii., Feb., 1905). At all events, some of the psalms must have served at private devotion (*e.g.*, Ps. cxli.), as, indeed, the custom of hymn-singing at night-time by some of the pious is alluded to (*ib.* lix., xcii., cxix., cxlix.).

Didactic Psalms.

On the other hand, many of the didactic psalms remind one of the general type of gnomic anthologies. It seems more likely that these were recited, not sung, and were learned by heart for ethical instruction and guidance. That the "alphabetical" psalms were not intended originally for liturgical uses may be inferred at least from Ps. cxi. Most of this class reflect the study-room of the scholar, and lack entirely the spontaneity of the worshipful spirit. There are good reasons for regarding Ps. i. as a prologue, prefaced to the whole collection by its latest editors, who were not priests (Sadducees), but scribes (Pharisees) interested in the rise and establishment of synagogal worship as against the sacerdotal liturgy of the Temple. If so regarded, Ps. i. reveals the intention of the editors to provide in this collection a book of instruction as well as a manual of prayer.

The existing Psalter is a compilation of various collections made at various times. The division into several parts was not in every case altogether due to a desire to imitate the structure of the Pentateuch. Books i. (Ps. i.-lxi.), ii. (Ps. lxii.-lxxii.), and iii. (Ps. lxxiii.-lxxxix.) are marked as separate collections by doxologies, a fact which points to their separate compilation. The doxology which now divides books iv. and v. after Ps. cvi. has the appearance of being the beginning of another psalm (comp. I Chron. xvi., where it occurs at the close of the interpolation verses 8 to 36). It is impossible to determine the date at which these older collections may have been put together. Book i., containing "David" psalms (originally without Ps. i. and ii.), may have been the first to be compiled. In books ii. and iii. (Ps. lxii.-lxxxix.) several older and smaller compilations seem to be represented, and that, too, in some disorder. The (*a*) "David" hymns (ὕμνοι =תהלות; *ib.* li.-lxxii.) are clearly distinct from the (*b*) songs of the sons of Korah (xlii.-xlix.), (*c*) "Asaph" songs (l., lxxiii.-lxxxiii.), and (*d*) later supplements of promiscuous psalms (lxxxiv.-lxxxix.). It is noteworthy that in the "David" hymns duplicates of psalms are found, incorporated also in book i. (Ps. liii. = xiv.; lxx. = xl. 14-18; lxxi. 1-3 = xxxi. 2-4), while lvii. 8 *et seq.* is duplicated in book v. (cviii. 2-6). Another peculiarity of this book is the use of "Elohim" for "Yhwh," except in the supplement (lxxxiv.-lxxxix.).

Comparison of the texts of the duplicate psalms, as well as the circumstance that these duplicates occur, indicates the freedom with which such collections were made, and suggests that many collections were in existence, each with variant content. Book iv. is distinct in so far as it contains, with the exception of three psalms (xc. "of Moses"; ci., ciii. "of David"; but in the Septuagint nine more), only anonymous ones. The character of the doxology (see above) suggests that this book was separated from the following only to carry out the analogy with the Pentateuch. Books iv. and v. are characterized by the absence of "musical" superscriptions and instructions. In book v. the group comprising cvii. to cix. is easily recognized as not organically connected with that composed of cxx.-cxxxiv. It is possible that the liturgical character and use of cxiii. to cxviii. (the [Egyptian] "Hallel") had necessitated the redaction of the "Hallel" psalms separately. The "Songs of Degrees" (see below) must have constituted at one time a series by themselves. The metrical arrangement is the same in all, with the exception of cxxxii. The rest of book v. is composed of loose "Halleluyah" psalms, into which have been inserted "David" psalms (cxxxviii.-cxlv.) and an old folk-song (cxxxvii.).

The "Lamed Auctoris."

As to who were the compilers of these distinct collections it has been suggested that an inference might be drawn in the case of the psalms marked "to the sons of Korah" or "to Asaph, Heman, Ethan, Jeduthun," respectively. But the ל prefixed to the superscription in these cases is plainly not a "lamed auctoris," the names being those of the leaders of the choir-gilds (established, according to Chronicles, by David). The headings in which ל occurs merely indicate that the hymns were usually sung by the choristers known as "sons of Korah," etc., or that the psalm constituting a part of the repertoire of the singers so named was to be sung according to a fixed melody introduced by them. These choir-masters, then, had collected their favorite hymns, and, in consequence, these continued to be named after their collector and to be sung according to the melody introduced by the gild. It has also been urged as explaining the terms לדוד, למשה ("unto David," "unto Moses") that a certain melody was known by that term, or a collection happened to be labeled in that way. It is, however, manifest that in some instances the superscription admits of no other construction than that it is meant to name the author of the psalm (Moses, for instance, in Ps. xc.), though such expressions as "David song," "Zion song" = "Yhwh song" may very well have come into vogue as designations of sacred as distinguished from profane poems and strains. Still, one must not forget that these superscriptions are late additions. The historical value of the note לדוד (= "unto David") is not greater than that of others pretending to give the occasion when and the circumstances under which the particular psalm was composed. The variants in these superscriptions in the versions prove them to be late interpolations, reflecting the views of their authors.

Date of Psalter.

By tradition David was regarded as the writer of most of the psalms, even the other names occurring in the captions being construed to be those of singers under his direction (David Ḳimḥi, Commentary on Psalms, Preface). He was held to be also the editor of the Biblical Book of Psalms. But this ascription of authorship to him is due to the tendency to connect with the name of a dominating personality the chief literary productions of the nation. Thus Moses figures as the lawgiver, and the author of the Pentateuch; Solomon, as the "wise" man and, as such, the writer of the Wisdom books; David, as the singer and, in this capacity, as the composer of hymns and as the collector of the Psalms as far as they are not his own compositions.

When the Book of Psalms first assumed its present form is open to discussion. Certain it is that the New Testament and Josephus presuppose the existence of the Biblical Psalter in the form in which it is found in the canon. This fact is further corroborated by the date of the so-called "Psalms of Solomon." These are assigned to about 68 B.C.; a fact which indicates that at that period no new psalms could be inserted in the Biblical book, which by this time must have attained permanent and fixed form as the Book of Psalms of David. It is safest then to assign the final compilation of the Biblical book to the first third of the century immediately preceding the Christian era.

Concerning the date of the two psalms lxxix. and cxlvi., I Maccabees furnishes a clue. In I Macc. vii. 17, Ps. lxxix. 2 is quoted, while cxlvi. 4 is utilized in I Macc. ii. 63. These psalms then were known to a writer living in the time of the Hasmonean rulers. He construed Ps. lxxix. as applying to the time of Alcimus. As remarked above, the historical superscriptions are worthless for the purpose of fixing the chronology, even if the concession be made that some of these pretendedly historical notes antedate the final compilation of the Psalter and were taken from the historical romances relating the lives of the nation's heroes, in which, according to prevailing ancient literary custom, poetry was introduced to embellish prose (comp. Ex. xv.; I Sam. ii.), as indeed Ps. xviii. is found also in II Sam. xxii.

Reflection of History.

By comparison with what is known of the events of Jewish internal and external history during the last centuries before the destruction of the Second Temple, critical scholars have come to the conclusion that the political and religious circumstances and conflicts of these turbulent times are reflected in by far the greater number of psalms. Most of the 150 in the Biblical book, if not all of them, are assigned a post-exilic origin. Not one among competent contemporaneous scholars seriously defends the Davidic authorship of even a single psalm; and very few of the recent commentators maintain the pre-exilic character of one or the other song in the collection. Of exilic compositions Ps. cxxxvii. is perhaps the only specimen. To the Persian period some psalms might be assigned, notably the "nature" psalms (*e.g.*, viii., xix.), as expressive of monotheism's opposition to dualism. But there is no proof for this assumption. Still a goodly number of psalms must have been composed in pre-Maccabean years. Some psalms presuppose the existence and inviolability of the Temple and the Holy City (for instance, xlvi., xlviii., lxxvi.). Ps. iii., iv., xi., and lxii. might reflect the confidence of pious priests before the Maccabean disturbances.

Reflex of Politics.

But it is obvious that other psalms refer to the trickery and treachery of the house of Tobias (Ps. lxii.). The Maccabean revolution—with its heroism on the one hand, its cowardice on the other, its victories, and its defeats—has supplied many a hymn of faith and defiance and joy. The חסידים and צדיקים—the "faithful," the "righteous," the "meek"—find voice to praise God for His help and to denounce the "wicked," the foreign nations that have made common cause with Syria (see lxxiv., lxxxiii., cxviii., and cxlix.). Ps. xliv. and lxxvii. point to events after the death of Judas Maccabeus; Ps. lv. and others seem to deal with Alcimus. The establishment of the Hasmonean dynasty on the throne and the conflicts between PHARISEES (nationalists and democrats) and SADDUCEES (the representatives of aristocratic sacerdotalism) have left their impress on other hymns (Ps. cx. 1-4, "Shim'on" in acrostic). Some of the psalms are nothing less than the pronunciamentos of the Pharisees (ix., x., xiv., lvi., lviii.). Dates can not be assigned to the greater number of psalms, except in so far as their content betrays their character as Temple or synagogal hymns, as eschatological constructions, or as apocalyptic renderings of ancient history or of mythology.

Synagogal liturgy and strictly regulated Temple ceremonial are productions of the Maccabean and post-Maccabean conflicts. Apocalyptic ecstasy, didactic references to past history, and Messianic speculations point to the same centuries, when foreign oppression or internal feuds led the faithful to predict the coming glorious judgment. The "royal" or "king" psalms belong to the category of apocalyptic effusions. It is not necessary to assume that they refer to a ruling king or monarch. The Messianic king warring with the "nations"—another apocalyptic incident—is central in these psalms. The "'Aniyim" and the "'Anawim" are the "meek" as opposed to the "Gewim" and "'Azim" (which readings must often be adopted for "Goyim" and "'Ammim"), the "proud" and "insolent." The former are the (Pharisaic) pious nationalists battling against the proud (Sadducean) violators of God's law; but in their fidelity they behold the coming of the King of Glory, the Messianic Ruler, whose advent will put to flight and shame Israel's foreign and internal foes.

Pilgrim Songs.

The "Songs of Degrees" are pilgrim songs, which were sung by the participants in the processions at the three pilgrim festivals; all other explanations are fanciful. David Ḳimḥi in his commentary quotes the usual interpretation that these songs were sung by the Levites standing on the fifteen steps between the court of the women and that of the Israelites. But he also suggests that they refer to the post-exilic redemption, being sung by those that "ascend" from captivity. In fact, Ḳimḥi often reveals a very clear perception of the psalms of the post-exilic origin.

The text is often corrupt. It contains interpolations, marginal glosses transposed into the body of psalms, quotations not in the original, liturgical glosses, notes, and intentional alterations. Consonantal interchanges abound. Many of the psalms are clearly fragmentary torsos; others, as clearly, are composed of two or more disjointed parts drawn from other psalms without connection or coherence (comp. the modern commentaries, especially those of Duhm and Baethgen; also Grätz, "Psalmen," Introduction). According to Grätz (*l.c.* p. 61), such combinations of two psalms in one was caused by the necessities of the liturgical services. It is not unlikely that some psalms were chanted responsively, part of the Levites singing one verse, and the others answering with the next.

In the synagogues the Psalms were chanted antiphonally, the congregation often repeating after every verse chanted by the precentor the first verse of the psalm in question. "Halleluyah" was the word with which the congregation was invited to take part in this chanting. Hence it originally prefaced the Psalms, not, as in the Masoretic text, coming at the end. At the conclusion of the psalm

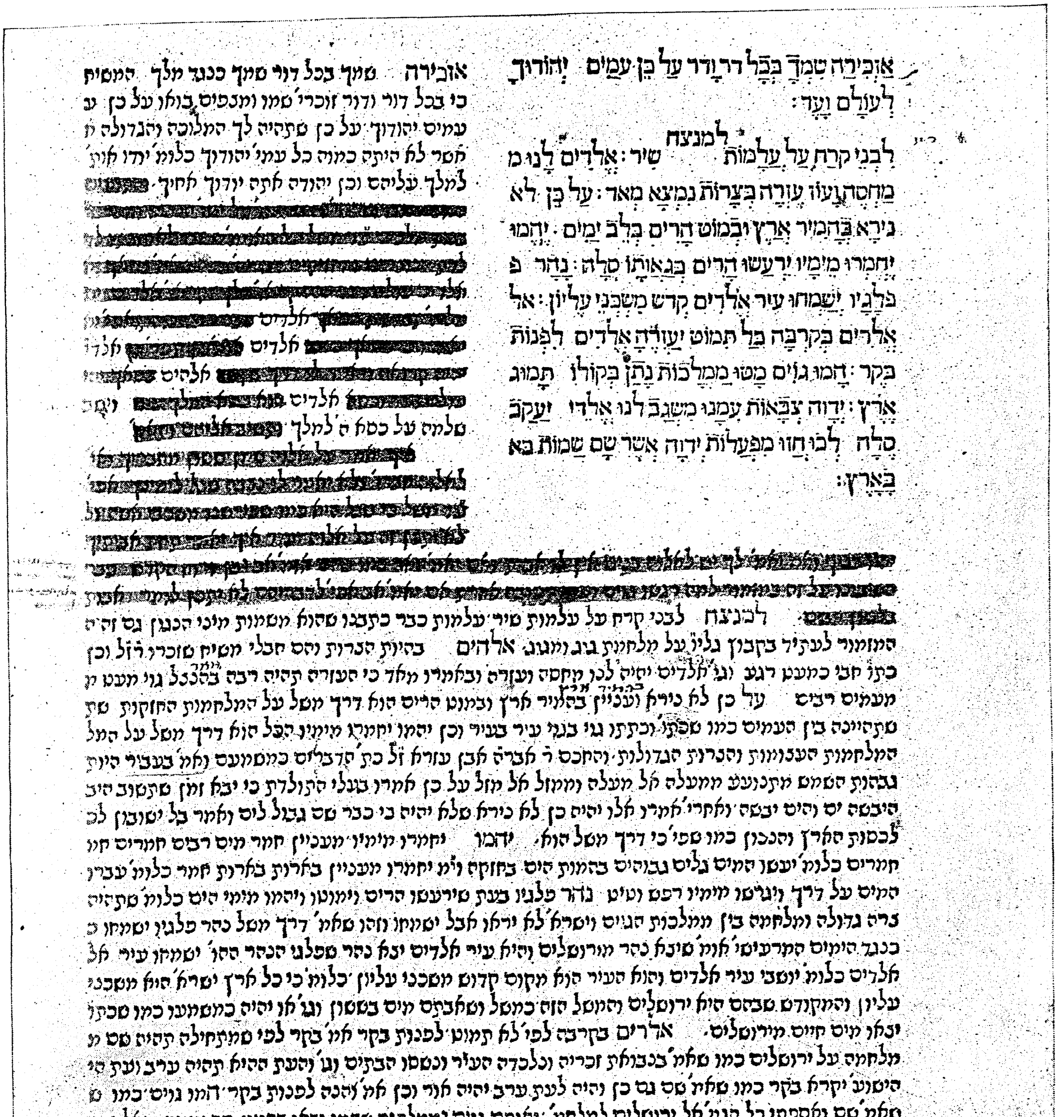

אזכירה שמך בכל דר ודר על כן עמים יהודוך
לעולם ועד:

למנצח
לבני קרח על עלמות שיר: אלדים לנו מ
מחסה ועוז עזרה בצרות נמצא מאד: על כן לא
נירא בהמיר ארץ ובמוט הרים בלב ימים: יהמו
יחמרו מימיו ירעשו הרים בגאותו סלה: נהר פ
פלגיו ישמחו עיר אלדים קדש משכני עליון: אל
אלדים בקרבה בל תמוט יעזרה אלדים לפנות
בקר: המו גוים מטו ממלכות נתן בקולו תמוג
ארץ: ידוה צבאות עמנו משגב לנו אלדי יעקב
סלה לכו חזו מפעלות ידוה אשר שם שמות בא
בארץ:

Part of a Censored Page from Psalms, with Ḳimḥi's Commentary, Naples, 1487.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

the "makre" or precentor added a doxology ending with ואמרו אמן ("and say ye Amen"), whereupon the congregation replied "Amen, Amen" ("Monatsschrift," 1872, p. 481). The synagogal psalms, according to this, then, are cv., cvi., cvii., cxi., cxii., cxiii., cxiv., cxvi., and cxvii. (the shortest of all psalms), cxviii., cxxxv., cxxxvi., cxlvi.-cl.

Musical Accompaniment.

Concerning the musical accompaniment less is known. Boys seem to have been added to the men's chorus ('Ar. 13b). Twelve adult Levites constituted the minimum membership of a chorus; nine of these played on the "kinnor," two on the "nebel," and one on the cymbals (*ib.* ii. 3-5). Singing seems to have been the principal feature of their art, the instruments being used by the singers for their self-accompaniment only. The kinnor, according to Josephus, had ten strings and was struck with a plectrum ("Ant." vii. 12, § 3), while the nebel had twelve notes and was played with the fingers. This information is not confirmed by what is known of the "lyra" or "kithara" of the Greeks. Jewish coins display lyres of three strings, and in a single instance one of five strings. Tosef., 'Ar. ii. gives the kinnor seven strings. According to Ps. xcii. 3, there must have been known a ten-stringed instrument. The Jerusalem Talmud agrees with Josephus in assigning the nebel to the class of stringed instruments (Yer. Suk. 55c; 'Ar. 13b). But it seems to have had a membranous attachment or diaphragm to heighten the effect of the strings (Yer. Suk. *l.c.*). The nebel and the "alamot" (I Chron. xv. 20; Ps. xlviii.; Ps. ix., corrected reading) are identical (see Grätz, *l.c.* p. 71). The flute, "ḥalil," was played only on holy days ('Ar. ii. 3). The Hebrew term for choir-master was "menaẓẓeaḥ." See also Cymbals.

Fifty-seven psalms are designated as מזמור; this is a word denoting "paragraph," hence a new beginning. Thirty psalms are designated as שיר (= "song"), probably indicating that the psalm was actually sung in the Temple. Thirteen psalms are labeled משכיל, the meaning of which word is doubtful (see Hebrew dictionaries and the commentaries). Six psalms are superscribed מכתם—another puzzle—three times with the addition על תשחת, once שושן עדות (lx.), and in lvi. with על יונת רחוקים. Five psalms are called תפלה = "prayer" (xvii., xl., lxxxvi., cii., cxlii.). Two psalms are marked להזכיר = "to remember" (xxxviii., lxx.), the meaning of which is not known. Ps. c. is designated by לתודה = "for thanksgiving," probably indicating its use in the liturgy as a hymn for the thank-offering. Ps. clv. is marked תהלה = "jubilee song or hymn," indicating its content. Ps. lx. has ללמד, probably a dittogram for לדוד = "for David." Ps. lxxxviii. has the heading לענות, which seems to be also a dittogram of the preceding על מחלת. Ps. vii. has another enigmatical caption (see commentaries).

Bibliography: The most modern commentaries are those by Duhm, in *K. H. C.*; Baethgen (3d ed.), in Nowack's *Handcommentar*; and Wellhausen, in *S. B. O. T.* Cheyne's translation (1900) and introduction (1891) give the latest literature up to those dates.

E. G. H.

PSALMS, MIDRASH TO (Midrash Tehillim): Haggadic midrash, known since the eleventh century, when it was quoted by Nathan of Rome in his "'Aruk" (*s.v.* סחר), by R. Isaac b. Judah ibn Ghayyat in his "Halakot" (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" ("'Aruk," *s.v.* סער, and in six other passages). From the twelfth century it was called also "Shoḥer Ṭob" (see Midrash Tehillim, ed. Buber, Introduction, pp. 35 *et seq.*), because it begins with the verse Prov. xi. 29, "Shoḥer ṭob," etc. The true midrash covers only Ps. i.-cxviii.; and this is all that is found either in the manuscripts or in the first edition (Constantinople, 1512). In the second edition (Salonica, 1515) a supplement was added covering, with the exception of two psalms, Ps. cxix.-cl. The author of this supplement was probably R. Mattithiah Yiẓhari of Saragossa, who collected the scattered haggadot on Ps. cxix.-cl. from the Yalḳuṭ, adding comments of his own. Since there are in the Yalḳuṭ no haggadic interpretations of Ps. cxxiii. and cxxxi., the author of the supplement included no haggadic sentences on these two psalms. This omission has been supplied by Buber, in his very full edition of the Midrash Tehillim, by printing, under the superscription of the two psalms, collectanea from the Pesiḳta Rabbati, Sifre, Numbers Rabbah, and the Babylonian Talmud, so that the midrash in its present form covers the entire Book of Psalms.

A Composite Work.

The name of the editor and the date of the redaction of the true midrash (Ps. i.-cxviii.) can not now be determined. The assumption that R. Johanan or R. Simon, the son of R. Judah ha-Nasi, edited it can not be substantiated (comp. Buber, *l.c.* pp. 3-4). It may, on the contrary, be shown that the midrash is not the work of a single editor. There are many passages containing the same thought. Substantially the same haggadot appear in different forms in different passages, *e.g.*, Ps. vii., No. 6 and Ps. xviii., No. 13; Ps. xviii., No. 25 and Ps. xcv., No. 3; Ps. xviii., No. 26 and Ps. ciii., No. 2; Ps. xxvii., No. 7 and Ps. xciv., No. 5; Ps. xlv., No. 4 and Ps. c., No. 4; Ps. xci., No. 6 and Ps. civ., No. 3.

It has been said that the date of the redaction of the midrash can not be determined. Haggadic collections on the Psalms were made at a very early time, and are mentioned several times in the Talmudim and in Genesis Rabbah, *e.g.*, Yer. Kil. ix. 32b; Yer. Ket. xii. 3, 35a; Gen. R. xxxiii. 2; Ḳid. 33a (comp. Rashi *ad loc.*). But it can not possibly be assumed that the haggadah collections on the Psalms are identical with the present Midrash Tehillim, since the latter contains many elements of later date. It can not be denied, however, that much material from those old collections is included in the present midrash. It must therefore be assumed that parts of the old collections had been preserved among the later haggadists. Then, when a midrash to the Psalms was undertaken together with the other midrashim, homilies and comments on single

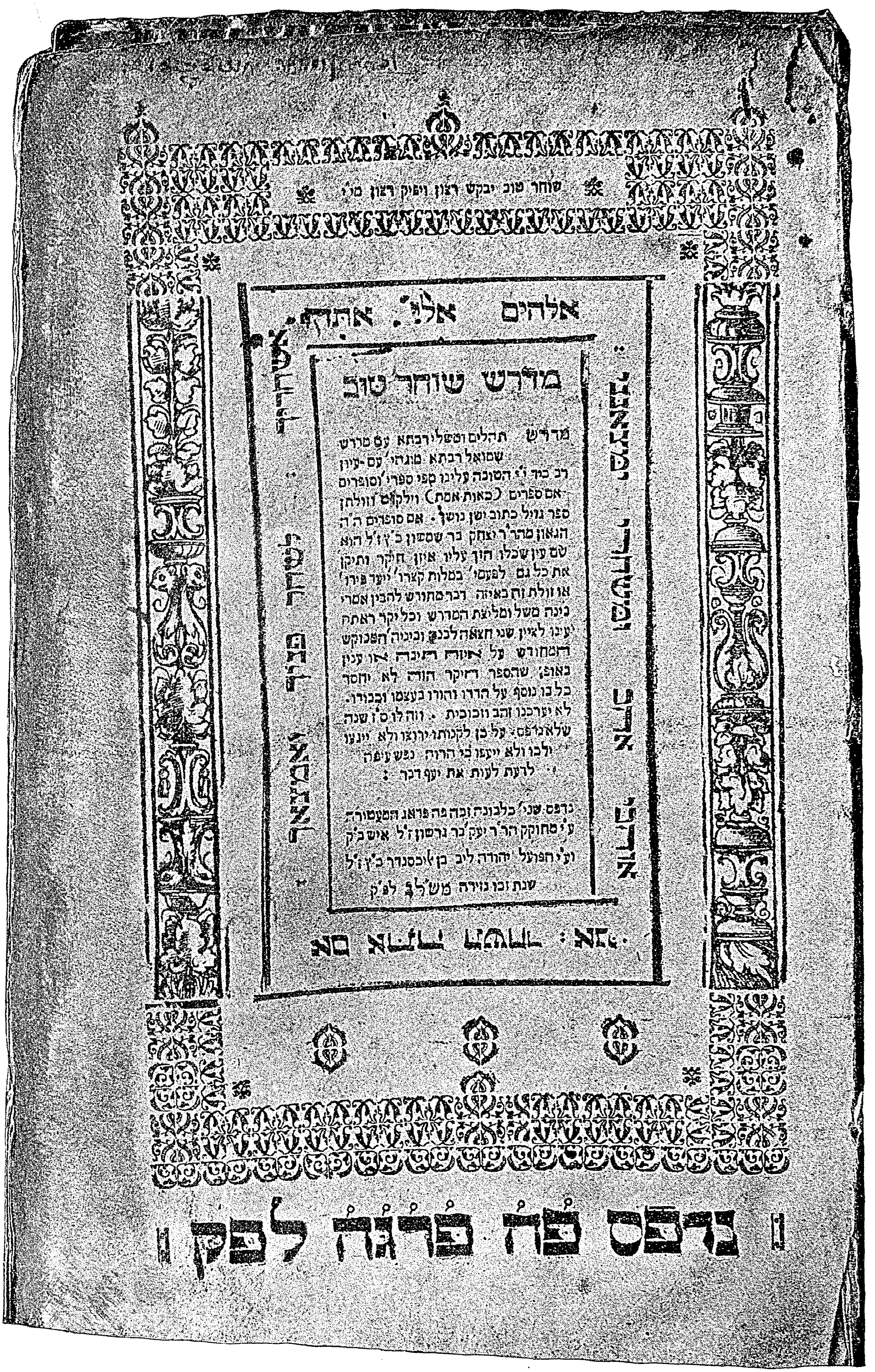

שוחר טוב יבקש רצון ויפיק רצון מה'

אלהים אלי' אתה

מדרש שוחר טוב

מדרש תהלים ומשלי רבתא עם מדרש
שמואל רבתא מוגהי' עם עיון
רב כיד ה' הטובה עלינו מפי ספרי' וסופרים
אם ספרים (כאות אמת) ולקום ווליתן
ספר גדול כתוב ישן נושן. אם סופרים ה"ה
הגאון מהר"ר יצחק בר שמשון כ"ץ ז"ל הוא
שם עין שכלו חוך עליו אזן חקר ותיקן
את כל גם לפעמי' במלות קצרו' יער פירו'
או זולת זה באיזה דבר מחודש להבין אמרי
בינה משל ומליצת המדרש וכל יקר ראתה
עינו לאין שני תצאה לבנו' וכוונה המבוקש
המחודש על איזה הגהה או ענין
באופן שהספר היקר הזה לא יחסר
כל בו נוסף על הדרו והודו בעצמו ובכורו.
לא יערכנו זהב וזכוכית. וזה לו ס"ז שנה
שלא נדפס: על כן לקנותו ירוצו ולא ייגעו
ילכו ולא ייעפו כי הרוה נפש עיפה
לדעת לעות את יעף דבר:

נדפס שני' כלבונה זכה פה פראג המעטור'
ע"י מחוקק הר"ר יעק' בר גרשון ז"ל איש כ"ק
וע"י הפועל יהודה ליב בן אלכסנדר כ"ץ ז"ל
שנת זכו נזירה משלג לפ"ק

נדפס פה פרגה לפק

TITLE-PAGE FROM MIDRASH TEHILLIM, PRAGUE, 1613.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Mode and Date of Compilation.

verses were collected from the most diverse sources, and were arranged together with the earlier haggadic material on the Psalms, following the sequence of the Psalms themselves. In the course of time this collection was supplemented and enlarged by the additions of various collections and editors, until the Midrash Tehillim finally took its present form. Its definitive completion must, according to Zunz, be assigned to the last centuries of the period of the Geonim, without attempting to determine an exact date. But Zunz's assumption, that the midrash was compiled in Italy, can not be accepted. The work was edited in Palestine, as appears from the language, style, and manner of haggadic interpretations. Nearly all the amoraim mentioned in it are Palestinians, and the few Babylonian amoraim referred to, *e.g.*, R. Ḥisda, are mentioned also in Yerushalmi (comp. Buber, *l.c.* p. 32, note 131).

The midrash contains homilies on the Psalms and comments on single verses and even on single words. The homilies are as a rule introduced with the formula "as Scripture says." In only a few cases are they introduced as in the other midrashim, with the formula "Rabbi N. N. has begun the discourse," or "Rabbi N. N. explains the Biblical passage." Among the comments on single verses are many which are based on the difference of "ḳeri" and "ketib" as well as on the variant spellings of words, plene and defective. Many words, also, are explained according to the numerical value of the letters (GEMAṬRIA) or by analysis of their component parts (NOṬARIḲON) as well as by the substitution of other vowels ("al-tiḳri"; comp. the collation of all these passages in Buber, *l.c.* p. 10a, b). The midrash is prone to interpreting numbers, contributing likewise thereby important observations on the number of the Psalms and of the sections of the Pentateuch as well as on the number of verses in various Psalms. Thus it enumerates 175 sections of the Pentateuch, 147 psalms (Midr. Teh. to Ps. xix. 22), and nine verses in Ps. xx. (Midr. Teh. to Ps. xx. 2).

Legends and Myths.

The midrash contains, besides, a number of stories, legends, parables, proverbs, and sentences, with many ethical and halakic maxims. Of the interesting myths may be mentioned that of Remus and Romulus, to suckle whom God sends a she-wolf (Midr. Teh. to Ps. x. 6; Buber, *l.c.* p. 45a), and the legend of Emperor Hadrian, who wished to measure the depth of the Adriatic Sea (Midr. Teh. to Ps. xciii. 6; Buber, *l.c.* p. 208a, b). Among the proverbs which are found only in this midrash may be mentioned the following: "Walls have ears" (Midr. Teh. to Ps. vii. 1; Buber, *l.c.* p. 31b), *i.e.*, care should be taken in disclosing secrets even in a locked room (comp. Rashi in Ber. 8b, who quotes this proverb). "Wo to the living who prays to the dead; wo to the hero who has need of the weak; wo to the seeing who asks help of the blind; and wo to the century in which a woman is the leader" (Midr. Teh. to Ps. xxii. 20; Buber, *l.c.* p. 96b). Many a custom may be traced to this midrash, *e.g.*, that of not drinking any water on the Sabbath before the evening (Ṭur and Shulḥan 'Aruk, Oraḥ Ḥayyim, 291; comp. Midr. Teh., ed. Buber, p. 51b, note 48).

BIBLIOGRAPHY: *Midrash Tehillim*, ed. Buber, Introduction, Wilna, 1891; J. Theodor, *Ueber S. Buber's Midrasch Tehillim*, reprinted from the *Menorah, Literaturblatt*, Hamburg; Zunz, *G. V.* pp. 266–268.

W. B. J. Z. L.

PSALMS OF SOLOMON, THE: Pseudepigraphic work not contained in the Septuagint (and therefore not included in the Apocrypha). At present it exists only in Greek and in translations made from the Greek; but it is probable that it was written originally in Hebrew. It is Palestinian, and Hebrew was the natural language for a Palestinian Jew; the rude and sometimes unintelligible character of the Greek and the fact that a number of its obscurities may be ascribed to a misunderstanding of Hebrew words make it probable that the Greek work is a translation of a Hebrew original. Thus, for example, the impossible *τοῦ εἰπεῖν* ("to say"; לאמר) of ii. 29 may easily have arisen from a miswriting or misunderstanding of למר (for להמר; "to change"; comp. Hos. iv. 7); and the future tense in ii. 12 and elsewhere may be due to a false interpretation of the Hebrew imperfect. It is uncertain when and why the psalms were ascribed to Solomon; the simplest explanation is that as David was reckoned the author of most of the canonical psalms, this later production was ascribed to Solomon, who stood next to David in literary glory, and was the titular author of two psalms of the Psalter.

The book consists of eighteen psalms, the contents of which may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B.C., or, less exactly, to the period 70–40 B.C. The date of the Greek translation is uncertain.

The description of the internal situation reflects the struggle between the Pharisees and the Sadducees. The author is a Pharisee, devoted to the Law, with a high moral standard, but animated by a bitter hatred of the "wicked" Sadducees, whose ethical failings he doubtless exaggerates, and by hostility to the Hasmonean dynasty (viii. 18–26).

The Messiah is a son of David (in opposition to the Maccabean priest-kings and the Levitical Messiah [see MESSIAH]), a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the

Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὸς κύριος), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (see MESSIAH).

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T.

PSALTERY. See HARP AND LYRE.

PSANTIR, JACOB BEN ZELIG: Rumanian historical writer; born at Botoshani June 6, 1820; died in Bucharest March 22, 1901. From his childhood he devoted himself to the study of music, and at an early age he became conductor of a band of traveling Gipsy musicians. Once Psantir and his band were invited to play at a festival given in the monastery of Neamtz. A dispute arose between the guests on the Jewish question, some of them maintaining that all the Rumanian Jews were foreign-born. Psantir was then asked how long his family had lived in Rumania. He answered, "for several centuries, as may be seen by tumulary inscriptions found in the cemetery of Botoshani."

This incident determined Psantir's subsequent career. He began to write a history of his family, but as he proceeded with it his ambition moved him to enlarge the scope of his work until it finally embraced the history of the Jews of Rumania. For five years, though possessing very limited means, he traveled throughout Rumania, visiting the cemeteries and studying the communal documents. The results of his labors were published in two works written in Judæo-German, and respectively entitled "Dibre ha-Yamim la-Arẓot Rumania" (Jassy, 1871) and "Ḳorot ha-Yehudim be-Rumania" (Lemberg, 1873). A Rumanian edition of both works was published at Bucharest in 1877.

Psantir is the author also of two works which remain in manuscript: "Ha-Sablanut ha-Datit be-Rumania," on religious tolerance in Rumania, and "Ha-Ḳosem," on magicians and their villainies.

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, iii. 86 *et seq.*

S. I. BR.

PSEUDEPIGRAPHA: Literally "books having false titles," fraudulently or erroneously ascribed to the authors whose names they bear. Thus Dionysius of Halicarnassus speaks of "pseudepigraphic orations" of Demosthenes; that is, orations commonly attributed to Demosthenes, and included in collective editions of his works, but not really by him ("De Admirabili Vi Dicendi in Demosthene," ch. lvii.). Similarly Serapion, Bishop of Antioch (190-203), says concerning the Gospel of Peter: "We receive Peter and the other apostles even as Christ; but the writings ["Pseudepigrapha"] which are falsely inscribed with their names we reject" (in Eusebius, "Hist. Eccl." vi. 12).

By Protestant scholars the term "Pseudepigrapha" is employed to designate a class of extra-canonical writings, in the main of Jewish origin, which Catholics, in accordance with ancient Christian usage, generally call Apocrypha (see JEW. ENCYC. ii. 1b, *s.v.* APOCRYPHA, § 1, end). Many of these writings are pseudonymous; but others are anonymous, so that the name "Pseudepigrapha" is applicable to the whole class only "a potiori." Those who introduced it doubtless had primarily in mind the apocalpyses, such as IV Esdras, in which the ascription of authorship to some famous man of ancient times is an essential part of the fiction.

The books included under the name "Pseudepigrapha" are many and various; several of the most important have been brought to light in recent times, and fresh discoveries are continually being made. The most noteworthy of these writings are enumerated in the articles APOCRYPHA and APOCALYPSE. See also SIBYLLINES and the separate articles on the several books.

T. G. F. M.

PSEUDO-ARTAPANUS. See ARTAPANUS.

PSEUDO-MESSIAHS: Persons who claim to be the deliverers of Israel divinely appointed to bring about the establishment of the promised Messianic kingdom. Some of the pseudo-Messiahs who have arisen at various epochs were impostors seeking to exploit the credulity of the masses for selfish purposes; others, victims of their own beliefs or delusions. All of them had as their goal the restoration of Israel to its native land. Some sought to accomplish this through penitence, fasting, and prayer, and looked forward to miracles to assist them; others appealed to arms. In connection with their Messianic rôle, some enacted the part of religious reformers, introducing innovations and even trying to subvert the existing Judaism. As there existed a belief in two Messiahs—an Ephraitic Messiah, who would be the forerunner of the Davidic Messiah—there appear among the pseudo-Messiahs both those who claim to be the Messiah of the house of David and those who pretend to be the Messiah, son of Joseph. Their influence was mostly local and temporary; some, however, succeeded in attracting large numbers of followers, and created movements that lasted for considerable periods. The effects of these Messianic movements were pernicious. Many of these Messiahs and their followers lost their lives in the course of their activities; and they deluded the people with false hopes, created dissensions, gave rise to sects, and even lost many to Judaism.

Two Messiahs.

The pseudo-Messiahs begin to appear with the end of the Hasmonean dynasty, when Rome commenced its work of crushing the independence of Judea. For the maintenance of the endangered state the people looked forward to a Messiah.

In the First Century.

From Josephus it appears that in the first century before the destruction of the Temple a number of Messiahs arose promising relief from the Roman yoke, and finding ready followers. Josephus speaks of them thus: "Another body of wicked men also sprung up, cleaner in their hands, but more wicked in their intentions, who destroyed the peace of the city no less than did these murderers [the Sicarii]. For they were deceivers and deluders of the people, and, under pretense of divine illumination, were for innovations and changes, and prevailed on the multitude to act like madmen, and went before them in the wilderness, pretending that God would there show them signs of liberty" (Josephus, "B. J." ii. 13, § 4; *idem*, "Ant." xx. 8, § 6). Matt. xxiv. 24, warning against "false Christs and false prophets," gives testimony to the same effect. Thus about 44, Josephus reports, a certain impostor, Theudas, who claimed to be a prophet, appeared and urged the people to follow him with their belongings to the Jordan, which he would divide for them. According to Acts v. 36 (which seems to refer to a different date), he secured about 400 followers. Cuspius Fadus sent a troop of horsemen after him and his band, slew many of them, and took captive others, together with their leader, beheading the latter ("Ant." xx. 5, § 1).

Another, an Egyptian, is said to have gathered together 30,000 adherents, whom he summoned to the Mount of Olives, opposite Jerusalem, promising that at his command the walls of Jerusalem would fall down, and that he and his followers would enter and possess themselves of the city. But Felix, the procurator (*c.* 55–60), met the throng with his soldiery. The prophet escaped, but those with him were killed or taken, and the multitude dispersed (*ib.* xx. 8, § 6; "B. J." ii. 13, § 5; see also Acts xxi. 38). Another, whom Josephus styles an impostor, promised the people "deliverance and freedom from their miseries" if they would follow him to the wilderness. Both leader and followers were killed by the troops of Festus, the procurator (60–62; "Ant." xx. 8, § 10). Even when Jerusalem was already in process of destruction by the Romans, a prophet, according to Josephus suborned by the defenders to keep the people from deserting, announced that God commanded them to come to the Temple, there to receive miraculous signs of their deliverance. Those who came met death in the flames ("B. J." vi. 5, § 3).

Menahem ben Judah.

Unlike these Messiahs, who expected their people's deliverance to be achieved through divine intervention, Menahem, the son of Judas the Galilean and grandson of Hezekiah, the leader of the Zealots, who had troubled Herod, was a warrior. When the war broke out he attacked Masada with his band, armed his followers with the weapons stored there, and proceeded to Jerusalem, where he captured the fortress Antonia, overpowering the troops of Agrippa II. Emboldened by his success, he behaved as a king, and claimed the leadership of all the troops. Thereby he aroused the enmity of Eleazar, another Zealot leader, and met death as a result of a conspiracy against him (*ib.* ii. 17, § 9). He is probably identical with the Menahem b. Hezekiah mentioned in Sanh. 98b, and called, with reference to Lam. i. 17, "the comforter ["menaḥem"] that should relieve" (comp. Hamburger, "R. B. T." Supplement, iii. 80).

With the destruction of the Temple the appearance of Messiahs ceased for a time. Sixty years later a politico-Messianic movement of large proportions took place with Bar Kokba at its head. This leader of the revolt against Rome was hailed as Messiah-king by Akiba, who referred to him Num. xxiv. 17: "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab," etc. (Yer. Ta'an. iv. 7; Lam. R. to Lam. ii. 2), and Hag. ii. 21, 22: "I will shake the heavens and the earth and I will overthrow the thrones of kingdoms. . . ." (Sanh. 97b). Although some, as Johanan b. Torta (Lam. R. to Lam. ii. 2), doubted his Messiahship, he seems to have carried the nation with him for his undertaking. After stirring up a war (133–135) that taxed the power of Rome, he at last met his death on the walls of Bethar. His Messianic movement ended in defeat and misery for the survivors (see Bar Kokba and Bar Kokba War).

Moses of Crete.

The unsuccessful issue of the Bar Kokba war put an end for centuries to Messianic movements; but Messianic hopes were none the less cherished. In accordance with a computation found in the Talmud the Messiah was expected in 440 (Sanh. 97b) or 471 ('Ab. Zarah 9b). This expectation in connection with the disturbances in the Roman empire attendant upon invasions, may have raised up the Messiah who appeared about this time in Crete, and who won over the Jewish population to his movement. He called himself Moses, and promised to lead the people, like the ancient Moses, dryshod through the sea back to Palestine. His followers, convinced by him, left their possessions and waited for the promised day, when at his command many cast themselves into the sea, some finding death, others being rescued. The pseudo-Messiah himself disappeared (Socrates, "Historia Ecclesiastica," vii. 38; Grätz, "Gesch." 3d ed., iv. 354–355).

The pseudo-Messiahs that followed played their rôles in the Orient, and were at the same time religious reformers whose work influenced Karaism. At the end of the seventh century appeared in Persia Isḥaḳ ben Ya'ḳub Obadiah Abu 'Isa al-Isfahani of Ispahan (for other forms of his name and for his sect see "J. Q. R." xvi. 768, 770, 771; Grätz, *l.c.* v., notes 15 and 17). He lived in the reign of the Ommiad calif 'Abd al-Malik ibn Marwan (684–705). He claimed to be the last of the five forerunners of the Messiah and to have been appointed by God to free Israel. According to some he was himself the Messiah. Having gathered together a large number of followers, he rebelled against the calif, but was defeated and slain at Rai. His followers claimed that he was inspired and urged as proof the fact that he wrote books, although he was ignorant of reading and writing. He founded the first sect that arose in Judaism after the destruction of the Temple (see Isḥaḳ ben Ya'ḳub Obadiah Abu 'Isa al-Isfahani).

Isḥaḳ's disciple Yudghan, called "Al-Ra'i" (= "the shepherd of the flock of his people"), who lived in the first half of the eighth century, declared himself to be a prophet, and was by his disciples regarded as a Messiah. He came from Hamadan, and taught doctrines which he claimed to have received through prophecy. According to Shahristani, he opposed the belief in anthropomorphism, taught the doctrine of free will, and held that the Torah had an allegorical meaning in addition to its literal one. He was thus, according to Grätz (*l.c.* v. 467), a Jewish Motazilite. He admonished his followers to lead an ascetic life, to abstain from meat and wine, and to pray and fast often, following in this his master Abu 'Isa. He held that the observance of the Sabbath and festivals was merely a matter of memorial. After his death his followers formed a sect, the Yudghanites, who believed that their Messiah had not died, but would return (comp. Grätz, *l.c.* note 17, § 4, 18, § 1; Hebr. ed., iii. 503, 511).

Serene.

Between 720 and 723 a Syrian, Serene (his name is given variously in the sources as Sherini, Sheria, Serenus, Zonoria, Saüra; see Grätz, *l.c.* v. 401-402), appeared as the Messiah. The immediate occasion for his appearance may have been the restriction of the liberties of the Jews by the calif Omar II. (717-720) and his proselytizing efforts. On the political side this Messiah promised the expulsion of the Mohammedans and the restoration of the Jews to the Holy Land. He had followers even in Spain, where the Jews were suffering under the oppressive taxation of their new Arab rulers; and many left their homes for the new Messiah. Like Abu 'Isa and Yudghan, Serene also was a religious reformer. He was hostile to rabbinic Judaism. His followers disregarded the dietary laws, the rabbinically instituted prayers, and the prohibition against the "wine of libation"; they worked on the second day of the festivals; they did not write marriage and divorce documents according to Talmudic prescriptions, and did not regard the Talmudic prohibition against the marriage of near relatives (see Grätz, *l.c.* note 14). Serene was arrested. Brought before Calif Yazid, he declared that he had acted only in jest, whereupon he was handed over to the Jews for punishment. His followers were received back into the fold upon giving up their heresy.

Under the influence of the Crusades the number of Messiahs increased, and the twelfth century records many of them. One appeared in France (*c.* 1087), and was slain by the French; another appeared in the province of Cordova (*c.* 1117), and one in Fez (*c.* 1127). Of these three nothing is known beyond the mention of them in Maimonides' "Iggeret Teman."

David Alroy.

The next important Messianic movement appears again in Persia. David Alroy or Alrui, who was born in Kurdistan, about 1160 declared himself a Messiah. Taking advantage of his personal popularity, the disturbed and weakened condition of the califate, and the discontent of the Jews, who were burdened with a heavy poll-tax, he set out upon his political schemes, asserting that he had been sent by God to free the Jews from the Mohammedan yoke and to lead them back to Jerusalem. For this purpose he summoned the warlike Jews of the neighboring district of Adherbaijan and also his coreligionists of Mosul and Bagdad to come armed to his aid and to assist in the capture of Amadia. From this point his career is enveloped in legend. His movement failed; and he is said to have been assassinated, while asleep, by his own father-in-law. A heavy fine was exacted from the Jews for this uprising. After his death Alroy had many followers in Khof, Salmas, Tauris, and Maragha, and these formed a sect called the Menahemists, from the Messianic name "Menahem," assumed by their founder. See ALROY, or ALRUI, DAVID.

Soon after Alroy an alleged forerunner of the Messiah appeared in Yemen (in 1172) just when the Mohammedans were making determined efforts to convert the Jews living there. He declared the misfortunes of the time to be prognostications of the coming Messianic kingdom, and called upon the Jews to divide their property with the poor. This pseudo-Messiah was the subject of Maimonides' "Iggeret Teman." He continued his activity for a year, when he was arrested by the Mohammedan authorities and beheaded—at his own suggestion, it is said, in order that he might prove the truth of his mission by returning to life.

Abraham Abulafia.

With Abraham ben Samuel ABULAFIA (b. 1240; d. after 1291), the cabalist, begin the pseudo-Messiahs whose activity is deeply influenced by their cabalistic speculations. As a result of his mystic studies, Abulafia came to believe first that he was a prophet; and in a prophetic book which he published in Urbino (1279) he declared that God had spoken to him. In Messina, on the island of Sicily, where he was well received and won disciples, he declared himself (in a work which he published Nov., 1284) to be the Messiah and announced 1290 as the year for the Messianic era to begin. Solomon ben Adret, who was appealed to with regard to Abulafia's claims, condemned him, and some congregations declared against him. Persecuted in Sicily, he went to the island of Comino near Malta (*c.* 1288), still asserting in his writings his Messianic mission. His end is unknown. Two of his disciples, Joseph Gikatilla and Samuel, both from Medinaceli, later claimed to be prophets and miracle-workers. The latter foretold in mystic language at Ayllon in Segovia the advent of the Messiah.

Another pretended prophet was Nissim ben Abraham, active in Avila. His followers told of him that, although ignorant, he had been suddenly endowed, by an angel, with the power to write a mystic work, "The Wonder of Wisdom," with a commentary thereon. Again an appeal was made to Solomon ben Adret, who doubted Nissim's prophetic pretension and urged careful investigation. The prophet continued his activity, nevertheless, and even fixed the last day of the fourth month, Tammuz, 1295, as the date for the Messiah's coming. The credulous prepared for the event by fasting and almsgiving, and came together on the appointed day. But instead of finding the Messiah, some saw on their garments little crosses, perhaps pinned on by unbelievers to ridicule the movement. In their disappointment some of Nissim's followers are said to have gone over to Christianity. What became of the prophet is unknown.

After the lapse of a century another false Messiah came forward with Messianic pretensions. According to Grätz (*l.c.* viii. 404), this pretended Messiah is to be identified with Moses Botarel of Cisneros.

One of his adherents and partizans was Ḥasdai Crescas. Their relation is referred to by Geronimo da Santa Fé in his speech at the disputation in Tortosa 1413 (comp. Grätz, *l.c.*).

Asher Lemmlein.

Another century later, in 1502, Asher Lemmlein (Lämmlein), a German proclaiming himself a forerunner of the Messiah, appeared in Istria, near Venice, and announced that if the Jews would be penitent and practise charity the Messiah would come within half a year, and a pillar of cloud and of smoke would precede the Jews on their return to Jerusalem. He found believers in Italy and Germany, even among the Christians. In obedience to his preaching, people fasted and prayed and gave alms to prepare for the coming of the Messiah, so that the year came to be known as the "year of penitence." But the "Messiah" either died or disappeared (see Lemmlein, Asher).

Reubeni and Solomon Molko.

Among the pseudo-Messiahs are to be included David Reubeni and Solomon Molko. The former pretended to be the ambassador and brother of the King of Khaibar—a town and former district of Arabia, in which the descendants of the tribes of Rueben and Gad were supposed to dwell—and sent to the pope and powers of Europe to secure cannon and firearms for war against the Mohammedans, who, he said, prevented the union of the Jews living on the two sides of the Red Sea. He denied expressly that he was a Messiah or a prophet (comp. Fuenn, "Keneset Yisrael," p. 256), claiming that he was merely a warrior. The credence which he found at the papal court in 1524, the reception accorded to him in 1525 at the Portuguese court (whither he came at the invitation of John III. and where he at first received the promise of help), the temporary cessation of persecution of the Maranos—all gave the Portuguese and Spanish Maranos reason to believe that Reubeni was a forerunner of the Messiah. Selaya, inquisitor of Badajoz, complained to the King of Portugal that a Jew who had come from the Orient (referring to Reubeni) had filled the Spanish Maranos with the hope that the Messiah would come and lead Israel from all lands back to Palestine, and that he had even emboldened them to overt acts (comp. Grätz, *l.c.* ix. 532). A spirit of expectancy was aroused by Reubeni's stay in Portugal. A Marano woman in the region of Herara in Puebla de Alcocer declared herself a prophetess, had visions, and promised to lead her coreligionists to the Holy Land. She and many who believed in her were burned.

A more important result of Reubeni's coming than such a phenomenon is the return to Judaism of the Marano Diogo Pires (b. *c.* 1501; d. 1532), an event of which Reubeni was perhaps the cause (see Molko, Solomon).

Isaac Luria.

To some extent belong here also the cabalists Isaac Luria, the founder of the modern school of Cabala, and Ḥayyim Vital Calabrese, his chief disciple and successor. Both claimed to be Ephraitic Messiahs, forerunners of the Davidic Messiah. Isaac Luria (b. 1534 in Jerusalem; d. 1572 in Safed) taught in his mystic system the transmigration and superfetation of souls, and believed himself to possess the soul of the Messiah of the house of Joseph and to have it as his mission to hasten the coming of the Messiah of the house of David through the mystic improvement of souls. Having developed his cabalistic system in Egypt without finding many followers, he went to Safed about 1569. There he met Ḥayyim Vital Calabrese, to whom he revealed his secrets and through whom he secured many disciples. To these he taught secretly his Messiahship. He believed that the Messianic era would commence in the beginning of the second half of the second day (of the year 1000) after the destruction of the Temple, *i.e.*, in 1568.

On Luria's death Ḥayyim Vital Calabrese (b. 1543; d. 1620 at Damascus) claimed to be the Ephraitic Messiah and preached of the speedy advent of the Messianic era. In 1574 Abraham Shalom, a pretender to the Davidic Messiahship, it seems, sent to Vital, saying that he (Shalom) was the Davidic Messiah, whereas Vital was the Messiah of the house of Joseph. He urged Vital to go to Jerusalem and stay there for at least two years, whereupon the divine spirit would come upon him. Shalom bade Vital, furthermore, not to fear death, the fate of the Ephraitic Messiah, as he would seek to save him from this doom (see Fuenn, *l.c.* p. 353).

Another Messiah is reported by Lent ("De Pseudo-Messiis," ch. iv., § 15) to have appeared in Coromandel in 1615 (see Jost, "Gesch. der Israeliten," viii. 481).

The most important Messianic movement, and one whose influence was wide-spread throughout the Jewry, lasting in some quarters over a century, was that of Shabbethai Ẓebi (b. at Smyrna 1626; d. at Dulcigno 1676).

Shabbethaian Pseudo-Messiahs.

After his death Shabbethai was followed by a line of Messiahs. Jacob Querido, son of Joseph Filosof, and brother of the fourth wife of Shabbethai, became the head of the Shabbethaians in Salonica, being regarded by them as the incarnation of Shabbethai. He pretended to be Shabbethai's son and adopted the name Jacob Ẓebi. With 400 followers he went over to Islam about 1687, forming a sect called the Dönmeh. He himself even made a pilgrimage to Mecca (*c.* 1690). After his death his son Berechiah or Berokia succeeded him (*c.* 1695-1740), and was similarly regarded as Messiah and successor of Shabbethai Ẓebi.

A number of Shabbethai's followers declared themselves Messiahs. Miguel (Abraham) Cardoso (1630-1706), born of Marano parents, may have been initiated into the Shabbethaian movement by Moses Pinheiro in Leghorn. He became a prophet of the Messiah, and when the latter embraced Islam he justified this treason, saying that it was necessary for the Messiah to be reckoned among the sinners in order to atone for Israel's idolatry. He applied Isa. liii. to Shabbethai, and sent out epistles to prove that Shabbethai was the true Messiah, and he even suffered persecution for advocating his cause. Later he considered himself as the Ephraitic Messiah, asserting that he had marks on his body which were proof of this. He preached and wrote of the speedy coming of the Messiah, fixing different dates until his death (see Cardoso, Miguel).

Mordecai Mokiaḥ.

Another follower of Shabbethai who remained faithful to him, Mordecai Mokiaḥ ("the Rebuker") of Eisenstadt, also pretended to be a Messiah. His period of activity was from 1678 to 1682 or 1683. He preached at first that Shabbethai was the true Messiah, that his conversion was for mystic reasons necessary, that he did not die but would reveal himself within three years after his supposed death, and pointed to the persecution of the Jews in Oran (by Spain), in Austria, and in France, and to the pestilence in Germany as prognostications of his coming. He found a following among Hungarian, Moravian, and Bohemian Jews. Going a step further, he declared that he was the Davidic Messiah. Shabbethai, according to him, was only the Ephraitic Messiah and was furthermore rich, and therefore could not accomplish the redemption of Israel. He (Mordecai), being poor, was the real Messiah and at the same time the incarnation of the soul of the Ephraitic Messiah. Italian Jews heard of him and invited him to Italy. He went there about 1680, and received a warm welcome in Reggio and Modena. He spoke of Messianic preparations which he had to make in Rome, and hinted at having perhaps to adopt Christianity outwardly. Denounced to the Inquisition, or advised to leave Italy, he returned to Bohemia, and then went to Poland, where he is said to have become insane. From his time a sect began to form there, which still existed at the beginning of the Mendelssohnian era.

Another Messiah of the Shabbethaians was Löbele Prossnitz (a partizan of Mordecai), whose theory was that God had resigned the dominion of the world to the "pious one," *i.e.*, the one who had entered into the depths of the Cabala. Such a representative of God had been Shabbethai, whose soul had passed into other "pious" men, into Jonathan Eybeschütz and into himself. Another, Isaiah Ḥasid (a brother-in-law of the Shabbethaian Judah Ḥasid), who lived in Mannheim, secretly claimed to be the resurrected Messiah, although publicly he had abjured Shabbethaian beliefs. Jonathan Eybeschütz may have been regarded by some Shabbethaians as the Davidic Messiah (see Grätz, *l.c.* note 7, and p. 329).

Jacob Frank.

The last of the Shabbethaian Messiahs was Jacob Frank (b. 1726 in Podolia; d. 1791), founder of the Frankists. In his youth he had been brought into relation with the Dönmeh. He taught that by metempsychosis the same Messiah soul had dwelt in David, Elijah, Jesus, Mohammed, Shabbethai Ẓebi and his followers to Berechiah, and finally in him (Frank). Having secured a following among Turkish and Wallachian Jews, he came in 1755 to Podolia, where the Shabbethaians were in need of a leader, and revealed himself to them as the reincarnation of the soul of Berechiah. In accordance with the Shabbethaian trinitarian doctrine of the Deity, he laid stress on the idea of the "holy king" who was at the same time Messiah, and he accordingly called himself "santo señor" (="holy lord"). His followers claimed he performed miracles; and they even prayed to him. His purpose, as well as that of his sect, was to uproot Talmudic Judaism. He was forced to leave Podolia; and his followers were persecuted. Returning in 1759, he advised his followers to embrace Christianity, and about 1,000 were converted. He himself was converted in Warsaw Nov., 1759. Later his insincerity was exposed, and he was imprisoned as a heretic, remaining, however, even in prison the head of this sect (see Frank, Jacob, and the Frankists).

Moses Luzzatto.

Moses Ḥayyim Luzzatto (b. 1707 in Padua; d. 1747), the poet, also believed himself to be a Messiah. He had early been initiated into the Cabala. Self-deluded as a result of his occupation with the Zohar, and influenced by the cabalistic atmosphere in which he lived, he believed that a divine spirit had given to him an insight into its mysteries, and at last fancied himself to be destined by means of the "Second Zohar," which he wrote, to redeem Israel (see Grätz, *l.c.* x. 373, note 1; *idem*, Hebrew ed., viii. 389, note 1). His Cabala was at first kept within a narrow circle of disciples. When the secret was revealed, an oath was exacted of Luzzatto that he would refrain from writing, publishing, and teaching his doctrines unless he went to Palestine. He returned to his cabalistic activity, and was several times excommunicated. About 1744 he went to Palestine, there to engage in his cabalistic studies undisturbed, or to fill his Messianic rôle; and there he died.

Bibliography: Grätz, *Gesch.* passim; Hamburger, *R. B. T.* s.v. *Messiase*; M. Gaster, in *Jew. Chron.* Feb. 11 and March 11, 1898; A. M. Hyamson, *False Messiahs*, in *Gentleman's Magazine*, lxix. 79-89; Johannis à Lent, *De Judæorum Pseudo-Messiis.*

K. H. G. F.

PSEUDO-PHOCYLIDES: A Judæo-Hellenistic poet and the author of a didactic poem in epic style of 250 verses. He assumed the name of the ancient gnomic bard Phocylides of Miletus; and medieval scholars, regardless of criticism, accepted his composition as a genuine classic work. Since its ethical teachings are of the highest, and in entire harmony with Christian and monotheistic doctrines, it was used until the sixteenth century and even later as one of the most popular school manuals of epic style; and only after classical philology had been firmly established on a critical basis was discarded the naive belief that an ancient heathen poet had preached monotheism and a system of ethics of equal purity centuries before Christianity was known.

Authorship Determined by Jacob Bernays.

The problem of the authorship of this poem was first solved by Jacob Bernays in 1856. He proved that the composition was entirely dependent on the Bible and was directly opposed to heathenism, while there was no allusion whatever in it to Christianity or to the New Testament, which showed that it was absolutely uninfluenced by Christian teachings. He proved also that the source of the most essential teachings of the work is the Pentateuch. These precepts are especially the so-called law of reason, which the author hoped would appear acceptable to the Gentiles; for such prohibitions as those respecting eating flesh torn by an animal (="ṭerefah"; verses 139, 147-148; comp. Ex. xxii. 30), or taking the mother bird and her brood together from the nest (verse 84; comp. Deut. xxii. 6), may be considered moral laws. Commandments which apply especially to the Jews are not mentioned by pseudo-Phocylides, since he could not hope that the Gentiles would listen to them. It was, therefore, the laws that were binding upon the Noachidæ which the pseudo-Phocylides preached (Krauss, in "R. E. J." xlvii. 32); he, however, omitted the prohibition against idolatry, which he, curiously enough, did not attack, probably for the simple reason that he wished to preserve his anonymity, in which case he does not deserve in any degree Bernays' reproach of lukewarmness and cowardice.

Jewish Character of Poem.

The essentially Jewish character of the poem of pseudo-Phocylides is proved by the fact that his precepts may all be traced to the Bible. Bernays confined his parallels to the Pentateuch; but later investigators have carried the search further and have shown that the author drew largely on other books of the Bible, especially the gnomic literature, Proverbs, Job, and Ecclesiastes, as well as on Apocryphal writings, such as Ecclesiasticus (see I. Lévi, "L'Ecclésiastique," part ii., p. lxiv., Paris, 1901) and the Wisdom of Solomon. To verse 129, in which the Logos is described as being inspired by God, an exact parallel is found in Wisdom vii. 24-25; and the statement in verse 106, "The spirit is lent by God to men, and is His very likeness," finds its closest analogue in Wisdom ii. 23. In addition to Bernays and Gomar, Arthur Ludwich has contributed much to the establishment of a correct text of the poem.

Whether pseudo-Phocylides won success among the Gentiles by his moral teachings is quite unknown. This question might perhaps be answered if the time and authorship of the poem were established. Concerning the date of its composition it can only be said that it was written after the completion of the Septuagint, but before Christianity (which the author totally ignores) had become widely known, since after this time—in other words, after 150 C.E.—the new religion would have demanded mention. It would seem that the home of the author was Alexandria; for there all the conditions for such a pseudepigraphical work were existent. This view is perhaps confirmed by the strict prohibition of the dissection of the cadaver, a prohibition which is based by the author upon the doctrine of the resurrection of the body (verses 104-105), although this argument can not be pressed far, since the passage is very possibly a Christian or a pagan interpolation (Harnack, "Die Chronologie der Altchristlichen Litteratur," i. 589, Leipsic, 1897).

The poem does not seem to have been well known; for the Church Fathers Clement of Alexandria and Eusebius, who eagerly collected everything pertaining to Judæo-Hellenistic literature, were ignorant of its existence. It is remarkable that verses 5 to 79 of the poem have been incorporated, with a simple omission of verses which have a Gentile ring, into the Sibyllines (ii. 56-148). The importance of the poem lies further in the fact that it was used as a text-book in schools at the time of the Reformation; and with this object in view it was reprinted, annotated, and translated repeatedly after its first edition in 1495. The value and influence of the poem have been exaggerated beyond measure even in the most recent times; Lemcke makes the incorrect assertion that it is older than Alexandrianism, and that it carried Parseeism to Judea, where it influenced all religious life and activity.

Bibliography: J. Bernays, *Ueber das Phokylideische Gedicht*, first published in *Jahresbericht des Jüdischen Theologischen Seminars zu Breslau*, 1856, then in *Gesammelte Abhandlungen*, i. 192-261, Berlin, 1885, where the older literature and the amended text are given; Gustav Gomar, *De Pseudo-Phocylide*, in *Philologus*, xiv. 91-112; K. Sebestyén, *A Pseudo-Phokylides*, Budapest, 1895 (discussion and text). There are also studies on the text by A. Hart, in *Jahrbücher für Classische Philologie*, 1868, xcvii.; H. Hinck, *ib.*; idem, in *Rheinisches Museum*, new series, 1871, xxvi.; and A. Ludwich, *Lectiones Pseudophocylideæ*, Königsberg, 1872. On the new manuscript discovered in Janina see *Philologus*, lvi. 616-620; K. F. A. Lincke, *Samaria und Seine Propheten*, with a supplement: *Die Weisheitslehre des Phokylides, Griechisch und Deutsch*, Tübingen, 1903; Grätz, *Gesch.*, 4th ed., iii. 377-379, 610-611; and Schürer, *Gesch.*, 3d ed., iii. 473-476, with exhaustive literature. The text has been edited with a critical apparatus by Bergk, in *Poetæ Lyrici Græci*, 4th ed., ii. 74-109, and by Feuling, *Phocylides, Poem of Admonition with Introduction and Commentaries*, translated by Goodwin, Andover, Mass., 1879.

T. S. Kr.

PSEUDONYMOUS LITERATURE AND WRITERS: The habit of adopting literary disguises is a very old one in Hebrew literature. According to the views of higher criticism, there are a large number of books of the Old Testament which might be included under the foregoing heading. The cabalists of later days often chose the names of Rabbi Ishmael and Rabbi Akiba, whom tradition celebrated as the greatest teachers of esoteric doctrines. But the choice of names was not always as appropriate as in these instances. No one, for example, can tell why the "Sefer Yeẓirah" should have been ascribed to Abraham, and the "Sifra di-Ẓeni'uta" to Jacob. In these instances, however, it must be borne in mind that the pseudo-authorship is perhaps the invention of a later day, and that the books were originally anonymous (Zunz, "G. V." 1892, p. 175).

The employment of pseudonyms may be said to have been more in vogue among authors of imaginative and mystic writings, while those who wrote halakic works, if they did not acknowledge their authorship, left them anonymous. In their search for great names the pseudonymous writers not only leaped over centuries, but even ascended to heaven. Thus the "Sefer Raziel" is ascribed to an angel of that name.

Early Instances.

The pseudonymous literature of the Middle Ages is too extensive to be treated here exhaustively. The best-known works, besides those already mentioned, are: the "Otiyyot de-Rabbi 'Aḳiba"; the "Sefer Bahir," ascribed to Neḥunya b. ha-Ḳanah; the "Sefer ha-Taggin," ascribed to R. Ishmael b. Elisha or to the high priest Eli (Zunz, *l.c.* p. 418, note *b*); and the Zohar, ascribed to R. Simeon b. Yoḥai. This last-named work is perhaps the greatest literary forgery of all times, considering the influence it exerted upon the Jewish people. Of a different character, but no less popular, were the two pseudonymous books "Yosippon," ascribed to Josephus, and the "Sefer ha-Yashar," said to have been found during the destruction of the Second Temple.

In modern times the use of literary disguises has been more widely adopted; but, at the same time, the number of literary forgeries has considerably diminished. Perhaps the last great literary forgery was the "Besamim Rosh" (Berlin, 1793) of R. Saul Berlin, which he ascribed to R. Asher b. Jehiel. Authors have now more often cause to conceal their identity; but the names they assume generally hold, as it were, the real name in solution.

Methods of Formation.

The most ordinary class of pseudonyms is that which is composed either of the initial or the final letters of the author's real name. Such, for instance, is AB (= "father") for Abraham Berliner, and HaBeṬ (= "look") for Solomon Löb Rapoport. Occasionally an author will hide his identity under an anagram, composed of the letters which, in the arrangement of the alphabet, immediately precede or follow the initials or final letters of his name. Thus the pseudonym נשק, which Abraham Baer Dobsewitch (אברהם בער דובזעווין) employed, is composed of letters which in the alphabet immediately follow the final letters of his name. Another common method of forming pseudonyms is metathesis, *e.g.*, יעבץ ישוע שר עסק for צבי שערעשעוסקי. Sometimes the pseudonym is nothing more than a Hebrew translation of the author's family name, as Ish Maḥshabot for Trachtmann. Less frequent is the pseudonym based on a Biblical allusion, as Ben Tamar for J. L. Perez, an allusion to Gen. xxxviii. 29. Still rarer is the pseudonym based on another pseudonym. This is met with in cases where a writer well known under one pseudonym forms another out of the first. Thus A. S. Friedberg, known under the pseudonym Har Shalom, often signs himself הש, which is an abbreviation of his pseudonym. The most complicated pseudonym, formed by a combination of several of the above-mentioned methods, is בן צרויה הסיקנמי, which is the nom de plume of Joseph Brill of Minsk. By metathesis הסיקנמי stands for המינסקי, "the native of Minsk," and בן צרויה for יואב, according to II Sam. ii. 13; and יואב, again, contains the initials of אני יוסף בריל. Finally, there are pseudonyms entirely independent of the author's name, but indicative of the writer's attitude, as Aḥad ha-'Am ("one of the people") for Asher Günzburg, while others are rare Biblical names, as Buḳḳi ben Yogli (Num. xxxiv. 22), the pen-name of J. L. Katzenelson.

In the selected list of pseudonyms that follows here only those pen-names have been included which have been used by the authors themselves, or which, through long usage, have become inseparably associated with an author's works, as, for example, Rashi, which is always used for R. Solomon of Troyes when mention is made of his writings. Pen-names like אאע for Abraham ibn Ezra, אגג for Abraham Geiger, or האדומי for De Rossi, belong rather to abbreviations and nicknames. Every name in the subjoined list is followed by a corroborative source, except in such well-known pseudonyms as require no corroboration. The letters within parentheses refer to these sources as given in the bibliography at the end of this article. It should be added that, since the following list is bilingual, some of the letters of the pseudonyms must, of necessity, appear unrepresented in the real name, and, furthermore, that the letters א, ד, ה, מ, נ, ר of the pseudonym are not reproduced in the real name when they stand for רבי, נאום, מורנו, הקטן, דברי, אני. The same holds good for any combination of these words.

Authors and Their Pseudonyms.

א. א. = Isaac Euchel.
א. דז. = Abraham Dobsewitch ("Ha-Meliẓ," 1869, p. 15).
א. ל. = Abraham Ludwipol (S.).
א.מ. מ. = Abraham Mendel Mohr (Bj. p. 230).
א. מ. ש. = Victor Marmelstein ("Arba' Ḳushyot").
א. ע. = A. Elyashov (S.).
א. ש-א. = Eliezer Skreinka (בכו"הע, v. 66–71; R.).
אאסר = Abraham Elijah Sandler (Sch.).
אאר = Abraham Aba Rakowski (S.).
א"ב = Abraham Berliner ("Or ha-Ḥayyim," p. 610, Frankfort-on-the-Main, 1891).
א"ב הריח = Abraham b. Judah Ḥasid; Asher b. Jehiel (L.).
אבא = Abraham b. al-Nakkar (H. B. xvi. p. 65); Abraham b. Asher, מעדני מלך, פרוש אב"א על ב"ר (F. i. 6); Asher b. Elijah (Konstantin) Shapiro (Si.); Elijah Benamozegh (Si.).
אבג = Abraham Baer Gottlober.
אבגר הארדעי = Alter Droyanov (S.).
אבהיל = Judah Löb Lewin (S.).
אבי דוד = Jacob Samuel Yatskan (S.).
אבי מטה-השקדים = Benjamin Mandelstamm.
אביב = Abraham b. Hezekiah Basan (D.); Isaac Benjacob (Bj. p. 184); Reuben A. Braudes (Si.); Arnold B. Ehrlich (קרימה, p. 153, New York).
אביה = Israel Ẓebi Bornstein (Sch.); Albert Harkavy (הכרמל, vi. 237); I. B. Hurwitz (S.); Abraham b. Judah ha-Levi Minz (M. p. 39).
אביה איש ק-ל = Israel Ẓebi Bornstein (So. p. 195).
אביון = Abraham Jonah of Venice (Si.).
אביוסף = Reuben Brainin (S.).
אביזוהר = J. L. Katzenelson (היקב, p. 14).
אביי = Abraham b. Isaac Joshua Latash ("Iggerot Shadal," p. 199).
אבין = Adolph Neubauer (Sch.).
אביע = Abraham b. Isaac Antibi (Si.).
אבן = Abraham b. Nathan ha-Yarḥi (L.).
אבן ילר = Judah Löb Rittermann (Z. p. 430).
אבן רשף = Abraham b. Samuel Firkovich.
אבנון = Aaron Noah Kaminka (S.).
אבנר = Aaron b. Nahum Rosenfeld ("Ha Boḳer Or," iv. 1475).
אבע = Abraham Ehrlich (Sch.).
אבצן = (by metathesis נאום צבי בן אברהם) = Hirsch Schereschewsky (S.).
אבק = Abraham b. Kanders (Sch.).
אברבנאל = Abraham Levkowitz ("Ha-Boḳer Or," vi. 2); Abraham ben Aryeh Löb Rakowsky ("Ha-Ḳol," i. 6).
אברהם לוח = A. L. Lewinski ("Luaḥ Aḥiasaf," i., col. 222).
אב שלום = Abraham Shalom of Padua (בכוהע, 1826, p. 56).
אגבריאל שר גלעד = I. Goldberg (S.).
אגוד = W. Goldstein (Sch.).
אגילה = Eliakim Getzel Kohen ("Ha-Ḳol," iii. 163).
אגן = Abraham Gagin of Jerusalem (Si.).
אדיר = Ephraim Deinard.
אדר = Abraham Dob Cohen (Si.).
אדם = D. M. Andermann (Sch.); Elijah Daniel del Bene (M. p. 7).
אדם הכהן = Abraham Dob Bär Lebensohn.
אה = Aaron Halle ("Ha-Meassef," 1790, p. 122).
אהל = Alexander ha-Levi Langbank ("Oẓar ha-Sifrut," i. 30-37).
אוריה ממשפחת הפאלקירה = Judah Löb Mieses ("Tekunat ha-Rabbanim," Lemberg, 1879).
אור-שני = Senior Sachs (המליץ, 1869, p. 54).
אזוב = Judah Löb Gordon (S.).
אחד גדול בישראל שמו = Israel Salant (Bj. p. 656).
אחד המורים = Isaac Jacob Weissberg (S.).
אחד העם = Asher Günzburg.
אחד מאלף = Aryeh Löb Frumkin ("Eben Shemu'el," p. 110, Wilna, 1874).
אחד מבעלי האספות = Ḥayyim Lazar Muschkat (Z. p. 248).
אחד מדרי מטה = Moses Lazar Eisenstadt; Isaac Jacob Weissberg ("Ha-Yom," i., No. 18; S.).
אחד מילידי עיר ווילנא = Isaac Meïr Dick ("Ha-Oreaḥ," Königsberg, 1860; Bj. p. 30).
אחד מתלמידי . . . הגאון מווילנא = Benjamin Solomon Ribeles ("Sefer Gebia' Gebia' ha-Kesef" [Shklov, 1804]; Zed. p. 656).
אחד מתלמידיו של הלל = Joseph Rosenthal (S.).
אחו = Aaron Ḥayyim Volterra, וולטירה ("Baḳḳashah Ḥadashah," Leghorn, 1740; W. No. 1559).

אחוה = H. Abraham Wagenaar ("Toledot Ya'abeẓ," Amsterdam, 1868).
אחיטוב = I. J. Weissberg (S.).
איברהים = Abraham Ludwipol (S.).
אידן = Abraham Joseph Danon ("Maskil le-Etan," Adrianople, 1888).
איוב בן צרויה תושב סס-קין; איוב = Joseph Brill ("Ha-Shaḥar," viii. 317).
איוב מקיוב = I. J. Weissberg (S.).
אילה = Aaron Judah Löb Horowitz ("Ha-Karmel," i. 16).
איסי הבבלי = Abraham Jacob Slucki (S.).
איציק שפינוועבס = David Frischmann ("Ha-Yom," 1887, No. 207).
איר = Aaron Joseph Randegger ("Bikkure ha-'Ittim," xi. 169–177).
איש = Saul Jacob Elyashar (Si.); Eliezer Isaac Shapiro (So. p. 115); Israel Steiner (Sch.); Abraham Jacob Stern ("Ha-Nesher," v. 189).
איש אולם = Asher b. Isaiah da Montagna (M. p. 41).
איש בשר = Akiba Fleischmann ("Ḳadimah," p. 172).
איש גר = Abraham Joseph Solomon Graziano (Bj. p. 132).
איש הרוח = Albert Katz (S.).
איש חי = Jonas Gurland.
איש הכם מלבוב = Abraham Mendel Mohr (in notes to "Ẓemaḥ Dawid," Lemberg, 1847; Bj. p. 510).
איש חמודות = Eliezer David Libermann ("Ge Ḥizzayon," Warsaw, 1889; W. No. 1938).
איש יהודי = Jesiah David Silberbusch (S.).
איש יהודי ספרא = Moses Mordecai Pros (Si.).
איש מבית לוי = Jacob Samuel ha-Levi Trachtmann (S.).
איש מרהבא = Moses Dob ha-Kohen b. Eleazar Aryeh Goldmann ("Shirim," Vienna, 1886).
איש מהשבות = J. S. Trachtmann ("Migdanot," p. 45).
איש נעמי = Elimelech Wechsler.
איש צעיר = Elijah b. Moses Israel, author of "Ḳol Eliyahu" (Si.).
איש רך הנקרא פלא בן זאב = Raphael ha-Kohen ("Ḥuṭ ha-Meshullash," Odessa, 1874).
איש שלום = Meïr Friedmann.
איתיאל = Israel Neumann ("Ha-Berit ha-Ḥadashah," Breslau, 1821; W. No. 1630).
א"ך איש הרוח = Albert Katz (Si.).
אל = A. Luria ("Ha-Karmel," i., No. 16).
אלאסף ן' הרון באלגזיירא = Aaron Chorin ("Iggeret Elasaf," Prague, 1826; W. No. 171).
אלדד ומידד = S. Rosenfeld (S.).
אלוף קנז = Wolf Kaplan ("Migdanot," 1883, p. 33).
אלוף תימן = J. S. Trachtmann (S.).
אלישמע; אלידע = I. J. Weissberg (S.).
אלם = Abigdor Levi of Glogau (JEW. ENCYC. *s.v.* ABIGDOR BEN SIMḤA).
אלסארי = Julius Fürst (Concordance, Leipsic, 1840).
אלק = A. L. Katerzinski ("Ketab Yosher he-Ḥadash," Warsaw, 1885).
אמר = Isaac Meïr Dick.
אמפ = Mordecai Penso (L.).
אמש = Moïse Schwab (L.).
אמת = Aaron Margolis ("Semel ha-Ahabah weha-Kin'ah," Vienna, 1877).
אמתי בן אבירע אהיצדק = David Caro ("Berit Emet," Dessau, 1820; Bj. p. 85).
אמתי בן ירעיה בן רז = Leon of Modena (Bj. p. 553).
אני הגבר = Moses Proser (S.).
אני חומה = Mordecai Weissmann-Ḥajes ("Ha-Nesher," iii. 66).
אני יוסף אחיכם = Joseph Eliezer b. Abraham Morpurgo (בכ'ו'הע, vii. 95-96; R.).
אני שי"ט הלוי = J. S. Trachtmann (המליץ, 1864, No. 7).
אעיש = Abraham Epstein. משירי ציון (השחר, xii.).
אפר = Proflat Duran (L.); Eliezer David Finkel (S.).
אפי = Abraham Farissol (H. B. xvi. p. 65); Abraham Palagi (Si.).
אפרתי = David Frischmann (S.).
אצם = Abraham Zuckermann.
אקלי החנוני = A. Droyanov (S.).
אר = A. Rabbinowitz ("Leḳeṭ Shoshannim," Paris, 1878).
ארגוב = I. J. Weissberg (S.).
ארז = Alexander Zederbaum.
ארי = Isaac Ashkenazi Luria.
אריאל = Judah Löb Gamso (S.).
ארנן = Eliezer Naḥman Foa (M. p. 23).
אש הש = Abraham Shalom Friedberg ("Luaḥ Aḥiasaf," iii., col. 180).
אתא מרחוק = I. J. Weissberg (S.).
ב-בן-י = Baruch Jeiteles ("Ha-Meassef," 1790; C. B. No. 3713).
בג = Israel B. Gedaliah Bristiner (S.); Beer Goldberg.
בר = S. Bernfeld ("Luaḥ Aḥiasaf," viii. 317).
בר שגר = Bernhard Schlesinger ("Bikkure ha-'Ittim," v. 60–62; R.).
בר שר = Bernhard Schlesinger (בכוהע, iv. 191–192; R.).
בורי בן יגלי = J. L. Katzenelson ("Ha-Yom," 1886, No. 25).
בחיי = Jacob Israel Ḥorgin ("Hed Harim," Berdychev, 1891, autograph copy).
בטלן = J. Ch. Tavyov (S.).
ביבליוגרף = A. S. Freidus ("Ner ha-Ma'arabi," i., No. 6, p. 37).
בינה = Judah Löb Levin (S.).
בלאך = Hirsch Schereschewski (S.).
בלשן בן גדי = M. M. Litewski (S.).
בן אביגדור = Abraham L. Shalkovitz (S.).
בן אברהם = Isaac S. Fuchs (S.).
בן אשר = Isaac Warschawski (S.).
בן בג בג = Judah Löb Kantor (S.).
בן גוריון = Micah Joseph Berdyczewski (S.).
בן דוב = Aaron Libushitsky (S.).
בן זאב = Herman Moeller ("Ha-Modia' la-Ḥadashim," i., No. 7, New York).
בן חורים = Beer Jeruchamsohn ("Talpiyyot").
בן יהודה = E. Perlmann.
בן יצהר = Michael Rabbinowitsch ("Or Mat'eh," Warsaw, 1896).
בן ירוחם = Beer Jeruchamsohn (see "Ben Ḥorim").
בן ישעיהו = J. S. Trachtmann (S.).
בן ישראל = J. David Silberbusch (S.).
בן מנחם = Moses Mendelssohn.
בן נין = Morris Winchevsky ("Ha-Modia' la-Ḥadashim," i., No. 2).
בן עמי = N. E. Mendrochovitz (S.); M. J. Rabinowitsch (Wiener, "Yiddish Literature," p. 384).
בן עמרם = M. Sablotzki (S.).
בן פזי = Ephraim Silber ("Peraḥ Shoshan," Drohobicz, 1896).
בן צבי = Em. Benzion ("Oraḥ Ẓedaḳah," Odessa, 1876; W. No. 911); M. A. Eisenstadt (S.); M. Sablotzki (S.).
בן ציון = Joshua Tulsky (S.); I. J. Weissberg (S.).
בן צרויה הסיקנמי = Joseph Brill (see above איוב בן צרויה).
בן שושנים = Moses Rosensohn ("'Ibri Anoki," xvii., No. 19).
בן תמר = Judah Löb Perez (S.).
בעל הטורים = Jacob b. Asher.
בעל מגלה טמירין = David Apotheker ("Ha-'Ibri," iii., No. 14, New York).
בעל מחשבות = J. S. Trachtmann.
בעל תפלה זקן ורגיל = I. J. Weissberg (S.).
בעשט = Israel of Meseritz.
בערגער = I. J. Weissberg (S.).
בק = J. C. Rabnitzki ("Pardes," ii. 262).
בר בי רב = M. J. Berdyczewski (S.).
בר דרורא = Arthur Freeman ("Ha-Shaḥar," ix. 86).
בר קצין = J. C. Rabnitzki (Wiener, *l.c.* p. 384).
ברא דקדישא ופרישא = Adolph M. Radin ("Ner ha-Ma'arabi," i., No. 8).
ברוכאוויטש = J. L. Lewin (S.).
ברזילי = Joshua Eisenstadt ("Luaḥ Aḥiasaf," vii. 320).
ברזילי היהודי = Baruch Jekuthiel Susmanowitz ("Ha-Dod Mosheh," Warsaw, 1893, W. No. 2318).
בריל = Joel Löwe.
ברכיה בן שלויאל מלאך אלהים = Abraham Abulafia ("Sefer ha-Yashar"; Bj. p. 234).
ברק = J. Ch. Rabnitzki (S.).
ג. ב. ה = Gershon Bader (S.).
גביר = Gabriel b. Joseph Rawitsch ("Ha-Ḳol," i. 59).
גיל = Gabriel Judah Lichtenfeld (D.).
גלס = Gershon Letteris (Letteris, in "Ha-Ẓefirah," p. 88).
גמזו = J. L. Perez ("Keneset Yisrael," iii., cols. 409–411).
גפ = Gabriel Polak ("Ben Gorni," p. 60).
גפן הבבלי = Lazar Atlas (S.).
גר דל מך אני = Michael Gordon.
גר ותושב = Eliezer Isaac Shapiro (S.).
ד.. פ. פ. מב.. = David Friedrichsfeld (C. B. No. 3713).
דאנציג = Moses Schatzkes (Z. p. 55).
דוד בר יכניה = David Kahan ("Ḥokmat Yehudah," 1892).
דוד חפשי = David Franco-Mendes.
דומם = David Moses Mitzkun ("Ha-Karmel," ii. 199).
דון יחייא הרב מאקלימה = Ḥayyim Judah Löb Markon (*ib.* iv. 621–624).
דוקטר מאנעסזאהן = I. J. Weissberg (S.).
דורש טוב לעמו = M. Weissmann ("Ha-Ḳol," iii. 19).
דניאל איש חמודות = L. B. Libermann ("Ha-Shaḥar," vi. 45).
דניאל בגאר = Judah Löb b. Asher Gordon ("Ha-Karmel," viii. 139).
דק = David Kaufmann.

האביב = Abraham Jacob Bruck ("Ha-Karmel," iv. 219).
האלה (מפלונגיאן) = A. Lipschitz (זוס אפפנהיים, Mayence, 1872; Z. p. 214).
האמש בן אהרן ראם = Moses Abraham Romm ("Amet ha-Lashon," Wilna, 1855).
הבט = Solomon Löb Rapoport ("Bikkure ha-'Ittim," 1823, p. 139).
הגפן = Gabriel ha-Kohen Fischmann ("Sefer ha-Noten ba-Yom Derek," Warsaw, 1893).
הגרא = Elijah of Wilna.
הדוריש לציון = Isaac Ẓebi Eisenberg (S.).
הדס = Beer Sufrin ("Mizmor Shir Ḥanukkah," Cracow, 1888).
הדה = Hirsch Sommerhausen ("Haggadah le-Lel Shikkurim," p. ii.).
הילל בן שכר = Judah L. Landau (Si.).
הימן = Aaron Halle (C. B. No. 3713).
הירשענזאהן (מ) = M. Sablotzki (S.).
הלבני = I. J. Weissberg (S.).
הלן = Leon Zolotkoff ("Ha-Yom," 1886, No. 4).
המליץ = J. L. Gordon (S.).
המציר (מאנע) = Mordecai Ẓebi Mane (Si.).
המעביר = Mattithiah S. Rabener (Sch.).
המשיח = Moses Israel Hazan ("Naḥalah le-Yisrael," Vienna, 1851).
הניף הכהן; הניף = Nachman Isaac Fischmann ("Ha-Nesher," v. 93).
הניו = H. Neumanowitz (Si.).
הנקם = Nachman Krochmal (Letteris, "Zikkaron ba-Sefer," p. 52).
הפלוסוף הליטאי = G. Selikovitsch ("Ha-'Ibri," i., No. 8, New York).
הצבא = Ẓebi Benjamin Auerbach ("Ha-Ẓofeh 'al Darke ha-Mishnah," p. 54).
הצעיר = Joseph Rosenthal (S.).
הצעיר בין לו" הצדיקים = L. Libermann ("Ha-Emet," p. 56).
הר בשן = Moses Beer b. Shemariah Oretzkin ("Ha-Karmel," iii. 278).
הר די נור = M. S. Feierberg (S.).
הר שלום = A. S. Friedberg (Si.).
הרואה = Simeon Judah Stanislavski (S.).
הרן = Moses Proser (S.).
הררי = I. J. Weissberg (S.); Franchetta da Montpellier (M. p. 24).
היש = A. S. Friedberg.
והוא והוא = Mattithiah Straschun ("Ha-Karmel," iii.).
וו-ן = Aaron Halle ("Ha-Meassef," 1790, p. 186).
ווארהאפט (שלום) = M. Rodkinssohn ("Ha-Ḳol," iii. 126).
ז. = M. Sablotzki (S.); J. H. Sagorodski (S.).
ז. א. ר. = Alexander Süskind Raschkow ("Weg zum Lebensbäume," Breslau, 1825).
זברי = J. D. Silberbusch (S.).
זהל = Selig ha-Kohen Lauterbach ("Ha-Shaḥar," ii. 177–184).
זיו = S. Jacob Wichnianski ("Beromo shel 'Olam," Odessa, 1894).
זך לב = Selig Lauterbach (S.).
זנביל מלמד = Judah Steinberg (S.).
זפ = Seligmann Pappenheim (Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 108).
זפרן = S. Fridkin ("Ha-Yom ha-Aḥaron be-Ḥayye ha-Niddon le-Mitah," Warsaw, 1898).
זקן = Wolf Kaplan.
זקף גדול = Leon Solotkoff.
זרה = Eliezer Isaac Shapiro (S.).
ח. ד. = A. S. Bettelheim ("Shishshah Miktabim," Kuschau, 1886).
האן = Ḥayyim Arkin ("Ha-Ḳol," iii. 257).
חבקוק = Israel Davidson ("Ha-'Ibri," viii., No. 23).
הד מהנהו קפוזאי = Abraham Jacob Paperna ("Ha-Meliẓ," 1869, p. 44).
חד מן חבריא = J. L. Levin ("Ha-Teḥiyyah," 1900, No. 23).
חושי הארכי = J. J. Lewontin (S.).
חזאל = Ḥayyim S. Eliaschewicz (Z. p. 22).
חזס = Ḥayyim Selig Slonimski.
חי בריא = Ḥayyim Jonas Gurland ("Ha-Shaḥar," iii. 687).
חי קב = Ḥayyim J. Katzenellenbogen ("Ha-Karmel," i., No. 19).
חידא = Ḥayyim Joseph David Azulai.
חידה = Ḥayyim Deutsch ("Bet Talmud," v. 149–153).
חיוג = Ḥayyim Jonas Gurland.
חיים = Ḥayyim Judah Markon ("Ha-Karmel," iv. 129).
חיים עזריה מרוויגו די סורסי = Baruch Jeiteles ("Ha-Oreb," 1795; W. No. 523).
חיל יקב = Ḥayyim Judah Löb Katzenellenbogen ("Ha-Mebasser," ii. 82).
חן = Hananeel Nepi (S.).
חן טוב = Hirsch Edelmann.
חצל = Ḥayyim Ẓebi Lerner.
חריף = Jacob Frances ("Meteḳ Sefatayim," p. 15).
חשמל = N. S. Libowitz.
טב יומי = Lipmann of Mühlhausen (Bj. p. 83, No. 570).
י. ב. פ. = Joel Beer Falkowitsch ("Abinadab," Odessa, 1888; W. No. 25).
י. וו. = Joseph Weisse ("Bikkure ha-'Ittim," vii. 60–68; R.).
י. ח. ר. = J. C. Rabnitzky ("Ha-Shiloaḥ," iv. 96).
י. ל... איש מבית לוי = Israel Landau (ed. "Orḥot 'Olam," Prague, 1793; W. No. 923).
י. ל. פ. = Judah Löb Perez (S.).
י...ס. = Julius Meller ("Kokebe Yiẓḥaḳ," v. 41–45; R.).
י. מ. ל. = Jacob Mordecai Lewinsohn ("Gan Peraḥim," 1890, p. 63).
י. מ. פ. = Jehiel Michael Pines (S.).
י. ע. ס. = J. E. Salkinson ("Wa-Yegaresh ha-Adam," Vienna, 1871).
יאפז = Israel E. Goldblum (So. p. 16).
יאר = Joshua Eliezer Rotin ("Ha-Karmel," iii. 123); Isaac Roller ("Dibre Ya'er," Berlin, 1881; W. No. 2143); Joseph Aaron Randegger ("Ẓiyyon," i. 131).
יבאר = Isaac b. Aaron Rittenberg ("Oẓar ha-Sifrut," i. 81).
יביט = Israel Tropp ("Ha-Karmel," vi. 293).
יבל בן הגי לבית דברי = Joel Löwe ("Ha-Meassef," 1788).
יבם = Israel Bahmer ("Kerem Ḥemed," ix.); Micah Joseph Berdyczewski ("Ha-Kerem," p. 63).
יגלי איש הרוח = Morris Winchevski ("Asefat Ḥakamim," No. 2).
יד איש = J. Eisenstein ("Oẓar ha-Ḥokmah weha-Madda'," No. 2, p. 25).
ידם = Israel David Müller ("Ha-Shaḥar," vi. 645-648).
ידעוני = Saul Berlin ("Ketab Yosher," Lemberg, 1784; Bj. p. 248, No. 336).
ידעיה העברי איש וואליני = S. Mandelkern ("Ha-Karmel," iv. 136).
יהבי = Judah b. Jonas Jeiteles ("Shir Tehillah," Vienna, 1835; Bj. p. 578).
יהושפט = Phinehas Turberg (S.).
יהל = Samuel Ẓebi Kamenetzki ("Ha-Ḳol," iii. 35); Judah Lewik (S.); Isaac Lewinski ("Keneset ha-Gedolah," ii. 148).
יהלום = Joshua Mesach (S.).
יהלל = Judah Löb Levin.
יהלל השני = Ezekiel Leavitt (S.).
יהש = J. H. Schorr.
יואב = Joseph Brill ("Ha-Ḳol," i. 44).
יואל = Joseph Almanzi ("Abne Zikkaron," p. 4).
יואל פירסט = Joseph Elijah Triwosch ("Mi-Mizraḥ umi-Ma'arab").
יובל הפרסי = Joseph Brill ("Ha-Ḳol," iii. 43).
יודקא שמערקעס = N. M. Schaikewitsch ("Mumar le-Hak'is," Warsaw, 1879).
יונה בן אמתי = M. A. Günzburg ("Maggid Emet," Leipsic, 1843; "Ha-Moriyah," pp. 34–48).
יושר = Joseph Schechtmeister ("Ha-Ḳol," iii. 262).
יהונן אלפסי = Joseph Elhanan Melamed ("Ha-Ḳol," iii. 592).
יחז = Israel Ḥayyim Sagorodski ("Ha-Asif," ii. 149).
יחיאל אברהם מודיני = Ḥayyim Judah Löb Markon ("Ha-Karmel," iv., No. 10).
יחיאל בער = David Frischmann ("Ha-Yom," 1887, No. 234).
יחכם = Isaac Ḥayyim Cantarini of Padua.
יהס מזה = Joshua Ḥayyimowitz of Neu Sager (מזאגער הרש; "Ha-Karmel," vi. 89).
יכנהז = I. N. Goldberg (Wiener, *l.c.* p. 383).
יל = Judah Löb Böhm ("Bikkure ha-'Ittim," vi. 107; R.).
יל בר = Israel Bahmer (W. No. 868).
יל הי לא = Israel ha-Levi Landau ("Hoḳ le-Yisrael," Prague, 1798; Bj. p. 199).
יל מן = Jehiel Mendelssohn ("Ha-Boḳer Or," iv. 4).
ילג = J. L. Gordon; J. L. Gamso (S.).
ילק = J. L. Bensew (Delitzsch, *l.c.* p. 106); J. Lewik (S.).
ילר = Naphtali Mendel Schorr (Z. p. 349).
ים = Jacob Mordecai Netter ("Shelewim Min ha-Yom," Vienna, 1860).
ימר = Joel Mordecai Reinhertz ("Ha-Meassef," p. 4, Warsaw, 1886).
ינהל = N. H. van Biema ("Reshemat Yenahel," Amsterdam, 1905).
יעבין = Israel Jacob b. Ẓebi Emden.
יעבין ישוע שר עסק = Hirsch Schereschewski ("Boser Abot," Odessa, 1876).

יעואל בן רנז = Wolf Jawetz (“Ha-Shaḥar,” x. 467–470).
יעקב איש הם = J. S. Trachtmann (“Aguddah Aḥat,” p. 43).
יעקב לא מת = J. S. Trachtmann (“Ha-Boḳer Or,” v. 6).
יעקב רקח ממשפחת בן לביא מעיר קצר-עינים [קרעמיניץ] במדינת אל-נוי [ואלין] בארץ [רוסיא] = Isaac Baer Levinsohn (“Dibre Ẓaddiḳim,” Vienna, 1830; W. No. 2236).
יצהרי = Z. H. Masliansky (“Ha-Yiẓhari,” Manchester, 1895).
יצחק די מולינא = Saul Berlin (Z. p. 380).
יר = Josel Pik Rochnove (Delitzsch, *l.c.* p. 108); Israel Rall.
ירובעל = M. J. Berdyczewski (“Oẓar ha-Sifrut,” iv. 1–40).
ירוחם הליטאי = Joseph Gabreelow (“Ha-‘Ibri,” iii., No. 24, New York).
ירט = Mendel Mirlinski (Z. p. 435).
ישא = Saul Jacob Elyashar (Si.).
ישב = J. S. Bik.
ישביאל = Jacob S. b. Isaac Olschwang (“Ha-Meliẓ,” 1869, p. 19).
ישי איש-ירושלים = Israel Jonathan Jerusalimsky (“Ha-Kerem,” p. 119).
ישי איש מינטוניגרא = Israel Isaac Black (“Shebile ha-Yahadut be-Angliyah,” Manchester, 1903).
ישן = M. Johalemstein, מכתבים מעבר לים (“Ha-Meliẓ,” 1888).
ישע = Hirsch Schereschewski (S.).
ישפ = Jacob Samuel Fuchs (S.).
ישפה = Joseph Shabbethai Farḥi (Si.); Israel Pieskin (“Ha-Maggid,” vii., Nos. 45–51).
ישר = Isaac Samuel Reggio.
ישר מקנדיא = Joseph Solomon Delmedigo.
ישראל ידידיה המבונה ישביאל = J. S. Olschwang (see ישביאל).
יתרא הישראלי = A. Harkavy (S.).
כלכל בן איתן הגרי = Joseph Masel (“Megillah Ḥadashah le-Purim,” Manchester, 1902).
לא סייפא ולא ספרא = A. A. Rakowski (“Masseket Sheṭarot,” Warsaw, 1894; “Ha-Modea‘ la-Ḥadashim,” ii. 17).
לבנון = I. J. Weissberg (“Ha-Yom,” 1886, No. 113).
לד מפ"ב = Leopold Dukes (“Bikkure ha-‘Ittim,” vi. 75).
לץ = J. L. Perez (S.).
לצפר = J. L. Perez (“Die Zukunft,” New York, 1902).
לק = J. L. Kantor (“Ben Ammi”).
מ. וו. = Michael Weber (S.).
מ. ז. = M. Sablotzki (S.).
מ. ל = Mendel Levin (“Masse‘ot ha-Yam,” Lemberg, 1859; Z. p. 165).
מ. ל. ר = Abraham Mendel Mohr (“Kol Bo le-Purim,” Lemberg, 1855; Bj. p. 240).
מ. מ. = Moses Mendelssohn (“Ha-Meassef,” 1784, p. 133).
מ. מ. ל. = M. M. Lilien (“Kokebe Yiẓḥaḳ,” xiii. 67–69; R.).
מ. ק = Moses Kunitz (“Mosedot Tebel,” Prague, s.a.; Bj. p. 306).
מאבן = Moses Eliezer Belinson (“Kokebe Yiẓḥaḳ,” xxviii. 24–25).
מאזעסזאהן = J. L. Smolenskin (“Ha-Shaḥar,” vi. 79).
מאיר זיו = N. S. Libowitz (“Efrayim Dainard u-Sefaraw be-Amerika,” New York, 1901).
מאש = Meïr Friedmann (“Bet Talmud,” i. 24).
מב = M. Braunstein (“Ha-Yeḳeb,” p. 72).
מבא = Moses b. Uri (“Ha-Meassef,” 1810; see Delitzsch, *l.c.* p. 108).
מבין = Jacob Kaplan (“Keneset ha-Gedolah,” iii. 65).
מבשן = M. Braunstein (see מב).
מג = Mordecai Ghirondi (“Bikkure ha-‘Ittim,” vi. 57; R.).
מגיד מדן = Ẓebi Schereschewski (S.).
מהל = Meïr ha-Levi Letteris.
מהללאל = A. B. Gottlober.
מהרם = Meïr b. Baruch of Rothenburg (Zunz, *l.c.* p. 40); Meïr of Lublin (Bj. p. 275, No. 37).
מהרם מביהאוו = Moses Schatzkes (“Gan Peraḥim,” 1882, p. 50).
מהרן = Naḥman of Breslau (“Liḳḳuṭe מהרן”; Bj. p. 265).
מהרשא = Solomon Alfasi of Tunis (Si.); Samuel Edles (Bj. p. 183, No. 468).
מהרשל = Solomon Luria.
מוח = Mordecai Weissmann-Chajes (see אני חומה).
מזל = M. Sablotzki (S.).
מזל מאדים = M. Sablotzki (S.).
מדפ = Mordecai Dob Friedenthal (W. No. 2353).
מחשבות אנוש = J. S. Trachtmann (S.).
מיב = M. J. Berdyczewski (“Oẓar ha-Sifrut,” ii. 234).
מיכאל בן ראובן = Raphael Kirchheim (ed. “‘Alilot Debarim”; “Oẓar Neḥmad,” iv. 178).
מיכל = Micah Joseph Lebensohn.
מישאל בן אלצפן = Samuel L. Citron (“Ha-Eshkol,” iii. 153–160).
מישוב [= מרדכי יונה־שוחט ובודק] = M. J. Rosenfeld (“Oẓar ha-Sifrut,” i. 121; W. No. 1141).
מל = Meïr Letteris (בכוהע, iv. 181; C. B. No. 6134).
מלבים = Meïr Lebush b. Jehiel Michael (“Mashal u-Meliẓah,” Warsaw, 1877).
מלל = Moses L. Lilienblum (“Asefat Ḥakamim,” p. 72).
מ"ם ל"ש = Menahem Mendel Löwenstamm (“Bikkure ha-Shanah,” 1843, p. 48; R.).
מנוח = Nahum Sokolow (“Ẓaddiḳ we-Nisgab,” Warsaw, 1882).
מנחם אב = J. L. Kantor (“Ha-Yom,” 1886, p. 151).
מני אז = Selig Lauterbach (S.).
מנל = M. N. Litinski (S.).
מסתתר = Simeon Judah Stanislavski (“Ha-Yom,” 1886, No. 22; S.).
מענדעלי מוכר ספרים = Shalom Jacob Abramowitsch.
מפ = Michael Friedlander (המאסף; Delitzsch, *l.c.* p. 108).
מפה = Lazar Atlas (So. p. 6).
מק = M. Creizenach (“Ẓiyyon”).
מקל = Moses Kleinmann (S.).
מר = Moses Reines (“Oẓar ha-Sifrut,” iii. 95); Mordecai Roch (“Ha-Meassef,” 1794; Delitzsch, *l.c.* p. 108).
מר בר רב = M. Reines (S.).
מרבד סט = Mordecai b. David Strelisker (“Ha-Shaḥar,” i. 31).
מרבי = Moses Rosensohn (“Ha-Karmel,” iv. 768).
מרדכי מיוחס = Moritz Adelmann (“Ha-Shaḥar,” vii. 504–508).
מרון = Hirsch Schereschewski (S.).
מרט = Ḥayyim Lazar Muschkat (“Tiḳwat Ḥanef,” Warsaw, 1888; Z. p. 438).
משביח = Moses b. J. Schatzkes (“Ha-Ḳol,” iii. 241).
משה = Moses Simeon Antokolski (“Ha-Karmel,” iii. 492).
משלם האשתמועי = Isaac Euchel (“Ha-Meassef,” 1790, p. 171; see Letteris, תולדות אייכיל, in “Ha-Meassef,” p. 44, Vienna, 1862).
משרם = Meïr Friedmann (“Bet Talmud,” i. 62–63).
משש = Moritz Steinschneider (“Ha-Karmel,” iii. 309).
ן׳ ן׳ = Reuben Brainin (S.).
נ. ש. ק. = A. B. Dobsewitch (see above).
נאמן = Moses Aaron Rachamim Piazza (אורה ושמחה, Leghorn, 1786; Roest, “Cat. Rosenthal. Bibl.” ii. 932).
נבא = Benjamin b. Jacob Espinoza (“Yafeh Naf,” Leghorn, 1773; Bj. p. 228).
נזט = Naphtali S. Tur (“Ha-Karmel,” ii. 121).
נחבי = N. S. Libowitz (“Ner ha-Ma‘arabi,” ii. 106).
נחבי בן ופסי = J. B. Lewner (Wiener, *l.c.*).
נחום בן עוזר הציוסקי = J. L. Kantor (“Ha-Shaḥar,” v. 23).
נחום הציוסקי הפרוש = J. L. Kantor (“Asefat Ḥakamim,” p. 40).
ניהל = Isaac Satanow (W. No. 1898).
נכה רגלים = David Apotheker (העברי, iii., No. 14, New York).
נס = Nahum Sokolow.
נעס = N. M. Mendrechowitz (S.).
נציב = Naphtali Ẓebi Judah Berlin (Si.).
נק = Naphtali Keller (“Ha-Ḳokabim,” p. 32).
נקודה = Reuben Brainin (S.).
נשל = N. S. Libowitz.
ס. ז-ן = Solomon Gotthold (“Bikkure ha-‘Ittim,” i. 120–136).
סופר מהיר = Ezekiel Lipschitz (“Galgal ha-Ḥozer,” Warsaw, 1886).
סופר סרם = J. S. Trachtmann (S.).
סמבטיון = Saadia Meïr b. Tobias Jonah (“Aḥiasaf,” vii. 301).
סמן = Phinehas Menahem Heilprin (“Teshubot be-Anshe Awen,” Frankfort-on-the-Main, 1845).
סף = H. Witkind (הקול, i. 75).
סתם = J. S. Trachtmann (S.).
ע. פ. = Isaac Euchel (המאסף, 1790; see C. B. No. 3713, and Martinet, “Tif’eret Yisrael,” p. 186).
עב = O. Blohstein (S.).
עבד-גרא ראש גליל = I. Goldberg (“Ha-Yeraḥ,” Berdychev, 1895; S.).
עובדיה = Joseph Perl (“Kerem Ḥemed,” iii. 53–61).
עובדיה בן ברוך מפאלאנד = Saul Berlin (“Miẓpeh Yoḳtel,” Berlin, 1789; see Jew. Encyc. *s.v.*).
עובדיה בן פתחיה = Joseph Perl.
עזרא מהר שפר = M. Proser (S.).
עזריאל הגפני = A. Feigin (S.).
על = J. Löwe (“Ha-Meassef,” 1784; C. B. No. 3713).
עלוני = J. Ch. Tavyov (S.).
עלי קצין הצחקיאולי = I. J. Linetzki (“Ha-Meliẓ,” 1869, pp. 113–114).
עקיבא נשיא פרס = Jacob Frances (“Metek Sefatayim,” p. 105).
פז = I. Freidsohn (“Zikronot,” Warsaw, 1902).
פינחס בן אמתי = N. S. Libowitz (“Ner ha-Ma‘arabi,” ii. 51).
פלא בן זאב. See איש רך הנקרא פלא בן זאב.

פלאי = Abraham b. Elijah of Wilna ("Gebulot Erez," Berlin, 1801; W. No. 1836); Phinehas M. Heilprin ("Eben Boḥan," Frankfort-on-the-Main, 1846; W. No. 51); Zechariah Isaiah Jolles (W. No. 2316); Moses Cohen ("Dabar be-'Itto," Warsaw, 1895; W. No. 2052); A. G. Lewitan ("Debar Torah," Warsaw, 1890; W. No. 2069); J. L. Perez; Alexander Zederbaum ("Ha-Ḳol," i., No. 19).

פלוא = Hirsch Schereschewski (S.).

פלוני אלמוני מבי-רב = M. Reichersberg ("Ha-Ḳol," iii. 384).

פלוני ודאקטאר הוא = I. Kaminer (*ib.* iii. 223).

פלוני עלוני = J. C. Tavyov (S.).

פלטיאל (ש) = Joseph Elias Triwosch (S.).

פן = Moses b. Uri Philippson ("Ha-Meassef"; see C. B. No. 3713).

פנחס חנניה ארגוזי די סילא סט = Baruch Jeiteles ("Ha-Oreb," Vienna [?], 1795; W. No. 523).

פרידמאן (שלום בר׳ שלמה) = A. B. Lebensohn ("Tokaḥti la-Beḳarim," Wilna, 1868; "Kol Shire Adam we-Mikal," i., p. xvii., *ib.* 1895).

צדה = H. Dan Bawli ("Shoresh Dabar," Wilna, 1866).

צהר = Hirsch Rabbinowitz; Herman Rosenthal.

צהר הקורלאנדי = Herman Rosenthal.

צוריהו הלוי = I. B. Hurwitz ("Gan Peraḥim," 1890, p. 108).

צלפחד בר חושים התוהה = Moses L. Lilienblum.

צנה = Perez Smolenskin ("Ha-Shaḥar," xi. 569).

צפוני מערבי = David Maggid (S.).

קיוב = I. J. Weissberg (S.).

קלי = J. L. Kantor ("Ha-Yom," 1887, No. 15).

קרא = Eliezer Isaac Shapiro (S.).

קרובו של רבי הודרוס הרופא = J. S. Trachtmann (S.).

ר = Joseph Rosenthal (S.).

ר. ב. = Reuben Brainin (S.).

ר. נ. ה. = Abraham Mendel Mohr (see מ. ל. ר).

ר. ק. א = Eliezer Isaac Shapiro (S.).

ראש = Asher b. Jehiel.

רב צעיר = Ḥayyim Tschernovitz ("Sefer ha-Yobel," p. 309, Warsaw, 1904).

רבי צדיק = Isaac Ẓebi Brodotzki (מדרש צדיקים, Berdychev, 1899).

רבי קצין = J. C. Rabnitzki (see בר קצין).

רבי קרוב = A. L. Lewinski (S.).

רדק = David Ḳimḥi.

רזיאל = Abraham b. Samuel Abulafia (Bj. p. 43, No. 833).

ריבא = Isaac Kaminer ("Ha-Shaḥar," viii. 69).

ריבל = Joseph Brill ("Keneset Yisrael," i., col. 593).

ריבל = Isaac Baer Levinsohn ("Yalḳuṭ Ribal," Warsaw, 1878).

ריף = Isaac Alfasi.

רמא = Moses Isserles.

רמבם = Moses b. Maimon.

רמבן = Moses b. Naḥman.

רמז = M. Selikowitsch ("Yalḳuṭ ha-Ro'im," Odessa, 1869).

רעב = Obadiah of Bertinoro.

רק = Meïr Obernik ("Ha-Meassef," 1784; C. B. No. 3713).

רשבא = Solomon ben Adret.

רשבם = Samuel b. Meïr.

רשי = Solomon b. Isaac of Troyes.

ש. מ. ן. = Solomon Mandelkern ("Keneset Yisrael," i., col. 1000).

ש. פלטיאל = Joseph Elias Triwosch ("Ha-Shaḥar," x. 574).

שא = Eliezer Skreinka ("Bikkure ha-'Ittim," v. 50-52; R.).

שאג = S. I. Gräber ("Oẓar ha-Sifrut," i.); Samuel Aba Gorodetzki (S.).

שאולזאהן = David Frischmann ("Ha-Asif," ii. 764).

שאף = Simeon Eliezer Friedenstein ("Keneset ha-Gedolah," i. 103).

שב = S. Bernfeld.

שבר = S. Bernfeld.

שבה = Samson Bloch ("Kerem Ḥemed," i. 95).

שבח = Shabbethai b. Ḥayyim Korngold ("Ha-Karmel," viii. 74).

שביב = Simeon b. Isaac Bacharach (Simon Bacher).

שביל = Solomon Gelbblum ("Sefer ha-Millim," Wilna, 1892).

שבתי בן יום טוב אבן בודד = Arnold B. Ehrlich ("Miḳra ki-Peshuṭo," Berlin).

שדבחל = Samuel David b. Hezekiah Luzzatto ("Bikkure ha-'Ittim," ix. 76).

שדל = Samuel David Luzzatto.

שוחר טוב לישראל = W. Federow ("Yerushalayim," Vienna, 1876).

שומח = Samuel Weissmann-Chajes (S.).

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J. I. D.

PTOLEMY: 1. Prince (tetrarch) of Iturea and Chalcis from about 85 to 40 B.C., in which year he died; son of Mennæus. He tried to extend his kingdom by warlike expeditions (Strabo, xvi. 2, § 10); and ruled the Lebanon, threatened Damascus, subjugated several districts on the Phenician coast, and once had Paneas in his hands (Josephus, "Ant." xv. 10, §§ 1-3). In fact, the whole of Galilee had formerly been in the possession of the Itureans, and had been taken away from them in 103 by Aristobulus I. (*ib.* xiii. 11, § 3).

The Jews thought themselves oppressed by Ptolemy, and hence Aristobulus II., at that time still prince and sent by his mother, Alexandra, undertook an expedition against Damascus to protect it against Ptolemy (*ib.* 16, § 3; *idem*, "B. J." i. 5, § 3). Pompey destroyed Ptolemy's strongholds in the Lebanon and doubtless took away from him the Hellenic cities, as he did in Judea. When Aristobulus II. was murdered by Pompey's party in Judea (49 B.C.), his sons and daughters found protection with Ptolemy ("Ant." xiv. 7, § 4; "B. J." i. 9, § 2). It may be that the national Jewish party at that time depended for support on the Itureans in Chalcis, and perhaps the following statement has reference to that fact: "On the 17th of Adar danger threatened the rest of the 'Soferim' in the city of Chalcis, and it was salvation for Israel" (Meg. Ta'an. xii.).

Antigonus, son of Aristobulus, also supported Ptolemy in his effort to establish himself as king in Judea ("Ant." xiv. 12, § 1). Ptolemy died just as the Parthians were invading Judea (*ib.* xiv. 13, § 3; "B. J." i. 13, § 1). He was succeeded by his son Lysanias.

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2. Strategus of Jericho; son of Abubus (= חבוב?), son-in-law of Simon Maccabeus. He wished to gain possession of the rulership over Judea, and hence when his father-in-law was visiting him at the fortress of Dok, near Jericho, in the month of Shebaṭ, in the 177th year of the Seleucid era (= 135 B.C.), Ptolemy gave a banquet at which he caused Simon and his two sons Mattathias and Judas to be murdered (I Macc. xvi. 11-17; Josephus, "Ant." xiii. 7, § 4). Moreover, he sent men to murder the third son, John Hyrcanus, who was in Gazara; but the latter, having been warned in time, killed the men, and took possession of Jerusalem, so that Ptolemy was obliged to retire to Dagon (doubtless identical with Dok). Here he was besieged by John; but as he threatened to kill John's mother, who was in his power, and as the Sabbatical year was approaching, the siege was unsuccessful. Although Ptolemy was now able to withdraw without opposition, he nevertheless caused John's mother to be killed before he left ("Ant." xiii. 8, § 1; "B. J." i. 2, §§ 3, 4).

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G. S. Kr.

PTOLEMY I. (surnamed **Soter** and **Lagi**): At first satrap (322-307 B.C.), then king (305-285), of Egypt. He founded the dynasty of the Ptolemies, which, from his father's name, is also called that of the Lagi. Λαγώς means "hare"; and a rabbinical tradition relates that the Septuagint avoided translating by λαγώς the word "hare" in Lev. xi. 6 and Deut. xiv. 7. In more recent times an attempt has been made to prove from Egyptian inscriptions that Ptolemy I. tried to conceal his father's name and that he called himself "Ptolemy, son of Ptolemy" in consequence (Revillout, "Revue Egyptienne," i. 11); but this theory can not be maintained, because the father's name is often mentioned explicitly in documents, and the "Ptolemy, son of Ptolemy" referred to is not Ptolemy I., but his son Ptolemy II. (Mahaffy, "The Empire of the Ptolemies," p. 21).

Takes Jerusalem on the Sabbath.

It was Ptolemy I. who brought Palestine and the Jews under the dominion of the Ptolemies. After the death of Alexander the Great Cœle-Syria and Judea were apportioned to Laomedon, but Ptolemy I. took them from this weak prince—as Josephus maintains, at least as regards Jerusalem by deception as well as by persuasion. Ptolemy appeared before the city (320 B.C.), pretending that he wished to sacrifice, and seized it on a Sabbath, a day on which the Jews did not fight. As authority for this statement Agatharchides of Cnidus, a Greek author, is cited by Josephus ("Contra Ap." i., § 22; more briefly in "Ant." xii. 1, § 1; comp. Müller, "Fragmenta Historicorum Græcorum," iii. 196; T. Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," i. 42). On this occasion Ptolemy I. is said to have taken many captives from Jerusalem and from the rest of Judea as well as from Samaria, and to have settled them in Egypt. Furthermore, since he knew how sacred an oath was for the Jews, he is said to have used them to garrison important strongholds ("Ant." *l.c.*). Josephus adds that thereafter many Jews went voluntarily to Egypt to live, partly on account of the excellence of the land and partly on account of the kind treatment accorded them by Ptolemy (*ib.*).

Kindness to the Jews.

Elsewhere also the kindness of the Ptolemies toward the Jews is highly praised by Josephus ("Contra Ap." ii., §§ 4, 5); and this especially in comparison with the cruel persecutions which the Jews suffered later at the hands of the Seleucidæ in Syria. In fact, the policy of the leading circles in Jerusalem was always to rely on the Ptolemies in opposition to the Seleucidæ. But that manifested itself only in the course of time. As regards the early period the statements of Josephus are very doubtful, since both the early settlement of Jews in Egypt—which, at least in the case of Alexandria, is said to have taken place under Alexander the Great—and their military virtues seem to have been assumed for apologetic reasons when the hatred of the Jews, proceeding from Alexandria, made an apology desirable. According to a later authority, no less than 30,000 Jewish soldiers were placed in Egyptian forts (Aristeas Letter, ed. Wendland, § 13). Something similar must at any rate have happened later; for a "camp of the Jews" is explicitly mentioned, and military achievements of the Jews are certainly spoken of. It is positive that the legal organization of the Egyptian Jews, as in fact the whole legal organization of the Ptolemaic state, was instituted by Ptolemy I. It can hardly be doubted that he gave the Jews at Alexandria equal rights (ἰσοπολιτεία) with the incoming Macedonians.

Ptolemy went to Palestine several times on military expeditions, *e.g.*, in the campaign of the year 320, and in that of 312, which ended with the battle of Gaza. Although he was victorious, he found it expedient to evacuate Palestine for the time being; and on his departure he caused the strongholds of Acre (Acco), Joppa, Gaza, Samaria, and Jerusalem

Many Jews Follow Ptolemy to Egypt.

to be razed to the ground (see Appian, "Syriaca," § 50). According to the testimony of Hecatæus of Abdera, whom Josephus ("Contra Ap." i., § 22) cites, many Jews felt impelled on this occasion to move to Egypt, and the generally respected high priest Hezekiah also attached himself to Ptolemy. It was, in truth, difficult for Egypt to retain Palestine in opposition to the newly arisen Syrian kingdom, but Ptolemy I. and his successors never relinquished their claim to the cities of Gaza, Joppa, and Jerusalem. The wars which were waged for these places between the Ptolemies and the Seleucidæ, and the sufferings which ensued therefrom for the Jews, are graphically described in Dan. xi.; the "king of the south" in verse 5 of that chapter referring to Ptolemy I. (see Jerome in the name of Porphyrius *ad loc.*).

G. S. Kr.

PTOLEMY II. (surnamed **Philadelphus**): King of Egypt from 285 to 247 B.C. He continued the struggle for Cœle-Syria and Palestine and established himself permanently in possession of those countries about 274. Like all Diadochi, he took pleasure in building cities; and Philadelphia (Stephanus Byzantius, *s.v.*; Jerome on Ezek. xxv.), Philoteria (near Lake Tiberias; see Polybius, v. 70, § 3), and Ptolemais (pseudo-Aristeas, § 115) were founded on Palestinian soil during his reign. Recently it has been believed that his statue and that of his wife Arsinoe have been found in Ptolemais ("Revue Archéologique," 3d series, 1893, xxi. 98). He married his sister Berenice to the Syrian king Antiochus II. for the sake of peace, of which union it is said in Dan. xi. 6 (R. V.): "And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement." The murder of the young queen, however, led only to further wars between Egypt and Syria.

According to Aristeas, the Septuagint originated during the reign of Ptolemy II.; and although the trustworthiness of the Aristeas Letter is generally doubted, it may nevertheless be regarded as historically true that it was Ptolemy Philadelphus who gave the impulse to the translation, for his literary efforts are known also from other sources (Schürer, "Gesch." 3d ed., iii. 309).

G. S. Kr.

PTOLEMY III. (surnamed **Euergetes I.**): King of Egypt from 247 to 222 B.C.; referred to in Dan. xi. 7-9. According to that passage, the Egyptian king made great conquests in Syria, which statement is confirmed by external authorities. The idols of the conquered, together with gold and silver vessels, were, according to the Biblical passage, seized by him for Egypt; and the marble monument of Aduli supports this account in stating that Ptolemy III. brought back to Egypt 40,000 talents of silver and 2,500 statues of the gods, among them those which Cambyses had stolen from Egypt; this deed won for him the cognomen "Euergetes" (= "well-doer") in his land.

Ptolemy III. was gracious toward the Jews. After his great victory he went to Jerusalem, sacrificed there according to Jewish custom, and made an offering of incense (Josephus, "Contra Ap." ii., § 5). With his reign references to the numerous Jews settled in Nomos Arsinoe, the present Fayum, begin to be frequent; *e.g.*, the Jew Jonathan is mentioned in the tenth year of his reign (Mahaffy, "The Flinders-Petrie Papyri," ii. 23). On one occasion great danger threatened the Jews of Palestine. The avaricious high priest Onias II. had withheld twenty talents of silver which should have been delivered annually as a voluntary contribution together with the taxes; and the king in anger threatened to divide the land of the Jews into lots and to give it to his veterans (*κληροῦχοι*; Josephus, "Ant." xii. 4, § 1). The danger was averted by the clever nephew of Onias, the young Josephus; and although the long story related by Flavius Josephus in this connection sounds very legendary, it nevertheless shows plainly the gracious, even friendly, attitude of the king toward the Jews. The king appointed Josephus tax-collector not only of Judea but of all Cœle-Syria (*ib.* §§ 1-5).

An inscription (at present in the Berlin Museum) from Lower Egypt, which bears witness to Ptolemy III.'s care for the Jews, deserves to be mentioned here because it stands almost alone. It relates that at the command of the "king and queen" (whose identity is not known) the following tablet in a "proseuche," *i. e.*, a synagogue, was restored: *Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον.* That is to say, the right of asylum had been conferred on that synagogue, which was probably a high distinction ("C. I. L." iii., Supplement, No. 6583; Schürer, "Gesch." 3d ed., iii. 66). It is noteworthy that the king, doubtless out of consideration for the Jews, does not mention *θεός* (God). It is highly probable that a synagogal inscription only recently discovered in Shedia, a place in Lower Egypt, refers to Euergetes I. It reads: Ὑ]*πὲρ βασιλέως* | *Πτολεμαίου καὶ* | *βασιλίσσης* | *Βερενίκης ἀδελ* | *φῆς καὶ γυναικὸς καὶ* | *τῶν τέκνων* | *τὴν προσευχὴν* | *οἱ Ἰουδαῖοι* ("In honor of King Ptolemy and of Queen Berenice, his sister and wife, and of their children, this synagogue the Jews [dedicate]"; see T. Reinach in "R. E. J." 1902, xlv. 161-164).

G. S. Kr.

PTOLEMY IV. (surnamed **Philopator**): King of Egypt from 222 to 205 B.C.; hero of the events described in Dan. xi. 11-12. The passage in question refers to battles between him and Antiochus the Great, more especially the decisive battle at Raphia (217 B.C.), in which Ptolemy won a brilliant victory, and by that very fact showed himself to be a much more able ruler than is commonly supposed.

Two episodes in the battle of Raphia are mentioned in III Maccabees also: (1) how a certain Theodotos, conducted by a Jew called Dositheus, son of Drimylus, tries to murder Ptolemy in his sleep, but fails in his purpose; and (2) how Arsinoe, sister of the Egyptian king, incites the troops to fight bravely (III Macc. i. 1-7). Both accounts originate with Polybius (v. 79), and hence are historical. Accordingly the rest of the story narrated in III Maccabees can not be pure invention, although there are absurd details in it which are doubtless due to the fact that the author is trying to glorify a great miracle. The author relates that after the battle of Raphia Ptolemy Philopator visited Jerusalem and declared that he would enter the Temple. By divine interposition, however, he fell to the ground stunned. When he had returned to Alexandria he thought of revenge, and caused all the Jews of Alexandria and Egypt to be bound and dragged into the arena to be trampled by his elephants; but the beasts threw themselves upon the king's troops instead. The Jews celebrated their escape by an annual feast-day (*ib.* vi. 36).

At least this feast-day must be historical, for Josephus mentions it ("Contra Ap." ii., § 5), placing the event, however, in the reign of Ptolemy VII., Physcon, and relating the simple fact without referring to any miracle. Schürer (*l.c.* iii. 365) prefers the version of Josephus; Mahaffy (*l.c.* p. 269) inclines to III Maccabees, the author of which was well versed in Egyptian affairs, and, for example, was right in saying that the king observed the cult of Dionysus (see DIONYSUS). According to Mahaffy, it was chiefly a question as to whether or not the Jews of Alexandria should be allowed to preserve their equal rights; though they may also have become involved in an insurrection which the native Egyptians had instigated against the king, and in which the king's anger appears to have changed in their favor. I. Abrahams (in "J. Q. R." ix. 39–58) and A. Büchler ("Tobiaden und Oniaden," pp. 172–212, Vienna, 1899) are of the opinion that the persecution extended to only a small portion of the Egyptian Jews; namely, to those in the nome of Arsinoe. The offense of the Jews probably consisted in the fact that they did not wish to take part in the Dionysus cult which was practised by the Ptolemies in this very nome. Recently, however, Willrich has revived the theory, held by Ewald and Grimm, that the Third Book of Maccabees refers to events under Caligula. He claims even that they are the same as those related in the Book of Esther.

G. S. KR.

PTOLEMY V. (surnamed **Epiphanes**): King of Egypt from 205 to 182 B.C. He was a child of five when he came to the throne. The protracted struggle for the possession of Cœle-Syria and Palestine was now finally decided in favor of the Syrians. Antiochus the Great conquered the land (202); and the Egyptian general Scopas, who tried to retake it for Egypt, was defeated at the sources of the Jordan, his army being wholly destroyed at Sidon (Jerome on Dan. xi. 15). According to Josephus ("Ant." xii. 3, § 3), the Jews in Jerusalem aided Antiochus and even besieged the Egyptian garrison independently. This policy of the Jews appears to have been the result of the persecution experienced in the preceding reign: Daniel (xi. 14) appears to blame them for their attitude toward the Ptolemies, because the latter were at any rate preferable to the Seleucidæ. Ptolemy Epiphanes died from poison, as Jerome (on Dan. xi.) relates in the name of Porphyrius.

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PTOLEMY VII. (surnamed **Philometor**; generally known as **Ptolemy VI.**): King of Egypt from 182 to 146 B.C.; eldest son of Ptolemy V. With him the power over Egypt passes into unworthy hands. Philometor was still a child when he came to the throne, the Jewish philosopher Aristobulus of Paneas being mentioned as his teacher (II Macc. i. 10; Schürer, "Gesch." 3d ed., iii. 384). The proclamation of his independent rule, usually called *ἀνακλητήρια*, but in II Macc. iv. 21 *πρωτοκλισία*, was a call to Antiochus IV., the oppressor of the Jews, to look to his own welfare; for, according to Dan. xi. 24 (where מצרים is to be read instead of מבצרים), he always had the conquest of Egypt in mind. Indeed, it was a regular part of the Egyptian policy to attempt the conquest of Syria; and Antiochus had to take account of that fact, as Jerome (on Dan. xi. 22) relates. Antiochus wished to anticipate the Egyptians, and hence attacked and defeated them (170 B.C.) in a sanguinary battle which is described in I Macc. i. 18–20. Philometor was forced to flee; and the Alexandrians raised to the throne his younger brother, who was known afterward as Euergetes II. Antiochus now carried on operations in favor of Philometor. He besieged Alexandria, and even assumed the crown of Egypt, so that he had two kingdoms (I Macc. i. 16); but he had to withdraw on account of pressure from the Romans. It was probably in this war that Ptolemy Macron, governor of Cyprus, deserted Philometor and went over to Antiochus (II Macc. x. 13).

Is Dethroned.

Honors Jonathan Maccabeus.

The two neighboring kingdoms, which were mortal enemies of each other, disagreed materially in their treatment of the Jews: in Syria the latter were persecuted; in Egypt they were favored. In the ensuing disputes about the succession to the throne in Syria, Philometor always took a part, reckoning on the Jews who were at war with the Syrians. In 150 B.C., when he gave his daughter Cleopatra to Alexander Balas to wife, at Ptolemais, the Maccabean Jonathan was present and was treated with great honor by both kings (I Macc. x. 57–60). This marriage, however, did not prevent Philometor from warring with Alexander, or from giving his daughter to Alexander's rival Demetrius. On the march Jonathan was accused before Philometor; but the latter would not listen to the charges, and instead met Jonathan kindly in Joppa (*ib.* xi. 5–6). It is noteworthy that the First Book of Maccabees represents this expedition of the Egyptian king as treacherous and faithless, whereas Josephus ("Ant." xviii. 4, § 8) sets the Egyptians in the right. The former is from the Syrian standpoint; the latter from the Egyptian, as Mahaffy (*l.c.* p. 371) rightly observes. From this it follows that at that time there must have been a party in Jerusalem which saw in the Egyptian king the salvation of the Jews, and justly so; for Philometor was well disposed toward them.

Entrusted His Kingdom to Jews.

With some exaggeration Josephus says of Philometor ("Contra Ap." ii., § 5) that he and his wife Cleopatra entrusted their entire kingdom to Jews and that the commanders-in-chief of their army were the Jews Onias and Dositheus. The Onias temple was built under him, and the work of Aristobulus on the explanation of the Mosaic laws was intended primarily for him.

The Greek postscript to the Book of Esther shows that that book was brought to Egypt in the fourth year of his reign, for the passage therein concerning Ptolemy and his wife Cleopatra without doubt refers to him. The synagogal inscription of Athribis also probably refers to him.

Ptolemy Philometor died from a wound received in the battle on the River Oenoparus in Syria (I Macc. xi. 14–19; "Ant." xviii. 4, § 8). The friendly attitude of this king toward the Jews caused Grätz ("Gesch." 4th ed., iii. 577) to assign the Septuagint to his reign, but that work, as Freudenthal especially has demonstrated, is much older. On the other hand, to the reign of Philometor may be assigned the origin of another class of literature, and that is the polemic hostile to the Jews, which proceeded from Alexandria and which arose from the fact that the Jews filled public offices, seized the leadership of the army, and built a central sanctuary.

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PTOLEMY IX. (surnamed **Euergetes II.**; known also as **Ptolemy VII.**, but more commonly as **Physcon**): King of Egypt from 146 to 117 B.C. After the death of Ptolemy Philometor, his brother, Euergetes II., tried to overthrow his widow and successor, Cleopatra, whose army was commanded by the Jewish general Onias (Josephus, "Contra Ap." ii., § 5). In this connection Josephus deals with the captivity and the rescue of the Jews in Alexandria which, on the strength of the Third Book of Maccabees, are assigned to the reign of Ptolemy IV. Since the Jews were persecuted by Ptolemy IX. not for their religion but on account of their political position, the matter is of little importance; and with the establishment of order, peace was doubtless restored to the life of the Jews also.

Willrich ("Juden und Griechen vor der Makkabäischen Erhebung," pp. 142–153) gives some reasons which make Ptolemy IX. appear in the light of a friend to the Jews. The grandson of Jesus b. Sira went to Egypt in the thirty-eighth year of Euergetes (the king reckoned his reign from the year 170) and found leisure there to translate the book Ecclesiasticus (Sirach). This king is probably identical with the seventh king of Egypt of Hellenic stock, who is mentioned three times in the Sibyllines (iii. 191, 318, 608).

From 117 B.C. onward, **Cleopatra III.** reigned with her sons, **Philometor (Soter II.)** or **Lathyrus** and **Ptolemy Alexander** (117–81). An account of the wars of Lathyrus on Palestinian soil may be found in the history of the Jewish princes Hyrcanus I. and Alexander Jannæus (see also Cyprus).

G. S. Kr.

PTOLEMY MACRON: General of King Antiochus Epiphanes of Syria; sent by the prefect Lysias with two other generals, Nicanor and Gorgias, to fight against the Jews under the Maccabees. In I Macc. iii. 38, II Macc. iv. 45, and in Josephus, "Ant." xii. 7, § 3, he is called the son of Dorymenes. In the second passage cited it is related that Menelaus sent him many presents to secure his intercession with the king. That fact alone would show that Ptolemy was a man of higher rank, and in II Macc. viii. 8–11 he is called governor of Cœle-Syria and Phenicia, who as such sent Nicanor and Gorgias against the Jews.

Ptolemy is given the cognomen "Macron" in II Macc. x. 12, which supplies a short sketch of his life. He faithlessly abandoned Cyprus, which had been entrusted to him by the Egyptian king Ptolemy Philometor, and went over to Antiochus Epiphanes, for which he was rewarded with the governorship of Cœle-Syria and Phenicia. Since he tried, however, to treat the Jews kindly, he was denounced before the king, whereupon he ended his life by poison. The passage in Polybius (xxvii. 12) and the biography which Suidas gives of Ptolemy refer to his conduct in Cyprus.

G. S. Kr.

PUAH: 1. One of the two midwives who were ordered by Pharaoh to kill all the Hebrew male children (Ex. i. 15). Philo ("Quis Rerum Divinarum," ed. 1613, p. 389; ed. Schwickert, 1828, iii. 30, § 26) possibly correctly identifies this name, which in Hebrew is פועה, with another Puah written in Hebrew פואה, and explains *Φουὰ ἐρυθρὰν ἑρμηνεύεται*, *i.e.*, "Puah, which is interpreted 'the red.'" In the sense of "color" "pu'ah" (Arabic "fuwwah") occurs in Shab. 89b and Yer. 'Er. 26c.

In Midr. Tadshe (on Ex. i. 15) it is assumed that Puah, as well as the other midwife, was a proselyte, and was not identical with Miriam. For the different views which identify Puah with Miriam or Elisheba see Miriam in Rabbinical Literature and Jochebed.

2. Father of Tola the judge, and son of Dodo of the tribe of Issachar (Judith x. 1). The Septuagint renders "Dodo" by uncle (of Abimelech) and interpolates the word "Kareah," which is not found in the Masoretic text of this passage. The opinions of recent commentators are very much divided regarding the meaning of the word "Dodo."

3. Second son of Issachar (Gen. xlvi. 13). In the desert he formed the tribe of the Punites (Num. xxvi. 23); and he is mentioned in I Chron. vii. 1. In the Authorized Version the name is spelled "Pua"; in the Revised Version, "Puvah."

Bibliography: Levy, *Neuhebr. Wörterb.* s.v.; Löw, *Aramäische Pflanzennamen*, p. 251, Vienna, 1881; Hollenberg, in Stade's *Zeitschrift*, i. 104 *et seq.*

E. G. H. S. O.

PUBERTY, AGE OF. See Majority.

PUBLICAN: Local tax-farmer; the office existed among the Jews under the Roman dominion. The Romans were accustomed to farm out, generally for five years, the customs dues on exports. These taxes were mainly ad valorem, and therefore, as the value placed upon goods varied, lent themselves to extortion; hence the unpopularity of the publicans, especially when, as under the Romans, they were Jews exploiting their fellow Jews. Echoes of this ill repute are found in the New Testament, where publicans are coupled with sinners (Matt. ix. 10; Luke v. 30, vii. 34), and even with the most degraded persons (Matt. xxi. 31). Taxes were levied on pearls (Kelim xvii. 15), slaves (B. B. 127b), and boats ('Ab. Zarah 10b). Tax-farmers were not eligible as judges or even as witnesses (Sanh. 25b), and it was even regarded as undesirable to exchange money with them, as they might be in possession of stolen coin. If one member of a family was a publican, all its members were liable to be considered as such for purposes of testimony (Sheb. 39a).

Bibliography: Levy, *Neuhebr. Wörterb.* s.v.; Jastrow, *Dict.* s.v. מוכסא; Herzfeld, *Handelsgesch. der Juden des Alterthums*, pp. 160-163.

T. J.

PUCHER, SOLOMON: Rabbi; born 1829 at Neustadt-Sherwint, Poland; died Nov. 23, 1899, at Riga. Educated at the yeshibah of Georgenburg and at the rabbinical school of Wilna, he was called in 1859 to the rabbinate of Mitau. As a rabbi Pucher received from the government the silver and the gold medal of merit. In the sixth decade of the nineteenth century he bravely opposed, in speeches and in written articles, the Christian-Jewish mission in Courland, thereby creating a great sensation. He labored with tact and discretion to obtain civil and political rights for the Jews, and in 1864 he was called to St. Petersburg as a member of the commission for securing the right of residence to Jewish workmen. About twenty years later he wrote and presented to Count Pahlen, chairman of the Jewish commission, who was staying in Courland, a detailed memorandum in their favor of the condition of the Jews. His efforts to improve their status represent a portion of the history of the Jews not in Courland only, but in Russia generally. With equal energy he worked to develop the inner life of the community. He labored also for the religious education of girls, establishing confirmation classes for them; and he gave the boys free religious instruction in the gymnasium.

In 1893 he accepted a call as rabbi to Riga, Russia, where he labored till 1898, when he retired from public life. The community at Riga raised a large fund in his honor, the interest of which is used for the benefit of widows and orphans.

Pucher's literary activity is represented by several printed sermons, by a pamphlet, "Ueber den Thierschutz," and by articles directed against the Christian-Jewish mission, especially his "Offenes Sendschreiben an die Kurländischen Herren Synodalen," in the "Baltische Monatsschrift," xvi. 217-241.

H. R. J. Br.

PUCHOWITZER, JUDAH LÖB B. JOSEPH PARZOWER: Russian rabbi, cabalist, and author; lived in the last quarter of the seventeenth century. He was rabbi at Pinsk, and in his old age emigrated to Palestine and settled at Jerusalem, leaving behind him an injunction to his son Elijah to publish his writings.

He was the author of: "Ḳene Ḥokmah," seventeen homilies, Frankfort-on-the-Oder, 1681; "Derek Ḥokmah," on morals and asceticism, in thirty-two chapters, *ib.* 1683; "Dibre Ḥakamim": (1) "Da'at Ḥokmah," on moral subjects, in four divisions; (2) "Meḳor Ḥokmah," notes on Oraḥ Ḥayyim, with an appendix, "Solet Belulah," on the ritual decisions after the compilation of the Oraḥ Ḥayyim, Hamburg, 1692; "Kebod Ḥakamim," extracts from his other works, with ten additional homilies, ed. by M. S. Pinkerle, Venice, 1700.

Bibliography: Steinschneider, *Cat. Bodl.* col. 5764; Fürst, *Bibl. Jud.* iii. 108; Michael, *Or ha-Ḥayyim*, p. 464; Azulai, *Shem ha-Gedolim*, ii. 28, 130; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Benjacob, *Oẓar ha-Sefarim*, pp. 103, 236, 530; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 644.

H. R. A. S. W.

PÜCKLER-MUSKAU, WALTER, COUNT: German anti-Semitic agitator; born Oct. 9, 1860, at Rogan, near Breslau. He graduated from the University of Breslau with the degree of doctor of law, and was appointed referendar, but soon left the public service. After 1899 he became very notorious in connection with the anti-Semitic movement, his harangues being distinguished for extreme vulgarity of language. In all his addresses, mostly delivered in Berlin, he has advised the most violent measures against the Jews—breaking into their stores, plundering, whipping, driving them from their homes, killing them. From his constant repetition of "beat the Jews," "crack their skulls," "kick them out," "thrash them," and similar rowdyisms, he has received the cognomen "Dreschgraf" (the thrashing count). He considers himself the legitimate successor of Stöcker and Ahlwardt, although the former sharply criticized him for his violence and vulgarity. The anti-Semitic journals, especially the Berlin "Staatsbürgerzeitung," which published his addresses, have greeted him as a worthy ally; yet a few of them have repudiated his appeals to violence. Generally, no restraint has been put upon him by the authorities, though he has occasionally been tried for inciting to violence. His declaration before the court of Glogau, May 12, 1899, often repeated since, that his expressions were figurative and meant no harm to the Jews, was accepted as a valid plea.

On Jan. 12, 1905, a Berlin court sentenced Pückler-Muskau to six months' imprisonment. He objected to one of the judges, Simonson, on account of his Jewish descent, but his objection was not sustained. His plea that he had been acquitted several times when he had used much sharper language was not considered valid. After being sentenced he challenged the presiding judge to a duel, whereupon he was sentenced to three days' further imprisonment for contempt of court. Dr. Neumann, expert alienist, expressed the opinion before the court that Pückler was mentally unsound and should be sent to an asylum for the insane. Thereupon Pückler challenged Neumann also to a duel and was condemned to two months' imprisonment in the fortress of Weichselmünde. He then issued a paper entitled "Der Retter aus der Judennot," the first number of which was seized by the police. See Anti-Semitism.

Bibliography: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, 1899-1905.

D. S. Man.

PUGILISM. See Athletes; Bandoff, Benjamin; Belasco, Abraham; Belasco, Israel; Benjamin, William; Bernstein, Joseph; Bittoon, Isaac; Choynski, Joseph; Elias, Samuel; Evans, Samuel; Mendoza, Daniel.

PUL: A usurper who ascended the throne of Babylonia in 745 B.C. and reigned until 737; identical with Tiglath-pileser III. He appears in the list of kings as "Pulu," but his identity with Tiglath-pileser, first suggested by Rawlinson ("Athenæum," Aug. 22, 1863), was six years later independently established by Lepsius. On his accession Pul restored peace in Babylonia. In 738 he conquered Kullani, apparently the Biblical Calno (Isa. x. 9). Tribute was levied also on Syria as far south as Samaria. In his inscriptions Minaḥimu (= Menahem of Samaria) is mentioned, probably identical with the one mentioned in II Kings xv. 19. Tiglath-pileser speaks of himself as King of Assyria, of Sumer, and of Accad.

Bibliography: Schrader, *K. G. F.* pp. 422-460; Winckler, *Gesch. Babyloniens und Assyriens*, Leipsic, 1892.

E. G. H. S. Fu.

PULGAR, ISAAC BEN JOSEPH IBN. See Ibn Pulgar, Isaac ben Joseph.

PULITZER, JOSEPH: American editor and journalist; born April 10, 1847, at Budapest, Hungary; educated privately. In 1863 he left his native town for the United States, which he reached in time to enlist in the Federal army as a private in a cavalry regiment. He took part in the fighting until the close of the war. On receiving his discharge and failing to obtain employment in the city of New York, Pulitzer went to St. Louis, where he joined the staff of the "Westliche Post," first as a reporter, later as managing editor and joint proprietor (1866–68). Gaining prominence in state politics, Pulitzer was elected to the legislature of Missouri in 1869, and in 1872 was appointed delegate to the National Liberal Republican Convention at Cincinnati which nominated Horace Greeley for the presidency. In 1874 he was elected delegate to the Missouri State Constitutional Convention. During the fall and winter of 1876 and 1877 he acted as correspondent of the New York "Sun" in Washington, D. C., and in the following year purchased the St. Louis "Dispatch" and "Post," and, amalgamating them, published the "Post-Dispatch," which quickly sprang into prominence (1878).

In 1880 Pulitzer was again active in politics, and was elected delegate to the National Democratic Convention and took part in the drafting of the platform. Three years later he purchased the New York "World," which he raised from an insignificant sheet to an influential daily newspaper. He was elected as a Democrat from the Ninth District of New York a member of Congress for the term 1885–87, but resigned after having served a few months. Nevertheless he continued to take an active interest in politics and advocated the National Democratic ticket, favoring the gold standard, in 1896.

In Aug., 1903, Pulitzer donated $1,000,000 to Columbia University for the purpose of founding a school of journalism, the opening of which is to be postponed until after his death.

A. F. H. V.

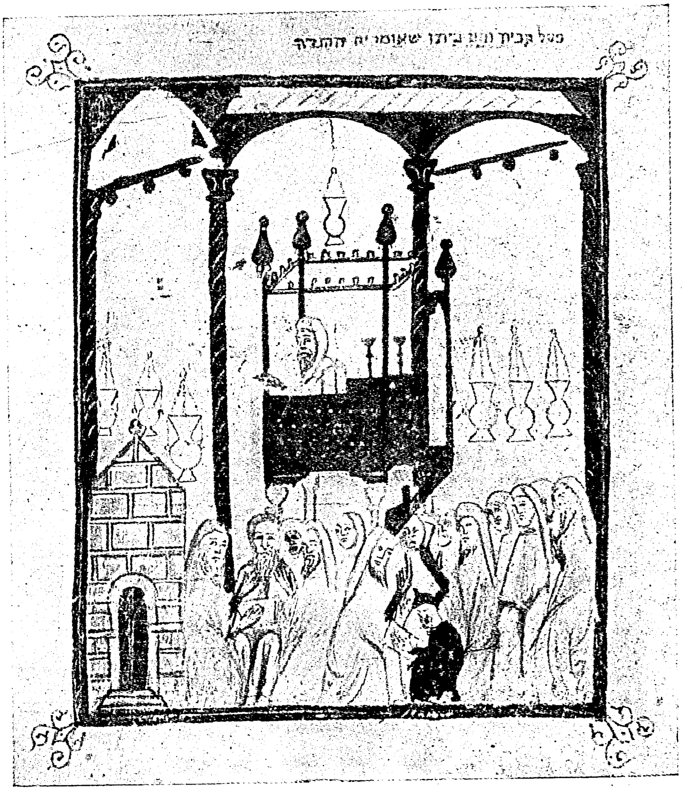

Interior of a Synagogue, Showing the Pulpit.

(From a fourteenth-century manuscript in the British Museum.)

PULPIT: In the earliest time a post ("'ammud") was used instead of a pulpit; from it the king spoke to the people, and from it Josiah renewed with the people the covenant of the Law before the Lord (II Kings xi. 14, xxiii. 3). When Ezra returned from Babylon he "stood upon a pulpit ["migdal"] of wood . . . made for the purpose" (Neh. viii. 4), to read the law of Moses in the street before the people. In the Talmudic and geonic periods the pulpit was placed either on the Almemar or in front of the Ark; in Palestine it was placed on the almemar; elsewhere it was stationed in front of the Ark (see Palestine, Laws and Customs). The Talmudic term for the pulpit is "tebah" (desk). Whenever a fast-day was decreed by the bet din, the desk was taken into the street, and the elder (ḥakam) stood in front of it, facing the people, and addressed them in words of humility (Ta'an. ii. 1). In the synagogue the elders sat in the front row facing the people and with their backs toward the side of the Ark. The desk was placed opposite the people with its back toward the Ark.

Facing the People.

Maimonides states that in the center of the synagogue is placed the almemar, on which the reader of the Pentateuch or the preacher stands in order that he may be the better heard. The Zohar likewise places the pulpit on the almemar in the center of the synagogue, facing the Ark. The Zohar calls the pulpit "migdal 'oz" (a strong tower; Prov. xviii. 10). The desk is ascended by six steps, above which is an additional step to receive the Pentateuch and to serve as a pulpit for the lecturer. The six steps represent those of Solomon's throne (II Chron. ix. 18; Zohar, Wayaḳhel, Ex. 206a; Isaac Horowitz, "Shelah," Num. 164b).

In the case of a large congregation the almemar, with the pulpit, was originally placed in the center of the synagogue in order that the voice of the reader or preacher might be heard by all the worshipers; whereas the ḥazzan stood by the Ark, it being easier to follow him in the familiar prayers.

Pulpit and Almemar.

The placing of the almemar with the pulpit in the center of the synagogue was purely a matter of convenience, and not of obligation. In later times, when the congregations became smaller, the almemar was erected nearer the Ark (Caro, "Kesef Mishneh" to "Yad," Tefillah, xi. 3, 4). The case of Orthodoxy against Reform, in the nineteenth century, in regard to taking the almemar from the middle of the synagogue and placing it near the Ark, was not based on Jewish law, but on the adopted custom, strengthened by the desire to avoid the appearance of aping Christian practises.

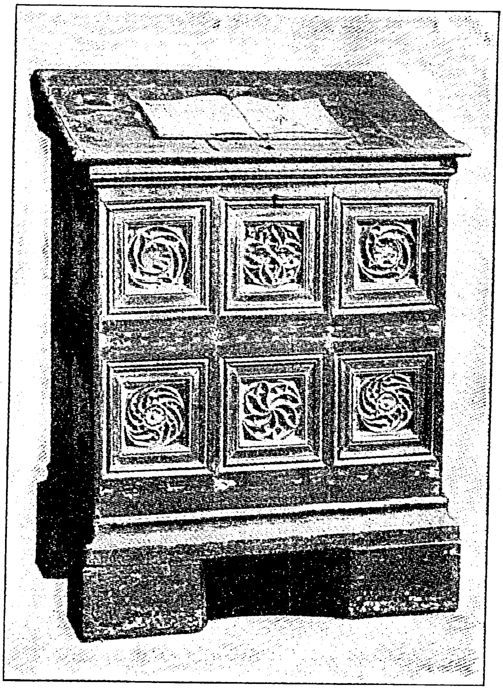

Pulpit from a Synagogue at Modena, Early Sixteenth Century.
(Now in the Musée de Cluny, Paris.)

In modern times the Orthodox Jews still keep the almemar separated from the Ark and about one-third of the length of the synagogue from it. The reader of the Pentateuch, from the desk on the almemar, faces the Ark. But the preacher's pulpit is on the platform of the Ark and facing the audience.

Individual worshipers also use a pulpit or desk, called a "ständer" or "stodt" (= "statt," "stätte," *i.e.*, place) in which to lock their ṭallit, tefillin, and prayer-books.

BIBLIOGRAPHY: David Schlesinger, *Har Tabor*, Presburg, 1861; Akiba Joseph, *Leb ha-'Ibri*, p. 76, Lemberg, 1873; Schreiber, *Reformed Judaism*, p. 152.

A. J. D. E.

PUMBEDITA. See ACADEMIES IN BABYLONIA.

PUMPIANSKI, AARON ELIJAH B. ARYEH LÖB: Russian government rabbi and author; born at Wilna in 1835; died at Riga April 26, 1893. He graduated from the rabbinical school of Wilna in 1859 and edited, in conjunction with Asher Wohl, the Russian supplement to "Ha-Karmel" (1860-61). In 1861 Pumpianski was chosen government rabbi of Ponevezh, government of Kovno, where he remained until 1873; he was then elected to the same office in the Jewish community of Riga, remaining there until his death.

Pumpianski was the author of a collection of sermons in the Russian language which he delivered in Ponevezh (Riga, 1870); a new edition of the Psalms with a Russian translation and a Neo-Hebrew commentary (Warsaw, 1871); "Solomon Premudroi" (Riga, 1882); a Russian drama which he published under the pseudonym "I. Heiman"; "Shire Ẓiyyon," Hebrew poetry, of which the latter part contains translations from Russian poets. He also edited a monthly magazine, "Yevreiskiya Zapiski," of which twelve numbers appeared in Riga in 1881. He wrote for that magazine and for various other Russo-Jewish and Russian periodicals numerous articles on divers topics, among them being a sketch of the history of the Jews in Courland and Livonia.

BIBLIOGRAPHY: *Ha-Asif*, vi. 166; Sokolow, *Sefer Zikkaron*, p. 85, Warsaw, 1890; *Ha-Shaḥar*, vi. 84-85.

H. R. P. WI.

PUNCTUATION (Hebr. נקוד): When the Biblical text received its final form in the schools of Palestine during the first and second centuries, and the Masorah began its task of preserving this text, it consisted exclusively of letters to which were added no signs either to indicate the vowels or to mark the larger and smaller divisions. The method of reading this text, which consisted almost entirely of consonants, and in which only the chapters ("parashiyyot") were marked, and these merely by spaces, was entrusted to oral tradition, which was preserved as accurately as the written text itself by those who transmitted the Masorah—the scholars proper, the teachers, and the readers. At an early period the principle was established, "Yesh em la-miḳrah" (= "the reading has a firm foundation, a sure tradition"); but by the side of this was developed also another principle, "Yesh em la-masoret" (= "the transmission of the written text has a firm foundation"). On the basis of this latter maxim, exegesis in its interpretation and application of the Biblical text permitted itself to adopt a vocalization which diverged from the traditional reading (Bacher, "Die Aelteste Terminologie," p. 120).

In some few passages, however, the written text contained points over individual letters, words, or parts of words. These points, which occur in ten places in the Pentateuch, in four in the Prophets, and one in the Hagiographa (see Ben Asher, "Dik-

Original Dotted Letters.

duke ha-Ṭe'amim," ed. Baer and Strack, p. 48), have only a critical or exegetical value (see Blau, "Massoretische Untersuchungen," pp. 6 *et seq.*), and even in the tannaitic period there was a rule for the interpretation of such words as had them (Bacher, "Ag. Tan." ii. 431). These points were regarded as an integral part of the consonantal text; later their name ("neḳuddah"; plural, "neḳuddot"; see Cant. i. 11) was applied to the newly invented vowel-points, and from it was derived the word "niḳḳud" (= "punctuation"), a "nomen actionis" from the verb "niḳḳed" (= "to punctuate"). The word "neḳuddah" was used also to denote those parts of point-like individual letters that resembled dots (see the passages cited by Levy, "Neuhebr. Wörterb." iii. 434b, with which is to be compared Blau, *l.c.* p. 164; comp. also Eccl. R. vii. 1, where a baraita on the names of the tribes of Israel written on the breastplate of the high priest states that no point ["neḳuddah aḥat"] may be omitted there, perhaps meaning by this the hook of the "yod"; comp. further Men. 29a; Matt. v. 18). No trace of any other points or characters added to the consonantal text of the Bible is found in all the traditional literature, nor is there any allusion to punctuation even in the treatise Soferim, which dates at the earliest from the sixth century, and forms a compilation of the rules for the Biblical text. In this tractate only one sort of punctuation is mentioned (Soferim iii. 6 [ed. Joel Müller, German part, p. 48]): "A copy of the Torah in which the verses are separated by points ["niḳḳed"] may not be used for reading in the synagogue."

Beginnings of Punctuation.

Such points were found at the beginning of verses in the Samaritan Pentateuch. Their use to separate verses represents the initial stage of the punctuation which later developed into a stereotyped body of signs denoting vowels and accents, although nothing is known regarding the date of the completion of this system or when its first elements were introduced to facilitate the reading and study of the Bible. The oldest extant manuscripts of the Scriptures, dating from the ninth and tenth centuries, are punctuated; and the two great Biblical scholars of the tenth century, Saadia Gaon and the Masorite Aaron ben Asher, regarded vowel-pointing as a long-established component of the tradition. It is safe to assume, therefore, that by the beginning of the ninth century, or the middle of the eighth, punctuation already existed as a whole; and there is even historical justification for the view which regards the middle of the eighth century as the "terminus ad quem" for this innovation. Thus Karaism, which arose shortly after this period, presupposes the existence of punctuation; otherwise the followers of Anan could scarcely have obeyed the commandment of their teacher to search the Scriptures. There is no ground, however, for the assumption that vowel-pointing was evolved by the Karaites; for it is incredible that rabbinic Judaism should have accepted such an innovation from a hostile sect, and have developed it within a short time into an essential part of the tradition. The assertion that the Karaites Mocha and his son Moses, both of whom lived in the eighth century, invented punctuation, as is believed by Pinsker and Graetz, is clearly nugatory (see Harkavy's note in the Hebrew translation of Graetz's "Hist." iii. 195). It may be regarded as practically certain that punctuation originated in the sixth and seventh centuries, and that about the middle of the eighth vowel-points were incorporated into the text of the Bible as a most important aid to its study and as henceforth indispensable.

In the texts employed in public worship (the copies of the Pentateuch and the scroll of Esther), from which the lessons were publicly read in the synagogue, this innovation found no place. The opposition of the heads of Babylonian Judaism to it is shown by a responsum of a gaon which is preserved in the Maḥzor Vitry (ed. Hurwitz, § 120; comp. "Kerem Ḥemed," iii. 200), in answer to the question whether it is forbidden to punctuate the scroll of the Law. The reply runs as follows:

> "We have not heard that the book of the Law was pointed when it was given to Moses. The punctuation was not given on Sinai, but the sages ["ha-ḥakamim"] introduced it as a sign [*i.e.*, as an external aid for the reading of the Bible]. We should transgress the prohibition against adding anything to the Torah (Deut. xiii. 1) if we should add the punctuation to the Biblical text; and although the division of verses and the cantillation according to the meaning have been transmitted from Sinai to this day, this tradition is, nevertheless, an oral one, not given by means of marks of punctuation ["simane neḳidah"]."

According to Grätz ("Gesch." v. 555), who, however, arbitrarily prefixes the gaon's name, the author of the responsum was Naṭronai ben Hilai, who lived in the middle of the ninth century.

Represent Tradition.

At all events, this responsum expresses the view that prevailed in the geonic school regarding punctuation; namely, the pronunciation and the accentuation of the text were transmitted together with it as objects of oral instruction, while the visible signs of this pronunciation and accentuation were introduced by the sages. Thus the Geonim recognized the appropriateness of punctuation in those copies of the Bible which were not employed in public worship, and at the same time they traced its origin to those who transmitted tradition. On the other hand, it is, unfortunately, not clear what "sages" are meant in the responsum, whether Tannaim, Amoraim, or even those of later date. The same view of the importance and origin of vowel-pointing is expressed by Judah ha-Levi ("Cuzari," iii. 31; comp. Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 110). Ben Asher's (*l.c.*) rimed prose eulogy of punctuation (§ 9) does not disclose his view of its origin. He speaks, it is true, of the "countless points," as if they were inseparably connected with the letters in the traditional text; but it is impossible to read either in this paragraph or in that on the accents (§ 16) the view which was expressed two centuries later by Judah Hadassi, one of the leaders of the Karaite school, who declared ("Eshkol ha-Kofer," ch. clxxiii.) that God had not given the Torah without vowel-points and accents. It is well known that this is the theory which was opposed in the sixteenth century by Elijah Levita, when he expressed in his "Massoret ha-Massoret" his conviction that the old view of the late origin of punctuation was the only one which was justifiable.

The Source.

The problem as to the source of punctuation has been ably treated by Graetz in his studies on the origin of the vowel-points in Hebrew ("Monatsschrift," 1891, pp. 348–367, 395–405), on the accent-marks in Hebrew (*ib.* 1882, pp. 389–409), and on the use and significance of the dagesh (*ib.* 1887, pp. 425–451, 473–497). Especially instructive is his theory that in the old Masoretic expressions "above" and "below" ("mi-le'el" and "mi-lera'"), which served to distinguish similar forms from each other, there is a relic of the period in which this differentiation was effected by pointing, since in the case of that form of the word which contained the strong or long vowel the point was placed above, and in that which contained the weak or short vowel it appeared below. These points were not vowel-points, but nevertheless indicated the vocalic pronunciation of the text, and thus prepared the way for a systematic vocalization. The attempt to prove that accentual points had similar forerunners has been made by Büchler in his dissertation "Zur Entstehung und Entwickelung der Hebräischen Accente" (Vienna, 1891); but unfortunately not even the smallest fragment of a manuscript has been preserved from the period in which it is claimed that such an antecedent system of points was used in copies of the Hebrew Bible, although there are Syriac manuscripts prior to the sixth century that contain an analogous system of points and one which was the forerunner of systematic Syriac punctuation. It is safe to assume that both these preliminary points and the fully developed Syriac system of punctuation influenced the Jewish Masorites; and particularly is it very probable that the introduction of vocalization among the Nestorians of eastern Syria immediately affected the Jewish scholars of Babylonia. It was doubtless in Babylonia, too, that vowel-points were first introduced and systematized. An important point of evidence for the Babylonian origin of Jewish punctuation is found in the use of the same vowel-point ("kamez") for the two vowels which were pronounced in Palestine as "ā" and "ŏ," and for which, consequently, had the system of vocalization originated in Palestine, two different points would have been employed. In Babylonia, on the other hand, the former of these two vowels was pronounced as an open "o" (å), so that qualitatively it approximated "ŏ." A single point was chosen for both vowels, especially as the quantity of vowels was disregarded in the punctuation.

Various Systems.

The system of punctuation which may be regarded as the oldest one known is the so-called Babylonian. This system after having fallen into disuse was forgotten until the middle of the nineteenth century, when knowledge of it was revived from old manuscripts of the Bible as well as from more modern ones which were brought from southern Arabia to Europe; for it was employed by the Jews of Yemen until very recent times, although it has been now superseded by the regular system. The Babylonian system of punctuation, which is termed also Assyrian or Eastern, exists in three very divergent forms, which, however, agree in their main vowel-signs, having as their special characteristic that the vowel-points are written above the letters (whence the system is called the supralinear). Opposed to the Babylonian punctuation is the Tiberian, which receives its name from Tiberias, the seat of the Palestinian Masorites. Owing to the powerful influence of these scholars, it completely superseded the Babylonian system, so that it became authoritative not only for manuscripts of the Bible, but also for all investigations of Hebrew phonology and morphology, Hebrew grammar being entirely based upon and developed from Tiberian punctuation.

The brief account of the systems of punctuation to be given in this article disregards the marks of accentuation, since this subject has been treated under Accents in Hebrew. To the bibliography of that article may, however, now be added Praetorius, "Ueber die Herkunft der Hebräischen Accente" (Vienna, 1901), and Kahle, "Zur Geschichte der Hebräischen Accente" (in "Z. D. M. G." lv. 167–194). See also Vocalization.

The Babylonian System of Punctuation: (1) The simple form, adopted in a large number of manuscripts from Yemen preserved in the British Museum. These manuscripts date from the twelfth to the seventeenth century and contain texts from the Bible and the Targums (see list in Merx, "Chrestomathia Targumica," p. xv., Berlin, 1888). Margoliouth gives ("Proc. Soc. Bibl. Arch." xv. 165 *et seq.*) a survey of the vowel-points of the oldest two of these manuscripts (Or. 1467, 2363). The points indicating the six vowels are as follows: ḳamez, ב̂; pataḥ, בٚ; ḥolem, ב̈ו, ב̈; shureḳ, ב̍ו, ב̍; ẓere, ב̈י, ב̈; ḥireḳ, ב̇י, ב̇; while the vocal "shewa mobile" (ḥaṭef) is denoted by a horizontal line, ב̄. The six vowel-points of the Babylonian system fall into three groups of two points each. These are apparently derived from the three vowel-letters found in the Biblical text (א, ו, י); for the signs of the first group are abbreviations of the א; in the second the ו is given entire, either as a single vertical stroke, or as two dots one above the other; while the third group uses for the "i" a single dot representing the י and for the ẓere two dots one over the other. (For other explanations of these points see Praetorius, "Ueber das Babylonische Punktationssystem des Hebräischen," in "Z. D. M. G." liii. 181–196; Margoliouth, *l.c.*; and Friedländer, in "Monatsschrift," 1894, p. 315.) The two manuscripts cited above also have a sign for the rafe over the letters בג"ד"כ"פ"ת, as in ב̄; but a point for the dagesh within the letters is found only in the Hebrew text, and not in the Targum.

(2) The complex form, found in the famous codex of the Prophets dating from 916 and preserved in the Library of St. Petersburg, as well as in certain fragments in the same collection. The vowel-points are the same as in the simple system, except that when the "waw" is written plene, shureḳ is represented by a point within it, *e.g.*, בוּ, not ב̍ו. Combinations of these points with the stroke of the ḥaṭef, however, form new points to indicate the position of the vowels within the word and the consequent modifications of pronunciation, thus giving rise to the following vowel-signs: $\underline{\top}$, ḳamez be-

fore a dagesh forte (as in רני, Isa. liv. 1); ‾ע‾, pataḥ before a dagesh forte (as in וקלו, Hab. i. 8); ‾ו‾, shureḳ before a dagesh forte (as in כלם, *ib.* i. 6); ‾⁼‾, ẓere (the segol of the Tiberian system) before a dagesh forte (as in ואצרך, Isa. xlix. 8): ‾·‾, ḥireḳ before a dagesh forte (as in תפלה, Hab. iii. 1); and also ע̲, ⊥, ⁼̲, ̲ˎ, for ḳameẓ (משחת, Mal. i. 14), shureḳ (חמצתו, Hos. vii. 4), ẓere (ידבר, Hab. ii. 1), and ḥireḳ (שמעך, *ib.* iii. 2) in a closed syllable. For pataḥ in a closed syllable (as in מכף, Hab. ii. 9) the vowel-point is not ע̲, but ∸̲, this being perhaps imitated from the similar Syriac point zeḳafa, although the last-named corresponds to the ḳameẓ. No combinations are formed from the ḥolem (∸̲). Of the combinations used in closed syllables three (⊥, ∸, ⁼̲), serve to designate semivowels with gutturals, and thus correspond to the ◌ֳ, ◌ֲ, and ◌ֱ of the Tiberian punctuation.

(3) A third form of Babylonian punctuation is found in some fragments that contain texts of the Bible written in shorthand (see Neubauer in "J. Q. R." vii. 361; Friedländer, *ib.* 564 *et seq.*; idem, in "Proc. Soc. Bibl. Arch." 1896, pp. 86 *et seq.*; Kahle, "Beiträge zur Geschichte der Hebräischen Punktation," in Stade's "Zeitschrift," xxi. 273 *et seq.*) as well as in some Hebrew poems published by Levias in the "Am. Jour. Semit. Lang." xv. 157 *et seq.* The vowel-points of this system have the following forms: ḳameẓ, ב̍; pataḥ, ב̄; ḥolem, ב̈; shureḳ, א̈; ẓere, א̇; and ḥireḳ, א⁝. To these may be added as a seventh vowel-point the ב⁝, which corresponds to the Tiberian segol and is also used for the vocal shewa. This noteworthy form of Babylonian punctuation agrees with the Tiberian in the seventh vowel and in the point for the pataḥ, while it harmonizes with both the principal types of the Babylonian system in that the points are above the letters. The vowel-points themselves, however, are absolutely different from those of the first two forms, whose sign for the ḥolem denotes ḥireḳ in the third system, while their shureḳ sign is used to represent ḳameẓ, and their ẓere, shureḳ (for further details see Friedländer and Kahle, *l.c.*). The existence of this third form of supralinear punctuation is especially interesting as showing that repeated efforts were made to fix in writing the vowel pronunciation of the text of the Bible. Of these three systems only the first survived for any length of time, and, as already noted, it was employed as late as the seventeenth century not only in manuscripts of the Bible and the Targum, but also in writing poetry (see "Berliner Festschrift," pp. 18, 30). It was most fortunate and important for the development of a grammatical knowledge of Hebrew that the Babylonian system of punctuation, already existing in divergent forms, was superseded by the Tiberian, which attained undisputed supremacy.

The Tiberian System: This contains seven vowel-points, the segol being added to the Babylonian system. Its inventors, proceeding partly on the basis of a divergent pronunciation of the vowels, confined the different cases in which there had been applied in the Babylonian system the pataḥ, the ẓere, or the ḥireḳ to a single vowel, which was a shading of the pataḥ to "ä" or "ĕ," inventing for this the vowel-point ◌ֶ. This, like the others, excepting the ḥolem, was written under the letter, not above it. Ẓere and ḥireḳ had the same points (◌ֵ, ◌ִ) as in the supralinear punctuation, while the signs for ḳameẓ and pataḥ (◌ָ, ◌ַ) were apparently only abbreviations of the Babylonian signs. Ḥolem was written with a single point instead of with two as in the Babylonian system, while in case shureḳ was written plene with "waw," it was designated, as in the complicated Babylonian system, by a point within the "waw," or, if the "waw" was lacking, by a point between two others which were arranged obliquely (◌ֻ). To indicate the semi-vowel (vocal shewa), and at the same time to designate that a consonant was vowelless (silent shewa), two points one above the other were employed (◌ְ), with which the segol or shewa of the third system of supralinear punctuation (∸̲) may be compared. To give the exact pronunciation of the shewa with gutturals, one of the three vowel-points for ḳameẓ, pataḥ, and segol was employed in combination, thus giving rise to the signs ◌ֳ, ◌ֲ, ◌ֱ. The Tiberian system adds to these vowel-points the signs for dagesh (בּ) and rafe (בֿ), which are of much importance in the rules for vocalization. This system, as has been noted above, although developed by the Masoretic school of Tiberias, is Babylonian in origin, and it may be assumed that it became localized at Tiberias by Babylonian Masorites who settled there (see Bacher, "Die Anfänge der Hebräischen Grammatik," pp. 15, 19; Steinschneider, "Vorlesungen über die Kunde Hebräischer Handschriften," p. 12).

The names of the seven vowels or of their points as given in the Tiberian system are first found complete in Saadia (commentary on the "Sefer Yeẓirah," ed. Amsterdam, p. 42), and are as follows: "ḳameẓ," "pataḥ," "ḥolem," "segol," "ḥireḳ," "ẓere," and "shureḳ." With the exception of "segol," the Aramaic equivalent of the Hebrew "eshkol" (cluster of grapes, so called because of the shape of the vowel-point ◌ֶ), these words are properly to be read as substantives of the segolate class: "ḳemeẓ," "petaḥ" "ḥelem," "ḥereḳ," "ẓeri," and "shereḳ."

Names of Vowels.

With the older grammarians the names of the vowels still have their original form; but later the tendency to introduce the sound of each vowel into its name led to the linguistic monstrosities which are still current, and in which the first syllable of the name of the vowel is pronounced with the vowel sound it designates. The names of the vowels, again, with the exception of the segol, refer to the sounds themselves, and not to the signs, being older than the latter and traceable to the instruction which teachers gave their pupils at a very early period to impress upon them the correct pronunciation. Thus, to distinguish between the two "a" vowels, one shading into "o," and the other preserving the pure "a" sound, pupils were instructed to "round the mouth" (hence "ḳemeẓ"), and to "open the mouth" (hence "petaḥ"; or in Aramaic, according to a Masoretic note, "miftaḥ puma"; see further Bacher, *l.c.* pp. 15-17). At a very early period the ḥolem was called also the "fulness of the mouth" ("melo fum"), and the shureḳ the "rounding of the mouth" ("ḳibbuẓ fum," from which "ḳubbuẓ," the later name for "u," was derived). It was not until the fifteenth century that the term "melo fum" was introduced as a name for the shureḳ (see Nestle and Bacher in "Z. D. M. G." lviii.). The seven vowels of the Tiberian system were called "the seven kings" by Ben Asher (*l.c.* p. 34), as determining the forms of speech; and this designation was retained even by the grammarians, the shewa, which Ben Asher regarded as an eighth vowel, being added.

After Hebrew grammar had been placed on a scientific basis by Judah Ḥayyuj and his school, the theory of the vowels and their number was essentially modified. A knowledge of Latin grammar led Joseph Ḳimḥi (see his "Sefer Zikkaron," ed. Bacher, p. 17) to distinguish long and short vowels in Hebrew and thus to introduce the factor of quantity into the theory of the vowels. He thus postulated ten vowels, dividing ḳameẓ into two, a short (designated as the short vowel of ḥolem) and a long one (with pataḥ as its short vowel). He likewise divided the ḥireḳ into two vowels (ī, ĭ), and the shureḳ into two (ū, ŭ), while he regarded segol as a short vowel (ĕ) and ẓere as long (ē). This innovation, which its author's sons, Moses and David Ḳimḥi, introduced into their grammars, gradually attained supremacy in the presentation of the teaching of the Tiberian school. Since the punctuation was not altered, however, there was a continual discrepancy between the old system of "the seven kings," which regarded merely the quality of the vowels, and the new system of five long vowels and five short, this incongruity leading to confusion even in grammatical literature.

Masoretic Punctuation.

Punctuation, the most important product of the activity of the Masorites of the early geonic period, itself became an object of their studies; so that the determination of vocalization and its variations formed the basis of a controversy between Ben Asher and Ben Naphtali, who may be termed the last Masorites in the strict sense of the word. When the reading of the Biblical text with the help of points to indicate vowels and accents had once been fixed in writing, it became all-important to add these points accurately and correctly to the consonantal manuscripts of the Bible. Punctuation thus became a learned profession, even though the "punctuators" ("naḳdanim"), who flourished especially in Germany, France, and England, are not mentioned by this title before the twelfth century. In the establishment of their rules, on which some of them wrote special treatises, the best known being the "Sefer ha-Niḳḳud" of Moses* ha-Naḳdan, the naḳdanim made frequent use of the writings of the grammarians (see Steinschneider, *l.c.* p. 15; Zunz, "Z. G." pp. 107 *et seq.*; and Naḳdanim). Hebrew grammatical science is based upon the Masoretic punctuation and its rules. The "niḳḳud" (a term first found in Ben Asher; Bacher, *l.c.* p. 26) brought together the most important material for a knowledge of the Hebrew language; and it may even be said that in the Masoretic punctuation, and the phonology and morphology which it established, the whole of Hebrew grammar was implied. The first Hebrew grammarian known, Saadia, wrote a work on "niḳḳud," although this is known only from a citation (in Rashi on Ps. xlv. 10), and Judah Ḥayyuj also wrote a "Kitab al-Tanḳiṭ," or "Book of Punctuation," containing rules for vowels and accents, and devoting itself particularly to the segolate nouns. More closely related to the real teachings of the Masorites is the "Introduction for the Reader of the Bible," written by another grammarian of the Spanish golden age, Judah ibn Balaam. The theory of vowels and accents, however, is treated by the older Hebrew grammarians only in passing, or even receives no special notice at all, since they considered this subject as the special property of the Masorah; nor was it until centuries later that this portion of Hebrew grammar became an integral part of the science under the name of "niḳḳud."

Application.

Punctuation, originally confined to the text of the Bible, was used also for other works of Jewish literature in so far as they were written with Hebrew letters. It was therefore employed not only in Hebrew and Aramaic books, especially the liturgical and poetical works as well as copies of the Mishnah and the Targum, but also in compositions in other languages. Thus it is that the Judæo-German books of modern times are made more clear by pointing, although the vowels are usually designated by the vowel-letters. In like manner recent Judæo-Persian books, which are almost exclusively popular in character, are, nearly without exception, punctuated, and this is also true of a great portion of Judæo-Persian manuscripts. On the punctuation of Arabic texts among the Jews of Yemen see "Berliner-Festschrift," pp. 12–16.

The oldest statement regarding the supremacy of Tiberian punctuation over Babylonian is found in a manuscript of the Pentateuch (Codex De Rossi No. 12), which states that the Targum in this codex (or in its original) was copied from one brought from Babylonia, which was "punctuated above with the niḳḳud of the land of Asshur," this being changed by the copyist to the Tiberian system (Zunz, "Z. G." p. 110; Luzzatto, in "Halikot Ḳedem," 1847, p. 24), while a similar transcription forms the basis of the Sabbionetta edition of the Targum Onḳelos of 1557 (see Berliner, "Targum Onḳelos," ii. 137 *et seq.*). A noteworthy passage is found in the Maḥzor Vitry (introduction to Abot, ed. Hurwitz, p. 462): "The Tiberian punctuation is not like ours, and neither is it like that of the land of Israel." This statement is unintelligible, unless it be assumed that its author was a Babylonian scholar, who designated the Babylonian vowel-pointing as "ours" ("niḳḳud she-lanu"), while "punctuation of Palestine," which differed from that of Tiberias, may denote the third form of supralinear punctuation (see Friedländer in "Proc. Soc. Bibl. Arch." 1891, pp. 86–98; comp. Kahle, *l.c.* xxi. 275). These forgotten statements first became known to Jewish science in the fifth decade of the nineteenth century, and at the same time, after centuries of oblivion, specimens of this method of vowel-pointing were brought to light, being first published in the Hebrew journal "Ẓiyyon" (1841, i. 152). The first thorough account of this system of punctuation was given in 1869 in Pinsker's Hebrew "Introduction to the Babylonian-Hebrew Systems of Vowel-Pointing," where its complicated form is described on the basis of the codex of the Prophets dating from 916. Since the eighth decade of the nineteenth century a large number of manuscripts brought from southern Arabia to Europe have furnished abundant data regarding the simple variety of the supralinear punctuation. See VOCALIZATION.

BIBLIOGRAPHY: In addition to the works cited in the body of this article see the bibliography of VOCALIZATION.

T. W. B.

PUNISHMENT: It has been shown in the articles CAPITAL PUNISHMENT, CRIME, HOMICIDE, and STRIPES that a court may inflict for the violation of one of the prohibitive laws a sentence of: (1) death in one of four different forms; (2) exile to one of the cities of refuge in the case of involuntary manslaughter; (3) stripes, not to exceed forty; in practise thirty-nine or less. In JEW. ENCYC. iv. 358b, *s.v.* CRIME, some rather irregular punishments have been referred to. The offenses against property, such as theft, the fraudulent conversion of a deposit, embezzlement, robbery (see BAILMENTS; EMBEZZLEMENT; ROBBERY; THEFT), are punished only by the exaction of more than the value of the thing taken, the excess going to the injured party, and thus differing from a true fine or forfeiture to the community. The housebreaker is liable to be slain with impunity.

Fines.

A fine in the modern sense is unknown to Scripture, unless the guilt-offering discussed in Lev. v. can be considered in that light. The payment of one hundred shekels by a husband who has falsely accused his newly wedded wife, under the provision in Deuteronomy goes to the wife's father; the "bridal price" ("mohar") for seducing a virgin and the mulct of fifty shekels for ravishing one go to the girl's father.

So much for the repressive measures of the Mosaic law. But when the power to deal with crime in the regular way was slipping away from the Jewish courts, the sages contrived the lesser and the greater EXCOMMUNICATION, called by them "niddui" and "ḥerem," to maintain the control of the community over its backsliding or refractory members. They laid down also the dangerous doctrine that in an emergency steps may be taken to keep down excesses (פריצות, the German "Ausgelassenheit"), steps which are allowable only "for the hour" and can not be drawn into precedent. The doctrine was broached in a baraita by R. Eliezer ben Jacob (Sanh. 46a):

Cases of Emergency.

> "I have heard [*i.e.*, I have the tradition from my teachers] that a court may whip or otherwise punish where this can not be done according to the Torah, not indeed to transgress the words of the Torah, but in order to make a fence around it. So it was done to one who at the time of the Greeks [*i.e.*, during the war against Antiochus] was found riding on the Sabbath; they brought him before the court and [under its orders] stoned him to death—not because he was guilty of any capital offense, but because the hour made it necessary; and again there was a man who had cohabited with his wife under a fig-tree [*i.e.*, in public and in open day] and was whipped [received forty stripes] for it."

It may be remarked that as early as the Mishnah (see Naz. iv. 3) a "beating for disobedience" ("makkat mardut") was prescribed in a case in which no Biblical prohibition was actually violated, though there was an intent to commit such violation. The case is that of a woman who, not knowing that her husband has dissolved her Nazarite vow, but believing herself to be still bound by it, has drunk wine or touched the dead. The same phrase, "makkat mardut," is used in nearly the same sense and application in the Talmud (Ket. 45b *et al.*).

Reference is also made to the act of Simeon ben Sheṭaḥ, the head of the Pharisaic party, during the reign of Alexander Jannæus; he caused, by a sort of court martial, eighty women guilty of rioting at Ashkelon to be put to death in one day.

When the Jews came to live in exile, and, by the doctrine that only "ordained judges" can inflict Scriptural punishment, were prevented from enforcing, under regular legal forms, any discipline against lawbreakers even though the Gentile government might give them ample autonomy for the purpose, they had to resort to the principle that an emergency overrides and supplants the written law. This principle is expressed by Maimonides ("Yad," Sanhedrin, xxiv.), by Jacob ben Asher in his Arba' Ṭurim, and again in the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 2, substantially in the words of the foregoing baraita; and the codifiers add the important clause that if the defendant be "defiant and powerful" ("allim") they may work out his punishment through the power of the Gentile authorities. This procedure is justified under the Mishnah (Giṭ. ix. 8): "A bill of divorcement, written under compulsion of Israel [a Jewish court], is valid; under compulsion of Gentiles, it is invalid; but if Gentiles use force, saying [to the husband], 'Do what the Israelites demand,' it is valid." The codifiers seek to mitigate these dangerous rules by declaring: "All these things must be for God's greater glory ["le-shem shamayim"], and must be directed by the foremost men of the age, or at least by the best men in the community." Maimonides, in his zeal to stem a flood of heresy and apostasy, goes further than Joseph Caro: he names among the measures of repression imprisonment in a very harsh form.

Fines Instead of Stripes.

ReMA, in his gloss upon Ḥoshen Mishpaṭ, § 2, gives a practical hint: "It has become customary in many places that where a man has done a thing for which under the Mosaic law he ought to receive forty stripes, he is called upon to pay forty florins." Here is found at last a true fine and a penalty easy of enforcement. As there is no injured party to whom the forty florins ("zehubim") can be paid, they must needs go into the coffers of the community. See also FINES AND FORFEITURE.

E. C. L. N. D.

PUPILS AND TEACHERS. See PEDAGOGICS.

PURCHASE AND SALE. See SALE.

PURCHASE UNDER MISTAKE. See FRAUD AND MISTAKE.

PURGATORY: An intermediate state through which souls are to pass in order to be purified from sin before they are admitted into the heavenly paradise. The belief in purgatory, fundamental with the Roman Catholic Church, is based by the Church authorities chiefly upon II Macc. xii. 44-45: "If he [Judas] had not hoped that they that were slain should have risen again it had been superfluous and vain to pray for the dead. . . . Whereupon he made an atonement that they might be delivered from sin"; for this indicates that souls after death pass through an intermediate state in which they may by some intercession be saved from doom. The same view, that an atonement should be made for the dead, is expressed in Sifre, Deut. 210. The idea of an intermediate state of the soul, release from which may be obtained by intercession of the saints, is clearly dwelt upon in the Testament of Abraham, Recension A, xiv., where the description is given of a soul which, because its good and its evil deeds are equal, has to undergo the process of purification while remaining in a middle state, and on whose behalf Abraham intercedes, the angels joining him in his prayer, whereupon the soul is admitted into paradise.

Rabbinic Views.

The view of purgatory is still more clearly expressed in rabbinical passages, as in the teaching of the Shammaites: "In the last judgment day there shall be three classes of souls: the righteous shall at once be written down for the life everlasting; the wicked, for Gehenna; but those whose virtues and sins counterbalance one another shall go down to Gehenna and float up and down until they rise purified; for of them it is said: 'I will bring the third part into the fire and refine them as silver is refined, and try them as gold is tried' [Zech. xiii. 9]; also, 'He [the Lord] bringeth down to Sheol and bringeth up again'" (I Sam. ii. 6). The Hillelites seem to have had no purgatory; for they said: "He who is 'plenteous in mercy' [Ex. xxxiv. 6] inclines the balance toward mercy, and consequently the intermediates do not descend into Gehenna" (Tosef., Sanh. xiii. 3; R. H. 16b; Bacher, "Ag. Tan." i. 18). Still they also speak of an intermediate state.

Regarding the time which purgatory lasts, the accepted opinion of R. Akiba is twelve months; according to R. Johanan b. Nuri, it is only forty-nine days. Both opinions are based upon Isa. lxvi. 23-24: "From one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, and they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched"; the former interpreting the words "from one new moon to another" to signify all the months of a year; the latter interpreting the words "from one Sabbath to another," in accordance with Lev. xxiii. 15-16, to signify seven weeks. During the twelve months, declares the baraita (Tosef., Sanh. xiii. 4-5; R. H. 16b), the souls of the wicked are judged, and after these twelve months are over they are consumed and transformed into ashes under the feet of the righteous (according to Mal. iii. 21 [A. V. iv. 3]), whereas the great seducers and blasphemers are to undergo eternal tortures in Gehenna without cessation (according to Isa. lxvi. 24).

The righteous, however, and, according to some, also the sinners among the people of Israel for whom Abraham intercedes because they bear the Abrahamic sign of the covenant are not harmed by the fire of Gehenna even when they are required to pass through the intermediate state of purgatory ('Er. 19b; Ḥag. 27a).

History of Purgatory.

The idea of the purging fire through which the soul has to pass is found in the Zend-Avesta ("Bundahis," xxx. 20): "All men will pass into the melted metal and become pure; to the righteous it will seem as though he walks through warm milk" (comp. Enoch, lii. 6-7, lxvii. 6-7). The Church Fathers developed the idea of the "ignis purgatorius" into a dogma according to which all souls, including those of the righteous who remain unscathed, have to pass the purgatory (Origen on Ps. xxxvii., Homily 3; Lactantius, "Divinæ Institutiones," vii. 21, 4-7; Jerome on Ps. cxviii., Sermon 20; Commodianus, "Instructiones," ii. 2, 9); hence prayers and offerings for the souls in purgatory were instituted (Tertullian, "De Corona Militis," 3-4; "De Monogamia," 10; "Exhortatio Castitatis," 11; Augustine, "Enchiridion ad Lauram," 67-69, 109; Gregory I., "Dialogi," iv. 57). Hence also arose in the Church the mass for the dead corresponding in the Synagogue to the Ḳaddish (see Ḳaddish).

Bibliography: Boeklen, *Die Verwandtschaft der Jüdisch-Christlichen mit der Persischen Eschatologie*, 1902, pp. 118-125; Atzberger, *Die Christliche Eschatologie*, 1890, pp. 99 *et seq.*, 162, 275; Herzog-Hauck, *Real-Encyc.* s.v. *Fegefeuer*; McClintock and Strong, *Cyc.* s.v.

K.

PURIFICATION. See Ṭaharah.

PURIM: Jewish feast celebrated annually on the 14th, and in Shushan, Persia, also on the 15th, of Adar, in commemoration of the deliverance of the Persian Jews from the plot of Haman to exterminate them, as recorded in the Book of Esther. According to that book the feast was instituted as a national one by Mordecai and Esther. For a critical view of Purim see Esther. In the present article are treated only the various features of the feast as developed after its institution.

Non-Religious Character.

Aside from the much-mooted question whether Purim is of Jewish or of heathen origin, it is certain that, as it appears in the Book of Esther, the festival is altogether devoid of religious spirit—an anomaly in Jewish religious history. This is due to the worldly spirit of the Book of Esther. The only religious allusions therein are the mention of fasting in iv. 16 and ix. 31, and perhaps the expression of confidence in the deliverance of Israel in iv. 14. This secular character has on the whole been most prominent in this festival at all times. Like Ḥanukkah, it has never been universally considered a religious holy day, in spite of the fact that it is designated by the term "yom-ṭob" (Esth. ix. 19, 22). Accordingly business transactions and even manual labor are allowed on Purim, although in certain places restrictions have been imposed on work (Shulḥan 'Aruk, Oraḥ Ḥayyim, 696).

Nevertheless Purim has been held in high esteem at all times and in all countries, some even maintaining that when all the prophetical and hagiographical works shall be forgotten the Book of Esther will still be remembered, and, accordingly, the Feast of Purim will continue to be observed (Yer. Meg. i. 5a; Maimonides, "Yad," Megillah, iii. 18; comp. Schudt, "Jüdische Merkwürdigkeiten," ii. 311). It is also claimed that Purim is as great as the day on which the Torah was given on Sinai ("Mordekai" on B. M. ix., end; comp. Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* "Purim"). In Italy the Jews, it seems, have even used the word "Purim" as a family name, which also proves the high esteem that the festival enjoys among them (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 420; but comp. Steinschneider in "Monatsschrift," 1903, p. 175).

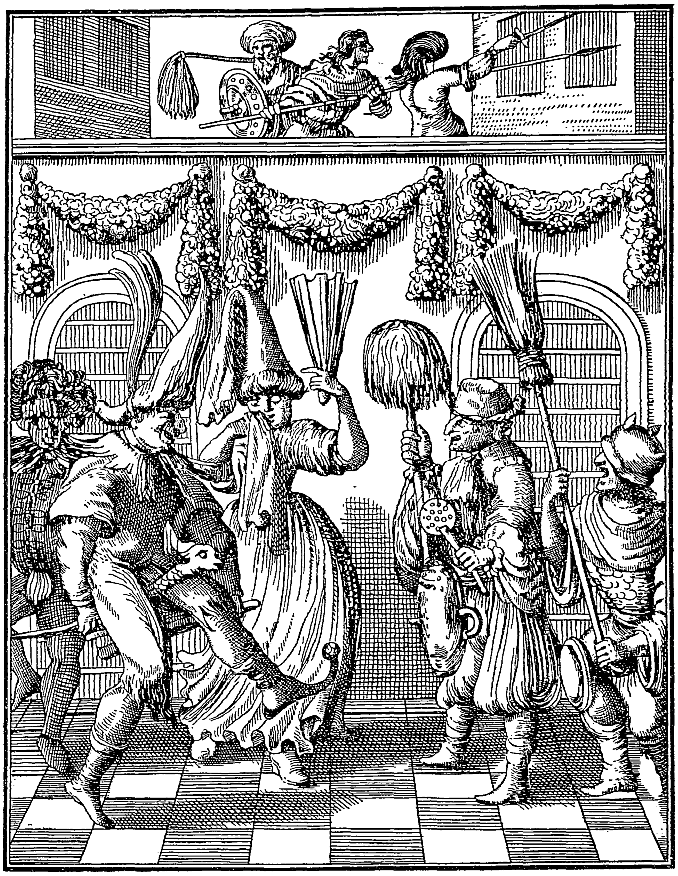

Purim Players.

(From Leusden, "Philologus Hebræo-Mixtus," 1657.)

The Book of Esther does not prescribe any religious service for Purim; it enjoins only the annual celebration of the feast among the Jews on the 14th and 15th of Adar, commanding that they should "make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." It seems, therefore, that the observance of Purim was at first merely of a convivial and social nature. Gradually it assumed religious features.

Reading of the Megillah.

The first religious ceremony ordained for the celebration of Purim is the reading of the Book of Esther in the synagogue, a regulation ascribed in the Talmud (Meg. 2a) to the "Men of the Great Synod," of which Mordecai is reported to have been a member. Originally this enactment was for the 14th of Adar only; later, however, R. Joshua b. Levi (3d cent.) prescribed that the Megillah should be read on the eve of Purim also. Further, he obliged women to attend the reading of the Megillah, inasmuch as it was a woman, Queen Esther, through whom the miraculous deliverance of the Jews was accomplished (Meg. 4a; see, however, Yer. Meg. ii. 5, where this law is reported in the name of Bar Ḳappara; comp. "R. E. J." xxxii. 42).

In the Mishnah there is a difference of opinion as to how much of the Megillah one must read in order to discharge one's duty. According to R. Judah, the portion from ii. 5 to the end suffices; others considered the portion from iii. 1, or even from vi. 1, to the end sufficient; while R. Meïr demanded the reading of the entire scroll, and his view was accepted in the Talmud (Meg. 19a). In some congregations it was customary to read the first portion of the Megillah, i.-vi., at the "outgoing of the first Sabbath" in Adar and the rest on the outgoing of the second Sabbath of that month. In other places the whole Megillah was read on the outgoing of the second Sabbath (Soferim xiv. 18). In some places it was read on the 15th of Adar also (*ib.* xxi. 8), for example, at Tyre (comp. Zunz, "Ritus," p. 56). According to the Mishnah, the "villagers" were permitted for the sake of convenience to read the Megillah on the Monday or Thursday of the Purim week, on which days they came to the towns for divine service.

In the Mishnah the recitation of a benediction either before or after the reading of the Megillah is not yet a universally recognized obligation. The Talmud, however, prescribed three benedictions before and one after the reading (comp. Meg. 21b; Yer. Meg. iv. 1; Masseket Soferim xiv. 5, 6, where the formulas for the closing benediction differ; comp. also Shulḥan 'Aruk, Oraḥ Ḥayyim, 692, 1). The Talmud added other provisions also in connection with the reading of the Megillah. For example, the reader was to pronounce the names of the ten sons of Haman (Esth. ix. 7–10) in one breath, to indicate their simultaneous death (Meg. 16b; Oraḥ Ḥayyim, 690, 15). The congregation was to recite aloud with the reader the verses ii. 5, viii. 15–16, and x. 3, which relate the origin of Mordecai and his triumph (Abudarham, ed. Amsterdam, 1726, p. 76; Oraḥ Ḥayyim, *l.c.*). This rule is of geonic origin (see Brück, "Pharisäische Volkssitten," p. 158). Saadia Gaon demanded that only the first two verses of the four mentioned above be read aloud; and this was the custom in Spain (Abudarham, *l.c.*).

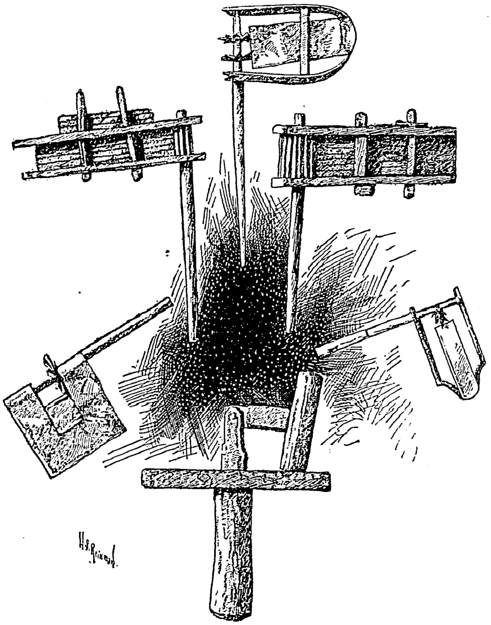

"Haman Klopfers" Used on Purim Feast by Jewish Children of Russia.
(From "Globus.")

The Megillah—How Read.

The Megillah is read with a traditional chant differing from that used in the reading of the pericopes of the Pentateuch. In some places, however, it is not chanted, but is read like a letter, because of the name "iggeret" (epistle) which is applied (Esth. ix. 26, 29) to the Book of Esther (comp. Judah 'Ayyash, "Bet Yehudah," No. 23, Leghorn, 1747). For the same reason it has been also customary since the time of the Geonim to unroll the whole Megillah before reading it, in order to give it the appearance of an epistle (Oraḥ Ḥayyim, 690, 17; comp. Brück, *l.c.* p. 159).

Finally, it is to be mentioned that the Megillah may be read in any language intelligible to the audience. In Hebrew and also in Greek it may be read even when not understood (Meg. 18a; Oraḥ Ḥayyim, 690, 8–12; see, however, Soferim xxi. 8, where it is said that all Israel is in duty bound to read the Megillah in Hebrew). In Saragossa the Megillah was read in Spanish, a practise against which Isaac ben Sheshet (Responsa, Nos. 388-391) and Nissim Gerondi protested (see Grätz, "Gesch." viii. 35; Abrahams, "Jewish Life in the Middle Ages," pp. 345 *et seq.*; Steinschneider, in "Monatsschrift," 1903, p. 178). Talking during the public recitation was prohibited (Oraḥ Ḥayyim, 692, 2). According to the Mishnah (Meg. 30b), in addition to the Megillah Ex. xvii. 8–16, the story of the attack on the Jews by Amalek, the progenitor of Haman, is to be read.

Purim gave rise to many religious compositions, some of which were incorporated into the liturgy. For the large number of hymns intended for the public service as well as other writings (dramas, plays, etc.) intended for general edification, both in Hebrew and in other languages, see the exhaustive study by M. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvi.–xlviii., Index, especially xlvi. 279 *et seq.*, 372 *et seq.*; for Karaitic rites see *ib.* pp. 373 *et seq.*

Social Customs.

As pointed out above, the Book of Esther prescribed "the sending of portions one to another, and gifts to the poor." This became in the course of time one of the most prominent features of the celebration of Purim. Jews sent gifts of food, especially dainties, to one another; and the poor were made recipients of charity. In the synagogue, too, regular collections were made on the festival, and the money so procured was distributed among the needy. No distinction was to be made among the poor; any one who was willing to accept, even a non-Jew, was to be allowed to participate (Oraḥ Ḥayyim, 694). It was obligatory upon the poorest Jew, even on one who was himself dependent on charity, to give to other poor—at least to two (*ib.*). In some congregations it is customary to place a box ("ḳuppah") in the vestibule of the synagogue into which every one may put the half of the unit coin ("maḥaẓit ha-sheḳel") of the country, corresponding to the half-shekel which had been given to the Temple in Adar (*ib.*). The general provision is for every one to give three halves; but some give according to the number of persons in the family (comp. Jehiel Epstein, "Ḳiẓẓur Shene Luḥot ha-Berit," p. 105b, Amsterdam, 1701). The amount of money thus distributed on Purim by wealthy members of the community often reached very large sums (see Steinschneider, *l.c.* xlvi. 180 *et seq.*). Dedications of works appear among the various forms of Purim presents (*ib.* and xlvii. 174 *et seq.*, Nos. 5, 7, 19).

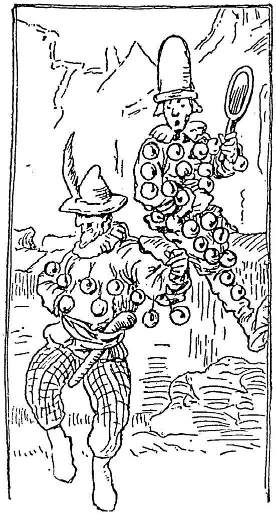

Purim Players at Prague, Early Eighteenth Century.
(From a contemporary drawing.)

The national rather than the religious character of the festival made it appear appropriate to cele-

Feasting.

brate the occasion by feasting. Hence it was the rule to have at least one festive meal, called "se'udat Purim," toward the evening of the 14th (Meg. 7b; Oraḥ Ḥayyim, 695, 1). In this connection it may be mentioned that for the celebration of Purim there developed among the Jews a special kind of baking. Cakes were shaped into certain forms and were given names having some symbolic bearing on the historical events of Purim. Thus the Jews of Germany eat "Hamantaschen" and "Hamanohren" (in Italy, "orrechi d'Aman"), "Kreppchen," "Kindchen," etc. (comp. Steinschneider, *l.c.* xlvii. 177, 360 *et seq.*). The jovial character of the feast was forcibly illustrated in the saying of the Talmud (Meg. 7b) that one should drink on Purim until he can no longer distinguish "Cursed be Haman" from "Blessed be Mordecai," a saying which was codified in the Shulḥan 'Aruk (*ib.*), but which was later ingeniously explained as referring to the letters occurring in the sentences ארור המן and ברוך מרדכי, in each of which the numerical value of the letters amounts to 502 (comp. Abudarham, *l.c.*; Lewin, "Gesch. der Juden in Lissa," p. 212, Pinne, 1904). While the Jews have always been noted for abstemiousness in the use of intoxicants, drunkenness was licensed, so to speak, on Purim, to comply with the command which seemed to lie in the Biblical term "mishteh" (drink) applied to Purim (Abudarham, *l.c.*). It is, therefore, not surprising that all kinds of merrymaking, often verging on frivolity, have been indulged in on Purim, so that among the masses it has become almost a general rule that "on Purim everything is allowed" (comp. Steinschneider, *l.c.* p. 186), even transgressions of a Biblical law, such as the appearance of men in women's attire and vice versa, which is strictly prohibited in Deut. xxii. 5. This went so far that if through exuberance of spirits a man inflicted damage on the property of another on Purim he was not compelled to repair it (Oraḥ Ḥayyim, *l.c.*, and the references there given).

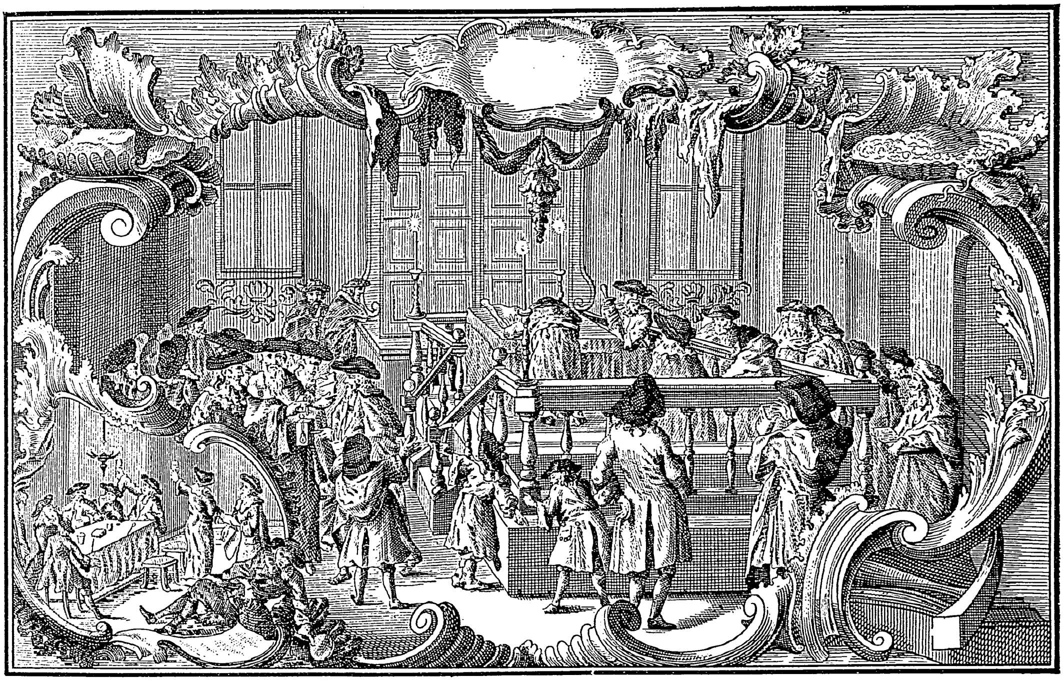

Observance of Purim in a German Synagogue of the Eighteenth Century.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Masquerading.

One of the strangest species of merrymaking was the custom of masquerading, which was first introduced among the Italian Jews about the close of the fifteenth century under the influence of the Roman carnival. From Italy this custom spread over all countries where Jews lived, except perhaps the Orient (Steinschneider, *l.c.* p. 181; xlvii. 469, No. 9). The first among Jewish authors to mention this custom is Judah Minz (d. 1508 at Venice) in his Responsa, No. 17, quoted by Isserles on Oraḥ Ḥayyim, 696, 8. He expresses the opinion that, since the purpose of the masquerade is only merrymaking, it should not be considered a transgression of the Biblical law regarding dress. Although some rigorous authorities issued prohibitions against this custom (comp. Isaiah Horowitz, "Shene Luḥot ha-Berit," 261b, Amsterdam, 1653), the people did not heed them, and the more lenient view prevailed (comp. Isserles, *l.c.*, and Lampronti, *l.c.*). The custom still obtains among the Orthodox Jews of the eastern parts of Europe. Boys and girls walk from house to house in grotesque masks and indulge in all kinds of jollity. As a rule, they sing some comic doggerel, *e.g.*, "heut' is Purim, morgen is aus, gebt mir a Kreuzer, und werft mich hinaus"; and they are often given a few coins (comp. Steinschneider, *l.c.* xlvi. 176, 182).

Songs.

Boisterousness in the Synagogue.

Purim songs have even been introduced into the synagogue. For the children's sake certain verses from the Book of Esther have been sung in chorus on Purim (Abrahams, *l.c.* p. 33). Indeed, Purim was an occasion on which much joyous license was permitted even within the walls of the synagogue itself. As such may be reckoned the boisterous hissing, stamping, and rattling, during the public service, at the mention of Haman or his sons, as well as the whistling at the mention of Mordecai by the reader of the Megillah. This practise traces its origin to French and German rabbis of the thirteenth century, who, in accordance with a passage in the Midrash, where the verse "Thou shalt blot out the remembrance of Amalek" (Deut. xxv. 19) is explained to mean "even from wood and stones," introduced the custom of writing the name of Haman, the offspring of Amalek, on two smooth stones and of knocking or rubbing them constantly until the name was blotted out. Ultimately, however, the stones fell into disuse, the knocking alone remaining (Abudarham, *l.c.*; Brück, *l.c.*; see, however, Löw, "Lebensalter," p. 297, also p. 291, No. 10). Some wrote the name of Haman on the soles of their shoes, and at the mention of the name stamped with their feet as a sign of contempt; others used for the same purpose a rattle—called "gregar" (= Polish, "grzégarz"), and producing much noise—a custom which is still observed by the Russo-Polish Jews. Some of the rabbis protested against these uproarious excesses, considering them a sinful disturbance of public worship (comp., for example, Isaiah Horowitz, *l.c.* pp. 260a, 261a, below), but often in vain (see Brück, *l.c.*, and Zunz, "Ritus," p. 69).

Burning of Haman's Effigy.

Outside the synagogue the pranks indulged in on Purim by both children and adults have been carried even to a greater extreme. Some of them date from the Talmudic period (see, *e.g.*, the tale in Meg. 7b; Sanh. 64b and Rashi *ad loc.*; comp. also "'Aruk," *s.v.* שוור, and Abudarham, *l.c.*). As early as the fifth century (see Schudt, *l.c.* ii. 309), and especially in the geonic period (9th and 10th cent.), it was a custom to burn Haman in effigy on Purim. This is described in the "'Aruk" (*l.c.*) as follows: "Four or five days before Purim the young men make an effigy of Haman and hang it on the roof. On Purim itself they make a bonfire into which they cast the effigy while they stand around joking and singing, at the same time holding a ring above the fire and waving it from side to side through the fire" (see Ginzberg in "J. Q. R." xvi. 650; Abudarham, *l.c.*; Brück, *l.c.*). In Italy the Jewish children used to range themselves in rows, and pelt one another with nuts; while the adults rode through the streets with fir-branches in their hands, shouted, or blew trumpets round a doll representing Haman and which was finally burned with due solemnity at the stake (Abrahams, *l.c.* p. 260; and especially Güdemann, "Gesch." p. 211, Vienna, 1884). In Frankfort-on-the-Main it was customary to make a house of wax wherein the figures of Haman and his executioner, also of wax, were placed side by side. The whole was then put on the almemar, where stood also the wax figures of Zeresh, the wife of Haman, and two guards—one to her right and the other to her left—all attired in a flimsy manner, and with pipes in their mouths. As soon as the reader began to read the Megillah the house with all its occupants was set on fire to the enjoyment of the spectators (comp. Schudt, *l.c.* ii. 309; S. Cassel, "Juden," in Ersch and Gruber, "Encyc." section ii., part 27, pp. 78 *et seq.*).

It must be mentioned here that these customs often aroused the wrath of Christians, who interpreted them as a disguised attempt to ridicule Jesus and the cross and issued prohibitions against them; *e.g.*, under the reign of Honorius (395–423) and of Theodosius II. (408–450; comp. Schudt, *l.c.* ii. 309, 317, and Cassel, *l.c.*). Moreover, the Rabbis themselves, to avoid danger, tried to abolish the obnoxious customs, often even calling the magistracy to their aid, as in London in 1783 (see MAHAMAD).

Fasting Before and After Purim.

Finally, it must be stated that the Fast of Esther, celebrated before Purim, on the 13th of Adar, is not an original part of the latter, nor was it later instituted "in commemoration of the fasting of Esther, Mordecai, and the people" (Hastings, "Dict. Bible," i. 854, col. 2), since this fasting fell, according to rabbinical tradition, in the month of Nisan and lasted three days. The first who mentions it is R. Aḥa of Shabḥa (8th cent.) in "She'eltot," iv.; and the reason there given for its institution is based on an arbitrary interpretation of Esth. ix. 18 and Meg. 2a, "The 13th was the time of gathering," which gathering is explained to have had also the purpose of public prayer and fasting (comp. Asheri on Meg. i., beginning; Abudarham, *l.c.* p. 94; Brück, *l.c.* pp. 56 *et seq.*; and Berliner, in "Kaufmann Gedenkbuch," p. 270, Breslau, 1900). Some, however, used to fast three days in commemoration of the fasting of Esther; but as fasting was prohibited during the month of Nisan (see Soferim xxi. 2) the first and second Mondays and the Thursday following Purim were chosen (*ib.* xvii. 4, xxi. 1; Oraḥ Ḥayyim, 686, 3). The fast on the 13th is still commonly observed; but when that date falls on a Sabbath the fast is put back to Thursday, Friday being needed to prepare for the Sabbath and the following Purim festival (Abudarham, *l.c.* p. 94b; Oraḥ Ḥayyim, 686).

Purim Ḳaṭan.

In leap-years Purim is celebrated in the second Adar, but by the Karaites in the first; the respective days of the first Adar being then called "Purim Ḳaṭan" (Little Purim), for which there have been set forth certain observances similar to those for Purim proper, with the exception of reading the Megillah, sending gifts to the poor, and fasting on the 13th of the month. The distinctions between the first and the second Purim in leap-years are mentioned in the Mishnah (Meg. i. 46b; comp. Oraḥ Ḥayyim, 697).

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Cheyne and Black, *Encyc. Bibl.* s.v. *Esther* and *Purim*; Grätz, *Gesch.* iii. 171, viii. 35; Epstein, in *Kaufmann Gedenkbuch*, pp. 313 *et seq.*; Güdemann, *Gesch.*, 1884, p. 211; Hastings, *Dict. Bible*, s.v. *Esther* and *Purim*; *J. Q. R.* xvi. 650 *et seq.*; Leopold Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 291, 295 *et seq.*, Szegedin, 1875; Perles, in *Grätz Jubelschrift*, p. 35, Breslau, 1887; Schudt, *Jüdische Merkwürdigkeiten*, part ii., pp. 307–317, Frankfort-on-the-Main, 1714; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 337 *et seq.*; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvi.–xlviii.; Zunz, *Ritus*, p. 56; and the articles ESTHER; FASTING AND FAST-DAYS; MAHAMAD.

K. H. M.

PURIM PLAYS: Jewish folk-comedies, written for performance in Jewish family circles or before a Jewish public during the month of Adar, especially on Purim. While in general a dramatic performance was considered frivolous, an exception was made with regard to Purim. Even in the Talmud mention is made of certain spectacular entertainments and buffooneries, which must have been very common on Purim (see Sanh. 64b; Meg. 7b).

In Geonic Times.

In geonic times the dramatization of the story of Esther was a well-established custom among the Jews of the Orient. The central figure of these plays was a dummy representing Haman, which was burned while the spectators were jesting and singing. Similar amusements are reported of the Jews of other countries during the Middle Ages, and they may be seen in some countries even to-day (see PURIM; comp. Güdemann, "Gesch." iii. 211 *et seq.*; Löw, "Lebensalter," p. 296). The real Purim play, however, the Judæo-German "Purimspiele," did not make its appearance until the first decade of the eighteenth century. There were, it is true, some dramatic productions on the subject of the Book of Esther and the Feast of Purim long before that time, as the drama "Esther," by Solomon Usque and Lazaro Gratiano (1567)—the first Spanish drama written by a Jew (comp. Kayserling, "Sephardim," p. 141; Berliner, "Yesod 'Olam," p. xiii.; Löw, *l.c.* p. 298)—and the "Comedia Famosa de Aman y Mordechay" (Leyden, 1699), by an anonymous author, probably the noted Spanish poet Antonio Enriquez Gomez (comp. Kayserling, *l.c.* pp. 228, 350; Steinschneider, in "Monatsschrift," xlvii. 170); but these dramas were probably intended for the general stage, since there is no record that they were ever performed by the Jews.

According to information drawn from a satirical poem written in Judæo-German in 1598, it appears that a Purim play entitled "Spil von Tab Jäklein mit Sein Weib," etc., was acted "every Purim" at Tannhausen in the sixteenth century. No trace of this play exists, and possibly it was never printed (see Steinschneider, *l.c.*). Therefore as the first Purim plays intended for and actually performed on the stage during the days of Purim must be considered the two Judæo-German dramas, if they really deserve this name, described by Schudt in his "Jüdische Merkwürdigkeiten" (ii. 314–317). One of these bears the title "Aḥashwerosh-Spiel," and was published anonymously at Frankfort-on-the-Main in 1708 (later reprinted in Schudt, *l.c.* ii. 202–226). A specimen in English translation will be found in Abrahams' "Jewish Life in the Middle Ages" (p. 265). This comedy does not reveal any literary value; its language is very often frivolous and was justly criticized by Schudt (*l.c.* ii. 316), and later by S. L. Rapoport in his Hebrew Purim drama "She'erit Yehudah" (Vienna, 1827). Indeed, the Jewish authorities at Frankfort-on-the-Main, where it was performed several times, have forbidden its performance and confiscated and burned all obtainable copies (Schudt, *l.c.*; Berliner, *l.c.* p. xv.).

The Frankfort Plays.

The other play, written by Baermann of Limburg, bears the title "Mekirat Yosef," its theme being the story of Joseph and his brethren. It was published at Frankfort by Löb Ginzburg before 1711 (not, as Steinschneider, following Wolf, says, *l.c.* xlvii. 88, in 1712). Schudt (*l.c.* ii. 314) reports that all the copies of this first edition were burned in the great conflagration of the Frankfort ghetto in 1711, and that another edition was prepared there in 1713. The matter is of some importance, as all the bibliographers differ on that point (comp. Berliner, *l.c.*). The play was published in a third edition by Schudt (*l.c.* iii. 226–327), with a German translation. It must have been performed at Frankfort and Metz several years before 1711 (Schudt, *l.c.* ii. 314). The actors in both places were Jewish students of Prague and Hamburg, with the above-mentioned Baermann of Limburg as their theatrical manager. The play excited great interest, and two soldiers were required to keep back the crowd; but when Christians also began to flock to the play, the performance was prohibited (Schudt, *l.c.*).

It should be said that this comedy, although on the whole of no literary or artistic value, is far superior to the "Aḥashwerosh-Spiel," both in moral tone and in diction. The only frivolous character in this play is the clown named Pickelhäring (comp. Schudt, *l.c.* iii. 305), who is not a Jewish invention, but is taken from the German drama (Abrahams, *l.c.* p. 264). This comedy became very popular among the Jews, and was performed in Minsk as late as 1858 (Steinschneider, *l.c.* xlvii. 88); probably it is still acted in eastern Europe.

The David and Goliath Play.

In this connection should be mentioned a Purim play which was performed at Frankfort, alternately with the "Mekirat Yosef," during the whole month of Adar, and whose subject was the story of David and Goliath. This comedy is probably identical with the one quoted by Steinschneider (*l.c.* xlvii. 87) under the title "Aktion von König David und Goliath" (n.d., n.p.). If this is so, its first publication should be placed between 1714 and 1719, as it had not yet been printed when Schudt, who published his "Jüdische Merkwürdigkeiten" in 1714, reported its performance (ii. 314). Another play which calls for special mention is one in Judæo-German, which was performed in 1720 at Prague, where it was published anonymously (in the same year) under the title "Akta Esther mit 'Achaschwerosch" (later edition, Amsterdam, 1774). This comedy differs very favorably from the plays described above, in both its dramatic composition and ethical tendency (comp. Berliner, *l.c.*). On the title-page of the play it is asserted that "it was acted at Prague in a regular theater, with trumpets and other musical instruments" (comp. Roest, "Cat. Rosenthal. Bibl." i. 67 [Hebr. part, ii., No. 171]). The actors were all pupils of R. David OPPEN-

HEIM of Prague, who gave his consent to the performance.

There is a considerable number of other Purim plays, including comedies and tragedies composed in Judæo-German and other languages (among them Hebrew and Arabic) and written during the last two centuries, of which a list is given by Steinschneider. Of special interest is "Haman, der Grosse Judenfresser," by Jacob Koref (Breslau, 1862), to which Lagarde ("Purim," pp. 56–57, Göttingen, 1887) has given undue prominence.

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D. H. M.

PURIMS, SPECIAL: Certain fast- and feast-days specially observed in some Jewish communities, in imitation of the national Purim, to commemorate deliverance from some danger which threatened either a whole community or an individual family. At the celebration of these anniversaries a Hebrew megillah (scroll), giving a detailed account of the event commemorated, is read in the synagogue or in the family circle, certain special prayers are recited, and business is suspended for the day. Quite a number of such Purims are known, some of which are enumerated here in alphabetical order.

D. M. FR.

Purim of Abraham Danzig (called also **Pulverpurim**="Powder Purim"): Memorial day established for himself and his family by Abraham Danzig, to be annually observed by fasting on the 15th of Kislew and by feasting on the evening of the same day in commemoration of the explosion of a powder-magazine at Wilna in 1804. By this accident thirty-one lives were lost and many houses destroyed, among them the home of Abraham Danzig, whose family and Abraham himself were all severely wounded, but escaped death (see DANZIG, ABRAHAM BEN JEHIEL). Danzig decreed that on the evening following the 15th of Kislew a meal should be prepared by his family to which Talmudic scholars were to be invited, and alms should be given to the poor. During the feast certain psalms were to be read, and hymns were to be sung to the Almighty for the miraculous escape from death.

BIBLIOGRAPHY: Abraham Danzig, *Ḥayye Adam*, § 155; idem, *Binat Adam*, p. 64, Wilna, 1844; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 473.

Purim of Ancona: Celebrated by the Jews of Ancona on the 21st of Ṭebet, and intended to preserve the remembrance of severe earthquakes which occurred in that city on the date in question (Dec. 29, 1690), threatening great disaster. The feast is preceded by a fast on the 20th of Ṭebet; and special prayers are ordained for both days. An account of the event is printed with the prayers in "'Or Boḳer" (p. 47, Venice, 1709; comp. Steinschneider, "Cat. Bodl." col. 2791; *idem*, in "Monatsschrift," xlvii. 285, No. 13; Zunz, "Ritus," p. 129).

D. H. M.

Purim of Angora: Celebrated on the 11th of Iyyar (see Ḥayyim Benveniste, "Keneset ha-Gedolah," § 682; David Amado, "'Ene ha-'Edah," p. 93d, Smyrna, 1866).

Purim Borghel: In 1793 a certain Borghel, a corsair, took possession of Tripoli with his galleys, and drove out the governor, Ali Pasha Karamanli, the Jews becoming the victims of many atrocities. At the end of two years Karamanli recaptured the city, on 29th of Ṭebet, 5553 (= 1793); and the anniversary of this date was celebrated as the Purim Borghel (Franco, "Histoire des Israélites Ottomans," p. 121).

Purim di Buda. See BUDA, PURIM OF.

Purim of Cairo: In the year 1524 Aḥmed Shaiṭan Pasha, governor of Egypt, imprisoned twelve of the leading Jews of Cairo in order to extort from them a considerable sum of money. Among them was the chief rabbi, David ibn Abi Zimra. This governor—a rebel against his suzerain, Sulaiman the Magnificent, because the latter wished to stamp coins with his own image—excited popular anger by his cruelty. One day he promised to massacre all the Jews in Cairo as soon as he had taken his bath. However, while in the bath he was stabbed by one of his subordinates; and the Jews thus escaped a general massacre. For this reason the Purim of Cairo is annually celebrated on the 28th of Adar (Franco, *l.c.* pp. 48–49).

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Purim of Candia: Observed by the Jews of Candia on the 18th of Tammuz. It is mentioned by Isaac Lampronti ("Paḥad Yiẓḥaḳ," letter ד, fol. 81a, col. 1), who refers to unpublished responsa of Elijah Capsali (1523) as his source, without stating the origin of this festival or the time when it was first instituted.

BIBLIOGRAPHY: Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 286, No. 21; Zunz, *Ritus*, p. 128.

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Purim of Chios (called also **Purim de la Señora** = "of the Good Lady"): Celebrated by the Jews of Chios in commemoration of an event which occurred, according to some, in 1595, according to others in 1820. The event of 1595 was the descent upon the island of 500 soldiers from a squadron of Ferdinand I., Duke of Tuscany, commanded by Virginio Orsino. The event of 1820 was the revolt of Chios against the Turks during the Greek war of independence. In either event a good Jewish housewife in putting her bread into the oven inadvertently rested the glowing end of her shovel near a cannon, the fuse of which took fire, causing it to be discharged. It should be explained that, as in other places in the Orient, the Jews on the island of Chios lived in a bastion of the fortress. At the sound of the cannon the Turkish soldiers exterminated the enemy. The lady obtained a "berat" granting her certain privileges and the Jews certain favors.

BIBLIOGRAPHY: Ḥayyim Benveniste, *Keneset ha-Gedolah*; *El Tempo*, Constantinople, March, 1903.

Purim de los Christianos (called also **Purim de las Bombas**): In 1578 Sebastian, King of Portugal, landed in Morocco and fought the battle

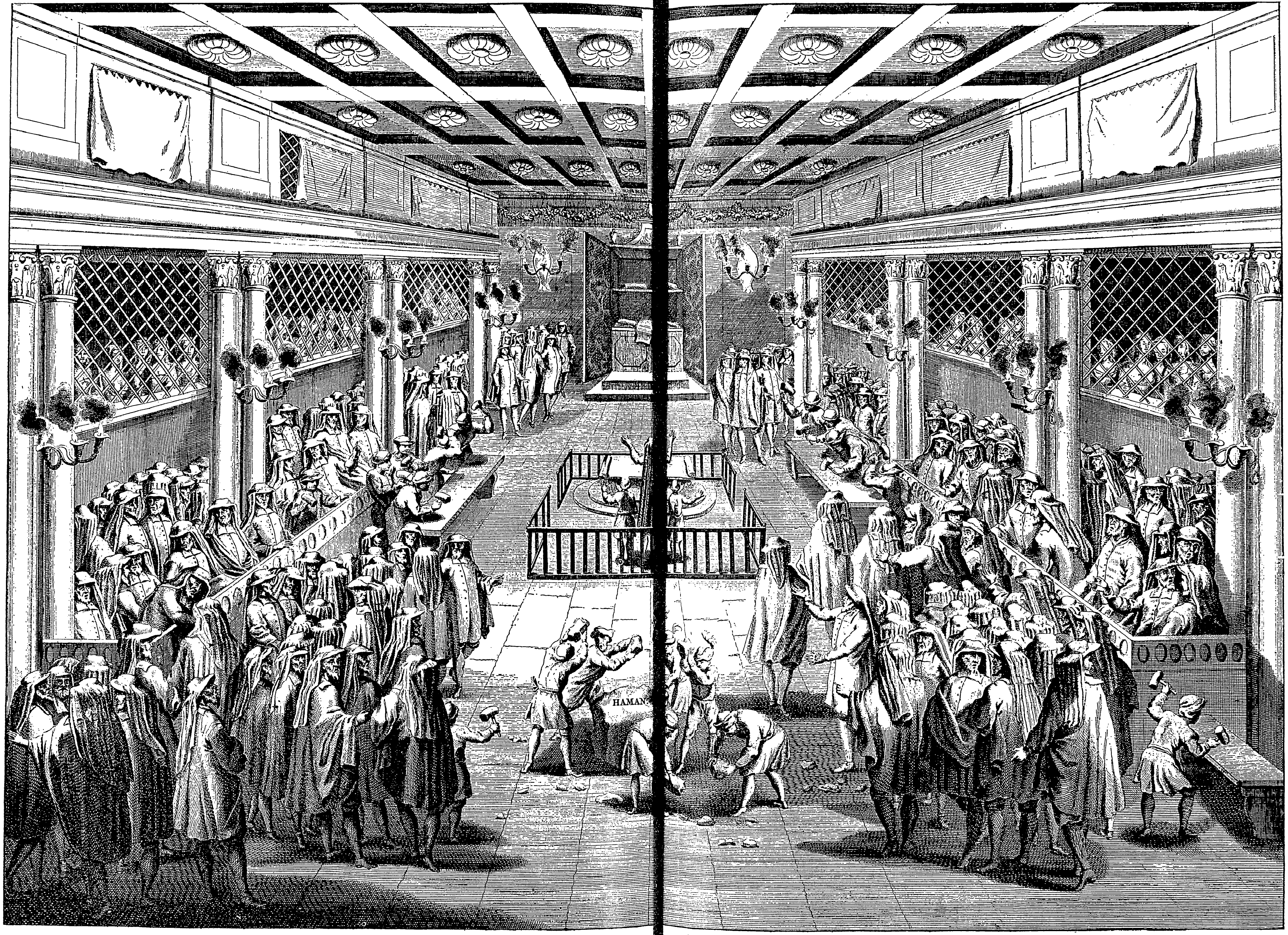

PURIM CEREMONIES IN THE SY AGOGUE AT AMSTERDAM.

(From the Amsterdam Edition o lmet Printed in 1731.)

of the "Three Kings," at Alcazar-kebir, with the view of reinstating the dethroned Mulai Ḥamad. The Jews had been in great danger, but they escaped; hence the institution of a Purim and the reading of a megillah on the 1st of Elul. At Tetuan this fête is called "Purim de los Christianos"; at Tangier, "Purim de las Bombas."

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211; *Bulletin Mensuel de l'Alliance Israélite Universelle*, 1888, p. 113.

Purim Edom (called also **Purim al-Naṣāra**): In 1541 Charles V., aided by Admiral Andrea Doria, attempted to seize Algiers from Khair al-Din Barbarossa. The Spaniards landed; but their fleet was destroyed by a tempest, due, legend says, to the prayers of R. Solomon Duran, grandson of the celebrated Solomon ben Simon Duran. The Jews thus escaped the fanaticism of the Spaniards; and they instituted this Purim on the 4th of Ḥeshwan.

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211.

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Purim of Florence: Celebrated by the Jews of Florence on the 27th of Siwan, on which day in 1790 they were saved from a mob by the efforts of the bishop. The festival is preceded by a fast on the 26th of Siwan. The details of the occurrence are related in full by Daniel Terni in a Hebrew pamphlet entitled "Ketab ha-DaṬ," Florence, 1791.

Bibliography: D. Simonsen, in *Monatsschrift*, xxxviii. 525; M. Steinschneider, *Purim und Parodie*, ib. xlvii. 286, No. 16; see also Florence.

Purim di Fuoco. See Purim of Padua, No. 1.

Purim Fürhang (Curtain Purim): Festival enjoined on his family by Ḥanok b. Moses Altschul of Prague, to be observed by it annually on the 22d of Ṭebet in remembrance of his deliverance from the hands of a tyrant. In 1623 damask curtains were stolen from the palace of the governor, Prince Lichtenstein, during his absence from Prague. In compliance with an order from the custodian of the palace an announcement was made in all the synagogues of Prague that any one having the stolen goods in his possession should turn them over to the sexton. Thereupon a Jew, Joseph b. Jekuthiel Thein, delivered the curtains to Altschul, at that time sexton of the Meisel Synagogue, Prague, stating that he had bought them from two soldiers. Vice-Governor Count Rudolph Waldstein, who was in charge of the affairs of the provincial government, demanded that the buyer be named and delivered to him for punishment; but as the congregational statutes forbade the naming of receivers of stolen goods who voluntarily had given them up, the sexton refused, and, in consequence, was thrown into prison, an order being issued to hang him on the following day.

To save his life Altschul, with the permission of the president of the congregation, revealed the name of the buyer, whereupon Altschul was set free and Joseph Thein was sentenced to the gallows in his stead. All the efforts of influential Jews to effect his release proved futile, but finally through the efforts of a prominent Christian and upon the intercession of the city councilors Count Waldstein released the prisoner on the condition that the congregation pay a fine of 10,000 florins. In order to humiliate the Jews he further ordered that this money, divided into ten equal parts, be paid in silver coin and carried in linen bags by ten prominent Jews escorted by soldiers through the streets of Prague to the city hall.

Altschul recorded the event in a scroll entitled "Megillat Pure ha-Ḳela'im" ("The Scroll of the Purim of the Curtains"), and made it obligatory upon all his descendants to read the scroll annually on the 22d of Ṭebet, on which day he was liberated, and to observe the day by "feasting and giving thanks to God for his salvation." The event was made the subject of a novel by Matthias Kisch.

Bibliography: Grätz, *Gesch.* x. 51, note 1; A. Kisch, in *Grätz Jubelschrift* (Hebrew part), pp. 48 *et seq.*, Breslau, 1887; M. Kisch, *Vorhangpurim, Historische Erzählung aus dem Prager Ghetto*, Vienna, 1888 (reprinted from the *Oesterreichische Wochenschrift*, 1888, where the title is *Damast-Vorhänge*), Vienna; D. Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284.

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Purim of Gumeldjina (popularly called **Purim de los Ladrones** = "Purim of Bandits"): In 1786 about 5,000 mountain brigands ("tokatchikli") in trying to pillage the town of Gumeldjina, near Adrianople, entered the bastion inhabited by the Jews and terrorized them. The governor succeeded in driving off the brigands, but the Jews were accused of having conspired with them. The Jews energetically protested and proved their innocence. In memory of this escape from a double misfortune the 22d of Elul was ordained by the rabbis as a local Purim.

Bibliography: *Yosif Da'at*, Adrianople, Dec. 20, 1888.

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Purim of Jonathan b. Jacob of Fulda: Instituted by Rabbi Jonathan b. Jacob of Fulda on the 17th of Tammuz to commemorate a calamity that was averted from his congregation. He himself called this festival "Purim Sheli" (= "My Purim").

Bibliography: Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284, note 3; idem, *Geschichtliche Literatur der Juden*, p. 87, § 94.

Purim of Lepanto: Celebrated by the Jews of Lepanto on the 11th of Ṭebet in commemoration of a miraculous escape of the Jews from danger. It is mentioned in the responsa of Moses b. Isaac Alashkar (Sabbionetta, 1554), No. 49 (comp. Simonsen in "Monatsschrift," xxxviii. 526).

Purim of Narbonne: Celebrated on the 21st of Adar by the Jews of Narbonne in commemoration of an event which took place there on that day in 1236. The facts, as recorded by R. Meïr b. Isaac of Narbonne, are as follows: In a quarrel between a Jew of Narbonne and a Christian fisherman the former dealt the latter a heavy blow from which he died. This aroused the wrath of the Christian populace, which attacked the whole Jewish community and started a riot in the Jewish quarter, pillaging first the house of the above-mentioned Rabbi Meïr and carrying away his entire library. Fortunately Don Aymeric, the governor of Narbonne, appeared on the scene with a force of soldiers for the protection of the Jews. The mob was soon dispersed, order was reestablished, and even the spoil which had been taken from R. Meïr was returned to him.

He then recorded the event; and the 21st of Adar was instituted as the "Purim of Narbonne."

Bibliography: D. Kaufmann, in *R. E. J.* xxxii. 129 *et seq.*; Neubauer, in *M. J. C.* ii. 251; Steinschneider, in *Monatsschrift*, 1903, p. 283; S. A. Wertheimer, *Ginze Yerushalayim*, i. 9.

Purim of Padua: 1. (Purim di Fuoco.) A festival, still observed by the Jews of Padua on the 11th of Siwan, in commemoration of a great conflagration which occurred in that city in 1795 and which was extinguished through extraordinary efforts on the part of the vice-podesta; it is for this reason that it is called "Purim di Fuoco." The event is fully described by Jacob Raphael Finzi (d. 1812) in his work "Leshon 'Esh," Offenbach, 1798 (comp. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii. 286, No. 18; "Il Vessillo Israelitico," 1880, p. 373). **2.** (Otherwise known as **Purim di Buda.**) See Buda, Purim of.

Purim Povidl (Plum-Jam Purim): Instituted by David Brandeis of Jung-Bunzlau, Bohemia, in 1731, to be celebrated annually by all the members of his family on the 10th of Adar in commemoration of his deliverance from a calamity that was brought upon him by slanderers. Brandeis kept a grocery-store at Jung-Bunzlau. On the 4th of Shebaṭ a Christian girl, the daughter of a bookbinder, purchased from Brandeis some "povidl" (= "plum-jam"), after partaking of which the members of the bookbinder's family became ill, and the bookbinder himself died within a few days. The burgomaster of the city, being informed of the matter, ordered the store to be closed and David Brandeis, his wife, and son to be imprisoned on the charge of selling poisonous food to Christians. After a careful investigation by the municipal authorities and later by the court of appeal at Prague also, it was found that the bookbinder's death had been due to consumption, whereupon the prosecution was dropped. Brandeis recorded the event in a Hebrew scroll which he called "Shir ha-Ma'alot le-Dawid," making it obligatory upon all his descendants "to read this scroll every year on the 10th of Adar and to make that day a day of rejoicing and gladness." The festival was still observed by the descendants of David in the nineteenth century.

Bibliography: M. Grünwald, *Povidl-Purim in Jung-Bunzlau*, in Berliner's *Magazin*, xv. 191-196; *Ozar Ṭob*, 1888, pp. 3-5; D. Simonsen, in *Monatsschrift*, xxxviii. 527; M. Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii. 285, No. 15.

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Purim of Rhodes: In 1840 the Greeks on the island of Rhodes, in revenge upon the Jews who were competing with them in the sponge trade, caused the disappearance of a child. The child, however, was later found alive on the island of Syra. In the meanwhile the Jews of Rhodes had been imprisoned and tortured. Sultan 'Abd al-Majid deposed the governor, and gave the Jews a firman declaring that the accusation of ritual murder was false. By a curious coincidence the imprisonment of the Jews and the granting of the firman took place on the day of the Purim of Esther (14th of Adar). Since then Purim is celebrated as a double festival at Rhodes, and special prayers and hymns are read.

Bibliography: Franco, *Histoire des Israélites Ottomans*, p. 158.

Purim of Saragossa: In the year 1380 or 1420, under Peter IV. or under Alfonso V., King of Aragon, whom the Megillah written for this Purim designates "Saragossanos," a converted Jew called Marcus accused the Jews of Saragossa before the king of having attended the parade held in honor of the king with cases in their arms from which the scrolls of the Law, usually kept therein, had been purposely removed. This was true, the removal having been ordered by the rabbis of the city because of religious scruples. The king resolved, on the advice of Marcus, to have the cases opened in the street on the next similar occasion. But, the story continues, the prophet Elijah appeared in the night to the beadles of the twelve synagogues and told them to take proper measures. Accordingly, the next day, when the king passed by, the guards opened the cases and stated that no deception had been practised. The anger of the king fell upon Marcus, and he was hanged. In memory of this miracle the descendants of the Jews of Saragossa celebrate this Purim on the 17th or 18th of Shebaṭ in the synagogues founded by their ancestors at Constantinople, Magnesia, Melasso, Smyrna, Aidin, Jerusalem, and Salonica.

Bibliography: *Revue des Ecoles de l'Alliance Israélite*, pp. 148-152, Paris, 1901-2.

Purim Sherif: In 1705 the governor of Tunis laid siege to Tripoli in Africa, devastated the environs, and threatened to destroy all the population if he should enter the town. Fortunately, the plague broke out suddenly among his followers, and the siege was raised. Hence the rabbis instituted the Purim Sherif on the 24th of Ṭebet. The populace call it "Purim Kidebuni" (= "the false") to distinguish it from the Purim of Esther (Franco, "Histoire des Israélites Ottomans," p. 121; comp. Steinschneider in "Monatsschrift," 1902, p. 375; and, especially, 1903, p. 285, No. 14).

Purim of Shiraz (called also **Purim of Mo'ed Ḳaṭan**): On the 2d of Ḥeshwan the Jews of Shiraz in Persia celebrate a festival called "Mo'ed Ḳaṭan" (Little Feast). On that day they do no work, exchange visits, and salute one another with the words, "Mo'ed Ḳaṭan" and "Abu al-Ḥasan." According to a tradition which is substantiated by an ancient Judæo-Persian manuscript of uncertain date (possibly written about 1400 or even as early as 1200), a Jew named Abu al-Ḥasan, who was both shoḥeṭ and butcher, was accused of having sold ṭerefah meat on the eve of the Feast of Rosh ha-Shanah. The anger of the Jews was aroused against the culprit, who immediately embraced Islam, and accused his former coreligionists of many crimes. The Mohammedans gave the Jews their choice between death and conversion to Islam; and all chose the latter alternative. One month afterward Abu al-Ḥasan died mysteriously, on the 2d of Ḥeshwan, and a statement was found in his pocket declaring that the Jews were innocent of the charges brought against them. They were then permitted to return to Judaism; and in memory of the event the Purim of Mo'ed Ḳaṭan was instituted.

Bibliography: *Bulletin Mensuel de l'Alliance Israélite Universelle*, May 5, 1903.

Purim of Tammuz at Algiers: In 1774 Mohammed ibn Uman, the dey of Algiers, courageously defended the city against the Spanish general O'Reilly. The Jewish legend has it that flames which came out of the graves of the rabbis Isaac ben Sheshet and Solomon ben Simon Duran contributed to the Spanish defeat. Hence, in order to celebrate the miracle of having again escaped from the Spaniards, the Jews of Algiers instituted a Purim on the 11th of Tammuz.

Bibliography: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 214.

Purim of Tiberias: In 1743 Sulaiman Pasha, governor of Damascus, came in the capacity of a feudal lord to lay siege to Tiberias, where ruled the sheik Dair al-Amar. The Jews suffered much during the eighty-three days of the investment. The date of the raising of the siege (4th of Elul) and that of the news of Sulaiman Pasha's death (7th of Elul) became the days of the local Purims.

Bibliography: *Yosef Da'at*, Adrianople, 1888, p. 212.

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Purim of Tripoli: Festival mentioned in a fragment of an old "luaḥ" in the possession of D. Simonsen of Copenhagen. It was celebrated on the 15th of Shebaṭ. See also Purim Sherif.

Bibliography: D. Simonsen, in *Monatsschrift*, xxxviii. 527; Steinschneider, *Purim und Parodie*, ib. xlvii. 286, No. 22.

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Purim of Widdin: In 1807 Passvanoglu, the feudal lord of the region of Widdin, on the Danube, had in his service as physician ("ḥakim bashi") a person named Cohen. Passvanoglu having become mortally ill through contact with a poisoned sword, the Mohammedan population accused the Jewish physician of having made an attempt on the governor's life, and the Jewish community was threatened with a general massacre. Fortunately the dying man himself energetically defended his physician, and the threatened calamity was averted. Hence the 9th and 10th of Ḥeshwan, the dates of the events, were declared days of Purim.

Bibliography: *Annuarul Pentru Israelitzi*, Bucharest, 1888, vol. xi.

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Purim Winz (called also **Purim Frankfurt**): Instituted by the Jews of Frankfort-on-the-Main for the 20th of Adar because of their deliverance from the persecutions of Vincent Fettmilch and his followers in 1616. For the details of the events and for the mode of celebration, see Fettmilch, Vincent, and Steinschneider, in "Monatsschrift," 1903, p. 284, No. 9.

Purim of Yom-Ṭob Lipmann Heller: Festival established by Rabbi Yom-Ṭob Lipmann Heller in 1644 to be celebrated annually by his family on the 1st of Adar (*i.e.*, the second day of Rosh Ḥodesh Adar; see his "Megillat Ebah," end). In 1630 Heller had enjoined on his family the observance of the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day; but he hesitated to direct it to be followed by a Purim, as at that time, although freed from prison, "he was still in trouble and had no reason to rejoice" (*ib.* ed. Munkacs, 1897, fol. 6b). But when, fourteen years later, he was elected to the rabbinate of Cracow he established also the Purim on the 1st of Adar.

Bibliography: *Megillat Ebah*; Simonsen, in *Monatsschrift*, xxxviii. 525, 527; Steinschneider, *Purim und Parodie*, ib. xlvii. 285, note 11, and p. 473.

For local Purims in general, compare Heinrich Zirndorf, "Imitative Purim," in "Deborah" (Cincinnati), 1892, Nos. 35-51; 1893, Nos. 1-3. For family Purims not mentioned in this article, see Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii. 472 *et seq.*

D. H. M.

PURITY OF RACE: The question whether the Jews of to-day are in the main descended from the Jews of Bible times, and from them alone, is still undecided. No one denies that the Jews of Bible times were to a certain extent of mixed parentage, and the attempts made by Ezra to prevent the intermixture shows its wide extent. Intermarriage seems to have been mainly with Ammonites, Moabites, and Idumeans, all recognized to have been of the same origin. In Babylon, during the later exile, certain districts were regarded as prohibitory with regard to intermarriage (Ḳid. 71b). For a discussion on "'issah" (= "paste"), as intermixture was called by the Talmudists, see "Monatsschrift," 1879, pp. 481-508; 1881, pp. 38-48, 113-123, 207-217, but such discussions refer mainly to the purity of marriages of Kohanim, or descendants of the priests, upon which marriages there are special restrictions, including some with regard to the descendants of proselytes (see Cohen).

Proselytes.

The number of these latter appears to have been great in Biblical times. Wherever Paul lectured he found them—in the congregations at Antioch, Thessalonica, Athens (Acts xvii. 4, 16-17, 26). They are referred to even in the post-exilic Isaiah (lvi. 6) and in Esther (viii. 17, ix. 27); and three of the later psalms (cxvii., cxviii., cxxxv.) divided the Jews into three classes—"the House of Israel," "the House of Aaron," and "those who fear the Lord" (that is, proselytes). Josephus frequently refers to proselytes ("B. J." vii. 3, § 3; vi. 9, § 3). On the other hand, Tacitus says that Jews and aliens never intermarried ("Historiæ," v. 5). The proselytes, however, were not allowed to share the Passover meal (Josephus, *l.c.*), and Christianity particularly addressed itself to them. As soon as the Church became predominant, intermarriage between Christians and Jews was declared to be on the same footing with adultery (Codex Theodosianus, lv. 2), and punishable with death. Thus, while of the two hundred tannaim seven are of Gentile extraction (comp. Brüll, "Mishnalehrer von Heidnischer Abkunft," in his "Jahrb." ii.), only three of the fifteen hundred amoraim belong to that class—Mari bar Rahel, Judah of India, and Samuel bar Shilat—showing a marked decrease in the number of mixed marriages. In the classical inscriptions only two proselytes are mentioned, and in the twenty thousand or so inscriptions of medieval and modern times the number mentioned is likewise only two proselytes, these being of Amsterdam.

Wolf gives a list of proselytes in the Middle Ages numbering only forty-four names, to which perhaps five could be added from the memor-books. During the years from 1830 to 1877, in an average population of twenty-five thousand Jews there were only thirty mixed marriages in Algeria (Ricoux, "La Démographie de l'Algérie," 1880, p. 71). Altogether, there is very little historic evidence for any intermixture. The chief instances are afforded by the Chazars (from whom in all probability most of the Karaites of the Crimea are descended), the Falashas, and the Daggatuns (the case of the Beni-Israel is doubtful): none of these intermarry with Jews. In the majority of cases where intermarriage can be traced, as in Spain before the expulsion, almost all the descendants disappear from Judaism. It has, besides, been shown that the fertility of intermarriages is much below that of pure Jewish marriages, and consequently the proportion of persons of mixed descent would decrease in geometrical proportion (see Births).

Anthropological Evidence.

Against this general historical evidence of the purity of race, anthropologists bring forward the varieties of type shown by measurements of modern Jews and Jewesses. They are predominantly brachycephalic, or broad-headed, while the Semites of Arabic origin are invariably dolichocephalic, or long-headed. Against this it may be urged that modern Semites have largely recruited the race from slaves brought mainly from Africa, while some anthropologists are inclined to associate the racial origin of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and curved noses they appear to have inherited. The small variability of the crania of the Jews (see Craniometry) might be adduced as further proof of purity of race. The more recent investigations of Fishberg, however, have shown that eastern Europe as a whole shows the same narrow range of variability of the skull-index, so that even if intermixture had occurred, the frequency-curve would not betray it.

The comparatively large number of blonds among Jews (see Eye; Hair) would, however, seem to indicate admixture to the extent indicated by the proportion, which reaches on an average 25 per cent. But Virchow has pointed out that Jews are blondest where the general population is least blond, and vice versa, so that it would be difficult to explain the blondness by any modern intermixture. This argument, however, could be met by reference to the wandering nature of the Jewish population, which was driven about in mid-Europe for nearly three centuries. Almost equal variation is found in the shape and appearance of the nose, which is far from uniform among Jews.

On the other hand the remarkable unity of resemblance among Jews, even in different climes, seems to imply a common descent. Photographs of Jews taken in Bokhara resemble almost to identity those of Jews in Berlin or New York. Such similarity may be due to the existence of a type which has caused social, and thus sexual, selection, but the fact that it remains constant would seem to prove the existence of a separate variety. Countenance and expression can be selected from one generation to another, but do not necessarily imply similarity in head-form or other anthropological marks. Wherever such a type had been socially or racially selected, the law of inheritance discovered by G. Mendel would imply that any hybrids tend to revert to it, and a certain amount of evidence has been given for the prepotency of the Jewish side in mixed marriages. One branch of Jews, the Kohanim, are prevented by Jewish law from marrying even proselytes, and yet the Cohens do not appear to differ anthropologically from the rest of Jews. This might be used to prove either the purity of the race or the general impurity of the Cohens. Altogether, the question is a very complex one, on which no decisive answer can at present be returned. All history points to the purity of the race; some anthropological facts are against it.

Bibliography: E. Renan, *Le Judaïsme Comme Race et Comme Religion*, Paris, 1883; A. Neubauer, in *Jour. Anthropological Institute*, 1885; Andree, *Zur Volkskunde der Juden*, 1881; W. Z. Ripley, *The Races of Europe*, New York, 1899; Judt, *Die Juden als Rasse*, Berlin, 1903; A. Ruppin, *Die Juden der Gegenwart*, pp. 271-273, Berlin, 1904; J. Jacobs, *Studies in Jewish Statistics*, pp. xvii.-xxx.

J.

PURPLE: Mention is made in the Old Testament of two kinds of purple, or purple dye: (1) "argaman" (Aramaic, "argevan"; Greek, *πόρφυρα*), probably the bright-red purple, which was costliest when it had the color of coagulated blood, and appeared black when viewed directly, but lustrous red when viewed obliquely; (2) "tekelet" (Greek, *ὑάκινθος*), which, according to Philo and Josephus, resembled the color of the sea, the air, or the clear sky, and was, therefore, termed also blue. In instances it was black or dark-colored.

It is now possible to ascertain from what source the ancients obtained their purple dye. There are remains of the old workshops for making purple at Tarentum, in the Morea, and especially at Tyre. These consist of concrete hill-shaped masses of spiral-like shells. An examination of these heaps has up to the present revealed only two kinds of murex, found on the Mediterranean coast, *Murex brandaris* and *Murex trunculus*; the former at Tarentum and in the Morea, and the latter at Tyre. Without doubt, of the two kinds of murex described by Pliny, the one which he calls "purpura" or "pelagia" is not the species now so called, but *Murex brandaris*, as he mentions not only the spines on the whorl of the shell, but also the duct which is a prolongation of the aperture. This duct he thought contained the tongue, though, as a matter of fact, it holds the respiratory organ of the mollusk. Probably he included *Murex trunculus* under the same name.

Besides these two, another species of the present genus *Purpura* is found in the Mediterranean, *Purpura hæmastoma*, the purple juice of which is even now occasionally used by the inhabitants of the coast for marking linen. Although shells of these mollusks have not yet been found among the remains of ancient purple dye-works, it is likely that the ancients knew and used them, as they answer better than *Murex trunculus* to Pliny's description of the second species mentioned by him, *Murex buccinum*.

The pigment is secreted by a gland in the lining of the stomach. The juice is at first whitish, but changes on exposure to the atmosphere, and becomes successively yellowish and greenish, and at last either reddish (in the species *Murex brandaris* and *Purpura hæmastoma*) or violet (in *Murex trunculus*). The mollusks were found on the Phenician coast, on the Palestinian shores, farther south (as at Dor), on the coast of Caria in Asia Minor, on the Laconian coast of Greece, on the shores of the strait of Euripus, and on the North-African coast. It is remarkable that in the Old Testament mention is made of purple imported into Tyre, but not of that made in Phenicia itself, although the Phenicians were regarded by the ancients as the discoverers of purple-dyeing, and the manufacture of purple was known to them in very early times.

Purple fabrics were very costly. Both kinds of purple were used for the carpets and curtains of the tabernacle, and for the high priest's gala dress, as also for the curtain of the Holy of Holies in the Temple. Bluish purple was used more extensively for sacred purposes than reddish. Blue material was used for the entire outer garment of the high priest as well as for the covers put over the sacred chattels in transportation. Red was used only in the cloth of the altar of burnt offerings. The loops holding the curtains of byssus in the tabernacle (Ex. xxxvi. 11), the "lace" fastening the high priest's breastplate and miter (*ib.* xxviii. 28, 31, 37, 39), and the threads of the tassels on every Israelite's outer garment had to be made of bluish purple.

No mention is made of purple garments of Israelitish kings, with the exception of the reddish-purple seat (covering?) of Solomon's chariot (Cant. iii. 10), whereas references occur to the reddish-purple raiment of the kings of Media (Judges viii. 26), and the blue raiment of Assyrian "captains and rulers" (Ezek. xiii. 6). At the Babylonian court the bestowal of reddish-purple raiment was a mark of the highest favor (Dan. v. 7, 16, 29; comp. I Macc. x. 20, 62, 64; xi. 58; xiv. 43 *et seq.*; II Macc. iv. 38).

E. G. H. W. N.

PYGARG (דישן): Clean animal mentioned in Deut. xiv. 5, following the Septuagint. The identity of the animal has not been established.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 126.

E. G. H. I. M. C.

PYKE, LIONEL EDWARD: English barrister; born at Chatham April 21, 1854; died in Brighton March 26, 1899. He was the second son of Joseph Pyke, warden of the Central Synagogue, London, and was educated at Rochester Cathedral Grammar School and at London University, taking the degrees of LL.B. and B.A. He entered as a student of the Inner Temple Nov. 3, 1874, and was called to the bar June 13, 1877. In 1880 he became a member of the council of the Anglo-Jewish Association, and served on the executive committee from 1882 until his death. He took a great interest in yachting. His most extensive practise was in the Admiralty Court; he became queen's counsel in Feb., 1892, and immediately attained a leading position in the Admiralty Court; he became the leader of that branch of the bar designated as the Probate, Divorce, and Admiralty division on the elevation of Sir W. Phillimore to the bench. In 1895 Pyke unsuccessfully contested the Wilton division, Wiltshire, in the Liberal interest.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 31, 1899.

J. G. L.

Q

QUADRATUS, UMMIDIUS CAIUS: Roman governor of Syria from 50 to 60 C.E. The procurator Cumanus had showed partiality to the Samaritans, who were at variance with the Galileans, and both parties appealed to Quadratus. The governor went to Samaria in 52 and suppressed the disturbance. The Samaritan and Galilean insurgents were crucified; five (eighteen according to Josephus, "B. J." ii. 12, § 6) Galileans whom the Samaritans pointed out as instigators of the movement were executed in Lydda; the high priest Ananias and Anan, the governor of the Temple, were sent in chains to Rome; and the leaders of the Samaritans, the procurator Cumanus, and the military tribune Celer were also sent to plead their cause before the emperor. In fear of further disturbances, Quadratus hurried to Jerusalem; finding the city peacefully celebrating the Feast of Passover, he returned to Antioch (Josephus, "Ant." xx. 6, §§ 1-2; "B. J." ii. 12, §§ 3-6; Zonaras, vi. 15). Cumanus was deposed and was succeeded by Felix, appointed at the request of the high priest, Jonathan, whom also Quadratus had sent to Rome.

The version of Tacitus ("Annals," xii. 45, 54) can not be reconciled with that of Josephus, since, according to the former, Felix and Cumanus were procurators at the same time, the one in Samaria and the other in Galilee. According to Tacitus, also, Quadratus himself sat in judgment upon Cumanus, and he expressly states that Quadratus was superior to the procurator in authority. Quadratus died during his tenure of office (Tacitus, "Annals," xiv. 26). Several coins struck by him have been found.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 725-728; Schürer, *Gesch.* 3d ed., i. 335, 570; *Prosopographia Imperii Romani*, iii. 468, No. 600.

S. S. KR.

QUAIL (שלו): Mentioned in Ex. xvi. 11-13 and Num. xi. 31 (comp. Ps. lxxviii. 27, cv. 40) in connection with the miraculous feeding of the children of Israel in the wilderness. Quails pass over the Sinaitic Peninsula in vast numbers, migrating northward in spring and returning south in the autumn. They fly very low, are soon fatigued, and fall an easy prey. Yoma 75b enumerates four kinds of quail, including, besides the quail proper, the fieldfare, the partridge, and the thrush. The fatness of the quail likewise is alluded to.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 229; Lewysohn, *Zoologie des Talmuds*, p. 210.

E. G. H. I. M. C.

QUEBEC: Capital of the province of Quebec; situated on the left bank of the River St. Lawrence. The first Jew known to have resided in Quebec was Abraham Jacob Franks, who settled there in 1767. His son David Salesby (or Salisbury) Franks, who afterward became head of the Montreal Jewish community and an officer in the American Revolutionary army, also lived in Quebec prior to 1774. Abraham Joseph, who was long a prominent figure in public affairs in Quebec, took up his residence there shortly after his father's death in 1832. Quebec's Jewish population for many years remained very small, and early efforts at organization were fitful and short-lived. A cemetery was acquired in 1853, and a place of worship was opened in a hall in the same year, in which services were held intermittently; but it was not until 1892 that the Jewish population of Quebec had sufficiently augmented to permit of the permanent establishment of the present synagogue, Beth Israel. The congregation was granted the right of keeping a register in 1897. Other communal institutions are the Quebec Hebrew Sick Benefit Association, the Quebec Hebrew Relief Association for Immigrants, and the Quebec Zionist Society. The present (1905) Jewish population is about 350, in a total population of 68,834. See Canada.

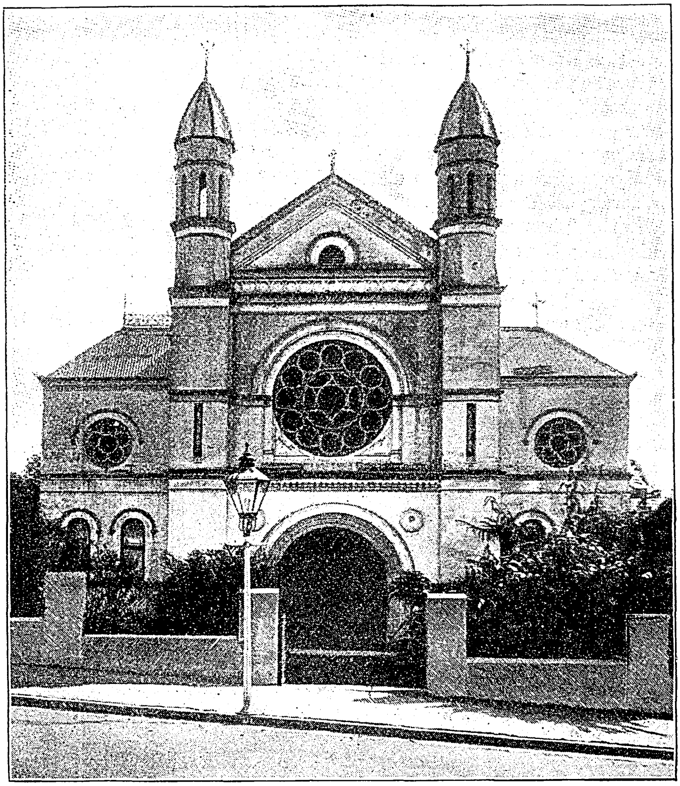

Synagogue at Brisbane, Queensland.
(From a photograph.)

Bibliography: *Mercantile Recorder*, 1828; Jacques J. Lyons and Abraham de Sola, *Jewish Calendar with Introductory Essay*, Montreal, 1854; *Le Bas Canada*, Quebec, 1857; *People of Lower Canada*, 1860; *The Star* (Montreal), Dec. 30, 1893.

J. C. I. de S.

QUEENSLAND: British Australasian colony. When Queensland separated from the mother colony of New South Wales (1859) a few Jewish families from Sydney settled permanently in Brisbane. The names most prominent among these were those of Coleman, Davis, W. E. Jewell, M. Mendoza, Samuel Davis, John Goldsmid, Benjamin Benjamin, A. E. Alexander, and others, who formed a congregation about 1864 and invited the Rev. Joseph E. Myers of Sydney to act as its minister; he served up to Oct., 1865, when he returned to England. Shortly after this a commercial crisis occurred in Queensland, and public services were discontinued. This state of things, however, lasted but for six months, when the colony regained its status; a new era of progress was entered upon, and many of the old colonists returned, among whom was Jonas M. Myers (b. 1824), who acquired a small building and reassembled the congregation under the name of K. K. Sheaari Amoon, which it still bears.

Jonas M. Myers, after serving the congregation for over thirteen years, was compelled for personal reasons to relinquish his office, and the Rev. A. P. Phillips, who had been the second minister of the Melbourne synagogue, was called to the rabbinate. By this time the community had greatly increased, and more accommodations were required. A large room was rented, therefore, in the Masonic Hall, which served its purpose until the present edifice was erected in Margaret street (1886). The Rev. A. P. Phillips resigning, Jonas M. Myers was again invited for a period of three years, on the expiration of which he was presented with an illuminated address and a purse of a hundred guineas. The Rev. Chodowski, from New Zealand, then officiated for about three years. Jonas M. Myers then resumed his ministry, which he still (1905) maintains. During an interval of twelve months (1901–2) Myers was relieved by the Rev. B. N. Michelson, who resigned in consequence of ill health.

A congregation, of which the Rev. A. P. Phillips is minister, exists at **Toowoomba.**

J. J. M. M.

QUEMADERO (QUEMADERO DE TABLADA): Place of execution built by the first inquisitors at Seville in 1481; it was decorated with four large statues representing prophets. The architect, as a follower of Judaism, was one of the first to fall a victim to the Inquisition. The Quemadero was not destroyed until 1809, when the material was used for fortifications during the French invasion of Andalusia.

BIBLIOGRAPHY: Ad. de Castro, *Hist. de los Judios en España*, p. 116.

S. M. K.

QUERIDO, JACOB (called also **Jacob Ẓebi**): Successor of Shabbethai Ẓebi; born at Salonica; died at Alexandria in 1690. He was a son of Joseph "the Philosopher" and a brother-in-law of Shabbethai Ẓebi. His sister, Shabbethai's widow, is said to have alleged, in order that Jacob might succeed to the leadership of the sect, that he was her son by Shabbethai. Assisted by Solomon Florentin, a learned Talmudist who had joined them, he gained a large following, and embraced Mohammedanism about 1687. He then made a pilgrimage to Mecca with many of his disciples, and died on his return to Alexandria. He was succeeded by his son Berechiah. Querido was regarded as the real founder of the apostate sect of Salonica which formally renounced Judaism and took the name of Dönmeh (Dölmeh).

Another **Jacob Querido,** a contemporary of the preceding, was ḥakam at Middelburg, Holland, where he died at an early age. A third **Jacob Querido,** also living at this time, was rabbi at Smyrna and a son-in-law of Joseph b. Elijah Ḥazzan, who in his "'En Yosef" mentions Querido's commentary on the Bible.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 337 *et seq.*, lxvi.; De Barrios, *Arbol de las Vidas*, p. 88; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 168.

D. M. K.

QUETSCH, SOLOMON: Austrian rabbi and Talmudist; born at Nikolsburg, Moravia, Oct. 13, 1798; died there Jan. 30, 1856. He was educated at the yeshibah of his native city under Mordecai Benet, whose favorite disciple he was. He officiated as rabbi successively at Piesling, Leipnik, and Nikolsburg. In the last-named city, where he succeeded Samson Raphael Hirsch, he officiated only a few months. He was a rabbi of the old school, but was distinguished by a tolerant and kindly disposition. Of his literary works only some Talmudic novellæ are known, edited under the title "Ḥokmat Shelomoh," in the collection "Har ha-Mor," by Moses Löb Kohn (Vienna, 1862).

BIBLIOGRAPHY: Friedländer, *Ḳore ha-Dorot*, p. 62, Brünn, 1876; *Kaufmann Gedenkbuch*, p. 338; *Die Deborah*, 1902, p. 38; Schnitzer, *Jüdische Kulturbilder aus Meinem Leben*, pp. 38-56, Vienna, 1904; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 21; S. Klein, in preface to *Liḳḳuṭe Shelomoh*, Páks, 1893.

S. D.

QUIETUS, LUSIUS: Roman general and governor of Judea in 117 C.E. Originally a Moorish prince, his military ability won him the favor of Trajan, who even designated him as his successor. During the emperor's Parthian campaign the numerous Jewish inhabitants of Babylonia revolted, and were relentlessly suppressed by Quietus, who was rewarded by being appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2; *idem*, "Chronicon"; Orosius, vii. 12; Dio Cassius, lxviii. 32). The restlessness in Palestine caused Trajan to send his favorite, as a legate of consular rank, to Judea, where he continued his sanguinary course. Rabbinical tradition (Soṭah ix. 14, and Seder 'Olam Rabbah, near end, the correct reading in both places being קיטס instead of טיטס = "Titus") mentions the war of Quietus, referring to the Palestinian campaign, as Grätz correctly states, rather than to that in Mesopotamia, as Schürer supposes, since it is mentioned together with the wars of Vespasian and Bar Kokba.

The contention of Volkmar and Grätz, however, that the campaign of Quietus is described in the Book of Judith, can not be proved. In consequence of this war the Rabbis forbade the garlanding of brides on their wedding-day and the study of Greek literature (the latter prohibition probably being intended to cause a rupture with the Jews of the Diaspora in Cyprus, Cyrene, and Egypt, with whom the rebellion had really originated). The confused Talmudic accounts imply that a cruel persecution took place under Quietus which exposed Jewish virgins to dishonor (Krauss, in "R. E. J." xxix. 38), while the "Hegemon" with whom R. Gamaliel came into official relations was the governor of Judea himself (*ib.* p. 40). Talmudic tradition relates further that the Roman general who caused the Jews such misery at this time was suddenly executed. The sources, indeed, appear to indicate Marcius Turbo as this general, but they more probably refer to Quietus, and the tradition contains a reminiscence of the fact that Lusius Quietus was recalled by Hadrian and executed shortly afterward as a possible rival (Spartianus, "Vita Hadriani," §§ 5, 7; Dio Cassius, lxix. 2). An inscription found in Palestine ("C. I. G." No. 4616) seems originally to have contained the name Quietus, which was perhaps later erased at the command of Hadrian.

BIBLIOGRAPHY: Borghesi, *Œuvres*, i. 500; Grätz, *Gesch.* 3d ed., iv. 116 *et seq.*, 407 *et seq.*; Schürer, *Gesch.* 3d ed., i. 647, 666-670; *Prosopographia Imperii Romani*, ii. 308, No. 325; Schlatter, *Die Tage Trajans und Hadrians*, p. 90, Gütersloh, 1897.

S. S. Kr.

QUIRINIUS, P. SULPICIUS: Roman governor of Syria about 6 C.E., with whose name are associated events and problems of great importance. After the banishment of Archelaus in the year 6, a date confirmed by Dio Cassius (lv. 27), Judea came under the direct administration of the Romans, and was incorporated with the province of Syria. It thus becomes clear why the emperor Augustus should have ordered the ex-consul Quirinius (Greek, Κυρήνιος) to Syria to levy an assessment (Josephus, "Ant." xvii. 13, § 5). At the same time Coponius was sent as procurator of Judea; but Quirinius went thither also, since the levying of the tax on the entire province was his special duty (*ib.* xviii. 1, § 1).

The assessment caused great dissatisfaction among the Jews (*ib.*), and open revolt was prevented only by the efforts of the high priest Joazar (*ib.* 2, § 1). The levying of this assessment resulted, moreover, in the revolt of Judas the Galilean and in the formation of the party of the Zealots (Josephus, "B. J." vii. 8, § 1; Lucas, in Acts v. 37). Josephus mentions the assessment in another passage also ("Ant." xx. 5, § 2).

BIBLIOGRAPHY: The literature is given in Schürer, *Gesch.* 3d ed., i. 508-543, the following works being especially important: T. Mommsen, *Res Gestæ Divi Augusti*, 1st ed., p. 121 (2d ed., pp. 175 *et seq.*); Keim, *Gesch. Jesu*, 3d ed., pp. 101 *et seq.*, Zurich, 1873; Strauss, *Das Leben Jesu*, 11th ed., i. 57, ii. 24, Bonn, 1895; Edersheim, *Life of Jesus the Messiah*, i. 182, London, 1883; Haverfield, in *The Classical Review*, 1900.

S. S. Kr.

QUORUM. See Minyan.

R

RAAB (Hungarian, **Györ**): Chief town of the county of the same name, possessing one of the oldest Jewish communities in Hungary. As early as 1490 a Jew named Simon, living in Raab, brought a suit against the municipality. In the sixteenth century the number of Jews in the place had largely increased, as is evidenced by the fact that the official records mention a "Jew street, facing the mountain." In the second half of the seventeenth century General Montecuccoli expelled the Jews from the town, admitting them to the fairs only. According to a census taken in the middle of the eighteenth century, about forty Jews were then residing in Raab.

The synagogue built in 1798 is still used. The corner-stone of the new synagogue was laid Oct. 15, 1869, and the building was opened Sept. 15, 1870. Among the institutions supported by the Jewish community are a grammar-school for both boys and girls, a Talmud Torah, a ḥebra ḳaddisha, a women's charitable society, and a society for the aid of the sick.

The list of rabbis who have officiated since 1803 is as follows: Abraham Schick, Eleazar Strasser, J. Salomon Freyer, Salomon Rauschburg, Gyula Fischer, and Moritz Schwarz, the present incumbent.

D. M. Sz.

RAAMSES. See Rameses.

RAB ASHI. See Ashi.

RABA (properly, **R. Aba**) **B. 'ULLA**: Babylonian amora of the third generation. The exact time at which he lived is uncertain, although he was a friend of 'Ulla, the pupil of R. Johanan (Yeb. 77a; Ḥag. 25b). His comments are mentioned before those of Raba b. Joseph b. Ḥama ('Er. 21b; see the variants in the edition of Rabbinowitz) and R. Papa (Ḥul. 91a). Raba was also a haggadist, and some of his maxims have been preserved (Shab. 31b, 62b), one of which is as follows: "When the Bible says, 'Be not over much wicked' [Eccl. vii. 17], it does not imply that one may sin a little; but it is rather an exhortation to him who has once committed evil not to repeat his iniquity, but to repent" (Shab. 31b, according to the correct reading in Yalḳ., Eccl.; see the variants in Rabbinowitz's "Variæ Lectiones" *ad loc.*).

This Raba b. 'Ulla must not be confounded with the later Rabbah b. 'Ulla, who was a pupil of Bibe b. Abaye ('Er. 8a), although confusion frequently occurs in the writing of their names.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 139-140.

W. B. J. Z. L.

RABA (B. JOSEPH B. ḤAMA): Babylonian amora of the fourth generation; born about 280 C.E. at Maḥoza (where his father was a wealthy and distinguished scholar); died there in 352 (Sherira, in Neubauer, "M. J. C." i. 32). In his youth Raba went to Sura, where he attended the lectures of R. Ḥisda and associated with Rami b. Ḥama. About ten years after the latter's death Raba married his widow, the daughter of R. Ḥisda (Yeb. 34b).

The teachers of Raba were R. Joseph, Rabbah, and, chiefly, R. Naḥman b. Jacob (who lived in Maḥoza). The chief companion of his studies was Abaye, who was about the same age, and both of them developed the dialectic method which R. Judah and their teacher Rabbah had established in their discussions of tradition; their debates became known as the "Hawayot de Abaye we-Raba" (Suk. 28a). Raba surpassed Abaye in dialectics; his conclusions and deductions were as logical as they were keen, whereas those of Abaye, although very ingenious, were not always sound.

Founds a School at Maḥoza.

When, after the death of R. Joseph, Abaye was chosen head of the Academy of Pumbedita (Hor. 14a), Raba founded a school of his own in Maḥoza, and many pupils, preferring his lectures to those of Abaye, followed him thither (B. B. 22a). After Abaye's death Raba was elected head of the school, and the academy was transferred from Pumbedita to Maḥoza, which, during the lifetime of Raba, was the only seat of Jewish learning in Babylonia.

Raba occupied a prominent position among the transmitters of the Halakah, and established many new decisions and rulings, especially in ceremonial law (*e.g.*, Ḥul. 42b, 43b, 46b, 47a, b; Pes. 30a). He strove to spread the knowledge of the Halakah by discoursing upon it in lectures, to which the public were admitted, and many of his halakic decisions expressly state that they were taken from such discourses ('Er. 104a; Shab. 143a; Pes. 42a; B. B. 127a). He was a master of halakic exegesis, not infrequently resorting to it to demonstrate the Biblical authority underlying legal regulations. He adopted certain hermeneutic principles which were in part modifications of older rules and in part his own (comp. Bacher, "Ag. Bab. Amor." pp. 131-132). He was regarded as a greater authority than Abaye, and in cases where there was a difference of opinion between them Raba was generally followed; there are only six instances in which Abaye's decision was preferred (Ḳid. 52a).

As Haggadist.

Raba was as preeminent in Haggadah as in Halakah. In addition to the lectures to his pupils, he used to hold public discourses, most of them haggadic in character, and many of his interpretations of the Haggadah are expressly said to have been delivered in public (*e.g.*, Sanh. 107a, 108b, 109a; Ḥag. 3a, 15b; 'Er. 21b; *et al.*). Even more numerous are the interpretations which, although not expressly stated to have been delivered in public, seem to have been presented before a general audience, since they do not differ from the others in form. The greater part of these expositions, which frequently contain popular maxims and proverbs (comp. Bacher, *l.c.* pp. 124 *et seq.*), refer to the first books of the Hagiographa—Psalms, Proverbs, Job, Song of Songs, and Ecclesiastes.

Bacher justly infers from this that the haggadic lectures of Raba were delivered in connection with the Sabbath afternoon service, at which, according to a custom observed in Nehardea and later, probably, in Maḥoza also, parashiyyot were read from the Hagiographa (Shab. 116b; Rapoport, "'Erek Millin," pp. 170 *et seq.*). Raba therefore appended his haggadic discourse to the section which had been read.

The study of the Law is a frequent topic of Raba's Haggadah. In the reckoning in the future world each one will be obliged to state whether he devoted certain times to study, and whether he diligently pursued the knowledge of the Law, striving to deduce the meaning of one passage from another (Shab. 31a). The Torah, in his view, is a medicine, life-giving to those who devote themselves to it with right intent, but a deadly poison for those who do not properly avail themselves of it (Yoma 72b). "A true disciple of wisdom must be upright; and his interior must harmonize with his exterior" (*ib.*). Raba frequently emphasizes the respect due to teachers of the Law (*e.g.*, Sanh. 99b; Shab. 23b), the proper methods of study ('Ab. Zarah 19a), and the rules applicable to the instruction of the young (B. B. 21a). In his Haggadah, furthermore, he repeatedly discusses the characters of Biblical history (Sanh. 108b; B. B. 123a; Soṭah 34b; etc.).

Mystical Tendency.

Raba was secretly initiated, probably by his teacher R. Joseph, into haggadic esoterism (Bacher, *l.c.* p. 130); he is the author of a number of aphorisms which are tinged with mysticism (see especially Sanh. 65b). On one occasion he wished to lecture in the academy upon the Tetragrammaton, but an old man prevented him, reminding him that such knowledge must be kept secret (Pes. 50a). Raba enjoyed the special protection of the mother of Shapur II., the reigning King of Persia (Ta'an. 24b), and for this reason, and in consideration of large sums which he secretly contributed to the court (Ḥag. 5b), he succeeded in making less severe Shapur's oppressions of the Jews in Babylonia.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 323-327; Grätz, *Gesch.* iv. 331-337; A. I. Jaffe, in Berliner's *Magazin*, 1885, pp. 217-224; Bacher, *Ag. Bab. Amor.* pp. 108 *et seq.*, 414-433; Weiss, *Dor*, iii. 200-209; Halevy, *Dorot ha-Rishonim*, ii. 473-480.

W. B. J. Z. L.

RABA B. ADA: Babylonian amora of the third generation; pupil of R. Judah b. Ezekiel at Pumbedita (Beẓah 33b). He quoted sayings by Rab which he had heard from his (Raba's) father or from R. Judah (Men. 39a; Yoma 53b; comp. Ta'an. 24b), and aphorisms by R. Isaac (Tem. 29a; Mak. 18b), but none of his own sayings has been preserved.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 337.

W. B. J. Z. L.

RABAD. See Abraham ben David of Posquières.

RABAI OF ROB: Youngest sabora of the first generation; succeeded R. Simona as head of the Academy of Pumbedita; died in 550. Sherira says of him, "It is said that he was a gaon." This, however, does not mean that he was the first gaon. Sherira uses the term "gaon" as equivalent to "head of a school," for he says of R. Jose also, the last of the Amoraim, that he was a gaon, though in his case it can mean only "head of a school."

Bibliography: Sherira, in Neubauer, *M. J. C.* i. 34-35; Grätz, *Gesch.* v. 7, note 2; Halevy, *Dorot ha-Rishonim*, iii. 27-30.

W. B. J. Z. L.

RABBAH (RABBATH): Capital of the Ammonites, where, according to Deut. iii. 11, the bed of the giant Og was shown. David besieged and took the city (II Sam. xi. 1), but under Solomon, or soon after the division of the kingdom, when Ammon regained its independence, Rabbah again became a great and flourishing place with magnificent palaces, and the Prophets more than once announced the destruction of it as of a hated enemy (Amos i. 14; Jer. xlix. 4; Ezek. xxv. 5). In the post-exilic period nothing is known of the city until the Diaspora, when it was rebuilt on a magnificent scale by Ptolemy Philadelphus and named Philadelphia. It then became one of the most important Hellenistic cities of the east-Jordan country; it belonged to the Decapolis. The city was taken by Antiochus Epiphanes in 218 B.C., and continued to flourish in the Roman time, as is shown by its ruins, which lie in a well-watered valley, on both sides of the Nahr Amman. The date of its destruction, which was due in great part to earthquakes, is unknown. The Arabic historian and geographer Abu al-Fida states that it was in ruins when the Mohammedans conquered Syria.

The ancient name has been preserved in the present 'Amman, which replaced the Greco-Roman name; this has happened frequently in Palestine. The fortress was situated on the hill on the northern side, and the "city of waters," on the lower part of the stream, is distinguished from the city proper (*i.e.*, the upper part, with the fortress on the hill) as early as the account of David's campaigns (II Sam. xii. 27 *et seq.*). A colony of Circassians is now settled in the ruins.

Bibliography: *Survey of Eastern Palestine*, *Memoirs*, i. 19 *et seq.*; G. A. Smith, *Historical Geography*, pp. 595-608; Baedeker, *Palestine*, 6th ed., pp. 129 *et seq.*

E. G. H. I. Be.

RABBAH B. ABUHA: Babylonian amora of the second generation; teacher and father-in-law of R. Naḥman b. Jacob. He was related to the house of the exilarchs (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 23; Halevy, "Dorot ha-Rishonim," ii. 412), and is even said to have been an exilarch himself (Weiss, "Dor," iii. 176; Bacher, "Ag. Bab. Amor." p. 46). He lived at Nehardea; and after the destruction of that city in 259 he went with his son-in-law to Maḥoza, where they both settled (Letter of Sherira, *l.c.* p. 29). There are allusions to a number of decisions and rulings made by him while at the latter city (Yeb. 115b; Shab. 59b; 'Er. 26a). He was a pupil of Rab (Abba Arika), whom he frequently cited as an authority (Sanh. 63a; Shab. 129b, 130b; 'Er. 75b, 85a, 86a; Giṭ. 62b; and many other passages).

Rabbah was not a prominent teacher; and he himself admitted that he was not thoroughly versed even in the four orders of the Mishnah, which were generally studied in the schools (B. M. 114b). Some of his interpretations of various mishnaic passages have been preserved (*e.g.*, Ber. 53b; Shab. 57a; Sheb. 49b), as well as confirmations of earlier halakot (*e.g.*, B. Ḳ. 46b; Shab. 149a), and halakic decisions of his own (*e.g.*, Ber. 21b; Shab. 76b; B. M. 91b). The following haggadic maxim by him may be cited here: "The commandment to love one's neighbor [Lev. xix. 18] must be observed even in the execution of a criminal, since he should be granted as easy a death as possible" (Ket. 37b). According to a legend, Rabbah was a friend of the prophet Elijah (Meg. 15b; B. M. 114a, b), who gave him leaves from paradise, so that he became rich (B. M. *l.c.*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 335-336, Warsaw, 1882; Weiss, *Dor*, iii. 176-177; Bacher, *Ag. Bab. Amor.* pp. 46, 81; Halevy, *Dorot ha-Rishonim*, ii. 206a-207b.

W. B. J. Z. L.

RABBAH GAON (MAR RABA): Gaon at Pumbedita from 640 to 650 (Halevy, "Dorot ha-Rishonim," iii. 177; comp. "Sefer ha-'Iṭṭur," i. 59b); or, according to Grätz, from 670 to 680. He was a contemporary of Huna, gaon of Sura. These two school leaders were the authors of a very important regulation regarding divorce. According to Talmudic law, a wife may seek a divorce only in very rare cases, as when her husband is afflicted with a loathsome disease or is engaged in an offensive business. Their decision, however, made it possible for a woman to secure a divorce on grounds of incompatability, and that without the necessity of waiting a year from the date of application and without suffering any loss of property, which had been the previous practise (Sherira, in "Sha'are Ẓedeḳ," No. 15, ed. Cassel). This decision introduced legal equality between man and wife.

Bibliography: Sherira, in Neubauer, *M. J. C.* i. 35; Grätz, *Gesch.* v. 117, 349; Halevy, *Dorot ha-Rishonim*, iii. 173-177.

W. B. J. Z. L.

RABBAH B. ḤANA (R. ABBA B. ḤANA OF KAFRI): Babylonian amora of the first generation; nephew of R. Ḥiyya and cousin of Abba Arika (Rab; Sanh. 5a). Like Rab, he went to Palestine, where he was one of the prominent pupils of Judah ha-Nasi I. When he was about to return to Babylonia he was empowered by the latter, at the instance of R. Ḥiyya, to decide all forms of religious questions and to officiate as dayyan (*ib.*). After his return Rabbah was frequently associated with his cousin Rab (Ḳid. 59a; B. B. 52a). He transmitted a saying of his uncle R. Ḥiyya (Yer. B. K. x. 7b); and some of his own halakic sayings have been preserved (Ḥul. 100a, where "Rabbah b. Ḥana" should be read instead of "Rabbah bar bar Ḥana"; Yer. Beẓah iv. 62d; Yer. Shab. iv. 7a; Yer. Giṭ. i. 43b, quoted by Ze'era).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 331; Frankel, *Mebo*, p. 57a, b; Grätz, *Gesch.* iv. 197, 257.

W. B. J. Z. L.

RABBAH BAR BAR ḤANA: Babylonian amora of the second generation; grandson of Ḥana, the brother of Ḥiyya. He went to Palestine and became a pupil of R. Johanan, whose sayings he transmitted. Rabbah bar bar Ḥana (Rabbah bar Rabbah bar Ḥana) does not seem to have enjoyed high regard in his adopted country, for it was taken as a matter of course that R. Simeon b. Laḳish should not do him the honor of addressing him in public (Yoma 9b). After a somewhat prolonged sojourn in Palestine he returned to Babylonia, residing both at Pumbedita and at Sura. In the former city he at first refused to attend the lectures of R. Judah b. Ezekiel (Shab. 148a), but he soon became his friend, and was consulted by him in difficult cases (M. Ḳ. 17a). Judah and his pupil Rabbah b. Naḥmani once visited Rabbah, who was ill, and submitted a halakic question to him. While they were there a Zoroastrian priest ("geber") suddenly appeared and extinguished the lamp, the day being a festival of Ormuzd, on which Jews were forbidden to have fire in their houses (Grätz, "Gesch." 2d ed., iv. 292). Rabbah thereupon sorrowfully exclaimed: "O God, let us live either under Thy protection, or at least under the protection of the children of Esau" (the Romans; Giṭ. 16b-17a). The persecutions of the Babylonian Jews by the Sassanids caused Rabbah to resolve to return to Palestine (Pes. 51a), although it is nowhere said that he carried out that intention. During his residence at Sura he wished to introduce the recitation of the Decalogue into the daily prayer, but was dissuaded by R. Ḥisda (Ber. 12a). Later he visited Maḥoza, and he tells of the wonderful feats he saw performed there by a juggler (B. B. 73a, b; comp. Bacher, "Ag. Bab. Amor." p. 88, note 7, with Neubauer, "G. T." p. 398).

Haggadic Aphorisms.

Some haggadic sayings by Rabbah bar bar Ḥana have been preserved. He compares the Law to fire (Jer. xxiii. 29), in that as fire does not start of itself neither does the Law endure in solitary study (Ta'an. 7a). His interpretations of Prov. ix. 3, 14 and Isa. xxviii. 26 (see Sanh. 38a, 105a) also are noteworthy; his saying that "the soul of one pious man is worth the whole world" (Sanh. 103b) is especially memorable.

Rabbah bar bar Ḥana's stories of his marvelous experiences during his voyages and his journeys through the desert have become famous. These accounts may be divided into two classes. In the first he records his observations, generally beginning with the words "I have seen." Among these are his remarks regarding the identity of the most fertile part of Palestine—"the land flowing with milk and honey" (Ket. 111b-112a); the distance between Jericho and Jerusalem (Yoma 39b); the area of the district in the plains of Moab mentioned in Num. xxxiii. 49 as the camp of the children of Israel (Yoma 75b); the castor-oil plant cultivated in Palestine, or the gourd of Jonah (Shab. 21a). Here also belong his accounts of his relations with the Arabs, one of whom once used a term which explained to him the word יהבך in Ps. lv. 23 (Ket. 72b, 75a; Yeb. 120b; R. H. 26b).

Fantastic Adventures.

The other group of the narratives of Rabbah bar bar Ḥana includes his fantastic adventures on the sea and in the desert. In these stories one of the most conspicuous figures is the Arab who was the guide of Rabbah and his companions on their journey through the desert. This Arab knew the route so well that he could tell from the odor of the sand when a spring was near (B. B. 73b). The travelers passed through the desert in which the children of Israel wandered for forty years, and the Arab showed Mount Sinai to Rabbah, who heard the voice of God speaking from the mountain and regretting Israel's exile. The Arab likewise pointed out the place where Korah and his followers had been swallowed by the earth, and from the smoking abyss Rabbah heard the words, "Moses is truth and his teachings are truth, but we are liars" (B. B. 74a). He was shown the gigantic bodies of the Israelites who had died in the desert, lying face upward, and the place where heaven and earth almost touched, so that he could watch the rotation of the heavenly spheres around the earth in twenty-four hours (*ib.*).

Rabbah's stories of his adventures on the sea resemble tales of other navigators concerning the immense size of various marine animals. As an example the following one may be cited: "Once, while on a ship, we came to a gigantic fish at rest, which we supposed to be an island, since there was sand on its back, in which grass was growing. We therefore landed, made a fire, and cooked our meal. But when the fish felt the heat he rolled over, and we would have drowned had not the ship been near" (B. B. 73b). Here the resemblance to the later voyage of Sindbad is obvious. Rabbah himself tells how his tales were received. In regard to two of them his colleagues remarked, "All Rabbahs are asses and all Bar bar Ḥanas fools" (B. B. 74a). Rabbah's stories have called forth an entire literature; in addition to the numerous commentaries on the haggadic portions of the Talmud which dwell by preference on these accounts, more than twenty essays interpreting and annotating them have appeared in various periodicals.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 331; Bacher, *Ag. Bab. Amor.* pp. 87-93.

W. B. J. Z. L.

RABBAH B. ḤANAN: Babylonian amora of the fourth generation; pupil of Rabbah bar Naḥmani and a colleague of Abaye, who was of the same age and had been his fellow student (Ber. 48a, according to the correct reading; comp. Rabbinowitz, "Variæ Lectiones"). Rabbah bar Naḥmani declared that both his pupils would eulogize their teacher after his death (Shab. 153a). Rabbah ben Ḥanan frequently conversed with Abaye, addressing questions to him ('Er. 14b, 38b, 45a, 68a, 75b; Shab. 148b; Men. 14b; Bek. 54a), and he once called Abaye "tarda" (heedless one; Ker. 18b). He associated much with Raba also, expounding problems for him (Zeb. 55a) or addressing questions to him (Men. 40a; Beẓah 12b). He resided at Artebana, a small town near Pumbedita, which he could easily reach on the Sabbath ('Er. 51b), and he was evidently wealthy (*ib.*; comp. Rashi *ad loc.*).

Bibliography: Heilprin, *Seder ha-Dorot*, p. 335, Warsaw, 1882.

W. B. J. Z. L.

RABBAH B. ḤIYYA OF CTESIPHON: Babylonian amora of the second generation. He is said to have performed the ceremony of ḥaliẓah in a manner which was considered allowable only by one tanna, the majority disapproving. For this he was censured by R. Samuel (Yeb. 704a).

Bibliography: Heilprin, *Seder ha-Dorot*, p. 337.

W. B. J. Z. L.

RABBAH B. HUNA: Babylonian amora of the third generation; died in 322; son of R. Huna, the head of the Academy of Sura (Heilprin, "Seder ha-Dorot," ii. 167b). He was a man of true piety (Shab. 31a, b) and genuine modesty (M. Ḳ. 28a; comp. Giṭ. 43a), and was urged by his father to attend R. Ḥisda's lectures diligently and to profit by his acumen. At first, however, Rabbah held aloof because matters were discussed which did not appeal to his earnest nature (Shab. 82a); but later he became closely associated with R. Ḥisda, and was appointed judge under him (*ib.* 10a); subsequently the two treated of haggadic subjects together (Pes. 110a, 117a; Soṭah 39a). After the death of R. Ḥisda, Rabbah became the head of the Academy of Sura, though he apparently held this position without the approval of the exilarch. His general relations with the exilarchate were by no means friendly, and he declared himself independent of its authority (Sanh. 5a).

A number of halakic and a few haggadic sentences of Rabbah b. Huna have been preserved: "He who is insolent must be considered a transgressor" (Ta'an. 7b). "When one falls into a rage he loses the respect of God" (Ned. 22b). "He who possesses learning [in the Torah], but is without the fear of God, is like unto a steward to whom have been given the keys of the inner storehouses but not the outer keys; he can not gain access to the storehouses" (Shab. 31a, b).

Bibliography: Heilprin, *Seder ha-Dorot*, pp. 167b, 168a, Warsaw, 1882; Weiss, *Dor*, iii. 195; Bacher, *Ag. Bab. Amor.* pp. 62-63.

W. B. J. Z. L.

RABBAH B. LIWAI: Babylonian amora of the fourth generation; contemporary of Raba b. Joseph b. Ḥama, two of whose decisions he proved to be wrong, thus compelling their annulment (Pes. 40b; 'Ab. Zarah 65b). A saying of his has been preserved (Nid. 46b). Raba was extremely vexed with him, and once, when a misfortune befell Rabbah, Raba said that it was a punishment for having confuted him during a public discourse (Pes. 110a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 335, Warsaw, 1882.

W. B. J. Z. L.

RABBAH B. MARI: Babylonian amora of the fourth generation, who resided for a time in Palestine and then returned to his home (Yoma 78a), where he transmitted aphorisms of R. Johanan (B. Ḳ. 92a) and especially of R. Joshua b. Levi (Ber. 42b, 44a). He also delivered haggadic lectures ('Er. 86), of which some passages were known even in Palestine (Yoma 86b; B. B. 16b), although his name is mentioned neither in the Palestinian Talmud nor in midrashic literature.

He was a frequent visitor at the house of Raba (Ber. 42b), on whose haggadah he exercised great influence. Raba asked for the Biblical bases of the ideas expressed in many aphorisms current among scholars (B. Ḳ. 92a; Yeb. 62b), and the answers given satisfied him. Raba also showed Rabbah thirteen popular proverbs, for which the latter gave references to the Bible (B. Ḳ. *l.c.*); and it is noteworthy in this connection that Rabbah cited a passage from Ben Sira (Ecclus. [Sirach] xiii. 15) and that he regarded the latter as one of the hagiographic "ketubim." In reply to Raba's inquiries, Rabbah b. Mari also interpreted the passages in Jer. xxxiv. 5 and II Kings xxii. 20 as being in entire harmony with Jer. xxxix. 7 and II Chron. xxxv. 23 (M. Ḳ. 28b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 169a, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 124-127.
W. B. J. Z. L.

RABBAH B. MATNA: Babylonian amora of the fourth generation; contemporary and colleague of R. Zera II. Rabbah was slow and careful in his methods, and his conclusions were generally correct and were accepted as authoritative in practical matters (Hor. 14a). Rabbah is mentioned in two other passages in the Talmud; one being Shab. 21a, where he transmits a baraita, and the other Pes. 34a, where he comments on a difficult mishnaic passage.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 338, Warsaw, 1882; Halevy, *Dorot ha-Rishonim*, ii. 460-461.
W. B. J. Z. L.

RABBAH B. NAḤMAN B. JACOB: Babylonian amora of the third generation; contemporary of Rabbah b. Huna, with whom he was closely associated. The latter visited him at his home (Shab. 119a), and once sent him a question, addressing him with the words, "May our teacher teach us" (Yeb. 25a). These friendly relations, however, were subsequently disturbed, for Rabbah b. Naḥman once had some of Rabbah b. Huna's trees cut down because they stood on the banks of a river and interfered with the river traffic. When Rabbah b. Huna heard of this he cursed Rabbah b. Naḥman: "May the offspring of him who caused these trees to be cut down be uprooted." It is related that Rabbah b. Naḥman's children died in consequence of this malediction (B. M. 108a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882.
W. B. J. Z. L.

RABBAH B. NAḤMANI: Babylonian amora of the third generation; born about 270; died about 330; a descendant of a priestly family of Judea which traced its lineage to the prophet Eli (R. H. 18a). He was a pupil of R. Huna at Sura and of R. Judah b. Ezekiel at Pumbedita, and so distinguished himself as a student that R. Huna seldom decided a question of importance without consulting him (comp. Giṭ. 27a; B. M. 18b; B. B. 172b; Yeb. 61b). His brethren in Palestine were little pleased with his residence in Babylonia, and wrote to him to come to the Holy Land, where he would find a teacher in R. Johanan, since it would be far better for him, wise though he was, to have a guide than to rely on himself in his studies (Ket. 111a). Rabbah, however, seems not to have answered this urgent request, and apparently never left Babylonia, all supposed evidence to the contrary being refuted by Bacher ("Ag. Bab. Amor." pp. 97 *et seq.*). In Shebu. 10b and Ned. 57a, where Rabbah is asked by R. Ḥisda, "Who will listen to thee and thy teacher R. Johanan?" the latter is only figuratively called Rabbah's teacher. There is no foundation for the theory which attributes to Rabbah the authorship of the haggadic compilation Bereshit Rabbah and of the other midrashic works bearing the designation of "Rabbah" (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." p. 58).

Rabbah was not a prolific haggadist and was, therefore, scarcely fitted to project such a collection of haggadot. While most of his halaḳic aphorisms have been preserved, only about ten of his haggadic sayings are known (Sanh. 21b, 26b; Shab. 64a; Pes. 68b; Meg. 15b; Ḥag. 5b; 'Ar. 8b; 'Er. 22a; Giṭ. 31b); evidently he had little interest in haggadic exegesis. His main attention was devoted to the Halakah, which he endeavored to elucidate by interpreting the mishnaic decisions and the baraitot, and by determining the fundamental reasons for the various Pentateuchal and rabbinical laws and explaining the apparent contradictions contained in them. He often asks: "Why did the Torah command this?" "Why did the sages forbid this?" His keen dialectics won him the name of "'Oḳer Harim" (uprooter of mountains; Ber. 64a), since he deduced new conclusions by separating individual passages from their normal context. He did not confine his interest to the practical ordinances of the Mishnah, however, like his teacher R. Judah, but studied the entire six mishnaic orders (Ta'an. 24a, b), and even in the remoter subject of the Levitical regulations on cleanness and uncleanness he was the leading authority (B. M. 86a).

Halakist.

On the death of R. Judah, Rabbah was elected "resh metibta" of the Academy of Pumbedita, which office he held until his death, twenty-two years later (Ber. 64a; Letter of Sherira Gaon, in Neubauer, "M. J. C." pp. 30-31). He greatly increased the prestige of the academy and attracted a host of auditors, so that during the "kallah" months his audience is said to have numbered twelve thousand (B. M. 86a). He was wont to begin his lectures with witty aphorisms and interesting anecdotes which put his audience in a cheerful mood and made it receptive of serious thoughts (Shab. 30b).

At Pumbedita.

Rabbah frequently tested the judgment of his audience, and quickened its attention by captious questions and paradoxical halakot (Ber. 33b). With all his critical ability, however, he was unable to free himself from certain views on demonology which he shared with his colleagues (Ḥul. 105; comp. Bacher, *l.c.* p. 101, note). Rabbah was highly esteemed by scholars, but was hated by the people of Pumbedita because of his severe and frequent denunciation of their fraudulent proclivities (Shab. 153a; Rashi *ad loc.*).

Rabbah and his family lived in great poverty, and seem to have suffered various calamities; even his death was a wretched one. The charge was brought against him that during the kallah months his twelve thousand auditors took advantage of his lectures to escape their poll-tax. Bailiffs were sent to seize him; but, being warned, he fled, and wandered about in the vicinity of Pumbedita. His body, which had been concealed by the birds (B. M. 86a), was found in a thicket where he had hidden from his pursuers. Many legends exist concerning his death (*ib.*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 332–334, Warsaw, 1882; Weiss, *Dor*, iii. 190–191; Halevy, *Dorot ha-Rishonim*, ii. 218a–220a; Grätz, *Gesch.* iv. 322–327; Bacher, *Ag. Bab. Amor.* pp. 97–101.

W. B. J. Z. L.

RABBAH OF PARZIKI: Babylonian amora of the sixth generation; contemporary of R. Ashi, with whom he often had discussions (Soṭah 26b; Pes. 76b; B. Ḳ. 36a). His learned son Huna also was a pupil of R. Ashi.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 338.

W. B. J. Z. L.

RABBAH B. SAMUEL (called also **Abba b. Samuel**): Babylonian amora of the second half of the third century; son of Mar Samuel of Nehardea. He was an associate of R. Ḥiyya bar Abba, to whom he addressed a question (Zeb. 105a, where he is called Abba), of R. Ḥisda (B. Ḳ. 98b), and of R. Sheshet ('Er. 11b, 39b; Sheb. 45b). To the two last named he communicated a number of baraitot previously unknown to them. Rabbah b. Samuel was evidently well versed in these traditions, since he appears in Ḥag. 17b and R. H. 20a as expounding them. In Ber. 29a he raises an objection to a tradition of his father as cited by R. Naḥman, and in Ber. 40a he transmits others of R. Ḥiyya. A number of his own apothegms, both halakic (Shab. 12b; Yer. Sanh. 21c) and haggadic (Yeb. 63b; B. B. 15b; Meg. 14a, b), have been preserved.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882; Bacher, *Ag. Pal. Amor.* iii. 532–533.

W. B. J. Z. L.

RABBAH B. SHELA: Babylonian amora of the fourth generation; contemporary of Raba, and a judge (Ket. 104b), probably at Pumbedita. His strict honesty is shown by a judicial maxim of his which states that a judge may not borrow anything from those who are under his jurisdiction, unless he is in a position to lend something in return, since otherwise he may be bribed by the kindness which has been done to him in the making of the loan in question (Ket. 105b). Rabbah was probably a pupil of R. Ḥisda, to whom he once addressed a halakic question (Shab. 81a, b); he also quotes some of Ḥisda's halakic and haggadic passages (Shab. 7a, 33a). He likewise transmitted maxims in the name of R. Naḥman (B. B. 155b) and of R. Matna (Ḥag. 23a). Several of his interpretations of Biblical passages have been preserved, some being his independent opinions (Yoma 54a, b; Men. 87a; Ned. 41a), while others were derived from his predecessors (Ta'an. 2a; Soṭah 35b; B. B. 123b).

According to a legend, Rabbah had a conversation with Elijah in which he asked what was the occupation of God, receiving the answer that He was promulgating halakic maxims in the name of the sages, although there were no citations from R. Meïr, because he had studied under Aḥer (Elisha b. Abuyah). Rabbah replied: "Why is this? R. Meïr has studied only the Torah under Aḥer, and has disregarded his other teachings, like one who finds a pomegranate and eats the fruit, but throws away the rind." Thereupon Elijah said: "Because of thine argument God has just quoted an aphorism by R. Meïr" (Ḥag. 15b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 336–337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* ii. 140–141.

W. B. J. Z. L.

RABBAH TUSFA'AH (TOSEFA'AH): Babylonian amora of the seventh generation. He was a pupil of Rabina I. (Suk. 32a; comp. Halevy, "Dorot ha-Rishonim," iii. 96) and a contemporary of Rabina II., with whom, sometimes, he is mentioned in the Talmud (Shab. 95a; M. Ḳ. 4a). A few independent decisions of Rabbah have been preserved (Ber. 50a; Yeb. 80b). One of them (Yeb. 80b) assumes that the pregnancy of a woman may extend from nine to twelve months. The chief work of Rabbah was to complete, by additions and amplifications, the compilation of the Talmud begun by R. Ashi. These additions consisted for the most part of short, explanatory remarks, indispensable for an understanding of Talmudic themes or for deciding between the conflicting opinions of older authorities (Halevy, *l.c.* p. 20). From these additions and amplifications (tosafot) to the Talmud he is said to have derived his name of Tosefa'ah (= "the completer"; Halevy, *l.c.* iii. 19; Brüll's "Jahrb." ii. 19). It is more probable, however, that he was so named after his birthplace—Tusfah = Thospia (Brüll, *l.c.*). Rabbah Tosefa'ah is seldom mentioned by name in the Talmud—only in nine places. However, all sayings in the Babylonian Talmud introduced by "Yesh omerim" (some say) are ascribed to him (Heilprin, "Seder ha-Dorot," iii. 337; Brüll, *l.c.* ii. 13). Rabbah Tosefa'ah succeeded Mar b. R. Ashi (Tabyomi) as head of the Academy of Sura, which position he held for six years. He died in 494 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, "Sefer ha-Ḳabbalah," *ib.* i. 59).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 337; Weiss, *Dor*, iii. 314–315; Brüll, *Jahrb.* ii. 12–13, Frankfort-on-the-Main, 1876; Grätz, *Gesch.* iv. 374; Halevy, *Dorot ha-Rishonim*, iii. 95–98.

W. B. J. Z. L.

RABBAH B. UFRAN: Babylonian amora of the third century. He transmitted a haggadic aphorism of R. Eleazar b. Pedat (Meg. 15b); and an independent haggadic interpretation of Jer. xlix. 38 by him has also been preserved (Meg. 10b). Nothing further is known concerning him.

W. B. J. Z. L.

RABBAN (lit. "our teacher," "our master"): Title given only to patriarchs, the presidents of the Sanhedrin. The first person to be called by this title was the patriarch Gamaliel I., ha-Zaḳen. The title was handed down from him to all succeeding patriarchs. According to Frankel ("Hodegetica in Mischnam," p. 58), Gamaliel I. received this title because he presided over the Sanhedrin alone without an ab bet din beside him, thus becoming the sole master. This derivation, however, is disproved by the fact that Gamaliel's father, Simon b. Hillel, was not called by that title, although he was the sole president of the Sanhedrin and had no ab bet din beside him. Another, still more improbable, explanation of the title is given by Brüll ("Einleitung in die Mischnah," i. 51). It is more likely that there was no special reason for the title, beyond the fact that the people loved and honored R. Gamaliel, and endeavored in this way to express their feeling (Weiss, "Dor," i. 179).

E. C. J. Z. L.

RABBAN, JOSEPH. See Cochin.

RABBENU HA-ḲADOSH. See Judah I.

RABBI (רבי = "my master").—**The Title:** Hebrew term used as a title for those who are distinguished for learning, who are the authoritative teachers of the Law, and who are the appointed spiritual heads of the community. It is derived from the noun רב, which in Biblical Hebrew means "great" or "distinguished," and in post-Biblical Hebrew, "master" in opposition to "slave" (Suk. ii. 9; Giṭ. iv. 4) or "pupil" (Ab. i. 3). In the Palestinian schools the sages were addressed as "Rabbi" (my master). This term of respectful address gradually came to be used as a title, the pronominal suffix "i" (my) losing its significance with the frequent use of the term. Nathan ben Jehiel, in the "'Aruk" (*s.v.* אביי), quotes the following passage from the letter addressed by Sherira Gaon to Jacob ben Nissim with regard to the origin and signification of the various titles derived from רב: "The title 'Rab' is Babylonian, and that of 'Rabbi' is Palestinian. This is evident from the fact that some of the tannaim and amoraim are called simply by their names without any title, *e.g.*, Simon the Just, Antigonus of Soko, Jose ben Johanan; some bear the title 'Rabbi,' *e.g.*, Rabbi Akiba, Rabbi Jose, etc.; others have the title 'Mar,' *e.g.*, Mar 'Uḳba, Mar Yanuḳa, etc.; others again bear the title 'Rab,' *e.g.*, Rab Huna, Rab Judah, etc.; while still others have the title 'Rabban,' *e.g.*, Rabban Gamaliel and Rabban Johanan ben Zakkai. The title 'Rabbi' is borne by the sages of Palestine, who were ordained there by the Sanhedrin in accordance with the custom handed down by the elders, and were denominated 'Rabbi,' and received authority to judge penal cases; while 'Rab' is the title of the Babylonian sages, who received their ordination in their colleges. The more ancient generations, however, which were far superior, had no such titles as 'Rabban,' 'Rabbi,' or 'Rab,' for either the Babylonian or Palestinian sages. This is evident from the fact that Hillel I., who came from Babylon, had not the title 'Rabban' prefixed to his name. Of the Prophets, also, who were very eminent, it is simply said, 'Haggai the prophet,' etc., 'Ezra did not come up from Babylon,' etc., the title 'Rabban' not being used. Indeed, this title is not met with earlier than the time of the patriarchate. It was first used of Rabban Gamaliel the elder, Rabban Simeon his son, and Rabban Johanan ben Zakkai, all of whom were patriarchs or presidents of the Sanhedrin. The title 'Rabbi,' too, came into vogue among those who received the laying on of hands at this period, as, for instance, Rabbi Zadok, Rabbi Eliezer ben Jacob, and others, and dates from the time of the disciples of Rabban Johanan ben Zakkai downward. Now the order of these titles is as follows: 'Rabbi' is greater than 'Rab'; 'Rabban,' again, is greater than 'Rabbi'; while the simple name is greater than 'Rabban.' Besides the presidents of the Sanhedrin no one is called 'Rabban.'"

"Rabban," "Rabbi," and "Rab."

"Rabbi" in the Gospels.

Sherira's statement shows clearly that at the time of Jesus there were no titles; and Grätz ("Gesch." iv. 431), therefore, regards as anachronisms the title "Rabbi" as given in the gospels to John the Baptist and Jesus, Jesus' disapprobation of the ambition of the Jewish doctors who love to be called by this title, and his admonition to his disciples not to suffer themselves to be so styled (Matt. xxiii. 7, 8).

A different account of the origin and the signification of the titles is given in the Tosefta to 'Eduyot (end): "He who has disciples and whose disciples again have disciples is called 'Rabbi'; when his disciples are forgotten [*i.e.*, if he is so old that even his immediate disciples belong to the past age] he is called 'Rabban'; and when the disciples of his disciples are also forgotten he is called simply by his own name."

In modern times the term "Rabbi" (in Judæo-German, "Rab") is used as a word of courtesy simulating the English "Mister."

Bibliography: Lightfoot and Wetstein on *Matt.* xxiii. 7; Buxtorf, *De Abbreviaturis Hebraicis*, pp. 127-177; Carpzov, *Apparatus Historico-Criticus Antiquitatum et Codicis Sacri et Gentis Hebrææ*, p. 139; Winer, *B. R.* ii. 296; Pressel, in Herzog, *Real-Encyc.* 1st ed., xii. 471; Grätz, *Gesch.* iv. 431; Ewald, *Gesch.* v. 25, 305; Schürer, *Gesch.* ii. 315.

S. I. Br.

——**In Ancient Times:** The rabbi in the Talmudic period was unlike the modern official minister, who is elected by the congregation and who is paid a stipulated salary. The function of the rabbi of the Talmud was to teach the members of the community the Scriptures and the oral and traditional laws. There were three positions open to him: (1) the presidency of the community with the title "Nasi," (2) the head of the judiciary ("ab bet din"), and (3) the ordinary master of civil and ritual laws and exemplar in charitable work and moral conduct. For the first position the rabbi was elected by the leaders of the community; for the second, by the members of the judiciary; while the third position was a matter of duty imposed upon the rabbi by the very Law he was teaching. All these were honorary positions, without emolument, save the bare living expenses of the rabbi when he gave up his occupation for the public welfare (Shab. 114a). The rabbi as a justice could claim only compensation for loss of time (see Fee). Rabban Gamaliel III. said the study of the Law without employment brings transgression (Ab. ii. 2).

Vocations of Rabbis.

The Rabbis invariably had their private occupations. The elder Hillel earned a "ṭarpe'iḳ" (τροπαικός = a half-denarius) a day as a wood-chopper, spending one-half of his earnings to gain entrance to a bet ha-midrash; Shammai was a builder (Shab. 31a); R. Joshua, who was elected nasi, a blacksmith (Ber. 28a); R. Jose, father of R. Ishmael, a tanner (Shab. 49b); Abba Hoshaiah of Ṭurya, a laundryman (Yer. B. Ḳ. x. 10); R. Ḥanina and R. Oshaya, shoemakers (Pes. 113b); Ḳarna, a wine-taster; R. Huna, a water-carrier (Ket. 105a); Abba b. Zemina, a tailor (Yer. Sanh. iii. 6); and

Ḥisda and R. Pappa were brewers of mead (Pes. 113a). Other rabbis whose names indicate their callings are: Isaac Nappaḥa = "the smith"; R. Johanan ha-Sandalar = "the sandal-maker"; and R. Abin Naggara = "the carpenter." Rabbis were also found as merchants, but principally as agriculturists (see Artisans).

The Rabbis were indirectly assisted by the preference given to them in their trades and business enterprises. Thus when R. Dimi of Nehardea imported a vessel-load of dried figs, the president of the community ("resh galuta") gave orders to "hold the market" for R. Dimi (*i.e.*, to allow him to dispose of his goods first; B. B. 22a). The rabbi had also the privilege of exemption from taxes, following the instruction of Artaxerxes, "It shall not be lawful to impose toll, tribute, or custom upon them" (Ezra vii. 24). Scholars were exempt from providing substitutes as laborers on public works; but they were required to lend their services in digging street wells (B. B. 8a).

The rabbi worked at his trade one-third of the day and studied during the remainder. Some, especially farmers, worked in summer and studied in winter (Eccl. R. vii.). R. Judah b. ʻIlai complained that times had changed; that the rabbis of former generations spent most of their time in study and less time in labor, yet succeeded in both, while those of later generations made study subservient to labor and failed in both (Ber. 35b).

The Rabbi's Wife.

Outside her household duties the wife of the rabbi was not connected with the business nor even with the charitable concerns of her husband. Like all Oriental wives, she did not mix in society beyond her own family circle. All marketing was done by the husband. Regarding the question of matrimony, R. Johanan thought one could not study the Law with "a millstone round his neck." The consensus of opinion was that the home student should not be fettered by matrimony, but that the traveling student might be married before he started for the yeshibah in a foreign country, the family in this case being provided for beforehand, and there being no fear of his being disturbed while studying (Ḳid. 29b; Rashi *ad loc.*). Raba said to his pupils: "I pray ye, do not come to see me in the days of Nisan [harvest-time] nor in the days of Tishri [viticulture-time], that ye may provide for your maintenance for the whole year" (Ber. 35b).

The title "Rabbi" was obtained through merit of learning. Any one might become qualified as a rabbi, irrespective of his antecedents. The celebrated Resh Laḳish was a gladiator before he became a rabbi. The circumstances under which he was induced to give up his former life are related as follows: "R. Johanan, seeing Resh Laḳish diving in the Jordan after him, remarked, 'Thy strength should be preserved for the Law.' Resh Laḳish rejoined, 'And thy beauty for women.' Said Johanan, 'If thou wouldst be converted I will give thee my sister, who is more beautiful than I.' Resh Laḳish consented; and Johanan taught him the Scriptures and the oral law and made of him a great rabbi. One day the scholars at the bet ha-midrash discussed the question, 'The sword, knife, dagger, and spear, in what state of finish are they liable to contamination?' Johanan referred the question to Resh Laḳish as a competent judge. Resh Laḳish took offense and ironically asked, 'How didst thou benefit me? They called me "Rabbi" [chief of the gladiators] then; and they call me "Rabbi" now.' Said Johanan, 'I did benefit thee by bringing thee under the wings of the Shekinah'" (B. M. 84a; see Bacher, "Ag. Pal. Amor." i. 344).

Converted Brigand as Rabbi.

R. Judah ha-Nasi ordained the son of R. Eleazar as rabbi for the purpose of inspiring him with ambition to mend his ways and study the Law. The same Judah converted the licentious grandson of R. Ṭarfon and induced him to become a rabbi by promising him his daughter in marriage (*ib.*).

The personal appearance of the rabbi should command respect. R. Johanan said, "The rabbi should appear as clean and pure as an angel." He quoted, "They shall seek the law at his mouth, for he is the angel of the Lord Sebaoth" (Mal. ii. 6, Hebr.; Mak. 17a). The Rabbis generally dressed in long, flowing white robes, and sometimes wore gold-trimmed official cloaks (Giṭ. 73a).

Honor Paid to the Rabbis.

The honor paid to the Rabbis exceeded even that due to parents. The "elder in knowledge" was revered even more than the "elder in years" (Ḳid. 32b). "When the nasi enters the assembly the people rise, standing till he bids them sit down; when the ab bet din enters, they form a row on each side of him, standing till he takes his seat; when a ḥakam enters, each one rises as the wise man passes him" (Hor. 13b; comp. Ḳid. 33b).

The rabbi or ḥakam lectured before the Talmud students at the bet ha-midrash or yeshibah. He seldom spoke in public except on the days of Kallah, *i.e.*, during the months of Elul and Adar (Ber. 8b), and on the Sabbaths immediately preceding the holy days, when he informed the people of the laws and customs governing the approaching festivals. The rabbi who was a haggadist or maggid preached before a multitude of men, women, and children (Ḥag. 3a). A short sermon was delivered by him every Sabbath after the reading of the Pentateuchal portion (Soṭah 41a; Beẓah 38b). With regard to preaching on fast-days, funerals, and special occasions see Kallah; Maggid; Yeshibah.

Bibliography: Schürer, *Hist. of the Jewish People*, p. 317, Edinburgh, 1890; *Monatsschrift*, 1862, p. 66; 1864, p. 393.

J. J. D. E.

Influence of Moses Mendelssohn.

——**In Modern Times:** In the last quarter of the eighteenth and the first half of the nineteenth century a great change took place in regard to the position and requirements of the rabbi and to the services expected of him, a change which finally amounted to a complete revolution of former ideas. This change originated in Germany, which country from that time became the center for the development of Reform Judaism and for the scientific treatment of Jewish history and Jewish religion. The impulse to this movement was given by Moses Mendelssohn. Through his translation of the Bible into pure German, Mendelssohn taught his people to speak the language of Germany, to read her classical authors, and to feel that they were integral parts of the nation in whose midst they lived; that the country of their birth was their fatherland. In this way he breathed new life into the sluggish masses and educated the German Jews to take an active part in the national literary and social life.

Meanwhile some rabbis of even large congregations remained out of touch with the educated Jews. They came into contact with their constituents chiefly in the decision of ritual and ceremonial questions, and in the performance of certain legal acts, especially in connection with the laws of marriage and inheritance. Their literary activity was confined to casuistry, their opinions being rendered only in Hebrew. Some led lives so retired from the world that their influence upon the members of their congregations was scarcely perceptible. Many of them, though very learned in Talmudical lore, had not even the most elementary knowledge of the things essential to a common education. They could hardly make themselves understood in the language of their country. Some, again, addressed their congregations only twice every year, and then on subjects uninteresting to the great majority of their hearers.

By the abolition of the specific Jewish jurisdiction, the rabbis' acquaintance with the civil law of the Jewish code, to which in former times the greatest attention had been paid, became unnecessary for most practical purposes, and the imperative necessity for a general education became obvious.

After the foundation for a scientific treatment of Jewish history and religion had been laid by Leopold Zunz and his colaborers, a number of enthusiastic young rabbis, struggling against the most violent opposition, strove to bring about a reconciliation of rabbinism with the modern scientific spirit. Foremost among these was Abraham Geiger, who devoted his whole life to the battle for religious enlightenment and to the work of placing Judaism in its proper light before the world. He and his associates succeeded in arousing the German Jews to the consciousness of their duties. By fearlessly uncovering existing evils they cast light upon the proper sphere of rabbinical activity and showed how the moral and religious influence of the rabbinical office could be enhanced.

It was one of the results of their labors that some congregations awoke to the fact that rabbis ought to be more than merely Jewish scholars, that they should be equipped with a thorough secular education. This tendency was furthered by the circumstance that first in Austria (under Joseph II.), next in France, and thereafter in many other European (especially German) states, the government began to demand evidence of a certain degree of general education from rabbinical aspirants.

Rabbinical Schools.

The yeshibot, and uncontrolled instruction by individual rabbis, were found to be increasingly unsatisfactory. The necessity of preaching in the vernacular and of explaining and defending the Jewish religion in a scientific manner involved systematic education and training. Abraham Geiger recommended and enthusiastically worked for the establishment of a faculty of Jewish theology at one of the German universities, parallel to those existing for Christian theology. This would have been the ideal solution of the question of the education of Jewish rabbis; but its application was prevented by the inveterate prejudice of the ruling authorities.

The next best thing was the foundation of seminaries and special institutions of learning for Jewish theology. These sprang up in rapid succession. The oldest were that in Metz, founded in 1824 and transferred to Paris in 1859, and that in Padua, Italy, founded in 1827, where Samuel David Luzzatto was the ruling spirit. Then followed the Jewish Theological Seminary at Breslau in 1854; the Lehranstalt für die Wissenschaft des Judenthums in 1872 and the Rabbiner Seminar in 1873, at Berlin; the Hebrew Union College in Cincinnati, founded by Isaac M. Wise in 1874; the Landesrabbinerschule at Budapest in 1877; the Jewish Theological Seminary of America, New York, in 1886 (reorganized in 1901); and the Israelitisch-Theologische Lehrenstalt, Vienna, in 1893.

While these institutions have equipped many rabbis with a thorough knowledge of Jewish religion and literature, based upon general education previously acquired at colleges and universities, they have by no means abandoned the principle that there is in Judaism no distinction between the clergy and the laity except that given by superior learning and character.

Frankel thus expresses this principle: "In Judaism there is no power endowed with the right to bind and to loose; there are no clergymen who by higher inspiration stand above the laymen; but only teachers, who expound the Law and give information thereof" ("Jahresbericht des Breslauer Seminars," 1860, p. xviii.). Geiger observes: "The practical theologian [rabbi, minister, or priest] holds among the Jews the position of moral influence appropriate to him. Neither as priest, by his ordination, nor as officer, by the material power of the state, is he entitled to interfere in the direction of religious affairs; but only through his knowledge, through the call he receives from the congregation, and through being imbued with the spirit, is he so entitled and is he furthermore the custodian of the eternal contents, of the transient history, and of the further development, of Judaism; as such he is entitled to a more authoritative voice than others. As little as he is a master, so little he is a mere servant" (Geiger, "Nachgelassene Schriften," ii.27).

In the Jewish religion the rabbi is no priest, no apostle; he has no hierarchical power. He is a teacher, one who unfolds and explains religion, teaches the young in the school and the old from the pulpit, and both by his writings.

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K. M. Lan.

The Old and the Modern Rabbi.

The chief distinction between the old and the modern rabbi consists in the functions they severally discharge. The former, if living in Eastern countries under medieval conditions, was expected principally to decide questions of law, ritualistic or judicial, for people who adhere scrupulously to the rabbinical code. He supervised the religious institutions of the community, such as the MIKWEH and the SHEḤITAH, and, as head of the council of rabbis of the town, formed a bet din for the giving of a geṭ or a ḥaliẓah; some of the other rabbinical functions, such as preaching, were regarded of secondary importance. It was his example rather than his precept that led the community in the fear of God and in a life of purity and sanctity.

The modern rabbi, on the other hand, though trained to some extent in the halakic literature, is as a rule no longer expected, except in extraordinary cases and in matters concerning marriage or divorce, to decide ritualistic questions; but greater stress is laid upon his work as preacher and expounder of the tenets of Judaism, as supervisor and promoter of the educational and spiritual life of the congregation. In matters concerning ancient traditions and beliefs and the views and aims of modern culture he is looked to to reconcile the present with the past. As the spiritual head of the congregation he is on all public occasions regarded as its representative, and accordingly he is treated as the equal of the dignitaries of other ecclesiastical bodies. In countries in which state supervisors guard or support the interests of religion, the function of the rabbi or chief rabbi is defined and prescribed by the government, and accordingly the necessary equipment and fitness are demanded of him (see Jost, "Neuere Gesch. der Israeliten," i. 98, 131, 214, 260, 365, 372–377; ii. 100, 169).

As a matter of course, the example of the minister in the Church, especially in Protestant countries, exerted a great influence upon the function and position of the rabbi in the Synagogue; even upon his outward appearance, since the vestments of the Christian clergy, or their abandonment, have sometimes been copied by the modern rabbi, much to the chagrin of the followers of the tradition which prohibited the imitation of non-Jewish rites as "ḥuḳḳat ha-goy" (see "Die Amtstracht der Rabbinen" in L. Löw's "Gesammelte Werke," iv. 216–234).

Another function of the modern rabbi which follows the pastoral practise of the Christian minister is the offering of consolation and sympathy to persons or families in bereavement and distress, in forms perhaps more cheering and elevating than those formerly in use. Here, as well as in his pulpit and educational work, the modern rabbi has the opportunity of bringing the blessings of religion home to every individual in need of spiritual uplifting. He claims to have infused a new spirit and ardor into the divine service and other religious rites by his active participation therein; and in the communal work of charity and philanthropy he takes a conspicuous share. Modern life with its greater complexity and deeper problems has produced the new type of rabbi, possibly less ascetic and not so well versed in Hebrew lore, but more broad-minded, and more efficient in the direction of manifold activities in a larger field of usefulness.

K.

RABBI. See GAMES AND SPORTS.

RABBI MOR. See LANDESRABBINER.

RABBINER, MORDECAI BEN ABRAHAM: Russian rabbi; born at Sloboda, a suburb of Bauske, Courland, 1758; died at Bauske 1830; a descendant on his mother's side of Mordecai Jaffe, author of the "Lebushim." He was rabbi at Bauske from 1800 to 1830, and wrote: "Gedullat Mordekai," responsa, and "Parashat Mordekai," sermons, published by his grandson Rabbi Bär Rabbiner together with his own responsa and those of his father, **Benjamin Salkind Rabbiner** (b. at Bauske 1852), for many years president of the yeshibah at Dünaburg (Dvinsk) and since 1891 a rabbi in New York, U. S. A. **Ẓemaḥ Rabbiner** (b. at Bauske 1862), a brother of Benjamin Salkind, studied at Dorpat and Berlin, from which latter place he graduated with the degree of doctor of philosophy. He published "Beiträge zur Hebräischen Synonymik im Talmud und Midrashim," Berlin, 1899.

H. R.

RABBINER SEMINAR FÜR DAS ORTHODOXE JUDENTHUM: This institution was founded at Berlin by Dr. Israel Hildesheimer for the training of Orthodox rabbis. In accepting the call as rabbi of the Berlin Orthodox party in 1869 he stipulated that he be allowed to continue his activities as rabbinical teacher just as he had done at his former rabbinical office in Eisenstadt, Hungary. After delivering lectures which attracted a great many pupils, he addressed ten prominent persons in different parts of Germany in 1872, and explained to them the necessity of organizing an Orthodox rabbinical seminary at Berlin. These men at once took up the subject, and a central committee was formed, which included Oberrath J. Altmann of Carlsruhe, Rabbi Dr. Auerbach of Halberstadt, Chief Rabbi Dr. Solomon Cohn of Schwerin, A. H. Heymann (a banker) of Berlin, Gustav Hirsch of Berlin, Sally Lewisohn of Hamburg, and Emanuel Schwarzschild of Frankfort-on-the-Main. The seminary was dedicated on Oct. 22, 1873. At the opening of the institution the faculty included the rector, Dr. Israel Hildesheimer, and two lecturers, Dr. David Hoffmann (for the Talmud, ritual codices, and Pentateuch exegesis) and Dr. A. Berliner (for post-Talmudic history, history of literature, and auxiliary sciences). In 1874 Dr. Jacob Barth, subsequently son-in-law of Hildesheimer, was added to the faculty as lecturer in Hebrew, exegesis of the Bible with the exception of the Pentateuch, and religious philosophy. Dr. Hirsch Hildesheimer, son of the founder and a graduate of the seminary, was appointed in 1882 lecturer in Jewish history and the geography of Palestine. When Dr. Solomon Cohn removed to Berlin from Schwerin in 1876 he took charge of the courses in theoretic and practical homiletics, continuing them until he went to Breslau in 1894. By this time the attendance had greatly increased, and owing to the large number of pupils at the institution it became necessary to employ a new teacher; accordingly in 1895 Dr. J. Wohlgemuth, a former pupil, was appointed. After the death of the founder, Dr. Hildesheimer, June 12, 1899, Dr. D. Hoffmann, the lecturer, was elected rector of the institution.

The seminary is divided into an upper and a lower division. Pupils in the lower division follow a two years' course, being promoted to the upper division on passing an examination; but pupils who have qualified in the principal branches are immediately admitted to the upper division. The course in this division is one of four years. The conditions for admission to the seminary include, besides a blameless religious life, the following: (1) the candidate must prove by examination that he is able to understand a moderately difficult Talmudic text, Rashi, and the Tosafot; (2) as regards the secular sciences he must either have a certificate of graduation from a classical gymnasium or be able to show that he is fitted for the graduating class of such a gymnasium. At the end of the course, pupils who leave the institution as qualified rabbis must pass special examinations showing that aside from their attainments in the various branches of Jewish science they are sufficiently familiar with the ritual codices to decide correctly ritual and religio-legal questions.

In the thirty-two years of its existence the seminary has graduated about two hundred pupils, most of whom have become rabbis, although many have accepted positions as teachers in higher institutions of learning, or as librarians in large libraries. Among them are Dr. Eduard Baneth, lecturer at the Lehranstalt für die Wissenschaft des Judentums at Berlin; Dr. Alexander Marx and Dr. Israel Friedländer, professors at the Jewish Theological Seminary of America at New York; Dr. Hartwig Hirschfeld, reader at the Jews' College, London; Dr. David Herzog, lecturer at the University of Prague; and Dr. Jacob Horowitz, lecturer at the University of Berlin.

The seminary is supported partly by the yearly contributions of the members of an association established for its support, partly by voluntary contributions and by the interest derived from the fund. The library is a very large and valuable one, and is open to any one studying Jewish literature.

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S. J. Z. L.

RABBINOWICZ, ISRAËL MICHEL: Russo-French author and translator; born at Horodetz, near Kobrin, government of Grodno, June 6, 1818; died in London May 27, 1893. His father, R. Asher Ẓebi, like his grandfather R. Israel, was rabbi of Horodetz; and Rabbinowicz received the usual rabbinical education. In 1828 the elder Rabbinowicz became rabbi of the neighboring city of Antopol; and there the son grew up and became noted as a clever Talmudist. He pursued his rabbinical studies in Grodno and Brest, and afterward studied Greek and Latin at Breslau, subsequently entering the university of that city, where he studied philology and medicine. In 1854 he went to Paris to finish his medical studies, and for several years acted as "interne des hôpitaux" in that city. He received his degree of M.D. in 1865, but never took up the practise of medicine seriously, being too much absorbed in theoretical studies and in the preparation of his works.

Rabbinowicz's fame rests on his translations of parts of the Talmud. His "Législation Civile du Talmud," a translation of entire tractates and parts of tractates of the Babylonian Talmud, with introductions, critical commentaries, etc., comprises five large volumes (Paris, 1873-80). His "Législation Criminelle du Talmud" (*ib.* 1876), critical translations of the tractates Sanhedrin, Makkot, and part of 'Eduyot, was published by the French government. He wrote also "La Médecine du Talmud" and "Principe Talmudique de Schehitah et de Terepha au Point de Vue Médicinal" (*ib.* 1877; German edition Frankfort-on-the-Main, 1886). His introduction to the Talmud was translated into German by Sigmund Mayer ("Einleitung in die Gesetzgebung des Talmuds," Treves, 1881); his "Mebo ha-Talmud" appeared after his death (Wilna, 1894).

Rabbinowicz was besides the author of Hebrew, Polish, French, and Latin grammars. Of his other works and essays, the most noteworthy are: "Traité des Poisons de Maimonide," Paris, 1865; "Le Rôle de Jésus et des Apôtres," *ib.* 1866; "La Religion Nationale des Anciens Hébreux," *ib.* 1873; "Essai sur le Judaïsme," *ib.* 1877; and "Histoire Sainte: Ancien Testament."

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H. R. P. Wi.

RABBINOVICZ, RAPHAEL NATHAN: Talmudical scholar and antiquarian; born at Novo-Zhagory, government of Kovno, Russia, in 1835; died at Kiev Nov. 28, 1888. At the age of twenty-eight he left Russia, and, having spent some time in Lemberg, Presburg, and Eisenstadt, went to Munich, where he finally settled. There he found buried in the royal library the famous "Codex Hebraicus." This manuscript of the Babylonian Talmud was written in 1342 and had the good fortune to escape the hands of the censors. One hundred and fifty years before Rabbinovicz first saw this manuscript its significance had already been pointed out by R. Nathan Weil, the author of the "Ḳorban Netan'el," but nobody had yet ventured to undertake the immense task of editing it. Rabbinovicz determined to make a critical examination of it. His task was greatly facilitated by the munificence of Abraham Merzbacher, a wealthy antiquarian of Munich, who appropriated a large sum of money for the maintenance of Rabbinovicz while engaged in

Raphael Rabbinovicz.

his work of research, and who put his magnificent library at his disposal.

Rabbinovicz spent six years in study and travel. During this period he visited many libraries in France, Italy, England, and Russia. Everywhere he gathered material for his magnum opus, the "Diḳduḳe Soferim." In 1868 the first volume, comprising Berakot and Zera'im, was published. It was followed in quick succession by others; fifteen volumes were published by 1888; the sixteenth volume was being prepared for publication when death closed his career.

The "Diḳduḳe Soferim, Variæ Lectiones in Mischnam et in Talmud Babylonicum," a work that is indispensable to the student of the Talmud and its antiquities, gave to Rabbinovicz a world-wide reputation. Scholars in every part of Europe, Jewish and non-Jewish, turned to him whenever a disputed point in Talmud needed to be elucidated. Among other works written or edited by Rabbinovicz are the following: "Ḳontres 'Iḳḳere ha-'Abodah," a collection of rules and regulations for the offering of sacrifices at the Temple (Presburg, 1863); "Ga'on Ya'aḳob," a treatise on 'Erubin by Rabbi Jacob of Vienna; "Moreh ha-Moreh," a reply to the attacks of Zomber in his "Moreh Derek" (Munich, 1871); "Yiḥuse Tana'im we-Amoraim," a genealogy of the great Talmudical rabbis, based on an old Oxford manuscript (edited, with notes; Lyck, 1874); "He'erot we-Tiḳḳunim," annotations to the "'Ir ha-Ẓedeḳ" of J. M. Zunz (*ib.* 1875); "Ma'amar al-Hadefasat ha-Talmud," a critical review of the different editions of the Babylonian Talmud since 1484 (Munich, 1877); "Ohel Abraham," a catalogue of Merzbacher's library (*ib.* 1888).

BIBLIOGRAPHY: *Münchener Allgemeine Zeitung*, Nov., 1888; *Ha-Meliẓ*, Nov., 1888; Zeitlin, *Bibl. Post-Mendels.* p. 281.

H. R. J. Go.

RABBINOWITZ, SAUL PHINEHAS (שפ״ר): Russian Neo-Hebrew publicist and historian: born in Taurogen, government of Kovno, April 8, 1845. At the age of five he was taken to Wilna, where his father, Samuel Mordecai Rashkes, became rabbi of the old suburb of Shnipishock. Saul received his Hebrew and Talmudic education from his father and his maternal grandfather, Simon Zarḥi, rabbi of Taurogen. At the age of fourteen he entered the yeshibah of R. Jacob Barit; at eighteen he was ordained rabbi. A Protestant minister of Poniemuni, near Kovno, taught him the rudiments of German, to which Rabbinowitz added a knowledge of several other languages. In 1871 he began to contribute to "Ha-Maggid"; in 1874 he settled in Warsaw, where he still (1905) resides. From 1877 to 1882 he was one of the chief collaborators of "Ha-Ẓefirah" (to which he contributed a biography of CRÉMIEUX), and he was afterward employed in a literary and secretarial capacity by the CHOVEVEI ZION. From 1886 to 1887 he edited volumes 1 to 3 of the year-book "Keneset Yisrael" (Warsaw), and he edited also the succeeding two volumes of that annual published by Isidor Hurwitz. In 1888 he began the work on which his reputation rests: the translation of Grätz's "Geschichte der Juden" into Hebrew.

The first volume of the Hebrew translation (Warsaw, 1890), which bears the title "Dibre ha-Yamim li-Bene Yisrael," has a short Hebrew preface by Grätz himself, who was much pleased with this translation of his life-work. The volume contains nearly the entire first volume of the "Volksthümliche Geschichte der Juden," with amplifications from the larger work, but does not cover the whole period to the destruction of the Second Temple, as does the original work. The translator explains that the events leading up to the final downfall of Judea are of too great importance to be treated briefly at the end of a volume. The third volume (*ib.* 1893) contains volume five of the original, and concludes with a collection of important notes by A. Harkavy. The next four volumes (4–7) contain volumes six to nine of the original; but in volume eight, after following the original (vol. 10), the translator divides the eleventh or last chapter into two and inserts an original chapter, by himself, on the history of the Jews in Poland, Lithuania, White Russia, and Red Russia from the middle of the seventeenth to the latter half of the eighteenth century. At the end of this volume, which is the last, Rabbinowitz gives his reason for not translating the closing volume of Grätz. It is, briefly, that Grätz has denied space and attention to the history of the Jews in Russia and Poland in later times, and failed to appreciate the influence on Judaism exercised by the lives and teachings of such men as Israel Baal-Shem or ELIJAH BEN SOLOMON of Wilna. The translator promises to cover that period himself, from the standpoint of the Russian Jews, and to include the results of the latest researches into their history.

The translation is valuable for its many amplifications and for the short discourses which refer to the comments of competent authorities upon the original work; for the rearrangements which bring the history of Russia and Poland into greater prominence; and for the explanations of terms, events, periods, and personalities in general history which Grätz assumed to be well known to the German-reading public, but which were generally unfamiliar to readers of Hebrew. On the other hand, appropriate changes are made in recognition of the closer familiarity of the Hebrew reader with Biblical and Talmudical subjects.

In 1895 Rabbinowitz published (at Warsaw) his "Moẓa'e Golah," a history of the exiled Spanish Jews and of their literature, considered to be one of the most accurate works on that subject. He has written also an exhaustive biography of Zunz ("R. Yom-Ṭob Lipman Zunz," Warsaw, 1896), a monograph on Zacharias Frankel (*ib.* 1898), and several minor works.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 103-104, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* pp. 282-283; Lippe, *Bibliographisches Lexicon*, ii. 223-225, v. 298-300; *Ha-Ẓefirah*, 1880, Nos. 8-17.

H. R. P. Wi.

RABE, JOHANN JACOB: German translator of the Mishnah and the Talmud; born 1710 in Lindflur, Unterfranken; died Feb. 12, 1798. He was city chaplain in Ansbach (Onolzbach). "This man is a strong Talmudist," wrote Moses Mendelssohn to Herder under date of Dec. 3, 1771, "and I wonder at his patience. He has translated into German the first three parts of the Babylonian and the Jerusalem Talmud, as he informs me, and has them ready for the printer, but can find no publisher for them."

Rabe's works include the following: "Mischnah oder Text des Talmuds; aus dem Ebräischen Uebersetzt, Umschreiben und mit Anmerkungen Erläutert," Ansbach, 1760 *et seq.* (reviewed by M. Mendelssohn; see his "Gesammelte Schriften," iv. 2, 134 *et seq.*); "Der Prediger Salomo, mit einer Kurzen und Zureichenden Erklärung nach dem Wortverstande zum Nutzen der Studirenden von dem Verfasser des 'Phädon'; aus dem Hebräischen Uebersetzt von dem Uebersetzer der Mischnah," *ib.* 1771; "Der Talmudische Traktat Berachoth von den Lobsprüchen, als das Erste Buch im Ersten Theil nach der Hierosolymitischen und Babylonischen Gemara; aus dem Ebräischen Uebersetzt und mit Anmerkungen Erläutert," Halle, 1777; "Der Talmudische Traktat Peah von dem Ackerwinkel, Uebersetzt und Erläutert, Nebst einer Abhandlung von Versorgung der Armen," Ansbach, 1781.

Bibliography: Nicolai, *Reisen*, i. 193; Fürst, *Bibl. Jud.* iii. 127; Kayserling, *Moses Mendelssohn, Sein Leben und Seine Werke*, 1st ed., p. 515; Zunz, *Monatstage*, p. 8.

T. M. K.

RABENER, MATTITHIAH SIMḤAH B. JUDAH LÖB: Austrian Hebraist and educator; born in Lemberg Jan. 23, 1826. After receiving the usual rabbinical education, he took up, at the age of fifteen, the study of Neo-Hebrew and modern languages. In 1860 he became head teacher of a Jewish school in Czernowitz, Bukowina, and in 1867 a teacher of Jewish religion in the gymnasium and the general schools of Suchaw, Moravia. In 1867 he became director of a Jewish school in Foltichani, Rumania, where he occasionally officiated as preacher. In 1869 he was called to Jassy to the positions of preacher in the Reform synagogue and director of the Jewish orphan asylum. He retired from these offices in 1885. He had one daughter, Sabina, and two sons, Leo (army physician) and Emil (merchant and musical composer).

Rabener is the author of "'Et ha-Zamir," a Hebrew translation of a number of poems by Schiller (Czernowitz, 1862; Jassy, 1868); "Neginot 'Eber," a translation of Byron's "Hebrew Melodies" (Czernowitz, 1864); "Ha-Shulamit," a German dramatization of the Song of Songs (Jassy, 1888). He has written also a number of songs, mostly elegiac, and articles, published in various periodicals, and was the editor of a Hebrew quarterly magazine entitled "Mi-Zimrat ha-Areẓ," two numbers of which appeared in Jassy in 1872.

Bibliography: *Oẓar ha-Sifrut*, ii. 294-296; Zeitlin, *Bibl. Post-Mendels.* p. 280.

S. P. Wi.

RABIN B. ADDA: Babylonian amora of the third generation; brother of Rabbah b. Adda and pupil of Judah b. Ezekiel of Pumbedita (Beẓah 33b). He transmitted traditions by R. Isaac (Ber. 6a; Pes. 8b, where he is called **Abin**) and a decision of Rabbi's, but none of his own has been preserved.

W. B. J. Z. L.

RABINA I.: Babylonian amora of the fifth generation; died about 420. He was a pupil of Raba b. Joseph b. Ḥama, and his extreme youthfulness at that time is shown by the fact that his teacher designated him and Ḥama b. Bisa as "dardeḳi" (children; B. B. 16b). He frequently addressed questions to Raba (Mak. 8a; Men. 67a), whose sayings he cites (Shab. 136a, b). At an early age Rabina was recognized as a teacher, leaving the academy at Maḥoza while Raba was still living ('Er. 63a; Halevy, "Dorot ha-Rishonim," ii. 543-544). Wherever he lived he was recognized as a teacher and judge, and was called upon to render independent decisions ('Er. 40a; Giṭ. 73a). Rabina was on friendly terms with Naḥman b. Isaac (Giṭ. 32b; Hor. 9a), and was a colleague of R. Aḥa (b. Raba), with whom he had many disputations on legal questions, Rabina being inclined to liberal interpretations while R. Aḥa upheld those more rigorous. Rabina's decisions always prevailed, with the exception of three cases in which, contrary to his custom, he advocated stern measures (Ḥul. 93b). When R. Ashi became director of the Academy of Sura (or Matah Meḥasya), Rabina became a student there, although he was at least as old as Ashi—perhaps even a few years older; however, he was rather the associate of Ashi ("talmid ḥaber") than his pupil ('Er. 63a). Next to Ashi, Rabina had the greatest share in the redaction of the Talmud undertaken by Ashi and his colleagues. Rabina died seven years before Ashi.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 339; Halevy, *Dorot ha-Rishonim*, ii. 536-550, iii. 74-85.

W. B. J. Z. L.

RABINA II. (B. HUNA): Babylonian amora of the seventh generation. He did not remember his father, R. Huna, who died while Rabina was still a child, but the Talmud states several times that his mother communicated to him the opinions held by his father (Ber. 39b; Men. 68b). After his father's death, his maternal uncle, Rabina I., became his guardian (Ket. 100b). Rabina II. officiated as judge at Sura shortly after Ashi's death (Ket. 69a), and was a colleague of Mar b. Ashi (Men. 37b; Ber. 36a), although he was not so prominent. After Rabbah Tosefa'a's death Rabina became, for a year (474), director of the Academy of Sura (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 61). According to Sherira Gaon (Neubauer, *l.c.* i. 34), Rabina, "the last of the Hora'ah" (B. M. 86a), died in 500. His death marks the close of the amoraic period and of the completion of the Talmud redaction (see Talmud).

Bibliography: Grätz, *Gesch.* iv. 377; Halevy, *Dorot ha-Rishonim*, iii. 5-14.

W. B. J. Z. L.

RABINA III. OF UMZA: Sabora of the first generation; died Adar, 508. Nothing further about him is known (Sherira Gaon, in Neubauer, "M. J. C." i. 34; Grätz, "Gesch." iv. 377).

W. B. J. Z. L.

RABINOVICH, LEON: Russian physicist and journalist; born at Brestovitz, government of Grodno, Jan. 2, 1862. He is descended on his father's side from Yom-Ṭob Lipmann Heller, and on his mother's side from Meïr Eisenstadt, being a grandson of Abraham Hirsch Eisenstadt. He received his early education in the ḥeder and from his mother, who taught him German. At the age of fourteen years he went to the yeshibah of Mir and thence to that of Volozhin. In 1881 he went to Königsberg, where he pursued the study of medicine for two years. In 1884 his predilection for physics took him to Paris, where he entered the Sorbonne. He won a gold medal at the Paris Exhibition of 1890 for various inventions in machinery. His inventions, which are numerous, include an oil-raiser, a rotating thermometer, a portable fountain, an automatic siphon, and a distributor for liquids.

Rabinovich contributed a series of scientific articles to "Ha-Meliẓ" in 1887, and later wrote for other Hebrew periodicals, as well as for "La Nature." In 1890 he undertook the editorship of "Ha-Meliẓ" and of "Die Blätter" (Yiddish); in 1904 he began to publish "Der Tag," a Yiddish daily. Rabinovich's articles in "Ha-Meliẓ" were collected under the title "Ha-Yerushah weha-Ḥinnuk."

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, iii. 63-67.

H. R. A. S. W.

RABINOVICH (RABBINOWITZ), OSIP AARONOVICH: Russian Jewish author and journalist; born Jan. 14, 1817, at Kobelyaki, government of Poltava; died at Meran, Tyrol, Oct. 16, 1869. His father, Aaron Rabinovich, one of the officials of the government liquor monopoly, spoke Russian fluently, though the Jewish masses, even in the southwestern part of Russia, had only a slight knowledge of that language. Aaron gave his son a very careful education in both Hebrew (under Meïr Emden, who had traveled in America for about fifteen years) and European languages. The South-Russian Jews of that time were inclined to see the first step toward apostasy in such a liberal education, and it required much firmness and influence to avert religious ostracism. When Rabinovich reached the age of eighteen a marriage was arranged for him by his parents. Family life, however, did not interfere with his former occupations; he continued to study assiduously, especially jurisprudence and western-European legislations. In 1840 Rabinovich went to Kharkov, passed the required examinations, and entered the medical school of the university. He would have chosen a legal career had not his religion closed that profession to him according to the laws of the time. Before he had completed his course, however, his father lost his fortune, and Rabinovich was compelled to leave the university and engage in business. Later he accepted a position as inspector in connection with the government liquor monopoly; but, that occupation proving distasteful to him, he surrendered it and removed to Odessa (1845). At Odessa he engaged himself as a clerk to a prominent law firm, and within a year he was attached as attorney to the court of commerce. He soon acquired a large practise, and in 1848 became a notary public.

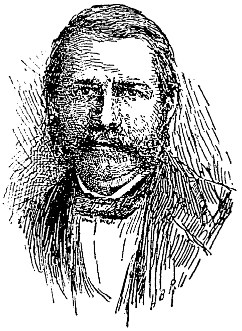

Osip Rabinovich.

His Russian Productions.

Rabinovich's translation of Eichenbaum's Hebrew poem "Ha-Ḳerab" appeared in 1847. This masterly translation awoke admiring comment in Russian periodicals—"Biblioteka dlya Chteniya," "Odesski Vyestnik," etc. It seemed hardly credible to the Russians that a Jew could possess such mastery of their language. In the same year, in the "Odesski Vyestnik," he published "Novaya Yevreiskaya Sinagoga v Odessye." It raised a storm of indignation among the Orthodox Jews because it exposed some of their religious prejudices and advocated religious reform. These first productions were followed by an article entitled "Po Sluchayu Dobravo Slova," inspired, as the title indicates, by the friendly attitude of the Russian writer Balitzki toward the Jews. This article placated even the Orthodox part of the Jewish community, which now learned to appreciate the motives that prompted Rabinovich's revelation of the dark side of their lives.

His Stories.

At that time there was formed in Odessa a literary circle which issued a periodical entitled "Literaturnyye Vechera"; Rabinovich's "Istoriya Torgovavo Doma Firlich i Co." (a story; 1849) and his "Moritz Sefardi" (1850) appeared respectively in its first and second volumes. The year 1850 introduced one of the most reactionary periods in Russian history and one of the most calamitous for the Russian Jews; the autocratic hand of Nicholas I. ruled over Russia with a rod of iron. Rabinovich naturally felt the general oppression, and did not write anything until the end of the Crimean war. The reign of Alexander II. inaugurated an era of general awakening whose influence was felt even among the Jews, while the Russian press discussed their status and expressed sentiments of tolerance hitherto unheard. At this time Rabinovich published an essay entitled "O Moshkakh i Yoskakh" (in "Odesski Vyestnik," 1858, No. 10), in which he rebuked his coreligionists for the habit of distorting their names, thus manifesting a lack of self-respect that exposed them to the derision of their adversaries. In 1859 he published, in the "Novorossiski Literaturny Sbornik," an essay on the same subject—"O Sobstvennykh Imenakh Yevreyev." This essay suggested the adoption of names shown to be correct philologically. Previous to that he had published (in the "Russki Invalid," 1858, No. 83) an essay entitled "Ustaryelye Vzglyady," a vehement protest against the calumnies and malicious attacks upon the Jews on the part of the anti-Jewish press. Afterward Rabinovich began the publication of a series of tales under the general title "Kartiny Proshlavo" (Pictures of the Past). The most noteworthy of them are "Shtrafnoi" (in the "Russki Vyestnik," 1859) and "Nasyledstvenny Podsvyechnik" (in "Razsvyet," 1860). These stories deeply impressed the public by their vivid portrayal of the terrible sufferings of the Jews under Nicholas I. and by their striking descriptions of actual Jewish life. It is worthy of note here that "Shtrafnoi" was translated by the historian Jost into German immediately after its appearance (in "Jahrbuch für die Gesch. der Juden und des Judenthums," Leipsic, 1860), the whole edition of 4,800 copies selling within two weeks. Konelsky's Hebrew translation of "Shtrafnoi," under the title "Ben 'Onesh," appeared at Odessa in 1865.

The "Razsvyet."

While these works won for Rabinovich great popularity, his services to the Russian Jews were more important as founder and editor of the first Jewish journal published in Russian—the "Razsvyet." Many enlightened Russian Jews had realized the importance of such a paper years before, but the moment propitious for its establishment was long in coming. Even in an epoch of great reforms, marked by almost complete changes in the principles governing Russian social and public life, the obstacles seemed insurmountable, and it was due only to the perseverance and energy of Rabinovich that permission to establish such a paper was at last granted by the minister of the interior (Jan., 1860). The first number of the "Razsvyet" was issued May 27, 1860, and as editor of the paper Rabinovich fully demonstrated his talent as a publicist and novelist. The "Razsvyet" existed about a year, only forty-five numbers appearing. The reason for its discontinuance was the unfavorable attitude of the Russian authorities, especially of the new Russian governor-general, Count Stroganov; Rabinovich decided to discontinue the paper rather than submit to the official restrictions. With the "Razsvyet" his literary activity practically ended. A humorous sketch, "Chaim Shulim Feighis," published by him in Odessa in 1865, has little literary merit. Notwithstanding its short existence the "Razsvyet" had great influence among the Jews of Russia and inspired many of the younger generation to seek education and Western culture.

During his closing years Rabinovich was active in commercial undertakings. In 1859 he was invited to share the labors of the committee in Odessa appointed to draw up a new communal statute. He became a member of the city council of Odessa. Poor health drove him to seek relief at Meran, Tyrol, where he died. A complete edition of his writings, with a biography, was published in three volumes, St. Petersburg and Odessa, 1880–1888.

Bibliography: Sochineniya, *O. A. Rabinovicha*, vol. iii., Odessa, 1888; *Den*, 1869, Nos. 24, 28; *Razsvyet*, 1880, Nos. 36, 37; *Hessen Gallereya Yevreiskikh Dyeyatelei*, part i., St. Petersburg, 1898.

H. R. G. D. R.

RABINOVITZ, JOSHUA BEN ELIJAH: Russian rabbi; born at Shat, near Kaidan, in 1818; died at Nesvizh, government of Minsk, March 18, 1887. Rabinovitz was instructed in Talmud and rabbinics by his father, who was known as Elijah Ragoler. At the age of eighteen he married the daughter of a wealthy resident of Kletzk, where he afterward became head of the yeshibah and, in 1847, rabbi. Twenty years later he was invited to the rabbinate of Nesvizh, where he officiated until his death. Rabinovitz's fame was such that even Christians accepted him as an arbitrator in their disputes, and he was held in great esteem by Prince Radziwill, the proprietor of Nesvizh (comp. Leon Gordon in "Ha-Asif," 1889).

Bibliography: *Toledot Eliyahu Frumkin*, p. 27, Wilna, 1900; *Keneset Yisrael*, 1888, p. 260; Steinschneider, *'Ir Wilna*, p. 278; *Naḥalat Abot*, p. 24, Wilna, 1894.

S. B. Ei.

RABINOVITZ, SAMUEL JACOB: Russian rabbi and author; born in Chelm, government of Kovno, 1857. He became rabbi at Jevije in 1887, and was called in the same year to Alexoty. He contributed a number of articles to "Ha-Meliẓ," which later were published under the title "Ha-Dat weha-Le'umit" (Warsaw, 1900). He was a delegate to the Zionist Congress at Basel in 1897. In 1900 he became rabbi of Sopotkin. He published his "Oraḥ Yashar," a catechism of the Talmud, at Wilna in 1904.

H. R. B. Ei.

RABINOVITZ, SHALOM (pseudonym, **Shalom Alekem**): Russian journalist and novelist; born in Pereyaslav, government of Poltava, 1859. At the age of twenty-one he became government rabbi of a small town in the neighborhood. Later he settled in Kiev, where he still (1905) resides. Rabinovitz is a constant contributor to Hebrew periodicals. He has written the following Hebrew novels: "Shimele," in "Ha-Asif" (1889); "Shoshannah," in "Ha-Ẓefirah" (1889); "Don Kishot mi-Mazepewka," in "Pardes" (1892); and "Gemar Ḥatima," in "Bet 'Eḳed" (1892). His silhouettes, which first appeared as feuilletons in "Ha-Meliẓ" (1889–90), afterward separately under the title "Temunot u-Ẓelalim" (St. Petersburg, 1889–90), rank with the highest of their kind in Neo-Hebrew literature.

Rabinovitz has written also a Russian novel of Jewish life called the "Mechtatel," which appeared in "Yevreiskoe Obozrenie" for 1886. But he is chiefly known by his contributions to Judæo-German literature. His two best-known novels are "Stempenyu," in which an untutored musical genius is the hero, and "Yosele Solovei," in which the adventures and tragic life of a phenomenal young "ḥazzan" are described. Both stories were published in the year-book "Volksbibliothek" (1889). Rabinovitz has written many other novels and criticisms, the best known among the latter being: "Kinderspiel," St. Petersburg, 1887; "Reb Sender Blank," *ib.* 1888; and the sensational review of the works of N. M. Shaikevitch (Shomer) which he published under the title "Shomer's Mishpaṭ" (Berdychev, 1888). The first volume of his collected works was published by the "Volksbildung" society, Warsaw, 1903.

Bibliography: Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 106, 110, 194-202; *Sefer Zikkaron*, Warsaw, 1890, p. 105; Zeitlin, *Bibl. Post-Mendels.* p. 285.

H. R. P. Wi.

RABINOWITSCH-KEMPNER, LYDIA: Physician; born at Kovno, Russia, Aug. 22, 1871; educated at the girls' gymnasium of her native city, and privately in Latin and Greek, subsequently studying natural sciences at the universities of Zurich and Bern (M.D.). After graduation she went to Berlin, where Professor Koch permitted her to pursue her bacteriological studies at the Institute for Infectious Diseases. In 1895 she went to Philadelphia, where she was appointed lecturer and, subsequently, professor at the Medical School for Women. There she founded a bacteriological institute, though still continuing her studies every summer under Professor Koch. In 1896 she delivered before the International Congress of Women at Berlin a lecture on the study of medicine by women in various countries. In 1898 she married Dr. Walter Kempner of Berlin. At the congress of scientists held at Breslau in 1904 she presided over the section for hygiene and bacteriology.

BIBLIOGRAPHY: Anna Plothow, in *Der Weltspiegel*, Oct. 27, 1904; *Deutsche Hausfrauenzeitung*, July, 1897.

s. R. N.

RABINOWITZ, ELIJAH DAVID BEN BENJAMIN: Russian rabbi; born at Pikeln, government of Kovno, June 11, 1845. He studied Talmud and rabbinics under his father (who was rabbi successively at Shilel, Rogova, and Vilkomir), and at the age of fifteen had acquired a substantial knowledge of Talmudic and rabbinical literature. In 1873 he was invited to the rabbinate of Poneviezh, in the government of Kovno. After twenty years in that rabbinate he was appointed rabbi of Mir, government of Minsk. In 1901 he was made assistant to Samuel Salant (chief rabbi of the Ashkenazic communities at Jerusalem), whose age precluded his continuing to discharge unassisted the full duties of the rabbinate. Rabinowitz wrote novellæ on Maimonides' "Yad" (Wilna, 1900), and published also novellæ and glosses on all branches of Talmudic literature in "Ha-Tebunah," "Kebod ha-Lebanon," "Ha-Ẓofeh," "Ha-Maggid," "Keneset Ḥakme Yisrael," "'Iṭṭur Soferim," and "Keneset ha-Gedolah." Many of his novellæ and notes are printed in works to which he gave his approbation.

J. B. Ei.

RABINOWITZ, HIRSCH (ẒEBI HA-KOHEN): Russian scientist and publicist; born at Linkovo, near Poneviezh, government of Kovno, Feb. 23, 1832; died in St. Petersburg Jan. 16, 1889. His chief instructor in Talmud and kindred subjects was his father, who was the local rabbi. Hirsch very early evinced an inclination to scientific studies, and was happy when his father permitted one of his old friends to instruct him in the rudiments of mathematics. At the age of twenty he was well acquainted with natural science, and in 1852 commenced to write scientific works in Hebrew. About that time he married and removed to Dünaburg (Dvinsk), where he founded a technical school for Jewish boys. He was a thorough master of the Russian language and wrote in the "Yevreiskaya Biblioteka" of 1873 a memorable reply to the attack on the Jews contained in the "Kniga Kahala" of Jacob BRAFMANN, a converted Jew.

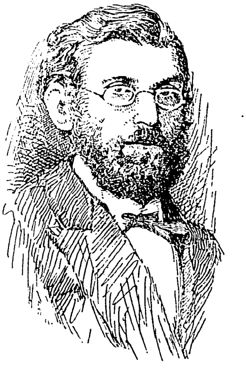

Hirsch Rabinowitz.

Settling in St. Petersburg, Rabinowitz became an active member of the Society for the Promotion of Culture Among the Jews of Russia. In 1879 he and L. BEHRMANN established in that city the Russian weekly "Russki Yevrei," and in 1885 the monthly "Yevreiskoe Obozrenie," both of which in 1886 ceased to appear. In the latter year he was raised by the government to honorary citizenship in recognition of his services to literature and the advancement of knowledge.

Rabinowitz's works include: "Yesode Ḥokmat ha-Ṭeba'": book i., "Ha-Menuḥah weha-Tenu'ah" (Wilna, 1867), containing the principles of mechanism and of acoustics; "Hosafah Madda'it," a scientific supplement to "Ha-Meliẓ" (St. Petersburg, 1871; three months); "Mishpeṭe ha-Magbilim" (*ib.* 1871), of which the second half is a translation of a work by the mathematician S. Pineto; and "Oẓar ha-Ḥokmah weha-Madda'" (German title, "Bibliothek der Gesammten Naturwissenschaften"): vol. i., "Toledot ha-Esh weha-Mayim," on heat and steam; vol. ii., "Eben ha-Sho'ebet," on magnetism, which contains his own theory of original matter and of motion; vol. iii., "Ha-Harkabah weha-Hafradah," on chemistry, the last three works being published in Wilna in 1876.

In his publicistic writings in the Russian language Rabinowitz always insisted that the Jews are hated not for their faults, but for their excellent qualities. He continually pointed out that only those nations which stand low in the scale of civilization or are retrograding persecute the Jews, while those which are really civilized or progressing are the most friendly toward them. He was not in favor of religious reforms; and, unlike other progressists of his kind, he never wrote a harsh word against the strictly Orthodox Jews, among whom he had been brought up.

BIBLIOGRAPHY: Zagorodsky, in *Ha-Asif*, iii. 440–447 (with portrait); *ib.* v. 101–102; *Sefer Zikkaron*, pp. 103–104, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* pp. 284–285; *Ha-Shiloaḥ*, i. 161–162; Sokolow, *Sefer ha-Shanah*, 1900, pp. 241–242; Deinard, *Massa' be-Europa*, pp. 87, 108, 131, 188.

H. R. P. Wi.

RABINOWITZ, ISAAC (ISH KOVNO): Russian poet; born in Kovno Oct. 13, 1846; died in New York (U. S. A.) March 9, 1900. He began to compose Hebrew songs at an early age. When fourteen he took instruction in Hebrew grammar from Abraham MAPU. At eighteen he entered the rabbinical school at Wilna. In 1867 he married and settled in Telshi, where he enjoyed the friendship of Mordecai Nathansohn (his wife's grandfather) and of Leon Gordon, who was a teacher in that city. Rabinowitz lived there for twenty-two years, being engaged most of that time in business, and writing occasionally for Hebrew periodicals. In 1889 he removed to Vilkomir; in 1891 he went to New York, to which city his children had preceded him. Here he translated novels into Yiddish.

"Zemirot Yisrael" (Wilna, 1891) contains most of his Hebrew songs. Those written after his arrival in the United States fall below the standard of his former productions.

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, iii. 74 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 285; G. Bader, in *Die Welt*, May 11, 1900.

H. R. P. Wi.

RABINOWITZ, JOSEPH: Russian missionary to the Jews; born in Orgeyev, Bessarabia, Sept. 23, 1837; died in Kishinef May 12, 1899. He was brought up as a ḥasid, but later acquired some secular knowledge and mastered the Russian language. For a time he practised law in the lower courts of his native town, settling subsequently in Kishinef. In 1878 he wrote a long Hebrew article on the improvement of the rabbinate, which was published in Gottlober's "Ha-Boḳer Or" (iv., Nos. 7-8). This was his only contribution as a Jew to Hebrew literature. In 1882 he founded the sect Novy Israel, and began in a veiled and cautious way to preach a kind of new Christianity to the Jews of Kishinef. Following immediately upon the founding of the Bibleitzy brotherhood by Jacob Gordin at Elizabethgrad, the new movement attracted much attention, and was freely discussed in Russian newspapers. Rabinowitz succeeded for a time in interesting Professor Delitzsch of Leipsic in his movement and in allaying the suspicions of the Russian government, which strictly prohibits the formation of new religious sects. But his open conversion to Protestantism had the natural result of estranging many of his followers. He was baptized in Berlin on March 24, 1885. See Novy Israel.

Bibliography: Dunlop, *Memoirs of Gospel Triumphs Among the Jews*, pp. 445 *et seq.*, London, 1894; J. F. A. de le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 345 *et seq.*, Leipsic, 1899; *Voskhod*, 1888, No. 8, pp. 45-46; *Ha-Meliẓ*, 1885, Nos. 3, 8, 10, 32; *Missionary Review*, Jan., 1894; March (pp. 205-207); and July (p. 560), 1899.

H. R. P. Wi.

RACA (REḲA): Noun formed from the adjective "reḳ" (= "empty"), and applied to a person without education and devoid of morals (comp. Judges xi. 3). The noun occurs several times in the Talmud; *e.g.*, Ta'an. 20b; Ber. 22a, 33b; Giṭ. 58a; B. B. 75a; Pesiḳ. R. 28 (ed. Friedmann, p. 54a). The plural "reḳaya" is found in Ecclesiastes Rabbah. "Raca" occurs also in the New Testament (Matt. v. 22), where it is equivalent to an expression of contempt.

Bibliography: *'Aruk*, s.v. ריק; Levy, *Neuhebr. Wörterb.*

T. J. Z. L.

RACE, THE JEWISH. See Anthropology.

RACES OF THE OLD TESTAMENT: The ancient Hebrews from time to time came in contact with peoples who were obviously of different speech, customs, or physique from their own. To these they learned to give names. A whole list of such names is contained in Genesis x., which is a kind of ethnographic survey of the nations known to the Hebrews and inhabiting territory that extended from Mesopotamia, Tarshish, and Abyssinia to the Ægean Archipelago. Many, if not most, of these names occur elsewhere in the Old Testament, showing that they were in use among the people, and were not a mere name-list derived from official or literary records. The arrangement in Gen. x. is on the whole geographical and political, Canaan, for example, being included under the sons of Ham.

Races in Palestine.

Evidence of explicit knowledge of these various tribes and nationalities is mainly given, as might be expected, in regard to the inhabitants of Palestine. There appears to have been a tradition that the earlier inhabitants were giants and Anakim, who sometimes bore the names of Rephaim, Zuzim, Zamzummim, Emim, and Avim, while the Horites or "cave-dwellers" are also specially referred to as inhabitants of Seir (Gen. xiv. 5, 6; Deut. ii. 10-12, 20-23). The most numerous inhabitants of the land when the Israelites first entered it are referred to as Canaanites. Sometimes names of more restricted meaning are given to them, as Amorites, Hittites, Perizzites, Hivites, Jebusites, and Girgashites. Of these the Amorites are most frequently mentioned, and are ethnologically the most interesting if, as is claimed for them by Sayce, they were of light complexion and blue-eyed, besides being dolichocephalic or long-headed. This description, however, has been based on the colored pictures of Amorites found on the Egyptian monuments (W. M. Flinders-Petrie, "Racial Types from Egypt," London, 1887), and which to a certain extent are conventional. The Hivites, who were found both in the north (Josh. xi. 3) and in Shechem (Gen. xxxiv. 2), are sometimes called Amorites, and are consequently ethnologically connected with them. So, too, were the Amalekites, with whom may be reckoned the Kenites and Kenizzites (*ib.* xv. 19; Num. xxiv. 20, 21), who were nomads of southern Palestine. Two other tribes which are mentioned as dwelling in Canaan were probably immigrants like the Hebrews: the Philistines on the southwest coast are stated to have come from Caphtor (regarded by some scholars as the coast of Asia Minor), and were, therefore, possibly of Aryan origin; and the Hittites, found in both the north and south of Canaan, were related to the inhabitants of the Hittite empire in northern Syria. These latter have been connected ethnologically by Jensen with the modern Armenians, but his argument is not convincing.

In the immediate neighborhood of the Hebrews are mentioned the Edomites or Idumeans (south of the Dead Sea) and the Moabites and Ammonites (east of that sea), who were regarded by tradition as racially connected with the Hebrews, while still farther to the southeast the Ishmaelites of Arabia were also similarly connected. Other tribes of Arabia are mentioned, as the Joktanites in the extreme south of Saba (Gen. x. 26-30), while the Midianites of Arabia Petræa in the north are represented as related to the Amalekites and as intermarrying with the Hebrews in the time of Moses. Northwest were the Phenicians, dwelling mainly in Tyre and Sidon, who certainly spoke a language identical with the Hebrew. Finally should be mentioned the Samaritans of later date, who were regarded as the descendants of the "mixed multitude" brought by the Assyrian conquerors to colonize the Northern Kingdom. See Samaritans (Anthropology).

Tribes of Asia Minor.

With regard to their relations to tribes and peoples farther removed, the Hebrews had a tradition connecting themselves with the Arameans, who were regarded as sons of Shem (*ib.* x. 22) and grandsons of Nahor (*ib.* xxii. 21); and it is supposed to have been from Padan-aram that Isaac and Jacob, the fathers of the nation, derived their wives. This would tend to connect the early Hebrews with the Assyrians and Babylonians. Literally Aram refers to the districts of north Syria; and various divisions of Aram are mentioned, as Aram of Damascus (II Sam. viii. 5, 6, Hebr.) and Aram of Beth-rehob (*ib.* x. 6).

The knowledge of the Hebrews with regard to persons of Aryan descent was somewhat limited. The ships of Solomon seem to have gone to Tarshish, in Spain; Cyprus is known as Chittim; and the Greeks of the Asiatic continent were known as Ionians under the name of Javan. Later the Persians became known. The Aryans of Armenia did not enter that country until the seventh century B.C., when they followed the Medes. Before that time this part of Asia Minor was inhabited by the Tabareni and Moschi, the Tubal and Meshech of the Old Testament. Other tribes of this neighborhood were referred to as Gog or Magog; both terms are possibly but not probably derived from the name of the King of Lydia known in Greek history as Gyges, whence would come the Assyrian form "Mat-Gugu" (the country of Gyges). The derivations of other names referring to the same neighborhood, like Ashkenaz, Togarmah, and Riphath, are less certain, though their solution may throw considerable light upon the racial affinity of the Hebrews. The three great divisions, Shem, Ham, and Japhet, are geographical and political: Shem represents the region stretching from the Arabian peninsula to Elam (which in language was not Semitic); Ham is Egypt and its dependencies (including Canaan); Japhet is Asia Minor and probably the Greek peninsula.

The whole question of the purity of the Hebrew race is at present obscured in the absence of adequate anthropological data with regard to the inhabitants of Asia Minor. The indications in the Old Testament point merely to linguistic affinities, those who spoke the same or a similar language being regarded as of the same descent. Up to the present very few crania have been unearthed in Palestine or in the neighborhood; and it would be difficult in most cases to determine their racial relations even if many more should be found. The only other source of information, the pictures on the Assyrian and Egyptian monuments, has not been sufficiently analyzed. See also NATIONS AND LANGUAGES, THE SEVENTY.

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T. J.

RACHEL (רחל = "a ewe").—**Biblical Data:** Laban's younger daughter, who became one of Jacob's wives (Gen. xxix. 26-28). Her first meeting with Jacob occurred at a well near Haran, whither she had taken the flocks for water. As she was beautiful and well favored, Jacob fell in love with her and agreed to serve Laban for seven years on the condition that at the end of that time Rachel should become his wife. Through the fraud of Laban, Jacob's marriage with Rachel took place after he had married her elder sister, Leah, who, though less loved than Rachel, became the mother of four sons, while the latter was childless. This filled Rachel with envy, and, having expressed her feelings to Jacob, she bade him take her handmaid Bilhah to wife in order that she might obtain a family through her (xxix. 9-12, 17-18, 31; xxx. 3).

Later, Rachel became the mother of Joseph (xxx. 22-24). Rachel and Leah persuaded their husband to flee from Laban's house, and at the moment of Jacob's flight Rachel stole her father's teraphim. She put them in the "furniture" of the camel on which she sat, and when her father came to search for them she pleaded sickness (xxxi. 14-16, 19, 34-35). At his meeting with Esau, Jacob showed his particular affection for Rachel by placing her last, with her son Joseph (xxxiii. 2, 7). Jacob was on his way back to his native country when Rachel died while giving birth to her second son, Benjamin. Her death occurred not far from Ephrath, and she was buried on the road leading thither, Jacob setting up a pillar on her grave to perpetuate her memory (xxxv. 16-20). Rachel and her sister Leah are mentioned as the two women who founded the house of Israel, Rachel, though younger, being mentioned first (Ruth iv. 11). Jeremiah represents Rachel, weeping for her children being driven into captivity, as the personification of tenderness (Jer. xxxi. 14).

E. G. H. M. SEL.

——**In Rabbinical Literature:** Rachel and Leah were twin sisters, fourteen years old when Jacob came to their father's house; consequently they were twenty-one years old at the time of their marriage to Jacob (Seder 'Olam Rabbah ii.). The terms "elder" and "younger," applied respectively to Leah and Rachel (Gen. xxix. 16), are explained by the Rabbis as referring to the divine gifts bestowed upon their descendants; for while royalty and the priesthood remained permanently with Leah's descendants, they were held only temporarily by Rachel's—royalty with Joseph and Saul, and the priesthood with the tabernacle of Shiloh (Gen. R. lxx. 15). In other respects the two sisters were alike, both being ancestresses of kings, heroes, prophets, judges, and conquerors (*ib.* lxx. 14; Tan., Wayeẓe, 13).

Rachel and Leah.

When Jacob met Rachel near the well, and proposed to marry her, she informed him that she had an elder sister, and that as her father was of a deceitful nature, he (Jacob) would be imposed upon. Jacob replied that he was her father's equal in trickery; and he agreed with Rachel upon certain signs which would enable him to recognize her. Later, when Leah was given in marriage instead of Rachel, the latter revealed the signs to her sister in order to spare her from being disgraced by Jacob. It was through the merit of her discretion that Rachel became the ancestress of King Saul, who also was discreet (Meg. 13b; B. B. 123a; Midr. Agadah to Gen. xxix. 12; Targ. pseudo-Jonathan *ad loc.*).

Rachel's envy at her sister's fertility (comp. Gen. xxx. 1) is only once (Gen. R. xlv. 6) interpreted by the Rabbis as indicating one of the characteristics of women. Most of the Rabbis consider the idea of Rachel being an envious woman as incompatible with what has been previously said of her. They declare that Rachel was not envious of her sister's fertility, but of her righteousness; she thought that if Leah had not been a better woman than she, she would not have had children. Besides, Rachel was afraid that her father, seeing that she had no children by Jacob, might marry her to Esau (Midr. Agadat Bereshit li. 1; Gen. R. lxxi. 9). She therefore insisted that Jacob pray to God for children, arguing that his father, Isaac, had done so (comp. Gen. xxv. 21). Jacob objecting on the ground that his father had one wife only, while he himself had two, and that though one of them was childless, he had children by the other, she urged him to follow Abraham's example, and to take her handmaid for a wife (Midr. Agadat Bereshit *l.c.*; comp. Midr. Agadah to Gen. xxx. 1; Tan., Wayeẓe, 19; Gen. R. lxxi. 10). According to the "Sefer ha-Yashar" (section "Wayeẓe," p. 46a, Leghorn, 1870), Rachel herself prayed God to give her children, and God finally answered her prayer.

Her Self-Abnegation.

In the episode of the mandrakes, when Leah reproached her sister for having robbed her of her husband (Gen. xxx. 14-15), Rachel's feelings were wounded, and she replied bitterly: "Jacob is not thy husband; he is mine. It was for my sake that he came here and served our father for so many years. Had I not revealed to thee our signs, he would never have become thy husband" (Midr. Agadah to Gen. xxx. 15). The affair of the mandrakes is generally represented by the Rabbis as unfavorable to Rachel; and it was due to her mode of obtaining them (comp. Gen. *l.c.*) that she was not buried in the cave of Machpelah by the side of her husband (Gen. R. lxxii. 2). God remembered Rachel on Rosh ha-Shanah (Ber. 29a; R. H. 11a), and it was particularly her self-abnegation at the time of her sister's marriage which gained for her the divine clemency (Gen. R. lxxiii. 2; Midr. Agadah to Gen. xxx. 22).

Rachel's words at the birth of Joseph, "The Lord shall add to me another son" (Gen. xxx. 24), show that she was a prophetess. She knew that Jacob was to have only twelve sons, and, Joseph being the eleventh son, she prayed for only one son more (Tan., Wayeẓe, 20). According to Gen. R. (lxxii. 6), this prayer of Rachel caused Leah's seventh child, which at the time of conception was a son, to be transformed into a daughter; otherwise Rachel would have been the mother of only one son (comp., however, Ber. 60a, and Targ. pseudo-Jonathan to Gen. xxx. 21).

The Rabbis differ as to the reason why Rachel stole her father's teraphim. Some consider that she did so in order to conceal Jacob's flight; others, that her object was to turn her father from idolatry (Pirḳe R. El. xxxvi.; Gen. R. lxxiv. 4; "Sefer ha-Yashar," section "Wayeẓe," p. 47a).

As Rachel's death occurred fifteen years after her marriage, she must have died at the age of thirty-six (Seder 'Olam Rabbah *l.c.*; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xxi., where the number 37 must be corrected to 36). The "Sefer ha-Yashar" (section "Wayishlaḥ," p. 56b), however, gives her age at the time of her death as forty-five. Rachel's early decease was due, according to the general opinion of the Rabbis, to Jacob's involuntary curse uttered when Laban was searching for the teraphim, "With whomsoever thou findest thy gods, let him not live" (Gen. xxxi. 32), he not knowing that Rachel had taken the images. R. Judan's opinion, however, was that Rachel died before Leah because, although she was the younger sister, she spoke before Leah when they were addressed by their husband (*ib.* xxxi. 14; Midr. Agadat Bereshit li. 3; Pirḳe R. El. *l.c.*; Gen. R. lxxiv. 3, 6).

Rachel's death was so deeply felt by Jacob that he considered it the greatest of all his sorrows (Ruth R. i. 3). He buried her on the road to Ephrath because he foresaw that the Israelites, when driven into captivity along that road, would need her intercession with God in their behalf (Midr. Agadah to

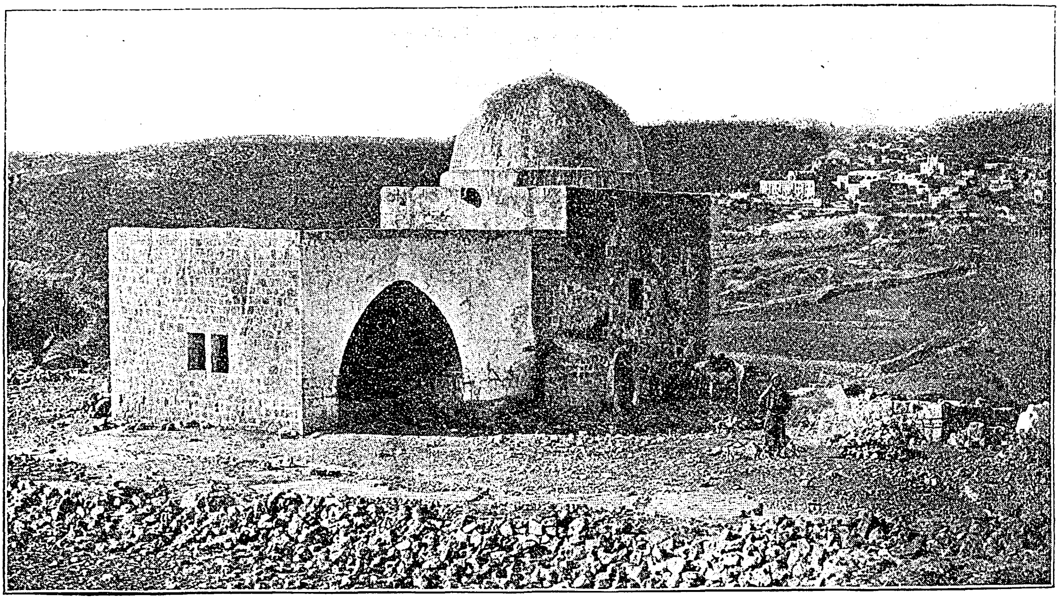

TRADITIONAL TOMB OF RACHEL.

(From a photograph by Bonfils.)

"Rachel Mourning for Her Children."

Gen. xxxv. 19; Gen. R. lxxxii. 11). Jer. xxxi. 15 (see Biblical Data, above) is the source of the midrashic legend that when the Israelites were driven into captivity by Nebuzar-adan, and the supplications of the Patriarchs and of Moses proved of no avail, Rachel arose from her grave and implored God's clemency, basing her plea upon her own self-abnegation with regard to her sister. God thereupon promised her the restoration of Israel (Lam. R., Petiḥta, 25).

Rachel was one of the four Jewish matriarchs, all of whom were prophetesses (Ber. 60a), and who are often referred to in the liturgy, Rachel being mentioned before Leah. As the four different plants with which the Jews were commanded to celebrate the Feast of Tabernacles (Lev. xxiii. 40) are considered by the Rabbis to symbolize the four matriarchs, Rachel, who died the youngest, they consider symbolized by the willows of the brook, which fade sooner than any other plant (Lev. R. xxx. 10).

E. C. M. Sel.

RACHEL. See Akiba b. Joseph.

RACHEL, ELIZABETH. See Felix, Elisa-Rachel.

RADIN, ADOLPH M.: American rabbi; born at Neustadt-Schirwindt, Poland, Aug. 5, 1848. He received his Talmudical education at Volozhin and Eiseshok, and studied at the universities of Berlin, Königsberg (where he was editor of the "Jüdische Grenzbote"), and Greifswald (Ph.D.). After successively occupying rabbinates at Mewe, Kempen, Kalisz, and Lodz, he went to the United States, where he assumed the rabbinate of the congregation at Elmira, N. Y., and later of the Congregation Gates of Hope, New York city. At present (1905) he officiates at the People's Synagogue. Radin is especially concerned in the care of Jewish prisoners.

Bibliography: *American Jewish Year Book*, 1903-4, p. 87.

S. F. T. H.

RADNER, DAVID: Hebrew writer; born Feb. 22, 1848, at Wilna, Russia; died there Nov. 11, 1901. He translated into Hebrew Schiller's "William Tell" (1878) and "Don Carlos" (1879), Mosenthal's "Deborah" (1880), and Cassel's "Geschichte und Litteratur der Juden."

Bibliography: Sokolow, *Sefer Zikkaron*, Warsaw, 1889; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 895.

J. I. War.

RADÓ (originally RODER), ANTON: Hungarian poet and author; born at Moor June 29, 1862; son of the grammarian Adolf Roder. He studied classical and modern philology at Steinamanger (Szombathely) and Budapest, and engaged in journalism in 1880. After obtaining his Ph.D. degree in 1883 with the work "A Magyar Müforditás Története" (History of the Hungarian Art of Translation), he went to Italy to study, and later won a reputation in Hungarian literature as a translator.

Radó's renderings include Tasso's "Jerusalem," Byron's "Lara" (1882); Petrarch's sonnets (1884); the lyric poems of Leopardi, Corneille's "Cid," Euripides' "Iphigenia in Aulis," Ariosto's "Orlando Furioso" (1893); and extracts from the Persian of Firdusi ("Syavush," 1896; "Zal and Rudabah," 1898). For the stage he has translated librettos of Wagner, Boito, Verdi, Riccini, Ponchielli, Mascagni, Leoncavallo, Kienzl, Giordano, Giacosa, Costetti, Bracco, Rovetta, Goldoni, and Cavallotti. Radó has published, besides, a collection of original poems, an anthology of Greek and Latin poetry (1885), and a history of Italian literature ("Az Olasz Irodalom Története," 2 vols., 1896). He is a member of the Hungarian Kisfaludy society.

Bibliography: *Pallas Lex.*

S. L. V.

RAFFALOVICH, ARTHUR: Russian economist; born at Odessa in 1853; a member of the well-known banking family of that name. He studied economics and diplomacy at Paris and Bonn, and became private secretary to Count Schuvalov in London (1876-79); at the same time he was correspondent of the "Journal des Débats"; later, of the "Temps." He was appointed member of the Superior Council of Commerce in Russia. His writings are mainly devoted to economic and financial subjects: "L'Impôt sur les Alcohols et le Monopole en Allemagne" (Paris, 1886); "Le Logement de l'Ouvrier et du Pauvre" (1897); "Les Finances de la Russie" (1899). He publishes an annual financial review, "L'Année Financière," and is the chief editor of the "Dictionnaire de l'Economie Politique."

Bibliography: *Nouveau Larousse Illustré.*

S. J.

RAFRAM I. (BEN PAPA): Babylonian amora of the fourth century. In his youth he was a pupil of R. Ḥisda (Shab. 82a), in whose name he transmits various halakic and haggadic sayings (Ber. 26b; Shab. 81a; 'Er. 83a; Ta'an. 13a; Ḳid. 81b; Ber. 8a, 59a). He succeeded Rab Dimi as head of the school in Pumbedita. He died, according to Abraham ibn Daud, in 387; according to Sherira Gaon, in 395.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, in Neubauer, *M. J. C.* i. 59; Sherira Gaon, *ib.* i. 32; Heilprin, *Seder ha-Dorot*, ii. 314; Weiss, *Dor*, iii. 207; Halevy, *Dorot ha-Rishonim*, iii. 85-89.

W. B. J. Z. L.

RAFRAM II.: Babylonian amora of the seventh generation; he was a pupil of R. Ashi, to whom he frequently addressed questions (Ket. 95b; Giṭ. 42a), and a colleague of Rabina II. (Yoma 78a). He succeeded R. Gebiha as head of the Academy of Pumbedita, and held that position from 433 until his death in 443 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, *ib.* i. 61).

Bibliography: Halevy, *Dorot ha-Rishonim*, iii. 85-89.

W. B. J. Z. L.

RAGOLER, ABRAHAM BEN SOLOMON: Lithuanian Talmudist of the eighteenth century; born at Wilna; brother of Elijah b. Solomon (Elijah Wilna). Ragoler was preacher at Shklov and the author of "Ma'alot ha-Torah" (2d ed., Königsberg, 1851), a collection of Talmudic passages extolling the Torah and its students.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 351, No. 1743; Fürst, *Bibl. Jud.* iii. 516 (who calls him Abraham Wilna); Walden, *Shem ha-Gedolim he-Ḥadash*, i. 15.

E. C. M. Sel.

RAGOLER, ELIJAH BEN JACOB: Russian rabbi and cabalist; born at Neustadt Sugind, government of Kovno, in 1794; died at Kalisz Nov. 5, 1849; a descendant of Mordecai Jaffe through Ẓebi Hirsch Ashkenazi (Ḥakam Ẓebi). After Ragoler's boyhood had passed he studied the Talmud alone; and as he had never attended any yeshibah, his mind was free from casuistry ("pilpul"). He clung to the literal interpretation of the Talmud, preferring the commentary of Rashi, and often endeavored to understand the Talmudic text without the aid of any commentary whatever.

Early Proficiency.

Besides Talmudic literature, Ragoler devoted himself to the study of the Bible and Hebrew grammar, and, in addition, of Latin and German. At the age of twenty-one he turned his attention to the Cabala, and, after he had studied alone for some time, he went to Volozhin with the intention of continuing his investigations under Ḥayyim Volozhiner. He, however, remained only a short time at this place; and when he returned to his native town he was forced, by a reverse in his father's fortune, to accept a rabbinical office.

Ragoler was called to the rabbinate of Shat, government of Kovno, and in 1821 to that of Eiragola, in the same government, commonly known to the Jews as Ragola, whence his name, Elijah Ragoler. He remained in this place three years and then (1824) became rabbi of Viliampol-Slobodka, a suburb of Kovno. There he lectured on Talmud before a great number of students; and most of his pupils became rabbis. In the beginning of 1840 Ragoler was called to the rabbinate of Kalisz, where he officiated until his death. Although Kalisz was a larger town, his occupancy of the rabbinate brought him little satisfaction, so much did he miss his former pupils.

Ragoler was one of those enlightened rabbis who, in defending Orthodox Judaism against its adversaries, carried on the struggle with moderation.

Defends Orthodox Judaism.

In 1844, when the Reform rabbis, under the leadership of Abraham Geiger, assembled at Brunswick for a conference, Ragoler was invited by Ẓebi Hirsch Lehren of Amsterdam to join the Orthodox rabbis in their protest. He accordingly, in a letter to Lehren, argued against the tenets of Reform rabbinism, but at the same time insisted upon the avoidance of violence and particularly of insulting words. He contended that it was not worth while to bring on a quarrel so long as his party was without particulars of the conference. Besides, he declared, insulting the Reform rabbis would only enrage them the more without profiting Orthodoxy. He contented himself with indicating the means of preventing the mass of the Jews from "falling into the net of Reform."

Although, as stated above, Ragoler studied Cabala, he did so only from a scientific point of view; he objected to its practise, detesting the writing and use of "ḳemi'ot" (see Amulet). The chief points of his method of study are: (1) never to tire one's mind with commentaries on Rashi; (2) after having studied a section of the Pentateuch, to study the Talmudic passages in connection with such section; (3) to teach children first the Pentateuch, then the Prophets and Hagiographa, and then, when their minds are ripe enough, the Talmud.

His Method of Study.

In delivering his decisions he followed the Law strictly; he thus abolished many old customs which he considered to be contradictory thereto. His ordinances ("taḳḳanot"), the observance of which he strongly recommended, are very characteristic, *e.g.*, that women in particular should not go to the river on Rosh ha-Shanah for the recitation of the "Tashlik" (he held that it would be well to abolish this custom altogether); that one should not recite the "ḳiddush ha-lebanah" under the open sky, nor on Yom Kippur and the Sabbaths following the Passover feast the piyyuṭim which occur before "Shema'."

Ragoler left a number of writings, some of which were published half a century after his death by his son-in-law David Levitin, under the title "Yad Eliyahu" (Wilna, 1900), the work consisting of three parts: (1) "Pesaḳim," responsa on the four divisions of the Shulḥan 'Aruk; (2) "Sefer ha-Kelalim," an alphabetical index of Talmudical subjects; (3) "Ketabim," novellæ on the Talmudic themes, arranged in alphabetical order.

Bibliography: Aryeh Löb Frumkin, *Toledot Eliyahu*, Wilna, 1900.

E. C. M. Sel.

RAGSTATT, FRIEDRICH VON WEILA:

Convert to Christianity; born in Germany 1648. His Jewish name was probably Weil, whence his surname von Weila. He embraced Christianity at Cleves in 1671, and became pastor in a Dutch village. Ragstatt was author of the following works: (1) "Yefeh Mar'eh" (Amsterdam, 1671; written in Latin), in which he endeavored to prove, as against the Jewish controversialists, especially Lipmann of Mülhausen, the Messianic mission of Jesus. A Dutch translation of this work, which contains also an account of Shabbethai Ẓebi, was published at Amsterdam in 1683. (2) "Uytmundende Liefde Jesu tot de Zeelen," *ib.* 1678. (3) "Van het Gnaden Verbond," *ib.* 1683. (4) Two homilies on Gen. xlix. 10 and Mal. iii., The Hague, 1684. (5) "Noachs Prophetie von Bekering der Heyden," Amsterdam, 1685. (6) Addresses delivered on the occasion of the baptism of the Portuguese Jew Abraham Gabai Faro, *ib.* 1688. (7) "Brostwepen des Geloofs," *ib.* 1689. (8) "Jesus Nazarenus, Sion's Koning, on Psalm II. 6," Amsterdam, 1688.

Bibliography: Wolf, *Bibl. Hebr.* iii. 948, No. 1852; Fürst, *Bibl. Jud.* iii. 128.

D. I. Br.

RAGUSANO, AARON BEN DAVID HA-KOHEN.

See Aaron ben David Cohen of Ragusa.

RAHAB:

Originally a mythical name designating the abyss or the sea; subsequently applied to Egypt. Job ix. 13 and xxvi. 12 indicate that it is an alternative for "Tiamat," the Babylonian name of the dragon of darkness and chaos; Ps. lxxxix. 9 also indicates that "Rahab" is a name applied to the sea-monster, the dragon. According to a sentence preserved in the Talmud, "Rahab" is the name of the demon, the ruler of the sea ("Sar shel Yam"; B. B. 74b). It is used as a designation for Egypt in Ps. lxxxvii. 4 and Isa. xxx. 7. Similarly, in Isa. li. 9, which alludes to the exodus from Egypt, the destruction of Pharaoh is described as a smiting of the great sea-monster Rahab or the dragon Tannin. The juxtaposition of "Rahab" and "Tannin" in this passage explains why "Rahab" was used as a designation for Egypt, which was otherwise called "Tannin" (see Ezek. xxix. 3, Hebr.). It must be noted that the Jewish exegetes deprived the word "Rahab" of its mythological character, and explained it as merely an equivalent for "arrogance," "noise," or "tumult"—applied both to the roaring of the sea and to the arrogant noisiness and proud boasting of the Egyptians (comp. Abraham ibn Ezra on Ps. lxxxvii. 4 and lxxxix. 9).

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Smith, *Dict. Bible*; Gunkel, *Schöpfung und Chaos*, pp. 30–40, Göttingen, 1895.

W. B. J. Z. L.

RAHAB (רחב = "broad").—**Biblical Data:** A woman of Jericho who sheltered the spies sent by Joshua to search out the land. Having arrived at Jericho, the two spies remained at Rahab's house, situated in the wall of the city and having a window on the outside (Josh. ii. 1, 15). Rahab was ordered by the king, who had been informed of the arrival of the spies, to deliver them to him; she, however, hid them on the roof and declared that they had come and gone without her knowing who they were (ii. 3–6). In her conversation with the spies upon the roof, Rahab proved to have been well informed of the progress of the Israelites since they had crossed the Red Sea. She told them that she was certain of their final conquest of the land, and asked them to reward her by sparing herself and her whole family—her father, mother, brothers, and sisters, all of whom lived in the interior of the city (ii. 8–14). After she had let the spies down through the window of her house, they enjoined her to take her whole family into her house, which she should distinguish by placing a scarlet string or rope in the window through which they had made their escape (ii. 15–21). At the conquest of Jericho by the Israelites, Joshua ordered the two spies to rescue Rahab and her family, whose descendants thenceforward dwelt in Israel (vi. 22–23, 25).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Rahab was one of the most beautiful women in the world, the mere mention of her name exciting inordinate desire (Meg. 15a; Taʻan. 5b). Later Jewish commentators, Rashi among them, interpret הזונה, the Hebrew term for "harlot," as "one who sells food," basing their view on Targum Jonathan (to Josh. ii. 1), which renders it by פונדקיתא (= "innkeeper"; comp., however, David Ḳimḥi *ad loc.*). In the Talmudic literature, however, it is accepted that Rahab was a harlot. She was ten years old when the Israelites came out of Egypt, and she pursued her immoral calling during the forty years that the Israelites were wandering in the wilderness. There was not a prince nor a ruler that had not had relations with her; and she was therefore well informed of what was going on outside Jericho (Mek., Yitro, ʻAmalek, 1; Zeb. 116b). At the conquest of that city by the Israelites, Rahab became a sincere proselyte to the cult of Yhwh. She then married Joshua and became the ancestress of eight priests who were prophets as well, Jeremiah among them, and of the prophetess Huldah (Meg. 14b). Rahab was also one of the proselyte women styled "the pious" ("ḥasidot"; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xliii.). The words "and the families of the house of them that wrought fine linen," etc. (I Chron. iv. 21), are considered by the Rabbis to refer to the house of Rahab (Ruth R. ii. 1).

The conversion of Rahab is regarded by the Rabbis as more complete than that of Jethro and Naaman; for while the latter two did not free themselves entirely from a belief in other gods, Rahab acknowledged that Yhwh was the only God both in heaven and on earth (Mek., *l.c.*; Deut. R. ii. 19). This acknowledgment of Rahab called forth the admiration of God Himself, who said: "On earth thou couldest see with thine eyes that there is no other God besides Me; but to acknowledge also that I am the only God in heaven needs special faith. I promise thee, therefore, that one of thy descendants [referring to Ezekiel] shall see what no prophet before him shall have seen" (comp. Ezek. i. 1); thus making Ezekiel also one of Rahab's descendants (Midr. Shemuel, in Yalḳ., Josh. 10). Rahab's reward was alluded to by Hezekiah in his prayer for recovery from his sickness (comp. II Kings xx. 2), when he said that as Rahab was greatly recompensed for the rescue of only two men, he who rescued so many from idolatry certainly deserved some reward (Eccl. R. v. 2).

E. C. M. Sel.

RAHABI, DAVID: Indian calendar-maker; born in the state of Cochin about the middle of the eighteenth century. His father, Ezekiel Rahabi, was one of the wealthiest merchants there; and when he died (1771) David took over the management of his business, devoting, however, considerable time to his studies also. He is known through his work "Ohel Dawid" (Amsterdam, 1785), which treats of the origin of the Hebrew calendar.

Bibliography: *Allg. Zeit. des Jud.* 1840, pp. 710–711.

J. F. C.

RAHAMIM, NISSIM: Turkish rabbinical writer; lived at Smyrna; died there 1828. He was the author of a Hebrew work entitled "Har ha-Mor" (Salonica, 1835), consisting of sermons and dissertations on Maimonides (Hazan, "Ha-Maʻalot li-Shelomoh," p. 250).

D. M. Fr.

RAḤEM NA ʻALAW: A dirge of the Sephardim, chanted by those taking part in the sevenfold processional circuit around the bier before interment (see Haḳḳafot), as depicted in the print by Picart, 1723, reproduced in Jew. Encyc. iii. 433 (see also Funeral Rites). In accordance with the tone of pious resignation pervading the Jewish funeral ceremony ("Ẓidduḳ ha-Din"), the melody to which this dirge is chanted breathes a distinct note of prayerful hope. The same chant is used also for the long hymn by Solomon ibn Gabirol, each stanza of which commences "Elohim Eli Attah," prefixed as a "reshut" (see Ḳerobot) to the ancient prayer "Nishmat kol ḥai," in the morning service of the Day of Atonement, according to the Sephardic ritual. The melody is by many deemed to be of more modern origin than the majority of the chants preserved in the tradition of that ritual.

RAḤEM NA ‘ALAW

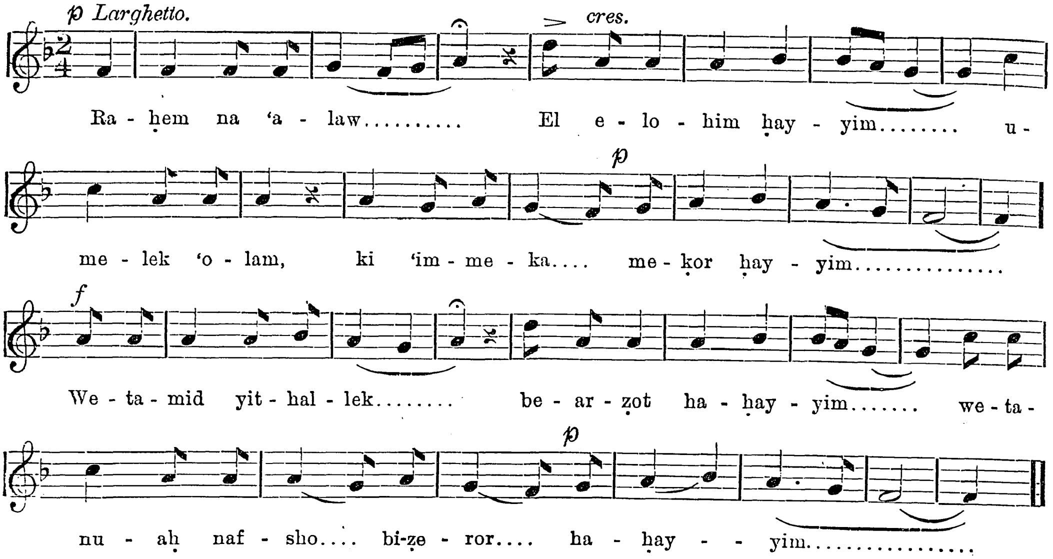
p Larghetto.
cres.
Ra - ḥem na ‘a - law.......... El e - lo - him ḥay - yim........ u -
p
me - lek ‘o - lam, ki ‘im - me - ka.... me - ḳor ḥay - yim..............
f
We - ta - mid yit - hal - lek........ be - ar - ẓot ha - ḥay - yim....... we - ta -
p
nu - aḥ naf - sho.... bi-ẓe - ror.... ha - ḥay - - yim................

Bibliography: Zunz, *Literaturgesch.* p. 411; D. A. de Sola, *Ancient Melodies of the Sephardic Liturgy*, pp. 17, 23, and No. 70, London, 1857; S. Naumbourg, *Récueil de Chants Religieux*, No. 57, Paris, 1874; Cohen and Davis, *Voice of Prayer and Praise*, No. 260, London, 1899.

A. F. L. C.

RAHMER, MORITZ: German rabbi; born Dec. 12, 1837, at Rybnik, Prussian Silesia; died at Magdeburg March 2, 1904. After studying at the seminary of Breslau (1854–62) he was called to Thorn (1862) as preacher and rabbi; subsequently he went to Magdeburg (1867), where he officiated until his death. Among his writings are the following: "Ueber die Einleitung zu Maimonides' Mischnacommentar" (Breslau, 1860); "Die Hebräischen Traditionen in den Werken des Hieronymus" (*ib.* 1861; continued in "Ben Chananja," 1864, and in "Monatsschrift," xiv., xvi., xvii.); "Hebräisches Gebetbuch für die Israelitische Jugend" (6th ed., 1890); and "Hieronymus' Commentar zu den Zwölf Kleinen Propheten" (Berlin, 1902). He was editor of the "Jüdisches Litteraturblatt" from 1873 until his death, of the "Israelitische Wochenschrift" from 1878 to 1895, and of several volumes of a "Predigtmagazin" (1878).

Bibliography: Brann, *Gesch. des Breslauer Jüdisch-Theologischen Seminars*, 1905; *Allg. Zeit. des Jud.* March, 1904.

S. S. O.

RAIMUCH (REMOCH), ASTRUC: Physician of Fraga in the fourteenth century. As an Orthodox Jew he visited Benveniste ibn Labi of Saragossa and other prominent Jews; but in 1391 he renounced his religion, taking the name of **Francisco Dias-Corni,** and endeavored to convert his former Jewish friends, among them En-Shealtiel Bonfos, probably a son of the physician Isaac Bonfos b. Shealtiel of Falces.

Bibliography: Letter sent by Remoch to En-Shealtiel, in Efodi's epistle *Al Tehi*, Appendix; Geiger, *Das Judenthum und Seine Gesch.* iii. 105; Grätz, *Gesch.* viii. 85 *et seq.*

S. M. K.

RAIN.—Biblical Data: Palestine did not require such laborious artificial irrigation as Egypt; Yhwh supplied it with "water of the rain of heaven" (Deut. xi. 11). The harvests were regarded as the gift of Yhwh, since they depended on rain coming at the proper time. Yhwh revealed His might by giving or withholding rain (Zech. x. 1; Job xxxvi. 27 *et seq.*), which He caused to fall in some places and denied to others (Amos iv. 7). Abundant and seasonable rain is promised to the people as a reward for faithfully keeping the commandments (Lev. xxvi. 4; Deut. xi. 13 *et seq.*, xxviii. 12; Jer. v. 24; Ezek. xxxiv. 26). Israel's sins, on the other hand, cause the course of nature to be disarranged (Jer. v. 25), and Yhwh punishes the people's iniquity by withholding rain (Deut. xi. 17, xxviii. 23 *et seq.*). The favor of the king is "as a cloud of the latter rain" (Prov. xvi. 15). The farmer longs especially for the "latter rain" (Job xxix. 23). Cant. ii. 11 *et seq.* describes the awakening of nature after the winter rains. See Palestine.

E. G. H. I. Be.

——**In Rabbinical Literature:** The source of rain is in dispute in the Talmud. R. Eliezer held the opinion that all the world drank the water of the ocean, quoting, "There went up a mist from the earth, and watered the whole face of the ground" (Gen. ii. 6). "The clouds," he explained, "'sweeten' the salt water of the ocean." R. Joshua thought clouds are formed like bottles; they open their mouths to receive the water from the heights, and then they sprinkle the earth as through a sieve, with a hairbreadth space between the drops (Ta'an. 9b).

When rain is spoken of in rabbinical works, it refers only to that of Palestine, unless otherwise specified. The "yoreh" (early rains) fall in Ḥeshwan, and the "malḳosh" (later rains) in Nisan. R. Jose says the yoreh are due in Kislew (Ta'an. 6b).

The most convenient times for rain are Wednesday night and Friday night, when the people remain at home. Rain on Friday disturbs shopping in preparation for Sabbath (Ta'an. 8b, 23a; Rashi *ad loc.*).

Signs of Rain.

On the last day of Sukkot the people observed the wind for indications of the following year's rain. The pilgrims in Jerusalem watched the drift of the smoke from the altar in the Temple: if it drifted toward the north, there would be plenty of rain; if toward the south, the rains would be scanty (Yoma 21b). R. Ḥisda said that after the destruction of the Temple the southern winds no longer brought rain (B. B. 25b).

Scarcity of rain is attributed to the stoppage of the contributions of tithes, resulting in famine and loss of business. Tithe-giving causes the windows of heaven to open and the outpouring of the blessing of rain (Mal. iii. 10). R. Johanan said rainless heavens follow the people who fail to keep their promise to give alms, quoting, "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. xxv. 14; Ta'an. 7b, 8b).

Prayers for Rain.

The heathen, in the event of a drought, sacrificed human life to appease the anger of their idol; their priest selected the victim indicated by a dream ('Ab. Zarah 5a). The Jewish remedy was prayer. The high priest on Yom Kippur prayed for healthful, rainy seasons (Yoma 53b). Shemini 'Aẓeret is the water's judgment day (R. H. i. 2), when Geshem (the rain-prayer) is recited in the 'Amidah at Musaf, before the phrase "Mashshib ha-ruaḥ u-morid ha-gashem." It is interpolated in the benediction of the resurrection, inasmuch as rain revives the products of nature (Ber. v. 2, 33a). The insertion of "Ṭal u-maṭar" in the ninth benediction of Shemoneh 'Esreh is known as the "request" or "solicitation" ("she'elah") for rain. In Palestine the she'elah prayer is first recited on the 7th of Tishri. R. Gamaliel set this date so that the pilgrims whose homes were in the east might, on returning from Jerusalem, have fifteen days after Sukkot in which to reach the Euphrates (Ta'an. i. 3). Beyond Palestine the she'elah does not begin until the sixtieth day after the autumnal equinox (*i.e.*, during the twentieth century on Dec. 5; Ta'an. 10a). Both interpolations are omitted from the first day of Passover till the next Shemini 'Aẓeret, as rain in summer causes injury to the harvest. In countries where rain is beneficial during the summer, the rain-prayer is inserted at the end of the sixteenth benediction (Shomea' Tefillah), including a country even as large as Spain or Germany (Shulḥan 'Aruk, Oraḥ Ḥayyim, 117, 2).

The Jews who went to Brazil in the first half of the seventeenth century (probably 1642–46) found that the rainy season there occurred at a different time in the year; they therefore addressed a question to R. Ḥayyim Shabbethai of Salonica as to the necessity of changing the time of the rain-prayers from winter to summer to meet the conditions of the Brazilian climate. R. Ḥayyim decided that the rain-prayer might be omitted in winter and might be inserted at Shomea' Tefillah ("Torat Ḥayyim," iii., No. 3, Salonica, 1713–22). This is the first casuistic record of American Jewry.

Fast-Days for Rain.

A series of fast-days follow if the rainy season is delayed. The fast-days are known as בה"ב ("Sheni Ḥamishshi we-Sheni"; that is, Monday, Thursday, and Monday). If the rain fails to come by the 17th of Ḥeshwan the pious observe the three fast-days; if the rain has not come by the 1st for Kislew, the bet din decrees additional public fasts on the same day for three successive weeks. In case this remains ineffective, the bet din decrees another three-day fast, with all the regulations of the Yom Kippur fast-day, each beginning from the previous evening. If these do not avail, the bet din decrees seven more fast-days in which shofar-blowing takes place. The ceremony is conducted in the public square of the town, and the elder of the congregation preaches humiliation (Ta'an. i. 4–7, ii. 1). When rain falls on the fast-day, the day is ended by the recitation of full Hallel. The benediction for needed rain is, "We thank Thee, O Lord, for every drop of rain which Thou causest to descend upon us" (Ber. 59b).

Ḥoni ha-Me'aggel was the most successful in praying for rain in the Second Temple period. But he would not pray against an excess of rain, saying, "I have a tradition not to pray against overabundance." Once, however, when the people urged him to pray for the cessation of rain which caused damage, he prayed: "O Master of the Universe! Thy people Israel, whom Thou hast delivered from Egypt, can bear neither too much good nor too much evil; they can stand neither Thy wrath nor Thy overabundant blessings. May it please Thee, O Lord, to stop the rain" (Ta'an. 23a).

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 575–577. For the prayers for rain and for the cessation of rain, with a list of special psalms, see Baer, *'Abodat Yisrael* (Rödelheim, 1868).

W. B. J. D. E.

RAINBOW (קשת).—**Biblical Data:** This phenomenon of nature is mentioned but rarely in the Old Testament. The beauty of the rainbow is dwelt upon (Ecclus. [Sirach] xliii. 11 *et seq.*, l. 7), and the glory surrounding Yhwh is compared to the splendor of the rainbow (Ezek. i. 28; comp. Rev. iv. 3, x. 1). A poetic interpretation, based on ancient mythological ideas, has been given to the rainbow in connection with the story of the Flood. When the waters subsided, God placed the rainbow in heaven in token of the covenant He had made with Noah (Gen. ix. 12 *et seq.*). The rainbow is Yhwh's immense bow of war ("my bow"). This idea may be compared with the conception of the flashes of lightning as Yhwh's arrows (Ps. vii. 13 *et seq.*; Hab. iii. 11). If Yhwh lays aside His bow and hangs it in the clouds, it is a sign that His anger has subsided; on beholding it men may feel assured that the storm is past and that no flood will come. These mythological conceptions are of course very ancient. They are found in India, where the bow is Indra's weapon, which he lays aside after his battle with the demons. The Arabs also regard the rainbow as Ḳuzaḥ's bow, which he hangs in the clouds when he has finished shooting. The legend of the rainbow is not found in any of the fragments of the Gilgamesh epic.

E. G. H. I. Be.

——**In Rabbinical Literature:** The Talmud classes the rainbow with other things created at twilight on the last day of Creation (Pes. 54a), as the Rabbis were disinclined to believe that the laws of nature were changed after Creation. Naḥmanides, in his commentary on the Pentateuch, says: "We are forced to accept the view of the Greek scientists that the rainbow is the natural result of the sun's reflection on the clouds." The literal translation of "Ḳashti natatti be-'anan" (My bow have I set in the cloud) indicates that the rainbow was already an established institution; but it thereupon assumed a new rôle as a "token" of God's covenant with the earth against the Flood. The token shows that Heaven's wrath ceased, the ends of the bow pointing downward, as the warrior lowers his bow on declaring peace (*ib.*).

The rainbow is a sign of censure and a reminder that the wickedness of mankind is deserving of punishment. The virtue of the righteous is supposed to protect his generation from evil, and the appearance of the rainbow is a reproach to the community, as it shows that there were none worthy of such protection (Ket. 77b). The rainbow is the revelation of God's glory on earth, and to show due respect one must not gaze at the rainbow, just as etiquette forbids one to gaze at a high official (Ḥag. 16a). R. Joshua b. Levi thought that on seeing the rainbow one should fall on his face in reverence, as did Ezekiel when he saw "the appearance of the bow that is in the cloud" (Ezek. i. 28). The Rabbis of Palestine, however, censured the custom, as to kneel before the rainbow savors too much of heathenism; but they approved the custom of reciting the benediction, "Praised be He who remembereth the covenant" (Ber. 59a). The full text of this benediction is: "Praised be the Lord our God, the King of the Universe, who remembereth the covenant and is faithful in His covenant, and maintaineth His word."

W. B. J. D. E.

RA'IS: Until the time of Maḥmud II., the title of the presiding officer or head of a community in Egypt. Each Judæo-Egyptian community had its own ra'is, who was recognized by the calif and who exercised both spiritual and judicial functions, being empowered to appoint or confirm the president and ḥazzan, and to inflict punishment for crime. This official, who was termed "nagid" by the Jews, received a regular salary from the community, in addition to fees for executing legal papers. The office is said to have been introduced into Jewish communities by the daughter of a calif of Bagdad. Maimonides is called ra'is by all of the Arabic historians who mention him. See EGYPT.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 258, 302.

J. S. O.

RAKOWER (BLOCH), JOSEPH B. DAVID TEBELE: Polish rabbi and Hebraist; died in Eibenschütz, Moravia, Nov., 1707. He was rabbi of Eibenschütz, whither he had removed from Cracow. He is chiefly known as the author of "Leshon Naḳi," one of the best Hebrew "letter-writers" of the earlier period. It first appeared in Frankfort-on-the-Oder, in 1689, and was several times reprinted, entire and in part. Rakower wrote also a work entitled "Merkebet ha-Mishnah," which remained in manuscript, and at the end of which is described a conflagration which took place in Plock.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 129; *Orient, Lit.* x. 504-505; Steinschneider, *Cat. Bodl.* No. 5980; idem, *Bibliographisches Handbuch über die Theoretische und Praktische Literatur für Hebräische Sprachkunde*, No. 1614, Leipsic, 1859.

E. C. P. WI.

RAKOWSKI, ABRAHAM ABEL: Austrian author; born at Maryampol, Austrian Galicia, Dec., 1855. He studied Talmud under his father (who was a rabbi) and was educated privately in Hebrew and modern languages. Since 1872 Rakowski has been a frequent contributor to Hebrew journals, especially to "Ha-Ẓefirah." He has published the following: "Niddeḥe Yisrael," a translation of Philippson's novel upon the subject of the Maranos in Spain (Warsaw, 1875); "Ḥoṭer mi-Geza' Yishai," a translation of Disraeli's romance "David Alroy" (*ib.* 1880); "Ha-Neḳamah," a historical narrative (*ib.* 1883). The following appeared in "Ha-Asif": "Nispeh belo Mishpaṭ," a historical novel (1884); "Lel ha-Pesaḥ," a story of the Prague ghetto (1884); "Ta'alumot ha-Miḳrosḳop," a humorous story (1884); "Dibre Ḥakamim," a collection of pithy sayings and citations from universal literature (1884); "Min ha-Meẓar," a story of the ghetto of Prague (transl. from Auerbach; 1884); "Ha-Kesef," a history of the development of money and of its influence upon culture, political economy, and commerce (1885); "Taḳḳanot Hanhagat ha-Yehudim" (1886); "Debar Elohenu Yaḳum le-'Olam," an epitome of the history of Semitic nations during the Biblical ages (1886); "Zaḳen wa-Yeled," a translation from the Polish of Okanski (1886); "Mirtala," a translation from Orzhesko (1888). By 1895 Rakowski had become a prosperous merchant at Zambraw, Russian Poland.

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.*

H. R. I. WAR.

RAM. See MEÏR BEN SAMUEL.

RAM. See SHEEP.

RAMAH (RAMATH or RAMATHA): Word (meaning "height") of frequent occurrence as an element in the place-names of the mountain districts of Palestine; as, Ramath-lehi; Ramath- or Ramoth-negeb; Ramath- or Ramoth-gilead; and Ramath-mizpeh. It occurs also in the form of **Ramathaim.** In addition, there are a number of different towns designated simply Ramah.

1. Ramah in Asher (Josh. xix. 29): Probably the present Ramiya, southeast of Tyre, a small but very ancient village.

2. Ramah in Naphtali (Josh. xix. 36): Fortified place, probably the present Er-Rameh, 12 kilometers southwest of Safed, and favorably situated in a well-watered region.

3. Ramah in Benjamin: Mentioned together with Gibeon (Josh. xviii. 25) as being north of Jerusalem, near Gibeah or Geba (Judges xix. 13; Isa. x. 29), and near the boundary-line between Judah and Israel. Baasha of Israel fortified it in order to close the road from Jerusalem to the north (I Kings xv. 17 *et seq.*; II Chron. xvi. 1 *et seq.*), but Asa of Judah immediately razed the works (I Kings xv. 22). According to the "Onomasticon" of Eusebius, it was 6 Roman miles from Jerusalem, opposite Beth-el. It undoubtedly corresponds to the present village of Al-Ram, on the road from Jerusalem to Nablus, and 9 kilometers north of Jerusalem. Reference to this Ramah is intended in Jer. xxxi. 15, Judges iv. 5, and Hosea v. 8, although it is a moot point whether it is identical with the birthplace of Samuel (see Ramah No. 4).

4. The native place of Samuel. In I Sam. i. 1, the place is called Ramathaim, but elsewhere Ramah; the Septuagint, however, always uses the first form. According to I Sam. ix. 5, Samuel's home lay in the territory of Zuph, so that his father is called a Zuphite (see Ramathaim-zophim); the addition, "of Mount Ephraim," shows that this territory and Ramah were situated on the mountain of Ephraim, in the southern part, on the frontier of Benjamin. In like manner, it is clear from I Macc. i. 34 (Ῥαϑαμεῖν) that Ramathaim was farther north than Ramah No. 3, for according to this passage Ramah, like Ephraim and Lydda, was originally part of the Samaritan territory, not being incorporated with Judea until 145 B.C., so that Eusebius places Ramah in the vicinity of Diospolis (see Lydda). The tomb of Samuel, which according to the Biblical account was in Ramah (I Sam. xxv. 1), is by current tradition pointed out in "Nabi Samwil"; the latter place, however, is certainly not Ramah, but corresponds to the ancient Mizpeh in Benjamin. No definite identification of Ramah has yet been made. Ramallah, a large Christian village west of Al-Birah, has been suggested, but this does not agree with the statements in the "Onomasticon." The site is more probably that of Rentis, about 15 kilometers east of Lydda; or Bet Ramah, somewhat east of that place.

E. G. H. I. Be.

RAMATH-LEHI: Place on the frontier between Judah and Philistia; mentioned only in the story of Samson (Judges xv. 9, 14, 17). The name, רמת לחי (= "Jaw-Bone Height"), is explained by the tradition that Samson slew there 1,000 Philistines with the jaw-bone of an ass and then cast the bone away. More probably the hill was so called because of its peculiar form. The name of the spring 'En ha-Ḳore (= "Partridge Spring"), which flows past the hill, is explained by legend to mean the "Spring of the Caller" ("Ḳore") because it was in answer to Samson's prayer that Yhwh cleft the jaw-bone, sending forth a well of water. The scene of the Samson stories was laid in the vicinity of Timnath and Zareah, in the present Wadi al-Ṣarar. It is also stated that Ramath-lehi lay near the chasm of Etam. Since the place is called Σιαγών in the Septuagint, it has been identified with the site of Khirbat al-Ṣiyar, south of Wadi al-Ṣarar ("Z. D. P. V." x. 152 *et seq.*).

E. G. H. I. Be.

RAMATHAIM-ZOPHIM: Birthplace of Samuel according to the present text of I Sam. i. 1, which, however, is corrupt. The usual interpretation, "Ramathaim of the Zophites," is an impossible one, since it would be contrary to Hebrew linguistic usage to regard "Zophim" as qualifying "Ramathaim." The reading must be, therefore, "a man of Ramathaim [or "of the Ramathites"], a Zophite of Mount Ephraim." Zuph is, according to I Sam. ix. 5, a district south of Ephraim, on the frontier of Benjamin. No details are given regarding its situation, but according to I Sam. i. 1, Samuel's native city, Ramathaim, lay in this district.

E. G. H. I. Be.

RAMBAM. See Moses b. Maimon.

RAMBAN. See Moses b. Naḥman.

RAMESES: 1. Egyptian city; one of the "treasure cities" built by the Israelites in their servitude (Ex. i. 11: "Raamses"); the point from which they started on their journey through the wilderness (Ex. xii. 37). Further, the northeast division of Egypt contained a region known as the "land of Rameses" (Gen. xlvii. 11). There the migrating Israelites were settled, "in the land of Goshen" (Gen. xlvi. 34, xlvii. 4, *et al.*). The addition of the Septuagint to Gen. xlvi. 28—"to the city Heroopolis," preceding the words "into the land of Goshen"—seems to include the city of Pithom (Heropolis, Heroo[n]polis) in this region, while the passages concerning Rameses as the starting-point of the Exodus extend its boundary so far to the east that "land of Goshen" and "land of Rameses" would seem to be synonymous. The latter name seems to be derived from the famous King Rameses II., who, by digging a canal and founding cities, extended the cultivable land of Goshen, formerly limited to the country at the mouth of the modern Wadi Ṭumilat, over the whole valley to the Bitter Lakes. Less probable is it that the "land of Rameses" is to be limited to that part of the region that was newly colonized by Rameses II.

The city of Rameses betrays its builder and the date of its foundation by its name; from Ex. xii. 37 and Num. xxxiii. 3, 5 it may be concluded that it was situated one day's journey west of Succoth—the modern Tell al-Maskhutah or its vicinity. Consequently it ought to be not far from the entrance into the Wadi Ṭumilat, near the modern Tell al-Kabir. There is, however, so far, no epigraphic support for this assumption, and the various ruins identified with Rameses (Tell Abu Sulaiman; Tell al-Maskhutah; see above for its identity with Succoth) have not confirmed it. The inscriptions of Rameses II. mention various colonies—one being called "House of Rameses," in Nubia, not far from Tanis—but only once such a city in or near Goshen. This place, where, in the twenty-first year of Rameses II., the treaty of peace and alliance between Egypt and the Hittites was made, was probably the Biblical Rameses; but an exact determination of its situation can not yet be furnished (comp. Naville, "The Store-City of Pithom and the Route of the Exodus," 1884).

2. Egyptian king; the founder of the city of Rameses and of Pithom (comp. Ex. i. 11), who would, consequently, seem to be the Pharaoh of the Exodus. This king, the second of his name (Egyptian, Ra'mes-su; Ra'-mes-es), and the third ruler of the Egyptian dynasty, succeeded his father, Sethos I., in early youth and reigned for almost sixty-seven years. Concerning him, under the name Sesostris (possibly confounded with a king of the twelfth dynasty), the Greek writers tell stories of great conquests in Asia, Europe, and Africa; the monuments narrate, however, that he waged only one serious war, that with the Hittite empire, in Asia Minor and Syria, and that this long war, followed by a marriage with the daughter of the "great king of the Hittites," had no other result than to confirm him in the possession of his modest inheritance—Palestine and half of Phenicia. The frequent representations of the same few victories, especially that at Ḳadesh on the Orontes (celebrated also in a lengthy epic erroneously ascribed to Pentaur), seem to have given to later generations a false impression of Rameses' achievements. The king was quantitatively the greatest Egyptian builder, and the Ramesseum (called the tomb of Osymandyas by Diodorus, after the second, official name of Rameses II., User-ma‘ [t]-n-rê‘), with its colossal statues, the temples at Luxor, Abydos, Abu Simbel in Nubia, etc., belongs to the grandest constructions of ancient Egypt; many other monuments, however, were only usurped by this indefatigable builder. The colonization of Goshen and the digging of canals from the Nile to the Bitter Lakes (but hardly to the Red Sea!) formed another great monument of this Pharaoh. His sepulcher is in the valley of the royal tombs at Thebes; his mummy is in the museum of Cairo.

E. C. W. M. M.

RAMI B. EZEKIEL: Babylonian amora of the third generation; younger brother of Judah b. Ezekiel, the founder of the Academy of Pumbedita. He studied under his father, Ezekiel (Sanh. 80b). Disregarding the opinion of his brother Judah that it was a sin to leave Babylon for Palestine, Rami went to Bene-Berak (a city southeast of Joppa), where Akiba's academy had once stood, and there he became convinced that Palestine was indeed a land flowing with milk and honey (Ket. 111b). He subsequently returned to Babylonia, however, and corrected many of the sayings which his brother Judah had cited in the names of Rab and Samuel: "Harken not to the sayings quoted by my brother in the name of Rab [or Samuel], for Rab [or Samuel] spake thus" (Ket. 21a, 60a, 76b; Ḥul. 44a). Rami occasionally quotes a baraita (Shab. 138a; 'Er. 14b, 58b). He had friendly relations with Rab Huna (Shab. 138b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 343; Grätz, *Gesch.* iv. 297.

W. B. J. Z. L.

RAMI B. ḤAMA: Babylonian amora of the third generation; a pupil of R. Ḥisda, and a fellow student of Raba, who was somewhat his junior (B. B. 12b; Suk. 29a; comp. Rabbinowitz, "Variæ Lectiones"). He frequently addressed questions to R. Ḥisda (Ket. 86b; Yoma 58a; Pes. 27b; 'Er. 8b, 73a). R. Ḥisda once asked him a question to which Rami found an answer in a mishnah; R. Ḥisda thereupon rewarded him by rendering him a personal service (B. Ḳ. 20a, b). He was also associated with R. Naḥman, whom he often endeavored to refute ('Er. 34b; B. M. 65a; Ḥul. 35a). Rami married the daughter of his teacher Ḥisda; when he died, at an early age, his colleague Raba married his widow. Raba declared that his premature death was a punishment for having affronted Manasseh b. Taḥlifa, a student of the Law, by treating him as an ignoramus (Ber. 47b). Rami b. Ḥama was possessed of rare mental acuteness, but Raba asserted that his unusual acumen led him to reach his conclusions too hastily. He attempted to decide questions independently, and would not always search for a mishnah or baraita to support an opinion. His pupil Isaac b. Judah left him, therefore, to study under R. Sheshet, saying that although a decision might apparently be based on correct reasoning, it must be ignored if a mishnah or a baraita could be found that contradicted it; but a decision rendered in agreement with a mishnah or a baraita does not become invalid, even where another mishnah or baraita can be cited in opposition to it (Zeb. 96b). Rami b. Ḥama's daughter married R. Ashi (Beẓah 29b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 343.

W. B. J. Z. L.

RAMI B. TAMRE: Babylonian amora of the third generation; a native of Pumbedita, and probably a pupil of R. Judah. He once went to Sura on the eve of the Day of Atonement, and attracted attention by conduct which was not regarded as permissible there. According to Ḥul. 110a, b, he justified his behavior, when brought before R. Ḥisda, by citing a saying of R. Judah's, thereby proving himself an acute scholar. In the same passage he is identified with Rami b. Diḳuli, who transmits a saying of Samuel in Yeb. 80a. In another passage he is designated as the father-in-law of Rami b. Diḳuli (Men. 29b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 344.

W. B. J. Z. L.

RAMOTH-GILEAD: One of the cities of refuge, in the east-Jordan district, in the tribe of Gad; apportioned to the Levites (Josh. xx. 8, xxi. 38; Deut. iv. 43; I Chron. vi. 80). When Solomon divided the country into districts, Ramoth-gilead was made the center of one of them and the seat of a governor (I Kings iv. 13). In the Syrian wars Ben-hadad captured it from the Israelites as an important frontier post, and Ahab was killed in an attempt to recapture it (I Kings xxii. 3 *et seq.*). His son Joram succeeded in taking it (II Kings viii. 28 *et seq.*), and had returned to Jezreel to recover from his wounds when Jehu was proclaimed king in Ramoth-gilead (II Kings ix. 1 *et seq.*). The subsequent history of the city is unknown, but probably it soon fell again into the hands of the Syrians. According to the "Onomasticon" of Eusebius, Ramoth was fifteen Roman miles west of Philadelphia, a localization which seems to indicate the present Al-Salṭ, about 10 kilometers south of the Jabbok, and which has, therefore, frequently been identified with Ramoth-gilead. Al-Salṭ, however, was the ancient Gedor, and Ramoth-gilead can hardly have been so far south. The city for whose possession the Syrians and Israelites were continually fighting lay near the frontier, and consequently in the northern part of the east-Jordan district. The reference in I Kings iv. 13 also points to a site in the north. As the governor of Ramoth-gilead ruled over the district of Argob in Bashan, he can not have had his capital south of Jabbok. There were, moreover, two other governors farther south, so that Al-Ramtah, 11 kilometers southeast of Darʻat, and Raimun, west of Jerash, have been proposed as the site of the city. It is also frequently identified with Mizpeh-gilead, since a Ramath-mizpeh is mentioned in Josh. xiii. 26; but this identification is doubtful. See MIZPAH.

E. G. H. I. BE.

RAM'S HORN. See SHOFAR.

RAMSGATE: Seaside resort on the Kentish coast of England. This small town owes its importance in modern Anglo-Jewish history to its connection with Sir Moses Montefiore, who in 1830 purchased the East Cliff estate there as his country-seat. A small community of Jews was already in existence, but the nearest synagogue and established congregation were those of Canterbury. One of the first uses to which Montefiore put his newly acquired estate was to build a synagogue, which he opened to all comers. The foundation-stone was laid in 1831, and the building was consecrated two years afterward. Two brothers, Isaac and Emanuel Myers, were appointed ministers. Sir Moses became president of the synagogue, and a regular attendant at its services when at Ramsgate; and it was his invariable custom to extend the hospitalities of East Cliff Lodge to all visitors from London whom he recognized at his place of worship. When his wife, Lady Judith, died (1862), she was buried in the synagogue grounds; and over her grave was erected a white-domed mausoleum, being a facsimile of the historic tomb of Rachel.

This mausoleum is not the only Jewish memorial of Lady Judith with which her husband endowed Ramsgate. Seven years after her death he founded the Judith Montefiore Theological College, "to promote the study and advancement of the holy Law and general Hebrew literature." The first principal of this college was the eminent Orientalist L. Löwe, who had accompanied Sir Moses on many of his missions to the East; and learned men were invited from various parts of Europe to devote their declining days to the objects for which the institution was founded. At the same time a valuable library was accumulated. When Sir Moses died the institution passed into the trusteeship of the Spanish and Portuguese Congregation in London, which reorganized it under the principalship of the haham, M. Gaster. A department was added for the training of Jewish students and of candidates for the ministry. This department and a portion of the Montefiore Library have since been transferred to Jews' College.

The Judith Montefiore Theological College has now reverted to its original uses as a place of study for retired scholars. Two hours every morning and every afternoon are devoted to this object; and monthly lectures are delivered, on the first Sunday in the month, to which the public are admitted. The principal collegian is the Rev. J. Chotzner; and the librarian is the Rev. G. S. Belasco, who is also the minister of the synagogue.

The present Jewish population of Ramsgate is 130; but this is largely increased during the holiday season. In the summer of 1903 the Union of Jewish Literary Societies held its first summer assembly at Ramsgate. See JUDITH MONTEFIORE COLLEGE.

BIBLIOGRAPHY: Lucien Wolf, *Biography of Sir Moses Montefiore*, pp. 51 *et seq.*; *Jewish Year Book*, 1903; *Reports of the Judith Montefiore College*, 1893 *et seq.*; *J. Q. R.* 1902 *et seq.*; *Descriptive Catalogue of the Hebrew MSS. of the Montefiore Library.*

J. I. H.

RAN. See NISSIM B. REUBEN GERONDI.

RANDAR or **ARENDATOR** (Polish, **Aredarz**; probably from the French "rendeur" [used as early as the fourteenth century for "tenant"], the medieval Latin "arrendatarius," "arrendator," "renderius"): Name originally applied to the tenants of a fee-farm, or even of an entire village, in Poland, Lithuania, and Little Russia, as well as in the Slavic portions of Austria. Subsequently the name was applied also to the tenants of mills and taverns on the highways or within the boundaries of the cities. These tenants are still found throughout Poland in districts where there are few railways. Such taverns were and still are leased almost exclusively by Jews, and the Jewish tenant of the tavern has become a permanent personality in Polish literature. Under the name of "Jankiel" he figures as the type of submissiveness and of ever-ready helper in the works of famous Polish prose-writers (as Korzeniowski in "Speculator" and "Kollokacy") and poets (like A. Mickiewicz in "Pan Tadeusz").

The randar is always ready to give good advice, and is noted for his patriotism. He appears in an especially idealized form in the "Pan Tadeusz," where, among various good qualities, there is ascribed to him knowledge of the art of cymbal-playing, by which he delights the court of his master, the "soplicy." In this poem his home is depicted as a storehouse for the arms of the Poles in 1812. In Russia also the Jews occasionally lease the taverns; in the nineteenth century not less than thirty-three regulations referring to such taverns were issued.

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S. S. O.

RANDEGGER, MAIER: Austrian educationist; born at Randegg Feb. 9, 1780; died at Triest March 12, 1853. He was educated at home, at Lengau (Switzerland), at Fürth (Bavaria), and at Presburg, after which he accepted a position as instructor in Vienna. Later he removed to Triest, where he opened a private school. He passed the remainder of his life at Triest, with the exception of the years from 1838 to 1847, spent in teaching at Fiume and Fiorenzuola. In 1832 and again in 1834 he acted as rabbi during temporary vacancies occasioned by the deaths of two incumbents.

Randegger maintained a correspondence with the leading rabbis and scholars of his time. Among his works may be mentioned "Ẓinnat Dawid" (Vienna, 1841) and "Haggadah" (*ib.* 1851), with an Italian translation by his daughter and annotations by himself.

BIBLIOGRAPHY: Schott, in *Allg. Zeit. des Jud.* 1853, p. 333.

S. F. T. H.

RANGER, MORRIS: English financier; born in Hesse-Cassel about 1830; died at Liverpool April,

1887. He joined the Liverpool Exchange, and at one time was one of the largest cotton-speculators in the world, but later failed in business. The vastness of his transactions may be gathered from the fact that he spent about £100,000 per annum in brokerages and commissions, and in the year of his failure turned over nearly £10,000,000. Ranger was prominently identified with Jewish affairs in Liverpool. He exercised great benevolence and founded a scholarship at the Liverpool University.

Bibliography: *Jew. World*, April 22, 1887.

J. G. L.

RANSCHBURG, PAUL: Hungarian psychiatrist; born at Raab Jan. 3, 1870. On taking his degree of M.D. at the University of Budapest in 1894, he was appointed assistant at the psychiatric clinic there. In 1899 he established a psychophysiological laboratory.

Rauschburg's writings are as follows: "Transitorische Geistesstörungen," 1894; "Studien über den Werth der Hypnotisch-Suggestiven Therapie," 1895; "Hysterie im Greisenalter," 1896; "Experimentelle Beiträge zur Psychologie des Hysterischen Geisteszustandes," 1897; "Qualitative und Quantitative Veränderungen Geistiger Vorgänge im Hohen Greisenalter," 1899; "Psychotherapie," 1900; "Studien über die Merkfähigkeit der Normalen, Neurasthenischen und Geisteskranken," 1901; "Schwachbefähigte und Schwachsinnige Schulkinder," 1903; "Der Sporadische Kretinismus," 1904; and "Physiologische und Pathologische Psychologie des Kindes," 1904.

S. L. V.

RANSOHOFF, JOSEPH: American physician; born in Cincinnati, Ohio, May 26, 1853. After graduating from the Medical College of Ohio (M.D. 1874), he studied surgery at the universities of Würzburg, Vienna, Berlin, Paris, and London (F.R.C.S. 1877). Returning to his native city, he became, in 1879, professor of anatomy at the Medical College of Ohio; this chair he filled until 1902, when he was called to the chair of surgery in the same institution. In 1903 he was appointed a trustee of the University of Cincinnati, and he has been a member of the surgical staffs of the Cincinnati Jewish hospitals. He is a fellow of the American Surgical Society, of the American Academy of Medicine, and of the Society for the Advancement of Science.

Ransohoff has made a number of important contributions to the science of surgery in connection with diseases of the gall-bladder, the vermiform appendix, the brain, the kidneys, and the arteries (aneurisms). He has contributed to the "International Encyclopedia of Surgery," the "Reference Handbook of Medical Sciences," and "Surgery, by American Authors."

A. S. Man.

RANSOM (פריון שבויים): Captivity being considered a punishment worse than starvation or death (B. B. 8b, based on Jer. xv. 2), to ransom a Jewish captive was regarded by the Rabbis as one of the most important duties of a Jewish community; and such duty was placed above that of feeding or clothing the poor. He who refrains from ransoming a captive is guilty of transgressing the commandments expressed or implied in Biblical passages such as the following: "Thou shalt not harden thy heart" (Deut. xv. 7); "Thou shalt not shut thine hand from thy poor brother" (*ib.*); "Neither shalt thou stand against the blood of thy neighbor" (Lev. xix. 16); "He shall not rule with rigor over him in thy sight" (*ib.* xxv. 53, R. V.); "Thou shalt open thy hand wide unto him" (Deut. xv. 8, 11); ". . . that thy brother may live with thee" (Lev. xxv. 36); "Thou shalt love thy neighbor as thyself" (*ib.* xix. 18); "Deliver them that are drawn unto death" (Prov. xxiv. 11; Maimonides, "Yad," Mattenot 'Aniyim, viii. 10; Shulḥan 'Aruk, Yoreh De'ah, 252, 2). One who delayed in the work of ransoming a Jewish captive was placed in the category of the murderer (Yoreh De'ah, 252, 3).

Urgency of the Duty.

Any money found in the communal treasury, even though it had been collected for other purposes, might be utilized in ransoming captives. Not only the money collected for the building of a synagogue might be so used, but also the building materials themselves might be sold and the money diverted to that end. If, however, the synagogue had already been erected it might not be sold for such purpose (B. B. 3b; "Yad," *l.c.* viii. 11; Yoreh De'ah, 252, 1; see Desecration).

If there were several Jewish captives and the money in the communal treasury was not sufficient to ransom all of them, the cohen (priest) had to be redeemed first, and then the Levite, the Israelite, the bastard, the Natin (see Nethinim), the proselyte, and the liberated slave in the order named. A learned man, however, even though a bastard, took precedence over a priest who was an ignoramus. A woman captive was to be released before a man captive, unless the captors were suspected of practising pederasty. One's mother takes precedence over all others in regard to release from captivity; and thereafter one is required to release himself, then his teacher, and then his father (Hor. 13a; comp. Precedence).

When a man and his wife were taken captive the court might sell the man's property, even against his will, for the purpose of redeeming his wife. The court might sell also a captive's property for his own redemption, in spite of the captive's protest. If a man voluntarily sold himself into slavery, or was taken captive for debts he owed, the community was obliged to pay his ransom the first and second times, but not the third time, unless his life was in danger. His children, however, were in any case to be redeemed after his death (Giṭ. 46b). The community was not obliged to liberate a convert from Judaism, even when his apostasy consisted in the fact that he gave up only one of the laws of the Jewish religion. A slave who had gone through the ceremony of the ritual bath and had lived as a Jew was to be liberated at the expense of the community ("Yad," *l.c.* viii. 14).

In the tannaitic period it had already been found necessary to make provision against paying too high a ransom for Jewish captives, so as not to encourage pirates in their nefarious practises. The ransom-money might not exceed the value of the

Provisions Against Excessive Ransom.

captive, if sold as a slave, or the price usually placed on captives (Giṭ. 45a; "Yad," *l.c.* viii. 12; Yoreh De'ah, 252, 4). This law was relaxed in later times. A man might give all he possessed for his own release, or for that of his wife (see Husband and Wife). The community was required to pay all that was demanded for the ransom of a learned man or of a promising youth (comp. Giṭ. 45a; Tos. *s.v.* "Delo"; ROSH *ad loc.* § 44; comp. Grätz, "Gesch." 3d ed., vii. 175, where it is related that R. Meïr of Rothenburg refused to be released for the large sum of 20,000 marks, which the German Jews were willing to pay for his ransom, lest similar captures should be encouraged thereby). The Rabbis forbade the assistance of captives in their attempts to escape, lest the treatment of captives generally should in consequence become more cruel (Giṭ. 45a). See Captives.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 96, 335, Philadelphia, 1896; Hamburger, *R. B. T.* ii. 82; *Kol Bo*, § 82, Fürth, 1782.

W. B. J. H. G.

RAPA, ELIJAH B. MENAHEM (ELIJAH RAPOPORT): Italian Talmudist of the sixteenth century. He was the author of "Be'er Mayim Ḥayyim" (Corfu, 1599), on Talmudic and other subjects, and "Ereẓ Ḥefeẓ" (n.d.), on Biblical and Talmudic subjects.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 147, St. Petersburg, 1897-98.

E. C. A. S. W.

RAPA (PORTO), MENAHEM ABRAHAM B. JACOB HA-KOHEN (MENAHEM RAPOPORT): Italian rabbi and author; lived at Porto, in the district of Verona, and at Cremona; died Dec. 30, 1596. He was a descendant of the Rapa family, but he changed his name to Rapoport (*i.e.*, Rapa of Porto). Early in life Menahem went to Venice, where he studied Hebrew with the help of Elijah Bahur and medicine under Victor Trincavella, besides Talmud and the sciences generally (Reifman, in "Ha-Shaḥar," iii. 353). He was proof-reader of Hebrew books printed at Venice.

Rapa was a witness of the burning of the Talmud pursuant to the papal bull of 1553, and observed the date of the auto da fé as a fast-day for the rest of his life (see his "Minḥah Belulah," p. 203b, Cremona, 1582). In 1574 he became rabbi of Cremona (Carmoly, *l.c.* p. 7).

Rapa was the author of the following works: (1) "Ẓofnat Pa'neaḥ," Venice, 1555, on cryptography; Eisenstadt, in "Da'at Ḳedoshim," p. 144, attributes this book to another Menahem. (2) "Ma'amar 'al Meẓi'ut ha-Shedim" (unpublished), on the existence of devils. (3) "Minḥah Belulah," Cremona, 1582, commentary on the Pentateuch, with a preface of 1,000 words, each beginning with the letter ב. (4) Responsa (unpublished with the exception of the article "Dagim," which was printed in "Paḥad Yiẓḥaḳ"). He edited the "Yalḳuṭ Shim'oni," Venice, 1565.

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E. C. A. S. W.

RAPA (PORTRAPA), SIMḤAH BEN GERSHOM HA-KOHEN: Talmudic scholar and author of the sixteenth and seventeenth centuries; born at Porto, Italy; died at Vienna. He was a younger cousin of Menahem Abraham Rapa; when the latter changed his name to Rapoport, Simḥah began to call himself Portrapa (Carmoly, "Ha-'Orebim u-Bene Yonah," p. 8).

Rapa went to Venice, where he lived at the house of his cousin, and studied Talmud under Samuel Judah Katzenellenbogen, rabbi of that city. In 1593 he settled at Prossnitz, Moravia; and thence moved to Vienna, where he remained till his death. He was the author of "Ḳol Simḥah" (Prossnitz, 1602), a hymnal acrostic on Saturday.

Bibliography: Carmoly, *Ha-'Orebim u-Bene Yonah*, p. 8, Rödelheim, 1861.

E. C. A. S. W.

RAPHAEL (רפאל): One of the archangels. The word occurs as a personal name in I Chron. xxvi. 7 (A. V. and R. V. "Rephael"), but it is not found as the name of an angel in the canonical books, as are the names of Michael and Gabriel. This must be due to chance, however, since Raphael is an important figure in the pre-Christian Apocrypha, while from the fact that he ranks immediately below the two angels just mentioned it may be concluded that he appeared in Jewish angelology shortly after them. The late Midrash Konen (Jellinek, "B. H." ii. 27) states that he was once called Labiel, but there is no evidence in support of this statement.

One of the Seven Archangels.

Raphael is one of the seven archangels who bring prayers before God (Tobit xii. 15), although he was not one of the six who buried Moses (Targ. Yer. Deut. xxxiv. 6). In Enoch, xx. 1-7 he is the second among the six or seven angels, Michael, as the most prominent, being placed in the middle (see Jew. Encyc. i. 590, *s.v.* Angelology); yet in a papyrus devoted to magic, in which the seven archangels appear, Raphael ranks second, immediately after Michael (Wessely, "Griechischer Zauberpapyrus," ii. 65, line 38). In the same place Suriel is mentioned as the fourth angel, and in a gnostic diagram cited by Origen ("Contra Celsum," vi. 30) Suriel is also reckoned as one of the seven, together with Raphael; this refutes Kohut's theory ("Angelologie," p. 35) of the identity of the two (see Lüken, "Michael," p. 7, Göttingen, 1898). In the lists of planetary angels given in the Jewish calendar, Raphael presides over the sun and over Sunday (*ib.* p. 56).

The four angels Michael, Gabriel, Raphael, and Uriel appear much more often in works of Jewish mysticism. From heaven they behold all the bloodshed on earth and bring the laments of souls before the Lord (Enoch, ix. 1-3). From out of the darkness they lead souls to God (Sibyllines, ii. 214 *et seq.*). They are the four angels of the Presence, and stand on the four sides of the Lord, whom they glorify (Enoch, xl., where the fourth angel is Phanuel). Each has his own host of angels for the praising of God, around the four sides of whose throne are the four groups of angels. In accordance with their position in heaven, they are the four leaders of the camp of Israel in the wilderness: Michael on the east, opposite the tribe of Levi; Raphael on the west, opposite Ephraim; Gabriel on the south, facing Reuben and Judah; Uriel on the north, facing Dan (Pirḳe R. El. iv.; Hekalot R. vi., in Jellinek, "B. H." ii. 39, 43; Pesiḳ. R. 46 [ed. Friedmann, p. 188a]; Num R. ii. 10).

In like manner, the four rivers of paradise are divided among these four angels ("Seder Gan 'Eden," in Jellinek, "B. H." iii. 138). The magic papyrus also names the four angels (Wessely, *l.c.* ii. 70 *et seq.*), and accordingly, on page 41, line 641, where the names of Michael, Raphael, and Gabriel are plainly legible, the letters missing after *καιον* must be supplied so as to read *καὶ Ουρίηλ*. Schwab ("Vocabulaire de l'Angélologie," p. 10) cites an exorcism by these "holy angels," who, as the most august, according to the apocryphal fragments of Bartolomæus, were created first (Lüken, *l.c.* p. 114).

Raphael, like every other angel, can assume any form he will (Tobit); a tablet on his breast bears the name of God (Pesiḳ. R. 108b); according to the Zohar, he is the chief of the "ofannim." A realization of the foreign character of this angel is inferred in the statement of Simeon ben Laḳish (in 250 C.E.) to the effect that the names of the angels originated in Babylon, meaning among the Parthians who ruled there (Gen. R. xlviii. 9). Raphael, as his name implies, is the angel of healing diseases and wounds (Enoch, xc. 9); he overcomes ASMODEUS, the evil spirit (Tobit v. 4 *et seq.*; ix. 1, 5; xi. 1, 6; Testament of Solomon, in "J. Q. R." 1898, p. 24); he binds even AZAZEL, and throws him into a pit (Enoch, x. 4). He cures blindness (Tobit *l.c.*; Midrash of the Ten Commandments, in Jellinek, "B. H." i. 80), and because of his healing powers he is represented as a serpent (Origen, *l.c.*). Raphael, as the third in rank, appeared with Michael and Gabriel to cure Abraham (Yoma 37a; B. M. 86b; Gen. R. xlviii. 10). He cures also moral evil (Pesiḳ. R. 46 [ed. Friedmann, p. 188a]).

Raphael in Christian Theology.

Raphael was a favorite figure in Christian as well as in Jewish angelology, and early Christian amulets, encolpions, tombstones, and other monuments have been found bearing the names of the angels Michael, Gabriel, and Raphael (Lüken, *l.c.* p. 119). A small, gold tablet discovered in the grave of Maria, the wife of the emperor Honorius, bears a similar inscription (Kopp, "Paleographia Critica," iii., § 158; comp. Lüken, *l.c.* pp. 118, 122). The names of the same angels occur on Basilidian gems, and Origen likewise mentions them (Lüken, *l.c.* pp. 66, 68), although in the magic papyri Raphael appears chiefly in the formulas for amulets.

In post-Talmudic mysticism Raphael preserves his importance, and is himself described as using GEMAṬRIA (Zohar, iii. 133, 228, 262; Jellinek, "B. H." ii. 27, 39, 43, *et al.*; Schwab, *l.c.* p. 249; Yalḳ., Ḥadash, ed. Presburg, p. 67a *et al.*). His name occurs in Judæo-Babylonian conjuring texts (Stübe, p. 27), and is conspicuous in the liturgy—as in the evening prayer, where he is mentioned together with the three other angels, at whose head stands God, exactly as in the Christian version of Zechariah vi. (Lüken, *l.c.* p. 122). He is mentioned also in association with various ofannim (Zunz, "S. P." p. 479), evidently being regarded as their head. Naturally, his name appears on amulets intended to prevent or cure diseases (Grunwald, "Mittheilungen," v. 77). See ANGELOLOGY; GABRIEL; MICHAEL.

BIBLIOGRAPHY: Hamburger, *R. B. T.* ii. 96; Hastings, *Dict. Bible*; Kohut, *Jüdische Angelologie*, pp. 35 *et seq.*, Leipsic, 1866; W. Lüken, *Michael*, Göttingen, 1898; Riehm, *Bibl. Handwörterbuch*; M. Schwab, *Vocabulaire de l'Angélologie*, pp. 10, 249, 345, Paris, 1897; C. Wessely, *Griechischer Zauberpapyrus*, Vienna, 1888; idem, *Neue Griechische Zauberpapyri*, ib. 1893.

J. L. B.

RAPHAEL, FREDERICK MELCHIOR: English soldier; born in London 1870; died at Spion Kop, Natal, Jan. 24, 1900; son of George C. Raphael; educated at Wellington College. Joining the Rifle Brigade (Militia Battalion) in 1889, he passed into the regular army in 1891, being assigned to the First Battalion South Lancashire Regiment. He was gazetted first lieutenant in that regiment in 1893, and in 1898 reached the rank of captain. He had qualified in signaling and in military topography, and had also acted as instructor in musketry and as adjutant to his regiment.

At the outset of the conflict between the English and Boer governments, Raphael was ordered with his regiment to South Africa (Nov., 1899). He was senior subaltern in his battalion and acting captain in charge of 130 men and a machine gun; he was killed in Warren's engagement with the Boers at Spion Kop.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 2, 1900.

J. G. L.

RAPHAEL, HENRY LEWIS: English financier and economist; born at London 1832; died at Newmarket May 11, 1899; son of Louis Raphael. He was senior partner in the firm of R. Raphael & Sons, stockbrokers and bankers, and his influence on the Stock Exchange was considerable. Raphael showed a grasp of difficult economic subjects, and gave evidence before various royal commissions and parliamentary committees, including the Gold and Silver Commission of 1888. He was a man of large charities, dispensed not within the Jewish circle only, but over a wider area. In memory of his wife (d. Aug., 1897) he gave £20,000 to Guy's Hospital for the endowment of a "Henriette Raphael Ward." He was a generous supporter of the London Jewish Board of Guardians and of other charitable institutions. He took a great interest in the turf also.

Raphael's son, **Herbert H. Raphael** (b. 1859), has sat on the London County Council and the London school board, and has contested various parliamentary seats.

BIBLIOGRAPHY: *Jew. Chron.* May 12, 1899; *The Times* (London), May 12, 1899.

J. G. L.

RAPHAEL BEN JEKUTHIEL SÜSSKIND HA-KOHEN: Talmudist and author; born in Livonia Nov. 4, 1722; died at Altona Nov. 26, 1803. He was educated at Minsk under Aryeh Löb ben Asher, whose successor as head of the yeshibah of that town he became in 1742. In 1744 he was called to the rabbinate of Rakov, and in 1747 to that of Vilkomir (a town not far from Wilna), where he remained till 1757, when he was called as chief rabbi to Minsk. Six years later he became rabbi and head of the yeshibah at Pinsk. In 1771 he went to Berlin for the purpose of publishing there his work "Torat Yekutiel." The scholars of that city received him with enthusiasm and respect, and offered him the rabbinate, which was then vacant, but for some unknown reason he declined the offer. In 1772 he became rabbi of Posen, and four years afterwards he was called to take charge of the "Three Communities" (Altona, Hamburg, and Wandsbeck; see ALTONA).

For twenty-three years he ministered to these congregations, and then retired from active service, spending the remainder of his life among his former parishioners. How highly his work was esteemed may be inferred from the fact that the King of Denmark, to whose territory these congregations belonged, upon hearing of Raphael's resignation, sent him a letter in which he expressed his appreciation of the service he had rendered to the Jewish community. Raphael was Mendelssohn's bitterest opponent, and intended to utter a ban against the latter's Pentateuch translation while it was still in manuscript. Indeed, he fought against all modern culture, and on one occasion fined a man for wearing his hair in a cue.

Raphael was the author of the following works: (1) "Torat Yekutiel" (Berlin, 1772), novellæ and comments on the Shulḥan 'Aruk, Yoreh De'ah (to the end of paragraph 106), appended to which are some responsa. It was against this work that Saul Berlin wrote his "Miẓpeh Yekutiel" (*ib.* 1789). (2) "Marpe Lashon" (*ib.* 1790), lectures on ethics. (3) "We-Shab ha-Kohen" (Altona, 1792), 101 responsa explaining the laws of the four parts of the Shulḥan 'Aruk. (4) "Sha'alat ha-Kohanim Torah" (*ib.* 1792), novellæ and comments on the Talmudic treatises Zebaḥim, Menaḥot, 'Arakin, Temurah, Keritot, Yoma, and Me'ilah. (5) "Zeker Ẓaddiḳ" (*ib.* 1805), his last two public lectures.

BIBLIOGRAPHY: Grätz, *Gesch.* xi. 540; Lewin, *Talpiyyot*, p. 8, Berdychev, 1895; Lazarus Riesser, *Zeker Ẓaddik*, Altona, 1805; Eisenstadt, *Rabbane Minsk wa-Ḥakameha*, p. 18, Wilna, 1899.

E. C. B. FR.

RAPHAEL, MARK: Italian convert to Christianity; flourished at Venice at the beginning of the sixteenth century. He was a halakist of some repute, and it was said that he was a "chief rabbi" before his conversion. He was consulted by Henry VIII. on the question of the legality, according to Jewish law, of his levirate marriage to Catharine of Braganza, and was invited by him to England. Raphael accordingly arrived in London on Jan. 28, 1531 ("Calendar of State Papers, Spanish," i. 335). He decided that such a marriage was legal, but suggested that the king might take another wife conjointly with the first. This advice not being acceptable, Raphael revised his opinion by pointing to the object of levirate marriage, and contending that as no children had been the result of the union, the king must have married his brother's widow without the intention of continuing his brother's line, and that consequently his marriage was illegitimate and invalid. His opinion was included in the collection presented to Parliament, and Raphael was rewarded in many ways; among others, he was granted a license to import six hundred tons of Gascon and two woads in 1532 (Gardner, "Letters and Papers of Henry VIII." v. 485).

BIBLIOGRAPHY: L. Wolf, in *Papers of the Anglo-Jewish Historical Exhibition*, p. 63; D. Kaufmann, in *R. E. J.* xxvii. 52, xxx. 310.

S. J.

RAPHALL, MORRIS JACOB: Rabbi and author; born at Stockholm, Sweden, Oct. 3, 1798; died at New York June 23, 1868. At the age of nine he was taken by his father, who was banker to the King of Sweden, to Copenhagen, where he was educated at the Hebrew grammar-school. Later he went to England, where he devoted himself to the study of languages, for the better acquisition of which he subsequently traveled in France, Germany, and Belgium. After lecturing on Hebrew poetry he began to publish the "Hebrew Review, and Magazine of Rabbinical Literature," which he was forced to discontinue in 1836 owing to ill health.

For some time he acted as honorary secretary to Solomon Herschell, chief rabbi of Great Britain. He made translations from Maimonides, Albo, and Herz Wessely; conjointly with the Rev. D. A. de Sola he published a translation of eighteen treatises of the Mishnah; and he also began a translation of the Pentateuch, of which only one volume appeared. In 1840, when the blood accusation was made at Damascus, he published a refutation of it in four languages (Hebrew, English, French, and German) and wrote a defense of Judaism against an anonymous writer in the London "Times."

In 1841 he was appointed minister of the Birmingham Synagogue and master of the school. He continued in these capacities for eight years, and then sailed for New York (1849). In that city he was appointed rabbi and preacher of the B'nei Jeshurun congregation, where he continued as pastor till 1866, his duties then being relaxed owing to his infirm health.

Raphall was the author of a text-book of the post-Biblical history of the Jews (to the year 70 C.E.). He received the Ph.D. degree from the University of Erlangen (Germany).

BIBLIOGRAPHY: *Jew. Chron.* July 17, 1868; Morais, *Eminent Israelites.*

J. I. Co.

RAPOPORT: Family, the various branches of which claim a common Kohenitic origin. The names of Rapa or Rappe ha-Kohen (רפא כ״ץ) are met with about 1450. At that time Meshullam Kusi (abbreviated from "Jekuthiel") Rapa ha-Kohen-Ẓedeḳ, the earliest known member of the family, lived on the Rhine, probably in Mayence. Several decades later the family disappeared from Germany, probably on account of the expulsion of the Jews from Mayence Oct. 29, 1462. In 1467, in Mestre, near Venice, the wealthy Ḥayyim Rappe is found as collector of alms for the poor of the Holy Land. In Venice the physician R. Moses Rap was exempted in 1475 from wearing the Jew's badge.

The Polish branch of the family explains its name through the following legend: One Easter a certain Jew, to prevent his enemies from smuggling the body of a Christian child into his house, closed all possible entrances and openings except the chimney. Down the chimney, however, the dreaded corpse fell, but when a crowd stormed the house nothing but a partridge (Old German, "Rephuhn" or "Raphuhn") was found in the fireplace. But the "Von den Jungen Raben" in the signature of Abraham Menahem ha-Kohen Rapa von Port (see Rapa, Menahem Abraham b. Jacob ha-Kohen) at the end of his Pentateuch commentary, and the additional fact that the coat of arms of the family bears two ravens, clearly show that רפא signifies "Rabe" (Middle High German, "Rappe"). The family name, therefore, at the end of the sixteenth century seems to be clearly established as Ha-Kohen Rabe.

In the middle of the sixteenth century there appears in Italy a Kohenitic family of the name of Porto. On March 18, 1540, R. Isaac Porto ha-Kohen obtained from the Duke of Mantua permission to build a synagogue (Ashkenazic). The name of the family is to be derived neither from Oporto (Portugal) nor from Fürth (Bavaria), but from Porto, near Mantua, where undoubtedly the above-named Isaac Porto ha-Kohen lived. An alliance between the Rabe and Porto families explains the combination of the two family names in Rapoport; indeed, in 1565, officiating in the above-mentioned synagogue of Mantua, there is found a Rabbi Solomon b. Menahem ha-Kohen Rapa of Venice, while a Rabbi Abraham Porto ha-Kohen (1541–76) was parnas of the community. See Rapa.

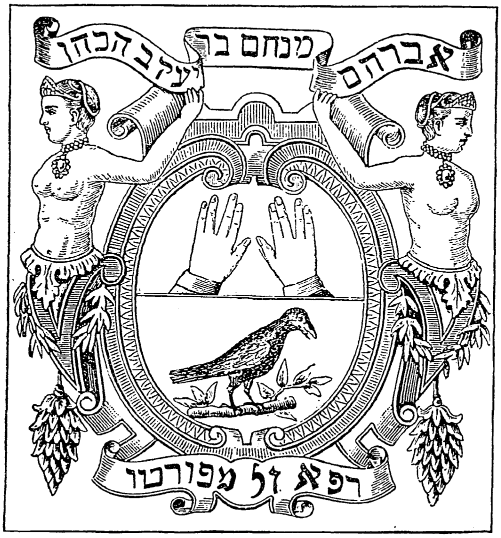

Arms of the Rapoport Family.

However this may be, in the middle of the seventeenth century authors belonging to the Rapa-Port family were living in Poland and Lithuania, the name having meanwhile undergone the following modifications: Rapiport, Rapoport, Rapperport, and Rappert. The family spread principally from Cracow and Lemberg; in the latter place, in 1584, was born the famous Talmudist Abraham Rapa von Port (called also Schrenzel). In 1650 Rapoports lived in Dubno and Krzemeniec; in the eighteenth century descendants of R. Judah Rapoport are found in Smyrna and Jerusalem. About 1750 there were two Rapoports in Dyhernfurth (Silesia)—one named Israel Moses and the other R. Meïr: the former came from Pinczow, the latter from Krotoschin. Both found employment in the printing establishment at Dyhernfurth.

The sons of the Rapoport of Krotoschin who settled in Breslau and Liegnitz adopted, in 1818, the name of Warschauer. During the last 450 years members of the family have been found in eighty different cities of Europe and Asia. S.

Abraham Rapoport (Schrenzel): Polish Talmudist; born at Lemberg in 1584; died in 1651 (June 7); son of R. Israel Jehiel Rapoport of Cracow and son-in-law of R. Mordecai Schrenzel of Lemberg. Rapoport was a pupil of R. Joshua Falk ha-Kohen. For forty-five years he was at the head of a large yeshibah at Lemberg. Being very wealthy, he had no need of seeking a rabbinical position; and he was able, therefore, to expend large sums in behalf of the pupils of his academy. He was president of the Council of Four Lands, and was administrator of the money collected for the poor in the Holy Land. Rapoport's "Etan ha-Ezraḥi" (printed at Ostrau, 1796) is divided into two parts. Part i. contains responsa and decisions; part ii., called "Ḳontres Aharon," contains sermons on the weekly sections of the Pentateuch. He is said to have written a number of works which have been lost.

Bibliography: Azulai, *Shem ha-Gedolim*, i., No. 17; Solomon Buber, *Anshe Shem*, pp. 7–13, Cracow, 1895.

S. J. Z. L.

Arnold Rapoport, Edler von Porada: Austrian deputy; grandson of S. L. Rapoport; born in 1840 at Tarnow. In 1848 he accompanied his family to Cracow, where he subsequently studied law; he took his degree in 1863 and opened a law-office in 1870. In 1874 he was elected a member of the municipal council of Cracow, which office he held until 1881, when he went to Vienna. In 1877 he was returned to the Galician Diet by the Cracow chamber of commerce, of which he is still a member (1905). He was elected to the Reichsrath in 1879. As a member of the Austrian legislature he has devoted himself chiefly to economic questions, and more lately to questions relating to canals and waterways in Austria.

Since the beginning of his public career Rapoport has been actively interested in ameliorating the pitiable condition of his Galician coreligionists, organizing committees and founding societies for their relief. In 1890 he was ennobled by the emperor Francis Joseph; he is a knight of the Legion of Honor, and the Turkish order of Nishan-i-Medjidie and the Servian order of Sawa (1st class) have been conferred upon him.

S. E. J.

Aryeh Löb b. Baruch Rapoport: German rabbi of the eighteenth century. He was at first a wealthy merchant, but after losing his wealth became rabbi of Odensoos, Schnaittach, and Hüttenbach; later he was elected rabbi of Herzfeld (Carmoly, "Ha-'Orebim u-Bene Yonah," p. 18) and

Würzburg (1757). In conjunction with his father, he wrote a haskamah (Sulzbach, 1755) for the "Ḥokmat Shelomoh" of Solomon Luria (Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 161).

S. A. S. W.

Baruch b. Moses Meïr Kahana Rapoport: Polish rabbi; born probably in Lemberg; died in Fürth, Bavaria, in 1746 (Nisan), at an advanced age. According to Fuenn he was rabbi of Wilna for a short time about 1709; but there is evidence that he went to Fürth as early as 1701. When his uncle Simḥah Rapoport left Grodno for Lublin in 1715, Baruch was selected to succeed him, but he refused to abandon the smaller community of Fürth, because he desired to remain in Germany. Still he assumed the title of rabbi of Grodno, which he appended to two approbations dated about that time. His responsa are included in the Michael collection of manuscripts, now in the British Museum. He opposed Nehemiah Ḥayyun and Moses Ḥayyim Luzzatto. A letter addressed to him in defense of the latter, written by R. Isaiah Basan, is reproduced in "Kerem Ḥemed" (ii. 62).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 98; idem, *Keneset Yisrael*, p. 197; *Ozerot Ḥayyim*, Nos. 788-789, Hamburg, 1848; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 156-157. See also Etthausen, *Or Ne'elam*, responsum No. 39, Carlsruhe, 1765.

S. P. Wi.

Benjamin ben Simḥah ha-Kohen Rapoport: Galician preacher; lived at Brzezany toward the end of the eighteenth century. He was the author of "Gebulot Binyamin" (Lemberg, 1799), containing novellæ on the Pentateuch arranged in the order of the "parashiyyot," novellæ on the sayings of Rabbah bar bar Ḥanah, and a commentary on the Pesaḥ Haggadah.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 156; Fuenn, *Keneset Yisrael*, p. 174.

S. M. Sel.

Benjamin Zeeb Wolf ben Isaac ha-Kohen Rapoport: Hungarian rabbi; born at Nikolsburg, Moravia, in 1754; died at Papa, Hungary, April 14, 1837. From his childhood Rapoport manifested extraordinary ability in the study of the Talmud. From 1771 to 1781 he was lecturer in Talmud in Alt-Ofen; and from 1781 until his death he was rabbi of Papa. Rapoport's liberalism with regard to ritual decisions drew down upon him the displeasure of men like Mordecai Benet, chief rabbi of Moravia, and Moses Schreiber, rabbi of Presburg, both of whom urged the community of Papa to dismiss him. Failing in this, they accused him before the Austrian government of introducing a new Torah, with the result that he was commanded by the government either to rescind his decisions or to support them by evidence. He was an opponent of Cabala and Ḥasidism.

Rapoport was the author of the following works: "Simlat Binyamin u-Bigde Kehunnah" (Dyhernfurth, 1788), novellæ on that part of the Shulḥan 'Aruk (Yoreh De'ah) which deals with vows and oaths; "Netibot ha-Ḥokmah," or "Simlah Sheniyah" (Vienna, 1800), a collection of thirty-two responsa; "'Edut le-Yisrael" (Presburg, 1839), novellæ on the treatise Makkot, edited and supplemented by his son Mendel Rapoport. Carmoly and Eisenstadt-Wiener credit to Rapoport the following works, which they declare were published by Mendel Rapoport without giving place or date of publication: "Noy Sukkah," containing the regulations peculiar to the Feast of Tabernacles; "Sha'ar Binyamin," novellæ on the Talmud; and "Yiḳḳawu ha-Mayim," another Talmudic work. In addition, Carmoly ascribes to him a work entitled "Seder ha-Mishnah," on the three divisions of the Torah—the Bible, the Mishnah, and the Gemara—while Eisenstadt-Wiener ascribes to him the authorship of "Shelosh Me'ot Kesef," homilies.

Bibliography: Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 21-22, Rödelheim, 1861; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 172; Fürst, *Bibl. Jud.* iii. 130 (where this Rapoport is confused with Benjamin b. Simḥah Rapoport).

S. M. Sel.

Elijah Rapoport. See Rapa, Elijah b. Menahem.

Ḥayyim b. Bär Rapoport: Rabbi at Ostrog, Russia, in the first half of the nineteenth century. He was the author of the collection of responsa called "Mayim Ḥayyim" (parts i. and ii., Jitomir, 1857; parts iii. and iv., *ib.* 1858). The appendix, entitled "Oẓerot Ḥayyim," contains novellæ on the Pentateuch.

Bibliography: Fuenn, *Keneset Yisrael*, p. 367; Benjacob, *Oẓar ha-Sefarim*, p. 324, No. 1118.

S. J. Z. L.

Ḥayyim b. Simḥah ha-Kohen Rapoport: Polish rabbi; born about 1700; died in Lemberg 1771. He was rabbi in Zetel, Lithuania, about 1729, but in the following year appears as rabbi in Slutsk, in the government of Minsk; his signature, attached in that year to an approbation of R. Jehiel Heilprin's "Seder ha-Dorot," indicates that he was even then considered an authority. Ten years later he was chosen rabbi of Lemberg, a position to which his father had been chosen twenty-two years previously, but had died before he could assume the office. With R. Baer of Yazlovicz and R. Israel Ba'al Shem, in 1759 Ḥayyim, under orders from Bishop Mikolski, held the memorable disputation with the Frankist leaders. His responsa and approbations are found in numerous contemporary works, including those of his brother-in-law Ẓebi of Halberstadt.

Ḥayyim had two sons, **Aryeh Löb** (d. 1759), head of the yeshibah of Lemberg, and **Naḥman,** rabbi of Glogau. Of his three daughters, the first was married to Joel Katzenellenbogen, a Galician rabbi; the second married Aaron ha-Levi Ettinger (d. at Lemberg *c.* 1759), for some time rabbi of Rzeszow, Galicia; the third became the wife of a certain Baruch b. Mendel b. Hirz. **Ḥayyim ha-Kohen Rapoport** of Ostrog, Volhynia, author of "Mayim Ḥayyim," responsa (Jitomir, 1858), who died in 1839, was Ḥayyim b. Simḥah's great-grandson.

Ḥayyim's works remained in manuscript for nearly a century after his death. The first, a collection of responsa entitled "She'elot u-Teshubot Rabbenu Ḥayyim Kohen," in the order of the Shulḥan 'Aruk, was published in Lemberg in 1861. The second, "Zeker Ḥayyim," sermons and funeral orations, also appeared in Lemberg, in 1866. He is said to have written several more works which are still in manuscript.

Bibliography: Dembitzer, *Kelilat Yofi*, pp. 137 *et seq.*, Cracow, 1888; Eleazar ha-Kohen, *Ḳin'at Soferim*, p. 73, note, Lemberg, 1892; Buber, *Anshe Shem*, pp. 69–72, Cracow, 1895.

s. P. Wi.

Isaac b. Judah ha-Kohen Rapoport: Palestinian rabbi of the eighteenth century; born and died at Jerusalem; a pupil of R. Hezekiah da Silva. After a journey to Europe in behalf of the ḥaluḳḳah fund, he was elected rabbi of Smyrna, where he remained forty years. At an advanced age he returned to Jerusalem, where he was appointed to a rabbinate. He was the author of a work entitled "Batte Kehunnah." The first part contains responsa and treatises on the poseḳim (Smyrna, 1741); the second part consists of sermons, together with studies on the Talmud (Salonica, 1744).

Bibliography: Fürst, *Bibliotheca Judaica*, iii. 130-131.

s. J. Z. L.

Jekuthiel Süsskind (Süssel) Rapoport: Russian communal leader; born 1802; died in Minsk March 7, 1872; son of Ḥayyim ha-Kohen, rabbi of Ostrog, Volhynia (d. 1839), and great-grandson of R. Ḥayyim ha-Kohen Rapoport of Slutsk and Lemberg. He married into a wealthy family of Minsk, where he settled. His extensive Talmudic knowledge and his piety did not prevent him from sympathizing with the progressive movement for the spread of secular knowledge among the Jews of Russia, and he encouraged Dr. Lilienthal, who visited Minsk on his tour through Russia in 1842. In 1856 he was chosen a member of the rabbinical commission which met the following year in St. Petersburg to discuss Jewish affairs. He and his brother **Jacob,** rabbi of Ostrog, published their father's "Mayim Ḥayyim" (Jitomir, 1857–58). Jekuthiel left two sons, **Jacob** of Warsaw and **Wolf** of Minsk (d. 1898), and three daughters, one of whom married Israel Meisels, rabbi of Siedlce.

Bibliography: *Allg. Zeit. des Jud.* 1849, p. 435; *Ha-Maggid*, iii. 147, 163; xvi., No. 27; *Ha-Shaḥar*, iii. 333; *Leḳeṭ Amarim*, p. 89, St. Petersburg, 1889; Fuenn, *Keneset Yisrael*, pp. 313-314; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 174, 177, St. Petersburg, 1897–98.

s. P. Wi.

Menahem Rapoport. See Rapa (Porto), Menahem Abraham b. Jacob ha-Kohen.

Moritz Rappaport: Austrian poet and physician; born at Lemberg Jan. 19, 1808; died at Vienna May, 28, 1880; cousin of Solomon Judah Löb Rapoport. He received his early education at home; his father belonged to the party of Reform, while his mother was strongly Orthodox. The period from 1822 to 1832 Rappaport spent in Vienna, attending the gymnasium of the Benedictine monks and studying medicine at the university (M.D. 1832). Immediately after graduating he established himself as a physician in his native town. For forty years he was one of the leading physicians of Lemberg, where he was appointed chief physician at the Jewish hospital. Rappaport took an active interest in the welfare of his coreligionists, spending both time and money in behalf of the synagogue, the school, the orphan asylum, and the poorhouse. From 1872 to 1878 he resided in Vienna; in 1879 he was again in Lemberg; but in the last year of his life he returned to Vienna.

Moritz Rappaport's "Moses," an epic-lyric poem in five cantos, appeared in 1842; his "Bojazzo," in 1863. Under the title "Hebräische Gesänge" he translated Lamentations, the Song of Songs, the "Lekah Dodi," etc.

Bibliography: Karpeles, *Gesch. der Jüdischen Literatur*, ii. 1129-1130; Winter and Wünsche, *Jüdische Litteratur*, iii. 883; *Allg. Zeit. des Jud.* 1880, p. 427; 1892, p. 483 *et passim.*

s. F. T. H.

Solomon Judah Löb Rapoport: Austrian rabbi and scholar; born at Lemberg June 1, 1790; died at Prague Oct. 16, 1867. Thrown upon his own resources about 1817, Rapoport became cashier of the meat-tax farmers. He had already given evidence of marked critical ability, though his writings previously published were of a light character—poems, translations, etc. His critical talent, however, soon revealed itself. In 1824 he wrote for "Bikkure ha-'Ittim" an article on the independent Jewish tribes of Arabia and Abyssinia. Though this article gained him some recognition, a more permanent impression was made by his work on Saadia Gaon and his time (published in the same journal in 1829), the first of a series of biographical works on the medieval Jewish sages. Because of this work he received recognition in the scholarly world and gained many enthusiastic friends, especially S. D. Luzzatto (Bernfeld, "Toledot Shir," p. 33).

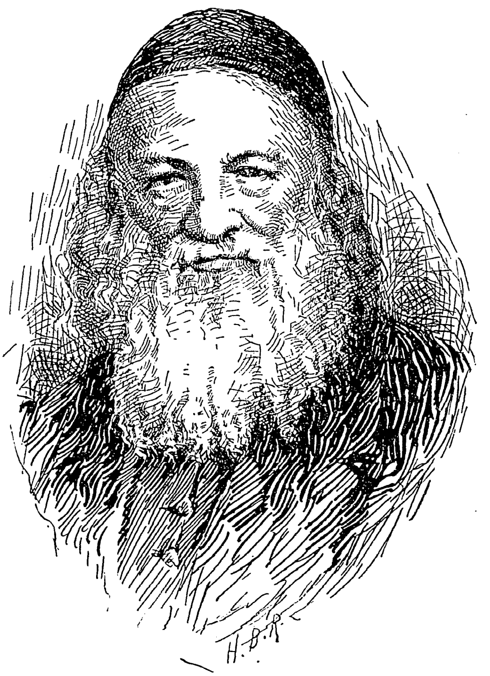

Solomon Judah Löb Rapoport.

By this time Rapoport's circumstances had become straitened. In 1832 the farming of the meat-tax fell into the hands of his enemies, and he was left without a source of income. He endeavored, with the aid of his friends Zunz and Luzzatto, to secure a rabbinate in Berlin or in Italy; but for a position in the former place he was not sufficiently proficient in German, and for one in the latter he had not the

Rabbi at Prague.

required university diploma. The intellectual Jews of Brody, therefore, established a business and made Rapoport its superintendent ("Iggerot Shir," p. 259). In 1837 he was appointed, through the endeavors of J. Perl and other Maskilim, rabbi of Tarnopol ("Kerem Ḥemed," iv. 241 *et seq.*), and in 1840 rabbi of Prague. Rapoport was conservative in his religious views. His Orthodoxy was of the type of Zacharias Frankel's. He wrote "Torah Or" against the radical views Geiger had expressed in his "Urschrift," rebuked Jost for taking the same attitude in his "Tokaḥat Megullah" (an open letter to the rabbis assembled at Frankfort-on-the-Main in 1845, published with a German translation by Raphael Kirchheim, Frankfort-on-the-Main, 1846; see p. 1), and assumed a negative attitude toward the convention of German rabbis at Frankfort-on-the-Main in 1845.

Biographies.

Rapoport was chiefly distinguished as a critical investigator. As such he was preceded by Zunz, Jost, and Krochmal, though in his researches he was independent of them. He differs from the first two in that he is deeper and more thoroughgoing in his researches, and from Krochmal in that his investigations are more minute and detailed. It was in virtue of this excellence that Rapoport succeeded, in most of his investigations, in establishing historical dates. Thus he was the first to throw light on the life and period of Saadia Gaon ("Toledot Shir," p. 33). He did similar service in connection with the biographies of R. Nathan (author of the "'Aruk"), Hai Gaon, Eleazar ha-Ḳalir ("Bikkure ha-'Ittim," 1840-41), R. Hananeel, R. Nissim (*ib.* 1842), and others.

Of the other works of Rapoport, the following are the most important: notes on the English translation of "The Travels of Benjamin of Tudela" (London, 1840-41); "'Erek Millin," encyclopedic dictionary of Judaism (part i., Prague, 1852); "Dibre Shalom we-Emet," in defense of Zacharias Frankel against the attacks by the Orthodox (*ib.* 1861); "Naḥalat Yehudah," against the Ḥasidim (written 1861) and against Geiger's "Urschrift" (Cracow, 1868); "Naḥalat Yehudah," strictures on "Ben Yoḥai" by M. Kuniz (Lemberg, 1873); "Zikkaron la-Aḥaronim," letters to Luzzatto (Wilna, 1881); "Iggerot Shir," other letters (Przemysl, 1885); an article in "Kerem Ḥemed" (v. 197 *et seq.*) on the Chazars, the Lost Ten Tribes, and the Karaites (this article regained him the lost friendship of Luzzatto); various other articles on similar subjects.

Bibliography: Bernfeld, *Toledot Shir*, a biography of Rapoport (Berlin, 1899); Halberstam, *Toledot Rapoport*, Cracow, 1900; *Das Centenarium S. J. L. Rapoport's*, Vienna, 1890; Grätz, *Gesch.* xi. 449 *et seq.*, Leipsic, 1900; I. H. Weiss, *Zikronotai*, pp. 86 *et seq.*, Warsaw, 1895; Jellinek, in *Neuzeit*, 1867, No. 46; Porges, in *Ha-Shaḥar*, 1869 (separate fascicule); *Ha-Ro'eh*, criticism on the works of Rapoport by different scholars (Ofen, 1839); Milsahagi, ראבי"ה, strictures on the works of Zunz and Rapoport (*ib.* 1837).

S. A. S. W.

RAPPAPORT, PHILIP: American lawyer and journalist; born in 1845, at Fürth, Bavaria, where he was educated. Removing to the United States in 1866, he became reporter for the "Freiheitsfreund," in Pittsburg. The following year he held the editorship of a German daily at Wheeling, W. Va., studying law at the same time. After being admitted to the bar in 1870 he removed to Cincinnati, where he became assistant editor of the "Courier," later of the "Volksblatt." In 1874 he went to Indianapolis, Ind. and took up the practise of law. In 1881 he founded the "Indiana Tribune," of which paper he was the principal owner and editor for nineteen years. Since 1900 he has been practising law in Indianapolis.

A. F. T. H.

RAPPOLDI, EDOUARD: Austrian violinist; born at Vienna Feb. 21, 1839. He studied at the Vienna Conservatorium under Jansa, Hellmesberger, Böhm (violin), and Sechter (composition). From 1854 to 1861 he was a member of the Vienna court opera orchestra, and made successful tours through Germany, Holland, and Belgium. From 1861 to 1866 he was concert-master at Rotterdam, and from 1866 to 1870 conductor at Lübeck, Stettin, and Prague. In 1871 he was appointed teacher of the violin at the Königliche Hochschule für Musik in Berlin, where he remained until 1877, when he became chief instructor in the violin at the Dresden Conservatorium, which position he held for fifteen years. Until his retirement in 1898 he was also concert-master of the Dresden opera orchestra. In 1874 he married Laura Kahrer, the pianist.

Though a violinist of the first rank, Rappoldi prefers artistic interpretation to display. He is also distinguished as a quartet player, and has contributed greatly to the advancement of chamber-music in Dresden. His compositions include symphonies, quartets, sonatas, and songs with pianoforte accompaniment.

Bibliography: Ludwig Hartmann, in *Musikalisches Wochenblatt*, Leipsic, ix. 480; Champlin, *Cyc. of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*.

S. J. So.

RAPPOLTSWEILER (French, **Ribeauvillé**): Town of Upper Alsace. The earliest known official document concerning its Jews dates from 1321. In that year Louis IV., Emperor of Germany, transferred the Jews of Rappoltsweiler to the Sieur de Ribeaupierre as surety for a loan of 400 silver marks. Ten years later they were pledged by the same monarch to John of Rappoltstein. In consequence of the Armleder riots of 1337 the Jews of Rappoltsweiler were partly massacred and partly banished by the Lord of Rappoltstein. The emperor at first threatened the perpetrators of these cruel acts with severe punishment for the encroachment upon his property; but later he granted indemnity to the brothers John and Anselme of Rappoltstein.

In 1349 the community of Rappoltsweiler was completely annihilated in consequence of the persecution caused by the Black Death. Soon, however, Jews again settled in the town and maintained themselves there until the end of the sixteenth century, when the municipality issued a decree of banishment. Toward the middle of the seventeenth century they were again allowed to settle in Rappoltsweiler, under the condition that each of the first ten settlers should pay a yearly protection tax of 20 florins, while those that came later should pay, besides the yearly tax, 200 livres for admission. Rappoltsweiler at the end of the seventeenth century contained about 20 Jewish families; in 1784 these had increased to 58 families, comprising 286 persons. Upon the establishment of consistories (1808) Rappoltsweiler became part of the consistorial diocese of Colmar. The rabbis who have held office at Rappoltsweiler during the last fifty years have been Elijah Lang and Weil (the present incumbent).

The Jews of Rappoltsweiler number (1905) about 210 in a total population of 6,100.

Bibliography: Depping, *Les Juifs au Moyen Age*, p. 91; Scheid, *Histoire des Juifs d'Alsace*, pp. 11, 14; Reuss, *L'Alsace au XVIIe Siècle*, ii. [illegible]; Salfeld, *Martyrologium*, pp. 239, 283.

D. I. Br.

RASCHKOW, LAZAR (ELEAZAR): German physician and writer; born at Raschkow, province of Posen, 1798; died Aug. 2, 1870. He received his early instruction in Hebrew from his father, who was the local rabbi, and at an early age took a position as tutor at Neisse, where he prepared himself for the "secunda" of the gymnasium of that city. After his graduation he studied medicine at the University of Budapest, and was then appointed surgeon in the Austrian army, but was obliged to resign because of his writings on behalf of the emancipation of the Jews. He then began to practise at Màd in the county of Tokay, but being soon forced to give up this work on account of ill health, he engaged in tutoring and writing. From this period dates his history "Ḳerot Yeme 'Olam," while his dramatic poem "Amnon we-Tamar" (Breslau, 1832) is a product of his youth. Shortly before his death he composed his epitaph, in which he related the story of his life.

Bibliography: Fürst, *Bibl. Jud.* iii. 133; Silbermann, in *Ha-Maggid*, 1870, No. 32; Zeitlin, *Bibl. Post-Mendels.* ii. 293.

S. M. L. B.

RASCHKOW, SÜSSKIND: German poet; died at Breslau April 12, 1836. He was the author of the following works: "Yosef we-Asenat," a drama (1817); "Ḥayye Shimshon," an epic poem (1824); and "Ṭal Yaldut," poems and proverbs (1835).

Bibliography: Zunz, *Monatstage*, Berlin, 1872; Steinschneider, Cat. Bodl. col. 2664; Winter and Wünsche, *Die Jüdische Litteratur*, vol. iii., s.v., Treves, 1896.

H. R. I. War.

RASCHPITZ (RASCHWITZ), ḤAYYIM: Scholar of the seventeenth century; martyred, probably at Prague. He wrote the prayer "'Iyyun Tefillah," on the persecutions and the martyrdoms of Prague (2d ed., Amsterdam, 1671; 4th ed., Dessau, 1671; 5th ed., with German transl. by Ẓebi Hirsch Kaidanover, Frankfort-on-the-Main, 1709).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 183; Benjacob, *Oẓar ha-Sefarim*, p. 437; Steinschneider, *Cat. Bodl.* cols. 832-833.

S. S. O.

RASHBA. See Adret, Solomon ben Abraham.

RASHBAM. See Samuel ben Meïr.

RASHI (SOLOMON BAR ISAAC): French commentator on Bible and Talmud; born at Troyes in 1040; died there July 13, 1105. His fame has made him the subject of many legends. The name of Yarḥi, applied to him as early as the sixteenth century, originated in a confusion of Solomon bar Isaac with one Solomon de Lunel, and a further error caused the town of Lunel to be regarded as Rashi's birthplace. In reality he was a native of Troyes, where, a century ago, butcher-shops were still shown which were built on the site of his dwelling and which flies were said never to enter. R. Simon the Elder was his maternal uncle; but a genealogy invented at a later date assigned this relationship to the tanna Johanan ha-Sandalar. According to tradition, Rashi's father carried his religious zeal so far that he cast into the sea a gem that was much coveted by Christians, whereupon he heard a mysterious voice which foretold him the birth of a noble son. Legend states also that his mother, imperiled in one of the narrow streets of Worms during her pregnancy, pressed against a wall, which opened to receive her. This miraculous niche is still shown there, as well as the bench from which Rashi taught.

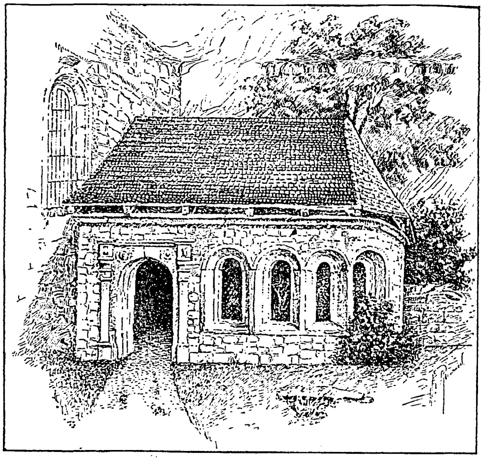

Rashi Chapel at Worms.
(From a photograph.)

His Teachers.

As a matter of fact, however, Rashi merely studied at Worms for a time, his first teacher being Jacob b. Yaḳar, of whom he speaks with great veneration. After Jacob's death his place was successively filled by Isaac ben Eleazar ha-Levi, or Segan Lewiyah, and by Rashi's relative Isaac b. Judah, the head of the school of Mayence, a school rendered illustrious through R. Gershom b. Judah (the "Light of the Exile"), who may be regarded as Rashi's precursor, although he was never his teacher.

Tradition to the contrary notwithstanding, Rashi never made the extensive journey through Europe, Asia and Africa which have been attributed to him, and accounts of which have been embellished with details of a meeting with Maimonides and of Rashi's marriage at Prague. About the age of twenty-five he seems to have left his masters, with whom he always maintained most friendly relations. His return to Troyes was epoch-making, for thenceforth the schools of Champagne and northern France were destined to rival, and shortly to supplant, those of the Rhenish provinces. Rashi most likely exercised the functions of rabbi in his native city, but he seems to have depended for support chiefly on his vineyards and the manufacture of wine. About 1070 he founded a school which attracted many disciples and which became still more important after the death of his own preceptors. His most noted pupils were Simḥah of Vitry and Shemaiah, who were his kinsmen, and Judah b. Abraham, Joseph b. Judah, and Jacob b. Samson. He had no sons, but three daughters, of whom Miriam and Jochebed married two of his pupils, Judah b. Nathan and Meïr b. Samuel; so that his family became, in a sense, the diffusers of rabbinical learning in France.

Rashi's training bore fruit in his commentaries, possibly begun while he was still in Lorraine. His last years were saddened by the massacres which took place at the outset of the first Crusade (1095–1096), in which he lost relatives and friends. One legend connects his name with that of Godfrey de Bouillon, to whom he is said to have foretold the defeat of his expedition; while another tradition attributes to him a journey to Barcelona, in the latter part of his life, to seek a man indicated to him in a dream as destined to be his comrade in paradise. Another legend further states that he died and was buried in Prague.

J. M. Lib.

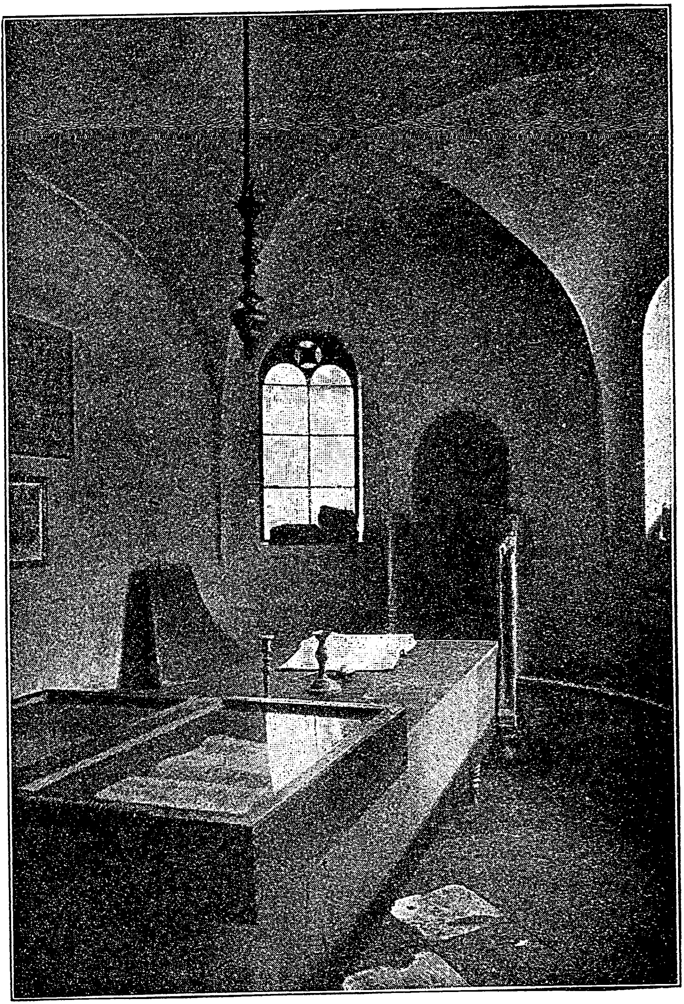

Interior of the Rashi Chapel at Worms.
(From a photograph.)

Rashi's commentary on the Pentateuch was first printed without the text at Reggio in 1475 (the first dated Hebrew book printed); five years later it was reprinted in square characters. Its first appearance with the text was at Bologna in 1482, the commentary being given in the margin; this was the first commentary so printed. Since that date there have been published a great many editions of the Pentateuch with Rashi's commentary only. At different periods other parts of the Old Testament appeared with his commentary: the Five Scrolls (Bologna, *c.* 1484); the Five Scrolls, Daniel, Ezra, and Nehemiah (Naples, 1487); Job, Psalms, Proverbs, and Daniel (Salonica, 1515); the Pentateuch, the Five Scrolls, Ezra, and Chronicles (Venice, 1517). The editio princeps of Rashi on the whole of the Old Testament was called "Miḳra'ot Gedolot" (*ib.* 1525), in which, however, of Proverbs and the books of Job and Daniel the text alone was given. Owing to its importance, Rashi's commentary was translated into Latin by Christian scholars of the seventeenth and eighteenth centuries, some parts several times. The most complete Latin translation is that of John Frederick Breithaupt, which appeared at Gotha: on the Pentateuch, 1710; on the Prophets, the twelve Minor Prophets, Job, and Psalms, 1713; on the Earlier Prophets and the Hagiographa, 1714. The whole commentary on the Pentateuch was translated into German by L. Dukes (Prague, 1838), and parts of it were translated into Judæo-German by Judah Löb Bresch in his edition of the Pentateuch (Cremona, 1560), and likewise by Jacob b. Isaac in his "Sefer ha-Maggid" (Prague, 1576).

No other commentaries have been the subject of so many supercommentaries as those of Rashi. The best known of these supercommentaries are: the "bi'urim" of Israel Isserlein (Venice, 1519); the "Sefer ha-Mizraḥi" of Elijah Mizraḥi (*ib.* 1527); the "Keli Yaḳar" of Solomon Ephraim of Lenchitza (Lublin, 1602); and finally the most popular one, the "Sifte Ḥakamim" of Shabbethai Bass (appearing in many Pentateuch editions by the side of Rashi's commentary.)

Lacunæ in Talmud Commentaries.

Rashi's commentary on the Talmud covers the Mishnah (only in those treatises where there is Gemara) and the Gemara. In the various editions Rashi is assumed to include all the treatises of the Talmud, with the exception of Makkot from 19b to end, Baba Batra from 29b to end, and Nedarim from 22b to end. Modern scholars, however, have shown that the commentaries on the following treatises do not belong to Rashi: Keritot and Me'ilah (Zunz, in his "Zeitschrift," p. 368), Mo'ed Ḳaṭan (Reifmann, in "Monatsschrift," iii. 229, who credits the commentary on this treatise to Gershon Me'or ha-Golah), Nazir and Nedarim (allotted by Reifmann, *l.c.*, to Isaiah di Trani), and Ta'anit (Azulai, "Shem ha-Gedolim," i. 168). Rashi's commentary on the treatise Berakot was printed with the text at Soncino in 1483.

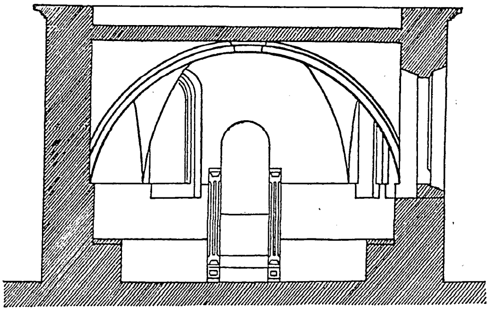

Cross-Section of the Rashi Chapel at Worms.

The editio princeps of the whole of the Talmud, with Rashi, is that of Venice, 1520-22. Rashi's mishnaic commentary was printed with the Basel 1580 (the order Ṭohorot) and the Leghorn 1654 (all six orders) editions. A commentary on Pirḳe Abot was printed, with the text, at Mantua in 1560 and was attributed to Rashi; the critics, however, doubt that the commentary is his work. Rashi's Talmudic commentary was soon afterward the object of severe criticism by the tosafists, who designated it under the term "ḳonṭres" (pamphlet). But in the seventeenth century Joshua Höschel b. Joseph, in his "Maginne Shelomoh" (Amsterdam, 1715), a work covering several treatises, defended Rashi against the attacks of the tosafists.

Other works attributed to Rashi are: commentaries on Genesis Rabbah (Venice, 1568; not Rashi's according to Jacob Emden in his "'Eẓ Abot," Preface) and Exodus Rabbah (Vatican MS.); "Sefer ha-Pardes," a collection of halakot and decisions (a compendium, entitled "Liḳḳuṭe ha-Pardes" [Venice, 1519], was made about 1220 by Samuel of Bamberg); "Siddur Rashi," mentioned in Tos. Pes. 114 (MS. owned by Luzzatto); "Dine Niḳḳur ha-Basar" (Mantua, 1560), laws of porging. Several decisions found in the "Sefer ha-Pardes" are separately quoted as Rashi's. Rashi's responsum to the rabbis of Auxerre was published by Geiger in his "Melo Chofnajim" (p. 33, Berlin, 1840). Two other responsa are to be found in Judah b. Asher's "Zikron Yehudah" (pp. 50a, 52b, Berlin, 1846), and twenty-eight were published by Baer Goldberg in his "Ḥefes Matmonim" (Berlin, 1845). Rashi was also a liturgist; three seliḥot of his, beginning respectively: "Adonai Elohe ha-Ẓeba'ot," "Az ṭerem nimtaḥu," and "Tannot ẓarot lo nukal," are found in the seliḥot editions; his hymn on the unity of God ("Shir 'al aḥdut habore") has not yet been published.

J. M. Sel.

His Commentaries.

Rashi's attainments appear the more remarkable when it is remembered that he confined himself to Jewish fields of learning. Legend notwithstanding, he knew neither foreign languages, except French and a few words of German, nor secular science, save something of the practical arts. But in Biblical and rabbinical literature his learning was both extensive and reliable, and his numerous quotations show that he was familiar with nearly all the Hebrew and Aramaic works of his predecessors. Rashi's celebrity rests upon his commentaries on the Bible and the Talmud, this vast task of elucidation being entirely his own, except for a few books in the one and certain treatises in the other. They are not consecutive commentaries, but detached glosses on difficult terms or phrases. Their primary quality is perfect clearness: Rashi's explanations always seem adequate. He manifests also a remarkable facility in the elucidation of obscure or disputed points, recurring, whenever he finds it necessary, to schemata. His language is not only clear, but precise, taking into consideration the actual context and the probable meaning and reproducing every varying shade of thought and signification. Yet it is never diffuse; its terseness is universally conceded. A single word frequently suffices to summarize a remark or anticipate a question.

Rashi sometimes translates words and entire propositions into French, these passages, written in Hebrew characters and forming an integral part of the text, being called "la'azim." Rashi was not the first to employ them, but he greatly extended their use by adopting them. His commentaries contain 3,157 la'azim, forming a vocabulary of 2,000 words, a certain number of which are contained in later Hebrew-French glossaries. These glosses are of value not only as expressions of the author's thought, but as providing material for the reconstruction of Old French, both phonologically and lexicographically. It is not difficult to retransliterate them into French, as they are transcribed according to a definite system, despite frequent corruptions by the copyists. A large number of manuscripts were read and much material bearing on the la'azim was collected by Arsène Darmesteter, but the work was interrupted by his death.

The Biblical commentaries are based on the Targumim and the Masorah, which Rashi follows, although without servile imitation. He knew and used the almost contemporary writings of Moses ha-Darshan of Narbonne and of Menahem b. Ḥelbo, of whom the former confined himself to the literal meaning of the text while the latter conceded much to the Haggadah. The two principal sources from which Rashi derived his exegesis were the Talmudic-midrashic literature and the hermeneutic processes which it employs—the "peshaṭ" and the "derash." Rashi, unfortunately, attributed too great importance to the second process, often at the expense of the first, although he intended it, as he states on several occasions, only to elucidate the simple, obvious meaning of the text. To his immediate followers he entrusted the honorable task of completing the reaction against the tendencies of his age, for his own scientific education was not without deficiencies. His grammatical knowledge was obviously inadequate, although he was acquainted with the works of the Judæo-Spanish grammarians Menahem b. Saruḳ and Dunash b. Labraṭ, and had gained a thorough knowledge of Hebrew. Rashi's qualifications for his task, and even his faults, have made his commentaries on the Bible, particularly on the Pentateuch, especially suitable for general reading and edification, and have won for him the epithet of "Parshandatha" (Esth. ix. 7), taken by some writers as "parshan data" (= "interpreter of the Law").

On the Talmud.

Rashi's commentaries on the Talmud are more original and more solid in tone than those on the Scriptures. Some were revised by the author himself, while others were written down by his pupils. Here, as in his Biblical exegesis, he followed certain models, among them the commentaries of his teachers, of which he often availed himself, although he sometimes refuted them. Like them, and sometimes in opposition to them, Rashi began by preparing a rigid recension of the Talmud, which has become the received text, and which is the most natural and most logical, even though not invariably authentic. To explain this text he endeavored to elucidate the whole, with special reference to the development and discussions of the Gemara, striving to explain the context, grammar, and etymology, as well as obscure words, and to decide the meaning and import of each opinion advanced. He was seldom superficial, but studied the context thoroughly, considering every possible meaning, while avoiding distortion or artificiality. He frequently availed himself of parallel passages in the Talmud itself, or of other productions of Talmudic literature; and when perplexed he would acknowledge it without hesitation. A list of general rules to which he conforms and which may be found in his Biblical commentaries presents the rudiments of an introduction to the Bible, resembling the collection of principles formulated by him in his commentaries on the Talmud and constituting an admirable Talmudic methodology. These commentaries contain, moreover, a mass of valuable data regarding students of the Talmud, and the history, manners, and customs of the times in which they lived. Whether they were derived from written sources, oral tradition, or imagination, their consistency and ingenuity are praised by scholars, who frequently draw upon them for material.

As a rule, Rashi confined himself strictly to commentatorial activity, although he frequently deemed it necessary to indicate what was the halakah, the definite solution of a problem in cases in which such a solution was the subject of controversy or doubt, or could not readily be discerned amid the mass of Talmudic controversy, or was indispensable for a clear comprehension either of a text under consideration or of passages relating to it. In every case Rashi's authority carried a weight equal to that of the leading "poseḳim," and it would have had still more influence if his rulings and his responsa, which his disciples carefully noted—as they did also even his slightest acts and gestures—had been united in one collection, as was the case with the Spanish and German Talmudists, instead of being scattered through a number of compilations. The most important of these collections are: the "Sefer ha-Pardes," often attributed to Rashi himself, but in reality composed of two others, one of which was probably made by Rashi's pupil Shemaiah; the "Sefer ha-Orah," also compiled from two other works, the first containing fragments which apparently date from the time of Rashi's followers; the "Sefer Issur we-Hetter"; the "Maḥzor Vitry," a more homogeneous work (with additions by Isaac b. Dorbolo), compiled by Simḥah of Vitry, a pupil of Rashi, who introduced into it, in the order of the events of the ecclesiastical year, his teacher's laws of jurisprudence and his responsa. The first and fourth of these works were published respectively at Constantinople in 1805 and at Berlin in 1892, and editions of the remaining two have been projected by Buber.

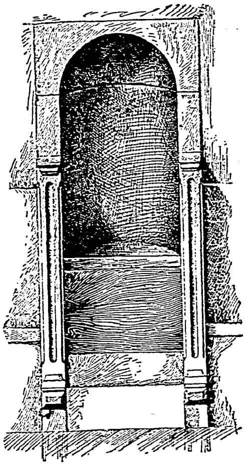

Rashi Chair at Worms.

The responsa of Rashi throw a flood of light on the character of both their author and his period. The chief subjects of discussion are the wine of non-Jews and the relations between Jews and baptized Jews (possibly an echo of the times of the Crusades). In his solutions of these Rashi shows sound judgment and much mildness. No high degree of praise, however, can be awarded to several liturgical poems attributed to Rashi, for they rank no higher than the bulk of the class to which they belong, although their style is smooth and flowing and they breathe a spirit of sadness and a sincere and tender love of God.

His Influence.

If the merit of a work be proportionate to the scientific activity which it evokes, the literature to which it gives rise, and the influence which it exerts, few books can surpass those of Rashi. His writings circulated with great rapidity, and his commentary on the Talmud greatly extended the knowledge of the subject, thus increasing the number of Talmudic schools in France, which soon came to be of great importance, especially those at Troyes, Ramerupt, Dampierre, Paris, and Sens. His two sons-in-law, Judah b. Nathan (RIBaN) and Meïr b. Samuel, and especially the latter's three sons, Samuel (RaSHBaM), Judah, and Jacob (R. Tam), were the first of a succession of tosafists who were closely identified in work and methods with Rashi. The achievements of their leader in Biblical exegesis, a favorite study of almost all of the tosafists, were equally lasting and productive, even though later commentaries, written in imitation of Rashi's, at times surpass their model. Samuel b. Meïr, Joseph Ḳara, Joseph Bekor Shor, and Eliezer of Beaugency are the best known but by no means the only representatives of this brilliant French school, which has never won the recognition which its originality, simplicity, and boldness merit.

The fame of Rashi soon spread beyond the boundaries of northern France and the German provinces of the Rhine. Shortly after his death he was known not only in Provence, but in Spain and even in the East. The Spanish exegetes, among them Abraham ibn Ezra and Naḥmanides, and such Talmudists as Zerahiah Gerondi, recognized his authority, although at first they frequently combatted his opinions. In France itself, however, repeated expulsions by successive kings and the burning of Hebrew books, as at Paris in 1240, scattered the Jews and destroyed their institutions of learning. Throughout these persecutions the Bible and the Talmud, with the commentaries of Rashi, were their inseparable companions, and were often their supreme as well as their only solace, and the chief bond of their religious unity.

The French Jews carried their literature with them and diffused it among foreign communities, in which its popularity steadily increased. Rashi's commentaries on the Talmud became the text-book for rabbis and students, and his commentary on the Pentateuch the common study of the people. The popularity of the works extended to their author, and innumerable legends were woven about his name, while illustrious families claimed descent from him. This universal esteem is attested by the numerous works of which his commentaries were the subject, among them being the supercommentaries of Elijah Mizraḥi and Shabbethai Bass, which have passed through numerous editions and copies, while Rashi's commentary on the Pentateuch is the first Hebrew work of which the date of publication is known (Reggio, Feb., 1475).

Outside Influence.

Rashi's influence was not confined to Jewish circles. Thus the French monk Nicolas de Lyre (d. 1340), the author of the "Postillæ Perpetuæ" on the Bible, was largely dependent on the commentaries of Rashi, which he regarded as an official repository of rabbinical tradition, although his explanations occasionally differed from theirs. Nicolas in his turn exercised a powerful influence on Martin Luther, whose exegesis thus owes much, in the last analysis, to the Jewish scholar of Troyes. In the same century the humanists took up the study of grammar and exegesis, then long neglected among the Jews, and these Christian Hebraists studied the commentaries of Rashi as interpretations authorized by the Synagogue. Partial translations of his commentaries on the Bible were published; and at length a complete version of the whole, based on the manuscripts, was published by Breithaupt at Gotha (1710-13).

Among the Jews themselves, in the course of the eighteenth century, such Talmudists as Joel Sirkes, Solomon Luria, and Samuel Edels brought to the study of Rashi both profound learning and critical acumen; but it was Rapoport and Weiss, by their extensive use of his writings, who created the scientific study of the Talmud. Mendelssohn and his school of bi'urists revived the exegesis of the peshaṭ and employed Rashi's commentaries constantly, even attempting an interpretation of the French glosses.

The name of Rashi is inseparably connected with Jewish learning. In 1823 Zunz wrote his biography; Heidenheim sought to vindicate him, even when he was wrong; Luzzatto praised him enthusiastically; Weiss devoted a monograph to him which decided many problems; while Geiger turned his attention especially to the school of tosafists of which Rashi was the founder, and Berliner published a critical edition of Rashi's commentary on the Pentateuch.

Rashi's lack of scientific method, unfortunately, prevents his occupying the rank in the domain of exegesis merited by his other qualities. Among the Jews, however, his reputation has suffered little, for while it is true that he was merely a commentator, the works on which he wrote were the Bible and the Talmud, and his commentaries carry a weight and authority which have rendered them inseparable from the text. Even if his work is inferior in creative power to some productions of Jewish literature, it has exercised a far wider influence than any one of them. His is one of the master-minds of rabbinical literature, on which he has left the imprint of his predominant characteristics—terseness and clearness. His work is popular among all classes of Jews because it is intrinsically Jewish.

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J. M. Lib.

RASHI CHAPEL. See Rashi; Worms.

RATHAUS, ABRAHAM B. MENAHEM MANISH: Russian pioneer of the "haskalah" movement; died in Berdychev Jan. 6, 1886, at an advanced age. One of the first in Berdychev to become imbued with the spirit of progress, he sympathized with the efforts of the Russian government under Nicholas I. to spread secular knowledge among the Jews of Russia. When Lilienthal

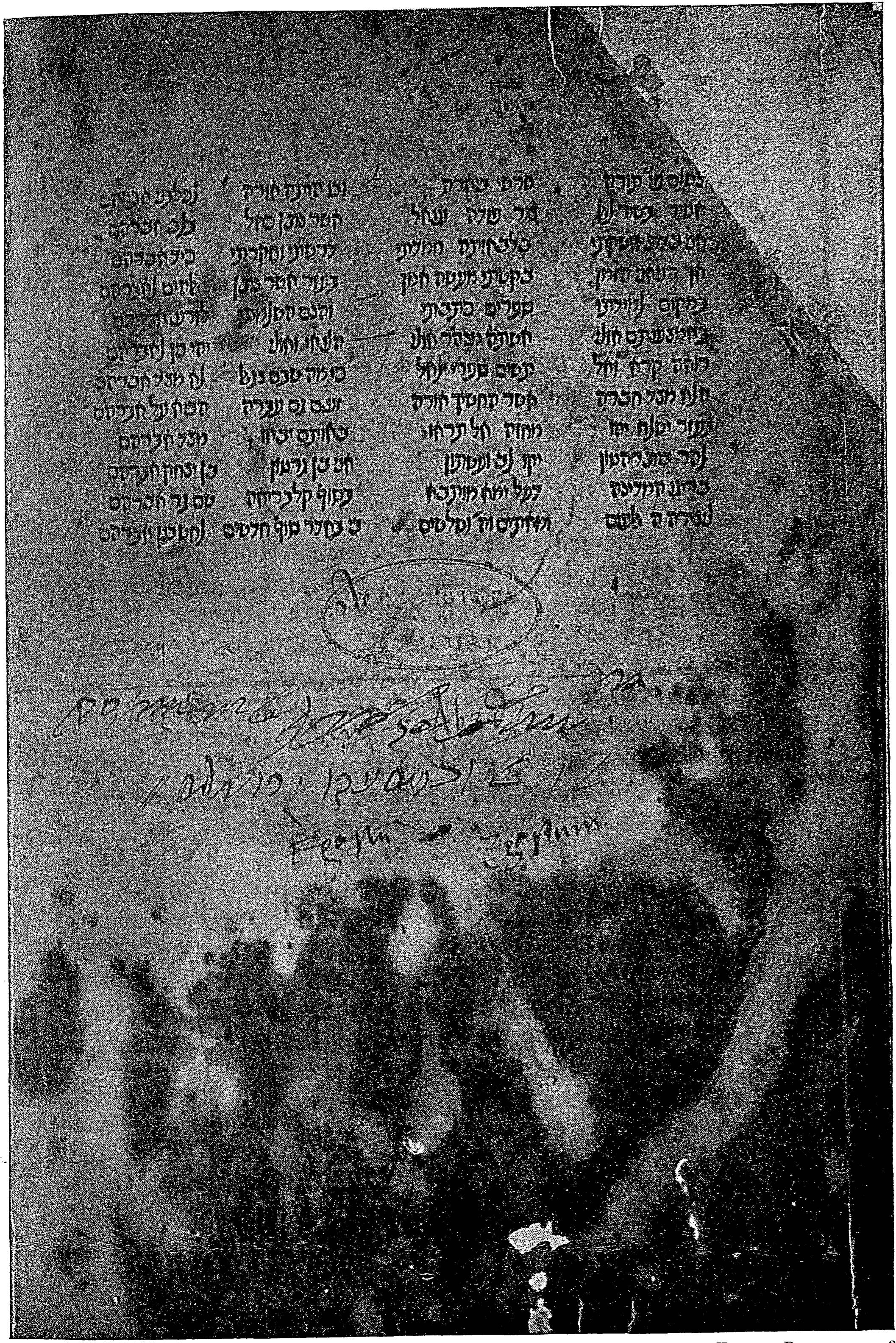

Colophon of the First Edition of Rashi on the Pentateuch, the First Dated Hebrew Book.
(Finished 10th of Adar, 5235 = Feb. 5, 1475.)

(In the public library at Parma, Italy.)

journeyed through Russia to induce the Jewish communities to establish schools, Rathaus acted as his secretary. In his later years, Rathaus, who was a man of wealth and a patron of Hebrew literature, was one of the prominent members of the Jewish community of Berdychev ("Keneset Yisrael," i. 1122).

H. R. P. Wi.

RATHENAU, WALTHER: German naturalist, banker, and writer; born in Berlin Sept. 29, 1867; educated at the universities of Berlin (M.D. 1889) and Strasburg. In 1891 he entered as scientific assistant the service of a joint-stock company in the aluminum industry at Neuhausen, Switzerland. There he worked out, together with the director Kiliani, a method for the electrolytic production of chlorin and alkalis. To turn this invention to account he founded the electrochemical works at Bitterfeld in 1893, the first German undertaking in connection with electrochemical processes exclusively. While he was director of this company and of the electrochemical works established two years later at Rheinfeld, he devised electrolytic and electrothermic methods for producing natrium, magnesium, carbid, ferrosilicium, etc., details of which may be found in the corresponding patent-writs.

In 1899 Rathenau entered the board of directors of the Allgemeine Elektricitäts-Gesellschaft, which position he resigned in 1902 to become manager of the Berlin Handels-Gesellschaft, one of the oldest banking-houses in Germany. In 1902 he published a collection of essays under the title "Impressionen."

S.

RATIBOR. See Silesia.

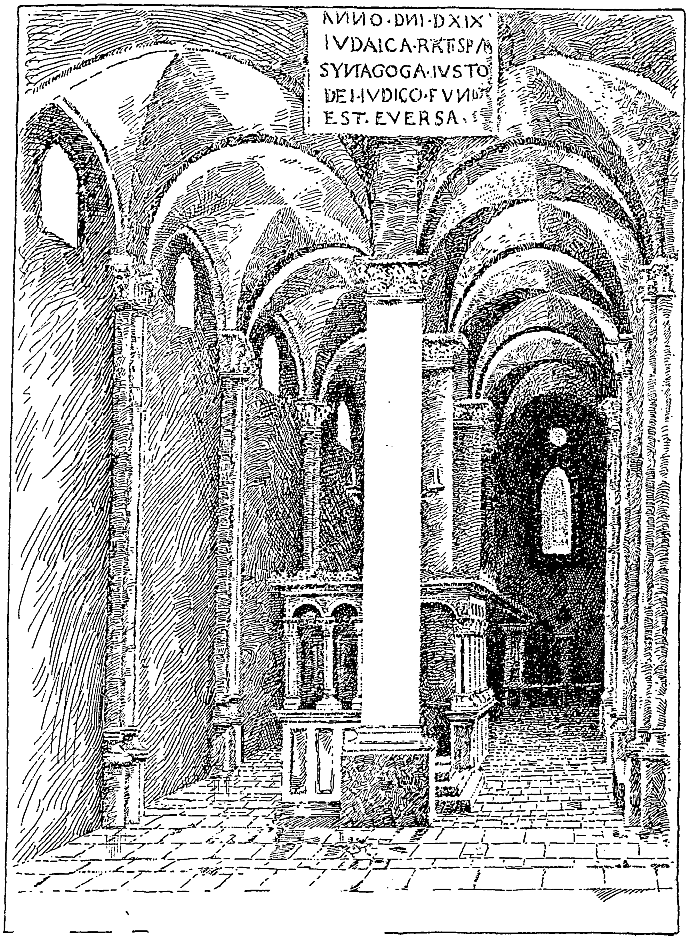

Interior of the Old Synagogue at Ratisbon.
(From a drawing by Altdorfer.)

RATISBON: Bavarian city; capital of the Upper Palatinate; formerly a free city of the German empire. The great age of the Jewish community in this city is indicated by the tradition that a Jewish colony existed there before the common era; it is undoubtedly the oldest Jewish settlement in Bavaria of which any records exist. The earliest historical reference to Jews in Ratisbon is in a document of 981, where it is stated that the monastery of St. Emmeram bought a piece of property from the Jew Samuel (Aronius, "Regesten," No. 135). The Jewish quarter, "Judæorum habitacula," is mentioned as early as the beginning of the eleventh century (1006-28), and is the oldest German ghetto to which there is any reference in historical sources (Aronius, *l.c.* No. 150). The Jews were granted their first privileges there in a charter of 1182. Therein Emperor Frederick I. confirmed the rights they had received by the favor of his predecessors, and assigned to them, as to their coreligionists throughout the empire, the status of chamber servants (see Kammerknechtschaft). But their political position became complicated later by the circumstance that the emperor transferred them to the dukes of Lower Bavaria without releasing them from their obligations as chamber servants. To these overlords the Jews of Ratisbon were pawned in 1322 for the yearly sum of 200 pounds of Ratisbon pfennigs; but they were also subject to taxation by the municipal council of the city, though they received some compensation in the fact that thereby they secured the protection of the city council against the excessive demands of the emperor and the dukes.

During the first Crusade (1096) the community suffered like many others in Germany. Later an

History of the Community.

old chronicle says with reference to the persecutions that took place in Franconia and Swabia in 1298 (see Rindfleisch): "The citizens of Ratisbon desired to honor their city by forbidding the persecution of the Jews or the slaying of them without legal sentence." The wave of fanaticism which swept over Germany in 1349 was checked at Ratisbon, in a similar spirit, by the declaration of the magistrates and the citizens that they would protect and defend their Jews. The municipal council again shielded them by punishing only the guilty when, in 1384, a riot occurred because some Jews had been convicted of giving false returns of their property to the tax-assessor. The protestations of the magistrates, however, could not protect their wards against the exactions of the emperor Wenzel when (1385–90) he replenished his purse by contributions levied upon the German Jews. In the following years they were again heavily taxed by both emperor and dukes, and in 1410 the magistrates, tired of ineffectual protest, took part in the game of spoliation by making an agreement with the duke that the Jews should pay 200 florins a year to him and 60 pounds a year to the city, extraordinary taxes to be divided between the two. This marks the turning-point in the history of the Jews of Ratisbon, who were henceforth abandoned to their fate; religious intolerance and social prejudice threatened their very existence.

Persecutions.

After the Jews had been expelled from the various Bavarian territories Duke Ludwig the Wealthy, Palsgrave of the Rhine, demanded in 1452 that the Jews should be driven from Ratisbon as well. Though the city council did not at first accede to this demand, it ordered the Jews henceforth to wear the badge. A chronic persecution now began, aided especially by the clergy; and a number of sensational accusations of ritual murder were brought against the community and its rabbi, presaging its approaching destruction despite the repeated and energetic intervention of the emperor. In 1486 the duke placed their taxation entirely in the hands of the city council, "that the expulsion might be effected the sooner." The preacher of the cathedral, Dr. Balthazar Hubmaier, incited the people from the pulpit, and the more prudent counselors who still dared to take the part of the Jews were mockingly called "Jew kings." The ghetto was threatened with boycott, although imperial influence shielded it until the interregnum following the death of Emperor Maximilian in 1519. Then 500 Jews had to leave the city, after they themselves had demolished the interior of their venerable synagogue, on the site of which a chapel was built in honor of the Virgin. According to a chronicle the exiles settled, under the protection of the Duke of Bavaria, on the opposite bank of the Danube, in Stadt-am-Hof, and in villages in the vicinity; from these they were expelled in the course of the same century.

Cemetery and Synagogue.

The first cemetery of the community of Ratisbon was situated on a hillock, still called the "Judenau." In 1210 the congregation bought from the monastery of St. Emmeram a plot of ground, outside the present Peterthor, for a new cemetery, which was destroyed in the course of excavations made in the city in 1877. It served as a burial-ground for all the Jews of Upper and Lower Bavaria, and, in consequence of the catastrophe of Feb. 21, 1519, mentioned above, more than 4,000 of its gravestones are said to have been either demolished or used in the building of churches. The synagogue that was destroyed was an edifice in Old Romanesque style, erected between 1210 and 1227 on the site of the former Jewish hospital, in the center of the ghetto, where the present Neue Pfarre stands. The ghetto was separated from the city itself by walls and closed by gates.

Scholars.

The "ḥakme Regensburg" of the twelfth century were regarded far and wide as authorities, and a number of tosafists flourished in this ancient community. Especially noteworthy were R. Ephraim b. Isaac (d. about 1175), one of the most prominent teachers of the Law and a liturgical poet, and R. Baruch b. Isaac, author of the "Sefer ha-Terumah" and of tosafot to the treatise Zebaḥim; but the best known of all was R. Judah b. Samuel he-Ḥasid (d. 1217), the author of the "Sefer Ḥasidim" and of various halakic and liturgical works. The Talmudic school of Ratisbon became famous in the fifteenth century; a chronicle of 1478 says, "This academy has furnished 'doctores et patres' for all parts of Germany." R. Israel Bruna (15th cent.) narrowly escaped falling a victim to an accusation of ritual murder. The chronicler Anselmus de Parengar gives an interesting description of the magnificent apartments of the grand master Samuel Belassar. Shortly before the dispersion of the community R. Jacob Margolioth, the father of the convert and anti-Jewish writer Antonius Margarita, was living at Ratisbon; he is referred to in the "Epistolæ Obscurorum Virorum" as the "Primas Judæorum Ratisbonensis." Finally, the learned Litte (Liwe) of Ratisbon may be mentioned, the authoress of the "Samuelbuch," which paraphrased the history of King David in the meter of the "Nibelungenlied."

In Modern Times.

In 1669 Jews were again permitted to reside in Ratisbon; but it was not until April 2, 1841, that the community was able to dedicate its new synagogue. R Isaac Alexander (b. Ratisbon Aug. 22, 1722) was probably the first rabbi to write in German. His successor appears to have been R. Weil, who was succeeded by Sonnentheil and the teacher Dr. Schlenker. From 1860 to 1882 the rabbinate was occupied by Dr. Löwenmeyer of Sulzburg, who was followed in Jan., 1882, by Dr. Seligmann Meyer, the editor of the "Deutsche Israelitische Zeitung." The present (1905) total population of Ratisbon is 45,426, of whom about 600 are Jews.

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1830–40; Hugo Graf von Walderdorff, *Regensburg in Seiner Vergangenheit und Gegenwart*, 4th ed., *ib.* 1896; *Bavaria, Landes- und Volkskunde des Königsreiches Bayern*, ii. 675 *et seq.*; Wiener, *Regesten zur Gesch. der Juden in Deutschland Während des Mittelalters*, 1862; Aronius, *Regesten*; Stobbe, *Die Juden in Deutschland Während des Mittelalters*, 1866, pp. 67–83; Train, *Die Wichtigsten Tatsachen aus der Gesch. der Juden in Regensburg*, in *Allg. Zeit. für die Hist. Theologie*, 1837, vii. 39–138; L. Geiger, *Zur Gesch. der Juden in Regensburg*, in Geiger's *Jüd. Zeit.* 1867, pp. 16 *et seq.*; M. Stern, *Aus der Aelteren Gesch. der Juden in Regensburg*, in Geiger's *Zeit. für Gesch. der Juden in Deutschland*, i. 383 *et seq.*; H. Bresslau, *Zur Gesch. der Juden in Deutschland*, in Steinschneider, *Hebr. Bibl.* 1870, x. 107 *et seq.*; *Monatsschrift*, 1867, pp. 161 *et seq.*, 389 *et seq.*; 1868, pp. 345 *et seq.*; Lehmann, *Der Israelit*, 1877, No. 48, p. 1150; Grätz, *Gesch.*; *Ost und West, Monatsschrift für Modernes Judentum*, 1901, pp. 831–833; Aretin, *Gesch. der Juden in Bayern*, 1803; Kohut, *Gesch. der Deutschen Juden*.

D. A. E.

RATISBONNE, ALPHONSE-MARIE: French convert to Catholicism; brother of Marie-Théodore Ratisbonne; born at Strasburg May 1, 1812; died at Jerusalem May 6, 1884. After taking his degree in law he visited Rome, where he abjured the Jewish faith (Jan. 20, 1842). He then entered the order of Notre Dame de Sion, after passing through his novitiate in the Society of Jesus. His conversion, under singular and romantic circumstances, became the subject of numerous pamphlets taking widely differing views of the matter. Ratisbonne founded a monastery at Jerusalem. He was the author of "Elévations sur les Litanies de la Sainte Vierge" (1847).

Bibliography: *La Grande Encyclopédie.*

S. J. Ka.

RATISBONNE, MARIE-THÉODORE: French convert to Catholicism; born at Strasburg Dec. 18, 1802; died at Paris Jan. 10, 1884; son of the president of the Jewish consistory of Strasburg. He practised law until his conversion to Catholicism in 1826, when he took holy orders. He became successively professor in the Petit Seminaire, assistant rector of the Cathedral of Strasburg, and superior-general of the order Notre Dame de Sion, founded by him in thanksgiving for the conversion of his brother, Alphonse-Marie. Among other works Ratisbonne published: "Essai sur l'Education Morale" Strasburg, 1828); "Histoire de Saint-Bernard" (2 vols., *ib.* 1841; 5th ed., 1864); "Le Manuel de la Mère Chrétienne" (*ib.* 1860); "Questions Juives" (*ib.* 1868); "Miettes Evangéliques" (*ib.* 1872); "Réponse aux Questions d'un Israélite de Notre Temps" (*ib.* 1878).

Bibliography: *La Grande Encyclopédie.*

S. J. Ka.

RATNER, DOB BAER BEN ABRAHAM BEZALEEL: Russian Talmudist; born at Wilna about 1845. He is the author of: "Mebo la-Seder 'Olam Rabbah," on Josef ben Ḥalafta's historical work (Wilna, 1894); "Seder 'Olam Rabbah," a critical edition of the text of the "Seder 'Olam Rabbah" (*ib.* 1897); "Ahabat Ẓiyyon we-Yerushalayim," variants and additions to the text of the Jerusalem Talmud. Of the last-named work only three volumes so far have been published: on Berakot (*ib.* 1901); on Shabbat (*ib.* 1902); on 'Erubin ? (*ib.* 1904).

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S. I. Br.

RATNER, ISAAC: Russian mathematician; born at Shklov in 1857. He has written mathematical and astronomical articles for various journals, and is the author of "Mishpaṭ Emet" (St. Petersburg, 1884), a criticism on Lichtenfeld's pamphlets against Slonimski's works. He edited a second edition of Slonimski's "Yesode Ḥokmat ha-Shi'ur," on the principles of algebra (Wilna, 1888).

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H. R. I. War.

RAUDNITZ: Town of Bohemia. According to tradition it is one of the oldest three communities of Bohemia, the other two being Bunzlau and Kolin (the mnemonic word is בק"ר). The ancient cemetery was situated near the present Kapuzinergarten, where tombstones with Jewish inscriptions have been found. These are preserved in the Podripské Museum. In the old cemetery in the former ghetto there are more than 1,500 tombstones, including many of the seventeenth century, and several tombs of martyrs. The new cemetery was opened in 1896. In 1853 a large temple was built, the services in which are conducted with choir and organ. The ḥebra ḳaddisha is mentioned on tombstones as early as the seventeenth century.

The earliest known rabbi of Raudnitz is Rabbi Nehemiah (d. 1637), who officiated here for more than twenty-five years (see Hock-Kaufmann, "Die Familien Prags," p. 336, Presburg, 1892). Other noteworthy rabbis were: Abraham Broda; Simeon Jeiteles (d. 1762), buried in the old cemetery of Prague (*ib.* p. 168); Moses Spiro (d. 1760); R. Mattathias Neugröschel (d. 1778; *ib.* p. 224); the district rabbis Joseph Deutsch (1778–1825), Mahler, Pereles, and Albert Cohn (d. 1872); Moritz Klotz (1889–93). Julius Reach is the present (1905) incumbent (since 1894).

Down to 1872 Raudnitz was the seat of the district rabbinate. Since the law of 1890 the congregation has comprised all the Jews living in the county of Raudnitz. In 1903 there were 400 Jews in a total population of 8,000.

D. J. Re.

RAUNHEIM, SALY (SAMUEL HIRSCH BEN MENAHEM): American mining-engineer; born in Frankfort-on-the-Main June 7, 1838; died in New York city Sept. 9, 1904. He was educated in his native city and at the universities of Heidelberg and Freiburg, and in 1861 became engaged in the mining industry. In 1863 he bought for the French banker Reinach a zinc-mine in Rauheim, near Heidelberg, which two years later was sold for 2,000,000 francs, having cost but 30,000 francs.

In 1879 Raunheim emigrated to the United States, and with his brothers-in-law Leonard and Adolph Lewisohn organized in 1881 at Butte, Mont., the Montana Mining Company, which company was bought by the Amalgamated Copper Trust. During the years 1888–91 Raunheim developed the copper-mines of San Pedro, New Mexico, which also were the property of the Lewisohns.

From 1891 Raunheim lived in New York city, where he took great interest in Jewish affairs.

Bibliography: *Jewish Comment*, Sept. 23, 1904, p. 11.

A. F. T. H.

RAUSUK, SAMSON: Hebrew poet; born at Wilkowiski, Lithuania, in 1793; died in London Sept. 11, 1877. He pursued at his native place the career of a merchant. On the occasion of the visit of Sir Moses Montefiore to Russia in 1846, Rausuk was one of the delegates appointed to receive him. He went to London in 1848, and held the post of librarian to the bet ha-midrash for nearly a quarter of a century. He was an erudite Hebraist and Talmudist, and possessed poetic powers of some merit. Many of his Hebrew compositions, dealing with subjects of passing interest, were published; he was regarded as the poet laureate of the London community for nearly thirty years.

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J. G. L.

RAVEN (Hebrew, "'oreb"): The first bird specifically mentioned in the Old Testament (Gen. viii. 7), where it is referred to in connection with Noah and the ark. It is included among the unclean birds in Lev. xi. 15 and Deut. xiv. 14, where the term embraces the whole family of *Corvidæ*—crows, rooks, jackdaws, etc. It has eight species in Palestine. The raven lives generally in deep, rocky glens and desolate places (comp. Isa. xxxiv. 11). Its habit of commencing its attack by picking out the eyes of its victim is alluded to in Prov. xxx. 17. The figure of the raven is used illustratively where references are made to the care with which God watches over His creatures (comp. Ps. cxlvii. 9). Ravens are said to have provided Elijah with food (I Kings xvii. 3-6). The dark, glossy plumage of the raven is compared to the locks of youth (Cant. v. 11).

In the Talmud, besides "'oreb" (B. Ḳ. 92b, etc.), the raven is designated "pushḳanẓa" (B. B. 73b), and, from its croaking, "ḳorḳor" (B. B. 23a). "Shalak" in Lev. xi. 17 is explained in Ḥul. 63a as a bird which takes fishes from the sea, and Rashi adds, "It is the water-raven" (comp. Targ. *ad loc.*, and see CORMORANT). "Zarzir" is considered a species of raven, and this gave rise to the proverb: "The zarzir goes to the raven, for it is of its kind"—the equivalent of the English "Birds of a feather flock together" (see Ḥul. 62a, 65b; and, for other species, Ḥul. 63a, 64a). While ravens love one another (Pes. 113b) they lack affection toward their young as long as the latter remain unadorned with black plumage (Ket. 49b); but Providence takes care of them by causing worms to arise from their excrement (B. B. 8a *et al.*). In copulation the spittle ejected from the mouth of the male into that of the female effects conception (Sanh. 108b). The wealthy domesticated the raven (Shab. 126b), but on account of its filthiness the bird was frightened away from the Temple by means of a scarecrow (Men. 107a). The croaking of the raven was an ill omen (Shab. 67b). The comparison of dark locks with the plumage of the raven is found also in Ḥag. 14a. See DOVE.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 198; Lewysohn, *Z. T.* p. 172.

E. G. H. I. M. C.

RAVENNA: Italian city, capital of the province of Ravenna. A Jewish community existed in Ravenna from very early times; during an attack by the populace in 519 its synagogues were burned. The Jews appealed to King Theodoric at Verona, who condemned the city to rebuild the ruined synagogues at its own expense; any one unable to pay the fine levied for that purpose was condemned to the lash. About 930 R. Solomon ben Tanḥum ben Zadok was victorious in a religious controversy in the Romagna. In the early part of the thirteenth century the emperor Frederick II. undertook the defense of Donfolino, a Jew of Ravenna, against an unjust extortion by the mayor Pietro Traversari (July 11, 1226). In 1248 Cardinal Ottaviano Ubaldini, legate of Pope Innocent IV., seized Ravenna and annexed it to the papal dominions. Under the rule of the popes at least a part of the Jews lived in the quarter known as San Pietro Maggiore, where they were engaged in usury. Ravenna passed under the domination of the republic of Venice in 1441. The treaty of cession provided that in the interest of the city and of the district the Jews should be permitted to remain and lend money at the rate of interest of five denarii per lira to the citizens of the city and district of Ravenna, and of six to strangers. The Doge of Venice, Francesco Foscari, confirmed this treaty March 20, 1441.

Monte di Pietà.

Toward the end of the century the Jews of Ravenna obtained leave to remove their synagogue to another locality (1489). They were, however, not left long unmolested. In a short time the fiery sermons of Fra Bernardino da Feltre, the implacable enemy of the Jews, so roused the old popular hatred against them that the money-lenders narrowly escaped expulsion. In opposition to the latter class he established the monte di pietà, an institution soon afterward approved of by Pope Julius II. (Aug. 25, 1508).

In 1508 Pope Julius joined the League of Cambrai against the Venetian republic, and in 1509 Ravenna was reconquered by the pope's nephew, Francesco Maria della Rovere, Duke of Urbino, and, until its union with the kingdom of Italy, was governed by ecclesiastical officers. The community of Ravenna was represented at the congress of rabbis held at Bologna in 1416, and at that of Forli in 1418, when the Jews of Italy united to seek a means of averting the dangers that menaced them. A similar convention was held somewhat later at Ravenna (1442), when Pope Eugene IV. issued a bull, of forty-two articles, which deprived the Jews of all the rights they had hitherto enjoyed. They were forbidden, under penalty of confiscation of property, to study anything but the Pentateuch; they were deprived of the right of residence in the city without special license from the authorities; and later all trades were prohibited to them, and the Jewish tribunals were abolished. The representatives of the Italian communities then met in synod at Tivoli, and later at Ravenna. The persistent efforts of these assemblies wrung from Gian Francesco Gonzaga permission for Jews to reside in Mantua and enjoy liberty in matters of religion, law, and commerce. At length, after payment of immense sums of money, the synod obtained the annulment of the bull.

On Feb. 10, 1535, Pope Paul III. granted the community of Ravenna certain additional privileges already enjoyed by the Jews of the Marches and confirmed them June 30, 1540. On Aug. 12, 1553, Julius III. published an edict commanding that both Palestinian and Babylonian Talmuds be confiscated and burned. This edict was strictly enforced at Ravenna, where a number of copies of the Talmud were burned on the Sabbath day. Paul IV. (1555–59) issued several bulls conceived for the further curtailment of Jewish liberties. Under his successor, Pius IV. (1559–66), the Jews enjoyed a short respite; but Pius V., the next occupant of the pontifical throne (1566–72), pursued the malevolent policy of Paul IV., and published a bull, dated Feb. 26, 1569, ordering the complete expulsion, within three months, of the Jews from all Pontifical States but Rome and Ancona.

With the exception of a few who abjured their faith, the unfortunate Jews emigrated in the following May, abandoning their property and all the debts due to them, the latter amounting, according to Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 96b), to more than 10,000 ducats in Ravenna and Imola. Under Gregory XIII. (1572–1585) a Jewish community was again established at Ravenna, but the Jews were finally banished by Clement VIII. (1593). In 1901 there were only thirteen Jews living in the city.

Expelled in 1569.

Bibliography: Fantuzzi, *Monumenti Ravennati*, i. 378; iii. 75, 362, 375, 429; v. 183; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, pp. 94a *et seq.*; Grätz, *Gesch.* 2d ed., v. 37, viii. 179, ix. 382; *J. Q. R.* iv. 615; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 90; Stern, *Urkundliche Beiträge über die Stellung der Päpste zu den Juden*, i. 78, 82; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 130, 160; ii. 11, 146 *et seq.*

S. U. C.

RAWICZ, VICTOR MEYER: German rabbi; born at Breslau Aug. 19, 1846. He attended the Jewish theological seminary and the university of his native city (Ph.D. 1873). Rawicz has held successively the following rabbinates: Kempen (1874), Schmieheim (1876–93), and Offenburg (Baden). He has published a translation of the following Talmudic tractates: Megillah (1883), Rosh ha-Shanah (1886), Sanhedrin (1892), and Ketubot (1900).

S.

RAWNITZKI, JOSHUA ḤAYYIM: Russian author; born Aug. 14, 1845, at Odessa. His first literary efforts appeared in "Ha-Ḳol," and he soon became a frequent contributor to Hebrew journals. In 1887 he published, in conjunction with Krankenfeld, "Der Jüdische Wecker," in which appeared his article "Der Pintele Jud"; from 1892 to 1896 he edited "Ha-Pardes" (Odessa). He wrote: "Peninim mi-Yam ha-Talmud" (Odessa, 1892); "'Aseret Kesef," a novel of Jewish life (in "Keneset Yisrael," iii. 1888); and "Safah Berurah," an essay on Neo-Hebrew (in "Kawweret," 1890). Under the title of "Ha-Abib" (Warsaw, 1889) he published a collection of Hebrew poems for children.

Bibliography: Sokolov, *Sefer Zikkaron*; Zeitlin, *Bibl. Post-Mendels.*

H. R. I. War.

RAYNAL, DAVID: French statesman; born at Paris Feb. 26, 1841; died Jan. 28, 1903. The son of a merchant, he was brought up for a commercial career, and in 1862 he founded the house of Astruc et Raynal in Bordeaux. There he became acquainted with Gambetta. During the Franco-Prussian war he held the rank of major of the volunteers of the Gironde.

Raynal entered public life in 1874, when he became alderman for Bordeaux. In 1879 he was elected deputy, and took his seat among the republican unionists. In 1880 he was appointed general secretary in the Department of Public Works. Reelected in 1881, he became minister of that department, under Gambetta. Resigning with the cabinet in Jan., 1882, he accepted the same portfolio under Jules Ferry in Feb., 1883; but again resigned with the cabinet in 1885. Reelected in 1885, 1889, and 1893, he became in Dec., 1893, minister of the interior, but resigned in May of the following year, when Casimir-Périer withdrew from the presidency of the French republic. During this time Raynal was a member of the parliamentary finance committee, and belonged to the republican unionists.

In Jan., 1897, Raynal was elected senator for the department of the Gironde, joining the left wing of the republicans in the Upper House. He served as president of the commission for the improvement of the merchant navy. Raynal took an active part in the debates of both houses, being an able speaker.

Bibliography: Curinier, *Dict. Nat.* ii. 43; *La Grande Encyclopédie*; *Nouveau Larousse*; *Jew. Chron.* Jan. 30, Feb. 6, 1903.

S. F. T. H.

RAYNER, ISIDOR: American senator; born at Baltimore, Md., April 11, 1850. He was educated at the University of Virginia (1866–70), pursuing the academic course for three years and the law course for the last year. On leaving that institution he became a law student in the offices of Brown & Brune, Baltimore; shortly afterward he was admitted to the bar, and soon secured a large trial practise. In 1878 Rayner, as a Democrat, was elected a member of the Maryland legislature. Thereafter he devoted himself entirely to law until 1886, when he was elected state senator. In the same year he was nominated for Congress, and was elected for three terms; he declined nomination for a fourth term.

Rayner served upon the committees of foreign affairs, coinage, weights and measures, and commerce. He was chairman of the committee on organization, and was conspicuous in the contest for the repeal of the Sherman silver act.

In 1899 Rayner was elected attorney-general of Maryland, and in 1901, when Admiral Schley was called before a government court of inquiry, he was appointed associate counsel, becoming senior counsel upon the death of Judge Wilson. He increased his reputation by his masterly defense of that admiral. Rayner was elected United States senator on Feb. 4, 1904, for the term beginning March 5, 1905.

A. S. H. L.

RAYNER, WILLIAM SOLOMON: Merchant and financier; born in Oberelzbach, Bavaria, Sept. 23, 1822; died in Baltimore, Md., March 1, 1899. In 1840 he removed to the United States. Declining an offer of the position of religious teacher in the old Henry Street Synagogue, New York, he removed to Baltimore, where he entered upon a successful mercantile career. At the close of the Civil war he became one of the chief figures in the financial development of Baltimore, serving for many years on the directorates of the Western National Bank, the Baltimore Equitable Society, and the Western Maryland Railroad.

Rayner was instrumental in organizing the Har Sinai Verein, which soon after became the Har Sinai congregation. He was a strong advocate of Reform, and it was mainly through his influence that David Einhorn became rabbi of this congregation (1855). He was one of the founders of the Baltimore Hebrew Orphan Asylum, donating its first building and grounds. He was also the first president of the Baltimore Hebrew Benevolent Society under its present state charter. He represented the city of Baltimore for many years in the management of the House of Refuge and served as a vice-president of the Baltimore Poor Association. During the Civil war he was very active in the formation of the Union Relief Association, and was one of its first vice-presidents. In 1844 he married Amalia Jacobson. Of this union four children survive; two of them, in memory of their father, endowed a fellowship in Semitics in the Johns Hopkins University; the eldest son, Isidor Rayner, was elected, in 1904, to the United States Senate.

A. C. A. R.

RAZIEL: Angel, first named in the Slavonic Book of Enoch (written before the common era; see Jew. Encyc. i. 591, *s.v.* Angelology), where, under the name "Raguel" or "Rasuel," he is mentioned together with Shemiel or Shemuel. Apart from this, he is unknown both to the Jewish and to the Christian literature of antiquity, the next occurrence of his name being in the Targum on Eccl. x. 20: "Each day the angel Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds through all the world," etc. His name, indeed, denotes "secret of God," and it was given to him because of his transmission of "secrets" ("Each angel is named according to his vocation, as Raziel, because he transmitted the Book of Secrets"; "Raziel," ed. Amsterdam, p. 21b).

With the communication of the Book of Secrets the real importance of Raziel ends, nor is he mentioned as often as the angels Michael, Gabriel, Raphael, etc. According to the Book of Raziel, he is the angel of magic, who teaches men astrology, divination, and the lore of amulets; the mysticism associated with him is the precursor of the "practical Cabala." In this capacity Raziel appears in the astrology of the Arabs, where he presides over the twentieth lunar station in the zodiac. In view of these characteristics a distinction must be made between the mysticism of the Merkabah and of Meṭaṭron on the one hand, and the mysticism of Raziel on the other. See Raziel, Book of.

Bibliography: Zunz, *G. V.* p. 167; Bloch, *Gesch. der Entwickelung der Kabbala*, pp. 32-34, Treves, 1894; Schwab, *Vocabulaire de l'Angélologie*, p. 246, Paris, 1897.

T. L. B.

RAZIEL, BOOK OF: Collection of secret writings, probably compiled and edited by the same hand, but originally not the work of one author. This appears from the fact that the book contradicts itself in regard to the person to whom its contents are claimed to have been communicated. The first part states that they were imparted by Raziel to Adam when he was driven from paradise (2a); the third part (34a) says they were communicated to Noah before he entered the ark. The book was engraved on sapphire-stone and handed down from generation to generation until it, together with many other secret writings, came into the possession of Solomon; the Book of Raziel, however, was the best preserved of these works (15, 34a).

Zunz ("G. V." 2d ed., p. 176) distinguishes three main parts: (1) the Book Ha-Malbush; (2) the Great Raziel; (3) the Book of Secrets, or the Book of Noah. These three parts are still distinguishable—2b-7a, 7b-33b, 34a and b. After these follow two shorter parts entitled "Creation" and "Shi'ur Ḳomah," and after 41a come formulas for amulets and incantations. The first part, "which contains little but strange conceits ascribed to the angel Raziel, and which describes the entire organization of heaven" (Zunz), was composed at the earliest in the eleventh century, as is shown by both content and language, and by the coined words and angel-names, which number several thousand (*ib.*). Kohler (Jew. Encyc. i. 595, *s.v.* Angelology) correctly compares the Book of Raziel with the "Sword of Moses," edited by Gaster (London, 1896), also a book of magic. Curiously enough, the name "Raziel" occurs not once among the names of angels, of which there are over a thousand. The citations made in the middle portion of the work under consideration prove its comparatively recent date of composition, and upon this fact Zunz based his theory that it was written by Eleazar b. Judah b. Kalonymus of Worms, a hypothesis refuted by Jellinek from the original manuscript of it ("Orient," 1846, No. 16), although it is probable that the redactor combined an older work with that of Eleazar of Worms (Bloch, "Gesch. der Entwickelung der Kabbalah," p. 34, No. 1). The Book of Raziel was first printed in Amsterdam in 1701, under the title זה ספרא דאדם קדמאה. The belief was formerly current that the Book of Raziel protected from fire the house which contained it.

Bibliography: Zunz, *G. V.* 2d ed., pp. 176 *et seq.*; Bloch, *Gesch. der Entwickelung der Kabbala*, pp. 32-34, Treves, 1894 (in which is found a German translation of an important portion of the Book of Raziel); Schwab, *Vocabulaire de l'Angélologie*, p. 246, Paris, 1897; *Oẓar ha-Sefarim*, iii. 545, No. 121.

T. L. B.

RAZSVYET: Russo-Jewish weekly; founded in Odessa by Osip Rabinovich May, 1860. It was the first journal in the Russian language devoted to Jewish interests; and considerable difficulty was encountered by its founder in securing the necessary governmental permission for its establishment. Owing to the powerful influence of N. I. Pirogov, the permission was ultimately obtained, but with the stipulation that the journal be published in Yiddish. Rabinovich was greatly discouraged with the result of his petition; for, apart from the fact that it was the Russian language which he had specified therein, the proposed journal was placed under the supervision of the Kiev censor, and since only two cities, Jitomir and Wilna, were allowed to

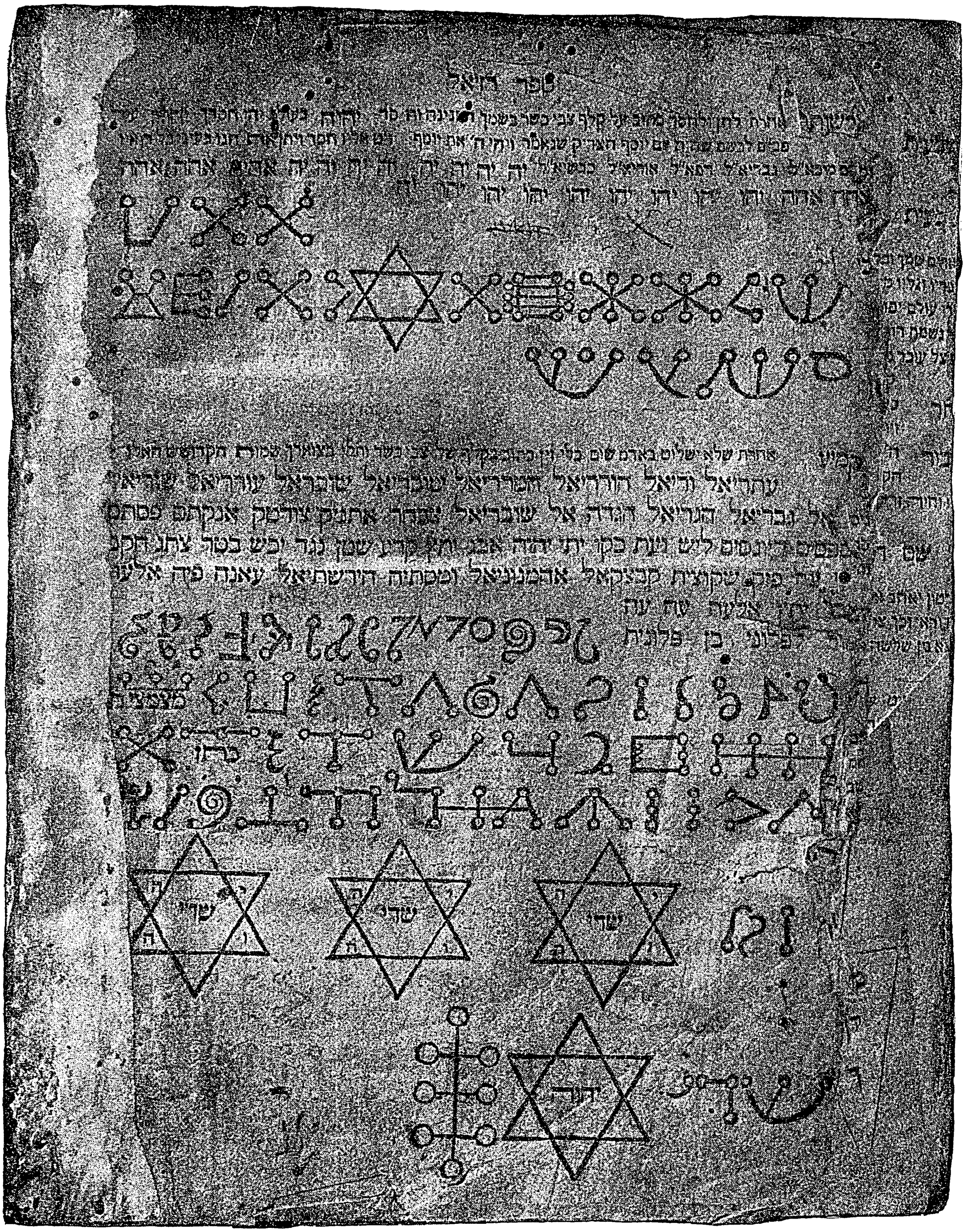

PAGE FROM THE SEFER RAZIEL, AMSTERDAM, 1701.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

have Hebrew printing-houses, the matter was rendered very complicated. Rabinovich again petitioned the government, and with the aid of Pirogov the desired permission was finally obtained.

The purpose of the journal was to diffuse light among the ignorant Jewish masses of Russia; and accordingly its motto was "Let there be light." In the first petition of 1856 Rabinovich in outlining the policy of the proposed journal said that the corrupt jargon used by the great mass of Russian Jews was not adapted to mental enlightenment and progress, since it could not be used for the expression of abstract thoughts; that the Jews would by means of the proposed journal become more familiar with their country and its people, and that the Russian people would become better acquainted with their Jewish neighbors. The journal was to concern itself with questions of religion, sociology, history, criticism, science, biography, travels, trade, agriculture, etc.

The first numbers of the "Razsvyet" raised much bitter criticism on the part of the conservative Jewish people; for the editors fearlessly undertook to point out and to comment on the bad as well as the good features in the life of the Russian Jews. Much opposition was raised particularly by the article "A Few Words About the Jews of Western Russia," which appeared in the first number. From all parts of the country letters and telegrams, some of them containing threats, were addressed to the editors; but they fearlessly continued in what seemed to them to be the right course. In the third number they again declared that they were not working in the interests of any party, but in the interests of Judaism. Gradually the Jewish public began to appreciate the sterling worth of the journal, and waited impatiently for the appearance of every number. Its educational value proved of great moment to the Jews of Russia, and laid the foundation for much future good.

In the forty-fifth number Rabinovich announced his intention of discontinuing the publication of the "Razsvyet," "on account of insurmountable difficulties." He remained firm in his resolve in the face of a storm of protest; but in the fiftieth number it was announced that in view of the great regret caused by the proposed discontinuance of the "Razsvyet" Dr. Pinsker and Dr. Soloveichik had undertaken to continue its publication, and that in future it would appear under the title "Sion."

Bibliography: *Voskhod*, 1881, No. 6, p. 132; O. M. Lerner, *Yevreii v Novorossiskom Kraye*, p. 191, Odessa, 1901.

H. R. J. G. L.

READING: City of Berks county, Pa. A few Jewish immigrants settled here before 1847, when Reading became a city. In 1864 a cemetery plot was acquired in the southern part of the city, and in the same year Congregation Oheb Sholom was founded with about fifteen charter members, most of them South-Germans. In 1884 a house of worship, located on Chestnut street, near Pearl street, was bought from the Evangelical Church, and, after being rebuilt, it was dedicated July 31, 1885, by Isaac M. Wise. A rabbi and Sabbath-school teacher was engaged; and Reform service of a moderate type was instituted. In 1897 Rabbi Julius Frank, the present (1905) incumbent, introduced the Union Prayer-Book and full Reform service. In 1898 the congregation bought another cemetery at Shillington, three miles from the city, the old one being vacated, and about sixty bodies were removed to the new burial-ground. Connected with the congregation are the Ladies' Hebrew Aid Society and the Ladies' Auxiliary.

The Orthodox Jewish element, consisting entirely of Russian and Polish immigrants or their descendants, combined in 1887 and formed Congregation Shomre Habris. Their house of worship is located on North 8th street. A Hebrew Free School, situated on Moss street, is connected with this congregation.

Reading has a population of about 90,000, of whom approximately 800 are Jews. Most of these are engaged in mercantile life, and a few are manufacturers. Ben Austrian, a painter of still life, has gained a reputation in the artistic world.

A. J. F.

REAL ESTATE (קרקעות): Landed property. The differences between landed or immovable and chattel or movable property have been indicated in the articles Alienation, Appraisement, Debts of Decedent, Deed, Execution, Fraud and Mistake, Infancy, Ona'ah, and Sale. In what respects the two kinds of property are treated alike has been pointed out under Agnates and Wills. In the articles Fixtures and Landlord and Tenant it has been shown which of the things resting upon or growing upon the land are treated as part of it, and which as personalty ("miṭṭalṭelin").

As regards inheritance and wills, as is shown under Agnates, there is no difference between the rights of succession in land and those in personalty; herein the Jewish law differs radically from the common law of England, but agrees with the Roman law. The eighth chapter of Baba Ḳamma, which defines who are heirs, nowhere distinguishes the kind of property to be inherited. In like manner the "gift of him lying sick," which takes the place of the last will (see Wills), was, if made under the proper conditions, that is, during apprehension of speedy death which came true, as valid in its operation on lands as on goods and credits. For "the words of him lying sick are considered as written and sealed"; hence they fill the part of a deed required to pass lands as well as that of the manual taking or "pulling" required to change ownership of goods.

As to changes of title between seller and buyer, or donor and donee, the forms differ according as one or another kind of property is the object of sale or of gift by the healthy; but goods may always be transferred by sale or gift along with land by any formalities which give title to the latter (see Alienation and Acquisition).

In the Talmudic law, contrary to the Biblical idea of an inalienable title to lands vested in the family rather than in the individual owner, and contrary to the customs of nations other than the Jews and to the English and American laws, lands and not goods were deemed the primary fund for the payment of debts. Lands and "Canaanitish slaves" together were known as "wealth which has its responsibility" ("aḥarayot"). This meant mainly that property of this kind, land and slaves, was bound by the owner's bond from the time of its delivery, a bond meaning a written contract attested by two subscribing witnesses; and the debt might be levied not only on "free estate," but also on "subjected estate," that is, on such as had thereafter been given away, sold, or encumbered. Under the older law also, only lands and slaves were liable for the debts of decedents, till the almost universal landlessness of the Jews necessitated a change (see Debts of Decedents; Deed); but for the security and peace of mankind ("tiḳḳun ha-'olam") it was ordained that a bond, in so far as it secures unliquidated damages, should operate only on "free estate"; for instance, the warranty in a deed of conveyance, in so far as it indemnifies the buyer against the payment of mesne profits, or the covenant in the wife's Ketubah, which secures alimony to her and to her daughters (Giṭ. v. 3).

The occupation of land, in so far as it gives title of derelict (see Derelicts), or raises, after a lapse of three years, a Presumption of grant from the former owner, is governed by different rules from those which govern the possession or occupation of goods and chattels.

The manner of subjecting land to the payment of debts under writ of Execution after due Appraisement, is very formal and elaborate; and for this purpose land is divided into three classes, best, middling, and cheapest, while the sale of the debtor's chattels is rather informal and summary.

Under the head of Infancy, Legal Aspect of, it has been shown that until young persons arrive at the age of twenty years they have no power to sell those lands which have come to them by inheritance.

Under Ona'ah it has been pointed out that the rule under which a seller or purchaser may set aside a sale or purchase by reason of excess or deficit of one-sixth above or below the market price does not apply to lands or slaves, on the ground that lands and slaves have no market price; but when one party to a sale charges actual Fraud or Mistake there is no material difference between sales of land and sales of goods.

E. C. L. N. D.

REBEKAH.—Biblical Data: Daughter of Bethuel, sister of Laban, and wife of Isaac (Gen. xxii. 23, xxiv. 29, 67). Abraham sent his servant Eliezer to seek a wife for Isaac. Arriving with his attendants at Aram-naharaim, Eliezer stopped near the well outside the city and declared to Yhwh that he would choose the first maiden that should offer to draw water for himself and his camels, though he should ask it only for himself. After Rebekah had drawn the water, Eliezer asked and obtained her father's and brother's consent to her departure. Rebekah remained childless for nineteen years, when she bore two sons, twins, after Isaac had besought Yhwh to remove her barrenness (Gen. xxv. 20-26). Afterward, when Isaac temporarily settled at Gerar, he and Rebekah agreed to pass as brother and sister. Abimelech, the King of Gerar, having discovered that Rebekah was Isaac's wife, under penalty of death forbade any to do them harm (Gen. xxvi. 6-11). Shortly before Isaac's death, Rebekah, moved by her preference for Jacob, induced the latter to intercept by a trick the blessing which his father had destined for his brother Esau (Gen. xxvii. 6 *et seq.*). Later she exhorted Jacob to flee to her brother Laban until Esau should have forgotten the injury done him. Rebekah was buried in the cave of Machpelah (Gen. xlix. 31). See Jacob.

E. G. H. M. Sel.

——**In Rabbinical Literature:** The Rabbis disagree as to the age of Rebekah at the time of her marriage to Isaac. The statement of the Seder 'Olam Rabbah (i.) and Gen. R. (lvii. 1) that Abraham was informed of Rebekah's birth when he ascended Mount Moriah for the 'Aḳedah, is interpreted by some as meaning that Rebekah was born at that time, and that consequently she was only three years old at the time of her marriage. Other rabbis, however, conclude from calculations that she was fourteen years old, and that therefore she was born eleven years before the 'Aḳedah, both numbers being found in different manuscripts of the Seder 'Olam Rabbah (comp. Tos. to Yeb. 61b). The "Sefer ha-Yashar" (section "Ḥayye Sarah;" p. 38a, Leghorn, 1870) gives Rebekah's age at her marriage as ten years.

From the fact that when Rebekah went down to the well the water rose toward her (Gen. R. lx. 6) Eliezer immediately recognized that she was the maiden chosen by God as Isaac's wife. The miracles which had been wrought through the virtue of Sarah and which had ceased after the latter's death, recommenced through the virtue of Rebekah (Gen. R. lx. 15) when she was taken by Isaac into his tent (Gen. xxiv. 67).

Rebekah joined Isaac in prayer to God for a child, they having prostrated themselves opposite each other. Isaac prayed that the children he was destined to have might be borne by the righteous Rebekah, the latter that she might have children by Isaac only. Isaac's prayer alone was answered (comp. Gen. xxv. 21), because he was a righteous man, and the son of a righteous man, while Rebekah's whole family was wicked (Yeb. 64a; Gen. R. lxiii. 5). It is said that Rebekah, when suffering from her pregnancy (comp. Gen. xxv. 22), went from door to door, asking the women whether they had ever experienced the like. The answer she received (*ib.* xxv. 23) came, according to R. Eleazar b. Simeon, directly from God; R. Ḥama b. Ḥanina declares that God spoke through an angel, and R. Eleazar b. Pedat that the answer was delivered through Shem, the son of Noah, into whose bet ha-midrash Rebekah had gone to inquire (Gen. R. lxiii. 6-8). She should have borne twelve sons, fathers of twelve tribes, but through the birth of Esau she became barren again (Pesiḳ. iii. 23b; Gen. R. lxiii. 6-7). Rebekah was a prophetess; therefore she knew that Esau intended to slay Jacob after Isaac's death, and the words "Why should I be deprived also of you both in one day" (Gen. xxvii. 45) are interpreted as being her prophecy to this effect (Soṭah 13a; Gen. R. lxvii. 9).

The Rabbis agree that Rebekah died at the age of 133 years (Sifre, Deut. 357; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii.; "Sefer ha-Yashar," section "Wayishlaḥ," p. 56b). Her death occurred while Jacob was on his way back to his parents' home; and it was coincident with that of Deborah (comp. Gen. xxxv. 8). Her decease is not mentioned because Jacob not having yet arrived, Esau was the only son present to attend to her burial. Moreover, the ceremony was performed at night out of shame that her coffin should be followed by a son like Esau (Pesiḳ. *l.c.*; Midr. Agadah on Gen. *l.c.*). According to the Book of Jubilees (xxxi. 8-11, 48), Jacob, when he arrived home, found his mother alive; and she afterward accompanied him to Beth-el to accomplish his vow (comp. Gen. xxviii. 19-20). She died at the age of 155, five years before Isaac's death (Jubilees, xxxv. 1, 41), this determining that her age when she married was twenty years.

E. C. M. Sel.

REBENSTEIN, AARON. See Bernstein, Aaron.

REBICHKOVICH, ABRAHAM JOSEPHOVICH. See Abraham Jesofovich.

REBUKE AND REPROOF: "Faithful are the wounds of a friend," says the Old Testament proverb (Prov. xxvii. 6), doubtless referring to reproof. A mild rebuke administered for a breach of etiquette, or for an act of disrespect, was called "haḳpadah"; a severe rebuke, as for contempt of authority, was known as "nezifah." In both cases, however, the offense involved is unintentional. They are thus distinguished from cases that are punishable by the declaration of the Ban, nezifah involving a mild form of ostracism (see Excommunication).

A rebuff to a friend for a breach of etiquette is mentioned in a case in which R. Ḥiyya called at the house of Raba, but neglected to wipe his feet before he sat on the couch. Desiring to express disapproval of his conduct, Raba rebuked him indirectly, propounding to him a legal question (Shab. 46a, b).

R. Johanan expressed indignation because his disciple Eleazar lectured in the bet ha-midrash on a certain subject without recognizing the authority of his master (Yeb. 96b). R. Joseph reproached R. Ze'era because he had insinuated that the former had had so many masters that he was apt to confound his sources; he indignantly asserted that his only master was R. Judah (Ḥul. 18b).

The manner of showing disapprobation is illustrated by R. Sheshet, who stretched out his neck snakelike toward R. Ḥisda for omitting certain portions which the former thought should be inserted when saying grace (Ber. 49a). R. Judah I., in his desire to maintain strict discipline among his disciples, rebuked them whenever they fell short in respect for his authority, although their lapses were unwitting. R. Simeon, son of Rabbi, and Bar Ḳappara were studying together when they came to a difficult passage. R. Simeon suggested that it be submitted to his father, whereupon Bar Ḳappara remarked, "How can Rabbi solve it?" The next time Bar Ḳappara appeared before Rabbi the latter turned to him and said, "I do not recognize thee." Bar Ḳappara considered this as a nezifah, though Rabbi probably intended only a haḳpadah.

A similar incident occurred when Rabbi ordered that his disciples should not study in the street. R. Ḥiyya and his two cousins disregarded the order. When Ḥiyya next went to see Rabbi the latter said, "Art thou not wanted outside?" Ḥiyya understood this question as a rebuke, and remained away thirty days (M. Ḳ. 16a, b; see Gen. R. xxxiii. 3).

A delicate question presents itself to the preacher as to how far he may remonstrate with a friend in regard to impropriety of conduct. Indeed, R. Ṭarfon doubted the advisability of forcing the issue, since few are willing to accept a rebuke. "If a preacher says, 'Take out the mote from thy eye,' a friend retorts, 'Take out the beam from thine own eye'" (comp. Matt. vii. 3). Rab said a preacher should remonstrate with his friend until the latter resents violently; R. Joshua said, until he curses; but R. Johanan thinks the limit should be a mere rebuke. They all refer to Jonathan's remonstrance with Saul in regard to David ('Er. 16b). See Anathema.

J. J. D. E.

RECANATI: Town in Italy, on the Musone, and in the province of Macerata; formerly included in the Pontifical States. Jews are known to have lived in Recanati as early as the thirteenth century, when R. Menahem Recanati flourished in that city. The usefulness of Jewish money-lenders was well recognized in the Marches, almost every town having its money-lender, who ranked almost as a public official. In Recanati there were several, who maintained business relations with those of Urbino. In 1433 one Sabbatuccio di Alleuzzo, a Jew of Recanati, obtained permission from the Duke of Urbino to establish a money-lending business in that city. He went there, and on June 30 of the same year entered into business relations with others, which he maintained until Dec. 9, 1436.

Notwithstanding the protection accorded by the authorities to Jewish money-lenders, the popular hatred against them continued unabated. When Pope Nicholas V., at the instance of Capistrano, a bitter enemy of the Jews, forbade them to lend money at interest (1447), and commanded the restoration of all money that had been received by them as interest, a general rising of the mob took place in Rome, rapidly followed by similar risings throughout Italy. The community of Recanati took steps to avert a similar calamity, and, being unable to bear unassisted all the necessary expenses, endeavored to form a union with other Italian communities for this purpose, particularly with that at Ancona. With this object a letter was written to the latter community, urging it to appoint a day on which delegates from the principal communities might meet and discuss measures of protection. The community of Ancona, however, unwilling to take the lead, advised the community of Recanati to secure the influence of the bishop of its city through the Jews of Rome.

This terminates all information relative to this matter, the outcome of which is unknown. But it is certain that the circumstances of the Jews were no longer flourishing. One of the measures directed against them was the establishment of a "monte di pietà" at Recanati in 1468. On the Day of Atonement in 1558, Filippo, a converted Jew, made a forcible entrance into the synagogue of Recanati and placed a cross upon the Ark; and when the indignant Jews drove him forth he made such a disturbance that the wrathful populace surrounded the synagogue. Two Jews were arrested by the authorities and publicly flogged. The sixteenth century witnessed the end of the Recanati community. Pope Pius V. banished the Jews from the Papal States, excepting those of Rome and Ancona (Feb. 26, 1569), and his decree, although abrogated for a short time by Sixtus V. (Oct. 25, 1586), was renewed by Clement VIII. (1593). R. Rafael Finzi da Recanati, R. Jacob ben Rafael Finzi da Recanati, and R. Pethahiah Jare, all of the sixteenth century, were rabbis at Recanati. Isaac ben Ḥayyim ben Abraham ha-Kohen lived in Recanati in 1517.

Bibliography: Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 97; Luzzatto, *I Banchieri Ebrei in Urbino nell' età Ducale*, passim; David Kaufmann, in *R. E. J.* xxiii. 251 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 14, 92; Mortara, *Indice*, passim.

S. U. C.

RECANATI: Italian family deriving its name from the city of Recanati in the former Papal States. Subjoined is the family tree:

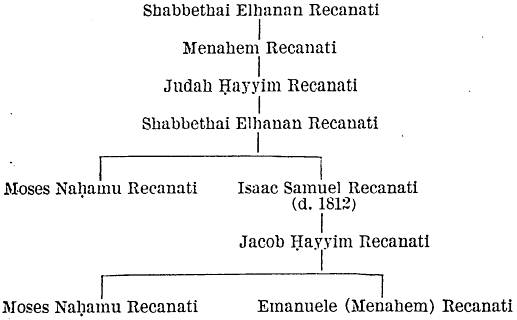
Shabbethai Elhanan Recanati
Menahem Recanati
Judah Ḥayyim Recanati
Shabbethai Elhanan Recanati
Moses Naḥamu Recanati
Isaac Samuel Recanati (d. 1812)
Jacob Ḥayyim Recanati
Moses Naḥamu Recanati
Emanuele (Menahem) Recanati

The more important members are the following:

Amadeo (Jedidiah) ben Moses Recanati: Lived in the sixteenth century. He translated Maimonides' "Moreh Nebukim" into Italian in 1583, under the title "Erudizione dei Confusi," dedicating his work to the cabalist Menahem Azariah da Fano.

Elijah Recanati: Lived in the Romagna about 1660. At an advanced age he wrote a "widdui" in rimed prose, beginning "Ribbono shel 'Olam," and a lament for the wars, pestilence, and famine, which simultaneously afflicted the country.

Bibliography: Zunz, *S. P.* p. 440; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 215.

Emanuele (Menahem) Recanati: Italian physician; born at Sienna in 1796; died at Verona, where his father had been rabbi, Jan., 1864. After studying medicine Emanuele practised as a physician at Verona. He was the author of: "Grammatica Ebraica in Lingua Latina" (Verona, 1842); "Dizionario Ebraico-Caldaico ed Italiano" (*ib.* 1854); "Dizionario Italiano ed Ebraico" (*ib.* 1856).

Jacob Ḥayyim Recanati: Rabbi and teacher; born in Pesaro 1758; died Feb. 27, 1824; son of Isaac Samuel Recanati. In his youth he was an elementary teacher at Ferrara, and later was successively rabbi of Sienna, Acqui, Moncalvo, Finale, Carpi, Verona, and Venice, in which last city he succeeded Jacob Menahem Cracowa. He was, moreover, a grammarian and a profound mathematician. Recanati was the author of several works, among them being the following: "Posḳe Reḳanaṭi ha-Aḥaronim" (Leghorn, 1813); a treatise on arithmetic, published at Sienna; a compendium of the doctrine of Judaism (Verona, 1813); and "Ya'ir Netib" (Dessau, 1818), a responsum on the Hamburg Reform Temple. He wrote also Hebrew poems, and left some collections of sermons in manuscript.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 155; Steinschneider, *Cat. Bodl.* col. 1248; Divia, *Elegia Funèbre pel Rabbino de Verona, Giacobbe Vita Recanati*, Verona, 1824.

Judah Ḥayyim ben Menahem Recanati: Rabbi of the Spanish community of Ferrara in the second half of the seventeenth century. One of his responsa is contained in Jacob Recanati's "Posḳe Reḳanaṭi ha-Aḥaronim," § 5.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 127.

Menahem ben Benjamin Recanati: Italian rabbi; flourished at the close of the thirteenth century and in the early part of the fourteenth. He was the only Italian of his time who devoted the chief part of his writings to the Cabala. He wrote: (1) "Perush 'Al ha-Torah" (Venice, 1523), a work full of mystical deductions and meanings based upon a textual interpretation of the Bible; it describes many visions and celestial revelations claimed to have been experienced by the author, who was blinded by cabalistic ideas, and expresses the highest respect for all cabalistical authors, even the most recent apocryphal ones. The work was translated into Latin by Pico di Mirandola, and was republished with a commentary by Mordecai Jaffe, at Lublin in 1595. (2) "Perush ha-Tefillot" and (3) "Ṭa'ame ha-Miẓwot," published together (Constantinople, 1543–1544; Basel, 1581). Like the preceding work, these are strongly tinctured with German mysticism. Recanati frequently quotes Judah he-Ḥasid of Regensburg, Eleazar of Worms, and their disciples, and alludes also to the Spanish cabalists, Naḥmanides among them. He is rarely original, quoting almost always other authorities. Although Recanati had a high reputation for sanctity, he exercised less influence on his contemporaries than upon posterity. To assist him in his cabalistic researches, he studied logic and philosophy; and he endeavors to support the cabala by philosophical arguments. (4) "Posḳe Hilkot," Bologna, 1538.

Bibliography: Güdemann, *Gesch.* ii. 180 *et seq.*; Zunz, *Literaturgesch.* p. 369; *idem*, in Geiger's *Jüd. Zeit.* iv. 139; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 48b.

Menahem Recanati: Rabbi of Ferrara in the seventeenth century. He wrote a number of responsa, some of which are inserted in Jacob Recanati's "Posḳe Reḳanaṭi ha-Aḥaronim" (§§ 4, 6, 33). The legend related by Nepi, in "Toledot Gedole Yisrael" (p. 225), refers not to this Menahem, but to Menahem ben Benjamin Recanati.

Bibliography; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 48b; Steinschneider, *Cat. Bodl.* col. 1734.

Moses Naḥamu Recanati: Rabbi of Senigaglia and Pesaro in the eighteenth century.

Moses Naḥamu Recanati: Joint rabbi with his father-in-law, Moses Aaron Yaḥya, of Correggio at the beginning of the nineteenth century.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 157.

Shabbethai Elhanan Recanati: Rabbi of Ferrara in the beginning of the seventeenth century. He lived at the time of the establishment of the ghetto.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 335.

Shabbethai Elhanan Recanati: Rabbi for many years of the Spanish community in Ferrara. One of his responsa is inserted in the "Debar Shemuel" (p. 280) of Samuel Aboab. Approbations ("haskamot") by him are frequently met with, *e.g.*, in Lampronti's "Paḥad Yiẓḥaḳ," Jacob Daniel Olmo's "Reshit Bikkure Ḳaẓir," Samson Morpurgo's "Shemesh Ẓedaḳah," and Shulḥan 'Aruk, Yoreh De'ah, § 50. In the section Eben ha-'Ezer of the last-named work is included a responsum by Recanati on the writings of Maimonides.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 319.

Other branches of the family are found in various Italian cities, *e.g.*, in Rome: Shabbethai Recanati (see MS. De Rossi No. 402); Maestro Joab in 1553 (see Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 420); at Santa Vittoria, Fermo: Jehiel ben Joab in the fifteenth century ("Mosé," v. 192); in Pesaro: in 1626, Lazzaro and Elia Recanati, bankers; Isaac di Salvatore, Jacob, and Abramo Recanati. In the nineteenth century the rabbinate of Pesaro was held by Giuseppe Samuele Recanati (b. at Pesaro in 1807; died there Oct. 15, 1894).

A branch of the Finzi family bears the cognomen "Da Recanati," and claims descent from the first Menahem Recanati (see JEW. ENCYC. v. 389b, *s.v.* FINZI).

S. U. C.

RECHABITES.—Biblical Data: Members of a family descended from Hammath, the progenitor of the house of Rechab; otherwise known as the Kenites (I Chron. ii. 55), who were the descendants of Hobab (Jethro), the father-in-law of Moses (Judges iv. 11). In Jeremiah (xxxv.) it is recorded that the prophet took some Rechabites into the Temple and offered them wine to drink, and that they declined on the ground that Jehonadab, son of Rechab, their ancestor, had commanded them not to drink wine or other strong drink, or to live in houses, or to sow seed, or to plant vineyards, and had enjoined them to dwell in tents all their days. Jeremiah used this fidelity of the Rechabites to their principles as an object-lesson in his exhortations to his contemporaries.

Jehonadab appears at an earlier point in the Bible as the companion of King Jehu when he slaughtered the prophets of Baal (comp. II Kings x. 15, 23). Jehonadab was apparently a champion of the worship of YHWH as against that of Baal. After the Exile Malchiah, the Rechabite ruler of the district of Beth-haccerem, built a portion of the walls of Jerusalem (Neh. iii. 14, 15). In I Chron. (ii. 55) it is stated that certain people of Jabez in Judah were "the Kenites that came of Hammath, the father of the house of Rechab." It is clear from these passages that the Rechabites were a people who endeavored to resist the customs of settled life in Palestine by maintaining the nomadic ideal; that they existed at different times in both the Northern and Southern Kingdoms; that they were especially interested in the worship of YHWH; and that the Chronicler connects them with the Kenites.

E. C. G. A. B.

——In Rabbinical Literature: God's promise that the Rechabites "shall not want a man to stand before me forever" (Jer. xxxv. 19) is interpreted by R. Jonathan to mean that they shall become scribes and members of the Sanhedrin. Other rabbis say the Rechabites married their daughters to priests and had grandchildren in the priesthood (Yalḳ., Jer. 323). Jonathan's appears to be the accepted view, as the Rechabites became scribes (I Chron. ii. 55) and sat with the Sanhedrin in the granite chamber ("lishkat *ha-gazit*"; perhaps the same as the chamber of Hanan) of the Temple. The names of the subdivided families, the Tirathites, the Shemeathites, and the Suchathites (*ib.*), are appellations indicating their learning and (in the case of the last-named) their custom of living in tents (Mek., Yitro, ii. 60b; Sifre, Num. 78 [ed. Friedmann, p. 20a]; Soṭah 11a). R. Nathan remarked that God's covenant with the Rechabites was superior to the covenant with David, inasmuch as David's was conditional (Ps. cxxxii. 12), while that with the Rechabites was without reservation (Mek., *l.c.*). The Talmud identifies "ha-yoẓerim" ("the potters"; I Chron. iv. 23) as the Rechabites, because they observed ("she-naẓeru") the commandment of their father (B. B. 91b). Evidently the Talmud had the reading "ha-noẓerim" (= "diligent observers") instead of "ha-yoẓerim." This would explain the term "Migdal Noẓerim," the habitation of the Rechabites, in contrast with a "fenced city" (II Kings xvii. 9, xviii. 8). The appellation of "Noẓerim" or "Noẓerites" is perhaps changed from "Nazarites" as indicative of the temperate life of the Rechabites.

In the Talmud.

In the Second Temple.

The appointed time for the service of the Rechabites in the Temple was the 7th of Ab (Ta'an. iv. 5). After the destruction of the Second Temple, traces of the Rechabites are found in the pedigree of R. Jose b. Ḥalafta, the author of "Seder 'Olam," who claimed to be a direct descendant of Jehonadab ben Rechab (Gen. R. xcviii. 13).

According to Benjamin of Tudela.

Judah Löw b. Bezaleel, in his "Neẓaḥ Yisrael" (Prague, 1599), claims that the Jews in China are descended from the Rechabites and that they are referred to in Isa. xlix. 12 ("the land of Sinim"). Benjamin of Tudela (1160) found Rechabites in his travels: "Twenty-one days' journey from Babylon, through the desert of Sheba, or Al-Yemen, from which Mesopotamia lies in a northerly direction, are the abodes of the Jews who are called the Rechabites." He describes them as "an independent tribe. The extent of their land is sixteen days' journey among the northern mountains. They have large and fortified cities, with the capital city of Tema. Their nasi is Rabbi Hanan [a name suggestive of the chamber of Hanan]. The Rechabites make marauding expeditions in distant lands with their allies, the Arabs, who live in the wilderness in tents. The neighboring countries fear the Jews, some of whom cultivate the land, raise cattle, and contribute tithes for the men learned in the Law, for the poor of Palestine, and for the mourners of Zion and Jerusalem, who, except on Sabbaths and holy days, neither eat meat nor drink wine, and who dress in black and live in caves." Benjamin's description of the Rechabites is ambiguous, and, the text being unpunctuated, it is difficult to tell when he refers to the Rechabites, when to the Arabs, and when to the mourners of Zion. Probably the tents referred to are those of the Arabs, and the abstention from meat and wine applies to the mourners of Zion. The latter evidently were Karaites, who made frequent pilgrimages to Jerusalem in the tenth and eleventh centuries (see PILGRIMAGE).

The Rechabites were found also by the English missionary Dr. Wolff, in 1828, near Mecca in Arabia. He credits them with the observance of the pure Mosaic law. They speak Arabic and a little Hebrew. They are good horsemen, and number about 60,000.

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W. B. J. D. E.

——**Critical View:** According to Ewald, Schrader, Smend, and Budde, the Rechabites represented a reaction against Canaanitish civilization. As Budde points out, in the wilderness, or steppes, the religion of YHWH was the religion of a simple nomadic people, devoid of the voluptuous ritual which the greater wealth of Canaan made possible (comp. "The New World," 1895, pp. 726-746; "Religion of Israel to the Exile," ch. i.). The YHWH religion, he holds with Tiele and Stade, was the religion of the Kenites.

These Rechabites, a part of the Kenites, as even the late Chronicler remembered, bound themselves to maintain the nomadic ideal of life and the primitive simplicity of YHWH's religion. This would explain the form of their life as depicted by Jeremiah, and the aid rendered by their ancestor to Jehu. If, however, this view is correct, they are really much older than Jehonadab, the contemporary of Jehu. Budde supposes that Jehonadab did not originate, but revived or reimposed, the old rule of their brotherhood.

If they were Kenites, how came they in the Northern Kingdom at this time? The Kenites were dwellers on the southern borders of Judah until absorbed by that tribe (see KENITES; comp. I Sam. xxvii. 10, xxx. 29). The explanation is probably to be found in I Chron. ii. 55, which connects Rechabites with Hammath, a town at the hot springs by the Sea of Galilee, a little to the south of Tiberias (comp. Buhl, "Geographie des Alten Palästina," pp. 115, 226). Probably a colony of them settled at this point for a time, and so became residents of the Northern realm. The same reference connects them with Jabez in Judah. It is probable, therefore, that all were of one family. In the time of Nehemiah they were connected with Beth-haccerem, a town near Tekoah, southeast of Bethlehem. Budde has well shown the importance of the Rechabites for an understanding of the religion of Israel.

BIBLIOGRAPHY: Ewald, *Gesch.* iii. 543 *et seq.*; Smend, *Alttestamentliche Religionsgeschichte*, 2d ed., pp. 93 *et seq.*; Smith, *Rel. of Sem.* 2d ed., pp. 484 *et seq.*; Budde, *Religion of Israel to the Exile*, ch. i.; Dillmann, *Old Testament Theology*, p. 172; Barton, *Sketch of Semitic Origins*, p. 277.

E. C. G. A. B.

RECIFE (PERNAMBUCO): Brazilian city and seaport; capital of the state of Pernambuco. It was merely a collection of fishermen's huts when occupied by the French in 1561. Shortly afterward, however, it began to attract attention as a port. Both Recife and the neighboring town of Olinda were captured by the Dutch under Admiral Loncq in 1631. Thereafter Recife became one of the most important strongholds of the Dutch in Brazil.

Under the Dutch.

The liberal policy of the Dutch induced many Jews and Neo-Christians to remove thither from other parts of Brazil, and soon Recife had a large Jewish population. It is described by Portuguese writers as being chiefly inhabited by Jews, who by 1639 had the trade of the city practically in their own hands; and in a work published at Amsterdam in 1640 they are stated to have been twice as numerous there as Christians. They were permitted to observe their Sabbath. The importance of the city increased during the wars between the Dutch and the Portuguese. Anxious to make it the foremost city of their possessions, the Dutch endeavored to attract colonists from abroad, and appealed to Holland for craftsmen of all kinds. In response many Portuguese Jews left Holland for Recife, induced to do so not only by pecuniary considerations and the advantage of the free exercise of their religion, but doubtless by a preference for a community in which the Spanish and Portuguese tongues were spoken.

Within a few years the Jews at Recife numbered thousands, and one of them, Gaspar Diaz Ferreira, was considered one of the richest men in the country. Nieuhoff, the traveler, writing in 1640, says: "Among the free inhabitants of Brazil the Jews are most considerable in number; they have a vast traffic, beyond all the rest; they purchased sugar-mills and bought stately houses in the Receif." In 1642 several hundred Spanish and Portuguese Jews emigrated from Amsterdam to Brazil. Among these were two famous scholars, both of whom settled at Recife. One of them, Isaac Aboab da Fonseca, became the ḥakam of the congregation, and the other, Raphael de Aguilar, its reader. Among the prominent Jews born at Recife may be mentioned Elijah Machorro and Dr. Jacob de Andrade Velosino, who wrote against Spinoza.

Recife soon became favorably known throughout Europe. Its congregation became influential, and among its distinguished members may be mentioned Ephraim Suero, the stepbrother of Manasseh ben Israel. In fact, the latter seriously considered going there in 1640, and dedicated the second part of his "Conciliador" to the most eminent members of the congregation at Recife, including David Senior Coronel. In 1645, when Joam Fernandes Vieyra urged the Portuguese to reconquer Brazil, one of his arguments was that Recife "was chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their open synagogues there, to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination." When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; "but the Jews of Recife were loud in their expressions of alarm." In the words of

Southey, "They had more at stake than the Dutch; they were sure to be massacred without mercy during the insurrection, or roasted without mercy if the insurgents should prove successful. They therefore besieged the council with warnings and accusations."

Insurrection of Vieyra.

At the beginning of his insurrection Vieyra promised the Jews protection provided they remained peaceably in their houses. The Jews, however, remained loyal to the Dutch, and in 1646, when the war was raging, they raised large donations for the service of the state. When, in the same year, the city was besieged by the Portuguese, the Jews were its stoutest defenders, being "resolved to perish by the sword rather than surrender." Dutch aid arrived in time, and the war was prolonged. So influential was the Jewish community at Recife that when the Portuguese, in 1648, contemplated the purchase of the place, they considered the advisability of making a secret agreement concerning the Jews even before broaching the subject to Holland. But the Dutch régime was doomed. The story of the sufferings and fortitude of the Jews at Recife during the siege, when general famine prevailed, has been preserved in a poem by Isaac Aboab, an eye-witness. Though the first siege was unsuccessful, the city was again besieged; many Jews were killed, and many more died of hunger. When it became evident that resistance was futile, the Jews clamored for a capitulation, "without which, they well knew, no mercy would be shown them." They were especially mentioned in the terms of capitulation, the Portuguese promising them amnesty "in all wherein they could promise it." More than 5,000 Jews were in Recife; they hurriedly removed, many going to Surinam, others returning with Aboab and Aguilar to Amsterdam, and still others going to Guadeloupe and other West-Indian islands. Probably the small group of Jews that arrived in New Amsterdam (New York) in 1654 were refugees from Recife.

Under the Portuguese.

After the Portuguese reconquest Jews do not appear to have had a community at Recife, though Jews were there probably during the seventeenth and eighteenth centuries, as the Portuguese sent large numbers of "reconciled" Neo-Christians to Brazil between 1682 and 1707. Most likely such Jews have long since been absorbed by the Catholic population. No restrictions against Jewish settlement exist in Brazil to-day, and there are a number of Jewish residents at Recife, largely of German or Russian origin. Nevertheless, in a list of the leading merchants of the town published by the Bureau of American Republics (1891) such decidedly Sephardic names appear as Carvalho, Seixas, Pereira, and Machado.

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A. L. Hü.

RECKENDORF, HERMANN (ḤAYYIM ẒEBI BEN SOLOMON): German scholar and author; born in Trebitsch in 1825; died about 1875. Having acquired a thorough acquaintance with the Hebrew language and literature, Reckendorf devoted himself to the study of the other Semitic languages. In 1856 he went to Leipsic, where he occupied himself with the study of history; later he became lecturer in the University of Heidelberg. Influenced by Eugène Sue's "Les Mystères de Paris," Reckendorf planned a similar work in Jewish history. The result of his design appeared in his "Die Geheimnisse der Juden" (5 vols., Leipsic, 1856–57), a collection of sketches from Jewish history, written in German. These, though independent of one another, preserve an unbroken historical sequence covering the whole period from the time when the Jews were exiled by Nebuchadnezzar up to his own time. Reckendorf endeavored especially to show that the line of David never disappeared; that it passed from Zerubbabel, through Hillel and certain Jewish kings in Arabia, and through the Abravanels. His assertions are based on various historical works and on the Talmud, the sources being referred to in footnotes. Abraham Kaplan translated the first part into Hebrew under the title of "Mistere ha-Yehudim" (Warsaw, 1865); later the whole work was freely translated into Hebrew by A. S. Friedberg, under the title of "Zikronot le-Bet Dawid" (*ib.* 1893).

In 1857 Reckendorf published at Leipsic a Hebrew translation of the Koran under the title of "Al-Ḳuran o ha-Miḳra"; its preface, written by the translator, contains an essay on the pre-Mohammedan history of Arabia, a biography of Mohammed, an essay on the Koran itself, and other small treatises on allied themes. In 1868 he published at Leipsic "Das Leben Mosis," a life of Moses according to Biblical and other sources, and a French article on the Ibn Tibbons ("Arch. Isr." xxix. 564, 604).

Bibliography: *Allg. Zeit. des Jud.* 1858, pp. 201, 398; Epilogue to Reckendorf's *Die Geheimnisse der Juden*; Fürst, *Bibl. Jud.* iii. 137, 138; Zeitlin, *Bibl. Post-Mendels.* pp. 295–296.

S. M. Sel.

RECORD. See Deed; Judgment.

RECORDING ANGEL: The angel that, in popular belief, records the deeds of all individuals for future reward or punishment. The keeping of a general account between man and his Maker is represented by Akiba thus: "Man buys in an open shop where the dealer gives credit; the ledger is open, and the hand writes" (Abot iii. 20). Citing, "He sealeth up the hand of every man; that all men may know his work" (Job xxxvii. 7), R. Shila said, "Two attending angels follow man as witnesses, and when a man dies all his deeds are enumerated, with place and date of occurrence, and the man himself indorses the statement" (Ta'an. 11a). Again, citing Mal. iii. 16 ("and a book of remembrance was written before him for them that feared the Lord"), R.

Shila said, "Whenever two discuss the Law their words are recorded above" (Ber. 6a).

All prayers are recorded in heaven by the angels (see Prayer). The principal recording angel appears to be Gabriel, "the man clothed with linen," whom God ordered to place a sign upon the foreheads of the men in Jerusalem who were to be spared (Ezek. ix. 4; see Shab. 55a). The entry in the royal annals recording the meritorious act of Mordecai in saving the life of Ahasuerus was said to have been erased by the royal secretary Shimshai, an enemy of the Jews, and to have been restored by Gabriel, the champion of Israel, which incident brought about the fall of Haman and the victory of the Jews (Meg. 16a; Rashi *ad loc.*). See Elijah; Enoch; Eschatology.

K. J. D. E.

RED HEIFER.—Biblical Data: According to Yhwh's instructions to Moses and Aaron the Israelites prepared for sacrifice a red heifer which was free from blemish and which had not yet been broken to the yoke. It was slain outside the camp, in the presence of Eleazar, representing the high priest; Eleazar dipped his fingers in the blood and sprinkled it seven times in the direction of the tabernacle; then the carcass was burned in his presence—hide, flesh, and blood. The priest himself took cedar-wood, hyssop, and scarlet, and cast them upon the pyre. Another man, ceremonially clean, then gathered up the ashes of the consumed heifer and stored them in a clean place outside the camp, that they might be used in preparing water of purification. The priest, the man who attended to the burning of the heifer, and the one who gathered the ashes had to wash themselves and their clothes; they remained ceremonially unclean until sunset.

The ashes were dissolved in fresh water, which was sprinkled on those who were contaminated by coming in contact with a dead body or in proximity to the dead. The one so contaminated remained unclean for seven days; he was sprinkled with the water on the third and seventh days, and at sunset of the last day was clean again. The sprinkling was done by one who was clean, and who, after the sprinkling, washed himself and his clothes and remained unclean until sunset. All who touched the water or the unclean person were likewise unclean until sunset. The one who neglected to observe this law was deprived of religious privileges, for he defiled the sanctuary of Yhwh (Num. xix. 1–22). Spoils of war consisting of metal vessels were to be purified by fire and finally cleansed by the water of purification (Num. xxxi. 21–24).

——Rabbinical View: See Parah.

——Critical View: Modern critics declare that Num. xix. is composed of two sections—1–13 and 14–22. Wellhausen and Kuenen think that the second section is an appendix giving precise instructions regarding the application of the regulation to particular cases; but according to the editors of the "Oxford Hexateuch" (1900) the second section is derived from a body of priestly torot or decisions. Other critics, however, are of the opinion that the more elaborate and peculiar title of the first section —"Ḥuḳḳat ha-Torah"—as well as other indications, suggests rather that this section is the later of the two and belongs to the secondary strata of the Priestly Code (P). The connection of this chapter with the preceding one is explained by Ibn Ezra: both contain "a perpetual statute" for the priests (Num. xix. 21). The connection with the following chapter is thus explained by Josephus: Moses instituted the rite of the red heifer on the death of Miriam (Num. xx. 1), the ashes of the first sacrifice being used to purify the people at the expiration of thirty days of mourning ("Ant." iv. 4, § 6).

The sacrifice of the red heifer should be compared with that of the scapegoat, similarly sacrificed outside the camp by one who must purify himself before returning to it. The bullock as the sin-offering of the high priest and the goat as the sin-offering of the people were likewise burned outside the camp—hide, flesh, and dung (Lev. xvi. 26–27). The red-heifer sacrifice is similar to the heifer sacrifice offered for the purpose of purifying the land from the defilement attending an untraced murder, a heifer "which hath not been wrought with, and which hath not drawn in the yoke" (Deut. xxi. 3). In both cases the heifer was chosen as being a more suggestive offering in a rite associated with death. This view is supported by Bähr, Kurtz, Keil, Edersheim, and others. The Jewish exegetes point, in addition, to the uncultivated "rough valley" and the wilderness as suggestive of the check to human multiplication caused by natural death and by manslaughter.

The performance of the rite at a distance from the tabernacle excluded therefrom the high priest, who could not leave the sanctuary; hence he was represented at the ceremony by a substitute. The term "me niddah" (A. V. "water of separation"; R. V. "water of impurity"), rendered by the Septuagint as ὕδωρ ῥαντισμοῦ ("water of sprinkling"; by Luther, "Sprengwasser"), is interpreted by Rashi by comparing "niddah" with "wa-yaddu" (on Lam. iii. 53) and "le-yaddot" (to cast, throw, or sprinkle; Zech. ii. 4 [A. V. i. 21]). Ibn Ezra compares "niddah" with "menaddekem" (cast you out; Isa. lxvi. 5), as denoting "exclude from the cultus," like the Neo-Hebrew "niddui" (to excommunicate), and he therefore interprets "me niddah" as "the water of exclusion," *i.e.*, the means for removing the uncleanness which is the cause of the exclusion; this explanation agrees with the rendering of the Authorized Version "water of separation."

The "cedar-wood" thrown on the fire was probably a piece of fragrant wood of *Juniperus Phœnicea* or *Juniperus Oxycedrus* (Löw, "Aramäische Pflanzennamen," p. 57). The explanation may be found in the belief of primitive times, when fragrant woods, such as juniper and cypress and the aromatic plants of the mint family, were supposed to act as a protection against the harmful unseen powers that were thought to be the cause of death. Even in comparatively recent times, in the United States, a juniper-tree planted before a house was regarded as a preventive of the plague.

The essential part of the rite, it is claimed, is of extreme antiquity. Robertson Smith points out that "primarily, purification means the application to the person of some medium which removes a taboo, and enables a person to mingle freely in the ordinary life of his fellows." The best medium is water, but for serious cases of uncleanness the addition of ashes is necessary (Bähr, "Symbolik," ii. 495). The symbolical significance of the rite has been interpreted as follows: The majestic cedar of Lebanon represents pride, and hyssop represents humility; uncleanness and sin and sin and death are associated ideas; the ceremony, therefore, is a powerful object-lesson, teaching the eternal truth that a holy God can be served only by a holy people.

The early Jewish conception was that the sacrifice of the red heifer was an expiatory rite to atone for the sin of the golden calf. The color of the heifer, as well as the scarlet thrown upon the fire, represents sin (comp. "your sins be as scarlet"; Isa. i. 18).

BIBLIOGRAPHY: Bähr, *Symbolik*, i. 493-512; Maimonides, *Moreh*, iii. 47; Nowack, *Hebräische Archäologie*, ii. 288; Edersheim, *The Temple*, p. 304; Kent, *The Messages of the Bible*, p. 347, New York, 1902; Hastings, *Dict. Bible*.

J. J. D. E.

RED SEA: References to the Red Sea under that name are not found earlier than the Apocrypha (Judith v. 12; Wisdom x. 18, xix. 7; I Macc. iv. 9). The name refers to the body of water, termed "Yam Suf" in all other passages, crossed by the Israelites in their exodus from Egypt (Ex. xiii. 18; xv. 4, 22; Num. xxxiii. 10 *et seq.*; Deut. xi. 4; Josh. ii. 10; *et al.*). It denotes, therefore, the present Gulf of Suez, which at that time extended considerably farther north, reaching, according to Greek and Latin authors, as far as the city of Hero (= Pithom), in the Wadi Tumilat. The meaning of the word "suf" in the name is uncertain, although it appears from Ex. ii. 3, 5 and Isa. xix. 6 that it meant "reed." According to Ermann and others it is an Egyptian word borrowed by the Hebrews, although the Egyptians never applied that name to the gulf. While it is true that no reeds now grow on the salty coast of the gulf, different conditions may have prevailed along the northern end in ancient times, where fresh-water streams discharged into it. Other authorities translate "suf" as "sea-grass" or "seaweed," which is supposed to have been reddish and to have given that body of water the name "Red Sea." Seaweed of that color, however, is seldom found there. In other passages the same name, "Yam Suf," is applied also to the Ælanitic Gulf of the Red Sea, which extends northward on the eastern side of the Sinaitic Peninsula, with Ezion-geber and Eloth at its northern end (I Kings ix. 26; Ex. xxiii. 31; Deut. i. 40; Judges xi. 26; Jer. xlix. 21; *et al.*). It is difficult to say how the Red Sea received its name; red mountains on the coast, or the riparian Erythreans, may have given rise to it.

E. G. H. I. BE.

REDDINGE, ROBERT DE: English preaching friar, of the Dominican order; converted to Judaism about 1275. He appears to have studied Hebrew and by that means to have become interested in Judaism. He married a Jewess, and was circumcised, taking the name of Hagin. Edward I., when he heard of this, brought the case before the Archbishop of Canterbury. It is said that this was one of the causes which led the king and his mother, Eleanor, to aim at the expulsion of the Jews from England.

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J.

REDEMPTION. See SALVATION.

REDLICH, HENRY: Polish engraver in copper; born at Lask, government of Piotrkow, 1840; died at Berlin Nov. 7, 1884. He went at an early age to Breslau, where he entered the public school. At fourteen he returned to Russia and became a government pupil in the Warsaw school of fine arts. In 1861, after winning a prize, he went to Munich and Dresden to continue his studies. From 1866 to 1873 he lived at Vienna, and then returned to Warsaw. In 1876 the government appointed him a member of the St. Petersburg Academy of Fine Arts. Being disappointed, on account of his religion, in his expectation of a professorship, Redlich went to Paris, where his engravings won for him a gold medal at one of the exhibitions. Overtaken by illness at Paris, he was removed to Berlin, where, as stated above, he died.

Redlich's most important engravings are: "The Tempi Madonna," from Raffael; "The Entrance of the Polish Army into Harthausen in 1659," from Brandt; "The Preacher Peter Skarg Before the Polish King Sigismund III.," from Mateiko; "Copernicus Expounding His System of the World to the Astronomers of Rome," from Gerson. Redlich occupied himself also with drawing, especially portraits and Alpine scenes.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Ha-Asif*, ii. 760.

H. R. A. S. W.

RÉE, ANTON: German educationist; born at Hamburg Nov. 16, 1815; died Jan. 13, 1891. He was educated at Kiel, during which time he wrote two works, "Wanderungen eines Mitgenossen auf dem Gebiete der Ethik" and "Ueber die Pflicht." In 1838 he was appointed a teacher at the Hamburg Israelitische Freischule, and in 1848 was promoted to the position of director. He admitted Christian pupils to this institution, and by 1869 they outnumbered the Jewish. He founded a scholarship for Christian and other non-Jewish pupils in memory of his only daughter, who died at an early age ("Allg. Zeit. des Jud." 1891, p. 38).

S. S. O.

REE, ANTON: Danish pianist and author; born in Aarhuus, Jutland, Oct. 5, 1820; died in Copenhagen Dec. 20, 1886. He studied in Hamburg under Jacques Smitt and Karl Krebs, in Vienna under Halm, and in Paris. In 1842 he settled in Copenhagen, where he soon gathered a great number of pupils around him and where his superior technique won him a place among the foremost pianists of the day. In 1866, when the Copenhagen Conservatory of Music was established, he became one of its first teachers. Anton Ree composed some pieces for pianoforte, and was the author of several articles in Danish and German musical periodicals. He wrote also a valuable work on the piano entitled "Bidrag til Klaverspillets Teknik" (Copenhagen, 1892), and an essay on the general history of music entitled "Musikhistoriske Momenter" (*ib.* 1893).

Bibliography: *Salmonsen's Store Illustrerede Konversations-Lexicon.*
S. F. C.

REE, BERNHARD PHILIP: Danish editor and politician; born in Aarhuus, Jutland, July 18, 1813; died there Nov. 13, 1868; son of Hartvig Philip Ree. He studied law for a while, but in 1838 became editor of the "Aalborg Stiftstidende," at the same time engaging in the publishing business. In addition to the "Stiftstidende," he edited and published several magazines, of which may be mentioned "Læsekabinettet" (1841–42, 3 vols.); "Almindelig Dansk Landbotidende" (1846); and "Nyeste Aftenpost" (1849).

In 1844 Ree was elected a member of the municipal council, and in 1860 was reelected, serving during both terms as a member of committees on steamship communication, postal service, and agriculture dealing with questions of importance to the community of Aalborg. From 1850 to 1854 Ree served as a member of the Folkething, or Lower House, representing the third and fifth election districts of Aalborg amt. As a member of this legislative body Ree strongly advocated the sale of the Danish West Indies to the United States.

In 1864 Ree was again returned to the Folkething, and in 1866 he was elected a member of the Landsthing, or Upper House, but illness compelled him to resign in the following year.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REE, HARTVIG PHILIP: Danish merchant and author; born in Fredericia, Jutland, Oct. 12, 1778; died in Copenhagen Oct. 1, 1859. On the death of his father, Ree succeeded to the management of an important business which had been established in Fredericia by the former. He, however, found time also for the study of Jewish philosophy and literature, the itinerant teacher Eleazar Lisser being his instructor. As a merchant Hartvig Ree was very successful, and he became one of the wealthiest men in Jutland. He engaged in shipbroking, in the manufacture of beet-sugar and cocoa, and in the clothing industry.

Ree was the first Danish Jew to receive full citizenship (1814). The Jewish congregation of Aarhuus owed its first synagogue to his munificence; and he personally defrayed all its expenses for several years (1820–25). In addition to several hymns for the synagogue services, Ree wrote "Forschungen über die Ueberschriften der Psalmen," Leipsic, 1846.

In 1850 Ree settled in Copenhagen, where he became interested in the new philosophy propounded by Rasmus Nielsen. Ree was the father of Anton, Bernhard Philip, and Julius Ree.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REE, JULIUS: Danish merchant and political author; born in Aarhuus, Jutland, June 1, 1817; died in Copenhagen Sept. 3, 1874; son of Hartvig Philip Ree. In 1842 he established a wholesale produce business in Randers, in which town he filled many public offices, being, *e.g.*, a member of the harbor committee and an alderman (1849–53). He was, besides, a representative of the Jewish congregation. In 1857 Ree transferred his business to Copenhagen, and in 1864 was elected a member of the Folkething, or Lower House.

Ree wrote, besides several articles on national economy, a political history of Norway entitled "Undersögelser over Norges Forhold i 1814," which appeared in several numbers of the "Dansk Maanedsskrift" (1862, 1863, 1865). He was one of the founders of Kreditforeningen for Landejendomme i Östifterne (1866), a society for the promotion of agriculture by means of loans to the owners of small farms.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon.*
S. F. C.

REED: Rendering given in the English versions for several words used to designate rush-like water-plants of various kinds. These words are: (1) "Gome"; the *Cyperus papyrus* of Linnæus. (2) "Suf" (Ex. ii. 3; Isa. xix. 6); identified by Egyptologists with the Egyptian "thof" (Nile reed; on "Yam Suf" as a name of the Red Sea, see Red Sea). (3) "Aḥu" (Gen. xli. 2, 18; Job viii. 11); Egyptian loan-word denoting a marsh-grass growing on the banks of the Nile and used as fodder; the translation "flag," based on the Vulgate, is, therefore, incorrect. (4) "Agmon" (Isa. ix. 13, xix. 15, lviii. 5; Job xl. 26; Jer. li. 32 ["agam"]); generally explained as a kind of rush ("scirpus"); according to the "Hierobotanicon" of Celsius, the common reed. (5) "Ebeh" (only Job ix. 26; Arabic, "aba'"; Assyrian, "abu"); the reed or sedge from which, as from the "gome" (Isa. xviii. 2), boats were made in Egypt (comp. Erman, "Egypten," p. 636). (6) "Ḳaneh" (I Kings xiv. 15 *et al.*); probably the common marsh-reed, the *Amudo donax* of Linnæus (Boissier, "Flora Orientalis," iv. 564), which is much stouter than the common reed. It was used as a staff (II Kings xviii. 21; Isa. xxxvi. 6, xlii.. 3; Ezek. xxix. 6), or made into measuring-rods (Ezek. xl. 3), etc. Animals live among the thick reeds (Ps. lxviii. 31 [R. V. 30]), and according to Job xl. 21, behemoth (the hippopotamus) lies "in the covert of the reed," this passage implying that the word "ḳaneh" was used as a general term for this plant, including the common variety (*Arundo phragmites*). (7) "Gofer"; see Gopher-Wood.

E. G. H. I. Be.

REEVE, ADA: English actress; born in London about 1870. Her parents were themselves connected with the dramatic profession, her father being for many years a member of stock companies which included Toole and Irving among their members. She first appeared as a child of six in a pantomime at the Pavilion Theatre, Mile End, London. Passing to melodrama, she played as a child the characters of servant-girls and even old women. She then toured with Fannie Leslie in "Jack in the Box," and at twelve appeared as a serio-comic singer. Later she scored a great success with a song entitled "What Do I Care!" and in 1895 appeared at the Criterion in "All Abroad" and afterward in the

"Gay Parisienne" at the Duke of York's, London. In 1899 she took a leading part in "Florodora" at the Lyric Theatre, London, and appeared later at Daly's Theatre in "San Toy."

J. G. L.

REFORM ADVOCATE: Jewish weekly; first issued Feb. 20, 1891, at Chicago. Founded by Charles E. Bloch, of the Bloch Publishing Company, and published by Bloch & Newman, it entered the journalistic field as an advocate of progressive Judaism. Since its inception it has been conducted by Emil G. Hirsch, who was its sole editor at the outset; from 1901 to 1903 T. Schanfarber was associate editor. It is the most fearless champion of Reform Judaism.

Bibliography: *Reform Advocate*, i., Nos. 1, 3.

H. R. I. War.

REFORM JUDAISM FROM THE POINT OF VIEW OF THE REFORM JEW: By Reform Judaism is denoted that phase of Jewish religious thought which, in the wake of the Mendelssohnian period and in consequence of the efforts made during the fifth decade of the nineteenth century to secure civil and political emancipation, first found expression in doctrine and observance in some of the German synagogues, and was thence transplanted to and developed in the United States of America. The term is not well chosen. It suggests too strongly that the movement culminates in endeavors to recast the external forms of Jewish religious life. Moreover, it is transferred from the terminology of the Protestant Reformation, though in its bearing on the Judaism of the modern Synagogue the term can not be construed as implying that, like Protestantism to the Christianity of the early centuries, Reform Judaism aims at a return to primitive Mosaism; for in that case rabbinical Judaism must have been a departure from the latter.

"Reform" a Misnomer.

The Reform movement in its earlier stages was merely a more or less thoroughly executed attempt to regulate public worship in the direction of beautifying it and rendering it more orderly. With this in view, the length of the services was reduced by omitting certain parts of the prayer-book which, like the "Yeḳum Purḳan" and the "Bameh Madliḳin," were recognized as obsolete; the former being the prayer in behalf of the patriarchs of the Babylonian academies, which had for centuries ceased to exist; the latter, an extract from the mishnaic treatise Shabbat, and thus not a prayer. In addition, the piyyuṭim (see Piyyuṭ), poetical compositions in unintelligible phraseology for the most part, by medieval poets or prose-writers of synagogal hymns, were curtailed. The time thus gained came gradually to be devoted mainly to German chorals and occasional sermons in the vernacular. The rite of Confirmation also was introduced, first in the duchy of Brunswick, at the Jacobson institute. These measures, however, aimed at the esthetic regeneration of the synagogal liturgy rather than at the doctrinal readjustment of the content of Judaism and the consequent modification of its ritual observances.

The movement later took on an altogether different aspect in consequence, on the one hand, of the rise of "Jewish science," the first-fruits of which were the investigations of Zunz, and the advent of young rabbis who, in addition to a thorough training in Talmudic and rabbinical literature, had received an academic education, coming thereby under the spell of German philosophic thought. On the other hand the struggle for the political emancipation of the Jews (see Riesser, Gabriel) suggested a revision of the doctrinal enunciations concerning the Messianic nationalism of Judaism. Toward the end of the fourth and at the beginning of the fifth decade of the nineteenth century the yearnings, which up to that time had been rather undefined, for a readjustment of the teachings and practises of Judaism to the new mental and material conditions took on definiteness in the establishment of congregations and societies such as the Temple congregation at Hamburg and the Reform Union in Frankfort-on-the-Main, and in the convening of the rabbinical conferences (see Conferences, Rabbinical) at Brunswick (1844), Frankfort (1845), and Breslau (1846). These in turn led to controversies (see Frankel, Zacharias), while the Jüdische Reformgenossenschaft in Berlin (see Holdheim, Samuel) in its program easily outran the more conservative majority of the rabbinical conferences. The movement may be said to have come to a standstill in Germany with the Breslau conference (1846). The Breslau Seminary under Frankel (1854) was instrumental in turning the tide into conservative or, as the party shibboleth phrased it, into "positive historical" channels, while the governments did their utmost to hinder a liberalization of Judaism (see Budapest; Einhorn, David).

Principles Laid Down in Conferences.

Arrested in Germany, the movement was carried forward in America. The German immigrants from 1840 to 1850 happened to be to a certain extent composed of pupils of Leopold Stein and Joseph Aub. These were among the first in New York (Temple Emanu-El), in Baltimore (Har Sinai), and in Cincinnati (B'ne Yeshurun) to insist upon the modernization of the services. The coming of David Einhorn, Samuel Adler, and, later, Samuel Hirsch gave to the Reform cause additional impetus, while even men of more conservative temperament, like Hübsch, Jastrow, and Szold, adopted in the main Reform principles, though in practise they continued along somewhat less radical lines. Isaac M. Wise and Lilienthal, too, cast their influence in favor of Reform. Felsenthal and K. Kohler, and among American-bred rabbis Hirsch, Sale, Philipson, and Shulman may be mentioned among its exponents. The Philadelphia conference (1869) and that at Pittsburg (1885) promulgated the principles which to a certain extent are basic to the practise and teachings of American Reform congregations.

The Center Principle.

The pivot of the opposition between Reform and Conservative Judaism is the conception of Israel's destiny. Jewish Orthodoxy looks upon Palestine not merely as the cradle, but also as the ultimate home, of Judaism. With its possession is connected the possibility of fulfilling the Law, those parts of divine legislation being unavoidably suspended that are conditioned by the existence of the Temple and by the occupation of the Holy Land. Away from Palestine, the Jew is condemned to violate God's will in regard to these. God gave the Law; God decreed also Israel's dispersion. To reconcile this disharmony between the demands of the Law and historically developed actuality, the philosophy of Orthodoxy regards the impossibility of observing the Law as a divine punishment, visited upon Israel on account of its sins. Israel is at the present moment in exile: it has been expelled from its land. The present period is thus one of probation. The length of its duration God alone can know and determine. Israel is doomed to wait patiently in exile, praying and hoping for the coming of the Messiah, who will lead the dispersed back to Palestine. There, under his benign rule, the Temple will rerise, the sacrificial and sacerdotal scheme will again become active, and Israel, once more an independent nation, will be able to observe to the letter the law of God as contained in the Pentateuch. Simultaneously with Israel's redemption, justice and peace will be established among the dwellers on earth, and the prophetic predictions will be realized in all their glories.

At present Israel must maintain itself in a condition of preparedness, as redemption will come to pass in a miraculous way. That its identity may not be endangered, Israel must preserve and even fortify the walls which the Law has erected around it to keep it distinct and separate from the nations. The memories of and yearnings for Palestine must be strengthened even beyond the requirements of the written law. The Law itself must be protected by a "hedge." The ceremonial of the Synagogue, regulated by the Law as understood in the light of rabbinical amplifications and interpretations, is both a memento and a monition of the Palestinian origin and destiny of national Israel, while life under the Law necessarily entails the segregation of Israel from its neighbors.

Relation to Nationalism.

Reform conceives of the destiny of Israel as not bound up in the return to Palestine, and as not involving national political restoration under a Messianic king with the Temple rebuilt and the sacrificial service reinstituted. It is true, many of the commandments of the Torah can not be executed by non-Palestinian Israel. Yet, despite this inability to conform to the Law, Israel is not under sin (the Paulinian view). It is not in exile ("galut"). Its dispersion was a necessary experience in the realization and execution of its Messianic duty. It is not doomed to wait for the miraculous advent of the Davidic Messiah. Israel itself is the Messianic people appointed to spread by its fortitude and loyalty the monotheistic truth over all the earth, to be an example of rectitude to all others. Sacrifices and sacerdotalism as bound up with the national political conception of Israel's destiny are not indispensable elements of the Jewish religion. On the contrary, they have passed away forever with all the privileges and distinctive obligations of an Aaronic priesthood. Every Jew is a priest, one of the holy people and of a priestly community appointed to minister at the ideal altar of humanity. The goal of Jewish history is not a national Messianic state in Palestine, but the realization in society and state of the principles of righteousness as enunciated by the Prophets and sages of old.

Its Negations.

Therefore Reform Judaism has (1) relinquished the belief in the coming of a personal Messiah, substituting therefor the doctrine of the Messianic destiny of Israel, which will be fulfilled in a Messianic age of universal justice and peace. (2) Reform Judaism disregards consciously, not merely under compulsion, all Pentateuchal laws referring to sacrifices and the priesthood or to Palestine ("miẓwot ha-teluyot ba-areẓ"). It eliminates from the prayer-book all references to the Messiah, the return to Palestine, and the restoration of the national sacerdotal scheme. It ceases to declare itself to be in exile; for the modern Jew in America, England, France, Germany, or Italy has no cause to feel that the country in which he lives is for him a strange land. Having become an American, a German, etc., the Jew can not pray for himself and his children that he and they may by an act of divine grace be made citizens of another state and land, viz., national Israel in Palestine. (3) Reform Judaism relinquishes the dogma of the Resurrection, involved in the Jewish national Messianic hope (see Messiah; Pharisees) that at the final advent of the Messiah all the dead will rise in Palestine, and eliminates from the prayer-book all references to it.

The foregoing shows that Reform was never inspired by the desire to return to Mosaism. Mosaism certainly presupposes the Levitical institutionalism of Judaism; and it is nomistic, insisting on the eternally binding character and the immutability of the Law. Reform Judaism ignores and declares abrogated many of the laws of Mosaism. Its theory of Revelation and of the authoritative character of Scripture must of necessity be other than what underlies Orthodox doctrine and practise.

Relation to the Oral Law.

According to Orthodox teaching, God revealed His Law on Mount Sinai to Moses in two forms, (1) the written law ("Torah shebi-ketab"), and (2) the oral law ("Torah shebe-'al peh"). According to Mendelssohn and all rationalists of the "Aufklärung" philosophy, there was no need for the revelation of religion, human reason being competent to evolve, grasp, and construe all religious verities. Judaism is, however, more than a religion. It is a divine legislation, under which the Jew qua Jew must live. Human reason could not have evolved it nor can it now understand it. It is of "superrational," divine origin. It was miraculously revealed to Israel. The Jew need not believe. His religion, like every rational religion, is not a matter of dogma. But the Jew must obey. His loyalty is expressed in deed and observance.

This Mendelssohnian position was undermined, as far as the oral part of revealed legislation was concerned, by the investigations into the historical development of "tradition," or Talmudic literature, brilliantly carried to definite and anti-Mendelssohnian results by Zunz and his disciples. The oral law certainly was the precipitate of historical processes, a development of and beyond Biblical, or even

Influence of Evolution.

Pentateuchal, Judaism. Judaism, then, was not a fixed quantity, a sum of 613 commandments and prohibitions. The idea of progress, development, historical growth, at the time that the young science of Judaism established the relative as distinguished from the absolute character of Talmudism and tradition, was central in German philosophy, more clearly in the system of Hegel. History was proclaimed as the self-unfolding, self-revelation of God. Revelation was a continuous process; and the history of Judaism displayed God in the continuous act of self-revelation. Judaism itself was under the law of growth, and an illustration thereof. Talmudic legalism certainly was a product of the Talmudic period. It was not originally inherent in Judaism. It must not be accepted as eternally obligatory upon later generations.

But was Biblical law, perhaps, the original, divinely established norm and form of Judaism, and, as such, binding upon all subsequent generations? If it was, then Reform Judaism, ignoring post-Biblical development and tradition, was identical with Karaism; and, furthermore, its omission of all reference to sacerdotal and sacrificial institutions, though these form an integral part of the Mosaic law and revelation, is in violation of the assumption that Judaism is Law, which Law divinely revealed is the Pentateuch. This was the dilemma with which Reform theologians were confronted. This was an inconsistency which, as long as Judaism and Law were interchangeable and interdependent terms, was insurmountable. To meet it, a distinction was drawn between the moral and the ceremonial laws, though certainly the Torah nowhere indicates such distinction nor discloses or fixes the criteria by which the difference is to be established. God, the Lawgiver, clearly held the moral and the ceremonial to be of equal weight, making both equally obligatory. Analysis of the primitive scheme in connection with the possible violation of the precepts, tends to prove that infractions of certain ceremonial statutes were punished more severely (by "karet" = "excision") than moral lapses.

National and Universal Elements.

Nor could the principle be carried out consistently. Reform Judaism retained the Sabbath and the other Biblical holy days, circumcision, and in certain circles the dietary laws. Were these not ceremonial? What imparted to these a higher obligatory character? In this artificial distinction between the moral and the ceremonial content of the divinely revealed law the influence of Kantian moralism is operative. Holdheim, to escape this inconsistency, urged as decisive the distinction between national and religious or universal elements. The content of revelation was twofold—national and universal. The former was of temporary obligation, and with the disappearance of state and nation the obligatory character ceased; but the universal religious components are binding upon religious Israel. While this criterion avoided many of the difficulties involved in the distinction between ceremonial and moral, it was not effective in all instances. The sacrificial scheme was religious, as Einhorn remarked when criticizing Holdheim's thesis, and still Reform ignored its obligatory nature. Nor could Judaism be construed as a mere religion, a faith limited by creedal propositions.

Symbolic Views of S. Hirsch.

Samuel Hirsch approached the problem from the point of view of the symbolist. With his master Hegel, he regarded history as the divine process of revelation. Against Paul, Hegel, and Kant, and against most of the Reform rabbis, he maintained that Judaism was not law but "Lehre," a body of truths finding expression in Israel through the genius of its prophets, and for the application of which in life and the illustration and exemplifying of which before the whole world Israel was chosen and appointed. This obligation and this appointment descend from father to son, and are imposed at birth. "Torah" does not signify "law," but "Lehre," doctrine. The laws are symbols illustrative of the truths confided to Israel. They are aids to keep alive the Jewish consciousness. As long as symbols are vital and not mechanical they may not be neglected; but when they have fallen into desuetude or are merely retained in mechanical, perfunctory observance, or from fear or superstition, they have lost their value, and they need not be retained. Life and actual observance, not law or custom, decide what rite shall be practised. Between theory and life perfect concord must be established.

Yet some symbols have been expressive of the unity of Israel. These (the holy days, the Sabbath) must receive reverent care and fostering attention in the synagogal scheme. Reform is, according to Hirsch, not interested in the abolition of ceremony, but it insists that ceremonies be effective as means of religious culture, that they be observed not as ends unto themselves or with a view to obtaining reward, but as expressions of religious feelings and as means of religious instruction. All ceremonies pointing to Palestine as his national home conflict with the sentiments and hopes of the politically emancipated Jew. Bloody sacrifices are repugnant to modern religious ideas. These national symbols, then, have no longer a place in the cult of the modern Jew. The Sabbath, too, is a symbol. It embodies the deepest truth of Judaism—man's divinity and freedom. It is not conditioned by the notation of the day. If modern Jews could observe the traditional Sabbath, there would be no call to make a change. But they can not and do not. Life and theory are at opposite poles. But the Sabbath is expressive also of the unity of all Israel. All Israel alone could make the change. The misconstruction of Judaism as Law is the thought of the Roman period, and is a clear departure from the broader conceptions of the Prophets.

The foregoing detailed analysis of the positions of the early German Reformers was necessary to understand their attitude with reference to the obligatory character of the Biblical and Pentateuchal laws. The Talmudic amplifications were ignored as being clearly not of divine origin and authority (*e.g.*, second holy days, and many of the Sabbath regulations); but a similar decision was not so easy in the case of the Biblical statutory insistences.

The researches of more recent years in the domain of Biblical literature have enabled the successors of these earlier Reformers to apply to the Bible and Pentateuch the principles applied by their predecessors to rabbinical literature. The Pentateuch is not the work of one period. Pentateuchal legislation also is the slow accretion of centuries. The original content of Judaism does not consist in the Law and its institutions, but in the ethical monotheism of the Prophets. Legalism is, according to this view, originally foreign to Judaism. It is an adaptation of observances found in all religions, and which therefore are not originally or specifically Jewish. The legalism of Ezra had the intention and the effect of separating Israel from the world. This separatism is to-day a hindrance, not a help, to the carrying out of the Jewish mission. The Jew must seek the world in order to make his ethical religion a vital influence therein. The Pentateuchal ordinances are binding upon the Jew in no higher degree than the Talmudic.

Influence of Higher Criticism.

But this new school—commonly designated as the Radical—adopts also, though in a new form, Samuel Hirsch's theory of the symbolic value of the ceremonial element. It invokes the psychological factor as finally decisive. Certain laws and institutions have in course of time, and owing to bitter persecutions, taken on a new significance. They have come to be associated in the Jewish consciousness with Jewish loyalty unto death in the face of apostasy and prejudice and oppression. Circumcision, the Sabbath, and the dietary laws (see Bib. Book of Daniel) may be said to comprise this class of institutions. The former two, even in Radical congregations and in the life of their individual members, have retained their hold on the religious consciousness. The seventh-day Sabbath, though observed only in theory, is still regarded as the one citadel which must not be reconstructed. It is proclaimed the visible sign of Israel's unity. Congregations that would officially substitute the first day for the seventh as the Sabbath would be called schismatic.

The dietary laws have had their own history in Reform thought. A committee was appointed at the Breslau conference to report on them; but as the conference never again convened, only the suggestions of some of the members appeared in print. The more conservative opinions were in favor of reverting to Biblical practise, recognizing that the rabbinical insistence on a certain mode of slaughtering, and Talmudic interpretations of "ṭerefah," of "meat and milk," etc., are without Biblical warrant (see Wiener, "Die Jüdischen Speisegesetze," pp. 482 *et seq.*). In the United States the Biblical equally with the Talmudic dietary laws have fallen generally into disuse, even in so-called conservative congregations, though no rabbinical conclave or synod ever sanctioned or suggested this. On the principle, fundamental to Jewish Reform, that the national exclusiveness of Judaism is no longer its destiny, these practises, necessarily resulting in Jewish separatism and incorporated into the Levitical scheme to effect Levitical purity, must be looked upon as in one class with all other sacerdotal and Levitically national provisions.

The Dietary Laws.

Reform Judaism withal does not reduce Judaism to a religion of creed, least of all to a religion of salvation, with the prospect of heavenly rewards or life everlasting for the pious believer. In saying that Judaism is a mission to keep alive among men the consciousness of man's godlikeness, Reform Judaism holds that Judaism is imposed on the Jew by birth. It is not accepted by him in a voluntary act of confession. The Jew by his life and example is called to demonstrate the perfectibility—over against the Paulinian dogma of the total depravity—of every human being, and to help to render conditions on earth more and more perfect. Insistence on justice and righteousness are the practical postulate of the Jew's ethical monotheism, which is never a mere belief, but always a vitalizing principle of conduct. This duty of being an exemplar to others, incumbent on the Jew by virtue of his historical descent from prophetic ancestors on whose lips this monotheism was first formulated, at times entails suffering and always requires fortitude; but it is imposed in the certainty that ultimately justice and righteousness will triumph on earth, and all men will learn to know God and live the life which those who know God must live. With this Messianic fulfilment the history of the Jew will attain its goal.

Reform Judaism, then, may be said to advance the following dogmas, using that term, however, not in the Paulinian-evangelical sense:

"Dogmas" of Reform Judaism.

(1) The world and humanity are under the guidance of God, who reveals Himself to man in history as the Supreme Power unto Righteousness, as the Educator and Father of His children, the whole human family. The anthropomorphic character of the theological terminology is fully recognized.

(2) In His grace and wisdom God has appointed Israel to be His witness on earth, laying upon this His priest-people the obligation by its life to lead the world to the recognition of the truth that love and justice and righteousness are the only principles of conduct which can establish peace among men and fill man's life with blissful harmony, besides conferring on man an imperturbable sense of worth and worthiness, independent of accidents of fortune or station.

(3) This election of Israel confers no privilege on the Jew, but imposes greater obligations. Every human being is God's child, called to lead and capable of leading a righteous life.

(4) The dispersion of the Jews and the destruction of the Temple were not acts of providential requital for sins. They were providential devices to bring Israel nearer unto other children of man. The goal of Israel's history is not national restoration and segregation, but the rise of a more nearly perfect humanity in which Jewish love for God and man shall be universalized. Not a Messiah, but the Messianic age, is the burden of Israel's hope.

(5) Like all Judaism, Reform rejects the doctrine of man's innate sinfulness. The Law—which according to Paul is a means to arouse a consciousness of the futility of man's attempt to conquer sin and is thus expressive of Judaism's content as merely preliminary—is not Judaism's distinctive badge or

possession. The Law, often of non-Jewish origin, is the product of time, and is subject to growth and change in the course of time. But Judaism is a body of spiritual and moral truths, and as such independent of legal expression or enactment. Circumcision is not, like baptism, an indispensable and prerequisite rite of reception. Born of a Jewish mother, the Jew is Jew by birth (see Proselyte). As Israel is not now, and is not necessarily destined again to be, a political nation on the soil of Palestine, there are omitted all references not only to Palestine as the only legitimate home of Judaism and to the sacerdotal and sacrificial Temple services and laws, but also to the laws and institutions that are bound up with social conditions no longer extant and not expected to become reactive (in Palestine) in the future. For example, the Levirate and Ḥalizah, not being applicable to our times and conditions, are abolished as having lost binding force. The laws regulating marriage and divorce, as developed more especially in Talmudic casuistry, often operate unjustly (see Geṭ) and are, in view of the better provisions in the civil codes of modern nations, amended and in many respects superseded by the law of the land (see Monogamy). Woman is no longer deemed to be a minor, but is admitted to full participation in the religious life of the congregation.

Reform Ritual.

As far as possible, Reform Judaism endeavors to preserve the historical continuity with the past, especially in its ritual and synagogal services. The best illustration of this is afforded by Einhorn's prayer-book "'Olat Tamid" (see Einhorn, David). This is based on Zunz's researches into the rise and development of the Jewish ritual. It omits the Musaf, as essentially sacrificial. Allusions in the older forms of the prayers to the Messiah are changed into expressions of hope in the Messianic destiny of Israel and of all mankind. For the doctrine of resurrection is substituted that of God's sustaining love. Otherwise, the scheme is maintained as it was in the synagogues of the tannaitic period, the service on Yom ha-Kippurim alone showing departures of greater scope from the traditional pattern, the piyyuṭim being largely replaced by paraphrases of the Psalms illustrative of the Jewish conceptions of sin, repentance, and atonement. The Yom ha-Kippurim itself is treated as typical of the ultimate Messianic fulfilment. The service for the Ninth of Ab ("Tish'ah be-Ab") is especially noteworthy. It is a résumé, in fact, of the Reform construction of Israel's history and Messianic obligations. The Hebrew language is retained in the prayers that are of tannaitic origin—*e.g.*, Shema' with its berakot, and Shemoneh 'Esreh.

Some minor points resulting from the application of the foregoing principles, in which the practise of the Reform synagogues differs widely from the traditional, should be noticed.

Language of Prayers.

In public and private prayers the use of the vernacular language predominates. For this there is good historical precedent (Yer. Soṭah vii. 1). R. Jose, controverting the prohibition of the use of any language but Hebrew (Soṭah vii. 1, 33a; Yer. Soṭah iii. 1), permits the recitation of the Shema', the Decalogue, the "Tefillah" ("Shemoneh 'Esreh"), and grace after meals in any language understood by the worshiper (comp. Maimonides, "Yad," Ḳeri'at Shema', ii. 10; Shulḥan 'Aruk, Oraḥ Ḥayyim, 62, 2; 102, 4). Einhorn, followed in the main by the Union Prayer-Book (see Prayer-Books), retains the Hebrew for the mishnaic prayers, and, strange to say, the Aramaic for the Ḳaddish where the original is in the vernacular of its day. The Ḳaddish in America has become a prayer in memory of the dead, though this perversion of its meaning is not countenanced by all. The Reformgenossenschaft of Berlin omitted Hebrew almost entirely; but even in the most radical congregations of America such portions as the Bareku, the Shema', and the Ḳadosh (see Ḳedushshah) are recited in Hebrew. In the reading of the Law the triennial cycle was adopted, though of late most congregations have reverted to the annual one—reading, however, only a small portion of each "parashah," which results in the Torah being read in disjointed fragments. The scheme of the Union Prayer-Book ignores both the annual and the triennial cycle. The "calling up" of the prescribed number of men is omitted, the reader reciting the benedictions before and after and reading the portion without interruption. The trope (see Jew. Encyc. iii. 537b, *s.v.* Cantillation) also has been abandoned.

Ṭallit and tefillin (see Phylacteries) are not worn; neither is the "kittel" (see Sargenes) on the Day of Atonement; nor are the shoes removed on that day. Worship is engaged in with uncovered head. For this latter concession to Occidental custom there seems to have been a precedent in the habits of the Jews in France in the thirteenth century (see Isserles, "Darke Mosheh," on Ṭur Oraḥ Ḥayyim, 282, כמנהג צרפת דקורין בראש מגולה; and "Ha-Manhig," ed. Berlin, p. 15, where the covered head is called the "custom of Spain," from which it is plain that in Provence, the country of Abraham b. Nathan ha-Yarḥi, the author of the "Manhig," the uncovered head was the rule).

Use of Organ.

In Reform synagogues the Organ and mixed choirs are always among the appointments of public worship. In Germany the gallery for women is without curtain or latticework to hide its occupants from view; while in America the segregation of the sexes has been abandoned in favor of family pews. Women no longer regard it as a religious duty to clip or to cover up their hair. The Almemar is connected with the Ark.

The observance of the second days of the holy days (see Festivals) has been discontinued, as there is at present no uncertainty concerning the proper day. Minyan is not determined by the presence of ten men. The Dukan of the priests is abolished, since the privileges of priest and Levite are sacerdotal and thus bound up with nationalism. The priestly benediction is recited by the reader with reading changed from "Aaron and his sons, the priests, Thy holy people" to "Aaron and his sons, the priests of Thy holy people" (from כהנים to כהני). In the understanding of what the proper observance of the Sabbath requires, Reform Judaism rejects the legalism of the rabbinical scheme, with its insistence on ‘Erub, teḥum, and similar legal fictions. Work is interpreted to be "labor for profit," and not merely such work as was undertaken at the construction of the Tabernacle in the desert (see Sabbath). Many of the Reform congregations have introduced supplementary Sunday services, or have set the Friday evening service at an hour later than the "reception of the bride Sabbath" (קבלת שבת), and have changed its character by introducing "lectures." The regular sermon constitutes the principal feature of the Reform service. Reform synagogues are generally called "temples" after the Hamburg precedent, probably to indicate that they take the place of the temple in Jerusalem, which Orthodoxy looks forward to as the to-be-restored sanctuary.

See also Aub, Joseph; Conferences, Rabbinical; Geiger, Abraham; Holdheim, Samuel; Philippson, Ludwig; Stein, Leopold; Wechsler, Bernhard; Wise, I. M.

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K. E. G. H.

——**History:** Although the Reform movement in Judaism as such dates from the opening years of the nineteenth century, still its beginnings must be sought in the radical changes wrought in the life of the Jews during the closing quarter of the eighteenth century. That stirring era of emancipatory efforts of various kinds, political, educational, social, and religious, affected no section of the people more markedly than it did the Jews, who, in the ghettos to which they had been forced to confine themselves for centuries, had been virtually cut off from the life of the world.

Predisposing Factors.

Various agencies combined at this time in urging the title of the Jews to the common rights of mankind. Politically, the American and the French revolutions occupy the foremost place; the influence of the doctrines which these struggles brought to the fore gradually effected the removal of the political disabilities of the Jews, particularly in France, England, Germany, and Italy. Educationally, the work of Moses Mendelssohn furnished the impetus; his translation of the Pentateuch into pure German was the "open sesame" which unbarred for the Jews the gates leading to the treasure-houses of the world's learning. This translation achieved, too, what may be termed a linguistic emancipation; as long as Yiddish was their language the Jews were debarred from the intellectual companionship of the masters of thought, but when they succeeded in acquiring the German language in its purity, the domain of Kant and Lessing, Goethe and Schiller, was open to them, and their outlook upon things was changed materially.

In connection with this the founding of schools wherein secular instruction was given to Jewish children may not be overlooked; in 1778 the Freischule, the first of its kind, was opened in Berlin; in 1781 the emperor Joseph II. of Austria issued his famous "Toleration Edict," wherein he commanded the establishment of such schools throughout his empire. Hartwig Wessely addressed an epistle to his coreligionists urging them to comply with the injunction of the emperor. But a number of rabbis pronounced the ban upon this epistle of Wessely's, as they had upon Mendelssohn's translation of the Pentateuch. They felt that the acquisition of the culture of the age which the knowledge of German and the newer education were making possible would result in a breaking away from the old religious moorings; and this proved to be the case. Religious reform was the outcome of the educational and linguistic emancipation.

Attitude of Mendelssohn.

Mendelssohn is spoken of frequently as the founder of the Reform movement in Judaism. This rests upon a misconception. True, he made the movement for religious reform possible by giving the impulse to modern education and culture among the Jews. But a religious reformer he was not. His conception of Judaism was that it is a divine legislation, and he held that since the ceremonial law was revealed by God, it will have potency in all its minutiæ until such time as a distinct second revelation repeals it ("Jerusalem," p. 31). The Reform movement, through its foremost expounders, taught the very opposite. Whereas in Mendelssohn's view every ceremony has eternal validity, the reformers claimed that ceremonies are the transitory expressions of the religious spirit, and must be accommodated to the changing needs of successive ages. The spirit of an age also is a revelation of God, and this may demand the abolition of observances that had religious sanction at one time, and require the institution of others (Holdheim, "Gesch. der Berliner Reformgemeinde," pp. 94, 127; *idem*, "Das Ceremonialgesetz im Gottesreich (Messiasreich)," pp. 58, 68; "Ueber die von Mendelssohn in Jerusalem Geäusserte Ewige Verpflichtung des Ceremonialgesetzes," in "Israelit des Neunzehnten Jahrhunderts," vi. 153).

An indication of the tendency in the closing years of the eighteenth century to disregard traditional customs is presented by a remarkable book which appeared in Berlin in 1793 under the title "Besamim Rosh." It was a collection of responsa purporting to be by Asher ben Jehiel, the great rabbinical authority of the fourteenth century, and was published by Saul Berlin, son of Hirschel Levin, chief rabbi of Berlin. In it such reforms are sanctioned as the use of rice and pulse on Passover, and of cheese and wine procured from non-Jews; the use of a knife for shaving; riding on the Sabbath; the cancellation of the obligation to abstain from eating during the Fast of Esther; eating before the stars appear on all fast-days except the Day of Atonement; the suspension of fasting on Tisha‘ be-Ab in order that the feast at a circumcision may be partaken of; the elimination of piyyuṭim from the service on New-Year's Day. All of these dispensations were, of course, conditioned by circumstances.

Obviously, Saul Berlin, influenced by the forward tendencies of his age, wrote these responsa and ascribed them to Asher ben Jehiel, not daring to advocate such reforms in his own name, but hoping to obtain sanction for them by crediting them to a paladin of Rabbinism. The book and the author were assailed by Marcus Benedict, the chief rabbi of Moravia, who denounced the production as spurious; and it was defended as zealously by Hirschel Levin, the father of Saul Berlin. A letter addressed by this Levin to the Berlin congregation throws a most interesting light upon conditions at this critical juncture, when the old Judaism was struggling to retain its hold and the new had not yet made its appearance. The old rabbi recognized that changes were impending; Judaism seemed to him in great danger and to be nearing dissolution. Because of this distressing condition of affairs he stated in his letter that he desired to resign his office and end his days in the Holy Land, since he could not endure any longer to witness the decay of religious life among his people. From expressions like this it becomes evident that many Jews had ceased to conform to rabbinical practise. There was a conflict between the traditional interpretation of the faith and the larger life the people were leading. Partaking of the philosophical and literary culture of the time, numbers failed to find religious satisfaction in the observance of many forms, customs, and ceremonies which had been accepted unquestioningly by their fathers as constituting an essential element of the faith. The old Berlin rabbi, and such as he, knew but one rule for the Jew, and that was the faithful observance cf every item of religious practise as codified in the Shulḥan 'Aruk. About him, however, were hundreds upon whom this obligation sat lightly, or who disregarded utterly many an injunction that he considered of supreme importance.

Berlin's "Besamim Rosh."

But although change was in the air, the eighteenth century witnessed only one practical demonstration of the working of the new spirit; and this occurred not in Germany, but in Holland. In 1796, after great agitation, a congregation was organized in Amsterdam under the name of "Adath Jeshurun," whose avowed purpose was to introduce certain reforms; but the results were painfully inadequate: they consisted merely in the abolition of some piyyutim wherewith the synagogal service had become overburdened, and the use of the vernacular in public addresses.

Israel Jacobson.

In as far as any one individual can be credited with being the pioneer of the movement for introducing reforms into the Synagogue, that credit belongs to Israel Jacobson. Jacobson noted with distress the indifferent attitude of many Jews toward their faith, for he was deeply attached to his ancestral religion; he came to the conclusion that this indifference was due to the fact that Judaism had degenerated into a lifeless formalism which could not possibly appeal to such as regarded religion as the depositary of spiritual truths. Form and ceremony had usurped the place of the essentials. The services in the Synagogue were unintelligible, and the disorder and indecorum prevalent there did not tend to further the spirit of devotion. Jacobson became convinced that the only method whereby these abuses could be corrected was the reform of the service. He proceeded cautiously. He began his activity in the cause of Reform by founding a school at Seesen, in which the children were instructed in secular subjects in addition to the Hebrew branches, and a religious service was instituted. Features were introduced at these services which would not have been tolerated in the Synagogue, such as songs and sermons in the vernacular. These services were attended frequently by adults who, becoming accustomed to hearing the German language at a religious service, were readily enlisted in the cause when the time came for inaugurating reforms in the house of worship; and when the children who attended this and similar schools grew to maturity, they likewise became hearty supporters of the new movement.

But Jacobson's real opportunity did not come until the time of the French occupation of Westphalia. On March 31, 1808, a Jewish consistory was established in that province after the French model, and Jacobson was named president. Determining to use his position to carry his Reform ideas into practise, he induced his colleagues to found at Cassel a school similar to that at Seesen. A place of worship was built in connection with the school, and every Sabbath services were conducted partly in Hebrew and partly in German; a member of the consistory (which was made up of the president, three rabbis, and two laymen) preached a sermon in the vernacular, and German songs were sung. The rabbinical members of the consistory took pains to explain that these reforms were not antagonistic to any traditional rabbinical enactments. The success of this departure encouraged Jacobson to take a bolder step. At his own expense he erected a temple at Seesen, placing in it an organ, and forming a choir from among the pupils of the school.

First Reform Temple, 1810.

This, the first Reform temple, was dedicated with elaborate ceremonies on July 17, 1810. The occasion was described bombastically as the "festival of the Jewish Reformation." Jacobson was lauded extravagantly by sympathizers of the movement as the regenerator of Judaism. He took these praises seriously. He really thought that the religious ills that had been corroding the very vitals of Judaism were now removed. But the evil was beyond his power to fathom. The reforms wherewith his name is associated were purely external. He did what he could, according to his light; but he did not penetrate to the seat of the distemper that was playing such havoc with the inherited traditions. Observing that many an unesthetic custom had crept into the divine service, and that the prayers were unintelligible, he thought that the introduction of German sermons, German songs, and German prayers would render the religion a living entity to his generation, as it had been to the fathers; but these few external reforms touched merely the surface of the trouble. Still, with all his limitations, his fame is secure as the opener of a path that many others followed later.

This first attempt at Reform was purely local; it

First Berlin Reform Synagogue.

did not spread beyond Westphalia. When the French occupation of that province ceased, the French institutions, among them the Jewish consistory, were abolished. But this did not end Jacobson's activity in the cause of Reform. At the Feast of Weeks (1815), on the occasion of the confirmation of his son, he established a Reform service in his own house in Berlin, whither he had removed from Cassel. From that time a weekly service was conducted in Jacobson's home, the distinguishing features of which were music by a choir, with organ accompaniment, and sermons and prayers in German. (It may be stated here that the first confirmation service in the history of Judaism was held at Cassel, in 1810, under Jacobson's supervision.) The attendance at these services soon exceeded the accommodations afforded by Jacobson's house, and in consequence Jacob Herz Beer, a wealthy banker, father of the composer Meyerbeer, instituted similar services in his home. But the government, appealed to by the Orthodox party to stop these services on the ground that they undermined the traditional Jewish faith (1817), ordered all private synagogues closed. Beer evaded immediate obedience to this decree by the subterfuge that, because the communal synagogue was undergoing repair, his private temple must be used as a temporary house of worship for the community. The struggle between the two parties now began in earnest. The rabbis of Berlin, whose chief was Meyer Simon Weyl, were opposed unalterably to any reforms, even the preaching of sermons in the vernacular. A number of compromises were suggested, but none proved acceptable. The outcome of this first clash between the two schools of Jewish thought in Berlin was a complete victory for the traditionalists. The government was reactionary and opposed to reforms of any kind anywhere. On Dec. 9, 1823, a decree was issued to the effect "that the divine services of the Jews must be conducted in accordance with the traditional ritual and without the slightest innovation in language, ceremonies, prayers, or songs." This decree stopped effectually, for the time, all efforts at reform in the Prussian capital; the Beer temple was closed, and the old order was continued.

The Hamburg Temple.

In 1817 Eduard Kley, who had been one of the preachers in the private Reform temple at Berlin, removed from that city to Hamburg to accept the post of principal of the Jewish Free School in that city. He began to agitate for a reformed service almost immediately, and, finding a number of sympathizers, organized a Reform society. Active steps were at once taken for the erection of a house of worship, and on Oct. 18, 1818, the building that became famous as the Hamburg Temple was dedicated. The bitterest opposition was engendered. But the issue between the traditionalists and the reformers was not as clear-cut as it might have been; although protesting ostensibly against Rabbinism, the reformers sought to justify their reforms from the rabbinical standpoint instead of standing firmly and uncompromisingly upon the right to institute such changes in custom and interpretation as the altered conditions of their day demanded. The Talmud was the norm of authority for Rabbinism; for centuries Judaism had been held to be synonymous with Talmudism. It excites little wonder therefore that the early reformers sought to find Talmudic support for their innovations. It was an artificial attempt. The spirit of the new time was opposed to the spirit of Rabbinism, and the religious point of view of the Jew who was an emancipated citizen of the state was altogether different from that of his forefather, the isolated pariah of the ghetto.

Like other compromises, this too was unsatisfactory, but it was not recognized to be so till a much later day. The introduction of the first reforms, however, really sounded the death-knell of the authority of the Talmud as the absolute rule for Jewish practise among those who followed the Reform teaching, although years before the Reform movement took shape this question had been decided; for to all intents and purposes the Talmud, or rather its codification, the Shulḥan 'Aruk, had lost its hold upon Jews of modern culture. It is true that it continued to be recognized officially, and the struggle promised to be long ere its authority would be renounced definitely by any representative body. (This step was later taken by the Central Conference of American Rabbis, at the Rochester meeting in July, 1895; see "Year-Book of Central Conference," No. 6, p. 63.)

From the present standpoint the issue between the party of tradition and the party of Reform is seen to have been well defined; the two parties represented two incompatible tendencies. The former held to past practise and custom in all particulars; the latter declared that the dead hand of the past must not be permitted to rest upon the present, and that, unless the expression of religion conformed to the requirements of living men, these would drift away from its influence altogether. The one party defended the principle of stability and immutability in religious practise and belief, the other that of progress and change. That this difference was not understood at first is rendered very apparent by the Hamburg movement. There was no thoroughgoing definiteness. A few changes in the liturgy, the introduction of German prayers, and the use of the organ comprised Reform for the Hamburg Temple. As in the innovations made by Jacobson at Seesen, the estheticization of the service seemed to be the be-all and end-all of the work of the reformers, though it is true that the partial omission and the partial modification of the prayers for the coming of a personal Messiah indicate some consciousness of the deeper significance of the new phase whereon Judaism had entered.

The three rabbis of Hamburg, Baruch ben Meïr Oser, Moses Jacob Jafe, and Jehiel Michael Speier, issued a proclamation denouncing the heresies of the new movement; they even attempted to induce the senate of Hamburg to close the new house of worship. This caused the reformers to bestir themselves. The officers of the new congregation requested expressions of opinion from rabbinical authorities on the validity of the reforms they had introduced. This resulted in the publication of "Nogah Ẓedeḳ," with an appendix, "Or Nogah" (Dessau, 1818), containing a number of opinions favorable to the new departure. The rabbis of Hamburg appealed also to their colleagues for support in the stand they had taken. They received twenty-two responsa ("Eleh Dibre ha-Berit," Altona, 1819), all approving the position taken by the rabbis of Hamburg and violently denouncing the reformers. These condemnatory opinions had no practical result. The Orthodox party did not succeed in having the temple closed by the government. Shortly after the dedication Gotthold Salomon was called from Dessau to fill the office of preacher in conjunction with Eduard Kley. In 1820 the Hamburg reformers established a branch synagogue at Leipsic, where services were conducted during the great yearly fairs. Merchants from all over Europe gathered at these fairs, and the ideas expressed in sermons preached in the Reform synagogue were spread through many distant communities, and frequently became an incentive to work along the lines of Reform. I. L. Auerbach of Berlin was the preacher of this cosmopolitan congregation.

The Progress of Reform.

During the third, fourth, and fifth decades of the nineteenth century many congregations in Germany, Austria, Hungary, France, and Denmark introduced reforms to a greater or less extent. These reforms were usually in the direction of greater decorum, fewer piyyuṭim, music by a regular choir, and sermons in the vernacular. Such was the so-called Vienna program, which was adopted by the congregation of the Austrian capital under the guidance of its preacher, Isaac Noah Mannheimer, and its cantor, Solomon Sulzer. Confirmation was introduced quite generally. A number of governmental edicts were issued during these years containing instructions to the heads of the Jewish communities to remove the abuses which had crept into the synagogues and to introduce reforms; among such edicts may be mentioned those of Saxe-Weimar (1823), Anhalt (1835), Hanover (1837), Baden (1838), Middle Franconia and Saxe-Meiningen (1839).

Abraham Geiger had been elected rabbi of Wiesbaden in 1832; in 1835 he began the publication of his "Wissenschaftliche Zeitschrift für Jüdische Theologie," through which he exerted great influence as a leader of Reform; in 1837 he called a rabbinical conference, which met at Wiesbaden, but had no practical result. In 1838 the Jewish community of Breslau determined to appoint a rabbi who belonged to the new school as a colleague of S. A. Tiktin, who had served the community since 1821 and was a representative of the old school. Abraham Geiger was appointed, but Tiktin had no sympathy with the feeling that actuated his congregation, and therefore he did all in his power to prevent Geiger's coming to Breslau. A discreditable campaign of abuse was directed against Geiger by Tiktin's followers. They hoped to make his acceptance of the position impossible by inducing the Prussian government to withhold from him the naturalization papers necessary before he could enter upon the position to which he had been elected. They entered all kinds of accusations against his religious soundness, and he was compelled to remove to Berlin in order to give his whole time and attention to the matter. After fifteen months he succeeded in securing his naturalization papers; he preached his inaugural sermon as rabbi of Breslau on Jan. 4, 1840, when he used these words: "Judaism is not a finished tale; there is much in its present form that must be changed or abolished; it can assume a better and higher position in the world only if it will rejuvenate itself; all should unite in this work."

The Geiger-Tiktin Affair.

Geiger displayed great activity, preaching in the vernacular, instituting classes for the young, and delivering lectures on Jewish history and literature. Tiktin refused to recognize him as a colleague. The situation in the community becoming intolerable, it was suggested that there be a separation of functions, that Tiktin be recognized as the rabbi, with jurisdiction in all cases which required rabbinical decisions, and that Geiger act merely as the preacher. To this Geiger would not consent. The relations between the two became so strained that the governing board of the congregation was forced to suspend Tiktin from office. In order to fortify himself in his position Tiktin had addressed various rabbis of Upper Silesia for an expression of opinion, all of whom agreed with him. In June, 1842, he issued a pamphlet entitled "Darstellung des Sachverhältnisses in Seiner Hiesigen Rabbinatsangelegenheit," in which he included some of the responsa he had received.

This constituted an appeal to the larger Jewish world and advanced the controversy beyond the local stage. Tiktin and his colleagues stated their position clearly and unmistakably. They read Geiger and all who thought as he did out of Judaism and declared for the inspiration of the Talmud. According to these rabbis, Judaism was a fixed and practically immutable system. Tiktin accused the governing board of the congregation of having "selected a dayyan who in spoken and written discourse denies unreservedly the authoritative validity of traditional Judaism, and whose call and mission appear to be to extirpate it root and branch for all time." This placed the governing board upon the defensive; it therefore determined to call for the opinions of well-known rabbis as to the justice of the claims of the Tiktin party. It received seventeen replies, which were published in two volumes under the title "Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte." These rabbis were unanimous in the opinion that freedom of thought is compatible with the exercise of rabbinical functions, and they condemned Tiktin and his sympathizers for the attitude they had assumed. The board accordingly addressed a letter of confidence to Geiger; but the bitter feelings that had been engendered were not removed. Even the death of Tiktin, in March, 1843, did not end the conflict. The opposition, being certain that Geiger would be elected chief rabbi, resolved to form a new congregation. Affairs were growing increasingly unpleasant in the community, and the government was invited to interfere; a rescript was issued ordering that Geiger be the chief rabbi, that a second rabbi be elected, that there be no split in the congregation, and that thereafter the government be not called upon to settle the internal controversies of the Jewish community. Geiger was established firmly in his position, and the cause of Reform had achieved a decided victory.

The Prayer-Book Controversy.

In 1842 the Hamburg Temple again became the storm-center. In 1839 a committee had been appointed to revise the prayer-book used by the congregation. The publication of the revised edition in 1841 called forth from Isaac Bernays, the ecclesiastical chief of the Orthodox community, a proclamation ("moda'ah") warning all Israelites not to use the book and declaring that any one doing so would fall short in his duty as a Jew. This brought forth a counter declaration from the Temple officers rebuking Bernays for his presumption. Both these documents were ordered removed from the synagogues by the senate of the city. Bernays then issued a caution ("azharah"): "It is forbidden to pray the obligatory prayers and benedictions from the book entitled 'Prayers for Israelites,' which appeared here during the past year." This unprecedented action of Bernays caused such a commotion that the Temple directorate found it necessary to secure from accredited theological authorities opinions in regard to the prayer-book. Twelve rabbis of high standing responded, and their opinions were published in a volume entitled "Theologische Gutachten über das Gebetbuch nach dem Gebrauche des Neuen Israelitischen Tempelvereins zu Hamburg." All the writers, from the conservative Isaac N. Mannheimer to the radical Holdheim, condemned Bernays' action, and declared that the prayer-book was permeated with the spirit of Judaism and that any one who prayed from it performed his full duty as a Jew.

Reform in England.

In 1836 several members of the Ancient Synagogue of Spanish and Portuguese Jews (Bevis Marks) of London petitioned the Mahamad to introduce into the service "such alterations and modifications as were in the line of the changes introduced in the Reform synagogue in Hamburg and other places." This petition caused the elders to take steps to insure greater decorum at the services. This, however, did not satisfy the reformers. They petitioned a second time in 1839; the reforms which they advocated were a diminution in the length and number of prayers, a more convenient hour of service on Sabbaths and holy days, sermons in English, a choir, and the abolition of the second days of the holy days. This petition was disregarded. The reformers then took a more decided step; not wishing to secede from the congregation, they requested permission to erect a branch synagogue in the West End, near their homes, where they might introduce the desired changes while the mother synagogue continued along traditional lines. This was refused on the ground of an "askama" (rule) of the congregation forbidding within a radius of four miles of the synagogue the erection of any house of prayer or the holding of any service not of a domestic nature. This forced the reformers to organize an independent congregation, which was done at a meeting held April 15, 1840. The new congregation was to be called the West London Synagogue of British Jews. In a communication addressed by the organizers of the new congregation to the elders of the Bevis Marks Synagogue, on Aug. 24, 1841, they announced their intention of opening a new place of worship and of introducing changes and innovations in the ritual. The elders passed a resolution denouncing the movement as schismatic. The ecclesiastical chiefs of the Portuguese and German congregations, H. H. Meldola and Solomon Herschel, issued, on Oct. 24, 1841, a warning directed against the new congregation and its prayer-book, "Forms of Prayer Used in the West London Synagogue of British Jews," which had appeared in the preceding August. The warning against the congregation and its prayer-book was sent to all the congregations in England: the London congregations received it favorably; the congregations in Liverpool and Manchester disapproved of it and returned it; the Plymouth congregation burned it.

The new congregation dedicated its synagogue Jan. 27, 1842, the Rev. D. W. Marks, who had been elected secretary and minister, preaching. Just before this event took place the chiefs of the two Orthodox communities promulgated an order (not repealed until 1849) which read out of the Jewish communion the members of the Reform congregation. These latter then resigned from the Bevis Marks Synagogue—the break was complete. In the meantime the reformers had been compelled to acquire a burial-place; for, being excommunicated, they were not permitted burial with their fathers. The Board of Deputies of British Jews likewise took sides against the reformers, and refused to certify to the official position of the Rev. D. W. Marks as the secretary of a congregation. This caused much inconvenience, notably in the matter of marriages. The minister of the Reform congregation, not being a registered official, could not perform the marriage ceremony legally; this had to be done by the registrar, after which the minister performed the religious ceremony. This condition lasted until the passing of an act of Parliament in 1856 which empowered the minister of the West London Synagogue of British Jews to register marriage ceremonies; and this act established the full autonomy of the congregation and placed it on an equal footing before the law with the Orthodox congregations.

Verein der Reformfreunde of Frankfort.

A feature of the early attempts at the introduction of reforms was the foundation of Reform societies by those who were dissatisfied with conditions in the Synagogue, that they might meet for discussion and the eventual organization of a congregation. Possibly the most noted of these societies was the Verein der Reformfreunde in Frankfort-on-the-Main. This was an association of radicals who gained much advertisement because of their extreme views. This society was organized in 1842. In Aug., 1843, it issued a program ending with a "Declaration of Principles," as follows: "(1) We recognize the possibility of unlimited development in the Mosaic religion. (2) The collection of controversies, dissertations, and prescriptions commonly designated by the name Talmud possesses for us no authority, from either the dogmatic or the practical standpoint. (3) A Messiah who is to lead back the Israelites to the land of Palestine is neither expected nor desired by us; we know no fatherland except that to which we belong by birth or citizenship." This declaration called forth severe attacks from all quarters, Orthodox and Reform; men differing as widely in their opinions as David Einhorn and Samuel Hirsch on the one hand, and Michael Sachs and Zacharias Frankel on the other, assailed the destructive tendencies of the society. Einhorn, the reformer, called its declaration of principles a "confession of unbelief"; and Frankel, the conservative, wrote: "the society can not be considered Jewish; it belongs to Judaism as little as to any other religion." Dr. M. A. Stern defended the society in a series of open letters to its critics, letters so bold, so biting, so unsparing, and so sarcastic that they constitute one of the most unique productions of that period of storm and stress in Judaism.

The Circumcision Controversy.

It is unlikely, however, that this Frankfort society would have attained such prominence had it not been for the circumcision controversy associated with it. The society at one of its meetings had declared against circumcision as a sine qua non for entrance into Judaism. Just about this time a number of cases of circumcision had resulted fatally, and the sanitary bureau of Frankfort had commanded that the circumcision of Jewish children be placed under the direct supervision of the sanitary office; the same measure ordered that "Israelitish citizens and inhabitants, in so far as they desired to have their children circumcised, should employ only persons who had been appointed especially to perform the rite of circumcision." This was interpreted by some, notably members of the Reform society, to mean that the circumcision of a child was optional with the father. Soon a number of instances occurred in which the rite was dispensed with. The aged rabbi of Frankfort, Solomon Abraham Trier, petitioned the senate of the city to declare that no child of Jewish parentage could be received into the congregation unless it had been circumcised; but the senate refused to pass such a measure. Trier also addressed a communication to eighty European rabbis asking for opinions on the Reform society and on the significance of circumcision. Responses were received from forty-one; twenty-eight were published in a volume entitled "Rabbinische Gutachten über die Beschneidung." All were strongly in favor of circumcision; Samuel Hirsch, the reformer, I. N. Mannheimer, the conservative, and Jacob Aaron Ettlinger, the ultra-Orthodox, clasped hands in agreement upon the point at issue. The result of the agitation was to leave the matter practically where it had been before.

The Reform society passed out of public notice soon after the election, in March, 1844, of Leopold Stein, a rabbi of Reform tendencies, as associate to Trier. This appointment was very distasteful to the older rabbi, who refused to acquiesce in the choice of an associate of the new school. He protested to the senate of the city against the election, and the senate referred him to the directorate of the congregation. Trier resigned as rabbi (May, 1844), and Stein began to introduce moderate reforms.

The Berlin Reform Congregation.

Among the most important incidents in the history of Reform are the rabbinical conferences held at Brunswick, Frankfort-on-the-Main, and Breslau, in 1844, 1845, and 1846 (see Conferences, Rabbinical). In the winter of 1844 Dr. Sigismund Stern delivered before the Culture Society of Berlin a course of eight lectures on the subject "The Mission of Judaism and the Jew in the Present." In these lectures he pleaded for some action that would stem the tide of indifference and bring back to the Synagogue the great number who had drifted away because its religious practises and ceremonies had ceased to satisfy them. The outcome of these lectures was the formation of the Genossenschaft für Reform im Judenthum. On April 2, 1845, the "Appeal to Our German Coreligionists" appeared, in which the signers, members of the Reform association, called upon the Jews of Germany to cooperate with them in their efforts for Reform. The significant point in the appeal lay in the closing words: "Thus our appeal goes forth to you, German coreligionists far and near, that you associate yourselves with us in name and assure us of your support and aid in word and act, in order that we may convene a synod which shall renew and establish Judaism in a form in which it will be capable and worthy of continuing as a living force for us and our children." Finding, however, that the needs of the Berlin community were such as made it impracticable to wait until a synod could be convened, the leading spirits of the new society determined to institute a Reform service on the holy days in the autumn of 1845. A committee consisting of S. Stern, A. Rebenstein, M. Simion, and L. Lesser was appointed to prepare a service for the holy days. This committee suggested a number of radical measures which were concurred in by the trustees and carried into effect: services almost entirely in the vernacular; worship with uncovered heads; abandonment of the blowing of the shofar on New-Year's Day; discontinuance of the use of the ṭallit; the pronouncing of the priestly benediction by the preacher and the choir instead of by the so-called Aaronides; the religious equality of woman with man.

The first services were held on New-Year's Day and the Day of Atonement, 1845; Dr. Ludwig Philippson of Magdeburg preached the sermons. In the following month, November, it was resolved by the association that steps be taken toward holding services regularly twice every week, on Saturday and Sunday. On April 2, 1846, the house of worship was dedicated, Dr. Samuel Holdheim preaching the dedication sermon. Holdheim was elected preacher in the following September, and a year later, on Sept. 5, 1847, was inducted into office, which he filled until his death in 1860. The Saturday services were discontinued in 1849, since which date services have been conducted on Sunday only. In April, 1895, on the occasion of the fiftieth anniversary of the congregation, the prayer-book was revised.

The stirring political events of the year 1848 so engrossed the people that little attention was paid to anything else; and during the sixth and seventh decades of the nineteenth century very little active work was done in the interest of the Reform cause in Europe. True, reforms of a moderate kind continued to be introduced in many congregations, but on the whole a reaction set in, and the conservative temper was much more pronounced than in the years preceding the revolutions of 1848. The first sign of reawakening appeared in 1868, when a rabbinical conference took place at Cassel. This conference, however, accomplished very little; it is notable only because it was in a measure preparatory to the convening of the two synods at Leipsic and Augsburg in 1869 and 1871 (see Synods, Rabbinical).

The spread of anti-Semitism during the past three decades seems to have crushed until quite recently all efforts at religious progress in Judaism in western Europe; official Judaism still recognizes the authority of the Shulḥan 'Aruk, although the life of the majority of the people is led in disregard of its provisions. There still exists the very same inconsistency between official Judaism and the life of its professors that in the first half of the nineteenth century led to the rise of the Reform movement.

Sporadic Reform Measures.

Although Reform failed to realize the expectations of its founders in Europe, it became quite dominant in the United States during the nineteenth century; but before the story of its development in the western hemisphere is recounted a few words must be devoted to a number of independent movements in Europe. In 1845 the Breslau Reform Association was formed along the lines of the Berlin society; it issued a like appeal, and engaged the sympathies of Abraham Geiger, the rabbi of Breslau. Its appeal, however, had no practical results. The congregations of Königsberg and Offenbach instituted a supplementary Sunday service in 1847. In 1848 the Reform Society of Budapest was organized by Ignatz Einhorn and a number of sympathizers; services, with sermon and prayers in the vernacular, were held on Sunday. In 1852 David Einhorn was elected rabbi; but the Orthodox party prevailed upon the government to close the temple, and after a few years of enforced seclusion Einhorn received a call to America. In 1856 the rabbis of France met at the call of M. Ullman, the grand rabbi of Paris, and recommended a number of moderate reforms in the ritual, leaving it, however, to the grand rabbi of each consistory to act upon the recommendation. In England two additional Reform congregations were organized—in Manchester and Bradford. In 1890 a service marked by certain reforms was instituted at Hampstead, near London, by the Rev. Morris Joseph; these services were conducted on Sabbath afternoon and continued for three years. The Jewish Religious Union was organized in London in 1902, with the view of holding services on Sabbath afternoons, with prayers and sermon in the vernacular; this, too, is an independent movement, launched by a number of earnest men and women animated by the same ideas as were the early reformers of Germany. Finally, attention may be called to the spirited election of representatives of the Berlin Jewish community in Nov., 1901, which hinged on the holding of a service on Sunday. Although the liberals were defeated, their vote was large enough to show that a great section of Berlin Jewry was restive under unsatisfactory religious conditions.

Reform in the United States.

Forty-seven members of the Congregation Beth Elohim of Charleston, S. C., petitioned the vestry in 1824 to reform the ritual; in their petition they urged the use of the vernacular in the prayers, the preaching of English sermons, and the shortening of the service. The petition was rejected by the vestry without discussion. A number of the petitioners resigned from the congregation and organized the Reformed Society of Israelites. The society adopted practically the Maimonidean creed, with the omission of the articles declaring belief in bodily resurrection and in the coming of the Messiah to restore the Jewish state and temple. It also reformed the traditional service. This society existed only a few years, but the spirit of Reform entered the mother congregation, which was under the guidance of the Rev. Gustav Poznanski, elected in 1836. A new synagogue was built and dedicated in 1841; an organ was placed in the building, and the observance of the second days of the holy days was discontinued.

In 1842 the Har Sinai congregation of Baltimore, and in 1845 the Emanu-El congregation of New York, were organized by advocates of Reform. Since then Reform synagogues have sprung up all over the land, and many congregations that were founded on traditional lines have adopted the reformed ritual under the leadership and influence of the great early reformers who emigrated from Europe—Isaac M. Wise, Max Lilienthal, David Einhorn, Samuel Adler, and Samuel Hirsch. Their work has been taken up and is being continued by hundreds of rabbis in all sections of the country. Isaac M. Wise organized the congregations into a union for combined work; this union, known as the Union of American Hebrew Congregations, was established in 1873. It is practically an organization of the Reform congregations of the country, although some conservative congregations are to be found on its roster. The union founded the Hebrew Union College, the Reform theological seminary, in 1875, and in 1902 it undertook the great task of organizing congregations and religious schools throughout the country in communities in which they did not already exist.

The Union Prayer-Book, prepared and published by the Central Conference of American Rabbis, has been introduced very generally, 183 congregations having adopted it (1905). The characteristic doctrines of the Reform movement which differentiate it from traditionalism find constant expression in the prayers: the belief in the coming of the Messianic era instead of a personal Messiah; the universalism of Israel's mission as the priest-people in place of the nationalism involved in the belief in the return to Palestine, the establishment of the Jewish state, and the restoration of the Aaronic priesthood; the repudiation of the belief in a bodily resurrection and the substitution of the belief in spiritual immortality. Sermons in the vernacular, a mixed choir, the organ, family pews, uncovered heads during worship, and a confirmation service for boys and girls are distinguishing features of public worship in Reform congregations in the United States. The observance of the second days of the holy days has been abolished, as well as of all minor fast- and feast-days except Hanukkah and Purim. Woman is accounted of equal importance with man in the religious life. In a number of congregations she is admitted to full membership. Geṭ and Ḥaliẓah are abolished. In accordance with a decision of the Central Conference, male proselytes may be received into the faith without circumcision. Twelve congregations have services on Sunday supplementary to those on Saturday, and one (the Sinai congregation of Chicago) conducts services on Sunday only. Membership in congregations is voluntary. The public religious life of Reform congregations is very active. All have religious schools, and many conduct Bible classes and post-confirmation classes, besides maintaining women's societies for personal service, together with clubs of various kinds for study and philanthropic work.

Reform Judaism in the United States has renounced the binding authority of the rabbinical codes; it stands for the principle of development and emphasizes the prophetic, universal aspect of the faith. Its constant effort has been to reconcile Judaism with life and to fit its eternal principles into a modern mold; it may be said that it has verified the observation of Abraham Geiger: "Judaism requires merely the liberating breath in order to become rejuvenated from within." See Conferences, Rabbinical.

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K. D. P.

REFORM-ZEITUNG. See Periodicals.

REFORMATION. See Luther; Reuchlin.

REFUGE, CITIES AND PLACES OF. See Asylum.

REGENBOGEN, BARTHEL: German meistersinger of the latter part of the thirteenth century; lived as a smith at Mayence. He was remarkable for his intense hatred of the Jews, and endeavored to convert them by interweaving Christian dogmas in his poetry, atoning for his lack of persuasiveness by scurrility. He often expresses his desire to see all the Jews exterminated; and one of his songs ends with the words: "Ich hazze iuch, Juden, sunder maze" (I hate you, Jews, beyond all measure).

Bibliography: V. d. Hagen, *Minnesinger*, iii. 35 *et seq.*; Güdemann, *Gesch.* i. 144-145.

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RÉGÉNÉRATION, LA. See Periodicals.

REGENSBURG. See Ratisbon.

REGGIO: 1. Italian city on the Strait of Messina; capital of the province of Reggio di Calabria. The presence of Jews in Calabria as early as 398 is attested by an edict of Emperor Honorius; but there is little further information about this community until the reign of Emperor Frederick II. The ghetto, known in the city records as the Strada Giudeca, was in the northwestern part of the city, and was without any communication with the central part: the Jews entered and departed through the Porte Anzana. The Jews of Reggio, some of whom were wealthy, followed various trades. The most common industry was that of silk-manufacturing. Many were merchants, united in an important gild, which was affiliated with gilds in other communities of Calabria. Jews were licensed to lend money at a rate of interest not exceeding 10 per cent. Frederick II. tolerated their presence and did not ill-treat them, though in 1221 he obliged them to distinguish themselves from Christians by wearing a badge. Joanna II. was very harsh toward them, and threatened them with banishment as a result of accusations of usury and of lending money to the citizens of Reggio on products and manufactures. Perceiving, however, that these accusations were greatly exaggerated, she contented herself with levying a tax upon them of one-third of a scudo per head.

Until the year 1486 civil and criminal cases among the Hebrews were tried before a magistrate specially appointed for this purpose; after that date they were tried before the ordinary judges. In 1492, after the expulsion from Spain, a large number of Spanish Jews settled in Reggio, much increasing the size and commercial importance of the community. The citizens of Reggio were accustomed to sell their silk to the Jews, who lent them money for the "feeding of the silkworms," at an interest of 4 tari on every pound of silk. The Jews thus controlled the silk-market, or fair, which was held each year at Reggio from the 15th to the 31st of August, and which was attended by dealers from all parts of the country, especially from Lucca and Genoa. These merchants, enraged at the monopoly held by the Jews, sought to have them banished from this territory; they succeeded in their efforts in the beginning of the sixteenth century. During the vice-regency of Don Raimondo di Cardona the Genoese secretly denounced the Jews to the government of Naples, which accordingly forwarded an adverse report in regard to them to the King of Spain, depicting the alleged nefarious proceedings of the Jewish gilds and urging the necessity of expelling the Jews from Calabria. On this report the king commanded the banishment of all Jews from Calabria before July 25, 1511. The unfortunate Jews were compelled to depart, and the communities of Reggio, Catanzaro, Corigliano, Belcastro, Tropea, Castrovillari, Altomonte, Rossano, Montalto, and many others, ceased to exist. The exiles went first to Messina, and later to Rome, Leghorn, and other Italian cities.

In the fifteenth century a Hebrew printing-press, the property of Abraham Garton, existed at Reggio: here was produced the first edition of Rashi, which was likewise the first dated Hebrew book ever printed. See Incunabula.

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2. Italian city, capital of the province of Reggio nell' Emilia. Borso, first Duke of Ferrara, Modena, and Reggio, considered the presence of the Jews, who were residing in Reggio as early as 1445, necessary to the welfare of his state, and sought and obtained from Pope Nicholas V. permission to retain them; he secured also a promise that they should conduct unmolested their banking business and possess their synagogues in peace. These privileges granted by Borso were confirmed and extended by his successor, Ercole I. (Dec. 16, 1473). But during the latter's reign his dominions were visited by the preacher Bernardino da Feltre, a bitter enemy of the Jews. In 1498 Ercole decreed that every Jew in his territories should wear a yellow cap. Alfonso I. (June 11, 1503) and Ercole II. (Nov. 20, 1534) confirmed the rights and privileges of the Jews.

In the sixteenth century the community of Reggio joined with the other communities of Italy—Rome, Venice, Padua, Ferrara, Mantua, Modena—in the formation of a Jewish committee for the revision of Hebrew books, their purpose being to consider means of avoiding the ecclesiastical censorship. After the expulsion of the Jews from the duchy of Milan in 1597 many of the exiles fled to Reggio. In the beginning of the seventeenth century the Duke of Modena and Reggio invited a large number of Portuguese Jews to settle in his territory, promising them liberal concessions. Modena and Reggio remained under the rule of the house of Este until they were incorporated in the Cisalpine Republic. During this period there is no record of the political status of the Jews. There was a temporary change for the better in their condition during the French Revolution, and until Modena and Reggio were united to the Cisalpine Republic in 1797; in 1815 the duchy of Modena was formed, under Francesco IV., and lasted until 1860, when Modena and Reggio both became part of the united kingdom of Italy.

The most noted scholars and rabbis of Reggio were: Isaac Foa, Immanuel Sonino, Obadiah ben Israel Sforno (16th cent.), Nathan ben Reuben David Spira (d. Reggio, 1607), Menahem Azariah Fano, Baruch Abraham ben Elhanan David Foa, Hezekiah ben Isaac Foa, Isaac ben Vardama Foa, Israel Nissim Foa, Israel Solomon Longhi (17th cent.), Isaiah Mordecai ben Israel Hezekiah Bassani, Israel Benjamin ben Isaiah Bassani, Elhanan David Carmi, Benjamin ben Eliezer ha-Kohen, Joshua ben Raphael Fermi, Moses Benjamin Foa, Abram Michael Fontanella, Judah Ḥayyim Fontanella, Israel Berechiah Fontanella, Raphael Jehiel Sanguinetti (18th cent.), Isaac Samson d'Angeli, R. J. Bolognese, Hananiah Elhanan Ḥai ha-Kohen, Jacob Levi, Moses Benjamin Levi, Israel Berechiah Sanguinetti, David Jacob Maroni, Giuseppe Lattes, Alessandro da Fano, and Lazzaro Laide Tedesco (19th cent.).

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REGGIO, ABRAHAM (VITA) BEN AZRIEL: Italian rabbi and cabalist; born at Ferrara in 1755; died at Göritz Jan. 8, 1842. Reggio studied under Samuel Lampronti, devoting himself especially to the study of Hebrew grammar. He gave lessons in Hebrew to the children of wealthy Jews in several villages, and in his spare moments occupied himself with bookbinding. Occasionally he went to Gradisca to attend the lectures of Abraham Morpurgo, whose son-in-law he became. Later Reggio was appointed teacher in the Talmud Torah of Göritz, where he studied Talmud under Moses Ḥefez, rabbi there. After the latter's death (1798) Reggio was ordained as his successor by Judah Malavida, rabbi of Ferrara; he occupied the rabbinate of Göritz until his death.

Reggio was a recognized authority on rabbinical matters, and many rabbis, among them Mordecai Benet, appealed to him for decisions. Reggio was the author of a work entitled "Eshel Abraham" (still in MS.), a collection of treatises in thirteen parts on various subjects. He wrote also a pamphlet entitled "Tiglaḥat ha-Ma'amar" (Leghorn, 1844), a refutation of the "Ma'amar ha-Tiglaḥat" of his son, Isaac REGGIO.

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REGGIO, ISAAC SAMUEL (YaSHaR): Austro-Italian scholar and rabbi; born at Göritz, Illyria, Aug. 15, 1784; died there Aug. 29, 1855.

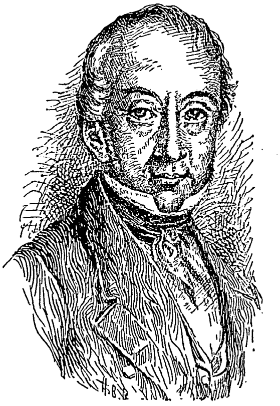

Isaac Samuel Reggio.

His Acquirements.

Reggio studied Hebrew and rabbinics under his father, Abraham Vita, later rabbi of Göritz, acquiring at the same time in the gymnasium a knowledge of secular science and languages. Reggio's father, one of the liberal rabbis who supported Hartwig Wessely, paid special attention to the religious instruction of his son, who displayed unusual aptitude in Hebrew, and at the age of fourteen wrote a metrical dirge on the death of Moses Ḥefez, rabbi of Göritz. Besides Italian, his mother tongue, Reggio knew French, German, and Latin, and he studied several Semitic languages in addition to Hebrew. He possessed a phenomenally clear, if not profound, intellect, and as mathematics offered the widest field for his analytical talent, it was at first his favorite study. In 1802 he published in the "Neuwieder Zeitung" the solution of a difficult mathematical problem, which gave him reputation as a mathematician (comp. "Allg. Zeit. des Jud." 1837, p. 228). He discovered also a new demonstration of the Pythagorean theorem, which was praised by Cauchy, the well-known French mathematician.

A year later (1803) Reggio went to Triest, where for three years he was a tutor in the house of a wealthy family. There he made a friend of Mordecai Isaac de Cologna, at whose death (1824) Reggio wrote a funeral oration in Italian. He returned to Göritz in 1807, where one year later he married

Founds the Rabbinic Seminary of Padua.

the daughter of a wealthy man and settled down to a life of independent study. When the province of Illyria (1810) became a French dependency, Reggio was appointed by the French governor professor of belles-lettres, geography, and history, and chancellor of the lyceum of Göritz. But three years later Illyria became again an Austrian province, and the Austrian anti-Jewish laws compelled Reggio to resign. He then devoted himself exclusively to Jewish literature and cognate subjects; he studied even the Cabala, but the more he studied it the greater grew his aversion to its mystical and illogical doctrines. Taking Mendelssohn and Wessely as guides, he next made his name celebrated in connection with religious philosophy, and, indeed, became to the Italian Jews what Mendelssohn was to his German coreligionists. In 1822 an imperial decree having been issued that no one might be appointed rabbi who had not graduated in philosophy, Reggio published at Venice an appeal, in Italian, for the establishment of a rabbinical seminary, arguing that just as the emperor did not desire rabbis devoid of philosophical training, neither did the Jews desire rabbis who had had no rabbinical education. This appeal resulted in the establishment of a rabbinical college at Padua, for which Reggio drew up the statutes and the educational program.

Following the example of Mendelssohn, Reggio endeavored to extend the knowledge of Hebrew among the Jewish masses by translating the Bible into Italian and writing a commentary thereon. His simple but clear and attractive style made a deep impression not only on the Italian but even on the German Jews. Although he believed that in the main the text of the Bible has been well guarded against corruption, yet he admitted that involuntary scribal errors had slipped in and that it would be no sin to correct them ("Iggerot Yashar," Letter V.). The reproaches of Meïr Randegger (d. 1853) concerning his Biblical corrections Reggio answered by stating that every one was permitted to interpret the text according to his understanding, provided such interpretations were not in opposition to the principles of the Jewish religion (*ib.* Letter XXX.).

An opponent of casuistry, Reggio rejected haggadic Biblical interpretations and the pilpulistic study of the Talmud. He was persecuted by many German rabbis on account of his liberal views; even his father did not wholly approve of his methods. Nevertheless, in 1846, after his father's death, the community of Göritz insisted upon his accepting the rabbinical office; he agreed, but declined to receive the salary attached to it. After occupying the position for ten years he resigned.

His Works.

Reggio was a voluminous writer. He published: "Ma'amar Torah min ha-Shamayim" (Vienna, 1818), on the divine authority of the Jewish law, an introduction to his Italian translation of the Pentateuch; "Sefer Torat Elohim" (*ib.* 1821), the Pentateuch, with an Italian translation and a Hebrew commentary; "Ha-Torah weha-Pilusufiah" (*ib.* 1827); "Beḥinat ha-Dat 'im Perush we-He'arot" (*ib.* 1833), an edition of Elijah Delmedigo's "Beḥinat ha-Dat," with a commentary and notes; "Iggerot Yashar" (*ib.* 1834–36), a collection of exegetical, philosophical, and historical treatises in the form of letters to a friend; "Ma'amar ha-Tiglaḥat" (*ib.* 1835), a decision ("pesaḳ") permitting the shaving of the beard on semiholy days ("ḥol ha-mo'ed"; this work called forth two protests, one by Jacob Ezekiel ha-Levi, entitled "Tisporet Lulyanit," Berlin, 1839, and one by Reggio's father, entitled "Tiglaḥat ha-Ma'amar," Leghorn, 1844); "Mafteaḥ el Megillat Ester" (Vienna, 1841); "Mazkeret Yashar" (*ib.* 1849), a bibliographical sketch (presented to his friends in his sixty-fifth year) in which he enumerates 103 works; "Beḥinat ha-Ḳabbalah" (Göritz, 1852); "Yalḳuṭ Yashar" (*ib.* 1854), collectanea, including a defense by Reggio of the opinion which attributes Isa. xl.–lxvi. to an author who lived after the Captivity. He wrote also a metrical Italian translation of the Book of Isaiah (Udine, 1831), and translated into Italian prose the books of Joshua, Ruth, and Lamentations, the treatise Pirḳe Abot, and Mendelssohn's correspondence with Lavater on religion. In the notes to Delmedigo's "Beḥinat ha-Dat" Reggio often supplements or criticizes this work; he, moreover, refutes Aaron Chorin in notes 8, 15–19, and attacks the Cabala in notes 9–13. It may be noticed that thirteen years previously Moses Kunitzer printed, in his "Sefer ha-Meẓaref," Reggio's letter in defense of the Cabala.

Reggio was an indefatigable contributor to most of the Jewish journals of his time and an able apologist. He was also the editor of "Bikkure 'Ittim ha-Ḥadashim," the Hebrew part of Busch's "Jahrbücher" (Vienna, 1845), and "Meged Geresh Yeraḥim," a supplement to the "Central-Organ für Jüdische Interessen" (*ib.* 1849). It may be added that Reggio was a painter of considerable ability. There are more than two hundred drawings and paintings by him, including portraits of many Jewish celebrities, and a map drawn by him is preserved in the library of Triest. In 1812 he inscribed the whole Book of Esther on a small piece of parchment one and a half handbreadths long. He left also a great number of unpublished writings, among which are sermons and poems in Hebrew and Italian.

His Philosophy.

Reggio's most important works are "Ha-Torah weha-Pilusufiah," "Mafteaḥ el Megillat Ester," and "Beḥinat ha-Ḳabbalah." The first, a religious-philosophical essay in four sections ("ma'amarim"), was written as an answer to the rabbis of the old school who protested against the establishment of the rabbinical college at Padua. It should be explained that Reggio applies the term "philosophy" to all studies outside the Talmud and rabbinics. Reggio not only endeavors to reconcile the Jewish religion with modern science, but attempts to prove that they are indispensable to each other. One chapter, entitled "Ha-'Olam weha-Adam," was republished by Martinet in his "Tif'eret Yisrael" (Bamberg, 1837). Another chapter, in which was discussed the question as to whether the Torah is in opposition to the Cabala, was stricken out by the censor. Later this chapter was plagiarized by S. M. Rosenthal, who published it in Fürst's edition of Leon of Modena's "Ari Nohem" (pp. 92–97, Leipsic, 1840).

The "Mafteaḥ el Megillat Ester" is an introduction to the Book of Esther, and deserves special notice in consideration of its originality. Having concluded that the Persian king in that book was Darius Hystaspes, Reggio shows that the main object of the writer was to prove that Darius was the first to establish the post. Analyzing the text carefully, Reggio maintains that Mordecai was by no means such a great man as the Rabbis declare him to have been, but that, on the contrary, he was an ordinary Jew; for he not only gave no religious education to his adopted daughter Esther, but he even commanded her to deny her race and religion. His refusal to bow before Haman was unnecessary, as such an act would not have violated any Jewish religious law. Even when he was informed of the imminence of the danger to his coreligionists consequent upon his senseless refusal, he did not resort to prayer and fasting; it was Esther who did that. His inhumanity is evidenced by his command to slaughter women and children (Esth. viii. 11). Afterward, when Mordecai attained great power, he did nothing to better the lot of his brethren in Jerusalem (comp. Neh. ix. 36-37). This view of Reggio's provoked a protest from Isaac Bär Lewinsohn ("Bikkure Ribal," p. 115, Warsaw, 1889), and was violently criticized by Mendelson ("Orient, Lit." viii. 314 *et seq.*).

The "Beḥinat ha-Ḳabbalah" is an edition of Leon of Modena's two pamphlets "Ḳol Sakal" and "Sha'agat Aryeh"; these Reggio provided with a preface, and with one hundred critical notes forming the second part of the work. In the preface Reggio outlined Leon of Modena's biography. The notes are independent treatises reviewing Modena's works chapter by chapter, now supplementing, now refuting his views. Reggio's main point is that most of the Talmudic ordinances were not intended for perpetual observance; they were practised only by the rigorous Pharisees. It was not until much later, he declares, that the casuists ("poseḳim") established such ordinances as a part of the Law. Consequently, Modena was in many cases wrong in attacking the Talmudists. Reggio's theory has been refuted by Simon Stern in the preface to his German translation of Modena's works published under the title "Der Kampf des Rabbiners Gegen den Talmud im XVII. Jahrhundert."

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S. M. Sel.

REGGIO, ISSACHAR EZEKIEL: Italian rabbi and grammarian; born at Ferrara in 1774; died in 1837, on the 1st of Elul. He was a pupil of Graziadio Neppi and Joseph David Bassano, the latter of whom made him assistant in the Talmud Torah in Ferrara. When Bassano died Reggio succeeded him as rabbi, in association with Shabbethai Elhanan Pesaro, after whose death he became the head of the Spanish synagogue. Reggio founded a number of religious institutions in his community.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 153.

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REGGIO, LEONE: Italian rabbi; born at Ferrara in 1808; died there Sept. 23, 1870; son of Zaccaria Reggio, chief rabbi of Ferrara. At the age of twenty he became a teacher in the Talmud Torah there, and at the death of his father succeeded to the rabbinical chair. He was the author of "Grammatica Ragionata della Lingua Ebraica," Leghorn, 1844; "Elementi di Ortologia della Lingua Ebraica," *ib.* 1844; "Sefat Leshon ha-Ḳodesh," a manual for the practical study of Hebrew, *ib.* 1860; and "Dine Sheḥiṭah u-Bediḳah."

Bibliography: *Educatore Israelita*, 1870, p. 323.

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REHFUSS, CARL: German educationist; born in 1792 at Altdorf-im-Breisgau; died in 1842 at Heidelberg. From 1809 to 1816 he occupied the position of teacher in schools at Gailingen, on the Lake of Constance, at Basel, and at Bühl, near Rastadt. In 1819 he was appointed "Israelitischer Oberlehrer und Prediger" by the Grand Duke of Baden; and in 1834 he received the degree of Ph.D. from the University of Heidelberg.

Rehfuss' works include: "Imre Emet," on the admissibility of confirmation among the Israelites (Heidelberg, 1830); "Leshon Yehudit," handbook of Judæo-German (*ib.* 1833); "Sefer ha-Ḥayyim," a book of devotions for the afflicted (*ib.* 1839).

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S. S. O.

REHOBOAM.—Biblical Data: Son of Solomon by Naamah the Ammonitess (I Kings xiv. 21), and his successor on the throne in Jerusalem. Solomon's administrative policy had fostered dangerous principles. His ambition for the magnificence and fame of his capital, Jerusalem, had led him to inaugurate a system of levies and taxes that proved burdensome and galling to his subjects. His attempt to form domestic alliances with his numerous neighbors (I Kings xi. 1-4) filled his court with foreign customs and religions, and in later generations produced unfortunate results. Solomon's wisdom and power were not sufficient to prevent the rebellion of several of his border cities. Damascus under Rezon secured its independence of Solomon; and Jeroboam, a superintendent of works, his ambition stirred by the words of the prophet Ahijah (I Kings xi. 29-40), fled to Egypt. Thus before the death of Solomon the apparently unified kingdom of David began to disintegrate. With Damascus independent and a powerful man of Ephraim, the most prominent of the Ten Tribes, awaiting his opportunity, the future of Solomon's kingdom became dubious.

The assembly for the coronation of Solomon's successor, Rehoboam, was called at Shechem, the one sacredly historic city within the territory of the Ten Tribes. The fact that it met here was a recognition of the prominence of those tribes in the government of Israel. It seems that Jeroboam (I Kings

Coronation Council.

xii. 2, 3, 20) either was present at the assembly or was in close touch with the leaders. Before the coronation took place the assembly requested certain reforms in the policy followed by Rehoboam's father, Solomon. Rehoboam was forty-one years of age (I Kings xiv. 21), but he was not ready at once to modify a policy that had yielded him and his court associates such large privileges of luxury and ease. The reforms requested would materially reduce the royal exchequer and hence its power to continue the magnificence of Solomon's court. Rehoboam was advised by the old men, who had seen the evils of his father's course, to yield to the people's request; but his own companions, accustomed to the pleasures of the brilliant court of Solomon, advised him rather to increase his revenues.

Intervention of the Prophet Shemaiah.

This precipitated a rebellion. The Ten Tribes, never wholly unified with Judah since Saul's reign, and particularly that of his son (II Sam. ii. 8-10), violently withdrew and said, "Now see to thine own house, David" (I Kings xii. 16). Outraged by this action, Rehoboam resolved to enforce his rights and collect his revenues. But the collector, Adoram, was stoned to death, and the proud would-be king was compelled to flee to Jerusalem, where without ceremony he seems to have assumed the crown over Judah and the few peoples who lived adjacent to its boundaries. Israel, the Ten Tribes so called, made Jeroboam its king. Rehoboam's ambition was not yet subdued, and he collected an immense army of 180,000 men to put down the revolt. But before this body of troops could be put in motion, the prophet Shemaiah delivered a message of the Lord, commanding Rehoboam to desist from war, "for this thing is of me" (I Kings xii. 24). The haughty young ruler obeyed. The records (I Kings xiv. 22-24) declare that his people became infatuated with idolatry, and that the strange worships introduced under Solomon's policy took root in the land. Indeed, so thoroughly did the people become imbued with heathen idol-worship that "they did according to all the abominations of the nations which the Lord drove out before the children of Israel" (R. V.).

In the fifth year of Rehoboam's reign Shishak, King of Egypt, went up and pillaged Jerusalem (see Shishak). The most valuable part of the booty was the golden shields Solomon had made for the royal body-guard. Rehoboam replaced these with shields of brass. The feeling of enmity and jealousy between the two kingdoms was bitter all the days of Rehoboam. Nothing is said of any battles fought between them during Rehoboam's life, but the expression "there was war between Rehoboam and Jeroboam continually" presents the spirit of retaliation animating both kingdoms. The disruption was a fact that carried its results throughout the existence of the kingdoms of Israel, and it became a frequent theme of prophetic discourse. Judah henceforth stood practically alone.

E. G. H. I. M. P.

——**In Rabbinical Literature:** Rehoboam was the son of an Ammonite woman; and when David praised God because it was permissible to marry Ammonites and Moabites, he held the child upon his knees, giving thanks for himself as well as for Rehoboam, since this permission was of advantage to them both (Yeb. 77a). Rehoboam was stricken with a running sore as a punishment for the curse which David had invoked upon Joab (II Sam. iii. 29) when he prayed that Joab's house might forever be afflicted with leprosy and running sores (Sanh. 48b). All the treasures which Israel had brought from Egypt were kept until the Egyptian king Shishak (I Kings xiv. 25, 26) took them from Rehoboam (Pes. 119a).

W. B. J. Z. L.

REḤUMAI (I.), RAB: Babylonian amora of the fifth generation; pupil of Raba b. Joseph b. Ḥama. He addressed some questions to Abaye (Pes. 39a; Nazir 13a). He died on the eve of a Day of Atonement, and the manner of his death is told as follows: He was wont to return home on the eve of every Day of Atonement, but on the last occasion he was so engrossed in his studies that the time for departure passed and left him still at Maḥoza. His wife waited for him in vain, and at last gave expression to her disappointment in tears. As a punishment for his neglect, so runs the legend, it was decreed in heaven that he should die. Accordingly, the roof on which he was sitting fell in and he was killed (Ket. 62b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 342; Halevy, *Dorot ha-Rishonim*, iii. 12.

W. B. J. Z. L.

REḤUMAI II.: Babylonian amora of the seventh generation; pupil of Rabina I., for whom he expounded a saying of Huna b. Taḥlifa (Zeb. 77a). After Rafram II., Reḥumai II. was the head of the Academy of Pumbedita from 443 to 456, dying during the persecutions of the Jews under Yezdegerd II. (Sherira, in Neubauer, "M. J. C." i. 34, where it is said that he was frequently called Naḥumai; Grätz, "Gesch." iv. 371: Halevy, "Dorot ha-Rishonim," iii. 12-13).

W. B. J. Z. L.

REḤUMAI III.: One of the early saboraim; died in 505, in the month of Nisan. In 'Er. 11a he is mentioned with his contemporary R. Jose; each of them gives a different explanation of an expression used by an earlier authority (Sherira, in Neubauer, "M. J. C." i. 34, 45; Halevy, "Dorot ha-Rishonim," iii. 13; Grätz, "Gesch." iv. 377).

W. B. J. Z. L.

REICH (RAJK), ALADÁR: Hungarian lawyer and deputy; born at Baja June 25, 1871; educated at the gymnasium of his native city and at the universities of Budapest, Berlin, and Paris. He was admitted to the bar at Baja, which city returned him to the Hungarian Parliament in the election of 1901, when he defeated Minister of Justice Plósz. He was reelected in 1905.

Bibliography: Sturm, in *Országgyülési Almanach*, 1901-6.

S. L. V.

REICH, IGNAZ (EIZIG): Hungarian teacher and author; born at Zsámbék 1821; died at Budapest April 18, 1887. He received his early instruction from his father, a Jewish communal notary, and then studied at the yeshibah of Grosswardein, going thence to Arad, where he came under the influence of Aaron Chorin. After graduating from the gymnasium of Arad he went to Pest in 1842 to study philosophy, devoting himself at the same time to literature.

Reich was the prototype of a patriotic Hungarian Jew, always wearing the Hungarian national costume. For forty years he was a teacher at the Jewish communal school and at the state institution for the blind. He was the first Jew to translate to his pupils the Bible into Hungarian. He was a contributor to the "Magyar Izraelita," edited by Ed. Horn; and he translated also the prayer-book and the Haggadah into Hungarian. Reich published in German: "Beth-El" (2 vols., 1856; 2d ed. 1868), biographies of eminent Hungarian Jews; and "Beth Lechem" (Budapest, 1871), an annual for the promotion of agriculture, trade, and industry among the Jews of Hungary.

Bibliography: *Neuzeit*, 1887, No. 17; *Vasárnapi Ujság*, 1865, No. 5.
s. L. V.

REICH, MORITZ: German writer; born at Rokitnitz, Bohemia, April 20, 1831; died there March 26, 1857. The son of an indigent shoḥeṭ and ḥazzan, he attended the gymnasia at Reichenau and at Prague, and went in 1853 to Vienna, where he devoted himself to literature. His sketches were collected and published in 1858 by his faithful friend, the celebrated Austrian poet Alfred Meissner, under the title "An der Grenze. Aus dem Nachlasse des Moritz Reich."

Bibliography: Brümmer, *Lexikon Deutscher Dichter und Prosaisten*, ii. 175.
s. M. K.

REICHENBERG: City of Bohemia. No Jews were allowed to live there until after the law of Oct. 26, 1860, which repealed the restrictions against them in Austria. The first Jewish settlers numbered about thirty families. The need of a united religious service soon became evident, and on Sept. 4, 1861, on the eve of the New-Year's feast, a synagogue was opened in a rented house; the authorities of the state and of the town were present, and the acting rabbi was I. Elbogen, district rabbi of Jung-Bunzlau. The existence of the congregation was legalized on Dec. 12, 1862, and the establishment of a cemetery was permitted two years later, the dead having been buried hitherto at Turnau, thirty kilometers distant. During the same year a special registration district was formed, with its capital at Reichenberg. A ḥebra ḳaddisha was likewise founded in 1864, which, in addition to its special duties, gave financial aid to destitute sick coreligionists, and paid for the funerals of paupers. A ladies' club was established for the same purpose, and about the same time was begun the collection of funds wherewith to build a temple to accommodate the increasing community. Meanwhile the congregation, which numbered ninety families in 1869, removed from its former synagogue to larger quarters. A Talmud Torah which had been founded was later abandoned, the religious instruction being given in the public schools, while, for the protection of Jewish interests, a Jewish member was elected to the district school board. The new statutes were confirmed in 1877, although they were at first rejected by the Bohemian provincial government since they contained no mention of a ritual bath for women. The ministry, however, sustained the appeal of the community, which stated that the establishment of a separate bath for Jewish women was an antiquated institution.

The fund for the temple, from which property in the center of the town had already been purchased, amounted to 44,000 florins in 1887, and the cornerstone was laid in the autumn of that year, the building being dedicated Sept. 27, 1889. The service is moderately Reform. The first rabbi, Julius Reach of Prague, officiated until 1888, when he was succeeded by Adolf Posnanski, who was followed in 1891 by the present (1905) incumbent, Emil Hoffmann. The yearly income of the community amounts to 32,990 kronen, and its expenses to 31,289 kronen. The Jews of Reichenberg to-day (1905) number 1,395 in a total population of about 40,000.
D. A. Ki.

REICHENHEIM, LEONHARD: German manufacturer and politician; born at Bernburg May 3, 1814; died at Berlin Jan. 26, 1868. At the age of fourteen he entered his father's business, which was located first at Magdeburg and then at Berlin, and which later became very prosperous. In 1846 the firm bought from the Seehandlung the woolen-mill at Wuestegiersdorf in Silesia, which soon became one of the leading establishments in the country, employing 2,500 laborers and maintaining model institutions for the welfare of the working classes, such as a school and an orphan asylum. The firm had also a branch in England. In 1854 Reichenheim was honored with the title of commercial councilor; and in 1855 he received the Order of the Red Eagle, third class. In 1859 he was elected a member of the Prussian Diet for the district of Reichenbach-Waldenburg, and he was returned to every successive legislature until his death. The same district elected him as its representative to the first North German Reichstag in 1867. He further served as a member of the Stadtverordneten, or board of aldermen, of Berlin from 1864, and was made a municipal councilor ("Stadtrath") in 1867. He held offices also in the Jewish community, notably as director of the Jewish hospital.

In the Diet he distinguished himself as a recognized authority on questions of financial and industrial legislation, and during the whole time that he was a member of the house he served on committees dealing with such questions. His integrity and ability often won for him the applause of the conservatives in the house, although he was a strong advocate of the people's rights in the period of the "Conflict" between Bismarck and the Diet.

Bibliography: *Allg. Zeit. des Jud.* 1867, pp. 867-868, 905-908, 925-928; 1868, pp. 110, 129.
s. D.

REICHER, EMANUEL: Austrian actor; born July 18, 1849, at Bochnia, Austria. Reicher's theatrical life is divided into two periods: the first ending with his separation from and the subsequent death of his first wife, Hedwig Reicher-Kinder-

MANN, the singer; the second beginning with his marriage to Lina Harf, who reawakened the slumbering ambition of the disheartened actor. Reicher's début took place at Tyrnau, but for a time he made little headway in his profession. His home life, a most unhappy one, prevented him from doing full justice to himself; and it was not until after his second marriage that he rose to the foremost rank of German actors. His first success was a semicaricature of *Justinian* in Sardou's "Theodora," produced at the Residenztheater, Berlin. Subsequently he was pitted against the great Italian tragedian Ernesto Rossi, playing *Iago* to his *Othello* and emerging triumphantly from the ordeal. He soon realized, however, that his forte was in the modern drama, and he devoted all his powers to expositions of rôles of this class. His specialty was and is the portrayal of Ibsen's characters, although he swerved once in his fidelity to the Norwegian dramatist in producing Goldschmidt's mystic "G Á A," a play whose production was refused elsewhere in Europe.

BIBLIOGRAPHY: *Das Jüngste Deutschland*, 1900, pp. 114, 118, 169, 196, 289; O. G. Flüggen, *Bühnen-Lexikon*, p. 251; *Das Geistige Berlin*, 1897, p. 425.

S. E. Ms.

REICHER-KINDERMANN, HEDWIG: German prima donna; born at Munich July 15, 1853; died at Triest June 2, 1883; daughter of the baritone August Kindermann. She received her early instruction on the piano from her mother, and at the age of fifteen entered the Musikschule of Munich, where she studied voice-culture under her father. She made her début at the Hoftheater of Munich as a chorus-singer, ballet-dancer, and actress, and after a season at Carlsruhe appeared at the opera in Munich and in the operetta company at the Gärtnerplatz. She was married to the actor Emanuel Reicher in 1875, and was divorced in 1881. After acting in Bayreuth in 1876, at Hamburg in 1877 and 1878, and at Vienna, Munich, Monaco, and Paris, she was called to Leipsic in 1880, where she became known as an interpreter of Wagner's heroines, appearing in "Der Ring des Nibelungen" in Germany, Belgium, Italy, and London (1881–82) under the direction of Angelo Neumann.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*; *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; *Das Goldene Buch der Musik*.

S. R. N.

REICHERSON, MOSES HA-KOHEN: Hebrew grammarian; born in Wilna Oct. 5, 1827; died in New York April 3, 1903. After studying Talmud, Hebrew, and European languages, he became teacher of Hebrew at Wilna. About 1890 he went to New York, where he became teacher in a Jewish school.

The literary activity of Reicherson was chiefly in the field of Hebrew grammar. He wrote: "Ḥelḳat ha-Nikḳud," on Hebrew punctuation (Wilna, 1864); "Ḥelḳat ha-Pe'alim weha-Millot," on Hebrew verbs and particles (*ib.* 1873); "Yad la-Nikḳud," a compendium of the rules of Hebrew punctuation for beginners (appended to the prayer-book "Ḥinnuk Tefillah"; *ib.* 1880); "Diḳduḳ Ḥaberim," catechism of the elementary rules of Hebrew grammar (appended to the same prayer-book; *ib.* 1883); "Ma'areket ha-Diḳduḳ," a compendium of Hebrew grammar (*ib.* 1883; it was translated into Yiddish by its author and published in the same year); "Ḥelḳat ha-Shem," on the Hebrew noun (*ib.* 1884); "Tiḳḳun Meshalim," a translation of the fables of the Russian writer Krylov (*ib.* 1860); "Mishle Lessing we-Sippuraw," a translation of Lessing's fables (New York, 1902).

Reicherson wrote also "He'arot we-Tiḳḳunim la-Diwan," notes on the "Diwan" of Judah ha-Levi (Lyck, 1866). He left a number of works in manuscript, including: "Dibre Ḥakamim we-Ḥidotam," on Talmudic haggadot; commentaries on the Pentateuch, on the books of Samuel, Kings, Isaiah, Ezekiel, the Twelve Prophets, Psalms, Job, and Proverbs; a prayer-book, "Tefillah le-Mosheh"; a work on Hebrew syntax; and fables, original as well as translations from Gellert.

BIBLIOGRAPHY: *Sefer Zikkaron*, pp. 169-173, Warsaw, 1889; Zeitlin, *Bibl. Post-Mendels.* p. 299; Eisenstadt, *Ḥakme Yisrael be-Amerika*, p. 101, New York, 1903; *Ha-Le'om*, 1903, No. 6; Hapgood, *The Spirit of the Ghetto*, pp. 46 *et seq.*, New York, 1902.

H. R. A. S. W.

REICHSHOCHMEISTER. See HOCHMEISTER.

REICHSKAMMERKNECHT. See KAMMERKNECHTSCHAFT.

REIF, ABRAHAM: Galician poet; born at Mosciska, Galicia, 1802; died in 1859. He came early under the influence of the school of the ME'ASSEFIM, but subsequently broke away from the movement. Tobias FEDER, the author of the sarcastic work "Ḳol Meḥaẓeẓim," deeply influenced his literary work. Alexander Langbank (d. 1894 at Yaroslav, Galicia) introduced Reif to the profane sciences; and after Reif's death he purchased from his widow, Jente, all his posthumous works.

Reif was much feared by the fanatics on account of his ready wit. As at first he did not display his liberalism, he was able to open a school for the study of the Bible and the Hebrew language in his native city. This school has produced prominent Hebraists. Reif was a poet of refinement and delicacy, and his language was the pure Biblical Hebrew. His chief dramas, "Ha-Nidka'im," "Shulammit," and "Yehudit," vividly portray the life of the Galician Jews. As he was too poor to publish his works, he gave manuscript copies of them to his pupils.

BIBLIOGRAPHY: M. Margel, *Abraham Reif, Sein Leben und Seine Werke*, in *Ha-Maggid* (Cracow), 1901, Nos. 13–35.

S. M. MR.

REIFMANN, JACOB: Russian author and philosopher; born April 7, 1818, at Lagow, near Opatow, Russian Poland; died at Szczebrszyn Oct. 13, 1895. Up to the age of six he received instruction in Hebrew from his father, whom circumstances had forced to become a "melammed"; after that age he studied Talmud under different rabbis of Opatow, to which town his family had removed from Lagow. The most prominent of his early teachers was R. Meïr Ḥarif, but the instruction he received was very unsystematic. Passages for discussion were selected at random from different parts of the Talmud, and during the nine years of study under these rabbis not a single volume was read by him in its entirety. When he reached the age of fifteen he commenced to study alone. At that time his logical tendencies began to assert themselves, and his studies proceeded in an orderly and well-arranged manner. He also made great efforts to follow the same logical system in his writings and speech. From Opatow Reifmann went to Szczebrzeszyn, where he married the daughter of Joseph Maimon. In his father-in-law's house he discovered a veritable treasure of books, including the "Moreh Nebukim" of Maimonides and the "Cuzari" of Judah ha-Levi. With indescribable zeal he began to read them, and before long he knew them by heart. These, together with many works of the German philosophers, which he read and studied extensively, opened a new world of ideas to him, supplied him with a broad field for investigation and study, and afforded him the means of exercising his wonderful faculties to greater advantage. Still, he did not neglect the Hebrew language, and from time to time he wrote Hebrew poems in which he displayed wonderful poetic skill and great depth of feeling. He also carried on an extensive correspondence with such scholars as Rapoport, Geiger, Jost, Luzzatto, Kirchheim, Sachs, Goldberg, and Steinheim. With the exception of his letters to Steinheim, which dealt with various philosophical problems, his correspondence was of a critical character, and either dealt with Biblical exegetical questions or contained discussions and investigations concerning archeological subjects.

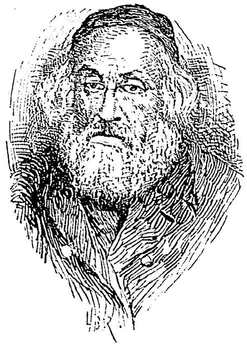
Jacob Reifmann.

Of Reifmann's works the following are the most important:

Tabnit ha-Bayit, six Talmudic discussions. Zolkiev, 1843.

Pesher Dabar, twenty-two critical interpretations of Talmudic and midrashic passages. Warsaw, 1845.

Toledot Rabbenu Zeraḥya, a biography of Zerahiah ha-Levi, with a review of his works. Prague, 1853.

Ḥuṭ ha-Meshullash, consisting of three treatises: (1) on the knowledge of the Amoraim of the Hebrew, Aramaic, Arabic, Persian, Greek, and Latin languages; (2) history of the fables of Æsop among the Jews; (3) notes on the "Mibḥar ha-Peninim" (a work written by a non-Jew). Prague, 1859.

Ḳol Mebasser, an announcement in regard to the edition of "Halakot Gedolot" by Simon Ḳayyara. Prague, 1859.

Arba'ah Ḥarashim, comprising four treatises: (1) observations concerning Ben Sirach; (2) a treatise on the "Sefer Ḥasidim"; (3) six notes on the "Seder ha-Tefillah"; (4) two notes on the "She'eltot" of Aḥa of Shabḥa.

Mishloaḥ Manot, on Purim gifts—observations, conjectures, and emendations. Prague, 1860.

Mo'ade 'Ereb, notes and studies on the Bible, the Talmud, and the Midrash. Wilna, 1863.

Te'udat Yisrael, on the destiny of the Jews among the nations. Berlin, 1868.

Ḳan Ẓippor, based upon one of Æsop's fables. Berlin, 1870.

Imrot Ya'aḳob, the first of eleven books containing discussions on morality. Eydtkuhnen, 1873.

Sedeh Aram, containing a number of interpretations of the "Onḳelos." Berlin, 1876.

Or Boḳer, on the criticism of the Talmud. Berlin, 1879.

Minḥat Zikkaron, one hundred passages in the Bible critically explained. Breslau, 1881.

Ḥobat ha-Ab li-Beno, a pedagogical treatise on the training of children. St. Petersburg, 1882.

Ruaḥ Ḥadashah, treatises on the Talmudic literature. Presburg, 1884.

Ohel Yissaskar, a biography of Issachar ha-Kohen (Baermann Ashkenazi). Przemysl, 1887.

Sanhedrin, a study of the origin, significance, personnel, and power of this highest tribunal of the Jews. St. Petersburg, 1891.

Reifmann also contributed extensively to the periodicals of his time. In 1881 Sir Moses Montefiore sent Reifmann a golden loving-cup, on which was engraved a Hebrew poem.

Bibliography: *Keneset Yisrael*, 1888, iii. 174 (an autobiography); *Ner ha-Ma'arabi*, i. 32; *Ha-Asif*, vi. 200; Zeitlin, *Bibl. Post-Mendels.* p. 300.

H. R. J. Go.

REINACH: German family which emigrated to France in the first half of the nineteenth century. As its most eminent members may be mentioned:

Jacques Reinach, Baron: French financier; uncle and father-in-law of Joseph Reinach; born at Paris; died there Nov. 20, 1892. He was financially interested in the second Panama Canal Company, and was active in obtaining further concessions for the company from the House of Deputies in 1888. In Sept., 1892, Edouard Drumont, in the "Libre Parole," asked him to account for the 3,000,000 francs he had received from the company for purposes of "publicity," and which it was hinted had been used for bribery and in order to pass the supplementary law of 1888. Reinach was summoned before a committee of the House of Deputies Nov. 8, 1892; he failed to appear, and a warrant for his arrest was issued Nov. 19. The next day he was discovered dead in his bed, and was suspected of having committed suicide. His nephews, it is understood, accounted for the money in question.

Bibliography: *Journal des Débats*, Nov. 21, 1892; *La Grande Encyclopédie*, s.v. *Panama*.

S. J.

Joseph Reinach: French author and statesman; born in Paris Sept. 30, 1856; son of Hermann Joseph Reinach and Julie Büding. He was educated at the Lycée Condorcet and the Faculté de Droit. He was admitted to the bar of Paris in 1877. His first publication was a political and historical work entitled "La Serbie et le Monténégro," while his studies in foreign politics, published in the "Revue Bleue," attracted the attention of Léon Gambetta. He was a contributor to the "République Française" and the "Dix-Neuvième Siècle," and was prosecuted by the government of May 16, 1877, for his pamphlet "La République ou le Gâchis." On his return from a mission in the East he wrote "Voyage en Orient" (2 vols., Paris, 1879). For a short time in 1881–82 he was the "directeur du cabinet" of Léon Gambetta, president of the council of ministers, and, after Gambetta's death, as the political editor of the "République Française" from 1886 to 1893, he energetically opposed the Boulanger movement.

In 1889 Reinach was elected deputy for Digne, department of the Basses-Alpes, and was reelected in 1893; but five years later he lost both his seat as deputy and his rank as captain in the territorial army on account of his prominence in the Dreyfus case (1898). Until 1900, in public meetings as well as in the columns of the "Siècle," he was one of the first to advocate a revision of the trial, and consequently was constantly attacked by the opponents of Dreyfus.

Reinach was named chevalier of the Legion of Honor in 1886. He is the author of numerous articles in the "Revue des Deux Mondes," the "Grande Revue," the "Revue Britannique," and other periodicals, and has contributed to the "Nineteenth Century" and the "Athenæum."

Reinach wrote also the following works: "Du Rétablissement du Scrutin de Liste" (Paris, 1880); "Les Récidivistes" (1882); "Léon Gambetta" (1884); "Le Ministère Gambetta, Histoire et Doctrine" (1884); "Le Ministère Clémenceau" (1885); "Les Lois de la République" (1885–86); "Traduction de la Logique Parlementaire de Hamilton" (1886); "Les Petites Catilinaires," a collection of articles against Boulanger and his policy (3 vols., 1889); "Essais de Littérature et d'Histoire" (1889); "La Politique Opportuniste" (1890); "La France et l'Italie Devant l'Histoire" (1893); "Mon Compte Rendu" (a collection of his principal speeches, 1893); "Diderot" (1894); "Pages Républicaines" (1894); "L'Eloquence in Française Depuis la Révolution Française Jusqu'à Nos Jours" (1894); "Démagogues et Socialistes" (1895); "L'Education Politique, Histoire d'un Idéal" (1896); "Manuel de l'Enseignement Primaire" and "Essais de Politique et d'Histoire" (1898).

His contributions to the literature of the Dreyfus case are as follows: "Une Erreur Judiciaire sous Louis XIV.; Raphael Lévy" (1898); "Vers la Justice par la Vérité" (1898); "Le Crépuscule des Traîtres" (1899); "Tout le Crime" (1900); "Les Blés d'Hiver" (1901); and "Histoire de l'Affaire Dreyfus" (4 vols.; the fifth in preparation). He edited also "Les Discours de Gambetta" (11 vols.), "Les Discours et les Dépêches de Gambetta Pendant la Guerre Franco-Allemande" (2 vols.), and "Les Discours de Challemel-Lacour."

Solomon Reinach: French philologist and archeologist; born at St.-Germain-en-Laye Aug. 29, 1858; brother of Joseph and Théodore Reinach; educated at the Lycée Condorcet and at the Ecole Normale Supérieure (1876–79). While a member of the Ecole Française d'Athènes (1879–82) he made discoveries of much interest at Myrina, near Smyrna, in the Archipelago, and along the coast of Asia Minor. In 1886 he became a member of the staff of the Museum of National Antiquities at St.-Germain, and was deputy professor of national archeology at the Ecole du Louvre from 1890 to 1892 and assistant curator of the National Museums in the following year; he was elected titular member of the Académie des Inscriptions et Belles-Lettres three years later. He is an officer of public instruction and an officer of the Legion of Honor.

Reinach is the author of the following works: translation of Schopenhauer's "Ueber den Willen in der Natur" (Paris, 1877); "Manuel de Philologie Classique" (2 vols., 1883–84); "Traité d'Epigraphie Grecque" (1885); "Précis de Grammaire Latine" (1885); "Recherches Archéologiques en Tunisie en 1883–84" (in collaboration with E. Babelon; 1886); "La Colonne Trajane au Musée de Saint-Germain" (1886); "Terres Cuites et Autres Antiquités Trouvées dans la Nécropole de Myrina" (1886) and "La Nécropole de Myrina" (2 vols., 1887)—both in collaboration with E. Pottier; "Esquisses Archéologiques" (1888); "Description Raisonnée du Musée de Saint-Germain" (1889); "L'Histoire du Travail en Gaule à l'Exposition de 1889" (1890); "Antiquités de la Russie Méridionale" (in collaboration with Kondakov and Tolstoi; 1891–92); "Bibliothèque des Monuments Figurés" (4 vols.; 1888–95); "Chroniques d'Orient" (2 vols., 1891–96); "L'Origine des Aryens" (1892); "Les Celtes dans les Vallées du Pô et du Danube" (1894); "Répertoire de la Statuaire Grecque et Romaine" (3 vols., 1897–1904); "Répertoire des Vases Grecs et Etrusques" (1899); "Guide Illustré du Musée National de Saint-Germain" (1899); "Apollo" (a general history of art; 1904); "Cultes, Mythes et Religions" (1904). He edited also Tissot's "Exploration Scientifique de la Tunisie, Géographie et Atlas de la Province Romaine d'Afrique" (2 vols., 1888).

Reinach's active interest in Judaism is shown by the fact that he is the vice-president of the central committee of the Alliance Israélite Universelle and a shareholder and member of the committee of the Jewish Colonization Association; he has also been the president of the Société des Etudes Juives, to whose review he has contributed a number of articles on Judaism.

Théodore Reinach: French scholar; born at St.-Germain-en-Laye July 3, 1860; brother of Joseph and Solomon Reinach. He was educated at the Lycée Condorcet, the Ecole des Hautes Etudes, and the Ecole des Sciences Politiques, and has taken up, in turn, the study of law, history, and classical archeology. He was a member of the bar of Paris from 1881 to 1886. In 1890 he was sent on an archeological mission to Constantinople, and from 1894 to 1896 he delivered a course of public lectures on ancient numismatics under the auspices of the Faculté des Lettres of Paris. Since 1903 he has been professor at the Ecole des Hautes Etudes Sociales, where he lectures on the history of religion. He has been editor of the "Revue des Etudes Grecques" since 1888. His article "Judæi" in the "Dictionnaire des Antiquités Grecques et Romaines" and his "Juifs" in "La Grande Encyclopédie" deserve mention.

Reinach is the author of the following works: "De la Purge des Hypothèques Légales Non Inscrites"; "De la Vente des Immeubles du Bailli" (Paris, 1880); a translation (prose and verse) of "Hamlet" (1880); "Histoire des Israélites Depuis Leur Dispersion Jusqu'à Nos Jours" (1885; 2d ed., 1901, 3d ed., 1903); "De l'Etat de Siège et Institutions de Salut Public à Rome, en France, et dans la Législation Comparée" (1885); "Les Monnaies Juives" (1887; English transl. by Hill, 1903); "Trois Royaumes de l'Asie Mineure, Cappadoce, Bithynie, Pont" (1888); "De Archia Poeta" (1890); "Mithridate Eupator, Roi de Pont" (1890; German transl. 1894); "Recueil des Inscriptions Juridiques Grecques" (in collaboration with Dareste and Haussoullier; 1890–1904); the first French translation of Aristotle's *Πολιτεία 'Αθηναίων* (1891); a transcription of the Delphic hymn to Apollo discovered by the Ecole Française d'Athènes; "Une Nécropole Royale à Sidon" (1892–96); "Poèmes Choisis de Bacchylide" (in collaboration with E. d'Eichthal, 1898); "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme" (1895); a translation and edition (in collaboration with H. Weil) of Plutarch's "De Musica" (1900); "L'Histoire par les Monnaies" (1902); "Catalogue Général des Monnaies Grecques de l'Asie Mineure, Commencé par Waddington" (in collaboration with E. Babelon; 1st vol., 1904).

Reinach is the editor of a French translation of the complete works of Josephus, of which three volumes have appeared (1900–4). He is a member of the committee of the Jewish schools of Paris, and in 1899 was president of the Société des Etudes Juives. He is a chevalier of the Legion of Honor.

BIBLIOGRAPHY: *La Grande Encyclopédie*; Schwab, *Répertoire*, 1899–1903.

S. J. KA.

REINES, ISAAC JACOB B. SOLOMON NAPHTALI: Russian rabbi, and founder of the "Mizraḥi," or Orthodox, branch of the Zionist organization; a descendant of Saul Wahl; born in Karlin, government of Minsk, Oct. 27, 1839. His father, a native of Wilna, who lived several years in Palestine before Isaac was born, gave his son a thorough rabbinical education. Isaac made rapid progress in his Talmudical studies, and devoted part of his time to the study of Hebrew works on logic and mathematics. He read also the medieval Jewish philosophers and acquired the Russian and German languages—an uncommon accomplishment among Russian rabbis of the older generation.

In 1855 young Reines went to the yeshibah of Volozhin, where he remained about two years. After spending some time in Eisheshok he returned home (1857). In 1859 he married the daughter of Joseph Reisen, rabbi of Hordok, settled there, and continued his studies under the roof of his father-in-law; and when Reisen became rabbi of Telsh (1862) Reines removed with him to that city. In 1867 Reines became rabbi of Shukian, and in 1869 he was chosen rabbi of the more important town of Shwentsian, in the government of Wilna, where he remained for about sixteen years.

His "Ḥotem Toknit."

Reines began to attract attention when he developed in his "Ḥotem Toknit" (Mayence, 1880; vol. ii., Presburg, 1881) a new plan for a modernized, logical method of studying the Talmud. Some of the ultra-Orthodox condemned his plan as a radical innovation, and only his great learning and piety saved him from being openly charged with heresy. He was one of the rabbis and representative Jews who assembled in St. Petersburg in 1882 to consider plans for the improvement of the moral and material condition of the Jews of Russia, and there he proposed the substitution of his method for the one prevalent in the yeshibot. His proposition being rejected, he founded a new yeshibah in which his plans were to be carried out. It provided a ten years' course, during which the student was to acquire the rabbinical knowledge necessary for ordination as rabbi, and at the same time secure the secular education required in a government rabbi. But although the plan to supply Russian-speaking rabbis agreed in principle with the aims of the Russian government, there was so much Jewish opposition to his yeshibah that it was closed by the authorities after an existence of four years; all further attempts of Reines to reestablish it failed.

In 1885 Reines became rabbi of Lida, government of Wilna, of which rabbinate he is still the incumbent (1905). His next undertaking was the establishment of a system popularly known as that of the Kovno'er Perushim, for the purpose of subsidizing young married men ("perushim") studying for the rabbinate outside of yeshibot (see BLASER, ISAAC B. SOLOMON; "Oẓar ha-Sifrut," iii. 21). Later he joined the Zionist movement, and when, after the fifth Zionist congress, the Swiss and other students formed a radical faction and threatened to turn the movement in a direction which would lead away from religion, Reines founded the Mizraḥi branch, now probably the strongest branch of the Zionist organization in Russia. His personal influence helped to give the support of that powerful Orthodox body to the regular Zionist organization on the question of the East-African or Uganda project.

Besides the above-mentioned work Reines published: notes on the "'Edut bi-Yehosef" of his father-in-law (Wilna, 1866); "'Edut be-Ya'akob," on testimony (*ib.* 1872); "Sha'are Orah," on Haggadah and Midrash (*ib.* 1886); "Orim Gedolim," on Halakah (*ib.* 1887); "Nod shel Dema'ot," eulogies or funeral sermons (*ib.* 1891); "Or Shib'at ha-Yamim" (*ib.* 1896); "Orah we-Simḥah" (with a preface explaining Zionism from the Orthodox point of view; *ib.* 1898); "Or Ḥadash 'al Ẓiyyon," a refutation of the arguments which are advanced by the ultra-Orthodox against Zionism (*ib.* 1902).

BIBLIOGRAPHY: Berdyczewski, in *Oẓar ha-Sifrut*, ii. 228–234; Rubinstein, in *Jewish Morning Journal*, Feb. 4 and 5, 1904; Sokolov, *Sefer Zikkaron*, pp. 108–109, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 304.

E. C. P. WI.

REINES, MOSES: Russian scholar and author; born at Lida (where his father, R. Isaac Jacob Reines, was rabbi) in 1870; died there March 7, 1891. Moses Reines was the author of: "Ruaḥ ha-Zeman," material for the history of Jewish culture in Russia (published in "Oẓar ha-Sifrut," vol. ii.); "Neẓaḥ Yisrael," on the persistence of the Jewish people, the colonization of Palestine, etc. (Cracow, 1890); "Aksanyut shel Torah," material for a history of the yeshibot in Russia (*ib.* 1890); "Dor wa-Ḥakamaw," part i., twelve biographies of modern Jewish scholars (*ib.* 1890).

BIBLIOGRAPHY: *Ha-Asif*, vi. 143; Zeitlin, *Bibl. Post-Mendels.* p. 304.

H. R. A. S. W.

REINOWITZ, JACOB (REB YANKELE): Member of the London bet din; born at Wilkowisk, Poland, in 1818; died in London May 17, 1893. At twenty-eight years of age he was appointed rabbi in his native town, and held the office for thirty years. In 1876 he accepted the position of preacher to the Talmud Torah in London; and, attracting the attention of Chief Rabbi N. M. Adler by his learning and labors in the East End, he became a member of the London bet din.

"Reb Yankele" is believed to have been the original of "Reb Shemuel" in Israel Zangwill's "Children of the Ghetto."

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, May 19, 1893.

J. G. L.

REISCHER, JACOB B. JOSEPH (called also **Jacob Back**): Austrian rabbi; born at Prague; died at Metz Feb. 1733. He was the son of R. Joseph, author of "Gib'ot 'Olam," and a pupil of R. Simon Spira of Prague, who gave him in marriage the daughter of his son Benjamin Wolf. Reischer was dayyan at Prague, whence he was called to the rabbinate of Rzeszow in Galicia, deriving his name Reischer from that city, which is known as Reische among the Jews. He was subsequently called to the rabbinate of Anspach, and then occupied a similar position at Worms, from 1713 to 1719, when he went to Metz, officiating there until his death.

Reischer was the author of the following works: "Minḥat Ya'aḳob" (Prague, 1689 *et seq.*), commentary on the "Torat ha-Ḥaṭṭat" of Moses Isserles, with many refutations and amplifications; "Torat ha-Shelamim," commentary on the Yoreh De'ah, Hilkot "Niddah," and on the "Ḳontres ha-Sefeḳot" of Shabbethai ha-Kohen, with an appendix containing eighteen responsa on various subjects (printed as the second part of the "Minḥat Ya'aḳob," *ib.* 1689 *et seq.*); "Ḥoḳ Ya'aḳob," commentary on Oraḥ Ḥayyim, Hilkot "Pesaḥ," first printed with the Shulḥan 'Aruk, Oraḥ Ḥayyim (Dessau, 1696); "Solet le-Minḥah," supplements to the "Minḥat Ya'aḳob" and the "Torat ha-Shelamim," first printed with the "Ḥoḳ Ya'aḳob" (*ib.* 1696); "'Iyyun Ya'aḳob" (Wilmersdorf, 1729), commentary on the "'En Ya'aḳob"; "Shebut Ya'aḳob," responsa and decisions in three parts: part i. (Halle, 1709), with the appendix "Pe'er Ya'aḳob," containing novellæ on the treatises Berakot, Baba Ḳamma, and Giṭṭin; part ii. (Offenbach, 1719), treatises on the rules "miggo" and "sefeḳ sefeḳa"; part iii. (Metz, 1789), containing also his "Lo Hibbiṭ Awen be-Ya'aḳob," a reply to the attacks of contemporary rabbis upon his "Minḥat Ya'aḳob" and "Torat ha-Shelamim."

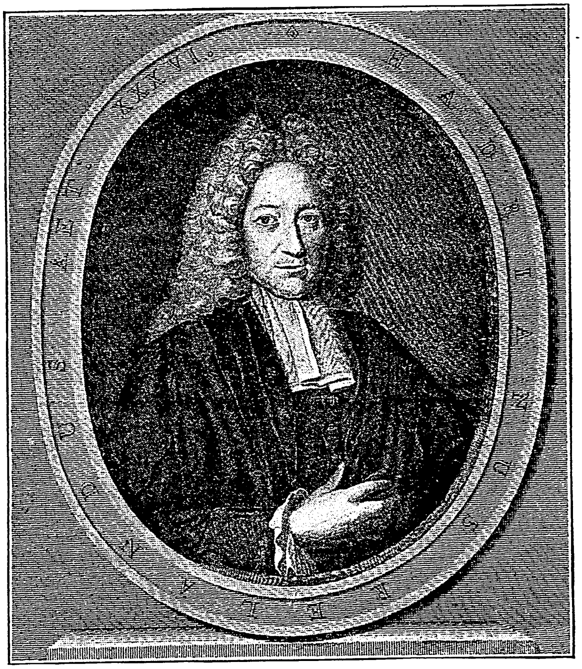

Adrian Reland.

Bibliography: Carmoly, in Jost's *Annalen*, 1840, p. 96; Fürst, *Bibl. Jud.* iii. 148-149; Azulai, *Shem ha-Gedolim*, s.v. *Jacob Back*; Steinschneider, *Cat. Bodl.* cols. 1248-1250; Fuenn, *Keneset Yisrael*, pp. 575-576.

s. J. Z. L.

REITLINGER, FREDERICK: French jurist; born at Ichenhausen, Bavaria, June 18, 1836. He attended the Saint Anna College at Augsburg. After having pursued Talmudical studies under Abraham Geiger at Breslau, he studied law at the universities of Munich and Heidelberg, where he obtained his degrees. For several years Reitlinger pleaded in criminal cases, and acquired great renown in Germany.

In 1866 he went to Paris, and, having obtained an audience with the French emperor, Napoleon III., was requested by him to write a book upon cooperative societies. The book was published the same year under the title "Les Sociétés Coopératives en Allemagne et le Projet de Loi Français"; and on account of that work Napoleon granted Reitlinger what is called the "grande naturalisation," which may be obtained, after one year's residence, in consideration of some important services rendered to France. Reitlinger established himself as an attorney in Paris in 1867, and soon became celebrated for his remarkable ability. He was chosen by Jules Favre to be one of his secretaries; and he stood in high esteem with President Grévy. During the Franco-Prussian war (1870-71) the Government of National Defense sent Reitlinger as special delegate to England and Austria; and to carry out this mission he had to escape from Paris in a balloon. He wrote a picturesque narrative of his voyage in a book entitled "Une Mission Diplomatique en Octobre, 1870" (Paris, 1899).

Reitlinger was the first to make known in France Schulze-Delitzsch's system of self-help; and his above-cited book upon cooperative societies is still authoritative on that subject. Reitlinger is an officer of the Legion of Honor.

s. S. Man.

RELAND, ADRIAN: Dutch Christian Hebraist and Orientalist; born at Ryp, near Alkmaar, Holland, July 17, 1676; died at Utrecht Feb. 5, 1718. He became professor at Harderwyk in 1699, but resigned his appointment in the same year for the chair of Oriental languages at Utrecht. He studied Hebrew and rabbinics at Amsterdam.

Reland's publications were: "Analecta Rabbinica" (Utrecht, 1702); "Dissertationes Quinque de Nummis Veterum Hebræorum" (*ib.* 1709); and an introduction to Alting's Hebrew grammar, together with an edition of the Book of Ruth with a rabbinical commentary (*ib.* 1710). In his miscellaneous collection of dissertations he dealt with many topics of interest, as the Samaritans, Persian words in the Talmud, etc. His chief works of Jewish interest, however, were his "Antiquitates Sacræ Veterum Hebræorum" (*ib.* 1708), which went through no less than five editions, and his "Palæstina ex Monumentis Veteribus Illustrata," which was published in 1714 at Utrecht, with eleven maps, and at Nuremberg in 1716. Both these works were for a long time the standard authorities on their respective subjects.

BIBLIOGRAPHY: *Biographie Universelle*; Herzog-Hauck, *Real-Encyc.*
T. J.

RELIGIÖSE WOCHENSCHRIFT FÜR GOTTGLÄUBIGE GEMÜTHER. See PERIODICALS.

REMAINDERS AND REVERSIONS: In Anglo-American law the owner of property (especially of land) may and often does grant or devise it to one person for years or for life, and then to other persons forever, or consecutively to several persons for life. The estates or interests thus given to take effect after the first are known as "remainders"; but if the grantor or devisor does not exhaust his entire estate, the interest not disposed of remains in him and his heirs, and this is known as a "reversion." These words are unknown to the Jewish law; but the estates or interests which they designate might arise under it to a limited extent.

It has been shown in the article on ALIENATION AND ACQUISITION that "the owner of land may sell or give it for a term of years [free of rent] or he may sell or give its produce for a number of years"; and the difference between the two forms of grant has also been shown there. There seems to be no objection to a gift for life, though a sale of a life-estate might have been drawn into question, as a chance bargain. Here then is a reversion remaining in the original owner and his heirs.

Maimonides ("Yad," Mekirah, xxiii., based on a short remark [B. B. 148a] in the Talmud), shows how such an estate may be given also in one or more fruit-trees, or in a dove-cot (the grantee for years having the broods), or in a beehive, or in ewes or cows (the grantee enjoying the fleeces and the lambs or calves), notwithstanding the objection that this disposition of the unborn fledglings, the unmade honey or wax, etc., looks like the grant of things not in existence, which is contrary to Talmudic principles.

Perhaps the reversioner under some circumstances—*e.g.*, where, having given away only the produce, he retains some kind of possession—might sell his reversion; and it seems that he can always make a gift thereof "mortis causa" (which is simply what would in modern law be called a bequest by will); and in this way there might be created a remainder in fee after the particular estate for life or for years; but certainly there can be no successive life-estates, no "remainder for life," because to create this there must be the grant of something not yet in existence; and this runs counter to first principles.

W. B. L. N. D.

REMAḲ (MOSES BEN JACOB CORDOVERO): Rabbi of Safed and cabalist; born in 1522; died June 25, 1570. He belonged to a Spanish family, probably of Cordova, whence his name "Cordovero." After having studied rabbinical literature under the guidance of Joseph Caro, Cordovero at the age of twenty was initiated by his brother-in-law Solomon Alkabiẓ into the mysteries of the Cabala, in which he soon became a recognized authority. A profound thinker, and well versed in Judæo-Arabic philosophy, Cordovero devoted his activity to speculative, strictly metaphysical Cabala (קבלה עיונית), and kept aloof from the wonder-working or practical Cabala (קבלה מעשית) which was just then being propagated at Safed by Isaac Luria, in whose circle of followers he moved.

His System.

In a series of works (see below), the most important of which is that entitled "Pardes Rimmonim," Cordovero endeavored to elucidate all the tenets of the Cabala, such as the doctrines of the sefirot, emanation, the divine names, the import and significance of the alphabet, etc. Quite original is Cordovero's conception of the Deity set forth by him in his "Shi'ur Ḳomah." It is surprisingly identical with that taught later by Spinoza and there can be no doubt that the Dutch philosopher alluded to Cordovero when, in answer to the question addressed to him by his friend Oldenburg on the origin of his theory, he referred to an old Jewish philosopher ("Epistola," pp. 21, 22). In describing the relation of God to His creatures Cordovero expresses himself in the following terms:

"And the Holy One—blessed be He!—shines in the ten sefirot of the world of emanation, in the ten sefirot of the world of creation, and in the ten heavenly spheres. In investigating this subject the reader will find: that we all proceed from Him, and are comprised in Him; that our life is interwoven with His; that He is the existence of all beings; that the inferior beings, such as vegetables and animals, which serve us as nourishment, are not outside of Him; in short, he will discover that all is one revolving wheel, which ascends and descends—all is one, and nothing is separated from Him" ("Shi'ur Ḳomah," ch. xxii.).

Relation of Finite and Infinite.

But what relation can there be between the infinite, eternal, and necessary being and the corporeal, compounded world? Then, again, if nothing exists outside of God, how is the existence of the universe to be explained? Its creation at a certain definite time presupposes a change of mind on the part of God; and this is inadmissible, for it is not possible to ascribe to Him any change or alteration. These problems Cordovero endeavors to solve in the "Pardes Rimmonim." The question how could the finite and corporeal proceed from God, who is infinite and incorporeal, is explained by him by the doctrine of concentration of the divine light, through which the finite, which has no real existence of itself, appeared as existent. From the concentration of the divine light proceeded by a successive emanation the ten sefirot or the dynamic tools, through which all change takes place ("Sha'ar 'Aẓamot we-Kelim," iv.). Great development is given in the "Pardes" to the question of the divine attributes. Cordovero not only adopts the Aristotelian principle that in God thinker, thinking, and the object thought of are absolutely united, but he posits an essential difference between God's mode of thinking and that of man.

"God's knowledge," says Cordovero, "is different from that of the creature, since in the case of the latter knowledge and the thing known are distinct, thus leading to subjects which are again separate from him. This is described by the three expressions—cogitation, the cogitator, and the subject of cogitation. Now, the Creator is Himself Knowledge, the Knower, and the object known. His knowledge does not consist in the fact that He directs His thoughts to things without Him, since in comprehending and knowing Himself He comprehends and knows everything that exists. There is nothing which is not united to Him, and which He does not find in His own substance. He is the archetype of all existing things, and all things are in Him in their purest and most perfect form; so that the perfection of the creatures consists in the support whereby they are united to the primary source of His existence, and they sink down and fall from that perfect and lofty position in proportion to their separation from Him" ("Pardes Rimmonim," 55a).

The "Pardes Rimmonim" consists of thirteen gates or sections, subdivided into chapters. It was first published at Cracow in 1591. A résumé of it was published, under the title "'Asis Rimmonim," by Samuel Gallico; and commentaries on some parts of it were written by Menahem Azariah da Fano, Mordecai Prszybram, and Isaiah Horowitz. The original work was partly translated into Latin by Bartolocci ("Biblia Rabbinica," iv. 231 *et seq.*), by Joseph Ciantes (in "De Sanctissima Trinitate Contra Judæos," Rome, 1664), by Athanasius Kircher (Rome, 1652–54), and by Knorr von Rosenroth (in "Kabbala Denudata," Sulzbach, 1677).

Other works of Cordovero are: "Or Ne'erab" (Venice, 1587; Cracow, 1647; Fürth, 1710), an introduction to the Cabala; "Sefer Gerushin" (Venice, 1543), cabalistic reflections and comments on ninety-nine passages of the Bible; "Tomer Deborah" (Venice, 1588), an ethical treatise; "Zibḥe Shelamim" (Lublin, 1613), cabalistic commentary on the prayers for Rosh ha-Shanah and the "'Abodah" of the Day of Atonement; "Tiḳḳun Ḳeri'at Shema'" (Prague, 1615), on the Shema'; "Tiḳḳun Lel Shebu'ot we-Hosha'na Rabbah" (n.d.), prayers for the nights of Pentecost and Hosha'na Rabbah; "Perush ha-Tefillah" (n.d., n.p.), cabalistic commentary on the prayers.

The unpublished works of Cordovero are: "Elimah Rabba"; "Shi'ur Ḳomah" (MS. Benzion, No. 18); "Sefer Or Yaḳar"; "Perush Sefer Yeẓirah"; "Perush 'al Megillat Ekah"; "Perush 'al ha-Torah"; "Perush 'al Shir ha-Shirim"; "Be-Saba Ta'ama"; "Heneẓu ha-Rimmonim"; "Mebaḳḳesh Adonai"; and "Tefillah le-Mosheh."

Bibliography: De Rossi, *Dizionario* (German transl.), p. 87; Fürst, *Bibl. Jud.* i. 187; Steinschneider, *Cat. Bodl.* col. 1793; Ginsburg, *The Kabbalah*, p. 132; Finn, *Sephardim*, p. 307; Lindo, *The Jews in Spain*, p. 359; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 137 *et seq.*; Grätz, *Gesch.* ix. 444; Zunz, *Z. G.* p. 294; idem, *Die Monatstage*, p. 35; David Kahana, in *Ha-Shiloaḥ*, 1897, p. 90.

J. I. Br.

REMAK, ERNST JULIUS: German physician; born at Berlin May 26, 1849; son of Robert Remak. He received his education at the universities of Breslau, Berlin, Würzburg, Strasburg, and Heidelberg, and obtained the degree of M.D. in 1870; he took part in the Franco-Prussian war of 1870–71. After serving as assistant in the department for nervous diseases at the Charité Hospital, Berlin, from 1873 to 1875 he established himself as a neuropath in the German capital, where he became privat-docent in 1877, and professor in 1893.

Remak has contributed more than fifty essays to the professional journals, and is the author of: "Grundriss der Elektrodiagnostik und Elektrotherapie für Praktische Aerzte," Vienna, 1895; "Neuritis und Polyneuritis," in Nothnagel's "Handbuch der Speziellen Pathologie und Therapie," *ib.* 1900.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

REMAK, ROBERT: German physician: born at Posen July 26, 1815; died at Kissingen Aug. 29, 1865. He studied medicine at the University of Berlin, graduated in 1838, and settled in the Prussian capital. From 1843 he was assistant at the pathological department of the university, and in 1847 received the "venia legendi" from his alma mater. He was the first Jewish privat-docent in Prussia. In 1859 he became assistant professor.

Remak contributed several important works to medical science, especially on the construction of nerve-tissue and on the treatment of its diseases. Among his many essays on this subject may be mentioned: "Vorläufige Mittheilung Mikroskopischer Beobachtungen über den Inneren Bau der Cerebrospinalnerven," in Müller's "Archiv," 1836; "Ueber die Zweifelhafte Flimmerbewegung an den Nerven," *ib.* 1841; "Ueber den Inhalt der Nervenprimitivröhre," *ib.* 1845; "Ueber Extracellulare Entstehung Thierischer Zellen und über die Vermehrung Derselben Durch Theilung," *ib.* 1852; "Ueber Methodische Elektrisirung Gelähmter Muskeln," Berlin, 1855; "Galvanotherapie der Nerven- und Muskelkrankheiten," *ib.* 1858 (translated into French by Morpain, 1860); "Ueber die Embryologische Grundlage der Zellenlehre," in Müller's "Archiv," 1862.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

REMBRANDT (REMBRANDT HARMENSZOON VAN RYN): Dutch painter; born at Leyden July 15, 1606 or 1607; died at Amsterdam Oct. 8, 1669. He was a contemporary of Manasseh ben Israel, with whom he was on terms of intimate friendship and whose portrait he painted in 1645 and etched in 1654. In 1655 he etched four small illustrations for Manasseh's "Piedro Gloriosa o de la Estatua de Nebuchadnezzar" (Amsterdam, 1655). The plates, which are preserved in the British Museum, represent Nebuchadnezzar's dream, the visions of Ezekiel, Jacob's dream, and the combat between David and Goliath.

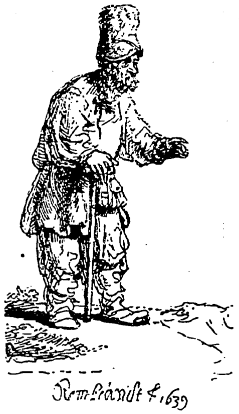

Jewish Beggar.

(From an etching by Rembrandt.)

For a long time Rembrandt lived in Breedstraat in Amsterdam, near the Jewish quarter; and there he collected the types and models which he used for his paintings of Biblical subjects and of the Jewish life of his time. As the earliest existing portraits of Jews and as the work of one of the greatest portrait-painters of all time they are both artistically and anthropologically important. Following is a list of Rembrandt's works of Jewish interest, with the dates (approximate or actual) of the paintings and the galleries or collections in which they are to be found (the works are enumerated in Biblical-historical sequence):

OLD TESTAMENT AND APOCRYPHAL SUBJECTS.

(1) Abraham Entertaining the Angels (1636), St. Petersburg, Hermitage. (2) Abraham Receiving the Angels (1638), Vienna,

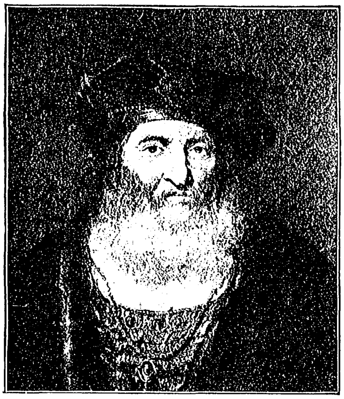

1635: Charles T. Yerkes' Collection, New York.

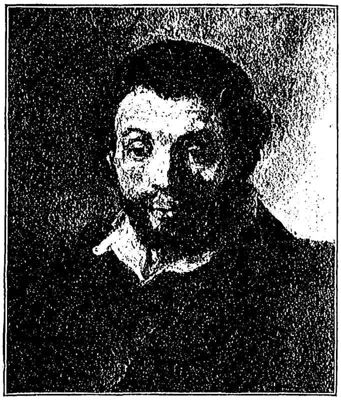

1646: Royal Gallery, Berlin.

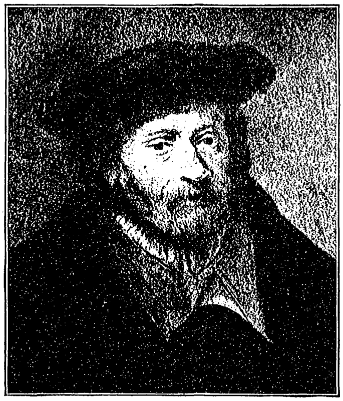

1643-45: The Hermitage, St. Petersburg.

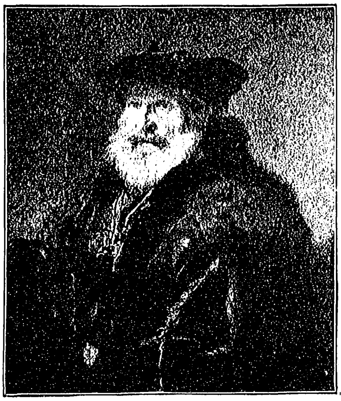

1635-36: Buckingham Palace, London.

Portraits of Seventeenth-Century Jews by Rembrandt.

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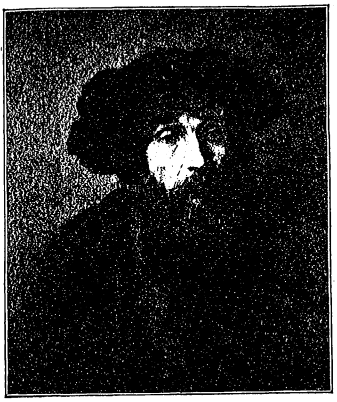

1657: National Gallery, London.

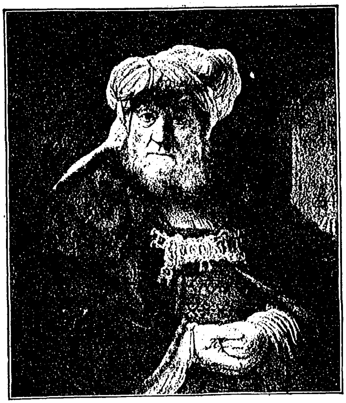

1635: Duke of Devonshire's Collection, Chatsworth.

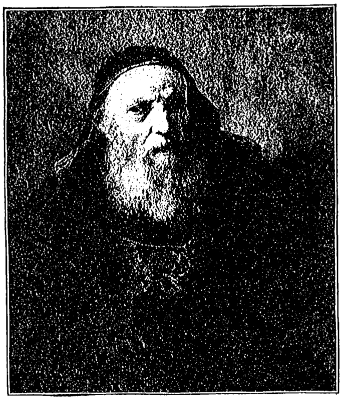

1635: Hampton Court Palace.

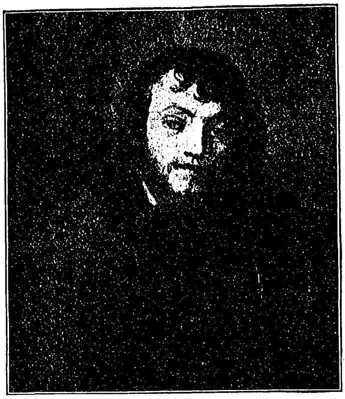

1661: Rudolf Kahn's Collection, Paris.

PORTRAITS OF SEVENTEENTH-CENTURY JEWS BY REMBRANDT.

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Schönborn-Buchheim Gallery. (3) The Dismissal of Hagar (1640), London, Victoria and Albert Museum. (4) The Dismissal of Hagar (1650), England, Earl of Denbigh's collection, Newnham Paddox. (5) Abraham's Sacrifice (1635), St. Petersburg, Hermitage. (6) Abraham's Sacrifice (1636), Munich, Pinacothek. (7) Rebekah and Eliezer (1634), Vienna, Schönborn-Buchheim Gallery. (8) Isaac Blessing Jacob (1636), England, Earl of Brownlow's collection, Belton House, Grantham. (9) Jacob Wrestling with the Angel (1627), Berlin, Royal Gallery. (10) Jacob Seeing Joseph's Bloody Coat (1650), London, Earl of Derby's collection. (11) Joseph's Two Brothers Showing the Bloody Coat to Jacob (1650), St. Petersburg, Hermitage. (12) Joseph's Dream (1633), Amsterdam, Six collection. (13) Joseph Accused by Potiphar's Wife (1654). (14) Joseph Accused by Potiphar's Wife (1655), St. Petersburg, Hermitage. (15) Joseph Accused by Potiphar's Wife (1655), Berlin, Royal Gallery. (16) Jacob Blessing the Sons of Joseph (1656), Cassel, Museum. (17) The Finding of Moses (1635), Philadelphia, John G. Johnson's collection. (18) Moses Breaking the Tables of the Law (1659), Berlin, Royal Gallery. (19) Samson's Wedding (1638), Dresden, Royal Gallery. (20) Samson and Delilah (1636), Cassel, Museum. (21) Samson Threatening His Father-in-Law (1630), Berlin, Royal Gallery. (22) Samson Captured by the Philistines (1628), Berlin, Emperor of Germany's collection. (23) The Blinding of Samson (1635), Vienna, Schönborn-Buchheim Gallery. (24) The Sacrifice of Manoah (1641), Dresden, Royal Gallery. (25) David Playing the Harp Before Saul (1630), Frankfort-on-the-Main, Städel Institut. (26) David Playing the Harp Before Saul (1665), The Hague, A. Bredius' collection. (27) The Reconciliation Between David and Absalom (1642), St. Petersburg, Hermitage. (28) Bath-sheba at the Bath (1654), Paris, Louvre. (29) Bath-sheba After the Bath (1643), The Hague, Baron Steengracht van Dinvenwoorde's collection. (30) Ahasuerus and Haman at Esther's Feast (1660), Moscow, Rumiantzoff Museum. (31) Haman Begging for Mercy Before Esther (1665), Bucharest, King of Rumania's collection. (32) Fall of Haman (1665), St. Petersburg, Hermitage. (33) Jeremiah Mourning the Destruction of Jerusalem (1630), St. Petersburg, Count Sergei Stroganoff's collection. (34) Feast of Belshazzar (1634), England, Earl of Derby's collection, Knowsley House. (35) Daniel's Dream (1650), Berlin, Royal Gallery. (36) Susanna at the Bath (1647), Paris, Louvre. (37) Susanna at the Bath (1637), The Hague, Royal Gallery. (38) Susanna and the Elders (1647), Berlin, Royal Gallery. (39) The Head of Susanna (1647), Paris, Léon Bonnat's collection. (40) Tobit and His Wife (1650), England, Sir Frederick Cook's collection, Richmond. (41) Tobit Discovers His Wife's Theft (1645), Berlin, Royal Gallery. (42) Tobias Restoring His Father's Sight (1636), Brussels, Duc d'Aremberg's collection. (43) The Angel Raphael and Tobias (1637), Paris, Louvre.

SUBJECTS FROM JEWISH LIFE (IN CHRONOLOGICAL SEQUENCE).

(44) Portrait of a Young Jew (1632), Vanas, Sweden, Count Wachtmeister's collection. (45) Suppliant Before a Priest (1634), France, Bonnat Museum, Bayonne. (46) Rabbi with a White Turban (1635), England, Duke of Devonshire's collection, Chatsworth. (47) Rabbi in High Turban (1635), London, Earl of Derby's collection, Derby House. (48) Rabbi in Fur Cloak (1635), London, King of England, Buckingham Palace. (49) Rabbi in a Wide Cap (1635), New York, Charles T. Yerkes' collection. (50) Rabbi with a Flat Cap (1635), England, Royal Gallery, Hampton Court Palace. (51) Rabbi in a Broad Cap (1642), Paris, John Porge's collection. (52) Rabbi at a Study-Table (1642), Budapest, National Gallery. (53) Head of Elderly Jew in Small Cap (1643), St. Petersburg, Hermitage. (54) Rabbi Seated, with Stick in Hand (1645), St. Petersburg, Hermitage. (55) Rabbi Seated, with a Gold Chain and Broad-Brimmed Cap (1645), Berlin, Royal Gallery. (56) Rabbi Seated, with Cane and Gold Chain (1645), Dresden, Royal Gallery. (57) Head of a Jew with Scanty Brown Beard and a Dark Cap (1645), London, Earl of Ellesmere's collection, Bridgewaterhouse. (58) Head of Elderly Jew in a Fur Cap (1645), Paris, Louvre. (59) Bust of a Bearded Jew (1646), England, Earl Cowper's collection, Panshanger. (60) Head of a Young Jew in Skull-Cap (1646), Berlin, Royal Gallery. (61) Jewish Doctor (Ephraim Hezekiah Bueno; see JEW. ENCYC. iii. 422). (62) Head of a Young Jew with a Red Beard (1655), Philadelphia, John G. Johnson's collection. (63) Rabbi with Black Beard (1657), London, National Gallery. (64) Blind Jew (1657), Amsterdam, Royal Gallery. (65) Young Rabbi with Black Skull-Cap (1661), Paris, Rudolf Kahn's collection.

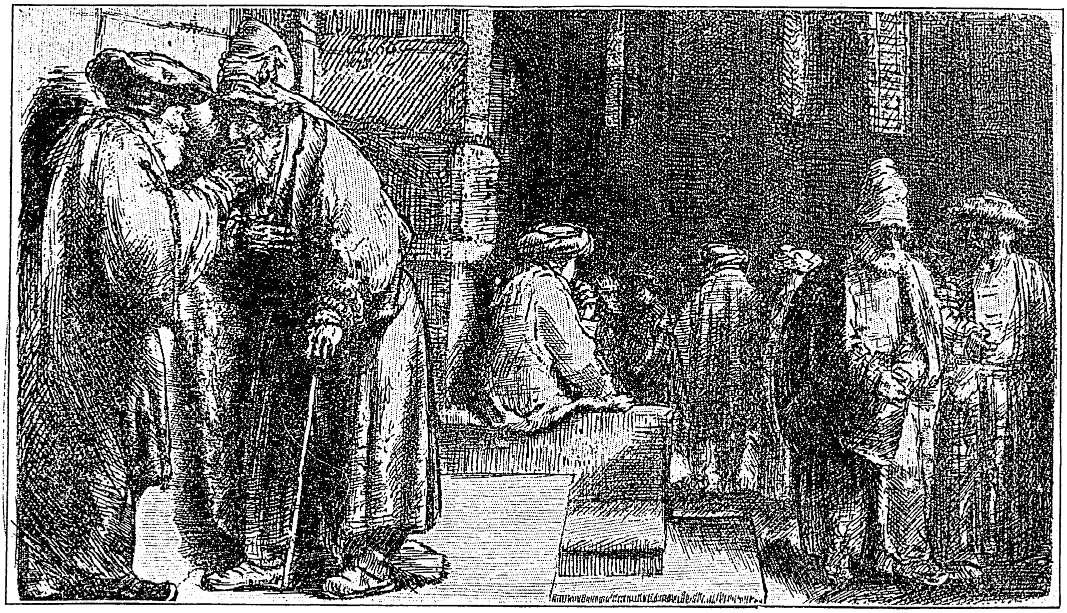

INTERIOR OF A SYNAGOGUE AT AMSTERDAM.
(From an etching by Rembrandt.)

The following subjects painted by Rembrandt are known only in engravings:

(66) Jewish Merchant. (67) Jewish Priest, engraved by Van Bergen. (68) Rabbi, engraved by G. F. Schmidt, Reedel, and Wright. (69) Rabbi, engraved by W. Baillie. (70) Rabbi, engraved by Cooper, in the collection of the Duke of Buckingham. (71) Manasseh ben Israel at the Age of Thirty-five, painted in 1645, engraved by J. G. Hertel. (72) Jewish Merchant (a copy of that in St. Petersburg), the so-called "Manasseh ben Israel" in the Schleissheim Gallery, engraved by Kellerhoven. (73) Jew (mezzotint), engraved by J. Stolker. (74) Abraham. (75) Lot. (76) Jacob. (77 and 78) Elisha.

Well known, also, is a picture called the "Jewish

Bride," in the Rijksmuseum at Amsterdam, Holland; but this work does not show any Jewish characteristics, and has received its popular name without reason. Another picture (also called by the same title), in the Lichtenstein collection at Vienna, is generally accepted as a portrait of Rembrandt's sister (1632). A portrait of Rembrandt's father, entitled "Philo, the Jew," is in the Ferdinandeum at Innsbruck (1630).

Bibliography: Graetz, *Hist.* v. 38-39; Adler, *A Homage to Menasseh ben Israel*, in *Transactions of the Jewish Historical Society of England*, 1893-94; Kayserling, *Menasse ben Israel: Sein Leben und Wirken*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, ii. 105, Leipsic, 1861; idem, *Bibl. Esp.-Port.-Jud.* p. 70, s.v. *Menasseh ben Israel*; Bode, *Studien zur Gesch. der Holländischen Malerei*, Brunswick, 1883; idem, *The Complete Works of Rembrandt*, Paris, 1896; Rovinski, *L'Œuvre Gravé de Rembrandt*, St. Petersburg, 1900; *Cyclopedia of Painters and Paintings*, New York, 1892; Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, London, 1901 (in which both of Rembrandt's pictures of Manasseh are reproduced).

D. F. T. H.

REMENYI, EDUARD: Hungarian violinist; born in Eged, Hungary, 1830; died at New York, May 15, 1898. He studied under Böhm at the Vienna Conservatorium from 1842 to 1845. Banished from Austria for participation in the Hungarian Revolution of 1848, he went to the United States, where for five years he led the life of an itinerant player. After his return to Europe in 1853 he sojourned for a time at Weimar, where he received the benefit of Liszt's instruction. In 1854 he became solo violinist to Queen Victoria. He obtained his amnesty in 1860 and returned to Hungary, being soon afterward appointed soloist to the emperor Francis Joseph. In 1865 he made a brilliant tour through France, Germany, Belgium, and Holland. From 1871 to 1877 he was in Paris, whence two years later he proceeded to London and then to the United States, Canada, and Mexico. A concert tour round the world was undertaken by him in 1886, in the course of which he visited Japan, China, Cochin-China, and the Cape of Good Hope.

Remenyi made numerous transcriptions of pianoforte pieces, such as Chopin's waltzes, polonaises, and mazurkas, and pieces by Bach, Schubert, and others, all of which were published under the title of "Nouvelle Ecole du Violon." His best original composition is his violin concerto.

Bibliography: Baker, *Biog. Dict. of Musicians*; Riemann, *Musik-Lexikon*; *Pallas Lexicon*.

S. J. So.

REMNANT OF ISRAEL ("she'erit Yisrael" or "she'ar"): Concept of frequent occurrence in the utterances of the Prophets, and closely interwoven in their peculiar construction of Israel's history and destiny. The idea is indicated in the name of Isaiah's son Shear-jashub (Isa. vii. 3). Israel, steeped in sin and disloyal to Yhwh, will be severely chastised. The hostile nations, indeed, are the executioners of a deep, divine plan (comp. Isa. x. 5). Many, even the greater part, of Israel will fall or be carried away. The remnant will be saved and will return (Isa. x. 20, 21). In Isaiah's faith the impregnability of Jerusalem and the indestructibility of Israel are unshakable and fundamental elements. His doctrine of the remnant is, in the main, centered in them (Isa. x. 22, where the better reading would be אם יהוה עמך; for if, or since, "Yhwh is with thee, O Israel," as the sand by the sea will be Shear-jashub, the remnant that will repent and be saved). This remnant will no longer rely upon alliances with the surrounding nations, but upon Yhwh (Isa. x. 20).

View of Isaiah.

The process by which this remnant is separated is likened to the gathering of grapes or the shaking of an olive-tree, the result being that some of the fruit is left. But though those who survive will be few in number, they shall be "called holy" (Isa. iv. 3, xvii. 6).

Isaiah's contemporary Micah (if the passages really belong to him; they have the appearance of being the utterances of later apocalyptic seers) proclaims the same doctrine. Exiled Israel will still have a remnant free to influence, for good or evil, its surroundings, and this remnant will be gathered again (Micah ii. 12, v. 6, 7).

Zephaniah (during the reign of Josiah) apparently identifies this remnant with the "meek" of the land. It has found a refuge and means of escape on the great and terrible day of judgment, and to it is promised the rulership of the Philistine coast-districts (Zeph. ii. 3, 7). This remnant "of the house of Judah" will be visited by Yhwh, and their captivity will return. This "remnant of Yhwh's people" will also despoil discomfited Ammon and Moab. In Zeph. ii. 9 this "she'erit" interchanges with "yeter goy" in the second half. In the third chapter of Zephaniah, which, however, bears every indication of being post-exilic, the remnant of Israel, "a poor and needy people" (Hebr.), is described as not committing iniquity, as speaking only the truth, and as living in blissful pastoral peace and security.

Jeremiah makes most elaborate use of the theory. The prophet foresees that Judah is doomed to captivity; but he is equally certain that a remnant will survive. This remnant will have to endure much. It will be gleaned as thoroughly as a vine (Jer. vi. 9). It is described as "the remnant of my flock," and is promised restoration and increase (Jer. xxiii. 3). This remnant is the subject of a most fervent, but jubilant, prayer for succor (Jer. xxxi. 7). The remnant is the people of God (*ib.*). Jeremiah employs the phrase also in the sense of "those that escaped deportation" (Jer. xlii. 15, 19).

Application by Jeremiah.

Ezekiel is moved by the signs of destruction to ask whether "the remnant" of Israel will not be spared (Ezek. ix. 8, xi. 13). The context shows that for Ezekiel the phrase has the value of a technical term connoting the congregation of Israel, the exiles; and in Haggai it has the same force, denoting the common people, the congregation, as distinct from the princes and priests (Hag. i. 12, ii. 2).

This congregation, or remnant, of Israel, according to the critical school, is identical with the loyal Ḥasidim (the "meek," the "poor") so often referred to in the Psalms, the martyrs during the Maccabean rebellion, the "servants of Yhwh," who, when the Maccabean princes proved false, remained true to their God. Many of the passages attributed to Isaiah, Zephaniah, and Micah are assigned by the critics to unknown writers of post-exilic and Maccabean times (comp. Duhm, "Jesaia," 2d ed., p. 75, Göttingen, 1902).

The phrase "remnant of Israel" ("she'erit Yisrael") has come to be a favorite name for Jewish congregations, as in the case of the oldest congregation in New York.

J. E. G. H.

RENAN, JOSEPH ERNEST (commonly known as **Ernest Renan**): French Semitic scholar and thinker; born at Tréguier Feb. 23, 1823; died at Paris Oct. 2, 1892. Destined for the priesthood, he felt in 1842, after the study of German philosophy and Semitic philology, that he was no longer able to continue his training for that office. His "Histoire Générale des Langues Sémitiques," published in 1855, founded his reputation as an Orientalist, and especially attracted attention by his view that the Semitic peoples have a natural bent toward monotheism. A voyage to Syria (1861), undertaken for scientific purposes, prepared the way for his "Vie de Jésus" (1863), in which, almost for the first time, a purely historical treatment was applied to the subject. This led to his suspension and final rejection from his professorship of Hebrew in the Collège de France, in which he was succeeded by S. Munk.

Renan's "Vie de Jésus" was the first volume of a history of Christianity down to the time of Marcus Aurelius, which occupied his attention up to 1878. He had in the meantime been restored (1870) by the republic to his Hebrew professorship, and he devoted himself for the rest of his life to a history of the people of Israel in five volumes, the last two, published posthumously, bringing it down to the common era and thus connecting it with his other series. In his history he adopted Ewald's views of the sources of the Pentateuch, and regarded the Prophets somewhat as sublime socialists. In addition, Renan published translations of Job (1859), Canticles (1860), and Ecclesiastes (1882). His "Mission de Phénicie" (1874) is a valuable contribution to the history of Phenician civilization; and he was practically the founder of the "Corpus Inscriptionum Semiticarum," for which he edited the first volume, on Phenician inscriptions. Further, he edited the sections on the French rabbis contributed to the "Histoire Littéraire de la France" (vols. xxviii., xxxi.) by A. Neubauer, and made use of the latter's Talmudic knowledge both in his "Vie de Jésus" and in the subsequent volumes of his history, being the first savant to do so. In 1883 Renan delivered in Paris two discourses, on "Le Judaïsme Comme Race et Comme Religion" and "Le Judaïsme et le Christianisme" respectively; he contributed also to the "Revue des Etudes Juives."

Bibliography: J. Jacobs, in *Academy*, Oct. 5, 1892; M. Darmsteter, *Life of Ernest Renan*, London, 1896; Lévy, *La Synagogue et M. Renan* (a reply to the *Vie de Jésus*), Lunéville, 1863.

T. J.

RENT; REPAIRS. See Landlord and Tenant.

REPENTANCE (Hebr. "teshubah"): The noun occurs only in post-Biblical literature, but it is derived from the vocabulary of the Bible. Maimonides' dictum, "All the prophets preach repentance" ("Yad," Teshubah, vii. 5), echoes the opinion of Talmudic authority (Ber. 34b).—**Biblical Data:** In Biblical as well as post-Biblical literature repentance is postulated as the indispensable condition on which the salvation and redemption of the people of Israel, as well as of every individual man, depend (Gen. iv. 7; Lev. iv., v.; Deut. iv. 30, xxx. 2; I Kings viii. 33, 48; Hosea xiv. 2; Jer. iii. 12, xxxi. 18, xxxvi. 3; Ezek. xviii. 30-32; Isa. liv. 22, lv. 6-10; Joel ii. 12; Jonah ii. 10).

Scope and Function.

The full meaning of repentance, according to Jewish doctrine, is clearly indicated in the term "teshubah" (lit. "return"; from the verb שוב). This implies: (1) All transgression and sin are the natural and inevitable consequence of man's straying from God and His laws (comp. Deut. xi. 26-28; Isa. i. 4; Jer. ii. 13, xvi. 11; Ezek. xviii. 30). (2) It is man's destiny, and therefore his duty, to be with God as God is with him. (3) It is within the power of every man to redeem himself from sin by resolutely breaking away from it and turning to God, whose loving-kindness is ever extended to the returning sinner. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7; comp. Jer. iii. 12; Ezek. xviii. 32; Joel ii. 13). (4) Because "there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20; I Kings viii. 46), every mortal stands in need of this insistence on his "return" to God.

Manifestations of Repentance.

The Mosaic legislation distinguishes between offenses against God and offenses against man. In the first case the manifestation of repentance consists in: (1) Confession of one's sin before God (Lev. v. 5; Num. v. 7), the essential part of which, according to rabbinical interpretation (Yoma 87b; Maimonides, *l.c.* i. 1), is the solemn promise and firm resolve not to commit the same sin again. (2) The offering of the legally prescribed sacrifice (Lev. v. 1-20). Offenses against man require, in addition to confession and sacrifice, restitution in full of whatever has been wrongfully obtained or withheld from one's fellow man, with one-fifth of its value added thereto (Lev. v. 20-26). If the wronged man has died, restitution must be made to his heir; if he has no heir, it must be given to the priest who officiates at the sacrifice made for the remission of the sin (Num. v. 7-9).

Other manifestations of repentance mentioned in the Bible are: pouring out water (I Sam. vii. 6; according to the Targum symbolizing the pouring out of one's heart before God; comp. Yer. Ta'an. 68d; Midr. Teh. cxix.; Lam. ii. 19); prayer (II Sam. xii. 16); self-affliction, as fasting, tearing the upper garment, and wearing sackcloth; sitting and sleeping on the ground (I Kings xxi. 27; Joel ii. 13; Jonah iii. 5; Neh. ix. 1). The Prophets disparaged all such outer manifestations of repentance, insisting rather on a complete change of the sinner's mental and spiritual attitude. They demanded a regeneration of the heart, *i.e.*, a determined turning from sin

Prophetic Conception.

and returning to God by striving after righteousness. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept us graciously: so will we render as bullocks the offerings of our lips" (Hos. xiv. 1–2, Hebr.). "Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and full of compassion, slow to anger and plenteous in mercy, and repenteth him of the evil" (Joel ii. 13, R. V.). "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. xviii. 31; comp. Ps. li. and Jer. xxiv. 7).

——**Rabbinical View:** All that the Bible teaches of repentance has been greatly amplified in rabbinical literature. Repentance is of paramount importance to the existence of this world, so that it was one of the seven provisions which God made before the Creation (Pes. 54a; Ned. 39b; Gen. R. i.). "The Holy One, blessed be His name, said to Elijah, 'Behold, the precious gift which I have bestowed on my world: though a man sinneth again and again, but returneth in penitence, I will receive him'" (Yer. Sanh. 28b). "Great is repentance: it brings healing into the world"; "it reaches to the throne of God" (comp. Hos. xiv. 2, 5); "it brings redemption" (comp. Isa. lix. 20); "it prolongs man's life" (comp. Ezek. xviii. 21; Yoma 86a, b). "Repentance and works of charity are man's intercessors before God's throne" (Shab. 32a). Sincere repentance is equivalent to the rebuilding of the Temple, the restoration of the altar, and the offering of all the sacrifices (Pesiḳ., ed. Buber, xxv. 158; Lev. R. vii.; Sanh. 43b). Sincere repentance is manifested when the same temptation to sin, under the same conditions, is ever after resolutely resisted (Yoma 86b; "Yad," Teshubah, ii. 1–2). "He that confesses his sin and still clings to it is likened to a man that holds in his hand a defiling object; though he batheth in all the waters of the world he is not cleansed; but the moment he casteth the defiling object from him a single bath will cleanse him, as it is said (Prov. xxviii. 13): 'Whoso confesseth and forsaketh them [his sins] shall have mercy'" (Ta'an. 16a; "Yad," *l.c.* ii. 3).

Prerequisite of Atonement.

Repentance is the prerequisite of all atonement (Yoma viii. 8; "Yad," *l.c.* i. 1). The Day of Atonement derives its great significance only from the fact that it is the culmination of the ten penitential days with which the Jewish religious year begins; and therefore it is of no avail without repentance (Yoma viii. 8; Sifra, Emor, xiv.). Though man ought to be penitent every day (Ab. ii. 10; Shab. 153a), the first ten days of every year are the acceptable time announced by the prophet (Isa. lv. 6): "Seek ye the Lord while he may be found, call ye upon him while he is near" (R. H. 18a; "Yad," *l.c.* ii. 6). Repentance and the Day of Atonement absolve from sins against God; from sins against our fellow man they absolve only when restitution has been made and the pardon of the offended party has been obtained (Yoma 87a; "Yad," *l.c.* ii. 9).

No man need despair on account of his sins, for every penitent sinner is graciously received by his heavenly Father and forgiven. "The Holy One, blessed be His name, said to Jeremiah: 'Go, tell Israel that they return.' Jeremiah told them. Said Israel: 'With what countenance shall we come before God? Are not these hills and mountains, on which we served other gods, standing there? We are overwhelmed with shame.' Jeremiah brought back to God what they had said. Again God said to Jeremiah: 'Go, tell them, if ye return to me, do ye not return to your Father in heaven? As it is said, "For I am a father to Israel, and Ephraim is my first-born"'" (Jer. xxxi. 9; Pesiḳ., ed. Buber, xxv. 165). Nor is it ever too late, even on the day of death, to return to God with sincere repentance (Ḳid. 40b; "Yad," *l.c.* ii. 1), for "as the sea is always open for every one who wishes to cleanse himself, so are the gates of repentance always open to the sinner" (Pesiḳ., ed. Buber, xxv. 157; Deut. R. ii.; Midr. Teh. lxiii.), and the hand of God is continually stretched out to receive him (Pes. 119a; Deut. R. ii.). Nay, the repentant sinner attains a more exalted spiritual eminence than he who has never sinned (Ber. 34b; "Yad," *l.c.* vii. 4). It is therefore a grievous sin to taunt the repentant sinner by recalling his former sinful ways (B. M. 58b; "Yad," *l.c.* vii. 8).

Bibliography: Maimonides, *Yad, Teshubah*; Hamburger, *R. B. T.* i. 201, ii. 96; Bacher, *Ag.* Index, *s.v.* Busse (Rana).

K. M. Schl.

In Biblical Hebrew the idea of repentance is represented by two verbs—"shub" (to return) and "niḥam" (to feel sorrow; comp. Job xlii. 6, "I . . . repent in dust and ashes," and Joel ii. 14, "he will return and repent")—but by no substantive. The underlying idea has been adequately expressed in Greek by μετάνοια, a word which denotes "change of mind and heart." The idea, however, is peculiarly Jewish, so much so that its ethical force is lost in the Christian dogma of the atoning Christ (see the note of Franz Delitzsch quoted by Montefiore in "J. Q. R." xvi. 212). In fact, where Paulinism speaks of a "saving grace" of God through Christ (see Saul of Tarsus), Judaism emphasizes the redeeming power of teshubah, which is nothing else than man's self-redemption from the thraldom of sin. Wisdom says, "Evil pursueth sinners" (Prov. xiii. 21); Prophecy says, "The soul that sinneth, it shall die" (Ezek. xviii. 20); but the Holy One, blessed be He, says, "Let the sinner repent and he will be pardoned" (Yer. Mak. ii. 31d; Pesiḳ. 158a).

Power of Teshubah.

The entire history of mankind is accordingly viewed by the Rabbis in the light of repentance. "God waits for every sinner, be he as wicked as Pharaoh, until he repents" (Ex. R. ix. 9, xii. 1); He waits also for the heathen nations (Cant. R. v. 16; Weber's "Jüdische Theologie" [p. 67] misrepresents the facts). God waited before He destroyed the generation of the Flood, the generation of the builders of the Tower of Babel, the men of Sodom, and the Egyptians, giving them time to repent (Mek., Beshallaḥ, Shirah, 5; Gen. R. xxxii. 10, xxxviii. 13, xlix. 10–

11; Wisdom xii. 10–20). So God sent Abraham to lead the heathen world to repentance (Gen. R. xxx. 5); and the Messiah, according to one rabbi, is called "Hadrak" because he shall lead all mankind to repent of their sins before God (Cant. vii. 5, with reference to Zech. ix. 1).

Preachers of Repentance.

"All the prophets were preachers of repentance" (comp. Jer. iv. 1; Isa. lv. 6), "but Hosea was most emphatic and persuasive" (Pesiḳ. R. 44). Noah preached repentance to the generation of the Flood (Sanh. 108a), and in the Sibyllines (i. 125–281) he is especially represented as "the preacher of repentance" (*κήρυξ μετάνοιας*) to the corrupt heathen world. Possibly the Greek and the Latin versions of Ben Sira (xliv. 16) have preserved the original form. "Enoch was a teacher of repentance to the heathen" (comp. Wisdom iv. 10), although Philo ("De Abrahamo," § 3) speaks of him as "a type of repentant sinner who changed from a worse to a better mode of life" (comp. Gen. R. xxv.). A similar tradition, preserved only in Christianized and Mohammedanized forms (Vita Adæ et Evæ, ii. 15–22; Koran, surah vii. 57–76), regarded all the predecessors and successors of Noah as preachers of repentance to their generations. Moses also preached repentance, promising the people redemption upon the condition that they would repent (Philo, "De Execrationibus," §§ 8–9; Pesiḳ. R. 44, with reference to Deut. xxx. 2–3; comp. Leḳaḥ Ṭob *ad loc.*).

Great Types of Repentance.

All the great sinners in the Bible are presented in the Haggadah as types of repentance. Not Adam, who tried to cover his transgressions (Gen. iii. 12) and did not forthwith repent, but Cain, who confessed and forsook his evil way (Gen. iv. 13–16); not Saul, who tried to cover his sin (I Sam. xv. 14), but David, who confessed and forsook sin (II Sam. xii. 13), obtained mercy (Midr. Teh. c., with reference to Prov. xxviii. 13). Cain the transgressor was made "a sign" for repentant sinners (Gen. R. xxii.), and through him his father, Adam, learned of the efficient power of repentance (Midr. Teh. *l.c.*; comp. Wisdom x. 1). Thus Adam is described as a great penitent, devoting himself for weeks, together with Eve, to fasting and doing penance in the waters of Gihon, Tigris, or Jordan (Pirḳe R. El. xx.; Vita Adæ et Evæ, vii. 6–8). Ishmael likewise was repentant (B. B. 16b; Gen. R. xxx.).

Other types of repentance for the haggadist were: Reuben (Pesiḳ. 159b; Gen. R. lxxxii. 12, lxxxiv. 18; comp. Shab. 55b; Test. Patr., Reuben, 1); Achan (Josh. vii. 1–20), who showed repentants the way by confession (Lev. R., with reference to Ps. l. 23); David, who by his repentance has become a teacher and witness to all repentant sinners ('Ab. Zarah 4b–5a; Midr. Teh. xl. 2, li. 3; Tanna debe Eliyahu R. ii.). Ahab is a type of repentance (Yer. Sanh. x. 28b; Pesiḳ. 160b); Manasseh is depicted in the oldest Midrash as the typical penitent sinner. Especially significant are his words in the Prayer of Manasses: "Thou, O Lord, . . . hast promised repentance and forgiveness to them that have sinned against Thee, . . . that they may be saved"; not "to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against Thee; but . . . unto me that am a sinner" (Yer. Sanh. *l.c.*; Sanh. 103a, b; Pesiḳ. 162a; see Didascalia; Manasseh). Yokaniah (Pesiḳ. 162–163; Lev. R. x. 5) and Josiah (Shab. 56b) were repentant sinners. God endeavored to persuade Jeroboam I. to repent, but he refused to do so (Sanh. 101a). However, heathen like Balaam repented (Num. R. xx. 15); Rahab the harlot became a penitent sinner (Tanna debe Eliyahu Zuṭa xxii.); and the men of Nineveh became types of repentance (Pesiḳ. 161a). God forgave the people of Israel the sin of the golden calf only that they might teach the world repentance ('Ab. Zarah 4b).

The tannaitic period also had, in Eleazar ben Durdaia, the type of a penitent sinner whose sin and repentance became an object of popular legend ('Ab. Zarah 17b). In the amoraic period such types were furnished by Resh Lakish (Pirḳe R. El. xliii.), by Abba, the father of R. Jeremiah b. Abba, and by the exilarch 'Uḳban b. Nehemiah (Shab. 55b).

Nature of Repentance.

All are encouraged by God to repent excepting him who sins with the intention of repenting afterward (Yoma viii. 9; comp. Amon), or him who persists in his wickedness (Yoma 86b; Ex. R. xi. 2–3; Midr. Teh. i., end). Repentance is especially useless for him who by his teaching and example has caused others to sin (Ab. v. 26; Sanh. 107b); hence the heavenly voice, "All ye backsliding children repent, except Aḥer" (Elisha b. Abuyah; Ḥag. 15a). Gehazi was not allowed to repent (Soṭah 47a). As long as man lives he may repent, but there is no repentance after death, only submissive acceptance of God's punitive justice (Eccl. R. i. 15, vii. 15; Pirḳe R. El. xliii.; Ruth R. i. 17; Shab. 32a; 'Er. 19a; Yalḳ., Isa. xxvi. 2). Wherefore R. Eliezer said: "Repent one day before death" (Ab. ii. 10)—that is, every day (Shab. 153a; Eccl. R. ix. 8, where the parable of the wise and foolish servants by R. Johanan b. Zakkai is given in illustration). The righteous repent for every sin they have committed (Ex. R. xxiii. 3); the disciple of the wise repents every night for his sin (Ber. 19a; Ḥag. 75a); so Israel is expected to repent in time in order to inherit the future life (Ex. R. xxiii. 11). The heathen, as a rule, do not repent (Pesiḳ. 156a, b; comp. 'Ab. Zarah 3a). "As long as the people are sin-laden they can not be God's children; only when they have repented have they in reality become His children" (Sifre, Num. 112, with reference to Deut. xxxiii. 5; comp. Sifre, Deut. 308).

The sinners who have repented are raised and placed among God's hosts (Yalḳ., Ps. xlv.). Repentance is not an outward act, as Weber ("Jüdische Theologie," p. 261) endeavors to represent it, but an inner cleansing of the heart (Pesiḳ. 161b). It must be perfectly sincere, true contrition, coupled with shame and self-reproach, and confession (Ber. 12b; Ḥag. 5a; Sanh. 43; Pesiḳ. R. 83; Yer. Ta'an. ii. 65). A striking picture of such repentance is given by Eleazar b. Durdai'a ('Ab. Zarah 17a). In the same sense repentance is described in Psalms of Solomon, ix. 6–7, and is dwelt upon in Wisdom xi. 23; xii. 10, 19; Book of Jubilees, v. 17. It is well analyzed by Philo, in "De Execrationibus," § 8, as a feeling of shame and self-reproach which leads to a frank and sincere confession and a change of heart and of conduct. "Through it Israel shall be accepted by God their Father and be gathered again from all quarters of the globe, the glory of God marching before them" (comp. Sanh. 97b; Tobit xiii. 6, xiv. 6).

In Judaic Christianity.

It is interesting to observe that the call for repentance which was manifested in Essene circles by bathing in water (see Gen. R. ii. 5; Yer. Ta'an. ii. 65d; comp. Adam's penitence, mentioned above) is voiced in the synoptic Gospels and throughout Judaic Christianity (Matt. iii. 2, iv. 17; Mark i. 15); in the fourth Gospel and throughout the Pauline writings repentance is superseded by rebirth in faith. In the Catholic Church contrition, confession, and satisfaction become parts of the sacramental act of "pœnitentia," whereas the Protestant churches follow the Pauline teachings pure and simple (see Herzog-Hauck, "Real-Encyc." *s.v.* "Busse").

Repentance occupies a very prominent position in all the ethical writings of the Middle Ages. Baḥya ibn Paḳuda devotes a special section to it in his "Ḥobot ha-Lebabot"—the "seventh gate," called "Gate of Repentance." Maimonides devotes the last section of "Sefer ha-Madda'" and the first book of his "Yad ha-Ḥazaḳah" to the "Rules of Teshubah." Isaac Aboab, in his "Menorat ha-Ma'or," has eighteen chapters concerning repentance. No less elaborate are the more mystic writers on the same subject: Eleazar of Worms, in his "Roḳeaḥ"; Isaiah Horwitz, in his "Shene Luḥot ha-Berit"; Elijah de Vidas, in his "Reshit Ḥokmah"; and others. Some of these chapters were frequently if not regularly read by the pious every year, before or during the penitential day, to prepare the heart for the great Atonement Day.

Bibliography: Bousset, *Religion des Judenthums*, pp. 368 *et seq.*; Claude Montefiore, *Rabbinic Conceptions of Repentance*, in *J. Q. R.* xvi. 209-257; Weber, *Jüdische Theologie*, Index.

K.

REPHAIM, VALE OF (עמק רפאים): Fertile plain in Judah; the scene of David's battles with the Philistines (Isa. xvii. 5; II Sam. v. 18 *et seq.*, xxiii. 13). According to II Samuel (*l.c.*), it must have been in the vicinity of Beth-lehem. The boundary-line between Judah and Benjamin ran across a hill at its northern end (Josh. xv. 8; xviii. 16 [R. V.]; hence it must have been situated to the west or southwest of Jerusalem and in the vicinity of Baal-perazim (II Sam. v. 20). Eusebius erroneously places it north of Jerusalem ("Onomasticon," p. 288), while Josephus more correctly locates it between Jerusalem and Beth-lehem ("Ant." vii. 12, § 4). Since the sixteenth century the plain Al-Baḳ'ah, which lies southwest of Jerusalem, and the eastern part of which is crossed by the road leading from Jerusalem to Beth-lehem, has been identified, with entire probability, with the plain of Rephaim. The eastern edge of this vale, sloping toward the west, forms the watershed between the Jordan and the Mediterranean. It is drained through the Rose Valley (Wadi al-Ward). It extends southward from the valley of Hinnom to the mountain of the monastery Mar Elyas, a distance of about one hour, and is approximately half as wide. The German colony Rephaim is now settled there.

E. G. H. I. Be.

REPHIDIM: Place on the edge of the desert of Sin, where the children of Israel encamped after crossing that desert. The people suffered there from lack of water; they complained, and Moses smote water from the rock. Moses named the place "Massah and Meribah" (Ex. xvii. 1-7). In the parallel account, Num. xxi., the place where this occurred is not Rephidim, but Kadesh. At Rephidim Amalek attacked Israel from behind. Modern research (Ebers, Leprius, and others) places it in the north-western part of the Wadi Firan. According to Robinson ("Researches," i. 179), Rephidim is in the narrow gorge of Al-Waṭiyyah in the great Wady al-Shaikh.

J. S. O.

REPLEVIN. See Alienation and Acquisition.

REPRESENTATIVE THEMES: Anticipating in some measure the modern use of the leitmotif, the cantors of the synagogues, as soon as the traditional material of their chants was fixed (by the beginning of the sixteenth century), introduced and extended the practise of turning the attention of the worshipers to a sentiment connected with another service, to a passage in the ritual of another day, or to the approach of a sacred occasion, by the quotation of a snatch of melody from the traditional music of such occasion. In the Sephardic tradition the practise has chiefly proceeded in the direction of quoting melodies from one service in the course of another. For example, in the Additional Service of the New-Year the prayer "Ha-Yom Harat 'Olam," which is chanted after the brief sounding of the Shofar has proclaimed the close of each of the three sections of the service, is sung first to the melody (see Niggun) of Shofeṭ Kol ha-Areẓ, the special hymn in the earlier part of the morning service of the day; the second time to the melody of Adonai Beḳol Shofar, which hymn precedes the sounding of the complete sequence of shofar-calls that follow the reading of the Law; and the third and last time to the melody of "Leshoni Bonanta," the Geshem hymn which is to be again heard on the eighth day of Tabernacles, at the close of the series of autumn festivals. Other examples of the Sephardic practise of melodic quotation have been noted in connection with Adon 'Olam; En Kelohenu; Ḳaddish; Odeka; Yigdal.

The use of representative themes by the cantors of the Ashkenazim is far wider and more varied. Certain melodies have come to be traditionally regarded as typical of days and seasons. Such melodies are substituted for the usual final strain of a Ḳaddish, or are chanted to the words which actually allude to a coming sacred celebration, or are substituted on the Sabbath within a festival for the airs employed during the course of the year or on other special occasions. The melodies customarily utilized by the present generation as representative themes are enumerated under Hallel and Mi-Kamokah, and their use is there explained (comp. also Geshem and Ḳaddish). How shorter extracts from a melody associated with another text are used to turn the thought to the sentiment of that text has been shown under Az Shesh Me'ot and Kol Nidre.

The Polish school of ḥazzanim has developed a further use of the leitmotif, more nearly corresponding to its function in the modern orchestra, and has employed short typical phrases, associated with the Atonement services especially, in varying combination, particularly with reference to the conclusion of a musical sentence, in order to graduate, with the progress of the fast-day itself, the shade of devotional expression between humiliation, resignation, hope, and confidence. The transcription of the shorter hymn-tunes given under Ne'ilah will afford some indication of the manner in which this object is attained. The general idea is but an application of that modal feeling underlying synagogal music since the days of the Temple, which has consistently prompted the esthetic association of some definite species of song with each peculiar occasion (see Cantillation; Music, Synagogal).

A. F. L. C.

REPTILES ("remes," "shereẓ"): In the Biblical account of creation the "creeping things" are divided into the "moving" creatures of the sea (Gen. i. 20) and "everything that creepeth upon the ground" (Gen. i. 25). As a group parallel to the "beasts" and the "fowls of the air" they are indicated by the word "remes" in Gen. vi. 7 and elsewhere.

The Talmud uses, for the amphibia and small animals, the generic terms "reḥesh" (moving things), "shereẓ" (creeping things), and "sheḳeẓ" (things which arouse disgust; Ḥul. 10a, 126b; Nid. 21a). But small mammals also, as the weasel, mouse, hedgehog, and mole, are sometimes comprised under the word "shereẓ" (comp. Shab. 107a *et seq.*). Maimonides ("Yad," Ma'akalot Asurot, ii., §§ 12 *et seq.*) makes the following distinction: "Shereẓ ha-mayim" are creatures not belonging to the fish tribe, but yet living in the water (leeches, seals, etc.); "romes 'al ha-areẓ" are the parasitic organisms which arise from the decomposition of foreign substances (intestinal worms, dung-beetles, etc.); while "shoreẓ 'al ha-areẓ" are the creatures produced by the "generatio propagativa." All reptiles are poisonous, but only the snake is deadly ('Ab. Zarah 31b). A characteristic common to all creeping things is that the white and the yolk in their eggs are not separated (Ḥul. 64a). See also Abomination; Creeping Things.

Bibliography: Tristram, *Nat. Hist.* p. 245; Lewysohn, *Zoologie des Talmuds*, pp. 4, 218.

E. G. H. I. M. C.

RESCISSION. See Judgment.

RESH (ר): Twentieth letter of the Hebrew alphabet, perhaps so called because the shape of the letter in the Phenician alphabet (see Alphabet) resembles the form of a head (Hebr. "rosh"; Aramaic, "resh"). In pronunciation it is a palatal liquid substantially identical with the English "r." It is allied to ל and נ, and sometimes interchanges with them (thus, in later Old Testament books "Nebuchadnezzar" is found instead of the proper form, "Nebuchadrezzar"). It is occasionally employed to form quadriliterals from triliterals; but it has no other formative use. In Aramaic it sometimes represents the resolution of a dagesh forte, as in דרמשק for דמשק. With rare exceptions it does not receive dagesh forte. As a numeral, it has, in later times, the value 200.

T. I. Br.

RESH GALUTA. See Exilarch.

RESH KALLAH: The highest officer, except the president, in the academies of Sura and Pumbedita. In each of the two schools there were seven "reshe kallah," who sat in the first row (called "daraḳamma"), facing the gaon. According to the explanation of Nathan ha-Babli, they were called "reshe kallah" because each of them was set above ten members of the Great Sanhedrin, which was modeled on that of Jerusalem. But the term is really derived from the so-called "kallah" months (Adar to Elul), since it was their duty in the first three weeks of each of these months to explain to the students the subjects which the gaon had selected for his lectures during the following half-year. On the installation of an exilarch a resh kallah read from the Bible immediately after a new resh galuta, and a resh kallah on his death was succeeded by his son, even if the latter was still a minor. In the year 935 a blind resh kallah restored peace between the exilarch David b. Zakkai and the gaon Kohen Ẓedeḳ. Bar Mar Rab Samuel and Mar Rab Amram, both relatives of Sherira, are given the title of resh kallah. The liturgical prayer "Yeḳum Purḳan," dating from that time, mentions these officials. Their names occur in the beginning of every geonic responsum, together with those of the "ḥaberim" and the "allufim." Rashi explains the word "kallah" in his commentary on Berakot 6b (comp. Kallah).

Bibliography: Nathan ha-Babli, in Neubauer, *M. J. C.* ii. 87; Weiss, *Dor*, iv. 3, 120, 137, 328; Grätz, *Gesch.* iv. 293, v. 122; Letter of Sherira, in Neubauer, *Anecdota*, i. 40.

W. B. S. O.

RESH LAḲISH. See Simeon ben Laḳish.

RESIDENCE. See Domicil.

RESPONSA. See She'elot u-Teshubot.

RESPONSES: The congregational answers to the utterances of the officiant. These were originally what the responses to the benedictions of those private individuals who are called to the reading of the Law still remain—mere loud acclaims. But with the introduction of the four-part choir in the early nineteenth century some set form of response became necessary. The "singer" and "bass," who had previously been employed to accompany the Ḥazzan with a vocal obligato, had usually repeated "Baruk Hu u-Baruk Shemo" (comp. Baruk She-Amar) and "Amen" to the melody a moment before chanted by the soloist, even as they echoed his song, or imitated it at other intervals, in the course of the passages which were not benedictions.

Traditional material for these particular responses was accordingly indicated; but not for others, such as those in the Ḳaddish or "Ken Yehi Raẓon" in the priestly blessing. In the former case these "meshorerim" (vocal accompanists; see Music, Synagogal) had also certainly joined in; but the melodies chanted were by no means so generally adhered to as those of the prayers which closed with a benediction, the motives of which had been anciently accepted as traditional by all the congregations following each rite. Consequently, save only in responses such as the "Yehe Shemeh Rabba" on the penitential evenings, when the melody of the preceding prayers was continued in the Ḳaddish, or on other such occasions when the congregants at large chanted along with the cantor, as is still so frequently the practise among the Sephardim, no general line for the structure and detail of the choral responses had been indicated.

It was here that great service was rendered by Sulzer, who set down such responses as tradition suggested, and first adequately provided a complete corpus of choral refrains, by composing the lacking numbers himself. The rationale of this corpus has disappeared in the Reform synagogues, where the service is no longer entirely intoned by a precentor; but it still permeates the devotions of the Conservative congregations, and its influence is felt even in the choirless synagogues of small communities. Where, however, of recent years the reaction toward the resuscitation of older and more characteristic traditional melodies for choral rendering has been evident, the new responses framed by Sulzer and his school, which perceptibly exhale the Neo-Catholic flavor of much of their music, have often been replaced by phrases built up, like the old responses to the benedictions, on the material afforded by the Ḥazzanut. In this reversion to antique color, anticipating the more recent corresponding advocacy of the older music of the Catholic Church by its ecclesiastical heads, Louis Lewandowski is a chief figure.

The great collection of responses, given in their liturgical position, in A. Baer's "Ba'al Tefillah, oder der Praktische Vorbeter" (Göteborg, 1877, and Frankfort, 1883), is exhaustive as regards the congregational tradition and its modern practise among the Ashkenazim. The harmonized choral responses of the same rite are collected in Cohen and Davis' "Voice of Prayer and Praise" (London, 1899), with almost equal fulness, in seventy-one numbers, sixty-one of which are based on the traditional intonations of the prechoral period. The responses of the Sephardim remain to be published.

A. F. L. C.

RESPONSES TO BENEDICTIONS: Any portion of the liturgy which begins with the words "Blessed be Thou, O Lord" ("Baruk attah Adonai"), or which ends with an abstract of itself introduced by these words, or which both begins and ends thus, is known as a benediction ("berakah"). When it is read aloud by a leader, for instance, at public service at which ten or more men are met, or when grace is said where three or more men have eaten together, or even where the master of the house pronounces the sanctification ("Ḳiddush") of Sabbath or of a festival before his wife and children, the congregation or company answers "Amen" at the end of each benediction. The meaning of this word is "true" or "truly"; but its use in the Greek of the New Testament indicates that at this early age it was deemed to be technical and untranslatable.

The origin of this sort of response can be traced back to the double "Amen" at the end of the first, second, and third books of Psalms; *e.g.*, "Blessed be the Lord forever, Amen and Amen." The Mishnah (Ber. viii. 8) fully recognizes an established custom when it warns the faithful that while they may boldly say "Amen," thus giving assent to any berakah pronounced by an Israelite, they must not so respond to the benediction of a Samaritan unless they have heard every word of it. A Babylonian teacher (Ber. 45a) warns those who respond not to cry out "Amen" louder than the leader has recited the benediction; for the Psalmist says (xxxiv. 4 [A. V. 3]), "Magnify the Lord with me."

After the third benediction in grace after meal, the word "Amen" is spoken by those who recite the benediction along with it (Shulḥan 'Aruk, Oraḥ Ḥayyim, 188, 1). This custom originated as a hint to working men eating at the master's table, that they might leave without staying for the less obligatory fourth benediction (see Ber. 46a). In the Temple, however, when a benediction was pronounced, the response, on the authority, it is claimed, of Neh. ix. 5, was "Blessed be the name of His glorious kingdom forever and ever," as related in Yer. Ber. ix. 5, and repeated thence in Bertinoro's commentary.

It is the present usage (though one unsupported by anything in the Talmud or the codes, or in any of the older works on the liturgy), when the leader has pronounced the words "Blessed be Thou, O Lord," for the bystanders to chime in with "Blessed be He and blessed be His name" ("Baruk hu u-baruk shemo"). Sulzer and other masters of modern synagogal music have phrased this response for their choirs. The advocates of this custom base its practise on Deut. xxxii. 3—"When I call on the name of the Lord, ascribe ye greatness to our God"; the Sifre (*ad loc.*) makes this verse the authority for other well-known responses, but not for this. The opponents of the custom point out that its origin is not only cabalistic, but that it was devised by the followers of Shabbethai Ẓebi in his honor, the letters of the words in question having the same numerical value (814) as the name of the false Messiah. See Amen.

A. L. N. D.

RESTRAINT OF PERSONS. See Duress.

RESTRAINTS ON ALIENATION: Restraints on the power to sell or encumber land are known to many systems of jurisprudence. The institution of the year of jubilee (see Sabbatical Year), as set forth in Lev. xxv. 8-28, is the most rigid restraint upon the free disposition of land. It applied to the Holy Land only, and in its full force to farming and grazing land solely; for houses within a walled city, if sold by the owner, could be redeemed only within a year. After the lapse of a year the sale became absolute. Houses in the open country or in villages were redeemable forever, and reverted in the year of jubilee to the former owner. The houses in the cities allotted to the Levites and priests were also inalienable, as they were the only heritage of the Levites.

The weighty sentence in the above-cited passage is: "The land shall not be sold in perpetuity; for the land is mine" (verse 23). However, the Talmud in one place surmises that a sale of land for a term of sixty years would have been valid even while the institution of the jubilee was still in force (B. M. 79a); but this is only a surmise, as the jubilee had not been observed at any time during the second commonwealth. Indeed, to sell for a term reaching for ever so short a time beyond the next year of jubilee is as much a violation of the letter of the law as an absolute sale.

According to the Talmud, the institution fell into disuse many years before the destruction of the First Temple, though instances of the purchase of land by the nearest agnate of the inheriting owner are certainly found as late as Jeremiah (Jer. xxxii. 6–25), in full accord with the rules laid down in Lev. xxv.

Land, either in Palestine or elsewhere, may be freely sold by the owner without any regard to the law in Leviticus; only persons less than twenty years old are not competent to sell inherited land (Giṭ. 65a) nor make a gift "mortis causa" of such lands (see Infancy). But restraints upon alienation such as are so often contrived by English and American conveyancers in wills and marriage settlements for the purpose of tying up an estate in the donor's or testator's family are wholly unknown to the Talmud jurisprudence. As has been shown under Alienation, a conveyance can restrict the title only so far as to give a life-estate to the first taker, but can not create after such life-estate either a vested or a contingent remainder. Moreover, after the life of the taker the estate must revert to the grantor and his heirs.

E. C. L. N. D.

RESURRECTION.—Biblical Data: Like all ancient peoples, the early Hebrews believed that the dead go down into the underworld and live there a colorless existence (comp. Isa. xiv. 15–19; Ezek. xxxii. 21–30). Only an occasional person, and he an especially fortunate one, like Enoch or Elijah, could escape from Sheol, and these were taken to heaven to the abode of Yhwh, where they became angels (comp. Slavonic Enoch, xxii.). In the Book of Job first the longing for a resurrection is expressed (xiv. 13–15), and then, if the Masoretic text may be trusted, a passing conviction that such a resurrection will occur (xix. 25, 26). The older Hebrew conception of life regarded the nation so entirely as a unit that no individual mortality or immortality was considered. Jeremiah (xxxi. 29) and Ezekiel (xviii.) had contended that the individual was the moral unit, and Job's hopes are based on this idea.

A different view, which made a resurrection unnecessary, was held by the authors of Ps. xlix. and lxxiii., who believed that at death only the wicked went to Sheol and that the souls of the righteous went directly to God. This, too, seems based on views analogous to those of Jeremiah and Ezekiel, and probably was not widely held. In the long run the old national point of view asserted itself in the form of Messianic hopes. These gave rise to a belief in a resurrection in order that more might share in the glory of the Messianic kingdom. This hope first finds expression in Isa. xxvi. 19, a passage which Cheyne dates about 334 B.C. The hope was cherished for faithful Israelites. In Dan. xii. 1–4 (about 165 B.C.) a resurrection of "many . . . that sleep in the dust" is looked forward to. This resurrection included both righteous and wicked, for some will awake to everlasting life, others to "shame and everlasting contempt."

——In Extra-Canonical Apocalypses: In the earliest part of the Ethiopic Book of Enoch (i.–xxxvi.) there is a great advance on the conceptions of Daniel, although the book is of earlier date. Ch. xxii. contains an elaborate description of Sheol, telling how it is divided into four parts, two of which receive two classes of righteous; the others, two classes of wicked. Of these, three classes are to experience a resurrection. One class of the wicked has been already judged and has received its punishment. In II Maccabees the belief that all Israelites will be resurrected finds expression (comp. vi. 26, vii. 9–36, and xiv. 46). In the next Enoch apocalypse (Ethiopic Enoch, lxxxiii.–xc.), composed a few years after Daniel, it was thought that only the righteous Israelites would experience a resurrection. That was to be a bodily resurrection, and the body was to be subsequently transformed. This writer realized that the earth was not a fit place for Yhwh's permanent kingdom, and so the conception of a heavenly Jerusalem appears, of which the earthly Jerusalem city is the prototype.

Against these views some of the later psalmists uttered a protest, declaring that a resurrection was impossible (comp. Ps. lxxxviii. 10, cxv. 17). In spite of this protest, however, the idea persisted. The next Enoch apocalypse (Ethiopic Enoch, xci.–civ.) looked for a resurrection of the righteous, but as spirits only, without a body (comp. ciii. 3, 4). A later Enoch apocalypse (Ethiopic Enoch, xxxvii.–lxx.) expresses the conviction that both the righteous and the wicked will be raised (comp. li. 1, 2; lxii. 15, 16), and that the spirits of the righteous will be clothed in a body of glory and light.

The author of the Slavonic Book of Enoch (Book of the Secrets of Enoch, xxii. 8–10) believed in a resurrection of spirits, without a body. He nevertheless believed in a spiritual body, for he describes the righteous as clothed in the glory of God. The authors of the Book of Jubilees and the Assumptio Mosis believed in a resurrection of the spirit only, without a body (comp. Jubilees, xxiii. 31 *et al.*, and Assumptio Mosis, x. 9).

All these believed that the soul would sleep in Sheol till the judgment, but several Alexandrian writers about the beginning of the common era held, like Ps. xlix. and lxxiii., that the spirits of the righteous entered on a blessed immortality immediately at death. This was the view of the author of the Wisdom of Solomon (iii. 1–4; iv. 7, 10, *et al.*), of Philo, and of IV Maccabees. Finally, the scope of the resurrection, which in previous writers had been limited to Israel, was extended in the Apocalypse of Baruch and in II Esdras to include all mankind (comp. Baruch, xlix.–li. 4; II Esd. vii. 32–37).

Bibliography: Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity*, London, 1899.

E. C. G. A. B.

Resurrection is asserted in all the Apocryphal writings of Pharisaic origin (comp. II Macc. vii. 9–

36, xii. 43–44), where arguments against Sadducean Israel are presented (Book of Jubilees, xxiii. 30; Test. Patr., Judah, 25; Zebulun, 10; Benjamin, 10; Vita Adæ et Evæ, xiii.; Sibyllines, ii. 85; Enoch, li. 1–2; Apoc. Baruch, xxx. 1–5, l.–li.; II Esd. vii. 32; Psalms of Solomon, iii. 16, xiv. 13), and in the Hellenistic writings (see Wisdom iii. 1–9, iv. 7, v. 16, vi. 20; IV Macc. ix. 8; xiii. 16; xv. 2; xvii. 5, 18; xviii. 23). Immortality of the soul takes the place of bodily resurrection. Rabbinical arguments in favor of resurrection are given in Sanh. 90b–92b, from promises made to the dead (Ex. iv. 4; Deut. xi. 9 [comp. Mark xii. 18]; Num. xviii. 28; Deut. iv. 4, xxxi. 16, xxxii. 39), and from similar expressions in which the future tense is applied to the future life (Ex. xv. 1; Deut. xxxiii. 6; Josh. viii. 30; Ps. lxxxiv. 5 [A. V. 4]; Isa. lii. 8); also in Ḥul. 142a, from promised rewards (Deut. v. 16, xxii. 17), which so frequently are not fulfilled during this life (Ber. 16b; Gen. R. xx. 26). Arguments are drawn from the grain of wheat (Sanh. 90b; comp. I Cor. xv. 35–38), from historical parallels—the miracles of revival wrought by Elijah, Elisha, and Ezekiel (Lev. R. xxvii. 4)—and from a necessary conception of divine justice, body and soul not being in a position to be held to account for their doings in life unless, like the blind and the lame man in the parable, they are again brought together as they were before (Sifre, Deut. 106; Sanh. 91a, with reference to Ps. l. 4).

The Sadducees denied the resurrection (Josephus, "Ant." xviii. 1, § 4; *idem*, "B. J." ii. 8, § 14; Acts xxiii. 8; Sanh. 90b; Ab. R. N. v.). All the more emphatically did the Pharisees enunciate in the liturgy (Shemoneh 'Esreh, 2d benediction; Ber. v. 2) their belief in resurrection as one of their fundamental convictions (Sanh. x. 1; comp. Abot iv. 22; Soṭah ix. 15).

Both the Pharisees and the Essenes believed in the resurrection of the body, Josephus' philosophical construction of their belief to suit the taste of his Roman readers notwithstanding (see "B. J." ii. 8, § 11; "Ant." xviii. 1, § 5; compare these with the genuine source of Josephus, in Hippolytus' "Refutatio Hæresium," ed. Duncker Schneidewin, ix. 27, 29, where the original ἀνάστασις [= "resurrection"] casts a strange light upon Josephus' mode of handling texts). According to the Rabbis, Job and Esau denied resurrection (B. B. 16a, b). Whosoever denies resurrection will have no share in it (Sanh. 90b). The resurrection will be achieved by God, who alone holds the key to it (Ta'an. 2a; Sanh. 113a). At the same time the elect ones, among these first of all the Messiah and Elijah, but also the righteous in general, shall aid in raising the dead (Pirḳe R. El. xxxii.; Soṭah ix. 15; Shir ha-Shirim Zuṭa, vii.; Pes. 68a; comp. "Bundahis," xxx. 17).

Universal or National.

By means of the "dew of resurrection" (see Dew) the dead will be aroused from their sleep (Yer. Ber. v. 9b; Ta'an. i. 63d, with reference to Isa. xxvi. 19; Ḥag. 12b, with reference to Ps. lxviii. 10 [A. V. 9]). As to the question, Who will be raised from death? the answers given vary greatly in rabbinical literature. According to R. Simai (Sifre, Deut. 306) and R. Ḥiyya bar Abba (Gen. R. xiii. 4; comp. Lev. R. xiii. 3), resurrection awaits only the Israelites; according to R. Abbahu, only the just (Ta'an. 7a); some mention especially the martyrs (Yalḳ. ii. 431, after Tanḥuma). R. Abbahu and R. Eleazar confine resurrection to those that die in the Holy Land; others extend it to such as die outside of Palestine (Ket. 111a). According to R. Jonathan (Pirḳe R. El. xxxiv.), the resurrection will be universal, but after judgment the wicked will die a second death and forever, whereas the just will be granted life everlasting (comp. Yalḳ. ii. 428, 499). The same difference of view prevails also among the New Testament writers; at times only "the resurrection of the just" is spoken of (Luke xiv. 14, xx. 35); at other times "the resurrection of the dead" in general is mentioned (John v. 29; Acts xxiv. 15; Rev. xx. 45).

Part of the Messianic Hope.

As a matter of fact, resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2; Enoch, xxv. 5, li. 1, xc. 33; Jubilees, xxiii. 30). Especially were those that died as martyrs in the cause of the Law expected to share in the future glory of Israel (II Macc. vii. 6, 9, 23; Yalḳ. to Isa. xxvi. 19; Midr. Teh. xvii. 14; Sibyllines, ii. 85). The very term used to express the idea of sharing in the future life is "to inherit the land" (Ḳid. i. 10; Matt. v. 5, after Ps. xxxvii. 11; Sanh. xi. 1, with reference to Isa. lx. 21). The resurrection, therefore, was believed to take place solely in the Holy Land (Pesiḳ. R. i., after Ps. cxvi. 9 ["the land of the living," that is, "the land where the dead live again"]; or Gen. R. lxxiv.; Yer. Ket. xii. 35b, with reference to Isa. xlii. 5 ["He giveth breath to the people upon it," that is, upon the Holy Land only]). Jerusalem alone is the city of which the dead shall blossom forth like grass (Ket. 111b, after Ps. lxxii. 16). Those that are buried elsewhere will therefore be compelled to creep through cavities in the earth until they reach the Holy Land (Pesiḳ. R. *l.c.*, with reference to Ezek. xxxvii. 13; Ket. 111a).

Day of Judgment Precedes Messianic Era.

The trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead (Ber. 15b; Targ. Yer. to Ex. xx. 15; II Esd. iv. 23; comp. I Cor. xv. 52; I Thess. iv. 16; see Enoch, x. 12 *et seq.*, xxv. 4 *et seq.*, xlv. 2, xc. 25, xci. 11, xcviii. 12; Test. Patr., Simeon, 61; Judah, 25; Zebulun, 10; Benjamin, 10). The nations, together with their guardian angels and stars, shall be cast into Gehenna (Enoch, xc. 24–25). According to R. Eleazar of Modi'im, to the angelic princes of the seventy-two nations who will protest because, though it has sinned like the rest, God favors Israel, God will answer, "Let each nation go through the fire together with its guardian deity"; then all the nations will be consumed in common with their deities, who can not shield them, but Israel will be saved by its God (Cant. R. ii. 1; comp. Tan., Shofeṭim, ed. Buber, end, after Isa. lxvi. 14, Ps. xxiii. 4, and Micah iv. 5). Another view is that the glare of the sun will test the heathen's loyalty to the Law they promised to observe, and they will be cast into the eternal fire ('Ab. Zarah).

The conception of God entering Hades to save Israel from Gehenna gave rise to the Christian conception of the Messiah descending into Hades to reclaim his own among those who are imprisoned there (Test. Patr., Benjamin; Sibyllines, i. 377, viii. 310; Yalḳ. ii. 359; Jellinek, "B. H." ii. 50 [comp. I Peter iii. 19]; Ascensio Isaiæ, iv. 21, with reference to Isa. ix. 16, lii.–liii.; see Epstein, "Bereshit Rabbati," 1888, p. 31). The sole end of the judgment of the heathen is, according to R. Eleazar of Modi'im (Mek., Beshallaḥ, 'Amaleḳ), the establishment of the kingdom of God. "When the Messiah appears on the roof of the Temple announcing Israel's redemption, the light emanating from him shall cause the nations to fall prostrate before him; and Satan himself will shudder, for the Messiah will cast him into Gehenna, and death and sorrow shall flee forever" (Pesiḳ. R. 36; Sibyllines, ii. 167, iii. 46-72).

Resurrection Universal.

As in the course of time the national hope with its national resurrection and final day of judgment no longer satisfied the intellect and human sentiment, the resurrection assumed a more universal and cosmic character. It was declared to be solely the act of God, who alone possesses the key that will unlock the tombs (Ber. 15b). "As all men are born and die, so will they rise again," says Eleazar ha-Ḳappar (Abot iv. 22). It was believed that resurrection would occur at the close of the Messianic era (Enoch, xcviii. 10, ciii. 8, civ. 5). This is particularly emphasized in II Esd. vii. 26-36: "Death will befall the Messiah, after his 400 years' reign, and all mankind and the world will lapse into primeval silence for seven days, after which the renewed earth will give forth its dead, and God will judge the world and assign the evildoers to the fire of hell and the righteous to paradise, which is on the opposite side." Also, according to Syriac Apoc. Baruch (xxx. 1-5; l.–lii.; cxxxv. 15), the resurrection will take place after the Messiah has "returned to heaven" and will include all men, the righteous to meet their reward, and the wicked to meet their eternal doom. This lasting doom is called "second death" (Targ. Deut. xxxiii. 6; Targ. Isa. xiv. 19; xxii. 14; lxv. 6, 15, 19; Jer. li. 39; Rev. xx. 6, 14).

Not the Heathen, but the Wicked Perish.

Nor is the wrath of the last judgment believed any longer to be brought upon the heathen solely as such. All evil-doers who have blasphemed God and His Law, or acted unrighteously, will meet with their punishment (Tos. Sanh. xiii.; Midr. Teh. vi. 1, ix. 15). It became a matter of dispute between the older school, represented by the Shammaite R. Eliezer, and the Hillelites, represented by R. Joshua, whether or not the righteous among the heathen have a share in the future world, the former interpreting the verse, "The wicked shall return to Sheol, even all the Gentiles that forget God" (Ps. ix. 18 [R.V. 17]), as condemning as wicked among the Jews and the Gentiles such as have forgotten God; the latter interpreting the verse as consigning to Sheol only such Gentiles as have actually forgotten God (Tos. Sanh. xiii. 2). The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1), based upon Isa. lx. 21 (Hebr.), "Thy people all of them righteous shall inherit the land," is therefore identical with the Pharisaic teaching as stated by Josephus ("Ant." xviii. 1, § 3; "B. J." ii. 8, § 14), that the righteous will rise to share in the eternal bliss. It is as deniers of the fundamentals of religion that heathen, Samaritans, and heretics are excluded from future salvation (Tos. Sanh. xiii.; Pirḳe R. El. xxxviii.; Midr. Teh. xi. 5). Regarding the plurality of opinions in favor of the salvation of righteous non-Jews, and the opinions of those who adhere to the national view, see Zunz, "Z. G." pp. 371-389. Related to the older, exclusive view also is the idea that the Abrahamic covenant releases the Israelites from the fire of Gehenna (Gen. R. xlviii.; Midr. Teh. vii. 1; 'Er. 19a).

At first, it seems, resurrection was regarded as a miraculous boon granted only to the righteous (see Test. Patr., Simeon, 6; Levi, 18; Judah, 25; Zebulun, 10; Vita Adæ et Evæ, 13; comp. Luke xiv. 14, xx. 36). Afterward it came to be regarded as an act of God connected with the last judgment, and therefore universal resurrection of the dead became a doctrine, as expressed in the second benediction of the Shemoneh 'Esreh (תחיית המתים; Sifre, Deut. 329; Sanh. 92b).

In Syriac Apoc. Baruch, xlix.–li. a description is given of the manner in which the righteous at the resurrection are transformed into angels shining like the stars, who behold the beauty of the heavenly "ḥayyot" beneath God's throne, whereas the wicked assume the horrible aspect of the pit of torture below. Whether or not the body at the resurrection undergoes the same process of growth as in the womb at the time of birth is a matter of dispute between the Hillelites and the Shammaites (Gen. R. xiv.; Lev. R. xiv.).

In regard to the state of the soul separated from the body by death, whether it is supposed to dwell in heaven, or in some sort of dove-cot or a columbarium (= "guf") in Hades (Syriac Apoc. Baruch, xxx. 2; II Esd. iv. 35, 41; vii. 32, 80, 101), see Immortality of the Soul.

Jewish Creed or Not?

The belief in resurrection is expressed on all occasions in the Jewish liturgy; *e.g.*, in the morning prayer Elohai Neshamah, in the Shemoneh 'Esreh, and in the funeral services. Maimonides made it the last of his thirteen articles of belief: "I firmly believe that there will take place a revival of the dead at a time which will please the Creator, blessed be His name." Saadia also, in his "Emunot we-De'ot" (following Sanh. x. 1), declared the belief in resurrection to be fundamental. Ḥasdai Crescas, on the other hand, declared it to be a specific doctrine of Judaism, but not one of the fundamental teachings, which view is taken also by Joseph Albo in his "'Iḳḳarim" (i., iv. 35-41, xxiii.). The chief difficulty, as pointed out by the latter author, is to find out what the resurrection belief actually implied or comprised, since the ancient rabbis themselves differed as to whether resurrection was to be universal, or the privilege of the Jewish people only, or of the righteous only. This again depends on the question whether it was to form part of the

Messianic redemption of Israel, or whether it was to usher in the last judgment. Saadia sees in the belief in resurrection a national hope, and endeavors to reconcile it with reason by comparing it with other miraculous events in nature and history recorded in the Bible. Maimonides and Albo in their commentary on Sanh. x. 1, Ḳimḥi in his commentary on Ps. i. 5, Isaac Aboab in his "Menorat ha-Ma'or" (iii. 4, 1), and Baḥya ben Asher in his commentary on Gen. xxiii. extend resurrection to the righteous only. On the other hand, Isaac Abravanel in his "Ma'yene Yeshu'ah" (ii. 9) concedes it to all Israel; Manasseh ben Israel, in his "Nishmat Ḥayyim" (i. 2, 8), and others, to all men. Maimonides, however (see his commentary, *l.c.*, and "Yad," Teshubah, viii.), took the resurrection figuratively, and substituted for it immortality of the soul, as he stated at length in his "Ma'amar Teḥiyyat ha-Metim"; Judah ha-Levi also, in his "Cuzari," took resurrection figuratively (i. 115, iii. 20–21).

The belief in resurrection is beautifully expressed in the old Morning Benediction, taken from Ber. 60b: "O God, the soul which Thou hast set within me is pure. Thou hast fashioned it; Thou hast breathed it into me, and Thou dost keep it within me and wilt take it from me and restore it to me in time to come. As long as it is within me I will give homage to Thee, O divine Master, Lord of all spirits, who givest back the soul to dead bodies." This benediction, for which the simpler form is given in Yer. Ber. iv. 7d, Pesiḳ. R. 40, and Midr. Teh. xvii.: "Blessed be Thou who revivest the dead"—recited after awakening from the night's sleep—throws light upon the whole conception of resurrection. Just as the soul was believed to leave the body in sleep and return at the reawakening, so was the soul, after having left the body in death, to return to "those that sleep in the dust" at the time of the great reawakening.

In modern times the belief in resurrection has been greatly shaken by natural philosophy, and the question has been raised by the Reform rabbis and in rabbinical conferences (see Geiger, "Jüd. Zeit." vii. 246) whether the old liturgical formulas expressing the belief in resurrection should not be so changed as to give clear expression to the hope of immortality of the soul instead. This was done in all the American Reform prayer-books. At the rabbinical conference held at Philadelphia it was expressly declared that the belief in resurrection of the body has no foundation in Judaism, and that the belief in the immortality of the soul should take its place in the liturgy. See CONFERENCES, RABBINICAL; PRAYER-BOOKS; REFORM JUDAISM.

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E. C. K.

RETALIATION, or **LEX TALIONIS**: In the early period of all systems of law the redress of wrongs takes precedence over the enforcement of contract rights, and a rough sense of justice demands the infliction of the same loss and pain on the aggressor as he has inflicted on his victim. Hence the prominence of the "lex talionis" in ancient law. The law of Israel is no exception: in its oldest form it included the "lex talionis," the law of "measure for measure" (this is only the literal translation of "middah ke-neged middah"); and the popular thought, as reflected in Talmudic sayings, imagined that God punishes nations and men with sufferings nearly identical with those which they have sinfully inflicted upon others (Sanh. 90a). The principle that "with what measure ye mete it shall be measured unto you" is solemnly asserted to underlie the divine law (see Soṭah i. 7, where it is applied to all the details of the ordeal of the suspected wife).

The Pentateuch does not contain the oldest system of Semitic laws, which is found in the jurisprudence of Babylon, mainly as laid down in the Code of Hammurabi. The instances given in this code of the rule of "measure for measure" go far beyond the "eye for an eye" of the Mosaic code, even when the latter is taken in its most literal sense. Thus, where a man strikes a pregnant free-born woman so as to cause her death through miscarriage (comp. the case put in Ex. xxi. 22–23), under that old Babylonian code (§ 210) the daughter of the assailant should be put to death. Again, when through the carelessness of the builder a house falls and the owner's son is struck and killed in the ruins, the builder's son should be put to death. This extravagant application of the "measure for measure" law is made impossible in Israel by Deut. xxiv. 16—"Fathers shall not be put to death for the children, neither shall the children be put to death for the fathers."

According to Ex. xxi., the owner of an ox that gores a "son" or a "daughter" (*i.e.*, a freeman or a freewoman), provided it has previously been shown to him that the ox was "wont to push with his horns in time past," should be put to death, though he may save himself by paying a ransom; this is a clear survival of the old idea of retaliation. A dim memory of the extravagances of the "lex talionis" in the old common law of the Semites seems to have long survived in the Jewish mind. Hence the rather humorous story told by an amora (Sanh. 109b) about the gross perversion of justice on the part of four wicked judges of Sodom shortly before its destruction by fire from heaven, which story Chamisso has rendered freely into German verse in his "Urtheil des Schemjaka," transplanting it from the city on the Dead Sea to the steppes of Muscovy. Under the head of ASSAULT AND BATTERY it has been shown that the meaning given by the Jewish sages (B. Ḳ. viii. 1) to the Scriptural "eye for an eye" is not necessarily a latter-day modification of the savagery of the Mosaic text; for wergild was known among all nations at a very early stage of culture, and the very prohibition of Scripture, "ye shall not take a ransom for the soul of the murderer," is a clear intimation that a payment in money was the ordinary redress for bodily injuries, and that this kind of redress was considered appropriate for all injuries not resulting in death.

It does not appear that in this matter the Sadducees adhered to the letter of the Law, for among the many disputes recorded in the Mishnah between Pharisees and Sadducees, such as that in

Yad. iv. 6, no allusion is found to such a broad difference in the form of redress allowed for bodily injuries, a matter of much importance and of frequent occurrence. There is a vague report that the followers of Boethus, a sect going beyond the Sadducees in their divergence from the traditions, taught a literal enforcement of the rule, "an eye for an eye, a tooth for a tooth," but it does not appear that this sect was ever in power and able to give effect to its theories. On the other hand, while a ransom in money in place of the "eye" or "tooth" of the assailant is quite compatible with the Scriptural law of assault and battery, taken as a whole, it is not so clear that the natural construction of this law would not demand the bodily infliction of the penalty, according to the written words, whenever the guilty party is unable or unwilling to pay the ransom. In one case the law requites "measure for measure"—not according to what has been actually done, but according to what was intended, or "plotted" (see Alibi for the law of retaliation in the case of "plotting witnesses"). The rabbinical tradition narrows very much the Scriptural law as found in Deuteronomy; but this, in its turn, falls very far short of the severity and wide scope of the Babylonian law. The latter not only visits with death as a malignant slanderer one who wilfully, though unsuccessfully, accuses another of sorcery, or of any other capital crime, but even one who claims goods as having been stolen from him without being able to produce witnesses to his ownership (Code of Hammurabi, §§ 1-3, 11).

E. C. L. N. D.

RÉTHY, MORIZ: Hungarian mathematician; born at Nagy-Körös Nov. 3, 1846; educated at Budapest and Vienna, and at the universities of Göttingen and Heidelberg. He was professor of mathematics and theoretic physics at the University of Klausenburg from 1874 to 1886, when he was called to the School of Technology in Budapest. Since 1891 he has lectured there on analytic mechanics.

In 1878 Réthy became a member of the Hungarian Academy of Sciences, which commissioned him to edit Bólyai's "Tentamen" (1897). He has also contributed a number of articles to the technical periodicals.

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S. L. V.

REUBEN.—Biblical Data: Eldest son of Jacob (Gen. xlvi. 8, xlix. 9) by Leah (*ib.* xxix. 32), to whom he once carried mandrakes which he had found in a field during the wheat harvest (*ib.* xxx. 14). He wronged his father by his conduct with the latter's concubine Bilhah (*ib.* xxxv. 22), and in punishment his rights as first-born (*ib.* xlix. 3) were transferred to the children of Joseph (I Chron. v. 1). When his other brothers planned to kill Joseph, Reuben tried to save him: secretly intending to rescue Joseph later and to restore him to his father, he advised his brothers to throw him into a pit instead of putting him to death outright. They acted on Reuben's suggestion, and the latter was therefore much distressed, when he came to the pit, to find that the boy was not there (Gen. xxxvii. 19-22, 29-30). Upon Jacob's refusal to allow Benjamin to go to Egypt with his brothers, Reuben offered two of his own four sons (*ib.* xlvi. 9; Ex. vi. 14) as a pledge, agreeing that they should be killed if he did not bring Benjamin back (Gen. xlii. 37).

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——In Rabbinical and Apocryphal Literature: Reuben was born on the fourteenth day of the ninth month (Kislew) in the year 2122 after the Creation (Book of Jubilees, xxviii. 11; Midr. Tadshe viii., in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii., Vienna, 1887). His name was interpreted to mean "behold the splendid son!" (ראו בן), since Leah referred to him with these words (Gen. R. lxxi. 4), although, according to another interpretation, she thus implied a distinction between her first-born and Esau, the eldest son of her father-in-law (Ber. 7b). The mandrakes which Reuben brought home at the time of the wheat harvest (see above) were Hefḳer; otherwise he would not have taken them (Sanh. 99b). He carried them to his mother without tasting them, because of his reverence for her (Gen. R. lxxii. 2). While some scholars interpreted the passage Gen. xxxv. 22 literally (Shab. 55b; Gen. R. xcviii. 7; comp. Test. Patr., Reuben, 3), others endeavored to explain away the wrong which Reuben committed against his father, by saying that he did not dishonor Bilhah, but that he merely espoused his mother's cause (Shab. 55b), since after Rachel's death Jacob sought to give the precedence to the handmaid Bilhah, as he had formerly preferred her mistress. Reuben, who would not countenance this, removed Bilhah's bed from the place where Jacob wished to have it (Gen. R. *l.c.*). In consequence of this sin Reuben lost both his birthright and his claims to the priesthood and the crown, since the birthright would have given his children the prospect of becoming priests and kings (Gen. R. xcviii. 5, xcix. 6). He lamented his act, however, and showed contrition immediately. Thus he was the first penitent (Gen. R. lxxxii. 12, lxxxiv. 18); and in consideration of his remorse he became the ancestor of the prophet Hosea, who exhorted Israel to turn to the Lord (Hos. xiv. 2; Gen. R. lxxxiv. 18).

Reuben did penance in secret meditation, and he chastened himself by frequent abstinence from meat and wine (Test. Patr., Reuben, end; comp. Gen. R. *l.c.*). When, however, Judah confessed his sin and justified Tamar (Gen. xxxviii. 26), Reuben publicly acknowledged his own fault (Tan., Wayesheb, ed. Buber, p. 94b), lest his other brothers might be suspected (Soṭah 7b). In reward for this penitence and voluntary confession he was granted life in the future world.

The first cities of refuge were located in the territory of Reuben's descendants, since he had taken the first steps in saving Joseph by counseling his brothers not to kill him (Mak. 10a; Gen. R. *l.c.*). Reuben was not present when his brothers took Joseph out of the pit and sold him, because he had to serve his father on that day, and could not leave the house, of which he was obliged to take charge (Gen. R. lxxxiv. 14). When his work was finished, however, he hastened to the pasture, and was very angry when he did not find Joseph; for as the eldest of the brothers he felt himself responsible for his safety (*ib.*). In Egypt Reuben was the patriarch of the brothers, this right of rulership being transferred after his death to Simon and then to Levi (Num. R. xiii. 10). He died at the age of 125 years (Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," ed. princeps, p. 121a; Test. Patr., Reuben, 1, beginning), and his body was put into a coffin and given to his children, who carried it with them in the exodus from Egypt and interred it in Palestine ("Sefer ha-Yashar," *l.c.*; Test. Patr., Reuben, 7, end).

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REUBEN, TRIBE OF: Tribe of Israel, descended from Reuben, Jacob's first-born son, through Reuben's four sons, Hanoch, Phallu or Pallu, Hezron, and Carmi (Gen. xlvi. 9 and elsewhere), fathers of the four clans of the tribe. At the time of the Exodus the tribe counted 46,500 males above twenty years of age (Num. i. 20–21, ii. 11), which number was reduced to 43,730 by the plague with which the Israelites were punished for their worship of Baal-peor (*ib.* xxvi. 7). During the wanderings of the Israelites in the wilderness, the position of the Reubenites was on the south side of the Tabernacle. The tribe, headed by its prince Elizur ben Shedeur and having on either side the tribes of Simeon and Gad, was the chief of the whole southern camp, so that the latter was called "the camp of Reuben" (*ib.* ii. 10). At the time of marching, the host of the Reubenites was required to start second, after that of the Judahites (*ib.* ii. 16). At the dedication of the altar the prince of the Reubenites brought his offering on the fourth day (*ib.* vii. 30 *et seq.*).

A noteworthy event with regard to the Reubenites was the connection of certain members of that tribe, namely, Dathan and Abiram of the family of Pallu and of On, the son of Peleth, with Korah in his rebellion against Moses (*ib.* xvi. 1 *et passim*). The Reubenites are recorded as the possessors of a large quantity of cattle, on account of which they asked Moses to station them on the east of the Jordan, where was ample pasturage. Moses granted their request after having obtained their promise that they would help the other tribes in the conquest of the land west of the Jordan (*ib.* xxxii. 1 *et seq.*).

Their Territory.

As to their territory, two main accounts are given: (1) in Num. xxxii. 37–38 it is stated that the Reubenites "built Heshbon, Elealeh, Kirjathaim, Nebo, Baal-meon, and Shibmah," the names of which cities were changed; while (2) a fuller account is given in Josh. xiii. 15 *et seq.*, according to which the border of Reuben's territory was "from Aroer that is on the bank of the River Arnon . . . and all the plain of Medeba." In this second list of cities Elealeh and Nebo are omitted, but a great number of additional cities is mentioned, among which are Dibon and Bamoth-baal. It is further stated that their territory included all the cities of the plain and all the kingdom of Sihon, king of the Amorites. On the west side, the Jordan was the boundary of their territory. There is a discrepancy between these two accounts, inasmuch as in the first (Num. xxxii. 34) Dibon is said to have been built by the Gadites. Besides, Aroer also was a Gadite city (*ib.*), which shows that the territory of the Reubenites was enclosed in that of the Gadites.

Help to Build the Great Altar.

In I Chron. v. 8 it is stated that Reubenites of the Joel family lived at Aroer in the time of Jotham, King of Judah, but in verse 12 of the same chapter a Gadite family named Joel is mentioned. The Reubenites as well as their neighbors, the children of Gad and the half-tribe of Manasseh, fulfilled their promise to help the other tribes in the conquest of the land west of the Jordan (Josh. iv. 12, xxii. 1 *et seq.*). The Reubenites participated in building the "great altar to see to" (*ib.* xxii. 10 *et seq.*). After the conquest the tribe of Reuben is generally associated with that of Gad, which was more important.

During the period of the Judges the tribe of Reuben is not represented by any judge. It is blamed by Deborah for having abstained from taking part in the war with Sisera (Judges v. 15–16). On the other hand, it is indirectly indicated as having participated in the war with the Benjamites (*ib.* xix. 29 *et seq.*). In the time of Saul the Reubenites are stated to have made war with the Hagarites, who fell by their hand (I Chron. v. 10). In verses 18 *et seq.* of the same chapter, however, the war with and the victory over the Hagarites are ascribed to Reuben and his neighbors. After the assassination of Ish-bosheth the Reubenites joined all the other tribes in proclaiming David king of all Israel. The number of the armed men sent jointly by the eastern two and one-half tribes to Hebron on this occasion is stated to have been 120,000 (*ib.* xii. 37). Afterward David appointed 2,700 Levites of the Hebron family as ecclesiastical and civil chiefs over the same tribes (*ib.* xxvi. 31–32). The prince of the Reubenites in his reign was Eliezer, son of Zikri (*ib.* xxvii. 16). Among David's mighty men was a Reubenite, Adina, son of Shiza, chief of thirty warriors (*ib.* xi. 42).

Later the Reubenites are mentioned only twice—in II Kings x. 33, where their country is said to have been ravaged by Hazael, King of Syria; and in I Chron. v. 6, 18–22, where it is recorded that they, like their neighbors, dwelt east of the Jordan till they were carried away into captivity by Tiglath-pileser, their chief at that time being Beerah, son of Baal of the Joel family.

E. C. M. SEL.

REUBEN DAVID TEBELE BEN EZEKIEL: Polish Talmudist and printer of the sixteenth and seventeenth centuries. His name is generally followed by the word טראפא ("Troppau"?). In 1608 he edited at Lublin the "Yen ha-Reḳaḥ" of Eleazar of Worms, to which he added notes of his own. The name "Reuben" is missing in his signature. From 1626 to 1628 he worked as corrector of the Hanau edition of Joseph Caro's Shulḥan 'Aruk. He was the author of "Shib'im Temarim" (Cracow, 1626), a seventy-fold interpretation of Prov. xiv. 23.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2139.

J. M. SEL.

REUBEN BEN ḤAYYIM: Provençal Talmudist; flourished about the middle of the thirteenth century; brother of the liturgical poet Abraham ben

Ḥayyim. Reuben, who lived at Narbonne, was a pupil of Isaac ha-Kohen of that city, and teacher of Menahem Me'iri. The latter praises him as a great Talmudist; and Isaac of Lattes calls him "a trained philosophical thinker." His nephew Levi of Villefranche quotes in his name some philosophical explanations of the Haggadah that are mentioned also in Azariah dei Rossi's "Me'or. 'Enayim" (Geiger, in "He-Ḥaluz," ii. 14). Reuben was the author of the "Sefer ha-Tamid."

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 155; Michael, *Or ha-Ḥayyim*, No. 573; Renan-Neubauer, *Les Rabbins Français*, p. 629; Gross, *Gallia Judaica*, p. 421.

E. C. A. Pe.

REUBEN BEN HOSHKE. See Hoshke.

REUBEN HA-SEFARDI: Reputed author of "Kelimmat ha-Goyim," a work which attacks Christianity, probably written by Profiat Duran (Efodi) in 1349. The assumption is that the "Kelimmat ha-Goyim" is the same as the "Sefer ha-Kelimmah" mentioned by Joseph b. Shem-Ṭob, and that this is identical with the "Sefer ha-Kelimmah" by Reuben ha-Sefardi mentioned in Moses Botarel's commentary on "Sefer Yeẓirah" (end of mishnah 2, ch. i.); but there is no doubt of the correctness of Zunz's view that "Reuben ha-Sefardi" and his "Sefer ha-Kelimmah" as well as the other work ascribed to him, "Sefer ha-Shulḥan," are all fictitious names, invented like many others by Botarel.

Bibliography: Fürst, *Bibl. Jud.* iii. 179; *Oẓerot Ḥayyim MS.* No. 341, and p. 346, note; Zunz, *G. V.* p. 408; Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 2153-2155; Geiger, *Kobeẓ Wikkuḥim*, pp. 4, 6, 22, Breslau, 1844; Benjacob, *Oẓar ha-Sefarim*, p. 241.

E. C. P. Wi.

REUBEN BEN STROBILUS: Jew of the second century C.E.; eminent both as a scholar and for the part he took in the affairs of his time. From references to the religious persecutions which he endeavored to terminate it would appear that he became prominent during the time of Hadrian, when the government had forbidden the observance of the Sabbath and of circumcision as well as the use of women's baths (Me'i. 17a). Reuben ben Strobilus apparently went to Rome and associated with the Romans, wearing his hair in their fashion that he might not be recognized as a Jew. He craftily represented that to permit the Jews to live in conformity with their own laws was the best way to reduce their numbers, since they became poor through not working on the Sabbath, weakened themselves by circumcision, and impaired their fertility by avoiding their wives at certain times. These results being desired by the authorities, the prohibitions were repealed, but when it became known that the adviser was a Jew the restrictions were reenforced (Me'i. 17a).

At another time Reuben is found in conversation with a philosopher at Tiberias on a certain Sabbath, when Reuben expressed the opinion that the most despicable man on earth is he who denies his Creator, and that the moral laws of the Decalogue are transgressed only by one who denies their Author (Tosef., Shebu. iii. 6). Another saying of his concerns the nature of sin (M. Ḳ. 18b; Ab. R. N., text B, xxxv.).

Two of the sons of Reuben ben Strobilus were pupils of R. Judah the Patriarch; they were condemned to death, perhaps at the command of the government, and R. Judah advised them to flee to the south (Yer. Kil. 32c). One of his sons may have been the Eutolemus b. Reuben who is described as being in favor with the government (Soṭah 49b; B. Ḳ. 83a).

Bibliography: Krauss, *Lehnwörter*, ii. 121 (concerning the name "Strobilus"); Grätz, *Gesch.* 3d ed., iv. 191; Bacher, *Ag. Tan.* ii. 383.

S. S. Kr.

REUBENI, DAVID: Arab adventurer; born about 1490 in central Arabia, in Khaibar, as he himself stated; died in Llerena, Spain, after 1535. He left Khaibar Dec. 8, 1522, and went to Nubia in Egypt, where he claimed to be a descendant of Mohammed, while to the Jews he spoke of large Jewish kingdoms in the East, possibly referring to the so-called "Jewish realm" at Cochin, which had just attracted attention owing to the Portuguese conquest of Goa. He traveled in Palestine in the spring of 1523, and went to Venice, by way of Alexandria, in Feb., 1524. Here he claimed to have a mission from the Jews of the East to the pope, and interested a Jewish painter named Moses, and Felice, a Jewish merchant; they provided him with means to travel to Rome, which he reached in the same month, entering the city on a white horse. He obtained an audience with Cardinal Giulio and Pope Clement VII. To the latter he told a tale of a Jewish kingdom ruled over by his brother Joseph in Arabia, where the sons of Moses dwelt near the fabled Sambation River. He brought letters from Portuguese captains confirming his statements, and the Portuguese minister, Miguel da Silva, reported to his court the possible utility of Reubeni's mission in obtaining allies in the struggle of the Portuguese against Salim I., who had seized Egypt in 1521 and diverted the spice-trade. Reubeni was provided by Benvenida Abravanel, wife of Samuel Abravanel, and the heirs of Jehiel of Pisa with means for going to Almeiria, the residence of King John III. of Portugal, which he reached Nov., 1525, who at first promised him a force of eight ships and 4,000 cannon. But the king, who was at that time engaged in persecuting the Neo-Christians, found it difficult to enter into an alliance with the Jewish king, though for a time during the negotiations he refrained from interfering with the Maranos.

Reubeni's striking appearance—a swarthy dwarf in Oriental costume—and Messianic predictions attracted the attention of Diego Pires, a Marano youth of noble birth, who took the name of Solomon Molko. Jewish ambassadors from the Barbary States visited Reubeni at the Portuguese court, and much excitement followed among the Maranos, some of whom even ventured to rise in arms near Badajoz. This appears to have opened the eyes of the Portuguese authorities to the dangers inherent in Reubeni's mission. Reubeni then went to Avignon to bring his cause before the papal court, and afterward to Milan, where he again met Molko, who had meanwhile traveled to the East and had made Messianic claims. In Milan the two adventurers quarreled, Reubeni going to Venice, where the Senate appointed a commission to inquire whether his project for obtaining assistance from the Jews in the East in its plans of conquest were practicable. He received, however, a hint to leave Venice, and, joining once more with Solomon Molko, traveled with streaming banner to Bologna and Ratisbon (Regensburg) to meet the Emperor Charles V. and to offer him the alliance of the Jews of the East against the Turks. In Ratisbon they met Josel of Rosheim, who warned them against arousing the suspicions of the emperor and raising the Jewish question in the empire. They nevertheless persisted, and were put in chains and taken by the emperor to Mantua, where both Molko and Reubeni were examined and the former was condemned to death by burning, Dec., 1532. Reubeni was carried to Spain and placed in the Inquisition at Llerena, where probably he died, as nothing more is heard of him, though "a Jew who came from India to Portugal" is reported by Herculano to have been burned at an auto da fé at Evora, 1541 (see Jew. Encyc. vi. 598b, *s.v.* Inquisition, also **Evora**). His diary still exists in the Bodleian Library, Oxford (a copy at Breslau also); parts of it have been published by Grätz in the third edition of his "Geschichte der Juden" (vol. ix.), and the whole by Neubauer, in "M. J. C." ii.

Bibliography: Grätz, *Gesch.* ix. 238, 250, 255, 533–548. J.

REUCHLIN, JOHANN VON (Grecized as **Capnio**): German humanist; born Feb. 22, 1455, at Pforzheim; died June 30, 1522, at Liebenzell, near Hirschau, Württemberg. He studied at the universities of Freiburg, Paris, and Basel (1475–78). After having served the Duke of Württemberg as companion, judge, and ambassador (1481–96) he was appointed councilor by the Duke of Baden (1496–99), and, returning to Württemberg in 1499, he again became judge at Tübingen, which position he resigned in 1513. From 1519 to 1521 he was professor of Greek and Hebrew at the University at Ingolstadt; and from 1521 till his death he held a similar chair at the University of Tübingen.

Reuchlin, who was one of the leaders of the German humanists, introduced the study of Greek and especially of Hebrew into western Europe, and was with Luther, Melanchthon, Erasmus, and Hutten among the promoters of the Reformation, although he declared himself against the movement in 1520.

Studies Hebrew.

During his second visit to Rome (1490) Reuchlin became acquainted with Pico di Mirandola at Florence, and, learning from him about the Cabala, he became interested in Hebrew; but not till 1492 could he find an opportunity to learn that language; his teacher was the emperor's physician, Jacob Loans. From that time he became an ardent student of Hebrew, having for a second teacher Obadiah of Sforno, during his third stay in Rome (1497–99). His researches into the language of the Bible led Reuchlin to study the Talmud and the Cabala also.

Dispute with Pfefferkorn.

Pfefferkorn, a baptized Jew from Cologne and a follower of the Dominican friars, had succeeded in 1509 in obtaining from the emperor Maximilian of Germany an order for the destruction of all Hebrew books found in the possession of the Jews of Cologne and Frankfort. The Jews appealed, and Reuchlin was asked in 1510 to give his opinion upon the case. Reuchlin's report was favorable to the Jews. He divided the Jewish literature into seven classes, in one of them being the Old Testament; and, judging these classes singly, he arrived at the conclusion that the Talmud, the cabalistic book the Zohar, the commentaries of Rashi, the Ḳimḥis, Ibn Ezra, Gersonides, Naḥmanides, etc., should not be burned, as they were useful for theology and science, and no heresy was contained in them; but books which contained blasphemies against Jesus, such as the "Toledot Yeshu," he considered ought to be destroyed. Furthermore, the Jews, being as such under the protection of the German empire, could not be accused of heresy against Christianity. The emperor rescinded his edict of destruction on May 23, 1510. The rescission being mainly a result of Reuchlin's report, a prolonged conflict between him and the Dominicans followed, into which the whole scientific world of Europe was drawn. The humanists were on the side of Reuchlin, while the clericals, especially the universities of Louvain, Cologne, Erfurt, Mayence, and Paris, were with the Dominicans. Pfefferkorn published in 1511 his "Handspiegel," attacking Reuchlin, who answered it with his "Augenspiegel" (Pforzheim, 1511).

The University of Cologne, under the influence of the Dominican prior Jacob van Hoogstraten, published in 1512 in Cologne "Articuli sive Propositiones de Judaico Favore." Reuchlin accepted the challenge from the university and wrote "Defensio Reuchlini Contra Calumniatores Suos Colonienses" (Tübingen, 1513); he was answered in turn by the professor of classical literature of the University of Cologne, Ortuin de Graes (Gratius), in "Prænotamenta Contra Omnem Malevolentiam" (n.d.), and replied in another work, entitled "Clarorum Virorum Epistolæ Latinæ, Græcæ et Hebraicæ Variis Temporibus Missæ ad J. Reuchlinum" (Tübingen, 1514; 2 vols., Hagenau, 1519). Following the example of the German university, the Sorbonne also condemned the "Augenspiegel." The subject was brought before the Paris university by the confessor of King Louis XII., Petit Guillaume Haguinet, the same cleric who in 1520 created at the Sorbonne a chair for Hebrew, to be held by Christian scholars.

The "Augenspiegel" Condemned.

The prior Hoogstraten ordered Reuchlin to appear before the Dominican court at Mayence in 1513 to defend himself against the accusation of heresy, based upon the "Augenspiegel"; but the hearing was suspended by order of Archbishop Uriel von Gemmingen of Cologne, who in 1509 had been appointed by Maximilian a commissioner to investigate Pfefferkorn's accusation. The controversy came, by order of the pope, before the Bishop of Speyer, who in 1514 decided in favor of Reuchlin. The Dominicans appealed to Pope Leo X., and for six years the case remained undecided. In the meantime the "Epistolæ Obscurorum Virorum ad Ortuinum Gratium" appeared anonymously in Hagenau (?) in 1515 and 1516, and in Basel 1517, Reuchlin disclaiming the authorship. The matter was brought before the Lateran Council at its session of 1516, which decided in favor of Reuchlin. But the decision was again set aside, and finally, in 1520, the matter was decided against Reuchlin by Leo X., who condemned the

"Augenspiegel." This decision was influenced by political reasons, the King of France and Emperor Charles IV. of Germany siding with the Dominicans against the spread of the Reformation in Germany.

Reuchlin was the first scholar to introduce Hebrew into the curriculum of the university. He taught it before he became professor at Ingolstadt and Tübingen. Among his pupils may be mentioned: Melanchthon, Christopher Schilling of Lucerne, John Oecolampadius, John Cellarius, and Bartholomäus Cæsar.

Reuchlin's works on subjects of specifically Jewish interest are: (1) "De Verbo Mirifico" (Basel, 1494), upon the Cabala. Baruchias, a Jewish sage; Capnion, a Christian scholar; and a Greek philosopher have a discussion, the outcome of which is a declaration of the supremacy of Jewish wisdom and of the Hebrew language. (2) "Rudimenta Hebraica" (Pforzheim, 1506). As the first Hebrew grammar written by a Christian its many faults may well be overlooked. It gives only the rudiments of Hebrew pronunciation and a very imperfect vocabulary. (3) "De Arte Cabalistica" (Hagenau, 1517). (4) "De Accentibus et Orthographia Hebræorum Libri Tres" (*ib.* 1518). This grammar is far superior to the one which appeared in 1506, and shows the result of the thorough studies of the author.

See also Graes, Ortuin de; Hoogstraten, Jacob van; Humanists; Hutten, Ulrich von; Loans, Jacob b. Jehiel; Pfefferkorn, Johann.

Bibliography: Grätz, *Gesch.* vol. ix., *passim*; L. Geiger, *Johann Reuchlin*, Leipsic, 1871; Horowitz, *Zur Biographie und Korrespondenz J. Reuchlin's*, Vienna, 1877; Schaff-Herzog, *Encyc.*

D. F. T. H.

REUEL. See Jethro.

REUSS, EDUARD WILHELM: Protestant theologian; born in Strasburg July 18, 1804; died there April 15, 1891. He studied Oriental languages with Gesenius at Halle, and with Silvestre de Sacy at Paris; and became professor at his native city in 1834. He claimed that in his opening lectures on the Old Testament he put forward the hypothesis, later advocated by Graf and Wellhausen, that the Priestly Code and the second Elohist were the latest strata in the Pentateuch. He published a complete French translation of the Bible (1874–88) in sixteen volumes, with an elaborate introduction and notes (after his death published in German), and composed a "Geschichte der Heiligen Schriften des Alten Testaments" (1881), which for some time was the best work on the subject.

Bibliography: *La Grande Encyclopédie.*

T. J.

RÉVAI, MÓR: Hungarian deputy; born at Eperies in 1860; educated at the universities of Budapest and Leipsic. In 1880 he entered the publishing-house which his father had founded in 1869 under the firm name of Révai Brothers; and since that time he has rendered great service to popular education in Hungary. From 1880 to 1885 he edited the periodical "Regényvilág" (World of Romance); and it was largely through his efforts that "Die Oesterreichisch-Ungarische Monarchie in Wort und Bild" was published in 1885 under the patronage of the crown prince Rudolph. Révai introduced book-canvassing into Hungary, and was instrumental in securing 20,000 subscribers to the great Hungarian "Pallas Nagy Lexicon." An edition of the collected works of Moritz Jókai in 100 volumes, one of the finest products of his press, gained the "Grand Prix" at the Paris Exposition of 1900. In 1901 Révai was returned to the Hungarian Parliament by the district of Szék.

Bibliography: *Pallas Lex.*; Sturm, *Országgyülési Almanach*, 1901–6.

S. L. V.

REVELATION (BOOK OF): The last book in the New Testament canon, yet in fact one of the oldest; probably the only Judæo-Christian work which has survived the Paulinian transformation of the Church. The introductory verse betrays the complicated character of the whole work. It presents the book as a "Revelation which God gave . . . to show unto his servants things which must shortly come to pass," and at the same time as a revelation of Jesus Christ to "his servant John." According to recent investigations, the latter part was interpolated by the compiler, who worked the two sections of the book—the main apocalypse (ch. iv.–xxi. 6) and the letters to the "seven churches" (i.–iii. and close of xxii.)—into one so as to make the whole appear as emanating from John, the seer of the isle of Patmos in Asia Minor (see i. 9, xxii. 8), known otherwise as John the Presbyter. The anti-Paulinian character of the letters to the seven churches and the anti-Roman character of the apocalyptic section have been a source of great embarrassment, especially to Protestant theologians, ever since the days of Luther; but the apocalypse has become especially important to Jewish students since it has been discovered by Vischer (see bibliography) that the main apocalypse actually belongs to Jewish apocalyptic literature.

Jewish Origin.

The Letters to the Seven Churches: The first part (i. 4–iii. 22) contains a vision by John, who is told by Jesus to send a letter to the seven angels of the seven churches in Asia (founded by Paul and his associates), rebuking them for the libertinism that has taken hold of many "who pass as Jews, but show by their blasphemy and licentiousness that they are of the synagogue of Satan" (ii. 9, iii. 9, Greek). These seven churches were those of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. Owing to their heathen associations many of their members had lapsed into pagan or semipagan views and practises, under the influence of heretic leaders. Of these one is singled out by the name of Nicolaites (ii. 6, 15; comp. Acts vi. 5), called also Balaam (ii. 14, בלע עם ="Nicolaos"), because, like Balaam, he seduced the people to idolatry and fornication by his false prophecies and witchcraft (Num. xxv. 1; xxxi. 8, 16). Another singled out was a woman, probably a prophetess, called Jezebel (ii. 20) on account of her idolatrous practises (I Kings xviii. 19, xxi. 25). Evidently the seed sown by Paul and his associates, who in their antinomian Gnosticism boasted of having penetrated "the deep things of God" (I Cor. ii. 10), had borne evil fruit, so that the seer of Patmos calls these heretics "false apostles and liars" (ii. 2), and their teachings "the depths of Satan" (ii. 24).

How much local cults, as that of Esculapius in Pergamos ("Satan's seat"; ii. 13), had to do with these heresies it is difficult to say; certain it is that many were "polluted" by pagan practises (ii. 13, 26; iii. 4). All the more severely does the seer condemn the Pauline teaching as "the teaching of Balaam" (comp. II Peter ii. 15; Jude 11; Sanh. 106b; Giṭ. 57a; see BALAAM). On the other hand, Jesus, through John, promises to the poor, the meek, and the patient toilers of the churches who refuse to partake of the meals of the pagans that "they shall eat of the tree of life" in paradise (ii. 2, 7); to those who are to suffer from the pagan powers that they shall, as true "athletes" of this world, be given the "crown of life" (ii. 10); to him "that overcometh" in the contest (comp. the rabbinical term, "zokeh") will be given a lot or mark ("goral") bearing the Ineffable Name, and he shall "eat of the hidden manna" (ii. 17; comp. Tan., Beshallaḥ, ed. Buber, p. 21; Ḥag. 12b; Apoc. Baruch, xxix. 8; Sibyllines, ii. 348); or, like the Messiah, he will "rule them [the heathen] with a rod of iron" and be given the crown of glory (ii. 26–28; the "morning star," taken from xxii. 16, if it is not the error of a copyist); those who "have not defiled their garments" "shall be clothed in white raiment," and their names shall be written in the book of life and proclaimed before God and His angels (iii. 4–5); while those who stand the test of Satan's trials shall be spared in the great Messianic time of trial and become pillars in the temple of the "new Jerusalem" (iii. 10–13, Greek), or shall partake of the Messianic banquet, sitting by (scarcely "in") the seat of Jesus (iii. 21).

Jewish Point of View of Writer.

Obviously, the writer of these visionary letters to the seven churches of Asia was in his own estimation a Jew, while believing in Jesus as the risen Messiah. He beheld him in his vision as "the faithful witness" (martyr) who is next to God, "who is, was, and will be" ("come" is the emendation of the late compiler), his seven angelic spirits standing "before his throne" (i. 4–5); "the Son of man" grasping seven stars in his right hand, while out of his mouth came a sharp two-edged sword (i. 13–16; ii. 1, 12 [taken from the apocalypse, xiv. 14]; iii. 1); who "holds the keys of hell and of death" (i. 18); who is "the holy and true one" that "holds the key of David" (iii. 7, with reference to Isa. xxii. 22); who is called also "the beginning of the creation of God" (iii. 14). However, the identification of "him who was dead and became alive again" with God, who is the First and the Last, the ever-living Almighty (i. 17; comp. i. 8 and ii. 8), is the work of the late compiler. The close of the visionary letters is found at xxii. 16, where Jesus is represented as saying, "I am the root and the offspring of David" (comp. Isa. xi. 1, 10), "the bright and morning star" (after Num. xxiv. 17 and [probably] Ps. cx. 3; comp. LXX.). To find in these chapters traces of a persecution of the early Christians by the Jews, as do most modern exegetes, is absurdly illogical. On the contrary, the writer condemns the anti-Jewish attitude of the Pauline churches; the document is therefore of great historical value. It is important in this connection to note the Hebraisms of the whole of this part of the book, which prove that the writer or—if he himself originally wrote Hebrew or Aramaic—the translator could neither write nor speak Greek correctly. As to the relation of this to the apocalypse which follows see below.

The Main Apocalypse: The succeeding part (iv.–xx. 8) contains several Jewish apocalypses worked into one, so altered, interpolated, and remodeled as to impress the reader as the work of the author of the letters to the seven churches. In the following the attempt is made to acquaint the reader with the contents of the two original Jewish apocalypses, as far as they can be restored, the Christian interpolations and alterations being put aside.

First Jewish Apocalypse: After the introductory verses, part of i. 1, 8 ("I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and will be ["will come" is a Christian alteration], the Almighty") and part of i. 12–19, the apocalyptic seer describes (iv. 1 *et seq.*) how he was carried up by the spirit (with the angel's word, "Come down hither," compare the expression "Yorede Merkabah"), and how he saw "a throne set in heaven and One sitting on the throne," after the manner of Ezek. i. 26–28. "Round about the throne were twenty-four seats, and upon these I saw twenty-four elders sitting, clothed in white raiment, and they had golden crowns on their heads": obviously heavenly representations of the twenty-four classes of priests serving in the Temple (Ta'an. iv. 2; I Chron. xxiv. 7–18; Josephus, "Ant." vii. 14, § 7; comp., however, Gunkel, "Schöpfung und Chaos," pp. 302–308, and Isa. xxiv. 23 [Bousset]). After a description of the four "ḥayyot," taken from Ezek. i. 5–10, 18 and combined with that of the seraphim in Isa. vi. 2–3, the text continues, "They rest not day and night, saying, Holy, holy, holy, is the Lord God of hosts [παντοκράτωρ, translated "Almighty" in A. V.; comp. Amos iv. 13], who was, is, and shall be" (Greek text, "is to come"). And when the ḥayyot give glory and honor and praise to Him who sits on the throne, Him who lives forever and ever ("ḥe ha-'olamin"), the twenty-four elders prostrate themselves and, laying down their crowns, say, "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and by Thy will they have been created."

Ch. v.: The seer then describes how he saw at the right hand of God a scroll written within and without and sealed with seven seals (it was customary for the last will to be sealed with seven seals and opened by seven witnesses; see Huschke, "Das Buch mit den Sieben Siegeln," 1860; Zahn, "Einleitung in das Neue Testament," ii. 591), which none in heaven, on earth, or beneath the earth was found worthy to open until one of the twenty-four elders pointed out that "the lion of the tribe of Judah, the root of David, had merited to open the book and loose its seven seals." Then the lion (the Christian reviser rather awkwardly substituted "the slain lamb") suddenly appeared, with seven horns and seven eyes, standing between the throne and the four ḥayyot and the twenty-four elders; and he stepped forth and took the scroll while the ḥayyot and the elders prostrated themselves before him, saying, "Thou art worthy to take the book and open the seals thereof; for . . ." The remainder has been worked over by the Christian reviser.

Ch. vi. 1–12: At the opening of the first seal by the Messiah the seer hears the thunder-call of one of the four ḥayyot, and sees a white horse appear, with a rider holding a bow (representing, probably, Pestilence); at the opening of the second seal, a red horse, with a rider armed with a great sword (representing War); at the opening of the third seal, a black horse, with a rider holding a pair of balances to weigh flour, bread having become scarce (signifying Famine); at the opening of the fourth seal, a "pale" horse, the rider thereof being Death. These four are to destroy the fourth part of the earth by the sword, famine, pestilence, and wild beasts. What plague is ushered in at the opening of the fifth seal is no longer stated; apparently it is persecution of the saints, as the text continues: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony they gave" (as martyrs; see Ḳiddush ha-Shem). "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth." And white robes were given them, and they were told to rest for a while until the number of the martyrs was full (comp. Apocalypse of Baruch, xxx. 2; IV Esd. iv. 36).

After this the seer beholds a great multitude of people of every land and language, both Jews and proselytes, also arrayed in white robes, standing before the throne; and he is told that, "having undergone great tribulation, they have made their robes white by the blood of the martyrs" (of course, not "of the lamb," as the Christian reviser has it); and that now they serve God in the heavenly temple day and night, and the Shekinah dwells with them (vii. 9–17, which part is misplaced).

Ch. vi. 12–17: At the opening of the sixth seal "the birth-throes of the Messianic time" appear, as depicted in Joel iii. 3–4; Isa. ii. 10, xxiv., xxxiv. 4; and Hosea x. 8. Fear of the great day of God's wrath (Mal. iii. 2) and of the wrath of His anointed (Ps. ii. 12) seizes the whole world.

Opening of the Seventh Seal.

Ch. viii. 1–13: The opening of the seventh seal forms the climax. The awful catastrophe is marked by "silence in heaven about the space of half an hour." The four angels that hold the winds at the four corners of the earth are told to check the blowing of the winds on land, on sea, and on the trees until an angel has sealed upon the forehead, with the seal of the living God, the 144,000 servants of God, that is, 12,000 of each of the twelve tribes of Israel (Dan as idolater is excluded, and Levi takes his place along with the two sons of Joseph), in order to guard them against the impending destruction (vii. 1–8). The seven trumpets of the seven angels before God usher in seven great calamities: the first four involve a world conflagration ("mabbul shel esh") that burns up the third part of the land and dries up a third part of the sea and the rivers, and an eclipse of sun, moon, and stars (viii. 2–12; comp. Sibyllines, iii. 80–90, 540); the remaining three, who are announced by an angel flying through the midst of heaven (viii. 13), bring even greater woes; first the torment of locusts, described in all its fierceness in the apocalyptic chapters of Joel (i. 6, ii. 2–9), coming forth from the abyss over which the angel Abaddon (Destruction; comp. Job xxviii. 22; comp. "Ẓefoni," Joel, ii. 20; Suk. 52a) alone has power (ix. 1–12); secondly, the letting loose from the banks of the Euphrates of the four kings (מלכים; not "angels," מלאכים), with numberless hosts of wild Parthian horsemen wearing breastplates of fire and brimstone, and riding on horses that have heads of lions and tails of serpents, and out of whose mouths come fire, smoke, and brimstone (comp. Nahum ii. 4–5, iii. 3). As with the former plagues, a third part of mankind is killed; they were prepared for this task from the beginning of the world. "And yet," closes the seer, "the rest of the men which were not killed repented not, but continued to worship demons, idols of gold and silver, bronze, stone, and wood, practise witchcraft, and commit murders, fornications, and thefts" (ix. 13–21; see Sibyllines, ii. 255–262, iv. 31–34; and compare the four kings of the mighty hosts upon the banks of the Euphrates in the Midrash of Simeon ben Yoḥai, in Jellinek, "B. H." iii. 81).

The third and last wo, announced in xi. 14 (x.–xi. 13 interrupts the connection), is no longer given in what follows xi. 15a; for the Christian reviser changed the text which originally described the last judgment passed upon the non-repentant people, "the kingdoms of this world," and instead speaks of their having "become kingdoms of Christ." Only verse 18, telling of "the wrath of God that has come upon the nations that shall be destroyed as they have destroyed the land," contains traces of the former contents of the chapter; although possibly part of xiv. 1–5, referring to the 144,000 of Israel who had been saved, and the proclamation to all the nations to "fear God and worship Him who made heaven, earth, sea, and the fountains of water," "for the hour of His judgment has come" (xiv. 6–7), formed part of the original Jewish apocalypse; also xi. 16–18, the song of praise by the twenty-four elders before God and the vision of the reappearance of the Ark of the Covenant (xi. 19; comp. Yoma 53b, 54a).

In all probability this apocalypse was written before the destruction of Jerusalem, at a time of persecution, when many Jews died as martyrs, though many others yielded; hence only 12,000 of each tribe are to be selected.

The Second Jewish Apocalypse: Far more powerful, and expressive of intense hatred of Rome, the Babel-like destroyer of Judea, is the second Jewish apocalypse, or series of apocalypses, written during the siege and after the destruction of Jerusalem, and contained in ch. x. 2–xi. 13, xii. 1–xiii. 18, and xiv. 6–xxii. 6. After the manner of Ezek. ii. 8–iii. 3, the writer represents his vision as having been received in the form of a book, which he is to eat with its bitter contents. In imitation of Ezek. xl. 3 and Zech. ii. 5–6, the angel gives him a measuring-rod that he may measure the site of the Temple and the altar, which is to remain intact, while the rest of the Holy City is doomed to be trodden under foot by the Gentiles (the Roman soldiers) for forty-two months (Dan. vii. 25, viii. 14, xii. 7). He is then told that during this time there shall be two prophets, witnesses of the Lord (Moses and Elijah), who shall again manifest their power of restraining the heavens from giving rain (I Kings xvii. 1), of turning the water into blood, and of striking the land with plagues (Ex. vii.-x.); and whosoever shall attempt to hurt them will be devoured by fire from their mouths (II Kings i. 10). But they will finally fall victims to the beast that ascends out of the abyss to make war upon them. After their dead bodies have been lying for three and a half days in the streets of the Holy City, which shall have become a Sodom and Gomorrah, and the people of all tongues and of all nations have looked upon them and rejoiced at the death of the prophets that had chastised them (by their preaching of repentance), refusing to give them burial, God's spirit will again imbue them with life, and they will, to the astonishment of the people, rise and ascend to heaven; and in the same hour a great earthquake will cause the death of 7,000 people (xi. 1-13). Of this eschatological feature no trace is found in rabbinical sources, except the appearance of Moses and the Messiah during the war of Gog and Magog (Targ. Yer. Ex. xii. 42). Possibly this is the older form of the legend of the Messiah ben Ephraim or ben Joseph being slain by Gog and Magog, based on Zech. xii. 10-11 (comp. Jellinek, "B. H." iii. 80).

Moses and Elijah.

Then follows (xiii. 1, 12a, 5b, 10) the description of the beast (after Dan. vii. 4-7; comp. vii. 8, xi. 36). It bears (in "Augustus Divus") the name of blasphemy, and its mouth speaks blasphemy against God and His Shekinah on earth and in heaven (i. 5-6, misunderstood by the Christian translator). It has power over all nations and tongues, and over all those whose names are not written in the book of life (the awkward addition "of the lamb" betrays the Christian hand) from the foundation of the world, and it makes war upon the "saints" (the Jewish people, as in Daniel). For forty-two months (the three and a half years of Daniel) will its power last, trying the patience of the saints.

Vision of the Seven Plagues.

But then (xiv. 6-7) an angel in the midst of heaven announces good tidings to the people on the earth, saying, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea." Here follows (xv. 5-xvi. 21) the vision of the seven angels coming out of the Temple with "seven golden vials full of the wrath of God who liveth for ever and ever." The first angel pours out his vial upon the earth and there falls an evil and grievous sore (comp. Ex. ix. 8) upon the men who bear the mark of the beast and worship his image (an allusion to the cult of the emperors and to the Roman coins). The second angel pours out his vial (comp. Ex. vii. 19) on the sea, which turns into blood, so that all living things therein die. The third pours out his vial upon the rivers, and they become blood, the angel of the waters praising the justice of God ("ẓidduḳ ha-din"), which makes those drink blood who have shed that of the saints and prophets. The fourth pours out his vial upon the sun, which becomes a fire to scorch the people who blaspheme and repent not. The fifth pours out his vial upon the seat of the beast (Rome), and its empire becomes full of darkness; yet the people repent not. The sixth pours out his vial upon the great Euphrates (comp. Sanh. 98a), and it is dried up, so as to prepare the way for the kings of the East (the Parthians) to gather in Armageddon ('Ir Magdiel, symbolic name for Rome; xvi. 13-15 is an interpolation; see Targ. Yer. to Gen. xxxvi. 43; Pirḳe R. El. xxxviii.; Gen. R. lxxxiii.). The seventh pours out his vial into the air and causes an earthquake which splits the great city (Rome) into three parts, and the cities of the nations fall, and islands and mountains are removed, and Babylon (Rome) takes from the hand of God the cup of the wine of His fierce wrath (comp. Jer. xxv. 15).

Rome the Great Harlot.

In ch. xvii.-xix., in imitation of Isaiah's and Ezekiel's vision of Tyre (Isa. xxiii. 17; Ezek. xxvii.-xxviii.), the apocalyptic writer then proceeds to dwell on the judgment held over the great harlot that sits upon the many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have been made drunk. He then sees in the wilderness "a woman sitting upon a scarlet-colored beast full of names of blasphemy [idolatry] and having [seven heads and] ten horns [comp. Dan. vii. 7], herself arrayed in purple and scarlet and decked with gold and precious stones, and holding in her hand a golden cup full of the filthiness of her fornication" (the picture is taken probably from the Syrian representations of Astarte riding on a lion with a cup of destiny in her hand). Greatly astonished at this sight, he learns from the interpreting angel (verses 5-14 and 16 are later insertions which anticipate the interpretation) that "the many waters" are the many nations given into the power of the beast, and that the woman is the great city (of Rome) which reigneth over the kings of the earth.

Then he beholds (xviii. 1-8) one of the glorious angels descending from heaven, and crying out (in the words of the ancient seers—Isa. xxi. 9, xxiv. 11-13), "Fallen, fallen is Babylon the great, and has become the habitation of demons," for all the nations have drunk of the glowing wine of her fornication, and the kings of the earth have committed fornication with her (Isa. xxiii. 17; Jer. xxv. 15, 27). "Go out of her, my people, that ye be not partakers of her sins and receive not of her plagues" (Jer. li. 6, 9); "for her sins have reached unto heaven, and God hath remembered her iniquities" (Ps. cxxxvii. 8; Jer. l. 15, 29). In rhythmic sentences, taken from the Bible, the voice is heard saying: "Fill her cup double of what she offered you, and give her as much torment and grief as she has had glory and pleasure." All that is said of Babel (Isa. xlvii. 7-9; Jer. l. 32-34) is applied to her; and Ezekiel's lamentation over the fall of Tyre (xxvi. 16-xxvii. 36) is repeated by the kings of the earth over the fall of Babylon (Rome). "Alas, alas, Babylon the great, mighty city! in one hour is thy judgment come!" is the refrain (xviii. 10, 19). The rhythmic form in which the whole is composed indicates a Hebrew author, whereas the Christian interpolations always spoil both context and rhythm.

Finally (xviii. 21-24), an angel casts a large stone into the sea (comp. Jer. li. 63-64), saying, "Thus shall Babylon be cast down forever and no longer be found"; her musicians shall no longer be heard in her (comp. Ezek. xxvi. 14); nor shall any craftsman be seen; nor shall "the sound of a millstone" or "the voice of bridegroom and bride be perceived"; nor shall "the light of a candle" shine in her (comp. Jer. xxv. 10).

The Beast, the Dragon, and the Messiah.

In order to understand the relation between the prophecy concerning the beast and Rome and the visions of the dragon and the Messiah (the Christian "lamb") which precede and follow, it is necessary to bear in mind that since the days of Pompey Rome was in the eyes of the Jewish apocalyptic writers the fourth beast in the Daniel apocalypse (see Dan. vii. 7), the last "wicked kingdom" whose end is to usher in the Messianic kingdom (Cant. R. ii. 12; Gen. R. xliv. 20; Lev. R. xiii.; Midr. Teh. Ps. lxxx. 14; see ROMULUS). Rome was found to be alluded to in Ps. lxxx. 14 (A. V. 13), in the words חזיר מיער ("the boar out of the wood"), the letter ע being written above the others so as to make the word רמי ("Rome") stand out in transposed order (comp. Enoch, lxxxix. 12, where Esau is spoken of as "the black wild boar").

The identification of Rome with Babylon is found also in the Jewish Sibyllines, v. 159, and the identification with Tyre in Ex. R. ix. 13—facts which indicate the lines of Jewish apocalyptic tradition. "The wild beast of the reeds" (Ps. lxviii. 31 [R. V. 30]) has also been identified with Rome (see Midr. Teh. Ps. lxviii. [ed. Buber, p. 15]). But in order to account for the delay of the Messiah, who was to "slay the wicked by the breath of his mouth" (Isa. xi. 4), a cosmic power in the shape of an Ahrimanic animal, the dragon, was introduced as the arch-enemy plotting the destruction of the Messiah, the ANTICHRIST who with his hosts hinders the redemption ("me'aḳkeb et ha-ge'ullah"; Sanh. 97b; Nid. 13b; comp. II Thess. ii. 6-7). To this end the author used a mythological story (xiii. 1-6), borrowed from Babylonia, as Gunkel (*l.c.* pp. 379-398) claims, from the Apollonic myth, as Dieterich ("Abraxas," 1891, pp. 117-122) thinks, or from Egypt, as Bousset suggests. He sees (xii. 1-6) Zion in the garb of "a woman clothed with the sun, the moon beneath her feet, and twelve stars on the crown of her head," while about to give birth to a child destined to "rule all nations with a rod of iron" (Ps. ii. 9), pursued by a seven-headed dragon; the child (the future Messiah) is carried up to the throne of God (that is, he is hidden), and she flees to the wilderness, where a place is prepared for her by God to be nourished in for 1,260 days (three and a half years; comp. xi. 3, xiii. 5, and Dan. vii. 8, xi. 25). Compare with this the Talmudic legend of the Messiah babe carried off by the storm (Yer. Ber. ii. 5a). Here follows a similar story from another hand (xii. 7-15), telling of a battle raging in heaven between Michael, the "Synegor" (= "pleading angel") of Israel (Midr. Teh. Ps. xx.), and Satan, the "Kategor" (= "Accuser"), which ends in the casting down of the old serpent with his hosts—a victory brought about by the merit of the Jewish martyrs, which silenced the Accuser.

It was thereafter, says the second version, that the woman (Israel) was pursued by the serpent; but she was carried by a great eagle into a safe place in the wilderness, where she was nourished for "a time, two times, and a half time" (three and a half years; comp. Dan. vii. 25); "and when the dragon cast forth a flood of water to drown her, the earth opened her mouth to swallow the water." Finally, unable to slay the woman with her Messiah babe, the dragon made war with the remnant of her seed, the pious ones "who observe the commandments of God."

Interpolations.

The prophecy concerning Rome seems to have received many interpolations and alterations at the hands of Jewish and Christian compilers. Both "the second beast, the false prophet who aids in the worship of the image of the emperor (xiii. 11-17), and the interpretation of the seven heads (xvii. 8-11) are later insertions. The number 666 (נרון קסר; xiii. 18), also, is scarcely genuine, inasmuch as the number 256 represents both the beast and the man (רומי and נרון) as stated in the apocalypse. For the second beast, called Beliar, comp. Sibyllines, ii. 167, 210; iii. 63-90.

The story of the Messiah hidden with God in heaven is continued in xiv. 6-20, a passage which has but few traces of the Christian compiler's hand. Announcement (not of "good tidings") is made to the nations: "Fear God the Creator, for the hour of His judgment is come" (xiv. 6-7). Then "the Son of man coming on the cloud" (comp. Dan. vii. 13) appears, a golden crown on his head and a sharp sickle in his hand, and a voice calling forth from within the Temple, "Thrust in thy sickle and reap, for the harvest of the earth is come"; "Tread ye the clusters of the vine of the earth, for the grapes are ripe" (comp. Joel iv. 13); and he "thrust the sickle, and gathered the clusters of the vine of the earth and cast them into the wine-press of the wrath of God" (comp. Isa. lxiii. 1-6); and as the wine-press was trodden, outside the city (comp. Zech. xiv. 4), there came blood out of the wine-press, reaching even to the bridles of the horses, for the space of 1,600 furlongs (comp. Enoch, xciv. 9, xcix. 6, c. 3).

The same scene is depicted in ch. xix. 11, 16 (also altered by the Christian compiler), where the seer beholds "upon a white horse" him who is "to judge and to make war"; his eyes are a flame of fire, and on his (triple ?) crown the Ineffable Name is written; he is clothed with a vesture dipped in blood (Isa. lxiii. 3), and his name is. . . . Heavenly hosts follow him on white horses, and out of his mouth goes a sharp sword with which he shall smite the nations. He shall rule them with a rod of iron (comp. Ps. ii. 9) and tread the wine-press of the wrath of the Lord of Hosts (Isa. lxxiii. 6); and on his vesture and thigh is written, "King of Kings and Lord of Lords." The closing scene is described in xix. 17-18, 21: A voice ("of an angel standing in the sun"—certainly not genuine) calls, in the words of Ezek. xxxix. 17-20, all the fowls and beasts together for the great sacrifice ("supper") of God, at which they are to eat "the flesh of kings, of captains, and mighty men, of horses and of those who ride on them, and the flesh of all men both free and bond, small and great, . . . and the fowls were filled with their flesh."

Then the writer dwells, in ch. xx. 1-5, on the judgment passed in heaven upon the dragon, Satan, the primeval serpent, who is, like Azazel in Enoch, bound and cast into the abyss, there to be shut up for a thousand years, the seventh millennium which the Messiah shall pass together with the elect ones. Here the original apocalypse probably told of the resurrection of the "saints who had died in the Lord" (xiv. 13), and of the triumphal song they sang at the union of the Messiah, the bridegroom, and the daughter of Zion, the bride (xv. 2-4, xix. 1-8).

Gog and Magog.

After the lapse of the seventh millennium (comp. "Bundahis," xxix. 8) the old serpent is again let loose to deceive the nations of the earth, and the numberless hosts of Gog and Magog beleaguer the Holy City. Then Satan is cast forever into Gehenna (comp. *ib.*), and "seats of judgment" (Dan. vii.) are set for all the dead who rise to be judged (xx. 7-15). Then all whose names are not written in the book of life are cast into the lake of fire. "All the cowardly and faithless ones who yield to abominable rites, murderers, whoremongers, sorcerers, idolaters, and liars, shall meet the second death" (comp. Targ. Yer. to Deut. xxxiii. 6) "and be cast into the lake which burneth with fire and brimstone" (xxi. 8). There shall be "a new heaven and a new earth" (Isa. lxv. 17); the old ones shall disappear, and God's Shekinah shall be with men: they shall be God's people, and "He shall wipe away all tears from their eyes, and there shall be no more sorrow or pain" (comp. Enoch, xc. 29; IV Esd. vii. 26; Apoc. Baruch, iv. 3, xxxii. 2; Ḥag. 12b; Ta'an. 5a).

Then (xxi. 9-27) in place of the old the seer beholds the new Jerusalem come down from heaven, prepared "as a bride adorned for her husband" (Isa. lxi. 10), in all the glory and splendor described in Isa. liv. 11-12, lxii. 6, with the twelve gates mentioned by Ezek. xlviii. 31-35, for the twelve tribes of Israel. The twelve foundation-stones (the twelve names of the Apostles merely betray the Christian reviser's hand) are to be of precious stones, corresponding to the twelve on the high priest's breastplate (comp. Ezek. xxxix. 10), the twelve gates, of twelve pearls; and the city with its streets, of pure gold, transparent as crystal (the same dreams of a golden Jerusalem with gates of pearls and precious stones are indulged in by the Rabbis; see B. B. 75a). No temple shall be there, as the Lord of Hosts will be its temple (comp. Ezek. xl. 35). The words "and the Lamb" (xxi. 22), "and the Lamb is the light thereof" (xxi. 23; comp. xxii. 5, taken from Isa. lx. 19) are Christian interpolations. Verses 24-27 are taken from Isa. lx. 2, 11; lii. 1 (comp. Ezek. xliv. 9), only so modified as to avoid the mention of "the night," while, instead of the passage concerning "the uncircumcised," it is said that "whosoever worketh abomination and falsehood may not enter; only they who are written in the book of life."

The Throne of God.

Finally, the seer beholds (xxii. 1-5) a crystal-like river of water flow forth from the throne of God (comp. Ezek. xlvii. 12 and Sanh. 100a, where the river is said to issue from the Holy of Holies). Jewish Gnostics (Ḥag. 14b) also spoke of the white marble throne and the "waters" surrounding it, exactly as "the sea of glass" near "the white throne" is described in Rev. iv. 6, xx. 11. On either side of the river he sees the tree of life (Enoch, xxv. 4-6) "bearing twelve kinds of fruit, yielding its fruit every month, and its leaves are for the healing of the nations." "There shall be no more curse" (comp. Zech. xiv. 11, חרם), for the servants of the Lord "shall see His face" (comp. Isa. xl. 5), and they shall reign for ever and ever" (comp. Dan. vii. 27).

The whole apocalypse, of which xxii. 10-15 is the conclusion, is, like the shorter one which precedes it, in every part and feature (except where altered by the Christian compiler) thoroughly Jewish in spirit and conception, as was fully recognized by Mommsen ("Römische Gesch." v. 520-523). It presents the development of the whole eschatological drama according to the Jewish view. It is Hebrew in composition and style, and bears traces of having originally been written in Hebrew, as is shown by the words σκήνη (tabernacle; xxi. 3) for שכינה; מלאכים (angels) mistaken for מלכים (Kings; ix. 14); ἐνίκησεν (has conquered) for זכה (is worthy); and others. The two apocalypses appear to have been, like that in Matt. xxiv., or like the Epistle of James and the Testament of the Twelve Patriarchs, in the possession of Essenes who joined the Judæo-Christian Church after the destruction of the Temple (comp. Rev. xxi. 22, showing that the author did not believe in the future restoration of the Temple). Hence it was easy for a member of the early Church to adapt the whole to the Christian view by substituting or inserting frequently, but not always skilfully and consistently, "the Lamb" for "the Messiah," and by occasionally changing or adding entire paragraphs (v. 9-14; vii. 9-10; xi. 82; xiv. 2-5; xvi. 15; xix. 7-10; xx. 6; xxi. 2; xxii. 7-10, 16-17, 20).

Possibly the seer of Patmos when writing the letters to the seven churches, or one of his disciples when sending them out, had these apocalypses before him and incorporated them into his work. This fact would account for the striking similarities in expression between the first three chapters and the remainder. Attention has been called also to the fact that the name "The Word of God" given to the Messiah by the Christian writer in Rev. xix. 13 corresponds exactly to the "Logos" of the Gospel of John i. 1 and "the Lamb" of John i. 29. To this may be added the conception of the Antichrist, dwelt upon alike in Revelation and in I John ii. 18, iv. 3, and II John 7. Owing to these and other similarities John the Presbyter, author of the letters to the seven churches and perhaps of the Second and Third Epistles of John (see introductory verses), was identified with John the Apostle, the assumed author of the Fourth Gospel. Under his name these books passed into the canon, notwithstanding the fact that the views held by the writer of the Book of Revelation differed widely from those expressed in the Gospel and in the Epistles. The Epistles are, like the Gospel, Pauline in spirit and written for Pauline churches; the Book of Revelation remains, under its Christian cloak, a Jewish document.

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T. K.

REVELATION: Term used in two senses in Jewish theology; it either denotes (1) what in rabbinical language is called "Gilluy Shekinah," a manifestation of God by some wondrous act of His which overawes man and impresses him with what he sees, hears, or otherwise perceives of His glorious presence; or it denotes (2) a manifestation of His will through oracular words, signs, statutes, or laws.

Manifestations of God.

1. The original Biblical terms used for the former were "mar'eh" (= "sight"; see Geiger, "Urschrift," p. 340), and "maḥazeh" (Gen. xv. 1.; Num. xxiv. 4), "ḥazon," or "ḥizzayon" (= "vision"). The fact that God revealed Himself to man is given in the Bible as a simple, indisputable fact; only occasionally is the state of mind of the persons seeing or hearing Him described. He speaks with Adam and Eve in Eden (Gen. iii. 9-19); with Cain (iv. 9-15); with Noah (vi. 13, vii. 1, viii. 15) and his sons (ix. 1, 8); with Abraham (xii. 1; xvi. 4, 7, 13; xvii. 1, 3, 15), to whom He appears in company with manlike angels (xviii. 1). He appears in a dream to Abimelech, speaking to him on behalf of Abraham (xx. 3, 6); to Isaac (xxiv. 24); to Laban on account of Jacob (xxxi. 24); to Jacob (xxviii. 13, xxx. 11, xlvi. 2) "in visions of the night."

The first revelation Moses had of God at the burning bush was "a great sight"; "he was afraid to look" at Him (Ex. iii. 3, 6); so the first revelation Samuel had in a dream is called "the vision"; afterward God was frequently "seen" at Shiloh (I Sam. iii. 15, 21, Hebr.). Isaiah's first revelation was also a sight of God (Isa. vi. 1-5); Amos had his visions (Amos vii. 1, 4; viii. 1; ix. 1); and so with Jeremiah (Jer. i. 11, 13), Ezekiel (Ezek. i. 1 *et seq.*, viii. 1-3), and Zechariah (Zech. i., vi.), and, in fact, with all "seers," as they called themselves. The heathen Balaam also boasted of being one who saw "the vision of the Almighty" (Num. xxiv. 4). Most vividly does Eliphaz describe such a revelation: "In thoughts from the vision of the night, when deep sleep falleth on men, fear came upon me, and trembling . . . a spirit passed before my face; the hair of my flesh stood up. He stood still, but I could not discern his appearance; a figure was before mine eyes, a whispering voice I heard" (Job iv. 13-16, Hebr.). The Pentateuch, however, lays special stress on the fact that, while to other prophets God made Himself known in a vision, speaking to them in a dream, He spoke with Moses "mouth to mouth," "as a man would speak with his neighbor," in clear sight and not in riddles (Num. xii. 6-8; comp. Ex. xxxiii. 11; Deut. xxxiv. 10). It was owing to this close and constant communion with God (Ex. xxiv. 15-18; xxxiii. 8-11, 28-35) that Moses became for all time His "faithful servant" and mouthpiece, though once Aaron and his sons and the seventy elders also beheld God (Ex. xxiv. 10-11).

The Revelation on Sinai.

Still some more wondrous and imposing act of revelation was deemed necessary by God "to make Israel believe in Moses" for all time; therefore all the people were assembled around Mount Sinai "to hear the Ten Words spoken by Him from heaven," while at the same time His presence was manifested to them in a sight which made them tremble in awe before Him (Ex. xix. 9-xx. 22; Deut. iv. 10-v. 23, Hebr.). Through the Sinai assembly ("*ma'amad har Sinai*") the whole people became witnesses to the divine revelation, and at the same time were pledged to observe all the laws which God afterward gave them through Moses. This accounts for the prominence given in Scripture (Neh. ix. 13) and in the liturgy (Tamid v. 1, and the New-Year's musaf, "Shofarot") to the Sinai revelation.

Judah ha-Levi, accordingly, is in full accord with the spirit of Judaism when he declares the revelation on Sinai to be the great historical fact upon which the Jewish faith, as far as it is a truth revealed, rests ("Cuzari," i. 25, 87, 97; iv. 11); and this is also the rabbinical view. "The Lord appeared to the people of Israel on Sinai face to face in order to pledge them for all generations to come to remain true to Him and worship no other God." The Lord spoke with every single Israelite on Sinai, so that each heard Him say, "I am the Lord thy God"; as it is said, "the Lord spoke with you face to face in the mount out of the midst of the fire" (Deut. v. 4). He appeared to them in differing aspects ("panim" = "countenance")—now with a stern and now with a mild face, corresponding to the varying relations and attitudes of men and times (Pesiḳ. R. 20-21; Mek., Beshallaḥ, Shirah, 3). As a matter of fact and in contrast to all other descriptions of God's appearances to man, which at a later stage were taken figuratively (Mek., Yitro, 3-4) or which called for soferic alterations (Geiger, "Urschrift," pp. 337-342), or in which "the glory of God" was substituted for His presence (Ex. xl. 34; Lev. ix. 23; Num. xiv. 21), the actuality of the theophany at Sinai was always accentuated, even by Maimonides ("Moreh," ii. 33).

Nature of Revelation.

The essential feature of revelation accordingly consists, exactly as in prophecy, in the fact that it is not a merely psychological process in which the human imagination or mental faculty constitutes the main factor, but that man is but the instrument upon which a superhuman force exerts its power, and the more lucidly this superhuman force enters human consciousness as an active personality, that is, the more of itself the divine mind imparts to the susceptible human mind, the higher will be the degree of the revealed truth. As all the beginnings of religion point back to the child-age of man, when the imaginative and emotional powers predominate over reason, so revelation comes to man like a flash from a higher world, taking hold of him with an overwhelming force, so as not merely to make him the recipient of some new truth that stirs his heart to the core, but to make him, with his childlike perception, see the power that imparts the truth to him. How the finite soul can come into touch with the Infinite Mind, or, vice versa, how Deity can reach the chosen individual, remains a mystery, as in every realm of human endeavor the work of genius is a mystery for which the vestiges of Divine Providence in history offer parallels but no explanation.

At any rate, the Scriptural records and the results of the study of comparative religion alike testify to the gradual unfolding of the divine powers in man by means of revelation; yet of all nations the Jewish alone rose with the claim of having received the words of the living God and Ruler of the Universe as a revelation for all times and all generations of men. Just as there are different degrees of prophecy among individuals, the highest degree having been attained by Moses (Maimonides, "Yad," Yesode ha-Torah, vii. 2–6; *idem*, "Moreh," ii. 45), so there have been different degrees of prophetic capacities making for a divine revelation among the various races and nations. The Jewish race, which has given rise to successive generations of prophets as no other people in the world has done, has been endowed with peculiar religious powers that fitted it for the divine revelation.

With reference to Judah ha-Levi, who declares Israel to be "the heart among the nations" ("Cuzari," ii. 36), Geiger declares ("Jüd. Zeit." ii. 193) revelation to be "an illumination of the Jewish genius by the Divine Mind, which caused the whole people to come nearer to the everlasting truth than any other. Judaism is not a religion given by one man: Israel's God is not called the God of Moses, or of Isaiah, but of Abraham, Isaac, and Jacob, that is, of the fathers of the nation, who imparted the deep powers of religious intuition and inspiration to all the seers, singers, and teachers, the framers of the Jewish religion."

The Rabbis say that until the erection of the Tabernacle in the wilderness all nations had prophetic revelations from God; but from that time forward Israel alone was the privileged recipient of the divine truth; only exceptionally did heathen seers like Balaam attain prophetic powers, and at best they had only prophetic dreams (Lev. R. i. 12–13). According to R. Eliezer, each person among the Israelites, including even the least intelligent bondwoman, saw God's glory at the Red Sea in clearer form than did, afterward, prophets of the stamp of Ezekiel; wherefore they burst forth into the song, "This is my God" (Mek., *l.c.*, with reference to Ex. xv. 2). When asked by a Samaritan to explain how the words of God "Do not I fill heaven and earth?" (Jer. xxiii. 24) could be reconciled with the words spoken to Moses, "I will meet with thee, and . . . commune with thee . . . from between the two cherubims" (Ex. xxv. 22), R. Meïr made his interlocutor look into two mirrors of different shapes and sizes, saying, "Behold, your own figure appears differently because the mirrors reflect it differently; how much more must the glory of God be mirrored differently by different human minds?" (Gen. R. iv. 3). The difference between Moses' capacity of beholding God and that of other prophets is stated in the following manner: the former saw as in a clear-cut and translucent mirror; the others as in a complex mirror ("seven times reflected") or dark glass (Lev. R. i. 14; comp. Suk. 45b ["The righteous in the future world see through a translucent mirror"] and I Cor. xiii. 12; II Cor. iii. 18).

Torah as Revelation.

2. Revelation, in the sense of a manifestation of the will of the Deity, is identical with "debar Yhwh" (the word of the Lord) or "Torah" (the Law or the Teaching). This, however, denotes a psychological process of a somewhat different order, as it points back to the primitive belief in oracles, signs, and dreams (see Urim and Thummim) which waited for the interpretation of either priest or seer (comp. I Sam. xxv. 6, LXX., and II Sam. xvi. 23: "The Lord did not answer him [Saul] either by dreams or by urim and thummim"). How far this mode of ascertaining the will of God was originally identical with the "torah" of the priest (see Smend, "Lehrbuch der Alttestamentlichen Religionsgeschichte," 1893, p. 35, with especial reference to Deut. xxxiii. 8–10) can not be discussed here.

The Deuteronomic law still recognizes as legitimate the use of dreams and signs for the ascertaining of the divine will, but makes it dependent upon its monotheistic character (Deut. xiii. 2–6; comp. Jer. xxxiii. 28). In the course of time the various "torot" ("divine instructions," the ordinances given by God to Moses and those given at times also to Aaron, the latter forming parts of the so-called Priestly Code) were united in the "Book of the Law" ("Sefer ha-Torah"). From the time of Ezra both the written Law and its extensive interpretation, which, while being developed in the course of time, was, as traditional oral Law, ascribed to Moses as having been received by him from God on Mount Sinai, were regarded by the Pharisees as divine revelation ("Torat Elohim" = "the Law of God"; Neh. viii. 8; Meg. 3a). The rabbinical view that every letter of the whole Pentateuch was written by Moses at the dictation of God, and that the rules of interpretation of the Law, at least as far as it has practical (halakic) application to life, were received by him directly from God on Sinai, became a fixed dogmatic belief, upon the acceptance of which depended future life (Sanh. 99a, based upon Num. xv. 31; Sifre, Num. 112). This is expressed (Sanh. x. 1) by the rabbinical phrase "Torah min ha-shamayim" (the Torah is from heaven). Whether "Torah" has not frequently a far broader and deeper meaning in the prophetic and other inspired books—denoting rather the universal law of human conduct, the law of God as far as it is written upon the heart of man in order to render him a true son of God—is a question at issue between Orthodoxy and Reform (see Reform Judaism; Torah). Regarding the divine character of inspired writers not belonging to the house of Israel see Inspiration.

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K.

REVENGE. See Vengeance.

REVERE, GIUSEPPE: Italian dramatist and humorist; born at Triest in 1812; died Nov. 22, 1889. He was destined by his parents for a commercial career, but soon abandoned it to pursue literary and philosophical studies at Milan. He studied German, Greek, and Hebrew also. Revere wrote several historical plays, among which were "Lorenzino de' Medici" (1839); "Piagnoni e Arrabbiati"; "Sampiero di Bastelica"; and "Marchese di Bedmar." In 1848 he took part in a conspiracy of the followers of Mazzini at Venice, and in consequence was banished by the dictator Manin. Subsequently he joined the forces defending Rome, and later went to Piedmont. He formed a close friendship with many noted patriots, and took an active part in their political efforts. He contributed a number of articles, patriotic in tone, to "La Concordia." Suspected of conspiring with the republicans, he was again banished to Susa, by Azeglio, a minister who afterward became his friend. At Susa he wrote the "Bozzetti Alpini," published in the "Rivista Contemporanea." Then he went to Genoa on business, and while there wrote his work "Marine e Paesi," in prose. He was also the author of: "Narrazioni Storiche"; "Sdegni ed Affetti," poems (written 1845); "Nuovi Sonetti" (1846); "Marengo" (1847); and several other volumes of poems, as follows: "Nemesii" (1851); "In Morte di Giuseppe Lyons" (1853); "Persone ed Ombre" (1862); "Osiride" (1879); "Sgoccioli" (1881); "Trucioli" (1884). He was at one time editor of the "Bolletino Consolare" at Rome.

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S. U. C.

REVERTS, ADMISSION OF: The rabbinical law takes notice of apostates ("mumarim"; the popular name "meshummadim" is of somewhat modern origin); and apostasy is treated as the sum of all iniquities. But the person guilty of apostasy does not cease to be an Israelite. He may repent and return to his former good standing; "for there is a place where the repentant sinner stands, which the perfectly righteous can not reach."

On this subject Maimonides ("Yad," Teshubah, iii.) is quite explicit. He enumerates twenty-four classes of grave sinners, among them those who deny the divine source of the Torah; those who, like Zadok (the supposed first head of the Sadducees) and Boethus, deny the oral law; those who, like the Christian and the Moslem, assert that God has abrogated the Torah and has established another religion; and finally those who act as informers against Israelites and deliver them over to the Gentiles for spoliation and death. But he concludes with the words: "Any one of all these, should he die without repentance, has no share in the world to come; but if he has turned away from his wickedness, and dies while repentant, then he is among the inheritors of the world to come; for nothing can stand before the force of repentance. Even one who has for all his days denied the fundamentals, but turns at the last, has his share in the world to come." He quotes the Scripture (Isa. lvii. 19, Hebr.): "Peace, peace to the near and to the far, saith the Lord; and I will heal him." "Hence," he says, "we should receive all the wicked, even apostates and the like, who turn back in repentance, whether openly or secretly"; quoting Jer. iii. 14, Hebr.: "Return, return, ye backsliding sons."

The question whether an apostate returning secretly to the old faith is to be received, dates back to a dispute among the early sages, those of the generation of R. Meïr ('Ab. Zarah 7a, b; Bek. 31a). Meïr would not receive them back at all; another disputant, only upon a public recantation; while two others held that even he who returns in secret should be received; and this most liberal view is approved by the amoraim who pass upon this dispute in the two Talmudic passages of the Talmud which have been cited above.

The manner of accepting the penitent back into the fold is not discussed by Maimonides, nor by the Shulḥan 'Aruk. The reason is plain: both Christians and Mohammedans, especially the former, dealt very harshly with relapse into Judaism, punishing it with death as a matter of course. Hence a secret return was generally deemed most prudent; and the reception of the "revert" could not be very formal.

W. B. L. N. D.

REVISED VERSION. See Bible Translation.

REVISTA ISRAELITA. See Periodicals.

REVUE DES ÉTUDES JUIVES: French quarterly, founded July, 1880, at Paris by the Société des Etudes Juives, and published under the editorship of Isidore Loeb and after his death (June 3, 1892) under that of Israel Lévi. Like the "Jewish Quarterly Review," this periodical is devoted to scientific research and to the printing of unpublished texts concerning Judaism, among others documents relative to the history of the French Jews. Nearly every number contains also a special bibliographical section devoted to reviews of current works on Judaism.

The "Revue" is arranged in volumes, two of which contain the records for the year. Each of these volumes consists of two numbers. Among the contributors to the "Revue des Etudes Juives" may be mentioned: W. Bacher, Arsène and James Darmesteter, Joseph and Hartwig Derenbourg, Joseph Halévy, Israel Lévi, Isidore Loeb, Zadoc Kahn, M. Kayserling, D. Kaufmann, N. Porges, S. Poznanski, and Moïse Schwab. The most prolific contributor was Isidore Loeb himself, who, besides his bibliographical reviews, enriched this periodical with a great many articles of varied contents. Of particular interest are a series of articles by Joseph Derenbourg on Biblical studies and another series of rabbinical miscellanies, among them the glosses of Abu

Zakariya ibn Bal'am on Isaiah (Arabic text and French translation). Of no less interest are J. Halévy's "Recherches Bibliques," a series of articles on Biblical archeology containing also the Assyrian texts of the correspondence between the Asiatic rulers and the Egyptian kings Amenophis III. and Amenophis IV. Among Israel Lévi's articles special mention may be made of those on Jewish legends found in Talmudic literature, with references to non-Jewish sources. Finally, Moïse Schwab published many Hebrew inscriptions and documents relative to the history of the French Jews.

S. M. SEL.

REVUE ISRAÉLITE. See PERIODICALS.

REVUE ORIENTALE: A periodical issued in Brussels at irregular intervals. It was published in the French language and was devoted to Jewish science. It was founded and edited by Eliakim CARMOLY, who was also the author of most of the articles which appeared in its three volumes (vol. i., Brussels, 1841; vol. ii., *ib.* 1842; vol. iii., *ib.* 1843-1844). A prospectus of the "Revue" is printed at the beginning of the last volume; it states that the success of the publication exceeded all expectations, and that almost all the articles that appeared in the preceding two volumes were reproduced in German, English, Dutch, and other languages, not only in journals, but also in books. Several of Carmoly's works, like his "Histoire des Médecins Juifs" and his "Vocabulaire de la Géographie Rabbinique en France," first appeared in the "Revue Orientale," where there appeared also his essays on the history of the Jews in Belgium, in Italy, and in Poland, and numerous biographies of eminent Jews.

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H. R. P. WI.

REWBELL, JEAN FRANÇOIS: Alsatian deputy of the French National Assembly from 1789 to 1791, and its president in the latter year; born at Colmar Oct. 8, 1747; died there Nov. 23, 1807. When the question of the emancipation of the Jews was discussed (Dec. 23-24, 1789), Rewbell, although a republican of the most advanced type, opposed conjointly with Abbé Maury, Bishop La Fare of Nancy, and the Bishop of Clermont the motion in favor of emancipation offered by Clermont-Tonnerre and supported by Robespierre, Duport, Barnave, and Mirabeau. He spoke against the Jews, maintaining that it would be dangerous to grant complete rights of citizenship to those residing in Alsace, against whom there was such a deep-rooted hatred among the population. He again in vain opposed the motion made by Duport; and on Sept. 27, 1791, the Assembly declared the Jews to be citizens of France.

Rewbell's character was not above reproach, and he was once indicted for obtaining money by exactions. He remained a steadfast republican, retiring from political life after the coup d'état of 1799.

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D. S. MAN.

REZIN: Last king of the Damascene dynasty; slain in 732 B.C. With Pekah, King of Israel, he planned a campaign against Ahaz, King of Judah (734; II Kings xvi. 5; Isa. vii. 1-8). The two kings feared Tiglath-pileser, King of Assyria; but before attacking him they endeavored to win Ahaz over to their side, and on his refusal to join them, they attempted to force him into the coalition. Ahaz appealed to Tiglath-pileser for aid, accompanying his appeal with rich presents (II Chron. xxviii. 16 *et seq.*; II Kings xvi. 7-9). The Assyrian king, who was then in the northern part of his kingdom, immediately marched to the assistance of Ahaz, while Rezin of Damascus and Pekah of Israel withdrew to their fortresses. Tiglath-pileser captured Damascus, conquered sixteen districts with 591 towns, and finally took the city, which became part of a Syrian province; Rezin himself was killed (II Kings xvi. 9).

According to modern investigations, the Damascene dynasty, which was in contact with Israel and Judah during the entire time of its existence, was as follows:

(1) Razon (*c.* 950 B.C.), the founder of the dynasty, son of Eliadah, and contemporary of Solomon (I Kings xi. 23); (2) Ben-hadad I. (= Bir-'idiri; 885-844), contemporary of Ahab of Israel and Asa of Judah (I Kings xx.; II Kings viii. 7-9); (3) Hazael (844-804), contemporary of Joram of Israel and Ahaziah of Judah (II Kings viii. 28); (4) Ben-hadad II. (= Mari; 804?-744?), contemporary of Joash of Israel and Amaziah of Judah (II Kings xiii. 24); (5) Tab-el? (?-743?), father of Rezin (Winckler, "Alttestamentliche Untersuchungen," pp. 74-75); (6) Rezin (743?-732), contemporary of Pekah of Israel and Ahaz of Judah (II Kings xvi. 5-6, 9).

The sons of Rezin are mentioned among the Nethinim in Ezra ii. 48 and Neh. vii. 50. See BEN-HADAD; HAZAEL.

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E. G. H. S. O.

RHEINHOLD, HUGO: German sculptor; born March 26, 1853, at Oberlahnstein, Prussia; died at Berlin Oct. 2, 1900. At the age of sixteen, after having passed through the gymnasium at Coblenz, he entered upon a mercantile career. A residence of four years in San Francisco, U. S. A., qualified him to establish in Hamburg an exporting and importing business. After the death of his wife (1882) he retired to Berlin, where he devoted himself to scientific and philosophical studies at the university. In 1886 he entered the atelier of the sculptor Kruse; in 1888 he became a pupil at the Berlin Academy of Arts.

Rheinhold's first production as a sculptor, exhibited at the Berlin Art Exhibition of 1895, attracted general attention by its originality. A chimpanzee holds in one hand a human skull, which he contemplates with droll pensiveness. His other hand supports his chin, while with one of his feet he holds a compass. Many copies in bronze of this work were made. But the work which permanently established his reputation as an artist was the figure "Am Wege" (1896), representing an unfortunate young woman with a child at her breast. His next undertaking was the Alfred Nobel monument.

The feeling aroused in his mind by the venomous attacks of anti-Semitism are expressed in his "Die Kämpfer." Among his later productions are the "Schnitterin," and a bust of his mother, of Prof. B. Fränkel, of Ludwig Bamberger, and of Col. M. von Egidy.

Rheinhold was for many years one of the leading spirits of the Deutsch-Israelitischer Gemeindebund, of which he acted as treasurer.

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s. S. Man.

RHINOCEROS. See Unicorn.

RHODE ISLAND: One of the original thirteen states of the American Union. The settlement of Jews in the state dates back to 1658 (see Newport). In addition to the community in Newport, the state has a growing community in **Providence,** with four congregations, an Associated Hebrew Charities (which includes twenty-six societies), a Hebrew Educational Alliance, a Young Men's Hebrew Association, and other organizations. **Woonsocket** has a congregation, founded in 1892, and various philanthropic societies, and **Pawtucket** also has a Jewish congregation. The Jewish population of Rhode Island, including Newport, is estimated at 3,500, the total population of the state being 428,556.

A.

RHODES: Turkish island in the Ægean Sea, and the largest in the Sporades group. This island has successively borne different names, finally preserving that of 'Ρόδον. The Bible knew it under the name רודן. In Gen. x. 4 the word דודנים occurs, in I Chron. i. 7 רודנים (see "Encyc. Bibl." and Hastings, "Dict. Bible," *s.v.* "Dodanim"). To-day Rhodes, its capital city, is the chief place in the vilayet of the islands of the Ottoman Archipelago. The island has a total population of 30,000, and of these there are about 4,000 Jews in the town and some in the neighboring villages.

Gedaliah ibn Yaḥya states that Rhodes was built by a king of Argolis in the time of the patriarch Jacob ("Shalshelet ha-Ḳabbalah," p. 77a). In 656 a Jew of Emesa, a Syrian city (modern Ḥoms), bought the débris of the famous Colossus of Rhodes, which had been destroyed by an earthquake in 282 B.C. He conveyed this débris to Loryma, now Marmaritza, twenty-seven miles from Rhodes.

The Jews were established in Rhodes in remotest times. They are mentioned in I Macc. x. 15, 23 as dwelling there in 140 B.C. Benjamin of Tudela relates that he found 500 of them there, and Rottiers says that the Jews who fled from Spain on account of persecution left Tarragona in 1280 and established themselves in Rhodes, which then was held by the Saracens ("Inscriptions et Monuments de Rhodes," Brussels, 1830).

At Malona, a village seven miles from the capital, there exists to-day a street named "Evriaki," which is so called from a Jewish settlement there. This settlement was established before the Knights of St. John arrived at Rhodes (1309), when the Jews occupied the same district in which they live to-day.

Under the Knights Hospitalers.

When the walls of the city were repaired by the Knights of St. John, they gave the name "Jews' Wall" to that part which encircled the Jewish quarter. Under the knights' rule the Jews were not always fortunate. According to Lacroix, D'Aubusson, the grand master of the island, ordered the Jews' houses to be razed that the material of which they had been built might be used for the reconstruction of the Jews' Wall, which later was bombarded by Messih Pasha, the Ottoman commander. Elijah Capsali, in his chronicle (ed. Lattes, Padua, 1869), says that after defeating the Turks D'Aubusson ordered the Jews to embrace Christianity. Some accepted baptism, others preferred death, while still others consented to be sold into slavery and were released only after the conquest of the island by Sulaiman. On Jan. 9, 1502, D'Aubusson decreed the expulsion of the Jews from Rhodes, under the pretext that they were corrupting the morals of the young, but owing to the death of the grand master the decree was not completely enforced; nevertheless the Jews of Cos were exiled to Nice. Under the grand master Frederic Caretto, Salim I. sent to Rhodes a Jewish physician, Libertus Cominto, to obtain a map of the island. The physician is said to have succeeded in his task, but he was caught and executed. Some historians claim that he was a convert to Christianity. Under the last grand master, Williers, of the island of Adam, the Jews were allowed to live in peace. On several occasions he visited the Jewish houses and synagogues.

According to Rottiers, some Jews who were exiled under D'Aubusson accompanied as sutlers the Turkish army which besieged the city and captured the island. According to a tradition related as fact by certain historians, especially Baudin, the Jews took part in the war against the Turks. Under the leadership of Simeon Granada, a battalion of 250 Jews was formed, and became known as the "Jewish phalanx." Bilioti, referring to the part taken by the Jews in the struggle against the Turks, says that the Jews were those that had been converted in the time of D'Aubusson and had displayed great valor in the Italian bastion. Florentin Bernard Carli, who witnessed the siege, says that under Turkish order from two to three thousand Jews filled up with sandbags the ditch before the Italian position. When the Turks occupied Rhodes the converted Jews abjured the Christian religion and returned to their ancient belief. Probably Florentin here refers to the Jewish sutlers who accompanied the Turkish army, for the Jews who were within the castle could not have held any communication with the enemy.

While some historians claim that the fall of Rhodes was due to the treachery of Libertus Cominto, others affirm that the real traitor was Knight d'Amaral, whose treason had been discovered by the Jewess Rachel, wife of Simeon Granada.

Some historians claim also that the Jews, afraid of Turkish rule, left the island and went to Italy. Others assert that they preferred to remain on the island and enjoy the bounty of the sultan. This statement may be true in so far as it concerns the Jews who had fought on the side of the Christians, whereas the former statement may refer to the Jews who accompanied the Turkish army. Benjamin Pontremoli relates that Sulaiman knew the utility of the Jews and brought a dozen families from Salonica. He granted them a firman guaranteeing freedom from taxation for twenty years, and decreeing that each family be provided with a house free of expense. Under this firman they were also permitted to mine sulfur, to traverse Mohammedan territory with their dead, to wail as they traveled along the road, and to purchase at ordinary prices food killed according to the ritual law.

From this date until 1675 there are no data of the political history of the Jews of Rhodes, but from 1675 they are repeatedly mentioned in government ordinances.

In the Nineteenth Century.

In 1837 a fearful pestilence spread over the island, and, acting on the advice of the grand rabbi, part of the inhabitants fled to the village Candilli, which thenceforward became a Jewish settlement. Among the victims of the scourge there were only ten Jews. In 1840 an accusation of ritual murder was made against the Jews of Rhodes. On the eve of Purim the governor, Yusuf Pasha, at the instigation of the Greek clergy and the European consuls, blockaded the Jewish quarter, arrested the chief rabbi, Jacob Israel, and the chief men, and imprisoned them. But on Nov. 6, owing to the efforts of Count Camondo, Crémieux, and Montefiore, a firman was obtained from the sultan which declared all accusations of ritual murder null and void. It should be mentioned that three Jews and three Christians were taken from Rhodes to Constantinople for trial, and that there the innocence of the Jews was established.

In 1851 much suffering was caused by an earthquake. The community sent Rabbi Raḥamim Franco to Egypt and to Europe to receive funds for relief, and he collected more than 40,000 francs (about $8,000). In 1855 a part of the Jewish quarter suffered damage through the explosion of gunpowder, and in 1863 a fire which destroyed the market paralyzed the trade of the Jews. In 1880, while some Jewish merchants who traded in the island of Cassos were returning to Rhodes to celebrate Passover, the vessel by which they were being conveyed was captured by pirates, and the Jews were despoiled and held as guides; but subsequently, at the instance of the governor of Rhodes, they were rescued and the pirates were seized.

The Jews of Rhodes support two large synagogues, the Great Synagogue, which was destroyed by artillery in 1440, rebuilt by permission of Pope Sixtus IV. in recognition of Jewish services during the siege of the city, destroyed again during a later siege, and rebuilt by Rabbi Samuel Amato; and Shalom Synagogue, built in 1593 by Raphael Margola. There are also two smaller synagogues—the Synagogue Camondo, so called in honor of Count Abraham de Camondo, who built it; and the Tiḳḳun Ḥaẓot—and two batte midrashot. The commerce of the island is controlled by the Jews, among whom there are also many boatmen and porters. The Jews are on good terms with their neighbors.

There are two schools, one for boys and one for girls; also several Talmud Torahs. There is a steady migration to Asia.

Among the rabbis of Rhodes may be mentioned: **Ḥayyim ben Menahem Algazi**, in the seventeenth century; **Moses Israel**, author of "Mas'at Mosheh" (Constantinople, 1734); **Ezra Malki; Moses ben Elijah Israel**, author of "Mosheh Yedabber" (Constantinople, 1827); and **Jedidiah ben Samuel Turski**, in the eighteenth century. In the nineteenth century three rabbis of the Israel family distinguished themselves as authors: **Judah b. Moses b. Elijah**, and **Jacob** and **Raḥamim Judah** (1824–91). The present rabbi (1905) is **Moses Judah Franco**. Prominent in public life is especially the Menasché family, one of whose members, Boaz Menasché Effendi, is a judge of the court of appeals.

Bibliography: *Shalshelet ha-Ḳabbalah*, pp. 77. 78; Harkavy, *Neuaufgefundene Hebräische Bibelhandschriften*, St. Petersburg, pp. 24, 25–27; Rottiers, *Inscriptions et Monuments de Rhodes*, Brussels, 1830; Lacroix, *Les Iles de la Grèce*, pp. 172, 207; Bonhours, *L'Histoire de Pierre d'Aubusson*, pp. 200 *et seq.*; *Itinéraire d'un Chevalier de St. Jean de Jérusalem à Rhodes*, pp. 106–107.

D. A. Ga.

RI. See Isaac b. Samuel.

RIBA. See Isaac ben Asher ha-Levi.

RIBASH. See Isaac ben Sheshet Barfat.

RIBEAUVILLÉ. See Rappoltsweiler.

RIBEIRO, JOÃO PINTO: Portuguese scholar; curator of the royal archives in Torre do Tombe, at Lisbon; died in that city Aug. 11, 1649. He was the author of a work defending the Maranos, entitled "Discurso si es Util, y Justo, Desterrar de los Reinos de Portugal a los Christianos-Nuevos, Convencidos do Judaismo por el Tribunal de S. Officio, y Reconciliados por el con Sus Familias, y Aquellos Contra los Quales ay Prueba Bastante para Destierro." It is still in manuscript.

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, ii. 722, iv. 189; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 117.

J. M. K.

RIBKAS or **RIBKES** (= "son of Rebekah"), **MOSES BEN ẒEBI NAPHTALI HIRSCH SOFER:** Russian Talmudist; died at Wilna in 1671 or 1672. He was a member of a Prague family, but settled early in life at Wilna. In 1655, in consequence of the war between Poland and Russia, he was compelled to flee from the city, leaving all his property behind. He then settled at Amsterdam, and owing to his great Talmudical knowledge was befriended by Saul Morteira and Isaac Aboab. On the reestablishment of peace between Poland and Russia, Ribkas returned to Wilna, where his affairs seem to have prospered. At his death he bequeathed a great part of his fortune to charitable institutions which are still administered by his descendants.

While at Amsterdam Ribkas was charged with the revision of the proofs of a new edition of the Shulḥan 'Aruk, which was being prepared in the printing-office of Proops. This new edition (Amsterdam, 1661–67) was provided by Ribkas with marginal notes of his own, entitled "Be'er ha-Golah," in which he gives the sources of the halakot, besides short comments. In addition to this work, which has always been reprinted in the margins of the Shulḥan

'Aruk, Ribkas left in manuscript "Kelale ha-Hora'ah," giving the final decisions in regard to halakot, and "Keli ha-Golah," a commentary on the Mishnah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1984; Fuenn, *Ḳiryah Ne'emanah*, p. 91; Gabriel Polak, in *Ha-Karmel*, vii. 15.

E. C. I. Br.

RIBLAH (רבלה): Town in the country of Hamath. It is now an insignificant hamlet, known as Riblah, in the Baḳa'ah, the broad valley between the two ranges of Lebanon and Hermon, and on the eastern shore of Nahr el-'Aṣi (Orontes), thirty-five miles northeast of Baalbek. Its position on the banks of a mountain stream, in the center of a vast and fertile plain, and close to the road leading from Egypt and Palestine to Babylon, rendered it a frequent resting-place for the armies of the Egyptian and Babylonian kings. It was at Riblah that Pharaoh-necboh, after having defeated Josiah at Megiddo, put the latter's successor, Jehoahaz, in "bands" that he might not reign in Jerusalem (II Kings xxiii. 33). It was at Riblah also that Nebuchadnezzar established his headquarters when his army besieged Jerusalem (586 B.C.), and it was here that Zedekiah was brought before him for judgment (II Kings xxv. 6 *et seq.*, 20-21; Jer. xxxix. 5-6; lii. 9 *et seq.*, 26-27).

Most modern expounders (Ewald, Smend, Cornill, and others) read "Riblah" instead of the Masoretic "Diblatah" (the accusative of "Diblah") in Ezek. vi. 14. The location of Diblah is unknown. In Num. xxxiv. 11 a place named "Ha-Riblah" (with the article) is mentioned among the villages forming the borders of the Promised Land. But as this Riblah is situated on the eastern boundary it can not be identical with Riblah in Hamath. It is difficult to determine the location of the Riblah mentioned in this passage.

J. J. Z. L.

David Ricardo.

RICARDO, DAVID: English political economist and publicist; born in London April 19, 1772; died Sept. 11, 1823. The Ricardo family removed from Italy to Holland in the beginning of the eighteenth century or, perhaps, earlier, and its members appear to have become dignified and substantial members of the Jewish community of Amsterdam. Two generations later, with the drift of trade and finance from Holland to England, a branch of the family went from Amsterdam to London. Of David Ricardo's father, **Abraham Ricardo**, it is said that he went on a visit to England when young, and, preferring it to his own country, became naturalized and settled there. He entered the stock exchange, amassed a fortune, and acquired considerable influence both as a man of affairs and as a member of the Anglo-Jewish community. He married and became the father of a large family, of which David was the third child.

Early Training.

David's early education was sound and practical. His father, from the outset, designed him for a financial career. As a young boy David was sent to a school in Holland, where he remained for two years. Upon returning to England he continued to enjoy the benefit of a common-school education until the age of fourteen, when his father began to employ him in stock-exchange business. As a youth he appears to have given evidence of those mental qualities which in fruition distinguished his later intellectual life—a taste for abstract and general reasoning, an insistence upon final analysis, an independence and vigor of thought, and a firm adherence to positive opinions combined with a singular candor and openness to conviction.

Soon after the attainment of his majority young Ricardo married Priscilla Anne Wilkinson, a non-Jewess, and whether in consequence of this step or in general reaction against the rigid orthodoxy of his father's religious belief and practise, a rupture occurred between father and son extending even to business affairs. McCulloch states that young Ricardo actually seceded from the Jewish faith, but there is no evidence of any formal apostasy, and it is more reasonable to hold that virtual alienation resulted from marriage outside of the Jewish faith and that the severance of family ties followed. Ricardo must, however, as a member of Parliament, have taken the oath of allegiance on the true faith of a Christian.

Thrown in the main upon his own resources, Ricardo soon displayed exceptional capacity in practical finance. In a few years he had established himself securely, and he rose steadily thereafter no less in wealth than in the estimation of his associates and in commanding influence in financial affairs. In so far as urgent business affairs afforded leisure, Ricardo's interest seems at first to have been held by mathematics, chemistry, geology, and mineralogy. He was one of the original members of the Geological Society, and fitted up a laboratory and made a collection of minerals. But McCulloch declares that he never entered warmly into the study of these sciences, and that he abandoned them entirely as soon as his attention was directed to the more congenial study of political economy.

Although the sensational events which led up to and followed the bank restriction of 1797, as well as the ordinary transactions of his every-day life on the stock exchange, can not have failed to interest Ricardo in general financial principles, yet the determining impulse to economic speculation is said to have come from acquaintance with Adam Smith's "Wealth of Nations" in 1799. From the time when this work began to exert an influence upon him economic inquiries became the avocation of his life.

Ricardo's début as an economic writer took the modest form of an unsigned paper, on the bullion controversy, contributed to the "Morning Chronicle" in 1809 and soon thereafter expanded into a clear and forcible pamphlet. It led to intimacy with James Mill and to friendship with Malthus and Bentham, and upon the incorporation of its substance into the Bullion Report of 1810 established Ricardo as an authoritative and convincing exponent of monetary principles.

"Principles of Political Economy."

The corn-law controversies of 1813–15 brought Ricardo again conspicuously to the fore, first as a pamphleteer advocate of free-trade principles, in opposition to the protectionist leanings of Malthus, and thereafter as an exponent of a systematic theory of economic distribution and fiscal incidence. Closer intimacy with James Mill, active discussions with Malthus and Trower, and retirement from the stock exchange to the tranquil ease of a Gloucestershire country-place in 1814, all tended to broaden the range of his economic thought, and culminated logically in the publication of his "Principles of Political Economy and Taxation" in 1817. Thenceforth until his death in 1823 Ricardo remained the dominant figure in English economic circles. As early as 1821 McCulloch could declare that the Ricardian theories—"the new political economy" as Malthus termed them—were assented to by "all the best economists in the country."

In 1819 Ricardo entered the House of Commons as member for Portarlington, an Irish pocket borough, and thereafter parliamentary issues shared with economic studies the prime interests of his public life. In the House his activities, both on the floor and in committee, were important as well as characteristic. Formal parliamentary duties were supplemented by participation in current affairs, such as Robert Owen's schemes, and contemporary proposals for savings-banks and old-age pensions. In all of these Ricardo's sole concern was the public welfare. Professor Ritchie has said that perhaps no modern writer or speaker engaged in so many polemics and discussions as Ricardo, and yet so completely eliminated the element of self. Ricardo was cut off in his prime, after a short illness, on Sept. 11, 1823. He is buried by the little chapel in Hardenhuish Park, near Chippenham, in Wiltshire. An engraving from a portrait which was painted by J. Phillips was published in quarto size and is prefixed in reduced size to McCulloch's edition of Ricardo's works.

Founder of Economic Science.

However friends and critics may differ as to the validity of Ricardo's specific doctrines, there is little doubt as to his service in establishing the concept of political economy as a body of abstract uniformities dealing with the phenomena of wealth. His data may have been inadequate, his method in part defective, and his conclusions sometimes misleading; but his inestimable service was in definitively converting economic speculation from detached inquiry or specific theorization to an organically related body of general principles. So far Ricardo is to be regarded as the true founder of the science of political economy. With respect to particular principles—the theory of metallic money, the laws of fiscal incidence, the scheme of economic distribution—Ricardo's contributions were important and in many respects enduring, but it is in the larger influence of concept and purpose that the clearest explanation of his intellectual dominance is to be found.

There is no evidence in Ricardo's life of any particular interest in Jewish religious or communal affairs. He maintained cordial relations with the younger members of his family—some of whom also seceded from the Jewish faith—and when on a pleasure visit to Amsterdam in 1822 he sought out some of his Dutch kinsfolk, including the poet J. da Costa. While a member of the House of Commons he lost no occasion to speak in favor of religious toleration, and when in 1823 Isaac Lyon Goldsmid wrote thanking him for such an expression, he wrote in reply: "It appears to me a disgrace to the age we live in, that many of the inhabitants of this country are still suffering under disabilities, imposed on them in less enlightened times. The Jews have most reason to complain, for they are frequently reproached with following callings which are the natural effects of the political degradation in which they are kept. I can not help thinking that the time is approaching when these ill-founded prejudices against men on account of their religious opinions will disappear, and I should be happy if I could be an humble instrument in accelerating their fall."

Bibliography: Ricardo's principal writings were collected and edited, with a biographical sketch, by McCulloch in 1846, and have since been reprinted. The *Principles of Political Economy and Taxation* was reprinted and carefully edited by Prof. E. C. K. Gonner in 1891, with a useful bibliography. The *Letters to the Morning Chronicle on the "High Price of Gold"* were reprinted by J. H. Hollander in 1904. His *Letters to Malthus* were brought to light and edited by J. Bonar in 1887, the *Letters to McCulloch* by J. H. Hollander in 1895, and the *Letters to Hutches Trower* by J. Bonar and J. H. Hollander in 1899. The memoir in the *Annual Biography and Obituary for 1824* and the sketch prefixed to McCulloch's *Works* are the only important contemporary accounts of Ricardo's life. Leslie Stephen contributed a clear and intelligent sketch to the *Dict. Nat. Biog.* (vol. xlviii.). Professor Ritchie has a brief account in Palgrave's *Dictionary of Political Economy*, with a particularly serviceable list of Ricardo's writings. Professor Gonner contributed to the same work a lucid exposition of Ricardo's thought and influence.

J. J. H. Ho.

RICCHI (RAPHAEL), IMMANUEL ḤAY BEN ABRAHAM: Italian rabbi, cabalist, and poet; born at Ferrara 1688 (1693, according to Jellinek in "Orient, Lit." vii. 232); killed near Cento Feb. 25, 1743. About two years after Ricchi's birth his father removed to Rovigo, where he died four years later. Ricchi, thus left an orphan, was brought up by his maternal uncle Jedidiah Rabbino, and later by his cousin and brother-in-law, the son of the latter. After having studied Talmud under Nathan Pinkerle, rabbi of Alessandria della Paglia, Ricchi became tutor in the houses of several wealthy Jews. He was thus successively employed at Göritz, Fiorenzuola, Finale in Modena, and Venice; in the last-named place he opened a school. He then went to Triest, where he was ordained rabbi in 1717 by Hillel Ashkenazi, rabbi of Canea, after which he was invited to the rabbinate of Görz.

Owing to his great love for cabalistic studies and to his ascetic tendencies, Ricchi resolved to settle in Palestine. He arrived at Safed in 1718, and during his stay there of two years he occupied himself with the study of the works of Isaac Luria and Ḥayyim Vital. He was also reordained rabbi by Ḥay-

Settles in Palestine.

yim Abulafia. In 1720 an epidemic broke out in Palestine, and Ricchi was compelled to return to Europe. On the voyage he and all his fellow passengers were captured by pirates and brought to Tripolitza, whence, through the efforts of Abraham Ḥalfon, Ricchi and his family were allowed to return to Italy. He then occupied the rabbinate of Florence till 1723, in which year he removed to Leghorn, where for twelve years he engaged in business as a merchant. He spent twenty months in travel, visiting Smyrna, Salonica, Constantinople, Amsterdam, and London, and in 1735 set out again for Palestine, spending two years at Aleppo and three at Jerusalem. In 1741 he returned to Leghorn, and in 1743, while traveling in Italy for the purpose of selling his works, he was killed by robbers, who buried his body by the shore of the Reno. Six days later some Modena Jews discovered the remains and brought them to Cento for burial.

His Works.

Ricchi was the author of the following works (enumerated here in the chronological order of their composition): (1) "Ma'aseh Ḥosheb" (Venice, 1716), a treatise on the construction of the Tabernacle and its vessels, in the form of a compendium of the ancient texts on the same subject, together with his commentary. The work is followed by a Hebrew poem on the letters אהחע״ר. (2) "Hon 'Ashir" (Amsterdam, 1731), a commentary on the Mishnah, followed by a poem, set to music, on Sabbath, circumcision, and phylacteries. (3) "Ḥosheb Maḥashabot" (*ib.* 1732), haggadic novellæ on the Bible and Talmud, together with treatises on the measurements of the Miḳweh and on other geometrical subjects. (4) "Mishnat Ḥasidim" (*ib.* 1727; see below). (5) "Yosher Lebab" (*ib.* 1737), cabalistic interpretations of Biblical and Talmudic passages. (6) "Ḥazeh Ẓiyyon" (Leghorn, 1742), cabalistic commentary on the Psalms. (7) "Adderet Eliyahu" (*ib.* 1742), commentary on the difficult passages and expressions of the Mishnah and Gemara, in two parts, the second of which is entitled "Me Niddah," and deals solely with the treatise Niddah. This treatise is followed by: (*a*) twenty-four responsa; (*b*) "Sofe 'Anabim," novellæ; and (*c*) "Perpera'ot la-Ḥokmah," riddles and poems, among the latter being six religious hymns, composed for different occasions. A responsum of Ricchi's on the modulation of the priests' blessing is to be found in Nehemiah b. Baruch's "Meẓiẓ u-Meliẓ" (Venice, 1715). His "Makkat Bakkurot," strictures on Phinehas Ḥai Piatelli's "Tosefet Bikkure Ḳaẓir," is as yet unpublished.

His "Mishnat Ḥasidim."

Ricchi's most important work is the above-cited "Mishnat Ḥasidim," a cabalistic work begun in 1726 at Leghorn. Like the Mishnah, it is arranged in orders ("sedarim"), which are divided into treatises ('masseklot") and subdivided into chapters ("peraḳim"), the names of the six Mishnah orders being taken in a cabalistic sense. But the chief divisions of the work are three, termed "mafteḥot," besides the introduction entitled "'Olam Ḳaṭon" (= "microcosmos"), in which Ricchi endeavors to popularize the Cabala. The first main division is the "Mafteaḥ ha-'Olamot," in which the worlds are treated. It contains: (1) the order of Zera'im, treating of the cabalistic cosmology and of metaphysics, and divided into seven masseḳtot and eighteen chapters; (2) the order Ḳodashim, treating of the realm of emanation ("'olam ha-aẓilut"), which is styled "the holy of holies," and containing twenty masseḳtot and seventy-eight chapters; (3) the order Ṭohorot, treating of the three other realms, namely, those of creative ideas ("beri'ah"), creative formations ("yeẓirah"), and creative matter ("'asiyah"), and divided into nine masseḳtot and twenty-seven chapters; and (4) the order Neziḳin, treating of the demons and "ḳelifot," and divided into six masseḳtot and seventeen chapters. The second main division, entitled "Mafteaḥ ha-Neshamot," contains the order Nashim, treating of souls, in twelve masseḳtot and forty-eight chapters. The third main division, entitled "Mafteaḥ ha-Kawwanot," contains the order Mo'ed, divided into fifty-eight masseḳtot and 371 chapters, and treating of the Kawwanah. It will be seen that the number of masseḳtot in this work is 112, corresponding to the numerical value of the sacred name יבק; and the number of chapters 547, equal to the numerical value of Ricchi's name, עמנואל חי ריקי, plus twelve, the number of its letters. The sources for this work besides the Zohar are mostly Isaac Luria's and Ḥayyim Vital's writings, of which the "Sefer ha-Gilgulim," "Kanfe Yonah," and "Shulḥan 'Aruk" may be particularly mentioned. Ricchi drew also from other cabalists. The "'Olam Ḳaṭon" was separately edited by Eliezer b. Moses, with a commentary of his own, entitled "Derek ha-Melek" (Dyhernfurth, 1753).

Bibliography: Fürst, *Bibl. Jud.* iii. 136 *et seq.*; Jellinek, in *Orient, Lit.* vii. 232; Landshuth, *'Ammude ha-'Abodah*, pp. 302-303; Lewinsohn, in *Ha-Karmel*, iii. 370, 378; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 289; Steinschneider, *Cat. Bodl.* cols. 1055-1056; F. H. Wetstein, in *Ha-Maggid*, xxxiii., No. 19; Wunderbar, in *Orient, Lit.* viii. 193 *et seq.*; J. M. Zunz, in *Ha-Nesher*, vi. 71, 74, 78.

E. C. M. Sel.

RICCIO, PAULO (Latin, **Paulus Ricius**): Jewish convert to Christianity in the first half of the sixteenth century. He was a native of Germany, and after his conversion became professor of philosophy in the University of Pavia; subsequently he was physician to Emperor Maximilian I. Riccio was inclined to astrology and the Cabala, and had a controversy with Johann Eck about the existence of life on the stellar bodies. Erasmus thought very highly of Riccio, who defended him and his followers against the attacks of Stephen the Presbyter. Like most converts from Judaism, Riccio attempted to convince the Jews of the truth of the Gospels. He, moreover, advised the Christian nations to unite against the Turks, who were at that time the terror of Europe.

Riccio was a prolific writer and, as Grätz says, "turned to good account the small amount of Jewish knowledge which he brought with him to Christianity." His best-known work is his "De Porta Lucis R. Josephi Gecatilia" (Augsburg, 1516), which is a free translation of a part of the cabalistic work "Sha'are Orah" by Joseph Gikatilla. Jerome Riccio (**Hieronymus Ricius**), Paulo's son, sent a copy of this work to Reuchlin, who utilized it in the composition of his "De Arte Cabbalistica."

Riccio relates that he was ordered by Emperor Maximilian to prepare a Latin translation of the Talmud. All that has come down of it are the translations of the tractates Berakot, Sanhedrin, and Makkot (Augsburg, 1519), which are the earliest Latin renderings of the Mishnah known to bibliographers. The most important of his other works is "De Cælesti Agricultura," a large religio-philosophical work in four parts, dedicated to Emperor Charles V. and to his brother Ferdinand (Augsburg, 1541; 2d ed., Basel, 1597). His "Opuscula Varia," which contains a treatise on the 613 commandments, a religio-philosophical and controversial work aiming to demonstrate to the Jews the truths of Christianity, and an introduction to the Cabala followed by a compilation of its rules and dogmas, went through four editions (Pavia, 1510; Augsburg, 1515; *ib.* 1541; and Basel, 1597). Riccio wrote besides these works about ten others, all in Latin, on various religious, philosophical, and cabalistic subjects, which appeared in Augsburg in 1546 and were reprinted in Basel in 1597.

BIBLIOGRAPHY: Adams, *History of the Jews*, p. 286, London, 1840; Bischoff, *Kritische Geschichte der Thalmud-Uebersetzungen*, pp. 34, 43, 44, Frankfort-on-the-Main, 1899; Fürst, *Bibl. Jud.* ii. 41, iii. 155; Ginsburg, *Massoret ha-Massoret*, p. 9, London, 1867; Grätz, *Gesch.* ix. 172 *et seq.*; Michelsen, *Israel und die Kirche*, pp. 87 *et seq.*, Hamburg, 1869.

K. P. Wi.

RICE, ABRAHAM: American Talmudist and rabbi; born 1800 at Gagsheim, near Würzburg, Bavaria; died in Baltimore, Md., Oct. 29, 1862. As a young student he was placed in the care of Rabbi Abraham Bing of Würzburg, by whom he was ordained rabbi; he afterward studied under Rabbi Wolf Hamburger. In 1840 he emigrated to America, and was called as the first rabbi of Congregation Nidche Israel at Baltimore. He held this position until 1849, when he resigned and became a merchant. About this time he founded a small congregation, of which he officiated gratuitously as rabbi and reader of the Torah. He lived in retirement until 1862, when he was again induced to accept the position of rabbi to the Baltimore Hebrew Congregation; but he filled the position for a short time only, his death occurring in the fall of the same year.

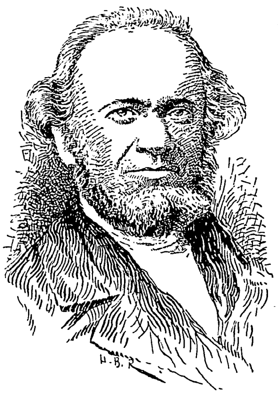

Abraham Rice.

Rice usually delivered his sermons in German, later occasionally in English also. He was a rabbi of the old school, known throughout the United States and Germany as a learned Talmudist, and was recognized as an authority in ritual matters. He was an uncompromising opponent of Reform.

In 1845 he established a Hebrew school, one of the earliest in the United States, and in the same year he opposed the retention of piyyuṭim in the prayers. About this time he urged "upon the Jews of the United States the great importance of selecting a spiritual chief or bet din, for the purpose of regulating all our spiritual affairs, etc.; . . . it is surely necessary to prevent the uninitiated from giving their crude decisions, which are but too well calculated to do permanent injury to our faith" (letter in "Occident," ii. 599). A few of Rice's sermons were published in the "Occident," and a large number remain in manuscript. He had a great and lasting influence on the Jewish community of Baltimore; and it was to his teaching and his life that the Baltimore Jewry owes its reputation for Orthodoxy. See Jew. Encyc. ii. 479b, *s.v.* Baltimore.

BIBLIOGRAPHY: *Occident*, xx. 142, 424; Guttmacher, *History of the Baltimore Hebrew Congregation*, p. 65.

A. H. Fr.

RICE, ISAAC LEOPOLD: American lawyer, author, and chess-player; born Feb. 22, 1850, at Wachenheim in the Rhenish Palatinate. When six years of age he was taken by his mother to the United States. Rice was educated at the Central High School in Philadelphia, and from 1866 to 1869 studied literature and music in Paris. While there he acted as correspondent for the Philadelphia "Evening Bulletin." On his return to America he settled in New York, where he acquired considerable fame as a music teacher. In 1880 he graduated (LL.B.) from the law school of Columbia College. Later, at the same college, he became lecturer in the school of political science (1882-83) and instructor in the law school (1885-86). He practised law until 1889.

From 1884 to 1893 Rice was active in railway matters, either as counsel or as director, and for a time was foreign representative in London of the Philadelphia and Reading Railroad. In 1885 he founded the "Forum" magazine, becoming the first president of the Forum Publishing Company, which position he still (1905) occupies. In 1893 he interested himself in electrical matters and became connected with the Electric Storage Battery Company, of which, in 1897, he was chosen president. Rice was also the founder of the electric-automobile and electric-boat (including the submarine boat) industries in America; and he organized on a large scale the casein business of the United States. In 1902 Bates College conferred on him the honorary degree of LL.D.

Rice is a prominent figure in the American chess world. He has been president of the Manhattan Chess Club, and has presented for competition several trophies, including the one that is competed for annually by cable by the universities of Oxford and Cambridge, representing England, and those of Harvard, Yale, Princeton, and Columbia, in the United States. In 1895 he discovered a variation of the Kieseritzky gambit, which has been named the "Rice Gambit" (see Jew. Encyc. iv. 20b, *s.v.* Chess).

The books published by Rice include: "What Is Music?" (New York, 1875), which was supplemented by "How the Geometrical Lines Have Their Counterparts in Music" (*ib.* 1880). The latter work was subsequently made part of the "Humboldt Library of Science." He has also contributed a large number of articles to the "Century," "Forum," and "North American Review."

BIBLIOGRAPHY: *Who's Who in America*, 1903-5.

A. A. P.

RICE, JOSEPH MAYER: American physician and editor; born May 27, 1857, at Philadelphia, Pa. He was educated at the public schools of Philadelphia and New York, at the College of the City of New York, and at the College of Physicians and Surgeons, New York (M.D. 1881). From 1881 to 1883 he was resident physician at Mount Sinai Hospital, New York, and from 1885 to 1886 house physician at the Montefiore Home in the same city.

In 1888 Rice abandoned the practise of medicine to devote himself to the study and working out of some practical problems in education, especially with regard to his original idea that a system of education might be based on the inductive principle. To this end he studied psychology and pedagogics in the universities of Jena and Leipsic, and on his return to the United States personally examined about 125,000 children in schools of all kinds. He is still continuing his researches. The results of his investigations appeared in the "Forum" (Dec., 1896; Jan., Feb., April, and June, 1897), of which magazine Rice has been the editor since May, 1897. He is the author of "The Public School System of the United States" (New York, 1893) and "The Rational Spelling-Book" (*ib.* 1898) as well as of many articles on educational subjects in various journals.

BIBLIOGRAPHY: *Who's Who in America*, 1902; *National Cyc. of Biography*.

A. A. P.

RICHARDSON, SIR BENJAMIN WARD: English physician and friend of the Jews; born at Somersby 1828; died in London Nov. 21, 1896. He received his degree of M.D. in 1854, and became an active member of the British Medical Association. He was knighted in 1893.

Partly by descent and partly by intellectual sympathy and early Biblical training, Richardson was connected with Jewish interests, and was imbued with Jewish ideals which found their expression in various ways. In his historical romance "The Son of a Star" (1888), based on the life of Bar Kokba, he evinced an extensive knowledge of Jewish history and literature of the second century. His admiration for Maimonides led him to base his last work on the life of the rabbi-physician. But it was chiefly as a medical author that he labored to promote Jewish ideals. In particular he recognized and advocated the sanitary value of the dietary laws. He seized every public opportunity of defending the practises and ideals of the Jews; and was a frequent lecturer before Jewish literary societies.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 27, 1896; *The Times* (London), Nov. 23, 1896; *Dict. National Biography*, Supplement.

J. G. L.

RICHETTI, JOSEPH SHALIṬ BEN ELIEZER: Rabbi of the second half of the seventeenth century; born in Safed, whence he removed to Italy. He was the author of "Sefer Ḥokmat ha-Mishkan," or "Iggeret Meleket ha-Mishkan," on the purposes of the Tabernacle (published with his edition of "Iggeret Mesapperet Yiḥusta de-Ẓaddiḳe de-'Ar'a de-Yisrael," on the sacred cities of Palestine; Mantua, 1676). He edited "Ḥibbur ha-Ma'asiyyot weha-Midrashot weha-Haggadot," a collection of tales and legends from the Talmud and the Midrash (Verona, 1647), and "Seder Mishmeret ha-Ḥodesh," a ritual for the day of new moon (Venice, 1661).

S. U. C.

RICHMAN, JULIA: American educator; born in New York city Oct. 12, 1855. She was educated in the public schools of New York and at the Normal College, and did postgraduate work at New York University. From 1884 to 1903 she was principal of public school No. 77, and in the latter year was appointed a district superintendent of schools, being the first woman to be chosen to such an office in New York city. She was a pioneer in many school-reform movements, particularly in regard to special training for mentally enfeebled children; and has written on educational subjects in the "Educational Review," "School Journal," "School Work," etc.

Julia Richman has held many positions in the Jewish community, having been president of the Young Ladies' Charitable Union (1876-81), first woman director of the Hebrew Free School Association (1885-1900), first president of the Young Women's Hebrew Association (1887-90), director of the Educational Alliance (since 1893), chairman of the committee on religious school-work of the Council of Jewish Women (1893-99), member of the educational council of the Jewish Chautauqua Society (1889-98), and founder and editor of "Helpful Thoughts." An article by her on the Jewish Sunday-school in the United States appeared in the "Jewish Quarterly Review" for July, 1900.

A.

RICHMOND: Capital of Virginia, and, during the Civil war, of the Confederate States of America. By 1785 it had a Jewish community of over a dozen families, of Spanish-Portuguese descent. In 1791 a Sephardic congregation was organized, called K. K. Beth Shalome. Its roster contained the names of twenty-nine heads of families, prominent among which were the Isaacs, Cohens, Mordecais, Levys, and Judahs. This congregation remained the representative Jewish organization till the outbreak of the Civil war. After the war it became weakened by deaths and removals. In 1898, after one hundred and seven years of corporate existence, its few surviving members joined the Congregation Beth Ahabah in a body, and Beth Shalome ceased to exist. The first place of worship the Congregation Beth Shalome had was a room in a house owned by one of its members, on Nineteenth street. It then built a small brick synagogue on the corner of Nineteenth and Main streets, and later a handsome structure on Mayo street, where it worshiped for over three-quarters of a century. Its pulpit had been occupied successively by Isaac H. Judah, Jacques J. Lyons, Isaac Leeser, Isaac Mendes de Sola, Henry S. Jacobs, and George Jacobs.

Beth Shalome.

Beth Ahabah.

At the very beginning of the nineteenth century German Jews began to arrive in Richmond, singly or in small groups. They affiliated for a while with K. K. Beth Shalome. But in 1839 they organized a ḥebra—the Ḥebra Ahabat Yisrael, which, two years later, was changed into the Congregation K. K. Beth Ahabah. This congregation first worshiped in a room on Marshall street, between Fifth and Sixth streets, which was consecrated May 15, 1841. The first minister, called to its pulpit in 1846, was the Rev. M. J. Michelbacher of Philadelphia. In 1848 the congregation built its first synagogue, on Eleventh street, between Marshall and Clay streets, and this was followed by a second building, on the same site, dedicated Sept., 1880. The growth of the congregation necessitating a larger synagogue, a new one was dedicated in 1904, in West Franklin street, between Lombardy and Harrison streets. The ministers of Beth Ahabah have been M. J. Michelbacher (1846-67), J. Wechsler (1867-69), A. S. Bettelheim (1869-75), A. Hoffman (1876-1878), A. Harris (1878-91), and the present (1905) incumbent, Edward N. Calisch (since 1891; born at Toledo, Ohio, June 23, 1865; B.A., University of Cincinnati; rabbinical diploma, Hebrew Union College; M.A., University of Virginia), who has published a "Child's Bible" and a "Book of Prayer," as well as some essays and poems, and has been prominently identified with the circuit-preaching work of the Union of American Hebrew Congregations.

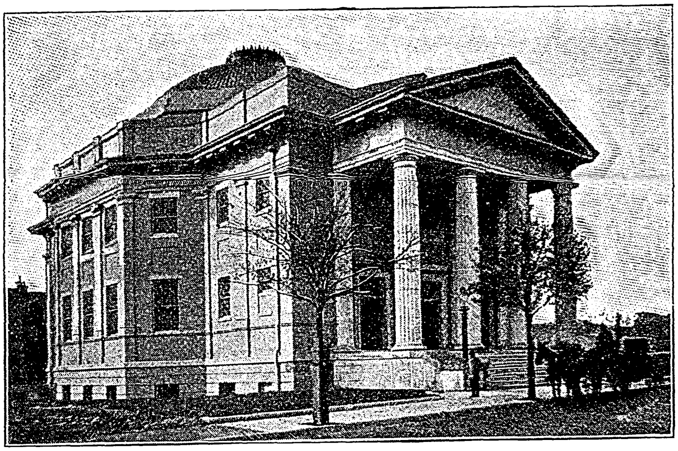

Synagogue at Richmond, Va.

(From a photograph.)

Beth El and Keneseth Israel.

At the close of the Civil war, owing to differences arising in the readjustment of the congregation's affairs, a number of members seceded from Beth Ahabah, formed a new congregation, and called it Beth El. From 1867 to 1871 Dr. A. L. Mayer occupied its pulpit. Upon his departure the differences were adjusted, the members returned to Beth Ahabah, and Beth El ceased to exist.

In 1856 an Orthodox Polish congregation, Keneseth Israel, was organized. It built, and still worships in, a synagogue in Mayo street. It has consistently maintained its Orthodox standard, and its spiritual guides have been "ḥazzanim," and not preachers. Among them were N. Brinn, L. Jacobi, J. Berg, A. N. Coleman, H. Block, M. J. Brill, L. Harfield, J. Sapir, I. Koplowitz, E. Phillips; the present incumbent is J. Lesser.

The wave of Russian immigration, which began in 1881, reached Richmond, and in 1886 a Russian congregation was organized and called the Sir Moses Montefiore congregation. It first worshiped in a room in East Main street, but in 1887 obtained possession of the synagogue of K. K. Beth Shalome, on Mayo street, where it now worships. Among its leaders have been Rabbis Alperin, Gordon, Newel, Nutokoff, Jaeger, Grafman, and Cohen. In addition to the foregoing congregations there are a few "minyanim," which meet only during the chief holy days.

Other Organizations.

The Hebrew Home for the Aged and Infirm, chartered in 1891, has at the present time six beneficiaries, who are maintained in the homes of private families. The Ladies' Hebrew Benevolent Society was reorganized in 1866. The Ladies' Hebrew Memorial Association, organized in 1866, for the care of the graves of Jewish soldiers, holds a memorial service annually on the third Wednesday in May. The Jefferson Club (social and literary) is the result of the consolidation in 1892 of the Mercantile Club and the Jefferson Literary and Social Circle.

The first Jewish cemetery in Richmond was a plot of ground on East Franklin street, between Nineteenth and Twentieth streets, deeded by Isaiah Isaac, in 1791, to the Jews of Richmond. In 1816 Benjamin Wolfe, a member of the city council, secured from the city a grant of land known as Shockhoe Hill, on the northern edge of the city. This land was given to K. K. Beth Shalome, and was used jointly by it and Beth Ahabah. It is now the sole possession of Beth Ahabah. Some of the bodies in the old cemetery in East Franklin street were reinterred in the new one. A handsome mortuary chapel was built in the cemetery in 1898, in which all funeral services are conducted. Congregation Keneseth Israel has a section adjoining the general Oakwood Cemetery and known as Oakwood Hebrew Cemetery. It was purchased in 1866. The Sir Moses Montefiore congregation has a plot of ground four miles east of the city, on the National Road.

Jews in Public Service.

The Jews of Richmond have been prominent in public service both in war and in peace. Many of them fought in the Civil war. In civic life also they have served with credit. Benjamin Wolfe was a member of the city council in 1816; Jacob Ezekiel served in the council prior to 1860. Other members of the city council have been: M. L. Straus, Julius Straus, Joseph Wallerstein, Marx Gunst, S. L. Bloomberg (president of the council), and Clifford Weil. Marx Gunst is at present (1905) vice-president of the board of aldermen and Charles Hutzler of the School Board. Isaac Held is deputy treasurer of the city. William Lovenstein served twelve years as state senator. L. Z. Morris was one of the most efficient presidents the chamber of commerce has had.

The public-school system was established in Richmond in 1870. Before that time each congregation had its own parochial school, that of Beth Ahabah being a particularly excellent institution, attended by Christian children as well as Jewish. When the school system was about to be established, Beth Ahabah volunteered to discontinue its school and place its schoolrooms, rent free, at the disposal of the city until proper school buildings could be built. The offer was accepted, and the first public school of Richmond was conducted in the rooms of a Jewish synagogue.

In commercial life the Jews are engaged in manufacture and in the jobbing and retail trades, being especially prominent in the shoe and in the dry-goods business. The Jewish population of Richmond approximates 2,500, the total population being 85,050.

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 4, pp. 22-24; *Hist. of Congregation Beth Ahabah* (published on its sixtieth anniversary, 1901).

A.

RICIUS, AUGUSTINUS: Jewish convert to Christianity and astronomer of the fifteenth century. He was a disciple of Abraham Zacuto, and wrote a work on the motion of the eighth sphere, a Latin translation of which appeared at Paris in 1521. He quotes Ibn Ezra, Abraham ben Ḥiyya, and other Jewish authors, and mentions the epoch 1477.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2143-2145.

J.

RIDBAZ (WILLOWSKI), JACOB DAVID B. ZEEB (known also as the **Slutsker Rav**): Russian rabbi and commentator; born Feb. 7, 1845, in Kobrin, government of Grodno, Russia. He was successively rabbi at Izballin (1868), Bobruisk (1876), Wilna (1881), Polotsk (1883), Vilkomir (1887), and Slutsk (1890-1900). In the last-mentioned place he organized a yeshibah, in 1896, over which he took general supervision, appointing R. Isaac Zalmon Meltzer as principal. Ridbaz is the author of "Migdal Dawid," Talmudic novellæ, Babli and Yerushalmi (Wilna, 1874); "Ḥanah Dawid," novellæ on the treatise Ḥallah (*ib.* 1876); and "Teshubot ha-Ridbaz" (*ib.* 1881). But his principal work is embodied in his commentaries on the Talmud Yerushalmi, entitled "Ḥiddushe Ridbaz" and "Tosafot ha-Rid" (Piotrkow, 1899-1900). The former is a simple commentary on passages not satisfactorily explained by other commentators; the latter is more critical, and is written in the style of the Tosafot. Ridbaz freely used a copy of the Jerusalem Talmud which the Wilna Gaon had annotated. After studying the Jerusalem Talmud for thirty years and working steadily on his commentaries for seventeen years, Ridbaz began the publication of an edition of the Yerushalmi which included, besides his own, all the commentaries incorporated in former editions. The subscription fund being exhausted before the fourth section, Neziḳin, was completed, Ridbaz was persuaded to go to America (1900), where he succeeded in securing subscriptions for many sets of the work. Returning to Russia, he dedicated the section Neziḳin to his American patrons. The second time Ridbaz went to America he dropped his former name of Willowski and assumed the name of Ridbaz (= "Rabbi Jacob David ben Zeeb").

The United Orthodox Rabbis of America, at their annual meeting in Philadelphia, Aug. 16-19, 1903, elected Ridbaz as the "zeḳan ha-rabbanim" (elder rabbi), and on Sept. 8, 1903, he was elected chief rabbi of the Russian-American congregations in Chicago. He endeavored to introduce order into the religious services of his congregations, but met obstruction and opposition on the part of a former rabbi, Ẓebi Simon Album, and his followers; not being able to withstand the persistent opposition, Ridbaz resigned his position ten months later. He next published "Nimmuḳe Ridbaz," a homiletical commentary on Genesis and Exodus (Chicago, 1904). This caused Rabbi Album to rejoin with "Debar Emet" (*ib.* 1904), in rebuttal of the allegations by Ridbaz. Album was in turn attacked by P. Gewirtzman in a pamphlet entitled "Aken Noda' ha-Dabar," in defense of Ridbaz.

After resigning his rabbinate Ridbaz traveled extensively through the United States, lecturing and preaching. On returning to New York he endeavored to establish a yeshibah on the European model, but found little encouragement. In 1905 Ridbaz left America for the Holy Land, where he intends to spend the remainder of his life.

Bibliography: *Hebrew Standard*, Dec. 14, 1900; Eisenstadt, *Ḥakme Yisrael be-Ameriḳa*, pp. 38-40, New York, 1893; *American Jewish Year Book*, 5665 (1905), p. 222; Zeeb Kaplan, *'Edut be-Ya'aḳob*, Warsaw, 1904.

A. J. D. E.

RIDDLE: Among the ancients, as witness the story of Œdipus and the Sphinx, a riddle was a more serious matter than in modern times, more in the nature of a wager than of an amusement. Samson's riddle to the Philistines (Judges xiv. 14) was of this kind, though it has been suggested that his own name is a key to the thing which brings forth sweetness out of the lion. It would appear that some of the proverbs in which sets of three and of four objects are mentioned (*e.g.*, xxx. 15 *et seq.*) were originally in the form of riddles. In Ezekiel (xvii. 1-10) there is actually a symbolic riddle, in which the King of Babylon is compared to an eagle.

Riddles appear to have been a favorite table amusement with the early Hebrew, Sirach referring to them as such. Many of them centered around the visit of the Queen of Sheba to Solomon, whose wisdom she tested chiefly by propounding riddles. Three of these are recorded in the second Targum to Esther (i. 2), and no less than nineteen are given in a Yemen manuscript published by S. Schechter in "Folklore" (i. 349-358). Most of these riddles are simply Bible questions, some not of a very edifying character. The two that are genuine riddles are: "Without movement while living, it moves when its head is cut off," and "Produced from the ground, man produces it, while its food is the fruit of the ground." The answer to the former is, "a tree, which, when its top is removed, can be made into a moving ship"; the answer to the latter is, "a wick."

Talmudic Riddles.

In the Talmud itself riddles frequently occur; take as an instance the one from Ḳinnim (end): "What animal has one voice living and seven voices dead?" The answer is, "the ibis, from whose carcass seven different musical instruments are made." The Talmud contains even a poetical riddle, the answer to which has never been definitely settled. It is as follows:

> "High from heav'n her eye looks down,
> Constant strife excites her frown;
> Winged beings shun her sight,
> She puts the youth to instant flight.
> The aged, too, her looks do scout;
> Oh! oh! the fugitive cries out.
> And by her snares whoe'er is lured
> Can never of his sin be cured" (Yer. M. Ḳ. iii. 1).

One of the stories relating to the connection of Judah the Patriarch with Marcus Aurelius is an enacted riddle. The emperor sent a messenger to ask the sage how he should fill his empty treasury. Judah simply went into his garden, uprooted the old plants, and planted young ones in their stead. The emperor understood, and dismissed his old councilors and appointed more youthful ones, who, it is to be supposed, paid him for the appointments (Gen. R. lxvii.). "Two are better than three, for the one disappears never to return" (Shab. 152a). In other words, "Two legs are better than two with a staff, for youth never returns." This is another form of the celebrated riddle of the Sphinx. It is again utilized in an enigmatic excuse made by Simeon ben Ḥalafta for not calling upon Rabbi: "Rocks become high [he was becoming old]; the near are at a distance [his eyes had grown dim]; two are turned into three [he needed a staff to walk]" (Shab. 152b).

Similarly, a request for a couple of chickens for breakfast was put in the following form: "Give the coals an orange color, let the glimmer of gold appear like an expanse of heaven, and prepare me two heralds of the darkness" ('Er. 53b).

The Medieval Poets.

In medieval times many of the poets, those of Spain in particular, wrote riddles in verse. Thus Moses ibn Ezra asked, "What is the sister of the sun, though made for the night? The fire causes her tears to fall, and when she is near dying they cut off her head." The answer is, "a taper." Abraham ibn Ezra wrote riddles on grammatical formulas, especially on the vocalic consonants, and one on the letters "mem" and "nun." Judah ha-Levi wrote several riddles, of which that of the needle may serve as an example:

> "What is it that's blind with an eye in its head,
> But the race of mankind its use can not spare;
> Spends all its life in clothing the dead,
> But always itself is naked and bare?"

Al-Ḥarizi has a most elaborate riddle on the ant and the flea, while Emanuel of Rome gives in his poem a pedantic riddle, the answer to which is "matter." The curious riddle given at the end of the Haggadah is an additional instance of the popularity of this form of amusement among Jews. It has never been determined whether this riddle was originally Jewish or German.

Bibliography: A. Wünsche, *Die Räthselweisheit bei den Hebräern*, Leipsic, 1883; Abrahams, *Jewish Life in the Middle Ages*, pp. 384-385; Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 346-349; several riddles collected in Galicia and given in *Am Urquell*, vol. vi.

J.

RIEGER, PAUL: German rabbi and historian; born at Dresden July 4, 1870. He was educated at Dresden and at the universities of Breslau (Ph.D. 1894) and Berlin. At Breslau he studied also at the Jewish Theological Seminary and at Berlin at the Lehranstalt für die Wissenschaft des Judenthums. His graduating thesis, at Breslau, was entitled "Versuch einer Technologie und Terminologie der Handwerke in der Mischnah." Rieger was rabbi at Potsdam from 1896 to 1902, when he was called to the rabbinate of the Israelitische Tempelgemeinde at Hamburg. In association with H. Vogelstein he wrote "Geschichte der Juden in Rom" (2 vols., Berlin, 1895–96). He wrote also, besides contributions to various journals, a small pamphlet entitled "Hillel und Jesus" (Hamburg, 1904).

s. H. V.

RIEMANN, SOLOMON: Traveler of the nineteenth century; died at Vienna about 1873. He was for a time a rich merchant, having made large investments in Siam; but during the war of the English in that country all his property was seized by the British government, and he became financially ruined. He then traveled through Asia, Africa, and the greater part of Europe, until he finally settled in Vienna, where, receiving financial aid from Adolf Jellinek, he was enabled to devote his time to recording the experiences of his travels. He died suddenly before finishing the work. As Riemann wrote without system and in an almost unintelligible style, his manuscript was rearranged, indeed completely rewritten, by the traveler and Hebrew writer Wolf Schur, who published it with many additions of his own under the title "Mas'ot Shelomoh," Vienna, 1884.

Bibliography: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 858; Schur, *Mas'ot Shelomoh*, p. 3.

s. I. War.

RIES, ELIAS ELKAN: American electrical engineer; born at Randegg, Baden, Germany, Jan. 16, 1862. When only three years of age he was taken by his parents to America. He received his education at the public schools of Baltimore and New York, attending also lectures at Johns Hopkins University, Baltimore. In 1876 he became a telegraph-operator and removed to New York, being employed by the Edison Company and other electrical concerns. Returning to Baltimore in 1884, he developed some of his own inventions in electrical signaling, and organized (1891) the Ries Electric Specialty Company. Since 1896 he has resided in New York city.

Ries has invented improvements in the telephone, the telegraph, and in other electric apparatus, such as electric lamps, track-rail welding machinery, motor-controllers, etc., for which inventions he has secured about 150 patents. He has also contributed articles to the scientific and technical journals.

Bibliography: *American Jewish Year Book*, 1905, s.v.

A. F. T. H.

RIESSER, GABRIEL: German advocate of the emancipation of the Jews; born at Hamburg April 2, 1806; died there April 22, 1863; youngest son of Lazarus Jacob Riesser. For a few years Riesser's family lived in Lübeck, but it returned to Hamburg in 1816. Educated at the Johanneum of his native city and at the universities of Kiel and Heidelberg, where he studied law, Riesser sought to become privat-docent at the latter university, but, being a Jew, was refused the "venia legendi" by the government. He then lived in Frankfort-on-the-Main, Heidelberg, and other cities of southern Germany, and returned to Hamburg in 1830. There he was refused, as a Jew, admittance to the bar.

Riesser now became the leading advocate of the emancipation of the Jews in Germany. In 1830 appeared in Altona his "Ueber die Stellung der Bekenner des Mosaischen Glaubens in Deutschland" (2d ed., 1831). Although the same subject had been thoroughly discussed shortly before by Twesten and by Börne, Riesser's essay was well received. He did not speak of the oppression of Jews alone, but compared it with the oppression of the burghers by the nobility, of the negroes by the whites, etc., and asked for full emancipation. In his introduction to the book he declares it to be "an effort to induce important men — social and spiritual leaders—to pay more attention to this undertaking, to rouse latent forces for it, to stimulate those who should be interested in it, to stir up philanthropists of all confessions and beliefs, and finally to demonstrate the necessity for the good-will and the power of single individuals to be united for a common purpose." The Protestant theologian Paulus in Heidelberg answered him in his "Die Jüdische Nationalabsonderung nach Ursprung, Folgen oder Besserungsmitteln" (Heidelberg, 1830), and proposed that the Jews, to become good German citizens, should be baptized. Riesser defended his position in his "Vertheidigung der Bürgerlichen Gleichstellung der Juden Gegen die Einwürfe des Herrn Dr. Paulus," Altona, 1831. The pamphlet was the work of a few days, written under the direct influence of Paulus' essay, and gives in an appendix the most important answers which Napoleon had received in regard to the questions put to the Sanhedrin convoked in 1806. In his "Börne und die Juden" (Altenburg, 1832) Riesser did "not intend to defend Börne against the accusations of Dr. Eduard Meyer, but the Jews against Meyer's insinuations."

Gabriel Riesser.

His "Der Jude."

The July Revolution in France in 1830 found an echo in Germany, and Riesser established in 1832 in Altona his journal "Der Jude, Periodische Blätter für Religion und Gewissensfreiheit," in which he again fought for emancipation. The announcement said: "A time which is full of events, fuller of hopes, needs alert organs for the quickly changing contents; and such organs are found in the periodical press." Many excellent essays were written for this periodical by the leading men of the time; but the best came from the pen of its editor. Some of them were printed separately, *e.g.*, "Kritische Beleuchtung der Neuesten Ständischen Verhandlungen über die Emancipation der Juden," Altona, 1832. While Bavaria, Hanover, and Hesse had passed, or intended to pass, favorable laws relating to the Jews, Baden had refused to do so; and Riesser attacked the Landtag of Baden for this attitude. The "Denkschrift an die Hohe Badische Ständeversammlung, Eingereicht von Badischen Bürgern Israelitischer Religion zur Begründung Ihrer Petition um Völlige Bürgerliche Gleichstellung, vom 30 Juli, 1833," written by Riesser, was published in Heidelberg in 1833; and "Betrachtungen über die Verhältnisse der Jüdischen Unterthanen in der Preussischen Monarchie," a reprint from his paper, appeared at Altona in 1834.

In the same year a petition, drafted by Riesser, was presented to the Senate of Hamburg, asking for the Jews of that city the rights of citizenship; but the populace strongly opposed the proposed reform. This petition also appeared separately as "Denkschrift über die Bürgerlichen Verhältnisse der Hamburgischen Israeliten" (Hamburg, 1834). An important essay bearing on this subject was Riesser's "Die Verhandlungen des Englischen Parlaments im Jahre 1833 über die Emancipation der Juden," Altona, 1834.

The title of Riesser's journal was changed in 1835 to "Der Jude, ein Journal für Gewissensfreiheit." From this change it is evident that Riesser had given up the theological section; indeed, he says in his announcement: "The 'Israelitische Predigt- und Schulmagazin' of Dr. Ludwig Philippson and the 'Wissenschaftliche Zeitschrift für Jüdische Theologie' of Abraham Geiger have made part of my journal unnecessary. "Der Jude" appeared for only two more years.

In 1834 Riesser received from the "Israelitische Bürger Badens," in acknowledgment of the interest he had taken in emancipation, a painting, by

Oppenheim of Frankfort-on-the-Main, representing the return from the German War of Liberation of a Jewish soldier, whose face is seamed with scars, and who wears the decorations received for service. In 1836 Riesser left his native town and settled in Bockenheim, near Frankfort-on-the-Main, where he published his "Jüdische Briefe," Berlin, 1840–42. In 1843 he returned to Hamburg and was admitted to the bar there.

Member of the German Parliament.

The year 1848 brought changes in Germany, among them greater liberty for the Jews. Riesser was elected to the German Parliament ("Vor-Parlament") of Frankfort, from the district of Lauenburg. He belonged to the liberals, and was one of the vice-presidents of the assembly. On every possible occasion he spoke for his coreligionists. He was a member of the deputation sent by the Parliament to offer the crown of Germany to Frederick William IV. In 1850 he was elected to the German Parliament sitting at Erfurt, this time from Hamburg. When the body was dissolved, in 1850, Riesser returned to Hamburg. During the following years he traveled, spending much time in the United States; and he published his views and impressions of the country in the "Preussische Jahrbücher." In 1859 a new upper court was established in Hamburg, and Riesser was appointed one of its judges ("Obergerichtsrath"), which position he held until his death. From 1860 to 1862 he was vice-president of the Bürgerschaft.

Bibliography: N. Frankfurter, *Denkrede auf Dr. Gabriel Riesser*, Hamburg, 1863; Berthold Auerbach, *Beim Tode Riesser's*, in *Deutsche Blätter*, 1863, No. 18; *idem*, in *Gallerie der Ausgezeichnetsten Israeliten Aller Jahrhunderte*, part iii., p. 5, Stuttgart, 1884; *Allg. Zeit. des Jud.* 1863, pp. 299–304 *et passim*; 1864, p. 465; 1867, pp. 346–365; Isler, *Gabriel Riesser's Leben*, in vol. i. of *Gesammelte Schriften*, 2d ed., Frankfort-on-the-Main, 1871.

s. F. T. H.

RIESSER, LAZARUS JACOB: German rabbi; born 1763 in the valley of Riess (hence the name "Riesser"); died March 7, 1828, at Hamburg; father of Gabriel Riesser. In the "Zeker Ẓaddiḳ" Riesser calls himself "Eliezer, son of Jacob Katzenellenbogen," rabbi of Öttingen-Wallerstein. Owing to his great erudition as a Talmudist and his keen intellect Riesser was chosen as son-in-law by Raphael b. Jekuthiel Süsskind ha-Kohen, the incumbent of the rabbinate of Altona-Hamburg-Wandsbeck. He resided in Altona, where he held the office of secretary to the bet din. His Hebrew style may be designated as classic.

When, owing to disagreements with the Danish government, Kohen resigned his post (1799), Riesser lost his office and went with his father-in-law to Hamburg. There he entered business life, meeting with little success. In his leisure hours he wrote the biography of his father-in-law in elegant Hebrew, under the title "Ma'alele Ish"; this, together with two sermons by Raphael Kohen, was published under the title "Zeker Ẓaddiḳ" (Altona, 1805). When, in 1813, Hamburg was blockaded by the Russians Riesser removed to Lübeck. Riesser went back to Hamburg in 1816.

Riesser's correspondence with his son Gabriel, comprising twenty letters covering the period from May 7, 1824, to Feb. 22, 1828, have been published by Isler in "Gabriel Riesser's Leben," i. 36–61. The Heimann I. Michael collection, now in the Bodleian Library, Oxford, contains some manuscripts by Riesser.

Bibliography: Isler, *Gabriel Riesser's Leben*, in vol. i. of *Gesammelte Schriften*, Leipsic and Frankfort-on-the-Main, 1867; Geiger's *Jüd. Zeit.* vii. 232; *Zeker Ẓaddiḳ*, Altona, 1805.

s. E. Schr.

RIETI: Italian family, deriving its name from the city of Rieti in the Pontifical States. Members of it are found at Rieti as early as the end of the fourteenth century; then in Rome, Sienna, Bologna, Mantua, and many other Italian cities. The oldest members known are **Isaac Rieti** or Maestro Gaio, father of Moses Rieti, and **Abraham ben Isaac Rieti** (1415; Magazin, i. 37). **Michael ben Judah di Rieti,** a physician, lived at Terni between 1469 and 1473, and **Solomon ben Moses di Rieti,** another physician, at Rome in 1510. Still another physician, a member of this family, **Asahel Raphael Rieti,** a grandson of Moses, is known to have lived in Bologna in 1556, with his three sons, **Elia, Isaac,** and Hananiah Eliakim Rieti. **Ishmael Rieti,** a relative of Jehiel of Pisa, resided in Sienna, where he extended hospitality to the false Messiah, David Reubeni, although without displaying the singular enthusiasm shown in his cause by all the other members of Jehiel's family. He refused Reubeni any considerable financial assistance, and on this account was bitterly censured in the latter's diary. He, however, was teacher of the nephews of Immanuel ben Isaac de Lattes, who held him in great veneration. At Sienna Ishmael was the host also of Johanan ben Joseph Treves. He devoted himself to works of piety, in which he was followed by his son **Moses Rieti.** On the occasion of a movement inimical to the Jews of Empoli, Tuscany, when the monks in their sermons forbade the Christians to have any intercourse with the Jews or to render them any service on their Sabbath, Moses ben Ishmael provided the necessary funds to send a delegate to Rome to obtain a papal decree in favor of his Empoli coreligionists.

Rabbi **Simon da Rieti** of Rome was one of the Hebrew deputies who attended one of the meetings of the Index Commission convened by Cardinal Della Rovere, Aug. 7, 1590, when the censorship of the Talmud was discussed. In the beginning of the seventeenth century **Joseph ben Shabbethai Elhanan Rieti,** a nephew of Ishmael, was rabbi of Sienna. He is known as the copyist of a manuscript in 1603, and as one of the indorsers of a decision of the Roman rabbi Eliezer Mazliah ben Abraham di Viterbo (1605–6). **Eliezer ben Isaac Rieti** is known as the author of two works, "Luaḥ Mamare 'En Yisrael" (Venice, 1612; Amsterdam, 1684), an alphabetical index to the "'En Yisrael" of Jacob Ḥabib, and "Kelale ha-Talmud," which remains unpublished (MS. Michael). His contemporary **Hezekiah ben Gabriel ben Samuel Rieti** published in the "Tuscan" (Italian) language a translation of Proverbs, with a Hebrew text, and a dedicatory letter addressed to Isaiah Massarani; it bears the title of "Mishle Shelomoh 'im Ha'aṭaḳat Iṭalḳit" (Venice, 1617). A certain **Isaac ben Moses Rieti** is mentioned in the "Luaḥ ha-Payyeṭanim" by S. D. Luzzatto.

Herewith is given the genealogical tree of those members of the Rieti family whose relationship may be traced according to Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 74:

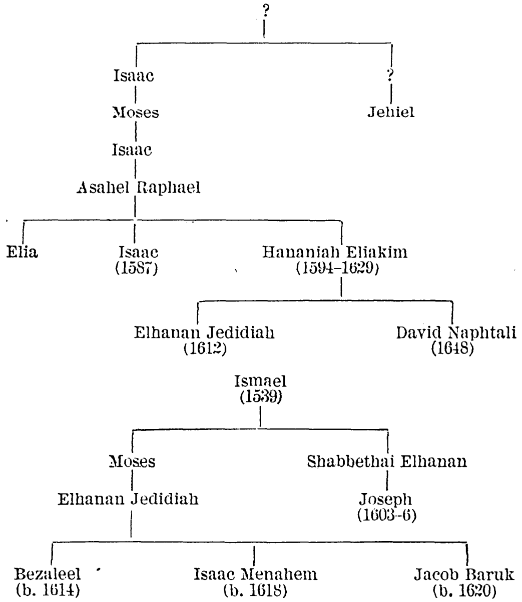

Bibliography: Isaac de Lattes, *Responsa*, p. 123; Kaufmann, in *R. E. J.* xxvi. 90-91; Mortara, *Catalogo*, p. 43; idem, *Indice*, p. 54; *idem*, in Steinschneider, *Hebr. Bibl.* v. 98; *Mosè*, v. 231; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 46; *Mashbit Milḥamot*, p. 92a, Venice, 1606; Steinschneider, *Cat. Bodl.* cols. 963-964; idem, *Jewish Literature*, pp. 219-223; idem, *Hebr. Bibl.* v. 21, xix. 14; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 70 (note 2), 74, 135, 136, 180, 264.

Hananiah Eliakim Rieti: Italian rabbi; born at Bologna about 1560; died in Mantua before 1626. He lived some time in Mantua, and in 1604 settled at Luzzara. He wrote "Meḳiẓ Redumim" (Mantua, 1648), religious songs and poems, especially for the morning of Hosha'ana Rabbah, which were published by his son **David Naphtali Rieti,** with a preface by the author, and "Minḥat Ḥananyah," poems for all feast- and fast-days (MS. Michael, now in Oxford). Some of these poems were printed in the "Ayyelet ha-Shaḥar" of Mordecai Jare (Mantua, 1612). Other, unpublished writings of Rieti are: novellæ to some Talmudical treatises; "Sedeh Lebanon," responsa; "Sedeh Tappuḥim," miscellaneous writings; "Tefillah Ḳeẓarah," a short prayer.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 65; Steinschneider, *Jewish Literature*, pp. 242 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 74; Zunz, *Z.G.*, p. 423.

Moses ben Isaac (Maestro Gaio) da Rieti: Italian rabbi, physician, and poet; born at Rieti in July, 1388. He lost his father at an early age, and later left his native place, residing successively in different cities of the Pontifical States. In 1436 he was in Perugia. Some time afterward he founded a school at Narni. During the pontificate of Eugenius IV. he removed to Rome, and was appointed chief rabbi of the Jewish community of that city. Pius II. gave him leave to practise medicine even among Christians, and appointed him his body-physician. Rieti successfully maintained a religious controversy in Rome with a Christian theologian who has been identified with both Roberto of Lecce and the Florentine Grannozzo Manetti. He is believed to have died at Rome some time after 1460. He certainly outlived his wife, who died at the age of seventy and to whom he had been married fifty-two years.

From his youth Rieti devoted himself to the study of the Talmud and of Hebrew literature in general. He was also an earnest student of medicine, natural science, and philosophy, and a connoisseur of Italian literature. The fame acquired by Dante through the "Divina Commedia" led Rieti to enrich Hebrew literature with a similar work. He conceived the idea of so doing as early as 1409; but it was not until seven years later that he began the work, to which he gave the title "Miḳdash Me'aṭ" (see Ezek. xi. 16), and which was in two parts. Part i., entitled "Ulam," is divided into five cantos, the first of which begins with an invocation to the Almighty and unfolds the plan, contents, and divisions of the work. The remainder of this part of the work is devoted to an exposition of the religious and philosophical opinions of the author, and treats of the thirteen articles of faith, of Cabala, physics, and mathematics, the written and the oral law, the individual branches of science and of their scope and usefulness, also of Aristotle and his writings, of the "Isagoge" of Porphyry, and, finally, of the "Categories" of Aristotle.

In the second part of the "Miḳdash" the author describes a symbolical journey through the realm of blessed spirits. Passing through the celestial synagogue, he arrives at the temple of prayer, and thence reaches the city of God, symbolizing the Scriptures, and the ships of the soul, the Mishnah and Talmud. He passes in review the teachers of the Talmud, the Geonim, and the later great luminaries of Hebrew learning. To this last part Rieti appends numerous historical and literary notes, which often have scientific value.

Rieti endeavors in this work to give a résumé of science and philosophy, of Judaism and all its literary history; but, lacking sufficient power and lofty inspiration, his production has little artistic merit. He frequently discusses dry and heavy points of doctrine, or loses himself in useless puerility. He seldom rises to the truly artistic conception of his design, or expresses it in a manner which can merit the term poetic. What he lacks in inspiration however, is partly compensated by his enthusiasm and love for the subject which he treats. This, together with the beauty and grace of his diction and the flowing harmony of the hendecasyllabic verse in which it is written, combined with the merit of having introduced Dante's terza-rima to replace the long and tedious single rime of Hebrew-Spanish poetry, secures to Rieti's work a permanent position in Hebrew literature.

"Miḳdash Me'aṭ" is incomplete; but it seems that only a small part of it is missing. The work exists in a large number of manuscripts, the first complete edition of which was that by Jacob Goldenthal of Vienna (1851), printed at the expense of the Vienna

Academy of Science. At first only a part was published (part ii., canto ii., "Me'on ha-Sho'alim," which has been introduced into the liturgy). Of this part the following Italian translations exist: (1) by Eliezer Mazliaḥ b. Abraham Cohen, Venice, *c.* 1585; (2) by Deborah Ascarelli, *ib.* 1601; (3) by Samuel di Castelnuovo, *ib.* 1609; (4 and 5) in Oxford MSS. 1988a and 2578, 10. There is also one Italian translation of the "Ulam" in the Munich MS. 556.

Rieti was the author also of: "Iggeret Ya'ar Lebanon," a religio-philosophical reflection, in the antique form of the "melizah," on the importance of the ornamentation and furnishings of the Temple. This work may have been written prior to the "Miḳdash Me'aṭ"; indeed, if one excepts an elegy on the death of his wife, it is safe to state that in the second half of his life he abandoned poetry and devoted himself entirely to philosophy and apologetics. In these fields he produced the following works: (1) notes to the commentary of Averroes (Ibn Roshd) on the "Isagoge ad Logicam" by Porphyry, translated by Anatoli; (2) commentary on the "Aphorisms" of Hippocrates; (3) marginal notes to the commentary of Moses Narboni on the "Kawwanot ha-Filusufim" of Al-Ghazali; (4) philosophical and physical aphorisms; (5) answers to questions pertaining to logic; (6) a religio-philosophical work, written in Italian with Hebrew characters, and partially preserved in a Leyden manuscript (Scaliger MS. 10, 1); of an apologetic tendency, it was perhaps written after the controversy which Rieti had sustained in Rome, and is in three parts: (1) popular exposition of natural philosophy, according to Aristotle; (2) of God, and how the human soul places itself at His disposition; (3) history of the Jews till the writer's own time.

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii. part i., 121; Carmoly, in *Orient*, 1841, p. 235; *idem*, in Jost's *Annalen*, i. 55, 63; Del Balzo, *Poesie di Mille Autori Intorno a Dante*, iii. 413–424; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 55, 145; Dukes, in Kobak's *Jeschurun*, ii. 59; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 49a; Goldenthal, *Die Neuerworbenen Handschriftlichen Hebräischen Werke*, pp. 37–46, Vienna, 1851; idem, *Il Dante Ebreo*, Vienna, 1851; Grätz, *Gesch.* 2d ed., viii. 143 *et sea.*; Lasinio, in *Etruria*, 1852, pp. 65 *et seq.*; Karpeles, *Gesch. der Jüdischen Literatur*, pp. 745 *et seq.*; Reggio, in *Bikkure ha-'Ittim*, ix. 14; Steinschneider, *Jewish Literature*, p. 349; *idem*, in *Buonarotti*, 1876, pp. 117 *et seq.*; *idem*, in Virchow's *Archiv*, xl. 95 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 12, 16, 68 *et seq.*, 264–265; Zunz, *Literaturgesch.* pp. 524 *et seq.*; *idem*, in Geiger's *Zeitschrift*, ii. 321 *et seq.*

S. U. C.

RIF. See Alfasi, Isaac ben Jacob.

RIGA: Capital of the government of Livonia, Russia; situated on the River Düna, about 6 miles from its mouth.

Jews are first mentioned in the public documents of Livonia of 1560. In the negotiations between the city and King Sigismund August of Poland in that year it was stipulated that he should provide his soldiers with abundant supplies, with the understanding, however, that in the provisioning of the troops "the malicious Jewish people" should be entirely precluded from contracting (Bienemann, "Briefe und Urkunden," iv. 123). In the negotiations of the following year concerning the annexation of Riga to Poland the wish was expressed that Jews should not be admitted into Livonia as into the other provinces under the Polish crown, "so that they may not besmirch or injure the citizens with their unchristian usury and business transactions, and that they may not establish customs duties and other burdens" (*ib.* v. 88). As a result of this expressed wish, the treaty of annexation of Nov. 28, 1561, contained a paragraph excluding Jews from trading and from leasing customs duties in Livonia. This treaty, however, did not specifically prohibit Jews from residing in Riga, so that they continued to dwell there, as elsewhere in Livonia, in considerable numbers.

The annexation of Riga to Poland was accomplished in the year 1581; and there date from this period numerous complaints made by the Christian inhabitants of Riga to the Polish crown concerning the injurious commercial activity of the Jews. An entire series of enactments was passed in the reign of Sigismund III. (1587-1632), aiming at the exclusion of the Jews, the Dutch, the Scotch, the English, etc., from the whole of Livonia. An act of May 31, 1593, states: "we also desire that our city of Riga shall, as heretofore and also for all time to come, be exempt from the sojourn or residence of Jews." On the failure of this decree to produce the desired results, further representations were made; and finally, in May, 1596, the city of Riga secured a royal decree wherein all officials, chiefs, and rural nobility were forbidden to trade with the Jews and other foreigners. This decree also proving ineffectual, the town council of Riga found itself obliged to send (Jan. 25, 1597) a special commissioner to Warsaw to make vigorous representations at court concerning the subject. A further enactment of exclusion followed, Jan. 7, 1598; but it likewise remained ineffective, and a more stringent decree was issued March 26, 1599. The war and the troublous times which now ensued distracted attention from the Jews; but when conditions became somewhat more tranquil the complaints against them were renewed, and it appears therefrom that during the war the Jews had managed better than formerly to advance their interests.

In the instructions of the city council of Riga to its delegates at Warsaw (1611), the latter were told to advocate the enactment of legislation aiming at the exclusion of Jewish and Scotch pedlers from the country districts. In 1612 the King of Poland issued an order which actually led to the arrest of some Jews and provoked the complaints of Prince Radziwill. The latter in 1611 had requested the city council of Riga to exempt the Jews of Birzhi from the poll-tax imposed on every Jewish arrival in Riga. The council replied, through its delegates at Warsaw, that the collection of this tax was an ancient practise. Notwithstanding various restrictive ordinances, the Jews were permitted to remain in the city, at least temporarily. The name of the Jewish merchant Affras Rachmaelovich (Aphraschus Rachmailowicz) occurs in the municipal records of 1595–97, where he is mentioned together with other Jews in connection with the trade in potash and other forest products.

In the treaty which was made with Sweden in 1621, Gustavus Adolphus confirmed the rights of the citizens of Riga, inserting in that document the words "and no Jews or strangers shall be allowed to sojourn in the country to the detriment of the burghers." During the Swedish period (1621–1710) the intolerant attitude of the Protestant Church held out no encouragement to Jewish settlers.

The Jewish physician and philosopher Joseph Solomon Delmedigo of Crete, on his way to Lithuania, where he was to become private physician to Prince Radziwill, remained for some time in Livonia, and wrote in 1623 to a learned friend in Troki that he was "in a country cut off from Jewish learning." Jews continued to sojourn in Livonia, descending the Düna in barks and returning when their commercial undertakings had been completed. The records covering the period of Polish domination were destroyed in the fire at Riga in 1674, and little information is accessible concerning this period. In 1645 twenty Jews were arrested on the charge of having illegally bought furs directly from Muscovite merchants, but the accusation was proved to be false, and they were released.

Jewish Inns.

In order to control the movements of the Jewish traders, the city council decided to establish for the accommodation of Jews a separate inn, the first mention of which occurs in 1645. In 1662 Jürgen Sutter petitioned for the assignment to him of a site for a Jewish inn, the old one having been pulled down in order to make room for the city walls. In 1666 an ordinance was passed by the city of Riga wherein Jews were prohibited to lodge anywhere save at the Jewish inn; and all Jewish traders were required to submit to the city officials a list of their merchandise. It was the duty of the innkeeper to see that the Jews remained in the inn at night, and to notify the burgomaster if any of them failed to do so. The price of rooms was set at 10 marks per week. The inn served also as a storage warehouse for liquors brought to the city by Jewish and Russian merchants; and excise payments were made there. This would seem to indicate that the Riga import trade in liquors was largely in the hands of the Jews. This regulation was undoubtedly a source of much annoyance to the Jewish traders. In 1667 they petitioned for permission to lodge near the city, and to remain in it overnight in case of necessity. The city council was apparently inclined to make some concessions, as it offered to remove the inn nearer to the city, and it even overlooked an occasional sojourn overnight in Riga. The Jews, however, still made complaints concerning the unsatisfactory lodging, as well as concerning the innkeeper's high-handed treatment, *e.g.*, in 1671 and 1678 against Jürgen Greve. In 1685 the inn was again removed, its site being needed for new fortifications. During the war in 1700 and 1701 the suburb in which the Jewish inn had stood was destroyed in the siege and the operations that marked the beginning of a period of more than twenty years during which the Jews were not compelled to live in a specifically Jewish inn.

In the preparation for the siege in 1709 the vice-governor ordered that "Jews and other suspicious people should be advised to leave in good time." In the middle of September of that year the government ordered that no Jew should be permitted to enter the city, still less to stay there overnight. Exception was made in favor of David Isaakovich, who was involved in an important lawsuit; yet even he was not permitted to spend the night in the city.

Under Russian Rule.

Notwithstanding the prohibitive decree of 1709 a number of Jews besides David Isaakovich are met with in Riga about this time. Thus on Sept. 12, 1710, Naphtali Hirsch Israel made an application to the city council for permission to reside in Riga with his family, in order to collect his debts, and also because of his inability to return to his birthplace, Wilna, where he would be subject to persecution by the local clergy on account of a lawsuit. The council permitted him to dwell in the city for a considerable length of time; and in 1715 a patent was granted to him by Field-Marshal Menshikov, in recognition of his services as agent of the czar, conferring on him, together with his family and dependents, the right of residence in Riga. In 1719 Naphtali Hirsch Israel acted as bondsman for a coreligionist, who was thus enabled to leave the prison for the holy days. This fact indicates that there was some sort of a religious organization among the Jews of Riga.

In 1722 the merchants of the great gild complained that the Jews, who had recently increased in number, were engaging in trade to the injury of the citizens; and, in order to be rid of them, they proposed that a special quarter should be assigned to them in the suburbs. In 1723 the butchers' gild complained of the competition of the Jews. These complaints finally led the courts to decree the reestablishment of the Jewish inn. The site of the former one had been utilized by the Russian government for a shipyard; the privilege of establishing a new inn was given to a noble named Schröder and his heirs for a term of fifty years; and on Nov. 17, 1724, on the completion of the building, the city council ordered all the Jews to take up their quarters there within four weeks from that date. This enactment involved arbitrary measures by the city authorities; for instance, Zundel, son of the abovementioned Naphtali Hirsch Israel, attempted to evade the compulsory measure, basing his claims on the special privileges which had been accorded to his deceased father. The council did not, however, accept his plea. Owing to the machinations of Schröder, even those Jews who remained in their boats or rafts were made to pay a half-gulden Albert to the "Jews' host" (ordinances of Nov. 19 and Dec. 15, 1725).

Isaac Solomon.

Only a Hamburg Jew, Isaac Marcus Solomon, was permitted to dwell outside the inn. This permission was due to his position as jeweler to the Duke of Holstein, son-in-law of the czar, and to the fact that he was a favorite of the imperial vice-chancellor Baron Ostermann. From the records of a lawsuit with other jewelers of Riga, who wished to expel him from the city, it appears that Solomon's grandfather had established the business in Riga; this shows that even under Swedish rule Jews had possessed the right to engage in the jewelry trade. Solomon succeeded in maintaining his right to remain in Riga; and Ostermann is said to have remarked that all the other jewelers of Riga together did not pay in a year as much customs duty as did this Jew. In 1729 and 1731 the jewelers of Riga made further attempts to have Solomon expelled, but without success.

The ukase of April 26, 1727, expelling the Jews from the Ukraine and various Russian cities, rendered more acute the position of the Riga Jews also. In consequence of this decree the governor of Livonia ordered all Jews residing in Riga, including Isaac Marcus Solomon of Hamburg, Zundel Hirsch Israel of Wilna, and Solomon Samson of Holland, to leave the city within a few days. The latter three, however, through powerful influences, established their right to remain in Riga. In Dec., 1728, there were only nineteen Jewish families in the city. The number was largely augmented in the months of May and June by Jews who descended the Düna in boats and on rafts.

The position of the Jews of Riga became worse in the reign of Empress Elizabeth and with the fall of their protector Ostermann; and the rigorous measures directed against them ceased only with the accession to the throne of Catherine II. Extant documents prove, however, that the Jews were granted a burial-plot in 1725, and that religious services were held in the Jewish inn. The legal status of the Jews of Riga at the beginning of Elizabeth's reign is defined in the following communication made by the council of Riga to the magistracy of Königsberg at the latter's request:

> "Jewish families are not permitted to reside in Riga permanently; and there are no regular 'protected' Jews ["Schutzjuden"]. Exception is occasionally made in the case of those in whose behalf intercession is made, *e.g.*, in that of Marcus Solomon, who, however, resides in the suburbs, and must make arrangements accordingly with the Jews' host. All Jews coming here for business must take up their abode in the 'Judenherberge,' and have not the right to reside within the city wall. The Jews may sell their goods only to citizens of Riga, and must also make their purchases from the latter. General trading is permitted to them only during fairs. The right of sojourn in Riga is limited according to conditions. In accordance with an old custom all Jews entering Riga must pay the burgomaster for safe-conduct" (see Leibzoll).

Curiously enough, after the ukase of Elizabeth of Dec. 2, 1742, was promulgated, the city council of Riga, in its session of Jan. 6, 1743, expressed the fear that if this decree were rigidly enforced the commerce of Riga with Poland would be seriously injured. It was therefore resolved to make representations in the matter to Lacy, the governor-general (see Friedrichstadt).

Importance of Jewish Trade.

It is amusing to note how, when their trade interests were imperiled, the Jew-baiters of Riga quickly found it expedient to beg for the return of the Jews. Special agents were sent to St. Petersburg with instructions to recommend that the Jews be allowed to visit Riga with their boats, since they had otherwise threatened to conduct their export trade through other channels. In fact, they had already established a new trade route by way of Borisov to Memel and Königsberg. The fear was expressed that the entire timber trade would be undermined, and that the imperial customs would be very seriously affected. The efforts of the Riga burghers, however, were not crowned with success. Their representations elicited the famous reply ascribed to Elizabeth: "I desire no material gain from the enemies of Christ."

On March 30, 1743, eighteen Jews were expelled from Dorpat, Livonia. Nevertheless, Isaac Marcus Solomon is met with in Riga in 1744, when the governor-general granted him permission to remain in the city for a further period of eight days. When, in Feb., 1744, the children and servant of the Jew David were expelled from the town, the only Jew left in Riga was Moses Meyer, who was allowed to remain because of his connection with a case before the Senate. For the following twenty years there is no record of Jews in the city.

Right of Residence Granted 1764.

In 1764 Alderman Schick was sent to St. Petersburg to apply for the abrogation of the decree prohibiting Jews from residing in Riga. He stated in his application that the trade of Riga with Poland had declined year by year, while that of the ports of Courland, Windau, and Libau and of the Prussian ports of Memel and Königsberg had increased very considerably. He therefore asked that Jews be allowed to visit Riga for trading purposes, since there was no danger of their securing permanent residence there owing to the rights granted to the city in 1593, 1597, and 1621. After an interval of twenty-four years, with the accession to the throne of Catherine II., who favored the importation of colonists, especially to South Russia, Jewish merchants were again permitted to live in Riga (see Jew. Encyc. iii. 625b, *s.v.* Catherine II.).

The privilege of erecting another inn for Jews was awarded by the city council (Dec. 15, 1764) to one Bencken, a Christian citizen; and an order was issued to the inhabitants (Jan. 14, 1765) forbidding them to allow Jews to lodge in their houses. The complaints of the Jews concerning this restriction were of no avail. Exception was made by Governor-General Browne only in favor of the privileged Jews David Bamberger, Moses Aaron, and Levi Wolf, whose respective households consisted of thirteen, six, and seventeen persons. Another Jew mentioned at this time was Benjamin Baehr, agent of the Polish-Lithuanian and Courland Jews, in whose behalf he petitioned the empress, complaining of their maltreatment by the Riga authorities. The petition was successful only to the extent that the empress ordered the abolition of the safe-conduct tax (June 3, 1765). Under the new imperial policy Jews were now permitted to visit Riga and the rest of Livonia for business purposes, and to remain for a continuous period of six weeks, so that the Riga authorities could no longer expel them at pleasure. In the summer of 1770, when the plague broke out in Podolia, the Jews were summarily expelled from Riga on three days' notice, and were not allowed to return until the following year. Exceptions were again made, however, in the case of the privileged New-Russian Jews.

It was not until 1780 that Governor-General Browne addressed a communication to the office of the governor-general of New Russia inquiring whether the New-Russian Jews Levi Wolf, David Bamberger, Moses Aaron, Zundel Hirsh, Aaron Noah, Aaron Hirsh, Levin Moses, and Jacob Gabriel were wanted there, and whether they should be sent thither, as they were without purpose in Riga, and did not pay any crown taxes." The reply, dated Aug., 1780, stated that as they did not belong to the merchant gild of New Russia, they were not wanted there. Thereupon the governor-general sent to the city council a list of forty-three Jews who were to be deported across the frontier within fourteen days. As regards the other privileged Jews, whose names did not appear on the list, he made representations in their behalf to the Senate. The privileged Jews must have remained in Riga; for there is a record of a quarrel at that time between David Levi Bamberger and Aaron Hirsh concerning their relation to the Jewish community and the synagogue.

Internal Dissensions.

In Oct., 1783, another quarrel broke out concerning the appointment of synagogal officers. The representatives of the privileged community of the protected Jews were at that time Samuel Salomon and Jacob Wolff. The New-Russian and Polish Jews doing business in Riga applied to the governor-general for the removal of these representatives because of their alleged inexperience in religious practise. The complaints against them were that they opened the synagogue too late in the day; that they had monopolized the supply of "etrogim" (paradise-apples); that they did not permit singers from other cities to sing in the synagogue; that the person charged with watching over kasher matters drank non-kasher wine; and that those charged with the maintenance of order came drunk to the synagogue, etc. The court decided (Oct. 31, 1783) that the two parties should choose one president for the entire community. The jeweler Salomon Pasakh, a privileged Jew, was accordingly elected on Nov. 20, and his election was confirmed by the district court. He, with the aid of two learned Jews, was given the right to adjudge all minor matters, more serious affairs being referred to the district court. The disputes between the two parties did not, however, cease.

By a treaty concluded between Russia and Courland May 10, 1783, the district of Schlock, with Dubbeln and Mayorenhoff, was annexed to Livonia. Catherine II., by a ukase of Feb. 4, 1785, converted the village of Schlock into a town; and to encourage commerce, permission was given to all free Russians and foreigners, without distinction of race or religion, to settle there and to register as burghers or merchants. Although the Jews were not specifically mentioned in this manifesto, it is known that Catherine wished especially to find a place for the Jews of Courland (see Russia). In consequence many Jews settled in Schlock, which was near Riga, and many of the protected Jews in Riga thus became citizens of Schlock. All other Jews were ordered to leave Riga within six months.

By an ordinance of July 5, 1788, and in accordance with a special imperial order, fifteen Jewish families were allowed to reside in Riga. Most of them were the descendants of the privileged Jews who were living in Riga in 1764. Owing to the abuse of the privilege allowing each family to employ one tutor, it was ordered that only one teacher be retained for the entire community, and that the others be expelled. Schlock Jews who had established themselves in Riga permanently were ordered to remain in the city not more than eight days at a time.

From a census made by the city council on April 25, 1811, it appears that the Jews in Riga at that time were the following: 1 privileged Jew; 35 Schlock merchants; 394 Schlock burghers; 122 Courland Jews; 145 Lithuanian Jews; 13 foreigners; 26 of unknown origin; in all, 736. From that year until 1827 there was a constant struggle on the part of the Riga Jews, especially those from Schlock, to secure more privileges for themselves, while the city council on the other hand aimed to reduce their number. When a committee of ministers, in response to an application by the city council, considered the question of the reduction, the decision was reached on the opinion of Marquis Paulucci, then governor-general of the city, that the old regulations were sufficient for the purpose.

The ordinance of April 13, 1835, changed the status of the Jews of Riga. Up to that time the Jews residing in Riga and Schlock, like those of Courland, were permitted to remain there with their families. The local administration, not being in sympathy with the new regulations, deferred the publication of them until Nov. 15, and was rebuked for the delay by the Senate. An imperial ordinance of Dec. 17, 1841, defined the status of Jews domiciled in Riga as follows:

Ordinance of 1841.

1. Jews who have practically secured permanent abode in Riga are to be allowed to register in that city and to reside there, without acquiring, however, burgher rights or the right to possess real property.
2. Henceforth Jews from other governments and from the town of Schlock are prohibited from moving to Riga and residing there.
3. Jews remaining in Riga in accordance with this ordinance are to wear the German dress.
4. The question of the rights of the Jews to engage in trade is to be included in the general consideration of the commercial life of Riga.

Restricted Right of Permanent Residence.

Under the provisions of this law 517 persons (256 males and 261 females) were transferred from Schlock to Riga. They included Ezekiel Berkowitz, a merchant of the second gild, and Nathan Abraham Scheinessohn, Phoebus Ilyisch, and Elias (Eduard) Nachmann, three merchants of the third gild. The city council of Riga petitioned for the withdrawal of the privilege of residing in the city from all except the fifteen families of protected Jews and their descendants. The Senate replied (Nov. 27, 1845) that the matter had been determined by the law of Dec. 17, 1841; the right of permanent residence was to be granted to those Jews who had lived in Riga since 1834. According to the census of Schlock for 1834 there were in all 409 such Jews. By the law of 1841 the rights (1) to purchase real estate and (2) to become burghers of Riga were, as shown above, withheld from the Jews. The former was granted by a decision of the imperial council of May 12, 1858; the latter right is still denied them.

The tradition concerning the ancient discriminations against the Jews made it difficult for the Christians of Riga to reconcile themselves to the broader rights granted to the former. In various ways the Jewish arrivals continued to suffer from the almost hereditary prejudices; and they owed much in regard to the amelioration of their condition to Prince Alexander Suvorov, who was governor-general of Riga from 1848 until 1861. Notwithstanding the opposition of the burghers, the Jews with Suvorov's support succeeded, in 1850, in securing permission to build a synagogue in the part of the city called "Moscow" suburbs. The ordinance prohibiting Jews from living within the city walls became inoperative with the removal of the walls themselves in 1858. In 1868 the Jewish community laid the corner-stone of the new synagogue on Bahnhoffstrasse, and the building was dedicated in Aug., 1871.

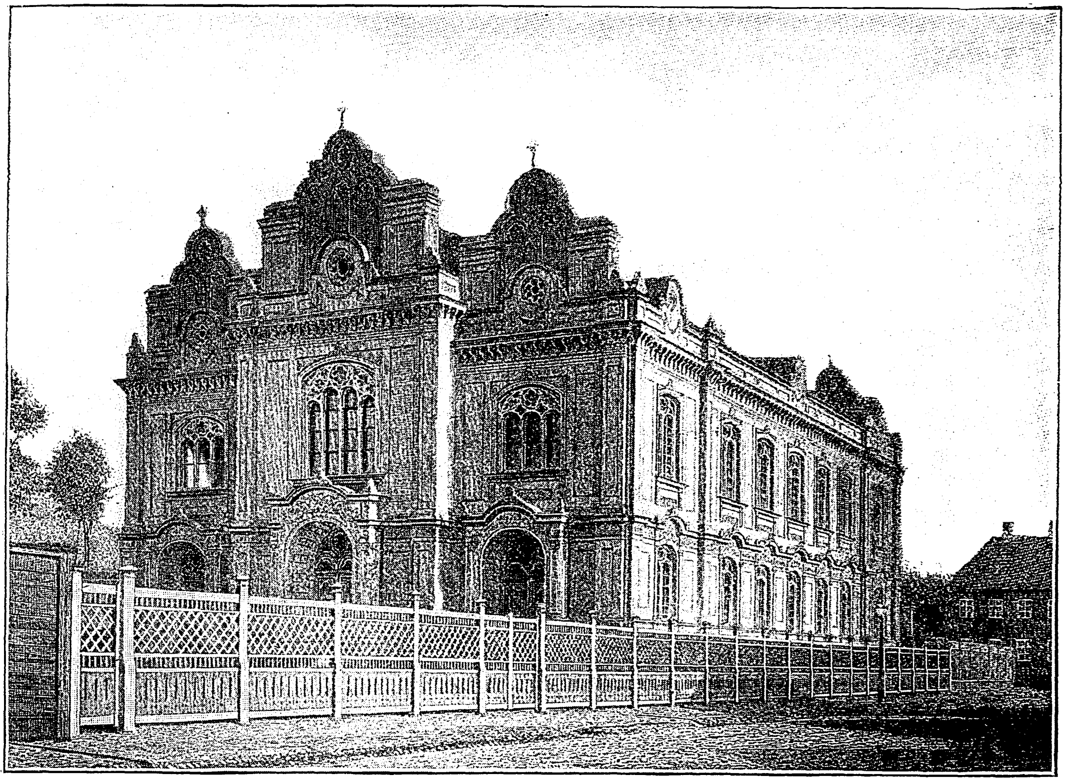

Synagogue at Riga, Russia.
(From a photograph.)

Lilienthal at Riga.

Since 1875 the Jews of Riga have come under the influences making for the Russification of the Baltic provinces; and many of them have learned to speak Russian. Throughout the latter half of the nineteenth century they made liberal provisions with regard to the education of their children. Rabbi Max Lilienthal came to the city in 1839 as principal of the newly established Jewish school, which was opened Jan. 15, 1840. On Lilienthal's removal to St. Petersburg, his position as principal was taken by Ruben Wunderbar. In 1843 Abraham Neumann succeeded Lilienthal in the rabbinate, officiating for more than twenty years, and contributing much to the spread of culture among the Jews of the city. In 1864 a Jewish school was established by Wolf ha-Kohen Kaplan, who was instrumental in securing better treatment for the Lithuanian Jews residing in Riga. In 1873 A. Pumpyanski became rabbi of Riga; and in 1876 Adolph Ehrlich was appointed principal of the Jewish school, remaining in that position until 1896.

Riga, being situated outside the Pale of Settlement, possesses special laws concerning its Jewish inhabitants. Thus, according to the Russian code of laws (Mysh, "Rukovodstvo," etc., p. 283), the Jews of Riga may own real estate in the city, although they do not enjoy the right of citizenship.

Special Legislative Position.

The older Jewish families of Riga, the so-called privileged "citizens of Schlock," who once were active in communal affairs, are now in the background. The more intelligent portion of the community is made up of Courland Jews, who began to settle in Riga in great numbers in the second half of the nineteenth century. They have been successful in commercial undertakings, and, like the German Jews, are well educated. They are the leaders in the Jewish community. A third class comprises the Lithuanian and White-Russian settlers, mostly merchants and artisans. The White-Russian Jews are for the most part Ḥasidim, and are prominent in the lumber and export trades. They live in accordance with their own Ḥasidic traditions, and have their own synagogues.

With the abolition of the Kahal (1893) the control of the affairs of the community was transferred to the city administration. The latter manages the Jewish rabbinic schools and fiscal affairs, and only in special cases are experts from among the Jews consulted. Thus the Jewish community of Riga is governed by a city council which has not a single Jew among its aldermen. Among the charitable institutions may be mentioned the society for the prevention of pauperism known as Friends of the Poor; a burial society, free kitchen, free library, etc.

Rabbis and Prominent Men.

Among the first Orthodox rabbis of the community was Aaron ben Elhanan (c. 1840). He was succeeded by his son-in-law Jacob Elias Rivlin. The present incumbent is Moses Shapiro, son-in-law of Isaac of Slonim. Besides Lilienthal, the rabbis and preachers who were recognized by the government have been Abraham Neumann (1843-63), Reichman (1869-73), A. Pumpyanski (1873-93), S. Pucher (1893-98), and the present incumbent, Dr. Michelsohn. Teachers: Max Lilienthal (1839-41), R. Wunderbar (1841-50), Lipman Hurwitz (1843-48), Wolf Kaplan (1852-88), A. Luria (1884-89), H. Mendelsohn (1856-63 and 1876-92), Adolph Ehrlich (1876-96). When Paul I. established in Riga the censorship of Hebrew books (1799) J. L. Elkan was appointed the first censor. He was followed in the office by Moses Hezekiel and E. D. Lewy.

Among the prominent members of the kahal of Riga may be mentioned: N. H. Scheinessohn (1837); Benjamin Nachman (1837); M. H. Tietzner; P. M. Berkowitz; S. B. Bloch (1865); P. Keilman (b. 1829; graduated from the University of Dorpat in 1854 and served in the military hospitals during the Crimean war, and from 1861 to 1881 as factory physician; received from the government the title of councilor of state, and was appointed adviser on Jewish affairs by the governor-general of Riga; died 1903); Moses Hirsh Brainin (1823-64; was made an honorary citizen of Riga; died in St. Petersburg 1870); his grandson S. Brainin (1889-93); and David Stern (1892).

Prominent as bankers or merchants have been Robert Hirschfeld (1842), Dr. Nachman, Phœbus Ilyisch, Joseph Mayer, I. Eliasberg, M. Kalmeyer, Itzig Birkhahn, Leon Schalit, David Schwartzbort, Wolf Luntz, and Loeb Lipschütz. Among men of letters are found Robert Ilyisch, for many years feuilletonist of the "St. Petersburger Herold"; L. Bernstamm, the sculptor; S. Freidus, of the New York Public Library; the physician Jacob Brainin, a graduate of the University of Kharkof who has practised in Riga since 1894; Sosnitz, who lived there from 1857 to 1885; and the Hebrew writer Tavyev, from 1894 to 1905, now residing at Wilna.

A branch of the Society for the Promotion of Culture Among the Jews of Russia was established in Riga in 1900. In the society's report for 1903 it is stated that the amount spent in Riga in that year for educational purposes was 66,000 rubles. Part of this sum was divided among the Jewish elementary school for boys, the night-school for artisans, the model ḥadarim, and the Sabbath reading-school for artisans. Other portions of the fund were employed to aid Jewish students at high and professional schools, and in support of the Jewish agricultural colony near Riga.

The following table gives the vital statistics of the Jewish community of Riga for 1882 and from 1892 to 1903 inclusive:

Year.	Births.				Marriages.		Deaths.			
	Jews.		Total.				Jews.		Total.	
	Males.	Females.	Males.	Females.	Jews.	Total.	Males.	Females.	Males.	Females.
1882...	498	381	3,283	2,995	142	1,429	203	158	2,676	2,313
1892...	335	306	3,054	2,661	114	1,471	181	153	2,523	2,187
1893...	323	292	3,104	2,957	91	1,672	175	128	2,829	2,511
1894...	288	265	3,066	2,981	87	1,837	140	128	2,334	2,136
1895...	276	287	3,289	3,192	114	2,144	164	126	2,710	2,503
1896...	296	256	3,798	3,714	114	2,280	200	152	3,459	3,074
1897...	362	290	4,385	4,043	174	2,588	181	131	3,404	2,964
1898...	345	310	4,736	4,379	165	2,803	162	121	3,226	2,654
1899...	393	309	5,077	4,707	192	3,109	183	132	3,882	3,248
1900...	367	314	5,215	4,924	195	3,112	168	142	3,972	3,284
1901...	374	367	5,399	5,000	180	3,134	172	173	3,953	3,613
1902...	375	372	5,368	5,060	193	3,116	168	142	3,497	2,951
1903...	365	352	5,104	5,024	161	3,044	175	125	3,659	3,256

In 1897 the Jews of Riga numbered about 30,700 in a total population of about 256,197.

Bibliography: Buchholtz, *Gesch. der Juden in Riga*, Riga, 1899; Mysh, *Rukovodstvo K Russkim Zakonam o Yevreyakh*, St. Petersburg, 1898; Wunderbar, *Gesch. der Juden in Liv-, Est-, und Kurland*, Mitau, 1853; *Voskhod*, 1885, passim; *Chteniya v Obschestvye Istorii i Drevnostei Rossiskikh*, 1866, i. 133; Adolph Ehrlich, *Entwickelungsgeschichte der Israelitischen Gemeindeschule zu Riga*, St. Petersburg, 1894.

H. R. J. G. L.

RIGHT OF EMINENT DOMAIN: The inherent power of the sovereign or state to take private property, generally land, for public use, especially for a highway, with or without compensation. The Mishnah says of the king in mentioning his powers: "He leads the army in a voluntary war decreed by the Court of Seventy-one, and strikes out to make a highway for himself; and they do not hinder him; and the king's highway has no limit; and all the people take booty," etc. (Sanh. ii. 3). The reference in these last words to the incidents of war shows that only military roads were meant, not roads leading to the king's palace or garden. Maimonides ("Yad," Melakim, v. 3) adds after "no limit" the words "but according to what is needful, and he does not alter the direction of his lines to avoid this man's field, or that man's vineyard, but goes straight ahead."

As shown under Right of Way, a baraita fixes the width of highways between city and city, etc., as varying from eight to thirty-two cubits. The implication is that to obtain these highways the public has a right to condemn for the purpose strips of privately owned land. But the mode of procedure is not indicated in the Talmud; and later authorities, of course, do not discuss it, as the laying out of roads had then passed beyond the power and jurisdiction of the Jews.

It is not likely that the custom of allowing the state or a city community to condemn land for any other purpose than that of a highway ever prevailed in Israel—*e.g.*, for public buildings, for King David set the precedent against such an action when he bought by private arrangement the thrashing-floor of Aravnah the Jebusite as a building-plot for the Tabernacle; or for the palace or pleasure-grounds of the king, for Elijah's stern rebuke against King Ahab for the latter's method of acquiring Naboth's vineyard stood out too strongly in men's memory as the highest testimony to the sacredness of private property in land. In short, the right of eminent domain was very closely limited.

E. C. L. N. D.

RIGHT AND LEFT.—Biblical Data: The right side of things is recognized in many ways as better than the left. The south and north sides of the earth are distinguished as "yamin" (right) and "sem'ol" (left; Job xxiii. 9), the right being the sunnier, brighter side, and the left the bleak and dark side, ill-omened and unlucky, where evil generates. "Out of the north an evil shall break forth upon all the inhabitants of the land" (Jer. i. 14). The right side, or right limb, of a person receives special prominence; the place of honor is at his right. "Upon thy right hand did stand the queen" (Ps. xlv. 9). Solomon placed a seat of honor for his mother, the queen, on his right side (I Kings ii. 19). The right eye was the most important and most vital member of the body. Nahash the Ammonite, as a reproach upon all Israel, purposed putting out the right eye of all men in Jabesh-gilead (I Sam. xi. 2). The prophet predicted, "Wo to the idol shepherd that leaveth the flock! . . . his right eye shall be utterly darkened" (Zech. xi. 17). The priest in purifying the leper put some of the blood of the sacrifice on the tip of his right ear, the thumb of his right hand, and the great toe of his right foot; he also used his right finger to sprinkle the oil before the altar (Lev. xiv. 14, 16), and received as his share of the peace-offering the right shoulder (Lev. vii. 32).

In Jacob's Blessing.

Jacob showed the significance of using the right hand in blessing by placing it on the head of Ephraim, whose tribe was thereby destined to become the greater nation, though Manasseh was older in years (Gen. xlviii. 17-19). "Right" is a synonym for "goodness" and "brightness," and "left" for "badness," "awkwardness," and "clumsiness." "A wise man's heart is at his right hand; but a fool's heart at his left" (Eccl. x. 2). The right hand is associated with the idea of majesty: "Thy right hand, O Lord, is become glorious in power" (Ex. xv. 6). Numerous other Biblical passages may be cited in illustration of this idea. The right hand was raised when an oath was administered or taken (Isa. lxii. 8), and sometimes both right and left hands (Dan. xii. 7). The signet was worn on the right hand (Jer. xxii. 24). Ezekiel, to expiate the sins of Israel, lay on his left side 390 days, and at the expiration of that term he lay forty days on his right side in penance for the sins of Judah; each day representing one year of their wickedness (Ezek. iv. 4-6). Rashi explains that Israel, or the Ten Tribes, were situated to the left of Judah, their capital city being Samaria: "Thine elder sister is Samaria, she and her daughters that dwell at thy left hand" (Ezek. xvi. 46).

The warrior held the bow in his left hand and the arrows in his right (Ezek. xxxix. 3). Ehud, the Benjamite judge, used his left hand to thrust the dagger into the body of Eglon, King of Moab, thereby avoiding suspicion and rendering parrying difficult (Judges iii. 16-21). The Benjamites were all excellent marksmen—"left-handed; every one could sling stones at an hair's breadth and not miss." The name "Ben Yamin" (= "son of the right hand") is probably a euphemism. Targum Jonathan, however, translates "iṭṭer yad yemin" (left-handed) as "open-handed," that is, ambidextrous, as it is evident that the Benjamites were armed with bows and could use both the right hand and the left hand in shooting arrows from a bow (I Chron. xii. 2). Cant. ii. 6 refers to the lover: "His left hand is under my head, and his right hand doth embrace me."

"Yad" means the right hand and "zeroa'" the left hand when both terms occur in the same sentence in the Bible (Naz. 3b, and see Rashi *ad loc.*).

——**In Rabbinical Literature:** In performing the Temple ceremonies the general rule is that "every turn must be made to the right of the way" (Yoma 15b). One of the priestly disqualifications is left-handedness (Maimonides, "Yad," Bi'at ha-Miḳdash, ix. 5). The officiating priest who is required to take a handful of flour in connection with the meal-offering or frankincense does it with his right hand (Zeb. i. 2). The table was put on the north side of the Tabernacle, or the Temple, and the candlestick on the south side, opposite the table, the table being thus to the right and the menorah to the left of the Shekinah, which rested on the west side; just as people usually place the lamp at the left to give free play to the right hand (Cant. R. ii. 17, with reference to Ex. xxvi. 35).

In Ceremonial.

Ḥaliẓah is performed with the right hand on the right foot (Yeb. xii. 2), while some authorities in the case of a left-footed person require a separate ḥaliẓah for the left foot (Shulḥan 'Aruk, Eben ha-'Ezer, 169, 25). The test of left-footedness is made by commanding the person to walk straight ahead and noting which foot he starts with ("Ginnat Weradim," responsum No. 9). The phylactery is placed on the left arm so that the right hand may wind the leather straps ("reẓu'ah"). R. Ashi says that in Ex. xiii. 16, the word "yadekah" (thy hand), with the superfluous "he," means "yad kehah" (the weak [*i.e.*, left] hand; Men. 37a). According to the cabalists, the reason for placing the phylacteries on the left arm is that it is nearer to the heart, which is bound to the service of God. A person who is left-handed may wear the phylactery on his right arm; but if ambidextrous, he must place it on the left (*ib.*).

The Lulab is held in the right hand and the Etrog in the left. A curious error appears to have been made regarding the supposed reference in the Midrash to the custom of holding the lulab in the right hand. Citing Ps. xvi. 11, "At thy right hand there are pleasures forevermore" ("neẓaḥ" = "triumph," "victory"), R. Abbahu explains that the lulab is referred to (Yalḳ., Ps. 670; comp. Ex. R. xviii. 5; Kohut, "Aruch Completum," i. 242, ii. 57). Nevertheless the custom might be explained by supposing that the lulab is held in the right hand because it is more important than the etrog.

Commenting on the passage "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left" (I Kings xxii. 19), the Midrash asks, "Is there a right and left above?" and answers, "But there were defenders on the right and accusers on the left" (Tan., Ex. xvii.).

In Angelology.

The angel Michael, on the right, is more in favor of Israel than Gabriel, who is on the left. Samael (from "sem'ol" = "left") is on the left, outside, as the antagonist of Israel (see Kohut, "Ueber die Jüdische Angelologie," pp. 30, 57). The "yeẓer-ṭob" (angel whose influence is toward the good) is on the right side, and the "yeẓer ha-ra'" (angel whose influence is toward wickedness) is on the left of every person.

Etiquette commands that the most prominent person sit or walk in the center, the next in rank at his right hand, and the third in rank on the left ('Er. 54b). The bride is placed on the right side of the groom, under the canopy. In the lavatory the left hand is used to keep the right free from uncleanness (Ber. 49a).

In the Cabala right and left fill important symbolic rôles, as the "siṭra di-yemina" (right side) and "siṭra di-sem'ala" (left side). According to the Zohar, Eve represented the left side of Adam and she was bound up in the flame of the Law (see Fire). The Torah is the right and the oral law the left (Zohar, Bereshit, p. 48b). This world is the right, and the world to come the left. It is curious that in Cabala the left side represents a higher and more developed state. It is said that Alexander the Great found a country where all the inhabitants were left-handed, and that they endeavored to convince him that greater honor is due to the left hand because it is nearer the heart; hence in greeting they shook hands with the left hand ("Erke ha-Kinnuyim," *s.v.* שמאל).

Isaac Baer Levinsohn translated into classical Hebrew Benjamin Franklin's "A Petition from the Left Hand," complaining of discrimination on the part of the teachers and claiming equal rights with his sister, the right hand ("Shorashe Lebanon," pp. 257-258, Wilna, 1841).

J. J. D. E.

RIGHT AND RIGHTEOUSNESS: Renderings given in the English versions of the Hebrew root "ẓadaḳ" and its derivatives "ẓaddiḳ," "ẓedeḳ," "ẓedaḳah." The use of "righteous" as a translation for "yashar" (= "upright") is less frequent. "Just," "justice," "justify" also occur as equivalents for these Hebrew terms.

Original Signification.

The original implications of the root "ẓadaḳ" are involved in doubt. To be "hard," "even," and "straight" (said of roads, for instance) has been suggested as the primitive physical idea. More acceptable is the explanation that the root-notion conveyed is that a thing, man, or even God, is what it, or he, should be, that is, "normal," "fit." That conception may, without much difficulty, be recovered from some of the applications of the terms in the Bible. Weights and measures are called "ẓedeḳ" ("just" or "right"; Deut. xxv. 15; Lev. xix. 36; Job xxxi. 6; Ezek. xlv. 10). Paths are "ẓedeḳ," that is, as they should be, easy to travel (Ps. xxiii. 3). So with offerings, when brought in the proper manner and at the right time (Deut. xxxiii. 19; Ps. iv. 6 [A. V. 5], li. 21 [A. V. 19]). When a king or judge is as he should be he is "just" (Lev. xix. 15; Deut. i. 16; Prov. xxxi. 9). When speech is as it should be it is "truthful" (comp. Ps. lii.). The outcome of the battle being favorable, it is called "ẓedaḳah" (= "victory"; Judges v. 11). To justify oneself, or another, is also expressed by the root, as it really means to prove oneself, or another, to be innocent of a charge, or in the right (that is, as one should be; Job ix. 15, 20; xi. 2; xiii. 18; Isa. xliii. 9; Ps. cxliii. 2). In many of the passages in which the root has this physical implication an ethical element may be discovered. "Right" weights may be also "righteous" weights. The battle may be looked upon as a sort of divine ordeal, and hence the issue may be said to be "righteous" (= "ẓedaḳah"; see Schwally, "Der Heilige Krieg im Alten Israel," p. 8). In the Song of Deborah—one of the oldest literary compositions—this implication is not absent from the word, employed in the plural in connection with Yhwh (Judges v. 11). So in its earliest use, among Hebrews, the term "righteousness" seems to have had a moral intention.

In the collection of legal decisions ("mishpaṭim") constituting the Book of the Covenant, "ẓaddiḳ" appears as a juridical, technical term (= "the party [to a suit] that is in the right"; Ex. xxiii. 7). It is noteworthy that the feminine of "ẓaddiḳ" is not found, the verb being used to express the idea in the case of the woman being in the right (Gen. xxxviii. 26); the "hif'il" is used to declare one "not guilty," or as having substantiated his claim (Ex. xxiii. 7; II Sam. xv. 4). The man who makes such a rightful plea is "ẓaddiḳ" (Isa. v. 23; Prov. xvii. 15; *et al.*). In this use, too, a clear ethical note may be detected. To declare him "right" who is in the right is certainly a moral act; the judge who decides in favor of the right is righteous. Even the religious element underlies this use. God is the judge. To have a suit is to seek out ("darash") Yhwh (*i.e.*, to inquire of Yhwh). The judgment is an ordeal. The winner of the suit, the man found innocent, is by the verdict proved to be righteous in the sight of Yhwh.

Use by the Prophets.

But it is in the early prophecies that the ethical aspect of righteousness is forcibly accentuated. Used by Amos in the forensic sense, "righteousness" and "justice" are urged as higher and nobler and more pleasing in the sight of Yhwh than ritual religiousness (ii. 6; v. 12, 23). "Social righteousness" alone will save Israel. The fate of the personally guilty and the personally innocent alike is involved in that of the whole people. This social righteousness, then, may be said to be in the eyes of this prophet a religious service.

Hosea marks another step in the evolution of the concept of righteousness. He would have righteousness potentialized by "ḥesed" (love, or mercy). Social justice as a matter merely of outward conduct, and manifest only in public adjustments of institutions and conditions, will not bring about the rejuvenescence of the nation. Inner repentance, spiritual consideration of one's neighbor and brother, yielding love, not mechanical justice alone, are the components of righteousness (vi. 1-4, x. 12).

Isaiah proceeds along the lines indicated by his predecessors. "Justice," or "righteousness," is solicitude for the weak and helpless (i. 16 *et seq.*, 27; x. 2). This righteousness is true religion; Israel is expected to be devoted to it. The moral order of the world is founded in such righteousness, which metes out strict justice (v. 7, xxviii. 17, xxix. 13). This justice, inherent in God's supreme providence, will bring about the salvation of the Remnant of Israel (vii. 9). Isaiah looks forward to the coming of a time when Jerusalem, no longer enslaved to mere ritual piety while steeped in injustice, will be called "the fortress of righteousness" (i. 26, Hebr.).

"Righteous" Synonymous with "Moral."

Jeremiah's understanding of righteousness is virtually the same as Isaiah's (see Jer. xxii. 3, which seems to embody his ideas of what it embraces, though the term is not used). He looks forward to the reestablishing of the Davidic kingdom under "a righteous branch," a ruler who will do justice and who will deserve the name "Yhwh our Righteousness" (xxiii. 5 *et seq.*, Hebr.). Jeremiah's faith in the righteous character of God's government was sorely put to the test both by his own personal experience and by the conditions prevailing in his own day. Yet he acknowledges that Yhwh is in the right ("ẓaddiḳ"), though he can not forego asking why the wicked prosper (xii. 1). Yhwh is a "righteous judge," probing the motives of human conduct (xi. 20). In Deut. xvi. 20 the pursuit of righteousness is solemnly inculcated. "Righteous" in these prophetic passages is synonymous with "moral." He deserves the designation who not only refrains from wrong-doing but is strenuous in his efforts to establish right. To suffer wrong to be done to another is almost equivalent to doing it. Hence the righteous endeavor to see that the weak, the poor, the orphaned, and the widowed secure their rights. The conception that the righteousness of God also involves positive activity in behalf of right, not mere abstinence from wrong-doing, is accentuated. The moral law is so administered that justice will be done.

In the lives of the "righteous" whose names and characters both have been preserved in the national history these qualities were dominant. Noah was "a righteous" man in his generation. He was spared while the wicked perished (Gen. vi. 9, vii. 1). If there had been righteous ones in Sodom they would not have shared the fate of the city. Abraham was warned of the impending catastrophe because it was certain that he would teach his descendants "to do judgment and righteousness" (Gen. xviii. 19, 23-25). Abraham's trust in Yhwh is reckoned unto him "for righteousness" (Gen. xv. 6; a statement which, however obscure, certainly does not bear out the construction put on it by Christian theologians, from St. Paul to the present, as little as does Hab. ii. 4—"the righteous shall live by his faith" [Hebr.]).

In Habakkuk "the righteous" has taken on an entirely new meaning. It stands for Israel as represented by the "pious," the "meek," the "poor," the "remnant." Israel will not be disturbed by the seeming falsification of its trust and confidence involved in the actual conditions of the day. For the moment Babylon, the "unrighteous," may be victorious; but ultimately the righteousness of God's government will be manifest in the victory of the "righteous." This application of "righteous" is common in exilic and post-exilic writings (comp. Isa. xxvi. 10). In (Deutero) Isa. xlii. 6 the "servant of Yhwh" (Hebr.) is this righteous one; indeed, the "righteousness" of God is manifested in the advent of Cyrus (Isa. xliv. 28). God supports His messengers "with the right hand" of His "righteousness" (Isa. xli. 10)—that is, He will insure their triumph. This "righteousness," which is the victorious purpose of God's providence, is not conditioned or expressed by ritual practises. The contrary is the case. The people who believe that they have done right (Isa. lviii. 2) are told that fasting is inoperative, that justice and love are the contents of righteousness. Righteousness in this sense is the recurring refrain of the second Isaiah's preaching. The remnant of Israel, having suffered, has been purified and purged of its sins. Its triumph, therefore, will establish God's righteousness, for the triumph of the wicked (*i.e.*, Babylon) is unthinkable in view of the moral order of things (Isa. xlvii. 6, li. 1-7, lii. 3-5).

Individualization of Righteousness After the Exile.

With the Exile the individualization of righteousness begins to be recognizable in Hebrew thought. The accountability of man for his conduct is phrased most strongly by writers of this period (Jer. xxxi. 29-30; Ezek. xviii. 2-4). In Ezekiel, a few instances excepted (xvi. 52, xxiii. 45, xlv. 9-10), "righteous" and "righteousness" express the religious relation of individuals to God (xiii. 22, xiv. 14, xviii. 5 *et seq.*). The plural of "ẓedaḳah" (if the text is correct) connotes good deeds proceeding from one's religious character (iii. 20, xviii. 24, xxxiii. 13). The content of this righteousness is preponderatingly ethical, not ritual. The Book of Job approaches the problem of God's righteousness from a new point of view. The suffering of the righteous is its theme as it is that of other Biblical passages (Mal. iii. 15-18; Ps. xxxvii., xxxix., xlix., lxxiii.). That sin and suffering are corresponding terms of one equation is the thesis defended by Job's friends; but Job will not accept it; conscious of his rectitude, he rebels against it. He challenges the Almighty to meet him in a regular judicial proceeding. The book states the problem, but furnishes no answer (see Job, Book of; Optimism and Pessimism). It must, however, be noted that the terms for righteousness are often used in the Book of Job in a technical, juridical sense, namely, for "being right" (in reference to a pleader). In the other Wisdom books (Proverbs and Ecclesiastes) the "righteous," contrasted with the "wicked," are ethically normal individuals. Righteousness is the supreme moral category. On the whole, the contention of these books is that the righteous are sure to reap rewards while the wicked are as certain to be punished, though Ecclesiastes is not consistent in the exposition of the doctrine of retribution.

In the Book of Psalms "the righteous" more frequently represents a party than individuals—"the meek," "the lowly"; that is, the faithful who, in spite of persecution, cling to God's law. In the Maccabean age these became the "Assidaioi" (the Ḥasidim). Their triumphs are sung and their virtues and faith are extolled. Their righteousness is both social and personal (comp. Ps. vii., xviii., xxv., xxxii., xxxiii., xxxvii., xli., lxiv., xcvii., cvi., cix.; see GODLINESS).

But as the Pharisaic synagogue grew in influence, and legalism struck deeper roots, the righteous came to be identified not with the ideal citizen of Zion pictured in Ps. xv., but with him whose "delight is in the law," described in the prologue to the book—Ps. i. The Law and its observance became an integral part of Jewish righteousness, though by no means to the degree and in the soulless manner assumed by non-Jewish writers, who delight to describe how ritualism and literalism first outweighed mere moral considerations and then ignored them altogether. See NOMISM.

In the Apocrypha.

In the Apocrypha righteousness is ascribed to God as a quality of His judgments and as manifesting itself in the course of human history (II Macc. i. 24–25). As the Righteous Judge He grants victory to the faithful and courageous, whose faith in God's righteousness, in fact, inspires their courage (II Macc. viii. 13). God, as the Righteous Judge, metes out condign punishment to evil-doers (Azariah's prayer, add. to Dan. i.). As evidences of human righteousness the virtues of loyalty to truth and one's oath are adduced (I Macc. vii. 18). The Patriarchs, as sinless, are held to have been perfectly righteous (see Prayer of Manasses). Idolatry and righteousness are represented as incompatible (Ep. Jer. verse 72). In the Wisdom of Solomon (ii.) the skeptics are unmasked as the "unrighteous"; and unrighteousness leads to death (i. 16), while righteousness leads to life. In Ecclus. (Sirach) xxxi. 8 the rich man who has resisted the temptations which beset the getting of wealth is characterized as righteous. It is plain that the man whom Sirach regards as deserving to be called "righteous" is one whose morality is above reproach, whatever may be his loyalty to ritual observances (see *ib.* vi., vii.); and as for the self-righteousness which is imputed to Judaism it is sufficient to refer to vii. 5 of the same book, where the Hebrew text preserves the technical word "hiẓtaddeḳ" (to brazenly proclaim oneself as a righteous man).

In the Psalms of Solomon righteousness designates fidelity to the Law (xiv. 2). But this Law demands obedience to the fundamental principles of morality as strenuously as compliance with ritual precepts. The Sadducees are inveighed against as unrighteous. From the vehemence of the denunciations the conclusion has been drawn that in the minds of the Pharisaic authors laxity in ritual piety constituted the essence of wickedness; but the Sadducees' antinational concessions to Rome were much more provocative than their indifference to the ritual. Moreover, it must be remembered that the Psalms of Solomon, like the Gospels, are partizan pamphlets, in which the shortcomings of opponents are exaggerated. Righteousness as interpreted by the Pharisaic synagogue embraced moral considerations as well as ritualistic.

Rabbinical View.

This appears also from the rabbinical sources. Rabbinical theology is never systematic. This must be kept in mind, as well as the fact that many of the rabbinical conclusions are mere homiletic applications of texts, illustrating the exegetical dexterity of their authors rather than a fixed dogma of the Synagogue. This is true of the rabbinical observation that at any given period never less than thirty righteous are found in the world, for whose sake the world escapes destruction (Tan., Wayera, 13, where this conclusion is derived from the gematria of יהיה [= 30]). Another passage has it that one righteous man insures the preservation of the world (Yoma 38b). The righteous are regarded as being inspired by the "holy spirit" (Tan., Wayeḥi, 14, where the context clearly shows that the statement is not dogmatic, but homiletic). The Shekinah rests upon them (Gen. R. lxxxvi.). In fact, before sin entered into the world the Shekinah was permanently dwelling on earth. When Adam lapsed it rose, and it continued to rise to ever greater distances, proportionate always to the increase of sin among men. But it was gradually brought back to earth by the righteousness of Abraham, Isaac, Jacob, Levi, Kehath, Amram, and Moses (Cant. R. iii. 11). The Patriarchs and the great heroes of Bible days are considered to have been perfectly righteous (Sifre 72b; Yalḳ. i. 94; Gen. R. lxiii., xc.; Meg. 13b; Sanh. 107a; Shab. 56a; *et al.*).

Righteousness is dependent upon man's free choice. All its future conditions are predetermined by God at the very conception of the child, its character alone excepted (Tan., Peḳude). The conquest of the "yeẓer ha-ra'" (*i.e.*, of the inclination toward immorality) marks the righteous (Eccl. R. iv. 15; Gen. R. lxvii.; comp. Yoma 39a). In this contention the ethical implications of the rabbinical interpretation of righteousness are patent. The righteous man is godlike (see GODLINESS); that is, he is desirous of reflecting the attributes of God (Soṭah 14a; Pesiḳ. 57a). The state of sin is not inherited. Men might live in perfect righteousness without "tasting sin" (Eccl. R. i. 8; Shab. 55b). Children are born sinless (Eccl. R. iii. 2; Lev. R. vii.). Abraham, Isaac, and Jacob (Yalḳ. i. 36, 106), and Elijah (Lev. R. xxvii.), among others, are mentioned as having gone through life without yielding to the yeẓer ha-ra'.

Three Classes of Men.

Still, most men are not so strong. Hence the race is divided into three categories: (1) "ẓaddiḳim" (the righteous); (2) "benunim" (the indifferent); and (3) "resha'im" (evil-doers). The first and third groups again are divided into "perfect" and "ordinary" righteous and evil-doers ("ẓaddiḳim gemurim," "resha'im gemurim," and mere "ẓaddiḳim" or "resha'im"; Ber. 61b). The first are under the dominion of the "yeẓer ha-ṭob" (the inclination to do good), the third under that of the yeẓer ha-ra'. Class two is now in the first group and anon in the third group. But finally only the first and the third condition are recognized. After death men are judged either as "ẓaddiḳim" or as "resha'im." The ungodly are not buried with the righteous (Sanh. 47a). The benunim are respited from Rosh ha-Shanah to Yom ha-Kippurim. If they do a good deed in the meantime, they are ranged with the righteous; if they commit an evil deed, they are ranked as ungodly (R. H. 16a). They are like trees that bear no fruit (Tan., Emor, 17).

The "ẓaddiḳ gamur" is he who, like Abraham, Isaac, Jacob, Moses, Samuel, fulfils the whole Torah from alef to taw (Shab. 55a; comp. Alpha and Omega). Of this order were Michael, Azariah, and Hananiah (Ta'an. 18b). It is not necessarily to be assumed that such truly righteous ones were altogether without blame. They may have committed minor transgressions ("'aberot ḳallot"; Sifre 133a). These are written in the Book of Life on Rosh ha-Shanah (R. H. 16b). They behold the Shekinah in a clear mirror (Suk. 45b). They do not change, while the ordinary ẓaddiḳim are exposed to lapses.

The Unrighteous.

The utterly unrighteous, or the "heavily" unrighteous ("rasha' ḥamur"), are distinct from the "slightly" unrighteous ("rasha' ḳal"; Sanh. 47a). The former receive recompense at once for whatever slight good they may do, but are destined to everlasting perdition. Esau is an example (Gen. R. lxxxii.), as are Balaam (Tan., Balaḳ, 10), those symbolized by the bad figs in Jeremiah's basket (Jer. xxiv.; 'Er. 21b), and others. Yet even a rasha' gamur may repent and appear before his death as a ẓaddiḳ gamur (Ezek. xxxiii. 12; Num. R. x.; Ex. R. xv.).

Man is judged according to the dominant character of his intentions and deeds (Ḳid. 40b). If the majority of them are righteous he is accounted a ẓaddiḳ; but if they are otherwise, or if even a few partake of the nature of gross crimes and immoralities, he is adjudged a rasha' (see Sifre 51b). Far from encouraging self-righteousness, rabbinical theology warns each to regard himself as part good and part bad, and then to determine his own rank by adding to his good deeds (Ḳid. 40a). Intention and the underlying motive are decisive for the quality of an act in a good man, while a good deed done by an ungodly man is reckoned in his favor, whatever may have been its motive (Ḳid. 39b). Yet it is certainly unwarrantable to twist these largely exegetical fancies of the Rabbis into proofs of rigid dogmatic positions. The good act is considered a "miẓwah," a divine command; but still the spiritual element of righteousness is not ignored. Calculations of reward and penalty are declared to be contrary to God's intentions (Deut. R. vi.). The Rabbis assume that reward will be a necessary consequence of a good deed, and punishment that of an evil deed. Yet this causal relation is apprehended as being involved in God's grace (Tan., Ethannen, 3); even Abraham could not do without God's grace (Gen. R. lx.).

Idea of "Zekut."

This thought underlies also the Talmudic-rabbinical concept of "zekut." "Zakai," a term designating the innocent, or guiltless, the contrary of "ḥayyab," the guilty party in a suit, gradually assumed the meaning of "ẓaddiḳ." The zekut, therefore, primarily, is one's righteousness. But the "righteousness of the fathers" ("zekut abot"), or of a "righteous man," is credited with the effect of helping others and their descendants, though those so benefited have no claim, through their own merit, to the benefit. In strict justice, each should be judged according to his merits. But God's mercy permits man to be judged by the sum total of all the goodness which exists in the world in an age, in a family. As, owing to the righteous, the sum of goodness is sufficient, the less good is granted more than his due. The technical term used in this connection is "ma'aleh 'al" (hif'il of "'alah"), meaning "to tax in favor of" (see Weber, "Jüdische Theologie," pp. 290 *et seq.*; Weber, however, misapprehends the whole matter and twists it into a theological system with a strong note of Pauline dogmatics). The solidarity of the race is basic to the notion, not the idea of God's justice as exacting, measuring, calculating; for God's grace and mercy are involved in the conception ("middat ha-raḥamim").

Identified with Charity.

As human righteousness is a reflection of God's, it includes necessarily love for others. This consideration has so strongly influenced the Jewish mind that the word "ẓedaḳah" (righteousness) has assumed the meaning of "alms," "charity." "Gemilut ḥasadim" (philanthropy in its widest sense) is another expression of the righteous man's inner life (Tan., Mishpaṭim, 9; Lev. R. xxvii.; Tan., Emor, 5 [illustrated by Moses]; Tan., Ki Tabo, 1; comp. Eccl. R. vi. 6; Tan., Wayaḳhel, 1).

Why the righteous suffer is one of the problems the Rabbis attempt to solve. The perfectly righteous do not suffer; the less perfect do (Ber. 7a). Under the law of solidarity the latter often suffer for the sins of others, and therefore save others from suffering (Ex. R. xliii.; Pesiḳ. 154a). Where the nature of suffering is individual, it is assumed to be a punishment for some slight transgression with a view to insure to the righteous a fuller reward in the world to come (Pesiḳ. 161a; Hor. 10b). Or it may be probationary, and as such a signal manifestation of divine favor (Sanh. 101b; Shab. 53b; Ta'an. 11a; Gen. R. xxxiii.). The death of the righteous works atonement for their people (Tan., Aḥare Mot, 7; M. Ḳ. 28a). God allows the righteous man time to repent and to attain his full measure of good deeds before He sends death (Eccl. R. v. 11). The most truly righteous either escape death altogether (*e.g.*, Elijah; Enoch), or it meets them as a kiss imprinted on their lips by God, as with Abraham, Isaac, Jacob, Moses, Aaron, Miriam (B. B. 17a; Yalḳ. i. 42). Death for the righteous is also a release from the struggle with the inclination to do wrong (Gen. R. ix.). Dead, they still live (Ber. 18a). They are like pearls, which retain their preciousness wherever they are (Meg. 15a).

The coming of the righteous into the world is a boon to it; their departure therefrom a loss (Sanh. 113a). The ungodly are sentenced to stay in Gehenna twelve months; then they are released at the intercession of the righteous (Yalḳ. Shim'oni, to Mal. 593). In Gan 'Eden, God will dance with

Fate of the Righteous.

the righteous (Ta'an. 31a); there they will sing God's praise (Ex. R. vii.). Resurrection is reserved for the righteous alone (Gen. R. xiii.; Ta'an. 7a). In "the world to be" the righteous sit with crowns on their heads and delight in the radiancy of the Shekinah (Ber. 17a). They partake of LEVIATHAN (Pesiḳ. 188b; B. B. 74b). Their crowns are those that were worn at Sinai (Sanh. 111b; Shab. 88a). The שְׂבַע שמחות of Ps. xvi. 11 is read שֶׁבַע שמחות ("seven"), and is taken to refer to the seven classes of righteous that enjoy God's glory (Sifre 67a).

The "righteous" are often identified with Israel, and the "ungodly" with the heathen, non-Israelites (Tan., Bemidbar, 19; Lev. R. xiii. 1). But this should not be taken as a general rule. The non-Israelites of whom the Rabbis had knowledge were Romans, whose cruelty and profligacy made "non-Israelite" and "ungodly" exchangeable terms. Still, righteous ones are found among "the nations" (*e.g.*, Noah, Jethro; see PROSELYTE), and these righteous will have a share in the kingdom to come (Tos. Sanh. xiii.).

Thus righteousness was not a privilege of the Jew; it was rather an obligation. As Judaism does not teach original sin its views on righteousness have no relation to the doctrine of justification (see ATONEMENT). The Jewish prayer-book, the depository of the faith of Israel, contains as a part of the morning liturgy: "Lord of all the worlds, not in reliance upon our righteous deeds do we lay our supplications before Thee, but trusting in Thy manifold mercies." This summarizes the doctrine of the Synagogue upon the subject. Righteousness is a duty which brings no privileges. Self-righteousness is not the key-note of Israel's confession. Simply as descendants of Abraham is it incumbent upon Israel to proclaim the Shema'. The modern Jewish connotation of righteousness carries an ethical (both personal and social), not a liturgical emphasis.

E. G. H.

RIGHT OF WAY: The law in general distinguishes between the right of private way (that is, A's right to pass over a certain strip of B's land) and that of public way (the right of everybody to pass over a strip of land which may or may not be private property otherwise); and the Hebrew law recognizes a third and broader right of way, that referring to the king's highway or to the way to the grave.

Under SALE OF LAND cases are stated in which the sale of part of the vendor's land does or does not confer on the purchaser a right of way over the residue. But the law recognizes generally the "right of way from necessity"; that is, where one man's property is surrounded by that of another, the former is entitled to means of access and egress. Assuming this principle, the Mishnah (B. B. vi. 5, 6) says:

> "He who owns a cistern inside of another man's house, should go in and come out at the usual hour when men come and go; he can not bring his beasts in and water them at the cistern, but he must draw the water and give them drink outside the house; and each of the two owners must make for himself a key [to the cistern]. He who has a garden within that of another should go in and come out at the usual hour when men come and go; he has no right to bring produce-buyers inside, nor to pass over into another field [but only to the highway]. The outside owner may sow the path [so as to have marks of ownership]. If the outside owner has by agreement given [to the insider] a path on the side, the inside owner may pass in and out when he chooses, and may take merchants in to buy: yet he may not pass from his garden to another field; and neither party may put seed in the path."

In the absence of an agreement to the contrary the width of a private way is four cubits (*ib.* 7), this width being deemed sufficient for an ass with his load (B. B. 100a).

Public Way.

A public way is acquired by usage. Mere walking forward and backward across the strip is not enough: there must be some occupancy by "the many" ("ha-rabbim"), such as treading the soil down into a hard road, or artificially leveling it. No particular length of time is mentioned for maturing the public right. Where the owner of vineyards leaves a vacant strip between fences, he gives an implied permission to walk on it, and as soon as the public begins to do so the strip stands dedicated as a highway. When a highway is once acquired by the public, the owner can not resume exclusive rights; hence should he, with the intention of retaking a public way running over the middle of his field, dedicate a strip on one side of it, the public will have a right to the use of both ways.

According to the Mishnah (*l.c.*), a public way should be sixteen cubits in width; but a baraita distinguishes thus: a way from one city to another should be eight cubits in width; a way for the many (probably, one on which people from several cities meet, a trunk-road) should have a width of sixteen cubits; and the road running to the cities of refuge thirty-two cubits (see Deut. xix. 3). The streets of a city are public highways and as such a part of the public domain (see DOMAIN, PUBLIC).

The king's highway, that is, the way which he has the right to lay out for the use of his army, is not limited in width ("has no measure"; B. B. vi. 7; Sanh. ii. 4), and he may, to open the road, tear down fences and other obstructions.

The way to the grave also "has no measure" (B. B. vi. 7); that is, those who carry or follow the bier may, when they find it necessary, go to the right or left, so as to reach the place for burial without needless delay. But while they have not, like the commander of troops in the field, the right to tear down fences (they must climb over them), they may tread on fields and meadows.

Miscellaneous Corollaries.

No one should throw stones from his private land into the highway, nor should any one tunnel or dig cisterns or cellars under it; but one may, for the benefit of the public, dig a cistern in the highway. One whose house or other building abuts on the highway may not erect over it balconies or projecting stories, unless they be high enough to allow a camel with its rider to pass below; nor of such a size as to darken the highway. Where one buys a court of which the balconies or projecting stories are by prescription ("ḥazaḳah") over the public way, he may rebuild them when they fall down. Where a tree leans over the highway the owner must trim it, to leave room for a camel and rider to pass under its branches.

It is unlawful to leave wetted clay for any length of time on the highway, or to make bricks on it; but mortar for building a house may be left by the side of it. Where one prepares stones for a building, he may not let them lie on the highway for an indefinite time, but should use them at once. Whoever acts against these rules is liable for the full damage arising from his act (the words rendered "highway" are "reshut ha-rabbim," *i.e.*, "public domain"). See B. Ḳ. 50b; B. B. ii. 13; iii. 8, 60a; also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, § 417.

The Talmud does not indicate any procedure by which the commonwealth may expropriate the owners of land in order to acquire public highways; nor does it prescribe any form of dedication for roads and streets.

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E. C. L. N. D.

RIGOTZ, MOSES. See CONCORDANCE, TALMUDICAL.

RIME: The early Hebrews have been credited with the knowledge and use of rime. Judah Provençal, according to Azariah dei Rossi ("Me'or 'Enayim," v.), considered Hebrew poetry the mother of all other poetries, so that in adopting the poetic forms of other peoples the Jews received back from them what they had given long before. Samuel Archevolti ("'Arugat ha-Bosem," xxxii. 112, Venice, 1602) argues that rime and meter existed in the Old Testament, but were not fully developed; while Moses ibn Ḥabib assumes their use in extra-Biblical Hebrew poetry contemporaneous with the Bible, basing this view upon the rimed epitaph of the alleged general of King Amaziah, for which see JEW. ENCYC. i. 487b. Of modern writers who attribute an important part to rime in the composition of the Old Testament may be mentioned E. Reuss ("Die Gesch. der Heiligen Schriften des Alten Testaments," § 125, Brunswick, 1881; comp. also Herzog-Plitt, "Real-Encyc." v. 678; and E. Kautzsch, "Die Poesie und Poetischen Bücher des Alten Testaments," p. 8, Tübingen and Leipsic, 1902).

In the Old Testament.

It is, however, generally agreed that rime, *i.e.*, the correspondence in sound of word-endings, did not attain in the Old Testament the importance of a formal principle of poetry, or of a device of style in general. The agreement in terminal sounds of parallel lines (as in Gen. iv. 23; Ex. xv. 2; Deut. xxxii. 2, 6; Judges xiv. 18, xvi. 24; I Sam. xviii. 7; Isa. xxvi. 21; Ps. ii. 3, vi. 2, viii. 5; Prov. v. 15; Job x. 10, 17) can not be considered as an organic element of composition, as it is the result of grammatical congruence and, besides, through any lengthy poem the assonances are not introduced with consistency (not even in Lam. v.). Cases in which the rime extends to stem-syllables (as Gen. i. 2; Josh. viii. 12; II Sam. xxii. 8; Isa. xxiv. 4) are few and far between and, with rare exceptions (Ps. lv. 8; Prov. iv. 6, xxii. 10; Job xxviii. 16), do not stand at the end of corresponding lines.

But those rimes that are found in the Old Testament show the adaptability of Hebrew to this device; and the parallelism of clauses in Old Testament elevated diction must have suggested the use of parallelism of sound, or rime, when once had been awakened through contact with other literatures the sense of the beauty and necessity of externally marking off thought-complexes into symmetrical groups.

In Talmudic and Post-Talmudic Times.

What has been said of the Old Testament is in substance applicable to the compositions of the Talmudic period also. The few rimed rules, proverbial phrases, and incantations scattered through the Talmud (Ber. 44b, 61a, 62a; Ket. 62b; Pes. 114a; etc.) do not justify the supposition of intentional use of the rime (H. Brody, in his edition of Immanuel Francis' "Meteḳ Sefatayim," p. 33, Cracow, 1892). None of the portions of the liturgy quoted or indicated in the Talmud (Ber. 4b, 11b, 28b, 29a, 59b; R. H. 32a; Yoma 87b; Pes. 116a, b; etc.), nor any of the few lyric pieces preserved in it (Suk. 51b, 53a; M. Ḳ. 25b; Ta'an. 31a; Ket. 104a), has even the flectional rime.

The sphere in which rime first appears as an essential element is that of the liturgical productions of the geonic period. As inaugurators of it are generally considered Yannai and especially his disciple Eleazar ha-Ḳalir (comp. S. D. Luzzatto in his "Mobe le-Maḥzor ke-Minhag Bene Roma," p. 8, Leghorn, 1856; Graetz, "Hist. of the Jews," iii. 116, Philadelphia, 1902). In Babylonia the first to employ rime were Saadia Gaon (892–942), in his poem on the letters of the Torah, and his AZHAROT and agenda, and Hai Gaon (939–1038), in his "Musar Haskel." In Italy the new form of poetry was first adopted by Shabbethai ben Abraham Donnolo (913–982) in the prologue to his "Taḥkemoni," and by Nathan ben Jehiel, author of the "'Aruk" (11th cent.). Of the Africans may be mentioned Dunash b. Labraṭ (10th cent.) and Rabbenu Nissim (11th cent.). In Spain Samuel ha-Nagid (993–1055) introduced rime into non-liturgical poetry also, as in his "Ben Mishle." In the Franco-German school Gershon, the "Light of the Captivity" (960–1040), and Rashi (1040–1104) sanctioned it by use. Owing to the influence of Arabic poetry and the weight of Ḳalir's example, and facilitated by the identity of the suffixes in Hebrew, the use of rime spread rapidly, extending even to titles and prefaces of books; and it has remained the dominant form of Hebrew poetry to the present day. Rime-lexicons were compiled for the benefit of verse-makers, examples of which are: "Sharshot Gablut" by Solomon di Oliveira (Amsterdam, 1665); "Sefer Yad Ḥaruzim" by Gerson Ḥefeẓ (Venice, 1705); "Imre No'ash" by Solomon b. Meshullam Dafisa; and "Clavis Poeseos Sacræ," etc., by Hieronymus Avianus (Leipsic, 1627).

Prosody of the Rime.

The Hebrew term for rime is "ḥaruz" (properly, "string" of pearls [Cant. i. 10] or of other things [Ḥul. 95b]; in a transferred sense, Yer. Ḥag. ii. 8; Lev. R. xvi. 4; etc.). It is first used in this sense by Gabirol (1021–58). Abraham ibn Ezra (1093–1167) applies it to the entire verse (comp. D. Rosin, "Reime und Gedichte des Abraham ibn Esra," i. 12, Breslau, 1887–89), and Dunash (in his "Le-Doresh ha-Ḥokmot") to poetry as opposed to prose. As the rime is rather for the ear than for the eye, —ָ rimes with —ַ, —ֵ with —ֶ, וּ with —ֻ; and so also of consonants, ס with שׂ; the former letter, however, does not rime with צ or שׁ, nor does כ with ח and כּ, or כ with ק, etc. Ibn Ezra, in his commentary on Eccl. v. 1, censures Ḳalir among other reasons for riming א with ע, ב with ו, "'osher" with "'asser," etc. (comp. also "Bikkure ha-'Ittim," pp. 97, 105, 119, Vienna, 1829).

The rime is called: (1) "'Ober," that is, "passable," "admissible," when only the vowels and final letters of the riming words are identical: בָּדָד with נֶחְמָד; חֲמוֹר with שׁוֹר. This, as also the flectional rime, is found in proverbs and rules, in prayers, and in other rimed prose. Thus Ibn Ezra has the epigram:

אַל תַּחֲרוּ בַּחֲמוֹר וְשׁוֹר
כִּי אִם תָּשִׂים אֶת החמור בְּהַר הַמּוֹר
ואת השור בְּאֶרֶץ הַמִּישׁוֹר.

Classification.

(2) "Ra'uy" = "correct," "perfect," when the initial consonants also of the last syllables are identical: אָמַר with שָׁמַר. This is the most usual form of rime, especially in the piyyuṭim. (3) "Meshubbaḥ," when the initial consonants of the penult also are identical: גְּבָרִים with שְׁבָרִים. Judah al-Ḥarizi sometimes has a perfect assonance of the riming words: *e.g.*, לְמַרְבִּין with וְתַשְׁבִּין, etc. The rime is faulty where one of the riming words has the accent on the last syllable ("mi-lera'"), the other on the penult ("mi-le'el"): מַיִם with חַיִּים. If both words are accented on the penult the rime must extend to both of the last vowels.

The repetition of the whole word was admissible only at the end of strophes, chiefly in Biblical phrases. It is also found in the piyyuṭim of the Franco-German school, which was in general far behind the Spanish in the use of rime. So in the piyyuṭ "Melek ba-Mishpaṭ" for Rosh ha-Shanah, "Aḳashtah Kesel" for Shemini Aẓeret, "Az Rob Nissim," ascribed to Yannai, in the Seder, etc.

A poem is called "ḳashur" = "bound," when the rime occurs only at the close of the verse-lines (the "soger"); "ḥaẓuy" = "halved," when also the hemistichs rime; and "meḥullaḳ" = "divided," "cut up," when each line rimes in itself and with its parallel line, as in the following example from Gabirol:

יְדִידַי קוֹשְׁרִים, וְרֵעַי שׁוֹקְרִים, וְרַבִּים אוֹמְרִים, לְנַפְשִׁי אֵין יָדִיד
רְדִידַי הוֹבְשִׁים, וְלַחְמִי דוֹרְשִׁים, וְעָלַי הוֹרְשִׁים, לְאַבֵּד דָּרְדִיד.

Cognate to this latter inner rime is the so-called echo rime, in which the terminal rimes reecho, as it were, the preceding word (a kind of epanastrophe). It was favored in the elegy, *e.g.*, in that of Joseph b. Solomon ibn Yaḥya on Solomon b. Adret (beginning of the 14th cent.):

קָרְחָה לְהַרְחִיב כִּנְשָׁרִים שָׁרִים
חוּשׁוּ וְהַחַת שִׁיר אֲמָרִים מָרִים, etc.

It was also affected by the great Palestinian payyeṭan Samuel Nagara (16th cent.).

Play upon Words.

The employment of a play upon words is found in the homonymous poems, called by the Arabic name "tajnis," in Hebrew "shir nizmad" (Al-Ḥarizi, "Taḥkemoni," 33), or, more appropriately, "shir shittufe ha-millot." The lines close with words identical in sound, but of different, sometimes opposite, meaning. Moses ibn Ezra (1070–1138) especially developed this device in his "Sefer 'Anaḳ," or "Tarshish" (comp. Tobias Lewenstein, "Prolegomena zu Moses ibn Esra's 'Buch des Tajnis,'" Halle, 1893):

אִם קוֹל הַתּוֹר אָחִי נִשְׁמָע אָז הִגִּיעַ עֵת הַזָּמִיר
עֶזְבָה דִּבְרֵי מָדוֹן וּשְׁתֵה וּקְרָא עַל כָּל-עָרִיץ זָמִיר

"When the voice of the turtle, O friend, is heard then the vintage season is arrived.
Leave off quarreling! Drink and cry, 'Down with every tyrant!'"
—Lewenstein, *ib.* p. 71.

The correspondence of the rimes within the strophe is as varied in Hebrew as in other languages. The scheme "aa," "bb," etc. ("ḥaruzim meḥubbarim"), is the simplest one. In the liturgical poems the rime usually changes after four lines. But sometimes one and the same rime runs through a whole poem, as in some of the "hosha'not," "ḳinot," etc. In the azharot a single rime is carried on through hundreds of lines. Thus the azharot of the Karaite Judah b. Elijah (16th cent.) consists of 612 lines, all ending in "-rim," and Judah Gibbor's poem "Minḥat Yehudah" (16th cent.) is composed of 1,612 verses with the same termination. In the non-liturgical poetry such rime is illustrated in the diwans of Al-Ḥarizi and Immanuel the Roman (1270–1330; comp. also "J. Q. R." x. 431). Alternate rimes ("ḥaruzim meshullabim"), "abab," etc., unknown in the European literatures before the twelfth century, were used in Hebrew poetry as early as the ninth. Rime enclosed within another ("ḥaruzim nifradim"), "abba," and many other arrangements are employed by one and the same poet.

What may be termed a poem with composite strophes is one in which the first three lines of each strophe have a common rime, while the fourth lines, consisting usually of Biblical phrases, have a different rime; this is exemplified in the poem of twelve strophes by Abraham ibn Ezra, of which the first two are as follows:

אֵל חַי בְּרָאַנִי
וְאָמַר חַי אָנִי
כִּי לֹא יִרְאַנִי
הָאָדָם וָחָי.

בָּרָא כֹל בְּחָכְמָה
בְּעֵצָה וּבִמְזִמָּה
עַד מְאֹד נֶעְלָמָה
מֵעֵינֵי כָל-חָי.

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section ii., part 27, p. 422 (English transl., *Jewish Literature from the 8th to the 18th Century*, p. 151, London, 1856; Hebrew, *Safrut Yisrael*, p. 219, Warsaw, 1897); J. G. Wenrich, *De Poeseos Hebraicæ Atque Arabicæ Indole Commentatio*, p. 242, Leipsic, 1843; Zunz, *S. P.* p. 86, Berlin, 1855.

T. I. M. C.

RIMINI: Italian town situated on the Adriatic, about 28 miles east-southeast of Forli. It is noted as the place where Gershon Soncino produced a number of works in the period 1521 to 1526. Here he printed the third and rarest edition of the "Siddur Romagna" (1521), Joseph Albo's "'Iḳḳarim" (1522), Baḥya' on the Pentateuch (1524–26), and Rashi's commentary (1526) as well as the "Agur" of Jacob b. Judah Landau (for a complete list see SONCINO).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 3055.

J.

RIMMON (רמון = "pomegranate"): **1.** Town of the tribe of Zebulun, on the northeast frontier (Josh. xix. 13, R. V.); the Septuagint renders it, more correctly, "Rimonah." Probably it is identical with the Levite city of Rimmon (R. V. "Rimmono"; I Chron. vi. 77), which was given to the children of Merari, and which, misspelled "Dimnah," is probably referred to in Josh. xxi. 35. It would, in the latter case, correspond to the present Al-Rummanah, on the southern edge of the plain of Al-Baṭṭof, about 10 kilometers north of Nazareth, where traces of old buildings are found.

2. Sela' ha-Rimmon: Place, in the desert east of the territory of Benjamin, where 600 defeated Benjamites found refuge ("the rock Rimmon"; Judges xx. 47, xxi. 13). It corresponds, perhaps, to the present village of Rimman, mentioned by Eusebius, and lying 18 kilometers northeast of Jerusalem.

3. En-rimmon: City of Judah, referred to in Neh. xi. 29. It is mentioned also in Josh. xv. 32, xix. 7 (R. V.), and I Chron. iv. 32, as is shown by the Septuagint readings "Eromoth" and "Eremmon" and by the "Erembon" of the "Onomasticon" of Eusebius, although in these passages the Hebrew text mentions Ain and Rimmon separately. According to Josh. xv. 32, the city was included in the territory of Judah, although Josh. xix. 7 places it in that of Simeon. In Zech. xiv. 10 it is designated, under the name of "Rimmon," as the southern limit of the mountain district. According to Eusebius, the city lay sixteen Roman miles south of Eleutheropolis (Baet Jibrin); it is represented, therefore, by the modern Al-Ramamin, 27 kilometers southeast of Baet Jibrin.

4. Rimmon-parez: One of the encampments of the Israelites during the journey in the desert (Num. xxxiii. 19 *et seq.*).

E. G. H. I. BE.

RIMOS (REMOS), MOSES: Physician, poet, and martyr; born at Palma, Majorca, about 1406; died at Palermo 1430. He was a relative of the Moses Rimos who was known by the name "El Pergaminero" = "the parchment manufacturer," and who, in 1391, was baptized in Palma, assuming the name "Raimund Bartholomeu." According to Zunz, Moses Rimos was also a grandson of the Moses Rimos who, as is authoritatively known, was at Rome in 1371, where he purchased manuscripts from the Ẓarfati family and others. It can not be accurately determined whether the grandfather or the grandson wrote the undated letter and laudatory poem sent to Benjamin ben Mordecai in Rome, in which the author, who was living at Terracina as a private tutor, with a salary of sixty ducats a year, at great length displayed his knowledge of philosophy and expressed his longing for home.

The Moses Rimos of the present article was familiar with philosophical writings, and mastered several languages. He left his home while still young; went to Italy, where, presumably for the sake of his education, he lived at Rome; and finally settled in Palermo, where he practised medicine. Accused of having poisoned a Christian patient, he was imprisoned and sentenced to death. He preferred to die at the hand of the hangman rather than submit to baptism, which had been offered him as a means of saving his life. He was buried by the city walls of Palermo. Shortly before his death he wrote a metrical poem which shows great similarity to the laudatory poem written to Benjamin ben Mordecai. In it he enumerates all his attainments, literary and otherwise. He wrote also an epithalamium and a liturgical poem.

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S. M. K.

RINDFLEISCH: German nobleman of Röttingen, Franconia; persecutor of the Jews in the thirteenth century. During the civil war waged between Adolph of Nassau and Albrecht of Austria, claimants for the imperial crown of Germany, bloody persecutions of the Jews broke out. A report was spread that the Jewish inhabitants of the little town of Röttingen had desecrated a host. Rindfleisch, a nobleman of that place, pretending to have received a mission from heaven to avenge this desecration and to exterminate "the accursed race of the Jews," gathered a mob around him and burned the Jews of Röttingen at the stake (April 20, 1298). Under his leadership the mob went from town to town, killing all the Jews that fell into their power, save those who accepted Christianity. The great community of Würzburg was entirely annihilated (July 24).

The Jews of Nuremberg sought refuge in the fortress. Being attacked, they defended themselves, but, although assisted by humane Christian citizens, they were overpowered and butchered (Aug. 1). Among the victims was Mordecai ben Hillel, a pupil of Jehiel ben Asher, with his wife and children. In Bavaria the congregations of Ratisbon and Augsburg—and they alone—escaped the slaughter, owing to the protection granted them by the magistrates.

The persecutions spread from Franconia and Bavaria to Austria, and within six months about 120 congregations, numbering 100,000 Jews, were swept away. The end of the civil war, following the death of Adolph of Nassau, terminated these persecutions and delivered the Jews from further fear.

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D. S. MAN.

RING, MAX: German novelist, lyric poet, and dramatist; born Aug. 4, 1817, at Zauditz, Silesia; died March 28, 1901, at Berlin. He first attended the Jewish parochial school at Gleiwitz, and at the age of eight revealed his superior poetic gifts in the poem entitled "Der Judenkirchhof."

Ring next attended the gymnasium at Oppeln, Silesia, and later the universities of Breslau and Berlin. Graduating as M.D. in 1840, he began the practise of medicine at Gleiwitz. Upon the outbreak of an epidemic of typhoid in Upper Silesia, Ring found an opportunity not only to exercise his skill as a physician, but also to describe effectively in verse the unspeakable suffering and misery prevailing at that time among the people of the province. Although most of his writings were suppressed by the censor, the poem addressed to the king in behalf of the sufferers was afterward published.

In 1848 Ring removed to Breslau, and thenceforth devoted himself assiduously to literature also. At the request of the publisher J. U. Kern, he wrote his first novel, "Breslau und Berlin," which became the inspiration of Gutzkow's masterpiece, "Die Ritter vom Geiste," and brought the author into contact with such literary celebrities as Berthold Auerbach, Robert Giseke, and Theodor Mundt.

Ring achieved his first success as a dramatist in the comedy "Unsere Freunde," and his second, in the drama "Ein Deutsches Königshaus." He was also a very active contributor to the "Gartenlaube," and, from 1863 to 1865, when that publication was prohibited in Prussia, he conducted a separate edition of it in Berlin, under the title "Der Volksgarten." In 1856 he married Elvira Heymann, daughter of the publisher Karl Heymann, and in 1862 discontinued his medical practise in order to devote himself to literature exclusively.

The following are a few of the principal novels and romances written by Ring in the course of a literary activity extending over fifty years: "Die Kinder Gottes," Breslau, 1852; "Der Grosse Kurfürst und der Schöppenmeister," *ib.* 1852; "Verirrt und Erlöst," 2 vols., Gotha, 1855; "Rosenkreuzer und Illuminaten," 4 vols., Berlin, 1861; "Das Haus Hillel," 1879; "Berliner Kinder," 3 vols., Berlin, 1883. In addition to these he wrote many miscellaneous works, including: "John Milton und Seine Zeit," Frankfort-on-the-Main, 1857; "Berliner Leben, Kulturstudien," Leipsic, 1882; "Die Deutsche Kaiserstadt Berlin," 2 vols., Leipsic, 1882–84; "Das Buch der Hohenzollern," *ib.* 1888; besides a book of poems, some of which are on Jewish subjects.

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S. J. So.

RINGS: Finger-rings, like rings for the ears and the nose, were used as ornaments by the Jews as early as the Biblical period (Ex. xxxv. 22, etc.), while seal-rings (Gen. xxxviii. 18, 25, etc.) and rings as signs of the highest dignity were likewise known at that time (*ib.* xli. 42, etc.). Neither the Bible nor the Talmud, however, speaks of the ring as symbolic of marriage. In the Talmudic period the formalities of betrothal, which ceremony was regarded as the beginning of marriage, resembled those of the first part of the modern engagement, the bridegroom giving the bride money, some article of value, or a document, saying at the time: "Be thou hallowed unto me through. . . ." About the seventh or eighth century, however, when two of the three mishnaic methods of obtaining a wife had become obsolete, the use of a ring as a symbol of marriage began to be frequent, probably earlier in Palestine than in Babylonia on account of the Roman influence exerted in the former. The betrothal was then differentiated from the wedding; and the ceremonies constituting marriage, which had hitherto been performed at two different times, were now celebrated on the wedding-day, some time after the betrothal. The chief ceremony of marriage was the placing by the bridegroom of a ring on the middle finger of the right hand of the bride, the accompanying invocation being "Be thou hallowed [betrothed] to me through this ring, according to the laws of Moses and Israel." The fact that the Jews (like the Romans) did not exchange rings, and that one was given only by the bridegroom to the bride, is explained by the circumstance that the ring was used as a symbol for the marriage by purchase, which was doubtless once customary among all races.

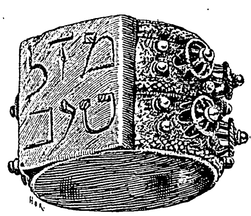
Old Betrothal Ring.

Ring as Symbol of Marriage by Purchase.

The wedding-ring, according to R. Tam, was a simple golden circlet without stones, although rings of silver or of cheaper metal were permissible if the bride was informed of the fact. In sporadic instances, however, mention is made of a wedding-ring of gold with pearls and even of one with false stones (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 304 *et seq.*). Jewish women were not in the habit of wearing their wedding-rings, most of which were of an enormous size, while a few were unusually small (see fig. 1); in either case the size, as well as the ornamentation, which was usually very prominent, prevented them from being worn. The rings even served occasionally as bouquet-holders, myrtle-branches being inserted in them at weddings.

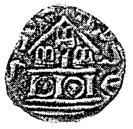
So-Called Coin of Solomon.

Examples of Wedding-Rings.

A large number of such wedding-rings have been preserved ("Cat. Anglo-Jew. Hist. Exh." Nos. 1822–1831, 1949–1963), although only a very few are older than the sixteenth century, and not one can be assigned to a date earlier than the thirteenth century. In the earliest examples the hoop is frequently formed of two cherubim and is crowned by a model of the Temple at Jerusalem, resembling that on the forged coin of Solomon (see fig. above). In other cases this representation assumes rather the shape of a synagogue with a small tower (see figs. 6, 9, 14, 19), on which sometimes is perched a weathercock. Others, again, display only a hoop more or less richly decorated with rosettes, lion-heads, and the like (see

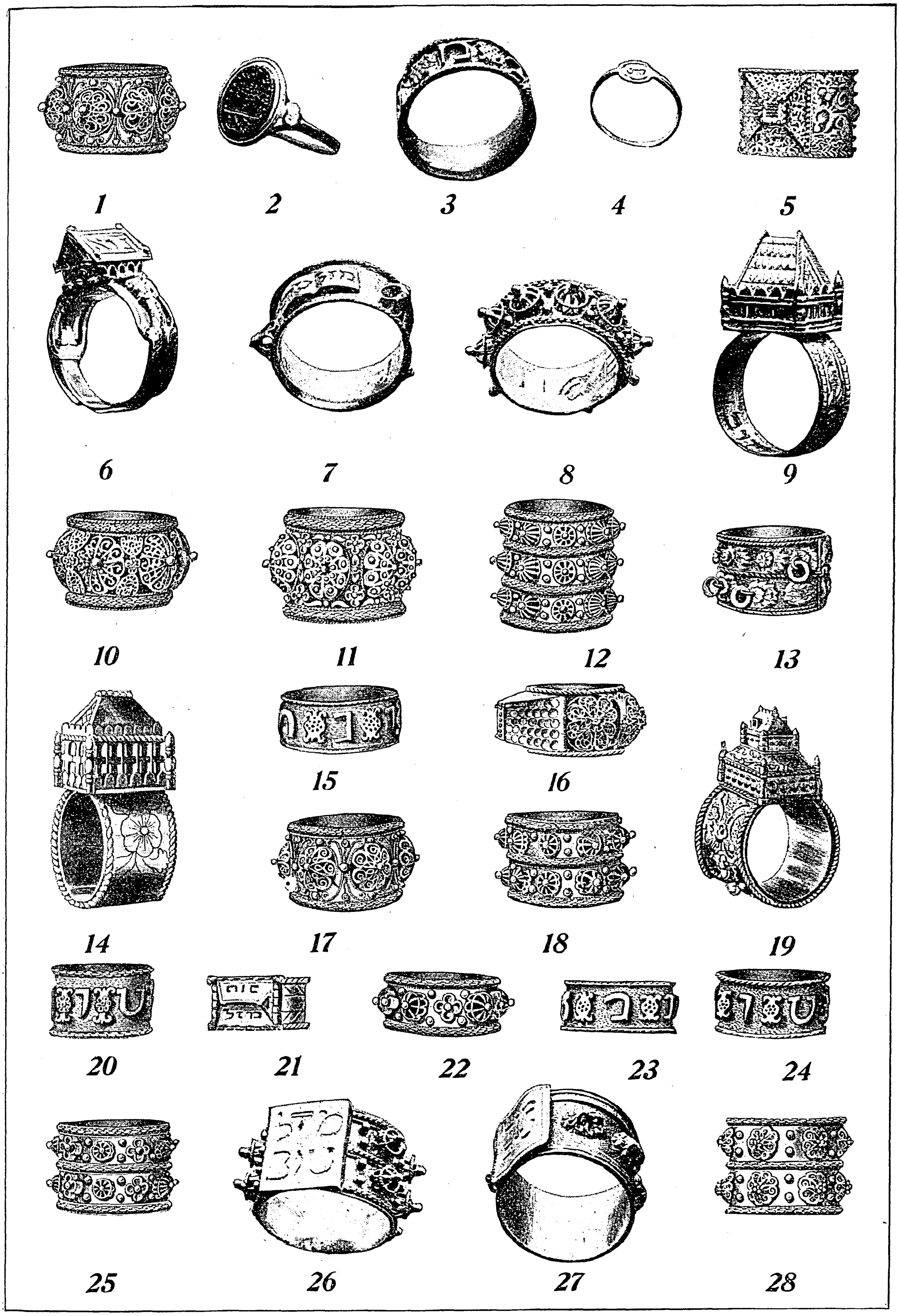
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Jewish Rings.

1, 5, 10–13, 15–18, 20–25, 28, in the Victoria and Albert Museum, London. 2–4, 6–9, 26, 27, in the collection of Albert Wolf, Dresden. 14, from Rücklin, "Schmuckbuch." 19, from Luthmer, "Gold und Silber."

figs. 1, 8, 12, 22), occasionally, however, bearing a small shield at the top. Especially costly specimens show a party-colored enamel decoration. The rings bear, almost without exception, an inscription, either engraved or in relief, around the hoop (see fig. 24), reading בטוב גדא (see fig. 6) on the earliest specimens, but on the later ones מזל טוב or מ"ט, an expression of felicitation which did not come into use until the fifteenth century (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," p. 49). Most of these wedding-rings were made at Venice (Rücklin, "Schmuckbuch") and hence were probably produced by Jews, since, according to Lecky ("Rationalism in Europe," ii. 237, note 2), many of the Venetian goldsmiths who practised the art of carving were of that race.

Although Jewish women might not adorn themselves with their wedding-rings, they were recompensed on the Purim following the marriage, when their friends presented them with rings, clothes, and money; and, according to Leon of Modena, it occasionally happened that later in the marriage ceremony itself the bridegroom put a ring on the bride's finger, while he pronounced a formula of betrothal. The bridegroom frequently received gifts also; and in Germany it was customary for the prospective father-in-law to present him with a ring shortly before the wedding.

Other Rings.

Other specifically Jewish rings are those intended for seals, which represent the seven-branched candlestick engraved in stone and which bear the inscription להדליק כר של שבת. These rings, which were to remind the women of one of their chief duties, the lighting of the Sabbath lamps, were in use early in the Middle Ages, as is shown by the fact that such a ring was found in Mecklenburg together with Anglo-Saxon coins and Arabic dirhems (Donath, "Gesch. der Juden in Mecklenburg," p. 78). In Poland, where the Christian inhabitants laid great stress on the wearing of rings, it was not until the reign of Sigismund Augustus (1506–48) that the Jews, after long debates in the Reichstag, were allowed to wear such adornments. These had to be inscribed with the words "Sabbation" or "Jerusalem," which, according to Lelewel, was intended to remind the Jews of the wrath of God and of the punishment for their sins (Sternberg, "Gesch. der Juden in Polen," p. 146).

At a later period rings bearing the name of God were used as amulets. When a fondness for wearing rings became too pronounced, the rabbis or congregations interfered. Thus, for example, the rabbinical convention at Bologna in 1416 decreed that no man might wear more than one and no woman more than three rings (Vogelstein and Rieger, *l.c.* i. 337), while the Frankfort sumptuary regulation of 1715 enacted that "young girls may wear no rings whatever" (Schudt, "Jüdische Merckwürdigkeiten," iv. 3, 99).

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, London, 1896; Hamburger, *R. B. T.* iii.; Hofmann, *Ueber den Verlobungs- und Trauring.*

A. A. W.

RINTEL, MOSES: Australian rabbi; born in Edinburgh 1823; died at Melbourne, Victoria, 1880; son of Myer Rintel, Hebraist and Talmudical scholar. For some years Moses Rintel acted as reader to the Brighton synagogue; in 1844 he went to Sydney; and in 1849 he was elected minister of the East Melbourne Congregation. In Sydney he established the Sydney Hebrew Academy, founded in 1856 the United Jewish Friends' Benefit Society, and helped to establish a duly constituted bet din. In 1857 Rintel resigned his office in Melbourne, and another place of worship was established under the title of "Mikveh Israel Melbourne Synagogue." This synagogue was opened in 1860; and Rintel officiated at the new place of worship for some time without remuneration. He acted also, on the nomination of Chief Rabbi N. M. Adler, as chief of the bet din. He was a steadfast upholder of Orthodox Judaism and was widely esteemed in the Australian colonies. He published two sermons, one on Yom Kippur (Melbourne, 1859), which are among the earliest Jewish publications in the Australian colonies.

Bibliography: *Jew. Chron.* July 9 and 30, 1880; Heaton, *Australian Dict. of Dates*; *Brit. Mus. Cat.* s.v.

J. G. L.

RIPARIAN OWNERS: There being but little river navigation in the Holy Land, the Mishnah says nothing as to the rights and duties of landowners along the river-bank, except in reference to irrigation. It teaches (Giṭ. v. 8) that for the sake of peace the upper riparian owners are allowed to draw water from such canals before those who have their lands lower down. The principle is formulated again in a slightly different form in the Babylonian Gemara (B. M. 108a) in connection with rules governing the dwellers on the Euphrates and its tributaries. In that country there was much river navigation; the boats being generally drawn by men walking along the shore and dragging the craft by means of long ropes (B. M. 107b, 108a). A law was laid down by the Rabbis for the Jews along the river, most probably in conformity with the Persian law of the Sassanid dynasty, to this effect: On both banks of the river, in the interest of navigation, all trees were to be cut down, with or without the owner's consent, and if needs be without notice to him, over a strip sufficiently wide to make room for the "shoulders" of the boatmen who dragged at the ropes. No mention is made of draft-animals, though such may have been employed at times.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 140, 2; 417, 4.

E. C. L. N. D.

RIQUETTI, JOSEPH SHALLIṬ BEN ELIEZER: Scholar of the seventeenth century. He spent his youth at Safed, and subsequently settled at Verona. There in 1646 he published Gerondi's book "Yiḥus ha-Ẓaddiḳim." He then published at Amsterdam a map of Palestine under the title "Ḥokmat ha-Mishkan" or "Iggeret Meleket ha-Mishkan." In 1676 he went to Mantua, where he was busy with a second edition of his "Yiḥus," which was subsequently published in that city.

Bibliography: Zunz, in *Itinerary of R. Benjamin of Tudela*, ii. 286, § 109, *s.v.*, London, 1841; Steinschneider, *Cat. Bodl.* p. 1526; Benjacob, *Oẓar ha-Sefarim*, p. 190.

S. S. O.

RISHONIM (lit. "the first," or "the elders"): Name applied to the authorities who lived before the one who quotes them. The designation is found in the Talmud, where it is generally used in the sense of "predecessor," or "ancestor" (Shab. 112b; Ber. 20a; Tamid 28a). In later rabbinical literature the name is applied only to the rabbinical authorities preceding the Shulḥan 'Aruk, while all the authorities since and including the Shulḥan 'Aruk are called "aḥaronim" (later ones). See Aḥaronim.

s. J. Z. L.

RITES. See Custom.

RITTANGEL, JOHANN STEPHANUS: German controversial writer; born at Forscheim, near Bamberg; died at Königsberg 1652. It is stated that he was born a Jew, became converted to Roman Catholicism, then became a Calvinist, and lastly joined the Lutheran Church. He became professor of Oriental languages at Königsberg, and issued a number of translations of Hebrew works: one of the "Sefer Yeẓirah," 1642; one of the Passover Haggadah, 1644, published also in his "Libra Veritatis" (Franeker, 1698); and one of the earliest translations of Jewish prayers, under the title "Hochfeyerliche Sollennitaeten, Gebethe und Collecten Anstatt der Opfer, Nebst Andern Ceremonien so von der Jüdischen Kirchen am Ersten Neuen-Jahrs-Tag Gebetet und Abgehandelt Werden Müssen," Königsberg, 1652. His posthumous work "Bilibra Veritatis" was written to substantiate the claim that the Targums prove the doctrine of the Trinity. This is also the subject of his "Veritas Religionis Christianæ" (Franeker, 1699).

Bibliography: Rose, *Biographical Dictionary*, 1850, s.v.; Steinschneider, *Cat. Bodl.* cols. 2146-2148.

T. J.

RITTER, IMMANUEL HEINRICH: German rabbi; born March 13, 1825, in Ratibor, Prussian Silesia; died July 9, 1890, in Johannisbad, Bohemia. While studying at the gymnasium of his native town he received his Talmudic instruction under Rabbi Loewe. At the University of Breslau classical philology and history formed his special studies (Ph.D. 1849). During an audience with the Cultusminister von Raumer in 1851, the latter gave the young candidate to understand that only baptism could entitle him to an appointment as professor at a college. Ritter thereupon accepted a position as teacher of religion and reader at the Berlin Reform congregation, becoming later assistant to the senior preacher of the temple, Samuel Holdheim. His first ten sermons were published as "Kanzelvorträge aus dem Gotteshause der Jüdischen Reformgemeinde" (Berlin, 1856), which placed him at once among the foremost Jewish preachers of his time. In 1859 his "Beleuchtung der Wagner'schen Schrift," published against "Das Judenthum und der Staat" by Wagner, member of the Prussian Diet, created a stir. Ritter's principal work was his "Geschichte der Jüdischen Reform," in four parts (Berlin, 1858-1902): I. "Mendelssohn und Lessing." II. "David Friedländer." III. "Samuel Holdheim." IV. "Die Jüdische Reformgemeinde in Berlin" (edited by S. Samuel, rabbi in Essen). In the first part Ritter demonstrates that Moses Mendelssohn's lack of understanding of historical criticism concerning Judaism was one of the main reasons why his own children and many of his friends became apostates from the religion of their fathers. He further shows that Lessing had a better conception of Judaism than Mendelssohn. Mendelssohn's false view of revelation, a view which identifies Judaism with legalism, makes him a representative of conservatism and even of retrogression.

In 1858 a rupture between Ritter and the administration of the congregation occurred, when he and his colleague Dr. Gustav Gottheil sent in their resignations, because the officers of the congregation interfered with the freedom of the pulpit. But the storm passed away, and after Holdheim's death (1860) Ritter was chosen his successor.

Ritter's collection of "Weihe-Reden und Predigten" (Berlin, 1875) is chiefly devoted to the Jewish festivals. He also edited a volume of Holdheim's posthumous sermons, "Fest- und Gelegenheitsreden" (Berlin, 1869), and translated for Kirchman's historical-political library Thomas Buckle's "History of Civilization in England" (Berlin) and Lecky's "History of Rationalism in Europe" (2d ed., Heidelberg, 1885) into German. Ritter was one of the leading spirits in the Society for the Freedom of the School, which was formed in 1869.

Bibliography: M. Levin, *Festschrift zum 50. Jährigen Bestehen der Jüdischen Reformgemeinde in Berlin*, Berlin, 1895; S. Samuel, *Die Jüdische Reformgemeinde in Berlin*, Berlin, 1902.

s. E. Schr.

RITTER, JULIUS: German physician and author; born in Berlin Oct. 4, 1862; son of Immanuel H. Ritter. He received his degree of M.D. from the University of Berlin in 1887, and is at present (1905) chief physician at the Institute for Invalid Children and at the Bacteriological Laboratory in that city. In 1892 Ritter announced his discovery of the bacillus of whooping-cough, and in 1893 and 1896 published the results of his continued investigations and the detailed confirmation of his original discovery. His second important group of articles dealt with diphtheria and the therapeutics of the curative serum, and was preceded in 1893 by the extensive work "Aetiologie und Behandlung der Diphtherie." Finally he published articles on scrofula and the treatment of scrofulous children, and an address before the Congress for Internal Medicine, held at Berlin in June, 1897. S.

RITUAL. See Ceremonies and the Ceremonial Law; Liturgy.

RITUAL MURDER. See Blood Accusation.

RIVA DI TRENTO: Small town on the Lake of Guarda, under the jurisdiction of the Bishop of Trent. Christoforo Madruz, Cardinal of Trent and Archbishop of Brixen, granted in 1558 the privilege of printing Hebrew books to Joseph Ottolengo, a German rabbi and school-director, then living at Cremona. The actual printer was Jacob Marcaria, a local physician. After his death in 1562 the activity of the press of Riva di Trento ceased. Altogether thirty-four works were published in the period 1558 to 1562, most of them bearing the coat of arms of Cardinal Madruz. The first Hebrew book printed at Riva was the "Halakot" of Alfasi in three folio volumes; and the general tendency of the press was to produce halakic works, as the "Mordekai," the novellæ of Rabbi Nissim, and two editions of the Mishnah. Besides these, two editions of the Pentateuch were issued, one with the Five Megillot and the other with the Targum and Rashi. The print was of an exceptionally clear type; and the fact that all the books were produced under the patronage of a cardinal of the Church is very significant.

Bibliography: E. Carmoly, *Annalen der Hebräischen Typographie in Riva di Trento*, 2d ed., Frankfort-on-the-Main, 1868.

J.

RIVERA: Spanish Jewish family that appears in American history at an early date. The family seems to have come from Seville, Spain, though some members of it have been traced to Portugal; many were settled in Mexico before the middle of the seventeenth century. In connection with the trial of Gabriel de Granada by the Inquisition in Mexico (1642–45) there appear, as "accomplices" in the observance of the law of Moses and as Judaizing heretics, Dona Maria, Dona Catalina, Clara, Margarita, Isabel, and Dona Blanca de Rivera, all of whom seem to have been natives of Seville. Another person mentioned in the same connection is Diego Lopez Rivera, a native of Portugal. The name is frequently written "Ribera."

Abraham Rodrigues de Rivera: The first bearer of the name "Rivera" in that region of North America now known as the United States; born in Spain; died in Newport, R. I., 1765. His family, even while still resident in Europe, was closely related to the Lopez family, afterward intimately associated with the history of Newport. In fact, he was a brother-in-law of Diego Jose Lopez of Lisbon, the father of Aaron Lopez; and Moses Lopez, a son of Diego, married Abraham's daughter Rebecca. Abraham Rivera was twice married in Europe; by his first wife he had a son, by the second a son and a daughter. With his family he went to America early in the eighteenth century, settling at New York. According to Marano custom, a remarriage took place in that city, and the first names of the entire family were changed. The original names are unknown, but those assumed were Abraham (by the father), Isaac and Jacob (by the sons), and Rebecca (by the daughter).

As early as 1726 Abraham Rodrigues was enrolled as a freeman of the city of New York, being designated as a merchant. He took an interest also in the congregation of that city, his name appearing in the minutes of 1729. He was naturalized in 1740. After the death of his second wife he married a lady named Lucena. After her death he and his entire family removed from New York to Newport.

Jacob Rodrigues Rivera: Merchant; born about 1717; died at Newport Feb. 18, 1789; son of Abraham Rodrigues. He accompanied his father to New York when a mere child. Entering upon a mercantile career, he went to Curaçao, where he married into the Pimentel family. With his wife he returned to New York, where was born his daughter Sarah, who subsequently married Aaron Lopez. Rivera was naturalized in New York in 1746, removing to Newport about 1748, where he soon became one of the leading merchants. He introduced the sperm-oil industry in America, which soon became one of the principal sources of Newport's prosperity. Jacob owned extensive spermaceti factories, and was a large importer of manufactured goods. He was a public-spirited citizen, and his name figures in connection with the Redwood Library as early as 1758; he appears as one of the organizers of a Hebrew club at Newport in 1761. An observant Jew, he was one of the three who, in 1759, purchased the land upon which the Newport synagogue was erected.

Owing to reverses, he was obliged to compromise with his creditors so as to obtain a release from his debts. Later on, however, he again prospered, and a story is told of his inviting his creditors to dine with him, when each creditor found under his plate the amount of his claim, with interest. In 1773 he was named one of the trustees of the Jewish cemetery at Savannah, Ga. Both he and his wife appear in the diary of Ezra Stiles. When the Revolution broke out, Rivera espoused the Colonial cause, and was among those who, in 1777, removed to Leicester, Mass., where he remained until 1782. His stay there is referred to by Emory Washburn in his history of the place. He finally returned to Newport, where his integrity and benevolence were universally esteemed. Jacob's fortune at the time of his death exceeded $100,000. The monument over his grave in the old cemetery at Newport may still be seen. His son **Abraham** died in New York, leaving an only son, named **Aaron Rivera,** who settled in Wilmington.

Bibliography: *Trial of Gabriel de Granada*, in *Publ. Am. Jew. Hist. Soc.* vii.; Max J. Kohler, *ib.* ii. 103–106; vi. 72–74, 103: A. P. Mendes, in *Rhode Island Historical Register*, Oct., 1885, p. 81; G. C. Mason, *Reminiscences of Newport*, p. 58; Emory Washburn, *History of Leicester*, pp. 123–124, Boston, 1860; Daly, *Settlement of the Jews in North America*, pp. 70–79, New York, 1893; Markens, *The Hebrews in America*, pp. 36–37, New York, 1888.

A. L. Hü.

RIVISTA ISRAELITICA. See Periodicals.

RIVKIN, MIRON DAVIDOVICH: Russian writer; born in Vitebsk in 1869. His father, who was employed as clerk in the police department, was a Talmudist of no mean ability. Rivkin obtained his early education in the ḥeder, where he showed marked ability in acquiring a knowledge of the Old Testament and of the Talmud. In 1881 he entered the government Jewish school in Vilija, and in 1884 the Jewish Teachers' Institute in Wilna. In the institute he led a studious life and became familiar with Russian history and literature. Graduating in 1889, he was appointed instructor in the government Jewish school at Volozhin, and was transferred in 1891 to Molodejno and in 1895 to Minsk. In 1897 he left the government service and accepted the position of instructor in the Jewish schools of St. Petersburg.

Rivkin's first literary efforts date from his student days in Wilna. While in the institute he wrote a long poem entitled "Dorothea Mendelssohn," and also a historical play in verse entitled "John Hyrcanus." His sketches, "Poslyedniye Gody Volozhinskavo Yeshibota," appeared in the "Voskhod" in 1895, and

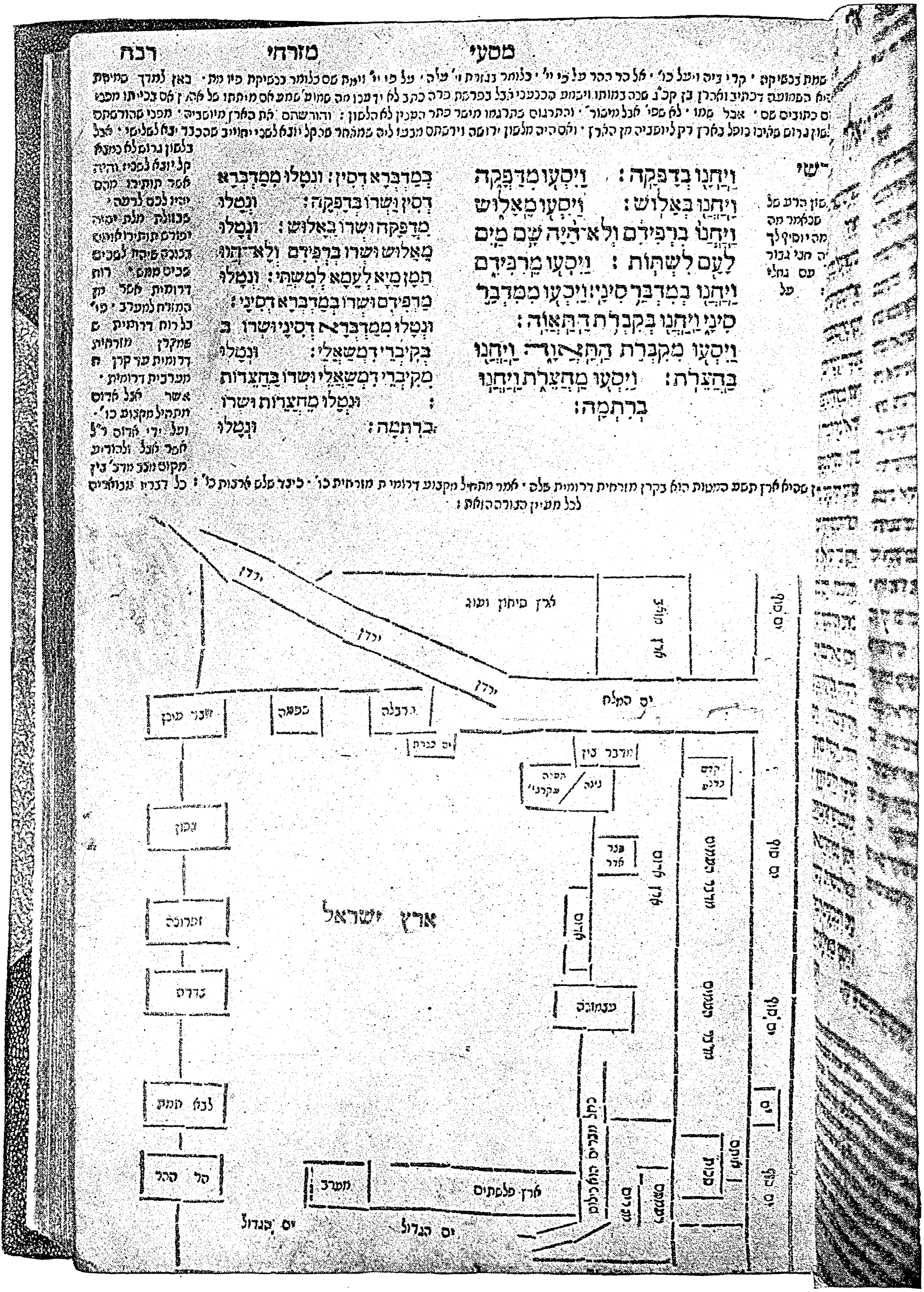

מסעי מזרחי רכח

ויחנו בדפקה: ויסעו מדפקה
ויחנו באלוש: ויסעו מאלוש
ויחנו ברפידם ולא היה שם מים
לעם לשתות: ויסעו מרפידם
ויחנו במדבר סיני: ויסעו ממדבר
סיני ויחנו בקברת התאוה:
ויסעו מקברת התאוה ויחנו
בחצרת: ויסעו מחצרת ויחנו
ברתמה:

במדברא דסין: ונטלו ממדברא
דסין ושרו בדפקה: ונטלו
מדפקה ושרו באלוש: ונטלו
מאלוש ושרו ברפידם ולא הוו
תמן מיא לעמא למשתי: ונטלו
מרפידם ושרו במדברא דסיני:
ונטלו ממדברא דסיני ושרו ב
בקיברי דמשאלי: ונטלו
מקיברי דמשאלי ושרו בחצרות
: ונטלו מחצרות ושרו
ברתמה: ונטלו

ירדן
ירדן
ירדן
ארץ סיחון ועוג
ים המלח
ים כנרת
ארץ ישראל
ארץ פלשתים
ים הגדול
ים הגדול
הר ההר
לבא חמת
צדדה
זפרונה
חצר עינן
מדבר צין

PAGE FROM HEBREW BIBLE PRINTED AT RIVA DI TRENTO, 1561.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

a series of feuilletons signed "Makar" were contributed by him in 1897 to the same journal. In 1898 he published in "Ruskoe Bogatstvo" the sketch "Nad Salnoi Svyechkoi"; and in 1900 he published a collection of sketches entitled "V Dukhotye." He is at present (1905) a contributor to the "Budushchnost."

H. R. J. G. L.

RIZPAH: Daughter of Aiah and concubine of Saul. After Saul's death Rizpah, with the other women of his harem (comp. II Sam. iii. 13), remained with his son and successor, Ish-bosheth, but Abner, the general of Saul, took possession of Rizpah, thus indicating his intention of seizing the throne (comp. II Sam. xii. 11, xvi. 22; I Kings ii. 22). The account as given in II Sam. iii. 7 *et seq.* implies the same purpose on the part of Abner by assigning his conduct as the reason for his breach with Ish-bosheth, while his act was construed by David as overt rebellion. Rizpah is again mentioned in the account of the revenge taken by the Gibeonites on Saul. David had delivered to them Armoni and Mephibosheth, the two sons whom Rizpah had borne to Saul, together with five of Saul's grandsons, all of whom the Gibeonites killed and left unburied as a prey to the wild beasts. Rizpah thereupon spread sackcloth upon a rock, and kept watch over the bodies, keeping away the birds and beasts of prey. David was so touched by this display of maternal love that he had their remains buried together in the family sepulcher (II Sam. xxi. 8-14).

E. G. H. I. Be.

ROADS: In primitive times the chief use of roads in Palestine was to afford communication with markets. Later on roads were used for military purposes, for the movement of troops and commissariat. Of the three great trading countries of the Biblical world—Egypt, Babylonia, and Arabia—Palestine had on the whole least relations with Arabia, though its frankincense was doubtless brought to the central shrines from time to time by the great caravan route, which still passes from Damascus to the holy places of Arabia, and which is known in modern times as the "Pilgrim Road." Owing, however, to the Arabian desert, which could be traversed only by this route, Palestine was a necessary link between the two great powers of the Biblical world—Egypt and Assyria—but because of the unsettled state of the country and the more fortunate location of Damascus, this city, rather than Jerusalem or Samaria, was the central mart toward which traffic tended. In the world of the Old Testament it may fairly have been said, "All roads lead to Damascus." The four chief roads to Damascus which led through the Holy Land were:

(1) The coast route, known as "the way of the land of the Philistines" (Ex. xiii. 17), running through Gaza, Ashdod, Dor, Accho, and Tyre. At the last-named city this road took a sharp curve inland to Dan and thence ran to Damascus.

(2) The route which branched off from the first at Ashdod and, skirting the foot of the Shefelah, went to Antipatris and Accho, while a branch line from Cæsarea crossed it and ran to Cana, Tiberias, and thence to Damascus.

(3) The route from Beersheba to Damascus. This route went through Hebron, Jerusalem, Beth-el, and Shechem, and, crossing the Jordan at Bethshean, followed the river to the Sea of Galilee, thence running northeastward to Damascus.

(4) Finally, the route from Arabia, which touched Kir Moab, Ataroth, Heshbon, and Rabbath Ammon, and afterward traversed the plain of Gilead until it joined the Shechem-Bethshean route (see No. 3).

Of these four great roads of the Palestine of the Bible, the one most used was that along the seashore, by which Sargon marched to attack Egypt and Sennacherib to attack Judea.

These roads were connected by crossroads, running mostly east and west. First there was the Gaza-Sheba-Kir Moab road, skirting the southern shore of the Dead Sea. Gaza was connected with Jerusalem through Eleutheropolis, from which a branch led through Hebron to En-gedi. At Jerusalem there was a junction of several roads. The chief road to the seashore was through Emmaus, Modin, Lydda, and Joppa. From Joppa a cross-country route led through Lydda, Modin, Beth-el, and Jericho to Heshbon, while a similar road much farther north went from Accho to Sepphoris, crossing the Jordan near Gadara, and connecting two eastern highways (beyond Palestine) that led to Damascus. Similarly, a road from Shechem led through Samaria into the second road north.

These are the main highways and crossroads of Palestine, though there are innumerable paths. How far these were made roads and how far they were merely natural paths, resorted to for their comparative easiness of access, it is somewhat difficult to say. The regular Hebrew name for road, "derek," implies merely a trodden path through suitable passes in the hills or along level valleys. Yet Mesha, the King of Moab, speaks of making roads. Mention is made of leveling and of removing stones from the road (Isa. xliii. 19), filling holes, and reducing declivities (Isa. lvii. 10, lxii. 10). No bridges are mentioned, the rapid and narrow streams of the Holy Land being easily fordable. Josephus declares that Solomon paid attention to road-making ("Ant." iii. 7, § 3). There may be some truth in this, as he was the first to introduce chariots, which could not use the ordinary roads. Reference is made to a tax for keeping roads in repair in Persian times (Ezra iv. 13-20, vii. 24). The value of roads was early recognized; they were an evidence of civilization (Ps. cvii. 4-7; Jer. ii. 6). The "road" or "way" or "path of life" was a common simile among Israel's teachers, and the great catechism of later Judaism was called the "Two Paths" (see Didache).

Bibliography: Buhl, in Hastings, *Dict. Bible* (supplementary vol.); Guthe, in *Kurzes Bibelwörterbuch*, s.v. *Wege*.

E. C. J.

ROBBERY (**גזל** or **גזלה**)**:** In law the taking of the movable property of another under constraint of force or fear; in the Bible the word is sometimes applied to the forcible taking of land or of slaves. From the penalty for robbery (at least under certain conditions), as prescribed in Lev. v. 20, 26 (A. V. vi. 1-7), the punishment of stripes is excluded. In this passage, as interpreted by the sages, an oath is imposed

ROAD SYSTEM OF PALESTINE

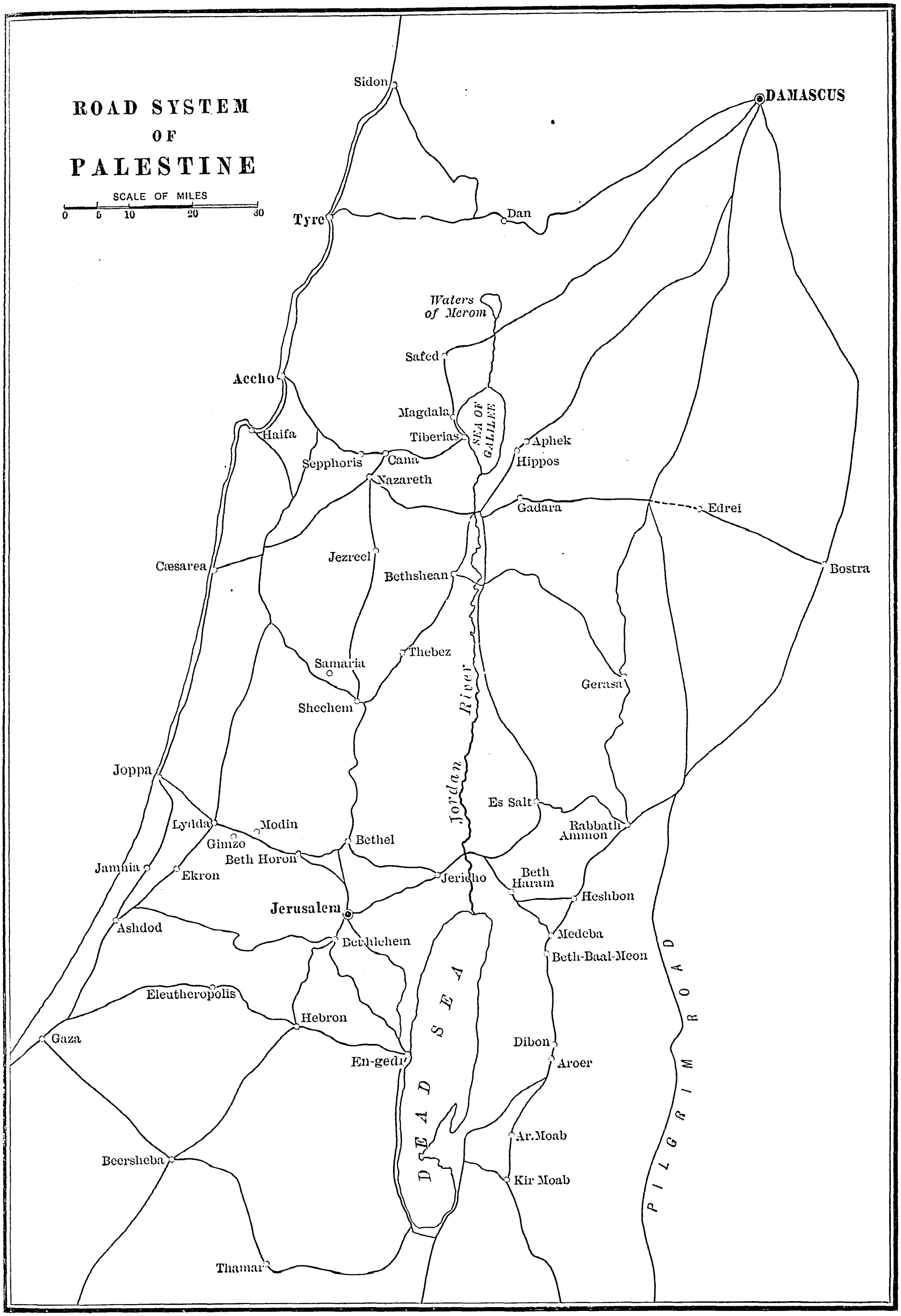
SCALE OF MILES
0
5
10
20
30
Sidon
DAMASCUS
Tyre
Dan
Waters of Merom
Safed
Accho
Magdala
SEA OF GALILEE
Tiberias
Aphek
Haifa
Hippos
Sepphoris
Cana
Nazareth
Gadara
Edrei
Jezreel
Cæsarea
Bethshean
Bostra
Thebez
Samaria
Gerasa
Shechem
Jordan River
Joppa
Es Salt
Lydda
Modin
Rabbath Ammon
Gimzo
Bethel
Beth Horon
Jamnia
Ekron
Jericho
Beth Haram
Heshbon
Jerusalem
Ashdod
Bethlehem
Medeba
Beth-Baal-Meon
DEAD SEA
Eleutheropolis
Hebron
Gaza
Dibon
En-gedi
Aroer
PILGRIM ROAD
Ar.Moab
Beersheba
Kir Moab
Thamar

upon one charged with that of robbery or certain other offenses against property, and a penalty for perjury is added to that for robbery if he afterward confesses. Yet the penalty seems wholly inadequate: the guilty party shall restore that which he took by robbery, and add the fifth part to it; moreover, he shall bring his guilt-offering of a ram without blemish; and then he shall be forgiven. Oppression ("'oshek") is both here and in Lev. xix. 13 named together with robbery; this is committed where one who has lawfully come into possession of his neighbor's goods withholds them unlawfully from the rightful owner.

In the Talmud.

The Mishnah and the Gemara deal with the robber even less severely than Scripture, the reason probably being that, when speaking of the robber, the sages had not in mind the avowed bandit, but rather the publican or some other tool of the Romans, who by abusing his power stripped his fellow Israelites of their goods. It was the policy of the sages not to drive such men, when they happened to submit to their judgment, into open hostility, nor to discourage their return to a more patriotic course of life (B. Ḳ. 94a). Among robbers was reckoned (at least in so far as he was compelled to restore possession before he could enforce his claims) one who without judicial sanction seized the goods of a debtor (Shebu. vii. 2); also one who cut fruits or plants from land which was unlawfully in his possession (Suk. 30a). Leniency toward the robber was especially marked in the days of Judah the Patriarch, it being declared: "When a robber repents and voluntarily offers to pay for the things that he has taken, and which he can not restore in kind, it is better not to accept the money from him" (B. Ḳ. *l.c.*). However, some of the medieval standards regard this practise as only temporary, not as an institution (see Joseph Caro, Commentary on Maimonides' "Yad," Gezelah, i. 13; *idem*, Shulḥan 'Aruk, Ḥoshen Mishpaṭ). It is curious how Maimonides himself (*l.c.* v. 9) couples tribute-takers and bandits (לסטים) as men who are presumed to have acquired all their means by robbery, that is, by taking things unlawfully.

The sages introduced into the question of robbery an element which greatly modifies the rights and duties of those claiming goods taken, namely, the despair ("yi'ush") of the owner; *i.e.*, his giving up the hope of recovering his own. What constitutes such despair or abandonment is rather vaguely defined; at any rate the burden of proof is on him who alleges such "yi'ush." Another element is change in the form of the article taken so that it loses its name or identity (B. Ḳ. ix. 1), as in the case of wood made into implements, or wool into garments.

In the Codes.

The laws of robbery are set forth (aside from those already mentioned) by Maimonides (*l.c.* i.-v.) substantially as follows: Robbery, that is, taking by force, is forbidden by the Torah, no matter what the value of the object, and whether it belongs to an Israelite or to an idolater. The robber is bound to return the object itself (Lev. v. 23). When it is changed or lost, he pays the price, whether he confesses or is condemned upon the evidence of witnesses. Where one has taken a beam and built it into a house, he should, according to the letter of the Torah, tear down the whole structure, if necessary; but the sages have ordained that, to avoid such a great loss, he may pay the price of the beam. If, however, the beam has been made part of a "sukkah" (booth for the Feast of Sukkot), it should be returned after the feast; and so in like cases. Though to take a thing worth less than a peruṭah (¼ cent) is sinful, the law of restoration can not be applied in such a case. Where one has taken a thing by force in a settled country, he may not, unless with the consent of the owner, return it in the desert; it remains at the robber's risk till he brings it to a settled region. Where one has taken money, but has repaid it in his account with the person robbed, or has put it into the latter's purse (containing other money) even without the latter's knowledge, he has cleared himself of guilt.

When an object forcibly taken has not been changed in form, though the owner may have despaired of its return, after the robber's death his sons must return it. But if changed, though the owner has not despaired, it is acquired by the robber, and the latter pays the amount at which it was valued at the time of the robbery; for the text says "he shall return the thing which he has robbed," which means "the thing in the state in which it was when taken." The sages, to encourage repentance, have ordained that if the thing taken increases in value after being despaired of by the owner, the robber is entitled to the increase, which must be paid to him when he returns the object. This refers to a sheep covered with a new fleece of wool, or to a cow becoming big with calf, or the like, but not to an increase in the market price. But if the cow has calved, or the sheep has been shorn before the owner despaired, then, according to the prevailing opinion (B. Ḳ. 95), the calf or fleece, though it was an accretion after the robbery, must be restored to the owner, or its value paid to him. On the other hand, where the increase in value arises through the work and outlay of the robber, *e.g.*, where he has fattened an animal, the robbed party, on restoration, must reimburse him for the increase in value.

According to some authorities, the despair of the owner, or the sale or gift by the robber to a third party, confers ownership on the last-named, and the owner can then demand only compensation in money from the robber; but this ruling is disputed.

Change in the Object Taken.

What constitutes a change? When one takes a bar of metal and coins it no change is involved; for the coin may be melted into a bar again. But if coins or vessels are taken and melted into bars, this is a change; for if the bars are minted or wrought again into coins or vessels, such coins or vessels would be new ones. If boards are taken and framed into a box, which can be reduced to boards by withdrawing the nails or screws, there is no change; but if a tree or logs be cut up into planks or boards, there is a change. So also a change results from the sawing of a plank into boards, or from taking wool and dyeing or carding and bleaching it, or from taking cloth and cutting it up and sewing it into garments; for in each case the object is known by a new name.

Where forcible possession is taken of a piece of land the disseizor can give no better title than he has himself; and though the land has been sold "a thousand times" it goes back to the true owner without outlay on his part even for improvements (B. Ḳ. *l.c.*), the last holder having no recourse except on the warranty of his vendor.

According to Maimonides, one who buys stolen goods from a man known to be a thief is bound to restore them to the true owner in like manner as land. When a lamb grows into a ram, or a calf into an ox, the robber pays only its value at the time of taking, and this though the owner had not abandoned the hope of recovery. Where an implement is broken while with the robber, he should pay the value of the implement at the time when he took it; but the owner may, if he chooses, claim the broken pieces and the difference in money.

Value Returnable.

As a rule, in all cases in which the article can not be returned the robber pays the value which it bore at the time of the robbery (B. Ḳ. ix. 1). If, however, the market value of the article has risen, and the robber wilfully destroys or consumes or sells it, he must pay the increased value, as, save for his new wrongful act, he might have restored it; this is not the case, however, if the object was lost or destroyed by accident. If the article has diminished in market value, the robber must pay the first and higher price, whether it was lost through his fault or not.

Where a number of small articles have been taken, only the price at which the whole lot might be bought need be paid as compensation, not the retail price obtainable by selling each article by itself; and this rule applies as against all damage-feasors.

Where a work-animal in the hands of the robber becomes worthless through age or through an incurable disease, or where wine has turned into vinegar, or fruits have altogether rotted, he must pay the original value, as for a broken vessel; but when animals are affected with a curable disease, or fruits are only slightly touched by rot, or coins are declared not current in one country but are still good elsewhere, the robber may return them as they are.

If a man has wrongfully taken hold of a work-animal, and has ridden or put a burden on it, or has plowed or thrashed with it, and then returns it without damage to the owner, though his act is sinful and forbidden, he is not bound to pay anything. If, however, a man makes a habit of thus obtaining the use of other men's beasts, he is mulcted, even outside the Holy Land, and made to pay the injured party for the benefit he has derived or for the hire of the beast. Where one takes hold of his neighbor's bondman and employs him, but without preventing him from doing all of his master's work, he is not liable for compensation. Where one takes possession of another's boat and uses it on a trip, the wear and tear, if the boat is not kept for hire, is assessed against him who takes it; but if it is kept for hire the owner has the option between the regular hire and the charge for wear and tear. Where one takes up his abode in the court of his neighbor without the latter's consent he can not be charged with rent if the court is not kept for renting; but if it is, he must pay rent. The discussion of such wrongdoings in connection with robbery recalls the "furtum usus" of the Roman law.

Robbery by Kings.

Maimonides takes advantage of the law of robbery to make some nice distinctions between the lawful and the arbitrary acts of a king. Living in Mohammedan countries, he knew no king whose lawmaking power was circumscribed by the necessary consent of a parliament; yet he distinguishes between acts done under the general laws by which the king (meaning a Gentile ruler) imposes taxes, or threatens confiscation, and edicts by which he takes the property of one man or of a number of men at his mere whim or pleasure. A forcible taking under the law and in conformity with it changes the title to land; and the Jewish court must respect the new ownership. But a taking under a tyrannical command is no better than robbery; and so, a fortiori, is the taking without the king's authority by a royal officer. But the same author makes one allowance in favor of absolutism: when the king disgraces a courtier ("servant") and takes his property from him, even without any pretense at legality, the act is binding; for such, he says, is the custom of all kings.

When the robber dies, and the object of the robbery is not available, either because he has given it to his sons for consumption after abandonment (if before they would be liable for consuming it), or because he has lost or sold it, the sons are liable only as for a debt of the father; that is, under the old law, if the father has left assets in land, and, under the later law, if he has left either real or personal assets.

The Biblical provision that when a robber has under oath denied taking an object, and afterward repents and confesses, he must return to the owner the thing taken with one-fifth in value added before he can receive divine forgiveness, may, as later interpreted, become a serious, though only a self-imposed, punishment for an act of robbery; for this return must, as the Mishnah declares, be made to the owner in person, no matter at what distance—"even though the thing be only worth a peruṭah, and the owner be in Media" (B. Ḳ. ix. 5). But in an ordinary case, where the court adjudges a return, a delivery to the proper officer of the court is sufficient.

According to the maxim, well known to the common law, "Omnia præsumuntur contra spoliatorem," the Talmudic law gives certain advantages, mainly in the admission to the decisory oath, to the original owner as opposed to any party against whom witnesses are found to testify that he has seized goods without the owner's consent, or that he has entered the latter's house without his knowledge in order to make a seizure. The rules as to this point are stated concisely in Procedure in Civil Causes.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 359-377.

E. C. L. N. D.

ROBBIO, MORDECAI: Talmudist of the seventeenth century; lived probably in northern Italy. Under the title "Shemen ha-Mor" he wrote responsa to the four ritual codices, with an appendix consisting of "exhortations" to his son (Leghorn, 1793).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 658; Benjacob, *Oẓar ha-Sefarim*, p. 595.
E. C. S. O.

ROBERT OF BURY ST. EDMUNDS: Alleged martyr of a blood accusation at Bury St. Edmunds, Suffolk, England, in 1181. No details are known of the circumstances under which he was created a martyr; but the expulsion of the Jews from Bury St. Edmunds ten years later was doubtless connected with the accusation.

Bibliography: Jacobs, *Jews of Angevin England*, p. 75.
J.

ROBERT, RAHEL. See Levin, Rahel.

ROBLES, ANTONIO RODRIQUES DA: English Marano merchant and shipper; born at Fundão, Portugal, about 1620. It is probable that he was one of the Neo-Christians who attempted to reestablish the Spanish dominion in 1641 (Kayserling, "Geschichte der Juden in Portugal," p. 307). He settled in London and was connected with the West-Indian trade. In 1656, during the war between England and Spain, two of his ships, "The Two Brothers" and "The Tobias," were seized and he himself was arrested on the ground that he was a Spaniard. On the advice of his coreligionists in London, Robles boldly claimed indemnity on the plea that he was not of the Spanish but of "the Jewish nation," and that he had come to England to shelter himself from the tyranny of Spain. He, however, admitted having attended mass in London; and the commissioners, on inquiring into the case, were doubtful as to his nation or religion, but declared that the balance of testimony was in favor of the fact that he was a Jew born in Portugal. The Privy Council ordered his release; and thenceforth there was no reason for any Jew in England to deny his race or religion.

Bibliography: L. Wolf, in *Tr. Jew. Hist. Soc. Eng.* i. 60-66, 77-86.
J.

ROCAMORA, ISAAC (VICENTE) DE: Spanish monk, physician, and poet; born about 1600 of Marano parents at Valencia; died April 8, 1684, at Amsterdam. Educated for the Church, he became a Dominican monk (assuming the name "Vicente de Rocamora") and confessor to the Infanta Maria of Spain, subsequently Empress of Austria, who honored him greatly. In 1643 he openly adopted Judaism, taking the name of Isaac. He studied medicine, and then settled in Amsterdam, where he engaged in the active practise of his profession. He became physician to and director of several philanthropic societies in that city, among them the Maskil el Dal and Abi Yetomim.

Rocamora was one of the judges of the academy of poetry, Los Sitibundos, founded by Manuel de Belmonte; but none of his poetical works, either in Spanish or in Latin, has been preserved. His son **Solomon de Rocamora** also was a physician in Amsterdam.

Bibliography: De Barrios, *Relacion de los Poetas*, p. 60; Kayserling, *Sephardim*, pp. 291 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 94; Grätz, *Gesch.* x. 195.
S. M. K.

ROCHESTER: Capital of Monroe county, and the third city in size in the state of New York. According to the latest census (1900) it has 162,608 inhabitants, among whom, it is estimated, the Jews number about 5,000.

Although a few Jews lived in Rochester as early as 1840, the history of the Jewish community does not begin until 1848. In that year twelve young men, all natives of Germany, most of them still unmarried, united to hold services on the high festivals, and for this purpose met at the residence of one of them, at the corner of Clinton street and Clinton place. Their names were Joseph Wile, Samuel Marks, Joseph Katz, Gabriel Wile, Meyer Rothschild, Henry Levi, Jacob Altman, Joseph Altman, A. Adler, Elias Wolff, Abram Weinberg, and Jacob Gans. On Oct. 8, 1848, the day after the Day of Atonement, they met at the same place and formed the Congregation Berith Kodesh. For six months services were held at the same residence, until in April, 1849, a hall was rented for the purpose of divine worship. This hall was situated on the third floor of 2 Front street, corner of Main street. In the year 1856 a building formerly a Baptist church was purchased on St. Paul street. This building was adapted to the needs of the congregation and used until the year 1894. In the meantime the congregation had grown very rapidly, and had long felt the want of a more spacious edifice. Accordingly in 1893 the present magnificent temple was erected, and was dedicated June 1, 1894; it was designed by Leon Stern, a member of the congregation, and built on the corner of Gibbs and Grove streets, at a cost of $130,000. It is one of the finest of the buildings devoted to public worship in the city.

Rabbis.

The first rabbi of Berith Kodesh congregation was Marcus Tuska. He was succeeded by Dr. Isaac Mayer (from 1856 to 1859). Dr. Aaron Ginsburg served from 1863 to 1868. After an intermission of two years and six months the present rabbi, Dr. Max Landsberg, was elected on Dec. 26, 1870. He entered upon his functions in March, 1871, and has filled the position ever since.

Until 1881 Berith Kodesh was the only Jewish congregation in Rochester, with the exception of Ez Raanon, founded in 1870 by a few members who had seceded from the older congregation on account of its introduction of family pews. But they all returned, and Ez Raanon was dissolved in 1883 and its building on Hyde Park sold for the erection of residences. Since then a number of Russian congregations have been organized under the names of Bet Yisrael, Bet ha-Keneset he-Ḥadash, Bene Dawid, Wa'ad ha-Kolel, and the Congregation of Tailors.

Philanthropic Institutions.

The Men's Benevolent Society, connected with Congregation Berith Kodesh, was formed in 1850, and the Jewish Women's Aid Society in 1865. In 1882, in consequence of the influx of Russian Jews driven by persecution from their native land, the relief societies were combined into the United Jewish Charities, which are conducted on modern scientific principles.

The Jewish Orphan Asylum Society of Rochester was founded in 1877, and in the year 1879, together with similar societies in Buffalo and Syracuse, organized the Jewish Orphan Asylum Association of Western New York. This association, which numbers 560 members, maintains an orphan asylum for the three cities; it is located on St. Paul street, Rochester. The building and grounds are valued at $15,000, and the sinking-fund of the association amounts to about $60,000. At present (1905) there are twenty-four children in the asylum.

A Social Settlement was founded in Rochester in 1900, and it owns a building on Baden street. While it is almost entirely maintained by the Jewish residents, its work for the neighborhood is entirely nonsectarian, and its benefits are appreciated by all, irrespective of creed or race.

The orders of B'nai B'rith, Free Sons of Israel, Kesher shel Barzel, and Sons of Israel have one lodge each, and the order of B'rith Abraham has two lodges.

The Jews of Rochester have filled many public positions of trust. Among them Simon Hays has been president of the Common Council, and Marcus Michaels and Isaac Wile have served as school commissioners.

A. M. Lan.

RÖDELHEIM: Prussian town near Frankfort-on-the-Main. A Jewish community existed there probably as early as the middle of the thirteenth century, for it appears from the municipal archives that the legal status of the Jews was determined as early as the year 1290. The town is especially noteworthy for its Jewish printing-presses. Carl Reich owned a press in the middle of the eighteenth century, publishing among other works Y. Zamosc's "Ḥedwat Ya'aḳob" (1751), Samuel Friedberg's "Birkat ha-Ḥodesh" (1753), and Meïr Levi of Zolkiev's "Miksheh Zahab" (1757). Moses b. Jacob Levi was a typesetter there. At the beginning of the nineteenth century the city became still more noteworthy through the Orientalische und Occidentalische Buchdruckerei established by Wolf Heidenheim and Baruch Bashwitz. The most important works printed by them were: "Sefer ha-Ḳerobot" (1800); "Mebo ha-Lashon" (1806); "Mishpeṭe ha-Tamim" (1808); five editions of the Pentateuch (1818–21); and "Seder Tish'ah be-Ab, Yeme ha-Purim," together with the Haggadah (1822–26).

The town has a total population of 6,492, of whom 130 are Jews (1905). The Jewish institutions include the May'sche Hospital, for all confessions, and a hospital for Jews who are bachelors or widowers.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 81, and notes 97, 98, 99; Carmoly, in *Mittheilungen des Vereins für Gesch. und Alterthum in Frankfurt-am-Main*, ii. 346 *et seq.*; *Statistisches Jahrbuch*, 1903.

J. S. O.

RODENBERG, JULIUS: German poet and author; born at Rodenberg, Hesse, June 26, 1831. He studied law at the universities of Heidelberg, Göttingen, Berlin, and Marburg, but soon abandoned jurisprudence for literature. In 1851 appeared in Bremen his first poem, "Dornröschen," which was soon followed by many others. From 1855 to 1862 he traveled, visiting Great Britain, Belgium, Holland, Denmark, Italy, and Switzerland. In 1859 he settled in Berlin, where he still (1905) resides.

From 1867 to 1874 he was coeditor with Dohm of the "Salon für Litteratur, Kunst und Gesellschaft"; and in the latter year he founded the "Deutsche Rundschau." In 1897 he received the title "Professor." Rodenberg is a prolific writer. Of his works may be mentioned: "Lieder," Hanover, 1854; "Pariser Bilderbuch," Brunswick, 1856; "Kleine Wanderchronik," Hanover, 1858; "Ein Herbst in Wales," *ib.* 1857; "Die Insel der Seligen," Berlin, 1860; "Alltagsleben in London," *ib.* 1860; "Die Harfe von Erin," *ib.* 1861; "Tag und Nacht in London," *ib.* 1862; "Lieder und Gedichte," *ib.* 1863 (6th ed., 1901); "Studienreisen in England," Leipsic, 1872; "Belgien und die Belgier," Berlin, 1881; "Bilder aus dem Berliner Leben," *ib.* 1885 (3d ed., 1891); "Unter den Linden," *ib.* 1888; "Franz Dingelstedt," *ib.* 1891; and "Erinnerungen aus der Jugendzeit," *ib.* 1899.

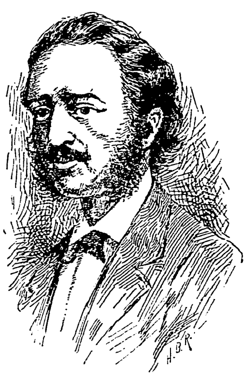

Julius Rodenberg.

His novels include: "Die Strassensängerin von London," Berlin, 1863; "Die Neue Sündflut," *ib.* 1865; "Von Gottes Gnaden," *ib.* 1870; "Die Grandidiers," Stuttgart, 1879 (2d ed., 1881), a story of the Franco-Prussian war; "Herrn Schellbogens Abenteuer," Berlin, 1890; "Klostermanns Grundstück," *ib.* 1890 (2d ed., 1892).

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; Regina Neisser, in *Allg. Zeit. des Jud.* 1901, pp. 296 *et seq.*

S. F. T. H.

RODER, ANTON. See Rado, Anton.

RÖDER, MARTIN: German composer and conductor; born in Berlin April 7, 1851; died at Boston, Mass., June 7, 1895; studied at the Königliche Hochschule für Musik in his native city. From 1873 to 1880 Röder was chorus-master at the Teatro dal Verme, Milan, and in 1875 founded the Società del Quartetto Corale. He also conducted opera at various places, as Bologna and Turin, and even in the Azores. From 1880 to 1887 he taught singing in Berlin, for a part of the time at the Scharwenka Conservatorium; for the next five years he was professor at the Royal Academy of Music in Dublin; and in 1892 he went to America to take charge of the vocal department in the New England Conservatory at Boston.

Röder was a very scholarly musician, and his compositions evidence both versatility and marked ability. Among them are: three operas, one of which, entitled "Vera," was performed at the Hamburg Stadttheater in 1881; two symphonic poems, "Azorenfahrt" and "Leonore"; the overture "Attila"; and a trio in F minor. His writings include: "Ueber den Stand der Oeffentlichen Musikpflege in Italien" (in "Sammlung Musikalischer Vorträge"), Leipsic, 1881; "Studi Critici Raccolti," Milan, 1881;

and "Dal Taccuino di un Direttore di Orchestra," 1881 (German ed., "Aus dem Tagebuch eines Wandernden Kapellmeisters," Leipsic, 1882). Röder also contributed articles to the "Gazzetta Musicale" under the pseudonym "Raro Miedtner."

Bibliography: Riemann, *Musik-Lexikon*, 1900; Baker, *Biog. Dict. of Musicians*.

S. A. P.

RODKINSON, MICHAEL LEVI. See Frumkin, Israel Dob (Bär).

RODOSTO (Turkish, **Tekfur-Dag**; formerly called **Bisanthe** and **Rhœdestus**): Port of Turkey in Europe on the Sea of Marmora, 78 miles west of Constantinople. The city had a Jewish community as early as the twelfth century; for in 1173 Benjamin of Tudela found 400 Jews there, among whom were the noted rabbis Moses, Abijah, and Jacob. The community has remained undisturbed for centuries, but it has not attained any great importance. In the seventeenth century Rodosto possessed a celebrated thaumaturge, R. Isaac ben Sahl, author of a curious manuscript in Judæo-Spanish entitled "Sefer Segullot," which treats of divination, chiromancy, suggestion, and similar topics; and another native of Rodosto, Judah Graziani (1838–93), carried on the work of his predecessor, the belief in demons and malevolent spirits still being a characteristic of the people. Epitaphs in the local cemetery mark the tombs of the chief rabbis Nissim Moses Finzi (1736) and Ẓebi Nathan, while in the same cemetery are the graves of the chief rabbis of the nineteenth century, Raḥamim Graziani, Ḥayyim Elijah Finzi, and Jacob Finzi.

The Jews of Rodosto to-day (1905) number about 2,800 in a total population of 35,000. They possess a synagogue (rabbi, Yom-Ṭob Cordova), an oratory, a school for boys with an attendance of 150, and an apprenticeship committee supported by the Alliance Israélite Universelle. The community is badly organized, however, and is considerably in debt as compared with the other Jewish settlements in Turkey.

Bibliography: Benjamin of Tudela, *Itinerary*; Franco, *Les Sciences Mystiques chez les Juifs d'Orient*, Paris, 1900.

D. M. Fr.

RODRIGO DE CASTEL-BRANCO, JUAN. See Juan Rodrigo de Castel-Branca.

RODRIGUES, HIPPOLYTE: French banker and writer; born at Bordeaux in 1812; died at Paris 1898. He was a son of **Isaac Rodrigues-Henriques,** head of a great banking-house in Bordeaux. In his "Papiers de Famille," published in 1893, Rodrigues relates the following family tradition: The families of Gradis and Rodrigues emigrated from Palestine at the time of the insurrection of Bar Kokba, settled in Portugal, and later in Spain, under the dominion of the Moors. After being driven from their homes by the Inquisition they took refuge in Bordeaux. Members of the Gradis family performed such signal services in the navy under Louis XV. and XVI. that the patent of nobility was offered to them by Louis XVI. This, however, was refused, as they declined to take an oath upon the Gospel as the statutes prescribed.

Rodrigues was educated in Paris, and early showed a marked taste for literature. At the age of eighteen he began writing a romance entitled "Christiern," the subject of which embraces the entire history of the French Revolution. In 1840 he became a stock-broker on the Paris Bourse, but after a brilliant career retired in 1855, and gave his undivided attention to study and literary work. He was a member of the Société des Gens de Lettres and of the Société des Compositeurs.

Rodrigues was a prolific writer. The following is a partial list of his works: "Les Trois Filles de la Bible" (1865–67); "Les Origines du Sermon de la Montagne" (1867); "La Justice de Dieu" (1868); "Histoire des Premiers Chrétiens: Le Roi des Juifs" (1869); "Saint-Pierre" (1871); "David Rizzio" (grand opera, words and music, 1873–77); "Histoire des Seconds Chrétiens: Saint-Paul" (1875); "Apologues du Talmud" (in verse, 1879–83); "Romances sans Paroles" (for the piano, 1889); "Papiers de Famille" (1893); "Histoire du Péché Originel" (1896); "Les Origines du Péché Originel" (1897).

Bibliography: Hippolyte Rodrigues, *Papiers de Famille*, 1893.

S. J. Ka.

RODRIGUES, OLINDE: French economist and reformer; born at Bordeaux Oct. 16, 1794; died at Paris Dec. 26, 1850. He was a pupil of the Ecole Normale Supérieure, where he made a specialty of mathematical studies; later he became assistant professor at the Ecole Polytechnique. In 1823 he made the acquaintance of Saint-Simon, who converted him to his doctrines. On the day of his leader's funeral Rodrigues assembled the former's disciples to consider the project of founding a journal to be based on Saint-Simon's principles. The publication was launched under the title "Le Producteur," and Rodrigues was its editor during 1825–26. In 1829 he succeeded, with the assistance of his brother Eugène, in turning the followers of Saint-Simon's principles into a sect, but in the same year he surrendered the leadership to Bazard and Enfantin. About the close of 1831 Rodrigues had a rupture with Enfantin, on account of certain theories held by the latter on the propriety of the family having published two volumes of the works of Saint-Simon. In 1832 Rodrigues engaged in banking and brokerage. He was also concerned in the building of the Saint-Germain and Orléans Railroad, the first railroad put in active operation in France.

In 1841 he published the "Poésies Sociales des Ouvriers," to show the middle classes the liberality of ideas of the proletariat. In 1848 he supported the republic, and strongly advocated the rights of the working men. His later years were occupied in consolidating the mutual-aid societies, and in preparing the material for a biography of Saint-Simon, which was edited and published by Hubbard in 1857. A pamphlet entitled "Maria Stella," directed against Louis Philippe, has been attributed to Rodrigues, but without foundation. He was the author of "Opinions Littéraires, Philosophiques, et Politiques de Saint-Simon" (1825). He published also, as "Paroles d'un Mort," a parable by Saint-Simon.

Bibliography: Georges Weill, *L'Ecole Saint-Simonienne*, 1896.

S. J. Ka.

RODRIGUEZ: In the seventeenth and eighteenth centuries many persons bearing the surname Rodriguez were condemned by the Inquisition to death at the stake or to lifelong imprisonment on the ground that they were "Judaizantes" or secret confessors of Judaism. **Miguel Rodriguez** and his wife, **Isabel Nuñez Alvarez,** the owners of a synagogue situated in the Calle de los Infantes, Madrid, in which the secret Jews held their services, together with **Leonor Rodriguez** and her husband, **Hernan Baëz (Vaëz),** were publicly burned in Madrid July 4, 1632. At the great auto da fé held in Madrid June 30, 1680, **Catalina Rodriguez,** called "la Paquina," who had died in the prison of the Inquisition at S. Jago de Compostella at the age of seventy, was burned in effigy; and on Nov. 30, 1721, **Maria Rodriguez,** ninety years old, and her daughter, both of Granada, were led to the stake in that city. In Cuenca a whole family named Rodriguez, husband, wife, and several sons and daughters, were condemned to lifelong imprisonment, June 29, 1722. The same fate befell the following: a **Julian Rodriguez** in Cuenca on Nov. 22, 1722; another Julian Rodriguez, likewise of Cuenca, who was a book-dealer of Madrid, on Feb. 20, 1724, in Madrid; **Gabriel Rodriguez** and his wife, also of Cuenca, on March 12, 1724, in Valladolid; **Juan** or **Samuel Rodriguez** of Bordeaux, aged fifty-one, who was a writing-teacher in Hornachos, Estremadura, imprisoned in 1723; **Juan Rodriguez** of Bayonne, resident in Antequera, in 1725; and the business woman **Isabel Rodriguez** of Constantine, in 1726; and many others.

Bibliography: Inquisition documents; Kayserling, *Sephardim*, pp. 202 *et seq.*; idem, *Ein Feiertag in Madrid*, p. 34.

Abraham Ḥayyim Rodriguez: Rabbi in Leghorn about 1750. He was the teacher of Malachi ha-Kohen, and was highly praised by Azulai and honored as a cabalist by J. Pacifico in an elegy. Rodriguez left many legal decisions, forty-seven of which, dealing with subjects of the four ritual codes, were published after his death by his daughter (the widow of the learned Ḥayyim Hezekiah Fernandez Africano) under the title "Oraḥ la-Ẓaddiḳ" (Leghorn, 1780). The first decision, entitled "Oraḥ Mishor," based upon the ritual codex Yoreh De'ah, called forth the "Sifte Dal" of an anonymous writer, in response to which Rodriguez wrote fifty-eight counter-observations entitled "Teshubot Ḥen Ḥen." These are printed together with the above-mentioned "Oraḥ la-Ẓaddiḳ."

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 19; Roest, *Cat. Rosenthal. Bibl.* Supplement, p. 375, No. 1922; Fürst, *Bibl. Jud.* iii. 162.

Alonso Rodriguez: Spanish physician of the fifteenth century; born in Seville. He lived at Saragossa, where, together with Alonso de Rivera of Cordova, also a physician in Saragossa, he was burned at the stake March 12, 1488.

Bibliography: Rios, *Hist.* iii. 616.

David Cohen Rodriguez: Ḥakam in Amsterdam; author of a sermon in Spanish, "Sermon Moral, Pregado Neste K. K. de Talmud Torah 27 Menahem, 5480" (= Sept. 1, 1720), Amsterdam, 1720.

Bibliography: *R. E. J.* xxvii. 121.

Henrico Rodriguez: Portuguese physician and Marano; friend of Rodrigo de Castro. He settled in Hamburg before 1594, and left it a few years later on account of the plague.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 279; Grunwald, *Portugiesengräber*, p. 121.

Manuel Rodriguez: Marano and poet. At first he was an Augustinian monk, and later he became a tutor at Antwerp. He was the author of the drama "Herodes Saeviens" (Antwerp, 1626) and of a Latin ode on the physician Emanuel Gomez in Antwerp (*ib.* 1643).

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, iii. 355; Kayserling, *Sephardim*, p. 209.

Raphael Rodriguez: Ḥakam in Amsterdam; son of Judah Rodriguez. He was the author of a funeral dissertation, "Sermão Funeral as Deploraveis Memorias de Benjamin Levi de Vittoria" (Amsterdam, 1719).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 94.

Samuel Levi Rodriguez: Spanish poet in Leghorn; died 1683. Daniel Levi de Barrios gives some of his poems and bemoans his death.

Bibliography: D. L. de Barrios, *Torah Or*, p. 47; idem, *Aumento de Israel*, p. 20; Kayserling, *Sephardim*, p. 263.

J. M. K.

ROE: Rendering in the Authorized Version of the Hebrew צבי, which is sometimes translated also "roebuck" and "wild roe," and occasionally in the Revised Version "gazel." The roe is mentioned as an animal permitted as food (Deut. xiv. 5); and it was furnished for Solomon's table (I Kings iv. 23). Its swiftness, gentleness, and grace are often alluded to (II Sam. ii. 18; Prov. vi. 5; Cant. ii. 9, v. 17). The feminine form "ẓibyah" (Aramaic, "tabita") was used as a proper name (II Kings xii. 2, "Zibiah"; Acts xi. 36, "Tabitha"). The Authorized Version renders "ya'alah" (Prov. v. 19) also by "roe," and "'ofer" (Cant. iv. 5, vii. 3) by "young roe." Of the *Cervidæ* the *Gazella dorcas* is the most abundant of all large game in Palestine.

In the Talmud the Hebrew "ẓebi" and "ayyal" are the generic terms for all species of *Cervidæ*, so that it is impossible to determine which is meant in each case. In some passages, however, the roe seems specifically intended: *e.g.*, Ḥul. 132a, where reference is made to the mating of the goat with the ẓebi; *ib.* 59b, a reference to the ẓebi with unbranched horns, the roe having as a rule only one branch on its antler, and sometimes none at all; Kil. i. 6, where the similarities between the goat and the ẓebi are enumerated. In the same passage the "ya'el" is said to resemble the hart. The *Antilope dorcas* is perhaps mentioned under the name עיזא כרכום = "goat of Kerkus" (Ḥul. 59b). See Goat; Hart; Unicorn.

Bibliography: Tristram, *Nat. Hist.* p. 127; Lewysohn, *Z. T.* pp. 113, 126.

S. I. M. C.

ROEBUCK. See Hart; Roe.

ROEDELSHEIM, ELEAZAR SUSSMANN B. ISAAC: Dutch scholar, probably of German descent; lived in the first half of the eighteenth century. He was the author of the following works: "Mohar Yisrael," comprising a Hebrew grammar and a Dutch-Hebrew and Hebrew-Dutch dictionary, with an Aramaic-Dutch dictionary as an appendix, Amsterdam, 1741, 1744; "Maggishe Minḥah" (1728–1729), a German translation of the Bible; "Miḳra Meforash" (1749), a German translation of the Pentateuch. He edited "Niẓẓaḥon," a Hebrew translation of "Der Jüdische Theriak" of Solomon Ẓebi Hirsch of Aufhausen (a polemical tract directed against the anti-Jewish convert Brenz).

Bibliography: Steinschneider, *Cat. Bodl.* col. 958; Benjacob, *Oẓar ha-Sefarim*, pp. 305, 368; Fuenn, *Keneset Yisrael*, s.v.; Fürst, *Bibl. Jud.* iii. 46.

T. S. O.

ROEST, MEYER (MARCUS): Dutch bibliographer; born at Amsterdam 1821; died there 1890. Becoming connected with a firm of booksellers, he acquired a taste for bibliographical studies, and as a result published in 1857 "Catalogue de Livres Orientaux." Roest's best-known work is the "Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek" (2 vols., Amsterdam, 1875). After Baron Rosenthal presented his collection to the Amsterdam Library, Roest was appointed custodian of it. He contributed to various Jewish periodicals, such as the Dutch "Spectator" and the "Taalkindig Magazin," and edited the "Israelitische Letterbode" for several years.

Bibliography: *Jew. Chron.* Jan. 3, 1891, p. 14.

S.

ROFE, DANIEL B. SAMUEL B. DANIEL HA-DAYYAN: Italian physician of the fourteenth and fifteenth centuries; lived at Pisa and Perugia. He devoted much time to the study of the Arabic writers on medicine, especially Ibn Sina. His "Eben Pinnah" (Paris MSS. No. 307) was copied for him by Abraham ibn Karshef, who refers at the end to the merits of Daniel Rofe and his father.

Bibliography: Carmoly, *Hist. des Médecins Juifs*, p. 133, Brussels, 1844; Mortara, *Indice*, p. 19; Mosè, *Antologia Israelitica*, iii. 24; Fuenn, *Keneset Yisrael*, p. 265.

S. S. O.

ROFE, DANIEL B. SOLOMON: Italian physician and scholar of the fifteenth century; born at Fano. References to him occur under date of 1430, 1448, and 1470. He was the author of: a supercommentary on Ibn Ezra, which work was formerly in the possession of S. D. Luzzatto; marginal glosses on Ḳimḥi's commentaries on Amos, Micah, and Isaiah, formerly in the possession of De Rossi; a supplement to Solomon b. Moses' "Apology"; a synopsis of Ibn Ezra's commentary on Genesis, with notes, under the title "Ha-Gersa ha-Aḥeret"; and an account of his journey to Crete in 1473.

Bibliography: Luzzatto, in *Kerem Ḥemed*, iii. 174, iv. 132; Carmoly, *Hist. des Médecins Juifs*, pp. 132–133, Brussels, 1844; Zunz, *G. S.* i. 176, § 61; Fuenn, *Keneset Yisrael*, p. 265.

S. S. O.

ROHLING, AUGUST: Catholic theologian and anti-Semitic author; born in 1839 at Neuenkirchen, province of Hanover, Prussia. He studied at Münster and Paris, and became professor successively at Münster, Milwaukee (Wis.), and Prague, retiring in 1901. He is still (1905) canon of the Cathedral of Prague. Not prominent as a scholar in his specialty, which is Hebrew archeology, he has distinguished himself in an unenviable way by his polemics against Protestantism and Judaism. Of his anti-Jewish works "Der Talmudjude" (Münster, 1871, and often reprinted) has become a standard work for anti-Semitic authors and journalists, although it is merely an abstract of the "Entdecktes Judenthum" of Eisenmenger, and even as such very faulty. The book first appeared, at the time when Bismarck inaugurated his anti-Catholic legislation, as a retort to the attacks made by the liberal journals on the dogma of infallibility and on the Jesuitic text-books of morals, it being usual for the anti-liberals to pretend that all liberal newspapers were controlled by Jews. The book was very extensively quoted by the Catholic press and created quite a literature, but it did not become a political force until the appearance of anti-Semitism, and especially until the Tisza-Eszlár trial in 1883, when Franz Delitzsch defended Judaism against the attacks of Rohling. At the same time Josef S. Bloch wrote articles in which he accused Rohling of ignorance and of forgery of the texts. Rohling sued Bloch for libel, but withdrew the suit at the last moment. Later on he greeted the appearance of Zionism as the solution of the Jewish question, and lately he has written a pamphlet against Güdemann's "Das Judenthum in Seinen Grundzügen," etc.

Those of Rohling's works which concern the Jews are, in addition to "Der Talmudjude": "Katechismus des 19. Jahrhunderts für Juden und Protestanten," Mayence, 1878; "Franz Delitzsch und die Judenfrage," Prague, 1881; "Fünf Briefe über den Talmudismus und das Blutritual der Juden," *ib.* 1881; "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883; "Die Ehre Israels: Neue Briefe an die Juden," Prague, 1889; "Auf nach Zion," *ib.* 1901; and "Das Judenthum nach Neurabbinischer Darstellung der Hochfinanz Israels," Munich, 1903.

Of the very large polemical literature against Rohling the oldest work is Kroner's "Entstelltes, Unwahres und Erfundenes in dem Talmudjuden Professor Dr. August Rohling's," Münster, 1871. Distinguished by sound scholarship and by a dignified tone are the two pamphlets of Delitzsch, "Rohling's Talmudjude Beleuchtet" (Leipsic, 1881) and "Schachmatt den Blutlügnern Rohling und Justus" (2d ed., Erlangen, 1883).

Bibliography: *Ottův Slovník Naučný*, xxi. 895, Prague, 1904; *Oesterreichische Wochenschrift*, passim; *Mittheilungen des Vereins zur Bekämpfung des Antisemitismus*, passim. The origin of *Der Talmudjude* is narrated in *Allg. Zeit. des Jud.* 1871, p. 674; and valuable material on the lawsuits in which Rohling became involved by his polemical writings is found in Joseph Kopp, *Zur Judenfrage nach den Akten des Prozesses Rohling-Bloch*, Leipsic, 1886, and in the *Jüdische Presse*, 1902, No. 46.

S. D.

RO'IM. See Pastoureaux.

ROMAN, JACOB BEN ISAAC IBN BAKODA: Bibliographer and writer, of Spanish descent; born at Constantinople about 1570; died at Jerusalem in 1650. He was possessed of great knowledge; according to Conforte he knew the whole of the Mishnah by heart, and he was well acquainted with the rest of Jewish literature; he furthermore could speak Arabic, and understood Turkish and Latin. The anonymous author of "Ḥorbot Yerushalayim" (Venice, 1636) reports (p. 5b) that Roman when on his way to Jerusalem in

1625 was made prisoner, together with other Jews, by Mohammed ibn Farukh and was subsequently ransomed; but it is not certain that he was on his way to Jerusalem at that date.

Through his friend the physician Leon Aryeh Judah Siaa, Roman became acquainted with Anton Leger (who was born in Piedmont, and was for some time chaplain of the Dutch embassy at Constantinople, and afterward professor of Oriental languages at Geneva) and by him was recommended to Johannes Buxtorf the younger in Basel. Buxtorf made use of Roman's bibliographical knowledge and owed to him the whole appendix to his father's "Bibliotheca Rabbinica," which he edited. He entered into correspondence with Roman, which, however, soon came to an end; the two letters of Roman which have been preserved were published in full in the "Revue des Etudes Juives" (viii. 87–94).

For several decades the need of a Hebrew printing-press had been felt in the Orient. At Constantinople, in the last years of the sixteenth century, there was no Jewish press; nor was there one in Salonica in the first half of the seventeenth century. Roman, as he wrote to Buxtorf on June 20, 1634, conceived the plan of reestablishing a Hebrew press in Constantinople. He wished then to print Maimonides' "Moreh Nebukim" in three languages, the Arabic text with Hebrew letters—the Turks would not allow Arabic type to be used—and the Hebrew and Latin translations, all arranged in three columns. He intended also to publish the "Cuzari" and Baḥya's "Ḥobot ha-Lebabot," with a Latin translation by his friend Leon Siaa. The project of the Hebrew printing-press was never realized; nor did Roman publish any of the mentioned works; even the translation of Buxtorf's "Tiberias," which he began, and of which he had already sent a specimen to Buxtorf, was not printed, if, indeed, it was ever finished.

Roman composed a Hebrew prosody, entitled "Mozene Mishḳal," in which he tried to give examples of 1,348 meters; also an Arabic-Turkish and an Arabic-Hebrew dictionary, the latter of which was finished Oct. 11, 1629 (the autograph copy is in the Bibliothèque Nationale at Paris). He translated various works of Jonah ibn Janaḥ from Arabic into Hebrew. None of his works appeared in print. Roman owned many manuscripts which were bought by Buxtorf for the agent of Cardinal Richelieu. Most of the manuscripts which Roman mentioned in his letters to the professor at Basel are now in the Bibliothèque Nationale, Paris. On several of them it is expressly stated that they were in the possession of Jacob Roman.

Bibliography: Conforte, *Kore ha-Dorot* p. 49a; Carmoly, *Revue Orientale*, ii. 347; Zunz, *Z. G.* pp. 233 *et seq.*; Steinschneider, *Cat. Bodl.* p. 1254, No. 5008; idem, *Z. D. M. G.* ix. 840; idem, *Hebr. Uebers.* p. 377, where 1634 should be read instead of 1643; *R. E. J.* viii. 85 *et seq.*; *Cat. Paris*, Nos. 749, 893, 910 *et seq.*, 1277 *et seq.*

D. M. K.

ROMANELLI, SAMUEL AARON: Neo-Hebrew poet; born at Mantua Sept. 19, 1757; died at Casale Monferrato Oct. 17, 1814. A man of great gifts but unsteady in his habits, Romanelli began to travel early in life. He went first to Morocco, where he spent four years. He has described his experiences there in a work which has become very popular (see below). Returning to Europe, he lived successively in Berlin (1791), Vienna (1793), London (1799), and Lille (France), going back to his native country about 1800. The last years of his life were spent in Casale, where he died suddenly of apoplexy.

Romanelli supported himself by teaching and by writing Hebrew and Italian poems for weddings, patriotic feasts, and similar occasions; but, being erratic and a scoffer of religion, he made very many enemies, and always lived in great poverty. Besides his Hebrew poems, he wrote translations, especially of the prayer-book, from Hebrew into Italian and from Italian into Hebrew. Notable among his translations from Italian are those of Metastasio's melodrama "Themistocles" and Maffei's tragedy "Merope"; the latter has been edited by Weikert, a Benedictine monk (Rome, 1903, 2d ed. 1904), while the former is still in manuscript. For the names in the original Romanelli gives Hebrew substitutes, as *Merab* for *Merope, Palti* for *Polifonte*, etc. The Hebrew version, while not literally following the original, is not only poetical, but also a faithful rendering.

Of Romanelli's works may be mentioned: "Ha-Ḳolot Yeḥdalun" or "Mishpaṭ Shalom" (Berlin, 1791), a Hebrew melodrama in honor of a wedding; "Massa' ba-'Arab" (*ib.* 1792), a description of his travels in the Barbary States, several times reprinted, and translated into English by Schiller-Szinessy (Cambridge, 1887); "Ruaḥ Nakon" (Berlin, 1792), a philosophic poem; "'Alot ha-Minḥah" or "Ḥeber ha-Me'ushshar" (Vienna, 1793), a poem in honor of the wedding of L. Hertz and Charlotte Arnstein, in Italian and Hebrew; "Grammatica Ragionata Italiana ed Ebraica," Triest, 1799; an Italian translation of parts of the Sephardic ritual (n.p., 1802); "Zimrat 'Ariẓim" (Mantua, 1807), hymns in honor of Napoleon; "Maḥazeh Shaddai" (*ib.* 1808), Hebrew and Italian poems; a poetical translation of that part of the Yom Kippur service which describes the office of the high priest on the Day of Atonement (Alessandria, 1808); "Tappuaḥ Zahab" (Vienna, *c.* 1810), an epos from Greek mythology; a Hebrew hymn on Emperor Francis of Austria and his brother Archduke Carl (n.d., n.p.). A great number of poems, a Hebrew grammar, a text-book on "sheḥiṭah," and translations from the English and other languages are still in manuscript. Ludwig Geiger believes Romanelli to be the Italian Jew highly spoken of as a translator of German classics into Italian and recommended by F. L. W. Meyer to Wieland; but this is not at all probable ("Allg. Zeit. des Jud." 1903, pp. 9–11, 132).

Bibliography: Della Torre, in *Ben Chananja*, v. 26–28; *Il Vessillo Israelitico*, 1878, pp. 15, 151–152, and 1882, p. 88; Steinschneider, *Die Italienische Literatur der Juden*, Index, Frankfort-on-the-Main, 1901; Weikert, preface to his edition of Romanelli's *Merab*; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 463.

S. D.

ROMANER, BENJAMIN ZEEB WOLF BEN SAMUEL: Rabbi and preacher in the seventeenth and eighteenth centuries. He officiated as darshan in Semigrod, and later in Dessau, and in his old age lived at Metz.

Romaner was the author of "'Ir Binyamin," a work in two parts on the haggadot of the two Talmudim (part i., Frankfort-on-the-Oder, 1698; part ii., Fürth, 1722).

Bibliography: Steinschneider, *Cat. Bodl.* col. 793; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Hayyim*, No. 278; Benjacob, *Ozar ha-Sefarim*, p. 440, Nos. 346-347.

s. J. Z. L.

ROMANIN, SAMUEL: Italian historian; born at Triest in 1808; died at Venice Sept. 9, 1861. Having at an early age lost his parents, who died in poor circumstances, Romanin found himself head of the family, with which in 1821 he removed to Venice, where he secured a position as tutor of French and German in a private family. His first literary attempt was a translation into Italian of the well-known historical works of Joseph von Hammer-Purgstall, under the titles "Impero Osmano" and "Dell' Origine, Potenza e Caduta degli Assassini"; the latter was published in 1828. This was soon followed by a rendering into prose of the German poem "Tunisiade" by Archbishop Ladislaus Pyrker (formerly Patriarch of Venice).

From 1842 to 1844 Romanin's first great original work was published in three volumes under the title of "La Storia dei Popoli Europei dopo la Decadenza dell' Impero Romano." In 1847 Romanin, who meanwhile had become professor of history in one of the colleges of Venice, began his history of Venice, of which the first volume appeared in 1853. At the time of his death the whole work was completed in manuscript; the third part of the ninth volume brings the history down to the year 1789.

Romanin was a thorough master of the German and French languages and literatures. He was also an accomplished Hebrew and Aramaic scholar, and many Talmudic legends were translated by him into the Italian.

Bibliography: *La Grande Encyclopédie*, v. 28; *Archivio Storico Italiano*, vol. xiv., 2d series.

s. J. Go.

ROMANO ELIANO, SALOMO. See Baptista, Giovanni Salomo Romano Eliano.

ROMANO, LEONE (JUDAH B. MOSES B. DANIEL B. MOSES B. JEKUTHIEL or R. YEHUDAH HA-FILOSOF): Italian scholar; born at Rome 1292; died there after 1350. Romano was a friend of the naturalist Benjamin b. Judah, together with whom he was the center of learning of the Roman community. He was a gifted thinker, a fine Latinist, and well versed in scholastic philosophy. By his writings and his translations of philosophical works he sought to make Christian scientific literature accessible to the Jews; he was also an energetic teacher. "He had many pupils: he drained the sea of ignorance, and illuminated the darkness of exile," says his cousin Immanuel b. Solomon, who, although many years older, had become his assiduous pupil.

Romano set himself to translate the more important philosophical works of medieval literature. By 1328 he had completed the "Liber de Causis," ascribed to Aristotle, and Thomas Aquinas' "Treatise on Ideas." He then translated Averroes' commentary on Aristotle, and works by Albertus Magnus, Ægidius of Colonna, and Angelo da Camerino. He apparently translated passages that appealed to him, and from these compiled a book, with notes. He wrote also a Hebrew-Italian glossary of philosophical terms, with philosophical comments, explaining in this way the most important prayers, and passages from the Bible, especially the story of the Creation. He wrote, besides, a commentary on Maimonides' "Sefer ha-Madda'," under the title "Ben Porat," and a work on the theory of prophecy. Romano's works were frequently transcribed, and many copies are still extant.

He was highly esteemed by Christians, and is quoted by them as "Leone de Sere Daniel." King Robert of Naples called him to his court, and himself studied under the Italian scholar.

Bibliography: Steinschneider, *Giuda Romano*, Rome, 1870; idem, *Hebr. Uebers.* §§ 300 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 440; Güdemann, *Gesch.* ii. 128.

G. I. E.

ROMBERG, MORITZ HEINRICH: German physician; born at Meiningen, Saxony, Nov. 11, 1795; died in Berlin June 16, 1873. He graduated as doctor of medicine from the University of Berlin in 1817, and after a short stay in Vienna settled in the German capital in the following year. In 1820 he was appointed physician to the poor, and in 1830 was admitted to the university as privat-docent in medicine, lecturing on special pathology and therapeutics. During the cholera epidemics of 1831 and 1837 he was in charge of one of the hospitals in Berlin. The subjects of his lectures included, after 1834, examinations of the heart and lungs. In 1838 he became assistant professor, and in 1840 took charge of the university dispensary. In 1845 he was elected professor, and resigned his position as physician to the poor. In 1851 he received the title "Geheime Medizinalrath"; and in 1867, after celebrating his jubilee as doctor, he retired into private life.

Romberg published many essays, especially in Caspar's "Wochenschrift" (of which journal he was one of the editors from 1833), in Rust's "Handbuch der Chirurgie," in Schmidt's "Jahrbuch für Praktische Medizin," in Horn's "Archiv," etc.

He was the translator of Bell's work on physiology under the title "Physiologische und Pathologische Untersuchungen des Nervensystems," Berlin, 1832 (2d ed., *ib.* 1836), and author of "Lehrbuch der Nervenkrankheiten," *ib.* 1840-46 (3d ed. 1853-55; of the 4th edition only vol. i. was published, in 1857). In 1820 he translated Marshal's "The Morbid Anatomy of the Brain," and in 1828 Albertini's "Opuscula."

Romberg's specialty was neuropathy. In this field he did much to advance the knowledge of diseases and their treatment. His "Lehrbuch der Nervenkrankheiten" gave for the first time a systematic review of nervous maladies.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

s. F. T. H.

ROME: Capital in ancient times of the Roman republic and empire; in modern times, of the papal dominions and of the kingdom of Italy. Jews have lived in Rome for over 2,000 years, longer than in any other European city. They originally went there from Alexandria, drawn by the lively commercial intercourse between those two cities. They may even have established a community there as early as the second pre-Christian century, for in the year 139 B.C. the pretor Hispanus issued a decree expelling all Jews who were not Italian citizens. During the last decades of the second century B.C., after the war between the Hasmonean brothers on one side and Cæsar and Pompey on the other, the Jewish community in Rome grew very rapidly. The Jews who were taken to Rome as prisoners were either ransomed by their coreligionists or set free by their Roman masters, who found their peculiar custom obnoxious. They settled as traders on the right bank of the Tiber, and thus originated the Jewish quarter in Rome.

Early Settlement in Rome.

The Jews identified themselves with Roman politics and exerted at times some influence at public meetings (Cicero, "Pro Flacco," ch. lxvi.). They maintained constant commercial relations with Palestine and paid the Temple tax in Jerusalem; for this reason they were greatly interested in the proceedings of Flaccus (see DIASPORA; FISCUS JUDAICUS). Cæsar, on account of the assistance which the Jews had rendered him in his war with Pompey, showed his gratitude toward the Roman Jews by permitting them to hold public devotional exercises, otherwise not allowed in the city. Synagogues existed in Rome as early as the time of Augustus, as is evidenced by an enactment declaring their inviolability. The Jews were further favored in connection with the distribution of grain, for when the apportionment occurred on the Sabbath their share was reserved for them until the day following.

Expelled Under Tiberius.

The Jewish deputation which petitioned for the deposition of the royal house of the Idumeans was joined by 8,000 Jewish residents of Rome. Several Romans adopted Jewish customs, and some, as the rhetor Cilicius of Kalakte, a friend of Dionysius of Halicarnassus, even embraced Judaism (Müller, "Fragmenta Historicorum Græcorum," iii. 331). The reign of Tiberius (until the removal of his minister Sejanus) was fraught with misfortune for the Jews. When the cult of Isis was driven out of Rome (19 C.E.) the Jews also were expelled, because a Roman lady who inclined toward Judaism had been deceived by Jewish swindlers. The synagogues were closed, the vessels burned, and 4,000 Jewish youths were sent upon military service to Sardinia. After the death of Sejanus (31) the emperor allowed the Jews to return.

The emperor Claudius was not unfavorably disposed toward the Roman Jews in the beginning of his reign, but in 49-50, in consequence of dissensions among them regarding the advent of the Messiah, they were forbidden to hold religious services. The leaders in the controversy, and many others of the Jewish citizens, left the city. A considerable number of Roman Jews who had become Christians received the apostle Paul in Puteoli (61) and Rome with due formalities (with regard, however, to Peter's sojourn in Rome, compare Jellinek, "B. H." iii. 60 *et seq.*, and Güdemann, "Gesch." ii. 44 *et seq.*). Under Nero the Jews of Rome had a comparatively peaceful time, owing to the favorable attitude of the empress Poppæa Sabina; but this was followed by the terrible wars and the conquest of Judea under the emperors Vespasian and Titus. Judaism at Rome was now put on the footing of a privileged religion, instead of its adherents being treated as a separate nation, and the fiscus Judaicus was now levied for the benefit of the temple of Jupiter Capitolinus. A "procurator ad capitularia Judæorum" was empowered to collect this tax, and only those who had abandoned Judaism were exempt from paying it.

Prominent Families.

After the war the Jewish community in Rome increased rapidly; among the prominent Jews resident there at that time, besides Josephus, King Agrippa, and his sister Berenice, are said to have been members of the four families from which the De Rossi, the Degli Adolescentoli, the De Pomis, and the Degli Piatelli families are descended. The pressure of taxation rendered the condition of the Jews very unfavorable under Vespasian and Titus; and it grew worse through the increasing number of those who abandoned, or professed to abandon, Judaism to escape the payment of taxes. These defections at last became so numerous that the emperor Domitian, in the beginning of the tenth decade, found it necessary to adopt stringent measures. Every suspect was examined individually, and if the suspicions entertained were confirmed he was severely punished (Dio Cassius, lxxvii. 2). Among those sentenced to death or banishment for various reasons were the emperor's nephew Flavius Clemens and his wife Domitilla. Rabbis Gamaliel, Joshua, Eleazar, and Akiba preached in the synagogues in Rome during their brief stay, and engaged in disputes with the Judæo-Christians.

The Jews do not appear to have been affected by the severe decrees issued by Hadrian after the Jewish uprising. At this time there lived in Rome Theudas, who assisted in maintaining the teachers in Palestine and reintroduced the preparation of the paschal lamb among the Jewish communities of Rome. During a diplomatic visit which R. Simeon ben Yoḥai and R. Eleazar b. Jose made to Rome in the second century they preached in the synagogues upon halakic subjects, and they maintained intimate relations with R. Mattithiah ben Heresh, the founder of the Jewish seminary in Rome, himself from Palestine. Until the death of the last of the Antoninus, Commodus, the Jews suffered as much from the misfortunes that befell Rome as formerly they had benefited by its growth; especially severe in their effects upon the Jews were the famine, the flood, and the conflagration under Antoninus Pius and Marcus Aurelius. Under Commodus they suffered the consequences of a fire caused by an earthquake.

In 204 Septimius Severus issued an order against conversion either to Judaism or to Christianity. On the other hand, the edicts of Severus and Caracalla confirmed all native-born Jews in their rights; they might even fill government offices while adhering to their faith. Judaism became a privileged religion ("religio licita"). The condition of the Jews remained much the same under Elagabalus; Alexander Severus treated them so favorably that he was called derisively "archisynagogus."

A new era began with the reign of Constantine (312). This emperor, as soon as he had defeated his adversary Maxentius, openly embraced Christianity. The institutions of the Roman Jews were not molested, but they were thenceforth regarded as citizens of the second class, as were the pagans. Of greater importance, however, was the prohibition against circumcising slaves. Constantine issued a decree forbidding marriage between Jews and Christians and making the violation of this order punishable with death. In the edicts issued by him the Jews are for the first time referred to as a "shameful" or "bestial" sect, "contemptible and perverse" ("secta nefaria" or "feralia"; "turpes"; "perversi"). Another turning-point in the history of the Roman Jewry came when the emperor Julian (the Apostate) ascended the throne. Though not inclining toward Judaism, he regarded it as superior to Christianity, and one of his first acts was to abolish the fiscus Judaicus, which had then existed for 300 years, thereby placing the Jews on an equal footing with other citizens. Julian's successor, Valentinian, freed the synagogues from the obligation of quartering soldiers; this, however, resulted in Bishop Philaster visiting Rome during his annual tour of inspection (middle of 4th cent.), when he preached in public and won several converts to the Christian faith. Emperor Gratian revoked (382) the decree releasing the Jews from filling the office of decurion (see DIASPORA).

Under the Christian Emperors.

During the reign of Maximus (383–88), who courted the favor of the Christians, a tumult broke out against the Jews, one of their synagogues being totally destroyed (387). Maximus ordered the synagogue rebuilt at the expense of the state, but he was defeated and slain by Theodosius before his order could be carried out. The rule of Theodosius was not an unfavorable one for the Jews, inasmuch as they were placed under the protection of the civil law, and the poorer ones among them were exempted from service among the "navicularii," a body on which devolved the provisioning of the capital. On the other hand, two laws were enacted by Honorius which made it compulsory for the Jews to fill communal offices. In civil cases in which the Jewish disputants failed to reach an agreement they were obliged to submit their case to a Roman court; and Jews were not allowed to enter the state church merely to escape material liabilities. On April 22, 404, Honorius issued an edict in which he declared Jews and Samaritans unfit for military service; at the same time, at the request of the Roman Jews, he revoked the order forbidding the collection of money for the support of the patriarchal house.

The bishops in Rome in the meanwhile betrayed little anti-Jewish feeling. In the fifth century Pope Gelasius especially evinced a very unprejudiced spirit toward the Jews; among his immediate associates was Telesinus, the first Jew mentioned in a papal document, who, together with his family, was greatly favored by the bishop.

Theodoric the Great (493–526) showed himself very just toward the Jews. It is true that the former edicts against them remained in force and that they were not allowed to build any new synagogues in Rome; yet he held to the principle that no man ought to be forced to accept another religion against his conviction. In the same spirit he granted to the Jews certain privileges which placed them on an equal footing with the Romans and the Goths. During Theodoric's reign a terrible uprising took place in Rome, when some slaves who had murdered their Jewish masters, and who had been punished by the authorities, gained the sympathy of the mob, which attacked the Jews and set fire to a synagogue. The leaders of the disturbance were severely punished at the order of the emperor. There are also reports about a dissension between the Samaritans and the Christians, the former claiming a house which belonged to the latter. After the death of Theodoric war broke out anew in which the Jews sided with the Goths, who, however, were defeated.

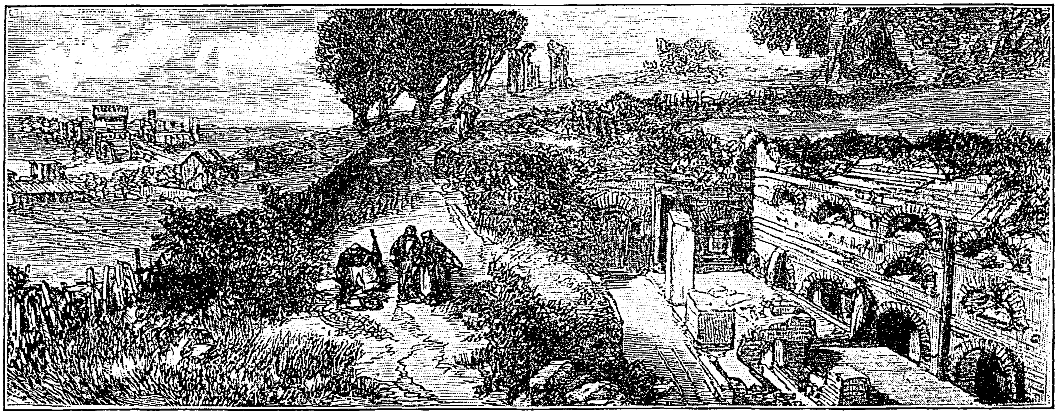

ENTRANCE TO ANCIENT JEWISH CATACOMBS AT ROME.
(From an old drawing.)

Under the Early Popes.

From the latter part of the sixth century the popes were the real lords of Rome, and the Jews in the city, as well as in the whole country, were dependent on their attitude. Gregory I. (590–604) showed himself very just and mild toward them; he forbade the enactment of any unjust laws against them and decidedly opposed compulsory baptism. The following words appear for the

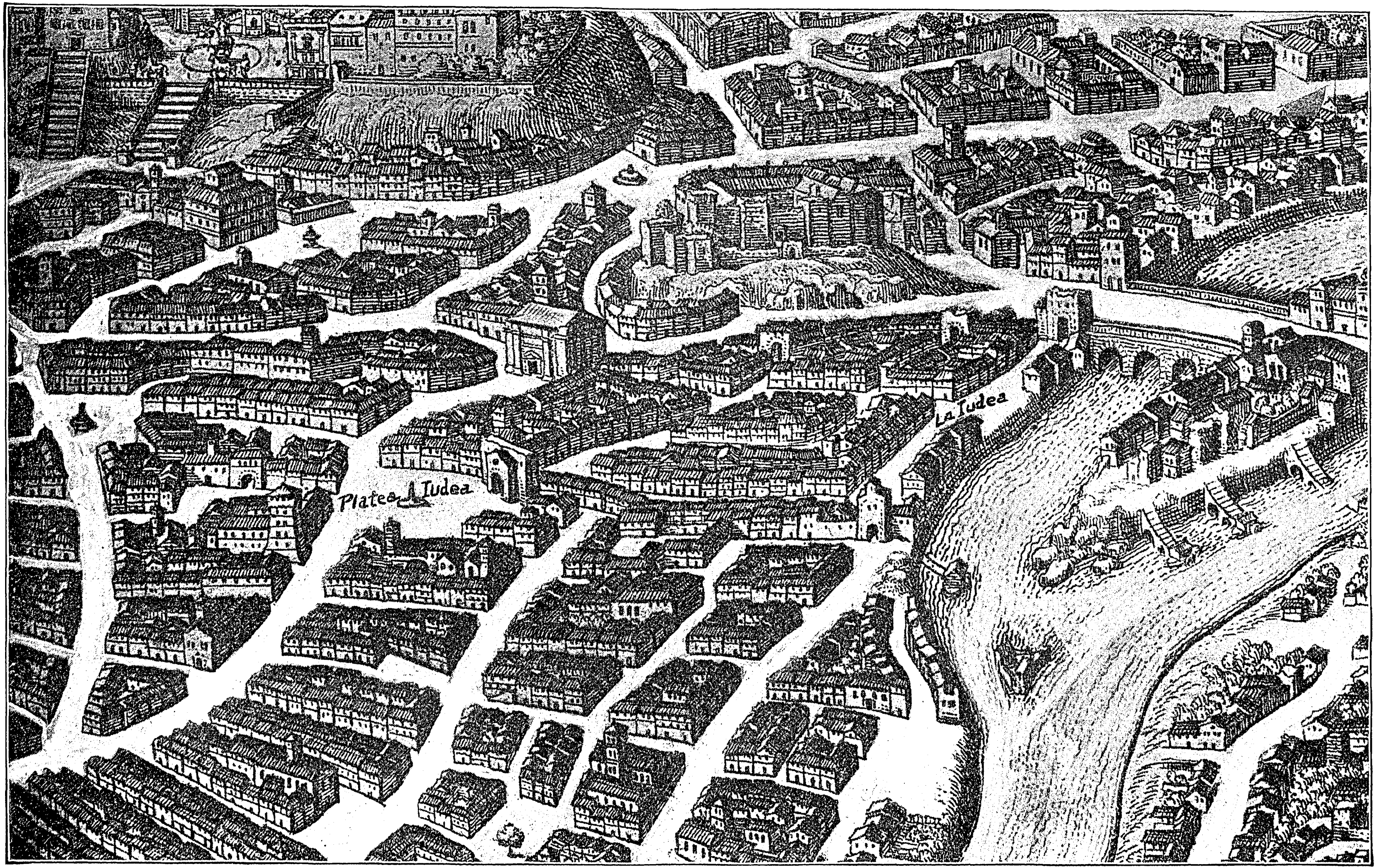
Platea Iudea
La Iudea

Plan of the Ghetto at Rome, 1640.

(From Zeiler, "Itineraria Italiæ.")

first time in a letter written by him: "Just as the Jews in their communities may not be allowed any liberties beyond the measure allotted them by law, so must they, on the other hand, suffer no violation of their rights" ("S. Gregorii Epistula," viii. 25, ed. Migne). These words afterward became the Magna Charta of the Jews (see POPES). In spite of the severity with which the pope proceeded against the slave-trade of the Jews—he even ordered that the slaves be taken from them by force—he was unable to abolish it. This was due to the fact that several of the Roman Jews who trafficked in slaves managed to evade the edicts by bribes and pretended baptism. During the reign of this pope the Roman Jews especially did much to assist their coreligionists in southern France and in Greece.

The centuries immediately following were dark and troublous ones for the Jews of Rome. The emperor Ludwig II. (855–75) is said to have issued an edict in 855 ordering all Italian Jews to leave the country before the 1st of October in that year. This order, however, was not carried into effect. A decade later the Bishop of Orta attempted to introduce a special Jewish dress, which, however, was forbidden by Pope Nicholas I. As to the reign of Pope John XII., sometimes called Octavian (955–964), and the coronation of Otto the Great see "Yosippon," ed. Breithaupt, vi. 30.

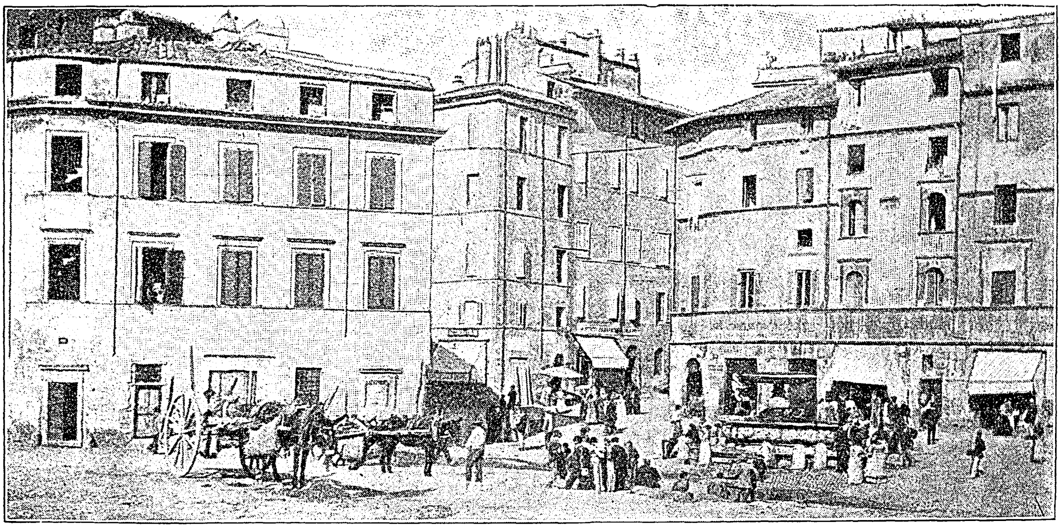

THE PLATEA JUDÆA OF THE OLD GHETTO AT ROME.
(From a photograph.)

During the following three hundred years the prosperity of the Roman Jews greatly increased, and is especially conspicuous when compared with the experiences of their coreligionists throughout the world during the same period. From the Crescentians and Tusculans on the throne of St. Peter they suffered comparatively little. In 1007 Jacob ben Jekuthiel went to Rome from Lorraine; he mentions a "bet din" which he found there, the president of which bore the title of "nasi." About fifteen years later (1021) a Jewish persecution took place in Rome. A violent earthquake had occurred, which some Greeks maintained was caused by a desecration of a picture of Jesus by the Jews in their synagogue. For that reason Benedict VIII. sentenced to death some Jews who had been pointed out as the chief offenders.

The Pierleoni Family.

At this time the Pierleoni family, the founder of which was a Jew, began to come into prominence; in the war between pope and emperor it sided with the former, and for a short time a member of the family held the papal office. Of the popes of the eleventh century special mention should be made of Nicholas II., who condemned the persecutions of the Jews, and who on several occasions expressed himself against compulsory baptism. According to a ceremonial instituted by Otto III., Jews and Christians were obliged to attend the entry into the city of a pope or an emperor, singing laudatory hymns; it is known that Pope Paschal II., Emperor Henry V., and Calixtus II. were thus received in Rome by them. The last-named issued a bull promising protection for the Jews, and this bull began with the introductory words of the edict issued by Gregory I., "Sicut Judæis non."

Internal Affairs; Visit of Abraham ibn Ezra.

Of the rabbis and teachers of the Roman community there exists only an incomplete list. Among the latter the most famous was Nathan ben Jehiel, who in 1088 established a ritual bath in Rome, and who, with his brother Abraham, erected a synagogue, which was completed in 1101. As the importance of the popes in the Christian world had increased with the growth of German influence, the Roman congregation had come to occupy an honored position in the Jewish world, and questions were addressed to it even from Paris (Luzzatto, "Bet ha-Oẓar," i. 57 *et seq.*). After the death of Honorius II., Cardinal Pierleoni ascended the papal throne as Anacletus II. In the struggle which ensued between him and his rival Innocent II., the Jews of Rome sided with Anacletus. Bernard of Clairvaux urged against Pierleoni his Jewish descent; the pope was accused also of having been assisted by the Jews in robbing the Church and in realizing the value of the stolen goods. His successor, Innocent II., did not renew the protective bull of Calixtus II., nor did he curtail the rights of the Jews. It was during his reign and during the reigns of his immediate successors that Abraham ibn Ezra sojourned in Rome (until 1144); his presence in the city gave a new impetus to study, and the foremost men of the city, as Joab ben Solomon and Menahem ben Moses, attached themselves to him, the group thus formed being termed by contemporary scholars "the wise men of Rome" ("Sefer ha-Yashar," p. 549; "Or Zarua‘," ii. 52; Zunz, "Literaturgesch." p. 163).

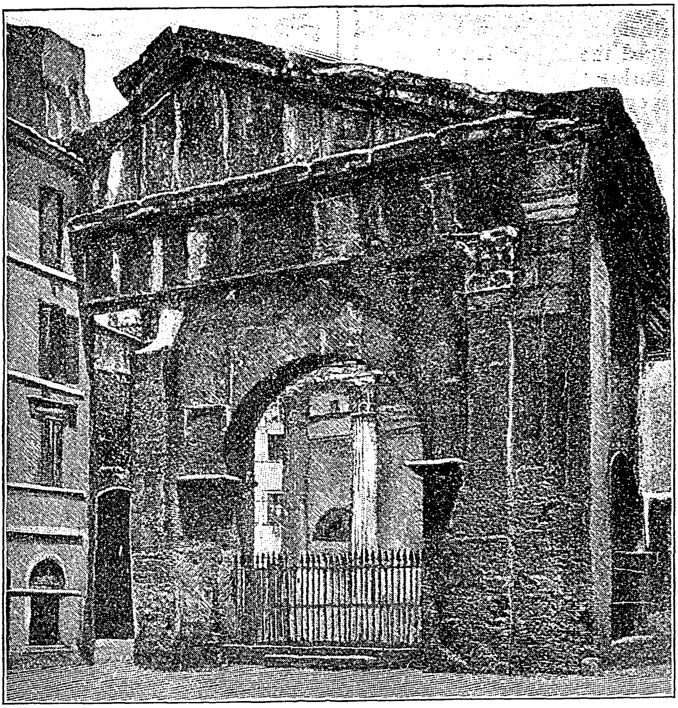

Arch of Octavian, the Entrance to the Old Ghetto at Rome. Church of St. Angelo, Where Jews Were Compelled to Attend Baptismal Sermons (in background).

(From a photograph.)

Alexander III. occupied a peculiar position toward the Jews. When pressed for money he was very favorably disposed toward them, and Benjamin of Tudela tells how contented the Jews were under him. He had even a Jewish financial agent (a descendant of Jacob Jehiel), who filled his office very satisfactorily; to him was probably due the fact that the protective bull was renewed. But the pope showed himself in a different light at the Third Lateran Council, in 1179. He denounced especially, though in vain, the employment by Jews of Christian servants, and he prescribed severe sentences for nurses who entered the service of Jews. It was not allowed to repair the synagogues as long as they were not actually in danger of collapsing. Converts to Christianity might not be disinherited. To the most prominent representatives of the Roman Jewry at this period belonged, besides Jehiel, his cousins Daniel Joab and Menahem ben Judah; with the latter the Frenchman Joseph ben Pilat maintained a correspondence. At the head of the community stood Judah ben Moses.

Innocent III. and Gregory IX.

Innocent III., at the Fourth Lateran Council, in 1215, enacted that Jews and Mohammedans should wear Badges, that they should not be permitted to hold public offices, and that they should sign a quitclaim for the interest on the loans furnished the Crusaders. Innocent's successor, Honorius III. (1216–1227), tore down the new synagogues in Rome. The pontificate of Gregory IX. greatly affected the Jewish community. His early decisions gave evidence of a deep hatred of the Jews; but he was reminded by a Jewish ambassador from France that there were Christians in heathen countries, and it was this consideration, perhaps, that led him to issue (April 4, 1233) a bull protecting the Jews. It seems that about this time a fast-day was instituted in Rome, for which occasion Bejamin ben Abraham Anam and Moses ben Abraham wrote some elegies ("Ḳobeẓ ‘al Yad," iv. 6, 17).

A Jewish source ("Codex Angelinus," p. 7) relates that in the reign of Innocent IV. the Jews, in consequence of a drought which affected the whole district of Rome, were compelled to use imported tomatoes on Sukkot. During the reign of Alexander IV. (1254-61) Jewish names again appear in official documents, after an interval of 750 years. On Feb. 1, 1255, a papal order was issued granting certain commercial privileges to a Jewish merchant named Sabbatinus Museus Salaman, who is mentioned as the business associate of several Romans, and who stood in commercial relations with the Vatican; the privileges pertained to trading in the Papal States and in Sicily. The period following the death of Frederick II., when Germany was without an emperor, saw the rise of the Flagellants, whose activity was not without its influence on Judaism, especially upon the community of Rome, which thought that the Messianic time was at hand ("Monatsschrift," xxxix. 239). These ideas gathered strength during the disturbances which attended the senatorial elections in Rome, in consequence of which Pope Alexander III. had been forced to leave the city forever.

A fire that broke out in the Jewish quarter, the Trastevere, on Sept. 26, 1268, destroyed one of the oldest synagogues and twenty-one Torah scrolls.

Jewish Visitors to Rome.

On account of the large sums of money the Jews had loaned him, Charles of Anjou felt himself under obligation to protect the Jews from the injustice done them by Urban IV., Alexander's successor, who had issued (July 26, 1267) a bull, "Turbato Corde," extending the powers of the Inquisition. About this time, it appears, a tumult occurred in Rome which resulted in the destruction of the entire Jewish cemetery, and which has been recorded by Benjamin ben Abraham in his elegy אויה לי כי גרתי משך ("Ḳobeẓ 'al Yad," iv. 24). In 1272 Gregory X. confirmed the bull granting protection to the Jews, to which was added the clause that Christians should not be allowed to give testimony in Jewish lawsuits. It also insisted on the absurdity of the blood accusation. Pope Nicholas III., in a bull issued May 7, 1278, encouraged the Inquisition to proceed against converts. During the reign of this pope, Bonjudah (Bongoda or Biongoda) of Montpellier stayed for some time at Rome as special ambassador (Zunz, "Z. G." pp. 461, 465, 519; Neubauer, in "R. E. J." ix. 56); singularly enough, the date of his death, Aug. 22, 1280, is mentioned in the Zohar (Jellinek, "B. H." iii. 27 *et seq.*). The presence of the impostor Abraham ben Samuel Abulafia, whom the pope endeavored to convert, had no influence upon the Roman Jews. A decision with regard to a ritual question, the only one made in Rome in this early period and handed down, was rendered during the reign of this pope (Berliner, "Peleṭat Soferim," p. 9).

The pontificate of Nicholas IV. was of great importance to the Jews of Rome. When he found, through his physician Isaac ben Mordecai (Maestro Gajo), that the clergy of Rome treated the Jews with cruelty, violated their rights, and deprived them of their property, he interfered. The position which this physician occupied secured him great respect within his own community, and he used his influence to introduce the study of Maimonides in Rome. When the Maimonidean controversy broke out in France, the Roman community took such a lively interest in it that they sent R. Simḥah to France to procure a copy of Maimonides' commentary on the Mishnah. When Maimonides' grandson died, in 1299, the community sent a letter of condolence to Maimonides' son Abraham.

Boniface VIII.

In the meantime Boniface VIII. had been elected pope (1294); and at the very outset of his pontificate he showed the scorn with which he regarded the Jews. When the latter appeared to do him homage they presented him with a scroll of the Torah as a mark of honor; but the pope immediately handed it back to them with expressions of aversion to the Jewish religion. This was the first sign of a reign of terror. Informers were encouraged, and great numbers of Jews were denounced to the Inquisition by unknown accusers. In one instance the rabbi of the community was burned at the stake under an accusation which would have involved the whole community had he not taken it entirely upon himself. Two elegies by unknown authors commemorate this martyr ("Ḳobeẓ 'al Yad," iv. 30 *et seq.*). During the pontificate of Boniface VIII. the Jews were placed under the jurisdiction of the merchant gilds. Boniface was succeeded by Benedict XI. (1303) and Clement V. (1305); the last-named transferred his residence to France.

The Roman Ghetto.

The bulls issued in 1309, 1345, and 1402 (April 15) indicate in which parts of the city the Jews lived at these dates. Their quarter extended from the Piazza Giudea to the Piazza dei Savelli, and included the entire Vuga Judæorum (Jews' street) and the Platea Judæorum (Jews' square) as far as the Platea in Templo Judæorum (Jewish Temple Place), from which their street ran as far as the palace of Lucretius Cecchus de lo Mastro. Some resided in that part of Rome known as the Regio Ripa, but the greater number lived in the district of Trastevere, with the Porta Judæorum. The whole district inhabited by them was called the "Convicinum." The principal synagogue was situated in the neighborhood of the Church of St. Thomas, while most of the Jewish physicians lived in the Trastevere district, where the public medical and grammar schools were situated. On Feb. 8, 1310, the Senate granted the Jews a special privilege, whose provisions, however, are not known.

Receive the Emperor Henry VII.

About two years later, on May 7, 1312, the emperor Henry VII., *hailed by all as the deliverer of Italy*, made his entry into Rome. Illustrations depicting his reception by the Jews are preserved in the "Codex Balduini Trevirensis" (published by the Königliche Preussische Staatsarchiv, with text by Irmer, pp. 80 *et seq.*, Berlin, 1881). On Henry's return from his coronation in the Lateran Basilica, on June 29, he was presented with a scroll of the Law by a delegation of Jews which had gone to meet him. Before his departure the emperor imposed a "coronation-tax" upon the whole city, but it was paid only by the Jews. The Jews of Rome were so wealthy that the financiers Beniamino Diodati and Abraham and Allencio Moyse, with their associates, were able to furnish 15,000 florins to the town of Montefiascone, which had to pay this sum to the city of Orvieto. In consideration of this, Orvieto admitted the Jews as full citizens and as representatives of the professions and the arts.

The important events of the years 1320-21 are narrated in three Jewish sources (see "Shebeṭ Yehudah," xiv. 37; Steinschneider, "Hebr. Bibl." vii. 115; Neubauer, "Cat. Bodl. Hebr. MSS." 448, 1 [Todros ben Isaac's novellæ on Nazir]). According to all three sources a persecution took place in the summer of 1321, during the pontificate of John XXII., who ruled in Avignon. According to the first source it was instigated by Sanga, the pope's sister; she may, however, be identical with Sanctia, the wife of Robert of Naples. On June 18, 1321, the Jews sent a delegation to the pope, and on the same day a general fast was ordered. In Avignon the head of the delegation (possibly a descendant of the Bet-El family, and probably identical with the poet Joab) denied the charges that were made; yet the pope ordered the burning of the Talmud in Rome. The most influential and wealthy members of the community endeavored to prevent the execution of this order, but without avail; the Talmud was publicly burned on the Feast of Shabu‘ot, 1322. Not satisfied with this, the mob began a riot, during which R. Samuel (the father-in-law of the poet Immanuel of Rome) and others were murdered; the scenes enacted have been recorded by Immanuel in one of his poems (see "Monatsschrift," 1872, pp. 376 *et seq.*).

The entry into Rome on Jan. 7, 1328, of Louis the Bavarian preceded a levy on the city of a contribution of 30,000 gold florins, one-third of which was paid by the Jews.

In the fourteenth and the first half of the fifteenth century poetry and philosophy flourished in the community. Intercourse between Jewish and Christian scholars was, as a rule, unrestricted, and the Jews were generally protected throughout Roman territory. This, however, did not prevent bitter religious disputations from taking place, which tended to excite mutual animosity. A Jewish source relates that an earthquake and a famine occurred in 1328 ("Codex Breslauer Seminar," lxvii. 390b). In 1345 the principal Jewish quarter was visited by a disastrous flood.

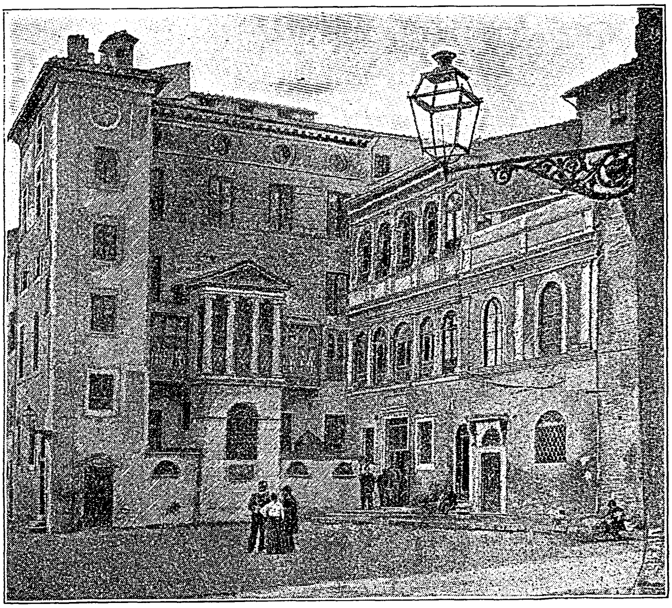

The "Five Synagogues" of the Old Ghetto at Rome.
(From a photograph.)

Connection with Cola Rienzi.

The Jews had hitherto taken little part in governmental affairs, but with the appearance of Cola Rienzi their attitude changed. Rienzi, the son of the mistress of an inn, had been born in the part of the city behind the synagogue near the Church of St. Thomas, and had succeeded in raising himself to the dignity of senator. When he found that he could no longer withstand the attacks of Colonna, he confiscated the property of the wealthy Romans, as well as that of the Jews. On this account, and because the Jews were left out of consideration when civic rights were granted to the Italians, part of his Jewish adherents left him. When Rienzi was hard pressed by his adversary Count Pipino, it was a Jew who rang the alarm-bell to summon aid for him. The Jews played no part in Rienzi's subsequent reelection as senator and tribune, nor did they have anything to do with his death; they were, however, compelled publicly to burn his corpse.

At the time of the Black Death in 1349, the Jews of Rome were spared the ravages of the plague. About this time city statutes were established which regulated the Jewish taxes as well as prescribed the costume which the Jews might wear; protection was granted them against extortions on the part of city officials and the heads of the gilds. During the brief pontificate of Gregory XI., who made Rome again the seat of papal administration, the city was visited by a plague, which formed the subject of a piyyuṭ by R. Solomon ("Codex Breslauer Seminar," lxvii. 386b). Boniface IX., who was elected in 1389, appointed two Jews, Angelo and Salomone de Sabalduchio, as his body-physicians. On April 15, 1402, he issued a bull which reduced to a minimum the power of the Inquisition. The favors thus shown the Roman community tempted thither many of the Jews exiled from France in 1394. The will of Menahem ben Nathan of Rimini, who left five old Bologna reals for the improvement of the coast at Rimini and for the restoration of the walls of Rome, evidences the attachment of the Jews of Rome to their city (Berliner, "Ha-Medabber," 1881, p. 47). When the succeeding pope, Innocent VII., on his entry into Rome, was given a scroll of the Law by a Jewish deputation he returned it over his left shoulder as a formal expression of scorn; and this custom, derived perhaps from Boniface, became thenceforth part of the ceremony of homage. Innocent VII. confirmed the physician Elijah Sabbati, however, in his rights of Roman citizenship, granting him and his relatives exemption from all taxation and releasing them from the obligation of wearing the badge.

Return of the Scroll at the Pope's Reception.

During the stay of Ladislaus, King of Naples (1375-1414), in Rome, after the death of Gregory XII., a Jewish physician named Moses was murdered. Another Jewish physician by the name of Helia was accused of the murder, and convicted and punished. The subsequent floods and famines resulted in a meeting at Bologna of the most prominent Jewish leaders of Italy, who there resolved to collect money as an insurance against further disasters and in order to send a delegation to the new pope, Martin V. Among the signatures to this resolution appear the names of

Menahem ben Meshullam Rofe and Benjamin ben Moses, the leaders of the Jewish community in Rome.

Soon after his accession Martin V. confirmed the Roman Jews in all the privileges and liberties given by the charter of Calixtus II., "Sicut Judæis non," taking the Jews under his own fatherly protection. He also abolished compulsory baptism and forbade the desecration of synagogues. Personally, he was on friendly terms with the Jews, and he allowed the scholar Aaron ben Gershon Abulrabi to lecture in the Vatican on the cherubim. Another scholar, Eliah Giudea, was appointed physician to the pope, remaining in that position until the latter's death. The Roman Jews in this reign sent Rabbi Elijah, accompanied by the young scholar Elhanan, to Jerusalem to secure further information of a reported rising of the Ten Tribes ("J. Q. R." iv. 505). Especially noteworthy is the bull of Feb. 14, 1429, by which Pope Martin placed the Jews under the jurisdiction of the civil law, allowed them to frequent the public schools, and exempted Jewish tradesmen from wearing the badge.

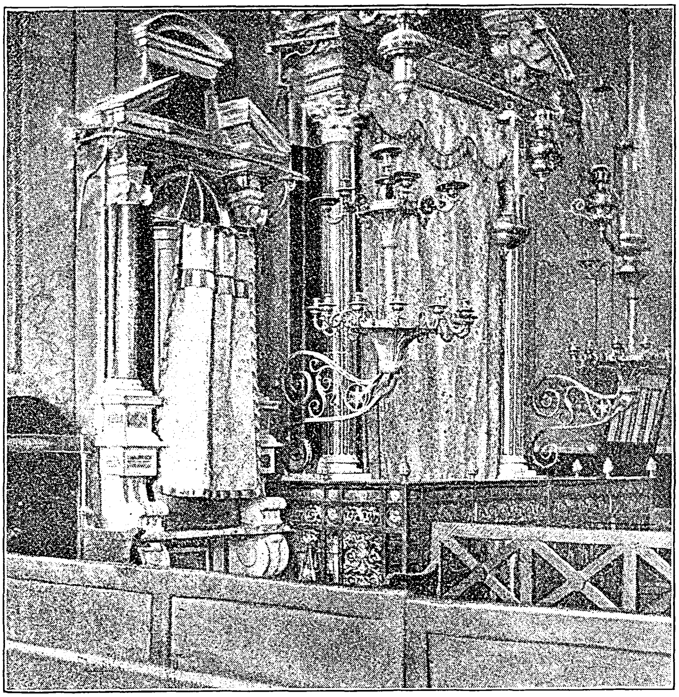

The Two Arks of the Law in the Castilian Synagogue at Rome.
(From a photograph.)

Bull of Eugenius IV., 1442.

Martin's successor, Eugenius IV. (1431-47), had a different influence on the history of the Roman Jews. His first bull, issued Feb. 8, 1433, forbids the beating of the Jews on their holy days, levying of special taxes, disinterment of Jewish corpses, resort to violence at the collecting of taxes, and unauthorized killing of Jews; but his bull of the latter part of 1442, which probably he was led to issue by the Council of Basel, stands in strong contrast to this. In the bull of 1442, which comprises forty-two articles, he forbids the Jews to study civil law or to engage in handicrafts; he also orders the abolition of the Jewish courts. This bull was enforced with such rigor that several Jews left the Roman territory and settled in Mantua, by permission of Francisco Gonzaga. However, the leaders of several Roman congregations met in Tivoli and in Ravenna, and by the speedy collection of enormous sums of money they succeeded in having this bull withdrawn, though the clause which taxed the Roman community to the amount of 1,000 scudi remained in force. But the community was so impoverished that, at the instance of Moses ben Isaac, later physician to Pius II., petitions for monetary assistance were sent to other Italian communities. The stringent measures adopted by this pope would have been modified by his successor, Nicholas V., whose disposition was milder, had it not been for the inciting speeches of John Capistrano, which created such a state of unrest in Rome that the Jews were compelled to barricade themselves in their houses. A disputation between John Capistrano and one Gamaliel (probably identical with Gamaliel ben Moses, who sold books in Rome in 1433) led to the baptizing of the latter with forty other Jews. When in 1452 a money crisis occurred in Rome, old, forgotten lawsuits were resurrected, and the Jews were obliged to appeal for assistance to the pope, who canceled all proceedings.

The Carnival Races.

The anti-Jewish bulls of Calixtus IV. and the generosity of Pius II. failed to affect the Jews to any great extent, because both these popes were too completely preoccupied in watching the progress of the Turks. For the amusement of the people Paul II. introduced foot-races during the carnival week, with costly mantles as prizes; on one day the Jews were compelled to join in the sport, arrayed in their red cloaks. They appear to have enjoyed taking part in the games, although they had to pay a "race-tax" of 1,100 florins; the sports, however, were probably abolished shortly after, for in 1468 a plague that carried off fifty victims a day raged in Rome, and two years later a flood brought new disaster upon the city. Sixtus IV. did not altogether support the Inquisition, which a neophyte, Guillelmus Siculus of Rome, had stirred to action against the Jews because the latter were said to maintain constant and intimate communication with the Maranos. When the pope had ordered the collection of the so-called "twentieths," a tax which had been laid upon the Jews, he permitted the latter to continue the lending of money at the usual rate of interest. During the reign of this pope the city was again visited by a flood, which was followed by an epidemic of a disease for which a Jew of Regno discovered a remedy.

The Jews had hitherto paid homage to the popes at Monte Giordano, but on the accession of Innocent VIII. a new place was selected for them near Engelsburg, because the Roman populace had come to regard the occasion as an opportunity to insult and deride the Jews. Innocent VIII. issued (July, 1487) a severe bull against the Maranos, not only against those in Spain, but also, and especially, against those who had removed to Rome; and shortly after the issuance of this bull eight Maranos were imprisoned in Rome by the pope. The manner of the Roman Jews toward the Maranos was reserved; the latter considered themselves superior to the Roman Jews, who, on their part, resented the competition of the newcomers; in addition, the papal bull had filled the Roman Jews with apprehensions. The death of this pope is connected with the legend that a Jewish physician (the quack in Lenau's "Savanarola") had drawn blood from three ten-year-old children for injection into the veins of the pope; the bleeding was said to have caused the death of the children, but failed to save the pope's life (Infessura [Eccard II. 2005, Tommasini, pp. 275 *et seq.*]).

Action Against Maranos.

The expulsion of the Jews from Spain took place during the pontificate of Alexander VI., and was the indirect cause of a change in the old Jewish community in Rome. The Roman Jews appealed to the pope with a gift of 1,000 ducats, requesting him to refuse the fugitives admission into Roman territory. This so incensed the pope that he fined them 200 ducats. The inflow of fugitives increased until it became necessary to erect a new synagogue (the fourth), which, after a short time, became the leading synagogue in Roman Jewry. Its first rabbi was an exile from Provence, the physician Bonet de Lattes (Jacob ben Immanuel Provençal). The treatment of the Maranos by Pope Alexander was highly praiseworthy; although a Spanish delegation requested their expulsion, and in spite of the fact that they suffered from an infectious disease, he permitted them to live peacefully outside the Porta Oppia; and when a delegation of Portuguese Maranos arrived at Rome to complain of the Portuguese government, although the pope ordered 280 Maranos to be imprisoned, he did not proceed against them with much severity.

Three floods about this time, following one another in close succession, brought great suffering upon the community; this was augmented by the entry into Rome of Charles VIII., whose soldiers committed such terrible excesses in the Jewish quarter that Charles at length found it necessary as a warning to erect a gallows in the Platea Judæorum. By order of Charles the Jews wore for their protection white crosses sewed on the shoulders of their mantles. The games introduced by Paul II. were re-instituted under Alexander VI. Another, not unimportant addition to the Roman community was caused by the inflow of exiles from Naples and of ransomed Jewish prisoners from the Barbary States, who had obtained permission from Julius II. (1503–1513) to settle in Rome. Several of these took part in the foot-races held in Rome a few days before the death of Julius. A description of these games is given in a poem by Jacob de Pomis.

During the reign of Julius II.'s successor, Leo X. (1513–22), the Roman Jews enjoyed uninterrupted quiet, so much so that they inquired in Jerusalem if the advent of the Messiah were not drawing near. Especially noteworthy is the fact that Leo gave the Jews permission to establish a printing-office. It was opened in the house of Joan Giacomo Fagiot de Montecchio, but it existed only three months. Leo also requested the Jews to furnish him with a copy of the Talmud. During the next pontificate, that of Hadrian VI. (1522–23), the city was visited by a pestilence which carried off 28,000 victims; an anti-Jewish riot also occurred during his reign, four Jews being murdered on the Piazza Giudea.

Clement VII. (1523–34), whom Joseph ben David Yeḥaf, in his commentary on the Five Megillot (p. 41b, Bologna, 1538), calls "the favorer of Israel," displayed particular interest in the internal affairs of the Jewish community, which had been divided into contending parties. Within the community there existed no authority that could settle these quarrels, and an invitation to go to Rome was therefore issued to Daniel ben Isaac of Pisa, who was highly esteemed by the pope. With twenty of the wealthiest members of the community, Daniel ben Isaac began the work of reform. A new Jewish organization was established, governed by a board of sixty directors (this organization existed up to the nineteenth century). In a document dated Dec. 12, 1524, the pope signified his approval of this arrangement. The old law governing the slaughtering of animals for food had been revived in 1523; according to it the Jews were allowed to sell only live cattle, they were not permitted to slaughter in the Christian abattoirs or in the presence of Christians, nor were Christians permitted to purchase slaughtered cattle from Jews. When David Reubeni and his follower Solomon Molko came to Rome, Clement VII. not only offered them protection, but provided them with letters of recommendation. While in Rome Reubeni lived in the houses of Cardinal Ægidius, R. Joseph Ashkenazi and R. Raphael, Joseph Ẓarfati, the physician Moses Abudarham, and Isaac Abudarham. After his successful audience with the pope the Jewish community hailed him with great enthusiasm, and Yom-Ṭob ha-Levi assigned him a new residence. Reubeni, however, aroused some suspicion among various members of the community, resulting in the formation of two parties which remained at variance with each other until David left the city, in March, 1525; at his departure he was escorted by thirty of the most prominent Jews in Rome.

The Community Organized 1524.

This era of prosperity was broken by severe trials. In 1527 the Spanish-German army of Charles IV. advanced against Rome, and on May 6 entered the city. Then began a butchery which lasted for three weeks, when it was succeeded by a pestilence which in the course of two or three months removed 100,000 people. During the pillage Elijah ben Asher Levita, "the German," and Cardinal Ægidio de Viterbo lost their libraries, the books being used by the soldiery as fuel. Although the Jews were accused of having purchased at ridiculously low prices the costliest plunder, they were obliged to borrow money at the next levy of taxes. In the course of the following years some members of the Jewish community of Rome became prominent in connection with the wrangles which Henry VIII. of England had with Rome about his divorce from Catherine of Aragon. Among these were Rabbi and "Magister artium et medicinæ" Helias (Halfon), the convert Dom Marco Raphael, and Jacob Mantino, who had been influential in crushing Solomon Molko. The attitude of Clement toward the last-named, as well as toward the other Maranos, was very friendly, and it was due to his mildness that the Jewish community of Rome only four years later had almost quite recovered from the effects of the disaster.

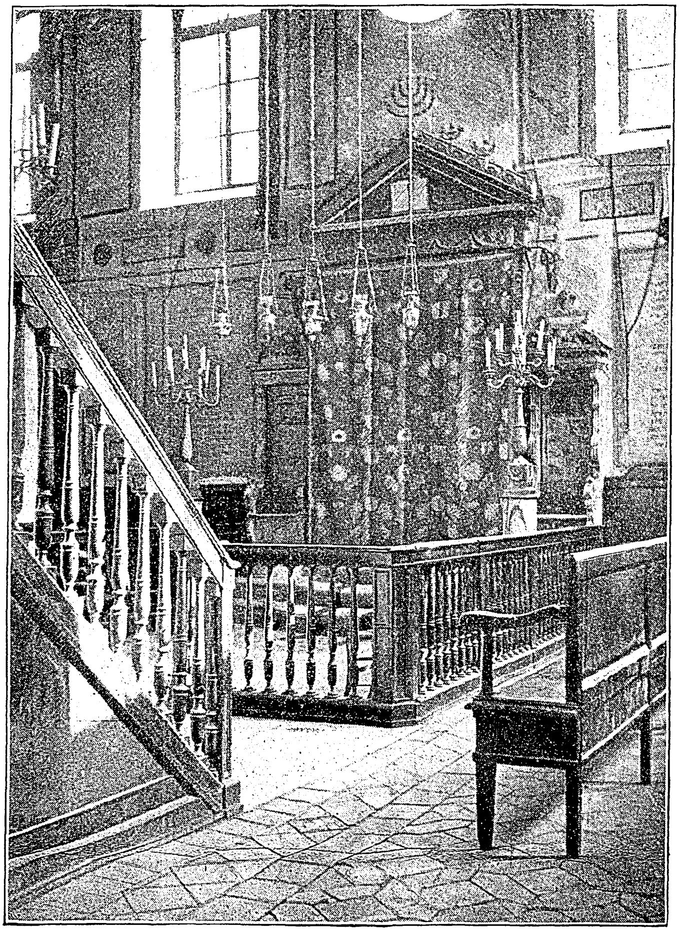

Ark of the Law in the Synagoga dos Templos at Rome.

(From a photograph.)

Still more favored were the Jews by Paul III. (1534–50), who for that reason had to endure such opprobrious epithets as "Sadolet" and "Lelio secundo Curio," applied to him by Alexander Farnese. Paul permitted all the Jews who had been banished from Naples, as well as those coming from Palestine and Africa, to settle in Rome. He abolished the passion-plays in the Colosseum, at which Jews had often been murdered, and he granted permission (1545) to Antonio Bladao, Isaac ben Immanuel de Lattes, and Benjamin ben Joseph Arignano to establish a Hebrew printing-press in Rome. On the other hand, the pope was compelled to sanction (1543) the establishment by Johannes Calvus of the monte di pietà, which, the papal bull declared, was instituted in order to make the Jewish usurers take up handicrafts. This event marked the beginning of an era of reaction for the Roman Jews, which set in under the papacy of Julius III. (1550–1555), who, however, imposed a tax of no more than ten gold ducats on each of the 115 synagogues in the Papal States. This tax was to be applied toward the maintenance of the Casa dei Neofiti in Rome.

During Julius' reign the monk Cornelio of Montalcino, who had become a convert to Judaism, was burned at the stake (Sept. 4, 1550). Three years later a quarrel broke out between the two Hebrew printing-houses in Venice, those of Bragadini and Giustiniani; the wrangle went so far that both parties complained to the pope and denounced the Talmud. The Sacred College declared against the Talmud, and as a result it was publicly burned by papal edict of Aug. 12, 1553; the burning took place on the day of the Jewish New-Year festival, in the month following, on the Campo di Fiore. Shortly afterward other Hebrew books were condemned, but were saved by the intercession of R. Michael ben Isaac, Joseph ben Obadiah di Arignano and R. Joseph de Arli. On June 21, 1554, fourteen rabbis met in Ferrara and adopted resolutions concerning the printing of books and on other matters.

The reign of the succeeding pope, Marcellus II. (1555), although of only twenty days' duration, is of importance for the history of the Jews of Rome. A Spaniard, Sulim, had murdered his ward so that he might inherit the child's fortune, nailed the corpse to a cross, and left it in the Campo Santo. Suspicion at once fell upon the Jews, and the Pope and people were enraged. Cardinal Alexander Farnese then spread the report that the child had been canonized, whereupon the people flocked to see it, and a physician recognized it. The result was that Sulim was convicted and hanged. In spite of this the convert Hananeel di Foligno incited the mob against the Jews; he was, however, challenged to a disputation with the rabbis and defeated (Joseph ha-Kohen, "'Emeḳ ha-Baka," ed. Letteris, pp. 114 *et seq.*; "R. E. J." iv. 88). With the accession of Paul IV. (1555–59) to the papal throne, favorable conditions for the Roman Jews came to an end. Pope Paul provided their ghetto with entrance and exit, ordered them to wear the yellow cap and hood, forbade trading in rags, and prohibited also the employment by Christians of Jewish physicians. During his rigorous reign, David Ascoli, the author of a Latin apology, was imprisoned, and the Jews' offer of 40,000 scudi for the revocation of this order was rejected. This pope finally abolished the custom of the Jews paying homage to the popes. On July 26, 1555, all the Jews were herded into one street; and two months later this street was enclosed by walls, for which the Jews were compelled to pay 100 scudi (Oct. 3). All synagogues, except two, were condemned, and the Jews were forced to sell all their property that was situated outside the walls. In spite of the low prices paid, this sale brought 500,000 crowns. On March 23, 1556 the pope issued an edict according to which the Jews were required to pay taxes for the synagogues that had been closed. Some relief came, however, when the Jews (Aug. 22, 1556) were permitted to engage in all handicrafts, with the exception of those connected with the fine arts.

Paul IV.

Soon a great calamity befell the city, when Duke Alva of Spain, at the head of a powerful army, marched against the Papal States. No one was permitted to leave the city, and the Jews were put to work on the fortifications. To this were added the inflammatory speeches of the apostate Vittorio Elliano, Joseph Moro and the Jew Josue dei Cantori, which resulted in the confiscation, on May 1, 1557, of all Hebrew books. The apostate Andrea del Monte found in the Ashkenazic synagogue a commentary by Ibn Ezra, whereupon the synagogue was closed and the congregation sentenced to pay a fine of 1,000 scudi. The synagogue remained closed for nine months, and this proved the death-blow of the German congregations. On Sept. 15, 1557, a flood placed the entire ghetto under water. Paul IV. was exceedingly harsh in his treatment of the Maranos, whom he, on April 30, 1556, ordered to be burned at the stake in Ancona. As soon as Paul was dead his monument was torn down, the palace attacked, the officials maltreated, and the gates of the ghetto battered down; a Jew, to the delight of the populace, placed his own yellow cap on the top of the shattered monument. Jewish history likens this pope to Haman (טיאטינו = המן; Joseph ha-Kohen, *l.c.* p. 117).

Paul's successor, Pius IV. (1559–66), was the very antithesis of him. His first act was to see to it that the waters of the Tiber were diverted; for this the Jews were especially thankful, as the ghetto was most exposed to floods. In a bull issued Aug. 8, 1561, he revoked almost all his predecessor's enactments; the dwellings of the Jews were restricted to the ghetto, but not their places of business, which they might establish in any part of the city. They were allowed also to associate with Christians. According to the decision of the consistory of Treves, of March 24, 1564, the Talmud might again be printed, although under a different name. Pope Pius V. (1566–72) not only renewed the bulls of Pius IV., but expelled the Jews from the Papal States, with the exception of those of Rome and Ancona. In spite of his hatred of the Jews he allowed them to engage in the jeweler's trade; he also enlarged the ghetto by tearing down two churches, but in order that they might not be profaned by their Jewish surroundings.

Pius V.

The accession of Gregory XIII. (1572–85) was celebrated in a poem by Judah Saltemos; Gregory proved himself more friendly toward the Jews. The whole of the year 1572 was spent in the mustering of troops. The ghetto was attacked during the Passover festival by the troops assembled in Rome, who, however, were repulsed by the Jews. The pope therefore ordered the soldiers to leave the city. In spite of this the Jews found it necessary to establish a patrol (Sept. 21, 1573) to guard the ghetto against the mob. The hatred of the mob is shown by the fact that during the carnival, when Jews were compelled to run naked for a prize, they were bespattered with mud. On Jan. 10, 1577, the pope approved the organization established by Clement VII., and the community was taxed according to the incomes of its members ("per aes et libram"). On Sept. 1, 1577, the pope issued a decree that on every Sabbath the Jews should attend conversionist sermons. The first preacher was Josephus Florentia; the second, and more important, was the apostate Joseph Ẓarfati of Fez, whose sermons were made famous by his thorough knowledge of rabbinical literature (see Ẓarfati). A second bull, Sept. 1, 1584, ordered that these sermons should be attended by at least 100 men and 50 women. The result of these sermons was that several Jews submitted to baptism, among them being a wealthy Jew named Samuel Corcos. The sermons of Domenico Gerosolomitano, who succeeded Joseph Ẓarfati, are extant in Hebrew and Italian.

Sixtus V.

The first bull which actually affected the inner affairs of the ghetto was issued June 1, 1581; it granted to the Inquisition the right to proceed against the Jews in cases of blasphemy, demon-worship, and heresy; and as a result Joseph Sanalbo, a convert to Judaism, was burned at the stake in 1583 (27th of Shebat). Abtalion ben Mordecai of Modena held, in 1581, at Rome, a disputation in Latin in the presence of the pope, the result of which was that the law regarding the confiscation of the Talmud was repealed. Under the next pope, Sixtus V. (1585-90), the Jews enjoyed comparative immunity from injustice. The order was given that they were in no way to be molested, and on several occasions the pope ordered the whipping of Christians who had insulted the Jews during the carnival. In this pontificate the Severus arch-candlesticks were discovered. The bull of Dec. 18, 1585, had for

Rome the especial provision that the tax of a twentieth vigesima should be abolished, and a poll-tax of twelve giuli be levied instead. The objectionable customs of the carnival were also done away with. In 1587, under the leadership of the treasurer Isaac ben Solomon Corcos, walls were erected about the Jewish cemetery. At this time the business of the ghetto prospered as it had never done before, especially after the silk industry was introduced into the Papal States by the advice of Magino di Gabriele of Venice, to whom the pope for this reason granted several privileges. The ghetto itself was enlarged in 1588 in consequence of the steady influx of Jews; and on Sept. 4, 1589, separate prisons for Jews and priests were erected.

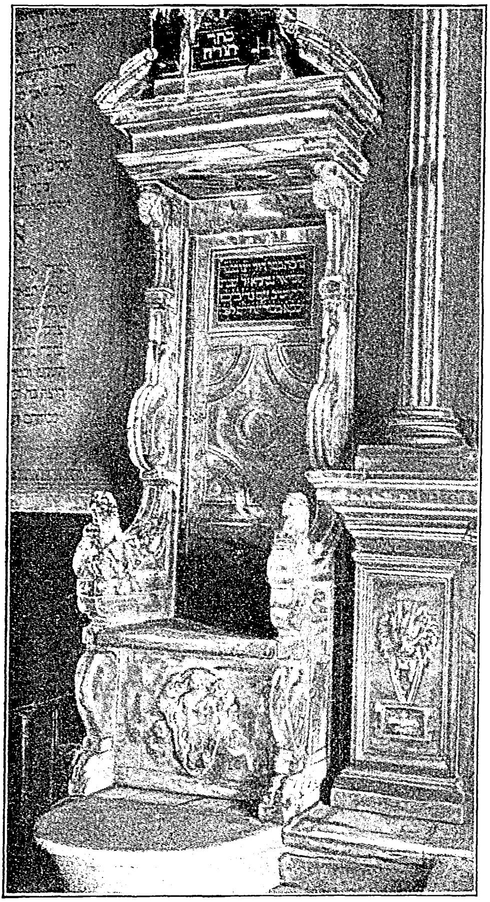

Rabbi's Chair in the Synagoga dos Templos at Rome.
(From a photograph.)

In order to enable the Jews to pay their communal debt, which had increased to 18,000 scudi, Clement VIII. (1592–1605) granted them 214 shares of 100 scudi each in the monte di pietà; in return the Jews made the pope a present of 3,075 scudi. In his bull of Feb. 28, 1592, Clement was especially strict in prohibiting the Jews from associating or doing business with Christians and converts. Another bull of Feb. 25, 1593, ordered the expulsion of the Jews from the entire papal territory, with the exception of Rome, Ancona, and Avignon; and on March 3 following all Talmudic works were given over to the Inquisition to be burned; the destruction took place on the Piazza San Pietro Jan. 14, 1601. On Dec. 18, 1599, the pope issued a brief admonishing the chamberlain to take measures against any increase in the size of the Jewish community. When, in the jubilee year 1600, the Jews were ordered to give up their beds for the use of the pilgrims, it was found that there were only eighty blankets in the ghetto; consequently the Jews had to pay 317 scudi instead.

Of special importance to the community was the ghetto regulation of June 18, 1603, which gave precise instructions as to when the gates of the ghetto might be opened and how long they might be kept open. Exceptions were, however, made to meet extraordinary and unforeseen circumstances. An order of Jan. 4, 1604, prescribed that the Jews should pay a yearly tax of 800 scudi for those who had been expelled. Among the many oppressive acts of the Inquisition was the seizure of R. Joshua Ascaredi, his wife, and four children; the children were baptized, and the rabbi and his wife were set free after having been imprisoned for forty-three days.

Paul V.

Pope Paul V. renewed all the anti-Jewish bulls issued by his predecessors. He dealt a death-blow to Jewish civil jurisdiction by ordering that henceforth Jewish lawsuits might be brought only before the governor. Paul established a well on the Piazza del Tempio and permitted the Jews to lead water from this well into the ghetto. On Aug. 13, 1620, the Jews, through R. Hezekiah Manoah Corcos, petitioned the pope to issue an order that Jews who had been imprisoned for debt by Christians should be cared for at the expense of the latter. On Jan. 11, 1621, the rota issued a proclamation, consisting of thirty-nine articles, favorable to the Jews.

The condition of the Jews improved neither under Gregory XV. nor under Urban VIII. The latter ordered the community to pay to Leonardo Masserano, a convert to Christianity who had written a book against Judaism, annually for five years, until 1634, the sum of 1,200 scudi. When Odvardo of Parma, on Oct. 13, 1641, invaded the Papal States, the Jewish taxes were increased to 150,000 scudi, and this sum was never refunded to the community. Compulsory baptisms also became more frequent; thus the pope had the two children of the Jew Fullo Serotino seized and baptized; on account of this a revolt broke out in the ghetto, and precautionary measures had to be taken (May 28, 1639).

The pontificate of Innocent X. (1644–55) would have been more tolerable had it not been for a terrible famine, which lasted for years and made it necessary for the Jews to borrow 160,000 scudi from the monte di pietà, for which they paid 4½ per cent interest. An account of the pestilence during the reign of Alexander VII. (1655–67) has been given by the Roman author Jacob Zaḥalon, in his "Oẓar ha-Ḥayyim" (Venice, 1683). The spread of the disease through Jewish pedlers was generally feared, for which reason the ghetto was closed. Nevertheless, the first case within the ghetto occurred three months after the first appearance of the plague, in the latter part of October, 1656, and it ended there earlier than elsewhere (Aug. 28, 1657). Within the ghetto the pestilence claimed 800 victims. Two cardinals visited the ghetto twice daily to see to the needs of the community and to the isolation of the sick. Lazarettos were established; they were divided into three departments, in charge of the physicians Hananiah de Modigliano, Gabriel Lariccia, and Isaac Zahalon. The last-named, as well as other rabbis, preached every Sabbath from an open window, because the prayer-houses were closed. Thirty of the sixty communal leaders were selected to keep up communication with the outer world. These thirty survived the plague, and a yearly service was held in the synagogue on the Ḥanukkah festival to commemorate their good fortune. The expenditures of the community during the plague amounted to 40,000 scudi, and therefore the pope lowered to 4 per cent the rate of interest on the Jewish loan from the monte di pietà. The sufferings caused by the plague, and by the famine which raged from 1656 to 1657, have been narrated by Elijah Recanati (Zunz, "S. P." p. 440). On account of an overflow of the Tiber, on Nov. 5, 1660, by which part of the ghetto was destroyed, the pope permitted the erection of an additional gate opposite the Cluci Palace. In the same year the sixty leaders drafted a set of regulations in regard to the passion for finery, and published them on the gates of the ghetto. The same body issued, in May, 1667, an edict regulating the property assessment of the individual members of the community.

Conversionist Sermons.

The compulsory participation of the Jews in the foot-races was abolished by Clement IX. (May, 1668), but the Jews were required to pay an annual tax of 300 scudi instead. In addition, the leader of the Jewish community, on the day of the carnival, gave the commander of the Caporiones a present. The Shabbethaian Nathan Ghazali, who arrived in Rome in 1608, was expelled at the request of the community. During the reign of Innocent XI. an official armed with a staff attended the conversionist sermons to compel the audience to listen. Clement forbade the establishment in Rome of Jewish banking-houses. Compulsory baptisms took place under Innocent XI. (1676–89), notwithstanding his emphatically expressed belief that "one might lead, but not drag, a man into the house of God." Under Innocent's successors the Jewish community again attained to some degree of prosperity, especially under Innocent XII. (1691–1700) and Clement XI. (1700–20). Nevertheless, many compulsory baptisms took place under the last-named pope, and a blood accusation was made. The accusation was disproved by R. Tranguiko Vita Corcos in a book written in Italian and translated into Judæo-German; the translation appeared in Fürth in 1706 (Roest, "Cat. Rosenthal. Bibl." i. 55). Clement put an end to the carnival processions, a feature of which had been the presence of 100 Jews mounted on donkeys, with the rabbi at the head of the procession and facing tailward.

Under Innocent XIII. (1720–24) and Benedict XIII. (1724–30), who renewed all the anti-Jewish bulls issued by Paul IV. and Pius V., the Jews were assisted by the Inquisition, which did not permit any interference in their business affairs. Of the many interdictions which were issued by Clement XII. (1730–40) special mention should be made of the repetition of an order forbidding Jews to inscribe any epitaphs on their tombs. This order had originated as early as the time of Pius V. On May 28, 1731, all Hebrew books found in the Papal States were confiscated. On Oct. 24, 1736, the death penalty was inflicted on two Jews who had been caught breaking into houses in the ghetto. Baptisms of Jews took place in Rome Jan. 18, 1732; Oct. 19, 1737; and Oct. 25, 1737.

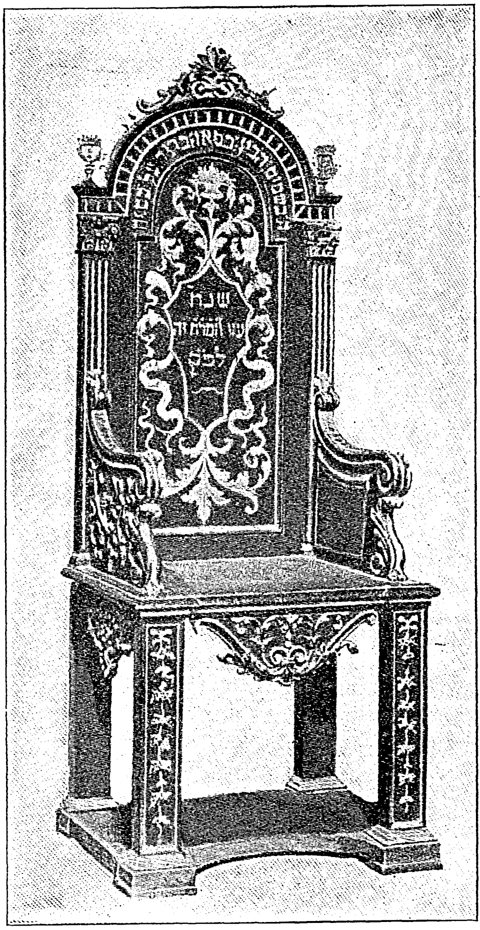

Rabbi's Chair of the Sixteenth Century in a Synagogue at Rome.
(From a photograph.)

In the Eighteenth Century.

A period of comparative peace for the community began under Benedict XIV. (1740–58), who issued three bulls regulating the question of compulsory baptism. When the rumor was spread that prohibited books were being smuggled into Rome hidden in bundles of cloth the pope ordered (April, 1753) a confiscation of books, which was carried out. During the reign of this pope a delegate from the Jewish community in Poland, Eliakim ben Asher Selig, journeyed to Rome in order to refute a blood accusation; the decision of the pope was in favor of the Jews.

As soon as Ganganelli had ascended the papal throne as Clement XIV. he dissolved the order of the Jesuits and freed the Jewish community from external jurisdiction and from the control of the Inquisition. He, as well as his successor Pius VI. (1775–1800), endeavored to promote Jewish trade and industry, until a reaction set in when the rest of the world adopted a policy of liberalism. The Jews were again forbidden to leave their ghetto, and were even prohibited from erecting monuments on their graves. In 1784 three Jews were murdered in the public streets, and two Jewish children were forcibly baptized. The Roman community therefore found it necessary to confer with the other European communities regarding methods of preventing such forcible conversions.

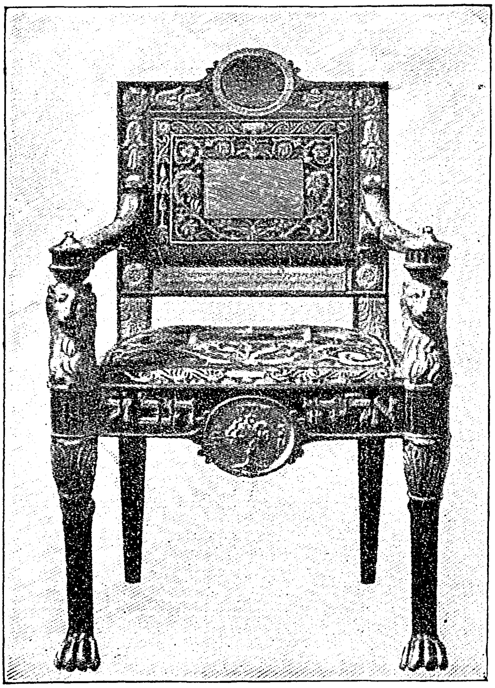

Chair of Elijah in a Synagogue at Rome.
(From a photograph.)

Toward the end of the eighteenth century the Italian and Roman rabbis were accused of having made various religious changes, whereupon R. Judah Leon of Rome, in the names of his brother rabbis, published an apology entitled "Miktebe ha-Rabbanim Asher be-'Are Iṭalya"(Carmoly, in "Revue Orientale," iii. 171). The condition of the Roman Jews changed suddenly when General Berthier entered Rome on Feb. 15, 1798. Five days later the pope left Rome, and the Jews were declared free citizens; they at once laid aside the Jewish garb, and, to the accompaniment of music, planted a "tree of liberty" in front of the synagogue. Several articles taken from the Vatican were purchased by the Jews, but were at once destroyed. When the National Guard was established (March 14) the Jews were at first prevented from joining it; but shortly afterward the Jew Baraffael was appointed a major and several other Jews were enrolled in the ranks. On one occasion the Jews had to pay, at a few hours' notice, 150,000 scudi in coin, and 150,000 in banknotes, besides delivering great quantities of various articles. On July 16, in the same year, the Jew Ezekiel Morpurgo was appointed a senator. When the Neapolitans invaded Rome, they put an end to the French government, and imposed new taxes on the Jews.

Entry of the French.

The mantle of the pontificate fell next upon Pius VII. (1800–23), who in every possible way endeavored to improve the reduced financial condition of the Jews. On June 10, 1809, the pope was compelled to leave Rome for five years; the Jews were again proclaimed Roman citizens, and the ghetto was allowed to remain open. On June 4, 1811, the first Roman consistory was constituted under the régime of Napoleon; its leaders were R. Leone di Leone, Giuseppe Samuel Benigno, and the citizens Vitale de Tivoli, Abram Vita Modiglani, and Sabbato Alatri. Shortly afterward, however, with the fall of Napoleon, the Castle of Saint Angelo was returned to the pope, and the gates of the ghetto were closed. The Inquisition was reintroduced, Jewish trading privileges were limited to the ghetto, and the Jews' franchise was revoked. Conditions became still worse under Leo XII. (1823–29) and Pius VIII. (1829–31), when all the medieval edicts and bulls were renewed. After the death of Leo XII. the Jews, mad with rage, tore down the ghetto gates; this, however, did not tend to improve their condition; they were even compelled to listen again to conversionist sermons.

In the Nineteenth Century.

Although Gregory XVI. (1831–46) was greatly indebted to the Jewish house of Rothschild, and in spite of the intercession of the Austrian government, the ghetto gates were reerected during his reign. This pope demanded also of the community a copy of the Torah in evidence of allegiance; the community gave him instead a different scroll written in Hebrew and ornamented with costly pictures, for which they had paid 10,000 francs.

The epidemic of cholera which raged in Rome in 1837 inflicted comparatively little loss upon the Jews. In 1839 the pope, at the request of Baron James de Rothschild, presented the community with a building to be used as a trade-school for boys. The election of Pius IX. to the papal throne in 1846 was an auspicious event for the Jews. Upon his accession he distributed 300 scudi among the poor of the ghetto, and he showed his humane feelings during the Tiber floods of Dec. 10 and 12, 1846, when he sent relief to the Jewish quarter first of all. On Oct. 1, 1847, the carnival festival was finally abolished, and in May of the same year the Jews were granted permission to live outside the ghetto. The conversionist sermons were discontinued.

A complete reconciliation between the general populace and the Jews was, however, first effected on July 15, 1847, through the eloquence of Ciceruacchio. On April 17, 1848, the work of removing the ghetto walls began, by the order of the pope.

Shortly after a mob again rose against the Jews, who, however, successfully defended themselves. The revolution of 1848 progressed so rapidly that by the end of that year the pope was compelled to leave Rome. On Feb. 9, 1849, the "Assemblea" proclaimed the full civic equality of the Jews. The new government did not endure very long, however, for on June 30 the city was retaken; and the pope had hardly reached Rome before the old régime was restored. In Oct., 1849, the houses of all Roman Jews were searched because their owners were suspected of having Church property in their possession. Ornaments which bore no satisfactory marks of ownership, including even such as belonged to the synagogue, were not returned to them. Compulsory baptisms took place, as in Sinigaglia and Ancona. The Mortara Case aroused attention in 1859. The financial difficulties of the Roman community became so desperate that it had to apply for aid to other European communities ("Allg. Zeit. des Jud." 1860, 1870; Wertheimer, "Jahrbuch," 1860–1861). Even in the sixties coercive baptisms occurred in large numbers. In 1866 the final revolution broke out; Garibaldi was soon defeated, but in 1870 the victorious Victor Emanuel entered Rome, and the definitive overthrow of the secular power of the papacy was effected.

The Jewish Quarter and Synagogues.

Until the first century C.E. the Jewish settlement in Rome occupied the Trastevere section of the city; and the part before the Porta Portese was known up to the seventeenth century as the "Jews' field." During the reign of Domitian a new Jewish quarter was established on the Via Appia, outside the Porta Capena, and this soon became the most densely inhabited Jewish district in Rome; a reasonable estimate of the number of Jews in Rome during the empire would give at least 40,000. This large population rendered several synagogues necessary which were called *προσευχή*. Ten of these old congregations are known as those respectively of Augustus, Agrippa, Campus Martius, the Subura, the Carcaresians, the Hebrews, the Rhodians, the Elæanians, Volumnius, and Severus. The two first-named date from the reign of Augustus. The management of the separate congregations was in the hands of archons, whose duty it was to see to all the details of administration. The "gerusiarch" presided over the college of archons; independent of this college stood the archisynagogue, who was the highest official, and one of whose chief duties was to preach in the synagogue on Sabbaths. A subordinate office was that of the *ὑπηρέτης* (חזן הכנסת), who had charge of juridical affairs. In time these minor offices became hereditary, thereby assuming an aristocratic tendency. Higher positions within the community were occupied by the *ῥαββινός* (possibly identical with רבנו), the *μαθητὴς σοφῶν* (= תלמיד חכם), and the *γραμματεύς* (= סופר). The exact locations of only three synagogues are known: the oldest synagogue, situated in the Trastevere quarter, near the present Church of St. Cecilia; the synagogue of the Subura, situated in the neighborhood of the Esquiline, outside the Pomerium; and a synagogue outside the Porta Capena, near the sacred grove of Egeria. A seminary also existed as early as the first pre-Christian century (Philo, "De Virtutibus et Legatio ad Caium," ed. Mangey, ii. 568).

Jewish Catacombs.

There were at that time a Jewish court of justice, a ritual bath, and catacombs. One of these catacombs was discovered by Bosio in 1602, but all knowledge of this has been since lost. Up to the present time, however, four others have been discovered, all of which are situated on the Via Appia. These catacombs each contain two cubicula, decorated with artistic paintings. The oldest inscription met with in the catacombs is of the second pre-Christian century. Besides individual tombs there were family vaults, and the great age of these may be surmised from the family names which appear on them, as Julii, Claudii, Flavii. To a certain extent the inscriptions reveal the callings which the Jews pursued. The greater part were engaged in business; several were money-brokers; the handicrafts were well represented, and there appear to have been many artists and mechanics among them. There were also Jewish actors, of whom Antyros, during the reign of Nero, and Faustina, in the time of Marcus Aurelius, are known, as well as several contemporaries of Martial. The number of Jewish slaves was very considerable. The Jews distinguished themselves by their devotion to their homes and families, their industry, and their frugality. An exception to this is furnished by the sons of Herod and their descendants, who are known to have been spendthrifts. The women occupied a very honorable position; young girls were married between thirteen and fifteen years of age. Religious ceremonials, the Sabbaths, the feasts and fast-days, and the dietary laws were strictly observed.

The only custom which was in opposition to ancient Jewish ideas was the use on tombstones of animal and human figures. The language in ordinary use was at first Greek and later Latin, these languages being used also in the Sabbath services. Whether the Jews really were zealous in making proselytes can not be ascertained, but it is known that many Romans, often large numbers together, embraced Judaism, which generally resulted in persecutions. Those who embraced Judaism were either semi-converts (גרי השער = *θεοσεβεῖς* or *σεβόμενοι*) or proselytes (גרי הצדק). Not even the downfall of the Jewish state diminished the number of conversions that were made; still only the names of a few converts have been preserved. These include Fulvia, the wife of Saturninus, senator during the reign of Tiberius; Poppæa, Nero's wife, who was a *θεοσεβή*; Pomponia Græcina, who was accused (58) of practising religious ceremonies unauthorized by the state; Beturia Paulina, converted at the age of seventy (perhaps identical with the Talmudic Bekurit or Berusia; Grätz, "Gesch." iv. 102); and Chrysis (3d cent.). Among the male converts the most noteworthy were Agrippa, son of Fuscus of Phenon, and Æmilius Valensius.

The Christians at this time constituted merely a sect of Judaism, and the complete separation of the two creeds occurred at a much later period. Not until the second century did the Christians visit the synagogue with the purpose of holding disputa-

Notice by Pagan Authors.

tions with the Jews after service. Otherwise, Jewish customs and ceremonies were unknown to the Romans, and not a single one among their most famous authors has given even an approximately correct representation of Judaism. Of fantastic accounts the following may be mentioned: Justinus ("Epitoma," xxxvi. 2), Tacitus ("Hist." v. 2-5), Plutarch ("De Iside," xxxi.), Strabo ("Geographia," xvi. 235 *et seq.*), Cicero ("De Provinciis," v. 10; "Pro Flacco," lx. *et seq.*). See Classical Writers. Jewish hatred of Rome dates from the destruction of Jerusalem. Rome was regarded as "the fourth beast" in Daniel's vision, and was given the name of "Ḥazir" (the swine; Zunz, "G. S." iii. 221; Bacher, in "Monatsschrift," 1871, p. 226). The "unicorns" of Isa. xxxiv. 7) are referred to the Romans (ראמים = רומיים), and the "Dumah" of Isa. xxi. 11 is applied to Rome (משא דומה = משא רומא; cp. Yer. Ta'an. lxiv. 10a). Mention must also be made of the legend concerning Titus.

A Nook in the Old Ghetto at Rome.
(From Lanciani, "New Tales of Ancient Rome.")

With the downfall of paganism and the growth of the Christian religion the status of the Roman Jews underwent a change. They began to leave the Trastevere quarter and to settle on the left bank of the Tiber, and the Pons Fabricius at last came to be known as the Pons Judæorum. The Jewish population decreased in the same proportion as the general population. The organization of the community changed but little. At its head stood the ראש הגלות, to whom were inferior in rank the ראשי הכנסת, the latter being known also as "patriarchs" and "presbyters" (זקנים). These officiated also as "didascali" (רבנים). In the Justinian novellæ they are called also רישי פרקא, while the seminary is called בית הועד. On account of the general lack of knowledge of Hebrew the office of prayer-leader (חזן הכנסה) gradually increased in importance. The רישי כלה or ראשי ישיבה rendered decisions in all religious matters.

Justinian Constitution.

The Jews were no longer citizens, but constituted, in common with Saxons, Franks, and Friesians, a "schola peregrinorum" or "society of foreigners." They enjoyed full religious liberty, in return for which they assumed all a citizen's duties toward the state; minor offices also were open to them. Only the synagogues were exempt from the duty of quartering soldiers. The trade in slaves constituted the main source of livelihood for the Roman Jews, and decrees against this traffic were issued in 335, 336, 339, 384, 415, 417, 423, 438, and 743.

Education was mainly religious in character, most stress being laid upon a knowledge of the Bible. The liturgy underwent practically no changes. In case of a death in the community the mourners' first meal consisted of lentils; at such religious ceremonies as circumcision and betrothal, ten witnesses were required. The term סונדיקנום = σύντεκνος, meaning "godfather," originated probably in Rome, and the idea associating the life beyond with a heavenly feast, in which all the virtuous share, found its origin there also (see Jellinek, "B. H." v. 45 *et seq.*). The same may be said concerning the legend of the Messianic war.

The Roman Jews were scorned and insulted by both pagans and Christians, and Claudius Rutilius Numantius calls them "a people which performs shameful operations on new-born children." Christianity strictly forbade compulsory baptisms, but it inflicted the severest punishments upon those who fell away from the Church after they had been baptized. In spite of this the relations between Christians and Jews in Rome seems to have been intimate, and until the latter part of the eighth century many of the former observed the Jewish Sabbath. Gradually, Christianity began to assail Judaism; this tendency became especially manifest in disputations. The first of these disputations is said to have been held in Rome between Pope Sylvester (314–336) and the Jew Noah; another is known to have taken place between Theophilus and a Jew named Simon. The famous legend concerning Peter, which attributes to him the authorship of the Sabbath-prayer ("Nishmat") and of the prayer for the Day of Atonement ("Etan Tehillah"), originated in Rome.

RUA VIA, ROME. (THE LARGE DOOR TO THE RIGHT LED TO THE OLD TALMUD TORAH.)
(From a photograph.)

From the eleventh century till into the fourteenth, the sources for the internal history of the Jews of Rome become more abundant. Business and industry were zealously pursued, and the prosperity of the community increased apace, but its members numbered only one thousand. The Jews still inhabited in part the Trastevere quarter, a fire which destroyed twenty-one Torah scrolls being reported as having taken place in the synagogue there in 1268. Another group of Jews lived in the northeastern part of the city, where a "Mons Judæorum" still existed in the thirteenth century. Besides the old synagogue in the Trastevere there were several others: that in the Riolle della Regola; that erected in 1101 by Nathan ben Jehiel and his brother Abraham; the Bozecchi Synagogue, which was built in the thirteenth century; the synagogue of R. Joab, built in the fourteenth century; and the Gallican synagogue, probably built by French Jews.

Very little is known concerning the organization of the community at this period. At the head of jurisprudence stood the "judex" (דיין); another official was the "strator," who possibly was identical with the פרנס. The prayer-leader was called חזן. The Jews were free from taxation, but whenever the pope entered the city they were required to do him homage and present him with two pounds of cinnamon and one pound of pepper. The antagonism between Jews and Christians was not very deep, and although few intermarriages occurred, the popes often complained of sexual intercourse between them. Disputations were often held, but these led to no definite results; and they were generally brought about by the Jews themselves. A comparison between polemical writings of this period—as, for example, between those of Solomon ben Moses and those of the Dominicans—at once shows the superiority of the Jewish disputants.

The educational system of this period was highly developed; the knowledge of Talmud, Bible, and religious practise had attained a high degree of excellence; grammar, however, appears to have been somewhat neglected. Mathematics and philosophy were assiduously cultivated, and the study of medicine was greatly favored. A more frequent interchange of correspondence took place between the scholars of Rome and of other European cities. It appears that the Jews were well represented in mercantile and financial circles also. Their export trade was very considerable, while the clothing and dyeing industries were equally flourishing; a number of Jews were engaged also in agricultural pursuits. The wealthiest among the Jews imitated the Italian nobility, not merely with regard to their mode of living, but also by adopting the rôles of Mæcenates, thereby stimulating scientific pursuits among Jews.

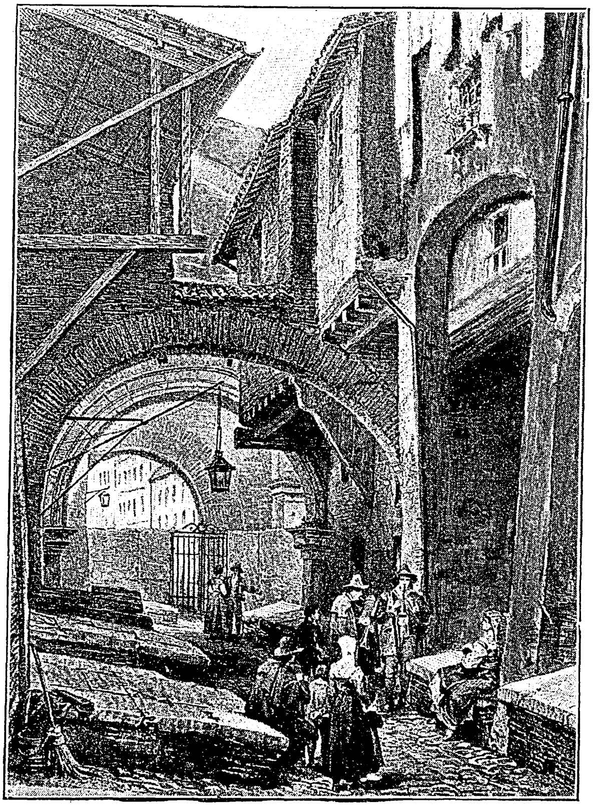

An Entrance to the Ghetto at Rome, About 1850.
(From a drawing by L. Haghe.)

Among the prominent Jewish physicians of the thirteenth and fourteenth centuries the following may be mentioned: Benjamin and Abraham ben Jehiel Anaw and their descendants, who bore the additional name Ha-Rofe; Maestro Gajo; Zerahiah ben Isaac; Moses ben Benjamin; Menahem Anaw; Nathan of Cento, his son Selome, and his nephew Samuel; Immanuel ben Solomon; Judah ben Benjamin.

Among the foremost writers of this period were: Kalonymus ben Jekuthiel ben Levi Ẓarfati (1230); Judah ben Benjamin Anaw (1247); Benjamin ben Abraham Anaw (1260); Jehiel ben Daniel (1265); Solomon Jedidiah ben Moses (1273); Jehiel ben Jekuthiel ben Benjamin Rofe (1284); Abraham ben Joab and Benjamin ben Joab (1284); Sabbai ben Mattithiah (1285); Solomon ben Zedekiah (1288); Yom-Ṭob ha-Kohen (1290); Solomon ben Jehiel ben Abraham (1292); Moses ha-Rofe ben Benjamin (1292); Jonathan ben Abiezer (1294); Mishael (1299); Moses ben Joseph (1302); Moses ben Ḥayyim (1304); and Paola, the daughter of Abraham ben Joab (1288).

It was considered fashionable to write verses, and the art of poetry, therefore, found followers also among the Roman Jews ("Maḥberet," xiii. 101a). The Jews' mode of living was in keeping with the prosperity of their affairs, and their city dwellings were comfortable and roomy. The attire of the men consisted of knee-pantaloons (מכנסים), stockings reaching to the knee (בתי שוקיים), a laced girdle (אבנט with פתילים), a tunic-like coat (סודר) thrown over the shoulders, shoes of leather or cloth (אנפיליות), and a broad-brimmed hat (שפה. כובע); in cold weather gloves were worn (גוואנטי). The color of the dress was either gray or yellow. The women wore as an outer garment the כתונת, made from cloth of variegated colors, provided with a long train, and held together with a girdle; on the street they wore a veil. The wealthy wore diamonds in the hair.

The popular games or amusements included: "even and uneven," ninepins, ball, marbles, dice, and chess. The Purim festival was celebrated by the burning of an effigy representing Haman. The Rejoicing of the Law was observed with festivities, and the bridegroom of the Law expended large sums of money for social purposes. Weddings and circumcisions took place in the synagogue, the former even on Sabbaths. The dead were arrayed in linen garments and buried on the day of death; the tombstones were inscribed only with the name of the deceased and the date of death.

Religious life centered in the synagogue; the ḥazzan was the prayer-leader and was highly respected. German prayer-leaders often officiated in Roman synagogues and were known as משורר. Regarding the sermons preached in the synagogue nothing further is known than that those on the Sabbath before Easter were protracted for hours, sometimes lasting until late in the afternoon. On the Ninth of Ab the Torah was not placed upon the table, but was taken to the farthest corner of the synagogue by one who held it in his hands and read aloud from it standing. The liturgy had not reached its final form at this period, and disputes often took place within the community concerning the admission of various prayers.

Legends and Traditions.

The legends that originated at this period had reference not only to ancient places and palaces, but also to the Jewish pope; several of these are extant in various versions, and all are indicative of the longing of the Jews for full liberty, and of their sorrow over their sad condition. Many families trace their genealogy back to these early times. The most prominent of these are: Degli Mansi, Piatelli, or Umani (ענוים); Faucirelli (נערים); De Rossi (אדומים); De Pomis (מן התפוחים); De Ceprano (צמרונים); De Buscchio (בוציקי); De Cento (חמאתי). Mention should be made also of that branch of the Anaw family called מן הכנסת or בית אל.

Authors of the Fourteenth Century.

The history of the fourteenth and fifteenth centuries gives evidence of a still more progressive civilization. With regard to the educational system, the child, as soon as it left the elementary school, devoted its time either to learning a trade or to the study of science. The latter study embraced four branches: natural science, medicine, philosophy, and poetry. The study of the sciences was, however, overshadowed by the rise of mysticism in the fourteenth century. Nevertheless, the "songs of the scholars of Rome" are often mentioned. The chief industries of the Jews were the manufacture of silk and clothing; but their most important occupation was the management of financial transactions. The ever-increasing percentage of usury charged for loans tended still further to estrange the Jews from the Christians. The former were, however, generally protected, and even foreign Jews who went to Rome on business were given safe-conducts. Mention should also be made of the butcher's calling. The Jewish shambles were at that time situated on the Piazza Macello. Roman Jews, when traveling abroad, were granted ten days' exemption from the wearing of the Jewish dress, and Jewish physicians were likewise exempted. Of famous authors who flourished at Rome in this period the following are worthy of special mention: Moses ben Ḥayyim; Judah; Menahem Ẓemaḥ ben Abraham Rofe; Jehiel ben Solomon ben Joab; Joseph ben David of Rome; and several members of the Bethel family.

The dress worn by the Roman Jews resembled that worn by the Germans of the same period. As a distinguishing feature all male Jews were obliged to wear a red domino, and all women the so-called "quaruelli." In spite of this, a tendency to luxury in dress, as well as extravagance at entertainments and religious ceremonies, developed in Rome to such an extent that a rabbinical conference in Bologna found it necessary to adopt stringent measures against it; these measures have special reference to bridal processions. Besides the games already mentioned the צחוק עם טבלאות, a kind of backgammon, and card-playing were known in Rome at this time; the last-named, however, was permitted only when visiting the sick. Music was not cultivated at all, and Christian musicians were employed; even at mourning festivals it was necessary to hire Christian female mourners. The language in common use was Italian; fragments of Hebrew-Italian dictionaries of this period have been found not only of the Bible and the Prophets, but even of the "Moreh Nebukim."

The enjoyment of comparative peace and the study of philosophy and the natural sciences resulted in some neglect in visiting the synagogue. At the same time there was a decided increase of superstition. Transgressions of the laws were of daily occurrence; in order to check these, ממונים were appointed, with authority to inflict severe punishment on any law-breaker whom they seized. At the head of the community stood a committee (בכורים), consisting of ten members. There were, besides, certain Jewish police officers, possibly identical with the above-mentioned ממונים. These officers were entrusted with the task of collecting the taxes of the Roman Church. All administrative officials were exempted from wearing the Jewish mantle. The two main synagogues were known by the names כנסת יראת ה" and כנסת ההיכל. The official taxes were as follows: (1) 1,130 gulden as a contribution to the games; (2) 10 gulden (gold) to the "consul mercatorum"; (3) the "decima" (tithes) tribute levied by the pope—1½ ducats per thousand for incomes larger than 1,000 ducats; 1 ducat per thousand for incomes between 500 and 100 ducats; and ½ ducat per thousand on incomes below 100 ducats.

The Jews of Rome were full citizens and were under the jurisdiction of the Capitoline Curia. Officials were severely punished for insulting the Jews or for bringing suits against them on Sabbaths or festivals. Severe punishment was also prescribed for any one who molested the Jews on public highways or waterways. But how far the laws were carried out it is difficult to say.

Physicians of the Fifteenth and Sixteenth Centuries.

The fifteenth and sixteenth centuries were the period of decline in Jewish learning. Only philosophy and medicine were diligently studied. The following Jewish physicians of this period are known: Jacob Mantino (who was docent at the medical college); R. Judah di Ascola (1524); Elijah ben Abraham (1536); Judah ben Jehiel and Solomon ben Jehiel (1539); Zeraḥin ben Mattithiah and Moses ha-Levi ibn Abi שבת (1538); Joseph ben Abraham; Samuel ben Abraham; Jekuthiel ben Isaac and Moses ben Isaac (1539); Joseph ben Abraham (1540–50); Eliezer and Menahem ben Shabbethai de Nola, and Moses ben Obadiah (1543); Mordecai ben Michael (1544); Maestro David (1545); Baruch ben Judah and Meshullam ben Abraham (1549); Judah ben Isaac; Moses; Jehiel ben Solomon; Moses bar Joseph de Monte Porzio; Meshullam ben Abraham and Joseph ben Abraham (1550).

The famous writers of this period include: Moses Rieti; Elijah Levita; the physician Judah ben Benjamin; Astruc Crescas Kalonymus; Daniel ben Abraham de Castro; Moses ben Eliakim; Menahem ben Mordecai; Ẓemaḥ ben David; Abraham bar Mordecai; Ḥayyim ben Samuel; and Joseph ben Elijah Ḥakim. The converts Franciscus Parnas, Paulus Evulius, and Fabius Ramugi attained fame in this period as copyists of Hebrew manuscripts. Later, Rome, in common with other Italian cities, had its own Hebrew printing establishments, but none of these enjoyed any very long existence. A Hebrew printing-press was established in 1518 by the sons of Abigdor ha-Levi Leniatori (הקצב), but neither this nor one established in 1545 by Antonio Bladao and Isaac ben Immanuel de Lattes existed for any length of time. A third one was founded later (1578) by Francesco Zanetti. The business of money-lending increased during this period; Rome had thirty Jewish bankers. Not until the establishment of the monte di pietà were they confronted with any competition. The tailoring trade employed a very large number of Jews, who were especially famous for making the so-called "Romanesque" garments. The trade in drugs likewise was increasing among them.

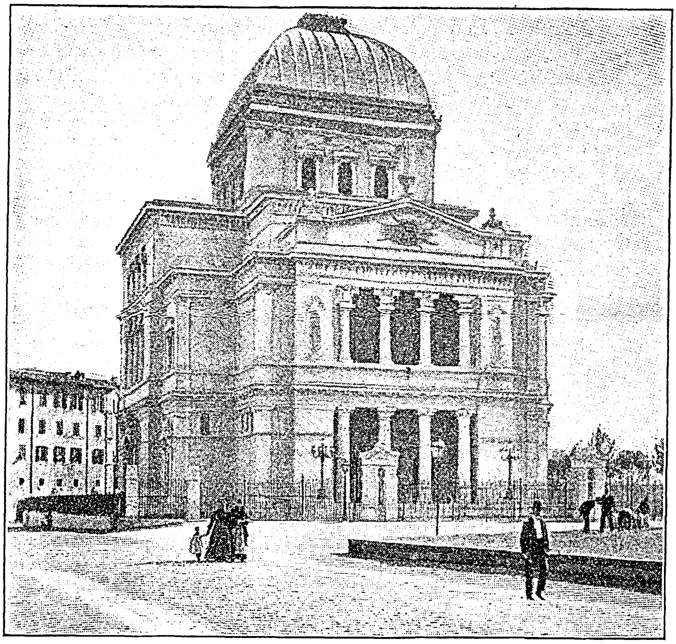

New Synagogue at Rome, Erected on the Site of the Old Ghetto.

(From a photograph.)

In this period Jewish musicians appeared, for the first time in Roman history; Juan Maria and Jacomo Sansecondo were especially famous. The singer Abramo dell 'Arpa and the dancing-master Guglielmo Ebreo Pesarese also established reputations in Rome as artists of merit. In spite of the many papal decrees and edicts, relations between Jews and Christians remained friendly, and the social position of the Jewish community was made easier by the appointment of a cardinal-vicar as supervisor of communal affairs in place of a clerical magistrate. Every male Jew over five had to wear a yellow badge on his breast, and every Jewess, two blue stripes in her veil. Pope Alexander VI. substituted for the yellow badge a disk made of cord, and Leo X. introduced a badge made from red cloth. In addition to his red mantle, every Jew had to wear a straw-colored biretta. Besides the "decima"-tax and the contribution to the games, a "vigesima"-tax of 1,000 scudi annually was levied; in 1533 it was, however, reduced to 300 scudi. Of the income of 2,100 scudi which the Jews derived from their slaughter-house they were required to pay the sum of 700 scudi into the papal treasury.

Taxation.

With regard to the internal affairs of the community, the Roman Jews were divided into Italians and Ultramontanes; and of the sixty members of the "Congrega," or representative body of the community thirty-five were Italians and twenty-five Ultramontanes. The authority of these representatives within the community was most extensive, and their decisions, when approved by the cardinal-vicar, had the force of law. At their head stood the two camerlingi (גזברים), one an Italian and the other an Ultramontane, and under these were the two collectors of alms (פרנסים), one Italian and one Ultramontane. To see that decrees were properly obeyed, five "difensori dei capitoli" were appointed, three of whom were Italians and two Ultramontanes. The protocols of the proceedings were kept by the second rabbi and signed by the communal secretary (סופר מתא). The oldest extant records of this kind date from the year 1536. The number of synagogues at this period was eleven, of which only ten are known by name: (1) Keneset Yir'at Adonai; (2) Keneset ha-Hekal; (3) Keneset Arba'ah Rashim; (4) Keneset ha-Sha'ar; (5) Keneset Katalani; (6) Keneset Kastiliani; (7) Keneset Aragonim; (8) Keneset Ẓiẓiliani; (9) Keneset Zarfatiyim; (10) Keneset Ashkenazim. Divine services in Rome were held according to four different rituals—Spanish, Italian, French, and German. The sermons were preached from the tribune (בימה) in Italian, which language was used also for the prayers. Of tombstones dating from this period, only one (of 1543) has been preserved. Jewish religious ceremonies were not strictly observed, and the moral standard was low. Thus, during Alexander's reign fifty Jewesses were burned at the stake for leading immoral lives.

With the walling-in of the ghetto under Paul IV., in the sixteenth century, the status of the Jewish community underwent a sad change. The original name of the ghetto was Serraglio delli Hebrei; this in 1562 was changed to Ghectus. At first it had five gates, to which three more were added later. The number of houses in the ghetto in the seventeenth century was 130, divided between two large and six small streets. Opposite the main gate was erected a tall cross bearing in Hebrew characters the inscription: "I have spread out my hands all the day unto a rebellious people" (Isa. lxv. 2). As the ghetto covered a space of only one square kilometer and was inhabited by at least 10,000 people, its atmosphere was always unwholesome. The community looked after the cleaning of the streets and often levied high taxes for that purpose, but frequent overflowings of the Tiber would deposit the river's filth in the streets and prevent their being kept clean. Of the original eleven synagogues only five remained. In addition to the old cemetery in the Trastevere the community had two others on the northern slope of Mons Aventinus. On account of frequent violations of the tombstones, it became customary to keep them in the dwellings.

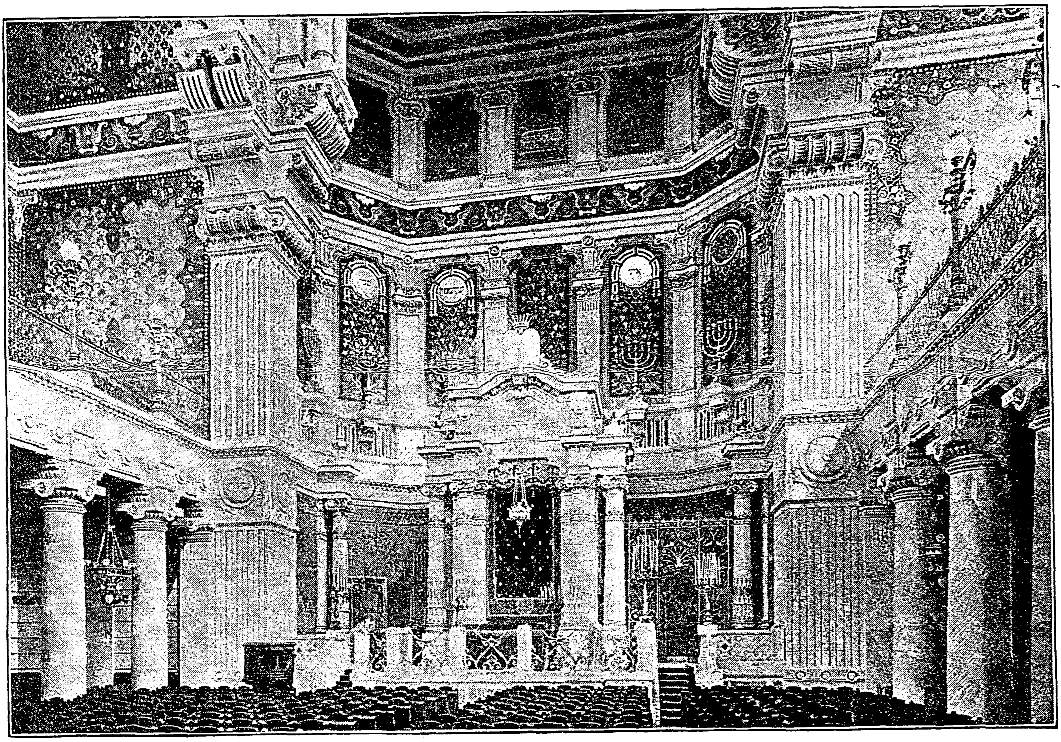

INTERIOR OF THE NEW SYNAGOGUE AT ROME.
(From a photograph.)

Inner Life in the Sixteenth and Seventeenth Centuries.

During this period but little attention was paid to educational matters. When five years of age the child was sent to the elementary school, and thereafter it frequented the Talmud Torah, where extracts from Maimonides' "Mishneh Torah" constituted the best educational material. As regards social matters, strict rules were laid down as to the gifts that might be exchanged at festivals, and as to those that might be presented to a bride by the bridegroom, by friends, and by relatives. At a festival the music had to be provided by Jews, and only biscuits, bread, and wine might be served as refreshments. No one might give his daughter in marriage to a stranger without the express permission of the rabbi and the congregation. The custom of taking a second wife in addition to the first when the latter was childless was permitted up to the eighteenth century. In spite of the prohibitions of the congregation the luxury displayed in dress was very great; the women even wore rings on all their fingers. Coffee, tea, and tobacco were soon introduced into the ghetto, and it was even found necessary to discuss whether grace should be said over any of these articles (N. Segre, in "Paḥad Yiẓḥaḳ," p. 62a). There were also strict rules with reference to funeral ceremonies, and the coffin of a prominent man was decorated differently from that of an ordinary person. Religious superstition increased, and so did the literature of the ritual; "ma'amadot" and "ashmorot ha-boḳer" were composed and were recited daily before sunrise in the synagogues, where they were listened to with great devoutness. A sermon was preached either every Sabbath or every second Sabbath. Each sermon consisted of a Biblical text and its exposition; otherwise it was generally shallow and related chiefly to morals. The Sabbath was celebrated in a strict and austere manner.

The administration of the affairs of the community was in the hands of the "fattori del ghetto"; their office was a very ungrateful one, as its holders were liable to be called to account and punished severely for acts which they had no authority to prevent. Seventy-five of these officials who held office between 1551 and 1605 are enumerated by Vogelstein and Rieger ("Gesch. der Juden in Rom," ii. 312-313). In addition to other duties the fattori were required to revise and print the "Capitoli-Ordini" every five years. All elections for offices of honor within the community were held on the 17th of Tammuz, and persons who were elected were installed in office on the Sabbath following the Ninth of Ab.

The more the community suffered under papal oppression the more its tendency to charity increased, and in the sixteenth and seventeenth centuries there were in Rome forty-four charitable societies (see Vogelstein and Rieger, *ib.* ii. 315-318, where they are enumerated). Jewish converts were made, as a rule, not among the members of the congregations, but rather among the rabble which at all times infests the capital of the world. The conversionist sermons, which were held first in the Church of S. Trinita degli Pelligrini, and later in that of S. Sabina, on the whole produced no results.

The main Jewish industries at this period were tailoring, retail trading, the goldsmith industry, saddlery, carpentering, and fishing. The trade in second-hand clothing was particularly active, while the money-lending business died out completely, and the community became greatly impoverished. The study of medicine also decreased, although the names of sixteen Jewish physicians and surgeons of this period are known (Vogelstein and Rieger, *ib.* ii. 326). The Jews were under the jurisdiction of the cardinal-vicar: in civil cases, under the court of the vicarate; in criminal cases, under the Sacra Consulta; and in commercial cases, under the mercantile court. Unjust taxation contributed more than anything else to the stagnation and impoverishment of the community; new taxes were added almost daily, and they grew to such an extent that in 1682 the total debt of the community amounted to 261,036.72 scudi.

Following are lists of the known rabbis, scholars, and poets of Rome:

Rabbis: Moses Nasi, Abraham ben Shabbethai, Shabbethai ben Moses (11th cent.).

Solomon ben Abraham, Ezra ben Mattithiah, Menahem ben Judah (12th cent.).

Leonte (Judah) ben Moses, Abraham ben Jehiel Anaw, Shabbethai ben Solomon, Meïr ben Moses, Judah ben Benjamin יעלה, Benjamin ben Abraham Anaw, Zedekiah ben Abraham Anaw (13th cent.).

Azriel ben Ḥayyim Trabotta, Pethahiah Jare ben Baruch, Joseph ha-Levi, Solomon de Treves Ẓarfati (15th cent.).

Israel ben Jehiel Ashkenazi, Shabbethai ben Mordecai, Maẓliaḥ ben Joseph, Michael ben Shabbethai, Abraham ben Aaron de Scazzoccho, Solomon ben David Corcos, Isaac ben Immanuel de Lattes, Solomon ben Shemaiah, David Falkon, Shabbethai ben Joseph Calabrese, Isaac ben Solomon, Shabbethai ben Joseph, Michael ben Isaac, Joseph ben Obadiah, Elijah ben Joseph di Nola, Baruch ben Joab di Fes Fiori, Isaac ha-Kohen ben Abraham, Eliezer Maẓliaḥ ha-Kohen, Isaac ben Judah, Moses ben Immanuel Lattes, Isaac ha-Kohen ben Abraham Ashkenazi, Ḥamul Eliezer Maẓliaḥ ben Abraham (16th cent.).

Samuel ben Moses de Castel Nuovo, Hananeel Sforno, Abraham de Cammeo, Raphael Hezekiah Manoah Corcos, Shabbethai b. Mordecai Panzieri, Judah ben Isaac Menaghen, Vito (Ḥayyim) Menaghen, Raphael de Lattes (17th cent.)

Jacob Jeshurun Lopez, Shabbethai ben David de Segni, Abraham ben Jacob Anaw, Maẓliaḥ di Castro, Mahallaiel Modigliano (18th cent.).

Judah Leon di Leone, Jacob Fasani, Israel Moses ben Eliezer Hazan, Samuel Toscano (M.D.), Laudadio Coën, Abramo Toscano (M.D.), Sabatino Scazzochio (19th cent.).

Vittore Castiglione (20th cent.).

Scholars: Cæcilius of Calacte (1st cent. B.C.).

Flavius Josephus (1st cent. C.E.).

Theudas, Pelation, Matthias ben Heresh (2d cent.).

Ḥiyya bar Abba (3d cent.).

Abba bar Zemena (4th cent.).

Yiram of Magdiel (9th cent.).

Jehiel ben Abraham, Joab Anaw (11th cent.).

Nathan ben Jehiel, Moses ben Menahem, Benjamin ben Joab (12th cent.).

Solomon ben Shabbethai, Benjamin ben Moses, Mordecai ben Benjamin, Daniel (father of Jehiel Sofer), Joab (grandfather of Paola), Isaac of Camerino, Nathan ben Menahem, Mattathiah ben Shabbethai, Benjamin ben Solomon, Jehiel ben Benjamin Anaw, Zedekiah ben Benjamin Anaw, Lewi, Simḥah, David, Moses ben David, Moses ben Abraham, Benjamin ben Judah, Benjamin ben Joab Naḳdan, Joab ben Solomon, Jekuthiel ben Jehiel Rofe, Moses ben Ḥayyim, Moses Rofe ben Benjamin, Benjamin ben Judah, Judah Leone Romano, Nathan ben Eliezer (1279-83), Zerahiah ben Isaac Gracian, Solomon ben Moses de Rossi (13th cent.).

Moses ben Judah de Fanciulle, Moses ben Shabbethai, Moses ben Jekuthiel (14th cent.).

Moses ben Isaac de Rieti, Flavius (Raimundus) Mithridates (15th cent.).

Obadiah ben Jacob Sforni, Mordecai ben Moses Galante, Elijah ben Asher ha-Levi, Isaac ha-Kohen ben Ḥayyim, Jacob Mantino of Tortosa, Amatus Lusitanus, David de Pomis, Jehiel ha-Kohen ben Moses (16th cent.).

Tranquillo Vita Corcos, Shabbethai Ambron (17th cent.).

Poets: Rome was for a time a "nest of singing birds"; among the best known were: Solomon ben Judah (9th cent.).

Shabbethai ben Moses, Moses ben Shabbethai, Kalonymus ben Shabbethai (11th cent.).

Daniel ben Jehiel, Abraham ben Jehiel, Judah ben Menahem, Leonte ben Abraham, Benjamin ben Abraham, Nathan ben Zedekiah (12th cent.).

Moses ha-Sofer ben Benjamin, Moses ben Abraham Anaw, Jehiel ben Jekuthiel, Moses ben Joseph, Solomon ben Moses Jedidiah, Solomon ben Moses ben Joseph, Abraham ben Joab, Solomon ben Moses (13th cent.).

Immanuel ben Solomon, Judah Siciliano, Solomon (14th cent.).

Joab ben Nathan, Daniel ben Judah (15th cent.).

Deborah Ascarelli (16th cent.).

Recent Condition.

A new era dawned for the Jews of Rome when Victor Immanuel ascended the throne of Italy, and the secular power of the papacy came to an end. At the close of the seventies the ghetto began to fall, but the poorer among its inhabitants left it reluctantly, because the rents were too high in other parts of the city. To ameliorate this poverty the Società di Fratellana per il Progresso degli Israeliti Poveri was formed; its first president was M. Rava (1876-79), who was succeeded by M. Alatri. The latter held the office until 1883, when he was succeeded by Tranquillo Ascarelli. In 1881 the community was reorganized, although it took two years before the statutes were enacted and duly sanctioned by the king. Two years later the ghetto was altogether in ruins. The Talmud Torah also was reorganized, Dr. Ehrenreich being appointed its principal. After his death (1890) Angelo Fornari became his successor. Vittore Castiglione, formerly of Triest, has been chief rabbi since 1904. Castiglione is a prolific writer both in Italian and in Hebrew; he has recently begun to publish an Italian translation of the Mishnah.

Besides the five old congregations, which are united under one roof, and in which both the Italian and the Spanish rituals are followed, the community has a magnificent temple on the Esquiline (built in 1889), and the "New Temple," erected in 1901. Rome has (1905) a total population of 463,000, of whom more than 7,000 are Jews.

Bibliography: Grätz, *Gesch.* passim; Mommsen, *Römische Geschichte*, vol. i., passim; Schürer, *Gesch.* vol. ii.; Victor Schulze, *Untergang des Griechisch-Römischen Heidenthums*, Jena, 1887; Winter, *Stellung der Sclaven bei den Juden*, Halle, 1886; Mansi, *Concilia*, viii., ix., x.; Güdemann, *Gesch.* vol. ii.; Gregorius, *Gesch. der Stadt Rom im Mittelalter*; Stern, *Urkündliche Beiträge zur Stellung der Päpste zu den Juden*; Berliner, *Gesch. der Juden in Rom*, Berlin, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*; Berliner, *Aus den Letzten Tagen des Römischen Ghetto*, Berlin, 1888; *Statuti dell' Università Israelitica di Roma*, 1885; Hudson, *A History of the Jews in Rome*, London, 1884; *Il Vessillo Israelitico*, xlvi. 50-51; *Jewish Comment*, Oct., 1901; Schechter, *Studies in Judaism*, 1895.

J. S. O.

——**Typography**: A number of Incunabula, Nos. 12-22 and 24, not dated, but probably printed before 1480, have never had their locality determined; but, considering that Rome was the first place in Italy where any printing was done, it has been conjectured that these works were all published at Rome and that possibly they may be earlier than the Rashi, the first dated Hebrew print. One of the printers' names was Benjamin of Rome, which seems to confirm this suggestion. Among the books thus printed was the 'Aruk, the greatest Hebrew work produced at Rome.

The earliest prints with the locality Rome actually determined are of 1518, when Elijah Levita's "Sefer ha-Baḥur" and "Sefer ha-Harkabah" were published by Faccioti de Montetchio, the Hebrew printing being done by three brothers, Isaac, Yom-Ṭob, and Jacob ben Abigdor. Six years later a Hebrew book was printed by one Antonio Bladao, who later, in the forties of the same century, printed three rabbinical works. In 1578 Francesco Zanetti, of the Venetian family of that name, printed various parts of the Bible at Rome. Lastly, the Congregation de Propaganda Fide published at Rome in 1683 the "Derek Emunah" of Julio Morossini, a conversionist work.

Bibliography: Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 43-63; idem, *Cat. Bodl.* col. 3102.

J.

ROMI, DANIEL B. JEHIEL: Scholar and poet of the tenth and eleventh centuries; probably a brother of R. Nathan, author of the "'Aruk." He wrote a commentary on the treatise Zera'im and a "yoẓer" in twenty-two verses for the Sabbath Ḥanukkah, in which he recounts the Antiochus story (MS. De Rossi No. 959). The forms he uses are those of the old payyeṭanim. See Ḥanukkah.

Bibliography: Zunz, *Z. G.* pp. 163, 649; Rapoport, *Toledot de-R. Natan*, beginning and note 2; Landshuth, *'Ammude ha-'Abodah*, p. 61, Berlin, 1857; Fuenn, *Keneset Yisrael*, pp. 264-265.

S. S. O.

ROMI, JOSEPH: Name by which Joseph b. Judah Ḥamiẓ, a pupil of Leon of Modena, is erroneously known. He was the author of "Belil Ḥamiẓ" (see Isa. xxx. 24), for which Modena claims he wrote an introduction; the work is not otherwise known. Perhaps he was the author also of "Yode'e Binah," a work which Azulai mentions having seen in a partly burned and illegible condition. Romi wrote a commentary to Zohar Genesis, which was continued by Moses Zacuto. In 1663 he edited at Venice the Zohar Ḥadash.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1451-52; Reggio, *Beḥinat ha-Ḳabbalah*, p. xii., Göritz, 1852; Vogelstein-Rieger, *Gesch. der Juden in Rom*, ii. 266.

D. I. E.

ROMM: Family of printers and publishers of Hebrew books in Wilna. The family formerly lived in Grodno, where the book-dealer **Baruch b. Joseph Romm** established a printing-office in 1789. The Romm Hebrew printing-office was the first in Lithuania, and its authorization by King Stanislaus August was considered an important event. In 1799 Baruch removed to Wilna, where he died April 29, 1803. The business was inherited by his son **Menahem Man Romm**, who in 1835 began, in partnership with Simḥah Zimel of Grodno, the crowning effort of a Jewish printer's career—the publication of a new edition of the Talmud. The first volumes of that edition bear the imprint "Wilna and Grodno"; the later volumes have that of Wilna only; but the work was really done in Ozar, near Grodno.

Menahem Romm died Oct. 13, 1841, and was succeeded by his only son, **Joseph Reuben Romm**, under whom the printing-house was formally established in Wilna in 1847, although the report of a conflagration ("Allg. Zeit. des Jud." 1840, No. 20) proves that it had even previously been of considerable size and importance. He died Feb. 28, 1858, and left three sons, **David**, **Ḥayyim Jacob** (d. Aug. 30, 1869), and **Menahem Gabriel**. David, who was the head of the firm, died suddenly March 9, 1860, while on his way from St. Petersburg, where he had obtained a practical monopoly of the Hebrew printing and publishing business in Russia. After his death the monopoly was broken, and numerous printing establishments sprang up in various parts of the empire. In 1863 the present firm name, "Witwe und Brüder Romm," was adopted; and the house has maintained its position as the foremost Jewish publishing concern in Russia, if not in the world. **Deborah Romm**, David's widow, took an active interest in the firm's affairs until her death on Dec. 3, 1903. Three of her sons reside in New York.

The Russian Hebraist Mordecai (Marcus) Plungian was corrector in Romm's printing-office from 1869 to 1873.

Bibliography: Steinschneider, *Hebr. Bibl.* ii. 58; iii. 22; iv. 50, 126, 153 (Benjacob's list); *Aḥarit Dabar*, note at the end of the treatise *Niddah* of the latest edition of the Babylonian *Talmud*, Wilna, 1897.

J. P. Wi.

RÓNA, JOSEPH: Hungarian sculptor; born at Lovas Berény Feb. 1, 1861. He was destined by his parents for a mercantile career, and studied at Kecskemét and Budapest; but he soon became a pupil in the studio of a sculptor, where he was obliged to do the most menial work, although he was able to spend his nights copying sculptures. Receiving a state scholarship, Róna went to Vienna, where he studied for three years with Prof. Helmer; and in 1882 he entered the school of Zumbusch as royal stipendiary. In 1885 he gained the Roman prize at Berlin with his "St. Sebastian" and "Olympic Victory." After working for a time in Rome he went to Paris, and in 1886 he settled in Budapest.

Róna's most noteworthy works are: the statue commemorative of the War of Independence, at Ofen; the busts on the Lustspieltheater, Budapest; the mausoleum of Gen. Klapka; the equestrian statue of Prince Eugene of Savoy, in front of the castle of Ofen; and the statues of Louis Kossuth at Miskolcz, and Nikolaus Zrinyi at Budapest.

Bibliography: *Pallas Lex.*

S. L. V.

RÓNA, SAMUEL: Hungarian dermatologist; born at Halas April 1, 1857; educated at Budapest. He was appointed assistant to Prof. Kaposi at Vienna in 1881, and was assistant at the Rukós Hospital, Budapest, from 1882 to 1885. In the following year he with several associates founded a public dispensary for the sick, reserving for himself the section for syphilitic diseases. He then traveled through Europe, studying at the principal clinics, and in 1889 was appointed lecturer and in 1893 departmental physician at the city hospital of Budapest, being made professor six years later.

Róna's principal works are: "Adat a Korpázó Hörglob Tanához" (1883), on pityriasis rubra; "Dermatitis Exfoliativa" (1886); "Lichen Planus" (1888); "Lichen Scrophulosorum Infantum" (1888); "A Prurigo Lényege és Gyógyitása" (1892), on the nature and cure of prurigo.

Bibliography: *Pallas Lex.*

S. L. V.

RONSBURG, BEZALEL B. JOEL: Bohemian Talmudist and rabbi; born 1760; died Sept. 25, 1820, in Prague, where he was dayyan and head of the yeshibah. Zacharias Frankel was one of his pupils.

Ronsburg was the author of "Horah Gaber" (Prague, 1802), commentary on the treatise Horayot, and "Ma'aseh Rab" (*ib.* 1823), marginal notes on the Talmud, reprinted in the Prague (1830-32) edition of the Talmud and in several later ones. Under the title "Sedeh Ẓofim," in the Prague (1839-46) edition of the Talmud, are printed Ronsburg's notes to the "Halakot" of Asher b. Jehiel; and the same are reprinted in Romm's Wilna edition. The following works by Ronsburg remain in manuscript: "Pitḥe Niddah," novellæ, and "Siḥat Ḥullin."

At the official naming of the Jews, Ronsburg (the name is derived from Ronsperg, a city in Bohemia, and is pronounced "Ronshborg") took the name **Daniel Bezaleel Rosenbaum,** the initials "ר"ב" standing for both surnames; he continued to be known, however, as Ronsburg.

Bibliography: Kisch, in *Monatsschrift*, xlv. 220; Zedner, *Cat. Hebr. Books Brit. Mus.* under the erroneous spelling *Rendsburg*; Fürst, *Bibl. Jud.* iii. 129, s.v. *Ranschburg*.

E. C. L. G.

ROOT: The fundamental or elementary part of a word. So far as is known no Hebrew equivalent of the term "root" was used with a philological application by the teachers of the Talmud. It is true that they disputed about the radical meaning of "shaḥaṭ," dividing it into the elements "shaḥ" and "ḥaṭ," and that they even played upon the word "'iḳḳer" (Gen. xlix. 6; see Ḥul. 27a; and comp. A. Berliner, "Beiträge zur Hebräischen Grammatik in Talmud," etc., 1879, p. 31, and especially Ẓemaḥ Rabbiner, "Beiträge zur Hebräischen Synonymik in Talmud," 1899, pp. ix. *et seq.*); but a clear conception of "'iḳḳar," the Aramaic synonym of "shoresh" (root), as denoting the fundamental element of other linguistic forms, was by no means shown. Menahem ben Saruḳ, however, spoke of "letters which belong to the fundamental form ["yesod"]," and Ḥayyuj had a conception of root-letters when he argued against Menahem's opinion that the "aṣl" of the form "wa-tofehu" (I Sam. xxviii. 24) is the letter פ (see M. Jastrow, Jr.'s, ed. of Ḥayyuj's Arabic treatise "The Weak and Germinative Verbs in Hebrew . . . by Hayyug," p. 2, Leyden, 1897).

More important is the question in what the oldest scholars considered the Hebrew roots to consist. Menahem found them in those letters of a verb which are preserved in all its modifications; but Ḥayyuj opposed to this the important theory that no Hebrew verb consists of less than three letters (B. Drachman, "Die Stellung und Bedeutung des Jehuda Chajjug in der Geschichte der Hebräischen Grammatik," p. 44, Breslau, 1885), and this triliteral form was called "root" until modern times.

Biliteral Roots.

Investigation did not end here, however. For various reasons it began to be recognized that triliteralism did not represent the original state of the Hebrew language. For example, forms were found like "galgal" (to roll, revolve; Jer. li. 25; comp. Ed. König, "Comparativ-Historisches Lehrgebäude der Hebräischen Sprache," i. 350, 372, 378), showing that the biliteral גל was an adequate substitute in the language for the triliteral גלל. The same is the case with טלטל (= "hurl"; Isa. xxii. 17), which is related to טול (see König, *l.c.* i. 500). Furthermore the relationship in meaning among many triliteral verbs could not long remain unnoticed. Traces of the consciousness of this relationship possibly occur even in the Old Testament itself, as is shown by the fact that the name "Noah," which comes from the root נוח, is explained by "yenaḥamenu," a form of the root נחם (Gen. v. 29). This is so remarkable that it was commented upon even in Bereshit Rabbah, *ad loc.* (A. Berliner, *l.c.* p. 32). The same consciousness lay behind the connection of words related in meaning, like "yadush," "adosh," etc. (Isa. xxviii. 28; comp. Jer. viii. 13, xlviii. 9a; Zeph. i. 2), or "te'or" and "'eryah" (Hab. iii. 9). That such relationship exists in the case of many triliteral verbs can be plainly seen in a comparison of the following groups of examples: חמם and יחם (Gen. xxx. 39, 41; xxxi. 10; Ps. li. 7), both denoting originally "to be warm"; עזז and ועז (comp. נועז, Isa. xxxiii. 19), "to be strong"; אשש (Isa. xlvi. 8), אשי (Jer. l. 15), and ישי, or originally ושי, "support," as is shown by the words "yesh" and "tushiyyah"; נשא and the Ethiopic "wasé'a," "to lift up"; יסד (originally וסד) and

סוד, whose fundamental meaning is "to sit" (comp. ירש and רוש); נהם, "to groan," and המה, "to roar"; רוף (from which is derived "terufah," denoting "healing") and רפא. The natural conclusion from a comparison of such groups of roots is that their logical relationship rests upon the two consonants which are common to all.

But verbs in which no weak letter occurs also show that two of their consonants are fundamental ones; and a proof of this is the variable position of the third consonant, as is seen from a comparison of גזר (Arabic, "jazar") and גרז (Arabic, "jaraz"), whose radical meaning is "to cut." The Arabic "ḳaṭṭ" = "cut" and the Assyrian "ḳiṭṭi" find their common elements in קט (Ezek. xvi. 47) = "section, small quantity," in the accusative, "for a small thing." קט is found also in קטב = "cut down, root out," in קטף = "pluck off," in קטל = "cut down, kill," and in קטן, in which last the meaning "cut off, shortened" has been developed into the conception "small." These proofs have been developed by Hebrew grammarians with varying degrees of distinctness, Gesenius having expressed them with exceptional clearness in his "Lehrgebäude," 1817, pp. 183-185.

The linguistic forms, then, which, as the first expressions of conceptions, contain the rudiments of the more developed forms, are called "roots"; and it is not too great an assumption to say that such roots form the basis of all real words in the Hebrew language. One can neither speak with Friedrich Delitzsch of triliteral roots in the Semitic languages, nor doubt with Kautzsch ("Grammatik," 27th ed., 1902, § 30g) that all Hebrew verbs can be traced back to the biliteral form, *i.e.*, roots.

Triliteral Roots.

That biliteral verbs, however, were ever really in use is not probable, assuredly not certain. The above-mentioned fact that גל, for example, was reduplicated to form גלגל does not prove that the biliteral גל was ever actually in use, as Philippi believed ("Morgenländische Forschungen," etc., p. 96). The two consonants ג and ל were, it is true, sufficient to express the idea of "to roll" when they formed part of a certain combination; but it does not follow that they expressed such an idea when they stood alone. Moreover, it is found that all the verbal and nominal forms of the Hebrew language are built up on a triliteral foundation. This triliteral basis is shown, for example, even in such forms as סַבּוּ (= "they surrounded"); for if the ב of this form were not doubled in pronunciation the preceding "a" would have been lengthened. Furthermore, nouns like אב ("father") show in their inflection, as in the status constructus אבי, that they correspond to a triliteral verb. That the expression of verbal concepts by three consonants was a very old characteristic of Semitic languages has been recently affirmed by the Egyptologist Erman in the following words: "Triliteralism was already well developed when the Egyptian separated from the Semitic languages" ("Sitzungsberichte der Berliner Academie," 1900, pp. 323, 350).

The triliteral embodiment of a verbal concept is called "stem" or, more exactly, "basal stem," to distinguish it from other verb-stems (as "niph'al," etc.) which are built upon it. Moreover, David Ḳimḥi at the beginning of his "Miklol" designated the three consonants of the verbal stem "ḳal" as "the fundamental letters."

The third consonant, which lengthens the biliteral form into the basal stem, may best be called "root-determinative," in imitation of a term used in Indo-Germanic grammar. It may be either a repetition of the second consonant (*e.g.*, in סבב), or one of the sounds articulated in an adjoining part of the vocal cavity (*e.g.*, in "naḥan" and "laḳaḥ"), or a sound which is half vowel and half consonant (*e.g.*, in ישב = ושב; קום; גלי = גלו), or an unstable spiritus lenis (*e.g.*, in מצא), or, finally, a sound which is weak only in comparison with the other two consonants, as is seen in the above-mentioned verbs קטב, קטף, etc. As to the position of the root-determinative, it may stand in the first, second, or third place, as the examples already given show. Nevertheless its position is not wholly independent of certain laws. The first or second consonant of the stem may not be a repetition of one of the two root sounds. Exceptions, as in ששאתי (Ezek. xxxix. 2), etc., are secondary formations; the form cited, for example, has come from שאשא (all the examples may be found in König, *l.c.* ii. 463). Identity of the first and third consonants of the stem, however, has not been so carefully avoided (comp. נגן, שלש; König, *l.c.*), because this indirect recurrence of the same sound was less difficult for the articulatory organs. Moreover, the three stem consonants show an interesting mutual relation in respect to quality. When, for example, קטט, כתת, and גדד are considered it is seen that the three sounds in each stem agree in degree of strength: all three are either emphatic, surd, or sonant. All sounds which can stand together in the root-stem of a Semitic verb are called compatible.

Quadriliteral Roots.

Quadriliteral stems originate in the following ways: (*a*) The ordinary doubling of the middle consonant to express a greater degree of intensity in the action in question (comp. "ḳiṭṭel," etc.) is often replaced by the insertion of a vowel (comp. סובב) or of a liquid consonant (יכרסם, Ps. lxxx. 14; מכרבל, I Chron. xv. 27; etc.). (*b*) For a similar purpose the following consonants of the stem may be repeated: the third (comp. קומם; רענן), the first and third (גלגל, קוקו, etc), the second and third (צאצאים = "descendants," derived from יצא; etc.), or the first after the second (זרזיף, etc.; see the list of rarer intensive stems in König, *l.c.* i. 683; ii. 379, 399 *et seq.*). (*c*) Other quadriliteral stems, to express the cause of an action, were formed by prefixing one of the following four related sounds: ת (תרגלתי, Hos. xi. 3); ס (סלעם, Lev. xi. 22); the spiritus asper (הקטיל, etc.); or the spiritus lenis (אשכים, Jer. xxv. 3; comp. König, *l.c.* ii. 380, 401 *et seq.*). (*d*) Quadriliteral stems formed by prefixing a נ or ת (comp. נקטל and התקטל) have a reflexive meaning, the נ probably being connected with the "n" of "anokî," etc., thus expressing the reflex effect of the action on the subject. The same object was gained in other forms by prefixing ת, which recalls the ת of אתה,

etc. (König, *l.c.* ii. 383). It is, moreover, an interesting fact that the Semitic languages vary in regard to the number of their pluriliterals and that the formation of such stems has increased in the younger branches of the family. The old Hebrew shows comparatively few pluriliterals, while the post-Biblical Hebrew presents a large number of newly created examples (Hillel, "Die Nominalbildung in der Mischna-Sprache," 1891, p. 36). Old Syriac has a considerable number; but modern Syriac far surpasses it in this regard (Nöldeke, "Grammatik der Neusyrischen Sprache," pp. 100 *et seq.*, 256 *et seq.*).

BIBLIOGRAPHY: Friedrich Philippi, *Der Grundstamm des Starken Verbums im Semitischen und Sein Verhältniss zur Wurzel*, in *Morgenländische Forschungen*, 1875, pp. 69-106; Friedrich Delitzsch, *Studien über Indogermanisch-Semitische Wurzelverwandtschaft*, 1873; J. Barth, *Die Nominalbildung in den Semitischen Sprachen*, 1891, pp. 1 *et seq.* Other references and arguments may be found in E. König, *Comparativ-Historisches Lehrgebäude der Hebräischen Sprache*, 1895, ii. 369-374, 463.

T. E. K.

ROQUEMARTINE, DAVID: French scholar; a native of Roquemartine; flourished in the fourteenth century. He was the author of "Zekut Adam," giving an allegorical interpretation of the Biblical narrative of the sin of Adam, which, according to the author, is not to be understood literally. A part of this work, which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2232, 2c, Günzburg collection), was published in "Yen Lebanon" (Paris, 1866) by Jehiel Brill, with notes by Senior Sachs, who shows that the "Zekut Adam" was used by Isaac Abravanel in his commentary. Roquemartine was the author of two other works which also are extant in manuscript: (1) a commentary on Isa. liii., and (2) a commentary on Hag. ii. (Neubauer, *l.c.* No. 2232, 2a, b).

BIBLIOGRAPHY: Carmoly, in *Ha-Lebanon*, i., No. 9; Gross, *Gallia Judaica*, p. 635; Fuenn, *Keneset Yisrael*, p. 257.

E. C. I. Br.

ROSALES, JACOB HEBRÆUS (IMMANUEL BOCARRO FRANCES Y ROSALES): Physician, mathematician, astrologer, and poet; born in 1588 or, according to some, in 1593, at Lisbon; died either at Florence or at Leghorn in 1662 or 1668; son of the Marano physician Fernando Bocarro. On completing his medical and mathematical studies at the University of Montpellier, he returned to his native country, where he soon acquired a reputation as a physician, among his patients being the Duke of Bragança and the Archbishop of Braga. In 1625 he went to Rome, where he devoted himself to mathematics and astrology, and entered into friendly relations with Galileo Galilei, who encouraged the "learned astrologer," as he styled Rosales, to undertake a work on astrology. Rosales then lived for some time at Amsterdam, where he openly avowed Judaism, taking the name of Jacob. Some time before 1632 he went to Hamburg. In July, 1647, he was appointed "Comes Palatinus" by Emperor Ferdinand III. He then returned to Amsterdam, and subsequently went to Italy, where he died.

Rosales published the following works: "Tratado das Cometas Que Apparecerão em Novembro pas. de 1618" (Lisbon, 1619); "Status Astrologicus sive Anacephalæosis da Monarchia Lusitana," a Portuguese poem in 131 (133) octaves, dedicated to King Philip III. of Spain and other princes (*ib.* 1624; 2d ed., with Latin translation, Hamburg, 1644); "Luz Pequena Lunar: Explicação de Primeiro Anacephalæosis, Impr. em Lisboa 1624" (Rome, 1626); "Poculum Poeticum," in praise of his friend Zacuto, printed in the latter's "De Medicorum Principum Historia" (Amsterdam, 1629 *et seq.*); "Brindis Nupcial é Egloga Panegyrica Representada dos Senhores Isach e Sara Abas" (Hamburg, 1632); "Regnum Astrorum Reformatum" (*ib.* 1644), on astronomy; "Foetus Astrologici Libri Tres" (*ib.* 1644), Latin poem in 170 hexameters, appended to the "Status Astrologicus"; "Armatura Medica, sive Modus Addiscendi Medicinam," in vol. ii. of Zacuto's collected works (Lyons, 1644). Rosales wrote also "Επος Νοητικον sive Carmen Intellectuale," in Latin in nine sections, and "Panegyricus in Laudem Eximii . . . Viri Menasseh ben Israel" (Amsterdam, 1639), in honor of Manasseh b. Israel's "De Termino Vitæ"; and an ode and epigram (Hamburg, 1633) in Portuguese in praise of Moses Abudiente's grammar. A work by Rosales entitled "Verdadera Composicion del Mundo Mathematico e Philosophico" is said to be extant in manuscript.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 528, 878; iv. 872, 947; Barbosa Machado, *Bibliotheca Lusitana*, i. 691, iii. 196; Felgenhauer, *Bonum Nuncium*, p. 91; Manasseh b. Israel, ed. Wolf, p. lxxx.; De Rossi-Hamberger, *Hist. Wörterb.* pp. 279 *et seq.*; Carmoly, *Les Médecins Juifs*, p. 177; R. Landau, *Gesch. der Jüdischen Aertzte*, p. 113, Berlin, 1895; Kayserling, *Sephardim*, pp. 209 *et seq.* (where Rosales is in some references confounded with Immanuel Frances, as also in Fürst, *Bibl. Jud.* iii. 166); idem, *Gesch. der Juden in Portugal*, pp. 299 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 95 *et seq.*; R. Finkenstein, *Dichter und Aerzte*, p. 88, Berlin, 1864.

J. M. K.

ROSANES: Family, originally from Rosas, a Spanish seaport. Members of it emigrated to Portugal at the end of the fifteenth century, and others settled later in Turkey, Austria, and Russia. It may be that "Rosales," the name of a family of which Immanuel Frances y Rosales (see ROSALES, JACOB) was a member, is merely a corruption of "Rosanes." The family has produced prominent rabbis; and the best-known members are the following:

Abraham Rosanes I. (called also **Abraham the Elder**): Turkish Talmudist; lived at Constantinople in the seventeenth century. He had a literary controversy with Moses b. Nissim Benveniste; and some of his responsa are to be found in Samuel Primo's "Kehunnat 'Olam." Acording to Azulai, he wrote strictures on Abraham Picco's "Giddule Terumah."

Abraham Rosanes II.: Chief rabbi of Constantinople about the middle of the eighteenth century; died at Jerusalem at an advanced age. A responsum of his is to be found in Isaac Rapoport's "Batte Kehunnah" (i.), and he wrote also prefaces to several rabbinical works.

Abraham Abele ben Ẓebi Hirsch Rosanes: Preacher of Minsk, Russia; died there Dec. 23, 1827. He was a preacher of great oratorical talent, and was the author of "Zikron Abraham," a commentary on the Pesaḥ Haggadah (published with the text, Wilna, 1859), and of "Maḥazeh Abraham" (*ib.* 1862), a work on ethics. According to the preface to the former work, Abraham Abele left five other works. None of these has been published.

Abraham ben Israel Rosanes: Bulgarian scholar; born at Rustchuk 1838; died there 1879. In 1867 he made a voyage to Palestine; and his account of that country, written in Judæo-Spanish, was translated into Hebrew by Menahem Farḥi and published in "Ha-Maggid" (xi., No. 38–xii., No. 34) under the title "Mas'ot ha-Abbir." Rosanes was the founder of a Jewish school in his native place, which he endowed with a valuable library.

Judah Rosanes: Rabbi of Constantinople; died there at an advanced age April 13, 1727; son-in-law of Abraham Rosanes I. His teachers in Talmud and rabbinics were Samuel ha-Levi and Joseph di Trani. On account of his knowledge of Arabic and Turkish he was appointed by the government, chief rabbi ("ḥakam bashi") of the Ottoman empire.

Judah took a very active part in condemning and denouncing the Shabbethaians; and he was one of the signers of an appeal to the German communities to oppose the movement (comp. Jacob Emden, "Torat ha-Ḳena'ot," Lemberg, 1870). He wrote: (1) "Parashat Derakim" (Constantinople, 1727), a work containing twenty-six homiletic treatises on various subjects. It is followed by a pamphlet entitled (2) "Derek Miẓwoteka," a treatise on the 613 commandments, based on the treatises on the same subject by Maimonides and others. (3) "Mishneh la-Melek" (*ib.* 1731), glosses and comments on Maimonides' "Yad ha-Ḥazaḳah"; later it was printed together with the "Yad" (Jessnitz, 1739–40). Several works bear approbations ("haskamot") by Judah Rosanes, among others Joseph Almosnino's "'Edut bi-Yehosef."

Ẓebi Hirsch Rosanes ben Issachar Berush: Galician rabbi; born in 1733; died at Lemberg Nov. 9, 1804; grandson of Jacob Joshua, author of "Pene Yehoshua'." Ẓebi Hirsch was first rabbi at Bolchow, a small town near Lemberg; and in 1787 he was appointed chief rabbi of the latter place, where his wife, Judith, managed a printing establishment. He wrote "Tesha' Shiṭṭot" (Lemberg, 1800), novellæ and dissertations on nine Talmudic subjects, together with some novellæ by his father. Some of his own novellæ are to be found also in the marginal notes to the Talmud entitled "Pilpula Ḥarifta." He gave approbations for a great number of rabbinical works.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i., s.v. *Abraham Rosanes* and *Judah Rosanes*; Buber, *Anshe Shem*, p. 198; Eisenstadt, *Rabbane Minsk*, p. 26, Wilna, 1899; Fuenn, *Keneset Yisrael*, pp. 63, 291, 420; Fürst, *Bibl. Jud.* iii. 167–168.

S. M. SEL.

ROSANES, JACOB: German mathematician; born Aug. 16, 1842, at Brody, Galicia. He received a common-school education in his native town and became a clerk in a mercantile house in Breslau, whither he had removed in 1858. Preparing himself for the university, he commenced the study of chemistry in 1860, and mathematics and physics in 1862. After receiving his Ph.D. degree from Breslau University in 1865, he continued his studies in Berlin, and returned to Breslau, where he became privat-docent in mathematics in 1870, assistant professor in 1873, and professor in 1876. In 1897 he received the title "Geheime Regierungsrat," and in 1903 was elected "rector magnificus" of his alma mater.

Among Rosanes' many essays may be mentioned: "Das einem Kegelschnitt Umschriebene und einem Andern Eingeschriebene Polygon," in Crelle's "Journal für die Reine und Angewandte Mathematik" (Berlin), lxiv.; "Dreiecke in Perspectiver Lage," in "Mathematische Annalen," ii.; "System von Kegelschnitten," *ib.* vi.; "Ein Princip der Zuordnung Algebräischer Formen," in Crelle's "Journal," lxxvi.; "Linearabhängige Punktsysteme," *ib.* lxxxviii.; "Abhängige Punktsysteme und Reciproke Verwandtschaften Zweier Ebenen," *ib.* xcv. He is, besides, the author of "Die Neuesten Untersuchungen in Betreff Unserer Anschauungen vom Raume," Breslau, 1871.

BIBLIOGRAPHY: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii. 2, Leipsic, 1898.

S. F. T. H.

ROSE: This flower is not mentioned in the Bible, and the earliest reference to it occurs in Ecclus. (Sirach) xxiv. 14. It is mentioned in the Mishnah and the later Apocrypha, while in the Targum and with many subsequent exegetes it takes the place of the LILY in Canticles. The rose is apparently mentioned also in Ecclus. (Sirach) xxxix. 13 and l. 8, although the presumptive Hebrew read probably שושן (lily) in both passages. In Wisdom ii. 8, on the other hand, there is an unmistakable allusion to roses; and in III Macc. vii. 17 the Egyptian city of Ptolemais is described as "rose-bearing," while the phrase "red as the rose" occurs in Enoch, lxxxii. 16; cvi. 2, 10; and the Christian passage II Esd. ii. 19 mentions the rose and the lily together.

The rose grows wild in Palestine and Syria, its principal varieties being *Rosa phœnicia*, Boiss.; *Rosa canina*, Linn. (throughout the mountains), and its variety *Rosa collina*, Boiss.; *Rosa glutinosa*, S. and Sm., *Rosa dumetorum*, Thuill., *Rosa Thureti*, Burnat and Gremli (these in Lebanon and the last-named also in Hermon); *Rosa lutea*, Mill. (Amanus); *Rosa dumetorum*, var. *Schergiana*, Boiss. (Antilebanon); and *Rosa arabica*, Crep. (Sinai); while the chief cultivated variety is *Rosa sulphurea*, Ait. (Post, "Flora of Syria, Palestine, and Sinai," p. 308; Bornmüller, "Zur Kenntnis der Flora von Syrien und Palästina," 1898, p. 46).

According to an old mishnaic tradition, there was at Jerusalem, where no other garden is said to have been allowed, a rose-bed dating from the time of the ancient prophets (Ma'as. ii. 5; Neg. vi. 625, 15; B. Ḳ. 82b), but it is significant that the rose is not mentioned among the perfumes which were imported from India at a very early time. The rose, like the myrtle, however, formed part of the bridegroom's garland (Yer. Soṭah xv. 322, 5). The Mishnah contains, furthermore, halakic regulations concerning the rose (Sheb. vii. 6; Yer. 37b) and the oil which was extracted from the preserved flower (Sheb. vii. 7). The oil was used by the upper classes instead of common oil (Shab. xiv. 4), and was no rarity at Sura (Shab. 111b). It is mentioned in a haggadah, which says that as asses' fat in oil of roses receives perfume but loses it again, so Hagar and Ishmael became renegades after they left the presence of Abraham ("Agadat Bereshit," ed. Buber, p. 74). The Talmudic "mishḥah kebishah" consisted, according to a geonic tradition, of roses and violets preserved in sesame-oil; and a number of other cosmetic and medicinal preparations and confections of roses are mentioned, including rose-water, the favorite perfume of the East, and comfits of roses and honey or sugar.

There was no special eulogy for the rose; and it became a moot question whether it should be considered a perfumed wood or a perfumed fruit. Hai Gaon, Maimonides, and others inclined to the former view, while many of the casuists held the latter.

In Rabbinical Literature.

In post-Biblical Hebrew poetry and in the Haggadah the rose is scarcely mentioned, although there is a haggadic reminiscence in the Syriac statement that roses had no thorns before the fall of man ("Book of the Bee," xviii. 8). Proverbs mentioning this flower also are comparatively rare; but it is said that "youth is a garland of roses, but age a crown of thorns" (Dukes, "Rabbinische Blumenlese," No. 323), while an erroneous variant of a well-known apothegm declares that "Poverty becomes Israel as a red rose does a white horse" (Ḥag. 9b). In a figurative sense "rose" is used in the Talmud of the membrane of the lungs or their medial lobes.

Medicinal powers were long ascribed to this flower. Maimonides frequently used rose-water and other rose preparations in his dietetics; and similar use of the rose was made by Meïr Aldabi and Menahem ibn Zeraḥ in the fourteenth century. Tobias Cohen includes in his pharmacopœia (148c, 153b) red, white, and yellow roses, and the dog-rose.

Symbolically the rose is associated with paradise; for the dawn is the reflection of the roses of heaven, as the sunset glow reflects the flames of hell (B. B. 84a). Eight hundred of these flowers adorn the tent of each pious man in heaven ("Gan 'Eden," p. 25, in "B. H." v. 42). A Persian satrap to whom Raba brought a gift sat up to his neck in roses (or, according to Rashi, in a bath of rose-water), attended by odalisks, and asked, "Have ye aught like this in paradise?" ('Ab. Zarah 65a). According to a medieval legend, finally, R. Löw, a famous cabalist of Prague and a favorite of the emperor Rudolph II., died of the perfume of a rose, which form Death had assumed, since he could not gain access to the sage in any other way.

The "rose of Jericho" is not a rose, but the crucifer *Anastatica Hierochuntina*, Linn., or the composite *Odontospermum pygmæum* (DC.), Benth. and Hook. (*Asteriscus pygmæus*, Coss. and Dur).

J. I. Lö.

ROSÉ, ARNOLD JOSEF: Rumanian violinist; born at Jassy Oct. 24, 1863. He began his musical studies at the age of seven, and at ten entered the first class in violin at the Vienna Conservatorium, receiving instruction from Karl Heissler. In 1881 he made his first appearance, at a concert of the Vienna Philharmonic Society, in Goldmark's violin concerto, and shortly thereafter received an engagement as solo violinist and leader of the orchestra at the Hoftheater. In the following year he founded the now famous Rosé Quartet, which has played in nearly every important city of Austria and Germany. In 1888 Rosé made successful tours through Rumania and Germany, and in the same year was appointed concert-master at the Bayreuth festivals.

BIBLIOGRAPHY: Ehrlich, *Celebrated Violinists*, pp. 180, 181; Riemann, *Musik-Lexikon*.

S. J. So.

ROSEBERY, HANNAH, COUNTESS OF: English social leader and philanthropist; born in London July 27, 1851; died at Dalmeny Park, Scotland, Nov. 19, 1890; only daughter and heiress of Baron Meyer de Rothschild. Like her mother, Baroness Juliana de Rothschild, she was very active in philanthropic undertakings. In 1878 she married the Earl of Rosebery, but, notwithstanding this union, remained a Jewess, was a member of the Central Synagogue, London, and took a deep interest in the concerns of the community. She made Lansdowne House the focus of social Liberalism, and was an important element in the organization of the Liberal party.

Lady Rosebery was especially attached to the Institution for the Oral Instruction of the Deaf and Dumb, and also associated herself with the movement for promoting a better system of nursing. She was appointed by the queen president for Scotland of the Queen Victoria Jubilee Institute for Nurses, and was also resident of the Scottish Home Industries Association. She took much interest in the condition of working girls and founded the Club for Jewish Working Girls in Whitechapel. She left two sons and two daughters; she was buried in the Willesden Jewish Cemetery.

BIBLIOGRAPHY: *Jew. Chron.* Nov. 21 and 28, 1890; London newspapers of Nov. 20, 1890.

J. G. L.

ROSELLO (RUSCELLI), MORDECAI RAPHAEL BEN JACOB: Scholar and liturgical poet of the first half of the sixteenth century; born in Barcelona, where his family occupied a prominent position. In the course of his travels he reached Naples, and when in 1541 the Jews were expelled from that city, he went to Avignon. He subsequently stayed for some years in Rome, where in 1549 he finished a work, still extant in manuscript, entitled "Sha'are Ḥayyim," treating of the Ten Sefirot. In 1550 he was at Ferrara. He wrote an elegy ("ḳinah") on the martyrdom of the priest Eleazar in the days of the Maccabees; the elegy has been included in the ritual of Carpentras.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 102; Zunz, *Nachtrag zur Literaturgesch.* p. 49.

S. J. Z. L.

ROSEN, JOSEPH B. ISAAC: Ab bet din and, subsequently, rabbi in Russia; born in the first half of the nineteenth century at Horodok, near Pinsk; died Jan. 12, 1885 (Ṭebet 25). His father destined him for a commercial career, but the youth preferred to study, and, although obliged to pursue his researches by himself, he made such rapid progress that at an early age he was appointed ab bet din in his native city. This office he continued to fill down to 1864. He was acting rabbi at Telz from 1864 to 1873, when he was called to the rabbinate of Slonim, where he remained till his death. He published two large works, "'Edut bi-Yehosef," novellæ on the Shulḥan 'Aruk, Yoreh De'ah (Wilna), and "Porat Yosef," sermons for the Sabbath (*ib.*).

Bibliography: *Ha-Asif*, 1885, ii. 761; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 58a.

E. C. S. O.

ROSEN, MATHIAS: Polish banker and member of the council of state; born at Warsaw 1804; died there 1865. In 1846 he succeeded to his father's banking business. On account of his eminent services to the community, he was elected in 1862 member of the council of state of Warsaw, and was entrusted in the following year by Grand Duke Constantine with a commission to study the moral, industrial, and agricultural conditions of the Alsatian Jews.

Bibliography: Orgelbrand, *Encyklopedja Powszechna*, xiii. 29, Warsaw, 1902; *Arch. Isr.* 1863, p. 87; *The Israelite*, 1863, ix., No. 38.

H. R. A. S. W.

ROSENAU, MILTON JOSEPH: American physician; born at Philadelphia Jan. 1, 1869; educated at the University of Pennsylvania (M.D. 1889). For more than a year he acted as intern at Blockley Hospital, and then entered the Marine Hospital Service. In 1892 he attended courses at Berlin and Vienna, and in 1893 was made, on account of a cholera epidemic in Europe, sanitary attaché to the United States consulates at Hamburg and Antwerp. Returning to the United States, he served as quarantine officer at the port of San Francisco from 1895 to 1898, and in 1899 established upon original lines quarantine regulations for the island of Cuba. In 1900 he was appointed director of the hygienic laboratory of the Marine Hospital Service at Washington, D. C., in which capacity he is still (1905) serving. In 1900 he was a delegate to the Thirteenth International Congress of Medicine and Surgery at Paris, and in the same year he attended courses in that city and in Vienna. In 1901 he was appointed sanitary expert to the Second Pan-American Congress, held in the City of Mexico; and in the same year he became professor of bacteriology at the Washington Postgraduate Medical School.

Rosenau has written, among other works, the following: "Formalin Disinfection of Baggage Without Apparatus," Washington, D. C., 1900; "Vitability of the Bacillus Pestis," *ib.* 1901; "Course in Pathology and Bacteriology," *ib.* 1902; "Disinfections and Disinfectants," Philadelphia, 1903; (with E. Francis) "Experimental Studies in Yellow Fever and Malaria," Washington, 1904.

A. F. T. H.

ROSENAU, WILLIAM: American rabbi; born at Wollstein, Germany, May 30, 1865. He attended successively the gymnasium of Hirschberg (Silesia), the public schools of Philadelphia, the University of Cincinnati (B.A. 1888), Hebrew Union College (rabbinical diploma, 1889), and Johns Hopkins University (Ph.D. 1900). Rosenau was rabbi of Temple Israel, Omaha, Neb., from 1889 to 1892, when he became rabbi of Congregation Oheb Shalom, Baltimore, Md. In 1896 and 1897 he was second vice-president of the Central Conference of American Rabbis; and since 1903 he has been corresponding secretary of that body. Rosenau has been attached to the faculty of Johns Hopkins University as instructor in rabbinica (1898-1903); as fellow in the department of Semitics (1900-3), and (since 1903) as associate in rabbinica. From 1900 to 1903 he was a member of the Baltimore board of education.

Rosenau has contributed to the American Jewish press, and was for four years associate editor of "The Jewish Comment." He is the author of: "Semitic Studies in Colleges" (1896); "Hebraisms in the Authorized Version of the Bible" (1903); and "Jewish Ceremonial Institutions and Customs" (Baltimore, 1903).

Bibliography: *American Jewish Year Book*, 1904.

A. I. G. D.

ROSENBACH, HYMAN POLLOCK: American journalist; born at Philadelphia Sept. 16, 1858; died there March 4, 1892. He was connected with the "Public Ledger" and other papers. In 1883 he published a work entitled "The Jews of Philadelphia Prior to 1800," one of the earliest contributions to American Jewish history (H. S. Morais, "The Jews of Philadelphia," pp. 342-343). A.

ROSENBACH, OTTOMAR ERNST FELIX: German physician; born Jan. 4, 1851, at Krappitz, Silesia, where his father, Samuel Rosenbach, practised medicine. He received his education at the universities of Berlin and Breslau (M.D. 1874). His studies were interrupted by the Franco-Prussian war, in which he took an active part as a volunteer. From 1874 to 1877 he was assistant at the medical hospital and dispensary of the University of Jena; in 1878 he was appointed assistant at the Allerheiligen-Hospital at Breslau, and became privatdocent at the university of that city; in 1887 he became chief of the medical department of the hospital, which position he resigned in 1893; and in 1888 he was appointed assistant professor. In 1896 he resigned his professorship and removed to Berlin, where he has since practised.

Rosenbach has written many essays for the medical journals, and is one of the collaborators on Eulenburg's "Realencyclopädie der Gesammten Heilkunde" (all three editions) and on Nothnagel's "Spezielle Pathologie und Therapie." Of his works may be mentioned: "Studien über den Nervus Vagus," Berlin, 1877; "Grundlagen, Aufgaben und Grenzen der Therapie," Vienna, 1891; "Die Entstehung und Hygienische Behandlung der Bleichsucht," Leipsic, 1893; "Die Grundlagen der Lehre vom Kreislauf," Vienna, 1894; "Die Seekrankheit als Typus der Kinetosen," *ib.* 1896; "Die Krankheiten des Herzens und Ihre Behandlung," Berlin and Leipsic, 1897; "Grundriss der Pathologie und Therapie der Herzkrankheiten," Berlin, 1899; and "Arzt Contra Bacteriologe," Vienna, 1902 (translated into English by Achille Rose, New York, 1904).

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

ROSENBACHER, ARNOLD: Austrian lawyer and communal worker; born in Prague April 4, 1840; educated at the gymnasium and the university of his native city (LL.D., July, 1863). While at the university he continued his study of the Bible and rabbinical literature. Since 1873 he has been active in the administration of the Jewish community of Prague, being made a trustee in that year, vice-president in 1885, and president in 1887. In 1897 he was made president of the Union of Bohemian Jewish Congregations, and in 1898 vice-president of the Union of Austrian Jews. In 1861 he began a contest for the degree of doctor of canon law, which then was denied to Jews in Austria. While not successful in his own case, his efforts led to the removal of the restrictions in 1870. In 1863 he entered the law department of the treasury as "Finanz-Procuratur," being the first Jew in Austria to hold a position in that department. He resigned in 1869 to devote himself to the practise of the law, in which he is still (1905) engaged. Rosenbacher is likewise a Hebrew scholar.

S. D.

ROSENBAUM, DANIEL BEZALEL. See Ronsburg, Bezalel b. Joel.

ROSENBERG, ABRAHAM HAYYIM: Russian-American writer; born at Pinsk, Russia, Oct. 17, 1838; a descendant of the Jaffe family. Educated at home and at the rabbinical seminary of Jitomir, Russia, he became in 1872 chief rabbi of the district of Pinsk, and was called in 1888 to fill a similar position in the district of Nikolaief. At the same time he taught Jewish history and religion to the Jewish pupils at the gymnasium of Nikolaief. In 1891 he emigrated to the United States and settled in the city of New York.

Rosenberg is the author of: "Ge Ḥizzayon," in "Ha-Meliẓ," 1867–68, and the translator of "Tridenski Evrei," a novel by O. Derry which appeared in the "Evreiskiya Zapiski," 1881; "Ḥatan Damim," in "Ha-'Ibri," New York, 1892, a novel of Russian Jewish life; and a cyclopedia of the Bible, of which two volumes have appeared under the title "Oẓar ha-Shemot."

Bibliography: *Hakme Yisrael be-Amerika*, 1903; *American Jewish Year Book*, 5665.

A. F. T. H.

ROSENBERG, ALBERT: German physician; born Sept. 17, 1856, at Schloppe, West Prussia; educated at the University of Berlin (M.D. 1880). Of his essays may be mentioned: "Die Behandlung der Kehlkopftuberkulose"; "Die Intubation des Kehlkopfes"; "Ueber Verengerungen des Kehlkopfes und der Luftröhre"; "Die Geschwülste des Zungengrundes"; "Ueber Mandelsteine"; "Der Wert der X Strahlen für die Laryngologie"; and "Ueber Nasenbluten." He has summed up most of the results of his practise in his manual "Die Krankheiten der Mundhöhle, des Rachens, und des Kehlkopfes," Berlin, 1893 (2d ed., 1899). S.

ROSENBERG, JULIUS: Hungarian deputy; born at Kis-Czell Sept. 12, 1856; educated at Steinamanger and Raab, later studying law at Budapest (LL.D. 1877), where he was admitted to the bar in 1880. Recognized, even before his graduation, as an authority on maritime law, he was elected a member of the board of directors of the Adria Steamship Company, contributing much in this position to the industrial development of the country. In 1892 he was returned by the district of Német-Ujvár to the Hungarian Parliament, where, both as a member and as secretary of the committee on political economy, he took an active part in framing the laws which were drafted by that committee, besides reporting on commercial treaties with foreign nations.

Rosenberg fought a duel with Count Stephan Batthyanyi in 1885 and killed his opponent. His wife is a daughter of Consul Don Teixeira de Mattos.

Bibliography: Sturm, *Országgyülési Almanach*, 1897.

S. L. V.

ROSENBERG, MORITZ. See Rott, Moritz.

ROSENBLATT, JOSEF MICHEL: Austrian barrister; born March 20, 1853, at Cracow, Galicia, in which city he received his education, graduating from the university in 1876. After having passed his state examination in 1880, he settled in his native city as a counselor at law. In 1877 he became lecturer in jurisprudence at the university; in 1884, assistant professor of that subject; and in 1893, professor. He is also a member of the board of examiners in jurisprudence.

Rosenblatt has taken an active part in Jewish affairs, having been president of the Cracow community and of the Austrian branch of the Alliance Israélite Universelle, and a member of the Baron Hirsch Fund for Galicia. He is also an alderman of the city of Cracow.

He is the author of: "O Udziale w Przestepstwie," Warsaw, 1874; "Ueber Strafenconcurrenz," Teschen, 1877; "Ueber Hexenprocesse in Polen," Warsaw, 1882; "Wyklad Procesu Karnego," Cracow, 1883, a handbook of procedure in criminal cases; and "Ueber die Revision im Strafprocesse," Cracow, 1903.

S. F. T. H.

ROSENBLATT, MORDECAI BEN MENAHEM (known also as **Der Butener Ẓaddiḳ**): Russian rabbi; born at Autopoli, government of Grodno, on the 3d of Iyyar, 1837. After having studied under Isaac Hirsch, rabbi of Semyatich, he married, at the age of fourteen, a girl from his native town. In 1856 Rosenblatt went to Pinsk, where he studied rabbinics, and four years later he returned to his native town. There he was appointed assistant to Phinehas Michael, and both of them devoted themselves to the study of Cabala and to practical Ḥasidism. In 1870 Rosenblatt became rabbi of Buten, government of Grodno, where, by his ascetic life, he acquired renown as a ẓaddiḳ and miracle-worker. People flocked to him from near and from far—Jews and even Christian noblemen—to ask his advice and secure his blessing. In 1887 he was invited to the rabbinate of Korelitz, government of Minsk, and four years later to that of Oshmyani, government of Wilna. Since 1904 he has officiated as rabbi of Slonim. Rosenblatt is the author of "Hadrat Mordekai" (Wilna, 1899), a work containing responsa, pilpulim, and homilies. Some of his responsa are to be found in Joseph Rosen's "Porat Yosef," and many of his works are still unpublished.

S. B. Ei.

ROSENDALE, SIMON W.: American lawyer; born at Albany, N. Y., June 23, 1842; graduated from Barre Academy, Vermont. He was admitted to the bar in 1863, and shortly thereafter became assistant district attorney of Albany county. In 1868 he was elected recorder of Albany, which judicial position he held for four years. In 1881 he entered into partnership with Rufus W. Peckham (later associate justice of the United States Supreme Court), and when the latter was elected to the state bench, Rosendale continued his law practise with Albert Hessberg. For several terms Rosendale was corporation counsel of Albany; and in 1892 he was elected attorney-general of New York state. Theodore Roosevelt, when governor of that state, appointed him (1899) a state commissioner of charities, in which honorary position he has since served, devoting much time to its duties.

Rosendale has always manifested a keen interest in Jewish matters, not only in the community in which he has lived, but throughout the country. He was active for a long time in the affairs of the Order of B'nai B'rith, and for ten years was president of its court of appeals. He was for a number of years a member of the executive board of the Union of American Hebrew Congregations, and frequently attended its conventions as a delegate. He has likewise been a trustee of the Albany congregation. He acted as chairman of the convention called in Philadelphia in 1888, at which the Jewish Publication Society of America was organized, and has served as a vice-president of the latter and of the American Jewish Historical Society. He is, besides, president of the board of trustees of Union University, president of the Albany Medical College, a director of the National Commercial Bank of Albany, a trustee of the National Savings Bank (of which institution he has been president), and a director of the Commerce Fire Insurance Company. He has been governor of the Albany City Hospital, and is connected with many other charitable and business organizations.

Rosendale is the author of "The Involution of Wampum as Currency."

A. G. H. C.

ROSENFELD, JACOB: Russian journalist and publisher; born in Austria 1839; died in Minsk, Russia, 1885. His parents emigrated to Russia, where he received his education at the gymnasium, and he afterward attended the law department of the University of Kiev, from which he was graduated as attorney at law. He practised in St. Petersburg, and wrote articles for the "St. Petersburgskiya Vyedomosti" and for other Russian papers. The excesses against Jews in South Russia in 1881 made a strong impression upon Rosenfeld, as upon many other educated Russian Jews. From that time he was an ardent nationalist. In the same year he purchased the "Razsvyet," a Jewish periodical in the Russian language, of which he had been coeditor together with G. I. Bogrow. This paper then became the organ of nationalism and of the Palestinian movement; but it could not exist long, for in 1883 Rosenfeld was compelled by material difficulties to stop the publishing of his paper. He settled in Minsk, where he returned to the practise of law.

H. R. S. Hu.

ROSENFELD, LEOPOLD: Danish composer; born in Copenhagen July 21, 1849. He was originally destined for a mercantile career, and spent six years in a counting-house; but his love for music manifested itself so markedly that his father allowed him to follow his natural bent. He studied at the Copenhagen Conservatory of Music for three years (1872 to 1875), where he devoted himself especially to composition. In 1881 he obtained a scholarship which enabled him to travel abroad; and in 1889 he received the title of professor.

Rosenfeld has composed many pieces for the piano, and more than thirty booklets of songs with Danish and German texts. Of his compositions for orchestra "Henrik og Else" (Copenhagen, 1885) was received with great favor. He has written an aid to instruction in singing, entitled "Om Textsang" (*ib.* 1887), and has contributed a number of articles to Danish, German, and English musical journals.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

ROSENFELD, MORDECAI JONAH: Galician author of Hebrew books; born at Dynow, near Przemysl, Galicia, Oct. 21, 1797; died at Sosnica June 5, 1885. When but seven years old he went to Przemysl and thence to Brody, where he studied the Talmud and Hebrew and German. About the year 1830 he became shoḥeṭ at Sosnica, and remained there for the rest of his life. Rosenfeld was the author of: "'En Boḥen" (Przemysl, 1872), a commentary on "Beḥinat 'Olam"; "Or Ḳarob" (*ib.* 1873), a commentary on "Or ha-Ḥayyim" by J. Yabez, with an appendix on the origin of the Cabala; "Job," with commentary ("Kenaf Renanim") and philological notes ("Hokaḥ Millim"; Lemberg, 1875). In addition to these works he contributed articles to such periodicals as "Ha-Maggid" and "Ha-'Ibri." The most important of these was "Netinah la-Kohen," strictures on "Netinah la-Ger" by N. Adler.

BIBLIOGRAPHY: *Oẓar ha-Sifrut*, i. 121 *et seq.*; Zeitlin, *Bibl. Hebr.* p. 314; Lippe, *Asaf ha-Mazkir*, i. 406, Vienna, 1881.

H. R. A. S. W.

ROSENFELD, MORRIS: Yiddish poet; born at Boksha, government of Suwalki, Russian Poland, Dec. 28, 1862; educated at Boksha, Suwalki, and Warsaw. He worked as a tailor in New York and London and as a diamond-cutter in Amsterdam, and settled in New York in 1886, since which year he has been connected with the editorial staffs of several leading Jewish papers. At present (1905) he is editor of the "New Yorker Morgenblatt." In 1904 he published a weekly entitled "Der Ashmedai." He was also the publisher and editor of a quarterly journal of literature (printed in Yiddish) entitled "Jewish Annals." He was a delegate to the Fourth Zionist Congress at London in 1900, and gave readings at Harvard University in 1898, Chicago University in 1900, and Wellesley and Radcliffe colleges in 1902.

Rosenfeld is the author of "Die Glocke" (New York, 1888), poems of a revolutionary character; later the author bought and destroyed all obtainable copies of this book. He wrote also "Die Blumenkette" (*ib.* 1890) and "Das Lieder Buch" (*ib.* 1897;

English transl. by Leo Wiener, "Songs from the Ghetto," Boston, 1899; German transl. by Berthold Feivel, Berlin, and by E. A. Fishin, Milwaukee, Wis., 1899; Rumanian transl. by M. Rusu, Jassy, 1899; Polish transl. by J. Feldman, Vienna, 1903; Hungarian transl. by A. Kiss, Budapest; Bohemian transl. by J. Dehlicky, Prague). His poems were published, under the title "Gesammelte Lieder," in New York in 1904.

BIBLIOGRAPHY: *American Jewish Year Book*, 1904-5.

A. F. T. H.

ROSENFELD, SAMSON WOLF: German rabbi; born at Markt Uhlfeld, Bavaria, Jan. 4, 1780; died at Bamberg May 12, 1862. At the age of thirteen he entered the yeshibah at Fürth, and for six years he studied rabbinics there. In 1808 he was elected rabbi of Uhlfeld. He accepted no salary or emoluments. For many years he held also the post of president of the congregation. He introduced reforms in house and synagogue, and established a school in which he shared the labor of the teachers. In 1819 a beautiful synagogue was dedicated concerning which he published a pamphlet, "Die Israelitische Tempelhalle, oder die Neue Synagoge in Uhlfeld, Ihre Entstehung, Einrichtung und Einweihung, Nebst den Drei Dabei Gehaltenen Reden." He preached in German at a time when other Bavarian rabbis could neither read nor write the vernacular.

In consequence of the law of June 10, 1813, which made the "Schutzjuden" citizens of Bavaria, and which demanded that the rabbi should have a university training, Rosenfeld submitted to a new examination. In 1826 he was elected rabbi of Bamberg, which post he held until his death. He took an active part in the work for the emancipation of the Bavarian Jews, and wrote a number of pamphlets on this subject (see JEW. ENCYC. ii. 604b).

Rosenfeld edited "Stunden der Andacht für Israeliten" (4 vols., Dinkelsbühl, 1834; 2d ed., 3 vols., *ib.* 1838). Selections therefrom in Hebrew by M. Bendelsohn of Grodno appeared at Wilna in 1854 under the title "Hegyon ha-'Ittim." In 1835 and 1836 Rosenfeld published the weekly "Das Füllhorn."

BIBLIOGRAPHY: I. Klein, in *Monatsschrift*, 1863, pp. 201-214; S. Krämer, in *Achawa*, 1866, pp. 15-33; Fürst, *Bibl. Jud.* iii. 169.

S. S. MAN.

ROSENFELD, SYDNEY: American dramatist; born in Richmond, Va., Oct. 26, 1855; educated in the public schools of Richmond and New York.

When the publication of "Puck" was decided on, Rosenfeld was appointed its editor, but he eventually turned his attention to dramatic work. Among the plays he has produced the following deserve mention: "A Possible Case"; "Imagination"; "The Club Friend"; "The Politician"; "A Man of Ideas"; "A House of Cards." Rosenfeld was joint author of "The Senator." He has also created several operettas and musical extravaganzas, of which the following are the most noteworthy: "The Lady or the Tiger"; "The Mocking-Bird"; "The Passing Show"; "The Giddy Throng"; "The King's Carnival"; and "The Hall of Fame."

As an adapter Rosenfeld has produced a number of plays, the chief among them being "The White Horse Tavern," "The Black Hussar," "The Two Escutcheons," "Prince Methusalem," and "Nanon."

As secretary of the National Art Theatre Society, Rosenfeld was one of the leaders in an effort to secure an American national theater. In this work he was ably assisted by his wife (née Genie Holtzmeyer Johnson), who organized and presided over the Woman's Auxiliary, which was one of the most important factors of the National Art Theatre Society. At present (1905) Rosenfeld is president and managing director of the Century Theatre Company.

A. F. H. V.

ROSENHAIN, GEORGE: German mathematician; born June 10, 1816, at Königsberg, Prussia; died there May 14, 1887. He was privat-docent at the University of Breslau from 1844 to 1848, and then at that of Vienna, where he began to lecture in 1851; and in 1857 he was appointed associate professor at Königsberg. He won fame for himself by his work "Sur les Fonctions de Deux Variables et à Quatre Periodes, Qui Sont les Inverses des Intégrales Ultraélliptiques de la Première Classe," which was awarded the chief prize for mathematics at the Paris Academy in 1846 ("Mémoires des Savants," etc., 1851, ix.). He proved the existence of the Abel functions defined by Jacobi (Göpel succeeding independently in the same operation). This step from the Jacobi functions of one variable to those of two variables was most important for the development of mathematics.

S. S. G.

ROSENHAIN, JAKOB (JACQUES): German pianist; born at Mannheim Dec. 27, 1813; died at Baden-Baden March 21, 1894. A one-act piece of his entitled "Der Besuch im Irrenhauses" was very successfully produced at Frankfort-on-the-Main, Dec. 29, 1834, and was frequently repeated, notably at Weimar under the leadership of Hummel. His second opera, "Liswenna," was less fortunate. In 1837 Rosenhain went to London. On his return he settled in Paris, where, in conjunction with J. B. Cramer, he established a school of pianoforte-playing. Upon the completion of his third opera, "Volage et Jaloux," which was produced at Baden, Aug. 3, 1863, Rosenhain permanently retired from the operatic stage in order to devote himself more exclusively to instrumental music.

Among his principal compositions in this field may be mentioned: symphony in G minor; symphony in F minor; symphony, "Im Frühling." His brother **Eduard** (German pianist and teacher; born at Mannheim Nov. 18, 1818; died at Frankfort-on-the-Main Sept. 6, 1861) published a serenade for cello and piano.

BIBLIOGRAPHY: Grove, *Dict. of Music and Musicians*; Schilling, *Universal Lexikon der Tonkunst*; Mendel, *Musikalisches Conversations-Lexikon*.

S. J. SO.

ROSENHAUPT, MORITZ: German cantor; born at Offenbach on the Glan, Rhenish Prussia, March 14, 1841, where his father was rabbi and teacher; died at Nuremberg Nov. 16, 1900. Rosenhaupt commenced his studies under Cantor Löwe at Strasburg, and continued them under Salomon Sulzer in Vienna. He then became cantor and teacher at Kochem on the Mosel, and in 1864 was called to a similar position at Speyer, where two well-known musicians became his teachers—Professor Wiss and the choir-leader Benz, who taught him theory and counterpoint. In 1881 he succeeded Josef Singer (who had been called to Vienna) as cantor at Nuremberg.

Rosenhaupt is the author of "Shire Ohel Ya'aḳob," synagogal songs (part i., Speyer; parts ii. and iii., Nuremberg). He set the Forty-second Psalm to music as a concerto, wrote a number of Hebrew songs, and composed various secular pieces, overtures, serenades for orchestra, etc.

S. J. F.

ROSENMÜLLER, ERNST FRIEDRICH KARL: Christian Orientalist and theologian; born Dec. 10, 1768, at Hesselberg; died at Leipsic Sept. 17, 1835. He studied at Erlangen, Giessen, and Leipsic under his father, and became assistant professor of Arabic at the university of the last-named city in 1796. He devoted a large part of his life to his "Scholia in Vetus Testamentum," in twenty-four parts (Leipsic, 1788–1835), which formed the basis of most of the exegetical work on the Old Testament in the nineteenth century. He published in five parts an abridgment of this colossal collection (*ib.* 1835). Besides this his "Bibliographisches Handbuch," in four parts (Göttingen, 1800), was one of the earliest introductions to the Old Testament; and his "Handbuch der Biblischen Alterthumskunde" (Leipsic, 1831) was a systematic summary of the material contained in his "Scholia." Further, he published editions of Bochart's "Hierozoicon" (1796), with notes by himself, and of Lowth's "Prælectiones" (Leipsic, 1815), and brought out a pocket edition of the Hebrew Bible (Halle, 1822), besides writing a preface to Hahn's edition of 1830.

Bibliography: *Biographie Universelle*; Herzog-Plitt, *Real-Encyc.*

T. J.

ROSENROTH, BARON VON (CHRISTIAN KNORR): Christian Hebraist; born at Alt-Randen, in Silesia, July 15, 1631. After having completed his studies in the universities of Wittenberg and Leipsic, he traveled through Holland, France, and England. On his return he settled at Sulzbach and devoted himself to the study of Oriental languages, especially Hebrew, the rudiments of which he had acquired while abroad. Later he became a diligent student of the Cabala, in which he believed to find proofs of the doctrines of Christianity. In his opinion the "Adam Ḳadmon" of the cabalists is Jesus, and the three highest sefirot represent the Trinity. Rosenroth intended to make a Latin translation of the Zohar and the "Tiḳḳunim," and he published as preliminary studies the first two volumes of his "Kabbala Denudata, sive Doctrina Hebræorum Transcendentalis et Metaphysica Atque Theologia" (Sulzbach, 1677–78). They contain a cabalistic nomenclature, the "Idra Rabbah" and "Idra Zuṭa" and the "Sifra di-Ẓeni'uta," cabalistic essays of Naphtali Herz and Jacob Elhanan, etc. Rosenroth published two other volumes under the title "Kabbala Denudata" (Frankfort-on-the-Main, 1684), containing the "Sha'ar ha-Shamayim" of Abraham Cohen de Herrera and several of the writings of Isaac Luria.

Bibliography: Wolf, *Bibl. Hebr.* iii. 979; Fürst, *Bibl. Jud.* ii. 170; Grätz, *Gesch.* x. 267.

D. I. Br.

ROSENSOHN, MOSES: Russian Hebraist; born in the first quarter of the nineteenth century at Wilna, where he lived all his life in affluent circumstances. He died there in 1896. Rosensohn wrote a number of works, of which the following may be mentioned: "'Eẓah we-Tushiyah," suggestions for reforms in Judaism (Wilna, 1870); "Shelom Aḥim," cosmopolitanism and universalism of the Mosaic religion (Wilna, 1870); "Dibre Shalom," a defense of the Cabala (in three volumes; Wilna, 1880, 1882, 1883). Rosensohn was suspected of strong leanings toward Christianity, and was therefore shunned by the Orthodox Russian Jews.

Bibliography: Lilienblum, in Zederbaum's *Ḳohelet*, St. Petersburg, 1888; Zeitlin, *Bibl. Hebr.*; Paperna, in *Ha-Meliẓ*, 1899, No. 39.

H. R. I. War.

ROSENSTEIN, SAMUEL SIEGMUND: German physician; born at Berlin Feb. 20, 1832; son of Rabbi Elhanan Rosenstein, and grandson of Rabbi Rosenstein of Bonn. He studied philosophy, and, later, medicine at the University of Berlin, graduating as M.D. in 1854. From 1856 to 1858 he was assistant at the general hospital at Danzig. He established himself as a physician in Berlin in 1858, and received from the university there the "venia legendi" in 1864. In 1866 he was elected professor of medicine at the University of Gröningen, and in 1873 at that of Leyden, which latter position he still (1905) holds. In 1898 he received the degree of LL.D. from the University of Edinburgh.

Rosenstein is the author of "Die Pathologie und Therapie der Nierenkrankheiten," Berlin, 1863 (4th ed. 1894), and has contributed to Ziemssen's "Handbuch der Allgemeinen Therapie" the section on diseases of the heart.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL: One of several families of that name flourishing in Russia. The ancestor of this particular family was Solomon of Wirballen (a town on the Prussian frontier), who came from Skud and was surnamed "Skudski." He was prominent as a financier, and he is recorded to have been one of the court Jews of Frederick the Great of Prussia. His son David of Yashinovka married a sister of Leiser (Eliezer) Rosenthal of Yashinovka, and, in accordance with the practise common at the time, assumed her family name. Their issue was: Moses, the father of Leon, Schemariah, Solomon, Wolf, and Yote; Loeb, the father of Solomon (d. Krementchug, 1885), Marcus (d. there 1896), Anna, wife of Herman Rosenthal, and Fanny, wife of L. Jacobovich; Abraham of Pinsk; and Gedaliah of Grodno (d. 1893). One of Schemariah Rosenthal's daughters married Albert Soloweitschik, formerly director of the Siberian Bank of St. Petersburg; the other daughter is married to Dr. S. Brainin of New York.

Leiser Rosenthal was the father of Simeon Rosenthal, who died in Berlin, and of Nissen Rosenthal, who was a prominent citizen of Wilna in the first half of the nineteenth century (see Lilienthal, "My Travels in Russia," in "The Israelite," vol. ii., No. 17, p. 138).

BIBLIOGRAPHY: Abelman, *Zikron Yehudah*, p. ix., Wilna, 1890.

H. R. P. Wi.

ROSENTHAL, DAVID: Polish physician; born 1808 at Tarnogrod, Lublin; died 1889. His father was district physician of Zamoisk and on the staff of the Polish army. David studied medicine at Vienna, and in 1831 was sent to Hungary and Transylvania, where the cholera was raging. In 1834 he received the degree of M.D., and in 1836 became physician in ordinary at the Jewish hospital, Warsaw, where he afterward held the post of chief physician (1844–79). Simultaneously (1849–62) he was the students' physician at the Institution of Agriculture and Forestry in Marymont, a suburb of Warsaw, and from 1859 professor of hygiene at the same institution.

Rosenthal published a description of the species of typhus which prevailed in 1847 and which was later known as "recurrent fever"; he wrote also "O Nosaciznie u Ludzi" (on glanders), Warsaw, 1849.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, xiii. 30-31.

H. R. M. R.

ROSENTHAL, DAVID AUGUSTUS: German physician and author; born at Neisse, in Silesia, in the year 1812; died at Breslau March 29, 1875. He was educated at the University of Breslau, whence he was graduated M.D. In 1851 he embraced Roman Catholicism, and set about to improve the tone of the Catholic press and the condition of the Catholics of Silesia. Rosenthal distinguished himself also as an author. He began his literary career in 1862 by editing the poetical works of the Catholic mystic "Angelus Silesius," better known as Johann Scheffler. Between the years 1869 and 1872 he published his "Convertitenbilder aus dem Neunzehnten Jahrhundert" (4 vols., Schaffhausen), or biographical sketches of Jews and Protestants who had embraced the Roman Catholic faith during the nineteenth century. This work was arranged according to countries. A supplement of the entire work is found in the last volume. The "Convertitenbilder," which went through several editions, is a very important contribution to the history of the Church in the nineteenth century, and supplements De le Roi's work, "Geschichte der Evangelischen Juden-Mission," which treats only of the Jews who joined the Protestant Church.

BIBLIOGRAPHY: *Literarischer Handweiser für das Katholische Deutschland*, Münster, 1878, p. 120; Pick, in McClintock and Strong, *Cyc.* s.v.

S. B. P.

ROSENTHAL, EDUARD: German jurist; born Sept. 6, 1853, at Würzburg. He studied at Würzburg, Heidelberg, and Berlin (LL.D., Würzburg, 1878). In 1880 he established himself as privat-docent at the University of Jena, where he was appointed assistant professor in 1883, and full professor of public law and the history of German law in 1896. His works include: "Die Rechtsfolgen des Ehebruchs nach Canonischem und Deutschem Recht," 1880; "Beiträge zur Deutschen Stadtrechtsgeschichte," 1883, Nos. i., ii.; "Die Behördenorganisation Kaiser Ferdinands I." 1887; "Geschichte des Gerichtswesens und der Verwaltungsorganisation Baierns," 1889, vol. i.; "Internationales Eisenbahnfrachtrecht," 1894. He has also contributed various articles to Conrad's "Handwörterbuch der Staatswissenschaften."

S.

ROSENTHAL, ELIEZER (LAZAR): German bibliographer and owner of a famous collection of books at Hanover; born April 13, 1794, at Nasielsk, in the government of Plock, Russia; died Aug. 7, 1868, at Hanover. His library became known in Germany as early as the first half of the nineteenth century, and was considered to be the largest Hebrew library in that country. He composed a bibliographical work, entitled "Yodea' Sefer," which comprises 2,530 numbers, and deals with works which appeared not later than 1857. M. Roest, who took the library to Amsterdam, was commissioned by Rosenthal's son to catalogue the Hebrew part. This catalogue appeared in two volumes (Amsterdam, 1875); in the second volume Rosenthal's work mentioned above is printed complete as an appendix. The library now forms a part of the Amsterdam University Library.

BIBLIOGRAPHY: M. Roest, in the preface to *Cat. Rosenthal. Bibl.*; Zunz, *Z. G.* p. 244.

S. S. O.

ROSENTHAL, FERDINAND: German rabbi; born at Kenese, Hungary, Nov. 10, 1839; educated at several Talmud Torahs, the gymnasium at Vienna, and the universities of Leipsic and Berlin (Ph.D. and Rabbi 1866). In 1867 he became rabbi at Beuthen, Upper Silesia, whence he was called to Breslau in 1887, where he is still (1905) officiating.

Rosenthal, besides contributing to the periodical press, is the author of: "Das Erste Makkabäerbuch," Leipsic, 1867; "Die Erlässe Cæsars und die Senatusconsulte in Josephus," etc., Breslau, 1879; "Vier Apokryphische Bücher aus der Zeit und Schule R. Akiba's," Leipsic, 1885.

S. F. T. H.

ROSENTHAL, HARRY LOUIS: English exegete; born about 1860 at Vladislavov (Neustadt-Schirwindt), Poland. In 1869 he accompanied his mother and sisters to Manchester, England, where he was educated. Returning to Vladislavov in 1878, he studied Hebrew, and then entered upon a business career. He is the author of "Sod Kedoshim," commentary on the prophecies of Daniel (Manchester, 1895). J.

ROSENTHAL, HERMAN: American author, editor, and librarian; born at Friedrichstadt, province of Courland, Russia, Oct. 6, 1843; educated at Bauske and Jacobstadt, graduating in 1859. In this year he translated into German several of Nekrassov's poems. In 1869 he engaged in the printing trade at Krementchug, and in 1870 he published a collection of poems, "Gedichte." In the Russo-Turkish war he served in the Russian Red Cross Society and received the society's medal for distinguished service (1877–78). Returning to his craft as master-printer, he pursued it in Smyela, government of Kiev, and in the city of Kiev until 1881. He produced a humorous story, "Die Wunderliche Kur," in 1872, and later assisted in the founding of "Zarya" (Dawn), a daily paper, the first number of which appeared at Kiev in 1878. At this time Rosenthal was elected corresponding member of the St. Petersburg Society for the Promotion of Culture Among the Russian Jews.

Interested in the condition of his oppressed coreligionists, Rosenthal sailed for the United States in 1881 for the purpose of founding there agricultural colonies to be settled by Russian Jewish immigrants. During 1881–82 he succeeded in establishing colonies in Louisiana and South Dakota. He also took a prominent part in the administration of the Woodbine (N. J.) colony in 1891. During 1887 and 1888 Rosenthal engaged in the book-trade, but gave up this occupation on being appointed chief statistician of the Edison General Electric Company, a post that he held for three years. In 1892 he went to the Far East, whither he was sent by the Great Northern Railroad Company to investigate the economic conditions and trade of China, Korea, and Japan, on which he published a report (St. Paul, 1893). On his return he was elected secretary of the German-American Reform Union, New York city, and a member of the press bureau of the Committee of Seventy. In 1894 he was appointed chief of the discharging department of the Immigration Bureau, Ellis Island, New York, an office he occupied two years; and in 1898 he accepted the post of chief of the Slavonic department, New York Public Library (Astor branch), a position he still (1905) retains. He joined the editorial board of THE JEWISH ENCYCLOPEDIA as chief of the Russian department in Dec., 1900.

Rosenthal has been prominently connected with Hebrew literature and with the development of the Haskalah movement in Russia. He contributed (1859–67) to "Ha-Meliẓ" and other Hebrew periodicals, and corresponded with Reifmann, Leon Gordon, Zweifel, Zederbaum, Fuenn, and other Hebrew scholars. In the United States he edited and published, together with A. Rosenberg, the Hebrew monthly "Ha-Modia' le-Ḥodashim" (1901). In 1894 Rosenthal founded the society "Ohole Shem," of which he is still president.

Rosenthal translated into German verse "Ecclesiastes" ("Worte des Sammlers"), New York, 1885, 2d ed. 1893, and the "Song of Songs" ("Lied der Lieder"), 1893, and, into English, a work by Hugo Ganz, "The Land of Riddles," New York, 1905.

His eldest son, **Max Rosenthal,** born at Krementchug, government of Poltava, Russia, June 6, 1865, was educated for the medical profession at the universities of Bern, Berlin, and Leipsic (M.D. 1887). In 1888 he became house surgeon at St. Mark's Hospital, New York city, and for two years he was senior resident physician at the Montefiore Home. At present (1905) he is gynecologist at the German Dispensary and attending gynecologist at the Sydenham Hospital. His other son, **George D. Rosenthal,** born 1869, is manager of the Edison General Electric Company, at St. Louis.

A. F. H. V.

ROSENTHAL, ISIDOR: German physiologist; born at Labischin, near Bromberg, Posen, July 16, 1836; died in 1904. Graduating as M.D. from the University of Berlin in 1859, he became assistant in the physiological institute and received the "venia legendi" in 1862. In 1867 he was appointed assistant professor, and in 1872 was elected professor, of physiology in the University of Erlangen.

Rosenthal wrote many essays, and was the author of: "Die Athembewegungen und Ihre Beziehungen zum Nervus Vagus," Berlin, 1862; "Elektricitätslehre für Mediciner," *ib.* 1862 (3d ed., with Bernhardt, 1882); "Zur Kenntniss der Wärmeregulirung bei den Warmblütigen Thieren," Erlangen, 1872; "Allgemeine Physiologie der Muskeln und Nerven," Leipsic, 1878 (2d ed. 1898); "Bier und Branntwein in Ihren Beziehungen zur Volksgesundheitspflege," Berlin, 1881 (2d ed. 1893); and "Vorlesungen über Oeffentliche und Private Gesundheitspflege," Erlangen, 1887 (2d ed. 1890). He was a collaborator on Hermann's "Lehrbuch der Physiologie," for the subjects treating of innervation and motion, of respiration, and of animal heat, and was editor of the "Biologisches Centralblatt."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL, JACOB: Polish physician; born at Warsaw; son of David Rosenthal; studied medicine at Berlin and Warsaw. In 1870 he became physician in ordinary to the Jewish Hospital, Warsaw, devoting himself to gynecology. Owing to his efforts a section for the diseases of women was established in 1894; and this department has been directed by him up to the present time (1905). In "Historyi Szpitali w Krel Polskiem," a history of the hospitals in the kingdom of Poland, edited by Girsztow in 1870, Rosenthal published a description of the Warsaw Jewish hospital. Further, he translated Bock's "Buch vom Gesunden und Kranken Menschen" (1872), and published a medical handbook for women, entitled "Paradnik Lekarski dla Kobiet" (1874). Since 1895 he has published in the periodicals several reviews of Polish medical literature.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedja Powszechna*, xiii. 31.

H. R. M. R.

ROSENTHAL, JOSEPH: Russo-Jewish scholar; born at Suwalki, in the government of the same name in Russian Poland, Feb. 14, 1844. He began the study of the Talmud and commentaries at an early age without the aid of a teacher, and at the same time devoted himself to the study of different languages and sciences. In the nineties he settled at Warsaw, where he is now practising law.

Rosenthal began his literary career in 1866 by contributing philological articles to "Ha-Maggid." Since then he has written for such Hebrew periodicals as "Ha-Lebanon," "Ha-Karmel," "Ha-Meliẓ," and others, writing on topics of the day as well as on Jewish science. The most important of his contributions are an article on the religious system of the "Sefer Yeẓirah," in "Keneset Yisrael" (1887), and some articles in "Ha-Eshkol," a Hebrew encyclopedia (1887–88). He wrote also some responsa, one of which was published in "Dibre Mosheh" by R. Moses of Namoset; and "Derek Emunah," four essays on religious philosophy (Warsaw, 1894). Rosenthal is noted as a chess-player, and won the first prize at the Druzgenik tournament in 1885.

BIBLIOGRAPHY: *Sefer Zikkaron*, p. 106, Warsaw, 1889; Zeitlin, *Bibl. Hebr.* p. 317, Leipsic, 1891–95.

H. R. A. S. W.

ROSENTHAL, JULIUS: American lawyer; born in Liedolsheim, grand duchy of Baden, Germany, Sept. 17, 1828. He was educated at the lyceum at Rastadt and the universities of Heidelberg and Freiburg. In 1854 he emigrated to the United States and settled in Chicago. There he found employment in the bank of R. K. Swift until 1858; but, having studied law, he was admitted to the bar in 1860, and gave special attention to probate and real-estate practise.

Rosenthal served as public administrator of Cook county, 1859–84; was director of the first Public Library Board, 1872–75; librarian of the Chicago Law Institute twenty-five years, and president of the same, 1878–80; secretary of the first State Board of Law-Examiners, 1897–99; member of the Chicago, State, and American Bar associations; and secretary of the first Fremont Club, 1856.

Rosenthal has been a director of the Chicago Relief and Aid Society, German Relief Society, United Hebrew Relief Association, Jewish Training School, and German Altenheim, and was one of the founders of Sinai congregation. He has also been a generous contributor to the Hebrew Union College library.

Married in 1856 to Jette Wolf, he has as issue two sons, **James** and **Lessing**, both of whom are lawyers in Chicago.

BIBLIOGRAPHY: Pritchard's *Illinois of To-Day*, p. 73.

A. J. STO.

ROSENTHAL, LEON (JUDAH LÖB B. MOSES HA-LEVI): Russian financier, philanthropist, and communal worker; born in Wilna Nov. 16, 1817; died in Locarno, Switzerland, June 19, 1887. His father was a progressive, scholarly merchant whose house was one of the rallying-points of the HASKALAH movement early in the nineteenth century. Young Rosenthal received a liberal education; married very early, according to the custom of those times in Lithuania; and lived several years with his father-in-law, Samuel Joel Neumark, in Brest-Litovsk. He then entered the service of the Günzburg family, and, after becoming their business associate, settled in St. Petersburg about 1850. He later engaged in extensive enterprises on his own account and became one of the leading bankers and financiers in the Russian capital.

Rosenthal remained throughout his busy life an ardent admirer of Hebrew literature and an active worker for the spread of secular knowledge among the Jews of Russia. He corresponded with many of the best-known MASKILIM and assisted a large number of authors and students. The extent of his benefactions, both public and private, was very great; but the crowning glory of his work in behalf of the Jews was the foundation, in 1863, of the Ḥebrat Marbe Haskalah, a society for the promotion of knowledge among the Jews in Russia, of which he was the treasurer and the ruling spirit from the time of its establishment until his death. His "Toledot Ḥebrat Marbe Haskalah be-Yisrael be-Ereẓ Russia" (vol. i., St. Petersburg, 1885; vol. ii., *ib.* 1890) contains the records and correspondence of the society. At the beginning of the second volume, which was printed posthumously, is an excellent biographical sketch of the author written by J. L. Kantor.

BIBLIOGRAPHY: Günzig, *Toledot Fabius Mieses*, pp. 26–28, Cracow, 1890 (reprint from *Oẓar ha-Sifrut*, iii.); *Keneset Yisrael* (year-book), iii. 151–153, Warsaw, 1887; *Ha-Meliẓ*, viii., No. 21; *Ha-Shaḥar*, v. 14–15.

H. R. P. WI.

ROSENTHAL, MARKUS. See RÓZSAVÖLGYI (ROSENTHAL), MARKUS.

ROSENTHAL, MAX: American painter and engraver; born at Turek, near Kalisz, Russian Poland, Nov. 23, 1833. He studied at Berlin under Karl Harnisch, and at Paris under Martin Thurwanger, whom he accompanied to the United States in 1849. Settling in Philadelphia, he studied at the Pennsylvania Academy of Fine Arts and introduced the use of chromolithography. When the Civil war broke out he followed the Army of the Potomac as official illustrator for the United States Military Commission. In 1872 he invented the sand-blast process of engraving patterns on glass. Rosenthal has received many prizes and diplomas. He has etched more than five hundred portraits, a collection of which is preserved in the Smithsonian Institution at Washington. He illustrated Longfellow's "Building of the Ship," "Legend of Rabbi ben Levi," etc. His latest painting is "Jesus at Prayer." His son **Albert Rosenthal**, also an artist, born in Philadelphia Jan. 30, 1863, was educated at Philadelphia and Paris, and settled in the former city.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

ROSENTHAL, MORITZ: Austrian physician; born at Grosswardein, Hungary, 1833; died in Vienna Dec. 30, 1889. Educated at the University of Vienna (M.D. 1858), he became in 1863 privat-docent and in 1875 assistant professor of neurology.

Besides about seventy essays, he wrote several works, of which may be mentioned: "Ueber Stottern," 1861; "Ueber Hirntumoren," 1863 (2d ed. 1870); "Ueber Scheintodt," 1872; "Handbuch der Elektrotherapie," 1873; "Klinik der Nervenkrankheiten," 1875 (translated into French, English, Italian, and Russian); "Cervicale Paraplegie," 1876; "Rindencentren des Menschenhirns," 1878; "Myelitis und Tabes nach Lues," 1881; "Diagnose und Therapie der Magenkrankheiten," 1882.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

ROSENTHAL, MORITZ: Austrian pianist; born at Lemberg 1862; studied successively under Galath, Mikuli, and Raphael Joseffy. In 1875 the family removed to Vienna, where at the age of fourteen Rosenthal gave his first public concert, the program embracing selections from Beethoven, Chopin (concerto in F minor), Mendelssohn, and Liszt ("Au Bord d'une Source" and "Campanella").

This concert was so successful that Rosenthal decided to undertake a series of concert tours, the first of which led him to Bucharest, where he was appointed Rumanian court pianist.

From 1876 to 1878 Rosenthal studied under Liszt, and during the following six years devoted himself to scientific studies as well as music, attending the University of Vienna. In 1882 he reappeared in public. In 1887 and in 1896 he visited America.

In collaboration with L. Schytte, Rosenthal has published a work entitled "Technical Studies for the Highest Degree of Development."

BIBLIOGRAPHY: *Musikalisches Wochenblatt*, xxii. 517, 518, 531, 532; Baker, *Biog. Dict. of Music and Musicians*.

S. J. So.

ROSENTHAL, SAMUEL: Chess-master; born 1838 in Suwalki, Russian Poland; died in Paris Sept. 25, 1902. After the last Polish revolution he fled to Paris (1864), where he devoted himself to a study of the game, and became so rapidly proficient in it that after the lapse of a year he won the first prize in a tournament held at the Café de la Régence, Paris. In the Tournier du Prix de l'Empéreur, held in the same city in 1867, he won 18 games and lost 6, and at the International Masters' Tournament at Baden in 1870 he won 13 and lost 7. In 1873 he won fourth prize in the Vienna International Tournament. In a memorable match with Zuckertort at the St. George's Chess Club, London, in 1880, he lost 7, won 1, and drew 11 games. At the London Tournament of 1883 he was awarded the brilliancy prize for a game with Steinitz.

In Paris Rosenthal founded the Cercle des Echecs, at which he gave exhibitions of blindfold play. He contributed chess articles to "La Revue des Jeux et des Arts" and "La Stratégie," and edited a volume on the Paris Tournament of 1900.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; *The New York Times*, Sept. 30, 1902.

H. R. A. P.

ROSENTHAL, SOLOMON: Hungarian scholar; born in Moór, Hungary, June 13, 1764; died at Pesth April 8, 1845. His father, Naphtali Rosenthal, was a personal friend of Moses Mendelssohn in his youth. Rosenthal's teachers were Mordecai Benet, later chief rabbi of Moravia, and Meïr Barby, head of the Presburg yeshibah. For a time Rosenthal engaged in commerce in his native place, devoting himself in his leisure to Jewish literature. He contributed to "Ha-Meassef," "Orient," and "Zion," besides maintaining a literary correspondence with Hartwig Wessely and Isaac Euchel. In 1819 he removed to Pesth.

Rosenthal was the author of "Bet Awen" (Ofen, 1839), in which he attacked Creizenach, Luzzatto, and Reggio; and he published the "Ari Nohem" of Leo da Modena, for which he wrote a preface and notes. He left in manuscript a fragmentary Hebrew translation of Mendelssohn's "Phädon."

BIBLIOGRAPHY: Ignatz Reich, *Beth El*, ii. 334; Alexander Büchler, *Das Centenarium S. J. L. Rapoport's*. in Bloch's *Oesterreichische Wochenschrift*, 1890; idem, *History of the Jews in Budapest* (in Hungarian).

S. A. BÜ.

ROSENTHAL, TOBY EDWARD: American artist; born at New Haven, Conn., March 15, 1848. He received a public-school education at San Francisco, whither his family had removed in 1855, and studied art under Fortunato Arviola in the same city in 1864. In 1865 he went to Munich, where he studied under Piloty at the Royal Academy until 1876, when he returned to San Francisco.

Rosenthal has received medals from the expositions at Munich (1870 and 1883) and Philadelphia (1876). Of his pictures the following, most of which have been exhibited in Europe, deserve mention: "Love's Last Offering"; "Spring, Joy, and Sorrow," 1868; "Morning Prayers in Bach's Family," 1870 (now in the museum at Leipsic); "Out of the Frying-Pan into the Fire"; "The Dancing Lesson," 1871; "Elaine," 1874; "Young Monk in Refectory," 1875; "Forbidden Longings"; "Who Laughs Last Laughs Best"; "Girls' Boarding-School Alarmed," 1877; "A Mother's Prayer," 1881; "Empty Place," 1882; "Trial of Constance de Beverley," 1883; "Departure from the Family," 1885.

A. F. T. H.

ROSENTHAL-BONIN, HUGO: German author; born at Berlin Oct. 14, 1840; died at Stuttgart April 7, 1897. After having studied natural science at the universities of Berlin and Paris, he traveled through the south of Europe, the United States of America, and Japan. He went to Switzerland in 1871, but removed in the following year to Stuttgart and collaborated on "Ueber Land und Meer." In 1889 he was appointed editor of "Vom Fels zum Meer," and retired in 1894.

Rosenthal-Bonin was a prolific writer. Of his works may be mentioned: "Der Heiratsdamm und Anderes," Stuttgart, 1876; and "Unterirdisch Feuer," Leipsic, 1879 (both of these collections of short stories have been translated into many European languages); "Der Bernsteinsucher," Leipsic, 1880; "Der Diamant-Schleifer," Stuttgart, 1881; "Das Gold des Orion," *ib.* 1882; "Die Tierbändigerin," *ib.* 1884; "Das Haus mit den Zwei Eingängen," *ib.* 1886; "Die Tochter des Kapitäns," *ib.* 1888; "Der Student von Salamanca," *ib.* 1891; "Erzählungen des Schiffsarztes," *ib.* 1892.

S. F. T. H.

ROSENZWEIG, ADOLF: German rabbi; born Oct. 20, 1850, at Turdossin, Hungary. He studied at the gymnasium at Budapest and at the rabbinical seminary of Presburg. After graduation he went to Berlin, where he studied philosophy and Oriental languages and literatures at the university, and theology at the Hochschule für die Wissenschaft des Judentums. On Oct. 20, 1874, he entered upon the rabbinate of Pasewalk, whence he was called to Birnbaum, Posen. In 1879 he went to Teplitz, Bohemia, and in 1887 he accepted a rabbinate at Berlin.

Rosenzweig has published the following works: "Zur Einleitung in die Bücher Esra und Nehemia" (Berlin, 1875); "Zum Hundertsten Geburtstage des Nathan der Weise" (Posen, 1878); "Das Jahrhundert nach dem Babylonischen Exile mit Besonderer Rücksicht auf die Religiöse Entwicklung des Judentums" (Berlin, 1885); "Künstler und Jugendbilder" (Neuhaus, 1886); "Der Politische und Religiöse Character des Josephus Flavius" (Berlin, 1889); "Jerusalem und Cæsarea" (*ib.* 1890); "Das Auge in

Bibel und Talmud" (*ib.* 1892); "Geselligkeit und Geselligkeitsfreuden in Bibel und Talmud" (*ib.* 1895); "Kleidung und Schmuck im Biblischen und Talmudischen Schrifttum" (*ib.* 1905). S.

ROSENZWEIG, GERSON: Russian-American editor, author, and poet; born at Byelostok, Russia, April, 1861. He received his education in the Jewish schools of Berlin, Cracow, and in Byelostok and other cities of Russia, and conducted a Hebrew school in Suwalki, Russia. In 1888 he emigrated to the United States, and, settling in New York city, became joint editor of the "Jewish Daily News," "Jewish Gazette," and "Jewish World," which position he held until 1905. He has contributed to the leading Hebrew papers of the world, his writings being mainly in classical Hebrew. He edited and published "Ha-'Ibri" (The Hebrew), a weekly, from 1891 to 1898, and "Ḳadimah" (Forward), a monthly, from 1898 to 1902, both in New York city.

Rosenzweig is the author of "Masseket Amerika" (1891), a satire which became and is still very popular, portions thereof having been translated and printed in the "Sun" and other leading New York papers. It is written in the style of the Talmud, and is considered a masterpiece of satire and humor. He has published also "Shirim u-Meshalim" (New York, 1893), a volume of poetry; "Ḥamishshah we-Alef" (*ib.* 1903; now being reprinted in Russia): 1,005 original epigrams and poems in Hebrew; and "Mi-Zimrat ha-Areẓ," American national songs translated into Hebrew and set to the original music.

A. F. T. H.

ROSEWALD, JULIE EICHBERG: American prima donna; fourth daughter of Moritz Eichberg, cantor in Stuttgart; born in that city March 7, 1847. After finishing the course of instruction at the Stuttgart Conservatorium, Julie joined her sister, Mrs. Weiller, in Baltimore, in 1864, and two years later she was married to Jacob Rosewald, violinist and conductor. She returned to Europe in 1870, and continued her vocal studies under Marongelli, Mara, and Viardot-Garcia. Her career as prima donna began, in 1875, with the Kellogg Opera Company. Going to Europe a second time, in 1877, she filled engagements at Nuremberg, Mayence, Stuttgart, Cologne, Amsterdam, Berlin, and Dresden. In 1880 the Abbott Company engaged Mrs. Rosewald as prima donna, and her husband as conductor. This engagement lasted until 1884, when she took up her residence permanently in San Francisco, and became a popular teacher of singing, her success in preparing pupils for church choirs, the concert hall, and the operatic stage being largely due to her thorough knowledge of the anatomy and physiology of the throat; she has often been called the Marchesi of the West. For ten years, while living in San Francisco, she was a member of the choir of Temple Emanu-El, singing and reciting, in place of a cantor, the parts of the service usually sung and recited by that functionary—the only instance known in which a woman has led the services in a synagogue. From 1894 to 1902 she was professor of singing at Mills College Conservatory of Music. Her memory for music is almost prodigious. She is known to have memorized a leading rôle in one night, and her repertoire includes one hundred and twenty-five operas, in thirty of which she appeared, on one occasion, during seven consecutive weeks. Mrs. Rosewald has won fame for pure and brilliant vocalization, versatility, cultivated method, and no less for piquant and artistic acting. Impaired health compelled her, in 1902, to retire from professional life.

BIBLIOGRAPHY: M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur, und Kunst*, 1879, p. 327; Nahida Remy, *Das Jüdische Weib*, n.d., pp. 259-260.

A. H. S.

ROSEWATER, ANDREW: American engineer; born in Bohemia Oct. 31, 1848. When very young he removed with his family to the United States, settling in Cleveland, where he was educated at the public schools. In 1864 he joined the engineer corps of the Union Pacific Railway; in 1868 he settled in Omaha, where he was for the following two years assistant city engineer, being appointed city engineer in 1870. In 1876 he became manager and editor of "The Omaha Bee," and from 1878 to 1880 he was engineer in charge of the construction of the Omaha and Northwestern Railway. In 1880 and 1881 he was engineer of the Omaha Water-Works Company, and then became for the second time city engineer of Omaha, holding this position until 1887. In 1891 he was appointed president of the electrical subway commission of Washington, serving as such until 1892. Since 1897 he has held (for the third time) the position of city engineer of Omaha; he has also been president of the board of public works in the same city, and has held positions as consulting and designing engineer for sewerage for twenty-five cities.

BIBLIOGRAPHY: *American Jewish Year Book*, 1905, *s.v.*

A. F. T. H.

ROSEWATER, EDWARD: American editor and newspaper proprietor; born at Bukovan, in Bohemia, in 1841. He was educated at the high school of Prague, where he remained until he attained his thirteenth year, when he emigrated to the United States and there studied telegraphy. In 1858 he obtained his first position as a telegraph operator and held this position until the outbreak of the Civil war, when he enlisted, and joined the United States Military Telegraph Corps, being in active service during 1862–63. In the latter year he resigned and went to Omaha as manager of the Pacific Telegraph Company. During his sojourn in that city he took part in politics and was elected member of the legislature of Nebraska in 1871. In the same year he founded "The Omaha Bee," a newspaper which he has edited from its first appearance. In 1892 Rosewater was chosen to represent his state as member of the Republican National Committee, and in 1896 became member of the advisory board of the National Committee, being reelected to that office in 1900 and 1904. Rosewater was appointed a member of the United States Mint Commission in 1896 and representative of the United States at the Universal Postal Congress held at Washington in 1897. In the latter year he was elected vice-president of that congress. Awake to the interests of his adopted city, Rosewater was the projector of the Trans-Mississippi Exposition held at Omaha in 1898, and was elected member of the executive committee in charge of publicity and promotion. In 1901 he was a candidate for the United States senate. He died Aug 31, 1906.

A. F. H. V.

ROSEWATER, VICTOR: American editor and economist; born in Omaha, Neb., 1871; son of Edward Rosewater; educated in Columbia University, New York (A.M. 1892; Ph.D. 1893). Rosewater was fellow in political science at Columbia University during the year 1892–93. He entered journalism by joining the staff of "The Omaha Bee" in 1893, becoming managing editor of that paper two years later. In 1896 he was appointed regent of the Nebraska State University. In 1893 he produced "Special Assessments: A Study in Municipal Finance," and subsequently contributed to "Palgrave's Dictionary of Political Economy," to "Historic Towns of the Western States," and to the "New Encyclopædia Britannica" (1903). Rosewater is a member of several national associations and societies, and of the Republican state and executive committees of Nebraska.

A. F. H. V.

ROSH. See Asher ben Jehiel.

ROSH HA-SHANAH. See New-Year.

ROSH HA-SHANAH: Eighth treatise of the order Mo'ed; it contains (1) the most important rules concerning the calendar year together with a description of the inauguration of the months by the nasi and ab bet din; (2) laws on the form and use of the shofar and on the service during the Rosh ha-Shanah feast.

Contents.

The old numerical Mishnah commences with an account of the four beginnings of the religious and the civil year (i. 1); it speaks of the four judgment-days of the pilgrim festivals and Rosh ha-Shanah (i. 2); of the six months in which the messengers of the Sanhedrin announce the month (i. 3); of the two months the beginnings of which witnesses announce to the Sanhedrin even on the Sabbath (i. 4), and even if the moon is visible to every one (i. 5); Gamaliel even sent on the Sabbath for forty pairs of witnesses from a distance (i. 6); when father and son (who as relatives may otherwise not witness together) behold the new moon they must set out for the bet din (i. 7), since they do not absolutely belong to those that are legally unfit for this purpose (i. 8). The weak and sick are borne on litters, and are protected against the attacks of the Sadducees; they must be provided with food, for witnesses are bound to journey even on the Sabbath (i. 9). Others went along to identify the unknown (ii. 1). In olden times bonfire-signals on the mountains announced to all as far as Babylon that the month had been sanctified. The custom of having witnesses and messengers was introduced after the Sadducees had attempted to practise deception (ii. 2, 3, 4).

The large court called "Bet Ya'azek" was the assembly-place for the witnesses (ii. 5); bountiful repasts awaited them, and dispensations from the Law were granted to them (ii. 6); the first pair of witnesses was questioned separately concerning the appearance of the moon, and other witnesses cursorily (ii. 7). Then the ab bet din called out to a large assembly, "Sanctified!" all the people crying out aloud after him (ii. 8). Gamaliel II. had representations of the moon which he showed to the witnesses. Once there arose a dispute between him and Joshua regarding the Tishri moon; the latter, in obedience to the nasi, came on foot to Jamnia on the day which he had calculated to be the Day of Atonement, and the two scholars made peace (iii.). There were various obstacles to the sanctification of the months, as when time was lacking for the ceremony, or when there were no witnesses present before the bet din. In the first case the following day became the new moon; in the second case the bet din alone performed the sanctification.

The Shofar.

The Mishnah treats also of the shofar (iii. 2); the horn of the cow may not be used (iii. 3); the form of the trumpet for Rosh ha-Shanah, the fast-day, and Yobel is determined (iii. 5); injuries to the shofar and the remedies are indicated (iii. 6); in times of danger the people that pray assemble in pits and caves (iii. 7); they pass the house of worship only on the outside while the trumpets sound (iii. 8); they are exhorted to be firm by being reminded of Moses' uplifted hands in the war with the Amalekites. In such times the deaf-mutes, insane, and children are legally unfit for blowing the trumpets.

Even if the festival fell on the Sabbath, Johanan ben Zakkai had the trumpets blown at Jamnia, while at one time this was done only in the Temple and the surrounding places (iv. 1); he also fixed the lulab outside of the Temple for seven days, and forbade the eating of new grain on the second day of Passover (iv. 2); he extended the time for examining witnesses until the evening, and had them come to Jamnia even in the absence of the ab bet din (iv. 3). The Mishnah then treats of the order of the prayers (iv. 4), of the succession of the Malkuyot, Zikronot, and Shoferot, of the Bible sentences concerning the kingdom of God, Providence, and the trumpet-call of the future (iv. 5), and of the leader in prayer and his relation to the teki'ah (iv. 6); descriptions of the festival are given in reference to the shofar (iv. 7); then follows the order of the traditional trumpet-sounds (iv. 8); and remarks on the duties of the leader in prayer and of the congregation close the treatise (iv. 9).

The Tosefta.

Curious as is the order of subjects followed in this treatise, in which several mishnaic sources have been combined, the Tosefta follows it, adding comments that form the basis of the Gemara in both Talmuds. The contents of the Mishnah with the corresponding sections of the Tosefta are as follows: General calendar for the year, i. 1–4 = Tosef. i. 1–13. Regulations concerning the months' witnesses, i. 5–ii. 1 (connecting with i. 4) = Tosef. i. 15–ii. 1 (abbreviated). Historical matter regarding fire-signals and messengers and their reception on the Sabbath, ii. 2–6 = Tosef. ii. 2 (abbreviated). The continuation of the laws of ii. 1 concerning witnesses (ii. 7, 8), and the questioning of witnesses, and the sanctification of the months are entirely lacking in the Tosefta. Historical data concerning Gamaliel and the dispute with Joshua, ii. 8-9 = Tosef. ii. 3 (a mere final sentence). Continuation of the laws of ii. 7 concerning witnesses, iii. 1 = Tosef. iii. 1, 2. Regulations regarding the shofar and its use, iii. 2-5 = Tosef. iii. 3-6a. Haggadic sentence on devotion = Tosef. iii. 6b. Final remarks on the shofar and on its obligations, iii. 6-end = Tosef. iv. 1. Ordinances of Johanan ben Zakkai concerning Rosh ha-Shanah and the Sabbath, and other matters = Tosef. iv. 2. Order of worship, iv. 5-end = Tosef. iv. 4-end. Mishnah ii. 7 seems to have been transposed according to Tosef. iv. 3, but it belongs there according to its contents.

In quoting many of Gamaliel's ordinances the Mishnah emphasizes the authority of the patriarchal house by recounting the dispute between the patriarch and his deputy Joshua and showing how the latter was forced to yield. The Tosefta omits the ordinances of Gamaliel and of Johanan ben Zakkai, and the dispute of the two leaders of the schoolhouse, nor does it mention anything of the power of any tannaitic dignitary; the Tosefta is here a product of the time of the Amoraim. The dignity of the nasi is not emphasized, because acumen and scholarship prevailed in the schoolhouse, and there was no desire to let old precedences (see 'EDUYOT) come to the fore again. Even the Mishnah contains some additions from the time of the Amoraim (see, for example, iv. 2, where a gap must be filled from the Tosefta).

BIBLIOGRAPHY: M. Rawicz, *Rosh Hashana* (transl.), Frankfort-on-the-Main, 1886; J. H. Gummin, *Rosh Hashana* (*Theologische Studien*), pp. 31–74, 179–200, Utrecht, 1890; Zuckermann, *Materialien zum Entwurf der Altjüdischen Zeitrechnung*, Breslau, 1882; Rosenthal, *Ueber den Zusammenhang der Mischna*, i. 26–28, 70–71; Scheinin, *Die Schule in Jamnia*, Leipsic, 1879.

W. B. L. A. R.

ROSH YESHIBAH. See YESHIBAH.

ROSIN, DAVID: German theologian; born at Rosenberg, Silesia, May 27, 1823; died at Breslau Dec. 31, 1894. Having received his early instruction from his father, who was a teacher in his native town, he attended the yeshibah of Kempen, of Myslowitz (under David Deutsch), and of Prague (under Rapoport); but, wishing to receive a regular school education, he went to Breslau, where he entered the gymnasium, and graduated in 1846. He continued his studies at the universities of Berlin and Halle (Ph.D. 1851) and passed his examination as teacher for the gymnasium. Returning to Berlin, he taught in various private schools, until Michael Sachs, with whom he was always on terms of intimate friendship, appointed him principal of the religious school which had been opened in that city in 1854. At the same time Rosin gave religious instruction to the students of the Jewish normal school. In 1866 he was appointed M. Joël's successor as professor of homiletics, exegetical literature, and Midrash at the rabbinical seminary in Breslau, which position he held till his death.

Rosin was the author of: "Abschiedswort: Berichte über die Jüdische Religionsschule," Berlin, 1866; "Ein Compendium der Jüdischen Gesetzeskunde aus dem 14. Jahrhundert," Breslau, 1871 (on the "Sefer ha-Ḥinnuk"); "Ethik des Maimonides," *ib.* 1876; "Samuel ben Meïr als Schrifterklärer," *ib.* 1880; "Reime und Gedichte des Abraham ibn Esra," in 5 parts, *ib.* 1885-94 (Ibn Ezra's poems with vocalized text and German transl. in rime). He edited Michael Sachs' sermons (2 vols., Berlin, 1867), and Samuel ben Meïr's commentary on the Pentateuch, with a Hebrew introduction, Breslau, 1881. An essay of Rosin's on the philosophy of Abraham ibn Ezra was edited after his death by his devoted pupil David Kaufmann and published in the "Monatsschrift" (vols. xlii.-xliii.), to which magazine Rosin occasionally contributed.

While not a voluminous writer and original thinker, Rosin did his literary work with an exemplary accuracy of detail and in perfect sympathy with his subject. To his numerous disciples he was a kind friend and adviser. In his religious attitude he was strictly conservative, a true disciple of Michael Sachs (whose admirer he was); and he was at the same time broad-minded and tolerant of the opinions of others. His only son, Heinrich ROSIN, is professor of medicine at the University of Berlin. Another Heinrich ROSIN, professor in the law department of the University of Freiburg-im-Breisgau, is his nephew.

BIBLIOGRAPHY: *Deborah*, June 15, 1893, and Jan. 24, 1895; *Allg. Zeit. des Jud.* June 2, 1893, and Jan. 11, 1895; *Jahresbericht des Jüdisch-Theologischen Seminars Fränkelscher Stiftung*, Breslau, 1895; Brann, *Gesch. des Jüdischen Theologischen Seminars in Breslau*, pp. 98–99, 115, Breslau, 1904.

S. D.

ROSIN, HEINRICH: German jurist; born at Breslau Sept. 14, 1855. In 1880 he established himself as privat-docent in the law department of the Breslau University, but, receiving a call from the University of Freiburg as assistant professor three years later, he accepted it, and subsequently was promoted to a full professorship in the same institution.

Among the works of Rosin are the following: "Der Begriff der Schwertmagen in den Rechtsbüchern des Mittelalters" (Breslau, 1877); "Die Formvorschriften für die Veräusserungsgeschäfte der Frauen nach Langobardischem Recht" (1880); "Das Polizeiverordnungsrecht in Preussen" (1882); "Das Recht der Oeffentlichen Genossenschaft" (Freiburg, 1886); "Das Recht der Arbeitsversicherung" (Berlin, 1892-93); "Minoritätenvertretung und Proportionalwahlen" (1892); "Grundzüge einer Allgemeinen Staatslehre nach den Politischen Reden and Schriftstücken des Fürsten Bismarck" (Munich, 1898).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon* (new edition).

S. J. Go.

ROSIN, HEINRICH: German physician; born at Berlin Aug. 28, 1863; son of David ROSIN. He studied at Breslau and Freiburg (M.D. 1887), and in 1888 became assistant to Rosenbach at the Allerheiligen Hospital. In 1892 he went to Berlin as assistant to Senator at the general dispensary, and in 1896 was admitted to the medical faculty of the Berlin University as privat-docent. He received the title of professor in 1902; and in the same year he opened a private dispensary.

Rosin is a prolific writer. He has contributed about 100 essays, especially on clinical medicine, chemical medicine, and microscopy, to the professional journals. He is a collaborator on Eulenburg's "Realencyclopädie der Gesammten

Heilkunde," "Encyclopädische Jahrbücher der Gesammten Heilkunde," Drasche's "Bibliothek Medicinischer Wissenschaften," Liebreich's "Encyclopädie der Therapie," etc. He has published, with Ehrlich, Weigert, Krause, and Mosse, the "Encyclopädie der Mikroscopischen Technik."

Rosin is a member of the Verein für Jüdische Geschichte und Literatur, and has evinced an active interest in the Jewish affairs of the German capital.

S. F. T. H.

ROSNOSKY, ISAAC: American merchant and communal worker; born at Wollstein, Prussia, Nov. 6, 1846; son of Henry and Zelda Rosnosky. He went to Boston, Mass., as a boy and engaged in business. He was elected to the Boston common council as a Democrat in 1878, and as an Independent in 1879. He served in the Massachusetts House of Representatives in 1880 and from 1891 to 1894, being the first Jew to be elected to either branch of the legislature. Twice he was a delegate to national Democratic conventions; and he served as a commissioner to the World's Fair. It was largely through his efforts that the Carney (Catholic) Hospital fund of $10,000 was raised.

Rosnosky has been for the last twenty-three years (since 1882) president of Temple Ohabei Shalom, the oldest Hebrew congregation in Boston. He is a member of the Association of Past Presidents of the I. O. B. B.

BIBLIOGRAPHY: Solomon Schindler, *Israelites in Boston*, iii.

A. J. LEB.

ROSSI, AZARIAH BEN MOSES DEI: Italian physician and scholar; born at Mantua in 1513 or 1514; died in 1578. He was descended from an old Jewish family which, according to a tradition, was brought by Titus from Jerusalem. Combining an insatiable desire for learning with remarkable mental power, Dei Rossi early in life became exceptionally proficient in Hebrew, Latin, and Italian literature. He studied simultaneously medicine, archeology, history, Greek and Roman antiquities, and Christian ecclesiastical history. When about the age of thirty he married and settled for a time at Ferrara. Later he is found at Ancona, Bologna, Sabbionetta, and again at Ferrara. In 1571 a terrible earthquake visited the last-named city and caused the death of about 200 persons. The house in which Dei Rossi lived was partly destroyed; but it happened that at the moment he and his wife were in their daughter's room, which remained uninjured. During the disturbances consequent upon the earthquake Dei Rossi lived in an outlying village, where he was thrown into association with a Christian scholar, who asked him if there existed a Hebrew translation of the "Letter of Aristeas." Dei Rossi answered in the negative, but in twenty days he prepared the desired translation, which he entitled "Hadrat Zeḳenim." His account of the earthquake, written shortly after, is entitled "Ḳol Elohim"; he regarded the earthquake as a visitation of God, and not merely as a natural phenomenon.

Earthquake at Ferrara, 1571.

His "Me'or 'Enayim."

Dei Rossi's great work, "Me'or 'Enayim" (Mantua, 1573-75; Berlin, 1794; Vienna, 1829; Wilna, 1863-66), includes the two works already mentioned and a third entitled "Imre Binah." The latter is divided into four parts; the first part contains a survey of the Jewish race at the time of the Second Temple, narrates the origin of the Septuagint, points out the contradictions between some of the beliefs of the Talmudists and the proved results of scientific research, records the origin of the Jewish colonies in Alexandria and Cyrene, chronicles the wars of Bar Kokba against the Romans, etc. Dei Rossi quotes from the writings of Philo, whose orthodoxy he questions. He criticizes him for having allegorized Biblical narratives of facts, and points out that the Alexandrian philosopher never gives the traditional interpretation of the Biblical text.

In the second part Dei Rossi criticizes a number of the assertions of the Talmudists (many of his criticisms being repeated by later commentators), and gives explanations of various haggadic passages which can not be taken literally (as, for instance, the haggadah which attributes the death of Titus to a gnat which entered his brain while he was returning to Rome). The third part is devoted to a study of Jewish chronology and translations from the writings of Philo, Josephus, and others, with commentaries. The fourth part deals with Jewish archeology, describing the shapes of the priestly garments and the glory of the Second Temple, and giving the history of Queen Helen and her two sons.

Attitude of His Contemporaries.

It is greatly to Dei Rossi's credit that he followed scientific methods of inquiry in his work and did not rely upon tradition. But this way of dealing with subjects which the multitude reverenced as sacred called forth many criticisms on the part of his contemporaries. Prominent among his critics were Moses Provençal of Mantua (to whom Dei Rossi had submitted his work in manuscript), Isaac Finzi of Pesaro, and David Provençal, who endeavored to defend Philo. Dei Rossi appended to some copies of the "Me'or 'Enayim" an answer to the criticisms of Moses Provençal, and a dissertation entitled "Ẓedeḳ 'Olamim," in which latter he refuted the arguments of Isaac Finzi. Later he wrote a special work entitled "Maẓref ha-Kesef" (published by Filipowski at Edinburgh, 1854, and included by Zunz in the Wilna edition of the "Me'or"), in which he defended his "Yeme 'Olam" against its critics. Dei Rossi, however, had to contend not only with impartial critics, but with the attacks of fanatics who considered his "Me'or 'Enayim" as a heretical work. Joseph Caro commissioned Elisha Gallico to draw up a decree to be distributed among all Jews, ordering that the "Me'or 'Enayim" be burned. But, Joseph Caro dying before it was ready for him to sign, the decree was not promulgated, and the rabbis of Mantua contented themselves with forbidding the reading of the work by Jews under twenty-five years of age.

The "Me'or 'Enayim" attracted the attention of many Christian Hebraists, who translated parts of it into Latin: Bartolocci translated ch. ix. and xxii., in his "Bibliotheca Magna Rabbinica"; Bochart, ch. xvi. and xxi., in his "Hierozoicon" (Leyden, 1712); Buxtorf, ch. ix., xlii., and lix., in his "Tractatus de Antiquitate Punctorum" (Basel, 1648); *idem*, ch. l. and lx., in his translation of the "Cuzari" (*ib.* 1660); *idem*, ch. lvi. and lviii., in his "Dissertatio de Letteris Hebraicis" (*ib.* 1662); Hottinger, ch. lvi., in his "Cippi Hebræi" (Heidelberg, 1662); Meyer, ch. viii., xiv., and xix., in his version of the "Seder 'Olam" (Amsterdam, 1699); Morin, ch. iii., v., vii., viii., ix., xix., xx., and xlviii., in his "Exercitationes Biblica" (Paris, 1638); Van Dale, ch. ix., in his "Dissertatio Super Aristeam" (Amsterdam, 1708); Voisin, ch. ii., viii., xv., xvi., xxii., xlv., li., lvi., lvii., and lix., in his edition of Raymund Martin's "Pugio Fidei" (Paris, 1651); Voorst, ch. xxiii., xxv., xxxiii., and xxxv., in his translation of the "Ẓemaḥ Dawid" (Leyden, 1644). Ch. xvi. has been translated into English by Raphall ("Hebrew Review and Magazine," ii. 170), and ch. lx. by Bishop Lowth, in the introduction to his translation of Isaiah (London, 1835).

Dei Rossi was the author of a collection of poems (Venice, n.d.), among which are several of a liturgical character.

Bibliography: De Rossi, *Dizionario*, p. 280; Zunz, in *Kerem Hemed*, v. 131-138, vii. 119-124; Rapoport, *ib.* v. 159-162; Steinschneider, *Cat. Bodl.* col. 747; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 123; Grätz, *Gesch.* ix. 405 *et seq.*; Zunz, *Literaturgesch.* p. 417; Ginsburg, *Levita's Massoreth ha-Massoreth*, p. 52.

J. I. Br.

ROSSI, GIOVANNI BERNARDO DE: Italian Christian Hebraist; born Oct. 25, 1742, in Castelnuovo; died in Parma March, 1831. He studied in Ivrea and Turin. In Oct., 1769, he was appointed professor of Oriental languages at the University of Parma, where he spent the rest of his life. His inaugural lecture on the causes of the neglect of Hebrew study was published in 1769 at Turin. De Rossi devoted himself to three chief lines of investigation—typographical, bibliographical, and text-critical. Influenced by the example of Kennicott, he determined on the collection of the variant readings of the Old Testament, and for that purpose collected a large number of manuscripts and old prints. In order to determine their bibliographical position he undertook a critical study of the annals of Hebrew typography, beginning with a special preliminary disquisition in 1776, and dealing with the presses of Ferrara (Parma, 1780), Sabbionetta (Erlangen, 1783), and, later, Cremona (Parma, 1808), as preparatory to his two great works, "Annales Hebræo-Typographici" (Parma, 1795, sec. xv.) and "Annales Hebræo-Typographici ab 1501 ad 1540" (Parma, 1799). This formed the foundation of his serious study of the early history of Hebrew printing (see Incunabula). In connection with this work he drew up a "Dizionario Storico degli Autori Ebrei e delle Loro Opere" (Parma, 1802; German translation by Hamberger, Leipsic, 1839), in which he summed up in alphabetical order the bibliographical notices contained in Wolf, and, among other things, fixed the year of Rashi's birth; and he also published a catalogue of his own manuscripts (1803) and books (1812). All these studies were in a measure preparatory and subsidiary to his "Variæ Lectiones Veteris Testamenti" (Parma, 1784-88), still the most complete collection of variants of the Hebrew text of the Old Testament. In order to compile it he visited all the chief libraries of Italy, and through its compilation he obtained the knighthood of St. George at the court of Parma and seductive offers from Pavia, Madrid, and Rome. As examples of the use of his work he issued a specimen of the Targum on Esther (Rome, 1782; 2d ed., revised, Tübingen, 1783). He was also interested in the polemics of Judaism and Christianity, and wrote on this subject his "Della Vana Aspettazione degli Ebrei del Loro Re Messia" (Parma, 1773), which he defended in a pamphlet two years later; and he further published a list of antichristian writers, "Bibliotheca Judaica Antichristiana" (Parma, 1800). A select Hebrew lexicon, in which he utilized Parḥon's work (Parma, 1805), and an introduction to Hebrew (*ib.* 1815) conclude the list of those of his works which are of special Jewish interest.

Bibliography: *Nuova Enciclopedia Italiana*; Steinschneider, *Cat. Bodl.* s.v.

T. J.

ROSSI, MOSES BEN JEKUTHIEL DE: Roman rabbi of the fourteenth century. Between 1373 and 1390 he wrote a compendium of Jewish rites, entitled "Sefer ha-Tadir," which he intended to serve as a manual both for daily use and for the synagogue. This work lacks depth of thought and originality, and has therefore had little influence on or consideration from the Posḳim. It is full of the prejudices and superstitions of the age, treating of astrology, prophecies, the interpretation of dreams, and similar subjects. Its chief importance lies in the fact that the author does not confine himself to the mere ritual laws, but introduces also maxims of morality, homilies, philosophical questions, and hygienic precepts. The second portion is a collection of treatises and responsa of the author and of other scholars. In addition to the "Sefer ha-Tadir," Moses ben Jekuthiel is the author of a hymn for the use of synagogues, commencing "Meshok na El Ḥasdeka."

Bibliography: Dukes, in *Orient*, 1849, x. 488; Güdemann, *Gesch.* ii. 195; Steinschneider, *Hebr. Bibl.* 1863, p. 93, note 2; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 451; Zunz, *S. P.* p. 510.

S. U. C.

ROSSI, SOLOMON: Rabbi and composer; lived in Mantua during the latter part of the sixteenth and the beginning of the seventeenth century. He came from an old Mantua family in which the traditional belief had been preserved that its ancestors had been taken as prisoners to Rome under Titus and Vespasian. In 1587 Rossi was engaged as musician and singer at the ducal court of Vincenze I. of Mantua, where his sister Europa was employed as a singer. That Rossi stood in high favor at this court is evidenced by the fact that he was allowed to appear in public without the yellow badge which other Mantua Jews were at that time obliged to wear.

Rossi was a skilled contrapuntist, and he worked assiduously to compose synagogal music with which the old sacred melodies of Zion might be harmoniously combined. His "Ha-Shirim Asher li-Shelomoh" (Venice, 1622) gives evidence of the success he attained; and it has been said that Leon of Mo-

DENA and other Italian rabbis were influenced by Rossi when they issued their letter (1605) authorizing the introduction into the synagogue of mensurate and polyphonic music.

Rossi's other compositions comprised chiefly religious poems, hymns, and madrigals; he wrote also a musical drama entitled "Maddalena." Several of his poems were dedicated to persons of princely rank. It is likely that Rossi in 1612 was the leader of a Jewish band of singers, and likewise of a theatrical company.

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D. F. C.

ROSSIENA (ROSSIENY): District city in the government of Kovno, Russia. It had a prosperous Jewish community in the first half of the nineteenth century, and was a center of HASKALAH, or progressive ideas, when Abraham MAPU lived there (1837–44). He lovingly recalls the time when he met kindred spirits like Senior Sachs, Shapiro, Emanuel Soloweitschik, and Marcus Wolpert in the house of Abraham Wolfsohn (letter appended to vol. ii. of "'Ayiṭ Ẓabua'," partly translated by Rebecca Altman in "The First Hebrew Novel," in "The New Era Illustrated Magazine," Dec., 1904). But most of the men who were animated by progressive ideas left Rossiena for more promising fields of activity in larger cities, and a fire which almost totally destroyed the city in 1865 and the hard times which followed the brief period of revival in the first part of the reign of Alexander II. contributed to the city's decline. In 1866 Rossiena possessed 10,579 inhabitants, of whom 8,290 were Jews. A visitor to the city in 1875 ("Ha-Shaḥar," vi. 79) found there but little of its former prosperity and culture. By 1897 the entire population had dwindled to 7,455, "mostly Jews." The chief articles of commerce are wood and grain for export; but the grain-export business of Russia has been almost totally ruined by the latest commercial treaties between Russia and Germany, and the condition of the Jewish grain-dealers is now worse than ever.

The following have held the rabbinate of Rossiena: Nathan Nate Rabinowitz (*c.* 1775); Nathan's son Dob Bär Rabinowitz; Moses Zeitlin (*c.* 1845); Abraham Abele Jaffe ("of Rossiena and district"; 1872); Alexander Moses Lapidoth (b. Feb. 27, 1819; a pupil of Israel Lipkin [Salanter] and formerly rabbi of Yanova; has held office since about 1880). The best known of the modern Hebrew scholars who were brought up in Rossiena is probably Aryeh Löb Gordon (born in Kelmy 1844; now a resident of Wilna), author of "Mishpeṭe ha-Lashon 'Ibrit" (Wilna, 1874), on Hebrew grammar, and several minor works.

The district of Rossiena, exclusive of the city, had in 1897 a total population of 221,731, of whom 17,000 were Jews.

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H. R. P. WI.

ROSTOCK. See MECKLENBURG.

ROSTOF: Russian fortified commercial and manufacturing town on the Don; formerly in the government of Yekaterinoslaf; since 1888 included in the district of the Don Cossacks. Jews settled there about 1827, and their number grew with the city's increasing importance as a commercial center. A large synagogue and a bet ha-midrash were erected in 1842; the foundations of a new bet ha-midrash were laid in 1863; and the synagogue Po'ale Ẓedeḳ was founded in 1886. In the days of the liberal ALEXANDER II. the Jews had several of their own representatives in the city council, and eleven Jews were included in the commission which Mayor Baikov appointed in 1863 to investigate the needs of the city and propose the necessary improvements. In 1866 the Jews numbered 2,342 in a total population of about 39,000. In the following twenty years the city's population increased to more than 100,000, and the Jews, who helped to develop its enormous export trade in grain, increased to nearly 14,000. These prosperous conditions, however, did not continue through the reign of ALEXANDER III. An anti-Jewish riot broke out there May 10 (22), 1883, in which three Jews were injured and property valued at 70,000 rubles was destroyed. Nearly two years passed before twenty-seven of the rioters were brought to trial, and then all were acquitted (see "Ha-Meliẓ," 1885, No. 84).

When the towns of Rostof and Taganrog (the latter had about 200 Jewish families) were to be ceded to the district of the Don Cossacks, to which even Jews who were privileged to reside in all other parts of the Russian empire were not admitted, a commission which was appointed by the minister of war decided to expel the Jews from both towns. The Jewish inhabitants were panic-stricken, and it was rumored that a large number of them applied for baptism (see "Jüdisches Volksblatt," pp. 466, 483, St. Petersburg, 1886). But Jacob Poliakov of Taganrog, on the advice of the hetman Sviatopolk-Mirski of the Don Cossacks (uncle of a later minister of the interior), induced representative Christian residents to inform the government that the towns would suffer irreparable loss by the expulsion of the Jews. It was finally decided that those Jews who lived there might remain, but that no more might be permitted to settle in either town. The material condition of Rostof was not improved by the change, for, although the population continued to increase (it was 119,889 in 1897), its trade and the importance of its great annual fair diminished. A large part of the population of Rostof consists of Armenians, who live on friendly terms with the Jews and frequently enter into business partnerships with them.

Shrage Feiwel Gniesin, a graduate of the rabbinical school of Wilna, became the government rabbi of Rostof in 1863 and remained such until 1889, when he was succeeded by Dr. Jampolsky, who later was succeeded by Lifshitz. R. Zlotkin was for a long time the Orthodox rabbi. Wolkenstein was president of the Jewish community for several decades, and held also the office of Danish consul. Jacob Ter, the Yiddish playwright, who finally removed to New York, was secretary of the community from 1880 to 1890. Ẓebi ha-Kohen Schereschewsky (b. Pinsk, 1840) lives in Rostof (1905) as a bookseller, and is the only well-known Maskil and Hebrew scholar of the town. A Rostover Handwerker Unterstützungsverein, composed of former residents of Rostof, exists in New York.

Bibliography: *Ha-Meliẓ*, ii. 223, 237; iii. 205, 426; *Encyc. Brit.*; Semenov, *Geograficheskо-Statisticheski Slovar*.

H. R. P. Wi.

ROTA. See Badge.

ROTH, MORITZ: Swiss physician; born at Basel Dec. 25, 1839; educated at the universities of Würzburg, Göttingen, Berlin, and Basel (M.D. 1864). In 1866 he became privat-docent at the University of Basel, and in 1868 at that of Greifswald. In 1872 he was appointed assistant professor at Basel, and in 1874 professor of pathology and pathological anatomy, which position he resigned in 1898.

Roth has contributed many essays to the medical journals of Switzerland and Germany, and is the author of "Andreas Vesalius Bruxellensis," Berlin, 1892.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

ROTH, PHILIPP: German violoncellist; born at Tarnowitz, Upper Silesia, Oct. 25, 1853; died at Berlin June 9, 1898. He studied under Wilhelm Müller, and from 1876 to 1878 under Robert Hausmann at the Königliche Hochschule für Musik, Berlin. He published a violoncello method and a work entitled "Führer Durch die Violoncell-Litteratur." In 1890 he established the Freie Musikalische Vereinigung in Berlin, and assumed the directorship of its publication, the "Berliner Signale."

Bibliography: Riemann, *Musik-Lexikon*.

S. J. So.

ROTH, WILHELM: Austrian rhinologist; born at Kluckno, Hungary, Oct. 10, 1848. He received his education at the gymnasium at Eperies, Hungary, and at the University of Vienna (M.D. 1873). Establishing himself in Vienna, he became in 1885 privat-docent at the university of that city.

Roth has invented a drop-syringe for the larynx and several instruments for the nose, *e.g.*, a mirror, an inhalation apparatus, and an electrical lamp, as well as a medicine-carrier. Besides many articles in the medical journals he is the author of: "Die Chronische Rachenentzündung," Vienna, 1883. He has also collaborated on the "Therapeutisches Lexicon" and the "Diagnostisches Lexicon."

S. F. T. H.

ROTHENBURG: Town of Middle Franconia, Bavaria, situated on the Tauber, 41 miles west of Nuremberg. Jews must have been settled there as early as the beginning of the twelfth century, since a Jew of Rothenburg is mentioned in a Würzburg document of 1119 (Aronius, "Regesten," p. 100). There are also isolated notices concerning Jews in Rothenburg and dating from the end of the twelfth and from the thirteenth century. Thus, in the year 1180 the Jew Samuel Biscoph of Rothenburg bought from Count Eckard a place adjoining the foundation of St. Killian, for which he was to pay to the church 8 pounds of wax annually on St. Killian's day (July 8; Aronius, *l.c.* pp. 133-135); and in 1251 King Conrad IV., for 3,000 marks in silver, mortgaged the town of Rothenburg, with the Jews in it ("Rothenburgum et Judæos"), to Gottfried of Hohenlohe, to cover the many expenses which the latter had incurred by being in the king's service (H. Bresslau, in "Hebr. Bibl." x. 129; Wiener, "Regesten," p. 8, No. 41).

Early Mention.

Under the Bishops.

In the middle of the fourteenth century Rothenburg again became the possession of a stranger, when the emperor Charles IV. bestowed the whole town, together with the Jewish school, cemetery, and houses, on Bishop Albrecht of Hohenlohe, at Würzburg, and at the same time released the magistrates of the city from any oaths or obligations which bound them to protect the Jews. But the town, which at that time was in a condition of growing prosperity, due in part to the Jews, was not disposed to permit the latter to be systematically oppressed by the bishop and taken before the ecclesiastical courts. Consequently complaint was made to Charles IV., who invited the bishop, with both Christian and Jewish representatives of Rothenburg, to a council at Nuremberg. Before that took place, however, the city released itself from its connection with the bishop; on Sept. 30, 1353, the Jews came again under the jurisdiction of the town council, and from that time on were not claimed by the emperor. Nevertheless they were required to pay certain taxes directly to the king; and Opferpfennig receipts for the years 1393, 1394, and 1395 have been preserved, given to Rothenburg Jews in the time of the emperor Wenzel by the latter's favorite Borziwoy of Swynar. The Jews appear to have paid other taxes besides this, for two of the receipts designate the sums received as "Jew taxes." The opferpfennig from Rothenburg alone amounted to 75 gulden in 1409, under the emperor Rupert. It was still collected in Rothenburg under Sigismund, but when Emperor Maximilian I. also demanded it (Sept. 17, 1504) the Jews refused to pay it, in which refusal they were upheld by the city. After this the payment of the opferpfennig by the Jews of Rothenburg is no longer mentioned.

At the time of the Black Death there originated in Rothenburg the so-called Shepherd Brotherhood's day, which was celebrated annually with great pomp on Aug. 27, in memory of the escape of the town from poisoning by the Jews. The story runs that an "otherwise simple" shepherd stated before the magistrates that he had seen the well Hertrech, at the upper Galgenthürlein, poisoned, and that he had overheard a conversation on the subject carried on by Jews in Hebrew, and wished to save the town. On the strength of this charge the burghers were warned not to draw water from the well in question, and the Jews of the town and vicinity who had not already fled were thrown into prison and tortured.

If a Jew desired to be admitted to the city, he had first to make out an application bearing his signature in Hebrew, and present it to the council, in return for which he received from the latter a permit with the municipal seal affixed. These permits were for permanent settlement as well as for temporary residence. In especially difficult cases the council gave aid to its Jewish burghers. Thus, in the dispute which Master Mendel of Pappenheim, for unknown reasons, had with the Nuremberg Jewish burghers Isaac and Feyfelin, Mendel having put the burghers under the ban (1383), it was decided that each of the parties concerned should advance 1,000 gulden, and that the victor in the dispute should take the whole sum.

According to Bensen ("Beschreibung und Gesch. der Stadt Rothenburg," p. 521) and Merz ("Rothenburg in Alter und Neuer Zeit," p. 93), the Jews were banished from Rothenburg in 1397 and were denied admission to the town until 1404. At the time of banishment the council sold the synagogue and Jewish dance-hall for 2,000 gulden to the burgher Peter Creglinger, who built on the site of the synagogue a chapel to the Virgin.

Exactions in 1414.

In 1414 the knight Erkinger of Sausheim was entrusted with the collection of certain money (comp. Keller, "Zur Gesch. der Besteuerung der Juden Durch Kaiser Sigismund und König Albrecht II." in Geiger's "Zeitschrift für Gesch. der Juden in Deutschland," iii. pp. 301–336). On his arrival the council arrested all Jews in the town, including among them strangers temporarily in Rothenburg on business. Archbishop John of Mayence interposed in vain on their behalf; they were all kept under arrest until they had paid the required sum of 2,000 gulden, for which Sigismund himself signed the receipt (Oct. 8, 1414). In order to raise the money they borrowed from the town council, binding themselves to pay it back in weekly instalments.

The Jews of Rothenburg were especially oppressed by the small princes. Thus on May 2, 1422, Bishop John of Würzburg issued an order to the pastor of Rothenburg which made the following demands upon the council: (1) the Jews were to be prohibited from practising usury; (2) they were to wear on the breast a cloth badge, of red or other color, one span long and one wide, so that they might be distinguished from Christians; (3) a Christian might neither rent nor sell a house to a Jew; (4) a Christian might not serve a Jew for hire; (5) debts due from Christians to Jews were to be paid to the bishop; (6) other moneys and treasures were to fall to the council. The council demanding an extension of the time allowed before the order should come into force, the bishop granted until July 7, 1422. In the meantime the king came to Nuremberg, and since at that time he was himself planning to tax the Jews the decree of the bishop was revoked. Nevertheless, the regulation in regard to wearing distinctive signs appears to have been enforced, for in 1511 the Jews asked the council how the new badges should be made.

Another extraordinary imperial tax was imposed in 1433, when the Rothenburg Jews had to pay Sigismund a coronation-tax of 200 gulden, in return for which, on April 14, 1434, they received an imperial privilege releasing them from all taxes for ten years.

Privilege of 1517.

Maximilian was the first emperor to interfere in Jewish affairs, the occasion being the general assembly summoned by the Frankfort Jews, on Nov. 6, 1509, in order to secure harmony in decisions. The assembly met with little success, principally through the ostentatious reserve of the Rothenburg delegates, who at the request of the Augsburg Jews were urged even by the emperor to act in concert with their fellows, but with no effect. About eight years later the Rothenburg Jews themselves had occasion to appeal to the emperor, when (1517) a demand was made upon the council of Rothenburg by the robber-knight Klaus Wolgemuth that the Jews should be compelled to pay him a certain sum of money. Thereupon the Jews received a privilege from the emperor (July 7, 1517) permitting them to refuse to submit to such extortions. But in spite of privileges they could not prevent the council from voting, on Nov. 7, 1519, a decree of banishment. It is remarkable, however, that according to the records they were banished at their own request, repeated by the "Schulklopfer" Michel only a few days before the passing of the decree. When the emperor asked the reason for the request the council answered that the preachers, especially Dr. Teutschlin, had stirred up the people against the Jews, that the council could not protect them, and that when stones were thrown at the Jews the latter had asked to be formally banished.

Expulsion of 1520.

The truth of this, however, does not appear to be proved, for from another record it is learned that the Jews complained of Teutschlin's activity and petitioned the council not to listen to his invectives and not to banish them. When the decree of banishment was issued they received the right to collect any money due them, without interest. But the people, not satisfied with this, went to the jurist Dr. Steinmetz for advice, who, although very reserved, allowed interest already paid to the Jews to be deducted from the principal. Before the time set for their departure the synagogue was plundered of all its treasures. On Jan. 8, 1520, there were only six families left in the town; these left Feb. 2, following. Up to 1526 individual Jews endeavored to gain admittance to the town, but without success, and it was not until the nineteenth century that Jews were again found in Rothenburg. The synagogue, the school, and the cemetery were confiscated by the city. The synagogue was transformed into a chapel, but was destroyed in 1525 by the Reformers. The place where the cemetery was situated is still known as the Jewish burying-ground.

Loan-Making.

As elsewhere in Germany, the occupation of the Rothenburg Jews was usury. There was a "Willkürbuch" in Rothenburg dating back as early as the thirteenth century. The following paragraphs from it are especially noteworthy: "Loans may be made not only upon pledges but also upon given surety, if the burgher first pledges himself to pay." "The rate of interest is not expressly regulated." "If a Jew has not renewed his claim for a debt in the official register within two years, the debt shall be considered canceled under all circumstances." The activity of the money-lending business is indicated by the records of the end of the fifteenth century, when six Rothenburg Jews alone had 6,281 gulden and 70 pounds outstanding.

Among the names of persons of especial note in connection with the history of Rothenburg are those of the physician Joseph Oeringer, Meïr of Roth-

ENBURG, the already-mentioned Master Mendel of Pappenheim, Master Israel of Nuremberg (settled in Rothenburg in 1406), and R. Jacob (who in 1457 was appointed rabbinical overseer in Würzburg at the command of Bishop Conrad).

BIBLIOGRAPHY: Aronius, *Regesten*; Kohut, *Geschichte der Deutschen Juden*, pp. 196, 444, 446 *et seq.*: Salfeld, *Martyrologium*; Bensen, *Beschreibung und Gesch. der Stadt Rothenburg*, p. 27, Rothenburg, 1826; Merz, *Rothenburg in Alter und Neuer Zeit*, 2d ed., Ansbach, 1881; H. Bresslau, in Geiger's *Zeitschrift für Gesch. der Juden in Deutschland*, iii. 301–336, iv. 1–7.

J. S. O.

ROTHENBURG, ELIAKIM GOTTSCHALK. See ELIAKIM GOTTSCHALK OF ROTHENBURG.

ROTHENBURG, MOSES BEN MORDECAI SÜSSKIND: German rabbi; born about 1665; died at Altona Jan. 12, 1712. He was successively rabbi of Tykoczin, Brest-Litovsk, and Altona. In the last-mentioned town he at first shared the rabbinate with Ẓebi Hirsch Ashkenazi (Ḥakam Ẓebi); but from 1710, when the latter left Altona, Rothenburg was sole rabbi. Some of his novellæ were published by his widow in his father's responsa (Amsterdam, 1747).

BIBLIOGRAPHY: Dembitzer, *Kelilat Yofi*, i. 92b; Emden, *Megillat Sefer*, p. 22; Feinstein, *'Ir Tehillah*, p. 28; Hurwitz, *Rehobot 'Ir*, p. 24; Wittkower, *Aguddat Peraḥim*, p. 284.

E. C. B. FR.

ROTHSCHILD: Celebrated family of financiers, the Fuggers of the nineteenth century, deriving its name from the sign of a red shield borne by the house No. 148 in the Judengasse of Frankfort-on-the-Main. This house is mentioned in the "Judenstädtigkeit" of 1619, at which date its number was 69. Curiously enough, it at first bore the sign of a green shield ("Zum Grünen Schild"). It was restored in 1886, and, though not in its original location, it still remains in possession of the Rothschilds as a kind of family museum and memorial.

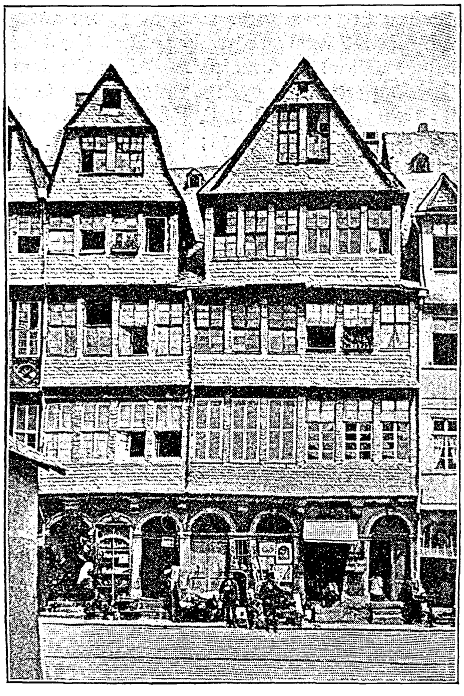

The Rothschild "Stammhaus," Frankfort-on-the-Main.
(From a photograph.)

The earliest notice of a member of the family, given in the burial records of Frankfort, is that of Moses Rothschild (b. *c.* 1550), whose daughter Esther died in 1608. Members of the same family are mentioned at Worms in the seventeenth century as rabbis (Lewysohn, "Sechzig Epitaphien zu Worms"). One of these, Mendel Rothschild, was for several years preacher in Prague, then rabbi of Bamberg, and finally rabbi of Worms for fourteen years.

The first Rothschild of any prominence was one **Amschel Moses Rothschild,** a small merchant and money-changer at Frankfort-on-the-Main; but the founder of the house was his son **Mayer Amschel Rothschild,** born in that city about 1743.

Mayer Amschel Rothschild.

When a boy Mayer used to be sent to exchange money for use in his father's banking business; and he thereby developed an interest in coins which was both practical and scientific. He was at one time destined for the rabbinate, and studied for that purpose in Fürth. He soon changed his career, however, and took a post in the Oppenheim banking-house in Hanover. About 1760 he started in business for himself in his native city, in the house of his father, who was then dead. He married, Aug. 29, 1770, Güttele Schnapper, who lived to see her sons at the head of European finance. Mayer was a general agent and banker, and traded also in works of art and curios. In the latter connection he became an agent of William IX., Landgrave of Hesse-Cassel, who on his father's death in 1785 had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government for the putting down of the Revolution in the United States.

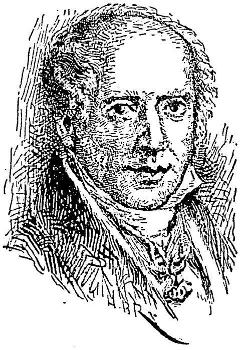

Mayer Amschel Rothschild.

Mayer Amschel Rothschild had become acquainted with the crown prince in 1775, but does not seem to have done much business with him till toward the end of the next decade. He changed some English gold for him in 1789, and in 1794 took as much as £150,000 worth, but not alone, having associated with him no less than six other bullion-brokers of Frankfort. It was only toward the end of 1798 that he had sufficient credit with the prince to undertake single-handed any large quantity of gold brokerage. From 1800 to 1806 the landgrave placed with Rothschild 1,750,000 thaler, mostly at 4 per cent, part of it to be invested in Frankfort town loans, part in Danish loans. In 1801 he became the landgrave's court agent.

Meanwhile his third son, **Nathan Mayer Rothschild** (born at Frankfort Sept. 16, 1777), had settled

Rothschild Pedigree.

(In the following chart italics indicate female members of the family; small capital letters, heads of branches of the firm; +, marriages of cousins. The names [Frankfort, Vienna, etc.] above the horizontal lines are those of the cities in which the firm had branches.)

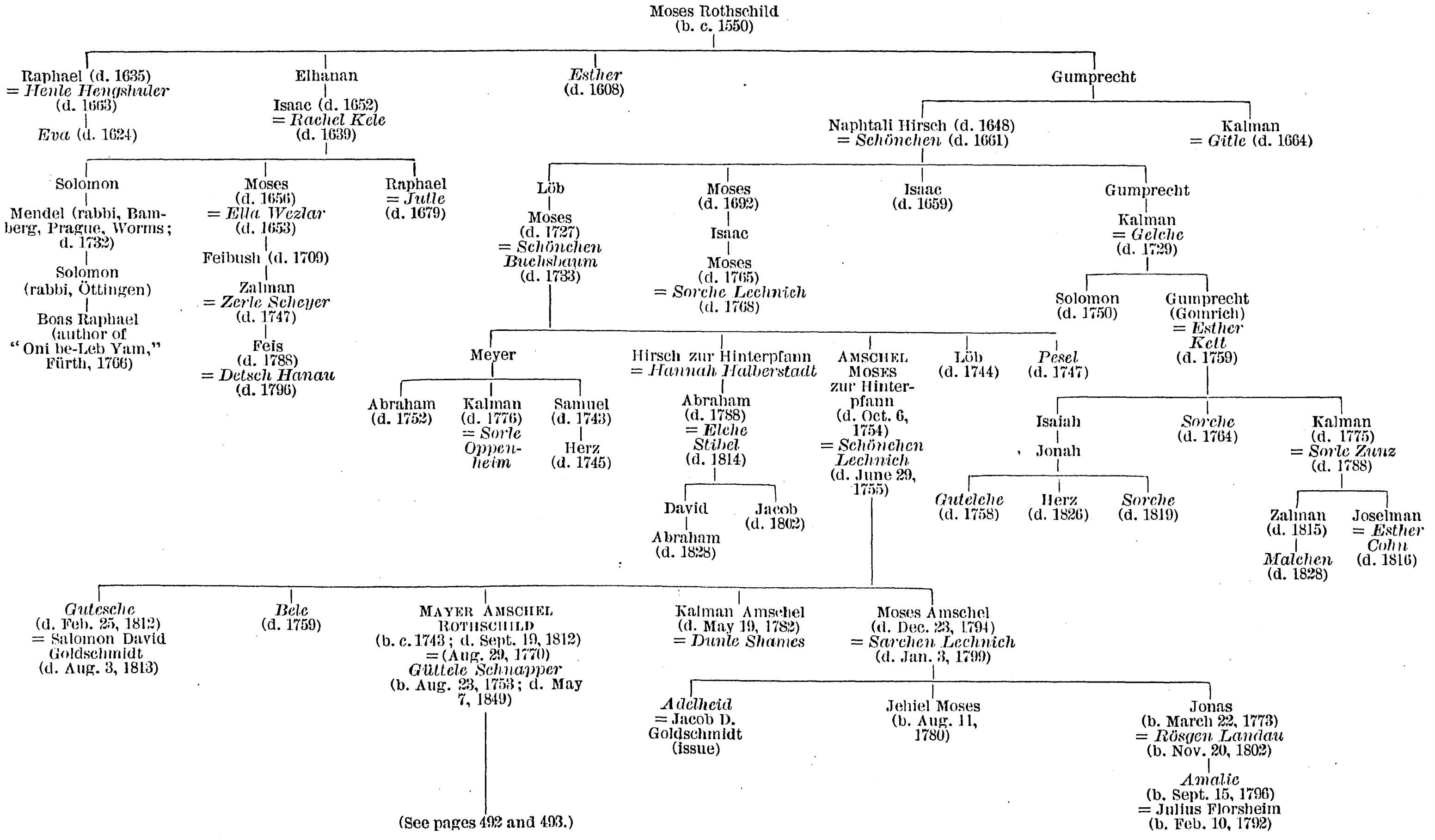
Moses Rothschild (b. c. 1550)
Raphael (d. 1635) = *Henle Hengshuler* (d. 1663)
Eva (d. 1624)
Elhanan
Isaac (d. 1652) = *Rachel Kele* (d. 1639)
Esther (d. 1608)
Gumprecht
Naphtali Hirsch (d. 1648) = *Schönchen* (d. 1661)
Kalman = *Gitle* (d. 1664)
Solomon
Mendel (rabbi, Bamberg, Prague, Worms; d. 1732)
Solomon (rabbi, Öttingen)
Boas Raphael (author of "Oni be-Leb Yam," Fürth, 1766)
Moses (d. 1656) = *Ella Wezlar* (d. 1653)
Feibush (d. 1709)
Zalman = *Zerle Scheyer* (d. 1747)
Feis (d. 1788) = *Detsch Hanau* (d. 1796)
Raphael = *Jutle* (d. 1679)
Löb
Moses (d. 1727) = *Schönchen Buchsbaum* (d. 1733)
Moses (d. 1692)
Isaac
Moses (d. 1765) = *Sorche Lechnich* (d. 1768)
Isaac (d. 1659)
Gumprecht
Kalman = *Gelche* (d. 1729)
Solomon (d. 1750)
Gumprecht (Gomrich) = *Esther Kett* (d. 1759)
Meyer
Abraham (d. 1752)
Kalman (d. 1776) = *Sorle Oppenheim*
Samuel (d. 1743)
Herz (d. 1745)
Hirsch zur Hinterpfann = *Hannah Halberstadt*
Abraham (d. 1788) = *Elche Stibel* (d. 1814)
David
Abraham (d. 1828)
Jacob (d. 1802)
Amschel Moses zur Hinterpfann (d. Oct. 6, 1754) = *Schönchen Lechnich* (d. June 29, 1755)
Löb (d. 1744)
Pesel (d. 1747)
Isaiah
Jonah
Gutelche (d. 1758)
Herz (d. 1826)
Sorche (d. 1819)
Sorche (d. 1764)
Kalman (d. 1775) = *Sorle Zunz* (d. 1788)
Zalman (d. 1815)
Malchen (d. 1828)
Joselman = *Esther Cohn* (d. 1816)
Gutesche (d. Feb. 25, 1812) = Salomon David Goldschmidt (d. Aug. 3, 1813)
Bele (d. 1759)
Mayer Amschel Rothschild (b. c. 1743; d. Sept. 19, 1812) = (Aug. 29, 1770) *Güttele Schnapper* (b. Aug. 23, 1753; d. May 7, 1849)
Kalman Amschel (d. May 19, 1782) = *Dunle Shames*
Moses Amschel (d. Dec. 23, 1794) = *Sarchen Lechnich* (d. Jan. 3, 1799)
Adelheid = Jacob D. Goldschmidt (issue)
Jehiel Moses (b. Aug. 11, 1780)
Jonas (b. March 22, 1773) = *Rösgen Landau* (b. Nov. 20, 1802)
Amalie (b. Sept. 15, 1796) = Julius Florsheim (b. Feb. 10, 1792)
(See pages 492 and 493.)

Rothschild Pedigree.—*Continued.*

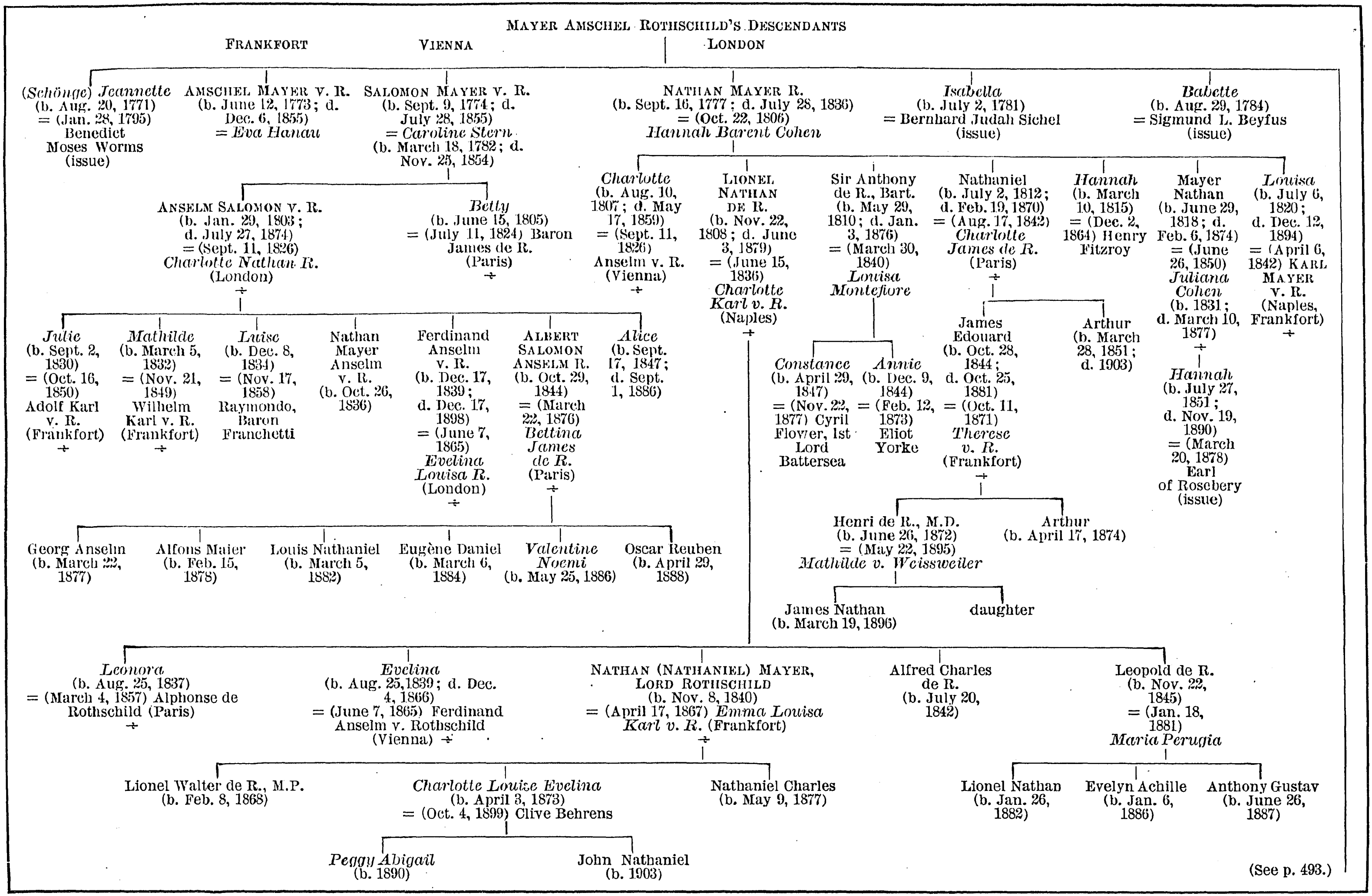
MAYER AMSCHEL ROTHSCHILD'S DESCENDANTS
FRANKFORT
VIENNA
LONDON
(*Schönge*) *Jeannette* (b. Aug. 20, 1771) = (Jan. 28, 1795) Benedict Moses Worms (issue)
AMSCHEL MAYER V. R. (b. June 12, 1773; d. Dec. 6, 1855) = *Eva Hanau*
SALOMON MAYER V. R. (b. Sept. 9, 1774; d. July 28, 1855) = *Caroline Stern* (b. March 18, 1782; d. Nov. 25, 1854)
NATHAN MAYER R. (b. Sept. 16, 1777; d. July 28, 1836) = (Oct. 22, 1806) *Hannah Barent Cohen*
Isabella (b. July 2, 1781) = Bernhard Judah Sichel (issue)
Babette (b. Aug. 29, 1784) = Sigmund L. Beyfus (issue)
ANSELM SALOMON V. R. (b. Jan. 29, 1803; d. July 27, 1874) = (Sept. 11, 1826) *Charlotte Nathan R.* (London) ÷
Betty (b. June 15, 1805) = (July 11, 1824) Baron James de R. (Paris) ÷
Charlotte (b. Aug. 10, 1807; d. May 17, 1859) = (Sept. 11, 1826) Anselm v. R. (Vienna) ÷
LIONEL NATHAN DE R. (b. Nov. 22, 1808; d. June 3, 1879) = (June 15, 1836) *Charlotte Karl v. R.* (Naples) ÷
Sir Anthony de R., Bart. (b. May 29, 1810; d. Jan. 3, 1876) = (March 30, 1840) *Louisa Montefiore*
Nathaniel (b. July 2, 1812; d. Feb. 19, 1870) = (Aug. 17, 1842) *Charlotte James de R.* (Paris) ÷
Hannah (b. March 10, 1815) = (Dec. 2, 1864) Henry Fitzroy
Mayer Nathan (b. June 29, 1818; d. Feb. 6, 1874) = (June 26, 1850) *Juliana Cohen* (b. 1831; d. March 10, 1877) ÷
Louisa (b. July 6, 1820; d. Dec. 12, 1894) = (April 6, 1842) KARL MAYER V. R. (Naples, Frankfort) ÷
Julie (b. Sept. 2, 1830) = (Oct. 16, 1850) Adolf Karl v. R. (Frankfort) ÷
Mathilde (b. March 5, 1832) = (Nov. 21, 1849) Wilhelm Karl v. R. (Frankfort) ÷
Luise (b. Dec. 8, 1834) = (Nov. 17, 1858) Raymondo, Baron Franchetti
Nathan Mayer Anselm v. R. (b. Oct. 26, 1836)
Ferdinand Anselm v. R. (b. Dec. 17, 1839; d. Dec. 17, 1898) = (June 7, 1865) *Evelina Louisa R.* (London) ÷
ALBERT SALOMON ANSELM R. (b. Oct. 29, 1844) = (March 22, 1876) *Bettina James de R.* (Paris) ÷
Alice (b. Sept. 17, 1847; d. Sept. 1, 1886)
Constance (b. April 29, 1847) = (Nov. 22, 1877) Cyril Flower, 1st Lord Battersea
Annie (b. Dec. 9, 1844) = (Feb. 12, 1873) Eliot Yorke
James Edouard (b. Oct. 28, 1844; d. Oct. 25, 1881) = (Oct. 11, 1871) *Therese v. R.* (Frankfort) ÷
Arthur (b. March 28, 1851; d. 1903)
Hannah (b. July 27, 1851; d. Nov. 19, 1890) = (March 20, 1878) Earl of Rosebery (issue)
Georg Anselm (b. March 22, 1877)
Alfons Maier (b. Feb. 15, 1878)
Louis Nathaniel (b. March 5, 1882)
Eugène Daniel (b. March 6, 1884)
Valentine Noemi (b. May 25, 1886)
Oscar Reuben (b. April 29, 1888)
Henri de R., M.D. (b. June 26, 1872) = (May 22, 1895) *Mathilde v. Weissweiler*
Arthur (b. April 17, 1874)
James Nathan (b. March 19, 1896)
daughter
Leonora (b. Aug. 25, 1837) = (March 4, 1857) Alphonse de Rothschild (Paris) ÷
Evelina (b. Aug. 25, 1839; d. Dec. 4, 1866) = (June 7, 1865) Ferdinand Anselm v. Rothschild (Vienna) ÷
NATHAN (NATHANIEL) MAYER, LORD ROTHSCHILD (b. Nov. 8, 1840) = (April 17, 1867) *Emma Louisa Karl v. R.* (Frankfort) ÷
Alfred Charles de R. (b. July 20, 1842)
Leopold de R. (b. Nov. 22, 1845) = (Jan. 18, 1881) *Maria Perugia*
Lionel Walter de R., M.P. (b. Feb. 8, 1868)
Charlotte Louise Evelina (b. April 3, 1873) = (Oct. 4, 1899) Clive Behrens
Nathaniel Charles (b. May 9, 1877)
Lionel Nathan (b. Jan. 26, 1882)
Evelyn Achille (b. Jan. 6, 1886)
Anthony Gustav (b. June 26, 1887)
Peggy Abigail (b. 1890)
John Nathaniel (b. 1903)
(See p. 493.)

ROTHSCHILD PEDIGREE.—*Continued.*

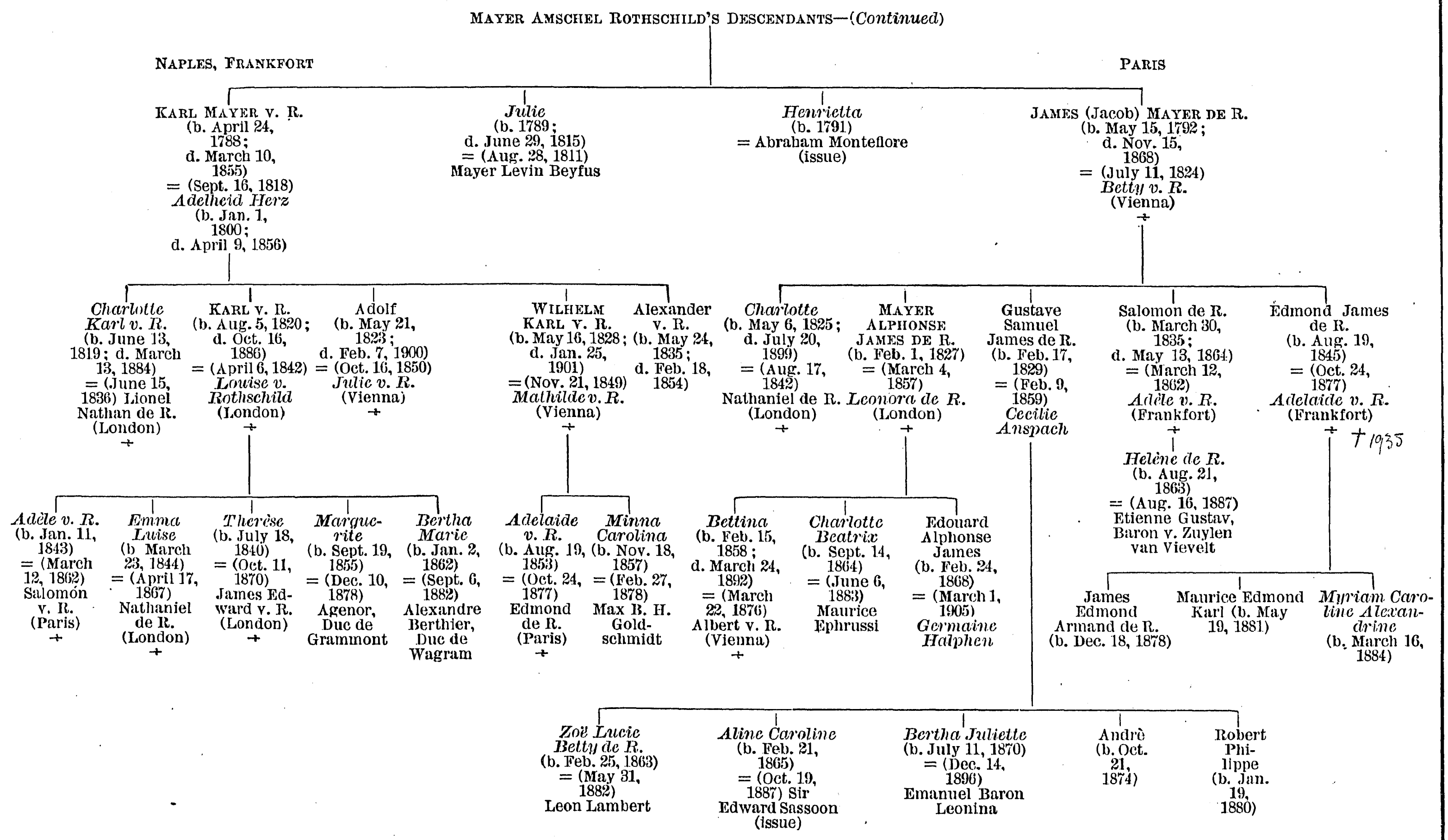

MAYER AMSCHEL ROTHSCHILD'S DESCENDANTS—(*Continued*)

NAPLES, FRANKFORT

PARIS

KARL MAYER V. R. (b. April 24, 1788; d. March 10, 1855) = (Sept. 16, 1818) *Adelheid Herz* (b. Jan. 1, 1800; d. April 9, 1856)

Julie (b. 1789; d. June 29, 1815) = (Aug. 28, 1811) Mayer Levin Beyfus

Henrietta (b. 1791) = Abraham Montefiore (issue)

JAMES (Jacob) MAYER DE R. (b. May 15, 1792; d. Nov. 15, 1868) = (July 11, 1824) *Betty v. R.* (Vienna) †

Charlotte Karl v. R. (b. June 13, 1819; d. March 13, 1884) = (June 15, 1836) Lionel Nathan de R. (London) †

KARL V. R. (b. Aug. 5, 1820; d. Oct. 16, 1886) = (April 6, 1842) *Louise v. Rothschild* (London) †

Adolf (b. May 21, 1823; d. Feb. 7, 1900) = (Oct. 16, 1850) *Julie v. R.* (Vienna) †

WILHELM KARL V. R. (b. May 16, 1828; d. Jan. 25, 1901) = (Nov. 21, 1849) *Mathilde v. R.* (Vienna) †

Alexander v. R. (b. May 24, 1835; d. Feb. 18, 1854)

Charlotte (b. May 6, 1825; d. July 20, 1899) = (Aug. 17, 1842) Nathaniel de R. (London) †

MAYER ALPHONSE JAMES DE R. (b. Feb. 1, 1827) = (March 4, 1857) *Leonora de R.* (London) †

Gustave Samuel James de R. (b. Feb. 17, 1829) = (Feb. 9, 1859) *Cecilie Anspach*

Salomon de R. (b. March 30, 1835; d. May 13, 1864) = (March 12, 1862) *Adèle v. R.* (Frankfort) †

Edmond James de R. (b. Aug. 19, 1845) = (Oct. 24, 1877) *Adelaide v. R.* (Frankfort) † † 1935

Helène de R. (b. Aug. 21, 1863) = (Aug. 16, 1887) Etienne Gustav, Baron v. Zuylen van Vievelt

Adèle v. R. (b. Jan. 11, 1843) = (March 12, 1862) Salomon v. R. (Paris) †

Emma Luise (b. March 23, 1844) = (April 17, 1867) Nathaniel de R. (London) †

Therèse (b. July 18, 1840) = (Oct. 11, 1870) James Edward v. R. (London) †

Marguerite (b. Sept. 19, 1855) = (Dec. 10, 1878) Agenor, Duc de Grammont

Bertha Marie (b. Jan. 2, 1862) = (Sept. 6, 1882) Alexandre Berthier, Duc de Wagram

Adelaide v. R. (b. Aug. 19, 1853) = (Oct. 24, 1877) Edmond de R. (Paris) †

Minna Carolina (b. Nov. 18, 1857) = (Feb. 27, 1878) Max B. H. Goldschmidt

Bettina (b. Feb. 15, 1858; d. March 24, 1892) = (March 22, 1876) Albert v. R. (Vienna) †

Charlotte Beatrix (b. Sept. 14, 1864) = (June 6, 1883) Maurice Ephrussi

Edouard Alphonse James (b. Feb. 24, 1868) = (March 1, 1905) *Germaine Halphen*

James Edmond Armand de R. (b. Dec. 18, 1878)

Maurice Edmond Karl (b. May 19, 1881)

Myriam Caroline Alexandrine (b. March 16, 1884)

Zoë Lucie Betty de R. (b. Feb. 25, 1863) = (May 31, 1882) Leon Lambert

Aline Caroline (b. Feb. 21, 1865) = (Oct. 19, 1887) Sir Edward Sassoon (issue)

Bertha Juliette (b. July 11, 1870) = (Dec. 14, 1896) Emanuel Baron Leonina

André (b. Oct. 21, 1874)

Robert Philippe (b. Jan. 19, 1880)

J.

in England under somewhat remarkable circumstances, as related by himself to Sir Thomas Buxton. The firm dealt in Manchester goods, and, having been treated somewhat cavalierly by a commercial traveler, Nathan at a moment's notice settled in Manchester (1798) with a credit of £20,000, upon which he earned no less than £40,000 during the following seven years by buying raw material and dyes, having the goods made up to his own order, and selling them abroad, thus making a triple profit. He became naturalized as a British subject June 12, 1804, and in 1805 went to London, establishing himself at first in St. Helen's place and afterward in New Court, St. Swithin's lane, still the office of the firm. He married shortly afterward a sister-in-law of Moses Montefiore, thus coming into association with the heads of the Sephardic community, then ruling the financial world of London through their connection with Amsterdam. Owing to Napoleon's seizure of Holland in 1803, the leaders of the anti-Napoleonic league chose Frankfort as a financial center wherefrom to obtain the sinews of war. After the battle of Jena in 1806 the Landgrave of Hesse-Cassel fled to Denmark, where he had already deposited much of his wealth through the agency of Mayer Amschel Rothschild, leaving in the hands of the latter specie and works of art of the value of £600,000. According to legend, these were hidden away in wine-casks, and, escaping the search of Napoleon's soldiers when they entered Frankfort, were restored intact in the same casks in 1814, when the elector returned to his electorate (see Marbot, "Memoirs," 1891, i. 310-311).

Nathan Mayer Rothschild.

The facts are somewhat less romantic, and more businesslike. Rothschild, so far from being in danger, was on such good terms with Napoleon's nominee, Prince Dalberg, that he had been made in 1810 a member of the Electoral College of Darmstadt. The elector's money had been sent to Nathan in London, who in 1808 utilized it to purchase £800,000 worth of gold from the East India Company, knowing that it would be needed for Wellington's Peninsular campaign. He made no less than four profits on this: (1) on the sale of Wellington's paper, (2) on the sale of the gold to Wellington, (3) on its repurchase, and (4) on forwarding it to Portugal. This was the beginning of the great fortunes of the house, and its early transactions may be divided into three stages, in each of which Nathan was the guiding spirit; namely, (1) from 1808 to 1815, mainly the transmission of bullion from England to the Continent for the use of the British armies and for subventions to the allies; (2) from 1816 to 1818, "bearing" operations on the stock exchange on the loans needed for the reconstruction of Europe after Napoleon's downfall; and (3) from 1818 to 1848, the undertaking of loans and of refunding operations, which were henceforth to be the chief enterprises of the house.

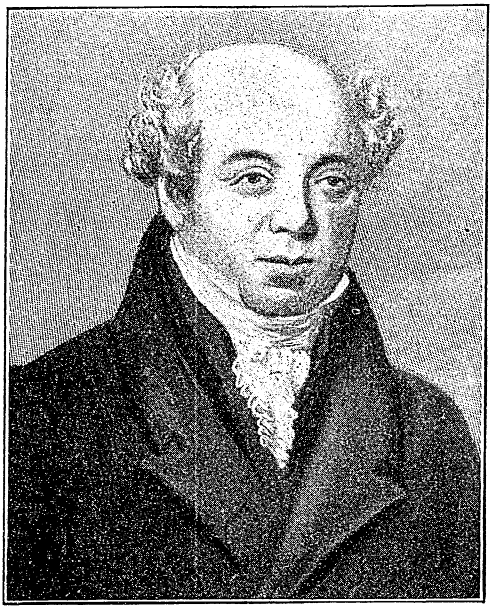
Nathan Mayer Rothschild.

(1) As regards the first stage, the deaths in 1810 of both Sir Francis Baring and Abraham Goldsmid left Nathan Mayer Rothschild without a formidable competitor in the London bullion market; and it has been calculated that England forwarded to the Continent through him in the three years 1813 to 1815 no less than £15,000,000 sterling, while in the latter year up to the battle of Waterloo he forwarded in a similar manner £1,000,000 per month. He had a pigeon-post between England and the Continent which brought him early information of all important events. While the battle of Waterloo was in progress his agent Rowerth awaited the result at Ostend, and was the first to bring the news to London. This was on the morning of June 20, two days after the battle, when Rothschild immediately transmitted the intelligence to the government; this shows that the tradition that he gained largely by keeping the news secret is entirely mythical. In many instances Rothschild found it unnecessary to transmit English money to the Continent, as the foreign governments frequently preferred to have their loans reinvested for them in English consols. It was mainly in connection with this movement in bullion that the remarkable plan was adopted of having one of the Rothschild brothers in each of the chief capitals; but it is a mistake to believe that this arrangement was due to the foresight of Mayer Amschel.

Dispersion of the Brothers.

James, the youngest of the brothers, was not established in Paris till 1812, the year of Mayer Amschel's death, and then secretly for the purpose of collecting French coin to forward to Wellington for his advance through southern France; the firm of Rothschild Frères was not founded in Paris till 1817; Karl did not go to Naples till 1821; and Salomon went to Berlin in 1815 to arrange for payments through London to Berlin to the Englishman Herries. It was evidently Nathan who made these arrangements.

(2) The great sums needed by France and the allies after the Waterloo period were at first not supplied by the Rothschilds at all, though undoubtedly the large movements of bullion which were

required for these loans were negotiated through them, as it is reckoned that from 1814 to 1822 no less than £18,000,000 sterling was transferred by them to the Continent, and it was for this reason that the brothers were raised to the Austrian nobility (Sept. 29, 1822; Nathan never assumed the title, though he acted as Austrian consul-general). But the loans themselves were made by the banking-house of Baring, which was connected with the firm of Hope in Amsterdam and with that of Ouvrard in Paris, for a long time the chief rival in Paris of the Rothschilds. The profits on these issues were enormous. The French loan of 1816 of 350,000,000 francs yielded 10 per cent; and the Austrian loan of 50,000,000 gulden in 1815 yielded 9 per cent.

Foreign Loans.

(3) As early as Feb. 5, 1817, the Rothschilds had taken up a Prussian loan of 1,500,000 gulden at 5 per cent; and by the end of the following year the brothers in their collective capacity were reported to be the richest firm in Europe, though they had not conducted any of the great loans of the preceding three years. Ehrenberg, therefore, thinks that they must have gained their fortune by speculating in the loans issued under the auspices of the Barings, probably by "bearing" operations which were so successful that they forced the governments concerned to allow the Rothschilds to participate in any future loans.

Year.	Country.	Amount.
1817	Prussia	1,500,000 gulden.
1818	"	£5,000,000
1819	Great Britain	£12,000,000
1820	Austria (Lottery Loan)	48,000,000 gulden.
1820	"	20,800,000 "
1821	"	37,500,000 "
1821	Naples	16,000,000 ducats.
1821	Sicily	4,500,000 "
1822	Prussia	£3,500,000
1822	Russia	£3,500,000
1822	"	£6,500,000
1822	Naples	20,000,000 ducats.
1823	Austria	£2,500,000
1823		25,000,000 gulden.
1823	France	23,000,000 francs.
1824	Brazil	£3,200,000
1824	Naples	£2,500,000
1825	Grand Duchy of Hesse	6,500,000 gulden.
1825	Brazil	£2,000,000
1829	"	£800,000
1829	"	25,000,000 gulden.
1829	Hesse-Homburg	1,750,000 "
1829	Hohenzollern-Hechingen	260,000 "
1830	Prussia	£4,500,000
1831	Belgium	50,000,000 francs.
1831	Papal States	16,000,000 "
1832	Belgium	£2,000,000
1834	Austria	25,000,000 gulden.
1834	Greece	66,000,000 francs.
1834	Grand Duchy of Hesse	2,500,000 gulden.
1835	Great Britain	£15,000,000
1837	Duchy of Nassau	2,600,000 gulden.
1839	Austria	30,000,000 "
1840	Duchy of Lucca	1,050,000 "
1840	Baden	5,000,000 "
1842	Austria	40,000,000 "
1843	Duchy of Lucca	1,120,000 "
1845	Papal States	2,160,000 francs.
1845	Baden	14,000,000 gulden.
1847	Irish Famine Loan	£10,000,000
1847	France	250,000,000 francs.
1847	Hanover	3,600,000 thaler.
1848	Baden	2,500,000 gulden.
1848	Bavaria	22,000,000 "
1848-51	Hesse (four loans)	6,500,000 "

The above is a list of the loans issued by the Rothschilds during the years 1817 to 1848, as far as these can be definitely ascertained: they make a total of $654,847,200 (£130,969,440).

The profits on these loans were at first very great. Salomon Rothschild in 1820 declared that the brothers in that year made 6,000,000 gulden, probably on the two Austrian loans, *i.e.*, about 10 per cent. But others were by no means so remunerative. No less than £500,000 was lost in attempting to support Lord Bexley's refunding schemes; and the French refunding operation of 1823 from 5's to 3's, though originally suggested by Nathan, was equally unremunerative, causing a loss, it is said, of 3,000,000 francs. Nor were the Rothschilds always successful in obtaining the issue of loans. In 1834, despite their competition, a syndicate of the Foulds, Oppenheims, and others obtained the Sardinian loan; but the Rothschilds adopted their usual "bearing" policy, with the result that the next papal loan was financed by them. The Pereires were equally inimical to the Rothschilds, and successfully competed with them for Russian railway contracts.

Baron James.

While the early history of the firm was dominated by the influence of Nathan, after the year 1830 the youngest brother, James, came to the front, and the Paris house gained that predominance in French finance which it still retains, whereas throughout the nineteenth century there was concealed but very effective rivalry between the Barings and the Rothschilds in London. Baron James had befriended and assisted Louis Philippe before he came to the throne in 1830, and was the medium through which that astute monarch conducted his stock-exchange operations till his overthrow in 1848. In return Baron James obtained in 1846 the concession for the Great Northern Railway Company of France, having 300,000 shares, each of the value of 300 francs. His position in the social world of Paris is described by Balzac under the guise of "Baron Nucingen." In the year 1848 the Paris house was reckoned to be worth 600,000,000 francs as against 362,000,000 francs held by all the other Paris bankers. Meanwhile the Vienna branch obtained a similar concession for the Austrian Northern Railway (Nordbahn). Baron Salomon had also acquired from the Austrian government the Idra quicksilver-mine; and in 1832 the Almaden mines in Spain also came under the control of the Rothschilds, who thus obtained a monopoly of that metal. The Austrian firm later owned, in conjunction with the brothers Wilhelm and David von Gutmann, mines and iron-works at Witkowitz, Moravia. In the early stages of its existence the Austrian house did a large money-lending business with the mediatized and impoverished nobility of the Austrian empire, loans to the amount of no less than 24,521,000 gulden being on record.

There is little to be said about the Naples house, established in 1821 and discontinued in 1861 at the fall of the Bourbon dynasty.

Apart from railroads and mines the Rothschilds have rarely been interested in industrial developments, though the London house is still rated as "N. M. Rothschild and Sons, merchants." At one time they took up general insurance, and founded in 1824, with Sir Moses Montefiore, the Alliance Insurance Company as a sort of rival to Lloyd's. Only recently has the firm again turned its attention to mines, under the influence of Lord Rothschild, the interests of the London house in the Rio Tinto copper-mines and the De Beers diamond-mines being considerable. Similarly the firm has large interests in the oil-wells of Baku, Russia, thus becoming the chief competitor of the Standard Oil Company.

With the fall of Louis Philippe (1848) the hegemony of the various Rothschild firms again reverted to London. Baron Lionel, though his attention was diverted considerably from finance to politics by the struggle for the emancipation of the Jews, gained considerable prestige by his repeated election as representative of the city of London; and the London firm was instrumental during his leadership of it in financing no less than eighteen government loans, including the Irish Famine Loan, one of £15,000,000 to the English government in 1856, the £5,000,000 Turkish loan of 1858, several refunding operations for the United States, and national loans to the Russian government. He declined, however, to take up the Russian loan of 1861, owing to his disapproval of the action of the Russian government toward Poland.

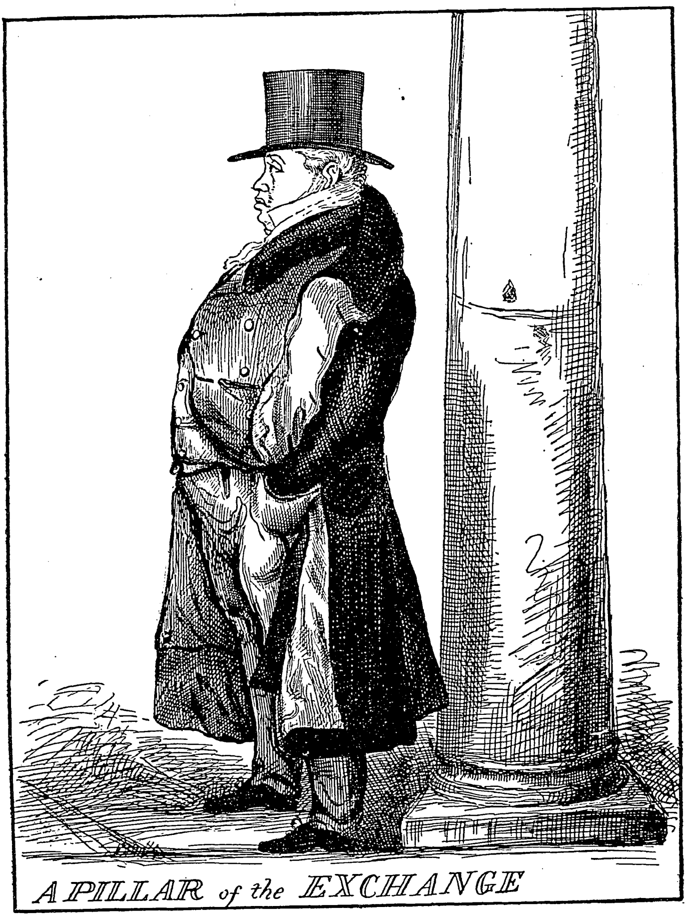
A PILLAR of the EXCHANGE

Nathan Mayer Rothschild.
(From an old print.)

After Mayer Amschel's death the Frankfort firm, which for many years, especially between 1850 and 1870, was of great importance, was until about 1855 under the guidance of Baron Amschel Mayer von Rothschild, and upon his death came under the joint management of the brothers Baron Mayer Karl and Baron Wilhelm (universally known in Germany as "Baron Willy"). The former was a man of high culture and great ability, a lover of art and literature, but somewhat of a misanthrope, owing, it is said, partly to the fact that seven daughters were born to him but no son. Baron Mayer Karl became a member of the Prussian Herrenhaus (House of Peers) in 1870, and thereafter paid little attention to business affairs, leaving these to his brother Baron Wilhelm. The latter was a very religious man, of rather narrow views, under whom the importance of the Frankfort firm rapidly declined. It was liquidated after his death in 1901.

The Rothschilds were not, however, without competitors in the issue of public loans. Other Jewish families—the Lazards, Sterns, Speyers, and Seligmans—adopted the Rothschild plan of establishing local branches in European capitals, each headed by a brother, and after 1848 the governments of Europe adopted the plan of throwing loans open to the public instead of resorting to one or two banking firms like the Rothschilds. In this way the Sterns secured the chief Portuguese loans, while a number of smaller Jewish firms began to combine their resources and form limited liability companies like the Crédit Mobilier, the Dresdener Bank, and the Deutsche Reichsbank of Berlin.

The relative importance of the Rothschilds diminished considerably in the second half of the nineteenth century. Having been ill advised as to their American policy, they invested largely in Confederate bonds and lost heavily. This appears to have disgusted them with American finance, which they left severely alone for many years, thus losing the opportunities afforded by the great financial expansion of the United States in the last decades of the nineteenth century. With the Franco-Prussian war (1870–71) the Rothschilds again came into financial prominence. They arranged with Bleichröder for the payment to Germany of the indemnity of five milliard francs; in 1875 the London house advanced the British government £4,080,000 for Suez Canal shares, upon which the Rothschilds were reported to have made

£100,000; and in 1884 they loaned the Egyptian government £1,000,000.

The Union Générale.

Meanwhile the Nationalist and Reactionary parties in France desired to counterbalance the "Semitic" influence of the Rothschilds by establishing a banking concern which should be essentially Catholic. Accordingly in 1876 the Union Générale was founded with a capital of 4,000,000 francs, increased to 25,000,000 francs in 1878 under the direction of a certain Bontoux. After various vicissitudes, graphically described by Zola in his novel "L'Argent," the Union failed, and brought many of the Catholic nobility of France to ruin, leaving the Rothschilds still more absolutely the undisputed leaders of French finance, but leaving also a legacy of hatred which had much influence on the growth of the anti-Semitic movement in France. Something analogous occurred in England when the century-long competition of the Barings and the Rothschilds culminated in the failure of the former in 1893; but in this case the Rothschilds came to the rescue of their rivals and prevented a universal financial catastrophe. It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure.

Of recent years the Rothschilds have consistently refused to have anything to do with loans to Russia, owing to the anti-Jewish legislation of that empire, though on one occasion the members of the Paris house joined in a loan to demonstrate their patriotism as Frenchmen.

The remarkable success of the Rothschilds, which has now lasted exactly a century, has been due in the first place to the financial genius of Nathan Mayer Rothschild, and secondly in large measure to the settlement of the five brothers in the European capitals, which enabled them to issue loans simultaneously. In the early and later stages the London house was the base of operations; but during the reign of Louis Philippe the Paris house appears to have directed undertakings. The business principles on which the Rothschilds acted were the unified policy of the five, later four, and finally three firms; their determination never to deal with unsuccessful persons; their use of the surest information and the most reliable instruments; and prompt action after obtaining such information. They did not aim at excessive profits, nor did they put "all their eggs in one basket"; they drew back in time if an enterprise was not promising, selling quickly, if necessary even at a loss, on the principle that the first loss is the best; and they were almost the first to make use of journalistic methods to arouse the interest of the public in their loans. They have, however, consistently kept the secret of their own operations. The original five brothers were shrewd business men, but all were equally uncultured (Karl Mayer writes of a "kondract" he had made). Their descendants, however, have been among the great patrons of art throughout western Europe, the collections of Barons Amschel, James, and Ferdinand being especially noteworthy. They have created quite a school of Jewish dealers in art, whose chief customers they have been (Duveen, C. Davis, Spitzer, and Wertheimer).

As Philanthropists and Art Patrons.

The services of the Rothschilds in the cause of philanthropy have been equally marked. Special hospitals have been founded by them for all creeds at Jerusalem, Vienna, Paris, and London; the Jews' Free School of the last-named city is supported almost entirely by Lord Rothschild at an estimated annual cost of £15,000. In London and Paris they have established workmen's dwellings on a large scale and on an economic and commercial basis; and their private charities are very large. The founder of the house, Mayer Amschel Rothschild, held the curious theory that if a beggar thanked him, the charitable transaction was concluded, whereas if he received no thanks, Heaven owed him some recompense for his charity. Consequently, it was his custom to thrust a coin into the hand of a beggar, and to hurry away before the latter could express his gratitude.

In addition, some of the members of the family have evinced an interest in Jewish literature. Baron James in Paris was the founder of the Société des Etudes Juives; Baron Wilhelm of Frankfort was a zealous collector of Hebrew incunabula, which are now in the Frankfort town library; and almost all great Jewish literary undertakings have been subventioned by one or other branch of the firm.

Hitherto the pedigree of the Rothschild family has been traced only as far as Amschel, the father of Mayer Amschel Rothschild; but, owing to the recent publication of the tombstone inscriptions of Frankfort-on-the-Main by Horovitz ("Inschriften von Frankfort"), it is now possible to trace it back with a high degree of probability four generations further, as far as Moses Rothschild, who was born about the middle of the sixteenth century. There is little doubt that all the Rothschilds form one family, as is shown by the similarity of first names; this would account for the somewhat unusual name of Kalman (brother of Mayer Amschel), and would give some hint as to the use of "Jacob" as the name of Mayer Amschel's youngest son, since the younger son of the uncle after whom he was named was also called Jacob. It is also seen that the rabbinic part of the family left Frankfort early in the seventeenth century, and is not related in a direct line with the more worldly portion.

The number of marriages between cousins in the later history of the family is remarkable, especially in the second and third generations after the five brothers had gone to five different capitals. Altogether of fifty-eight marriages contracted by the descendants of Mayer Amschel Rothschild to date (1905), no less than twenty-nine, or exactly one-half, have been between first cousins. It is noteworthy that these marriages as a rule have been fertile, which is what is anticipated by biological science; but several of the unions have resulted in daughters only, which is also anthropologically significant.

In the first names adopted there has been a restriction in choice in the early generations, causing a considerable amount of confusion between the many Charlottes, Louises, Karls, and Nathans. As a rule, the son has adopted the father's name as a second name, which has enabled a distinction to be made;

and the same plan has with less suitability been followed in the case of the daughters. The family tree is found on pages 491–493.

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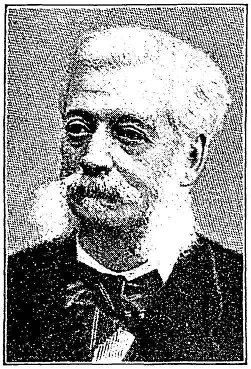

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Bibliography: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

S. F. T. H.

Anthony de Rothschild, Sir: Born at New Court, London, 1810; died at Woolston, near Southampton, Jan. 3, 1876; second son of Nathan Mayer Rothschild. Entering his father's banking business, he became a prominent member of the firm. He lived the life of a country gentleman, which did not, however, prevent him becoming the main representative of the family in the London Jewish community. As president of the Jews' Free School he was unwearied in his efforts to promote the good management of that institution. He assisted at the establishment of the United Synagogue, and became its president. For a short time he was president also of the Jews' Hospital. In 1846 he was created a baronet of the United Kingdom, with special remainder, failing his own male issue, to the sons of his elder brother, Baron Lionel de Rothschild. He was also a baron of the Austrian empire, and was made Austrian consul-general in London in 1858.

Sir Anthony was prominently connected with numerous mercantile bodies, notably the Alliance Life and Fire Assurance Company, of which he was a director. In 1840 Sir Anthony married Louisa, daughter of Abraham Montefiore; he had two daughters, who survived him.

Bibliography: *Jew. Chron.* and *Jew. World*, Jan. 7, 1876; *The Times* (London), Jan. 5, 10, and 11, 1876; Morais, *Eminent Israelites of the Nineteenth Century*, s.v., Philadelphia, 1880.

J. G. L.

Arthur de Rothschild, Baron: Born at Paris March 28, 1851; died at Monte Carlo 1903; son of Nathaniel Rothschild of London. He was the author of: "Notice sur l'Origine du Prix Uniforme de la Taxe de Lettres et sur la Création des Timbres de Poste en Angleterre," Paris, 1871; and "Histoire de la Poste aux Lettres," *ib.* 1873. Baron Arthur was interested in yachting, and for several years was vice-president of the Union des Yachts Français.

Bibliography: *La Grande Encyclopédie.*

S. J. Ka.

Charlotte de Rothschild, Baroness: Born at Naples 1819; died at Gunnesbury Park, Acton, near London, March 13, 1884; daughter of Baron Karl von Rothschild. In 1836 she married her cousin Baron Lionel de Rothschild. She took the deepest interest in politics and was of the greatest service to her husband in his parliamentary career.

In 1859 the baroness established an Invalids' Kitchen at Bishopsgate, London, and in Nov., 1859, founded the Home for Aged Incurables, both of which institutions as well as several other charities were entirely supported by her. In 1867 she became president of the Ladies' Benevolent Loan and Visiting Society. She founded also the Emigration Society. Her labors in connection with the Jews' Free School were far-reaching; she even composed as readings for the school "Addresses to Young Children." In memory of her daughter, she established "Evelina Prizes" at all the Jewish elementary schools and at Jews' College.

Bibliography: *Jew. Chron.* and *Jew. World*, March 14, 1884.

J. G. L.

Constance de Rothschild (Lady Battersea): Authoress and communal worker; eldest daughter of Sir Anthony de Rothschild; born in London 1847. In 1877 she married Cyril Flower, who was created first Baron Battersea in 1892. In conjunction with her sister **Annie** (the Honorable Mrs. Eliot Yorke) she published, in 1870, "The History and Literature of the Israelites According to the Old Testament and the Apocrypha," an adaptation, for the young, of the Biblical narrative. The work was republished in 1872, in an abridged form, for the use of schools. Lady Battersea has since contributed occasionally to magazines, dealing descriptively with the ceremonial and ritual she witnessed in her father's house. She has taken a great interest in the Jewish Association for the Protection of Girls and Women, of which she is vice-president and secretary; and she has been intimately associated with other departments of Jewish social work in London.

Bibliography: *Jewish Year Book*, 5665 (1904–5).

J. J. de H.

Edmond de Rothschild, Baron: Born at Paris Aug. 19, 1845. He is associated with his brothers Alphonse and Gustave in the French house of the Rothschilds. He is known in the Jewish world as the founder of the Agricultural Colonies in Palestine, at present under the administration of the Jewish Colonization Association. In 1877 he married Adelaïde, daughter of Wilhelm Karl Rothschild of Frankfort-on-the-Main, by whom he has three children: **James Edmond Armand** (b. Dec. 18, 1878; M.A., Cambridge), **Maurice** (b. May 19, 1881), and **Myriam**.

Baron Edmond is a great lover of the arts and a collector of paintings. His wife is president of the patronage committee of the Comité de Bienfaisance, and foundress and vice-president of the Home and the same plan has with less suitability been followed in the case of the daughters. The family tree is found on pages 491–493.

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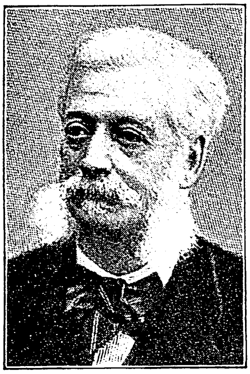

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Bibliography: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.
S. F. T. H.

Anthony de Rothschild, Sir: Born at New Court, London, 1810; died at Woolston, near Southampton, Jan. 3, 1876; second son of Nathan Mayer Rothschild. Entering his father's banking business, he became a prominent member of the firm. He lived the life of a country gentleman, which did not, however, prevent him becoming the main representative of the family in the London Jewish community. As president of the Jews' Free School he was unwearied in his efforts to promote the good management of that institution. He assisted at the establishment of the United Synagogue, and became its president. For a short time he was president also of the Jews' Hospital. In 1846 he was created a baronet of the United Kingdom, with special remainder, failing his own male issue, to the sons of his elder brother, Baron Lionel de Rothschild. He was also a baron of the Austrian empire, and was made Austrian consul-general in London in 1858.

Sir Anthony was prominently connected with numerous mercantile bodies, notably the Alliance Life and Fire Assurance Company, of which he was a director. In 1840 Sir Anthony married Louisa, daughter of Abraham Montefiore; he had two daughters, who survived him.

Bibliography: *Jew. Chron.* and *Jew. World*, Jan. 7, 1876; *The Times* (London), Jan. 5, 10, and 11, 1876; Morais, *Eminent Israelites of the Nineteenth Century*, s.v., Philadelphia, 1880.
J. G. L.

Arthur de Rothschild, Baron: Born at Paris March 28, 1851; died at Monte Carlo 1903; son of Nathaniel Rothschild of London. He was the author of: "Notice sur l'Origine du Prix Uniforme de la Taxe de Lettres et sur la Création des Timbres de Poste en Angleterre," Paris, 1871; and "Histoire de la Poste aux Lettres," *ib.* 1873. Baron Arthur was interested in yachting, and for several years was vice-president of the Union des Yachts Français.

Bibliography: *La Grande Encyclopédie*.
S. J. Ka.

Charlotte de Rothschild, Baroness: Born at Naples 1819; died at Gunnesbury Park, Acton, near London, March 13, 1884; daughter of Baron Karl von Rothschild. In 1836 she married her cousin Baron Lionel de Rothschild. She took the deepest interest in politics and was of the greatest service to her husband in his parliamentary career.

In 1859 the baroness established an Invalids' Kitchen at Bishopsgate, London, and in Nov., 1859, founded the Home for Aged Incurables, both of which institutions as well as several other charities were entirely supported by her. In 1867 she became president of the Ladies' Benevolent Loan and Visiting Society. She founded also the Emigration Society. Her labors in connection with the Jews' Free School were far-reaching; she even composed as readings for the school "Addresses to Young Children." In memory of her daughter, she established "Evelina Prizes" at all the Jewish elementary schools and at Jews' College.

Bibliography: *Jew. Chron.* and *Jew. World*, March 14, 1884.
J. G. L.

Constance de Rothschild (Lady Battersea): Authoress and communal worker; eldest daughter of Sir Anthony de Rothschild; born in London 1847. In 1877 she married Cyril Flower, who was created first Baron Battersea in 1892. In conjunction with her sister **Annie** (the Honorable Mrs. Eliot Yorke) she published, in 1870, "The History and Literature of the Israelites According to the Old Testament and the Apocrypha," an adaptation, for the young, of the Biblical narrative. The work was republished in 1872, in an abridged form, for the use of schools. Lady Battersea has since contributed occasionally to magazines, dealing descriptively with the ceremonial and ritual she witnessed in her father's house. She has taken a great interest in the Jewish Association for the Protection of Girls and Women, of which she is vice-president and secretary; and she has been intimately associated with other departments of Jewish social work in London.

Bibliography: *Jewish Year Book*, 5665 (1904–5).
J. J. de H.

Edmond de Rothschild, Baron: Born at Paris Aug. 19, 1845. He is associated with his brothers Alphonse and Gustave in the French house of the Rothschilds. He is known in the Jewish world as the founder of the Agricultural Colonies in Palestine, at present under the administration of the Jewish Colonization Association. In 1877 he married Adeláide, daughter of Wilhelm Karl Rothschild of Frankfort-on-the-Main, by whom he has three children: **James Edmond Armand** (b. Dec. 18, 1878; M.A., Cambridge), **Maurice** (b. May 19, 1881), and **Myriam**.

Baron Edmond is a great lover of the arts and a collector of paintings. His wife is president of the patronage committee of the Comité de Bienfaisance, and foundress and vice-president of the Home

Israélite Français, which assists young Jewish girls to find situations in the trades, the industrial arts, as teachers, etc.

s. J. Ka.

Ferdinand de Rothschild, Baron: English politician and art connoisseur; born in Paris 1839; died at Wallesdon Manor, England, Dec. 17, 1898; second son of Freiherr Anselm von Rothschild. He was educated in Vienna, and settled in England in 1860. In 1865 he married his cousin Evelina de Rothschild, sister of Lord Rothschild. She died in the following year, and in her memory he built and largely supported the Evelina Hospital for Sick Children.

Baron Ferdinand was fond of country life and had the ordinary tastes of a country gentleman. He hunted, and bred fat stock; he made Wallesdon a model village; and he was fond of yachting. In 1883 he held the office of high sheriff of Buckinghamshire, and was also justice of the peace and deputy lieutenant for the county. In 1885, when Lord Rothschild was created a peer, Baron Ferdinand succeeded as a Liberal to his seat for Aylesbury; but in the following November the borough was disfranchised, and he was returned for the newly created division of Aylesbury, which constituency he continued to represent as a Liberal Unionist until his death. At Wallesdon the baron had the honor of entertaining the Queen of England on May 14, 1890; and the emperor Frederick of Germany and the Shah of Persia were likewise reckoned among his guests. The baron was a freemason, and in 1892 was one of the founders of the Ferdinand de Rothschild Lodge, of which he was installed master.

As a collector of works of art, Baron Ferdinand held one of the first places in his generation. The Manor itself was one of the most celebrated homes in England, its staircases, copied from those of the Château Chenonceaux, being specially noteworthy.

Baron Ferdinand rendered valuable services in various capacities to the Jewish community. From 1868 to 1875 he was treasurer of the Board of Guardians; in 1868 he laid the foundation-stone of the North London Synagogue; in 1870 he became warden of the Central Synagogue; and at the Stepney Jewish Schools he founded a "Baron Ferdinand de Rothschild Technical Scholarship." He was a man of wide culture and strong literary sympathies. The result of some of his studies he gave to the public in the form of lectures to working men, in articles in the "Nineteenth Century," and in a work (London, 1896) entitled "Personal Characters from French History." At his death he bequeathed to the British Museum some of the rare art treasures of Wallesdon Manor, a gift amounting in value to about £100,000.

Bibliography: *Jew. Chron.* and *Jew. World*, Dec. 23, 1898; *The Times* (London), Dec. 19, 1898.

J. G. L.

Gustave de Rothschild, Baron: Born Feb. 17, 1829; consul-general for Austria-Hungary, director of the Chemin de Fer du Nord and the Paris-Lyons and Mediterranean Railway; member of the board of directors of the Rothschild Hospital and Hospice; president of the Jewish Consistory of Paris (of which he has been a member since 1856), and also of the committee of consistorial schools; chevalier of the Legion of Honor.

In 1866 he founded a Hebrew primary school known as "The Gustave de Rothschild School." On the anniversary of the death of his daughter, Baroness Emanuel Leonina, in 1898, he established twenty annuities of 600 francs each, to be distributed among aged Jews of either sex.

In 1859 Baron Gustave married Cecilie Anspach. Issue, five children: **Robert** (b. Jan. 19, 1880), civil and mining engineer; **Lucie,** wife of Baron Lambert, president of the Central Hebrew Consistory of Belgium, and representative of the firm of Rothschild Brothers at Brussels; **Aline,** wife of Sir Edward Sassoon, M.P., of London; and **Juliette,** wife of Baron Emanuel Leonina, civil engineer.

The Baroness Gustave de Rothschild is president of the ladies' committee of inspection of the Hebrew schools of Paris. In 1877 she established a clothing club, for the distribution of garments, medicines, etc., among the Jewish children attending the consistorial and parochial schools.

Bibliography: Léon Kahn, *Histoire des Ecoles Communales et Consistoriales de Paris*, 1884.

s. J. Ka.

Hannah Rothschild. See Rosebery, Hannah, Countess of.

Henri de Rothschild, Baron: French physician; born at Paris July 26, 1872; son of James Edward Rothschild of London. After a careful education he traveled extensively and then, returning to Paris, studied medicine, graduating as M.D. in 1898. Establishing himself as a physician in his native city, he founded a dispensary for the treatment of diseases of children.

Rothschild is the author of several books on his travels ("Notes Scandinaves," "Notes Africaines," "Souvenirs d'Espagne," etc.), and of the following medical works: "Quelques Observations sur l'Alimentation du Nouveau-Né et de l'Emploi Raisonné du Lait Stérilisé," Paris, 1897; "Notes sur l'Hygiène et la Protection de l'Enfance dans les Principales Capitales de l'Europe," *ib.* 1897; "L'Allaitement Mixte et l'Allaitement Artificiel," *ib.* 1898. He has also collaborated on several professional journals, besides editing unpublished letters of Jean Jacques Rousseau, with a preface and notes: "Lettres Inédites de Jean-Jacques Rousseau."

Bibliography: Curinier, *Dict. Nat.* i. 178.

s. F. T. H.

James Edouard de Rothschild, Baron: Born at Paris Oct. 28, 1844; died there Oct. 25, 1881. He was one of the founders and the first president of the Société des Etudes Juives and the founder of the Société des Anciens Textes Français. He is the author of "Introduction au Mystère du Vieil Testament."

Baron James' widow is directress of the Hospital of Berck-sur-Mer; and his daughter **Jane,** wife of Baron Leonino, is the foundress of the Orphanage of Boulogne-sur-Seine.

Bibliography: Zadoc Kahn, *Souvenirs et Regrets*, 1898.

James Mayer de Rothschild, Baron: Born at Frankfort-on-the-Main May 15, 1792; died at Paris Nov. 15, 1868. He founded in 1812 the Paris banking-house known under the firm name of Rothschild Frères. In 1822 he was appointed consul-general to Austria-Hungary. He negotiated the French loans of 1830 and 1834, and in return for his services was created by Louis Philippe grand officer of the Legion of Honor, of which he had been a chevalier since 1823. He took a very important part in the building of the Saint-Germain Railroad, one of the most important roads in the north of France.

The baron was ever active in the interests of his coreligionists. By his fearless intervention he frequently averted cruel persecutions of the Jews, and caused the repeal of unjust and burdensome laws directed against them. On April 7, 1852, he made over to the Central Consistory of Paris a hospital in the Rue Picpus, Paris, built on a site having an area of about 16,000 square meters, on condition that the establishment should be reserved in perpetuity as a refuge for sick and aged Jews. He was besides a noted patron of Hebrew letters.

Baron James Mayer de Rothschild.

The baron's wife, **Betty** (d. in Paris Sept., 1886), was foundress of the Hospital for Incurables, which she endowed with an annual revenue of 800 francs for each of its seventy beds. The Salomon and Caroline de Rothschild Orphanage, in Paris (opened June 3, 1874), wholly devoted to the care of Jewish orphans of either sex, is another testimony to her charity. She, moreover, left 600,000 francs to the public charities, for the assistance of poor laborers in paying their rents.

Bibliography: Zadoc Kahn, *Sermons et Allocutions*, 3d series, 1894; idem, *Souvenirs et Regrets*, 1898.

s. J. Ka.

Karl Mayer von Rothschild, Freiherr: Born at Frankfort-on-the-Main April 24, 1788; died at Naples March 10, 1855; fourth son of Mayer Amschel Rothschild and head of the Italian branch. From 1821 he lived in Naples and Frankfort and became banker to the kingdoms of Sicily, Sardinia, and Naples, of the Papal States, and of the duchies of Parma and Tuscany. He was made a "Freiherr" by the crown of Austria in 1822 and consul-general of Sicily at Frankfort in 1829. His wife, **Adelheid Herz,** was a society leader and a well-known philanthropist.

Karl Mayer left four sons—Mayer Karl, **Adolf Karl,** Wilhelm Karl, and **Alexander**—and one daughter, all of whom married members of the Rothschild family. Adolf Karl (b. at Frankfort May 21, 1823) succeeded his father.

Bibliography: *Das Haus Rothschild*, ii. 19 *et seq.*, Prague and Leipsic, 1857; Reeves, *The Rothschilds*, pp. 252 *et seq.*, London, 1887.

s. F. T. H.

Leopold de Rothschild: Anglo-Jewish communal worker and sportsman; born Nov. 22, 1845; third son of Baron Lionel de Rothschild, and brother of Lord Rothschild. He was educated at Trinity College, Cambridge, England, and is a deputy lieutenant, a justice of the peace, and commander of the Royal Victorian Order (1905).

Rothschild is an active worker in the Anglo-Jewish community, being vice-president of the Anglo-Jewish Association, a member of the council of the United Synagogue and of the Jewish Board of Deputies, chairman of the Jewish Emigration Society, one of the treasurers of the London Jewish Board of Guardians, and a member of the board of management of the Central Synagogue, London.

Rothschild is a sportsman, and an intimate friend of the King of England. His horse St. Amant in 1904 won the English Derby.

Bibliography: *Jewish Year Book*, London, 1904; *Who's Who*, London, 1904.

J. I. L. B.

Lionel Nathan de Rothschild, Baron: Born at London Nov. 22, 1806; died there June 3, 1879; eldest son of Baron Nathan Mayer de Rothschild. After passing some time as a student at Göttingen he was initiated into the business transactions of the firm under his father's direction. In 1836 he succeeded the latter in the direction of the English house of Rothschild, the management of most of the operations and negotiations of the firm being entrusted to him. He had three brothers, but they deferred implicitly to him. His was the guiding mind; and while he lived the center of the finance of the world may be said to have been his office in New Court. In 1847 he negotiated the Irish Famine Loan; in 1854 he raised £16,000,000 for the English government to meet the expenses of the Crimean war; and for twenty years he acted as the agent of the Russian government. He had a large share in the successful funding of the United States national debt; provided the funds for the immediate purchase of the Suez Canal shares; and managed the business of the group of bankers who guaranteed to the German empire the permanence of the exchanges, thus facilitating the payment of the French indemnity at the close of the Franco-Prussian war. He was a director of the Alliance Insurance Company, and of the Lombardo Venetian Railway, in which he held a large interest; and the Chemin de Fer du Nord of France owed its construction chiefly to his foresight and activity. He actively cooperated with the Vienna branch of his firm in directing the finances of the Austrian empire; and the Egyptian loan of £8,500,000 was contracted by his house.

Financial Career.

Baron Lionel Nathan de Rothschild.

As a Communal Worker.

Baron Lionel was the leader of the Jewish community in England for upward of thirty years. He was a member of the Board of Deputies, of which he had been elected president in April, 1855, but declined to serve; he was for a long period president of the Great Synagogue; he laid the foundation-stone of the Central Synagogue (1869), and was for some time on the council of the United Synagogue. In 1843 he cooperated with Sir Moses Montefiore in the latter's efforts to ameliorate the condition of the Russian and Polish Jews; and an appeal from him on behalf of the Rumanian Jews was read at the Berlin Congress of 1878.

Baron Lionel's political career was chiefly memorable for the conspicuous part he took in the struggle for Jewish emancipation. At the general election in July, 1847, he was elected member of Parliament in the Liberal interest for the city of London, with Lord John Russell and two other members. Parliament that year met early, and Lord John Russell, then prime minister, brought in a bill, which was passed by a large majority in the House of Commons, affirming the eligibility of Jews to all functions and offices to which Roman Catholics were admitted by law. The bill was repeatedly rejected in the House of Lords. Gladstone and Disraeli were among those who voted with the Whigs, the latter appealing to the House to discard the superstitions of the Dark Ages, and to perform a great act of national justice.

Becomes First Jewish Member of Parliament.

In the meantime Baron Lionel was elected to Parliament again and again. In 1849 he had been a member for two sessions without having taken the oath, when he accepted the Chiltern Hundreds and a new writ was issued for the city of London. He was again returned, and continued to be a member without taking the oath "on the true faith of a Christian"; but being again returned in succeeding parliaments, he accepted the Chiltern Hundreds a second time, in 1857. On July 23 a writ was again issued for the city of London, and he was returned for the fifth time. At length, in 1858, the Jews' Disabilities Bill passed, and its principle was extended by a further act, passed two years later. Baron Lionel was the first Jew who took the amended form of oath (July 26, 1858). In commemoration of the event several scholarships were founded at schools and colleges by subscription and otherwise. Baron Lionel continued to sit for the city of London, with the exception of a short interval, till 1874, when he shared in the general Liberal defeat.

Baron Lionel was the friend and counselor of the prince consort, and held intimate relations with Disraeli, the prime minister, whose *Sidonia* in "Coningsby" is an idealized portrait of him.

In his philanthropic endeavors the baron was greatly assisted by Baroness de Rothschild, who was his almoner, especially in the organization of the Jews' Free School, which was raised by their joint efforts from squalor to a condition of comparative refinement. It was said of the baron that more than a tithe of his great income was applied in charitable works.

Baron Lionel married in 1836 Charlotte, daughter of Baron Karl von Rothschild of Naples, who survived him. He was succeeded by NATHAN MEYER ROTHSCHILD, M.P., his eldest son, and left two other sons, **Alfred de Rothschild** and **Leopold de Rothschild**, and a daughter, **Leonora** (m. 1857 Baron Alphonse de Rothschild of Paris). The death in 1866 of his daughter **Evelina** (m. Baron Ferdinand de Rothschild) was a blow from which Baron Lionel never entirely recovered.

BIBLIOGRAPHY: Reeves, *The Rothschilds*, London, 1887; *Jew. Chron.* June 6, 1879; *Jew. World*, June 6, 1879; *The Times* (London), June 4, 5, 12, and 20, 1879; *The Montefiore Diaries*, 1890; Morais, *Eminent Israelites of the Nineteenth Century*, s.v.: *Dict. National Biography*.

Lionel Walter Rothschild: Naturalist, communal worker, and politician; born in London Feb. 8, 1868; eldest son of Lord Rothschild. He was educated at Bonn and later at Magdalen College, Cambridge. In 1899 he was returned to Parliament for the Aylesbury division of Buckinghamshire, the seat previously held by his uncle, Baron Ferdinand de Rothschild. For this constituency he was again returned in the Conservative interest in Oct., 1900. He is greatly interested in natural history, and has built in Tring Park a museum containing many rare specimens, to replenish which he has sent expeditions to the remotest corners of the earth.

Rothschild is member of the council of the United Synagogue, of the Board of Deputies, of the Jewish Board of Guardians, and of the committee of the Jews' Free School, and treasurer of the Jewish Industrial School. He has published "Avifauna of Laysan," and is editor of "Novitates Zoologicæ," issued at the Zoological Museum, Tring.

BIBLIOGRAPHY: *Jew. Chron.* Sept. 28, 1900.

G. L.

Mayer Amschel Rothschild. See p. 490.

Mayer Karl von Rothschild, Freiherr: German banker; born at Frankfort-on-the-Main Aug. 5, 1820; died there Oct. 16, 1886; eldest son of Karl Mayer von Rothschild of Naples. He lived with his parents until 1837. During the following two years he studied at the University of Göttingen, and in 1839 at that of Berlin. In 1840 he returned to Naples, and joined in 1842 the Frankfort house, of which he became the head in 1855, when his cousin Anselm succeeded his father in Vienna. Until Mayer Karl's death he presided over the Frankfort establishment. In 1867 he was elected a member of the North German Reichstag, which position he held until 1870, when he was appointed a life member of the Prussian House of Lords. He was philanthropic and a collector of works of art.

In 1842 Mayer Karl married Louise, daughter of Nathan Mayer von Rothschild of London, and left as issue five daughters.

BIBLIOGRAPHY: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

S. F. T. H.

Mayer Nathan de Rothschild, Baron: English financier and sportsman; born in London June 29, 1818; died there Feb. 6, 1874; fourth son of Nathan Mayer Rothschild. He was educated at Trinity College, Cambridge, and became a member of the firm of N. M. Rothschild & Sons, in which house he at one time took an active interest. He held a seat in Parliament, being elected member for Hythe on several successive occasions, and was a steady adherent of the Liberal party.

In 1857 Rothschild acquired land in Buckinghamshire and commenced building his mansion of Mentmore, which was soon celebrated alike for its hospitality and works of art. In the neighboring hamlet of Crafton he set up his stud-farm, where he bred many famous horses. He was a popular member of the Jockey Club. He thrice won the One Thousand Guineas stakes and twice the Goodwood Cup. In 1871 he won the Derby, the One Thousand Guineas, the Oaks, the St. Leger, and the Cesarewitch; and that year was called "the Baron's year."

Rothschild married in 1850 his first cousin Juliana, eldest daughter of Isaac Cohen, and left as issue one daughter, who married Lord Rosebery.

Bibliography: *Jew. Chron.* and *Jew. World*, Feb. 13, 1874; *The Times* (London), Feb. 7, 11, and 12, 1874.

J. G. L.

Nathan Mayer Rothschild. See p. 490.

Nathan (Nathaniel) Meyer Rothschild, Lord: Son of Baron Lionel Nathan de Rothschild; the present (1905) head of the English house of Rothschild; born in London Nov. 8, 1840. He was educated at Trinity College, Cambridge, where as a student he was one of the associates of the present King of England, with whom he has since remained on terms of intimacy. Politically a Liberal (now a Liberal Unionist), he sat in Parliament from 1865 to 1885 as the member for Aylesbury. He had inherited his English baronetcy from his uncle in 1876 and the Austrian barony from his father in 1879; in 1885 he was raised to the peerage, and, as Baron Rothschild, was the first Jew to take his seat in the House of Lords, an event which was regarded as completing the emancipation of the English Jews. Lord Rothschild has been continuously reappointed lord-lieutenant of the county of Buckingham. In 1902 he was made a privy councilor, and in the same year the knight grand cross of the Royal Victorian Order was conferred upon him.

Nathan, Lord Rothschild.

In 1889 he became a member of a parliamentary commission appointed to report on the congestion in the population of London. He urged the London Jewish community to unite on what was known as the "East End Scheme," a plan for improving the spiritual and social life of Jewish East London. Though Lord Rothschild offered £20,000 toward the expenses, the plan was vigorously opposed by Sir Samuel Montagu and others, and nothing came of it except the annual free services for the Jewish masses held on New-Year's Day and the Day of Atonement, which Lord Rothschild regularly attends.

Lord Rothschild is a governor of the Bank of England and a presiding officer of many great corporations. In 1902 he was appointed a member of the Royal Commission on Alien Immigration, an office that brought him in touch with the late Theodor Herzl, whose East-African project he indorsed. He offered positive and outspoken resistance to the bills proposed in Parliament for the restriction of alien immigration. He has always been a liberal contributor to funds for the relief of the persecuted in Russia and elsewhere; he is a supporter and an officer of most of the communal charities, and a dispenser of private charity on a large scale, and is especially interested in the Jews' Free School, of which he is president and which owes its position to his benefactions. He holds the communal offices of president of the United Synagogue and warden of the Great Synagogue (the most typically Orthodox English synagogue in London), and is regarded as the lay head of the Jewish community of England. As a social worker his most notable success has been as a founder of the Four Per Cent Industrial Dwellings Co.

Bibliography: *Jewish Year Book*, 1904-5 (5665).

J. J. de H.

Salomon Mayer von Rothschild, Freiherr: Austrian banker; born at Frankfort-on-the-Main Sept. 9, 1774; died at Paris July 28, 1855; second son of Mayer Amschel Rothschild, head of the Vienna branch of the Rothschild house. Salomon spent most of his time in his native city until 1816, when he removed to Vienna, becoming interested in all the great financial undertakings of the Austrian empire. He became the financial originator of the Kaiser Ferdinands Nordbahn, which was inaugurated in 1836. Among the other enterprises in which he was interested may be mentioned: the Austrian state loans of 1823, 1829, and 1842; the coal-mines of Witkowitz; and the asphalt lake of Dalmatia.

Salomon Mayer received the honorary freedom of the cities of Vienna and Brünn; he was knighted in 1815 by the crown of Austria; and in 1822 he was created a "Freiherr." He acquired for his family extensive landed properties, among them Oderberg, Hultschin, and Schillersdorf.

Salomon Mayer died while on a visit to Paris; he left two children: Betty, who married her uncle Baron James de Rothschild of Paris, and a son, Anselm, who succeeded him in business.

Bibliography: Letteris, *Lebensbild des Verewigten Freiherrn Salomon v. Rothschild* (in Hebrew, with German title), Vienna, 1855; Reeves, *The Rothschilds*, pp. 272 *et seq.*, London, 1887; Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

Wilhelm Karl von Rothschild, Freiherr: German banker; born at Frankfort-on-the-Main May 16, 1828; died there Jan. 25, 1901; son of Karl Mayer von Rothschild of Naples. With his brother Mayer Karl he became joint head of the Frankfort house in 1855, and he was sole head from the time of his brother's decease (1886). He married Mathilde, daughter of Anselm Rothschild of Vienna, and left two daughters.

As neither Wilhelm Karl nor his brother Mayer left a male heir, the Frankfort branch of the house of Rothschild was discontinued (July 1, 1901).

BIBLIOGRAPHY: Von Scherb, *Gesch. des Hauses Rothschild*, Berlin, 1892.

S. F. T. H.

ROTHSCHILD, DAVID: German rabbi and author; born at Hamm, Westphalia, Nov. 16, 1816; died at Aachen Jan. 28, 1892. After completing his studies he became preacher in his native town. In 1850 he was called as rabbi to Aachen, and in 1862 to Alzey, Hesse. Rothschild was a follower of Reform Judaism. He wrote: "Der Eid der Juden: Eine Kritische Beleuchtung vom Jüdisch-Theologischen Standpunkt," Brilon, 1847; "Die Psalmen in Uebersetzungen, Betrachtungen und Gebet," Bonn, 1850; "Gebetbuch nach dem Ritus der Israelitischen Gemeinde zu Aachen," Aachen, 1853; "Der Synagogale Cultus in Historisch-Kritischer Entwicklung, Populär Dargestellt," Alzey, 1870; "Spinoza: Zur Rechtfertigung Seiner Philosophie und Zeit," Leipsic, 1877.

S. M. K.

ROTHSCHILD, MENAHEM MENDEL (BACHARACH, ASHKENAZI): German rabbi; born in Frankfort-on-the-Main about 1650; died in Worms Oct., 1731. He was the grandson of Isaac, head of the Frankfort community and progenitor of the Rothschild family, and the son of Solomon, "Landesrabbiner" of Würzburg and Friedberg, to whose name he adds sometimes the surname Rothschild and sometimes that of Bacharach. Menahem was for several years a preacher in Prague. In 1686 he was chosen "Landesrabbiner" of Bamberg, in succession to Mordecai Lipschitz, and was at the same time made rabbi of Bayreuth and of Baiersdorf. He remained in Bamberg until 1718, when he accepted a similar position in Hesse. After a short stay there, he became rabbi of the old community of Worms, where he remained until his death. Like many rabbis of his time, he appears to have been a man of considerable wealth. He is known to have had two daughters, one of whom died in Bamberg. He was succeeded in that city by Moses Broda (d. 1741), who later became also his successor in Worms.

BIBLIOGRAPHY: Eckstein, *Gesch. der Juden im Ehemaligen Fürstbisthum Bamberg*, Index, Bamberg, 1898.

E. C. P. Wi.

√ **ROTT (ROSENBERG), MORITZ:** Austrian actor, nephew of the composer Ignaz Moscheles; born at Prague Sept. 17, 1797; died in Berlin 1860. He was the leading actor of his time, and was the favorite of the Prussian public and the king. He was destined by his parents for a commercial life, but forsook it for the stage, making his début in Vienna in 1817 as *Karl Moor* in Schiller's "Die Räuber." His success was instantaneous and was repeated in Kaschau, Eperies, Batfeld, Lemberg, Olmütz, and Linz. In 1821 he became the leading actor at the Theater-an-der-Wien, Vienna, remaining there until 1829, when he went to the Hoftheater, Leipsic, as stage-manager. While connected with the latter theater he starred at Budapest, Brünn, Gratz, Prague, Breslau, Presburg, Lemberg, Vienna (Hoftheater), and Hanover. In 1832 he began a life engagement at the Hoftheater, Berlin. In 1840 he held a special engagement at the Hofburgtheater, Vienna, and, seven years later, in Prague.

Rott's best rôles were: *Faust*, *Brutus*, *Kreon*, *Jason*, *Hamlet*, *Vasa*, *Wallenstein*, *Götz von Berlichingen*, *Franz* and *Karl Moor*, *Shylock*, *Hugo* (in "Schuld"), *Roderich* (Calderon's "Leben ein Traum"), *Jaromir* (Grillparzer's "Ahnfrau"), and *Meinau* ("Menschenhass und Reue").

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848, pp. 226-228.

S. E. Ms.

ROUELLE. See BADGE.

ROUEN (Hebrew, רואן, ריאני, רוטמאגנסי, and more rarely רדום): Ancient capital of Normandy, and now the administrative center of the department of Seine-Inférieure; situated on the right bank of the Seine. The settlement of Jews in the city dates in all probability from the Roman period. The first document, however, concerning the community contains an account in Hebrew of a terrible persecution which the Jews of Rouen and of other localities experienced at the beginning of the eleventh century. Therein it is said that Robert the Pious having concerted with his vassals to destroy all the Jews on their lands who would not accept baptism, many were put to death or killed themselves. Among the martyrs was the learned Rabbi Senior. An influential and highly esteemed man in Rouen, Jacob ben Jekuthiel, went to Rome to invoke for his coreligionists the protection of the pope; and the pontiff sent a high dignitary to put a stop to the persecution (Berliner's "Magazin," iii.; "Oẓar Ṭob," pp. 46-48).

In 1066 numerous Jews of Rouen emigrated to England, having been induced to settle there by William the Conqueror, who, while still in Normandy, had always protected them. His son, William Rufus, showed himself no less favorably inclined toward them. On a complaint of the Jews of Rouen to the effect that many of their coreligionists had been forced to embrace Christianity, William Rufus not only allowed the converted to return to their old faith, but himself actually persuaded some of them to do so.

In 1096 the Rouen community was totally destroyed by the Crusaders. It seems, however, that it was reestablished shortly after, although there is no official document showing the further presence of Jews at Rouen before 1204. In that year a Rouen Jew named Brunius, son of Bonentia, was authorized to live at the Châtelet in Paris. In 1217 Philip Augustus imposed upon the Jews of Normandy a heavy tax, to which the community of Rouen contributed 595 livres. This relatively small sum shows that at that time the Rouen Jews were neither numerous nor rich; while, according to an official document of 1299, the personal taxes of only one Jew of Rouen, a certain Samuel Viole, amounted to 1,200 livres yearly. A certain Calot of Rouen figures in the registers of the Jewish imposts for the years 1296 to 1300 as the financial intermediary between his coreligionists and Philip the Fair. In an official document of 1297 Calot is said to have been chosen umpire in a dispute between Philip and his brother Charles, Count of Valois, concerning the property of some Jews. On the banishment of the Jews from

France, in 1306, Philip presented the Jewish quarter to the municipality, which established there a vegetable market. This quarter, in which Maranos settled in great numbers, still bears the name "Rue des Juifs." After the Revolution Jews began to settle at Rouen; and a community was gradually formed which became in 1876 a rabbinate. The sole incumbent of the office has been Benjamin Cahen.

Bibliography: Depping, *Les Juifs dans le Moyen Age*, pp. 141–142, Paris, 1834; Jost, *Gesch. der Israeliten*, v. 106; Steinschneider, *Hebr. Bibl.* xx. 44; Picciotto, *Sketches of Anglo-Jewish History*, p. 2, London, 1875; W. Baeker, *Chronicle of the Kings of England*, p. 23; Gross, *Gallia Judaica*, p. 622.

S. I. Br.

ROUSSILLON (רושליון): Province of ancient France, now forming the department of Pyrénées-Orientales. Jews settled there in the early part of the thirteenth century, and formed congregations at Perpignan, Collioure, Céret, Millas, Ille, Puigcerda, Elne, Thuir, Toreilles, Clayra, Salses, Le Boulou, and Villefranche-de-Confluent. In the last-named city, about 1250, was born Levi ben Abraham ben Ḥayyim, known for his part in the struggle between the partizans of philosophical studies and the adherents of Orthodox Judaism (1303–6). In 1228 King James I. forbade the Jews to hold any public office, or to employ Christian servants in their houses, while they were likewise prohibited from taking as monthly interest more than four deniers per livre of silver, or in a year more than one-sixth of the sum loaned.

In 1270 James of Aragon confirmed the franchise granted by the king, his father, to "all Jews dwelling at Perpignan, Confluent, and Cerdagne, and all others dependent on their collection," or contribution, and in 1323 his son Sancho exempted them from wearing the wheel while traveling. According to the "Cérémonieux," Pedro IV. authorized the Jews of Perpignan to enter France for commercial purposes in 1372; and in 1377 he gave letters of safe-conduct to foreign Jews who asked permission to visit Roussillon and Cerdagne. Don Martin, Duke of Montblanc, who succeeded his brother John I. in 1396, took severe measures against Christians who maltreated Jews, and frequently disavowed the actions of priests and monks who preached against them. In 1398 he commanded the governor of the two counties, under penalty of a fine of 1,000 gold florins, to establish at Perpignan a "carteria," or depot of standard weights and measures, so that every Jew might be enabled to verify the value of his goods and protect himself against fraud. In 1415 Ferdinand I. of Aragon forbade the Jews to receive in pawn any object belonging to the Church, or to practise medicine, surgery, or pharmacy among Christians, who in their turn were prohibited from receiving bread, meat, or any other kind of food from Jews. In case of violation of this law, a Jew was to be flogged in the public streets and squares, while a Christian was to be fined 50 sous for each infraction. In 1417 Alfonso IV. withdrew the Jews from the jurisdiction of their governors, the bailiff of Perpignan and the provost of Roussillon, and placed them under a royal procurator, who was charged with the administration of the province. Nor was the king less energetic in his measures against the Inquisitors, who had brought terror into the communities of the two counties, and who were prohibited by him from interference with the Jews except in certain special cases; while two years later he forbade his officials to enforce the wearing of the wheel, under pain of a fine of 1,000 florins.

In 1492 a number of Jews, driven from Spain by Ferdinand and Isabella, sought refuge in Roussillon and Cerdagne, but in the following year they were expelled with all their coreligionists, and were forbidden ever to return, under penalty of death and confiscation of their property.

Bibliography: Carmoly, *La France Israélite*, p. 46; Gross, *Gallia Judaica*, pp. 199, 437, 632; Henry, *Histoire de Roussillon*, i. 205, ii. 206 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, p. 628; *R. E. J.* xv. 19; xvi. 1, 170.

G. S. K.

ROWE, LEO S.: American economist; born in McGregor, Iowa, Sept. 17, 1871. He entered the Arts Department of the University of Pennsylvania in 1887, but later transferred to the Department of Finance and Economy (Wharton School), and received the degree of Ph.B. in 1890. Then as a fellow of the Wharton School with the privilege of foreign study, he spent two years in Germany, and took the doctor's degree at the University of Halle in 1892. After this he spent one year in France and one year in Italy and England. In 1894 he was appointed lecturer in public law at the University of Pennsylvania, in 1895 was made instructor, in 1897 assistant professor, and in May, 1904, was advanced to a full professorship of political science. In June, 1900, he was appointed by President McKinley a member of the Commission to Revise and Compile the Laws of Porto Rico. At the expiration of the term of this commission Professor Rowe was appointed chairman of the Insular Code Commission. In 1902 he was elected president of the American Academy of Political and Social Science.

Professor Rowe has published the following volumes: "Report of the United States Commission to Revise the Laws of Porto Rico," with Judge Daly and the Hon. Juan Hermandez-Lopez (2 vols., Washington, 1901); "Report of the Insular Code Commission," with Hon. J. M. Keedy and Hon. Juan Hermandez-Lopez (4 vols., Porto Rico, 1902); "The United States and Porto Rico" (New York, 1904). He has also contributed many essays and papers on economics, political science, and public law to the leading periodicals of the United States.

A. J. H. Ho.

RÓZSAVÖLGYI (ROSENTHAL), MARKUS: Hungarian composer; born at Balassa-Gyarmath 1787; died at Pesth Jan. 23, 1848. Having a native love for music, he went at the age of eleven to Vienna to study, and thence to Presburg and Prague. Attracted by the beauty of the Magyar songs, he composed works based on the national music, and became the most popular violinist in the first decade of the nineteenth century. In 1812 he was appointed conductor of the orchestra at the German Theater in Pesth, and in 1824 was made a regular salaried member of the Philharmonic Society of the county of Veszprim, the name "Rosenthal" being publicly Magyarized to "Rózsavölgyi" on the occasion of his election. He gave several official concerts during the coronation ceremonies at

Presburg in 1825; and in 1835 he appeared at the Court Opera House in Vienna. Two years later, at the opening of the new National Theater of Pesth, the Hungarian Orchestra of that city played a work composed by him for the occasion, and he subsequently became a regular member of that orchestra.

The famous Gipsy musicians Patikárus, Sárközi, Farkas, and others were pupils of Rózsavölgyi. After his death the poet Petöfi sang his praises in a long poem, reproaching the Hungarian people for permitting the last years of the artist to be clouded by financial difficulties.

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S. L. V.

RÓZSAY, JOSEPH: Hungarian physician; born at Lackenbach March 15, 1815; died at Budapest May 19, 1885. Educated at Nagy-Kanizsa, Szombathely, Pesth, and Vienna (M.D.), he began in 1843 to practise medicine at Pesth; and five years later the Hungarian government appointed him head physician of a military hospital, making him chief physician of the house of detention and poorhouse of Pesth in the following year. He was decorated with the gold medal for art and science in 1858, and received the cross of the Order of Francis Joseph in 1866, having been elected a member of the Hungarian Academy of Sciences two years previously. He was elevated to the Hungarian nobility with the name "Muraközi."

Rózsay's works, all written in Hungarian, are as follows: "On the Mur-Island from the Point of View of Medical Topography and Natural History" (1840); "On Education, with Special Reference to the Jews of Hungary" (1848); "On the Effect of Sulfuric Ether"; "On Apoplexy and Pneumonia in Old Age"; "On Intestinal Diseases"; "On the Heat of Marienbad" (1860); "On Jewish Physicians in the Middle Ages" (1862); "On Physiological Changes of the Organs of Respiration" (1863); "On Senility" (1865); and "On Etiology of Typhus" (1866). In 1848 he published the first Hungarian Jewish annual, with a calendar.

Rózsay contributed much to the emancipation of the Jews in Hungary, founding for this purpose the society Magyarító Egylet and the society Izraelita Magyar Egylet, becoming president of the latter in 1861. In 1862 he reorganized the Jewish Hospital, Budapest, and placed it in the foremost rank of such institutions.

BIBLIOGRAPHY: Reich, *Beth-El*, ii. 354.

S. L. V.

RUBIN, MARCUS: Danish statistician and author; born in Copenhagen March 5, 1854. He studied at the university of his native city (B.A. 1871), and then took up the study of national economy. In 1874 he passed the requisite examination and was appointed secretary to a committee on commerce; and as a result of his labors a statistical bureau was established in Copenhagen, whose chief he became in 1883. Together with H. Westergaard he compiled the two statistical works "Undersögelser over Landbobefolkningen's Dödelighed" and "Ægteskabsstatistik" (1886–90), the latter of which was translated into German (Berlin, 1893). In 1892 Rubin published "1807–14. Studier over Kjöbenhavn's og Danmark's Historie," which work was supplemented in 1895 by a second volume, entitled "Frederik VI.'s Tid"; for this comprehensive work he was awarded the prize founded by L. N. Hvidt (one of the city fathers of Copenhagen) for the best work on the history of Copenhagen during the first half of the nineteenth century. Rubin did more than any of his predecessors to place the statistical bureau of Denmark on a level with the foremost institutions of the kind in other countries. Since 1902 he has been "Generaltolddirektor."

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

RUBIN, SOLOMON: Galician Neo-Hebrew author; born in Dolina, Galicia, April 3, 1823. He was educated for the rabbinate, but, being attracted by HASKALAH and modern learning, he entered upon a business career which lasted about five years. This proving unsuccessful, he went to Lemberg, where he studied bookkeeping at a technical institute, and also acquired a knowledge of German, French, and Italian. After serving two years in the Austrian army he attempted to establish himself in Lemberg as a teacher; but persecution due to his liberal views made his position untenable, and he went to Rumania, at that time a very favorable field for active and enterprising Galician Jews. He secured a good position in a commercial establishment in Galatz, which enabled him to devote his evenings to his favorite studies.

In 1859 Rubin returned to Galicia and became principal of a school for Jewish boys in Bolechow. He went to Russia in 1863, where he was engaged as a private tutor in a wealthy Jewish family of Ostrog, Volhynia, with which he went to Vienna in 1865. In the Austrian capital he became acquainted with Peter Smolenskin, who was then in despair owing to the difficulty of continuing the publication of "Ha-Shaḥar." Rubin promised him to write a complete work for that publication every year; and he kept his promise even after his personal relations with Smolenskin had become somewhat strained. The years 1870 and 1871 were spent by Rubin as a private tutor in Naples, Italy, and from 1873 to 1878 he lived in the same capacity in the household of Jacob Poliakov in Taganrog, Russia. He then returned to Vienna, whence in 1895 he removed to Cracow, where he still (1905) resides.

Rubin is one of the most prolific of Neo-Hebrew writers and one of the most enthusiastic and persistent champions of haskalah. Most of his literary labors are directed against superstitious customs and beliefs: but his method is unique among writers of his class; for he neither ridicules such customs and beliefs, nor does he preach against them, but proceeds in a quasi-scientific manner to adduce proof that similar superstitions prevailed or are still prevailing among those who have attained to only a very low plane of culture. He objectively describes, or rather compiles descriptions of, superstitious practises among savages and barbarians, and sometimes only alludes, as if incidentally (mostly in footnotes), to the equivalent follies among fanatical Jews. He has published about twenty-five works with this object in view, two of which, the "Ma'ase

Ta'atuyim" (Vienna, 1887) and the "Yesod Mistere ha-'Akkum we-Sod Ḥokmat ha-Ḳabbalah" (*ib.* 1888), have appeared in German translations also, the first as "Geschichte des Aberglaubens" (transl. by I. Stern, Leipsic, 1888) and the second as "Heidenthum und Kabbala" (Vienna, 1892). A bibliography of his works and of the more important of his many articles in periodicals will be found in Zeitlin, "Bibl. Post-Mendels." *s.v.*

Rubin is an ardent admirer of the system and personality of Spinoza; and he has written much to prove the close relation between Spinozism and Judaism. Among his earliest literary productions are a compendium of Spinoza's writings, entitled "Moreh Nebukim he-Ḥadash" (Vienna, 1856-57), and "Teshubah Niẓẓaḥat" (Lemberg, 1859), a refutation of S. D. Luzzatto's attacks on Spinoza. Rubin's essay in German, "Spinoza und Maimonides, ein Psychologisch-Philosophisches Antitheton," won for the author the title of doctor of philosophy from the University of Göttingen. Later in life Rubin returned to his favorite philosopher and brought out "Ḥeḳer Eloah 'im Torat ha-Adam," a Hebrew translation of Spinoza's "Ethics," with notes and an introduction. This is Rubin's most important contribution to Neo-Hebrew literature. Among his latest works are "Yalḳuṭ Shelomoh" (Cracow, 1896), consisting of ten essays, and "Segulot ha-Ẓemaḥim we-Ototam" (German title, "Symbolik der Pflanzen"; *ib.* 1898).

Anton Grigoryevich Rubinstein.

Bibliography: Ish 'Ibri (pseudonym), in *Aḥiasaf*, 5663, pp. 285-300.

H. R. P. Wi.

RUBINSTEIN, ANTON GRIGORYEVICH: Russian pianist and composer; born Nov. 16 (28), 1829, in the village of Wechwotynetz (Vikhvatinetz), near Jassy, Bessarabia; died at Peterhof, near St. Petersburg, Nov. 20, 1894; brother of Nikolai (Nicholas) Rubinstein. His parents were Jews who embraced the Greek-Orthodox religion, probably a few years after Anton's birth; the entire family removed to Moscow in 1834, where his father established a pencil-factory. Anton, the fourth of six children, received a good education from his mother (Katherina Khristoforovna, née Löwenstein), and from her he also took his first piano-lessons. At the age of seven he commenced to study under A. I. Villoing, the leading piano-teacher in Moscow. The latter taught him gratuitously from his eighth to his thirteenth year. In his reminiscences Rubinstein refers gratefully to Villoing.

His Early Début.

In 1839 Rubinstein gave his first public concert, in the Petrovski Park at Moscow, and in 1841 he gave, under Villoing's personal direction, a series of concerts in Germany, Holland, Scandinavia, and France. While in Paris he visited Chopin, who left a deep impression on Rubinstein. Somewhat later he met Liszt, then the musical idol of Europe. The latter was so carried away by the boy's playing that he took him in his arms and declared that he would make him his heir in art. Rubinstein visited London also (1842), where he won the admiration of Moscheles, and met Mendelssohn at a private concert given before Queen Victoria.

On his return to Russia in 1843 Rubinstein was invited to the Winter Palace, where he was presented to the imperial family. Emperor Nicholas I. treated him kindly, and, embracing him, jokingly addressed him as "your Excellency." Rubinstein's public concerts in the Russian capital met with signal success; and the income from them went to meet the needs of his parents, who were then in pecuniary difficulties.

In 1844 he accompanied his mother and his brother Nikolai to Berlin, where, on the advice of Mendelssohn and Meyerbeer, he studied composition under Dehn, and also studied under Marks.

His Friendship with Liszt.

His mother was compelled in 1846 to return to Moscow, his father having died and left his business affairs in a confused state. In order to preserve her husband's good name Katherina Khristoforovna paid all his debts. She was thus left penniless and was compelled to become a music-teacher in a private school in Moscow. She died in Odessa in 1891. Left to his own resources, young Rubinstein went to Vienna (1846), hoping to secure Liszt's support in his work. Liszt received him cordially, but refused him monetary aid, since, as he said, every able man should accomplish his aims without help. Undaunted by the difficulties confronting him, Rubinstein began to compose, supporting himself meanwhile by giving lessons. For about a year and a half he was even in want, until Liszt, remembering his young colleague, visited him in his poor lodgings and took steps toward procuring for him a permanent source of income. The two remained warm friends until Liszt's death. In

1847 Rubinstein went back to Berlin, and at the outbreak of the Revolution of 1848 he returned, on Dehn's advice, to St. Petersburg.

At St. Petersburg, Rubinstein received the patronage of the grand duchess Helena Pavlovna, and his musical reputation was thereby established. His opera "Dmitri Donskoi" appeared on the imperial stage in 1852, and his "Sibirskije Ochotnikie" in 1853.

Director of the Russian Musical Society.

In 1854 Rubinstein made another concert-tour through Europe; in 1858 he was appointed court pianist; and in 1859 he was made director of the Imperial Russian Musical Society, which he had been instrumental in founding. The conservatories of St. Petersburg and Moscow had their origin in this society; and under the instruction of Anton and Nikolai Rubinstein there graduated many talented musicians, among them Tchaikowsky and Madame Essipic. The great services rendered by Rubinstein in the advancement of music in Russia were recognized by the czar, who decorated him with the Vladimir Order. In 1865 Rubinstein married Vera de Tschikouanov, a maid of honor at the Russian court, who bore him three children. He toured Europe in 1867–70; and in 1876 he resigned the directorship of the Conservatorium.

In 1872 and 1873 Rubinstein, accompanied by Henri Veniavski, professor of the violin at the Conservatorium of Brussels, made a professional tour of America; and in 1885 and 1886 he gave a series of concerts in Europe, which were arranged to bring out the historical development of musical literature and marked an important epoch in the history of music. These concerts were given in the cities of St. Petersburg, Moscow, Vienna, Berlin, London, Paris, and Leipsic. He resumed the directorship of the Conservatorium from 1887 till 1890, and then lived successively in Berlin and Dresden. Rubinstein's professional jubilee was celebrated in 1889.

His Compositions.

Rubinstein won his laurels as a pianist rather than as a composer. His technique was above criticism, and his interpretation of familiar selections highly original and sympathetic; but his compositions, while lyrical in feeling, lacked dramatic effect. His works embraced every form of composition—songs, chamber-music, operas, etc.—but few of them have attained to the popularity of his "Persian Songs" and "Ocean Symphony." He wrote in all 119 compositions exclusive of operas and of a considerable number of minor pieces for the piano. Among his more prominent works should be mentioned: "Ivan the Terrible," "Don Quixote," and "Faust," "character pictures" for orchestra; "Antony and Cleopatra"; "Rossiya" (written for the Moscow Exposition of 1882); "Paradise Lost," "The Tower of Babel," "Moses," and "Christ," sacred operas; "Sulamith"; 13 operas, viz., "Dmitri Donskoi," "Khadzhi Abrek," "The Siberian Hunters," "Tomka the Fool," "Demon," "Feramors," "Merchant Kalashnikov," "The Children of the Steppes," "The Maccabeans," "Nero," "The Parrot," "With the Outlaws," "Goryusha"; and the ballet "The Grapevine."

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H. R. J. G. L.

RUBINSTEIN, ISAAC: Austrian deputy; born at Czernowitz in 1805; died at Ischl Sept. 1, 1878. He was a member of the town council and vice-president of the Czernowitz chamber of commerce and industry, which he represented in the Austrian Reichsrath from 1873 to 1878. He was actively interested in philanthropic work and held many honorary offices in his community.

S. E. J.

RUBINSTEIN, JOSEF: Russian pianist and composer; born at Staro-Constantinov Feb. 8, 1847; died by his own hand at Lucerne Sept. 15, 1884. He was a pupil of Hellmesberger, Dachs, and Liszt, and a friend and ardent admirer of Wagner, from whose drama "Ring des Nibelungen" he made excellent pianoforte transcriptions. In 1869 the grand duchess Helena of Russia appointed Rubinstein "Kammerpianist." Three years later he visited Wagner at Triebschen, and went with him to Bayreuth, where he attended the piano rehearsals of the "Ring des Nibelungen." In 1880 he gave in Berlin a series of lectures on the "Wohltemperierte Klavier" which gained him considerable renown. Rubinstein was the author of several song- and piano-compositions, and a number of articles appeared in the "Bayreuther Blätter" over his signature, in which Schumann and Brahms were attacked in a very offensive and vindictive manner. These articles, which are believed by some to have emanated from a more famous pen, obtained for Rubinstein a rather unenviable notoriety.

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H. R. F. C.

RUBINSTEIN, NIKOLAI (NICHOLAS): Russian pianist; born in Moscow June 2, 1835; died in Paris March 23, 1881; brother of Anton Rubinstein. He received his early instruction from his mother, by whom he and his brother were taken to Berlin in 1844. There he studied pianoforte under Kullak and composition under Dehn until 1846, when his father's illness necessitated his mother's return to Moscow; she took Nikolai with her.

In 1859 Rubinstein founded the Moscow Musical Society, under the auspices of which the Moscow Conservatorium was established in 1864. Of the latter institution he was the director till his death. In 1861 Rubinstein visited England, and in 1878 Paris, where he conducted four orchestral concerts consisting entirely of Russian music. These concerts took place at the exposition then being held at the French capital. Subsequently he returned to St. Petersburg and gave annual concerts there.

Rubinstein's powers as a virtuoso were remarkable, but his fame was overshadowed by that of his brother Anton. The latter, however, frequently declared that he considered Nikolai to be a better pianist than himself.

Among the more important of Rubinstein's compositions were: mazurkas 1 and 2 (op. 11); bolero (op. 13); tarantelle (op. 14); and polonaise, "Scène de Bal" (op. 17).

Bibliography: Grove, *Dict. of Music and Musicians*; Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900; *Meyers Konversations-Lexikon*.

H. R. A. P.

RUBINSTEIN, SUSANNA: Austrian psychologist; born at Czernowitz, Bukowina, Sept. 20, 1847. She was the daughter of an Austrian deputy. In 1870 she entered the University of Prague, and subsequently studied at Leipsic, Vienna, and Bern (Ph.D. 1874). Her works are as follows: "Psychologisch-Aesthetische Essays," Heidelberg, 1878–84; "Aus der Innenwelt," Leipsic, 1888, psychological studies; "Zur Natur der Bewegungen," *ib.* 1890; "Auf Dunklem Grunde," *ib.* 1892; "Ein Individualistischer Pessimist," *ib.* 1894; "Eine Trias von Willensmetaphysikern," *ib.* 1896; "Psychologisch-Aesthetische Fragmente," *ib.* 1902.

Bibliography: S. Pataky, *Deutsches Schriftstellerinnenlexikon*; *Meyers Konversations-Lexikon*.

S. R. N.

RUBO, ERNST TRAUGOTT: German jurist; born at Berlin July 8, 1834; died there March, 1895. Educated at the University of Heidelberg (LL.D. 1857), he was admitted to the bar in 1859. In 1861 he was appointed judge in Berlin, and in 1862 became privat-docent, and later professor, at the university of that city.

Of Rubo's works may be mentioned "Zur Lehre von der Verläumdung," Berlin, 1861, and "Ueber den Sogenannten Zeugnisszwang," *ib.* 1878.

Rubo assisted in drafting the military law-code of the German empire, and he contributed several essays to the "Gerichtssaal," Goldammer's "Archiv für Strafrecht," and Gruchot's "Beiträge."

Bibliography: Stier-Somlo, in *Allg. Zeit. des Jud.* 1895, p. 146.

S. F. T. H.

RUBO, JULIUS: German jurist; born at Halberstadt June 9, 1794; died at Berlin March 13, 1866. He attended the gymnasium in Halberstadt, and, after serving as a volunteer in the war with Napoleon, he studied jurisprudence at the universities of Göttingen and Berlin, obtaining his degree in 1817. A war of pamphlets which raged about that time affords evidence of the fact that he had won repute as a legal scholar. One Th. Grupp maintained that none but Christian jurists should be honored with the degree of doctor of jurisprudence; in a reply in Kamptz's "Jahrbücher" (xv. 486) Grupp was asked whether he seriously proposed to withhold the right to compete for this dignity from the coreligionists of Rubo, who had recently won it with so much credit. But his academic reputation availed Rubo little when he strove to establish a practise successively in Hamburg, Holstein, and Brunswick; and, seeing that the practise of law was closed to him on account of his religion, he settled at Halle as privat-docent.

The legislation of 1822, however, declaring Jews ineligible for academic positions, deprived Rubo of his office, and he went to Berlin to seek a livelihood in literary work. His first production was "Versuch einer Erklärung der Fragmente Lex II, III, IV, LXXXV, Digest de Verborum Obligationibus (45, 1), über die Theilbarkeit und Untheilbarkeit der Obligationen nach der Grundsätzen des Römischen Rechts" (Berlin, 1822). In 1824 he was appointed "Syndikus" of the Jewish congregation in Berlin, which position he held for twenty-five years. It was during his tenure of this position that he wrote "Die Rechtsverhältnisse der Jüdischen Gemeinden in Denjenigen Landestheilen des Preussischen Staates, in Welchen das Edict vom 11 März, 1812, zur Anwendung Kommt. Eine Beantwortung von 11 Fragen, mit Besonderer Rücksicht auf die Jüdische Gemeinde in Berlin" (*ib.* 1844). In 1849 a newly elected board of directors suddenly removed him from office. He immediately began legal proceedings, which, after a number of years, ended in his reinstatement.

Rubo contributed to Zunz's "Zeitschrift" a review of Lips' "Staatsbürgerrecht der Juden." He cooperated actively in the founding of the Wissenschaftliche Institut established by the Verein für Cultur und Wissenschaft der Juden.

Bibliography: L. Geiger, *Gesch. der Juden in Berlin*, p. 296; Lebrecht, in *Vossische Zeitung*, May 5, 1866.

S. M. Co.

RUEFF, JULES: French merchant and shipowner; born at Paris Feb. 16, 1854. At an early age he turned his attention to colonial affairs and navigation. In 1872 he went to Indo-China, and became one of the pioneers of French influence in that country. Later, he became president of the "Société Franco-Africaine," which established the first commercial counting-houses in Abyssinia, among others that at Jibuti. He is the originator of the plan for the railroad of Saigon-Mytho, in Cochin-China, and the founder and present (1905) general director of the "Messageries Fluviales de Cochin-chine," which greatly facilitated the spread of French trade in Indo-China by the route of Mekong. One of the company's vessels took part in the military expedition that forced the pass of Meinam. Jules Rueff was also of great assistance to the French government in organizing its various colonial expositions. Since 1900 he has been administrator of dockyards at Saint-Nazaire, the greatest of their kind in France. He was made commander of the Legion of Honor in 1900.

Bibliography: Curinier, *Dictionnaire National des Contemporains*, 1901.

S. J. Ka.

RUFINA: Smyrna Jewess; lived about the third century of the common era. Her name has been perpetuated in a Smyrniot Greek inscription which is unusually important for a knowledge of the Jewish culture of the period. Translated, the text in question reads as follows:

> "The Jewess Rufina, ruler of the synagogue, built this tomb for her freedmen and her slaves. None other has the right to bury a body here. If, however, any one shall have the hardihood to do so, he must pay 1,500 denarii into the holy treasury and 1,000 denarii to the Jewish people. A copy of this inscription has been deposited in the archives."

This is the only instance, so far as is known, in which the office of ruler of the synagogue was held by a woman; and it is evident that Rufina was very wealthy, since she was able to provide so handsomely for slaves and household dependents. The act itself and the penalty for violation of the tomb are wholly in keeping with the customs of the time, and differ in no way from similar cases in the life of the pagan Greeks.

Bibliography: S. Reinach, in *R. E. J.* vii. 161-166; Schürer, *Gesch.* 3d ed., iii. 11.

s. S. Kr.

RUFUS: Roman general in the first century of the common era. In the battles after Herod's death the Romans were assisted against the Jews by the 3,000 "men of Sebaste," the flower of the royal army and a troop which afterward became famous. The cavalry in this body was led by Rufus (Josephus, "B. J." ii. 3, § 4), while the infantry was under the command of Gratus. Rufus and Gratus maintained their resistance until the legate Varus appeared in Jerusalem with reenforcements (*ib.* 5, § 2; comp. *idem,* "Ant." xvii. 10, § 3).

s. S. Kr.

RUFUS ANNIUS. See Annius Rufus.

RUFUS, TINEIUS (written also **Tinnius**): Governor of Judea in the first century of the common era. Jerome, on Zech. viii. 16, has "T. Annius Rufus," and the editor, Vallarsi, conjectures that the full prænomen is "Tyrannius," a name which would correspond to the רופוס טורנוס of Jewish tradition. Rufus was governor at the time of the outbreak of the Bar Kokba war (Eusebius, "Hist. Eccl." iv. 6, § 1; *idem,* "Chronicon," ed. Schoene, ii. 166). The course of this struggle is described under Bar Kokba; it is, therefore, only necessary to mention here the fact that Rufus took a prominent part in the conflict, as appears from the works of Eusebius. He was unable, however, to withstand the vigorous onslaught of the Jews, so that Publicius Marcellus, the governor of Syria, and later Julius Severus, the most prominent Roman general of the time, had to be sent against them.

Rufus is not mentioned again until the suppression of the insurrection, when it is said (Eusebius, "Hist. Eccl." iv. 6, § 1) that on the plea of martial law he cleared the land of the Jews of its inhabitants. An insult to Judaism which left a deep impression on the minds of the survivors was the plowing up of the Temple mount, which is expressly designated as the deed of Rufus (Ta'an. iv. 6; comp. Baraita Ta'an. 29a; Jerome on Zech. viii. 19: "aratum templum in ignominiam gentis oppressæ a T. Annio Rufo").

The severe religious persecutions by Hadrian are for the most part to be laid to the charge of Rufus, including the cruel decree that the bodies of those who fell in battle might not be buried for a long time (Yer. Ta'an. 69a), and the bitter pursuit and merciless execution of Jewish teachers of the Law, of which tradition speaks. Jewish literature portrays Rufus as one of the bitterest enemies of the race, and often means Rufus when it names his master Hadrian; for it was not the emperor far away in Rome, but the governor in Palestine, who was guilty of these acts of cruelty.

Legend tells of religious conversations between Rabbi Akiba and Rufus. The wife of Rufus also came within the charmed circle of that great son of Israel, and tradition relates that she became a convert to Judaism (Rashi on Ned. 50b).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 139, 154. Concerning Rufus' wife: Grätz, in *Monatsschrift,* 1884, xxxiii. 36; Schürer, *Gesch.* 3d ed., i. 647, 687-689; *Prosopographia Imperii Romani,* iii. 321, No. 168. Rabbinical sources are given in Krauss, *Lehnwörter,* ii. 259.

s. S. Kr.

RÜHS, CHRISTIAN FRIEDRICH: German historian and anti-Jewish writer; born at Greifswald March 1, 1781; died at Florence Feb. 1, 1820. As professor of history at the universities of Greifswald, Göttingen (1801-9), and Berlin (1810-1820), and as historiographer of the Prussian state, he wrote a number of works, especially on the history and literature of the northern countries of Europe.

When, after the downfall of Napoleon I., the question of the emancipation of the Jews was agitated in Germany, Rühs took his stand among those who opposed the granting to them of political and civil rights, and wrote in the "Zeitschrift für die Neueste Geschichte, Völker- und Staatenkunde" for 1815 an article entitled "Ueber die Ansprüche der Juden an das Deutsche Bürgerrecht" (printed as a separate pamphlet, Berlin, 1816). In this article he argues that the Jews, being a scattered nation forming a separate state administered by an aristocracy (the Rabbis), are not qualified for citizenship, which requires unity of sentiment, of language, and of faith. Forcible means should not be used against the Jews; but their growth should be checked, and they should be won for Christianity. He repeats all the reproaches heaped upon the Jews during the Middle Ages, and asserts that by their own faults they provoked the persecutions of the dark ages. In an appendix treating of the history of the Jews in Spain he demonstrates that the privileges which they obtained in that country caused their sufferings and final expulsion.

This article, followed by his "Rechte des Christenthums und des Deutschen Volks Gegen die Ansprüche der Juden und Ihrer Verfechter" (Berlin, 1816), exercised a great influence in Germany, and called forth similar writings by Jakob F. Fries and others. Against them August Krämer of Ratisbon and Johann Ludwig Ewald of Carlsruhe pleaded in defense of the Jews.

Bibliography: *Allgemeine Deutsche Biographie,* xxix. 624 *et seq.*; Grätz, *Gesch.* xi. 330 *et seq.*, 342-347; Jost, *Culturgeschichte,* i. 49 *et seq.*, 66-67.

D. S. Man.

RULE, GOLDEN. See Golden Rule.

RULES OF ELIEZER B. JOSE HA-GELILI, THE THIRTY-TWO: Rules laid down by R. Eliezer b. Jose ha-Gelili for haggadic exegesis, many of them being applied also to halakic interpretation.

1. **Ribbuy** (extension): The particles "et," "gam," and "af," which are superfluous, indicate that something which is not explicitly stated must be regarded as included in the passage under consideration, or that some teaching is implied thereby.

2. **Mi'uṭ** (limitation): The particles "ak," "raḳ," and "min" indicate that something implied by the concept under consideration must be excluded in a specific case.

3. **Ribbuy aḥar ribbuy** (extension after extension): When one extension follows another it indicates that more must be regarded as implied.

4. **Mi'uṭ aḥar mi'uṭ** (limitation after limitation): A double limitation indicates that more is to be omitted.

5. **Ḳal wa-ḥomer meforash**: "Argumentum a minori ad majus," or vice versa, and expressly so characterized in the text.

6. **Ḳal wa-ḥomer satum**: "Argumentum a minori ad majus," or vice versa, but only implied, not explicitly declared to be one in the text. This and the preceding rule are contained in the Rules of Hillel, No. 1. Rules 7 and 8 are identical with Rules 2 and 3 of Hillel.

9. **Derek ḳeẓarah**: Abbreviation is sometimes used in the text when the subject of discussion is self-explanatory.

10. **Dabar shehu shanuy** (repeated expression): Repetition implies a special meaning.

11. **Siddur she-neḥlaḳ**: Where in the text a clause or sentence not logically divisible is divided by the punctuation, the proper order and the division of the verses must be restored according to the logical connection.

12. Anything introduced as a comparison to illustrate and explain something else, itself receives in this way a better explanation and elucidation.

13. When the general is followed by the particular, the latter is specific to the former and merely defines it more exactly (comp. Rules of Hillel, No. 5).

14. Something important is compared with something unimportant to elucidate it and render it more readily intelligible.

15. Same as Rule 13 of R. Ishmael.

16. **Dabar meyuḥad bi-meḳomo**: An expression which occurs in only one passage can be explained only by the context. This must have been the original meaning of the rule, although another explanation is given in the examples cited in the baraita.

17. A point which is not clearly explained in the main passage may be better elucidated in another passage.

18. A statement with regard to a part may imply the whole.

19. A statement concerning one thing may hold good with regard to another as well.

20. A statement concerning one thing may apply only to something else.

21. If one object is compared to two other objects, the best part of both the latter forms the tertium quid of comparison.

22. A passage may be supplemented and explained by a parallel passage.

23. A passage serves to elucidate and supplement its parallel passage.

24. When the specific implied in the general is especially excepted from the general, it serves to emphasize some property characterizing the specific.

25. The specific implied in the general is frequently excepted from the general to elucidate some other specific property, and to develop some special teaching concerning it.

26. **Mashal** (parable).

27. **Mi-ma'al**: Interpretation through the preceding.

28. **Mi-neged**: Interpretation through the opposite.

29. **Gemaṭria**: Interpretation according to the numerical value of the letters. See Gemaṭria.

30. **Notariḳon**: Interpretation by dividing a word into two or more parts. See Notariḳon.

31. Postposition of the precedent. Many phrases which follow must be regarded as properly preceding, and must be interpreted accordingly in exegesis.

32. Many portions of the Bible refer to an earlier period than do the sections which precede them, and vice versa.

These thirty-two rules are united in the so-called Baraita of R. Eliezer b. Jose ha-Gelili (see Baraita of the Thirty-Two Rules). In the introduction to the Midrash ha-Gadol (ed. Schechter, Cambridge, 1902), where this baraita is given, it contains thirty-three rules, Rule 29 being divided into three, and Rule 27 ("Mi-ma'al") being omitted. With regard to these rules see also Talmud—Hermeneutics.

W. B. J. Z. L.

RULES OF HILLEL, THE SEVEN: Rules given to the sons of Bathyra by Hillel I. as the chief guides for the interpretation of the Scriptures and for the deduction of laws from them (Tosef., Sanh. vii.; the introduction to the Sifra, ed. Weiss, p. 3a, end; Ab. R. N. xxxvii.).

They are as follows:

1. **Ḳal (ḳol) wa-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

2. **Gezerah shawah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.

5. **Kelal u-Peraṭ** and **Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.

6. **Ka-yoẓe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.

7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Concerning the origin and development of these rules, as well as their susceptibility of logical proof, see Talmud—Hermeneutics.

W. B. J. Z. L.

RULES OF R. ISHMAEL, THE THIRTEEN: Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

1. **Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

2. **Gezerah shawah**: Identical with the second rule of Hillel.

3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

4. **Kelal u-Peraṭ:** The general and the particular.

5. **u-Peraṭ u-kelal:** The particular and the general.

6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general see also TALMUD—HERMENEUTICS.

BIBLIOGRAPHY: In addition to the works on Talmudic methodology, see *Œuvres Complètes de Saadia*, ix. 73-83 (commentary of Saadia on the thirteen rules), xxiii.-xxxiii., Paris, 1897.

W. B. J. Z. L.

RÜLF, ISAAC: German rabbi and author; born Feb. 10, 1834, in Holzhausen, near Marburg in Hessen; died at Bonn Sept. 19, 1902. He was educated at the universities of Marburg and Rostock (Ph.D. 1865). When thirty-one years old he accepted a call as rabbi from the community of the district synagogue of Memel. While in this office he took great interest in the condition of his oppressed brethren in Russia, and thus created for himself a wide sphere of activity. In 1898, after thirty-three years of service, he resigned and retired as professor emeritus to Bonn. Rülf was the author of: "Meine Reise nach Kowno" (1869); "Der Einheitsgedanke als Fundamentalbegriff," etc. (1880); "Drei Tage in Jüdisch-Russland" (1882); "Aruchas Bas-Ammi" (1883); "Wissenschaft des Weltgedankens" and "Wissenschaft der Gedankenwelt, System einer Neuen Metaphysik" (2 vols., 1888); "Wissenschaft der Krafteinheit" (1893); "Das Erbrecht als Erbübel" (1893); "Wissenschaft der Geisteseinheit" (1898); "Wissenschaft der Gotteseinheit" (1903). From 1872 until his departure from Memel, Rülf was editor-in-chief of the "Memeler Dampfboot," a daily political journal. He wrote also for various Jewish papers.

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RUMANIA: Kingdom of southern Europe. If the assertions of Rumanian historians are to be accepted, Jews lived in Rumania for a considerable time before the advent of the hordes of Roman convicts brought by Emperor Trajan for the purpose of populating the fertile country of the Dacians, which he had desolated after his bloody conquest. Decebalus, King of the Dacians, accorded to the Jews of Talmaci special privileges which they did not enjoy in other places of Dacia, although they had the right of residence everywhere. A decree of the Roman emperor (397) granted protection to the Dacian Jews and their synagogues ("Cod. Theod. de Jud." xvi. 8). At the Roman invasion Jews followed the army of occupation as purveyors and interpreters. In the eighth century it is said that an armed force of Jews from southern Russia, presumably the Chazars, entered both Moldavia and Wallachia and united with the Jews who were already living there; and "for a number of years the Jewish religion reigned supreme in the country."

Invasion of the Chazars.

After about 400 years, during which nothing is heard of Jews in Rumania, it is related that when the principality of Berlad was established, which included Little Halitz (Galatz) and Tecuci, Jews lived there and were actively engaged in commerce. When Radu Negru crossed the Carpathian Mountains (1290) in search of a new country he was followed by a number of Jews, who assisted him in the establishment of his rule over Rumania, and who settled in various towns in which Jewish communities were already in existence. In 1349, when the Moldavian principality was founded, the ruling prince invited traders from Poland to settle in his domains, offering them special privileges; and many Jews responded to the invitation. When Roman I. (1391–94) founded the city to which he gave his name Jews were among the first settlers; and their houses were the finest in the new capital. Roman exempted the Jews from military service, in lieu of which they had to pay three löwenthaler for each person.

In Wallachia, under Vlad Tzepesh (1456–62), the Jews were the greatest sufferers from the cruelty of that tyrant. In Moldavia, Stephen Voda (1457–1504) was a more humane ruler, and the Jews were treated by him with consideration. Isaac ben Benjamin Shor of Jassy was appointed steward by this prince, being subsequently advanced to the rank of "logofet" (chancellor); and he continued to hold this honorable position under Bogdan Voda (1504–1517), the son and successor of Stephen.

At this time both principalities came under the suzerainty of Turkey, and a number of Spanish Jews living in Constantinople migrated to Wallachia, while Jews from Poland and Germany settled in Moldavia. Although the Jews took an important

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Under Turkish Suzerainty.

part in the Turkish government, the Rumanian princes did not much heed this fact and continued to harass them in their respective principalities. Stephen the Younger (1522) deprived the Jewish merchants of almost all the rights given to them by his two predecessors; and despite the fact that Peter Raresh was assisted in the recovery of his throne, and was afforded pecuniary aid, by a Jewess, the confidante of the sultan's mother, his first step when he took up the reins of government (1541) was to rob the Jewish traders in a most dastardly manner. Alexander Lapushneanu (1552–61) cruelly treated the Jews until he was dethroned by Jacob Heraclides, a Greek, who was lenient to his Jewish subjects. When Lapushneanu returned to his throne, however, he did not renew his persecutions.

During the first short reign of Peter the Lame (1574–79) the Jews of Moldavia suffered under heavy taxation and were otherwise ill-treated until he was dethroned. In 1582 he succeeded in regaining his rule over the country with the help of the Jewish physician Benveniste, who was a friend of the influential Solomon Ashkenazi; and the last-named then exerted his influence with the prince in favor of his coreligionists. In Wallachia, Prince Alexander Mircea (1567–77) engaged as his private secretary and counselor the talented Isaiah ben Joseph, who used his great influence in behalf of the Jews. In 1573 Isaiah was dismissed, owing to the intrigues of jealous courtiers; but otherwise he was unmolested. He went to Moldavia, where he entered the service of Prince Ivan the Terrible. Through the efforts of Solomon Ashkenazi, Emanuel Aaron was placed on the throne of Moldavia. Although of Hebrew descent, he was very cruel to the Jews. The entire Jewish community of Bucharest was exterminated; and by Aaron's orders nineteen Jews of Jassy were brought before him and, without any process of law, decapitated. Almost all the Jews had to leave Wallachia; and those that remained in Moldavia were delivered from the inhuman oppression of Aaron only when he was deposed and replaced by Jeremiah Movila.

It was late in the seventeenth century before Jews could once more enter Wallachia and reside there in security. In Moldavia, Vasili Lupul (1634–53) treated the Jews with consideration until the appearance of the Cossacks (1648), who marched against the Poles and who, while crossing Rumania, killed many Jews. Another massacre by the Cossacks occurred in 1652, when they came to Jassy to claim Vasili Lupul's daughter for Timush, the son of Chmielnicki.

The first blood accusation in Rumania was made April 5, 1710. The Jews of Neamtz, Moldavia, were charged with having killed a Christian child for ritual purposes. The instigator was a baptized Jew who had helped to carry the body of a child, murdered by Christians, into the courtyard of the synagogue. On the next day five Jews were killed, many were maimed, and every Jewish house was pillaged, while the representatives of the community were imprisoned and tortured. Meanwhile some influential Jews appealed to the prince at Jassy, who ordered an investigation, the result being that the prisoners were liberated, and the guilty persons discovered and severely dealt with.

This was the first time that the Rumanian clergy participated in Jew-baiting, and they were the only persons who declared that they were not convinced of the innocence of the Jews as regards the accusation of ritual murder. It was due to the clergy's continued manifestations of animosity against the Jews that in 1714 a similar charge was brought against the Jews of the city of Roman. There a Christian girl, a servant in a Jewish family, had been abducted by some Roman Catholics and strangled. The crime was immediately laid at the door of the Jews. Every Jewish house was plundered; two prominent Jews were hanged; and probably every Jew in the city would have been killed had not the real criminals been opportunely discovered.

The Wallachian prince Stephen Cantacuzene (1714–16) mulcted the Jews at every possible opportunity and ill-treated them outrageously. This state of affairs lasted until his successor, Nicholas Mavrocordatos (1716–30), came into power. He invited Jewish bankers and merchants into the country, and accorded to the entire Jewish community many valuable privileges.

Under John Mavrocordatos.

The most baneful influence on the condition of the Jewish inhabitants of Moldavia was exercised during the reign of John Mavrocordatos (1744–47). He was a profligate character who sacrificed many Jewish women to his evil desires. A Jewish farmer in the district of Suchava, in whose house he had indulged in the most unnatural orgies, preferred charges against the prince before the sultan, whereupon John Mavrocordatos had his accuser hanged. This act at last aroused the sultan's Mohammedan representative in Moldavia; and the prince paid the penalty with the loss of his throne.

Under the subsequent Moldavian and Wallachian princes, the Jews of both principalities enjoyed many liberties until the arrival of Ephraim, patriarch of Jerusalem. The last-named at once commenced a bitter arraignment of the Jews, which ended in riots and the demolition of the newly erected synagogue at Bucharest.

During the Russo-Turkish War, 1769-1774.

During the Russo-Turkish war (1769–74) the Jews of Rumania had to endure great hardships. They were massacred and robbed in almost every town and village in the country. When peace was at last restored both princes, Alexander Mavrocordatos of Moldavia and Nicholas Mavrogheni of Wallachia, pledged their special protection to the Jews, whose condition remained favorable until 1787, when the Janizaries on one side and the Russians on the other invaded Rumania and vied with each other in butchering the Jews.

Freed from these foreign foes, the Rumanians themselves embittered the lives of the Jews. Jewish children were seized and forcibly baptized. The ritual-murder accusation became epidemic. One made at Galatz in 1797 led to exceptionally severe results. The Jews were attacked by a large mob, driven from their homes, robbed, and waylaid on the streets; many were killed outright; some were forced into the Danube and drowned; others who took refuge in the synagogue were burned to death in the building; and only a few escaped, to whom an old priest gave protection in his church.

In 1806 war was renewed between Russia and Turkey. The invasion of the Russians into Rumania was, as usual, attended by massacres of the Jews. The Kalmucks, a horde of irregular Turkish soldiers, who appeared at Bucharest in 1812, became a terror to the unfortunate Jews. They passed daily through the streets inhabited by the latter, spitted children on their lances, and, in the presence of their parents, roasted them alive and devoured them. Before the Revolution of 1848, which swept over Rumania also, many restrictive laws against the Jews had been enacted; but although they entailed considerable suffering, they were never strictly enforced. During the time of the revolutionary upheaval the Jews participated in the movement in various ways. Daniel Rosenthal, the painter, distinguished himself in the cause of liberty, and paid for his activity with his life.

After the close of the Crimean war the struggle for the union of the two principalities began. The Jews were sought after by both parties, Unionists and anti-Unionists, each of which promised them full equality; and proclamations to this effect were issued (1857–58).

Negotiations with Alexander Cuza.

From the beginning of the reign of Alexander Cuza (1859–66), the first ruler of the united principalities, the Jews became a prominent factor in the politics of the country. In 1864 the prince, owing to difficulties between his government and the general assembly, dissolved the latter and, in order to gain popularity with the masses, decided to submit a draft of a constitution granting universal suffrage. He purposed creating two chambers (of senators and deputies respectively), to extend the franchise to all citizens, and to emancipate the peasants from forced labor, expecting thus to nullify the influence of the boyars, whose enmity he had already incurred beyond hope of reconciliation, and at the same time to win financial support from both the Jews and the Armenians. It appears that after all the prince was very modest in his demands; for his aids, when they met the representatives of the Jews and the Armenians, asked for only 40,000 galbeni (about $90,000) from the two groups. The Armenians discussed the matter with the Jews, but they were not able to come to a satisfactory agreement in the matter.

Meanwhile the prince was pressing in his demands. It is claimed that one rich Armenian decided to advance the necessary amount of money, while the Jews quarrelled about the method of assessment. The rich Jews, for some reason or other, refused to advance the money; and the middle classes maintained that it would be simply money thrown away, since they could see no benefits in political rights. The more devout even insisted that such rights would only interfere with the exercise of their religion. Cuza, on being informed that the Jews hesitated to pay their share, inserted in his draft of a constitution a clause excluding from the right of suffrage all who did not profess Christianity.

When Charles von Hohenzollern succeeded Cuza (1866), the first spectacle that confronted him in the capital was a riot against the Jews. A draft of a constitution was then submitted by the government, Article 6 of which declared that "religion is no obstacle to citizenship"; but, "with regard to the Jews, a special law will have to be framed in order to regulate their admission to naturalization and also to civil rights." On June 30, 1866, the great synagogue at Bucharest was desecrated and demolished. Many Jews were beaten, maimed, and robbed. As a result, Article 6 was withdrawn and Article 7 was added, which latter read that "only such aliens as are of the Christian faith may obtain citizenship."

Persecution by Bratianu.

John Bratianu, nominally Liberal, the first anti-Semite of the modern type in Rumania, was then called to the premiership. Charles was very timid, and dared not interfere in national affairs. Bratianu thus gained absolute power; and his first step was to ransack the archives of the country for ancient decrees against the Jews and to apply them with merciless rigor. The Jews were then driven from the rural communities, and many of those who were dwellers in towns were declared vagrants and, under the provisions of certain old decrees, were expelled from the country. A number of such Jews who proved their Rumanian birth were forced across the Danube, and, when Turkey refused to receive them, were thrown into the river and drowned. Almost every country in Europe was shocked at these barbarities. The Rumanian government was warned by the powers; and Bratianu was subsequently dismissed from office.

However, when the Conservatives came into power they treated the Jews no less harshly. After some time the Liberals again secured the ascendency, and Bratianu resumed the leadership. He was an unscrupulous diplomat, and understood how to allay the wrath of the other European countries. Meanwhile the situation in the Balkans became threatening. The Turks in Bulgaria attacked the Christians, and the Russo-Turkish war was approaching. This war was concluded by the treaty of Berlin (1878), which stipulated (Article 44) that the Jews of Rumania should receive full citizenship. After many exciting scenes at home and diplomatic negotiations abroad, the Rumanian government at last agreed to abrogate Article 7 of its constitution; but instead thereof, it declared that "the naturalization of aliens not under foreign protection should in every individual case be decided by Parliament."

A show of compliance with the treaty of Berlin being necessary, 883 Jews, participants in the war of 1877 against Turkey, were naturalized in a body by a vote of both chambers. Fifty-seven persons voted upon as individuals were naturalized in 1880; 6, in 1881; 2, in 1882; 2, in 1883; and 18, from 1886 to 1900; in all, 85 Jews in twenty-one years, 27 of whom in the meantime died. Besides this evasion of her treaty obligations, Rumania, after the

Berlin treaty, began a systematic persecution of the Jews, which was relaxed only when the government was in need of Jewish money. As soon as a loan from Jewish bankers in other countries had been obtained, the Jews were once more driven from the rural communities and small towns. Various laws were passed until the pursuit of all vocations followed by the Jews was made dependent on the possession of political rights, which only Rumanians might exercise. Even against the Jewish working men laws were enacted which forced more than 40 per cent of them into idleness.

Excluded from Education.

Similar laws were passed in regard to the liberal professions, affecting Jewish lawyers, physicians, pharmacists, veterinarians, etc. The most malicious law was one enacted in 1893, which deprived Jewish children of the right to be educated in the public schools. This law provided that the children of foreigners might be received only after those of citizens had been provided for, and that they should, moreover, pay exorbitant tuition-fees. In 1898 another law was passed, excluding the Jews from the secondary schools and the universities.

Meanwhile the government was very active in expelling Jews from the country. This was in accordance with the law of 1881, which permitted the "expulsion of objectionable aliens." The authorities commenced with the expulsion of Dr. M. Gaster, Dr. E. Schwarzfeld, and other Jews of note who had dared to protest against the cruel treatment accorded by the government to their coreligionists; then journalists, rabbis, merchants, artisans, and even common laborers fell victims to such proscriptions. The Oath More Judaico in its most disgraceful form was exacted by the courts, and was only abolished (in 1904) in consequence of unfavorable comments in the French press. In 1892, when the United States addressed a note to the signatory powers of the Berlin treaty, it was bitterly assailed by the Rumanian press. The government, however, was somewhat frightened; and after some time a ministerial council was called and the question discussed. As a result the Rumanian government issued some pamphlets in French, reiterating its accusations against the Jews and mantaining that whatever persecution they had endured they had fully deserved in consequence of their exploitation of the rural population.

The emigration of Rumanian Jews on a larger scale commenced soon after 1878; and it has continued to the present day (1905). It is admitted that at least 70 per cent would leave the country at any time if the necessary traveling expenses were furnished. There are no official statistics of emigration; but it is safe to place the minimum number of Jewish emigrants from 1898 to 1904 at 70,000.

Statistics.

According to the official statistics of 1878, there were then 218,304 Jews in Rumania. The excess of births over deaths from 1878 to 1894 being 70,408, the number of Jews at the end of 1894 ought to have been 288,712. But the census of December in that year showed only 243,225, or 45,487 less than the number expected. In 1904 it was estimated that the number of Jews who were living in Rumania did not exceed 250,000.

The administration of Jewish communal affairs in Rumania differs very little from that in southern Russia; and it has remained in almost the same state from time immemorial. There is the "gabella" (meat-tax), from which the rabbis and synagogues are supported, as well as the Jewish hospitals, Hebrew free schools, etc. In religious life Ḥasidism has the greatest number of followers; indeed, it is claimed that the cradle of Ḥasidism rested on Rumanian soil. There Ba'al Shem-Ṭob, the founder of the sect, expounded his doctrines; and his descendants are now represented by the Friedmann family, various members of which have taken up their abode in the townlet of Buhush.

Rabbis and Savants.

In the old graveyards of Jassy, Botushani, and other towns of Moldavia, tombstones indicate the resting-places of well-known rabbinical authors. Nathan (Nata) Hannover, rabbi at Fokshani at the beginning of the seventeenth century, was the author of "Yewen Meẓulah," a valuable account of the persecutions of the Jews during his lifetime. Julius Barasch is probably the most interesting Jew in the history of Rumanian literature. He was the first to introduce Western thought into that literature; and it is justly claimed that he taught the Rumanians how to employ in their own language a graceful style previously unknown to them. Hillel Kahane of Botushani wrote a laborious work in Hebrew on physical geography. Wolf Zbarzer and M. T. Rabener distinguished themselves in Hebrew poetry by their easy and elegant style. Baron Waldberg and D. Wexler contributed largely to modern Hebrew literature; and M. Brauenstein is a fluent and prolific Hebrew publicist.

M. Gaster, haham of the Portuguese Jewish community of London, is the author of a standard work, in the Rumanian vernacular, on Rumanian literature; M. Schwarzfeld, a prolific writer on the history of the Jews in Rumania; Lazar Shaineanu, a Rumanian philologist whose works have won prizes offered by the Rumanian Academy; and Heimann Tiktin, the most celebrated Rumanian grammarian. The last two have recently become converted to Christianity.

Ronetti Roman is undoubtedly the greatest of all Rumanian poets; his poem "Radu" is the highest poetic achievement in Rumanian literature, and of equal merit is his drama "Manasse," on the problem of Jewish apostasy, which evoked admiration and praise from the critics generally. A German poet who was born in Rumania is Marco Brociner. Solomon Schechter, discoverer of the Hebrew Ben Sira, and now president of the Jewish Theological Seminary of America, was born at Fokshani, and received his early instruction at the bet ha-midrash there.

Among communal workers deserving of especial mention are Adolf Stern of Bucharest and Karpel Lippe of Jassy. The latter is also an author of works on Jewish subjects.

See B'nai B'rith; Jewish Colonization Association; Peixotto, Benjamin Franklin; United

States. For Jewish Rumanian periodicals see Jewish Encyclopedia, ix. 608b, *s. v.* Periodicals, and the list given at end of that article.

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D. D. M. H.

The history of Rumanian legislation against the Jews during the nineteenth century is one of the most remarkable in all the annals of Jewish persecution. It culminated in the Artisan Bill of March 16, 1902, which was intended to prevent Jews earning their livelihood by any form of handicraft or trade, and against which Secretary Hay protested in a ministerial note to the Rumanian government (Aug. 11, 1902), pointing out the tendency of such legislation to produce an abnormal stream of emigration to the United States. The following resumé of enactments includes most of the measures adopted during the century:

1803. Alexander Monize of Moldavia forbids Jews to rent farms ("American Jewish Year Book," 1901, p. 48).

1804, May 18. Alexander Moronzi of Moldavia forbids Jews to buy farm products (Loeb, "La Situation des Israélites en Turquie, en Serbie et en Roumanie," p. 212, Paris, 1877 [hereafter cited as "Loeb"]).

1817. "Code Calmachi," section 1430, forbids Jews of Rumania to acquire real property (Loeb, p. 213).

By 1818. Code of John Caradja of Wallachia repeats the Church laws against allowing Jews to be witnesses against Christians ("Am. Jew. Year Book," 1901, p. 50).

By 1819. Code of Kallimachor of Moldavia gives civil rights to Jews, who, however, may not own land ("Am. Jew. Year Book," 1901, p. 50).

1831. Fundamental law of Moldavia, ch. iii., section 94, orders all Jews and their occupations to be registered; Jews not of proved usefulness are to be expelled; others of same class shall not be allowed to enter (Loeb, p. 214).

1839, March 11. Tax of 60 piasters per annum placed on Jews of Moldavia (Loeb, p. 215).

1850, Dec. 12. No Jew allowed to enter Rumania unless possessed of 5,000 piasters and of known occupation (Loeb, p. 216).

1851, May 5. Appointment of commission of vagabondage at Jassy to determine right of entry of foreign Jews (Loeb, p. 216).

1861, June 17. Circular of Rumanian ministry, preventing Jews from being innkeepers in rural districts (Loeb, p. 217).

1864, April 12. Communal law of Rumania permits only those Jews to be naturalized who (1) have reached the grade of non-commissioned officers in the army, (2) or have passed through college, (3) or have a recognized foreign degree, (4) or have founded a factory (Loeb, pp. 107–108).

1864, Dec. 4. Jews excluded from being advocates (Loeb, p. 124).

1864, Dec. 7. Elementary education of all children between the ages of eight and twelve (Sincerus, "Les Juifs en Roumanie" [hereafter cited as "Sincerus"]).

1866, April 14. Ghika, Rumanian minister of interior, permits Jews already settled in rural districts to keep farms till leases run out, but they must not renew them (Loeb, p. 218).

1868, March. Law submitted to chamber preventing Jews from holding land, settling in the country, selling food, keeping inns, holding public office, trading without special permits. Jews already settled in rural districts were to be driven therefrom. This was withdrawn April 5, in fear of the intervention of the powers (Loeb, pp. 169, 311–312).

1868, June 23. All Rumanians forced to serve in army, "but not strangers" (Loeb, p. 109); therefore Jews who served were for this purpose regarded as Rumanians.

1868, Dec. 27. Jews excluded from medical profession in Rumania (Loeb, p. 124). Clause omitted in decree of June, 1871.

1869, Jan. 15. Jews not allowed to be tax-farmers in rural communes (Loeb, p. 112).

1869, July. Note of M. Cogalniceano to French consul at Bucharest refuses to consider Jews as Rumanians (Loeb, p. 102).

1869, Oct. Extra tax put on kasher meat at Roman and Focsan (Loeb, p. 127).

1869, Oct. 25. Jews prevented from being apothecaries in Rumania, except where there are no Rumanian apothecaries (Loeb, p. 125; Sincerus, p. 102).

1870, Nov. 10. Servian Jews obliged to serve in army (Loeb, p. 57).

1872, Feb. 15. All dealers in tobacco in Rumania must be "Rumanians" (Loeb, p. 120).

1873, April 1. Law forbidding Jews to sell spirituous liquors in rural districts (Loeb, p. 188). A license may be given only to an elector (Sincerus, p. 19).

1873, Aug. 4 and Sept. 5. Chief physicians of sanitary districts must be "Rumanians" (Sincerus, p. 102).

1874, June 8–20. Sanitary code restricts office of chief physician of districts and hospitals to Rumanians. No pharmacy may be opened without special permit of minister of interior. Directors of pharmacies may be "strangers" up to 1878; after that, only in case there is no Rumanian pharmacy. New pharmacies may be opened only by Rumanians (Sincerus, p. 103).

1876. Revised military law of Rumania declares "strangers" liable to military service unless they can prove themselves to be of another nationality (Loeb, p. 109).

1879, Oct. 21. Rumanian Senate passes law stating that distinctions of religion shall not be a bar to civil or political rights, but that "strangers" may obtain naturalization only by special law on individual demand and after ten years' residence (Act VII. of Constitution; Sincerus, pp. 3–4).

1880, June 6. The directors and auditors of the National Bank of Rumania must be Rumanians (Sincerus, p. 77).

1881, March 18. Law of expulsion passed, authorizing minister of interior to expel, or order from place to place, without giving reason, any stranger likely to disturb public tranquillity (Sincerus, p. 146). (Originally intended against Nihilists after murder of czar, but afterward applied to Jews.)

1881, July 16. Law promulgated declaring that all "agents de change" or "courtiers de merchandise" must be Rumanians or naturalized, except in the ports (where there are Christian "strangers") (Sincerus, p. 45).

1881, Oct. 21. Ministerial council extends the law excluding Jews from sale of liquors in rural districts, to cities and towns included in such districts (Sincerus, pp. 22–23).

1881, Nov. 11. All "strangers" in Rumania required to obtain a permit of residence before they may pass from place to place (Sincerus, p. 163).

1882, Feb. 26. Jews forbidden to be custom-house officers (Sincerus, p. 53).

1882, Nov. 3. Rumanian Senate passes law declaring all "inhabitants" liable to military service, except subjects of alien states (Sincerus, p. 35). See above, June 23, 1868.

1884, Jan. 31. Rumanian Senate decides that "strangers" have no right of petition to Parliament (Sincerus, p. 197).

1884, March 19. Law passed prohibiting hawkers from trading in rural districts (Sincerus, p. 65).

1885, April 15. Pharmacy law permits minister of interior to close any pharmacy not under direction of a recognized person; pharmacies may be acquired only by Rumanians or by naturalized citizens; permission to employ "strangers" extended to 1886 (Sincerus, p. 104).

1886, March 13. Electors of chambers of commerce must be persons having political rights (Sincerus, p. 75).

1886, June 16. Druggists must be Rumanians or naturalized citizens (Sincerus, p. 84).

1886, Dec. 7. Account-books must be kept in Rumanian or in a modern European language (Sincerus, p. 81). (The object was to keep out Yiddish.)

1887, Feb. 28. All employees of the "regie" must be Rumanians or naturalized (Sincerus, p. 29).

1887, April 28. Farmers of taxes in Rumania must be persons capable of being public officers (Sincerus, p. 89).

1887, May 22. Majority of administrators of private companies must be Rumanians (Sincerus, p. 78).

1887, May 24. Five years after the foundation of a factory two-thirds of its workmen must be Rumanians (Sincerus, p. 94).

1887, Aug. 4. Ministerial circular orders preference to be given to children of Rumanians in the order of admission to public schools (Sincerus, p. 123).

1889. Of 1,307 permits issued to hawkers only 126 went to Jews; of these only 6 were held in Wallachia (Sincerus, p. 70).

1892, Aug. 31. Retired Jewish soldiers are not allowed to serve as rural gendarmes (Sincerus, p. 40).

1893, April 21. Professional education permitted to "strangers" only when places are available and on payment of fees. The number of "strangers" on the roll of such an educational institution must not exceed one-fifth of the total roll, and these may not compete for scholarships. "Strangers" are not admitted at all to schools of agriculture (Sincerus, p. 138).

1893, May 20. Rumanian Senate passes law giving preference to children of Rumanians in elementary public schools, and placing a tax on children of "strangers" admitted (Sincerus, p. 129). This tax amounted to 15 francs for rural, and 30 for urban, schools (*ib.* 127).

1893, June 26. Royal decree declaring all functionaries in the sanitary service must be Rumanians, except in rural districts. "Stranger" invalids may be admitted to free public hospitals only on payment of fees, and they may not in any case occupy more than 10 per cent of the beds. A "stranger" may be taken as an apprentice by an apothecary only where there is a Rumanian apprentice (Sincerus, pp. 106, 110, 115).

1894, Jan. 26. Farmers may be represented in law-courts by their stewards, if the latter be Rumanians, not Jews (Sincerus, p. 44).

1895, May 22. Students in the military hospitals, and army doctors must be either Rumanians or naturalized citizens (Sincerus, p. 117).

1896, April 13. Jews may not act as intermediaries at the customs in Rumania (Sincerus, p. 54).

1896, June. A ministerial order declares that letters on school business (excuses for absence, etc.) need not be stamped, except in the case of "strangers"; only children of "strangers" are required to pay entrance-fees at examinations (Sincerus, p. 130).

1896, June 26. Ministerial order instructs rural council that permission to remain in a rural district may be revoked at any moment (Sincerus, p. 185).

1898, April 4. Law permitting secondary instruction of children of "strangers" only where places are available and on payment of fees, though to Rumanians tuition is free (Sincerus, p. 133).

1898, Oct. Admission to public schools in Rumania refused to 11,200 Jewish children (Sincerus).

1899, Feb. 18. Only Rumanians henceforth admitted as employees on state railways (Sincerus, p. 97).

1899, Oct. 21. Ministerial order closes private Jewish schools in Rumania on Sundays (Sincerus, p. 141).

1900. Number of Jewish children in elementary public schools in Rumania reduced to 5½ per cent; in secondary schools from 10½ per cent (in 1895) to 7½ per cent (Sincerus, p. 133).

1900, Feb. 27. Ministerial circular orders pupils to receive instruction in Jewish private schools with heads uncovered (Sincerus, p. 143).

1900, March 28. On private railways, 60 per cent of the employees must be Rumanians (Sincerus, p. 99).

1900, April 17. Ministerial circular orders Jewish private schools to be open on Saturdays (Sincerus, p. 142).

1902, March 16. Artisans' bill requires special authorization from the authorities to carry on any trade, only to be obtained by "strangers," *i.e.*, Jews, on production of foreign passports, and proof that in their "respective countries" reciprocal rights are accorded to Rumanians ("Am. Jew. Year Book," 1902-3, p. 30).

J.

RUMSCH, ISAAC MOSES: Russian teacher and Hebrew author; born in the village of Zezemer, government of Wilna, April 6, 1822; died in 1894. At the age of nine he went to Wilna, where he studied the Talmud in the yeshibah of his brother Joseph Rumsch, and then in that of R. Mordecai Melzer. Subsequently he studied the Bible and Hebrew grammar secretly and acquired a knowledge of German and other secular subjects; but his plan of going to Germany to obtain a scientific education was frustrated by the persecutions to which he was subjected by his relatives because of his love for study. When in 1853 the Russian government opened public schools for Jewish children in the government of Wilna, he, together with his friend Judah Löb Gordon, was appointed a teacher in the school of Ponevyezh.

Rumsch was the author of the following works: "Kur 'Oni" (Wilna, 1861; printed at the expense of the Russian government), a free Hebrew translation of "Robinson Crusoe" from the German of Rauch; "Ḳin'at Sifre Ḳodesh" (*ib.* 1873), critical glosses on L. Mandelstamm's Russian translation of the Psalms, together with notes on some of them; "Shillumat Resha'im," a story of Jewish life, and "Ḥatikat Bad" a Hebrew novel (*ib.* 1875); "Megillat Ester ha-Sheniyah" (*ib.* 1883), a historical novel of Esther or Esterka, the favorite of the Polish king Casimir the Great, in Hebrew based on the German; and "Bat Ḥayil," a historical novel of Jewish life in Spain in the fourteenth century, freely translated from Philippson and published in "Ha-Asif," 1889, v. 1–47. He contributed also many articles to "Ha-Karmel" and "Ha-Meliẓ," and left in manuscript some Hebrew stories and notes on the Bible.

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H. R. J. Z. L.

RUNKEL, SOLOMON ZALMAN: Rabbi of Mayence and afterward of Worms; died before 1426. Runkel was a cabalist, as is shown by his work "Ḥatan Damim" (Prague, 1605), which contains a cabalistic commentary on the Pentateuch according to gemaṭria and noṭariḳon, besides collectanea of ritual laws for circumcision, wedding ceremonies, etc. Runkel did not finish the commentary, which was completed by Isaac ha-Kohen, son-in-law of R. Liwa of Prague.

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S. M. SEL.

RUSSELL, HENRY: English composer and singer; born at Sheerness Dec. 24, 1812; died in London Dec. 7, 1900. He appeared in infancy in Christmas pantomimes, and later learned singing from Bellini in Italy in 1825, and counterpoint from Donizetti. He settled in Rochester, N. Y., in 1843 as teacher of the pianoforte, having appeared as *Elvino* in "La Sonnambula" in Philadelphia in 1839. For years he traveled in America, giving monologue entertainments of his own compositions. He was also engaged for the concerts of oratorio and philharmonic societies.

On his return to Europe Russel appeared in entertainments in many cities in Great Britain and Ireland and repeated his American success. Finally he retired from the concert-room and settled in London as an opulent money-lender and bill-broker. Eight hundred songs have come from his prolific pen, of which no less than 760 have been published. Although the 800 together brought to the author only £400, Russell made a fortune by singing his songs. In three seasons in America he realized from this source $50,000, which was, however, entirely lost through the failure of a New York bank.

His songs include: "Ivy Green," "Cheer, Boys, Cheer," "A Life on the Ocean Wave," "I'm Afloat," "Some Love to Roam," and "To the West, to the West, to the Land of the Free" (said to have largely influenced emigration to the United States).

Russell was twice married. His first wife, who was not of the Jewish faith, was a daughter of Lloyd, the banker; his second was Miss DeLara, of a Jewish family. He was buried according to the rites of the Christian Church.

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J. G. L.

RUSSIA.—History: [Much of the history of the Jews of Russia having already appeared under the headings Alexander, Armenia, Caucasus, Cossacks, etc., the present article has been framed so as to include only those facts which are necessary to supplement the data given in those articles.] In some of the territory included within the limits of the present Russian empire Jewish inhabitants were to be found in the very remote past; Armenian and Georgian historians record that after the destruction of the First Temple (587 B.C.) Nebuchadnezzar deported numbers of Jewish captives to Armenia and to the Caucasus. These exiles were joined later by coreligionists from Media and Judea. Some members of these early colonies, notably the Bagratuni, became prominent in local political life. The Bagratuni family stood high in the councils of the Armenian government until the fourth century of the present era; but religious pressure finally compelled its members to adopt Christianity. According to tradition, another influential Jewish family, the Amatuni, came to Armenia in the reign of Artashes (85–127 C.E.). At the end of the fourth century there were Armenian cities possessing Jewish populations ranging from 10,000 to 30,000. The Jews were subjected to great suffering when the Persians invaded Armenia, most of the cities being destroyed, and many of the Jews being led into captivity (360–370).

Jews had lived in Georgia also since the destruction of the First Temple. The ruler of Mzchet assigned them a place for settlement on the River Zanav. This locality was subsequently named "Kerk," meaning "tribute," on account of the taxes imposed upon the Jews. After the capture of Jerusalem by Vespasian (70 C.E.) other Jewish exiles joined their coreligionists at Mzchet (see Jew. Encyc. ii. 117b, *s.v.* Armenia, and *ib.* iii. 628, *s.v.* Caucasus).

Monuments consisting of marble slabs bearing Greek inscriptions, and preserved in the Hermitage, St. Petersburg, and in the museum at Feodosia (Kaffa), show that Jews lived in the Crimea and along the entire eastern coast of the Black Sea at the beginning of the common era, and that they possessed well-organized communities with synagogues. They were then already Hellenized, bearing such Greek names as Hermis, Dionisiodorus, and Heracles. In the reign of Julius the Isaurian (175–210) the name "Volamiros" was common among the Jews of the Crimea. This was the origin of the Russian name "Vladimir." Most of the Greek inscriptions relate to the liberation of slaves who in obedience to religious vows had been dedicated to the Synagogue. The entire Jewish community thus became the guardian of these liberated slaves.

Early Period.

The presence of well-organized Jewish communities in that region serves to prove that Jews lived there a long time before the common era, and supports the statement of Strabo (b. in Pontus 63 B.C.) that it is not easy to find in the inhabited world a place without Jewish inhabitants. Philo Judæus also remarks that the Jews populated numerous cities on the continent and the islands of Europe and Asia. Beginning with the second half of the second century the Crimean inscriptions are exclusively in Hebrew, instead of in Greek as they formerly were, which goes to show that the first Jewish settlers in the Crimea were not from western Europe, but were Bosporian and Asiatic Jews. Of such inscriptions about 120 are unquestionably genuine; and these cover the period 157 to 1773 (see Jew. Encyc. iii. 329b, *s.v.* Bosporus; also Crimea; Kaffa; Kertch).

Jews from the Crimea moved eastward and northward and became the founders of Jewish communities along the shores of the Caspian Sea and of the lower Volga (see Atel), carrying with them a civilization more advanced than that of the native tribes among which they settled. Under their influence Bulan, the "chaghan" of the Chazars, and the ruling classes of Chazaria adopted Judaism in 731 or 740. The spread of Judaism among the Chazars rendered the entire region of the lower Don, the Volga, and the Dnieper especially attractive to Jewish settlers (see Jew. Encyc. iv. 1, *s.v.* Chazars). After the overthrow of the Chazarian kingdom by Swyatoslaw (969), Jews in large numbers fled to the Crimea, the Caucasus, and the Russian principality of Kiev, formerly a part of the Chazar territory. There is even a tradition (unsupported, however, by sufficient documentary evidence) that the city of Kiev was founded by the Chazars. Mention is made, in Russian chronicles of the year 987, of Chazarian Jews who came to Prince Vladimir desiring to convert him to Judaism. In the eleventh and twelfth centuries the Jews occupied in Kiev a separate quarter, called the Jewish town ("Zhidy"), the gates leading to which were known as the Jewish gates ("Zhidovskiye vorota"). At this time Jews are found also in northeastern Russia, in the domains of Prince Andrei Bogolyubski (1169–1174).

From the writings of Ilarion, Metropolitan of Kiev in the first half of the eleventh century, it appears that the local Jewish community possessed very considerable influence. It is also evident that that author's familiarity with Jewish matters was gained by personal contact with Jews, and that he found it necessary to combat the spread of Judaism. In 1321 Kiev, Volhynia, and Podolia were conquered by the Lithuanian grand duke Gedimin, who granted the Jewish inhabitants of these territories the same rights that were enjoyed by his Jewish subjects in Lithuania. These rights were subsequently amplified by the well-known charter of Witold in 1388, under which the Jews of Kiev and of other Russian principalities were accorded full citizenship, not a few of them serving in the body-guards of the Russian princes.

Jews lived in Lithuania and Poland as early as the tenth century, having come from South Russia, from Germany, and from other west-European countries. See Russia: Poland.

Muscovite Russia.

Documentary evidence as to the presence of Jews in Muscovite Russia is first found in the chronicles of 1471. The Grand Duke of Moscow, Ivan III. (1462–1505) was the first Muscovite prince to abolish the feudal organization and to establish a centralized government. The independent towns of Novgorod and Pskov alone remained unannexed to Russia. Novgorod, which was a member of the Hanseatic League, was frequently visited by foreign merchants, who thus helped to introduce Western ideas among the Russian people. The grand duke Ivan was eagerly watching events in Novgorod, where opposing political parties struggled for supremacy. One of these parties strongly favored annexation to the spiritual center of Greek-Orthodoxy, while the other, disapproving the growing religious formalism and ceremonial, attempted to lead the Russians toward the more progressive forms of western Europe. This political and religious unrest prepared a favorable soil for religious heresy. In 1470 the people of Novgorod invoked the aid of Prince Michael Olelkovich, brother of the viceroy of Kiev, in their struggle with Moscow. He brought with him the learned Jew Skhariyah, who converted the priest Dionis to Judaism (see Aleksei; Ivan III., Vassilivich; Judaizing Heresy).

The Judaizing sect rapidly gained adherents and spread to Moscow, where it won the support of influential men standing near to the grand duke. Ivan himself was favorably disposed toward the new religious movement, and for political reasons made no attempt to suppress it. It was with evident reluctance that he yielded to the appeal of the Bishop of Novgorod and the Metropolitan of Moscow to punish the offenders and to check the spread of the heresy. Very probably Ivan attempted to strengthen his influence in Lithuania with the aid of Michael Olelkovich and Skhariyah (see Lithuania). There may have been some connection between the expulsion of the Jews from Lithuania by Alexander in 1495 and Ivan's attitude toward the Judaizing heresy. It is known that, although the Jews were readmitted in 1503, stern measures against the Judaizers were not taken until 1504. At any rate it is evident from many sources that Ivan attempted to further his schemes of conquest in Lithuania as well as in the Crimea by gaining the support of the Jews. Panov comes to the conclusion ("Yeres Zhidovstvuyushchikh," in "Zhurnal Ministerstva Narodnavo Prosvyescheniya," 1876) that Skhariyah (Zacharias) of Kiev and Zacharias Guizolfi were one and the same person—a deduction which has very little justification, as may be seen from the facts set forth in the article Guizolfi.

Ivan's dealings with the Jews were not limited, however, to the two Zachariases. There is documentary evidence that the grand duke corresponded with the Jew Khozei Kokos. He instructed the ambassador Beklemishev in 1474 to convey his greetings to Kokos, and in a message to the latter requested him to use his influence with the Crimean khan Mengli-Girei to induce that ruler to send not merely his assertions of friendship, but a formal treaty with Ivan. The grand duke also asked Kokos to assist his agents as theretofore, for which aid he promised due compensation; and he explained that the presents then forwarded to Kokos were of less value than they might have been "because the ambassador was unable to carry much baggage." The grand duke further requested Kokos to abstain from the use of Hebrew script in his correspondence, and to employ instead Russian or Tatar characters. The last request shows that on previous occasions letters in Hebrew had been received and translated at the Muscovite court. Other documents show that Kokos conducted negotiations relating to the marriage of the heir to the Muscovite throne with the daughter of the Prince of Mangup; and in 1486 the Russian ambassador was instructed to inform Kokos that, should his services prove as acceptable as theretofore, he would be rewarded by the grand duke "with palaces, amethysts, and fine pearls."

The grand duke's invitation to Zacharias Guizolfi to reside in Moscow indicates that no restrictions existed with regard to the residence in that city of wealthy and influential Jews. The execution of the Jewish court physician Leo (or Leon) did not affect Ivan's attitude toward the Jews; for in his subsequent correspondence (up to 1500) he still urged Guizolfi to settle in Moscow.

It is known that in the reign of Vasili Ivanovich IV. (1505–33) the Jews were held in ill repute mainly on account of the Judaizing heresy. While there is proof that Lithuanian Jewish merchants carried on trade with and visited Moscow and Smolensk, their transactions were made possible only by the lax enforcement of the restrictive regulations concerning the Jews; the grand duke's special ambassador to Rome, Dmitri Gerasimov, whose mission it was to establish a union between the Greek-Orthodox and the Roman Catholic churches (1526), remarked to the historian Paolo Giovio, "We abhor the Jews and do not allow them to enter Russia."

Muscovite treatment of the Jews became harsher in the reign of Ivan IV., the Terrible (1533–84). Apart from the savage instincts of the czar, from which all of his subjects suffered, he vented upon the Jews his religious fanaticism and hatred, which were strengthened by the hostile attitude of the Catholic Church toward the Jews of western Europe. In his conquest of Polotsk, Ivan IV. ordered that all Jews who should decline to adopt Christianity should be drowned in the Düna. In the period of thirty years which intervened between the death of Ivan IV. and the accession of the first Romanof, Jews were connected more or less intimately with political events in the history of the Muscovite kingdom. Thus mention is made of Jews among the followers of the usurper Grishka Otrepyev. There is even a tradition that he himself was of Jewish origin.

The Russian chronicler who describes the times of the first pseudo-Demetrius (see "Regesty," i. 338) states that the Muscovite kingdom was overrun with foreign heretics, Lithuanians, Poles, and Jews to such an extent that there were scarcely any native Russians to be seen (1605).

In the reign of the first Romanof, Michael Feodoro-

The Romanofs.

vich (1613–45), certain enactments placed the Jews on an equality with the Lithuanians, Germans, Tatars, and Circassians, all nationalities being treated in a spirit of tolerance. In a message of Oct. 9, 1634, to the governor of Great Perm, the czar ordered the release of certain Lithuanian prisoners (Germans, Jews, Tatars, and Circassians), who were to be permitted to return to their fatherlands or to remain in Russia, as they might decide.

Four years later (1638) the czar in his congratulatory message to the King of Poland displayed a changed attitude toward the Jews. He instructed his representatives at the Polish court to propose that Polish merchants should be prohibited from bringing into Russia certain merchandise, "and that Jews be forbidden to enter Russia at all" (see Aaron Markovich of Wilna). This attitude was undoubtedly inspired by purely religious motives; and the czar's message indicates that, notwithstanding the persecution of the Jews in Russia, they still entered the country for purposes of trade. On the whole, it is quite certain that there was no fixed policy in the treatment of the Jews by Michael's government, and that orders and decrees were frequently issued as special occasions required.

In the code of 1649, under Michael's successor, Alexis (Aleksei) Mikhailovich (1645–76) the attitude of the government toward the Jews was more clearly defined. This code contains no general direct limitations of the rights of the Jews then living in Russia, and where in exceptional cases such limitations are made they concern religious matters and foreign Jews only. The document furnishes strong proof that the former restrictions upon the Jews were inspired by religious intolerance, and that the expression of such intolerance was officially avoided in the written code. It may be inferred from the decrees issued subsequently to the code that the Jews had access to all the towns of Russia, including Moscow. By the first of these decrees, the ukase of July 30, 1654, the establishment of turnpikes was ordered so that all persons going to Moscow might be examined: "and such persons as shall prove to be from Mstislavl and other frontier cities, Lithuanians, Catholics, nonconformists, Jews, Tatars, and various unchristian people, all shall be admitted to Moscow." This enactment, later incorporated into the legal code, shows that the Jews were not singled out from the other peoples, and that they were subject to the general laws. On special occasions, however, decrees unfavorable to them were issued, as, for instance, in the case of the expulsion of the Jews from Moghilef in 1654.

The ukase of March 7, 1655, ordering the transfer of "Lithuanians and Jews" from Kaluga to Nijni-Novgorod, provided for their proper protection and for the payment to them of a liberal allowance for traveling expenses. Moreover, article ii. of the treaty of Andrusov (1667), agreeing upon an armistice between Russia and Poland for a period of thirteen years and six months, provided that all Jews who so desired and who had not become converts to Christianity should be allowed by the czar to return to Polish territory, taking with them their wives, children, and possessions, and that those preferring to remain in Russia should be accorded the requisite permission.

The Ukrainian writer Joanniki Golyatovski, in his work "Messia Pravdivy" (1676), attacked the Jews with the intention of prejudicing the czar against them. Kostomarov, in commenting on this fact, states that, notwithstanding the disinclination of the Great Russians to admit the Jews to their country, the latter found their way to Moscow, usually concealing their racial and religious affiliations. It is worthy of note here that there were at that time in Moscow a considerable number of baptized Jews in the monasteries, especially in the Voskresenski monastery, concerning whom Archbishop Nikkon wrote to Alexis complaining that they "had again begun to practise their old Jewish religion, and to demoralize the young monks." It may be seen from the facts presented here and in the articles Alexis Mikhailovich and Gaden that in this reign the Jews of Moscow had increased both in numbers and in influence. Alexis' son and successor, Feodor Alekseyevich (1676–82), stipulated in his treaty (1678) with King John Sobieski of Poland that all Polish merchants, excepting those of the Jewish faith, should be allowed to visit Moscow ("Polnoye Sobraniye Zakonov," i. 148).

Under Peter the Great.

The Russian documents thus far accessible do not permit a definite conclusion as to the attitude of Peter the Great (1682–1725) toward his Jewish subjects. The Russian historian Solovyev, who was himself not without prejudice toward the Jews, points out ("Istoriya Rossii," vol. xv.) that when Peter invited talented foreigners to Russia, he invariably excepted Jews. No documentary evidence in proof of this assertion is, however, furnished. Peter's edict of April 16, 1702, which Solevyev cites, contains no reference to the Jews; and the historian's assertion is evidently based on Nartov's anecdote concerning Peter's sojourn in Holland (1698). When petitioned by the Jews of Amsterdam, through his old friend Burgomaster Witsen, for the admission of their coreligionists to Russia, Peter is reported to have replied, "The time has not yet come for a union of the Jews and the Russians." Nartov also cites Peter as having stated that he would rather call to Russia Mohammedans or heathen than Jews, who are "tricksters and cheats." Nartov adds that Peter remarked to the Jewish delegation petitioning for the right to trade in Great Russia: "You imagine that the Jews are so shrewd as to be able to gain advantage over the Christian merchants; but I assure you that my people are more cunning even than the Jews, and will not permit themselves to be deceived."

On the other hand, the selection of Baron Shafirov, a baptized Jew, as chancellor of the empire, and the confidence shown in him, as well as the advancement by Peter of Dewier, supposedly the son of a Portuguese Jewish barber, indicate that the czar personally had no race prejudices, and that he discouraged superstition in the Greek-Orthodox Church. Nevertheless he found it expedient to leave unchanged the religious legislation framed by his father, Aleksei, which contained many restrictions of the rights of non-Christian subjects of the empire. In a document of the pinkes of Mstislavl, government of Moghilef, it is stated:

> ". . . Our children still to be born should tell the coming generations that our first deliverer never forsook us. And if all men were to write, they could not record all the miracles that were vouchsafed to us [until now]. For even now, on Thursday, the 28th of Elul, 5468, there came the Cæsar, called the Czar of Moscow, named Peter Alekseyevich—may his fame grow great!—with all his forces, a great and numerous army; and robbers and assassins from among his people attacked us without his knowledge, and blood came near being spilled. And if God our Master had not inspired the czar to come personally to our synagogue, blood would surely have flowed. It was only through the help of God that the czar saved us and revenged us, and ordered that thirteen of those men be immediately hanged, and there was peace again."

This incident does not necessarily show, however, that Peter was a steadfast friend of the Jews (Dubnow, in "Voskhod," 1889, pp. 1-2, 177).

Active measures against the Jews, especially those living in the Ukraine, were inaugurated by Peter's successor, Catherine I. (1725-27). On March 25, 1727, the empress issued a ukase prohibiting the leasing of inns and customs duties to Jews in Smolensk, and ordering the deportation beyond the frontier of Baruch Leibov and those associated with him. On May 7 of the same year another edict was promulgated ordering the expulsion of the Jews from Russia:

> "The Jews, both male and female, who are living in Ukraine and other Russian towns are to be immediately deported beyond the frontier, and must not henceforth be allowed to enter Russia under any circumstances. The requisite measures to prevent this must be taken in all places. In removing the said Jews care should be taken to prevent their carrying out of Russia gold ducats or any similar Russian coins. If such should be found in their possession, they should be exchanged for copper."

In signing this decree Catherine was apparently prompted by purely religious motives. She was strongly influenced by her religious advisers, notably by Feofan Prokopovich, elder of the Holy Synod. Prokopovich also secured the cooperation of Menshikov, who may have been provoked against the Jews by his quarrel with Shafirov. It was Menshikov who prohibited the election of Jews as general or military elders in Little Russia. The Ukrainians soon found that the removal of the Jewish merchants from among them resulted in great economic injury to the country, and their hetman, Apostol, petitioned the Senate for a revocation of this drastic law (1728).

Under Peter II. (1727-30) and Anna Ivanovna (1730-40) the strict measures against the Jews were at first somewhat relaxed. Toward the end of Anna's rule Jewish religious influences became more manifest. It was in her reign that the above-mentioned Baruch Leibov and the naval captain Voznitzyn were burned at the stake (July 15, 1738), the former for proselytizing, the latter for apostasy. By a decree of July 22, 1739, Anna ordered the expulsion of the Jews from Little Russia; and on Aug. 29 of the same year she issued another decree forbidding Jews to own or lease inns or other property in that territory. It was also in her reign and in the subsequent reign of Elizabeth Petrovna that the Jews of Lithuania and Ukraine suffered from the excesses of the Haidamacks.

Elizabeth (1741-62), the daughter of Peter the Great, was especially harsh in enforcing anti-Jewish legislation. In her edict expelling the Jews from Little Russia she stated that "no other fruit may be expected from the haters of Christ the Savior's name than extreme injury to our faithful subjects." When the Senate, urged by the Little-Russian Cossacks and the merchants of Riga, decided to recommend to the empress a more liberal treatment of the Jews, in view of the great losses that would otherwise result to the two countries and to the imperial treasury, Elizabeth wrote on the margin of the report: "I will not derive any profit from the enemies of Christ" (1742). Having discovered that her court physician Sanchez was an adherent of the Jewish religion, Elizabeth, notwithstanding the esteem in which he was held, summarily ordered him to resign from the Academy of Sciences and to give up his court practise (1748). The mathematician Leonhard Euler, who was also a member of the Academy of Sciences, wrote from Berlin: "I doubt much whether such strange procedures can add to the glory of the Academy of Sciences." It should be added, however, that the fanatical empress persecuted the Mohammedans as well. In 1743 she destroyed 418 of the 536 mosques in the government of Kazan.

Catherine II.

A broader conception of the rights of the Jews obtained under Catherine II. (1762-96). For while the empress, though talented and liberal in her personal views, was careful not to antagonize the prejudices of the Greek-Orthodox clergy, and still found it inexpedient to abolish entirely the time-honored discriminations against the Jews that had become a part of the imperial policy of the Romanofs, she nevertheless found it necessary to concede something to the spirit of the times. For this reason, and recognizing also the useful services that the Jewish merchants might render to the commerce of the empire, she encouraged a less stringent application of the existing laws. Thus, in spite of the protests of the merchants of Riga, she directed Governor-General Browne of Livonia to allow the temporary sojourn in Riga of a party of Jews, who ostensibly had the intention of settling in the new Russian provinces (1765); and in 1769 Jews were permitted to settle in these provinces on equal terms with the other foreigners who had been invited to develop that uninhabited region. About this time occurred the first partition of Poland, resulting in the annexation to Russia of the White-Russian territory (1772), with its vast Jewish population.

The edict of Catherine, as promulgated by Governor-General Chernyshov, contained the following passage relating to the Jews:

> "Religious liberty and inviolability of property are hereby granted to all subjects of Russia, and certainly to the Jews also; for the humanitarian principles of her Majesty do not permit the exclusion of the Jews alone from the favors shown to all, so long as they, like faithful subjects, continue to employ themselves as hitherto in commerce and handicrafts, each according to his vocation."

Notwithstanding the promise of Chernyshov (1772) that the White-Russian Jews would be allowed to enjoy all the rights and privileges thitherto granted to them, they continued to suffer from the oppression of the local administrations. In 1784 the Jews of White Russia petitioned the empress for the

Petition of the White-Russian Jews.

amelioration of their condition. They pointed out that, having lived for generations in villages on the estates of the landlords, they had established distilleries, breweries, etc., at great cost, and that the landlords had been pleased to lease various revenues to them. The governor-general had now prohibited the landlords from making any leases to them, so that they were in danger of becoming impoverished. By an imperial order the White-Russian Jews were eligible for election to municipal offices, but they had never been elected in practise, and were thus deprived of legal safeguards. They were at a further disadvantage because of their ignorance of the Russian language. They therefore asked for representation in the courts, particularly in cases between Jews and Christians, and that purely Jewish and religious affairs should be tried in Jewish courts according to Jewish law. They petitioned further for proper protection in the observance of their religion in accordance with the promises made to them. In some towns and villages Jews had built houses under a special arrangement with the landlords concerning the ground-rents; now the landlords had in some instances raised the rents without warning, and the Jews had in consequence been compelled to abandon their houses. They therefore asked that the rents be maintained as theretofore, or that at least a few years of grace be given them to enable them to make the necessary arrangements for removing to other places. In some towns, to make room for squares and to facilitate the more modern arrangement of the city streets, dwellings and other buildings had been torn down without compensation to the Jewish owners. Jews belonging to villages and townlets had been compelled by the authorities to build houses in the cities, and were thus brought to the verge of ruin.

After due consideration of this petition by the Senate, a ukase was issued (May 7, 1786) allowing landlords again to lease their distilleries and inns to Jews, and permitting the election of Jews to the courts, the merchant gilds, the magistracy, and the city councils. The request for special Jewish courts was not granted, though religious matters were placed under the jurisdiction of the rabbis and the kahals. Questions as to alleged extortionate rent-charges and damages sustained by the removal of buildings owned by Jews were left for adjustment to the local authorities. The petition of the Jews for protection in the exercise of their religion was granted.

Soon after the issue of this ukase White-Russian Jews came in larger numbers to Moscow, thus arousing the opposition of the merchants of that city. The latter applied to the military commander of Moscow (Feb., 1790) for the exclusion of the Jews, who, it was claimed, were undermining the prosperity of the merchants by selling goods below the standard price. Other stereotyped accusations were likewise made. From this application (preserved in Vorontzov's "Archives") it is evident that the Moscow merchants, whose usual business motto was "He who does not deceive makes no sales," were alarmed at the competition of the Jews; and, knowing that the tolerant empress would not countenance discrimination on religious grounds, they stated that they were free from religious prejudice and merely sought to protect their business interests. That they succeeded in their efforts is evident from the decision of the imperial council of Oct. 7, 1790, and from the ukase of the empress of Dec. 23, 1791, by which Jews were forbidden to register in the Moscow merchant gild.

Notwithstanding Catherine's liberal ideas, the perplexing Jewish question in Russia originated at the time of the first partition of Poland. H. R.

Paul I.

The tragic events in the life of Paul I. (1796–1801), as, for instance, the dethroning and the death by violence of his father, Peter III., and the subsequent attempts of his mother, Catherine II., to deprive him of the right of succession, made a serious impression upon him; and his reign was one of the darkest periods in the history of Russia. Nevertheless, his stormy reign was a propitious period for the Jews, toward whom Paul's attitude was one of tolerance and kindly regard. This is partly evidenced by the contemporary legislation, which consisted of only a few enactments. On the advice of his confidant, Baron Heiking, he granted the privilege of citizenship to the Jews of COURLAND, and gave them also municipal rights—a very important concession, as until then the Jews of Courland had been denied such privileges. But of even more importance is the fact that Paul I. opposed the expulsion of the Jews from the towns. Thus he prohibited their expulsion from Kamenetz-Podolsk and from Kiev. About this time (1796) the Senate without the emperor's knowledge enacted a law calling for a double payment for the gild license by the Jewish merchants. As to the decree of 1797 included in the legal code and imposing double taxation on the Jews, it is erroneously ascribed to Paul I. Such a decree was issued under Catherine II. in 1794, and although, in virtue thereof, the Jews continued to pay double taxes under Paul, he did not reenact it.

Paul's attitude toward the Jews and the part played by him in their historical life were of greater significance than may appear from his legislative measures. This is shown by contemporary official regulations not incorporated in the legal code.

In 1799 Senator Derzhavin, a Russian poet, was sent to White Russia commissioned to investigate the complaints of the Jewish inhabitants of Shklov against its owner, General Zorich. At about the same time one of the White-Russian courts was investigating a blood accusation against the Jews; and Derzhavin, who hated them as "the enemies of Christ" and wished also to help Zorich, proposed to Paul I. that the testimony of Jewish witnesses should not be accepted until the Jews proved that they were innocent of the accusation brought against them. This proposal, had it been accepted, would have been disastrous to the Russian Jews, for they would have been denied the right to testify at every trial of this nature, and the general effect would have been to deprive the Jewish population of the right of citizenship. Paul I., however, notified Derzhavin that when a case was once before a court it was not necessary to confuse it with questions concerning Jewish witnesses.

The Hasidim.

Still more important was the solution of the question involving the attitude of the government toward the Jewish schism that concerned the Jews of Russia and led to the formation of the sect of Ḥasidim. Under Paul the antagonism of the Ḥasidim toward their opponents became violent. The two parties began to make false accusations against each other to the government. The honored representative of the Ḥasidim, Zalman Borukhovich, was arrested and taken to St. Petersburg. According to the statement of his opponents, he has been guilty of active participation in an attempt to injure the government. Zalman succeeded, however, in proving his innocence, and at the same time in placing the Ḥasidim in a favorable light. He was released, and orders were issued directing that Ḥasidism be tolerated and that its adherents be left unmolested. Subsequently Zalman's enemies again succeeded in bringing about his imprisonment, but on the accession to the throne of Alexander I. he was liberated, and the sect was again declared deserving of toleration. These incidents resulted in again confining the religious controversy to the Jews themselves, and in lessening somewhat the aggressiveness of the antagonism.

Paul I. opposed the attempts of the Christian communities to expel, under the authority of old Polish privileges, the Jews from the cities. By his order the dispute between the Christians and Jews of Kovno, which had continued for many decades, was settled. He decreed that the Jews be allowed to remain in the city, and that no obstacles be placed in their way while in the pursuit of their trades or handicrafts. Consequent upon this there followed other decrees prohibiting the expulsion of the Jews from Kiev and Kamenetz-Podolsk. After the death of Paul I. the Christians of Kovno again petitioned for the expulsion of the Jews, but in view of Paul's decree their petition was not granted. During his reign, and apparently at his instance, the Senate began to collect material for comprehensive legislation concerning the Jews. His untimely death, however, prevented the immediate realization of his project, which was only completed under Alexander I.

In addition to the general censorship restrictions to which Russian literature was subjected in the reign of Paul, there was established a censorship for Jewish books. It had its center in Riga. Leon Elkan was appointed senior censor and was given two assistants, all being placed under the general Russian censorship committee in Riga. Paul I. was constantly informed of the reports of the censors on the books condemned, and thereby was able to take measures to strengthen the laws relating to objectionable books.

H. R. *

Alexander I.

The early years of the reign of Alexander I. (1801–1825) were marked by the prevalence of liberal ideas and by attempts at liberal legislation. As the pupil of Laharpe and the admirer of Rousseau, the young monarch was at first inclined to apply their teachings to practical government. The broader spirit in Russian legislation for the empire at large affected favorably the condition of its Jewish subjects also.

After the publication of the senatorial decree of Dec. 9, 1802, concerning the eligibility of Jews to municipal offices to the extent of one-third of the total number of such offices, the representatives of the Christian inhabitants of the city of Wilna applied (Feb. 1, 1803) to the chancellor of the empire, Count Vorontzov, for the repeal of this enactment, on the ground of its conflict with their ancient Lithuanian privileges. A similar spirit was manifested in many other towns of Russia.

Despite the hostility of the Christian merchants, the commencement of the political emancipation of the Jews may be said to have begun with the enactment of 1804. The administrative departments, however, either deliberately or unconsciously overlooked the true purpose of this law, and made no sincere attempt to further the solution of the Jewish question by ameliorating the economic condition of the Jews themselves. It was the purpose of the enactment to encourage in the first place the spread of modern education among the Jewish masses, to hasten their Russification, and to lead them to agricultural pursuits. Unfortunately those entrusted with the enforcement of these measures were not guided merely by motives of humanity and justice; and they endeavored to spread forcible baptism among the Jews. In consequence of this attitude the Jewish masses became suspicious of the government and its measures; and the latter could not therefore be carried out successfully (see Alexander I., Pavlovich; Israelite-Christians).

H. R.

Nicholas I.

The reign of Nicholas I., Pavlovich (born 1796; reigned 1825 to 1855), whose oppressive rule fell as a pall on the Russian people, was one of constant affliction for his Jewish subjects also. Of the legal enactments concerning the Jews framed in Russia from 1649 until 1881, no less than six hundred, or one-half, belong to the period embraced by the reign of Nicholas I. These laws were drafted almost entirely under the immediate supervision of the emperor. His attitude toward the Jews was marked, on the one hand, by a hatred of their faith and by persistent attempts to convert them to Christianity; on the other hand, by mistrust of them, which originated in the conviction that they, or at least the bulk of them, formed a fanatical, criminal association, which found in religion a support for its evil deeds. There is no doubt that the Jews then concentrated in the Pale of Settlement, and separated from the Christians by a series of legal restrictions and subject to the Kahal administration sanctioned by the government, lived a religious national life, narrow and marked by ignorance and fanaticism. Added to this was the extreme poverty of those within the Pale, which to some extent demoralized the outlawed Jewish population. But this unfortunate condition was not due to the exactions of their faith, and was only made worse by the measures now adopted. The system of limitations relating to the Jews which had developed in preceding reigns, and which considered them, because they were non-Christians, as the natural exploiters of

Christians, assumed under Nicholas I. peculiarly pronounced characteristics. In fact, the legislation of Nicholas I. relating to the Jews treated the following problems: First, according to the sense of one official document, "to diminish the number of Jews in the empire," which meant to convert as many of them to Christianity as possible. Secondly, to reeducate the Jews in such a manner as to deprive them of their individuality; that is, of their specific, religious, and national character. Thirdly, to render the Jewish population harmless to the Christians both economically and morally. The last two problems proved impossible of solution by the government mainly because it resorted to violent measures. In order to weaken the economic influence of the Jews, and to remove them from their religious and national isolation, it would have been necessary to scatter them by giving them an opportunity of settling in a vast region sparsely inhabited. Fearing, however, that even small groups of Jews would prove economically stronger than the ignorant, stolid people, most of whom were still serfs; and fearing also that the Jews would exert an ethical or even a religious influence on the Russians, the government refrained from encouraging more intimate relations between Jews and Christians, and reconcentrated the former, thus strengthening their isolation. Only by sudden and violent measures did the government ever remove a part of the Jewish population from its surroundings.

Anti-Jewish Policy.

In order to encourage conversion to Christianity the government resorted to various measures, the most important among them being the endowing of baptized Jews with all the rights accorded to Christians of the same rank. There were also other auxiliary measures. For instance, baptized Jews were exempted from the payment of taxes for three years; murderers and other criminals who adopted Christianity were shown comparatively greater leniency than they otherwise would have received. But measures were also taken for compulsory conversion to Christianity. There is no doubt that it was in virtue of this consideration that the Jews, who until 1827 had paid a specified sum for relief from conscription, as was done also by the Russian merchant class, were called upon in that year to appear for personal service in the army. This regulation was framed ostensibly for the more equitable distribution of military burdens among all the citizens, but, as a matter of fact, the government was actuated by a desire to detach from Jewish society, by the aid of military service, a large number of Jews, and to transplant them elsewhere on Russian soil so as to deprive them of their Jewish traits, and, where practicable, also to baptize them. The conditions of the service under Nicholas were such that transfers of this kind could be made with impunity. Conscription, notwithstanding the fact that exemption had been purchased, continued for twenty-five years, the ages of the recruits ranging from twelve to twenty-five. (For its effect on children see the article CANTONISTS.) Special oppressive conditions of conscription were devised for the Jews in order to increase the number of Jewish soldiers. The Jews were compelled to furnish ten conscripts per thousand of their population, while the Christians had to furnish only seven recruits; moreover, the Jews were obliged to furnish conscripts for every conscription term, while the Christians were exempted at certain intervals. The Jews were furthermore made to furnish conscripts for arrears in the payment of taxes, one conscript for every one thousand rubles. Subsequently these extra recruits were taken as a mere fine for arrears without discharging the indebtedness thereby. This led to terrible suffering. For lack of able-bodied men (many fled, fearing the miseries of war and compulsory baptism) the Jewish communities, represented by the kahals, were unable to furnish such an excessive number of recruits; and yet for every conscript that was not furnished at the proper time two new conscripts were demanded. Thus it became necessary to recruit cripples, invalids, and old men, who were placed in the auxiliary companies; at times even members of the kahal were impressed into service, notwithstanding their advanced years. The sole supporters of families were also taken, and, finally, boys only eight years old. In spite of all these measures, however, the conscription arrears were on the increase. In order to remedy the shortage, the Jewish communities were permitted in 1853 to seize within their own district all the Jews who had no passports and belonged to other Jewish communities, and to enroll them in their own quota of recruits. The heads of families, whatever their standing, had the right to seize such Jews and to deliver them to the authorities as substitutes for themselves or for members of their families. Among other objects the government thereby intended to rid itself of those Jews whom the kahals refused to supply with passports in order to avoid the increase of tax and conscription arrears.

Conversionist Measures.

Conscription Measures.

This measure was followed by the wide-spread persecution and capture of Jews who had no passports and who were known as "poimaniki." Furthermore, in localities where recruits were needed, the so-called "lovchiki" (catchers) began to seize even Jews possessing passports. Passports were stolen and destroyed, and the "poimaniki" were impressed into service without being able to secure redress. It was no longer safe for any man to leave his house. From motives of selfishness the local authorities encouraged this traffic in human beings. Children were made the special object of raids. They were torn by force or taken by cunning from the arms of their mothers in open daylight, and sold as having no passports. Nicholas I. himself was eager to increase the number of Jewish "cantonists." It happened, at times, that he permitted Jews to remain in localities from which they had been ordered to depart, on condition that they made cantonists of their sons, born or to be born.

The "Poimaniki."

The school reforms initiated by Nicholas I. were in their fundamental tendency similar to his military reforms. The education of Jewish children and youth at that time had a distinct religious and national character. This was caused largely by the con-

Educational Policy.

ditions of contemporary civic life, which discouraged intimate relations between Jews and Christians. The way to general enlightenment could have been paved most easily by the curtailment of the Jews' disabilities and by the improvement of their social condition. But Nicholas I. was, on the whole, not a friend of enlightenment or of civic tolerance, and his final consent to the initiation of school reforms was prompted, there is reason to believe, by a secret hope of the conversion of the Jews. Be this as it may, the school reform was directed under his influence with the view of forcing the reeducation of the growing generation of Jews in religious affairs. The reforms were outlined by the minister of public instruction, Uvarov, who was, apparently, a real friend of the Jews, and who found an able assistant in a German Jew, Max Lilienthal. The government established the so-called "government schools" of the first and second class, and for this purpose use was made of special Jewish funds and not of the general funds, notwithstanding the fact that the Jews paid their share of all the general taxes. According to a program previously worked out, instruction in the Talmud was to be included, but was to be nominal only, and was to be ultimately discontinued, as, in the opinion of the government, it tended to foster various evils. In Wilna and Jitomir two rabbinical schools for the training of teachers and rabbis were established. The schools were placed in charge of Christian principals, who were in most cases coarse and uneducated, and who were instructed to inculcate in the students a spirit contrary to the teachings of the Jewish faith. About the same time the persecution of the Jewish popular teachers ("melammedim"), who had been in charge of Jewish education for generations, was initiated. While it is true that the government schools had served the useful purpose of imparting to the Jewish masses a general education, yet they had failed to achieve the success that had been expected of them. The harsh methods, referred to above, created distrust and anxiety in the minds of the Jewish people, who were never made aware of the government's intentions. Moreover, certain laws were enacted simultaneously with the opening of the schools, and also later, that likewise awakened fear among the Jews. They ruthlessly forbade the observance of habits and customs made sacred by antiquity, but which were unimportant in themselves, and in the course of time would perhaps naturally have fallen into disuse. For the legislation on Jewish garments see the article Costume.

As an educational measure, the government of Nicholas I. attempted to direct the Jews into agricultural pursuits. This wise undertaking had its origin in the preceding reign, but assumed considerable practical importance under Nicholas I. Farmers were granted various privileges in the payment of taxes, and they and their descendants were freed from military service for a period of fifty years. Unfortunately, the severity subsequently displayed considerably reduced the number of would-be agriculturists. The enforcement of regulations for the proper management of the farms was entrusted to discharged non-commissioned officers, persons not at all fitted for the supervision of Jewish colonies. Besides, the Jews were forbidden to hire Christians to work for them. In 1844, however, these oppressive measures were repealed, and in 1852 new and broader provisions were enacted for inducing the Jews to take up agriculture on a larger scale.

Expulsions and Special Taxation.

Although the government made efforts to "reeducate" the Jews, placing a number of them in Russian environments, and although it introduced Russian influence among the young generation of Jews, also by forcible means, yet, fearing them, it provided likewise for the separation of the Jews from the Christians, unmindful of the fact that this segregation counteracted all its other enactments. To isolate the Jews, numbers of them were expelled, under various pretexts, from villages, towns, and entire provinces, though at intervals the measures of expulsion were relaxed. In 1843 the Jews were ordered from the 50-verst boundary-zone abutting Prussia and Austria, ostensibly because they were suspected of engaging in contraband trade (see below, *s.v.* Rural Communities). The enforcement of these measures gave ample opportunity for abuse and oppression, and led to a gradual economic ruin of the Jews, the great bulk of whom were already greatly impoverished. Apart from general causes, their economic condition had steadily been growing worse because they had been compelled to pay double taxes from 1794 to 1817, and when these double taxes were abolished they were replaced by special Jewish taxes. To be sure, the law stated that these taxes were imposed for the maintenance of good order and for the strengthening of the charitable work within the Jewish communities; nevertheless, the government did not turn over to the Jews for their own needs all of the moneys collected, a considerable part remaining in the hands of the government.

Abolition of the Ḳahal.

The abolition of the ḳahal (1844) may perhaps be considered as the most advantageous and most useful measure of the reign of Nicholas I. This popular elective institution had served in its time a useful purpose in Poland, where it protected the Jews from the surrounding hostile and turbulent classes. Also in Russia the ḳahal repeatedly fought in the defense of Jewish interests, but the religious dissensions which broke out within Russian Jewry transformed the ḳahal into an arena of party strife and internal conflict. The ḳahals utilized the tax assessments and other prerogatives as instruments by which they might persecute their enemies. These abuses paralyzed the beneficent activities of the ḳahal, transformed it into a bugbear for the populace, and deprived it of all semblance of authority in the eyes of the government. In the days of Nicholas I. it had already lost the character of a representative body, and had degenerated into an institution concerned merely with the contribution of the Jewish taxes to the imperial treasury. The government strengthened the power of the ḳahal in order to secure a more uniform collection of taxes and a more uniform conscription among the Jews. The increased power brought with it new abuses. To its old weapons the ḳahal added a new one—conscription. This period coincided with that of the awakened desire among the Jews for western-European education, particularly for the study of German. The fanatical leaders of the ḳahal persecuted those imbued with the new ideas, and thus retarded considerably the new culture movement.

But the abolition of the ḳahal had also its negative side. When in the following reigns the condition of the Jews was improved, they no longer possessed the representative institution which might have served them a useful purpose in securing certain reforms. With the abolition of the ḳahal there was also lost that bond of union among the Jews that was indispensable to them in the defense of their common interests as a distinct portion of the city population. Most of the Jews lived in the cities, and almost all of them belonged to the burgher or merchant class; but while at that time city gilds and merchant and artisan gilds enjoyed a certain degree of self-government in administrative, economic, and judicial matters, the rights of the Jews in so far as this was concerned had been limited even before the accession of Nicholas I., and he imposed still greater restrictions. There was a rule that even in places where the Jewish population was quantitatively greater than the Christian, the Jews could participate in local self-government only to the extent of one-third of the total number of votes. Moreover, the holding of certain positions was not open to them. Thus, being without proper representation, they could not protect their interests, and hence municipal and general duties were imposed on them in undue proportion. They were entirely excluded from participation in jury service, even in the commercial courts. In some towns in which the merchant class was entirely composed of Jews, Christian blacksmiths were selected as members of the court, and they decided the commercial disputes of the Jews. All this naturally lowered the Jews in the esteem of their neighbors and estranged them from the Christians.

Notwithstanding his enmity toward the Jews Nicholas I. assumed the rôle of protector when the Blood Accusation was brought against those of Velizh. Believing at first in the truth of the accusation, he treated the accused with great severity; but when it became clear to him that the accusation was false he condemned the irregular proceedings of the investigating commission, and it thus became possible to vindicate all the accused. Many of the decrees of limitation promulgated under Nicholas I. are still (1905) in force.

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Alexander II. Favors the Jews.

A new era of hope and of partial realization came to the Jews of Russia with the accession to the throne of Alexander II., Nikolaievich (1855–81). The disastrous results of the Crimean war had demonstrated the unfitness of the government machine and of the existing legislation to cope with the needs of the day. Reforms became necessary, and some were introduced. Nevertheless, limited as was the application of these reforms, the effect was remarkable. Aside from the laws themselves, Russian society manifested a more tolerant attitude toward the Jews, contributing thereby to their rapid Russification and to the spread of secular learning among them. Unfortunately this movement was soon crossed by two opposing currents in Russian life—Nihilism and Panslavism. These resulted in bringing about a less tolerant sentiment toward the Jews, but this was through no fault of Alexander II., whom Lord Beaconsfield designated as "the most benevolent prince that ever ruled in Russia" (see Alexander II., Nikolaievich).

Reactionary Attitude of Alexander III.

The reign of Alexander III. (1881–94) marks an era not only of reaction, but of return to medieval methods (see Alexander III., Alexandrovich). During this reign a commission, under the chairmanship of Count Pahlen, was entrusted with the investigation of the Jewish question; and its findings were rather favorable to the Jews. One of the members of the commission, Demidov, Prince of San-Donato, even advocated the abolition of the Pale of Settlement and the granting of equal rights to the Jews. However, the May Laws, introduced by Ignatiev in 1882 as a temporary measure until the completion of the investigations by the Pahlen commission, had disastrous consequences. Alexander III. continued to be guided in his attitude toward the Jews by the procurator of the Holy Synod, Pobiedonostzev, who was appointed procurator-general in 1880, and who is reported to have stated that one-third of the Jews in Russia would be forced to emigrate, another third would be compelled to accept baptism, and the remainder would be brought to the verge of starvation. Pobiedonostzev's program maintained that absolutism and Greek-Orthodoxy were the mainstays of the empire, since they were sanctioned by God and founded on historical antecedents. He thus secured the approval of Alexander III. in the enforcement of despotic measures not against the Jews only, but also against Catholics, Lutherans, and Armenians.

Restrictions limiting the number of Jewish students in high schools and universities (1887), the exclusion of Jews from appointment or election as members of city councils or boards of aldermen, and the discharge of Jewish employees from railroads and steamship lines, and even from certain institutions, as hospitals (although partly supported by Jews), were among the civil disabilities; and obstacles were raised also to the exercise of the Jewish religion. The violence of minor officials increased, and the situation was rendered more critical by the conversion of many towns and townlets into villages, and by the expulsion of the Jews therefrom. The districts of Rostov and Taganrog, which had formed a part of the Pale, were included in the military district of the Don, their Jewish inhabitants being summarily expelled (1889). A large number of Jewish mechanics was expelled from St. Petersburg between 1888 and 1890. Early in 1891, with the appointment of Grand Duke Sergius (assassinated 1905) as governor-general of Moscow, the banishment of the Jews from that city was determined upon. The intention of the administration was kept secret until the first and second days of Passover, a time deemed convenient by the police for entrapping a great number of Jews. It is estimated that by June 14, 1892, 14,000 Jewish artisans had been banished from Moscow. Being unable to find purchasers for their household effects, the exiles frequently left them behind; and many debts remained uncollected. The inhumanity and brutality with which this banishment was carried out find an analogy only in the dark history of Spain (see Jew. Encyc. ix. 41a, *s.v.* Moscow). Similar expulsions occurred in Tula, Novgorod, Kaluga, Ryazan, Riga, etc. Foreign Jews in great numbers were expelled from the country, and especially from South Russia. Many families were ordered to leave Riga and Libau in 1893; and in the same year all the Jewish residents of Yalta were directed to leave that city.

Bad as were the economic conditions within the Pale before these expulsions, they became indescribably worse after its population had been augmented by thousands of impoverished refugees from the interior of Russia. The struggle for mere existence became so fierce that the poor often worked for fifteen, eighteen, or even twenty hours a day and were able to afford no better food than bread and water. A large portion of the proletariat lived in a condition of semistarvation. In an article in the "Journal du Nord" for 1892 (Errera, "Les Juifs Russes," pp. 120-121) it was stated: "There are in Russia only 10,000 to 15,000 Jews who possess any certain means of existence. As to the masses, they possess nothing; and they are far poorer than the Christian populace, who at any rate own some land." The prevailing ignorance in foreign countries concerning these terrible conditions was due largely to the suppression by the censorship of any mention in the Russian newspapers of the brutal acts of the police. But isolated notices which found their way into the foreign press created a wave of indignation throughout Europe, and forced even Pobiedonostzev to make apologetic explanations. In an interview with Arnold White he declared that "everybody was sorry for the brutality of the chief of police in Moscow." It is well known, however, that the latter official merely carried out the instructions of Grand Duke Sergius, who himself applied in practise Pobiedonostzev's teachings. Speaking of these, the historian Mommsen said (Nov. 1, 1903): "Is it not possible to arrest the decay of a greatly vaunted civilization, the suicide of Russia? . . . But we may still hope that the statesmen of a great empire and the sovereign arbiter of Europe may no longer be dominated by the blind action of a resuscitated Torquemada."

As a result of this medieval policy the various factions in the Russian Jewry united for the purposes of national self-defense. Committees were organized throughout Russia and in other countries for the relief of the oppressed Jews. Considerable numbers of the more enterprising of the latter sought relief in emigration, with the result that during the last two decades of the nineteenth century more than 1,000,000 Jews left Russia, the greater part of whom went to the United States of America, while smaller numbers emigrated to Palestine, South America, and South Africa. Another movement directly traceable to the repressive legislation in Russia was the growth of nationalism among the Russian Jews, resulting in agricultural colonization in Palestine, and in the organization of Zionist societies (see Agricultural Colonies; Alexander III., Alexandrovich; Ignatiev; May Laws; Moscow).

Nicholas II.

The hopes which the Jews of Russia reposed in Nicholas II., the pusillanimous heir of Alexander III., were not justified by the events subsequent to his accession (Nov. 1, 1894). The oppressive treatment of the Jews by Alexander III. at least left no room for misunderstanding as to his real intentions. The policy of Nicholas II., while no less oppressive, was more evasive. Where the legal discriminations against the Jews were somewhat relaxed, as in the discontinuance of expulsion from the interior provinces, or in the more liberal application of the 50-verst boundary law, such relaxation was due to utilitarian motives rather than to those of justice. Some influence in this direction was undoubtedly exerted by the petitions of many Christian merchants and farmers of Astrakhan, Tambov, Borisoglyebsk, Tzaritzyn, etc., who saw economic ruin in the removal of the Jews. On the other hand, additional heavy burdens were imposed by Nicholas' government on the Jews of Russia. The establishment of the government liquor monopoly (1896) deprived thousands of Jewish families of a livelihood. For ethical reasons the leading Jews of Russia were pleased to see their coreligionists eliminated from the retail liquor-trade; yet it was felt that in the execution of the law a more equitable treatment should have been accorded to the Jewish tavern-keepers. In the same year further restrictive measures were introduced concerning the right of residence of Jewish students at the University of Moscow, and an order was issued prohibiting the employment of Jews in the construction of the Siberian Railroad. The number of Jewish women eligible for admission to the medical school of St. Petersburg was limited to three per cent of the total number of students; and to the newly established school for engineers at Moscow no Jews were admitted. An ordinance was likewise issued prohibiting the employment of the Hebrew language or the Yiddish dialect by Jewish merchants in their business accounts; and in 1899 new restrictions were imposed on those Jewish merchants of Moscow who by law had hitherto been exempt from certain disabilities as members of the first merchant gild.

A blood accusation with its usual sequence—an anti-Jewish riot—was brought against the Jews of Irkutsk in 1896. In Feb., 1897, an anti-Jewish riot occurred in Shpola, government of Kiev, resulting in the destruction of much Jewish property. An anti-Jewish riot occurred also in Kantakuzov, government of Kherson, and a blood accusation in the government of Vladimir; in 1899 a number of anti-Jewish riots occurred in Nikolaief and elsewhere in South Russia, and in the following year the Jews suffered from additional riots and blood accusations. As a result the Jewish masses were ruined, and their pitiable condition was intensified by famine which spread in Bessarabia and in Kherson.

The economic crisis that culminated in 1899 brought great distress upon many Jewish communities in South Russia, but the Jewish Colonization Association took energetic measures to send timely help to the needy. It is to the credit of the wealthier of the Russian Jews that they responded immediately to appeals for aid, and in this manner greatly alleviated the misery. Jewish charity manifested itself also in that year in the establishment of loan associations, model schools, and cheap lodging-houses for the poor. Furthermore, commercial and technical schools were founded in many cities of the Pale.

Riots at Kishinef and Homel.

In 1899 seventy Jewish families which had lived in Nijni-Novgorod under temporary permits were expelled, as were also sixty-five pavers from the city of Kiev on the ground that they were not pursuing their calling. The admission of Jews to universities and to other educational institutions was made increasingly difficult. In 1903 notorious expulsions occurred in Kiev, the Caucasus, and Moscow. A destructive anti-Jewish riot was allowed to take place in Kishinef through the connivance of the local authorities, who were encouraged by Minister of the Interior von Plehve (assassinated 1904); and in September of the same year a similar riot occurred at Homel. In that year also an ordinance was issued prohibiting the holding of Zionist meetings. All these measures of oppression were carried out by the government (as was admitted by Von Plehve to the Zionist leader, Dr. Herzl) because of the participation of Jewish youth in the socialistic movement.

The riots at Kishinef and Homel and the general economic depression gave an impetus to Jewish emigration from Russia, which was almost doubled within a year. Matters were made still worse by the outbreak of the Russo-Japanese war in Feb., 1904, when about 30,000 Jews were included in the regiments sent to the Far East. Especially great was the number of Jewish physicians ordered to the front, a number largely disproportionate to the Jewish population. The general discontent caused by the organization of the military reserves found expression in outbreaks against the government, and in anti-Jewish riots which, added to the grave economic crisis, brought thousands of Jewish families to the verge of starvation.

A ray of hope appeared to the Russian Jews on the appointment of the liberal minister, Prince Svyatopolk-Mirski, to succeed Von Plehve. In his promise of general reforms they saw the amelioration of their sad condition; but their hopes, with those of all Russia, were shattered by the stern events of Jan. 22, 1905, when hundreds of workmen were killed or wounded in St. Petersburg. In the struggle for a more liberal form of government now in progress (1905) the Jews naturally are on the side of the Liberals.

Conditions in 1905.

The intelligent portion of Russian society, formerly more or less influenced by the anti-Semitic crusade of the "Novoye Vremya," "Svyet," etc., has come to recognize that the Jews are not to blame for the economic plight of Russia, and that the Russians themselves, more than others, have been the victims of a corrupt bureaucratic régime. Prominent writers like Count Leo Tolstoi, Maxim Gorki, and Korolenko have protested against the organized anti-Semitic movement as a menace not only to the Jews, but to civilization itself. On the other hand, there is a portion of the uneducated Russian people among which the systematic preaching against the Jews has taken a firm hold. Thus the stock exchange of Kursk resolved to exclude Jews from membership, as did the Bessarabian horticultural society, although the minister of agriculture had accorded his praise to the model viticulture practised by the Jews of Bessarabia. A similar resolution of exclusion was passed by the Odessa shoemakers' association. Jewish pupils of the Libau commercial school who were brought by the director on a scientific excursion to Moscow were not permitted to enter the city. This and various other particularly cruel discriminations against the Jews in Moscow were largely due to the attitude which was taken by the governor-general, Grand Duke Sergius. Minor officials interpreted the law to suit their own convenience, and continued in their course even after the Senate had reversed many of their decisions. The legal proceedings in the cases arising out of the Homel riots were a travesty of justice, and were marked by vain attempts on the part of the judiciary to justify the course of the administration and to throw the blame for existing conditions on the Jews. The lawyers engaged to defend the Jews were so disgusted by the insults and restrictions to which they were subjected by the court that they withdrew in a body, leaving the accused without counsel.

The great evils of the reactionary régime of Alexander III., and of the rule of Nicholas II., inflicting, as they have done, untold suffering on the Jews of Russia, have not been without some compensation. On the one hand, the avowed intention of the reactionary officials to make the Jew the scapegoat for all the governmental corruption and economic backwardness of Russia has led to anti-Jewish demonstrations and endless extortion, to the almost complete destruction of respect for the law, to the impoverishment of thousands of Jewish and non-Jewish families, to extensive baptism, practically compulsory, and to wide-spread emigration. On the other hand, the government measures have driven a great number of Jews to seek employment in the handicrafts and as agricultural laborers on farms, have compelled Jewish manufacturers to establish and develop new industries on a scale unprecedented within the Pale, and have created among the Jews of Russia an awakening national consciousness which finds expression in broader self-education, in the establishment of literary societies and reading-circles, in the growth of Zionism, and in the determination to carry on an organized propaganda for the moral, mental, and physical uplifting of the Jewish masses.

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——**Census Statistics:** The first Russian census that is based on reliable sources is that of 1897. The Jewish population took a great interest in the taking of this census, because all legislative matters relating to the Jews had previously been based on unreliable statistics, the number of Jews had been overestimated, and, therefore, the Jewish population had often been overburdened with taxes and other state duties. The census of 1897 included the whole of the Russian territory except Finland, Bokhara, and Khiva.

According to this census, the total population of Russia in 1897 was 126,368,827. This number included 5,189,401 Jews, or 4.13 per cent. The ascertaining of this single fact concerning the Jewish population was of great importance for the interests of the Jews. On the basis of these figures there have appeared in the Jewish as well as in the general press many articles which show clearly that according to their numerical proportion to the general population the Jews pay heavier taxes and duties than they should. The same condition prevails with regard to the military service. There is in Russia an entire series of special legislation directed against the Jews and based on the supposition that they try to avoid military service; as a consequence the measures taken against them are quite abnormal. A specimen of this special legislation is the fine of 300 rubles imposed on the relatives, from the nearest to the most distant, of any one who has avoided military service. This heavy fine has ruined many hundred Jewish families because, in order to levy the fine, the government officials were compelled to sell the property of the Jews at auction. Sometimes the household goods, including the most necessary articles, were sold by the auctioneer. The result of the census showed that the suppositions regarding the military service of the Jews were entirely unfounded. In 1901, for instance, 303,897 persons were called to military service, of whom 17,412, or 5.73 per cent, were Jews. According to law, however, only 12,550 Jews were liable to military service; that is, it would have been necessary for the Jews to furnish only 4.13 per cent instead of 5.73 per cent. From this it is evident that the Jewish population not only was not trying to avoid military service, but actually furnished 4,862 soldiers more than law and duty required.

The distribution of the 5,189,401 Jews throughout Russian territory is quite uneven. For administrative purposes the Russian empire is divided into eight large territories: (1) European Russia, with fifty governments; (2) Poland, with ten governments; (3) Caucasus, with eleven governments; (4) Siberia, with nine governments; (5) Central Asia, with nine governments; (6) Finland; (7) Bokhara; (8) Khiva.

The greater part of the Russian Jews lives in the Pale of Settlement, which occupies only one-twenty-third of the general territory. The proportion of the Jewish population to the Christian in this Pale is 11.46 per cent, while outside of the Pale it is only 0.38 per cent. The percentage of Jews living within the Pale is 93.93, as against 6.07 per cent who live outside the Pale.

EUROPEAN RUSSIA,

Outside of the Jewish Pale of Settlement.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
I. North Russia.					
Archangel	152	100	252	346,536	.08
Kazan	1,179	1,107	2,286	2,176,424	.11
Kostroma	461	369	830	1,389,812	.06
Novgorod	3,338	1,402	4,740	1,367,022	.035
Olonetz	201	202	403	364,156	.11
Perm	1,129	890	2,019	2,993,562	.07
Pskov	3,113	3,341	6,454	1,122,152	.58
St. Petersburg	11,462	9,808	21,270	2,109,463	1.01
Ufa	355	340	695	2,196,642	.03
Vologda	242	183	425	1,341,785	.03
Vyatka	394	423	817	3,032,552	.03
Totals	22,026	18,165	40,191	18,440,106	.22
II. Central Russia.					
Kaluga	945	536	1,481	1,132,843	.13
Kursk	2,252	1,889	4,141	2,371,213	.17
Moscow	5,437	3,312	8,749	2,427,415	.36
Nijni-Novgorod	1,390	1,283	2,673	1,584,774	.12
Orel	3,488	2,770	6,258	2,039,808	.31
Penza	353	207	560	1,470,968	.04
Ryazan	1,079	468	1,547	1,803,617	.09
Saratov	1,768	1,274	3,042	2,406,919	.13
Simbirsk	329	242	571	1,527,481	.04
Smolensk	5,711	4,785	10,496	1,525,629	.69
Tambov	1,258	905	2,163	2,683,059	.08
Tula	1,605	1,045	2,650	1,422,291	.19
Carried forward	25,615	18,716	44,331	22,396,017	

European Russia,

Outside of the Jewish Pale of Settlement—(*Continued*).

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
II. Central Russia—Brought forward	25,615	18,716	44,331	22,396,017	
Tver	756	640	1,396	1,769,443	.08
Vladimir	693	474	1,167	1,515,693	.09
Yaroslav	985	661	1,646	1.071,579	.15
Totals	28,049	20,491	48,510	26,752,732	.18
III. Southeast Russia.					
Astrakhan	1,637	1,536	3,173	1,003,542	.31
Don Territory	7,847	7,593	15,440	2,562,754	.69
Kharkov	7,531	6,194	13,725	2,492,367	.55
Orenburg	1,099	994	2,093	1,600,500	.13
Samara	1,293	1,208	2,501	2,748,876	.09
Voronezh	1,418	1,262	2,680	2,531,253	.11
Totals	20,825	18,787	39,612	12,939,292	.31
IV. Baltic Provinces.					
Courland	23,327	25,986	49,313	672,308	7.33
Esthonia	909	487	1,396	418,817	.33
Livonia	14,703	13,951	28,654	1,299,523	2.24
Totals	38,939	40,424	79,363	2,390,648	3.32
Totals, European Russia, excepting the Pale	109,839	97,867	207,706	60,522,778	0.34

Pale of Settlement.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
I. Northwest Russia.					
Grodno	134,126	142,748	276,874	1,602,681	17.28
Kovno	101,290	110,940	212,230	1,548,410	13.71
Minsk	163,457	175,200	338,657	2,147,911	15.77
Moghilef	96,686	104,615	201,301	1,688,573	11.92
Vitebsk	83,238	92,440	175,678	1,489,228	11.80
Wilna	98,443	106,818	205,261	1,591,207	12.90
Totals	677,240	732,761	1,410,001	10,068,010	14.00
II. Southwest Russia.					
Chernigov	55,091	59,539	114,630	2,298,834	4.99
Kiev	207,245	220,618	427,863	3,559,481	12.03
Podolia	177,458	189,139	366,597	3,018,551	12.15
Poltava	55,337	56,080	111,417	2,780,424	4.02
Volhynia	193,059	204,713	397,772	2,987,970	13.31
Totals	688,190	730,089	1,418,279	14,645,260	9.70
III. South Russia.					
Bessarabia	110,573	115,064	225,637	1,936,392	11.65
Crimea	33,880	32,245	66,125	1,448,973	4.57
Kherson (including Odessa)	165,900	171,382	337,282	2,738,923	12.32
Yekaterinoslav	51,327	49,409	100,736	2,113,384	4.77
Totals	361,680	368,100	729,780	8,237,672	8.86
IV. Poland (Territory of Vistula).					
Kalisz	34,915	37,424	72,339	842,398	8.59
Kielce	40,044	42,383	82,427	761,689	10.82
Lomza	44,483	46,429	90,912	579,300	15.69
Lublin	74,357	79,371	153,728	1,159,273	13.26
Piotrkow	109,497	112,802	222,299	1,404,031	15.83
Plock (Plotzk)	23.769	26,704	50,473	553,094	9.13
Radom	55,160	58,117	113,277	815,062	13.89
Suwalki	28,468	30,340	58,808	582,696	10.09
Syedlitz	59,656	62,714	122,370	772,386	15.84
Warsaw	169,978	179,965	349,943	1,931,168	18.12
Totals	640,327	676,249	1,316,576	9.401,097	14.01
Grand totals	2,367,437	2,507,199	4,874,636	42,352,039	11.46

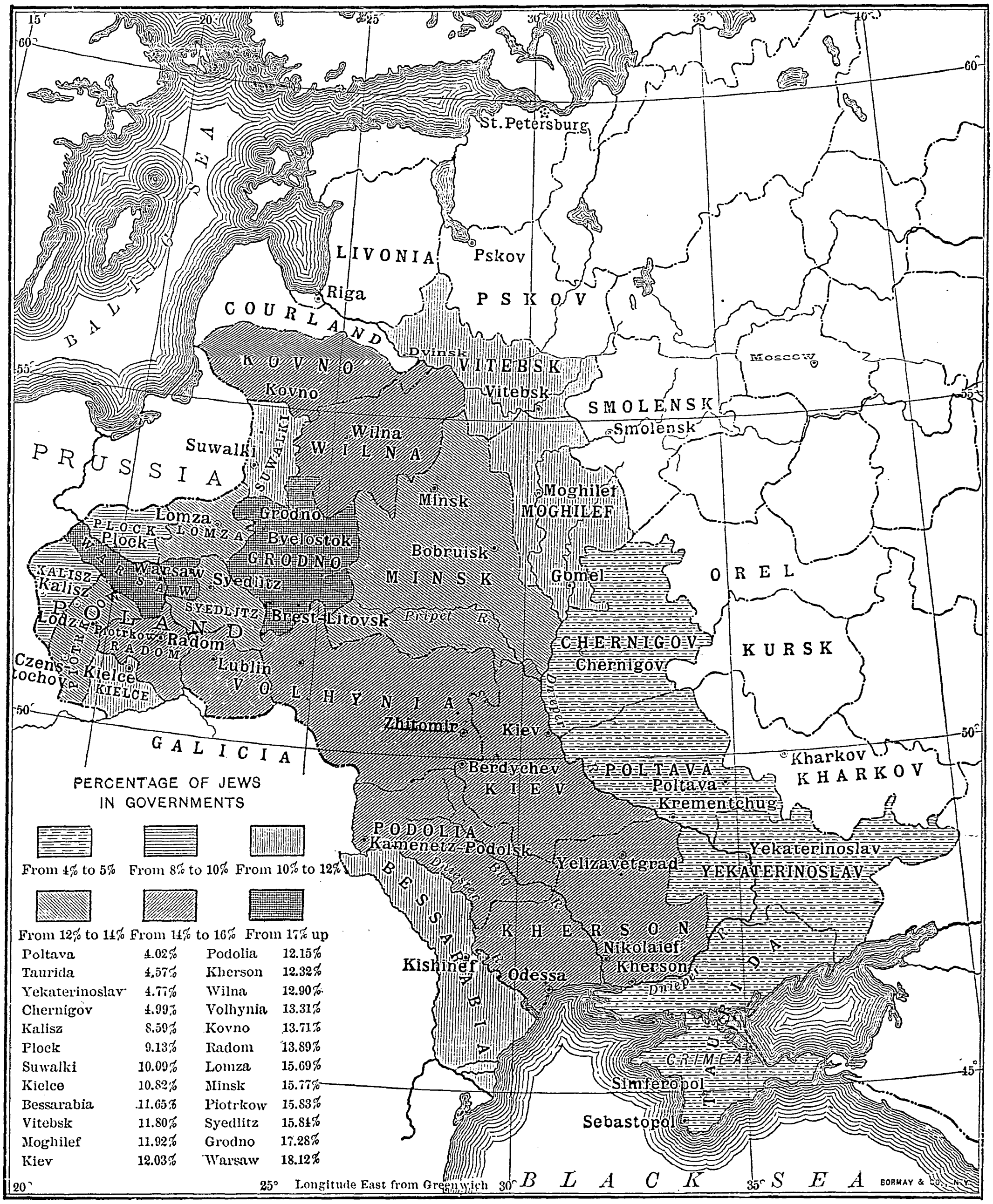
BALTIC SEA
St. Petersburg
LIVONIA
Pskov
PSKOV
Riga
COURLAND
Dvinsk
VITEBSK
Vitebsk
KOVNO
Kovno
SMOLENSK
Smolensk
Moscow
PRUSSIA
Suwalki
SUWALKI
Wilna
WILNA
Minsk
Moghilef
MOGHILEF
Lomza
PLOCK
LOMZA
Plock
Grodno
Byelostok
GRODNO
KALISZ
Kalisz
Warsaw
WARSAW
Syedlitz
SYEDLITZ
Bobruisk
MINSK
Gomel
OREL
POLAND
Lodz
Piotrkow
Radom
RADOM
Brest-Litovsk
Pripet R.
CHERNIGOV
Chernigov
KURSK
Czenstochova
Kielce
KIELCE
Lublin
VOLHYNIA
Dnieper
Zhitomir
Kiev
GALICIA
Berdychev
KIEV
Kharkov
KHARKOV
POLTAVA
Poltava
Krementchug
PODOLIA
Kamenetz-Podolsk
Yelizavetgrad
Yekaterinoslav
YEKATERINOSLAV
BESSARABIA
Dniester
Bug R.
KHERSON
Nikolaief
Kherson
Kishinef
Odessa
Dnieper
TAURIDA
CRIMEA
Simferopol
Sebastopol
BLACK SEA
15°
20°
25°
30°
35°
40°
60°
55°
50°
45°
Longitude East from Greenwich
GORMAY & CO., N.Y.
PERCENTAGE OF JEWS IN GOVERNMENTS
From 4% to 5%
From 8% to 10%
From 10% to 12%
From 12% to 14%
From 14% to 16%
From 17% up

Poltava	4.02%	Podolia	12.15%
Taurida	4.57%	Kherson	12.32%
Yekaterinoslav	4.77%	Wilna	12.90%
Chernigov	4.99%	Volhynia	13.31%
Kalisz	8.59%	Kovno	13.71%
Plock	9.13%	Radom	13.89%
Suwalki	10.09%	Lomza	15.69%
Kielce	10.82%	Minsk	15.77%
Bessarabia	11.65%	Piotrkow	15.83%
Vitebsk	11.80%	Syedlitz	15.84%
Moghilef	11.92%	Grodno	17.28%
Kiev	12.03%	Warsaw	18.12%

Map of Western Russia Showing the Jewish Pale of Settlement.

CAUCASUS.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Baku	6,040	5,610	11,650	826,806	1.41
Black Sea Territory	587	467	1,054	57,478	1.83
Daghestan	5,256	4,594	9,850	571,381	1.72
Elizabethpol	992	1,031	2,023	878,185	.23
Erwan	1,197	876	2,073	829,550	.25
Kars	1,118	90	1,208	290,654	.42
Kuban	2,453	2,343	4,796	1,919,397	.25
Kutais	4,703	4,199	8,902	1,057,243	.84
Stavropol	717	574	1,291	873,805	.15
Territory of Tersk	4,272	2,848	7,120	932,341	.76
Tiflis	4,666	3,838	8,504	1,054,250	.81
Totals	32,001	26,470	58,471	9,291,090	.63

CENTRAL ASIA.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Akmolinsk	811	317	1,628	682,429	.24
Ferghana	1,366	903	2,269	1,575,869	.14
Samarcand	2,352	2,027	4,379	859,123	.51
Semipalatinsk	156	146	302	686,909	.04
Semiryechensk	153	126	279	990,211	.03
Syrdarian	1,646	1,131	2,777	1,466,249	.19
Torgay	36	22	58	453,691	.02
Transcaspian	669	240	909	380,323	.24
Ural	70	58	128	645,590	.02
Totals	7,259	5,470	12,729	7,740,394	.16

SIBERIA.

Governments.	Jewish Population.			Total Population.	Percentage of Jews to Total Population.
	Male.	Female.	Total.		
Amur	231	163	394	120,306	.33
Coast Territory (Khabarovsk)	1,441	150	1,591	223,336	.72
Irkutsk	4,396	3,843	8,239	514,202	1.60
Island of Sakhalin	80	47	127	28,113	.45
Tobolsk	1,241	1,212	2,453	1,434,482	.17
Tomsk	3,852	3,844	7,696	1,928,257	.40
Transbaikal (Chita)	3,934	3,616	7,550	637,777	1.18
Yakutsk	391	306	697	209,607	.26
Yeniseisk	2,917	2,813	5,730	570,579	1.00
Totals	18,483	15,994	34,477	5,666,659	.60
Totals Asiatic Russia	57,743	47,934	105,677	22,698,143	.48

Density of the Jewish Population.

From the foregoing figures the following conclusions may be drawn: (1) That there is scarcely a single province in Russia without a Jewish population. The Jews are to be found even in the steppes of Astrakhan, among the Kalmucks and Kirghiz, on the island of Sakhalin, and even in the out-of-the-way territory of Yakutsk. (2) That only in the farthest north is the Jewish population very small, as for instance in the government of Archangel. In the governments of Vyatka, Vologda, and Olonetz there are no Jews whatever; but of the 592 districts ("uyezdy") in European Russia only 17 are without any Jewish population. In the Asiatic governments the proportion is greater, as there 18 districts out of 176 have no Jewish population. In the Pale of Settlement proper—consisting of Poland, Lithuania, Volhynia, Kiev, Bessarabia, Podolia, and Odessa—the Jewish population varies from 10 to 15 per cent; in the immigration region—also a part of the Pale, and consisting of the governments of Poltava, Chernigov, Yekaterinoslav, Crimea, and Kherson (except Odessa)—from 4 to 5 per cent; and in the rest of

Russia, from 0.03 to 0.5 per cent. In the immigration district the Jews settled at the end of the eighteenth century in great numbers, and constant immigration followed from the formerly Polish governments.

It is interesting to note the proportion of sexes among the Jewish and non-Jewish population of Russia. The following table shows the percentage of females to the male population in the Pale of Settlement:

Territory.	Among Jews.	In the Total Population.
In Northwest Russia..........	108.2	101.5
In Southwest Russia..........	106.1	101.5
In South Russia..............	101.8	93.9
In Poland....................	105.6	99.5

Conditions directly the opposite of this are found in the interior of Russia. Outside of the Pale of Settlement to every hundred males there are the following numbers of females:

Territory.	Among Jews.	In the Total Population.
North Russia..................	82.4	106.5
Central Russia................	73.1	110.5
Southeast Russia..............	99.2	100.4
Baltic Provinces..............	103.8	106.2
Caucasus	82.7	90.1
Siberia.......................	86.5	94.3
Middle Asia...................	75.4	85.8

This difference may be explained by the fact that the emigration from the Pale into the interior of Russia naturally brings more men than women, owing to the peculiar conditions existing there, while the emigration to America, Africa, etc., consists chiefly of whole families.

Bibliography: *Sbornik Materialov ob Ekonomicheskom Polozhenii Yevreyev v Rossii*, vol. i., St. Petersburg, 1904; B. Goldberg, in *Jüdische Statistik*, Berlin, 1903.

H. R. J. G. L.

CENSUS OF 1897.

I.—Population of the Governments of the Pale of Settlement.

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population.
Bessarabia	110,573	115,064	225,637	96.09	11.90
Chernigov	55,091	59,539	114,630	92.52	4.99
Grodno	134,126	142,748	276,874	93.96	17.28
Kherson	165,900	171,382	337,282	96.80	12.32
Kiev............	207,245	220,618	427,863	93.93	12.03
Kovno...........	101,290	110,940	212,230	91.30	13.71
Minsk	163,457	175,200	338,657	93.29	15.77
Moghilef........	96,686	104,615	201,301	92.42	11.92
Podolia.........	177,458	189,139	366,597	93.82	12.15
Poltava.........	55,337	56,080	111,417	98.67	4.02
Taurida.........	33,880	32,245	66,125	105.07	4.57
Vitebsk	83,238	92,440	175,678	90.04	11.80
Volhynia........	193,059	204,713	397,772	94.30	13.31
Wilna	98,443	106,818	205,261	92.15	12.90
Yekaterinoslav .	51,327	49,409	100,736	103.88	4.77
Totals.........	1,727,110	1,830,950	3,558,060	94.32	10.79

II.—Population of the Governments of Russian Poland.

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population.
Kalisz.........	34,915	37,424	72,339	93.29	8.59
Kielce	40,044	42,383	82,427	94.48	10.82
Lomza..........	44,483	46,429	90,912	95.80	15.69
Lublin.........	74,357	79,371	153,728	93.68	13.26
Piotrkow.	109,497	112,802	222,299	97.06	15.83
Plock (Plotzk)	23,769	26,704	50,473	89.00	9.13
Radom	55,160	58,117	113,277	94.91	13.89
Suwalki.......	28,468	30,340	58,808	93.85	10.09
Syedlitz.......	59,656	62,714	122,370	95.12	15.84
Warsaw	169,978	179,965	349,943	94.45	18.12
Totals....	640,327	676,249	1,316,576	94.68	14.01
Totals, Table I.	1,727,110	1,830,950	3,558,060	94.32	10.79
Totals of the whole Pale of Settlement ..	2,367,437	2,507,199	4,874,636	94.42	11.51

III.—Population of European Russia (Outside of the Pale).

Governments.	Male.	Female.	Total.	Percentage of Men to Women.	Percentage of Jews to General Population.
Archangel	152	100	252	152.00	.08
Astrakhan	1,637	1,536	3,173	106.51	.31
Courland	23,327	25,986	49,313	89.76	7.33
District of Cossacks of Don.	7,847	7,593	15,440	103.34	.60
Esthonia	909	487	1,396	186.65	.33
Kaluga	945	536	1,481	176.30	.13
Kazan	1,179	1,107	2,286	106.50	.11
Kharkov......	7,531	6,194	13,725	121.58	.55
Kostroma.....	461	369	830	124.93	.06
Kursk	2,252	1,889	4,141	119.21	.17
Livonia.......	14,703	13,951	28,654	105.32	2.24
Moscow	5,437	3,312	8,749	164.16	.36
Nijni-Novgorod........	1,390	1,283	2,673	108.34	.12
Novgorod.....	3,338	1,402	4,740	238.08	.35
Olonetz.......	201	202	403	99.50	.11
Orel	3,488	2,770	6,258	125.92	.31
Orenburg.....	1,099	994	2,093	110.56	.13
Penza	353	207	560	170.53	.04
Perm	1,129	890	2,019	126.85	.07
Pskov.........	3,113	3,341	6,454	93.17	.58
Ryazan.......	1,079	468	1,547	230.55	.09
St. Petersburg	11,462	9,808	21,270	116.86	1.01
Samara	1,293	1,208	2,501	107.03	.09
Saratov.......	1,768	1,274	3,042	138.77	.13
Simbirsk......	329	242	571	135.95	.04
Smolensk	5,711	4,785	10,496	119.35	.69
Tambov.......	1,258	905	2,163	139.00	.08
Tula..........	1,605	1,045	2,650	114.23	.19
Tver	756	640	1,396	118.12	.08
Ufa...........	355	340	595	104.41	.03
Vladimir......	693	474	1,167	146.20	.09
Vologda	242	183	425	132.24	.03
Voronezh	1,418	1,262	2,680	104.11	.11
Vyatka.	394	423	817	93.14	.03
Yaroslav......	985	661	1,646	149.02	10.15
Totals....	109,839	97,867	207,706	112.12	.34
Totals of the whole Pale of Settlement...	2,367,437	2,507,199	4,874,636	94.42	11.51
Grand totals in European Russia.......	2,477,276	2,605,066	5,082,342	95.23	4.03
Outside of the Pale (including Siberia, etc.).........	168,747	146,018	314,765	115.28	.37
Grand totals in the empire...	2,536,184	2,653,217	5,189,401	95.58	4.13

H. R.

OCCUPATIONS OF JEWS OUTSIDE THE PALE OF SETTLEMENT.

Governments.	Food.			Clothing.			Leather.			Wood.			Metal.						Chemicals.			Building.			Textile.			Paper.		
													Usual Arts.																	
	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.	Jews.	Non-Jews.	Total.
Kazan	4	108	112	15	269	284	..	225	225	..	130	130	3	204	207	10	77	87	..	8	8	..	95	95	..	5	5	3	32	35
Kostroma	..	58	58	7	141	148	3	158	161	..	74	74	1	94	95	8	35	43	..	1	1	..	34	34	..	2	2	1	12	13
Kursk	3	42	45	50	180	230	3	161	164	1	107	108	7	141	148	20	42	62	..	..	..	1	24	25	1	13	14	7	22	29
Moscow	1	220	221	19	1,239	1,258	6	365	371	..	268	268	6	238	244	9	398	407	..	17	17	1	155	156	..	75	75	1	191	192
Orel	10	170	180	98	398	496	22	414	436	4	197	201	12	185	197	40	68	108	6	15	21	4	113	117	19	99	118	12	41	53
Pskov	20	53	73	131	114	245	37	194	231	6	92	98	28	87	115	35	41	76	5	3	8	25	71	96	1	..	1	17	7	24
Ryazan	2	93	95	19	260	279	1	372	373	1	108	109	2	250	252	10	66	76	..	29	29	..	43	43	..	2	2	2	44	46
St. Petersburg	13	1,638	1,651	305	1,676	1,981	51	796	847	10	637	647	45	240	285	95	673	768	8	15	23	4	471	475	15	336	351	36	206	242
Samara	1	60	61	20	226	246	5	194	199	2	109	111	..	115	115	21	51	72	..	6	6	..	59	59	..	9	9	6	25	31
Saratov	1	159	160	22	409	431	6	469	475	7	355	362	5	239	244	9	107	116	..	15	15	1	100	101	2	106	108	9	40	49
Smolensk	14	77	91	158	264	422	26	334	360	22	101	123	42	154	196	48	39	87	7	7	14	4	96	100	3	26	29	16	23	39
Tambov	..	76	76	10	198	208	1	131	137	..	71	71	2	39	41	14	59	73	..	3	3	..	75	75	..	5	5	3	14	17
Tula	1	86	87	26	141	167	13	126	139	1	80	81	1	192	193	17	48	65	..	5	5	..	39	39	..	27	27	2	17	19
Vladimir	..	46	46	11	223	234	1	193	194	..	86	86	1	87	88	7	61	68	1	..	1	..	46	46	..	8	8	2	22	24
Voronezh	..	64	64	11	296	307	..	443	443	..	242	242	1	214	215	9	47	56	..	..	..	..	74	74	1	14	15	..	26	26
Totals	70	2,950	3,020	902	6,034	6,936	175	4,580	4,755	54	2,657	2,711	156	2,479	2,635	352	1,812	2,164	27	124	151	40	1,495	1,535	42	727	769	117	722	839

STATISTICS OF JEWISH COLONIES IN THE GOVERNMENTS.*

Governments.	No. of Settlements.	No. of Families.	Population.	Land in Deciatines.
Bessarabia	11	1,024	5,466	3,300
Chernigov	4	107	652	1,280
Grodno	14	261	1,811	3,585
Kherson	22	3,304	24,295	42,839
Kiev	23	477	3,221	2,812
Kovno	15	216	1,604	2,649
Minsk	26	885	5,762	6,601
Moghilef	76	824	5,828	5,343
Podolia	15	652	3,279	2,191
Vitebsk	28	192	1,235	1,914
Volhynia	18	991	5,003	5,551
Wilna	32	372	2,414	4,392
Yekaterinoslav	17	1,416	8,389	17,650
Totals	301	10,721	68,959	100,107

* See also AGRICULTURAL COLONIES IN RUSSIA.

H. R.

——**Artisans: In the Pale of Settlement:** In the middle of the nineteenth century the Russian government, realizing the usefulness of the Jewish artisans, issued a ukase (June 28, 1865) permitting them to reside anywhere in the empire. This edict, however, did not ameliorate to any great extent the condition of the Jewish artisans crowded together within the Pale; for its indefinite character afforded many opportunities for abuse in its execution by the local administrations. Hence only a comparatively small number of artisans dared to avail themselves of the opportunity to settle in the interior, the territory being strange to them. Moreover, they had to take into consideration the fact that their children, when grown, would be returned to the Pale if they failed to follow some handicraft, and that they themselves, when prevented by sickness or other disability from pursuing their vocations, might be expelled from the places in which they had settled, even though they had lived there for decades. It is not surprising, therefore, to find that only 2 per cent of the Jewish artisans in the Pale and in Poland availed themselves of the provisions of the new law. On the other hand, the "Temporary Regulations" (MAY LAWS) of 1882, which caused the removal en masse of Jews from villages into towns and townlets, contributed still further to the congestion of artisans within the Pale. Neither the emigration to America nor the growth of manufactures improved the condition of the Jewish artisans, since the emigration of the latter was not sufficiently extensive, and since many manufacturing establishments were closed to Jewish employees because they would not work on Saturdays or on Jewish holy days.

Congestion of Artisans Within the Pale.

The number of Jewish artisans in the twenty-five governments of the Pale of Settlement and Poland in 1898 was 500,986, or 13.2 per cent of the Jewish population of that territory. This is a very high percentage considering that in Germany artisans form only from 6 to 7 per cent of the entire population. The proportion of Jewish artisans to the entire Jewish population varies in the different portions of Western Russia. The lowest percentage is that of Western Poland, namely, 9.9 per cent; the highest, of Lithuania, namely, 14.8 per cent. In the government of Warsaw it is only 7.5 per cent; in Suwalki 8.7 per cent; in Grodno 18.5 per cent; in Taurida and Radom 20 per cent. On an average, in the twenty-five governments of Western Russia one-tenth to one-fifth of the Jews are engaged in handicrafts.

The following table shows the proportion of Jewish artisans to the total Jewish population in the fifteen governments of the Pale of Settlement, according to statistics of 1887 collected by a government committee, and those of 1898 gathered by the Jewish Colonization Association:

STATISTICS OF JEWISH ARTISANS IN THE PALE OF SETTLEMENT IN 1887 AND 1898.

Governments.	1887			1898		
	Jewish Population.	Number of Jewish Artisans.	Percentage of Jewish Artisans to Jewish Population.	Jewish Population.	Number of Jewish Artisans.	Percentage of Jewish Artisans to Jewish Population.
Bessarabia	136,053	18,193	13.4	173,641	20,976	12.1
Chernigov	57,339	7,315	12.8	71,357	11,063	15.5
Grodno	155,149	34,442	22.2	243,556	44,829	18.5
Kherson	197,338	17.573	8.9	230,669	24,782	10.8
Kiev	194,471	23,321	12.0	269,305	43,386	16.1
Kovno	252,492	21,275	8.4	200,133	23,525	11.8
Minsk	215,013	30,875	14.4	250,578	35,587	14.2
Moghilef	155,732	14,969	9.6	178,714	25,849	14.5
Podolia	304,955	37,080	12.2	319,691	40,621	12.7
Poltava	49,208	5,909	12.0	76,541	8,815	11.5
Taurida	34,940	5,264	15.1	36,091	7.466	20.0
Vitebsk	115,116	14,534	12.6	146,612	23.473	16.1
Volhynia	290,962	28,167	9.7	241,512	36,964	15.3
Wilna	192,988	27.660	14.3	193,461	26,240	13.6
Yekaterinoslav	52,500	6,932	13.2	71,086	8,039	11.2

Markedly large increases are shown for the governments of Kovno, Moghilef, Taurida, and Volhynia. The proportion of Jewish to non-Jewish artisans may be illustrated as follows: in 1880 there were in the government of Moghilef 5,509 master artisans, among whom were 4,290 Jews, or 78 per cent; in 1897 in that of Grodno there were 26,515 Jewish artisans, or 61 per cent of the total; and in 1903 in that of Vitebsk the total number of master artisans was 2,820, of whom 72 per cent were Jews. It thus becomes clear that, with the scarcity of artisans among the peasant class, and the growing demand in the villages for cheap manufactured articles, the Jews are important factors in the economic life of Western Russia.

The 500,986 Jewish artisans in Western Russia in 1898 were distributed as follows: Lithuania, 94,594; Poland, 119,371; South Russia, 61,263; Southwest Russia, 140,849; and White Russia, 84,909.

In White Russia 55 per cent of all the Jewish artisans lived in the cities of Vitebsk, Dünaburg (Dvinsk), and Polotsk. In the government of Poltava 57 per cent lived in the cities of Poltava, Kremenchug, and Kobyliaki; and in that of Kherson 77 per cent lived in Odessa, Kherson, and Yelizavetgrad. This disproportionate number of Jewish artisans in cities with large Jewish populations was due to the economic and legal disabilities of the Jews in the Pale of Settlement. The percentage of Jewish artisans in the different trades in the Pale and in Poland was as follows:

Boot-making, shoe-making, etc	17.0
Building and ceramics	6.3
Carpentry, cabinet-making, etc	9.9
Chemicals	0.7
Clothing, etc	38.7
Food preparations	11.6
Metal-working, high grade	4.1
Metal-working, low grade	5.7
Paper-making, paper-box making, etc	2.3
Weaving, spinning, rope-making, etc	3.7

It is thus seen that one-half of the Jewish artisans within the Pale are engaged in the manufacture of clothing and foot-wear.

The distribution of Jewish artisans within the Pale and Poland according to trades is as follows:

Trades.	Twenty-five Governments.	Lithuania.	White Russia.	Southwest Russia.	South Russia.	Western Poland.	Eastern Poland.
Bakers	4.6	6.3	4.3	3.2	2.8	5.6	6.6
Barbers and wig-makers	1.2	1.2	0.9	1.2	1.1	1.5	1.5
Blacksmiths	3.1	3.2	4.2	4.0	3.4	0.7	1.7
Bookbinders	1.4	1.1	1.3	1.7	1.8	1.5	1.2
Butchers	4.4	4.8	4.3	4.4	3.1	4.6	5.5
Cabinet-makers and joiners	6.0	5.2	7.9	7.3	5.8	3.8	4.3
Cap-makers	3.2	2.0	2.8	4.1	4.7	2.8	2.7
Carpenters	2.3	3.9	3.1	2.0	1.2	0.6	2.6
Coppersmiths	2.4	2.2	2.0	2.5	3.4	2.5	1.5
Dressmakers	6.5	7.3	8.5	5.9	7.5	3.7	6.3
Dyers	1.2	1.4	1.5	1.1	1.5	0.7	1.0
Glaziers	1.3	1.2	1.2	1.6	1.2	1.3	1.5
Locksmiths	1.1	1.0	1.2	0.9	2.3	0.5	1.4
Musicians and piano-tuners	1.1	0.6	1.1	1.6	1.2	0.9	0.7
Oven-makers and bricklayers	2.2	4.0	3.2	2.1	0.7	0.5	2.2
Painters	1.6	1.9	1.4	1.3	2.8	1.3	1.7
Saddlers and harness-makers	1.0	0.8	0.7	1.2	1.7	0.9	0.7
Seamstresses	3.8	3.2	3.4	4.3	2.8	4.7	4.1
Shoemakers	14.4	13.9	16.7	12.6	13.2	14.4	17.5
Stocking-makers	1.5	3.0	1.5	1.1	0.8	1.2	0.7
Tailors	19.1	13.8	14.5	19.7	21.4	27.7	20.7
Tanners	1.4	2.1	1.4	1.6	0.2	1.1	1.5
Tobacco-cutters	1.2	1.5	1.3	1.4	1.6	0.3	0.8
Watchmakers	1.0	0 8	0.8	0.9	1.7	1.1	0.9
Weavers	1.7	2.7	0.7	0.5	0.03	6.1	0.3

It will be noticed that with the exception of Poland the distribution is tolerably uniform. Most of the Jewish weavers are concentrated in Western Poland and Lithuania.

The following table shows the classification of the Jewish artisans in the twenty-five governments of the Pale and of Poland as masters, assistants, and apprentices, with the percentages in each class:

Territory.	Masters.	Assistants.	Apprentices.	Total.	Percentage of Masters.	Percentage of Assistants.	Percentage of Apprentices.
Lithuania	55,980	18,393	20,221	94,594	59	19	22
Poland, Eastern	25,420	13,380	10,748	49,548	51	25	24
Poland, Western	38,234	17,121	14,468	69,823	54	24	22
South Russia	28,258	20,062	12,943	61,263	46	33	21
Southwest Russia	69,583	46,395	24,871	140,849	50	33	17
White Russia	41,921	25,177	17,811	84,909	50	30	20
Totals	259,396	140,528	101,062	500,986	52	28	20

Here Lithuania shows the greatest proportion of masters (59 per cent); South Russia, the smallest (46 per cent). The small number of assistants in Lithuania indicates a greater amount of poverty among the master-workmen there.

The Jewish women engaged in the various trades within the Pale are distributed as follows:

Territory.	Number.	Percentage of Total Jewish Artisans.
Lithuania	16,754	18
Poland, Eastern	7,263	14
Poland, Western	7,671	11
South Russia	8,581	14
Southwest Russia	21,233	15
White Russia	15,046	18

The trades followed by them are shown in the table below:

Territory.	Dress-makers.	Seam-stresses.	Milliners.	Stocking-Makers.	Cigarette-Makers.	Glovers.	Other Trades.	Total.
Lithuania	6,860	2,799	523	2,566	630	101	3,275	16,754
Poland, Eastern	3,104	1,851	295	249	37	173	1,554	7,263
Poland, Western	2,594	2,833	579	268	33	34	1,330	7,671
South Russia	4,596	1,605	792	335	153	28	1,072	8,581
Southwest Russia	8,285	5,798	1,147	1,191	484	89	4,239	21,233
White Russia	7,180	2,445	678	1,091	363	39	3,250	15,046
Totals	32,619	17,331	4,014	5,700	1,700	464	14,720	76,548

The Jewish artisans learn their trades in the old-fashioned way, the appreciation of the importance of technical training being of recent growth only. The trade-schools and evening-schools recently opened in Pinsk, Byelostok, Warsaw, etc., are overcrowded and altogether inadequate for present needs.

Trade-Schools.

In general it may be said that the state of Jewish handicrafts in the Pale at present is like that of German handicrafts at the beginning of the nineteenth century. At the same time, in the large cities, where there is a growing demand for articles of better workmanship, the Jews furnish the best tailors, shoemakers, joiners, watchmakers, etc.

Owing to keen competition, and the unfavorable conditions of credit and of the market, whereby money-lenders and middlemen receive a large part of the profits, the income of the Jewish toilers is very small. The average income of Jewish tailors in Poland is 250 to 300 rubles per annum; of shoemakers, 150 to 250 rubles. Seamstresses earn on the average not more than 100 rubles; lacemakers, about 45 rubles, because the demand for lace lasts only a short season.

Wages of Artisans.

The highest wages, from 8 to 12 rubles a week, are earned by embroiderers. Conditions are somewhat better in South Russia, where some of the Jewish artisans earn from 400 to 1,000 rubles per annum. As a rule, throughout the Pale the incomes of the Jewish artisans are insufficient for the proper support of their families. Thousands lead a hand-to-mouth existence and are compelled to seek the aid of charity. In 1900 in Odessa 1,427 Jewish artisans lived in extreme poverty and amid indescribable insanitary surroundings. These conditions can be improved only by the dispersion of the artisans throughout the empire or by their more extensive removal to other countries.

In the Interior of Russia: Statistics concerning the Jewish artisans in the governments of the interior of Russia, outside the Pale, are derived from reports of the artisan gilds to the Ministry of the Interior in 1893. The table on page 537, giving data concerning the Jewish artisans in the fifteen more important governments, is based on these reports.

Legal Position.

In the enactment of 1804 the necessity was recognized of granting to Jewish artisans the right of residence in governments outside the Pale; but the complicated formalities, the lack of familiarity with the life of interior Russia, the inadequate means of communication, and ignorance of the Russian language prevented the bulk of the Polish-Lithuanian Jewish artisans from taking advantage of this permission. Individuals possessing enterprise and courage, however, found opportunities in the interior governments, where they not only became prosperous, but were the means of establishing the reputation of the Jewish artisan. Jewish distillers especially were in demand among the Russian estate-owners. Accordingly, the laws of 1819 and of 1827

JEWISH ARTISANS IN WESTERN RUSSIA IN 1898-99.

Governments.	Food Preparation.	Clothing, etc.	Leather Goods.	Carpentry, Cabinet-Making, etc.	Metal-Working (low grade).	Metal-Working (high grade).	Chemical Trades.	Building Trades and Ceramics.	Weaving, Spinning, Rope-Making, etc.	Paper-Making, Paper-Box Making, etc.	Totals of All Groups.
Grodno	5,988	13,158	8,460	5,254	2,394	1,383	498	3,793	3,297	604	44,829
Kovno	3,906	8,195	3,907	2,091	1,139	717	213	2,289	698	370	23,525
Wilna	3,752	10,017	3,943	2,351	1,670	760	205	2,139	571	832	26,240
Total Lithuania	13,646	31,370	16,310	9,696	5,203	2,860	916	8,221	4,566	1,806	94,594
Percentage	14.42	3.17	17.22	10.24	5.51	2.03	0.98	8.68	4.83	1.92	100
Minsk	3,780	12,476	6,417	5,210	2,318	1,422	347	2,418	524	675	35,587
Moghilef	3,029	8,154	5,763	2,358	1,909	973	151	1,900	962	650	25,849
Vitebsk	2,719	8,637	3,802	2,527	1,071	911	121	2,215	941	529	23,473
Total White Russia	9,528	29,267	15,982	10,095	5,298	3,306	619	6,533	2,427	1,854	84,909
Percentage	11.22	34.47	18.82	11.89	6.25	3.89	0.73	7.69	2.86	2.18	100
Chernigov	1,407	5,326	1,203	688	772	691	53	428	191	304	11,063
Kiev	4,322	17,509	7,137	5,273	3,260	1,544	430	2,202	1,016	693	43,386
Podolia	4,275	16,921	6,284	4,943	2,572	1,608	280	1,863	1,189	686	40,621
Poltava	752	3,460	892	389	677	767	97	464	143	1,174	8,815
Volhynia	3,645	13,024	6,337	5,089	2,127	1,688	338	3,050	883	783	36,964
Total Southwestern Russia	14,401	56,240	21,853	16,382	9,408	6,298	1,198	8,007	3,422	3,640	140,849
Percentage	0.22	39.93	15.52	11.63	6.68	4.47	0.85	5.69	2.43	2.58	100
Bessarabia	1,784	9,340	3,235	2,337	1,278	1,014	100	1.291	229	368	20,976
Kherson	2,473	9,739	3,566	1,917	2,155	1,802	169	1,404	470	1.087	24,782
Taurida	347	3,395	1,451	411	510	574	27	282	41	428	7,466
Yekaterinoslav	479	3,749	1,096	611	570	650	26	434	69	355	8,039
Total South Russia	5,083	26,223	9,348	5,276	4,513	4,040	322	3,411	809	2.238	61,263
Percentage	8.30	42.80	15.20	8.61	7.37	6.59	0.53	5.57	1.32	3.65	100
Total Pale of Settlement	42,658	143,100	63,493	41,449	24,222	16,504	3,055	26,172	11,224	9,538	381,615
Percentage	11.19	37.49	16.65	10.87	6.40	4.32	0.79	6.86	2.94	2.49	100
Kalisz	1,012	4,636	688	149	140	163	35	216	636	110	7,795
Kielce	850	2,818	1,665	402	128	173	43	269	48	58	6,454
Piotrkow	1,676	6,334	1,957	762	615	501	53	496	3,538	417	16,349
Radom	1,540	8,904	2,582	960	370	426	92	575	352	137	15,938
Warsaw	2,953	9,288	4,849	1,890	1,090	1,055	84	847	546	685	23,287
Total Western Poland	8,031	31,980	11,741	4,163	2,343	2,318	307	2,403	5,120	1,407	69,823
Percentage	11.50	45.80	16.82	5.96	3.37	3.32	0.44	3.44	7.33	2.02	100
Lomza (Lomzha)	1,762	3,575	2,576	785	485	301	56	497	141	125	10,303
Lublin	2,213	7,191	2,938	1,638	316	607	49	1,032	365	282	16,631
Plock	802	2.806	1,217	162	149	315	37	112	122	104	5,826
Suwalki	991	1,802	836	354	283	193	36	382	362	82	5,391
Syedlitz	1,430	3,500	2,505	1,037	385	290	77	992	1,094	157	11,467
Total Eastern Poland	7,198	18,874	10,072	3,976	1,618	1,706	255	3,015	2,084	750	49,548
Percentage	14.53	38.09	20.33	8.02	3.27	3.44	0.51	6.09	4.21	1.51	100
Total Vistula Territory	15,229	50,854	21,813	8,139	3,971	4,024	562	5,418	7,204	2,157	119,371
Percentage	12.76	42.60	18.27	6.82	3.33	3.38	0.47	4.54	6.03	1.80	100
Total Western Russia	57,887	193,954	85,306	49,588	28,393	20,528	3,617	31,590	18,428	11,695	500,986
Percentage	11.57	38.71	17.04	9.90	5.67	4.10	0.71	6.30	3.67	2.33	100

granted Jewish distillers the right to live anywhere in the interior of Russia, and in Irkutsk, Siberia, also.

By the ukase of 1835, limitations were imposed upon the rights of Jewish artisans in the interior. Thereupon the military governor of Astrakhan requested permission to retain forty-nine Jewish artisans on the ground of their usefulness (Second Complete Code, vol. x., No. 8481); but his request was not granted. On the other hand, a request of the viceroy of the Caucasus that Jewish artisans might be allowed to remain in that territory was acceded to. It should be added that the viceroy pointed out that the Jews, being the only tailors, shoemakers, etc., there, were indispensable to the garrisons. These utilitarian motives made it possible as early as the fourth decade of the nineteenth century for Jewish artisans to settle in Tula, Voronezh (Voronej), Saratov, and other Great-Russian governments. As stated above, the Russian government in 1865 found it expedient for economic reasons (law of June 28, 1865) to permit Jewish artisans freely to settle in the interior of Russia and to remain there as long as they continued to follow their vocations.

This enactment, however, did not allow the Jewish artisans to register in the local communities, and it permitted them to remain there only with temporary passports. This dependence on their native communities, and the extortion practised in this connection by the local administrations made it impossible for the Jewish artisans of the Pale to emigrate in large numbers to the governments of the interior. Nevertheless from that time until 1881 permission was granted to 682 Jewish artisans to open workshops, as follows: in the government of St. Petersburg, 187; Smolensk, 142; Pskov, 108; Orel, 66; Kursk, 32; Voronezh, 6; Saratov, 25; Moscow, 24; etc. The riots of 1881 and the May Laws of 1882 compelled many of these to abandon their new homes. Large numbers emigrated to Western Russia and to America. From 1881 to 1887, workshops were established by 479 Jewish families in the fifteen governments. From 1887 to 1893 no less than 779 such workshops were established by Jews in the governments of the interior. According to the reports of 1893, there were in the fifteen governments of the interior 1,948 Jewish workshops, as against 24,020 belonging to non-Jews, or 7.5 per cent of the latter. The greater number of these were located in St. Petersburg. In the government of Pskov, as against 667 non-Jewish workshops there were 308 Jewish ones, or 31.58 per cent of the total. In the government of Smolensk the numbers were 1,125 non-Jewish workshops and 347 Jewish (23.5 per cent); Orel had 11.52 per cent, and Kursk 10.9 per cent.

The distribution of Jewish artisans as compared with non-Jews among the various trades is of importance, and is illustrated in the following table:

Trades.	In the Fifteen Governments.						In the Government of Vitebsk.					
	Jewish Workshops.	Percentage.	Non-Jewish Workshops.	Percentage.	Total.	Percentage.	Jewish Workshops.	Percentage.	Non-Jewish Workshops.	Percentage.	Total.	Percentage.
Building and ceramics	40	2.1	1,495	6.3	1,535	2.6	187	9.0	76	9.4	263	71.1
Cabinet-making and wooden ware	54	2.8	2,657	11.3	2,711	1.9	163	7.8	152	18.8	315	23.7
Chemicals	27	1.3	124	0.5	151	17.8	7	0.3	..	..	7	100.0
Clothing, etc	902	46.6	6,034	25.3	6,936	13.0	749	36.0	70	8.7	819	91.4
Food preparation	70	3.6	2,950	12.5	3,020	2.3	206	9.9	86	10.6	292	70.5
Gloves and leather goods	175	9.1	4,580	19.4	4,755	3.7	400	19.2	286	35.4	686	58.3
Metal-work (high grade)	352	18.2	1,812	7.7	2,164	16.2	135	6.5	22	2.7	157	85.9
Metal-work (low grade)	156	8.1	2,479	10.5	2,635	5.9	158	7.6	82	10.2	240	65.8
Paper-making, etc	117	6.0	722	3.1	839	13.9	61	2.9	2	0.2	63	96.8
Weaving, spinning, rope-making	42	2.2	727	3.1	769	5.4	16	0.8	32	4.0	48	66.6
Totals	1,935	100	23,580	100	25,515	..	2,082	100	808	100	2,890	..

This account does not include trades outside of those above classified. It will be seen that the Jews are most numerous in tailoring, clothing, etc. (902); but among the Christian artisans also tailoring predominates (6,034). While the non-Jewish tailors form only 25.6 per cent of the total of non-Jews, the Jewish tailors form 46.6 of the total number of Jews. Another occupation in which Jews are prominent is high-grade metal-work, but in metal-work of the lower grade they are not numerous. Paper-making, bookbinding, and paper-box making also employ many Jews of the interior.

Besides artisans there are in the fifteen governments of the Pale and in the ten governments of Poland about 105,000 Jewish day-laborers, or about 2 per cent of the whole Jewish population of that region. Ivan S. Blioch, in his pamphlet on the moral conditions of the population in the Jewish Pale of Russia (see Jew. Encyc. iii. 251a), gives the percentage of Jewish day-laborers to the whole Jewish population as 6.2. This may be explained by the fact that Blioch had in view not only the common day-laborers but also those who work in factories or are occupied in peddling and as middlemen.

Bibliography: *Sbornik Materialov ob Ekonomicheskom Polozenii Yevreyev v Rossii* (published by the Jewish Colonization Association), St. Petersburg, 1904.

H. R. V. R.

——**Charities:** Statistics of the Passover charities in 1,200 Russian towns show that 132,855 families applied for relief in 1898. They were distributed as follows, the figures in parentheses, following provinces, representing the percentage of pauper families to the total of Jewish families: Kalisz, Warsaw, Syedlitz, Plock, Lomza, Suwalki (14); Taurida (16); Vitebsk, Moghilef, Minsk, Volhynia, Chernigov (17); Podolia, Kiev, Poltava, Yekaterinoslav, Kherson, Bessarabia (20); Lublin, Radom, Kielce, Piotrkow, Kovno, Wilna, Grodno (22). This gives an average of 18.8, which is 7 per cent of the total urban population of Russia.

The following table is given for purposes of comparison:

Country.	Year of Investigation.	Percentage of Jewish Poor to Total Population.
Austria-Hungary	1892	1.0
France	1892	4.7
Holland	1892	5.4
Sweden	1893	5.5
Norway	1892	4.1
Germany	1885	3.4
Great Britain	1896	2.9
United States	1890	0.14

In Germany the proportion of poor in cities with a population of from 10,000 to 20,000 was 4.93, from 20,000 to 50,000 was 5.53, from 50,000 to 100,000 was 6.31, over 100,000 was 6.9; in Hamburg it was 9.66; and in Paris (1883), 7.5.

In 1898 the Fuel Charities reported 59,468 families applying for relief—8 per cent of the total number of Jewish families in the territory covered by the report: Northwest, 14,203 families; Southwest, 20,920; New Russia, 15,311; other districts, 9,034.

City.	Percentage of Jewish Families Receiving Fuel.	City.	Percentage of Jewish Families Receiving Fuel.
Wilna	37.7	Kovno	25.8
Dvinsk	30.9	Yekaterinoslav	25.4
Jitomir	29.5	Kherson	22.8
Nikolaief	28.7	Berdychev	19.7
Poltava	27.8	Minsk	17.2
Krementchug	26.7	Kishinef	14.9
Yelizavetgrad	26.7		

In the territory covered by the report of the Fuel Charities, then, from 25 to 37.7 per cent of the population are paupers.

Increase of Pauperism.

The number of destitute Jewish families increased, according to statistics, from 85,183 in 1894 to 108,922 in 1898; even this is far below the actual number, as many towns gave only partial reports. Many thousands of "reticents" shrink from open charity, and inmates of asylums are not included. The increase during these four years was distributed as follows:

Division.	Per Cent.	Division.	Per Cent.
South	39.9	Northwest	26.3
Southwest	32.5	Poland	21.3

Province.	Per Cent.	Province.	Per Cent.
Syedlitz	46.8	Podolia	38.2
Chernigov	46.1	Moghilef	38.1
Piotrkow	42.3	Kielce	35.7
Bessarabia	42.0	Kovno	33.3
Yekaterinoslav	41.9	Vitebsk	31.6
Kherson	39.6	Taurida	29.2
Volhynia	39.4	Suwalki	27.9
Poltava	26.0	Radom	17.5
Lomza	25.7	Minsk	17.3
Wilna	25.5	Lublin	15.5
Grodno	20.8	Plock	13.3
Kiev	20.2	Warsaw	6.7
Kalisz	18.8		

General business depression, the development of railroads and banking, and the expulsion of the Jews from villages and from the 50-verst frontier-belt account for this increase.

Loan Associations.

Loan-funds on which no interest is charged are organized to help artisans and small traders to carry on their business independently of the usurer. These funds are usually derived from contributions or bequests, as well as from membership dues ranging from 25 copecks to 3 rubles annually. The number of loan associations is as follows:

Division.		Division.	
Northwest	205	South	71
Southwest	50	Poland	350

In the separate provinces of Northwest Russia there are:

Province.		Province.	
Kovno	47	Minsk	27
Grodno	44	Vitebsk	13
Wilna	36		

In the other sections of Western Russia there are:

Province.		Province.	
Suwalki	16	Lublin	2
Chernigov	14	Warsaw	4
Kalisz	13	Plock	4
Syedlitz	1	Kherson	4
Kielce	2		

NUMBER OF LOAN ASSOCIATIONS, WITH THEIR ANNUAL INCOMES.

	100 Rubles.	100-500 Rubles.	500-1,000 Rubles.	Over 1,000 Rubles.
Northwest	57	70	22	9
Southwest	5	18	3	7
South	2	7	3	3
Poland	13	17	10	7

The loans generally range from 5 to 15 rubles. Such small amounts are usually secured by pledges, which are sometimes returned even in case of nonpayment. In some associations the amounts loaned are higher. In 1898 the transactions of the association in Poniewicz, whose capital was 3,402 rubles, amounted to 8,581 rubles. Loans of 100 rubles or more are secured by a note and two indorsements. The Volkovisk association loans as much as 50 rubles at a time.

Most of these associations are unincorporated and are managed by one or several trustees. The Grodno association is incorporated, with a capital stock of 7,000 rubles (in 1900). From 1893 to 1900 its loans ranged from 3.86 to 4.47 rubles. The security accepted is personalty. Even in this model association from one-fifth to one-fourth of the amount loaned remains unpaid. The Warsaw loan-bank advances small amounts without interest, taking pledges as security. In 1901 the number of persons thus accommodated reached 6,671; the loans aggregated 76,062 rubles; 155 unredeemed pledges were sold.

A number of charity boards appropriate a part of their funds for benevolent loans, managed by an auxiliary board, as in the case of the Society Linat ha-Ẓedeḳ of Byelostok. In 1901 the society appropriated 1,300 rubles for this purpose. It advances small loans to artisans and traders for terms not exceeding six months, and charges 0.5 per cent per month to defray expenses. Only easily stored movables are accepted as security.

In about 36 cities 50 loan and savings associations of the Schulze-Delitsch and Reifersen type have been organized. Shares are from 10 to 25 rubles each. The membership, from 1,000 to 3,000, largely consists of small Jewish traders and artisans. Loans must not exceed eight times the amount of a member's share. The interest charged on loans is from 9 per cent to 12 per cent. The largest associations are in Wilna (230,000 rubles capital stock), Warsaw (200,000 rubles capital stock), Kishinef (70,000 rubles capital stock), and Grodno (38,000 rubles capital stock).

There are 126 homes and houses of shelter for transient poor in the larger cities; 6 per cent of them are in Southwest Russia. They are maintained chiefly by appropriations from the meat-tax, seldom by private contributions. The largest of these are in Wilna, Minsk, Berdychev, Krementchug, Odessa, Yelizavetgrad, and Warsaw. The home in Krementchug has 455 inmates and shelters from 3,000 to 4,000 transients annually. There are besides 100 sheltering-homes, called "heḳdeshim," in the small towns of the 25 provinces of Western Russia, especially in the provinces of Grodno, Wilna, Suwalki, Lomza, and Plock (in which there are 96 of these homes). The transient poor are crowded into small, unfurnished, and very unsanitary rooms, where they stay as long as they desire. The Heḳdesh shelters are supported by membership dues and small contributions.

In the small towns within the Pale the destitute poor are fed chiefly by private households; the regular institutions for this form of relief are shown in the following table:

Number of Institutions.

	In the Chief Towns.	In Medium-Sized Towns.	In Small Towns.	Total.
Northwest Russia	8	10	5	23
Southwest Russia	3	7	4	14
South Russia	7	1	1	9
Poland	1	2	1	4

Four of these institutions supply Jewish soldiers with kasher food, and most of them are supported by members' dues. The largest of these is the cheap eating-house of Odessa, in which 400 dinners are supplied daily at the rate of three cents per dinner. About 30 per cent of these are free, being mostly given to poor students.

There are 72 societies for supplying poor students with clothing, 37 in Northwest Russia, 5 in Southwest Russia, 8 in South Russia, and 22 in Poland. In the following provinces there are 37 such societies:

Province.	Societies.	Average Expense: Rubles.
Wilna	5	67
Kovno	6	408
Grodno	6	319
Vitebsk	4	217
Minsk	10	137
Moghilef	6	126

The number of medical committees and hospitals within the Pale is large, and is distributed as follows:

Division.	Medical Committees.	Hospitals.
Northwest	349	29
Southwest	111	48
South	32	16
Poland	173	19
Totals	665	112

The medical committees are confined to small towns. They arrange with the local physician for treating the poor; often they send patients to health resorts or to cities where they can secure better treatment, meeting a part or the whole of the cost of treatment. Members take turns in nursing the sick. The annual income of 124 of the committees is over 500 rubles each; of 43, over 1,000 rubles; of a few, over 5,000 rubles—all derived from members' dues. The hospitals and free dispensaries are chiefly in the larger cities. The income of most of them does not exceed 10,000 rubles. The exceptions are the Jewish hospitals of Warsaw (116,000 rubles) and of Kiev (60,000 rubles). The Vilkomir (Kovno government) hospital owns a drug-store, the public bath, the meat-market, and the slaughter-house, the income from which helps to maintain the hospital. Most of the other hospitals are supported by appropriations from the meat-tax in addition to members' and other dues; they accommodate generally from 15 to 20 resident patients, preferably Jews living in the town, and treat large numbers of visiting patients. Non-Jews and non-residents are admitted when there is room.

To help poor brides there are 51 societies in small towns in Western Russia. Their incomes, from 50 to 400 rubles annually in most cases, are derived from collections made every Friday. Five rubles is the maximum sum given to one bride. There are 486 charitable societies of a general type within the Pale. The following table shows the amounts, in rubles, annually expended by these societies, together with their distribution:

Divisions.	500.	500 to 1,000.	1,000 to 5,000.	Over 5,000.	Total.
Northwest	90	12	20	5	127
Southwest	47	6	13	3	69
South	10	4	8	2	24
Poland	13	3	6	1	23

Of these, 75 receive appropriations from the meat-tax; the rest are supported by members' dues. Besides these, 89 "societies for helping the poor" were called into existence by a special ministerial circular. These societies are distributed as follows: Northwest, 37; Southwest, 4; South, 39; Poland, 6; outside the Pale, 3. They give pecuniary assistance chiefly, but frequently they do the work of the special charities, affording medical help, paying funeral expenses, distributing books, maintaining free dining-rooms, and nursing the sick.

The charters granted to some societies permit the investing of money in loans, the opening of cooperative stores, and the industrial education of orphans and poor children. The two wealthiest societies are those in Lodz (annual income 35,925 rubles) and Yekaterinoslav (50,352 rubles). The societies are well organized, and they are modifying profoundly the economic condition of the Jewish poor. The society of Khotin (Bessarabia) is typical in this respect. Since 1898 it has absorbed all the local charities, the poor-house, the cheap dining-room, and medical relief. It has undertaken the care of orphans and poor children and organized model ḥeders. It supplies the poor with unleavened bread at Passover and makes an arrangement with the bakers in accordance with which the latter deliver maẓẓot at a reduced price to those who are deserving.

NUMBER OF JEWISH FAMILIES WHICH APPLIED FOR CHARITY AT PASSOVER FROM 1894 TO 1898.

Governments.	1894.	1895.	1896.	1897.	1898.
Northwestern Territory.					
Wilna	6,439	6,730	6.500	7,646	8,082
Kovno	5,559	5,831	6,163	6,619	7,414
Grodno	5,695	5,793	6,006	6,261	6,878
Vitebsk	3,658	3,676	3,696	4,211	4,814
Minsk	5,923	5,977	6,308	6,507	6,946
Moghilef	2,725	2,908	3,220	3,437	3,763
Totals	29,999	30,915	31,893	34,681	37,897
Southwestern Territory.					
Chernigov	1,591	1,657	1,779	2,003	2,324
Poltava	2,770	2,857	3,075	3,258	3,490
Kiev	6,724	6,976	7,245	7,526	8,081
Volhynia	5,461	5,951	6,575	7,320	7,614
Podolia	7,127	7,646	8.284	9,161	9,848
Totals	23,673	25,087	26,958	29,268	31,357
Southern Territory.					
Yekaterinoslav	515	566	622	612	731
Kherson	2,873	3,025	3,306	3,835	4,012
Taurida	784	840	873	907	1,008
Bessarabia	4,076	4,423	4,705	5,084	5,788
Totals	8,248	8,854	9,506	10,438	11,539
Totals within Pale of Settlement	61,920	64,856	68,357	74,387	80,793
Poland.					
Warsaw	6,715	6,779	7,120	7,199	7,166
Kalisz	1,394	1,475	1,541	1,639	1,656
Piotrkow	2,117	2,099	2,192	2,190	3,012
Kielce	1,690	1,734	1,965	2,093	2,293
Radom	2,136	2,063	2,112	2,268	2,513
Lublin	4,396	4,440	4,563	4,787	5,177
Syedlitz	1,635	1,737	1,811	1,986	2,401
Lomza	1,659	1,722	1,819	1,875	2,086
Plock (Plotzk)	846	850	891	915	964
Suwalki	673	704	755	767	861
Totals	23,261	23,603	24,769	25,719	28,129
Totals in Western Russia, including Pale of Settlement	85,181	88,459	93,126	100,106	108,922

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H. R. V. R.

——**Education:** A systematic and organized attempt was made by the Russian government in 1840 to raise the intellectual and moral condition of its Jewish subjects by the establishment of modern Jewish schools. In accordance with this idea committees were called for from the six chief cities within the Pale of Settlement, whose task it was to formulate plans for the secular education of the Jews of Russia. These committees gave an impetus to the movement for culture among the Jews themselves, and aroused the interest of the ministry of public instruction, at the head of which was Count Uvarov. However, even before Uvarov's day, there had been various attempts at encouraging general education among the Russian Jews. The celebrated "Enactments" of 1804 paid some attention to the matter and provided for the admission of Jewish students to the general educational institutions of the empire. These provisions are marked by a humanitarian and tolerant spirit, and state that no attempts should be made to lead away from their religion Jewish children obtaining their education in the schools, and that those Jews who obtained the customary university education in medicine, surgery, physics, mathematics, or other branches of learning should be granted the proper degrees on equal terms with other subjects of Russia. **Degrees.** By the law of 1811 Jewish students who had completed their university studies were exempted from the head-tax. But notwithstanding these provisions the few Jewish students who attempted to avail themselves of the privileges were discriminated against. Thus Simon Levin Wolf, who in 1816 completed the full course at the University of Dorpat, petitioned for permission to take his examinations for the degree of doctor of jurisprudence, but was informed by the faculty that as a Jew he could not be given such permission. When the case was referred to the ministers this decision was confirmed. Again, in 1836 a Jewish doctor, Joseph Bertensohn, applied to the ministry of the interior for appointment to a government position. The minister of the interior presented the matter to the committee of ministers, and the sanction of the czar was obtained for an appointment, but "in the Western provinces only."

Such were the difficulties encountered by Jewish youth in that day. In addition, the Jews of the old school regarded with decided hostility all attempts on the part of their sons to obtain a secular education, while the latter had to contend with deep-seated prejudices among the wealthier classes of Christian society. Among the Jews themselves narrowness and intolerance were most intense, before the forties of the nineteenth century, in the Northwestern provinces, while a more liberal spirit prevailed in the Southwestern provinces.

Odessa was especially distinguished for its liberality, and to its community belongs the credit of having established the first modern Jewish school in

Schools.

Russia. This school was founded in 1826 through the initiative of Jacob Nathansohn, Leon Landau, H. Herzenstein, and Joseph Schwefelberg, and was supported by the Jewish community. It originally contained four classes, in which, besides specifically Jewish subjects, mathematics, calligraphy, Russian, and German were taught. The school was under the management of a director and school board whose appointment had to be sanctioned by the governor-general of New Russia. The first school board consisted of Dr. Rosenblum, David Friedman, Behr Bernstein, and Solomon Gurovich, and the first director was a German Jew, Sittenfeldt. With one exception the instructors were all Jews, either Austrian or German, and the text-books used were all German; even Karamzin's history of Russia was used in the German translation of Jaffe. The expenses of the school were provided for by an initial appropriation of 9,000 rubles and an annual appropriation of 7,600 rubles for maintenance.

The number of pupils at the beginning was 208, and in the following year the number increased to such an extent that the first appropriations were found inadequate; additional funds were provided by a special tax on kasher meat, imposed by order of Count Pahlen, the governor-general. Odessa was thus the first city in which the meat-tax was collected, its introduction elsewhere not taking place until 1844. Even in Odessa, which possessed at that time probably the most enlightened Jewish community in Russia, the establishment of the school created much bitter feeling in Orthodox circles, where it was feared that it would prove a menace to Orthodox Judaism. The Jews of Odessa even petitioned Count Pahlen against the project, claiming that there was no necessity for such an institution, that the local Hebrew schools were sufficient for Jewish subjects, and that German and Russian could be acquired in the lyceum. The reply of Count Pahlen, who had grown impatient with the refractory members of the community, caused the latter to relinquish their opposition. On the death of the first director, Sittenfeldt, in 1828, Basilius Stern was appointed, and retained the position for many years.

Following the example of Odessa the Jewish community of Kishinef established a school, which it placed under the direction of Dr. Goldenthal. In 1838 a similar school was founded in Riga under the direction of Dr. Lilienthal. The curriculum of the Riga school as outlined by its founders included, among other subjects, reading, penmanship, grammar, and history (Russian). The principal, according to the program, was to be an alien of Jewish faith, "educated in the spirit of true learning." According to an official report of July 18, 1840, the school prospered.

With the exception of these schools, whose establishment was largely due to foreign influence, the Jews of Russia were almost strangers to European education. The old organization of the kahal, the respect for tradition and ancient custom, as well as poverty, ignorance, and prejudice, made it very difficult to establish an effective educational system. Before the forties the Jewish population of the Northwestern provinces insisted on strict interpretation of the Talmud and close adherence to the dogmas of religion, while the Jews in the Southwestern provinces, from the beginning of the nineteenth century, had leaned toward a liberal interpretation of the religious laws. Between these was a numerically small party advocating European education, which found it necessary to hide its inclinations and was compelled to peruse non-Jewish books in cellars or attics to escape detection.

Secret societies were formed among young men for the promotion of the work of enlightenment. At the head of one of these organizations was an alien named Dr. Rothenberg, who labored with great enthusiasm for the cause. Russian society, unacquainted with the aspirations of these Jewish young men, took little interest in them; this explains why the best Jews of that time were educated in the German spirit and studied German literature, while things Russian were unfamiliar to them.

Count Uvarov's Report.

According to Lilienthal, the idea of improving the condition of the Russian Jews by educating them in a modern spirit originated with the czar himself, and an earnest attempt to carry out this idea was made by Count Uvarov, then minister of public instruction. He worked out the first plan for the establishment of special Jewish schools and presented it to Emperor Nicholas I. (June 22, 1842). His report, remarkable for its breadth of view, states that "radical reforms are imperative for the education of the growing generation of Russian Jews." He shows that the repressive measures against the Jews in many European countries had failed to achieve any beneficial results, and then points out the excellent effects of the humanitarian measures adopted since the beginning of the nineteenth century. His suggestions were approved by Nicholas, who wrote on the margin of the report, "These deductions are correct." The czar requested his ministers to acquaint themselves with the condition of the Jews in order to make possible the enactment of proper laws. To facilitate the work committees were appointed in provinces where Jews were permitted to live. These committees were to render reports, and it was on the basis of these reports that Uvarov worked out his project. He commissioned Dr. Lilienthal to visit the various centers of Jewish settlement in the Pale, determine the attitude of the Jews toward the proposed measures, and allay existing suspicion as to the intentions of the government. From the circular letter issued by Count Uvarov for this purpose it is evident that the Jewish masses regarded with animosity the establishment of the Jewish schools in Odessa, Kishinef, and Riga, and believed that the promoters of these schools intended to lead the Jewish youth away from Judaism. Suspicions of this nature were not without some show of reason; indeed, they were partly justified by the measures taken during the latter part of Alexander I.'s reign and by the attitude of Nicholas I. toward the CANTONISTS.

Count Uvarov's plan for the establishment of Jewish schools was substantially as follows: The schools were to be divided into two classes—higher and lower. The higher were to be established in the cities and were to contain the equivalent of the first four or five grades of a classical gymnasium. These schools could, if necessary, be modified to serve as preparatory schools for middle or higher institutions of learning. The lower schools were to be established in district towns and were ultimately to replace the Jewish private schools. For the carrying out of the plans of the government Uvarov proposed a committee of rabbis and scholars, whose appointment was to be approved by the governors of their respective provinces and who were to be known as the "Commission for the Education of the Jews of Russia." This plan was approved by the czar, who added in his own handwriting, "I approve of it on condition that the commission shall consist of no more than four rabbis, one from each of the provinces in which Jews are permitted to reside."

Wilna.

Lilienthal occupied himself working out the details of organization, corresponding with foreign Jews in order to determine how many teachers could be secured for the projected schools, and visiting in person some of the larger cities. On going to Wilna he soon became convinced that he would meet very serious opposition there. The Jews of that city impressed him as "familiar with Talmudic and rabbinical lore, but very ignorant of other learning and without much knowledge of the modern branches of science; full of prejudice and narrow-mindedness, and steeped in wild, absurd Ḥasidism which passes all understanding." But after much effort Lilienthal succeeded in convincing the leaders of the community that the school would not be a menace to their religion, whereupon an annual sum of 5,100 rubles was promised by them toward the support of the institution. Lilienthal was then invited to Minsk by the rabbis and the ḳahal, but met there a very determined opposition. The objectors claimed that without equal rights education for the Jew would be a misfortune—words that are proved to have been almost prophetic.

Returning to Wilna, Lilienthal found that the opposition there had gained strength during his absence. The community withdrew its promise and exerted itself to discredit Lilienthal's efforts. The minority in favor of modern education made matters worse by its belligerent attitude. Lilienthal left Wilna greatly disheartened and rendered his report to Count Uvarov. Notwithstanding the discouraging results of the first tour, Lilienthal was again sent out, encouraged at the beginning of the second journey by the friendly attitude of the Jews of Berdychev. This time his efforts proved more successful. He met few difficulties in the Baltic Provinces, where the Jews were to some extent acquainted with modern schools. Lilienthal sent a circular letter to the communities of the Western provinces, wherein he clearly showed their true interests and the danger of narrow opposition; this undoubtedly produced a deep impression. He was awaited impatiently in Berdychev, and his message was received there with great enthusiasm. Similar receptions were accorded him in South Russia. New Russia was prepared for modern schools. There Lilienthal was received joyously, and was pleasantly surprised at the advance already made by the Jews of Odessa in matters educational. He was warmly received also in Kherson and Kishinef. On his return to St. Petersburg, Lilienthal took part in the sessions of the rabbinical commission as the representative of the government. The commission consisted of Voronchenko (chairman), Dukst-Dukshinski (recording secretary), Lilienthal (government representative), Kusnetzov (secretary), and Rabbi Isaac ben Ḥayyim of Volozhin, Mendel Shneersohn, rabbi of Luybavich, Bezaleel Stern, director of the Odessa school, and Israel Halperin, a banker of Berdychev.

Difficulties of the Uvarov Schools.

The schools established according to Uvarov's plans did not meet with the expected success. On the one hand there was a scarcity of competent instructors. It was Lilienthal's expectation that foreign Jews would be appointed as instructors, and he had practically engaged about 200 of them for the proposed work. The authorities decided, however, to employ only natives, believing that enough Jewish instructors could be found in Russia itself. There was no difficulty in securing Christian principals for the schools; and for the classes in general subjects (Russian, geography, arithmetic, etc.) instructors from the non-Jewish schools were appointed. It was not easy, however, to find suitable teachers of Jewish subjects and of German, and appointments were made from among persons not fully competent for their task. Considerable difficulty was encountered in the teaching of German. Professor Mukhlinski, who visited, at the instance of the ministry of public instruction, the Jewish schools of Western Russia, wrote in 1851 that "the Jews of the Western provinces complain of the slight progress of their children in the German language, and for this reason it would be advisable to have in the schools specially qualified teachers of this language, as the influence of the German language in the education of the Jews may prove to be of great importance." The "learned Jew" M. Berlin, assigned to the governor-general of the provinces of Smolensk, Vitebsk, and Moghilef, made a tour of inspection in 1854 among some of the Jewish schools, the result of which was a written warning to a number of the teachers and principals that their duties were being very unsatisfactorily discharged.

The situation of the instructors in the Jewish schools was not an enviable one. The salaries paid were for that time rather high—250 rubles a year to the principals and 225 rubles to the instructors. Nevertheless, since the money for the purpose was derived from the candle-tax, the authorities often delayed payment for months, thus leaving the teachers almost destitute.

Beside these difficulties there was the animosity of the Jewish population, which regarded the instructors as traitors to their religion, and, fearing them as representatives of the government, was always ready to express its enmity toward them. For instance, the instructors and their children were not subject to military service; yet the Jewish communities vented their spite by presenting to the authorities the names of the relatives of the instructors. When these relatives were missing the instructors, according to law, were held responsible for concealing their whereabouts and were thus subjected to much annoyance.

As to pupils in the Jewish schools, it appears that few were sent voluntarily by their parents or guardians. The organization of a school usually began with the arrival of the Christian principal, whose duty it was to enroll students. For this purpose he applied to the Jewish community, stating that it was absolutely necessary to create a student body. The community, being in fear of the administrative authorities, acted in precisely the same spirit that it displayed in the matter of military service. Orphans, artisans' children, and beggars were forced by the influential members of the community into constituting the school contingent; the school was recruited, in fact, from the very dregs of the Jewish population; at times parents were paid for sending their children to the school. The community took care to secure only the minimum number of pupils necessary to give the school the semblance of an educational institution. Thus in one city, where there was, according to official statistics, a Jewish population of 10,000, there were, in 1852, only 27 pupils in the Jewish school; in Vitebsk, in 1849, there were only 13; in Jan., 1851, only 19; and 50 in the November following.

Expedients of the Principals.

But even these figures do not betray the exact condition of affairs. A principal would have been embarrassed, for instance, had he been compelled to report that his school, with three teachers, had often less than ten students. For this reason he would report as being in attendance even those who had left during the year. For example, in one school twenty-three pupils were reported on the rolls, though as a matter of fact fifteen of them had left during the term. In another school most of the students who had entered during the preceding year appeared in the report of the current year, though most of them were marked in the class register as having left "on account of poverty." The irregular attendance led to many attempts at improvement. Thus Professor Mukhlinski suggested that "there should be at every Jewish school a Jewish attendant who could be sent after pupils that failed to report"; and in 1855 the principals of the Jewish schools in the government of Minsk were ordered to see that the Jewish teachers visited the dwellings of the pupils and reported the causes that led to their absence. The school authorities usually ascribed all absences either to poverty or sickness; indeed, there is no doubt that poverty was responsible in part, since, as already stated, most of the pupils came from the poorest homes.

The program of instruction in the schools provided for sixteen lessons of one and a half hours each in the week. Of these lessons seven were devoted to religious instruction, two to Hebrew, four to Russian and penmanship, two to arithmetic, and one to German. Before and after the lessons prayers were said in Russian and Hebrew. The schools were ordered by the higher authorities to omit certain passages from the Hebrew books. For instance, in 1854, when the school authorities of the government of Minsk replaced the Shulḥan 'Aruk with the Ḥayye Adam, they pointed out the passages to be omitted from the latter. In 1853 the same authorities ordered that the teaching of the Mishnah should be discontinued. These changes and omissions were undoubtedly due to the suspicion entertained by the government that the Hebrew books contained statements, expressed or implied, directed against the civil government or against Christianity. Notwithstanding the fact that in some places the population consisted almost exclusively of Ḥasidim, the ministry of public instruction made obligatory upon the schools the use of the Ashkenazic prayer-book with its German translation. Of the text-books employed, several were prepared by Leon Mandelstamm, including Hebrew, German, and Russian grammars.

Failure Recognized.

The evident failure of the Jewish government schools convinced the government after some years that a reorganization of these schools was desirable. At the suggestion of several of the governors of the South-Russian provinces the ministry of public instruction took the problem under consideration. The question was raised whether these schools should be abolished as useless. After a thorough investigation covering a period of eight months the special agent submitted his report to the governor-general of New Russia and the superintendent of instruction in the Odessa district. The report declared that these schools, while requiring reorganization, should not be abolished entirely, and that the main defects in the existing organization were due to an inadequate knowledge of the Russian language on the part of the children admitted and to the unsympathetic and severe methods of the Christian principals, who usually possessed but little pedagogic training. Besides, the pupils who came from the ḥadarim were not accustomed to school discipline, and capable teachers would not remain long in positions affording a salary of only 225 rubles per annum. As a result, the number of ḥadarim had increased rather than decreased since the establishment of the schools; the more so since the principals of the Jewish schools, to whom was given the supervision of the melammedim, often furnished the latter with certificates on personal and illegal grounds. An instance of the increase of the ḥadarim is afforded in the case of Kishinef, where there were 100 in 1864.

The following recommendations were made in the report of the special agent to the governor-general: (1) The schools should be reorganized so as to make those of the first class preparatory for entrance to the classical gymnasium; those of the second class should be provided with a more practical curriculum, so that pupils might be to some extent better prepared for life if obliged to discontinue their studies before graduation. (2) Elementary classes for the younger children should be instituted, thus doing away with the necessity for the ḥeder. (3) As principals of such schools should be appointed only such as had completed their studies in a rabbinical school or in some higher institution of learning. (4) Sufficient money for the purchase of books and other school materials should be allowed to every poor pupil. The remuneration of the Jewish teachers should be increased, and principals should be chosen from among them. (5) It should be made obligatory upon teachers and principals to serve at least five years in one place. (6) The melammedim should be placed under the supervision of the school administrations, and ḥadarim should be allowed only in those places where schools did not exist. The report pointed out also that the reorganization should be of such a character as not to lead the parents to think that the main purpose of the school was to discourage the religious and national sympathies of their children. "The abolition of these schools," said Count Kotzebu, "would drive the Jews back into their fanaticism and isolation. It is necessary to make of the Jews useful citizens, and I see no other means for achieving this than their education."

Artzimovich's Recommendations.

Artzimovich, the superintendent of public instruction of the Odessa district, came to a somewhat different conclusion, as is shown in his report to the minister of public instruction. He dwelt on the suggestion of Dr. Shwabacher, then rabbi of Odessa, to found rabbinical seminaries; he recommended the establishment of such a seminary in Odessa and the appointment of Dr. Shwabacher as its director, the funds for its support to be derived from special Jewish taxes. He further suggested transferring one of the rabbinical schools of Western Russia to Odessa, where there was less prejudice and more intelligence among the Jewish population, where the many educated Jews—doctors, lawyers, bankers, etc.—would exert a beneficial influence upon the students, and where there were many Jewish children who had obtained the desired preliminary education in the general schools. Thus in the Second Gymnasium at Odessa, in 1862, there were 115 Jews; in the woman's gymnasium 36 Jewish girls; in the commercial school 39 Jews; while the number of students in the specially Jewish schools was steadily decreasing. In 1862 there were in the first-class Jewish government schools of Odessa 316 pupils; in 1863 and 1864, 300 pupils; and in Jan., 1865, only 260 pupils. In the second-class school there were 114 in 1862, 135 in 1863, and only 45 in 1864.

The suggestion for the establishment of rabbinical seminaries did not receive support from the government, and the plan was still unrealized twenty-five years later, when the Society for the Promotion of Culture Among the Jews of Russia again raised the question of establishing a seminary in Odessa.

Education in the Agricultural Colonies.

In April, 1866, General Zelenoi, then secretary of the imperial estates, pointed out in a report that the great obstacle to the success of the Jewish agricultural colonies in South Russia was the extreme religious fanaticism of the colonists, and that the surest means of removing it would be to abolish the system which permitted the teaching of children at home. In consequence, Marcus Gurovich, an educated Jew, was commissioned to inspect the Jewish colonies and outline practicable school reforms. Gurovich suggested that in the schools to be opened the melammedim should be retained as instructors in Hebrew, lest changes of too radical a nature should excite the prejudices of the colonists. His plan provided for the establishment of two-class schools with a teaching staff of two melammedim and one secular teacher. In the larger colonies a two-room school should be opened, one room for general subjects, as Bible, Hebrew, German, Russian, arithmetic, and penmanship, and the other for complementary studies, as geography, Russian history, drawing, and agriculture. The secular instructor should be paid by the government, while the melammedim should receive payment from the parents according to agreement.

The minister of public instruction adopted this plan with slight modifications, excluding German as unnecessary, and increasing the attention given to the Russian language. He agreed with Gurovich that great care should be exercised in effecting the proposed changes. Official inertia caused the execution of the proposed measures to be delayed until 1868, when the communities in the various colonies offered to supply the money necessary to carry on the work of instruction provided funds were advanced to them for the initial outlay. In that year there were opened in the ten colonies twelve schools (ten for boys, and two for girls), the maintenance of which was undertaken by the respective communities. In recognition of his services the ribbon of the Order of St. Stanislaus (3d degree) was conferred upon Gurovich, with a purse of 500 rubles.

Good Effects of the Government's Attitude.

The benevolent efforts of the government during the reigns of Nicholas I. and Alexander II. gradually but surely effected important changes in the attitude of the Russian Jews toward modern education. Thousands of Jewish families settled outside of the Pale, became familiar with the Russian language and customs, lost some of their narrowness, and no longer kept their children from attending non-Jewish educational institutions. The classical gymnasiums and universities soon came to have more than a mere sprinkling of Jewish students, and, while in the smaller towns within the Pale secular education was still regarded by the masses with extreme disfavor, the educated and progressive elements of Jewish society in the larger towns constantly gained in strength and importance.

With the reactionary reign of Alexander III. the liberal interpretation of the existing laws was abandoned, and new regulations were passed concerning the attendance of Jewish students in the middle and higher schools. In 1887 a regulation was put in force according to which only 3 to 6 per cent of the students in any gymnasium or university might be Jews. Naturally, while outside the Pale the Jews are comparatively few and the vacancies existing in these institutions are not always filled, the number of Jews in towns within the Pale who wish to enter is greater than the number of vacancies. Thus higher education is difficult to attain for most of the Jewish youth. The very strict interpretation of this law makes matters still worse. It appears that there is a determination on the part of the authorities to reduce the number of Jewish students to a minimum. Many Jew-

Later Attitude of the Government.

ish students graduating from the middle schools with honors are not permitted to enter the universities, the reason alleged being lack of vacancies. In the entire province of Wilna, *e.g.*, there were in a certain year only three or four vacancies. The result is that those who have the means go to schools or universities in Germany, France, or Switzerland.

The lower general schools, while nominally open to Jewish children, are not always accessible to them. The city and district schools admit Jewish students on an equal footing with the others, yet the regulation, issued by the ministry of public instruction in 1901, which requires Jewish students to do written work on Saturday, virtually excludes the children of Orthodox Jews. In Lubny, government of Poltava, there had been twelve Jewish students in the district school, but after the enforcement of the new regulation only one remained. The same is true of many other places. Many of the lower schools even refuse to receive Jewish children, claiming that there are no vacancies. The Jewish communities are thus obliged to provide for the elementary education of their children, and as a result the Jewish schools are indispensable.

Specifically Jewish Schools.

The specifically Jewish schools in Russia to-day may be divided into three classes: (1) government schools, (2) communal schools, (3) private schools. The first class comprises the schools established in the forties and described above, and the teachers' seminary at Wilna. The government schools founded in 1844 were reorganized in 1873. The minister of public instruction pointed out at that time that these schools were to be regarded as temporary and were to be abolished when "the Jews begin to send their children to the general schools." Apparently it was not suspected at that time that ultimately the general schools would be closed to most Jewish students. The Jewish elementary schools are divided into one- and two-class schools, each having a preparatory class. The full course extends over six years. The instructors are usually graduates of the Wilna Jewish seminary, but in case of necessity appointments are made from among Christians familiar with Judæo-German. These schools are not popular with the Jewish masses because too little time is devoted to Jewish subjects; nevertheless they are well attended where other schools are lacking.

The Jewish private schools usually offer a two- or three-year course, but in a few cases a four-year course. Of twenty-four lessons every week, four at the most are devoted to teaching Jewish religion. In most cases the time devoted to Jewish subjects is much less, being rarely sufficient for more than the study of the prayers and of Biblical history. The teachers in private schools are poorly paid—on the average, from 300 to 400 rubles annually for instructing from thirty to forty students. In many instances the expenses of the private schools do not exceed the income.

Talmud Torahs and Ḥadarim.

In addition to these schools there are the Talmud Torahs and the ḥadarim. The Talmud Torah came into existence owing to the necessity of caring for orphans. Being unable to maintain orphan asylums, the community had to content itself with sheltering the orphans through the day. The children were fed, clothed, and taught. The instruction usually consisted in the reading of Hebrew and the study of the prayers, the Bible, and other religious books. The Talmud Torahs are still maintained for the poorer classes and are under the direct supervision of the elders of the community. As a rule the teaching is irregular and without system. Notwithstanding the great interest of the masses in the Talmud Torah and their conscientious contributions, they have little voice in its management; the leaders of the community usually conduct it according to their own ideas. Moreover, the income of the average Talmud Torah rarely exceeds from 400 to 500 rubles annually, and with such small means but little can be accomplished. The methods in vogue in the ḥeder are generally followed, and the children are scarcely less ignorant when they leave the Talmud Torah than they were on entering. There are some exceptions, however, in which the Talmud Torahs are conducted according to modern pedagogic principles. Usually, people who can afford to send their children elsewhere do not send them to the Talmud Torah.

The ḥeder, which is a type of school evolved during many generations of religious isolation, is a purely religious school. The so-called "model" ḥeder is the more modern type, in which an attempt is made to include secular subjects. In 1875 a law was passed which prohibited the ḥeder to admit those who were not graduates of a rabbinical school or of a middle-class school. This law failed to achieve its purpose because of the slight remuneration offered by the ḥeder—often not more than 100 rubles a year; persons who had obtained an education in a rabbinical or middle-class school were not tempted to apply for positions. The government, realizing the futility of the regulation, passed a new law in 1893, which allows any one who so desires to conduct a ḥeder on payment of an annual tax of three rubles.

The ḥeder as an institution is intimately connected with the life of the Jewish masses, and it will take many years and much effort to replace it with modern Hebrew schools. The ḥeder transforms healthy children into sickly and nervous ones, and it has been said with much truth that the physical degeneration of the Jewish masses is due in part to the baneful influence of this class of schools. The ḥeder is usually conducted in the home of the melammed, and often in the family living-room. The melammed usually attends to one or two children at a time, while the rest repeat their lessons aloud. The ḥeder contains children of all ages, rendering system impossible; its sessions are carried on for six days in the week, during the entire day. There is no summer vacation for the Jewish boy, and most of his time is spent in the ḥeder. The model ḥeder is more cleanly, and has the appearance of a properly furnished schoolroom. Unfortunately, the model ḥeder is not met with very frequently.

A better conception of the old ḥeder and the old Talmud Torah may be obtained from the following, taken from the "Voskhod": "Our ḥadarim," writes a correspondent from Zvenigorodka, government of Kiev, "with their melammedim, represent a copy in miniature of the medieval Inquisition applied to children. There are no rules and no system. . . . Our Talmud Torah makes a still sadder picture. . . . Its program consists of cold, hunger, corporal punishment, and Hebrew reading." Another correspondent, from Vitebsk, writes: "Our Talmud Torahs are filthy rooms, crowded from nine in the morning until nine in the evening with pale, starved children. These remain in this contaminated atmosphere for twelve hours at a time and see only their bent, exhausted teachers. . . . Most of them are clad in rags; some of them are almost naked. . . . Their faces are pale and sickly, and their bodies are evidently not strong. In parties of twenty or thirty, and at times more, they all repeat some lesson aloud after their instructor. He who has not listened to the almost absurd commentaries of the ignorant melammed can not even imagine how little the children gain from such instruction." These quotations might be multiplied indefinitely. Those given are, however, sufficient to show how the Jewish masses within the Pale of Settlement obtain their ḥeder education.

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H. R. J. G. L.

——**Emigration**: The extensive emigration of Jews from eastern Europe, where a large Jewish population has concentrated within the last century, forms a very significant phenomenon of Jewish life during the last two decades, and is full of meaning for the entire Jewish people. This emigration has been directed to different regions; namely, North America, England, South Africa, Palestine, Argentina, and Australia. There is no doubt, however, that the main stream has been directed to the United States, and in consequence the Jewish population of that country, which until the eighth decade of the nineteenth century was but small, is now about 1,500,000 persons.

Sources of Information.

The study of this subject presents very considerable difficulties. Russian official statistics afford no information, while the registration at certain foreign ports gives the countries from which the immigrants come, but not their nationality or religion. Though data of Russian emigration through all the German ports and through Antwerp are available, it would seem that during certain years more immigrants from Russia entered the United States alone than had passed through all these ports together; nevertheless a not inconsiderable number of emigrants proceed from Antwerp and Germany to Argentina, Brazil, and South Africa. It becomes necessary, therefore, to seek the desired information in the immigration statistics of the country which is the principal destination of the immigrants, namely, the United States. These statistics, which have been kept since 1820, and which are absolutely reliable, are for the purposes of this article, however, not entirely satisfactory; for up to the year 1898 immigrants were classified only according to the countries from which they came, and not according to race and religion as well. Since the year 1898-99, however, this additional information has been registered, so that it is now possible to determine the extent and character of Jewish emigration to the North-American continent. Moreover, competent authorities agree that until the ninth decade of the nineteenth century the immigrants from Russia (excluding Poland and Finland) were, with the exception of some thousands of Mennonites, almost exclusively Jews. Of recent years the Russian immigrants have included a considerable number of Lithuanians and Germans; but for the year 1903-4 two-thirds of the immigrants from Russia (exclusive of Poland and Finland) were Jews. The following table shows the total immigration into the United States, and that from Russia, beginning with the year 1870-71:

IMMIGRATION TO THE UNITED STATES.

Year.	Total Immigrants.	Russian Immigrants.	Year.	Total Immigrants.	Russian Immigrants.
1870-1871.....	321,350	1,005	1887-1888 ...	444,427	31,256
1871-1872.....	404,806	1,311	1888-1889....	444,427	31,889
1872-1873.....	452,803	3,490	1889-1890....	455,302	33,147
1873-1874.....	313,339	7,477	1890-1891....	560,319	42,195
1874-1875.....	227,498	4,369	1891-1892....	479,663	76,417
1875-1876.....	169,986	6,787	1892-1893....	439,730	35,626
1876-1877.....	141,857	3,370	1893-1894....	285,631	36,725
1877-1878.....	138,469	4,216	1894-1895....	258,536	33,232
1878-1879.....	177,826	3,784	1895-1896....	343,267	45,137
1879-1880.....	457,257	5,278	1896-1897....	230,832	22,750
1880-1881.....	669,431	8,193	1897-1898....	229,299	27,221
1881-1882.....	788,992	17,497	1898-1899....	311,715	24,275
1882-1883.....	518,592	6,907	1899-1900....	448,572	37,011
1883-1884.....	395,346	15,122	1900-1901....	487,918	37,660
1884-1885.....	334,203	16,603	1901-1902....	648,743	37,846
1885-1886.....	490,109	17,309	1902-1903....	857,046	47,689
1886-1887.....	546,889	28,944	1903-1904....	812,870	77,544

Jews Driven from the Pale.

The data concerning the total immigration have been purposely given, inasmuch as immigration to any country is influenced mainly by two factors. It depends, in the first place, on the advantages to be obtained in the new country, and in the second upon the forces tending to send the emigrants from the old. In years of industrial prosperity, when there is a great demand for labor, immigration increases rapidly, and during an industrial crisis it decreases proportionately. It is but natural that the general causes influencing the economic life of the United States should modify the extent of Russian immigration. Of still greater influence in the case of Russian Jews are the forces which drive the Jewish population from the Pale of Settlement. An examination of the foregoing table shows that there have been two distinct waves in Russian immigration. The first was not great, the maximum intensity being attained in 1873-74, when there were 7,477 arrivals in the United States. This was a time of prosperity in that country. After the crisis which led to a decrease in the total immigration, an increase is again apparent in 1879-80; and the figures gradually rise until 1881-82, when the high-water mark of 788,992 in the total immigration is reached. This is accompanied by a similar increase in the immigration from Russia, the arrivals in the latter year numbering 17,497, an increase over the preceding year of more than 100 per cent. In this rapid increase are seen evidences of the results of the well-known events of the early eighties in Russia—the anti-Jewish riots, the ministry of Count Ignatiev, and the passing of the "Temporary Regulations" (May Laws). With the resignation of Ignatiev (June 12, 1882) the number of immigrants from Russia decreased to 6,907; but in 1883-84 it again rose, to 15,122. Since that time emigration from Russia to the United States has steadily grown.

Effect of the "Temporary Regulations."

It is evident that within the Pale of Settlement chronic conditions had arisen which drove its population to other countries. These conditions were no less than an economic crisis in the life of the Jewish population, intimately connected with the legal limitations and particularly with the rigid application of the "Temporary Regulations." In 1891-92 the gradually growing Jewish immigration took another bound upward, from 42,195 to 76,417. This was the year of the expulsion of the Jews from Moscow by order of the fanatical Grand Duke Sergius, and of their extensive removal from the interior of the country and from the villages. After this the number of immigrants from Russia diminished until 1896-97, when the minimum of 22,750 was reached. A summary of the figures in the foregoing table by decades since 1870 shows that during the first decade there annually entered the United States an average of 4,108 Russian immigrants; during the second decade, 20,686; and during the third, 38,058. For further statistical data see Migration; United States.

H. R. L. Wy.

——**Legislation:** With the expulsion of the Jews by the czarina Elizabeth Petrovna (Dec. 2, 1742) the Jewish problem in Russia was apparently solved; but on the partition of Poland, Russia received the territory now known as "White Russia," and other provinces having a large Jewish population. The people of these regions were granted all rights "without distinction of faith or nationality" (Feb. 26, 1785). But even as early as the reign of Catherine II. this decree was not strictly observed, and afterward the Jews were subjected to various acts of special legislation, the origin of which may be ascribed to several motives: (1) *The Religious Motive:* The conversion of a Jew to Christianity frees him from all restrictions. The only impediment to the enjoyment of equal rights by Jews is their religion (Senate decisions, 1889, § 25). (2) *The Economic Motive:* To protect the native population from so-called Jewish exploitation. (3) *The Fiscal Motive:* The fear that Jews might engage in contraband trade. This caused restrictive measures to be passed against them, and led, for instance, to their removal from the western boundaries to a circle 50 versts distant. (4) *To Reduce the Population:* The permission to establish a Jewish colonization association for the emigration of the Jews. Jews leaving Russia with permits to colonize elsewhere are considered (Rules, May 8, 1892) to have abandoned Russia forever. (5) *The Assimilation Motive:* Jews are forbidden to wear clothes different from those worn by the rest of the population; Jewesses are forbidden to shave their heads (ukase, March 31, 1856).

On Oct. 19, 1881, the commission which had been appointed to report on the subject of Jewish affairs, having completed a project for Jewish registration, was discharged, and in its place a committee was formed for the examination of the material collected by the local commissions on the Jewish question. This committee was placed under the chairmanship of Assistant Minister of the Interior Gotovtzev. When the committee was summoned the following persons took part in the proceedings: I. N. Durnovo, the Prince of Tzertelev, and Professors Andreyevski, Grigoryev, and Bestyuzhev-Ryumin. Shortly afterward this committee was merged in a high commission appointed to examine into the operation of the laws affecting the Jews. Its first chairman was Makov, the minister of the interior, who served till his death in 1883, and was succeeded by Count K. N. Pahlen. This commission was discontinued Nov. 17, 1888.

The existing laws affecting Jews will be found in articles 952-989, 992, 993, 1004, of volume ix. of the Code (ed. 1876); articles 11-25, 157-165, 289-291, of volume xi., part 1 (ed. 1890); and articles 700-705, 1060-1096, 1135-1139, of volume xi., part 1.

Following is a summary of the special legislation concerning the Jews of Russia:

I. Legislation on Subdivision: This concerned the separating of Jews into three classes: (*a*) Karaites; (*b*) foreign Jews; (*c*) Polish Jews. As regards (*a*): The czarina Catherine II., in the year 1795, suggested to the governor-general of Voznesensk and Taurida that certain regions of these districts be assigned to the Karaites. From that time additional rights were granted them until 1863, when it was declared that the Karaites "enjoy all the rights accorded to Russian subjects."

At first all foreign Jews (*b*) were allowed to reside in Russia within the Pale of Settlement. In 1824, however, this privilege was restricted, and now only the following are allowed to live within the Pale: rabbis, sent for by the government; physicians for the army or navy; manufacturers intending to establish factories (not distilleries); mechanics for Jewish factories. Foreign Jews not having right of residence may not own real property in the Pale; and if they inherit any, it must be sold within six months of the notification of the inheritance. The right of residence and freedom to engage in any occupation were granted to Polish Jews (*c*) under certain restrictions until 1862, but they were not permitted to own real estate. Though on May 24, 1862, they were granted full rights, in recent years restrictive measures have been revived.

II. Legislation Concerning Religious and Communal Organizations: Within the Pale, Jews may have one bet ha-midrash to every thirty dwellings and one synagogue to every eighty. Without the Pale, a permit to establish a bet ha-midrash or a synagogue must first be obtained from the ministry of the interior (Dec. 25, 1867). Regular attendants at a synagogue constitute a praying community and may elect their own ecclesiastic government, which consists of one man learned in the ritual, an elder, and a treasurer, the local rabbis being ex-officio members. Jews in every locality are organized into a taxable community, which may elect its own tax-collector and assistants, the latter being also assessors.

In 1842 a Jewish commission was appointed to solve certain religious problems. From this was developed a rabbinical commission which was attached to the ministry of the interior (June 24, 1848); its purpose was to sanction by religious authority reforms contemplated by the government. Sessions of the commission were held in 1852, 1857, 1861, 1879, and 1893.

III. Legislation Regarding the Pale of Settlement: For conditions within the Pale see PALE OF SETTLEMENT.

As regards Jews without the Pale, *i.e.*, those enjoying the right to live in isolated localities, the following legislation was enacted: (1) Only those Jews who had been registered prior to April 18, 1835, were permitted to reside in Courland and in the suburb Shlok Lievland. (2) In Nikolaief and Sebastopol Jews were granted residential rights on Dec. 23, 1791, but were expelled Nov. 20, 1829, notwithstanding the governor-general's intercession. In 1859 it was again found useful to grant them permanent residence in those cities. (3) In the city of Kiev, on June 23, 1794, Jews were permitted to engage in business; they were expelled in 1827, but on Dec. 11, 1861, Jews of the first and the second mercantile gilds (at present the permission is extended only to those of the first gild) were granted permanent residence in the districts of Lybedskaya and Ploskaya. (4) By the Senate decisions of 1888 the native mountain Jews of the Caucasus enjoy the same rights as the native Caucasians (No. 10). (5) In Turkestan the name "native," according to article 262 of the Turkestan Code, applies also to old Jewish settlers and their progeny (May 23, 1889). (6) In Siberia, Jewish agricultural colonies were established at Tobolsk and Omsk in 1835. Emigration thither was stopped in 1857, and measures were taken to diminish the number of Jews there. At present domicil in Siberia is permitted to banished Jewish settlers and their children.

IV. Legislation Concerning Temporary Sojourn: The following classes of Jews may remain temporarily outside the Pale: heirs, for the purpose of receiving legacies; litigants before the courts of justice; merchants; and bidders on contracts. These may remain six weeks, with a possible extension to two months. Carriers are allowed two weeks; a merchant of the first gild, six months; one of the second gild, two months; and learned Jews attached to the staffs of the governors, during their term of service. Those having no rights are deported.

V. Legislation Concerning the Right to Acquire or Lease Property: During the nineteenth century the Russian government, wishing to interest the Jews in agriculture, issued various rules to facilitate their acquisition or renting of land. This encouragement continued during the reign of Nicholas I. Wherever they were allowed permanent residence Jews could acquire all kinds of realty, except inhabited estates. At present (1905), however, they are forbidden to acquire, hold under mortgage, or lease realty in any of the following localities: (1) Outside the cities and towns within the Pale. (2) In nine of the western provinces of the Pale. (3) On a strip 50 versts wide along the western border, when not registered there. (4) In the provinces of Courland, Donarmy, Finland, Kuban, Lievland, Akmolinsk, Semipalatinsk, Semirechinsk, Terek, and Ural.

VI. Legislation Concerning Commercial and Industrial Rights: Jews within the Pale may join mercantile gilds and engage unrestrictedly in business and manufactures. Jewish artisans and laborers may join trade corporations ("tzekh") even outside the Pale; within the Pale, Jews form their own corporations (Rules, 1852). First-gild merchants in the Pale may import or export goods through Christians. Restrictions imposed on manufacturers may be removed by government purveyors of their products.

Jews, where allowed temporary residence, may neither sell goods at home nor peddle them, under penalty of confiscation of the goods or of deportation of the person offering them for sale. This law is now applied even to Jews having common right of residence (Decisions, Criminals Cassations Department $\frac{731}{743}$, $\frac{12}{17}$, $\frac{20}{77}$, $\frac{7}{89}$), etc.

VII. Legislation Concerning Education: (1) *General Institutions:* The laws of 1835 expressed the principle that Jewish children might be received into all schools. In 1886 and 1887 the number of Jewish students in secondary and higher institutions was restricted within the Pale to 10 per cent, elsewhere except in St. Petersburg and Moscow to 5 per cent, and in those cities to 3 per cent. To some schools Jews are not admitted. (2) *Government Schools for Jews:* On Nov. 13, 1844, a decree ordered the establishment of primary and secondary schools for Jewish children, and rabbinical schools for the training of teachers and rabbis. On March 16, 1873, it was decreed that: (*a*) the rabbinical schools in Wilna and Jitomir be changed into institutes for Jewish teachers; (*b*) the grammar schools be closed; (*c*) the Jewish primary schools be retained only where the number of general schools was insufficient. At present only the teachers' institute in Wilna and a few primary schools remain. (3) *Private Schools:* In 1856 rules were issued for the supervision of the private education of Jewish children. Teachers were compelled to procure certificates, and were restricted as to subjects and the methods of teaching. Since 1893 teachers' certificates have been issued for one year only, for a fee of from one to three dollars.

VIII. Legislation Concerning the Right to Hold Office: (1) *State Service:* In 1835 the state service was open to Jews without the Pale holding the doctor's degree and possessing a testimonial from the minister of education and a permit from the czar. To these were added in 1836 and 1838 Jews living within the Pale who held similar credentials, and on Nov. 28, 1861, all Jews with academic degrees were included, without restriction of residence. These privileges were extended in 1865, 1866, and 1867, somewhat restrictedly, to physicians not having academic titles. At present the rights above mentioned are practically void. In 1882 the number of Jewish physicians and nurses in the army was limited to 5 per cent. (2) *Communal Service:* (*a*) In the ante-reform institutions. Jewish municipal representatives, limited to one-third of the council, were elected (1839) by their respective communities. Jews are eligible to no other municipal offices. (*b*) In the new institutions (Jan. 1, 1864). The Jewish elective rights, which at first were unrestricted, were suspended on June 12, 1890, and regulations ordering the preparation of a list of eligible Jews from which the councilmen might elect a number (not exceeding one-tenth of the whole council) to the chamber, was substituted on June 11, 1892. (*c*) As jurors, Jews are elected in proportion to the population. They may not be foremen, nor may they try cases of infraction of the ecclesiastical laws. (3) *In the Army:* Jewish privates or volunteers may not be granted commissions nor be admitted to the military schools (1887). They may not direct military bands, nor be assigned to quarantine, frontier, navy, or gendarmerie service, nor to service in Warsaw or Caucasia.

IX. Legislation Concerning the Practise of Law: The code of Nov. 20, 1864, puts no limitation on the practise of law by the Jews. The regulations of Nov. 8, 1884, and April 10, 1890, make the admission of Jews to attorneyship dependent on a permit from the minister of justice. This, however, has never been granted.

X. Legislation Concerning Military Duty: Until 1827 Jews, instead of performing military duty, had to pay a money-tax. On Aug. 26, 1827, personal military duty on the part of Jews was introduced, the ages of recruits being from twelve to twenty-five years, and the rate ten from each thousand males per annum (at this time the non-Jewish rate was seven per thousand every second year). On Aug. 26, 1856, Jews were granted equal rights with other citizens as regards military duty. The military code of Jan. 1, 1864, contains no special rules for Jews. Later, orders were issued (Feb. 3, 1876) that unfit recruits be replaced by their healthy coreligionists; (May 9, 1878) that any shortage in a precinct be supplied by the drafting of those exempt from duty in such precinct; and (April 12, 1886) that the transfer of Jews from one recruiting precinct to another be restricted. The family of a Jew who evaded service was liable to a fine of 300 rubles, and a reward of 50 rubles was offered for his capture. The number of Jewish recruits drafted during the period embraced within the years 1874 to 1892 (excepting 1883, for which no reliable figures are obtainable) was 173,434.

XI. Legislation Concerning the Jewish Oath: The chief peculiarity of the Jewish oath is that it implies distrust of the person who is taking it and assumes that he will swear falsely. The person swears that he will testify or act not with mental reservation nor according to any secret meaning of the oath taken, but in accordance with the intention of those administering it. Imprecations and renunciations of the Jewish faith in case the oath is violated are eliminated from the oath as at present administered.

H. R. M. My.

XII. Legislation Concerning Special Taxation: *The Double Tax:* By the decree of 1794 the Jews were ordered to pay double taxes for the privilege of engaging in handicrafts or commercial enterprises. Those already engaged in such enterprises were given the alternative of leaving Russia after the expiration of three years, during which period, however, the double taxes on their respective occupations were to be paid. In 1799, when the Jews of Courland were granted the right of permanent residence, this decree was reaffirmed, but modified in favor of those of the Courland Jews who were too poor to pay the double tax for three years, and they were immediately sent across the frontier. In 1800 this modification was abolished, and persons too poor to pay the double tax were to set to work in the government smelting-works.

The double tax was retained in the regulations of 1804, exceptions being made in favor of Jewish farmers, factory-hands, and artisans. At this time the government promised to take proper measures to place the Jews on the same level as other subjects, "when all the Jews engaged in agriculture, manufactures, and commerce will show tenacity of purpose and diligence." This tax was imposed on both sexes and thus made more burdensome.

After 1818 a decree was promulgated which declared that "on account of the impoverished condition of the Jews" they should be required to pay only a single tax; but the government took harsh measures in the collection of arrears. Thus, in 1830, in order to collect them in the governments of Minsk, Grodno, Wilna, and Podolia, the Jews were impressed into military service with the provision that each community furnishing recruits should be credited with 1,000 rubles for every recruit over twenty years old and with 500 rubles for every recruit under that age. This regulation was abolished in the same year, revived in 1851, and finally abolished in 1857.

Another measure, passed in 1831, called for an additional payment by Jewish merchants whenever the amount paid by their Jewish townspeople was insufficient. This was abolished in 1856.

A third measure, the purpose of which was to provide for tax deficiencies and also to supply funds for the education of the Jewish youth, originated the basket-tax, the candle-tax, the tax on Jewish garments, and the tax on Jewish printing establishments. For details of the Basket-Tax see Jew. Encyc. ii. 578b.

The Candle-Tax: This tax is collected on candles lighted by Jewesses on Saturday night. It was established in 1844 and was intended exclusively for the support of Jewish schools. It was at first subject to lease, but as this led to abuses the following regulations were formulated in 1851, to be in force for a period of three years: (1) The total amount to be levied by candle-tax was 230,000 rubles. This was to be collected for three years beginning with 1853. (2) This amount was to be apportioned annually by the ministry of the interior. (3) Each community was to subdivide its pro rata tax. (4) Each community was to be responsible for collecting its proper share. (5) The tax was to be collected by the elders and their assistants, and was to be remitted to the city councils. (6) The elders, their assistants, the members of the city councils, etc., were to be held responsible to the government for the fulfilment of their duties. (7) The ministry of public instruction was to inform the ministry of the interior annually of the amount of the candle-tax fund due from the various communities. (8) The dates when the taxes should be remitted were to be determined by the common consent of the two ministries. (9) The ministry of the interior was to be entrusted with the carrying out of the details affecting the distribution of the funds.

In accordance with a decree issued Dec. 24, 1858, these rules are still in force.

The Tax on Jewish Garments: For the legislation on Jewish garments see the article COSTUME.

The Tax on Jewish Printing Establishments: In 1845 the printing of Jewish books was confined to two printing-houses; the privilege of printing was sold at public auction to the highest bidder among Jews in good standing. Moreover, a duty not to exceed 1½ kopeks per printed sheet was imposed on Jewish books brought from abroad, exception being made in favor of those treating scientific subjects or relating to the study of languages. As a result of this tax the prices of books rose beyond the means of the Jewish masses. The attention of Alexander II. having been directed to this matter, he ordered by a decree dated July 1, 1862, that the Jews should be permitted to open establishments for the printing of Jewish books exclusively, (1) in all places where Jews were permitted to reside, and wherever the ministry of public instruction might find it possible and convenient to have special Jewish censors, and (2) in St. Petersburg, the books to be sold to Jews who enjoyed the right of residence in the capital. These printing establishments were taxed to support the Jewish schools—20 rubles for each hand-press; 120 rubles for each small power printing-press; and 240 rubles for each large power printing-press.

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H. R. J. G. L.

——**The Jew in Russian Literature:** The earliest treatment of the Jew in Russian literature is an abstract one, the conception of his character being founded on the ancient Church enmity. This conception gives place but very gradually to a tolerant attitude inspired by broader knowledge. Notwithstanding the fact that certain relations with the Jews were maintained by ancient Moscow, and that at the end of the eighteenth century Russia included among its subjects hundreds of thousands of Jews, all the references to the Jews in Russian literature up to the middle of the nineteenth century are marked by intolerance and deep ignorance. The oldest literature, which is religious and polemical in character, is directed not so much against men as against religion; its purpose is to show the superiority of the New Testament "grace" to the Old Testament "Law," and to expose from the dogmatic standpoint the teachings of the Jewish religion.

First Attempts.

The supposed social and ethical faults of the Jews, brought to the front by medieval Europe, are scarcely touched upon. Ancient Muscovy occasionally expelled or slaughtered its Jews, not because they were usurers, nor because they exploited the population, but on the ground that their ancestors crucified Jesus. This circumstance determined the point of view of the literature, in which, until its renaissance in the first half of the nineteenth century, references to the Jews are exceedingly rare. It was only in the reign of Nicholas I., when questions of Jewish life called with particular insistence for the attention of the government, that Russian literature first created Jewish types and found an expression for its conception of the Jews.

Notwithstanding the fact that these first attempts to portray the Jews were made by the greatest of contemporary writers, the descriptions do not indicate an intimate acquaintance with Jewish life; they merely reproduce commonplace types, partly caricatures and partly repulsive monstrosities. Such are the detestable poisoner in Pushkin's "Skupoi Rytzar"; the Jewish traitor and coward in the "Taras Bulba," by Gogol; the professional Jewish spy in young Lermontof's poem, "Sashka." Later on, in a story entitled "Zhid," by the tolerant Turgenef, there occurs an even more disgusting and impossible Jewish spy, who barters his own daughter. Economic and periodical literature, hampered by the censorship and hardly able to maintain its existence, paid no attention to the Jews. But new tendencies were already discernible, and the great teacher of an entire generation of Russian humanists, the cultured Granovski, declared from his chair in the University of Moscow: "Two thousand years of cruel suffering and affliction have erased at last the bloody boundary-line separating the Jews from humanity. The honor of this reconciliation, which is becoming firmer from day to day, belongs to our age. The civic status of the Jews is now established in most of the European countries, and even in the backward countries their condition is improved, if not by law, then by enlightenment."

At the outset of the civic regeneration of Russia, the Russian Liberals readily agreed that it was merely necessary for the Jews to adapt themselves to the national culture in order to remove entirely the last traces of the ancient enmity. No one suspected at that time that for the proper solution of the Jewish question it would be necessary to enlighten, not the Jews, but the nations surrounding them. Then came the epoch of the "great reforms" of Emperor Alexander II. With irresistible force young Russia abolished her previous injustice and resigned her traditional prejudices. The Jews, who had freed themselves of the faults produced by centuries of slavery and had surrendered everything which isolated them from the great Russian family, were entitled in the near future to become its full-fledged members. A protest signed by all the prominent writers was made against the use of the word "Zhid." In Russian literature itself the Jewish question had no separate place; it appeared there only as a portion of a greater question concerning the fundamental regeneration of Russian life and Russian government. There was no belligerent anti-Semitism. The weak and infrequent attacks of the obscurantists were met by the recently founded Jewish journals.

Alexander II.

Worthy of note in this connection is the activity of the pedagogue and surgeon N. I. Pirogov. To the traditional ill-will exhibited toward the Jews he opposed clear and convincing proofs of their worth founded on his intimate acquaintance with the life of the Jewish masses in Southwest Russia. In the main, however, Russian literature still showed but a slight and superficial knowledge of the economic and spiritual life of the Jews. This fact was realized, but there was no one with the ability to remove the reproach. In the early seventies the mouthpiece of young and cultured Russia, the monthly "Otechestvenyya Zapiski," began to publish Grigori Bogrov's "Zapiski Yevreya," a story of Russian-Jewish life. It acquainted educated Russian society with a world new to it, so near and yet so strange. The novel had a greater success in Jewish than in Russian circles. In 1855 there appeared in "Russki Vyestnik" O. Rabinovich's "Shtrafnoi." In "Yevreskaya Biblioteka" Levanda first published his artistic sketches of the life of Russian Polish Jews and of the ḳahal of the sixties of the nineteenth century. The entire Russian literature of the seventies is stamped by a careless indifference toward the Jews.

In this epoch of "great reforms," inspired by general political and progressive ideals, the Jews had no active enemies, neither had they real friends. They were not known, nor was it regarded as necessary to know them. But a change was soon brought about. The declining prosperity of the peasantry led to a search for the cause of its poverty, unforeseen at the time of the liberation of the serfs. The petty officials readily found it in the activity of the village Jews. More intelligent, industrious, gifted, and temperate, they crowded out the unstable representatives of the corrupt landlord class from the various spheres of free labor. The part played by Jews in revolutionary movements was found to be considerable. The war with Turkey easily infected superficially cultured Russian society with coarse nationalism. This prepared the way for an outbreak of anti-Semitism, always near the surface among the great mass of the people. Its strongest exponent among the prominent writers was Dostoyevski, who saw in the Jews only the most modern vehicles of those liberal ideas which he had constantly fought against. With the ingenuity characteristic of him, he advocated the granting to the Jews of full rights, on condition, however, that this political equality should not make them stronger than the native population—a condition which deprived his suggestion of any significance. The anti-Russian activity of Lord Beaconsfield and several lawsuits with Jewish military contractors afforded considerable material for the agitators. The Russian press found a demand for anti-Semitism which it actively supplied.

The "Novoye Vremya."

To this period belong the first success of the newspaper "Novoye Vremya" and the beginning of the active and successful anti-Jewish propaganda which this influential paper has been carrying on for more than a quarter of a century. It was joined by others less widely circulated: the "Novorossiski Telegraph," published by Ozmidov in Odessa; the "Kievlyanim," published by Pikhno in Kiev; and the insignificant "Luch," in St. Petersburg. The terrible violence of the South-Russian "pogromy" (riots) and the reactionary reign of Alexander III. placed the Liberal press at a disadvantage; lack of familiarity with Jewish life was always one of its failings. It could not at once assume a definite attitude toward this important question, and protest with proper firmness and force against the tragedy of the annihilation of an entire people. It had previously been accustomed to guard the nation against the discretionary measures of the government; but in this case common sense showed that no policy could be suggested other than a physical struggle of the authorities in behalf of the Jews against the turbulent masses.

Still more important was the fact that the Jewish populace appeared to the Russian Liberals not as an industrial people, but exclusively as petty bourgeois. Being accustomed to trust in popular opinion and await the solution of political questions by contemporary popular movements, a portion of the Russian Radicals was not loath to see in the Jewish pogromy the beginning of such a popular movement; nor was it entirely free from the belief that the pogromy were violent attempts of the masses to throw off the burdens of exploitation. For this reason the protests of the Russian writers against the pogromy were, if not evasive, at least not sufficiently courageous and sincere. The forceful exception was the voice of the great Russian satirist and journalist Saltykov-Shchedrin. In an article entitled "Yulskoye Vyeyaniye," published in the most influential of the Russian progressive papers, edited by himself, he expressed with splendid passion and pathos the deep significance and tragedy of the suffering of the Jews and the absurdity of the accusations directed against them. With his customary penetration he described the real cause of anti-Semitism and the soil on which it had developed, appealing to his readers to make themselves acquainted at first hand with Jewish life. When the single appeal of Saltykov was sounded it was as from a voice crying in the wilderness.

Alexander III.

The entire reign of Alexander III. was an epoch of anti-Semitic orgies, in the press, in society, and above all in government circles. Enactments directed not only against the economic welfare of the Jews, but also against their participation in the blessings of culture, followed one another rapidly. The bringing of accusations against the Jews in the anti-Semitic press was systematized. The "Novoye Vremya," with its satellites, among which the "Nablyudatel," edited by Pyatkovski, was preeminent in unrestrained attacks, stopped at nothing, not even at methodically persistent accusations of ritual murder. This met with but feeble resistance.

Reactionary feeling dominated not only the government, but a considerable portion of the Russian people, and the refutations of the historian of the Jews, S. A. Bershadski, of the statesman Demidov, and of the journalists Chicherin and K. K. Arsenyev were without avail.

The Jewish Question a Christian Question.

Some time afterward the attention of society was attracted by the attempts of two really influential writers to defend the Jews. The attitude of the philosopher V. S. Solovyev and of the writer V. G. Korolenko was the more valuable because it was not inspired by mere pity, but by the evident consciousness of the fact that the suppression of anti-Semitism is of great importance not only for the Jews, but also for the Christians. For Solovyev the Jewish question was a Christian one—namely, that of Christianizing the Aryan world, hitherto Christian only in name. A deeply religious thinker and a Hebrew scholar, he energetically rehabilitated the Talmud and personally endeavored wherever possible to influence the representatives of society and government. The humanitarian champion of everything outlawed and oppressed in Russia, Korolenko attempted to influence Russian society not only by the artistic types in his excellent stories, but also by articles on current questions and by enthusiastic participation in every social undertaking aiming to improve the condition of the Jews. In his "Yom Kippur" he showed that even when seen through an anti-Semitic lens the average Jew, with all his faults, is better than the native Russian "Kulak" who exploits the village population. "Skazanye o-Florye-Rimlyaninye," transporting the reader to the time of the Roman sway over the Holy Land, depicts in living and attractive colors the types of Jewish youth who would not wait to conquer by submission. It was the intention of the author to reply in this story to Tolstoi's theory of non-resistance to evil, but the "Skazanye," addressed to the Jews, could have been taken also as an appeal to their national consciousness. Two voluminous, coarsely anti-Semitic novels that appeared at this time—"Tiomny Put," by Kot-Murlyka, and "Tma Yegipetskaya," by Vsevolod Krestovski—met with no success.

Anton Chekhov, also, a native of South Russia, devoted some time and attention to the Jews. Highly talented, but with insufficiently developed social temperament, he modified his attitude toward the Jews according to the fluctuations in his social sympathies. At first a collaborator on humorous papers, he did not fall far short of clownish raillery. After he had become connected with the "Novoye Vremya" he presented, in two stories entitled "Perakati-Pole" and "Tino," several more passable though somewhat negative Jewish types; and finally, in his "Step" (a story) and "Ivanov" (a comedy), published in the Liberal "Syeverny Vyestnik," he showed that he had had direct acquaintance with the Jews and was capable of working his impressions into lifelike images. But the general attitude of Russian literature at that time toward the Jews may be described as indefinite. Although aggressive and defensive tendencies were distinctly observable, neither were characterized by what is most important, namely, insight into the essence of Jewish life, a clear understanding thereof, and the ability to express this understanding to others. New restrictive enactments were met simply by objections—logical and sensible, it is true—on the part of the Liberal press, while the violently vindictive accusations of the anti-Semites were answered by a few stories from Jewish life which showed that the Jews also were human beings and were besides for the most part poor and suffering—as much so as their supposed victims.

Importance of Solving the Jewish Question.

This was the condition in which Russian literature was found by the social movement of the nineties of the nineteenth century. The reactionary policy of the government became unbearable, even for the patient Russian society. The most acute expression of this reaction was the attitude of the government and its press toward the Jews. Naturally this attracted the attention of the progressive Russian elements, and the enlistment of their sympathies was favored by the evidences of a growing consciousness of responsibility on the part of the Jews, who, ceasing to regard their interests as identical with those of general Russian progress, turned their attention to the specific needs of their own people and began to announce them boldly and persistently. This caused certain modifications in the attitude of Russian literature toward the Jews. Its representatives realized for the first time that the Jewish question called for concentrated attention, that they had hitherto sinned by their indifference, and that they had thereby injured their own cause. They realized, even if not fully, that the solution of the Jewish question was not only a portion of their coming victory, but that in fact it was a preliminary condition of that victory; and the mere number of active participants furnished by the Jews in the final struggle for the complete liberation of Russia showed that their emancipation would be the greatest contribution to the successful conclusion of the struggle. Sketches from Jewish life are gradually occupying more space in Russian periodicals. The misfortunes of the Jews are meeting with greater sympathy among the more cultured Russians than has been the case heretofore. Famine among the Bessarabian Jews led to an appeal in "Pomoshch," a literary annual, which appeal was supported by the most prominent Russian writers.

After the Kishinef Affair.

The coarsely anti-Semitic play of the converted Jew Litvin, "Kontrabandisty," was received with hisses by the Russian youth, both in the capital and in the provinces. Finally, the tragedy of Kishinef brought into existence an entire literature of indignant protests, individual and collective, from the most prominent representatives of Russian letters. Among them should be mentioned Maxim Gorki, always sympathetic to Jewish needs, who gave a powerful description of the Nijni-Novgorod pogrom of 1882, of which he was an eye-witness, and who after the Kishinef horrors raised a passionate protest against the exemption from punishment of the moral instigators of the crime. The romantically exaggerated figure of the pitiable Jew in Gorki's "Artemi Kain" should be noted here. The more conscious attitude of the Russian writers toward the Jews found weak expression in the artistic literature. Among its most prominent manifestations may be noted the stories by Machtet; "Zhid," by Potapenko; "Itzek-Shmul Briliantshchik," by Garin-Michailovski; "Itzka i Davidka," by Yablonovski; "Nukhim," by Alexander Novikov; "Poslednyaya Povyest Katzenbogena," by Menshin Yakubovich; "Kobylka v Puti"; and others.

The Russian writers are seemingly attempting to share with their readers those living and strong impressions which they themselves receive in their infrequent meetings with the Jews. That they are thus supplying a real demand is proved by the success which has been gained among the Russian reading public by writers upon Jewish life. At one time the artistic creations of the Jewish belletristic writers found with difficulty a place in the Russian journals. The greatness of such writers as Levanda passed entirely unnoticed among Russian readers, who were not acquainted with the Jewish periodical press (in Russian). On the other hand, the stories of Kogan-Naumov, Khin, Yushkevitch, Aiseman, and Khotimski found a place in the general journals and considerable success in separate editions.

One of the most recent Russian productions from Jewish life is "Yevrei," by Chirikov, a successful attempt to put into dramatic setting not only the daily life but also the spiritual tendencies of contemporary Russian Jews. This attempt is quite characteristic of the present-day attitude of Russian Liberal literature, which has now separated itself from the old abstract conceptions concerning the Jews. It has become more careful and sympathetic toward them. It has passed beyond the boundaries of the old, obscure humanist apology, and describes various groups and spiritual types among the Jews, though to an insufficient extent; and it still lacks, as formerly, a more exact acquaintance with Jewish life and an understanding of Jewish psychology. Russian literature, for all its outward nearness to the Jews, notwithstanding the necessity of penetrating into this but slightly explored world, and in spite of the significant place Jews hold in Russian life, can not show to the present day a single production from Jewish life equal in pathos and tolerance to Lessing's "Nathan the Wise," in power of description to Gutzkov's "Uriel Acosta," in insight into Jewish daily life to the works of Elizabeth Ozheshko. The Jews have not yet found their poet in Russian literature.

H. R. A. Go.

——**Municipal Government:** When at the first partition of Poland the Jews of the region that was ultimately known as White Russia became subjects of the czarina, they were all registered in the towns and neighboring villages. But they were not included in the mass of the Christian urban population, and their status remained the same as when they lived in Poland. The ḳahals represented the Jews in communal affairs, and were responsible to the government in all matters of taxation; as a result the Jews as individuals were isolated from the civic and social life of their neighbors. But in 1780 the Jews were given the right to register in merchant gilds, and, in consequence, those of their number who had not the capital necessary for registration in the merchant class, and who were also deprived of the right to join other classes, became members of the townfolk class. In this way the mass of the Jewish population was included in its entirety in the town population and also in the tradesman and merchant class, and formed in many cities a quantitatively predominant element.

The class of inhabitants engaged in manufacturing and commerce at that time exerted a dominant influence in the town life and in the municipal government, and its representatives filled positions in the magistracies and the town councils. Having joined the merchants and townsmen, the White-Russian Jews became subject to the urban class institutions (thus lessening the influence of the ḳahal), and took part in municipal administration. The ukase granting this right was issued by Catherine II. in 1783. The Christians of White Russia, accustomed to seeing the Jews excluded from social and political life under the Polish régime, opposed their election. The Jews complained to the empress, and the Senate decided (1786) that Jews and Christians should be elected to municipal offices in proportion to the number of Jews and Christians registered in the municipality. This decision was applied also to other governments that were added, at one time or another, to Russia from Poland.

Nevertheless, when Russian administration was established in the governments of Volhynia and Podolia the governor of these provinces prescribed that the number of Jews serving in the magistracies, which according to law were composed of two burgesses and four aldermen, should not exceed one-third of the total number—more exactly that only two of the aldermen might be Jews. This was the beginning of the limitations of the electoral rights of the Jews in Russia as a whole.

Under Paul I., on account of the reorganization of the municipal administrations, the Jews of the governments of Volhynia and Podolia were elected to the magistracies to the number of one-half of the entire number of councilmen. In 1802 the new governor of these provinces requested the Senate to prescribe that the Jews be elected to the city councils only to the extent of one-third of the entire number of councilors, and that the Christians and Jews elect their representatives separately, and not jointly as had been the custom until then. The Senate not only granted this request, but also extended the new regulation to all the governments where Jews lived, even though no complaints had been made of the supposedly injurious activity of the Jews in the municipal administrations of the other governments.

The position of the Jews in the Lithuanian governments was somewhat different. In 1802 they were granted electoral rights, but the Christians of several towns strongly opposed this concession, and it was consequently revoked. On the other hand, the Jews of the province of Byelostok received the right, under a special law, to become members of the magistracies without any limitation, and of the city councils to the extent of one-half of the entire number of councilmen; but for some unknown reason they were subsequently entirely excluded from the magistracies, and in some cities from the town councils also.

However, all these limiting regulations were local in character. Neither the Regulations (Polozheniye) of 1804 nor the Code of Laws of 1832 mentions the limitations in question, although both decree that the Jewish representatives shall wear German or Polish dress, and shall know one of three languages: Russian, Polish, or German.

New enactments concerning the Jews were promulgated in 1835, and one of them contained among others the following provision: "The Jewish town classes may take part in the elections for municipal offices, and any Jews knowing how to read and write Russian may be elected as members of the city councils, town councils, and magistracies under the same conditions as prevail in the election to these offices of persons of other religious beliefs." In this manner all of the limitations then in force were to become void. The enactment was energetically opposed by Prince Dolgoruki, administrator at that time of the governments of Lithuania, White Russia, and Minsk. He pointed out, among other matters, "that the election of Jews as presidents of the boards of aldermen and as city mayors would hardly be permissible since the president is the presiding officer in the courts, and the city mayor, as the representative of the entire municipality, is obliged at the opening of the elections . . . to lead the townspeople to church for religious service and is then admitted to take the oath"; and that in general "the election of Jews even as members of city magistracies and town councils is in a manner inappropriate to the decorum and sacredness of the courts, where not infrequently the oath is taken with cross and mirror; moreover, the judges should be drawn from men whose integrity and uprightness could be guaranteed at least by the morality instilled into them by education and religious precepts."

While Prince Dolgoruki's representations as to the limitation of the electoral rights of the Jews were being considered in St. Petersburg, there appeared an independent enactment (1836) limiting the election of Jews in the western governments to one-third of the total number of municipal officers. Following this came a new law (1839), called into being as a result of the representations of Prince Dolgoruki, in accordance with which the Jews in any western government might be represented in municipal organizations to the extent of only one-third the number of municipal officers, and only Christians might act as chairmen. The Jews were excluded from the positions of borough president, city mayor, etc., and also from "municipal positions which either are entirely reserved for Christians, or by virtue of their duties could not with convenience and propriety be entrusted to Jews." Aside from membership in town councils and magistracies the Jews could be elected only as aldermen, as deputies of house commissions, and to various other insignificant positions. At the same time the election of Jewish and Christian representatives was to be carried out separately by the Jews and Christians. This law led to even greater limitations in practical application. The circumstance that, contrary to law, the Jews were excluded from participation in elections of Christians to positions reserved for Christians alone, assumed a peculiar significance, because through this interpretation of the law the Jewish population was deprived of any influence in the election of higher officials, and this could but have an evil effect on the attitude of the latter toward the Jews.

In this manner participation by Jews in the various departments of the municipal government was reduced to a minimum by the law of 1839, and yet, when the ḳahal was abolished in 1844, these institutions assumed a special significance for the Jews, as they were entrusted with the administration of all matters especially affecting the Jews.

The law of 1835, which placed Jews and Christians on an equality in electoral rights, was applicable to the entire Jewish population of Russia, while the subsequent restrictive laws of 1836 and 1839 were valid only in the western governments. Nevertheless, the statement that the laws of 1836 and of 1839 were intended only for the western governments was omitted from the code of laws published in 1842, and it was probably due to this that the same limitations were occasionally to be noted in other governments. Thus, in Odessa the Jews participated with the Christians in the election of the city mayor. In 1857, at the instance of the governor-general of New Russia, the Jews took part with the Christians in the elections of the city of Kishinef.

In general, the Jews of South Russia did not suffer from the social ostracism that at one time was carefully fostered in Poland. In the former region greater respect was accorded them in civil life, and the local authorities made repeated representations to the higher government for improvement in their political condition. In 1857 Count Stroganov, the governor-general of New Russia, applied to the minister of the interior for broader electoral rights for the Jews. He was guided in this instance not alone by sentiments of justice toward them, but also by the interests of the cities, which were made to suffer because of the removal of Jews from certain positions and their replacement by persons altogether incompetent and who were therefore not qualified under the law to be entrusted with a share in the municipal administration. In consequence of this the governor of Kherson requested permission to elect a Jew as mayor of Kherson in 1862.

The ministry of the interior began the framing of new city regulations in 1862, and among these one of the ministry of Valuyev prescribed that Jews might be elected to the town council to the number of one-half of the total members thereof, and that they might also participate in the election of the city mayor, although no Jew was eligible for that office. But subsequently the new minister, Timashev, decreed that Jews might be elected to the town council and town administration only to the number of one-third of the total members of the elective body; and, notwithstanding opposition from the representatives of the Imperial Bureau and of the ministry of finances, this limitation was incorporated into the law of July 11, 1870. A point was gained, however, in that the Jews were now included in the general body of electors, and thus received power to influence the election of Christians.

The new regulations had hardly been in force for twenty years when by sudden decision the Imperial Council (July 11, 1892) decreed that the Jews should not take part in municipal elections, and that they should be excluded from municipal administrative positions and the management of separate departments of municipal finance and administration. In other words, the Jews were excluded altogether from the election of councilmen, of members of the administration, and of the city mayor, and were themselves no longer eligible for election to any of the public offices mentioned above. They were permitted to "assume the duties of councilmen" only under the following conditions: The town administrations were to prepare lists of Jews who, were they not Jews, might, according to the general regulations, be elected to the post of councilman, and from this list the commission on municipal affairs was to appoint at its discretion councilmen, whose number was to be determined by the minister of the interior, but was not to exceed one-tenth of the entire number of such officials. Under such conditions the Jewish councilmen ceased to be actual representatives of the Jewish population, and the latter remained without representation. Many instances might be cited to show the injurious effect of this condition of things upon the interests of the Jewish population.

At the beginning of the year 1904 the town council of Odessa resolved to urge the admission of Jews to municipal offices under the general regulations. The outcome of this resolution is still unknown (1905).

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H. R. *

——**Periodicals, Russo-Jewish:** Russo-Jewish journalism came into being on May 27, 1860, with the appearance in Odessa of the weekly entitled RAZSVYET (see also RABINOVICH, OSIP AARONOVICH). In the same year there began to appear in Wilna, as a supplement to "Ha-Karmel," articles in the Russian language; but these had no literary or social significance.

The Anti-Semitic Press and "Sion."

From 1861 to 1862 the journal formerly known as "Razsvyet" appeared under the new title **"Sion,"** being edited by E. Soloveichik and L. Pinsker, later the author of "Autoemancipation." Pinsker soon gave place to N. Bernstein. "Sion," as compared with the "Razsvyet," restricted its publicistic activity, and devoted more space to questions of Jewish learning and history. The editors hoped that by familiarizing Russian society with both the historical past and the contemporary life of the Jewish people, they could render its attitude toward the Jews more friendly. The journal was therefore more conservative than the "Razsvyet" had been; and it aimed to discuss the Jewish question in an academic spirit. This, however, proved impossible. The anti-Semitic press by its irritating accusations compelled "Sion" to reply sharply, for it was only through this hostile source that Russian society had learned to know of the Jewish question; but the censorship, which left the other papers unrestrained, interfered in the case of "Sion," and the latter found it necessary to terminate its activities. "Having met," announced the editors, "with peculiar difficulties in refuting unfounded accusations brought against the Jews and the Jewish religion by certain Russian journals, and also wishing to acquaint the public with the true spirit of the Jewish religion, the editors of 'Sion' consider it their duty to discontinue its publication until they shall have obtained permission to edit it with a broader program."

Apparently the reference to "a broader program" was made for the purpose of concealing another cause for discontinuing the publication; namely, the lack of a sufficient number of subscribers. It is believed by some that the limited circulation of the journal was due to the desire of the Jewish youth for a general education, they having become indifferent to the interests of Judaism. But the lack of subscribers may be explained also by the fact that a knowledge of Russian was restricted at that time to a limited portion of the Jewish population.

The "Den" and Russification of the Jews.

After the discontinuance of "Sion," the Jewish community had for a period of seven years no publication of its own. In 1869 there appeared in Odessa a weekly entitled **"Den,"** under the editorship of S. Orenstein, with M. G. Morgulis and I. G. Orshanski as collaborators. The new journal directed its attention mainly to the external relations of the economic and social life of the Russian Jews. Having found that their isolated position was due not to religious or national causes, but to those of a civil, social, and economic nature, "Den" pointed out those conditions under which it seemed likely that the interests of the Jewish inhabitants would become identical with those of the rest of the population, and the existing animosity of the Russians toward the Jews be thus overcome. These conditions, however, could only be created under circumstances legally favorable to Jewish life: in other words, by civil emancipation. This naturally called for certain concessions on the part of the Jews to the spirit of the times and to the general conditions of the life of the empire. "Den" advocated the Russification of the Jews, their education in the Russian spirit, etc.; but no attempts were made to undermine the foundations of Jewish life. It fought with equal courage against the anti-Semitic press and for Jewish rights; and this firmness led to its suppression. In 1871, when the anti-Jewish riots occurred in Odessa, its publication ceased.

After the demise of "Den," St. Petersburg became the center of Russo-Jewish journalism. From 1871 to 1873, with long intermissions, a daily paper entitled **"Wyestnik Russkikh Yevreyev"** and edited by A. Zederbaum and A. Goldenblum was published in that city. It had no public significance. In the year 1879 there appeared simultaneously at St. Petersburg two weeklies, **"Razsvyet"** and **"Russki Yevrei."** "Razsvyet" was published from Aug., 1879, until Jan., 1883. The editors of

Journalistic Activity in St. Petersburg.

"Wyestnik Russkikh Yevreyev" were the nominal editors of "Razsvyet" also; but those who were more directly responsible for the editorial work on the latter journal were M. S. Varshavski, N. M. Vilenkin, M. I. Kulisher, J. L. Rosenfeld, and others. With No. 15 of the year 1880 the editorship was transferred to the writer Bogrof and to J. Rosenfeld, the latter subsequently becoming sole editor. "Russki Yevrei" was published from Aug., 1879, until Dec., 1884, under the editorship of L. J. Bermann and G. M. Rabinovich.

The "Russki Yevrei" and Assimilation.

The advocacy of assimilation with the Russians attained to considerable proportions in Russian Jewry in the seventh decade of the nineteenth century. It was believed that the Jewish question, if indeed there really was one, was in reality only a part of the general Russian problem; that the fortunes of the Jews would be modified only with a change in the fortunes of the Russian people; and that therefore it was necessary to work with the latter in endeavoring to realize the common Russian aims. It was at the same time considered advisable that the Jews should throw aside everything specifically Jewish. This attitude caused indifference on the part of educated Jews to the oppressive legal and economic conditions of the Jewish population. The two journals arose in opposition to this abnormal state of things. Both of them were representatives of modern assimilation. The "Russki Yevrei" undertook to facilitate a more intimate acquaintance between the Jewish and the Russian people—the same aim that had inspired the "Razsvyet" of 1860 and "Sion," with the difference that the "Russki Yevrei" emphasized the fact that the Russian Jews, though not Russians, were Russian subjects of Jewish faith. The journal proved the injustice of the accusations brought against the Jews. While devoting a certain amount of space to questions of Jewish internal life, it did not denounce Jewish shortcomings lest, by such self-criticism, it should supply the enemies of the Jews with material for further persecutions.

The Second "Razsvyet."

The "Razsvyet" assumed a different attitude. As the advocate of "Russo-Jewish needs and wants," it dwelt more on the phenomena of Jewish every-day life. It courageously directed attention to its failings, and, anticipating no outside help, urged the educated Jews to assume the work of self-improvement. At the same time it pointed out that this work for the Jewish population would prove useful to the world at large also. Apparently it was not practicable at that time, owing to internal conditions, to urge specifically Jewish work, or perhaps the cooperation of the educated Jews could not be counted upon. The pogromy which swept through Russia in 1881 gave birth to the idea of nationalism; and the "Razsvyet" was soon transformed into an advocate of Zionism. It terminated its existence a year or two later.

For the space of one year (1881–82) there was published in Riga the monthly **"Yevreiskiya Zapiski,"** under the editorship of A. Pumpyanski. It was of a historico-literary character. In 1884 there appeared in St. Petersburg seven numbers of the monthly **"Yevreiskoye Obozryeniye,"** edited by L. O. Cantor.

A more kindly fate awaited the journal **"Voskhod."** It was founded in 1881 by A. E. Landau, who from 1871 to 1880 had published eight volumes under the general title **"Yevreiskaya Biblioteka."** Only monthly volumes were published in 1881, but from 1882 there appeared also the weekly **"Nedyelnaya Khronika Voskhoda."** Volume ix. of the "Yevreiskaya Biblioteka" appeared in 1901, and vol. x. (published by G. A. Landau, the son of Adolph Landau) in 1903.

Aims of the "Voskhod."

"Voskhod" was founded at the most unsettled period of Jewish as well as of Russian life. It has fought with unvarying courage for civil rights for the Jews, and has at the same time fearlessly exposed Jewish national defects as well as the failings of certain social groups. It has received many hard blows, both from Jews and from non-Jews, but it has survived to carry out its original program. At the time when Jewish society was seized with fear and despair, after the pogromy in the early eighties, the "Voskhod" opposed the counsels of the "Razsvyet" and of individuals advocating emigration, declaring itself against such a solution of the Jewish question. At that time the Jews themselves argued that the worse the condition of the Jews in Russia, the better for the idea of the regeneration of the nation on its own soil. The "Voskhod," however, declared that: "Its aim is to defend the interests of the Russian Jews, and to strive to make the life of Jews in Russia possible and bearable. With this purpose it will defend and guard their rights, and attempt, in so far as lies in its power, to effect an extension of these rights. On the other hand, it will cooperate by all possible means in the improvement of the inner life of the Jews themselves and in the attainment of their social regeneration on Russian soil." The "Voskhod" continued to adhere to this policy. It defended the rights of the Jews so vigorously and with such persistence that it soon attracted the attention of the government. On June 24, 1884, it received its first warning for "permitting itself very frequently to criticize insolently the existing laws and government measures and to interpret falsely their meaning and aims." It received a second warning on July 3, 1885, for continuing to criticize the laws adversely, "spreading among the Jews the belief that the government and all classes of the Russian people maintain toward them an attitude of merciless and unreasoning harshness." Finally, in 1891 the journal was suspended for eight months.

As the only periodical in the field for about fifteen years, the "Voskhod" was read by all the Jewish social groups, and the number of its subscribers increased from 2,692 in 1883 to 4,294 in 1898. In 1899, while Landau was still living, the journal was transferred to other hands.

The significance of the "Voskhod" is not confined to its publicistic activity. During Landau's editorship there appeared in its pages a whole series

Its Publicistic Activity.

of writings on Jewish life from the social, literary, and historical standpoints. Belletristic writings by Levanda, Ben-Ami, Yaroshevski, and others; historical works by S. M. Dubnow and the Christian jurist S. A. Bershadski; juridical and publicistic papers by M. Morgulis, M. Kulisher, and M. Mysh; archeological and philological contributions by A. J. Harkavy; poems by S. Frug; and translations into Russian of the leading works in foreign languages—all these, representing material of the greatest value, were published in the "Voskhod."

Its Impartial Attitude Toward Zionism.

Under the new management, with G. Syrkin as editor, the journal has adhered to its original program while adapting itself to the requirements of the times. Devoting to the Zionist cause only so much attention as is demanded by its impartial attitude toward this movement, the "Voskhod" is nevertheless read by the most enthusiastic adherents of Zionism. As formerly, the journal is courageously outspoken in defense of the rights of the Jews. It sounded a mighty note of protest against the Kishinef pogrom of 1903, and was punished therefor by the government. Nos. 16 and 17 of the "Khronika" (one of which contained an article by J. Brutzkus urging the Jews to armed defense) were confiscated. The publishers received two other warnings, on April 28 and May 15, 1903, respectively. In 1904 the "Khronika" was suspended for six months for a sharp criticism of the activity of the anti-Semitic journal "Znamya" and of its friends in Russian society. Besides Syrkin there are closely connected with the "Voskhod" L. Zev, M. Trivus, and M. Vinaver. Notwithstanding its high subscription price, 10 rubles, it has not less than 5,000 subscribers. For the last two years it has offered as a supplement the "History of the Jews," by S. M. Dubnow. Recently the weekly numbers of the journal have been named "Voskhod," and the monthly volumes "Knizhki Voskhoda."

The "Buduschnost" a Zionist Organ.

At the end of 1899 there appeared in St. Petersburg the weekly (with a volume of collected articles as annual supplement) entitled "**Buduschnost,**" under the editorship of S. O. Gruzenberg, who was for many years a contributor to the "Voskhod." The journal was soon transformed into a Zionist organ, and this caused it to lose public support. It is, moreover, indifferently supported by the Zionists. At first the contributors were well-known writers, but one after another these withdrew, and its editor, though an old, experienced, and capable journalist, was unable to maintain the paper at its original high level.

In 1903 there appeared in St. Petersburg the "**Yevreiskaya Semeinaya Biblioteka,**" a monthly journal under the editorship of M. Ryvkin. In the following year the title was changed to "**Yevreiskaya Zhizn,**" and the editorship was undertaken by G. Sorin, with the collaboration of M. M. Margolin and J. D. Brutzkus. The journal, which is devoted to Zionism, at once gained popularity, securing in the first year of its existence about 7,000 subscribers—a circumstance explained to a certain extent by the support of a Zionist organization and by the low subscription price, 4 rubles. As a supplement the journal offers a collection of Frug's poems.

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H. R. *

——**Rural Communities:** Wishing to create important commercial centers, Catherine II. ordered, in 1782, that merchants and commoners no longer reside in rural communities to the detriment of the peasants, but remove to the towns. This measure was directed at the commercial classes, which included the Jews; and as they were without exception registered among the merchants and tradespeople, the regulation, which was only a partial limitation for the Christians, became for the Jews a general legal limitation, and was especially burdensome because the great mass of them resided in rural communities. Closely allied with the concentration movement was the question of the distilling and sale of spirits. As merchants and tradespeople the Jews of White Russia were at that time forbidden by the local authorities to distil spirits, to lease estates, or to manage rural industries, that is, to continue in those occupations by which the Jews, owing to peculiar historical conditions, had earned their livelihood for a period of years. This regulation was generally considered a restrictive measure directed against the Jews, as before its enactment they had received the same privileges as the merchants and trading classes. But in 1786 the Senate repealed the regulations regarding leases and the distilling of spirits; and in so far as the question of residence in rural districts was concerned, the Senate, knowing that the empress, for important reasons of economic policy, desired the removal of the Jews to the towns, and knowing also that the conditions prevailing in the towns did not warrant peremptory removal, contented itself by ruling that the Jews should not remove prematurely, because it was uncertain whether they would find work or dwellings in the towns. Nevertheless many Jews were removed and thereby ruined.

Removal of Jews.

Before long this question was revived. In 1795, when Russian administration was being introduced in the new governments annexed from Poland, viz., those of Minsk, Volhynia, and Podolia, the empress ordered that "efforts be made" to remove the Jews to the towns so that they might engage there in commerce and in handicrafts. She did not intend to make the measure compulsory in character, yet the governor-general of White Russia, who had received a similar order concerning the Jews, set one year as the time-limit for their removal. But at the time the sparsely populated cities were not adapted to accommodate so great an influx of new inhabitants. Even then the towns contained many Jews, who furnished a greater number of merchants and artisans than was necessary. The order for the removal of the Jews created apprehension also among the estate-owners, to whom it meant pecuniary loss, and for these reasons the governor-general ordered that only Jews living in inns and villages situated on main roads be forced to obey it. An extension of time was also granted; but notwithstanding the fact that the removals were not carried out on as large a scale as was desired, such removals as did take place materially affected the prosperity of the Jews, and much suffering and inconvenience was caused thereby.

The question of the harm said to be caused by Jews dwelling in rural districts, and the best means of dealing with the subject, were matters referred for consideration, by order of the Senate, to the local authorities and to owners of estates situated in governments which had a Jewish population. Neither the authorities nor the owners found it desirable to remove all the Jews, who, moreover, they suggested should be distributed over a larger area. These suggestions were transmitted to the Senate, which was at that time engaged in working out a general plan for Jewish reform.

In 1801 a new regulation was passed ordering merchants and tradesmen to remove to the cities. The Jews of White Russia petitioned the Senate to be allowed to remain in their old homes, and the Senate granted their request. But in other governments no attempt was made to remove the Jews, and the administration of the government of New Russia went before the Senate to urge the nonremoval of Jews from the rural districts, as the administration declared they caused no harm or damage to the peasants.

Committee of 1802.

In 1802 the project of Jewish reform was submitted to a committee composed of persons near to the emperor, and, according to the regulations worked out by it (1804), the Jews were to be deprived of the right of distilling spirits, of leasing estates, and of residing in villages and hamlets. A time-limit of three years was set for their removal. This committee expressed itself as opposed to resorting to stringent measures in dealing with the Jews, and explained that only dire necessity induced it to forbid them to distil, to sell spirits, and to lease estates.

In connection with this prohibition the committee ordered the removal of all the Jews from the rural districts, as under the proposed conditions the greater part of the Jewish population would be without means of subsistence. The exclusion of the Jews from the distilling industry and from leaseholding was declared incompatible with justice and with the requirements of life: the government budget was based largely on the income from the tax on spirits; and the estate-owners also derived their incomes almost exclusively from the proceeds of distillation. This condition of affairs was permitted to continue in the former Polish governments for many decades, and had led to the Jews, in virtue of peculiar circumstances, serving during all that time as intermediaries between the estate-owners and the peasants; the Jews caused economic injury not as Jews but as intermediaries, and that without benefit to themselves.

Count Gudovich, governor-general of Minsk, Podolia, and Volhynia, stated that the tavern-keepers had no daily bread for themselves nor for their families, "for they receive only a tenth or even a fifteenth part of the profits." The governor of Lithuania stated that the taverns were in charge only of women, as lack of means drove the men to other work. Senator Derzhavin wrote that the Jewish masses in White Russia were suffering from extreme privation and poverty. The governor of Kiev reported that the Jews not only were unable to pay taxes but had no means of subsistence, which showed very clearly that the Jews secured no profit for themselves either from the distilling of spirits or from the ownership of leases. Senator Derzhavin, in a private letter written in 1800 to one of the legal officers of the crown, dealt with the famine in White Russia, which he officially ascribed to the Jews; but he said also: "It is difficult to seriously accuse any one without actually violating the common principles of justice and fairness. The peasants sell their grain to the Jews for spirits, and therefore they do not have enough bread. The landlords do not prohibit drinking because they derive their entire incomes from the sale of liquor; and the Jews can not be held entirely to blame if they take the last crust from the peasants for their own sustenance."

Its Conclusions.

From the evidence collected the committee reached these conclusions: (1) The landlords made an excessive quantity of distilled spirits in order to pay the heavy taxes with which they were burdened, and to provide for their living expenses. (2) The Jews trafficked in spirits in order to be able to pay the double taxes imposed upon them, and to keep from starvation. Owing to the existing economic conditions the Jews could not have found other means of subsistence at that time. (3) The peasants in their turn drank in order to forget the burdens of their serfdom.

The committee, being powerless to improve the social and economic life of the peasants, decided to pretend that the removal of the Jews to the towns would result in such an improvement. Undoubtedly it realized the impossibility of carrying into effect the measure proposed, for it involved the removal of more than fifty thousand Jewish families. Nevertheless steps were taken to enforce the removal, and they were attended by extreme barbarity. Count Kotchubei, a member of the committee placed in charge of the movement, learned what misery was thereby caused in some villages. Hundreds of families were left without shelter in the fields or on the squares of near-by cities, as there were not sufficient houses to accommodate them, and nothing was provided with which to feed them. The government was unable to supply the necessary means or to grant the tracts of land promised for the purpose of transforming the former merchants into agriculturists.

The suffering was intense, and, to maintain the prestige of the government, orders were given to suspend the removals, ostensibly because Napoleon had summoned a Jewish synod in Paris—a circumstance that, had not the order been suspended, might have caused restlessness among the Jewish masses. A new committee was organized for reviewing the question, and Count Kotchubei insisted on delay, pointing out that only a part of the Jews could be removed, and that enormous sums would be required by the government to carry the measure into effect; for the poor Jews, under the existing economic conditions, could not readily find other means of sustenance. **Removal Postponed.** The subject was referred to a new commission composed of higher officials, and later Senator Alexieff was ordered by the emperor to make a journey through localities having a Jewish population, for the purpose of seeing whether immediate removal was feasible. He was instructed that if it was feasible he should order the governors to effect it. If, however, he found it impracticable, he was to report to the emperor the best means for removing the Jews gradually. At this time permission was given to the Jews to select delegates to present to the senator their views on the question of removal. The Jewish delegates petitioned for the repeal of the enactment, and the senator declared the removal impracticable; but this did not lead to a solution of the matter, for the government desired to maintain its prestige and did not care to consider the repeal of this law, and set itself to temporizing by postponing its enforcement. On Oct. 19, 1807, a ukase was issued ordering gradual removal during a term of three years. In consequence of this decree the expulsion of Jews from the villages was resumed, and the suffering inflicted thereby attracted the attention of the new minister of the interior, Count Kurakin. He reported to the emperor that the removal could only be effected in the course of several decades. Therefore, by decree of Dec. 29, 1809, the ukase was repealed, and a few days later a new commission for the investigation of the subject was appointed under the chairmanship of Senator Popov. This commission continued its labors for three years. It made a general and thorough investigation, and declared in its voluminous report that the exclusion of the Jews from the manufacture of and traffic in spirits would not decrease drunkenness among the peasants, as the general social and economic conditions, and not the Jews, were accountable therefor. The removal of the Jews from the rural districts would work injury to the peasantry from both the economic and the commercial standpoint; their immediate transformation into farmers was an impossibility; the overcrowding of the towns with an excess of poor would lead only to very distressing consequences. Hence, the commission recommended that the Jews be allowed to remain in their old homes, and that they be permitted to continue their vocations as theretofore. This report was not given the force of a legal enactment, but as removals had already been discontinued by order, the Jews were permitted to enjoy a period of peace. **Removal of 1821.** This peace, however, was not of long duration, for in 1821, in consequence of representations from the military governor of Chernigov, which branded the Jews as speculators, an order was issued calling for their removal from the rural districts of that government. This measure was extended to the government of Poltava in 1822, and in the following year to the governments of White Russia because of a deficiency in foodstuffs there. In 1827 a partial removal of the Jews was begun in the rural districts of the government of Grodno, and in 1830 a similar one was enforced in the government of Kiev.

In 1835 a decree was issued ordering the suspension of the removals; but they were undertaken again in 1843, when the Jews were excluded from the military settlements of Kiev and Podolia.

All the removals in question were presumably inspired by the supposed evil influence of the Jews in increasing drunkenness among the peasants. But there were also other reasons for the expulsion. For instance, in 1835 the Jews were excluded from the government of Astrakhan on the pretext that they caused harm to the trade with Asia. The Jews in the boundary-zone were expelled therefrom in order to suppress contraband trade. Thus in 1812 the Jews living on the landed estates situated near the frontier of the government of Volhynia were removed, and in 1816 a decree was issued calling for the removal of the Jews from the 50-verst boundary-zone. Under the decree the places where the Jews were registered according to the census and where there were organized ḳahals were exempt. This led to removals from the government of Volhynia up to the year 1821. Subsequently the Jews returned to their old homes. However, in 1825 another decree concerning the western-frontier governments announced that only those Jews who owned real property should be allowed to remain within the 50-verst zone. In 1839 this decree was extended to the territory of Bessarabia. On April 20, 1843, an imperial decree ordered that all the Jews living in the 50-verst boundary-zone adjacent to Prussia and Austria should be removed to the interior of the governments, the owners of houses being permitted to sell them within two years provided they obeyed the law without reservation. Later an extension of time was granted, and the removal was not carried out in its entirety; nevertheless the policy of removal was far-reaching and was continued for a term of years.

In addition to removal from villages and hamlets there was also the removal from towns, but this was conducted on a much smaller scale. **Removal from Towns.** In this the Christians of Kovno took the initiative. They petitioned Emperor Paul I. in 1797 for the removal of the Jews from their city on the ground of ancient Polish privileges. The governor-general of Lithuania, Count Ryepnin, declared, however, that the Christians "did not themselves know for what they were asking, and merely obeyed their ancient antipathy and unwarranted envy of the Jews," and that the removal of the Jews would cause harm to the city; therefore this petition was not granted. Paul I. ordered that the Jews be left also in Kaminetz-Podolsk, whence it had been intended that they should be removed. Similarly, in 1801 he rejected the petition of the merchants of Kiev for the exclusion of the Jews. Under Alexander I. petitions of this kind were renewed, but unsuccessfully. In 1803 the petition of the Christians of Kovno and in 1810 a similar one from the Christians of Kiev were rejected. In all these petitions the Christians were impelled by the desire of ridding themselves of their competitors in commerce and manufacture. In more recent times the agitation for the exclusion of Jews from the towns was resumed. In 1827 the Christians of Kiev had their wish granted and the Jews were expelled, notwithstanding the fact that the local authorities earnestly desired their retention. In 1829 expulsion from Nikolaief and Sebastopol was ordered, and only those Jews who had served in the army or navy were authorized to remain. However, in 1830 the military governor of Nikolaief and Sebastopol, in agreement with the sentiments of the city police administration, the magistrates, and the city council, applied to the ministry of the interior for the retention of the Jews, and pointed out that if they were removed the city would be without artisans. This application not being granted, in 1832 the governor applied for at least a postponement of the expulsion. This was granted, at first for two years, and later for another year; but ultimately the Jews were expelled. In this instance the government was apparently influenced by the military importance of the cities. In 1883 the Jews were expelled from Yalta (there only remained those who were registered in the local community), which was then excluded from the Pale of Settlement, probably because the imperial family sojourned there during the summer months. In accordance with the laws of 1891 and 1892 there were expelled from Moscow, within a short time, all Jewish artisans, brewers, distillers, and even soldiers who had served under Nicholas I. for twenty-five years and who had enjoyed certain privileges. Altogether there were expelled from Moscow about 20,000 Jews.

Aside from these expulsions en masse, the removal of separate groups of Jews and of individuals was continued until very recently. The complicated enactments concerning the Pale of Settlement, in connection with the general disabilities of the Jews, offer a wide field for unwarranted interpretation of the written laws; added to this there are at times ignorance of the laws and, not infrequently, intentional disregard of them on the part of those in subordinate authority. Finally, the change in family relations, the change of occupation, and other circumstances often led to the expulsion of Jews.

On April 3, 1880 (under Alexander II.), the minister of the interior suggested to the governors that they should not expel the Jews who did not enjoy right of residence in any given locality, but who were already established there and engaged in commercial undertakings, the destruction of which would ruin not only the Jews but also the Christians who had entered into business relations with them. In connection with this it was ordered that no Jews should be permitted to establish themselves in new localities without having first secured permission to do so. A document containing these orders was again sent out in 1882. On Jan. 14, 1893, the order was rescinded, and the governors were commanded to enforce, not later than Nov. 1, 1893, the expulsion of the Jews directed by the law. Later the time was extended to June 1, 1894 (persons who had attained the age of seventy or more were exempted entirely). For the reasons indicated above, the expulsion of the Jews from various localities was thereafter intermittently persisted in.

After the outbreak of the war with Japan orders were issued by circular to discontinue the expulsions temporarily. In Kiev the local authorities attempted to expel the mother and the wife of a Jewish physician who had been sent to the scene of war, because according to the strict interpretation of the law the mother and wife could live in Kiev only with the male head of the family.

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H. R. *

——**Poland*** (Polish, "Polska"; German, "Polen"; Hebrew, פולין; Russian, "Polsha"): Former powerful kingdom in north central Europe, comprising, until its first partition, in 1772, a territory bounded by the Oder and the Warta on the west, by the Carpathian Mountains and the Dniester on the south, by the Dnieper on the east, and by the Düna on the north.

From the historical documents thus far available it is difficult to determine with certainty when the first Jewish settlers arrived in Poland. Some Polish writers, like Naruszewicz, are of the opinion that Jews went to Poland in very early times, and that they lived there before the introduction of Christianity (965) under Mieczyslaw I. Others, like Janicki, claim that authentic evidence as to the presence of Jews in Poland does not go further back than the twelfth century, when, under Prince Mieczyslaw III. (1173–1209) and kings Casimir the Just and Leshek the White (1194–1205), the Jews had charge of the mints.

The Polish historian Maciejowski advances the view ("Zydzi w Polsce," etc., p. 8) that "Jews were present in Poland if not in the eighth century at least in the ninth"; but on the other hand he ridicules the statement of Leon Weil ("Orient," 1849, p. 143), who, on the strength of certain documents, relates the following: "Hard pressed by the Germans, the Jews sent to Poland (894) a delegation composed of the most eloquent Spanish rabbis, in order to petition the reigning prince, Leshek, for the apportionment to them of a parcel of land in Polish territory on which they might establish themselves and engage in agricultural pursuits and in handicrafts and the liberal arts. No special territory was assigned to them; but they were given permission to settle anywhere in the land, and to engage in the occupations specified. Eleven years later (905) the Jews were by charter assured religious liberty, autonomy in judicial matters, freedom of trade, independence from the Shlyakhta, or lesser nobles, and protection from the attacks of hostile mobs. This charter was lost in the Polish-German war of 1049."

Jewish Charter of 905.

Coins unearthed in 1872 in the Great-Polish village of Glenbok show conclusively that in the reigns of Mieczyslaw III., Casimir, and Leshek the Jews were, as stated above, in charge of the coinage in Great and Little Poland. These coins bear emblems having inscriptions of various characters; in some examples only the name of the king or prince being given, as, for instance, "Prince Meshko," while in others the surname is added, as "Meshek the Blessed" or "the Just." Some of the coins, moreover, bear inscriptions having no direct reference to Poland, to the reigning princes, or even to the coin itself, but referring to incidents of a purely Jewish character, as, for instance, "Rejoice, Abraham, Isaac, and Jacob"; "Abraham Duchs (אבראם דוכם) and Abraham Pech (פחה)." Similar coins had been discovered elsewhere several years earlier; but, owing to their peculiar inscriptions, doubts were expressed, even by such a noted numismatist as Joachim Lelewel, as to their being coins at all. Their true nature was revealed only with the discovery of the Glenbok treasure. All the inscriptions on the coins of the twelfth century are in Hebrew; and they sufficiently prove that at the time in question the Jews had already established themselves in positions of trust and prominence, and were contented with their lot.

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* Owing to the recent disturbances in Russia, the article Poland, which was assigned to a Russian collaborator and which was to have appeared in its proper vocabulary place, was not received. The only other caption under which it could be inserted is that under which it now appears.

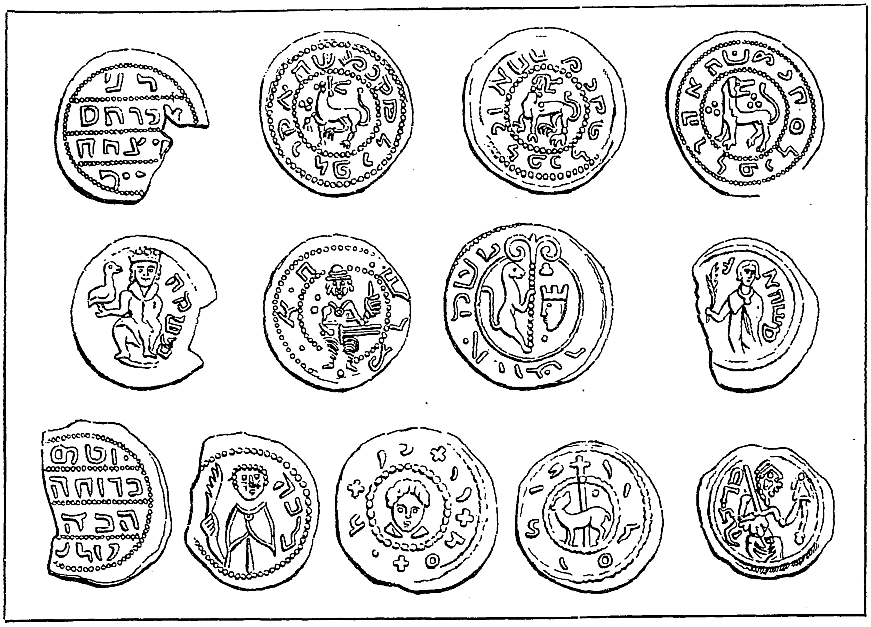

Polish Coins with Jewish Inscriptions.
(From "Revue Numismatique.")

"The Jewish coiners," says Bershadski, "might have been people who came to the country only occasionally, and for that special purpose." But there is found among the few documents dating from the second half of the thirteenth century a charter issued by Premyslaw II., successor of Boleslaw of Kalisz, confirming a previous grant of privileges whereby the Jew Rupin, son of Yoshka, is permitted to dispose of his inheritance, a hill ("montem") situated near the boundary of his estate of Podgozhe.

Jewish Coiners.

It is difficult to assume that the acquisition of real estate, its transmission by inheritance, and its further cession to the "Jewish elders of Kalisz and their entire community" were permitted on the strength of the charter of privileges granted by Boleslaw of Kalisz to Jewish immigrants, for the charter makes no mention of a Jewish community, nor of the right of Jews to acquire landed property. "The facts," says Bershadski, "made plain by the grant of Premyslaw II. prove that the Jews were ancient inhabitants of Poland, and that the charter of Boleslaw of Kalisz, copied almost verbally from the privileges of Ottocar of Bohemia, was merely a written approval of relations that had become gradually established, and had received the sanction of the people of the country."

Bershadski comes to the conclusion that as early as the thirteenth century there existed in Poland a number of Jewish communities, the most important of which was that of Kalisz. Maximilian Gumplovicz, however, hazards the conjecture that the word "Pech" on the Glenbok coins is the Chazarian "Pech" or "Beck," meaning "viceroy of the Chaghan" (see Jew. Encyc. iv. 5a, *s.v.* Chazars), and that the supposedly legendary King Abraham Prochownik, who according to tradition ruled Poland for one day only, perhaps really existed in the person of some Chazarian prince who was for a time viceroy of Poland. Gumplovicz cites the Polish writer Stronezynski ("Pieniadze Piastow," 2d ed., Warsaw, 1883), who thinks that the coins with Hebrew inscriptions belong to a period prior to the introduction of Christianity. The Arab geographers of the ninth century relate that Jews of western Europe who traveled to Chazaria came there by way of the Slavonic countries and Poland (see Jew. Encyc. iv. 3a, *s.v.* Chazars).

It is not definitely known whether the first Jewish arrivals in Poland were from the Chazarian countries in South Russia or from western Europe. The first historian of the Jews of Poland, Czacki, states in his "Rozprawa o Zydach i Karaitach" (1807) that the earliest Jewish immigrants in Poland were of German origin; but, as has been pointed out by Bershadski and Dubnow, Czacki's work, however conscientious and clear-sighted, can be regarded only as a historical document, and not as a complete history of the Polish Jews. Unfortunately, Czacki was followed blindly by Sternberg, Weil, and Graetz.

Though direct proof is absent, it is nevertheless safe to assume from the documents at present available that South Russia furnished the first Jewish settlers in Poland (see Jew. Encyc. viii. 118, *s.v.* Lithuania). It is known also that German Jews traded in the Slavonic countries as early as the reign of Charlemagne; and some of them may have established themselves in Poland.

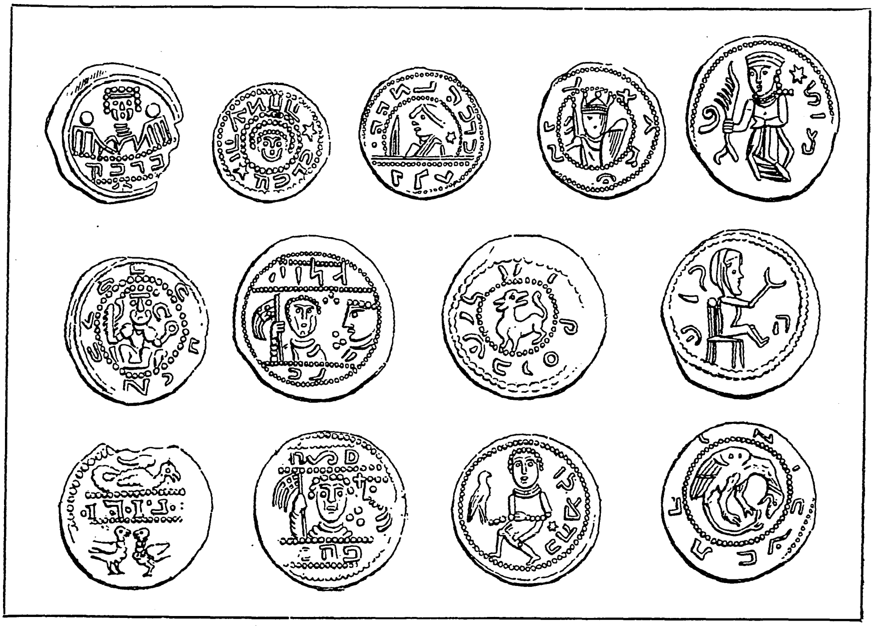

Polish Coins with Jewish Inscriptions.
(From "Revue Numismatique.")

The first actual mention, however, of Jews in the Polish chronicles occurs under date of the eleventh century. It appears that Jews were then living in Gnesen, at that time the religious capital of the Polish kingdom. Some of them were wealthy, owning Christian slaves; they even engaged in the slave-trade, according to the custom of the times. The pious Queen Judith, wife of the Polish king Ladislaus Herman (d. 1085), spent large sums of money in purchasing the freedom of Christian slaves owned by Jews.

Early Jewish Slave-Traders.

The first extensive Jewish emigration from western Europe to Poland occurred at the time of the First Crusade (1098). Under Boleslaw III., Krzywousty (1102–39), the Jews, encouraged by the tolerant régime of this wise ruler, settled throughout Polish and Lithuanian territory as far as Kiev. Boleslaw on his part recognized the utility of the Jews in the development of the commercial interests of his country. The Jewish traveler Pethahiah ben Jacob ha-Laban visited Poland toward the end of the twelfth century. At that time their position in the numerous principalities had been securely established. The Prince of Cracow, Mieczyslaw III. (1173–1202), in his endeavor to establish law and order in his domains, prohibited all violence against the Jews, particularly attacks upon them by unruly students. Boys guilty of such attacks, or their parents, were made to pay fines as heavy as those imposed for sacrilegious acts. Early in the thirteenth century Jews owned land in Polish Silesia.

The commercial relations between the Jewish settlements in Poland and those in western Europe were not without effect in intellectual and religious matters. The Polish Jews, devoting their energies to commercial pursuits, were obliged, according to the testimony of Eliezer of Bohemia, to obtain their rabbis from France, Germany, and other west-European countries, while the young Polish Jews went abroad for the study of rabbinical and other literature. Among the rabbinical scholars of the twelfth century mention is made of Mordecai of Poland (Dubnow).

From the various sources it is evident that at this time the Jews enjoyed undisturbed peace and prosperity in the many principalities into which the country was then divided. In the interests of commerce the reigning princes extended protection and special privileges to the Jewish settlers. With the descent of the Tatars on Polish territory (1241) the Jews in common with the other inhabitants suffered severely. Cracow was pillaged and burned, other towns were devastated, and hundreds of Jews were carried into captivity. As the tide of invasion

The Tatar Invasion.

receded the Jews returned to their old homes and occupations. They formed the middle class in a country where the general population consisted of landlords and peasants, and they were instrumental in promoting the commercial interests of the land. Money-lending and the farming of the different government revenues, such as those from the salt-mines, the customs, etc., were their most important pursuits. The native population had not yet become permeated with the religious intolerance of western Europe, and lived at peace with the Jews.

This patriarchal order of things was gradually altered by the Roman Church on the one hand, and by the neighboring German states on the other. The emissaries of the Roman pontiffs came to Poland in pursuance of a fixed policy; and in their endeavors to strengthen the influence of the Catholic Church they spread teachings imbued with hatred toward the followers of Judaism. At the same time BOLESLAW V., WSTYDLIWY (1228–79), encouraged the influx of German colonists. He granted to them the Magdeburg Rights (see MAGDEBURG LAW), and by establishing them in the towns introduced there an element which brought with it deep-seated prejudices against the Jews. There were, however, among the reigning princes determined protectors of the Jewish inhabitants, who considered the presence of the latter most desirable in so far as the economic development of the country was concerned. Prominent among such rulers was BOLESLAW POBOZNY of Kalisz, King of Great Poland. With the consent of the class representatives and higher officials he issued in 1264 a charter which clearly defined the position of his Jewish subjects. This charter, which subsequently formed the basis of Polish legislation concerning the Jews, does not differ greatly from that granted by Witold (1388) to the Jews of Lithuania (for text of the latter charter see JEW. ENCYC. viii. 120, *s.v.* LITHUANIA).

In a critical review of L. Gumplovicz's work on Polish-Jewish legislation, Levanda (in "Voskhod," 1886, No. ix.) comes to the conclusion that Boleslaw's charter was meant to define unequivocally the exact position that the Jews were to occupy in the body politic throughout Poland's history. The terms of the charter, marked by patriarchal simplicity, show clearly that the Jews were regarded as an association of money-lenders to whom a concession was made to trade and to lend money on interest, with the guaranty of religious freedom and of the inviolability of person and property. They were to circulate their capital and thus supply the needs of the Christian population, and were to be allowed to enjoy profits made through their business operations. No mention occurs in the charter of other business pursuits, handicrafts, or industries, from which it may be inferred that the Jews were to engage in no other occupation than money-lending. The term "privilegium" applied to the charter shows that the latter was not a part of the general laws, but an exception to their provisions. It opened a wide gap between the Christian and the Jewish population that was never closed. It placed the latter in a position of isolation, owing to which they were compelled to develop an internal organization of their own. This, however, served them in good stead with regard to the defense of their commercial interests and in the mastery of new forms of commercial activity.

The charter dealt in detail with all sides of Jewish life, particularly the relations of the Jews to their Christian neighbors. The guiding principle in all its provisions was justice, while national, racial, and religious motives were entirely excluded. In order to safeguard their persons and property, the Jews were in some instances granted even greater privileges than the Christians, who thus came to recognize that the Jews were to be regarded as a people with a civilization of their own and entitled to the protection of the laws.

Hostility of the Church.

But while the temporal authorities endeavored to regulate the relations of the Jews to the country at large in accordance with its economic needs, the clergy, inspired not by patriotism, but by the attempts of the Roman Church to establish its universal supremacy, used its influence toward separating the Jews from the body politic, aiming to exclude them, as people dangerous to the Church, from Christian society, and to place them in the position of a despised sect. In 1266 an ecumenical council was held at Breslau under the chairmanship of the papal nuncio Guido. The council introduced into the ecclesiastical statutes of Poland a number of paragraphs directed against the Jews. In paragraph 12 it is stated that "since Poland has but lately joined the fold of the Christian Church it may be apprehended that its Christian inhabitants will the more easily yield to the prejudices and evil habits of their Jewish neighbors, the establishment of the Christian faith in the hearts of the believers in these lands having been of such a recent date. We therefore emphatically decree that Jews living in the bishopric of Gnesen shall not dwell together with Christians, but shall live separately in some portion of their respective towns or villages. The quarter in which the Jews reside shall be divided from the section inhabited by the Christians by a fence, wall, or ditch." The Jews were ordered to dispose as quickly as possible of real estate owned by them in the Christian quarters; they were not to appear on the streets during Church processions; they were allowed to have only a single synagogue in any one town; and they were required to wear a special cap to distinguish them from the Christians. The latter were forbidden, under penalty of excommunication, to invite Jews to feasts or other entertainments, and were forbidden also to buy meat or other provisions from Jews, for fear of being poisoned. The council furthermore confirmed the regulations under which Jews were not allowed to keep Christian servants, to lease taxes or customs duties, or to hold any public office. At the Council of Ofen held in 1279 the wearing of a red badge was prescribed for the Jews, and the foregoing provisions were reaffirmed.

The Badge Instituted.

Though the Catholic clergy continued in this way to sow the seed of religious hatred—which in time bore a plentiful harvest—the temporal rulers were not inclined to accept the edicts of the Church, and the Jews of Poland were for a long time left in the enjoyment of their rights. Ladislaus Lokietek, who ascended the Polish throne in 1319, endeavored to establish a uniform legal code throughout the land. By the general laws he assured to the Jews safety and freedom and placed them on an equality with the Christians. They dressed like the Christians, wearing garments similar to those of the nobility, and, like the latter, wore also gold chains and carried swords. Ladislaus likewise framed laws for the lending of money to Christians. In 1334 Boleslaw issued a charter of still greater significance. It was much amplified by King Casimir III., the Great (1303-70), who was especially friendly to the Jews, and whose reign is justly regarded as an era of great prosperity for the Polish Jewry. His charter was more favorable to the Jews than was Boleslaw's, in so far as it safeguarded some of their civil rights in addition to their commercial privileges. This far-seeing ruler sought to employ the town and rural populations as checks upon the growing power of the aristocracy. He regarded the Jews not simply as an association of money-lenders, but as a part of the nation, into which they were to be incorporated for the formation of a homogeneous body politic. For his attempts to uplift the masses, including the Jews, Casimir was surnamed by his contemporaries "king of the serfs and Jews." His charter for the Jews provided among other things that any lawsuit in which Jews were concerned might at their request be brought before the king; that they might not be summoned before the ecclesiastical tribunals; that elders or waywodes had no right to exact special taxes or contributions from them; that the murder of a Jew was to be punishable by death, whereas in Boleslaw's charter the penalty had consisted merely of a fine and confiscation of property. Apart from these amplifications of Boleslaw's charter, Casimir granted to the Jews the right of unrestricted residence and movement; and they were not obliged to pay taxes other than those paid by the Christians. They were permitted to lend money on farms and other real property, and to rent or acquire lands and estates (L. Gumplovicz, "Prawodawstwo," etc., p. 23).

Prosperity Under Casimir III.

Most of the documents of the fourteenth century treat of the Jews of Little Poland and especially of those of Cracow. Notwithstanding its paucity the material is ample to show the gradual growth of the Jews in numbers and in wealth. Thus in 1304 mention is made of the cession by Philip Pollack to Genez Magdassen of one-half of the former's property on the Jewish street in Cracow; in 1313 the Jew Michael and his son Nathan purchased an estate in the Jewish quarter from the widow of the burgher Günther; in 1335 the Jew Kozlina acquired from the burgher Herman four houses near the Jewish cemetery; in 1339 the widow of the Jew Rubin sold her house to the burgher Johann Romanich; and in 1347 there occurs a reference to a Jewish quarter in the suburb of Cracow ("vicus Judæorum"), with a synagogue and a cemetery on the banks of the Rudava. The cemetery had existed from the beginning of the century. Prominent among the Jews of Cracow in the latter half of this century was the leaseholder Levko, who was under the direct jurisdiction of the king. Levko leased the salt monopoly, and had exclusive jurisdiction over the numerous laborers in the salt-mines. He was regarded as the money-king of his time; and his sons, who inherited his wealth, frequently lent large sums to Queen Yadwiga and also to Ladislaus Jagellon (see Casimir III.).

Nevertheless, while for the greater part of Casimir's reign the Jews of Poland, as has been seen, enjoyed tranquillity, toward its close they were subjected to persecution on account of the Black Death. Massacres occurred at Kalisz, Cracow, Glogau, and other Polish cities along the German frontier, and it is estimated that 10,000 Jews were killed. Compared with the pitiless destruction of their coreligionists in western Europe, however, the Polish Jews did not fare badly; and the Jewish masses of Germany fled to the more hospitable lands of Poland, where the interests of the laity still remained more powerful than those of the Church.

But under Casimir's successor, Louis of Hungary (1370-84), the complaint became general that justice had disappeared from the land. An attempt was made to deprive the Jews of the protection of the laws. Guided mainly by religious motives, Louis persecuted them, and threatened to expel those who refused to accept Christianity. His short reign did not suffice, however, to undo the beneficent work of his predecessor; and it was not until the long reign of the Lithuanian grand duke Ladislaus II., Jagellon (1386-1434), that the influence of the Church in civil and national affairs increased, and the civic condition of the Jews gradually became less favorable. Nevertheless, at the beginning of Ladislaus' reign the Jews still enjoyed the full protection of the laws. Hube cites a series of old documents from Posen, from which it appears that in monetary transactions the Jews of Great and Little Poland were protected by the courts to such an extent that in cases of non-payment they might take possession of the real estate of their Christian debtors. Thus in 1388 a verdict was rendered in favor of the Jew Sabdai, whereby his debtor was placed under arrest and was made to pay the principal together with nine years' interest upon it. In 1398 another debtor pledged himself to transfer to his Jewish creditors half of a village with all its revenues, excluding the manor and the land belonging to it. In 1390 the Jew Daniel was placed in possession of the estate of Kopashevo for a debt of 40 marks; and in the same year a debt of 20 marks due to the above-mentioned Sabdai from the owner of a certain estate was given preference over all other obligations of the latter, and Sabdai was put in possession of the estate.

Extensive Persecutions in the Fourteenth Century.

As a result of the marriage of Jagellon to Yadwiga, daughter of Louis of Hungary, Lithuania was temporarily united to the kingdom of Poland. Under his rule the first extensive persecutions of the Jews in Poland were inaugurated. It was said that the Jews of Posen had induced a poor Christian woman to steal from the Dominican church three hosts, which they desecrated, and that when the hosts began to bleed, the Jews had thrown them into a ditch, whereupon various miracles occurred. When informed of this supposed desecration, the Bishop of Posen ordered the Jews to answer the charges. The woman accused of stealing the hosts, the rabbi of Posen, and thirteen elders of the Jewish community fell victims to the superstitious rage of the people. After long-continued torture on the rack they were all burned slowly at the stake. In addition, a permanent fine was imposed on the Jews of Posen, which they were required to pay annually to the Dominican church. This fine was rigorously collected until the eighteenth century. The persecution of the Jews was due not only to religious motives, but also to economic reasons, for they had gained control of certain branches of commerce, and the burghers, jealous of their success, desired to rid themselves in one way or another of their objectionable competitors.

The same motives were responsible for the riot of Cracow, instigated by the fanatical priest Budek in 1407. The first outbreak was suppressed by the city magistrates; but it was renewed a few hours later. A vast amount of property was destroyed; many Jews were killed; and their children were baptized. In order to save their lives a number of Jews accepted Christianity. The reform movement of the Hussites intensified religious fanaticism; and the resulting reactionary measures spread to Poland. The influential Polish archbishop Nicholas Tronba, after his return from the Council of Kalisz (1420), over which he had presided, induced the Polish clergy to confirm all the anti-Jewish legislation adopted at the councils of Breslau and Ofen, and which thitherto had been but rarely carried into effect. In addition to their previous disabilities, the Jews were now compelled to pay a tax for the benefit of the churches in the precincts in which they were residing, but "in which only Christians should reside."

In 1423 King Ladislaus Jagellon issued an edict forbidding the Jews to lend money on notes. In his reign, as in the reign of his successor, Ladislaus III., the ancient privileges of the Jews were almost forgotten. The Jews vainly appealed to Jagellon for the confirmation of their old charters. The clergy successfully opposed the renewal of these privileges on the ground that they were contrary to the canonical regulations. In the achievement of this purpose the rumor was even spread that the charter claimed to have been granted to the Jews by Casimir the Great was a forgery, inasmuch as a Catholic ruler would never have granted full civil rights to "unbelievers."

The machinations of the clergy were checked somewhat by Casimir IV., Jagellon (1447–92). He readily renewed the charter granted to the Jews by Casimir the Great, the original of which had been destroyed in the fire that devastated Posen in 1447. To a Jewish deputation from the communities of Posen, Kalisz, Syeradza, Lenchich (Lenczyca), Brest, and Wladislavov which applied to him for the renewal of the charter, he said in his new grant: "We desire that the Jews, whom we protect especially for the sake of our own interests and those of the royal treasury, shall feel contented during our prosperous reign." In confirming all previous rights and privileges of the Jews—the freedom of residence and trade, judicial and communal autonomy, the inviolability of person and property, and protection against arbitrary accusation and attacks—the charter of Casimir IV. was a determined protest against the canonical laws, which had been but recently renewed for Poland by the Council of Kalisz, and for the entire Catholic world by the Diet of Basel. The charter, moreover, permitted more intimate relations between Jews and Christians, and freed the former from the jurisdiction of the clerical courts. Strong opposition was created by the king's liberal attitude toward the Jews, and was voiced by the leaders of the clerical party. Cardinal Zbignyev Olesnicki, Archbishop of Cracow, placed himself at the head of the opposition and took the king sternly to task for his favors to the Jews, which he claimed were "to the injury and insult of the holy faith." "Do not think," he wrote to the king in 1454, "that you are to decree whatever you please in matters of the Christian religion. No man is so great or so powerful that he may not be opposed in the cause of religion. Hence I beg and implore your majesty to repeal the privileges and rights in question." Joining forces with the papal nuncio Capistrano, Olesnicki inaugurated a vigorous campaign against the Jews and the Hussites. The repeated appeals of the clergy, and the defeat of the Polish troops by the Teutonic Knights —which the clergy openly ascribed to the wrath of God at Casimir's neglect of the interests of the Church, and his friendly attitude toward the Jews —finally induced the king to accede to the demands which had been made. In 1454 the statute of Nieszawa was issued, which included the abolition of the ancient privileges of the Jews "as contrary to divine right and the law of the land." The triumph of the clerical forces was soon felt by the Jewish inhabitants. The populace was encouraged to attack them in many Polish cities; the Jews of Cracow were again the greatest sufferers. In the spring of 1464 the Jewish quarters of the city were devastated by a mob composed of monks, students, peasants, and the minor nobles, who were then organizing a new crusade against the Turks. More than thirty Jews were killed, and many houses were destroyed. Similar disorders occurred in Posen and elsewhere, notwithstanding the fact that Casimir had fined the Cracow magistrates for having failed to take stringent measures for the suppression of the previous riots.

Charter of Casimir IV.

The policy of the government toward the Jews of Poland was not more tolerant under Casimir's sons and successors, John Albert (1492–1501) and Alexander Jagellon (1501–6). John Albert frequently found himself obliged to inquire into local disputes between Jewish and Christian merchants. Thus in 1493 he adjusted the conflicting claims of the Jewish merchants and the burghers of Lemberg concerning the right to trade freely within the city. On the whole, however, he was not friendly to the Jews. The same may be said of Alexander Jagellon, who had expelled the Jews from Lithuania in 1495 (see Lithuania). To some extent he was undoubtedly influenced in this measure by the expulsion of the Jews from Spain (1492), which was responsible also for the increased persecution of the Jews in Austria, Bohemia, and Germany, and thus stimulated the Jewish emigration to Poland. For various reasons Alexander permitted the return of the Jews in 1503, and during the period immediately preceding the Reformation the number of Jewish exiles grew rapidly on account of the anti-Jewish agitation in Germany. Indeed, Poland became the recognized haven of refuge for exiles from western Europe; and the resulting accession to the ranks of the Polish Jewry made it the cultural and spiritual center of the Jewish people. This, as has been suggested by Dubnow, was rendered possible by the following conditions:

Importance of the Polish Jewry.

> "The Jewish population of Poland was at that time greater than that of any other European country; the Jews enjoyed an extensive communal autonomy based on special privileges; they were not confined in their economic life to purely subordinate occupations, as was true of their western coreligionists; they were not engaged solely in petty trade and money-lending, but carried on also an important export trade, leased government revenues and large estates, and followed the handicrafts and, to a certain extent, agriculture; in the matter of residence they were not restricted to ghettos, like their German brethren. All these conditions contributed toward the evolution in Poland of an independent Jewish civilization. Thanks to its social and judicial autonomy, Polish Jewish life was enabled to develop freely along the lines of national and religious tradition. The rabbi became not only the spiritual guide, but also a member of the communal administration [Ḳahal], a civil judge, and the authoritative expounder of the Law. Rabbinism was not a dead letter here, but a guiding religio-judicial system; for the rabbis adjudged civil as well as certain criminal cases on the basis of Talmudic legislation."

The Jews of Poland found themselves obliged to make increased efforts to strengthen their social and economic position, and to win the favor of the king and of the nobility. The conflicts of the different parties, of the merchants, the clergy, the lesser and the higher nobility, enabled the Jews to hold their own. The opposition of the Christian merchants and of the clergy was counterbalanced by the support of the Shlyakhta, who derived certain economic benefits from the activities of the Jews. By the constitution of 1504, sanctioned by Alexander Jagellon, the Shlyakhta Diets were given a voice in all important national matters. On some occasions the Jewish merchants, when pressed by the lesser nobles, were afforded protection by the king, since they were an important source of royal revenue.

Favorable Reign of Sigismund I.

The most prosperous period in the life of the Polish Jews began with the reign of Sigismund I. (1506–48). In 1507 that king informed the authorities of Lemberg that until further notice its Jewish citizens, in view of losses sustained by them, were to be left undisturbed in the possession of all their ancient privileges ("Russko-Yevreiski Arkhiv," iii. 79). His generous treatment of his physician, Jacob Isaac, whom he made a member of the nobility in 1507, testifies to his liberal views. In the same year Sigismund leased the customs revenues of Lubuchev to the Jew Chaczko, exempting him from all taxes. Similar exemptions from general or special taxes were granted by the king to a number of other Jews. In 1510 he reduced the taxes imposed upon the Jewish community of Lemberg to 200 florins, in consideration of their impoverished condition, and appointed as tax-collectors the Jews Solomon and Baruch. In the following year he was called upon to adjudicate in a case which illustrates the strained relations between the Jews and Christians of that city. The Jew Abraham was accused of sacrilege and placed under arrest. The king ordered his release on May 1 with the stipulation that he should either appear before the king's court on May 2 of the following year or pay a penalty of 3,000 marks. His bondsmen were the Jews Abraham Franczek of Cracow, Isaac Jacob Franczek of Opoczno, Slioma Swyathly, Oser, David and Michael Tabyc, and the Lemberg Jews Israel, Judah, two named Solomon, and Samuel. In the same year Sigismund exempted the Jews of Lemberg from the payment of all crown taxes for six years. In 1512 he leased to the Lemberg Jew Judah, son of Solomon, the customs revenues of Yaroslav for a term of four years. On June 2 of the same year he appointed Abraham of Bohemia prefect of the Jews of Great and Little Poland; and on Aug. 6 following he appointed the Kazimierz Jew Franczek as tax-collector for all the provinces of Little Poland, excepting Cracow and Kazimierz. In 1515 he adjudged an important suit between the aldermen and the Jews of Lemberg concerning the rights of the latter to carry on trade in that city. The aldermen had complained that the Jews had gained complete control of the trade, thus rendering it impossible for the Christian merchants to do business. Both parties submitted to the king copies of their ancient charters of privileges, and Sigismund decreed that the Jews, like the other merchants of Lemberg, were entitled to trade in various products throughout the country, but that they might sell cloth in the cities and towns during fairs only. The purchase of cattle by them was permitted only to the extent of 2,000 head annually, and then on the payment of a special duty.

Certain Jews Admitted to Denizenship.

In 1517 Sigismund confirmed the ancient privileges of the Jews of Posen. In 1518 he ordered the customs-collector of Posen not to exact from the Jews larger duties on their wares than those collected from the king's other subjects. In the same year he confirmed the election for life of the rabbis Moses and Mendel as judges over the Jews of Great Poland. They were given the authority to decide suits both individually and jointly; and the Jews of Great Poland were required to recognize their authority, and to pay a fine into the royal treasury in case of failure to accept their decisions. In October of the same year the king admitted to Polish denizenship the Bohemian Jews Jacob and Lazar, granting them the right of unrestricted residence and movement throughout the kingdom. In 1519 Sigismund released the Jews of Great Poland, for a period of three years, from the payment of any crown taxes directly to the royal tax-collectors. He decreed that instead five Jewish collectors should be chosen, and a commission of eleven persons be appointed for the apportionment of the total tax of 200 florins among the several Jewish taxpayers, due regard being had to the wealth of each, and special reductions being provided in the case of the poor. In the event of the death or impoverishment of any of the taxpayers the collectors were empowered to increase the taxes of the well-to-do, in order that the poorer taxpayers might not be excessively burdened and that the total amount of the tax might remain undiminished. This decree was the result of complaints made by the Jews of Great Poland against the abuses and oppressions of the royal tax-collectors. The members of the commission appointed for this purpose were: Isaac of Meseritz (Mezhirechye), Samson of Skwirzyna, Mendel of Gnesen, Beniash of Obornik, Moses of Vlazlav, Kalman of Pakosch, David of Brest-Kuyavsk, Slioma of Lenchich, Abraham of Polotzk (formerly of Sokhaczev), Uziel of Kalisz, and Solomon of Plonsk. The tax-collectors appointed were: Samuel and Beniash of Posen; Mossel, the customs collector of Inovlozlav; Moses, the customs collector of Brest-Kuyavsk; and Jacob, a physician of Sokhaczev.

Two Congregations in Cracow.

In the same year a quarrel arose between the Bohemian and the Polish Jews in the community of Cracow over the question whether there should be one rabbi for the entire community or a separate rabbi for each faction. The case was brought before the king, who decided (May 25, 1519) that, in accordance with established custom, the community should have two rabbis. Rabbi Peretz, who had already held that position for two years, and Rabbi Asher (son-in-law of Rachael), both of them experts in the Law, were proposed by the respective parties with the consent of the entire community. The king reserved the right, in case Peretz declined to continue in the rabbinate, to appoint his successor. Each rabbi was forbidden to interfere in the affairs of the other, under a penalty of 100 marks in silver payable into the royal treasury; and each member of the community was at liberty to choose which congregation he would join. The entire community was ordered, under a penalty for disobedience, to pay to the rabbis the various fees and other sources of income assigned to them by ancient custom. This arrangement failed to adjust the difficulties, as is seen from a subsequent decision of the king (Nov. 5, 1519). A party of recently arrived Bohemian Jews, headed by Rabbi Peretz, wished to crowd out from the synagogue belonging to the Polish congregation the native part of the community, headed by Rabbi Asher. This ancient synagogue had been built by the Polish Jews and kept in repair by them until the arrival of the Bohemians. The king's second decision was more favorable to the native portion of the community, which was left in permanent possession of the synagogue. The followers of Rabbi Peretz were not permitted to enter the edifice without the consent of Rabbi Asher and his followers; and a penalty of 1,000 marks was imposed for infraction of this regulation. The Bohemians were, moreover, precluded on pain of a similar fine from inducing members of the native community to join their synagogue; while Rabbi Asher and his followers still retained the right to admit any person at their discretion.

The commercial activity of the Jewish merchants arrayed against them their Christian rivals of the larger cities. The magistrates of Posen and Lemberg, in their opposition to the Jews, even went so far as to propose a coalition against them (1521). The struggle was not always above board. In some towns the populace was incited against the Jews, and several riots occurred. Sigismund took measures to prevent the repetition of such disorders; and in the case of Cracow he warned the magistrates that he would hold them responsible for any recurrence.

Jewish Favorites of Sigismund.

Sigismund's protection of his Jewish favorites is demonstrated by his letter of respite, Aug. 26, 1525, to the Posen Jew Beniash, surnamed "Dlugi" (= "the Tall"), an insolvent debtor, granting him an extension of time (until Feb. 21, 1527) wherein to pay his liabilities. This letter was intended to enable Beniash to adjust his business affairs, which had become involved owing in part to the large amount of debts due to him from various persons, especially Christians. A subsequent letter extended the royal protection to him for a further term of three years, prohibited forcible collection of money from him, and ordered that he be assisted in the collection of his debts. Any infringement of the provisions of the letter was to be regarded as lese-majesty. Further, Beniash was made subject to the jurisdiction of the king and of the waywode of Cracow. An especial mark of favor was shown also to the Jew Lazar of Brandenburg in a royal order dated Nov. 14, 1525, and exempting him for life from payment of the taxes imposed upon the other Jews of Cracow. In return for this privilege he was to pay only the sum of three florins annually. These favors were an acknowledgment of services rendered at Venice in the interests of the royal treasury and to Jodoc Ludwig, the king's ambassador there.

By an edict of June 14, 1530, the king exempted the Jew Simon and his family of the new town of Cerczin from subjection to any religious bans, and announced that any rabbi or doctor of the kingdom issuing an excommunication against them would be liable to a fine of 100 marks. On July 30, 1532, the king appointed Moses Fishel chief rabbi of the Polish synagogue of Cracow in succession to Rabbi Asher; and Fishel, with all his property in Kazimierz, was exempted for life from all taxes and duties, both ordinary and extraordinary. On Aug. 8, 1541, Sigismund issued an edict whereby the Jews of Great Poland were given the right to elect a chief rabbi, "a doctor of Judaism," subject to confirmation by the king. The government officials were forbidden to install in this office any person not previously elected thereto by the voluntary act of the Jews themselves.

But while Sigismund himself was prompted by feelings of justice, his courtiers endeavored to turn to their personal advantage the conflicting interests of the different classes. Sigismund's second wife, Queen Bona, sold government positions for money; and her favorite, the waywode of Cracow, Peter Kmita, accepted bribes from both sides, promising to further the interests of each at the Diets and with the king. In 1530 the Jewish question was the subject of heated discussions at the Diets. There were some delegates who insisted on the just treatment of the Jews. On the other hand, some went so far as to demand the expulsion of the Jews from the country, while still others wished to curtail their commercial rights. The Diet of Piotrkow (1538) elaborated a series of repressive measures against the Jews, who were prohibited from engaging in the collection of taxes and from leasing estates or government revenues, "it being against God's law that these people should hold honored positions among the Christians." The commercial pursuits of the Jews in the cities were placed under the control of the hostile magistrates, while in the villages Jews were forbidden to trade at all. The Diet revived also the medieval ecclesiastical law compelling the Jews to wear a distinctive badge. In 1539 a Catholic woman of Cracow, Katherine Zalyeshovska, was burned at the stake for avowed leanings toward Judaism, the populace being incited against the Jews by various pamphlets circulated among the people. This and similar cases of conversion to the Jewish faith were probably the result of the secret societies which were established among the Shlyakhta in 1530, and which owed their origin to the religious reforms among the intelligent members of Polish society on the advent of Lutheranism in the German districts of Poland (see Dubnow in "Voskhod," May, 1895).

Converts to Judaism.

The influx of foreign Jews, particularly from Bohemia, was probably responsible for a decree of Oct. 17, 1542, by which ordinance they were forbidden to settle within the kingdom, and freedom of movement was accorded only to such Bohemian Jews as had already settled on crown or Shlyakhta lands. An exception was allowed, however, in favor of the cities of Cracow, Posen, and Lemberg. This decree, issued at the request of the Jews themselves, was promulgated before the death of Sigismund Jagellon, and was not signed by Sigismund II., Augustus, as certain sources state.

Sigismund II., Augustus (1548–72) followed in the main the tolerant policy of his father. He confirmed the ancient privileges of the Polish Jews, and considerably widened and strengthened the autonomy of their communities. By a decree of Aug. 13, 1551, the Jews of Great Poland were again granted permission to elect a chief rabbi, who was to act as judge in all matters concerning their religious life. Jews refusing to acknowledge his authority were to be subject to a fine or to excommunication; and those refusing to yield to the latter might be executed after a report of the circumstances had been made to the authorities. The property of the recalcitrants was to be confiscated and turned into the crown treasury. The chief rabbi was exempted from the authority of the waywode and other officials, while the latter were obliged to assist him in enforcing the law among the Jews. In agreements concluded (June 30 and Sept. 15, 1553) between the Jews of Cracow and the Christian merchants of Kazimierz and Stradom the signatures of the following prominent Jews occur: Rabbi Moses; Jonas Abramovich; Israel Czarnij; Simon, son-in-law of Moses; Samuel, son of Feit; Moses Echlier; Rabbi Esaias; Lazar, son-in-law of the widow Bona; and Rabbi Alexander. In 1556 the king issued a decree defining the judicial rights of the Jews of Lublin. In a similar document issued in the same year the conflicting claims of the Jewish and Christian merchants of Posen were adjusted.

Under Sigismund II.

The favorable attitude of the king and of the enlightened nobility could not prevent the growing animosity against the Jews in certain parts of the kingdom. The Reformation movement stimulated an anti-Jewish crusade by the Catholic clergy, who preached vehemently against all heretics—Lutherans, Calvinists, and Jews. In 1550 the papal nuncio Alois Lipomano, who had been prominent as a persecutor of the Neo-Christians in Portugal, was delegated to Cracow to strengthen the Catholic spirit among the Polish nobility. He warned the king of the evils resulting from his tolerant attitude toward the various non-believers in the country. Seeing that the Polish nobles, among whom the Reformation had already taken strong root, paid but scant courtesy to his preachings, he initiated a movement against the Tatars and the Jewish inhabitants of Lithuania, whom he attempted to convert to Catholicism (1555). Returning from Wilna to Cracow in 1556 he inaugurated there a crusade against the Jews. In the interests of this crusade a rumor was spread among the populace to the effect that a Christian woman of Sochaczow, Dorotea Lazencka, had sold to the local Jews a host which she had received at communion and which they had pierced until blood began to flow from the punctures. By order of the Bishop of Kholm three Jews of Sochaczow and their "accomplice," Dorotea Lazencka, were put in chains, and later sentenced to death. When the king, who was at that time in Wilna, learned of the matter, he sent to the burgomaster of Sochaczow orders to stop the proceedings until a thorough investigation could be made. The bishop, however, presented a forged royal order for the execution; and the supposed blasphemers were burned at the stake a few days before the king's deputy arrived (1557). Sigismund Augustus was highly incensed at this sanguinary deed, the prime mover in which was the nuncio Lipomano. "I am horrified at the thought of this shameful crime," he said, "and besides I do not wish to be regarded as a fool who believes that blood may flow from a pierced host." The Protestant nobles, who could not conscientiously bring themselves to believe in the absurd medieval fable, took the part of the Jews; and numerous satires were written against the nuncio and the bishop. Sigismund pointed out that papal bulls had repeatedly asserted that all such accusations were without any foundation whatsoever; and he decreed that henceforth any Jew accused of having committed a murder for ritual purposes, or of having stolen a host, should be brought before his own court during the sessions of the Diet.

Host-Desecration Charges.

Notwithstanding this decree and the ridicule of the reformers, clerical influences forced the enactment of anti-Jewish laws at the Diets of 1562 and 1565. At this time the Jews found a defender in Solomon ben Nathan Ashkenazi, who before his departure for Turkey was the king's physician. Simon Günzburg, a wealthy court Jew and a celebrated architect, also defended the cause of his coreligionists. In 1566 the Jew Benedict Levith was awarded for a term of four years the monopoly of importing Hebrew books and of selling them throughout the country. At the request of the Jews the king permitted (1567) Rabbi Isaac May to build a yeshibah in the suburb of Lublin. In 1571 the elders of the Jewish community of Posen were given the right to expel from the city lawless or immoral members of the community, and even to sentence them to death. The local waywode was at the same time forbidden to oppose the execution of such sentences. The autonomy thus granted by Sigismund August to the Jews in the matter of communal administration laid the foundation for the power of the Kahal, which, as has been pointed out by Dubnow, subsequently brought to the Polish Jewry both great advantage and considerable harm.

The officers of the ḳahal frequently made agreements with the magistrates on the strength of which the Jews were given the right, in return for certain taxes, to trade freely and to own real estate within the city limits. There were, however, some cities like Syeradz and Vielun in which Jews were not allowed even to reside. In 1659 Lithuania was united to Poland; for the effect of this union on Jewish life in Poland see Jew. Encyc. viii. 126, *s.v.* Lithuania.

The death of Sigismund Augustus (1572) and the termination therewith of the Jagellon dynasty necessitated the election of his successor by the elective body of the Shlyakhta. The neighboring states were deeply interested in the matter, each hoping to insure the choice of its own candidate. The pope was eager to assure the election of a Catholic, lest the influences of the Reformation should become predominant in Poland. Catherine de Medici was laboring energetically for the election of her son Henry of Anjou. But in spite of all the intrigues at the various courts, the deciding factor in the election was the above-mentioned Solomon Ashkenazi, then in charge of the foreign affairs of Turkey. Henry of Anjou was elected, which fact was of deep concern to the liberal Poles and the Jews. Fortunately this participator in the massacre of St. Bartholomew secretly fled to France after a reign of a few months, in order to succeed his deceased brother Charles IX. on the French throne.

Under Stephen Bathori.

Stephen Bathori (1576–86) was now elected king of Poland; and he proved both a tolerant ruler and a friend of the Jews. On Feb. 10, 1577, he sent orders to the magistrate of Posen directing him to prevent class conflicts, and to maintain order in the city. His orders were, however, of no avail. Three months after his manifesto a riot occurred in Posen, for details of which see Jew. Encyc. ii. 596a, *s.v.* Bathori, Stephen. Political and economic events in the course of the sixteenth century forced the Jews to establish a more compact communal organization, and this separated them from the rest of the urban population; indeed, although with but few exceptions they did not live in separate ghettos, they were nevertheless sufficiently isolated from their Christian neighbors to be regarded as strangers. They resided in the towns and cities, but had little to do with municipal administration, their own affairs being managed by the rabbis, the elders, and the dayyanim or religious judges. In the reign of Stephen Bathori they were attacked by the Polish poet Sebastian Klenowicz (1545-1602) in his works "Worek Judaszow" (= "The Bags of the Judas") and "Victoria Deorum." These conditions contributed to the strengthening of the ḳahal organizations. Conflicts and disputes, however, became of frequent occurrence, and led to the convocation of periodical rabbinical congresses, which were the nucleus of the central institution known in Poland, from the middle of the sixteenth to the middle of the eighteenth century, as the Council of Four Lands. The meetings were usually held during the fairs of Lublin; and the sphere of the activity of the council gradually widened until it came to include not only judicial but administrative and legislative functions also. At times the regulations of the Polish government were strengthened by the official sanction of the council. A notable instance of this occurred in 1587, when the council approved with great solemnity the well-known edict forbidding the Jews to engage in the farming of government revenues and of other sources of income, since "people eager for gain and enrichment by means of extensive leases might bring great danger to the many."

Yeshibot were established, under the direction of the rabbis, in the more prominent communities. Such schools were officially known as gymnasiums, and their rabbi-principals as rectors. Important yeshibot existed in Cracow, Posen, and other cities. Jewish printing establishments came into existence in the first quarter of the sixteenth century. In 1530 a Hebrew Pentateuch was printed in Cracow; and at the end of the century the Jewish printing-houses of that city and Lublin issued a large number of Jewish books, mainly of a religious character. The growth of Talmudic scholarship in Poland was coincident with the greater prosperity of the Polish Jews; and because of their communal autonomy educational development was wholly one-sided and along Talmudic lines. Exceptions are recorded, however, where Jewish youth sought secular instruction in the European universities. The learned rabbis became not merely expounders of the Law, but also spiritual advisers, teachers, judges, and legislators; and their authority compelled the communal leaders to make themselves familiar with the abstruse questions of Talmudic law. The Polish Jewry found its views of life shaped by the spirit of the Talmudic and rabbinical literature, whose influence was felt in the house, in the school, and in the synagogue.

In the first half of the sixteenth century the seeds of Talmudic learning had been transplanted to Poland from Bohemia, particularly from the school of Jacob Pollak, the creator of Pilpul. Shalom Shachna (*c.* 1500–58), a pupil of Pollak, is counted among the pioneers of Talmudic learning in Poland. He lived and died in Lublin, where he was the head of the yeshibah which produced the rabbinical celebrities of the following century. Shachna's son

Pioneers of Talmudic Learning.

Israel became rabbi of Lublin on the death of his father, and Shachna's pupil Moses Isserles (ReMA; 1520–72) achieved an international reputation among the Jews. His contemporary and correspondent Solomon Luria (1510–73) of Lublin also enjoyed a wide reputation among his coreligionists; and the authority of both was recognized by the Jews throughout Europe. Among the famous pupils of Isserles should be mentioned David Gans and Mordecai Jaffe, the latter of whom studied also under Luria. Another distinguished rabbinical scholar of that period was Eliezer b. Elijah Ashkenazi (1512–85) of Cracow. His "Ma'ase ha-Shem" (Venice, 1583) is permeated with the spirit of the moral philosophy of the Sephardic school, but is extremely mystical. At the end of the work he attempts to forecast the coming of the Messiah in 1595, basing his calculations on the Book of Daniel. Such Messianic dreams found a receptive soil in the unsettled religious conditions of the time. The new sect of Socinians or Unitarians, which denied the Trinity and which, therefore, stood near to Judaism, had among its leaders Simon Budny, the translator of the Bible into Polish, and the priest Martin Czechowic. Heated religious disputations were common, and Jewish scholars participated in them.

The Catholic reaction which with the aid of the Jesuits and the Council of Trent spread throughout Europe finally reached Poland. The Jesuits found a powerful protector in Bathori's successor, Sigismund III. (1587–1632). Under his rule the "golden freedom" of the Polish knighthood gradually vanished; government by the "liberum veto" undermined the authority of the Diet; and the approach of anarchy was thus hastened. However, the dying spirit of the republic was still strong enough to check somewhat the destructive power of Jesuitism, which under an absolute monarchy would have led to drastic anti-Jewish measures similar to those that had been taken in Spain. Thus while the Catholic clergy was the mainstay of the anti-Jewish forces, the king remained at least in semblance the defender of the Jews (see Jew. Encyc. viii. 127b, *s.v.* Lithuania). False accusations of ritual murder against the Jews recurred with growing frequency, and assumed an "ominous inquisitional character."

Sigismund III.

The papal bulls and the ancient charters of privilege proved generally of little avail as protection. In 1598 the crown judges of Lublin condemned three Jews to death for the supposed murder of a Christian child whose body had been found in a swamp near the village of Voznika. The accused were tortured on the rack and then quartered amid impressive ceremonies at Lublin. The body of the murdered child was placed in one of the monasteries in Lublin and became an object of worship for the populace. A polemical movement against the Jews also was initiated by the clergy. The priest Moeczki published in Cracow (1598) a bitter denunciation of the Jews under the title "Okrucienstwa Zydowskie" (= "Jewish Atrocities"); and similar works were published by Gubiczki (1602), by Wyeczlaw Grabowski ("O Zydach w Koronie," 1611), and by the Polish physician Sleshkowski, who accused the Jewish physicians of systematically attempting to poison their Catholic patients. The plague then raging in Poland was attributed by him to divine wrath at the protection afforded to the Jews of the country (1623). Most bitter of all in his tirades against the Jews was the Polish writer Sebastian Miczinski, author of "Zwierciadlo Korony Polskie" (3d ed. 1618). A pupil of the Jesuits, he collected in this book every charge that was ever invented against the Jews by fanatical superstition and popular malice. He incited the Polish people, and especially the delegates to the Diet, to treat the Jews as they had been treated in Spain and elsewhere.

Ladislaus IV. (1632–48), though personally a tolerant ruler, could not check the bitter factional hatreds of his subjects. In 1642 he permitted the Jews of Cracow to engage freely in export trade, but withdrew this permission two months later in compliance with the demands of the Christian merchants. Many of the Jews, thus restricted and oppressed in the cities, moved to the villages and became leaseholders of estates belonging to the Shlyakhta, and engaged also in the liquor trade. The powerful nobles as well as the high church dignitaries leased their lands to them, and the synod of Warsaw (1643) severely criticized some of the bishops for thus placing the Jews over the Christian peasants. The synod of Posen indignantly commented on the "audacity of the Jews" in trading in the market-places on Christian holy days. In 1636 the Jews of Lublin had been acquitted by the crown tribunal of the charge of having murdered a Christian child for ritual purposes. The local clergy, annoyed at the acquittal, invented another charge, supported by "evidence." The Carmelite monk Paul declared that Jews had lured him into a house, had bled him with the aid of a German barber named Schmidt (a Lutheran), and had collected his blood in a dish, whispering meanwhile some prayer. The tribunal accepted this accusation, and, after a trial accompanied by torture on the rack, sentenced one Jew, named Mark, to death. The Carmelites hastened to make this case public in order to strengthen the prejudice of the populace. The Jew Mark is mentioned also on the fly-leaf of an old prayer-book preserved in the synagogue of Pinchov. The inscription speaks of "the martyrs on this earth in the city of Lublin, in the year (5)396 = 1636." The martyr Mark is called here "the learned Rabbi Mordecai, son of the sainted Rabbi Meïr." The pamphlet by the Carmelite monks referring to this case is entitled "Processus Causæ Inter Instigatorem Judicii Tribunalis Regni et Perfidium Marcum Judæum Agitatæ." This case is reported also in the book of the priest Stefan Zuchowski, published in 1713. Nine months after the revolting judicial murder of Lublin a more horrible execution took place in Cracow (1637). The details of this case are not known; but, from entries in the Pinchov prayer-book and the pinkes of the burial society of Cracow, it appears that seven Jews were executed; namely, Rabbi Abraham ben Isaac, Jacob b. David, Samuel b. Samuel, Elijah b. Judah, Benjamin b. Shalom, Jacob b. Issachar, and Moses b. Phinehas. Zhukhowski makes no mention of this

Blood Accusations.

case. A similar case occurred in Lenchich in 1639 (see Jew. Encyc. viii. 128, *s.v.* Lithuania).

The hostility of their Christian neighbors reacted on the inner life of the Polish Jews; and the scholar Delmedigo, who visited Poland and Lithuania in 1620, was struck by their indifferent and at times hostile attitude toward secular learning. But, while the intellectual field of the Jews was narrowed equally with their social life, there was displayed in both an unceasing activity inspired by Talmudic precepts. The Talmud served them as an encyclopedia of all knowledge and for questions of everyday life, including abstract law, legal decisions, both civil and criminal, religious legislation, theology, etc. It was diligently studied; but the methods of study depended on the social position of the student. The rabbis of higher rank, those who took an active part in the kahal administrations and who participated in the Council of Four Lands, paid most attention to the practical application of the Talmudic law. Chief among them was Mordecai Jaffe (see Jew. Encyc. vii. 58), who at the end of the sixteenth century frequently presided at the meetings of the council. His successor as rabbinical elder and president of the council was Joshua ben Alexander ha-Kohen Falk, rabbi of Lublin, and later director of the yeshibah at Lemberg. Together with these should be mentioned: Meïr ben Gedaliah Lublin (d. 1616), authority in rabbinical matters; Samuel Edels (d. 1631); and Joel Sirkes (d. 1641). The Cabala had become entrenched under the protection of Rabbinism; and such scholars as Mordecai Jaffe and Joel Sirkes devoted themselves to its study. The mystic speculations of the cabalists prepared the ground for Shabbethaianism, and the Jewish masses were rendered even more receptive by the great disasters that overtook the Jews of Poland about the middle of the seventeenth century. Had the rabbis of that time evinced a more active interest in worldly affairs, and had they taken warning from the ominous popular unrest, they might in a measure have averted the calamity of the Cossacks' uprising. It should be stated, however, that the great catastrophe was due not to the Jews themselves, but to the decay of the entire system of which the Jews were but an inactive part (see Jew. Encyc. iv. 283b, *s.v.* Cossacks' Uprising).

Study of the Talmud.

The kingdom of Poland proper, which had hitherto suffered but little either from the Cossacks' uprising or from the invasion of the Russians, now became the scene of terrible disturbances (1655-58). King Charles X. of Sweden, at the head of his victorious army, overran Poland; and soon the whole country, including the cities of Cracow and Warsaw, was in his hands. The Jews of Great and Little Poland found themselves between two fires: those of them who were spared by the Swedes were attacked by the Poles, who accused them of aiding the enemy. The Polish general Stefan Czarniecki, in his flight from the Swedes, devastated the whole country through which he passed and treated the Jews without mercy. The Polish partizan detachments treated the non-Polish inhabitants with equal severity. Moreover, the horrors of the war were aggravated by pestilence, and the Jews of the districts of Kalisz, Cracow, Posen, Piotrkow, and Lublin perished en masse by the sword of the enemy and the plague. Certain Jewish writers of the day were convinced that the home and protection which the Jews had for a long time enjoyed in Poland were lost to them forever.

Cossacks' Uprising.

Some of these apprehensions proved to be unfounded. As soon as the disturbances had ceased, the Jews began to return and to rebuild their destroyed homes; and while it is true that the Jewish population of Poland had decreased and become impoverished, it still was more numerous than that of the Jewish colonies in western Europe. Poland remained as hitherto the spiritual center of Judaism; and the remarkable vitality of the Jews manifested itself in the fact that they in a comparatively short time managed to recuperate from their terrible trials.

King John Casimir (1648-68) endeavored to compensate the impoverished people for their sufferings and losses, as is evidenced by a decree granting the Jews of Cracow the rights of free trade (1661); and similar privileges, together with temporary exemption from taxes, were granted to many other Jewish communities, which had suffered most from the Russo-Swedish invasion.

In spite of the spiritual poverty of the Jews of Poland, some of them sought instruction at foreign universities. Among the Polish physicians of the time was Jacob, who studied medicine at Padua, and came to Posen after the expulsion of the Jews from Vienna in 1670. He married the daughter of the physician Moses Judah (Mojzese Judko). In 1673 Moses Judah became the physician to the Jewish community at a salary of 40 gold ducats; he was also one of the elders of the Jewish community, and defended its suits at the Diets. He was highly respected by the nobility. His son, who also had studied medicine at Padua, succeeded him in his post, and remained in Posen until 1736. The grammarian Isaac ben Samuel ha-Levi lived for some time in Posen, and died there in 1646. The philosopher Solomon Ashkenazi of Posen and the mathematician Elijah of Pinczow were prominent at the end of the seventeenth century.

John Casimir's successor, King Michael Wischneveczki (1669-73), also granted some privileges to the Jews. This was partly due to the efforts of Moses Markowitz, the representative of the Jewish communities of Poland. The heroic king John Sobieski (1674-96) was in general very favorably inclined toward the Jews; but the Senate and the nobility deprecated such friendliness toward "infidels."

With the accession to the throne of the Saxon dynasty the Jews completely lost the support of the government. While it is true that Augustus II., the Strong (1697-1733), and Augustus III. (1733-63) officially confirmed at their coronations the Jewish charters, such formal declarations were insufficient, owing to the disorders prevailing in the kingdom, to guard the already limited rights of the Jews against the hostile elements. The government was anxious only to

Accession of the Saxon Dynasty.

collect from the ḳahals the taxes, which were constantly being made heavier in spite of the fact that the Jews had not yet recovered from the ruinous events of the Cossacks' uprising and the Swedish invasion. The Shlyakhta and the other classes of the urban population were extremely hostile to the Jews. In the larger cities, like Posen and Cracow, quarrels between the Christians and the Jewish inhabitants were of frequent occurrence; and they assumed a very violent aspect. Based originally on economic grounds, they were carried over into the religious arena; and it was evident that the seeds which the Jesuits had planted had finally borne fruit. Ecclesiastical councils displayed great hatred toward the Jews. Attacks on the latter by students, the so-called "Schüler-Gelauf," became every-day occurrences in the large cities, the police regarding such scholastic riots with indifference. Indeed, lawlessness, violence, and disorder reigned supreme at that time in Poland, marking the beginning of the downfall of the kingdom. In order, therefore, to protect themselves against such occurrences, the Jewish communities in many cities made annual contributions to the local Catholic schools.

Prevalence of Superstition.

Many miracle-workers made their appearance among the Jews of Poland, prominent among whom was Joel ben Isaac Heilprin, known also as "Ba'al Shem I.," a believer in and practitioner of demonology. These men added to the mental and moral confusion of the Jewish masses. "There is no other country," says a writer of the seventeenth century, "in which the Jews occupy themselves so much with mystic fantasies, devilism, talismans, and the invocation of spirits, as in Poland." Even famous rabbis of that time devoted themselves to cabalistic practises. Special notoriety as a cabalist was gained by Naphtali ben Isaac ha-Kohen, whose belief in the power of a certain amulet led to the destruction of almost the entire Jewish quarter of Frankfort. The popular superstitions that had so completely enveloped the Polish Jewry were the direct cause of the Messianic movements that had begun to agitate the Jewish world; and although Shabbethai Ẓebi, hailed at first as the Messiah, lost a large number of his followers on his conversion to Mohammedanism, mysticism had become too deeply rooted in the Jewish masses to be destroyed even by this rude awakening. Shabbethaianism was succeeded by Frankism (see Jew. Encyc. v. 475, *s.v.* Frank, Jacob, and the Frankists). The era of enlightenment which dawned for the Jews of Germany with the coming of Moses Mendelssohn in the second half of the eighteenth century was coincident with that of the decay of the Polish Jewry.

The sufferings of the Polish Jews from external enemies in times of war and from persecutions by their Christian neighbors in times of peace served to cement more strongly their internal life and stimulated a more thorough organization for the common protection. One of the proclamations of the Council of Four Lands, issued in 1676, reads as follows:

> "We have sinned grievously against the Almighty; the disturbances increase from day to day. It is becoming more and more difficult for us to live. Our people are considered as naught among other nations; and it is wonderful, in view of all our misfortunes, that we still exist. The only thing left for us to do is to form ourselves into a close union, following strictly the commands of the Lord and the precepts of our venerable teachers and guides."

This was followed by a series of paragraphs ordering implicit obedience to the instructions of the ḳahals, and forbidding the leasing of government taxes or estates of the Shlyakhta and the formation of any commercial companies with non-Jews, without the consent of the ḳahals, "since such enterprises lead to clashes with, and reproaches against the Jews by, the Christian population." It was also forbidden to "transfer Jewish goods into strange hands" or to appeal to the Polish authorities merely from a desire to injure the interests of society or to create discord or party conflicts in the communities. In this way the power of the ḳahals became very pronounced; and they were aided by the government, which found it more convenient to deal with a few centralized bodies than with a multitude of individuals. Each ḳahal was responsible to the government for the action of its individual members, and was required also to collect the taxes (see Jew. Encyc. vii. 409, *s.v.* Ḳahal). In time, however, the ḳahals began to abuse the power entrusted to them, and frequent complaints were heard against their oppressive rule.

Period of Decadence.

The decade from the Cossacks' uprising until after the Swedish war (1648–58) left a deep and lasting impression not only on the social life of the Polish-Lithuanian Jews, but on their spiritual life as well. The mental level of the Jews gradually sank. The Talmudic learning which up to that period had been the common possession of the majority of the people became accessible to a limited number of students only, while the masses remained in ignorance and superstition. The intellectual activity even of the rabbis fell to a low level; for while it is true that there were still many prominent rabbis in Poland who were men of great Talmudic learning and secular knowledge, they did not leave behind them any such great works as did their predecessors — Solomon Luria, Isserles, Mordecai Jaffe, and Meïr of Lublin. In the very few works that were produced there was noticeable an utter lack of originality. Some rabbis busied themselves with insignificant quibbles concerning religious laws; others wrote commentaries on different parts of the Talmud in which hair-splitting arguments were raised and discussed; and at times these arguments dealt with matters which were of no practical moment. Aaron Samuel Kaidanover (1614–76), who barely escaped with his life from the Cossacks in 1648, wrote "Birkat ha-Zebaḥ," a commentary on the sacrifices and the abolished rituals of the Temple of Jerusalem. Others, like Abraham Abele Gombiner in his "Magen Abraham," produced commentaries on the Shulḥan 'Aruk. Aside from sophistic argumentations these rabbis recognized no branch of knowledge, either secular or theological.

Side by side with the scholastic writings of the rabbis there flourished also a didactic literature. Such were the productions of the preachers ("darshanim") who occupied prominent positions in the synagogues or traveled from town to town. The collections of contemporary sermons contain a conglomeration of haggadic and cabalistic sayings on which in many cases are based entirely erroneous interpretations of the Biblical text. These darshanim cared little for the enlightenment of their hearers, and were intent solely on making a brilliant display of their own erudition in theological matters. Some preachers endeavored to inculcate in their people an appreciation of the practical Cabala. The works of Isaac Luria and his school were at that time very popular in Poland, and their teachings were spread among the people in the form of monstrous stories concerning the future life, the terrible tortures inflicted on sinners, the transmigration of souls, etc.

Reform Measures.

Disorder and anarchy reigned supreme in Poland during the second half of the eighteenth century, from the accession to the throne of its last king, Stanislaus Augustus Poniatowski (1764–95). This state of affairs was due to the haughty demeanor of the nobility toward the lower classes. The necessity for reform was, it is true, recognized by the king and by many of the Polish people; but Poland was already in the grasp of Russia, and little could be done in this direction. Jewish affairs were sadly neglected, the government seeking merely the extortion of larger taxes; thus the Diet which met at Warsaw in 1764 for the discussion of measures of reform considered the Jews only to the extent of changing the tax system. Up to that time a poll-tax had been imposed upon the total number of Jews in Poland, the synod and Diet apportioning it among the different ḳahals; but under the new system every individual Jew was taxed two gulden, and every ḳahal was responsible for payments by its own members. The already oppressive tax burden was increased by this "reform"; and the central autonomous government which the Jews had until then enjoyed was overthrown. At that time the Shlyakhta likewise were jealously guarding their own interests; and at the election of the king in 1764 they insisted that Jews should not be permitted to manage any crown lands or to lease taxes or other revenues of the kingdom. Again, in 1768 the Diet revived a law from the old constitution of 1538, to the effect that Jews wishing to engage in any commercial enterprise in the cities must obtain a permit from the local magistracies. In many instances the members of these were Christian merchants and burghers, competitors of the Jews.

First Partition.

About this time, and as a direct consequence of the disorganization of Poland, the disastrous incursions of the brigand bands known as the Haidamacks took place. The movement originated in Podolia and in that part of the Ukraine which still belonged to Poland. These and other internal disorders combined to hasten the end of Poland as a kingdom. In 1772 the outlying provinces were divided among the three neighboring nations, Russia, Austria, and Prussia. Russia secured a considerable part of the territory now known as White Russia; Austria obtained Galicia and a part of Podolia; while Prussia received Pomerania and the lands lying along the lower Vistula. Jews were most numerous in the territories that fell to the lot of Austria and Russia. The permanent council established at the instance of the Russian government (1777–88) served as the highest administrative tribunal, and occupied itself with the elaboration of a plan that would make practicable the reorganization of Poland on a more rational basis. The progressive elements in Polish society recognized the urgency of popular education as the very first step toward reform. In 1773 the Order of Jesus in Poland was abolished by Pope Clement XIV., who thus freed Polish youth from the demoralizing influences of Jesuitism. The famous Edukacyjne Komisje (educational commission), established in 1775, founded numerous new schools and remodeled the old ones. One of the members of the commission, Andrew Zamoiski, elaborated a project for the reorganization of the social life of the Jews (1778). The author demanded that the inviolability of their persons and property should be guaranteed and that religious toleration should be to a certain extent granted them; but he insisted that Jews living in the cities should be separated from the Christians, that those of them having no definite occupation should be banished from the kingdom, and that even those engaged in agriculture should not be allowed to possess land. This shows how deeply hatred of the Jew was rooted in the hearts of the Polish nobility and how difficult it was for even the best of them to consider the Jewish question from an unbiased point of view. In 1786 certain members of the Polish nobility conspired with the Catholic clergy, the governor-general, and others, and sent delegates to St. Petersburg with the object of depriving the Jews of the right to farm taxes and customs duties and to engage in distilling, brewing, etc. It should be mentioned, however, that among the clergy there were many who were friendly to the Jews. At the Quadrennial Diet (1788–91) the demand for reform grew stronger. Matheus Butrymowicz, a deputy to the Diet, published in 1789 a pamphlet in which he strongly condemned the lack of toleration, and advised that equality of rights and citizenship should be granted to the Jews. Tadeusz Czacki, the author and statesman, was even more liberal; and in his well-known "Rozprawa o Zydach," etc. (= "Discourse on the Jews"), he advocated the establishment of separate institutions by the Jews for the management of their religious affairs. In June, 1790, a special commission was appointed by the Diet to frame a measure for the reform of the social life of the Jews. At the head of this commission was Ezerski, and Butrymowicz was one of its members. Two projects were submitted: one by Hugo Kollontai, and the other, as some suppose, by King Stanislaus himself, of which the chief feature was the recognition, in the national system of government, of the civil and political equality of the Jews. This was the only example in modern Europe before the French Revolution of tolerance and broad-mindedness in dealing with the Jewish question. But all these proposed reforms were too late. Through the intrigues and bribery of Catherine II. the Confederation of Targowitza was formed, to which belonged the adherents of the old order of things. A Russian army invaded Poland, and soon after a Prussian one followed. A second partition of Poland was made July 17,

The Second and Third Partitions.

1793, Russia taking a large part of White Russia, half of Volhynia, all of Podolia, and the part of the Ukraine which had previously been retained by Poland, and Germany taking Great Poland (Posen).

A general rising of the Poles took place in 1794. Kosciusko was made dictator, and succeeded in driving the Russians out of Warsaw. Dissensions, however, arose among the Poles, and the Russians and Prussians again entered Poland. Kosciusko was decisively defeated at Maciejowice Oct. 10, 1794; Suvarof entered Warsaw Nov. 8, and Polish resistance came to an end. The Jews took an active part in this last struggle of Poland for independence. A certain Joselovich Berek formed with the permission of Kosciusko a regiment of light cavalry consisting entirely of Jews. This regiment accomplished many deeds of valor on the field of battle and distinguished itself especially at the siege of Warsaw, nearly all its members perishing in the defense of Praga, the fortified suburb of the capital.

The third and final partition of Poland took place in 1795. Russia acquired the whole of Lithuania and Courland; Austria, the remainder of Galicia, and Podolia, including Cracow; Prussia, the rest of Poland, including Warsaw, the capital; and therewith Poland ceased to exist as an independent country. The great bulk of the Jewish population was transferred to Russia, and thus became subjects of that empire.

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H. R.

RUSSKI YEVREI. See Periodicals.

RUSTCHUK: City of Bulgaria, on the southern bank of the Danube. It was founded by the Russians in 968, was occupied in turn by the Greeks and the Bulgarians, and was finally captured by the Turks under Bayazid I. in 1389. Jews are known to have gone to Rustchuk for commercial purposes from different points in the vicinity of the Danube in the early part of the eighteenth century; but they did not take their families with them. The foundation of the present Jewish community dates from 1792, when some natives of Belgrade, which city had been captured by Emperor Joseph II. of Austria in 1788 and retaken by the Turks in the following year, sought refuge in Rustchuk to escape the reprisals of the latter.

The first chief rabbi of the city was Abraham Graziani (1800-6), who drew up a code of regulations and obtained the grant of a piece of land for a cemetery, the community being placed under the control of the rabbinate of Adrianople. The Jews of Rustchuk flourished commercially until the Continental blockade; but the sieges of 1807 and 1811 destroyed the prosperity of the community. The Russians converted the synagogue into a stable for their horses, and finally destroyed it by fire, the memory of this catastrophe being perpetuated by the Jews of the city in a popular song entitled, after the Russian name of the war, "Za Vera" = "For Religion." By the time peace was declared, almost the entire Hebrew community had removed to Bucharest; but some time later ten families of refugees returned with several families from Nicopolis and with Graziani, the chief rabbi. Graziani, although he made some much-needed reforms, was removed from office in 1814. His successors were Solomon Capon (1814-20); Shabbethai Behar Abraham (1822-35); Jacob Yom-Ṭob b. Abraham, called Baïram (1835-46); Benjamin Pinto of Bosnia (1864); Abraham Melammed (1869), the first rabbi of Rustchuk to bear the official title "ḥakam bashi"; and A. Salonicchio, the present (1905) incumbent.

The War of Greek Independence in 1828 drove several thousand Mohammedan emigrants from Rumania to Rustchuk; and a Jewish resident named Perez Alkalai generously provided the fugitives with all necessary supplies, receiving as a reward a "berat" from Vali Pasha which exempted him permanently from all taxation. In 1837 and 1845 the city was visited by the sultans Maḥmud II. and 'Abd al-Majid respectively, and the Jewish congregation was the object of the imperial bounty.

The community of Rustchuk, which is the most prosperous in Bulgaria, possesses an excellent library, which is a legacy from Chief Rabbi Shabbethai Behar Abraham; and the family of Rosanes also has a library containing some rare works. The first rabbinical author of the city was Elijah Ventura, originally from Spalato, who wrote a Hebrew work entitled "Kokeba di-Shebiṭ"; the above-mentioned Abraham Graziani composed the "She'erit Ya'aḳob"; while in the libraries are preserved several manuscript works of his successor, Solomon Capon, among them the "Ḳonṭres 'al Re'em." Abraham b. Israel Rosanes (Abir) published in "Ha-Maggid" (1868) an account of his travels in Palestine, while his son Solomon Israel Rosanes, called "Tchelebon," is well known for the researches in the history of the Oriental Jews published by him in various periodicals, such as the "Anuar Penetru Israeliti" (1888, xi.).

The city contains two synagogues: one large one, and a smaller one called "Ḳahallah Ḳadosh Shalom." It possesses also two schools, supported by the Alliance Israélite Universelle, with an attendance of 272 boys and 204 girls, as well as a Zionist society, a ḥebra ḳaddisha, a chief rabbi, and a rabbinical tribunal. There is likewise a small Ashkenazic community, which has an oratory of its own. Every ten years the interment of the contents of the Genizah is celebrated with great ceremony.

A Jewish press was established at Rustchuk in

1894; and two Judæo-Spanish papers, "La Alborada" and "El Amigo," have been published there for some time.

In 1904 the Jews of Rustchuk numbered 4,030 in a total population of 48,000. They are chiefly engaged in commerce and banking.

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D. M. Fr.

RUSTICANUS. See Berthold of Regensburg.

RUTH, BOOK OF: The Book of Ruth, which is poetically idyllic in character, although the narrative is in the form of prose, contains an episode from the period of the Judges. For this reason it is placed in the Septuagint after the Book of Judges; and this order is followed in the Vulgate and in the English translations. In the Hebrew Bible, however, Ruth is found in the "Ketubim," or third part of the canon, where it stands next after the Song of Solomon, being the second of the Five Megillot. In Spanish manuscripts and in one Bible of 1009 Ruth comes first (Buhl, "Canon of the Old Testament," i., § 10; see Bible Canon). This position, as will be noted more fully below, probably accords better with the date of the book; for it was written so long after the date of which its story treats that many of the customs to which it refers had become antiquated.

——**Biblical Data:** The book takes its name from one of its characters, who, with her mother-in-law, Naomi, shares the honor of being its heroine. The story is as follows: Elimelech, a man of Bethlehem-judah, with his wife, Naomi, and his two sons, Mahlon and Chilion, went in time of famine and sojourned in the land of Moab. There Elimelech died, and the two sons married, Mahlon taking Ruth as his wife, and Chilion taking Ophra—both women of Moab, where both sons likewise died. In due time Naomi heard that the famine in Judah had passed, and determined to return thither. Ruth, in spite of the dissuasion of Naomi, accompanied her mother-in-law to Bethlehem, and cast in her lot with the people of Judah. The two women arrived in Bethlehem at the beginning of barley harvest. Naturally they were in a state of dire poverty. Elimelech had had an inheritance of land among his brethren, but, unless a Go'el could be found, Naomi would be compelled to sell it (in Ruth iv. 3 מָכְרָה should be pointed מֹכרה = "is going to sell"; comp. "Am. Jour. Semit. Lang." xix. 145). Elimelech had a prosperous relative in Bethlehem whose name was Boaz, and who, like others, was engaged in the harvest. Naomi sent Ruth to glean in his fields, and, after he had spoken kindly to her and shown her some favors, she, still acting upon the advice of her mother-in-law, approached Boaz at night and put herself in his power. Boaz was attracted to her, but informed her that there was a kinsman nearer than he who had the first right to redeem the estate of Elimelech, and that it would be necessary for this kinsman to renounce his right before he (Boaz) could proceed in the matter. Accordingly he called this kinsman to the gate of the city before the elders, and told him of the condition of the wife and daughter-in-law of Elimelech, and of his (the kinsman's) right to redeem the estate and to marry Ruth. The kinsman declared that he did not desire to do so, and drew off his shoe in token that he had renounced his rights in favor of Boaz. Boaz thereupon bought the estate from Naomi, married Ruth, and became by her the father of Obed, who in due time became the father of Jesse, the father of King David.
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——**Critical View:** It should be noted that in the narrative of the Book of Ruth there are several points which are not quite clear. In certain parts, as i. 12–14, the action seems to presuppose the existence of the levirate law (comp. Gen. xxxviii. and Deut. xxv. 5 *et seq.*), while in other parts, as iv. 3 *et seq.*, the redemption of Elimelech's estate for his widow seems to be the chief point in the discussion. This seems to presuppose the extension to wives of the law concerning the inheritance of daughters (Num. xxxvi.). Again, from the general course of the narrative one receives the impression that Boaz is the Go'el; but in iv. 13 *et seq.* the go'el seems to be Obed (comp. Nowack, "Handkommentar zum Alten Testament," p. 199, *s.v.* "Richter," "Ruth," etc.; Bertholet, in "K. H. C." *ad loc.*). Finally, if the levirate law had been really fulfilled, Obed should have been counted the son of Mahlon, the son of Elimelech, whereas he is really called (iv. 21) the son of Boaz.

Bewer (in "Am. Jour. Semit. Lang." xix. 143 *et seq.*) points out that four steps in the development of the levirate are met with in the Old Testament: (1) the go'el need not be a brother, but may be any kinsman of the deceased, as in Gen. xxxviii.; (2) he must be a brother (although this form is not actually found, it is necessarily presupposed by the following); (3) only such brothers as have lived with the deceased are required to perform the duties of the levirate (comp. Deut. xxv. 5 *et seq.*); and (4) no man is allowed to take his brother's wife (Lev. xx. 21). According to this classification, the form of levirate in the Book of Ruth is the oldest of all, but here is encountered the difficulty that the described form of purchase of the estate of Naomi does not at all accord with any form of levirate, but with the law of Lev. xxv. 25 (Holiness Code, cited hereafter as H). Bewer therefore concludes that the levirate idea is not an original part of the Book of Ruth, but that the work was first composed on the basis of Lev. xxv. 25, and that it was afterward interpolated to some extent to ingraft upon it the levirate idea. The phenomena of the book, however, may quite plausibly be explained in another way, as will be pointed out below.

Date of Composition.

According to Bewer the Book of Ruth is later than H., *i.e.*, it is post-exilic. This view of the date is for other reasons held by many scholars (*e.g.*, Kuenen, "Historische Bücher des Alten Testaments," i., part 2, p. 195; Cornill, "Einleitung," p. 241; Nowack, *l.c.*; Bertholet, *l.c.*; and Kautzsch, "Literature of the Old Testament," p. 129). The days of the Judges are referred to as a time far past (i. 1), and even the law of Deut. xxv. 5 *et seq.* is referred to as a custom now obsolete (comp. Ruth iv.

7); the language of the book contains several Aramaisms (*e.g.*, נשׂא נשים, i. 4; שׂבר, עגן, i. 13; and קים, iv. 7); the interest in the genealogy of David (iv. 20 *et seq.*) is thought to indicate a date when David had become the ideal of the nation; and the evident interest of the author in the marriage of an Israelite with a Moabitess—an interest in sharp contrast to the law of Deut. xxiii. 3 *et seq.* as well as the procedure of Ezra and Nehemiah (Ezra ix., x., and Neh. xiii. 23 *et seq.*)—indicates that the author of Ruth was a contemporary of Ezra and Nehemiah and wrote the book to show that their opposition to foreign marriages was contrary to ancient and most honorable precedent.

Although Driver ("Introduction," p. 427) urges that the general beauty and purity of style of Ruth indicate a pre-exilic date, holding that the Davidic genealogy at the end is probably a later addition, the post-exilic origin of Ruth seems to be confirmed by its position among the "Ketubim," in the third part of the canon. The view which makes it a tract against the marriage policy of Ezra and Nehemiah seems most probable.

Bewer's Theory of Interpolations.

Bewer (*l.c.* xx. 205 *et seq.*) holds that the work was written at that time and for that purpose, and that in its original form, without any reference to the levirate, it was a more effective weapon in the controversy than it is now. His view is that some friend of Ezra added the levirate interpolations in order to make it appear that the foreign marriage of Boaz was not a precedent for ordinary people, as the levirate compelled him to act thus.

If the book was written at the date supposed, it is clear from the law of H (Lev. xx. 21) that the levirate had passed away. It is too much, therefore, to expect an absolutely clear and accurate account of its workings. That the writer should mingle its provisions with those of Lev. xxv., which refer to the redemption of the estates of the poor, would at this date be very natural. Confusion, too, as to who the go'el actually was would also be natural. Bewer's theory of interpolations seems, accordingly, unnecessary. Cheyne's view ("Encyc. Bibl." *s.v.*) that Elimelech was a Jerahmeelite, and that he went to sojourn in the land of Miṣṣur, is one of the curiosities of his Jerahmeel-Miṣṣur theory.

Bibliography: In addition to the works cited in the article, Bleek, *Einleitung in das Alte Testament*, ed. Wellhausen, 1893; König, *Einleitung*, 1893; Strack, *Einleitung*, 4th ed., 1895; Oettli, *Ruth*, in *Kurzgefasster Kommentar*, 1889.

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RUTH RABBAH (called also **Midrash Rut**): A haggadic and homiletic interpretation of the Book of Ruth, which, like that of the four other scrolls ("megillot"), is included in the Midrash Rabbot. This midrash, divided into eight chapters or sections ("parashiyyot"), covers the whole text of the Biblical book, interpreting it verse by verse, now in its literal, now in an allegorical, sense. The first chapter terminates with Ruth i. 2; the second, with i. 17; the third, with i. 21; the fourth, with ii. 9; the fifth, with iii. 7; the sixth, with iii. 13; the seventh, with iv. 15; and the eighth, comprising only two verses, with iv. 19, verses 16 and 17 of ch. iv. being omitted. Like Ekah Rabbati, the commentary proper on the Book of Ruth is preceded by a long introduction ("petiḥta"), which consists of several proems having no connection with one another.

Introduction and Proems.

The commentary itself, except in ch. i. and vii., where it follows directly upon the Biblical text, is generally introduced by one or more proems. It is composed in the spirit of the Palestinian haggadists, its main sources being the Jerusalem Talmud, Bereshit Rabbah, Wayiḳra Rabbah, and Ekah Rabbati. It would seem, moreover, that its author was opposed to the Babylonian Talmud; for in his interpretation of iv. 7—a passage which is omitted in the printed editions—he disparages that work. It is true that parallel passages are found in Shir ha-Shirim Rabbah, which this midrash closely resembles as regards arrangement and mode of interpretation, and in Ḳohelet Rabbah. But as to the former, nothing proves that it is anterior to Ruth Rabbah, while the latter is recognized by modern scholars to be posterior to this midrash. It apparently contains no Babylonian haggadot, and, although in i. 3 (= ii. 4) it gives the haggadic interpretation of I Chron. iv. 22, which is also found in B. B. 91b, it may be seen that the source in the latter treatise is a baraita and not a Babylonian haggadah. Thus Ruth Rabbah is one of the earlier midrashim, composed about the same time as or shortly after Shir ha-Shirim Rabbah. According to Zunz ("G. V." ed. Brüll, p. 277, Frankfort-on-the-Main, 1892), Ruth Rabbah, as well as Shir ha-Shirim Rabbah and Ḳohelet Rabbah, was one of the sources of the Yelammedenu, Debarim Rabbah, Pesiḳta Rabbati, and Shemot Rabbah, being a medium between these midrashim and the older haggadah (comp., however, Friedmann, introduction to his edition of the Pesiḳta Rabbati, p. 25).

Examples of Haggadah.

Ruth Rabbah is specially interesting from a cultural-historical point of view in that it endeavors to throw light on the habits and conditions of the time in which the incidents of the Book of Ruth took place. Thus, interpreting the very first words of the book, "in the days when the judges judged" (Ruth i. 1), as "in the days when the people judged their judges," the author wishes to show that there was a time when the judges perverted their judgments so that they were held responsible by the people. But when was there such a time, and who were those judges? According to Rab, the judges were Barak and Deborah; according to R. Huna, Deborah, Barak, and Jael; and according to Joshua b. Levi, Ehud and Shamgar. The famine is circumstantially described; it was one of the ten great famines which afflicted the entire world.

Elimelech is represented in an unfavorable light, his name being interpreted as meaning "one eager for royalty." He left the land of Canaan not because he would himself suffer from the famine, but because he was afraid that the people might apply to him for help. In interpreting i. 14, the author of this midrash expresses his views with regard to kissing. According to an anonymous authority, kisses are permitted on three occasions only: (1) on conferring a high office, as when Samuel kissed Saul

(I Sam. x. 1); (2) at meetings, as in the case of Aaron kissing Moses (Ex. iv. 27); and (3) at parting, as when Orpah kissed her mother-in-law. According to R. Tanḥuma, kissing is permitted also to relatives, as when Jacob kissed Rachel (Gen. xxix. 11). Under other circumstances kissing is declared indecent. Very graphic is the description of Ruth's insistence on following Naomi (Ruth i. 16–18), in that, when her attention was directed by her mother-in-law to the laws relating to proselytes, she accepted them all.

Both Naomi and Ruth are described as righteous women whose acts were charitable. The latter particularly is pointed out as being modest and of exemplary manners (ii. 5). In his interpretation of iii. 3 the author of the midrash shows the necessity of honoring the Sabbath by wearing special garments. It may be remarked that in iii. 13 there is a recension of the story of Elisha b. Abuyah, the main source of which is Ḥag. 14b. The midrash terminates with a statement to the effect that the Messiah is to descend from Ruth through David.

With regard to lexical interpretations, in certain cases the explanation of words is not contrary to grammatical rules, but sometimes, as in all the other midrashim, the interpretation is arbitrary. Thus, while "Elimelech" is interpreted as composed of "elai" and "melek" (= "to me belongs royalty"; comp. above), "Naomi" as "she whose acts are agreeable," and "Orpah" (from "'oref" = "the nape of the neck") as "she who turned her back [comp. Jer. ii. 27 and elsewhere] upon her mother-in-law," "Wa-yehi" is interpreted as an exclamation of sorrow; and "Ruth" (derived from ראה = "to see") as "she who saw or considered her mother-in-law's words." For commentaries on and editions of Ruth Rabbah see Ekah Rabbati, Esther Rabbah, and Ḳohelet Rabbah.

Bibliography: Weiss, *Dor*, iii. 273–274, iv. 209; Winter and Wünsche, *Die Jüdische Litteratur*, i. 532 *et seq.*; Wünsche, Introduction to his German translation of *Ruth Rabbah*.

W. B. M. Sel.

RYSSEL, CARL VICTOR: German Protestant theologian; born at Reinsberg, Saxony, Dec. 18, 1849; died at Zurich, March 2, 1905. Having completed his theological and Oriental studies, he commenced his academic career at the Leipsic University in 1878 and was appointed assistant professor there in 1885. In 1889 he received a call to Zurich as professor of Old Testament studies and Oriental languages.

Ryssel, who was doctor of philosophy and theology, was the author of: "Die Synonyma des Wahren und Guten in den Semitischen Sprachen," Leipsic, 1872; "De Elohistæ Pentateuchici Sermone," *ib.* 1878; "Untersuchungen über die Textgestalt und die Echtheit des Buches Micha: Ein Kritischer Commentar zu Micha," 1887. He also prepared the third edition of Fürst's "Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament" (1876), and, for the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament," the second edition of "Ezra, Nehemiah and Esther" (1884) and the third edition of "Exodus-Leviticus" (1897); he also contributed many articles to learned periodicals.

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SAADIA: Biblical commentator, whose native country and epoch can not be precisely determined. Rapoport (in "Bikkure ha-'Ittim," ix. 34–35) was the first to prove that the commentary on Daniel which is ascribed to Saadia Gaon does not belong to him, but to another Saadia. This scholar further says that, owing to differences between that commentary and the one on Chronicles (see Saadia b. Naḥmani), he can not affirm that both works belong to the same author, although he does not feel justified in asserting to the contrary. Matthews proves in "A Commentary on Ezra and Nehemiah" (Oxford, 1882) that the author of the latter commentary is identical with Saadia, the author of the commentary on Daniel.

In his commentary Saadia displayed a profound knowledge of both Talmudim and of the Targum, which latter he often quotes and explains. He was acquainted with the works of earlier commentators, whom he quotes under the general term "poterim" (= "interpreters") or "anshe lebab" (= "men of understanding"); only once (commentary on Dan. vi. 15) he quotes by name a Mattithiah Gaon. He very often bases his interpretations on the interchange of letters of the same class, as the "alef" and "'ayin," "lamed" and "resh"; also on the interchange of letters which occur near each other in various alphabetical combinations, as, for instance, the "alef" and "taw" in the combination את בש, or the "alef" and "lamed" in the combination אל בם. As is the Talmudic method of interpretation, Saadia often explains foreign nouns as well as Hebrew proper names by resolving them into the syllables of which they are constructed. It may be seen from his commentary on Dan. vi. 19 and Ezra i. 9 that Saadia knew Arabic well: possibly it was his mother tongue.

As to the time in which he lived, both Rapoport and Matthews suppose that he flourished in the beginning of the twelfth century. The former further supposes that he lived in France, that he was a contemporary of Yaḳar, and that Ibn Ezra may have known his commentary. On the other hand, Porges (in "Monatsschrift," xxxiv. 63–73) concludes that he lived at the end of the twelfth century, this conclusion being based on the fact that Saadia, in his commentary on Dan. viii. 9 *et seq.*, refers to the conquest of Jerusalem by the Mohammedans in which the Christian churches were destroyed. Porges thinks this is a reference to the conquest of Jerusalem by Saladin in 1187. Further, in the commentary on

Dan. xi. 30 Saadia refers to the fact that the Lombardians united afterward with the Romans to wrench Jerusalem from the Moslems. Although Saadia knew Arabic, Porges thinks he at least resided in Italy, as he mentions very often the Lombardians and Romans, and speaks of the book "Zerubbabel," which was written in Italy. Besides, almost all the manuscripts of Saadia's commentary on Daniel, Ezra, and Nehemiah were copied in Italy. It may be added that in Joseph Ḳara's commentary on Lam. iv. 6 there is a note by Moses of Rome: "Such is the interpretation of R. Saadia." Poznanski (in "Ha-Goren," ii. 120 *et seq.*), however, declares Porges' arguments doubtful; for the conquest of Jerusalem by the Moslems spoken of by Saadia may be that achieved by Omar in 638, and by "the Romans" Saadia may have understood the Byzantine empire. Nor is it likely, Poznanski thinks, that Saadia, who spoke Arabic and who knew the Karaite literature, lived in Italy. He thinks that Saadia lived in northern Africa, where even in the time of the Geonim works of various contents as well as commentaries on the Bible had been written.

BIBLIOGRAPHY: Besides the sources mentioned in the article, Rosin, in *Monatsschrift*, xxxii. 230 *et seq.*; Zunz, *Z. G.* p. 71.

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SAADIA BEN ABRAHAM LONGO. See LONGO, SAADIA BEN ABRAHAM.

SAADIA (SA'ID) B. DAVID AL-ADENI (= "of Aden"): A man of culture living at Damascus and Safed between 1473 and 1485. He was the author of a commentary on some parts of Maimonides' Yad ha-Ḥazaḳah, and copied the commentary of an Arabian writer on the first philosophical sections of that work. He also edited an Arabic commentary on the Pentateuch, of which only fragments are now extant, and composed philosophical hymns in Arabic and Hebrew. In 1451 he copied at Aden the dictionary of Tanḥuma. Saadia b. David circulated under his own name and under the title "Zakat al-Nufus" a work of the Arabian writer Ghazali on the views of the philosophers. An autograph of this spurious work is extant in a defective manuscript in the St. Petersburg Library.

Another **Saadia b. David,** surnamed **Zarafah,** a Mauritanian, was the author of a responsum in the manuscript "Zera 'Anashim," and of a poem, printed in 1623, on Solomon Duran's "Ḥesheḳ Shelomoh."

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* i. 21, xx. 135; idem, *Hebr. Uebers.* p. 298; *idem*, in Kayserling's *Bibliothek Jüdischer Kanzelredner*, Supplement, ii. 35 *et seq.*; Azulai, *Shem ha-Gedolim*, i. 76.

J. M. K.

SAADIA B. JOSEPH (Sa'id al-Fayyumi): Gaon of Sura and the founder of scientific activity in Judaism; born in Dilaẓ, Upper Egypt, 892; died at Sura 942. The name "Saadia," which, so far as is known, he was the first to bear, is apparently an artificial Hebrew equivalent of his Arabic name, "Sa'id." In an acrostic of the Hebrew introduction to his first work, the "Agron," he calls himself סעיד בן יוסף; but later he wrote his name סעדיה, or in its fuller and punctuated form סַעֲדְיָהוּ, as in the "Sefer ha-Galui," while the form סעדאל is given by Moses ibn Ezra. Saadia's enemies spread malicious stories, which probably had no basis in fact, regarding his origin; and both Ben Meïr and the pamphlets referring to the controversy of Saadia with the exilarch allude to the low calling followed by his father, and speak of his parent as a non-Jew. On the other hand, Saadia in his polemic "Sefer ha-Galui" lays stress upon his ancient Jewish lineage, claiming that he belonged to the noble family of Shelah, the son of Judah (I Chron. iv. 21), and counting among his ancestors Ḥanina b. Dosa, the famous ascetic of the first century. Expression was given to this claim by Saadia in calling his son Dosa. Nothing is known, however, of the latter except his name. Regarding Joseph, Saadia's father, a statement of Ben Meïr has been preserved to the effect that he was compelled to leave Egypt and that he died in Joppa, probably during Saadia's lengthy residence in the Holy Land. The usual epithet of "Al-Fayyumi," represented in Hebrew by the similar geographical name "Pitomi" (comp. Ex. i. 11), refers to Saadia's native place, the Fayum in Upper Egypt; and it is known, through his opponents mentioned above, that he was born at Dilaẓ (דילץ), a village there.

Early Works.

Nothing whatever is known of the youth and education of Saadia; nor are his teachers named, except that Mas'udi, a Mohammedan author who died in 957, states that Saadia was a pupil of Abu Kathir, with whom Mas'udi himself carried on a disputation in Palestine. At all events he must have acquired very extensive knowledge in early life, as is shown by his writings. It was in his twentieth year (913) that Saadia completed his first great work, the Hebrew dictionary which he entitled "Agron." In his twenty-third year, according to a verse contained in Abraham ibn Ezra's "Yesod Mispar," he composed a polemical work against Anan, thus apparently beginning the activity which was to prove so important in opposition to Karaism and other heresies and in defense of traditional Judaism. In the same year he left Egypt and went to settle permanently in Palestine, as he states in a Hebrew letter (Schechter, "Saadyana," vii.) addressed at the beginning of his controversy with Ben Meïr to three of his pupils who had remained in Egypt. It was this discussion—a remarkable dispute between the authorities of Palestine and Babylonia concerning the calendar—which first revealed to public notice the full force of the energy which characterized Saadia's nature and the full depth of his knowledge, although he must even before this time have become generally known and been highly esteemed, not only on account of these qualities, but also on account of his literary activity. He was in Aleppo and on his way from the East when he learned of Ben Meïr's regulation of the calendar, which was imperiling the unity of Judaism. Thereupon he immediately addressed a warning to him, and in Babylon he placed his knowledge and pen at the disposal of the exilarch David b. Zakkai and of the scholars of the academy, adding his own letters to those sent by them to the communities of the Diaspora (922). In Babylonia, furthermore, he wrote his "Sefer ha-

Mo'adim," or "Book of Festivals," in which he refuted the assertions of Ben Meïr regarding the calendar, and probably helped much to avert from the Jewish community the perils of schism.

Dispute with Ben Meïr.

This activity of Saadia's was likewise doubtless an important factor in the call to Sura which he received in 928. He was made gaon by the exilarch David b. Zakkai; and the ancient academy, which had been founded by Rab, then entered upon a new period of brilliancy. This first gaon called from abroad, however, was not allowed undisturbed activity. There were doubtless many who viewed unwillingly a foreigner as the head of the academy; and even the mighty exilarch himself, whom the aged Nissim Naharwani had vainly attempted to dissuade from appointing Saadia, found, after two brief years, that the personality of his appointee was far different from that of the insignificant and servile geonim whom he had succeeded, and who had officiated at the exilarch's bidding. In a probate case Saadia refused to sign a verdict of the exilarch which he thought unjust, although Kohen Ẓedeḳ, gaon of Pumbedita, had subscribed to it. When the son of the exilarch threatened Saadia with violence to secure his compliance, and was roughly handled by Saadia's servant, open war broke out between the exilarch and the gaon. Each excommunicated the other, declaring that he deposed his opponent from office; and David b. Zakkai appointed the utterly unimportant Joseph b. Jacob as gaon of Sura, while Saadia conferred the exilarchate on David's brother Ḥasan (Josiah; 930). Ḥasan was forced to flee, and died in exile in Khorasan; but the strife which divided Babylonian Judaism continued. Saadia was attacked by the exilarch and by his chief adherent, the young but learned Aaron ibn Sargado, in Hebrew pamphlets, fragments of which show a degree of hatred on the part of the exilarch and his partizans that did not shrink from scandal. Saadia did not fail to reply.

The "Sefer ha-Galui."

He wrote both in Hebrew and in Arabic a work, now known only from a few fragments, entitled "Sefer ha-Galui" (Arabic title, "Kitab al-Ṭarid"), in which he emphasized with great but justifiable pride the services which he had rendered, especially in his opposition to heresy (see also Abraham ibn Daud in Neubauer, "M. J. C." i. 166).

The seven years which Saadia spent in Bagdad, far from the gaonate, did not interrupt his literary activity. His principal philosophical work was completed in 933; and four years later, through Ibn Sargado's father-in-law, Bishr (בשר, Neubauer, *l.c.* ii. 84, line 2; not כשר, which Grätz transliterates as "Kasser," and Steinschneider, "Die Arabische Litteratur der Juden," p. 47, by "Kasher") ben Aaron, the two enemies were reconciled. Saadia was reinstated in his office; but he held it for only five years. David b. Zakkai died before him (*c.* 940), being followed a few months later by the exilarch's son Judah, while David's young grandson was nobly protected by Saadia as by a father. According to a statement made by Abraham ibn Daud and doubtless derived from Saadia's son Dosa, Saadia himself died, as noted above, in 942, at the age of fifty, of "black gall" (melancholia), repeated illnesses having undermined his health.

After Philo, Saadia was the first great writer in post-Biblical Judaism. Like Philo, he called Egypt his fatherland; and as Philo had united the Hellenic language and culture with the Jewish spirit, so the language and civilization of the Mohammedan Arabs gained a similar but far more lasting influence over the history of Judaism through the writings of Saadia. He was, moreover, almost entirely a creator and an innovator in the scientific fields in which he labored, although much of his work, even that which was written in Hebrew, is now known only from citations.

His Works.

A complete edition of those of his writings which have been preserved either in their entirety or in fragments was begun by Joseph Derenbourg in 1892 in honor of the millenary of Saadia's birth. Of this work, which is expected to fill ten volumes, only five have thus far appeared (1893-99).

The following is a survey of Saadia's works arranged according to subject-matter:

Exegesis: Saadia translated into Arabic most, if not all, of the Bible, adding an Arabic commentary, although there is no citation from the books of Chronicles. The translation of the Pentateuch is contained in the Polyglot Bibles of Constantinople (1546), Paris (1645), and London (1657), and in an edition for the Jews of Yemen (תאג or כתר תורה, Jerusalem, 1894-1901), as well as in the first volume of Derenbourg's edition of Saadia's complete works. A large fragment of the commentary on Exodus exists also in manuscript (see Berliner's "Magazin," vii. 133). The translation of Isaiah was edited by Paulus (1790-91), and with portions of the commentary, by Derenbourg in his third volume. A translation of and commentary on the Psalms have been edited in the dissertation of Margulies (Breslau, 1884), and by others; selections were published by Ewald in his "Beiträge zur Aeltesten Auslegung und Spracherklärung des Alten Testaments" (i., Stuttgart, 1844); and the introduction was translated into German by J. Cohn (Berliner's "Magazin," viii. 1-19, 61-91). A translation of Proverbs, together with a commentary and an introduction thereto, was edited by Derenbourg; and extracts have been published by Bondi (1888), a detailed characterization being given by Heller ("R. E. J." xxxvii.). Cohn likewise edited the translation of and commentary on Job, a complete edition of which was published by Bacher (in Derenbourg, "Œuvres Complètes," v.); and extracts were published by Ewald (*l.c.*). The translations of the Five Megillot found in various manuscripts, and ascribed therein to Saadia, are not genuine, though they are probably based on his translation, the version of Esther contained in them and printed in a siddur of Yemen (Vienna, 1896) being, at all events, very close to Saadia's rendering (see Poznanski in "Monatsschrift," xlvi. 364). His translation of and a portion of his commentary on Daniel are preserved in manuscript; but the Hebrew commentary on Daniel which bears Saadia's name in the rabbinical Bible was written by another Saadia, who lived in the twelfth century (see Porges, *ib.* xxxiv. 63-73); and the same statement holds true with regard to the commentary on Ezra edited under Saadia's name by Mathews (1882; see "Ha-Goren," ii. 72 *et seq.*). Here likewise may be mentioned the Arabic midrash on the Decalogue ascribed to Saadia and frequently reprinted (see Steinschneider, *l.c.* p. 285; *idem*, "Hebr. Bibl." vii. 114; "J. Q. R." xii. 484). For the commentary on Canticles of which a Hebrew translation was edited at Constantinople (*c.* 1577) and which was attributed to Saadia see Ewald and Dukes, "Beiträge," ii. 104–109; and for a similar commentary on Ecclesiastes (Hasiatyn, 1903) see Bacher in "Hebr. Bibl." ix. (1905).

Hebrew Linguistics: (1) "Agron," so far as is known, Saadia's first production. It is a double dictionary, the two parts being arranged according to the alphabetic order of initials and of final letters respectively, and was intended to be used in versification, in which acrostics and rime were the chief requisites. In a later edition Saadia added the Arabic translation of each word, and also included passages concerning various "memorable subjects of the poets," naming the work in its new form "Kitab al-Shi‘r." The Arabic introduction to the second edition and the Hebrew preface of the first have been in great part preserved (see Harkavy, "Studien," v. 39–59). (2) "Kutub al-Lughah," twelve "Books on Language," which are also designated as the twelve parts of a work entitled "The Book on Language," in which, as the author himself states in his "Sefer ha-Galui," he sought to explain the "i‘rab," or the grammatical formation of the Hebrew language. Of this Hebrew grammar, which is the oldest one known, fragments of greater or less extent have been preserved, especially in Saadia's commentary on the "Sefer Yeẓirah" and by Dunash ben Labraṭ. (3) "Tafsir al-Sab‘ina Lafẓah," a list of seventy (properly ninety) Hebrew (and Aramaic) words which occur in the Bible only once or very rarely, and which may be explained from traditional literature, especially from the Neo-Hebraisms of the Mishnah. This small work has been frequently reprinted.

Halakic Writings: (1) Short monographs, in which individual problems of the Halakah are systematically presented. Of these Arabic treatises of Saadia's little but the titles and extracts is known (see Steinschneider, *l.c.* pp. 48 *et seq.*; Poznanski, "Orientalistische Literaturzeitung," 1904, col. 306), and it is only in the "Kitab al-Mawarith" that fragments of any length have survived; these were edited by Müller in the "Œuvres Complètes," ix. 1–53. A book of rules for the sheḥiṭah is extant in manuscript (*ib.* p. xxxvii.). (2) A commentary on the thirteen rules of Rabbi Ishmael, preserved only in a Hebrew translation (*ib.* pp. 73–83). An Arabic methodology of the Talmud is also mentioned, by Azulai, as a work of Saadia under the title "Kelale ha-Talmud" ("Shem ha-Gedolim," ii. 16). (3) Responsa. With few exceptions these exist only in Hebrew, some of them having been probably written in that language. About fifty have been collected from the mass of geonic responsa by J. Müller (*l.c.* ix. 87–142), who has also compiled numerous citations from Saadia which bear on the Halakah (*ib.* pp. 145–173). On the "Book of Feasts" see below. Saadia's interpretation, or more correctly translation, of the Mishnah into Arabic was used in the twelfth century in Bagdad, according to the traveler Pethahiah of Regensburg; but no further data are known concerning it.

Liturgy: (1) The "Siddur." Saadia's prayer-book, hitherto known in detail only from the analysis of Steinschneider ("Cat. Bodl." cols. 2203–2211, supplemented by Neubauer in "Ben Chananja," 1863–65), is called by its author ("Cat. Bodl." col. 1096) "Kitab Jawami‘ al-Ṣalawat wal-Tasabiḥ," or "Book of Collections of Prayers and Songs of Praise." It contains the entire ritual for week-days, Sabbaths, and festivals, with explanations in Arabic and Saadia's own synagogal poetry (comp. Bondi, "Der Siddur Saadia's," Frankfort-on-the-Main, 1904). (2) Of this synagogal poetry (comp. Steinschneider, *l.c.* cols. 2211–2217; Zunz, "S. P." pp. 93–98, 668; Schechter, *l.c.* xvii.–xxv.) the most noteworthy portions are the "Azharot" on the 613 commandments, which give the author's name as "Sa‘id b. Joseph" (see above), followed by the expression "Alluf," thus showing that the poems were written before he became gaon. They have been collected by Rosenberg ("Kobeẓ," pp. 26, 54, Berlin, 1876; see also "Œuvres Complètes," ix. 59–69; "J. Q. R." vi. 704; Schechter, *l.c.* xv.); and there are in addition the "‘Abodah" (Rosenberg, *l.c.* pp. 10–17), and the "Hosha‘not" (designated in Saadia's "Siddur" as the "Alfabatat"), a portion of the prayer-book of Yemen (see "J. Q. R." xiv. 592), edited by Kohut (in "Monatsschrift," xxxvii.). (3) In connection with Saadia's liturgical poetry may be mentioned his poem on the number of the letters in the Bible (see Derenbourg, "Manuel du Lecteur," pp. 139, 235), which has been incorrectly claimed for another author (see Steinschneider, "Hebr. Bibl." vii. 143, note 2).

Philosophy of Religion: (1) The "Kitab al-Amanat wal-I‘tiḳadat," or "Book of the Articles of Faith and Doctrines of Dogma," the first systematic presentation and philosophic foundation of the dogmas of Judaism, completed in 933. This work is better known under its Hebrew title, "Sefer Emunot we-De‘ot," as translated by Judah ibn Tibbon, his version having been first printed in Constantinople in 1562 and frequently republished, while the original was edited by S. Landauer (Leyden, 1880). Another translation, or rather paraphrase, of the "Kitab al-Amanat," of uncertain authorship, is contained in several manuscripts; large portions of this rendering were edited by Gollancz ("The Ethical Treatises of Berachyah," London, 1902; comp. "Monatsschrift," xlvi. 536). Of the ten sections or "maḳalat" of the work, the seventh, treating of the resurrection, is contained in two versions, the first of which, the basis of the translation of Ibn Tibbon, has been edited by Bacher in the "Steinschneider Festschrift," pp. 98–112, and the second by Landauer.

The "Emunot we-De‘ot."

(2) "Tafsir Kitab al-Mabadi," an Arabic translation of and commentary on the "Sefer Yeẓirah," written while its author was still residing in Egypt (or Palestine). The Arabic original was edited with a French translation by Lambert (Paris, 1891). A Hebrew translation exists in manuscript; but the

Hebrew commentary on the "Sefer Yeẓirah" printed under Saadia's name in 1562 is incorrectly ascribed to him.

Polemical Writings: (1-3) Refutations of Karaite authors, always designated by the name "Kitab al-Rudd," or "Book of Refutation." These are directed respectively against Anan, the founder of Karaism (written in 915); against Ibn Saḳawaih or Saḳuyah, an author of whom nothing more is known; and "against a bitter assailant" ("'ala mutaḥamil ḥayyum") who had criticized the anthropomorphism of the Talmudic Haggadah. These three works are known only from scanty references to them in other works; that the third was written after 933, is proved by one of the citations. (4) "Kitab al-Tamyiz" (in Hebrew, "Sefer ha-Hakkarah" or "Sefer ha-Mibḥan"), or "Book of Distinction," composed in 926, and Saadia's most extensive polemical work. It was still cited in the twelfth century; and a number of passages from it are given in a Biblical commentary of Japheth ha-Levi ("J. Q. R." x. 245-252, xiii. 656 *et seq.*). (5) There was perhaps a special polemic of Saadia against Ben Zuṭa, though the data regarding this controversy between that Karaite scholar (who is otherwise unknown) and Saadia, which is mentioned in Ibn Ezra's commentary on the Pentateuch (comp. Jew. Encyc. v. 105), are known only from the gaon's gloss on the Torah. (6) A refutation directed against the rationalistic Biblical critic Ḥiwi al-Balkhi, whose views were rejected by the Karaites themselves; mentioned by Saadia in the first section, p. 37, of his "Kitab al-Amanat wal-I'tiḳadat." This work was written probably in Hebrew; the third section of the "Kitab al-Amanat wal-I'tiḳadat" doubtless contained the refutation which Saadia directed against Ḥiwi (comp. Jew. Encyc. vi. 429b). (7) "Kitab al-Shara'i'," or "Book of the Commandments of Religion," probably also polemical in content (see Steinschneider, "Die Arabische Litteratur der Juden," pp. 50 *et seq.*). (8) "Kitab al-'Ibbur," or "Book of the Calendar," likewise apparently containing polemics against Karaite Jews (see Posnanski in "J. Q. R." x. 260). (9) "Sefer ha-Mo'adim," or "Book of Festivals," the Hebrew polemic against Ben Meïr which has been mentioned above. It has, as the author himself states, the external appearance of the Biblical text, being divided into verses and pointed for vocalization and accent. Several large fragments of it have been found in recent times (Schechter, *l.c.* ii., iii., xlvii.; Harkavy, "Studien," v. 220; "R. E. J." xli. 225). (10) "Sefer ha-Galui," also in Hebrew and in the same Biblical style as the "Sefer ha-Mo'adim," being an apologetic work directed against David b. Zakkai and his followers. The author himself added an Arabic translation, commentary, and preface to his work. The introduction has been preserved in great part, and contains information regarding the work itself, of which only a few fragments are now extant (Schechter, *l.c.* i.; Harkavy, *l.c.* p. 186; "R. E. J." xl. 88). The book consisted of seven sections, in the fourth of which Saadia spoke of his providential position as the leader of Israel, while in the sixth and seventh he described the opposition which he had to encounter, and enumerated those who had been victorious over him. The second section contained a chronology (Arabic, "ta'rikh") of the Biblical and Talmudic periods; this is plausibly identified with the "Kitab al-Ta'rikh" from which Judah ibn Balaam, in his commentary on I Kings vi. 1, cites a chronological statement regarding the date of the Judges (Neubauer, "M. J. C." ii. 85; see also "R. E. J." xlix. 298). (11) Dunash ben Labraṭ cites a sentence of three Hebrew words in which Saadia polemizes against the famous Masorite Aaron ben Asher, although it is not certain that this was from a special work in which Saadia assailed his contemporary, whom he probably knew personally.

If the fulness and versatility of Saadia's literary labor, which represents the activity of thirty years, many of which were full of unrest, are astonishing, they are still more astonishing when one recalls that he was a pioneer in the fields in which he toiled, being, to employ a tannaitic phrase used by Abraham ibn Ezra, "the first head of words in every place" ("rosh ha-medabberim be-kol maḳom"). The foremost object of his unwearied mental activity was the Bible; indeed, his importance in history is due primarily to his establishment of a new school of Biblical exegesis characterized by a rational investigation of the contents of the Bible and a scientific knowledge of the language of the holy text. The services of Saadia as a representative of the "peshaṭ" and as the creator of Hebrew philology have been emphasized elsewhere (see Jew. Encyc. iii. 166, *s.v.* Bible Exegesis; *ib.* iv. 579, *s.v.* Dictionaries; *ib.* vi. 69, *s.v.* Grammar). Here, therefore, only a general summary of his exegetical and philological activities is necessary.

Characteristics.

Saadia's Arabic translation of the Bible is of importance for the history of civilization; itself a product of the Arabization of a large portion of Judaism, it served for centuries as a potent factor in the impregnation of the Jewish spirit with Arabic culture, so that, in this respect, it may take its place beside the Greek Bible-translation of antiquity and the German translation of the Pentateuch by Moses Mendelssohn. As a means of popular religious enlightenment, Saadia's translation presented the Scriptures even to the unlearned in a rational form which aimed at the greatest possible degree of clearness and consistency. His system of hermeneutics, furthermore, was not limited to the exegesis of individual passages, but treated also each book of the Bible as a whole, and showed the connection of its various portions with one another. As specimens may be cited the introduction to his translation of the Pentateuch and his prefaces to the Psalms, to Proverbs (which he called "The Book of the Search after Wisdom"), and to Job (which he termed the "Book of the Theodicy"), as well as his concluding remarks on the Psalms and on the speeches of Job and his friends. The minuteness which, in the judgment of Ibn Ezra, characterized the geonic commentaries on the Bible must have been especially marked in Saadia's Pentateuch commentary, to which, according to a citation by Judah ben Barzillai, a whole volume served as introduction. The commentary contained, as is stated in the author's own introduction to his translation of the Pentateuch, not only an exact interpretation of the text, but also a refutation of the cavils which the heretics raised against it. Further, it set forth the bases of the commandments of reason and the characterization of the commandments of revelation; in the case of the former the author appealed to philosophical speculation; of the latter, naturally, to tradition. His exegetic application of the most diverse passages of Holy Writ is conspicuously shown in that portion of his commentary which treats of Ex. xxx. 11–16, and which has been translated by Bacher in Winter and Wünsche's "Jüdische Litteratur" (ii. 251). It must be noted, however, that in many of his commentaries, as on the Psalms and Job, Saadia restricted himself to a very limited number of indispensable elucidations, since in general the translation itself properly served as a commentary, so that it was called "Tafsir."

The position assigned to Saadia in the oldest list of Hebrew grammarians, which is contained in the introduction to Ibn Ezra's "Moznayim," has not been challenged even by the latest historical investigations. Here, too, he was the first; his grammatical work, now lost, gave an inspiration to further studies, which attained their most brilliant and lasting results in Spain, and he created in part the categories and rules along whose lines was developed the grammatical study of the Hebrew language. His dictionary, primitive and merely practical as it was, became the foundation of Hebrew lexicography; and the name "Agron" (literally, "collection"), which he chose and doubtless created, was long used as a designation for Hebrew lexicons, especially by the Karaites. The very categories of rhetoric, as they were found among the Arabs, were first applied by Saadia to the style of the Bible. He was likewise one of the founders of comparative philology, not only through his brief "Book of Seventy Words," already mentioned, but especially through his explanation of the Hebrew vocabulary by the Arabic, particularly in the case of the favorite translation of Biblical words by Arabic terms having the same sound.

Hebrew Style.

The influence of the spirit and language of the Bible on Saadia is shown by his Hebrew writings. In his introduction to the "Agron" and in his polemics against Ben Meïr and David b. Zakkai he employs the method of presentation found in Biblical narrative, as well as the external form of division into verses. His models for this imitation of Biblical form were, as he himself says, the Book of Ben Sira, which he had in the Hebrew original, and the Aramaic scroll of Antiochus. Even in his choice of words Saadia endeavored to attain to Biblical simplicity and purity of vocabulary; but the stylistic artificiality, especially in the formation of words, which long since had been set up as a divergent ideal for the Hebraists of Saadia's time through the influence of the synagogal poetry of Jose, Yannai, and Ḳalir, impressed itself upon him, so that his Hebrew writings form a curious mixture of Biblical simplicity and payyeṭanic affectation. The same statement holds good of his liturgical poetry, of which Zunz ("S. P." p. 93) says that "he employs in his religious poems both the most lucid style and the most obscure; being in the one a worshiper, in the other a payyeṭan." Saadia himself declares, in his introduction to the "Sefer ha-Galui," that he intended to make his style the model for that of a school. To the seven chapters of polemics in this work he planned to add three of a general nature and referring to the entire book; he declares his intention, which he then proceeds to carry out, of analyzing, in these to a certain extent "latent" chapters, the three stylistic merits of his book, correctness of language, unity of composition, and logical sequence of thought. The first of these, a thorough mastery of Hebrew, was extremely important for the nation, since the predominant use of Arabic and Aramaic had caused the people to forget its use. It is true that the renaissance of Hebrew as a literary language approaching as much as possible to the language of the Bible first attained full potency in Spain a century after Saadia; but this most noteworthy sign of progress in the spiritual life of medieval Judaism owes its first great inspiration to the powerful example of the gaon. The important innovation of the use of Arabic meters in Hebrew poetry was due to Saadia in the sense that it was introduced by his pupil Dunash ben Labraṭ, who showed his metrical compositions to his teacher and received praise for them, although Saadia himself did not adopt this new form of verse.

His Responsa.

Of the halakic writings of Saadia only one has been preserved in any degree of entirety; but this is sufficient to show that even here he blazed a new path by arranging his material systematically and by presenting his subject methodically. Herein Saadia was the first precursor of Maimonides, whose masterpiece was his systematic presentation of the entire Halakah. In his division of the commandments of the Bible according to their subject-matter, Saadia likewise anticipated Maimonides, although in the other division (introduced as early as Philo), that according to the fundamental commandments of the Decalogue, he apparently followed Karaite models. In regard to Saadia's responsa and the specimens of his halakic decisions and interpretations which have been preserved, Müller, their collector, says: "As in his other writings, Saadia is fond of stating the number of possibilities which may arise in connection with a given subject. He draws his proof first from the Bible, then from the Talmud, and finally from reason; his arguments are always cogent; and his conclusions proceed from sound judgment and sober spirit. . . . He often concludes his responsa with words of warning and with quotations from the Bible."

In his "Kitab al-Amanat wal-I‘tiḳadat" (see above) Saadia became the creator of the Jewish philosophy of religion. His detailed introduction to the work speaks of the reasons which led him to compose it. His heart was grieved when he saw the confusion concerning matters of religion which prevailed among his contemporaries, finding an unintelligent belief and unenlightened views current among those who professed Judaism, while those who denied the faith triumphantly vaunted their errors. Men were sunken in the sea of doubt and overwhelmed by the waves of spiritual error, and

His Philosophy of Religion.

there was none to help them; so that Saadia felt himself called and in duty bound to save them from their peril by strengthening the faithful in their belief and by removing the fears of those who were in doubt. After a general presentation of the causes of infidelity and the essence of belief, Saadia describes the three natural sources of knowledge; namely, the perceptions of the senses, the light of reason, and logical necessity, as well as the fourth source of knowledge possessed by those that fear God, the "veritable revelation" contained in the Scriptures. He shows that a belief in the teachings of revelation does not exclude an independent search for knowledge, but that speculation on religious subjects rather endeavors to prove the truth of the teachings received from the Prophets and to refute attacks upon revealed doctrine, which must be raised by philosophic investigation to the plane of actual knowledge.

In the scheme of his work Saadia closely followed the rules of the Motazilites (the rationalistic dogmatists of Islam, to whom he owed in part also his thesis and arguments), adhering most frequently, as Guttmann has shown, to the Motazilite school of Al-Jubbai. He followed the Motazilite Kalam, especially in this respect, that in the first two sections he discussed the metaphysical problems of the creation of the world (i.) and the unity of the Creator (ii.), while in the following sections he treated of the Jewish theory of revelation (iii.) and of the doctrines of belief based upon divine justice, including obedience and disobedience (iv.), as well as merit and demerit (v.). Closely connected with these sections are those which treat of the soul and of death (vi.), and of the resurrection of the dead (vii.), which, according to the author, forms part of the theory of the Messianic redemption (viii.). The work concludes with a section on the rewards and punishments of the future life (ix.). The tenth section, on the best mode of life for mankind in this world, must be regarded as an appendix, since its admonitions to moral conduct supplement the exhortations to right thought and right belief contained in the main body of the book.

The most important points contained in the individual sections are as follows:

Special Views.

(i.) For the doctrine of the creation of the world Saadia offers four proofs; three of these show the influence of Aristotelian philosophy, which may be traced also elsewhere in this author's writings. After his speculation has led him to the conclusion that the world was created ex nihilo, he proceeds to state and refute the twelve theories of the origin of the world. This part of the first section gives a most interesting insight into Saadia's knowledge of the Greek philosophers, which he probably derived from reading Aristotle. At the end of the section Saadia refutes certain objections to the Jewish doctrine of Creation, especially those which proceed from the concepts of time and space.

(ii.) The theory of God is prefaced by a development of the view that human knowledge arises by degrees from the merest sensuous impressions to the most subtle concepts; so that the idea of the divine, which transcends all other knowledge in subtlety, is itself a proof of its verity. The concept of God as a creator necessarily implies the attributes of life, power, and knowledge. In like manner the concept of the Creator demonstrates the unity of God. For this view three direct and three indirect proofs are offered by Saadia, the latter consisting in demonstrating that dualism is absurd. The thesis of the absolute unity of God is established by a refutation of the Christian doctrine of the Trinity, which arises, in Saadia's opinion, from a misinterpretation of the three attributes of God already named—life, power, and knowledge. Connected with the refutation of the dogma of the Trinity is an outline of the various theories respecting the person of Jesus which reveals an accurate knowledge of Christian controversies. To render possible an understanding of the monotheistic concept of God in all its purity, and to free the statements of the Scriptures from their apparent contradictions of the spirituality of the absolute idea of God, Saadia interprets all the difficulties of the Bible which bear upon this problem, using the scheme of the ten Aristotelian categories, none of which, he shows, may be applied to God. At the conclusion of this section the author pictures with deep religious feeling the relation to the Deity sustained by the human soul when permeated by the true knowledge of God.

(iii.) The divine commandments revealed in the Holy Scriptures have been given to man by the grace of God as a means to attain the highest blessedness. According to a classification borrowed by Saadia from the Motazilites but based upon an essentially Jewish view, the commandments are divided into those of reason and of revelation, although even the latter may be explained rationally, as is shown by numerous examples. An excursus, in which Saadia attacks the view of the Hindu sect of the "Barahima" (Brahmans) to the effect that man needs no prophets, introduces his account of prophecy and his apology for the Prophets. This is followed by theses on the essential content of the Bible and the credibility of Biblical tradition, by a detailed refutation of the Christian and Mohammedan view that the Law revealed in Israel has been abrogated, and by a polemic against a series of Ḥiwi's objections to the authority of the Scriptures.

(iv.) The foundation of this section is the theory of the freedom of the will and its reconciliation with the omnipotence and omniscience of God. In its opening portion Saadia postulates the anthropocentric doctrine which regards man as the object of all creation; and at its close he explains under eight headings those passages of the Bible which might cause doubt regarding the freedom of the acts of man.

Contents of the "Emunot."

(v.) Men fall into ten classes with regard to merit and demerit, and their religious and moral bearings. In his description of the first two, the pious and the impious, Saadia devotes himself in the main to the problem of the sufferings of the pious and the good fortune of the impious, while the description of the last class, that of the contrite, leads him to detailed considerations, based upon the

Bible, of repentance, prayer, and other evidences of human piety.

(vi.) His view on the soul is prefaced by a survey of six other theories. He states the relation of the soul to the body, the basis of their union, their coöperation in human activity, their coexistence or the appointed term of life, their separation or death, and the state of the soul after death. The section concludes with a refutation of the doctrine of metempsychosis.

(vii.) Here Saadia refutes the objections made, on the basis of nature, reason, and the Bible, to the doctrine of the resurrection of the dead, and presents the proof for it contained in tradition. He then discusses ten questions bearing on this doctrine, which are of interest as "affording an insight into popular views which then prevailed, and which, despite their singularity, could not be ignored even by such a man as Saadia" (Guttmann).

(viii.) The teachings regarding Messianic redemption are based almost entirely on statements of the Bible and the Talmud, the definite year of salvation being fixed by an interpretation of well-known passages in the Book of Daniel. In the concluding portion the author refutes those who assume that the Messianic prophecies refer to the time of the Second Temple; and he argues also against the Christian doctrine of the Messiah.

(ix.) Saadia demonstrates that the recompenses of the world to come are proved by reason, the Bible, and tradition, and answers various questions bearing upon this subject.

(x.) The system of ethics contained in the appendix is based for the most part on a description and criticism of thirteen different objects of life, to which Saadia adds his own counsels for rational and moral living. He adds also that in the case of each of the five senses only the concordant union of sensuous impressions is beneficial, thus showing how great is the need of a harmonious combination of the qualities and the impulses of the soul of man. He concludes with the statement that he intends his book only to purify and ennoble the hearts of his readers.

Relations to Mysticism.

In his commentary on the "Sefer Yeẓirah" Saadia sought to render lucid and intelligible the content of this mystical work by the light of philosophy and other knowledge, especially by a system of Hebrew phonology which he himself had founded. He did not permit himself in this commentary to be influenced by the theological speculations of the Kalam, which are so important in his main works; and in his presentation of the theory of creation he made a distinction between the Bible and the book on which he commented, even omitting the theory of the "Sefer Yeẓirah" regarding the creation of the world when he discussed the various views on this subject in the first section of his "Kitab al-Amanat wal-I'tiḳadat." From this it may be concluded that he did not regard the "Sefer Yeẓirah"—which he traces ultimately to the patriarch Abraham—as a real source for a knowledge of the theory of Judaism, although he evidently considered the work worthy of deep study.

Relations to Karaism.

Of all Saadia's works his polemical writings, especially those against the Karaites, exercised the greatest immediate influence. As he himself declared, Karaism had within a century and a half become deeply rooted, while rabbinical Judaism, whose official heads, the academies of Babylonia, had begun to lose their importance, was in peril of being overwhelmed by the propaganda of the Karaites and even of suffering losses of increasing magnitude in its material welfare through the extension of Karaite doctrines. It was Saadia who, equipped with comprehensive knowledge, a thorough secular training, and an extraordinary literary activity, waged the battle against the foes of Jewish tradition, and not only averted the perils which threatened it, but also, by establishing the scientific study of the Bible and of the Hebrew language, gave rabbinical Judaism the supremacy even in this special province of Karaism. If the Karaites made remarkable contributions on these subjects during the tenth and in the first half of the eleventh century, their inspiration was due to Saadia's influence and to the necessity of defending themselves against his attacks; so that his activity was epochal likewise even for Karaism.

Nor was Saadia without influence outside Jewish circles. Abraham ibn Ezra, writing on Gen. ii. 11, states, probably on good authority, that Saadia planned his translation of the Bible for Mohammedans as well as for Jews, and that he used Arabic script for this reason; and Ibn Ezra accordingly explains the fact that Saadia translated even those expressions whose meaning was not known through tradition, as being due to a desire that the Mohammedan reader might not think the Bible contains words which are unintelligible. Not only does a noted Mohammedan author, Saadia's younger contemporary, Mas'udi, give data of the gaon's life, but another Arabic author of the second half of the tenth century, Mohammed ibn Isḥaḳ al-Nadim, gives, in his "Fihrist al-'Ulum," a list of eleven of Saadia's writings. This list includes, according to the editions, which are sometimes vague and partly corrupt, the translations of Isaiah, the Psalms, Proverbs, and Job, the translation of the Pentateuch, and the commentary on the second half of Leviticus, besides the commentary on the "Sefer Yeẓirah," the "Siddur," the "Kitab ha-'Ibbur," the "Kitab al-Shara'i," and probably his great work on philosophy ("Kitab al-Amanat"; the list has כתב אלאמת̄אל instead of כתב אלאמאנאת; see Hegenkamper, p. 27). It is, however, improbable that that author had seen all the writings of Saadia himself; for he seems to owe his knowledge of them to a Hebrew source or to the oral communication of some Jew. No manuscript of any of Saadia's works written in Arabic script exists. The Florentine codex (dating from 1256), containing a translation of the Pentateuch in Arabic characters (see Kahle, "Die Arabischen Bibelübersetzungen," p. viii., Leipsic, 1904), is not the original work of Saadia, but a revision thereof approaching more closely to the Hebrew text.

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W. B.

SAADIA B. JOSEPH BEKOR SHOR. See Bekor Shor, Saadia.

SAADIA BEN MAIMON IBN DANAN. See Ibn Danan.

SAADIA BEN NAḤMANI: Liturgical poet and perhaps also Biblical commentator; lived in the eleventh and twelfth centuries. He was the author of a piyyuṭ for the first "Ma'arib" of the Feast of Tabernacles, beginning "Sukkat shalem selah," and consisting of ten strophes of six lines each; and Zunz thinks him to have written likewise the piyyuṭ beginning "Elohekem dirshu" and recited on Sabbaths which fall on the first day of the month. Saadia ben Naḥmani is supposed by Ḥayyim Michael to be identical with the Saadia quoted by Rashi as having personally spoken to him ("Liḳḳuṭe ha-Pardes," Hilkot "Tish'ah be-Ab").

The supposition that Saadia was a Biblical commentator is based on the fact that the commentary on Chronicles, generally attributed to Rashi, was discovered not to belong to the latter, as is mentioned in Tos. to Yoma 9a, but to have been arranged by the pupils of a certain R. Saadia. It has also been proved that Saadia's commentary on Chronicles was copied by his pupils in different localities, the several copies, therefore, containing many variants. Ḥayyim Michael holds that the Saadia in question also may be identical with the subject of this article and likewise with the author of the commentary on the "Sefer Yeẓirah," in ascribing which to Saadia Gaon the printers, as was proved by Delmedigo ("Maẓref la-Ḥokmah," p. 9b) and by Jacob Emden ("Miṭpaḥat Sefarim," p. 4b), were in error. This commentary, too, was arranged by Saadia's pupils, who in certain passages altered their master's words.

If the various identifications are correct, it may be concluded, as appears from the many German words found in these commentaries, that Saadia was a native of Germany. The author of the commentary indicates Kalonymus b. Judah as his maternal uncle (commentary on II Chron. iv. 7, 17) and Eleazar b. Meshullam as his teacher (commentary on I Chron. iv. 31, *passim*). He studied at Narbonne also, under Isaac b. Samuel (*ib.* ix. 34, *passim*), which accounts for the French words in his commentary.

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E. C. M. Sel.

SAALSCHÜTZ, JOSEPH LEWIN: German rabbi and archeologist; born March 15, 1801, at Königsberg, East Prussia; died there Aug. 23, 1863. Having received his education at the gymnasium and university of his native city (Ph.D. 1824), he held several positions as rabbi and teacher at the Israelitic communal schools of Berlin and Vienna. Returning in 1835 to Königsberg, he became rabbi there, and in 1847 privat-docent in Hebrew archeology at Königsberg University.

In Hebrew archeology Saalschütz was a pioneer among the Jews. Among his works may be mentioned: "Von der Form der Hebräischen Poesie Nebst einer Abhandlung über die Musik der Hebräer" (Königsberg, 1825), reedited (*ib.* 1853) under the title "Form und Geist der Biblisch-Hebräischen Poesie"; "Geschichte und Würdigung der Musik bei den Hebräern Nebst einem Anhang über die Hebräische Orgel" (Berlin, 1830); "Gotteslehre" (Vienna, 1833), a book on the Jewish religion, formerly used in many schools in Austria and Hungary; "Forschungen im Gebiete der Hebräisch-Aegyptischen Archäologie" (Königsberg, 1838); "Die Versöhnung der Confessionen, oder Judenthum und Christenthum in Ihrem Streit und Einklange" (*ib.* 1844); "Vocabularium zum Hebräischen Gebetbuche," with supplement; "Einleitung in die Hebräische Grammatik" (*ib.* 1844). He also edited a new edition of Johann David Michaelis' "Das Mosaische Recht mit Berücksichtigung des Spätern Jüdischen" (Berlin, 1846–48), in two parts: part i., on public law, is subdivided into six parts; and part ii. into three. Other works by him are: "Das Königthum vom Israelitisch-Biblischen Standpunkte" (1852); "Zur Geschichte der Unsterblichkeitslehre bei den Hebräern" (1853); "Archäologie der Hebräer" (Königsberg, 1855–56), in twelve parts: (1) dress, home, and food; (2) life and industries; (3) religion; (4) art; (5) literature; (6) science; (7) customs; (8) family; (9) city law; (10) the administration of law; (11) priests and superstitions; (12) government (this book still remains the only complete survey of the subject from a Jewish standpoint); "Repetitionsbüchlein der Israelitischen Religion und Sittenlehre"; and "Gebetbuch der Synagoge" (1859).

Saalschütz's son, **Louis,** is assistant professor of mathematics at Königsberg University (1905).

Bibliography: S. Carpin, in *Allg. Zeit. des Jud.* Oct. 18, 1901.

S. F. T. H.

SAALSCHÜTZ, LOUIS: German mathematician; born at Königsberg, Prussia, Dec. 1, 1835; son of Joseph Levin Saalschütz. From 1854 to 1860 he studied mathematics and physics at the university of his native city, graduating as Ph.D. in 1861: his dissertation was "Ueber die Wärmeveränderungen in den Höheren Erdschichten Unter dem Einfluss des Nicht-periodischen Temperaturwechsels an der Oberfläche," and was published in the "Astronomische Nachrichten." From 1861 to 1882 he was teacher of mathematics, mechanics, and engineering at the Royal School of Mechanics, Königsberg. During the same period he lectured at the university; and since 1875 he has been assistant professor. For a number of years he has filled the office of president of the Jewish orphan asylum of Königsberg.

Saalschütz is the author of: "Der Belastete Stab," Leipsic, 1880; "Vorlesungen Ueber die Bernouillischen Zahlen," Berlin, 1893; and of a number of treatises in the technical journals. S.

SABA (סבא): A word derived from the root סיב, "to be white, old"; used in the Talmud with various meanings:

(*a*) It designates an old man or old woman in general, as in the saying "an old man ["saba"] in the house means ruin, but an old woman ["sabeta"] is a treasure; since the former is unfit for work, while the latter helps in the house" ('Ar. 19a).

(*b*) Preceded by the demonstrative ("hai Saba" = "that old man") it was assumed to refer to the prophet Elijah whenever the phrase occurs in either Talmud; but this assumption was rejected by the tosafists (Ḥul. 6a), and even before their time by Hai Gaon in a responsum (ed. Harkavy, "Responsen der Geonim," p. 23).

(*c*) It is used also as an honorific title, so that R. Huna and R. Ḥisda are called "the old men of Sura," and R. Judah and R. 'Ena "the old men of Pumbedita" (Sanh. 17a).

(*d*) It was the name of R. Niḥa's father (Kil. ix. 1; comp. Frankel, "Introductio in Talmud Hierosolymitum," p. 117a.

(*e*) It occurs in the phrase "sabe debe Atuna" = "the wise men of Athens" (Grätz, "Jahresbericht des Breslauer Seminars," 1884, p. 28).

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T. S. O.

SABA. See Sheba.

SABA, ABRAHAM. See Abraham Saba.

SABBATH (שבת): The seventh day of the week; the day of rest.

——**Biblical Data:** On the completion of His creative work God blessed and hallowed the seventh day as the Sabbath (Gen. ii. 1-3). The Decalogue in Exodus (xx. 8) reverts to this fact as the reason for the commandment to "remember" the Sabbath day to keep it holy. The Sabbath is recognized in the account of the gathering of the manna; a double portion was gathered on the previous day, and the extra supply gathered for consumption on the Sabbath, when no manna descended, did not spoil (xvi. 22-30). The Sabbath is a sign between Yhwh and Israel, an everlasting covenant (xxi. 13). Death or excision (xxxi. 14, 15) was the penalty for its profanation by work. An instance of this is afforded by the case of the man who gathered sticks on the Sabbath and was condemned to die by lapidation (Num. xv. 32-36). Work is prohibited, even during harvest-time (Ex. xxxiv. 21), and is declared to be a profanation of the holy Sabbath; and the kindling of fire in the habitations is especially interdicted (Ex. xxxv. 3).

In the Decalogue as contained in Deuteronomy (v. 12 *et seq.*) the observance of the Sabbath is again enjoined, but as a day of rest for the servants as well as their masters, in commemoration of Israel's redemption from Egyptian bondage. The Sabbath heads the enumeration of the appointed holy seasons (Lev. xxiii. 3). The Showbread was changed every Sabbath (Lev. xxiv. 8). The sacrifice ordained for the Sabbath consisted of two he-lambs of the first year, without blemish, and of two-tenths of an ephah of fine flour for a meal-offering, mingled with oil, and "the drink-offering thereof"; these constituted the burnt offering, and were brought in addition to the continual burnt offering (Num. xxviii. 9, 10). The Sabbath is designated also as "Shabbat Shabbaton," as is the Day of Atonement (Lev. xvi. 31), often with the added qualification of "holy unto Yhwh" (Ex. xvi. 23, xxxi. 1, xxxv. 2); and it is set apart for a holy convocation (Lev. xxiii. 3).

From II Kings xi. 5 it appears that the royal body-guard was changed every Sabbath. The Sabbath and the day of the New Moon were the favorite occasions for consulting the Prophets (II Kings iv. 23).

Non-Observance by Some in Prophetic Times.

That the Sabbath was either improperly observed or sometimes, perhaps, altogether ignored in the time of the Prophets seems to be evidenced by their writings. Amos castigates those that are impatient for the passing of the Sabbath because it interferes with their usurious business (viii. 5). Isaiah is equally emphatic in condemning his contemporaries for their unworthy celebrations (i. 9). Jeremiah exhorts his people to refrain from carrying burdens on the Sabbath (xvii. 21 *et seq.*). Ezekiel describes the laxness of the fathers, for the purpose of impressing upon his auditors the importance of observing the Sabbath, evidently neglected in his day (xx. 12, 16, 20, 21, 24; xxii. 8; xxiii. 38). In his scheme of reconstruction the hallowing of the Sabbath holds a prominent place (xliv. 24, xlvi. 2, 3). According to him the burnt offering for the Sabbath, provided by the prince (xlv. 17), consisted of six lambs and a ram, with an entire ephah of meal-offering and a "hin" of oil to every ephah (xlvi. 4-5).

Isaiah conditions Israel's triumph on the observance of the Sabbath, which may not be set aside for secular pursuits; its observance should be a delight (lviii. 13, 14). In his vision of Jerusalem's exaltation the prophet predicts that from one Sabbath to another all flesh will come to worship before Yhwh (lxvi. 23). The colonists under Nehemiah charged themselves yearly with a third of a shekel to provide, among other things, for the burnt offerings of the Sabbaths (Neh. x. 32). Nevertheless Nehemiah took them to task for profaning the day (xiii. 16, 17), and to prevent them from continuing to turn it into a market-day he ordered the gates to be closed and kept closed until the end of the Sabbath. This measure, after a while, had the desired effect (x. 19 *et seq.*). Ps. xcii. is entitled "A Psalm or Song for the Sabbath Day." As Hosea (i. 11) threatens the cessation of the Sabbath and other feasts as a punishment to disloyal Israel, so does the author of Lamentations (ii. 6) lament that the Sabbath has come to be forgotten in Zion.

——**In Apocrypha and Pseudepigrapha:** Under the stress of the Syrian persecution, faithful compliance with the strictest interpretation of the Sabbath commandment came to be regarded as a sign of loyalty to God, especially since previously the Sabbath had been habitually desecrated (I Macc. i. 30). Many of the refugees in the mountains, thousands in number, preferred to die rather than violate the Sabbath by hurling stones upon their assailants (I Macc. ii. 29 *et seq.*). This made it necessary for Mattathias to issue an imperative order that the Jews, if attacked, should defend themselves (I Macc. ii. 41). Nevertheless, II Macc. xv. 1 *et seq.* relates that Nicanor planned the destruction of the Jews by attacking them on the Sabbath-day, when he had reason to believe they would not attempt to resist. Though the Jews implored him to honor the "day which had been dignified with holiness by the Heavenly Ruler," he persisted, declaring that he was ruler on earth. His expedition, however, failed. A previous raid against Jerusalem on the Sabbath-day, under Appolonius, had proved successful (II Macc. v. 25, 26).

The Book of Jubilees calls the Sabbath the great sign that work should be done during six days and dropped on the seventh (ii. 17). The chief orders of angels also were bidden to observe the Sabbath with the Lord (ii. 18). In selecting Israel as His chosen people, YHWH purposed to make them a Sabbath-observing people. Eating, drinking, and blessing God are distinguishing features of the Sabbath, besides cessation of work (ii. 21). The Sabbath was given to Jacob and his seed that they might forever remain "the blessed and holy ones of the first testimony and law," as is the seventh day. Labor thereon entails death, but its defilement leads to violent death (ii. 25, 27). Among the acts prohibited are included preparing food, drawing water, and carrying burdens, however small, out of or into the house, or from one house to another. The Sabbath was hallowed in heaven before it was ordained for earth. Israel alone has the right to observe it (ii. 28–31). Again, in ch. iv., buying and selling, making verbal agreements for future fulfilment, and journeying are mentioned as among the acts prohibited, as well as drawing water, carrying burdens, and marital indulgences. Only work that is necessary for the sacrificial Temple service is permitted. Death shall be the penalty for any one who works, walks any distance, tills his land, kindles a fire, loads a beast of burden, travels on a ship, beats or kills any one, slaughters bird or beast, captures in the chase any living creature, or even fasts or wages war, on the Sabbath.

The archangel Michael instructs Seth (Vita Adæ et Evæ, 43) not to mourn on the seventh day (Kautzsch, "Apokryphen," ii. 528).

In Josephus and the Classical Writers.

——**In Post-Biblical Literature:** Josephus, in the main, follows the Biblical narrative, giving the word "Sabbath" the meaning "rest" ("Ant." i. 1, § 1), and controverting the stupid etymology of the name upheld by Apion, according to whom the Jews were forced to observe the Sabbath by the fact of their being afflicted with bubonic boils known in Egyptian by a word similar to the Hebrew word "sabbath" ("Contra Ap." ii., § 2). Moreover, his descriptions of Sabbath celebration do not differ from the Biblical. That the beginning and end of the Sabbath were announced by trumpet-blasts ("B. J." iv. 9, § 12) is shown by the Mishnah (Suk. v. 5).

Josephus makes much of the spread of Sabbath observance in non-Palestinian cities and among non-Jews ("Contra Ap." ii., § 39; comp. Philo, "De Vita Moysis," ii. 137 [ed. Mangey]). That he does not exaggerate is apparent from the comments of Roman writers on the Jewish Sabbath. Horace, in his "Satires" (i. 9, 69), speaks of "tricesima Sabbata," which certainly does not refer to a Sabbath so numbered by the Jews. Juvenal ("Satires," xiv. 96–106), Persius (v. 179–184), Martial (iv. 4, 7), and Seneca (Augustine, "De Civitate Dei," vi. 11) also refer to the Sabbath. In the Maccabean struggle the observance of the Sabbath came to have special significance as distinguishing the faithful from the half-hearted; but Josephus confirms I Macc. ii. 39–41, where the faithful, under Mattathias, decided to resist if attacked on the Sabbath, and not to permit themselves to be destroyed for the sake of literal obedience to the Sabbath law (comp. "Ant." xii. 6, § 2). He mentions instances in which the Jews were taken advantage of on the Sabbath-day—for example, by Ptolemy Lagi ("Ant." xii. 1; xviii. 9, § 2). Still, according to Josephus, the Jews carried on offensive warfare on the Sabbath ("B. J." ii. 19, § 2). Titus was outwitted by the plea that it was unlawful for Jews to treat of peace on the seventh day (*ib.* iv. 2, § 3). Josephus also publishes decrees exempting Jews from military service on the Sabbath, which exemption gave rise to persecutions under Tiberius ("Ant." xiv. 10, §§ 12 *et seq.*). The Essenes are referred to as very rigorous observers of the Sabbath ("B. J." ii. 8, § 9).

In Philo.

In Philo an element of mysticism dominates the interpretation of the Sabbath: the day was really intended for God, a part of whose divine happiness it is to enjoy perfect rest and peace. "Hence the Sabbath, which means 'rest,' is repeatedly said by Moses to be the Sabbath of God, not of men, for the one entity that rests is God." Divine rest, however, does not mean inactivity, but unlabored energy ("De Cherubim," § 26 [i. 154–155]). "Seven" being "the image of God," the seventh day is a pattern of the duty of philosophizing ("De Decalogo," § 20 [ii. 197]). The purpose of man's life being "to follow God" ("De Migratione Abrahami," § 23 [i. 456]), the commandment was given for man to observe the seventh day, ceasing from work, and devoting it to philosophy, contemplation, and the improvement of character ("De Decalogo," § 20 [ii. 197]). The Sabbath is the most appropriate day for instruction ("De Septenario," § 6 [ii. 282]).

Aristobulus, a predecessor of Philo, wrote a treatise on the Sabbath, fragments of which are extant. Following the Pythagoreans, he enlarges on the marvelous potency of the number "seven," but endeavors, like Philo after him ("De Septenario," §§ 6-7 [ii. 281-284]), to prove the observance of the day to be both reasonable and profitable (Eusebius, "Præparatio Evangelica," xiii. 12, §§ 9-16). He asserts that even Homer and Hesiod observed the Sabbath, citing lines from them and from Linus. According to his understanding, the Sabbath was primarily to be used for searching the Scriptures, fostering the soul's powers, and striving after the knowledge of truth. The Sabbath might be called the first creation of the (higher) light, in which all is revealed (comp. the benedictions preceding the Shema'; Herzfeld, "Gesch. des Volkes Jisrael," p. 478, Nordhausen, 1867).

In the Talmud.

These Alexandrian speculations partake of the nature of haggadic homilies. In those of the Tannaim and Amoraim similar strains are heard. The Sabbath overshadowed every other day (Pesiḳ. R. 23), while Shammai began even on the first day of the week to make provision for the proper observance of the seventh day. It was Hillel who recalled the dignity of other days (Beẓah 16a). The Sabbath is considered to be equivalent to the Abrahamitic covenant (Mek. 62b; Pesiḳ. R. 23; Agadat Bereshit, xvii.). Its observance forestalls the threefold judgment—the Messianic sufferings, the wars of Gog and Magog, and the final day of retribution (Mek. 50b, 51a; comp. Shab. 118a). The privilege of celebrating the three great pilgrim festivals is the reward for faithful Sabbath observance (Mek. *l.c.*). The Sabbath is likened to wholesome spices (Shab. 119a; Gen. R. xi.; Jellinek, "B. H." i. 75). Whosoever keeps the Sabbath holy is protected against temptation to sin (Mek. 50b).

Most characteristic is the dialogue between Rufus and Akiba concerning the two signs of the Covenant—circumcision and the Sabbath (Sanh. 65b; Gen. R. xi.; Pesiḳ. R. 23; Tan., Ki Tissa; Jellinek, "B. H." i. 75). The will of God is alleged to be the sole reason for the day's distinction. As proof that the seventh day is the Sabbath the inability of the necromancer to call a spirit from the River Sambation, and the fact that the grave of Rufus' father sends forth smoke during the six week-days, but ceases to do so on the Sabbath, are adduced. Akiba meets the objection that God violates His own law by sending wind and rain on the Sabbath with the statement that the universe is God's private domain, within which the proprietor is at liberty even on the Sabbath. Moreover, God proved Himself to be a Sabbath observer by interrupting the fall of manna on that day. To observe the Sabbath is regarded as equivalent to having originally instituted it (Mek. 104a, b).

The Sabbath expresses the intimacy between God and Israel; from the days of Creation this relation has existed. Each week-day is associated with another, the first with the second, and so on; but the Sabbath stands alone. In answer to its complaint at being thus neglected, God explained that Israel is its peculiar associate (Beẓah 16a; Gen. R. xi.). Man's face takes on a new luster on the Sabbath. The two great heavenly lights, the sun and the moon, did not begin to lose their original brilliancy until after the first Sabbath (Mek. 69b; Gen. R. xi., xii.). If all Israel were to observe two successive Sabbaths as they should be observed, redemption would ensue at once (Shab. 118b; comp. Yer. Ta'an. 64a); if even one Sabbath were rightly kept the Messiah would appear (Shab. 118b). Simeon ben Yoḥai regarded too much talking as inconsistent with the proper celebration of the day (Yer. Shab. 15b); R. Ze'era reproved his pupils for committing this fault (Shab. 119a, b). Those that observe the Sabbath are ranked with those that give tithes and honor the Law; their rewards are identical (Shab. 119a; Gen. R. xi.; Pesiḳ. R. 23). Two angels, one good, the other evil, accompany every Jew on Sabbath eve from the synagogue to the house. If the Sabbath lamp is found lighted and the table spread, the good angel prays that this may be the case also on the following Sabbath, and the evil angel is compelled to say "Amen" to this; but if no preparations for the Sabbath are seen, the evil angel pronounces a curse, and the good angel is compelled to say "Amen" (Shab. 119b).

Haggadic References.

The law of the Sabbath is equal to all the other laws and commandments in the Torah (Yer. Ber. 3c; Yer. Ned. 38b; Ex. R. xxv.). The ẓiẓit is intended to be a constant reminder of the Sabbath (Yer. Ber. 3c). "Queen" and "bride" are two typical appellations for the day (Shab. 119a; B. Ḳ. 32a, b; Gen. R. x.); it is the signet on the ring (*ib.*). A special soul ("neshamah yeterah") is given to man on the eve of the Sabbath, and leaves him again at its close (Beẓah 16a; Ta'an. 27b). Simeon ben Laḳish explains the repetition of the Sabbath commandment by relating a parable of a father who sent his son to a merchant with a bottle and some money. The son broke the bottle and lost the money, whereupon the father admonished him to be more careful and gave him another bottle and some more money. Hence comes the use of the word שמור in Deuteronomy ("be careful"; Pesiḳ. R. 23). According to R. Simlai, the "remember" in Ex. xx. 8 indicates the duty of thinking of the Sabbath before, the "observe" in Deut. v. 12 that of keeping it holy after, its advent (Pesiḳ. R. 23). The Sabbath is a precious pearl (Midr. Teh. to Ps. xcii., ed. Buber, p. 201a). The one day which belongs to God is, according to Ps. cxxxix. 16, the Sabbath; according to some it is the Day of Atonement (Pesiḳ. R. 23; Tan., Bemidbar, 20). The superior character of the seventh day is marked by the circumstance that everything connected with it is twofold: *e.g.*, the double portions of manna (Ex. xvi. 22); the two lambs (Num. xxviii. 9); the double menace in Ex. xxxi. 14; the repetition of the Sabbath commandment (Ex. xx. 8 and Deut. v. 12); the double title of Ps. xcii.—"mizmor" and "shir" (Midr. Teh. to Ps. xcii., ed. Buber, p. 201b).

The Sabbath is a foretaste of the world to come (Gen. R. xvii., xliv.; Ber. 57b ["one-sixtieth of the world to come"]). The example of the Creator is cited to teach that all work, however important, should cease as soon as the Sabbath approaches; for God was about to create bodies for the demons whose souls He had fashioned when the Sabbath came and prevented the execution of the intention (Gen. R. vii.). The Patriarchs are said to have kept the Sabbath even before the revelation on Sinai (Gen. R. lxxix.; Tan., Naso, 33 [ed. Buber, p. 22a, b]).

Dress.

According to the testimony of the Haggadah, the Sabbath was looked upon and observed as a day of joy. Samuel ben Naḥman declared that the Sabbath was intended to be a day of good cheer (Yer. Shab. 15a; Ḥiyya b. Abba in Pes. R. xxiii.). Fasting was forbidden upon it (Ber. 31b), even up to noon (Yer. Ta'an. 67a; Yer. Ned. 40d). Expenses incurred for a proper, joyful Sabbath celebration do not impoverish (Gen. R. xi.); on the contrary, riches are the reward of those that enjoy the Sabbath (Shab. 118a). Hence the special blessing for the Sabbath in Gen. ii. 3, to vouchsafe impunity to the weak for excesses in eating and drinking committed in honor of that day (Bacher, "Ag. Pal. Amor." i. 111). Three meals were considered indispensable (Shab. 118b). Of Ḥanina and Hoshaiah, disciples of R. Johanan, it is reported that they occupied themselves on Friday with the story of creation, which miraculously enabled them to procure a fattened calf for their Sabbath meal (Sanh. 65b, 67b) when they were too poor to prepare properly for the day. Nothing should be eaten on Friday later than the first hour after noon, in order that the Sabbath meal may be better enjoyed (Pes. 99b; Tos. Ber. v. 1; Yer. Pes. 37b). Change of garments was also deemed essential to a proper observance; white Sabbath garments are mentioned in Shab. 25b. Every person should have at least two sets of garments, one for week-days and another for the Sabbath (Yer. Peah 21b); Ruth is referred to as an example (Ruth R. iii. 3; Pes. R. xxxiii.; Shab. 113b). The Jews of Tiberias, who plead their poverty as a reason for not being able to celebrate the day, are advised to make some change in their dress (*ib.*). To this refers also the proverb, "Rather turn thy Sabbath into a profane day [in dress], than be dependent on the assistance of others" (Pes. 112a). The myrtle was used for purposes of decoration on the Sabbath (Shab. 33b). It was noticed with displeasure that Aḥa ben Ḥanina wore mended sandals on the Sabbath (Shab. 114a). The Sabbath was given to instructive sermons and discourses (Yer. Soṭah 16d; Num. R. ix.; Deut. R. v.). To run to the bet ha-midrash on the Sabbath to hear a discourse does not constitute desecration (Ber. 6b). Rain on Friday is not welcome, as it interferes with Sabbath preparations, while sunshine on the Sabbath is a divine boon to the poor (Ta'an. 8b).

The Haggadah clearly shows that the Sabbath-day was celebrated in a spirit of fervent joyfulness, which was by no means intended to be repressed, and which was not chilled or checked by the halakic construction of the Sabbath commandments. The Sabbath, indeed, was deserving of the designation of "mattanah ṭobah" (a precious gift from on high; Shab. 10b).

E. G. H.

Probable Lunar Origin.

——**Critical View:** The origin of the Sabbath, as well as the true meaning of the name, is uncertain. The earliest Biblical passages which mention it (Ex. xx. 10, xxxiv. 21; Deut. v. 14; Amos viii. 5) presuppose its previous existence, and analysis of all the references to it in the canon makes it plain that its observance was neither general nor altogether spontaneous in either pre-exilic or post-exilic Israel. It was probably originally connected in some manner with the cult of the moon, as indeed is suggested by the frequent mention of Sabbath and New-Moon festivals in the same sentence (Isa. i. 13; Amos viii. 5; II Kings iv. 23). The old Semites worshiped the moon and the stars (Hommel, "Der Gestirndienst der Alten Araber"). Nomads and shepherds, they regarded the night as benevolent, the day with its withering heat as malevolent. In this way the moon ("Sinai" = "moon ["sin"] mountain") became central in their pantheon. The moon, however, has four phases in approximately 28 days, and it seemingly comes to a standstill every seven days. Days on which the deity rested were considered taboo, or ill-omened. New work could not be begun, nor unfinished work continued, on such days. The original meaning of "Shabbat" conveys this idea (the derivation from "sheba'" is entirely untenable). If, as was done by Prof. Sayce (in his Hibbert Lectures) and by Jastrow (in "American Journal of Theology," April, 1898), it can be identified in the form "shabbaton" with the "Shabattum" of the Assyrian list of foreign words, which is defined as "um nuḥ libbi" = "day of propitiation" (Jensen, in "Sabbath-School Times," 1892), it is a synonym for "'Aẓeret" and means a day on which one's actions are restricted, because the deity has to be propitiated. If, with Toy (in "Jour. Bib. Lit." xviii. 194), it is assumed that the signification is "rest," or "season of rest" (from the verb "to rest," "to cease [from labor]"; though "divider" and "division of time" are likewise said to have been the original significations; comp. also Barth, "Nominalbildungen," and Lagarde, "Nominalbildung"), the day is so designated because, being taboo, it demands abstinence from work and other occupations. The Sabbath depending, in Israel's nomadic period, upon the observation of the phases of the moon, it could not, according to this view, be a fixed day. When the Israelites settled in the land and became farmers, their new life would have made it desirable that the Sabbath should come at regular intervals, and the desired change would have been made all the more easily as they had abandoned the lunar religion.

Dissociated from the moon, the Sabbath developed into a day of rest for the workers and animals on the farm (Deut. v. 14; Ex. xx. 10). Traces of the old taboo are, however, still found. In Amos viii. 5 it is the fear of evil consequences that keeps the impatient merchants from plying their wicked trade. The multitude of sacrifices (Isa. i. 8; Hosea ii. 11) on Sabbath and New Moon indicates the anxiety on those particular days to propitiate the deity. Closer contact with Assyro-Babylonians from the eighth to the sixth pre-Christian century probably revitalized the older idea of taboo. The assumption

Assyrian Analogues.

that the Hebrews borrowed the institution from the Babylonians, which was first suggested by Lotz ("Quæstiones de Historia Sabbati"), is untenable; but that the Exile strengthened the awe in which the day was held can not be denied. It having become a purely social institution, a day of rest for the farmers, the taboo element in course of time had lost its emphasis. The Assyro-Babylonians may have had similar days of abstinence or propitiation (the 7th, 14th, 19th, 21st, and 28th of the month Elul), and contact with them may have served to lend the Jewish Sabbath a more austere character. The Assyrian calendar seems to disclose an effort to get rid of the movable Sabbath in favor of the fixed. If after the twenty-eighth day two days are intercalated as new-moon days, the 19th day becomes the 49th from the beginning of the next preceding month, as in the Feast of Weeks, in connection with which the emphasis on "complete Sabbaths" ("sheba' Shabbot temimot"; Lev. xxiii. 15) is noteworthy. At all events, in the Priestly Code, Sabbath violation is represented as entailing death (Num. xv. 32-36). The prohibition against kindling fire (Ex. xxxv. 3) probably refers to producing fire by the fire-drill or by rubbing two sticks together; this was the crime of the man put to death according to Num. xv. 32-36, the "meḳoshesh" (see also Beẓah iv. 7), the presence of fire being considered, if the analogy with superstitious practises elsewhere is decisive, a very grave sign of disrespect to the deity.

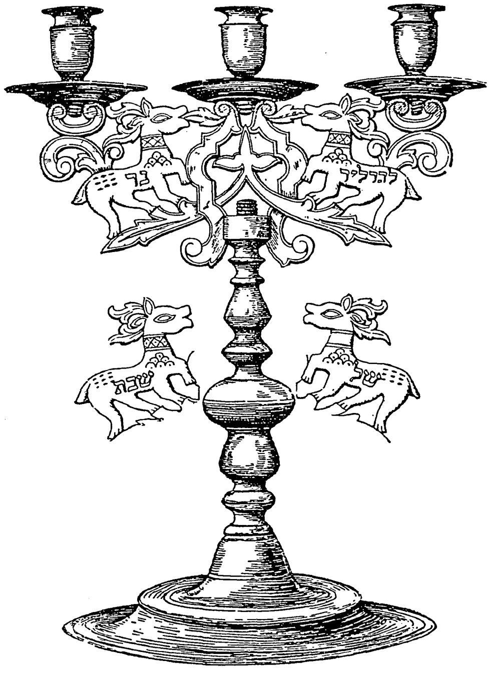

Candlestick Used in Blessing the Sabbath Light.
(From a drawing by Viefers.)

But Hebrew institutions are often in direct antagonism to similar ones among the Assyro-Babylonians. The seventh days in the Babylonian scheme were days of ill omen. The prophets of the Exile laid especial emphasis on the fact that the Sabbath is a day of joy, as did those of the Assyrian period on the futility of the propitiating sacrifices (Isa. i.). The Priestly Code could not neutralize this view. Its rigorous observance found acceptance only among the "Nibdalim" (the Separatists; see Neh. x. 31). Every festival in the Biblical scheme is associated with a historical event. The connection of the Sabbath with the Exodus, in Deut. v. 14-15, was altogether vague; and to supply a more definite relation to an event in Israel's history the Sabbath was declared to have had an important significance in the desert when manna fell (Ex. xvi. 27 *et seq.*). The Decalogue of Exodus supplies a theological reason for the observance of the day; its phraseology reflects that of Gen. ii. 1 *et seq.* Both—this explanation and the story in Genesis—are among the latest additions to the Pentateuch.

Bibliography: In addition to the abundant literature mentioned in the bibliographies of the Bible dictionaries see Friedrich Bohn, *Der Sabbat im Alten Testament*, Gütersloh, 1893 (the latest contribution; it abounds in parallels for the taboo).

E. G. H.

——Historical and Legal: A comparison between rabbinical Sabbath legislation and the data of the Bible, Apocrypha, and Pseudepigrapha must establish the fact that the Talmudical conception of what is implied by Sabbath "rest," with the practical determination of what may and what may not be done on that day, is the issue of a long process of development. Even the commandment ("remember") in Exodus presupposes the previous existence of the institution; indeed, tradition assumes that the Sabbath law had been proclaimed at Marah, before the Sinaitic revelation (Rashi on Ex. xv.; Maimonides, "Moreh," iii. 32; Sanh. 56b). The restoration of Sabbath observance in Ezra and Nehemiah's time in no sense transcended the Pentateuchal ordinances. By "no manner of labor" (Ex. xx. 10, Hebr.), as the context shows, were indicated domestic and agricultural occupations (comp. B. Ḳ. v. 7). The special mention of plowing and harvesting, and probably the direct prohibition of kindling fire, the explicit mention of which the Rabbis attempt to explain away (Shab. 70a), suggest that, in the main, field- and household-work were covered by the Biblical idea of labor (Ex. xxxiv. 21, xxxv. 3). Carrying of loads "in and out" can not be held to be an exception (Jer. xvii. 21-22). Probably Jeremiah's censure had reference to carrying to market the yield of field and farm, or the articles manufactured at home (comp. Amos viii. 5). It is just this that Nehemiah deplores (Neh. xiii. 15).

Evolution of Conception of Sabbath Rest.

The Maccabean rebellion marks the beginning of an altogether different conception of the term "labor." The rigorists regarded self-defense, even against a mortal attack, as included in the prohibition (Josephus, "Ant." xii. 6, §§ 2-3). The stricter construction, then, must have been devised among the Ḥasidim, Mattathias representing the broader view. That for a long time the question of what was permitted in this direction on the Sabbath remained open is shown by a comparison of I Macc. ix. 34, 43; II Macc. viii. 26; Josephus, "Ant." xii. 6, § 2;

xiii. 1, § 3; 8, § 4; xiv. 10, § 12; xviii. 9, § 2; *idem*, "B. J." ii. 21, § 8; iv. 2, § 3; *idem*, "Contra Ap." i. § 22; Ta'an. 28b, 29a; 'Ar. 11b. Rabbinical law is still busy debating in Shab. vi. 2, 4 whether weapons may be carried on the Sabbath, and what are weapons and what ornaments. Some latitude is allowed soldiers in camp ('Er. i. 10; Dem. iii. 11), and such as had gone forth carrying arms on the Sabbath to wage war were permitted to retain their weapons even when returning on the Sabbath (Yer. Shab. i. 8; 'Er. iv. 3; 15a; Maimonides, "Yad," Melakim, vi. 11, 13).

Military Exceptions.

Freedom to move about is indispensable to military operations; but the interdict against marching, walking, or riding established by the rabbinical law rendered military ventures impossible on the Sabbath. In the time of Josephus this interdict was known. He reports that Jewish soldiers do not march on the Sabbath, their non-Jewish commanders respecting their religious scruples ("Ant." xiv. 10, § 12; xviii. 3, § 5). The "Sabbath way" (see 'Erub), limited to 2,000 ells, is fully recognized in the New Testament (comp. Acts i. 12). The institution of this Sabbath way, or walk, clearly shows a purpose to extend the established limits. There were several calculations by which the limit of distance was arrived at. In the injunction concerning the gathering of manna (Ex. xvi. 29) the phraseology used is, "Let no man go out of his place." But this noun "place" is used also in the law concerning the cities of refuge (Ex. xxi. 13). In Num. xxxv. 26 the "limit" or border of the city is named, while verses 4 and 5 of the same chapter give 2,000 ells as its extent ('Er. 48a). Josh. iii. 4 also is considered, 2,000 ells being the interval that must be maintained between the ark and the people. Whether this distance should be measured in a straight line in one direction, or whether it should be taken from the center of a circle, was open to argument. If the latter, freedom to move within a circle 4,000 ells in diameter would result. This would certainly answer the ordinary needs of the Sabbath walker ('Er. iv. 3, 5, 8; R. H. ii. 5). By another calculation, in which the area of limitation is a square, with each side of 4,000 ells, even greater latitude is arrived at; movement along the border-lines as well as along the diagonal would be free ('Er. iv. 8; see Baneth, "Einleitung zum Traktat Erubin").

In reference to other Sabbath distances, the traditional four ells, so often found in specifications of proportions and quantities, are given as the limit (Yoma i. 2; Suk. i. 10; Ber. iii. 5; B. B. ii. 4, 5, 12). Within the distance of four ells throwing was allowed (Shab. xi. 3, 4). Only so much water might be poured out on the Sabbath as four ells square of ground would absorb ('Er. viii. 9, 10; for other instances see 'Er. i. 2; iv. 1, 5; x. 4, 5). How these four ells should be measured is also a matter of serious inquiry ('Er. iv. 5, 6). Thus the Mishnah preserves the evidence of a constantly active desire to relax the rigor of probably Ḥasidean constructions. For this purpose the legal fiction of the 'erub was resorted to, creating constructively a new residence. Perhaps, originally, huts were built (for instance, the huts, 2,000 paces apart, for those that accompanied the scapegoat on Yom Kippur; Yoma vi. 4; Bohn, "Der Sabbat im Alten Testamente," p. 72, Gütersloh, 1903). Against this 'erub the Sadducees (literalists) are reported to have protested ('Er. vi. 1, 2). It is well known that the Samaritans withdrew freedom of movement almost entirely, as did the Essenes ("B. J." ii. 8, § 9). The gloss to R. H. ii. 5 is indicative of the existence of similarly rigorous views among others. At first, in the case of an observation of the new moon on Sabbath, the witnesses were not permitted to move about; but later R. Gamaliel allowed them the freedom of 2,000 ells in every direction. Such laws as the one that he who has exceeded the "teḥum" (Sabbath distance) even by one ell may not reenter point to the same conclusion ('Er. iv. 11). Traveling on a ship was not prohibited, though even in this case the disposition at one time was to require the traveler to remain on the ship three days previous to sailing if the day of departure was the Sabbath, circumstances, of course, necessitating certain exceptions (Shab. 19a; "Sefer ha-Terumah," quoted in "Shibbole ha-Leḳeṭ," ed. Buber, p. 41). A fictitious "shebitah" (acquisition of domicil) helped to remove the rigoristic construction. During the voyage itself it sufficed, even for the stricter interpreters, if the passenger informed the captain of his desire that the ship should lay to on the Sabbath. No responsibility rested upon him if his desire were disregarded. On Sabbath, during the voyage, the Jew might walk the whole length of the ship even if her dimensions exceeded the measure of the Sabbath way (*ib.*). Still, R. Joshua and R. Akiba are remembered as having refrained, while on a voyage, from walking farther than four ells on shipboard on the Sabbath ('Er. iv. 1).

Restricted Freedom of Movement.

The fact that artificial "gezerot" (apprehensions lest a forbidden act be done) are adduced to explain the so-called "shebutim" (Beẓah v. 2), *i.e.*, acts that ought to be omitted on Sabbath (for instance, climbing a tree or riding on an animal), discloses a purpose to relax the law. It is most probable that at one time the acts classified under this name were not proscribed. Only later practise prohibited them, and when a less strict spirit began again to assert itself, it was found that there was not sufficient warrant for the enforcement of the prohibition.

Restrictions on Riding.

In the case of riding on the Sabbath this evolutionary process is plain. The prohibition appears to have been first promulgated during the Hasmonean period. But riding, especially on asses, was the usual mode of locomotion, and the injunction seems not to have been readily heeded. An instance exists of a court that, desiring to make an example, put an offender to death (Yeb. 90b; Sanh. 46a; Yer. Ḥag. ii. 1). Yet Elisha ben Abuyah is reported to have ridden on horseback within the limits of the Sabbath distance, R. Meïr following to hear him discourse on the Torah until the hoofs of the horse reminded him that he ought to turn back, as he had ridden the full length of the distance permitted (Ḥag. 15a). While the names of riders mentioned in the Talmud are mostly those of apostates, yet the Talmud affords no justification for the prohibition (see Löw, "Gesammelte Schriften," iv. 305 *et seq.*). The Talmud assumes that every living creature carries itself (Shab. 94a); hence the horse or ass does not carry a burden when ridden by a man; and in order to find some basis for the injunction, rabbinical writers allege the apprehension that the rider might cut a switch on the way with which to whip the horse, and thereby become a violator of the Sabbath (Shab. 153b; Maimonides, "Yad," Shabbat, xviii. 16–17; Ṭur Oraḥ Ḥayyim, 305). It was a rule not to sell or hire animals to non-Jews lest they be deprived of their Sabbath rest. The horse alone was excepted, since it would be used only for riding, which was not in Talmudic law a violation of the Sabbath ('Ab. Zarah i. 6; 15a; Pes. iv. 3).

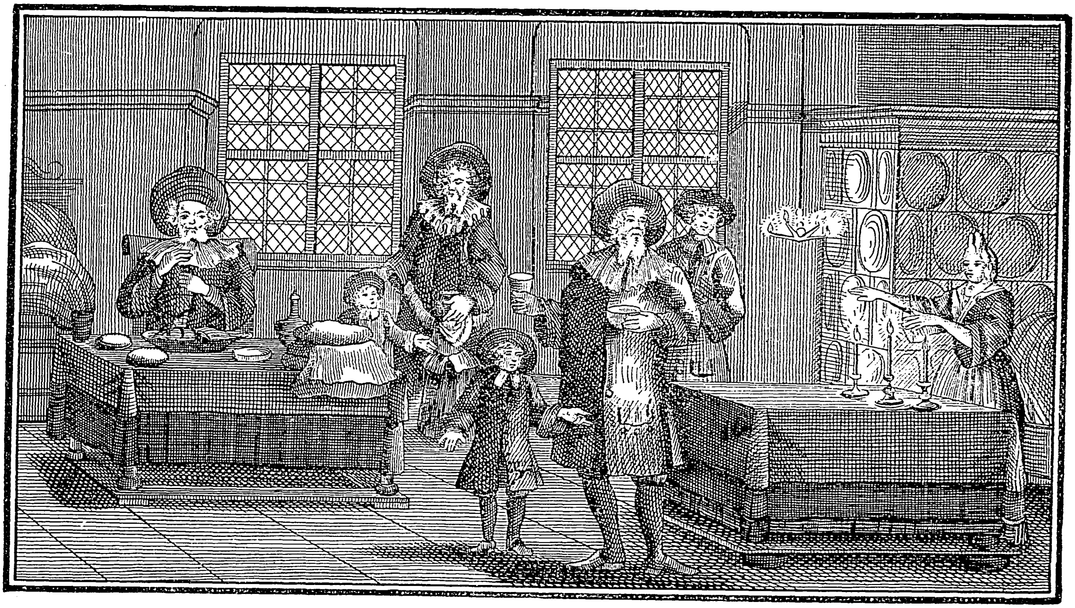

Sabbath Eve Ceremonies in a German Jewish Home of the Eighteenth Century.
(From Kirchner, "Jüdisches Ceremonial," 1726.)

Against Kindling Fire.

The prohibition against kindling a fire was rigorously and literally observed by the Samaritans (Leopold Wreschner, "Samaritanische Traditionen," p. 15; De Sacy, "Notices et Extraits," xii. 163, 176). The Sadducees, as were later the Karaites, were similarly convinced that light and fire should not be found on Sabbath in the habitations of the faithful (Geiger, "Nachgelassene Schriften," vol. iii.). The purpose of rabbinico-Pharisaic casuistry is to combat this ascetic literalism. Hence its insistence on the lighting of the lamps and its micrologic devices for keeping food warm; it accommodated itself to the rigorism of the literalists only so far as to avoid the creation of an open, flaming fire (Shab. ii., iv.). Marital indulgence on the Sabbath was regarded as a profanation by the Samaritans (De Sacy, *l.c.*). This opinion prevailed also in the earlier rigoristic period of Sabbath legislation. Weddings were not permitted on the Sabbath (Beẓah v. 2). Later casuistry endeavored to find a reason for this prohibition, but the multitude of the explanations advanced—fear of mixing joys; apprehensions that preparation for the wedding-feast might lead to infraction of Sabbath laws; etc.—shows the embarrassment of the later teachers (Ket. i. 1). Except in the case of weddings, which were forbidden, later practise was opposed to that of the Samaritans (Ned. ii. 10, viii. 6).

The Puritan character of the rabbinical Sabbath is shown in the aversion, deducible from some laws, to loud noises (instance Simeon ben Yoḥai's reproof of his mother for loud talking), clapping of hands, striking with a hammer, trumpet-calls, and music (Löw, *l.c.* ii. 355). While to some of the more ascetic rabbis any loud demonstration of joy undoubtedly approached irreverence and impiety, it may be noted that the minor reasons adduced in regard to music (*e.g.*, lest musicians might be tempted to make or repair instruments, or the estimate of music as "labor," not "art" [חכמה]) indicate that ascetic tendencies had but little to do with the prohibition of it. In the later post-Talmudical days non-Jewish musicians were employed on the Sabbath.

Employment of the "Goy."

But the employment of non-Jews to do what it was not lawful for the Jew to do on the Sabbath presented difficulties. If they were servants they might not work (Ex. xx.). By a legal fiction, however, the presumption was established that in reality the non-Jew worked for himself (see "Shibbole ha-Leḳet," pp. 84 *et seq.*; "Yad," *l.c.* vi.). Among the thirty-nine classes of forbidden acts are also swimming, jumping, dancing, holding court (but comp. Sanh. 88b), performing the ceremony of ḥaliẓah, setting aside as holy, vowing to pay the value of things so set aside, putting under the ban (a beast as devoted to the Temple), and collecting the priest's portion or the tithes (Beẓah v. 2).

The Book of Jubilees reflects the earlier, more rigid conception of the Sabbath. The acts enumerated therein as forbidden are almost identical with those found in the Mishnah. Its temper is evidenced by the fact that it makes death the penalty for violations. Later, flagellation was substituted for the severer penalty.

Principle of Halakah.

In the Halakah the observance of the Sabbath, like any other Pentateuchal ordinance or statute, is treated as a legal duty or debt laid upon the Israelite, and the manner and measure in which this duty must be discharged are legally fixed. Undoubtedly, in the case of the Sabbath as in that of other institutions, the Halakah legalized and systematized customs of long standing, endeavoring to connect them with Pentateuchal text and precedent. This systematization resulted in the accentuation of limitations. Under the general precept a number of specific prescriptions were evolved.

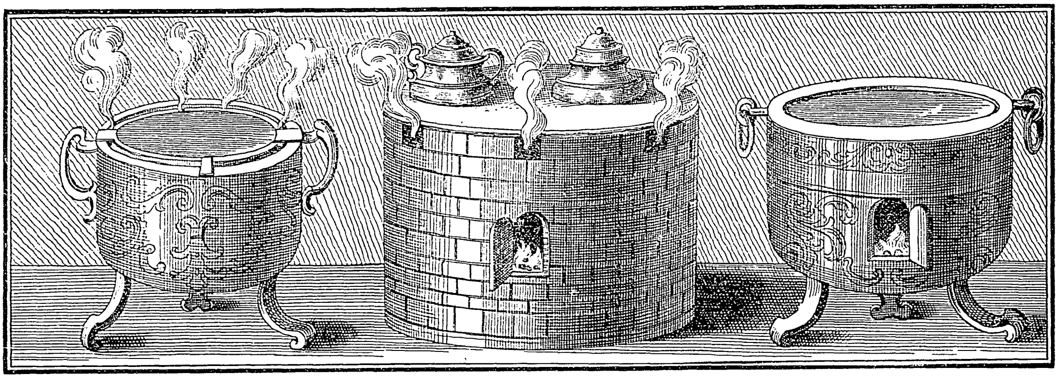

Devices for Keeping Water and Food Warm on Sabbath.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

Again, the principle of "a fence around the Law" led to the enactment of precautionary regulations. Still, rabbinical Sabbath legislation was by no means altogether restrictive. In many instances its effect was to broaden the scope of the Biblical law or its literal interpretation (see 'Erub).

The subtleties which this legalism engendered are illustrated by the first mishnah in Shabbat, which analyzes the possibilities of Sabbath violation in connection with carrying from one territory into another, or in the passing of alms from the donor within the house to the donee outside it.

Another example is furnished by the following abstract of Maimonides' first chapter of Shabbat. To rest from labor on the Sabbath ("shebitah") is a mandatory commandment. Transgression thereof, however, violates both a positive and a negative precept, as the Pentateuch enjoins rest as well as prohibits work. The penalty for intentional violation by work is excision ("karet"); if there were witnesses to the act and the legal warning ("hatra'ah") had been given, the penalty was stoning. Unintentional desecration entails the bringing of the prescribed sin-offering. The law analyzes and discriminates among the various kinds of acts: some acts are in themselves permissible, though they may involve possible, though not unavoidable, infractions of the Sabbath law. Unless a previous intention was manifest to perform an act in a way that would lead to incidental violation, this latter is not to be taken into account. If, however, the secondary violation is necessarily involved in the usually permissible act, even though no intention to violate the Sabbath may be imputed, the perpetrator is guilty.

Motive Considered.

The existence of a good motive for doing a thing that is prohibited does not exonerate the doer thereof. For instance, extinguishing a light is forbidden; it is forbidden also to extinguish it for the purpose of economizing oil. The motive, however, is decisive in cases where one act was intended and another of different scope is accidentally performed. Where two men perform one piece of work (*e.g.*, carry a beam) in common, but each alone does less than would render him liable, and it is within the power of either to do it alone, both are exempt. But where the work exceeds the strength of each alone, and it is necessary to do it together, both are guilty. Work which destroys merely ("meḳalḳel") does not entail a penalty; but destruction preliminary to building is forbidden.

Friday Preparation.

With a view to more thoroughly safeguarding the Sabbath against profanation an hour of the previous day ("'ereb Shabbat") was added to it. This was called "adding from the profane to the holy" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 261, 2). The Pentateuchal warrant for this was found in the use of the definite article in Gen. i. 31 (הששי, "the sixth day") or in Ex. xx. 10 (השביעי, "the seventh day"; see Gen. R. ix.; Pesiḳ. R. 23). Indeed, to a certain extent Friday was included in the Sabbath legislation. Everybody was expected to rise very early on that day in order to make the purchases necessary for a worthy celebration of the Sabbath (Shab. 117b; Oraḥ Ḥayyim, 250); the greater the outlay the greater the merit (Yer. Sanh. viii. 2). Personal participation in various preparations for the meals was recommended; indeed, many among the most learned were remembered as having proudly shared in such preparations (Shab. 119a; Ḳid. 41a; Oraḥ Ḥayyim, *l.c.*). According to one of the ten ordinances of Ezra, Jewish women were advised to bake bread early on Friday to supply the poor (B. Ḳ. 82a).

The details of the toilet, such as the dressing of hair and paring of finger-nails, were attended to before the advent of the Sabbath (Shab. 25b, 31a; Sanh. 95a; Beẓah 27b; Oraḥ Ḥayyim, 260). Workaday garments were exchanged for better Sabbath clothes (Shab. 119a; B. Ḳ. 32b; Oraḥ Ḥayyim, 262). While it was still daylight the table was set (Shab. 119a; Oraḥ Ḥayyim, *l.c.*), and it became the custom to cover the table with a white cloth (Tos. Pes. 100b, *s.v.* "She'en"); this was held to be in memory of the manna, as was a certain favorite 'ereb Shabbat pie consisting of two layers of dough between which the meat was placed ("mulai" is the name given by MaHaRIL; Hilkot "Shabbat"). Two loaves of bread, also in allusion to the manna, were to be on the table (Shab. 117a; Ber. 39b; see Kiddush). Near dusk the head of the family would inquire: "Have you set aside the tithe, made the 'erub, and separated the ḥallah?" Upon receiving an affirmative answer, he would say: "Then light the lamp" (Oraḥ Ḥayyim, 260).

According to the Mishnah (Shab. i. 3), a tailor should not venture out near dusk with his needle (stuck in his coat); nor a writer of books with his pen; one should not read near the lamp, though children might do so under the supervision of the master. In fact, work was declared unpropitious after "minḥah" (construed to be the "minḥah gedolah," *i.e.*, thirty minutes after noon; Pes. 51b; Oraḥ Ḥayyim, 251). Yet this applied only to work for personal profit; such work as was styled "work of heaven," *i.e.*, work from a religious or some high, altruistic motive, was permitted. Long walks away from one's home on Friday were discountenanced (Oraḥ Ḥayyim, 249). Such work as could not be finished before the beginning of the Sabbath, but would "finish itself" during the Sabbath (as in the case of flax put into an oven to bleach), might be begun near dusk on 'ereb Shabbat (Oraḥ Ḥayyim, 252). So was it lawful to put food intended for the Sabbath where it would stay warm, though under certain conditions and precautions (Shab. 18b, 38a; Tos. *ib.*, s.v. "Shakaḥ Ḳederah"; "Or Zarua'," *s.v.* "'Ereb Shabbat," 9; "Shibbole ha-Leḳeṭ," p. 44 [57]; Oraḥ Ḥayyim, 253, 254, 257-259).

The Sabbath Lamp.

The lighting of the lamp was considered an obligation which had to be discharged before darkness set in (Shab. 25b, 31a; "Yad," Shabbat, v. 1). This duty could be deputed to a non-Jew (Oraḥ Ḥayyim, 261), but so essential was the Sabbath light considered to a joyful celebration that one was advised to beg for the oil if necessary ("Yad," *l.c.*). A benediction was prescribed (Tos. Shab. 25b, *s.v.* "Ḥobah"; R. Tam, in "Sefer ha-Yashar," § 622; "Yad," *l.c.*; Ber. R. xi., lxv.; Pesiḳ. R. 21). Men and women alike were under this obligation, though its discharge generally fell upon the women ("Yad," *l.c.* v. 3). Some rabbis demanded that at least two lamps should be lighted, one to express the "zakor" (remember) of Ex. xx., and the other the "shamor" (observe) of Deut. v. (Shab. 33b). The Sabbath meal might be eaten only where the lamp was burning (Shab. 25b; Tos. *ib.*, s.v. "Hadlaḳah"). Explicit directions are given concerning the material for the wick, the kind of oil that was lawful, the manner of lighting the lamp, and how far one might profit from the light of the Sabbath lamp for reading and other purposes (Shab. ii. 1; "Yad," *l.c.* v.). Later authorities question whether lighting the lamp marked the beginning of the Sabbath rest, or whether Sabbath did not set in until after the prayers had been recited and Ḳiddush performed (see "Tania Rabbati," ed. Warsaw, p. 36a). In Palestine the approach of the Sabbath was announced by six trumpet-blasts, with an interval after each blast, to give workers a succession of warnings to cease from their labors (Oraḥ Ḥayyim, 256; "Yad," *l.c.* v. 18 *et seq.*).

One of the solicitudes of rabbinical law was to enforce the exceptional character of the Sabbath as a day of rejoicing and good cheer; hence on Friday no sumptuous repast was to be eaten, not even at a wedding, in order that all might anticipate the Sabbath meal with avidity. Some of the pious even went to the length of fasting during Friday in order to whet their appetite (Oraḥ Ḥayyim, 249). For this reason, most of the people being hungry, the service in the synagogue on the eve of Sabbath was shortened; the reader, instead of reciting the tefillah, gave an epitome of it (Ber. 21a, 29a). According to Shab. ii. 1, the "Bameh Madliḳin" was read (see "Sefer ha-Manhig" and "Kol Bo"). Another reason for abbreviating the service was that evil spirits were said to roam about on this evening in greater numbers than on other evenings (comp. Rashi, "Sefer ha-Pardes"; Pes. 112b). See Kiddush.

The Thirty-nine Prohibited Acts.

The Mishnah (Shab. vii. 2) enumerates thirty-nine principal classes of prohibited actions, these "abot" (lit. "fathers" or "chief categories") comprehending, when developed casuistically, a large variety of "toledot" (lit. "offspring" or "derivatives"). The number mentioned has been recognized as conventional even by Talmudists, the list as given containing virtual duplications, while certain kinds of work are clearly omitted (Shab. 74a). The explanation is that whatever was done in the erection of the Tabernacle in the desert was classified as "principal," even if this rendered certain duplications necessary (*ib.*). This number is derived from the phrase אלה הדברים ("These are the words") in Ex. xxxv. 1 (Yer. Shab. 9b; Shab. 70a; Num. R. xviii.; Tan., Ḳoraḥ), the numerical value of אלה being 36; and as "debarim" is plural it must signify at least "two," while the article prefixed indicates that it stands for "three" (36 + 3 = 39). The misreading in Tan., Ḳoraḥ, where מלקות ("beatings") appears for מלאכות ("labors"), discloses the true nature of the number. "Forty," in Hebrew, denotes the extreme number or quantity in the connection in which it is used; for instance, "forty" lashes means the utmost number of lashes that may be inflicted in any given case. Hence, in order to remain within the limit, forty less one was fixed upon as the greatest number of lashes that might be inflicted upon the culprit. The mishnah in regard to the classes of prohibited actions follows the precedent, and borrows the phraseology ("forty, less one") used in regard to flagellation. See Sabbath Laws.

Maimonides ("Yad," Shabbat, vii.) has the same enumeration, though in different order and with verbal changes, and with the substitution of "ruling [the hide] with lines" for the "salting it" of the Mishnah. According to Driver (Hastings, "Dict. Bible," iv. 320, note †), Margoliouth (in "Expositor," Nov., 1900, pp. 336 *et seq.*) cites, from an unedited Persian manuscript of the eleventh century, a catalogue of thirty-eight forbidden acts containing many variants from the Mishnah. An examination of the thirty-nine discloses that they comprise only the agricultural and industrial occupations as known in the mishnaic period (Löw, "Graphische Requisiten," ii. 28). But these thirty-nine principals expanded into 1,521 (= 39 × 39) derivatives (Yer. Shab. vii. 2); though even before R. Johanan b. Nappaḥa and R. Simeon ben Laḳish, after three and a half years' study of the Sabbath laws, had made this discovery, a mishnah in Ḥagigah (i. 8) had characterized these amplifications as "mountains suspended by a hair."

Underlying Principle of Preparation.

A few examples may serve to illustrate the method and system of this expansion. The general principle being given that "knots shall not be tied or untied," it was necessary to determine the kinds of knots that were proscribed. This led to the declaration that a camel-driver's or boatman's knot was intended; or a knot that could not be untied with one hand. Knots might be tied by a woman on articles of dress, or in packing articles of food. A pail might be fastened with a band, but not with a rope. Micrological as all this seems at first glance, closer inspection discloses the sound underlying principle that work done on Sabbath to save labor on another day renders guilty. Permanent knots, says R. Judah, are prohibited (Maimonides, "Yad," *l.c.* x., says "professional knots"; comp. Shab. 111a, 112b). This is apparent also from the provision that one may not, on the Sabbath, prepare the couch for the following evening (Shab. iii., xv.).

The things that might be saved from a conflagration constituted another solicitude of rabbinical Sabbath legislation. Sacred books, no matter in what language they might be written, might be saved, though on this point, and as to whether the books of Christians, as containing the name of God, were included, some controversies are reported (Shab. xvi. 1, 115a). Non-Jews were invited to help in such cases. Of course, it was not lawful to resort to the usual method of putting out the fire if no life were endangered ("Yad," *l.c.* xii. 3); but indirect means might be resorted to, such as covering with a hide or making a barrier by piling up vessels (Shab. xvi. 5).

But the injunction against carrying received the greatest attention. Territories were classified under four heads ("reshuyot"; Shab. 6a): (1) "Reshut ha-yaḥid": To this belonged an elevation ten spans in height and four by four or more in width; an excavation ten spans deep and four or more in width; a space enclosed by four walls ten spans high and four wide, no matter what its area, if intended for dwelling purposes; a city walled in and with gates shut at night; or covered passages with three enclosures, the fourth being a board; a house and courtyard used for dwelling purposes ("Yad," *l.c.* xiv. 1). (2) "Karmalit": A heap from three to ten spans in height and four by four in width; a corresponding excavation or depression; an area enclosed by four walls three to ten spans in height; a corner adjoining the "reshut ha-rabbim" (the public domain), with three walls on three sides and the public reshut on the fourth (*e.g.*, a covered passage without board or beam on the fourth side). (3) The public domain: Deserts, towns, market-places, and roads at least fifteen cubits wide. (4) "Maḳom paṭur": A free, open space, *i.e.*, a place less than four by four spans in width and three or more spans in height; what is less than three in height is considered the earth, so that thorn-bushes in the public domain, if less than four by four in width, belong to this class ("Yad," *l.c.*). For the effect of the 'Erub see article.

Sabbath Garb.

Another consideration involved in this injunction is as to what one may wear abroad on the Sabbath. Arms, certain kinds of sandals, signet-rings in the case of women, plain rings in that of the men (though women were cautioned against wearing these ornaments at all), and many more things in connection with the toilet, were under the ban (see "Yad," *l.c.* xix.). Under certain conditions the head-dress might be considered as a form of building, and therefore prohibited on the Sabbath (Yer. Shab. 12c, where plaiting is regarded as building). Later literature on the toilet for the Sabbath is very extensive, and historically valuable as showing masculine and feminine customs of attire ("Shibbole ha-Leḳeṭ," pp. 38 *et seq.*). It may be noted that in decisions made in the Middle Ages it is assumed that the Jews had at that time no regular reshut ha-rabbim.

The cautions against wearing jewels and similar ornaments were not inspired by Puritanical moods or views. The Sabbath was always and essentially a day of rejoicing. Hence fasting was forbidden, even for half a day (Ta'an. iii. 7; Yer. Ta'an. 67a; Yer. Ned. 40d; Judith viii. 6). Mourning was interrupted by the Sabbath (M. Ḳ. v. 3).

Suspensions of the Sabbath.

The technical term for suspensions of the Sabbath is "doḥin et ha-Shabbat" (push aside or set back the Sabbath). For a higher duty, that of observing the Sabbath was held in abeyance. A priest might violate the Sabbath in the discharge of his sacerdotal work at the altar, or while performing the sacrificial rite, or any other function, assigned to him. For "en Shabbat ba-miḳdash" the Sabbath law is not applicable to the service in the Temple (Pes. 65a). Acts necessary for the Passover are not affected by the prohibitions (Pes. vi. 1, 2). The blowing of the shofar is permitted (R. H. iv. 1). A Levite may tie a broken string on his instrument while performing in the Temple ('Er. x. 13). Circumcision also takes precedence of the Sabbath, though whatever preparations for this rite can be completed previously should not be left for the Sabbath (Shab. xviii. 3, xix. 1-3). But whenever there was danger to life, or where a Jewish woman was in the throes of childbirth, the Sabbath law was set aside (Shab. xviii. 3). In the case of one dangerously sick, whatever was ordered by a competent physician might be done regardless of the Sabbath; but it had to be done by pious and prominent Jews, not by non-Jews ("Yad," *l.c.* ii. 1-3). It was forbidden to delay in such a case, for it was intended that man should live by the Law, and not die through it (Yoma 85a, b; Sanh. 74a; 'Ab. Zarah 27b, 54a; Mek., Ḳi Tissa). Water might be heated and the lamps lighted. In accidents, too, every help might be extended. Some restrictions were placed on the choice of fluids to relieve toothache or of ointments to relieve pain in the loins (Shab. xiv. 4). A sprained member might not have cold water poured over it, but it might be bathed in the usual way (Shab. xxii. 6).

It was permissible to take animals to water, provided they carried no load ("Shibbole ha-Leḳeṭ," p. 74, where it is explained that covers necessary for the comfort of the animal are not considered a load). Water might be drawn into a trough so that an animal might go and drink of its own accord ('Er. 20b). If an animal has fallen into a well, it is provided with food until Sabbath is over, if this is possible; but if it is not, covers, cushions, and mattresses are placed under it so that it may get out without further aid; the pain of the animal is sufficient excuse ("ẓa'ar ba'ale ḥayyim") for this Sabbath violation. But the animal might not be drawn out by men, a precaution taken in those cases where animals had gone astray and had to be driven back into the courtyard ("Yad," *l.c.* xxv. 26; Shab. 128b; B. M. 32b; Ex. xxiii. 5).

In view of the spirit of philanthropy that, as Maimonides constantly asserts ("Yad," *l.c.* ii. 3), underlies the Law, it is difficult to understand the controversies with Jesus attributed to the Pharisees in the New Testament. In Matt. xii. 1, Mark ii. 23, Luke vi. 1, the disciples plucked and rubbed the ears of corn and thus violated a rabbinical Sabbath ordinance ("Yad," *l.c.* viii. 3; Yer. Shab. 10a; Shab. x. 7). But the defense of Jesus assumes that the disciples were in danger of dying of starvation; he charges his critics with having neglected charity. This must imply that they had not provided the Sabbath meals for the poor (Peah viii. 7). Thus he answers their charge with another. For the act of his disciples there was some excuse; for their neglect to provide the Sabbath meals there was none.

New Testament Examples.

In the cases mentioned in Matt. xii. 11 and Luke xiv. 5 the "drawing up" of the animal would be an innovation, but the provision made by the rabbinical law for the comfort and possible escape of the animal is also a violation of the Sabbath. In the instance of the blind man whose sight was restored (John ix. 6) the important point is not the fact that Jesus broke the Sabbath law by kneading (Shab. xxiv. 3), for the provisions in regard to pain in the eyes ("Yad," *l.c.* xxi.; Yer. Shab. xiv.) have no bearing on this case; the point involved is rather the use of magic in the restoration of sight (comp. Shab. 67a; Sanh. 101a). In all cures effected by Jesus this was the matter at issue, not the incidental violation of the Sabbath, which might be justified on the ground that life was in danger.

In John v. 2 *et seq.* the taking up of the bed would constitute the violation. But possibly "bed" here is a misreading for "staff" ("miṭṭah" instead of "maṭṭeh"). A "lame" person may carry his crutch or staff (Oraḥ Ḥayyim, 301). If, moreover, the reading "bed" must be retained, for which there is a strong presumption, another explanation may be advanced. "Take up thy bed" may be a misapprehension of the Aramaic "ṭol we-ẓe," the well-known formula for bidding one depart, "ṭol" being construed as "pick up" (naturally, therefore, "thy couch"), when in reality it means "pick thyself up," or "walk away." Jesus' saying that the "Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27) is a free translation of the Mekilta's comment on Ex. xxxi. 13—"The Sabbath is given over unto you, you are not delivered unto the Sabbath."

Sabbath Celebration.

A brief description of the Sabbath celebration under the rabbinical system may show that even with all these minute constructions the day was a bringer of unmixed joy. The preparations for the Sabbath having been given in detail in a previous section, they need not be repeated here. At the conclusion of the services in the synagogue with the orphans' "Ḳaddish," the attendants hurried to their homes, where upon crossing the threshold they recited the prayer, "Peace be with ye, ye ministering angels," etc. (comp. Shab. 119b, for the reason why the angels were apostrophized). This prayer was preceded by the greeting "Good Shabbat," which was also exchanged on the way with passers-by; it was followed by the recital, on the part of the husband, of Prov. xxxi. 10 *et seq.*, verses laudatory of the good housewife; after which the younger members of the family were blessed by their parents; the elder sons having received this benediction in the synagogue, where the rabbi was wont to bless all the young people of the congregation. Every family had, as a rule, a stranger as its guest, who had been to the synagogue and had been invited to participate in the celebration of the Sabbath. Students ate at the table of their masters (Güdemann, "Gesch." iii. 102). The meal on the eve of Sabbath began with the "Ḳiddush." The meal itself was sumptuous, fish being a favorite dish (Abrahams, "Jewish Life in the Middle Ages," p. 150). The tableware was often of the finest and costliest; there was hardly a family that did not possess its gold or silver drinking-cup for the "Ḳiddush" and an ornamental seven-branched lamp for Friday night (Abrahams, *l.c.* p. 146). After the meal, the Ashkenazim throughout the year, the Sephardim only in winter and summer, sang the "zemirot ha-Shabbat" (idem, *l.c.* pp. 133 *et seq.*). This was followed by a grace containing a special reference to the Sabbath, after which all retired.

On Sabbath the people slept longer than on week-days (Oraḥ Ḥayyim, 281; comp. Ex. xviii. 4, "in the morning," with verse 9, "uba-yom ha-Shabbat," from which the inference is drawn that on week-days one should rise early in the morning; on Sabbath, when the day is well advanced). After rising and

Sabbath Prayers.

repeating the usual morning prayers, they repaired to the synagogue to recite the "shaḥarit," ending with "ab ha-raḥamim"; after this the Torah roll was taken out and the proper "parashah" read, for which seven men were called up to the pulpit. "Ḳaddish" following, the "maftir" was called up, special benedictions were recited, the Torah returned to the ark, and, finally, the "Musaf" pronounced. The services ended, the second Sabbath meal was commenced. Hands were washed and then the blessing was recited over wine and bread. The meal included the "shallet" (dish kept warm overnight in the congregation's oven) and fruit. After this meal "zemirot" were sung, and, grace being said, the next hours were devoted to study or discourses on the Law. Gilds ("ḥebrot") were sometimes organized for this purpose (Abrahams, *l.c.* p. 327). The discourses were often largely attended (see Maimonides' letter in Abrahams, *l.c.* p. 236). The Rabbis regarded the Sabbath as a befitting occasion to exhort their congregations. The "elders" are bidden to do this by a "taḳḳanah" contained in "Ḥuḳḳe ha-Torah" (published by Güdemann, *l.c.* i. 271), especially that the Torah may again come to its own. People of less serious mood would walk about, or be found dancing or gossiping in the yard of the synagogue (Abrahams, *l.c.* p. 381). Music was not regarded as incompatible with the character of the day, and Christian musicians often played gratuitously (see Mordecai on Beẓah v.; MaHaRIL, Hilkot "'Erube Ḥaẓerot").

Chess was a recreation largely indulged in on Sabbath, the figures being made of silver in honor of the day. Some of the rabbis stipulated that no money should change hands at the play (Löw, "Lebensalter," p. 328). The Minḥah service interrupted studies, but this prayer having been concluded, the discussions were resumed (Pirḳe Abot especially was studied in the summer). After Minḥah the third meal, which, however, was much lighter than the others, was served. The Sabbath concluded with the "Habdalah."

The Sabbath was often a refreshing oasis in the desert of persecution. Maimonides ("Moreh," ch. ii. 31) assigns both repose of body and the symbolization of God's existence as the reasons for its institution. Judah ha-Levi, a most scrupulous observer of the Law, while emphasizing the joyful character of the day, doubts that the Sabbath of the Christians and of the Mohammedans is as blessed as that of the Jews ("Cuzari," iii. 5, 9). His Sabbath hymns, as those of Ibn Ezra and of many others, among them being the "Lekah Dodi," attest the justice of Schechter's words concerning the Sabbath ("J. Q. R." iii. 763): "Notwithstanding rabbinical micrology, the Sabbath was a day of delight, whose coming was looked for with fond anticipations, whose parting was sped with grateful regrets."

In the synagogal services the joyous note alone was heard. In fact, the life of the Jews is ample testimony that the Sabbath under the Law was anything but irksome, gloomy, and fatal to spirituality. Karaitic literalism succeeded in turning the Sabbath into a burden; but rabbinical legalism, with its legal fictions, avoided this. The injunction not to kindle a fire might have worked hardship; but the institution of the Sabbath goy met the exigency, though Meïr Rothenburg and Solomon ben Adret scrupled to avail themselves of this loophole. Even the provisions regulating partnerships with and service of non-Jews with reference to the Sabbath law may be called legal fictions; they are of an order of juridical reasoning which is not foreign to modern English and American courts. Rabbinical law accommodated itself to the demands of life.

J. E. G. H.

——**Laws:** The Sabbath, being the fundamental and the most frequently recurring institution of Judaism, naturally engaged the attention of the Rabbis and of the codifiers to a very great extent. The few scattered laws of the Bible pertaining to the observance of this day grew into two large volumes of the Talmud (Shabbat and 'Erubin), into thirty-eight chapters of the code of Maimonides, and into 175 sections of Caro's Shulḥan 'Aruk. The present article can deal only with the more important laws, especially those having relation to the conditions of modern life. These may be conveniently treated under two headings: (1) laws prohibiting the performance of any kind of work; and (2) those enjoining the observance of certain religious acts and ceremonies.

In the Decalogue.

I. In both Decalogues is included the prohibition against performing any work on the Sabbath-day. In Ex. xx. 10 this prohibition is extended to all the members of one's family (including male and female slaves), to one's cattle, and to "the stranger that is within thy gates." The same prohibition occurs in Deut. v. 14, where details are added and a philanthropic motive is assigned for the rest to be given to the slave on that day. The transgressor of this law incurs the death penalty (Ex. xxxi. 15, xxxv. 2). No precise definition of the term "work" is given in the Bible. From the account of the prohibition against gathering the manna on the Sabbath, it appears that cooking and baking were understood to be included under the head of work (*ib.* xvi. 22-27). The kindling of lights is expressly prohibited (*ib.* xxxv. 3). From Ex. xxxiv. 21 (comp. the parallel passage *ib.* xxiii. 12) it appears that plowing, sowing, and harvesting also were included in this prohibition. It is related (Num. xv. 32-36) that a man who was found gathering sticks on the Sabbath-day was, by divine command, stoned to death. In the prophetic books references are found to what was then regarded as work. Amos (viii. 5) refers to the prohibition of trading on the Sabbath. Jeremiah (xvii. 21, 22) emphasizes this prohibition, and warns the people against carrying burdens or performing any kind of work on the Sabbath-day. Nehemiah enters into a covenant with the people not to buy of strangers who bring their wares to the market on the Sabbath-day (Neh. x. 32); and when he finds this covenant disregarded and sees the people doing all kinds of work, as treading wine-presses, lading asses, and carrying wine, grapes, figs, and all manner of burdens, he remonstrates with the elders and closes the gates of Jerusalem on that day, so that the merchants have to remain outside the city (*ib.* xiii. 15-

21). In other books of the Bible similar references are made to the performance on the Sabbath-day of what was considered work; but nowhere is the term "work" in relation to the Sabbath strictly defined and circumscribed. The Rabbis, however, with their love for legal precision, laid down strict rules for the Sabbath, always endeavoring to find a Scriptural basis for their assertions.

Classes of Prohibited Work.

The Mishnah (Shab. vii. 2) enumerates thirty-nine classes ("abot" = "fathers") of work prohibited on the Sabbath. These are: sowing, plowing, reaping, gathering into sheaves, thrashing, winnowing, cleansing, grinding, sifting, kneading, and baking; shearing, bleaching, beating, and dyeing wool; spinning, making a warp, making two thrum-threads, weaving two threads, splitting two threads, tying, untying, sewing two stitches, tearing in order to sew two stitches; hunting deer, slaughtering, skinning, and salting it (its hide), tanning, scraping off the hair, cutting up (the hide); writing two letters, erasing for the purpose of writing two letters; building, pulling down; extinguishing fire, kindling fire; beating with a hammer; and carrying from one premise into another (see Maimonides, "Yad," Shabbat, vii. 1). All of these kinds of work were presumed by the Rabbis to have been associated with the building of the Tabernacle; and because the prohibition against doing work on the Sabbath is found in close proximity to the account of the erection of the Tabernacle (Ex. xxxv. 2, 3), they assumed that only that was considered work which was necessary to be done in its construction (Shab. 73b, 96b). Each of these thirty-nine classes comprises a number of kinds of work which resemble it in some form or other. The specific kinds of work comprised under one head are called the "toladot" (children) of that class. For instance, the class of plowing, which embraces such kinds of work as digging or making canals, has for its toladot such labors as weeding or the pruning of trees (Shab. 103a; "Yad," *l.c.* viii. 1). Similarly, reaping, which implies all kinds of harvesting, whether of grain, vegetables, or fruit, has for its toladot such acts as plucking fruit from a tree, or tearing off grass or mold that has grown on a box or a barrel, or cutting off a flower (Shab. *l.c.*; "Yad," *l.c.* vii. 4, viii. 3).

There was no distinction in the punishment meted out to the transgressor, whether he performed one of the chief works ("abot") or one of their toladot, except as regards the sacrifice to be offered in case a number of works coming under the same head were performed unwittingly ("shogeg"; "Yad," *l.c.* vii. 7, 8). In either case, if the work was done wittingly ("mezid") in the presence of two witnesses who had warned the transgressor of the attendant penalty, the punishment was stoning; if there were no witnesses, the punishment was "karet"; and if the transgression was committed unwittingly, the transgressor had to bring a sin-offering ("ḥaṭṭat"; *ib.* i. 2).

Modifications as to Punishment.

Work on the Sabbath, in order to be punishable, must be performed with the intention of doing this particular work. If one threw a stone, intending to strike a man or an animal, and the stone struck a tree and broke one of its branches, or if one intended to gather grapes and gathered dates, or vice versa, there was no punishment (מלאכת מחשבת אסרה תורה; Ker. 19a; "Yad," *l.c.* i. 8–13). The necessary result of any action is regarded as lying in the intention of its author, whatever his avowed object may be. For instance, one who cut off the head of a living bird in order to give it to a child as a toy, was declared to be liable to punishment, since the death of the bird was a necessary consequence of the decapitation (פסיק רישיה ואל ימות). Similarly, if a man blew out a light, even though not for the purpose of being in darkness, but merely in order to save the oil or the wick, he was liable to punishment (Shab. 29b, 93a; "Yad," *l.c.* i. 7; comp. RABaD *ad loc.*). If, however, the result was not a necessary one, although it did occur in consequence of the action, there was no punishment. If a man while walking on grass tore some of the blades, he was not liable to punishment, since the tearing of the grass could not be considered as a necessary consequence of the walking thereon (Shab. 95a; "Yad," *l.c.* i. 5, 6). The work, in order to make the agent liable to punishment, had to be such as would be of advantage to him. If a man tore garments or set fire to objects with the sole intention of destroying them, he was not liable to punishment. If, however, he destroyed them with a view to later improvement, as in tearing down a house in order to rebuild it, punishment followed (Shab. 105b; "Yad," *l.c.* i. 17, 18).

Exceptions When Life Is in Danger.

The laws relating to the Sabbath, in common with the other ceremonial laws, are set aside in case of danger to life (סכנה). Moreover, if such an occasion for the violation of the laws arises, the work should be done not by non-Jews or minors, but by adult Jews or learned and pious rabbis, to show that while the laws of the Sabbath are important, the preservation of life is still more so (Tosef., Shab. xvi. 12; "Yad," *l.c.* ii. 3). In case of dangerous illness about which physicians disagree, if only one says that certain work should be done in order to save the patient's life, no question need be asked, and any one may perform such work. If a child is locked in a room and there is danger that it will die of fright, the door may be battered down in order to release it. It is forbidden to hinder even the desecration of the Sabbath when a life is at stake; "for the laws of the Torah are not laws of vengeance against the world, but laws of pity, mercy, and peace" ("Yad," *l.c.* ii. 3).

The regular work of the Temple service was not interrupted on the Sabbath (see SACRIFICES; TEMPLE). Wars of defense might be waged on the Sabbath. Wars of offense were not to be begun during the three days before Sabbath, but if begun earlier they might be continued on that day (Shab. 19a; "Yad," *l.c.* ii. 23–25).

The Rabbis, in their endeavor to insure the proper observance of the Sabbath, prohibited a Jew from ordering a non-Jew to do any kind of work for him on the Sabbath-day ("shebut"). If, however, the non-Jew performed some work for himself, without intending that the Jew should benefit by it, the Jew

Sabbath Work by Gentile for Jew.

might enjoy the product of such work. Thus the Jew might use a light kindled by a non-Jew or grass gathered by a non-Jew for his own benefit (Shab. 19a, 122a; "Yad," *l.c.* vi.). The Jew might even order the non-Jew to do certain work for him, when such work was forbidden only by rabbinic decree. Similarly, in case there was a sick person who was not in danger of death, and in whose behalf the Jew himself dared not violate the Sabbath, the non-Jew might be instructed to do the work ("Yad," *l.c.* ii. 10). When a non-Jew was engaged by contract to do a piece of work for a Jew, the Jew did not need to inquire whether the non-Jew worked on the Sabbath or not, except when the work was to be performed openly and it was known that it was being done for the Jew. Thus, if a non-Jew entered into an agreement with a Jew to build him a house, the Jew had to stipulate in the contract that the non-Jew should do no work on that house on the Sabbath, unless it was to be erected in a place where no Jews passed (*ib.* vi. 12–15). When a Jew and a non-Jew entered into partnership, the Jew had to stipulate beforehand that the non-Jew was to receive all the profits made on the Sabbath and that the Jew should take all the profits made on some other day. If such a condition was not made, the Jew forfeited his share of the profits made on the Sabbath ('Ab. Zarah 22a). According to a later opinion, when the partnership was of such a nature that both partners worked together every day, the non-Jew might attend to the work on the Sabbath and the Jew might take his share of the aggregate profits ("habla'ah"; R. Nissim on Alfasi, 'Ab. Zarah i., end, *s.v.* "Umeha," and Shab. xvi., end, *s.v.* "We-Yisrael"; Shulḥan 'Aruk, Oraḥ Ḥayyim, 245, 1, Isserles' gloss).

The Rabbis forbid also the handling on the Sabbath-day of objects that are "set aside" ("muḳẓeh") for work prohibited on that day. For instance, it is forbidden to handle money, stones, boards, and objects not regarded as vessels (*e.g.*, a candlestick in which candles have burned, although they are now extinguished, or a purse in which money has been held, although now empty), since these objects were "set aside" for service such as is not permitted on the Sabbath. Vessels or other objects that are used in work prohibited on the Sabbath may not be handled unless they are needed for an action that may be performed. For instance, a hammer may be handled if it is needed for the purpose of cracking nuts, or if the place whereon it lies is needed; but it may not be handled for its own sake, *e.g.*, to provide against its being stolen or damaged. It is also forbidden to handle objects that came into their present form of existence on the Sabbath ("nolad"), as an egg laid, fruit that fell from a tree, or milk milked by a non-Jew, on that day ("Yad," *l.c.* xxv., xxvi.; Oraḥ Ḥayyim, 308, 13).

Speaking on Business Matters Forbidden.

Basing their action on the Scriptural passage, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day . . . and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. lviii. 13), the Rabbis forbid conversation about ordinary matters of business; also unnecessary exertion, as running, for any purpose not connected with worship or study. Thus a man is forbidden to examine his fields, to hire workmen, to walk (even less than the forbidden distance) from the town and wait on the way till sunset and then proceed on his journey, to calculate, to read business or even personal letters, to speak of profane objects, and the like. It is, however, permitted to speak or calculate about matters pertaining to holy purposes or to communal affairs, as the engaging of a teacher to teach one's child religion or a trade, or to speculate about matters of congregational concern (Shab. 150a; "Yad," *l.c.* xxiv.; Oraḥ Ḥayyim, 306–307).

With regard to the laws relating to the prohibition of the transportation of objects from one place to another on the Sabbath, the Rabbis distinguish several kinds of premises, *e.g.*, "reshut ha-yaḥid," premises belonging to an individual, measuring at least four square handbreadths ("ṭefaḥim"), and surrounded by a fence at least ten handbreadths in height; "reshut ha-rabbim," public premises, as streets, market-places, or thoroughfares, measuring at least sixteen cubits in width; "karmelit," premises that can be considered neither as public nor as private property, as fields that are not enclosed, streams that are at least ten handbreadths deep and four wide, the sides and corners of streets, or stands erected in front of stores and similar places. In the reshut ha-rabbim and in the karmelit it is forbidden to carry an object a distance of four cubits. In the reshut ha-yaḥid transportation is permitted. The main prohibition is against removing an object from private property to public premises, or vice versa ("Yad," *l.c.* xiv.–xviii.; Oraḥ Ḥayyim, 345 *et seq.*), the difficulties attending which may be overcome by the institution of the 'Erub. The prohibition of the transportation of objects from an enclosed to an open place is extended also to the carrying upon one's garments of objects which can not be regarded as ornaments and which are not necessary for one's health. An animal should not be permitted to leave private premises with anything that may be considered as a burden ("Yad," *l.c.* xix., xx.; Oraḥ Ḥayyim, 301, 5).

Sabbath Journey Limited.

The passage "let no man go out of his place on the seventh day" (Ex. xvi. 29) was interpreted by the Rabbis as a prohibition against going beyond the limits ("teḥum") of the city in which one resides. However, the limits of the city in this connection were regarded as being 2,000 cubits beyond its actual limits. Thus it was permitted to walk within the city, no matter how large, and without the city 2,000 cubits on each side, but not farther than that ("Yad," *l.c.* xxvii., xxviii.; Oraḥ Ḥayyim, 396 *et seq.*; see Jew. Encyc. v. 204, *s.v.* 'Erube Teḥumin).

II. From the expression "Remember the Sabbath day, to keep it holy" (Ex. xx. 8), the Rabbis inferred that the holiness of the Sabbath should be announced at its inception, and thus instituted the Ḳiddush service, to be recited while holding a cup of wine. From the passage "and call the Sabbath a delight, the holy of the Lord, honorable" (Isa. lviii.

13), they further inferred that one should endeavor to provide for the Sabbath objects that delight the soul of man, and to honor it in every way. It is an obligation resting upon every Israelite to eat three meals (according to some four meals; see Ḥidḳa) during the Sabbath-day (Shab. 117b). For these meals the best food that one is able to procure should be prepared (*ib.* 118b). Even those able to enjoy the best food every day of the week should arrange for some change in the Sabbath meals, if it be only in regard to the hours of eating. The poor also should endeavor to provide better food for the Sabbath meals, even if it be only an additional kind of vegetable. One is warned, however, against going to too great an expense in providing for the Sabbath; especially is one warned against soliciting charity for that purpose. On this point the rabbinic maxim is "Make thy Sabbath an ordinary day rather than render thyself dependent on the charity of other men" (*ib.* 118a). It is forbidden to eat a full meal on Friday afternoon, so that one may enjoy one's Sabbath-eve meal with greater relish (see Eve of Holidays). Every Israelite, even though he may have many servants, should himself engage in the preparation of the Sabbath meal. It is customary to have two loaves of bread ("barches"; comp. Jew. Encyc. ii. 529) on the table at each of the meals, symbolizing the double portion of manna gathered by the Israelites on Friday in the wilderness (*ib.* 117b).

Provisions for Sabbath Joy.

The honoring ("kibbud") of the Sabbath consists in wearing finer garments than usual, in being bathed and shaven, and in showing reverence for the day in every manner possible (*ib.* 25b). The lighting of special lights by the housewife on Sabbath eve (see Lamp, Sabbath), the spreading of a special table-cloth, the use of special dishes, may be included under the same heading ("Yad," *l.c.* xxx.; Oraḥ Ḥayyim, 242, 249, 250, 260, 262 *et seq.*).

Sabbath Ritual.

The public worship on the Sabbath has many characteristic features peculiar to the day. Before the regular evening prayers on Friday night, the Sabbath is introduced ("ḳabbalat Shabbat") by the chanting of Ps. xcv.-xcix. (the Sephardim omit these) and xxix., "Lekah Dodi," and Ps. xcii.-xciii. Some read also before the evening service the Song of Solomon, selections from the Zohar, and some cabalistic poems. The service proper is the same as on week-days, except that the last blessing before the 'Amidah is replaced by the two verses Ex. xxxi. 16, 17. A change from the regular form is made also at the end of the benediction "Hashkibenu" (the changes made by the Sephardim are greater than those made by the Ashkenzim). The 'Amidah itself, as well as the 'Amidahs for the other services of the Sabbath, contains only seven instead of the nineteen blessings, the first three and the last three of the latter being retained, while the middle thirteen are replaced by one blessing varying in content in the different services of the day. Ḳiddush is recited by the reader after the 'Amidah so that even those who have no homes may hear this blessing. In many synagogues the Mishnah of the second chapter of the treatise Shabbat is read before Ḳiddush.

In the morning service the "Zemirot" are augmented by the addition of Ps. xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxii., xcii., xciii., while Ps. c., read on week-days at this point, is omitted (Sephardim read Ps. xix., xxxiii., xxxiv., xc., xci., xcviii., cxxi., cxxii., cxxiii., cxxiv., cxxxv., cxxxvi., and then "Baruk She-Amar" followed by Ps. xcii., xciii.). After the Song of Moses, a special prayer, "Nishmat," is used; and in the "Yoẓer," the first part ("Ha-Me'ir") is replaced by three other selections ("Ha-Kol Yoduka," "El Adon," and "La El Asher Shabbat"). The characteristic feature of the Sabbath-morning service is the Reading from the Law. The taking out of the scroll from the Ark and the replacing of it are usually accompanied by the chanting of various hymns and psalms. After the scroll is replaced the Musaf prayer is recited.

Sabbath afternoon is usually spent by pious Jews in the study of various sacred subjects, each one according to his knowledge and ability. It is not an unusual sight on Sabbath afternoons to see the bet ha-midrash full of people, some reading psalms, others reading from the Scriptures the portion of the week with various commentaries, others studying the haggadic portions of the Talmud, and others again engaged in the study of the more difficult portions of the Talmud and of the codes. These studies are pursued by the people either singly or in groups, each group having its leader or reader. In some synagogues there is a permanent preacher ("maggid"), who delivers a homiletic address during the afternoon; in more modern synagogues the address is delivered by the rabbi during the morning service after the scroll is replaced in the Ark.

Sabbath-Afternoon Service.

The Minḥah service begins with the reading of "Ashre" (Ps. cxlv.) and "U'ba le-Ẓiyyon Go'el," after which the first section of the next week's portion of the Law is read, when only three persons—a kohen, a Levite, and a lay Israelite—are called up to pronounce the blessing. After the 'Amidah it is customary to read one of the chapters of the treatise Abot on summer Sabbaths and Ps. civ., cxx.-cxxxiv. on winter Sabbaths. After Minḥah the last of the three prescribed meals ("shalosh se'uddot") is partaken of, after which the people again assemble in the synagogue to read psalms in unison. Ps. cxix. is recited at dusk; and Ps. cxliv. and lxviii. are sung just before the evening service.

In the prayers for the Sabbath-day all references to sad events should be omitted. It is forbidden to fast on the Sabbath, even for a part of the day (see Fasting), or to lament or to supplicate for relief when one is in distress. On visiting the sick on the Sabbath one should say, "It is Sabbath; we dare not lament: healing will soon come; celebrate your Sabbath in peace" (Shab. 12a). Similarly, on visiting mourners one should say, "It is Sabbath; we dare not console: consolation will soon come" (Oraḥ Ḥayyim, 287, and "Ṭure Zahab" *ad loc.*). Prayers for the dead are read in some synagogues before the scroll is replaced in the Ark, after which a general prayer for the souls of Jewish martyrs of all generations ("ab ha-raḥamim") is recited. These prayers should be omitted when there is present in the synagogue a bridegroom or the father of a child that is to be circumcised on that day, or when the day of the approaching new moon is proclaimed, or on any other joyous occasion (Oraḥ Ḥayyim, 284, 7, Isserles' gloss).

Exaltation of the Sabbath.

The observance of the Sabbath in all its details is highly extolled in the rabbinic haggadah. If all Israel observes two Sabbaths (or even one Sabbath; Lev. R. iii. 1) in all their details, it will immediately be redeemed from exile (Shab. 118b). The Sabbath is a costly present given by God to Israel (*ib.* 10b). The pleasures of the Sabbath are one-sixtieth of the delights of the world to come (Ber. 57b). He who honors the Sabbath with the preparation of delightful things will receive all that his heart desires: his portion will be limitless, and his sins will be forgiven. He who eats the three prescribed meals on the Sabbath will be saved from the troubles of the Messianic age, from the judgment of Gehenna, and from the wars of Gog and Magog (Shab. 118a, b). Had the Israelites observed the first Sabbath in all its details, no nation or tongue could have prevailed against them (*ib.*; comp. *ib.* 87b; Tos. to Shab, *s.v.* "Kasher"). Maimonides concludes the chapters on the laws of the Sabbath in his code with the following paragraph:

> "The institution of the Sabbath and the prohibition against idolatry are each equal in importance to all the other laws of the Torah [comp. Ḥul. 5a]. . . . The Sabbath is also a sign between the Holy One, blessed be He! and us forever. Therefore while he who transgresses all the other laws of the Torah is regarded merely as one of the wicked ones of Israel, he who publicly desecrates the Sabbath is placed on the same level with the idolater. . . . Thus the prophet Isaiah says, 'Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil' [Isa. lvi. 2]. Tradition plainly declares that the reward of him who observes the Sabbath in all its details will be greater in this world than in the world to come, as it is written, 'Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it'" (*ib.* lviii. 14; "Yad," *l.c.* xxx. 15; comp. Maimonides, "Moreh," ii. 31).

E. C. J. H. G.

SABBATH LEAVES. See PERIODICALS.

SABBATH LIGHTS. See LAMP, SABBATH.

SABBATH-SCHOOLS (termed also **Sunday-Schools** and **Religious Schools**): Among the Jews the Sabbath-school or congregational religious school is a product of the nineteenth century. True, in past times every Jewish community of any size had its school for the teaching of the young; but this was a day-school where the children received all their instruction. Moreover, this school, or "ḥeder" as it was called, was a private enterprise of the "melammed" or teacher, and was not a school instituted and supported as such by the congregation. The distinction between secular and religious education which became current in Jewry in the nineteenth century was hardly known before the Mendelssohnian period. The only instruction that the Jewish child had received was in the Hebrew disciplines, Bible, Mishnah, Talmud, and the like. The closing quarter of the eighteenth century witnessed the establishment in Germany of schools for Jewish children in which secular subjects were taught in addition to the Hebrew branches. The first of these schools in point of time was the Freischule founded in Berlin in 1778 by David Friedländer and others. Similar schools were opened during the next few decades in Breslau, Seesen, Dessau, Wolfenbüttel, Frankfort, Cassel, and Hamburg, and gradually throughout Germany and other European countries in which the Jews were being emancipated from medieval conditions. See EDUCATION; PEDAGOGICS.

In the United States.

The absolute separation of secular and religious education through the medium of distinct schools was first achieved in the United States. This was due without doubt to the national policy of the separation of church and state. The public-school system, altogether secular in its nature, was one of the results of this policy. If religious instruction was to be given at all to the children of various denominations it had to be imparted in separate religious schools organized and supported by these denominations. In the few cities of the United States that contained Jewish congregations before the fourth decade of the nineteenth century the children received Hebrew instruction either in a ḥeder or from private teachers at home, but the methods of the ḥeder were too much at variance with the American spirit to be continued for any length of time after the Jewish child had become thoroughly imbued with that spirit.

The fourth decade of the nineteenth century may be regarded as the dividing-line between the old and the new religious educational methods in the United States, as obtaining in the ḥeder, on the one hand, and in the Sabbath-school on the other, because it was in the year 1838 that the first Sunday-school for Jewish children was established. This school was founded in the city of Philadelphia by Rebecca Gratz with the assistance of some ladies of the Mikveh Israel congregation. The school was intended for any Jewish child of the city that desired to attend, and was not therefore, strictly speaking, a congregational school: it was a free religious school, and was conducted along the lines of Christian Sunday-schools. In the same year the Beth Elohim congregation of Charleston, S. C., organized a Sunday-school; and in the following year a similar institution was opened in Richmond, Va., by Congregation Beth Shalome. A number of ladies of the B'ne Israel congregation instituted another such school in Cincinnati in 1842.

At that time there were not twenty congregations in the country; but soon afterward a remarkable congregational activity began which has continued to the present day. New congregations were formed constantly, and these almost invariably made provision for the religious instruction of the children in their Sabbath-schools. At present this is so generally the case that the exception thereto proves the rule. The sessions of these schools are usually held on Sunday mornings, in some instances on Saturday and Sunday mornings, in a few cases on Sunday afternoons, and exceptionally on some week-day afternoon. The subjects taught are Biblical and post-Biblical Jewish history, religious and ethical lessons, and Hebrew, the last-named subject being optional in some schools, while in a very few it is not taught at all. The rabbi is generally superintendent of the school; and in small communities that have no rabbi this office is filled by some interested layman or woman. There are usually five graded classes, the age of admission being fixed at eight years, although some schools have introduced recently a kindergarten class for younger children. The pupils attend the school until they are confirmed; and many schools have post-confirmation classes composed of those who have been confirmed and who return to the school for further instruction in religion and in Jewish history.

Subjects Taught.

There is as yet neither unity nor uniformity among the Jewish religious schools of the United States. Each school is autonomous. In order to promote a sentiment of union the HEBREW SABBATH-SCHOOL UNION OF AMERICA was organized in 1886. At its meeting held in Chicago in Jan., 1905, the union resolved to merge with the Union of American Hebrew Congregations; and the religious educational work will henceforward be conducted under the auspices of the congregational union through a committee to be known as the Committee on Religious Education. The Jewish Chautauqua Society devotes a number of sessions of its summer assembly to the consideration of the problems of religious education; and the Council of Jewish Women has a standing committee on Sabbath-schools. The Central Conference of American Rabbis gives a place in its programs to papers treating of religious pedagogics; and several years ago a committee of the conference prepared a curriculum for Jewish Sabbath-schools. In quite a number of towns where the Jewish communities are not large enough to form congregations, religious schools have been organized, mainly through the agency of the Hebrew Sabbath-School Union. This body has attempted to gather the statistics of the schools of the country; but the returns to date are far from complete. It is, however, safe to say that there is no city or town in the country that contains a congregation where provision is not made for the religious education of the young.

In Europe.

It appears likely that the first congregational religious school ("Religionsschule") in Germany was that established by the Berlin Reform congregation in 1847, although religious classes had previously been conducted by Ludwig Philippson (in Magdeburg), Abraham Geiger (in Breslau), and others. The subjects taught were Bible, history, and religion. Since then the religious school has become an adjunct of all congregations in the larger communities of Prussia; and it is in the strictest sense a congregational school. The government exercises no manner of supervision over or interference with the management of these schools. The same is the case in Saxony. In the other large German states—Baden, Bavaria, and Württemberg—there are no separate Jewish religious schools, moral instruction being imparted to Jewish children in the public schools by the rabbi or the Jewish teacher at certain hours set apart in the curriculum for this instruction. The same holds true of Austria. In France a similar course is pursued in the lycées or secondary schools; the children in the confirmation classes, however, are twice a week instructed in the synagogues by the rabbis.

Up to the year 1876 the Jewish children of London received Hebrew instruction either privately or in the so-called voluntary schools, *i.e.*, Jewish day-schools in which instruction was given in both secular and religious subjects. The Jewish children, however, who attended the board-schools were unprovided with instruction in religious matters. To remedy this defect the Jewish Association for the Diffusion of Religious Knowledge (now the Jewish Religious Education Board) established classes in Hebrew and religious knowledge at the board-school in Old Castle street, Whitechapel. Since then this organization has extended its activity, and has established similar classes in various board-schools in the metropolis. Different congregations, too, have religious classes corresponding to the Sabbath-schools in the United States.

In one form or another, then, the religious education of the Jewish child of to-day is provided for either through the medium of separate religious schools maintained by congregations, as is the case altogether in the United States and partly in England, Germany, and France, or by means of instruction imparted in public schools at stated hours by rabbis or Jewish teachers, as in Austria and partly in England, Germany, and France. It may be stated that the term "Sabbath-school," which has been the designation mostly employed in the United States, has fallen into disfavor, and that many religious educators advocate the use of the term "religious school" in its place.

J. D. P.

SABBATH AND SUNDAY: A brief consideration is desirable as to why and when the keeping of the seventh day as the Sabbath ceased among Christian churches. That Jesus and his disciples kept the seventh day, and without vital departures from Pharisaic usages, is indisputable. The question of Sabbath observance first became acute under Paul, with the rise of the non-Jewish Christian communities. The Petrine, or Judæo-Christian, party insisted on rigid adherence to the Jewish law. It scorned the looser practises of the converts from without Israel. To this Col. ii. 16 *et seq.* has reference; Paul protests against judging the piety of the neophytes "in meat, or in drink, or in respect of a feast-day . . . or a Sabbath-day" (R. V.). He protests with greater bitterness in Gal. iv. 9–11, where observance of days is denounced as a return to the "weak and beggarly elements." In Rom. xiv. 5 *et seq.* it is assumed that whether one day or another is distinguished, or whether all are regarded as equally sacred, is a matter of indifference: every man must decide for himself. Thus while the Petrine partizans continued to assemble for worship on the Sabbath (Acts ii. 1, iii. 1, *et al.*), in non-Jewish Christian circles the first day of the week came to be marked by longer worship than usual and by collections of gifts (I Cor. xvi. 2; comp. Acts xx. 7). The name *κυριακὴ ἡμέρα*

Early Christian Practise.

(= "Lord's day") first occurs in Rev. i. 10, where it may mean the day of judgment (see Day of the Lord); it is next found in Ignatius, "Ad Magnesianos" (§ 9). Pliny testifies to the fact that the Christians assembled on "a fixed day" ("stato die"; "Epistolæ," x. 96).

The author of the "Epistle of Barnabas" adduces the occurrence of the Resurrection on the first day as the reason for the observance of this "true day" (xv.). In the meantime the attitude of the Roman authorities had become intermittently hostile to the Jews; and after the rebellion under Hadrian it became a matter of vital importance for such as were not Jews to avoid exposing themselves to suspicion (Huidekoper, "Judaism at Rome"). The observance of the Sabbath was one of the most noticeable indications of Judaism. Hence, while in the first Christian century more or less regard and tolerance for the Jewish day were shown in Rome, even by non-Jewish Christians, in the second century the contrary became the rule (Justin Martyr, "Dial. cum Tryph." ii., § 28). In the East, however, less opposition was shown to Jewish institutions. Saturday and Sunday both were celebrated by "abstaining from fasting and by standing while praying" (Rheinwald, "Archäologie," § 62). In the West, especially where Roman influence dominated, Saturday was turned into a fast-day (Huidekoper, *ib.* pp. 343-344). The name "Sunday" is used for the first time by Justin Martyr ("Apologies," i. 67) in accommodation to a Roman nomenclature, but with reference to the circumstances that the light was created on the first day (noticed also in the Midrash; Gen. R. iii.: "ten crowns adorned the first day") and that the "light of the world" rose from the night of the grave on the first day of the week. The Christians, accordingly, were obliged to defend themselves against the charge of worshiping the sun (Tertullian, "Apologeticus," xvi.). The celebration of two days (by the Judæo-Christians?) is attested by Eusebius ("Hist. Eccl." iii. 37) and by the "Apostolic Constitutions," which advise the keeping of Saturday as a memorial of the Creation, and of Sunday, the Lord's day, in memory of the Resurrection (ii. 59).

Two Sabbaths Kept in the Second Century.

Originally, then, Sunday and Sabbath were kept sharply distinct. But, like the Jewish Sabbath, Sunday was deemed not merely a holiday, but a holy day, and hence fasting thereon was interdicted (Tertullian, "De Corona Militis," § 3). Ease of mind (*εὐφροσύνη*, which corresponds to "naḥat ruaḥ"; "Epistle of Barnabas," *l.c.*) was the proper condition for the day. One should not kneel at prayer (Irenæus, "Fragm. de Paschate"; "Apostolic Constitutions," *l.c.*); the standing posture, being at first a protest against mourning and ascetic rites (such as were forbidden on the Jewish Sabbath), came to be explained as suggestive of the Resurrection. Tertullian would have all work cease on Sunday as interfering with the proper mental condition, preoccupation and worry being incompatible with joy ("De Oratione," xxiii.).

Down to the sixth century the solicitude of the Church authorities was to prevent what they called the "Judaizing" of the Sunday by the rigorous prohibition of riding, cooking, etc. Even Constantine the Great, when he enacted the first Sunday law in 321, did not refer to Old Testament injunctions, but wished to have the day distinguished and kept sacred merely as the "Sun's day." This first decree was supplemented by orders concerning military exercise, but in general it affected only the courts and the markets (Eusebius, "De Vita Constantini," iv. 18-20, quoted in Herzog-Plitt, "Real-Encyc." xiv. 429). Still, such decrees virtually sanctioned the recognition of Sunday as the sole day of rest, the "Sabbath," and thus consummated the tendency that had been developing in the Christian Church for nearly two centuries to substitute the day of Jesus' resurrection for the Jewish Sabbath. In this way Sunday was given an anti-Jewish significance in accordance with Paul's contention that the Resurrection abrogated completely the old dispensation and the Law.

First Sunday Law, 321.

This aspect of Sunday has been emphasized, and with considerable force, in the discussions more or less continuously provoked in modern Jewry by the increasing neglect of Sabbath observance in the countries where the keeping of Sunday is so strongly established in industrial and social custom that the Jew has been practically compelled to follow the general usage. A few leaders (Holdheim, Samuel Hirsch) proposed to apply to this problem the principles of Reform followed in the readjustment of other religious practises to changed conditions. It is recognized that the Sabbath as the symbol of the full content of Judaism is a fundamental institution; but the argument has been advanced that astronomy discredits the assumption of a universal cosmic seventh day (comp. Judah ha-Levi, "Cuzari," ii. 20); and the notion of God's "resting" on a certain day the beginning and ending of which are determined by terrestrial phenomena, is regarded as tinged with mythology. Six days of labor are prescribed as clearly in the Sabbath law as is one day of rest; both must be religiously observed, which is impossible under prevailing conditions. Furthermore, the phraseology of the commandment does not fix the six days (the definite article is not prefixed to ימים); the definite article before "seventh" implies merely that the day referred to is that following any group of six consecutive days; the phrase "the seventh day" is found also in the Pessah law (Deut. xvi. 8), where it is evident that no fixed day of the week is intended.

Jewish Attitude Toward Sunday.

No obligation should be imposed that is impossible of fulfilment to the majority (B. B. 60b; Maimonides, "Yad," Mamrim, ii. 5). To the Sabbath may be applied Ps. cxix. 126, in the sense often given it (Ber. ix. 5; Yer. Ber. vii. 17; Giṭ. 60a), for now the Sabbath is "remembered," not "observed," just as Pesiḳ. R. 23 asserts is the case with non-Jews. The only consideration to be weighed is the unity of Israel. If all or most Jews were to observe Sabbath on the so-called first day in the manner in which it should be observed, namely, by abstention from work, the difficulty would be met without loss to true religion. This in substance is the contention of Samuel Hirsch and others. Whatever may be the merits of the argument, it has had no practical result. Supplementary Sunday services have been introduced in some congregations, but the facts that Sunday has an anti-Jewish implication and that in the past many allowed themselves to be martyred for the honor of the Sabbath have never failed to arouse both the indifferent and the zealous.

J. E. G. H.

SABBATICAL YEAR AND JUBILEE: The septennate or seventh year, during which the land is to lie fallow, and the celebration of the fiftieth year after seven Sabbatical cycles. As regards the latter, the Hebrew term "yobel" refers to the blast of the shofar on the Day of Atonement announcing the jubilee year (comp. שופרות היובלים = "trumpets of rams' horns"; Josh. vi. 4), though Ibn Ezra thinks it signifies the transfer of properties (comp. יובל; Isa. xviii. 7). So important was the law regarding the jubilee that, like the Decalogue, it was ascribed to the legislation on Mount Sinai (Lev. xxv. 1). It was to come into force after the Israelites should be in possession of Palestine: "When ye come into the land which I give you" (*ib.*). The law provides that one may cultivate his field and vineyard six years, but "in the seventh year shall be . . . a Sabbath for the Lord," during which one shall neither sow nor reap as hitherto for his private gain, but all members of the community—the owner, his servants, and strangers—as well as domestic and wild animals, shall share in consuming the natural or spontaneous yield of the soil.

Biblical Injunctions.

The fiftieth year, *i.e.*, that following the last year of seven Sabbatical cycles, is the jubilee; during it the land regulations of the Sabbatical year are to be observed, as is also the commandment "ye shall return every man unto his possession" (*ib.* verse 10), indicating the compulsory restoration of hereditary properties (except houses of laymen located in walled cities) to the original owners or their legal heirs, and the emancipation of all Hebrew servants whose term of six years is unexpired or who refuse to leave their masters when such term of service has expired (Gen. xviii. 6; 'Ar. 33b; see Josephus, "Ant." vi. 8, § 28).

The regulations of the Sabbatical year include also the annulment of all monetary obligations between Israelites, the creditor being legally barred from making any attempt to collect his debt (Deut. xv. 1 *et seq.*). The law for the jubilee year has not this provision.

Technically the Talmud distinguishes the Sabbatical year for the release or quitclaim of loans as "shemiṭṭah," more distinctly "shemiṭṭat kesafim" (money-release), in contradistinction to "shebi'it" (seventh) or "shemiṭṭat ḳarḳa'ot" (land-release). There is this difference, however, that loans are not annulled before the expiration (= "the end") of every seven years, as the Mosaic law (*ib.*) provides, whereas the land-release, the shemiṭṭat ḳarḳa'ot, begins with the seventh year. The general term for the Sabbatical cycle is "shabua'" = "septennate" (Sanh. v. 1).

Reasons for Observance.

Several reasons are advanced for these laws: (1) In the Cabala the number seven is a symbolic division of time, and is sacred to God. The week of Creation consisted of seven days, the last being the Sabbath. The Feast of Weeks is so called because it occurs seven weeks after Passover, the fiftieth day being Pentecost. These days are parallel to the years of shemiṭṭah and yobel. The duration of the world is 7,000 years, the seven thousandth year being the millennium, the Great Sabbath of the Lord (Sanh. 97a). (2) The physico-economic and socialistic theories are that rest from labor is an absolute necessity both for animal and for vegetable life; that continuous cultivation will eventually ruin the land. The law of the Sabbatical year acts also as a statute of limitation or a bankruptcy law for the poor debtor, in discharging his liability for debts contracted, and in enabling him to start life anew on an equal footing with his neighbor, without the fear that his future earnings will be seized by his former creditors. The jubilee year was the year of liberation of servants whose poverty had forced them into employment by others. Similarly all property alienated for a money consideration to relieve poverty, was to be returned to the original owners without restoration of the amount which had been advanced.

(3) The rabbinical view, however, is that these laws were made to promote the idea of theocracy: that one year in seven might be devoted "to the Lord," as the weekly Sabbath is devoted to rest from manual labor and to the study of the Law. The jubilee was instituted primarily to keep intact the original allotment of the Holy Land among the tribes, and to discountenance the idea of servitude to men. "For unto me the children of Israel are servants; they are my servants" (Lev. xxv. 55); and they shall not be servants to servants, as God's bond has the priority (Sifra, Behar Sinai, vii. 1). That the main object was to keep intact each tribe's inheritance is evident from the fact that shemiṭṭah and yobel were not inaugurated before the Holy Land had been conquered and apportioned among the tribes and their families. The first shemiṭṭah year is said to have occurred twenty-one years after the arrival of the Hebrews in Palestine, and the first yobel thirty-three years later (*ib.* i. 3). The jubilee was proclaimed "throughout all the land unto all the inhabitants thereof"; only when all the tribes were in possession of Palestine was the jubilee observed, but not after the tribes of Reuben and Gad and the half-tribe of Manasseh had been exiled (*ib.* ii. 3); nor was it observed during the existence of the Second Temple, when the tribes of Judah and Benjamin had been assimilated (Sheb. x. 2; 'Ar. 32b). After the conquest of Samaria by Shalmaneser the jubilee was observed nominally in the expectation of the return of the tribes—according to some authorities, Jeremiah brought them back (*ib.* 33a)—and till the final exile by Nebuchadnezzar.

There is a difference of opinion in the Talmud as to whether the jubilee year was included in or excluded from the forty-nine years of the seven cycles. The majority of rabbis hold that the jubilee year was an intercalation, and followed the seventh Sabbatical year, making two fallow years in succession.

Fifty- and Forty-nine-Year Cycles.

After both had passed, the next cycle began. They adduce this theory from the plain words of the Law to "hallow the fiftieth year," and also from the assurance of God's promise of a yield in the sixth year sufficient for maintenance during the following three years, "until the ninth year, until her fruits come in" (Lev. xxv. 22), which, they say, refers to the jubilee year. Judah ha-Nasi, however, contends that the jubilee year was identical with the seventh Sabbatical year (R. H. 9a; Giṭ. 36a; comp. Rashi *ad loc.*). The opinion of the Geonim and of later authorities generally prevails, that the jubilee, when in force during the period of the First Temple, was intercalated, but that in the time of the Second Temple, when the jubilee was observed only "nominally," it coincided with the seventh Sabbatical year. In post-exilic times the jubilee was entirely ignored, though the strict observance of the shemiṭṭah was steadily insisted upon. This, however, is only according to a rabbinical enactment (Tos. to Giṭ. 36a, *s.v.* "Bizeman"), as by the Mosaic law, according to R. Judah, shemiṭṭah is dependent on the jubilee and ceases to exist when there is no jubilee (Giṭ. *l.c.* and Rashi *ad loc.*).

That the Sabbatical year was observed during the existence of the Second Temple is evident from the history of the Maccabees (I Macc. vi. 51, 55). The Mishnah includes in the examination of witnesses questions as to dates, in giving which there must be specified the Sabbatical year, the year, month, week, day, and hour (Sanh. v. 1).

Palestinian Area of Shemiṭṭah.

The area of the Holy Land over which the shemiṭṭah was in force included in the time of the First Temple all the possessions of the Egyptian emigrants ("‘Ole Miẓrayim"), which territory extended south to Gaza, east to the Euphrates, and north to the Lebanon Mountains. Ammon and Moab in the southeast were excluded. In the period of the Second Temple the area of the Babylon emigrants ("‘Ole Babel"), headed by Ezra, was restricted to the territory west of the Jordan and northward as far as Acre (Acco). The Rabbis extended the shemiṭṭah to Syria, in order not to tempt settlers of the Holy Land to emigrate thither (Yad. iv. 3). The area of Palestine was divided into three parts, Judea, Galilee, and the transjordan districts, where shemiṭṭah existed in more or less rigorous observance (see Sheb. ix. and Yer. *ad loc.*).

The duration of the shemiṭṭah year was from autumn to autumn, beginning with New-Year's Day; but as a precaution against any infringement of the Law, the Rabbis extended the time and prohibited sowing and planting thirty days before Rosh ha-Shanah. Still later they prohibited the sowing of grain from Passover, and the planting of trees from Pentecost preceding the shemiṭṭah year, in order not to derive any benefit from the fruits bearing in that year (Sheb. i. 1, ii. 1). The extension of the time is known as "‘ereb shebi‘it" (= "preceding the seventh"). The penalty for non-observance of the shemiṭṭah year is exile; for eating the fruits of the seventh year (*i.e.*, of the sixth year's growth), pestilence (Abot v. 11, 12).

Rabbinical Extensions; Bankruptcy.

The rabbinical enactment extended the shemiṭṭat kesafim or money-release to countries other than the Holy Land, but confined the shemiṭṭat ḳarḳa‘ot or land-release to Palestine within Ezra's boundary-lines of occupation during the period of the Second Temple. The money-release was obviously independent of the Holy Land and was intended to free from his debts the poor in every land, and at a certain period of time. On the other hand, this bankruptcy law checked all business enterprises which the Jews were engaged in after they had largely abandoned agricultural pursuits. Hillel the Elder then amended the law by his institution of the Prosbul. In addition to this subterfuge, there are various exceptions which exclude the following debts from the operation of shemiṭṭah: wages, merchandise on credit, loans on pledges, a note guaranteed by mortgage, one turned over to the bet din for collection (according to the theory of the prosbul), and one which stipulates that the debtor waives the shemiṭṭah defense as regards this particular note (but he can not waive the law in general; Sheb. xi.; Yer. *ad loc.*; Giṭ. 36a, b, 37a).

The shemiṭṭat kesafim was undoubtedly intended for the poor debtor, though the rich man also might take advantage of the general law. The Mishnah, however, plainly expresses the Rabbis' satisfaction with the debtor who does not make use of the shemiṭṭah in order to be relieved of his obligations (Sheb. x. 4). The Rabbis nevertheless desired that "the law of the shemiṭṭah shall not be forgotten" (Giṭ. 36b).

Maimonides, in his responsa, rules that shemiṭṭah is not operative against orphans, but that all other debts are wiped out. Incidentally he says "the Sabbatical year occurred last year" (1507 of the Seleucidan era = 4956 of Creation = 1195 c.e.; "Pe'er ha-Dor," No. 127, Amsterdam, 1765).

Apparently the Jews of Spain, in the thirteenth century, did not observe the shemiṭṭat kesafim; and in Germany the Jews made use of the prosbul. When Asher b. Jehiel (1250–1328) went to Spain he was surprised at the violation of the law of shemiṭṭah, finding that collection was exacted of notes that had passed many shemiṭṭahs without a prosbul (Asheri, Responsa, rule 77, §§ 2, 4, 6). Neither Jacob Asheri in his Ṭur nor Joseph Caro in his Shulḥan ‘Aruk, Yoreh De‘ah, mentions the shemiṭṭat ḳarḳa‘ot and yobel (evidently considering the law obsolete); but both of them refer to the shemiṭṭat kesafim and prosbul (Ḥoshen Mishpaṭ, § 67), which they claim are operative both in and out of Palestine. Moses Isserles adds, however, that the majority of Jewish authorities in Germany are indifferent to or ignore the custom of the shemiṭṭah. He dates the latest shemiṭṭah in the year 5327 (1567 c.e.), and says the next was to occur in 5334 (= 1573 c.e.).

Isserlein, in a responsum ("Terumat ha-Deshen," No. 304), explains the relaxation in the observance in European countries as due to the fact that the rabbinical extension was originally for the purpose "that the law of shemiṭṭah may not be forgotten," and that it was apparently intended to apply to

Relaxation in Observance.

Palestine proper and its neighboring countries, Babylon and Egypt, but not elsewhere. Joseph Colon (Responsa, No. 92) decides that the shemiṭṭah defense is a very weak one; consequently a creditor is believed without an oath when he says that he has lost the prosbul. He rules, as regards the enforcement of the shemiṭṭat kesafim, that the bet din should be guided by the prevailing Jewish custom in the particular country.

The shemiṭṭat kesafim is equally relaxed in Palestine to-day. The principal reasons seem to have been that the fixed date of payment, the guaranty attached, and the terminology of the present-day notes abrogate the law of shemiṭṭah. The shemiṭṭat ḳarḳa'ot, however, has been generally observed in Palestine; and during the shemiṭṭah year the Jews of the Holy Land eat only of the products grown in the transjordanic districts (Schwartz, "Tebu'at ha-Areẓ," ed. Luncz, p. 20, Jerusalem, 1900).

Shemiṭṭah and Palestinian Colonists.

Since the Zionist movement began to encourage agriculture in Palestine, the observance of shemiṭṭah has become a problem for solution. The leaders of the movement, who had the interest of the colonists at heart and feared that the shemiṭṭah might jeopardize their existence, claimed that the law is now obsolete. The Jewish periodicals, especially "Ha-Meliẓ," strenuously objected to enforcing the law of shemiṭṭah upon the colonists. When the shemiṭṭah year 5649 (= 1888-89) approached, the question was submitted to the chief rabbis in Europe and Palestine. Rabbi Isaac Elhanan Spector was inclined to be lenient, and advocated a nominal sale of the land to a non-Jew and the employment of non-Jewish laborers during shemiṭṭah. The Sephardic ḥakam bashi, Jacob Saul Elyashar, concurred in this decision (see his "Simḥah la-Ish," p. 107). But the Ashkenazic rabbis in Jerusalem opposed any subterfuge, and issued the following declaration:

> "As the year of the shemiṭṭah, 5649, is drawing nigh, we inform our brethren the colonists that, according to our religion, they are not permitted to plow or sow or reap, or allow Gentiles to perform these agricultural operations on their fields (except such work as may be necessary to keep the trees in a healthy state, which is legally permitted). Inasmuch as the colonists have hitherto endeavored to obey God's law, they will, we trust, not violate this Biblical command. By order of the bet din of the Ashkenazim at Jerusalem. [Signed by the rabbis] J. L. Diskin and Samuel Salant" ("Ha-Ḥabaẓẓelet," Oct. 26, 1888, No. 6; "Jew. World," Nov. 16, 1888).

An appeal, signed by prominent Jews in Jerusalem, for funds to enable the colonists to observe the shemiṭṭah was directed to the Jews outside the Holy Land. Dr. Hildesheim as president of the society Lema'an Ẓiyyon, in Frankfort-on-the-Main, collected donations for this purpose. Baron Edmond de Rothschild, being informed by Rabbi Diskin that the law of shemiṭṭah is valid, ordered the colonists under his protection in Palestine to cease work during the Sabbatical year.

Talmudic and Samaritan Calculation of Jubilees.

The exact year of the shemiṭṭah is in dispute, and different dates are given. According to Talmudic calculations the entrance of the Israelites into Palestine occurred in the year of Creation 2489, and 850 years, or seventeen jubilees, passed between that date and the destruction of the First Temple. The first cycle commenced after the conquest of the land and its distribution among the tribes, which occupied fourteen years, and the last jubilee occurred on the "tenth day of the month [Tishri], in the fourteenth year after that the city was smitten" (Ezek. xl. 1), which was the New-Year's Day of the jubilee ('Ab. Zarah 9b; 'Ar. 11b-12b). Joshua celebrated the first jubilee, and died just before the second (Seder 'Olam R., ed. Ratner, xi. 24b-25b, xxx. 69b, Wilna, 1895).

The Samaritans in their "Book of Joshua" date the first month of the first Sabbatical cycle and of the first jubilee cycle as beginning with the crossing of the Jordan and the entrance of the Israelites into their possession; and they insist that the date was 2794 of Creation, according to the chronology of the Torah "and the true reckoning known to the sages since the Flood" ("Karme Shomeron," ed. Raphael Kirchheim, § 15, p. 63, Frankfort-on-the-Main, 1851).

The First and the Second Temple, the Talmud says, were destroyed "on the closing of the Sabbatical year" ("Moẓa'e Shebi'it"). The sixteenth jubilee occurred in the eighteenth year of Josiah, who reigned thirty-one years; the remaining thirteen years of his reign, together with the eleven years of those of Jehoiakim and Jehoiachin and the eleven years of that of Zedekiah (II Kings xxv.), fix the first exilic year as the thirty-sixth year of the jubilee cycle, or the twenty-fifth year of the captivity of Jehoiachin, or fourteen years from the destruction of the Holy City ('Ar. and 'Ab. Zarah *l.c.*; see Rashi *ad loc.*).

The Babylonian captivity lasted seventy years. Ezra sanctified Palestine in the seventh year of the second entrance, after the sixth year of Darius, when the Temple was dedicated (Ezra vi. 15, 16; vii. 7). The first cycle of shemiṭṭah began with the sanctification of Ezra. The Second Temple stood 420 years, and was destroyed, like the First, in the 421st year, on the closing of the shemiṭṭah ('Ar. 13a).

Various Dates.

The Talmud gives as a rule for finding the year of shemiṭṭah to add one year and divide by seven the number of years since the destruction of the Second Temple, or to add 2 for every 100 years and divide the sum by seven ('Ab. Zarah 9b). The difference among the Jewish authorities as to the correct shemiṭṭah year is due to the varied interpretation of the words "closing of shebi'it," as meaning either the last year of the cycle or the year after the cycle; also as to the beginning of the exilic shemiṭṭah from the year when the destruction of the Temple occurred, or from the year after. There is another version of the Talmudic rule mentioned above, namely, to "add two years to or deduct five years from" the number of years since the destruction ('Ab. Zarah 9b).

Maimonides gives the date of a shemiṭṭah year occurring in his time as the year 1107 from the destruction of the Temple, 1487 of the Seleucidan era, 4936 of Creation (= 1175 C.E.; "Yad," Shemiṭṭah we-Yobel, x. 4); *i.e.*, he begins the cycle with the year following that of the destruction. Rashi's interpretation is that the destruction occurred at the "closing of shebi'it" (= "after the cycle had been closed with the previous year"), and he makes the year in which the destruction occurred as the first year of the new cycle. Rabbenu Tam agrees with Rashi as to the date of the destruction, but differs from him in asserting that the shemiṭṭah fell in the year of the destruction, which was the "closing year of the cycle." He fixes the shemiṭṭah at the time of his writing as the year 5012 of Creation (= 1251 C.E.; Tos. to 'Ab. Zarah 9b, *s.v.* האי, end); this result agrees with that of Maimonides, though it is reached by a different method of calculation. Rabbenu Hananeel claims that the closing of shebi'it—that is, shemiṭṭah—was the year after the destruction of the Temple.

The year of the shemiṭṭah was finally settled according to the view of Maimonides, which agreed with the most plausible interpretation of the correct Talmudic text and also with the practise of the oldest members of the Jewish communities in the Orient by whom the shemiṭṭah years were observed. Evidence to this effect was given at a conference of rabbis called in Jerusalem, who concurred in the opinion expressed by the rabbis from Safed, Damascus, Salonica, and Constantinople fixing the shemiṭṭah year of their time as 5313 = 1552 (Azkari, "Sefer Ḥasidim," ed. Warsaw, 1879, p. 83).

DATES OF SABBATICAL AND JUBILEE YEARS, ACCORDING TO THE TALMUDICAL CALCULATION.

Period.	Year of Creation.	Year of Settlement in Palestine.	B.C. or C.E.	Number of Sabbatical Years.	Number of Jubilee Years.
Crossing of the Jordan	2489	....	B.C. 1271		(50-year cycle)
Conquest and allotment of Palestine	2503	....	1257		
First Sabbatical year	2510	7	1250	1.	
First jubilee year	2553	50	1207	7.	1.
Exile of the Ten Tribes	3187	684	573	95.6	13.34
Destruction of the First Temple	3338	835	422	117.	16.35
Second entrance to Palestine	3408	From destruction of the Temple.	352	127.	(49-year cycle) 18.7
Seleucidan era commenced	3448		312	135.5	18.47
Destruction of the Second Temple	3828		C.E. 68-69	187.	26.35
Exilic Sabbatical cycle-commenced	3829	1	69-70		
Current Sabbatical year	5665	1836	1904-5	449.2	64.9
Last Sabbatical year will begin	5999	....	2238	497.	71.
Cabalistic jubilee will commence	6000	....	2239		

See also ERA; JUBILEES, BOOK OF.

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E. C. J. D. E.

SABBIONETTA.—Typography: From 1551 to 1559 the printer Tobias ben Eliezer Foa produced several Hebrew works beginning with Joseph Shalit's "Merkabat ha-Mishnah" (1551) and finishing with an edition of the Ḥoshen Mishpaṭ of the Ṭur (1559). He began also a maḥzor there in 1556 and finished it in Cremona, whither he moved in 1560; part of his Mishnah, begun in Sabbionetta in 1559, was finished in Mantua in 1563. His career as printer was forcibly ended at Sabbionetta because he had published certain anti-Christian books. His work and possibly his type were taken up by a Christian printer, Vicenzo Conte, who moved from Cremona to Sabbionetta in 1567, and who there produced an edition of the Pirḳe R. Eliezer.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 3102; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 46.

J.

SABEANS: The inhabitants of the ancient kingdom of Sheba in southeastern Arabia, known from the Bible, classical writers, and native inscriptions. The genealogies of Genesis give three pedigrees for Sheba, the eponymous ancestor of the Sabeans, who is variously termed (1) the son of Raamah and the grandson of Cush (Gen. x. 7; I Chron. i. 9; comp. Ezek. xxvii. 22, xxxviii. 13), (2) the son of Joktan and a great-great-great-grandson of Shem (Gen. x. 28; I Chron. i. 22), and (3) the son of Jokshan and a grandson of Abraham by Keturah (Gen. xxv. 3; I Chron. i. 32). There seem, therefore, to have been three stocks of Sabeans: one in Africa (comp. the Ethiopian city of Saba mentioned by Strabo, "Geography," p. 771), and the other two in Arabia. Of the latter one is connected with the story of Abraham, and the other with that of the kingdom localized by Gen. x. 30, including the Joktanites generally, and extending "from Mesha, as thou goest unto Sephar, a mount of the east." In Job vi. 19 the Sabeans are mentioned in close association with the Temeans, an Ishmaelite stock (Gen. xxv. 15) that dwelt in Arabia (Isa. xxi. 14; comp. Jer. xxv. 23-24).

In the Bible.

The Psalms and the prophetical books lay special emphasis upon the wealth and commercial activity of the Sabeans. The gifts of the kings of Sheba (שבא)-and of Seba (סבא) to Solomon are noted in Ps. lxxii. 10, gold being especially mentioned among these presents (*ib.* verse 15). In both these passages the Septuagint, followed by the Vulgate, identifies Sheba with Arabia (*βασιλεῖς 'Αράβων, 'Αραβία*). Isa. lx. 6 adds incense to the gifts which these countries were to bring (comp. Jer. vi. 20). Despite the collocation with Dedan in Gen. x. 7, I Chron. i. 9, and Ezek. xxxviii. 13, the merchants of Sheba, whom Ezekiel addressed in the words "occupied in thy fairs with chief of all spices, and with all precious stones, and gold" (Ezek. xxvii. 22), were doubtless Sabeans; but the reference in the following verse to the "merchants of Sheba," together with Haran, Canneh, Eden Asshur, and Chilmad, who by implication would be Asiatics, is probably a mere dittography, and is rightly omitted in the Septuagint. The wealth of Sheba is indicated also by the list of the gifts brought by its queen to Solomon, and which were "a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon" (I Kings

x. 10; comp. *ib.* verse 2; II Chron. ix. 1, 9; see Sheba, Queen of).

The only mention of the Sabeans in a warlike connection is in Job i. 15, where they are described as attacking and killing the servants of Job to rob them of cattle; but according to Joel iv. [A. V. iii.] 8, they dealt in slaves, including Jews. In the New Testament there is a reference to the kingdom of Sheba in the allusion to "the queen of the south" (Matt. xii. 42; Luke xi. 31). Sheba must be carefully distinguished from the Cushite or African Seba (comp. Gen. x. 7; I Chron. i. 9), as is shown by the discrimination between the "kings of Sheba and Seba" in Ps. lxxii. 10, and by the collocation of Egypt, Ethiopia, and Seba in Isa. xliii. 3, xlv. 14.

In the Classical Writers.

Strabo, basing his account for the most part on Eratosthenes, an author of the third century B.C., gives considerable information of value concerning the Sabeans ("Geography," ed. Müller, pp. 768, 778, 780). Their territory was situated between those of the Mineans and Cattabanes; and their capital, Mariaba, stood on the summit of a wooded hill. The country, like those adjoining, was a flourishing monarchy, with beautiful temples and palaces, and with houses which resembled those of the Egyptians. The mode of succession to the throne was peculiar in that the heir apparent was not the son of the king, but the first son born to a noble after the monarch's accession. The king himself was also the judge; but he was not allowed to leave the palace under penalty of being stoned to death by the people.

Commerce, Agriculture, and Religion.

Inscriptions of the Sabeans are numerous, but the information which these records furnish is comparatively meager. They cover, it is true, a period of about 1,300 years, ceasing only with the extinction of the kingdom in the sixth century C.E.; but only of the period just before and just after the beginning of the present era are they sufficiently abundant to allow even an approximation to a coherent history. The earliest inscription known is one containing the name of Yetha-amara, who has been identified with the "Ithamara the Sabean" of an inscription of Sargon dated 715 B.C. Besides the epigraphical remains, there is a large number of coins, dating chiefly from 150 B.C. to 150 C.E. These are of special value for the history of the nation, even during its period of decline, since they bear both the monograms and the names of numerous kings. The Sabean inscriptions are dated by eponymous magistrates previous to the introduction of an era which has been identified with the Seleucidan (312 B.C.), and which has also been fixed by other scholars as beginning in 115 B.C., although there are traces of other chronological systems as well. These texts frequently allude to commerce, agriculture, and religion. The chief articles of trade are the same as those mentioned in the Bible and the classics, with the addition of horses and camels. The agricultural texts are chiefly prayers for increase in crops and live stock, with the inevitable petition of the Semite for male offspring. They contain also a number of plant-names, as well as occasional references to systems of irrigation. The military texts, in their accounts of successful raids on and repulses of other marauding tribes, confirm the allusion in Job i. 15. The references to religion are for the most part names of deities; but the entire lack of description renders a reconstruction of the Semitic pantheon practically impossible. It is clear, however, from the appellations of the gods that the religion of Sheba closely resembled the pre-Islamic Arabian cult, and showed certain affinities with the Assyro-Babylonian system as well. Among the Sabean gods the most important were Almaḳah ("the hearing god"?), Athtar (a protective deity and the male form of "Ashtaroth," to whom the gazel seems to have been sacred), Haubas (possibly a lunar deity), Dhu Samawi ("lord of heaven"), Ḥajr, Ḳainan, Ḳawim ("the sustaining"), Sin (the principal moon-god), Shams (the chief solar deity), Yaṭa‘, Ramman (the Biblical Rimmon), El ("god" in general), Sami‘ ("the hearing"), Shem (corresponding in functions to the general Semitic Ba‘al), Ḥobal (possibly a god of fortune), Ḥomar (perhaps a god of wine), Bashir ("bringer of good tidings"), Raḥman ("the merciful"), Ta‘lab (probably a tree-god), and Wadd (borrowed from the Mineans). A number of goddesses are mentioned, among them Dhat Ḥami ("lady of Ḥami"), Dhat Ba‘dan ("lady of Ba‘dan"), Dhat Gaḍran ("lady of Gaḍran"), and Tanuf ("lofty").

Deities.

It becomes clear, even from this scanty information, that the religion was in the main a nature-cult, like the other Semitic religions; and this is borne out by a statement in the Koran (sura xxvii. 24) that the Sabeans worshiped the sun. Few details of the cult are given, although there are frequent mentions of gifts and sacrifices, as well as of "self-presentation," a rite of doubtful meaning, but one which evidently might be performed more than once. Ritual purity and abstinence of various forms also seem to have formed part of the Sabean religion, and the name of the month Dhu Ḥijjat or Maḥijjat, the only one retained by the Arabs (Dhu'l-Ḥijja, the twelfth month), implies a custom of religious pilgrimage to some shrine or shrines.

Government and Society.

To the account of the government as described by Strabo the Sabean inscriptions add little. The word for "nation" is "khums" (fifth), which apparently implies an earlier division of Arabia or of a portion of it into five parts; and the people were divided into tribes ("shi‘b"), which, in their turn, were composed of "tenths" or "thirds." The kings at first styled themselves "malik" (king) and, possibly later, "mukarrib," a term of uncertain meaning, while they afterward were called "kings of Saba and Dhu Raidan," and finally monarchs of Ḥaḍramaut and Yamanet as well. There were likewise kings of a number of minor cities. From a late text which mentions a king of Ḥimyar and Raidan and of Saba and Silḥin, it has been inferred that the capital of Sheba was later removed to Raidan while the actual palace remained at Ḥimyar, and that from this circumstance the dynasty and all that it ruled were formerly called Himyaritic (the "Homeritæ" of Ptolemy and of Christian ecclesiastical authors), a designation now generally discarded.

The state of society in Sheba seems to have been somewhat feudal in character. The great families, which evidently possessed large landed estates, had castles and towers that are frequently mentioned in the inscriptions; and remains of some of these buildings are still extant. The status of woman was remarkably high. The mistress of a castle is mentioned in one inscription, and the epigraphical remains represent women as enjoying practical equality with men, although a few passages imply the existence of concubinage.

Language.

The Sabean language belonged to the Semitic stock. While some of the inscriptions differ little from classical Arabic, most of them show a close affinity with Ethiopic. The weak letters occasionally possessed their consonantal value as in Ethiopic, although they have become vowels in Arabic. On the other hand, the article is affixed as in Aramaic, instead of being prefixed as in Arabic, and certain syntactic phenomena recall Hebrew rather than the South-Semitic dialects. The alphabet, which, like all the Semitic systems except Ethiopic, represents the consonants only, is plausibly regarded by many as the earliest form of Semitic script.

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J. L. H. G.

SABINA POPPÆA. See Poppæa Sabina.

SABINUS: **1.** Roman procurator; treasurer of Augustus. After Varus had returned to Antioch, between Easter and Pentecost of the year 4 B.C., Sabinus arrived at Cæsarea, having been sent by Augustus to make an inventory of the estate left by Herod on his death. Despite his promise to Varus to remain at Cæsarea until the emperor should reach a decision regarding Herod's will, he broke his word and hurried to Jerusalem. His arrival was immediately followed, however, during the week of Pentecost, by a revolt, apparently due to his severe oppression of the people, who retired to the Temple Mount and the hippodrome, and besieged Sabinus in the tower Phasaelus. From this stronghold he encouraged the Romans to fight, and he also sent to Varus for aid; but the Jews hurled from the roof of the Temple stones upon the troops, and so enraged them that they threw inflammable material upon the roof of the colonnade, and set fire to it. The Jews there were unable to save themselves and either perished in the flames or were killed by the Romans, who then entered the Temple and sacked the treasury, from which, according to Josephus, Sabinus himself took 400 talents of gold. Other rioters then besieged Sabinus in the palace of Herod, threatening him with violence if he did not immediately withdraw. While he was still in terror of defeat, Varus arrived with his troops. The Jews then fled in panic; and Sabinus, who had rendered himself liable to the charge of sacrilege, returned at once to Rome.

Bibliography: Josephus, *Ant.* xvii. 10, §§ 1-7; idem, *B. J.* ii. 3, §§ 1-4; 4, §§ 1-3; Grätz, *Gesch.* 3d ed., iii. 250-252; Schürer, *Gesch.* i. 420-421.

2. Syrian soldier. Encouraged by Titus, he, together with eleven comrades, attempted on the 3d of Panemus (July) to scale the wall which John of Giscala had built behind the tower Antonia, but he was killed with three of his companions.

Bibliography: Josephus, *B. J.* vi. 1, §§ 3-6; Schürer, *Gesch.* i. 629.

J. S. O.

SABORA (plural, **Saboraim**): Title applied to the principals and scholars of the Babylonian academies in the period immediately following that of the Amoraim. According to an old statement found in a gloss on a curious passage in the Talmud (B. M. 86a), Rabina, the principal of the Academy of Sura, was regarded as the "end of the hora'ah," *i.e.*, as the last amora, while Sherira Gaon, in his letter (ed. Neubauer, "M. J. C." i. 25), dates the beginning of the activity of the Saboraim from the day of Rabina's death, which he gives as Kislew 13, 811 of the Seleucidan era = Dec. 2, 499 (*ib.* i. 34). He says also (*ib.*), alluding to Rab Jose, Rabina's contemporary at Pumbedita: "In his days the hora'ah was completed, and the Talmud was concluded. Then followed the Saboraim, most of whom died within a few years, as the Geonim have said in their historical notes." The period of the Saboraim was, therefore, brief. In harmony with this, the statement just cited is followed in an ancient authority, the "Seder Tanna'im wa-Amora'im" (Neubauer, *l.c.* i. 180), by a passage reading: "The termination [*i.e.*, the last] of the Saboraim were Gizai [Giza] and Simuna." Although Sherira does not use exactly the same words, yet he declares at the end of his list of the saboraic principals of the school (*ib.* i. 34) that 'Ena, who is identical with Giza, officiated at Sura, while Simuna presided at Pumbedita. It is true that Sherira assigns no date to either of them; but it would seem, from other statements made by him, that their activity ceased before the end of the second half of the sixth century. Abraham ibn Daud, however, says definitely (*ib.* i. 62) that Simuna (or, according to another manuscript, 'Ena) died in 540. This date may, therefore, be taken as the termination of the period of the Saboraim, according to the calculations of Sherira on the basis of ancient geonic traditions.

List of Saboraim.

The following comprises a list of the principals and scholars mentioned by Sherira during this time (*ib.* i. 34), together with the dates assigned them: (1) Sama b. Judah (d. Siwan, 504); (2) Aḥai b. Huna (d. Adar 4, 506); (3) Riḥumai, or Niḥumai (d. Nisan, 506); (4) Samuel b. Judah of Pumbedita (d. Kislew, 506); (5) Rabina of Amisa (d. Adar, 507); (6) Aḥa b. Abuha (d. Yom Kippur, 511); (7 and 8) Teḥinna and Mar Zuṭra, sons of Ḥinenai (d. 515). Sherira adds that (9) Jose or Joseph, mentioned above, long directed the Academy of Pumbedita, while it is known from Abraham ibn

Daud (*ib.* i. 61) that he died in 513; so that there, as elsewhere, Sherira gives him the title of gaon as a director of the pre-geonic period. The list concludes with the names of (10) ‘Ena (*i.e.*, Giza), (11) Simuna, and (12) Rabbai of Rob, who was described by some authorities as a gaon or principal. In another passage (*ib.* i. 25) Sherira enumerates the following Saboraim: Nos. 3, 9, 6 (Aḥa of Be-Ḥatim, a city in the vicinity of Nehardea, mentioned in Giṭ. 7a), 12 (with the statement that Rob likewise was a city in the vicinity of Nehardea, and that a remark by Rabbai of Rob was introduced into the text of the Talmud, Sanh. 43a; see "Diḳduḳe Soferim," ix. 125), 10, and 11.

In Abraham ibn Daud's historical narrative, which as late as the nineteenth century was regarded as an authority for the period of the Saboraim, this period is extended to the year 689, this authority assuming that Ḥinena of Nehar Peḳod, the principal of the Academy of Pumbedita (from 689 to 697), was the first of the Geonim, and that all preceding directors must be regarded as Saboraim. Of the latter he enumerates five generations. The first of these is represented by the single name of Mar Jose (No. 9 in foregoing list), who officiated fourteen years after the completion of the Talmud or, in other words, after Rabina's death. The second generation includes the following Saboraim mentioned by Sherira: Nos. 2, 4 (here called Samuel b. Rabba); Nos. 5, 7 (Taḥnina; variant, Teḥinta); Nos. 11, 10. The pupils of Nos. 11 and 10 constituted the third generation; but their names are unknown, because, as Ibn Daud remarks, the academy had been closed for about fifty years at that period. The last three generations, which, however, are not designated as the fourth, fifth, and sixth, but as the third, fourth, and fifth generations, included the principals of Sura and Pumbedita, who, according to the correct interpretation of Sherira's statements, were the geonim that officiated between 589 and 689 (see Jew. Encyc. v. 571). A noteworthy list of the Saboraim is found in the two versions (edited by Neubauer, *l.c.* i. 177, ii. 246) of an old source based on the "Seder ‘Olam Zuṭa" and the "Seder Tanna'im wa-Amora'im." One of these versions has the following Saboraim mentioned by Sherira: No. 6 (instead of אחימן בני חתום and אחאי מביה תיסי read אחאי מן בי חתים); Nos. 1, 4, 5, 7 (תייקא and קטינא, corrupted from תחינה); No. 8. It names also Aḥai b. Nehilai (possibly identical with No. 2), Gebiha of Argizah (one source has בנבואה מדאנירא, and the other גביהה מאגיזק; this is the Gebiha of ארגיזא mentioned in Giṭ. 7a), and Aḥdeboi. The same list is also found in a version of Sherira's letter, shorter in form, despite its spurious additions (Neubauer, *l.c.* i. 46).

Their Activity.

The activity displayed by the Saboraim is described by Sherira (*ib.* i. 25) in the following terms: "Afterward [*i.e.*, after Rabina] there was probably no hora'ah [*i.e.*, no independent decision based on the interpretation of the Mishnah], but there were scholars called Saboraim, who rendered decisions similar to the hora'ah, and who gave clear explanations of everything that had been left unsettled." This evidently means that although the Saboraim added nothing essentially new to the Talmud as redacted by Ashi and Rabina, they enlarged the text by means of explanations which to a certain extent resembled the decisions of the Amoraim, and which referred especially to questions that had been left vague and undecided by the latter. Sherira says, furthermore (*ib.* p. 26, line 5): "A number of decisions (סברי), rendered by later scholars such as ‘Ena and Simuna, have been included in the Talmud, and we have the statement, transmitted by our forefathers, that the Gemara, from the beginning of the first chapter of Ḳiddushin as far as the words בבכסף מגלן (Ḳid. 2a–3b, line 6), together with all the questions and answers on this passage, is the work of the later scholars, or Saboraim, who included it in the text of the Talmud, while the same statement holds good concerning other passages." The word here used by Sherira ("sebar"; plural, "sebare") for those portions of the Talmud which were added by the Saboraim, explains also the designation of "saboraë" as applied to the immediate successors of the Babylonian Amoraim. The Aramaic noun "sabora" (סבורא) is found in Yerushalmi (Ḳid. 63d) as a term for a scholar competent to render decisions (see Bacher, "Ag. Pal. Amor." iii. 670), although the title, as now used, implies merely private subjective judgment as contrasted with the authoritative decisions and the amoraic interpretations of the Mishnah which were based on tradition. The Saboraim assumed this title probably when they undertook to give the last touches to the Talmud, which had been redacted by Rabina. The "Seder Tanna'im wa-Amora'im" (Neubauer, *l.c.* i. 178; comp. "R. E. J." xxxii. 234; Maḥzor Vitry, p. 484) describes their activity as follows: "They have added nothing of their own to the Talmud, nor have they expressed any divergent opinions, merely determining the arrangement of the text of the Talmud in all its chapters." In this sentence the final redaction of the Talmud as a whole is ascribed to the Saboraim. Those who are first enumerated in Sherira's list, and who outlived Rabina only a few years, evidently continued the work, in which they took part during his lifetime, while Giza and Simuna, the "last Saboraim," completed it.

Final Redaction of Talmud Due to Saboraim.

The nature of the additions made by the Saboraim to the Talmud can only be conjectured. They were partly passages of considerable length, such as the saboraic addition mentioned by Sherira at the beginning of Ḳiddushin, and partly brief notes, especially the anonymous note generally added to a discussion, explaining which of the two opinions under consideration is practical in character ("we-hilketa . . ."). Of particular importance are the additions in which Saboraim are mentioned by name as authors of the notes in question. Aḥai is frequently named, being once (Giṭ. 7a, according to Sherira's reading) explicitly termed Aḥai of Be-Ḥatim (see Tos. to Ket. 2b, *s.v.* פשיט, where R. Samuel b. Meïr's opinion is quoted to the effect that Aḥai of Shabḥa, author of the "She'eltot," is meant; but Samuel b. Meïr evidently named the later scholar Aḥai by mistake instead of the sabora Aḥai); and mention is made also of Samuel b. Abahu (identical with the Samuel b. Rabbah mentioned above), who took part in a controversy with Aḥai (Ḥul. 59b), and of Gebiha of Argizah, who is likewise named in association with Aḥai (Giṭ. 7a). In the present text of the Talmud the maxims of both are given as though they were contemporaries of Ashi (see Jew. Encyc. v. 578, *s.v.* Gebiha of Argizah). Sherira, however, seems to have had a different version of the text. For further details regarding the Talmudical additions ascribed to the Saboraim see N. Brüll, "Entstehungsgeschichte des Babylonischen Talmud als Schriftwerk," in his "Jahrb." ii. 28 *et seq.*; and Rapoport, in "Kerem Ḥemed," vi. 249 *et seq.* The Saboraim may also have formulated the rules collected in the "Seder Tanna'im wa-Amora'im" and governing the decisions of the halakic controversies found in the Talmud.

The arguments advanced in Halevy's confusing discussion ("Dorot ha-Rishonim," iii. 23–63; "R. E. J." xxxiii. 1–17, xxxiv. 241–250), based on an uncritical use of the statements of Sherira Gaon regarding the Saboraim, have been refuted by Epstein ("R. E. J." xxxvi. 222–236).

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W. B.

SABSOVICH, HIRSCH LEIB: Mayor of Woodbine, N. J.; born at Berdyansk, Russia, Feb. 25, 1860. After his graduation from the classical gymnasium of his native town he spent two years at the University of Odessa. In 1882 he went to Zurich, Switzerland, and studied agriculture and agricultural chemistry. On his return to Russia in 1885 he continued his studies at the University of Odessa, and helped to organize there the laboratory for agricultural chemistry. From 1886 to 1888 he was manager of an estate in the district of Kuban, northern Caucasus; and in the summer of the latter year he emigrated to the United States. In 1889 he was appointed chemist of the Colorado Experiment Station, Fort Collins, Colo.; and two years later he became agricultural adviser to the newly established agricultural colony at Woodbine (see Jewish Encyclopedia, i. 262).

In the capacities of superintendent of the Woodbine Land and Improvement Company, agricultural adviser to the Woodbine farmers, superintendent of the Baron de Hirsch Agricultural and Industrial School, and mayor of the borough Sabsovich has been intimately connected with Woodbine since its inception. His work has been of great importance in connection with the Agricultural School and with the social, economic, and political progress of Woodbine itself. He has been closely identified also with the Cape May county board of agriculture, having served as its secretary from 1893 until 1898. Sabsovich was elected mayor of Woodbine in 1903; and in the same year he was appointed by the governor of New Jersey a member of the board of visitors to the state college.

A. J. G. L.

SACERDOTE, DONATO: Italian poet; born at Fossano 1820; died there Nov. 27, 1883. Passionately devoted to the classics, Donato from his early youth applied himself to the comparative study of the works of Æschylus, Sophocles, and Euripides and those of Alfieri and Del Monti. Of his own dramas the following deserve special mention: "Bianca Cappello," represented with great success at the Alfieri Theater, Turin, in 1874; "Cola di Rienzo"; "Catilina," tragedy in five acts; and "Eglon," dramatic poem in five acts, full of Biblical inspiration. Sacerdote was also an accomplished writer of sonnets, odes, and songs.

S. F. S.

SACHS, BERNHARD: American physician; born at Baltimore Jan. 2, 1858; educated at Harvard College, Cambridge, Mass., and at the universities of London, Berlin, Vienna, and Strasburg (M.D. 1882). In 1884 he settled in New York city, where since 1888 he has been a specialist in nervous diseases. In 1889 he became professor of neurology at the New York Polyclinic. He belongs to the staffs of the Montefiore Home and the Mount Sinai Hospital also. Sachs is the author of: "Cerebrale Lähmungen der Kinder," 1890 (also in English, "Epilepsy," 1892); "Amaurotische Familiale Idiotie," 1895; "Lehrbuch der Nervenkrankheiten," 1897 (also translated into English).

Bibliography: Pagel, *Biog. Lex.* s.v. *Sachs, Parney*; *Who's Who in America*, 1904.

A. F. T. H.

SACHS, JOHANN JACOB (JOSEPH ISIDOR): German physician; born at Märkisch Friedland July 26, 1803; died at Nordhausen Jan. 11, 1846. Educated at the University of Königsberg (M.D. 1827), he established himself as a physician in Berlin. There he founded in 1832 the "Berliner Medizinische Zeitung," called from 1833 to 1842 "Berliner Medizinische Central-Zeitung," and since the last-noted year "Allgemeine Medizinische Central-Zeitung," under which name the journal is now (1905) published. From 1835 he published also the "Medizinischer Almanach," and from 1837 the "Repertorisches Jahrbuch für die Leistungen der Gesammten Heilkunde," a continuation of Bluff's "Jahrbücher der Fortschritte der Medizin." These two papers were combined in 1843 and issued under the title "Medizinischer Almanach."

In 1841 Sachs received the title "Medizinalrath" from the Grand Duke of Mecklenburg-Schwerin. In 1843 he moved to Nordhausen, where he opened a publishing-house.

Sachs was a prolific writer. His literary undertakings were attacked by J. Mindig and M. Kalisch in 1842, and he defended himself in several essays, especially in "Zur Würdigung der Seitherigen Literarischen Umtriebe Gegen Mich," Berlin, 1842. Among his works may be mentioned: "Grundriss der Diätetik beim Gebrauch Aller Mineralwässer," Berlin, 1830; "Ueber die Cholera auf Deutschem Boden," *ib.* 1831; "Die Influenza in Ihrem Wesen und Ihrer Verbreitung," Potsdam, 1832; "Christian Wilhelm Hufeland," Berlin, 1832; "Das Leben und Streben Samuel Hahnemann's," *ib.* 1834.

Bibliography: Hirsch, *Biog. Lex.*; *Allgemeine Zeitung des Judenthums*, 1903, p. 356.

S. F. T. H.

SACHS, JULIUS: American educator; born at Baltimore July 6, 1849; educated at Columbia University and Rostock (Ph.D. 1867). He founded the Collegiate Institute, New York, and is now

(1905) also professor of secondary education in Teachers' College, Columbia University. He has been president of the following bodies: the Schoolmasters' Association (New York); the American Philological Association (1891); the Middle States Association of Colleges and Secondary Schools (1898); the Head Masters' Association of the United States (1899); and the New York Society of the Archæological Institute of America (1900–3). He has, moreover, been a member of the Latin Conference Committee (1893), and a secondary school representative on the College Entrance Examinations Board (1900–4). His writings include contributions on educational problems to the "Educational Review," and on classical philology and archeology to the "Journal of the American Philological Association," as well as occasional reports, papers, and addresses.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904–5), p. 179.

A. L. H. G.

SACHS, MICHAEL JEHIEL: German rabbi; born at Glogau Sept. 3, 1808; died in Berlin Jan. 31, 1864. He was educated in the University of Berlin, taking the degree of Ph.D. in 1836. In the same year he was called to Prague, where he officiated as preacher until 1844. He was then called to Berlin, where he remained until his death. His attitude toward the Reform question, which had become insistent during the closing years of his life, destroyed the harmony which thitherto had existed between his congregation and himself. There were three points on which the question of Reform became personal to him, and in regard to which he, as rabbi, was required to give decisions. He agreed to the abolition of the piyyuṭim on feast-days; but to the use of the organ during divine service he positively would not consent, although the use of the organ in Jewish services had been introduced in Prague during his rabbinate. The confirmation ceremony was a matter of indifference to him. The final result of his differences with his congregation was that he withdrew into private life and devoted himself to study.

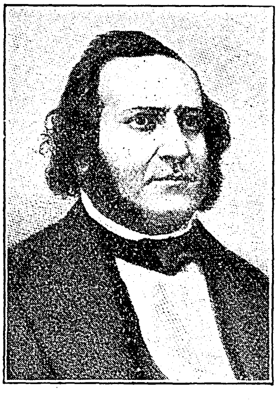

Michael Jehiel Sachs.

Sachs published: a long poem in "Reshit ha-Meliẓah" (Zamosc, 1821); a German translation of the Psalms (Berlin, 1835); the exegesis of the 58th chapter of Jeremiah, published in letter form in "Kerem Ḥemed," vii. 124–138; an essay on Johanan b. Zakkai (*ib.* vii. 269-278); "Religiöse Poesie der Juden in Spanien" (2 parts, Berlin, 1845; the first part is entitled "Religiöse Dichtungen," and contains poems by Ibn Gabirol, Ibn Abitur, Ibn Ghayyat, Behai b. Joseph, Judah ha-Levi, R. Ḥalfon, Ibn Ezra, and Moses b. Naḥman; the second part is entitled "Geschichtliche Entwickelung der Religiösen Poesie der Spanischen Juden im Mittelalter"; the original Hebrew poems are printed together at the end of the work); "Beiträge zur Sprach und Alterthumsforschung" (vol. i., Berlin, 1852; vol. ii., *ib.* 1854); "Stimmen vom Jordan und Euphrat; ein Buch fur's Haus" (1st ed., Berlin, 1853; 3d ed., Frankfort-on-the-Main, 1890). The last-mentioned work is in two sections; the first reproduces in poetical form legends from the Bible, the Talmud, and the Midrash, and contains a number of practical sayings; the second contains stories from the life of Abraham, observations, parables, hymns, and allusions to the Song of Songs. It contains notes by Dr. M. Veit.

The "Beiträge zur Sprach und Alterthumsforschung" discusses the relations of the Greco-Roman world to the Talmudic-midrashic literature and explains the historical method of investigating midrashic word-forms. This line of investigation was at that time entirely new. The work was reviewed by Zacharias Frankel in "Monatsschrift," 1854 (pp. 33–39).

Sachs published also: "Mahzor," a translation of festival prayers (9 vols.; 1st ed., Berlin, 1855; republished five times); a translation of the Siddur (1st ed., *ib.* 1858); "Predigten" (2 vols., *ib.* 1866 and 1869); and he translated fifteen of the books included in Zunz's edition of the Bible.

Moritz Steinschneider ("Hebr. Bibl." vii. 9–10) regarded Sachs as one of the most famous preachers of his time. The lectures delivered by him in 1845 and 1846 on the literature and cultural history of the Jews, and his lectures on the Book of Proverbs, delivered in 1853, were very popular.

BIBLIOGRAPHY: Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* ii. 499-504; Geiger's *Jüd. Zeit.* v. 263 *et seq.*, vi. 60 *et seq.*; L. Geiger, in Kobak's *Jeschurun*, i. 78; N. Keller, in *Bikkurim*, i. 219-223; *Kokebe Yiẓḥaḳ*, xxx. 3 *et seq.*; T. N. Weiss, *Aḥiasaf*, iii. 288 *et seq.*; Kayserling, *Bibl. Jüdischer Kanzelredner*, i. 4–5, ii. 308–318; *Allg. Zeit. des Jud.* 1864, pp. 143–146; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 728, 745; *Meyers Konversations-Lexikon*; B. Pick, in McClintock and Strong, *Cyc.* vol. ix.; *Monatsschrift*, 1853, pp. 113–120.

S. S. O.

SACHS, SENIOR: Russo-French Hebrew scholar; born at Kaidany, government of Kovno, June 17, 1816; died at Paris Nov. 18, 1892. When Senior was only one and one-half years old his father, Ẓemaḥ Sachs, became rabbi of Zhagory, also in the government of Kovno, and here he instructed his young son in Hebrew and Talmud. While still a boy Sachs manifested his predilection for Hebrew literature. Later he became acquainted with Joshua Klein, parnas of the Kaidany community, who furnished him with HASKALAH books. Having read Erter's works, Senior purposed going to Brody in order to study directly under that author; but his early marriage, in accordance with the custom of that time, prevented the execution of this plan. He, however, left Zhagory for Wasilishok, where he studied during a whole year as a beneficiary of the bet ha-midrash. Then, after teaching for a year in Dubno, he finally arrived at Brody (*c.* 1839), where, through the assistance of Erter, he earned a livelihood by teaching Hebrew. Meanwhile he studied German and Syriac, and devoted the greater part of his time to reading scientific and philosophical works.

Early Vicissitudes.

Sachs remained two years in Brody, and while there wrote an article in Hebrew on Russo-Hebrew scholars and on the education of the Jews in Russia; this he sent to Jost, who translated it into German, and published it in his "Annalen" (1840, Nos. 4–10), omitting, however, the author's signature. His parents having requested him to return home, Sachs set out on his journey, but, having no passport, was arrested on the Russian frontier. He was brought to Kremenetz, where he was thrown into prison, remaining in confinement five months, when he was liberated through the efforts of Isaac Baer Levinsohn. Sachs stayed at Zhagory six months, when he was invited to teach at Rossiena (Rossieny), where he remained till the end of 1843. At length he went to Berlin (1844), where he entered the university, attending particularly the lectures of Schelling and Althaus. In 1856 Sachs was invited to Paris by Baron Joseph Günzburg to become his private librarian and the tutor of his children.

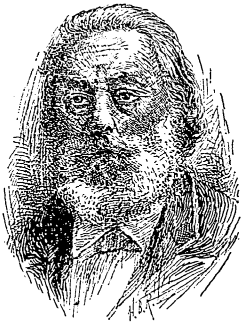

Senior Sachs.

In Paris Sachs displayed great activity in various branches of Hebrew literature; but as he occupied himself with different subjects at one and the same time, most of his works remained unfinished. While in Berlin he had begun to edit literary periodicals, the first of which was "Ha-Teḥiyyah," treating chiefly of medieval religious philosophy. Only two numbers were issued, the first in 1850 and the second in 1857. In 1850 Sachs edited also Zunz's "Ha-Palit," an index of valuable Hebrew manuscripts, with biographical notes on some of the author's. Of his "Ha-Yonah" only one number appeared (Berlin, 1851); it contains among other things an article by Slonimski on the Jewish calendar according to the ancient Talmudists. Sachs then undertook to continue the publication of the "Kerem Ḥemed," editing vols. viii. (Berlin, 1854) and ix. (*ib.* 1856). His other works are: "Kanfe Yonah," a supplement to "Ha-Yonah" (*ib.* 1858 ?); "Le-Yom Huledet" (Paris, 1859), a pamphlet on the anniversary of Mathilda Günzburg's birth; "Ḳikayon Yonah" (*ib.* 1860), an announcement of the continuation of "Ha-Yonah," containing, besides the prospectus, literary essays; "Ben Yonah" (*ib.* 1860), a rimed prospectus of "Ha-Yonah"; "Sefer Taggin" (*ib.* 1866), a midrash, attributed to R. Akiba, on the crowns of the letters ("taggin"), edited with an essay on the age of this work and also on the "Sefer Shimmusha Rabba" and "Otiyot de-R. 'Aḳiba"; "Reshimah" (*ib.* 1866), a catalogue (unfinished) of the Günzburg library; "Shire ha-Shirim Asher li-Shelomoh" (*ib.* 1868), the poems of Ibn Gabirol revised, punctuated, and commentated by the editor (this work has also a French title, "Cantiques de Salomon ibn Gabirole [Avicebron]"); "Ḥidot R. Shelomoh ben Gabirol" (in "Oẓar ha-Sifrut," iv. 90–111), Ibn Gabirol's riddles with solutions and explanations.

Bibliography: I. S. Fuchs, in *Ha-Maggid*, xxxv., No. 26; I. Goldblum, in *Keneset Yisrael*, i. 833 *et seq.*; idem, in *Oẓar ha-Sifrut*, iii., part 4, p. 97; Jellinek, in *Jüdisches Literaturblatt*, xxi. 192; I. Lévi, in *R. E. J.* xxvi. 157; M. Schwab, in *Arch. Isr.* liii. 374; N. Sokolow, *Sefer Zikkaron*, p. 42; Zeitlin, *Bibl. Post-Mendels.* pp. 326 *et seq.*

H. R. M. Sel.

SACHS, WILHELM: German dental surgeon; born at Wesenberg, Mecklenburg-Strelitz, Sept. 22, 1849. He received his education at the University of Breslau and the Philadelphia Dental College, graduating as doctor of dental surgery in 1872. After practising dentistry in Vienna (1873) and Paris (1874) he established himself in Breslau, becoming privat-docent in dental surgery at the university of that city in 1890 and receiving the title of professor in 1896.

Sachs has published many essays in the dental journals and is the author of "Die Pflege der Zähne," Stuttgart, 1887. He has contributed articles on the filling of teeth and on pivot-teeth to Scheff's "Handbuch der Zahnheilkunde," Vienna, 1900.

S. F. T. H.

SACKCLOTH (Hebrew, "saḳ"): Term originally denoting a coarsely woven fabric, usually made of goat's hair. It afterward came to mean also a garment made from such cloth, which was chiefly worn as a token of mourning by the Israelites. It was furthermore a sign of submission (I Kings xx. 30 *et seq.*), and was occasionally worn by the Prophets.

As the Old Testament gives no exact description of the garment, its shape must be a matter of conjecture. According to Kamphausen, the saḳ was like a corn-bag with an opening for the head, and another for each arm, an opening being made in the garment from top to bottom. Grüneisen ("Ahnenkultus," p. 80) thinks the saḳ resembled the hairy mantle used by the Bedouins. Schwally (in Stade's "Zeitschrift," xi. 174) concludes that it originally was simply the loin-cloth, which is an entirely different conception from that of Kamphausen or of Grüneisen. Schwally bases his opinion on the fact that the word "ḥagar" is used in describing the mode of putting on the garment (see Josh. i. 8; Isa. iii. 24, xv. 8, xxii. 12; Jer. vi. 26, xlix. 3). One fastens the saḳ around the hips ("sim be-motnayim," Gen. xxxvii. 34; "he'elah 'al motnayim," Amos viii. 10), while, in describing the doffing of the saḳ, the words "pitteaḥ me-'al motnayim" are used (Isa. xx. 2). According to I Kings xxi. 37 and II Kings vi. 30, it was worn next the skin.

Schwally assumes that in prehistoric times the loin-cloth was the usual and sole garment worn by the Israelites. In historic times it came to be worn for religious purposes only, on extraordinary occasions, or at mourning ceremonies. It is natural that, under certain circumstances, the Prophets also should have worn the saḳ, as in the case of Isaiah, who wore nothing else, and was commanded by Yhwh to don it (Isa. xx. 2). Old traditions about to die out easily assume a holy character. Thus Schwally points to the circumstance that the Moslem pilgrim, as soon as he puts his foot on Ḥaram, the holy soil, takes off all the clothes he is wearing, and dons the iḥram.

The views mentioned above of the original shape of the saḳ do not, of course, exclude the possibility that, in accordance with more refined ideas, it was afterward made larger, and in later passages (*e.g.*, Esth. iv. 1, 2; Jonah iii. 5) the verb "labash" is used in describing the mode of putting it on.

Bibliography: Schwally, *Das Leben nach dem Tode*, pp. 11 *et seq.*, Giessen, 1892.

J. W. N.

SACKHEIM, ABRAHAM BEN JOSEPH: Lithuanian scholar and Talmudist; died at Wilna June 26, 1872. He was well versed in rabbinics, as may be seen from his "Yad ha-Ḥazaḳah," a casuistic commentary on the Pesaḥ Haggadah (Wilna, 1835; the editor's name appears in this work, Sackheim not wishing to affix his own); and he was acquainted with several European languages. Thus, when Sir Moses Montefiore was entertained in Wilna (1846) by Joseph Sackheim, Abraham's father, Abraham was the interpreter for the English language. He wrote a laudatory epistle on Slonimski's "Kokeba di-Shebit" (*ib.* 1835); and his letters have been published in several works, among them Günzburg's "Debir" (part ii., *ib.* 1862) and Siebenberger's "Oẓar ha-Sherashim ha-Kelali" (part iii., Warsaw, 1862).

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 27, St. Petersburg, 1897-98.

E. C. M. Sel.

SACKHEIM, TOBIAH B. ARYEH LÖB: Russian Talmudist and communal worker; died in Rosinoi, government of Grodno, at an advanced age, Jan. 28, 1822. He was a descendant in the sixth generation of Israel b. Shalom of that town, who suffered martyrdom on Rosh ha-Shanah, 1659. Sackheim was a wealthy merchant in his younger days, but retired from business in middle life, and devoted his time to study and charitable work. He was for many years dayyan in Rosinoi, and was highly respected for his piety and other noble qualities. His son **Joseph** was one of the most prominent Jews of Wilna when that city was visited by Sir Moses Montefiore in 1846.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 19, 22, St. Petersburg, 1897-98.

E. C. P. Wi.

SACRIFICE: The act of offering to a deity for the purpose of doing homage, winning favor, or securing pardon; that which is offered or consecrated. The late generic term for "sacrifice" in Hebrew is קרבן, the verb being הקריב, used in connection with all kinds of sacrifices.

——**Biblical Data:** It is assumed in the Scriptures that the institution of sacrifice is coeval with the race. Abel and Cain are represented as the first among men to sacrifice; and to them are attributed the two chief classes of oblations: namely, the vegetable or bloodless, and the animal or blood-giving (Gen. iv. 3, 4). After the Flood, Noah offered of "every clean beast, and of every clean fowl" (*ib.* viii. 20). The building of altars by the Patriarchs is frequently recorded (*ib.* xii. 7, 8; xiii. 4, 18; xxi. 33; xxvi. 25; xxxiii. 20; xxxv. 7). Abraham offers a sacrifice at which Yhwh makes a covenant with him (*ib.* xv.). In the history of Jacob a sacrifice is mentioned as a ratification of a treaty (*ib.* xxxi. 54). He sacrifices also when he leaves Canaan to settle in Egypt (*ib.* xlvi. 1). Abraham had been or believed he had been given the command to sacrifice his son (*ib.* xxii.). These ancient offerings included not only the bloodless kind (*ib.* iv. 3), but also holocausts (*ib.* viii. 20, xxii. 13) and animal thank-offerings (*ib.* xxxi. 54, xlvi. 1).

Place of Sacrifice.

The primitive altar was made of earth (comp. Ex. xx. 24) or of unhewn stones (*ib.* xx. 25; Deut. xxvii. 5), and was located probably on an elevation (see Altar; High Place). The story in Genesis proceeds on the theory that wherever the opportunity was presented for sacrifice there it was offered (Gen. viii. 20, xxxi. 54; comp. Ex. xxiv. 4). No one fixed place seems to have been selected (Ex. xx. 24, where the Masoretic text, אזכיר = "I will have my 'zeker' [= "remembrance"]," and Geiger's emendation, תזכיר = "Thou wilt place my 'zeker,'" bear out this inference). This freedom to offer sacrifices at any place recurs in the eschatological visions of the Later Prophets (Isa. xix. 19, 21; Zeph. ii. 11; Mal. i. 11; Zech. xiv. 20, 21), thus confirming the thesis of Gunkel ("Schöpfung und Chaos") that the end is always a reproduction of the beginning.

The Paschal Sacrifice.

Under Moses, according to the Pentateuch, this freedom to offer sacrifices anywhere and without the ministrations of the appointed sacerdotal agents disappears. The proper place for the oblations was to be "before the door of the tabernacle," where the altar of burnt offerings stood (Ex. xl. 6), and where Yhwh met His people (*ib.* xxix. 42; Lev. i. 3; iv. 4; xii. 6; xv. 14, 29; xvi. 7; xvii. 2-6; xix. 21), or simply "before Yhwh" (Lev. iii. 1, 7, 12; ix. 2, 4, 5), and later in Jerusalem in the Temple (Deut. xii. 5-7, 11, 12). That this law was not observed the historical books disclose, and the Prophets never cease complaining about its many violations (see High Place). The Book of Joshua (xxiv. 14) presumes that while in Egypt the Hebrews had become idolaters. The Biblical records report very little concerning the religious conditions among those held in Egyptian bondage. The supposition, held for a long time, that while in the land of Goshen the Israelites had become adepts in the Egyptian sacrificial cult, lacks confirmation by the Biblical documents. The purpose of the Exodus as given in Ex. viii. 23 (A. V. 25) is to enable the people to sacrifice to their God. But the only sacrifice commanded in Egypt (*ib.* xii.) was that of the paschal lamb (see Passover Sacrifice). In the account of the Hebrews' migrations in the desert Jethro offers a sacrifice to Yhwh; Moses, Aaron, and the elders participating therein (*ib.* xviii. 12). Again, at the conclusion of the revelation on Sinai (*ib.* xxiv. 5), Moses offers up all kinds of sacrifices, sprinkling some of the blood on the altar. At the consecration of the Tabernacle the chiefs of the tribes are said to have offered, in addition to vessels of gold and silver, 252 animals (Num. vii. 12-88); and it has been calculated that the public burnt offerings amounted annually to no less than 1,245 victims (Kalish, "Leviticus," p. 20). No less than 50,000 paschal lambs were killed at the Passover celebration of the second year after the Exodus (Num. ix. 1-14).

Private Sacrifices.

According to the Book of Joshua, after the conquest of Canaan the Tabernacle was established at Shiloh (Josh. xviii. 1, xix. 51, xxii. 9). During the periods of the Judges and of Samuel it was the central sanctuary (Judges xviii. 31; I Sam. iii. 3, xiv. 3; comp. Jer. vii. 12), where at certain seasons of the year recurring festivals were celebrated and the Hebrews assembled to perform sacrifices and vows (Judges xxi. 12, 19; I Sam. i. 3, 21; ii. 19). But it seems that the people assembled also at Shechem—where was a sanctuary of Yhwh (Josh. xxiv. 1, 26)—as well as at Mizpeh in Gilead (Judges xi. 11), at Mizpeh in Benjamin (*ib.* xx. 1), at Gilgal (I Sam. xi. 15, xiii. 8, xv. 21), at Hebron (II Sam. v. 3), at Beth-el, and at Beer-sheba (Amos iv. 4, v. 5, viii. 14). They sacrificed at Bochim and Beth-el (Judges iii. 5, xxi. 4). Private sacrifices, also, in the homes of the families, appear to have been in vogue, *e.g.*, in the house of Jesse in Beth-lehem (I Sam. xx. 6), of Ahithophel at Giloh (II Sam. xv. 12), and of Job (Job i. 5, xlii. 8). Assisting Levites are mentioned (Judges xvii. 4-13). Gideon offered at Ophrah (*ib.* vi. 11-20, 26 *et seq.*); Manoah, at Zorah (*ib.* xiii. 16, 19, 20); Samuel, at Mizpeh, Ramah, Gilgal, and Beth-lehem (I Sam. vii. 9, 10, 17; ix. 12, 13; x. 8; xi. 15; xvi. 25); Saul, at Gilgal (*ib.* xiii. 9 *et seq.*) and during his pursuit of the Philistines (*ib.* xiv. 32-35); David, on the thrashing-floor of Araunah (II Sam. vi. 17, xxiv. 25); Absalom, at Hebron (*ib.* xv. 7-9); Adonijah, near En-rogel (I Kings i. 9); Solomon, "in high places" (*ib.* iii. 2, 3); and Elijah, in his contest with the prophets of Baal, on Mount Carmel (*ib.* xviii.). Naaman took Palestinian soil with him because he desired to offer sacrifice to Yhwh in Syria (II Kings v. 17, 19). The Books of Chronicles throw a different light on this period. If their reports are to be accepted, the sacrificial services were conducted throughout in strict conformity with the Mosaic code (I Chron. xv. 26, xxvi. 8-36; II Chron. i. 2-6, ii. 3, xiii. 11). Enormous numbers of sacrifices are reported in them (II Chron. xv. 11; xxix. 32, 33).

In the Solomonic Temple, Solomon himself (though not a priest) offered three times every year burnt offerings and thank-offerings and incense (I Kings ix. 25); he also built high places. Down to the destruction of the Temple, kings, priests, and even prophets, besides the people, are among the inveterate disregarders of the sacrificial ritual of the Pentateuch, worshiping idols and sacrificing to them; *e.g.*, Jeroboam with his golden calves at Dan and Beth-el (I Kings xii. 28; comp. II Kings xvii. 16), Ahimelech at Nob (I Sam. xxi. 2-10), and even Aaron (Ex. xxxii. 1-6, comp. Neh. ix. 18). Ba'al was worshiped (Hos. ii. 10, 15; II Kings iii. 2; x. 26, 27; xi. 18; Judges vi. 25; Jer. vii. 9, xi. 13, xxxii. 29), as were Astarte, Baal-berith, Baal-peor, Baal-zebub, Moloch, and other false gods, in the cult of which not only animal and vegetable but even human sacrifices (see Sacrifice, Critical View) were important features.

Attitude of Prophets.

The attitude of the literary prophets toward sacrifice manifests no enthusiasm for sacrificial worship. Hosea declares in the name of Yhwh: "I desired mercy, and not sacrifice; and the knowledge of Yhwh more than burnt offerings" (Hos. vi. 6; comp. *ib.* viii. 13; ix. 3, 4; xiv. 3). Amos proclaims: "I [Yhwh] hate, I despise your feast-days; . . . if you offer me burnt offerings and your bloodless offerings, I will not accept them nor will I regard the thank-offerings of your fat beasts, . . . but let justice flow like water" (Amos v. 21-24, Hebr.; comp. iv. 4, 5). He goes so far as to doubt the existence of sacrificial institutions in the desert (*ib.* v. 25). Isaiah is not less strenuous in rejecting a ritualistic sacrificial cult (Isa. i. 11-17). Jeremiah takes up the burden (Jer. vi. 19, 20; comp. xxxi. 31-33). He, like Amos, in expressing his scorn for the burnt offerings and other slaughtered oblations, takes occasion to deny that the fathers had been commanded concerning these things when they came forth from Egypt (*ib.* vii. 21 *et seq.*). Malachi, a century later, complains of the wrong spirit which is manifest at the sacrifices (Mal. i. 10). Ps. l. emphasizes most beautifully the prophetic conviction that thanksgiving alone is acceptable, as does Ps. lxix. 31, 32. Deutero-Isaiah (xl. 16) suggests the utter inadequacy of sacrifices. "To do justice and judgment is more acceptable to Yhwh than sacrifice" is found in I Sam. xv. 22 (Hebr.) as a censure of Saul; and gnomic wisdom is not without similar confession (Prov. xv. 8; xxi. 3, 27; xxviii. 9; Eccl. iv. 17). Some passages assert explicitly that sacrifices are not desired (Ps. xl. 7-9, li. 17-19). Micah's rejection of sacrificial religion has become the classical definition of ethical monotheism (Mic. vi. 6-8). Other Psalms and prophetic utterances, however, deplore the cessation of sacrificial services at the Temple and look forward to their reinstitution (Ps. li. 20, 21; Joel ii. 12, 13; Jer. xxxi. 14; xxxiii. 11, 17, 18). The apocalyptic character of some of these predictions is not disputable, neither is that of Isa. xix. 21, lvi. 7, lx. 7. In Ezekiel's scheme of the restoration, also, the sacrifices receive very generous treatment (Ezek. xl.-xlviii.).

The Mosaic Sacrifices.

The Mosaic sacrificial scheme is for the most part set forth in Leviticus. The sacrifices ordained may be divided into the bloodless and the blood-giving kinds. This division takes into consideration the nature of the offering. But another classification may be made according to the occasion for which the oblation is brought and the sentiments and motives of the offerers. On this basis the sacrifices are divided into: (1) burnt offerings, (2) thank- or praise-offerings, (3) sin- or trespass-offerings, and (4) purificative offerings. Among the thank-offerings might be included the paschal lamb, the offering of the first-born, and the First-Fruits; in the category of sin-offerings, the jealousy-offering. As a rule, the burnt, the expiatory, and the purificative offerings were animal sacrifices, but in exceptional cases a cereal sin-offering was accepted or prescribed. Thank-offerings might consist either of animal or of vegetable oblations.

Animal sacrifices were generally accompanied by bloodless offerings, and in many cases by a libation of wine or a drink-offering also. Bloodless offerings were, however, brought alone; for instance, that of the showbread and the frankincense offering on the golden altar. Another classification might be (1) voluntary or free-will offerings (private holocausts and thank- or vow-offerings) and (2) compulsory or obligatory offerings (private and public praise-offerings, public holocausts, and others).

The Materials of Sacrifices.

The sacrificial animals were required to be of the clean class (Gen. vii. 23; Lev. xi. 47, xiv. 4, xx. 25; Deut. xiv. 11, 20). Still, not all clean animals occur in the specifications of the offerings, for which were demanded mainly cattle from the herd or from the flock; viz., the bullock and the ox, the cow and the calf; the sheep, male or female, and the lamb; the goat, male or female, and the kid. Of fowls, turtle-doves and pigeons were to be offered, but only in exceptional cases as holocausts and sin-offerings; they were not accepted as thank- or praise-offerings nor as a public sacrifice. Fishes were altogether excluded. The bullock formed the burnt offering of the whole people on New Moon and holy days, and for inadvertent transgressions; of the chiefs at the dedication of the Tabernacle; of the Levites at their initiation; and of private individuals in emergencies. It was the sin-offering for the community or the high priest, for the priests when inducted into office, and for the high priest on the Day of Atonement. In cases of peculiar joyfulness it was chosen for the thank-offering. The ram was presented as a holocaust or a thank-offering by the people or by their chiefs, the high priest or ordinary priests, and by the Nazarite, never by an individual layman. It was the ordinary trespass-offering for violation of property rights. The kid was the special animal for sin-offerings. It was permitted also for private burnt offerings and for thank-offerings; but it was never prescribed for public burnt offerings. The lamb was employed for the daily public holocausts, and very commonly for all private offerings of whatever character. The pigeon and turtle-dove served for burnt offerings and sin-offerings in cases of lustrations. They were allowed as private holocausts, and were accepted as sin-offerings from the poorer people and as purification-offerings; but they were excluded as thank-offerings, nor did they form part of the great public or festal sacrifices.

The bloodless oblations consisted of vegetable products, chief among which were flour (in some cases roasted grains) and wine. Next in importance was oil. As accessories, frankincense and salt were required, the latter being added on nearly all occasions. Leaven and honey were used in a few instances only.

Qualities of Offerings.

Concerning the qualification of the offerings, the Law ordained that the animals be perfect (Deut. xv. 21, xvii. 1; specified more in detail in Lev. xxii. 18–25), the blind, broken, maimed, ulcerous, scurvied, scabbed, bruised, crushed, and castrated being excluded. This injunction was applied explicitly to burnt (Lev. i. 3; ix. 2, 3; xxiii. 18), thank- (*ib.* iii. 1, 6; xxii. 21), and expiatory offerings (*ib.* iv. 3, 23, 28, 32; v. 15, 18, 25; ix. 2, 3; xiv. 10) and the paschal lamb (Ex. xii. 5). To offer a blemished animal was deemed sacrilegious (Deut. xvii. 1; Mal. i. 6, 7, 8, 9, 13). In most cases a male animal was required; but a female victim was prescribed in a few cases, as, for instance, that of the sin-offering of the ordinary Israelite. In other cases the choice between male and female was left open, *e.g.*, in private thank-offerings and offerings of the firstlings. For pigeons and turtle-doves no particular sex is mentioned.

As to the age of the victims, none might be offered prior to the seventh day from birth (Lev. xxii. 27). Mother and young might not be slaughtered on the same day (*ib.* xxii. 28). The first-born males were to be killed within the first year (Deut. xv. 19 *et seq.*). Burnt offerings and sin- and thank-offerings were required to be more than one year old, as was the paschal lamb (Ex. xii. 5, xxix. 38; Lev. ix. 3; xii. 6; xiv. 10; xxiii. 12, 19; Num. vi. 12, 14; vii. 17, 23, 29; xv. 27; xxviii. 3, 9, 11, 19, 27). For doves and pigeons no age was set. Sometimes the sacrifice called for an animal that had neither done any work nor borne any yoke, *e.g.*, the Red Heifer (Num. xix. 1–10; Deut. xxi. 3, 4). The animal was required to be the lawful property of the sacrificer (II Sam. xxiv. 24; Deut. xxviii. 19; Ezra vi. 9; vii. 17, 22; I Macc. x. 39; II Macc. iii. 3, ix. 16; Josephus, "Ant." xii. 3, § 3).

Liquid Sacrifices.

The ears of corn (Lev. ii. 14) presented as a first-fruits offering were required to be of the earlier and therefore better sort, the grains to be rubbed or beaten out; the flour, as a rule, of the finest quality and from the choicest cereal, wheat. The offering of the wife suspected of adultery was of common barley flour. As to quantity, at least one-tenth part of an ephah or an omer of flour was used. It was mixed with water, and in most cases was left unleavened; it was then made into dough and baked in loaves or thin cakes. The oil had to be pure white olive-oil from the unripe berries squeezed or beaten in a mortar. It was usually poured over the offering or mingled therewith, or it was brushed over the thin cakes. Sometimes, however, the offering was soaked in oil. The frankincense was white and pure. The wine is not described or qualified in the Law. "Shekar" is another liquid mentioned as a libation (Num. xxviii. 7); it must have been an intoxicating fermented liquor, and was prohibited to priests during service and to Nazarites. Salt was used with both the blood-giving and the bloodless sacrifices (Lev. ii. 13); its use is not further described. Leaven and honey were generally excluded, but the former was permitted for the first new bread offered on Pentecost and for the bread and cakes at every praise-offering; the latter, when offered as a first-fruits offering.

Of the necessary preparations the chief was "sanctification" (Joel i. 14; ii. 15, 16; iv. 9; Mic. iii. 5; Neh. iii. 1; Ps. xx.), consisting in bathing, washing, and change of garments, and in conjugal abstinence (Gen. xxxv. 2–4; Ex. xix. 10, 14, 15; xxxiii. 5, 6; Josh. iii. 5, vii. 13). These laws were amplified with reference to the officiating Priest (Ex. xxx. 17–21, xl. 30–32).

No particular time of the day is specified for sacrifices, except that the daily holocausts are to be killed "in the morning" and "between the two evenings" (Ex. xvi. 12; xxix. 39, 41; xxx. 8; Num. xxviii. 4).

Times of Sacrifice.

When the gift had been properly prepared, the offerer, whether man or woman, brought (Lev. iv. 4, 14; xii. 6; xiv. 23; xv. 29) it to the place where alone it was lawful to sacrifice—"before Yhwh," or "to the door of the tent of meeting," *i.e.*, the court where the altar of burnt offering stood. To offer it elsewhere would have been shedding blood (Lev. xvii. 3-5, 8, 9). The injunction to offer in the proper place is repeated more especially in regard to the individual class of sacrifice (Lev. i. 3; iv. 4, 14; vi. 18; xii. 6; xiii. 2, 8, 12; xv. 29; xix. 21). The victim was killed "on the side of the altar [of holocausts] northward" (Lev. i. 11, iv. 24, vi. 18, vii. 2, xiv. 13). When the offering, if a quadruped, had been brought within the precincts of the sanctuary, and after examination had been found qualified, the offerer laid one hand upon the victim's head (Lev. i. 4; iii. 2, 8, 13; iv. 5, 15). On the scapegoat, the high priest laid both of his hands (*ib.* xvi. 21). This "laying on of hands" ("semikah") might not be performed by a substitute (Aaron and his sons laid hands on the sin- and burnt offerings killed on their own behalf; see Lev. viii. 14, 18). After the imposition of his hand, the offerer at once killed the animal. If presented by the community, the victim was immolated by one of the elders (*ib.* iv. 15). Priests might perform this act for the offering Israelites (II Chron. xxx. 15-17; xxxv. 10, 11), though the priestly function began only with the act of receiving the blood, or, in bloodless offerings, with the taking of a handful to be burned on the altar, while the Israelite himself poured over and mixed the oil. The priests invariably killed the doves or pigeons by wringing off their heads (Lev. i. 15, v. 8).

The Blood.

Waving and Heaving.

The utmost care was taken by the priest to receive the blood; it represented the life or soul. None but a circumcised Levite in a proper state of Levitical purity and attired in proper vestments might perform this act; so, too, the sprinkling of the blood was the exclusive privilege of the "priests, the sons of Aaron" (*ib.* i. 5, 11; iii. 2, 8, 13). Moses sprinkled it when Aaron and his sons were inducted; but this was exceptional (*ib.* viii. 15, 19, 23). In holocausts and thank-offerings the blood was sprinkled "round about upon the altar" (*ib.* i. 5, 11; iii. 2, 8, 13). In the sin-offering, the later (*ib.* vii. 2) practise seems to have been to put some of the blood on the horns of the brazen altar, or on those of the golden altar when that was used, or even on parts of the holy edifice (*ib.* iv. 6, 7, 17, 18, 25, 30, 34). The same distinction appears in the case of turtle-doves and pigeons: when burnt offerings, their blood was smeared on the side of the brazen altar (*ib.* viii. 15; xvi. 18, 19); when sin-offerings, it was partly sprinkled on the side of the altar and partly smeared on the base. The animal was then flayed, the skin falling to the priest (*ib.* i. 6, vii. 8). In some Sin-Offerings the skin was burned along with the flesh (*ib.* iv. 11, 12, 20, 21; comp. *ib.* iv. 26, 31, 35). If the entire animal was devoted to the flames, the carcass was "cut into pieces" (*ib.* i. 6, viii. 20). The bowels and legs of the animals used in the burnt offerings were carefully washed (*ib.* i. 9, viii. 21, ix. 14) before they were placed on the altar. Certain offerings or portions thereof had to pass through the ceremony of waving, a rite which is not further described in the Bible (see Sacrifice, in Rabbinical Literature). Another ceremony is mentioned in connection with the waving, viz., the heaving. This ceremony, likewise not further described, was observed with the right shoulder of the thank-offering, after which the part belonged to the priest. The sacrificial rites were completed by the consumption by fire of the sacrifice or those parts destined for God.

Sacrificial meals were ordained in the cases where some portion of the sacrifice was reserved for the priests or for the offering Israelites. The bloodless oblations of the Israelites, being "most holy," were eaten by the males of the priests alone in the court of the sanctuary (*ib.* vii. 9, 10), those of the priests being consumed by fire on the altar. In other sacrifices other provisions for these meals were made (*ib.* vii. 12-14). The repast was a part of the priest's duties (*ib.* x. 16-18). Public thank-offerings seem to have been given over entirely to the priests (*ib.* xxiii. 20), with the exception of the Fat. In private thank-offerings this was burned on the altar (*ib.* iii. 3-5, 9-11, 14-16; vii. 31), the right shoulder was given to the priest (*ib.* vii. 31-34, x. 14-15), the breast to the Aaronites (*ib.* vii. 31-34), and the remainder was left to the offering Israelite. The priests might eat their portions with their families in any "clean" place (*ib.* x. 14). The offering Israelite in this case had to eat his share within a fixed and limited time (*ib.* vii. 15-18, xix. 5-8), with his family and such guests as Levites and strangers, and always at the town where the sanctuary was (for penalty and other conditions see *ib.* vii. 19-21; Deut. xii. 6, 7, 11, 12; I Sam. ix. 12, 13, 19). Participation in the meals of idolatrous sacrifices was a fatal offense (Ex. xxxiv. 14, 15; Num. xxv. 1-3; comp. Ps. cvi. 28, 29).

Compound Sacrifices.

The vegetable- and drink-offerings accompanied all the usual holocausts and thank-offerings on ordinary days and Sabbaths, and on festivals (Num. xv. 3) of whatever character (Ex. xxix. 40, 41; Lev. vii. 12, 13; xxiii. 13, 18; Num. xv. 3-9, 14-16; xxviii. 9, 20, 21, 28, 29). The kind of cereal oblation offered varied according to the species of the animals sacrificed, and the amount was increased in proportion to the number of the latter (Lev. xiv. 21; Num. xv. 4, 12; xxviii. 5, 9, 12; xxix. 3, 4, 9, 10, 14, 15). However, a cereal oblation ("minḥah") might under certain circumstances be offered independently, *e.g.*, the Showbread, the first sheaf of ripe barley on Pesaḥ, the first loaves of leavened bread from new wheat on Pentecost (Lev. xxiii. 16, 17, 20; Num. xxviii. 26), and the sin-offering of the very poor (Lev. v. 11-13). The minḥah with the burnt offerings and thank-offerings was always fine wheaten flour merely mingled with oil; it is not clear whether this minḥah was burned entirely (*ib.* xiv. 20; comp. *ib.* ix. 16, 17). If it was presented alone as a free-will offering or as a votive offering, it might be offered in various forms and with different ceremonies (*ib.* ii. 2; v. 12; vi. 8; vii. 9, 10; also ii.; vi. 12-16; vii. 12-14; xxvii. 10, 11). The mode of libation is not described in the Law; but every holocaust or thank-offering was to be accompanied with a libation of wine, the quantity of which was exactly graduated according to the animal, etc. (Num. xv. 3-11). Water seems to have been used at one time for "pouring out" before Yhwh (I Sam. vii. 6; II Sam. xxiii. 16). As to the spices belonging to the sacrifices, four are named in the Torah, Balsam and Frankincense being the more important ("stacte, and onycha, and galbanum . . . with pure frankincense," Ex. xxx. 34).

——**In Rabbinical Literature:** The sacrifices treated of in the Law were, according to tradition, the following: (1) the holocaust ("'olah"); (2) the meal-offering ("minḥah"); (3) the sin-offering ("ḥaṭat"); (4) the trespass-offering ("asham")—these four were "holy of holies" ("ḳodesh ha-ḳodashim"); (5) the peace-offerings ("shelamim"), including the thank-offering ("todah") and the voluntary or vow-offering ("nedabah" or "neder"). These shelamim, as well as the sacrifice of the first-born ("bekor") and of the tithe of animals ("ma'aser" and "pesaḥ"), were less holy ("ḳodashim ḳallim"). For the 'olot, only male cattle or fowls might be offered; for the shelamim, all kinds of cattle. The ḥaṭat, too, might consist of fowls, or, in the case of very poor sacrificers, of flour. For the trespass-offering, only the lamb ("kebes") or the ram ("ayil") might be used. Every 'olah, as well as the votive offerings and the free-will shelamim, required an accessory meal-offering and libation ("nesek"). To a todah were added loaves or cakes of baked flour, both leavened and unleavened.

Acts of Sacrifice.

Every sacrifice required sanctification ("ḥakdashah"), and was to be brought into the court of the sanctuary ("hakrabah"). In the animal offerings the following acts were observed: (1) "semikah" = laying on of the hand (or both hands, according to tradition); (2) "sheḥiṭah" = killing; (3) "ḳabbalah" = gathering (receiving) the blood; (4) "holakah" = carrying the blood to the altar; (5) "zeriḳah" = sprinkling the blood; (6) "haḳṭarah" = consumption by fire. For the sacrifices of lesser holiness the victims might be slaughtered anywhere in the court; for the ḳodesh ha-ḳodashim, at the north side of it only. Zeriḳah, in all cases except the sin-offering, consisted of two distinct acts of sprinkling, in each of which two sides of the altar were reached. In the case of the sin-offering, the blood was as a rule smeared with the fingers on the four horns of the brazen altar, but in some instances (*e.g.*, in the case of the bullock and the goat on Yom ha-Kippurim) it was sprinkled seven times upon the curtain of the Holy of Holies and smeared upon the four horns of the golden altar. Offerings of the latter class were on this account called the "inner" sin-offerings. The remainder of the blood of these was poured out at the base of the west side of the brazen altar; in other oblations, on the south side.

The haḳṭarah consisted in flaying the carcass and cutting it into pieces, all of which, if it was an 'olah, were burned on the altar; in the case of other offerings only a few prescribed parts, which were called the "emorim," were burned. If an 'olah consisted of a fowl, the acts of offering were as follows: (1) "meleḳah" = wringing the neck so as to sever both the esophagus and the trachea; (2) "mizẓuy" = the pressing out of the blood against the wall; (3) "haḳṭarah" = burning. When a fowl was sacrificed for a sin-offering the procedure was as follows: (1) "meleḳah" = wringing the neck, but less completely, only one "siman" being severed; (2) "hazzayah" = sprinkling the blood; and (3) the "mizẓuy."

Preparation of Minḥah.

In the preparation of the meal-offering some differences were observed. Most of such offerings were of the finest wheat flour, the minimum quantity being fixed at an "'issaron" (= one-tenth ephah). One log of oil and a handful of incense were added to every 'issaron. Mention is made of the following minḥot: (1) "minḥat solet," the meal-offering of flour, of which a handful ("ḳomeẓ") was placed on the altar; (2) "me'uppat tanur" = baked in the oven (*i.e.*, consisting either of cakes ["ḥallot"] or wafers ["reḳiḳin"], both of which were broken into pieces before the ḳomeẓ was taken from them); (3) "'al ha-maḥabat" = baked in a flat pan; (4) "'al ha-marḥeshet" = baked in a deep pan; (5) "minḥat ḥabitim" (this consisted of one-tenth ephah of flour mixed with three logs of oil, formed into twelve cakes, and baked in pans, six of which cakes the high priest offered by burning with a half-handful of incense in the morning, and the other six in the evening; Lev. vi. 12 *et seq.*); (6) "minḥat 'omer" (= "second of Passover"; see 'Omer), consisting of one-tenth of an ephah of barley flour, incense, and oil (*ib.* xxiii. 10; comp. *ib.* ii. 14); (7) "minḥat ḥinnuk," the dedication meal-offering (similar to minḥat ḥabitim, with the difference that only one log of oil was used, and the whole was burned at once [*ib.* vi. 13; Maimonides, "Yad," Kele ha-Miḳdash, v. 16; Sifra, Ẓaw, ii. 3; Sifra, ed. Warsaw, 1866, p. 31b; Rashi on Men. 51b; comp. Men. 78a; Hoffmann, "Leviticus," pp. 230 *et seq.*]); (8) "minḥat ḥoṭe," the meal-offering of the very poor, when compelled to offer a "ḳorban 'oleh we-yored"; (9) "minḥat soṭah," the jealousy meal-offering (Num. v. 15); (10) "minḥat nesakim," the meal-offering of the libations (*ib.* xv.).

Haggashah.

"Haggashah," the carrying to the "ḳeren ma'arbit deromit" (Lev. vi. 7; Hoffmann, *l.c.* p. 150), the southwest corner of the altar, of the vessel or pan in which the minḥah had been placed, was the first act. The second, in the case of the meal-offering of the priests ("minḥat kohen"), was the burning. In other cases, (1) the "ḳemiẓah" (taking out a handful) followed upon the haggashah, and then ensued (2) the putting of this handful into the dish for the service ("netinat ha-ḳomeẓ bi-keli sharet"), and finally (3) the burning of the ḳomeẓ ("haḳṭarat ḳomeẓ"). At the 'omer- and the jealousy-minḥah (6 and 9 above), "tenufah" (waving) preceded the haggashah.

Burnt offerings, meal-offerings, and peace-oblations might be offered without specific reason as free-will offerings ("nedabot"); not so sin- and trespass-offerings, which could never be nedabot. A sin-offering might be either "kabua'" (fixed) or a "ḳorban 'oleh we-yored" (*i.e.*, a sacrifice dependent on the material possessions of the sacrificer; the rich bringing a lamb or a goat; the poor, two doves; and the very poor, one-tenth of an ephah of flour). This latter ḳorban was required for the following three sins: (1) "shebu'at ha-'edut" or "shemi'at ḳol" (Lev. v. 1, in reference to testimony which is not offered); (2) "ṭum'at miḳdash we-ḳodashim" (unwittingly rendering unclean the sanctuary and its appurtenances; *ib.* v. 2, 3); and (3) "biṭṭuy sefatayim" (incautious oath; *ib.* v. 5 *et seq.*; Shebu. i. 1, 2). In the last two cases the ḳorban was required only when the transgression was unintentional ("bi-shegagah"); in the first, also when it was intentional ("be-mezid"). The offering of the leper and that of the woman after childbirth were of this order ("Yad," Shegagot, x. 1).

This principle obtained with reference to the fixed sin-offerings: offenses which when committed intentionally entailed excision required a sin-offering when committed inadvertently, except in the case of BLASPHEMY and in that of neglect of CIRCUMCISION or of the Passover sacrifice. The latter two sins, being violations of mandatory injunctions, did not belong to this category of offenses, which included only the transgression of prohibitory injunctions, while in blasphemy no real act is involved ("Yad," *l.c.* i. 2). Of such sin-offerings five kinds were known: (1) "par kohen mashiaḥ" (Lev. iv. 3 *et seq.*), the young bullock for the anointed priest; (2) "par ha-'alem dabar shel ẓibbur" (*ib.* iv. 13 *et seq.*), the young bullock for the inadvertent, unwitting sin of the community; (3) "se'ir 'abodat elilim" (Num. xv. 22 *et seq.*), the goat for idolatry—these three being designated as "penimiyyot" (internal; see above); (4) "se'ir nasi," the he-goat for the prince (Lev. iv. 22 *et seq.*); (5) "ḥaṭṭat yaḥid," the individual sin-offering—these last two being termed "ḥiẓonot" (external; Zeb. 4b, 14a) or, by the Mishnah (Lev. xi. 1), "ne'ekelot" (those that are eaten; "Yad," Ma'ase ha-Ḳorbanot, v. 7–11).

The trespass-offerings ("ashamim") were six in number, and the ram sacrificed for them was required to be worth at least two shekels: (1) "asham me'ilot" (Lev. v. 14 *et seq.*); (2) "asham gezelot" (*ib.* v. 20 *et seq.*; in these two, in addition, "ḳeren we-ḥomesh" [= principal plus one-fifth] had to be paid); (3) "asham taluy," for "suspended" cases, in which it was doubtful whether a prohibition to which the penalty of excision attached had been inadvertently violated (*ib.* v. 17 *et seq.*); (4) "asham shipḥah ḥarufah" (*ib.* xix. 20 *et seq.*); (5) "asham nazir" (Num. vi. 12), the Nazarite's offering; (6) "asham meẓora'" (Lev. xiv. 12), the leper's offering. In (5) and (6) the sacrifice consisted of lambs.

Vegetable Sacrifices.

In reference to the vegetable or unbloody oblations, it may be noticed that the Talmud mentions certain places where the grapes for sacrificial wine were grown (Men. viii. 6), *e.g.*, Kefar Signah. On the strength of Prov. xxiii. 31 and Ps. lxxv. 9 (A. V. 8) some have contended that only red wine was used (but see Bertinoro on Men. viii. 6). Salt was indispensable in all sacrifices, even the wood and the libations being salted before being placed on the altar (Men. 20b, 21b).

While the text of the Pentateuch seems to assume that in the laying on of hands one hand only was employed, rabbinical tradition is to the effect that both were imposed and that with much force (Men. 93a; Ibn Ezra on Lev. v. 4; but Targ. Yer. says the right hand only). This semikah had to be performed personally by the offerer; but in case the latter was an idiot, a minor, deaf, a slave, a woman, blind, or a non-Israelite, the rite was omitted. If two partners owned the animal jointly, they had to impose their hands in succession. Only the Passover sacrifice ("pesaḥ") and those of the first-born and the tithe were exceptions to the rule that individual sacrifices were to include semikah. Communal offerings, except that mentioned in Lev. iv. 13 *et seq.*, and the scapegoat (Lev. xvi. 21), were exempt. In the case of the former the act was performed by the elders; in that of the latter, by the high priest. R. Simon is given as authority for the statement that in the case of the goat offered as a sacrifice for idolatry (Num. xv. 34) the elders were required to perform the laying on of hands (Men. 92a).

The position assumed by the offerer during this ceremony is described in Tosef., Men. x. 12 (comp. Yoma 36a). The victim stood in the northern part of the court, with its face turned to the west; the offerer, in the west with his face likewise to the west. Maimonides asserts that in the case of the ḳodesh ha-ḳodashim the offerer stood in the east looking westward ("Yad," Ma'ase ha-Ḳorbanot, iii. 14). The offerer placed his two hands between the animal's horns and made a confession appropriate to the sacrifice. In the case of a peace-offering, confession would not be appropriate, and in its stead laudatory words were spoken ("Yad," *l.c.* iii. 5). The holakah (by this term is denoted the carrying of the pieces of the dismembered victim [Zeb. 14a, 24a; Men. 10a] as well as the carrying of the blood to the altar) is not mentioned in the Bible as one of the successive acts of the sacrifices. However, as the slaughtering might take place at the altar itself, this act was not absolutely required: it was an "'abodah she-efshar le-baṭṭeah," a ceremony that might be omitted. The blood was collected by a priest in a holy vessel called the "mizraḳ." The holakah, it was generally held, might be performed by priests only, though R. Ḥisda (Zeb. 14a) thinks that laymen were permitted to undertake it.

Terumah.

Where terumah or heaving was prescribed, the part subject to this rite was moved perpendicularly down and up, or up and down. In tenufah or waving the motion was horizontal from left to right or vice versa (Men. v. 6; see Rashi on Ex. xxix. 24). The killing might be done by laymen as well as by priests ("Yad," *l.c.* v. 1 *et seq.*); minute directions concerning the place of its performance were observed ("Yad," *l.c.*; see Ey-zehu Meḳoman, Zeb. v.). In the Second Temple a red line was marked on the altar five ells from the ground below or above which, as the case required, the blood was sprinkled (Mid. iii. 1). Regulations concerning the localities, three in number, where parts of the victim, or the entire carcass under certain eventualities, had to be burned, were prescribed (Zeb. xii. 5).

Under the name "ḥagigah" were known free-will offerings of the shelamim class presented by individuals, mostly at festivals (Ḥag. i. 2, 5).

The defects which in Talmudic law disqualified the victims were minutely described (see "Yad," Issure ha-Mizbeaḥ). While in the Bible the incense consisted of four ingredients, the Rabbis add seven others, making the total number eleven (Ker. 6a; Yoma iii. 11; Yer. Yoma 41d; comp. "Yad," Kele ha-Miḳdash, ii.).

Sacrifice in the Haggadah.

According to the Shammaites, the two lambs of the daily "tamid" (Num. xxviii. 3) indicate by their name that the sacrifices "press down" (כבש), *i.e.*, diminish, the sins of Israel. The Hillelites connect the term with the homonym כבס (= "to wash"), and contend that sacrifices wash Israel clean from sin (Pes. 61b). Johanan ben Zakkai held that what was wrought for Israel by the sacrifices was accomplished for the non-Israelites by philanthropy (B. B. 10b); and when the Temple was destroyed he consoled his disciple Joshua by insisting that good deeds would take the place of the sin-offerings (Ab. R. N. iv.).

The sacrificial scheme was the target at which gnostics and other skeptics shot their arrows. God, it was argued, manifested Himself in this as a strict accountant and judge, but not as the author of the highest goodness and mercy. In refutation, Ben 'Azzai calls attention to the fact that in connection with the sacrifices the only name used to designate God is YHWH, the unique name ("Shem ha-Meyuḥad; Sifra, Wayiḳra, ii. [ed. Weiss, p. 4c], with R. Jose b. Ḥalafta as author; Men. 110a; Sifre, Num. 143). Basing his inference on the phrase "for your pleasure shall ye offer up" (Lev. xxii. 29, Hebr.), Ben 'Azzai insists also that sacrifices were not planned on the theory that, God's will having been done by man, man's will must be done in corresponding measure by God: they were merely expressive of man's delight; and God did not need them (Ps. l. 12, 13; Sifre, *l.c.*; Men. 110a).

Speculating on the exceptions which the minḥah of the sinner and that of the jealousy-offering constitute, in so far as neither oil nor incense is added thereto, Simeon ben Yoḥai points out that the absence of these components indicates that the offering of a sinner may not be adorned (Tos. Soṭah i. 10; Men. 6a; Soṭah 15a; Yer. Soṭah 17d). The name of the 'olah indicates that the sacrifice expiates sinful thoughts ("go up into one's mind"; comp. Job i. 5; Lev. R. vii.; Tan., Lek Leka, ed. Buber, 13; for other comments of similar purport see Bacher, "Ag. Tan." ii. 104). The defense of the Law for having forbidden the participation of non-Israelites in the communal sacrifices while it permitted the acceptance of their free-will offerings (Sifra, Emor, vii. [ed. Weiss, p. 98a]), was not a matter of slight difficulty. A very interesting discussion of the point is found in the appendix to Friedmann's edition of the Pesiḳta Rabbati (p. 192a), in which the non-Jew quotes with very good effect the universalistic verse Mal. i. 11.

Functions of the Several Offerings.

To bring peace to all the world is the purpose not merely of the peace-offerings, but of all sacrifices (Sifra, Wayiḳra, xvi. [ed. Weiss, p. 13a]). It is better to avoid sin than to offer sacrifices; but, if offered, they should be presented in a repentant mood, and not merely, as fools offer them, for the purpose of complying with the Law (Ber. 23a). God asked Abraham to offer up Isaac in order to prove to Satan that, even if Abraham had not presented Him with as much as a dove at the feast when Isaac was weaned, he would not refuse to do God's bidding (Sanh. 89b). The sacrificial ordinances prove that God is with the persecuted. Cattle are chased by lions; goats, by panthers; sheep, by wolves; hence God commanded, "Not them that persecute, but them that are persecuted, offer ye up to me" (Pesiḳ. de R. Kahana 76b; Lev. R. xxvii.). In the prescription that fowls shall be offered with their feathers is contained the hint that a poor man is not to be despised: his offering is to be placed on the altar in full adornment (Lev. R. iii.). That sacrifices are not meant to appease God, Moses learned from His own lips. Moses had become alarmed when bidden to offer to God (Num. xxviii. 2): all the animals of the world would not suffice for such a purpose (Isa. xl. 10). But God allayed his apprehension by ordaining that only two lambs (the tamid) should be brought to him twice every day (Pes. 20a, 61b). Salt, which is indispensable at sacrifices, is symbolic of the moral effect of suffering, which causes sins to be forgiven and which purifies man (Ber. 5a). God does not eat. Why, then, the sacrifices? They increase the offerer's merit (Tan., Emor, ed. Buber, p. 20). The strongest man might drink twice or even ten times the quantity of water contained in the hollow of his hand; but all the waters of the earth can not fill the hollow of God's hand (Isa. xl. 12).

Symbolic Interpretations.

The words in connection with the goat serving for a sin-offering on the New Moon festival "for YHWH" (Num. xxviii. 15) are explained in grossly anthropomorphic application. The goat is a sin-offering for God's transgression committed when He decreased the size of the moon (Sheb. 9a; Ḥul. 60b). The offerings of the sons of Noah were burnt offerings (Yer. Meg. 72b; Gen. R. xxii.; Zeb. 116a). The "illegitimate" sacrifices on high places, *e.g.*, those by Elijah (I Kings xviii. 30 *et seq.*), were exceptions divinely sanctioned (Yer. Ta'an. 65d; Yer. Meg. 72c; Lev. R. xxii.; Midr. Teh. to Ps. xxvii. 5). The seventy bullocks of Sukkot correspond to the seventy nations; the single bullock on the eighth day, to the unique people Israel. God is like that king who, having entertained his guests most lavishly for seven days, commanded his son after their departure to prepare a very plain meal (Suk. 55b; Pes. 143b). Children, when learning the Pentateuch, used to begin with the third book because they that are pure should first occupy themselves with offerings that are likewise pure (Pes. 60b; Lev. R. vii.). God has taken care not to tax Israel too heavily (hence Lev. i. 10, 14; ii. 1; vi. 13). Indeed, one who offers only a very modest meal-offering is accounted as having offered sacrifices from one end of the world to the other (Mal. i. 11; Lev. R. viii.). By their position, coming after the laws prescribed for the other sacrifices, the peace-offerings are shown to be dessert, as it were (Lev.

R. ix.). God provides "from His own" the minḥah of the sin-offering (Lev. R. iii.). The use of the word "adam" ("Adam" = "man"), and not "ish," in Lev. i. 2 leads the offerer to remember that, like Adam, who never robbed or stole, he may offer only what is rightfully his (Lev. R. ii.).

Substitutes for Sacrifice.

The importance attaching to the sacrificial laws was, as the foregoing anthology of haggadic opinions proves, fully realized by the Rabbis. Unable after the destruction of the Temple to observe these ordinances, they did not hesitate to declare that, in contrast to the sacrificial law which rejected the defective victim, God accepts the broken-hearted (Ps. li. 19; Pes. 158b). With a look to the future restoration, they call attention to the smallness of the desert offerings, while delighting in the glorious prospect of the richer ones to come (Lev. R. vii.). The precept concerning the daily offering is given twice (Ex. xxix. 38-42; Num. xxviii. 1-8), from which repetition is deduced the consolation for Israel in exile, that he who studies these verses is regarded as having offered the sacrifices (Pes. 60b; Lev. R. vii. 3). The same thought is based on "the torah of the sin-offering" and "the torah of the trespass-offering" (Lev. vi. 18, vii. 7; Men. 110a, b). Prayer is better than sacrifice (Ber. 32b; Midr. Shemuel i. 7; Bacher, "Ag. Pal. Amor." ii. 217). Lulab and etrog replace the altar and offering (Suk. 45a, b). Blood lost when one is wounded replaces the blood of the 'olah (Ḥul. 7b). The reading of the "Shema'" and the "Tefillah" and the wearing of phylacteries ("tefillin") are equivalent to the building of the altar (Ber. 15a; comp. Ber. 14b; Midr. Teh. to Ps. i. 2). As the altar is called "table" (Ezek. xlii. 22), the table of the home has the altar's expiatory virtue (Ber. 55a; Men. 97a). This was understood to have reference to "good deeds," such as hospitality shown to the poor (see Ab. R. N. iv.). The humble are rewarded as though they had presented all the offerings prescribed in the Law (Ps. li. 19; Soṭah 5b; Sanh. 43b; Pesiḳta Ḥadashah, in Jellinek, "B. H." vi. 52). Prayer in the synagogue is tantamount to offering a pure oblation (Isa. lxvi. 20; Yer. Ber. 8d). The students engaged everywhere in the study of the Torah are as dear to God as were they who burned incense on the altar (Men. 110a). The precentor ("sheliaḥ ẓibbur") is regarded as officiating at the altar and sacrificing (קרב; see Levy, "Neuhebr. Wörterb." iv. 386b; Yer. Ber. 8b). In the Messianic time all sacrifices except the thank-offering will cease (Pes. 79a; Lev. R. ix., xxvii.). Whoever observes the provisions made for the poor (Lev. xxiii. 22) is regarded as highly as he would have been if during the existence of the Temple he had been faithful in making his oblations (Sifra, Emor, 101c). To entertain a student in one's house is an act of piety as notable as the offering of daily sacrifice (II Kings iv. 9; Ber. 10b). To make a present to a learned man (a rabbi) is like offering the first-fruits (Ket. 105b). Filling the rabbi's cellars with wine is an equivalent to pouring out the libations (Yoma 71a). In their extravagant, apocalyptic fancy, the haggadot even describe a heavenly altar at which the archangel Michael ministers as high priest; but his offerings are the souls of the righteous. In the Messianic time this altar will descend from on high to Jerusalem (Midr. 'Aseret ha-Dibrot; see Tos. Men. 110; comp. another midrash of the same tenor, Num. R. xii.).

Totemistic Interpretation.

——**Critical View:** Modern scholars, after Robertson Smith ("Rel. of Sem." 2d ed.) and Wellhausen ("Reste Alt-Arabischen Heidentums"), have abandoned the older views, according to which the sacrificial scheme of the Old Testament was regarded as the outflow of divine wisdom or divine mercy, disciplinary or expiatory in its effects, or as the invention of a man of great genius (Moses), who devised its general and specific provisions as symbols wherewith to teach his people some vital truths. Nor is the sacrificial code the outcome of a spontaneous impulse of the human heart to adore God and placate Him, or to show gratitude to Him. Sacrifices revert to the most primitive forms of religion—ancestral animism and totemism. The sacrifice is a meal offered to the dead member of the family, who meets his own at the feast. As the honored guest, he is entitled to the choicest portions of the meal. From this root-idea, in course of time, all others, easily discovered in the sacrificial rites of various nations, are evolved. The visitor at the feast will reward his own for the hospitality extended. Or it is he that has sent the good things: hence gratitude is his due. Or perhaps he was offended: it is he, therefore, who must be appeased (by expiatory rites). He may do harm: it is well to forestall him (by rites to secure protection or immunity).

Human Sacrifice.

The primitive notion of sacrifice is that it is a gift, which is the meaning of the Hebrew word "minḥah." During the period of cannibalism the gift naturally takes the form of human victims, human flesh being the choice article of food during the prevalence of anthropophagism. It is also that which by preference or necessity is placed on the table of the deity. Traces of human sacrifices abound in the Biblical records. The command to Abraham (Gen. xxii.) and the subsequent development of the story indicate that the substitution of animal for human victims was traced to patriarchal example. The Ban ("ḥerem") preserves a certain form of the primitive human sacrifice (Schwally, "Kriegsaltertümer"). The first-born naturally belonged to the deity. Originally he was not ransomed, but immolated; and in the Law the very intensity of the protest against "passing the children through the fire to Moloch" reveals the extent of the practise in Israel. In fact, the sacrifice of a son is specifically recorded in the cases of King Mesha (II Kings iii. 27), of Ahaz (*ib.* xvi. 3; II Chron. xxviii. 3), and of Manasseh (*ib.* xxi. 6). Jeremiah laments bitterly this devouring disgrace (iii. 24, 25); and even Ezekiel (xx. 30, 31) speaks of it as of frequent occurrence. Ps. cvi. 37, 38 confesses that sons and daughters were sacrificed to demons; and in Deutero-Isaiah lvii. 5 allusions to this horrid iniquity recur. If such offerings were made to Moloch, some instances are not suppressed where human life was "devoted" to Yhwh. The fate of Jephthah's daughter presents the clearest instance of such immolations (Judges

xi. 30, 31, 34–40). That of the seven sons of Saul delivered up by David to the men of Gibeon (II Sam. xxi. 1–14) is another, though the phraseology is less explicit. Other indications, however, point in the same direction. Blood belonged to Yhwh; no man might eat it (I Sam. xiv. 32–34; Lev. xvii. 3 *et seq.*). The blood was the soul. When animals were substituted for human victims, blood still remained the portion of the Deity. No subtle theological construction of a philosophy of expiation is required to explain this prominent trait (see S. I. Curtiss, "Primitive Semitic Religion," *passim*). The blood on the lintel (the threshold covenant) at the Passover was proof that that which the Destroyer was seeking—viz., life—had not been withheld. The rite of Circumcision (Ex. iii. 24) appears to have been originally instituted for the same purpose.

As at every meal the Deity was supposed to be present and to claim His own, every meal became a sacrifice, and the killing of the animal a sacrificial act (see I Sam. xiv.); and so strong did this feeling remain, even after the lapse of centuries, that when the Second Temple was destroyed, the rigorists abstained from eating meat on the plea that as the sacrifices had been discontinued, all meat was rendered unfit for food (Tos. Soṭah, end; B. B. 60b).

The donative character of the Hebrew sacrifices appears also from the material used, which is always something to eat or drink, the common dietary articles of the Israelites. The phrase "food of God" (Lev. xxi. 6, 8, 17, 21; xxii. 25; Ezek. xliv. 7) proves the use for which such offerings were intended; and Ps. l. 13 also reveals this intention.

Early Stages.

Primitive Yhwh-religion seems at the very outset not to have favored an elaborate sacrificial ritual. In the desert but little grows. The first of the flock, the spring lamb (see Passover), in all probability, constituted the gift prepared, as was that described in Ex. xii., for the God residing on Sinai in unapproachable (*i.e.*, holy) aloofness. The Canaanites, with whom later the Hebrews came in contact, had, as agricultural peoples, a more elaborate and lascivious sacrificial form of worship. From them the Hebrews adopted most of the features of their own priestly scheme, which, even as exhibited in the latest strata of the code, presents some remarkable elements disclosing a non-Hebrew origin (*e.g.*, Azazel, the scapegoat, the red heifer).

This process of adaptation did not proceed without arousing the opposition of the Prophets. They were outspoken in their disapproval of sacrificial religion; and some of them made no concealment of their opinion that the sacrificial rites had no original connection with the worship of Yhwh. At all events, the sacrificial ordinances of the Book of the Covenant are simple, as, indeed, the historical glosses of the feasts at Shiloh would lead one to suppose (see Sacrifice, Biblical Data). Even Deuteronomy can not be said to have proceeded very far toward a detailed system. The one step taken therein was the centralization of the cult in Jerusalem, with the final official suppression of the High Places, and the assignment of rank to the Levitical priests. The freedom to sacrifice thus received a severe check.

In P the system is developed in detail; and comparison with the Holiness Code (H) and with Ezekiel gives some notion of the manner of development. In Deuteronomy the prescribed offerings (firstlings, tithes, etc.) are "ḳodashim" (sacred), in distinction from votive and free-will offerings and from animals slaughtered for food (Deut. xii. 26); victims are taken from the flock and herd ("baḳar"); human sacrifices are inhibited (*ib.* xii. 31); victims must be without blemish (*ib.* xvii. 1); the ritual is given of holocausts and other sacrifices (*ib.* xii. 27), burning of fat, libations (*ib.* xxxii. 38), offerings at feasts (*ib.* xvi. 1 *et seq.*, xxvi.), tithes, priestly dues (*ib.* xii. 17, xiv. 23, xviii.), and firstlings (*ib.* xv. 19 *et seq.*).

H is cognizant of 'olah (Lev. xxii. 18), 'olah and zebaḥ (*ib.* xvii. 8), zibḥe shelamim (*ib.* xvii. 5, xix. 5), todah (*ib.* xxii. 29), neder and nedabah (*ib.* xxii. 18, 21); sacrifices are ḳodashim (*ib.* xxii. 2–15) and are the "food of God" (see above). In addition to the animals in Deuteronomy, "kebes" and "'ez" are enumerated; strict regulations for free-will offerings are elaborated (*ib.* xxii. 23); they must be brought to the holy place (*ib.* xvii. 3, and elsewhere); blood is prohibited as food (*ib.* xvii. 10); the flesh of shelamim must be eaten on the day of the sacrifice or on the following day (*ib.* xix. 5 *et seq.*); that of the todah on the day itself (*ib.* xxii. 29).

Sacrifice According to Ezekiel.

Ezekiel deals almost exclusively with public sacrifices. He names two new species of offerings: ḥaṭṭat and asham. Minḥah is an offering of flour and oil (Ezek. xlvi. 5, 7, 11); a libation is also named (nesek; *ib.* xlv. 17). Birds are not mentioned. The terumah is a tax from which the sacrifices are provided by the prince (*ib.* xlv. 13–17). The morning tamid consists of one lamb, the Sabbath burnt offering, of six lambs and a ram with their appurtenances (*ib.* xlvi. 4 *et seq.*); at the great festivals the prince provides shelamim also. The Levites appear as distinct from the priests (*ib.* xliv. 11; comp. *ib.* xlvi. 2); the flesh is boiled in kitchens in the four corners of the outer court by Temple servants (*ib.* xlvi. 21–24); and so forth (see Ezekiel).

P and Ezekiel do not harmonize as regards every provision. The former reflects conditions actually in force after the Exile. But it is a mistake to suppose that P is entirely new legislation, a copy of Babylonian institutions. The similarity of the sacrificial rites of Israel and Babylonia does not extend beyond some technical terms—which (see Zimmern in Schrader, "K. A. T." 3d ed.), moreover, often had different bearings in the two cults—and such other analogies as may be detected in all sacrificial systems. P represents many old priest-rituals ("torot"), probably in force for centuries at some older shrine or High Place.

Deep *θεολσγούμενα* do not underlie the system; problems of salvation from original sin, restitution, and justification did not enter into the minds of the priests that ministered at the altar in Jerusalem.

E. G. H.

——**Samaritan:** The Samaritans, claiming to be the true Israelites whose ancestors were brought by Joshua into the land of Canaan, declare that every one of the sacrifices prescribed in the Pentateuch was punctiliously observed by their fore-

Ancient Sacrifice.

fathers on Mount Gerizim, the blessed mountain. The latter was the only mountain on which an altar to YHWH could be built and sacrifices brought, as it was claimed to be the place chosen by God for sacrifices according to Deut. xii. 13-14, 18. The Samaritans consequently deny the fact, related in Ezra iv. 1-3, that their ancestors applied to Zerubbabel for permission to help build the Temple of Jerusalem in order that they might bring their sacrifices there. The Samaritan Book of Joshua, while describing the prosperous state of the Israelites during the 260 years of "satisfaction," that is to say, from the reign of Joshua till the death of Samson, gives a few particulars of the sacrifices of the Samaritans of that time. It is stated (ch. xxxviii.) that the Levites assisted the priests in the sacrificial ceremonies. The former were divided into sections. Some had charge of the daily burnt offerings and of the meal-offerings; others examined the animals to see if they had any blemish; others again served as slaughterers and sprinkled the blood of the victims on the altar; while still others were employed in waving the parts prescribed for the wave-offering. The morning burnt offering was brought before sunrise; the evening one, after sunset (comp. Pes. v. 1). During the time the sacrifice was being offered on the altar, the priest standing on the top of Mount Gerizim blew the trumpet; and the other priests, when they heard the sound, also blew trumpets in their respective places (comp. Tamid iii. 8). Later, the sacrifices fell into disuse, prayers being substituted, a practise apparently borrowed from the Jews.

Cessation of Sacrifice.

As to the epoch in which the sacrifices ceased with the Samaritans, nothing can be established with certainty. The Samaritans themselves either are ignorant on the subject or do not care to disclose information concerning this historical event. In 1808 Corancez, consul-general of France at Aleppo, wrote to the high priest Salamah inquiring about the sacrifices and other observances of the Samaritans. Salamah's answer of July, 1808 (Corancez, in "Notices et Extraits des Manuscrits," xii. 72), reads as follows: "The sacrifices are among the chief commandments of the Torah, and were observed on the mountain of Gerizim and not on Ebal during the time of 'satisfaction.' But after the epoch of grace and the Tabernacle had vanished, the priests substituted prayers for all the sacrifices, except the Passover lamb, which we still offer on the fourteenth of Nisan." Salamah's answer is somewhat vague: it is not likely that he wished to imply that the sacrifices ceased entirely at the end of the days of "satisfaction"; and the Samaritan historians themselves record that sacrifices were offered in their temple on Mount Gerizim in the time of Alexander the Great and that of Ptolemy Philadelphus, and even later (comp. Abu al-Fath, "Kitab al-Ta'rikh," ed. Vilmar, pp. 96-97 *et passim*, Gotha, 1865).

In the Twelfth Century.

That the Samaritans offered sacrifices in the twelfth century is attested by Benjamin of Tudela and by the Karaite Judah Hadassi. The former, who visited the Samaritans of Nablus or Shechem, says ("Itinerary," ed. Asher, i. 33): "They offer sacrifices and burnt offerings in their synagogue on Mount Gerizim according to the prescription of the Law. They bring burnt offerings on the Passover feast and other holy days to the altar which they built on Mount Gerizim." Similarly Hadassi says ("Eshkol ha-Kofer," alphabet 96, end): "They still offer sacrifices to this day, according to the law of Moses, though they have no temple, and it is the priest who performs the ceremonies." It would seem from Joseph Bagi's "Ḳiryah Ne'emanah" (quoted by Wolf in "Bibl. Hebr." iv. 1090) that the Samaritans had offered sacrifices up to his time, that is to say, the beginning of the sixteenth century, unless Bagi simply repeated the words of Hadassi. On the other hand, Mas'udi, the author of "Muruj al-Dhahab" (quoted by Sylvestre de Sacy in "Chrestomathie Arabe," i. 343), who lived in the tenth century, records that the Samaritans of his time had silver trumpets which they blew at the time of prayer; but he makes no mention of sacrifices. Neither do the Samaritan chroniclers speak of any sacrifices offered during the Middle Ages; they refer only to the trumpets and to the fact that under the incumbency of Aaron b. Amram (about the end of the eleventh century) the water of separation was prepared (Adler and Seligsohn, "Une Nouvelle Chronique Samaritaine," p. 97, Paris, 1903). It should be noted that Salamah's report is not strictly reliable even for the nineteenth century; for Corancez was informed by the Jews of Aleppo that, besides the Passover lamb, the Samaritans offered a special lamb in the course of the second day on Mount Ebal, and not on Gerizim (Corancez, *l.c.* xii. 48). Moreover, the report is contradicted also by a statement of the Samaritan high priest of 1838 to Loewe, who visited Nablus in that year. In the course of conversation the high priest said: "We alone possess Mount Gerizim, and we alone offer sacrifices there" ("Allg. Zeit. des Jud." 1839, No. 46). On another occasion the high priest said: "We complete the reading of the Pentateuch every year; and we celebrate the day on which the reading is terminated ["Simḥat Torah"] with burnt offerings on Mount Gerizim" (*ib.* No. 56). Salamah, in his letter of 1808 says that, according to the Law, the Passover lamb must be slaughtered on Mount Gerizim, but that for the past twenty years, access to the mountain having been refused them, the Samaritans have had to content themselves with slaughtering the animal in the interior of the town, turning their faces toward the sacred mountain. It seems, however, from Loewe's above-mentioned interview with the high priest, that the Samaritans regained admission to the mountain.

Modern Sacrifice.

The Passover sacrifice, as celebrated at the present day, is described by Nutt ("A Sketch of Samaritan History," pp. 72, 73) as follows: "The lambs must be born in the month of Tishri [October] preceding and be without any blemish. On the previous day the Samaritans pitch their tents on the lower plateau of Mount Gerizim. At sunset of the following day [the fourteenth of Nisan] or in the afternoon, if that day falls on Friday, the lambs are slain, prayers being recited meanwhile, then stripped of their wool, cleaned, and sprinkled with salt, after which they are well roasted in hermetically covered trenches. In either case the lambs are eaten hastily after sunset with unleavened bread and bitter herbs, all the participants having staves in their hands [comp. Ex. xii. 9-11]. The men and the boys eat first, and afterward the women and girls; the remainder is consumed with fire."

The really remarkable feature of the Samaritan Passover sacrifice is that the people dip their hands into the blood of the slaughtered lamb and besmear therewith the foreheads and the arms of their children—a survival of the ancient rite prescribed in Ex. xiii. 9, 16, and no longer understood by the Jews, for whom the tefillin took the place of this talismanic rite (see Stanley, "Lectures on the Jewish Church," i. 561; comp. S. I. Curtiss, "Ursemitische Religion im Volksleben des Heutigen Orients," 1903, index, *s.v.* "Blutbestreichung").

Bibliography: Besides the sources before mentioned in this article, Kirchheim, *Karme Shomeron*, pp. 19-20; Sylvestre de Sacy, in *Notices et Extraits des Manuscrits*, xii. 21-23.

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Antiquity of Sacrifice.

——**Talmudic:** Judging from the various sentences referring to sacrifice scattered through the Talmud, sacrifice in itself has a positive and independent value. The institution is as old as the human race, for Adam offered a sacrifice ('Ab. Zarah 8a), and the Israelites offered sacrifices even before the Tabernacle was set up in the wilderness (Zeb. 116a). An altar has even been erected in heaven on which the angel Michael sacrifices (Men. 110a; Ḥag. 12b). There is a difference between thank- and food-offerings on the one hand and sin-offerings on the other, in that a person should take care not to commit any act obliging him to bring such offerings (Ḥag. 7a); one who does so must bring the offering in the proper frame of mind, showing sorrow and repentance, and confessing his sin; for if he does not fulfil these conditions his sacrifice is in vain (Ber. 23a). The sacrifice cleanses only through the blood that is sprinkled, the blood symbolizing the life of the one sacrificing, which, but for the substitution of the victim, would have to be surrendered in expiation of the sin (Zeb. 6a). The meal-offering, the sacrifice of the poor, has the same significance. Although this does not contain any blood, the poor person who sets it aside from his own food is regarded as if he had sacrificed himself (Men. 104b).

Prayer and Study Replace Sacrifice.

The view that the sacrifice is such a substitute is clearly expressed in the prayer which R. Sheshet was wont to recite on the evening after a fast-day: "Lord of the World, when the Temple was standing one who sinned offered a sacrifice, of which only the fat and the blood were taken, and thereby his sins were forgiven. I have fasted to-day, and through this fasting my blood and my fat have been decreased. Deign to look upon the part of my blood and my fat which I have lost through my fasting as if I had offered it to Thee, and forgive my sins in return" (Ber. 17a). The study of the laws of sacrifice was regarded as a sacrifice in itself (Men. 110), and thereby one obtained forgiveness after the destruction of the Temple had rendered the offering of sacrifices impossible (Ta'an. 27b).

The thank- and food-offerings are more sacred than the sin-offerings. They are offered because it is not fitting that the table of man should be filled while the table of the Lord, the altar, is empty (Ḥag. 7a). There are, however, various sentences in the Talmud which show the different views as to the value of these sacrifices. According to one view they have an absolute value in themselves, and the sacrifices which a person brings are a meritorious work for which he will be rewarded by God. Thus King Balak of Moab was rewarded for his sacrifices to God by being permitted to become the ancestor of Ruth (Nazir 23b). Similarly the sacrifices which Israel offered to God are meritorious works by which it was distinguished from the other peoples (Meg. 12b), and God can not forget the sacrifices which Israel offered to Him in the wilderness (Ber. 32b). A sacrifice is meritorious in proportion to its value (Sanh. 43b). But the view is expressed also that the value of a sacrifice depends upon the spirit in which it is brought; it matters not whether a person offers much or little, so long as he offers it in a spirit pleasing to God (Men. 110a).

Subordination of Sacrifice.

A person must not imagine that his sacrifices are meat and drink for God nor that he has therewith fulfilled a wish of God and that therefore He will fulfil his wishes (*ib.*; this passage must be explained according to Maimonides, "Moreh," iii. 46, contrary to Rashi). The study of the Law is regarded as more valuable than sacrifices (Meg. 3b). Similarly, philanthropy is worth more than all sacrifices (Suk. 49b), and a modest and humble disposition is equivalent to all kinds of sacrifices (Sanh. 43b). One who intends to give wine for the altar should give it to those who devote themselves to the study of the Law (Yoma 71a); and if one shows hospitality to a student of the Law, it is the same as if he had offered the daily burnt offerings (Ber. 10b). Prayer is regarded as a substitute for sacrifice (Ber. 6b; Suk. 45a); indeed, it is even more than sacrifice (Ber. 15a, b; 32b).

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Expiatory Function of Sacrifice.

——**In Theology:** The critical school contends, and on good grounds (Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 223), that sin-offerings in the technical sense of the word were not recognized before Ezekiel. However, the distinction between "ḳodesh" and "ṭame" is drawn by the Prophets anterior to the Exile; and even in Samuel (I Sam. iii. 14, xxvi. 19; II Sam. xxiv. 25) the notion is expressed that by sacrifice sin may be atoned for ("yitkapper"), though the sacrifices named are meal-, meat-, and burnt offerings. In the question put by Micah's interlocutor, also, the thought is dominant that offerings, even of human life, may protect against the consequences of sin and transgression (Mic. xvi. 6 *et seq.*). That sacrifice had some bearing on sin was not, then, an unknown idea, even if there was no technical term therefor. In the progressive systematization of the sacrificial practises, with a view to placing them more and more under the exclusive control of the priesthood of the central sanctuary, specialization in the nomenclature and assignment of the offerings could not but ensue.

Yet, in what sense the specific sin-offerings were credited with atoning power can not be understood without an antecedent knowledge of what constituted sin in the conception of those that first observed the sacrificial cult. "Clean" or "holy" and "unclean" are the two poles; and "holy" implies "set aside for the Deity"; *e.g.*, an object which only the Deity's own may touch, or a precinct into which only the Deity's own may enter. Sin is an act that violates the taboo. As originally the sacrifice was a meal offered to the Deity at which He was to meet His own family (see Sacrifice, Critical View), only such as were in the proper state of holiness might take part in this "communion service" (see Passover). On the other hand, the Deity Himself would not accept the gift if the taboo was not respected. Contact with persons or things in an "unclean" state violated the taboo. Sin originally connoted a condition which rendered approach to the Deity impossible, and conversely made it impossible for the Deity to approach, to attend the family communion meal. To correct this the sacrifice was offered, *i.e.*, brought near to ("ḳorban," "hiḳrib") the Deity, more especially the blood, which preeminently belonged to God, and that by the priest only. In this connection it must be remembered that slaughtering was primitively a sacrificial rite. Meat was not to be eaten unless the Deity had received His share, viz., the blood. This insistence is the motive of the otherwise strange prohibition to slaughter anywhere save at the door of the tent of meeting (Lev. xvii. 3). The presumption was that all belonged to the Deity. Later literature expresses this idea as a spiritual verity (Ps. l. 10–12; I Chron. xxix. 14).

Connection with Taboo.

The idea itself is very old. It is dominant in the sacrificial scheme. All animals, as belonging to God, are taboo. Hence at first man is a vegetarian (Gen. ix.). The right to partake of animal food is conditioned on the observance of the blood taboo; by killing an animal one taboo is violated; but if an equivalent one (the blood taboo) is kept inviolate, the sin is condoned. The blood is the animal's life; hence the equation "blood" = "animal." The Deity loses nothing by permitting the slaughtering if the blood is reserved for the altar or covered up (Lev. xvii. 13). This throws light on the primitive implications of the root ("kafar," "kipper"), which has furnished the technical terminology for the Levitical and also for the spiritual doctrine of Atonement.

Later, as in Assyrian, a signification synonymous with "maḥah" (to wipe off) and a meaning similar to "kisseh" (to cover up), its earlier connotation, were carried by the noun "kofer" (= "ransom"), in the sense of "one for another" ("nefesh taḥat nefesh" = "one life for another life"). The blood (= life), the kofer given to God, was for the life (= animal) taken from God. With this as the starting-point, it is not difficult to understand how, when other taboos had been violated, the sacrifice and the blood came to be looked upon as a "kapparah." The refined sense of the soul's separation from God which is to be offset by another soul (blood) is certainly not inherent in the primitive conception. Moreover, the sin-offering is never presented for grave moral offenses (see above); only such sins as refusal to give testimony, contact with unclean objects, and hasty swearing are enumerated (Lev. v. 1 *et seq.*). That the three sins here specified are of the nature of violated taboos is recognizable. Trial and testimony are ordeals. "Ṭame" is synonymous with broken taboo. "Biṭṭe bi-sefatayim" in all probability refers to "taking the name in vain." Enunciating the "name" was violating the taboo.

In this connection the ceremony of laying on of hands is discovered to be only one of the many symbolic rites, abundant in primitive jurisprudence, whereby acquisition or abandonment of property is expressed. In the case of the sacrifices it implies absolute relinquishment ("manumissio"). The animal reverts thereby to its original owner—God.

This excursus into primitive folk-lore suggests at once the untenable character of the various theological interpretations given to the sacrificial institutions of the Bible. It will not be necessary to explain at length that the expiation of guilt—in any other sense than that given above, though perhaps with a more spiritual scope—is not the leading purpose of the Levitical sacrifices. Purification from physical uncleanness is an important function of sacrifices, but only because "unclean" has a very definite religious meaning (in connection with childbirth or with contact with a dead body, etc.). The consecration of persons and things to holy uses through the sacrifices is not due to some mysterious sacramental element in them; but the profane is changed into holy by coming in contact with what is under all circumstances holy, viz., the blood.

Symbolical Interpretation.

Christian theologians maintain that sacrificial worship was ordained as a twofold means of grace: (1) By permitting penal substitution. The sinner, having forfeited his life, was by a gracious provision permitted to substitute an immaculate victim, whose vicarious death was accepted by God; and this typified another vicarious sacrifice. (2) By recalling to man certain vital truths. This second theory is that of the symbolists, the classical exponent of which in modern times has been Bähr ("Symbolik des Mosaischen Kultus": "the soul placing itself at the disposal of God in order to receive the gift of the true life in sanctification"). The unblemished victim symbolizes the excellence and purity to which the offerer aspires. Other expositions of this kind are found in Oehler ("Theologie des Alten Testament"), Maurice ("The Doctrine of Sacrifice," London, 1879), and Schultz ("American Journal of Theology," 1900). This theology rests on the assumption that God is the direct author of the scheme, and that such analogies as are presented by the sacrificial rites of other nations are either copies of the Jewish rites or dim, imperfect foreshadowings of and gropings after the fuller light; or that Moses with supernatural wisdom devised the scheme to teach the ideas underlying his own laws in contradistinction to the similar legislations of other races.

That the Prophets had risen to a sublime conception of religion must be granted; but this does not necessitate the inference that the primitive basic ideas of sacrifices (a gift to God as one of the clan at the communion meal, taboo, etc.) are not to be detected in the legislation and never were contained therein. The Prophets showed no enthusiasm for the system. Ritual religion always preserves older forms than spiritual religion would or could evolve.

The New Testament doctrine of sacrifice has clearly influenced this theological valuation of the Old Testament laws. The death of Jesus was held to be a sacrifice (Eph. v. 2; Heb. ix. 14). Saving efficacy is imputed to the blood or the cross of Christ (Rom. iii. 25, v. 9; I Cor. x. 16; Rev. i. 5). Jesus is the sin-offering (Rom. viii. 3; Heb. xiii. 11; I Peter iii. 18), the covenant sacrifice (Heb. ii. 17, ix. 12 *et seq.*), the Passover (I Cor. v. 7). In the Epistle to the Hebrews (ix. 28) Jesus is the sin-bearer, the agency of sanctification (*ib.* x. 10); he is also the obedient servant (*ib.* x. 8, 9) and the high priest (*ib.* ix. 11 *et seq.*, 23). Here the precedent is given of treating the Hebrew sacrifices typologically, *i.e.*, as predictive, "expressing a need which they could not satisfy, but which Christ does, and embodying a faith which Christ justifies" (W. P. Paterson, in Hastings, "Dict. Bible," iv. 348b).

Philo's Symbolism.

Of symbolism many indications are found in the homiletic haggadah (see above): the Tabernacle symbolizes Creation; the ten rods, heaven and earth, etc. (Yalḳ., Ex. 490). Its chief exponent in Jewish literature is Philo, who in his exposition of the sacrifices differs from the Halakah in some details. He ignores the rabbinical prescription of thirty days as the victim's minimum age (Parah i. 4), and he claims that pregnant animals might not be used for the sacrifice, extending thus to all victims a provision mentioned for the Red Heifer (Parah ii. 1). According to him, none but priests were permitted to slaughter the victim (Philo, *ib.* ii. 241). He names only three classes of sacrifices: (1) holocaust (= "'olah"); (2) *σωτήριον* (= "shelamim"), like the Septuagint; and (3) *περὶ ἁμαρτίας* (= "ḥaṭṭat"). The "todah" (*ἡλεγομένη τῆς αἰνήσεως*) he regards as a subdivision of the 'olah, while the "asham" he ranks with the ḥaṭṭat (*ib.* ii. 246).

Philo devotes a treatise to the victims, the "animals that are fit for sacrifice." God selected the most gentle birds and animals. The perfection of the victims indicates that the offerers should be irreproachable; that the Jews should never bring with them to the altar any weakness or evil passion in the soul, but should endeavor to make it wholly pure and clean; so that God may not turn away with aversion from the sight of it ("De Victimis," § 2). In this way Philo construes every detail of the sacrificial ritual. Withal, he remarks that the "tribunal of God is inaccessible to bribes: it rejects the guilty though they offer daily 100 oxen, and receives the guiltless though they offer no sacrifices at all. God delights in fireless altars round which virtues form the choral dance" ("De Plantatione Noe," § 25 [ed. Mangey, i. 345]). To the eucharist (*i.e.*, thanksgiving) he attaches special importance. This, however, consists not in offerings and sacrifices, but in praises and hymns which the pure and inward mind will chant to inward music (*ib.* § 30 [ed. Mangey, i. 348]). Josephus mentions only two classes of sacrifices: (1) holocaust and (2) *χαριστήριον* = "eucharistic" = "shelamim" ("Ant." iii. 9, § 1).

Views of Maimonides and Naḥmanides.

The opinion of Maimonides appears to anticipate the views advanced by the most modern investigators. He in the first place refuses to follow the symbolists in finding reason for the details of the various sacrifices. Why a lamb and not a ram was chosen is, he says, an idle inquiry befitting fools, but not the serious-minded ("Moreh," iii., xxxvi.). "Each commandment has necessarily a reason as far as its general character is concerned; but as regards its details it has no ulterior object." These details are devised to be tests of man's obedience. The sacrifices more especially are really not of Jewish origin. As during Moses' time it was the general custom among all men to worship by means of sacrifices and as the Israelites had been brought up in this general mode of religion, God, in order that they might not go from one extreme to the other (from ritualism to a pure religion of righteousness), tolerated the continuance of the sacrifices. As in Maimonides' days prayer, fasting, and the like were serviceable, whereas a prophet preaching the service of God in thought alone, and not in ceremony, would find no hearing, so in the days of Moses the sacrifices were permitted by God in order to blot out the traces of idolatry and to establish the great principle of Judaism—the unity and being of God—without confusing the minds of the people by abolishing what they had been accustomed to (*ib.* iii., xxxii.). The experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. xiii. 17), he quotes as typical of the method apparent in the legislation concerning offerings. The sacrificial service is not the primary object of the Law; but supplications, prayers, and the like are. Hence the restriction of the sacrifices to one locality, by which means God kept this particular kind of service within bounds.

Naḥmanides (see his commentary on Lev. i. 9) rejects this view in unsparing words, appealing to the Biblical examples of Abel and Noah, in whose days Egyptian and Chaldean idolatry was unknown, and who were monotheists and not idolaters, but whose offerings furnished a sweet savor for Yhwh. If sacrifices must have a meaning, he prefers to see in them a moral symbolism founded on the psychology of conduct. Every act is composed of thought, speech, and execution. So in the sacrifice the offerer must do and speak, while the burning of the kidneys, the seat of thought, refers to the intention.

Abravanel resumes Maimonides' argument and refutes those advanced by Naḥmanides (preface to his commentary on Leviticus). He cites a midrash (Wayiḳra Rabbah xxii. 5; see also Bacher, "Ag. Pal. Amor." ii. 316) to the effect that as the Hebrews had become accustomed to sacrifices (idols) while in Egypt, God, to wean them from idolatry, commanded, while tolerating the sacrifices, that they should be brought to one central sanctuary. This is illustrated by a parable. A king noticed that his son loved to eat forbidden food, as carrion and animals torn to pieces. In order to retain him at his table, he directed that these things should be set before the son at home every day. This induced the prince to forego his evil habits. Hoffmann ("Leviticus," p. 88), speaking of Abravanel, charges him with having altered the text of the midrash, from which, as quoted in the commentary's preface, it would appear that sacrifices are placed in one category with ṭerefah and nebelah. Hoffmann cites another version of the fable, to the effect that on the king's table no forbidden food was found, and that this led to the prince's conversion. But Bacher (*l.c.*) gives Abravanel's version. Rabbi Levi, who is the author of the haggadah, may thus be said to have shared Maimonides' and Abravanel's views. The "Sefer ha-Ḥinnuk" (section "Terumah"), by Aaron ha-Levi of Barcelona, discusses the purpose of the sacrifices. The troubles connected with their proper preparation and with bringing them to the Temple, etc., were planned to arouse the sinner to a sense of his shame. He repeats also the psychological symbolism explained by Naḥmanides ("Sefer ha-Ḥinnuk," ed. Warsaw, pp. 23 *et seq.*).

David Ḳimḥi suggests (see his commentary on Jer. vii. 23) that the sacrifices were never mandatory, but voluntary ("God did not command that they shall offer up ["yaḳribu"], but merely gave contingent orders, 'if a man should offer up' ["adam ki yaḳrib"]").

Judah ha-Levi believes without equivocation in the divine wisdom and origin of the sacrifices. As Israel is the "chosen people" in the midst of whom alone prophets have arisen, as Palestine is the chosen land, and as both Israel and the land therefore are in closest affinity with God, so is Israel on this soil commanded to observe His law, central to which is the sacrificial cult. He spiritualizes the anthropomorphic expressions, contending nevertheless that the sacrifices revealed whether in Israel all was as it should be and all the component members had become united into a well-functioning organism. This was divulged by the divine fire that descended on the offerings ("My fires" = "created by My word" ["ishshai"]; "Cuzari," ii. 26-28).

Views of Hoffmann.

According to Hoffmann (*l.c.* pp. 88 *et seq.*), the sacrifices are symbols of: (1) man's gratitude to God (illustrated in Abel's minḥah); (2) man's dependence on Him (Noah's offering; blood = life saved); (3) man's absolute obedience (Abraham's 'olah); and (4) man's confidence in God (Jacob's shelamim). They symbolize Israel's election to be, as it were, the camp within which God dwells. This is the only reward for Israel's fidelity: "Ye shall be My people and I will be your God" (see Ha-Levi, "Cuzari," i. 109). As the host of God, Israel must remain pure; and every Israelite must keep himself so as not to be cut off ("nikrat") from his people. Still, sins committed inadvertently are pardonable if man approaches God repentantly. That is the purpose of the sin-offerings. But there is no mortal who sinneth not; hence the Day of Atonement for Israel and all. Sacrifice is called "'abodah" = "service." It is "'abodah sheba-ma'aseh" = "ceremonial service," symbolizing the "'abodah sheba-leb" = "service in the heart," the tefillah prayer.

Hoffmann believes in the ultimate reestablishment of the sacrificial cult. The old synagogal prayer-books recognized the sacrificial service as essential; but as it was impossible to bring the offerings prescribed, they were remembered in prayer (Musaf); for their study was as meritorious as their practise (see above). The prayer for the reestablishment of the altar, in which is included the petition "We-Hasheb Et ha-'Abodah"—the "Reẓeh" of the "Shemoneh 'Esreh"—is called the "'Abodah" (Ber. 29b; Shab. 24a; R. H. 12a; Meg. 18a; Soṭah 38b); for the body of the benediction was recited by the priests at the tamidim (Tamid v. 1; Ber. 11b) and by the high priest on the Day of Atonement after reading the Torah (Yoma 68b). Similar petitions for the reestablishment of the "'Abodah" are found in Lev. R. vii., Ex. R. xxxi., and Midr. Teh. to Ps. xvii. Three times every day this or a similar prayer was to be recited. The enforced suspension of the real "'Abodah" was regarded as a punishment for Israel's sins (see the prayer "Mi-Pene Ḥaṭa'enu" in the Musaf for Rosh ha-Shanah).

Attitude of Rabbinical Judaism.

But the real attitude of rabbinical Judaism on the sacrifices is exhibited in Num. R. xix. A pagan having inquired concerning the Red Heifer, an explanation was tendered by Johanan b. Zakkai, who referred to the analogous treatment of one possessed of an evil spirit. The pupils of the rabbi demurred to that explanation, saying: "Him thou hast driven off with a reed. What answer wilt thou give us?" "By your lives," exclaimed the teacher, "dead bodies do not render unclean, nor does water make clean; but God has decreed 'a statute I have ordained and an institution I have established'; and it is not permitted to transgress the Law." Rabbinical Judaism accepted the law of sacrifices without presuming to understand it. Reform Judaism omits from the prayer-book reference to the sacrifices, sanguinary ceremonies being repugnant to its religious consciousness; it holds that the Jewish doctrine of sin and atonement is not grounded on the sacrificial scheme.

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J. E. G. H.

SACRILEGE: The act of profaning or violating sacred things. The prohibition of sacrilege was primarily in connection with the sanctuary (Lev. xix. 8, xxi. 23). The services in the Tabernacle or Temple could not be relegated to any one other than the priesthood (*ib.* xxxi. 17; Num. i. 51), nor could anything used in the sanctuary be appropriated for common purposes. Even the following for secular use of the formula of the sacrificial incense was prohibited (Ex. xxx. 32, 37). It was equally forbidden to copy the model of the Tabernacle or Temple, the candlestick, or any of the holy vessels; and the use of such vessels except in the sacred services was especially prohibited. If a man unintentionally committed a trespass on any of the sacred things or sacrifices he was required to make full restitution, with the addition of one-fifth of the amount of the damage, and to offer a sacrifice in expiation of the sin (Lev. v. 15, 16). Joshua consecrated the spoils of Jericho to the treasury of the sanctuary; and Achan, who committed a trespass in stealing some of them, suffered capital punishment (Josh. vi. 17, 24; vii. 20-25).

"Me'ilah."

The Talmud treatise Me'ilah explains the nature and details of trespass in regard to holy things. According to R. Akiba, any benefit derived from a sacred thing is punishable under the law of me'ilah. The ḥakamim divide me'ilah into (1) benefits and (2) damages to the value of a peruṭa (the smallest copper coin). Under this classification the use of gold vessels or ornaments of the sanctuary for profit is forbidden; but the use of garments or eatables is permitted provided they will not be damaged or consumed to the value of a peruṭa (Me'i. v. 1). The amount of the profit or of the damage is to be paid in full with the addition of one-fifth; and a sacrifice worth two silver shekels must be offered for the sinful trespass ("asham me'ilah"). The law against sacrilege in the sanctuary applies to the sacred things pertaining to the sacrifices on the altar ("ḳodshe mizbeaḥ"), and to the sacred treasures and the material for repairing the sanctuary ("ḳodshe bedeḳ habayit"). For larceny of the Temple sacred vessel called "ḳiswah" (bowl for libation), the culprit may, if caught in the act, be killed by zealots (Sanh. ix. 6, 81b; see Rashi *ad loc.*). This, however, is explained by Geiger as an exceptional punishment provided in the case of Sadducees, who opposed the water libation (see Suk. 48a). "One who profanes sacred things has no share in the world to come" (Ab. iii. 15).

The opinion prevails, however, that the law concerning sacrilege lapsed when the Temple was destroyed, and that it has no force in exilic times. It is not operative in the synagogue, which is considered merely as a charitable institution; and its infraction is liable to civil action only (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 95, 1; 212, 8; Asheri, Responsa, rule 13, Nos. 1, 8). Nevertheless, the house of prayer or of learning may not be made a drinking-place, nor may it be commonly used as a conveniently short passageway ("compendiaria"; Ber. 62b). Scrolls of the Law that become unfit for reading, mantles of the Law, and covers of holy books (Meg. 26b), as well as all unused Hebrew manuscripts and torn leaves of printed books containing the name of God ("shemot") are placed in the genizah, it being considered sacrilege to make indiscriminate use of them.

Grave and Corpse.

The Rabbis extend the law of sacrilege to the cemetery, and prohibit the derivation of any benefit from a corpse, a coffin, a shroud, or a grave. No frivolity, feeding of cattle, picking of flowers, or cutting of trees is permitted in the cemetery, nor may a canal for the purposes of irrigation be run through it (Meg. 29a). The disinterment of a body, except under certain conditions and regulations, is prohibited. Wood, straw, or other merchandise may not be stored in the cemetery (Shulḥan 'Aruk, Yoreh De'ah, 361, 364, 368).

Another sort of sacrilege is the bringing into contempt of things that are holy. The first record of such a sacrilegious act is that of Esau selling his birthright (Gen. xxv. 33). The literary misuse of the Holy Scriptures is sacrilege: "No one may recite the Song of Solomon as he would secular poetry, or quote verses at inappropriate times or in drinking-places. When this occurs the Torah laments and complains before the Almighty, saying: 'Master of the world! Thy children have made a lyre of me for the amusement of the scorners'" (Sanh. 101a).

Contempt of Scripture.

Imitation of the style of the Bible or even of the Talmud was looked upon as sacrilege. Moses Ḥayyim Luzzatto was censured for such an act of sacrilege. It is claimed that he composed 150 psalms in the style of the Book of Psalms, and that he did not dare publish them for fear of incurring from the Jewish community a charge of contempt (F. Delitzsch, "Zur Gesch. des Jüdischen Poesie," p. 90, Leipsic, 1836; "Toledot M. Ḥ. Luzzatto," Lemberg, 1879); at any rate two such psalms by him appeared in print (in "Bikkure ha-'Ittim," 1827, vii. 99). In 1863 M. L. Lilienblum composed "Massa' Polin," a poem against the Polish revolt, with vowels and accents in the style of the Scriptures, which style of imitation was condemned by the Rabbis ("Ḥaṭṭe'ot Ne'urim," pp. 45, 48, 69, Vienna, 1876). The Talmudic imitation of Masseket Kelim by Rabbi Gershon Enoch Henach was censured and its sale forbidden by the rabbinate of Wilna because in form and style the book resembled the ordinary Gemara. It was sacrilege, the Rabbis claimed, to put the work of Rabina and R. Ashi on a level with the work of a latter-day rabbi ("Ha-Maggid," xix. [1875], Nos. 32, 33; "Ha-Lebanon," xi., No. 34; Hillel Noah Steinschneider, "'Ir Wilna," p. 60, Wilna, 1900).

For sacrilege in profaning the name of God see Blasphemy; for sacrilege in dedicating a book to God see Prefaces and Dedications. See also Desecration; Disinterment; Me'ilah.

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SACUTO (ZAKUTO), MOSES B. MORDECAI. See Zacuto, Moses b. Mordecai.

SA'D AL-DAULAH: Jewish physician and statesman; grand vizier from 1289 to 1291 under the Mongolian ruler in Persia, Argun Khan; assassinated March 5, 1291; son of Hibbat Allah b. Muḥasib of Ebher (Hammer-Purgstall, "Gesch. der Ilchane," i. 382) and, according to Abu al-Faraj, father-in-law of the prefect of Bagdad. He held a position in the treasury department, where he so distinguished himself that the Mongolian governor was jealous and recommended him to court as a physician. Here Sa'd made a friend of Ordu Kia, a powerful general, and through his influence was sent to collect the arrears of taxes in Bagdad. He was so successful in raising money that Argun appointed him assistant ("muṣarrif") in the department of finances at Bagdad, Ordu Kia being appointed military governor, or emir, of that province. The historian Wassaf says that Sa'd cured Argun of an illness, and, having thus gained his confidence, informed the "Ilkhan" of the corruption among the officials at Bagdad. At the same time he impressed Argun with his own ability by his knowledge of Mongolian and Turkish, and by his intimate acquaintance with the conditions existing in the province. He was soon made general controller of the finances of Bagdad, and then of the whole empire, becoming grand vizier. "Thus," remarks Abu al-Faraj, "were the Moslems reduced to having a Jew in the place of honor."

The administration of Sa'd al-Daulah (= "Felicity of the Empire," a name which he took as vizier) appears to have been wise and just, although Von Hammer calls it "sanguinary and golden." He adopted the Mohammedan code in civil affairs, and instituted regulations which, although strict, were wise and aimed at a sure increase of the revenue. The taxes were on a fixed basis, and no extraordinary requisitions—of food or animals—were allowed. He employed only Jews and Christians in office, and, as was natural, a large share of the positions fell into the hands of his own relatives. Under him the Jews enjoyed a short period of prosperity, and Abu al-Faraj says they flocked to Bagdad from all parts of the world. It is possible that Sa'd was instrumental in establishing diplomatic relations with Europe. Besides, he patronized the arts and literature; and a collection of poems and eulogies dedicated to him was made and circulated in Bagdad. On account of this work, mentioned by Wassaf, Grätz identifies Sa'd with Mardocai b. al-Kharbiya, who is described in a poem (still extant) dedicated to him in terms that might well apply to Sa'd (Grätz, "Gesch." vii., note 10).

Sa'd had many enemies. The Mongolian officials hated him because they could no longer divert the revenues to their own use; and the Mohammedans felt it a degradation to have a Jew placed over them. Sa'd had moreover made an enemy of Argun's favorite. He himself was proud and haughty in his bearing. False reports were circulated about him; and no opportunity was lost of maligning him to Argun, although without effect. It was said that Sa'd was trying to introduce a new religion at the head of which was to be the Ilkhan. Finally Argun fell ill, and Sa'd's enemies took advantage of the opportunity to get rid of the Jew. He was killed, as stated above, on March 5, 1291; his goods were confiscated; and his family and the Jews in general were persecuted. Argun died soon after.

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ṢADAḲAH BEN ABU AL-FARAJ MUNAJJA: Samaritan physician and philosopher; died near Damascus 1223. He was the court physician of Al-Malik al-'Adil, the Ayyubid prince, who ruled at Damascus. Ṣadaḳah was the author of: "Sharh Fuṣul Buḳraṭ," a commentary on Hippocrates; "Kitab fi al-Nafs wal-Ruḥ," on the soul and spirit; "Al-Kunz fi al-Fauz," on the unity of God; "Kitab al-I'tiḳad," on dogmatics. In addition to these works, which, according to Ibn Abi Uṣaibiah and Hajji Khalfa, are still extant in manuscript, Ṣadaḳah is said to have composed commentaries on the Pentateuch.

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S. I. BR.

SADDUCEES (Hebrew, צדוקים; Greek, *Σαδδουκαῖοι*): Name given to the party representing views and practises of the Law and interests of Temple and priesthood directly opposite to those of the PHARISEES. The singular form, "Ẓadduḳi" (Greek, Σαδδουκαῖος), is an adjective denoting "an adherent of the Bene Ẓadoḳ," the descendants of Zadok, the high priests who, tracing their pedigree back to Zadok, the chief of the priesthood in the days of David and Solomon (I Kings i. 34, ii. 35; I Chron. xxix. 22), formed the Temple hierarchy all through the time of the First and Second Temples down to the days of Ben Sira (II Chron. xxxi. 10; Ezek. xl. 46, xliv. 15, xlviii. 11; Ecclus. [Sirach] li. 12 [9], Hebr.), but who degenerated under the influence of Hellenism, especially during the rule of the Seleucidæ, when to be a follower of the priestly aristocracy was tantamount to being a worldly-minded Epicurean.

Name from High Priest Zadok.

The name, probably coined by the Ḥasidim as opponents of the Hellenists, became in the course of time a party name applied to all the aristocratic circles connected with the high priests by marriage and other social relations, as only the highest patrician families intermarried with the priests officiating at the Temple in Jerusalem (Ḳid. iv. 5; Sanh. iv. 2; comp. Josephus, "B. J." ii. 8, § 14). "Haughty men these priests are, saying which woman is fit to be married by us, since our father is high priest, our uncles princes and rulers, and we presiding officers at the Temple"—these words, put into the mouth of Nadab and Abihu (Tan., Aḥare Mot, ed. Buber, 7; Pesiḳ. 172b; Midr. Teh. to Ps. lxxviii. 18), reflect exactly the opinion prevailing among the Pharisees concerning the Sadducean priesthood (comp. a similar remark about the "haughty" aristocracy of Jerusalem in Shab. 62b). The Sadducees, says Josephus, have none but the rich on their side ("Ant." xiii. 10, § 6). The party name was retained long after the Zadokite high priests had made way for the Hasmonean house and the very origin of the name had been forgotten. Nor is anything definite known about the political and religious views of the Sadducees except what is recorded by their opponents in the works of Josephus, in the Talmudic literature, and in the New Testament writings.

Josephus relates nothing concerning the origin of what he chooses to call the sect or philosophical school of the Sadducees; he knows only that the three "sects"—the Pharisees, Essenes, and Sadducees—dated back to "very ancient times" (*ib.* xviii. 1, § 2), which words, written from the point of view of King Herod's days, necessarily point to a time prior to John Hyrcanus (*ib.* xiii. 8, § 6) or the Maccabean war (*ib.* xiii. 5, § 9). Among the Rabbis the following legend circulated: Antigonus of Soko, successor of Simon the Just, the last of the "Men of the Great Synagogue," and consequently living at the time of the influx of Hellenistic ideas, taught the maxim, "Be not like servants who serve their master for the sake of wages [lit. "a morsel"], but be rather like those who serve without thought of receiving wages" (Ab. i. 3); whereupon two of his disciples, Zadok and Boethus, mistaking the high ethical purport of the maxim, arrived at the conclusion that there was no future retribution, saying, "What servant would work all day without obtaining his due reward in the evening?" Instantly they broke away from the Law and lived in great luxury, using many silver and gold vessels at their banquets; and they established schools which declared the enjoyment of this life to be the goal of man, at the same time pitying the Pharisees for their bitter privation in this world with no hope of another world to compensate them. These two schools were called, after their founders, Sadducees and Boethusians (Ab. R. N. v.).

Legendary Origin.

The unhistorical character of this legend is shown by the simple fact, learned from Josephus, that the Boethusians represent the family of high priests created by King Herod after his marriage to the daughter of Simon, the son of Boethus ("Ant." xv. 9, § 3; xix. 6, § 2; see BOETHUSIANS). Obviously neither the character of the Sadducees nor that of the Boethusians was any longer known at the time the story was told in the rabbinical schools. Nor does the attempt to connect the name "Sadducees" with the term "ẓedeḳ" or "ẓedaḳah" (= "righteousness"; Epiphanius, "Panarium," i. 14; Derenbourg, "Histoire de la Palestine," p. 454) deserve any more consideration than the creation by Grätz ("Gesch." 3d ed., iii. 88, 697) and others, for the purpose of accounting for the name, of a heretic leader called Zadok. Geiger's ingenious explanation ("Urschrift," pp. 20 *et seq.*), as given above, indorsed by Wellhausen ("Die Pharisäer und die Sadducäer," p. 45), is very generally approved to-day (see Schürer, "Gesch." 3d ed., ii. 408); and it has received striking confirmation from the special blessing for "the Sons of Zadok whom God has chosen for the priesthood" in the Hebrew Ben Sira discovered by Schechter (see Schechter and Taylor, "Wisdom of Ben Sira," 1899, p. 35). In the New Testament the high priests and their party are identified with the Sadducees (Acts v. 17; comp. *ib.* xxiii. 6 with *ib.* xxii. 30, and John vii. 30, xi. 47, xviii. 3 with the Synoptic Gospels; see also "Ant." xx. 9, § 1).

The views and principles of the Sadducees may be summarized as follows: (1) Representing the nobility, power, and wealth ("Ant." xviii. 1, § 4), they had centered their interests in political life, of which they were the chief rulers. Instead of sharing the Messianic hopes of the Pharisees, who committed the future into the hand of God, they took the people's destiny into their own hands, fighting or negotiating with the heathen nations just as they thought best, while having as their aim their own temporary welfare and worldly success. This is the meaning of what Josephus chooses to term their disbelief in fate and divine providence ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9).

(2) As the logical consequence of the preceding view, they would not accept the Pharisaic doctrine of the resurrection (Sanh. 90b; Mark xii. 12; Ber. ix. 5, "Minim"), which was a national rather than an individual hope. As to the immortality of the soul, they seem to have denied this as well (see Hippolytus, "Refutatio," ix. 29; "Ant." x. 11, § 7).

(3) According to Josephus (*ib.* xiii. 10, § 6), they regarded only those observances as obligatory which are contained in the written word, and did not recognize those not written in the law of Moses and declared by the Pharisees to be derived from the traditions of the fathers. Instead of accepting the authority of the teachers, they considered it a virtue to dispute it by arguments.

(4) According to Acts xxiii. 8, they denied also the existence of angels and demons. This probably means that they did not believe in the Essene practise of incantation and conjuration in cases of disease, and were therefore not concerned with the ANGELOLOGY and DEMONOLOGY derived from Babylonia and Persia.

Their Views and Principles.

(5) In regard to criminal jurisdiction they were so rigorous that the day on which their code was abolished by the Pharisaic Sanhedrin under Simeon b. Sheṭaḥ's leadership, during the reign of Salome Alexandra, was celebrated as a festival (Meg. Ta'an. iv.; comp. Ket. 105a). They insisted on the literal execution of the law of retaliation: "Eye for eye, tooth for tooth" (Ex. xxi. 24; Meg. Ta'an. iv.; B. Ḳ. 84a; comp. Matt. v. 38). On the other hand, they would not inflict the death penalty on false witnesses in a case where capital punishment had been wrongfully carried out, unless the accused had been executed solely in consequence of the testimony of such witnesses (Mak. i. 8; Tosef., Sanh. vi. 6, where "Boethusians" stands for "Sadducees").

(6) They held the owner of a slave fully as responsible for the damage done by the latter as for that done by the owner's ox or ass; whereas the Pharisees discriminated between reasonable and unreasonable beings (Yad. iv. 7).

(7) They also insisted, according to Meg. Ta'an. iv., upon a literal interpretation of Deut. xxii. 17 (comp. Sifre, Deut. 237; Ket. 46; see also the description of the custom still obtaining at weddings among the Jews of Salonica, in Braun-Wiesbaden's "Eine Türkische Reise," 1876, p. 235), while most of the Pharisaic teachers took the words figuratively. The same holds true in regard to Deut. xxv. 9: "Then shall his brother's wife . . . spit in his [her deceased husband's brother's] face," which the Pharisees explained as "before him" (Yeb. xii. 6; see Weiss, "Dor," i. 117, note).

(8) They followed a traditional practise of their own in granting the daughter the same right of inheritance as the son's daughter in case the son was dead (Meg. Ta'an. v.; Tos. Yad. ii. 20; B. B. viii. 1, 115b).

(9) They contended that the seven weeks from the first barley-sheaf-offering ("'omer") to Pentecost should, according to Lev. xxiii. 15-16, be counted

from "the day after Sabbath," and, consequently, that Pentecost should always be celebrated on the first day of the week (Meg. Ta‘an. i.; Men. 65a). In this they obviously followed the old Biblical view which regards the festival of the firstlings as having no connection whatsoever with the Passover feast; whereas the Pharisees, connecting the festival of the Exodus with the festival of the giving of the Law, interpreted the "morrow after the Sabbath" to signify the second day of Passover (see Jubilees, Book of).

Views on Temple Practises.

(10) Especially in regard to the Temple practise did they hold older views, based upon claims of greater sanctity for the priesthood and of its sole dominion over the sanctuary. Thus they insisted that the daily burnt offerings were, with reference to the singular used in Num. xxviii. 4, to be offered by the high priest at his own expense; whereas the Pharisees contended that they were to be furnished as a national sacrifice at the cost of the Temple treasury into which the "sheḳalim" collected from the whole people were paid (Meg. Ta‘an. i. 1; Men. 65b; Sheḳ. iii. 1, 3; Grätz, *l.c.* p. 694).

(11) They claimed that the meal-offering belonged to the priest's portion; whereas the Pharisees claimed it for the altar (Meg. Ta‘an. viii.; Men. vi. 2).

(12) They insisted on an especially high degree of purity in those who officiated at the preparation of the ashes of the Red Heifer. The Pharisees, on the contrary, demonstratively opposed such strictness (Parah iii. 7; Tos. Parah iii. 1–8).

(13) They declared that the kindling of the incense in the vessel with which the high priest entered the Holy of Holies on the Day of Atonement was to take place outside, so that he might be wrapped in smoke while meeting the Shekinah within, according to Lev. xvi. 2; whereas the Pharisees, denying the high priest the claim of such supernatural vision, insisted that the incense be kindled within (Sifra, Aḥare Mot, 3; Yoma 19b, 53a, b; Yer. Yoma i. 39a, b; comp. Lev. R. xxi. 11).

(14) They extended the power of contamination to indirect as well as to direct contact (Yad. iv. 7).

(15) They opposed the popular festivity of the water libation and the procession preceding the same on each night of the Sukkot feast, as well as the closing festivity, on which the Pharisees laid much stress, of the beating of the willow-trees (Suk. 43b, 48b; Tos. Suk. iii. 16; comp. "Ant." xiii. 13, § 5).

(16) They opposed the Pharisaic assertion that the scrolls of the Holy Scriptures have, like any holy vessel, the power to render unclean (taboo) the hands that touch them (Yad. iv. 6).

(17) They opposed the Pharisaic idea of the ‘Erub, the merging of several private precincts into one in order to admit of the carrying of food and vessels from one house to another on the Sabbath (‘Er. vi. 2).

(18) In dating all civil documents they used the phrase "after the high priest of the Most High," and they opposed the formula introduced by the Pharisees in divorce documents, "According to the law of Moses and Israel" (Meg. Ta‘an. vii.; Yad. iv. 8; see Geiger, *l.c.* p. 34).

Whether the Sadducees were less strict in regard to the state of impurity of woman in her periods (Niddah iv. 2), and what object they had in opposing the determination by the Pharisees of the appearance of the new moon (R. H. ii. 1, 22b; Tos. R. H. i. 15), are not clear. Certain it is that in the time of the Tannaim the real issues between them and the Pharisees were forgotten, only scholastic controversies being recorded. In the latter the Sadducees are replaced by the late Boethusians, who had, only for the sake of opposition, maintained certain Sadducean traditions without a proper understanding of the historical principles upon which they were based.

Decline of Sadduceeism.

In fact, as Josephus ("Ant." xviii. 1, § 3) states in common with the Talmudical sources (Yoma 19b; Niddah 33b), the ruling members of the priesthood of later days were forced by public opinion to yield to the Pharisaic doctors of the Law, who stood so much higher in the people's esteem. In the course of time the Sadducees themselves adopted without contradiction Pharisaic practises; it is stated (Shab. 108a) that they did so in regard to the tefillin, and many other observances appear to have been accepted by them (Hor. 4a; Sanh. 33b).

With the destruction of the Temple and the state the Sadducees as a party no longer had an object for which to live. They disappear from history, though their views are partly maintained and echoed by the Samaritans, with whom they are frequently identified (see Hippolytus, "Refutatio Hæresium," ix. 29; Epiphanius, *l.c.* xiv.; and other Church Fathers, who ascribe to the Sadducees the rejection of the Prophets and the Hagiographa; comp. also Sanh. 90b, where "Ẓadduḳim" stands for "Kutim" [Samaritans]; Sifre, Num. 112; Geiger, *l.c.* pp. 128–129), and by the Karaites (see Maimonides, commentary on Ab. i. 3; Geiger, "Gesammelte Schriften," iii. 283–321; also Anan ben David; Karaites).

The Book of Ecclesiastes in its original form, that is, before its Epicurean spirit had been toned down by interpolations, was probably written by a Sadducee in antagonism to the Ḥasidim (Eccl. vii. 16, ix. 2; see P. Haupt, "Koheleth," 1905; Grätz, "Koheleth," 1871, p. 30). The Wisdom of Ben Sira, which, like Ecclesiastes and older Biblical writings, has no reference whatsoever to the belief in resurrection or immortality, is, according to Geiger, a product of Sadducean circles ("Z. D. M. G." xii. 536). This view is partly confirmed by the above-cited blessing of "the Sons of Zadok" (Hebrew Ben Sira, li. 129; see also C. Taylor, "Sayings of the Fathers," 1897, p. 115). Also the first Book of Maccabees is, according to Geiger (*l.c.* pp. 217 *et seq.*), the work of a Sadducee. Allusion to the Sadducees as "sinners" is found in the Psalms of Solomon (i. 1, iv. 1–10); they are "severe in judgment" (comp. "Ant." xiii. 10, § 6; xx. 9, § 1), "yet themselves full of sin, of lust, and hypocrisy"; "men pleasers," "yet full of evil desires" (*ib.* viii. 8; see H. E. Ryle and M. R. James, "Psalms of the Pharisees Commonly Called 'Psalms of Solomon,'" 1891, xlvi.–

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xlviii. and elsewhere; Kautzsch, "Apokryphen," pp. 128 *et seq.*). Still more distinctly are the Sadducees described in the Book of Enoch (xciv. 5-9, xcvii.-xcviii., xcix. 2, civ. 10) as: "the men of unrighteousness who trust in their riches"; "sinners who transgress and pervert the eternal law." Sadducees, if not in name, at least in their Epicurean views as opposed to the saints, are depicted also in the Book of Wisdom (i. 16-ii. 22), where the Hellenistic nobility, which occupied high positions likewise in Alexandria, is addressed.

In the New Testament the Sadducees are mentioned in Matt. iii. 7 and xvi. 1, 6, 11, where they are identical with the Herodians (Mark xii. 13), that is, the Boethusians (Matt. xxii. 23, 34; Mark xii. 18; Acts iv. 1, v. 17, xxiii. 6-8). In John's Gospel they simply figure as "the chief priests" (vii. 23, 45; xi. 47, 57; xviii. 3).

In rabbinical literature careful discrimination must be made between the tannaitic period and that of the Amoraim. The Mishnah and Baraita in the passages quoted above indicate at least a fair knowledge of the character and doctrines of the Sadducees (see, for instance, R. Akiba in Yoma 40b), even though the names "Boethusians" and "Sadducees" occur promiscuously (see Grätz, "Gesch." iii. 693, and Boethusians). In the amoraic period the name "Ẓadduḳi" signifies simply "heretic," exactly like the term "min" = "gnostic"; in fact, copyists sometimes replaced, it may be intentionally, the word "min" by "Ẓadduḳi," especially when Christian gnostics were referred to. However, in many cases in which "Ẓadduḳim" stands for "minim" in the later Talmud editions the change was due to censorship laws, as is shown by the fact that the manuscripts and older editions actually have the word "minim." Thus the Ẓadduḳi who troubled R. Joshua b. Levi with Biblical arguments (Ber. 7a; Sanh. 105b), the one who argued with R. Abbahu and Beruriah (Ber. 10a), the one who bothered R. Ishmael with his dreams (*ib.* 56b), and the one who argued with R. Ḥanina concerning the Holy Land in the Messianic time (Giṭ. 57a; Ket. 112a) and regarding Jesus ("Balaam," Sanh. 106b), were Christian gnostics; so were also the two Ẓadduḳim in the company of R. Abbahu (Suk. 48b). But the Ẓadduḳim who argue in favor of dualism (Sanh. 37a [the original version of the Mishnah had "apikoresin" or "minim"], 38b-39a; Ḥul. 87a) are gnostics or Jewish heretics, as are also those spoken of as "a vile people" (Yeb. 63b). "Birkat ha-minim," the benediction against Christian informers and gnostics, is called also "Birkat ha-Ẓadduḳim" (Ber. 28b, 29a). "The writings of the Ẓadduḳim" (Shab. 116a) are gnostic writings, the same as "Sefarim Ḥiẓonim" (Sanh. x. 1; "Sifre ha-Minim," Tos. Shab. xiii. 5). So it is said of Adam that he was a Ẓadduḳi, that is, a gnostic who did not believe in God as the Giver of the Law (Sanh. 38b). "The Ẓadduḳim and informers" (Derek Ereẓ Rabbah ii.; Derek Ereẓ Zuṭa i.) are Christian gnostics. In Hor. 11a a Ẓadduḳi is declared to be a transgressor of the dietary and other Mosaic laws, nay, an idolater. On the other hand, the Ẓadduḳim who conversed with Rab Sheshet (Ber. 58a), with Raba (Shab. 88a), and with R. Judah (Ned. 49b) seem to have been Manicheans. See Pharisees.

Bibliography: See that given under Pharisees.

K.

SAFED (Hebrew, "Ẓefat"): City of Upper Galilee (it has no connection with the Zephath of Judges i. 17). Its foundation dates from the second century of the common era (Yer. R. H. 58a). There is no further mention of the town for many centuries. In 1289 Moses b. Judah ha-Kohen, chief rabbi of Safed, accompanied by his assessors, went to Tiberias, and pronounced over the tomb of Maimonides an anathema on all who should condemn his writings (Grätz, "Gesch." vii. 171). In 1491 the chief rabbi was Perez Colobo, who was so poorly paid that he was obliged to carry on a grocery business; but in the following year the community was reorganized by Joseph Saragossi, a Spanish immigrant. He was succeeded in the office by Jacob Berab (1541); Joseph Caro (1575); Moses Galante the Elder (1580); Moses mi-Trani (1590); Joshua ben Nun (1592); Naphtali Ashkenazi (1600); Baruch Barzillai (1650), and Meïr Barzillai (1680).

During the sixteenth and seventeenth centuries there was marked rabbinic activity in Safed. There Jacob Berab established a patriarchate, Isaac Luria and Ḥayyim Vital revived the Cabala in Palestine, and Joseph Caro wrote the Shulḥan 'Aruk. The eighteenth century, however, was a period of decline; for the plague of 1742 and the earthquake of 1769 caused the death of 140 Jews, and compelled the rest to emigrate to Damascus and elsewhere, so that only seven families remained, whereas in 1492 the Hebrew population had numbered 10,000. In 1776 Safed was repeopled by Russian Jews; and five years later two Russian rabbis, Löb Santower and Uriah of Wilna, brought there a number of families from Volhynia, Podolia, and the Ukraine, the consuls of Russia and Austria taking these foreign Jews under their protection.

Misfortunes of the Nineteenth Century.

The history of Safed during the first half of the nineteenth century is but a series of misfortunes. The plague of 1812 carried off four-fifths of the Jewish population; and seven years later Abdallah Pasha, the governor of Acre, imprisoned the remainder in his stronghold, and released them only on the payment of ransom. In 1833, at the approach of Ibrahim Pasha, the Jewish quarter was plundered by the Druses, although the inhabitants escaped to the suburbs; and the following year it was again pillaged, the persecution lasting thirty-three days, and causing damage to the amount of 135,250 piasters, according to Löwe's investigations. When Ibrahim Pasha returned, however, he imposed an indemnity on the surrounding villages, and repaid the Jews 7 per cent of their losses. On Jan. 1, 1837, more than 4,000 Jews were killed by an earthquake, the greater number of them being buried alive in their dwellings; and ten years later the plague again raged at Safed. In the second half of the nineteenth century Jews emigrated from Persia, Morocco, and Algeria to the city. Its houses and synagogues were rebuilt by Sir Moses Montefiore, who visited the city seven times between 1837 and 1875, and by Isaac Vita of Triest.

The chief rabbis of the Sephardim in the nineteenth century were: Reuben Behar Baruch (c. 1800), Abraham Kohen (c. 1820), Abraham Anhori (c. 1824), Ḥayyim Mizraḥi (c. 1846), Raphael Maman (c. 1870), Manasseh Sethon (c. 1874), Samuel Abbo (1874–79; also consular agent of France for thirty-three years), Solomon Hazan (1888), Joseph Ḥakim (1890), and Jacob Haï Abbo (1890–1900, also consular agent of France). Moses Maman is the present incumbent. Among the Ashkenazic chief rabbis may be mentioned Abraham Dob Beer (c. 1835) and Samuel Heller (c. 1880).

The position of French consular agent at Safed has been hereditary in the family of Abbo since the reign of Louis Philippe, and is now (1905) held by Isaac Abbo, whose authority extends over 4,000 Algerine Jews at Safed and Tiberias, while another Jew, Abraham Kohen 'Ajami, is consular agent of Persia.

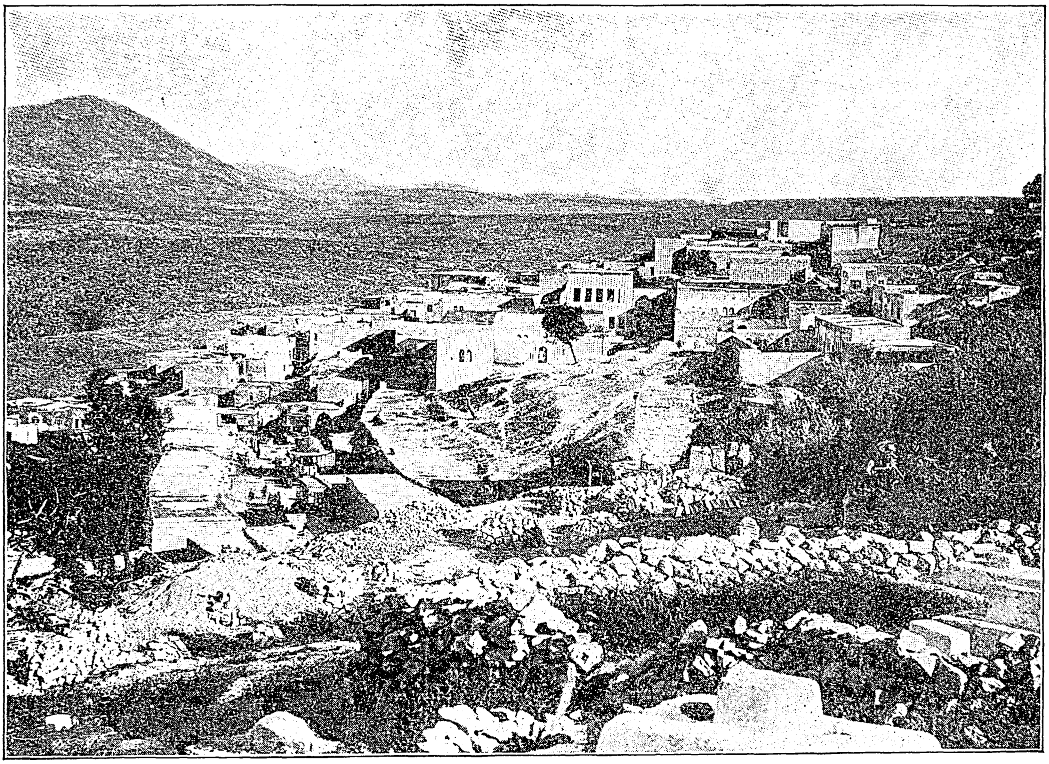

View of the Jewish Quarter at Safed.
(From a photograph by Bonfils.)

Literature.

In rabbinical literature Safed may be considered one of the richest of Oriental cities. In 1588 the printing-press of Abraham Ashkenazi was established there, while that of Israel Back was active from 1833 to 1841, and that of Israel Dob Beer after 1864. Moreover, many writers of Safed profited by their travels throughout Europe, and had their works published at Pisa, Venice, Leghorn, and other cities. Among these authors may be mentioned: Bezaleel Ashkenazi, Jacob Berab, Joseph Caro, Joseph Benveniste, Elisha Gallico, Elijah de Vidas, Moses Galante the Elder, Ḥayyim Vital, Abraham b. Solomon Treves Ẓarfati, Moses Alshech, Eleazar Azikri, Joshua ben Nun, Abraham Galante, Samuel Uceda, David abi Zimra, Moses Mitrani, Moses Cordovero, Moses ben Machir, Ḥiyya Rofé, Abraham Ẓemaḥ, Abraham Lañado, Menahem de Lonzano, Moses Galante the Younger, Benjamin Cazès, Moses Chajes, Eleazar of Brody, Israel of Wilna, Abraham Dob Beer, Samuel Heller, Solomon Hazan, Isaac Vita, Raphael Maman, and Manasseh Sethon.

Repeated catastrophes have destroyed almost all the antiquities of Safed. Of those that remain the following may be mentioned: the tomb of the prophet Hosea, said to have been built by the Karaites of Damascus in the fifteenth century; the Torah scroll, called "Sefer Aboab," and attributed to Isaac Aboab, "the last gaon of Castile" (1492); the bath of the cabalist Isaac Luria (c. 1540); some heaps of stones, without inscriptions, in the vicinity of Safed, believed to mark the graves of Benaiah ben Joiadah, R. José dé Yoḳrat, and others.

The synagogues of Safed have all been built since the earthquake of 1837. The Sephardim possess two midrashim and four synagogues, namely, those named after Aboab, Stam'buli or Joseph Caro, Rabbi José Banaï, and Rab ha-'Ari or Isaac Luria, while the Ashkenazim have two midrashim and two large synagogues. The Ashkenazim have also a library containing a large collection of modern Hebrew works, while the Sephardic Jews possess two public libraries well supplied with rabbinical works, as well as a private library named after Ḥayyim Sethon.

Present Condition.

In 1904 the population of Safed, 21,000, included 7,000 Jews, comprising natives or Moriscos, Mograbins from the Barbary States, 'Ajamis from Persia, Bulgarians, and Ashkenazic Jews from Hungary, Russia, Poland, Austria, and other countries, the most of them subsisting by the Ḥaluḳḳah, although many were engaged in various trades or in commerce. The languages spoken by the Safed Jews are Judæo-German, Hebrew, and Arabic. The community has two well-organized schools supported by the Alliance Israélite Universelle and by Baron Edmond de Rothschild, with accommodations for 73 boys and 180 girls, in addition to about thirty small Ashkenazic schools having from 10 to 40 pupils each. There is also a Talmud Torah, or "kuttab," attended by 80 Sephardic children. The community likewise supports a Zionist society, a society for the aid of women ("Benot ha-Galil"), a lodge of the B'nai B'rith, a bakery, and a hospital.

The Jews of Safed have a few peculiar customs, consisting chiefly of the celebration of certain local religious festivals, notably that of Simeon ben Yoḥai, which attracts many thousands of pilgrims. Three miles northwest of the city is Meron, noted for the mausoleum erected over Simeon's remains.

North of the town lies Biria, where a Hebrew congregation flourished from the Talmudic period until the beginning of the nineteenth century; and at the foot of the hill of Safed stands 'Ain Zaitun, an ancient Jewish village, in which an agricultural colony was established in 1891. An hour and a half from Safed are the ruins (covered with Hebrew inscriptions) of Nabartine, a Jewish community of Talmudic times, destroyed in the tenth century; and one hour east of the city is the agricultural colony of Rosh Pinnah.

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D. M. Fr.

SAGERIN (lit. "female sayer"): Leader of the women in public prayer. The separation of the sexes at Jewish worship was insisted on even in the days of the Temple (Suk. 51b); but women were by tradition recognized as entitled to appoint a prayer-leader from among themselves (Ber. 45b; 'Ar. 3a). While there have always been educated, even learned, Jewesses, the greater prominence usually given to boys in the instruction of Hebrew, through a misinterpretation of the diction of R. Eliezer in Soṭah iii. 4 (see M. Friedländer, "The Jewish Religion," London, 1900, p. 481, note) resulted in many women remaining unversed in the sacred language. Again, the duties of the mother and the general pressure of domestic ceremonial on the pious Jewess in every age resulted in the women becoming generally rarer visitors at the synagogue than the men, and only exceptional attendants on ordinary week-days. The custom, therefore, developed, and is still followed in eastern Europe, for women to meet in small groups, in which one of them, a more fluent reader than her sister worshipers, and provided, in the old days of costly books, with a single copy of the manual, read aloud in the vernacular of the locality the "Teḥinnes" or supplications (see Judæo-German) or from some volume of ethical and theological instruction. In countries where Judæo-German is spoken, this reading-woman is called the "sagerin" (usually pronounced "zoogerin"). She is at the present day remarkable for the persistence with which, whatever the character of the text, she recites the devotions or the lessons in a wailing croon (comp. Oren) punctuated with sobs (comp. Jew. Encyc. iv. 551, *s.v.* Devotional Literature) and in unison with her audience. This peculiar custom dates probably from the Chmielnicki massacres of 1649.

The "sagerin" was known also in the Middle Ages. The ancient synagogue at Worms had no gallery for the women, who were accommodated, instead, in a chapel on the same level as the body of the synagogue, but separated by a wall between four and five feet in thickness. This wall was removed in 1840, and the former chapel made part of the men's portion of the synagogue. Previously communication was had only through a narrow hatch, covered with a curtain. The women could hear nothing distinctly from the synagogue; and a "sagerin" was a necessity. In the middle of the thirteenth century this female officiant was a young woman of unusual capacity—Urania, the daughter of Abraham, himself chief cantor of the synagogue; her gravestone, still standing in good condition in the Worms cemetery, states her to have "chanted piyyuṭim and supplications for the women"—to have acted, in fact, as a female cantor. Urania died on Sunday, Adar 6, 1275 (see L. Lewysohn, "Nafshot Ẓaddiḳim," p. 86, Frankfort-on-the-Main, 1855).

E. C. F. L. C.

SAHAGUN (SANT FAGUND): City in the old Spanish kingdom of Leon. On March 5, 1152, King Alfonso VII. granted to the thirty Jewish families living there the same privileges which the Jews in the city of Leon had received from Alfonso VI. (Becerro, "Ms. de Sahagun," in Mendes dos Remedios, "Os Judeos em Portugal," p. 118). By the time of Alfonso X. the Jewish community of the city had become one of considerable size, and the question of privileges again arose. On April 12, 1255, the king issued an edict placing the Jews of Sahagun on an equal footing with those of Carrion. They had special judges, who were appointed by the rabbis of Burgos, and who took an oath before the Abbot of Sahagun that they would decide the cases brought before them to the best of their ability, while the abbot had the right to carry all cases on appeal to the rabbis. Disputes between Christians and Jews were to be decided by the alcaldes of the city. A Jew and a Christian were to be admitted as witnesses in cases between Christians and Jews; but no Jews were to be admitted in cases where Christians alone were concerned, nor any Christians in cases in which only Jews were involved. The abbot was empowered to appoint a Jew, a resident of Sahagun, as president of the Jewish court or "abbi dy" (Rios in his "Hist." i. 487 corrupts these words into the inexplicable "abbedi"; it stands in reality for "ab bet din"). It was furthermore decreed that the Jews should pay to the abbot a tax of 18 dineros, and in addition a yearly sum not exceeding 100 maravedis for the maintenance of his table "ayantar," etc.

Later, when the abbot extorted various larger and smaller sums from them, imprisoning those that refused to pay, the Jews of Sahagun appealed for their ancient privilege. They laid their complaint before King Henry III., saying that in consequence of the abbot's arbitrary procedure many of their brethren had left the city, and that the remaining Jews were not able to pay the royal taxes. On Aug. 15, 1401, the king issued an order to the abbot forbidding him, under penalty of a fine of 10,000 maravedis, thenceforth to molest the Jews with fines or imprisonment. The abbot, however, disregarded the royal order, and four weeks later (Sept. 18) the king ordered him to appear within two weeks at court to explain personally his reasons for his disobedience. The abbot, however, again disobeyed the royal command and imprisoned, among others, R. Abraham Obadiah and D. Gracia, his wife; the teacher or physician Maestro Yuce (Joseph) and wife; and Samuel aben Pex, none of whom had been taken, as required by law, before the Jewish judge and sentenced. As soon as they were set at liberty the five representatives of the community, D. Çag (Isaac) Maimon, D. Sentó (Shem-Ṭob) Timon, D. Moses Timon (a merchant), D. Moses aben Pex, and R. Abraham Maimon, protested to the governor of the aljama, D. Juan Sanches de Gusman, against the illegal proceeding of the abbot. Together with them appeared the five persons who had been imprisoned, with Moses Gorion and D. Sentó Gabay as witnesses. Another dispute between the abbot and the Jews of Sahagun was decided a few weeks later by the Curia. In 1399 Juan Martinez de Balves, a presbyter of Burgos, had made strenuous attempts to baptize forcibly the Jews of Sahagun, and, when attacked by them, had fled to the monastery. The authorities commanded the abbot to deliver up the presbyter within two weeks or to state the reasons for his refusal. The abbot again disobeyed; and he applied to Pope Benedict XIII., who decided the matter in his favor (Aug. 30, 1403).

Sahagun, which at one time was a flourishing community, had before the expulsion sunk to comparative insignificance. While in 1290 it had paid a royal tax of 28,653 maravedis, in 1474 its taxes, combined with those of the Jews of Monesterio, amounted to only 2,500 maravedis.

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J. M. K.

SAHL (called **Rabban,** *i.e.*, **Rabbi al-Ṭabari,** *i.e.*, "of Tabaristan"): Physician, astrologer, and mathematician of the ninth century (*c.* 786–845 ?); father of the physician Ali ben Sahl. Sahl translated the "Almagest" of Ptolemy. Steinschneider identifies him with the celebrated Sahl ibn Bishr ("Zur Pseudepigraphischen Litteratur," p. 78).

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s. M. Sc.

SAHL BEN MAẒLIAḤ HA-KOHEN AL-MU'ALLIM ABU AL-SARI: Karaite philosopher and writer; born at Jerusalem 910. He belonged to the Rechabites, and was one of the apostles of the Karaites who traveled extensively to win new adherents for Karaism and thereby strengthen the failing faith of their coreligionists. He was distinguished for his profound knowledge of Biblical and post-Biblical literature, and was a master of Arabic. Although he was one of Saadia's bitterest enemies, most of his attacks were directed against Samuel ben Jacob, a pupil of the gaon. The subject of his polemics, as with his predecessors, was the abolition of purification laws and of the lighting of lights and drawing of water on the Sabbath. He often reproaches the Rabbinites for preaching and teaching for the sake of gain, asserting that their aims are not as free from selfishness as those of the Karaites. Sahl's polemics throw much light upon the degree of laxness in religious ceremonial prevalent in his time. Thus he complains against the Rabbinites that in many matters they openly made common cause with non-Jews and were thereby led astray from the strict observance of the dietary laws.

Sahl was especially interested in calendric questions, and in one of his writings reviews the whole controversy between R. Meïr of Jerusalem and Saadia in order to draw attention to the conciliatory disposition of the Palestinian Jews. He rendered valuable services to Karaism by establishing four fundamental exegetical principles. These four principles were: (1) the laying of special emphasis on the literal interpretation of the Scriptures; (2) speculation; (3) inference by analogy ("hekkesh"); (4) the agreement of the totality. By these principles he made possible the acceptance by Karaism of many decisions not found in the Bible, and also brought about the introduction of many modifications in the ceremonial.

Sahl was the author of the following works: (1) "Mishneh Torah," commentary on the Pentateuch (mentioned in "Orḥot Ẓaddiḳim," p. 24b; see Munk, "Notice sur Abul Walid Merwan ibn Djanah," iv. 6); (2) commentary on the books of Isaiah and Daniel (often mentioned in the "Ba'al ha-Mibḥar" of Aaron b. Joseph); (3) "Sefer Dinim" (a copy of this work, possessed by Dr. Munk, is entitled "Sefer ha-Miẓwot" and is ascribed to Samuel Rofe); (4) "Sefer ha-Miẓwot"; (5) a grammatical-lexical work entitled "Leshon Limmudim" (Fürst, "Gesch. des Karäert." ii. 91); (6) "Sefer Diḳduḳe," a Hebrew grammar; (7) a long letter against Jacob b. Samuel, protesting against public insult and abuse (found by Elijah Yerushalmi in Jerusalem); (8) ten unpublished responsa against Elijah Yerushalmi; (9) an anti-Rabbinite poem, his name being given in acrostic; (10) "Iggeret Toḥakat," or "Sefer Toḥakat."

Bibliography: S. Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, pp. 25, 26 *et seq.*, 130, 168; Fürst, *Gesch. des Karäert.* ii. 90-96; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, 1865; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 78–79, 81–86.

E. C. S. O.

SAHULAH, ISAAC BEN SOLOMON IBN ABI: Spanish scholar and Hebrew poet of the thirteenth century; born, as some believe, at Guadalajara in 1244. Geiger, in "Melo Chofnajim," German part,

p. 62, gives the name as **Segullah.** According to Abraham Zacuto ("Yuḥasin," ed. Filipowski, p. 222), Sahulah died in 1268; but the latter, in the preface to his "Meshal ha-Ḳadmoni," clearly indicates that he began to write that work in 1281. He states, moreover, that from his childhood he had had a predilection for poetry and fables, but that on attaining manhood he had occupied himself exclusively with profane poetry. It was only at the age of thirty-seven that he changed his mind and composed his "Meshal ha-Ḳadmoni" (Soncino, 1480), a collection of allegories or fables in rimed prose. In his preface, which also is written in rimed prose interspersed with verse, he states that his material was original, but that in style he imitated the Prophets, in order to present moral subjects in a concrete form. His chief aim was to show that the Hebrew language was as suitable for allegories as the Arabic, and yet he imitated the Arabic style. The work is divided into five parts ("she'arim"), each of which is subdivided into two chapters ("sedarim"). The first part contains a treatise on the intellect; the second, on penitence; the third, on correct advice; the fourth, on humility; and the fifth, on the fear of God. The fables often overlap one another; and sometimes the author puts into the mouths of animals utterances not usually met with in the domain of fable. The fables and narratives give evidences of the cabalistic tendencies of the time, so much so, indeed, that Moses ben Shem-Ṭob de Leon read this work carefully and, being greatly pleased with it, actually claimed its authorship for himself in his "Mishkan ha-'Edut" (comp. Jellinek, "Moses b. Schem Tob de Leon," p. 43, Leipsic, 1851). The work was translated into Judæo-German by Gershon Wiener (Frankfort-on-the-Oder, 1749). Sahulah wrote also a commentary on Canticles and Job, which is still unpublished. Henry Mauroy ("Apologia pro Judæis Christianis," i. 222) attributes to Sahulah a commentary on the Psalms.

Bibliography: Dukes, in Jost's *Annalen*, 1839, p. 131; Fuenn, *Keneset Yisrael*, p. 645; Fürst, *Bibl. Jud.* iii. 195-196; Steinschneider, *Cat. Bodl.* cols. 1150 *et seq.*; idem, *Jewish Literature*, pp. 175, 305, note 20; Wolf, *Bibl. Hebr.* i. and iii., No. 1274.

s. M. Sel.

SA'ID BEN ḤASAN OF ALEXANDRIA: Jewish convert to Islam; lived in the thirteenth and fourteenth centuries. He was the author of an apologetic work entitled "Masalik al-Nazar fi Nubuwwat Sayyid al-Bashar." The author intended to demonstrate from Holy Scripture the genuineness of the mission of Mohammed. Like all controversialists, he accuses the Jews of corrupting the Biblical text, and of substituting other names for those of Mohammed and Ishmael. Sometimes, in quoting Biblical passages, Sa'id interpolates words of his own.

Sa'id prefaces his book with an account of his conversion to Islam, which took place in May, 1298. When seemingly on his death-bed he heard in a dream a voice saying: "Recite the sura 'Al-Ḥamd' ["Al-Fatihah"] and thou shalt escape death." Sa'id obeyed the command of the heavenly voice; and he recovered.

Bibliography: I. Goldziher, in *R. E. J.* xxx. 1 *et seq.*

s. I. Br.

SAILORS. See Navigation.

SAINT AND SAINTLINESS: In Jewish tradition saintliness ("ḥasidut") is distinguished from holiness ("ḳedushah"), which is part of the Mosaic law. Saintliness is a divine and lofty type of piety, and a higher morality, not bound by law. Saintliness is "in front [outside] of the law boundary" ("lifenim mi-shurat ha-din"). Saintship ("middat ḥasidut") is distinguished from mere obedience to the Law (B. M. 52b; Ḥul. 130b).

The Rabbis' conception of saintliness may be gathered from their description of Biblical and Talmudical personages styled by them "saints." R. Meïr thought that "Adam was a great saint. Knowing that he had caused death to mankind, he fasted daily for 130 years, ceased cohabitation, and covered his body with fig-leaves" ('Er. 18b). Another saint was David, who prayed, "preserve my soul, for I am a saint" ("ḥasid"; Ps. lxxxvi. 2, Hebr.). The Talmud justifies David's self-praise by comparing him with other kings, who slept till the third hour of the day, while David arose at midnight to give thanks unto God (Ps. cxix. 62; Ber. 4a). Job is counted as a saint of the Gentiles (B. B. 15b).

One of the attributes of God is "ḥasidut" (saintliness). The Talmud interprets the verse "The Lord is righteous in all His ways, and saintly in all His deeds" (Ps. cxlv. 17, Hebr.) as follows: "At the beginning He is righteous [within the Law], and at the end He deals outside the legal line [if the world can not exist by the strict enforcement of the law and requires the administration of His mercy and saintliness]" (R. H. 17b, and Tosef. *ad loc.*).

The Talmud recognized the "early saints" ("ḥasidim ha-rishonim") as a few elect ones, perhaps one or two in a generation (comp. "the saint of the generation"; Ta'an. 8a). This class became extinct in the tannaitic period with the death of R. Jose, a disciple of R. Johanan b. Zakkai (Abot ii. 10), known also as R. Jose Ḳaṭanta (the minor, or remnant, of the Ḥasidim; Soṭah ix., end, and 49b).

Talmudical Saints.

Hillel the Elder is the first of these saints mentioned by name, and at his death he was eulogized as "the saint, the virtuous, the disciple of Ezra" (Soṭah 48b). A similar tribute was rendered to Samuel ha-Ḳaṭan, the disciple of Hillel (*ib.*). R. Simeon, the saint, praised Judah even above Joseph, who in private resisted evil, while Judah, by the public admission of his guilt, sanctified the name of God (Soṭah 10b, referring to Gen. xxxviii. 26). Judah b. Baba, the martyr, and Judah ben Ilai were saints, and wherever a story is related in the Talmud about a saint it refers to one of the two (Tem. 15b). The eminent saints of Babylon were R. Huna and R. Ḥisda, the efficacy of whose prayers for rain, however, was not equal to that of the great saints of Palestine (Ta'an. 23b). Mar Zuṭra, the saint, when he found it necessary, as a matter of discipline, to rebuke and put a student under the ban, would, out of respect for him, first proclaim the anathema against himself and then against the student; and as soon as he reached his lodging-place he would remove the anathema first from himself and then from the student (M. Ḳ. 17a). One saint occupied himself digging wells and caves for the benefit of travelers (Sheḳ. v. 4).

The piety of the early saints is mentioned but once, on which occasion they are referred to as waiting one hour before they prayed, in order to collect their thoughts and concentrate their minds upon the Father in heaven (Ber. v. 1). The early saints discouraged fasting in connection with prayers, as it caused physical pain. Resh Laḳish cited, "The merciful man ["ḥased" = "ḥasid"] doeth good to his own soul [life]: but he that is cruel troubleth his own flesh" (Prov. xi. 17; Ta'an. 11b; see Tosef. *ad loc.*).

Saints were in higher esteem than men of great learning. There were separate burial caves for saints and for the dayyanim; when a certain rabbinical student of ill repute died he was not allowed burial in the cave of the saints, but was interred in the cave of the dayyanim (M. Ḳ. 17a).

The Qualifications of Saints.

The saint, however, must be equally a man of wide learning. An "'am ha-areẓ" can not be a saint (Abot ii. 6). It is dangerous to live near an ignorant saint (Shab. 63a; Rashi *ad loc.*). The "ḥasid shoṭeh" (foolish saint) is classed with the scheming villain and the celibate woman; all of them are destructive elements of the world (Soṭah v. 2). A foolish saint is defined as "one who would see a woman drown without going to her rescue because of the rule forbidding a man to look upon a woman" (*ib.* 21b).

Saintliness, according to R. Phinehas ben Jair, is the highest perfection, and the successive stages by which it is reached are the following: study of the Law, energy, cleanliness, separateness (individuality), purity, modesty, fear of sin, inspiration, and capacity to bring about resurrection ('Ab. Zarah 20b).

The question "How can one become a saint?" is answered in various ways in the Talmud. R. Judah says one desiring to be a saint must be careful to observe the laws of tort ("neziḳin"). Raba (Rabina) says one should be careful of matters in the code of "abot"; others say, in matters of thanksgiving and benedictions ("berakot"; B. K. 30a).

Principle of Saintliness.

It appears that R. Judah's answer is the key to early saintliness, the fundamental principle of which was not even the morality that was common to every righteous man, but the determination not to do an injury or cause damage to a fellow man. "Mine and thine" was interpreted by the saint, "Thine is thine, and mine is thine" (Ab. v. 13), inasmuch as he sacrificed his own for the sake of guarding the property of individuals and of the general public. A story is told of a man who cleared his private premises of stones and rubbish and threw them on public ground. A saint passing by said to him: "Fool, why dost thou throw stones from premises that do not belong to thee into premises of thine own?" The man only laughed at him. In a short time, however, the man was compelled to dispose of his property, and as he passed along the public premises he slipped on the very stones he had cleared from his former property. He then acknowledged the wisdom of the saint (B. Ḳ. 50b). The early saints buried thorns and broken glass three handbreadths deep in their fields to prevent a possible injury to any one through stepping on them (B. Ḳ. 30a). The saint burned the parings from his finger-nails (B. M. 18a), evidently considering them poisonous and likely, if not disposed of, to come in contact with food.

A story is told of a saint who suffered from heart-disease and whom the physicians ordered to drink hot goat-milk every morning, telling him that otherwise his ailment would prove fatal. A goat was accordingly tied to the foot of his bed, and the saint drank its milk as prescribed. But when his colleagues visited him and saw the goat, they stepped back and exclaimed: "Here he keeps an armed brigand and shall we visit him?" (the raising of small cattle like goats and sheep was prohibited in the populated places of Palestine because they roam at large and damage private property). Although some of the Rabbis had permitted a goat to be kept tied in the house, and although this was a question of life or death, the saints regarded the goat as a highway robber and sent it away at the risk of life (B. Ḳ. 80a). A saint would not interfere in any way with a mendicant's right to beg. Once a saint who was accustomed to see and converse with the spirit of Elijah missed his visitor from the time he built a keeper's inn at the entrance of his courtyard, and which interfered with the free entry of beggars (B. B. 7b).

Later Saints.

The saints, after the early class had passed away, were mostly of the type described by Raba, or Rabina—renowned for their high morality, extreme piety, and rigid punctuality in prayer and benedictions. Their moral ideas are summarized in Raba's injunction, "Sanctify thyself even in that which is permitted to thee" (Yeb. 20a). The Torah in certain cases made concessions to human weakness, as in the case of the captive woman with whom marriage was permitted (Deut. xxi. 11). "The Torah provided against the 'yeẓer ha-ra''" (the natural, evil inclination; Ḳid. 21b, end). "Take no oath, even to speak the truth, as the name of God must not be mentioned in vain" (Ned. 8b). "Keep thee from every wicked thing" (Deut. xxiii. 9) is interpreted by R. Phinehas b. Jair as a command not to think of impure things during the day (Ket. 46a). Impure thoughts are even worse than impure acts (Yoma 29a). Purity of heart was the ideal of the saint, who was particularly severe against slander.

R. Judah ben Samuel he-Ḥasid of Regensburg was, perhaps, the best type of the saints of the Middle Ages. His ethical code, "Sefer Ḥasidim," is full of methods and regulations for his class. Among the rules for saintliness are: "To be ready to forgive the wrongs done by those who ask forgiveness" (§ 11). "To restrain oneself from doing evil, not because of fear of punishment, but for the reverence and love of God" (§ 12). "To be cheerful and greet every person in the street, even a Gentile" (§ 13). Others of his maxims are: "The study of the Law alone is not enough without good deeds; it is like obtaining the keys of the inner chamber without the keys of the outer chamber: how shall one enter?" (*ib.*). "The love for God shall be above any human love, as for wife and children; one shall be ready to sacrifice his life for God's commandments" (§ 14). "Modesty combined with the fear of God is like salt to food" (§ 15).

Equally important in connection with this subject are the "Reshit Ḥokmah" of Elijah b. Moses de Vidas of Safed, the "Ḥobot ha-Lebabot" of Baḥya b. Joseph, and the "Menorat ha-Ma'or" of Isaac Aboab. See ESSENES; ḤASIDIM; HOLINESS; MARTYRS; SLANDER.

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J. J. D. E.

SAINT CROIX. See WEST INDIES, DANISH.

SAINT GALL (ST. GALLEN): Chief town of the canton of the same name in the northeast of Switzerland. The first information concerning its Jewish inhabitants dates from the year 1349, when the Jews, who then lived in a special quarter, the "Hinterlauben" or "Brotlauben," were accused of having poisoned the wells. St. Gall followed the example of other towns near the Lake of Constance, imprisoning the Jews, burning them alive, or at best expelling them and confiscating their property. For a long time after this event no Jews lived in St. Gall; and in modern times also the right of settlement was granted only very exceptionally to a few Jews, who had to pay heavily for the concession. Even after the wars of independence the St. Gall "Jews' Law" of May 15, 1818, though it was not strictly enforced by the government, placed the Jews under severe restrictions. These exceptional laws remained on the statute-books until the emancipation of the Jews of Switzerland in Feb., 1863.

On April 8, 1864, the present Jewish community was constituted, the members having removed to St. Gall from the neighboring town of HOHENEMS. Religious services were organized, and Hebrew and religious classes founded. Soon afterward the cemetery was laid out; the dead had previously been conveyed probably to one of the neighboring communities.

The Jewish inhabitants of St. Gall increased numerically in the course of time through frequent migrations from the communities of Endingen and Lengnau, Gailingen (Baden), Laupheim (Württemberg), and from other places.

On Sept. 21, 1881, the present (1905) synagogue was consecrated. The first rabbi of the existing community was Hermann Engelbert, who was succeeded in 1900 by the present incumbent, Emil Schlesinger.

The Jews of St. Gall exceed 500 in a total population of 33,087.

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D. E. Sc.

SAINT-GILLES (בורק דישל ניל): Town of France, in the department of Gard, about eleven miles south-southeast of Nîmes. It was an important commercial center in the twelfth century. When Benjamin of Tudela visited the town it possessed a Jewish community numbering 100 members, who were under the protection of Raymond V., Count of Toulouse. It was at St.-Gilles that in 1216, through the efforts of Isaac Benvenisti and under the presidency of R. Levi, the representatives of the Jewish communities of southern France met to deliberate regarding the measures to be taken against the resolutions of the Lateran Council of 1215.

BIBLIOGRAPHY: Benjamin of Tudela, *Itinerary*, i., v.; Grätz, *Gesch.* vi. 401, 406; Gross, *Gallia Judaica*, p. 651.

S. S. K.

SAINT-JOHN'S-BREAD: Fruit of the carob-tree. It is not mentioned in the Masoretic text of the Old Testament, though Cheyne assumes that in three passages (II Kings vi. 25, xviii. 27 = Isa. xxxvi. 12; Isa. i. 20) חרובים ("carob-fruit") should be read instead of חריובים ("Expositor," July, 1899). In the New Testament St.-John's-bread is called swine's food (Luke xv. 16); and it is mentioned as such in the Mishnah. The law regarding the edge of the field that may not be harvested applied to the carob-tree (Peah i. 4 *et seq.*), and the fruit had to be tithed (Ma'as. i. 3). The latter was preserved in wine (Sheb. vii. 7). The fact that carob-pods are mentioned in the New Testament and elsewhere as favorite fodder indicates that the tree grew in abundance. The fruit, which is palatable only when dried, was eaten by the poor alone.

E. G. H. I. BE.

SAINT JOSEPH. See MISSOURI.

SAINT LOUIS: Largest city in the state of Missouri, U. S. A. Its pioneer Jew was Wolf Bloch, a native of Schwihau, Bohemia, who is reported to have settled there in 1816. The early arrivals probably intermarried and in this way lost their identity; for it was not until the Jewish New-Year of 1836 that the first religious services were held, when ten men rented a little room over a grocery-store at the corner of Second and Spruce streets. The next year these pioneers organized the United Hebrew Congregation, which is still in existence. A. Weigel was its first president; and services were held for many years at a private house in Frenchtown. The first building used as a synagogue was located on Fifth street between Green and Washington avenues. In 1855 this organization bought a site and erected its own temple on Sixth street between Locust and St. Charles streets. The building was consecrated June 17, 1859, the Rev. M. J. Raphall of New York officiating. The rabbinate has been held by the Rev. Henry J. Messing for the past twenty-six years.

First Synagogue.

The B'nai El congregation was organized in 1840, and moved into its own house of worship at Sixth and Cerre streets in 1855. The Rev. Moritz Spitz, editor of "The Jewish Voice," is the present (1905) occupant of its pulpit.

In 1866 Shaare Emeth congregation was organized, with Rev. S. H. Sonnenschein as its spiritual leader, and Alexander Suss as its first president. The Rev. Samuel Sale is the present rabbi. In 1886 a number of the members, being dissatisfied, banded together, and with Rabbi Sonnenschein organized Temple Israel, with Isaac Schwab as president. Dr. Leon Harrison is the present spiritual adviser. There are also six regularly organized Orthodox congregations in the city.

In 1844 A. J. Latz purchased a lot on Pratte avenue for a cemetery, which was used until 1856,

Cemeteries.

when the United Hebrew Congregation acquired what is now known as Mount Olive Cemetery. The B'nai El congregation used as its first burial-ground a plot of land on Gravois road, now enlarged and known as Mount Sinai. This land was purchased in 1849. Later the Mt. Sinai Cemetery Association was formed, and the corner-stone of its chapel was laid June 22, 1873, the Revs. Wolfenstein and Sonnenschein officiating. The members of B'nai El, Shaare Emeth, and Temple Israel congregations are entitled to burial in these grounds.

The I. O. B. B. gained an early foothold in St. Louis, Missouri Lodge, No. 22, having been organized in 1855, and Ebn Ezra Lodge, No. 47, in 1863. Both lodges are still in existence and have large memberships. Progress Lodge, No. 53, of the Independent Order of Free Sons of Israel, a beneficiary organization, was founded Sept. 6, 1872.

As early as 1857 St. Louis had its social organization, the Harmonie Club beginning its existence at that time, with M. Hellman as its first president. Its club-rooms for fifteen years were on Market street between Fourth and Fifth streets. In 1872 the Concordia Club, with Leopold Steinberger as its presiding officer, was organized. Both of these bodies have passed out of existence, and the Columbian Club is now the only distinctly Jewish social institution in the city. Jacob Meyer was its first presiding officer (1892).

One of the prominent characters in St. Louis during the Civil war was Isidor Busch, a wine-merchant. He was one of the delegates on the "Unconditional Union Ticket" to a convention which decided that Missouri should remain in the Union.

United Hebrew Relief Association.

After the Chicago fire in 1871 many Jewish families removed from that city to St. Louis; and these required temporary assistance. It was then that the United Hebrew Relief Association was inaugurated, with B. Singer as president, and Rev. S. Wolfenstein (now superintendent of the Cleveland Orphan Asylum) as vice-president. Numerous charitable organizations sprang up from time to time until 1897, when the first consolidation was effected. The United Hebrew Relief Association, the Sisterhood of Personal Service, the Ladies' Zion Society, and the Hebrew Ladies' Sewing Society combined, with a view to more effective work, under the name "United Jewish Charities," with Moses Fraley as president.

The Hebrew Free and Industrial School Society, an organization for the instruction of children in Jewish history and religion, was founded by the Rev. H. J. Messing in 1879, with J. B. Greensfelder as president; and the Jewish Alliance Night-School for immigrants was established a few years later by Prof. W. Deutsch, and was presided over by Elias Michaels.

The Home for Aged and Infirm Israelites was founded in 1882, with B. Hysinger at its head. It owns the property which it occupies, and provides for about fifty inmates.

The United Jewish Charities being in need of funds in 1898, a large fair was held for one week in the Coliseum of the Exposition Building, under the auspices of a special committee presided over by Julius Lesser, with the result that the Charities received the sum of $37,000, one-half of which was appropriated toward the relief fund, while the remainder was used for erecting a building to be used by the Jewish charitable and educational bodies of St. Louis. The title to this building is vested in the United Jewish Charitable and Educational Associations, the first president of which is Elias Michaels.

Jewish Hospital.

Realizing the need of a hospital for the poor, the Jews of St. Louis contributed a fund of $100,000, which was paid to The Jewish Hospital of St. Louis, incorporated in 1900, and presided over by August Frank.

The spirit of consolidation which was prevalent during the year 1901 affected those Jews who were interested in the several charitable and educational institutions of the city, and who believed that by a stronger union more work could be accomplished and larger contributions secured. Accordingly on Nov. 7, 1901, a committee of 100 persons assembled at the Columbian Club, and it was decided to organize the Jewish Charitable and Educational Union, with Moses Fraley as president. Over $42,000 a year is paid into its treasury by the Jews of St. Louis and distributed among the following constituent societies: the United Jewish Charities, Jewish Hospital, Home for Aged and Infirm Israelites, Hebrew Free and Industrial School Society, and Jewish Alliance Night-School Society. Annual appropriations are made also for the Cleveland Orphan Asylum and for the Hospital for Consumptives at Denver.

The first national Conference of Jewish Charities was held at St. Louis in 1885, with Marcus Bernheimer as president and Albert Arnstein as secretary.

Papers and Educational Institutions.

St. Louis has two Jewish papers. "The Jewish Voice," successor to "The Jewish Tribune," was founded in 1876 by Godlove, Friedman, and Wolfner. The Revs. S. H. Sonnenschein and Moritz Spitz later became joint owners of the paper, which is now edited and owned by the latter. In 1901 "The Modern View," owned and edited by A. Rosenthal, made its first appearance.

The Hebrew Young Men's Literary Association, which in a few years became the Y. M. H. A. of St. Louis, began its existence in 1877, with J. B. Greensfelder as president. This organization in 1878 appointed a committee to solicit funds and distribute them among those refugees who were coming to St. Louis on account of the spread of yellow fever in the Southern States. Benjamin Altheimer was chairman of this committee. The Y. M. H. A. maintained its literary and social work for a number of years, but it gradually passed out of existence. In 1896 it was reorganized, with A. Rosenthal as its new president; and it has now 600 members. The reorganized association took the lead in providing aid for the Rumanian refugees in 1900. The Pioneers Ladies' Literary Society is the oldest organization of its kind in the country, having begun its work in 1877. Mrs. August Frank was its first president.

The Jews of St. Louis are fully identified with the welfare of the city. Isaac Schwab, Jonathan Rice, Jacob J. Wertheimer, Elias Michaels, Nathan Frank, and Charles A. Stix were members of the board of directors of the Louisiana Purchase Exposition Company, under whose auspices the World's Fair was held in St. Louis during the year 1904.

Among the Jews of St. Louis who have held positions of honor and trust in the community and have been prominent in the different public exchanges of the city may be mentioned: Nathan Frank, owner of the "St. Louis Star," a daily newspaper, who represented the city in Congress; Moses N. Sale, a judge of the Circuit Court; Albert Arnstein and Moses Fraley, former members of the city council; Meyer Rosenblatt, who served as collector of revenue for the city; Louis Aloe, a member of the board of election commissioners; Elias Michaels, a member of the school board, and at one time president of the Mercantile Club; Marcus Bernheimer, a former president of the Merchants' Exchange; and Jacob D. Goldman, who has held the same office in the Cotton Exchange.

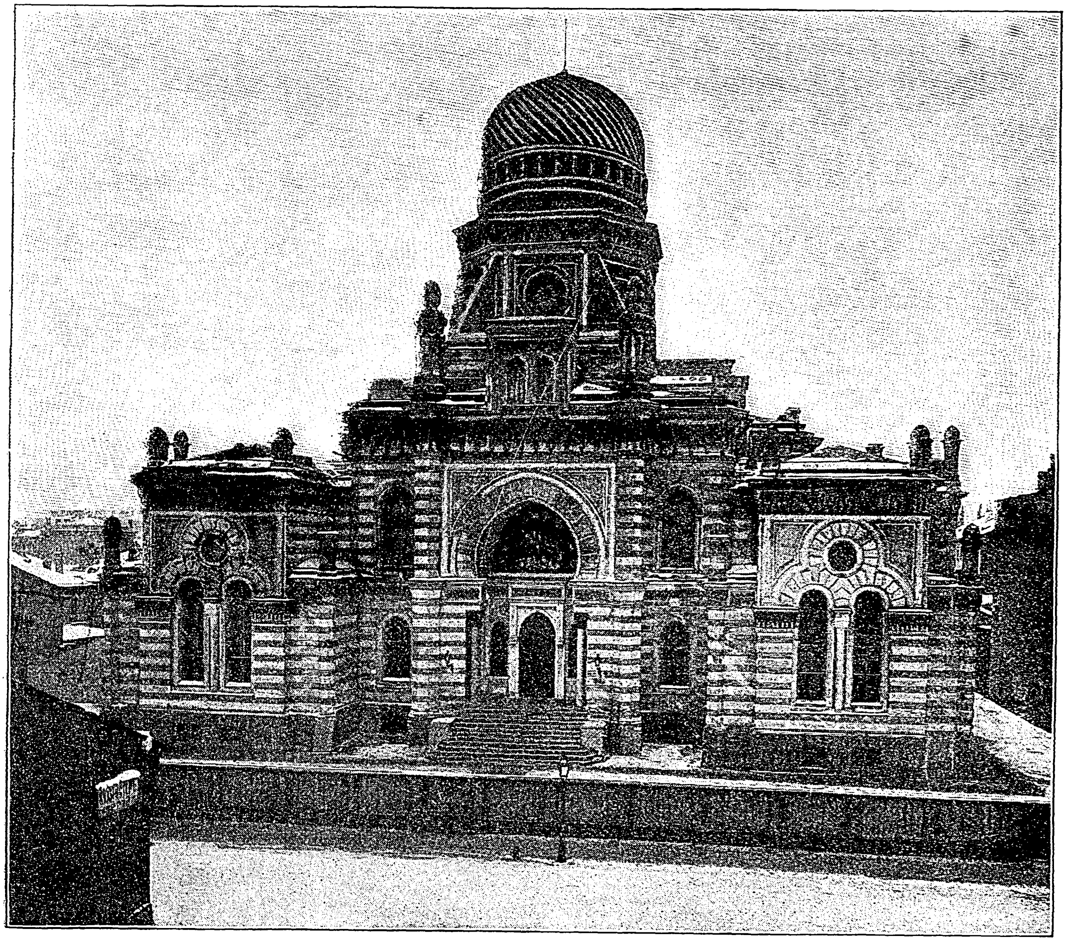

Synagogue at Saint Petersburg, Russia.
(From a photograph.)

At present (1905) the Jews of St. Louis number about 40,000 in a total population of about 575,000.

A. B. Gr.

SAINT PAUL. See Minnesota.

SAINT PETERSBURG: Capital city of Russia. Antonio Sanchez, a Spanish Jew and member of the Academy of Sciences, lived in St. Petersburg in the reign of Elizabeth Petrovna. In the reign of Catherine II. there were three or four Jews in the city, though legally they were not permitted domicil there (comp. Nevakhovich, Löb; Notkin, Nathan; Peretz, Abraham). From that time the number of Jewish inhabitants increased gradually, until, at the beginning of the nineteenth century, there was a substantial group of Jews living in the city.

The Ḥasidic rabbi Shneor Zalman of Lody was for a time confined in the fortress of St. Petersburg during the reign of Paul I. Seeing that the rabbi would not eat any of the prison fare, the commandant sent for Mordecai of Lepla to prepare his food according to the Mosaic law. At that time there were other Jews living in St. Petersburg, among them Löb Mianevich and Saul of Sizochina. By 1802 these had already effected a communal organization. Not possessing a cemetery of their own, they entered into an agreement with the St. Peter Lutheran-Evangelical congregation of St. Petersburg, whereby the latter allowed the Jews the use of a division of its extensive burial-grounds. In the minutes of the church meeting of Feb. 2, 1802, the following is recorded: "At to-day's meeting of the church elders three Jews appeared with a request for a piece of ground in the Bretfeld cemetery, to be used for the burial of their dead. The elders, having considered this request, decided to assign to them a place for burial beyond the wall of our cemetery, on the right side of the brook, and occupying 160 square 'sazhens,' on condition that there shall be paid to St. Peter's Church 10 rubles for every person buried there. The road to this plot must be constructed at their own expense, and in such a manner as to cause no inconvenience to us; they are not forbidden, however, to carry their dead through our cemetery." A copy of these minutes was placed, under date of April 1, 1802, in the register of the Jewish community. "To preserve the memory of the persons, now living here, who received this document," says the register, "their names are hereby appended: the respected and honored Nathan Notkin of Shklov; Ḥayyim Shmukler of Brod; Osher, son of Isaiah Katz of Moghilef; Mordecai, son of Shpraga-Faivish of Shklov; Mattithiah, son of Jonas Katz; Judah, son of Ozer of Shklov; Eliezer, son of Gershon of Novomyesto; Isaac, son of Nathan Segal of Moghilef; Joshua, son of Ḥayyim of Shklov; Shabbethai, son of the respected Nathan Notkin."

Cemetery of the St. Peter Lutheran-Evangelical Congregation.

It appears from the records that, numerically, the Jews of Shklov occupied the first place in the community, and that those from Moghilef were next. The records of the burial association contain the names of a number of Jews buried in the cemetery, among them that of Avigdor, son of David Chakhechover of Warsaw, who confessed to the authorities before his death that he was a Jew and expressed a wish to be buried in the Jewish cemetery. A similar notice occurs of Joseph, son of Benjamin Bunem. He was from Germany, and was a member of the Imperial Band. The last entry in this record is dated Jan. 31, 1822, and tells of the burial of the "famous rabbi and renowned physician Moses Elhanan Elkan of Tulchin." The burial-plot secured from the Lutheran congregation in 1802 was filled by 1862, the last to be buried there being the Wilna publisher David Romm. An additional plot was then assigned to the Jewish community by the German congregation, and was used until 1874. In that year another piece of ground, in the Preobrazhenski cemetery, was assigned by the city to the Jews for burial purposes.

While still forbidden by law to reside in St. Petersburg, the Jews there increased in number, thanks to the tolerant attitude of Alexander I., who highly appreciated the services rendered by the Jews in the war of 1812. The governor-general of St. Petersburg, Miloradovich, was very friendly toward the Jews, and designated them as the "most faithful of the emperor's servants." The treatment of the Jews in St. Petersburg underwent a change for the worse in the reign of Nicholas I. Many of the Jewish families living in that city were given the alternative of baptism into the Greek-Orthodox Church or banishment. A number were baptized, and some of these were given government positions, to influence, perhaps, the conversion of other Jews. One of these baptized Jews became the favorite secretary of Nicholas I.; another, Feigin, was the right-hand man of Kankrin. Permission to build the present synagogue was given in 1869, but owing to legal difficulties it was not opened until 1893.

Occupations.

For its livelihood the Jewish population of St. Petersburg depends chiefly upon the following occupations: making clothes and shoes, 25.2 per cent; working in metal, 8.8; literature, 6.2; the practise of medicine, 4.9.

Among the prominent Jews of St. Petersburg may be mentioned rabbis I. W. Olschwanger and Abraham Drabkin, the Günzburg family, Leon Rosenthal, A. Warshavski, S. S. Polyakov, M. Friedland, and A. Wavelberg. The roll of its scholars and writers, and of the members of the professions includes the names of M. Berlin, A. Harkavy, Daniel Chwolson, L. Mandelstamm, J. Seiberling, Robert Ilyish, A. Kaufman, M. Kulisher, Dr. Malis, Dr. A. Soloveichik, M. Vinaver, S. O. Gruzenberg, M. Syrkin, S. Wiener, S. Pineto, A. Zederbaum, Judah Löb Kantor, Z. H. Rabinovitz, Julius Hessen, M. Antokolski, J. L. Gordon, S. Trug, L. Bramson, Bruzkus, and many others whose names may be found in the membership lists of the Society for the Promotion of Culture Among the Jews of Russia. Within recent years the Jewish Colonization Association has done some useful work for the Jews of St. Petersburg.

The following periodicals are, or were, published in St. Petersburg: in Russian: "Yevreiskaya Biblioteka," "Voskhod," "Razsvyet," "Yevreiskoe Obozryenie," "Budushchnost," "Yevreiskaya Zhizn," "Almanach Lurye"; in Hebrew: "Ha-Meliẓ," "Ha-Yom," "Ha-Zeman"; in Judæo-German: "Jüdisches Volksblatt," "Der Freind."

The total population of St. Petersburg is 1,267,023. The Jewish population was 6,624 (0.99 per cent of the total population) in 1869; in 1881 it was 16,826 (1.95 per cent); in 1890 it was 15,331 (1.61 per cent); in 1900 it was 20,385. Of the last-mentioned only 6,456 were born in St. Petersburg.

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H. R. J. G. L.

SAINT-SYMPHORIEN D'OZON: Town in the ancient province of Dauphiné, France. In the fourteenth century it had a large and wealthy Jewish community, to which the dauphin Charles granted (1355) important privileges; for this a special impost was paid (Prudhomme, "Les Juifs en Dauphiné," pp. 38, 42).

The most important banking-house of the city

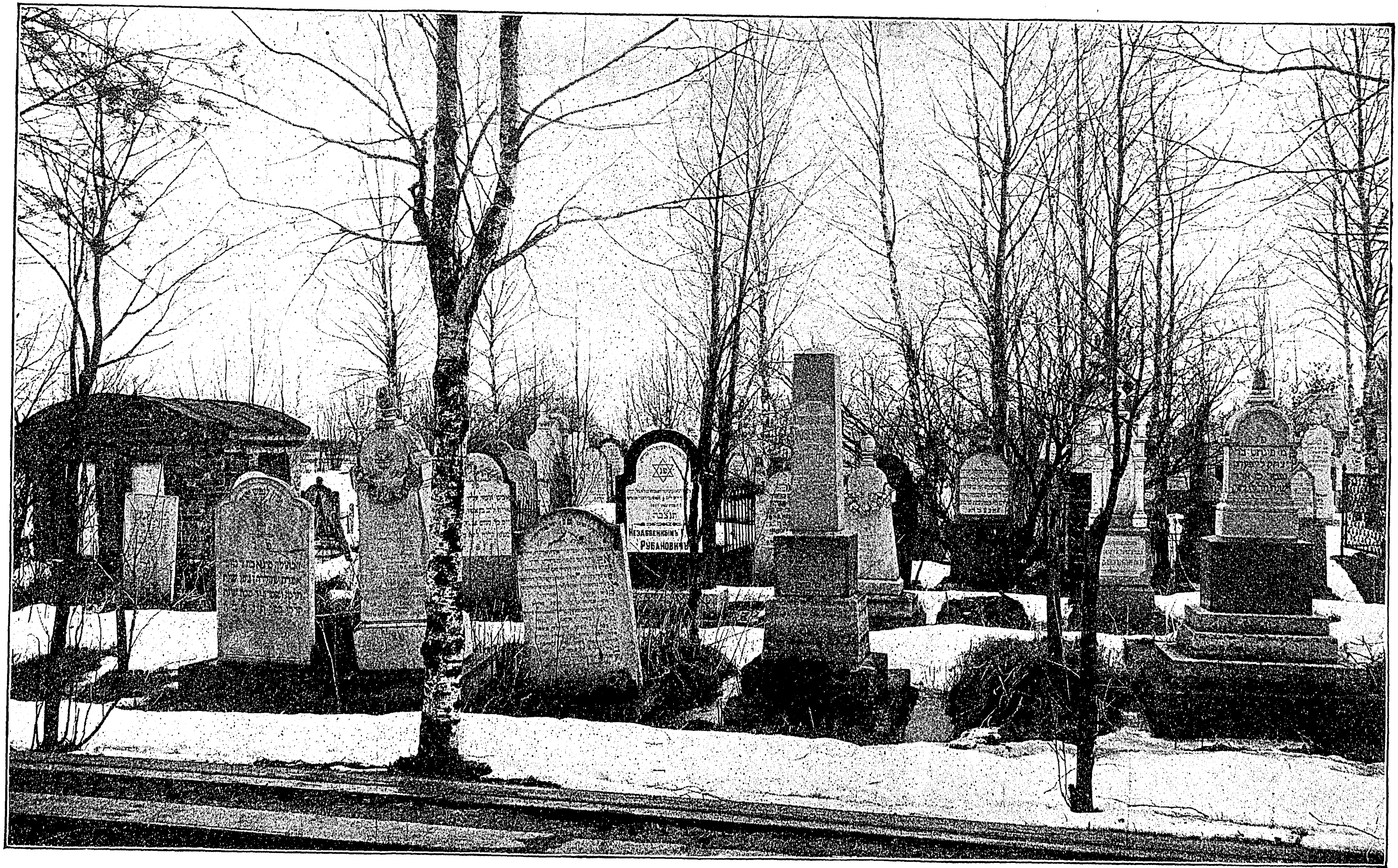

פ״נ
ת נ צ ב ה
НЕЗАБВЕННЫМЪ
РУБАНОВИЧЪ

OLD JEWISH CEMETERY AT SAINT PETERSBURG, RUSSIA.

(From a photograph.)

was that of the Cohen brothers, who numbered among their clients, there as well as at Vienne, clerics, priests, nobles, and prominent burghers (*ib.* p. 74). In spite of the dauphin's favor, the Jews of St.-Symphorien paid special highway-tolls; *e.g.*, a Jew on foot four deniers, a Jew on horseback or an enceinte Jewess eight deniers (Depping, "Les Juifs dans le Moyen Age," p. 162). On March 30, 1396, three Jewish youths were accused of having caused the arrest of a Christian tailor, Antoine Escoffier, upon a fictitious charge, and, moreover, of having mocked and reviled the name of Jesus. Arraigned before the dauphin's council, they were sentenced to pay a fine of 200 francs in gold ("Revue des Etudes Juives," ix. 259).

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G. S. K.

SAINT THOMAS. See West Indies, Danish.

SAJÓ, ALADÁR: Hungarian author; born at Waitzen Sept. 8, 1869; educated for the law at Budapest, where he devoted himself at the same time to writing novels. He served as lieutenant in the Twenty-third Battalion of Chasseurs in Bosnia from 1892 to 1894, and therefore chose his subjects chiefly from army life, soon becoming one of the most popular authors. Sajó has published the following works: "Katonáéknál" (Among the Soldiers), Budapest, 1893; "De Profundis," *ib.* 1894; "Kaszárnyatitkok" (Secrets of the Barracks), *ib.* 1895; "Regruták és Más Katonák" (Recruits and Other Soldiers), *ib.* 1897; and the novel "Ezredes Boriska," 1897. He is a collaborator on the "Budapesti Hirlap"; and in 1897 he became secretary of the journalistic society Otthon.

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S. L. V.

SAḲ, JACOB B. BENJAMIN WOLF. See Jacob ben Benjamin Zeeb Saḳ.

SALAḤTI. See Omnam Ken.

SALAMAN, ANNETTE A.: English authoress; died April 10, 1879; youngest daughter of S. K. Salaman, and sister of the musician of that name. In her girlhood, during which she was for a time bedridden, she compiled the texts of Scripture illustrative of the precepts and teachings of Judaism, which were afterward published in a volume entitled "Footsteps on the Way of Life," 2d ed., London, 1874. She was the author also of "Aunt Annette's Stories to Ada," a series of tales for children.

Bibliography: *Jew. Chron.* and *Jew. World*, April 18, 1879.

J. G. L.

SALAMAN, CHARLES KENSINGTON: English pianist, composer, and controversialist; born in London March 3, 1814; died there June 23, 1901. His musical talent became apparent at a very early age, when he studied under Neate (a pupil of Beethoven), Crotch, and Eley. Playing at the suggestion of J. B. Cramer before the Royal Academy of Music, he was elected, at the age of ten, a member of that institution. In 1828, when only fourteen, he played compositions of his own in public. After studying in Paris under Henri Herz, he reappeared in London, and was in 1830 selected to compose the ode for the Shakespeare Jubilee Festival of that year at Stratford-on-Avon. At Salaman's first orchestral concert, in 1833, Grisi was introduced to a London audience. In 1836 Salaman published his still well-known setting of Shelley's "I Arise from Dreams of Thee"; and until his death he steadily produced numerous songs, delicate alike in melody and in style.

The poems which Salaman set to music were noticeably chosen from a wide field, covering most European languages as well as Latin (Horace and Catullus), Greek (Anacreon), and Hebrew (Judah ha-Levi and the liturgy). From 1845 to 1848 he was in Rome, conducting the first performance of a Beethoven symphony there, and being present at the removal of the gates of the ancient ghetto (on Monday evening, Passover eve, April 7, 1847). He received the rare distinction of honorary membership in the Academy of St. Cecilia.

On his return to England he founded the Musical Society of London, acting for several years as its honorary secretary, and organizing the orchestra, which Meyerbeer pronounced magnificent. He became prominent also as a public lecturer.

Salaman's attention had early been turned to devotional music, and he produced several anthems which are prominent in the repertory of the Anglican Church. His music for Psalm lxxxiv., originally written for the reopening of the West London Synagogue, when the organ was first introduced into an English synagogue, was performed also at the reopening of Worcester Cathedral, and was sung at Westminster Abbey, during the Church Congress of 1900, as one of the three representative anthems of the nineteenth century. His Psalm c. is sung at most Anglo-Jewish choral weddings; his "Funeral March" (in memory of Victor Hugo), his pianoforte sketches, and his organ interludes are also prized.

He was among the early advocates of the Reform movement in England. On joining the West London Synagogue he wrote 124 settings for its reformed musical service; and several of these are now used by Orthodox congregations also. His trenchant letters on the methods of the conversionist missions, addressed to the Bishop of Manchester in 1875 and to the Dean of Lichfield in 1877, attracted general attention; and in 1885 he published "Jews as They Are" (of which a second edition has appeared), containing valuable records of the history of Jewish emancipation in England, and refuting some current errors concerning Judaism.

Bibliography: *Young Israel* (London), 1898, i. 341; *Jew. Chron.* and *Jew. World*, June 28, 1901; Grove, *Dict. of Music and Musicians*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

J. F. L. C.

SALAMAN, CHARLES MALCOLM: English journalist and dramatist; born in London Sept. 6, 1855; son of Charles Kensington Salaman, the composer. He is the author of "Ivan's Love-Quest" and other poems (London, 1879), and he has written the verses to many of his father's best-known songs, and also the words to compositions by Sir G. A. Macfarren, G. A. Osborne, and others.

In the dramatic field and as a librettist, Salaman has produced "Deceivers Ever," a farcical comedy (Strand Theatre, 1883); "Boycotted," a one-act comedietta, with music by Eugene Barnett; "Dim-

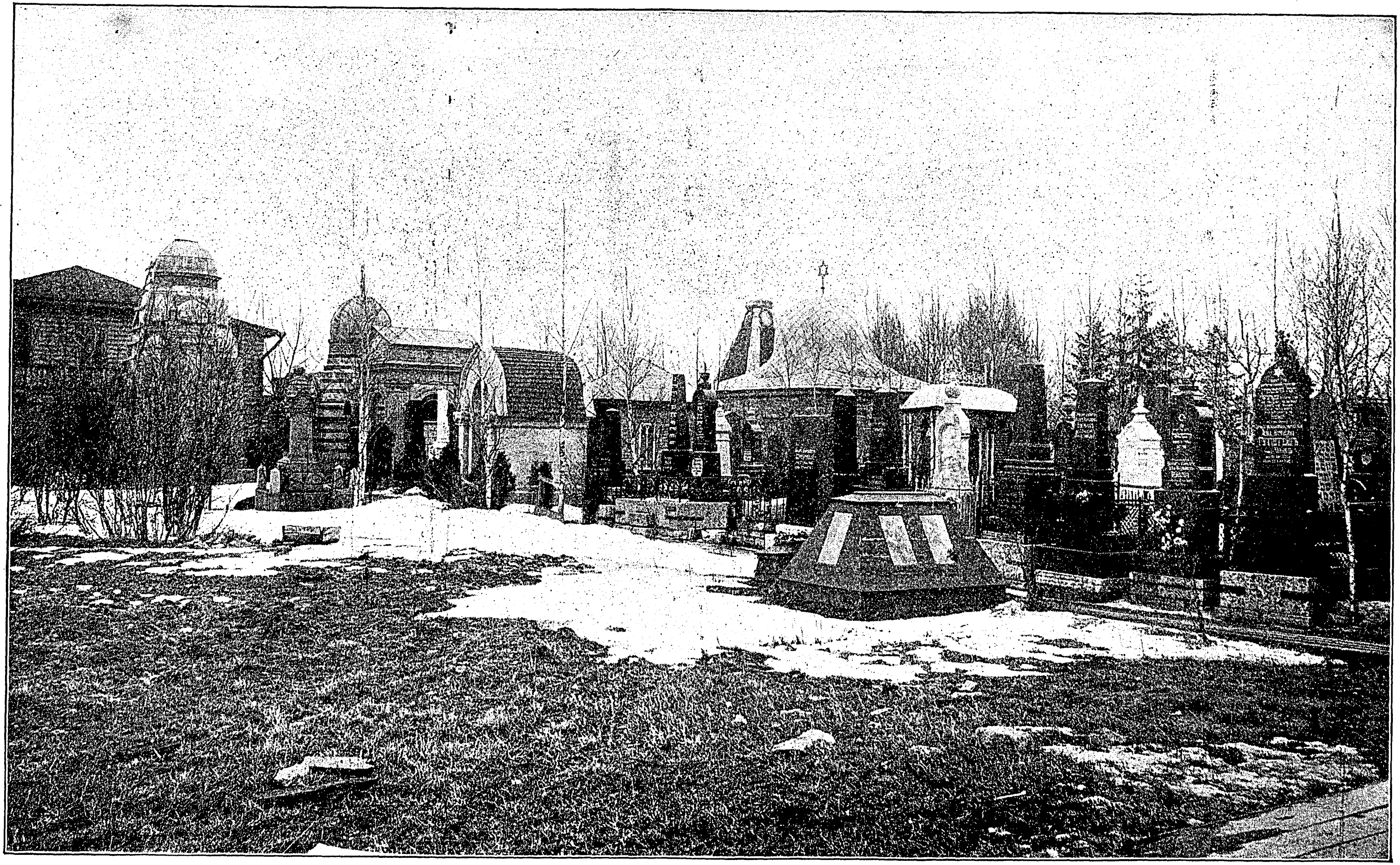

MODERN JEWISH CEMETERY AT SAINT PETERSBURG, RUSSIA.
(From a photograph.)

ity's Dilemma," farce (Gaiety Theatre); "Both Sides of the Question," comedietta; and "A Modern Eve" (Haymarket Theatre). Salaman is known also as a critic of the drama and of painting. He is editor of the published plays of A. W. Pinero, and author of the popular book "Woman—Through a Man's Eye-glass" (1892).

BIBLIOGRAPHY: Brown and Stratton, *Biog. Dict.* London, n.d.; *Jewish Year Book*, 5565 (= 1904–5).
J. G. L.

SALAMANCA: Spanish city; capital of the province of the same name; famous for its university. The Jews of Salamanca rendered valuable services to King Ferdinand II. of Leon during the war against the King of Castile in 1169, and in return were granted (in 1170) equal rights and liberties with the Christian inhabitants ("Fuero de Salamanca," tit. ccclxii.). The town council was ordered to protect and, if necessary, to defend the Jews; and for this protection a yearly tax of 15 morabetinos was imposed on the latter. They were not, however, spared during the persecutions of 1391.

In 1412 Vicente Ferrer preached in Salamanca, his sermons having for their object the conversion of the Jews; and such of the latter as were baptized there called themselves "Vicentinos." The large synagogue was at that time transformed into a church to which was given the name "Vera Cruz," and afterward into a college of the Brothers of Charity. At the entrance to this college the following Latin verses were displayed:

> "Antiquum coluit vetus hoc Sinagoga sacellum,
> At nunc est verae religionis sacrum:
> Judaeo expulso, primus Vincentius istam
> Lustravit pura religione domum.
> Fulgens namque jubar subito descendit Olimpo,
> Cunctisque impressit pectora signa Crucis.
> Judaei trahunt cives Vicentii nomina multi,
> Et templum hoc Verae dicitur inde Crucis."

The Jews of the city were in grave danger from a ritual-murder accusation which was made against them in 1456. On a Christian holiday, presumably Easter, the little son of a rich merchant ("filho de hum rrico mercador"), adorned with golden trinkets, had left his home. The child was lured out of town by robbers, who, after stealing the valuables, murdered him and buried the body in a secluded spot. After a long, vain search for the boy a reward was publicly offered for any information concerning him. Some days later certain shepherds came with their cattle to the place where the corpse was buried, and their dogs, scratching the earth, uncovered an arm and brought it to their masters, who exhibited it in the town. The father and relatives of the murdered child, together with other citizens, on proceeding to the place where the arm had been found, discovered the rest of the remains. The populace, inspired by hatred of the Jews, proclaimed without further investigation that the child had been killed by the latter, who, they asserted, had taken out the heart, fried it, and partaken of it as food. The relatives of the child, together with many others, soon armed themselves in order to attack the Jews. The king, however, hearing of the affair, ordered a thorough investigation, and the innocence of the Jews was finally established through the evidence of the goldsmith to whom the murderers had sold the trinkets taken from the slain boy (S. Usque, "Consolaçam as Tribulaçoens de Ysrael," p. 189b; also Joseph ha-Kohen, "'Emeḳ ha-Baka," pp. 77 *et seq.*). In 1492 the Jews of Salamanca, who had been so numerous that they, together with those of Ciudad-Rodrigo, paid 7,800 maravedis in taxes for the year 1474, emigrated, mostly to Portugal.

In Salamanca lived Rabbi Menahem ben Ḥayyim ha-Aruk, otherwise Longo (d. 1425), and the Talmudist Moses ben Benjamin and his son Isaac, both of whom maintained a correspondence with Isaac b. Sheshet. Salamanca was also the birthplace of the mathematician and astronomer Abraham Zacuto, who lectured at the university there.

BIBLIOGRAPHY: Rios, *Hist.* i. 333 *et seq.*, ii. 430 *et seq.*; Lindo, *History of the Jews in Spain*, p. 90; A. de Castro, *Historia de los Judios en España*, p. 98; Isaac ben Sheshet, *Responsa*, Nos. 229 *et seq.*, 241, 296, 327, 330, 335 *et seq.*
J. M. K.

SALAMANDER (Greek, *σαλαμάνδρα*): According to the Talmud, a species of toad which lives on land but enters the water at the breeding season (Ḥul. 127a; Lewysohn, "Z. T." §§ 277, 278). It generally appears, however, as a fabulous animal, generated in fire and perishing in air, this being the view concerning it held by R. Akiba himself (Sifra, ed. Weiss, p. 52b; Ḥul. 127a). God showed the animal to Moses in fire (Ex. R. xv. 28); and when glass-blowers stoke their furnace unceasingly for seven days and seven nights, the great heat produces a creature which is like a mouse (or spider), and which is called a salamander. If one smears his hand or any other part of his body with its blood, the spot is proof against fire; for the animal is created of fire (Tan., Wayesheb, 3). When King Manasseh was about to sacrifice Hezekiah to Moloch, the child's mother anointed her son with the blood of a salamander, that the fire might not injure him (Sanh. 63b; "Z. D. M. G." xxviii. 15). The fire of hell does not harm the scribes, since they are all fire, like the Torah; and if flames can not hurt one who is anointed with salamander blood, still less can they injure the scribes (Ḥag., end).

The name "salamander" itself indicates the adoption of a foreign belief by the Jews. According to Aristotle, "At Cyprus, where the stone chalcites [a kind of copper ore] is heated for several days, winged creatures, somewhat larger than our house-fly, appear in the midst of the fire, walking and flying through it, but dying immediately on leaving the flame. The salamander shows that certain animals are naturally proof against fire, for it is said to extinguish a flame by passing through it" ("Historia Animalium," v. 19; Lewysohn, *l.c.* § 279). Akiba likewise speaks of animals other than the salamander which are generated in fire, while Pliny declares ("Historia Naturalis," x. 68, 87) that the salamander does not propagate by copulation, and that, like ice, it extinguishes fire by touching it.

While the fire, according to the Midrash, need burn only seven days and seven nights to produce a salamander, Rashi says that it requires seven years (Ḥag.), and the 'Aruk (*s.v.*) postulates seventy years. The trend toward magic appears, furthermore, in the statement that myrtle wood is required for the fire.

The Ẓohar (ii. 211b) even mentions garments of salamander skin; and this legend is found in non-Jewish sources also. According to Grässe ("Beiträge zur Litteratur und Sage des Mittelalters," p. 81, Dresden, 1850), "The poets, *e.g.*, Titurel (ch. xl. 341), say that cloth of gold is woven from salamanders, and Marco Polo (Latin translation, ch. xlv.) says that at Rome there is a cloth of the same material as that from which the salamander is made" (comp. Jellinek, "Beiträge zur Gesch. der Kabbala," i. 48, Leipsic, 1852). A recipe in Hebrew, though termed Hindu, and in which salamander is the chief ingredient, is quoted by Steinschneider ("Pseudepigraphische Litteratur," p. 88, Berlin, 1862; see also Grunwald, "Mitteilungen," v. 10, 47; Wuttke, "Deutscher Volksaberglaube der Gegenwart," 3d ed., § 714). On the salamander as the elemental spirit of fire in the Middle Ages see "Brockhaus Konversations-Lexikon," 14th ed., vi. 14, *s.v.* "Elementargeister."

Bibliography: Lewysohn, *Z. T.* §§ 278-280, Frankfort-on-the-Main, 1858; Krauss, *Lehnwörter*, ii. 395, with bibliography by I. Löw.

E. C. L. B.

SALAMON, NAHUM: English inventor; born in London 1828; died there Nov. 23, 1900. He may be regarded as practically the founder of the British trade in sewing-machines. He early recognized the possibilities of this invention; and introduced from America into England the "Howe," the pioneer machine. Salamon was also the first to establish a plant for the manufacture of bicycles, at Coventry in Warwickshire, at the time when the invention of the spider-wheel resulted in the development of the velocipede into the modern bicycle and tricycle. Under the auspices of his company, the Coventry Machinists, Coventry took the foremost place in the manufacture for which it is now famous.

Salamon was much interested also in technical and chemical studies. In conjunction with his son **Alfred G. Salamon,** chemist, he acquired the English patents of saccharin when the efforts of chemists to make a substitute for sugar out of inorganic materials proved successful. Down to the time of his death he, as one of the directors of the Saccharin Corporation, took a personal interest in popularizing this product.

Bibliography: *Jew. Chron.* Nov. 30, 1900.

J. G. L.

SALANT, SAMUEL: Chief rabbi of the Ashkenazic congregations in Jerusalem; born Jan. 2, 1816, at Byelostok, Russia. Samuel married the daughter of Sundl of Salant and assumed the name "Salant." At an early age his lungs became affected, and he was advised to seek a warm climate. This induced him in 1840 to go with his wife and his son Benjamin Beinish to Jerusalem. At Constantinople he met and gained the friendship of Sir Moses Montefiore, then on his way to defend the Damascus Jews who had been falsely accused of ritual murders. Salant arrived in Jerusalem in 1841, and rejoined Sundl of Salant, his father-in-law, and about 500 Ashkenazim, who had preceded him. From 1848 to 1851 Salant, as a "meshullaḥ" (see Ḥalukkah), visited the principal cities of Lithuania and Poland. He reorganized the Wilna congregation ("Kolel") so successfully that its ḥalukkah contributions were nearly doubled. In 1860 he went to Germany, to Amsterdam, and to London, and on his return succeeded in inducing the trustees who had charge of the ḥalukkah to divide the contributions equally between the Sephardim and Ashkenazim. Salant also collected donations for the building of the synagogue Bet Ya'aḳob in Jerusalem. In 1878 he succeeded Meïr Auerbach as chief rabbi of the Ashkenazim.

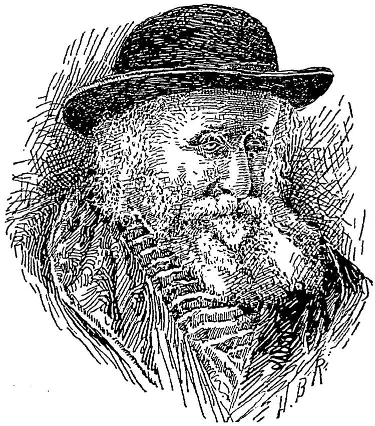
Samuel Salant.

In 1888 Salant's eyesight began to fail, and a few years later he became blind; but this did not impair his usefulness and activity in Jewish affairs. In 1900, however, he requested an assistant; and accordingly Rabbi Elijah David Rabbinowitz-Theomim of Russia was selected for the position.

Salant is an eminent Talmudist, but not an author of any consequence. He has excellent executive ability, as is shown in his leadership in the Jewish community. He is the head of the "wa'ad ha-kelali" (central committee) of the Ashkenazic ḥalukkah in Palestine, to which all contributions are addressed. He has won the sympathy and confidence of the outside world by his moderation and by his toleration toward all classes of Jews. Salant as chief rabbi of the Ashkenazim and Jacob Saul Alyashar as chief rabbi of the Sephardim maintain friendly intercourse, and generally act in harmony in matters concerning the welfare of the community at large.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 181-184, Warsaw, 1890.

J. J. D. E.

SALANTER, ISRAEL. See Lipkin, Israel.

SALE.—Of Land: The steps by which the title to land is changed in a gift or sale have been shown under Alienation. The conveyance might be by deed ("sheṭar"), for the requisites of which see Deed. It remains to be shown how the object conveyed is described, and how the words describing it are construed.

It was so usual for the ownership of houses to be divided (mostly among coheirs), one man owning the rooms on the ground floor and another the upper story, that the maxim of the Roman law "cujus est solum, ejus est usque ad cœlum" was not applied to buildings. Two chapters of the Mishnah (B. B. iv., v.) define the meaning of words applied to the objects of a sale. Such of these definitions as refer to land or to things annexed thereto are here given, though most of them are only of archeologic interest.

Inclusive Sale.

(1) He who sells a house ("bayit") does not sell the separate wainscot walls, nor a movable interior closet, nor a roof with a railing more than ten hands in height, nor a dug cistern, nor a walled cistern. In order to include these, the words "from the abyss below to the sky above" are necessary, "depth and height" not being sufficient.

According to the prevailing opinion of R. Akiba, the purchaser, if the cistern is included, has the exclusive right of way to it; and where the cistern alone is sold, the right of way to it passes to the purchaser by implication. He who sells a house sells the door, but not the key; he sells a mortar attached to the ground, but not a movable one; he sells also the base for a mill, but not the hollow stone receptacle, nor the baking-oven or cooking-hearth (all these being considered personalty); but where the seller says "the house and all that is in it," all these things pass in the sale. Where one sells a "court" he sells the houses, cistern, pit, and cellar, but not the movables; however, if he sells "the court and all that is in it," everything is sold excepting the bath-house and the oil-press in the court. He who sells an oil-press (let into the ground) sells the "sea" (the hollow stone which receives the olives), the stone roller, and the "maidens" (the cedar frame on which the beams rest), but not the planks (for weighting down the olive-bags), nor the wheel (for turning the press), nor the cross-beam; but if the seller says "the oil-press and all within it" everything passes.

He who sells a bath-house does not sell the shelves (for clothes), nor the benches, nor the curtains (? bathing-wrappers). If he says "the bath-house and what is in it," these things are sold, but not the pipes which conduct water to the bath, nor the stock of fuel on hand.

He who sells a town sells the houses, cisterns, pits, and cellars, the bath-houses and dove-cots, the olive-presses and the "gardens and orchards" (?), but not the movables therein; but if he says "the town and all that is in it," even the slaves and cattle that may be in the town are regarded as having been included in the sale.

He who sells a field or a vineyard sells the stones that are there for its needs, and the canes in the vineyard (necessary to prop the vines), and the crops still standing, and a cane fence enclosing less than a "quarter" (see Weights and Measures), and a watchman's lodge not made of mud, and carob-trees that have not been grafted, and the young, uncut sycamores; but he does not sell stones not needed for the field, nor canes not in use in the vineyard, nor the crop that has been cut. If, however, he says "the field and all that is within it," everything is sold with the exception of the following: a place fenced about with cane and of more than a quarter's contents (this being considered a separate field), a watchman's lodge built of mud (it being deemed a house), grafted carob-trees or improved sycamores, a cistern or an oil-press, whether dry or in use, and a dove-cot. And, according to the prevailing opinion of Akiba, the seller must obtain from the buyer a right of way (to reach the cistern and oil-press), with the same incidents and exceptions as in the sale of a house.

All these rules apply to the terms of a sale; but a gift is construed more liberally, so as to comprise everything in and upon the ground. Where brothers divide an estate, he who receives a named field for his share is entitled to everything upon it.

General Rule.

The rules here given for special cases may be generalized thus: Where a house, field, etc., are sold simply, nothing passes which bears a special name, whether real estate in itself or not, nor anything that is not attached bodily to the ground. If the words "and all that is in it" or "on it" are added, such parts as are always known by a separate name, and such movables as are not permanently on the place but are changed from day to day, are still excluded.

The dispute between Akiba and his contemporaries about the right of way turns on the question (*ib.* 64b) whether the seller sells "with a kindly eye" or "with an evil eye"; that is, whether his words are to be interpreted so as to enlarge the scope of the sale or so as to restrict it. The former view prevails.

(2) So far the Mishnah deals with the incidents of a house, court, town, field, etc. But B. B. v., § 4 presents the inverse case of the sale of single trees (this includes grape-vines), which may carry with them the underlying and surrounding land—an idea not strange in Syria, where even to-day single fruit-trees are often owned separately. With the aid of the comments in the Talmud (*ib.* 81–83) the law may be stated thus: "He who buys two trees in the midst of another man's field does not thereby buy the soil [R. Meïr says he does]. If the branches spread out too far, the owner of the soil must not trim them, though they shade his land; for by selling the trees he has put a servitude on his land. What grows out from the trunk belongs to the owner of the tree; whatever shoots come above the ground out of the roots belong to the land-owner; and, if the trees die, their owner has no further right to the soil. But when a man buys three trees, not less than four cubits and not more than sixteen apart, and placed in a triangle, he acquires the soil under them and a path around them wide enough for a fruit-gatherer with his basket. If the branches spread beyond this space, they should be trimmed. If the trees should die, the soil belongs to their owner, who may plant others in their places.

(3) Executory sales, in which land is sold by measure, and has to be laid off, or buildings are contracted for by name, to be put up thereafter, have still to be considered (see *ib.* vi., vii.).

"When one says to his companion 'I sell thee a named measure of soil,' and there are holes ten palms in depth, or rocks rising more than ten palms in height, these are not counted in the measure. Smaller holes or lower rocks are measured as part of the soil sold; but if the words are 'I sell *about* such a measure,' then holes and protruding rocks

Measures.

are all measured along with the rest" (thus the Mishnah; but in the Gemara this statement concerning smaller holes or standing rocks is limited as to quantity and position). When one says "I sell thee a named quantity [*e.g.*, enough for a kor of seed, *i.e.*, 75,000 square cubits] chain measure," the seller, if he gives any less, no matter how little, must make a rebate; if he gives any more, the buyer must return it. But if one sells a named quantity "more or less," should there be a deficit of as much as one part in thirty, the contract is filled; if the difference is greater, an account must be taken. It seems that the naming of a quantity without adding "chain measure" is of the same import as if the words "more or less" were added (*ib.* 104a).

Where an excess is to be corrected the buyer may return the surplus land; but where the excess is small (the Mishnah names the measure of nine kabs for a field, and a half-kab for a garden) the returned land would do the seller no good; hence the sages require the buyer to rectify the mistake in money. In case of deficit, the seller, of course, returns a part of the price pro rata.

Where both the expressions "chain measure" and "more or less" are used, according to the eminent lawyer Ben Nannos, the expression used first in the contract should prevail, the other falling to the ground; but the prevailing opinion is that the doubt is resolved against the buyer. Where the sale is made according to monuments and metes and bounds, and the quantity stated disagrees with the description, if the discrepancy is more than one-sixth it must be corrected; if less, the sale stands (see Ona'ah).

Where one says "I sell thee half my field," one-half in value is meant; but the seller has the privilege of choosing the smaller portion from the best land. If the proposition is "I sell thee the southern half," the southern half by area is estimated. The seller may then give to the buyer the equivalent of that area from any part of the land; and the buyer takes in his part the space for dividing fence and ditch.

Sales of Vacant Lots and of Tombs.

(4) He who sells to another a place whereon to build a house, or he who contracts with another to build a house for his son-in-law or his widowed daughter, must make it at least eight cubits in length by six in width (the opinion of R. Ishmael, which here seems to prevail over that of R. Akiba, who says six by four); a stall for oxen means one at least six by four; a large house, eight by ten; a banqueting-hall, ten by ten; and the height half of the sum of length and breadth. These measurements are evidently meant to be "in the clear." The word "house" ("bayit") in the Mishnah seems to mean one with a single room, a house of several rooms being known as a "birah."

He who sells a lot for a family tomb, or contracts with another to make a tomb for him, has to furnish a vault with a clear space of six cubits by four, with eight actual graves ("kukin") opening into it, three on each side, and two opposite the entrance, each grave being four cubits in length, six palms in width, and seven palms in height. Another opinion (which did not prevail) made the vault eight by six cubits, and surrounded it with thirteen graves, requiring, moreover, that two such vaults should open from a "court," six by six cubits, on the surface of which the bier and the grave-diggers might rest.

——**Of Chattels:** The modes by which and the precise time at which the ownership of movables passes from the seller to the buyer are set forth under Alienation; the rescission of a sale and purchase for Fraud and Mistake or for Duress is treated under those heads; and the right to rescind for inadequacy or excess of price is dealt with under Ona'ah. It remains to indicate, as under Sale of Land, how the words denoting the movable object sold are construed by the Mishnah (B. B. v.) and Gemara (*ib.* 73a-81), and to speak of some incidental points.

Inclusive Sale.

He who sells a ship sells with it the mast and sail (others render "flag"), the anchor, and the oars and tackle, but not the slaves (employed in navigation), nor the bags (to hold the cargo), nor the cargo, nor the boats; but when the seller says "the ship and all that is in it" all of these things are included. He who sells a wagon does not sell the horses (unless they are harnessed to it); he who sells the horses does not sell the wagon to which they are attached; he who sells the yoke (and appendages) does not sell the oxen (though they be attached); he who sells the oxen does not sell the yoke; he who sells an ass does not sell the harness. R. Judah's opinion, that the price should indicate what was meant to be sold, is disallowed, because the rule of Ona'ah offers sufficient protection.

He who sells a suckling ass sells her colt; but he who sells a suckling cow does not sell the calf, for the milk of the cow is of value. He who sells a beehive sells the bees in it. He who sells a dove-cot sells the pigeons; he who buys from another the "fruits" (*i.e.*, the next brood) of a dove-cot leaves to the seller the first two chicks for each mother bird, to keep her from deserting the nest. He who buys the next brood of a beehive takes the first three swarms that come out of the hive, and then stops impregnation, to save the honey for the seller. He who buys the cakes of honey leaves two behind (as winter food for the bees). He who buys olives, to cut them (from the tree), leaves two twigs full (to the seller). Unless there is a local custom to the contrary, the sale of the head of a beef does not include the feet, nor vice versa; the sale of the liver does not include the lungs, nor vice versa; but in the case of sheep and goats the sale of the head carries with it the feet, and the sale of the lungs includes the liver.

In measuring out oil or wine the seller (unless he is a retail merchant) must give the buyer three extra drops, to make up for that which adheres to the measuring vessel; but any that adheres to the bottom of the measure when it is tipped belongs to the seller.

Where grain is sold the buyer must accept as much dirt as one part in thirty; in buying figs, ten that are worm-eaten in a hundred; in a row of wine-jars, ten that are below the prescribed grade in a hundred. Where one sells wine to another and it sours, he is not liable on an implied warranty; but if the seller's wine is known to be apt to sour, it is a "mistaken purchase" (see Fraud and Mistake). If the seller says, "I sell thee spiced wine," it must keep good till Pentecost; if he sells it for "old wine," it must be of the previous year; if for "aged," it must be in its third year.

Dispute as to Price.

If seller and buyer disagree about the price, and if when they meet again the buyer takes the goods away unasked, he is supposed to take them at the seller's price; but if the seller tells the buyer to take his goods, they are sold at the price which is offered by the buyer.

The Mishnah treats the duty of keeping scales, weights, and measures in proper order in connection with the law of sales of goods (B. B. v. 10, 11), Rabban Simeon ben Gamaliel being the principal authority therefor. The rules deduced in the Talmud and found in the codes stand thus: A wholesale seller should wipe his hollow measures for liquids once in every thirty days; a householder need not do it more than once a year: the retailer should wipe them twice a week, and he should wipe his scales after every weighing. The patriarch named says that hollow measures for dry foodstuffs need not be wiped; and this (the opinion of Maimonides, "Yad," Genebah, viii., to the contrary) seems to be the accepted rule. In using scales the merchant must allow the meat or other goods weighed to sink down a palm's width below the level; or if he brings the scales to a dead level, he should give the customer the usual overweight, that is, 1 in 100 in the case of liquids, and 1 in 200 in that of solids. Where the custom is to deal out by small measures, the merchant must not use larger ones, as the customer would thereby lose part of the heaping; nor the contrary, where he buys. In like manner local custom must be followed as to heaped or level measure; and it is no excuse that deviation is compensated for by difference in price. A baraita (B. B. 89a) derives this rule from Deut. xxv. 15 ("a perfect and just weight," etc.). On the moral aspect of wrong weights and measures see Jew. Encyc. v. 500, *s.v.* Fraud and Mistake, I. 4.

Bibliography: *Yad, Genebah*, viii.; ib. *Mekirah*, xiv.-xvii., xxiv.-xxvi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 220, 221, 231.

J. L. N. D.

SALE AND SEIZURE. See Execution.

SALEM (שלם = "peaceful" or "whole"): Name of a place, first mentioned in connection with Abraham's return from the battle with Chedorlaomer, when Melchizedek, King of Salem, went to meet him (Gen. xiv. 18). Josephus ("Ant." i. 10, § 2; "B. J." vi. 10), the three Targumim, all the later Jewish commentators, and Jerome ("Quæstiones in Genesin," *ad loc.*, and "Epistola LXXIII., ad Evangelum de Melchisedech," § 2), believing "Salem" to be a shortened form of "Jerusalem," identify it with the latter place (comp. Eusebius, "Onomasticon," *s.v.* 'Ιερουσαλήμ). This identification is supported by the expression "In Salem also is his tabernacle" (Ps. lxxvi. 2), which undoubtedly refers to Jerusalem. Still Jerome himself, alluding probably to the Biblical indication that Salem was in the neighborhood of the valley called "the valley of Shaveh" (Gen. xiv. 17), identifies ("Epistola," *l.c.* § 7; "Onomasticon," *s.v.* "Salem" and "Aenon") Salem with the Salim of John iii. 23, now called Salamias, which is situated in the Jordan valley, eight miles south of Scythopolis. The Septuagint reads in Jer. xli. 5 "Salem" for "Shiloh," correcting משלו into משלם, and referring to Shalem, a city near Shechem (Gen. xxxiii. 18). In Judith iv. 4 occurs "to the valley of Salem," which Reland ("Palestine," p. 977) suggests should be amended to read "into the valley [the Jordan valley] to Salem." This place is apparently the Salamias of Jerome.

J. M. Sel.

SALEM, ASHER BEN IMMANUEL: Turkish scholar of the eighteenth century. He was the author of "Maṭṭeh Asher" (Salonica, 1748), containing responsa, novellæ on some parts of the "Yad ha-Ḥazaḳah," laws concerning the slaughtering of animals after the method of Jacob Weil, and sermons.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 34; Fuenn, *Keneset Yisrael*, p. 660; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 667.

E. C. I. Br.

SALEM SHALOAM DAVID: Chinese convert to Judaism; born at Hankow, China, of Chinese parents in 1853, and named **Feba.** Feba remained with his parents till 1861, when his family were murdered during the Taeping rebellion. He, along with other boys, was held captive by the rebels until they came within a short distance of Shanghai, where the rebels were routed and scattered by British soldiers under "Chinese" Gordon. Feba, being left helpless, sought protection of Solomon Reuben, one of the volunteers, who presented him to David Sassoon & Co., Shanghai. Here S. H. David took him under his care; and in 1862 he sent him to Bombay, where he was admitted to the Jewish faith and named Salem Shaloam David. He was educated at the David Sassoon Benevolent Institution, and joined the firm of E. D. Sassoon & Co. in 1872; served in their Shanghai house from 1874 to 1882; and since 1882 has been in their Bombay establishment. As a communal worker he is equally popular with the Jews and Beni-Israel. He is honorary secretary to the Magen David Synagogue Byculla and to the Jacob Sassoon Jewish Charity Fund, as well as to the Hebrath Kehat-Kadosh, Bombay. He was unanimously appointed by the last-named as visitor to the Jewish patients in the hospitals. He is, besides, a member of the Shanghai Society for Rescuing the Chinese Jews.

J. E. M. E.

SALFELD, SIEGMUND: German rabbi; born at Stadthagen, Schaumburg-Lippe, March 24, 1843. Having received his degree of Ph.D. from the University of Berlin in 1870, he became in the same year rabbi of Dessau, Anhalt. In 1880 he was chosen rabbi of Mayence, where he is still officiating (1905). Salfeld has published: "Fünf Predigten" (1879), sermons delivered on different occasions; "Das Hohelied Salomo's bei den Jüdischen Erklärern des Mittelalters" (Berlin, 1879); "Dr. Salomon Herxheimer" (Frankfort-on-the-Main, 1885), a biography; (with

M. Stern) "Nürnberg im Mittelalter" (Kiel, 1894–1896); "Der Alte Israelitische Friedhof in Mainz" (Berlin, 1898); "Das Martyrologium des Nürnberger Memorbuches" (*ib.* 1898), a work edited for the Gesellschaft für die Geschichte der Juden in Deutschland; "Bilder aus der Vergangenheit der Jüdischen Gemeinde Mainz" (Mayence, 1903). Since 1875 he has been a collaborator on "Meyers Konversations-Lexikon," and since 1902 on THE JEWISH ENCYCLOPEDIA.

Salfeld has long been active in public affairs. At Dessau he served as alderman; and at Mayence he is a member of the municipal school board.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexicon*, s.v.

s. F. T. H.

SALGÓ, JAKOB: Hungarian psychiatrist; born at Pesth in 1849; educated at Pesth, at Vienna (M.D., Vienna, 1874), and at Göttingen, where he was assistant to Max Leidesdorf. In 1879 he became privat-docent, and from 1880 to 1882 he was head physician, at the Swetlin sanitarium, Vienna. In 1884 he became head physician at the State Insane Asylum, Budapest. Salgó embraced Christianity.

Salgó is a member of the state sanitary council, of the medico-legal district council, of the Société de Médecine Mentale de Belgique, and of the Société Médico-Psychologique of Paris. His chief works are: "Werth und Bedeutung der Reformbestrebungen in der Psychiatrie" (Stuttgart, 1877); "Die Cerebralen Grundzustände der Psychosen" (*ib.* 1877); "Ueber Gerichtliche Bedeutung des Alkoholismus," in "Compendium der Psychiatrie" (Vienna, 1889); and "Az Elmekór Tankönyve" (Budapest, 1890), a handbook of psychiatry.

BIBLIOGRAPHY: *Pallas Lex.*

s. L. V.

SALIVA (Hebrew, "roḳ"): Spittle. To spit in a person's face was regarded as an expression of the utmost contempt for him (Num. xii. 14; Deut. xxv. 9; Isa. l. 6; Job xxx. 10; Matt. xxvi. 67; Lev. R. ix. 9). It was also a sign of disrespect to spit in front of a person (Josephus, "B. J." ii. 8, § 9; Sifre, Deut. 291; Yeb. 106b, where the Pharisaic interpretation of Deut. xxv. 9 is given); wherefore it is stated (Ber. ix. 5, 62b) that "one should not spit in the Temple precincts." Levitical impurity, however, is not ascribed to the saliva by the Mosaic law as it is in the law of Manu (v. 135), except in the case of one having an impure issue (Lev. xv. 8).

Healing properties, especially in eye-diseases, were ascribed to saliva by the Jews and the early Christians as well as by the Greeks and Romans (Yer. Shab. xiv. 14d; Yer. 'Ab. Zarah ii. 40d; Sanh. 101a; B. B. 126b; Mark vii. 33, viii. 23; John ix. 6; comp. Pliny, "Historia Naturalis," vii. 2; xxviii. 4, 7, 22). The power of curing eye-diseases with saliva was ascribed to the emperor Vespasian (Tacitus, "Historia," iv. 8; Suetonius, "Vespasianis," vii.). Both ancient and modern superstition attributed to spittle the power to ward off malign influences (see Krenkel, "Beiträge zur Aufhellung der Geschichte des Apostels Paulus," 1890, pp. 84–88; Grimm, "Deutsche Mythologie," p. 681).

BIBLIOGRAPHY: Riehm, *Biblisches Realwörterbuch*, and Winer, *B. R.* s.v. *Speichel.*

K.

SALKIND, SOLOMON BEN BARUCH: Lithuanian Hebrew poet; teacher in the rabbinical seminary, Wilna; died there March 14, 1868. He was the author of: "Shirim li-Shelomoh" (Wilna, 1842), a collection of poems, most of which are adaptations from other languages; "Ḳol Shelomoh" (*ib.* 1858) and "Shema' Shelomoh" (*ib.* 1866), collections of poems. Many of his Hebrew speeches are to be found in the "Ḳobeẓ Derushim" (*ib.* 1864), a collection of addresses by teachers of the seminary, published at the expense of the Russian government.

BIBLIOGRAPHY: *Ha-Maggid*, vol. xii., No. 14; Zeitlin, *Bibl. Post-Mendels.* p. 328.

s. M. SEL.

SALKINSON, ISAAC EDWARD: Russian Hebraist; convert to Christianity; born at Wilna; died at Vienna June 5, 1883. According to some, Salkinson was the son of Solomon Salkind. As a youth, he set out for America with the intention of entering a rabbinical seminary there; but while in London he was met by agents of the London Missionary Society and was persuaded to forsake Judaism. Baptized soon afterward, he entered, in 1849, the college of that society, where he studied four years. His first appointment was as missionary to the Jews at Edinburgh, where he became a student at Divinity Hall. He was ordained a minister of the Presbyterian Church at Glasgow in 1859. He served his church as a missionary in various towns, including Presburg, and finally settled in Vienna (1876).

Salkinson translated: "Philosophy of the Plan of Salvation," under the title "Sod ha-Yeshu'ah" (Altona, 1858); Milton's "Paradise Lost," under the title "Wa-Yegaresh et ha-Adam" (Vienna, 1871); Shakespeare's "Othello" and "Romeo and Juliet," under the titles "Iti'el ha-Kushi" (*ib.* 1874; preface by P. Smolenskin) and "Ram we-Ya'el" (*ib.* 1878); Tiedge's "Urania," under the title "Ben Ḳohelet" (*ib.* 1876; rimed); the New Testament, under the title "Ha-Berit ha-Ḥadashah." The last-mentioned translation was undertaken for the British Missionary Society in 1877; it was published posthumously, under the supervision of C. D. Ginsburg, at Vienna in 1886. It is much inferior to his other translations.

BIBLIOGRAPHY: *Bet Oẓar ha-Sifrut*, i. 31 *et seq.* (2d part); De le Roi, *Juden-Mission*, iii. 261; J. Dunlop, *Memoirs of Gospel Triumphs*, pp. 372 *et seq.*, London, 1894; Zeitlin, *Bibl. Post-Mendels.* pp. 328–329.

s. M. SEL.

SALOMAN, GESKEL: Painter; born of German parents April 1, 1821, at Tondern, Sleswick; died July 5, 1902, at Stockholm. Soon after his birth his parents removed to Copenhagen, where Saloman received his education and attended the art school. While a student he painted, among other works, "A Game of l'Hombre," 1845; "The First Violin Lesson," 1846; and several portraits. For one of these, a portrait of the poet Overskov, he received in 1848 the Neuhauser prize of 400 Danish dollars. In 1849 appeared his "Writing Instructions." After a stay in Paris, where he painted "News from the Crimean War," he settled in Göteborg, Sweden. From 1860 to 1863 he lived in Algiers, where he painted "The Chicken Sacrifice." In 1870 he removed to Stockholm, where he lived until his death, often making trips abroad. In 1872 he became professor at the Stockholm Art Academy.

Besides the above-mentioned pictures, the following deserve notice: "The First-Born," Göteborg, 1852; "The Weaver Woman," *ib.* 1856; "The Emigrants," *ib.* 1858; "The Home-Coming of the Victor," Stockholm, 1881; "Gustavus Vasa and the Dalecarlians," *ib.* 1886; "The Blessing of the Sabbath Lights," *ib.* 1900.

Saloman was not only a celebrated painter, but also a well-known archeologist. As such he wrote: "Die Statue der Venus von Milo," "Die Statue des Belveder'schen und Vatikanischen Apollo," and other works. He was throughout his life a pious Jew.

Bibliography: A. Kohut, in *Ost und West*, April, 1903, p. 246.
S. F. T. H.

SALOMAN, NOTA S.: Danish physician; born at Tondern, Sleswick-Holstein, March 21, 1823; died at Copenhagen March 20, 1885. Educated at the University of Copenhagen (M. D. 1850), he was for one year physician in the merchant navy, and then became assistant at the Frederiks Hospital, Copenhagen. In 1853 he joined the Danish army as assistant surgeon. He became surgeon in 1858, took part in the war of 1864, and was appointed in 1873 surgeon-general of the Danish army. He greatly improved the hospital and ambulance services of the army.

Of Saloman's works mention should be made of "Bemærkninger om Sundhedstjenesten i Felten," Copenhagen, 1872.

Bibliography: Hirsch, *Biog. Lex.*
S. F. T. H.

SALOMAN (originally **SALOMON**), **SIEGFRIED:** Danish violinist and composer; born in Tondern, Sleswick-Holstein, Oct. 2, 1816; died July 22, 1899, on the island of Dalarö, Sweden; brother of Geskel and Nota Saloman. He received instruction in violin-playing from Fröhlich, Paulli, Wexschall, and J. P. E. Hartmann, and when only twelve years old appeared in public at a concert in Copenhagen. In 1838 he received a scholarship which enabled him to travel for three years. He stayed for a time in Dessau, where he studied theory and composition under F. Schnieder, who obtained for him an appointment as first violin in the Hofkapel in that city. In 1841 he went to Dresden, where he studied under Lipinski. In 1842 he published in Hamburg nine booklets of romances and songs.

Returning to Copenhagen in 1843, Saloman lectured, and gave instruction in music, at the same time writing several operas, of which "Tordenskjold i Dynekilen" (1844) and "Diamantkorset" (1847) were the most noteworthy. The latter work was later translated into German, and staged in Berlin and Leipsic, where it met with marked success. In 1847 Saloman again went abroad, and in 1850 his comic opera "Das Korps der Rache" was presented at Weimar, and had a most successful run. In Berlin Saloman was married to the Swedish singer Henriette Nissen, with whom he toured the continent of Europe for several years. In 1867 his opera "Karpathernes Rose" was produced in Moscow.

On the death of his wife (1879) Saloman settled in Stockholm, where he composed several new operas, of which "Flyktningen Från Estrella," "I Bretagne," and "Led ved Lifvet" met with great favor.

Bibliography: C. F. Bricka, *Dansk Biografisk Lexicon*; *Svensk Musiktidning*, Sept. 1, 1899.
S. F. C.

SALOMON: American family tracing its descent back to Haym Salomon, "the financier of the American Revolution." The family tree is as follows:

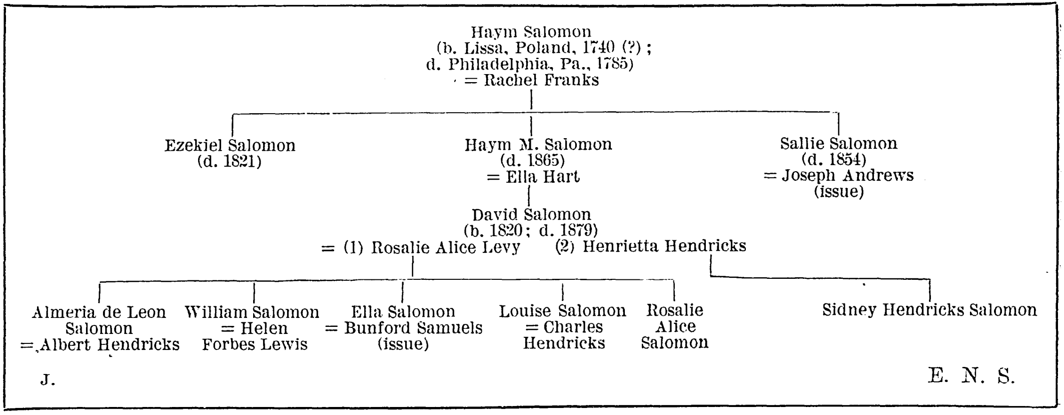
Haym Salomon
(b. Lissa, Poland, 1740 (?);
d. Philadelphia, Pa., 1785)
= Rachel Franks
Ezekiel Salomon
(d. 1821)
Haym M. Salomon
(d. 1865)
= Ella Hart
Sallie Salomon
(d. 1854)
= Joseph Andrews
(issue)
David Salomon
(b. 1820; d. 1879)
= (1) Rosalie Alice Levy
(2) Henrietta Hendricks
Almeria de Leon Salomon
= Albert Hendricks
William Salomon
= Helen Forbes Lewis
Ella Salomon
= Bunford Samuels
(issue)
Louise Salomon
= Charles Hendricks
Rosalie Alice Salomon
Sidney Hendricks Salomon
J.
E. N. S.

Pedigree of the Salomon Family.

SALOMON, GOTTHOLD: German rabbi; born Nov. 1, 1784, at Sondersleben, Anhalt; died Nov. 17, 1862, in Hamburg. His first teacher in Bible and Talmud was his uncle R. Meister Heinemann. In 1800 he went to the school of R. Joseph Wolf at Dessau. In 1801 he became tutor in the Kalman family, and in the following year was appointed teacher at the Jewish Free School, subsequently called "Franzschule für Hebräische und Deutsche Sprache," where he had as colleagues David Fränkel and Moses Philippson. He delivered his first public discourse, "Ueber die Entfaltung des Inneren Lebens Durch die Sprache," in 1806, on the occasion of a school examination. It was printed in the periodical "Sulamith," which Salomon was then editing, and of which six volumes appeared. In 1815 he was invited to deliver a ser-

First German Sermon.

mon at the Beer private synagogue at Berlin. It should be noted that he devoted much time to the study of the sermons of famous contemporary Christian preachers, which influenced considerably his own homiletic methods. In 1818 he was called as preacher to the newly founded congregation at Hamburg, as associate to Eduard Kley. In 1822 he visited Copenhagen, where he preached with great success; but he declined a call to that city. In 1835 he engaged in polemics with the theologian Hartmann of Rostock, who publicly opposed the emancipation of the Jews, Salomon answering with his "Briefe an Hartmann." In 1837 he issued the "Deutsche Volks- und Schulbibel für Israeliten" with the assistance of Isaac Noah Mannheimer and with the financial support of the Hamburg philanthropist Solomon Heine, uncle of Heinrich Heine. In 1841 the famous temple controversy ("Tempelstreit") arose in Hamburg on the occasion of the publication of Salomon's prayer-book, which was put under the ban by Ḥakam Isaac Bernays. To this period belongs his defense of the Jews against Bruno Bauer. Between 1843 and 1845 he took part in the rabbinical conferences at Leipsic, Brunswick, Frankfort-on-the-Main, and Breslau. In 1843 he celebrated his twenty-fifth anniversary as preacher at Hamburg, and soon after dedicated the new temple in the Poolstrasse. He resigned his office in 1858.

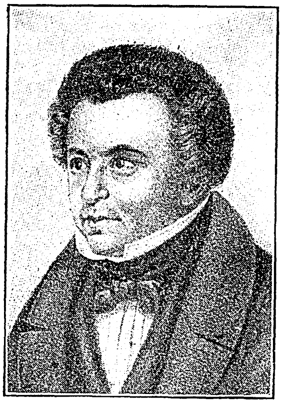
Gotthold Salomon.

Works.

Salomon, who was one of the most eloquent Jewish preachers of the nineteenth century, was often invited to deliver discourses in various cities, *e.g.*, in London, Frankfort, Vienna, and Prague. Aside from his polemical writings, a great number of sermons and liturgical poems which were included in the hymnal of the Hamburg Temple, Salomon published: a German translation, with notes, of the Minor Prophets (1806); a translation, with notes, of the "Shemonah Peraḳim" of Maimonides (1809); "Selimas Stunden der Weihe," a devotional book for young women; and a monograph on the occasion of the one hundredth anniversary of the birth of Moses Mendelssohn (1829).

Bibliography: Phoebus Philippson, *Biographische Skizzen*; Kayserling, *Bibliothek Jüdischer Kanzelredner*; D. Leimdörfer, in *Allg. Zeit. des Jud.* 1902.

S. D. L.

SALOMON, HAYM: American financier; born at Lissa, Poland, in 1740; died in Philadelphia Jan. 6, 1785. It is probable that he left his native country after the partition of Poland in 1772. He settled in New York, and there married Rachel, daughter of Moses B. Franks. When the Revolutionary war began he identified himself with the American cause, and was arrested and imprisoned as a spy soon after the occupation of New York by the British in Sept., 1776. He appears to have been kept in close confinement for a considerable period, but when his linguistic proficiency became known, he was turned over to the Hessian general Heister, who gave him an appointment in the commissariat department. The greater liberty thus accorded him enabled him to be of service to the French and American prisoners, and to assist numbers of them to effect their escape. He appears to have exerted himself to create dissension among the Hessian officers, prompting many to resign from the service. This led him into difficulties, but on Aug. 11, 1778, he managed to escape from New York, leaving behind property to the amount of five or six thousand pounds sterling, a distressed wife, and a child one month old. It is characteristic of his unselfish nature that when, at this critical period of his career, he addressed a petition to the Continental Congress (Aug. 25, 1778) recounting his services and praying for some employment, he at the same time entered a plea for the exchange of Samuel Demezes, with whom he had been intimate during his imprisonment.

Early Career.

Salomon's escape to Philadelphia marks the turning-point in his career. His appeal to Congress met with no success, but it was not long before he succeeded in establishing himself in business, becoming one of the prominent citizens of his adopted city. Early in 1781 he made known through the newspapers that he was a dealer in bills of exchange on France, Saint Eustatius, and Amsterdam. A few days after this announcement Robert Morris became Superintendent of Finance. Morris kept a diary in which he recorded many of his financial transactions, and some idea of the extent to which he relied on Salomon may be gathered from the fact that between Aug., 1781, and April, 1784, Salomon's name appears in the diary not less than seventy-five times. Salomon's services were especially valuable in connection with the negotiation of bills of exchange, by which means the credit of the government was so largely maintained during this period; he was practically the sole agent employed by Morris for this purpose. On July 12, 1782, he requested Morris' permission to publish the fact that he was broker to the Office of Finance; in reference to this Morris entered in his diary: "This broker has been useful to the public interests. . . . I have consented, as I do not see that any disadvantage can possibly arise to the public service, but the reverse; and he expects individual benefits therefrom."

But Salomon's activities were not limited to his relations with the government. He had been appointed broker to the French consul and the treasurer of the French army, and fiscal agent of the French minister to the United States, Chevalier de la Luzerne, and in these capacities enormous sums passed through his hands. His large financial transactions made him the principal individual depositor of the Bank of North America, an institution founded through the instrumentality of Robert Morris to serve as a means of obtaining funds to carry on the government. Salomon's accounts filled fifteen pages of the ledger of this bank, and at various times he had specie balances of from $15,000 to $50,000. From these accounts it would appear that Salomon from time to time paid out to Robert Morris sums amounting in the aggregate to $200,000. It is an interesting fact that on a day when Robert Morris deposited $10,000 in the bank, he received exactly the same amount from Haym Salomon.

On Aug. 26, 1782, Morris recorded in his diary: "I sent for Salomon and desired him to try every way he could devise to raise money, and then went in quest of it myself." Two days later he wrote: "Salomon the broker came, and I urged him to leave no stone unturned to find out money and the means by which I can obtain it."

Relations with Financial World.

In 1782 Salomon indorsed the note of a M. de Brassine, who, with M. de Mars, the chief of the French hospital department, was engaged in sundry mercantile ventures which turned out to have been entered into for their own advantage and on account of the French army. When the note became due, it was protested, and at Morris' instance Salomon entered suit against De Brassine and De Mars (March, 1783), and had them both put in jail. On March 20, 1783, Morris recorded in his diary: "I must here, in justice to Haym Salomon, declare that, although he has indorsed the note, I consider him only as a broker in this business, and not liable to pay as an indorser thereof." As De Mars was the responsible party he was forced to make good the amount involved. It is worthy of note that James Wilson, the distinguished lawyer and member of the Constitutional Convention, represented Salomon on this occasion. It was due no doubt to many other transactions of this character that Salomon advanced to the government large sums for which he received no return. A report of a United States Senate committee, made in 1850, upon the claims of Salomon's heirs states that he "gave great assistance to the government by loans of money and by advancing liberally of his means to sustain the men engaged in the struggle for independence at a time when the sinews of war were essential to success." For the most part, the money advanced by Louis XVI., and the proceeds of the loans negotiated in Holland passed through his hands. The advertisements which Salomon constantly inserted in the newspapers filled at times a whole column and were printed in French as well as in English; indeed, he was the leading financier of the principal city of the country; and no other had such extensive connections or engaged in such a variety of ventures. The inventory of his estate at the time of his death showed that he owned more than $350,000 in loan-office, treasury, and state certificates, and contained, besides, other evidences of official indebtedness.

Salomon's generosity in advancing aid to numerous prominent characters of his time forms one of the most striking evidences of his largeness of heart and mind. When the funds of James Madison and his associates fell so low as to force them to have recourse to the bounty of individuals, Salomon appears to have been their chief reliance. Madison, in a letter (Aug. 27, 1782) urging the forwarding of remittances from his state, which he represented at Philadelphia, wrote: "I have for some time past been a pensioner on the favor of Haym Salomon, a Jew broker." On Sept. 30 of the same year, when again appealing for remittances to relieve his embarrassments, he wrote: "The kindness of our little friend in Front street, near the coffee-house, is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculations. To a necessitous delegate he gratuitously spares a supply out of his private stock." There is ample evidence that Salomon is here referred to, and that he was not less generous to many of the military and civil officials of those trying times, with some of whom he was on intimate terms. Had it not been for the aid he supplied to James Wilson, already referred to as his attorney, and one of the most prominent Pennsylvanians, the latter would have been forced to retire from the public service. This aid he is stated to have "administered with equal generosity and delicacy." It is also recorded that he rendered services to Don Francesco Rendon, the secret agent of the King of Spain, who states that without this assistance he would have been unable to "support his character as His Most Catholic Majesty's agent here with any degree of credit and reputation." There are other evidences of his generosity and of his contributions to charity, and it is stated that at one time during the Revolution, when paper money had practically no circulation and specie was rarely seen, he distributed $2,000 in specie among the poor and distressed of Philadelphia. So successful had Salomon become by 1784 that in the spring of that year he opened an establishment in New York in partnership with Jacob Mordecai, at 22 Wall street, where he carried on the business of "factor, auctioneer, and broker."

Jewish Activities.

Haym Salomon's interests were not restricted to secular affairs. He participated in Jewish communal life; was one of the original members of the Congregation Mickvé Israel of Philadelphia; and, in 1783, at least was one of the mahamad of that synagogue. On Dec. 23, 1783, with others of the congregation, he sent an address to the Council of Censors of Pennsylvania, which met in that year for the first time, calling attention to the fact that, though the constitution of the state provided that no religious test should be imposed upon civil officials, they had all, upon assuming office, to take oath that they believed the Scriptures of the Old and New Testaments to be given by divine inspiration; and as this prevented professing Jews from holding public office, the petitioners prayed for the repeal of that clause of the constitution. Though they met with no success at this time, their action doubtless had some effect in bringing about the removal of this restriction when the constitution was revised at a later date. In 1784 Salomon was treasurer of what was probably the first charitable organization among the Jews of Philadelphia, a society for the relief of destitute strangers.

When Salomon died he left a widow and two infant children, who were named Ezekiel and Haym M. Various attempts were made between 1848 and 1864 to procure from the government a settlement of Haym Salomon's claims for sums advanced during the Revolution, but, though several committees of both houses of Congress made favorable reports, no appropriation has ever been made. In 1893 an attempt was made to have Congress order a gold medal struck in recognition of Salomon's services, the heirs agreeing for this consideration to waive their claims against the United States; but even this failed, though a favorable report upon the measure was made by the House committee having the matter in charge.

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A. H. F.

SALOMON, MAX: German physician; born at Sleswick, Sleswick-Holstein, April 5, 1837; son of Jacob Salomon; educated at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Kiel (M.D. 1861). After a postgraduate course under Von Graefe, he became in 1862 assistant at the city hospital of Altona. Joining the Prussian army in 1866, he served as surgeon until 1870, when he established himself as a physician in Hamburg. In 1874 he removed to Berlin, where he is still practising (1905), having received the title of "Sanitätsrath."

Of Salomon's works may be mentioned: "Geschichte der Glycosurie von Hippocrates bis zum Anfange des 19. Jahrhunderts," Leipsic, 1871; "Die Krankheiten des Nevensystems," Brunswick, 1872; "Die Entwicklung des Medicinalwesens in England, mit Vergleichenden Seitenblicken auf Deutschland und Reformvorschlägen," Munich, 1884; "Handbuch der Speciellen Internen Therapie," Berlin, 1885 (3d ed., 1897; translated into Italian, Milan, 1889); "Lungenkrankheiten," Berlin, 1886, 1887; Leipsic, 1888; Hamburg, 1890 (a translation of Germain Sée's "Médecine Clinique"); "Giorgio Baglivi und Seine Zeit," Berlin, 1889; "Die Kinderheilstätten an den Deutschen Seeküsten in Ihrem Kampfe Gegen die Tuberculose," *ib.* 1899; "Amatus Lusitanus und Seine Zeit," *ib.* 1901; "Die Tuberkulose als Volkskrankheit und Ihre Bekämpfung Durch Verhütungsmassnahmen," *ib.* 1904.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

S. F. T. H.

SALOMON, WILLIAM: American financier; born at Mobile, Ala., Oct. 9, 1852; great-grandson of Haym SALOMON. His parents removed to Philadelphia a few years after his birth; and in 1864 he went to New York city, where he received his education. In 1867 he entered the employ of Philip Speyer & Co., subsequently Speyer & Co., of New York. During his leisure hours he studied German and French; and in 1870 he was transferred to the house of Speyer & Co. of Frankfort-on-the-Main, spending a few months with the London branch. Returning in 1872 to New York city, he in 1873 was made one of the managers and in 1882 a member of the firm of Speyer & Co., which firm he left in 1899, founding the banking-house of William Salomon & Co. in 1902.

Salomon has been very active in railroad finance, and was prominently interested in the reorganization of the Baltimore & Ohio Railroad. He has been an extensive traveler in America and Europe, and has contributed a number of articles on financial and other topics to the magazines of the day.

BIBLIOGRAPHY: *Prominent and Progressive Americans*, pp. 295-297, New York, 1902.

J. F. T. H.

SALOMONS: English family descended from **Solomon Salomons**, a London merchant on the Royal Exchange in the eighteenth century. The following are the principal members:

Levi (Levy) Salomons: London financier and underwriter; born Jan. 16, 1774; died Jan., 1843. He lived at one time in Crosby Square, a few doors from the Great St. Helen's Synagogue, of which he was one of the principal wardens and the representative on the Board of Deputies up to the time of his death. He acquired a valuable collection of scrolls of the Law, some of which he bequeathed to his own synagogue. He married Matilda de Mitz, of Leyden, Holland, and had a family of three sons and three daughters.

Philip Salomons: Eldest son of Levi Salomons; born May 30, 1796; died Jan. 28, 1867; lived at Brighton, Sussex. He married Emma, daughter of Jacob Montefiore, of Sydney, N. S. W., and had as issue a son and two daughters.

Sir David Salomons, Bart.: First English Jew to become sheriff, magistrate, alderman, member of Parliament, and lord mayor of London; born Nov. 22, 1797, in London; died there July 18, 1873; second son of Levi Salomons, one of the chief Jewish merchants of London at the end of the eighteenth century; educated at London and Tottenham. He was one of the founders of the London and Westminster Bank in 1832, and became an underwriter in 1834. He was thus brought into personal association with the higher financial ranks of the metropolis, and he now determined on seeking the suffrages of his fellow citizens.

Salomons' claim to distinction rests on the courageous efforts he made to obtain the removal of Jewish disabilities. Having been admitted in 1831 by the Coopers' Company a freeman and liveryman of the city of London, in 1835 he became the first Jewish sheriff of London and Middlesex; and a special act of Parliament was passed to set at rest any doubts which might exist as to the legality of the election. He was the first Jew to be appointed magistrate for Kent (1838) and high sheriff of that county (1839-40) without being obliged to subscribe to the usual declaration, "on the true faith of a Christian." In 1835 he was elected alderman of Aldgate ward, in 1844 of Portsoken ward, and in 1847 of Cordwainer's ward, but was not admitted till the last-mentioned year. The former elections, however, had to be set aside owing to Salomons' refusal to subscribe to the regular oath. Sir Robert Peel, recognizing the hardship under which the Jews suffered, then introduced a bill in Parliament securing municipal privileges to his Jewish fellow subjects. In due course Salomons became the first Jewish lord mayor of London (1855). His mayoralty was a series of triumphs, his career at the Mansion House being one of exceptional brilliancy and popularity. He received the King of Sardinia at the Guildhall, and during his mayoralty the inscription on the London monument attributing the Great Fire of 1666 to the Roman Catholics was removed.

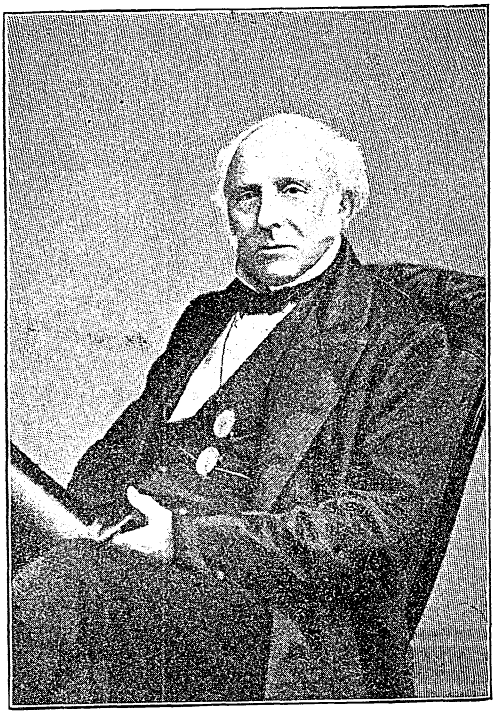

Sir David Salomons.

Salomons then became a candidate for Parliament and unsuccessfully contested Old Shoreham in 1837, Maidstone in 1841, and Greenwich in 1847; but he was returned as a Liberal for the last-mentioned borough in June, 1851. He declined to take the oath "on the true faith of a Christian," a proceeding which drew the attention of the whole country to the question of Jewish disabilities. Taking his seat in the House, he was ordered to withdraw after having been heard in defense of his unprecedented action, and was subsequently fined £500 for illegally voting (see ENGLAND). The Greenwich constituency which he represented, however, reelected him again and again; but it was not until the alteration of the Parliamentary oath in 1858, after many futile attempts, that he was enabled to take his seat without further demur in 1859, one year after Baron Lionel de Rothschild had taken his oath and his seat as M. P. for the city of London. On the rebuilding of the House of Commons Salomons obtained possession of the actual seat which he had striven so valiantly to obtain and placed it in his country house as an heirloom. On Oct. 26, 1869, he was made a baronet of the United Kingdom with special remainder, in default of male issue, to his nephew David Lionel Salomons, who accordingly succeeded him.

Sir David Salomons was president of the Board of Deputies, of the Society of Hebrew Literature, of the Westminster Jews' Free School, and of the Jews' Hospital. He exerted himself in Parliament on behalf of the Jews in Gibraltar and Damascus, and sought to alleviate the condition of the Jewish working classes with reference to those provisions of the factory acts relating to Sunday labor.

He was twice married, but died without issue. By his will he left a legacy of £1,000 to the Guildhall Library, which was applied in part to augmenting the collection of Jewish works presented by his brother Philip, and in part to the purchase of books on commerce and art. A catalogue of the former was subsequently published by A. Löwy. A testimonial which had been presented to Salomons by his coreligionists in 1836 was also left by him to the Guildhall.

Sir David was the author of: "A Defense of Joint-Stock Banks," 1837; "The Monetary Difficulties of America," 1837; "An Account of the Persecution of the Jews at Damascus," 1840; "Reflections on the Recent Pressure on the Money Market," 1840; "The Case of David Salomons," being an address which was delivered before the court of aldermen, 1844; "Parliamentary Oaths," 1850; and "Alteration of Oaths," 1853.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 16, 1855; July 25, 1873; *Jewish World*, July 25, 1873; *The Times* (London), July 21, 1873; *Dictionary of National Biography*; *City Press*, July 26, 1873.

J. G. L.—I. H.

David Lionel Salomons: Second baronet, and electrician. He was born Jan. 28, 1851, and succeeded his uncle Sir David Salomons, under a special limitation, July 18, 1873. He married a daughter of Baron Herman de Stern.

Joseph Salomons: Third son of Levi Salomons; born April 17, 1802; died Jan., 1829. He married, in 1824, a daughter of Joseph Montefiore. By this marriage he had three daughters, one of whom became the wife of Aaron Goldsmid of London; another, of Lionel Benjamin Cohen; and the third, of Prof. Jacob Waley.

BIBLIOGRAPHY: *Jewish Year Book*, 1904; *Voice of Jacob*, Feb. 3, 1843.

J. I. H.

SALOMONS, SIR JULIAN EMANUEL:

Australian statesman; born in Birmingham 1834. He was called to the bar in Jan., 1861. Having emigrated to New South Wales, he was called to the bar of that colony, and practised with much success before the Supreme Court in Sydney, being made Q.C. He defended O'Farrel, the Fenian, who shot the Duke of Edinburgh in 1868.

Salomons was solicitor-general in the Robertson and Cowper ministries from Dec., 1869, to Dec., 1870; and in 1886, on the retirement of Sir William Manning, he was offered the position of chief justice of the colony, which he resigned after holding it for a few days. He then served as agent-general in England for New South Wales till 1890. In June, 1891, he was knighted, and in the following October was appointed vice-president of the executive council and representative of the Dibbs government in the legislative council. In Jan., 1899, he was again appointed agent-general in London for New South Wales, in which position he served till 1902.

Bibliography: Heaton, *Dict. of Australia*; *Jew. Chron.* Jan. 20, 1899; *Jew. Year Book*, 5665 (1904-5).

J. G. L.

Scene in the Old Jewish Quarter at Salonica.
(From a photograph by E. N. Adler.)

SALOMONSEN, CARL JULIUS: Danish bacteriologist; born at Copenhagen Dec. 6, 1847; son of Martin S. Salomonsen. He studied medicine at Copenhagen (M.D. 1871) and took a postgraduate course at Paris and Breslau. Returning to Denmark, he established himself as a physician in his native city, and became privat-docent in 1878, assistant professor in 1883, and professor of pathology in 1893. He was the first Danish physician to establish a laboratory exclusively for the preparation of anti-toxin for the treatment of diphtheria in Danish hospitals. This laboratory was soon found to be too small, and Salomonsen accordingly introduced into the Rigsdag a bill requiring the state to undertake the building of a Serum-Therapeutisk Institut; this bill became law on March 20, 1901.

Salomonsen is the author of many essays in the Danish and German medical journals, and has written among other works "Ledetraad for Medicinere i Bakteriologisk Technik," Stockholm, 1885. Since 1891 he has been a member of the Académie des Sciences.

Bibliography: Hirsch, *Biog. Lex.*; C. F. Bricka, *Dansk Biografisk Lexicon*.

S. F. C.

SALOMONSEN, MARTIN: Danish physician; born in Copenhagen March 9, 1814; died there Dec. 21, 1889; father of Carl Julius Salomonsen. He graduated from the University of Copenhagen (Candidatus Medicinæ, 1838), and afterward took up the study of physiology. In 1842 he was appointed assistant physician in the Royal Guards, and in 1844 district physician in Copenhagen. In this capacity he did much to bring about a reform in the statistics of diseases; and it was largely due to him that the law requiring physicians in Copenhagen to issue weekly reports was enacted (1850). Salomonsen's work "Udsigt over Kjöbenhavns Epidemier i Sidste Halvdel af det Attende Aarhundrede" (Copenhagen, 1854) gained for him from his alma mater the honorary degree of doctor of medicine.

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S. F. C.

SALONICA (SALONIKI; ancient **Thessalonica** and **Therma):** Seaport city in Rumelia, European Turkey; chief town of an extensive vilayet of the same name which includes the sanjaks of Salonica, Serres, Drama, and Monastir; situated at the northeast extremity of the Gulf of Salonica. Although it may be inferred from the Acts of the Apostles and from the Epistles of Saint Paul that a Jewish community existed there in the first century of the common era, the earliest document concerning it dates from the time of the first Crusade. It is a letter, found in the genizah at Cairo (see "J. Q. R." ix. 27-29), which was sent from Tripolis to Constantinople, and in which the community of Salonica is said to have been exempted from taxation by Emperor Alexius Comnenus and the patriarch.

Earliest Notice.

This liberality was due either to the fact that the Jews of Salonica were unable to pay their taxes at that time, or to an ulterior motive on the part of the emperor, who, fearing that the Jews would sympathize with the Crusaders, endeavored thus to secure their loyalty. About 1170 Benjamin of Tudela visited Salonica and found there 500 Jewish inhabitants. They were engaged in various handicrafts, and had their own mayor (ἔφορος), who was appointed by the government (Benjamin of Tudela, "Itinerary," ed. Asher, p. 18). During the thirteenth and fourteenth centuries the community was increased by the arrival of a great number of immigrants from Germany, France, and Italy, who, fleeing from persecutions in their respective countries, settled in Salonica, where they were afforded many commercial opportunities. The immigrants from Italy formed two distinct congregations, the Sicilian and the Apulian.

Group of Salonica Jews.
(From a photograph.)

A new era for the community began with the conquest of Salonica by Amurath (May 1, 1430). The Jews were granted equal rights with the other non-Mussulman inhabitants, and their rabbis were placed on the same footing as the spiritual heads of the Greek Church. The happy condition of the Jewish community of Salonica at that time is described by Isaac Ẓarfati in a letter addressed to the Jews of Germany, whom he advises to emigrate to Turkey. His advice was followed by many, and at the end of the fifteenth century there were so many German Jews in Salonica that Benjamin ha-Levi of Nuremberg deemed it necessary to compose a special ritual for them. The sixteenth century was the golden age of the Salonica community; Sultan Bayazid II. (1480-1512) received the exiles from Spain, and these gave a great impulse to material and intellectual life. Moreover, thousands of wealthy Maranos who had been persecuted in Italy and in Portugal sought refuge in Salonica, where they resumed the profession of their old faith.

Resort of Maranos.

Talmudic schools were founded, which acquired such a high reputation that Isaac Abravanel sent his son Samuel to study there. Large libraries were opened for the public by Judah Benveniste, the son of a former Spanish minister of finance, and by others. Besides the Greek congregation, called "El Kahal de los Javanim," and that which comprised immigrants from Germany, France, Italy, and other lands, there were about thirty Spanish and Portuguese congregations, each of which had its own synagogue and retained its own customs, rites, and liturgy. A poet of that period, Samuel Usque, paints in vivid colors the prosperity of Salonica, which he calls "a mother of Judaism." "The largest numbers," he says, "of the persecuted and banished sons from Europe and other places have met therein and have been received with loving welcome, as though it were our venerable mother Jerusalem."

The year 1545 was a very unfortunate one for the Jews of Salonica. On the 4th of Ab a terrible fire broke out which caused the death of 200 persons and destroyed 8,000 houses and eighteen synagogues. Except for this catastrophe, which was soon forgotten, the prosperity of the community long remained uninterrupted. It is true some Greeks, envious of the riches of certain Jews, endeavored from time to time to incite the populace against them; but as the government, at the request of deputies sent to Constantinople, renewed on several occasions Jewish privileges, the anti-Jewish movements invariably failed.

Fire of 1545.

Still, in order to give their neighbors less cause for envy, the rabbinate deemed it necessary to take measures against the display of luxury of which the Spanish Jews seemed to be very fond. These measures were embodied in a decree which for a period of ten years forbade women to wear any jewel or any ornament of gold or silver, with the exception of a simple ring on the finger. Wedding processions at night also were prohibited. At the same time the Rabbis forbade the employment of male musicians at solemnities, participation in games of hazard, and the dancing together of the members of both sexes.

A decadence both in the material and in the intellectual condition of the community began in the second half of the seventeenth century. It was greatly due to the Shabbethai Ẓebi agitation, which found a very fertile soil in Salonica, then the center of cabalistic studies and Messianic vagaries. The Rabbis at first took measures against the movement, and they even had the courage to banish the pseudo-Messiah from Salonica; but in the end they were compelled to give way to the popular enthusiasm, and Salonica became the theater of disgraceful scenes of revelry. The Shabbethaian movement gave birth to a sect of Crypto-Jews, descendants of whom are still living in Salonica. They call themselves "ma'aminim" (believers), "ḥaberim" (associates), or "ba'ale milḥamah" (warriors), while officially they are known under the name of "Dönmeh" (apostates). Following the example of their master, Shabbethai Ẓebi, they outwardly profess Mohammedanism, but they secretly observe certain Jewish rites, though in no way making common cause with the Jews, whom they call "koferim" (infidels). See DÖNMEH.

Modern Conditions.

From the middle of the nineteenth century the material and intellectual condition of the community began gradually to improve. This was due to the efforts of several prominent Salonica families, such as the Fernandez, the Allatini, and others. In 1873 the Alliance Israélite Universelle opened in the city a school for children; and in 1875 two additional schools, patterned after Western institutions, were founded by the Allatini. There are at present (1905) about 75,000 Jews in Salonica in a total population of 120,000. The majority of them are poor, and are engaged in all kinds of handicrafts and in petty trade. Still there are among them wealthy exporters of corn (the main article of commerce), besides bankers, physicians, and lawyers of high standing. Salonica possesses thirty-seven synagogues, most of which belong to the Sephardim. Among the numerous benevolent institutions which were founded in the course of the nineteenth century, the most noteworthy are: Eẓ Ḥayyim, Ẓedaḳah we-Ḥesed, Ḥuppat 'Aniyot, Biḳḳur Ḥolim, and 'Ozer Dallim. The aim of the first two is to furnish medical assistance and medicine to the poor; of the third, to provide dowries for orphaned girls; and of the last two to render pecuniary aid to families impoverished by illness, death, or the like.

The security and prosperity enjoyed by the Jews under the first Turkish rulers brought about an active intellectual movement; and Salonica became the center of Jewish learning. Sambari (see Neubauer, "M. J. C." i. 154) gives the names of the rabbis of Salonica who officiated from 1430 to 1672 as follows:

Authors and Rabbis.

Eliezer Shimeoni, Eliezer Aruvas (? ארובים), Jacob ben Ḥabib, Solomon Ḥazzan, Joseph ibn Leb, Levi ben Ḥabib, Joseph Fasi, Joseph ben Yaḥya, Solomon de Trani, Joseph Ṭaiṭaẓak, Samuel Almosnino, Ḥayyim Bozzolo, Abraham Sidalvo, Meïr ben Aramah, Solomon Ṭaiṭaẓak, Ḥayyim Obadiah, Samuel Ṭaiṭaẓak, Benjamin ha-Levi Ashkenazi of Nuremberg, Meïr Benveniste, Isaac Bedersi, Akiba ha-Kohen, Samuel di Medina, Isaac Adarbi, Solomon ha-Kohen, Mordecai Matalon, Jacob Ṭaiṭaẓak, Daniel Peraḥyah ha-Kohen, Jacob Samet, Moses Obadiah, Elijah Uziel, Moses Almosnino, Solomon Levi, Isaac Levi, Solomon Levi, Samuel Almosnino, Samuel Kala'i, Jacob ben Aramah, Samuel Florentin, Aaron ben Ḥasan, Aaron Sason, Abraham de Boton, Joseph ibn Ezra, Samuel Ḥayyim, Shemaiah di Medina, Shabbethai Jonah, Ḥayyim Shabbethai, Elijah Rozanes, Samuel ha-Kohen Peraḥyah, Joseph Levi, Solomon ben Ḥasan, Asher Cohen Ardot, Mordecai Kala'i, Baruch Kala'i, Abraham Motal, Jacob Robio (? רוביין), Levi Cosin, Solomon Matalon, Abraham Yiẓḥaḳi, Ḥiyya Abravanel (?), Moses ben Samuel di Medina, David ha-Kohen, Isaac Pardo, Menahem Solas (? סילס), Daniel איש מרו משה, Jacob ben Abraham de Boton, Abraham ha-Kohen Peraḥyah, Ḥisdai ha-Kohen Peraḥyah, Baruch Engel, Samuel Gaon, Judah Benveniste, Joseph Crasso, and Moses ben Ḥayyim Shabbethai.

The retrogression in the political and economic condition of the community caused by the Shabbethai Ẓebi agitation extended to the literary field; and names of high repute like those given by Sambari were not to be found in Salonica during the eighteenth and nineteenth centuries. The most renowned rabbis of the nineteenth century were Raphael Asher Covo (1848–74) and Abraham Gatigno or Gattegno (1875).

For the present status of the community see TURKEY.

BIBLIOGRAPHY: M. J. Ottolenghi, *Gli Ebrei de Salonicco*, in *Vessillo Israelitico*, xlv. 150; Rose, *Die Juden in Salonichi*, in *Jüdisches Literaturblatt*, i. 30, 34, 58, 67; Grätz, in *Monatsschrift*, xxvi. 130; xxxiii. 49, 62; D. Kaufmann, in *R. E. J.* xxi. 293; Danon, *ib.* xl. 206; xli. 98, 250; Kaminka, in *Ha-Meliẓ*, xxviii. 456; Franco, *Histoire des Israélites de l'Empire Ottoman*, 1897.

S. I. BR.

——**Typography:** In the year 1515 Judah Gedaliah established the first printing-office in Salonica, with type supposed to have been transported from Lisbon. Its initial work was an edition of the Book of Job, with a commentary thereon by Arama. After a period of about twenty years of great activity Gedaliah's establishment began to decline: it produced only two or three works between 1534 and 1546 (or 1551), when it ceased to exist. A new printing-office, which existed for about ten years, was established in 1560 by the brothers Solomon and Joseph Jabez. The first work produced by them was a Maḥzor of the Ashkenazic rite published by Benjamin ben Meïr ha-Levi Ashkenazi of Nuremberg. After a lapse of several years a press was established by David ben Abraham Asovev, whose first work was an edition of the Midrash Tanḥuma. It was characterized by indifferent execution and by the coarseness of its type. With the financial aid of several wealthy men of Venice, a press of a better class was established in 1592 by the sons of one Mattithiah. Its first work was an appendix to the second volume of Solomon Cohen's responsa.

Printing was not carried on in Salonica between 1628 and 1651. It was resumed by Abraham the Proselyte, but his establishment existed for four years only. Toward the end of the seventeenth century two printing-offices were established by David Naḥman and Campellas respectively, which, together with those founded later by Bezaleel Levi Ashkenazi and Raphael Kala'i, existed throughout the eighteenth century.

Bibliography: Cassel and Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 42-45; Franco, *Histoire des Israélites*, 1897.

J. I. Br.

SALT.—Biblical Data: A condiment for food. From earliest times salt was indispensable to the Israelites for flavoring food. Having a copious supply in their own country, they could obtain it with little trouble. The Dead or "Salt" Sea (Gen. xiv. 3; Josh. iii. 16) holds in solution not less than 24.57 kg. of salt in 100 kg. of water, and after every flood, upon the evaporation of the water, a coarse-grained salt is left behind in the pools and ditches. Salt-pits, in which salt was thus obtained, are mentioned in Zeph. ii. 9 ("mikreh melaḥ") and in I Macc. ii. 35. The hill Jebel Usdum, situated at the southern extremity of the Dead Sea, and having a length of ten miles, is composed almost entirely of rock salt; and from it was probably procured the "Sodom salt" mentioned in the Talmud.

The various ways in which salt was used in Hebrew cookery need not be enumerated here. Although the fact is not explicitly stated in the Old Testament, salt occupied the same place as in modern cookery; it was of course a most important necessary of life (comp. Ecclus. [Sirach] xxxix. 26; comp. Job vi. 6). Eating the salt of a man means, therefore, to derive one's sustenance from him, to take pay from him or to be hired by him (Ezra iv. 14; comp. "salarium" = "salt money," "salary"). Salt is considered pleasant and wholesome for animals also (Isa. xxx. 24); and the ancient Hebrews of course knew that food was preserved by salt. Tarichεæ, on the Sea of Gennesaret, indicates by its name that, in later times at least, the preparation of salted fish, a staple article of commerce, was extensively carried on there.

The medical properties of salt also seem to have been known to the Israelites at an early date. New-born infants were rubbed with it (Ezek. xvi. 4). Though at first this may have been done for religious reasons, as a protection against demons, the significance of the custom was doubtless forgotten at the time of Ezekiel, and probably much earlier. The curative and sanitary properties of salt are probably referred to in the story related in II Kings ii. 19 *et seq.*, according to which Elisha "heals" the poisonous spring near Jericho by throwing salt into it.

This indispensable ingredient of man's food naturally assumed a great importance in the ritual. Just as salt was absolutely necessary at meals, so it was indispensable at the sacrifice, the "food of God" (comp. "leḥem Elohaw," Lev. xxi. 22). The Law expressly says (*ib.* ii. 13): "Every oblation of thy meal-offering shalt thou season with salt." This prescription referred not only to the meal-offering but also to the burnt offering of animals, as appears from Ezek. xliii. 24 (comp. Josephus, "Ant." iii. 9, § 1). Salt was used also in the preparation of the showbread (comp. LXX. on Lev. xxiv. 7) and of Incense. Great quantities of salt (Ezra vi. 9, vii. 22; comp. "Ant." xii. 3, § 3) were therefore required in the Temple service. The expression "salt of the covenant" in Lev. ii. 13 shows that at the time with which the book deals salt was regarded in a symbolic sense. Originally, however, it is probable that the use of salt at a sacrifice did not arise from this conception, but from the fact that an offering was the meal of God.

The importance of salt in daily life and in the ritual explains its symbolic importance in the ceremony of the covenant. Particularly holy and inviolable obligations were designated as "salt covenants" (*ib.*; Num. xviii. 19; II Chron. xiii. 5). It must be borne in mind that in ancient times, as to-day among the Arab nomads, a meal taken in company meant temporary association among the members of the company and that a covenant was accompanied by a sacrificial meal. Consequently, as salt was always used on both occasions, it was probably taken as an especially fitting symbol of the eternal duration of such a covenant. To-day the Arab still says, "There is salt between us" (comp. Wellhausen, "Reste Arabischen Heidentums," 2d ed., pp. 124, 189; Trumbull, "The Covenant of Salt," 1899). The practise of sprinkling salt on the ruins of a doomed city may also refer to the ritual use of salt (Judges ix. 45), expressing its entire dedication to Yhwh (for parallel instances see W. R. Smith, "Rel. of Sem." 2d ed., p. 454).

E. G. H. I. Be.

——In Rabbinical Literature and Jewish Life: Owing to the fact that salt is referred to in the Bible as symbolizing the covenant between God and Israel (see Biblical Data, above), its importance is particularly pointed out by the Rabbis. They interpret the words "a covenant of salt" (Num. xviii. 19) as meaning that salt was used by God on the occasion in question to signify that it should never be lacking from sacrifices. Thus, although it appears from Lev. ii. 13 that salt was required for meal-offerings only, the Rabbis concluded from a comparison between Num. *l.c.* and Num. xxv. 13 that, just as none of the sacrifices could be offered without priests, so they could not be offered without salt (Men. 19b–20a). The salt which belonged to the Temple for sacrificial purposes could be used by the priests when they ate their portion of the sacrifices, but not otherwise; this was one of the seven institutions of the bet din (Sheḳ. vii. 6; Maimonides, "Yad," Me'ilah, viii.). As, after the destruction of the Temple, the table set for a meal was considered as an altar, the Rabbis recommended that salt should be put upon it; nor should the blessing be recited without salt. The necessity for the presence of salt is indicated by the fact that when the bread is of inferior quality a man may ask for salt between the recitation of the blessing and the partaking of the bread, while for any other purpose one is not allowed to utter a single word. But when the bread is of good quality, although salt should have been put upon the table, yet, if it is missing, one may not interrupt by asking for it between the blessing and eating (Shulḥan 'Aruk, Oraḥ Ḥayyim, 167, 5; Jacob Zausmer, "Bet Ya'aḳob," No. 168; comp. Ber. 40a). In the time of the Tosafists the placing of salt on the table was dispensed with; the bread being good, the condiment was considered unnecessary. Menahem, however, strictly observed the above-mentioned custom, declaring that when people sit at table

Symbolic Use.

without performing any commandment ("miẓwah") Satan accuses them, and only the covenant of salt protects them (Tos. to Ber. *l.c.*). The custom was revived later, and to-day the hand is regularly dipped into the salt before "ha-moẓeh" (Isserles, in Shulḥan 'Aruk, *l.c.*).

Ritual Customs.

Salt is considered as the most necessary condiment, and therefore the Rabbis likened the Torah to it; for as the world could not do without salt, neither could it do without the Torah (Soferim xv. 8). A meal without salt is considered no meal (Ber. 44a). Still, salt is one of the three things which must not be used in excess (*ib.* 55a). It is not considered by the Rabbis as a food; thus when one makes a vow to abstain from food he may eat salt. It may not be used for an 'Erub ('Er. iii. 1).

The Rabbis recognized in salt different properties owing to which it is prominent in the ritual code. The most important one is its decomposing action on the blood; and therefore its use was recommended by the Rabbis for draining the blood from meat. Blood can not be thoroughly extracted from meat unless the latter is well salted (Ḥul. 113a). The laws for salting meat are given in sections 69–78 of the Shulḥan 'Aruk, Yoreh De'ah, some particulars of which may be here mentioned. The layer of salt must be neither too thin, for then it is lacking in strength, nor too thick, for then it does not adhere to the meat; and it must remain on the meat not less than twenty minutes. It has no effect on the blood of meat three days old (as the blood is then considered to have coagulated), unless the meat has been previously rinsed in water (Yoreh De'ah, 69, 3, 6, 12). Salt has no effect on liver on account of the large quantity of blood contained in the latter; still, if the liver has been salted and cooked, it may be eaten (*ib.* 73, 1; comp. *ib.* 105, 9–14). In other respects salting is like cooking (Ḥul. 97b); and therefore he who salts vegetables in the field makes them fit for the tithe (Ma'as. iv. 1). Salting food or vegetables is considered one of the principal labors which are forbidden on the Sabbath (Shab. 75b). To dissolve salt in water is also considered work; consequently one may not prepare a quantity of salt water on the Sabbath. Salt may not be pounded in a mortar on that day; but it may be crushed with the handle of a knife (Oraḥ Ḥayyim, 321, 2, 8).

Salt of Sodom.

Salt is mentioned as a remedy for toothache (Shab. vi. 5), and women were accustomed to hold a grain of salt on the tongue in order to prevent unpleasant odors in the mouth (*ib.*); and on this account the Rabbis similarly recommended that salt be eaten at the conclusion of every meal, as it prevents such odors in the daytime and at night is a preventive of angina. But it must not be eaten from the thumb, for that causes the loss of children; nor from the little finger, for that causes poverty; nor from the index-finger, for that causes murder; but only from the middle finger or the ring-finger (Ber. 40a; Oraḥ Ḥayyim, 179, 6). A kind of salt designated "salt of Sodom" ("melaḥ Sedomit"), which was an ingredient of the spices burned in the Temple (Ker. 6a), was so pungent that if one put the finger from which he ate it on his eye, it might cause blindness. The Rabbis therefore instituted the washing of the hands after the meal (Ḥul. 105b). In one respect salt is considered like hailstones or ice; so that it may complete a Miḳweh and make it fit for a ritual bath (Mik. vii. 1). Salt was strewed on the step of the altar to prevent the priest from slipping ('Er. x. 14). A reference to salt as a preservative is made in the proverb: "Shake the salt off meat, and you may throw the latter to dogs" (Niddah 31a); that is to say, without salt meat is good for nothing. "When salt becomes corrupt with what is it salted?" (Bek. 8b). "The salt of money is charity" (Ket. 66b). The term "salted" is applied to a man in the sense of "quick-minded" (Ḳid. 29b).

It has been shown above that during the Middle Ages salt was connected with certain superstitious beliefs; it may be added that these have continued up to the present time. In certain places in Russia the belief is current among Jews that if salt is thrown in a part of a house where it is not likely to be swept away, the inhabitants of that house will become poor. In England and Holland it is commonly believed that the spilling of salt brings ill luck. Salt is particularly considered as a safeguard against the evil eye. This belief existed in Germany in the beginning of the eighteenth century, as is narrated by Schudt ("Jüdische Merckwürdigkeiten," ii. 385), who states that a Jewish woman who visited him advised him to hang salt and bread about his children's necks to preserve them from evil persons. This belief is especially current in Russia, where salt is put into the arba' kanfot and into children's pockets, and is thrown into the four corners of the room. There is also a saying in Russia: "Throw salt on a Gipsy as she or he leaves your house."

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A. M. Sel.

SALT LAKE CITY. See Utah.

SALT SEA. See Dead Sea.

SALUTATION. See Greeting, Forms of.

SALVADOR. See South and Central America.

SALVADOR, FRANCIS: Prominent patriot in the American Revolution; a member of the Salvador family of London, the name of which was originally Jessurum Rodriguez; died Aug. 1, 1776. Francis was the son of Jacob Salvador, and nephew of Joseph Jessurum Rodriguez, known as Joseph Salvador, who had been president of the Portuguese Jewish congregation in London. When about two years of age young Salvador lost his father. He inherited immense wealth, which was subsequently increased by the dowry he received on his marriage with the daughter of the above-mentioned Joseph Salvador. He had been educated suitably to his station in life, and had also enjoyed the advantages of extensive travel. The wealth of the Salvador family was, however, swept away by great losses sustained in connection with the earthquake at Lisbon, and more particularly by the failure of the Dutch East India Company.

As a result of these misfortunes Salvador emigrated to South Carolina in America about the end of the year 1773, leaving his wife and four children in England. Despite his heavy losses, he seems to have brought some wealth with him; for in 1774, within a year of his arrival, he purchased considerable lands in the colony.

During the Revolutionary War.

The differences between England and the colonies were then approaching a crisis, and Salvador at once entered heart and soul into the American cause, soon becoming the intimate friend in the South of the leaders of the Revolution, particularly of Pinckney, Rutledge, Drayton, Laurens, and Hammond.

Salvador was elected a member of the first Provincial Congress of South Carolina, which met at Charleston Jan. 11, 1775, and he served therein for the Ninety-sixth District. He was an active member of that distinguished body, and rendered valuable assistance also in connection with the efforts made by the patriots to induce the Tories to join the American cause. Salvador was likewise a member of the second Provincial Congress, held in Charleston in Nov., 1775, serving on several important committees. The members of the Provincial Congress acted in a similar capacity in the General Assembly of South Carolina; and as a member of the latter body his name is frequently associated with those of Middleton, De Saussure, Horry, and Raply.

His Death.

Early in 1776 the British had induced the Indians to attack the South Carolina frontier to create a diversion in favor of British operations on the seacoast; and on July 1, 1776, the Indians began a general massacre. Salvador mounted his horse and galloped to Major Williamson, twenty-eight miles away, and gave the alarm. Accompanying Williamson on his expedition against the Indians, Salvador took part in the engagements which followed. In this expedition he lost his life. On the morning of Aug. 1, 1776, the Tories and Indians opened fire near Esseneka and Salvador was shot. Falling among the bushes, he was discovered by the Indians and scalped.

The correspondence of the leading men of the South shows their intimate relations with Salvador.

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A. L. Hü.

SALVADOR, JOSEPH: French historian; born at Montpellier Jan. 5, 1796; died March 17, 1873, at Versailles; buried, at his own request, in the Protestant cemetery of Le Vigan, near Montpellier, in his brother's family vault, the rabbi of Nîmes officiating. Salvador's paternal ancestors, who, according to family traditions, were descendants of the Maccabees, the saviors of Israel—the name "Salvador" meaning "savior"—emigrated from Africa to Spain in the ninth century, and fled from the latter country, to escape the Inquisition, in the fifteenth century, finding a refuge in France.

Salvador received a Jewish education and subsequently graduated at the university of his native town as doctor of medicine (1816), his thesis being "The Application of Physiology to Pathology." He, however, abandoned the medical career, and devoted himself entirely to literature, for which purpose he went to Paris, where he spent the remainder of his life. Being possessed of great wealth, he refused several public offices which were offered to him, preferring to preserve his independence.

His mother (née Elizabeth Vincens) was a Roman Catholic; his brother Benjamin married a Huguenot; while his sister Sophie was married to a Jewish lawyer. He himself remained throughout his life a stanch Jew, and was the undisputed head of this multi-confessional family.

Salvador was the author of the following works: "La Loi de Moïse, ou Système Religieux et Politique des Hébreux" (Paris, 1822); "Histoire des Institutions de Moïse et du Peuple Hébreu" (*ib.* 1878); "Jésus-Christ et Sa Doctrine," a history of the founding and organization of the Church and of its progress during the first century (*ib.* 1838); "Histoire de la Domination Romaine en Judée et de la Ruine de Jérusalem" (*ib.* 1846; translated into German by Ludwig Eichler, 2 vols., Bremen, 1847); "Paris, Rome, Jérusalem, ou la Question Religieuse au XIXème Siècle" (Paris, 1859; 2d ed. prepared by the author in the winter of 1872, and published by his nephew Col. Gabriel Salvador in 1880).

In the first of these works Salvador attempted, through a minute analysis of its inherent spirit, to find a rational basis for the Mosaic legislation. Influenced by the rationalistic spirit of the eighteenth century, he tried to show that the tendency of the ancient legislation was to curb the power of the priest, and to place that of the king on constitutional grounds. In this manner his work touched on some of the most burning questions of the time, and was welcomed and denounced by the constitutionalists and clericals respectively during the controversies which led to the revolution of 1830. The weakness of the book consists in its want of historic conception and its failure to discriminate between the various sources.

The work on Jesus had the merit at least of dealing with the subject, for the first time in France, in a purely historic spirit, and Renan recognizes its merits. This book also aroused considerable discussion and opposition, some of the clericals demanding its suppression, while the liberals welcomed it as a contribution to free thought.

In his work on the fall of Jerusalem Salvador deals with his subject from the point of view of universal history, and regards the destruction of the Temple as a necessary stage in the spread among the peoples of what he would call the Christian form of Judaism.

In his posthumous work Salvador indulges in somewhat wild prognostications of the future of religious thought and its relations to Jerusalem. This had not so much influence on the movement of his time as had his earlier works, which were regarded as important contributions in the struggle against clericalism. Salvador was for a considerable time as important a figure in the liberal camp of theology as Lemennais on the opposite side. He was for nearly thirty years the intellectual representative of French Judaism, though he was not formally connected with any of the great institutions of French Jewry. He was on terms of friendship with the best-known Frenchmen of his day, and fragments of his correspondence with Guizot, S. de Sacy, and Montalembert have been preserved. It would appear that his enthusiasm for Jewish matters was brought about by the rise of anti-Semitism in Germany and the "Hep! Hep!" riots of 1819.

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S.

SALVADOR, JOSEPH (known also as **Joseph Jeshurun Rodrigues**): English philanthropist; flourished about 1753. He came of a distinguished family that emigrated from Holland in the eighteenth century, bringing with it considerable sums of money which it invested in commerce. Salvador, who held rank as one of the merchant princes among the Jews, was a partner in the firm of Francis & Joseph Salvador, which, after the death of Sampson Gideon, negotiated loans for the British government. The magnitude of his operations in the world of finance and commerce was such that he was elected to the directorate of the Dutch East India Company, being the first Jew thus honored.

Salvador took a leading part in the affairs of his synagogue, and was president of the congregation and one of the most efficient members of the original committee of Portuguese deputies in 1761. He built a handsome house in White Hart court, Bishop street, and had also a country residence at Tooting. In his latter days, however, his fortunes declined. Being the holder of much property in Lisbon, he lost heavily in consequence of the earthquake in that city; and the subsequent failure of the Dutch East India Company, which affected so many of the rich Portuguese Jews of England and Holland, completed his downfall.

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J. G. L.

Etymological Meanings.

SALVATION: The usual rendering in the English versions for the Hebrew words ישע, ישועה, תשועה, derivatives of the stem ישע, which in the verb occurs only in the "nif'al" and "hif'il" forms. Other Hebrew terms translated by the corresponding forms of the English "save" and its synonyms are: (1) חיה. This word, meaning in the "ḳal" "to live," acquires in the "pi'el" and "hif'il" the signification "to keep alive," "to save alive" (Gen. xii. 12, xix. 19, xlv. 7; Ex. i. 17, 18; Num. xxii. 33; I Sam. xxvii. 11). Ezekiel employs it to express the condition of the repentant sinner who, having escaped the penalty of sin (death), continues safe in life. (2) הציל = "to deliver" (II Sam. xix. 9; A. V. "save"). (3) מלט, in the "pi'el" (I Sam. xix. 11; II Sam. xix. 5; Job xx. 20). (4) שמר = "to keep," "to spare" (Job ii. 6). (5) גאל = "to redeem" (see Go'el). (6) פדה = "to release."

Hosanna.

The underlying idea of all these words, save the last two, is help extended and made effective in times of need and danger, and protection from evil. "Padah" means "to free by paying ransom." "Ga'al" denotes the assumption of an obligation incumbent originally on another or in favor of another. "Yasha'" primitively means "to be or make wide." Evil and danger are always regarded as narrowing conditions or effects. From the "narrow" place the sufferer cries out. When help has come he is in a "wide" place (Ps. cxviii. 5). In battle enemies beset, surround, hem in (*ib.* verses 10, 11). Success in the combat relieves and removes the pressure. Hence "yasha'" and its derivatives express "victory." This is the import of the Hebrew in such passages as Judges xv. 12; I Sam. ii. 1, xiv. 45; II Sam. xxii. 51; and Isa. xlix. 8. Combined with "rinnah," the word "yeshu'ah" signifies the jubilant cry of the victors (Ps. cxviii. 15). The passionate appeal "Hoshi'ah-nna" (*ib.* verse 25; = "Hosanna") ought to be rendered "Give victory," a translation all the more assured by the certainty that the psalm is Maccabean. He who leads to victory in battle, therefore, is the "moshia'" = "savior" (*e.g.*, Othniel, in Judges iii. 9; Ehud, *ib.* iii. 15; Gideon, *ib.* vi. 36, 37; and the verb in Judges vii. 3; I Sam. xxv. 26; Ps. xliv. 4; Job xxvi. 2). But, according to the ancient concept, God Himself is the leader in battle ("Ish Milḥamah"; Ex. xv. 3). This throws light on the original bearing of the terms "savior" and "salvation" when applied to the Deity (comp. Isa. xxv. 9, xlv. 20). Language has preserved this notion in the epithet "Elohe yish'enu," which, idiomatically construed, means "our victorious God" (I Chron. xvi. 35; Ps. lxxix. 9; "thy victorious God," Isa. xvii. 10; comp. the similar construction "magen yish'aka" = "thy victorious shield," II Sam. xxii. 36; in the first three passages the A. V. has "God of our salvation" or "God of thy salvation"). Perhaps the king as the head of the army was greeted with the salutation "Hoshi'ah" = "Hosanna," corresponding to המלך לעולם יחיה (II Kings x. 19; Neh. ii. 3). This would appear from II Kings vi. 26, the woman's apostrophe carrying with it all the greater irony if it repeated the usual greeting of respect, and the king's answer being, like that of Naomi (Ruth i. 20, 21), a clever turn of the terminology of the address. This would explain also the greeting extended to Jesus (see Hosanna) and the Messianic construction of the psalm. He was hailed thereby as "the king."

From this idea of "victory," those of help in trouble and rescue from evil are logical derivatives; but it is not impossible that even in this secondary usage of the term "salvation" the primary notion of a successful combat is operative. Evils are caused by demons: victory over them results in escape, a grateful help. Thus man is saved from trouble (Ps. xxxiv. 7, Hebr.; Isa. xxxiii. 2; Jer. xiv. 8, xxx. 7), from enemies (I Sam. iv. 3, vii. 8), from violence ("lion," Ps. xxii. 22; "men of blood," *ib.* lix. 3, Hebr.), from reproach (*ib.* lvii. 4 [A. V. 3]), from death (*ib.* vi. 5, 6), from a great calamity (Jer. xxx. 7), from sin, by paying the ransom ("yifdeh"; Ps. cxxx. 8), and from uncleanness (Ezek. xxxvi. 29).

Post-Exilic Views.

The great catastrophe in Israel's history was the Exile. The prophetic doctrine concerning the remnant and the restoration readily transformed expressions for "victory" and "help" into technical terms. "Salvation" now connoted the survival (= victory) of the remnant, the return of the "saved" from exile; and God, in this new sense of the preserver of the remnant and the restorer of the new Israel, was recognized and proclaimed as the "savior" (Isa. xliii. 11; xlv. 15, 21; Zech. viii. 7). The prediction of Hosea (xiii. 4) was illustrated in the events that had come to pass, as was the assurance given by another prophet (Jer. xxx. 10, 11). In the happenings of the day Israel had learned that the Holy of Israel was the savior (Isa. xliii. 3, xlix. 26, lx. 16). Babylon had none to save her (*ib.* xlvii. 15).

In the Psalms "salvation," by a similar train of thought, expresses the triumph of the "poor" and of the "meek" (Ps. xii. 6). God is the "rock of salvation"; contrary to fickle man, He will not deceive (*ib.* lxii. 3, 7, Hebr.). By God's salvation the poor are lifted up (*ib.* lxix. 30). This salvation will be proclaimed from day to day (*ib.* xcvi. 2; comp. xcviii. 2). God is a stronghold of salvation for His anointed (*ib.* xxviii. 8). Under the scepter of the "anointed king" or Messiah this salvation (restoration), with all it implies of happiness, joy, security, splendor of Israel, and universal peace, would be realized. With God's judgment (which also is God's victory [צדק], for a trial is always a combat) God's salvation approaches; and finally salvation is established in Zion for Israel, God's splendor (Isa. xlvi. 13). In this sense, then, the Messiah is a savior; his kingdom, one of salvation.

Relation to Messiah.

"Salvation" and "redemption" ("ge'ulah"), as applied in the Messianic conception, are identical. As God is the "Moshia'," so He is also the "Go'el" (Isa. xliv. 23, xlviii. 20, lii. 9, lxiii. 9; Ps. lxxiv. 2). This savior or redeemer is Yhwh (Isa. xliv. 24, xlvii. 4, xlviii. 17, lxiii. 16; Deutero-Isaiah prefers the latter term). The remnant are the "ge'ulim," redeemed of Yhwh (Isa. lxii. 12; Ps. cvii. 2). The primary idea underlying the term "ga'al," like that basic to "padah," the derivatives of which are also employed to designate those that are saved for and in this Messianic kingdom (Isa. li. 11; Zech. x. 8; Ps. xxv. 22; cxxx. 7, 8; comp. Isa. i. 27), is related to that of "yasha'" only in so far as both connote an act that results in freedom or ease to its beneficiary. The slave, for instance, might be redeemed from bondage as was Israel (Deut. xiii. 6, xxi. 8; II Sam. vii. 23; Neh. i. 10; Mic. vi. 4). The Exile was a period of captivity. By bringing home the dispersed, God was their redeemer; and in consequence Israel was saved. In ancient Israel the go'el was one upon whom had fallen the obligation to pay the honors due to a deceased kinsman; for with no son born to him a man was deprived of the filial tribute, and his name was in danger of obliteration; therefore it was the duty of the go'el, the next of kin, to raise up his name (see Levirate Marriage).

In case of murder the go'el was the Avenger of Blood. Thus even in these primitive conceptions the go'el may be said to have been a redeemer, saving men from extinction of name; also saving spirits from restlessly wandering about because deprived of funeral honors, and, in the case of the murdered, because the wrong remained unrequited ("blood for blood"). In no other sense than "avenger" may "go'el" be understood in Job xix. 25 (A. V. "redeemer"). This passage is construed by many theologians as proof of the belief in immortality, and as indicating a presentiment of Paulinian soteriology. The context, even with the corrupt Masoretic text unemendated, refutes this interpretation. The speaker is merely uttering his unshaken belief that the wrongs done him will find their avenger. Emendated the passage would read, "I know my avenger is even now alive, and later will avenge ["yiḳom"] upon [for] my dust." In the next verse "mi-besari" (A. V. "from my flesh") is rightly understood as "away from [outside] my family," the thought being that even if the members of his family ("flesh"; designated also as "skin") prove derelict to their duty, he has seen one, and not a stranger, that will assume the obligation.

The Jewish Messianic doctrine of salvation does not center in personal immortality, nor in the theologized application of the solidarity of the clan. The Jewish savior was not a go'el in the sense that he took upon himself the blood-guiltiness of sin incurred by another. Moreover, the avenger requited murder by killing another and not himself: he did not die for others, but he caused death in behalf of others. The go'el never was the vicarious victim. It was he who demanded blood, but never gave his own as a ransom. In this theology of salvation "go'el" is mistaken for "kofer" (see Atonement). For the later development of the eschatological implications of salvation see Eschatology.

J.
E. G. H.

SALZBURG: Austrian duchy (formerly a German archbishopric), and its capital of the same name. Jews, among them a physician, are mentioned in the Salzburg records as early as the ninth century. In the eleventh century there were in the archbishopric two settlements called "Judendorf" ("Judindorf" and "Villa Judeorum"). There is evidence that from the thirteenth century Jews resided at Salzburg, Hallein, Pettau, Friesach, and Mühldorf. In Salzburg and Pettau, as in Hallein in the fourteenth century, special streets were assigned to the Jews, who had their own schools and synagogues. The archbishops, to whom the Jews were subject, granted them in return for a large annual payment (Letter of Grace of Archbishop Ottolf von Weisseneck, dated June 25, 1346) the right of residence, of protection, of unrestricted commerce, and of emigrating freely from one part of the archbishopric to another. A municipal law of Pettau of the year 1376 mentions a Jewish magistrate. The ecclesiastical legislation, especially the measures of the twenty-second Salzburg provincial council, held at Vienna in 1267, contained numerous oppressive regulations concerning the Jews. In 1418 the council passed an order that Jewish men should wear on the streets horn-shaped hats ("pileum cornutum"), and that Jewish women should have little ringing bells ("nolam sonantem") fastened to their clothes. Other severe ordinances were published by the thirty-ninth provincial council, held at Mühldorf in 1490. But in spite of these restrictions the situation of the Jews in the archbishopric until the middle of the fourteenth century was comparatively favorable, because the secular government was mild. As instances of temperate legislation may be cited the regulations of the archbishop Frederick III. in 1328, and the municipal laws of Mühldorf, Salzburg (1368), and Pettau (1376). Where the Jews were numerous they engaged in commerce on an extensive scale, and possessed houses and estates.

The appearance of the Black Death in 1349 and the accusation of poisoning the wells brought persecution upon the Jews of Salzburg. About 12,000 of them, it is said, lost their lives in Salzburg and Bavaria. On July 10, 1404, a great number of Jews of Salzburg and Hallein were burned at the stake in Winkl on the charge of having desecrated the host.

Emperor Frederick III. for a long time granted his Jewish subjects protection and various privileges. He issued a decree of protection in 1478, when, in consequence of the proceedings against Simon of Trent, feeling ran high against the Salzburg Jews. In spite of this decree, in order to make sport of the Jews, in 1487 a wooden image of a pig nourishing Jewish children was erected at the city's expense on the tower of the Salzburg city hall. Thirty-three years later it was given a more enduring form in marble; and this monument of medieval intolerance was not removed until 1785. The severest hardship endured by the Jews of the archbishopric occurred in 1498, when the stern and unscrupulous Archbishop Leonard von Keutschach ordered their total expulsion under cruel circumstances.

From that time until the nineteenth century only traveling Jewish merchants were allowed to enter Salzburg. The last archbishop who had sovereign power, Francis de Paula, Prince of Colloredo-Mannsfeld (1772-1803), issued decrees favorable to such itinerant Jews; but in 1795 these were partially suspended. Gradually Jews again settled in Salzburg; and in 1813 the King of Bavaria, to whom the duchy had belonged since 1805, granted almost all the rights of citizenship to them. Afterward the Austrian government, which regained possession of Salzburg in 1816, revoked some of the privileges; but in 1867 it granted the Jews full citizenship.

The largest Jewish community of the duchy is that of the capital, Salzburg, where there is a new synagogue with all ritual conveniences. The community has not, however, an independent organization, but belongs to the community of Linz in Upper Austria.

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s. A. Tä.

SAMA B. RABBA: Babylonian amora; last head of the Pumbedita Academy. He was the successor of Raḥumai II., and officiated for about twenty years (456-476). He was a contemporary of Mar b. Ashi and of Rabba Tusfa'ah. Tradition relates that, in consequence of the prayers of the two school-leaders Mar b. Ashi and Sama b. Rabba, Yezdegerd II. was devoured in his bed by a dragon with the result that the persecution of the Jews ceased. Sama is mentioned three times in the Talmud (B. M. 42b; Zeb. 16a; Ḥul. 47b). Nothing else is known concerning him.

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W. B. J. Z. L.

SAMA B. RAḲTA: Babylonian amora of the sixth generation. He was a contemporary of Rabina I., with whom he disputed concerning a halakah (Ḳid. 9a), and to whom he communicated a saying of Rab Awia (B. M. 10b, the correct reading in Rabbinowitz). He is probably identical with the R. Sama who with Rabina sat before R. Ashi (Men. 42a).

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W. B. J. Z. L.

SAMAEL: Prince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as סם-אל = "the venom of God," since he is identical with the angel of death (Targ. Yer. to Gen. iii. 6; see also Death, Angel of), who slays men with a drop of poison ('Ab. Zarah 20b; Kohut, "Angelologie und Dämonologie," pp. 69, 71). It is possible, however, that the name is derived from that of the Syrian god Shemal (Bousset, "Religion," p. 242).

Samael is the "chief of Satans" (Deut. R. xi. 9; Jellinek, "B. H." i. 125), quite in the sense of "the prince of the devils" mentioned in Matt. ix. 34; but, on the other hand, he is "the great prince in heaven" (Pirḳe R. El. xiii., beginning), who rules over angels and powers (*ib.*; Martyrdom of Isaiah, ii. 2). As the incarnation of evil he is the celestial patron of the sinful empire of Rome, with which Edom and Esau are identified (Tan. on Gen. xxxii. 35; Jellinek, *l.c.* vi. 31, 109, etc.). He flies through the air like a bird (Targ. to Job xxviii. 7), and, while the ḥayyot and ofannim have only six wings, he has twelve, and commands a whole army of demons (Pirḳe R. El. xiii.). In so far as he is identified with the serpent ("J. Q. R." vi. 12), with carnal desire (Yeẓer ha-Ra'), and with the angel of death, all legends associated with Satan refer equally to him, while as a miscreant he is compared to Belial (בליעל = "worthless"; see collection of material in Bousset, "Antichrist," pp. 99-101).

All these descriptions of Samael show that he was regarded simply as the principle of evil that brought upon Israel and Judah every misfortune that befell them. Even at the creation of the world he was Lucifer, who ever sought evil and who began his malignant activity with Adam. His opponent is Michael, who represents the beneficent principle, and who frequently comes into conflict with him (comp. Jew. Encyc. viii. 536 *et seq.*; Lucken, "Michael," pp. 22 *et seq.*).

Samael in the History of Mankind.

The evil nature of Samael may be illustrated by a number of examples. He and his demonic host descended from heaven to seduce the first human pair (Pirḳe R. El. xiii., beginning; Yalḳ. Gen. i. 25), and for this purpose he planted the vine, the forbidden tree of paradise (Greek Apocalypse of Baruch, iv.). He was himself the serpent, whose form he merely assumed (*ib.* ix.; "J. Q. R." vi. 328), and was one of the leaders of the angels who married the daughters of men (Gen. vi. 1-4), thus being partially responsible for the fall of the angels (Enoch vi., in Kautzsch, "Apokryphen," ii. 238 *et seq.*; Lucken, *l.c.* p. 29). His former wife was Lilith (Jellinek, *l.c.* vi. 109). He endeavored to persuade Abraham not to offer up Isaac, and, failing in his purpose, he caused the death of Sarah by carrying the news of the sacrifice to her (Gen. R. lvi. 4; Sanh. 89a *et passim*; Pirḳe R. El. xxxii.). He wrestled with Jacob (Gen. R. lxxvii. and parallels), and also took part in the affair of Tamar (Soṭah 10b). He brought accusations against the Israelites when God was about to lead them out of Egypt (Ex. R. xxi. 7; Bacher, "Ag. Pal. Amor." i. 25, 473), and was jubilant at the death of Moses because the latter had brought the Torah (Deut. R. xi. 9; Jellinek, *l.c.* i. 12 *et passim*). Entering into King Manasseh, Samael caused the martyrdom of the prophet Isaiah (Martyrdom of Isaiah, i., in Kautzsch, *l.c.* ii. 124); and he considered himself victorious over Michael when God decided that the ten pious scholars during the reign of Hadrian must suffer death (Jellinek, *l.c.* ii. 66, iii. 87, vi. 31). On the Day of Atonement, however, Israel has no fear of him (Lev. R. xxi. 4).

In the Cabala.

In the quotations from the Slavonic Book of Enoch (vi.) Samael is represented as a prince of the demons and a magician. He is, therefore, frequently mentioned in the cabalistic writings of the Middle Ages, from which Eisenmenger compiled a rich collection of passages ("Entdecktes Judenthum," i. 826 *et seq.*), to which must be added those in Schwab's "Vocabulaire de l'Angélologie" (p. 199). As lord of the demons, Samael is regarded as a magic being, and must be considered in the preparation of amulets, although there is no agreement as to his power and activity. He presides over the second "teḳufah" (solstice) and the west wind of the fourth teḳufah, as well as the third day of the week ("Sefer Raziel," 6a, 40b, 41b; see also Schwab, *l.c.*). In Hebrew amulets Samael is represented as the angel of death ("Revue de Numismatique," 1892, pp. 246, 251). Eve is supposed to have become pregnant by him (Targ. Yer. to Gen. iv. 1); and the cabalists add many details to this legend (Eisenmenger, *l.c.* i. 832 *et seq.*). The spot in the moon is supposed to have been caused by the filth of Samael (Menahem of Recanati, p. 140, c. 2).

Bibliography: Eisenmenger, *Entdecktes Judenthum*, i. 826-838; Brecher, *Das Transcendentale, Magie, und Magische Heilarten in Talmud*, pp. 40-44, Vienna, 1850; Kohut, *Angelologie und Dämonologie*, pp. 62-72, Leipsic, 1866; Hamburger, *R. B. T.* i. 897, ii. 1060; Hastings, *Dict. Bible*, iv. 407-412; Schwab, *Vocabulaire de l'Angélologie*, p. 199, Paris, 1897; Bousset, *Der Antichrist*, Göttingen, 1895; idem, *Religion des Judenthums im Neutestamentlichen Zeitalter*, pp. 242, 329, Berlin, 1903; Lucken, *Michael*, Göttingen, 1895, Index; Weber, *Jüdische Theologie*, Index, 2d ed., Leipsic, 1897; Stave, *Ueber den Einfluss des Parsismus auf das Judenthum*, pp. 236 *et seq.*, Haarlem, 1898; Moritz Friedländer, *Der Antichrist in den Vorchristlichen Jüdischen Quellen*, Göttingen, 1901.

E. C. L. B.

SAMARA (נהר אל סמרה): Babylonian river near which tradition has located Ezra's tomb. Many legends cluster round this sacred spot; and in former times both Jews and Mohammedans used to make pilgrimages thither for prayer and to procure relics. It was visited in the twelfth century (*c.* 1175) by Pethahiah of Regensburg and Benjamin of Tudela. According to the former, "there was a synagogue on one side of the tomb and a mosque on the other, both having been built by the Ishmaelites because of their great love for Ezra and, through him, for the Jews. But the keys to these places of worship were kept by the Jews, and by them were appropriated for divers charitable purposes of their own the various gifts collected there."

The best account of the manner of the discovery of the tomb is given by Al-Ḥarizi, who visited the Samara district about ten years after Pethahiah, and who identifies it with Ahawa (אהוא, mentioned by Ezra (viii. 15). According to him, a shepherd dreamed that in that neighborhood was the resting-place of a holy personage. After again dreaming about it several times he spoke of the matter to his friends and neighbors; and as a proof of the veracity of his statement he showed them that he could see with an eye which formerly had been blind. On digging at the place indicated an iron coffin was found on which were inscribed some unknown characters. These were interpreted by a Jew to mean "Ezra the priest's grave." So they carried the remains across the River Samara, and placed them there; and since then a light shines over them every night.

The population of the Samara district increased considerably after the twelfth century, and Al-Ḥarizi found there 1,500 Jewish families.

Bibliography: Al-Ḥarizi, *Taḥkemoni*, ch. xxxv.; *Monatsschrift*, 1860, pp. 217 *et seq.*; Ritter, *Erdkunde*, x. 268; Graetz, *Hist.* (Hebr. transl.), iv. 319-320.

J. J. S. R.

SAMARCAND: Town in Central Asia; chief town of the Zerafshan district of the Russian dominions. According to tradition, Samarcand was built by Emperor Kaikansu between 3000 and 4000 B.C. It was known as Maracanda in ancient times, was conquered by Alexander the Great in 329 B.C., and subsequently came under Chinese rule. In 675 C.E. it was taken by the Arabs, and in 1221 by Genghis Khan. In 1369 it was the residence of Tamarlane; in 1499 it passed under the rule of the Uzbegs; in 1784 under that of the Bokharian dynasty of Mangyt; and on May 2, 1868, it was annexed to Russia.

Jews were excluded from Samarcand when it was under Mohammedan rule, for the city was then regarded as sacred; but with its annexation to Russia, Samarcand became the favored refuge of the Bokhara Jews.

The Jews of Samarcand are almost all Orthodox. Prominent among them is Raphael Moses Kalendarov, who built the Samarcand synagogue at his own expense. In 1890 there were 30 Jewish pupils in the Russian native public school, in a total of 77. The entire Jewish population in that year was 2,500.

In 1897 there were two rabbis in the town, one for the Sephardic congregation, and one for the Ashkenazic congregation. The language commonly used by the community is Tajiki, akin to Persian. Only about 10 per cent of the local Jews know Hebrew, which was formerly taught in the one Talmud Torah existing in the town.

In 1897 Samarcand had a total population of 54,900, including about 3,000 Jews. At that time most of the Samarcand Jews were engaged in trade, chiefly that in silk. The poorer Jews, of whom there were not many, were engaged in dyeing silk, or as silversmiths, bookbinders, tailors, or carpenters. The distilleries formerly owned by Jews were ordered closed by the Russian government. There were among them no blacksmiths, copper-workers, musicians, or agriculturists. The Jews who owned gardens hired Sarts to cultivate them. While a few of the wealthy Jews engaged in usury, their rates were not as high as those of the non-Jewish usurers.

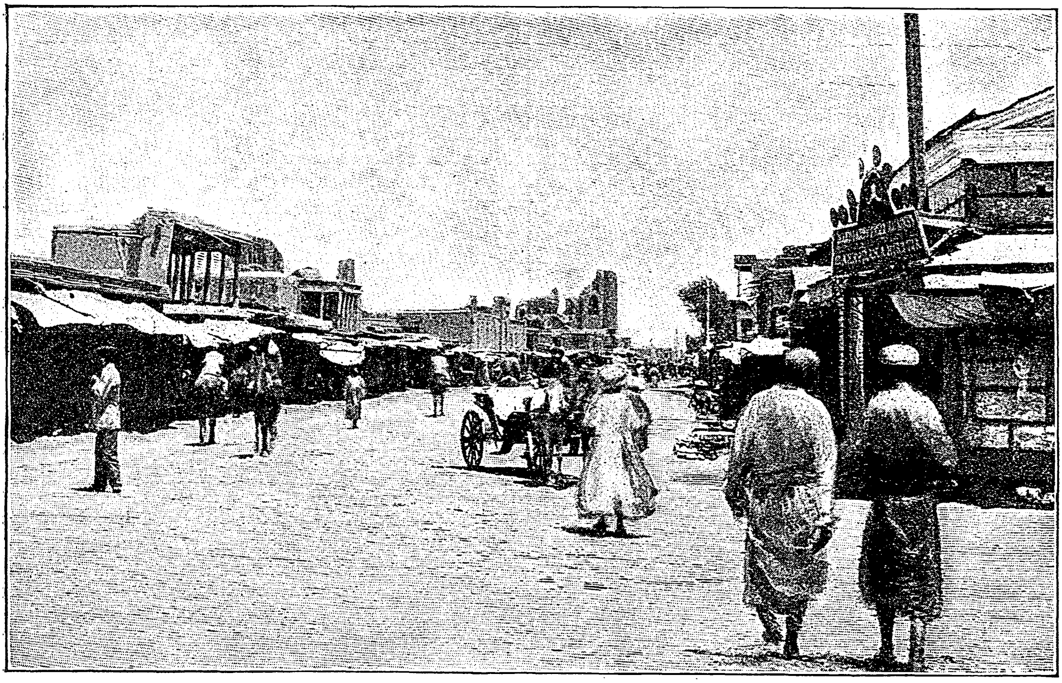

High Street in Old Samarcand, with Ghetto to Left.
(From a photograph by E. N. Adler.)

Bibliography: *Razsvyet*, 1881, No. 9; *Jew. Chron.* Jan. 8, 1897; Vámbéry, *Travels in Central Asia*, London, 1864; Curzon, *Russia in Central Asia*, London, 1889; F. von Schwarz, *Turkestan*, Freiburg, 1900.

H. R. J. G. L.

SAMARIA (Hebrew, "Shomeron"; Aramaic, "Shamerayin," Ezra iv. 10, 17): City of Palestine; capital of the kingdom of Israel. It was built by Omri, in the seventh year of his reign, on the mountain Shomeron (Samaria); he had bought this mountain for two talents of silver from Shemer, after whom he named the city Shomeron (I Kings xvi. 23-24). The fact that the mountain was called Shomeron when Omri bought it leads one to think that the correctness of the foregoing passage is questionable. The real etymology of the name may be "watch mountain" (see Stade in his "Zeitschrift," v. 165 *et seq.*). In the earlier cuneiform inscriptions Samaria is designated under the name of "Bet Ḥumri" (= "the house of Omri"); but in those of Tiglath-pileser III. and later it is called Samirin, after its Aramaic name (comp. Rawlinson, "Historical Evidences," p. 321).

The Name.

The topography of Samaria is not indicated in the Bible; the mountains of Samaria are mentioned several times (Amos iii. 9; Jer. xxxi. 5; and elsewhere) and "the field of Samaria" once (Ob. 19). Through recent investigations it has become known that the mountain of Samaria is one situated in a basin surrounded by hills, six miles from Shechem, and almost on the edge of the maritime plain. Owing to its fertility, which is alluded to in Isa. xxviii. 1, Omri selected it as the site of his residence; and it continued to be the capital of the kingdom of the Ten Tribes for a space of two centuries, till it was destroyed by the Assyrian king (I Kings xvi. 29 *et passim*; II Kings i. 3, iii. 1, *et passim*). Isaiah called Samaria "the head of Ephraim" (Isa. vii. 9), and Ezekiel speaks of "Samaria and her daughters" (Ezek. xvi. 53). That the city was strongly fortified is evident from the fruitless sieges which it sustained (see below; comp. Josephus, "Ant." viii. 14, § 1). Ahab built there a temple for Baal with an altar for the cult of that divinity (I Kings xvi. 32); and perhaps the ivory palace (*ib.* xxii. 39) was also at or near Samaria. The king's palace was independently fortified (II Kings xv. 25), and it had a roof-chamber (*ib.* i. 2). The city gate of Samaria is often mentioned (I Kings xxii. 10; II Kings vii. 1, 18, 20; II Chron. xviii. 9); and there is a single reference to "the pool of Samaria" (I Kings xxii. 38). Still during the lifetime of Omri, Samaria was required by the father of Ben-hadad to lay out streets for the Syrians (I Kings xx. 34); but it is not stated whether Samaria was directly besieged by the Syrian king or whether Omri, being defeated in one of his battles, was obliged to make concessions in Samaria (see Omri). Samaria successfully sustained two sieges by the Syrians under Ben-hadad, the first of which was in the time of Ahab (901 B.C.; I Kings xx. 1 *et seq.*), and the second, nine years later, in the time of Joram, Ahab's son (II Kings vi. 24–vii. 7). In the first siege Samaria was afflicted by a famine caused by drought (I Kings xviii. 2), but more terrible was the famine caused by the second siege, when women ate their children and an ass's head was sold for eighty pieces of silver (II Kings vi. 25 *et seq.*). The miraculous rout of the Syrian army caused an extraordinary cheapness of provisions in Samaria (*ib.* vii. 16).

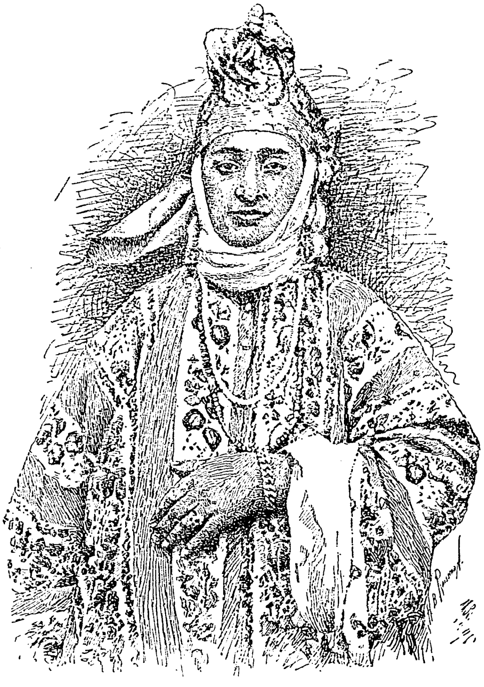

Jewess of Samarcand.
(From a photograph.)

Under Ahab.

Other notable events took place in Samaria: it was there that Ahab met Jehoshaphat, both of whom sat in the entrance of the gate to hear the prophecy of Micaiah (I Kings xxii. 10; II Chron. xviii. 2, 9). The seventy sons of Ahab were brought up in Samaria, and were slain there by command of Jehu, who destroyed "all that remained of the house of Ahab," as well as the temple of Baal (II Kings x. 1–27). According to II Chron. xxii. 9, Ahaziah, King of Judah, was killed at Samaria (comp. II Kings ix. 27). Joash, after having captured Jerusalem, brought to Samaria all the gold, silver, and vessels of the Temple and of the king's palace (*ib.* xiv. 14; II Chron. xxiv. 25). Pekah returned to Samaria with the spoils and a great number of captives of Judah, who were well treated in Samaria and afterward released (II Chron. xxviii. 8–9, 15).

In the seventh year of Hoshea, Samaria was besieged by Shalmaneser. Three years later it was captured by an Assyrian king (II Kings xvii. 5–6, xviii. 9–10) whose name is not mentioned; and although Josephus ("Ant." ix. 14, § 1) states that it was Shalmaneser, the Assyrian cuneiform inscriptions show that it was Sargon who ascended the throne in 722 B.C., and captured Samaria in the following year. The city, however, was not destroyed (comp. Jer. xli. 5). Two years later it made an alliance with Hamath, Arpad, and Damascus against the Assyrians, which failed through the overthrow of the King of Hamath (inscriptions of Sargon). The deported Israelites of Samaria as well as those of its dependencies were replaced by heathen from different countries, sent thither by the Assyrian king. The new settlers established there a mixed cult of Jahvism and heathenism (II Kings xvii. 24–41). According to the Jewish theory they were the founders of the Samaritan religion and the ancestors of the Samaritans. From the time of its foundation to its fall the city was a place of idolatry, not one of its kings being a worshiper of Yhwh. It was violently denounced by Amos (viii. 14), Isaiah (vii. 1, *passim*), Micah (i. 6), and other prophets, who also foretold the punishment of the city.

Dismantled and Destroyed.

Samaria emerges again into history four centuries after its capture by the Assyrians. The Samaritans, having assassinated Andromachus, governor of Cœle-Syria (332 or 331 B.C.), were severely punished by Alexander the Great, who colonized the city with Macedonians (331; Eusebius, "Chronicon," ed. Schoene, ii. 114). It appears also from Eusebius (*ib.* ii. 118) that a few years later, by command of Alexander, Samaria was rebuilt by Perdiccas. In 312 the city, which was still well fortified, was dismantled by Ptolemy, son of Lagus, and fifteen years later (*c.* 296) it was again destroyed, by Demetrius Poliorcetes (Eusebius, *l.c.*). Almost two centuries elapsed during which nothing is heard of Samaria; but it is quite evident that the city was rebuilt and strongly fortified, for at the end of the second century B.C. John Hyrcanus besieged it a whole year before he captured and destroyed it, by diverting certain streams, which flooded the lower part of the city (Josephus, *l.c.* xiii. 10, §§ 2–3; *idem*, "B. J." i. 2, § 7). The year of the conquest of Samaria is not clearly indicated. In Megillat Ta'anit it is stated that the city was captured on the 25th of Marheshwan (= November), and other circumstances connected with the siege indicate that it was taken shortly before 107 B.C.

Samaria, or its ruins, was in the possession of Alexander Jannæus ("Ant." xiii. 15, § 4), and was afterward taken by Pompey, who rebuilt it and attached it to the government of Syria (*ib.* xiv. 4, § 4; "B. J." i. 7, § 7). The city was further strength-

Rebuilt by Herod.

ened by Gabinius, on account of which the inhabitants are also called Γαβινιεῖς ("Ant." xiv. 5, § 3; "B. J." i. 8, § 4; Cedrenus, ed. Bekker, i. 323). Augustus gave it to Herod the Great, under whom it flourished anew; for he rebuilt it in 27 or 25 B.C. on a much larger scale—twenty stadia in circumference—and embellished it with magnificent edifices, particularly with the Temple of Augustus. Under Herod (whose wife was Mariamne) the city became the capital of the whole district, which also was called Samaria, the city itself being known as Sebaste, as is shown by the coins bearing the inscription Σεβαστηνῶν; this name is the Greek equivalent of the Latin "Augusta," the city being named in honor of Augustus Cæsar ("Ant." xv. 7, § 3; 8, § 5; "B. J." i. 8, § 4; 21, § 2; Strabo, xvi. 760). Sebaste is mentioned in the Mishnah ('Ar. iii. 2), where its orchards are praised. Josephus ("B. J." ii. 3, § 4; 4, §§ 2–3) speaks of soldiers of Sebaste who served in Herod's army and who later sided with the Romans against the Jews. After Herod's death Sebaste with the whole province of Samaria fell to the lot of Archelaus, after whose banishment it passed under the control of Roman procurators. Then it went over to Agrippa I., and again came under Roman procurators ("Ant." xvii. 11, § 4; "B. J." ii. 6, § 3). At the outbreak of the Jewish war it was attacked by the Jews ("B. J." ii. 18, § 1). Under Septimius Severus it became a Roman colony, but with the growth of Nablus or Shechem it lost its importance.

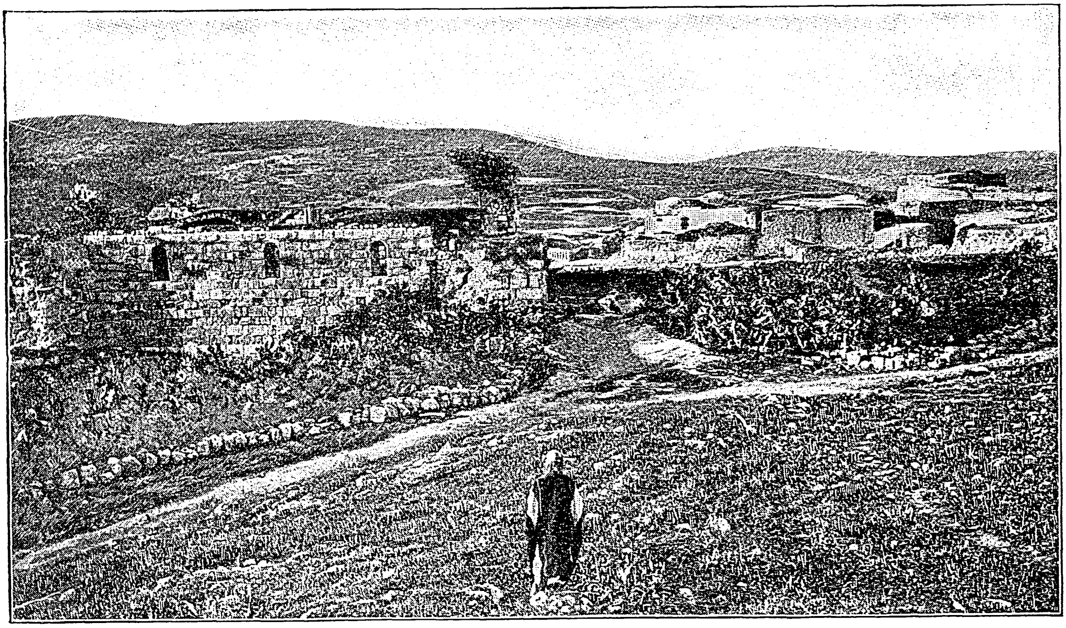

VIEW OF SAMARIA FROM THE SOUTHEAST.
(From a photograph.)

In the fourth century Sebaste was a small town (Eusebius, "Onomasticon," *s.v.*). Jerome (Commentary on Obadiah) records the tradition that Samaria was the burial-place of Elisha, Obadiah, and John the Baptist. Benjamin of Tudela, however, does not relate that these tombs were shown to him; he states only ("Itinerary," ed. Asher, i. 32) that traces of Ahab's palace were still visible, and that he found no Jews in the place (comp. *ib.*, Asher's notes, ii. 83). On the site of the ancient Sebaste now stands the small village of Sabasṭiyah, where traces of ancient edifices are still to be seen.

BIBLIOGRAPHY: Baedeker-Socin, *Palestine*, p. 259; Grätz, *Gesch.* 4th ed., iii. 74 *et seq.*; Guérin, *La Terre Sainte*, i. 270; Munk, *Palestine*, p. 79; Robinson, *Researches*, iii. 138 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 149 *et seq.*; Stanley, *Sinai and Palestine*, pp. 245 *et seq.*; Wilson, in Hastings, *Dict. Bible.*

J. M. SEL.

SAMARITANS (Hebrew, שמרונים): Properly, inhabitants of SAMARIA. The name is now restricted to a small tribe of people living in Nablus (Shechem) and calling themselves "Bene Yisrael," or sometimes שמרים. Their history as a distinct community begins with the taking of Samaria by the Assyrians in 722 B.C.

——**Biblical Data:** On the separation of Israel and Judah, the ancient city of SHECHEM, which had been from the first so intimately connected with the history of Israel, became naturally the religious center of the Northern Kingdom. The political capital, however, was transferred by Omri to his newly built city of SAMARIA about 883 B.C., and the Israelitish kingdom continued to exist there until it fell before Assyria. In the fourth year of Hezekiah "Shalmaneser, King of Assyria, came up against Samaria, and besieged it. And at the end of three years they took it" (II Kings xviii. 9). The inhabitants were deported to various parts of Assyria and to "the cities of the Medes"; and colonists were sent to take their place. The colonists were soon after troubled by lions, which they regarded as a divine visitation due to their ignorance of the "manner of the god of the land." At their request an Israelitish priest was sent to them, who settled at Beth-el (*ib.* xvii. 28), with the result that a mixed form of religion was established, partly Israelitish and partly idolatrous.

The next reference to the people of Samaria, regarded as the remnant of Israel, is when Josiah suppressed the high places among them (*ib.* xxiii. 15, 19 *et seq.*) and collected money to repair the house of the Lord, from "Manasseh and Ephraim, and of all the remnant of Israel" (II Chron. xxxiv. 9). That the Israelitish element still held its own in the north, is shown by the incidental mention "That there came certain from Shechem, from Shiloh, and from Samaria," in the time of Jeremiah, desiring to join in the offerings at the Temple (Jer. xli. 5). Later on (and this is the last mention of the Samaritans in the Old Testament), their claim to a participation in the building of the Temple was rejected by Zerubbabel (Ezra iv. 3), no doubt on the ground of their mixed origin.

——**Critical View:** From a comprehensive view of the history of the period it is clear that several causes must have contributed to foster the revolt which ended so disastrously for Samaria. Tiglath-pileser III. (Pul) had died in 727 B.C., and it may well have been supposed that his successor, Shalmaneser IV., would find difficulties enough to occupy his attention elsewhere. Egypt had the best of reasons for encouraging rebellion in Syria as one means of checking the dangerously near approach of Assyria. The inhabitants of Samaria probably believed their city to be impregnable; but Assyria could not tolerate such an attack on her prestige. No sooner was Shalmaneser established on the throne than he must have started on a punitive expedition to Syria, and the fate of Samaria was sealed. He began the siege apparently in person, but did not live to see its inevitable result; for he died in 723. The city actually fell in the reign of his successor, Sargon (722), who, according to his own account, carried away 27,290 of the people. It is not to be supposed, however, that the country was in any sense depopulated by this means, though the persons removed were undoubtedly the more prominent and dangerous of the inhabitants, the rich, the priests, and the ruling class. But even such drastic measures did not entirely break the spirit of rebellion; for in 720 Syria had again united against the common enemy, and a fresh campaign became necessary. With this the political existence of Samaria ceased.

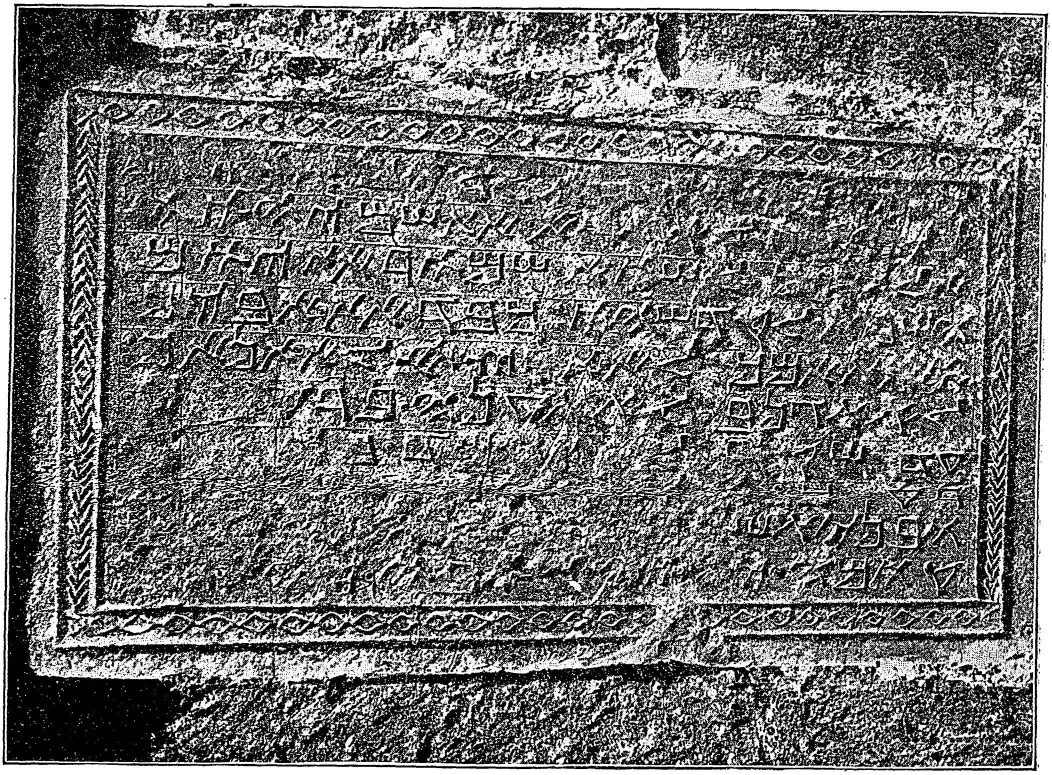

ANCIENT SAMARITAN INSCRIPTION.
(From a photograph by the Palestine Exploration Fund.)

From II Kings xvii., taken in conjunction with the Assyrian account, it appears that Sargon transplanted to Samaria colonists from various cities of Babylonia, probably as a precautionary measure. In Ezra iv. 2 the importation is ascribed to Esar-haddon, and in verse 10 of the same chapter to Osnappar (A. V. Asnapper). The latter of these names, being one not otherwise known either in the Biblical or in the Assyrian records, is probably a popular corruption. In the Assyrian accounts Sargon, as mentioned above, and Assurbanipal (669–625) are the kings who declare that they sent settlers into Samaria. Of course Esar-haddon may have done the same. The views now generally held are (1) that "Osnappar" is a corruption of "Esar-haddon," or (2) that "Osnappar" is a corruption of "Assurbanipal," or (3) that "Osnappar" and "Esar-haddon" are both corruptions of "Assurbanipal." The first is perhaps the simplest; according to it there were three importations of foreigners: (1) by Sargon; (2) by Esar-haddon, of which no record has yet been found on the Assyrian monuments; and (3) by Assurbanipal. The population, therefore, which then occupied the site of the defunct kingdom of Israel, and which was thenceforth properly called Samaritan, consisted of a substratum (probably a strong one) of Israelites, chiefly the poorer sort, with an unknown proportion of aliens, under an Assyrian governor. It was only natural that a population so constituted, and deprived of its priestly caste, should find itself ignorant of "the manner of the god of the land," and should ask for the services of a priest.

Under Persian Rule.

The Samaritans now disappear from the Old Testament and from the Assyrian accounts; and for the next stage in their career historians are dependent on Josephus. The empire of the world passed from Assyria to the Persians under Cyrus, and Samaria was governed by a Persian satrap. The rejection of Samaritan cooperation, as mentioned in Ezra iv. 3, and their consequent attempt to prevent the building of the Temple by an appeal to Xerxes, rendered a reunion with Judah clearly impossible. On the other hand, Samaria became the natural and conveniently placed refuge for all who were dissatisfied with the stringent reforms taking place in Jerusalem. The most important of these malcontents was the priest Manasseh; but Josephus' account of his secession is full of difficulty. His statement being considered in connection with what is known from Nehemiah to have been the condition of things at Jerusalem, the facts seem to be as follows: The governor of Samaria under Darius (probably Nothus, not Codomannus as Josephus says) was Sanballat, whose daughter was married to Manasseh, the son of the high priest at Jerusalem. In consequence of his foreign marriage Manasseh was expelled by Nehemiah, and was invited by his father-in-law to settle in Samaria. If this be the case mentioned in Neh. xiii. 28, the event would seem to have taken place about 430. Manasseh's advent no doubt had the effect of fixing the Israelitish character of the Samaritan religion, and that too on the basis of the religion of Israel as it existed before the reforms of Ezra. There seems to be no ground for believing in any admixture of heathen practises after this time. At any rate, a century later, in 332, by permission of Alexander, a temple was built on the holy hill of Gerizim, near Shechem, which thus became, if it had not formerly been so, the "ḳiblah" of Samaritan worship. Josephus, indeed, connects the building of the temple with the secession of Manasseh, putting both in the time of Alexander; but, unless Nehemiah's date be put 100 years later, the historian must have been, intentionally or otherwise, in error. It is most unlikely that there were two Sanballats whose daughters married sons (or a son and a brother) of high priests, and that these sons were expelled from Jerusalem at dates just 100 years apart. But it is conceivable that Josephus meant to discredit Samaritan pretensions by connecting the temple with Manasseh as a bribe for his apostasy.

Temple at Gerizim.

The temple existed for about 200 years, when it was destroyed, and soon afterward Samaria was occupied by John Hyrcanus, no doubt in revenge for its opposition to Judah in the time of Antiochus Epiphanes. The bitterness of feeling about this period is shown by the sentence in Ben Sira l. 25 *et seq.* (*c.* 200 B.C.), בשני גוים קצה נפשי . . . וגוי נבל הדר בשכם ("Two nations my soul abhorreth; and the third is no people: the inhabitants of Seir and Philistia and the foolish nation that dwelleth in Shechem"), and by the epithet, perhaps derived from this, in the Testaments of the Patriarchs, *Σικὴμ λεγομένη πόλις ἀσυνέτων.* The same contempt is exhibited later; for instance, in the story, which first appears in the Book of Jubilees, and afterward in the Midrash, that Mt. Gerizim was considered sacred by the Samaritans because the idols of Laban were buried there; and in the Gospels, *e.g.*, John viii. 48: "Thou art a Samaritan and hast a devil." The animosity was reciprocated, as may be seen from some well-known stories, such as that the Samaritans used to light beacon-fires in order to deceive the Jews as to the appearance of the new moon (R. H. ii. 2), and from several incidents mentioned in the Gospels. Such being the state of feeling, it is not surprising to find the Samaritans in the time of Herod, and earlier, generally siding with the enemies of the Jews. They had their reward when the country passed into the hands of the Romans. Samaria was rebuilt and embellished by Herod (whose wife Mariamne was a Samaritan) and was named by him Sebaste (see SAMARIA). Under Vespasian a revolt was put down with great severity, and the city of Shechem was occupied by the Romans, who called it Flavia Neapolis, whence the modern name of Nablus.

Temple Rebuilt by the Romans.

After the suppression of Bar Kokba's rebellion, the temple on Mt. Gerizim was rebuilt by the Romans in return for help received from the Samaritans. In the reign of Commodus misfortune again befell this people; but during the next hundred years, although their chronicles describe their condition as miserable, it seems that their fortunes must have somewhat improved. At any rate, early in the fourth century of the common era Baba "the Great," who was the eldest son of the high priest Nathanael, established a position as head of the community, and seems to have enjoyed a certain amount of power, which he used for the benefit of his people. He is said to have reopened the local synagogues (no mention is made of the temple, which seems to have been still in existence) and to have restored the services. He died in 362 at Constantinople. But such prosperity as may have been enjoyed under his rule, did not last long. In the fifth century various restrictions were put upon the Samaritans by the Romans, and in 484, in consequence of outbreaks against the Christians, their temple was again, and finally, destroyed. In 529, for similar reasons, their political existence was practically extinguished by Justinian. Henceforward, as their numbers and importance decreased, their external history is simply that of the rest of Syria. Internally there is little to relate except the succession of priests and the development of the literature.

In the fourteenth century occurred what may almost be called a literary renascence, due to the initiative of the high priest Phinehas b. Joseph, who held office from 1309 to 1363 and who was evidently a man of high character and strong influence. The movement, however, was purely local, producing no effect outside the community. In 1623(4) the last member of the high-priestly family, which claimed descent from the eldest son of Aaron, died. The office then devolved upon the junior branch, descended from Uzziel, the son of Kohath. Since that date the priest has called himself "ha-kohen ha-Lewi," instead of "ha-kohen ha-gadol" as previously.

Group of Samaritans.

(From a photograph by the Palestine Exploration Fund.)

Samaritan Colonies.

Until the sixteenth century, and possibly later, Samaritan colonies existed in Damascus, Gaza, Cairo (see Egypt), and elsewhere. They are mentioned by Benjamin of Tudela, Obadiah di Bertinoro, and other travelers. In 1538 the high priest Phinehas b. Eleazar migrated from Damascus to Nablus, which may mean that the Damascus settlement had been reduced almost to extinction. The only remains of the race at present (1905) are a community of about 150 persons living at Nablus. They are of course under the Turkish governor of the town; but ecclesiastical jurisdiction is exercised over them by the Levite priest assisted by a subordinate priest ("shammash"), who is generally the successor to the higher office. At the present time the priest is Jacob b. Aaron, and the second priest is his cousin Isaac b. Amram.

——**Religion:** From the fifth century B.C. onward the relations between the Jews and the Samaritans were, as shown above, undoubtedly hostile. The opposition was, however, essentially political, the old rivalry between Israel and Judah persisting; personal relations must have been mutually tolerant, as appears from the Gospels, where, in spite of their contemptuous attitude, the disciples buy food in a Samaritan city (John iv. 8). Later on, when misfortune befell Jerusalem, when the Temple was destroyed, and the temporal hopes of Judah were shattered, political opposition ceased to have any reason for existence.

Relations Between Jews and Samaritans.

In the Mishnah it is evident that the differences have already become purely religious. The grounds for them are clear. If Manasseh, about 430, had brought with him from Jerusalem not only the Torah, but the system of belief and practise recognized there, that system must have been what is sometimes called Sadducean, or, more correctly, the old Israelitish creed as it was before the reforms of Ezra. At this point the religious development of the Samaritans was arrested. They adhered rigidly to the Torah, never admitted any of the prophetical teachings, never codified their canon law into a mishnah, and never developed their halakah to meet the necessities of altered conditions. It is therefore natural that while some of the Rabbis regarded them as "gere arayot," others, seeing their careful observance of the common Torah, considered them to be "gere emet." A few passages only can be quoted here. In Ber. vii. 1 it is laid down that a "kuti" can be counted as one of the three necessary at "birkat ha-mazon," while a "nokri" can not, and the reason given is that "a commandment which the Samaritans follow they observe much more scrupulously than do the Jews." According to Rabba, this was so whether a Samaritan was a "ḥaber" or an "'am ha-areẓ" (similarly in Dem. iii. 4; comp. the interesting passage in Sheb. viii. 10; Pirḳe R. El. xxxviii., end).

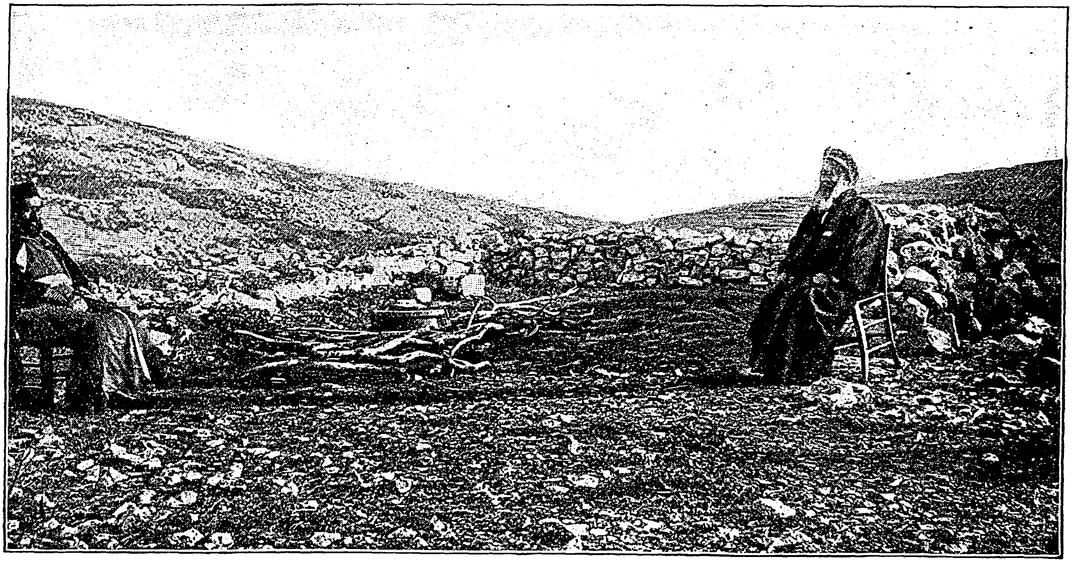

Samaritan Place of Sacrifice.
(From a photograph by the Palestine Exploration Fund.)

Talmudic Attitude.

The orthodoxy of the Samaritans is praised in similar terms with regard to their strictness in observing the commandments (Ḥul. 4a) and the rules relating to "sheḥitah" (*ib.*), "niddah" (Niddah 56b *et seq.*), contact with the dead (*ib.*), and purification. According to their own account in letters to Scaliger, Huntington, and others, they never postpone circumcision, even if the eighth day be a Sabbath; they allow no fire on the Sabbath; they recognize no system of "teḥum"; they force even children to observe the Yom Kippur fast; they make their "sukkot" of the trees mentioned in Lev. xxiii. 40, and do not follow the Jewish customs with regard to the lulab and etrog. On the other hand, they were considered lax in observing the law of the levirate and of marriage generally, so that marriage with them was forbidden (Ḳid. 76a).

This unfavorable view of them seems to have prevailed toward the end of R. Meïr's life and to have then become traditional. In the tractate Kutim the general principle is that they are to be trusted in so far as their own practise agrees with that of the Jews: in other respects they count as non-Jews. In several of the points mentioned their practise approximates that of the Karaites. The agreement, which has often been noted, is due rather to similarity of cause than to direct influence of either system on the other. The one is a continuation of the old Israelitish religion; the other, a return to it. Both are consequent on a literal interpretation of the Law; and both, therefore, reject all traditional developments.

Of the sects mentioned (by Epiphanius, the Fathers, Mas'udi, Judah Hadassi, and others) as existing among the Samaritans, nothing is known with certainty, though there is no reason to doubt that such divisions did exist. The Dositheans are the best attested. The chronicler Abu al-Fatḥ says that they arose after the Exile and had Judaizing tendencies. According to some Jewish authorities (*e.g.*, Pirḳe R. El. *l.c.*), Dustai was one of the (two) priests sent to them from Assyria (II Kings xvii. 27). The Dositheans can hardly have had anything to do with the early liturgical pieces for Sabbaths ascribed to Al-Dustan (see Dositheus).

Dogmas.

With regard to Samaritan dogma, it is only recently that any certain information has been available. The tractate Kutim sums up its charges against the Samaritans in their veneration of Mt. Gerizim as against Jerusalem, and their disbelief in the resurrection of the dead. The Christian Fathers (perhaps confusing them with the Sadducees) accuse them of disbelief in angels and in the immortality of the soul. Their earliest liturgies especially determine the amount of truth in these charges. The essential articles of faith refer to: (1) The unity of God; לית אלה אלא אחד is the constant refrain of their liturgy. Consequent on this is the careful avoidance of anthropomorphic expressions, which has often been pointed out in the Targum. God created without hands; He rested, but not from weariness. He made man in the image of the angels; and it was an angel who delivered the Law on Sinai. Prayers are offered to Him through the merits (בעמל) of the Patriarchs and Moses. (2) Moses as the only prophet. None can arise like unto Moses, according to Deut. xxxiv. 10 (where the Targum reads יקום for קם); hence they reject all the Jewish books except the Pentateuch. The Law which he gave is perfect, having been created before the world and brought forth by the hand of God from the depth of the very good. (3) Mt. Gerizim, which is the House of God, the place in which He chose to put His name. On it the twelve stones (Deut. xxvii. 4) are still shown; there the temple was erected; and there in the last days will the Shekinah reappear.

Samaritans at Prayer.

(From a photograph by the Palestine Exploration Fund.)

The "Taheb."

(4) The Messiah doctrine, which, though of less importance, is clearly defined. The term used is התהב (תהבה), which has been variously explained as "the restorer" or "he who returns." During all the time that has elapsed since the schism of Eli and the disappearance of the Tabernacle, the world (*i.e.*, Israel) has been suffering under the divine displeasure. This is called the period of פנותה. It will be terminated by the coming of the "Taheb," who will restore the period of favor (רחותה), establish the true religion, and destroy the followers of Ezra. He will live 110 years on earth, and then die. (5) The resurrection, which will take place after the death of the Taheb, and will be accompanied by the final judgment, יום נקם יום גדול, when the righteous will go into the garden of Eden, and the wicked be burned with fire. The Samaritans dwell at length on this doctrine in the funeral service. Some kind of forgiveness seems, however, to be possible after death for the faithful who die in their sins; for prayers are offered on their behalf.

Although the views sketched here do not differ fundamentally from Jewish beliefs, the details, or rather the restrictions, are no doubt due to that old Israelitish point of view which the Samaritans never really abandoned. The later developments, however, and even the terminology are often due to Moslem influence. Nor is this surprising in a people living among and entirely overshadowed by Mohammedans, speaking their language and in daily contact with them. At the present day, however, Samaritan learning and thought have practically ceased to exist. The venerable but unhappy remnant seems wholly occupied with the material problems of a struggle for existence, which can hardly be long continued.

Bibliography: Petermann, *Reisen*, 1860; Mills, *Three Months' Residence at Nablus*, 1864; Nutt, *Sketch of Samaritan History*, etc., 1874; Wreschner, *Samaritanische Traditionen*, 1888; Taglicht, *Die Kuthäer als Beobachter des Gesetzes*, 1888; Kirchheim, כרמי שומרון, 1851; *The Expositor*, 1895, pp. 161 *et seq.*; *J. Q. R.* vii. 121, viii. 562; Reland, *De Samaritanis*, 1707.

E. C. A. Co.

——**Anthropology:** The number of the once-numerous sect of the Samaritans has been gradually dwindling, until in Feb., 1901, the distribution of the total population was as represented in the following table:

Number of males 15 or more years of age	72
Number of females 12 or more years of age	44
Number of males under 15 years of age	25
Number of females under 12 years of age	11
Total number of males	97
Total number of females	55
Total number of both sexes	152

Most noticeable is the great preponderance of males over females; indeed, this is one of the most serious problems confronting the Samaritans at the present time. Trustworthy evidence points to the fact that in modern times there has been but little if any intermarrying with the other peoples of Syria.

Preponderance of Males.

The Samaritans themselves claim the perfect purity of their stock. Only as a last resort would they seek wives outside their own sect; and in this case they would naturally wish to marry among the people of the most closely allied religion, the Jewish. The Jews hate and despise the Samaritans with the greatest bitterness, and would do all in their power to prevent marriages between the two sects. Syrian Christians and Moslems would be equally averse to intermarrying with the Samaritans, both on account of their natural antipathy to this sect, and on account of the hardships which women must endure according to the rules of the Samaritan religion. These two factors, the natural inclination of the Samaritans to marry strictly among themselves, and the difficulty of forming marriages with other sects of Syria, would combine to preserve the purity of the stock, and at the same time to promote degeneracy by close interbreeding.

The statistics given in this article are based on measurements and other observations made on a series of forty-three male Samaritans. As eight of the individuals examined were less than twenty years of age, the averages have been made from the measurements of only thirty-five of the men.

	Average.	Maximum.	Minimum.
	mm.	mm.	mm.
Height, standing	1,730.	1.840.	1,630.
Length of head	188.	201.	172.
Breadth of head	147.	157.	137.
Cephalic index	*78.1*	*87.8*	*71.5*
Height of head (projection from tragus to vertex)	140.	158.	131.
Index of height of head	*74.7*	*80.4*	*68.7*
Height of face (nasion–mentum)	125.	140.	107.
Height of face (nasion–mouth)	79.	90.	71.
Breadth of face	132.	147.	123.
Facial index	*94.4*	*106.2*	*80.5*
Upper facial index	*59.7*	*69.8*	*51.7*
Interocular breadth	30.	34.	26.
Minimum frontal breadth	103.	116.	97.
Fronto-zygomatic index	*78.3*	*83.7*	*74.1*
Length of nose	55.	63.	47.
Breadth of nose	37.	42.	30.
Nasal index	*66.4*	*82.0*	*52.5*
Breadth of mouth	52.	61.	46.
Thickness of lips	17.	28.	11.
Length of right ear	65.	75.	53.
Length of second finger	103.	114.	96.
Breadth of hand	84.	92.	78.
	kilos.	kilos.	kilos.
Strength of right hand	33.7	62.	18.
Strength of left hand	30.2	57.5	16.

Tallest People in Syria.

These measurements, when compared with those of other races of Syria, prove to be most noteworthy. For example, the Samaritans are the tallest people in Syria. The Nuṣairiyyah of northern Syria, whose average height was found to be 1,704 mm., came second. Both the facial and upper facial indexes of the Samaritans are far greater than those of any other group; in the case of the former index, this sect is again most closely approached by the Nuṣairiyyah, with an average index of 89.7; of the latter index, by the Turkomans, with an average index of 55.5. In breadth of mouth the Samaritans occupy a midway position; but in thickness of lips they again head the list. The Syrian Gipsies, with an average thickness of 16, are second, and the Bedouins, with 15, are third. The length of second finger is greatest in the Samaritans. Next come the Nuṣairiyyah and Turkomans, each having an average of 102. But, while the Samaritans have a breadth of hand of only 84, the Nuṣairiyyah have 86 and the Turkomans 87. A long, thin hand is thus one of the Samaritan characteristics.

In view of the close interbreeding and possible degeneracy of the Samaritans, the strength of hands forms a most interesting basis of comparison. The Samaritans, in the strength of each hand, are the weakest of any of the groups examined. Next come the Turkomans, with 35.9 for the right hand and 35.7 for the left. The Druses, with 43.0 for the right hand and 41.3 for the left, are the strongest. The strength tests were made with the ordinary type of hand dynamometer.

The following is a seriation of the cephalic index:

Cephalic Index.	Cases.	Per cent.	Cephalic Index.	Cases.	Per cent.
71	1	2.9	80	2	5.8
72	2	5.8	81	1	2.9
73	2	5.8	82	3	8.5
74	3	8.5	83	3	8.5
75	1	2.9	84	1	2.9
76	3	8.5	85	..	....
77	2	5.8	86	..	....
78	5	14.3	87	..	....
79	5	14.3	88	1	2.9

Measurements of a series of 14 male and 5 female Samaritan crania showed an average cranial index of 76.5 for the males and of 78.0 for the females. Adding 1.5 to make the cranial index comparable with the cephalic index, 78.0 is given as the average for the males and 79.5 for the females. The close agreement between the average cephalic index, 78.1, and the corrected cranial indexes, gives added value to these results. There is a marked difference between the cephalic index of the Samaritans and that of the modern Jews, stated by Fishberg as 82, which is the result of observations on 1,071 individuals.

The pigmentation of the Samaritans, as indicated by the color of the hair and eyes, is shown in the following tables:

Hair.

Color.	Hair.		Beard.	
	Cases.	Per cent.	Cases.	Per cent.
Black	10	23.3	3	9.4
Dark brown	19	44.2	4	12.5
Brown	10	23.3	8	25.0
Chestnut	..	....	5	15.6
Blond	1	2.3	5	15.6
Red	..	....	2	6.2
Gray	3	7.0	5	15.6

Eyes.

Color.	Cases.	Per cent.	Color.	Cases.	Per cent.
Dark brown..	14	32.6	Gray........	4	9.3
Brown.......	15	34.9	Blue.........	7	16.2
Hazel........	3	7.0	Totals.....	43	100.0

Include a Blond Type.

These tables make it clear that the Samaritans are by no means an exclusively brunette type. As seen by the presence of blue eyes and light hair or beards in a considerable percentage of the individuals examined, there is, on the contrary, a distinct blond type noticeable in the group.

The general type of physiognomy of the Samaritans is distinctly Jewish, the nose markedly so. Von Luschan derives the Jews from "the Hittites, the Aryan Amorites, and the Semitic nomads." The Samaritans may be traced to the same origin. The Amorites were "men of great stature"; and to them Von Luschan traces the blonds of the modern Jews. With still greater certainty the tall stature and the presence of a blond type among the Samaritans may be referred to the same source.

The cephalic index, much lower than that of the modern Jews, may be accounted for by a former direct influence of the Semitic nomads, now represented by the Bedouins, whose cephalic index, according to measurements of 114 males, is 76.3. The Samaritans have thus preserved the ancient type in its purity; and they are to-day the sole, though degenerate, representatives of the ancient Hebrews.

J. H. M. H.

——**Literature:** The Samaritan language proper is a Palestinian Aramaic dialect, differing only slightly from the other dialects of Aramaic spoken in Syria, but preserving an archaic script. The confusion, or rather neglect, of the gutturals in pronunciation may be compared with a similar peculiarity of the Galilean dialect. The language must be studied in connection especially with that of the Jerusalem Talmud and the remains of Christian Palestinian Syriac. After the Arab conquest of Syria (632) the Samaritan vernacular gradually gave way to Arabic, and probably by the eleventh century, if not earlier, it was no longer popularly understood. From that time the literature is either in Arabic or, chiefly for liturgical purposes, in Hebrew, which becomes more and more corrupt as time goes on.

Samaritan Version of the Pentateuch.

Acquaintance with the literature began in 1616, when the well-known traveler Pietro della Valle brought from Damascus a copy of the Hebrew Pentateuch in the Samaritan recension. Since then many copies have come to Europe and America. The text, edited by Morinus from Pietro's manuscript, was published in Le Jay's Polyglot in 1645, and again in Walton's Polyglot in 1657. The new discovery was received with the greatest interest by Biblical scholars. It was found that the recension, while essentially agreeing with the Masoretic text, differed from it in some important particulars, all of which could not be due to scribal corruptions. The controversy as to the relative authority of the two texts was carried on with too much prejudice and too great acrimony on both sides ever to elicit the truth. Since that time a great advance has been made in critical methods; so that, while the question is by no means yet settled, the lines on which it must be studied are now clearly seen.

The first necessity is a satisfactory text. That of the polyglots is very inaccurate; and the latest edition (by Blayney, Oxford, 1790), though based on a collation of several manuscripts, gives no adequate account of the latter and makes no attempt to group them. A full list of variants, filling 107 octavo pages, was compiled by Petermann on the basis of a collation, made by the Samaritan priest Amram b. Solomon, with Blayney's text. The latter may therefore represent the official text, but can hardly be expected to be critical. Without any desire to prejudge the question, it may be pointed out, as already shown by Gesenius, that many of the variants are due (1) to the insertion of vowel-letters, or (2) to mere ignorance of the scribe, or (3) to the Samaritan interchange of gutturals. These would disappear in a critical text, and may be disregarded. Others are due (4) to an effort to make the text easier or more regular, as when common forms are substituted for rare forms, or היא, נערה are used for הוא, נער, in the feminine. These may also be set down to the copyist. But there still remain others which are more serious. They are mainly: (5) words and passages not found in the Masoretic text, and which appear to have been supplied from parallel passages or to be glosses representing a traditional exegesis; (6) substantial differences, many apparently favoring Samaritan views, *e.g.*, in the ages of the Patriarchs, in the avoidance of anthropomorphisms, and in the reading גריזים for עיבל in Deut. xxvii. 4. In a large number of the cases in classes 5 and 6 the Samaritan text agrees with the Septuagint; and, in the opinion of Frankel, the reading is often retranslated (sometimes wrongly) from the Greek. Whatever may be the real explanation of the facts, it should now be possible, given a sound text, to discuss in a scholarly and dispassionate spirit the question whether the recension represents a genuine tradition or not.

The "Samaritic" Version and Targum.

Next in order of time may be mentioned the version called by the Fathers *τὸ Σαμαρειτικόν*. Nothing of it remains; and whether it was really a Greek version, or a collection of passages, or was only a way of citing the Samaritan recension, is so uncertain that it is not worth discussing here. For other Greek works, of which still less is known, it will suffice to refer to the work of Freudenthal cited in the bibliography below.

The Targum, that is, the translation of the Pentateuch into Samaritan proper, or Aramaic, is linguistically of great interest. It was first brought to Europe, with the Pentateuch, by Pietro della Valle, and was likewise published in the polyglots; but the condition of its text is even less satisfactory than that of the Pentateuch. Petermann did indeed begin an edition, which was ably completed from his materials by Vollers; but it suffers from his having left no account of the manuscripts used. Any future edition must take account of the other dialects of Palestinian Aramaic, and of the work of Markah and the earlier liturgies. Very few complete manuscripts of the Targum exist in Europe; and these were all made long after the language had become extinct. The oldest is the Barberini Triglot (1226 C.E.); but there are considerable fragments, undated, which may be equally old.

Exegetically the Targum is of less importance, though it presents many interesting problems. It often agrees strangely with Onkelos, while in other places it differs from him without any apparent reason. Probably both versions go back ultimately to one oral Aramaic rendering which was traditional in Palestine and was written down with local differences. Kohn gives reasons for believing that it is a composite work by several hands, of various dates. Some parts of it, and some copies (especially Petermann's manuscript C) are strongly marked by Hebraisms, which Kohn considers to have been introduced at a late period. When the version, or any part of it, was written down, it is very difficult to decide. The only evidence available must be sought in a comparison with the work of Markah and the early liturgy. The most probable view seems to be that it is in the main a work of the fourth century of the common era. Native tradition is said to ascribe it to Nathanael, who died about 20 B.C. (Nutt, p. 108). The tradition may represent a fact if it means Nathanael the high priest, who was the father of Baba Rabba, and lived at the beginning of the fourth century C.E. This was a time of religious revival, when the liturgy was restored; and possibly Nathanael may have caused the Targum to be written down for use in the services.

Samaritan-Arabic Version.

The Samaritan-Arabic version exists in a number of manuscripts. The question of its author and date is full of difficulty, and has only recently been investigated in a really scholarly manner by Paul Kahle. His results are briefly these: the differences in the texts of various manuscripts represent different recensions; the original author was perhaps **Abu al-Ḥasan of Tyre,** and not, as is usually supposed, Abu Sa'id; the work was revised by Abu Sa'id in the thirteenth century, and this recension is the authorized Samaritan-Arabic version; there were, however, other recensions, some showing considerable divergence from that of Abu Sa'id.

In the main, these conclusions must be accepted, although Kahle's further investigations may modify some of them; but the date assigned to Abu Sa'id is not very convincing. There were certainly two persons of the name, who are not always easily to be distinguished. The first three books were published by Kuenen; but the whole text requires accurate editing before its character can be properly estimated. The translation is careful and close to the Hebrew. It is independent of Saadia, but bears some sort of relation to him. Whether, or how far, Saadia was directly used by the original translator, it is hard to say. It would, however, be natural that subsequent recensions should owe much to him. The relation of the translation to the Targum is also undetermined. Kohn contends that the Arabic translator either did not know or did not understand the Targum. While this seems, as Kahle says, to be an exaggeration, it is true that the version does not in any sense follow the Targum.

Commentaries.

Of the commentaries extant, first in importance, at any rate linguistically, is the work of **Markah,** in Samaritan-Aramaic, preserved at Berlin in a modern copy made for Petermann. Fragments of it also exist in a sixteenth-century manuscript in the British Museum, from which quotations were made by Castellus in his "Animadversiones" in vol. vi. of Walton's Polyglot. It is of the nature of a midrash dealing with passages of special interest, rather than a continuous commentary on the text. Apart from the difficulty of editing the text from practically a single manuscript, the language, which is evidently native to the writer (though not to the copyist), is difficult and the thought often obscure; but a correct text is indispensable to an adequate study of the Targum. With regard to the author, Markah, the chronicles tell us that he was the son of Amram b. Sered and that he lived in the time of the above-mentioned Baba Rabba, about the middle of the fourth century C.E. There is no reason to doubt this account, which fits in very well with indications from other sources. With the possible exception of his father, Amram, he is the earliest author whose work is extant under his own name; and the Samaritans are probably right in considering him the greatest as well as the oldest of their writers.

The Aramaic vernacular having become extinct by about the tenth century, the next commentary in order of time is one written in Arabic. Only a fragment of it, on Gen. i.–xxviii. 10, exists in a unique manuscript in the Bodleian Library, from which extracts were published by Neubauer, with a description. It was composed in 1053; but the author's name does not appear. Its chief interest lies in the fact that its explanations are frequently supported by quotations from books of the Old Testament other than the Pentateuch, and even from the Mishnah. The author is acquainted with the terminology of Rabbinite and Karaite commentators, besides having a good knowledge of Arabic and Hebrew grammar, although he does not know the triliteral theory of Ḥayyuj.

The most considerable work of this kind is the commentary in Arabic by **Ibrahim b. Ya'kub** on the first four books of Moses, composed in the fifteenth or sixteenth century and now preserved only in a modern copy at Berlin. The author is in an unusual degree typically Samaritan in his exegesis, carefully avoiding anthropomorphisms, pointing out the errors of Jewish teachers, and losing no opportunity of glorifying his own people and their traditions. His Arabic is of the half-vulgar kind habitually employed by Samaritan writers. Much the same description applies to a commentary on Genesis in the Bodleian Library. It is anonymous and undated; but it can hardly be much later than that of Ibrahim, since it was acquired by Huntington about 1680. Only ch. xlix. has been published (in Eichhorn's "Repertorium"). In 1753 **Ghazal ibn Abi al-Sarur** wrote a commentary in Arabic on Genesis and Exodus, entitled "Kashf al-Ghaya'ib," which exists in a manuscript in the British Museum. No part of it has been published. An Arabic commentary on the story of Balak, written by **Ghazal ibn al-Duwaik** (said to have lived in the 13th cent.), exists in a manuscript at Amsterdam; but none of it has been published. The few anonymous fragments and the names of authors whose works are lost need not be mentioned here.

Samaritan Group.
(From a photograph by the Palestine Exploration Fund.)

Liturgies.

The liturgies, a large and important part of the literature, are very imperfectly known at present. A number of selections have been published by Heidenheim; but, while he deserves full credit for first bringing them to notice, it must be confessed that, from the unsatisfactory manner in which the texts are edited and from the disconnected form in which they are published, very little use can be made of them. The manuscripts are very numerous, but nearly all of recent date. The cycle consists of the following divisions: (1) the "Defter"; (2) the services for the first month, chiefly Passover and Maẓẓot; (3) those for the seven Sabbaths following Passover, for לילת מקרתה, and for the Feast of Harvest; (4) those for the seventh month, including the ten days of pardon (יומי הסליחות) and those for the Day of Atonement and Sukkot; (5) those for circumcision, marriage, and burial.

Of these the "Defter" (Διφθέρα), the book par excellence, stands first in date and in importance. It seems to have been the nucleus of the liturgy, a sort of manual containing prayers, etc., suitable for various occasions. Religious services had no doubt always been held at the seasons ordained in the Pentateuch; but, whatever formularies were used, they have been entirely lost. The "Defter" marks a definitely new departure in the fourth century, as the special services show a new departure in the fourteenth century. It was composed by various authors, the chief being Marḳah, who, according to the chronicle, set in order the services of the synagogue for Baba Rabba in the fourth century.

Another division of it, called the "Durran," is by a certain Amram דרה, who may well be identical with the **Amram b. Sered** mentioned as the father of Marḳah. Both these authors write in the true Samaritan-Aramaic, Amram being perhaps the more obscure. His work is chiefly in prose, and consists of prayers, etc., for various occasions. Marḳah's work, on the other hand, shows a development in literary form, being more artistic, or perhaps artificial, in form. It consists of alphabetical hymns, each stanza having four members, but without rime. These together form the basis, and probably the oldest part, of the "Defter." At the beginning of the volume are some anonymous prayers—a prayer of Moses, a prayer of Joshua, and the prayers of the angels. Some of these are undoubtedly old; but, curiously enough, they do not appear in all the manuscripts, and their date is quite uncertain. Baneth conjectures that the prayer of Joshua is by a certain Joshua b. Baraḳ b. ʽEden, the patron of Amram b. Sered, and so an elder contemporary of Marḳah. But the identification rests on very slight evidence; and the prayer seems to be composite, or to combine two recensions. These introductory pieces are partly in Samaritan-Hebrew. Another writer of this period was perhaps **Nanah b. Marḳah,** if, as was probably the case, he was the son of the great Marḳah. His style, though not equal to Marḳah's, is similar. Manuscripts of the "Defter" are not numerous. The oldest are one in the Vatican Library, not dated, but perhaps of the thirteenth century, and one, dated 1258, in the British Museum. Others more or less complete are: one in Paris; one in Berlin; two formerly belonging to the Earl of Crawford, now in the John Rylands Library at Manchester; one in Keble College, Oxford; and some fragments. There is a very clear distinction between the earlier and the later manuscripts, the text having evidently been edited at some time after the thirteenth century.

To this nucleus other work was added from time to time. **Abu al-Ḥasan** of Tyre, who lived in the eleventh century, wrote a very popular hymn (אלה רב ולית כותה). He is no doubt identical with Ab Ḥasdah, who, as well as his son **Ab Gelugah,** wrote liturgical compositions. They still used Aramaic, though of a less pure kind than Marḳah's. The language seems to be already dead, and was only employed by them as being still considered the proper vehicle for liturgy. Then for three centuries no change appears to have been made. In the fourteenth century additions were made by **Joseph ha-Rabban,** by **Phinehas** the high priest (perhaps Joseph's son), and by **Abisha,** a younger son of Phinehas. These three took the bold step of abandoning Aramaic for Hebrew, which henceforth becomes the regular language for liturgical purposes.

Renascence in the Fourteenth Century.

In the fourteenth century there seems to have been a sort of renascence of Samaritan literature, which is very clearly seen in the development of the liturgy, and which was probably due to the high priest Phinehas b. Joseph. It was at his instigation that Abu al-Fatḥ wrote his chronicle (see below); and from the account there given it may be gathered that Phinehas was a man of exceptional character. At any rate, the elaboration of the liturgy must have received a fresh impetus about this time, as is seen from the inclusion of the fourteenth-century compositions in the "Defter." With them the "Defter" was finally closed; but the new literary or religious activity continued to show itself in the composition of special services. It is impossible to say when any of these took its present shape. From the dates of the writers it is clear that the growth was gradual and that it began with Phinehas and Abisha. In all the services the framework is similar, and perhaps always was so; but additional hymns continued to be included from time to time. The least change was made in the case of the service for the חג or pilgrimage up Mt. Gerizim, the most sacred function of all. Many of the hymns are of great length, generally alphabetical (sometimes also acrostic), in double lines, each section riming throughout on the same syllable. The Hebrew varies in quality according to the writer, and is generally very corrupt and obscure, being often mixed with Aramaic words and Arabic idioms, the latter increasing as time goes on.

Chief Authors.

The chief writers of whom anything is known are the following: Abisha b. Phinehas, mentioned above, who was very prolific and was, next to Marḳah, the most original and literary of the liturgists. He died comparatively young in 1376. His brother **Eleazar** the high priest (d. 1387), and his son **Phinehas,** also high priest (d. 1440), wrote a few pieces. Abisha died before his son Phinehas was born; and the child was brought up by his uncle Eleazar till he was in his eleventh year. Eleazar then died, after appointing as his nephew's guardian a certain **Abdallah b. Solomon,** to whose care Phinehas pays a grateful tribute in one of his compositions. Abdallah (who was a kohen) wrote a great number of liturgical pieces, among them being a large part of the marriage service. Nothing further is known of him; but as he must have been a man of mature years in 1387, his work can not be later than 1400. In style he is not much inferior to Abisha. His collaborator in the marriage service was **Saʽd Allah ben Ṣadaḳah al-Kathari,** who wrote also other pieces. There are no clear indications of his date; but, as he seems to have been a contemporary of Abdallah, he must have lived about 1400. He was probably of a Damascus family. A later high priest named Phinehas, no doubt one of the authors of that name, removed from Damascus to Nablus in 1538, accompanied by his assistant, **Abdallah b. Abraham.** The latter was an important author; and his father is probably to be identified with **Abraham Ḳabaẓi,** a writer of great reputation, as prolific as Abdallah b. Solomon, and perhaps equal to him in literary merit. In one of his hymns Abraham Ḳabaẓi speaks of himself as a pupil of the high priest Phinehas. Among other works he wrote a large part of the hymns for the חג or pilgrimage up Mt. Gerizim.

Lesser writers are here omitted, as well as many whose names, being not distinctive, afford no clew to their identity. The extension of the liturgy, however, did not cease with the sixteenth century. It has continued down to the present day, although literary merit has become less and less common. Most of the later copyists added something to the original stock. There are several members of the Danfi family: **Marjan** (= Ab Sekhuah) **b. Ibrahim** (about 1700), his son **Meshalmah,** his grandson **Marjan,** and his great-grandson **Abdallah,** who was writing as early as 1754. Of the Levitical family the best-known is the priest **Ṭabyah** (= Ghazal), a prolific and occasionally meritorious writer, who died in 1786. His son **Solomon,** also priest, who died at a great age in 1856(7), and his grandson, the priest **Amram,** who died in 1874, exhibit perhaps the extreme of decadence both in language and in thought. The latest addition is by **Phinehas b. Isaac,** nephew of Amram, who was living in 1894.

Chronicles.

Of the chronicles the earliest extant is that called "Al-Taulidah." The first part of it is ascribed to **Eleazar,** a younger son of the high priest Amram, writing in 1149. It was brought down to his own time by **Jacob b. Ishmael,** priest at Damascus in 1346, and afterward continued by others to the death of the priest Solomon in 1856(7). It is in Hebrew, and begins with an account of the traditional calculation of the festivals and the jubilees, as handed down from Adam to Phinehas, the grandson of Aaron, and through him to the existing priestly family. This introduction is by Jacob b. Ishmael. The chronicle proper begins with Adam, giving at first little more than the names and ages of the Patriarchs, and recounting how, in the days of Uzzi, the sixth priest after Aaron, the Tabernacle was destroyed, and the divine favor lost. The history becomes fuller from this point. It is fullest and most trustworthy in regard to the period just before 1149, when Eleazar made the first draft, and that before 1346, when Jacob continued it. The name of the later continuator is not given. As to the historical value of this and the other chronicles, it must be admitted that for events not immediately concerning the tribe, their chronology is erratic. Moreover, dates are only occasionally given. On the other hand, for domestic details, especially at the dates mentioned above, the chronicles seem to be quite trustworthy; and for the rest, though dates can not always be made out, the chroniclers are probably correct in their grouping of persons.

The next work of the kind in point of time is that called the "Book of Joshua" (see JOSHUA, THE SAMARITAN BOOK OF), composed, as Juynboll held, in the thirteenth century. Baneth is certainly mistaken in thinking that it owes its name to Joshua b. Baraḳ (see above). It is so called simply as relating chiefly the exploits of the Biblical Joshua; and its author is not known. It is in Arabic, and is in no sense a translation of the canonical book, being full of mythical stories, and of much less historical value than "Al-Taulidah."

Both of the foregoing, as well as other chronicles not now extant, were used by **Abu al-Fatḥ,** who compiled his work, in Arabic, in 1355, for the high priest Phinehas. As history, Abu al-Fatḥ's chronicle has most of the defects of the other two. Nevertheless the author certainly seems to have had some idea, however slight, of what history should be, and to have taken pains to compile a trustworthy account from the scanty material at his command. He starts from Adam and originally stopped at the time of Mohammed; but the history has been continued by later writers not named. If it is studied with care, and in connection with other sources, some results may be obtained; but history is not the strong point of the Oriental, and he must not be judged by Western standards, which, after all, are quite modern. Another chronicle has recently been published by E. N. Adler (who had the copy made in Nablus) and M. Seligsohn. It is in Hebrew, and clearly based on "Al-Taulidah." The introduction is omitted, but otherwise the form is the same, and the list of priests agrees exactly (according to the editors) with "Al-Taulidah." It is, however, much fuller, giving not only details, often very inaccurate, of foreign events, but also, what is much more useful, a great deal of information about Samaritan families. It extends from Adam to 1900 C.E. The editors have added a French translation, and notes pointing out its relation to the other chronicles, which greatly add to the usefulness of the edition.

Grammar.

In philology, a treatise on pronunciation was written by **Abu Sa'id,** the translator (?) of the Pentateuch, in the eleventh (?) century, in Arabic. It was published by Nöldeke. It does not attempt to give a complete system of Hebrew pronunciation, but only a series of rules intended to correct errors which the author has observed in his contemporaries. There is also a considerable work on grammar by **Ibrahim b. Faraj,** who lived in the time of Saladin (12th cent.). His system is based entirely on the Arab grammarians, whom he sometimes quotes word for word; and he probably knew the Jewish grammarians. Although the work is ill arranged and, where he is not following his authorities, incorrect, it has (like the last-mentioned) considerable interest as showing the pronunciation of Hebrew in the writer's own time. An account of it was published by Nöldeke. An abridgment of it was made by the high priest **Eleazar b. Phinehas,** who died in 1387. A sort of lexicon of Hebrew words, with their Arabic equivalents, was composed by the high priest **Phinehas,** either the father of this Eleazar, who died in 1363, or Eleazar's successor, who died in 1440. The manuscript is at Christ's College, Cambridge. Another manuscript, at Paris, is said to correspond closely to this, but to be independent of it.

A calendar was compiled by **Joseph** (?) **b. Ab Zehutah** in 1697; another by **Jacob b. Ab Sekhuah** in 1724; and a sequel to the same, a third, for the period 1689 to 1786, by **Marjan (Ab Sekhuah) b. Ibrahim al-Daufi,** who was living in 1739; besides the technical part, the last-cited calendar contains some interesting matter; it was continued by Marjan's son **Muslim.** Another calendar, of which the author is doubtful, was written in 1750. These are all in manuscripts formerly belonging to the Earl of Crawford, and are now in the John Rylands Library at Manchester.

Lastly, some miscellaneous works of a theological character must be mentioned. The difficulty of getting any acquaintance with them is much increased by the fact that very little of them has been published. The chief are as follows: (1) "Kitab al-Kafi," in Arabic, written in 1041 by **Yusuf ibn Salamah,** on the Mosaic laws. A manuscript of it is in the British Museum. (2) A similar work entitled "Kitab al-Ṭabbakh," in Arabic, by Abu al-Ḥasan of Tyre, who has already been mentioned as a liturgical writer of the eleventh century. The work deals largely with "sheḥiṭah" and with the differences between Jews and Samaritans (comp. No. 5, below). It was highly esteemed, and many copies of it exist; but nothing of it has been published beyond the rather full analysis in Nicoll and

Pusey's "Catalogue." (3) (*a*) "Kitab al-Ma'ad," in Arabic, by the same author, on the future life, with proofs from the Pentateuch, in a manuscript in the Bodleian Library, and (*b*) "Kitab al-Taubah," on repentance, in a manuscript at Amsterdam. (4) Two tracts by Abu Sa'id, the translator (?) of the Pentateuch in the eleventh (?) century, and another by an unknown author, all in Arabic, dealing with various passages of the Pentateuch. (5) On the questions in dispute between Jews and Samaritans (comp. No. 2, above), in Arabic, by **Munajja b. Ṣadaḳah,** who lived in the twelfth century at Damascus. The arguments are largely directed against Saadia. Only the second part is extant, in a Berlin manuscript, a modern copy made for Petermann. It has been very fully treated by Wreschner. Both Munajja's father, and his son, also called Ṣadaḳah, were authors, the latter, perhaps, of a treatise called "Kitab al-I'tiḳad," on the nature of God, found in a manuscript at Amsterdam. (6) An exposition of the story of Balak, by **Ghazal ibn Duwaik,** in an Amsterdam manuscript, and a treatise on the restoration of the kingdom, both in one of the manuscripts lately belonging to Lord Crawford. The author wrote in Arabic, and is said to have lived in the thirteenth century. At the end of the latter manuscript are two homilies, one by **Ṣaliḥ ibn Sarur ibn Ṣadaḳah** (? author or copyist) in the eighteenth century, and one by Abu Sa'id, which is probably identical with one of those mentioned under No. 4. (7) A commentary in Arabic on the "Kitab al-Asaṭir," ascribed to Moses. It gives a legendary account of the Patriarchs to the time of Moses, ending with a brief summary of later events. It was translated by Leitner (in Heidenheim's "Vierteljahrsschrift," iv. 184 *et seq.*) from a British Museum manuscript dated 1786. The author and date of composition are not known; but it mentions Maimonides. (8) On the Mosaic law, by **Abu al-Faraj ibn Isḥaḳ,** in Arabic, probably of the fourteenth century. It is found in a manuscript at Paris. (9) In praise of Moses, in Arabic, by **Isma'il al-Rumaiḥi,** who composed also some liturgical pieces. It was written in 1537. A manuscript of it exists in the British Museum, and another formerly belonged to Lord Crawford. (10) Two works in the British Museum, (*a*) apologetic, (*b*) on the history of the Patriarchs and Moses, may be identical with some of those mentioned above. (11) The letters written in answer to Scaliger, Huntington, Ludolf, De Sacy, and others, in Samaritan-Hebrew, some with an Arabic version, give interesting information as to the views and contemporary condition of the people.

No notice has been taken here of works which are known only by name.

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For manuscripts see the catalogues of the Bodleian, British Museum, Leyden, Paris, and St. Petersburg libraries. Manuscripts exist also at Amsterdam, Berlin, Cambridge, Gotha, Manchester (John Ryland's Library), Rome (Vatican and Barberini libraries), and in the private collections of E. N. Adler and Dr. M. Gaster.

Published texts: Pentateuch, in the Paris *Polyglot*, 1645; London *Polyglot*, 1657; Blayney, *Pentateuchus Samaritanus*, 1790 (comp. Kohn, *De Pent. Sam.* 1865; Frankel, *Einfluss*, 1851, pp. 237 *et seq.*).

Targum: In the *Polyglots*, reprinted in square characters by Brill, *Das Sam. Targum*, 1874, etc.; Petermann-Vollers, *Pentateuchus Sam.* 1872, etc.; fragments in Nutt, *op. cit.*; Kahle, *Fragm. des Sam. Pent. Targums*, in *Z. A.* xvi. 79 (comp. his *Textkritische . . . Bemerkungen*, 1898, and Kohn, *Zur Sprache . . . der Samaritaner*, part ii., 1876).

Arabic version: Kuenen, *Specimen . . .* (Gen.-Lev.), 1851; Bloch, *Die Sam.-Arab. Pent. Uebersetzung*, 1901 (comp. Kahle, *Z. H. B.* vi. 6).

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Liturgy: Heidenheim, *Die Sam. Liturgie*, 1885, etc. (very inaccurate); Cowley, *The Sam. Liturgy*, 1906 (comp. *J. Q. R.* vii. 121; G. Margoliouth, in *Z. D. M. G.* li. 499).

Chronicles: *Chron. Sam. . . . Lib. Josuæ*, Joynboll, 1848; *Abulfathi Annales*, Vilmar, 1865 (partly translated by Payne Smith, in Heidenheim, *Vierteljahrsschrift*, vol. ii.); Neubauer, *El-taulideh*, in *Journal Asiatique*, 1869; Adler and Seligsohn, *Une Nouvelle Chron. Sam.* (reprinted from *R. E. J.*), 1903.

Other texts: Comp. Steinschneider, *Die Arabische Literatur der Juden*, pp. 324 *et seq.*; Leitner, *Die Sam. Legenden Mosis*, in Heidenheim, *ib.* iv.; Nöldeke, *Ueber Einige Sam.-Arab. Schriften*, in *G. G. N.* Nos. 17, 20; De Sacy, in *Notices et Extraits*, xii. (1831); Hamaker, *Aanmerkingen . . .* (in *Archief voor Kerk. Geschiedenis*, v.); Kautzsch, *Ein Brief der Hohenpriesters . . . Ja'kub*, in *Z. D.P. V.* viii.; Almkvist, *Ein Sam. Brief . . .* (*Skrifter Utgifna af k. Hum. Vetenskapssamfundet i Upsala*, v. 2). See also the bibliography of the preceding article.

J. A. Co.

SAMAU'IL IBN ADIYA. See Samuel ibn Adiya.

SAMBARI (CATTAWI?), JOSEPH BEN ISAAC: Egyptian chronicler of the seventeenth century; lived probably at Alexandria between 1640 and 1703. Of lowly origin and in the employ of Rabbi Joseph Ḥen, he spent his leisure time in historic studies, finding a mass of documents in the extensive library of the famous rabbi Abraham Skandari (the Alexandrian). Sambari knew Arabic, Hebrew, and Spanish, yet his Hebrew orthography and grammar are very faulty. According to his prefaces he wrote two works, only one of which has been printed. The first, entitled "Dibre ha-Ḥakamim," has either been lost or is buried in some library. It probably was a general history covering the time from Abraham to the Saboraic rabbis, or to the year 540 c.e. The second work, entitled "Dibre Yosef," is a continuation of the first; two copies are in existence, one in the Bodleian Library at Oxford, and the other in the library of the Alliance Israélite at Paris. The book deals with the history of the Fatimite califs of Egypt, the Abbassids of Spain, and the Osmanli Turks, and also with the history and literature of the Jews who lived under these rulers. In writing his "Dibre Yosef," the author used such sources as Elijah Capsali's "Debe Eliyahu," and other works. It was first published by Neubauer in his "Medieval Jewish Chronicles," i. 115-162, and afterward separately by A. Berliner (Frankfort, 1896). See also Egypt.

Bibliography: Cattawi, *Dibre Yosef*; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 91.

J. M. Fr.

SAMBATION, SANBATION, SABBATION (SAMBAṬYON): In rabbinical literature the river across which the ten tribes were transported by Shalmaneser, King of Assyria, and about which so many legends subsequently accumulated that it was considered by some scholars to be altogether mythical.

Earliest Mention.

The name of the river occurs in the Targum of pseudo-Jonathan to Ex. xxxiv. 10: "I will remove them from there and place them beyond the River Sambation." R. Judah b. Simon said: "The tribes of Judah and Benjamin were not exiled to the same place as the ten tribes; for the latter were transported beyond the River Sambation," etc. (Gen. R. lxxiii.). The same statement is found in Num. R. xvi. and Yalḳ., Gen. 984. There is no indication whatever in these passages as to the origin of the name, nor as to any supernatural phenomenon in connection with the river. The only inference to be drawn from them is that the Sambation or Sabbation was a river of Media. It was therefore identified by Naḥmanides, in his commentary on Deut. xxxii. 26, with the Gozan of the Bible (II Kings xvii. 6 and elsewhere).

On the other hand, Josephus ("B. J." vii. 5, § 1) says that when Titus marched from Berytus (Beirut) to the other Syrian cities, driving before him the Jewish captives,

> "he then saw a river . . . of such a nature as deserves to be recorded in history; it runs in the middle between Arcea, belonging to Agrippa's kingdom, and Raphanea. It hath somewhat very peculiar in it; for when it runs, its current is strong and has plenty of water; after which its springs fail for six days together and leave its channel dry; . . . after which days it runs on the seventh day as it did before; . . . it hath also been observed to keep this order perpetually and exactly; whence it is that they call it the Sabbatic River ["Sabbation" or "Sambation"]—that name being taken from the sacred seventh day among the Jews."

Pliny, also, in his "Historia Naturalis" (xxxi. 2), speaks of the same river; but his observations are more in agreement with the Jewish spirit: he says that the river runs rapidly for six days in the week and stops on the seventh. It seems certain that it was to this periodic river that R. Akiba referred in his answer to Tineius Rufus. When the latter asked him why Saturday was superior to any other day, Akiba answered, "The River Sambation proves it" (Sanh. 65b). This answer is more complete in Gen. R. xi., in Tan., Yelammedenu, Ki Tissa, and in Aḥa (Aḥai) of Shabḥa's "Sheiltot," Bereshit: "The River Sambation proves it [the superiority of Saturday] because during the week-days it runs and causes stones to drift, but on Saturday it ceases to flow." Pethahiah of Regensburg says that in Jabneh there is a spring which runs during six days in the week and ceases to flow on Saturday ("Sibbub," ed. Prague, p. 5).

Periodical Cessation on the Sabbath.

The periodicity of this Palestinian river naturally gave rise to many different and fantastic legends. At first the phenomenon was considered to be supernatural; and, though there is no indication in the statement of either Josephus or Pliny that the cessation of the flow of the river occurred on Saturday, a legend arose to the effect that the rapid current and the cessation coincided respectively with the six week-days and Saturday. Even R. Akiba, who dwelt not very far from the river, answered evasively; so that it seems that even in his time there was a confusion between the Sambation of the ten tribes and the Sabbatic River of Josephus and Pliny. The legend did not stop there; in the course of time imagination changed the nature of the river also.

The first to disseminate the legends was Eldad ha-Dani. According to his narrative, the Sambation surrounds the land not of the ten tribes, but of the children of Moses, who have there a powerful kingdom. The origin of this legend is the passage Ex. xxxii. 10; and as in the midrashic version of Akiba's answer it is said that the river causes stones to drift, Eldad represents the Sambation as consisting entirely of sand and stones. His narrative is as follows:

> "The Bene Mosheh are surrounded by a river like a fortress, which without water rolls sand and stones with such force that if in its course it encountered a mountain of iron it would grind it to powder. On Friday at sunset a cloud envelops the river [in another version, the river is surrounded by fire], so that no man is able to cross it. At the close of the Sabbath the river resumes its torrent of stones and sand. The general width of the river is two hundred ells, but in certain places it is only sixty ells wide; so that we [on this side of the river] may talk to them [on the other side], but neither can they come to us nor can we go to them" (Epstein, "Eldad ha-Dani," p. 5 *et passim*).

A similar narrative, though stated from a different point of view, is found in the letter of Prester John (see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," in "Denkschriften der Kaiserlichen Akademie der Wissenschaft," Vienna, 1892):

> "One of the wonderful things on earth is a waterless sea of sand ["mare harenosum"]; for the sand is agitated and swells in waves like every other sea, and is never at rest. At a distance of three days from this sand sea are certain mountains, from which descends a river of stones and without any water. It flows through our territory and falls into the sea of sand. Its current is maintained only for three days in the week; on the other four days the river is fordable. Beyond this river of stones dwell the ten tribes, who, though pretending to have kings of their own, are our subjects."

In the Hebrew version of this letter (see "Ḳobeẓ 'al Yad," iv. 69 *et seq.*) the text has been altered to favor the Jews, so that it agrees with Eldad ha-Dani. It reads as follows:

> "Know that from this stony sea there flows a river the source of which is in paradise. It runs between our territory and that of the great King Daniel. This river runs all the days of the week, and on Saturday it ceases to flow. It contains no water, but it causes everything in its course to drift to the Arenaso Sea ["Mare Harenosum"]. No one can cross it except on Saturday. We are obliged to place guards at the borders of our territory to defend them from the incursions of the Jews."

Thus, even according to the Latin text, the legend of the ten tribes being surrounded by a stone river was current among the Christians also.

Connection with the Alexander Legend.

Among the different versions of the Alexander legend is one which states that Alexander, when he was journeying toward the south of Egypt, arrived at a river which flowed with water for three days and with sand for three days, and that this was the Sambation of the Jews (Nöldeke, "Beiträge zur Geschichte des Alexanderromans," p. 48). As the narrator was probably a Christian, he does not say that the river ceased to flow on Saturday; but Ibn Faḳih, in his Arabic version, adds a statement to this effect (Nöldeke, *l.c.*). Ibn Faḳih is not the only Arab writer who mentions this river; Kazwini ("Cosmography," ed. Wüstenfeld, ii. 17) relates in the name of Ibn 'Abbas that one night the prophet asked the angel Gabriel to bring him to the land of the children of Moses ("Banu Musa"), who were reputed to be very righteous. Gabriel told him that it would take him six years to reach there and six years to return, and that even if he were there he would not be able to gain access to the Banu Musa, they being surrounded by a river of sand ("Wadi al-Raml") which flows with the rapidity of an arrow, resting only on Saturday. Mas'udi ("Prairies d'Or," i. 161) also mentions a river of sand, in Africa. Finally Grünbaum (in "Z. D. M. G." xxiii. 627) concludes that the Sambation legend was current among the Samaritans also.

This legend, interest in which seems to have become lessened in the course of time, was revived in the seventeenth century through the fantastic stories of Gershon b. Eliezer ha-Levi in his "Gelilot Ereẓ Yisrael" and of Manasseh b. Israel in his "Miḳweh Yisrael." The former relates that in 1630, while traveling in India, he arrived at Seviliah, two days' journey from the Sambation, where he heard the clattering noise of the river. He says:

> "It is seventeen miles wide and throws stones as high as a house. On Saturday it is dry; there is then not a single stone, and it resembles a lake of snow-white sand. The Gentiles who dwell near the river do not drink of its water, nor do they give it to their cattle, considering it a sacred river. The water has, besides, a curative power in leprosy and other diseases. The river ceases to flow on Friday, two hours before sunset; and during this interval before the Sabbath the Jews make incursions into the neighboring lands."

Manasseh b. Israel, while endeavoring to prove the existence of the Sambation, states, as a peculiarity of its sand, that even when it is kept in a glass it is agitated during six days of the week and is quiescent on Saturday ("Miḳweh Yisrael," x., No. 39).

Different Views.

There are thus essential differences even among the Jews with regard both to the nature of the river and to the people which it surrounds. There is a difference of opinion also as to the locality of the river. It has already been said that, according to the midrashim, the Sambation must be identified with some river of Media, and that Naḥmanides identified it with the Gozan of the Bible. Eldad ha-Dani placed it in the land of Havilah in the south of Cush, which, though sometimes denoting India, seems here to indicate Ethiopia; and the same location is to be concluded from the Alexander legend. Pethahiah of Regensburg says (*l.c.*) that it is distant ten days from Ezekiel's grave, which is itself one day's journey from Bagdad. Abraham Farissol says that the River Sambation is in upper India, higher up than Calcutta ("Iggeret Orḥot 'Olam," ch. xxiv.), which opinion was followed by Gershon b. Eliezer; but Manasseh b. Israel ("Miḳweh Yisrael," ch. x., xiii.), invoking the authority of ancient writers, thinks that the Sambation is near the Caspian Sea. The only point upon which the above-mentioned authors agree is that the name "Sambation" was given to the river on account of the cessation of its flow on Saturday; and this explanation is given by Elijah Levita ("Tishbi," *s.v.* "Sambation").

The critical views of modern scholars also differ. Reggio, arguing from the contradictions of the ancient writers, denies the existence of such a river. He thinks that the Sambation of the ten tribes, mentioned in the midrashim, is to be identified with the Euphrates, being so called because the Israelites after settling near that river were able to observe the Sabbath (comp. II Esd. xiii. 43-45). Reggio's opinion may be supported by the fact that the River Don is called by Idrisi "Al-Sabt," while Kiev is called by Constantinus Porphyrogenitus "Sambatas," each term meaning "resting-place," as both places were commercial stations and were so named by the Chazars. Fuenn concluded that the Sambation of the ten tribes is to be identified with the Zab in Adiabene, whither the ten tribes were transported; that the name "Sabatos," as this river is called by Xenophon, was subsequently altered to "Sabbation" and "Sambation"; and that later people confounded the Sambation with the Sabbatic River of Josephus and Pliny, and created many legends about the abode of the ten tribes (see Herzfeld, "Gesch. des Volkes Israel," i. 366). David Kaufmann, without discussing the existence of the river, explains the origin of the name "Sambation" as follows: "The legend originated with a river of sand and stones which, owing to a volcanic cause, might have been agitated. Its Hebrew name was 'Nehar Ḥol' (= 'river of sand'), equivalent to the Arabic 'Wadi al-Raml.' This name was later misunderstood to signify 'the river of the week-days,' and thus gave rise to the legend of a periodic river which alternated between Saturday and the week-days, whence its name 'Sabbation' or 'Sambation' (= 'Sabbatic river'). As the name does not indicate whether it flows or rests on Saturday, Josephus and Pliny interpreted the matter in contrary senses."

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E. C. M. Sel.

SAMEGAH (SAMIGAH), JOSEPH BEN BENJAMIN: Turkish Talmudist and cabalist of the sixteenth and seventeenth centuries; born at Salonica; died June 6, 1629, at Venice, where he was rabbi and head of the yeshibah. It appears from Isaac Ḥayyim Cantarini's "Paḥad Yiẓḥaḳ" (p. 10b, Amsterdam, 1685) that Samegah had been previously head of the yeshibah at Padua. Ḥayyim Benveniste and Joseph Solomon Delmedigo were among his pupils. He was the author of "Miḳra'e Ḳodesh" (Venice, 1586), a treatise, in two parts, on the 613 commandments. The first, in fourteen chapters, treats of the love and fear of God, and the second, in twenty-one chapters, of the mysteries and meaning of the commandments. He wrote also "Porat Yosef" (*ib.* 1590), containing, among other treatises, novellæ on a part of the "Sefer ha-Halakot" of Isaac Alfasi and R. Nissim (relating to the treatise Ketubot and a part of Ḥullin), and novellæ on a part of the tosafot to Ketubot, Beẓah, and Zebaḥim; and "Perush Derek Yamin" (*ib.* n.d.), a work containing homilies, cabalistic notes, and an explanation of the Ten Sefirot.

The work last mentioned is in reality an attack upon Menahem Azariah da Fano's "Yemin Adonai Romemah." Samegah's strictures were in turn refuted by Delmedigo in his "Mazref la-Ḥokmah." A decision of Samegah concerning the shaking of the Lulab is to be found in Samuel Algazi's "Toledot Adam Ḳaṭon" (Venice, 1587); a responsum of his concerning the "Miḳweh" of Rovigo, beginning "Arazim 'ale mayim," is to be found in the collection of responsa entitled "Mashbit Milḥamot" (*ib.* 1606); and, finally, Ghirondi was the possessor of a decision signed by Samegah and Simḥah Luzzatto. In his preface to the "Miḳra'e Ḳodesh," Samegah mentions two other works by himself—"Binyan 'Olam" and "Kebod Elohim."

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S. M. Sel.

SAMEK (ס): The fifteenth letter of the Hebrew alphabet. Its name may be connected with "samek" = "prop," "support." On the original shape of the letter see Alphabet. "Samek" belongs to the group of sibilants, with other members of which it interchanges, and its pronunciation is identical with that of the English surd "s." It occurs only as a radical, never as a formative element. As a numeral, "samek" (in the later period) has the value of 60.

T. I. Br.

SAMEK AND PE. See Games and Sports.

SAMELSOHN, JULIUS: German ophthalmologist; born at Marienburg, West Prussia, April 14, 1841; died at Cologne March 7, 1899. Educated at the universities of Breslau and Berlin (M.D. 1864), he in 1867 settled as an ophthalmologist in Cologne. Samelsohn wrote several important essays upon ophthalmology, which appeared in Gräfe's "Archiv für Ophthalmologie" and in Knapp's "Archiv für Augenheilkunde." Well known is his "Die Bedeutung der Lichtsinnuntersuchung in der Praktischen Ophthalmologie," 1885, for which work he received the Gräfe prize. He was besides the author of "Ueber Augenerkrankungen bei Spinalleiden" and "Ueber die Incongruenz der Netzhäute."

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SAMFIELD, M.: American rabbi; born at Markstift, Bavaria, 1846. He received his education from his father, at the Talmudical school of Rabbi Lazarus Ottensoser at Hochstädt, at the public school in Fürth, at the University of Würzburg (Ph.D.), and from Rabbi Seligman Baer Bamberger, who gave him his rabbinical diploma. Emigrating to the United States in 1867, he served as rabbi of Congregation B'nai Zion at Shreveport, La., until 1871; he was then called to Memphis, Tenn., where he is still (1905) officiating as rabbi of the Congregation Children of Israel.

His activity in Memphis has been very successful. He was one of the founders of the United Charities of Memphis, of the Young Men's Hebrew Association, etc.; he has acted as president of the Southern Rabbinical Association; and he is the founder and editor of "The Jewish Spectator."

Bibliography: *The American Jewish Year Book*, 5664 (1903–4), p. 94.

A. F. T. H.

SAMILER (SMIELER), A. G. (ELIAKIM GÖTZEL; known also as **Mehlsack):** Russian Talmudist and a member of a prominent rabbinical family; born in Smiela about 1780; died at Brody July 17, 1854. He devoted special attention to the historical setting in rabbinical literature and wrote a number of valuable genealogical essays; one of these is in the possession of Solomon Buber, Lemberg, and another in that of Fischel Landau in Vienna. The only published work of his is "Sefer Rabiyah" (Ofen, 1837), a criticism of Zunz's "Gottesdienstliche Vorträge" and of Rapoport's biography of Kalir. On the title-page of this work he calls himself "Eliakim ben Judah ha-Milzahagi."

Bibliography: Luzzatto, *Iggerot Shedal*, ed. Gräber, p. 602, Przemysl, 1882.

D.

SAMMTER, ASHER: German rabbi; born at Derenburg, near Halberstadt, Jan. 1, 1807; died at Berlin Feb. 5, 1887. From 1837 to 1854 he was rabbi and preacher in Liegnitz, Prussian Silesia, where he introduced German preaching and confirmation; from 1869 until his death he lived in Berlin.

Sammter wrote: "Die Unsterblichkeit Unserer Person Wissenschaftlich Beleuchtet" (Liegnitz, 1843); "Die Schlacht bei Liegnitz" (*ib.* 1860); "Chronik von Liegnitz" (2 vols., *ib.* 1861–62); "Die Schlacht an der Katzbach" (*ib.* 1863); "Masseket Baba Meẓi'a, Talmud Babylonium," with German translation and annotations, and with biographical sketches of the Talmudists and commentators (Berlin, 1877–79); "Mishnayyot," the six orders of the Mishnah, Hebrew text, with German translation and annotations (*ib.* 1884–88); "Der Rabbi von Liegnitz," historical narrative of the time of the Hussites (*ib.* 1886). The author had planned to publish the "Mishnayyot" in forty numbers, but only the first eight of the Seder Zera'im and the first two of the Seder Mo'ed appeared.

Bibliography: *Ha-Maggid*, 1887, xxxi. 56.

S. S. O.

SAMOSCZ, DAVID: German author of Hebrew books for the young; born at Kempen, province of Posen, Dec. 29, 1789; died at Breslau April 29, 1864. He went at an early age to Breslau, where he was a tutor and private teacher until 1822, when he entered business. Having met with reverses he toward the end of his life devoted himself again to literature. He was a prolific author of stories for the young, written in Hebrew and adapted mainly from the German, and of text-books of instruction in the Jewish religion.

His works include: "Ger Ẓedeḳ," Breslau, 1816, the history of the conversion of Joseph Steblitzki, written in German with Hebrew characters; "He-Ḥaruẓ wehe-'Aẓel, der Fleissige und der Träge," *ib.* 1817; "Pillegesh Pe-Gibeah, ein Biblisches Drama," *ib.* 1818; "Tokeḥot Musar, Campe's Sittenbüchlein in Hebräischer Uebersetzung," *ib.* 1819; "Resise Meliẓah, Hebräische Blumenlese," Dyhernfurth, 1822;

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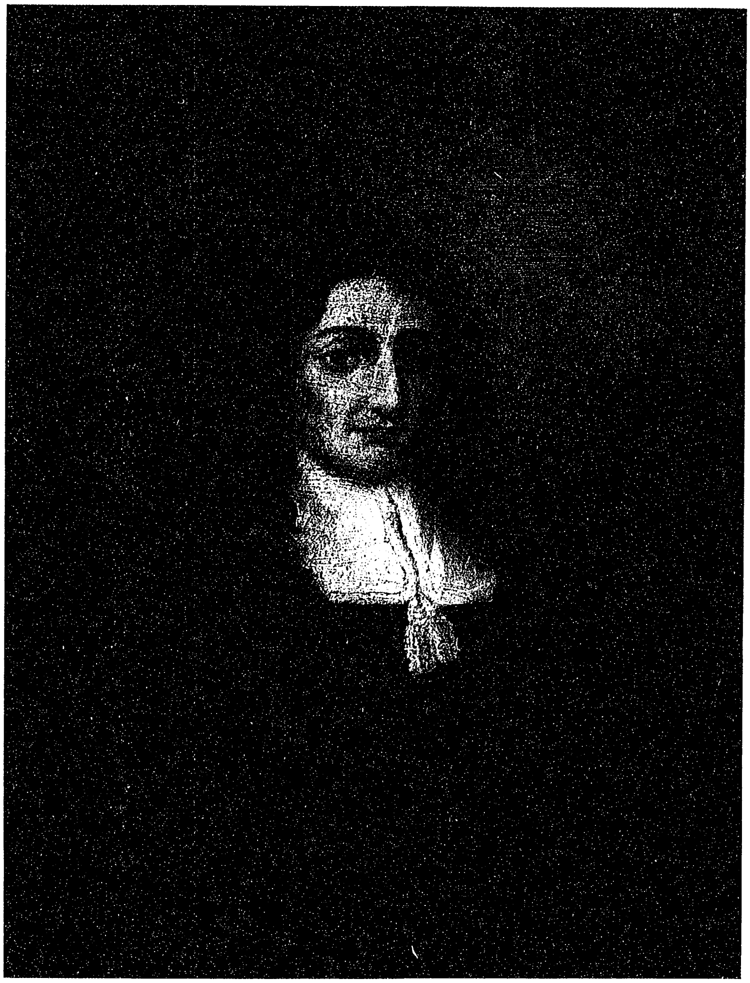

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Chief Rabbi of France; Honorary President of the Alliance Israélite Universelle; Officer of the Legion of Honor, Paris, France.

M. KAYSERLING, Ph.D.
(Deceased),
Late Rabbi, Budapest, Hungary; Late Corresponding Member of the Royal Academy of History, Madrid, Spain.

MORITZ LAZARUS, Ph.D.
(Deceased),
Late Professor Emeritus of Psychology, University of Berlin; Meran, Austria.

ANATOLE LEROY-BEAULIEU,
Member of the Institut de France; Professor at the Free School of Political Science, Paris, France; Author of "Israël chez les Nations."

ISRAEL LÉVI,
Professor in the Jewish Theological Seminary; Editor of "Revue des Etudes Juives," Paris, France.

EUDE LOLLI, D.D.
(Deceased),
Late Chief Rabbi of Padua; Late Professor of Hebrew at the University, Padua, Italy.

IMMANUEL LÖW, Ph.D.,
Chief Rabbi of Szegedin, Hungary; Author of "Die Aramäischen Pflanzennamen."

S. H. MARGULIES, Ph.D.,
Principal of the Jewish Theological Seminary; Chief Rabbi of Florence, Italy.

H. OORT, D.D.,
Professor of Hebrew Language and Archeology at the State University, Leyden, Holland.

ABBÉ PIETRO PERREAU,
Formerly Librarian of the Reale Biblioteca Palatina, Parma, Italy.

MARTIN PHILIPPSON, Ph.D.,
Formerly Professor of History at the Universities of Bonn and Brussels; President of the Deutsch-Israelitischer Gemeindebund, Berlin, Germany.

SAMUEL POZNANSKI, Ph.D.,
Rabbi in Warsaw, Russia.

E. SCHWARZFELD, LL.D.,
Secretary-General of the Jewish Colonization Association, Paris, France.

LUDWIG STEIN, Ph.D.,
Professor of Philosophy, University of Bern, Switzerland; Editor of "Archiv für Geschichte der Philosophie," etc.

HERMANN L. STRACK, Ph.D.,
Professor of Old Testament Exegesis and Semitic Languages, University of Berlin, Germany.

CHARLES TAYLOR, D.D., LL.D.,
Master of St. John's College, Cambridge, England; Editor of "Sayings of the Jewish Fathers," etc.

SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise* ' *or by dieresis; e.g., pe'er or Meïr.*

ב	*b*	ז	*z*	ל	*l*	פּ	(*with dagesh*), *p*	שׁ	*sh*
ג	*g*	ח	*ḥ*	מ	*m*	פ	(*without dagesh*), *f*	שׂ	*s*
ד	*d*	ט	*ṭ*	נ	*n*	צ	*ẓ*	ת	*t*
ה	*h*	י	*y*	ס	*s*	ק	*ḳ*		
ו	*w*	כ	*k*	ע	'	ר	*r*		

Note: The presence of dagesh lene is not noted except in the case of פ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ	(ḳameẓ) *a*	◌ֻ	*u*	◌ַ	*a*	◌ֱ	*e*	וֹ	*o*
◌ָ	(ḳameẓ ḥatuf) *o*								
◌ֶ	*e*	◌ֵ	*e*	◌ֳ	*o*	◌ִי	*i*		
◌ִ	*i*	◌ְ	*e*	◌ֲ	*a*	וּ	*u*		

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ	*See* א *above*	خ	*kh*	ش	*sh*	غ	*gh*	ن	*n*
ب	*b*	د	*d*	ص	*ṣ*	ف	*f*	ه	*h*
ت	*t*	ذ	*dh*	ض	*ḍ*	ق	*ḳ*	و	*w*
ث	*th*	ر	*r*	ط	*ṭ*	ك	*k*	ي	*y*
ج	*j*	ز	*z*	ظ	*ẓ*	ل	*l*		
ح	*ḥ*	س	*s*	ع	'	م	*m*		

2. Only the three vowels—a, i, u—are represented:

◌َ	*a*	◌ِ	*i*	◌ُ	*u*

No account has been taken of the *imalah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt*; *Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah*; but when followed by a genitive, *at*; *e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak*.

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun*; *Ya'ḳub*, not *Ya'ḳubun*; or in a title, *Kitab al-Amanat wal-I'tiḳadat*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*æ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meïri*; to Samuel *Kansi* from Samuel Astruc *Dascola*; to Jedaiah *Penini* from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemaure*.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas*. The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When Ibn has come to be a specific part of a name, as Ibn Ezra, such name is treated in its alphabetical place under "I."

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N.	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc.	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang.	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc.	Apocalypse
Apocr	Apocrypha
Apost. Const.	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr.	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T.	Das Alte Testament
A. V.	Authorized Version
b.	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B.	Baba Batra (Talmud)
B.C.	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin.	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab.	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M.	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brit. Mus.	British Museum
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant.	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques.	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch.	chapter *or* chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A.	Corpus Inscriptionum Atticarum
C. I. G.	Corpus Inscriptionum Græcarum
C. I. H.	Corpus Inscriptionum Hebraicarum
C. I. L.	Corpus Inscriptionum Latinarum
C. I. P.	Corpus Inscriptionum Peloponnesi
C. I. S.	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat.	E. E. Curinier, Dictionnaire National des Contemporains
d.	died
D	Deuteronomist
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario.	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed.	edition
‘Eduy	‘Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit.	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq.	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo.	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch.	Geschichte
Gesenius, Gr.	Gesenius, Grammar
Gesenius, Th.	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist.	Graetz, History of the Jews
Grätz, Gesch.	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
H	Holiness Code
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T.	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb.	Epistle to the Hebrews
Hebr.	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib.	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud.	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H.	Jellinek, Bet ha-Midrash
Jew. Chron.	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J.	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
J. Q. R.	Jewish Quarterly Review
J. R. A. S.	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch.	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C.	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳil'ayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c	in the place cited
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T	Lewysohn, Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma'as	Ma'aserot (Talmud)
Ma'as. Sh	Ma'aser Sheni (Talmud)
Macc	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwa'ot (Talmud)
M. Ḳ	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Nega'im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Neubauer, M. J. C	Neubauer, Mediæval Jewish Chronicles
n.p	no place of publication stated
N. T	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pallas Lex	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R	Pesiḳta Rabbati
Pirḳe R. El	Pirḳe Rabbi Eli'ezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah *or* Redactor
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J	Revue des Etudes Juives
Rev. Bib	Revue Biblique
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E	Sacred Books of the East
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schiller-Szinessy, Cat. Cambridge	Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch	Society of Biblical Archæology
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v	under the word
Ta'an	Ta'anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. Onḳ	Targum Onḳelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Ṭos	Ṭosafot
Tosef	Tosefta
Tr	Transactions
transl	translation
Tristram, Nat. Hist.	Tristram, Natural History of the Bible
T. Y	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
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CONTRIBUTORS TO VOLUME XI

A.	**Cyrus Adler, Ph.D.,** President of the American Jewish Historical Society; President of the Board of Directors of the Jewish Theological Seminary of America; Assistant Secretary of the Smithsonian Institution, Washington, D. C.
A. A. B.	**Amy A. Bernhardy,** Teacher of Italian Literature, Smith College, Northampton, Mass.
A. Bü.	**Alexander Büchler, Ph.D.,** Rabbi, Keszthely, Hungary.
A. Ga.	**Abraham Galante,** Formerly Editor of "La Buena Esperanza," Smyrna; Cairo, Egypt.
A. Kai.	**Alois Kaiser,** Cantor, Temple Oheb Shalom, Baltimore, Md.
A. Ki.	**Alexander Kisch, Ph.D.,** Rabbi, Meysel Synagoge, Prague, Bohemia, Austria.
A. Lew.	**Abraham Lewinsky, Ph.D.,** Chief Rabbi, Hildesheim, Hanover, Germany.
A. Löw.	**Adolf Löwinger, Ph.D.,** Rabbi, Szegedin, Hungary.
A. P.	**A. Porter,** Formerly Associate Editor of "The Forum," New York; Revising Editor of "Standard Cyclopedia"; New York City.
A. Pe.	**A. Peiginsky, Ph.D.,** New York City.
A. S. A.	**A. S. Anspacher,** Rabbi, Anshe Ḥesed Congregation, Scranton, Pa.
A. S. I.	**Abram S. Isaacs, Ph.D.,** Professor of German Language and Literature, New York University Graduate Seminary, New York City; Rabbi, B'nai Jeshurun Congregation, Paterson, N. J.
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A. Tä.	**Aaron Tänzer, Ph.D.,** Rabbi, Hohenems, Tyrol, Austria.
A. U.	**A. Ury,** Chief Rabbi, Strasburg, Alsace, Germany.
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C. I. de S.	**Clarence I. de Sola,** President of the Federation of Canadian Zionists; Belgian Consul, Montreal, Canada.
C. L.	**Caspar Levias, M.A.,** Formerly Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.
D.	**Gotthard Deutsch, Ph.D.,** Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.
D. G. L.	**David Gordon Lyon, Ph.D.,** Professor of Old Testament Exegesis and Semitic Languages; Curator of the Semitic Museum, Harvard University, Cambridge, Mass.
D. I. F.	**D. I. Freedman, B.A.,** Rabbi, Perth, Western Australia.
E. A.	**Edouard André,** Paris, France.
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G.	**Richard Gottheil, Ph.D.,** Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.
G. A. B.	**George A. Barton, Ph.D.,** Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.
G. A. K.	**George Alexander Kohut,** Formerly Rabbi in Dallas, Tex.; Assistant Librarian of the Jewish Theological Seminary of America, New York City.
G. B. L.	**Gerson B. Levi,** New York City.
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Astor Library, New York City.

G. Mo.......**Godfrey Morse,**
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G. S..........**Gabriel Schwarz, Ph.D.,**
Agram, Croatia, Hungary.

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President of Emanu-El Sisterhood of Personal Service, New York City.

H. C.........**Henry Cohen,**
Rabbi B'nai Israel Congregation, Galveston, Tex.

H. Ga........**H. Galandauer,**
Rabbi, Soborten, Bohemia, Austria.

H. G. F......**H. G. Friedmann, B.A.,**
New York City.

H. Gut......**H. Guttenstein,**
New York City.

H. M.........**Henry Malter, Ph.D.,**
Professor of Talmud and Instructor in Judæo-Arabic Philosophy, Hebrew Union College, Cincinnati, Ohio.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library, New York City.

H. S..........**Henrietta Szold,**
Secretary of the Publication Committee of the Jewish Publication Society of America, New York City.

I. A. H......**Isaac A. Hourwich, Ph.D.,**
Expert Special Agent of the Bureau of the Census, Department of Commerce and Labor, Washington, D. C.

I. Be..........**Immanuel Benzinger, Ph.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.

I. Br..........**Isaac Broydé** (*Office Editor*),
Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. Co.........**Israel Cohen,**
London, England.

I. D...........**Israel Davidson, Ph.D.,**
Instructor in Hebrew Literature, Jewish Theological Seminary of America, New York City.

I. G. D.......**I. George Dobsevage,**
New York City.

I. H..........**Isidore Harris, A.M.,**
Rabbi, West London Synagogue, London, England.

I. L..........**Israel Lévi,**
Rabbi; Professor in the Jewish Theological Seminary, Paris; Editor of "Revue des Etudes Juives," Paris, France.

I. Lö.........**Immanuel Löw, Ph.D.,**
Chief Rabbi, Budapest, Hungary.

I. M. C.......**I. M. Casanowicz, Ph.D.,**
United States National Museum, Washington, D. C.

I. M. P.......**Ira Maurice Price, Ph.D., LL.D.,**
Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

J..............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. C. B......**J. C. Baer,**
Strelitz, Mecklenburg, Germany.

J. D. E......**Judah David Eisenstein,**
Author, New York City.

J. F. McL....**J. F. McLaughlin, M.A., B.D.,**
Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.

J. G. L...... **J. G. Lipman, Ph.D.,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. Go.........**Julius Gottlieb, M.A., Ph.D.,**
New York City.

J. H..........**J. Hessen,**
Counselor at Law, St. Petersburg, Russia.

J. H. G......**Julius H. Greenstone,**
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J. H. H. ....**Joseph Hermann Hertz,**
Rabbi, Witwatersrand Old Hebrew Congregation, Johannesburg, S. A.

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Bombay, India.

J. Ka........**Jacques Kahn,**
Rabbi, Paris, France.

J. Leb. ......**Joseph Lebovich,**
Harvard University, Cambridge, Mass.

J. So..........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly Musical Critic on the New York "American and Journal"; New York City.

J. L. S......**Joseph Loeb Sossnitz,**
Rabbi; Lecturer on Jewish Ethics, Educational Alliance, New York City.

J. V..........**Jacob Voorsanger, D.D.,**
Professor of Semitic Languages and Literature, University of California, Berkeley, Cal.; Rabbi Congregation Emanu-El, San Francisco, Cal.

J. Z. L.......**Jacob Zallel Lauterbach, Ph.D.** (*Office Editor*),
Rabbi, New York City.

K..............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

L. B..........**Ludwig Blau, Ph.D.,**
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó Szemle"; Budapest, Hungary.

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. Grü......**Lazarus Grünhut,**
Director of Orphan Asylum, Jerusalem, Palestine.

L. H. G......**Louis H. Gray, Ph.D.,**
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J.

L. H. L......**Louis H. Levin,**
Editor of "Jewish Comment," Baltimore, Md.

L. Hü....... **L. Hühner, A.M., LL.B.,**
Counselor at Law, New York City.

L. K. ....**Lesser Knoller, Ph.D.,**
Rabbi; Principal of the Bildungsanstalt für Jüdische Lehrer; Hanover, Germany.

L. N. D......**Lewis N. Dembitz, D.H.L.,**
Counselor at Law, Louisville, Ky.

L. V..........**Ludwig Venetianer, Ph.D.,**
Rabbi, Ujpest, Hungary.

M. Co........**Max Cohen,**
Counselor at Law, New York City.

M. de S..... **Meldola de Sola,**
Rabbi, Montreal, Canada.

M. F..........**Michael Friedländer, Ph.D.,**
Principal, Jews' College, London, England.

M. Fi........**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United States Hebrew Charities, New York City.

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Principal, Alliance Israélite Universelle School, Demotica, Rumelia, Turkey.

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M. Lv.......**Marc Levi,** Schlettstadt, Alsace, Germany.

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M. Ri........**M. Richtmann, Ph.D.,** Budapest, Hungary.

M. Sc........**Max Schloessinger, Ph.D.,** Librarian and Lecturer on Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Sel.......**Max Seligsohn** (*Office Editor*), Doctor of the University of Paris, France; New York City.

M. W. M....**Mary W. Montgomery, Ph.D.,** New York City.

N. D.........**Newell Dunbar, B.D.,** Author, Newark, N. J.

N. E. B. E...**N. E. B. Ezra,** Shanghai, China.

P. Be........**Philippe Berger,** Professor of Hebraic, Chaldaic, and Syriac Languages and Literature, Collège de France; Member of the Académie des Inscriptions et Belles Lettres, Paris, France.

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R. N.........**Regina Neisser,** Author, Breslau, Silesia, Germany.

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S. H.........**S. Hecht, Ph.D.,** Rabbi, B'ni B'rith Congregation, Los Angeles, Cal.

S. Ho.........**S. Horovitz, Ph.D.,** Professor, Jewish Theological Seminary, Breslau, Germany.

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S. Kr........**Samuel Krauss, Ph.D.,** Professor, Normal College, Budapest, Hungary.

S. Man......**S. Mannheimer, B.L.,** Instructor, Hebrew Union College, Cincinnati, Ohio.

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S. O..........**Schulim Ochser, Ph.D.** (*Office Editor*), Rabbi, New York City.

S. We........**Samuel Wessel,** Rabbi, Sarajevo, Bosnia.

T.............**Crawford Howell Toy, D.D., LL.D.,** Professor of Hebrew, Harvard University, Cambridge, Mass.

T. K.........**Theodor Kroner, Ph.D.,** Rabbi, Stuttgart, Württemberg, Germany.

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V. C.........**Vittore Castiglione,** Chief Rabbi, Rome, Italy.

V. E.........**Victor Rousseau Emanuel,** New York City.

W. B.........**Wilhelm Bacher, Ph.D.,** Professor, Jewish Theological Seminary, Budapest, Hungary.

W. N........**Wilhelm Nowack, Ph.D.,** Professor of Old Testament Exegesis, University of Strasburg, Germany.

W. Wi.......**Wolf Willner, M.A.,** Rabbi, Congregation Beth Israel, Meridian, Miss.

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CORRIGENDA.

Page 332, col. a, for "C. M. H." read "S. Ho." (S. Horovitz) as the initials of author of article "Sifra."
Page 333, col. b, for "C. M. H." read "S. Ho." (S. Horovitz) as the initials of author of article "Sifre."
Page 334, col. b, for "C. M. H." read "S. Ho." (S. Horovitz) as the initials of author of article "Sifre Zuṭa."

THE

JEWISH ENCYCLOPEDIA

SAMSON.—Biblical Data: One of the judges of Israel, whose life and acts are recorded in Judges xiii.-xvi. At a period when Israel was under the oppression of the Philistines the angel of the Lord appeared to Manoah, a man of Dan, of the city of Zorah, and to his wife, who was barren, and predicted that they should have a son. In accordance with Nazaritic requirements, she was to abstain from wine and other strong drink, and her promised child was not to have a razor used upon his head. In due time the son was born; he was reared according to the strict provisions of the Nazariteship, and in the camp of Dan the spirit of the Lord began to move him.

The Philistines about and among the Israelites naturally became very familiar with them. So infatuated was Samson with a Philistine woman of Timnah that, overcoming the objections of his parents, he married her. The wedding-feast, like that celebrated in certain parts of the East to-day, was a seven-day banquet, at which various kinds of entertainment were in vogue. Samson, equal to the demands of the occasion, proposes a riddle for his thirty companions. Upon the urgent and tearful implorings of his bride he tells her the solution, and she betrays it to the thirty young men. To meet their demands he slays thirty Ashkelonites, and in anger leaves the house of his bride and returns home. The father of the young woman gives her to Samson's companion, probably his right-hand man; so that when, after some time, Samson returns to Timnah, her father refuses to allow him to see her, and wishes to give him her sister. Samson again displays his wrath, and through the strange plan of turning loose pairs of foxes with firebrands between their tails, he burns the grain of the Philistines. Inquiry as to the cause of this destruction leads the Philistines to burn the house of the Timnite and his daughter, who had stirred up Samson's anger.

Samson then smote the Philistines "hip and thigh," and took refuge in the rock of Etam. An army of them went up and demanded from 3,000 men of Judah the deliverance to them of Samson. With Samson's consent they tied him with two new ropes and were about to hand him over to the Philistines when he snapped the ropes asunder. Picking up the jawbone of an ass, he dashed at the Philistines and slew a full thousand. At the conclusion of Judges xv. it is said that "he judged Israel in the days of the Philistines [' sway] twenty years."

Ch. xvi. records the disgraceful and disastrous end of Samson. His actions at Gaza display his strength and also his fascination for Philistine women. The final and fatal episode, in which Delilah betrays him to his enemies, is similar in its beginnings to the art practised by the Timnitess. Samson's revenge at the feast of Dagon was the end of a life that was full of tragic events. Despite his heroic deeds he does not seem to have rid his people of the oppression of the Philistines; his single-handed combats were successful, but they did not extricate Israel from Philistine tyranny. His death was the severest revenge for the Philistines' cruelty in putting out his eyes.

J. I. M. P.

——**In Rabbinical Literature:** Samson is identified with Bedan (I Sam. xii. 11); he was called "Bedan" because he was descended from the tribe of Dan, "Bedan" being explained as "Ben Dan" (R. H. 25a). On the maternal side, however, he was a descendant of the tribe of Judah; for his mother, whose name was Zelelponit (B. B. 91a) or Hazelelponit (Num. R. x. 13), was a member of that clan (comp. I Chron. iv. 3). The name "Samson" is derived from "shemesh" (= "sun"), so that Samson bore the name of God, who is also "a sun and shield" (Ps. lxxxiv. 12 [A. V. 11]); and as God protected Israel, so did Samson watch over it in his generation, judging the people even as did God. Samson's strength was divinely derived (Soṭah 10a); and he further resembled God in requiring neither aid nor help (Gen. R. xcviii. 18). In the blessings which Jacob pronounced on the tribe of Dan (Gen. xlix. 16–17) he had in mind Samson (Soṭah 9b), whom he regarded even as the Messiah (Gen. R. *l.c.* § 19). Jacob compared him to a serpent (Gen. *ib.*) because, like the serpent, Samson's power lay entirely in his head—that is, in his hair—while he was also revengeful like the serpent; and as the latter kills by its venom even after it is dead, so Samson, in the hour of his death, slew more men than during all his life; and he also lived solitarily like the serpent (Gen. R. *l.c.* §§ 18–19).

Samson's shoulders were sixty ells broad. He was lame in both feet (Soṭah 10a), but when the spirit of God came upon him he could step with one stride from Zoreah to Eshtaol, while the hairs of his head arose and clashed against one another so that they could be heard for a like distance (Lev. R. viii. 2).

His Strength.

He was so strong that he could uplift two mountains and rub them together like two clods of earth (*ib.*; Soṭah 9b), yet his superhuman strength, like Goliath's, brought wo upon its possessor (Eccl. R. i., end). In licentiousness he is compared with Amnon and Zimri, both of whom were punished for their sins (Lev. R. xxiii. 9). Samson's eyes were put out because he had "followed them" too often (Soṭah *l.c.*). When Samson was thirsty (comp. Judges xv. 18–19) God caused a well of water to spring from his teeth (Gen. R. *l.c.* § 18).

In the twenty years during which Samson judged Israel (comp. Judges xv. 20, xvi. 31) he never required the least service from an Israelite (Num. R. ix. 25), and he piously refrained from taking the name of God in vain. As soon, therefore, as he told Delilah that he was a Nazarite of God (comp. Judges xvi. 17) she immediately knew that he had spoken the truth (Soṭah *l.c.*). When he pulled down the temple of Dagon and killed himself and the Philistines (comp. Judges *l.c.* verse 30) the structure fell backward, so that he was not crushed, his family being thus enabled to find his body and to bury it in the tomb of his father (Gen. R. *l.c.* § 19).

Even in the Talmudic period many seem to have denied that Samson was a historic figure; he was apparently regarded as a purely mythological personage. A refutation of this heresy is attempted by the Talmud (B. B. *l.c.*), which gives the name of his mother, and states that he had a sister also, named "Nishyan" or "Nashyan" (variant reading, נשיק; this apparently is the meaning of the passage in question, despite the somewhat unsatisfactory explanation of Rashi).

W. B. J. Z. L.

SAMSON AND THE SAMSON SCHOOL.

See Wolfenbüttel.

SAMSON BEN ABRAHAM OF SENS (RaSHBa or HaRaSH of שאנץ): French tosafist; born about 1150; died at Acre about 1230. His birthplace was probably Falaise, Calvados, where lived his grandfather, the tosafist Samson ben Joseph, called "the Elder." Samson ben Abraham was designated also "the Prince of Sens." He received instruction from Rabbenu Tam (d. 1171) at Troyes and from David ben Kalonymus of Münzenberg while the latter was Tam's pupil, and for ten years attended the school of Rabbi Isaac ben Samuel ha-Zaḳen of Dampierre, after whose death he took charge of the school of Sens. Asheri says of him that after R. Tam and Isaac ben Samuel he exercised the greatest influence upon Talmudical studies in France and in Germany during the thirteenth century. Joseph Colon declares that Isaac ben Samuel, Judah Sir Leon of Paris, and Samson ben Abraham formed the three strong pillars of the northern French school. Samson's tosafot, abridged by Eliezer of Touques, are the principal sources for the interpretation of the Talmud.

Being recognized as a high authority, Samson was frequently consulted upon religious and ritual questions; and most of his decisions were accepted. He did not slavishly submit to tradition, nor did he consider his opinions irrefutable. "If my opinion does not agree with yours, reject it," he once remarked ("Mordekai," on Ḥul. viii. 718). In his love for truth he once revoked a former decision of his own ("Or Zarua'," ii. 175); and with great reserve he decided against the views of R. Tam ("Mordekai," *l.c.* p. 733) and against those of his teacher Isaac ben Samuel (*ib.* Pes. ii. 556). But he showed himself very intolerant toward the Karaites, whom he looked upon as heathens with whom Israelites should neither intermarry nor drink wine.

His Views.

Samson sided with the adversaries of Maimonides in their polemics. With Meïr ben Todros ha-Levi Abulafia he kept up a lively correspondence; through Abraham ben Nathan ha-Yarḥi he sent an answer to the letter which Abulafia had addressed to the rabbis of Lunel and Toledo, and said, "I did not come to refute the great lion after his death." But, like Abulafia, he condemned Maimonides' rationalistic views on bodily resurrection and Talmudic haggadah; he likewise sided with Abulafia in his objection to some halakic views of Maimonides, and reproached the last-named for not having indicated the Talmudic sources in his "Mishneh Torah." But later on they quarreled because Abulafia was offended by some of Samson's remarks. Samson refers to Saadia Gaon, whose works he knew not through Judah Tibbon's Hebrew translation, but probably through extracts made for him by Abraham ben Nathan.

Migrates to Palestine.

In consequence of the persecution of the Jews by Pope Innocent III. (1198–1216), Samson, joining 300 English and French rabbis, emigrated to Palestine about 1211. For some years he lived in Jerusalem, hence he is designated "the Jerusalemite" ("SeMaG," Prohibitions, 65, 111; Precepts, 48). As mentioned above, he died at Acre (Acco), and he was buried at the foot of Mount Carmel.

Besides tosafot, many of which he composed under the direction of his teacher Isaac ben Samuel, Samson wrote a commentary on that part of the Mishnah not treated in the Babylonian Talmud, namely, the orders Zera'im and Ṭohorot with the exception of the tractates Berakot and Niddah. He frequently refers therein to the Palestinian Talmud, to which he devoted more attention than any of his predecessors or contemporaries, and to the older compilations Tosefta, Mekilta, Sifra, and Sifre, and he tries to reconcile the discrepancies between them and the Mishnah. He refers to Nathan ben Jehiel, to Rashi, and other authorities, but never mentions Maimonides' commentary, which he probably did not know (see Tos. Yom-Ṭob on Maksh. v. 10). A revised edition which he prepared was not printed. According to Jacob ben Aksai, Samson wrote also commentaries on Sheḳalim, 'Eduyot, Middot, and Ḳinnim, but none of them is extant. The tosafot of Sens on 'Eduyot, published under the title "'Edut Ne'emanah" (Dessau, 1813), are wrongly attributed to him.

He further wrote a commentary on the Sifra; for this, besides other older works, he utilized the

His Writings.

commentary of Abraham ben David of Posquières (RaBaD), which he quotes under the designation "sages of Lunel," "sages of the Provence," without mentioning the author's name. An inadequate edition of Samson's commentary, the manuscript of which is in the Bodleian Library at Oxford, was published at Warsaw in 1866. As Samson therein explains numerous Pentateuchal passages, it was erroneously supposed that he had written a commentary on the Pentateuch. He wrote also a few liturgical poems, and sometimes used rime in his letters.

Of Samson's father, **Abraham,** Meïr Abulafia speaks as a pious, saintly, and noble man. Samson's brother, Isaac of Dampierre (RIBA or RIẒBA), called also Isaac the Younger to distinguish him from his teacher Isaac the Elder (Isaac ben Samuel), whom he succeeded as principal of the school of Dampierre, is also one of the prominent tosafists. He wrote, too, some liturgical poems and a commentary on the Pentateuch. He died about 1210, and Samson attended his funeral. Both brothers are frequently mentioned in "Or Zarua'," "Mordekai," "Orḥot Ḥayyim," "SeMaG," "Semaḳ," "Sefer ha-Yashar," "Kol Bo," "Sha'are Dura," "Haggahot Maimuniyyot," "Terumat ha-Deshen," and similar works, and by Asher ben Jehiel and Meïr of Rothenburg. In his "Milḥamot Adonai" Abraham ben Maimon refers to Samson's presence in Acre and to his attacks on Maimonides (pp. 16, 17). A son of Samson, **Jacob,** was buried at the foot of Mount Tabor; a grandson, **Solomon,** who lived at Acre about 1260, was known as a great scholar. The statement of Grätz ("Gesch." vii. 61) that Moses of Coucy was a brother-in-law of Samson is refuted by Gross (in "R. E. J." vi. 181, and "Gallia Judaica," p. 555); he was a brother-in-law of Samson of Coucy.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 126b, No. 178, Warsaw, 1876; Fürst, *Bibl. Jud.* iii. 273; Grätz, *Gesch.* 1st ed., vi. 253, 396; vii. 17, 41,-324; Gross, *Gallia Judaica*, pp. 165, 168, 169, 477, 622; *idem*, in *R. E. J.* vi. 168-186, vii. 40-77; Heilprin, *Seder ha-Dorot*, i. 293, Warsaw, 1883; Michael, *Or ha-Ḥayyim*, No. 1226; Mielziner, *Introduction to the Talmud*, p. 69, Cincinnati, 1894; Steinschneider, *Cat. Bodl.* cols. 2639-2642; Weiss, *Dor*, v. 10, 25, 63; Zacuto, *Sefer Yuḥasin*, ed. Filipowski, p. 218b.

D. S. Man.

SAMSON BEN ELIEZER: German "sofer" (scribe) of the fourteenth century; generally called **Baruk she-Amar,** from the initial words of the blessing which he delighted to repeat, even in boyhood, at the early morning service. He was born in Saxony, but later went with his parents to Prague. Orphaned when eight years old, he was adopted by R. Issachar, a learned scribe, who taught him to write tefillin, mezuzot, and scrolls of the Law. Samson apparently traveled through Austria, Poland, Lusatia, Thuringia, and Bavaria, and finally went to Palestine to study the work of the soferim of the Holy Land, where he found that the majority of the scribes were ignorant of the correct tradition in regard to the form of the letters. He endeavored to correct this evil in his work "Baruk she-Amar" (Shklov, 1804), which contains a treatise by R. Abraham of Sinzheim, a pupil of Meïr of Rothenburg, on the making and writing of tefillin, together with Samson's own notes from the "Halakot Gedolot," "SeMaG," "Terumah," "Roḳeaḥ," and other works. This same edition, which is poorly edited, likewise contains the "Otiyyot de-Rabbi 'Aḳiba" and various cabalistic notes on the form of the letters.

According to Azulai ("Shem ha-Gedolim," ii. 19), the name "Baruk she-Amar" became hereditary in the family; and Joseph Caro in his "Bet Yosef" (Oraḥ Ḥayyim, p. 37) mentions a certain R. Isaac Baruk she-Amar, probably a descendant of Samson.

Bibliography: Zunz, *Z. G.* p. 209; Steinschneider, *Cat. Bodl.* col. 2634.

W. B. M. F.

SAMSON BEN ISAAC OF CHINON: French Talmudist; lived at Chinon between 1260 and 1330. In Talmudic literature he is generally called after his native place, Chinon (Hebr. קינון), and sometimes by the abbreviation MaHaRShaḲ. He was a contemporary of Perez Kohen Gerondi, who, as reported by Isaac ben Sheshet, declared Samson to be the greatest rabbinical authority of his time (Responsa, No. 157).

Samson was the author of the following works: (1) "Sefer Keritut" (Constantinople, 1515), a methodology of the Talmud divided into five parts: (*a*) "Bet Middot," treating of the thirteen rules of R. Ishmael; (*b*) "Bet ha-Miḳdash," on the rules for deductions by analogy and conclusions a fortiori; (*c*) "Netibot 'Olam," containing explanations of the thirty-two rules of R. Eliezer ben Jose ha-Gelili; (*d*) "Yemot 'Olam," giving the names of the Tannaim and Amoraim, and setting forth a method for deciding between the contrary opinions of two doctors; (*e*) "Leshon Limmudim," explanations of certain halakic decisions. The "Sefer Keritut," owing to its easy style and its author's great authority, became a classic. (2) "Ḳontres," a commentary on the Talmudic treatises 'Erubin and 'Abodah Zarah; mentioned in the "Sefer Keritut." (3) "Bi'ur ha-Geṭ" (Vienna MS. No. 48), on the laws concerning divorce.

Samson wrote also responsa, several of which are quoted by Joseph Colon (Responsa, No. 187) and Solomon ben Adret (Responsa, iii., No. 1; iv., No. 152). According to Gross, Samson was the author of the supercommentary on Ibn Ezra's commentary on the Pentateuch found by Judah Mosconi at Perpignan between 1363 and 1375 (Halberstam MS.). As regards the word ממרשילאה (= "of Marseilles"), which appears in the manuscript after the name Samson of Chinon, Gross believes that Samson settled at Marseilles after the banishment of the Jews from France.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 182; Zunz, *Z. G.* p. 44; Luzzatto, *Halikot Ḳedem*, p. 46; Halberstam, in *Jeshurun*, 1866, pp. 167-168; *Magazin*, iii. 47; Renan-Neubauer, *Les Rabbins Français*, p. 461; Gross, *Gallia Judaica*, pp. 581 *et seq.*

W. B. I. Br.

SAMSON BEN JOSEPH OF FALAISE: Tosafist of the twelfth century; grandfather of the tosafists Isaac ben Abraham of Dampierre and Samson of Sens. Jacob Tam, with whom he carried on a scientific correspondence, held him in high esteem.

Samson was the author of tosafot to the Talmudical treatises Shabbat, 'Erubin, Yebamot, and Ḥullin. He wrote also ritual decisions, cited by Joel ha-Levi under the title "Pesaḳim." One of his decisions, permitting a woman still nursing her child to marry again within three months of her divorce, was severely criticized by Jacob Tam ("Sefer ha-Yashar," p. 59d; Tos. Ket. 60b).

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Berlin, p. 18a; Gross. *Gallia Judaica*, p. 477.

K. I. Br.

SAMSON BEN SAMSON (called **HaRaSH,** and by anagram **Ha-Sar** [= "the prince" of Coucy]): French tosafist; flourished at the end of the twelfth and in the first half of the thirteenth century. Many of his explanations are found in the tosafot to the Talmud. He is mentioned also as a Biblical commentator. Samson was a descendant of Joseph b. Samuel Bonfils, a nephew of the tosafist Judah of Corbeil, and a brother-in-law of Moses of Coucy, who in "SeMaG" often quotes him. In the glosses of Perez on "SeMaG" (Prohibitory Laws, 111) he is erroneously called השר משנץ; hence Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," ed. Venice, p. 55a) and after him Grätz ("Gesch." vii. 61) falsely state that Samson ben Abraham of Sens was a brother-in-law of Moses of Coucy.

Seal of Samson ben Samson.
(In the British Museum.)

Samson was a disciple of Isaac ben Samuel the Elder of Dampierre and one of the prominent rabbis to whom Meïr ben Todros Abulafia addressed his letter of protest against Maimonides. Isaac ben Moses of Vienna, with whom Samson corresponded, was one of his pupils. Many of Samson's ritual decisions are mentioned in the rabbinical works "Or Zarua'," "SeMaG," "Orḥot Ḥayyim," and "Pisḳe Reḳanati."

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 18a; Gross, *Gallia Judaica*, pp. 554-556; Michael, *Or ha-Ḥayyim*, No. 1230; Neubauer, in Geiger's *Jüd. Zeit.* ix. 217; Zunz, *Z. G.* p. 204.

D. S. Man.

SAMUDA: Old Spanish and Portuguese family, identified for some generations with the communal affairs of the London Jewry. The first member to settle in England was the physician and scientist **Isaac de Sequeyra Samuda.** In 1728 he pronounced a funeral oration over the grave of Haham David Nieto. In the records of Bevis Marks he is described as "Medico do Real Colleges de Londres" and "E. Socia da Real Socièdade."

In the early part of the nineteenth century **David Samuda** founded the firm of David Samuda & Sons, of Leman street, Goodman's Fields, London. In 1789 he was a member of the Board of Deputies. One of his sons, **Jacob Samuda,** was an opulent London broker, and for some years was president of the Mahamad of Bevis Marks.

Jacob Samuda: English civil engineer; born at London Aug. 24, 1811; died Nov. 12, 1844; described on his tombstone, in the Sephardic cemetery, Mile End, London, as "the first Jewish engineer"; elder son of **Abraham Samuda,** an East and West India merchant of London, by his marriage with Joy, daughter of H. d'Aguilar of Enfield Chase, Middlesex. On completing his apprenticeship with John Hague, an engineer, Jacob started business on his own account in partnership with his brother Joseph d'Aguilar; and the firm of Samuda Brothers thereafter advanced steadily in wealth and influence.

Samuda displayed considerable inventive genius, which led to important discoveries. One of these, the atmospheric railway, received at first with considerable opposition, was subsequently adopted as a means of transit by several important companies. The Dublin and Kingstown Railway was the first to recognize its advantages and to utilize them (Aug., 1842). Sir Robert Peel later recommended its adoption to the House of Commons and the Board of Trade. The first English line formed was from Epsom to London; and later the South Devon Railway adopted the principle of the new invention.

Another invention of Samuda's was his improvement in marine engines, a type of which he constructed on a novel pattern possessing many advantages. In 1843 he contracted to build the "Gypsy Queen," an iron boat to be fitted with his improved engine. On the trial trip, which took place on Nov. 12, 1844, Samuda, with six persons who had accompanied him, met his death through an explosion.

Bibliography: *Voice of Jacob*, Nov. 29, 1844.

J. G. L.

Joseph d'Aguilar Samuda: English civil engineer and politician; born at London May 21, 1813; died there April 27, 1885; younger son of Abraham Samuda. He gained his first experience of business in his father's counting-house; but in 1832 he left it to join his elder brother, Jacob Samuda.

Joseph and his brother Jacob established themselves as marine and general engineers and shipbuilders, and their operations were of the most extensive and important character. For the first ten years of the existence of the firm they confined themselves principally to the building of marine engines. Then they engaged in the construction of railway lines on the atmospheric principle. In 1843 they entered the ship-building business, and from that time onward, notwithstanding the tragic death of Jacob in the following year, the firm was uninterruptedly engaged in constructing iron steamships for the navy, merchant marine, and passenger and mail services of England as well as of other countries, besides royal yachts and river-boats. Many of these vessels were built under Samuda's personal superintendence.

In 1860 Samuda helped to establish the Institute of Naval Architects, of which he was the first treasurer and subsequently a vice-president, contributing frequently to its "Transactions." A couple of years later he became a member of the Institution of Civil Engineers, to whose "Proceedings" he likewise contributed. He was the author of "A Treatise on the Adaptation of Atmospheric Pressure to the Purposes of Locomotion on Railways."

Samuda created for himself also an important parliamentary career. He had been a member of the Metropolitan Board of Works from 1860 to 1865, and in the latter year he entered Parliament in the Liberal interest for Tavistock. He sat for that constituency until 1868, when he was returned for the Tower Hamlets, which he continued to represent until 1880. He then lost his seat owing to the support which he gave to Lord Beaconsfield's foreign policy. While in the House he spoke with much authority on all matters connected with his profession. Some of his speeches are described as "treasure-houses of technical and political knowledge." Having, with his family, seceded from the Jewish community, he was interred in Kensal Green Cemetery. He married, in 1837, Louisa, daughter of Samuel Ballin of Holloway.

Bibliography: *Jew. World*, May 1, 1885; *Celebrities of the Day*, July, 1881; *Dict. of National Biography*, s.v.; *The Times* (London), April 29, 1885.
J. I. H.

SAMUEL.—Biblical Data : Samuel was the son of Elkanah and Hannah, of Ramathaim-zophim, in the hill-country of Ephraim (I Sam. i. 1). He was born while Eli was judge. Devoted to Yhwh in fulfilment of a vow made by his mother, who had long been childless, he was taken to Shiloh by Hannah as soon as he was weaned, to serve Yhwh during his lifetime (i. 11, 22–23, 28).

The Call of Samuel.

The sons of Eli being sons of Belial, wicked and avaricious, Samuel ministered before Yhwh in their stead, being even as a lad girded with a linen ephod (ii. 12 *et seq.*, 22 *et seq.*). His mother, on her yearly visits, brought him a robe. As he grew up Samuel won ever-increasing favor with Yhwh and with men (ii. 26). How he was called by Yhwh is related as follows: Eli, old and dim of vision, had lain down to sleep, as had Samuel, in the Temple of Yhwh, wherein was the Ark. Then Yhwh called "Samuel!" Answering, "Here am I," Samuel, thinking Eli had summoned him, ran to him explaining that he had come in obedience to his call. Eli, however, sent him back to his couch. Three times in succession Samuel heard the summons and reported to Eli, by whom he was sent back to sleep. This repetition finally aroused Eli's comprehension; he knew that Yhwh was calling the lad. Therefore he advised him to lie down again, and, if called once more, to say, "Speak, for Thy servant heareth." Samuel did as he had been bidden. Yhwh then revealed to him His purpose to exterminate the house of Eli.

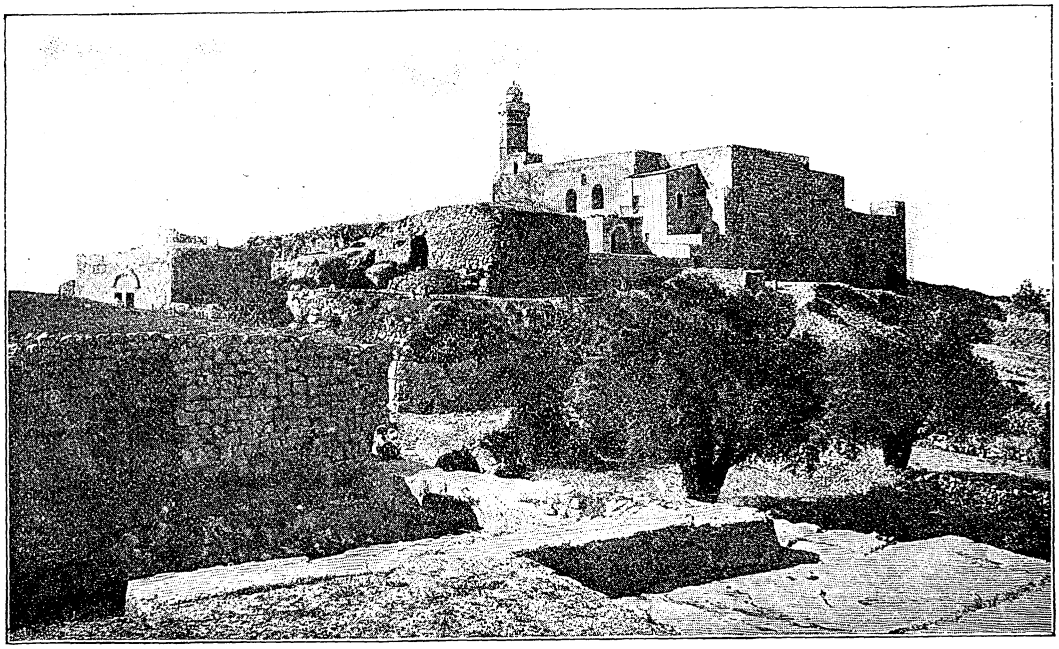
Alleged Tomb of Samuel at Mizpah.
(From a photograph by the American colony at Jerusalem.)

Samuel hesitated to inform Eli concerning the vision, but next morning, at Eli's solicitation, Samuel related what he had heard (iii. 1–18). Yhwh was with Samuel, and let none of His words "fall to the ground." All Israel from Dan to Beer-sheba recognized him as appointed to be a prophet of Yhwh; and Samuel continued to receive at Shiloh revelations which he imparted to all Israel (iii. 19–21).

Samuel as Judge.

During the war with the Philistines the Ark was taken by the enemy. After its mere presence among the Philistines had brought suffering upon them, it was returned and taken to Kirjath-jearim. While it was there Samuel spoke to the children of Israel, calling upon them to return to Yhwh and put away strange gods, that they might be delivered out of the hands of the Philistines (vii. 2 *et seq.*). The test came at Mizpah, where, at Samuel's call, all Israel had gathered, under the promise that he would pray to Yhwh for them, and where they fasted, confessed, and were judged by him (vii. 5–6). Before the Philistines attacked, Samuel took a sucking lamb and offered it for a whole burnt offering, calling unto Yhwh for help; and as the Philistines drew up in battle array Yhwh "thundered with a great thunder" upon them, "and they were smitten before

Israel." As a memorial of the victory Samuel set up a stone between Mizpah and Shen, calling it "Eben-ezer" (= "hitherto hath the Lord helped us"). This crushing defeat kept the Philistines in check all the days of Samuel (vii. 7–14).

In his capacity as judge Samuel went each year in circuit to Beth-el, and Gilgal, and Mizpah, but he dwelt at Ramah, where he built an altar (vii. 15 *et seq.*). When he had grown old, and was ready to surrender his duties to his sons, neither Joel, the first-born, nor Abijah, the second, proved worthy; they "turned aside after lucre, and took bribes" (viii. 1–3). This induced the elders to go to Ramah and request Samuel to give them a king, as all the other nations had kings. Samuel was much vexed, but upon praying to Yhwh and receiving the divine direction to yield, he acquiesced, after delivering a powerful address describing the despotism they were calling upon themselves and their descendants; this address, however, did not turn the people from their purpose (viii. 3 *et seq.*). In this crisis Samuel met Saul, who had come to consult him, the seer, concerning some lost asses. Yhwh had already apprised him of Saul's coming, and had ordered him to anoint his visitor king. When Saul inquired of him the way to the seer's house, Samuel revealed his identity to the Benjamite, and bade him go with him to the sacrificial meal at the "high place," to which about thirty persons had been invited. He showed great honor to Saul, who was surprised and unable to reconcile these marks of deference with his own humble origin and station. The next morning Samuel anointed him, giving him "signs" which, having come to pass, would show that God was with him, and directing him to proceed to Gilgal and await his (Samuel's) appearance there (ix., x. 1–9).

Samuel and Saul.

In preparation for the installation of Saul, Samuel called the people together at Mizpah, where the private anointment of Saul was confirmed by his selection by lot (x. 17–24). Samuel is reported also to have taken active part in the coronation of Saul at Gilgal (xi. 12–15). He profited by the opportunity to rehearse before the people his own life and secure their acknowledgment of his probity. After a solemn admonition to the people to be loyal to Yhwh, Samuel, as a sign that the demand for a king was fundamentally wicked, called forth thunder and rain, which so impressed the people that they implored him to intercede with Yhwh for them, "that we die not." Samuel turned the occasion into a solemn lesson as to what the penalties for disobedience would be (xii.).

At Gilgal a break with Saul came because, in the absence of Samuel, the king had offered the burnt offering. Samuel announced then and there that Saul's dynasty was not to be permitted to continue on the throne (xiii. 8–14). Nevertheless, Samuel sent Saul to accomplish the extermination of Amalek (xv.). Again Saul proved refractory, sparing Agag, the Amalekite king, and the flocks, and everything that was valuable. Thereupon the word of Yhwh came unto Samuel, announcing Saul's deposition from the throne. Meeting Saul, Samuel declared his rejection and with his own hand slew Agag (xv.). This led to the final separation of Samuel and Saul (xv. 34–35). Mourning for Saul, Samuel was bidden by Yhwh to go to Jesse, the Beth-lehemite, one of whose sons was chosen to be king instead of Saul (xvi. 4). Fearing lest Saul might detect the intention, Samuel resorted to strategy, pretending to have gone to Beth-lehem in order to sacrifice. At the sacrificial feast, after having passed in review the sons of Jesse, and having found that none of those present was chosen by Yhwh, Samuel commanded that the youngest, David, who was away watching the sheep, should be sent for. As soon as David appeared Yhwh commanded Samuel to anoint him, after which Samuel returned to Ramah (xvi. 5–13).

Samuel and David.

Nothing further is told of Samuel until David's flight to him at Ramah, when he accompanied his fugitive friend to Naioth. There, through Samuel's intervention, Saul's messengers, as did later Saul himself, turned prophets "before Samuel" (xix. 18 *et seq.*). The end of Samuel is told in a very brief note: "And Samuel died, and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah" (xxv. 1, Hebr.). But after his death, Saul, through the witch of En-dor, called Samuel from his grave, only to hear from him a prediction of his impending doom (xxviii. 3 *et seq.*).

In I Chron. xxvi. 28 Samuel the seer is mentioned as having dedicated gifts to the Sanctuary. He is again represented in I Chron. xi. 3 as having, in Yhwh's name, announced the elevation of David to the throne. He is furthermore credited with having ordained the "porters in the gates" (I Chron. ix. 22).

In the Biblical account Samuel appears as both the last of the Judges and the first of the Prophets, as the founder of the kingdom and as the legitimate offerer of sacrifices at the altars (I Sam. vii. 9 *et seq.*, ix. 22 *et seq.*, x. 8, xi. 15, xvi. 1 *et seq.*). In fact, Chronicles (I Chron. vi. 28) makes him out to be of Levitical descent. According to I Sam. ix. 9, the prophets preceding Samuel were called seers, while it would appear that he was the first to be known as "nabi," or "prophet." He was the man of God (ix. 7–8), and was believed by the people to be able to reveal the whereabouts of lost animals. In his days there were "schools of prophets," or, more properly, "bands of prophets." From the fact that these bands are mentioned in connection with Gibeah (I Sam. x. 5, 10), Jericho (II Kings ii. 5), Ramah (I Sam. xix. 18 *et seq.*), Beth-el (II Kings ii. 3), and Gilgal (II Kings iv. 38)—places focal in the career of Samuel—the conclusion seems well assured that it was Samuel who called them into being. In the Acts of the Apostles (xiii. 20) Samuel occurs as the last of the Judges and the first true prophet in Israel (Acts iii. 24, xiii. 20; Heb. xi. 32), while a gloss in Chronicles (II Chron. xxxv. 18) connects his time with one of the most memorable celebrations of Passover. The Old Testament furnishes no chronological data concerning his life. If Josephus ("Ant." vi. 13, § 5) is to be believed, Samuel had officiated twelve years as judge before Saul's coronation. The year 1095 B.C. is commonly accepted as that of Saul's accession to the throne. E. G. H.

——**In Rabbinical Literature:** Samuel was a Levite (Lev. R. xxii. 6) of the family of Korah (Num. R. xviii. 17), and was also a Nazarite (Naz. 66a). As a child he was extremely delicate (Ḥag. 6a), but highly developed intellectually. Thus, when he was weaned and brought by his mother to Shiloh, he noticed that the priests were most careful that the sacrificial victims should be slain by one of their number. Samuel, however, declared to the priests that even a layman might offer sacrifice, whereupon he was taken before Eli, who asked him the grounds of his statement. Samuel answered: "It is not written that the priest shall slay the victim, but only that he shall bring the blood" (Lev. i. 5; comp. Zeb. 32a). Eli acknowledged the validity of his argument, but declared that Samuel merited the penalty of death for giving legal decisions in the presence of a master; and it was only the entreaty of Samuel's mother which saved the child (Ber. 31b). When God revealed Himself to Samuel for the first time and called his name, he cautiously answered only "Speak" (I Sam. iii. 10) and not, as Eli commanded him, "Speak, O God" (Shab. 113b).

Samuel was very rich. On his annual journeys as judge to various cities (comp. I Sam. vii. 16-17) he was accompanied by his entire household, and would accept hospitality from no one (Ber. 10b; Ned. 38a). While Moses commanded the people to come to him that he might declare the Law to them (comp. Ex. xviii. 14-16), Samuel visited all the cities of the land to spare the people weary journeys to him; and while Samuel was considered equal to Moses and to Aaron (Ber. 31b; Ta'an. 5b), he was favored above Moses in one respect; for the latter was obliged to go to the Tabernacle to receive a revelation from God, whereas God Himself came to Samuel to reveal His will to him (Ex. R. xvi. 4). For ten years Samuel judged Israel; but in the tenth the people asked for a king. Samuel anointed Saul; and when the latter was rejected by God, Samuel grieved bitterly and aged prematurely (Ta'an. 5b). Cruel though he was in hewing Agag to pieces, yet this was a righteous punishment for the Amalekite, who had been equally barbarous to the children of Israel (Lam. R. iii. 43).

Samuel wrote the books of Judges and Ruth, as well as those bearing his own name, although the latter were completed by the seer Gad (B. B. 14b-15a). He died at the age of fifty-two (M. Ḳ. 28a). When he was raised from the dead by the witch of Endor at the request of Saul (comp. I Sam. xxviii. 7-19), he was terrified, for he believed that he was summoned to appear before the divine judgment-seat; he therefore took Moses with him to bear witness that he had observed all the precepts of the Torah (Ḥag. 4b).

W. B. J. Z. L.

Sources of Biography.

——**Critical View:** The outline of the life of Samuel given in the First Book of Samuel is a compilation from different documents and sources of varying degrees of credibility and age, exhibiting many and not always concordant points of view (see Samuel, Books of—Critical View). The name "Shemu'el" is interpreted "asked of Yhwh," and, as Ḳimḥi suggests, represents a contraction of שאול מאל, an opinion which Ewald is inclined to accept ("Lehrbuch der Hebräischen Sprache," p. 275, 3). But it is not tenable. The story of Samuel's birth, indeed, is worked out on the theory of this construction of the name (i. 1 *et seq.*, 17, 20, 27, 28; ii. 20). But even with this etymology the value of the elements would be "priest of El" (Jastrow, in "Jour. Bib. Lit." xix. 92 *et seq.*). Ch. iii. supports the theory that the name implies "heard by El" or "hearer of El." The fact that "alef" and "'ayin" are confounded in this interpretation does not constitute an objection; for assonance and not etymology is the decisive factor in the Biblical name-legends, and of this class are both the first and the second chapter. The first of the two elements represents the Hebrew term "shem" (= "name"); but in this connection it as often means "son." "Shemu'el," or "Samuel," thus signifies "son of God" (see Jastrow, *l.c.*).

The older strata in the story are more trustworthy historically than are the younger. In I Sam. ix. 1-x. 16 Samuel is a seer and priest at one of the high places; he is scarcely known beyond the immediate neighborhood of Ramah. Saul does not seem to have heard of him; it is his "boy" that tells him all about the seer (ix.). But in his capacity as seer and priest, Samuel undoubtedly was the judge, that is, the oracle, who decided the "ordeals" for his tribe and district. In order to apply to him the title of "judge" in the sense it bore in connection with the heroes of former days—the sense of "liberator of the people"—the story of the gathering at Mizpah is introduced (vii. 2 *et seq.*). Indeed, the temptation is strong to suspect that originally the name שאול (Saul) was found as the hero of the victory, for which later that of שמואל (Samuel) was substituted. At all events, the story proceeds on the assumption that Samuel had given earnest thought to his people's plight, and therefore was prepared to hail the sturdy Benjamite as the leader in the struggle with the Philistines (ix. 15, 17, 20 *et seq.*; x. 1 *et seq.*). His hero was to be the champion of Yhwh and of Yhwh's people, the anointed prince ("nagid"), whose call would rouse the scattered tribes from their lethargy and whose leadership would unite the discordant elements into a powerful unit for offense and defense. Favoring Saul even before the people had recognized in him their predestined leader, Samuel soon had cause to regret the choice. Common to both accounts of the rupture (xiii. 8 *et seq.* and xv. 10 *et seq.*) is the disobedience Saul manifested in arrogating to himself Samuel's functions as priest and offerer; the story concerning Agag's exemption from the ban (see Schwally, "Der Heilige Krieg im Alten Israel," p. 30) seems to be the more likely of the two, but in both instances the data show clear traces of having been recast into prophetic-priestly molds.

Probably Shaped Under Influence of Deuteronomy.

In fact, the majority of the reports concerning Samuel reflect the post-Deuteronomic, prophetic conception, and therefore, on the theory that before the erection of the central and permanent sanctuary the "altars" and "high places" were legitimate, no offense is manifested at his having, though not a priest, sacrificed at these places, though precisely for this reason the Book of Chronicles lays stress upon his Levitical descent. In ch. iii. 20 Samuel appears as the prophet of Yhwh, known as such from Dan to Beer-sheba. In ch. xix. 18 *et seq.* Samuel is at the head of prophet bands (differing from ix. 1 *et seq.*, where these roving bands of "shouters" ["nebi'im"] appear to be independent of him). Again, ch. vii., viii., and ix. represent him as the theocratic chief of the nation. Ch. vii. 7 *et seq.* must be held to be pure fiction, unless it is one of the many variants of Saul's victory over the Philistines (comp. xiii. 1 *et seq.*). Nor is there concordance in the conceptions of the rise and nature of the monarchy and the part Samuel played in its founding. In ix.–x. 16 Yhwh legitimatizes the nomination of the king, but in ch. viii. the view of Deut. xvii. 14 *et seq.* predominates. This chapter could not have been written before Hos. x. 9, and the reign of Solomon and some of his successors. The fact is, the monarchy developed without the intervention of Samuel. Such deeds as those performed at Jabesh caused the people to offer Saul the crown at Gilgal (xi. 1 *et seq.*), an act which Samuel, who at first may have welcomed the young leader as chief only, expecting him to remain under his tutelage, was compelled to ratify.

The story of David's elevation (xvi. 1–13) presents itself as an offset to that of Saul's (I Sam. x. 17 *et seq.*), the historical kernel in it being the fact that Samuel, disappointed in Saul, transferred his favor to the rival tribe of Judah, and intrigued to bring about the raising of a counter-king in the young freebooter David. Ch. xv. is a prophetic apotheosis of Samuel, which rings with the accents familiar in the appeals of Amos, and which makes Samuel a worthy forerunner of Elijah. The Levitical genealogy of I Chron. vi. is not historical.

Bibliography: Guthe, *Gesch. des Volkes Israel*, pp. 68 *et seq.*, Freiburg, 1899; idem, *Bibelwörterbuch*, Tübingen and Leipsic, 1903; H. P. Smith, *Old Testament History*, p. 106, New York, 1903.

E. G. H.

SAMUEL, BOOKS OF.—Biblical Data:

Two books in the second great division of the canon, the "Nebi'im," or Prophets, and, more specifically, in the former of its subdivisions, the "Nebi'im Rishonim," or Earlier Prophets, following upon Joshua and Judges; the third and fourth of the historical writings according to the arrangement of the Masoretic text. Originally the two books of Samuel formed a single book, as did the two books of Kings. In the Septuagint Samuel and Kings were treated as one continuous and complete history of Israel and Judah, and the work was divided into four books under the title Βίβλια Βασιλειῶν ("Books of Kingdoms"). This division was accepted in the Vulgate by Jerome, who changed the name to "Books of Kings." Thence it passed into the editions of the Hebrew Bible published by Daniel Bomberg of Venice in the sixteenth century; and it has since reappeared in every Hebrew printed edition, though the individual books retained the captions they had in the Hebrew manuscripts, viz., "I Samuel" and "II Samuel" for the first two of the four Kings, and "I Kings" and "II Kings" for the last two. But the Masorah continued to be placed after II Samuel for both I and II.

Name and Contents.

The name "Samuel," by which the book, now divided into two, is designated in Hebrew, was construed to imply that Samuel was the author (see below). More likely, the title was chosen because Samuel is the most important of all the personages mentioned in the record, he having a prominent, even dominant, part in most of the events related in book I. The two books comprise, according to the Masoretic note at the end, thirty-four "sedarim" (the mnemonic word is given as ידך); in the printed editions the first book has thirty-one chapters and the second twenty-four, making fifty-five chapters in all. They give the history of Israel from the concluding days of the period of the Judges—Samuel being considered the last of them—through the reigns of the first two kings, Saul and David, and continue the story not up to the latter's death, but merely to his incipient old age, the account of his declining years forming the prelude to the history of Solomon in I Kings.

First Book of Samuel: This book consists of three main sections, to which the following headings may respectively be prefixed: (1) Eli and Samuel, ch. i.–vii.; (2) Samuel and Saul, viii.–xv.; and (3) Saul and David, xvi.–xxxi. In detail the contents are as follows:

(1) Eli and Samuel: *Samuel's Younger Days and the Story of Eli:* Birth of Samuel and his dedication to Yhwh (i.); Hannah's song (ii. 1–10); Samuel's service in the sanctuary (ii. 11–iv. 1).

The Story of the Ark: Loss of the Ark and its dire consequences (iv.); the Ark retained by the Philistines (v.); return of the Ark (vi. 1–18); the Ark at Beth-shemesh and Kirjath-jearim (vi. 19–vii. 1).

Samuel as Judge: The people's sorrow (vii. 2–6); defeat of the Philistines (vii. 7–12); Samuel judges Israel (vii. 12–17).

(2) Samuel and Saul: *Israel Clamors for a King:* The desire of the people (viii. 1–5); Samuel consults Yhwh (viii. 6–9); Samuel admonishes the people (viii. 10–18); their persistence (viii. 19–22).

Saul Anointed as King: Details of Saul's pedigree and character (ix. 1–2); his adventure with his father's asses and his visit to the seer (ix. 3–14); meeting of Samuel and Saul (ix. 15–21); meal set before Saul (ix. 22–24); Saul anointed by Samuel (ix. 25–x. 8); Saul's home-coming (x. 9–16).

Saul's Election to the Kingship: The election by lot (x. 17–25a); dismissal of the people (x. 25a–27a).

Saul Assumes the Kingship.

The Peril of Jabesh-gilead; Saul's Valor and Its Reward—the Crown: Siege of Jabesh-gilead; outrageous conditions of peace (xi. 1–3); messengers for relief at Gibeah; Saul, stirred by the spirit, calls Israel to arms (xi. 4–8); Saul relieves the city (xi. 9–11); his kingship acknowledged and confirmed (xi. 12–15).

Samuel Relinquishes His Judgeship: Samuel's challenge to prove malfeasance in office against himself (xii. 1–6); his pleading with the people in a retrospect of Israel's history (xii. 7–15); he calls down thunder and rain upon the people, who are thereby compelled to request his intercession for them as sinners; he exhorts them to fear Yhwh (xii. 16–25).

War Against the Philistines: Saul begins his reign

(xiii. 1); war breaks out; the people in distress hide for their lives (xiii. 2–7a); Saul's failure; his rejection at Gilgal (xiii. 7b–15); Philistines in possession of the mountains of Ephraim (xiii. 16–18, 23); the people of Israel are unarmed, the Philistines having forbidden work at the smithies (xiii. 19–22); Jonathan's great feat of arms (xiv. 1–15); battle with the Philistines (xiv. 16–24); Saul's curse on the man that should eat, and Jonathan's violation of the prohibition (xiv. 25–30); Saul prevents the people from eating blood (xiv. 31–35); discovery of Jonathan's transgression; his rescue by the people (xiv. 36–45); brief exposition of Saul's wars; names of his sons and daughters; and other details (xiv. 46–52).

War Against the Amalekites; Saul's Rejection: Command to Saul to destroy Amalek (xv. 1–3); the war; Saul disobeys by sparing Agag and the flocks (xv. 4–9); Samuel's censure and menace for this disobedience (xv. 10–23); Saul, repentant, pleads for mercy (xv. 24–31); death of Agag (xv. 32–33); Samuel's complete separation from Saul (xv. 34–35).

(3) Saul and David: *David's Family and Qualifications:* Selection and consecration of David, the son of Jesse, after the rejection of his brothers (xvi. 1–13); David, as a cunning player on the harp, is brought to Saul to drive away the evil spirit from the king (xvi. 14–23); David's valor; his victory over Goliath (xvii. 1–54); David becomes Jonathan's friend and a general of Saul (xvii. 55–xviii. 5).

Saul's Jealousy of David.

David Distrusted by Saul; His Flight: Saul's jealousy; the women's song, "Saul has slain his thousands, and David his ten thousands"; the king hurls his spear at David; the latter is relieved of the duty of attending on Saul; David is loved by all Israel and Judah; Saul attempts to lure David to his death at the hands of the Philistines by the promise of his elder daughter, Merab, in marriage; David weds Michal, the king's younger daughter, in spite of the dangerous conditions Saul imposes for the marriage (xviii. 6–30); Jonathan's intercession leads to a reconciliation between Saul and David; futile attempt by Saul to assassinate David; the latter, aided by a ruse of Michal, flees (xix. 1–17); David with Saul at Ramah; Saul repeatedly attempts to seize him, but is foiled (xix. 18–24); David and Jonathan (xx.); David at Nob with Ahimelech the priest; he eats the SHOWBREAD, feigns madness before Achish (King of Gath), takes refuge in the cave of Adullam, and goes to Mizpah of Moab; he returns to Judah upon the advice of the prophet Gad; Saul's revenge against Ahimelech, who is killed under his orders by Doeg (xxi.–xxii.).

David a Freebooter in Philistia: David and the city of Keilah; Saul threatening to besiege him there, David consults Abiathar's ephod and at the oracle's advice departs (xxiii. 1–13); David's adventures while pursued by Saul in the wilderness of Ziph and in the strongholds of En-gedi (xxiii. 14–xxiv. 23); Samuel's death (xxv. 1a); David in the wilderness of Paran; his dealings with Nabal and Abigail (xxv.); his night visit to Saul's camp (xxvi.); his escape into the land of the Philistines, where he finds protection at the hand of Achish at Gath, receiving later Ziklag as a gift; he dwells in the land a year and four months, raiding his neighbors, while duping the king into the belief of his loyalty to him and in his active hostility to the people of Judah (xxvii.).

Closing Days of Saul's Reign.

Saul's End: War breaks out between Achish and Philistia, and Saul of Israel (xxviii. 1–2); Saul and the witch of En-dor (xxviii. 3–25); Achish, upon the complaint of his chieftains, who distrust David, dismisses him to Ziklag (xxix.); David's expedition against the Amalekites, who, during his absence, had raided Ziklag and set it on fire, taking large booty and carrying off among the women David's wives. Consulting the ephod, David pursues the marauders. Meeting on the way an Egyptian slave abandoned by the Amalekites, David is led by him to where the enemies are feasting. He fights them till sundown, slaying or capturing all save 400, and recovering his own; David's ordinance concerning the division of the spoils; his gifts to the elders of Judah (xxx.); the last battle of Saul; death of his sons Jonathan, Abinadab, and Melchi-shua; Saul, after the refusal of his armor-bearer to kill him, dies by falling upon his own sword; his body and those of his sons are stripped; Saul's head is cut off, to be sent as a trophy into the cities of Philistia; his body is fastened to the wall of Beth-shan, whence it is recovered by the men of Jabesh-gilead, who burn it, together with the remains of his sons, at Jabesh, and later bury the bones under a tamarisk-tree (xxxi.).

Second Book of Samuel: This book likewise readily lends itself to a division into three main parts: (1) David as king (i.–viii.); (2) David and his crown princes (ix.–xx.); and (3) complementary appendixes consisting of various historical glosses (xxi.–xxiv.). The details are as follows:

(1) David as King: *David Learns of Saul's Death:* Arrival of the messenger (i. 1–5); he reports that he had slain Saul at the latter's own request (i. 6–10); David mourns for Saul and Jonathan (i. 11–12); he directs that the messenger, "the son of a stranger, an Amalekite," be surreptitiously killed (i. 13–16).

The Lament ("Ḳinah") of David for Saul and Jonathan: Superscription, with note that the lamentation is written in the Book of Jashar (i. 17–18); the lamentation (i. 19–27).

David in Hebron.

David Reigns in Hebron; War Against Abner, Ish-bosheth's (Esh-baal's) Captain: Upon YHWH's advice, David goes up to Hebron with his two wives, his men, and their households; he is anointed king by the men of Judah (ii. 1–4); he sends a message of approval to the men of Jabesh-gilead for having buried Saul (ii. 5–7); Abner is loyal to Saul's son Ish-bosheth or Esh-baal (ii. 8–11); Abner meets Joab, David's captain, by the pool of Gibeon, where twelve young men on each side engage in a trial by combat, all twenty-four falling; Abner is defeated in the battle which ensues (ii. 12–19); Abner is pursued, but slays Asahel, his pursuer, after vainly imploring him to desist (ii. 20–23); Joab, after parleying with Abner, blows the trumpet as a signal for the pursuit to cease (ii. 24–32).

The Extermination of Saul's House: War between the house of Saul and that of David (iii. 1, 6a); enumeration of David's sons (iii. 2–5); relations between Abner and Ish-bosheth disturbed by suspicions on the latter's part (iii. 7–11); Abner makes treasonable overtures to David, inducing him to demand his wife Michal from Ish-bosheth, who takes her away from her second husband, Paltiel, and sends her to David (iii. 12–16); Abner urges the elders of Israel to go over to David; he himself pays a visit to him and promises to deliver over to him all Israel (iii. 17–21); Abner is treacherously slain by Joab (iii. 22–30); David mourns for Abner; he refuses to eat until sunset, which pleases the people (iii. 31–39); Ish-bosheth is assassinated; and his head is taken to David, who, however, causes the assassins to be killed (iv. 1–3, 5–12; verse 4 is a gloss giving an account of the escape of Mephibosheth, Jonathan's son, when five years old, and of his fall from the arms of a nurse, which resulted in his lameness).

David and Jerusalem: David is made king over all Israel (v. 1–3); his age and length of reign (v. 4, 5); he takes Jerusalem from the Jebusites; comment on David's growing power (v. 6–10); Hiram of Tyre sends materials and workmen and builds David a house (v. 11–12); David increases his harem; names of his sons born in Jerusalem (v. 13–16); war with the Philistines leading to their defeat (v. 17–25).

The Ark Brought to Jerusalem.

Removal of the Ark: The Ark is brought on a new cart out of the house of Abinadab, David and the Israelites playing before it on all sorts of instruments; its arrival at the thrashing-floor of Nachon; Uzzah, to save the Ark from falling when the oxen stumbled, puts forth his hand, for which act he is smitten dead (vi. 1–8); David, afraid to remove the Ark to Jerusalem, carries it aside to the house of Obed-edom, the Gittite, where it remains for three months (vi. 9–12); hearing that Obed-edom has prospered in consequence, David brings the Ark to Jerusalem, offering sacrifices along the way; David dances before the Ark, which causes Michal to despise him; the Ark is set in the midst of a tent, David offering "'olot" and "shelamim" before Yhwh, and the people receiving a share of the sacrificial meal; Michal's censure of David; her reproof and punishment (vi. 13–23).

Plans to Build Temple: Nathan and David; the prophet recalls that no permanent sanctuary has existed during Israel's history, and bids David desist from his plan to build one (vii. 1–12); the prophet promises that David shall have a successor, who will be permitted to carry out his (David's) plans (vii. 13–17); David's prayer of thanks for his own elevation and for the divine promise that his dynasty shall continue to rule (vii. 18–29).

Data Concerning David's Reign: David's wars (viii. 1–6); the spoils of gold and silver vessels dedicated to Yhwh (viii. 7–12); other military records (viii. 13–14); David as a just ruler; details of the administration and the names of his chief officers (viii. 15–18).

(2) **David and His Crown Princes:** *The Story of David and Jonathan's Son:* Ziba, a servant, upon David's inquiry, reveals the existence and place of sojourn of Mephibosheth (ix. 1–5); David sends for him, receives him graciously, assigns him Ziba for a body-servant, restores to him all of Saul's lands, and accords him a place as a daily guest at the royal table (ix. 6–10a); Ziba, his fifteen sons, and twenty retainers serve Mephibosheth and his son Micha (ix. 10b–13).

David and Uriah.

The Expeditions Against Ammon and Syria: The first campaign; the provocation: Ammon's king having died, David sends a deputation to present his condolence to Hanun, the son and successor; his envoys are grossly insulted, and are sent back with one-half of their beards shaved off, and their clothes cut off in the middle, so that they have to wait at Jericho until they obtain fresh garments and their beards are grown (x. 1–5); the first battle: Ammon hires Syrian mercenaries, against whom David sends Joab and an army of mighty men; with fine strategy Joab and his brother Abishai defeat the enemy (x. 6–14); the second battle: Hadarezer leads the Syrians, against whom David in person takes the field, marching to Helam, where he defeats them (x. 15–19); war against Ammon is renewed, but David remains at Jerusalem; he sins with Bath-sheba, wife of Uriah the Hittite, who is with the army (xi. 1–5); to hide his sin David commands Uriah to return home, but is foiled in his designs (xi. 6–13); Uriah delivers to Joab a letter from David containing an order to place Uriah in the forefront of the battle so that he may be killed; this is done, and Uriah falls (xi. 14–17); Joab sends a report to David (xi. 18–25); David takes Bath-sheba into his house, where she gives birth to the first son born unto him while king; Yhwh is displeased (xi. 26, 27); Nathan's parable: "Thou art the man"; Nathan rebukes the king; David confesses (xii. 1–15); the child sickens; David fasts; death of the child; David, to the surprise of his servants, now eats; his explanation (xii. 16–23); Solomon born of Bath-sheba; Nathan gives him the name "Jedidiah" (xii. 24–25); Joab calls upon David to join the army lest all the glory of the victory fall to his (Joab's) name; David captures Rabbah, taking the king's crown for himself, and treating the prisoners most cruelly; end of the war (xii. 26–31).

Amnon and Absalom: Amnon, in love with Tamar, the sister of his half-brother Absalom, upon the counsel of his cousin Jonadab feigns sickness and secures his father's consent for Tamar to nurse him; he outrages her, and sends her off with insults (xiii. 1–19); Absalom, seeing her grief, consoles her, takes her to his house and awaits an opportunity to take revenge (xiii. 20–22); two years later Absalom invites the king and his sons to a sheep-shearing feast in Baal-hazor, in which Amnon, after the king's refusal to attend, takes part; at the bidding of Absalom, Amnon is killed at the table (xiii. 23–29a); the king's sons fleeing, David hears that all have been killed; Jonadab reassures him, revealing to him Absalom's plot; Absalom takes refuge with Talmai, King of Geshur, remaining in exile three years (xiii. 29b–38); the king yearns for Absalom; Joab's ruse in sending for a wise woman from Tekoah, who feigns to be a widow and to having had an experience with her two sons similar to that of the king; extracting a promise from David that the avenger of blood shall destroy no more, she invokes the promise in Absalom's case; she confesses to be in league with Joab (xiii. 39–xiv. 20); Absalom is granted complete immunity; Joab is sent to bring him home; Absalom is bidden to stay in his own house without seeing the king (xiv. 21–24); Absalom's beauty; his sons and daughter (xiv. 25–27); Absalom, after living two years in Jerusalem without seeing the king, in order to force an interview with Joab sets fire to the latter's field; Joab meets Absalom, and at his bidding intercedes in his behalf with David; David pardons Absalom (xiv. 28–33).

David and Absalom.

Absalom's Rebellion: Outbreak of the rebellion at Hebron (xv. 1–12); David has to leave Jerusalem; incidents of the flight; Ittai; Zadok and the Ark; Ahithophel and Hushai; Ziba reveals Mephibosheth's plot against David, and is rewarded; Shimei curses David, who, however, will not have him punished (xv. 13–xvi. 14); Absalom at Jerusalem; Hushai joins him; Ahithophel advises Absalom to seize the harem (in token of his being the ruling sovereign), and asks to be allowed to pursue David; Hushai counsels that Absalom should go out in person at the head of all Israel; Hushai's advice is followed; Hushai sends to Zadok and Abiathar asking them to warn David; Jonathan and Ahimaaz, the messengers, are seen by a lad who betrays them, but they are hidden in a well by a woman, and Absalom can not find them; they warn David, who passes over the Jordan; Ahithophel commits suicide (xvi. 15–xvii. 23); David at Mahanaim; Absalom crosses the Jordan with Amasa as his general; Shobi, Machir, and Barzillai provide beds and food (xvii. 24–29).

The Battle and Absalom's Death: David not allowed to go into battle; he gives orders to deal gently with Absalom; the battle in the forest of Ephraim; Absalom is defeated; he is caught by his hair in the boughs of an oak while his mule passes from under him; Joab, learning of this, takes three darts and thrusts them into Absalom's heart; this ends the pursuit (xviii. 1–16); glosses concerning Absalom's monument and grave (xviii. 17–18); Joab sends the Cushite to the king; Ahimaaz, after having been refused by Joab, is allowed to follow the Cushite, whom he outruns; Ahimaaz informs the king of the victory; David inquires after Absalom, and receives from Ahimaaz an evasive answer; the Cushite arriving, David learns of his son's fate; David's lamentation (xviii. 19–33); the people mourn, the soldiers entering the city as though they had been defeated; Joab forces David to show himself to the people (xix. 1–9); David returns at the solicitation of the people and the priests; Shimei supplicates for pardon; Mephibosheth, whose appearance shows grief, pleads that his servant deceived him; Ziba and he are told to divide the land; Barzillai invited to live at court; he declines, pleading old age, and begging that Chimham may take his place; jealousy between Judah and Israel (xix. 10–44).

Sheba's Uprising and Amasa's Violent Death: Sheba instigates a rebellion on the part of Israel (xx. 1–2); David's return to Jerusalem; treatment of his concubines (xx. 3); Amasa, bidden to call the Judeans together, exceeds the prescribed limit of three days; Abishai given command to pursue Sheba; at the great stone in Gibeon, Amasa meets them; Joab in full equipment salutes him, and thrusts a sword into his bowels, killing him; kindness of a young man to the dying Amasa (xx. 4–13); Sheba besieged in Abel; the wise woman's parley with Joab to save the city; Joab asks that Sheba be delivered up, and the woman promises that his head shall be thrown to Joab over the wall; she induces the people to kill Sheba, and his head is cast out to Joab; the siege is raised (xx. 14–22); repetition of viii. 16–18 (xx. 23–26).

(3) **Complementary Appendixes:** Famine and the extermination of Saul's house (xxi. 1–14); the four giants and their capture (xxi. 15–22); David's song of triumph (xxii.); his last words (xxiii. 1–7); his thirty-three "mighty men" (xxiii. 8–39); census (xxiv. 1–9), plague (xxiv. 10–17), and erection of the altar (xxiv. 18–25).

Complex Documentary Sources.

——**Critical View:** Rabbinical tradition assigns to Samuel the prophet the authorship of ch. i.–xxiv. (his own biography up to his death), while, on the strength of I Chron. xxix. 29, it credits Gad and Nathan with having written the remainder of the book (I and II forming one book in the Jewish canon; B. B. 14b, 15a; see Biblical Data, above). In so far as tradition recognizes that the books of Samuel are not by one author, it accords with the conclusions of the critical schools. It is, however, needless to add that modern scholars reject the theory of the joint authorship of Samuel, Gad, and Nathan. As preserved in the canon, the books of Samuel are clearly not the work of men contemporary with the events chronicled. Behind these documents lie various and conflicting traditions which, in keeping with the method of early Hebrew historiography, the compiler has to a certain extent incorporated in his work without making any attempt to harmonize discrepancies. Thus, in recording how Saul was chosen king, the first book in ch. ix., x. 1–16, xi. 1–11, 15, xiii., and xiv. 1–46 proceeds on the theory that Yhwh had appointed a king over the people in order to liberate them from the yoke of the Philistines, commanding the seer to anoint young Saul, who had come to him while seeking his father's asses (ix. 15 *et seq.*). In the war against the Ammonites, Saul proves himself a hero and is chosen king by the people (xi.), after which he leads them against the Philistines (xiii. *et seq.*). It is for this war that he enlists young David's services (xiv. 52). An altogether different sequence of events and ideas is unfolded in vii. 2 *et seq.*, viii., x. 17–24a, xii., and xv. Samuel the judge is remembered as having finally and conclusively driven off the Philistines. Ungrateful Israel, in order to be like the other peoples, compels Samuel in his old age to yield to their clamor for a king; and Yhwh, though greatly incensed, at last gives His consent (viii., x. 17 *et seq.*). With due solemnity Samuel relinquishes the office which he has administered so faithfully, but reserves for himself the post of censor and counselor, and interceder with Yhwh (xii.). At the first test Saul is discovered to be disobedient and is rejected by Yhwh (xv.).

In the story of David a similar duplication and divergence are easily established. In xvi. 14–23 David is called to Saul's court to dispel the king's evil moods by playing on the harp. He is a young but tried warrior, and is at once appointed armor-bearer to the monarch. In ch. xvii. David is a lad who, up to the time when the story opens, tended his father's flock. He is not inured to war and kills Goliath with a stone from his shepherd's sling. This feat of valor attracts to him the attention of Saul, who has him trained subsequently for a warrior's career. Analysis with reference to both the content and the religious conception thereby disclosed, and also to stylistic and linguistic peculiarities, makes it apparent that the books of Samuel in their present form are a compilation from various written and oral sources, their last editor being post-Deuteronomic.

Oldest Literary Strata.

Undoubtedly, the oldest literary documents are David's elegies (on the death of Saul and Jonathan, II Sam. i. 18 *et seq.*; on Abner, a fragment, II Sam. iii. 33-34). Next in age are those portions which are assigned to the "Jerusalem" cycle of stories. This cycle takes its name from the fact that the scene of the happenings it purports to describe is always Jerusalem. It gives a history of David and his house, and is probably the work of a Judean writing shortly after Solomon (II Sam. v. 3-16, vi. 9-20). To the ninth century, and to a Judean, or perhaps a Benjamite, author, are credited the fragments of Saul's (I Sam. ix. 1-x. 16, xi., xiii., xiv.) and David's histories (I Sam. xvi. 14-23; xviii. 6-11, 20, 27; xx. 1-3, 11, 18-39; xxiii.-xxv.; xxvii.-xxxi.; II Sam. i.-iv.; v. 1, 2, 17-25; xxi. 15-22; xxiii. 8-39).

Story of the Ark.

The story of the Ark (I Sam. iv. 1-vii. 1) displays a character of its own; it interrupts the story of Samuel begun in the preceding chapters; the punishment of Eli and his sons, which, according to ch. iii., might be expected to be the central event, is treated as a mere incident, the whole of Israel being involved in the catastrophe. Moreover, the fate of the Ark does not emphasize the misfortune of Israel nearly as much as it does the triumph of Elohim, and the episode seems to have been written to bring the latter idea into bold relief. In this account the Ark is regarded as a tribal or national palladium, not as a mere case for the tablets of the Decalogue. This part exhibits the coloring of a situation in which a resident of the Northern Kingdom, before the cruder conceptions of the Deity had given way to higher ones, would most likely be interested. For this reason it has been held to be a fragment from a history of sanctuaries of northern origin.

The remaining portions of the book reflect the views of prophetism. The histories of Saul and Samuel are rewritten from a very rigid, prophetic point of view (I Sam. i.-iii.; viii.; x. 17-24; xv. [perhaps]; xvii. 1-xviii. 5 [for the most part], 12-19, 28-30; xix. [most]; xxi. 2-10; xxii.; xxvi.; II Sam. i. 6-10, 13-16). Ch. xv. seems to be planned to connect the older Saul story with this newer prophetic reconstruction. It presupposes the details of the former (xv. 1, 17 [Saul's anointment] refers to x. 1; the phraseology of xv. 19 recalls xiv. 32), but the prophetic reconstruction of this chapter appears not to have been known when the old Saul story was incorporated. Otherwise there would have been no occasion for the elaborate justification of Samuel's right to counsel and command Saul. Still, the point of view is similar to that of the prophetic reconstruction. Samuel is the king's superior. He is not the seer, but the prophet, of the type of Amos and Hosea. The story emphasizes the teaching that obedience is more precious than sacrifice (comp. Jer. vii. 21-26).

Supposed Time of Redaction.

These various components were probably gathered into one compilation shortly before the Exile. The redactor (Rd) traces of whose hand are found mainly in I Sam. ii. 27-36, vii. 2b-16, xii., and II Sam. vii., is held to have been under Deuteronomic influences, and thus to have been antecedent to the redactor whose views reflect those of the Priestly Code and through whose hands all of the historical books passed, though in Samuel there are few indications of his revisions, among them the glosses in I Sam. ii. 22b and the introduction of the Levites in I Sam. vi. 15 and II Sam. xv. 24. Additions in loose connection are noticeable that can not be classified; for instance, I Sam. xix. 18-24 and xx. They break the sequence of the narrative and introduce several contradictions. Ch. xix. 18-24 is an attempt to explain a proverbial idiom ("Saul among the prophets"), and, as such, is a double to I Sam. x. 11. According to ch. xv. 35, Samuel never saw Saul again, but here Saul appears before him. Ch. xx., an account of David's flight, is similar to xix. 1-7. Among such additions, gleaned from popular traditions or merely literary embellishments, are reckoned I Sam. xxi. 11-16 and II Sam. ii. 13-16, viii., xxi.-xxiv. The song of Hannah (I Sam. ii. 1 *et seq.*), the psalm in II Sam. xxii., and David's "last words" (II Sam. xxiii. 1 *et seq.*) are very late. These additions may have been made at various periods, but they antedate the final redaction as a part of the second larger division of the canon.

Historically, the prophetic reconstruction is entitled to the least confidence. So strongly is the "Tendenz" impressed upon the narratives of this group that some recent critics have come to the conclusion that they do not represent an originally independent source, but are due to the literary activity of the Deuteronomic redactor. Being more naively primitive, the Saul and David histories reflect actual occurrences, colored, however, by the desire to exalt the national heroes. The Jerusalem cycle intends to glorify David's dynasty as the legitimate royal family of all Israel.

The Masoretic text is highly corrupt; that underlying the Septuagint version is more nearly correct. The literalism of the Greek has enabled scholars in many instances to reconstruct a text much nearer the original than is the extant Hebrew. Unfortunately, the Greek text of the Septuagint itself requires careful editing. In many passages the Septuagint shows interpolations based on the Masorah, so that it presents duplicate versions, while in others the original independent Greek has been replaced by the translated Hebrew of the Masoretic text. The various Septuagint codices are not of equal value for purposes of textual criticism. The "Codex Vaticanus B" is the most important for the books of

Samuel, while the Alexandrinus itself shows too many emendations of the Greek after the extant Hebrew to be of much aid.

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E. G. H.

SAMUEL, MIDRASH TO: Midrash Shemu'el, a haggadic midrash on the books of Samuel, is quoted for the first time by Rashi in his commentary on I Sam. ii. 30. In his "Ha-Pardes" (ed. Constantinople, p. 24b) Rashi again quotes from this midrash (xvii. 1; ed. Buber, p. 48a), saying that it is entitled "'Et la-'Asot la-Adonai"; it probably derived this name from Ps. cxix. 126, with which it begins. The midrash is entitled also "Agadat Shemu'el" (Rashi, in his commentary on Sukkah 53b, *s.v.* "Ahaspa"; Tos. Soṭah 42b, *s.v.* "Me'ah"; *et al.*), and the name "Shoḥer Ṭob" has been erroneously given to it (in the editions of Zolkiev, 1800, and Lemberg, 1808 and 1850); the error is due to the fact that in the Venice edition of 1546 the midrash was printed together with the midrash on the Psalms, the title of the latter, "Shoḥer Ṭob," being taken to refer to both.

The midrash contains haggadic interpretations and homilies on the books of Samuel, each homily being prefaced and introduced by a verse taken from some other book of the Bible. It resembles most of the other haggadic midrashim both in diction and in style; in fact, it is a collection of sentences found in such midrashim and referring to the books of Samuel. The editor arranged the sentences in the sequence of the Scripture passages to which they refer. The midrash, however, does not entirely cover the Biblical books; but as it contains all the passages quoted from it by other authorities, it may be assumed that, with the exceptions mentioned in the following sentence, it never contained any more than it does now and that its present form is that into which it was cast by its compiler. In two places only have passages been added by later copyists: ch. iv. 1 (ed. Buber, p. 27b; comp. note 7) and ch. xxxii. 3 *et seq.* (comp. ed. Buber, notes 9, 17, 19).

The midrash is divided into thirty-two chapters. Ch. i.-xxiv. contain interpretations and homilies on the First, and ch. xxv.-xxxii. on the Second, Book of Samuel. The author has collected these sentences from the Mishnah, Tosefta, Mekilta, Sifre, Yerushalmi, Bereshit Rabbah, Wayiḳra Rabbah, Shir ha-Shirim Rabbah, Ḳohelet Rabbah, Ekah Rabbah, Ruth Rabbah, Midrash Esther, Midrash on the Psalms, Pesiḳta de-Rab Kahana, Pesiḳta Rabbati, and Tanḥuma. Only once (x. 10 [ed. Buber, p. 26a]) does he quote a sentence from Babli ('Er. 64a), which he introduces with the words "Taman amrin" (They say there; comp. Buber, "Einleitung," p. 4a, note 1). This, as well as the fact that all the amoraim mentioned in this midrash were Palestinians, justifies the assumption that its compiler lived in Palestine. His name and the time at which he lived can not be definitely determined. Zunz assigns him to the first half of the eleventh century, although the reasons which he gives for this assumption have been refuted by Buber ("Einleitung," p. 4b).

A manuscript of this midrash is in the Parma Library (Codex De Rossi, No. 563). The first printed edition of the work appeared at Constantinople in 1517 or 1522; the Hebrew date is not fully legible, but it undoubtedly refers to one of these years. It was printed again at Venice in 1546, and subsequently at various places and times. The latest and best edition is that by Solomon Buber, with introduction and notes (Cracow, 1893).

BIBLIOGRAPHY: Zunz, *G. V.* pp. 269-270; Weiss, *Dor*, iii. 276; Buber, preface to his edition of the midrash.

W. B. J. Z. L.

SAMUEL. See SAMAEL.

SAMUEL: Tax-gatherer and treasurer to King Ferdinand IV. of Castile (1295-1312); born in Andalusia. He was hated by the queen mother D. Maria de Molina because, according to Spanish historians who were friendly toward her, he had become involved in court intrigues, and also because he had encouraged the young king in his prodigality and led him to commit thoughtless acts. One day when in Badajoz, where he was preparing to accompany the king to Seville, he was attacked by an assassin and dangerously wounded, but, owing to the careful nursing and treatment which the king procured for him, his life was saved (1305).

BIBLIOGRAPHY: *Cronica de Fernando IV.* ch. xviii. *et seq.*: Florez, *Reinas Catolicas*, ii. 589; Rios, *Hist.* ii. 96 *et seq.*; Lindo, *History of the Jews in Spain*, p. 124; Grätz, *Gesch.* vii. 290 *et seq.*

S. M. K.

SAMUEL (SANWEL) BEN AARON BENJAMIN: Scribe at Worms in the seventeenth century. After the fire of 1689 (Lewysohn, "Nafshot Ẓaddiḳim," p. 73, Frankfort-on-the-Main, 1855) he left Worms and settled in Hamburg. He was the author of "Ḥidah Mezuḳḳaḳah u-Ẓerufah," a rimed riddle on the subject of tobacco (Hamburg, 1693). His "Shir," a poem on the Pentateuch dedicated to the Talmudical students in Worms, bears the acrostic "Samuel of Worms" (זנוויל מוורמיישא; Hamburg, 1692).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2403.

E. C. S. O.

SAMUEL BEN ABBA: Palestinian amora of the latter half of the third century. Although a pupil of Johanan, he did not receive ordination (Yer. Bik. 65c). He declined to permit Hela and Jacob to do him honor by rising before him (*ib.*). He appears to have been a pupil also of R. Assi and Ze'era, to whom he addressed several halakic questions (Ḳid. 59b; Yer. M. Ḳ. 82d; Yer. Ḥag. 76a; Yer. Yeb. 2c; Yer. Naz. 52c; 'Er. 9a; Yoma 47a). He is sometimes confounded with the great Samuel (Tan., Bo, 10; Midr. Teh. to Ps. xix. 4).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 125b; Bacher, *Ag. Pal. Amor.* p. 619.

W. B. S. O.

SAMUEL BEN ABBAHU: Babylonian amora of the fourth century. He engaged in a ritual controversy with R. Aḥai in regard to the use of the Circassian goat as food. Samuel was disposed to permit it to be eaten, but R. Aḥai opposed him. Finally it became necessary to refer the question to Palestine for adjudication; the answer was in favor of Samuel ben Abbahu (Ḥul. 59b).

W. B. S. O.

SAMUEL BEN ABIGDOR: Russian rabbi; born about 1720; died 1793 at Wilna, where his father, who had been rabbi in Pruzhani, Rushany, and Wilkowyszky, spent his last years (see Abigdor ben Samuel). His father-in-law, Judah ben Eliezer, surnamed "Yesod," was probably the most influential citizen of Wilna in his time, and contributed much to Samuel's advancement. The latter was at first engaged in business; and several financial agreements between him and the "ḳahal" (communal council) of Wilna (*c.* 1745) are recorded. In 1750, while still a young man, he was chosen rabbi of the old community of Wilna, but for several years his father-in-law administered the office, which, in those times of rabbinical jurisdiction over all secular Jewish affairs, was one of great responsibility. Later Samuel became rabbi of Smorgony, and there is a record of his having held also (*c.* 1777) the rabbinate of Königsberg (Epstein, "Geburot ha-Ari," p. 29, Wilna, 1870).

In 1777 the ḳahal of Wilna decided to remove Samuel from the rabbinate. The community was divided on the matter, and a quarrel ensued, which was conducted with much bitterness. The Gentile authorities also took sides, Prince Radziwill, the waywode of Wilna, agreeing with the views of the ḳahal, which represented the secular authority of the Jewish community, while Archbishop Masolski took the part of the rabbi. Samuel and many of his partizans removed to the suburb of Antokol, which was under the bishop's jurisdiction, in order to be safe from the persecutions of Radziwill, who ruled the city. Many were subjected to imprisonment or exile; and it may be said that both sides lost in the end. The power of the ḳahal was broken, and under the new Russian dominion it was unable to regain its former status.

Samuel remained rabbi in name only. The office died with him; and in the strict sense of the word Wilna has not since had a rabbi or "ab bet din." Samuel is not known to have left any writings; but he is mentioned in contemporary rabbinical works with the highest respect.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 126-132, Wilna, 1860.

H. R. P. Wi.

SAMUEL IBN ABUN B. YAḤYA: Arabo-Jewish poet of the eleventh century; great-grandfather of Samuel ibn Nazar and a contemporary of Moses ibn Ezra. A poem of his with the acrostic אבן was edited from the fourth section of the Oran Maḥzor by Luzzatto in "Kerem Ḥemed," iv. 31-32; and an elegy on his death by Moses ibn Ezra was printed *ib.* p. 86.

Bibliography: Fürst, *Bibl. Jud.* iii. 242.

E. C. S. O.

SAMUEL IBN 'ADIYA (Arabic, **Samau'al ibn Jarid ibn 'Adiya'**): Poet and warrior; lived in Arabia in the first half of the sixth century. His mother was of the royal tribe of Ghassan, while his father, according to some, was descended from Aaron, or, according to others, from Kahin, son of Harun and progenitor of the Jewish tribes of Ḳuraiẓa and Naḍir. Samuel owned a castle near Taima (eight hours north of Medina), built by his grandfather 'Adiya and called, from its mixed color, Al-Ablaḳ. It was situated on a high hill and was a halting-place for travelers to and from Syria.

"More Faithful than Samuel."

More than for his poetic talents Samuel ibn 'Adiya is famous for his connection with the warrior-poet and prince Amru al-Ḳais, which won for him the epithet "faithful," and gave rise to the saying, still common among the Arabs, "more faithful than Samuel." This came about in the following manner: Amru al-Ḳais, being abandoned by his followers in his fight with the Banu Asad to avenge the death of his father, and being pursued by Manẓur ibn Ma'assama', wandered about from tribe to tribe seeking protection as well as support in his endeavor to regain his inheritance. When he came to the Banu Fazarah their chief advised him to seek out the Jew Samau'al ibn 'Adiya' in his castle Al-Ablaḳ, saying that although he had seen the emperor of the Greeks and visited the kingdom of Ḥira, he had never found a place better fitted for assuring safety to those in need, nor known a more faithful protector than its owner. Amru al-Ḳais, who was accompanied by his daughter Hind, and his cousin, and had with him five suits of mail besides other weapons, immediately set out for the castle, and on the way he and his guide composed a poem in praise of their prospective host. Samuel received the poet hospitably, erected a tent of skins for Hind, and received the men into his own hall. After they had been there "as long as God willed," Amru al-Ḳais, wishing to secure the assistance of the emperor Justinian, asked Samuel to give him a letter to the Ghassanid prince Ḥarith ibn Abi Shamir, who might further him on his way. The poet then departed, leaving Hind, his cousin, and his armor in Samuel's keeping, and he never came to reclaim them. According to Arabian tradition, while on his homeward journey from Constantinople, he was poisoned by order of Justinian, who had listened to treacherous accusations against him.

Prefers Death of Son to Loss of Honor.

After Amru al-Ḳais had left Al-Ablaḳ, Prince Manẓur—it is not known whether before or after Amru's death—sent Ḥarith to Samuel ordering him to deliver up the articles deposited with him. Samuel refusing to do so, Ḥarith laid siege to the castle. The besiegers met with no success until one day Ḥarith captured Samuel's son, who, according to the story in the "Kitab al-Aghani," was returning from the chase. Ḥarith then called upon the father to choose between giving up the property and witnessing his son's death. Samuel answered that his son had brothers, but that his honor once lost could not be recovered. Ḥarith at once struck off the boy's head before the unhappy father's eyes and then withdrew, perceiving that he could accomplish nothing in the face of such steadfastness. There are a few verses handed down by different Arabian writers in which Samuel ibn 'Adiya refers to this deed.

A description of the castle Al-Ablaḳ is given by the poet A'sha (Yaḳut, i. 96), who confuses it with Solomon's Temple. It is related of this poet that, being captured together with other Arabs, he was taken as a prisoner to the castle at Taima, at that time belonging to Samuel's son Shuraiḥ, without his captor's knowing that he was in the company. Waiting until Shuraiḥ was within hearing, A'sha began to recite a poem extolling the deed of his father, and calling on the son to emulate his example by rescuing him (A'sha). Shuraiḥ procured the poet's release, and allowed him to depart, first presenting him with a swift camel. Shuraiḥ himself, his brother Jarid, and Samuel's grandson Sa'ba were all poets.

His Poems.

Samuel ibn 'Adiya's reputation as a poet rests upon one of the first poems in the collection called the "Ḥamasa." It is full of warlike vigor and courage, and manifests a high ideal of honor. There is nothing in it to distinguish it from the work of any other Arabian poet; and it has been doubted whether Samuel was really its author, as the verse (6), upon which the compiler of the "Ḥamasa" bases his ascription to Samuel, is not wholly convincing. Since, however, old, reliable authorities attribute parts of the poem, at any rate, to him, it is probable that most of it was written by Samuel. Another poem attributed to him has been published in Arabic and Hebrew, with an English translation, by H. Hirschfeld ("J. Q. R." xvii. 431–440).

Bibliography: Caussin de Perceval, *Essai sur l'Histoire des Arabes Avant l'Islamisme*, ii. 319 *et seq.*, Paris, 1847; Franz Delitzsch, *Jüdisch-Arabische Poesien aus Vormuhammedischer Zeit*, Leipsic, 1874; Grätz, *Gesch.* 3d ed., v. 83–86; *Ḥamasa*, ed. Freytag, pp. 49 *et seq.*; *Kitab al-Aghani*, Index; Nöldeke, *Beiträge zur Kenntniss der Poesie der Alten Araber*, pp. 57–72, Hanover, 1864; Rasmusen, *Additamenta ad Historiam Arabum* (from Ibn Nubata), p. 14; *R. E. J.* vii. 176; Baron MacGuckin de Slane, *Diwan des Amru'l Kais*. Introduction.

J. M. W. M.

SAMUEL BEN ALEXANDER OF HALBERSTADT: German rabbi and scientist; perhaps a resident of Frankfort-on-the-Oder; died July 6, 1707. He was the author of "Peri Megadim," an alphabetical index to Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Frankfort-on-the-Oder, 1691).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2403; Benjacob, *Ozar ha-Sefarim*, p. 495; Roest, *Cat. Rosenthal. Bibl.* ii. 1020.

E. C. S. O.

SAMUEL BEN AMMI: Palestinian amora of the beginning of the fourth century. He is known through his controversies with other scholars. He contended, for instance, that II Chron. xiii. 17 should be interpreted as meaning that King Abijah of Judea allowed the bodies of the fallen Israelites to remain exposed until the faces had become unrecognizable, in order that their widows might be prevented from remarrying (Yer. Yeb. 15c; Gen. R. lxv., lxxiii.; Ruth R. vii.).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 162, 501.

W. B. S. O.

SAMUEL BAR ASHER: Martyr; lived at Neuss, Rhenish Prussia, in the eleventh century. According to Salomon ben Simeon, he, with his two sons, was murdered on St. John's Day (June 24), 1096. Samuel and one of his sons were buried on the river-bank, while the body of the other son was hanged to the door of his father's house, exposed to general derision. According to another report, by Eliezer ben Nathan, the body of neither son was buried, but both were smeared with dirt and hanged.

Bibliography: Neubauer and Stern, *Quellen zur Gesch. der Juden in Deutschland*, ii. 18, 41.

S. S. O.

SAMUEL DE CACERES. See Caceres.

SAMUEL BEN DAVID MOSES HA-LEVI OF MESERITZ: Polish Talmudist; born about 1625; died April 24, 1681, at Kleinsteinbach, Bavaria. As a wandering scholar he is found for a time at Meseritz and then at Halberstadt. In 1660 he was rabbi of Bamberg, with his residence at Zeckendorf. His stay here was of short duration, for he made many enemies through his violent temper and the self-assertion which he displayed in his new office; and it was in vain that his relative and subsequent successor warned him that he would endanger his position if he did not heed the views of the German scholars; for he had even dared to set up his own scholarship against the infallibility of MaHaRIL by saying: "Knowledge is free; I will speak openly even before kings; for the philosophers have not idly used the simile of the dwarf who bestrides the shoulders of the giant." In view of these circumstances it is not surprising to learn that Samuel resigned the rabbinate about 1665—whether voluntarily or not is not known.

During the period of enforced idleness that followed he prepared for the press the manuscript of his "Naḥalat Shib'ah" (see below). At length he found a position in the unimportant rabbinate of Kleinsteinbach, where he remained until his death. In spite of his great scholarship and wide reading Samuel still showed himself the child of his time in believing in magic and the black arts as well as in the Messiahship of Shabbethai Ẓebi.

Samuel's chief work, to which he owes his general popularity, appeared in Amsterdam (1667–68) under the title "Naḥalat Shib'ah," being a collection of formulas for all documents and records, interspersed with thorough discussions of questions of civil and matrimonial laws in connection therewith. A second edition of this work, with much supplementary matter, appeared (Frankfort-on-the-Main, 1681) shortly before his death, under the title "Mahadura Batra le-Sefer Naḥalat Shib'ah." After his decease the responsa written by him or addressed to him by others were published by his son Abraham under the title "Naḥalat Shib'ah" (Fürth, 1692). The "Seder Tiḳḳun Shetarot" (Fürth, 1698) is a compilation from the "Naḥalat Shib'ah."

Bibliography: A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 160, Bamberg, 1898.

E. C. A. Pe.

SAMUEL, BARON DENIS DE: English financier; born 1782; died in London 1860. He came of a Polish family, and counted among his ancestors several eminent rabbis. Samuel was a native of England; but early in life he established himself in business at Rio de Janeiro, Brazil. There he soon acquired high standing as a merchant, and attained considerable influence at court, enjoying the confidence of some of the highest personages. Through his instrumentality the English were permitted in 1821 to erect a church at Rio, and to engage publicly there in the Protestant worship, which had previously been forbidden. The letter of thanks written to him by the leading Protestants at Rio was read in Parliament in 1848.

After a stay of seventeen years in Brazil, Samuel returned to London, where he married and spent the remainder of his life. He continued to be held in favor at the Brazilian court, as is evidenced by his decoration with the Order of the Rose. He received the title of baron at a later period from the Portuguese government, in recognition of eminent services rendered by him.

Bibliography: *Jew. Chron.* Aug. 24 and Oct. 12, 1860.
J. G. L.

SAMUEL (SANWEL) BEN ENOCH: Polish rabbi; flourished in the seventeenth century; born at Lublin. He officiated as dayyan at Jassy and later at Mayence. He was the author of "Dibre Shemu'el," derashot on the Pentateuch; but only that part of it on Genesis, Exodus, and Leviticus (Amsterdam, 1678; Venice, 1702) is now extant.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 107, No. 141; Fürst, *Bibl. Jud.* iii. 244; Steinschneider, *Cat. Bodl.* col. 2413.
D. S. Man.

SAMUEL OF ESCALETA (ESCALETTE; called also **Samuel Sulami):** French Talmudist, poet, and philanthropist of the fourteenth century. Jacob of Provence considers him one of the first poets of Provence. His piety, learning, and generosity also were praised by his contemporaries. At first he lived in Narbonne, and then in Perpignan. He took an active interest in the religious controversies of 1303–6, and announced his adherence to the principles of the liberal party by harboring the unfortunate Levi of Villefranche in his house at Perpignan (Gross, "Gallia Judaica," p. 200). Despite many warnings on the part of Ben Adret, he did not abandon the persecuted Levi. However, he was not the man to remain true to his inner convictions at all costs, and when fate pursued him relentlessly and his daughter died, he believed that these events were consequences of his sins; hence he withdrew his favor and hospitality from Levi. This course of action, which was, in a certain sense, unmanly, seems to have evoked the pity rather than the displeasure of his contemporaries. In any case it did not diminish the esteem in which he was held by all.

The misfortunes that befell Samuel seem to have wrought a great change in his religious attitude. Whereas formerly, despite the piety which his opponents conceded to him, he had not wished to hear of limitations to the study of the liberal sciences, now, broken by his misfortune and hence irresolute in his views, he joined with Ben Adret in forbidding the young to study the sciences and the allegoric interpretation of the Biblical narratives.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 658, 701; Grätz, *Gesch.* vii. 220, 224; Gross, *Gallia Judaica*, pp. 328, 432.
E. C. A. Pe.

SAMUEL OF EVREUX: French tosafist of the thirteenth century. He is identified by Gross with Samuel ben Shneor (not ben Yom-Ṭob, as given by Zunz in "Z. G." p. 38), whose explanations of Nazir are cited by Solomon ben Adret (Responsa, iii., No. 345), and whose authority is invoked by Jonah Gerondi. Samuel directed a rabbinical school at Château-Thierry, and had for disciples R. Ḥayyim (brother of Asher ben Jehiel of Toledo), R. Perez, and R. Isaac of Corbeil. He carried on a correspondence on scientific subjects with Jehiel of Paris ("Orḥot Ḥayyim," i. 110c) and with Nathaniel the Elder ("Mordekai" on Ḥul. vii., No. 681). Samuel's Talmudic interpretations are often quoted in the Tosafot (Beẓah 14b, 20b, 24b; Ḳid. 27b, 39a; Ned. 90b; 'Ab. Zarah 68a; Tem. 19b). From the fact that the author of the tosafot to Soṭah mentions there the name of Moses of Evreux as being his brother, it is inferred that these tosafot were written by Samuel.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 593, No. 1202; Gross, *Gallia Judaica*, p. 258.
E. C. I. Br.

SAMUEL, HAEEM: Indian communal worker; born at Alibag, near Bombay, in 1830; educated at the Robert Money School in Bombay. Samuel entered the service of the government in 1851, and was promoted to be second assistant to the inspector-general of ordnance at Puna. He was pensioned in 1878. During his period of service he succeeded in inducing the government to issue European rates of batta to the Beni-Israel soldiers.

Samuel founded in 1853 the Bombay Beni-Israel Benevolent Society, and in 1881 the Israelite High School of the Anglo-Jewish Association of London. Of this school he has been the honorary president, secretary, and treasurer for twenty-four years. To supplement the school Samuel opened a prayer-hall in 1888, an act for which he was excommunicated by the three Beni-Israel synagogues of Bombay. He introduced the system of seat-holders and the delivery of sermons in the prayer-hall. Owing to his efforts a building, with a spacious playground, was erected (Nov., 1898) for the school. Samuel published a sketch of the history of the Beni-Israel.

Haeem Samuel.

Samuel's eldest son, **Samuel,** who died in 1884, was editor of the periodical "Israel." In 1882 he, with his eldest uncle, saved the community from the consequences of a blood accusation by explaining to the cazi of the Juma Masjid the restrictions placed by the Mosaic law on the eating of blood. He published a catechism of the Hebrew faith. Samuel's second son, **A. Hyams,** a well-known doctor in Bombay, died of the plague in 1897 at the age of thirty-two. *1865

J. J. Hy.

SAMUEL, HARRY SIMON: English politician; born Aug. 31, 1853; son of Horatio S. Samuel by his marriage with Henrietta Montefiore. He was educated at Eastbourne College and St. John's College, Cambridge (B.A. 1875). Samuel is a freeman of the city of London and a member of the Coopers' Company, and has been a captain in the First Middlesex Volunteer Royal Engineers. In 1892 he contested the Limehouse division of the Tower Hamlets, but was defeated. In 1895 he was elected member of Parliament for Limehouse in the Conservative interest.

J. G. L.

SAMUEL IBN ḤAYYIM: Medieval liturgical poet; the time and place of his birth are unknown. He composed eighty-two liturgical poems, of which the four mentioned last by Zunz in his addenda are intended for the Simḥat Torah festival. Twice the author signs his name in acrostic as **Samuel ha-Ḳaṭan ha-Kohen Berabbi Memeli Sofer.**

Bibliography: Zunz, *S. P.* pp. 593-596, 652-653.

E. C. S. O.

SAMUEL ḤAYYIM OF SALONICA: Maternal grandson of Samuel of Modena; lived in Salonica during the sixteenth century. He wrote "Bene Shemu'el," a collection of novellæ on Ṭur Ḥoshen Mishpaṭ, as well as on Hilkot Yom-Ṭob and Ta'arubot. Sixty-three responsa by him were published at Salonica in 1613 (2 vols.).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2413; Azulai, *Shem ha-Gedolim*, i. 174, ii. 18; Heilprin, *Seder ha-Dorot*, iii. 20a; Conforte, *Ḳore ha-Dorot*, p. 44a.

E. C. S. O.

SAMUEL, HERBERT: English politician; born in London 1870; youngest son of Edwin L. Samuel, and nephew of Sir Samuel Montagu. He was educated at Balliol College, Oxford, where he took first class honors in history and the degree of M.A. in 1897. At Oxford he was president of the Russell Club, and in 1895 he stood unsuccessfully as a candidate for South Oxfordshire in the Liberal interest. In Oct., 1900, he again contested this seat unsuccessfully. In 1902 he was elected as a Liberal for the Cleveland division of the North Riding of Yorkshire.

Samuel is honorary secretary of the Home Counties' Liberal Union, a member of the committee of the Eighty Club, of the governing body of the London School of Economics and Political Science, of the Central Chamber of Agriculture, and of the committee of the Thames Preservation League, and a fellow of the Royal Agricultural Society.

Bibliography: *Jew. Chron.* Sept. 28, 1900; *Jewish Year Book*, 1903.

J. G. L.

SAMUEL B. ḤIYYA: Palestinian amora of the second half of the third century of the common era. None of his halakic or haggadic maxims has been preserved; and he is known only through his quotations of the statements of others. He is twice mentioned in the Babylonian Talmud: in Ḥul. 56b, where he transmits an apothegm of R. Mani, and in B. M. 72b, where he cites an opinion by R. Eleazar. He is apparently identical with Samuel b. Ḥiyya b. Judah, who is frequently mentioned in the Palestinian Talmud as quoting the maxims of R. Ḥanina b. Ḥama. Furthermore, in Gen. R. xlviii. 6 Samuel b. Ḥiyya is named as the authority for the same statement of R. Ḥanina b. Ḥama as is quoted in the name of Samuel b. Ḥiyya b. Judah in Pesiḳ. R. 15 (ed. Friedmann, p. 72a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 179a; Frankel, *Mebo ha-Yerushalmi*, p. 125b.

W. B. J. Z. L.

SAMUEL BEN ḤOFNI: Last gaon of Sura; died in 1034. His father was a Talmudic scholar and chief judge ("ab bet din," probably of Fez), one of whose responsa is extant (see Zunz, "Ritus," p. 191; Steinschneider, "Hebr. Bibl." xx. 132), and on whose death Samuel wrote an elegy. Samuel was the father-in-law of Hai ben Sherira Gaon, who is authority for the statement that Samuel, like many of his contemporaries, zealously pursued the study of non-Jewish literature ("Teshubot ha-Ge'onim," ed. Lyck, 1864, No. 99). Beyond these few data, nothing is known of the events of Samuel's life.

His Responsa.

Although, as a rule, geonic literature consists mainly of responsa, Samuel ben Ḥofni composed but few of these (see Rapoport in "Bikkure ha-'Ittim," xi. 90; Fürst in "Orient, Lit." x. 188; Weiss, "Dor," iv. 192, note 2; Müller, "Mafteaḥ," pp. 168 *et seq.*; Harkavy, "Zikron la-Rishonim," etc., iv. 146, 258; Winter and Wünsche, "Die Jüdische Litteratur," pp. 50 *et seq.*; Schechter, "Saadyana," p. 61). This was due to the fact that the Academy of Sura had for a century occupied a less prominent position than that of Pumbedita, and that, especially in the time of Hai ben Sherira, information was preferably sought at the latter institution. A genizah fragment of the Taylor-Schechter collection, containing a letter to Shemariah ben Elhanan written, according to Schechter's opinion, by Samuel ben Ḥofni, and another letter of Samuel's to Kairwan ("J. Q. R." xiv. 308), show the great efforts which at this time the last representative of the Babylonian schools had to make to maintain the ancient seats of learning in Babylonia (Schechter, *l.c.* p. 121). Samuel's responsa, written in Hebrew, Aramaic, and Arabic (those written in the last-named tongue were translated into Hebrew), treat of "tefillin" and "ẓiẓit," the Sabbath and holy days, forbidden and permitted food, women, priests, servants, property rights, and other questions of civil law. They consist chiefly of explanations of the Talmud and include some very short halakic decisions, from which fact it is surmised that they are taken from his Talmud treatise "Sha'are Berakot" (Weiss, *l.c.* p. 193; Steinschneider, "Die Arabische Literatur der Juden," p. 109). With the intellectual independence peculiar to him, he occasionally declares a Talmudic law to be without Biblical foundation; and when an explanation in the Talmud seems inadequate, he adds one of his own which is satisfactory ("Sha'are Ẓedeḳ," i. 305).

Samuel wrote "Madkhal ila 'al-Talmud" (Hebrew title, "Mebo ha-Talmud"), an Arabic introduction to the Talmud which is known only through citations from it made by Abu al-Walid ("Kitab al-Uṣul," ed. Neubauer, p. 166), Joseph ibn 'Aḳnin, and Abraham Zacuto. His treatise concerning the hermeneutic rules in the Talmud is known only by name.

Treatises.

Samuel's systematic treatises on many portions of the Talmudic law surpassed in number those of his predecessors. They were composed in Arabic, although some bore corresponding familiar Hebrew titles. They are: (1) "Aḥkam Shar' al-Ẓiẓit," ten chapters, on rules concerning fringes (Harkavy, "Studien und Mittheilungen," iii. 31, note 77). (2) "Lawazim al-Aḥkam," known from a citation (Harkavy, *l.c.* p. 35, note 93), from the catalogue of a book-dealer of the twelfth century (this catalogue was found among the genizah fragments of Fostat, and was published by E. N. Adler and I. Broydé in "J. Q. R." xiii. 52 *et seq.*), and from fragments recently discovered and published by Schechter (*l.c.* p. 114). (3) "Al-Bulugh wal-Idrak," in six chapters, on the attainment of one's majority (Harkavy, *l.c.* p. 31, note 77). (4) "Fi al-Ṭalaḳ" (appears in the above-mentioned catalogue under the title "Kitab al-Ṭalaḳ"), on divorce. (5) "Naskh al-Shar' wa-Uṣul al-Din wa-Furu'ha" (*i.e.*, "Abrogation of the Law and Foundations of Religion and Its Branches"), cited by Judah ibn Balaam and Moses ibn Ezra (Steinschneider, "Cat. Bodl." cols. 880, 2164; *idem*, "Polemische und Apologetische Litteratur," p. 102; Harkavy, *l.c.* p. 40, notes 112–114). (6) "Fi al-Nafaḳat," concerning taxes (Harkavy, *l.c.* p. 34, note 90). (7) "Al-Shuf'a," twenty chapters, concerning boundary disputes (Harkavy, *l.c.* p. 30, note 60). (8) "Risalah al-Shakiriyyah" (= Hebrew, שכירות, mentioned by Moses ibn Ezra; see Schreiner in "R. E. J." xxii. 69), probably concerning the hiring of persons. (9) "Al-Shara'i'," concerning commandments (see Schechter, *l.c.* p. 43); divided into "gates" or chapters ("she'arim") with separate titles, *e.g.*, "Sha'are Sheḥiṭut"; "Sha'ar shel Bediḳut ha-Basar min ha-Ḥeleb"; "Sha'are Berakot." The last-mentioned part has been edited in Hebrew by I. H. Weiss in "Bet Talmud," ii. 377, and partially translated into German in Winter and Wünsche, "Die Jüdische Litteratur," ii. 49. (10) "Shuruṭ," concerning contracts (see "Œuvres de Saadia," ix., p. xxxviii.). (11) "Ha-Mattanah," concerning gifts (Harkavy, *l.c.* p. 36, notes 97, 98). (12) "Ha-Shuttafut," concerning partnership (Harkavy, *l.c.* note 96: for further references see Steinschneider, "Die Arabische Literatur," pp. 108 *et seq.*).

The above-mentioned catalogue (see "J. Q. R." xiii. 60, 62) contains in addition the following titles of works by Samuel on the same subjects of Talmudic law: (13) "Kitab Aḥkam al-Piḳḳadon," concerning deposits; (14) "Kitab al-Mujawara," concerning neighborhood; (15) "Al-Kitab [sic!] al-Bai'," concerning sales. The catalogue (*l.c.* p. 59, No. 56) ascribes to Samuel ben Ḥofni likewise a commentary on the treatise Yebamot. Moreover, Schechter's genizah fragments contain the beginning of an Arabic commentary by Samuel on a Hebrew "reshut" of Saadia's ("Saadyana," pp. 43, 54, where further writings of his previously unknown are mentioned; see also Poznanski in "Zeit. für Hebr Bibl." vii. 109).

As Bible Exegete.

The most important work of Samuel, however, was in Bible exegesis. As early a writer as Abu al-Walid ("Kitab al-Luma'," p. 15) called him a leading advocate of simple, temperate explanation ("peshaṭ"), and Ibn Ezra, although finding fault with his verbosity, placed him in the front rank of Bible commentators of the geonic period (see Bacher, "Abraham ibn Ezra's Einleitung zu Seinem Pentateuch-Commentar," etc., p. 18). In modern times his significance as a Bible exegete has been given proper appreciation through Harkavy's studies of the manuscripts in the St. Petersburg Library (see Berliner's "Magazin," v. 14 *et seq.*, 57 *et seq.*; Harkavy, *l.c.* i., iii.; Steinschneider, "Hebr. Bibl." xx. 132 *et seq.*).

Translations of the Bible.

Samuel ben Ḥofni wrote, besides, an Arabic translation of the Pentateuch with a commentary, a commentary on some of the Prophets, and perhaps a commentary on Ecclesiastes (see Harkavy, *l.c.* iii. 24, note 59; Poznanski, *l.c.* ii. 55, note 5). M. I. Israelsohn ("Samuelis b. Hofni Trium Sectionum Posteriorum Libri Genesis Versio Arabica cum Commentario," St. Petersburg, 1886) has published a portion of Samuel's Pentateuch translation (Gen. xli.–l.) with commentary. The deficiencies in these edited fragments might be supplied by the citations in Abraham Maimonides' commentary on Genesis and Exodus (Neubauer, "Cat. Bodl. Hebr. MSS." No. 276). The German translation of a specimen of these fragments is given in Winter and Wünsche (*l.c.* ii. 254). The fragments show that Samuel's translation of the Pentateuch was dependent upon, though it was more literal than, that of Saadia, which had been written almost one hundred years earlier. In contrast to Saadia, Samuel gives Hebrew proper names in their original form. Grammatical notes occupy a remarkably small space in his verbose commentary; and his grammatical point of view was that taken by scholars before the time of Ḥayyuj. On the other hand, he gives careful consideration to the chronology of Bible accounts; and in explaining a word he gives all its various meanings besides references to its occurrence elsewhere. His source is the midrashic and Talmudic literature, though he specifically mentions only the Seder 'Olam and the Targum Onḳelos (see Bacher in "R. E. J." xv. 277, xvi. 106 *et seq.*).

Polemical Writings.

Samuel ben Ḥofni is mentioned in connection with Saadia and Muḳammaṣ as a polemical writer (Steinschneider, "Jewish Literature," p. 319); and an anti-Karaite work entitled "'Arayot," on the degrees of relationship, is ascribed to him (Fürst, "Gesch. des Karäert." ii. 153), but whether correctly or incorrectly is not certain (see the above-mentioned catalogue, Nos. 58–59). Cabalists have assigned to him a "Sefer ha-Yashar" (Zunz, "S. P." p. 146), and a request directed to Saadia for his decision on oaths.

Theological Views.

Samuel ben Ḥofni is justly called a rationalist (Schreiner, in "Monatsschrift," 1886, pp. 315 *et seq.*). In religious matters he considered reason higher than tradition (Harkavy, *l.c.* note 34). Holding to a belief in the creation of the world out of nothing, he rejected astrology and everything that reason denies. He deliberately placed himself in opposition to Saadia, who had held fast to the belief that the witch of En-dor had brought Samuel to life again, that the serpent had spoken to Eve, and the ass to Balaam, even though he felt himself compelled to explain the wonders by supplying the intermediary agency of angels. Samuel denied these and similar miracles, and, with an irony reminiscent of Ḥiwi al-Balkhi, he put the question, "Why, if they were able to do so at one time, do serpents not speak at present?"

According to his conception, God changes the natural order of things only when He wishes to verify before all people the words of a prophet ("Teshubot ha-Ge'onim," ed. Lyck, No. 99). This view was opposed by his son-in-law Hai Gaon.

That his contemporaries did not denounce him as holding heretical views shows the enlightened spirit of the time, when the study of the profane sciences was general; and that in later times he was not termed a heretic, although disparaging criticism was not lacking, was due to his position as gaon (see Weiss, *l.c.* iv. 198; Menahem Me'iri, "Bet ha-Beḥirah," in Neubauer, "M. J. C." ii. 225).

BIBLIOGRAPHY: In addition to the references given above see Zunz, *Ritus*, p. 191; G. Margoliouth, in *J. Q. R.* xiv. 311.

W. B. M. Sc.

SAMUEL, ISAAC: English ḥazzan; born in London March 9, 1833. He was appointed minister of the Bristol congregation in 1860, and became the senior ḥazzan of the Bayswater Synagogue in 1864. He has acted as honorary secretary of the Jews' Deaf and Dumb Home for forty-one years. He was mainly instrumental in effecting the erection of its present building and its subsequent extension. He was appointed teacher of ḥazzanut at Jews' College in 1888. In 1892 the London County Council appointed him Jewish chaplain to the Colney Hatch Asylum, which he had served for many years in an honorary capacity. He is the only Jewish minister in England who has received a stipendiary appointment as Jewish chaplain in a non-sectarian institution.

BIBLIOGRAPHY: *Jewish Year Book* (English), 5664 (1904–5).

J. M. de S.

SAMUEL BEN ISAAC HA-SARDI: Spanish rabbi; flourished in the first half of the thirteenth century. In his youth he attended the school of Rabbi Nathan ben Meïr of Trinquetaille, Provence, and later he returned to Spain, his native country. Conforte ("Ḳore ha-Dorot," p. 20a) derives the name "Sardi" from the city of Sardinia. Zacuto ("Yuḥasin," ed. Filipowski, p. 221a) calls Samuel "Ha-Sefaradi"; so does Heilprin in "Seder ha-Dorot," i. 216b, 292a in the Warsaw edition of 1883, but in iii. 108b of the Warsaw edition of 1882 he designates him "Ha-Sardi."

Samuel was a contemporary of Naḥmanides, whom he consulted on Talmudical questions. Solomon ben Abraham of Montpellier, who in his implacable hatred of philosophy denounced the works of Maimonides and appealed to the Inquisition to burn them, wrote a letter to Samuel in which he speaks highly of his learning and reminds him of their friendly relations in their youth. This letter, one of the many that Solomon addressed to French and Spanish rabbis against Maimonides, was published by S. J. Halberstam in Kobak's "Jeschurun," viii. 98.

Samuel wrote in 1225: "Sefer ha-Terumot" (Salonica, 1596 and 1628; Prague, 1605, with Azariah Pigo's commentary "Giddule Terumah," Venice, 1643), novellæ on the civil laws of the Talmud, divided into "she'arim" (gates) and "peraḳim" (chapters). In the preface the author mentions another work written by him, "Sefer ha-Zikronot," on the arrangement of the tractates and chapters of the Mishnah; but it was not printed, and the manuscript is no longer extant.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 124b, No. 129; ii. 115b, No. 98, Warsaw, 1876; Benjacob, *Oẓar ha-Sefarim*, p. 673, No. 978; Frankel, *Der Gerichtliche Beweis*, p. 111; Gross, *Gallia Judaica*, p. 326; Michael, *Or ha-Ḥayyim*, No. 1208; Steinschneider, *Cat. Bodl.* col. 2476.

D. S. Man.

SAMUEL BEN ISAAC OF UCEDA: Talmudist of Safed in the sixteenth century; descendant of a family of Uceda, which, when banished from Spain, settled at Safed. Samuel was head of the Talmudical school which was conducted in the latter city by the liberality of the wealthy Solomon di Shiraz. On the death of Solomon, Samuel was obliged to become an itinerant preacher. In Constantinople he was befriended by Abraham Algazi, at whose expense he published his last book.

Samuel was the author of the following works: (1) "Midrash Shemu'el" (Venice, 1579), a commentary on the Pirḳe Abot; (2) "Leḥem Dim'ah" (*ib.* 1600), a commentary on Lamentations; (3) "Iggeret Shemu'el" (Constantinople, 1600), a commentary on Ruth, printed together with the text and Rashi.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, pp. 42a, 48a; Azulai, *Shem ha-Gedolim*, i. 172; De Rossi, *Dizionario*, p. 254; Steinschneider, *Cat. Bodl.* col. 2493.

W. B. I. Br.

SAMUEL BEN JACOB OF CAPUA: Italian translator; lived, probably at Capua, at the end of the thirteenth century, if Steinschneider's supposition that Samuel was the father of the physician Solomon of Capua (MS. Turin No. 42) be correct. Samuel translated, under the general title "Meha-'Eẓah weha-Teba'im weha-Tena'im," the work "Shel Refu'ot ha-Meshalshelot ha-Peshuṭot weha-Murkabot" ("De Medicamentorum Purgantium Delectu et Castigatione" or "De Consolatione," etc.). The original work, written in Arabic by Mesue the Elder under the title "Iṣlaḥ al-Adwiyah al-Mushilah" (according to "Fihrist," p. 226), or "Fi Tartib Saḳyi al-Adwiyah al-Mushilah" (according to Ibn Abi Usaibi'ah), is divided, in the Latin translation as well as in the Hebrew, into two parts: (1) Canones Generales (מאמר כללי); (2) Simplicia (הפשוטות). Samuel's translation is still extant in manuscript.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xxi. 28; idem, *Hebr. Uebers.* p. 718; Mortara, *Indice*, p. 10.

G. I. Br.

SAMUEL BEN JACOB IBN JAM‘: Rabbi of a North-African community (קאבם); flourished in the twelfth century. He was on intimate terms with Abraham ibn Ezra, who dedicated to him his "Ḥai ben Meḳiẓ" and mentioned eulogiously three of his sons—Judah, Moses, and Jacob. Under the title "Elef ha-Magen," or, perhaps, "Agur" (the Hebrew equivalent of his Arabic name, "Jam‘"), Samuel wrote a supplement to the "'Aruk" of Nathan ben Jehiel. Excerpts from this supplement, which is still extant in manuscript (Parma MSS. Nos. 140. 180), were published by Solomon Buber in "Grätz Jubelschrift." Samuel is believed to be identical with the author of the same name whose novellæ on Sanhedrin are mentioned by Isaac ben Abba Mari of Marseilles in his "Sefer ha-'Iṭṭur." Two Arabic works, "Risalat al-Burhan fi Tadhkiyat al-Ḥaiwan," containing the laws concerning the slaughtering of animals (Neubauer, "Cat. Bodl. Hebr. MSS." No. 793), and "Kitab al-Zahdah lil-Muta'ammilin fi Yaḳaẓat al-Mutaghaffilin," on ethics, are also credited to him. According to Dukes and other scholars, Samuel was the author also of the grammatical work "Reshit ha-Leḳaḥ," which is found in manuscript in the Vatican and Paris libraries, and which bears the name of Samuel ben Jacob. This, however, is denied by Steinschneider, who believes this grammar to have been written by another Samuel ben Jacob, of a later day.

Bibliography: Rapoport, *'Erek Millin*, Introduction; Dukes, in *Ben Chananja*, 1861, p. 11; *idem*, in *Orient, Lit.* xii. 350; *idem*, in *Ozar Neḥmad*, ii. 199; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, i. 151; Geiger, in *Z. D. M. G.* xii. 145; Reifman, in *Ha-Karmel*, ii. 243; Halberstam, *ib.* iii. 215; Neubauer, in *J. Q. R.* iii. 619; Kohut, *Aruch Completum*, Introduction; Steinschneider, *Hebr. Bibl.* vi. 10, xiii. 3; idem, *Die Arabische Literatur der Juden*, § 105.

W. B. I. Br.

SAMUEL BEN JACOB OF TROYES: French Talmudist of the first half of the thirteenth century, a descendant of Rashi. In his youth he addressed a circular letter, probably cabalistic in nature, to the Provençal Asher ben David, to which the latter alludes in his cabalistic work, written about the middle of the thirteenth century, on the explanation of the thirteen attributes of God.

Bibliography: Gross, *Gallia Judaica*, p. 239.

E. C. A. Pe.

SAMUEL BEN JEHIEL: Martyr of Cologne in the First Crusade, June 25, 1096. When the Crusaders hunted the Jews of Cologne out of the villages where, under the protection of Archbishop Hermann, they had sought refuge, Samuel, standing in one of the marshes of the village of Wevelinghoven, pronounced a blessing before killing his son, and as the victim answered "Amen" all those looking on intoned the "Shema‘" and threw themselves into the water. After this act of despair Samuel handed the knife to Menahem, the sexton of the synagogue, and caused himself to be killed (see Jew. Encyc. iv. 379, *s.v.* Crusades).

Bibliography: Grätz, *Gesch.* 1st ed., vi. 108.

D. S. Man.

SAMUEL BEN JONAH: Palestinian amora of the fourth century. He is perhaps identical with Samuel ben Inijah or Inia (איניא). Samuel ben Jonah once gave an opinion concerning Samuel ben Naḥman's system of calculating the advent of the new moon (Pesiḳ. R. 54b). Samuel ben Inia transmitted traditions of Aḥa (Yer. Ber. 3d; Yoma 51b; Eccl. R. ix. 7) on the triple designation of Daniel as "Ḥamudot" (Dan. ix., x.).

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 478; iii. 111. 112, 115, 118, 152.

W. B. S. O.

SAMUEL BEN JOSE BEN BUN (ABUN): Palestinian amora of the fourth century, in whose time the Jerusalem Talmud is said to have been arranged and completed by his father, Jose. Some of his sayings have been preserved in Yer. R. H. i. 5; Ber. i. 6; Soṭah ix. 5; and Ḳid. iv. 8.

Bibliography: Frankel, *Mebo*, p. 125b; Weiss, *Dor*, iii. 118–119; Bacher, *Ag. Pal. Amor.* iii. 749.

W. B. S. O.

SAMUEL BEN JOSEPH JOSKE: Polish Talmudist of the sixteenth and seventeenth centuries; born at Lublin. He was the first known rabbi of Jung-Bunzlau, and was the author of "Leḥem Rab" (Prague, 1609), supplementing the Shulḥan 'Aruk, Oraḥ Ḥayyim, and arranged in the order followed in the latter. This work was approved by Judah Löw ben Bezaleel.

Bibliography: Fürst, *Bibl. Jud.* iii. 238; Steinschneider, *Cat. Bodl.* col. 2431.

S. M. Sel.

SAMUEL BEN JOSEPH OF VERDUN: French tosafist of the twelfth and thirteenth centuries. He was a disciple of Isaac ben Samuel the Elder of Dampierre, with whom he corresponded, and is mentioned in the Tosafot, in "Or Zarua‘," and in "Haggahot Maimuniyyot" as "ha-Baḥur" (the Younger). He is sometimes confounded with Samuel ben Ḥayyim, likewise cited as "Samuel of Verdun."

Bibliography: Gross, *Gallia Judaica*, pp. 206-207; Zunz, *Z. G.* p. 55.

D. S. Man.

SAMUEL BEN JUDAH: Scholar and head of the Jewish community at Lemberg. He suffered martyrdom in a terrible form outside the city on the 8th of Iyyar (a Sabbath), 1667.

Bibliography: Buber, *Anshe Shem*, p. 211.

E. C. S. O.

SAMUEL BEN JUDAH (Provençal name, **Meles Benjudas**; called also **Borbe-Vaire** = "gray" or "blue beard"): French physician and translator; born at Marseilles 1294. He devoted himself early in life to the study of science, especially philosophy. When he was about eighteen years old he went to Salon, where he studied astronomy under the guidance of Sen Astruc de Noves.

Together with many other Jews, Samuel was detained as a prisoner in 1322 in the Tower of Rotonde at Beaucaire, but subsequently was released. Later he sojourned successively at Murcia (Spain), Tarascon, Aix (Provence), and Montélimar. Samuel made himself known by his translations of scientific works from Arabic into Hebrew, which he began at a very early age. These translations are: (1) "Ha-She'elot ha-Dibriyyot weha-Derushim Asher la-Filusufim," dissertations on some obscure passages of Averroes' commentary on the "Organon," by the Arabic writers Abu al-Ḳasim ben Idris, Abu al-

Ḥajjaj ibn Ṭalmus, Abu al-'Abbas Aḥmad ben Ḳasim, and 'Abd al-Raḥman ben Ṭahir. These dissertations were rendered into Latin from Samuel's Hebrew translation by Abraham de Balmas (first published in 1550). (2) Averroes' middle commentary on the "Nicomachean Ethics" of Aristotle, finished Feb. 9, 1321, at the age of twenty-seven (Oxford MSS. Nos. 1350, 1355, 1424, 1425, 1426; Turin MS. No. clxix.; Florence MS., Laurentiana I., No. lxxxviii. 25; Rome MS., Casanantense I., vi. 11). (3) Averroes' commentary on Plato's "Republic," finished Sept. 3, 1321, in the prison of Beaucaire (Oxford MSS. Nos. 1350, 1355; Munich MS. No. 308; Turin MS. No. 40; Florence MS. No. lxxxviii. 25; Milan MS., Ambrosiana, No. 33, suppl.; Vienna MS. No. cxxix.). (4) Averroes' "Compendium of the Organon," finished Dec. 13, 1329, at Tarascon (Paris MS. No. 956, 4). (5) On the geometrical bodies 30 and 31 of Euclid, as a supplement to the translation of Kalonymus ben Kalonymus, in which these two bodies are missing. (6) Commentary on the "Almagest," parts i.-iii. (Vatican MS. No. 398). (7) Abridgment of the "Almagest" by Abu Mohammed Jabbar ibn Aflaḥ (Paris MSS. Nos. 1014, 1024, 1025, 1036). (8) "Ma'amar Alaksander ha-Firdusi" (*ib.* Nos. 893, 894; Berlin MS. No. 332). (9) On the eclipse of the sun July 3, 1097, and "Iggeret be-'Ammud ha-Shaḥar," on the aurora, both by Abu 'Abd Allah Mohammed ibn Mu'ad of Seville (Paris MS. No. 1036). (10) "Ma'amar bi-Tenu'at ha-Kokabim ha-Ḳayyamim," treatise on the fixed stars by Abu Isḥaḳ al-Zarḳalah (*ib.* No. 1036, 3).

BIBLIOGRAPHY: Steinschneider, in Berliner's *Magazin*, 1887, Hebrew part, pp. 8-10; idem, *Alfarabi*, pp. 93, 117; idem, *Hebr. Uebers.* pp. 106, 122, 152, 544; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 207; Gross, *Gallia Judaica*, p. 379.

J. I. BR.

SAMUEL B. JUDAH IBN ABUN. See ABBAS, SAMUEL ABU NAṢR, IBN.

SAMUEL BEN KALONYMUS HE-ḤASID OF SPEYER: Tosafist, liturgical poet, and philosopher of the twelfth century; surnamed also "the Prophet" (Solomon Luria, Responsa, No. 29). He seems to have lived in Spain and in France. He is quoted in the tosafot to Yebamot (61b) and Soṭah (12a), as well as by Samuel b. Meïr (RaSHBaM) in his commentary on "'Arbe Pesaḥim" (Pes. 109a).

Samuel was the author of a commentary on the treatise Tamid, mentioned by Abraham b. David in his commentary thereon, and of a liturgical poem, entitled "Shir ha-Yiḥud," divided into seven parts corresponding to the seven days of the week. This poem is a philosophical hymn on the unity of God, for which Ibn Gabirol's "Keter Malkut" served as the basis. Like the latter, Samuel he-Ḥasid treats of the divine nature from the negative side, that is to say, from the point of view that God is not like man. The Hebrew, if not very poetical, is pure; but foreign words are used for the philosophical terms. The recitation of the poem was forbidden by Solomon Luria; but other rabbis, among whom was Samuel Judah Katzenellenbogen, who wrote a commentary on it, decided to the contrary. On the different opinions concerning the authorship of the "Shir ha-Yiḥud" see Dukes in "Orient, Lit." vii., cols. 483, 484.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 592; Dukes, *Orient, Lit.* vii., cols. 483-488; idem, *Neuhebräische Religiöse Poesie*, p. 105; Landshuth, *Siddur Hegyon Leb*, pp. 529-531; Steinschneider, *Cat. Bodl.* cols. 2413-2417; Zunz, *Z. G.* pp. 55, 72, 74.

J. M. SEL.

SAMUEL BEN KALONYMUS HA-ḤAZZAN (known also as **Samuel Dewlin** [דוולין]): Leader of the congregation at Erfurt in the twelfth and thirteenth centuries. He is sometimes, but erroneously, referred to as **Samuel de Aphota Dicti Dovlin.** He wrote a number of piyyuṭim, including five for Sabbath weddings, one for the Friday evening service, one for the Sabbath of Ḥuḳḳat, one for the Sabbath after Sukkot, and, perhaps, a "Me'orah" for Purim. The last-named, however, is generally credited to Samuel of Magdeburg. On June 16, 1221, Samuel and his wife, Hannah, died as martyrs (Aronius, "Regesten," pp. 183, 413).

BIBLIOGRAPHY: Zunz, *Ritus*, pp. 127, 201; Jacob Weil, *Responsa*, No. 41; Dukes, in *Orient, Lit.* 1844, No. 15, p. 232; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 425; Zunz, *Literaturgesch.* p. 465, note 1, and Supplement, p. 63; Parma De Rossi MS. No. 586; Steinschneider, *Cat. Hamburg*, Nos. 49, 58; Berliner, *Magazin*, No. 13.

J. S. O.

SAMUEL HA-ḲAṬON: Tanna of the second generation; lived in the early part of the second century of the common era. His surname "ha-Ḳaṭon" (= "the younger") is explained by some as an epithet given him on account of his extreme modesty, while others regard it as an allusion to the fact that he was only slightly inferior to the prophet Samuel (Yer. Soṭah 24b). It is also possible, however, that the name was first applied to him posthumously, since he died at an early age.

Samuel was so humble that when, during a conference on the intercalation of a month to make a leap-year, the nasi asked an outsider to withdraw, Samuel, not wishing the intruder to feel humiliated, arose and said that he was the one who had come without invitation (Sanh. 11c). He was, moreover, held in such esteem by his contemporaries that when, in an assembly of sages, a voice was heard proclaiming that one of those present was worthy of the Holy Spirit ("Ruaḥ ha-Ḳodesh"), the entire company considered that Samuel was intended (Yer. Soṭah, *l.c.*).

None of his halakot has been preserved; but some of his haggadic aphorisms are still extant, including the following: When asked to explain Eccl. vii. 15 he said: "The Creator of the world knows and understands that the pious may waver; wherefore God says, 'I will take him away in his righteousness' [this being the meaning of "be-ẓidḳo"], that he may not falter" (Eccl. R. *ad loc.*). The words "and all the upright in heart shall follow it" (Ps. xciv. 15) are interpreted as meaning that the holy may expect their reward only in the future world (Midr. Teh. *ad loc.*).

Samuel was exceedingly pious, and once, when he ordered a fast on account of drought, rain fell on the very morning of the day designated by him for the fast (Ta'an. 25b). According to Brüll, he originated the use of the invocation "Ribbono shel 'Olam" = "Lord of the World," that he might avoid pronouncing the name of God (comp. Shab. 33a, where he employs this periphrasis of the divine name).

Samuel is known especially for the anathema against Judæo-Christians, Minæans, and informers ("birkat ha-minim") which he composed at the request of the patriarch Gamaliel II., and which was incorporated into the daily "Shemoneh 'Esreh" prayer (Ber. 28b-29a). He is known also for the sinister prophecy uttered by him on his death-bed: "Simeon and Ishmael are doomed to destruction; their companions, to death; the people, to pillage; and bitter persecutions shall come upon them" (Soṭah 48b). This prophecy, which many of those present did not understand, was fulfilled in its entirety (comp. Krochmal, "Moreh Nebuke ha-Zeman," p. 62). His favorite maxim, Prov. xxiv. 17, shows his pious and humane character, although some deny that this was his motto (Ab. iv. 19; comp. Rahmer's "Jüdisches Lit.-Blatt," 1892, p. 195), while others ascribe to him the apothegm on the ages of life (Ab. v. 21; Taylor, "Sayings of the Jewish Fathers," p. 23).

Bibliography: Brüll, *Einleitung in die Mischna*, i. 98-99, Frankfort-on-the-Main, 1876; Bacher, *Ag. Tan.* i. 370-372; Grätz, *Gesch.* iv. 59.

W. B. J. Z. L.

SAMUEL HA-KOHEN: Rabbi of the sixteenth century. He was the author of the following works: "Derek Ḥayyim" (Constantinople, n.d.), on the 613 precepts; "Ner Miẓwah" (Venice, 1598), seventeen homilies on the thirteen articles of faith; and "Torah Or" (*ib.* 1605), homilies on the Pentateuch.

Bibliography: Fürst, *Bibl. Jud.* iii. 238.

H. R. A. S. W.

SAMUEL HA-KOHEN DI PISA: Portuguese scholar of the sixteenth and seventeenth centuries. He wrote a commentary on the difficult passages in Ecclesiastes and the Book of Job, discussing in it the immortality of the soul and the question as to whether Job denied the resurrection of the dead. The work, which is divided into fourteen chapters, appeared in Venice in 1650.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2433; Benjacob, *Oẓar ha-Sefarim*, p. 512; De Rossi, *Dizionario*, p. 265; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 327, 329.

E. C. S. O.

SAMUEL MAR. See Samuel Yarḥina'ah.

SAMUEL, SIR MARCUS, Bart.: English financier and lord mayor of London; born in London 1853; son of Marcus Samuel and senior partner of the shipping firm of Samuel, Samuel & Co. of Yokohama, a house of the highest standing in Japan and entrusted with the placing of the Japanese loan in 1898. Samuel was elected alderman for Portsoken Ward in 1891, and was knighted in May, 1898. He is lord of the manor at the Mote, Maidstone, and is a justice of the peace for the county of Kent. He was made a baronet in 1903 on the conclusion of his year of office as lord mayor of London.

Bibliography: *Jew. Chron.* May 27, 1898; *Jewish Year Book*, 1901, p. 320; *Who's Who*, 1900.

J. G. L.

SAMUEL BEN MARTA (מרתא): Palestinian amora of the third century. The word "mishkan," twice occurring in Ex. xxxviii. 21, is explained by him as having reference to the fact that the sanctuary was twice confiscated as a pledge ("mashkon"; *i.e.*, the first and second destructions; see Ex. R. l.). Simeon ben Marta, who is mentioned in Gen. R. ix., seems to be identical with Samuel, the subject of this article.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 313, note 3; iii. 620, note 10.

W. B. S. O.

SAMUEL B. MEÏR (RaSHBaM): French exegete of Ramerupt, near Troyes; born about 1085; died about 1174; grandson of Rashi on his mother's side, and eldest son of the family. He was a pupil of his grandfather, and was at first an adherent of haggadic interpretation, although he subsequently approached more closely to the school of Menahem b. Ḥelbo. He was one of the first realistic exegetes, and is also frequently mentioned as a tosafist. His Biblical commentaries include the following: (1) On the Pentateuch, of which the section from Gen. xviii. to Deut. xxxiii. 3 was first printed, with several other commentaries, under the title "Ha-Rashbam" in the edition of the Hebrew Pentateuch published in Berlin in 1705, while the portion on Gen. i. 1-31 was edited in "Kerem Ḥemed," viii. 44 *et seq.* (2) On Judges and Kings (Perles, in "Monatsschrift," 1877, pp. 363, 367 *et seq.*; Berliner's "Magazin," i. 2-5). (3) On Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. (4-7) On Ezra and Nehemiah (many notes in the existing commentary on these books which is ascribed to Rashi, appear to be by RaSHBaM). (8) On Job, beginning, in De Rossi MS. No. 181, with ch. xi. 27, but extending, in "Cat. Munich," No. 2 (according to Lilienthal), from ch. xxxviii. to the end. (9) On the Five Megillot, of which the portion on Canticles and Ecclesiastes has been published by A. Jellinek (Leipsic, 1855), together with some fragments from the other three Megillot (see, however, Rosin, "R. Samuel ben Meïr," pp. 17-21, Breslau, 1880). (10) On the Psalms, said to have been discovered by Isaac ha-Levi of Satanow in the Berlin Library and published by him in 1793 (reprinted at Vienna, 1816).

One of the earliest writings of Samuel is undoubtedly his commentary on Canticles, which he regards as the representation of a dialogue between God and the Jewish people, and as a description of the condition of Israel in times of misery and of happiness. In his other Biblical commentaries, on the contrary, he opposes all haggadic interpretation. His sources for this commentary were: the Bible, the Masoretic text of which he closely followed, and with which he compared French, German, and Spanish manuscripts; the Targum Onḳelos; the Babylonian Targum to the Prophets; the Jerusalem Targum to the Pentateuch; the Palestinian Targum to the Hagiographa; the Vulgate, in so far as he objected to its renderings; the Mishnah, Mekilta, Sifra, and Sifre; the Baraita of R. Eliezer; Seder 'Olam; Pirḳe Rabbi Eli'ezer; the "Dibre ha-Yamim shel Mosheh" (Jellinek, "B. H." ii. 1-11); Eleazar Ḳalir; Menahem ibn Saruḳ; Dunash ben Labraṭ; Kalonymus of Rome (on Num. xi. 35); and Menahem b. Ḥelbo.

Rashbam explains his aim in Biblical exegesis thus: "Those who love pure reason should always remember that the sages have said a Biblical passage must not be deprived of its original meaning [on Gen. xxxvii. 1]. Yet as a consequence of the opinion expressed by them, that the constant study of the Talmud is one of the most laudable pursuits, commentators have been unable, by reason of such study, to expound individual verses according to their obvious meaning. Even my grandfather Solomon was an adherent of this school; and I had an argument with him on that account, in which he admitted that he would revise his commentaries if he had time to do so." It is subsequently related that Rashbam so thoroughly convinced his grandfather that the latter burned his own works.

Briefly Rashbam may be said to have had the following objects in view in his exegesis: to harmonize his comments with the progress made by the exegesis of his time; to simplify exegesis and investigate the inner meaning of the Scriptural text; to preserve the traditional interpretation when it agrees with the literal sense; to show the connection of disconnected passages of the Bible; and to defend Judaism (תשובת המינין). In regard to form, he advances, adopts, or rejects explanations with a brief and pointed statement of his reasons therefor (see Rosin, *l.c.* pp. 92–98).

The following passage on Gen. xxxiv. 25 may be quoted as an example of the simplicity of Samuel's exegesis: "'They [Simeon and Levi] came upon the city [Shechem].' This certainly means that they came upon the city when it felt itself secure, since the Hebrew word 'beṭaḥ' can be applied only to an object at rest." This explanation is at the same time a criticism of Rashi, who first refers "beṭaḥ" to the inhabitants and not to the city, and then interprets the passage haggadically. Rashbam was himself attacked by Ibn Ezra in "Iggeret Shabbat" because in his interpretation of Gen. i. 5 he tries to prove that the Jewish day, even the Sabbath, begins at dawn and not at evening.

In his comment on Ex. ii. 14 Rashbam shows his mastery in determining the most evident meaning. The names of God are explained as verb-forms, the first one, אהיה, as placing in the mouth of God Himself the declaration of eternal existence, אהיה אשר אהיה, and the second, יהוה, as placing in the mouth of man the same declaration. Equally obvious is the connection he finds between the Feast of Tabernacles and the festival of ingathering (Lev. xxiii. 43), basing it on the sentiment of humility and gratitude; the humble hut being occupied during the most beautiful outdoor festival of the year, and being a reminder at the same time of the ancient tent life. He explains the threefold repetition of the word ציצית in Num. xv. 39 by saying that a notable play on words underlies its third occurrence. The obscure use of אמר in Deut. xxvi. 17, 18, he explains, as no commentator before him had done, by the passages Num. xv. 41 and Ex. xix. 6. On other philosophical explanations, some of which are untenable, comp. Rosin, *l.c.* pp. 104–108.

The most radical of Rashbam's commentaries is that on Ecclesiastes. For instance· (1) He declares that the words "vanity of vanities" were not spoken by the preacher, but were prefixed by the editor who arranged the book in its present form. (2) He draws a distinction between practical wisdom, which is not speculative (Eccl. ii. 3), and theoretical wisdom, which must not be confounded with it. (3) In opposition to all the earlier commentators—unless the comments of this nature were added by a later editor (comp. Rosin, *l.c.* p. 108, note 4)—he explains according to their natural literal meaning all the sentences of the preacher relating to doubts and to pessimism (Eccl. iii. 21, v. 7).

Rashbam's attitude toward science may be considered from two points of view, (1) the theological, and (2) the secular. In regard to theology he clings to the doctrine of the spirituality and omniscience of God (Gen. i. 26; "Kerem Ḥemed," viii. 45), holding that neither the former nor the latter is in any way circumscribed. In his views on angels, prophecy, and the miracles mentioned in the Bible he falls short of the religious philosophers both of his own and of a later epoch. Nor does he rise superior to the superstitions of his time and country, explaining many Biblical passages (*e.g.*, Gen. xxxi. 19; Ex. xxxi. 1) according to the prevailing ideas. He bases the Biblical laws (*e.g.*, Gen. xxxii. 33 [A. V. 32]; Ex. xii. 8, 9, 17; xxv. 31) not only on ethical but also on other grounds. Occasionally he offers to his reader extraneous ideas suggested by some occurrence or train of thought. As regards his secular attainments, he gives evidence of being conversant with Old French (see the Old French philological explanations which he quotes, given in alphabetical order in Rosin, *l.c.* pp. 92–97). He knew Latin also, and could even read the Vulgate (see on Ex. xx. 13, in reference to the translation of "Non occides" = "Thou shalt not kill," and "Ego occidam," Deut. xxxii. 39).

Some correct geographical notes (on Gen. xxxv. 21; Num. xxi. 28; Deut. ii. 3) show that Rashbam was conversant also with the geography of Palestine. In his knowledge of Hebrew grammar and lexicography not only was he the equal of his contemporaries, but he even surpassed Menahem and Dunash in point of general scholarship, although he could not make use of Saadia's works, as he did not know Arabic (this topic is treated in detail in Rosin, *l.c.* pp. 120–144, 145–155).

Among Rashbam's Talmudical works are the following commentaries: (1) On the treatise Baba Batra (iii. 29a to the end). (2) On Pesaḥim (x. 99b to the end). (3) On 'Abodah Zarah, of which only a few passages are quoted in "Temim De'im," ed. Venice, iii. 19b, 20b, 28c. (4) On the treatise Niddah, as appears from the "Or Zarua'" (Berliner's "Magazin," i. 100a). (5) Additions to Alfasi (Ahaba, ed. Amsterdam, i. 136b). (6) Additions to Rashi's commentary (Zunz, "Z. G." p. 32). (7) "Teshubot," in R. Eliezer b. Nathan's "Eben ha-'Ezer," ed. Prague, 143b-146c, and in the "Pardes," ed. Constantinople, fol. 4a (Berliner's "Magazin," 1876, p. 60; "Or Zarua'," i. 79b; "Mordekai" on Ket. viii. 300, fol. 108b, in "Haggahot Maimuniyyot," "Ishot," iii.). (8) On the treatise Abot (Zunz, "Z. G." pp. 124 *et seq.*); also the work "Ba'al ha-Ma'or" (according to Rieti), and the conclusions of the commentaries on the Talmud left incomplete by Rashi.

Rashbam is, however, much weaker than Rashi in his Talmudic commentaries, and he occasionally becomes prolix in attempting detailed explanations, while the simplicity of Rashi is at once evident. As a tosafist Rashbam is quoted in B. Ḳ. 6b, 10a, and in B. M. 96b, while additions of his to the Pirḳe

Abot are found also in the "Migdal 'Oz" of Shem-Ṭob Gaon.

Few details of Rashbam's life are known. He is said to have been so modest that he always walked with downcast eyes; and Mordecai b. Hillel says ('Erubin, end) that he was so absent-minded that once, while traveling, he climbed into a wagon loaded with cattle.

Bibliography: Zunz, *Z. G.* pp. 32, 57, 70, 124; *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 39b; Rieti, *Miḳdash Me'at*, p. 100; Azulai, *Shem ha-Gedolim*, i. 776, ii. 162; Dukes, in *Zion*, ii. 104; D. Rosin, *R. Samuel b. Meïr als Schrifterklärer*, Breslau, 1880; Geiger, *Beiträge*, p. 29; idem, *Parschandatha*, p. 20, Leipsic, 1855; Jellinek, in *Monatsschrift*, iii. 116; *Orient, Lit.* viii. 354; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 115; Steinschneider, *Cat. Bodl.* col. 2452; Gross, *Gallia Judaica*, pp. 179, 229, 259, 542, 637; Winter and Wünsche, *Jüdische Literatur*, ii. 278, 286-288.

W. B. S. O.

SAMUEL, MOSES: English author; born in London 1795; died at Liverpool 1860. He acquired considerable reputation as a Hebrew scholar and an authority on rabbinical literature. While at Liverpool he published an "Address to the Missionaries of Great Britain," a forcible protest against the attempts of conversionist societies to entice Jews from their faith. He wrote also a pamphlet on the position of Jews in Great Britain, and was one of the editors of a monthly magazine entitled "The Cup of Salvation." Samuel was a zealous advocate of the emancipation of his coreligionists, and a rebuke, entitled "The Jew and the Barrister," he administered to a member of the bar was favorably noticed in several magazines. He translated "The Book of Jasher" and Mendelssohn's "Jerusalem," London, 1838.

Bibliography: *Jew. Chron.* April 27, 1860; Picciotto, *Sketches of Anglo-Jewish History*, pp. 364-365.

J. G. L.

SAMUEL BEN MOSES: Russian cabalist; lived at Swislotz, government of Grodno, in the seventeenth and eighteenth centuries. He was the author of "Shem Shemu'el," containing cabalistic interpretations of the Pentateuch and giving cabalistic reasons for the precepts therein. In the preface the author quotes another work of his entitled "Yad Shemu'el," on the Psalms.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2455; Fürst, *Bibl. Jud.* iii. 240.

J. I. Br.

SAMUEL B. MOSES PHINEHAS: Polish rabbi; died in Posen Nov. 25, 1806. He was a descendant of R. Joshua (d. 1648), the author of "Maginne Shelomoh," and was related to the Heilprin family. At the age of twenty-three he became rabbi of Bilguria, near Zamoscz, and later held similar positions in Przeworsk and in Tarnopol, where he was living in 1795. In 1801 he succeeded his brother Joseph "ha-Ẓaddiḳ" (son-in-law of R. Ezekiel Landau of Prague) in the rabbinate of Posen, where he remained until his death. He was the author of "Bet Shemuel Aharon," of which the first parts contain responsa, and the last is devoted to sermons on the weekly lessons from the Pentateuch (Novidvor, 1806).

Bibliography: Preface to *Bet Shemuel Aḥaron*; *Monatsschrift*, xiv. 256 *et seq.*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 69, St. Petersburg, 1897-98.

H. R. P. Wi.

SAMUEL HA-NAGID (SAMUEL HA-LEVI BEN JOSEPH IBN NAGDELA): Spanish statesman, grammarian, poet, and Talmudist; born at Cordova 993; died at Granada 1055. His father, who was a native of Merida, gave him a thorough education. Samuel studied rabbinical literature under Enoch, Hebrew language and grammar under the father of Hebrew philology, Judah Ḥayyuj, and Arabic, Latin, and Berber under various non-Jewish masters. In 1013, in consequence of the civil war and the conquest of Cordova by the Berber chieftain Sulaiman, Samuel, like many other Jews, was compelled to emigrate. He settled in the port of Malaga, where he started a small business, at the same time devoting his leisure to Talmudic and literary studies.

Samuel possessed great talent for Arabic calligraphy; and this caused a change in his fortunes. A confidential slave of the vizier Abu al-Ḳasim ibn al-'Arif often employed Samuel to write his letters. Some of these happened to fall into the hands of the vizier, who was so struck by their linguistic and calligraphic skill that he expressed a desire to make the acquaintance of the writer. Samuel was brought to the palace, and was forthwith engaged by the vizier as his private secretary. The former soon discovered in Samuel a highly gifted statesman, and allowed himself to be guided by his secretary's counsels in all the affairs of state. In 1027 the vizier fell ill, and on his death-bed confessed to King Ḥabus, who had expressed his sorrow at losing such an able statesman, that his successful undertakings had been mainly due to his Jewish secretary. Being free from all race prejudices, Ḥabus raised Samuel to the dignity of vizier, and entrusted him with the conduct of his diplomatic and military affairs.

Appointed Vizier.

In his exalted position Samuel remained the same pious and modest scholar, and disarmed his enemies, who could not forgive him his Jewish faith, by his gentleness of manner and his liberality. The following is an illustration of his magnanimity: A fanatical Mohammedan dealer in spices, who lived near the calif's palace, once grossly offended Samuel while accompanying the calif. Incensed at the offense, the calif commanded Samuel to punish the fanatic by cutting out his tongue. Instead of executing this order Samuel made a present to the offender, and thus gained his gratitude. When the calif again noticed the seller of spices he was astonished at the change, and questioned Samuel about it. "I have torn out," answered the vizier, "his angry tongue, and given him instead a kind one."

The year 1037 proved to be the turning-point in Samuel's life. Ḥabus died, and there arose two parties in Granada who respectively rallied round two princes. The majority of the Berber nobles, and some influential Jews—Joseph ibn Migas, Isaac ben Leon, and Nehemiah Ashkofa—sided with the younger son of Ḥabus, while Samuel at the head of a smaller party supported the elder son Badis. The chances were all in favor of the majority, and Samuel ran the risk of losing not only his position, but also his life, when unexpectedly the younger son of Ḥabus abdicated in favor of his elder brother. Badis was then hailed king, and Samuel not only retained his former position, but became practically king of Granada, as the pleasure-seeking Badis paid but little attention to affairs of state.

As Nagid.

Samuel not only employed his power for the benefit of the Jews of Granada, of whom he was the authorized chief ("nagid"), exercising the functions of rabbi, but also strove, in his diplomatic relations, to ameliorate the condition of the Jews in other places. Greatly interested in the propagation of science, he spent enormous sums for copies of books, which he presented to poor students. He corresponded with the leading scholars of his time, especially with Hai Gaon and R. Nissim of Kairwan. Among the recipients of his bounty was Ibn Gabirol, who had been banished from Saragossa. "In Samuel's time," says Moses ibn Ezra in his "Kitab al-Muḥadarah" (comp. Munk, "Notice sur Abu'l Walid," p. 57), "the kingdom of science was raised from its lowliness, and the star of knowledge once more shone forth. God gave unto him a great mind which reached to the spheres and touched the heavens, so that he might love Knowledge and those that pursued her, and that he might glorify Religion and her followers." Samuel found recognition not only among his coreligionists, but also among the Mohammedans, many of whom were his stanch friends and admirers. An Arabic poet, Muntafil, extolled him in verse, and acknowledged that Samuel had made him a secret worshiper of the God who had prescribed the sanctification of the Sabbath. The best proof, however, of Samuel's great popularity is that, notwithstanding the machinations of the Mohammedan fanatics, he remained vizier until his death, and was succeeded in that office by his son Joseph.

His Works.

Of Samuel's writings only a few have been preserved. Besides two responsa, which have been inserted in the "Pe'er ha-Dor" (Amsterdam, 1765), only the "Mebo ha-Talmud" has been published (Constantinople, 1510; frequently reprinted together with the "Halikot 'Olam" of Joshua ha-Levi; and since 1754 together with the Talmud, at the end of the treatise Berakot). The work is divided into two parts: the first containing a list of the bearers of tradition from the members of the Great Assembly down to Enoch, Samuel's teacher; the second, a methodology of the Talmud. It was translated into Latin by Constantin l'Empereur, under the title "Clavis Talmudica, Completas Formulas, Loca Dialectica et Rhetorica Priscorum Judæorum" (Leyden, 1633). Another Talmudic work of Samuel's, entitled "Hilkata Gibbarwa," containing Talmudic decisions, is quoted by Me'iri in his commentary on Abot, by Bezaleel Ashkenazi ("Shiṭṭah Meḳubbeẓet," Ketubot 36b), and by others.

Of the poetical productions of Samuel there have been preserved a part of the "Ben Mishle," containing aphorisms and maxims, some of which have been published in various periodicals (see bibliography below), and fragments of a diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2422, 18). Some verses of his are cited by Moses ibn Ezra, and his poem on the pen is quoted by Judah ibn Tibbon in a letter addressed to his son Samuel. Mention is made also of a poem in seven languages addressed to King Ḥabus. In addition Samuel wrote "Ben Mishle," containing devotional poems, and "Ben Ḳohelet," containing philosophical meditations, both of which are no longer extant. Samuel's poetic compositions are distinguished for their elevation of thought; but they are devoid of elegance of form. It became proverbial to say, "Cold as the snow of Hermon, or as the songs of the Levite Samuel" (Dukes, "Naḥal Ḳedumim," p. 5). The diwan of Samuel ha-Nagid was edited, although not in its entirety, by A. Harkavy in "Studien und Mittheilungen aus der St. Petersburger Kaiserlichen Bibliothek," i. ("Zikron la-Rishonim"), St. Petersburg, 1879.

Among Samuel's works on grammar, which are no longer in existence, mention should be made of the "Sefer ha-'Osher" (Arabic title, "Kitab al-Istighna"), which was divided into twenty-two sections. In this work, as in all of his writings on grammar, Samuel did not go beyond the rules laid down by his master Judah al-Ḥayyuj. Indeed, his respect for the father of Hebrew philology was so great that he waged war against Ibn Janaḥ and wrote and caused others to write the pamphlets known as "Epistles of the Companions" ("Rasa'il al-Rifaḳ"), in which that grammarian was violently attacked for his strictures on Ḥayyuj's writings.

Bibliography: Abraham ibn Daud, *Sefer ha-Ḳabbalah*, ed. Constantinople, p. 43a; Abraham Zacuto, *Sefer ha-Yuḥasin*, ed. Amsterdam, p. 127a; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 29b; David Gans, *Ẓemaḥ Dawid*, for the year 1027; Saadia ibn Danan, in *Ḥemdah Genuzah*, p. 29; Conforte, *Ḳore ha-Dorot*, p. 6a; Azulai, *Shem ha-Gedolim*, i. 89; De Rossi, *Dizionario*, s.v.; Dukes, *Beiträge*, p. 179; idem, *Naḥal Ḳedumim*, p. 31; idem, *Blumenlese*, p. 56; Luzzatto, in *Kerem Ḥemed*, iv. 31; Zunz, *S. P.* p. 218; Dozy, *Introduction à l'Histoire de l'Afrique et de l'Espagne Intitulée al-Bayan al-Maghrib par Ibn Adhari*, i. 81 *et seq.*, Leyden, 1846-51; Munk, *Notice sur Abu'l Walid*, p. 87; Jost, *Gesch.* iv. 137; Steinschneider, *Cat. Bodl.* col. 2457; Grätz, *Gesch.* vi. 11 *et seq.*; idem, *Blumenlese*, p. 33; Bacher, *Leben und Werke Abulwalids*, 1888, pp. 18-25; *idem*, in Winter and Wünsche, *Jüdische Literatur*, ii. 180; Joseph Derenbourg, *Opuscules d'Aboulwalid*, p. xxxv. *et passim*.

J. I. Br.

SAMUEL BEN NAḤMAN (NAḤMANI):

Palestinian amora; born at the beginning of the third and died at the beginning of the fourth century. He was a pupil of R. Jonathan ben Eleazar (Pes. 24a) and one of the most famous haggadists of his time (Yer. Ber. 12d; Midr. Teh. to Ps. ix. 2). He was a native of Palestine and may have known the patriarch Judah I. (Gen. R. ix.). It appears that he went to Babylon in his youth but soon returned to Palestine (Sanh. 96b). He seems, however, to have gone to Babylon a second time in an official capacity in order to determine the intercalation of the year, which, for political reasons, could not be done in Palestine (Yer. Ber. 2d; Pes. 54b). As an old man he went to the court of Empress Zenobia (267-273) to petition her to pardon an orphaned youth who had committed a grave political crime (Yer. Ter. 46b).

Relations with Diocletian.

In the days of Judah II., Samuel ben Naḥman appears among the most intimate associates of the patriarch, with whom he went (286) to Tiberias at Diocletian's order; later he joined the emperor at Paneas (Yer. Ter. ix., end; Gen. R. lxiii.). In the school Samuel held a position of authority; to him is ascribed the rule that during the heat of the day instruction should be suspended (Lam. R. i. 3, end; Midr. Teh. to Ps. xci. 6). On account of his fame as a haggadist questions were addressed to him by such authorities as the patriarch Judah II. (Gen. R. xii., end), Simeon ben Jehozadak (Gen. R. iii., beginning; Lev. R. xxxi.; Pes. 145b; Midr. Teh. to Ps. civ.; Tan. to Wayaḳhel, beginning; Ex. R. l., beginning), Ammi (Lev. R. xxxi., beginning; Lam. R. i. 13), Ḥanina ben Pappa (Pes. 157a; Midr. Teh. to Ps. lxv.; Lam. R. iii. 45; Yer. Sheb. 35b), and Ḥelbo (B. B. 123a, b).

Among the transmitters of Samuel's sayings were Ḥelbo, the haggadist Levi, Abbahu (Lev. R. xxxv., end; Yer. Ta'an. iii.), and Eleazar ben Pedaṭ (Pes. 159b). Of Samuel's sons two are known by name—Naḥman and Hillel; sayings of both have been preserved (Gen. R. x., xxxii.; Midr. Teh. to Ps. lii.; Yer. Sheb. 36b; Yer. Ḳid. 61c; Eccl. R. i. 4; Midr. Shemu'el xv., on Neh. viii. 17). Samuel ben Naḥman's decisions and sayings concern the study of dogma (Yer. Peah 17a; Meg. 74d; Ḥag. 76d), prayer (Pes. 157a, b; Deut. R. ii.; Yer. Ber. 7a; Gen. R. lxviii.), and Sabbath regulations (Gen. R. xi., end; Pesiḳ. R. 23; Yer. Shab. 15a); the history of Israel and the nations and empires (Pes. 15b, 151b; Lev. R. ii., beginning, xxiv., end, xxix.; Num. R. ii., end; Yer. Sheb. 35b; Yer. 'Ab. Zarah 44b); the ordinances regarding proselytes (Cant. R. vi. 2; Yer. Ber. 5b, c); Scripture ('Ab. Zarah 25a; B. B. 15a; Gen. R. vi., end; Cant. R. i. 1, end), halakic exegesis (Yer. Sheḳ. 45d; Yer. Shab. 9b; Yer. Ḥal. 57b), and Biblical characters and narratives (B. B. 123a; 'Ab. Zarah 25a; Yer. Yeb. 9c; Yer. Ber. 4b; Tosef., Shab. vii., 25; Gen. R. xlii., xlix., lxii., xcviii.; Ex. R. xliii.; Lev. R. xi.; Pes. vi.; Eccl. R. vii. 1; Midr. Shemu'el xxiii.).

His Dirges.

Especially noteworthy is Samuel b. Naḥman's description of the grief of the patriarchs Abraham, Isaac, Jacob, and of Rachel, over the destruction of the Temple (Lam. R., Pref. 24, end). It is written in beautiful Hebrew prose, and is accompanied by dramatic dirges in Aramaic. Then follow the dirges of all the Patriarchs, which they intone when Moses for the second time has communicated to them the sad tidings. Finally, Moses himself chants a lament, addressed partly to the sun and partly to the enemy.

Other utterances of Samuel b. Naḥman's refer to homiletics (Gen. R. xiv., xx., xliii.; B. B. 123b; Ḥul. 91d; Shab. 113b), to God and the world (Gen. R. xxxiii.; Pes. 139a; 'Er. 22a; B. Ḳ. 5a, b), and to eschatology (Gen. R. viii.; Midr. Teh. to Ps. lxxiii., end; Pes. 156b; Midr. Shemu'el xix.; Eccl. R. i. 8).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 477-551, ii., and iii. (see Index); Frankel, *Mebo*, pp. 146 *et seq.*; Weiss, *Dor*, iii. 66; Jellinek, *B. H.* vi. 104.

W. B. S. O.

SAMUEL HA-NAḲDAN: Masorite and grammarian of the twelfth century. A grammatical work of his entitled "Deyaḳut" is extant in the Royal Library at Berlin. It deals with various grammatical points and with the accents. According to Steinschneider, it is valuable as showing the beginnings of grammatical study among the French Jews before the influence of Ḳimḥi or of the Spanish school was felt. The author may be identical with one Samuel le Pointur, mentioned in a tax-roll of 1194 as living in Bristol.

Bibliography: Steinschneider, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, p. 100; Jacobs, *Jews of Angevin England*, pp. 162, 421.

T. J.

SAMUEL HA-NASI: Exilarch in Bagdad, probably between 773 and 816. Until recently his existence was known only from a difficult passage in a manuscript, part of which is printed in the "Maẓref la-Ḥokmah." This states that the pious had taken the basis of the liturgy from Aaron ben Samuel ha-Nasi, who had left Babylon. Another manuscript (Bibliothèque Nationale, Paris, No. 174), dating from the fourteenth century, states that the Moses who wrote the liturgical work "Emet Nore'oteka" was a pupil of Aaron ben Samuel ha-Nasi of Babylon. The importance of Aaron in the Chronicle of Ahimaaz ben Paltiel, and his residence in Italy, prove the existence of Samuel ha-Nasi.

Bibliography: Grätz, *Gesch.* v. 387, 388, note 12; Ahimaaz ben Paltiel, *Chronicle*, in Neubauer, *M. J. C.* ii. 111-132; Letter of Sherira Gaon, in Neubauer, *l.c.* i. 41.

J. S. O.

SAMUEL BEN NATHAN: Amora of the early part of the fourth century. He appears mostly as the transmitter of the sayings of Ḥama b. Ḥanina (Shab. 38a, note; Yer. Shab. 5d). On one occasion Ḥama b. Ḥanina transmits a tradition of Samuel concerning his journey to the baths at Gadar in company with his father (Yer. Ter. 41c).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 447, note 4.

W. B. S. O.

SAMUEL BEN NATHAN: Liturgical poet of the fourteenth century; place of birth and residence unknown. He was the author of three prayers, and is sometimes mentioned in manuscripts by the name of Rabanu (רבנא).

Bibliography: Zunz, *Literaturgesch.* p. 371.

E. C. S. O.

SAMUEL BEN NAṬRONAI: German tosafist of the second half of the twelfth century. He was the pupil and son-in-law of R. Eliezer b. Natan (RABaN), and brother-in-law of R. Joel b. Isaac ha-Levi. He is often cited by his father-in-law in his work "Eben ha-'Ezer" (§§ 27, 28, etc.), and also by Zedekiah b. Abraham in his "Shibbole ha-Leḳeṭ" ("Hilkot Semaḥot," § 23 [ed. Buber, p. 176a]). Some novellæ by him are mentioned in "Haggahot Maimuni" on "Hilkot Ishot," xxiii. 14. By the Poseḳim he is often cited by the name of RaSHBaT (= "R. Samuel b. Naṭronai"; not "Simeon ben Tobias," as some have assumed). Samuel suffered death as a martyr at Neuss in 1197.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 1210.

W. B. J. Z. L.

SAMUEL PHOEBUS BEN NATHAN FEITEL (פיידל): Austrian historiographer; lived in Vienna in the sixteenth and seventeenth centuries. He was the author of "Ṭiṭ ha-Yawen," describing the horrible excesses perpetrated in the Cossacks' Uprising under Bogdan Chmielnicki in the Ukraine and Galicia in the seventeenth century.

The work gives the names of several cities that suffered, also 140 synagogues that were destroyed, and states that 600,070 Jews were supposed to have fallen victims in the uprising. This work was first published in Venice after 1649; a second edition appeared in Cracow in 1892, included in the "Le-Ḳorot ha-Gezerot be-Yisrael" of J. Ḥayyim Gurland.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2472; Benjacob, *Oẓar ha-Sefarim*, p. 208.

E. C. S. O.

SAMUEL BEN REUBEN OF BÉZIERS: French Talmudist; flourished at the beginning of the fourteenth century. He was one of Solomon ben Adret's numerous correspondents during the religious controversy of 1303-6. He addressed a rimed epistle to Adret, in which he took the part of his relative Levi of Villefranche, while excusing himself for having signed the letter sent by the liberal party to the rabbis of Barcelona, a letter the contents of which, as he said, were unknown to him. He agreed with Adret in forbidding the study of the liberal sciences to young students. According to Gross, Samuel was perhaps a son of Reuben ben Ḥayyim of Narbonne, the uncle of Levi of Villefranche.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 674; Zunz, *Z. G.* p. 478; Gross, *Gallia Judaica*, pp. 105-200.

E. C. A. Pe.

SAMUEL BEN REUBEN OF CHARTRES: French liturgical poet. He wrote a "reshut" in Aramaic which was recited with the Targum of the hafṭarah for the Feast of Weeks, and which consisted of sixty half-lines riming with חא. The reshut is signed "Samuel ha-Ketabi." Gross explains this ambiguous designation as follows: The name of Samuel's native city, Chartres, is very similar to the old French word "charte" (document, charter), which may be translated in Aramaic by "ketab." From this noun Samuel formed the adjective "ketabi," alluding to his native city.

Bibliography: Zunz, *Literaturgesch.* p. 464; Gross, *Gallia Judaica*, p. 605.

E. C. A. Pe.

SAMUEL, SAMPSON: Solicitor and secretary to the London Board of Deputies; born in 1804; died in London Nov. 10, 1868. He began life on the Stock Exchange, but after some time resigned his membership and entered the legal profession. He became honorary solicitor to several of the leading charities; as solicitor and secretary to the Board of Deputies his advice was sought on many important issues, and he accompanied Sir Moses Montefiore on his mission to Morocco. Samuel was a member of the committee of the Great Synagogue and of nearly all the charitable institutions, in the foundation of many of which he was concerned. He helped to establish the Jews' Infant School, London, and took an active part in its management.

Bibliography: *Jew. Chron.* Nov. 13 and 20, 1868; *Jewish Record*, Nov. 20, 1868.

J. G. L.

SAMUEL, SIR SAUL, Bart.: Australian statesman; born in London, England, Nov. 2, 1820; died there Aug. 29, 1900. In 1832 he emigrated with relatives to New South Wales. He entered Sydney College, and afterward engaged in mining and commercial pursuits. In 1839 he made the acquaintance of Sir Henry Parkes, whose colleague he later became in several governments. His public career began in 1846, when he was appointed a magistrate of the territory of New South Wales. In 1854 he won legislative honors, and in 1856 entered the Representative Assembly of New South Wales. In 1859 he joined the ministry; and from that time forward he held office continuously up to his appointment in 1880 to the London agent-generalship of New South Wales. In 1872 he was nominated to a seat in the Legislative Council, in which chamber he represented the government; he was minister for finance and trade in 1859, 1865, 1866, 1868, 1869, and 1870, and postmaster-general from 1872 to 1875, in 1877, and from 1879 to 1880.

Samuel's main work in the colony was of a financial character. As agent-general he expended over £6,000,000 in the purchase of railway plants and war material, and effected large loans totaling £50,000,000. As colonial treasurer he made financial arrangements for separating Queensland from the parent colony of New South Wales. As postmaster-general he negotiated a postal service to Great Britain via San Francisco—an achievement which secured him the C.M.G. (1874). In 1882 he was made K.C.M.G., and in 1886 the Companionship of the Bath was conferred upon him. He was the author of the Government Savings Bank Act, the Navigation Act, and other acts of equal importance.

Samuel was one of the most practical pioneers in the work of Australian federation, and cultivated the interests, not of New South Wales only, but of the whole of Australia. He was also the pioneer of several important industries which have developed in the colony. He represented Sydney at several international exhibitions, and in 1887 was one of the delegates of New South Wales to the Colonial Conference held in London.

Sir Saul Samuel was a member of the council of the Anglo-Jewish Association, and was connected also with other leading communal institutions.

Bibliography: *Jew. Chron.* Oct. 22, 1897, and Aug. 31, 1900; *Jew. Year Book*, 5661 (= 1901), p. 320.

J. G. L.

SAMUEL SCHMELKA BEN ḤAYYIM SHAMMASH: Preacher and actuary of the rabbinate of Prague under Ephraim Solomon of Lenczıza in the second half of the sixteenth century. He was the author of the following works: "Perush al ha-Masoret," a supplement to Elijah Levita's Masoretic explanations (Prague, 1610); "Seder Nashim," on the three chief commandments concerning women— "niddah," "ḥallah," and "delikah"—written in Judæo-German (*ib.* 1629); "Ba-Ḥeshbon," a multiplication table (*ib.* n.d.); "Som Sekel," a work on the Masorah (Cracow, after 1629); "Haggahot li-Sheḥiṭot u-Bediḳot," additions to Jacob Weil's rules for slaughtering (Prague, 1668).

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2412, 2413; Zunz, *Z. G.* pp. 297, 298; K. Lieben, *Gal 'Ed*, p. 63 (German part); Benjacob, *Oẓar ha-Sefarim*, pp. 412, 469, 568.

E. C. S. O.

SAMUEL BEN SHNEOR. See Samuel of Evreux.

SAMUEL BEN SIMEON (called also **Samuel Astruc d'Escola**): French scholar; lived in Provence in the fourteenth century. His Hebrew surname was "Kenesi," incorrectly derived from "keneset" (= "school"), the Hebrew translation of "d'Escola," a name frequently found in southern France. He wrote a preface to the astronomical work "Shesh Kenafayim" by Immanuel ben Jacob, which is still in manuscript. Probably he is the Nasi Samuel d'Escola who explained the astronomical tables of Bonet Bon Giorno.

Bibliography: Gross, *Gallia Judaica*, p. 147.

D. S. Man.

SAMUEL, SIMON: German pathologist; born at Glogau Oct. 5, 1833; died at Königsberg, East Prussia, May 9, 1899. He studied medicine at Berlin and Vienna (M.D. 1855), established himself as a physician in Königsberg in 1856, and became privat-docent in 1864, and assistant professor in 1874.

Among his many works and essays may be mentioned: "Diotrophische Nerven," 1860; "Der Entzündungsprocess," 1873; "Die Entstehung der Eigenwärme und des Fiebers," 1876; "Handbuch der Allgemeinen Pathologie," 1879. With A. Eulenburg he published also "Handbuch der Allgemeinen Therapie und der Therapeutischen Methoden," Leipsic and Vienna, 1899.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SAMUEL BEN SOLOMON OF FALAISE: Tosafist of the twelfth and thirteenth centuries. His French name was Sir Morel, by which he is often designated in rabbinical literature: מוריל, מוריאל שיר מורל. He was a pupil of Judah Sir Leon of Paris and of Isaac ben Abraham of Sens. In 1240 he took part in the renowned controversy instigated by the baptized Jew Nicholas Donin.

Samuel was the author of the following works: (1) tosafot to several Talmudical treatises, among which those to the 'Abodah Zarah were published, together with the text, according to the redaction of his disciple Perez ben Elijah; (2) a commentary, no longer in existence, on the laws concerning Passover composed in verse by Joseph Ṭob 'Elem, quoted by Ḥayyim Or Zarua' ("Or Zarua'," ii. 114); (3) ritual decisions, frequently cited by Meïr of Rothenburg, Mordecai ben Hillel, and other rabbinical authorities of that time.

Bibliography: Loeb, in *R. E. J.* i. 248; Gross, *Gallia Judaica*, pp. 478-479; Berliner's *Magazin*, iv. 179-194; Grätz, *Gesch.* vii. 130; Zunz, *Z. G.* p. 37; Jacobs, *Jews of Angevin England*, pp. 53, 146, 421.

E. C. I. Br.

SAMUEL BEN SOLOMON NASI OF CARCASSONNE: French scholar of the thirteenth century. He was the author of a commentary on the "Moreh Nebukim," which is still extant in manuscript in the Library of the Neophytes at Rome. Gross identifies Samuel Nasi with Samuel Sekili, whom Menahem Me'iri represents as one of the greatest scholars of the thirteenth century, and as being very well versed both in rabbinical literature and in secular science. Samuel Sekili's authority is often invoked in "Orḥot Ḥayyim" and in "Kol Bo."

Bibliography: Gross, *Gallia Judaica*, pp. 433, 615.

J. I. Br.

SAMUEL B. SOLOMON SEKILI. See Samuel ben Solomon Nasi.

SAMUEL, SYDNEY MONTAGU: English author and communal worker; born in London June 21, 1848; died June, 1884; educated at University College, London. For upward of fifteen years Samuel threw himself into communal work with much zeal and earnestness. In 1878 he became honorary secretary to the Board of Guardians, and wrote its annual reports from 1878 to 1882. He held a similar office in the Jewish Association for the Diffusion of Religious Knowledge, and assisted in establishing the Jewish Working Men's Club. In 1879 he journeyed to the East, and made investigations into the moral and physical condition of the Jews in the Holy Land and in other parts of the Orient. The result was embodied in his "Jewish Life in the East." He contributed also to the general press, and wrote some very graceful verses.

Samuel displayed much activity in theatrical matters, was a ready adapter of plays, and wrote the English libretto of "Piccolino," produced at Her Majesty's Theatre in 1879. A comedy by him entitled "A Quiet Pipe" was produced at the Folly Theatre in 1880. In collaboration, he translated Victor Hugo's "La Lyre et la Harpe" into English verse for a cantata by Saint-Saëns, produced at the Birmingham Musical Festival in 1879.

Samuel was a broker of the city of London, and was engaged in the banking establishment of his relatives, Samuel Montagu & Co. An authority on finance, he contributed to the "Examiner"; and wrote for the "Times" an annual survey of the course of exchange. His health broke down under the strain of his multifarious exertions.

Bibliography: *Times* (London), June 28, 1884; *Jew. Chron.* and *Jew. World*, June 27, 1884.

J. G. L.

SAMUEL BEN URI SHRAGA PHOEBUS: Polish rabbi and Talmudist of Woydyslaw in the second half of the seventeenth century. In his early youth he was a pupil of R. Heshel in Cracow, and on the latter's death he continued his studies under R. Heshel's successor, R. Leib Fischeles, whose daughter he married.

Samuel officiated as rabbi in Shydlow, Poland, whence he was called in Sept., 1691, to the rabbinate of Fürth, Germany. In his new office he displayed great activity, and was the recipient of a good income; nevertheless his new surroundings were distasteful to him. The reason is not known; but it is recorded that he longed for his former rabbinate. In 1694 he received a call to return to Shydlow, which he soon accepted, as appears from his approbation of the work "'Ir Binyamin" (Frankfort-on-the-Oder, 1698), in which he is mentioned as rabbi of the Polish town.

Samuel wrote in Hebrew a clear and comprehensive commentary on the Shulḥan 'Aruk, Eben ha-'Ezer, which appeared in Dyhernfurth in 1689, being the first Hebrew work printed there. Later he thoroughly revised it; and a second edition, with several emendations and additions, appeared at Fürth in 1694. He wrote also several responsa and opinions, one of which is published in "Ḥinnuk Bet Yehudah," No. 131 (Frankfort-on-the Main, 1705).

Bibliography: Ḥayyim N. Dembitzer, *Kelilat Yofi*, i. 81a, b, ii. 58b, Cracow, 1888-93; M. Brann, *Geschichte und Annalen der Dyhernfurter Druckerei*, in *Monatsschrift*, xl. 520; idem, *Eine Sammlung Fürther Grabschriften*, in *Kaufmann Gedenkbuch*, pp. 396, 397; Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 2494.

E. C. J. Z. L.

SAMUEL YARḤINA'AH (generally known as **MAR SAMUEL**): Babylonian amora of the first generation; son of Abba b. Abba; teacher of the Law, judge, physician, and astronomer; born about 165 at Nehardea, in Babylonia; died there about 257. As in the case of many other great men, a number of legendary stories are connected with his birth (comp. "Halakot Gedolot," Giṭṭin, end; Tos. Ḳid. *s.v.* מאי). His father, who subsequently was known only by the designation Abuh di-Shemu'el ("father of Samuel"), was a silk-merchant. R. Judah b. Bathyra ordered a silken garment from him, but refused to take it after Abba had procured it, and when the latter asked him the reason of his refusal, R. Judah answered, "The commission was only a spoken word, and was not sufficient to make the transaction binding." Abba thereupon said, "Is the word of a sage not a better guaranty than his money?" "You are right," said R. Judah; "and because you lay so much stress upon a given word you shall have the good fortune of having a son who shall be like the prophet Samuel, and whose word all Israel will recognize as true." Soon afterward a son was born to Abba, whom he named Samuel (Midr. Shemu'el, x. [ed. Buber, p. 39a]).

His Birth.

Even as a boy Samuel displayed rare ability (Yer. Ket. v. 30a; Yer. Peah viii. 21b). His first teacher was an otherwise unknown, insignificant man, and Samuel, who knew more about a certain legal question than did his teacher, would not submit to ill treatment by him (Ḥul. 107b). Then Samuel's father, who was himself a prominent teacher of the Law, recognized as such even by Rab (Abba Arika; Ket. 51b), undertook to instruct the boy. As he seems to have been unequal to this task he sent him to Nisibis to attend the school of the rabbi who had predicted the boy's birth, that he might there acquire a knowledge of the Law ("Tanya," Hilkot "Abel," ed. Horowitz, p. 137, quoted from Yer.; comp. also Mordecai on M. Ḳ. 889). Samuel seems to have remained only a short time at Nisibis. On his return to Nehardea he studied under Levi b. Sisi, who was in Babylon before the death of Judah ha-Nasi I. (see A. Krochmal in "He-Ḥaluẓ," i. 69), and who exerted a great influence on Samuel's development. Samuel made such rapid progress and became so proficient in his studies that he soon associated as an equal with his teacher (Hoffmann, "Mar Samuel," p. 70).

Apart from the Bible and the traditional Law, which were usually the only subjects of study of the Jewish youth of that time, Samuel was instructed, probably in his early youth, in other sciences. It is likely that he accompanied his father on the latter's journey to Palestine (Yer. B. M. iv. 9c; Yer. Pes. v. 32a); for after his teacher Levi b. Sisi had gone to Palestine there was no one in Babylon with whom he could have studied. According to an account in the Talmud (B. M. 85b), which Rapoport declares to be a later addition ("'Erek Millin," pp. 10, 222), but which may have some basis in fact, Samuel is said to have cured R. Judah ha-Nasi I. of an affection of the eyes. Although Samuel was at that time too young to study directly under R. Judah, he studied under the pupils of the patriarch, especially with Ḥama b. Ḥanina (comp. Hoffmann, *l.c.* pp. 71-73; Fessler, "Mar Samuel, der Bedeutendste Amora," p. 14, note 1).

His Training.

After having acquired a great store of knowledge in Palestine, his studies there including the Mishnah edited by R. Judah ha-Nasi as well as the other collections of traditional lore, Samuel left the Holy Land, probably with his father, and returned to his native city. His reputation as a teacher of the Law having preceded him, many pupils gathered about him. As he was especially well versed in civil law, the exilarch Mar 'Uḳba, who was his pupil, appointed him judge of the court at Nehardea, where he was associated with his friend the learned and clever Karna. This court was regarded at that time as the foremost institution of its kind. In Palestine, as well as in Babylon, Samuel and Ḳarna were called the "judges of the Diaspora" (dayyane Golah; Sanh. 17b). Upon the death of R. Shila, the director of the Academy ("resh sidra") of Nehardea, Mar Samuel was appointed to the office, after it had been refused by Rab, who would not accept any post of honor at Nehardea, Samuel's home (Letter of Sherira Gaon, in Neubauer, "M. J. C." p. 28). The Academy of Nehardea entered upon a brilliant phase of its existence under Samuel's directorate, and, with the academy founded by Rab at Sura, enjoyed a high general reputation.

The Judges of the Exile.

Rab at Sura and Mar Samuel at Nehardea established the intellectual independence of Babylon. Young men taking up the study of the Law there were no longer obliged to go to Palestine, since they had the foremost teachers at home. Babylon now came to be regarded, in a sense, as a second Holy Land. Samuel taught, "As it is forbidden to migrate from Palestine to Babylon, so is it forbidden to migrate from Babylon to other countries" (Ket. 111a). After Rab's death no new director was elected, and Rab's greatest pupil, R. Huna, who became president of the court of Sura, subordinated himself to Mar Samuel in every respect, asking his decision in every difficult religio-legal question (Giṭ. 66b, 89b; comp. Sanh. 17b; Tos. *ib.*, *s.v.* אלא, the phrase "be Rab" referring to R. Huna).

The Academy of Nehardea was now the only one in Babylon, and its director, Samuel, who survived Rab about ten years, was regarded as the highest authority by the Babylonian Jews. Even R. Johanan, the most prominent teacher in Palestine, and who at first looked upon Samuel merely as a colleague, became so convinced of his greatness, after Samuel had sent him a large number of responsa on important ritual laws, that he exclaimed, "I have a teacher in Babylon" (Ḥul. 95b).

Supreme at Nehardea.

As a man, Mar Samuel was distinguished for his modesty, gentleness, and unselfishness, being always ready to subordinate his own interests to those of the community. He said: "A man may never exclude himself from the community, but must seek his welfare in that of society" (Ber. 49b). He demanded seemly behavior from every one, saying that any improper conduct was punishable by law (Ḥag. 5a). One should help one's fellow man at the first signs of approaching difficulties, so as to prevent them, and not wait until he is in actual distress (*ib.*). In his solicitude for helpless orphans he imposed upon every court the task of acting as father to them (Yeb. 67b; Giṭ. 37a, 52b); and he declared that a loan taken from an orphan was not canceled in the Sabbatical year, even if no prosbul had been made out for it (Giṭ. 36b–37a). He stored his grain until prices had risen, in order to sell it to the poor at the low prices of the harvest-time (B. B. 90b). In order to save the people from being cheated he ordered the merchants never to take a profit of more than one-sixth of the cost price (B. M. 40b), and he was ready even to temporarily modify the Law in order to prevent them from selling at a high price goods necessary for the fulfilment of a religious duty (Pes. 30a; Sukkah 34b). In a certain case also he permitted the infraction of a religious prescription in order to keep people from harm (Shab. 42a).

His Halakah.

Mar Samuel was very modest in his associations with others, openly honoring any one from whom he had gained any knowledge (B. M. 33a). He never obstinately insisted on his own opinion, but yielded as soon as he was convinced of being in error ('Er. 90a, b; Ḥul. 76b; Ber. 36a). He was friendly to all men, and declared: "It is forbidden to deceive any man, be he Jew or pagan" (Ḥul. 94a). "Before the throne of the Creator there is no difference between Jews and pagans, since there are many noble and virtuous among the latter" (Yer. R. H. i. 57a). He taught that the dignity of manhood should be respected even in the slave: the slave is given to the master only as a servant, and the master has no right to treat him with condescension or to insult him (Niddah 17a, 47a). Once, when a female slave had been taken away from Samuel and he had unexpectedly recovered her by paying a ransom, he felt obliged to liberate her because he had given up hope of recovering her (Giṭ. 38a).

Mar Samuel seems to have possessed a thorough knowledge of the science of medicine as it was known in his day; this is evident from many of his medical maxims and dietetic rules scattered through the Talmud. He energetically opposed the view then current, even in intelligent circles, that most diseases were due to the evil eye, declaring that the source of all disease must be sought in the noxious influence exercised by the air and the climate upon the human organism (B. M. 107b). He traced many diseases to lack of cleanliness (Shab. 133b), and others to disturbances of the regular mode of living (B. B. 146a). He claimed to possess cures for most diseases (B. M. 113b), and was especially skilful in treating the eye (B. M. 85b); he discovered an eye-salve which was known as the "ḳillurin [κολλύριον] of Mar Samuel," although he himself said that bathing the eyes with cold water in the morning and bathing hands and feet with warm water in the evening were better than all the eye-salves in the world (Shab. 78a, 108b). Samuel discovered also a number of the diseases of animals (Ḥul. 42b). He sometimes drew the figure of a palm-branch as his signature (Yer. Giṭ. ix. 50d), although this was, perhaps, used by physicians generally at that time as a sign of their profession (Rapoport, "'Erek Millin," p. 17).

From the scattered references in the Talmud it is impossible to determine exactly Mar Samuel's proficiency in astronomy; but he knew how to solve many mathematical problems and how to explain many phenomena. He says himself: "Although I am as familiar with the courses of the stars as with the streets of Nehardea, I can not explain the nature or the movements of the comets" (Ber. 58b). Samuel devoted himself especially to that branch of applied astronomy that deals with calendric science, which he taught to his colleagues and pupils. His astronomical studies of the revolutions of the moon enabled him to predict the beginning of the month ("rosh ḥodesh") as it was determined in Palestine, and he claimed to be able to remove the necessity of celebrating double holy days in the Diaspora (R. H. 20b; comp. Rashi *ad loc.*). He also computed a calendar for sixty years, which he subsequently sent to R. Johanan, the head of the Palestinian teachers, as a proof of his knowledge (Ḥul. 95b). He was called "Yarḥina'ah ("yeraḥ" = "month") because of this familiarity with calendric science and this ability to determine independently the beginning of the month (B. M. 85b). According to Krochmal ("He-Ḥaluẓ," i. 76), "Shoḳed," another name given to Samuel, means "astronomer" (Yer. Ket. iv. 28b); but Hoffmann's view that "Shoḳed" (for which Babli has "Shaḳud"; Ket. 43b) means "the watchful, diligent one," is more likely correct. This name is said to have been given to Samuel because, despite his medical and astronomic studies, he devoted himself to the study of the Law.

His Haggadah.

Following the example of his teacher Levi b. Sisi, Mar Samuel collected the traditions handed down to him; his collection of baraitot, called "Tanna debe Shemu'el" in the Talmud (Shab. 54a; 'Er. 79b, 86a, 89b; Pes. 3a, 39a, b; Beẓah 29a; R. H. 29b; Yoma 70a; Meg. 30a; Zeb. 22a), was noted for its correctness and trustworthiness, although it was not held in such high esteem as were the collections of R. Ḥiyya and R. Hoshaiah (Letter of Sherira Gaon, *l.c.* p. 18). Samuel did much to elucidate the Mishnah, both by his textual explanations (Shab. 104b; Pes. 119b; Giṭ. 67b; B. M. 23b; 'Ab. Zarah 8b, 32a; R. H. 18a; Ḳid. 76b) and by his precise paraphrasing of ambiguous expressions and his references to other traditions. He is chiefly important, however, because of his promulgation of new theories and his independent decisions both in ritual and in civil law. However, in the field of ritual law he was not considered as great an authority as his colleague Rab, and practical questions were always decided according to Rab's views as against those of Samuel (Niddah 24b; Bek. 49b). In civil law his authority was the highest in Babylon, and his decisions became law even when contrary to Rab's (*ib.*).

Mar Samuel amplified and expanded earlier legal theories and originated many new legal maxims. He formulated the important principle that the law of the country in which the Jews are living is binding upon them (B. Ḳ. 113b). This principle, which was recognized as valid from a halakic point of view, made it a religious duty for the Jews to obey the laws of the country. Thus, although the Jews had their own civil courts, Mar Samuel thought that the Persian law should be taken into account and that various Jewish regulations should be modified according to it (B. M. 108a; B. B. 55a). On account of his loyalty to the government and his friendship with the Persian king, Shabur I., Samuel was called **Shabur Malka** (B. B. 115b). Fürst ("Orient, Lit." 1847, No. 3, p. 39) and Rapoport (*ib.* p. 196) refer, each differently, the name of **Aryok,** given to Samuel (comp. Shab. 53a; Ḳid. 39a; Men. 38b; Ḥul. 76b), to his close relations with the Neo-Persians and their king. Older commentators explain this name without reference to such relations (Tos. Shab. 53a; Rashi *ad loc.*; comp. Fessler, *l.c.* p. 9, note 1).

Relations with the Persian Court.

It was due to Mar Samuel's influence with the Persian king that the Jews were granted many privileges. On one occasion Samuel even made his love for his own people subsidiary to his loyalty to the Persian king and to his strict view of the duties of a citizen; for when the news came that the Persians, on capturing Mazaca (Cæsarea), in Cappadocia, had killed 12,000 Jews who had obstinately opposed them, Samuel refrained from displaying any sorrow (M. Ḳ. 26a). But he had a great love for his people, and he loyally cherished the memory of the former kingdom of Judah. Once, when one of his contemporaries adorned himself with a crown of olive, Samuel sent him the following message: "The head of a Jew that now wears a crown while Jerusalem lies desolate, deserves to be separated from its trunk" (Yer. Soṭah ix. 24b, c). Samuel expected the restoration of the Jewish state in Palestine to come about in a natural way, through permission given to the Jews by the various governments to return to Palestine and establish an independent state there (Ber. 34b).

Mar Samuel was unfortunate in his family life. He had no sons, and his two daughters were captured by soldiers during the war with the Romans. They were taken to Sepphoris, in Palestine, where they were ransomed by coreligionists, but both died at an early age after having been married successively to a relative (Ket. 23a; Yer. Ket. ii. 26c). The esteem in which Mar Samuel was held appears from the fact that no one thought of attributing his misfortune to any sin committed by him; it was explained rather as being in consequence of some offense committed in Babylon by R. Ḥananya, the nephew of R. Joshua (Yer. Ket. ii. 8; comp. Ket. 23a). After his death Samuel was glorified in legend.

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W. B. J. Z. L.

SAMUEL AND YATES: Names of two families which led the congregation of Liverpool, England, in the early part of the nineteenth century. They trace their descent on the one side to one Ralph Samuel, who was born probably at Strelitz, possibly at Kissingen, Nov. 22, 1738, and on the other to Samuel Yates, also of Strelitz, who married Martha Abrahams; the latter's mother was one Martha Haynes (daughter of a Dorsetshire farmer), who eloped and became a Jewess. A brother of Samuel Yates married a sister of Polly Levy, and the latter married Ralph Samuel; the sisters Levy were connected with the chief Ashkenazic family of London that founded the Great Synagogue. Three daughters of Samuel Yates married three sons of Ralph Samuel, and thus constituted a combined family, some of the later members of which adopted the name of Yates. For chart of the Samuel and Yates pedigree see pages 32 and 33.

Two members of the family are in the British Parliament: **Herbert Samuel,** born 1870; educated at Baliol College, Oxford. He was secretary of the Home Counties Liberal Federation from 1895 to 1902. In Parliament he sat for the Cleveland Division of the North Riding of Yorkshire, Nov., 1902. He wrote "Liberalism: Its Principles and Proposals" (London, 1902). **Stuart M. Samuel,** born Oct. 24, 1856; educated at Liverpool Institute and University College School. He is president of the Home for Jewish Incurables, and vice-president of the Jewish Workingmen's Club. He represented Tower Hamlets (Whitechapel Division) in 1900.

BIBLIOGRAPHY: L. Wolf, *History and Genealogy of the Jewish Families of Yates and Samuel of Liverpool* (privately printed, London, 1901); *Jewish Year-Book*, 1904-5.

J.

SAMUEL ẒARFATI: Court physician to the popes Alexander VI. and Julius II.; died about 1519. The name "Ẓarfati" indicates that Samuel was a native of France, and as he was probably from southern France he is called by Burchard "the Spanish rabbi, physician of the pope" ("Notices et Extraits des Manuscrits," i. 124). At the coronation of Pope Julius II., Samuel presented the petition of the Jews for the continuance of their privileges, making a solemn speech. By a bull of May 14, 1504, Samuel himself was confirmed in the rights previously bestowed upon him by Alexander VI. He was thus appointed court physician of Julius II., granted the privilege of attending Christian patients, freed from the obligation of wearing the Jews' badge, and taken with his entire family under the immediate protection of the pope. On account of his property in France he also obtained letters of protection and safe-conduct from Louis XII. Samuel was an unusually skilful physician, and the pope relied more upon him than upon his Christian physicians. On Aug. 17, 1511, the pope fell seriously ill, and his physicians, with the exception of Samuel, pronounced him dead. Samuel's opinion proved correct, and the pope lived two years longer. There exist certain calendar-tables in Hebrew the author of which is a Samuel Ẓarfati (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2255, 2), but they may belong to the printer Samuel Ẓarfati of Rome, who lived about the middle of the sixteenth century.

Bibliography: Landau, *Gesch. der Jüdischen Aerzte*, p. 65; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 29-30, 83-85; Berliner, *Gesch. der Juden in Rom*, vol. ii., part 1, p. 19.
J. M. Sel.

SAMUELSON, SIR BERNHARD: English merchant and politician; born at Liverpool Nov. 22, 1820; died May 10, 1905. After serving an apprenticeship in a general merchant's office in Liverpool (1835–41), he was placed in charge of the Continental transactions of Sharp, Stewart & Co., engineers of Manchester (1842–45). He established railway works in Tours, France (1846–48), purchased the Agricultural Implement Works of Banbury (1849), and erected blast-furnaces at Middlesborough (1854), to which he later added collieries and ironstone mines (1872–80). He was a member of Parliament for Banbury in 1859, and from 1865 to 1885, and for North Oxfordshire from 1885 to 1895, and was appointed on the Royal Commission of Technique and Education in 1881, of which he became chairman. He early severed his connection with Judaism.

Bibliography: *Who's Who*, 1905.
J.

SAMUELY, NATHAN: Austrian ghetto poet; born in Stry, Galicia, 1846. At the age of seventeen he published a story in Hebrew entitled "Shewa Shaboses," which he followed by a second, "Sefat Ne'emanim," and two volumes of Hebrew poems, "Kenaf Renanim," the subjects being taken from old Jewish history. A succession of his German productions which appeared later was due to the encouragement of the German poet Moritz Rapoport. In 1886 appeared at Leipsic the first volume of Samuely's "Culturbilder"; the second was published five years afterward. This work consists of stories of Jewish life in Galicia, and has been translated into many modern languages. "Zwischen Licht und Finsterniss," a longer story, was published at Vienna in 1889. The following short stories were published in Berlin: "Aus Dunklen Tagen," "Zwischen Hammer und Ambos," "Eine Traurige Erinnerung" (1896), "Macht für Macht," "Die Rekrutirung." In 1902 appeared "Alt Lemberg," a historical sketch. A story in three volumes, "Nur ein Bischen Wasser," is the most recent of his works.

In the meantime a few Hebrew books by Samuely were published, among them "Min ha-Ḥayyim," in five small volumes (Warsaw), and "Parẓufim" (*ib.*).
S.

SAMUN, JOSEPH ḤAYYIM IBN: Italian Talmudist; lived at Leghorn in the eighteenth and nineteenth centuries. He was the author of "'Edut bi-Yehosef" (Leghorn, 1800), in two volumes, the first containing novellæ on the Talmudical treatise Baba Meẓi'a, and the second a collection of responsa. To the work is appended "Leḳaḥ Ṭob," containing novellæ and responsa by the author's son Shem-Ṭob, rabbi of Leghorn (comp. Steinschneider, "Cat. Bodl." col. 2533; Mortara, "Indice," p. 58).

Bibliography: Fürst, *Bibl. Jud.* iii. 231; Benjacob, *Oẓar ha-Sefarim*, p. 430.
E. C. I. Br.

SAN ANTONIO: Largest city in Texas; founded by the Spaniards in 1718. Jews first settled there in 1854, when the cemetery was founded. The Reform congregation Beth-El was organized

Samuel and Yates Pedigree.

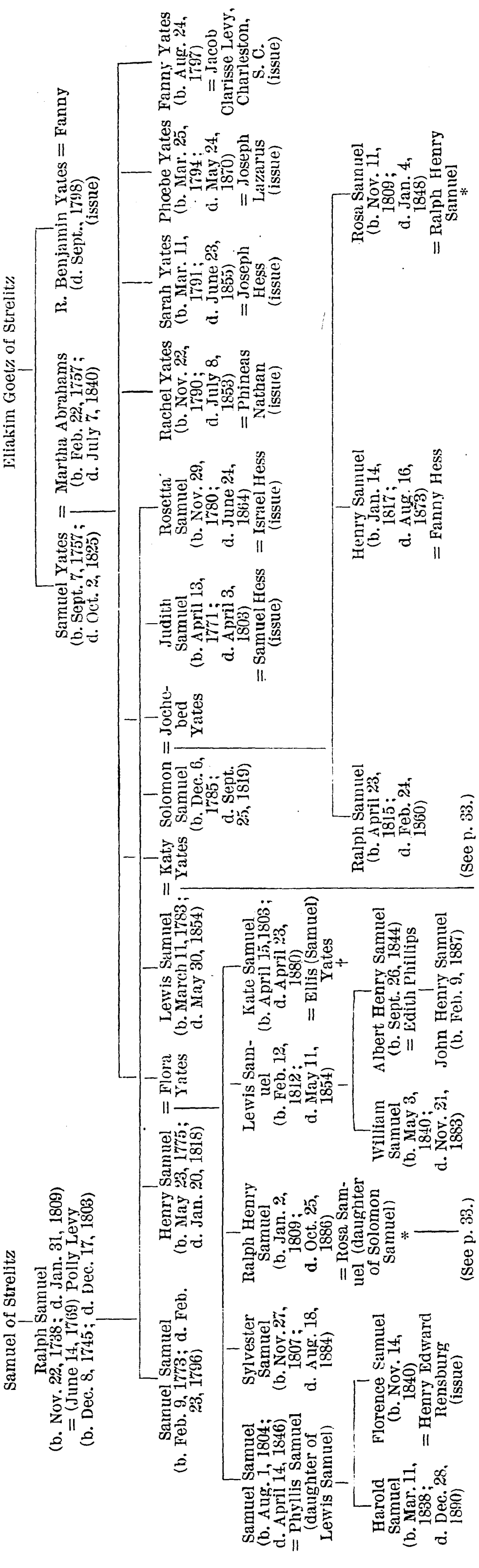
Samuel of Strelitz
Ralph Samuel (b. Nov. 22, 1738; d. Jan. 31, 1809) = (June 14, 1769) Polly Levy (b. Dec. 8, 1745; d. Dec. 17, 1803)
Eliakim Goetz of Strelitz
Samuel Yates (b. Sept. 7, 1757; d. Oct. 2, 1825)
= Martha Abrahams (b. Feb. 22, 1757; d. July 7, 1840)
R. Benjamin Yates = Fanny (d. Sept., 1798) (issue)
Samuel Samuel (b. Feb. 9, 1773; d. Feb. 23, 1796)
Henry Samuel (b. May 23, 1775; d. Jan. 20, 1818)
= Flora Yates
Lewis Samuel (b. March 11, 1783; d. May 30, 1854)
= Katy Yates
Solomon Samuel (b. Dec. 6, 1785; d. Sept. 25, 1819)
= Jochebed Yates
Judith Samuel (b. April 13, 1771; d. April 3, 1803) = Samuel Hess (issue)
Rosetta Samuel (b. Nov. 29, 1780; d. June 24, 1864) = Israel Hess (issue)
Rachel Yates (b. Nov. 22, 1790; d. July 8, 1853) = Phineas Nathan (issue)
Sarah Yates (b. Mar. 11, 1791; d. June 23, 1855) = Joseph Hess (issue)
Phœbe Yates (b. Mar. 25, 1794; d. May 24, 1870) = Joseph Lazarus (issue)
Fanny Yates (b. Aug. 24, 1797) = Jacob Clarisse Levy, Charleston, S. C. (issue)
Samuel Samuel (b. Aug. 1, 1804; d. April 14, 1846) = Phyllis Samuel (daughter of Lewis Samuel)
Sylvester Samuel (b. Nov. 27, 1807; d. Aug. 18, 1884)
Ralph Henry Samuel (b. Jan. 2, 1809; d. Oct. 25, 1886) = Rosa Samuel (daughter of Solomon Samuel) *
Lewis Samuel (b. Feb. 12, 1812; d. May 11, 1854)
Kate Samuel (b. April 15, 1803; d. April 23, 1880) = Ellis (Samuel) Yates †
Harold Samuel (b. Mar. 11, 1838; d. Dec. 28, 1890)
Florence Samuel (b. Nov. 14, 1840) = Henry Edward Rensburg (issue)
(See p. 33.)
William Samuel (b. May 3, 1840; d. Nov. 21, 1883)
Albert Henry Samuel (b. Sept. 26, 1844) = Edith Phillips
John Henry Samuel (b. Feb. 9, 1887)
Ralph Samuel (b. April 23, 1815; d. Feb. 24, 1860)
(See p. 33.)
Henry Samuel (b. Jan. 14, 1817; d. Aug. 16, 1873) = Fanny Hess
Rosa Samuel (b. Nov. 11, 1809; d. Jan. 4, 1848) = Ralph Henry Samuel *

SAMUEL AND YATES PEDIGREE—*Continued.*

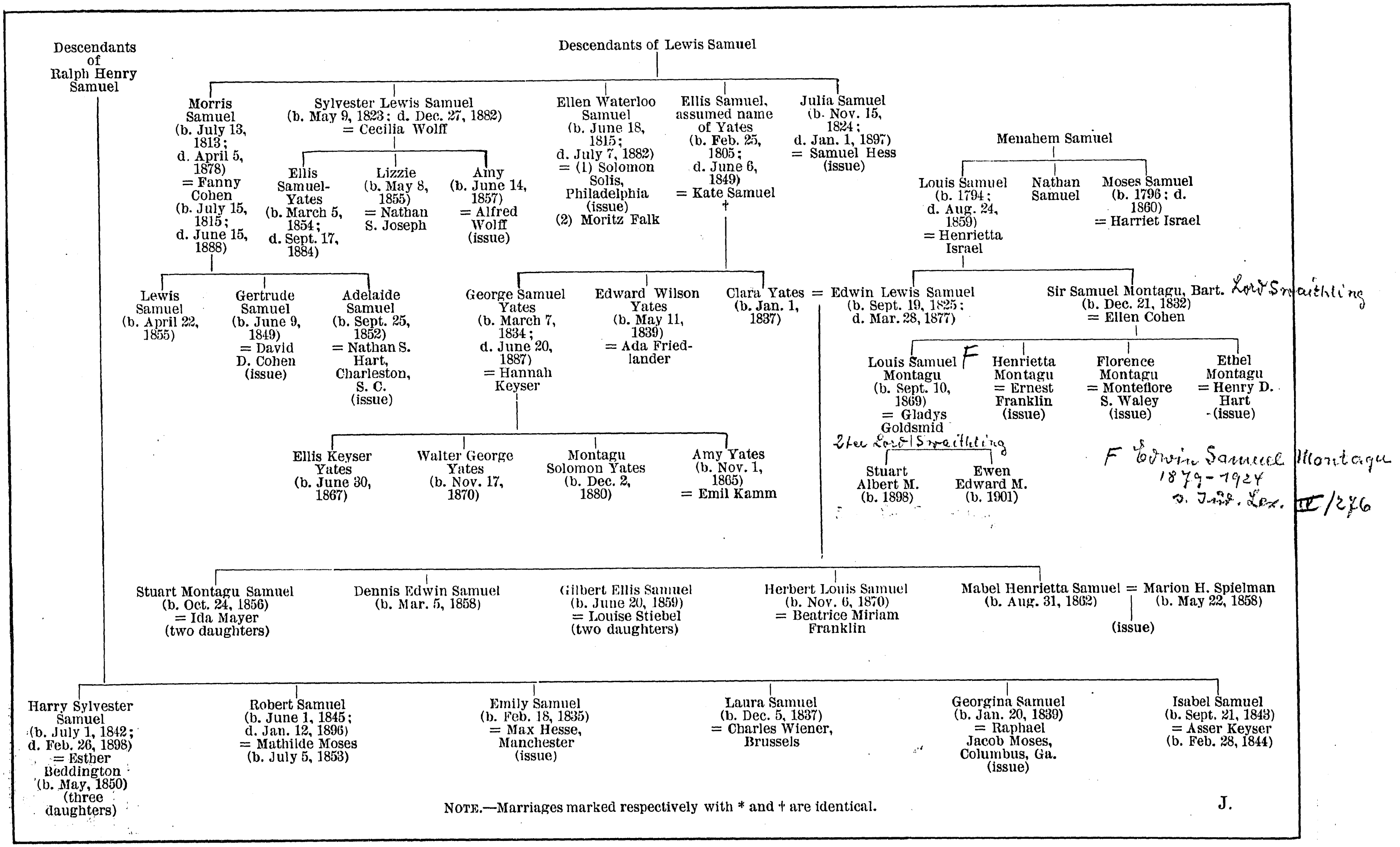
Descendants of Lewis Samuel
Morris Samuel (b. July 13, 1813; d. April 5, 1878) = Fanny Cohen (b. July 15, 1815; d. June 15, 1888)
Sylvester Lewis Samuel (b. May 9, 1823; d. Dec. 27, 1882) = Cecilia Wolff
Ellen Waterloo Samuel (b. June 18, 1815; d. July 7, 1882) = (1) Solomon Solis, Philadelphia (issue) (2) Moritz Falk
Ellis Samuel, assumed name of Yates (b. Feb. 25, 1805; d. June 6, 1849) = Kate Samuel †
Julia Samuel (b. Nov. 15, 1824; d. Jan. 1, 1897) = Samuel Hess (issue)
Ellis Samuel-Yates (b. March 5, 1854; d. Sept. 17, 1884)
Lizzie (b. May 8, 1855) = Nathan S. Joseph
Amy (b. June 14, 1857) = Alfred Wolff (issue)
Menahem Samuel
Louis Samuel (b. 1794; d. Aug. 24, 1859) = Henrietta Israel
Nathan Samuel
Moses Samuel (b. 1796; d. 1860) = Harriet Israel
Lewis Samuel (b. April 22, 1855)
Gertrude Samuel (b. June 9, 1849) = David D. Cohen (issue)
Adelaide Samuel (b. Sept. 25, 1852) = Nathan S. Hart, Charleston, S. C. (issue)
George Samuel Yates (b. March 7, 1834; d. June 20, 1887) = Hannah Keyser
Edward Wilson Yates (b. May 11, 1839) = Ada Friedlander
Clara Yates (b. Jan. 1, 1837) = Edwin Lewis Samuel (b. Sept. 19, 1825; d. Mar. 28, 1877)
Sir Samuel Montagu, Bart. Lord Swaithling (b. Dec. 21, 1832) = Ellen Cohen
Louis Samuel Montagu F (b. Sept. 10, 1869) = Gladys Goldsmid
Henrietta Montagu = Ernest Franklin (issue)
Florence Montagu = Montefiore S. Waley (issue)
Ethel Montagu = Henry D. Hart (issue)
2te Lord Swaithling
Stuart Albert M. (b. 1898)
Ewen Edward M. (b. 1901)
F Edwin Samuel Montagu 1879–1924 v. Jüd. Lex. IV/276
Ellis Keyser Yates (b. June 30, 1867)
Walter George Yates (b. Nov. 17, 1870)
Montagu Solomon Yates (b. Dec. 2, 1880)
Amy Yates (b. Nov. 1, 1865) = Emil Kamm
Stuart Montagu Samuel (b. Oct. 24, 1856) = Ida Mayer (two daughters)
Dennis Edwin Samuel (b. Mar. 5, 1858)
Gilbert Ellis Samuel (b. June 20, 1859) = Louise Stiebel (two daughters)
Herbert Louis Samuel (b. Nov. 6, 1870) = Beatrice Miriam Franklin
Mabel Henrietta Samuel (b. Aug. 31, 1862) = Marion H. Spielman (b. May 22, 1858) (issue)
Descendants of Ralph Henry Samuel
Harry Sylvester Samuel (b. July 1, 1842; d. Feb. 26, 1898) = Esther Beddington (b. May, 1850) (three daughters)
Robert Samuel (b. June 1, 1845; d. Jan. 12, 1896) = Mathilde Moses (b. July 5, 1853)
Emily Samuel (b. Feb. 18, 1835) = Max Hesse, Manchester (issue)
Laura Samuel (b. Dec. 5, 1837) = Charles Wiener, Brussels
Georgina Samuel (b. Jan. 20, 1839) = Raphael Jacob Moses, Columbus, Ga. (issue)
Isabel Samuel (b. Sept. 21, 1843) = Asser Keyser (b. Feb. 28, 1844)

NOTE.—Marriages marked respectively with * and † are identical.

J.

May 31, 1874, although preliminary meetings had been held two years earlier, and the first service was held at the home of Abraham Morris, North Flores street. Ground was purchased in Travis Park and a synagogue erected. In 1903 a more commodious building was erected on the old site. The following rabbis have served the congregation: B. E. Jacobs, I. Lewinthal, M. P. Jacobson, H. Elkin, and Samuel Marks (the present, 1905, incumbent).

The Hebrew Benevolent Association was organized in 1856, and reorganized in 1866; in 1885 the name of the society was changed to Montefiore Benevolent Association. There is also a Ladies' Hebrew Benevolent Association in active operation. An Orthodox congregation was founded June 1, 1890, with a membership of 43. After it had met for eight years in private houses the present synagogue on Dwyer avenue was erected. Edar Lodge, No. 211, I. O. B. B., was organized June 24, 1874.

San Antonio has been the center of a number of Texo-Mexican conflicts. Moses Albert Levi, as surgeon-general in Sam Houston's army, was present at the storming of the Alamo by the Texans in Dec., 1835. Colonel Johnson's report of the capture of San Antonio, Dec. 5, 1835, says: "Doctors Levi and Pollard deserve my warmest praise for their unremitting attention and assiduity" (H. Cohen, "Settlement of the Jews in Texas," in "Publ. Am. Jew. Hist. Soc." 1894, p. 151; Baker, "Scrap-Book of Texas"). Upon the monument erected in Austin to the memory of the heroes of the Alamo, who perished March 6, 1836, is the name of A. Wolf (W. Corner, "San Antonio," p. 124). Simon Wolf, in "The Jew as Patriot, Soldier, and Citizen" (pp. 384–388), gives the names of Jews who were among the recruits from San Antonio in the Confederate army.

Members of the San Antonio community have been prominent in civil life: Alexander Nordhaus was for seven years justice of the peace; H. Silva Heimann, L. Zork, A. Lewy, and Alexander Michael have been aldermen; John Rosenheimer, county judge; S. C. Eldridge, attorney and counselor at law, member and secretary of the Democratic Executive Committee. Constance Pessels (Ph.D., Johns Hopkins University) holds the chair of English in San Antonio high school. Dr. Burg (M.D., Vienna) is prominent in communal affairs; Nat. M. Washer is president of the Beth-El congregation, and upon President Roosevelt's visit to San Antonio, April 7, 1905, was chosen by the citizens to make a presentation address; and the Oppenheimer brothers and the Halff brothers are prominent as bankers and merchants.

San Antonio has a population of 53,321, of whom 1,300 are Jews.

Bibliography: H. Cohen, *Settlement of the Jews in Texas*, in *Publ. Am. Jew. Hist. Soc.* 1894, pp. 139-156; *American Jewish Year Book*, 5661 (1900-1), pp. 617-618.

A. H. C.

SAN DANIELE DEL FRIULI: Italian town, near Udine. About 1600 two brothers named Luzzatto established themselves here, a descendant of one of whom was Hezekiah, the father of Samuel David Luzzatto. The enactment of 1777 renewed the right of the Jews to live in Venice, though with many obnoxious restrictions. According to a Hebrew document of the time, they were forbidden to live in the villages of the state, because of the quarrels between the native and the foreign Jews at Venice. The community of San Daniele, like many others, was subsequently dissolved, and Hezekiah Luzzatto, who was then sixteen years of age, went with his family to Triest.

S. G. J.

SAN FRANCISCO: Principal city of California; chief commercial city of the Pacific coast. The name of San Francisco was given to the village of Yerba Buena by Washington Bartlett, who, through his mother, a Jewess born at Charleston, S. C., was connected with the leading Portuguese Jewish families of the South ("California Star," Jan. 30, 1847; Hittel, "Hist. of California," ii. 596 *et seq.*). As early as 1836 American settlers appeared on the peninsula. Whether any Jews were among them is not known, though it is probable (see Leidesdorff, William). The descendants of Raphael and Benjamin Fisher state that these brothers were merchants in San Francisco in 1847, and that subsequently they returned to their native city of Kempen, Prussia. The year 1849 saw a considerable number of Jews collected in San Francisco, some of whom entered the Golden Gate on the first Pacific mail-steamer, in February, 1849. The roll of the Society of California Pioneers, however, which contains only names of "forty-niners," mentions but few Jews besides Louis Gloss. The Jews arrived overland from "the States," and by sea from Europe and Australia, and scattered over the entire gold-mining region (see California).

Early Settlers.

The beginnings of the communal life of the Jews of San Francisco date from the autumn of 1849, though many of the details are obscured in tradition. Among the "forty-niners" were quite a number whose names subsequently became prominent in the judicial, political, and commercial history of the state. Seligmans, Lazards, Wormsers, and Glaziers, now international bankers and financiers, were among them. To these may be added the names of Chief Justice Solomon Heydenfeldt and Judge

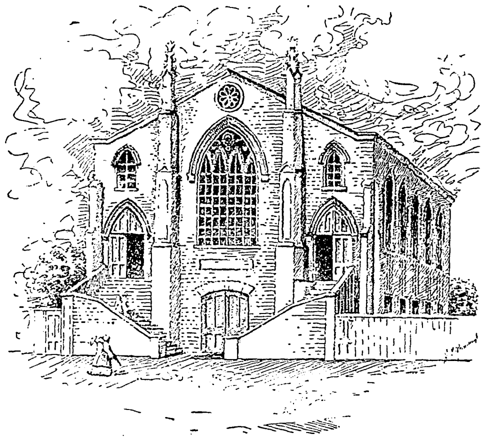

The Broadway Synagogue, San Francisco.
(From an old drawing.)

Henry A. Lyons. In the autumn of 1849, toward the approach of the holy season, there were considerably more than one hundred Jews in the new city. About fifty assembled on the Day of Atonement in that year in a room above a store in which gold-dust was weighed ("Occident," vii. 480). The tradition of the Sherith Israel congregation, collected from the statements of its founders, also go back to an Atonement service in 1849, held in a tent, presided over by Hyam Joseph, and led by Joel Noah, a brother of Major Mordecai M. Noah. The organization of the two principal congregations took place about the same time—the summer of 1850—along geographical lines, one representing the German-Bavarian and American elements, the other representing the Polish and English elements, of which latter Israel Solomons was the chief representative. The corner-stone of the new California street synagogue of the Sherith Israel congregation bears the legend, "Organized August, 1850." That the German congregation, subsequently known by the name of Emanu-El, was already enjoying a corporate existence in July or, at the latest, August, 1850, is proved by the contract, dated Sept. 1, 1850, entered into by Emanuel M. Berg, president, "for Congregation Emanu-El," and Loring Bartlett, Jr., in the presence of C. Gilchrist, for the renting of "a certain room" on Bush street, below Montgomery street. The Emanu-El and Sherith Israel congregations probably originated in the two "minyanim" or prayer-services held on Atonement Day, 1849. Only three Jewesses are known to have attended these services.

The Two Congregations.

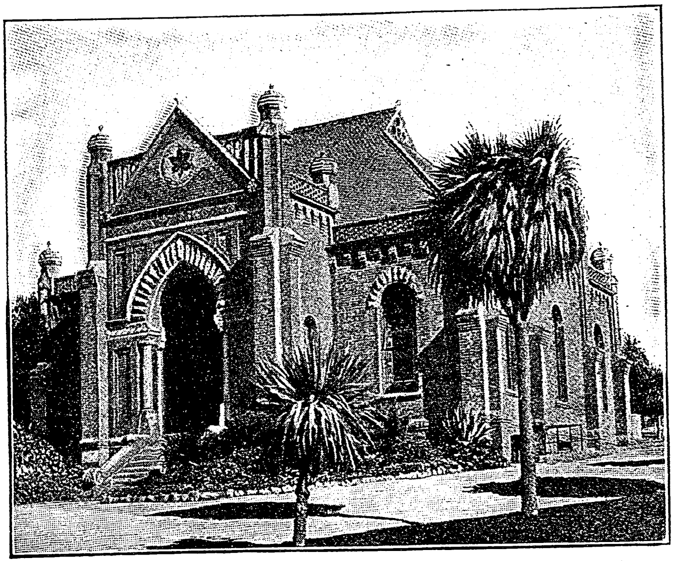
Mortuary Chapel of the Home of Peace and Hills of Eternity Cemeteries, San Francisco.
(From a photograph.)

Certain Jews early attained distinction in San Francisco. Abraham C. Labatt was an alderman as early as 1851. Joseph Shannon, an English Jew, was county treasurer of San Francisco in the same year. In 1852 the city sent Elkan Heydenfeldt and Isaac Cardoza to the state legislature. During the first decade of the California commonwealth the commercial importance of the Jewish community became sufficient to change the date of "collection day" whenever it fell on the Day of Atonement. Early in 1850 Emanuel Hart presented the community with a lot for a cemetery. When many of the adventurous gold-diggers returned unsuccessful from the fields and other Jews arrived from the East and South without means, August Helbing and Israel Solomons organized the Eureka Benevolent Association and the First Hebrew Benevolent Association, both dating from Sept., 1850. It was not until 1854 that the two congregations were prepared to consecrate their houses of worship, both having been made ready for the autumn holy days of that year. Dr. Julius Eckmann, first rabbi of the Congregation Emanu-El, officiated at the consecration of both the Broadway (Emanu-El) and the Stockton street (Sherith Israel) synagogue.

The organization of the Hebrew Young Men's Literary and Benevolent Association took place in Oct., 1855, under the inspiration of Dr. Eckmann, who in 1854 had organized the first Sabbath-school (Emanu-El). Dr. Eckmann founded also in 1855 the first Jewish journal to appear on the Pacific coast, the "Gleaner." This was followed by the "Voice of Israel" (H. M. Bien, L. L. Dennery), and subsequently by the "Jewish Messenger of the Pacific" (H. M. Bien).

The Independent Order B'nai B'rith was introduced into the city of San Francisco by Lewis Abraham, afterward of Washington, D. C. (1855). The first lodge was named Ophir, No. 21, and was then composed of the leading Hebrews of San Francisco. Grand Lodge No. 5 was organized by Baruch Rothschild in 1863, Jacob Greenebaum of Sacramento being its first president ("Menorah," iii. 407-408). In 1857 the Ḥebra Biḳḳur Ḥolim u-Ḳaddisha was organized "to assist needy and sick brethren with doctor, medicine, attendance, and all necessaries in cases of disease." This society is still in existence. Jews were among the members of the Vigilance Committee and the fire companies (Hittel, *l.c.*).

Introduction of Reform Ritual.

In 1860 the Reform movement reached San Francisco. During the first decade of the existence of the Congregation Emanu-El it had adhered to the minhag in vogue among German congregations, in contradistinction to the Sherith Israel congregation, which worshiped according to the Anglo-Polish minhag. The Emanu-El congregation, however, always remaining in touch with Eastern thought, availed itself of the advent of Dr.

Elkan Cohn (June, 1860; d. March 11, 1889) to institute reforms. At first these were slight and unimportant; they were attended, nevertheless, by considerable friction, which resulted in 1864 in the secession of a large element of the membership and the organization of the Ohabai Shalome congregation, which afterward invited Albert Siegfried Bettelheim to become its rabbi. Despite this defection the Emanu-El congregation continued to flourish, and on March 23, 1866, dedicated a new synagogue on Sutter street. The Sherith Israel congregation, likewise finding its accommodations too limited, erected the Taylor street synagogue, and in 1904 laid the corner-stone of a new building on California street. For many years H. A. Henry and Henry Vidaver filled the rabbinical office in this congregation, the present (1905) rabbi of which is Jacob Nieto.

Interior of the Sutter Street Synagogue, San Francisco.
(From a photograph.)

In 1874 the Pacific Hebrew Orphan Asylum and Home Society was organized, under the presidency of Dr. Elkan Cohn; it supports over 200 orphans and 40 aged. Samuel Wolf Levy has been its president since 1874.

Present Condition.

The Jewish congregations in San Francisco number ten: Emanu-El, Sherith Israel, Beth Israel, and Ohabai Shalome (Reform, or moderate Reform); Sha'are Hesed and Keneseth Israel (Orthodox); and four smaller congregations organized on geographical lines. The benevolent societies are numerous. Besides the Eureka Benevolent and First Hebrew Benevolent societies, the Jewish women of San Francisco have organized two other important societies—the Emanu-El Sisterhood and the Council of Jewish Women. Altogether, there are 69 local Jewish institutions in San Francisco, including the Mount Zion Hospital (organized 1888) and 11 lodges of the I. O. B. B.

There are many Jews among the leading bankers, merchants, and manufacturers of San Francisco. The Nevada National, Anglo-Californian, and London, Paris, and American banks are under Jewish control. Jews furnish a considerable percentage of the student bodies of the two universities, and as a result they are becoming prominent in the legal, journalistic, engineering, and other professions. The growth of the Jewish population has been uniform with the general development of the city. From barely 100 in 1849 it reached 17,500 in 1895; in 1905 it exceeded 20,000. The total population is 440,000.

Bibliography: Hittel, *History of California*; Markens, *The Hebrews in America*; Voorsanger, *Chronicles of Emanu-El*; idem, *A Few Chapters from the History of the Jews of the Pacific Coast*, in *American Jews' Annual*, 5649; *Pacific Hebrew Annual*, vols. i. and ii.

A. J. V.

SAN JOSÉ. See South and Central America.

SAN MARINO: Ancient republic of central Italy; situated not far from the Adriatic Sea and founded in the fourth century by the Dalmatian Marinus. The first mention of Jews here dates from the second half of the fourteenth century, when the statutes concerning debtors and usurers point with unmistakable clearness to the business transactions of Jews, and when one Emanuele of Rimini lent money in San Marino (1369). In 1442 Count Guidantonio of Montefeltro recommends "to the care of the captains regent the Jews who transact business in San Marino." Mention is made of a Jewish thief (1455), of an alleged or suspected traitor, and of a dispenser of counterfeit coin (1459); also of a banker, Musetto, who furnished the regency with ready cash to meet the expenses entailed by the visit of princely guests to the republic (1462). Several other Jewish names are recorded in official documents of the fifteenth century; and from the beginning of the sixteenth century documents regarding Jews are so numerous as to fully justify the inference that a Jewish community existed in San Marino. Measures and resolutions regarding the Jews and their trades were repeatedly passed by the government in the sixteenth and seventeenth centuries. The Jews were ordered to wear special badges and to submit to certain restrictions; but official protection and consideration were granted to them.

Two letters from the aldermen of San Leo (1537) and San Arcangelo (1546), announcing the conversion to Catholicism of two poor Jews, are found in the archives.

In the seventeenth century Jews often requested the government to assist them in disposing of the pledges deposited at their "banchi," a term of two months being generally assigned for redemption. In later centuries the importance and number of the Jews in San Marino steadily diminished, doubtless in consequence of the institution of public pawnbroking establishments and the general modification of public economics.

Bibliography: Original documents in the government archives at San Marino; C. Malagola, *L'Archivio Governativo della Repubblica di S. Marino*, Bologna, 1886; A. A. Bernardy, *Carteggi San Marinesi del Secolo XV.* in *Arch. Storico Italiano*, Disp. 3a, 1900; *Frammenti San Marinesi e Feltreschi*, 1902–3.

D. A. A. B.

SAN MILLÁN DE LA COGOLLA: Locality in Spain, not far from Najera, with a famous convent of great antiquity. Jews were living here as early as at Najera, and they suffered greatly in the civil war between D. Pedro and D. Henry de Trastamara. On Oct. 15, 1369, at the request of the directors of the small aljama of San Millán, whose cause was advocated by "certain Jews who were received at court," Henry II. of Castile ordered that "the Christian men and women and the Moorish men and women" should immediately discharge all their debts to the Jews, "that the last-named might be able to pay their taxes the more promptly." On Sept. 10, 1371, however, the king released the abbot and all the monks of San Millán from whatever debts they had contracted with the Jews since the battle of Najera.

Bibliography: *Boletin Acad. Hist.* xxxix. 255 *et seq.*

S. M. K.

SAN SALVADOR. See South and Central America.

SANA'A. See Yemen.

SANBALLAT: One of the chief opponents of Nehemiah when he was building the walls of Jerusalem and carrying out his reforms among the Jews. "Sanballat," according to Sayce (in Hastings, "Dict. Bible," *s.v.*), is connected with the Assyrian "Sinballidh," and means "Sin has vivified." He was called also "the Horonite," and was associated with Tobiah the Ammonite and Geshem the Arabian (Neh. ii. 19, iv. 7). But his home was evidently at Samaria, from whatever "Horon" he may have come.

The first arrival at Jerusalem of Nehemiah and his escort aroused the sleeping enmity of these opponents of the Jews. They were grieved (*ib.* ii. 10) that the welfare of the Jews should be fostered. When Nehemiah actually disclosed his intention of building the walls of Jerusalem they laughed him to scorn (*ib.* ii. 19), and said, "Will ye rebel against the king?" Nehemiah resented their insinuation, and gave them to understand that they had no right in Jerusalem, nor any interest in its affairs. As soon as Sanballat and his associates heard that Nehemiah and the Jews were actually building the walls, they were angry (*ib.* iv. 1–3); and Sanballat addressed the army of Samaria with a contemptuous reference to "these feeble Jews." Tobiah appeased him by saying that a jackal climbing on the wall they were building would break it down. Nehemiah and his builders, the Jews, vigorously hurried the work, while Sanballat and his associates organized their forces to fight against Jerusalem (*ib.* iv. 8). Nehemiah prepared to meet the opposition and continued the work on the walls. Five different times Sanballat and his confederates challenged Nehemiah and the Jews to meet them in battle in the plain of Ono (*ib.* vi. 1–7). Nehemiah was equal to the emergency and attended strictly to his work. Then Sanballat, with Jews in Jerusalem who were his confederates, attempted to entrap Nehemiah in the Temple (*ib.* vi. 10–13); but the scheme failed. These treacherous Jews, however, kept Sanballat and Tobiah informed as to the progress of the work in Jerusalem. Nehemiah's far-sighted policy and his shrewdness kept him out of the hands of these neighbor-foes. In his reforms, so effectively carried out, he discovered that one of the grandsons of the high priest Eliashib had married a daughter of this Sanballat, and was thus son-in-law of the chief enemy of the Jews (*ib.* xiii. 28). The high priest was driven out of Jerusalem on the ground that he had defiled the priesthood.

Josephus ("Ant." xi. 7, § 2) gives a different story, placing Sanballat later on in Persian history, during the reign of Darius Codomannus. His story is probably a traditional account of the origin of the Temple on Mt. Gerizim.

J. I. M. P.

SANCHEZ (SANCHES), ANTONIO RIBEIRO: Russian court physician; born 1699; died in Paris 1783; member of a Marano family of Penamacor, district of Castello Branca, Portugal. Sanchez, with many coreligionists, escaped from the persecutions in Portugal and went to Holland, where he studied medicine at the University of Leyden. There he enjoyed the friendship of his professor, the eminent physician Herman Boerhaave, who formed a very high opinion of Sanchez's ability. When Empress Anna Ivanovna of Russia requested Boerhaave (1731) to send her a learned physician who would be competent to act as her medical adviser, he recommended Sanchez, who entered her service the same year. The empress was so pleased with Sanchez that she appointed him chief physician of the Cadets; and soon after he was elected member of the Imperial Academy of Science. In 1740, after the death of Anna Ivanovna, Sanchez was appointed, by the regent Anna Leopoldovna, physician to the young prince Ivan Antonovich. She had such confidence in him that even from Riga she sent to him for examination the prescriptions of the attending physicians.

At this time Sanchez had a large practise and many influential friends in St. Petersburg. He devoted his leisure hours to study, and accumulated a valuable collection of medical works. When the regency of Anna Leopoldovna ended, in 1741, and many statesmen and courtiers were replaced, Sanchez was retained as physician to the empress Elizabeth Petrovna. He enjoyed her favor, and maintained his reputation as one of the most skilful physicians in Europe. In 1744 Sanchez attended the princess Sophia Augusta, afterward Empress Catherine II., and, according to the statement in her "Memoirs," saved her from a dangerous illness. He was then elevated to the rank of councilor of state.

Three years later Sanchez was suddenly ordered to resign and to leave St. Petersburg. Officially he received his congé on account of illness. In the acceptance of his resignation Elizabeth praises his great skill as a physician and the honesty with which he had discharged his duties. Sanchez's dismissal astonished the court circle, especially as he was known never to have interfered in politics. He hastened to sell his property, and then went to Paris. His library, purchased by the empress, greatly enriched the medical department of the imperial library. The mystery of his dismissal gave Sanchez no rest, and soon after his arrival in Paris he wrote to the president of the Imperial Academy of Science, Count K. G. Razumovski, asking for an explanation. The latter, in turn, wrote to the chancellor Bestyuzhev; and from both letters it appears that the only reason for Sanchez's discharge was the fact that the empress, who hated the Jews, had been told that he professed Judaism.

When Sanchez learned this he resigned himself to the situation, and again devoted himself to the study and practise of medicine. He became very popular in the poorer quarters of Paris; but work among the poor, whom he treated gratuitously, ruined both his health and his finances. Some of the Russian dignitaries, who corresponded with him, considered it their duty to aid him; and Catherine II. was induced to grant him a life pension of 1,000 rubles annually (1762).

Sanchez was the first medical writer to acquaint the physicians of Europe with the medical value of the Russian vapor-baths, through his work "De Cura Variolarum Vaporarii Ope apud Russos" (Russian transl. "O Parnykh Rossiskikh Banyakh," St. Petersburg, 1779). He was the author also of "Sur l'Origine de la Maladie Venerienne" (Lisbon, 1750).

BIBLIOGRAPHY: Richter, *Gesch. der Medicin in Russland*, vol. iii., *passim*; *Russki Arkhiv*, 1864, p. 386; 1870, p. 280; *Razsvyet*, 1888, No. 16.

H. R. M. R.

SANCHO (SANDJE or **SHANGI):** Family name of frequent occurrence among Oriental Spanish Jews, and borne by several writers.

Abraham ben Ephraim Sancho: Turkish physician and Hebrew poet; lived at Constantinople in the fifteenth and sixteenth centuries. Sancho composed poems particularly in praise of certain authors; for instance, Solomon Alḳabiẓ's "Shoresh Yishai" (Constantinople, 1566) has at the end a poem by Sancho, and Ḳimḥi's "Miklol" and "Shorashim" also include poems by Sancho in praise of these works. Sancho himself is praised by Bezaleel Ashkenazi (Responsa, No. 14).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 57.

E. C. M. SEL.

Eliezer ben Sancho: Turkish rabbinical author; lived at Constantinople in the latter part of the seventeenth century. He was a disciple of Joseph Kassabi, and in collaboration with his brother Jacob wrote several works, which were nearly all destroyed by fire, only one, the "Dat wa-Din," a commentary on the Pentateuch, being preserved.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.

E. C. M. FR.

Ephraim ben Sancho: Spanish Talmudic scholar and polemist; flourished in Aragon in the twelfth century. Pedro the Great, King of Aragon, invited him to take part in a disputation with a certain Nicholas de Valencia (mentioned by J. R. de Castro in "Bibliotheca Española," i. 266, as one of the troubadours) on the question of the superiority of the Jewish over the Christian religion or vice versa. Ephraim answered very cleverly; and his answer was approved by the king. L. Dukes (in "Orient," xii. 29) identifies Ephraim with Don Santo the poet, referred to by J. R. de Castro (*l.c.* p. 178); but Kayserling and Steinschneider have proved that the identification is faulty.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, p. 54a; Michael, *Or ha-Ḥayyim*, No. 523; Kayserling, *Sephardim*, p. 328; Dukes, in *Orient*, xii. 29; Steinschneider, *Jewish Literature*, p. 350.

Ephraim ben Sancho: Portuguese physician; flourished at the end of the fifteenth century. He was court physician to Affonso V., King of Portugal; but the courtiers, out of jealousy, prevailed on the king, through all sorts of calumnies, to dismiss him. He then went to Constantinople, where he was received with great honor by Sultan Maḥmud II., the Great. The latter appointed him his court physician and treated him as one of his household.

BIBLIOGRAPHY: Eliezer b. Sancho, *Dat wa-Din*, Constantinople, 1726, Preface; Michael, *Or ha-Ḥayyim*, No. 522.

E. C. M. SEL.

Isaac ben Sancho: Turkish rabbinical author; born and lived at Salonica; died at Jerusalem in 1759. He wrote the following works: "Be'erot ha-Mayim" (Salonica, 1754), a collection of responsa and a commentary on Maimonides; "Be'er Yiẓḥaḳ," a collection of sermons in the order of the sections of the Pentateuch; "Be'er la-Ḥay," a collection of funeral orations; and "Be'er Reḥobot."

Bibliography: Hazan, *Ha-Ma'alot li-Shelomoh*, p 46; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 126; Azulai, *Shem ha-Gedolim*, s.v.

E. C. M. Fr.

SANCTIFICATION OF THE NAME. See Kiddush ha-Shem.

The Six Sanctuaries.

SANCTUARY: A sacred place for divine service. There were six sanctuaries: (1) the Tabernacle in the wilderness, built by Moses in the second year of the Exodus; (2) the Tabernacle at Shiloh, built by Joshua after the conquest of Palestine (Josh. xviii. 1), and which stood 369 years, till the death of Eli the high priest; (3) the Tabernacle at Nob, the city of priests, which stood thirteen years, till the reign of Saul (Seder 'Olam R. xiii.); (4) the Tabernacle at Gibeon (II Chron. i. 3), which stood fifty years, till Solomon finished the building of the Temple (Seder 'Olam R. xi., xiv.; Zeb. 61b); (5) the First Temple, destroyed in 422 B.C.; (6) the Second Temple, built in 352 B.C. and destroyed in the year 68 of the common era.

The Tabernacle, like the Temple, was called the sanctuary because it contained the holy Ark with the tablets of the covenant (Deut. ix. 9, 15), and because only sanctified priests were permitted to enter the inner chambers. The offering of sacrifices was confined to the sanctuary and forbidden elsewhere, especially in the "bamot" = "high places" (I Kings iii. 3; II Chron. xxxiii. 17). The sanctuary could not, however, be used as an asylum for a murderer or other criminal, nor even for a political offender (Ex. xxi. 14; I Kings ii. 30, 31).

The object of the sanctuary was defined by the injunction, "And let them make me a sanctuary; that I may dwell among them" (Ex. xxv. 8). God declared, "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (*ib.* xxix. 43). The sacrifices were the medium of communion with God. A central place for the sanctuary served also to unify the political interests of the Israelites and to solidify the twelve tribes into one nation. The subsequent severance of the ten tribes from the political ties of Judah and Benjamin could be effected only by erecting duplicate sanctuaries at Beth-el and Dan (I Kings xii. 26, 27). See Pilgrimage.

The Temple at Jerusalem was known as "Bet 'Olamim" (Everlasting Temple), Solomon describing it as "an house to dwell in, a settled place for thee to abide in for ever" (*ib.* viii. 13). Solomon declared that the sanctuary was really for the convenience of the people in congregating for the worship of God, and was not a dwelling-place for God, whom "the heaven and the heaven of heavens can not contain" (*ib.* verse 27). "Do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24). The Midrash declares the sanctuary was like a cave which the ocean overflowed and filled with water without affecting its own volume; similarly the glory of the Shekinah, though it filled the Tabernacle, was not thereby diminished (Pesiḳ. v.). The cabalists explain the presence of the Shekinah in the sanctuary by the "mystery of concentration" (= "sod ha-ẓimẓum") or the secret of revelation of God at a certain designated point. "The sanctuary was the pledge of the Holy One to dwell with us and not to abhor or forsake us" (Zohar iii. 114a, referring to Lev. xxvi. 11).

Sanctuary and Shekinah.

The sanctuary below corresponds to the sanctuary above (Ta'an. 5a). The ladder which Jacob saw in a dream reached to the gate of heaven, where the celestial sanctuary was erected opposite the altar that Jacob set up in Beth-el (Gen. R. xlix. 5).

Symbolically the sanctuary represents the universe, and is called "'olam ḳaṭan" (= "little world"). This microcosm teaches that God is the Creator of all matter, and guides His creatures through all destinies (Moses Isserles, "Torat ha-'Olah," i., § 1; and Israel Jaffe, introduction to same, § 15, ed. Prague, 1833). After the destruction of the Temple the synagogue replaced it as the sanctuary for Prayer. See also Asylum; High Place; Shiloh; Tabernacle; Temple.

E. C. J. D. E.

SANDALFON: Name of an angel. It is a Greek formation and synonymous with συνάδελφος (= "cobrother"; see "Orient, Lit." xii. 618; Levy, "Neuhebr. Wörterb." iii. 553a; Krauss, in "Byzantinische Zeitschrift," ii. 533; *idem*, "Lehnwörter," ii. 431), and is not Persian, as Kohut supposes ("Jüdische Angelologie und Dämonologie," p. 43; "Aruch Completum," vi. 83b). Sandalfon is portrayed, not as the brother of God, but as the brother of Meṭaṭron, and these two angels, according to Naphtali Herz ("'Emeḳ ha-Melek," p. 104a) and Jellinek ("Auswahl Kabbalistischer Mystik," p. 5), are "the lads" of Gen. xlviii. 16.

Sandalfon is one of the oldest angel figures of the Merkabah mysticism. A baraita of the beginning of the second century says: "The 'ofan' mentioned in Ezek. i. 16 is called Sandalfon. He is an angel who stands on the earth, and his head reaches up to the 'ḥayyot' [animal-shaped angels]; he is taller than his fellows by the length of a journey of 500 years; he binds crowns for his Creator" (Ḥag. 13b; comp. Pesiḳ. R. 20 [ed. Friedmann, p. 97a]). The angel Hadarniel led Moses in heaven until he reached the fire of Sandalfon; here he remained standing because he feared the fire. Moses himself was afraid at the sight of it, so that God placed Himself before it for his protection. The crowns that Sandalfon binds on God's head are symbols of praise for the different angels" (Pesiḳ. R. *l.c.*).

In the oldest enumeration of the four and the seven archangels (see Raphael) Sandalfon is not included. Moreover, he is nowhere found in non-Jewish sources, a fact which designates him as a figure of the esoteric lore of the Merkabah. As such he became very popular in the post-Talmudic mysticism, in which the mysteries of heavenly halls and of divine throne-chariots that had remained hidden for centuries, came to light and received a written form. His nature remained unchanged. He is the fiercest fire; he keeps his place near God in the seventh hall; he brings the prayers of men before the Deity (Jellinek, "B. H." i. 59; ii. 26, 56; iii. 37; vi. 111; Zohar ii. 58a, 246a; iii. 252b; and elsewhere); and particular powers also are entrusted to him. He is placed over mankind ("Berit Menuḥah," p. 37a, in Bodenschatz, "Kirchliche Verfassung der Heutigen Juden," iii. 160), over the month Adar ("Sefer Raziel," 41b), and over the shofar-blasts on New-Year's Day (Benash, "Amtaḥat Binyamin," p. 30a). His name should be called on for protection in the forest (*ib.* 7a); and it occurs on an amulet against abortion (Grunwald, in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," v. 58). In the piyyuṭim he is somewhat prominent as an angel of prayer, and is treated as such by Solomon ibn Gabirol (Zunz, "S. P." p. 478).

Moses Cordovero ("Hekaloth," ch. xiv.) identifies Sandalfon with the prophet Elijah (see also "Maḥzor Vitry," pp. 324 *et seq.*, and "Yalḳuṭ Ḥadash," ed. Presburg, pp. 66–69).

Bibliography: Besides the works cited in the article, Schwab, *Vocabulaire de l'Angélologie*, p. 201; Eisenmenger, *Entdecktes Judenthum*, ii. 380, 393, 394, 401 *et seq.*, 851.

W. B. L. B.

SANDALS (Hebrew, "na'al"). — **Biblical Data:** In the warm countries of the East shoes are not such an indispensable part of clothing as in the colder northern countries. Still, people do not go barefoot in mountainous Palestine, especially during the damp winter, as frequently as they do in Egypt. The same was probably the case in ancient times. Although on Assyrian monuments warriors are often represented barefoot, passages like Amos ii. 6 and viii. 6 indicate that in the period of which they treat even the poor man generally possessed shoes. This, however, does not exclude the assumption that the poor and common people usually went barefoot, wearing sandals on special occasions only, *e.g.*, in traveling (Ex. xii. 11; Josh. ix. 5). The custom of going barefoot while in mourning, followed even by the nobles, points to the justice of such an assumption (II Sam. xv. 30; Ezek. xxiv. 17, 23).

Sandals probably came into general use, however, in the course of time, as culture became more general. They were at all times the only foot-wear of the Hebrews, being simple soles fastened to the feet by means of straps. Many illustrations of Egyptian as well as of Assyrian sandals are extant. Sandals differed as regards material, being made of leather, woven-work, papyrus, or linen, as well as regards form, consisting of a simple sole which is bent in front or has a heel-piece. All these different kinds of sandals, as well as those worn by the Bedouins today, are adjusted by means of two straps crossing from the back over the instep. A third, narrower strap, fastened in front, passes between the great and second toe and is tied to the instep-straps. Men and women apparently wore the same kind of sandal. In ancient times no shoes were worn in a room (comp. Ex. xii. 11 as an exception), and in the Orient they are still removed before the wearer crosses a threshold. Similarly the sanctuary was always entered barefoot (Ex. iii. 5; Josh. v. 15). On the symbolic action of removing the shoes see Ḥaliẓah.

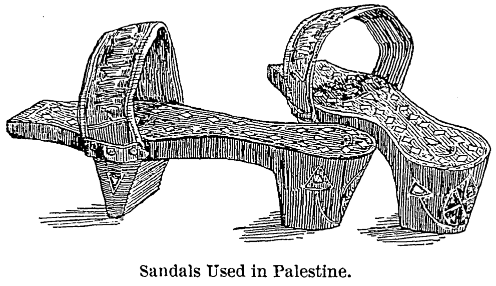

Sandals Used in Palestine.
(From the Merrill collection, Semitic Museum, Harvard University.)

J. I. Be.

——**In Rabbinical Literature:** Originally the term "sandal" in Talmudic literature designated a sole fastened to the foot either by means of straps or by a piece of leather, usually sewed to its upper part so that the sandal might be put on like a slipper. Sandals were made either with or without heels and generally of thick leather, but sometimes of wood, either uncovered, or covered with leather. When made of uncovered wood the sandal, like a heelless sandal, was unfit for Ḥaliẓah (Yer. Yeb. xii. 1-2; Shulḥan 'Aruk, Eben ha-'Ezer, 169, 21). Wooden sandals had the leathern pieces fastened to them with nails; and such sandals could be put on from either end. Owing to a disaster resulting from the use of nailed sandals on Sabbath, the Rabbis decreed that they should not be worn on that day (Shab. 60a).

There are mentioned in Kelim (xxvi. 1) a "sandal 'amaḳi" (which, according to Maimonides, means "a deep-bottomed sandal," but which, according to Bertinoro, means "a sandal made at a village called 'Amaḳi") and a "sandal of Laodicea." Both kinds were secured by means of draw-strings, like a purse, and therefore were liable to become unclean. The wearer could make them clean again by loosening the strings, without sending them to the sandal-maker. Lime-workers ('Eduy. ii. 8), according to Bertinoro, wore sandals of wood, since lime burned those made of leather. The putting on of a sandal for the first time is considered in Talmudic law as the completing act of its manufacture, and must therefore be avoided on the Sabbath (Yer. Shab. vi. 8a). Sandals were worn in the summer only, while in the winter shoes were used. Accordingly the bed of a Talmudic scholar is characterized as having nothing under it but sandals in the summer and shoes in the winter (B. B. 58a; comp. RaSHBaM *ad loc.*).

In regard to duties of the priesthood, sandals are considered as shoes in that the priests must not wear them when they mount the Dukan for the purpose of blessing the people. This prohibition is one of the nine "taḳḳanot" of Johanan b. Zakkai (Alfasi, "Halakot," Meg. 375b, and R. Nissim *ad loc.*). On Yom Kippur, when the wearing of shoes is prohibited, one may wear wooden sandals not covered with leather (Shulḥan 'Aruk, Oraḥ Ḥayyim, 614, 2). The judge and the teacher used to strike with the sandal: the former, the person who would not obey his judgment; and the latter, his pupils (Sanh. 7b; see, however, Rashi *ad loc.*). There was a common proverb: "Step on the thorns while thou hast thy sandals on thy feet" (Pesiḳ. xi. 99b; Gen. R. xliv.). The term "sandal" designates also a horseshoe (Shab. 59a), the pedestal of an idol (Yeb. 103b; comp. Rashi *ad loc.*), and the piece of wood placed under a short leg of a child's bed to cause the bed to stand firm (Oh. xii. 4). Owing to its shape, the sandal gave its name to the fish (Yer. Niddah iii.

50d) which in English is called "sole" (comp. also Shulḥan 'Aruk, Yoreh De'ah, 305, 22).

Bibliography: Kohut, *Aruch Completum*, s.v. סנדל; Lampronti, *Paḥad Yiẓḥaḳ*, s.v. סנדל; Levy, *Neuhebr. Wörterb.* s.v. סנדל.

W. B. M. Sel.

SANDEK (SYNDIKUS). See Godfather.

SANDERS, DANIEL: German lexicographer; born in Altstrelitz, Mecklenburg, April 12, 1819; died March 12, 1897. He received his early education in the Jewish school of his native city, under I. Lehfeldt (later a partner of his brother-in-law, Moritz Veit, the founder of the celebrated book-firm in Berlin) and Joseph Zedner (afterward librarian in the British Museum, London). He then attended the gymnasium in Neu-Strelitz, took private lessons in Greek and Latin, and afterward went to the universities of Berlin and Halle, studying classical and modern languages, mathematics, and natural history. In Berlin he made the acquaintance of Moritz Carrière and Heinrich Bernhard Oppenheim, two men of great intellectual capacity, with whom he entered into a close friendship. Having graduated as doctor in 1843, he was appointed principal in the same school in which he had been trained in his native city. He held this position for ten years, until the school, which was a private institution, was closed.

Of his numerous works relative to the lexicography and grammar of the German language the following deserve special mention: "Katechismus der Deutschen Orthographie" (Leipsic, 1856; 4th ed. 1878); "Handwörterbuch der Deutschen Sprache" (*ib.* 1859-65; 5th ed. 1893; this was his chief work, and was inspired by the German dictionary of the brothers Grimm, which he criticized sharply); "Fremdwörterbuch" (*ib.* 1871, 2 vols.; 2d ed. 1891); "Wörterbuch der Deutschen Synonymen" (Hamburg, 1871; 2d ed. 1882); "Deutsche Sprachbriefe" (Berlin, 1878; 11th ed. 1894); "Lehrbuch der Deutschen Sprache für Schulen in 3 Stufen" (8th ed., Berlin, 1888); "Geschichte der Deutschen Sprache und Litteratur" (3d ed., *ib.* 1886); "Abriss der Deutschen Silbenmessung und Verskunst" (*ib.* 1881; 2d ed. 1891); "Leitfaden zur Grundlage der Deutschen Grammatik" (2d ed., Weimar, 1894). Besides he published "Das Volksleben der Neugriechen" (Mannheim, 1844); "Das Hohelied Salomonis" (Leipsic, 1866; new edition, Hamburg, 1888); "Heitere Kinderwelt" (Neu-Strelitz, 1868); "Aus den Besten Lebensstunden: Gedichte" (Stuttgart, 1878); "Aus der Werkstatt eines Wörterbuchschreibers: Plaudereien" (Berlin, 1889); "366 Sprüche" (Leipsic, 1892); and a "Neugriechische Grammatik" (after Vincent and Dickson, *ib.* 1881; 2d ed. 1890), and together with A. R. Rangabé (n.d.) a "Geschichte der Neugriechischen Litteratur" (*ib.* 1884). In 1860 he translated into German the Song of Solomon, which was republished in 1880.

In 1876 Sanders was called to Berlin to assist the Ministry of Instruction in the work of eliminating all foreign terms and expressions from the German language.

Bibliography: *Allg. Zeit. des Jud.* 1900, p. 91; *Meyers Konversations-Lexikon.*

S. J. C. B.

SÁNDOR, PAUL: Hungarian merchant and deputy; born in 1860 at Hodmezövásárhely; studied at the academies of commerce in Budapest and Dresden. He is a member of the municipal council and of the Chamber of Commerce and Industry of Budapest. In 1901 he was returned to the Hungarian Parliament by the electoral district of Lipótváros, Budapest.

Bibliography: Sturm, *Országgyülèsi Almanach*, 1901-6.

S. L. V.

SANGER, ADOLPH L.: American lawyer and politician; born at Baton Rouge, La., in 1842; died in New York city Jan. 3, 1894. A graduate of the City College and of the Columbia Law School, New York, in 1864, he had rapid success as a lawyer. In 1870 he was appointed a commissioner of the United States deposit funds, and in 1885 was elected president of the board of aldermen. He served as presidential elector of the state of New York in 1880 and 1884, and was a commissioner of education for three terms beginning with 1886, being made president of the board in 1893. He was the first to suggest Bryant Park, New York, as a site for a public library. A graceful speaker, he delivered addresses at the reception of the Bartholdi statue of "Liberty" and the statue of "The Pilgrim" at Central Park, and spoke also on similar public occasions.

Sanger was active in American Judaism, being one of the leaders of the B'nai B'rith, president of the Board of Delegates of American Israelites, and vice-president for some years of the Union of American Hebrew Congregations.

A. A. S. I.

SANHEDRIN (סנהדרין): Hebrew-Aramaic term originally designating only the assembly at Jerusalem that constituted the highest political magistracy of the country. It was derived from the Greek *συνέδριον*. Josephus uses *συνέδριον* for the first time in connection with the decree of the Roman governor of Syria, Gabinius (57 B.C.), who abolished the constitution and the then existing form of government of Palestine and divided the country into five provinces, at the head of each of which a sanhedrin was placed ("Ant." xiv. 5, § 4). Jerusalem was the seat of one of these. It is improbable, however, that the term "synhedrion" as a designation for the chief magistracy was used for the first time in connection with this decree of Gabinius; indeed, from the use made of it in the Greek translation of the Proverbs, Bacher concludes that it must have been current in the middle of the second century B.C.

The Great Sanhedrin.

In the Talmudic sources the "Great" Sanhedrin at Jerusalem is so called in contradistinction to other bodies designated by that name; and it was generally assumed that this Great Sanhedrin was identical with the Sanhedrin at Jerusalem which is mentioned in the non-Talmudic sources, in the Gospels, and in Josephus. The accounts in the two different sets of sources referring to the Sanhedrin, however, differ materially in their main characteristics. The Great Sanhedrin is designated in the Talmudic sources as "Sanhedrin Gedolah ha-yoshebet be-lishkat ha-gazit" = "the Great Sanhedrin which sits in the hall of hewn stone"

(Sifra, Wayiḳra, ed. Weiss, 19a). The mention of "sanhedrin" without the epithet "gedolah" (Yer. Sanh. i. 19c) seems to presuppose another body than the Great Sanhedrin that met in the hall of hewn stone. For neither Josephus nor the Gospels in speaking of the Sanhedrin report any of its decisions or discussions referring to the priests or to the Temple service, or touching in any way upon the religious law, but they refer to the Sanhedrin exclusively in matters connected with legal procedure, verdicts, and decrees of a political nature; whereas the Sanhedrin in the hall of hewn stone dealt, according to the Talmudic sources, with questions relating to the Temple, the priesthood, the sacrifices, and matters of a kindred nature. Adolf Büchler assumes indeed that there were in Jerusalem two magistracies which were entirely different in character and functions and which officiated side by side at the same time. That to which the Gospels and Josephus refer was the highest political authority, and at the same time the supreme court; this alone was empowered to deal with criminal cases and to impose the sentence of capital punishment. The other, sitting in the hall of hewn stone, was the highest court dealing with the religious law, being in charge also of the religious instruction of the people (Sanh. xi. 2–4).

The Gerusia.

I. The Political Sanhedrin: This body was undoubtedly much older than the term "sanhedrin." Accounts referring to the history of the pre-Maccabean time represent a magistracy at the head of the people, which body was designated Gerusia. In 203 Antiochus the Great wrote a letter to the Jews in which he expressed his satisfaction that they had given him a friendly reception at Jerusalem, and had even come to meet him with the senate (*γερουσία*; "Ant." xii. 3, § 3). Antiochus V. also greeted the gerusia in a letter to the Jewish people. This gerusia, which stood at the head of the people, was the body that was subsequently called "sanhedrin." The date and the manner of its origin can not now be determined. Josephus calls it either *συνέδριον* or *βουλή*, and its members *πρεσβύτεροι* (= "elders," *i.e.*, זקנים) or *βουλευταί* (= "councilors"), whose number was probably the same as that of the members of the Sanhedrin in the hall of hewn stone, namely, seventy or seventy-one. There are no references to indicate whence the Sanhedrin derived its authority or by whom it was elected, unless it be assumed that the convocation of that body by the high priest and at times by the Jewish king, as mentioned in the sources, refers to the manner of its election. This Sanhedrin, which was entirely aristocratic in character, probably assumed its own authority, since it was composed of members of the most influential families of the nobility and priesthood (comp. Sanh. iv. 2, where there is an allusion to the composition of this body). The Pharisees had no great influence in this assembly, although some of its members may have been friendly to them at various times. Though there are no definite references to gradations in rank among the several members, there seems to have been a committee of ten members, *οἱ δέκα πρῶτοι*, who ranked above their colleagues (comp. Schürer, "Gesch." 3d ed., ii. 201–202).

Place of Meeting.

The meetings took place in one of the chambers of the Temple in order that the discussions and decrees might thereby be invested with greater religious authority. According to a passage in the Mekilta (Mishpaṭim, 4 [ed. Weiss, p. 87a]), the Sanhedrin, which was empowered to pass the sentence of capital punishment, sat "in the vicinity of the altar," *i.e.*, in one of the chambers of the inner court of the Temple. It was called "the hall of the *βουλευταί*" because the latter sat there. Subsequently it was called "lishkat parhedrin" = "the hall of the *πρόεδροι*" (Yoma 8b). In this hall there was also a private room for the high priest (Yoma 10a; Tosef., Yoma, i. 2). The *βουλευταί* or the *πρόεδροι* assembled in this private room (comp. Matt. xxvi. 57; Mark xiv. 63) before they met in the hall.

The Sanhedrin did not, however, always retain this place of meeting; for, according to Josephus, the *βουλή* was in the vicinity of the xystus ("B. J." v. 4, § 2), hence beyond the Temple mount, or, according to Schürer (*l.c.* ii. 211), on it, though not within the inner court. In the last years of the Jewish state, therefore, to which the account in Josephus must be referred, the Sanhedrin left its original seat, being compelled to do so perhaps by the Pharisees, who, on gaining the upper hand, would not permit the secular Sanhedrin to sit in the sanctuary. Indeed, while the Sanhedrin still sat in the Temple, it was decreed that a mezuzah was to be placed in the hall of the *πρόεδροι*. This was not required in any of the other apartments of the Temple; and R. Judah b. Ila‘i, who was otherwise thoroughly informed as to the earlier institutions of the Temple, was unable to assign a reason for the decree (Yoma 10a). It may be explained only on the assumption that it was intended to secularize the sittings of this Sanhedrin. It may have been for the same reason that the body was subsequently excluded entirely from the Temple, inasmuch as the latter and its apartments were intended for the cult and matters connected with it, while the discussions and decrees of this Sanhedrin were political and secular in nature.

Functions and Position.

The extant references to the Sanhedrin are not sufficient to give an exact and detailed idea of its functions and of the position which it occupied. It is certain, however, that the extent of its power varied at different times, and that the sphere of its functions was restricted in various ways by the Roman government. One of these restrictions was Gabinius' above-mentioned division of the Jewish territory into five provinces, each with a sanhedrin of its own, whereby the authority and the functions of the Sanhedrin of Jerusalem were materially diminished. Its power was insignificant under Herod and Archelaus. After the death of these rulers its authority again increased, the internal government of the country being largely in its hands. It administered the criminal law, and had independent powers of police, and hence the right to make arrests through its own officers of justice. It was also empowered to judge cases that did not involve the death penalty, only capital cases requiring the confirmation of the procurator.

The high priest, who from the time of Simeon was also the head of the state, officiated as president of the Sanhedrin. He bore the title "nasi" (prince), because the reins of government were actually held by him. Subsequently, when they were transferred to other hands, the high priest retained the title of nasi as president of the Sanhedrin. The powers of the latter official were restricted under the procurators, without whose permission the body could not be convened ("Ant." xx. 9, § 1). This Sanhedrin, since it was a political authority, ceased to exist when the Jewish state perished with the destruction of Jerusalem (70 C.E.).

The Great Bet Din.

II. The Religious Sanhedrin: This body, which met in the hall of hewn stone and was called also "the Great Bet Din" or simply "the Bet Din in the hall of hewn stone" (Tosef., Hor. i. 3; Tosef., Soṭah, ix. 1; Yer. Sanh. i. 19c), was invested with the highest religious authority. According to Talmudic tradition it originated in the Mosaic period, the seventy elders who were associated with Moses in the government of Israel at his request (Num. xi. 4–31) forming together with him the first Sanhedrin (Sanh. i. 6). The institution is said to have existed without interruption from that time onward (comp. Yer. Sanh. i. 18b, where, in a comment on Jer. lii. 24 *et seq.* and II Kings xxv. 18 *et seq.*, it is said that Nebuzar-adan brought the Great Sanhedrin to Riblah before Nebuchadnezzar); but the fact that no passage whatever in the pre-exilic books of the Bible refers to this institution seems to indicate that it was not introduced before the time of the Second Temple. Originally it was probably not a regularly constituted authority, but merely a synod which convened on special occasions for the purpose of deliberating on important questions or of issuing regulations referring to religious life. The first assembly of this nature was that held under Ezra and Nehemiah (Neh. viii.-x.), which was called "the Great Synagogue" ("Keneset ha-Gedolah") in Jewish scholastic tradition. Subsequently, at a date which can not be definitely determined, this occasional assembly was replaced by a standing body. The latter, which was called "Sanhedrin" or "Bet Din," was regarded as the continuation of the synods which had previously been convened only occasionally.

Influence of the Pharisees.

Appointment and Promotion of Members.

It further appears from Ab. i. 2–4 that the Great Bet Din was regarded as a continuation of the Keneset ha-Gedolah; for the so-called "zugot" who were at the head of the Great Bet Din are named after the men of the Great Synagogue, which was regarded as the precursor of the Great Bet Din. This explains why the latter is sometimes called also "synagogue" (כנישתא; Meg. Ta'an., in Neubauer, "M. J. C." ii. 16). Originally the members of this bet din also were priests belonging to prominent families, probably under the presidency of the high priest. The Pharisees, however, held at various times more or less prominent positions in this body, according as they were the victors or the vanquished in their conflict with the Sadducees. When John Hyrcanus toward the end of his reign turned from the Pharisees ("Ant." xvi. 11, § 1), he seems to have effected their dismissal from the Sanhedrin or bet din and to have formed a Sadducean bet din (Sanh. 52b), or a Sadducean Sanhedrin, as it is called in another passage (Meg. Ta'an. *l.c.* p. 17). Under Alexander Jannæus, Simeon b. Sheṭaḥ succeeded in ousting the Sadducean members from the bet din and in reorganizing it so that it was composed only of Pharisees. But the latter lost their prestige in the subsequent quarrel with Alexander, gaining the upper hand again only under his successor, Salome Alexandra, from which time the Great Bet Din was composed exclusively of Pharisees. According to the Mishnah (Sanh. i. 5; Sheb. ii. 2), the bet din, at least during the last years of its existence at Jabneh, where it had been reorganized, consisted of seventy or seventy-one members, according as the president was included in or omitted from the list. Simeon b. 'Azzai (first half of the 2d cent.) says that seventy-two elders ("zeḳenim," *i.e.*, members of the Sanhedrin) were present when R. Eleazar b. Azariah was elected president together with Rabban Gamaliel II. (Zeb. i. 3; Yad. iii. 5, iv. 2); this was one more than the usual number, and included probably, besides the seventy other members, the two presidents, Gamaliel and Eleazar b. Azariah. According to R. Jose b. Ḥalafta, the members of the Great Bet Din were required to possess the following qualifications: scholarship, modesty, and popularity among their fellow men (Tosef., Ḥag. ii. 9; Sanh. 88b). According to an interpretation in Sifre, Num. 92 (ed. Friedmann, p. 25b), they had also to be strong and courageous. Only such were eligible, moreover, as had filled three offices of gradually increasing dignity, namely, those of local judge, and member successively of two magistracies at Jerusalem (Jose b. Ḥalafta, *l.c.*). R. Johanan, a Palestinian amora of the third century, enumerates the qualifications of the members of the Sanhedrin as follows: they must be tall, of imposing appearance, and of advanced age; and they must be learned and must understand foreign languages as well as some of the arts of the necromancer (Sanh. 19a).

The hall of hewn stone ("lishkat ha-gazit") in which the bet din sat was situated on the southern side of the inner court of the Temple (Mid. v. 4). It was used for ritual purposes also, the priests drawing lots there for the daily service of the sacrifices, and also reciting the "Shema'" there (Tamid ii., end, to iii., beginning; iv., end, to v., beginning). The larger part of the hall was on the site of the court of laymen. There were two entrances: one from the court of the priests, which was used by the latter; the other in the Water gate, used by the laity. The Great Bet Din sat daily, except on the Sabbath and on feast-days, between the morning and evening sacrifices (Tosef., Sanh. vii. 1). On the Sabbath and on feast-days, on which there were no meetings in the hall of hewn stone, the members of the bet din assembled in the schoolhouse on the Temple mount (*ib.*). According to the accounts given in the Talmudic sources, the Great Bet Din had the following functions, which it exercised in part as a body and in part through committees of its members: It had supervision over the Temple service, which was required to be conducted in conformity with the

Functions and Authority.

Law and according to Pharisaic interpretation. It decided which priests should perform the Temple service (Mid., end). It supervised especially important ritual acts, as the service on the Day of Atonement (Yoma i. 3). It had in charge the burning of the Red Heifer and the preparation of the water of purification (Tosef., Sanh. iii. 4). When the body of a murdered person was found, members of the Great Bet Din had to take the necessary measurements in order to determine which city, as being the nearest to the place of the murder, was to bring the sacrifice of atonement (Soṭah ix. 1; Tosef., Sanh. iii. 4; comp. Soṭah 44b-45a). It had also to decide as to the harvest tithes (Peah ii. 6). It sat in judgment on women suspected of adultery, and sentenced them to drink the bitter water (Soṭah i. 4; see ORDEAL). It arranged the calendar (R. H. ii. 5 *et seq.*), and provided correct copies of the Torah roll for the king, and probably for the Temple also (Tosef., Sanh. iv. 4; Yer. Sanh. ii. 20c). In general it decided all doubtful questions relating to the religious law (Sanh. 88b) and rendered the final decision in regard to the sentence of the teacher who promulgated opinions contradicting the traditional interpretation of the Law ("zaḳen mamreh"; Sanh. xi. 2-4; see ELDER, REBELLIOUS).

The "Zugot."

Two persons were at the head of the bet din: one, the actual president with the title "nasi"; the other, the second president or vice-president, who bore the title "ab bet din" (father of the court). The existence of these two offices is well authenticated from the time following the Hadrianic persecution. R. Johanan (3d cent.) says that in the college which was regarded as the continuation of the Great Bet Din in the hall of hewn stone R. Nathan officiated as second president ("ab bet din") side by side with R. Simeon b. Gamaliel II., who was president ("nasi"; Hor. 13b). In a mishnah (Ḥag. ii. 2) five pairs of scholars are enumerated who were at the head of the Great Bet Din at the time of the Second Temple; and it is stated that one of each pair was nasi and the other ab bet din. These five pairs of scholars, who collectively are also designated "zugot" (Peah ii. 6), were at the same time the most prominent representatives of the tradition (Ab. i. 1 *et seq.*) and at the head of the Pharisaic school. There is therefore no reason to doubt the statement that from the time the bet din came under Pharisaic influence these Pharisaic teachers stood at its head. The fact that the high priest had formerly been the president of this bet din explains why there were two presidents. Since the high priest was probably frequently prevented from presiding at the meetings, or was perhaps not competent to do so, another officer had to be chosen who should be the actual director of the body. The double office was retained when, with the growing influence of the Pharisees, the nasi of the bet din was a scribe and no longer the high priest. The title "nasi," which the president of the bet din bore, may have originated at the time when the high priest—the real prince and the head of the state—acted as president. The following reason also may have determined the retention of the title, even after the high priest no longer officiated as president: The bet din, which, as shown above, was called also כנישתא (corresponding to the Hebrew עדה), was identified with the Biblical "'edah" (comp. Sifre, Deut. 41 [ed. Friedmann, p. 59b]; Sifra, Wayiḳra, ed. Weiss, 19a, where it is expressly stated that the Great Bet Din in the hall of hewn stone is the 'edah); and, since only a director of the 'edah is called "nasi" in Ex. xvi. 22 and Num. iv. 34, it may have seemed desirable to retain the title "nasi" for the president of the bet din.

Order of Business.

Business at the meetings of the bet din was transacted according to a certain order. Reliable traditions describing the procedure and the balloting have been preserved in the Mishnah; but it is impossible to distinguish between the regulations obtaining in the bet din at the time of the Second Temple and those obtaining in the school of Jabneh, which was regarded as a continuation of the Sanhedrin. The following are some of these regulations: The members of the bet din sat in a semicircle in order that they might see one another (Sanh. iv. 2; Tosef., Sanh. viii. 1). The president sat in the center (Tosef., *l.c.*). Two secretaries recorded the various opinions expressed by the members; according to one tradition there were three secretaries (Sanh. *l.c.*). When a question was raised and a member of the college declared that he was in possession of a tradition according to which the question might be decided, such tradition was decisive. When no member knew of any tradition relating to the question at issue, discussion followed and a ballot was taken (Tosef., Sanh. vii. 1). Three rows of scholars sat in front of the bet din, and filled vacancies in the latter when necessary (Sanh. iv. 4; Tosef., Sanh. viii. 2). This regulation, however, refers only to the school of Jamnia and not to the bet din of the time of the Second Temple; for only such men were appointed to membership in the latter as had previously sat in less important bodies.

After the destruction of the Temple at Jerusalem and the downwall of the Jewish state, the Academy of Jabneh was organized as the supreme religious authority, being therefore regarded as the continuation of the Great Bet Din in the hall of hewn stone. The later Jewish academies under the presidency of the patriarchs of the family of Hillel—hence, down to the end of the fourth century—were also regarded as the continuation of that institution (this is the meaning of the sentence "The bet din of the hall of hewn stone went on ten journeys until it finally settled at Tiberias"; R. H. 31a, b); they accordingly retained its organization, and the president bore the title of nasi, the second president officiating side by side with him as ab bet din.

BIBLIOGRAPHY: Schürer, *Gesch.* ii. 188-189, where the literature on the subject is given; Jacob Reifmann, *Sanhedrin*, Berdychev, 1888; Bacher, art. *Sanhedrin*, in Hastings, *Dict. Bible*; Adolf Büchler, *Das Synhedrium in Jerusalem und das Grosse Bet Din in der Quaderkammer des Jerusalemischen Tempels*, Vienna, 1902, the chief source for the view given above.

W. B. J. Z. L.

SANHEDRIN ("Court"): Name of a treatise of the Mishnah, Tosefta, and both Talmudim. It stands fourth in the order Neziḳin in most editions, and is divided into eleven chapters containing seventy-one paragraphs in all. It treats chiefly of courts and their powers, of qualifications for the office of judge, and of legal procedure and criminal law.

Ch. i.: Cases which are brought before a court of three judges (§§ 1-3), before a small sanhedrin of twenty-three members (§ 4), or before the Great Sanhedrin at Jerusalem consisting of seventy-one, or, according to R. Judah, of seventy members (§ 5); origin of the requirement that there should be seventy (or seventy-one) members in the Great Sanhedrin, and twenty-three in the smaller body; minimum number of inhabitants entitling a city to a sanhedrin (§ 6).

Contents Ch. i.-v.

Ch. ii.: Rights of the high priest (§ 1); rights and duties of the king, who may neither judge nor be judged, and may declare war only with the consent of the Great Sanhedrin; his share of the booty; he may not accumulate treasure for himself; he must have a copy of the Torah made for himself; the reverence due him (§§ 2-5).

Ch. iii.: Suits involving money which are decided by arbitrators; cases in which one party may reject the judge selected or the witness cited by the other party; persons debarred from acting either as judges or as witnesses (§§ 1-5); examination of witnesses, each of whom is questioned separately, with a subsequent comparison of their testimony (§ 6); announcement of the verdict by the president of the board; no judge may say to either party: "I wished to acquit thee, but I was overruled by the majority of my colleagues" (§ 7); if he who loses the case later produces written testimony or a witness in his favor, the sentence is reversed (§ 8).

Ch. iv.: Difference in the proceedings and in the number of judges between trials in which money is involved and criminal cases in which the life of the defendant is in jeopardy, the former being conducted before three judges and the latter before a sanhedrin of twenty-three members (§§ 1-2); the sanhedrin sat in a semicircle, so that all the members might see one another, while the clerks recorded the reasons which the judges gave either for acquittal or for condemnation (§ 3); three rows of scholars versed in the Law sat in front of the sanhedrin, one or more of them being called upon at need to fill the bench, in case a quorum of judges was not present (§ 4); address to the witnesses in criminal cases, reminding them of the value of a human life; in this connection it is said that Adam is called the ancestor of the whole human race, in order that no one might superciliously say to his fellow man: "My great grandfather was more important than thine" (§ 5).

Ch. v.: Examination of the witnesses regarding the time, place, and circumstances of the case, and the coherency of the testimony given; consultation and mode of procedure on the part of the judges (§§ 1-5).

Contents Ch. vi.-xi.

Ch. vi.: How the condemned man is led to the place of execution; proclamation of the verdict, so that a reversal may be possible at the last moment if proofs of innocence are produced (§ 1); the condemned man is exhorted to confess his sins that he may atone for them by his death (§ 2); method of stoning to death, and cases in which those who are stoned are hanged after death, and the manner of hanging (§§ 3-4); burial-place of those who have been executed, and the demeanor of their relatives (§§ 5-6).

Ch. vii.: The four methods of capital punishment—stoning, burning, beheading, and strangling—and the manner of each (§§ 1-3); crimes punishable by stoning (§§ 4-11).

Ch. viii.: The circumstances in which a stubborn and rebellious son (comp. Deut. xxi. 18 *et seq.*) is regarded and sentenced as such (§§ 1-4); the stubborn son, like the burglar (comp. Ex. xxii. 1), is treated with severity in order that he may be prevented from committing greater crimes; in this connection the cases are given in which one about to commit a crime may be killed to prevent its commission (§§ 5-7).

Ch. ix.: Criminals who are burned and those who are beheaded; cases in which homicide is not regarded as murder (§§ 1-2); cases in which a mistake is made as to the identity of criminals condemned to death so that it is impossible to tell what punishment each one has deserved (§ 3); cases in which one has committed two different crimes, and so deserves two different forms of capital punishment (§ 4); criminals who are placed in solitary confinement ("kipah"; § 5); cases in which a criminal taken in the act may be killed by any one without being brought before a court (§ 6).

Ch. x.: Those who have no part in the future world; the problem whether the Ten Tribes will return at some future time from the place of their exile (§§ 1-3); the idolatrous city (comp. Deut. xiii. 13 *et seq.*; §§ 4-6).

Ch. xi.: Criminals who are strangled (§ 1); the dissenting teacher ("zaḳen mamreh") and the proceedings against him (§§ 2-4); the false prophet and the one who makes predictions in the name of idols (§§ 5-6). In the Mishnah of the Babylonian Talmud the order of the tenth and eleventh chapters is inverted.

Tosefta and Gemara.

The Tosefta to Sanhedrin is divided into fourteen chapters, and contains many interesting haggadic interpretations and sayings besides the additions and supplements to the Mishnah. Especially noteworthy is the attempt in iv. 5 to explain how the people sinned in asking for a king (I Sam. viii.), and thus to remove the discrepancy between I Sam. xii. 17 and Deut. xvii. 14-20; there is likewise an interesting discussion of the problem whether the script in which the Torah was originally given to the people was changed, and, if so, when the alteration was made (v. 7-8). Other remarkable passages (xi. 6, xiv. 1) state that the laws set forth in Deut. xiii. 13-18 and xxi. 18-21 are valid in theory only, since they never have been and never will be enforced in practise.

The Gemara of both the Talmudim contains a mass of interesting maxims, legends, myths, stories, and haggadic sayings and interpretations in addition to its elucidations of the passages of the Mishnah, the number of haggadot on the tenth (or eleventh) chapter being especially large. Among the interesting passages of the Babylonian Gemara may be noted the disputations with the heretics (38b-39a); the attempts to find the belief in the resurrection of the dead outlined in the Bible, and the polemics against heretics who deny the resurrection (90b–91a, 91b, 92a); the discussion whether the resurrection of the dead described in Ezek. xxxvii. is to be interpreted merely as a figurative prophetic vision or whether it was a real event (92b); and the discussions and computations of the time at which the Messiah will appear, with the events which will attend his coming (97b–99a).

Especially noteworthy in the Palestinian Gemara are the legend of the angel who assumed the form of Solomon and deprived him of his throne (20c); the story of the execution of the eighty sorceresses of Ashkelon on one day by Simeon b. Sheṭaḥ (23d); and the account of the unfortunate and undeserved death of Simeon b. Sheṭaḥ's son (23b).

W. B. J. Z. L.

SANHEDRIN, FRENCH: Jewish high court convened by Napoleon I. to give legal sanction to the principles expressed by the Assembly of Notables in answer to the twelve questions submitted to it by the government (see Jew. Encyc. v. 468, *s.v.* France). These questions were:

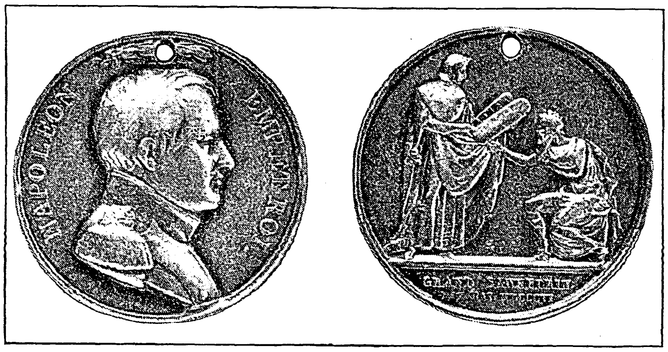

Medal Struck in Commemoration of the Sanhedrin Convened by Napoleon, 1807.

(In the possession of Prof. John Bach McMaster, Philadelphia, Pa.)

1. Is it lawful for Jews to have more than one wife?
2. Is divorce allowed by the Jewish religion? Is divorce valid, although pronounced not by courts of justice but by virtue of laws in contradiction to the French code?
3. May a Jewess marry a Christian, or a Jew a Christian woman? or does Jewish law order that the Jews should only intermarry among themselves?
4. In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?
5. What conduct does Jewish law prescribe toward Frenchmen not of the Jewish religion?
6. Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?
7. Who elects the rabbis?
8. What kind of police jurisdiction do the rabbis exercise over the Jews? What judicial power do they exercise over them?
9. Are the police jurisdiction of the rabbis and the forms of the election regulated by Jewish law, or are they only sanctioned by custom?
10. Are there professions from which the Jews are excluded by their law?
11. Does Jewish law forbid the Jews to take usury from their brethren?
12. Does it forbid, or does it allow, usury in dealings with strangers?

Constitution of the French Sanhedrin.

At one of the meetings of the Notables, Commissioner Comte Louis Matthieu Molé expressed the satisfaction of the emperor with their answers, and announced that the emperor, requiring a pledge of strict adherence to these principles, had resolved to call together a great sanhedrin which should convert the answers into decisions and make them the basis of the future status of the Jews, create a new organization, and condemn all false interpretations of their religious laws. In order that this sanhedrin, reviving the old Sanhedrin of Jerusalem, might be vested with the same sacred character as that time-honored institution, it was to be constituted on a similar pattern: it was to be composed of seventy-one members—two-thirds of them rabbis and one-third laymen. The Assembly of Notables, which was to continue its sessions, was to elect the members of the sanhedrin, and notify the several communities of Europe of its meeting, "that they may send deputies worthy of communicating with you and able to give to the government additional information." The Assembly of Notables was to appoint also a committee of nine, whose duty it would be to prepare the work of the sanhedrin and devise a plan for the future organization of the Jews in France and Italy (see Jew. Encyc. iv. 232, *s.v.* Consistory).

On Oct. 6, 1806, the Assembly of Notables issued a proclamation to all the Jewish communities of Europe, inviting them to send delegates to the sanhedrin, to convene on Oct. 20. This proclamation, written in Hebrew, French, German, and Italian, speaks in extravagant terms of the importance of this revived institution and of the greatness of its imperial protector. While the action of Napoleon aroused in many Jews of Germany the hope that, influenced by it, their governments also would grant them the rights of citizenship, others looked upon it as a political contrivance. When in the war against Prussia (1806–7) the emperor invaded Poland and the Jews rendered great services to his army, he remarked, laughing, "The sanhedrin is at least useful to me." David Friedländer and his friends in Berlin described it as a spectacle that Napoleon offered to the Parisians.

Opening Session.

The opening of the sanhedrin was delayed until Feb. 9, 1807, four days after the adjournment of the Assembly of Notables. Its seventy-one members included the rabbis sitting in the Assembly, to whom were added twenty-nine other rabbis and twenty-five laymen. Its presiding officers, appointed by the minister of the interior, were: David Sinzheim, rabbi of Strasburg (president); Joshua Benzion Segre, rabbi, and member of the municipal council of Vercelli (first vice-president); Abraham de Cologna, rabbi of Mantua (second vice-president). After a solemn religious service in the synagogue, the members assembled in the Hôtel de Ville, in a hall specially prepared for them. Following

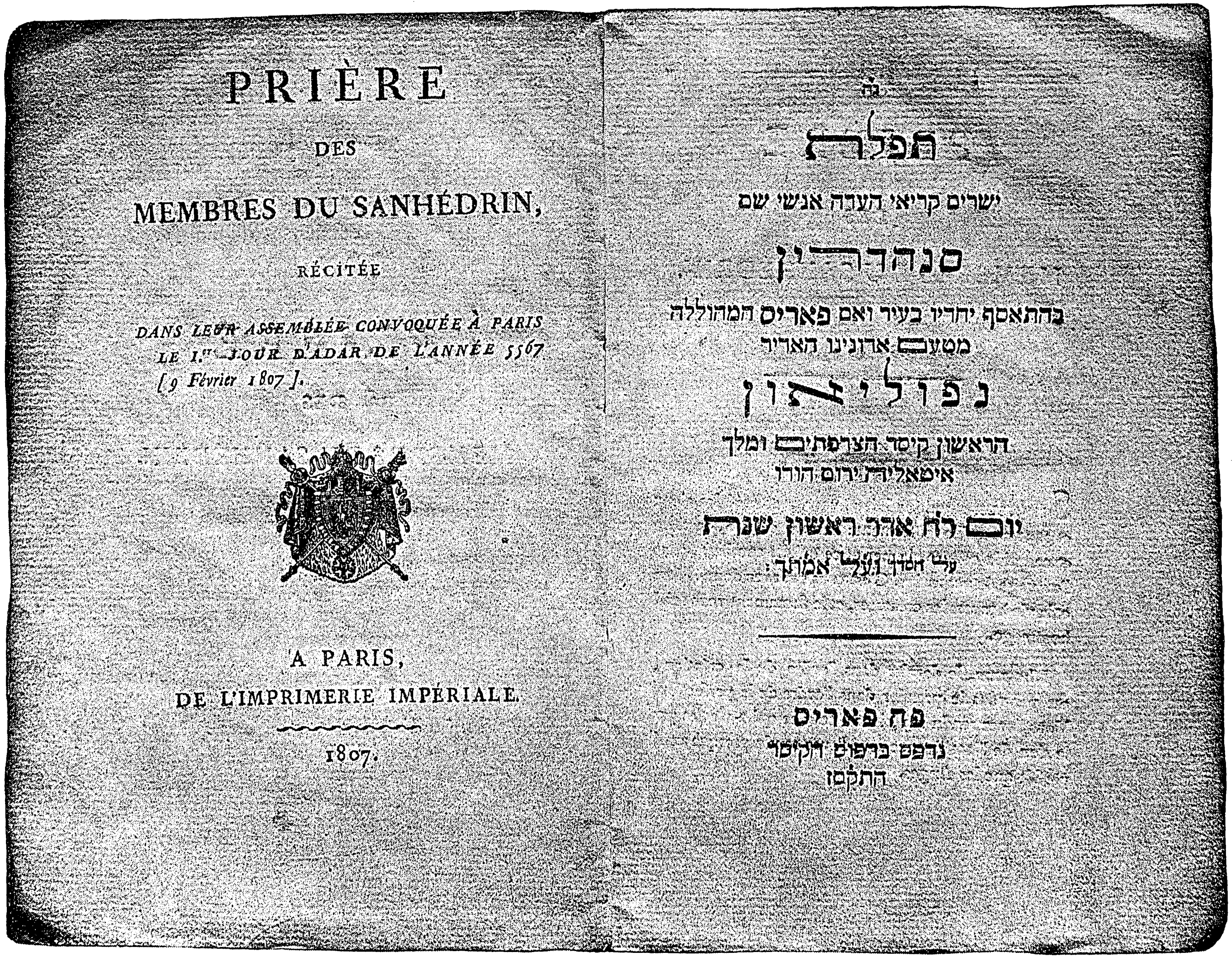

PRIÈRE
DES
MEMBRES DU SANHÉDRIN,
RÉCITÉE
DANS LEUR ASSEMBLÉE CONVOQUÉE À PARIS
LE 1.er JOUR D'ADAR DE L'ANNÉE 5567
[9 Février 1807].

À PARIS,
DE L'IMPRIMERIE IMPÉRIALE.
1807.

ב"ה
תפלת
ישרים קריאי העדה אנשי שם
סנהדרין
בהתאסף יחדיו בעיר ואם פאריס המהוללה
מטעם אדונינו האדיר
נפוליאון
הראשון קיסר הצרפתים ומלך
איטאליה ירום הודו
יום ר"ח אדר ראשון שנת
על׳ חסדך ועל׳ אמתך:

פה פאריס
נדפס בדפוס הקיסר
התקס"ז

TITLE-PAGES FROM THE PRAYERS RECITED AT THE MEETING OF THE SANHEDRIN CONVENED BY NAPOLEON, PARIS, 1807.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

the ancient custom, they took their seats in a semicircle, according to age, on both sides of the presiding officers, the laymen behind the rabbis. They were attired in black garments, with silk capes and three-cornered hats. The sittings were public, and many visitors were present. The first meeting was opened with a Hebrew prayer written by David Sinzheim; after the address of the president and of Furtado, chairman of the Assembly of Notables, it was adjourned. At the second sitting, Feb. 12, 1807, deputies Asser, Lemon, and Litwack, of the newly constituted Amsterdam Reform congregation Adat Jeshurun, addressed the sanhedrin, Litwack in Hebrew, the others in French, expressing their entire approval of the Assembly and promising their hearty support. But the deputies were greatly disappointed when the president, after having answered them in Hebrew, invited them to be silent listeners instead of taking part in the debates as the proclamation of the Notables had caused them to expect. Addresses from congregations in France, Italy, and the Rhenish Confederation, especially from Neuwied and Dresden, were also presented.

In the sittings of Feb. 16, 19, 23, 26, and March 2, the sanhedrin voted without discussion on the replies of the Assembly of Notables, and passed them as laws. At the eighth meeting, on March 9, Hildesheimer, deputy from Frankfort-on-the-Main, and Asser of Amsterdam delivered addresses, to which the president responded in Hebrew expressing great hopes for the future. After having received the thanks of the members, he closed the sanhedrin. The Notables convened again on March 25, prepared an official report, and presented it on April 6, 1807; then the imperial commissioners declared the dissolution of the Assembly of Notables.

Its Decisions.

The decisions of the sanhedrin, formulated in nine articles and drawn up in French and Hebrew, were as follows: (1) that, in conformity with the decree of R. Gershom, polygamy is forbidden to the Israelites; (2) that divorce by the Jewish law is valid only after previous decision of the civil authorities; (3) that the religious act of marriage must be preceded by a civil contract; (4) that marriages contracted between Israelites and Christians are binding, although they can not be celebrated with religious forms; (5) that every Israelite is religiously bound to consider his non-Jewish fellow citizens as brothers, and to aid, protect, and love them as though they were coreligionists; (6) that the Israelite is required to consider the land of his birth or adoption as his fatherland, and shall love and defend it when called upon; (7) that Judaism does not forbid any kind of handicraft or occupation; (8) that it is commendable for Israelites to engage in agriculture, manual labor, and the arts, as their ancestors in Palestine were wont to do; (9) that, finally, Israelites are forbidden to exact usury from Jew or Christian.

In the introduction to these resolutions the sanhedrin declared that, by virtue of the right conferred upon it by ancient custom and law, it constituted, like the ancient Sanhedrin, a legal assembly vested with the power of passing ordinances in order to promote the welfare of Israel and inculcate obedience to the laws of the state. These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the religious affairs of the Jews, although Napoleon, in spite of the declarations, issued a decree on March 17, 1808, restricting the Jews' legal rights. The plan of organization prepared by the committee of nine, having for its object the creation of consistories, was not submitted to the sanhedrin, but was promulgated by Napoleon's decree of March 17, 1808.

Bibliography: Grätz, *Gesch.* 1st ed., xi. 267 *et seq.*, 620 *et seq.*; Léon Kahn, *Les Juifs de Paris Pendant la Révolution*, pp. 332 *et seq.*; S. Klein, *La Vérité sur le Talmud*, German translation by S. Mannheimer, pp. 137 *et seq.*, Basel, 1860; Jost, *Gesch.* ix. 121 *et seq.*; Tama, *Transactions of the Parisian Sanhedrin*, London, 1807.

D. S. Man.

SANITATION. See Health Laws.

SANTA MARIA. See Paul de Burgos.

SANTANGEL (SANCTO ANGELOS), LUIS (AZARIAS) DE: 1. Marano and learned jurist of Calatayud, Spain; died before 1459. He was converted by the sermons of Vicente Ferrer, and was made magistrate ("zalmedina") of the capital of Aragon. The name **Luis de Santangel** was borne also by the following:

2. Grandson of No. 1. He was fiscal agent in Aragon, and in 1473 represented the knights and noblemen in the assembly of the Aragonese estates.

3. Head of a mercantile house in Valencia; died in 1476. He maintained uninterruptedly business relations with King John of Aragon, and was farmer of the royal salt-pits at De la Mata, near Valencia, for which he made an annual payment of 21,100 sueldos, in accordance with an agreement dated July 9, 1472. He farmed also the customs duties and the taxes in the royal domains.

4. Grandson of No. 1; merchant of Saragossa. He joined the conspiracy of the Maranos against the inquisitor Pedro Arbues, and was publicly burned at the stake Aug. 18, 1487, at Saragossa.

5. Son of No. 3. After his father's death (1476) he succeeded him as farmer of the royal taxes, and was subsequently promoted to the rank of royal counselor. He appeared as an adherent of Judaism in the sanbenito at the auto da fé in Saragossa July 17, 1491. Ferdinand of Aragon, whose favorite he was, valued him highly for his faithfulness, honesty, and ability, and appointed him "escribano de racion," that is, chancellor of the royal house of Aragon.

Santangel took an important part in the discovery of America. After negotiations between Columbus and the Spanish king and queen had been broken off, he succeeded in winning over Queen Isabella, and, from purely patriotic motives, himself lent the necessary money, 17,000 ducats (5,000,000 maravedis), without interest. It was Santangel that received Columbus' first detailed report of his voyage and discoveries (see America, The Discovery of).

Ferdinand throughout his life continued to cherish friendly feelings for his beloved counselor. When Santangel's daughter married D. Angel de Villanueva, a grandson of Moses Patagon of Calatayud (1493), the king, in recognition of the faith-

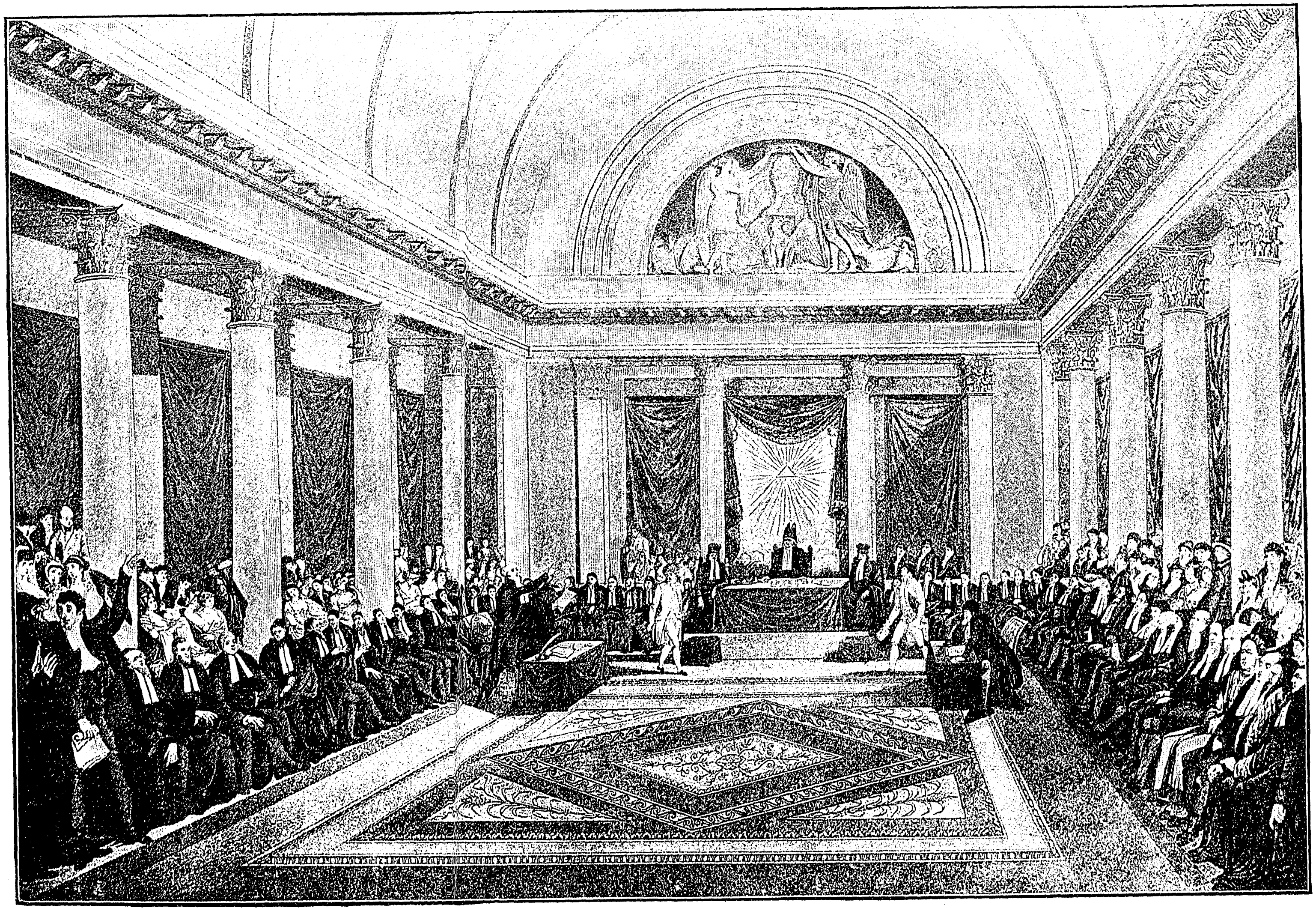

The Sanhedrin Convened by Napoleon, 1807.

(From an old print.)

fulness of her father, presented her with the sum of 30,000 sueldos. But the highest reward for the many memorable services rendered by Santangel to the king and to Spain was the royal exemption of Santangel's children and grandchildren from liability to the charge of apostasy, the officers of the Inquisition in Valencia and other places being strictly forbidden to molest them in any manner on account of their religious belief.

Bibliography: Kayserling, *Christopher Columbus*, pp. 60, 65. 69 *et seq.*
A. M. K.

SANTAREM: City of Portugal. Even before its conquest by the Portuguese in 1140, it possessed a Jewry, situated near the Church of S. Ildefonso. It is now more than two centuries since this ceased to exist. The synagogue of Santarem was the oldest in all Portugal, and the city was the seat of the district rabbi, appointed by the chief rabbi for the province of Estremadura. In the "foro" or letter of freedom granted by Affonso Henriques to the city it was decided that when a Christian wished to pay a Jew a debt, the transaction was to take place in the presence of both Jews and Christians or through the agency of some one of prominence and established reputation. In a litigation between a Jew and a Christian or vice versa, only the Christian's testimony was believed. When the daughter of Queen Isabella of Castile, the bride of the only son of John II., entered Santarem in Nov., 1490, the Jews there, according to precedent, met her with their Torah scrolls, and made her the customary presents of cows, sheep, fowl, etc.

After the expulsion of the Jews from Portugal, many secret Jews lived in Santarem. The earthquake on Jan. 26, 1531, which caused great destruction in Santarem, was ascribed by the fanatic monks to the fact that the city tolerated these secret Jews within its walls. Thereupon the people fell upon the innocent Maranos, among whom was the famous physician Amatus Lusitanus, and drove them from their houses. Against these acts of fanaticism the noble Bishop Fernando Coutinho and the dramatist Gil Vicente especially protested loudly. See Gil Vicente.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, pp. 2, 13, 98, 181, 269; Mendes dos Remedios, *Os Judeus em Portugal*, pp. 181, 361.
J. M. K.

SANTOB (SHEM-ṬOB) DE CARRION: Spanish poet; born toward the end of the thirteenth century at Carrion de los Condes, a town in Castile, whence his cognomen. He lived in the reigns of Alfonso XI. and his son and successor Pedro, with both of whom he was in high favor. The "Doctrina Christiana" and "Danza General en Que Entram Todos los Estados de Gente," contained in the same manuscript with a collection of his poems, have long been falsely ascribed to him.

Santob wrote "Consejos y Documentos del Rabbi Don Santo al Rey D. Pedro" or "Proverbios Morales," of which two manuscripts are in existence, one in the Escorial and the other in the National Library, Madrid. The proverbs as found in the two manuscripts are alike in content, but differ in wording; the latter consisting of 627, the former of 686, "coplas." The manuscript of the National Library was copied by Ticknor in his "History of Spanish Literature" (iii. 422–436, London, 1855). The Escorial manuscript was published for the first time, with a collation of the Madrid text and under the title "Proverbios Morales del Rabbi Don Sem Tob," in "Biblioteca de Autores Españoles" (lviii. 331–372, Madrid, 1864). Several verses have been translated into German by Kayserling in his "Sephardim" and by J. Fastenrath in his "Immortellen aus Toledo" (Leipsic, 1869). The "Consejos" or "Proverbios Morales," the composition of which the author began under King Alfonso, and which he afterward combined and dedicated to King Pedro (1357–60), begin as follows:

"Sennor Rey, noble, alto,
Oy este sermon
Que vyene desyr Santob
Judio de Carrion."

Though without much coherence, the works of Santob are remarkable for the epigrammatic precision and vivacity of their style. The author based some of his apothegms on his own views on life, and others he took from the Proverbs of Solomon, Ecclesiastes, Pirḳe Abot, the Talmud, and from the works of the Spanish-Moorish period, *e.g.*, Ibn Gabirol's "Mibḥar ha-Peninim."

Bibliography: L. Stein, *Untersuchungen über die Proverbios Morales von Santob de Carrion*, Berlin, 1900; Rios, *Estudios*, pp. 305 *et seq.*; idem, *Hist. Critica de la Literatura Española*, iv. 91 *et seq.*; Ticknor, *History of Spanish Literature*, vols. i., iii.; Kayserling, *Sephardim*, pp. 21–45; idem, *Bibl. Esp.-Port.-Jud.* p. 97; Grätz, *Gesch.* vii. 408.
J. M. K.

SANUA, JAMES (called also **Abu Naddara** = "he of the spectacles" ["naẓẓarah"]): Egyptian publicist; born at Cairo April, 1839. He studied in Egypt and in Italy, and at the age of sixteen commenced to contribute articles to Arabic, French, Italian, and English newspapers. In 1863 he became professor at the Ecole Polytechnique and examiner of schools under the Egyptian government. In 1870 he introduced the modern Arabic theater into Egypt. He wrote no less than thirty-two pieces, and translated many others from European languages. In 1872 he founded the two societies Les Amis de la Science and Le Cercle des Progressistes. In 1877 he established "Le Journal d'Abou Naddara," in which he foretold the English invasion of Egypt.

On account of his opposition to the government Sanua was exiled in 1878. He then settled in Paris, from which city he has continued to publish his violently anti-English journal as the organ of the so-called Egyptian National party. In 1889 Sanua gave a series of lectures in Spain, Portugal, and northwest Africa. In 1890 he founded the monthly "Al-Tawaddud," and in 1899 the monthly "Al-Munṣif." These three papers are published partly in Arabic and partly in English and French, with occasional Persian and Turkish. He has written also much poetry both in Arabic and in French. Among his other publications may be cited: "L'Egypte Satirique," Paris, 1886; "Souhaits d'Orient," 1892; "Abou Naddara à Stamboul," 1892; and "Paris et Ses Expositions," 1899.

Sanua has visited the sultan several times, receiving from him numerous decorations. In 1900 the Shah of Persia conferred upon him the title "Sha'ir al-Mulk" (Poet of the Empire).

s. G.

SAPHIR, JACOB (known also as **Eben Sappir**): Rabbi and traveler of Rumanian descent; born in 1822 at Oshmiany, government of Wilna; died in Jerusalem 1886. While still a boy he went to Palestine with his parents, who settled at Safed; and at their death (in 1836) he removed to Jerusalem. In 1848 he was commissioned by the Jewish community of the latter city to travel through the southern countries to collect alms for the poor of Jerusalem. In 1854 he undertook a second tour, visiting Yemen, British India, Egypt, and Australia. The result of this journey was his "Eben Sappir" (vol. i., Lyck, 1866; vol. ii., Mayence, 1874), in which work he gave the history, and a vivid though uncritical description of the condition, of the Jews in the above-mentioned countries.

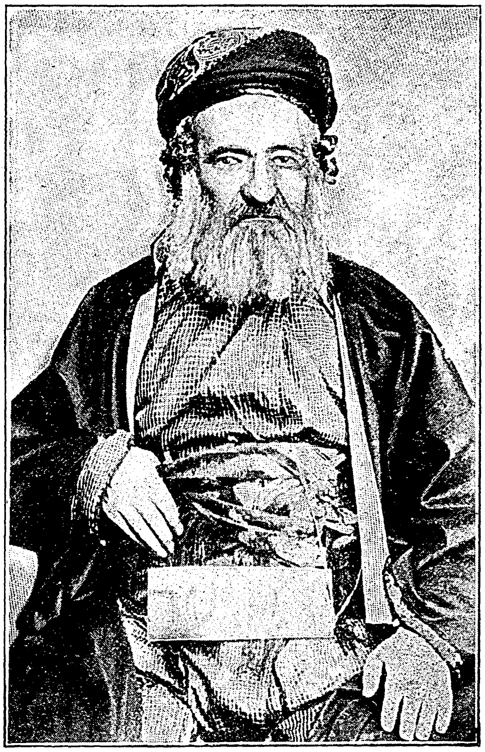

Jacob Saphir.

Saphir published also "Iggeret Teman" (Wilna, 1868), a work on the appearance in Yemen of the pseudo-Messiah Judah ben Shalom.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 557-558; *idem*, in *Ha-Karmel*, vi., Wilna, 1866; Geiger, in *Jüd. Zeit.* xi. 263-270.

s. S. O.

SAPHIR, MORITZ GOTTLIEB: Hungarian humorist; born at Lovas-Berény Feb. 8, 1795; died at Baden, near Vienna, Sept. 5, 1858. In 1806 he went to Prague to study the Talmud; but, feeling a deeper interest in German literature, he settled in Pesth in 1814, where he learned likewise French, English, and Italian. The reception given to "Papilloten," his first work (Pesth, 1821), encouraged him to go to Vienna, where he became a contributor to literary periodicals. After traveling through southern Germany in 1824, he settled in Berlin, where he edited both the "Berliner Schnellpost für Literatur, Theater und Geselligkeit" (1826-29) and the "Berliner Courier" (1827-29), gaining the favor of the general public by his clever plays on words, a style then new in literature. His success made him many enemies, including Fouqué, Förster, Cosmar, and Diez, who attacked him in a pamphlet entitled "Saphir in Berlin." This was answered by his own "Der Getödtete aber Dennoch Lebende Saphir," which passed through four large editions within a week. The quarrel, however, induced him to go to Munich in 1829, where he founded the "Bazar für München" (1830-33) and the "Deutsche Horizont" (1831-33).

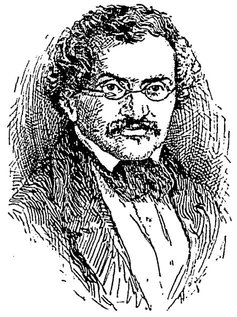

Moritz G. Saphir.

Saphir was expelled from Bavaria in 1832 on account of his incessant attacks upon the directors of the theater, and went to Paris, but the king soon permitted him to return to Munich. He then assumed the editorship of the "Bayrische Beobachter" and was appointed "Hoftheaterintendanturrath." In 1835 he went to Vienna, where he became Bäuerle's associate editor on the "Theaterzeitung," issuing "Der Humorist," a periodical of his own, in 1836.

The following is a list of Saphir's works: "Conditorei des Jocus" (Leipsic, 1825); "Gesammelte Schriften" (4 parts, Stuttgart, 1830); "Neueste Schriften" (3 parts, Munich, 1830); "Humoristische Damenbibliothek" (6 vols., Vienna, 1831-41); "Humoristische Abende" (Augsburg, 1832); "Humoristische Glasperlen" (Munich, 1833); "Dumme Briefe" (2 parts, *ib.* 1834); "Carnevals und Masken-Almanach" (*ib.* 1834); and "Das Fliegende Album für Ernst, Scherz, Humor und Lebensfrohe Laune" (2 vols., Leipsic, 1846; 5th ed. 1875). His collected works have been published in 12 volumes (Brünn, 1884), and in an enlarged edition in 26 volumes (*ib.* 1890).

In 1832 Saphir embraced the Protestant faith.

BIBLIOGRAPHY: *Jüdisches Athenäum*, p. 217; *Pallas Lex.* xiv.; *Meyers Konversations-Lexikon.*

s. L. V.

SAPHIR, SIGMUND: Hungarian journalist; born in Hungary 1806 (according to some, 1801); died at Pesth Oct. 17, 1866. He edited several German papers in that city, among them the "Pesther Tageblatt" (1839-45), to which his uncle, the humorist, Moritz G. SAPHIR, contributed. It had occasionally articles of Jewish interest; for instance, Max Letteris' "Das Tragische Ende eines Dichters," containing the legend of Judah ha-Levi's death. Saphir further edited the "Pesther Sonntagszeitung," no complete sets of which are known to exist. On Jan. 3, 1864, a number appeared which was announced as beginning the seventh year of publication after an interruption. The paper often contained humorous sketches from Jewish life. He further edited, in conjunction with Count Majláth, a poetical year-book entitled "Iris" (1840–41), which was subsequently continued for five years by Count Majláth alone, one of its contributors being Ludwig August Frankl, who wrote for it "A Night in the Ghetto of Rome."

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon*; *Literarisches Centralblatt*, 1866, p. 1773; *Allg. Zeit. des Jud.* 1866, p. 716.

S. S. KR.

SAPPHIRE (Hebrew, ספיר): A highly prized sky-blue precious stone, frequently mentioned in the Old Testament and Apocrypha (Ex. xxiv. 10, xxviii. 18, xxxix. 11; Job xxviii. 6, 16; Cant. v. 14; Lam. iv. 7; Isa. liv. 11; Ezek. i. 26, x. 1, xxviii. 13; Tobit xiii. 20). It is doubtful whether Job xxviii. 6 is correctly translated "it hath dust of gold." The ancients, in any case, did not mean by "sapphire" the stone which is now known under that name, but the so-called lapis lazuli, in which are interspersed many pyrites that glitter like gold against the blue background. The sapphire was highly prized by the Babylonians and Egyptians also. It was found in the mines of Upper Egypt (comp. Job *l.c.*). In the Old Testament the sapphire is enumerated among the stones on the breastplate of the high priest (Ex. xxviii. 18, xxxix. 11). In the prophetic description of the New Jerusalem sapphire is mentioned as forming the foundations of the city (Isa. liv. 11), also as the material of which the gates are to be built (Tobit xiii. 20).

It is difficult to say with what meaning the sapphire is used figuratively in the description of the human body in Cant. v. 14 and Lam. iv. 7: the allusions have been referred both to the blue veins and to blue garments; but both passages cited may be corrupt. In the description of the theophany in Exodus and Ezekiel the foundation on which God's throne rests—the dark-blue firmament with its golden stars—is compared to a floor inlaid with sapphires (Ex. xxiv. 10; Ezek. i. 26, x. 7).

J. I. BE.

SAR SHALOM BEN BOAZ: Gaon of Sura, where he died about 859 or 864, having held the gaonate for ten years. He succeeded Kohen Ẓedeḳ I., and was in turn succeeded by Naṭronai b. Hilai. He left more than 100 responsa, a great many of which are to be found in the collection "Sha'are Ẓedeḳ" (Salonica, 1792), forty-seven in "Teshubot Ge'onim Ḳadmonim" (Nos. 13–60, Berlin, 1848), twenty-seven in "Sefer Sha'are Teshubah," and some in "Toratan shel Rishonim" (Frankfort-on-the-Main, 1881). His responsa show clearly that Sar Shalom was very tolerant toward non-Jews, mild toward his subordinates, and liberal in the enforcement of the laws. He was consulted by chiefs of communities of distant countries, whom, instead of commanding, as it was in his power to do, he answered in a friendly manner, explaining the difference between the customs of his school and those of Pumbedita, and leaving the choice to them. In his responsa he endeavored to give the reasons for his decisions, often declaring that if the consultants were present he would be better able, by discussing the various questions, to elucidate them.

He warned the people not to establish institutions which they probably would be unable to observe. In cases where a community had bound itself by a vow to a statute which it found itself unable to fulfil, he allowed it to break such vow ("Toratan shel Rishonim," i. 47). His tolerance is shown by the fact that he particularly prohibited the robbing of a non-Jew, even when there was no "ḥillul ha-Shem" (profanation of the name of God; "Sha'are Ẓedeḳ," part iv., gate 1, No. 7). But although of a mild disposition, he insisted upon punishing severely the man who struck another man, or who ill-treated his wife, and the woman who was rebellious toward her husband (*ib.* part i., gate 6, Nos. 3–5); and he was very severe with regard to usury, placing many difficulties in the way of money-lenders (*ib.* part iv., gate 2, Nos. 3–4).

It may be pointed out that when consulted as to the custom obtaining in certain places of washing the hands and then sitting on the ground seven times when returning from a funeral, he answered that the practise was followed only by the relatives of the deceased, and that the purpose of sitting on the ground was to drive away thereby the demons who accompany a man when returning from the funeral of a relative (*ib.* part iii., gate 4, No. 20). Thus it seems that he either believed in demons himself, or, at least, did not oppose the popular belief in them.

Sar Shalom manifested a tendency to interpret the Bible cabalistically. He particularly tried to explain the numbers symbolically; thus he declared that the candlestick, consisting of twenty-five parts (comp. Ex. xxv. 31–37), symbolizes the twenty-five generations from Adam to Moses; the ten curtains covering the Tabernacle (*ib.* xxvi. 1 *et seq.*), the ten commandments or Decalogue; and the thirty cubits' length of the upper curtains, the thirty generations from Isaac, who was the first circumcised on the eighth day, to Zedekiah, in whose days the Temple was destroyed. In explaining the expression "the ark of the covenant" (Josh. iii. 11) he identifies the Ark with the angel ("Teshubot Ge'onim Ḳadmonim," No. 15).

BIBLIOGRAPHY: Fürst, in *Orient, Lit.* x. 187; idem, *Bibl. Jud.* iii. 246; Grätz, *Gesch.* 3d ed., v. 231; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 20 *et seq.*, 242; S. J. Rapoport, in *Bikkure ha-'Ittim*, x. 36, note 28; *idem*, in *Teshubot Ge'onim Ḳadmonim*, pp. 8–10; Weiss, *Dor*, iv. 112–114.

W. B. M. SEL.

SARAGOSSA (Spanish, **Zaragoza**; the Roman **Cæsaraugusta**; Hebrew, סרקוסטה): Capital of the former kingdom of Aragon. The city is situated on the Ebro, which is crossed by a long stone bridge constructed with the municipal fees received from the miḳweh during the two years beginning May 1, 1266. Jews resided in Saragossa at a very early time. By the tenth century they had formed a flourishing congregation, while the civil wars which raged under Sulaiman (1012) caused several Jewish scholars, including Ibn Janaḥ, Solomon ibn Gabirol, and Moses ibn Gikatilla, to go to Saragossa, where they were welcomed with hospitality. Like Samuel ibn Nagdela in Granada, Jekuthiel ibn Ḥasan then occupied a high position under King Yaḥya ibn al-Mundhir, whom he served until he was killed at the same time as his sovereign. After several bloody struggles and vain attempts on the part of the kings of Aragon to take the city, it surrendered to them on Dec. 18, 1118. Alfonso I., "el Batallador," the conqueror of Saragossa, imitated the example of King Alfonso VI. of Castile, and granted several privileges to the Jews, who had enjoyed under the califs equal rights with the Saracens.

Under the Spaniards.

James I. declared all the Jews of his empire to be his property, and placed them under the jurisdiction of a "bayle general." Among those who held this office was Judah or Jehudano de Cavallería, the richest and most respected Jew of Aragon, who was head bailiff of Saragossa, and even of the entire kingdom, for several decades. He was frequently consulted by the king, James I., in affairs of state, and in 1263 by the king's orders he equipped a fleet. The treasurers Abraym (Abraham) and Bondia (Yom-Ṭob) likewise lived in Saragossa, although no details are known regarding them.

In this city, as in all the towns of Spain, the Jews lived in a Juderia, which was surrounded by walls and provided with gates. The quarter was very large, bordering on the Coso, and extending from the Church of S. Gil to the Plaza de Magdalena, along the Calle de la Veronica, which is now called Barrionuevo. It thus included the following streets, which were mostly named according to the trades pursued by their inhabitants: La Cuchilleria (Cutlers' street), La Pelliceria (Tawers' street), Plateria (Goldsmiths' street), Teneria (Tanners' street), Freneria (Saddlers' street), Borzaria, and others, while, in accordance with a decree of Alfonso III., dated Nov. 5, 1288, Jewish cloth-dealers were permitted to sell their wares in the Picatoria, as far as the Corrigeria (Strap-Makers' street). The Juderia remained closed on Holy Thursday and on Good Friday; and, according to a resolution of the city council, passed April 14, 1442, the Jews were obliged to make an annual payment of 200 sueldos to the porter for opening and closing the gates (Act. de Ayuntamiento de Zaragoza de 1442; comp. "R. E. J." xxviii. 117).

The aljama in Saragossa was very rich and populous; but the estimate of 5,000 families, even for the most flourishing period, is too high (Brüll's "Jahrb." vi. 38). The Jews of the city carried on an active trade in their own manufactures as well as in cloth, silk, leather, cotton, flax, and other articles. James I. accorded them the privilege of manufacturing colored cloths; and in 1323 James II. conferred upon them the right to dye cotton, silk, and linen.

Jewish Gilds.

They pursued a great variety of trades; among them were, as may be inferred from the street-names mentioned above, goldsmiths and cutlers, tawers and tanners, strap-makers and saddlers, who, in accordance with the strongly marked Aragonese custom, had gilds of their own, like the Christians. The fraternity ("confradia") of the shoemakers—who were then, as now, very numerous, the city having long been famous for its leather-factories—resolved by a statute, confirmed May 6, 1336, by King Pedro III., that every member, under penalty of one dinero to be paid into the society treasury (Almosina = צדקה), should attend wedding and circumcision celebrations arranged by any of its members, visit on each Sabbath any member who had fallen sick, and, in case of death, go to his house, escort the body to the grave, and assemble in the house for prayer during the days of mourning. Each needy member who fell ill received two dineros daily from the treasury of the fraternity ("Coleccion de Documentos Inéditos de la Corona de Aragon," xl. 131 *et seq.*; "Allg. Zeit. des Jud." lvi. 438). To encourage industry, the Jews were permitted, about 1330, to keep stores outside the Juderia; but this privilege was soon revoked.

The taxes imposed upon the Saragossa Jews were very oppressive: besides the "cena," or so-called "Jews' tax," and the city assessments, they were obliged to pay to the king 3,000 sueldos yearly ("Col. de Documentos," ix. l. 185 *et seq.*), and to this sum were added extraordinary subsidies. In 1289 the Jews were compelled to advance James II. 12,000 sueldos for his campaign against Sicily, although until this sum was repaid they were to be exempt from all state taxes. When, in 1332, the aljama had become so reduced that it was unable to pay even the taxes, the subsidies were temporarily remitted (Jacobs, "Sources," Nos. 1011, 1059, 1163, 1176; Rios, "Hist." ii. 159). The officials of the aljama, the rabbis, administrators, and assessors, were nominated (or confirmed) and protected by the king. Whenever he came to Saragossa and visited the Juderia, the aljama, or rather its rabbis and assistant rabbis, went to meet him in festive procession, bearing richly decorated Torah scrolls. It is related that once the aljama secretly resolved to render the customary homage, but with empty Torah cases. In 1420 this was reported to the king, Alfonso V., by a Jew who had been baptized, although he had been employed at the royal court even before conversion. Alfonso determined to punish the aljama for the deception. His design was frustrated, however, by a pious servant of the synagogue who hurriedly placed scrolls of the Law in all the cases. When the king, together with the informer and an armed retinue, visited the Juderia on the 17th of Shebaṭ, which was the following day, and the aljama came to meet him with the scrolls of the Law, he expressed a wish to see the Torah. To his surprise, all the scrolls were shown to him, whereupon the Jews were graciously dismissed, and the informer was executed as a calumniator. The 17th of Shebaṭ was thenceforth celebrated annually in Saragossa after the manner of the Purim festival (Brüll's "Jahrb." vi. 38 *et seq.*).

The Synagogues.

The community owned several synagogues, although there is no evidence to support the statement that there were exactly twelve. The Great Synagogue, a magnificent structure situated near the Coso, consisted of three naves, the central one being higher than the other two, while the roof, supported by three columns, was ornamented with many gilded carvings. At the entrance was a large gate with six small doors on each side. In the interior of the building the walls were decorated with verses of the Psalms in large red and blue Hebrew letters ("Boletin Acad. Hist." xviii. 83 *et seq.*), and the Ark was a splendid piece of mosaic. The remaining synagogues were smaller in size. Whenever a member of the community was about to sell or give away a piece of property, it was customary to announce the fact in three synagogues on four successive Sabbaths, and to give notice that all claims upon the property must be presented within four weeks (Isaac b. Sheshet, Responsa, No. 388).

Frequent Intermarriages.

The community of Saragossa had not a good moral or religious reputation; and its licentiousness was censured by the grammarian Ibn Janaḥ and by the pessimistic poet Solomon ibn Gabirol as early as the eleventh century. Two centuries later the Jews of the city were much more severely condemned for godlessness, ignorance, sensuality, and immorality by the satirist Solomon Bonfed, a deposed rabbi of Saragossa ("Catalogue of the Michael Library," pp. 363 *et seq.*, Hamburg, 1848). It is at least clear that this Jewish community formed a sharp contrast to that of Toledo. As early as the thirteenth century, according to the complaints of Baḥya b. Asher, a native of Saragossa, the most important religious commands were slightly regarded, and despite the existence of a Jewish school and a society of Talmudic scholars (Confradia de Estudios de los Judios; Jacobs, "Sources," No. 1177), the study of the Talmud was not pursued assiduously. The rich Jews of the city strove for the friendship of the Christians, married Christian women, and accepted Christian husbands for their daughters. In the controversy over the writings of Maimonides, the congregation of Saragossa and their leader, Don Baḥya ben Moses, physician in ordinary to King James I., were foremost among his defenders. The tendency of Saragossa was liberal; and its congregation was probably the only one in Spain in which the scroll of Esther was read to the women at Purim in Spanish, instead of in Hebrew—a fact which roused the indignation of Isaac b. Sheshet, a rabbi of the town, and of his teacher Nissim (Isaac b. Sheshet, *l.c.* Nos. 389, 390).

The aljama in Saragossa had several famous rabbis and preachers, among them, according to a generally accepted but unsupported view, Baḥya b. Joseph, author of the "Ḥobot ha-Lebabot," and the equally noted preacher Baḥya ben Asher, who wrote, two hundred years later, a valuable commentary on the Pentateuch. A highly respected rabbi was Azariah ibn Jacob (1313–28), described as "Excelentissimo de la Juderia de Zaragoza." Like Solomon ibn Jacob (1297–1301)—his brother, if not his father—he was a physician, and, like him also, enjoyed special privileges from the king, having an assistant by royal permission ("Arch. de la Corona de Aragon," reg. 477, fol. 147; 860, fol. 60). Aaron b. Joseph ha-Levi was a rabbi in Saragossa at the same time as Azariah. In the last third of the fourteenth century the office was held by the easy-going and indulgent Joseph b. David, as well as by Isaac ben Sheshet and the celebrated Ḥasdai Crescas. Rabbi Zerahiah ha-Levi, with the learned Vidal Benveniste and R. Mattathias ha-Yiẓhari, represented the congregation at the disputation in Tortosa. Jewish physicians were numerous in Saragossa, where several members of the Benveniste family lived. Nathaniel ibn Almoli was a resident of the city at the same time as the Solomon ibn Jacob mentioned above; and a few decades later Samuel Alazar, physician in ordinary to the king ("fisico de su magestad"), was especially favored, as were other members of his family ("Arch. de la Corona de Aragon," reg. 860, fol. 20; 861, fol. 213; 863, fol. 205), to which belonged Don Ezra of Saragossa, a personal acquaintance of Isaac b. Sheshet (Isaac b. Sheshet, *l.c.* Nos. 215, 388).

Massacre of 1391.

The year 1391 marks a crisis in the history of the community of Saragossa as well as in the fortunes of the Spanish Jews in general, and the congregation soon sank into comparative insignificance in size and importance. In consequence of the persecutions and subsequently of the sermons of Vicente Ferrer its richest members renounced Judaism. Then came the plague, which raged in 1429, 1448, and the following years, and carried off many Jews. Saragossa was filled with Maranos, who were the richest inhabitants of the town, owning the most beautiful houses at the "Mercado" (the market-place), holding the highest offices, and occupying the most important positions. They were the bitterest opponents of the introduction of the Inquisition; and hundreds of them fell as victims of the tribunal during the first years of its activity. On June 30, 1486, Juan de Esperandeu, who owned houses and large tanneries on the Coso, together with Manuel de Almazan and other coreligionists of Saragossa, was publicly burned at the stake. On the first visit of the king and queen to the capital of Aragon, which took place a few weeks later, the aljama of the city presented them with twelve cows decorated with rich ornaments, an equal number of wethers, a silver table-service (carried by twelve Jews), and two silver dishes, one bearing a precious goblet and the other a goblet filled with castellanos, each castellano having the value of 480 maravedis.

The decree of banishment was scarcely promulgated when the city council of Saragossa pressed a claim for 4,000 sueldos against the aljama. The Jews sold their looms, their manufactures, and other goods at a great loss, and left the town. The main street of the Juderia was given the name "Barrionuevo" some weeks later, while the Great Synagogue served for a time as a warehouse, until the Jesuits enlarged it in 1560, and dedicated it as a church. It was torn down, however, fifteen years later, and on its site was erected a church which is still standing and is the largest in Saragossa.

Bibliography: Rios, *Hist.* i. 225 *et seq.*, 386, 396; ii. 155, 296; iii. 71 *et seq.*, 259 *et seq.*, 292; Tourtoulon, *Jacme I. le Conquérant, Roi d'Aragon*, ii. 376 *et seq.*, Montpellier, 1867; Jacobs, *Sources*, s.v.; *Boletin Acad. Hist.* xviii. 83 *et seq.*, xxxii. 89 *et seq.*; *R. E. J.* xxviii. 115 *et seq.*

G. M. K.

SARAGOSSI, JOSEPH: Talmudist and cabalist of the fifteenth and sixteenth centuries. On being banished from Spain in 1492 he went successively to Sicily, Beirut, and Sidon. He resided in Sidon for some time, and finally settled at Safed, where he assumed the position of rabbi. Possessed of a mild character, and esteeming above all else peace and harmony, Saragossi gained the love not only of his flock, but even of the Mohammedan inhabitants of Safed, toward whom he displayed a spirit of conciliation and great tolerance. At one time Saragossi was on the point of leaving Safed, when he was prevailed upon by the inhabitants to remain, they promising him an annual salary of 50 ducats, two-thirds of which sum was furnished by the Mohammedan governor of the city. Combining Talmudic with cabalistic knowledge, Saragossi contributed largely to the development of those branches of Jewish learning in Safed. His lectures on the Cabala were attended by David ibn Abu Zimra.

Bibliography: *Shebaḥe Yerushalayim*, p. 16b; Grätz, *Gesch.* ix. 17, 26.

S. I. Br.

SARAH (SARAI).—Biblical Data: Wife of Abraham, who for a long period remained childless (Gen. xi. 29-30). She accompanied her husband from Haran to Canaan (*ib.* xii. 5). Driven by famine to take refuge in Egypt, Abraham, fearing that her beauty would put his life in danger if their true relations became known, proposed that she pass as his sister. As he had apprehended, she was actually taken by Pharaoh, to whom her personal charms had been highly praised (*ib.* xii. 10 *et seq.*), while Abraham was richly dowered by the monarch on her account. But, visited by troubles, Pharaoh began to suspect the truth; and, censuring Abraham, he bade him take his wife and depart.

Sarai being still childless, she induced her husband to take her Egyptian handmaid Hagar for a concubine, that through her she might be "built up." Hagar, feeling herself quick with child, despised her mistress, whereupon Sarai bitterly upbraided her husband. Wishing not to be involved in the quarrel, Abraham told her to do with her handmaid as she deemed best, and Hagar was soon compelled to flee by the harsh treatment accorded her; but an angel, announcing that her seed would be numerous, urged her to return to Sarah (*ib.* xvi.). After Hagar had borne Ishmael, God told Abraham, whose name hitherto had been Abram, to change Sarai's name to "Sarah," announcing that she would bear him a son. Incredulous on account of Sarah's age (she was ninety), Abraham burst into laughter, wherefor the son was to be called "Isaac" (*ib.* xvii.). Sarah overheard that she was to give birth to a son when, at a subsequent visit of the three messengers on their way to Sodom, the promise was renewed; she, too, was incredulous, and laughed inwardly, but when interrogated denied that she had laughed (*ib.* xviii.).

Abraham next removed to Gerar, where Sarah had an experience with Abimelech similar to the one she had had in Egypt. Abimelech, however, was warned in a dream. Reproved for the wrong done, Abraham justified his and Sarah's statement by the explanation that Sarah was the daughter of his father but not of his mother (*ib.* xx. 1-12). After this, Sarah bore a son, Isaac, which aroused her to say, "God hath made me to laugh, so that all that hear will laugh with me" (*ib.* xxi. 1-7). The fact that now she had a son of her own augmented her displeasure with Hagar and Ishmael; and Abraham, at her solicitation, sent both away after God had quieted his scruples (*ib.* xxi. 10 *et seq.*). Sarah's death is very briefly recorded as having taken place in Kirjath-arba, or Hebron, when she had attained the age of 127 years. She was buried by Abraham in the cave of Machpelah (*ib.* xxiii., xxv. 10, xlix. 31). No other reference to Sarah is found in the Hebrew canon, except in Isa. li. 2, where the prophet appeals to his hearers to "look unto Abraham your father, and unto Sarah that bare you."

E. G. H.

Named Iscah.

——In Rabbinical Literature: Sarah was the niece of Abraham, being the daughter of his brother Haran. She was called also "Iscah" (Gen. xi. 29), because her beauty attracted general attention and admiration (Meg. 14a). She was so beautiful that all other persons seemed apes in comparison (B. B. 58a). Even the hardships of her journey with Abraham did not affect her beauty (Gen. R. xi. 4). According to another explanation, she was called Iscah because she had prophetic vision (Meg. *l.c.*). She was superior to Abraham in the gift of prophecy (Ex. R. i. 1). She was the "crown" of her husband; and he obeyed her words because he recognized this superiority on her part (Gen. R. xlvii. 1). She was the only woman whom God deemed worthy to be addressed by Him directly, all the other prophetesses receiving their revelations through angels (*ib.* xlv. 14). On their journeys Abraham converted the men, and Sarah the women (*ib.* xxxix. 21). She was called originally "Sarai," *i.e.*, "my princess," because she was the princess of her house and of her tribe; later she was called "Sarah" = "princess," because she was recognized generally as such (Ber. 13a; Gen. R. xlvii. 1).

On the journey to Egypt, Abraham hid his wife in a chest in order that no one might see her. At the frontier the chest had to pass through the hands of certain officials, who insisted on examining its contents in order to determine the amount of duty payable. When it was opened a bright light proceeded from Sarah's beauty. Every one of the officials wished to secure possession of her, each offering a higher sum than his rival (Gen. R. xl. 6; "Sefer ha-Yashar," section "Lek Leka"). When brought before Pharaoh, Sarah said that Abraham was her brother, and the king thereupon bestowed upon the latter many presents and marks of distinction ("Sefer ha-Yashar," *l.c.*). As a token of his love for Sarah the king deeded his entire property to her, and gave her the land of Goshen as her hereditary possession: for this reason the Israelites subsequently lived in that land (Pirḳe R. El. xxxvi.). He gave her also his own daughter Hagar as slave (*ib.*).

In Pharaoh's Harem.

Sarah prayed to God to deliver her from the king, and He thereupon sent an angel, who struck Pharaoh whenever he attempted to touch her. Pharaoh was so astonished at these blows that he spoke kindly to Sarah, who confessed that she was Abraham's wife. The king then ceased to annoy her ("Sefer ha-Yashar," *l.c.*). According to another version, Pharaoh persisted in annoying her after she had told him that she was a married woman; thereupon the angel struck him so violently that he became ill, and was thereby prevented from continuing to trouble her (Gen. R. xli. 2). According to one tradition it was when Pharaoh saw these miracles wrought in Sarah's behalf that he gave her his daughter Hagar as slave, saying: "It is better that my daughter should be a slave in the house of such a woman than mistress in another house"; Abimelech acted likewise (Gen. R. xlv. 2). Sarah treated Hagar well, and induced women who came to visit her to visit Hagar also. Hagar, when pregnant by Abraham, began to act superciliously toward Sarah, provoking the latter to treat her harshly, to impose heavy work upon her, and even to strike her (*ib.* xlv. 9).

Relations with Hagar.

Sarah was originally destined, like Abraham, to reach the age of 175 years, but forty-eight years of this span of life were taken away from her because she complained of Abraham, blaming him as though the cause that Hagar no longer respected her (R. H. 16b; Gen. R. xlv. 7). Sarah was sterile; but a miracle was vouchsafed to her (Gen. R. xlvii. 3) after her name was changed from "Sarai" to "Sarah" (R. H. 16b). When her youth had been restored and she had given birth to Isaac, the people would not believe in the miracle, saying that the patriarch and his wife had adopted a foundling and pretended that it was their own son. Abraham thereupon invited all the notabilities to a banquet on the day when Isaac was to be weaned. Sarah invited the women also, who brought their infants with them; and on this occasion she gave suck to all the strange children, thus convincing the guests of the miracle (B. M. 87a; comp. Gen. R. liii. 13). Sarah's behavior toward Ishmael, whom she drove away from his father's roof, is justified on the ground that she saw him commit the three greatest sins, namely, idolatry, unchastity, and murder (*ib.* liii. 15).

Died at Thought of the Sacrifice of Isaac.

Legends connect Sarah's death with the sacrifice of Isaac (*ib.* lviii. 5), there being two versions of the story. According to one, Samael came to her and said: "Your old husband seized the boy and sacrificed him. The boy wailed and wept; but he could not escape from his father." Sarah began to cry bitterly, and ultimately died of her grief (Pirḳe R. El. xxxii.). According to the other legend, Satan, disguised as an old man, came to Sarah and told her that Isaac had been sacrificed. She, believing it to be true, cried bitterly, but soon comforted herself with the thought that the sacrifice had been offered at the command of God. She started from Beer-sheba to Hebron, asking every one she met if he knew in which direction Abraham had gone. Then Satan came again in human shape and told her that it was not true that Isaac had been sacrificed, but that he was living and would soon return with his father. Sarah, on hearing this, died of joy at Hebron. Abraham and Isaac returned to their home at Beer-sheba, and, not finding Sarah there, went to Hebron, where they discovered her dead ("Sefer ha-Yashar," section "Wayera"). During Sarah's lifetime her house was always hospitably open, the dough was miraculously increased, a light burned from Friday evening to Friday evening, and a pillar of cloud rested upon the entrance to her tent (Gen. R. lx. 15).

W. B. J. Z. L.

——**Critical View:** The two forms of the name, "Sarah" and "Sarai," are identical in meaning; it is difficult to understand the reason for the change. "Sarai" is probably the more archaic form of "Sarah," though the termination "ai" is unusual in the feminine. The writer of Gen. xvii. 15 must have considered the "ah" of "Sarah" as implying in some way "yahu" or "yah" (the "YHWH" element). Accordingly, the change would be similar to that of "Joshua" to "Jehoshua." Perhaps it was the intention to read the name "Sarayahu," the "hu" being added to "Sarai." In that case the meaning "princess" now given to "Sarah" must be abandoned. The element "sarah" is identical with a part of the name "Israel," and "Sarah" and "Sarai" are appropriate names for Israel's mother (Isa. li. 2; comp. Robertson Smith, "Kinship and Marriage," p. 30; for the forms see Olshausen, "Lehrbuch der Hebräischen Sprache," § 110; Nöldeke, in "Z. D. M. G." 1886, p. 183; 1888, p. 484; König, "Historisch-Kritisches Lehrgebäude," II. i. 427). The name "Sa-ra-a" is reported to occur in Babylonian tablets (Cheyne and Black, "Encyc. Bibl." iv. 4285, note 3).

Repetitions in the Narrative.

The story of Sarah's life, brief and incomplete as it is, presents nevertheless curious repetitions, *e.g.*, the incident with Pharaoh and a similar incident with Abimelech (Gen. xii. 10 *et seq.* and xx. 1 *et seq.*). Marriages with half-sisters were, in primitive matriarchy, regarded as anything but incestuous. From the point of view of the history of culture these episodes are very instructive. But it is not very probable that Abraham would have run the risk twice. Moreover, a similar incident is reported in regard to Isaac and Rebecca (*ib.* xxvi. 6–11). This recurrence indicates that none of the accounts is to be accepted as historical; all three are variations of a theme common to the popular oral histories of the Patriarchs. That women were married in the way here supposed is not to be doubted. The purpose of the story is to extol the heroines as most beautiful and show that the Patriarchs were under the special protection of the Deity. The promise of Isaac and the explanation of the name are given in duplicate. First, Abraham is the recipient of the promise, and he laughs (*ib.* xvii. 15–21). In the second narrative (*ib.* xviii.) Abraham again is given the promise, but Sarah laughs. Finally, the name receives a third justification in Sarah's exclamation at his birth (*ib.* xxi. 6).

According to Pentateuchal analysis, the references to Sarah in Genesis are divided among the various strata as follows:

Gen. xi. 29 belongs to J (Jahvist); xii. 5, 10-20 to J; xvi. to J (except 1a, 3, 15, 16); xvii. 15-21 to P (Priestly Code); xviii. to J; xx. to E (Elohist); xxi. 1a, 2a to J; xxi. 6, 7 to E; the remainder to P.

Concerning the kernel of historical fact underlying the patriarchal cycle in Genesis, and thus also the detached glosses concerning Sarai = Sarah, there is no unanimity of opinion among scholars. Their

Views as to Historical Character.

various views may be summarized as follows: (1) The Patriarchs, including Abraham, so likewise his wives, were historical individuals reports of whose adventures and deeds have come down through long and differing channels of oral tradition. According to the theory which they variously assumed to be worked out in the history of Israel, historiographers whose writings are incorporated in the Pentateuch selected from this mass of discordant material what suited their purpose, and reconstructed even this in accordance with their plans. This accounts for the duplications and discrepancies. According to Baethgen ("Beiträge zur Semitischen Religionsgesch." p. 157), "Sarah" is a simple appellative representing a historical character, whose life is given in fragments and with free embellishments.

(2) The patriarchal cycle represents older Canaanite, pre-Israelitish material, adopted and adapted by Israel. As such, the stories disclose views concerning the relations of septs and clans, as well as concerning political and geographical conditions. Genealogies such as those evolved in the patriarchal story are never of individuals. Tribal antipathies and sympathies, and political and racial interdependence and kinship, are expressed by them; but frequently, in order to complete a system, an individual ancestor or eponym is invented. While some of the names that occur are clearly those of clans, or of localities, Abraham = Abiram is not. It seems to be an appellative; but it is connected with Hebron, an old center. Sarai = Sarah, on the other hand, is the name of a clan—Israel. As Jacob became Israel in another cycle (with Beth-el), so here Abraham (Hebron) is connected with Israel. This is the meaning of the marriage of Abraham with Sarah, as similar ethnic or historical data underlie the story of his dealings with Hagar and Keturah.

(3) These Patriarchs are regarded by most members of the critical school as the outcome of culture-evolution. That matriarchy once prevailed, that blood-relationship was traced only through the mother, that marriage by capture or purchase was the rule, form probably the historical kernel involved in the repeated narratives of Sarai's marital adventures with men other than Abraham. On the other hand, her dealings with Hagar illustrate the conditions obtaining in the polygamous households of the sheiks of the time and country. The persons are free inventions; the conditions are not.

(4) Originally, Canaanite local eponyms connected with Israel; the Patriarchs were later ranged and ranked systematically, so as to establish an exclusive descent for Israel and disclose its distinction as the people of Yhwh. In this scheme Abraham becomes the "great ancestor" (Abram), or "the ancestor of many nations." Through his wife Sarah he begets the Isaac-Jacob tribes, or Israel (= Sarah); and through his concubine Hagar he begets Ishmael, who therefore is marked as lesser in her degree of purity.

(5) The development of religion is typified in these ancestral figures. Abraham and Sarah represent a sort of elementary monotheism, a religion standing midway between pure Mosaism and the Canaanite cults. This is the view of Dillmann, Ewald, and Kittel.

(6) Abraham and Sarah are free inventions of unconscious popular poetry, untrammeled by considerations of genealogical data or tribal or religious motives. Wellhausen is the main exponent of this view ("Prolegomena zur Gesch. Israels," pp. 337 *et seq.*).

(7) The mythological theory makes Sarai identical with Ishtar. She and Abraham are said to be lunar deities, or adaptations of the Babylonian Adonis-Tammuz (Abraham) and Ishtar (Sarai) myths (the descent of Ishtar). Winckler (in his "Gesch. Israel's" and other writings) and Stucken ("Astralmythen") advance this view.

Eponym Theory.

The most likely of all these views is the one that makes Sarai an eponym for Israel. Her marriage with Abraham represents the union of the Israel group with some clan or clans settled around Hebron. Ed. Meyer (in Stade's "Zeitschrift," 1886) is inclined to regard even Abraham as the name and eponym of a clan or sept, and refers to Abi-ezer (Judges vi. 34). Cheyne, of course (in Cheyne and Black, "Encyc. Bibl." *s.v.* "Sarah"), makes Abraham a Jerahmeelite, whose marriage with Sarah expresses the amalgamation of Israel with the descendants of Jerahmeel.

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E. G. H.

——**In Arabic Literature:** Sarah, the wife of Abraham, was, according to some accounts, the sister of Lot and the daughter of Aran, Abraham's paternal uncle. According to others, she was the daughter of the King of Haran, and her mother was daughter of Kutba, King of Babylon. Sarah was the most beautiful woman of her time and possessed a perfect figure. She resembled Eve, to whom God gave two-thirds of all beauty; indeed, she was so beautiful that Abraham transported her in a chest. When, on entering Egypt, Abraham was obliged to give a tithe of all his goods, he at first refused to open the chest in which Sarah was, and when he was finally forced to do so, the official ran and told the king. Questioned by the latter regarding Sarah, Abraham replied that she was his sister, having instructed her to say the same. When, on that supposition, the king wished to marry her and reached out to take her, Sarah prayed God to wither his hand; and when the king promised not to touch her, she prayed God to restore it. Forgetful of his promise, the king reached toward her once more, and his hand was again withered. This was repeated three times. Abraham was a witness of this interview, God causing the walls of the house to become transparent for the purpose. Finally the king restored Sarah to Abraham and loaded her with presents. He insisted on her choosing for herself one of his slave girls, and she selected Hagar, for whom she had conceived a liking.

Her Beauty.

Afterward Sarah gave Hagar to Abraham; and when Ishmael was born she became so jealous that she could no longer live with Hagar. On one occasion she swore that she would not rest satisfied until her hands had been dipped in Hagar's blood, whereupon Abraham immediately pierced Hagar's ears so that the blood might be on Sarah's hands. Such was the origin of the wearing of earrings. Abraham then took Hagar and Ishmael away. In after years, when he went to visit Ishmael, Sarah was still so jealous that she exacted a promise from Abraham that he would not alight from his horse.

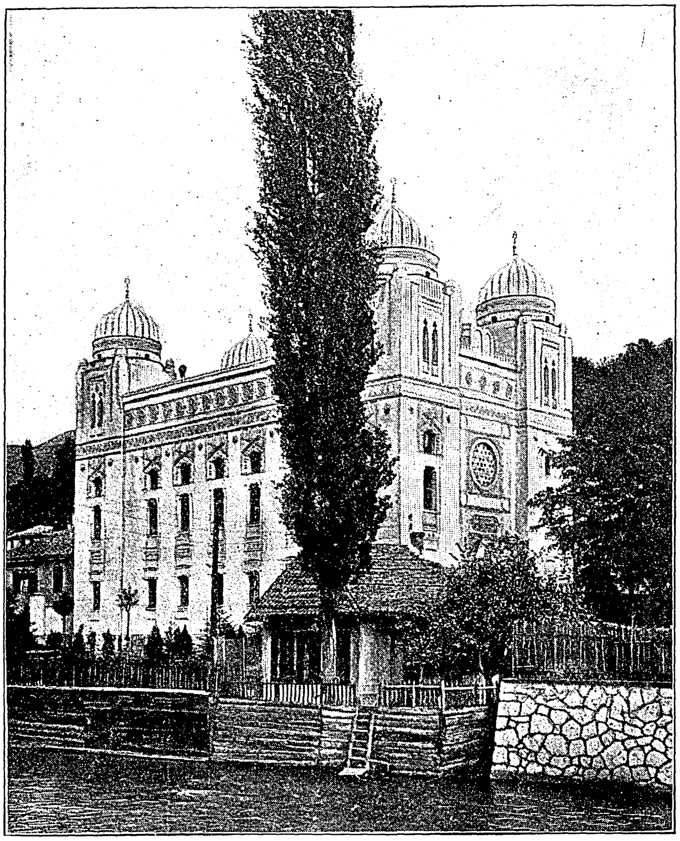

The Synagogue at Sarajevo.
(From a photograph.

Sarah is not directly mentioned in the Koran; but she is referred to in sura xi. 74, where she is spoken of as standing by when Abraham receives the visit of the angels. Sarah was seventy years old when she conceived Isaac (according to Ṭabari; Baiḍawi says she was ninety or ninety-nine). She lived to the age of 130. She is said to have been the mother of Jacob and Esau also, although some say that they were sons of Abraham by another wife. As long as Sarah lived Abraham had no other wife, but after her death he married Keturah. Sarah was buried in the land of Canaan in a cave bought by Abraham, where, later, he also was interred.

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J. M. W. M.

SARAH COPIA SHULAM. See Sullam, Sara Copia.

SARAJEVO (Turkish, **Bosna-Serai**): Capital of Bosnia. For the history of its Jewish community till 1850 see Bosnia.

About 1850 Omar Pasha (Michael Lattas) granted the Jews of Sarajevo the right to settle in any part of the city. Down to 1878, when Austria-Hungary took possession of Bosnia, the Jews living at Sarajevo, as well as throughout Bosnia and Herzegovina, were all Sephardim (called "Spanioles"). After that year there was formed in the city an Ashkenazic congregation which has been recruited mainly from Jews who emigrated from Austria-Hungary after the occupation of Bosnia by that country. Many of the Ashkenazim are highly educated, and occupy leading positions, especially as lawyers and physicians, and have been appointed to offices under the government. The congregation, which is continually increasing, has a handsome synagogue in the Moorish style, which was dedicated Sept. 30, 1902. Its institutions include a ḥebra ḳaddisha, Talmud Torah, women's society, etc. Its rabbi, Samuel Wessel, was called to the office in 1898.

The Sephardic Jews are somewhat more numerous, and, like all the Spanioles in the East, are generally Orthodox. Of the prominent rabbis of Sarajevo the following may be mentioned: Ḥakam Ẓebi (17th cent.), David and his son Isaac Pardo, Moses Danon (to whose grave at Stolar the Sephardim still make pilgrimages) and his brother Benjamin Danon (all in the eighteenth century), Moses Perera, Simon Chason, Moses Levi, Abraham Salom, Judah Finzi, and his successor Ḥakam Abraham Abinuna (d. 1902). The two congregations now maintain friendly intercourse, and their members intermarry, whereas in former times the Sephardim held aloof to a certain extent from their Ashkenazic brethren, looking down upon them as an inferior class. The relations between Jews and non-Jews also are exceptionally cordial.

In 1895 the Jews of Sarajevo numbered 4,060 in a total population of 41,543.

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S. S. We.

SARASOHN, KASRIEL H.: American journalist; born in Paiser, Russian Poland, 1835; died at New York city Jan. 12, 1905. He studied at home and prepared himself for the rabbinate; but in 1866 he abandoned this intention and emigrated to the United States. In 1874 he founded in New York city, where he had settled, the "Jewish Weekly" and the "Jewish Gazette," and in 1886 the "Jewish Daily News." When he began the publication of his journals there existed no other Jewish paper printed in Hebrew in the United States, and he had great difficulty in obtaining the necessary type.

In 1882 Sarasohn founded the Hebrew Sheltering House, now known as the Hebrew Shelter House and Home for the Aged. In 1901 he visited Palestine, and on his return was elected president of the committee for the collection of funds for the support of poor Hebrews in Palestine. He was also chairman of the committee for the Kishinef sufferers.

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A. F. T. H.

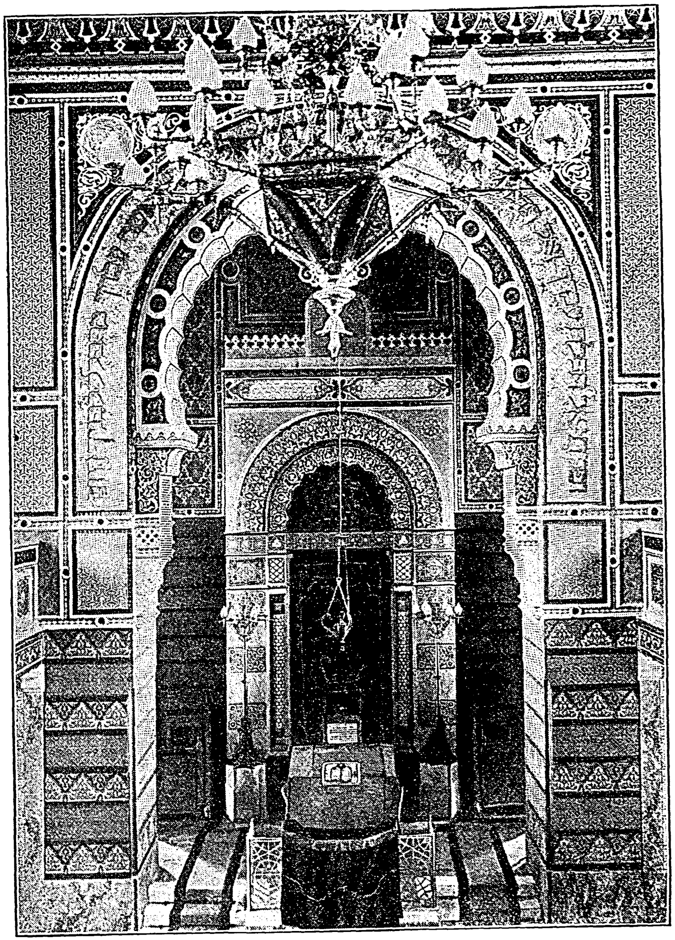

Ark of the Law in the Synagogue at Sarajevo.
(From a photograph.)

SARATOF: Russian city, in the government of the same name; situated on the right bank of the Volga. The city is chiefly memorable for the "Saratof affair," which began in 1853. The direct cause of it was the murder of two Christian boys about the time of Passover. A few years earlier, in 1844, Skripitzyn, who was entrusted with the management of Jewish affairs in Russia, wrote a paper entitled "Information About the Killing of Christians by Jews for the Purpose of Obtaining Their Blood." A limited number of copies was printed and distributed among the members of the royal family, ministers, heads of departments, and members of the Senate. Although this paper was proved afterward to be a plagiarism of a treatise published in 1740 by a demented priest, Gaudent, still the theory expounded in it found many ardent believers among administrative and judicial circles, so much so that, as late as 1878, it was published in the "Grazhdanin." No wonder, then, that the Jews were immediately accused of this double murder. A certain Yushkewitzer, his wife, their son Theodor Yurlov, a soldier, and a barber named Shlifermann were put under arrest. The chief witnesses against them were Olympiada Gorokhova (a woman of bad character and a paramour of Yurlov) and Bogdanov, a soldier. When first put on the witness-stand the woman flatly denied all knowledge of the case, but afterward changed her mind and related the following story: In July, 1853, she (Olympiada) went, toward evening, to the market-place, where she met Ita Neḥamah Yushkewitzer, whom she accompanied home. There the conversation turned upon the burning question of the day, the murder of the two Christian boys.

So-Called Confession.

After much urging, Ita Neḥamah admitted that the Jews had killed the boys. She gave an account of the crime: The boys were first kept in a semistarved condition for many weeks, and, in spite of their tears and appeals, were brought to the synagogue, where they were stabbed, suspended by their feet from the ceiling, circumcised, and again stabbed in many places. Upon Olympiada's asking what was done with the blood, Ita Neḥamah said that "it had been collected in a large vase, dried, made into powder, and sent to Jitomir, where it was purchased by some wealthy

Jews; and that for this the barber Schliffermann received 4,000,000 rubles and her husband Yankel 2,000,000." Olympiada also declared on the stand that her lover Yurlov, upon hearing that his father had been arrested, threw up his hands, exclaiming, "We are all lost!" and begged her to save him. The woman's testimony was full of contradictions; at one time she asserted that she understood Yiddish well, though the fact was that she had no knowledge of it.

The soldier Bogdanov testified that while sitting one day in the armory he overheard a conversation between two Jewish soldiers, Chader and Levin; they were discussing the necessity of liberating their coreligionist Berlinsky, who was under arrest for complicity in the murder of the two boys, and Levin said, "We must not make anything public!" Bogdanov further testified that another Jewish soldier joined them and exclaimed, in Russian, "No! we must not confess anything, though they should dismember us!" When he, Bogdanov, made his presence known to the Jewish soldiers they gave him half a ruble and bade him not to tell anything of what he had heard.

A special committee was sent from St. Petersburg to investigate this case, and though the prosecuting attorney, Durnovo, and his associates made every effort to convict the Jews nothing could be proved, the testimony offered being entirely untrustworthy. However, many Jewish families were ruined, and the effect upon the Jews living in that part of the country was highly injurious, so much so that the government was forced to appoint a commission of scholars to settle once for all the question whether the Jews used Christian blood for religious purposes.

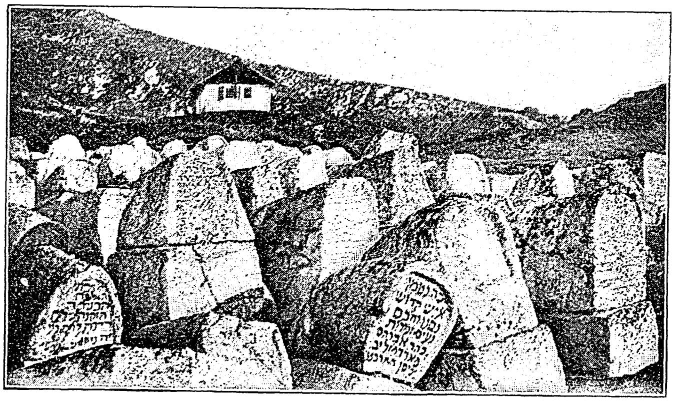

The Old Jewish Cemetery at Sarajevo.

(From a photograph.)

Saratof has a population of 137,109, of whom 570 are Jews.

BIBLIOGRAPHY: *Russki Encyclopedicheski Slovar*, vol. xxviii.; *Voskhod*, Oct., 1881; Chwolson, *Die Blutanklage*, p. 117, Frankfort-on-the-Main, 1901; O. Niekotorykh, *Srednovieko-vykh Protiv Yevreyev*, p. vii., St. Petersburg, 1880.

H. R. J. Go.

SARAVAL: Family of scholars, of whom the following deserve special mention:

Abraham b. Judah Löb Saraval: Flourished in the sixteenth century. He was the author of a commentary on the "Ma'amadot." The second edition of his commentary is dated 1617, but the place of publication is not known.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 709; Roest, *Cat. Rosenthal. Bibl.* i. 29; Benjacob, *Oẓar ha-Sefarim*, p. 351; Mortara, *Indice*, p. 59.

Jacob ben Löb Saraval: Lived at Cologne; died there 1608 or 1614. He is mentioned in the responsa of Jacob Alpron, "Naḥalat Ya'akob." An epitaph in A. Berliner's "Luḥot Abanim" refers, perhaps, to him (Mortara, "Indice," p. 59).

Jacob Raphael b. Simḥah Saraval: Rabbi at Venice; born about 1708; died at Venice April, 1782. He published an answer to a treatise by the lawyer Benedetti of Ferrara on the religion and the oath of the Jews. Among his poems should be mentioned a "kinah" on the death of sixty-five Jews who perished together in an accident. Shortly before his death he was preparing a treatise on the etymology of the names of the "terafim." A letter by him on the Masorah appears in Kennicott's "Dissertatio Generalis" (Brunswick, 1783). His "Dissertazione sull' Ecclesiaste" was contained in Joseph Almanzi's library, now in the British Museum.

BIBLIOGRAPHY: De Rossi, *Dizionario*; Steinschneider, *Hebr. Bibl.* vi. 89; Zunz, *Z. G.* p. 240; Mortara, *Indice*, p. 59.

Judah Löb Saraval: Rabbi at Venice; died May 17, 1617. He is quoted in the ritual work "Mashbit Milḥamot," in connection with a question in regard to the ritual bath. He is mentioned also by Joseph di Trani (Responsa, i. 147). Saraval translated into Hebrew Saadia's commentary on Canticles (Venice, 1777). His tombstone was found in the cemetery of Padua by Filosseno Luzzatto; the epitaph was published by Nepi-Ghirondi ("Toledot Gedole Yisrael," pp. 218–219).

BIBLIOGRAPHY: Steinschneider. *Cat. Bodl.* col. 1371; Azulai, *Shem ha-Gedolim*, i. 59; Zunz, in Liebermann, *Volkskalender*, 1853, p. 72; Mortara, *Indice*, p. 59.

Leon Vita Saraval: Bibliophile; born at Triest in 1771; died Jan. 26, 1851. He was the author of "Discorsi Pronunciati all' Apertura degli Studii della Communità Israelita di Trieste" (Triest, 1811). His son M. Saraval catalogued his father's library between 1851 and 1853, publishing the catalogue at Triest in 1853. The entire library was purchased for the Breslau seminary (1853).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2500; *Serapeum*, 1853, pp. 280–284, 294–298; 1854, pp. 187–188; Mortara, *Indice*, p. 59; Zunz, *Z. G.* pp. 243, 568.

Nehemiah b. Judah Löb Saraval: Venetian scholar; died in Venice in 1649. He wrote an approbation to Joseph Solomon Delmedigo's "Elim" (Amsterdam, 1629). He is mentioned in the following responsa collections: Raphael Meldola, "Mayim Rabbim," i. 11; Samuel Aboab, "Debar Shemu'el," No. 19 (Fürst, "Bibl. Jud." iii. 245; Mortara, "Indice," p. 59).

Solomon Ḥai b. Nehemiah Saraval: Scholar of the seventeenth century; lived at Venice. He is mentioned in the responsa of Samuel Aboab ("Debar Shemu'el," p. 375) and in "Piske Rikanati ha-Aḥaronim," p. 24. He was still living in 1674 (Mortara, "Indice," p. 59).

s. S. O.

SARDINIA: An island in the Mediterranean, about 140 miles from the west coast of Italy, between 8° 4′ and 9° 49′ E. long., and between 38° 55′ and 41° 16′ N. lat. The settlement of Jews in various parts of the island goes as far back as the year 19 of the common era. During the reign of the emperor Tiberius 4,000 Jewish youths were banished from Rome to Sardinia as a penalty for the misdeeds of four Jewish swindlers. Pretending to be collectors for the treasury of the Temple at Jerusalem, the culprits had received enormous sums in money and jewels from Fulvia (wife of the Roman senator Saturninus), who was a sympathizer of Judaism (Josephus, "Ant." xviii. 3, § 5; comp. also Tacitus, "Annales," ii. 85, and Suetonius, "Tiberius," 36). During the early centuries the fate of the Jews in Sardinia resembled that of their brethren in other Roman provinces: so long as pagans ruled the empire the Jews possessed full rights of citizenship, but as Christianity became the dominant power these rights were curtailed.

Under the Romans.

From the middle of the fifth to the middle of the seventh century Sardinia was governed first by the Vandals and then by the Goths, and the condition of the Jews there was on the whole favorable. There were communities in **Oristano, Lula, Gallura, Nora, Sinai** (probably founded by Jews), **Canahim, Sulcis, Tharros, Alghero, Colmedia,** and **Cagliari,** the capital of Sardinia. An incident which greatly disturbed the Jews occurred in the last-named place toward the end of the sixth century. A converted Jew named Peter placed images of saints in the synagogue on Easter Monday. The Jews lodged a complaint with Pope Gregory the Great, who ordered Bishop Januarius of Cagliari to have the images at once removed ("Epistola," v.).

Of the period extending from the time of the establishment of a native government in Sardinia (665) to that of the annexation of the island to Aragon (1325), only a few incidents in the life of the Jewish communities are known. The Sardinian historian of the eighth century, Antonio di Tharros, and Delotone, the compiler of the poems of the Sardinian king Gialeto, mention two Jewish scholars of Cagliari, Abraham and Canaim, who deciphered the Phenician inscriptions collected by Gialeto and the Greek and Phenician inscriptions found in the palace of Masu. The Sardinian chronicler Severino relates that the synagogue of Cagliari, which was situated in the quarter called Aliama, was in 790 destroyed by a fire generally attributed to the malevolence of some fanatical Christians (De Castro, "Bibliotheca," p. 75). During the administration of the province of Arborea by Onroco there often occurred at Oristano bloody conflicts between Jews and Christians, and in order to put an end to these struggles the Jews were ordered to leave the province within two months. On their expulsion from Arborea they settled in the cities of Lugodoro, especially in Lula and Gallura. Traces of their long sojourn in Arborea were still found in the city of Tharros in 1183 by the Mohammedan traveler Mohammed Abu Jabbar.

During the first century of the Spanish domination the Jews of Sardinia enjoyed prosperity. The Aragonian king granted them many privileges, and their numbers were greatly augmented by the arrival of new settlers from Barcelona, Majorca, and other places. Especially favored were the Jews of Alghero, for whom King Alfonso and his successors showed marked friendliness by exempting them from the payment of customs duties and by urging the governors to protect their business interests. On their part the Jews of Alghero often showed their loyalty to the Aragonian kings. In 1370 they contracted many debts in order to supply King Pedro with money and provisions for his armies, and in token of his gratitude the latter forbade their creditors to claim repayment within two years. In the early years of the fifteenth century the community of Alghero subscribed the sum of 1,600 ducats for the exploitation of the royal mines of Iglesias. A Jew named Vidal de Santa Pau gave 600 Alfonsine livres in 1423 for the restoration of the walls of Alghero; in 1459 Zare di Carcassona presented 622 livres for the same purpose. The Jews of Alghero were mostly engaged in trade, but there were also many scholars and physicians among them, the best known being: Isaac Eymies, who was pensioned by the governor of Lugodoro and by the city of Alghero, and who was called in 1406 to the post of city physician of Cagliari; Ḥayyim of Hipre, author of a work on the medicinal plants of Sardinia; and Solomon Averonques, renowned for his surgical operations. The Jews of Alghero were not excluded from official positions. Mention is made of a Jew named Moses Sofer who occupied in 1467 the position of tax-collector. Another, named Moses di Carcassona, was appointed by the vice-king Carroz in 1467 as the general sheriff's officer of the court of Alghero. In 1482 the same Moses obtained for the sum of 2,250 livres the farming of the taxes of the departments Gociano, Porte Ocier Reale, Mondrolisai, and Oristano for a period of three years. Together with his brother Nino Carcassona, Moses lent large sums for the equipment of the navy and of the armies which had been led by the vice-king Ximene Perez to the city of Oristano.

Under the Spaniards.

Community of Alghero.

It seems that before the Spanish domination Alghero contained but few Jews, who had neither a synagogue nor a separate cemetery. It was only at the end of the fourteenth century that these institutions were founded. In 1381 Vitali Alabi bought from Giacomo Bassach and his wife their house, situated in the street leading to the castle, which he wished to use for a synagogue. Two years later Francisco Giovanni of Santa Colombia, governor of Sassaro and Lugodoro, and later vice-king of Sardinia, permitted the physician Solomon Averonques to buy any place he might choose for a cemetery. In 1438 the community of Alghero was permitted by the municipality to enlarge the synagogue. The enlargement was completed in 1454, and on this occasion the administrators of the community, Samuel Carcassona and Jacob Cohen, petitioned the government to allow them to put the coat of arms of the king on the edifice. In 1455 a petition was addressed to the municipality by the Jewish administrators Terocio, Buria, and Giacoble Nathan to allow them to enlarge the Jewish cemetery. Like all the communities of Sardinia, that of Alghero was administered by elected directors or secretaries, who possessed judicial power in all litigations between Jews, and even between Jews and Christians when sums not exceeding five livres were involved.

Persecution and Expulsion.

However, while the Jews of Alghero were, for unknown reasons, the object of the solicitude of the government and enjoyed a high degree of prosperity until the very year of their banishment, those of Cagliari and other communities were after 1430 treated in the harshest manner. They were compelled to live in special quarters and to wear special kinds of caps, and were not allowed to wear jewels or to put on shoes of any other color than black. Jewish traders were forbidden, under the penalty of losing their goods, to transact business on Christian feast-days. A Jew who employed a Christian was subject to a fine of twenty livres. Foreign Jews were forbidden, under the penalty of death, to settle in Sardinia without the permission of the vice-king or the archbishop. A decree issued in 1481 fixed the penalties for an offense against Christianity and for the employment of Christian servants. For the former crime the Jew was to have his hands cut off; for the latter he was to receive 200 stripes and to pay a fine of 200 ducats, and the servant was to receive an equal number of lashes. In 1485 the Jews were declared royal property and were subjected to the special jurisdiction of the royal attorney. At the same time they were forbidden to export any of their belongings from the island. The decree containing these measures was communicated by the vice-king Ximene Perez to the leaders of the Jewish community of Cagliari, Abraham Mili, Emanuel Mili, Samuel Bondra, Isaac Sallom, Isaac Aleva, Leon Miro, and others. The banishment of the Jews from Spain was closely followed by that of the Jews of Sardinia.

Bibliography: Gazaña, *Storia della Sardegna*, ii. 151; *R. E. J.* viii. 280 *et seq.*; Spano, in *Vessillo Israelitico*, xxvii. 115 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 27, p. 147; Grätz, *Gesch.* v. 52.

J. I. Br.

SARDIS: Ancient city of Asia Minor and capital of Lydia; situated on the Pactolus at the northern base of Mount Tmolus, about sixty miles from Smyrna. The town is first mentioned by Æschylus ("Persæ," ed. Kirchhoff, line 47), and may be the "Sparda" of the Old Persian inscriptions of Darius Hystaspes (Behistun, i. 15; Persepolis, e, 12; Naḳshi Rustam, a, 28). It had an eventful history, and after the establishment of the Roman province of Asia in 133 B.C. it became the capital of a "conventus" or district.

The date and early history of the Jewish community of Sardis are unknown, although it is clear that by the second half of the first century B.C. it had become an influential one; for in a decree of the proquestor and propretor Lucius Antonius, dating from 50-49 and preserved by Josephus ("Ant." xiv. 10, § 17), the Jews are described as having "an assembly of their own, according to the laws of their forefathers, and this from the beginning, as also a place of their own, wherein they determined their suits and controversies with one another." In obedience to an order of Antonius that the Jews, as Roman citizens, should be confirmed in their rights and privileges, the Sardians passed a decree (*ib.* § 24) that the community should enjoy freedom of worship, while special measures were taken to import food which should be ritually clean. A few years later, in the early part of the reign of Augustus, the proconsul Caius Norbanus Flaccus, at the express command of the emperor, renewed the religious privileges of the Jews of Sardis and permitted them to send money to Jerusalem (*ib.* xvi. 6, § 6).

The single allusion to Sardis in Rev. iii. 1-4 adds no information concerning its Jewish community, nor does the Talmud throw any light on the history of the Jews in the city, although Sardis may be meant by "Asia" in a few passages (Sifre, Balaḳ, ed. Friedmann, p. 47b; 'Ab. Zarah 30a; B. M. 84a). Its site is now occupied by the ruined village of Sart.

Bibliography: Schürer, *Gesch.* 3d ed., iii. 12; Neubauer, *G. T.* pp. 310-311; Wilson, *Handbook for Travellers in Asia Minor*, etc., pp. 82-83, London, 1895.

E. G. H. L. H. G.

SARGENES (called also **Kittel**): A white linen garment which resembles a surplice and consists of a long, loose gown with flowing sleeves and with a collar laced in front, a girdle of the same material, and a skullcap to match. The name is derived from "sarge" (= "serge"), a woolen stuff (comp. "sericum," silk, and see Rashi, *s.v.* שרוק, Shab. 77b). R. Jeremiah in his last testament directed that he should be buried in a white garment with borders (חיוורן חפיתין), in which it was his custom to attire himself when alive (Yer. Kil. ix. 3). Brides, bridegrooms, and marriageable girls were dressed in white (Shab. 114a; Ta'an. 26b). A white robe was generally considered a garment of joy. Being confident of God's willingness to forgive on Rosh ha-Shanah, the day of judgment, the worshipers were dressed in white (Yer. R. H. i. 1). On the Day of Atonement the white dress is symbolical of the angelic purity to be attained when the worshiper shall be finally absolved and pardoned. The sargenes as a shroud is first mentioned by R. Eleazar of Worms in his "Ha-Roḳeaḥ" and by R. Meïr of Rothenburg in his "Haggahot," and it is still so used by all Orthodox Jews throughout the world. It is mentioned by Maimonides in his "Yad" (Shabbat, xxx. 2) as a reminder of death.

R. Yom-Ṭob Lipmann Heller (1579-1654) in his "Leḥem Ḥamudot" on Asheri, "Halakot Ḳeṭannot" ("Ẓiẓit," No. 25, end) refers to the relics of the martyr Solomon Molko, brought from Regensburg to the Phinehas Synagogue, Prague, as consisting of "an Arba' Kanfot of yellow silk with yellow silk fringes, two flags, and a sargenes called kittel" (סרגינוס שקורין קיטל; "sargenes" is the term that was used in western Germany, "kittel" in eastern

Germany; the garment is now known in eastern Europe by the latter name, the former being almost forgotten). During the fifteenth century brides dressed themselves in the sargenes before the veil was thrown over the face prior to the nuptial ceremony. The kittel is now worn by the host at the Seder ceremony on Passover eve, as a symbol of freedom; by members of the community on Yom Kippur; and by the ḥazzan at the musaf service of Shemini 'Aẓeret and at musaf of the first day of Passover. See Costume; Geshem.

Bibliography: I. Abrahams, *Jewish Life in the Middle Ages*, pp. 18, 204, 292; Berliner, *Leben der Deutschen Juden im Mittelalter*, pp. 48, 70, 131, Berlin, 1900; Max Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 502-504, Leipsic, 1882.

K. J. D. E.

SARGON: King of Assyria; died 705 B.C. He is mentioned in the Bible only in Isa. xx. 1; and his name is preserved by no classic writer. All modern knowledge of him dates, therefore, from the discovery of his palace at Khorsabad, twelve miles northeast of Nineveh, by Botta in 1843. This palace was a part of the city of Dur-Sharrukin, which Sargon built as a new capital for himself. It was lined with bas-reliefs presenting an illustrated account of his reign; and under the foundations of the city gates also chronicles on clay were found. From these and the chronological data of the Assyrian kingdom, an account of Sargon's reign, which extended from 722 to 705, can be reconstructed.

Sargon succeeded Shalmaneser IV. Whether he was of royal blood or not is a matter of dispute. Neither he nor his son Sennacherib claimed royal descent; but his grandson Esar-haddon claimed the king Bel-bani as a remote ancestor of Sargon (comp. "Journal of the American Oriental Society," Proceedings, May, 1891, p. cxxxii.). The fact that Sargon ascended the throne in the same month that Shalmaneser died indicates that he was looked upon as the natural successor of the latter. Before his accession he was general of the armies of Assyria. The name "Sargon" was probably assumed on his accession, in imitation of the famous Sargon of Agade.

When Shalmaneser died the Assyrian armies were besieging Samaria. In the first year of Sargon's reign Samaria fell; and at his command more than 27,000 of the inhabitants were deported, Babylonians and Syrians being brought to take their places. Under Merodach-baladan Babylon revolted, and was not reconquered until 709. In 720 Sargon sent an army into Palestine; and at Raphia he defeated Egypt and her allies. This gave him the mastery of the west. Between 719 and 708 he undertook many campaigns against and finally subdued Urartu in Armenia—a kingdom which had given his ancestors much trouble. During the same period he made several campaigns against the Moschi and Tabal in the Taurus Mountains. In 711 he sent his "Tartan" into Palestine to put down a coalition headed by Ashdod; it is this expedition which Isaiah mentions. In 709 he completed the conquest of Babylon, and was crowned king of that country, and in 708 his new capital and palace at Dur-Sharrukin were completed. In 705 he died a violent death; but the text which relates the event is so broken that the nature of the violence is unknown. He was surpassed in ability by Tiglath-pileser III., but was one of Assyria's greatest kings.

Bibliography: D. G. Lyon, *Keilschrifttexte Sargons*, Leipsic, 1883; Winckler, *Keilschrifttexte Sargons*, 1889; Schrader, *K. B.* ii. 34-81; Rogers, *History of Babylonia and Assyria*, 1900, ii. 148-182; Goodspeed, *History of the Babylonians and Assyrians*, 1902, pp. 243-264.

J. G. A. B.

SARGON, MICHAEL: Indian convert to Christianity; born in Cochin 1795; died about 1855. He was converted in 1818 by T. Jarrett of Madras, and became the first missionary in India of the London Society for Promoting Christianity Among the Jews. In 1820 Sargon visited his parents at Cochin, who received him kindly; and for a time the Cochin Jews seemed to have no objection to discussing with him his new faith. This reception appeared to promise well for a conversionist propaganda in India; and a local committee of the London society was formed in Madras with Sargon as the representative missionary. Madras became the center of the society's work in Asia. By 1822 Sargon had 116 Jewish children under his charge at Cochin; but in 1824 he was transferred to Bombay, where he opened under the auspices of the London society a school exclusively for Jews, obtaining forty pupils. The result of his labors in Cochin was the baptism of one Jew and of two Jewesses in 1828; and shortly afterward the activity of the London society ceased in India.

Sargon and his brother **Abraham,** however, continued their educational activity in Bombay, where for nearly thirty years they taught the Jewish children the tenets of Judaism without any attempt to convert them. While Sargon is regarded by the London society as one of its pioneer workers, the Beni-Israel of Bombay consider him one of the agents in the revival of religious feeling among them.

Bibliography: W. T. Gidney, *Sites and Scenes*, 2d ed., 1899, pp. 226-227; *Report of the London Society for Promoting Christianity Among the Jews*, 1821, p. 103; H. Samuel, *A Sketch of the History of Beni-Israel*, p. 21, Bombay, n.d.

J.

SARKO (ZARḲO, ZARIḲ), JOSEPH BEN JUDAH: Italian grammarian and Hebrew poet of the first half of the fifteenth century. According to Carmoly ("Histoire des Médecins Juifs," p. 129), he was a native of Naples and one of the teachers of Judah Messer Leon. He was the author of "Rab Pe'alim," an analytic Hebrew grammar divided into several sections. He states in the preface that he terminated this work on the first day of Elul, 1429. The part which deals with numbers ("Sefer ha-Misparim") is printed at the end of August Justinian's edition of Ruth and Lamentations (Paris, 1520). Sarko's Hebrew verses, which follow the preface, were published by Dukes in "Orient, Lit." viii. 441. According to the latter (*ib.* x. 452), Sarko was the author also of "Ba'al ha-Lashon," a Hebrew dictionary, in which he often quotes his "Rab Pe'alim." Zunz, however, says ("Z. G." p. 113) that the author of the "Ba'al ha-Lashon" was a certain Joseph b. Jozadak. Parma De Rossi MS. No. 939, 2 contains verses by various poets, among others Joseph Sarko; but this may be a grandson of the author of "Rab Pe'alim" who lived about a century later (comp. Zunz in "Kerem Ḥemed," vii. 120). It is probably with this later Sarko that Ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 63b) confused the author of the "Rab Pe'alim" when he says that he was a contemporary of Elijah Levita.

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S. M. SEL.

SARMAD, MOHAMMED SA'ID: Persian poet of Jewish birth; flourished in the first half of the seventeenth century. He was born at Kashan of a rabbinical family, but later embraced Mohammedanism, and went to India as a merchant. In the city of Tatta, Karachi, he became infatuated with a young Hindu named Abhichand, whom he converted to a mixture of Judaism and Mohammedanism. In 1647 Sarmad was in Haidarabad, not far from Tatta, and there meeting Moshan Fani, the author of the "Dabistan-i Madhahib," or "School of Sects," he gave him the material for a meager chapter on the Jews. According to Moshan Fani, Sarmad held that man's life and death are a day and a night succeeding each other indefinitely at regular intervals of one hundred and twenty years each, and that at death the body passes partly into minerals and partly into vegetables, animals, and the like. This doctrine shows Hindu influence, while his view that allusions to Mohammed exist in the Old Testament bears the impress of Islamitic teaching. During the rule of Shah Jehan, Sarmad was unmolested; but Aurungzebe soon after his accession to the throne in 1658 charged him with heresy and caused him to be put to death.

Sarmad was a poet of considerable ability; and several of his quatrains are still preserved. He is chiefly noteworthy, however, for having edited, together with Moshan Fani, a portion of Abhichand's Persian translation of the Pentateuch. This version, cited in the "Dabistan" as far as Gen. vi. 8, differs materially from the earlier Judæo-Persian translations by Jacob TAWUS and others (see JEW. ENCYC. iii. 190, vii. 317).

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S. L. H. G.

SARMENTO, JACOB DE CASTRO. See CASTRO SARMENTO.

SARPHATI, SAMUEL: Dutch physician and economist; born at Amsterdam Jan. 31, 1813; died there June 23, 1866. After finishing his medical studies at Leyden (M.D. 1838) he established himself as a physician in Amsterdam. He founded a society for the cultivation of land fertilized by the town sewage (Maatschappij van Landbouw en Landontginning); and on his initiative the first school of commerce was established, before the state had organized this branch of secondary instruction.

After a journey to London in 1852 Sarphati founded a society for the erection of a palace for exhibitions of natural industries, and to disseminate his plan published the periodical "De Volksvlijt." In 1864 the Palys voor Volksvlijt was dedicated on a spot then on the outskirts of the town, but now the center of a new Amsterdam, with a Sarphati Straat, a Sarphatikade, and a Sarphati Park in which his monument has been erected. The first houses of this new city were built by him. To provide people with cheap bread he founded the Maatschappij voor Meel-en-Broodfabrieken; and on his initiative the Amstel Hotel was built (March 26, 1866) in the street later named after him.

Sarphati was a member of the Provinciale Staten, officer of the Eikenkroon, and a member of the Order of the Netherlands Lion.

BIBLIOGRAPHY: A. C. Wertheim, *S. Sarphati*, in *Eigen Haard*, ii. 148, with portrait.
S. E. SL.

SARSINO (SARCINO), JACOB B. JOSEPH: Italian rabbi of the seventeenth century; pupil of R. Ẓebi Hirsch b. Isaac in Cracow. He was rabbi in Venice, and labored as such together with Leon of Modena. He corrected several books which were printed in Venice, and supplied them with notes; and he printed the "Haggahot" of his teacher Ẓebi Hirsch on Jacob Weil's "Sheḥitot u-Bediḳot," to which he added his own notes. Sarsino published "Seder ha-Niḳḳur" (Venice, 1692), containing rules and regulations for porging; but this is said to be only an extract from a work of his teacher.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* 1223-1224; Fürst, *Bibl. Jud.* iii. 247, s.v. *Sarsiña*; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 164; Benjacob, *Oẓar ha-Sefarim*, p. 412, No. 138; Fuenn, *Keneset Yisrael*, p. 557.
W. B. J. Z. L.

SÄRTELES, MOSES BEN ISSACHAR HA-LEVI. See MOSES SAERTELES BEN ISSACHAR HA-LEVI.

SARUG (SARUḲ), ISRAEL (called also **Ashkenazi**): Cabalist of the sixteenth century. A pupil of Isaac Luria, he devoted himself at the death of his master to the propagation of the latter's cabalistic system, for which he gained many adherents in various parts of Italy. Among these the most prominent were Menahem Azariah da Fano, whom he persuaded to spend large sums of money in the acquisition of Luria's manuscripts, and Aaron Berechiah of Modena, author of the "Ma'abar Yabboḳ" ("Ma'abar Yabboḳ, Ḳorban Ta'anit," i.). Sarug lectured also in various places in Germany and in Amsterdam. In the latter city one of his disciples was Abraham de Herrera.

Sarug was the author of: a cabalistic essay entitled "Ḳabbalah," published in the "Maẓref la-Ḥokmah" of Joseph Delmedigo (Basel, 1629); "Hanhagot Yosher," or "Tiḳḳun Ḳeri," or "Ḳeri Miḳra" (Salonica, 1752), hodegetics to asceticism; and "Ḳonṭres Ne'im Zemirot Yisrael," a cabalistic commentary on three of Luria's piyyuṭim for Sabbath.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1173; Grätz, *Gesch.* x. 420; Fuenn, *Keneset Yisrael*, p. 700.
S. I. BR.

SASON, AARON BEN JOSEPH: Rabbi of Salonica in the sixteenth and seventeenth centuries; died shortly before 1626. He was a pupil of Mordecai Matalon, and in his turn was the teacher of Ḥayyim Shabbethai. He was the author of various works both rabbinic and cabalistic, most of which were burned in the fire at Constantinople in 1606. Some of his responsa were published by his son Joseph Sason under the title "Torat Emet" (Venice, 1626). His text of agreements ("haskamot") for renting houses and other property is to be found in Abraham ha-Levi's "Ginnat Weradim" (part relative to the Ṭur Ḥoshen Mishpaṭ, No. 6). Shabbethai Bass ("Sifte Yeshenim," p. 80, No. 201) mentions a work of Sason's entitled "Sefat Emet" (n.p., n.d.), consisting of novellæ on the Tosafot to the Talmud. Both De Rossi ("Dizionario," ii. 123) and Wolf ("Bibl. Hebr." i., No. 184) confuse this work with that of Moses Ḥagiz, declaring that it was republished at Amsterdam in 1706.

Bibliography: Azulai, *Shem ha-Gedolim*, i., *s.v.*; Conforte, *Ḳore ha-Dorot*, pp. 42b *et seq.*; Fuenn, *Keneset Yisrael*, p. 88; Fürst, *Bibl. Jud.* iii. 250; Steinschneider, *Cat. Bodl.* col. 727.

E. C. M. Sel.

SASON, ABRAHAM: Italian cabalist; flourished in Venice at the beginning of the seventeenth century. He was the author of the following works: "Ḳol Mebasser" (Venice, 1605), a commentary on Daniel; "Ḳol Sason," on the arrival of the Messiah, printed together with the preceding work; and "Appiryon Shelomoh" (*ib.* 1609), essays on Cabala and mysticism.

Bibliography: Steinschneider, *Cat. Bodl.* col. 709; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 33; Fürst, *Bibl. Jud.* iii. 250.

K. I. Br.

SASON, JACOB BEN ISRAEL: Palestinian Talmudist; flourished at Safed at the end of the seventeenth century; a pupil of Isaac Alfandari. He was the author of "Bene Ya'aḳob" (Constantinople, 1714), consisting of a commentary on a part of Isaac b. Abba Mari's "Sefer ha-'Iṭṭur," and fourteen responsa and novellæ on Maimonides' "Yad" and on Jacob b. Asher's four Ṭurim. Owing to Sason's premature death (at the age of thirty-one), this work was left unfinished.

Bibliography: Azulai, *Shem ha-Gedolim*, i., *s.v.*; Conforte, *Ḳore ha-Dorot*, p. 48a; Fürst, *Bibl. Jud.* iii. 250; Steinschneider, *Cat. Bodl.* col. 1253.

E. C. M. Sel.

SASON, JOSEPH BEN JACOB: Editor and, perhaps, author; lived in the sixteenth century. He edited the "Maḥazor Sefardi" (Venice, 1584); and a Jewish calendar for the period 1585–1639 was printed the same year at Sason's expense. The author of "Shemen Sason," Joseph Sason, may be identical with the subject of this article. This work is a treatise on the Masorah, in which are quoted the ancient works thereon, *e.g.*, the "Shte Aḥyot." It is cited in Lonsano's "Or Torah" and Norzi's "Minḥat Shai" (comp. Dukes, "Ḳonṭres ha-Masoret," p. 24, Tübingen, 1846).

Bibliography: Fürst, *Bibl. Jud.* iii. 250; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 58, note 12.

E. C. M. Sel.

SASPORTAS: Spanish family of rabbis and scholars, the earliest known members of which lived at Oran, Algeria, at the end of the sixteenth century. The name seems to indicate that the family originally came from a place called Seisportas (= "six gates"; comp. Jacob Sasportas, "Ohel Ya'aḳob," Nos. 21, 63). Later it was mispronounced "Sasportas," "Saportas," "Saporta," and "Sforta"; and Jacob Sasportas himself gives his name in an acrostic as שפורטא. A Saporta family lived later in Montpellier, France. The Sasportas family, with the Cansinos at Oran, then a Spanish colony, remained loyal to the Spanish kings, who were at war with the Moors. Members of both families competed for the office of government interpreter (see Jacob b. Aaron Sasportas). It may be added that **Aaron Sasportas,** the earliest known member of this family, was a descendant in the tenth generation of Naḥmanides (Jacob Sasportas, *l.c.* No. 24). The more prominent members are the following:

Isaac ben Jacob Sasportas: Rabbi of the Portuguese community at Amsterdam in the beginning of the eighteenth century. He left in manuscript a collection of rabbinical decisions, poems, sermons, and letters in Spanish, Portuguese, and Hebrew, besides a Spanish translation of two responsa written in Hebrew in 1720 (comp. Steinschneider, "Hebr. Bibl." xi. 41).

Jacob ben Aaron Sasportas: Rabbi, cabalist, and anti-Shabbethaian; born at Oran 1610; died at Amsterdam April 15, 1698; father of Isaac b. Jacob Sasportas. He became rabbi successively of Tlemçen (at the age of twenty-four), Morocco, Fez, and Sali. About 1646 he was imprisoned by the Moorish king, but succeeded in escaping with his family to Amsterdam (*c.* 1653). He stayed there till the disorders in Africa ceased, when he was called back by the King of Morocco and sent on a special mission to the Spanish court (*c.* 1659) to ask for aid against the rebels. On his return he was invited to the rabbinate of the Portuguese community of London (1664). According to David Franco Mendes (in "Ha-Meassef," 1788, p. 169), Jacob had accompanied Manasseh b. Israel to London in 1655. Owing to the outbreak of the plague in London in 1665, Jacob went to Hamburg, where he officiated as rabbi till 1673. In that year he was called to Amsterdam and appointed head of the yeshibah Keter Torah, founded by the brothers Pinto. Two years later he became dayyan and head of the yeshibah at Leghorn, and in 1680 he returned to Amsterdam, where he was appointed head of the yeshibah 'Eẓ Ḥayyim. After the death of Isaac Aboab (1693) he was appointed rabbi of the Portuguese community, which office he held till his death.

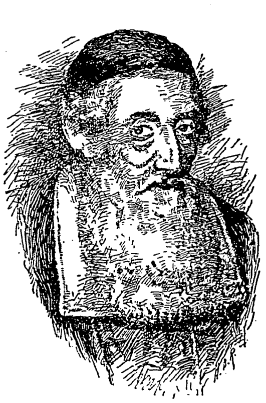

Haham Jacob Sasportas.

A Virulent Anti-Shabbethaian.

Jacob was one of the most violent antagonists of the Shabbethaian movement; he wrote many letters to various communities in Europe, Asia, and Africa, exhorting them to unmask the impostors and to warn the people against them. He wrote: "Toledot Ya'aḳob" (Amsterdam, 1652), an index of Biblical passages found in the haggadah of the Jerusalem Talmud, similar to Aaron Pesaro's "Toledot Aharon," which relates to the Babylonian Talmud only; "Ohel Ya'aḳob" (*ib.*

1737), responsa, edited and prefaced by his son Abraham Sasportas; "Ẓiẓat Nobel Ẓebi" (*ib.* 1737), polemical correspondence against Shabbethai Ẓebi and his followers, also edited by his son. The last-named work was afterward abridged by Jacob Emden under the title "Ḳiẓẓur Ẓiẓat Nobel Ẓebi" (Altona, n.d.). Jacob edited the "Hekal ha-Ḳodesh" of Moses b. Maimun Albas, to which he added an introduction and supplied notes (Amsterdam, 1653). Grätz ("Gesch." x., note 2) identifies Jacob Sasportas with Jaho Saportas, who competed with the Cansinos for the office of interpreter at the Spanish court (Jacob Cansino's preface to Moses Almosnino's "Extremos y Grandezas de Constantinople," Madrid, 1638).

Bibliography: Fuenn, *Keneset Yisrael*, p. 577; Fürst, *Bibl. Jud.* iii. 251; Grätz, *Gesch.* 3d ed., x. 204, 215, 217, 225-226, note 2; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 4, 8, 98-99; S. Rubin, in *Magyar Zsidó Szemle*, vii. 711; Abraham Sasportas, preface to *Ohel Ya'aḳob*; Steinschneider, *Cat. Bodl.* col. 1254; S. Wiener, in *Ha-Meliẓ*, 1894, Nos. 203, 245; *Cat. Anglo-Jew. Hist. Exh.* p. 48; Wolf, *Bibl. Hebr.* i. 619.

J. M. Sel.

Solomon Sasportas: Rabbi at Nice from 1690; died there Oct. 2, 1724; son of Isaac Sasportas and grandson of Jacob Sasportas. Like his father, Solomon engaged in cabalistic studies. His work "Shesh She'arim, Zeker Rab. Memoria de los 613 Preceptos de la Ley, y Siete de Sabios. Traducido del Hebraico," in Spanish and Hebrew, was printed by Solomon Adhan of Tafilet (Amsterdam, 1727).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 318; Steinschneider, *Cat. Bodl.* col. 2275; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 8, 99.

S. M. K.

SASSLOWER, JACOB KOPPEL BEN AARON: Russian Masorite of the seventeenth century; lived in Zaslav, government of Volhynia. He wrote "Naḥalat Ya'aḳob" (Sulzbach, 1686), on the accentuations of the Decalogue in Ex. xx. 1–18 for Sabbaths and Pentecost respectively, with a supplement on the Masorah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1179; idem, *Jewish Literature*, p. 235; Benjacob, *Oẓar ha-Sefarim*, p. 396.

E. C. S. O.

SASSOON: Family claiming to trace its descent from the Ibn Shoshans of Spain. The earliest member to attain distinction was David Sassoon of Bombay.

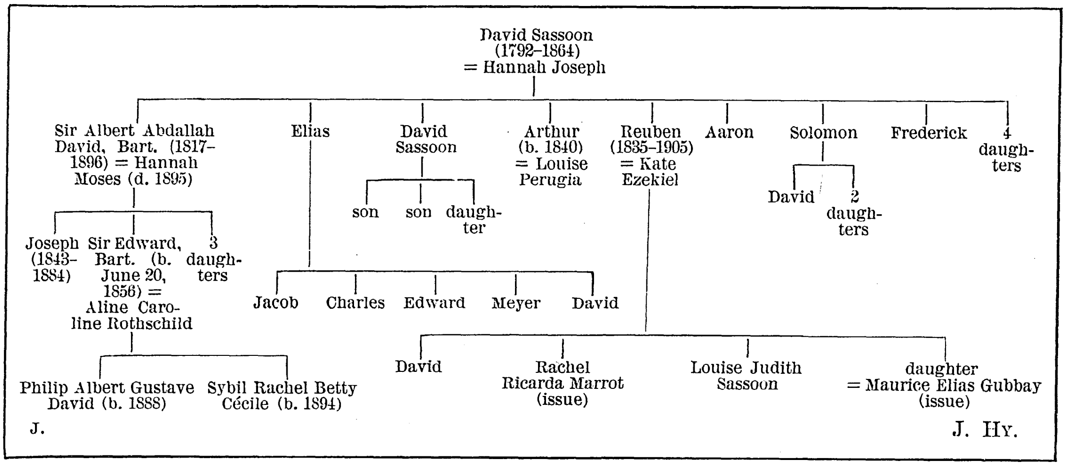
David Sassoon
(1792–1864)
= Hannah Joseph
Sir Albert Abdallah David, Bart. (1817–1896) = Hannah Moses (d. 1895)
Elias
David Sassoon
Arthur (b. 1840) = Louise Perugia
Reuben (1835–1905) = Kate Ezekiel
Aaron
Solomon
Frederick
4 daughters
son
son
daughter
David
2 daughters
Joseph (1843–1884)
Sir Edward, Bart. (b. June 20, 1856) = Aline Caroline Rothschild
3 daughters
Jacob
Charles
Edward
Meyer
David
Philip Albert Gustave David (b. 1888)
Sybil Rachel Betty Cécile (b. 1894)
David
Rachel Ricarda Marrot (issue)
Louise Judith Sassoon
daughter = Maurice Elias Gubbay (issue)
J.
J. Hy.

Pedigree of the Sassoon Family.

Sir Albert Abdallah David Sassoon, Bart.: Anglo-Indian merchant; head of the house of David Sassoon & Co., "the Rothschilds of the East"; born at Bagdad 1817; died at Brighton, England, Oct. 24, 1896; eldest son of David Sassoon. Sassoon received a European education; and on the death of his father, in 1864, he succeeded to the leadership of the great banking and mercantile firm of David Sassoon & Co. The history of the development of Bombay and its benevolent institutions is inseparably associated with his name. The Sassoon Dock, constructed by his firm, was the first instance of a wet dock built in western India; and it stimulated the Bombay government to promote the construction of the large Prince's Dock. The Sassoon manufactories of silk and cotton goods at Bombay furnished employment for a large amount of native labor; and the Sassoons were also the managers of the Port Canning Company, with estates lying at the mouth of the River Mullah, in Bengal.

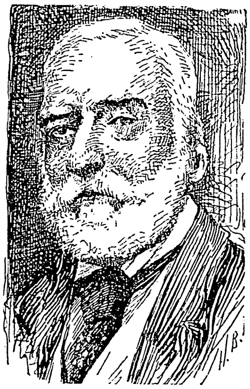
Sir Albert Sassoon.

Sassoon made many donations to Bombay, his benevolence lying mainly in the promotion of education among every class and creed. He contributed largely toward the Elphinstone High School of Bombay, and founded scholarships at the university and the art school of that city. In his own community he maintained the David Sassoon Benevolent Institution, a school affording instruction to many hundreds of Jewish children. He was a vice-president of the Anglo-Jewish Association, and in Bagdad erected the school of the Alliance Israélite Universelle, presenting it to the community free of all encumbrances.

In 1867 Sassoon was appointed a companion of the Star of India, and a year later he became a member of the Bombay legislative council, a position which he continued to hold for some years. It was mainly through his contributions that a colossal statue of Edward, then Prince of Wales, was erected in Bombay. In 1872 he received the honor of knighthood; and in November of the following year the freecorporation of London conferred upon him the freedom of the city, he being the first Anglo-Indian to receive it. The shah, whom he entertained at the Empire Theatre, London, in 1889, conferred on him the Order of the Lion and the Sun; and in 1890 Queen Victoria advanced him to the dignity of a baronet.

Bibliography: *The Times* (London), Oct. 26, 1896; *Jew. Chron.* Jan. 10, 1890, and Oct. 30, 1896.

J. G. L.

David Sassoon: Indian merchant and banker; born at Bagdad Oct., 1792; died at Bombay Nov. 7, 1864. He had a fair knowledge of Hebrew, Arabic, Persian, Turkish, and Hindustani, but not of English. His father, who was a wealthy Mesopotamian merchant, and who was for many years state treasurer to the Turkish governor of Bagdad, was known as "Nasi [= "Prince"] of the Captivity." David Sassoon was employed in a banking-house at Bagdad till 1822. After the plague he left Bagdad for Bassora, proceeding thence to Bushire. In 1832 an important commercial engagement caused him to visit Bombay, to which city he subsequently removed with his family. Here he established the house of David Sassoon & Co., with branches at Calcutta, Shanghai, Canton, and Hongkong; and his business, which included a monopoly of the opium-trade, extended as far as Yokohama, Nagasaki, and other cities in Japan. Sassoon attributed his great success to the employment of his sons as his agents and to his strict observance of the law of tithe.

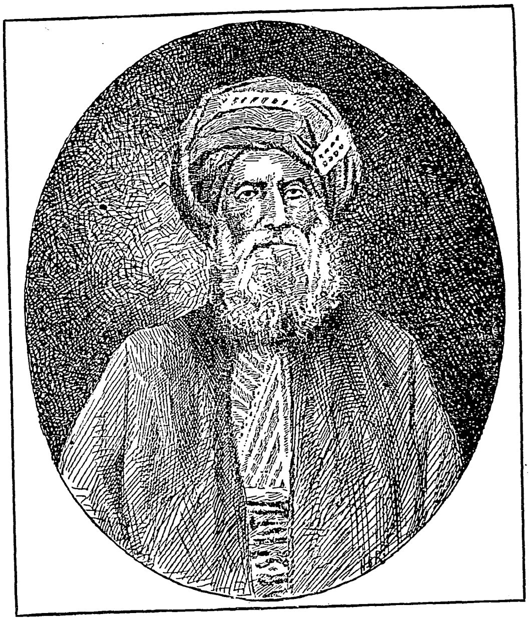

David Sassoon.

Owing to his benefactions Sassoon's name was familiar to all the Jews of Turkey, China, Japan, Persia, and India. In Bombay he built and munificently endowed a splendid synagogue and established a Talmud Torah school; and at Puna, his summer residence, he built another handsome synagogue. He subscribed liberally to the Sailors' Homes in Bombay and Hongkong, to the famine fund, to the fund for the widows and orphans of those killed during the Indian Mutiny of 1857, and to the Lancashire relief fund. He supported an institution for teaching English, Arabic, and Hebrew (closed 1901); and shortly before his death he set apart a large sum for the erection of a Mechanics' Institution at Bombay, which is called by his name. One of the most important of his public institutions is the Sassoon Reformatory and Industrial Institution for Juvenile Offenders. Sassoon built and endowed the Infirm Asylum at Puna; and another charitable institution erected by him was the General Hospital at Puna, founded in 1863, for all castes and creeds. In appreciation of Sassoon's philanthropic labors the citizens of Bombay placed a marble bust of him in the Victoria and Albert Museum, to which he had presented an illuminated clock-tower. His last public act was the erection of a statue in memory of Albert, prince consort.

On Dec. 13, 1864, under the presidency of the governor, a special meeting for the purpose of voting a memorial to Sassoon was held in the Bombay Town Hall; and as a result a statue was placed in the Sassoon Mechanics' Institution of that city.

J. J. Hy.

David Sassoon Sassoon: Indian merchant; born at Bombay 1832; died at London 1867. At an early age he was sent to Bagdad, where he was initiated into Biblical and Talmudic lore. Thence he proceeded to Shanghai, where he conducted the mercantile operations of the China branch of the firm of David Sassoon, Sons & Co. He went to London in 1858, and soon occupied a prominent position among the principal merchants of that city, being elected director of a number of important companies. He spoke several Oriental languages with great fluency.

Sassoon was president of a committee which had for its object the organization of an expedition to the Jews in China, Abyssinia, and the East; and was a member of the council of Jews' College and of the committee of the Jews' Free School, which two institutions he munificently endowed. He was also a warden of the Spanish and Portuguese synagogue. For several years he acted as examiner in Hebrew to the Jews' Free School.

Bibliography: *Jew. Chron.* July 19, 1867.

Sir Edward Albert Sassoon, Bart.: Eldest surviving son of Sir Albert Sassoon and of Hannah, daughter of Meyer Moise (Moses) of Bombay; born in that city June 20, 1856; succeeded to the baronetcy in 1896 on the death of Sir Albert Sassoon. He is a graduate of London University, a major in the Duke of Cambridge's Hussars Yeomanry, and a deputy lieutenant. In March, 1899, he was elected member of Parliament for Hythe in the Unionist interest. In Feb., 1902, on the resignation of Sir Joseph Sebag Montefiore, Sir Edward was elected president of the London Spanish and Portuguese Congregation; and he is a vice-president of Jews' College and of the Anglo-Jewish Association.

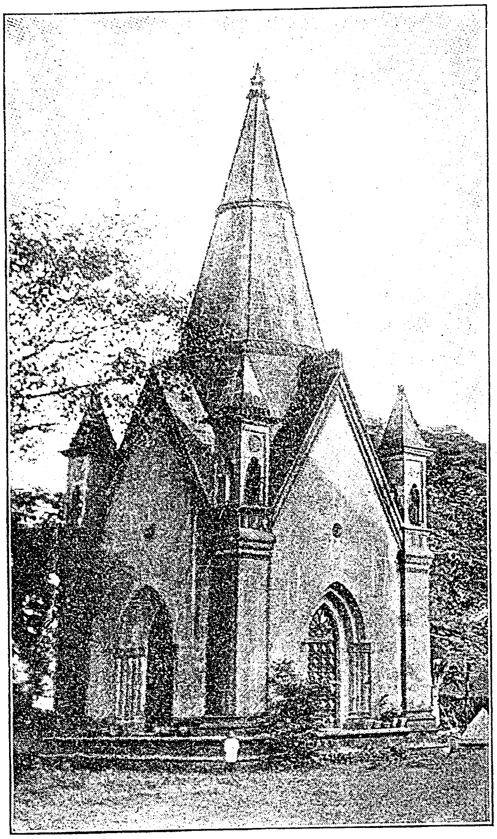

Tomb of David Sassoon, Puna, India.
(From a photograph.)

In 1887 he married Aline Caroline, daughter of Baron Gustave de Rothschild.

Bibliography: *Jew. Chron.* March 3, 1899, and Feb. 9, 1900; Harris, *Jewish Year Book*, 1901; *Who's Who*, 1905.

J. G. L.

Elias David Sassoon: Indian merchant and banker; born in 1819; died at Colombo 1880. He was the first of David Sassoon's sons to go to China (in 1844) to open a branch there. After his return he conducted his father's business in Bombay with great skill and energy, and avoided becoming involved in the crisis of the share mania. He left his father's firm in 1867, and opened branches in Hongkong and Shanghai. Sassoon contributed to the erection of the Maternity Hospital at Puna, and to the David Sassoon Infirm Asylum in the same city. He also built a synagogue in Hongkong.

Jacob Elias Sassoon: Indian mill-owner, merchant, and banker; born 1848. He succeeded his father in business. He built a synagogue and opened a Hebrew and English school for Jewish children in the Fort, Bombay. Sassoon is one of the proprietors of the E. D. Sassoon Mills, the Alexandra Mills, the E. D. Sassoon Dye Works, and is the owner of the Jacob Sassoon Mills, one of the largest establishments of the kind in India. In 1900 he built a house in Colaba, Bombay, to be utilized for the use of the poor of his community. There are branches of his business house at Calcutta, Hongkong, Shanghai, Kobé, London, and Manchester.

J. J. Hy.

Solomon David Sassoon: Indian merchant and banker; born at Bombay 1841; died there March 18, 1894. He went to China as an assistant in his father's business house, and afterward became the head of the firm of David Sassoon & Co., remaining in charge of it until his death. Sassoon was director of the Bank of Bombay and one of the port trustees, and was twice nominated in the time of Sir James Fergusson as an additional member, for making laws and regulations, of the council of the governor of Bombay. He was chairman of the Sassoon Spinning and Weaving Co., of the Sassoon and Alliance Silk Co., of the Port Canning and Land Improvement Co., of the Oriental Life Assurance Co., and of several other joint-stock associations. He was also president of the Bombay branch of the Anglo-Jewish Association from 1894.

J. G. L.

SATAN: Term used in the Bible with the general connotation of "adversary," being applied (1) to an enemy in war (I Kings v. 18 [A. V. 4]; xi. 14, 23, 25), from which use is developed the concept of a traitor in battle (I Sam. xxix. 4); (2) to an accuser before the judgment-seat (Ps. cix. 6); and (3) to any opponent (II Sam. xix. 23 [A. V. 22]). The word is likewise used to denote an antagonist who puts obstacles in the way, as in Num. xxii. 32, where the angel of God is described as opposing Balaam in the guise of a satan or adversary; so that the concept of Satan as a distinct being was not then known. Such a view is found, however, in the prologue to the Book of Job, where Satan appears, together with other celestial beings or "sons of God," before the Deity, replying to the inquiry of God as to whence he had come, with the words: "From going to and fro in the earth, and from walking up and down in it" (Job i. 7). Both question and answer, as well as the dialogue which follows, characterize Satan as that member of the divine council who watches over human activity, but with the evil purpose of searching out men's sins and appearing as their accuser. He is, therefore, the celestial prosecutor, who sees only iniquity; for he persists in his evil opinion of Job even after the man of Uz has passed successfully through his first trial by surrendering to the will of God, whereupon Satan demands another test through physical suffering (*ib.* ii. 3-5).

In the Bible.

Yet it is also evident from the prologue that Satan has no power of independent action, but requires the permission of God, which he may not transgress.

He can not be regarded, therefore, as an opponent of the Deity; and the doctrine of monotheism is disturbed by his existence no more than by the presence of other beings before the face of God. This view is also retained in Zech. iii. 1–2, where Satan is described as the adversary of the high priest Joshua, and of the people of God whose representative the hierarch is; and he there opposes the "angel of the Lord," who bids him be silent in the name of God. In both of these passages Satan is a mere accuser who acts only according to the permission of the Deity; but in I Chron. xxi. 1 he appears as one who is able to provoke David to destroy Israel. The Chronicler (third century B.C.) regards Satan as an independent agent, a view which is the more striking since the source whence he drew his account (II Sam. xxiv. 1) speaks of God Himself as the one who moved David against the children of Israel. Since the older conception refers all events, whether good or bad, to God alone (I Sam. xvi. 14; I Kings xxii. 22; Isa. xlv. 7; etc.), it is possible that the Chronicler, and perhaps even Zechariah, were influenced by Zoroastrianism, even though in the case of the prophet Jewish monism strongly opposed Iranian dualism (Stave, "Einfluss des Parsismus auf das Judenthum," pp. 253 *et seq.*). An immediate influence of the Babylonian concept of the "accuser, persecutor, and oppressor" (Schrader, "K. A. T." 3d ed., p. 463) is impossible, since traces of such an influence, if it had existed, would have appeared in the earlier portions of the Bible.

In the Apocrypha.

The evolution of the theory of Satan keeps pace with the development of Jewish angelology and demonology. In Wisdom ii. 24 he is represented, with reference to Gen. iii., as the author of all evil, who brought death into the world; he is apparently mentioned also in Ecclus. (Sirach) xxi. 27, and the fact that his name does not occur in Daniel is doubtless due merely to chance. Satan was the seducer and the paramour of Eve, and was hurled from heaven together with other angels because of his iniquity (Slavonic Book of Enoch, xxix. 4 *et seq.*). Since that time he has been called "Satan," although previously he had been termed "Satanel" (*ib.* xxxi. 3 *et seq.*). The doctrine of the fall of Satan, as well as of the fall of the angels, is found also in Babylonia (Schrader, *l.c.* p. 464), and is mentioned several times in the New Testament. Satan rules over an entire host of angels (Martyrdom of Isaiah, ii. 2; Vita Adæ et Evæ, xvi.). Mastema, who induced God to test Abraham through the sacrifice of Isaac, is identical with Satan in both name and nature (Book of Jubilees, xvii. 18), and the Asmodeus of the Book of Tobit is likewise to be identified with him, especially in view of his licentiousness. As the lord of satans he not infrequently bears the special name Samael. It is difficult to identify Satan in any other passages of the Apocrypha, since the originals in which his name occurred have been lost, and the translations employ various equivalents. An "argumentum a silentio" can not, therefore, be adduced as proof that concepts of Satan were not wide-spread; but it must rather be assumed that reference to him and his realm is implied in the mention of evil spirits of every sort (comp. Demonology, and Kautzsch, "Apokryphen," Index).

In the New Testament.

The high development of the demonology of the New Testament presupposes a long period of evolution. In the Gospels the beliefs of the lower orders of society find expression, and Satan and his kingdom are regarded as encompassing the entire world, and are factors in all the events of daily life. In strict accordance with his manifold activity he bears many names, being called "Satan" (Matt. iv. 10; Mark i. 30, iv. 15; Luke x. 18 *et passim*), "devil" (Matt. iv. 1 *et passim*), "adversary" (I Peter v. 8, ἀντίδικος; I Tim. v. 14, ἀντικείμενος), "enemy" (Matt. xiii. 39), "accuser" (Rev. xii. 10), "old serpent" (*ib.* xx. 2), "great dragon" (*ib.* xii. 9), Beelzebub (Matt. x. 25, xii. 24, *et passim*), and Belial (comp. Samael). The fall of Satan is mentioned in Luke x. 18, John xii. 31, II Cor. vi. 16, and Rev. xii. 9. He is the author of all evil (Luke x. 19 *et passim*; Acts v. 3; II Cor. xi. 3; Ephes. ii. 2), who beguiled Eve (II Cor. xi. 3; Rev. xii. 9), and who brought death into the world (Heb. ii. 13), being ever the tempter (I Cor. vii. 5; I Thess. iii. 5; I Peter v. 8), even as he tempted Jesus (Matt. iv.). The belief in the devil as here developed dominated subsequent periods, and influenced indirectly the Jews themselves; nor has it been entirely discarded to-day.

Satan and his host are mentioned comparatively seldom in the Talmud and Midrash, although the material on this subject is not without importance. In the older or tannaitic literature the name of Satan is met with but rarely. Thus in Ab. iv. 11 sin itself, and not Satan, is the accuser, the term κατήγωρ becoming a standing epithet of Satan in the New Testament, and being applied to him by the later Talmudic teachers also. In Tosef., Shab. xvii. (xviii.) 3 it is stated that the angels of Satan accompany the blasphemer on his way, according to Ps. cxv. 6, while a comparison of Gen. R. xxxviii. 7 with Sifre, Num. xxv. 1 shows how reference to Satan was introduced by the Amoraim into tannaitic sayings (Bacher, "Ag. Pal. Amor." ii. 254); and in like manner "Satan" is substituted for "angel" in Ned. 32a.

The Angelology of the Talmud, moreover, proves that, according to the older view (until about 200 C.E.), punishment was inflicted by angels and not by Satan. In the course of time, however, official Judaism, beginning perhaps with Johanan (d. 279), absorbed the popular concepts of Satan, which doubtless forced their way gradually from the lower classes to the most cultured. The later a midrashic collection the more frequent is the mention therein of Satan and his hosts. The Palestinian Talmud, completed about 400, is more reticent in this regard; and this is the more noteworthy since its provenience is the same as that of the New Testament.

In Talmud and Midrash.

Samael, the lord of the satans, was a mighty prince of angels in heaven (Gen. R. xix.). Satan came into the world with woman, *i.e.*, with Eve (Yalk., Gen. i. 23); so that he was created and is not eternal. Like all celestial beings, he flies through the air (Gen. R. xix.), and can assume any form, as of a bird (Sanh. 107a), a stag (*ib.* 95a), a woman (Ḳid. 81a), a beggar (*ib.*), or a young man (Tan., Wayera, end); he is said to skip (Pes. 112b; Meg. 11b), in allusion to his appearance in the form of a goat (comp. the goat-demons of the Bible), and it was as such that he was addressed with the words "an arrow between thine eyes" by one who wished to express contempt for him (Ḳid. 30a, 81a, *et passim*).

He is the incarnation of all evil, and his thoughts and activities are devoted to the destruction of man; so that Satan, the impulse to evil ("yeẓer ha-ra'"), and the angel of death are one and the same personality. He descends from heaven and leads astray, then ascends and brings accusations against mankind. Receiving the divine commission, he takes away the soul, or, in other words, he slays (B. B. 16a). He seizes upon even a single word which may be prejudicial to man; so that "one should not open his mouth unto evil," *i.e.*, "unto Satan" (Ber. 19a). In times of danger likewise he brings his accusations (Yer. Shab. 5b *et passim*). While he has power over all the works of man (Ber. 46b), he can not prevail at the same time against two individuals of different nationality; so that Samuel, a noted astronomer and teacher of the Law (d. at Nehardea 247), would start on a journey only when a Gentile traveled with him (Shab. 32a).

Satan's knowledge is circumscribed; for when the shofar is blown on New-Year's Day he is "confounded" (R. H. 16b; Yer. Targ. to Num. x. 10). On the Day of Atonement his power vanishes; for the numerical value of the letters of his name (השטן) is only 364, one day being thus exempt from his influence (Yoma 20a). Moses banished him by means of the Divine Name (Grünhut, "Sefer ha-Liḳḳuṭim," v. 169). If Satan does not attain his purpose, as was the case in his temptation of Job, he feels great sorrow (B. B. 16a); and it was a terrible blow to him, as the representative of moral evil, that the Torah, the incarnation of moral good, should be given to Israel. He endeavored to overthrow it, and finally led the people to make the golden calf (Shab. 89a; Yer. Targ. to Ex. xxxii. 1), while the two tables of the Law were bestowed on Moses of necessity without Satan's knowledge (Sanh. 26b).

His Functions.

The chief functions of Satan are, as already noted, those of temptation, accusation, and punishment. He was an active agent in the fall of man (Pirḳe R. El. xiii., beginning), and was the father of Cain (*ib.* xxi.), while he was also instrumental in the offering of Isaac (Tan., Wayera, 22 [ed. Stettin, p. 39a]), in the release of the animal destined by Esau for his father (Tan., Toledot, 11), in the theophany at Sinai, in the death of Moses (Deut. R. xiii. 9), in David's sin with Bath-sheba (Sanh. 95a), and in the death of Queen Vashti (Meg. 11a). The decree to destroy all the Jews, which Haman obtained, was written on parchment brought by Satan (Esther R. iii. 9). When Alexander the Great reproached the Jewish sages with their rebellion, they made the plea that Satan had been too mighty for them (Tamid 32a). He appeared as a tempter to Akiba and Mattithiah b. Ḥeresh (Ḳid. 81a; Midr. Abkir, ed. Buber, p. 11). He sowed discord between two men, and when Meïr reconciled them, he departed, crying, "Alas, Meïr has driven me from home!" (Giṭ. 52a; comp. 'Er. 26a) —*i.e.*, Satan is the angel of strife (see also Yoma 67b; Shab. 104a; Yeb. 16a). If any one brings a beautiful captive home, he brings Satan into his house, and his son will be destroyed (Sifre, Deut. 218); for Satan kindles the evil impulse ("yeẓer ha-ra'") to impurity (Ex. R. xx.). Where one makes his home Satan leaps about; where merriment rules, or wheresoever there is eating or drinking, he brings his accusations (Gen. R. xxxviii. 7); and when there is a chance that prosperity may be enjoyed in this world or in the next he likewise rises up as an accuser. Even Jacob was forced to prove to Satan that he had borne much suffering in this world (Gen. R. lxxxiv., in Weber, "System der Altsynagogalen Palästinischen Theologie," p. 323); and when Satan reveals the sins of Israel to God others plead the alms which Israel has given (Ex. R. xxxi.). In the hour of birth, and thus in the hour of peril, he brings his accusation against the mother (Eccl. R. iii. 2). The serpent of Gen. iii. is identified with Satan (see Weber, *l.c.* pp. 218 *et seq.*; comp. ADAM; EVE; SERPENT).

As the incarnation of evil Satan is the arch-enemy of the Messiah: he is Antichrist. The light which was created before the world was hidden by God beneath His throne; and to the question of Satan in regard to it God answered, "This light is kept for him who shall bring thee to shame." At his request God showed Satan the Messiah; "and when he saw him he trembled, fell upon his face, and cried: 'Verily this is the Messiah who shall hurl me and all the princes of the angels of the peoples down even unto hell'" (Pesiḳ. R. iii. 6 [ed. Friedmann, p. 161b]; further details are given in Bousset, "Der Antichrist").

In the Cabala.

While the Pirḳe R. Eli'ezer, and the mystic midrashim edited by Jellinek in his "Bet ha-Midrash," belong historically to the post-Talmudic period, they do not fall under this category so far as their content is concerned. Here belong, strictly speaking, only the Zohar and other esoteric works comprised under the name "Cabala." The basal elements remain the same; but under the influence of medieval demonology a wider scope is ascribed to the activity of Satan and his host, daily life falling within the range of his power. The miscreants of the Bible, such as Amalek, Goliath, and Haman, are identified with him; and his hosts receive new names, among them "Ḳelippa" (husk, rind, peeling, scale). Antichristian polemics also complicate the problem (see the rich collection of material in Eisenmenger, "Entdecktes Judenthum," i. 812 *et seq.*).

Satan was mentioned in the liturgy at an early period, as in the daily morning prayer and in the Blessing of the New Moon; and his name has naturally occurred in amulets and incantations down to the present day. Terms and phrases referring to Satan which are met with in Judæo-German must be regarded as reminiscences of the ancient popular belief in him.

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SATANOW, ISAAC HA-LEVI: Scholar and poet; born at Satanow, Poland, 1733; died in Berlin, Germany, Dec. 25, 1805. In early manhood he left his native country and went to the Prussian capital in search of learning. There he became the protégé of Isaac Daniel and David Friedländer, who procured for him employment as a teacher in some prominent families.

Satanow represents a peculiar type. Like Byron, he was, both physically and mentally, a conglomeration of contrasts. He dressed in the garb of the Polish Jew of the period, yet was a thorough German in his actions and habits. Though Orthodox in his beliefs, he nevertheless favored Reform in practise. He was one of the greatest authorities on Jewish tradition and lore, yet he was one of the most free-thinking of philosophers. He was a shrewd physicist and an inspired poet; a realist and an idealist. While writing his "Mishle Asaf," a work in which the noblest thoughts are expressed in the choicest diction, he did not disdain at the same time to write a treatise on how to drill holes through three hundred pearls in one day and how to mix successfully different kinds of liquors. Even in the most earnest and solemn of his writings there can always be detected an undercurrent of the most playful humor.

In his "Mishle Asaf" he so blended the quaintly antique style of the Bible with modern fine writing that the critics of his time were at a loss how to characterize the work. Some were inclined to revere it as a relic of antiquity, while others attacked the author as a literary charlatan who desired to palm off his own work as a production of the ancient writers. Rabbi Joseph of Frankfort gives a very clever criticism of his work. He says: "I do not really know to whom to ascribe these sayings [of the "Mishle Asaf"]; it may be the publisher himself has composed them; for I know him to be a plagiarist. He, however, differs from the rest of that class in this respect, that they plagiarize the works of others and pass them for their own, while he plagiarizes his own works and passes them for those of others."

Satanow as a poet belongs to two distinctly different schools. In his earlier works he followed the theory of the old school, which considered plays on words, great flourish of diction, and variegated expressions as the essential requirements of good poetry; but in his later works he used the simple, forcible style of the Biblical writers, and he may be justly styled "the restorer of Biblical poetry." It is sufficient to compare his "Eder ha-Yeḳar" and "Sefer ha-Ḥizzayon" with his "Mishle Asaf" to see at a glance the difference in style.

Among Satanow's most important works are the following: (1) "Sifte Renanot," a brief exposition of Hebrew grammar (Berlin, 1773). (2) "Sefer ha-Ḥizzayon" (*ib.* 1775 [?]), in eight parts: part i., a treatise on criticism and knowledge; ii., on poetry; iii., a collection of proverbs; iv., treatises on different scientific topics: a discussion about the visual and auditory senses, from which he makes a digression, and discusses the inhabitants of the moon; v., discussions on esthetic problems, as love, friendship, justice, etc.; vi., a picturesque description of the universe; viii., discussions on various topics. The whole work is written in a highly ornate style; it does not bear the author's name; but a few hints in some of the poems leave no doubt as to who he was. (3) "Imre Binah" (*ib.* 1784). (4) "Seliḥot," a newly arranged edition (*ib.* 1785). (5) "Sefer ha-Shorashim," in three parts, a treatise on Hebrew roots (*ib.* 1787). (6) "Mishle Asaf," a collection of gnomes, modeled after the Book of Proverbs (*ib.* 1788–91). (7) "Moreh Nebukim," text together with commentary (*ib.* 1791–96). (8) "Zemirot Asaf," with the commentary of Samuel ben Meïr (*ib.* 1793). This was the first attempt of the Slavonic school to build up a national lyric poetry, although the psalms have the form rather of philosophic reflections than of lyric expression. No references to national history or national lore, and no expressions of patriotism, are to be found in them. They form a simple doxology, and reflect a rational view of nature as opposed to mysticism. (9) "Pirḳe Shirah," on the natural sciences.

BIBLIOGRAPHY: Franz Delitzsch, *Zur Geschichte der Jüdischen Poesie*, § 23, Leipsic, 1836; Fuenn, *Keneset Yisrael*, 1886, p. 643.

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SATIRE: Ironical and veiled attack, mostly in verse. Among the Hebrews satire made its appearance with the advent of the usurper. The tradition runs that when Abimelech, the son of a maid-servant, treacherously slew all his brothers except Jotham, and usurped the leadership of the men of Shechem, Jotham, his youngest brother, hurled at him from the top of Mount Gerizim the famous satiric fable of the trees that went forth to anoint a king over themselves and chose the bramble (Judges ix. 7–15; see FABLE). Again, when David wronged his faithful servant Uriah the prophet Nathan brought him to repentance with the parable of the rich man who feasted his guest on the poor man's lamb (II Sam. xii. 1–13). Isaiah's oration at the death of the King of Babylon (Isa. xiv. 4–23) is one of the strongest satires in all literature. Many more examples could be cited from the Bible, but those mentioned are sufficient to warrant the statement that the beginning of the development of satire among the Hebrews dates from the earliest period in their history.

Biblical Examples.

The satire of Ben Sira is sententious in form and refers to all phases of the social life of his day. The frailty of women, the fickleness of friends, the arrogance of the rich—these and many other topics are discussed in the style of the Proverbs, with here and there a suggestion of fable and parable. In the Talmud and Midrash examples of satire abound in the form of puns, parables, and epigrams. The ancient Rabbis had a keen sense for the satirical, and often employed it in their disputes with the Sadducees and the neophytes. The tyranny of the Cæsars and the profligacy of Rome were other topics for the satirists though in these instances they found it prudent to veil their expressions and speak in metaphors. As an example of their powers of satire the following may be cited:

> "There was a widow who lived with her two daughters and possessed only one field. When she began to plow the field, Moses said to her, 'Thou shalt not plow with ox and ass together.' When she began to sow, he admonished her not to sow the field with two kinds of seed. She began to reap and pile up the stacks; then he told her to leave 'gleanings' [לקט], 'the poor man's sheaf' [שכחה], and the 'corner' [פאה]. When the harvesting season came, he said to her, 'Yield up the priest's share and the first and second tithes.' She submitted, and gave what he demanded. Then she sold the field and bought two young sheep to use their wool and profit from their offspring. But as soon as the sheep gave birth to their young, Aaron came and said, 'Give me the first-born, for so the Lord hath ordained.' Again she submitted, and gave him the young. When the time of shearing came, he said to her, 'Give me the first shearing.' Then she said, 'I no more have strength to endure this man; I shall slaughter these animals and use their meat.' But when she had slaughtered them, he said to her, 'Give me the shoulder, the two cheeks, and the maw.' Then she said, 'Even after slaughtering these animals I have not escaped this man; let them, then, be consecrated.' 'In that case,' replied he, 'they belong altogether to me; for the Lord hath said, "Everything consecrated in Israel shall be thine"' [Num. xviii. 14]. So he took the sheep, and went his way, and left the widow and her two daughters weeping" (Yalḳuṭ Shim‘oni, Ḳoraḥ).

This satire was undoubtedly directed against the corrupt officials who robbed and oppressed the poor people on religious pretexts, though the satirist puts his criticism in the mouth of Korah in order to save himself from the animosity of those he attacked.

Medieval Satire.

The rise of Karaism in the middle of the eighth century brought a great deal of satire and polemics into Jewish literature. One of the best known of Saadia's polemical remarks is in regard to the two Karaites Anan and Saul: "As Anan has consumed and vanished away, so shall Saul go down and shall come up no more"—a parody of Job vii. 9. On the other hand, some of the poems of Moses Dar‘i (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," pp. 73-74) are fair specimens of Karaitic satire against Rabbinism.

The influence of Arabic culture on Jewish life and literature, which grew stronger and stronger during the succeeding centuries, was propitious to the growth of satire. A mere difference of opinion in linguistics was sufficient to call forth a scathing poem by Dunash ben Labraṭ against Menahem ben Saruḳ (10th cent.). In the eleventh century Ibn Gabirol indulged in occasional satires against those who ill-treated him, as is seen in his wine-song; and Samuel ibn Nagrela wrote satirical maxims in imitation of Proverbs and Ecclesiastes. Early in the twelfth century Abraham ibn Ezra penned his epigrams on poverty and the arrogance of the rich, and wrote his satire on card-players. Later in the same century Joseph Zabara wrote a satire on the medical fraternity of his day, entitled "The Physicians' Aphorisms" (מאמרי הרופאים), and two satires on women—"A Widow's Vow" (נדר אלמנה) and "Contentions of a Wife" (מדיני אשה). The thirteenth century can boast of two great satirists, Judah ben Isaac ibn Shabbethai and Judah Al-Ḥarizi. The former is known for his "Gift of Judah" (מנחת יהודה), which is both a satire on the woman-hater and a reproach to those who marry in haste. Ibn Shabbethai wrote also "The Conflict Between Wisdom and Wealth" (מלחמת החכמה והעושר), and a polemic against his personal enemies entitled "The Writ of Excommunication" (דברי האלה והנדוי), which is still in manuscript. Of the two, however, Al-Ḥarizi is by far the greater satirist.

Al-Ḥarizi.

His extensive travels brought the whole panorama of Jewish life under his observation and enabled him, in his itineraries, to criticize the follies and foibles of his contemporaries. His great skill lies in drawing a vivid picture in few words. His art suggests that of caricature. His satires, known by the collective title "Taḥkemoni," are varied and numerous. Some are on women ("Taḥkemoni," ch. vi.), some on avarice (ch. xii.), some on religious superstitions (ch. x.), and some on the ignorance of religious officials (ch. xxiv.), while the quack doctor likewise receives a flagellation (ch. xxx., xlviii.).

Immanuel of Rome.

In the fourteenth century the art of satire, like Jewish culture in general, is found fully developed in Provence and in Italy. Immanuel of Rome and Kalonymus ben Kalonymus of Provence, contemporaries and friends, enriched Hebrew literature with their satires and at the same time gave a vivid picture of the manners of their time. Immanuel shows the influence of Italian culture, while Kalonymus is more under the spell of Arabic learning. Immanuel, much in the style of the troubadours, takes love for his topic and indulges in pleasantries about women. The twenty-eighth chapter of his "Maḥberot" is the only one in which his satire embraces all phases of the social life of his day. Kalonymus, on the other hand, is of a more serious turn of mind. In his "Treatise of Purim" (מסכת פורים), it is true, he criticizes only the scum of society—the beggar, the miser, the drunkard, and the glutton; but in his "Touchstone" (אבן בחן) he satirizes the whole social framework. The desecration of the holy days, the hypocrisy of the professed religious man, the arrogance of those who pride themselves on their pedigree, the young and immature who hasten to write books without the necessary preparation, the dry-as-dust grammarians who wrangle over a dot, the rimesters who claim poetic genius—these and similar subjects engage his attention. Of course, the quack physician and women receive a good share of his lashing satire. Femininity affords occasion for a rare bit of irony, in which he pretends to show how enviable is a woman's lot in life and how burdensome a man's. He concludes this passage with the following prayer, which is rimed in the original:

> "Heavenly Father, Thou who rescued our forefathers from fire and water, . . . changed the staff into a serpent in the presence of thousands, and turned the clean hand white with leprosy; who made the Red Sea as dry land and the bottom of the Jordan as firm ground, . . . O that Thou wouldst change me into a woman. . . . But wherefore do I cry and complain, since Thou hast decreed so and hast inflicted on me a blemish which can not be removed. To yearn for the impossible is harmful, and empty consolation is of no avail. Let me, then, bear my misfortune till my dying day. And since I have learned that one must offer thanksgiving for evil as for good, I will pronounce my benediction in a low voice and with faltering lips: Blessed art Thou, O Lord, that Thou hast not made me a woman" (אבן בחן, pp. 17-18, Lemberg, 1865).

During the latter part of the same century two satires were written against Christianity; one is known only to students, the other is the most widely known polemic of its kind. The "Haggadah" of Jonah Rapa (*c.* 1380), still in manuscript, is a vehement denunciation of the licentiousness indulged in by Gentiles during the carnival. The letter of Profiat Duran to his former friend David Bonet Bongoron, entitled "Be Not Like Thy Fathers" (אל תהי כאבותיך), was already widely circulated in his own day. In an ironical style rarely excelled, the author, who returned to Judaism after a forced conversion, refutes and derides the dogmas of Christianity. The ironical refrain, "Be not like thy fathers," led many of the clergy to consider the epistle as friendly to Christianity.

In the fifteenth century the art of satire was not so assiduously cultivated, and those who indulged in it limited themselves almost to one subject—woman. These were David ben Judah Messer Leon, author of "Praise of Women" (שבח הנשים); Abraham of Serteano, author of "Enemy of Women" (שנא הנשים); Abigdor of Fano, author of "The Helper of Women" (עוזר נשים); and Elijah Ḥayyim ben Benjamin of Genazzano, author of מליצות. The last-named wrote also a satire against Christianity in the style and metrical form of the hymn "Yigdal." The sixteenth century also had but few satirists, who contributed only to the literature on women: Judah ben Isaac Sommo, author of "The Shield of Women" (מגן נשים), and Jacob Fano, author of "Armor of the Strong" (שלטי הגבורים).

Satires on Woman.

The seventeenth and the greater part of the eighteenth century were even less productive of satire than the sixteenth. Jacob Francis (17th cent.), however, wrote a scathing satire on the so-called cabalists who dabbled in mysticism and attempted to study the Zohar though unable to understand simple passages in the Bible (see Brody, "Meteḳ Sefatayim," pp. 72-73, Cracow, 1892). During the closing years of the eighteenth century the art of satire began to revive, and almost all social, religious, and political questions engage the attention of the modern satirist. One of the earliest satires of the modern period is the work of Zachariah Pugliese (*c.* 1795), on the money-lenders of his day; he called it "The Laws of Creditor and Debtor" (הלכות מלוה ולוה). This, however, is still in manuscript. Another early satire, only recently published, is the זהר חדש לפורים of Tobias Feder, which is an attack on Ḥasidism. Like these two, many of the satires of the nineteenth century are parodies, and as such have already been discussed in the article Parody.

Revival of Satire.

The satirist par excellence of the first half of the nineteenth century was unquestionably Isaac Erter, author of five satires, published, with other matter, under the collective title of "The Seer of the House of Israel" (הצופה לבית ישראל; Vienna, 1858). In finish of style and beauty of language these satires have seldom been equaled, while the influence they exerted on the author's generation can not be overestimated. In the first satire, "Weighing Balances" (מאזני משקל; 1823), the author shows that he had not yet discovered his own powers; his criticism of life is still superficial, and the problems he grapples with are of minor importance. In "Ḥasidism and Enlightenment" (חסידות וחכמה), published eleven years later, he describes the mental struggle he underwent in freeing himself from the bondage of Ḥasidism. But it is in three later compositions that he stands out preeminently as a satirist of the manners, morals, and customs of his time. "The Complaint of Sani, Sansani, and Smengaloph" (תלונת סני סנסני וסמנגלוף), the supposed guardian angels of young babes, is a withering satire on the popular superstition of demons and angels. Still stronger is the satire תשליך, in which all the weaknesses of the age are ruthlessly laid bare. Among certain classes of Jews it is still customary to go on the first day of Rosh ha-Shanah to a river and shake their garments while reciting the verse, "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19). On one such occasion, the satirist says, he met Satan and his host busily engaged in throwing nets into the river to gather the sins of Israel, freshly fallen from their garments; and at the satirist's request Satan disclosed to him all the corruption and wickedness of the age. In the last and strongest satire, called "Metamorphosis" (גלגול נפש), published in 1845, Erter sketches, among other characters, those of the Ḥasid, the tax-collector, and the Ḥasidic rabbi, in a manner inimitable and with a power unexcelled. His humor has not unjustly been compared to Heine's by one historian (Grätz, "Gesch." 2d ed., xi. 447) and to that of Lucian by another writer (Rubin, "Tehillat ha-Kesilim," p. 85).

Erter's Satires.

The next satirist of the Galician school is Joseph Perl of Tarnopol, whose satire on Ḥasidism in the form of a parody has been treated in the article Parody. In his second satire, "The Searcher of the Righteous" (בחן צדיק; Prague, 1838), he gives a picture of the manners and morals of the Polish Jews a century ago. His satire is not as rich as that of Erter, but it is more direct in its expression and larger in scope, and is colored here and there with intense pathos. After the middle of the nineteenth century the great satirists are found in Russia, and, naturally, it is the life of the Russian Jews that is reflected in their writings. Judah Löb Gordon, poet, feuilletonist, journalist, and fabulist, was at his best as a satirist, and as such he holds a prominent position in Jewish literature. In mastery of style and resourcefulness of language he has not his equal among modern poets, while his irony and sarcasm are of the keenest. Three of his poems, "In the Moon at Night" (בירח בלילה), "The Tip on the Letter Yod" (קוצו של יוד), and "The Two Josephs ben Simeon," may be mentioned here as the most powerful of his satires. In them he attacks many of the time-honored institutions of the Russian Jewry and depicts, with remarkable mastery of color and effect, the unhappy lot of the Jewish woman of his time and country, the corruption of public officials, and the struggle of the young generation for modern culture and enlightenment.

Another contemporary satirist of no mean ability was Moses Löb Lilienblum. In his "Assembly of the Dead" (קהל רפאים; Odessa, 1870) he depicted sixteen different types of the Russian Jewry, some

Recent Satires.

of which have not yet disappeared. The strongest of these satires are those on the pilpulist and the preacher. The former gives a parody of the casuistic reasoning known as "pilpul," and the latter an enumeration of many of the superstitious customs that are regarded by some as religious duties. There are other satirists and satires that can only be mentioned here. Dolitzky's "Eclipse of the Two Luminaries" (לקוי שני המארות; Vienna, 1879), though the product of his youth, is a very powerful satire on Ḥasidic rabbis, and Kaminer's works are noted not only for their strong irony, but for the cleverness with which they imitate the style of the liturgy. Mordecai David Brandstädter also held up to derision the shortcomings of the fanatic Ḥasidim.

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J. I. D.

SATRAP (A. V. "prince," "lieutenant"): Ruler of a province in the governmental system of ancient Persia. The Old Persian form of the word, "khshathrapavan" (protector of the kingdom), occurs twice in the inscriptions of Darius Hystaspes at Behistun (iii. 14, 55) with reference to the rulers of Bactria and Arachosia; and this is corrupted into the Biblical אחשדרפניא. The office was created by Darius, who selected the satraps from the Persians only, and frequently from those of royal blood. They originally numbered twenty; and their primary duty was to regulate the taxes of the provinces which they governed and to send to the king the revenues collected therein, although they were likewise required to levy troops.

The late and distorted references to satraps in Ezra, Esther, and Daniel are of little historical value. Ezra viii. 36 states that the decree of Artaxerxes for rebuilding the Temple was delivered to them—a statement obviously absurd, since only one could, under any circumstances, be concerned with Palestine. In like manner, in Esth. iii. 12, R. V. (comp. *ib.* ix. 3), Haman issues orders in the name of Ahasuerus "unto the king's satraps, and to the governors that were over every province, and to the princes of every people." These provinces, which extended "from India unto Ethiopia" (comp. the mention of "Hindu" [India] and "Mudraya" [Egypt] in the Old Persian inscriptions of Darius, Persepolis e 11, 17–18; Naḳs-i Rustam a 25, 27), were in all 127 (Esth. i. 1, viii. 9, xiii. 1, xvi. 1; Dan. vi. 1; I Esd. iii. 2; Josephus, "Ant." xi. 6, §§ 6, 12), a number which at once shows the lack of historical accuracy in these accounts (comp. the conflicting and valueless statements of Josephus, who says, "Ant." x. 11, § 4, that Darius founded 360 satrapies, but in another passage, *ib.* xi. 3, § 2, only 127). In Dan. iii. 2, R. V. (comp. *ib.* iii. 27, vi. 7), the satraps of Nebuchadnezzar (!) are mentioned together with "the deputies, and the governors, the judges [or chief soothsayers], the treasurers, the counselors, the sheriffs [or lawyers], and all the rulers of the provinces." Over the satraps, according to the account in Daniel, were set three "presidents" as supervisors (Dan. vi. 2–4, 6, 7), evidently a reminiscence of some such system of mutual control as that described in Xenophon's "Cyropedia," viii. 6, § 16.

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E. G. H. L. H. G.

SATYR: Rendering by the English versions of the Hebrew "se'irim" in Isa. xiii. 21, xxxiv. 14 (R. V., margin, "he-goats"; American R. V., "wild goats"), while in Lev. xvii. 7 and II Chron. xi. 15 the Authorized Version renders the word by "devil," the Revised Version by "he-goat," and the Revised Version, margin, by "satyr." The old versions use for it a word denoting a demon, false god, or a hairy being. It is certain that a natural animal is not intended in these passages. Thus in Isaiah the se'irim are mentioned together with Lilith and animals of the desert and desolate places, and are described as "dancing" and "calling to one another"; in the other passages they are referred to as objects of worship. Possibly the versions reflect the ancient conception of the se'irim as hairy and perhaps goat-shaped beings. The association of monstrous beings with ruins and desert places is still a prevalent element in the folk-lore of Arabia and Syria; and the Arabian jinn also are represented as having monstrous hairy forms.

In Ḳid. 72a the Ishmaelites are compared to the se'irim of unclean places, *i.e.*, the spirits ("shedim") which inhabit retreats. Of other monstrous, half-human and half-animal beings referred to in the Talmud may be mentioned here the "adne [or "abne"] sadeh" (Kil. viii. 5, and Maimonides *ad loc.*), and the "yiddoa'" (Sanh. 65b), explained as a being with human shape and attached to the earth by its umbilical cord (comp. Bertinoro on Sanh. vii. 7).

Bibliography: Tristram, *Nat. Hist.* p. 131; Lewysohn, *Z. T.* pp. 64, 356.

J. I. M. C.

SAUL.—Biblical Data: The first king of all Israel. He was the son of Kish, "a Benjamite, a mighty man of valor" (I Sam. ix. 1). For many years Israel had been ruled by judges, and had suffered many and severe sorrows at the hands of her hostile and ambitious neighbors. In the time of Saul's youth, Samuel was the active judge of Israel. The Philistines were the perpetual harassers of Israel's borders, and were threatening the very life of the tribes. Samuel's intervention had done something to relieve the distress (*ib.* vii. 1-11); but the people of Israel were ambitious for a military leader, such as they saw among their neighbors. They made a formal appeal to Samuel for a king; and at the command of Yhwh their request was to be granted.

The method of the selection of this new monarch is given in two different records. In the first (*ib.* ix.) Saul with his attendant, after searching far and in vain for the lost asses of his father, resorted to the well-known "man of God," who happened at this time to be conducting a sacrifice and feast in the land of Zuph (*ib.* ix. 5). The outcome of this visit was that Samuel, according to the command of YHWH, anointed Saul to be a prince over the inheritance of Israel (*ib.* x. 1). In confirmation of this appointment, Saul saw several signs which Samuel had foretold him. Saul then modestly retired to the family inheritance, probably at Gibeah.

Another, and a public, selection of Saul as king took place in a general assembly of Israel at Mizpah. Saul, as if avoiding the prominence which his private anointing would certainly bring him, hid himself among the baggage; but the lot fell to him, and he was found and enthusiastically proclaimed, the people shouting "God save the king!" Samuel also prepared the charter of the kingdom to be established and wrote it in a book. Saul, however, in his modesty again retired to Gibeah, not without having aroused jealousy on the part of some base opponents (*ib.* x. 19 *et seq.*).

Rescues Jabesh-gilead.

Saul probably could not as yet safely assume the rule over Israel; but the desperate straits into which the people of Jabesh-gilead had fallen before Nahash the Ammonite soon furnished him with his opportunity. Nahash, willing to acquire as great power and fame as possible, gave the besieged Israelites time to appeal to the west-Jordanic tribes. Doubtless aware that Saul had been crowned king, the people of Jabesh came to Gibeah just as the king was coming in from his daily toil. Saul responded to the appeal, summoned and threatened all Israel, and by a forced march completely rescued the besieged Jabeshites. This victory assured Saul of his place at the head of the nation; and he was formally inaugurated king of Israel.

Saul was now responsible for the administration of a central regal government of Israel. The first menace to his supremacy was the power of the Philistines. They had established a garrison at Geba (*ib.* xiii. 3) to protect their interests and to keep in subjection the restless Israelites. Saul had 2,000 men at Michmash and Jonathan 1,000 at Gibeah in Benjamin. The latter valiantly attacked and routed the Geba garrison; and this so roused the ire of the Philistines that they collected a great army of infantry, cavalry, and chariotry (*ib.* verse 5). This large body of troops forced itself up through the heart of the country to cut off any cooperation between the northern and southern tribes. In desperation the Hebrews fled in every direction, hiding themselves in caves, thickets, rocks, coverts, and cisterns. Saul withdrew with his meager 600 to Gilgal, until the arrival of Samuel, who severely rebuked him for attempting by himself to offer sacrifice to YHWH. Firmly entrenched in their mountain fastnesses, the Israelites looked down upon the hosts of Philistines encamped in the valleys. To secure food and intimidate any possible recruits, the Philistines sent out foraging parties in three directions. The supposed security of the Philistines doubtless led them to be somewhat careless in discipline. At any rate Jonathan's valor surprised them; they were pursued; and the whole mass of Israelites completely routed their enemies, and for a time shook off their galling yoke. The close of this campaign witnesses the remarkable rescue of Jonathan from death, which Saul's hasty oath would have demanded (*ib.* ch. xiv.).

His Campaigns.

This was only one of the many military campaigns in which Saul was engaged. He fought against Moab, Ammon, Edom, the kings of Zobah, and the Amalekites. It was in the exterminating war against this last people that Saul sees his end as king. Though commanded to destroy them wholly, he saved Agag, their king, and the best of the flocks. Now Samuel for the second time (*ib.* xiii. 14, xv. 26) tells Saul of the certain downfall of his house as rulers over Israel. This rebellion on the part of Saul serves as a fitting introduction to the story of David's life. Samuel finds this successor to Saul, and formally anoints him at Beth-lehem.

Saul has not yet finished with the Philistines. He has driven them from the hills, and is now fighting them on their own ground. His great success at Socoh (A. V. "Shocoh") was due to the valor of David against Goliath. As Saul returns to his court the people give David the greater ovation, and thus slight the king, who now makes him an officer in his army. Later events show that this was a design on Saul's part to secure the death of his rival. By means of the army, of David's wife (Michal, daughter of the king), of ambushes, and of his own javelin, Saul tries to kill David, who flees to Ramah from the king's rage, only to be followed. Thence he goes to Nob, and to Gath in Philistia. Only by feigning madness does he escape. After collecting a band of sympathizers, David flees like a bird of the mountains, from one place to another, from the rage of Saul. At En-gedi he has the king in his power, but mercifully spares him. At Ziph, later on, he again spares the king when he might have slain him. David, however, can not trust Saul, and so goes to Philistia and takes up his residence in Ziklag.

Death of Saul.

Saul returns to his court; and the Philistines become still more aggressive. David's friendliness perhaps encourages them to strike a still harder blow at Israelitish power. To prevent Saul from enlisting the northern tribes they despatch a great army to Aphek in the valley of Jezreel. Saul musters all his forces, but before engaging the enemy, he, in desperation for some prophecy of the outcome, consults a witch of En-dor. With downcast heart at her reply, he returns to the scene of conflict. Broken in spirit, the Israelites are routed, pursued, and slain. Saul falls on his own sword on Mt. Gilboa; and the Philistines are victors.

Saul was beheaded; his body, with those of his sons, was fastened to the wall of Beth-shan, and his armor was hung up in the house of Ashtaroth. When the inhabitants of Jabesh-gilead, the scene of Saul's first victory, heard of the deed of the Philistines, they sent valiant men who marched all night, took the bodies from Beth-shan, brought them to Jabesh, burned them there, buried the ashes, and fasted seven days.

Saul's reign of, possibly, twenty years was a failure, except that he succeeded in part in unifying Israel and in bringing to the front so valiant and capable a man as David.

J. I. M. P.

——**In Rabbinical Literature:** Two opposing views of Saul are found in rabbinical literature. One is based on the usual opinion that punishment is a proof of guilt, and therefore seeks to rob Saul of the halo which surrounds him. The passage I Sam. ix. 2, "a choice young man, and a goodly," is accordingly interpreted as meaning that Saul was not good in every respect, but "goodly" only with respect to his personal appearance (Num. R. ix. 28). According to this view, Saul is only a "weak branch" (Gen. R. xxv. 3), owing his kingship in no wise to his own merits, but rather to his grandfather, who had been accustomed to light the streets for those who went to the bet ha-midrash and had received as his reward the promise that one of his grandsons should sit upon the throne (Lev. R. ix. 2).

His Comeliness.

The second view of Saul makes him appear in the most favorable light as man, as hero, and as king. It was on account of his modesty that he did not reveal the fact that he had been anointed king (I Sam. x. 16; Meg. 13b); and he was extraordinarily upright as well as perfectly just. Nor was there any one more pious than he (M. Ḳ. 16b; Ex. R. xxx. 12); for when he ascended the throne he was as pure as a child, and had never committed sin (Yoma 22b). He was marvelously handsome; and the maidens who told him concerning Samuel (comp. I Sam. ix. 11–13) talked so long with him that they might observe his beauty the more (Ber. 48b). In war he was able to march 120 miles without rest. When he received the command to smite Amalek (I Sam. xv. 3), Saul said: "For one found slain the Torah requires a sin-offering [Deut. xxi. 1–9]; and here so many shall be slain. If the old have sinned, why should the young suffer; and if men have been guilty, why should the cattle be destroyed?" It was this mildness that cost him his crown (Yoma 22b; Num. R. i. 10)—the fact that he was merciful even to his enemies, being indulgent to rebels themselves, and frequently waiving the homage due to him. But if his mercy toward a foe was a sin, it was his only one; and it was his misfortune that it was reckoned against him, while David, although he had committed much iniquity, was so favored that it was not remembered to his injury (Yoma 22b; M. Ḳ. 16b, and Rashi *ad loc.*). In many other respects Saul was far superior to David, *e.g.*, in having only one concubine, while David had many wives and concubines. Saul expended his own substance for the war, and although he knew that he and his sons would fall in battle, he nevertheless went boldly forward, while David heeded the wish of his soldiers not to go to war in person (II Sam. xxi. 17; Lev. R. xxvi. 7; Yalḳ., Sam. 138).

His Character.

Saul ate his food with due regard for the rules of ceremonial purity prescribed for the sacrifice (Yalḳ., *l.c.*), and taught the people how they should slay cattle (comp. I Sam. xiv. 34). As a reward for this, God Himself gave him a sword on the day of battle, since no other sword suitable for him was found (*ib.* xiii. 22). Saul's attitude toward David finds its excuse in the fact that his courtiers were all talebearers, and slandered David to him (Deut. R. v. 10); and in like manner he was incited by Doeg against the priests of Nob (I Sam. xxii. 16–19; Yalḳ., Sam. 131). This act was forgiven him, however, and a heavenly voice ("bat ḳol") was heard, proclaiming: "Saul is the chosen one of God" (Ber. 12b). His anger at the Gibeonites (II Sam. xxi. 2) was not personal hatred, but was induced by zeal for the welfare of Israel (Num. R. viii. 4). The fact that he married his daughter Michal, the wife of David, to Phalti, the son of Laish (I Sam. xxv. 44), finds its explanation in his (Saul's) view that her betrothal to David had been gained by false pretenses and was therefore invalid (Sanh. 19b). During the lifetime of Saul there was no idolatry in Israel. The famine in the reign of David (comp. II Sam. xxi. 1) was to punish the people because they had not accorded Saul the proper honors at his burial (Num. R. viii. 4). In the other world Saul dwells with Samuel, which is a proof that all has been forgiven him ('Er. 53b).

S. J. Z. L.

——**Critical View:** The history of Saul's life and career is often embarrassingly confusing until the sources are critically analyzed. The matter as presented in I Samuel contains traces of more than one narrative. It is found, for example (viii. 4 *et seq.*), that the people ask for a king in spite of the protest of Samuel and the apparent disappointment of Yhwh; and yet Saul is to be anointed to save Israel out of the hands of the Philistines because its cry went up to Yhwh (ix. 16). Samuel selects and anoints Saul by the direct command of Yhwh (x. 1); but in his farewell address he charges the people with the rejection of Him because they asked for a king (xii. 12). Samuel anoints Saul strictly in private (x. 1), but in another account the people select him by lot in a great national assembly at Mizpah (x. 20 *et seq.*).

Sources.

Saul's consecration and selection do not seat him on the throne, however; for he goes to his house in Gibeah, where he engages in the peaceable pursuits of agriculture. Even when the inhabitants of Jabesh-gilead appeal to the west-Jordanic tribes for assistance, they do not seem to know that a king has been anointed over them. Saul apparently learns simply by accident the reason of the commotion caused by the messengers from Jabesh-gilead. When he takes the lead of the western tribes his appeal to the nation is made as if he were not a king but an associate with Samuel, whose authority will be instantly recognized. Again, Samuel in his final address to the people (xii. 12) states that the reason why the people asked for a king was the campaign against them of Nahash the Ammonite. On the overthrow of the invader, Saul is publicly proclaimed king before Yhwh in Gilgal. The order of the narrative that recites these facts seems to point to a combination of at least two different documents, though such a theory does not solve all the difficulties.

Budde maintains that a combination was made of two independent narratives, particularly as regards the choice of Saul as king and the characters of Samuel and Saul. The first or older document is contained in ix. 1–x. 16, x. 27b (Septuagint), and xi. 1-11, 14, 15, where Samuel calls the people together at Gilgal and Saul, because of his actual success in defeating the Ammonites, is formally made king over all Israel. This narrative is continued directly in ch. xiii. and xiv., which describe somewhat in detail Saul's activity against Israel's oppressors, the Philistines. The second or later document is found in ch. viii., where the people ask for a king; in x. 17–27a, where Saul is chosen by lot at Mizpah; and in ch. xii., which consists of Samuel's farewell address to the people.

Budde's Views.

The older document, as outlined by Budde, presents a consistent story of Saul's coronation and his clash with the Philistines. Samuel the seer was present in a certain unnamed city to celebrate a feast. Saul, who had been unsuccessful in the search for his father's lost asses, appealed to the seer for information. Yhwh had revealed to Samuel on the previous day that He would send to him a man out of the land of Benjamin, and that he (the seer) should "anoint him to be prince" over His people Israel; "and he shall save my people out of the hand of the Philistines" (ix. 16). At the feast Samuel honors Saul, detains him overnight, and privately anoints him the next morning, averring that it is Yhwh who has commanded him to do so. Samuel then points out the signs that he shall see, the change that he shall experience, and admonishes him: "do as occasion shall serve thee; for God is with thee" (x. 7). When Jabesh-gilead was besieged about a month later, according to the Septuagint (x. 27b), Saul had the "occasion" to demonstrate his ability. Summoning all the tribes of Israel, he successfully marshaled his forces, and routed the besiegers and invaders. Returning to Gilgal, he was confirmed king in accordance with Samuel's consecration of him at the gate of the unnamed town.

Interpolations in Ch. xiii. and xiv.

The real purpose of Saul's coronation (ix. 16) is fulfilled in ch. xiii. 1–7a and 15b–xiv. 46, where he and Jonathan, his son, with their troops completely overthrow and drive out the Philistine oppressors. These chapters have been worked over, and now contain several interpolations that interfere with the smooth flow of the narrative. Ch. xiii. 7b–15a belongs rather to the rejection of Saul in ch. xv., and glances back to x. 8. Ch. xiii. 18 should be followed immediately by xiv. 1, as xiii. 19–23 is a very corrupt text and deals with an issue aside from the main line of the narrative. Ch. xiv. 47–52 is supplementary to the preceding narrative, and is not connected with the theme in question.

In the later narrative (viii., x. 17–27a, xii.) Samuel is a judge, who has established his sons as judges in various cities of the land. After repeated requests of the people, in which are embodied protests against the conduct of these sons, Yhwh finally agrees to allow Israel to have a king like the other nations. Samuel is commanded to choose such a king, and then dismisses the people. It must be noted that mention is made here not of foreign oppression, but of the manifest malfeasance of Samuel's sons, as the basic reason for the request and the final concession of Yhwh. The people are then called together in assembly (x. 17–27a); and a king is chosen by lot. The note in xi. 14 regarding the renewal of the kingdom is thought to be merely a harmonizing statement of the editor. Samuel's address (xii.) reviews the situation, and cites as another reason for the people's request the Ammonite campaign (*ib.* verse 12); but at the same time it condemns them for the request (*ib.* verses 17, 19).

Ch. xv. does not properly belong to either of the two narratives already treated. It seems to occupy a kind of intermediate position, placed, as it is, after the formal close of Saul's reign, and before the introduction of David's life. It is a prophecy of the fall of Saul's house, and paves the way for the beginning and continuation of the kingdom through the house of David.

Ch. xvi.–xviii. Contain Two Documents.

Ch. xvi.–xviii. contain two documents descriptive of David's introduction to Saul. In the first, Samuel goes to Beth-lehem to offer sacrifices and anoint the future king of Israel. After he has passed, by Yhwh's order, upon all the sons of Jesse that are present, the youngest one, David, who, caring for his sheep, is absent from the sacrifice, is called in and formally anointed (xvi. 1–13). After this act "the Spirit of Yhwh came mightily upon" him "from that day forward." The character of David as a shepherd boy is developed in xvii. 1–xviii. 5, where David chances to visit his brothers during a battle with the Philistines, and with a shepherd's sling slays Goliath, and wins the encomiums of the people of Israel. The second account (xvi. 14–23) introduces David as a skilful musician, "a mighty man of valor, and a man of war, and prudent in speech" (*ib.* verse 18). Saul is so impressed by him that he makes him his armor-bearer and holds him in high esteem. If the accounts are not separate in origin, it is not clear how Saul could have asked the question attributed to him in xvii. 55–58. Subsequent references (xix. 5; xxi. 9, etc.) to David's victory over Goliath show how this event was woven in with the traditions of his early life.

The Septuagint, however, almost harmonizes the differences between xvi. 14–23 and xvii. 1–xviii. 5 by the omission from the latter of verses 12–31, 41, 50, 55–xviii. 5. In xviii. 6–30, which is a continuation in thought of xvi. 14–23, there are also several variations in the Septuagint, each clearly showing the increasing enmity toward David on the part of Saul.

Duplication in Ch. xix.–xxxi.

There is a variety of opinion in the analysis of the matter contained in xix.–xxxi. One of the most striking and critical features of the whole narrative of this section, however, is the duplication of the account of David's merciful treatment of Saul when the pursued had the pursuer in his hands. It is maintained that the record of David's hiding in the cave and his treatment of Saul, in xxiv., and that of David's elusion and final potential capture of Saul within the camp of his army, are two versions of one and the same story. The framework of one is the framework of the other. The points of agreement and the character are just what would be expected had each been built on the same original event.

Saul's despair in the face of the Philistine army led him to consult the witch of En-dor as to the probable result of the battle about to be fought. H. P. Smith ("Old Testament History," p. 126) holds that ch. xxviii. is only the dramatic embodiment of an idea; and that was the popular idea concerning intercourse with the dead. It is asserted that there are two accounts of Saul's death. In one it is stated that he was defeated, his sons were slain, and he himself was wounded. To escape the ignominy of falling alive into the hands of the enemy he urged his armor-bearer to slay him. Upon the attendant's refusal to do so, he fell upon his own sword. According to the other account an Amalekite slew him. These two records are doubtless built upon the fact that Saul and his sons died on the field of battle fighting for the liberty of their people.

Bibliography: Wellhausen, *Der Text der Bücher Samuelis*, 1871; Wellhausen, in Bleek, *Einleitung*, 1878, pp. 206-231; K. Budde, *Die Bücher Richter und Samuel*, 1890, pp. 167-276; *idem*, in Haupt, *S. B. O. T.* 1895; S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, 1890; T. K. Cheyne, *Aids to the Devout Study of Criticism*, 1892, pp. 1-126; H. P. Smith, *Old Testament History*, 1903, ch. vii.; Cheyne and Black, *Encyc. Bibl.*

J. I. M. P.

SAUL: Karaite leader; son and successor of Anan ben David; died about 780. He is styled by the later Karaites "nasi" (prince) and "rosh ha-golah" (exilarch). Saul's activity was comparatively unimportant. He is mentioned by Solomon b. Jeroham in his commentary on the Decalogue as having also written a commentary thereon. He is particularly quoted for his opinion with regard to the sixth commandment; namely, that adultery includes connection with any woman not one's own wife or concubine, and is not confined, as in rabbinical law, to connection with another man's wife.

Saul was one of the followers of Gnai Baruch, who is supposed as head of Ezra's bet din to have ordained the reading of the Law on Sabbaths and holy days, beginning in the month of Tishri and terminating with the end of the year.

Bibliography: Fürst, *Gesch. des Karäert.* i. 61; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 44 (Supplement), pp. 53, 106, 186.

J. M. Sel.

SAUL, ABBA: Tanna of the third generation. In Ab. R. N. xxix. mention is made of an Abba Saul b. Nanos whom Lewy ("Ueber Einige Fragmente aus der Mischnah des Abba Saul," in "Berichte über die Hochschule für die Wissenschaft des Judenthums in Berlin," 1876) regards as identical with the Abba Saul of this article. The Abba Saul bar Nash mentioned in Niddah 25b is probably likewise identical with him. As Abba Saul explicitly refers, in Tosef., Sanh. xii., to an opinion of R. Akiba's, and, in Tosef., Kil. iv. and Oh. vi., to disagreements between the latter and Ben 'Azzai, as well as between Akiba and the ḥakamim, it may be concluded that he was a pupil of R. Akiba and that he lived in the middle of the second century C.E. The reference to "bet Rabbi" in Pes. 34a, where Abba Saul is said to have prepared the bread according to Levitical rules of purity in "Rabbi's" house, must be construed as referring to the house of the patriarch R. Simeon b. Gamaliel II., not to that of R. Judah ha-Nasi I. (comp. Lewy, *l.c.* p. 21, and note 42).

The "Abba" in "Abba Saul" is titular only, and is not a part of this tanna's name. Nor does he appear to have held the title of rabbi. Abba Saul was tall of stature, and his business is said to have been that of burying the dead (Niddah 24b). Some of the haggadic sayings of Abba Saul that have been preserved throw light on his inner life and his lofty character. He explains the word אנוהו in Ex. xv. 2 as though it were composed of אני and והוא, and interprets it as meaning that man must endeavor to imitate God and, like Him, show charity and benevolence (Mek., Beshallaḥ, Shirah, ii. [ed. Weiss, p. 44a]). To Lev. xix. 2 ("Ye shall be holy: for I the Lord your God am holy") he cites the parallel, "The king's companions must do according to the king's will" (Sifra, Ḳedoshim, i. [ed. Weiss, p. 86c]). "Discord in the school causes general corruption" (Derek Ereẓ Zuṭa ix.), and "Morality is greater than learning" (Sem. xi.) are others of his sayings.

Abba Saul devoted himself assiduously to the study of the mode of worship in the Temple (comp. Z. Frankel, "Darke ha-Mishnah," pp. 177 *et seq.*; Pes. 13b, 86b; Beẓah 29b; Yoma 19b; Niddah 61a, 71b). He also made a collection of mishnayot which in many respects differed from others; this collection has partly been preserved in the present Mishnah, whose redactor, Judah ha-Nasi, occasionally made use of some passages in it which were at variance with other mishnaic compilations.

Bibliography: J. Brüll, *Einleitung in die Mischnah*, i. 200-201.

W. B. J. Z. L.

SAUL ABBA B. BAṬNIT: Tanna of the second and first centuries B.C. According to Derenbourg, his mother was a Batanian proselyte, whence he derived his name "ben Baṭnit"; it appears from Ned. 23a, however, that "Baṭnit" is a masculine proper name. Saul Abba was engaged in commerce with R. Eleazar b. Zadok, together with whom he issued a regulation referring to the Sabbath law (Shab. xxiv. 5). It is said of him that he filled his liquid measures with wine on the eve of the feast-days in order to be able to give it to the children on those days (Beẓah iii. 8). He is the transmitter, or perhaps the author (comp. Bacher, "Ag. Tan." i. 46, note 2), of a sentence referring to the outrages and misdemeanors committed by some of the priestly families (Pes. 57a).

Bibliography: Derenbourg, *Hist.* p. 223; Bacher, *Ag. Tan.* i. 46, 50, 371.

W. B. J. Z. L.

SAUL B. ARYEH. See Löwenstamm, Saul.

SAUL COHEN ASHKENAZI. See Ashkenazi, Saul Cohen.

SAUL BEN DAVID: Russian rabbi; died 1623. He was the author of: "Ṭal Orot" (Prague, 1615), treatise, in verse, on the thirty-nine principal classes of work forbidden on Saturday, with an appendix entitled "Ḥiddushe 'Erubin," discussions on "'erubin"; "Ḥanukkat ha-Bayit" (*ib.* 1616), on the halakot connected with the Feast of Lights; and a ḳinah or elegy on the death of his teacher Solomon b. Judah (Amsterdam, 1697), in twenty-two stanzas.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, iii. 52, Warsaw, 1882; Fürst, *Bibl. Jud.* iii. 255.

H. R. A. S. W.

SAUL BEN JOSEPH OF MONTEUX: French liturgical poet; lived at Carpentras in the second half of the seventeenth century. The ritual of Avignon contains a piyyuṭ which he composed upon the deliverance of the Jews of Carpentras from the riot that broke out on the 9th of Nisan, 1682, and which begins with the words "Shebaḥ yeḳar u-gedullah." He probably was a son of the liturgical poet JOSEPH BEN ABRAHAM, who copied "Sefer Orḥot Ḥayyim," an extract, extant in manuscript at the library of Avignon, of Joseph Caro's "Bet Yosef."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 322; Landshuth, *‘Ammude ha-‘Abodah*, p. 89; Zunz, *Z. G.* p. 476.

D. S. MAN.

SAUL OF TARSUS (known as **Paul, the Apostle of the Heathen**): The actual founder of the Christian Church as opposed to Judaism; born before 10 C.E.; died after 63. The records containing the views and opinions of the opponents of Paul and Paulinism are no longer in existence; and the history of the early Church has been colored by the writers of the second century, who were anxious to suppress or smooth over the controversies of the preceding period, as is shown in the Acts of the Apostles and also by the fact that the Epistles ascribed to Paul, as has been proved by modern critics, are partly spurious (Galatians, Ephesians, I and II Timothy, Titus, and others) and partly interpolated.

Not a Hebrew Scholar; a Hellenist.

Saul (whose Roman cognomen was Paul; see Acts xiii. 9) was born of Jewish parents in the first decade of the common era at Tarsus in Cilicia (Acts ix. 11, xxi. 39, xxii. 3). The claim in Rom. xi. 1 and Phil. iii. 5 that he was of the tribe of Benjamin, suggested by the similarity of his name with that of the first Israelitish king, is, if the passages are genuine, a false one, no tribal lists or pedigrees of this kind having been in existence at that time (see Eusebius, "Hist. Eccl." i. 7, 5; Pes. 62b; M. Sachs, "Beiträge zur Sprach- und Alterthumsforschung," 1852, ii. 157). Nor is there any indication in Paul's writings or arguments that he had received the rabbinical training ascribed to him by Christian writers, ancient and modern; least of all could he have acted or written as he did had he been, as is alleged (Acts xxii. 3), the disciple of Gamaliel I., the mild Hillelite. His quotations from Scripture, which are all taken, directly or from memory, from the Greek version, betray no familiarity with the original Hebrew text. The Hellenistic literature, such as the Book of Wisdom and other Apocrypha, as well as Philo (see Hausrath, "Neutestamentliche Zeitgeschichte," ii. 18–27; Siegfried, "Philo von Alexandria," 1875, pp. 304–310; Jowett, "Commentary on the Thessalonians and Galatians," i. 363–417), was the sole source for his eschatological and theological system. Notwithstanding the emphatic statement, in Phil. iii. 5, that he was "a Hebrew of the Hebrews"—a rather unusual term, which seems to refer to his nationalistic training and conduct (comp. Acts xxi. 40, xxii. 2), since his Jewish birth is stated in the preceding words "of the stock of Israel"—he was, if any of the Epistles that bear his name are really his, entirely a Hellenist in thought and sentiment. As such he was imbued with the notion that "the whole creation groaneth" for liberation from "the prison-house of the body," from this earthly existence, which, because of its pollution by sin and death, is intrinsically evil (Gal. i. 4; Rom. v. 12, vii. 23–24, viii. 22; I Cor. vii. 31; II Cor. v. 2, 4; comp. Philo, "De Allegoriis Legum," iii. 75; *idem*, "De Vita Mosis," iii. 17; *idem*, "De Ebrietate," § 26; and Wisdom ii. 24). As a Hellenist, also, he distinguished between an earthly and a heavenly Adam (I Cor. xv. 45–49; comp. Philo, "De Allegoriis Legum," i. 12), and, accordingly, between the lower psychic life and the higher spiritual life attained only by asceticism (Rom. xii. 1; I Cor. vii. 1–31, ix. 27, xv. 50; comp. Philo, "De Profugis," § 17; and elsewhere). His whole state of mind shows the influence of the theosophic or Gnostic lore of Alexandria, especially the Hermes literature recently brought to light by Reizenstein in his important work "Poimandres," 1904 (see Index, *s.v.* "Paulus," "Briefe des Paulus," and "Philo"); hence his strange belief in supernatural powers (Reizenstein, *l.c.* pp. 77, 287), in fatalism, in "speaking in tongues" (I Cor. xii.–xiv.; comp. Reizenstein, *l.c.* p. 58; Dieterich, "Abraxas," pp. 5 *et seq.*; Weinel, "Die Wirkungen des Geistes und der Geister," 1899, pp. 72 *et seq.*; I Cor. xv. 8; II Cor. xii. 1–6; Eph. iii. 3), and in mysteries or sacraments (Rom. xvi. 25; Col. i. 26, ii. 2, iv. 3; Eph. i. 9, iii. 4, vi. 19)—a term borrowed solely from heathen rites.

His Epilepsy.

There is throughout Paul's writings an irrational or pathological element which could not but repel the disciples of the Rabbis. Possibly his pessimistic mood was the result of his physical condition; for he suffered from an illness which affected both body and mind. He speaks of it as "a thorn in the flesh," and as a heavy stroke by "a messenger of Satan" (II Cor. xii. 7), which often caused him to realize his utter helplessness, and made him an object of pity and horror (Gal. iv. 13). It was, as Krenkel ("Beiträge zur Aufhellung der Geschichte und Briefe des Apostels Paulus," 1890, pp. 47–125) has convincingly shown, epilepsy, called by the Greeks "the holy disease," which frequently put him into a state of ecstasy, a frame of mind that may have greatly impressed some of his Gentile hearers, but could not but frighten away and estrange from him the Jew, whose God is above all the God of reason (comp. II Cor. v. 13; x. 10; xi. 1, 16; xii. 6). The conception of a new faith, half pagan and half Jewish, such as Paul preached, and susceptibility to its influences, were altogether foreign to the nature of Jewish life and thought. For Judaism, religion is the hallowing of this life by the fulfilment of its manifold duties (see JUDAISM): Paul shrank from life as the domain of Satan and all his hosts of evil; he longed for redemption by the deadening of all desires for life, and strove for another world which he saw in his ecstatic visions. The following description of Paul is preserved in "Acta Pauli et Theclæ," an apocryphal book which has been proved to be older and in some respects of greater historic value than the canonical Acts of the Apostles (see Conybeare, "Apollonius' Apology and Acts, and Other Monuments of Early Christianity," pp. 49–88, London, 1894):

> "A man of moderate stature, with crisp [scanty] hair, crooked legs, blue eyes, large knit brows, and long nose, at times looking like a man, at times like an angel, Paul came forward and preached to the men of Iconium: 'Blessed are they that keep themselves chaste [unmarried]; for they shall be called the temple of God. Blessed are they that mortify their bodies and souls; for unto them speaketh God. Blessed are they that despise the world; for they shall be pleasing to God. Blessed be the souls and bodies of virgins; for they shall receive the reward of their chastity.'"

It was by such preaching that "he ensnared the souls of young men and maidens, enjoining them to remain single"(Conybeare, *l.c.* pp. 62, 63, 67; comp. *ib.* pp. 24-25; Gal. iii. 38; I Cor. vii. 34-36; Matt. xix. 12; Clement of Rome, Epistle ii. § 12).

Anti-Jewish Attitude.

Whatever the physiological or psychological analysis of Paul's temperament may be, his conception of life was not Jewish. Nor can his unparalleled animosity and hostility to Judaism as voiced in the Epistles be accounted for except upon the assumption that, while born a Jew, he was never in sympathy or in touch with the doctrines of the rabbinical schools. For even his Jewish teachings came to him through Hellenistic channels, as is indicated by the great emphasis laid upon "the day of the divine wrath" (Rom. i. 18; ii. 5, 8; iii. 5; iv. 15; v. 9; ix. 22; xii. 19; I Thess. i. 10; Col. iii. 6; comp. Sibyllines, iii. 309 *et seq.*, 332; iv. 159, 161 *et seq.*; and elsewhere), as well as by his ethical monitions, which are rather inconsistently taken over from Jewish codes of law for proselytes, the Didache and Didascalia. It is quite natural, then, that not only the Jews (Acts xxi. 21), but also the Judæo-Christians, regarded Paul as an "apostate from the Law" (see Eusebius, *l.c.* iii. 27; Irenæus, "Adversus Hæreses," i. 26, 2; Origen, "Contra Celsum," v. 65; Clement of Rome, "Recognitiones," i. 70, 73).

His Personality.

To judge from those Epistles that have all the traits of genuineness and give a true insight into his nature, Paul was of a fiery temper, impulsive and impassioned in the extreme, of ever-changing moods, now exulting in boundless joy and now sorely depressed and gloomy. Effusive and excessive alike in his love and in his hatred, in his blessing and in his cursing, he possessed a marvelous power over men; and he had unbounded confidence in himself. He speaks or writes as a man who is conscious of a great providential mission, as the servant and herald of a high and unique cause. The philosopher and the Jew will greatly differ from him with regard to every argument and view of his; but both will admit that he is a mighty battler for truth, and that his view of life, of man, and of God is a profoundly serious one. The entire conception of religion has certainly been deepened by him, because his mental grasp was wide and comprehensive, and his thinking bold, aggressive, searching, and at the same time systematic. Indeed, he molded the thought and the belief of all Christendom.

Jewish Proselytism and Paul.

Before the authenticity of the story of the so-called conversion of Paul is investigated, it seems proper to consider from the Jewish point of view this question: Why did Paul find it necessary to create a new system of faith for the admission of the Gentiles, in view of the fact that the Synagogue had well-nigh two centuries before opened its door to them and, with the help of the Hellenistic literature, had made a successful propaganda, as even the Gospels testify? (Matt. xxiii. 15; see Schürer, "Gesch." 3d ed., iii. 102–135, 420–483; J. Bernays, "Gesammelte Abhandlungen," 1885, i. 192–282, ii. 71–80; Bertholet, "Die Stellung der Israeliten und Juden zu den Fremden," 1896, pp. 257–302.) Bertholet (*l.c.* pp. 303–334; but see Schürer, *l.c.* i. 126) and others, in order that they may reserve the claim of universality for Christianity, deny the existence of uncircumcised proselytes in Judaism, and misconstrue plain Talmudic and other statements referring to God-fearing Gentiles (Bertholet, *l.c.* pp. 338–339); whereas the very doctrine of Paul concerning the universal faith of Abraham (Rom. iv. 3–18) rests upon the traditional interpretation of Gen. xii. 3 (see Kuenen, "Prophets and Prophecy in Israel," pp. 379, 457) and upon the traditional view which made Abraham the prototype of a missionary bringing the heathen world under the wings of the Shekinah (Gen. R. xxxix., with reference to Gen. xii. 5; see Abraham; Judaism; Proselyte). As a matter of fact, only the Jewish propaganda work along the Mediterranean Sea made it possible for Paul and his associates to establish Christianity among the Gentiles, as is expressly recorded in the Acts (x. 2; xiii. 16, 26, 43, 50; xvi. 14; xvii. 4, 17; xviii. 7); and it is exactly from such synagogue manuals for proselytes as the Didache and the Didascalia that the ethical teachings in the Epistles of Paul and of Peter were derived (see Seeberg, "Der Katechismus der Urchristenheit," 1903, pp. 1–44).

The answer is supplied by the fact that Jewish proselytism had the Jewish nation as its basis, as the names "ger" and "ger toshab" for "proselyte" indicate. The proselyte on whom the Abrahamic rite was not performed remained an outsider. It was, therefore, highly important for Paul that those who became converted to the Church should rank equally with its other members and that every mark of distinction between Jew and Gentile should be wiped out in the new state of existence in which the Christians lived in anticipation. The predominating point of view of the Synagogue was the political and social one; that of the Church, the eschatological one. May such as do not bear the seal of Abraham's covenant upon their flesh or do not fulfil the whole Law be admitted into the congregation of the saints waiting for the world of resurrection? This was the question at issue between the disciples of Jesus and those of Paul; the former adhering to the view of the Essenes, which was also that of Jesus; the latter taking an independent position that started not from the Jewish but from the non-Jewish standpoint. Paul fashioned a Christ of his own, a church of his own, and a system of belief of his own; and because there were many mythological and Gnostic elements in his theology which appealed more to the non-Jew than to the Jew, he won the heathen world to his belief.

Paul's Christ.

In the foreground of all of Paul's teaching stands his peculiar vision of Christ, to which he constantly refers as his only claim and title to apostleship (I Cor. ix. 1, xv. 8; II Cor. xii. 1–7; Phil. iii. 9; Gal. i. 1, 12, 16, on which see below). The other apostles saw Jesus in the flesh; Paul saw him when, in a state of entrancement, he was carried into paradise to the third heaven, where he heard "unspeakable words, which it is not lawful for a man to utter" (II Cor. xii. 2–4). Evidently this picture of Christ must have occupied a prominent place in his mind before, just as Meṭaṭron (Mithra) and Akteriel did in the minds of Jewish mystics (see Angelology; Merkabah). To him the Messiah was the son of God in a metaphysical sense, "the image of God" (II Cor. iv. 4; Col. i. 15), "the heavenly Adam" (I Cor. xv. 49; similar to the Philonic or cabalistic Adam Ḳadmon), the mediator between God and the world (I Cor. viii. 6), "the first-born of all creation, for by him were all things created" (Col. i. 15–17), identical also with the Holy Spirit manifested in Israel's history (I Cor. x. 4; II Cor. iii. 17; comp. Wisdom x. 1.-xii. 1; Philo, "De Eo Quod Deterius Potiori Insidiari Soleat," § 30; see also Jew. Encyc. x. 183b, *s.v.* Preexistence of the Messiah).

It is, however, chiefly as "the king of glory" (I Cor. ii. 8), as ruler of the powers of light and life eternal, that Christ is to manifest his cosmic power. He has to annihilate Satan or Belial, the ruler of this world of darkness and death, with all his hosts of evil, physical and moral (I Cor. xv. 24–26). Paul's "gnosis" (I Cor. viii. 1, 7; II Cor. ii. 14; I Tim. vi. 20) is a revival of Persian dualism, which makes of all existence, whether physical, mental, or spiritual, a battle between light and darkness (I Thess. v. 4–5; Eph. v. 8–13; Col. i. 13), between flesh and spirit (I Cor. xv. 48; Rom. viii. 6–9), between corruption and life everlasting (I Cor. xv. 50, 53). The object of the Church is to obtain for its members the spirit, the glory, and the life of Christ, its "head," and to liberate them from the servitude of and allegiance to the flesh and the powers of earth. In order to become participants in the salvation that had come and the resurrection that was nigh, the saints were to cast off the works of darkness and to put on the armor of light, the breastplate of love, and the helmet of hope (Rom. xiii. 12; II Cor. x. 4; Eph. vi. 11; I Thess. v. 8; comp. Wisdom v. 17–18; Isa. lix. 17; "the weapons of light of the people of Israel," Pesiḳ. R. 33 [ed. Buber, p. 154]; Targ. Yer. to Ex. xxxiii. 4; "the men of the shields" ["ba'ale teresin"], a name for high-ranking Gnostics, Ber. 27b; also "the vestiture of light" in Mandæan lore, "Jahrbuch für Protestantische Theologie," xviii. 575–576).

The Crucified Messiah.

How then can this world of perdition and evil, of sin and death, be overcome, and the true life be attained instead? This question, which, according to a Talmudic legend (Tamid 32a), Alexander the Great put to the wise men of the South, was apparently the one uppermost also in the mind of Paul (see Kabisch, "Die Eschatologie des Paulus," 1893); and in the form of a vision of the crucified Christ the answer came to him to "die in order to live." This vision, seen in his ecstatic state, was to him more than a mere reality: it was the pledge ("'erabon" of the resurrection and the life of which he was in quest. Having seen "the first-born of the resurrection" (I Cor. xv. 20–24; the Messiah is called "the first-born" also in Midr. Teh. to Ps. lxxxix. 28, and in Ex. R. xix. 7), he felt certain of the new life which all "the sons of light" were to share. No sooner had the idea taken hold of him that the world of resurrection, or "the kingdom of God," had come, or would come with the speedy reappearance of the Messiah, than he would invest with higher powers "the elect ones" who were to participate in that life of the spirit. There can be no sin or sensual passion in a world in which the spirit rules. Nor is there need of any law in a realm where men live as angels (comp. "The dead is free from all obligations of the Law," Shab. 30a, 151b; Niddah 61b). To bring back the state of paradise and to undo the sin of Adam, the work of the serpent, which brought death into the world—this seems to have been the dream of Paul. The baptism of the Church, to which sinners and saints, women and men, Jews and Gentiles, were alike invited, suggested to him the putting off of the earthly Adam and the putting on of the heavenly Adam (Rom. vi.). He was certain that by the very power of their faith, which performed all the wonders of the spirit in the Church (I Cor. xii., xv.), would the believers in Christ at the time of his reappearance be also miraculously lifted to the clouds and transformed into spiritual bodies for the life of the resurrection (I Thess. iv.; I Cor. xv.; Rom. viii.). These are the elements of Paul's theology—a system of belief which endeavored to unite all men, but at the expense of sound reason and common sense.

Paul's Conversion.

There is possibly a historical kernel to the story related in the Acts (vii. 58–ix. 1–31, xxii. 3–21, xxvi. 10–19), that, while on the road to Damascus, commissioned with the task of exterminating the Christian movement antagonistic to the Temple and the Law (*ib.* vi. 13), Paul had a vision in which Jesus appeared to him, saying, "Saul, Saul, why persecutest thou me?" (comp. I Sam. xxvi. 18); that in consequence of this vision he became, with the aid of Ananais, one of the Christian seers, "a chosen vessel unto me [Christ], to bear my name before the Gentiles." According to the Acts (vii. 58; ix. 2; xxii. 5; xxv. 1, 10–12), Paul was a young man charged by the Sanhedrin of Jerusalem with the execution of Stephen and the seizure of the disciples of Jesus. The statement, however (*ib.* xxii. 8–9), that, being a zealous observer of the law of the Fathers, "he persecuted the Church unto death," could have been made only at a time when it was no longer known what a wide difference existed between the Sadducean high priests and elders, who had a vital interest in quelling the Christian movement, and the Pharisees, who had no reason for condemning to death either Jesus or Stephen. In fact, it is derived from the Epistle to the Galatians (i. 13-14), the spuriousness of which has been shown by Bruno Baur, Steck, and most convincingly by Friedrich Maehliss ("Die Unechtheit des Galaterbriefs," 1891). The same is the case with Phil. iii. 5. Acts xxii. 17-18 speaks of another vision which Paul had while in the Temple, in which Jesus told him to depart from Jerusalem and go with his gospel to the Gentiles. Evidently Paul entertained long before his vision those notions of the Son of God which he afterward expressed; but the identification of his Gnostic Christ with the crucified Jesus of the church he had formerly antagonized was possibly the result of a mental paroxysm experienced in the form of visions.

Barnabas and Other Hellenists.

Whether the Hellenists in Jerusalem, at the head of whom stood Stephen, Philip, and others named in Acts vii. 1-5, exerted an influence upon Paul, can not be ascertained: that Barnabas, who was a native of Cyprus, did, may be assumed with certainty. He was Paul's older companion, apparently of a more imposing stature (Acts xiv. 12); and, according to *ib.* ix. 27, he introduced Paul to the apostles and induced him (xi. 25) to cooperate with him in the church of Antioch. The two traveled together as collectors of charity for the poor of the Jerusalem church (*ib.* xi. 30, xv. 2; see APOSTLE), and as preachers of the gospel (*ib.* xiii. 3, 7, 13, 14, 43, 46, 50; xiv. 14, 20; xv. 2, 12, 22, 35), Paul soon becoming the more powerful preacher. Finally, on account of dissensions, probably of a far more serious nature than stated either in Acts xv. 36-39 or Gal. ii. 13, they separated. That both Paul and Barnabas held views different from those of the other apostles may be learned from I Cor. ix. 6. Paul's relation to APOLLOS also was apparently that of a younger colaborer to an older and more learned one (I Cor. i. 10, iii. 5-23, xvi. 12).

His Missionary Travels.

According to Acts xiii., xiv., xvii.-xviii. (see JEW. ENCYC. ix. 252-254, *s.v.* NEW TESTAMENT), Paul began working along the traditional Jewish line of proselytizing in the various synagogues where the proselytes of the gate and the Jews met; and only because he failed to win the Jews to his views, encountering strong opposition and persecution from them, did he turn to the Gentile world after he had agreed at a convention with the apostles at Jerusalem to admit the Gentiles into the Church only as proselytes of the gate, that is, after their acceptance of the Noachian laws (Acts xv. 1-31). This presentation of Paul's work is, however, incompatible with the attitude toward the Jews and the Law taken by him in the Epistles. Nor can any historical value be attached to the statement in Gal. ii. 1-10 that, by an agreement with the seeming pillars of the Church, the work was divided between Peter and Paul, the "gospel of circumcision" being committed to the one, and the "gospel of uncircumcision" to the other; as the bitter and often ferocious attacks against both the Jews and the apostles of the Judæo-Christian Church (in Phil. iii. 2 he calls them "dogs") would then have been uncalled for and unpardonable. In reality Paul had little more than the name of apostle in common with the actual disciples of Jesus. His field of work was chiefly, if not exclusively, among the Gentiles; he looked for a virgin soil wherein to sow the seeds of the gospel; and he succeeded in establishing throughout Greece, Macedonia, and Asia Minor churches in which there were "neither Jews nor Gentiles," but Christians who addressed each other as "brethren" or "saints." Regarding his great missionary journeys as described in the Acts after older documents, see JEW. ENCYC. *l.c.* pp. 252-254. As to the chronology, much reliance can not be placed either on Gal. i. 17-ii. 3 or on the Acts with its contradictory statements.

From II Cor. xi. 24-32 (comp. *ib.* vi. 4; I Cor. iv. 11) it may be learned that his missionary work was beset with uncommon hardships. He labored hard day and night as a tent-maker for a livelihood (Acts xviii. 3; I Thess. ii. 9; II Thess. iii. 8; I Cor. iv. 12, ix. 6-18). He says (II Cor. ix.) that more frequently than any other apostle he was imprisoned, punished with stripes, and in peril of death on land and sea; five times he received the thirty-nine stripes in the synagogue, obviously for some public transgression of the Law (Deut. xxv. 3); three times was he beaten with rods, probably by the city magistrates (comp. Acts xvi. 22); once he was stoned by the people; and thrice he suffered shipwreck, being in the water a night and a day. In Damascus he was imprisoned by King Aretas at the instigation, not of the Jews, as is stated by modern historians, but of the Jerusalem authorities; and he escaped through being let down in a basket from a window (II Cor. xi. 24-32; comp. Acts xxvii. 41). He was besides this constantly troubled with his disease, which often made him "groan" for deliverance (I Thess. ii. 2, 19-iii. 1; II Cor. i. 8-10, iv. 7-v. 5, xii. 7; Gal. iv. 14).

In Greece.

Corinth and Ephesus, the two great centers of commerce, with their strangely mixed and turbulent as well as immoral population, offered to Paul a large field for his missionary work; and, because the Jews there were few and had little influence, he had free scope and ample opportunity to build up a church according to his plans. He was greatly aided therein by the Roman protection which he enjoyed (Acts xviii. 12-17, xix. 35-40). Yet as long as the church at Jerusalem was in his way he found little comfort and satisfaction in his achievements, though he proudly recounted the successes which marked his journeys throughout the lands. It was to Rome that his efforts gravitated. Not Athens, whose wisdom he decried as "folly" (I Cor. i. 17-24), but Rome's imperial city, whose administrative system he had learned to admire, attracted and fascinated his mind by its world-wide horizon and power. Consciously or unconsciously, he worked for a church with its world-center in Rome instead of in Jerusalem. A prisoner in the years 61-63 (Phil. i. 7, 16), and probably also a martyr at Rome, he laid the foundation of the world-dominion of pagan Christianity. (For further biographical details, which form the subject of much dispute among Christians, but are of no special interest for Jewish readers, see the article "Paul" in Hauck, "Real-Encyc.," in Hastings, "Dict. Bible," and similar works.)

Paul's Church versus the Synagogue.

In order to understand fully the organization and scope of the Church as mapped out by Paul in his Epistles, a comparison thereof with the organization and the work of the Synagogue, including the Essene community, seems quite proper. Each Jewish community when organized as a congregation possessed in, or together with, its synagogue an institution (1) for common worship, (2) for the instruction of young and old in the Torah, and (3) for systematic charity and benevolence. This threefold work was as a rule placed in charge of men of high social standing, prominent both in learning and in piety. The degree of knowledge and of scrupulousness in the observance of the Torah determined the rank of the members of the Synagogue. Among the members of the Essene brotherhood every-day life with its common meals came under special rules of sanctity, as did their prayers and their charities as well as their visits to the sick, the Holy Spirit being especially invoked by them as a divine factor, preparing them also for the Messianic kingdom of which they lived in expectation (see Essenes). The Christian Church, in adopting the name and form of the Essene Church (Ἐκκλησία; see Congregation), lent to both the bath (see Baptism) and the communion meals (see Agape) a new character. Paul, the Hellenist, however, knowingly or unknowingly, seems to have taken the heathen cult associations as his pattern while introducing new features into the Church (see Anrich, "Das Antike Mysterienwesen in Seinem Einfluss auf das Christenthum," 1894; Wobbermin, "Religionsgeschichtliche Studien zur Frage der Beeinflussung des Urchristenthums Durch das Antike Mysterienwesen," 1896, p. 153; Hatch, "Influence of Greek Ideas and Usages upon the Christian Church," 1890, pp. 281-296; Cumont, "Die Mysterien des Mithra, Deutsch von Gehrich," 1903, pp. 101, 118-119; Anz, "Ursprung des Gnosticismus," 1897, pp. 98-107; Reizenstein and Kabisch, *l.c.*). To him baptism is no longer a symbolic rite suggestive of purification or regeneration, as in Jewish and Judæo-Christian circles (see Baptism), but a mystic rite by which the person that enters the water and emerges again undergoes an actual transformation, dying with Christ to the world of flesh and sin, and rising with him to the world of the spirit, the new life of the resurrection (Rom. vi. 1-10).

Influence of the Greek Mysteries.

Still more is the partaking of the bread and the wine of the communion meal, the so-called "Lord's Supper," rendered the means of a mystic union with Christ, "a participation in his blood and body," exactly as was the Mithraic meal a real participation in the blood and body of Mithra (see Cumont, *l.c.*). To Paul, the Holy Spirit itself is not an ethical but a magic power that works sanctification and salvation. It is a mystic substance permeating the Church as a dynamic force, rendering all the members saints, and pouring forth its graces in the various gifts, such as those of prophesying, speaking in tongues, and interpreting voices, and others displayed in teaching and in the administration of charity and similar Church functions (Rom. xii. 4-8; I Cor. xii., xiv.; see Kabisch, *l.c.* pp. 261-281). The Church forms "the body of Christ" not in a figurative sense, but through the same mystic actuality as that by which the participants of heathen cults become, through their mysteries or sacraments, parts of their deities. Such is the expressed view of Paul when he contrasts the "table of Christ" with the "table of the demons" (I Cor. x. 20-21). While Paul borrows from the Jewish propaganda literature, especially the Sibyllines, the idea of the divine wrath striking especially those that commit the capital sins of idolatry and incest (fornication) and acts of violence or fraudulence (Rom. i. 18-32; I Thess. iv. 5), and while he accordingly wishes the heathen to turn from their idols to God, with desire of being saved by His son (I Thess. i. 9-10), his Church has by no means the moral perfection of the human race for its aim and end, as has Judaism. Salvation alone, that is, redemption from a world of perdition and sin, the attainment of a life of incorruption, is the object; yet this is the privilege only of those chosen and predestined "to be conformed to the image of His [God's] son" (Rom. viii. 28-30). It is accordingly not personal merit nor the greater moral effort that secures salvation, but some arbitrary act of divine grace which justifies one class of men and condemns the other (*ib.* ix.). It is not righteousness, nor even faith—in the Jewish sense of perfect trust in the all-loving and all-forgiving God and Father—which leads to salvation, but faith in the atoning power of Christ's death, which in some mystic or judicial manner justifies the undeserving (Rom. iii. 22, iv., v.; comp. Faith; for the mystic conception of faith, πίστις, in Hellenism alongside of gnosis, see Reizenstein, *l.c.* pp. 158-159).

The Mystery of the Cross.

Heathen as is the conception of a church securing a mystic union with the Deity by means of sacramental rites, equally pagan is Paul's conception of the crucifixion of Jesus. While he accepts the Judæo-Christian view of the atoning power of the death of Jesus as the suffering Messiah (Rom. iii. 25, viii. 3), the crucifixion of Jesus as the son of God assumes for him at the very beginning the character of a mystery revealed to him, "a stumbling-block to the Jews and folly to the Greeks" (I Cor. i. 23-ii. 2, ii. 7-10). It is to him a cosmic act by which God becomes reconciled to Himself. God sent "his own son in the likeness of sinful flesh" in order to have His wrath appeased by his death. "He spared not his own Son, but delivered him up," so that by his blood all men might be saved (Rom. v. 8; viii. 3, 32). To a Jewish mind trained by rabbinical acumen this is not pure monotheistic, but mythological, thinking. Paul's "Son of God" is, far more than the Logos of Philo, an infringement of the absolute unity of God. While the predicate "God" applied to him in Titus ii. 13 may be put to the account of Paul's school rather than to his own, throughout all the Epistles a share in the divinity is ascribed to Jesus in such a manner as to detract from the glory of God. He is, or is expected to be, called upon as "the Lord" (I Cor. i. 2; Rom. x. 13; Phil. ii. 10–11). Only the pagan idea of the "man-God" or "the second God," the world's artificer, and "son of God" (in Plato, in the Hermes-Tot literature as shown by Reizenstein, *l.c.*), or the idea of a king of light descending to Hades, as in the Mandæan-Babylonian literature (Brandt, "Die Mandäische Religion," 1889, pp. 151–156), could have suggested to Paul the conception of a God who surrenders the riches of divinity and descends to the poverty of earthly life in order to become a savior of the human race (I Cor. xv. 28, with ref. to Ps. viii. 6–7; Phil. ii. 6–10). Only from Alexandrian Gnosticism, or, as Reizenstein (*l.c.* pp. 25–26; comp. pp. 278, 285) convincingly shows, only from pagan pantheism, could he have derived the idea of the "pleroma," "the fulness" of the Godhead dwelling in Christ as the head of all principality and power, as him who is before all things and in whom all things consist (Col. i. 15–19, ii. 9).

Paul's Opposition to the Law.

Paul's attitude toward the Law was by no means hostile from the beginning or on principle, as the interpolated Epistle to the Romans and the spurious one to the Galatians represent it. Neither is it the legalistic (nomistic) character of Pharisaic Judaism which he militates against, as Jesus in the Gospels is represented as doing; nor was he prompted by the desire to discriminate between the ceremonial and the moral laws in order to accentuate the spiritual side of religion. Still less was he prompted by that allegorizing method of which Philo ("De Migratione Abrahami," § 16) speaks as having led many to the disregard of certain ceremonial laws, such as circumcision (M. Friedländer, "Zur Entstehungsgeschichte des Christenthums," pp. 149, 163, Vienna, 1894). All such interpretations fail to account for Paul's denunciation of all law, moral as well as ceremonial, as an intrinsic evil (Hausrath, "Neutestamentliche Zeitgeschichte," 2d ed., iii. 14). According to his arguments (Rom. iii. 20, iv. 15, vii.–viii.), it is the Law that begets sin and works wrath, because without the Law there is no transgression. "I had not known lust, except the Law had said, Thou shalt not covet" (*ib.* vii. 7). He has no faith in the moral power of man: "I know that in me (that is, in my flesh) dwelleth no good thing" (*ib.* vii. 18). What he is aiming at is that state in which the sinfulness of the flesh is entirely overcome by the spirit of Christ who is "the end of the Law" (*ib.* x. 4), because he is the beginning of the resurrection. For Paul, to be a member of the Church meant to be above the Law, and to serve in the newness of the spirit under a higher law (*ib.* vii. 4–6, 25). For in Christ, that is, by the acceptance of the belief that with him the world of resurrection has begun, man has become "a new creature: the old things are passed away . . . all things have become new" (II Cor. v. 17). For Paul, the world is doomed: it is flesh beset by sin and altogether of the evil one; hence home, family life, worldly wisdom, all earthly enjoyment are of no account, as they belong to a world which passes away (I Cor. vii. 31). Having at first only the heathen in view, Paul claims the members of the Church for Christ; hence their bodies must be consecrated to him and not given to fornication (*ib.* vi. 15). In fact, they ought to live in celibacy; and only on account of Satan's temptation to lust are they allowed to marry (*ib.* vi. 18–vii. 8). As regards eating and drinking, especially of offerings to idols, which were prohibited to the proselyte of the gate by the early Christians as well as by the Jews (comp. Acts xv. 29), Paul takes the singular position that the Gnostics, those who possess the higher knowledge ("gnosis"; I Cor. viii. 1, xiii. 2, xiv. 6; II Cor. iv. 6; comp. Reizenstein, *l.c.* p. 158), are "the strong ones" who care not for clean and unclean things and similar ritualistic distinctions (Rom. xiv. 1–23; I Cor. viii. 1–13). Only those that are "weak in faith" do care; and their scruples should be heeded by the others. The Gnostic principle enunciated by Porphyrius ("De Abstinentia," i. 42), "Food that enters the body can as little defile free man as any impurity cast into the sea can contaminate the ocean, the deep fountain of purity" (comp. Matt. xv. 11), has in Paul's system an eschatological character: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17; comp. Ber. 17a; Jew. Encyc. v. 218, *s.v.* Eschatology). As he stated in I Cor. ix. 20–22: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The original attitude of Paul to the Law was accordingly not that of opposition as represented in Romans and especially in Galatians, but that of a claimed transcendency. He desired "the strong ones" to do without the Law as "schoolmaster" (Gal. iii. 24). The Law made men servants: Christ rendered them "sons of God." That is, their nature was transformed into an angelic, if not altogether divine, one (Rom. viii. 14–29; I Cor. vi. 1–3).

Law for the Proselyte.

Only in admitting the heathen into his church did he follow the traditional Jewish practise of emphasizing at the initiation of proselytes "the law of God," consisting in "Love thy neighbor as thyself," taken from Lev. xix. 18 (Rom. xiii. 8–10 contains no allusion to Jesus' teaching). Also in the mode of preparing the proselyte—by specifying to him the mandatory and prohibitive commandments in the form of a catalogue of virtues or duties and a catalogue of sins, making him promise to practise the former, and, in the form of a "widdui" (confession of sins), to avoid the latter—Paul and his school followed, in common with all the other apostles, the traditional custom, as may be learned from I Thess. iv. 1–10; Col. iii. 5–14; Rom. i. 29 (comp. J. Rendel Harris, "The Teaching of the Apostles," 1887, pp. 82–84; Gal. v. 13–23, copied from Rom. *l.c.*; so also Eph. ii.–vi.; I Peter ii.–iii.; I John iii.–iv.; Heb. xiii.; see Seeberg, "Der Katechismus der Urchristenheit," 1903, pp. 9–22, and Didache). A comparison of the "Didascalia" with Paul's various admonitions in the Epistles likewise shows how much he was indebted to Essene teachings (see Jew. Encyc. iv. 588-590, *s.v.* Didascalia, where it is shown in a number of instances that the priority rests with the Jewish "Didascalia" and not, as is generally believed, with Paul). Also "turning from darkness to light" (I Thess. v. 4-9; Rom. xiii. 12; Eph. v. 7-11; and elsewhere) is an expression borrowed from Jewish usage in regard to proselytes who "come over from the falsehood of idolatry to the truth of monotheism" (see Philo, "De Monarchia," i. 7; *idem*, "De Pœnitentia," §§ 1-2; comp. "Epistle of Barnabas," xix. 1-xx. 1). It is rather difficult to reconcile these moral injunctions with the Pauline notion that, since law begets sin, there should be no law ruling the members of the Church. It appears, however, that Paul used frequently the Gnostic term τέλειος = "perfect," "mature" (I Thess. v. 4, 10; Phil. iii. 12, 15; I Cor. ii. 6, xiii. 12 *et seq.*, xiv. 20; Eph. iv. 13; Col. i. 28). This term, taken from Grecian mysteries (see Lightfoot, "Epistles to the Colossians," *ad loc.*), and used also in Wisdom iv. 13, ix. 6, suggested an asceticism which in some circles of saints led to the unsexing of man for the sake of fleeing from lust (Wisdom iii. 13-14; Philo, "De Eo Quod Deterius Potiori Insidiatur," § 48; Matt. xix. 12; see Conybeare, *l.c.* p. 24). For Paul, then, the Christian's aim was to be mature and ready for the day when all would be "caught up in the clouds to meet the Lord in the air" and be with Him forever (I Thess. iv. 16-17). To be with Christ, "in whom dwelleth all the fulness of the Godhead," is to become so "complete" as to be above the rule of heavenly bodies, above the "tradition of men," above statutes regarding circumcision, meat and drink, holy days, new moon, and Sabbath, all of which are but "a shadow of the things to come"; it is to be dead to the world and all things of the earth, to mortify the members of the flesh, to "put off the old man" with his deeds and passions, and put on the new man who is ever renewed for the highest knowledge of God (gnosis), so that there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all" (Col. ii. 9-iii. 11; comp. I Cor. v. 7: "Purge out therefore the old leaven, that ye may be a new lump").

Conflict with Judaism and the Law.

Far then from making antagonism to the Law the starting-point of his apostolic activity, as under the influence of the Epistle to the Romans is assumed by almost all Christian theologians, except the so-called Dutch school of critics (see Cheyne and Black, "Encyc. Bibl." *s.v.* "Paul and Romans, Epistle to the"), there is intrinsic evidence that Paul's hostile attitude to both the Law and the Jews was the result of his conflicts with the latter and with the other apostles. There is no bitter hostility or antagonism to the Law noticeable in I Thessalonians (ii. 14b-16 is a late interpolation referring to the destruction of the Temple), Colossians, I Corinthians (xv. 56 is obviously interpolated), or II Corinthians (where iii. 6-iv. 4, on closer analysis, also proves to be a late addition disturbing the context); and so little opposition to the Law does Paul show in those epistles first addressed to the Gentiles, that in I Cor. xiv. 21 he quotes as the "law"—that is, Torah in the sense of Revelation—a passage from Isa. xxviii. 11; whereas he avoids the term "law" (νόμος) elsewhere, declaring all statutes to be worthless human teaching (Col. ii. 22).

Antinomianism and Jew-Hatred.

His antinomian theology is chiefly set forth in the Epistle to the Romans, many parts of which, however, are the product of the second-century Church with its fierce hatred of the Jew, *e.g.*, such passages as ii. 21-24, charging the Jews with theft, adultery, sacrilege, and blasphemy, or ix. 22 and xi. 28 (comp. iii. 2). The underlying motive of Paul—the tearing down of the partition-wall between Jew and Gentile—is best expressed in Eph. ii. 14-22, where it is declared that the latter are no longer "gerim" and "toshabim" (A. V. "strangers" and "foreigners"), but "fellow citizens with the saints" of the Church and fully equal members "of the household of God." In order to accomplish his purpose, he argues that just as little as the heathen escapes the wrath of God, owing to the horrible sins he is urged to commit by his clinging to his idols, so little can the Jew escape by his Law, because "the law worketh sin and wrath" (Rom. iv. 15). Instead, indeed, of removing the germ of death brought into the world by Adam, the Law was given only to increase sin and to make all the greater the need of divine mercy which was to come through Christ, the new Adam (*ib.* v. 15-20). By further twisting the Biblical words taken from Gen. xv. 6, which he interprets as signifying that Abraham's faith became a saving power to him, and from Gen. xvii. 5, which he takes as signifying that Abraham was to be the father of the Gentiles instead of nations, he argues that the saving grace of God lies in faith (that is, blind belief) and not in the works of the Law. And so he declares faith in Jesus' atoning death to be the means of justification and salvation, and not the Law, which demands servitude, whereas the spirit of Christ makes men children of God (Rom. iv.-viii.). The Pauline Jew-hatred was ever more intensified (see *ib.* ix.-xi., and comp. ix. 31)—which is clear evidence of a later origin—and culminates in Gal. iii., where, besides the repetition of the argument from Gen. xv. 6 and xvii. 5, the Law is declared, with reference to Deut. xxviii. 26 and Hab. ii. 4 (comp. Rom. i. 17), to be a curse from which the crucified Christ—himself "a curse" according to the Law (Deut. xxi. 23; probably an argument taken up from controversies with the Jews)—was to redeem the believer. Another sophistic argument against the Law, furnished in Gal. iii. 19-24, and often repeated in the second century (Heb. ii. 2; Acts vii. 38, 53; Aristides, "Apologia," xiv. 4), is that the Law was received by Moses as mediator from the angels—a quaint notion based upon Deut. xxxiii. 2, LXX.; comp. Josephus, "Ant." xv. 5, § 3—and that it is not the law of God, which is a life-giving law of righteousness. Furthermore the laws of the Jews and the idolatrous practises of the heathen are placed equally low as mere servitude of "the weak and beggarly elements" (= "planets"; Gal. iv. 8-11), whereas those that have put on Christ by baptism have risen above all distinctions of race, of class, and of sex, and have become children of God and heirs of Abraham (*ib.* iii. 26–29; what is meant by the words "There shall be neither male nor female" in verse 28 may be learned from Gal. v. 12, where eunuchism is advised; see B. Weiss's note *ad loc.*).

The Old Testament and the New.

The Pauline school writing under Paul's name, but scarcely Paul himself, worked out the theory, based upon Jer. xxxi. 30–31, that the Church of Christ represents the new covenant (see Covenant; New Testament) in place of the old (Rom. xi. 27; Gal. iv. 24; Heb. viii. 6–13, ix. 15–x. 17; and, following these passages, I Cor. xi. 23–28). Similarly the interpolator of II Cor. iii. 6–iv. 4, in connection with *ib.* iii. 3, contrasts the Old Testament with the New: the former by the letter of the Law offering but damnation and death because "the veil of Moses" is upon it, preventing God's glory from being seen; the latter being the life-giving spirit offering righteousness, that is, justification, and the light of the knowledge (gnosis) of the glory of God as reflected in the face of Jesus Christ. It is superfluous to state that this Gnostic conception of the spirit has nothing to do with the sound religious principle often quoted from I Cor. iii. 6: "The letter killeth, but the spirit giveth life." The privilege of seeing God's glory as Moses did face to face through a bright mirror held out in I Cor. xiii. 12 (comp. Suk. 45b; Lev. R. i. 14) to the saints in the future is claimed in II Cor. iii. 18 and iv. 4 as a power in the actual possession of the Christian believer. The highest hope of man is regarded as realized by the writer, who looks forward to the heavenly habitation as a release from the earthly tabernacle (II Cor. v. 1–8).

Spurious Writings Ascribed to Paul.

This unhealthy view of life maintained by Paul and his immediate followers was, however, changed by the Church the moment her organization extended over the world. Some epistles were written in the name of Paul with the view of establishing more friendly relations to society and government than Paul and the early Christians had maintained. While Paul warns his church-members not to bring matters of dispute before "the unjust," by which term he means the Gentiles (I Cor. vi. 1; comp. Jew. Encyc. iv. 590), these very heathen powers of Rome are elsewhere praised as the ministers of God and His avengers of wrong (Rom. xiii. 1–7); and while in I Cor. xi. 5 women are permitted to prophesy and to pray aloud in the church provided they have their heads covered, a later chapter, obviously interpolated, states, "Let your women keep silence in the churches" (*ib.* xiv. 34). So celibacy (*ib.* vii. 1–8) is declared to be the preferable state, and marriage is allowed only for the sake of preventing fornication (Eph. v. 21–33), while, on the other hand, elsewhere marriage is enjoined and declared to be a mystery or sacrament symbolizing the relation of the Church as the bride to Christ as the bridegroom (see Bride).

A still greater change in the attitude toward the Law may be noticed in the so-called pastoral epistles. Here the Law is declared to be good as a preventive of wrong-doing (I Tim. i. 8–10), marriage is enjoined, and woman's salvation is declared to consist only in the performance of her maternal duty (*ib.* ii. 12, 15), while asceticism and celibacy are condemned (*ib.* iv. 3). So all social relations are regulated in a worldly spirit, and are no longer treated, as in Paul's genuine epistles, in the spirit of otherworldliness (*ib.* ii.–vi.; II Tim. ii. 4–6; Titus ii.–iii.; comp. Didascalia). Whether in collecting alms for the poor of the church on Sundays (I Cor. xvi. 2) Paul instituted a custom or simply followed one of the early Christians is not clear; from the "We" source in Acts xx. 7 it appears, however, that the church-members used to assemble for their communion meal in memory of the risen Christ, the Lord's Supper, on the first day of the week—probably because they held the light created on that day to symbolize the light of the Savior that had risen for them (see the literature in Schürer, "Die Siebentägige Woche," in "Zeitschrift für Neutestamentliche Wissenschaft," 1905, pp. 1–2). Little value can be attached to the story in Acts xviii. 18 that Paul brought a Nazarite sacrifice in the Temple, since for him the blood of Christ was the only sacrifice to be recognized. Only at a later time, when Pauline and Judean Christianity were merged, was account again taken, contrary to the Pauline system, of the Mosaic law regarding sacrifice and the priesthood; and so the Epistle to the Hebrews was written with the view of representing Jesus as "the high priest after the order of Melchizedek" who atoned for the sins of the world by his own blood (Heb. iv. 14–v. 10, vii.–xiii.). However, the name of Paul, connected with the epistle by Church tradition, was not attached to it in writing, as was the case with the other epistles.

Paul and Paulinism.

How far, after a careful analysis discriminating between what is genuine in Paul's writings and what is spurious and interpolated, he may yet be regarded as "the great religious genius" or the "great organizer" of the Christian Church, can not be a matter for discussion here. Still the credit belongs to him of having brought the teachings of the monotheistic truth and the ethics of Judaism, however mixed up with heathen Gnosticism and asceticism, home to the pagan world in a form which appealed most forcibly to an age eager for a God in human shape and for some means of atonement in the midst of a general consciousness of sin and moral corruption. Different from Simon Magus, his contemporary, with whom he was at times maliciously identified by his opponents, and in whose Gnostic system sensuousness and profanity predominated, Paul with his austerity made Jewish holiness his watchword; and he aimed after all, like any other Jew, at the establishment of the kingdom of God, to whom also his Christ subordinated himself, delivering up the kingdom to the Father when his task of redemption was complete, in order that God might be all in all (I Cor. xv. 28). He was an instrument in the hand of Divine Providence to win the heathen nations for Israel's God of righteousness.

On the other hand, he construed a system of faith

His System of Faith.

which was at the very outset most radically in conflict with the spirit of Judaism: (1) He substituted for the natural, childlike faith of man in God as the ever-present Helper in all trouble, such as the Old Testament represents it everywhere, a blind, artificial faith prescribed and imposed from without and which is accounted as a meritorious act. (2) He robbed human life of its healthy impulses, the human soul of its faith in its own regenerating powers, of its belief in its own self and in its inherent tendencies to goodness, by declaring SIN to be, from the days of Adam, the all-conquering power of evil ingrained in the flesh, working everlasting doom; the deadly exhalation of Satan, the prince of this world, from whose grasp only Jesus, the resurrected Christ, the prince of the other world, was able to save man. (3) In endeavoring to liberate man from the yoke of the Law, he was led to substitute for the views and hopes maintained by the apocalyptic writers the Christian dogma with its terrors of damnation and hell for the unbeliever, holding out no hope whatsoever for those who would not accept his Christ as savior, and finding the human race divided between the saved and the lost (Rom. ii. 12; I Cor. i. 18; II Cor. ii. 15, iv. 3; II Thess. ii. 10). (4) In declaring the Law to be the begetter of sin and damnation and in putting grace or faith in its place, he ignored the great truth that duty, the divine "command," alone renders life holy; that upon the law of righteousness all ethics, individual or social, rest. (5) In condemning, furthermore, all human wisdom, reason, and common sense as "folly," and in appealing only to faith and vision, he opened wide the door to all kinds of mysticism and superstition. (6) Moreover, in place of the love greatly extolled in the panegyric in I Cor. xiii.—a chapter which strangely interrupts the connection between ch. xii. and xiv.—Paul instilled into the Church, by his words of condemnation of the Jews as "vessels of wrath fitted for destruction" (Rom. ix. 22; II Cor. iii. 9, iv. 3), the venom of hatred which rendered the earth unbearable for God's priest-people. Probably Paul is not responsible for these outbursts of fanaticism; but Paulinism is. It finally led to that systematic defamation and profanation of the Old Testament and its God by Marcion and his followers which ended in a Gnosticism so depraved and so shocking as to bring about a reaction in the Church in favor of the Old Testament against the Pauline antinomianism. Protestantism revived Pauline views and notions; and with these a biased opinion of Judaism and its Law took possession of Christian writers, and prevails even to the present (comp., *e.g.*, Weber, "Jüdische Theologie," 1897, where Judaism is presented throughout simply as "Nomismus"; Schürer's description of the life of the Jew "under the law" in his "Gesch." 3d ed., ii. 464–496; Bousset, "Religion des Judenthums in Neu-Testamentlichen Zeitalter," 1903, p. 107; and the more popular works by Harnack and others; and see also Schechter in "J. Q. R." iii. 754–766; Abrahams, "Prof. Schürer on Life Under the Jewish Law," *ib.* xi. 626; and Schreiner, "Die Jüngsten Urtheile über das Judenthum," 1902, pp. 26–34).

For other Pauline doctrines see ATONEMENT; BODY IN JEWISH THEOLOGY; FAITH; SIN, ORIGINAL.

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K.

SAUL WAHL. See WAHL, SAUL.

SAULCY, LOUIS FÉLICIEN JOSEPH CAIGNART DE: Christian archeologist and numismatist; born at Lille March 19, 1807; died in Paris Nov. 5, 1880. He first adopted a military career, and in this way became custos of the Museum of Artillery, Paris, in 1842. He then made a voyage to Palestine, paying particular attention to the country around the Dead Sea. On his return he claimed to have discovered the ruins of Sodom and Gomorrah, and presented to the Louvre a sarcophagus which he insisted was that of King David. Among his many works, those of Jewish interest (all published in Paris) are: "Voyage Autour de la Mer Morte," 1854; "Recherches sur la Numismatique Judaïque," 1854; "Dictionnaire des Antiquités Bibliques," 1857; "Histoire de l'Art Judaïque," 1858; "Voyage en Terre Sainte," 1865; "Histoire d'Hérode, Roi des Juifs," 1867; "Numismatique de la Terre Sainte," 1873 (the standard work on the subject previous to Madden's); "Sept Siècles de l'Histoire Judaïque," 1874.

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T. J.

SAVANNAH: Important commercial city of Chatham county, Georgia; situated on the Savannah River. It was founded in 1733 by Gen. James Oglethorpe, and received its charter about half a century later (1789). It constituted the central point of the colony of Georgia, intended as a refuge for all persons fleeing from religious persecutions; and the spirit of its founder is best expressed in the words of Francis Moore ("A Voyage to Georgia," p. 15, London, 1744), who says that Oglethorpe "shew'd no Discountenance to any for being of different Persuasions in Religion." On the arrival of the first Hebrew settlers (1733) the trustees of the colony informed General Oglethorpe that they did not purpose "to make a Jews' colony of Georgia . . . and that they hoped they [the Jews] would meet with no encouragement." The general ignored the suggestions of the trustees, and called their attention to the good offices of Dr. Nuñez, who was one of the first Hebrew arrivals in Savannah.

The Jews of Savannah prospered both materially and religiously, and led a peaceful existence until the outbreak of the American Revolution, when they became scattered, several of them enlisting in the Revolutionary army. On the ratification of the treaty between Great Britain and the United States they began, however, to return to Savannah, and shortly afterward were again prominently identified with the commercial and industrial growth of the city. When the independence of the United States was declared, and Washington was elected president, the Jews of Savannah extended their congratulations to the chief magistrate in a letter signed by Levy Sheftall, the president of the Mickwa Israel congregation; the letter was suitably acknowledged.

Since the declaration of the independence of the United States the Jewish community of Savannah has enjoyed an almost uninterrupted era of tranquillity. An exodus of Jews which took place between 1797 and 1820 was soon offset by the arrival of new settlers; and the history of the growth of the Mickwa Israel congregation (see Georgia), which was founded shortly after the arrival of the first Jewish settlers, gives ample evidence of the prosperity of the Savannah community.

Among the ministers who have served the Mickwa Israel congregation special mention should be made of Dr. Jacob de la Motta and the Rev. I. P. Mendes. The latter, who was appointed to the rabbinate in 1877, had officiated for four years previously as rabbi of the Portuguese congregation in Richmond, Va. He was born in Kingston, Jamaica, Jan. 13, 1853; studied at Northwick College, London; and received the degrees of M.A. (1892) and D.D. (1899) from the University of Georgia, being the only Jew in the state of Georgia on whom the university bestowed an honorary degree. He published "Pure Words," a collection of prayers; "First Lessons in Hebrew," dedicated to the Council of Jewish Women; a booklet of "Children's Services" for use in his own congregation; and a collection of special prayers for Sabbath services and Sunday-school. He died at Savannah June 28, 1904.

In addition to Congregation Mickwa Israel, Savannah now (1905) has the congregations B'nai B'rith Jacob and Agudas Achim (incorporated 1904), besides the following communal organizations: Daughters of Israel, founded 1891; Chevra Gemiluth Chesed, 1887; Hebrew Benevolent Society, 1851; Ladies' Hebrew Benevolent Society, 1853; Mickwa Israel Temple Gild, 1894; Orphan Aid Society, 1880; and a Young Men's Hebrew Association, 1874.

At present the Jews of Savannah number between 2,800 and 3,000 in a total population of 54,244.

A. F. C.

SAVIOR. See Messiah.

A Refuge from France.

SAVOY: Ancient independent duchy; part of the kingdom of Sardinia from 1720; ceded to France in 1860; and now (1905) forming the departments of Savoie and Haute-Savoie. When in 1182 the Jews were expelled from France by Philip Augustus, many of them sought refuge in Savoy, especially in the cities of Chambéry, Yenne, Seissel, Aiguebelle, Chillon, Chatel, and Montmélian (comp. Joseph ha-Kohen, "'Emeḳ ha-Baka," p. 71); and a new contingent of settlers arrived after the second French expulsion in 1306. Toward the end of the thirteenth century Amadeus V. granted the Jews of his dominions many privileges; these were renewed Nov. 17, 1323, by Edward, who accorded special favors to Vivant de Vesos, to Magister Agin, Vivant's son-in-law, and to Harasson de Bianna. In 1331 Aymon the Peaceful reduced the yearly taxes of the Jews of Savoy from 2,000 gold florins to 1,200.

Savoy was especially prominent in the tragedy of the Black Death in 1348. Chambéry, its capital, was alleged by the accusers of the Jews to have been the place where the poison for the wells, the supposed origin of the plague, was prepared by Rabbi Peyret and a rich Jew named Aboget. In consequence of this accusation Jews were massacred at Chambéry, Chillon, Chatel, Yenne, Saint-Genis, Aiguebelle, and Montmélian. In the last-mentioned town the Jews were imprisoned, and while they were awaiting judgment the populace invaded the prison and massacred them, with the exception of eleven persons who were later burned alive in an old barn filled with inflammable materials. A document relating to that persecution has preserved the names of the victims of Aiguebelle. These were: Beneyton, Saul, the Jewess Joyon, Lyonetus, Soninus, Vimandus, Bonnsuper, Samuel, Mouxa, Beneyton, Coen, Helist, Jacob and his son Bonionus, Parvus Samuel, Abraham, Benyon, Sansoninus, Samuel, and Magister Benedictus. However, the persecution was soon forgotten, and the Jews of Savoy resumed their occupations, which consisted chiefly in money-lending and trading in jewelry. Their success in the former is evidenced by the fact that the dukes themselves were very often their debtors. In 1366 the wife of Amadeus VI. pawned her jewels to two Jews; and in 1379 the treasurer of Savoy was charged to pay to the Jews Agino Ruffo and Samuel of Aubonne 200 gold florins for a crown the queen had bought from them. In 1388 the plate of Amadeus VII. was deposited with a Jew named Aaron as security for the sum of 800 gold florins.

Hebrew Books Examined.

A new persecution occurred in 1394 at the instigation of Vicente Ferrer (Joseph ha-Kohen, *l.c.* p. 75). In 1417 the Jews of Savoy were charged with possessing books which contained blasphemies against Christianity; and two converted Jewish physicians, Guillaum Saffon and Pierre of Macon, were commissioned to examine all books written in Hebrew. A similar charge was brought in 1430, and the Hebrew books were again examined, the examiner being a converted Jewish physician named Ayme, who ordered them to be burned. From the year 1429 the condition of the Savoy Jews grew more and more precarious. In that year Amadeus VIII. expelled the Jews from Châtillon-les-Dombes. A year later he annulled all the privileges that had been granted to the Jews by his predecessors. He confined the Jewish inhabitants to special quarters, in which they were locked during the night and during Holy Week, and he ordered them to wear on the left shoulder a cloth badge in the shape of a wheel, half white and half red, four fingers in width. He also renewed the old prohibition against keeping Christian servants, and forbade the buying of sacred vessels or any merchandise without the presence of witnesses or of a notary. At the instigation of a converted Jewish physician named Louis, of Nice or Provence, who had been charged by his godfather, Duke Louis, to make an inventory of the Jewish books of Chambéry, a persecution broke out in 1466. This persecution is, according to Gershon, identical with that reported by Solomon ibn Verga ("Shebeṭ Yehudah," No. 11) to have taken place in 1490. Toward the end of the fifteenth century, following upon the general banishment from Spain in 1492, the Jews were ordered to leave Savoy. It seems, however, that a small community remained in Chambéry, which, according to Victor de Saint-Genis ("Histoire de Savoie," i. 455), still existed in 1714.

Rabbis and Scholars.

Of the prominent men connected with Savoy may be mentioned the following: R. Aaron of Chambéry, commentator on the Pentateuch; R. Jacob Levi of Chambéry; R. Solomon Colon, father of Joseph Colon; and Gershon Soncino, who, in his preface to the Hebrew grammar of David Ḳimḥi, says that he collected in Chambéry the "Tosafot Ṭuk" (see Eliezer of Touques). Numerous Jewish physicians lived in Savoy, the most prominent among them being: Samson, physician to Amadeus V.; Palmieri, body-physician of Amadeus VI. and physician of the city of Chambéry; Helias of Evian, invited in 1418 to attend the daughters of the Count of Savoy; Isaac of Annecy; Jacob of Chambéry, physician to Bonne de Berri, mother of Amadeus VIII.; Solomon, physician to Amadeus VIII.; and Jacob of Cramonoz, physician to the regent Yolande.

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J. I. Br.

SAX, JULIUS: Electrical engineer; born at Sugarre, Russia, 1824; died in London Aug., 1890. He emigrated to England in 1851, and started a business for the manufacture of scientific instruments, being employed by the master of the royal mint to construct automatic and other balances for use in that establishment. At the international exhibition held in London in 1862 he displayed bullion and chemical balances which obtained a prize medal, and which were purchased by the governor of Hongkong for the mint. The following years saw the production of a succession of mechanical inventions. In 1862 Sax took out patents for a metallic fire-alarm button; in 1869 he patented a form of magnetic A B C telegraph; in 1870, an improved mechanical recorder; in 1872, an electric billiard-marker; in 1881, an electromagnetic telephone, and an automatic system of electric call-bells for fire-stations; and later a system of cell-calls for police stations, prisons, etc. (adopted by the commissioners of the metropolitan police), an electric apparatus for checking cash receipts, etc. He made several improvements in electric bells and appliances for various purposes, and was awarded eight prize medals for excellence of manufacture.

Sax was overseer of the Western Synagogue, St. Alban's place, and was a liberal supporter of Jewish charities in London.

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J. G. L.

SAXE-ALTENBURG, -COBURG-GOTHA, -MEININGEN, -WEIMAR. See Saxon Duchies.

SAXON DUCHIES: The four Saxon duchies are those of Saxe-Altenburg, Saxe-Coburg-Gotha, Saxe-Meiningen, and Saxe-Weimar.

Saxe-Altenburg: Duchy in Thuringia; an independent division of the German empire. It has a total population of 194,914, of whom only 40 are Jews.

Saxe-Coburg-Gotha: Duchy in Thuringia; an independent division of the German empire. It has a total population of 229,550, of whom 580 are Jews, Coburg having 200 and Gotha 350.

Saxe-Meiningen: Duchy in Thuringia; an independent division of the German empire. Jews are mentioned in connection with Saxe-Meiningen as early as the first half of the fourteenth century. On Good Friday, April 10, 1349, a Christian girl proclaimed in a church that, on passing the synagogue at the northern city gate, she had heard the Jews agreeing to attack and plunder the Christians during the Easter festival. Some of the Jews were thrown into prison; and at the order of Bishop Albert of Würzburg they and their wives and children were burned at the stake on July 17 following. After the expulsion of the Jews the synagogue remained closed for twenty-two years, when it was transformed into the Chapel of St. Mary Magdalene. A Jew named Gutkind of Hildburghausen had business relations with the counts of Henneberg. In 1348 the Jews were expelled from Sangershausen; and they are not again mentioned there until 1431, when the town was destroyed by fire. A "Judengasse," later called "Jakobstrasse," existed in the town until 1858. In 1904 the Jewish population of Saxe-Meiningen numbered 1,487, the total general population being 250,731. The town of Meiningen has 433 Jews, who maintain a relief society for indigent travelers, a ḥebra ḳaddisha, and a women's society. Hildburghausen has 90 Jews, and Walldorf-on-the-Werra has 72. L. Fränkel is the present (1905) "Landesrabbiner."

Saxe-Weimar: Duchy in Thuringia; independent division of the German empire. On June 30, 1823, an edict was issued abolishing the Leibzoll in the duchy, but declaring that the Jews should, nevertheless, be afforded protection. The edict required them to keep lists of births, marriages, and deaths, and to assume family names; rabbis excepted, Jews not belonging to the duchy were not to be admitted; those already settled there were allowed to engage in all occupations except those of brewing, butchering, baking, and innkeeping; the "Jews' oath" appears to have been modified, but not abolished. In 1833 a new edict was issued which provided that the German language should be used for all prayers, prohibited the recitation of "Kol Nidre," and required a prayer for the grand duke to be offered at every divine service.

The duchy has a total population of 362,873, including 1,290 Jews. Eisenach has 422 Jews; Geisa, 131; and Weimar, 90. The present "Landesrabbiner" is Dr. Salzer of Lengefeld.

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J. S. O.

SAXONY: Kingdom of the German empire. Jews are reported to have appeared in Saxony before the year 1000, in the train of the Lombards, settling principally in the cities of Merseburg, Naumburg, Torgau, and Meissen (B. Lindau, "Gesch. der Residenzstadt Dresden"). Emperor Otto II. (973–983) is said to have conferred various privileges upon them. Gunzelin, the brother of the margrave Eckard I., was deposed from the margravate of Meissen in 1009 by Emperor Henry II., because, among other things, he was accused of having sold Christian serfs to the Jews of that principality. In the twelfth century there was a "Jews' village" in the vicinity of the towns of Magdeburg, Aschersdorf, and Quedlinburg. The relations between the Jews and the Christians were amicable down to the thirteenth century; hatred toward the former first became manifest during the Crusades, though the persecutions at Halle in 1205, Gotha in 1212, Magdeburg in 1213, and Erfurt in 1215 were due chiefly to the desire of the Christians to get rid of their debts to the Jews. The persecutions were then continued with greater bitterness by Archbishop Rupert.

The "Sachsenspiegel."

Shortly after the introduction of the "Sachsenspiegel" the Jews were deprived of all their privileges; their property was seized by the Christians, and they were compelled to engage in commerce and usury under such humiliating conditions that Duke Henry felt obliged to issue a "Jews' decree," in 1265, for the regulation of their status. This decree comprised fifteen sections, dealing chiefly with the legal status of the Jews, but designing also to afford them special protection, in addition to the privileges which the emperor accorded them as his chamber servants. Of these sections the following may be noted: (1) A Jew bringing an action against a Christian must produce as witnesses two Christians and one Jew, men of good repute. (2) A Christian bringing an action against a Jew must produce as witnesses two Jews and one Christian. (3) Any pledge may be taken without a witness. (4) A Jew who denies having received a pledge, and is subsequently found with it in his possession, is forced to surrender it, but is not punished. (5) Bail for a Jew is fixed at one gold mark for the imperial court, one gold mark for the margrave, one silver mark for the margrave's chamberlain, and one pound of pepper for each of the lower judges.

The Jewish community of Meissen was entirely outside the city walls, and the so-called "Jüdenthor" of Meissen derived its name from the Jewish suburb. At Freiberg, similarly, the Jüdenberg was outside the city. In the second half of the thirteenth century the condition of the Jews seems to have been more favorable, for in documents dated 1286, 1287, 1296, and 1327 they are referred to as landowners, farmers, and gardeners. In the fourteenth century Emperor Ludwig IV. of Bavaria transferred the protection of the Jews of part of Saxony to Margrave Frederick the Grave (1324–47), as at that time the Jews were again being persecuted (1328, 1330). They fared still worse in the second half of this century, when the Black Death swept over Germany. The extermination of the Jews of Meissen began in 1349. The persecutions took place chiefly at Nordhausen, Eisenach, and Dresden; only the Jews at Döbeln, Zschaits, Doschitz, and Freiberg were temporarily protected. The oppression continued under the succeeding margrave, Frederick the Severe, when the Jews of Bautzen and Zittau were the chief sufferers. The Jews of Görlitz were expelled by Duke John, after they had been cast into dungeons, their houses confiscated, and their synagogue razed. These conditions were somewhat ameliorated in the fifteenth century, under Duke Frederick the Warlike, who issued at Weissenfels a decree in which he granted absolute protection and self-government to the Jews of Saxony. The Jews were persecuted again during the Hussite wars, on the accusation of having taken part in that uprising, and in 1433 they were expelled from Meissen and Thuringia by Frederick the Mild (1428-64).

During the Hussite Wars.

During the period of the Reformation they fared still worse. The elector Maurice of Saxony (1521–1553) expelled them from Zwickau, where they had been gladly received in 1308 by Frederick the Joyous; and a year later, in 1543, they were expelled from Plauen. The police regulation of John Frederick the Younger from the year 1556 decreed the body-tax, the interdiction against the stay of foreign Jews on Saxon soil longer than one night, and the prohibition of trade and traffic. Still more severe were the regulations issued by Elector August, who forbade foreign Jews to remain on Saxon soil even one night, on pain of having one-half the property found in their possession confiscated. These regulations remained in force for fully a century, until Oct. 2, 1682, when John George III. of Saxony issued a new decree, in which the onerous regulations relating to Jews passing through the country were somewhat modified, since those regulations were found to be detrimental to the yearly fairs at Leipsic. The condition of the Jews continued to improve under Frederick August the Strong, who was favorably disposed toward them on account of his court Jew Behrend Lehmann; he granted letters of protection to several Jewish families, with permission to settle at Dresden and Leipsic. They were also permitted to maintain prayer-houses. August II. revived (April 4, 1733) the decrees of the sixteenth and seventeenth centuries, ordering in addition that the body-tax be paid thenceforth by all Jews, regardless of sex or age, though Elijah Behrend succeeded in securing the exemption of children under ten years of age. Behrend furthermore obtained permission for all Bohemian, Moravian, and Hungarian Jews to travel on any road through Saxony and secured the repeal of the edict forbidding them to remain in any place longer than one day.

Elector August III.

The foundation of Jewish communal life is due to the elector August III., who issued decrees in 1772 and 1773 ordering every Jewish family settled in Saxony to report three times in every month the exact condition of the household. He introduced the so-called "personal tax," on payment of which every Jew living in Saxony was free to go to any city for the purpose of trading there. About the beginning of the nineteenth century the condition of the Jews began to improve. On June 7, 1815, they were even permitted to give a solemn reception to the returning King Frederick August the Just. But civic equality and rights of citizenship were granted to them later in Saxony than elsewhere. After Bernhard Beer, Wilhelm T. Krug, and Moses Pinner had advocated the granting of such rights, on Oct. 3, 1834, King John of Saxony authorized the Jews to engage in all trades and industries; and on Dec. 20, following, affairs of Jewish culture and instruction were placed under the Ministry of Education. In 1836 the state granted the Jews a yearly contribution of 600 marks, and a year later, on May 18, 1837, they were empowered to organize themselves into communities with chapels of their own, and were granted citizenship, with the exception of municipal and political rights. The community of Dresden finally succeeded in obtaining full civic equality on Dec. 3, 1868, though the "Jews' oath" was not abrogated until Feb. 20, 1879.

According to the census of 1904, the Jewish population of Saxony was as follows: Annaberg, 105 persons; Bautzen, 54; Blasewitz, 21; Chemnitz, 1,150; Döbeln, 23; Dresden, 3,059; Freiberg, 56; Leipsic, 7,000; Lobau, 31; Löbtau, 38; Meissen, 32; Merane, 32; Mitweida, 41; Micksen, 20; Pirna, 24; Plauen, 250; Veilchenbach, 36; Wurzen, 39; Zittau, 135; Zwickau, 50. The total population of Saxony is 4,202.216.

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J. S. O.

SAYCE, ARCHIBALD HENRY: English archeologist; born at Shirehampton Sept. 25, 1846; educated at Grosvenor College, Bath, and Queen's College, Oxford, becoming fellow in the latter in 1869 and tutor in 1870. He was deputy professor of comparative philology at Oxford from 1876 to 1890, and a member of the Old Testament Revision Company from 1874 to 1884. He is the author of many works on Assyriology, and has attempted the deciphering of the Hittite inscriptions as well as those of Lake Van. He assisted Professor Cheyne in compiling the notes for the "Queen's Printers' Bible" (1881), and wrote an introduction to the books of Ezra, Nehemiah, and Esther (1885).

Sayce has devoted considerable attention to Biblical anthropology, on which subject he has written "The Races of the Old Testament" (1891). While accepting some of the results of recent criticism (as to the date of the Book of Daniel, for example), he has written a series of books adducing the evidence of the El-Amarna tablets and other inscriptions in support of the authenticity of the early Old Testament narratives. His works on this subject include: "Fresh Light from the Ancient Monuments" (2d ed., London, 1884); "The Higher Criticism and the Verdict of the Monuments" (*ib.* 1894); "Patriarchal Palestine" (*ib.* 1895); "The Egypt of the Hebrews and Herodotus" (*ib.* 1895); "Early History of the Hebrews" (*ib.* 1897); "Early Israel and the Surrounding Nations" (*ib.* 1899). He has written also "The Life and Times of Isaiah" (*ib.* 1889), and has edited Genesis for the "Temple Bible."

For reasons of health Sayce is compelled to pass each winter in Egypt; and during his stay there he became acquainted with the treasures of the Cairo genizah, which he was the first to utilize, purchasing a large number of fragments from that source for the Bodleian Library, Oxford.

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J.

SCALA NOVA (Turkish, **Kuch Adassi**): Important city of Anatolia opposite the island of Samos; seaport of Ephesus. The oldest epitaph in the Jewish cemetery is dated 1682; but the town evidently had Jewish inhabitants in the thirteenth century, for in 1307 a number of Jews removed from Scala Nova to Smyrna, a similar event occurring in 1500. At the time of the expulsion from Spain 250 Jewish families went to Scala Nova; and a number of the local family names are still Spanish. In 1720 the plague reduced the number of families to sixty ("Meserit," v., No. 39); and Tournefort, who visited the city in 1702, found there only ten families and a synagogue ("Voyage au Levant," ii. 525, Paris, 1717). In 1800, when an epidemic of cholera caused many Jews to emigrate, there were 200 families in Scala Nova, and in 1865, when a second epidemic visited the city, there were still sixty-five families there. In 1816 Moses Esforbes was the chief of customs for the town, while Isaac Abouaf was city physician for several years, and Moses Faraji and Moses Azoubel were municipal pharmacists.

At present (1905) the Jewish population consists of thirty-three families, some of them immigrants from the Morea after the Greek Revolution of 1821. The majority are real-estate owners and have some vines; but the only mechanics are tinsmiths.

The synagogue, erected by Isaac Cohen in 1772, was rebuilt by Joseph Levy in 1900. The community likewise possesses a Talmud Torah, directed by a rabbi who officiates also as shoḥeṭ and ḥazzan. The gabel is enforced. A false charge of ritual murder was brought against the Jews about the middle of the nineteenth century; and a certain amount of anti-Semitism is generally manifested at Easter.

D. A. GA.

SCAPEGOAT. See AZAZEL.

SCEPTER. See STAFF.

SCHAFFER, SCHEPSEL (שבתי): American rabbi; born May 4, 1862, at Bausk, Courland, Russia; descendant of Mordecai Jaffe, author of the "Lebush." He was educated at the gymnasium of Libau, Courland, at the University of Berlin (Ph.D.), and at the Rabbinical Seminary, Berlin. Since Jan. 1, 1893, Schaffer has been rabbi of Shearith Israel congregation of Baltimore, Md. He is president of the Baltimore Zion Association (since 1895) and honorary vice-president of the American Federation of Zionists, and he was twice a delegate to the Zionist Congress at Basel. Schaffer is the author of "Das

Recht und Seine Stellung zur Moral nach Talmudischer Sitten- und Rechtslehre," Frankfort-on-the-Main, 1889.

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A. I. G. D.

SCHAIKEWITZ, NAHUM MEÏR (SHOMER): Russian Judæo-German novelist and playwright; born at Nesvizh, government of Minsk, Dec. 18, 1849. Schaikewitz distinguished himself as a clever story-teller even as a boy. His first literary efforts took the form of short stories in Hebrew for "Ha-Meliẓ"; in this way he became acquainted with such writers of Hebrew as Ẓebi Hirsch Scherschewski, Dobsevage, and others. Later he became business manager in Wilna, and spent some time in traveling. While in Bucharest he came under the influence of the Jewish theater and resolved to become a dramatic author. He then settled in Odessa, where he became theatrical manager and playwright. His play "Der Rewizor" (Odessa, 1883), an adaptation from Gogol's "Revizor," proved very successful and showed Schaikewitz's talent as a writer. After the Jewish theater was closed in Russia, Schaikewitz went to New York (1888), where he edited "Der Menschenfreund" and "Der Jüdischer Puck," two Judæo-German weeklies.

Schaikewitz is the author of several Hebrew novels, all representing Jewish life in Russian towns. Among these were: "Mumar le-Hak'is" (Warsaw, 1879); "Kewiyah Taḥat Kewiyah" and "Ṭa'ut Goi" (*ib.* 1880); and "Ha-Niddaḥat" (vols. i. and ii., Wilna, 1886; vol. iii., Warsaw, 1887). He wrote also "Ḳayin" (*ib.* 1887), a novel on Jewish life in Portugal. But Schaikewitz is especially known as a writer of Judæo-German, taking as a model, and finally excelling, Isaac Meïr Dick. He has written over two hundred novels in Judæo-German, partly historical and partly reflecting Jewish life in the small towns and villages of Russia in the middle of the nineteenth century. As his language is simple, just as spoken by the Jewish masses in Lithuania, his novels had the effect of greatly decreasing the fanaticism which prevailed in the small rural and urban communities. Among his more popular novels are "Der Ḳaṭorzhniḳ," "Der Blutiger Adieu," and "Der Frumer Merder." Many of his historical novels appeared in the Judæo-German dailies.

Over thirty of Schaikewitz's plays have been produced, first in Russia, then in New York, among them being one entitled "Tisza-Eslar," on the subject of the blood accusation brought in the Hungarian town of that name. He was the subject of violent attacks by S. Rabinovitz, who directed against him his "Shomer's Mishpaṭ" (Berdychev, 1888), reproaching him for his literary deficiencies. Schaikewitz successfully defended himself in a pamphlet entitled "Yehi Or" (New York, 1898), showing that his literary problem was to satisfy every plane of intelligence, from the householder to the servant-girl who could not understand the works of the later Judæo-German writers.

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S. M. SEL.

SCHAPIRA, HERMANN: Russian mathematician; born in 1840 at Erswilken, near Tauroggen, a small town in Lithuania; died at Cologne May 8, 1898. Educated for the rabbinate, he had been appointed to a rabbinical position at the age of twenty-four, when he decided to devote the rest of his life to the cultivation of the secular sciences. He went, accordingly, first to Odessa and later (1868) to Berlin, where he studied for three years in the Gewerbeakademie. Returning to Odessa, he became a merchant, but in 1878 he again took up his scientific studies, and for the next four years busied himself at Heidelberg, especially with mathematics and physics. In 1883, after obtaining the degree of Ph.D., he established himself as privat-docent in mathematics at the University of Heidelberg, becoming assistant professor in 1887.

Schapira remained a lifelong student of Hebrew literature, which he enriched by an edition, from a Munich manuscript, of the "Mishnat ha-Middot" (1880), and by his contributions to the Hebrew periodicals "Ha-Meliẓ," "Ha-Ẓefirah," and "Mi-Mizraḥ umi-Ma'arab." He was an ardent Zionist, adhering from the very start to the Basel program; and it was during a Zionist lecture tour that he contracted pneumonia at Cologne. Schapira's contributions to mathematics were published in various mathematical journals.

BIBLIOGRAPHY: Kohut, *Berühmte Israelitische Männer und Frauen*, vi. 249-250; *Allg. Zeit. des Jud.* May 13, 1898; *Ahiasaf*, 1898, pp. 296-301; *Ha-Meliẓ*, 1898, No. 95; 1899, Nos. 62, 68, 76, 77.

H. R. S.

SCHAPIRO, HEINRICH: Russian physician; born at Grodno 1853; died at St. Petersburg Feb. 14, 1901. After leaving the gymnasium at Grodno he studied in the St. Petersburg medical academy (1871-76). During the Turko-Russian war Schapiro served as a military surgeon, and after the war was assigned to duty in the military clinic of the medical academy. Then followed a long military service in St. Petersburg and Odessa, until he was appointed privat-docent of medicine in the imperial clinical institution for physicians (1895). In 1896 he was advanced to the position of senior assistant, and in 1897 was appointed to a professorship.

Besides several treatises in Russian and German medical journals, and some articles in the Russian medical encyclopedia, Schapiro completed a work entitled "Lehrbuch der Allgemeinen Therapie," commenced by Professor Eichwald, who before his death entrusted Schapiro, his favorite pupil, with its completion. He also translated into Russian several German medical handbooks.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1901, No. 8, pp. 91-92.

H. R. F. C.

SCHAPIRO, MOSES B. PHINEHAS: Russian rabbi and printer; born probably in Koretz, Volhynia, about 1758; died in Slavuta 1838. He was the son of the Ḥasidic rabbi Phinehas of Koretz, and was rabbi of Slavuta in 1808, when he began to publish a new edition of the Talmud (1808-13). This edition was much superior to former ones, and was sold so quickly that the printers at Ḳopys thought the injunction of the rabbis, that the Talmud should not be reprinted in Russia for twenty-five years, no longer binding, and began their edition (1816–28); this was much inferior, however, and proved financially a failure. Schapiro then undertook the publication of another edition (1817–22), which also sold better than had been expected. In 1836 the Romms of Wilna considered themselves free to begin work upon an edition, and found that great rabbis like Akiba Eger of Posen and Moses Sofer of Presburg, and most of the prominent rabbis of Lithuania, regarded a later injunction against publishing a new edition for twenty-five years, granted in favor of Moses Schapiro, as void. They held that, on the contrary, Moses Schapiro himself had no right to publish a new edition until the Romms had sold theirs or a quarter of a century had elapsed. Moses, however, found other rabbinical authorities who sided with him against the Romms; these included the Orensteins and many other Polish and Galician rabbis, and practically all the rabbis of the Ḥasidim. A quarrel ensued, which was waged with unusual bitterness on both sides, a movement to settle it by arbitration being rejected.

Moses, or rather his sons Phinehas and Samuel Abraham, began the publication of a third edition of the Talmud, but had not gone further than the tractate "Pesaḥim" when they were arrested on the charge of having murdered a Jewish bookbinder who had committed suicide in their establishment. Their enemies succeeded in influencing the authorities against them because as printers they scrupulously abstained from publishing "haskalah" literature. After a hasty and unfair trial they were condemned to run the gantlet and to be transported to Siberia. The elder brother, Phinehas, succumbed to the terrible ordeal, and the father, then an octogenarian, died of a broken heart soon afterward. The printing-house was closed, though it was reopened about a quarter of a century later by Ḥanina Lipa and Joshua Heschel Schapiro, grandsons of Moses who had settled in Jitomir. Samuel Abraham, who survived the scourging and was ultimately liberated, died in 1863.

BIBLIOGRAPHY: *Orient*, 1840, p. 23 (incorrect); Rabbinovicz, *Ma'amar 'al Hadfasat ha-Talmud*, pp. 116–117, Munich, 1877; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 101, Warsaw, 1882; Lipshitz, *Toledot Yiẓḥaḳ* (biography of R. Isaac Elhanan Spektor), pp. 58–61, Warsaw, 1896.

H. R. P. WI.

SCHARF, MORITZ. See TISZA-ESZLÁR.

SCHATZ, BORIS: Russian sculptor; born in 1866, in the government of Kovno. He was the son of a poor schoolmaster ("melammed"). He studied first at the Wilna School of Design, then at the Academy of Fine Arts in Warsaw, and finally at Paris, where he was a pupil of Antokolski (1890–1896). He has resided at Sofia since 1896, and has made a special study of Jewish subjects, particularly of the oppressed Jew of the ghetto. Among his subjects may be mentioned: "Rabbi Blessing a Child"; "Prayer of Habdalah"; "Saturday Evening"; "The Shadḥan." Schatz has also found subjects of larger scope in the past history of Israel. In 1892, at the Paris Salon, he exhibited a piece entitled "The Mother of Moses," an extremely fine group, in spite of some technical defects. In 1896 he produced his masterpiece, "Mattathias Maccabee."

Schatz has also represented many types of Bulgarians, among whom he lives. Of these may be mentioned: "A Bulgarian Piper"; "A Tzigane Wood-Cutter Leaning on His Ax"; "A Sephardic Jew and Jewess of Sofia"; etc. He has executed reliefs of several celebrated personages, such as Antokolski, Rubinstein, Pasteur, and Dr. T. Herzl, and he has also done some decorative work. He was the only Bulgarian sculptor who exhibited at the St. Louis Exposition of 1904, his subject being the struggle of Christianity with Islam in the Balkan Peninsula up to the War of Independence (1876). Particular mention may be made of a "Bulgarian Insurgent Pursued by a Bashi-Bazouk." The Exposition Committee of St. Louis awarded Schatz the silver medal.

BIBLIOGRAPHY: *Ost und West*, May 5, 1903; a pamphlet entitled *Societe Betzalel*, *Sonderabdruck aus Altneuland*, published at Berlin.

H. R. M. FR.

SCHECHTER, SOLOMON: President of the faculty of the Jewish Theological Seminary of America; formerly reader in rabbinics at Cambridge University; born in Rumania in 1847. His youth was devoted exclusively to the study of rabbinical literature. He then went to Vienna, where he studied Jewish theology in the bet ha-midrash under Weiss and Friedmann, and attended lectures on philosophy and other secular branches of learning in the University of Vienna. After receiving his rabbinical diploma from Weiss, he continued his secular and theological studies in the University of Berlin, and attended Talmudical lectures by Dr. Israel Lewy. In 1882 Schechter went to England as tutor in rabbinics to Claude G. Montefiore. In 1885 he published his first essay, "The Study of the Talmud," in the "Westminster Review." In 1887 appeared his edition of "Abot de-Rabbi Natan," and he then wrote various essays and lectures in the "Jewish Chronicle," "Jewish Quarterly Review," "Revue des Etudes Juives," and "Monatsschrift." Some of these lectures and essays were afterward collected and published under the title "Studies in Judaism" (1896). In 1890 Schechter was elected lecturer in Talmud at the University of Cambridge, and in 1891 the degree of M.A. ("honoris causa") was conferred upon him.

In 1892 Schechter was elected reader in rabbinics, and in the following year he obtained the Worth studentship for the purpose of going to Italy to examine the Hebrew manuscripts in the great Italian libraries. The "Agadath Shir Hashirim," and other publications in the "Jewish Quarterly Review," as well as an article in the Kohut Memorial Volume, are partly the result of these Italian researches, an exhaustive report on which was presented by him to the vice-chancellor of Cambridge University. In 1894 he delivered a series of theological lectures in University Hall, London; in 1895 he was appointed the first Gratz lecturer in Philadelphia. A series of his lectures were afterward published in "J. Q. R." as "Some Aspects of Rabbinic Theology." On May 13, 1896, Schechter discovered the first leaf of the original Hebrew of Ecclesiasticus; and in Dec., 1896, he was sent to Egypt and Palestine to continue his investigations. He returned from Cairo laden with treasures, which became the subjects of various articles and monographs. The collection was presented by him and Dr. Taylor to the Cambridge University Library, and is known as the Taylor-Schechter collection. These two scholars published in collaboration "The Wisdom of Ben Sira," Cambridge, 1899.

While Schechter was engaged in the preparation of the large fragments of Ecclesiasticus discovered by him in the Cairo genizah, the University of Cambridge conferred upon him the degree of Litt.D. (Feb., 1898). In 1898 he was appointed external examiner in Victoria University, Manchester, England; in 1899, professor of Hebrew at University College, London; in 1900, curator of the Oriental Department of Cambridge University Library, England. He was also a member of the Board of Oriental Studies and the Board of Theological Studies, London University, England.

In Dec., 1901, Schechter accepted the presidency of the faculty of the Jewish Theological Seminary of America. After his arrival in New York he acted as editor of the Talmudic department of THE JEWISH ENCYCLOPEDIA. In 1902 he published the "Midrash Hag-Gadol," from a Yemen manuscript, and the "Saadyana," from manuscripts discovered in the Cairo genizah. He contributed the article "Talmud" to Hastings' "Dictionary of the Bible" and a number of papers to various journals. In 1904 he was appointed an honorary member of the senate of New York University and a director of the Educational Alliance. In 1905 Schechter was invited to deliver at Harvard University a course of lectures in Jewish theology.

BIBLIOGRAPHY: *Jew. Chron.* July 1, 1896; Feb. 10, 1897; Feb. 11, 1898; *Jewish Year Book*, 5659 (1899).

A. G. L.

SCHEFFTEL, SIMON BARUCH: German Hebraist; born June 14, 1813, at Breslau; died March 9, 1885. In 1848 he settled as a merchant at Posen. After his retirement from business, in 1871, he prepared a large Hebrew commentary on the Targum Onḳelos, which was published posthumously by his son-in-law Joseph Perles, under the title "Bi'ure Onḳelos" (Munich, 1888). This commentary, which contains many valuable critical and exegetical notes, is one of the most important reference works on the Targum Onḳelos.

BIBLIOGRAPHY: Joseph Perles, Hebrew preface to *Bi'ure Onḳelos.*

S. F. P.

SCHEID, ELIE: French communal worker and writer; born at Hagenau, Alsace, Oct. 24, 1841. After he had graduated from college, the impairment of his voice compelled him to give up his plan of preparing himself for a rabbinical career, and he found employment in a commercial house.

Owing to his unpleasant recollections of the manner in which the funerals of his parents had been conducted by the old ḥebra ḳaddisha, Scheid in 1863 established the Ḥebra 'Am Segullah, of which he was the first secretary, and later became president. This institution was founded on principles more in accord with the requirements of the time; and it was imitated by all the other Jewish societies of the kind in Alsace.

In 1870, during the Franco-Prussian war, Scheid for the first time entered public life. After the battle of Fröschweiler he served as secretary to the committee which had charge of the wounded and of furnishing supplies for the invading army. When the war was over he was elected member of the city board of Hagenau, and became its secretary, as well as administrator of the public savings-bank and president of the Jewish congregation.

A local incident caused Scheid to make researches in the public library of Hagenau, and later he published (in "L'Univers Israélite") a documentary history of the Jewish cemetery of the city. This was followed by "Histoire des Juifs de Haguenau" (in "R. E. J." 1879–80, and printed separately 1885), and by a pamphlet, "Historique de la Société Guemilath-Chasadim de Haguenau" (1882). His greater work, "Histoire des Juifs d'Alsace," appeared at Paris in 1887, one of its chapters, "Histoire de Rabbi Joselmann," being printed as a separate pamphlet (*ib.* 1886).

In 1883 Baron Edmond de Rothschild called Scheid to Paris to reorganize the Comité de Bienfaisance; and when, in September of that year, Rothschild began the work of colonization in Palestine, he appointed Scheid inspector. The latter thereupon went to Palestine and devoted nearly six months to the task of organization. During the sixteen years he occupied the post of inspector he devoted all his time and energy to his duties, annually visiting the colonies and supervising the work of the settlers. He retired Dec. 31, 1899, on a pension from Baron Rothschild, the total number of his journeys to Palestine having been twenty-two.

S. S. MAN.

SCHEINDLINGER, SAMUEL B. ABRAHAM (SALER): Polish rabbi; died in Lemberg Aug. 7, 1796. He was probably a native of Dobromil, and was at first rabbi in Sale and afterward preacher and rosh bet din in Lemberg, where he remained until his death. Scheindlinger was the author of "Shem mi-Shemu'el" (Lemberg, 1817), the first part of which contains sermons in the order of the Pentateuch and the second part novellæ on Talmudical subjects. Samuel had three sons, **Nathan Hecht** of Yaroslav, **Judah Idel,** and **Abraham Abele.**

BIBLIOGRAPHY: Buber, *Anshe Shem*, pp. 213-214, Cracow, 1895; Eleazar ha-Kohen, *Ḳin'at Soferim*, p. 84a, Lemberg, 1892.

E. C. P. WI.

SCHENK, LEOPOLD: Austrian embryologist; born at Urmény, Comitat Neutra, Hungary, Aug. 23, 1840; died at Schwanberg, Styria, Aug. 18, 1902. Having studied at the University of Vienna (M.D. 1865), he was for the following eight years assistant at the physiological institute of his alma mater, receiving the "venia legendi" in 1868. In 1873 he became professor of embryology at the University of Vienna.

Schenk holds an important position in the medical world on account of his numerous contributions to embryology. Through one of them, "Einfluss auf das Geschlechtsverhältniss des Menschen und der

Thiere" (Vienna and Magdeburg, 1898; American translation, "The Determination of Sex," Akron, O., 1898), his name became a household word throughout the civilized world. Having been an embryologist for over thirty years, he had made careful studies of the generative process, and came to the conclusion that the sex of a child depends on the kind of nourishment partaken of by the mother. This theory was severely criticized by his own faculty and by such men as Virchow, Gusserow, Winkel, Pflüger, Roux, Munk, and Born; and he was finally forced to resign his chair (1900). Schenk, however, clung to his theory and claimed further that the foundation for special capacities of the child can be laid in the embryo through special nutrition given to the mother; and that by avoiding certain conditions and by feeding on certain foods the mother can save the future child from the life of a degenerate. His three cardinal conclusions were, therefore, that it was possible (1) to determine the future sex of the child; (2) to determine its future profession; and (3) to beget only normal offspring. Further elaborations of his theory were prevented by his early death.

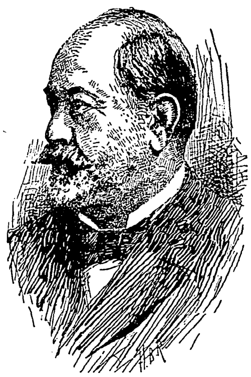
Leopold Schenk.

Of Schenk's other writings the following may be mentioned: "Lehrbuch der Vergleichenden Embryologie der Wirbelthiere," Vienna, 1874; "Lehrbuch der Histologie des Menschen," *ib.* 1885 (2d ed. 1892); "Lehrbuch der Bacteriologie," *ib.* 1894; "Lehrbuch der Embryologie," *ib.* 1896.

It was through Schenk's influence that there was added to the medical faculty of the Vienna University a department for embryology, in which subject he became the founder of a school.

S. F. T. H.

SCHERSCHEWSKI, BENJAMIN: Russian physician; born in Brest-Litovsk 1857. He studied medicine at the University of Warsaw, from which he graduated in 1883. In 1885 he went to Palestine and settled in Jerusalem; two years later he went to Vienna, where he took a special course in medicine. After another short stay in Jerusalem he settled as a practising physician in Odessa, where he still (1905) resides. He is the author of "Mishnat 'Olam Ḳaṭon," of which the first part is a treatise on anatomy, and the second on chemistry; the work has been corrected and annotated by Jehiel Michael Pines (Jerusalem, 1886).

Bibliography: Sokolow, *Sefer Zikkaron*, p. 116, Warsaw, 1890.

H. R. P. Wi.

SCHERSCHEWSKI, JUDAH JÜDEL BEN BENJAMIN: Lithuanian Talmudist and Hebraist; born in 1804; died at Kovno Sept. 20, 1866. After having studied Talmud and rabbinics under Jacob Meïr Yalovker, Scherschewski was employed in one of the business establishments in Wilna, where, in his spare hours, he occupied himself reading rabbinical works and studying the literature of the haskalah movement. In 1852 he was appointed teacher of Talmud and rabbinics in the rabbinical seminary of Wilna, which position he held until his death.

Scherschewski was the author of "'Oz Melek" (Wilna, 1857), a sermon and a hymn on the occasion of the coronation of Alexander II. His "Kur la-Zahab" is in two parts; the first part (*ib.* 1858) is a commentary on 109 difficult haggadic passages of both Talmuds, preceded by a long introduction treating of the Haggadah in general; the second part (*ib.* 1866) contains an essay on the religious dogmas and views of the ancient Talmudists and a commentary on 138 haggadic passages. Several sermons of Scherschewski's are to be found in the "Ḳobeẓ Derushim," a collection of sermons preached by the teachers of the Wilna rabbinical seminary and published at the expense of the Russian government (*ib.* 1864). He was a constant contributor to "Ha-Karmel" during the closing years of his life, and contributed many articles to various other Hebrew periodicals also.

Bibliography: Fuenn, *Keneset Yisrael*, p. 422; Fürst, *Bibl. Jud.* iii. 268; Joshua Heschel Kalman, in *Ha-Maggid*, x., No. 40; Zeitlin, *Bibl. Post-Mendels.* p. 341.

W. B. M. Sel.

SCHERSCHEWSKI, ẒEBI HIRSCH HA-KOHEN: Russian Hebrew writer; born at Pinsk in 1840. While still a boy he studied Hebrew grammar and archeology without a teacher. After serving as secretary of the Jewish community of Pinsk, he went to the Crimea, where, at Melitopol, he entered the service of a merchant named Seidener. Later he became assistant editor of Zederbaum's "Ha-Meliẓ." During the Russo-Turkish war he followed the Russian army as a sutler; and after a second short stay with his former employer, Seidener, he settled in 1883 at Rostov-on-the-Don, where he opened a bookstore.

In addition to numerous contributions to current Hebrew journals, Scherschewski wrote "Boser Abot" (Odessa, 1877), a satirical poem on the neglect of the education of Jewish children in Russia, and "'Iyyun Sifrut" (Wilna, 1881), on the development of Jewish literature and its significance as a cultural element for raising the Jews to a higher moral standing. His notes to the Midrash Shoḥer Ṭob are printed in Padua's Warsaw edition of that midrash, and his rimed parodies are to be found in "Keneset Yisrael" (i. 408 *et seq.*, ii. 2–6).

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 114–115; Zeitlin, *Bibl. Post-Mendels.* p. 341.

S. M. Sel.

SCHEUER, JACOB MOSES DAVID (TEBELE) B. MICHAEL: German Talmudist; born in the beginning of the eighteenth century at Frankfort-on-the-Main; died 1782 at Mayence. Scheuer came of one of the old Frankfort families which adopted as family names those by which the houses they owned were known. Scheuer, who was one of the foremost pupils of Jacob Cohen, rabbi of Frankfort, was appointed dayyan in that city when Jacob Joshua b. Ẓebi Hirsch, the author of "Pene Yehoshua'," filled the rabbinate. At an advanced age, in 1759, Scheuer was called as rabbi to Bamberg, to succeed his father-in-law, Nathan Utiz.

In virtue of the universal respect which he had gained Scheuer succeeded, as arbitrator between the Jews of the chapter and the gentry, in bringing about the ceremonial agreement ("Ceremonien-Recess") of 1760, which put an end to protracted disputes. His beneficent activity was marred, however, by the continuous attacks of a baptized Jew, who traduced him before the prince-bishop, making it impossible for him to remain at Bamberg. Hence he was probably glad to accept in 1767 a call to the district rabbinate of Mayence, where he remained till his death.

Bibliography: *Der Israelit*, 1877, p. 1159; 1883, p. 961; A. Eckstein, *Gesch. der Juden im Ehemaligen Fürstbistum Bamberg*, p. 124.
E. C. A. Pe.

SCHEY, PHILIPP, BARON VON KOROMLA: Hungarian merchant and philanthropist; born at Güns (Köszeg) Sept. 20, 1798; died at Baden, near Vienna, June 28, 1881. He was the first Jew in Hungary to be made an Austrian noble. In his patent of nobility, granted May 13, 1859, by King Francis Joseph I., his services to the imperial dynasty during the revolution in 1848 and 1849 are specially mentioned. Reference is made also to the great benevolence exercised by him "toward suffering humanity, regardless of creed."

Bibliography: Reich, *Beth-El*, i. 177.
S. L. V.

SCHICK, ABRAHAM BEN ARYEH LÖB: Lithuanian Talmudist and author of the nineteenth century; a native of Slonim, government of Grodno. Schick occupied himself especially with midrashic, or haggadic, literature. In this field he published: "Zera' Abraham" (Wilna-Grodno, 1833), a commentary on Midrash Mishle; "Me'ore ha-Esh" (Grodno, 1834), the "Tanna debe Eliyahu" edited with a commentary and a long introduction; "Maḥazeh ha-Shir" (Warsaw, 1840), a commentary on Canticles; "Eshed ha-Neḥalim" (Wilna, 1843), a commentary on the Midrash Rabbot, with an introduction; "'En Abraham" (Königsberg, 1848), a commentary on Ibn Ḥabib's "'En Ya'aḳob," referring also to Rashi and to Samuel Edels' "Ḥiddushe Agadot." Schick edited the Genesis and Exodus parts of Jacob Dubno's "Ohel Ya'aḳob" (Johannisberg, 1859).

Bibliography: Fuenn, *Keneset Yisrael*, p. 67; Fürst, *Bibl. Jud.* iii. 269.
W. B. M. Sel.

SCHICK, BARUCH B. JACOB. See Baruch b. Jacob (Shklover).

SCHICK, ELIJAH BEN BENJAMIN: Lithuanian rabbi and preacher; born at Vasilishok, government of Wilna, in 1809; died at Kobrin, government of Kovno, Sept. 2, 1876. He was a pupil of Benjamin, chief rabbi of Grodno. As rabbi he officiated in various towns, including Diretchin, Lida, Novie Zhagory, and Kobrin; and on the holy days of Rosh ha-Shanah and Yom Kippur he acted as cantor. He was one of the preachers whose sermons always attracted large audiences. Schick was the author of "'En Eliyahu," a commentary on Jacob Ḥabib's "'En Ya'aḳob," published with the Wilna edition of that work.

Bibliography: Fuenn, *Keneset Yisrael*, p. 120.
W. B. M. Sel.

SCHIFF: Family of Frankfort-on-the-Main, Germany. The earliest known member, Jacob Kohen Ẓedeḳ Schiff, who is mentioned on the tombstone of his son, Uri Phoebus, as having discharged the function of dayyan at Frankfort-on-the-Main, must have been born about 1370, the earliest date to which any contemporary Jewish family can be definitely traced. Uri Phoebus Schiff attained a great age, as his tombstone mentions, and died 1481; he must, therefore, have been born about 1400. The name occurs on one of the signs of the Judengasse as early as 1613: in Middle High German the word "schiff" means a vial and may have been used as the sign of an apothecary or physician. The next member of the family mentioned is Meïr Kohen Ẓedeḳ Schiff, referred to as parnas of the community, who died in 1626. The family has intermarried with the Adlers, Oppenheims, Wertheimers, Günzburgs, Geigers, Glogaus, Mannheims, and Hanaus, and one member married a cousin of Zunz. A step-grandfather of Heine was named Schiff, though of a branch of the family settled at Hamburg. Among the rabbinical authors included in the family are Meïr ben Jacob Schiff, known as Maharam Schiff (d. 1644); David Schiff, editor of the "Ẓemaḥ Dawid"; and Tebele Schiff, chief rabbi of the Great Synagogue, London (1765–92), and author of "Leshon Zahab." The most distinguished recent member is Jacob Henry Schiff, banker and philanthropist, of New York.

A pedigree of the family appears on page 97, the feminine names being given in italics.

Bibliography: A. Ullmann, *Familienregister des Jacob Hirsch Schiff und Seinen Nachkommen*, privately printed, Frankfort-on-the-Main, 1885.
J.

Jacob Henry Schiff: American financier and philanthropist; born Jan. 10, 1847, at Frankfort-on-the-Main. He was educated in the public schools of Frankfort, and adopted the vocation of his father, Moses Schiff, one of the brokers of the Rothschilds in that city. In 1865 he emigrated to the United States, and was employed for a time by the firm of Frank & Gans, brokers, New York. In 1867 he formed the brokerage firm of Budge, Schiff & Co., which was dissolved in 1873. He then went to Europe, where he made connections with some of the chief German banking-houses. Returning to the United States, he became on Jan. 1, 1875, a member of the banking firm of Kuhn, Loeb & Co., New York, of which he was soon practically the head.

Joins Kuhn, Loeb & Co.

Owing to his connection with the German money market, Schiff was able to attract much German capital to American enterprise, more particularly in the field of railway finance. His firm, under his direction, became the financial reconstructors of the Union Pacific Railroad about 1897; and in 1901 it engaged in a struggle with the Great Northern Railway Company for the possession of the Northern Pacific Railway; this resulted in a panic on the stock exchange (May 9, 1901), in which the firm of

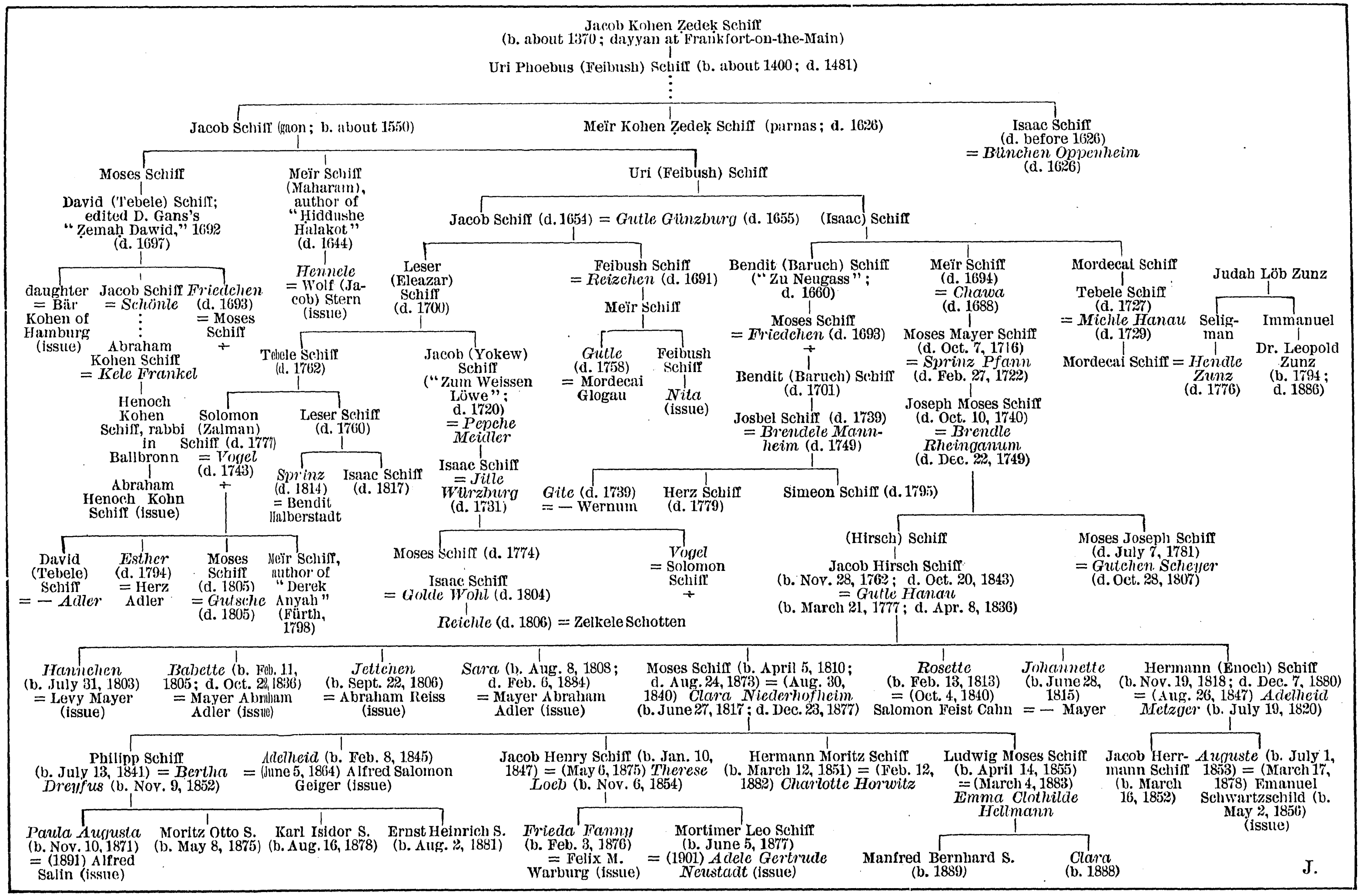
Jacob Kohen Zedek Schiff (b. about 1370; dayyan at Frankfort-on-the-Main)
Uri Phoebus (Feibush) Schiff (b. about 1400; d. 1481)
Jacob Schiff (gaon; b. about 1550)
Meïr Kohen Zedek Schiff (parnas; d. 1626)
Isaac Schiff (d. before 1626) = Bünchen Oppenheim (d. 1626)
Moses Schiff
Meïr Schiff (Maharam), author of "Hiddushe Halakot" (d. 1644)
Uri (Feibush) Schiff
David (Tebele) Schiff; edited D. Gans's "Zemah Dawid," 1692 (d. 1697)
Jacob Schiff (d. 1654) = Gutle Günzburg (d. 1655)
(Isaac) Schiff
daughter = Bär Kohen of Hamburg (issue)
Jacob Schiff = Schönle
Abraham Kohen Schiff = Kele Frankel
Friedchen (d. 1693) = Moses Schiff
Hennele = Wolf (Jacob) Stern (issue)
Leser (Eleazar) Schiff (d. 1700)
Feibush Schiff = Reizchen (d. 1691)
Meïr Schiff
Bendit (Baruch) Schiff ("Zu Neugass"; d. 1660)
Moses Schiff = Friedchen (d. 1693)
Bendit (Baruch) Schiff (d. 1701)
Josbel Schiff (d. 1739) = Brendele Mannheim (d. 1749)
Meïr Schiff (d. 1694) = Chawa (d. 1688)
Moses Mayer Schiff (d. Oct. 7, 1716) = Sprinz Pfann (d. Feb. 27, 1722)
Joseph Moses Schiff (d. Oct. 10, 1740) = Brendle Rheinganum (d. Dec. 22, 1749)
Mordecai Schiff
Tebele Schiff (d. 1727) = Michle Hanau (d. 1729)
Mordecai Schiff = Hendle Zunz (d. 1776)
Judah Löb Zunz
Seligman
Immanuel
Dr. Leopold Zunz (b. 1794; d. 1886)
Henoch Kohen Schiff, rabbi in Ballbronn
Abraham Henoch Kohn Schiff (issue)
Solomon (Zalman) Schiff (d. 1777) = Vogel (d. 1743)
Tebele Schiff (d. 1762)
Leser Schiff (d. 1760)
Sprinz (d. 1814) = Bendit Halberstadt
Isaac Schiff (d. 1817)
Jacob (Yokew) Schiff ("Zum Weissen Löwe"; d. 1720) = Pepche Meidler
Isaac Schiff = Jitle Würzburg (d. 1731)
Gutle (d. 1758) = Mordecai Glogau
Feibush Schiff
Nita (issue)
Gite (d. 1739) = — Wernum
Herz Schiff (d. 1779)
Simeon Schiff (d. 1795)
David (Tebele) Schiff = — Adler
Esther (d. 1794) = Herz Adler
Moses Schiff (d. 1805) = Gutsche (d. 1805)
Meïr Schiff, author of "Derek Anyah" (Fürth, 1798)
Moses Schiff (d. 1774)
Isaac Schiff = Golde Wohl (d. 1804)
Reichle (d. 1806) = Zelkele Schotten
Vogel = Solomon Schiff
(Hirsch) Schiff
Jacob Hirsch Schiff (b. Nov. 28, 1762; d. Oct. 20, 1843) = Gutle Hanau (b. March 21, 1777; d. Apr. 8, 1836)
Moses Joseph Schiff (d. July 7, 1781) = Gutchen Scheyer (d. Oct. 28, 1807)
Hannchen (b. July 31, 1803) = Levy Mayer (issue)
Babette (b. Feb. 11, 1805; d. Oct. 22, 1836) = Mayer Abraham Adler (issue)
Jettchen (b. Sept. 22, 1806) = Abraham Reiss (issue)
Sara (b. Aug. 8, 1808; d. Feb. 6, 1884) = Mayer Abraham Adler (issue)
Moses Schiff (b. April 5, 1810; d. Aug. 24, 1873) = (Aug. 30, 1840) Clara Niederhofheim (b. June 27, 1817; d. Dec. 23, 1877)
Rosette (b. Feb. 13, 1813) = (Oct. 4, 1840) Salomon Feist Cahn
Johannette (b. June 28, 1815) = — Mayer
Hermann (Enoch) Schiff (b. Nov. 19, 1818; d. Dec. 7, 1880) = (Aug. 26, 1847) Adelheid Metzger (b. July 19, 1820)
Philipp Schiff (b. July 13, 1841) = Bertha Dreyfus (b. Nov. 9, 1852)
Adelheid (b. Feb. 8, 1845) = (June 5, 1864) Alfred Salomon Geiger (issue)
Jacob Henry Schiff (b. Jan. 10, 1847) = (May 6, 1875) Therese Loeb (b. Nov. 6, 1854)
Hermann Moritz Schiff (b. March 12, 1851) = (Feb. 12, 1882) Charlotte Horwitz
Ludwig Moses Schiff (b. April 14, 1855) = (March 4, 1883) Emma Clothilde Hellmann
Jacob Herrmann Schiff (b. March 16, 1852)
Auguste (b. July 1, 1853) = (March 17, 1878) Emanuel Schwartzschild (b. May 2, 1850) (issue)
Paula Augusta (b. Nov. 10, 1871) = (1891) Alfred Salin (issue)
Moritz Otto S. (b. May 8, 1875)
Karl Isidor S. (b. Aug. 16, 1878)
Ernst Heinrich S. (b. Aug. 2, 1881)
Frieda Fanny (b. Feb. 3, 1876) = Felix M. Warburg (issue)
Mortimer Leo Schiff (b. June 5, 1877) = (1901) Adele Gertrude Neustadt (issue)
Manfred Bernhard S. (b. 1889)
Clara (b. 1888)
J.

SCHIFF PEDIGREE.

Kuhn, Loeb & Co. held the situation at its mercy. Schiff's moderation and wise action on this occasion prevented disaster, and caused his firm to become one of the leading influences in the railway financial world, controlling more than 22,000 miles of railways and $1,321,000,000 stock. To him was largely due the establishment of the régime of "community of interests" among the chief railway combinations to replace ruinous competition, which principle led also to the formation of the Northern Securities Company. Schiff's firm was chosen to float the large stock issues not only of the Union Pacific and allied companies, but also of the Pennsylvania Railroad, the Baltimore and Ohio, the Norfolk and Western, and the Missouri Pacific railway companies, the Western Union Telegraph Company, and many others. It subscribed for and floated the three large Japanese war loans in 1904 and 1905, in recognition of which the Mikado conferred upon Schiff the Second Order of the Sacred Treasure of Japan. He was also received in private audience in 1904 by King Edward VII. of England.

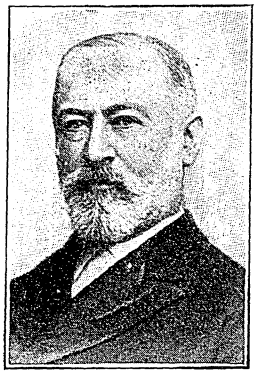

Jacob H. Schiff.

Schiff is connected with many industrial and commercial activities. He is a director of the Union Pacific, the Baltimore and Ohio, the Chicago, Burlington and Quincy railway companies; of the Western Union Telegraph Company; of the Equitable Life Assurance Society; of the National Bank of Commerce and the National City Bank, the Morton Trust Company, the Columbia Bank, the Fifth Avenue Trust Company of New York; and of various other trust companies in New York as well as in Philadelphia.

Philanthropic Activity.

Schiff has especially devoted himself to philanthropic activity, both general and Jewish, on the most approved modern methods. Besides making benefactions in his native city he was one of the founders and has been ever since president of the Montefiore Home, New York, and is one of the two persons connected with all the twelve larger Jewish charities of that city. In New York also he has presented a fountain to Seward Park, has given a house in Henry street to the Nurses' Settlement, has helped to establish social settlements on the East Side, and has provided a building for the Young Men's Hebrew Association. He has also been a trustee of the Baron de Hirsch Fund from its inception, as well as of the Woodbine Land and Improvement Company.

All the municipal reform movements in New York likewise have been supported by Schiff; he served on the Committee of Seventy (1898), the Committee of Fifteen (1902), and the Committee of Nine (1905); and he has recently founded at Columbia University a chair in social economics. His interest in education and learning has found expression in the establishment of scholarships at Columbia for economic science, and in the presentation of a fund and building for Semitic studies at Harvard (see SEMITIC MUSEUM). He is chairman of the east-Asiatic section of the Museum of Natural History, New York, which has sent out many expeditions for the study of Eastern conditions and history. He has made many donations to the Metropolitan Museum of Art in that city and to other museums, as well as to the Zoological Gardens in Bronx Park, of which he is a trustee.

Schiff has been connected with the Reform wing of Jewish religious activities, and is a trustee of Temple Beth-El, New York. Nevertheless, he has taken great interest in the expansion of the Jewish Theological Seminary of America, to the sustentation fund of which he has contributed largely, and to which he has donated a special building. He has also presented to the New York Public Library a large number of works dealing with Jewish literature, so that it now possesses the largest collection of modern Judaica in the New World.

Schiff is the author of the "Report on the Currency of the Finance Committee of the New York Chamber of Commerce," 1903.

BIBLIOGRAPHY: R. N. Burnett, in *Cosmopolitan*, May, 1903; *Jewish Comment*, Oct. 3, 1902; April 3, 1903; *Jewish Guardian*, Aug. 28, 1903.

A. J.

Meïr b. Jacob Schiff (called also **Maharam Schiff**): German rabbi and scholar; born at Frankfort-on-the-Main 1608; died about 1644 at Prague. His father, Jacob Schiff, was director of the yeshibah at Frankfort until his death. At the age of seventeen Meïr was called to the rabbinate of Fulda, where he had charge also of a number of pupils. There he composed, between 1627 and 1636, his commentaries, which covered the entire Talmud; but only those on Beẓah, Ketubot, Giṭṭin, Baba Meẓi'a, and Ḥullin, together with fragments on Shabbat, Megillah, Baba Ḳamma, Baba Batra, Sanhedrin, and Zebaḥim, have been preserved.

Averse to the Pilpul.

Schiff, being averse to pilpul, attacked not only contemporaries, like Solomon Luria (Ket. 94), Meïr of Lublin (B. M. 61), and Samuel Edels (B. M. 50), but even Rashi (Ket. 42), Isaac b. Sheshet (B. M. 48), and Mordecai (B. M. 4). He enters at once upon the discussion of his subjects, which he treats in detail though without digression; nor does he attempt to derive his proofs from remote Talmudic passages. His explanations are often obscure on account of their extreme brevity, many sentences being incomplete. This was due to pressure of other demands on his time, since he was actively interested in the affairs of his community. He did not write his commentaries in note-books, but on loose leaves of paper. He refers only to one of the different kinds of pilpul current in his time, namely, the so-called "Norburger."

Apart from his halakic commentaries, Schiff composed also sermons on the Pentateuch. In these he appears as an opponent of simple exegesis. He says, for instance, that Jacob must have been famil-

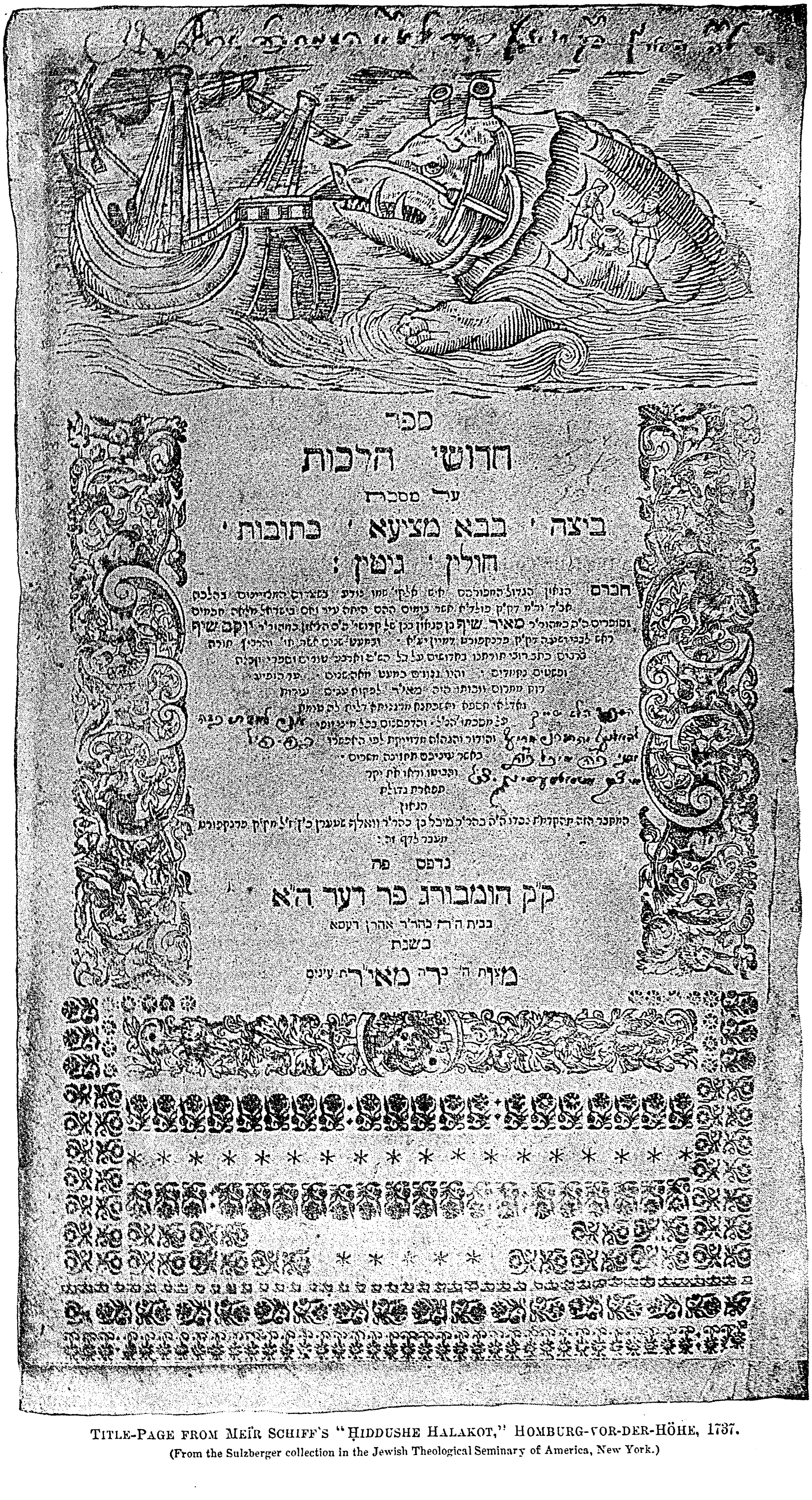

ספר
חדושי הלכות
על מסכת
ביצה · בבא מציעא · כתובות ·
חולין · גיטין :

נדפס פה
ק"ק הומבורג פר דער ה"א
בבית ה"ה כהר"ר אהרן רעסא
בשנת
מצות ה' ברה מאירת עינים

TITLE-PAGE FROM MEÏR SCHIFF'S "ḤIDDUSHE HALAKOT," HOMBURG-VOR-DER-HÖHE, 1737.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

iar with the explanation of Gen. xxv. 33 given by Rashi (B. Ḳ., end). Of the sermons only a fragment on Deut. iv. has been preserved. A mnemonic index to the Bible and the Talmud by him is also extant. In 1636 he removed to Schmalkalden; he was called to the rabbinate of Prague shortly before his death.

On his death-bed Schiff is said to have called his daughter Henlah and told her to keep all his works in a box until one of his younger relatives should be able to study and publish them. Henlah sent the box containing the works to a strange house, where they became moth-eaten, and some of them were stolen; so that her son, Michael Stein, came into possession of only a remnant of them, which he finally published, probably in 1737, at Homburg-vor-der-Höhe under the title "Ḥiddushe Halakot." A second edition appeared there in 1757; and both were full of misprints. The first revised edition was published by Mordecai Markus of Polozk in 1810. It has been the model for Talmudic study, and a copy is often given as a prize to students who have distinguished themselves in the study of HIDDUSHIM.

Most of Schiff's notes on the four Ṭurim, as well as his cabalistic works and Talmudic decisions, were destroyed during the conflagration at Frankfort-on-the-Main in 1711.

BIBLIOGRAPHY: Fraenkel, in *Orient, Lit.* vi. 827–830; S. Horodetzki, in *Ha-Goren*, 1899, ii. 58–66; Azulai, *Shem ha-Gedolim*, p. 63; Wolf, *Bibl. Hebr.* iii. 1398; Steinschneider, *Cat. Bodl.* col. 1715; Benjacob, *Oẓar ha-Sefarim*, p. 179.

J. S. O.

Moriz Schiff: German biologist; born at Frankfort-on-the-Main 1823; died at Geneva Oct. 6, 1896. He was educated at the gymnasium and the Senckenbergsche Institut of his native town and at the universities of Heidelberg, Berlin, and Göttingen (M.D. 1844). In Heidelberg he studied under the anatomist Tiedemann, whose lectures had a great influence upon him and who led him to take up the study of biology. After a short postgraduate course in Paris he returned to Frankfort, where he was appointed chief of the ornithological department of the zoological museum.

Schiff took an active part in the Baden revolution of 1849, being surgeon to the rebel army under the son of his former teacher, Tiedemann. After the capitulation of Rastatt he went to Göttingen, where he sought admittance to the medical faculty of the university as privat-docent; but the Hanoverian government refused to appoint him on the ground that his liberal views were "dangerous to students." He then went to Switzerland, where he was appointed professor of comparative anatomy at the University of Bern, which position he held from 1854 to 1863. In the latter year he was called to Florence as professor of physiology at the Istituto di Studii Superiori. He remained there till 1876, when he was made professor of physiology at the University of Geneva, which chair he continued to occupy till his death.

Schiff was one of the leading biologists of the nineteenth century, although in later years he devoted his attention almost entirely to physiology, especially the physiology of the construction and changes of the nerves. He contributed numerous monographs to the scientific journals, and from 1862 was one of the editors of the "Schweizerische Zeitschrift für Heilkunde." He was, besides, a collaborator on Prince Lucien Bonaparte's "Conspectus Avium," in which he described the fauna of South America.

Of his works may be mentioned: "Untersuchungen zur Physiologie des Nervensystems mit Berücksichtigung der Pathologie," Frankfort-on-the-Main, 1855; "Muskel- und Nerven-Physiologie," Lahr, 1858–59; "Untersuchungen über die Zuckerbildung in der Leber und den Einfluss des Nervensystems auf die Erzeugung der Diabetes," Würzburg, 1859; "Sul Systema Nervoso Encefalico," Florence, 1865 (2d ed. 1873); "Leçons sur la Physiologie de la Digestion," Berlin, 1868; "Sulla Misura della Sensazione," Florence, 1869; "De l'Inflammation et de la Circulation," Paris, 1873; "La Pupille Comme Esthesiomètre," *ib.* 1875.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; Kussmaul, *Jugenderinnerungen eines Alten Arztes*, 5th ed., pp. 198, 199, 248, Stuttgart, 1902.

S. F. T. H.

Robert Schiff: German chemist; born at Frankfort-on-the-Main July 25, 1854. He received his education at his native city and Florence, and then at the universities of Heidelberg and Zurich, graduating as Ph.D. in 1876, when he became assistant to Professor Canizaro in Rome. In 1878 he received the "venia legendi" at the University of Rome, and in 1879 was appointed professor of chemistry in the University of Modena. In 1892 he was called to a similar chair in the University of Pisa, which he still holds (1905).

Schiff has published essays in the "Gazetta Chimica Italiana," in "Berichte der Deutschen Chemischen Gesellschaft," in Liebig's "Annalen der Chemie," in "Accademia dei Lincei," and in "Zeitschrift für Physikalische Chemie."

S. F. T. H.

Tebele (David) Schiff: Chief rabbi of the Great Synagogue, London; born in Frankfort-on-the-Main; died in London 1792; son of R. Solomon Schiff. He was educated in the schools of Rabbis Jacob Poper and Jacob Joshua Falk, and for some time he taught at the yeshibah of R. Löb Sinzheim in Worms. Returning to his native city, he and his friend R. Nathan Maas became assistants to the chief rabbi, Abraham Lissa.

The fame of Schiff's Talmudical learning reached London, and he was appointed chief rabbi there in 1765. One of his first duties was the consecration in 1767 of the synagogue in Duke's place, which had just then been rebuilt and enlarged. Schiff was a preacher of considerable power; and several of his sermons have been preserved, especially one which he preached at the thanksgiving service on the occasion of the recovery of George III. Letters also are extant addressed to him by Lord George Gordon, entreating to be received into the synagogue, which request the rabbi refused to grant.

BIBLIOGRAPHY: H. Adler, *The Chief Rabbis of England*, in *Papers of the Anglo-Jewish Historical Exhibition*, 1887.

J. G. L.

SCHIFF, EMIL: Austrian journalist; born in Raudnitz, Bohemia, May 30, 1849; died in Berlin Jan. 23, 1899. Schiff was the son of a petty merchant, and became a pupil at the Jewish public school in his native town and at the German gymnasium in Leitmeritz. Subsequently he studied law at Vienna University. In 1871 he became a political writer on the Vienna "Deutsche Zeitung," in which position he was one of the first journalists to champion Dr. Schliemann, the genuineness of whose discoveries was not at that time generally accepted.

In 1874 Schiff transferred his services to the Berlin "Spener'schen Zeitung." He was the Berlin correspondent of the Vienna "Neue Freie Presse" from 1874 to 1899. From 1878 to 1880 he studied higher mathematics, especially differential and integral calculus and analytic mechanics, at Berlin University, and in 1894 he graduated in medicine, although he never became a practising physician.

Schiff was a friend of Ludwig Bamberger and of Eduard Lasker. Widely as he studied, he was no aimless accumulator of knowledge. His varied learning and his insistence on truth he applied practically in journalism, a course which made him notable in his profession. The last years of his life were troubled by ill health. On his death Rudolf Virchow read a memorial address before the Berlin Medical Society.

Schiff wrote chiefly feuilletons for the "Neue Freie Presse" and essays for "Die Deutsche Rundschau" and "Die Nation," as well as leading articles, dramatic critiques, parliamentary letters, and despatches. His "Pierre Jean Georges Cabanis, der Arzt und Philosoph" appeared at Berlin in 1886.

BIBLIOGRAPHY: Bettelheim, *Biographisches Jahrbuch*, 1900, pp. 256-258; *Neue Freie Presse*, Jan. 23, 1899, evening ed., p. 3: *Illustrirte Zeitung*, Feb. 2, 1899, p. 138; *Allgemeine Zeitung* (Munich), Jan. 26, 1899, Supplement No. 21, p. 8.

S. N. D.

SCHIFF, JOSEF: Austrian stenographer; born Feb. 25, 1848, at Ragendorf, Hungary. In 1874 he was appointed teacher of stenography at the Vienna Academy of Agriculture, and in 1898 lecturer on Gabelsberg's system of stenography at the University of Vienna. In 1883 he founded the Centralverein für Gabelsberger'sche Geschäftsstenographie, and subsequently received the title of professor from the Emperor of Austria.

The following are Schiff's principal publications: "Der Theoretisch-Praktische Lehrgang der Stenographie nach Gabelsberger's System"; "Das Stenographische Uebungsbuch für Mittelschulen"; "Ein Lesebuch für Handelsschulen"; "Der Geschäftsstenograph" (approved, together with the preceding three works, by the Austrian Ministry of Instruction); "Das Stenographische Wörterbuch mit Wiener und Dresdner Schreibweisen"; "Das Stenographische Taschenwörterbuch mit Fachkürzungen"; "Das Diktierbuch für Stenographen Aller Deutschen Systeme"; "Das Stenographische Lesekabinet."

BIBLIOGRAPHY: E. Krumbein, *Entwickelungsgeschichte der Schule Gabelsberger's*, Dresden, 1901.

S.

SCHIFFER, FEIWEL (PHOEBUS): Russian Hebraist and poet; born in Lasezow, government of Lublin, about 1810; died after 1866. He lived successively in Josefov, Brody, Szebrszyn, and Warsaw, and was one of the best-known of the early Maskilim of Russian Poland. He wrote: "Ḥazerot ha-Shir," an epic poem on the life of the patriarch Jacob (Warsaw, 1840); "Maṭṭa' Leshem," a treatise on agriculture and life in the country (*ib.* 1843); "Debar Geburot," a biography of Prince Paskewitsch (*ib.* 1845); "Toledot Napoleon," in two parts (*ib.* 1849 and 1857); "Mahlekim 'im Anashim," a translation of Knigge's "Umgang mit Menschen" (*ib.* 1866).

BIBLIOGRAPHY: *Ḥazerot ha-Shir*, Preface; Zeitlin, *Bibl. Post-Mendels.* p. 344.

H. R. P. Wi.

SCHIFFERS, EMANUEL: Russian chess master; born of German parents at St. Petersburg May 4, 1850; died there Dec. 12, 1904. He was educated at the gymnasium of his native city, studying in the classical, physical, and mathematical faculties. In 1871 he became a private tutor.

Schiffers began to play chess when about fifteen, and within five years had made such progress that he defeated Tochoumoff and others of equal standing. He continued to advance until he became the leading player in Russia. In 1873 he first played with Tchigorin, to whom he then gave the odds of a knight. During the following seven years the pupil came to play a stronger game than his teacher, and in 1880 Schiffers lost the championship of Russia to Tchigorin. He has won matches against Alapin, Chardin, and Mitropolsky; and at the International Tournament held at Hastings, England, in 1895, at which twenty-two masters competed, Schiffers gained sixth prize.

BIBLIOGRAPHY: *The Hastings Chess Tournament*, ed. H. F. Cheshire, London, 1896.

S. A. P.

SCHILL, SOLOMON: Hungarian philologist; born Oct. 14, 1849, in Budapest. He studied at Raab, Budapest, and Vienna; obtained his diploma as a teacher; and was appointed, in 1874, professor at the gymnasium at Arad. In 1878 he became professor of Latin and Greek in the rabbinical seminary at Budapest, which position he still (1905) holds.

Schill is the author of the following works, all written in Hungarian: a Greek grammar (3 editions), Greek exercises (3 editions), a work on Greek antiquities and the history of Greek art (3 editions), and a history of Greek literature. He has translated into Hungarian Philo's account of the delegation sent to Caligula (published by the Jewish Literary Society of Hungary), and, for the Ungarisch-Israelitischer Landeslehrerverein, the books of Genesis, Exodus, and Deuteronomy, and the Siddur.

S. L. V.

SCHILLER, ARMAND: French journalist; born at Saint-Mandé (Seine) Aug. 7, 1857. He studied at the Lycée Condorcet, and, after receiving his dipoma as "licencié en droit" from the faculty of Paris, entered his father's printing establishment. At the same time he contributed to various papers, especially to the legal journal "L'Audience." In 1879 he was chosen general secretary of the editorial board of "Le Temps," one of the leading evening papers of Paris.

Schiller is the principal founder of "Le Petit Temps," which consists of extras issued hourly after the appearance of "Le Temps." He is a professor, also member of the executive committee, of the Ecole du Journalisme, and one of the founders and the president of the Association des Secrétaires de Rédaction des Journaux et de Revues Français. In 1897 he was elected syndic of the Association Professionelle des Journalistes Républicains Français.

Schiller was made a chevalier of the Legion of Honor in 1892.

S. E. A.

SCHILLER-SZINESSY, SOLOMON MAYER: Reader in rabbinic at Cambridge University; born at Alt-Ofen, Hungary, 1820; died at Cambridge March 11, 1890. After a distinguished academic career he graduated as doctor of philosophy from the University of Jena, being subsequently ordained as a rabbi. He was next appointed assistant professor at the Lutheran College of Eperies, Hungary. During the great upheaval of 1848 he supported the revolutionists in the war between Hungary and Austria, and it was he who executed the order of General Torök to blow up the bridge at Szegedin, by which act the advance of the Austrian army was checked. Wounded and taken prisoner, he was confined in a fortress, from which he managed to escape the night before his intended execution. Fleeing to Triest, he took passage for Ireland and landed at Cork, proceeding thence to Dublin, where he preached by invitation of the congregation. He then went to London, and subsequently was elected minister of the United Congregation at Manchester. This was before the secession which led to the establishment of a Reform congregation in that city.

Chiefly owing to Professor Theodores, Schiller-Szinessy was offered and he accepted the office of minister to the newly formed congregation. This position he resigned in 1863 and went to Cambridge, where he engaged in teaching, and likewise undertook to examine the Hebrew manuscripts in the University Library. The fruit of his labors in the latter direction was his "Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge," Cambridge, 1876. In 1866 he was appointed teacher of Talmud and rabbinical literature, and subsequently reader in rabbinic. In recognition of his services the university conferred upon him the degree of M.A. in 1878.

Among Schiller-Szinessy's contributions to literature may be mentioned an edition of David Ḳimḥi's commentary on the Psalms, book i., and "Massa ba-'Arab," Romanelli's travels in Morocco toward the end of the eighteenth century.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 14, 1890.

J. G. L.

SCHINDLER, SOLOMON: German-American rabbi and author; born at Neisse, Germany, April 24, 1842. In 1868 he was selected to take charge of a small congregation in Westphalia, but, owing to his Reform tendencies, he was compelled to resign, and in 1871 he emigrated to the United States. Shortly after his arrival he was called as rabbi to Congregation Adath Emuno, Hoboken, N. J., which he left in 1874 for Congregation Adath Israel of Boston, Mass. In 1888 he was elected to the Boston school board by the unanimous vote of all political parties. In 1894 Schindler retired from the rabbinate to become superintendent of the Federation of Jewish Charities of Boston, but resigned that position in 1899 to become superintendent of the Leopold Morse Home for Infirm Hebrews and Orphanage at Mattapan, Mass., which position he still (1905) holds.

Schindler is the author of: "Messianic Expectations and Modern Judaism," "Dissolving Views in the History of Judaism," and "Young West: A Sequel to Looking Backward." He has written also many articles for the "Arena" and other periodicals.

BIBLIOGRAPHY: *One of a Thousand*, p. 554, Boston, 1890; *Massachusetts of To-day*, p. 274, ib.; *History of the Jews of Boston*, p. 40, *ib.* 1892; *Who's Who in America*, 1903-5.

A. J. LEB.

SCHLEMIHL: Popular Yiddish term for an unfortunate person. It occurs also in the form **Schlimmilius** ("Jüdische Volksbibliothek," vii. 80). According to Heine ("Jehuda-ben-Halevy"), it is derived from the Bible name "Shelumiel," owing to the fact that the person transfixed by the spear of Phinehas for incontinence with the Moabite woman (Num. xxv. 6) was so killed by mistake. Others derive the term from a corruption of the expression "schlimm mazzal" (unlucky star).

Many of the most popular anecdotes of the ghetto relate to the experiences of persons who, through no fault of their own, are pursued by misfortune to the end, and endure it without murmuring. They resemble in Jewish folk-tales the Gothamites or "Schildbürgers" of English and German folk-lore. Chamisso used the term as the name of the hero of his popular story, "Peter Schlemihl," but without much reference to its Jewish meaning. He may have heard the term through Itzig, the Berlin banker, to whom Heine was indebted for his interpretation of the word.

BIBLIOGRAPHY: Chamisso, *Peter Schlemihl*, ed. Jacobs, Preface, p. xii., London, 1898; D. Sanders, *Deutsches Wörterbuch*; idem, *Kritiken*, ii. 137; B. Felsenthal, in Geiger's *Jüd. Zeit.* vi. 60; A. Wünsche, in *Jüdisches Litteraturblatt*, viii. 135.

A. J.

SCHLESINGER, HERMAN: German physician; born at Adelebsen, Hanover, April 1, 1856; committed suicide at Frankfort-on-the-Main Aug. 23, 1902. He was an M.D. of Göttingen (1879), from which university he received a prize for the treatise "Experimentelle Untersuchungen über die Wirkung Lange Zeit Fortgegebener Kleiner Dosen Quecksilber auf Thiere," published in the "Archiv für Experimentelle Pathologie und Pharmacie," 1880. After a postgraduate course in Berlin he settled in Frankfort-on-the-Main.

Schlesinger became in 1899 editor of "Die Aerztliche Praxis," published at Würzburg. He was the author of "Aerztliches Handbüchlein für Hygienisch-Diätetische, Hydrotherapeutische und Andere Verordnungen," 1891 (6th ed. 1896; translated into Italian by Raffaelo Supino, Florence, 1897).

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

SCHLESINGER, JOSEF: Austrian mathematician; born at Mährisch-Schönberg Dec. 31, 1831. The son of very poor parents, he had to earn a livelihood even as a mere boy. In 1858 he graduated from the Polytechnic Institute in Vienna, at which institution he became assistant in the following year. In 1866 he passed the state board examination as teacher of geometry, and was employed in the schools of the Austrian capital. In 1870 he was called to the forestry academy at Marienbrunn, where he became professor of geometry; in 1875 he was appointed in a similar capacity at the agricultural academy at Vienna; and in 1891 he was sent as representative of Vienna to the Austrian Reichsrath.

Of Schlesinger's works may be mentioned: "Darstellende Geometrie im Sinne der Neuen Geometrie," Vienna, 1870; "Die Geistige Mechanik der Natur," Leipsic, 1888; "Licht für's Leben," Vienna, 1890; "Die Entstehung der Physischen und Geistigen Welt aus dem Aether," *ib.* 1892.

Bibliography: Eisenberg, *Das Geistige Wien*, i., Vienna, 1893.

s. F. T. H.

SCHLESINGER, LUDWIG: Hungarian mathematician; born at Tyrnau (Nagyszombat) Nov. 1, 1864; educated at the Realschule, Presburg, and at the universities of Heidelberg and Berlin (Ph.D. 1887). In 1889 he became privat-docent at the University of Berlin; in 1897, assistant professor at the University of Bonn; and since 1902 he has been professor of mathematics at the University of Klausenburg.

Schlesinger has written essays for the scientific periodicals and journals, and he is the author of "Handbuch der Theorie der Linearen Differentialgleichungen," Leipsic, 1895–98, and "Einführung in die Theorie der Differentialgleichungen," *ib.* 1900.

s. F. T. H.

SCHLESINGER, MARKUS. See Glogauer, Meïr ben Ezekiel.

SCHLESINGER, SIGMUND: Austrian writer; born at Vienna 1811; educated at the Schottengymnasium and the University of Vienna (M.D. 1835). He published in 1828 in the "Sammler" a poem on Ludwig Devrient, and wrote in 1831 a drama on the marriage of the Austrian crown prince Ferdinand, which was produced several times on the Vienna stage. In the same year, using the nom de plume "Sigmund," he became a collaborator on the "Theater Zeitung." In 1833 he traveled through Moravia, and in 1835 published in Leipsic his "Mährische Reisebriefe." He went to Dalmatia in 1837 as physician and served as surgeon in the honved army during the years 1848 and 1849. His subsequent history can not be traced.

Other works by Schlesinger are: "Eleonore von Toledo," Vienna, 1833; "Herbst-Novellen," *ib.* 1835, and Leipsic, 1838; and "Vindobona," Vienna, 1837.

Bibliography: Brümmer, *Deutsches Dichter-Lexikon*, Stuttgart, 1876.

s. F. T. H.

SCHLESINGER, WILHELM S.: Austrian physician; born at Tinnye, Hungary, 1839. Educated at the University of Vienna (M.D. 1864), he established himself in the Austrian capital, receiving the "venia legendi" in gynecology from his alma mater in 1874.

In 1878 Schlesinger founded the "Wiener Medizinische Blätter," to which paper he contributed many essays. Of his works may be mentioned: "Experimentelle Untersuchungen über Uterusbewegungen"; "Ueber Reflexbewegungen des Uterus"; "Ueber die Centra der Gefäss- und Uterusnerven"; "Ueber Blutgeschwülste des Weiblichen Beckens"; "Zur Architektonik des Weiblichen Beckens."

Bibliography: Hirsch, *Biog. Lex.*

s. F. T. H.

SCHLETTSTADT: Town in Alsace, about 27 miles south-southwest of Strasburg. In the year 1349, under Emperor Charles IV., its Jewish inhabitants suffered during the general persecution of Jews throughout Germany. They were expelled from the town, but later returned; they then, however, became the object of new persecutions, which caused Charles in 1387 to place the town under a ban for two years. The synagogue building dating from this time still exists. It has served for different purposes; thus, before the war of 1870 it was used as an arsenal and was called "Sainte Barbe." The burial-ground dates from the thirteenth century, and is one of the largest in the country; tombstones bearing inscriptions of the year 1400 have been found. During the time that Jews were forbidden to live in the city and during the various revolutions after 1350 most of the tombstones were carried off and used in building houses, barns, and fences.

From the middle of the fourteenth century until the commencement of the nineteenth no Jew was allowed to pass the night within the town limits. All those that were in Schlettstadt on business had to leave before night, a bell being rung to announce the hour for departure. The bell and bell-tower are still in existence. The first Jew to receive permission to settle in Schlettstadt (1806) was Solomon Moise, a German, who subsequently changed his name to Solomon Dreyfus.

Since 1862 the town has been the seat of a rabbinate. It has a modern synagogue designed in the Russian style. The first rabbi was Meyer Ulmo (d. *c.* 1886), who was succeeded by the present rabbi, Benjamin Wahl.

The Jews of Schlettstadt at present (1905) number about 230 in a total population of 9,135.

s. M. Lv.

SCHLETTSTADT, SAMUEL BEN AARON: German rabbi; born at Schlettstadt; lived at Strasburg in the second half of the fourteenth century. He was rabbi and head of an important yeshibah in the latter city, where he was highly respected by both his community and his pupils, when suddenly he was caused to act in a case which nearly cost him his life. The community of Strasburg about 1370 had among its members two informers ("moserim"), through whom it was constantly exposed to the depredatory incursions of the knights of Andlau. As the Jews could not summon the two moserim before the Christian court without involving the powerful knights, they ap-

Condemns an Informer to Death.

plied to their rabbi for assistance. The latter secretly constituted a court of justice, which condemned the two traitors to death, and the sentence was carried out on one of them, named Salamin. The second, however, made good his escape, and, having embraced Christianity, returned to his friends and protectors, whom he informed of what had happened. The knights of Andlau, followed by an armed mob, came to Strasburg clamoring for vengeance on the Jews for the death of their ally. The Jews, when questioned about the affair, told the magistrates that the man had been executed at the command of Schlettstadt. The knights consequently set out toward the latter's house, but Schlettstadt succeeded, probably through the connivance of one of the knights, in securing refuge, with his pupils, in the castle of Hohelandsberg, near Colmar. From this fortress he petitioned the leaders of the community to intervene on his behalf so that he might return to his home. But either they neglected his request entirely or their action in his behalf was not forceful enough to be successful; for he remained six years in confinement.

Tired of waiting, Schlettstadt left his hiding-place in 1376 and went to Babylonia, where he brought a complaint before the prince of the captivity ("nasi") against the chiefs of the Strasburg community. The nasi, supported by the rabbinate of Jerusalem, wrote in Schlettstadt's favor a ban ("ḥerem") against the community of Strasburg, invoking against its members all the curses if they should persist in their refusal to interfere in his behalf. Carmoly ("La France Israélite," pp. 138-144, Frankfort-on-the-Main, 1858) and Grätz ("Gesch." 3d ed., viii. 12 *et seq.*) think that the prince who issued the ḥerem was the exilarch David b. Hodiah, and they identify the ban with the one published by Kirchheim in "Orient, Lit." vi. 739; David b. Hodiah lived almost two centuries earlier, however.

Returns to Strasburg.

Armed with this ban, Schlettstadt returned to Germany. He sojourned at Ratisbon, the rabbis of which town were terrified by the ban written by the leader of the Eastern Jews. They immediately wrote to the chiefs of the Strasburg community begging them to use all their energy in obtaining permission for Schlettstadt's return, and threatening that otherwise they would be put under the ban. As a result the desired permission was at length granted. On the day of his arrival all the Jews of Strasburg went out to meet him, among others his son Abraham. The latter, while crossing the Rhine in a boat in order to go to his father, met with an accident and was drowned. It is not known how long Schlettstadt lived after this event; but, as the narrator of the foregoing events (Joseph Loanz, whose narrative was published by Grätz in "Monatsschrift," xxiv. 408 *et seq.*) states likewise that a few years later (*c.* 1380) all the Jews of Strasburg were massacred, it is possible that Schlettstadt perished together with his community.

Schlettstadt is particularly known for his abridgment, entitled "Ḳiẓẓur Mordekai" or "Mordekai ha-Ḳaṭon" (still unpublished), of Mordecai ben Hillel's "Sefer ha-Mordekai." Both Carmoly and Grätz think that Schlettstadt wrote the work in the fortress of Hohelandsberg. Although Schlettstadt generally followed Mordecai b. Hillel, yet in certain instances he deviated from his predecessor, and he also added certain laws which are not found in the "Sefer ha-Mordekai." That his work was considered as an independent one is shown by the fact that it is quoted, now alone, now together with Mordecai ben Hillel's work, by Israel Bruna (Responsa, No. 163), by Israel Isserlein ("Pesaḳim," No. 192, *passim*), who refers to it as the "Mordekai" of Samuel Schlettstadt, by Jacob Weil (Responsa, No. 88), and by Jacob Mölln (Responsa, No. 155; "Minhagim," section "Sukkot"). Schlettstadt furthermore furnished Mordecai b. Hillel's work with numerous notes ("Haggahot Mordekai," first published at Riva di Trento, 1558, as an appendix to the "Sefer ha-Mordekai," and afterward included in box-heads in the text of that work). The author of the "Haggahot" was for a long time unknown. Zunz was the first to point out (in Steinschneider, "Hebr. Bibl." ix. 135) that they were written by Schlettstadt. Internal evidence of his authorship is afforded by the following references by Schlettstadt himself: "In the 'Mordekai Ḳaṭon' which I composed" ("Mordekai" on Yeb. 110); "I, Samuel, the small one" (*ib.* Giṭ. 456). In many other places the author refers to his "Ḳiẓẓur Mordekai" simply as "my work" (*ib.* Yeb. 106, *passim*; Ket. 304; Ḳid. 544). Finally, Jacob Weil (*l.c.* No. 147) refers to Schlettstadt's responsa.

Bibliography: Besides the sources mentioned in the article, Kohn, in *Monatsschrift*, xxvi. 429 *et seq.*; S. Landauer, in *Gemeinde-Zeitung für Elsass-Lothringen*, Strasburg, 1880, No. 15.

S. M. Sel.

SCHLOESSINGER, MAX: German philologist and theologian; born at Heidelberg Sept. 4, 1877; educated at the public school and the gymnasium of his native place, the universities of Heidelberg, Vienna, and Berlin (Ph.D. 1901), the Israelitisch-Theologische Lehranstalt at Vienna, the Veitel-Heine-Ephraim'sche Lehranstalt and the Lehranstalt für die Wissenschaft des Judenthums, Berlin (rabbi, 1903). In 1903 he went to New York and joined the editorial staff of The Jewish Encyclopedia, which position he resigned in 1904, on his appointment as librarian and instructor in Biblical exegesis at the Hebrew Union College, Cincinnati, Ohio.

Schloessinger has published "Ibn Kaisan's Commentar zur Mo'allaqa des 'Amr ibn Kultum nach einer Berliner Handschrift," in C. Bezold's "Zeitschrift für Assyriologie und Verwandte Gebiete," vol. xvi., part i., pp. 15 *et seq.*, Strasburg, 1901.

A. F. T. H.

SCHMELKES, GOTTFRIED S.: Austrian physician; born at Prague Sept. 22, 1807; died at Interlaken, Switzerland, Oct. 28, 1870. Educated at the universities of Prague and Vienna (M.D. 1837), he became in 1838 physician to the Jewish hospital at Töplitz (Teplitz), Bohemia, at which watering-place he established himself as a physician, practising there until his death.

Of Schmelkes' works may be mentioned: "Physikalisch-Medizinische Darstellung des Kohlenmineral-Moors und Dessen Anwendung zu Bädern," Prague, 1835; "Die Thermalbäder zu Teplitz," Berlin, 1837; "Teplitz und Seine Mineralquellen," Dresden and Leipsic, 1841; "Teplitz Gegen Lähmung," Dessau, 1855; "Teplitz Gegen Neuralgien," Berlin, 1861; "Sedimente Meiner Praxis an den Thermen zu Teplitz," *ib.* 1867. He wrote also some poetry. Schmelkes proposed the building of the hospital for invalid soldiers of the kingdom of Saxony, founded at Töplitz in 1849, and was its chief physician until his death.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; W. Bacher, *Dr. G. Schmelkes*, in Rahmer's *Israelitische Wochenschrift*, 1871.
S. F. T. H.

SCHMID, ANTON VON: Christian publisher of Hebrew books; born at Zwettl, Lower Austria, Jan. 23, 1765; died at Vienna June 27, 1855. His father, an employee of the convent, destined him for the clerical career, and with this view Anton received a collegiate education at the convent. He continued his studies at the Zwettl seminary in Vienna to prepare himself for the university, but, declining to become a clergyman, he had to leave the institution. In 1785 he entered as an apprentice the establishment of the court printer Kurzbeck. Schmid attended the Oriental academy, and in consequence was assigned to Hebrew typesetting, for which he had a great predilection. Having become acquainted with Jewish scholars and booksellers and with the wants of the Hebrew reading public, he bought from Kurzbeck his Hebrew types in order to establish himself as a printer and publisher; but through the intrigues of the Vienna printers he was unable to obtain from the government the requisite permission to pursue that calling. Thereupon he presented a petition to Emperor Francis II., who granted him the privilege on the condition that he would present a copy of each book printed by him to the imperial library.

Schmid's great success soon enabled him to buy Kurzbeck's entire printing establishment. In 1800 the government prohibited the import of Hebrew books, to the great advantage of Schmid, who without hindrance reprinted the works issued by Wolf Heidenheim in Rödelheim. The printing was under the supervision of Joseph della Torre and afterward of his son Adalbert, and Schmid became more and more prosperous. By the year 1816 he had presented to the imperial library eighty-six works comprising 200 volumes; and his great merit was acknowledged by a gold medal from the emperor. He then enlarged his establishment, printing Arabic, Persian, and Syriac books also, and upon the donation of 17 new Oriental works in 44 volumes to the court library he received a title of nobility. A few years later he made a third donation of 148 works in 347 volumes, presenting a similar gift to the Jewish religious school of Vienna. His son **Franz Schmid** took charge of the establishment in 1839, and sold it to Adalbert della Torre in 1849. Among the principal works published by Schmid were the Hebrew Bible with German translation and the commentary of the Biurists, the Talmud, the Hebrew periodical "Bikkure ha-'Ittim," the works of Maimonides and of Judah Löb Ben-Zeeb, and Jewish prayer-books and catechisms.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon*, xxx. 209-212; Letteris, *Wiener Mittheilungen*, 1855, Nos. 28-31.
J. S. MAN.

SCHMIEDL, ADOLF: Austrian rabbi and scholar; born at Prossnitz, Moravia, Jan. 26, 1821. He held the office of rabbi at Gewitsch, Moravia, from 1846 to 1849, during which time he contributed to the journals "Kokebe Yiẓḥaḳ" and "Der Orient." In 1849 he was called as "Landesrabbiner" to Teschen, Austrian Silesia, where he officiated until 1852. Leaving Teschen, he held successively the rabbinates of Bielitz, Prossnitz, Sechshaus (1869–94; now a part of Vienna), and Leopoldstadt, the second district of Vienna, where he still (1905) officiates.

Besides numerous contributions to periodical literature, Schmiedl has written: "Sansinim," homilies on the Pentateuch (Prague, 1859 and 1885); "Studien zur Jüdisch-Arabischen Religionsphilosophie" (Vienna, 1869); "Saadia Alfajumi und die Negativen Vorzüge Seiner Religionsphilosophie" (*ib.* 1870); "Die Lehre vom Kampf ums Recht im Verhältniss zum Judenthume und dem Aeltesten Christenthum" (*ib.* 1875).

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, 1901, Nos. 4 and 5; *Ha-Maggid*, 1901, No. 5, p. 52.
S. S. O.

SCHNABEL, ISIDOR: Austrian physician; born at Neubidschow, Bohemia, Nov. 14, 1842. Educated at the University of Vienna (M.D. 1865), he became there assistant in the ophthalmological clinic and established himself as privat-docent. He was elected professor of ophthalmology successively at the universities of Innsbruck (1877), Graz (1887), Prague (1892), and Vienna (1896), in which last-named city he still lives (1905).

Schnabel has written many works, of which may be mentioned: "Zur Lehre von den Ursachen der Kurzsichtigkeit," in "Archiv für Ophthalmologie," xx.; "Die Begleit- und Folgekrankheit von Iritis," in "Archiv für Augenheilkunde," v.; "Zur Lehre vom Glaucom," *ib.* vii., xvi.; "Zur Lehre von der Ophthalmoskopischen Vergrösserung," *ib.* ix.; "Ueber Syphilitische Augenerkrankungen," in "Wiener Medizinische Blätter," 1882; "Ueber Myopieheilung," *ib.* 1898; "Kleine Beiträge zur Lehre von der Augenmuskellähmung und zur Lehre vom Schielen," in "Wiener Klinische Wochenschrift," 1899.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*
S. F. T. H.

SCHNABEL, LOUIS: Austrian teacher and journalist; born at Prossnitz, Moravia, June 29, 1829; died at New York May 3, 1897. He was educated at various yeshibot, and, after completing his studies at the University of Vienna, he taught in the Talmud Torah of his native city, and at Boskowitz and Vienna. In 1854 he went to Paris, where he remained until 1863, teaching in Derenbourg's school for boys and in Madame Cahn's school for girls. During this period he contributed extensively to the Jewish papers.

Schnabel emigrated to America in 1869 and became superintendent of the Hebrew Orphan Asylum of New York, establishing at the same time a magazine, "Young Israel," which existed for eight years. In 1875 he became principal of the preparatory school for the Hebrew Union College; and in 1890 he took charge of the English classes for Russian immigrants established by the Baron de Hirsch Fund. He was the Hebrew instructor of Emma Lazarus.

Schnabel published a collection of ghetto stories under the title "Vögele's Marriage and Other Tales."

BIBLIOGRAPHY: *Publ. Am. Jew. Hist. Soc.* No. 8, pp. 150-151.
A.

SCHNEIERSOHN, DOB BÄR. See LADIER, DOB BÄR B. SHNEOR ZALMAN.

SCHNITZER, EDUARD. See EMIN PASHA.

SCHNITZLER, JOHANN: Austrian laryngologist; born at Nagy-Kanizsa, Hungary, April 10, 1835; died at Vienna May 2, 1893. Educated at the University of Vienna (M.D. 1860), he became assistant at the general hospital (Allgemeines Krankenhaus) under Oppolzer and received the "venia legendi" in 1866. In 1878 he was made titular professor, and in 1880 was appointed assistant professor of laryngoscopy. From 1888 he had charge of the general dispensary. Schnitzler founded, with P. Markbreiter, in 1860, the "Wiener Medizinische Presse," of which paper he was editor until 1886.

Of Schnitzler's many works, treating especially of diseases of the throat and larynx, may be mentioned: "Die Pneumatische Behandlung der Lungen- und Herzkrankheiten," 2d ed., Vienna, 1877; "Ueber Laryngoskopie und Rhinoskopie und Ihre Anwendung in der Aerztlichen Praxis," *ib.* 1879; "Ueber Lungensyphilis und Ihr Verhältniss zur Lungenschwindsucht," *ib.* 1880.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*
S. F. T. H.

SCHNORRER: Judæo-German term of reproach for a Jewish beggar having some pretensions to respectability. In contrast to the ordinary house-to-house beggar, whose business is known and easily recognized, the schnorrer assumes a gentlemanly appearance, disguises his purpose, gives evasive reasons for asking assistance, and is not satisfied with small favors, being indeed quite indignant when such are offered. He usually travels from city to city and even into foreign countries; but he must not be confounded with the tramp, whose counterpart is not to be found in Jewish beggary. The schnorrer class includes the Jew who collects a fund to provide a dowry for his daughter or for an orphan relative about to be married, which fund is called "hak-nasat kallah"; also the one who asks for means to rehabilitate himself after his house or chattels have been burned in a general conflagration, in which case he is known as a "nisraf." The author who considers that the world owes him a living for his "great work" for "enlightening mankind" and who presses the acceptance of his book on the unappreciative rich in consideration of whatever sums they may be willing to contribute, is characterized as a literary schnorrer.

The schnorrer period began with the CHMIELNICKI massacres in Poland (1648–57), when thousands of Jews fled to Germany. In the eighteenth century schnorrers flourished principally in Germany, Holland, and Italy, and came from Poland (mainly from Lithuania), and also from Palestine, one from the latter country being known as a "Yerushalmi." In later times impudence and presumption were characteristics of the schnorrer. This was more especially the case with those who laid claim to a rabbinical education and who regarded themselves as privileged persons, giving the impression, with an assumption of condescension, that they were doing a favor in rendering an opportunity to their rich neighbors to perform a worthy deed by making a contribution. This trait has been graphically delineated in Zangwill's "The King of Schnorrers." The equivalent Hebrew term of the Maḥzor, "melek ebyon," has been adopted in the Yiddish vernacular to denote a person of extreme poverty and shabby gentility. See BEGGING AND BEGGARS.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 5659 (1899), p. 294; A. A. Green, in *Jew. Chron.* 1900.
J. J. D. E.

SCHNURMANN, NESTOR IVAN: English educationist; born 1854 in Russia. He went to England about 1880, and began his career as a teacher of Russian and kindred languages to army officers, becoming examiner in Bulgarian to the civil service commissioners. He was for some time lecturer in Russian and other Slavonic languages at the University of Cambridge. In 1894 he was appointed assistant master at Cheltenham College, and head of a house for Jewish boys at that institution.

Schnurmann is the author of several text-books of instruction in Russian: "The Russian Manual," London, 1888; "Aid to Russian Composition," *ib.* 1888; "Russian Reader," *ib.* 1891.

BIBLIOGRAPHY: *Jewish Year Book*, 5665 (1904-5).
J. I. Co.

SCHOMBERG, SIR ALEXANDER: British naval officer; born 1716; died in Dublin March 19, 1804; younger son of Meyer Löw Schomberg. He entered the navy in Nov., 1743. In 1747 he was promoted lieutenant of the "Hornet"; in 1755 he was appointed to the "Medway," one of the fleet in the Bay of Biscay; and in 1757 he became captain of the "Richmond"; from this vessel he was transferred to the "Diana" frigate, which in 1760 was one of the squadron that repulsed an attempt by the French to regain Quebec. Schomberg was then appointed to the "Essex," a ship of 64 guns, and in 1761 he took part under the command of Commodore Keppel in the reduction of Belle-Isle. In 1770 he was appointed to the "Prudent," and in 1771 to the command of the "Dorset." He was knighted by the lord lieutenant in 1777, and for many years headed the list of captains.

Sir Alexander was the author of a work entitled "A Sea Manual Recommended to the Young Officers of the Royal Navy as a Companion to the Signal-Book," 1789.

BIBLIOGRAPHY: Boase, *Modern Biography*; Charnock, *Biographia Navalis*, vi.
J. G. L.

SCHOMBERG, ISAAC: English physician; born at Cologne Aug. 14, 1714; died in London May 4, 1780; son of Meyer Löw Schomberg. He received a liberal education, and pursued his medical studies at Ledyen, where he took the degree of M.D. Returning to England, he commenced practise in London.

His career was remarkable for his dispute with the Royal College of Physicians. In Feb., 1745(6), he was summoned by the board of censors to submit himself to examination as a licentiate. In reply he sent a letter of excuse which was termed "improbable and indecent." In 1747 he was entered at Trinity College, Cambridge, and on appearing before the censors to give notice of the fact, he was formally interdicted by the Royal College of Physicians from practising his profession. Receiving baptism, he was created M.D. at Cambridge by royal mandate July 21, 1749; and thereupon he demanded examination for admission to the Royal College of Physicians as a right derived through his Cambridge degree. The examinations were allowed, and he was found fully competent to practise; but admission to the college was again denied him, and his repeated applications thereafter were sedulously dismissed. Moses Mendez assisted Schomberg in writing on the subject a satire entitled "The Battiad." It was not until after the lapse of many years and after many subsequent appeals that the feeling engendered by these occurrences was removed. In the meantime Schomberg's conduct had been correct and conciliatory, and with the view doubtless of marking their approval the college admitted him as a licentiate on Dec. 23, 1765. He obtained a fellowship Sept. 30, 1771, and was appointed censor at the college in 1773 and again in 1778. Schomberg attended Garrick in his last illness.

BIBLIOGRAPHY: *Gentleman's Magazine*, 1751; Nichols, *Literary Anecdotes*, iii. 26-27, iv. 606; Munk, *Roll of Royal College of Physicians of London*, ii. 72; *European Magazine*, March, 1803; Chalmers, *Biographical Dict.*; *Dict. National Biography*.

J. G. L.

SCHOMBERG, MEYER LÖW: English physician; born at Fetzburg, Germany, 1690; died in London March 4, 1761. He was the eldest son of a Jewish practitioner of medicine whose original name was Löw, which he changed to Schomberg. Schomberg obtained the degree of M.D. from the University of Giessen on Dec. 21, 1710, having entered the university on Dec. 13, 1706. Obtaining a license, he began to practise at Schweinburg and later removed to Blankenstein. After 1710 he practised at Metz, and went to England about 1720.

Schomberg was admitted as a licentiate of the Royal College of Physicians March 19, 1721(2). At that time he was in very reduced circumstances, and the college considerately accepted his bond for the future payment of his admission fees. Cultivating an intimacy with the Jews of Duke's place, he obtained introductions to some of the leading merchants, and soon became the foremost physician of the city, being in receipt of a professional income of 4,000 guineas ($21,000) a year. He was elected a fellow of the Royal Society in 1726, and was a strong supporter of the action of his son, Isaac SCHOMBERG, against the Royal College of Physicians.

BIBLIOGRAPHY: Munk, *Roll of Royal College of Physicians of London*, ii. 72-73; Carmoly, *Les Médecins Juifs*, p. 200.

J. G. L.

SCHOMBERG, RALPH (RAPHAEL): English physician and author; born at Cologne, Germany, Aug. 14, 1714; died at Reading, England, June 29, 1792; twin brother of Isaac Schomberg. He was educated at Merchant Taylor's School, and studied medicine at Rotterdam, obtaining the degree of M.D. from another university. He first settled at Yarmouth and practised there as a physician, also publishing some works on professional subjects. He was elected a fellow of the Society of Antiquaries in 1752, and soon afterward removed to Bath, in which city he practised for some years with success. During his residence there circumstances arose which compelled his retirement from Bath and from public practise. He removed to Pangborne in Berkshire, and afterward to Reading. He corresponded with E. M. da Costa.

A voluminous and miscellaneous writer, Schomberg has been described as "a scribbler destitute of either genius or veracity." He wrote: "An Ode on the Present Rebellion," 1746; "An Account of the Present Rebellion," 1746; "Aphorismi Practici, sive Observationes Medicæ," 1750; "Prosperi Martiani Annotationes in Cæcas Prænotationes Synopsis," 1751; "Physical Rhapsody," 1751; "Van Swieten's Commentaries," 1762; "A Treatise on the Colica Pictonum or Dry Belly-Ache," 1764; "Duport de Signis Morborum Libri Quatuor," 1766; "Death of Bucephalus" (1765), burlesque acted at Edinburgh; "The Life of Mæcenas," 1767; "Judgment of Paris" (1768), burlesque performed at the Haymarket; "A Critical Dissertation on the Characters and Writings of Pindar and Horace"; "Medico Mastix," 1771; "The Theorists" (1774), a satire; "Fashion" (1775), a poem. His productions met generally with an unfavorable reception.

BIBLIOGRAPHY: Nichols, *Literary Anecdotes*, iii. 28-30; Munk, *Roll of Royal College of Physicians of London*, ii. 73; Chalmers, *Biographical Dict.*; *Brit. Mus. Cat.*; *Dict. National Biography*.

J. G. L.

SCHÖNERER, GEORG VON: Austrian politician and anti-Semitic agitator; born at Vienna July 17, 1842. He devoted himself to agriculture, and in 1873 entered the Austrian Diet, where he represented the German-National party and gave his support to the anti-Semitic movement. Having entered by force the office of the "Neues Wiener Tageblatt" (called "Judenblatt" because it pleaded the cause of the Jews), he was condemned (May 5, 1888) to four months' imprisonment and loss of his title of nobility and his immunity as a member of the Diet. Later he regained his status. He propagated his ideas in his semimonthly "Unverfälschte Deutsche Worte." In 1895 he retired from public life, but continued to be a bitter opponent of the Christian-Social party and its leaders Laeger and Vergani. He embraced Protestantism Sept. 2, 1899.

Schönerer published "Zwölf Reden" (Vienna, 1886) and "Fünf Reden" (*ib.* 1891). His father, **Mathias**, a railroad contractor in the employ of the Rothschilds, left him a large fortune. His wife is a great-granddaughter of R. Samuel Löb Kohen, who died at Pohrlitz in 1832. See JEW. ENCYC. i. 646, *s.v.* ANTI-SEMITISM.

BIBLIOGRAPHY: *Mittheilungen zur Abwehr des Anti-Semitismus*, 1891–1900; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; Wurzbach, *Biographisches Lexikon*.

J. S. MAN.

SCHÖNFELD, BARUCH: Hungarian Hebraist; born at Szenicz 1778; died at Budapest Dec. 29, 1852. He was a teacher in several towns of Hungary and Moravia, and was the author of the following works: "Ẓeror Peraḥim" (Vienna, 1814), essays in prose and poetry; "Mussar Haskel" (Prague, 1831), a manual of ethics for Jewish youth, adapted from Campe's "Theophron"; "Shalme Todah" (Hamburg, 1840), an ode dedicated to Gabriel Riesser; "'Anaf 'Eẓ Abot" (Ofen, 1841), a metrical versification of some midrashic legends; and "Minḥah Belulah" (Vienna, 1850), a collection of prose and verse.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 198; Steinschneider, *Cat. Bodl.* col. 2571; Zeitlin, *Bibl. Post-Mendels.* p. 348.

S. M. SEL.

SCHÖNHAK, JOSEPH: Russian author; born at Tiktin 1812; died at Suwalki Dec. 10, 1870. Schönhak led a retired life, devoting his time to writing and study. He was the author of "Toledot ha-Areẓ" (Warsaw, 1841) and "Ha-Mashbir," or "'Aruk he-Ḥadash" (*ib.* 1858). The "Toledot ha-Areẓ" is a natural history in three parts. The subjects are arranged and classified, and a full description of each is given as to color, form, and habitat. Those that are mentioned in the Bible are given book, chapter, and verse; and so with those mentioned in the Talmud. The "Ha-Mashbir" is an Aramaic-German rabbinical dictionary, based on Nathan ben Jehiel's "'Aruk." His "Sefer ha-Milluim" was published at Warsaw in 1869.

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S. J. GO.

SCHOOL; SCHOOL-TEACHER. See EDUCATION.

SCHOR, ABRAHAM ḤAYYIM BEN NAPHTALI HIRSCH: Galician rabbi; died at Belz, a small town near Lemberg, Jan. 3 (or 23), 1632; buried in Lemberg. He was rabbi in Satanow and later in Belz, and, according to Lewinstein (in "'Ir Tehillah"), in Lemberg also. He wrote: "Torat Ḥayyim" (part i., Lublin, 1624; part ii., Cracow, 1636), novellæ on nine treatises of the Talmud; "Ẓon Ḳodashim" (Wandsbeck, 1729), notes on the Talmudic treatises of the order Ḳodashim, in collaboration with Mordecai Asher, rabbi of Brzezany; and "Ḳontres Bedeḳ ha-Bayit," notes on the part of the Shulḥan 'Aruk, Eben ha-'Ezer that deals with divorces ("hilkot giṭṭin"), printed with Judah Aryeh b. David's "Gur Aryeh" (Amsterdam, 1733). Schor is quoted by Benjamin Aaron Salnik in his responsa "Mas'at Binyamin" (No. 88), and by Delmedigo in his "Elim."

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 2; Fuenn, *Keneset Yisrael*, p. 368; Fürst, *Bibl. Jud.* iii. 284.

E. C. M. SEL.

SCHOR, (MOSES) EPHRAIM SOLOMON (the Elder): Polish rabbi; died in Lublin in 1633. He was the son of Naphtali Hirsch of Moravia and a descendant of the tosafist Joseph Bekor Schor. Ephraim Solomon married Hannele, the daughter of Saul Wahl of Brest-Litovsk, of which city he later became rabbi. He succeeded R. Samuel Edels (MaHaRSHA) as rabbi of Lublin, where he remained until his death.

Schor was the author of a work entitled "Tebu'ot Shor," an abridgment of Joseph Caro's "Bet Yosef." He is sometimes called the elder "Tebu'ot Shor," to distinguish him from his brother's great-grandson Alexander Sender Shor of Zolkiev, who was the author of a work bearing the same name. Ephraim Solomon's son **Jacob**, author of "Bet Ya'aḳob," on Sanhedrin, was rabbi of Brest-Litovsk from 1652 to 1655.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 45; Feinstein, *'Ir Tehillah*, pp. 24, 26, 153, Warsaw, 1886; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, pp. 35–36, Lublin, 1899.

H. R. P. WI.

SCHOR, NAPHTALI HIRSCH BEN ZALMAN (known also as **Hirsch Elsasser**): Moravian Talmudist of the sixteenth century. He was a pupil of Moses Isserles, who addressed to him many of his responsa, most of which are explanations of the "Sefer ha-Mordekai." It seems from No. 121 of these responsa that Schor's residence was at Posen, and from No. 112 that he was for a long time absent from his home, seeking a position in one of the German towns. The most prominent among his pupils was Joel Sirkes, author of "Bayit Ḥadash (BaḤ)."

According to Fuenn ("Ḳiryah Ne'emanah," pp. 54–55), Schor is to be identified with Naphtali Herz, rabbi of Brest-Litovsk, one of the signatories to a decision in the affair of the 'AGUNAH of Brest (Isserles, Responsa, No. 14). It has, however, been proved that this identification is not warranted, as the rabbi of Brest-Litovsk in question speaks in the responsum not as a pupil of Isserles, but as an older authority.

BIBLIOGRAPHY: Feinstein, *'Ir Tehillah*, pp. 23, 145, 151, 188; Fuenn, *Keneset Yisrael*, p. 292.

E. C. M. SEL.

SCHORR, JOSHUA HESCHEL (commonly known as **Osias Schorr**): Galician Hebrew scholar, critic, and communal worker; born at Brody May 22, 1814; died there Sept. 2, 1895. His parents were rich, but, owing to the obscurantism which prevailed in Galicia, Schorr received a rather scanty education in the ḥeder. Prompted, however, by an invincible desire for more knowledge, the boy sought the acquaintance of the Galician Hebrew scholars of the time, and finally became acquainted with Isaac Erter, under whose guidance he studied Hebrew, Talmud, foreign languages, and the secular sciences. It was chiefly Erter that influenced young Schorr, who learned from him his elevated style, his critical spirit, and also his sarcasm. Schorr was greatly influenced by Samuel David Luzzatto also with regard to criticism and the study of science; but with respect to Talmudical Judaism, as will be shown later, he was directly opposed to Luzzatto.

Early Career.

Schorr was married young to a woman of good family; and, having become independent, he devoted the remainder of his life to literary pursuits. About 1865, however, his wife and only son died, and he besides lost the larger part of his fortune, so that after that time he lived almost in seclusion. These reverses seem to have preyed on Schorr's mind, as may be seen by the difference in tone between the first six and the latter parts of his "He-Ḥaluẓ." Schorr began his literary activity in Hebrew with articles on the history of Jewish literature for the periodical "Ẓiyyon," edited by Jost and Creiznach. As this periodical could not publish the large number of contributions from Hebrew writers, Erter resolved upon founding one of his own. He had already drawn up the plan of the new periodical and written part of the preface, when his labors were interrupted by death, and Schorr was left to carry out his master's plan. The new journal was entitled HE-ḤALUẒ.

Founds "He-Ḥaluẓ."

Schorr distinguished himself by his pungent style and the satirical humor with which he attacked his opponents. He was undaunted in his criticism of anything or any one that opposed the spread of modern civilization. Together with Erter and other champions of the HASKALAH, he fought against Ḥasidism and obscurantism, but he went much farther than his contemporaries in that he even attacked the Talmud itself. He declared that the rabbis of the Gemara did not fully understand the meaning of the Mishnah, and that therefore their decisions were very often absurd and contrary to reason as well as to the spirit of the Mishnah. In his attacks upon the Talmud he cited particularly those passages which were not in accord with the modern spirit or which appeared to be obscene. Hence, while in the early volumes of "He-Ḥaluẓ" he had as collaborators men like Abraham Geiger, Abraham Krochmal, Steinschneider, Samuel David Luzzatto, and others, he remained almost alone in the later volumes. It is true that some of his former collaborators had died; but there were many others who turned against him and became the objects of his satirical shafts.

As a Critic.

Indeed, Schorr spared no one who was not of his own opinion, and with the exception of Nachman Krochmal's "Moreh Nebuke ha-Zeman" and Geiger's "Urschrift" no work which came under his criticism was left unscathed. He was an able critic and had published as early as 1841, in "Ẓiyyon" (i. 147 *et seq.*), a critical essay on the "Shibbole ha-Leḳeṭ" and the "Sefer Tanya." In Biblical criticism he was influenced by Kennicott, and wrote in "He-Ḥaluẓ" many notes on the Bible, as well as numerous comments on Talmudic and midrashic passages.

Schorr, in the later numbers of his "He-Ḥaluẓ," became even more bitter in his attacks. This may have been due to the moroseness into which he was thrown by his reverse of fortune. There is even a difference of ideas evident in the later and the earlier issues of the periodical; for whereas in the early volumes Schorr declared that many of the sayings of the Rabbis are taken from Zoroastrianism and that most of the words are Persian (Pahlavi), in the later numbers he declared them to be of Greek origin. As was natural, many polemical works were written against Schorr, in which the authors did not refrain even from violent personal abuse; for example, Meïr Kohn Bistritz in his "Bi'ur Ṭiṭ ha-Yawen."

As a Communal Worker.

As a communal worker Schorr was indefatigable, interesting himself in all questions regarding the Galician communities. He fought together with Abraham Cohen of Lemberg for the abolishment of the meat- and candle-tax in Galicia, and strove to improve the education of the Jewish youth, insisting, in spite of his liberal ideas with regard to religion, upon the need of Jewish denominational schools, in which the Jewish spirit might be preserved in its purity. His articles in the "'Ibri Anoki," which he wrote on the occasion of the foundation of the Maḥaziḳe ha-Dat society in Lemberg, show clearly that he was a fervent Jewish nationalist. He bequeathed his property and his library, which was a considerable one, to the rabbinical seminary of Vienna.

BIBLIOGRAPHY: G. Bader, in *Pardes*, iii. 181 *et seq.*; A. Brüll, in *Monatsblätter*, xv. 244 *et seq.*; *Ha-Maggid*, xxxix., No. 36; Fürst, *Bibl. Jud.* iii. 284-285; Zeitlin, *Bibl. Post-Mendels.* pp. 349-350. For *He-Ḥaluẓ*: Epstein, in Weissman's *Monatsschrift*, 1889, pp. 53 *et seq.*; Geiger, *Zeit. Jüd. Theol.* iv. 67 *et seq.*, viii. 168; Wistinetzki, in *Ha-Meliẓ*, xxxiv., No. 12.

W. B. M. SEL.

SCHORR, NAPHTALI MENDEL: Galician Hebrew writer; died at Lemberg Dec. 14, 1883. He was the founder (1861) of the Hebrew weekly "Ha-'Et," of which only twenty-two numbers appeared. In 1855 he edited in Lemberg Jedaiah Bedersi's "Beḥinat ha-'Olam" and "Baḳḳashat ha-Memim," to which latter work he added a German translation and a Hebrew commentary entitled "Patshegen ha-Ketab."

Schorr was, besides, the author of "Har ha-Mor," a collection, in three parts, of narratives from Jewish medieval history (Lemberg, 1855-75), and of "Mas'at Nefesh," called also "Mishle Berakman" (*ib.* 1867), a Hebrew translation of the "Brahmanische Weisheit," to which he wrote an introduction. Schorr contributed articles to Hebrew periodicals over the signature ילר, formed of the last letter of each of his names.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 349.

S. M. SEL.

SCHOSSBERGER DE TORNA, SIMON WOLF: Hungarian merchant and estate-owner; born 1796 at Sasvar (Sassin, Schossberg, Comitat Nyitra); died at Budapest March 25, 1874. Through his many commercial, industrial, and agricultural enterprises he attained wealth and honor; and by his promotion of the tobacco industry he solved a Hungarian economic problem.

Previous to 1861 Schossberger was twice president of the Jewish community of Pesth. He was the first Hungarian Jew elevated to the nobility by Emperor Francis Joseph I. (1862); he assumed the name "De Torna."

One of Schossberger's sons, **Sigmund von**

Schossberger, was in 1885 created a baron, being the first Jew thus honored in Hungary.

S. L. V.

SCHOTT (SCHOTTLÄNDER), BENEDICT (BARUCH): German educationist; born in Danzig March 11, 1763 (or 1764); died at Seesen July 21, 1846. Left an orphan at an early age, he wandered through Germany as a scholar ("baḥur"), and among other places sojourned in Glogau, Breslau, and Berlin. In the last-named city he was tutor in the house of the banker Herz Beer, father of the composer Meyerbeer. In 1804 Schott was called as a teacher to the newly established Jacobsonschule in Seesen, and two years later he was made its director.

At Jacobson's request the title "hofrat" was conferred upon Schott by Landgrave Ludwig X. of Hesse-Darmstadt.

In 1806 Schott, commissioned by Jacobson, went to Paris to submit to the Sanhedrin summoned by Napoleon a memorial urging the necessity of better education among the Jews. After a long term of activity in the Jacobsonschule, Schott retired July 1, 1838, in his seventy-fifth year.

Schott was the author of the following works: "Der Levit von Ephraim," Breslau, 1798; "Toldoth Noach, oder die Geschichte der Sündfluth," *ib.* 1799; "Zaphnat Paneach," a collection of moral teachings, proverbs, stories, and poems from the Talmud and other Jewish works; a reader for Jewish children, designed especially for use in the Jacobsonschule, vol. i., Königslutter, 1804; vol. ii., Hildesheim, 1812; "Sendschreiben an Meine Brüder, die Israeliten in Westfalen, die Errichtung eines Jüdischen Konsistoriums Betreffend," Brunswick, 1808.

Bibliography: *Ha-Meassef*, ix. 9; *Sulamith*, iii., part v., 301; new series, vol. i., part ii., p. 157, notes; P. Philippson, *Biographische Skizzen*, ii. 168, and notes; Steinschneider, *Cat. Bodl.* col. 2573; *Zeitschrift des Harzvereins für Geschichte und Altertumskunde*, xxiii. 204, 206; Wohlwill, in *Allg. Zeit. des Jud.* 1847, p. 13; Lewinsky, *Hofrat Benedict Schott*, ib. 1901, pp. 460 *et seq.*

S. A. Lew.

SCHOTTLÄNDER, JULIUS: German merchant; born at Münsterberg, Silesia, March 22, 1835; educated at the public schools of his native town and at Breslau. He established himself as a wool- and grain-merchant in Münsterberg; but in 1859 removed his business to Breslau, associating himself with his brother-in-law, Louis Pakully. From 1864 to 1869 he leased from the city of Breslau the Mittel mill, where he manufactured sweet-oil. During the Prusso-Austrian war of 1866 he was contractor for the sixth Prussian army corps, and in the Franco-Prussian war of 1870–71 for the third German army. During the following twenty years Schottländer engaged in milling, mining, the manufacture of cement, bricks, and sugar, and in real-estate transactions. In 1890 he retired from active business life, and since then has devoted himself to agriculture, having acquired a large tract of farm-land in Silesia.

Schottländer has been identified with many charities in the cities of Breslau and Münsterberg, and has contributed largely to the embellishment of the latter city.

Bibliography: *Münsterberger Zeitung*, March 22, 1905.

S. F. T. H.

SCHOTTLÄNDER, JULIUS: German gynecologist; born at St. Petersburg April 12, 1860. Studying at the universities of Munich and Heidelberg, he graduated as doctor of medicine in 1887. During the following two years he was assistant to Kehr in Halberstadt, later to Martin in Berlin. In 1893 he established himself as a physician in Heidelberg, and became privat-docent in gynecology at the university. In 1897 he was appointed assistant professor.

Schottländer has written several essays in the medical journals, and is the author of "Eierstocktuberculose," Jena, 1896.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SCHREIBER, EMANUEL: American rabbi; born at Leipnik, Moravia, Dec. 13, 1852. He received his education at the gymnasium of Kremsir, the University of Berlin, the Talmudical college of his native town, the rabbinical seminary at Eisenstadt, Hungary, and the Hochschule in Berlin (Ph.D., Heidelberg, 1873). In 1874 he was appointed teacher at the Samson School at Wolfenbüttel, and subsequently became rabbi of Elbing (1875) and Bonn on the Rhine (1878). In 1881 he accepted a call to the rabbinate of Mobile, Ala., where he remained until 1883, when he was elected rabbi of Denver, Colo. He then held successively the rabbinates of Los Angeles, Cal. (1885–89); Little Rock, Ark. (1889–91); Spokane, Wash. (1891–92); Toledo, O. (1892–97); and Youngstown, O. (1897–1899). Since 1899 he has been rabbi of Congregation Emanu-El, Chicago, Ill.

Schreiber was editor of the "Jüdische Gemeinde- und Familien-Zeitung" (later "Die Reform") from 1876 to 1881, and of the "Chicago Occident" from 1893 to 1896; and he has written many essays for the Jewish press. Of his works may be mentioned: "Die Principien des Judenthums Verglichen mit Denen des Christentums," Leipsic, 1877; "Abraham Geiger," *ib.* 1879; "Erzählungen der Heiligen Schrift," 4th ed., Leipsic, 1880; "Die Selbstkritik der Juden," Berlin, 1880, and Leipsic, 1890; "Graetz's Geschichtsbauerei," *ib.* 1881; "Der Talmud vom Standpunkt des Modernen Judenthums," *ib.* 1881; "The Talmud," Denver, 1884; "Reform Judaism and Its Pioneers," Spokane, 1892; "Moses Bloch, a Biography," Chicago, 1894; and "The Bible in the Light of Science," Pittsburg, 1897.

Bibliography: *American Jewish Year Book*, 5664 (1904).

A. F. T. H.

SCHREIBER, MOSES B. SAMUEL (known also as **Moses Sofer**): German rabbi; born at Frankfort-on-the-Main Sept. 14, 1763; died at Presburg Oct. 3, 1839. His mother's name was Reisil. At the age of nine he entered the yeshibah of R. Nathan Adler at Frankfort, and when only thirteen years old he delivered public lectures the excellence of which took his audiences by surprise. So great was the boy's fame that R. Phinehas Horowitz (Hurwitz), author of the "Sefer Hafla'ah," then rabbi of Frankfort, invited him to become his pupil. Schreiber consented, but remained under Horowitz for one year only, when he left for the yeshibah of R. Tebele Scheuer in the neighboring city of Mayence, who gladly welcomed the boy. Scheuer gratuitously supplied all his wants, and Schreiber with increased energy and assiduity devoted himself to the study of the Talmud. All the prominent residents of Mayence took an interest in the boy's welfare and facilitated the progress of his studies.

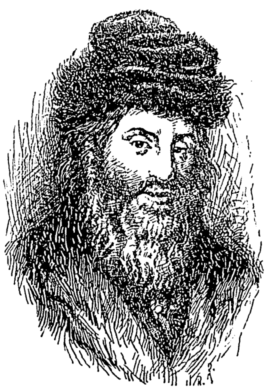
Moses Schreiber.

In spite of his great devotion to Bible and Talmud Schreiber succeeded in acquiring a knowledge of secular sciences also, becoming proficient in astronomy, astrology, geometry, and general history. His teacher then gave him the rabbinical diploma, authorizing him to render decisions on questions of law. Yielding to the entreaties of his former teachers in Frankfort, Schreiber returned to his native city.

In 1782 R. Nathan Adler was called to the rabbinate of Boskowitz, and Schreiber followed him. From Boskowitz Schreiber went, at Adler's advice, to Prossnitz, where he married Sarah, the widowed daughter of R. Moses Jerwitz, by whom all his material wants were supplied for two years. He became head of the yeshibah at Prossnitz, and later accepted his first official position, becoming rabbi of Dresnitz, after he had procured the sanction of the government to settle in that town. In the year 1798, shortly before the Feast of Tabernacles, he resigned the rabbinate, and accepted that of Mattersdorf, Hungary. There he established a yeshibah, and pupils flocked to him. About this time he declined many other offers of rabbinates, but in 1803 accepted a call to Presburg. Here also he established a yeshibah, which was attended by about 500 pupils, many of whom became famous rabbis. He did not, however, enjoy his stay at Presburg, his activity in behalf of his people being hampered by the disturbances resulting from the war between Austria and France; and in 1812 his troubles were augmented by the death of his wife. After the lapse of some time he married Sarah, the daughter of Akiba Eger.

In 1819 the Reform movement among the Jews of Hamburg was initiated. Schreiber declared open war against the reformers, and attacked them in his speeches and writings with all the force at his command. In the same spirit he fought also the founders of the Reformschule in Presburg, which was established in the year 1827. This war against the reformers he prosecuted unremittingly for the remainder of his life.

Although in his early days an adherent of the Pilpul, Schreiber later discarded its methods. His lectures, which were very lucid, were presented in such a simplified form as to be easily understood by all his hearers. His relations to his pupils were tender in the extreme. He was likewise an efficient preacher; he was never sparing in his denunciation of evil-doers, and fearlessly attacked them irrespective of their position and standing in the community. He was moreover distinguished especially for his modesty as well as for his charitable deeds, being the founder of many benevolent institutions.

About 100 volumes were left by Schreiber in manuscript, of which the following have been printed: (1) "Ḥatam Sofer" (6 vols., Presburg, 1855–64), a collection of responsa; (2) "Ḥatam Sofer," consisting of "ḥiddushim" to many Talmudical treatises published at various dates and places; (3) "Shirat Mosheh" (*ib.* 1857), various poems of a cabalistic nature; (4) "Ẓawwa'at Mosheh" (Vienna, 1863), antemortem instructions to his children and descendants; (5) "Torat Mosheh" (Presburg, 1879–93), commentaries and notes on the Pentateuch; and (6) "Sefer Zikkaron" (Drohobicz, 1896), a narrative of the author's sufferings during the siege of Presburg. In addition to the foregoing works, ḥiddushim by him were included in several works of other authors.

Bibliography: L. Landsberg, *Biographie des Moses Sofer*, Presburg, 1876; S. Schreiber, *Hut ha-Meshullash*, vol. i., Munkacs, 1894; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 687.

E. C. B. Fr.

SCHREIBER, SIMON: Austrian rabbi; born at Presburg, Hungary, 1821; died March 25, 1883, at Cracow; son of Moses Schreiber. In 1842 he became rabbi of Mattersdorf; in 1857 he declined a call from the congregation of Papa; and in 1860 he accepted a similar invitation to the city of Cracow. He became the foremost leader of the Orthodox Jews of Galicia in religious as well as in worldly matters; and his reputation for shrewdness and prudence in secular affairs was such that in 1879 he was elected a member of the Austrian Parliament.

In 1880 Schreiber founded the Hebrew weekly "Maḥaziḳe ha-Dat," which is still (1905) published in Lemberg.

Bibliography: S. Schreiber, *Hut ha-Meshullash*, p. 66b; Friedberg, *Luḥot Zikkaron*, p. 37.

E. C. B. Fr.

SCHREINER, ABRAHAM: Austrian discoverer of petroleum; born in Galicia in the second decade of the nineteenth century; died after 1870. He was a merchant in Boryslaw, where he possessed some land. On this land was a hollow from which exuded a greasy, tarry secretion; this the farmers of the neighborhood had for a long time used as a kind of panacea. Schreiner took some of this stuff and, forming a ball of it, inserted therein a wick, which, when lighted, burned with a red flame. He now tried to distil the mass by filling an old iron pot with it and placing it upon the fire. The result was disastrous: the pot exploded, and the experimenter was severely injured. Schreiner, upon his recovery, went to an apothecary who sold him a distilling-apparatus and instructed him in its use. With this Schreiner succeeded in 1853 in producing petroleum, which he sold to the druggists in Drohobicz and in Sambor. Later he disposed of 100 pounds of it for 15 florins to the Lemberg chemist Nikolasen, who refined it and produced a colorless, clear liquid. The Austrian Northern Railway in 1854 bought 300 pounds of refined petroleum at 20 florins per hundredweight and tested it for illuminating purposes. Schreiner now sank wells and procured oil in larger quantities; but his buildings were twice burned, and after the last conflagration, in 1866, he became impoverished.

In the meantime the Americans had introduced petroleum to the world (1859), and Schreiner was no longer able to compete with them. He died a poor man at the age of about fifty.

Bibliography: Hugo Warmholz, in *Von Fels zum Meer*, reprinted in *Allg. Zeit. des Jud.* Feb. 10, 1904, pp. 69 *et seq.*

s. F. T. H.

SCHREINER, MARTIN: Hungarian rabbi; born at Grosswardein July 8, 1863; educated at the local gymnasium and the rabbinical seminary and at the University of Budapest (Ph.D. 1885; rabbinical diploma, 1887). From 1887 to 1890 he officiated as rabbi at Somogy-Csurgó, and in 1893 became professor at the Jewish normal school at Budapest. In the following year he was called to the Lehranstalt für die Wissenschaft des Judenthums in Berlin as instructor in Jewish history and the philosophy of religion.

Schreiner is the author of the following works: "Adalékok a Bibliai Szöveg Kiejtésének Történetéhez," Budapest, 1885 (in German also), historical notes on the pronunciation of the Biblical text; "Az Iszlám Vallásos Mozgalmai az Elsö Négy Században," *ib.* 1889, on the religious movements of Islam during the first four centuries A.H.; "Zur Geschichte des Asch'aritenthums," Leyden, 1890; "Le Kitâb al-Muhâdhara wa-l-Mudhâkara de Moïse ibn Ezra, et Ses Sources," Paris, 1892; "Der Kalam in der Jüdischen Litteratur," Berlin, 1895; "Contributions à l'Histoire des Juifs en Egypte," *ib.* 1896; and "Die Jüngsten Urtheile über das Judenthum," *ib.* 1902. Schreiner has published also a volume of sermons in Hungarian (Csurgó, 1887), and has contributed many articles to the "Philologiai Közlöny," "Magyar Zsidó Szemle," "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (including his "Zur Geschichte der Polemik Zwischen Juden und Muhammedanern"), "Revue des Etudes Juives," and "Monatsschrift für die Geschichte und Wissenschaft des Judenthums."

Bibliography: *Pallas Lex.*

s. L. V.

SCHRENZEL, ABRAHAM. See Rapoport, Abraham.

SCHREYER, JAKOB: Hungarian jurist; born Feb. 7, 1847, in Ugra. He studied at Nagyvarad, Debreczin, Budapest, and Vienna (Doctor of Law, 1870), and was admitted to the bar at Budapest in 1872. He is (1905) a member of the aldermanic board, and corresponding member of the chamber of commerce and industry. In 1893 he was commissioned by the minister of justice, Desider Szilágyi, to draft a bill for the revision of the laws pertaining to bankruptcy, as well as one regulating extrajudicial questions. In 1896 he was made a knight of the Order of Francis Joseph.

Schreyer is the author of the following works: "A Perorvoslatok Teljes Rendszere," a system of legal procedure, awarded a prize of 100 ducats by the Academy of Science, Budapest; "A Polgári Törvénykezési Rendtartás," in 2 vols., treating of procedure in civil cases; "25 év a Magyar Kereskedelmi Csarnok Történetéből," a history of the Hungarian chamber of commerce, printed in 1896 under the auspices of the Hungarian ministry of commerce.

s. L. V.

SCHUDT, JOHANN JAKOB: German polyhistor and Orientalist; born at Frankfort-on-the-Main Jan. 14, 1664; died there Feb. 14, 1722. He studied theology at Wittenberg, and went to Hamburg in 1684 to study Orientalia under Ezra Edzardi. He then settled in his native city as teacher in the gymnasium in which he had been educated, and of which he became rector in 1717. He devoted himself especially to Jewish history and antiquities, beginning with the publication of a "Compendium Historiæ Judaicæ" (1700). His greatest work was his "Jüdische Merckwürdigkeiten," of which three parts appeared in 1714, and a supplementary part in 1717. Up to that time he had been on friendly terms with the Jews of Frankfort, writing a preface to Grünhut's edition of Ḳimḥi's Commentary on the Psalms, 1712, while in 1716 he published the Purim play of the Frankfort and Prague Jews with a High German translation. He had, however, previously published "Judæus Christicida," attempting to prove that Jews deserved corporal as well as spiritual punishment for the crucifixion. His "Jüdische Merckwürdigkeiten" is full of prejudice, and repeats many of the fables and ridiculous items published by Eisenmenger; but it contains also valuable details of contemporary Jewish life, and will always be a source for the history of the Jews, particularly those of Frankfort. Schudt also contributed to Ugolini's "Thesaurus" (vol. xxxii.) a dissertation on the singers of the Temple.

Bibliography: *Allgemeine Deutsche Biographie.*

E. C. J.

SCHUHL, MOÏSE: French rabbi; born at Westhausen, Alsace, May 2, 1845. He received his education at the lyceum at Strasburg and at the Rabbinical Seminary, Paris, becoming rabbi at Saint-Etienne in 1870, chief rabbi of Vesoul in 1888, and chief rabbi of the consistory of Epinal in 1896.

Schuhl is the author of: "Sentences et Proverbes du Talmud et du Midrasch," Paris, 1878; "Superstitions et Coutumes Populaires du Judaïsme Contemporain," *ib.* 1882; "Les Préventions des Romains Contre la Religion Juive," *ib.* 1882; and "Nos Usages Religieux," *ib.* 1896.

s. F. T. H.

SCHUL: Judæo-German designation for the temple or the synagogue ("bet ha-midrash"), used as early as the thirteenth century. The building of synagogues being forbidden in nearly every European country at that period, the Jews were obliged to hold their services in private buildings; and for this purpose they used the schools which they were permitted to conduct. It thus became customary for them to say merely "I go to school" instead of "I go to the chapel in the school."[1] According to Lazarus ("Treu und Frei," p. 285), however, this use of "schul" for "synagogue" merely indicates the interchange of the two allied concepts, while Güdemann asserts, on the other hand ("Gesch." iii. 94, note), that the Jews originally called the synagogue a "schul" in the sense of "assembly," this designation being accepted by the Jews since the Christians would not term the synagogue a church.

It thus becomes explicable why this term was adopted for the synagogue in nearly all countries, *e.g.*, "scuola" in Italy, "schola" in England, and "szkola" in Poland. According to Jacobs ("Jews of Angevin England," p. 245, London, 1893), however, "the frequent reference to Jewish scholæ in the English records may refer to real schools and not to the synagogues, as has been hitherto assumed." At Norwich the school built before 1189 was not identical with the synagogue, and the same remark applies to London.

BIBLIOGRAPHY: *Sulamith*, vol. i., part ii., p. 277; Abrahams, *Jewish Life in the Middle Ages*, p. 30, London, 1896.

J. S. O.

SCHULBAUM, MOSES: Austrian Hebraist; born at Jezierzany, Galicia, April 25, 1835. His mother was a descendant of Ḥakam Ẓebi. At an early age he devoted himself to the study of Hebrew, and in 1870 entered the printing-house of Michael Wolf at Lemberg as proof-reader. When the Baron de Hirsch schools were founded in Galicia, Schulbaum was called (1889) as teacher of Hebrew to Kolomea; in 1897 he was transferred to the Baron de Hirsch school at Mikulince, where he is still (1905) teaching.

Schulbaum is one of the foremost Neo-Hebraic writers. He has translated into Hebrew Schiller's "Die Räuber" (Lemberg, 1871) and the pseudo-Aristotelian "Ethics" (*ib.* 1877); and has edited a complete revision of Ben Zeeb's "Oẓar ha-Shorashim" (5 vols., *ib.* 1880-82). The last four parts of this book—namely, the Chaldeo-German, Neo-Hebraic, and German-Hebraic glossaries, and the glossary of proper names—were compiled independently by Schulbaum; likewise the following parts which have appeared in a second edition: Hebrew-German dictionary (*ib.* 1898), and German-Hebrew dictionary (*ib.* 1904).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 23, 351.

S. M. Mr.

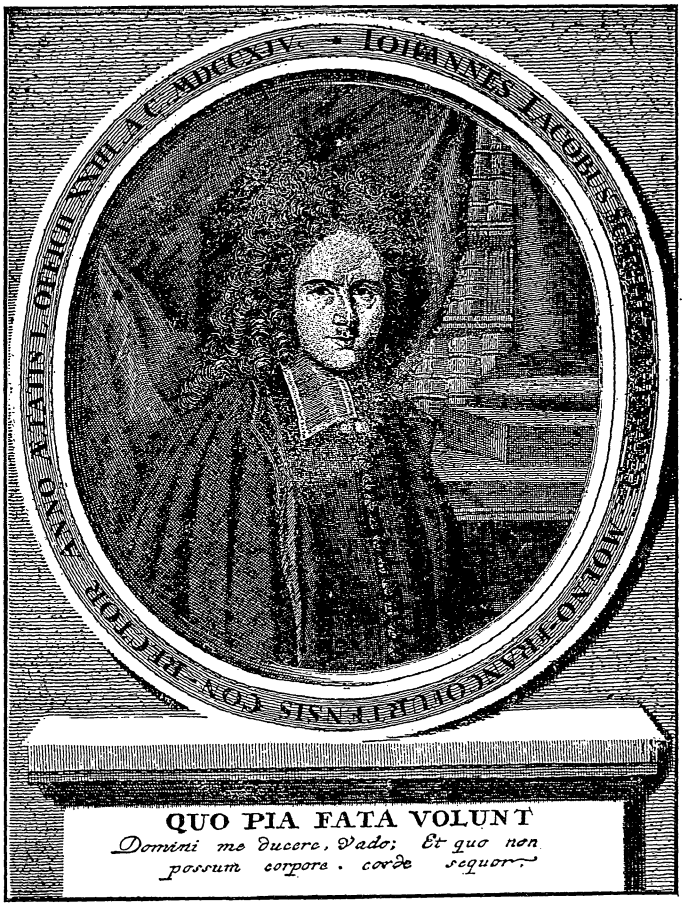
IOHANNES IACOBUS
MOENO-FRANCOFURTENSIS COL. RECTOR
A. C. MDCCXIV
QUO PIA FATA VOLUNT
Domini me ducere, vado; Et quo non
possum corpore . corde sequor.

Johann Jakob Schudt.

(From Schudt, "Jüdische Merckwürdigkeiten," 1714.)

SCHÜLER GELAUF: Organized attacks upon the Jews of different Polish cities by Christian youths, especially pupils of the many Jesuit schools that existed in Poland during the seventeenth and eighteenth centuries. These youths not only assaulted individual Jews whom they met on the streets, but they organized themselves into bands, invading and pillaging the Jewish quarters. Such disturbances were of frequent occurrence in cities which possessed large Jewish populations, as Brest-Litovsk, Cracow, Posen, and Wilna; and the riots often ended in bloodshed. Thus, in 1663 the students of the Jesuit academy in Cracow, under the pretext that some Jews had blasphemed the Christian religion, invaded the Jewish quarter, killed or wounded many persons, destroyed 120 houses, and carried off more than 4,000 florins, after having made their victims promise not to prosecute them.

The authorities tolerated and even encouraged such affairs; and, in order to protect their lives and property, the Jews had to contribute annually to the various Jesuit institutions.

BIBLIOGRAPHY: Beek and Brann, *Yevreiskaya Istoria*, p. 326; Schudt, *Jüdische Merckwürdigkeiten*, ii. 300.

J. J. Go.

SCHULHOF, ISAAC BEN ZALMAN BEN MOSES: Austrian rabbi; born about 1650 at Prague; died there Jan. 19, 1733. He settled in Ofen as the rabbi of a small congregation, and in 1686, when that city was stormed by the imperialists, he was overwhelmed by calamities. His wife was murdered; his son died in prison at Raab; while he himself was incarcerated, and barely escaped death on Elul 14 (Sept. 3), 1686. The anniversary of his escape was celebrated by his family as Schulhof Purim.

Schulhof wrote elegies in commemoration of the deliverance of the Jews of Ofen during the assault of 1686, and recounted his own afflictions in a megillah. The latter was published in 1895 by David Kaufmann.

Bibliography: Kobak's *Jeschurun*, vii. 134-143; S. Kohn, *Héber Kutforrások és Adatok Magyarország Történelméhez*, Budapest, 1881; D. Kaufmann, *Die Erstürmung Ofens*, etc. (*Megillat Ofen*), Treves, 1895.

E. C. A. Bü.

SCHULHOFF, JULIUS: Austrian pianist and composer; born at Prague Aug. 2, 1825; died at Berlin March 15, 1898. Kisch and Tedesco were his teachers in piano, and he studied theory under Tomaschek. He made his début at Dresden in 1842, and later played at the Leipsic Gewandhaus. He then went to Paris, where Chopin encouraged him to become a professional pianist. The concerts which he gave at Chopin's suggestion met with such success that he went on a long tour through France and to London, continuing his travels through Spain (1851) and Russia (1853). After this he returned to Paris, where he devoted himself entirely to composition and teaching. In 1870 he settled in Dresden, and later removed to Berlin.

Of Schulhoff's compositions may be mentioned: a grand sonata in F minor, twelve études, and a series of caprices, impromptus, waltzes, mazurkas, etc.

Bibliography: *Meyers Konversations-Lexikon*; A. Ehrlich, *Celebrated Pianists of the Past and Present Time*, pp. 308-309; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S.

SCHULKLOPFER: Name given in the Middle Ages to a beadle who called the members of the congregation to service in the synagogue. It is stated in the "Minhagim" of R. Jacob Levi, or Maharil (ed. 1688, p. 88b), that the beadle used to summon the congregation for service daily except on the Ninth of Ab. At Neustadt the beadle struck four times on the door: first one blow; after a short interval two blows; and then a fourth. R. Israel Isserlein, rabbi of that town, traces this custom to the Biblical passage, "I shall come to thee and bless thee" (Ex. xx. 24), the numerical values of the letters of the first word in the Hebrew text, אבא, being 1, 2, 1. In the Rhine province, however, it was customary to strike thrice only—a single blow followed by two others. See also Jew. Encyc. iv. 197, *s.v.* Community.

The Christians called these officials "campanatores" (bell-strikers) in Latin, and "Glöckener" or "Glöckner" in German—names by which similar officials of the Church are called.

Bibliography: Joseph of Münster, *Leḳeṭ Yosher*, i. 4b (Munich MSS. Nos. 404, 405); Güdemann, *Gesch.* iii. 95.

A. M. Sel.

SCHULMAN, KALMAN: Russian author, historian, and poet; born at Bykhov, government of Moghilef (Mohilev), Russia, in 1819; died in Wilna Jan. 2, 1899. He studied Hebrew and Talmud in the ḥeder, and two years after his marriage he went to the yeshibah at Volozhin (1835). The six years spent by him in study there caused an affection of his eyes, to cure which he migrated to Wilna. There he entered the "Klaus" of Elijah Gaon for the study of Talmud. His extreme poverty forced him to divorce his wife. Soon after he left Wilna and went to Kalvariya, where he became an instructor in Hebrew and commenced the grammatical study of the Hebrew and German languages. In 1843 he returned to Wilna, where he entered the yeshibah of Rabbi Israel Ginsberg (Zaryechev), from whom he received the rabbinical diploma.

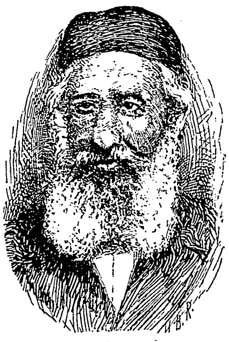
Kalman Schulman.

Schulman's aim was to bring about a Jewish renaissance in Russia. He knew that the only language by means of which this aim might be reached was Hebrew, and that this had been neglected for centuries. He set out to resuscitate it. Schulman, in his writings, limited himself to the use of strictly Biblical terms, but so expert was he in the use of Hebrew that there was hardly any shade of thought or any modern idea that he could not easily express in that language. The result was that he came to be the most widely read Jewish author. He succeeded in creating a new epoch by implanting in the hearts of his brethren a new love for literature and science, and by showing them that they had a glorious and resplendent history, and that outside of their dark, cramped quarters in Russia there existed a beautiful world.

Schulman first became known as a writer through a petition addressed by him to Sir Moses Montefiore in 1846 in behalf of those Jews who had resided within the limit of fifty versts from the German and Austrian boundary-lines, and who by a special law of the Russian government had been driven from their homes. The beauty and clearness of his diction made such an impression on Loewe, the friend and secretary of Sir Moses, that he expressed a great desire to become acquainted with the author. Through him Schulman was introduced to the poet Isaac Baer Levinsohn and to the other Progressivists in Wilna. From this time forward his literary activity was redoubled. His first publication was a funeral oration delivered on the occasion of the death of Rabbi Ginsberg, and printed under the title "Ḳol Bokim." This was followed in 1848 by "Safah Berurah," a collection of proverbs and epigrams.

In 1849 Schulman was appointed instructor in the Hebrew language and literature in the lyceum at Wilna. In 1858 "Harisut Beter," a description of the heroic deeds of Bar Kokba, was published; and this was followed in 1859 by "Toledot Yosef," a biography of the high priest Joseph b. Mattathias. To this class of works on Jewish history belong also "Milḥamot ha-Yehudim," on the Jewish wars, and "Dibre Yeme ha-Yehudim" (Vienna, 1876), a translation of the first part of Grätz's "Geschichte der Juden." On the history of antiquities he wrote the following works: "Halikot Ḳedem" (1854), an ethnographic description of Palestine and other Asiatic countries; "Shulammit," a continuation of "Halikot Ḳedem"; "Ariel" (1856), on the antiquities of Babylonia, Assyria, Nineveh, etc.; and "Ḳadmoniyyot ha-Yehudim." In order to appeal to the imagination and to illustrate the higher emotions of the human heart, Schulman wrote a beautiful translation of Eugene Sue's novel "Les Mystères de Paris," and published it under the title "Mistere Paris" (1854). His most important work, however, was a universal history in nine parts, based on the well-known works of Weber and Becker; it appeared under the title "Dibre Yeme 'Olam" in 1867. Other works by him were: "Ḳiryot Melek Rab," a historical description of St. Petersburg, Russia; "Mosede Ereẓ," a general geography; "Toledot Ḥakme Yisrael," biographical sketches; and "'Osher u-Ẓedaḳah," a biography of the founder of the house of Rothschild.

Schulman was active also as a journalist, contributing to "Ha-Maggid," "Ha-Lebanon," "Ha-Karmel," and "Ha-Meliẓ." In 1895, at the celebration of the jubilee of his literary activity, there was a great gathering of Jewish scholars in Wilna.

Bibliography: *Ha-Karmel*, 1899; Fuenn, *Keneset Yisrael*, 1888, p. 186; *Voskhod*, 1899, pp. 1-2.

H. R. J. Go.

SCHULMAN, SAMUEL: American rabbi; born in Russia Feb. 14, 1865. He was taken to New York when hardly one year old, and was educated in the public schools there and in the College of the City of New York. Schulman took his rabbinical diploma from the Hochschule für die Wissenschaft des Judenthums in Berlin. He has occupied rabbinates in Helena, Mont., and Kansas City, Mo., and in 1901 was elected associate rabbi at Temple Beth-El, New York city, becoming rabbi on the election of Dr. Kohler to the presidency of the faculty of Hebrew Union College. He was awarded the degree of D.D. by the Jewish Theological Seminary of America, 1904.

Bibliography: *American Jewish Year Book*, 5662-3 (1902).

A. F. T. H.

SCHULMANN, LUDWIG: German philologist and writer; born at Hildesheim 1814; died at Hanover July 24, 1870. He studied philology at the University of Göttingen, and then taught for a time in his native city. In 1842 he began to advocate the systematic training of Jewish public-school teachers in the kingdom of Hanover; and in consequence of his efforts a seminary for Jewish teachers was opened in the city of Hanover on Nov. 7, 1848. This institution is still in existence. Schulmann was for a time editor of the "Allgemeine Zeitung und Anzeigen" (Hildesheim), and in 1863 he became editor of the "Neue Hannoversche Anzeigen" (Hanover). When the latter paper was combined with the "Hannoverscher Courier," he retained the editorship, which he continued to hold until his death.

Schulmann was the author of the following works: "Talmudische Klänge" (Hildesheim, 1856), poems dedicated to District Rabbi M. Landsberg of Hildesheim; "Norddütsche Stippstörken un Legendchen" (*ib.* 1856; 2d ed. 1900); "Das Bödeker-Lied" (*ib.* 1864); "Das Waterloo-Lied" (Hanover, 1865); and "Michael," a ballad cycle (in L. Stein's "Israelitischer Volkslehrer," 1856, pp. 315-322). He was a contributor to the "Allgemeine Zeitung des Judenthums" and, under the pen-name "Justus," to other periodicals.

Bibliography: Lewinsky, *Zur Jubelfeier der Bildungsanstalt für Jüdische Lehrer zu Hannover*, in *Allg. Zeit. des Jud.* 1898, 519 *et seq.*; ib. 1842, 685; *Monatsschrift*, 1856, pp. 362 *et seq.*; *Norddütsche Stippstörken un Legendchen*, 2d ed., Preface, pp. iii. *et seq.*

S. A. Lew.

SCHULTENS, ALBERT: Dutch Orientalist; born at Gröningen Aug. 23, 1686; died Jan. 26, 1756. He studied Arabic at Leyden under Van Til, and at Utrecht under Reland. He took his degree (Doctor of Theology) at Gröningen in 1709; became teacher of Hebrew at Franeker in 1713; and ultimately settled at Leyden as curator of the manuscripts of the Warner Oriental collection. He was the first in modern times to make scientific use of Arabic for the elucidation of Hebrew, and he has been called "the father of modern Hebrew grammar." His most important treatises on this subject are: "Institutiones" (Leyden, 1737); "Vetus et Regia Via Hebraizandi" (*ib.* 1738).

His chief works of interest to Hebrew students are an elaborate edition of Job in two quarto volumes (*ib.* 1737), which was translated into German (1748), and by Richard Gray into English, and an edition of Proverbs (*ib.* 1748). In reply to criticisms of his Job and Proverbs he wrote two letters to Mencken in defense of his exegetical method (*ib.* 1749).

Bibliography: Van der Aa, *Biographisch Woordenboek*; Herzog-Hauck, *Real-Encyc.*

E. C. J.

SCHUR, WILLIAM: American author; born at Outian, near Vilkomir, Russia, Oct. 27, 1844. He studied Talmud at his native town and at the Yeshibah, Kovno, and theology at the Lehranstalt für die Wissenschaft des Judenthums at Berlin (1868-70). During the following two years he taught Hebrew in Constantinople, and in 1873 in Port Said and Cairo. He then spent five years (1874-1879) in travel, visiting Africa, India, China, the Philippine Islands, and the islands of the China Sea. Returning to Europe, he settled in Vienna, and became a contributor to Smolenskin's "Ha-Shaḥar," as well as to "Ha-Meliẓ" and "Ha-Yom." In 1887 he went to America, and lived successively in the cities of New York, Baltimore, Boston, St. Louis, and Chicago, in which last-named city he has resided since 1897.

Schur is the author of "Maḥazot ha-Ḥayyim" (Vienna, 1884) and "Mas'ot Shelomoh" (*ib.* 1885), both containing descriptions of his journeys; of the following novels: "Masse'at Nafshah"; "Afiḳomen ha-Ganub"; "Ha-Nebi'ah Nilel Hilton"; "Ha-Halikah el ha-Ḥeder"; "Kapparat 'Awon"; "Wa-Yippol ba-Shaḥat"; "Aḥar ha-Meridah ha-Gedolah"; and of a historico-religious work, "Neẓaḥ Yisrael."

Bibliography: *American Jewish Year Book*, 5665 (1905), p. 183.

A. F. T. H.

SCHUSTER, ARTHUR: English physicist; born at Frankfort-on-the-Main Sept. 12, 1851. He was educated at Frankfort, at Owens College, Manchester, and at the University of Heidelberg (Ph.D. 1873). He early took an interest in physics, especially in spectrum analysis; he was appointed chief of the expedition that went to Siam in 1875 to observe the eclipse of the sun, and he took part in a similar expedition to Egypt in 1882. In recognition of his researches he obtained the medal of the Royal Society, of which he is a fellow (1893). He has been professor of physics in Owens College since 1885, and a large number of papers by him are preserved in the "Transactions of the Royal Society." He is a large contributor to various scientific journals.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*; *Who's Who*, 1905.

J.

SCHUTZJUDE: Jew under the special protection of the head of the state. In the early days of travel and commerce the Jews, like other aliens, used to apply to the ruling monarchs for letters of protection, and they obtained "commendation" when their stay was for any length of time. Such letters of protection were granted to Jews in the Carlovingian period (Stobbe, "Juden in Deutschland," p. 5). When the idea arose that all Jews of the empire were practically serfs of the emperor, he granted similar letters of protection, for which annual payment was made by the Jews; when he transferred his rights to local feudal authorities, the same or increased payments were exacted, in return for which these authorities gave the Jews "Schutzbriefer"; and when, later, wholesale expulsions took place in Germany during the sixteenth century, those Jews who returned to places from which they had been expelled were admitted only if they obtained such "Schutzbriefe" for which they paid "Schutzgeld" (protection money). It was under these conditions that Jews were allowed to reenter Hesse in 1524; and similar regulations prevailed in Bavaria, where, according to the "Judenordnung" of Sept. 1, 1599, all Jews had to have either a "Schutzbrief," if they remained in the kingdom, or a "Geleit," if they passed through it (Kohut, "Gesch. der Juden," p. 554).

When the Jews of Frankfort were allowed to remain there under the conditions of the "Neue Stättigkeit" of Jan. 3, 1617, their numbers, as well as their marriages, were limited. They could not be burgesses, but only protégés of the town council ("Rathschutzangehörige"; Schudt, "Jüdische Merckwürdigkeiten," pp. 59-90). Similarly, when Frederick William, the "Great Elector," allowed fifty families which had been expelled from Austria to settle in Brandenburg, each of them was required to pay eight thaler yearly, as well as other special taxes; these had increased very much by the time Frederick the Great issued his "General-Privilegium" or "Juden Reglement" (April 17, 1750), which restricted the numbers of the Jews and classified them as "ordinary" and "extraordinary Schutzjuden," the privileges of the former passing on to one child, those of the latter being valid only during the life of the original grantee.

The Prussian Jews were collectively liable for a certain amount of "Schutzgeld." This amount was fixed at 3,000 ducats in 1700, at 15,000 thaler in 1728, and at 25,000 thaler in 1768. In 1715 every Jewish family of Metz was ordered to pay 40 livres annually for permission to stay there, and the number was limited in 1718 to 480 families. The tax was granted to Count de Brances and Countess de Fontaine (reference to this tax was made by Louis XVI. in 1784; see Jost, "Gesch." viii. 30). As time went on a further division was made among the protected Jews. In Silesia an upper class of "Schutzjuden," called the "Geduldeten," was constituted, its numbers being limited, as, for example, to 160 at Breslau, all the rest being required to pay "Schutzgeld." These limitations were removed at the same time as the Leibzoll. In Mecklenburg-Strelitz, for example, the "Schutzjude" regulation was suspended in 1812; but with the reaction following Napoleon's fall it was reinstituted (1817).

J.

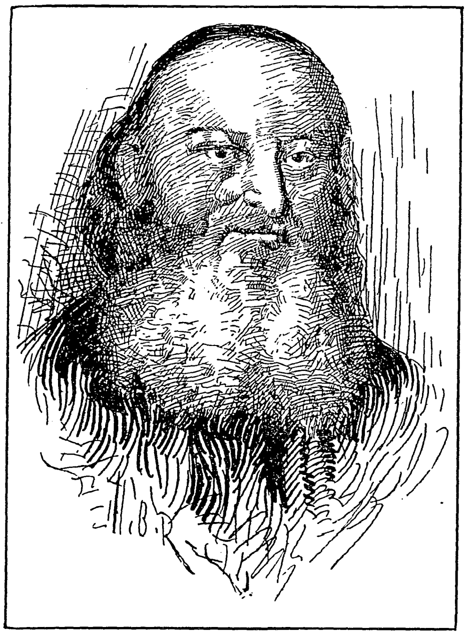

Löw Schwab.

SCHWAB, LÖW (called originally **Baḥur Löb Krumau**): Moravian rabbi; born at Krumau, Moravia, March 11, 1794; died April 3, 1857; pupil of R. Mordecai Benet in Nikolsburg, R. Moses Sofer in Presburg, R. Joshua Horwitz in Trebitsch, and R. Joachim Deutschmann in Gewitsch. He held successively the rabbinates of Gewitsch (1824), Prossnitz (1831), and Budapest (1836). Unaided, he obtained a knowledge of French and German and acquired also a good mathematical and philosophical education; he was well versed, moreover, in Jewish and Kantian philosophy as well as in Christian theological literature, especially Protestant homiletics.

Schwab was a conservative theologian and sanctioned only those reforms in the religious services which, in view of the changes in esthetic standards, were absolutely necessary to prevent the better-educated classes of the community from being alienated from the Synagogue. He was the first rabbi in Moravia to preach in German and to perform the wedding ceremony in the synagogue (1832). He was averse to radical reforms, and in 1852 he brought about the dissolution of the Reform association in Budapest, which had been modeled on that of Berlin. Schwab's work in Budapest left lasting traces in the Jewish community, and the establishment of the first important hospital and the large synagogue in that city was due to his efforts.

Schwab frequently used his pen in the struggle for the emancipation of the Hungarian Jews, although he was averse to publication. He drafted petitions from the Jews of the country to the Landtag, and wrote a refutation of malicious attacks made upon them. A short treatise by him on faith and morals (1846) is still widely used as a text-book in Hungarian intermediate schools. A volume of his sermons was published in 1840.

After the suppression of the Revolution in 1849, Schwab was tried before a court martial and imprisoned for twelve weeks; but, notwithstanding this, he frequently served as councilor to the government in Jewish affairs.

His son, the mathematician **David Schwab**, also preached for a time, and was for four years on the staff of the "Pester Lloyd."

BIBLIOGRAPHY: L. Löw, *Gesammelte Schriften*, i.-iv.; idem, *Jüdischer Kongress*, Index; *Ben Chananja*, i. 27, 194; Bärmann, in *Allgemeine Illustrierte Judenzeitung*, Budapest, 1860; *Magyar Zsidó Szemle*, xvi. 128; Büchler, *Azsidók Törtenete Budapesten*, p. 416.

S. I. Lö.

SCHWAB, MOÏSE: French librarian and author; born at Paris Sept. 18, 1839; educated at the Jewish school and the Talmud Torah at Strasburg. From 1857 to 1866 he was secretary to Salomon Munk; then for a year he was official interpreter at the Paris court of appeals; and since 1868 he has been librarian at the Bibliothèque Nationale in the French capital. In 1880 he was sent by the minister of public instruction to Bavaria and Württemberg to make investigations with regard to early Hebrew printing-presses.

Schwab has been a prolific contributor to the Jewish press; and he is the author of the following works, all of which were published in Paris:

1866. Histoire des Israélites (2d ed. 1896).
1866. Ethnographie de la Tunisie (crowned by the Société d'Ethnographie).
1871-1889. Le Talmud de Jérusalem, Traduit pour la Première Fois en Français (11 vols.).
1876. Bibliographie de la Perse (awarded Brunet prize by the Institut de France).
1878. Littérature Rabbinique. Elie del Medigo et Pico de la Mirandole.
1879. Des Points-Voyelles dans les Langues Sémitiques.
1879. Elie de Pesaro. Voyage Ethnographique de Venise à Chypre.
1881. Al-Ḥarisi et Ses Pérégrinations en Orient.
1883. Les Incunables Hébraïques et les Premières Impressions Orientales du XVIe Siècle.
1883. Bibliotheca Aristotelica (crowned by the Académie des Inscriptions et Belles-Lettres).
1888. Monuments Littéraires de l'Espagne.
1889. Maqré Dardeqé, Dictionnaire Hébreu-Italien du XVe Siècle.
1890. Deuxième Edition du Traité des Berakhoth, Traduit en Français.
1896-99. Vocabulaire de l'Angélologie.
1899-1902. Répertoire des Articles d'Histoire et de Littérature Juive (3 vols.).
1900. Salomon Munk, Sa Vie et Ses Œuvres.
1904. Rapport sur les Inscriptions Hébraïques en France.

His most important work is "Le Talmud de Jérusalem," which was commenced in 1867 or 1868, before the appearance of Zecharias Frankel's "Introduction" or of the special dictionaries of the Talmud. The first part appeared in 1871 and was well received, although the critics did not spare Schwab. The latter then sought the cooperation of the leading Talmudists; but he was unsuccessful and had to complete the work alone.

S. F. T. H.

SCHWABACH, JULIUS LEOPOLD: British consul-general in Berlin; born in Breslau 1831; died there Feb. 23, 1898. At the age of sixteen he entered the banking-house of Bleichröder, and twenty years later became a partner; from 1893, when Baron Gerson von Bleichröder died, he was the senior partner of the house. He was also president of the directors of the Berlin Bourse, and subsequently presided over a standing committee of that institution.

BIBLIOGRAPHY: *Jew. Chron.* Feb. 25, 1898; *The Times* (London), Feb. 24, 1898.

J. G. L.

SCHWALBE, GUSTAV: German anatomist and anthropologist; born at Quedlinburg Aug. 1, 1844. Educated at the universities of Berlin, Zurich, and Bonn (M.D. 1866), he became in 1870 privat-docent at the University of Halle, in 1871 privat-docent and prosector at the University of Freiburg in Baden, in 1872 assistant professor at the University of Leipsic, and then professor of anatomy successively at the universities of Jena (1873), Königsberg (1881), and Strasburg (1883).

Schwalbe is editor of the "Jahresberichte für Anatomie und Entwicklungsgeschichte" and of the "Zeitschrift für Morphologie und Anthropologie." He edited also the second edition of Hoffmann's "Lehrbuch der Anatomie des Menschen" (Erlangen, 1877-81), and is the author of: "Lehrbuch der Neurologie," *ib.* 1881; "Ueber die Kaliberverhältnisse der Nervenfasern," Leipsic, 1882; "Lehrbuch der Anatomie der Sinnesorgane," Erlangen, 1886; "Studien über Pithecantropus Erectus," Leipsic, 1899; "Der Neander Schädel," *ib.* 1901; "Vorgeschichte der Menschen," *ib.* 1903.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

SCHWARZ, ADOLF: Austrian theologian; born July, 1846, at Adász-Tevel, near Papa, Hungary. He received his early instruction in the Talmud from his father, who was a rabbi. He then went to the gymnasium in Papa, and subsequently entered the University of Vienna, where he studied philosophy, at the same time attending the lectures of A. Jellinek and I. H. Weiss at the bet ha-midrash of that city. In 1867 he entered the Jewish theological seminary at Breslau, and continued his philosophical studies at the university there. In 1870 and 1872 respectively he published two of his prize essays: "Ueber Jacobi's Oppositionelle Stellung zu Kant, Fichte und Schelling" and "Ueber das Jüdische Kalenderwesen."

Soon after leaving the Breslau seminary he received an invitation to become instructor at the

Landesrabbinerschule, then being established in Budapest; but, as the opening of that institution was delayed, he accepted a call to Carlsruhe, Baden, as "Stadt-und Konferenzrabbiner." He occupied this position for eighteen years, and was then (1893) called to Vienna to become rector of the new Jewish theological seminary there, which position he still (1905) holds.

Schwarz is a prolific writer on theological, homiletic, and philosophical subjects. He has published: "Sabbathpredigten zu den Wochenabschnitten der Fünf Bücher Moses," 5 parts, Carlsruhe, 1879–83; "Festpredigten für Alle Hauptfeiertage des Jahres," *ib.* 1884; "Predigten. Neue Folge," *ib.* 1892; "Die Tosifta der Ordnung Moëd" (part i., "Der Tractat Sabbath," *ib.* 1879; part ii., "Der Tractat Erubin," *ib.* 1882); "Tosifta Juxta Mischnarum Ordinum Recomposita et Commentario Instructa" (part i., "Seraim," Wilna, 1890 [Hebr.]; part ii., "Chulin," Frankfort, 1902); "Die Controversen der Schammaiten und Hilleliten. Ein Beitrag zur Entwickelungsgesch. der Hilelschule," in "Jahresbericht der Israelitisch-Theologischen Lehranstalt," Vienna, 1893; "Die Hermeneutische Analogie in der Talmudischen Literatur," *ib.* 1897; "Der Hermeneutische Syllogismus in der Talmudischen Literatur. Ein Beitrag zur Geschichte der Logik im Morgenlande," *ib.* 1901; "Die Frauen der Bibel. Drei Vorträge," *ib.* 1903; "Die Erzählungskunst der Bibel. Zwei Vorträge," *ib.* 1904; "Der Mischneh Torah," *ib.* 1905.

s. M. K.

SCHWARZ, ANTON: Austrian chemist; born at Polna, Bohemia, Feb. 2, 1839; died at New York city Sept. 24, 1895. He was educated at the University of Vienna, where he studied law for two years, and at the Polytechnicum, Prague, where he studied chemistry. Graduating in 1861, he went to Budapest, and was there employed at several breweries. In 1868 he emigrated to the United States and settled in New York city. The following year he was employed on "Der Amerikanische Bierbrauer" ("The American Brewer") and soon afterward became its editor. A few years later he bought the publication, remaining its editor until his death. He did much to improve the processes of brewing in the United States, and in 1880 founded in New York city the Brewers' Academy of the United States.

Schwarz's eldest son, **Max Schwarz** (b. in Budapest July 29, 1863; d. in New York city Feb. 7, 1901), succeeded him as editor of "The American Brewer" and principal of the Brewers' Academy. He studied at the universities of Erlangen and Breslau and at the Polytechnic High School at Dresden. In 1880 he followed his father to the United States and became associated with him in many of his undertakings.

Both as editor and as principal of the academy he was very successful. Many of the essays in "The American Brewer," especially those on chemistry, were written by him. He was a great advocate of the "pure beer" question in America.

BIBLIOGRAPHY: *The American Brewer*, New York, Nov., 1895, and March, 1901.

A. F. T. H.

SCHWARZ, GUSTAV: Hungarian lawyer; born at Budapest 1858; educated in his native city and at German universities. In 1884 he became privat-docent in Roman law at Budapest, being appointed assistant professor nine years later, and professor in the following year. In 1895 he was made a member of the editorial committee in charge of the drafting of the Hungarian civil law; and in 1902 he became a privy councilor.

Schwarz's works include: "A Végrendelkezési Szabadság a Római Jogban" (Budapest, 1881), on the unrestricted right of disposal in Roman law; "Uj Irányok a Magánjogban" (*ib.* 1884), new tendencies in civil law; "A Tulajdonfentartás" (*ib.* 1885), on the right of ownership; "Az Animus Domini" (*ib.* 1885); "Magánjogi Esetek" (*ib.* 1886), cases relating to civil law; "Magánjogi Fejtegetések" (*ib.* 1890), studies in civil law; "A Házassági Jogról" (*ib.* 1894), on marital law.

Schwarz was converted to Christianity in 1902.

BIBLIOGRAPHY: *Pallas Lex.*

s. L. V.

SCHWARZ, ISRAEL: German rabbi; born at Hürben, Bavaria, March 15, 1830; died at Cologne Jan. 4, 1875; educated by his father, R. Joachim Schwarz of Hürben. At the age of eighteen he passed the state examination for Bavarian rabbis, and was then elected district rabbi of Bayreuth, where he remained until 1856, when he was called to the rabbinate of Cologne. Schwarz was an ardent supporter of the Alliance Israélite Universelle, and founded several local branches of that society.

Schwarz's works include: "Tiḳwat Enosh" (1868), containing his own translation of Job as well as the haggadic sayings to this book, and the commentaries of Isaiah di Trani, Moses and Joseph Ḳimḥi, and Zerahiah b. Israel of Barcelona; and a translation of a geography of Palestine, written in Hebrew by Joseph Schwarz.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 300; Wolf, *Hebr. Bibl.* xii. 43–47; *Jüdisches Literaturblatt*, iii. 10, 19; Zeitlin, *Bibl. Post-Mendels.* p. 358.

s. M. L. B.

SCHWARZ, JOSEPH: Palestinian geographer; born at Flosz, Bavaria, Oct. 22, 1804; died at Jerusalem Feb. 5, 1865. When he was seventeen years old he graduated as teacher from the Königliches Schullehrerseminar of Colberg, after which he joined his brother Israel at the University of Würzburg, where for five years he devoted himself to the history and geography of the Holy Land, and published a map of Palestine (1829; republished at Vienna, 1831, and Triest, 1832). It was his ardent desire, however, to study in Palestine itself the physical history and geography of the Holy Land, where his knowledge of Talmudic sources and early Jewish writers would be of more service. Accordingly he decided to settle in Jerusalem, whither he went

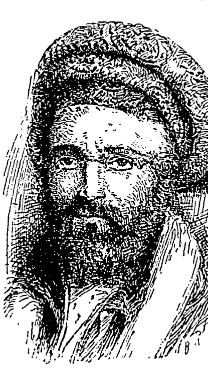

Joseph Schwarz.

in 1833. Schwarz then began a series of journeys and explorations in various parts of Palestine, to which he devoted about fifteen years. The results of his investigations and researches into the history, geography, geology, fauna, and flora of that country have placed him in the front rank of Palestinian explorers and geographers. He is the greatest Jewish authority on Palestinian matters since Estori Farḥi (1282–1357), the author of "Kaftor wa-Feraḥ." One of the first of his undertakings was to record from personal observations, made on Mount Olivet in Jerusalem, the exact time of sunrise and sunset for every day in the year, for the purpose of determining for the pious Watiḳin, of whose sect he was a devout member, the proper time for the morning "Shema'."

In America.

Schwarz adopted the ritual, minhagim, and customs of the Sephardim. In 1849 he accepted the mission of meshullaḥ, visiting especially England and the United States, and staying for a time in New York. An incident of his visit to America was the translation of his "Tebu'ot ha-Areẓ" into English by Isaac Leeser; it was probably the most important Jewish work published in America up to that time. The expense of publication was met by A. Hart. Later Schwarz revisited his native country, where, in 1852, was published a German translation of his work, for which he was decorated by the Emperor of Austria. Schwarz then returned to Jerusalem, and continued his study of rabbinical literature and Cabala, joining the Beth-El cabalistic congregation in Jerusalem.

Another important event in his career was his attempt to discover the Ten Tribes, which he thought might be found in Africa (Abyssinia, Central and South Africa) and in Yemen, Tibet, and China. He ridiculed the idea of identifying them with the American Indians or the East-Indians. An interesting correspondence on this subject is added to Leeser's edition of the "Tebu'ot ha-Areẓ" (pp. 493–518).

Works.

Schwarz published the following works: "Luaḥ," a calendar for the year 5604 (Jerusalem, 1843); "Tebu'ot ha-Shemesh," in four parts, on the physical history of the Holy Land, the cycle of the sun, and the calculation of sunrise and sunset (*ib.* 1843); "Tebu'ot ha-Areẓ," geography, geology, and chronology of Palestine (*ib.* 1845); "Peri Tebu'ah," Biblical and Talmudic notes on Palestine, the second part, entitled "Pardes," treating of the four methods of commentating (*ib.* 1861); "Teshubot," responsa and, under the title "Shoshannat ha-'Emeḳ," additions to and corrections of his former works (*ib.* 1862); "Luaḥ," tables of sunrise and sunset in the latitude of Jerusalem, published by his son-in-law Azriel Aaron Jaffe (*ib.* 1862). The English translation of the "Tebu'ot ha-Areẓ" made by Isaac Leeser bore the title "A Descriptive and Historical Sketch of Palestine," and was published with maps, engravings, and a portrait of the author (Philadelphia, 1850). A German translation was published by Israel Schwarz under the title "Das Heilige Land" (Frankfort-on-the-Main, 1852). Extracts from the "Tebu'ot" were published by Kalman Schulmann in his "Shulmit" (Wilna, 1855), and a complete edition of the work was printed by Joseph Kohen-Ẓedeḳ at Lemberg in 1865; Luncz's edition, Jerusalem, 1890, contains a complete biography of Schwarz, an index of the geographical names, and notes.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 300; Israel Schwarz's preface to *Das Heilige Land*; Zeitlin, *Bibl. Post-Mendels.* pp. 357–358; the preface to Luncz's edition, Jerusalem, 1890.

S. J. D. E.

SCHWARZ, PETER (PETRUS NIGER or **NIGRI):** German Dominican preacher and anti-Jewish writer of the fifteenth century. According to John Eck ("Verlegung eines Juden-Büchleins," signature H, i.b), Schwarz was a Jewish convert to Christianity; but for this assertion there are no proofs. Having obtained the degree of bachelor in theology, Schwarz turned his attention to the Hebrew language and literature. He studied at different universities, among them that of Salamanca, Spain, in which city he secretly associated with Jewish children and listened to the lectures of the rabbis in order to perfect himself in Hebrew. He then entered the Order of St. Dominic and set himself the task of spreading Christianity among the Jews. To this end he obtained an imperial edict compelling them to attend his sermons. In 1474 he preached in Hebrew, Latin, and German at Frankfort-on-the-Main, Ratisbon, and Worms, challenging the rabbis of each place to a disputation, which they, however, declined. Enraged by this failure, he composed two works vehemently attacking the Jews and the Talmud: one in Latin, which has no special title, being designated as "Tractatus Contra Perfidos Judæos" (Esslingen, 1475); the other in German, bearing the title "Stern Maschiach" (*ib.* 1477). Later he was invited to direct the Dominican College of Alt-Ofen, Hungary; and he wrote there the "Clypeus Thomistarum" (Venice, 1482).

In the first two of the above-mentioned works Schwarz brought to bear all his scholarship, and at the same time all his spite, against the Jews. He characterized the Talmud as an infamous and deceptive work which no Christian should tolerate and which ought to be burned when found in any country of Christendom. Reuchlin, naturally, declared Schwarz's works absurd ("Augenspiegel," p. 3). Both books are supplied with appendixes containing the Hebrew alphabet, rules for reading Hebrew, some grammatical rules, the Decalogue in Hebrew, etc., and they are among the earliest specimens of printing from Hebrew type in Germany.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, s.v.; Wolf, *Bibl. Hebr.* ii. 17, 1037, 1110 *et seq.*; iv. 525 *et seq.*

J. M. Sel.

SCHWARZFELD: Rumanian family which became prominent in the nineteenth century.

Benjamin Schwarzfeld: Rumanian educator and writer; father of Elias, Moses, and Wilhelm Schwarzfeld; born April, 1822; died at Jassy Nov. 27, 1896. After completing his Hebrew education he turned his attention to modern secular studies. From 1845 he contributed to the "Kokebe Yiẓḥaḳ," edited by E. Stern. His wedding, in 1848, deserves to be mentioned because of the fact that he was the first Rumanian Jew to appear under the bridal canopy in a frock coat and high silk hat instead of in the customary caftan and fur cap. The event aroused so great an excitement among the Orthodox, especially among the Ḥasidim, that the police were compelled to interfere to prevent public disturbances. Schwarzfeld started his career as a banker, and was the first to introduce fire insurance into Moldavia.

In spite of the opposition of the conservative element among the Rumanian Jews he opened in 1852, at his own expense, the first modern Jewish school. On account of this he was excommunicated, but, owing to his relations with various foreign consuls, the ban remained without any practical effect. He remained at the head of the school, which was conducted until 1857. In 1858 he prevailed upon the minister, Cantacuzino, to close the old-fashioned Jewish schools (ḥadarim) and compel the communities to appoint rabbis with a modern education. In 1860 he accepted the honorary position of inspector-general of the Jewish schools of Moldavia. Schwarzfeld was a continuous contributor to the Hebrew papers published in Rumania, and acted as correspondent for a number of foreign Jewish periodicals.

Bibliography: E. Schwarzfeld, in *Anuarul pentru Israelitzi*, x. 108.

Elias Schwarzfeld: Rumanian historian and novelist; born March 7, 1855, at Jassy. He received his early education in the public schools of Jassy, and while still a student, between 1871 and 1873, contributed to the Jassy papers "Curierul de Jasi" and "Noul Curier Roman." In 1872 he was interested in the foundation of the "Vocea Aparatorului," which was started in behalf of the Jews. In May, 1874, Schwarzfeld founded in Jassy the "Revista Israelitica," in which he published his first Jewish novel, "Darascha." From 1874 to 1876 he studied medicine at the University of Bucharest, abandoning it later, however, to take up the study of law (LL.D. 1881). From 1877 to 1878 he edited the "Jüdischer Telegraf," a Yiddish daily; and after this had ceased publication he edited the Yiddish biweekly "Ha-Yoeẓ." In 1878 he published his first pamphlet, "Chestia Scoalelor Israelite si a Progresului Israelit in Romania," which was occasioned by a circular which the Alliance Israélite Universelle had issued calling for information regarding the state of education among the Rumanian Jews.

In 1881, on his return to Bucharest, he took charge of the paper "Fraternitatea." He was at this time one of the principal collaborators on the "Anuarul Pentru Israelitzi," founded by his brother Moses in 1877. In this he published, from 1884 to 1898, his numerous studies on the history of the Jews in Rumania. As vice-president of the "Fraternitatea" lodge, and later as secretary-general of the supreme council of the Jewish lodges of Rumania, Schwarzfeld prepared the ground for the B'nai B'rith. In 1885 he published, in behalf of coreligionists in the small towns and villages, the two pamphlets "Radu Porumbaru si Ispravile lui la Fabrica de Hartie din Bacau" (translated into German) and "Adeverul Asupra Revoltei de la Brusturoasa."

Schwarzfeld's activities having rendered him objectionable to the government, he was expelled Oct. 17, 1885, only forty-eight hours being given him to arrange his personal affairs. He went immediately to Paris. In 1886 he was appointed by Baron Maurice de Hirsch secretary of his private bureau of charity. When the Jewish Colonization Association was founded Schwarzfeld became its secretary-general; up to the death of Baroness Hirsch he acted as her secretary in the distribution of her charities. Schwarzfeld continued at Paris his literary activity in behalf of his Rumanian brethren, and he was the co-editor of the "Egalitatea," founded in 1890 in Bucharest by his brother. To the "American Jewish Year Book" for 5662 (1901–2) he contributed two essays: "The Jews of Rumania from the Earliest Time to the Present Day" and "The Situation of the Jews in Rumania Since the Berlin Treaty (1878)"; an essay on "The Jews of Moldavia at the Beginning of the Eighteenth Century" appeared in the "Jewish Quarterly Review," vol. xvi., and another entitled "Deux Episodes de l'Histoire des Juifs Roumains" in the "Revue des Etudes Juives," vol. xiii.

Schwarzfeld is the only Rumanian writer of note who has cultivated the specifically Jewish novel. To this class of literature belong his "Rabinul Facator de Minuni, Conte Populaire" (1883); "Bercu Batlen" (1890); "Gangavul," "Betzivul," "Prigonit de Soarta" (1895); "O Fata Batrana," "Unchiul Berisch," "Un Vagabond," "Schimschele Ghibor," "Judecata Poporana" (1896); and "Polcovniceasa" (1897). Most of these novels have been translated into Hebrew and published by Mebaschan. His "Les Juifs en Roumaine Depuis le Traité de Berlin" appeared under the pseudonym "Edmond Sincerus" (London, 1901).

Schwarzfeld also translated into Rumanian several novels of Leopold Kompert, Ludwig Philippson, M. Lehman, Leopold von Sacher-Masoch, S. Kohn, and others; Isidore Loeb's article "Juifs"; Arsène Darmesteter's pamphlet on the Talmud; and the two lectures by Ernest Renan on Judaism.

Bibliography: *Anuarul pentru Israelitzi*, ix. 156–158; *Almanachul Israelit Ilustrat, 5664*, p. 250; *Calendarul Ziarului, 1886*, *Vocea Dreptatzei*, pp. 24–26.

Moses Schwarzfeld: Rumanian writer; third son of Benjamin Schwarzfeld; born at Jassy Dec. 8, 1857. After studying medicine for a short time at Bucharest he turned his attention exclusively to literature, his first article appearing in 1877, in the "Revista Israelita," published by his brother Elias. In the same year he founded the "Calendarul Pentru Israelitzi," a Jewish literary year-book, the title of which was changed in the following year to "Anuarul Pentru Israelitzi." This publication, the last volume of which appeared in 1898, became the organ of the most eminent Jewish writers in Rumania; it contains a vast number of original essays on the history, folk-lore, and literature of the Rumanian Jews. In 1881 Schwarzfeld became the principal contributor, under the pseudonym "Ploesteanu," to the periodical "Fraternitatea," published by his brother Elias.

A special merit of Schwarzfeld's is the revival of one of the most original and popular figures of Rumanian Judaism, namely, Moses Cilibi, whose biography and literary remains he published under the title "Practica si Apropourile lui Cilibi Moise Vestitul din Tzara Romaneasca" (Crajova, 1883; 2d ed., Bucharest, 1901). After the expulsion of his brother

Elias, and on account of the suspension by the government of the periodical "Fraternitatea," Schwarzfeld withdrew from political journalism and founded the Julius Barasch Historical Society, whose main purpose was to collect historical material concerning the Jews of Rumania.

Of the studies which were published by Schwarzfeld in the annals of the society the following deserve special mention: "Ochire Asupra Istoriei Evreilor in Romania dela Inceput Pana la Mijlocul Acestei Veac" (Bucharest, 1887); "Excursiuni Critice Asupra Istoriei Evreilor in Romania" (*ib.* 1888); "Monente din Istoria Evreilor in Romania" (*ib.* 1889). His "Poesile Populare, Colectia Alexandri" (Jassy, 1889) and "Vasile Alecsandri sau Mesterul Dregestrica si Aparatorii Sai" (Crajova, 1889) are contributions to general Rumanian literature. In 1890 Schwarzfeld founded the "Egalitatea," in Bucharest. He is an advocate of political Zionism and has been a delegate to several Zionist congresses.

Wilhelm Schwarzfeld: Rumanian author; second son of Benjamin Schwarzfeld; born at Jassy May 22, 1856; died at Bucharest Feb. 22, 1894. After receiving an education at Jassy he went to Bucharest to study for a short time at the Faculté des Lettres. He contributed frequently to the "Fraternitatea," "Propasirea," "Egalitatea," and "Anuarul Pentru Israelitzi," and took an active part in the foundation and development of the Julius Barasch Historical Society, for which he compiled a collection of inscriptions from the more important Jewish cemeteries of Rumania. He published a number of important historical and literary essays in the "Anuarul Pentru Israelitzi" (vols. xii., xiii., xv., xvii., and xviii.). His "Amintiri din Viatza Scolara" (1894) constitute a valuable contribution to the contemporaneous history of the Jews of Rumania.

BIBLIOGRAPHY: *Anuarul Pentru Israelitzi*, xvi. 224-228; *Egalitatea*, 1894, pp. 73-76.

S.

SCHWEIDNITZ. See SILESIA.

SCHWEINFURT (Hebrew, שוינוורט): Town in Lower Franconia. The first mention of its Jews dates from the year 1243, when Henry of Bamberg ordered 50 marks in silver to be paid them. In 1263 the murder of a seven-year-old Christian girl was attributed to the Jews, and it was only by the mayor's active interference that a persecution of them by the rabble was prevented. It developed later that the child had been murdered in one of the factional quarrels of the town. In common with those of other Franconian towns, the Jews of Schweinfurt suffered much from the persecutions in 1298 and 1349. They were severely affected in 1390 also, when Wenceslaus IV. annulled all debts owing to them, and in 1544, when the schools were closed and the Jewish advocate Jud Hesel in vain endeavored to bring about their reopening.

Schweinfurt is now (1905) the seat of the "Landesrabbiner" (present chief rabbi, Dr. S. Stein), its Jews numbering 415 in a total population of about 12,500; and it has four benevolent societies. The total number of Jews in the district is 1,500, of which the town of **Gerolzhofen** has 148, that of **Wiederwerrn** 140, and that of **Theilheim** 116.

BIBLIOGRAPHY: Aronius, *Regesten*, pp. 232, 286; Wiener, *'Emek ha-Baka*, p. 44; *Regesten*, pp. 176, 177; Salfeld, *Martyrologium*, pp. 233, 271, 275, 281; Heffner, *Juden in Franken*, p. 37; *Statistisches Jahrbuch*, 1903, *s.v.*

J. S. O.

SCHWERIN. See MECKLENBURG.

SCHWERIN, GÖTZ: Hungarian rabbi and Talmudist; born in 1760 at Schwerin-on-the-Warthe (Posen); died Jan. 15, 1845; educated at the yeshibot of Presburg and Prague. In 1796 he settled in Hungary, at first living the life of a private scholar in Baja; but in 1812 he was appointed rabbi of Szabadka and in 1815 of Baja. His house became the intellectual center of the district. In 1827 he was elected chief rabbi of Hungary by the heads of all the communities, with the right to officiate as the highest judge, to summon the contending parties, and even to compel their appearance. He attended the meetings of the "asifah," or county communal gatherings, to supervise the apportioning of the toleration tax, to settle disputes, to record the minutes on important occasions, and to formulate decisions. No rabbi or ritual official could be appointed in the county without his consent, his decision in this regard being final. Religious questions and marital difficulties and lawsuits, matters relating to elections and taxation, and differences between congregations and rabbis were brought before him, involving thousands of decisions during his term of office.

Schwerin used his power with inflexible justice, even appealing to the authorities when necessary. He was not entirely untouched by the spirit of Reform. He gave to the sermon, for instance, its due place in the service; nor was he therein satisfied with the far-fetched interpretations of Biblical and Talmudic passages current at that time, but sought to edify and elevate his hearers. In 1844 he was an important member of the rabbinical conference of Paks (Hungary). A detailed account of Schwerin's life was written in Hungarian by his grandson Samuel Kohn, rabbi in Budapest ("Magyar Zsidó Szemle" [1898-99], xv., xvi.).

D. E. N.

SCHWOB (MAYER ANDRÉ), MARCEL: French journalist; born at Chaville (Seine-et-Oise) Aug. 23, 1867; died at Paris Feb. 27, 1905. He received his early instruction at Nantes, where his father was editor of the "Phare de la Loire." Settling in Paris, he became connected with the "Echo de Paris," in which paper appeared his first stories, and with the "Evénement Journal," the "Revue des Deux Mondes," etc. Through the influence of his uncle Leon Cahun, curator of the Mazarin Library, he received a thorough education (A.B. 1888) and was appointed professor at the Ecole des Hautes Etudes.

Schwob, who was one of the most brilliant of modern French writers, was the author of: "Etude sur l'Argot Français," 1889, with M. Guiyesse; "Jargon des Coquillards en 1455," 1890, a work on the adventures and life of the French poet Villon; "Cœur Double," 1891; "Le Roi au Masque d'Or," 1892; "Le Livre de Monelle" and "Mimes," 1894; "La Croisade des Enfants," 1895; "Spécilège" and "Vies Imaginaires," 1896; "La Lampe de Psyché," 1903; etc. He also translated Shakespeare's "Hamlet" with Eugène Moran, Sarah Bernhardt appearing in the title rôle of the production of his version, and "Broad Arrows" by Stevenson, with whom he became quite intimate.

BIBLIOGRAPHY: *Nouveau Larousse Illustré*; *Jew. Chron.* March 3, 1905, p. 11; *Athenæum*, March 4, 1905.

S. F. T. H.

SCOPUS: An elevation seven stadia north of Jerusalem, where, according to tradition, the high priest and the inhabitants of the city welcomed Alexander the Great (Josephus, "Ant." xi. 8, § 5). Josephus states that the place was called Σαφείν (Aramaic, צפין; Hebrew, צופין), which name was translated into Greek as Σκοπός = "prospect," since from this height one might see Jerusalem and the Temple. It is evident from this statement that Σκοπός was not originally a proper name, and that it became one only by degrees. The account of Josephus was based on Eupolemus; and Schlatter ("Zur Topographie und Geschichte Palästina's," 1893, p. 56) therefore infers that the Hellenistic Eupolemus understood Hebrew or at least Aramaic. According to the Talmud, however, the meeting with Alexander took place at ANTIPATRIS; and since this city was formerly called Kefar Saba, Grätz ("Gesch." 2d ed., ii. 221), like Reland, inferred that there was a confusion between the names Σαφά and Σαβά. Of the two accounts that of Josephus is the more plausible. See ALEXANDER THE GREAT.

Scopus is next mentioned in the account of the war against Rome as being the site of a camp of Cestius Gallus (Josephus, "B. J." ii. 19, § 4), and later of Titus, who slowly approached the city from that point, leveling the ground thence to Herod's monument (*ib.* v. 3, § 2).

Scopus frequently appears in the Talmud under the name "Ẓofim." In certain halakic respects it is regarded as a boundary of Jerusalem (Pes. iii. 8; Tosef., Pes. ii. 13); and it is also said to be a place from which Jerusalem is visible (M. Ḳ. 26a; Yer. M. Ḳ. 83b; Sem. ix.). It is, however, evidently a mere play on words when a sort of honey is named after the place (Soṭah 48b).

In 1889 a canal, four meters in depth and roughly hewn in the rock, was discovered at the foot of the hill of Scopus; and this aqueduct is regarded by Gordon as the water-conduit of the Temple ("Mittheilungen und Nachrichten des Deutschen Palästina-Vereins," 1900, p. 48). A Jewish ossuary inscribed with Hebrew and Greek letters, recently discovered on the Mount of Olives, is supposed to have come from Scopus (Clermont-Ganneau, in "Revue Biblique," 1900, p. 307).

Opposite Scopus is an elevation, now called Al-Ḳahḳir, on which enormous stones have been found, and which has been identified as the site of the camp of Titus (Luncz, "Jerusalem," vi. 81). Scopus is located by Buhl, however, in the southern portion of the elevation, which is bounded on the north by the Wadi al-Jauz.

BIBLIOGRAPHY: Estori Farḥi, *Kaftor wa-Feraḥ*, vi.; Neubauer, *G. T.* p. 151; Böttger, *Lexicon zu Flavius Josephus*, p. 223; Buhl, *Geographie des Alten Palästina*, p. 96; Schürer, *Gesch.* 3d ed., i. 604, note 14.

G. S. KR.

SCORPION (Hebrew, "'aḳrab"): An arachnid resembling a miniature flat lobster, and having a poisonous sting in its tail. It is common in the Sinaitic Peninsula and the desert of El-Tih. In Palestine, where it is represented by eight species, it swarms in every part of the country, and is found in houses, in chinks of walls, among ruins, and under stones. In Ezek. ii. 6 "scorpion" is employed as a metaphor of bitter, stinging words; and in I Kings xii. 11, 14 it is applied to a scourge which was probably provided with metal points. A place-name derived from the scorpion may perhaps be seen in Maaleh Akrabbim ("ascent of the scorpions"), occurring in Num. xxxiv. 4, Josh. xv. 3, and Judges i. 36.

In the Talmud the scorpion is said to live in empty cisterns, in dung-heaps, in holes, among stones, and in crevices of walls (Ḥag. 3a and parallels). It attacks without provocation or warning; and its bite is even more dangerous than that of the snake, because it repeats it (Yer. Ber. 9a). The scorpions of Adiabene (Ḥadyab) were considered especially dangerous (Shab. 121b). The urine of a forty-day-old infant and the gall of the stork were used as curatives (*ib.* 109b; Ket. 50a). The scorpion itself was employed as a medicament in curing cataract (Giṭ. 60a). Among the permanent miracles of Jerusalem was numbered the fact that no one was ever bitten there by a scorpion or a serpent (Ab. v. 5). The anger of the wise is likened to the sting of the scorpion (*ib.* ii. 10). Metaphorically, "'aḳrab" is used of the iron bit of the horse (Kelim xi. 5, xii. 3).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 301; Lewysohn, *Z. T.* p. 298.

J. I. M. C.

SCOTLAND: Country forming the northern part of Great Britain. Jews have been settled there only since the early part of the nineteenth century. In 1816 there were twenty families in EDINBURGH, which was the first Scottish city to attract Jewish settlers. The establishment of a Jewish community in GLASGOW came later, in 1830. These are the two principal communities, and contain nearly the whole of the Jewish population of Scotland, which may be set down as something over 8,000.

There are three other congregations—one at **Dundee**, another at **Aberdeen**, and a third at **Greenock.** Dundee, which has a Jewish population of 110, has a Hebrew Benevolent Loan Society connected with its synagogue in Murraygate. The Aberdeen congregation, though very small, came into prominence some years ago in connection with an action at law which was brought against it by the local branch of the Society for the Prevention of Cruelty to Animals, the Jewish method of slaughtering having been called in question and denounced as inhumane. The congregation at Greenock is numerically insignificant.

BIBLIOGRAPHY: *Jewish Year Book*, 1905.

J. I. H.

SCOTT, CHARLES ALEXANDER (KARL BLUMENTHAL): English author; born in London 1803; died at Venice Nov., 1866. At an early age he went to Italy, where he remained for a considerable time. He was master of several languages, and traveled extensively. In 1848 he joined in the Italian revolution against Austria and fought bravely before the fall of Venice. Later he enlisted as a soldier of fortune with Garibaldi.

When the latter organized his expedition in 1860 Scott sought the permission of that general to set out for Rome with some companions disguised as monks, with the object of carrying off young Mortara. This attempt at abduction was, however, abandoned.

In 1860 Scott had a quarrel with Lord Seymour, who publicly horsewhipped him. Scott brought an action and was awarded £500 damages; but he never recovered from the chastisement he received, which accelerated his death. He left considerable sums to Jewish charities and institutions.

Bibliography: *Jew. Chron.* May 3 and 10, 1867.

J. G. L.

SCOURGING. See Stripes.

SCRANTON: Third largest city in the state of Pennsylvania and capital of Lackawanna county. Jews settled there when the place was still called **Harrison** or **Slocum's Hollow,** the present name having been given to the city about 1850. The first Jew to hold public office was Joseph Rosenthal, who was Scranton's first, and for a long time its only, policeman. This was in 1860, when the population numbered but 8,500. The first Jewish congregation was organized in 1858, and was reconstituted in 1860 under the name "Anshe Ḥesed." In 1866 the synagogue on Linden street was built, it being the first building reared exclusively as a Jewish place of worship in Lackawanna county. This edifice, after having been twice rebuilt, was sold to the first Polish congregation in 1902, when the present temple, situated on Madison avenue near Vine street, was dedicated. E. K. Fisher was the first rabbi; and his successors were Rabbis Cohn, Weil, Sohn, Eppstein, Freudenthal, Löwenberg, Feuerlicht, and Chapman; A. S. Anspacher is the present (1905) incumbent. There are now about 5,000 Jews in Scranton in a total population of 105,000. They support, in all, five congregations, and two Hebrew schools holding daily sessions. One of the latter, the Montefiore Hebrew School, has a well-equipped corps of teachers and an enrolment of about 200 male pupils. The other school, larger in point of attendance, possesses its own house, situated on the south side of the city, and is supported entirely by the large Hungarian community.

The more important charitable organizations are: the Hebrew Ladies' Relief Society, the Ladies' Aid Society, the Deborah Verein, the South Side Relief Society, the Kitchen Garden School, and the Industrial Aid Society, a branch of the New York Removal Office.

Although the Jews are chiefly merchants and there are but few manufacturers among them, they are well represented in the legal and medical professions. For fourteen years a Jew active in communal work was president of the board of education; and he was subsequently appointed director of public safety, the second highest office of the municipality.

A. A. S. A.

SCRIBES (Hebrew, סופרים; Greek, Γραμματεῖς): **1.** Body of teachers whose office was to interpret the Law to the people, their organization beginning with Ezra, who was their chief, and terminating with Simeon the Just. The original meaning of the Hebrew word "soferim" was "people who know how to write"; and therefore the royal officials who were occupied in recording in the archives the proceedings of each day were called scribes (comp. II Sam. viii. 17; II Kings xix. 2, *passim*); but as the art of writing was known only to the intelligent, the term "scribe" became synonymous with "wise man" (I Chron. xxvii. 32). Later, in the time of Ezra, the designation was applied to the body of teachers who, as stated above, interpreted the Law to the people. Ezra himself is styled "a ready scribe in the law of Moses" (Ezra vii. 6). Indeed, he might be correctly so called for two reasons, inasmuch as he could write or copy the Law and at the same time was an able interpreter of it. The Rabbis, however, deriving סופר from ספר (= "to count"), interpret the term "soferim" to mean those who count the letters of the Torah or those who classify its contents and recount the number of laws or objects belonging in each group; *e.g.*, five classes of people that are exempt from the heave-offering, four chief causes of damages, thirty-nine chief works which are forbidden on the Sabbath, etc. (Yer. Sheḳ. v. 1; Ḥag. 15b; Ḳid. 30a; Sanh. 106b). While this may be only a haggadic interpretation of the term "soferim," it is evident that these scribes were the first teachers of the Torah and the founders of the oral law.

Origin and Meaning.

The activity of the scribes began with the cessation of that of the Prophets. In fact, after the Israelites who came back from Babylon had turned their hearts to God, there was greater need of men to instruct the people and to assist them in obtaining a clear understanding of the Law. This body of teachers is identified by Zacharias Frankel ("Darke ha-Mishnah," p. 8) and Nachman Krochmal ("Moreh Nebuke ha-Zeman," ch. xi.) with the "men of the Great Synagogue" (comp. the expression συναγωγὴ γραμματέων in I Macc. vii. 12), of which Simeon the Just was the last member (comp. Ab. i. 2). If this identification is correct, the organization of the scribes lasted from the time of Ezra till the conquest of Palestine by Alexander the Great, a period of about 200 years. It must be said, however, that the term "soferim" was sometimes used, particularly in the post-Maccabean time, to designate teachers generally. Thus Moses and Aaron are styled the "soferim of Israel" (Targ. of pseudo-Jonathan to Num. xxi. 19; Targ. to Cant. i. 2). Besides, in certain passages it is quite evident that "soferim" refers to Talmudists of a later period, as, for instance, in Yer. Ber. i. 7 and R. H. 19a, where the expression "dibre soferim" (= "the words of the scribes") seems to refer to the school of Hillel. But as a general rule the term refers to the body of teachers the first of whom was Ezra and the last Simeon the Just. It seems that after Simeon the teachers were more generally styled "elders" ("zeḳenim"), and later "the wise ones" ("ḥakamim"; Shab. 64b; Suk. 46a), while "soferim" was sometimes used as an honorific appellation (Soṭah 15a). In still later times "soferim" became synonymous with "teachers of little children" (*ib.* 49a).

Range of Activity.

Although, as will be shown later, the activity of the scribes was manifold, yet their main object was to teach the Torah to the Jewish masses, and to the Jewish youth in particular. It was they who established schools, and they were particularly enjoined to increase the number of their pupils (Ab. i. 1). Their mode of teaching is indicated in Neh. viii. 8: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This passage is explained by the Rabbis as meaning that they first read the Hebrew text and then translated it into the vernacular, elucidating it still further by dividing it into passages ("pesuḳim"; Meg. 3a; Ned. 37b). Moreover, the scribes always connected with the text the laws which they deduced from the Biblical passages; that is, they read the passage, explained it, and then deduced the law contained in it; they did not in general formulate abstract halakot apart from the Biblical text. The halakot were the work of (1) the "Zugot" (duumvirates), who immediately followed the scribes, and (2) the Tannaim, who treated the law independently of the Biblical text. There are, however, some mishnayot which, from their style, seem to have emanated directly from the scribes (comp. Neg. ii. 5-7). The latter seem not to have departed from the literal interpretation of the text, although they adapted the laws to the requirements of the times, sometimes instituting by-laws ("seyagim"), this, according to Abot (*l.c.*), being one of the three main duties of their office (comp. R. H. 34a; Yeb. ii. 4; Sanh. xii. 3).

Used Square Hebrew Characters.

From the time of Ezra, however, the scribes occupied themselves also with plans for raising Judaism to a higher intellectual plane. They were, consequently, active in reviving the use of Hebrew, which had been to a great extent forgotten during the exile in Babylon, and in giving it a more graceful and suitable script. As to the latter, it is stated that the Torah had first been written in Hebrew characters; then, in the time of Ezra, in characters called "ketab ashshuri" (probably ≐ "ketab suri" = Syrian or Aramean script; comp. Kohut, "Aruch Completum," *s.v.* אשור), the present square type, the former script being left to the "Hedyoṭot," that is, the Cutheans or Samaritans (Sanh. 21b-22a). It is evident that the scribes, in making this change, wished to give the Torah a particularly sacred character in distinction to the Samaritan Pentateuch. The term "ketab ashshuri" is explained by one authority as meaning "the even writing" (Yer. Meg. i. 71b), as contrasted with the forms of the ancient Hebrew or Samaritan characters.

The scribes are still better known for their work in connection with the liturgy and in the field of Bible emendation; for, besides the many benedictions and prayers which are ascribed to them, they revised the Hebrew text of the Scriptures, their revisions being called "tiḳḳune soferim." The number of these scribal emendations is given as eighteen (in Mek., Beshallaḥ Shirah, 6, and in Tan., Yelammedenu Beshallaḥ, ed. Vienna, 1863, p. 82b), of which the following may be cited: "but Abraham stood yet before the Lord" (Gen. xviii. 22), substituted for the original text, "but the Lord stood yet before Abraham" (see Gen. R. xlix. 12); "and let me not see my wretchedness" (Num. xi. 15), an emendation of the original text, "and let me not see thy wretchedness"; "to your tents . . . unto their tents" (I Kings xii. 16), instead of "to your gods . . . unto their gods." Other traces of the scribes' revision of the text are dots above certain words the meaning of which seemed doubtful to them, the original marks being ascribed to Ezra (Ab. R. N., ed. Schechter, pp. 97-98; Num. R. iii. 13). For the "tiḳḳune soferim" see Masorah, and for the institutions ("taḳḳanot") established by the scribes, Synagogue, Great; Taḳḳanah.

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s. M. Sel.

2. The professional scribes, known also as "liblarin" ("liblar" = "libellarius"). There were two kinds of professional scribes: (*a*) one who was engaged in the transcription of the Pentateuch scroll, phylacteries, and mezuzot, and who was called "sofer STaM" (= סת"ם, the initials of "Sefer Torah," "Tefillin," and "Mezuzah"); (*b*) one who acted as notary public and court secretary.

(*a*) The productions of the sofer being the principal religious paraphernalia, he was a necessity in a Jewish community. A learned man was prohibited from residing in a town in which there was no scribe (Sanh. 17b). The sofer was so indispensable that, according to R. Joshua b. Levi, the men of the Great Assembly observed twenty-four fast-days on which they prayed that the soferim might not become rich and therefore unwilling to write. A baraita confirms the statement that writers of the Torah scrolls, tefillin, and mezuzot, and those that deal or trade in them are not blessed with riches (Pes. 50b; Tosef., Bik. ii., end). Even to this day the vocation of the sofer is the worst paid of all Jewish professions.

Artistic Work.

The Talmud, quoting the passage "This is my God, and I will beautify Him" (Ex. xv. 2, Hebr.), says: "Serve Him in a beautiful manner . . . prepare a beautiful Sefer Torah, written in good ink with a fine pen by an expert sofer" (Shab. 133b). The ink must be indelible, and the parchment specially prepared; the lines, traced and squared so that the writing may be straight and uniform. The Talmud declares that the rule regarding lines must be observed in the case of the mezuzah, which is written on one roll, but does not apply in the case of the tefillin-rolls. Both, however, may be copied from memory, the wording being familiar to the sofer (Meg. 18b). The tracing is done with a ruler and a style (comp. Giṭ. 6b; Tosef., Giṭ. *s.v.* אמר).

There were artists among the soferim. The Alexandrian scribes especially were noted for their skill in illumination. They used to gild the names of God found in the Pentateuch; but the rabbis of Jerusalem prohibited reading from such scrolls and ordered them to be placed in the genizah (Masseket Soferim i.; Shab. 103b).

The utmost care and attention were bestowed upon spelling, crowning certain letters (Taggin), dotting others, copying abnormalities, and upon the regulations as to spacing for parashiyyot and sections. Some soferim were careful to begin the columns of the Sefer Torah with a word commencing with a "waw," allowing an equal number of lines to every column. Such columns were known as "wawe ha-'ammudim" or "waw-columns." The preparation of phylacteries and mezuzot required a similar exercise of watchfulness. R. Ishmael said to a sofer: "My son, be careful in thy work, as it is a heavenly work, lest thou err in omitting or adding one iota, and so cause the destruction of the whole world" ('Er. 13a). The sofer was required to copy the text from a model form made by an expert, and was not permitted to rely on his memory. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv. 25) is the advice given to a sofer. R. Ḥisda, finding R. Hananeel writing a Sefer Torah from memory, said to him: "Indeed thou art able to write the whole Torah by heart; but our sages have forbidden the writing of even one letter without an exemplar" (Meg. 18b).

"Tiḳḳun Soferim."

The model from which the sofer copied the Pentateuch was called "tiḳḳun soferim" (which must not be confounded with tiḳḳune soferim = "changes in the text"). An ancient fine copy of a tiḳḳun soferim, written on vellum, and vocalized and accented, with "waw-columns" of sixty lines each, was found in the old synagogue of Cracow ("Ha-Maggid," xii. 6, Feb. 5, 1868). Among the printed model forms are: "Tiḳḳun Soferim," by Solomon de Oliveyra, Amsterdam, 1666; "'Ezrat ha-Sofer," with wawe ha-'ammudim, edited by Judah Piza, *ib.* 1769; "'En ha-Sofer," with wawe ha-'ammudim, by W. Heidenheim, 10 parts, Rödelheim, 1818–1821. The modern "Tiḳḳun Soferim," without vowels or accents, was first published in Wilna, in 1874, with wawe ha-'ammudim in two half-columns of forty-two lines. This edition has been reprinted several times and is now the standard copy.

Moses Ḥagiz, in his "Mishnat Ḥakamim" (§§ 227–228, Wandsbeck, 1733), urges scrupulous carefulness as to the qualification of the sofer, and refers to Moses Zacuto, who complained of the malpractises of the soferim in their work. He refers also to Zacuto's letter enumerating ten rules for the guidance of the sofer and addressed to the rabbis of Cracow, who had requested the information. A copy of this letter is among the manuscripts of the Bodleian Library, Oxford. It contains cabalistic rules by Moses Zacuto for the writing of a Pentateuch roll according to Luria; but it is addressed to Isaac, rabbi of Posen, and includes Isaac's answer copied in the year 5438 = 1678 (Neubauer, "Cat. Bodl. Hebr. MSS." cols. 1871, 2, and 1890).

Colophons.

The ordinary Bible for study was usually vocalized, accented, and sometimes illuminated (see Bible Manuscripts). In most cases the sofer would only write upon the order of a patron; and he would append his signature at the end of his work as a guaranty of its correctness, with the date, place of production, and sometimes the name of his patron also, as an identification in case of loss. These colophons are interesting from an antiquarian and historical point of view. Probably the earliest is that of Moses ben Asher's Bible, which was ordered by Jabez b. Solomon and given to the Karaite congregation in Jerusalem, and of which Jacob Saphir saw the Prophets in the possession of the Karaite congregation at Cairo ("Eben Sappir," i. 14b, Lyck, 1868). It was written in Tiberias and dated in the year 827 from the destruction of the Second Temple (= 896 C. E.); the colophonic matter appearing at the end of the Minor Prophets. Some colophons are written in letters of gold with an illuminated border, giving the date according to the era of the Creation, the Seleucidan era, and that of the destruction of the Temple; a blessing for the patron follows; and the closing words are: "May salvation [or "the redeemer"] speedily come." In rare instances the scribe acknowledges the receipt of his compensation in full; in others he apologizes for any error or shortcoming and pleads for God's forgiveness.

Expertness in writing was highly developed during the existence of the Second Temple. Ben Ḳamẓar was able to manipulate four pens between his five fingers and to write a four-lettered word at one stroke. He was blamed for not teaching his art to others (Yoma 38b). The vocation of the sofer was a regular profession; and many Talmudists were known by the appellation "Safra." The scribe was recognized in the street by the pen behind his ear (Shab. i. 3; 11a).

Notary and Secretary.

(*b*) The other kind of sofer was employed in the preparation of bills of divorce requiring special care. He acted also in the capacity of a public notary, and as a recording clerk in the court-house ("bet din"). There were two clerks: one recording the charge of the accuser; the other, the answer of the accused (Sanh. 17b). The sofer was, moreover, the public secretary. It is stated that the nasi Rabban Gamaliel in his official seat on the Temple site had before him Johanan the sofer, to whom he dictated three letters: (1) "To our brethren residing in upper and lower Galilee"; (2) "To our brethren in the South"; and (3) "To our brethren in exile in Babylon and Media and other exilic countries of Israel. Peace with you shall ever increase. We inform you," etc. (Sanh. 11b). In later times the scribe of the community (= "sofer ha-ḳahal") was the recording secretary of the Pinḳes, and acted as notary as far as legal documents were concerned. The community had the power to consider as valueless all contracts not written by the appointed sofer (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 61, 1).

The sofer's fee was not fixed, nor might he make any charge except for loss of time. It was advisable therefore to make a bargain with him beforehand (*ib.* Eben ha-'Ezer, 154, 4). The question by whom the sofer shall be paid is settled for almost every possible case. The underlying principle is that the one who is in duty bound to give the document, or who receives the most benefit from the transaction, shall pay the scribe; otherwise the parties share the expense. Those responsible for the sofer's fee are enumerated thus: (1) The purchaser of property (Ḥoshen Mishpaṭ, 238, 1). (2) The borrower of money; but if the lender loses the note and desires a duplicate, he must pay for it. The lender pays for writing the receipt against a note; but when there is no note, and the borrower wishes to have a receipt, he must pay for it (*ib.* 39, 14; 54, 1). (3) The bridegroom, for the betrothal contract; but if the bride desires a duplicate, she must pay for it. The groom pays for the ketubah (Eben ha-'Ezer, 51, 1). (4) The husband, for a bill of divorce and the receipt for the dowry (*ib.* 110, 1; 120, 1). (5) Both parties, for writing arbitration papers (Ḥoshen Mishpaṭ, 13, 6). The plaintiff and defendant share alike the cost of writing their pleas and briefs for submission to a higher court (*ib.* 13, 3; 14, 2). The person who is in contempt of court must pay the expense incurred in issuing the summons (*ib.* 11, 4).

See BIBLE MANUSCRIPTS; GEṬ; INK; MANUSCRIPTS; MEZUZAH; PALEOGRAPHY; PHYLACTERIES; SCROLL OF THE LAW; TAGGIN.

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W. B. J. D. E.

SCROLL OF ANTIOCHUS. See ANTIOCHUS, SCROLL OF.

SCROLL OF THE LAW (Hebrew, "Sefer Torah"): The Pentateuch, written on a scroll of parchment. The Rabbis count among the mandatory precepts incumbent upon every Israelite the obligation to write a copy of the Pentateuch for his personal use. The passage "Now therefore write ye this song for you, and teach it the children of Israel" (Deut. xxxi. 19) is interpreted as referring to the whole Pentateuch, wherein "this song" is included (Sanh. 21b). The king was required to possess a second copy, to be kept near his throne and carried into battle (Deut. xvii. 18; Maimonides, "Yad," Sefer Torah, vii. 1, 2). One who is unable to write the scroll himself should hire a scribe to write it for him; or if he purchases a scroll he should have it examined by a competent SOFER. If a Jew inherits a scroll it is his duty to write or have written another. This scroll he must not sell, even in dire distress, except for the purpose of paying his teacher's fee or of defraying his own marriage expenses (Meg. 27a).

Every One to Possess a Sefer Torah.

The Pentateuch for reading in public (see LAW, READING FROM THE) must be written on the skin (parchment) of a clean animal, beast or fowl (comp. Lev. xi. 2 *et seq.*), though not necessarily slaughtered according to the Jewish ritual; but the skin of a fish, even if clean, can not be used (Shab. 108a). The parchment must be prepared specially for use as a scroll, with gallnut and lime and other chemicals that help to render it durable (Meg. 19a). In olden times the rough hide was scraped on both sides, and thus a sort of parchment made which was known as "gewil." Later the hide was split, the outer part, of superior quality, called "ḳelaf," being mostly used for making scrolls of the Law, while the inner and inferior part, called "doksosṭos" (= δύσχιστος), was not employed for this purpose. The writing was inscribed on the outer or hair side of the gewil, and on the inner or flesh side of the ḳelaf (Shab. 79b). Every page was squared, and the lines were ruled with a stylus. Only the best black ink might be used (see INK), colored ink or

Method of Preparation.

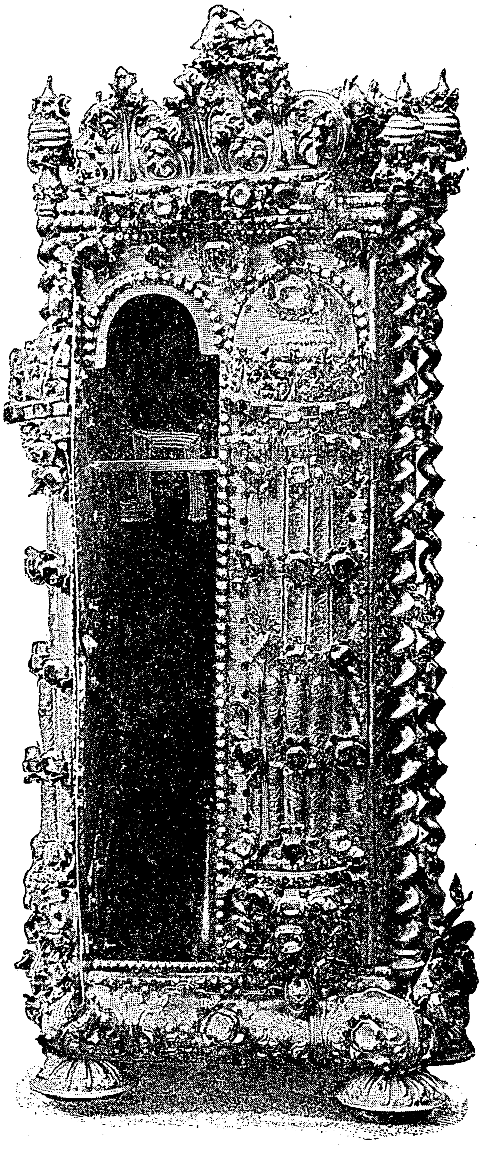

Metal Case for Scroll of the Law.
(In the Musée de Cluny, Paris.)

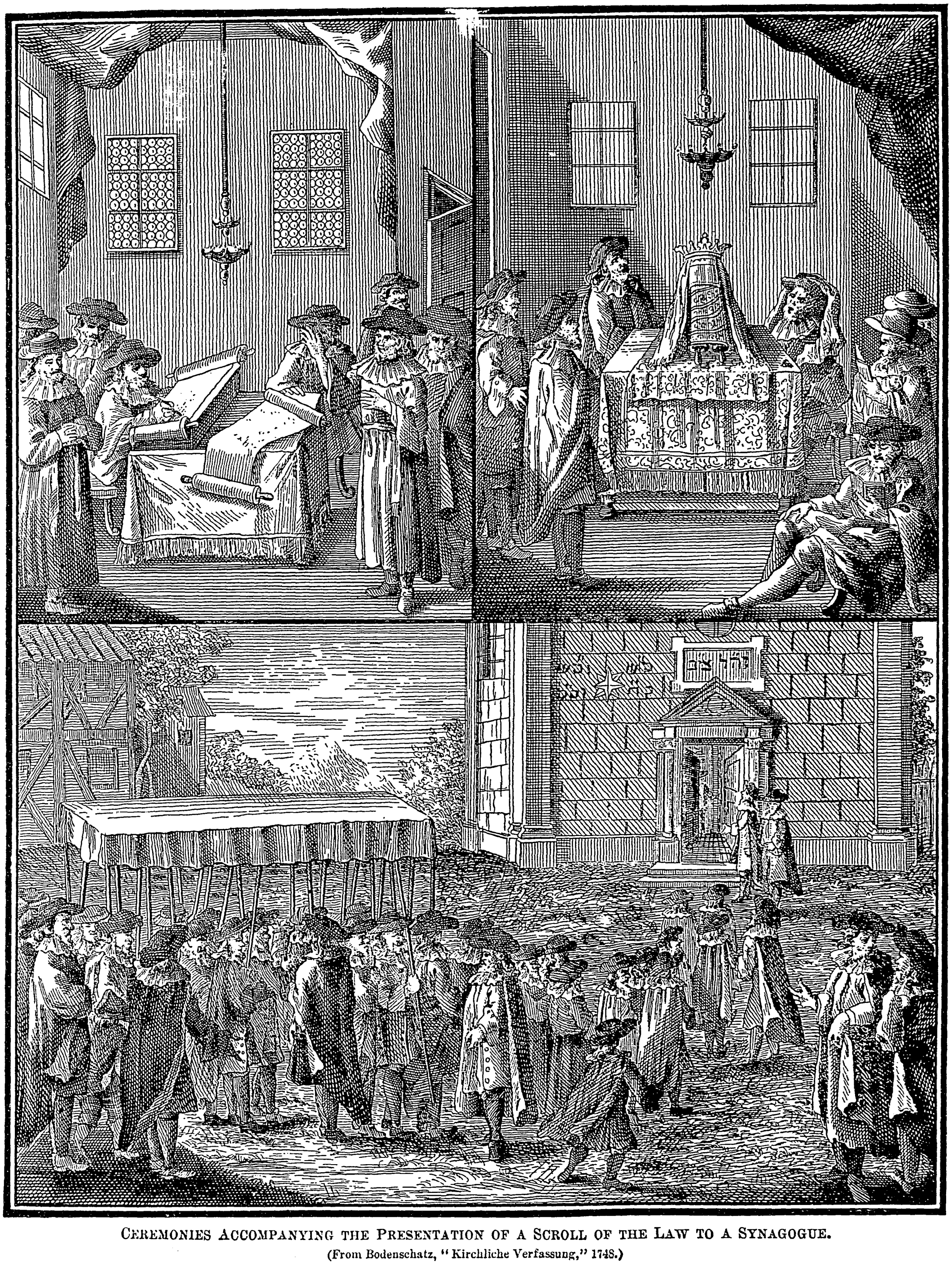

Ceremonies Accompanying the Presentation of a Scroll of the Law to a Synagogue.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

gilding not being permitted (Massek. Soferim i. 1). The writing was executed by means of a stick or quill; and the text was in square Hebrew characters (*ib.*).

Size of the Scroll and Margin.

The width of the scroll was about six handbreadths (= 24 inches), the length equaling the circumference (B. B. 14a). The Baraita says half of the length shall equal the width of the scroll when rolled up (Soferim ii. 9). The length of the scroll in the Ark was six handbreadths, equal to the height of the tablets (B. B. *l.c.*). Maimonides gives the size of the regular scroll as 17 fingers (= inches) long (see below), seventeen being considered a "good" number (טוב = 17). Every line should be long enough to contain thirty letters or three words equal in space to that occupied by the letters למשפחותיכם. The lines are to be neither too short, as in an epistle, nor too long, involving the shifting of the body when reading from beginning to end. The sheet (“yeri‘ah”) must contain no less than three and no more than eight columns. A sheet of nine pages may be cut in two parts, of four and five columns respectively. The last column of the scroll may be narrower and must end in the middle of the bottom line with the words לעיני כל ישראל (Men. 30a).

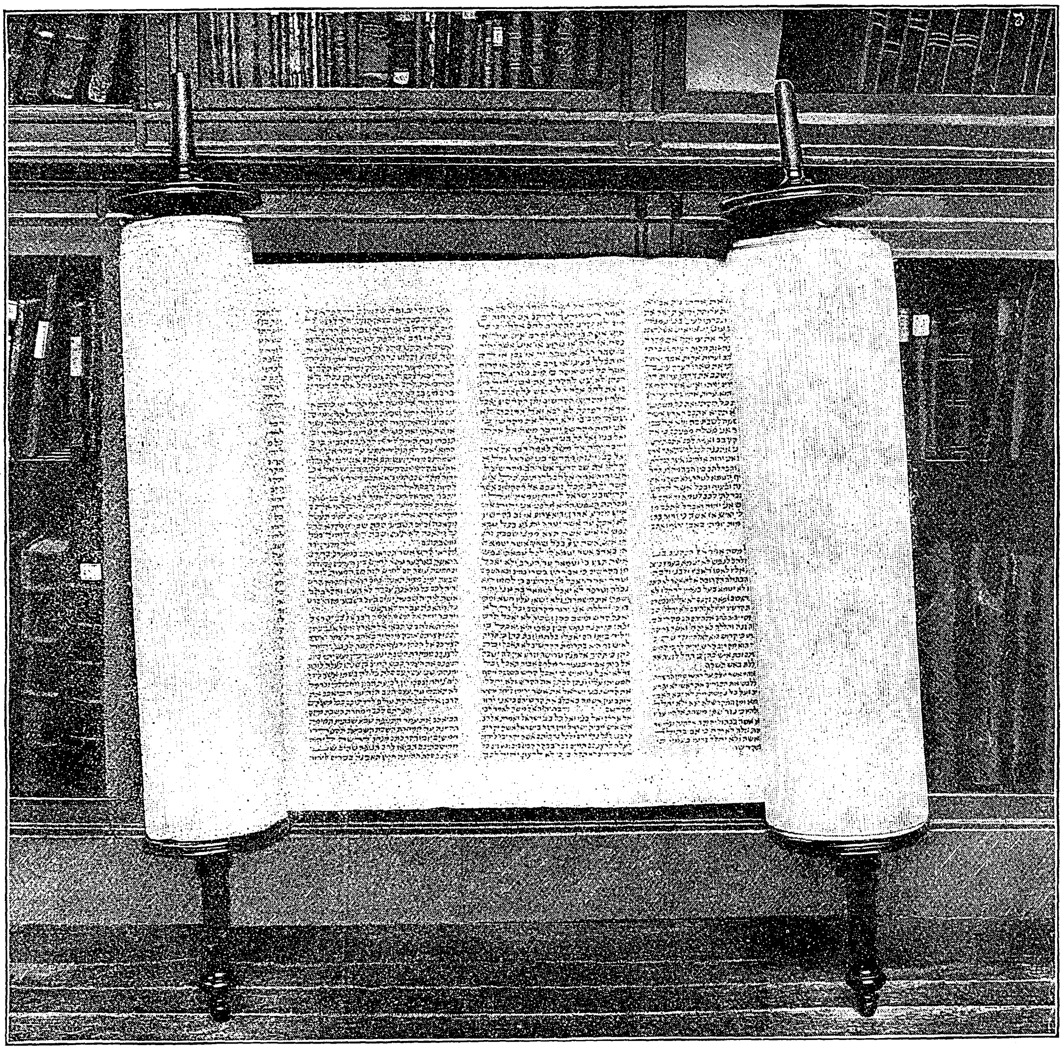

Scroll of the Law from China.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

The margin at the bottom of each page must be 4 fingerbreadths; at the top, 3 fingerbreadths; between the columns, 2 fingers' space; an allowance being made of 1 fingerbreadth for sewing the sheets together. Maimonides gives the length of the page as 17 fingers, allowing 4 fingerbreadths for the bottom and 3 fingerbreadths for the top margin, and 10 fingerbreadths for the length of the written column. In the scroll that Maimonides had written for himself each page measured 4 fingers in width and contained 51 lines. The total number of columns was

266, and the length of the whole scroll was 1,366 fingers (= 37.34 yds.). Maimonides calculates a finger-measure as equal to the width of 7 grains or the length of 2 ("Yad," *l.c.* ix. 5, 9, 10), which is about 1 inch. The number of lines on a page might not be less than 48 nor more than 60 (*ib.* vii. 10). The Baraita, however, gives the numbers 42, 60, 72, and 98, based respectively on the 42 travels (Num. xxxiii. 3-48), 60 score thousand Israelites (Num. xi. 21), 72 elders (*ib.* verse 25), and 98 admonitions in Deuteronomy (xxviii. 16-68), because in each of these passages is mentioned "writing" (Soferim ii. 6). (At the present day the forty-two-lined column is the generally accepted style of the scroll, its length being about 24 inches.) The space between the lines should be equal to the size of the letters (B. B. 13a), which must be uniform, except in the case of certain special abnormalities (see SMALL AND LARGE LETTERS). The space between one of the Pentateuchal books and the next should be four lines. Extra space must be left at the beginning and at the end of the scroll, where the rollers are fastened. Nothing may be written on the margin outside the ruled lines, except one or two letters required to finish a word containing more than twice as many letters.

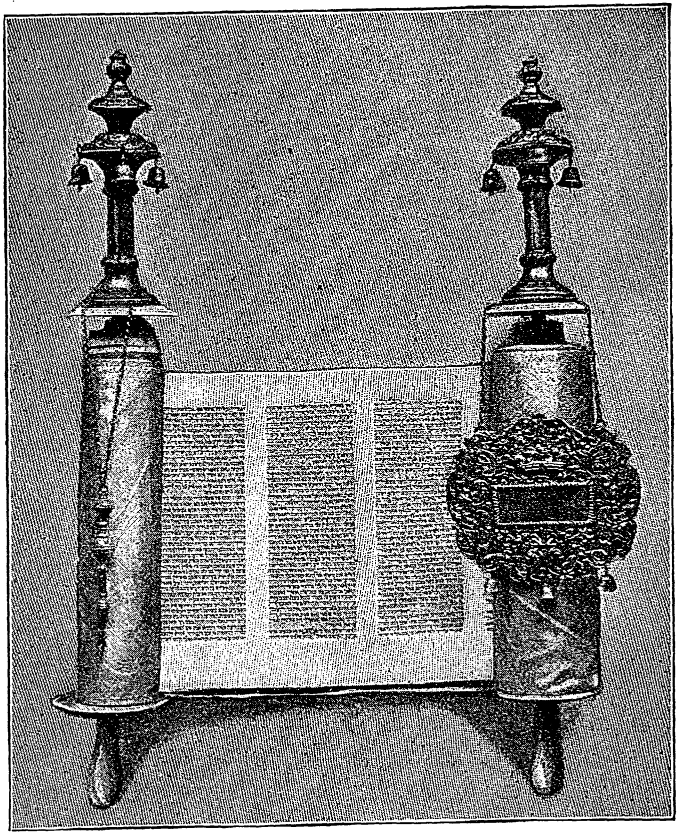

Scroll of the Law, with Crown, Breastplate, and Pointer.

(In the British Museum.)

Some scribes are careful to begin each column with initial letters forming together the words ביה שמו ("by his name JAH"; Ps. lxviii. 4), as follows: בׄראשית (Gen. i. 1), יׄהודה (*ib.* xlix. 8), הׄבאים (Ex. xiv. 28), שׁמר (*ib.* xxxiv. 11), מׄה (Num. xxiv. 5), וׄאעידה (Deut. xxxi. 28). Other scribes begin all columns except the first with the letter "waw"; such columns are called "wawe ha-'ammudim" = "the waw columns" (see SCRIBES).

It is the scribe's duty to prepare himself by silent meditation for performing the holy work of writing the Pentateuch in the name of God. He is obliged to have before him a correct copy; he may not write even a single word from memory; and he must pronounce every word before writing it. Every letter must have space around it and must be so formed that an ordinary schoolboy can distinguish it from similar letters (Shulḥan 'Aruk, Oraḥ Ḥayyim, 32, 36; see TAGGIN). The scroll may contain no vowels or accents; otherwise it is unfit for public reading.

The scroll is not divided into verses; but it has two kinds of divisions into chapters ("parashiyyot"), distinguished respectively as "petuḥah" (open) and "setumah" (closed), the former being a larger division than the latter (Men. 32a). Maimonides describes the spaces to be left between successive chapters as follows: "The text preceding the petuḥah ends in the middle of the line, leaving a space of nine letters at the end of the line, and the petuḥah commences at the beginning of the second line. If a space of nine letters can not be left in the preceding line, the petuḥah commences at the beginning of the third line, the intervening line being left blank. The text preceding the setumah or closed parashah ends in the middle of the line, a space of nine letters being left, and the setumah commencing at the end of the same line. If there is no such space on the same line, leave a small space at the beginning of the second line, making together a space equal to nine letters, and then commence the setumah. In other words, always commence the petuḥah at the beginning of a line and the setumah in the middle of a line" ("Yad," *l.c.* viii. 1, 2). Maimonides gives a list of all the petuḥah and setumah parashiyyot as copied by him from an old manuscript in Egypt written by Ben Asher (*ib.* viii., end). Asheri explains the petuḥah and setumah differently, almost reversing the method. The general practise is a compromise: the petuḥah is preceded by a line between the end of which and the left margin a space of nine letters is left, and commences at the beginning of the following line; the setumah is preceded by a line closing at the edge of the column and commences at the middle of the next line, an intervening space of nine letters being left (Shulḥan 'Aruk).

Verses.

The poetic verses of the song of the Red Sea ("shirat ha-Yam"; Gen. xv. 1–18) are metrically arranged in thirty lines (Shab. 103b) like bricks in a wall, as illustrated below:

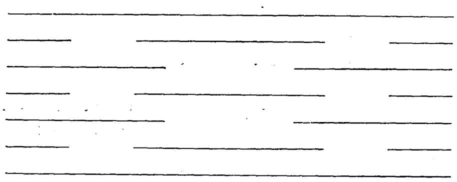

The first six lines are placed thus:

אז ישיר משה ובני ישראל את השירה הזאת ליהוה ויאמרו
לאמר אשירה ליהוה כי גאה גאה סוס
ורכבו רמה בים עזי וזמרת יה ויהי לי
לישועה זה אלי ואנוהו אלהי
אבי וארממנהו יהוה איש מלחמה יהוה
שמו מרכבת פרעה וחילו ירה בים ומבחר

The verses of the song of "Ha'azinu" (Deut. xxxii. 1–43) are placed in seventy double rows, the first four lines as follows:

האזינו השמים ואדברה ותשמע הארץ אמרי פי
יערף כמטר לקחי תזל כטל אמרתי
כשעירם עלי דשא וכרביבים עלי עשב
כי שם יהוה אקרא הבו גדל לאלהינו

The scroll must be written in accordance with the Masoretic Ketib, the abnormalities of certain letters being reproduced (see Small and Large Letters). If the final letters םןץףך are written in the middle of a word, or if their equivalents מנצפכ are written at the end, the scroll is unfit for public reading (Soferim ii. 10).

Name of God.

Scrupulous care must be taken in writing the Names of God: before every name the scribe must say, "I intend to write the Holy Name"; otherwise the scroll would be unfit ("pasul") for public reading. When the scribe has begun to write the name of God he must not be interrupted until he has finished it. No part of the name may extend into the margin outside the rule. If an error occurs in the name, it may not be erased like any other word, but the whole sheet must be replaced and the defective sheet put in the genizah. When the writing is set aside to dry it should be covered with a cloth to protect it from dust. It is considered shameful to turn the writing downward ('Er. 97a).

If an error is found in the scroll it must be corrected and reexamined by a competent person within thirty days; if three or four errors are found on one page the scroll must be placed in the genizah (Men. 29b).

The sheets are sewed together with threads made of dried tendons ("gidin") of clean beasts. The sewing is begun on the blank side of the sheets; the extreme ends at top and bottom are left open to allow stretching. The rollers are fastened to the ends of the scroll, a space of two fingerbreadths being left between them and the writing. Every sheet must be sewed to the next; even one loose sheet makes the scroll unfit. At least three stitches must remain intact to hold two sheets together (Meg. 19a; Giṭ. 60a).

Sewing the Sheets Together.

If the scroll is torn to a depth of two lines, it may be sewed together with dried tendons or fine silk, or a patch may be pasted on the back; if the tear extends to three lines, the sheet must be replaced. If the margin or space between the lines is torn, it may be sewed together or otherwise repaired. Care must be taken that every letter is in its proper place and that the needle does not pierce the letters.

A scroll written by a non-Jew must be put aside in the genizah; one written by a heretic ("apikoros") or sectarian Jew ("min") must be burned, as it is to be apprehended that he has wilfully changed the text (Giṭ. 45b).

תורה היא
עץ חיים

Breastplate for Scroll of the Law.
(Designed by Leo Horvitz.)

Every one who passes a scroll must kiss its mantle. The scroll may not be kept in a bedroom (M. Ḳ. 25a). A scroll of the Law may lie on the top of another, but not under the scroll of the Prophets, which latter is considered inferior in holiness to the scroll of the Pentateuch (Meg. 27a).

Decayed and worn-out scrolls are placed in the Genizah or in an earthen vessel in the coffin of a talmid-ḥakam (Ber. 26b). See also Manuscripts.

Appurtenances. The reverence with which the scroll of the Law is regarded is shown by its costly accessories and ornaments, which include a beautiful Ark as a receptacle, with a handsomely embroidered "paroket" (curtain) over it. The scroll itself is girded with a strip of silk and robed in a Mantle of the Law, and is laid on a "mappah," or desk-cover, when placed on the almemar for reading. The two rollers, "eẓ ḥayyim," are of hard wood, with flat, round tops and bottoms to support and protect the edges of the parchment when rolled up. The projecting handles of the rollers on both sides, especially the upper ones, are usually of ivory. The gold and silver ornaments belonging to the scroll are known as "kele ḳodesh" (sacred vessels), and somewhat resemble the ornaments of the high priest. The principal ornament is the Crown of the Law, which is made to fit over the upper ends of the rollers when the scroll is closed. Some scrolls have two crowns, one for each upper end.

Suspended by a chain from the top of the rollers is the breastplate, to which, as in the case of the crowns, little bells are attached. Lions, eagles, flags, and the Magen Dawid either chased or embossed, or painted, are the principal decorations. The borders and two pillars of Boaz and Jachin on the sides of the breastplate are in openwork.

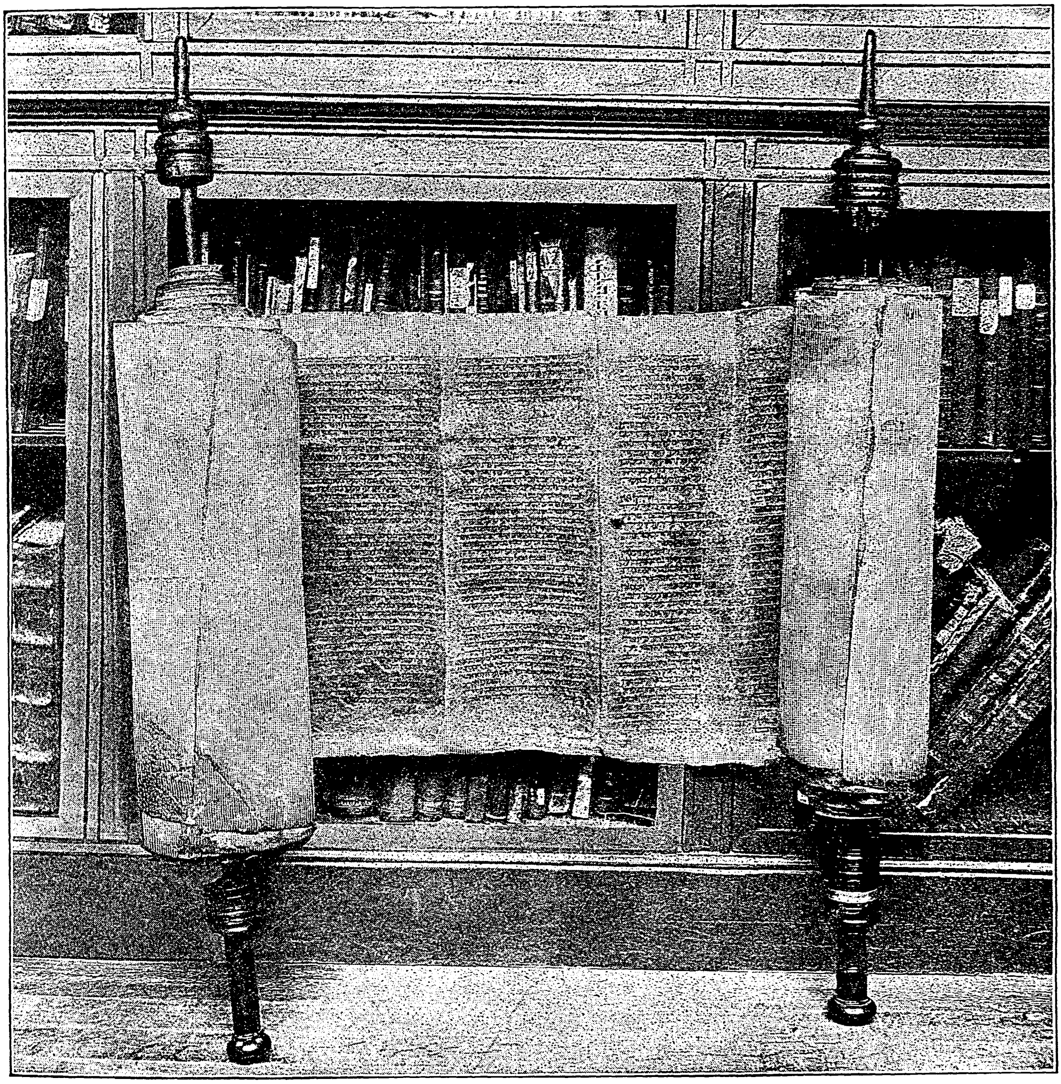

Scroll of the Law from Tafilet, Morocco.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

The Breastplate. In the center there is often a miniature Ark, the doors being in the form of the two tablets of the Law, with the commandments inscribed thereon. The lower part of the breastplate has a place for the insertion of a small plate, bearing the dates of the Sabbaths and holy days on which the scroll it distinguishes is used. Over the breastplate is suspended, by a chain from the head of the rollers, the YAD. In former times the crown was placed upon the head of the "ḥatan Torah" when he concluded the reading of the Pentateuch on the day of the Rejoicing of the Law, but it was not permitted to be so used in the case of an ordinary nuptial ceremony (Shulḥan 'Aruk, Oraḥ Ḥayyim, 154, 10). The people used to donate, or loan, the silver ornaments used for the scroll on holy days (*ib.* 153, 18). When not in use these ornaments were hung up on the pillars inside the synagogue (David ibn Abi Zimra, Responsa, No. 174, ed. Leghorn, 1651). In modern times they are placed in a drawer or safe under the Ark when not in use.

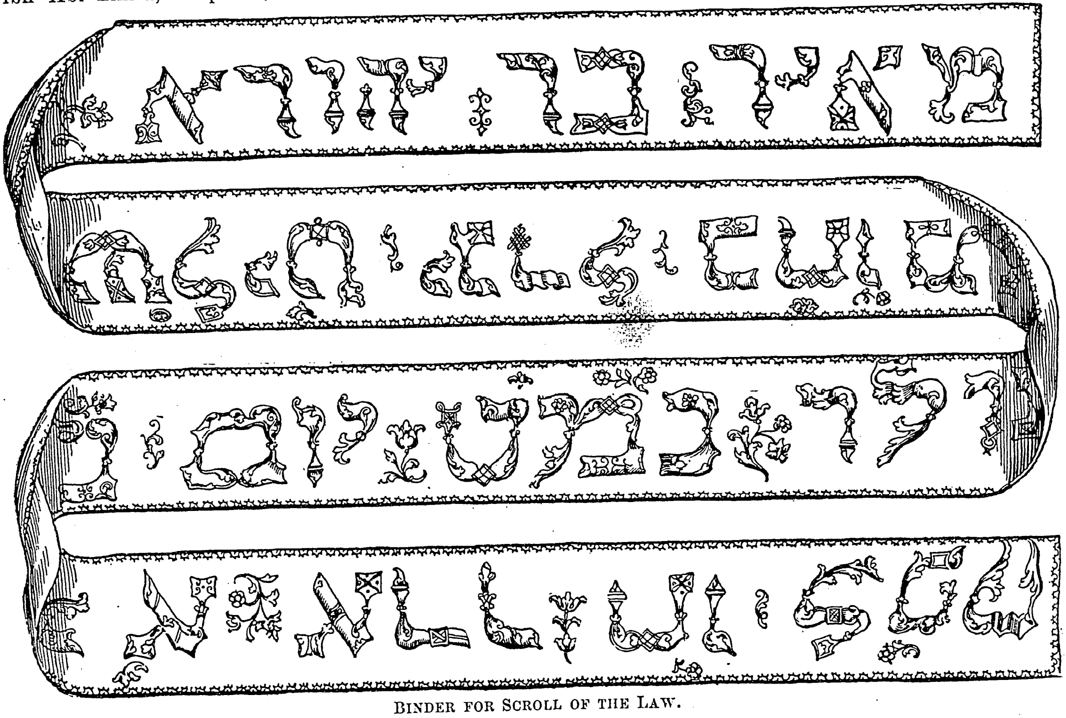

BINDER FOR SCROLL OF THE LAW.
(From Kirchner, "Jüdisches Ceremonial," 1726.)

For domestic use, or during travel, the scroll is kept in a separate case, which in the East is almost invariably of wood; when of small dimensions this is sometimes made of the precious metals and decorated with jewels.

BIBLIOGRAPHY: *Masseket Soferim*; Maimonides, *Yad, Sefer Torah*, vii.-x.; *Shulḥan 'Aruk, Yoreh De'ah*, 270-284; *Vitry Maḥzor*, pp 651-685, 687-704; bibliography under SOFER; William Rosenau, *Jewish Ceremonial Institutions and Customs*, p. 32, Baltimore, 1903; *Catalogue Anglo-Jewish Historical Exhibition*.

J. J. D. E.

The awe with which the Torah was regarded, even in its outward form, and the immutability of the East in general and of Jewish antiquity in particular, have preserved the scroll of the Law practically unchanged, and it may therefore be considered as the representative of the ancient Hebrew book. All the rules enumerated above find parallels in the Talmud and in the Midrash, and may be verified with the aid of the table of contents and index in Blau's "Das Althebräische Buchwesen" (see also MANUSCRIPTS). The material used for synagogue scrolls in ancient times was generally leather made of the skins of wild animals, parchment being used but seldom (Blau, *l.c.* pp. 23 *et seq.*, especially p. 30). This material continued to be employed in the East; for in the second half of the sixteenth century Joseph Caro was the first to codify the word "gewil," thus giving the Polish Jew Moses ISSERLEIN occasion to remark that "our parchment is better" (comp. also Löw, "Graphische Requisiten," i. 131). In Europe, on the contrary, parchment scrolls were approved; and it was even permitted to read from the Torah in book-form if there was no scroll at hand (Maimonides, *l.c.* x., end; "Migdal 'Oz" *ad loc.*; and Löw, *l.c.* ii. 138).

History.

In antiquity a scroll of small size with very fine script was generally used; and the largest copy, the official Torah scroll of Judaism, which was kept in the sanctuary at Jerusalem, and from which the high priest and the king read to the congregation on solemn occasions, did not exceed 45 cm. in height, as is shown both by direct statements and by the illustration on the arch of Titus (Blau, *l.c.* pp. 71-78). Under European influence, however, gigantic scrolls, specimens of which still exist, became the fashion in the Middle Ages, although side by side with them small, graceful rolls likewise were used both for synagogal and for private worship. The earliest extant manuscript of the Torah is said to have been written before 604; only fragments of it have been preserved (see JEW. ENCYC. iii. 180b, *s.v.* BIBLE MANUSCRIPTS). Among noteworthy scrolls of the Law which have disap-

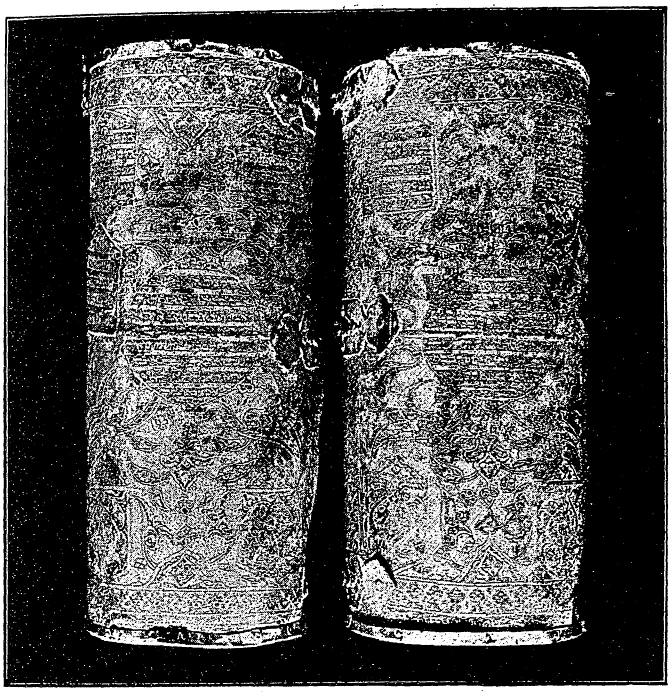

Metal-Work Cases for Scrolls of the Law, with Floral Designs and Hebrew Inscriptions, Dated 1732.

(Formerly in a synagogue at Bokhara, now in the possession of M. N. Adler, London.)

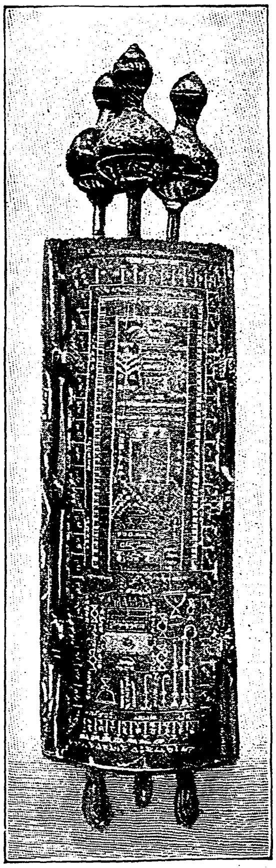

Case Containing Samaritan Scroll of the Law.

(From a photograph by the Palestine Exploration Fund.)

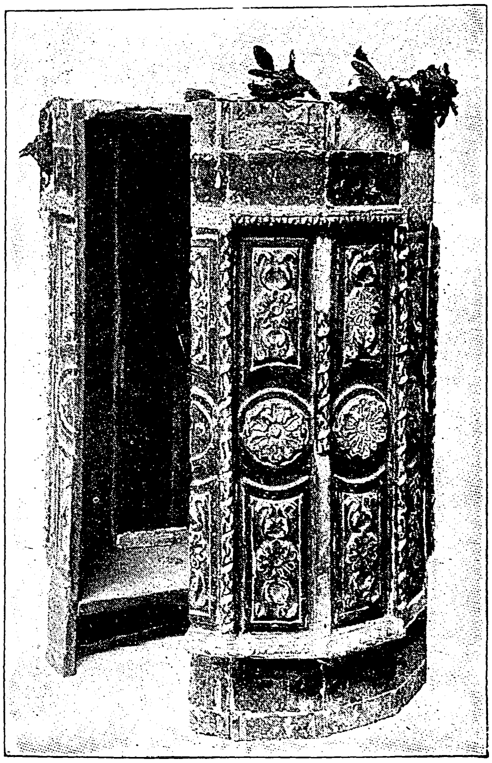

Wooden Case for Scroll of the Law from Taflet, Morocco.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

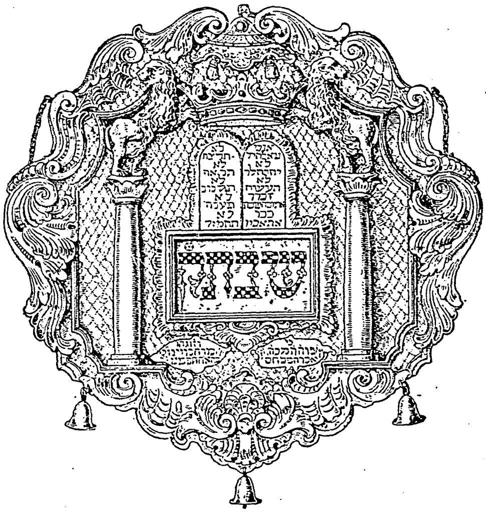

Breastplate for Scroll of the Law.

(In the synagogue at Schönhausen, Germany.)

peared may be mentioned, in addition to the official copy noted above, the roll of leather with golden script sent by the high priest in the third century B.C. to the King of Egypt, at the latter's request, to be translated into Greek (Letter of Aristeas, §§ 176–179; Blau, *l.c.* pp. 13, 157–159), and the Torah scroll which Maimonides wrote with his own hand. The latter scroll, made of ram's skin, was 1,366 fingers (about 25 meters) in length, contained 266 columns six fingers wide, with 51 lines in each, and conformed to the rule, enforced even in antiquity (B. B. 14a), that the girth of the scroll should correspond to its height (Maimonides, *l.c.* ix. 10).

Personal Copies of the Torah.

The history of the dissemination of the scrolls of the Law is one of vicissitudes. While they were few in number at the time of the Chronicler (II Chron. xvii. 7–9), their number increased enormously in the Talmudic period as a result of a literal interpretation of the command that each Jew should write a Torah for himself, and also in consequence of the custom of always carrying a copy (magic influence being attributed thereto) on the person. In the later Middle Ages, on the contrary, the scrolls decreased in number, especially in Christian Europe, on account of the persecutions and the impoverishment of the Jews, even though for 2,000 years the first duty incumbent on each community was the possession of at least one copy (Blau, *l.c.* p. 88). While the ancient Oriental communities possessed scrolls of the Prophets and of the Hagiographa in addition to the scroll of the Law, European synagogues have, since the Middle Ages, provided themselves only with Torah scrolls and, sometimes, with scrolls of Esther. Six or nine pigeonholes, in which the rolls are lying (not standing as in modern times), appear in certain illustrations of bookcases (comp. Blau, *l.c.* p. 180; also illustrations in "Mittheilungen," iii.–iv., fol. 4), these scrolls evidently representing two or three entire Bibles, each consisting of three parts, the Torah, the Prophets, and the Hagiographa. Curiously enough, the interior of the Ark in the synagogue of Modena is likewise divided into six parts (comp. illustration in "Mittheilungen," i. 14). See also SCRIBES.

BIBLIOGRAPHY: L. Blau, *Das Althebräische Buchwesen*, Budapest, 1902; Bodenschatz, *Kirchliche Verfassung der Juden*, ii. 31 *et seq.*, Frankfort-on-the-Main, 1749; L. Löw, *Graphische Requisiten*, Leipsic, 1870; Maimonides, *Yad*, *Sefer Torah*, i.; *Shulḥan 'Aruk*, *Yoreh De'ah*, 270–284; *Masseket Soferim*, s.v. *Soferim*.

E. C. L. B.

SCYTHIANS: A nomadic people which was known in ancient times as occupying territory north of the Black Sea and east of the Carpathian Mountains. Herodotus relates how they swept down over Media and across to the shores of the Mediterranean, even to the threshold of Egypt. So far as can be determined this was between 628 and 610 B.C. The King of Egypt, it is said, bought them off and induced them to return. They were foragers and pillagers, and hence left no traces of any system of government inaugurated by them. It is true that there was a city in Palestine called Scythopolis (earlier Beth-shean); but it is not known that it owes its name to these barbarians. By many it is thought that Jer. iv. 3–vi. 30 refers to the ravages of the Scythian invaders; and it is possible that Ezekiel in picturing the hordes that poured down from the north (Ezek. xxxviii.) had the Scythians in mind. It has been suggested that the ASHKENAZ of the Bible is equivalent to Scythia.

In Roman times Scythia is designated as a territory in northeastern Europe and Nearer Asia, occupied by barbarians of various types without any definite and fixed character. Paul in his letter to the Colossians (Col. iii. 11) speaks of the Scythian and the barbarian as those whom Christianity unifies. From the random references to them the Scythians seem to have been peoples of unknown home in central Asia, whose character and habits were ascertained only as they crowded themselves upon the civilized nations of southwestern Asia and southern Europe in the centuries from 600 B.C. down to the first century of the common era.

J. I. M. P.

SCYTHOPOLIS. See BETH-SHEAN.

SEA, THE MOLTEN. See BRAZEN SEA.

SEA-MEW: For Biblical data see CUCKOO. In the Talmud (Ḥul. 62b) is mentioned an unclean bird under the name פרוא, and (*ib.* 102b) under קלניתא, explained by Rashi as "a very lean bird." Some would connect these words with the Latin "prava" (bad) and the Greek *κηλόν* (meager, dry), and see in these birds species of the sea-mew.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 210; Lewysohn, *Z. T.* p. 182.

J. I. M. C.

SEA-MONSTER. See LEVIATHAN AND BEHEMOTH.

SEAH. See WEIGHTS AND MEASURES.

SEAL: An instrument or device used for making an impression upon wax or some other tenacious substance. At a very early period the Jews, like the other peoples of western Asia, used signets which were cut in intaglio on cylindrical, spherical, or hemispherical stones, and which were employed both to attest documents (Neh. x. 1 *et seq.*) instead of a signature, and as seals (Isa. xxix. 11). They were highly valued and carefully guarded (Hag. ii. 23) as tokens of personal liberty and independence, while as ornaments they were suspended by a cord on the breast (Gen. xxxviii. 18), and subsequently were worn on a finger of the right hand (Jer. xxii. 24) or on the arm (Cant. viii. 6). A large number of ancient Hebrew seals has been preserved, although it is difficult to distinguish them from Aramaic and Phenician signets, both on account of the similarity of the script and because of the figures; these frequently contain symbols connected with idolatry, especially in the case of the oldest specimens, which date probably from the eighth century B.C. Although the words בת, בן, and אשת, which frequently occur on seals, indicate that they are not Aramaic, and although the grammatical form of the name also helps to indicate the origin, it is the script which is usually the decisive factor; for the Aramaic, Phenician, and ancient Hebrew alphabets, derived indeed from the same source, each developed in the course of time according to an

Biblical References.

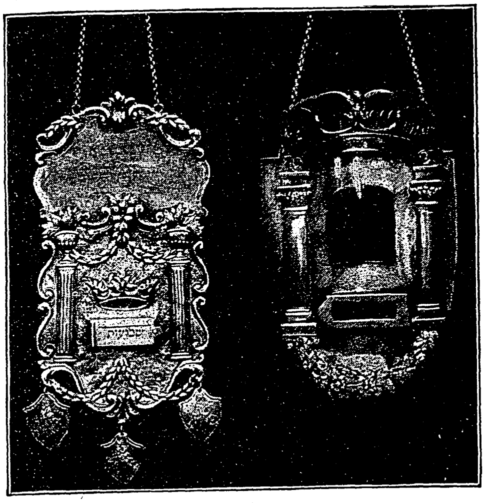

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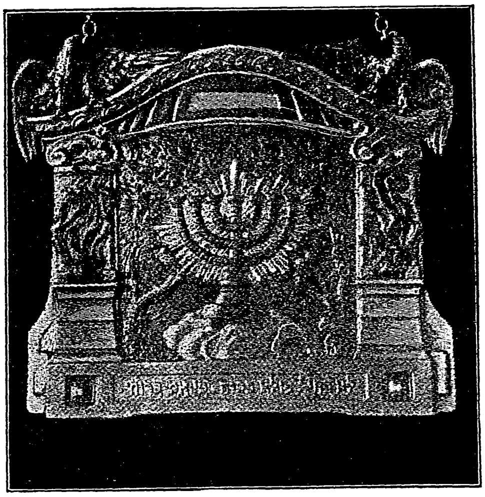

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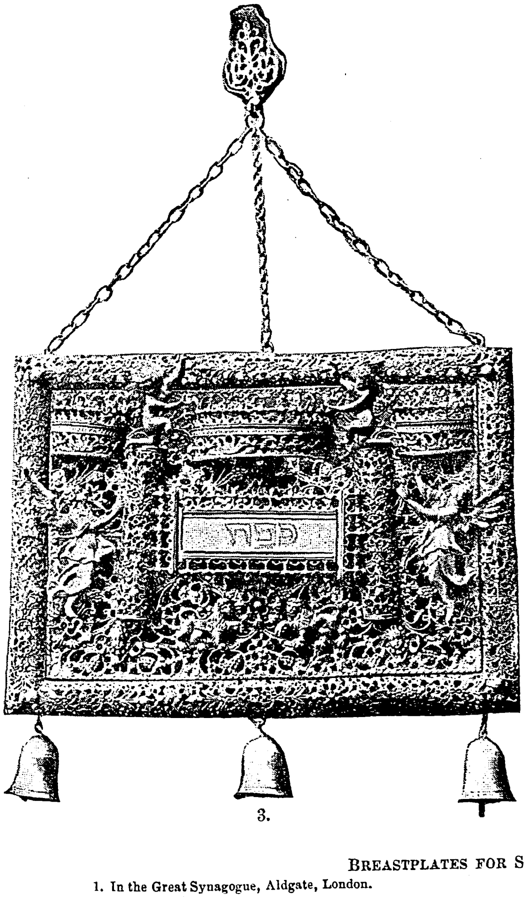

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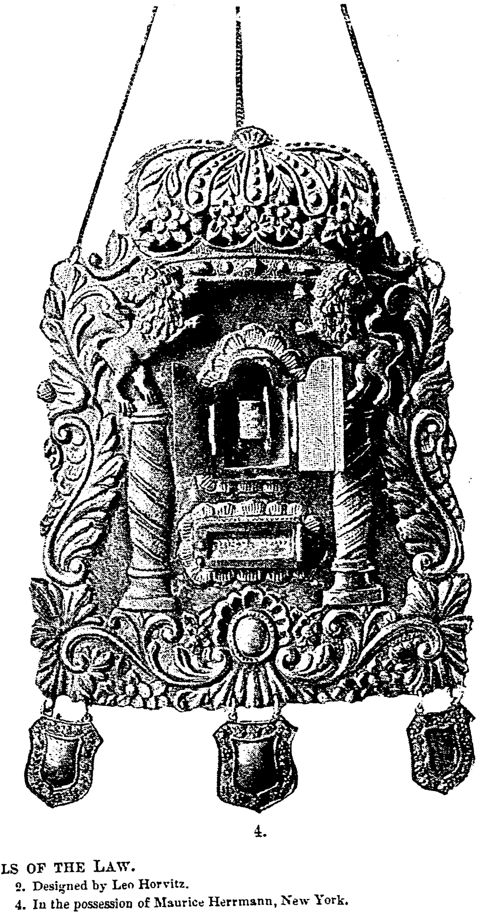

4.

Breastplates for Scrolls of the Law.

1. In the Great Synagogue, Aldgate, London.
2. Designed by Leo Horvitz.
3. In the Musée de Cluny, Paris.
4. In the possession of Maurice Herrmann, New York.

individual type, although this is a surer criterion in the later seals than in the earlier ones. The inscriptions on the seals usually give the name of the owner, with the occasional addition of the name of the father or husband, although other phrases sometimes occur, such as "May YHWH have mercy,"

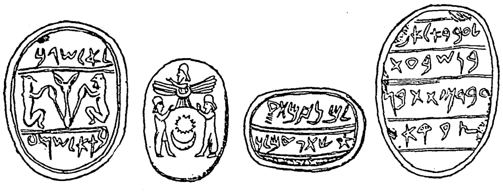

Ancient Hebrew Seals.
(From Levy, "Siegel und Gemmen.")

or "The work of YHWH," the latter inscription being found on a seal in the Paris coin-cabinet. When several names are engraved on a seal which has no design, they are separated by a double line. It is noteworthy that a number of the seals which have been preserved belonged to women, although in later times it was not customary for females to wear seal-rings in Palestine (Shab. vi. 3; *ib.* Gem.), while in Europe, on the contrary, women have worn them since the Middle Ages (see RING).

Use by Women.

In both the tannaitic and amoraic periods the hoop of the ring was occasionally made of sandalwood and the seal of metal, or vice versa (Shab. vi. 1; *ib.* Gem. 59b). Seals dipped in a sort of India ink were used for signing documents, or the impression was made in clay if the document was inscribed on a tablet (see also the factory-marks, JEW. ENCYC. i. 440). In Talmudic times ('Ab. Zarah 31 *et seq.*), furthermore, seals were used as they are still employed, to attest the preparation of food according to ritual regulation (Plate i., Fig. 7; Plate ii., Fig. 39). The signets of the period bore various emblems, that of Abba Arika representing a fish, Ḥanina's a branch of a date-palm, Rabbah b. Huna's a mast of a ship, and Judah b. Ezekiel's a human head. The meaning of these emblems is unknown; and the attempted explanations of the medieval Talmudists are entirely inadequate.

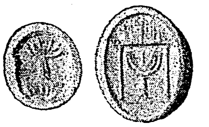

Seals with Seven-Branched Candlestick, Third Century.
(In the Albertinum at Dresden.)

The seals (originally at Bonn) now in the Albertinum at Dresden probably date from the time of Rab, 175–247. One of these, an amethyst, shows the seven-branched candlestick on a pedestal, while the other, a carnelian, represents the same candlestick between two pillars covered by a canopy (Boaz and Jachin[?]; see illustration above, and Plate 3 in Belandin, "De Spoliis Templi").

Seal-rings were worn generally in Babylon, according to Herodotus and Strabo; but since they were regarded as a mark of distinction, Mohammed's second successor, the calif Omar (581–644), forbade Jews and Christians to wear them, although he made an exception in favor of the exilarch Bostanai, who was thus enabled to give an official character to his documents and decrees (for his emblem see JEW. ENCYC. iii. 331a, *s.v.* BOSTANAI). This privilege probably remained with the exilarchate and the gaonate; for the last gaon, Hai b. Sherira (969–1038), is known to have had a seal with the emblem of a lion, probably in allusion to his descent from King David, since, according to tradition, the device on the escutcheons and banners of the Jewish kings was a lion. When the exilarchate was revived, about the middle of the twelfth century, the resh galuta Samuel was permitted, according to the account of Pethahiah, to have an official seal for his diplomas, "which were recognized in all countries, including Palestine." Shortly afterward Jewish seals came into use in Europe; for, while the ancient custom of employing signets had been retained in France, whence it was carried to Germany, the cities did not begin to use seals generally until about the middle of the twelfth century.

Spread of Custom.

Nor did the secular corporations, the lesser nobility, or the burghers follow their example until a hundred years later. Jewish seals must, therefore, date from after this period. The statement made that the Jews were not allowed to use seals is erroneous; for in the thirteenth century the Jewish communities were corporations of equal standing with the communities of Christian burghers, and were recognized by the state. They were therefore, like Christian organizations, entitled to use seals (Nübeling, "Die Judengemeinden des Mittelalters," p. 200).

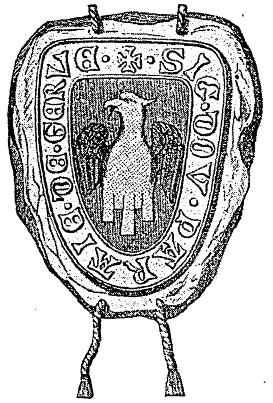

Seal of the Jewish Community of Metz.
(From Carmoly, "Revue Orientale.")

From that period date the seals of the Jewish communities of Augsburg (a double eagle, with a Jew's hat in chief, and the legend "Sigillum Judæorum Augustæ," חותם יהוד[ים] אוג[וסטא]; see illustration in JEW. ENCYC. ii. 306), of Ulm (an ox-head; Jäger, "Gesch. Ulms," p. 400), of Metz ("Revue Orientale," ii. 328), and of Ratisbon (crescent, with a large star in chief, and the inscription חותם קהל דרגנשבורקי). Both the figures on the Ratisbon seal appear also on the seal of Masip Crechent ("Jahrb. Gesch. der Jud." ii. 290), and on a Swiss seal of about the same period with an inscription no longer legible (Plate ii., Fig. 29).

Even individual Jews, like the nobility, as being freemen and servants of the Imperial Chamber, were entitled to have seals; this privilege, however, like many others, was sometimes recognized and sometimes denied, as is shown, to cite but one of many examples, by a passage in a receipt of the Magdeburg community dated 1493, "because none of them have seals" ("Monatsschrift," 1865, p. 366), although the Jews

Privilege Sometimes Withdrawn.

PLATE I.

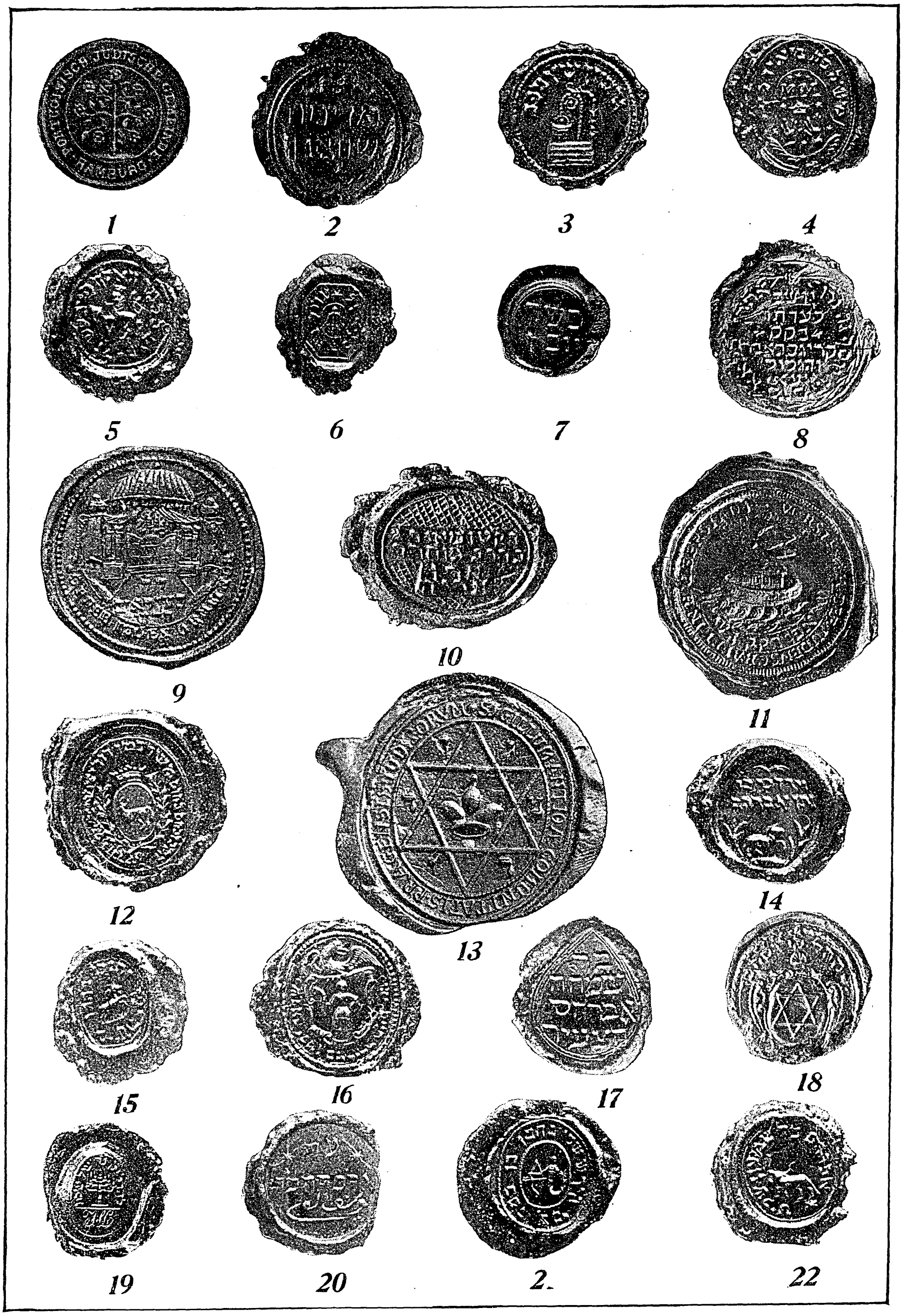

JEWISH SEALS.

1. Seal of the Portuguese community of Hamburg. 2. Seal of the chief rabbi of Swabia (18th cent.). 3, 6, 8, 10, 12, 14-16, 19, 21, and 22. Private seals, several bearing owners' names and zodiacal signs of month of nativity. 4. Seal with "hands of priest" (16th cent.). 5. Seal of a member of the butchers' gild of Prague (17th cent.). 7. Seal attesting ritual purity of viands. 9. Communal seal of Ofen. 11. Communal seal of Halberstadt (17th cent.). 13. Seal granted to the community of Prague by Ferdinand II. in 1627. 17. Seal of a Persian Jew. 18. Communal seal of Kriegshaber. 20. Seal of a Palestinian Jew.

(In the collection of Albert Wolf, Dresden.)

PLATE II.

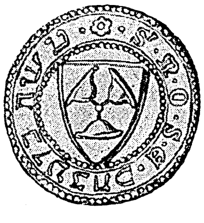
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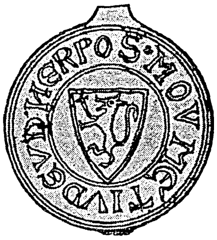
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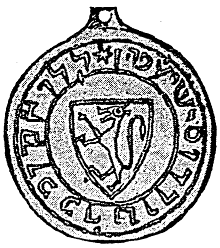
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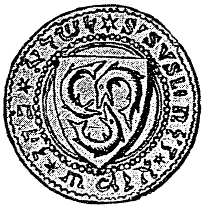
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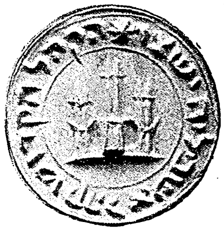
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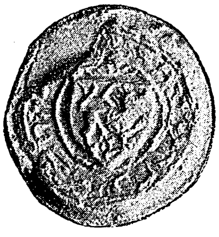
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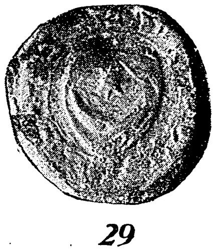
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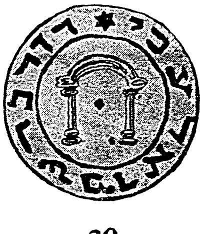
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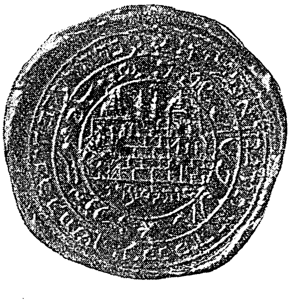
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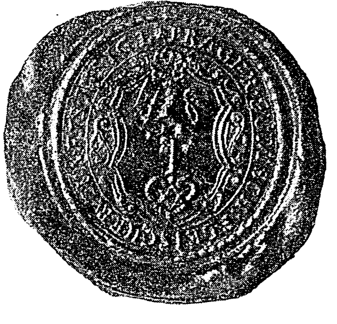
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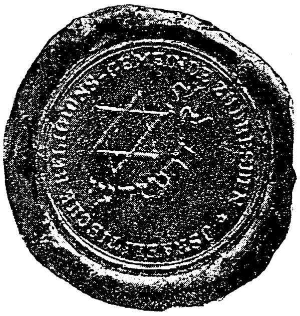
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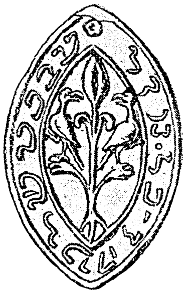
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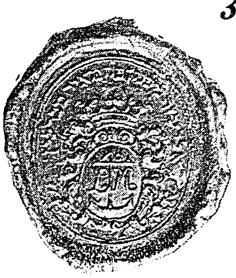
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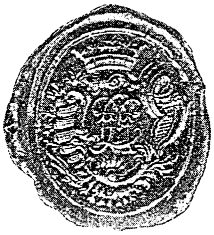
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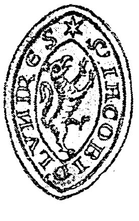
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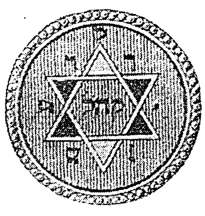
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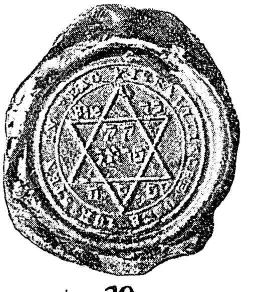
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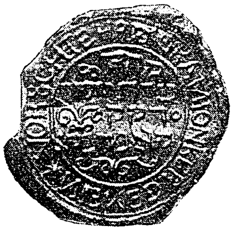
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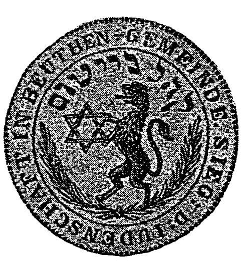
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JEWISH SEALS.

23, 26, 28, 29, and 34. Seals of Swiss Jews, bearing family arms (14th cent.). 24 and 25. Double seal of Kalonymus ben Todros (14th cent.). 27. Communal seal of Seville (14th cent.). 30. Seal of David bar Samuel Zebi (14th cent.). 31. Seal of a Jerusalem Jew. 32. Seal of Jewish butchers' gild of Prague (17th cent.). 33. Communal seal of Dresden. 35 and 36. Double seal of the head of the Breslau community (1800). 37. Seal of Jacob of London (13th cent.). 38. Communal seal of Kremsier (1690). 39. Seal attesting ritual purity of viands, Prague. 40. Communal seal of Kamionka, Poland. 41. Communal seal of Beuthen.

(In the collection of Albert Wolf, Dresden.)

of that city had affixed a seal to a document in 1364 ("Cod. Dipl. Anhaltin." iv. 320). The conditions were similar in other European countries; thus in 1396 Duke William of Austria decreed that all promissory notes should be sealed both by the city judge and by the Jews judge (Nübeling, *l.c.* p. 205). Further, in a manuscript of the municipal archives of Presburg of the year 1376 is found the enactment with regard to the "Jüdenpüch," that "a Christian and a Jew shall seal the book with their seals" (Winter, "Jahrb." 5620, p. 16). In 1402 the chief rabbi ("rabbi mor") of Portugal, who was appointed by the king, and who had jurisdiction over all the Jews of the country, was ordered by John I. to have a signet, with the coat of arms of Portugal and the legend "Scello do Arraby [Arrabiado] Moor de Portugal," with which his secretary sealed all the responsa, decisions, and other documents which he issued; and the seven provincial chief justices appointed by him used a similar seal having the same coat of arms with the inscription "Seal of the ouvidor [the ouvidores] of the communities . . ." (Kayserling, "Gesch. der Juden in Portugal," pp. 10, 13). When Alfonso V. reorganized the legal affairs of the Jews in 1480, he decreed that the chief rabbi should act as judge in the name of the king, and should seal his verdicts with the royal seal (Depping, "Die Juden im Mittelalter," pp. 322 *et seq.*). On the other hand, the fact that Gedaliah ibn Yaḥya refers in his "Shalshelet ha-Ḳabbalah" to the coat of arms of his ancestor Yaḥya ibn Ya'ish, the favorite of Alfonso Henriquez, seems to indicate that the Jews of Portugal used seals at a very early time. The Spanish Jews also had signets; and there are two in the British Museum which probably date from the fourteenth century: the signet of the community of Seville (Plate ii., Fig. 27) and one belonging to Todros ha-Levi, son of Samuel ha-Levi (Plate iii., Fig. 9).

Use in Spain.

Double Seals.

The Jews of Navarre, on the contrary, were obliged to have their documents sealed with the royal seal in the notary's office (which was farmed out), although they had their own courts in the thirteenth century (Kayserling, "Gesch. der Juden in Navarra," p. 73). The French king Philip II. decreed in 1206 that the Jews should affix to promissory notes a special seal, the signet to remain in the custody of two notables of the city (Depping, *l.c.* p. 148). His son, Louis VIII., however, deprived the Jews of this seal, perhaps because, as Depping assumes (*l.c.* p. 155), it contained merely a Hebrew inscription without figures, in obedience to Jewish law, so that documents sealed with it escaped supervision, which led to many abuses. The plausibility of this hypothesis is increased by the fact that ultra-orthodox rabbis occasionally objected to seals with figures in intaglio (Löw, "Beiträge," i. 37, 57), even though such scruples were comparatively rare, and R. Israel Isserlein (15th cent.) unhesitatingly used a seal bearing a lion's head. Most Jewish seals of the Middle Ages had devices, together with an inscription in Latin or in the vernacular in addition to the Hebrew legend. Some Jews had a double seal, with a Hebrew inscription on one side and a legend in the vernacular on the other, the latter being used to sign legal papers in transactions with Christians; *e.g.*, the seal of Kalonymus (Plate ii., Figs. 24, 25). Such double seals were used also at a later time, as by Saul Wahl (Edelmann, "Gedullat Sha'ul," p. 22); and their employment continued even in the nineteenth century (Plate ii., Figs. 35, 36) While most medieval Jewish seals, as already noted, contain a figure in the center of the signet (Plate ii., Fig. 30), some seals occur in which the device is set in a scutcheon (Plate ii., Figs. 23, 24, 25, 26, 28, 29), an arrangement all the more remarkable since at that time it was the privilege of those "born to the shield and helmet." The shield in all these signets is French ("écu français"); but no occurrence of the helmet is known. Most of the seals were round (Plate ii., Fig. 30), though square seals also are found (Plate iii., Fig. 9), as well as seals in the form of a parabola (Plate ii., Fig. 34), the latter being used chiefly by the clergy.

"Armes Parlantes."

Some of these seals are "armes parlantes," in which a device represents the owner's name, according to an etymology which may be either true or false, as in Vislin's seal (Plate ii., Fig. 26), which bears three fishes embowed in pairle, or in the seal of Masip Crechent, mentioned above, in which the crescent is a play upon the owner's name. Family seals ("armes de famille") were used by the medieval Jews, as is shown by the seal of Moses b. Menahem and his brothers Gumprecht and Visli ("Illustrirte Zeitung," July 2, 1881), which bears three Jew's hats with points meeting, in pairle (Plate ii., Fig. 23). The knightly family of Jüdden in Cologne, which was of Jewish descent, had a similar coat of arms: three Jew's hats argent in a field gules; crest, a bearded man (Jew) in a coat gules, wearing a Jew's hat argent (Fahne, "Gesch. der Kölner Geschlechter," p. 192).

In later times new emblems appeared on the Jewish seals. Thus, the Magen Dawid ("David's shield") is found with increasing frequency on communal seals even to the present time, occurring, for instance, on that granted to the ghetto of Prague by Emperor Ferdinand II. in 1627 (Plate i., Fig. 13), where it surrounds the Swedish hat and bears the legend "Sigillum Antiquæ Communitatis Pragensis Judæorum," with the letters מגזדרד in the corners, which are to be read "magistrat." The shield of David is found also on the seal of the community of Vienna of the year 1655, with the inscription קהלא קדישא פה ווינא (Kaufmann, "Letzte Vertreibung," p. 151); on that of the community of Fürth, with the legend ק"ק"פ (Würfel, "Judengemeinde Fürth," p. 71); on that of Kremsir, about 1690 (Plate ii., Fig. 38); on that of the community of Kriegshaber, which bears the inscription קהל קריסהבר (Plate i., Fig. 18); on the seals of the Dresden and Beuthen communities (Plate ii., Figs. 33, 41), both of which date from the nineteenth century; and on many others.

Different devices are found, moreover, on the seals of other communities. Thus, the seal used by the community of Halberstadt after its return to the city in 1661 bears a dove with an olive-branch hovering over the Ark, and the motto "Gute Hoffnung" in chief, with the words אפו ד'ק'ק ה'ש below, and the legend "Vorsteher der Judenschaft in Halberstadt" (Plate i., Fig. 11). **Communal Seals.** The seal of the community of Ofen has an Ark of the Law with the inscription ק"ק בעיר אובן חדש and the words "Ofner Judengemeinde" (Plate i., Fig. 9). In 1817 seals were granted both to the principal community and to the Portuguese community of Amsterdam, the former bearing a lion holding in one paw a bundle of arrows and in the other a shield with a magen Dawid, and the latter having a shield with a pelican (see Jew. Encyc. i. 545b, *s.v.* Amsterdam). The seal of the Portuguese community of Hamburg (Plate i., Fig. 1) has a rose-bush (probably originally the emblem of the Rosalis family) with the legend "Portugiesisch Jüdische Gemeinde Hamburg." Other communal seals have only inscriptions, as that of Kamionka in Poland, which bears merely the legend קהל עדת ישורן דקק קאמינקא and "Kamionker Gemein. Vorschtehr" (sic!) (Plate ii., Fig. 40), and the seal of the chief rabbinate of Swabia (seat of the rabbi of Pfersee), dating from the middle of the eighteenth century, which has simply the inscription מדינות שוואבן (Plate i., Fig. 2). Among Jewish corporations the butchers' gild of Prague is said by tradition to have received from King Ladislaus (12th cent.), in reward of bravery, a seal with the Bohemian lion, and it is known that in the seventeenth century this gild had a seal **Gild Seals.** (Plate ii., Fig. 32) bearing on a shield engrailed a key with the magen Dawid, and in chief the Bohemian lion "queue fourchée," holding a butcher's ax in one paw, with the legend "Prager Jüdisch. Fleischer Zunfts Insigl." (sic!). The members of this gild bore also on their seals the same lion with the ax (Plate i., Fig. 5), while the members of the Jewish barbers' gild of the city likewise had the lion, with a bistoury. The Paris Sanhedrin had a seal with the imperial eagle holding the tables of the Law; and the Westphalian consistory was allowed to use a signet with the arms of the state and the legend "Königl. Westphael. Konsistorium der Israeliten." An official seal closely resembling that of the community was given in 1817 to the Hoofdcommissie tot de Zaken der Israelieten of Amsterdam. Four years previously the school board of the Philan-

PLATE III.

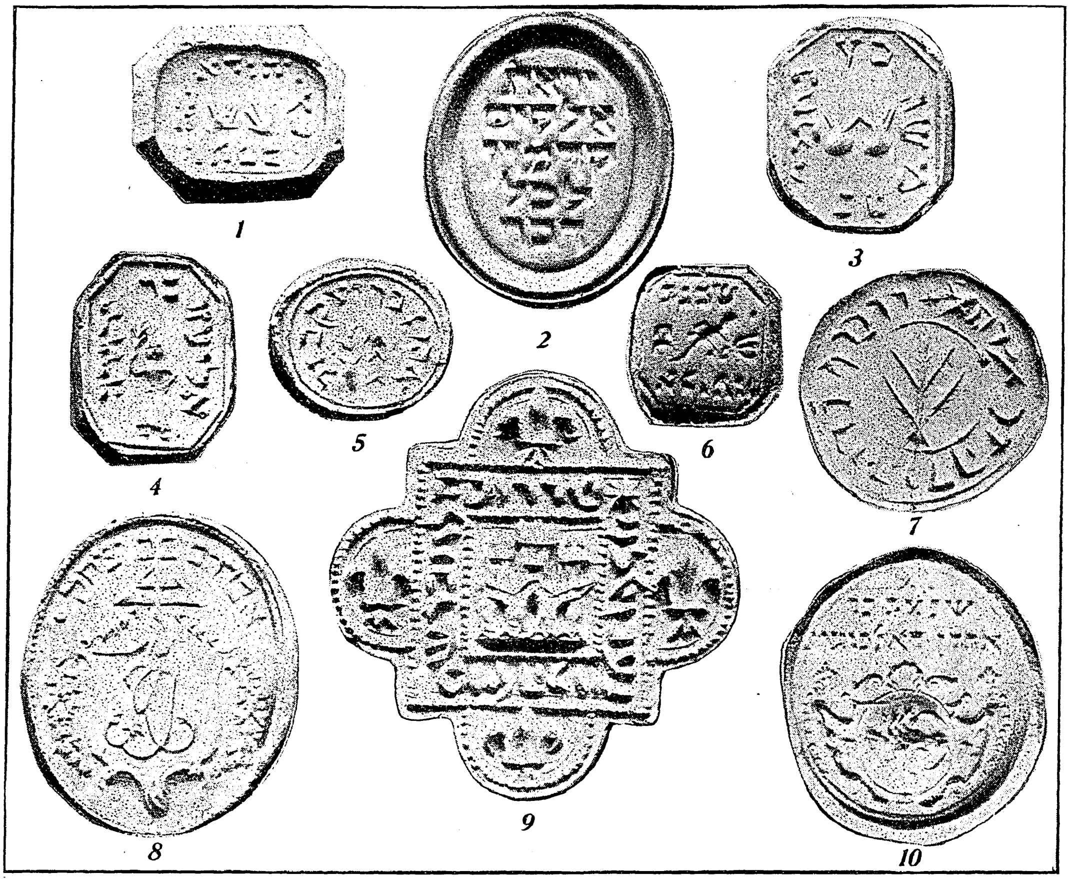

Jewish Seals.

1, 3-8, and 10. Seals with names of owners, family symbols, and zodiacal signs. (In the Musée de Cluny, Paris.) 2. Seal with Hebrew motto. (In the Musée de Cluny, Paris.) 9. Seal of Todros ha-Levi of Toledo, 14th century. (In the British Museum.)

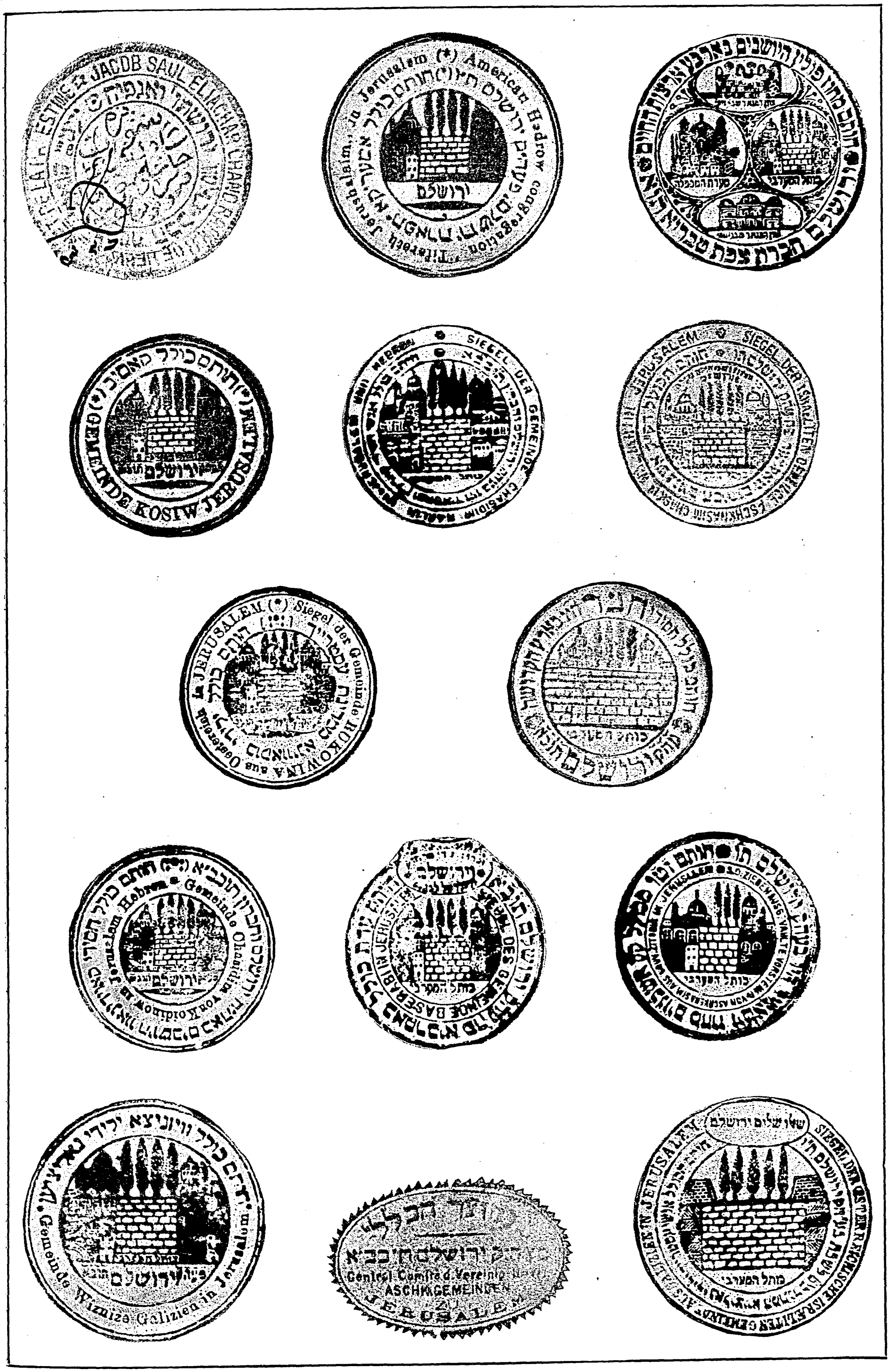
JACOB SAUL ELIACHAR
American
GEMEINDE KOSIW JERUSALEM
SIEGEL DER GEMEINDE
JERUSALEM (*) Siegel der Gemeinde
Gemeinde Wiznitz Galizien in Jerusalem
Central Comité d. Vereinigten ASCHK. GEMEINDEN zu JERUSALEM
ירושלם

SEALS OF VARIOUS JEWISH COMMUNITIES AT JERUSALEM.

(In the possession of J. D. Eisenstein, New York.)

thropin of Frankfort had received an official seal with the coat of arms of the grand duchy and the inscription "Schulrath der Israel. Gemeinde Frankfurt," while a beehive appears on the later seals of the institution.

Animal Designs.

Emblems indicating the name of the owner appear frequently on the seals of the Jews of the later period. These devices are either symbolic, as a bear for Issachar, or a bull's head for Joseph—*e.g.*, in the case of Josel of Rosheim—or are "armes parlantes," like the stag on the seal of Herz (Hirz = Hirsch) Wertheimer of Padua, the contemporary and adversary of Judah Minz (d. 1508), the rose-bush of the Rosalis family, the triple thorny branch of blossoms of Spinoza, and the crow with the severed shield and two hands of priests in chief in the seal of Abraham Menahem b. Jacob ha-Kohen Rabe of Porto (Rapoport). The two hands of priests as an emblem of the descendants of Aaron appear with great frequency on their seals after the end of the sixteenth century (Plate i., Fig. 4), and in like manner the water-jar is very common on the signets of Levites, as on that of Hirz Coma, described by Kaufmann ("Die Letzte Vertreibung der Juden aus Wien," Vienna, 1889). The lion, which appears chiefly on the seals of Portuguese Jews, perhaps represents on their signets the "lion of Judah," although elsewhere it frequently denotes merely the name "Judah," "Aryeh," or "Löw"; and a stone lion was carved on the house of the "hoher" R. Löw at Prague. The devices sometimes admitted of a mystic or cabalistic interpretation. Thus the two mountains on the seal of Solomon Molko (*c.* 1501–31) alluded to the hills which he saw in his vision, and the two "lameds" below them, which were taken from his name, likewise had a mystic meaning (see letter in "'Emeḳ ha-Baka," p. 92a). Similarly the serpent in a circle on the seal of Shabbethai Ẓebi was said to refer to his Messianic mission, since the Hebrew word for "serpent" (נחש) has the same numerical value as the word "Messiah" (משיח).

Many of the devices that are represented on Jewish seals and whose meaning is no longer known may correspond to the emblems which the Jews in some places, as at Frankfort-on-the-Main and Worms (after 1641), were compelled to attach to their houses, such as a ship, a castle, a green hat, and which gave rise to such family names as "Rothschild" and "Grünhut." Among the emblems alluding to the occupation of the owner may be mentioned the anchor, referring to the merchant gild (Plate ii., Fig. 35), which occurs frequently on Jewish seals after the eighteenth century. Many Sephardic Jews of Jerusalem in official positions use seals representing the wailing-place (כותל המערבי); note, *e.g.*, the seal of the ab bet din Joseph Nissim (Bourla [?]; see Jew. Encyc. vi. 183), and that of the English interpreter Jacob Hai b. Moses Jacob Mizraḥi (Plate ii., Fig. 31). In the second half of the seventeenth century it became customary in some parts of Germany for a Jew to have on his seal the sign of the zodiac which presided over the month of his nativity, with his name as the legend (Plate i., Figs. 3, 12, 14, 15, 16, 21, 22), this being occasionally abbreviated, as on the seal (described by Schudt, "Jüdische Merckwürdigkeiten," iv. 2, p. 175) used by Kalonymus b. Mordecai, which has the inscription קבמן.

The seals of other Jews had merely their owners' names (Plate i., Fig. 20), with occasionally the modest הקטן (Plate i., Fig. 10; abbreviated ה"ק, Plate i., Fig. 12) or הצעיר (Plate i., Fig. 17). The father's name was generally affixed to that of the owner, and if his parent was still alive, the son added one of the pious formulas: יצ"ו = ישמרהו צורו וגואלו (Plate i., Fig. 16), שליט"א = שיחיה לימים טובים אמן (Plate ii., Fig. 31), or נר"ו = נרו יאיר ויזרח (Plate i., Fig. 8). If the father was no longer living, the phrase ז"ל = זכרונו לברכה was substituted (Plate i., Fig. 6). The owner of a seal sometimes styles himself בלא"א = בן לאדוני אבי (Plate i., Fig. 8). Other seals bear the initials of their owners, Moses Mendelssohn using a signet with only the letters מ"ד (= Moses Dessau), and below the letters "M. M." At the present time the Jews of the leading nations generally use seals which differ in no respect from those of their fellow citizens of other creeds. See Coat of Arms.

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J. A. W.

SEBAG, SOLOMON: English teacher and Hebrew writer; born in 1828; died at London April 30, 1892; son of Rabbi Isaac Sebag. He was educated in the orphan school of the Portuguese congregation, London, subsequently becoming master of the Sha'are Tiḳwah School. On the death of Ḥazzan De Sola, Sebag acted temporarily as reader in the Bevis Marks Synagogue. In 1852 he wrote a Hebrew primer which was for a long time the chief textbook for Hebrew instruction among Jewish children in England; and several of his Hebrew poems and odes written for special occasions were printed.

Bibliography: *Jew. Chron.* May 6, 1892.

J. G. L.

SEBASTE. See Samaria.

SEBASTUS: The port of Cæsarea on the Mediterranean Sea. Cæsarea itself, which Herod had made an important seaport, received its name in honor of Julius Cæsar, while the harbor proper was called "Sebastus" as a tribute to the Emperor Augustus (Greek, *Σεβαστός*; Josephus, "Ant." xvii. 5, § 1; *idem*, "B. J." i. 31, § 3); the inscription "Cæsarea at the Port of Sebastus" appears on the coins of Nero. The city is called also simply *Καισαρεία Σεβάστη*; but the name "Sebastus" is never found as the designation of an independent city. Consequently the phrase *Καισαρεὶς καὶ Σεβαστηνοί* ("Ant." xix. 9, § 1) does not denote "the inhabitants of Cæsarea and Sebastus," as Grätz ("Gesch." 4th ed., iii. 353) assumed, but the civil population of Cæsarea and the military troops, which latter were called "Sebasteni."

G. S. Kr.

SECCHI, PABLO MARINI: Italian Christian merchant; lived at Rome in the sixteenth century. He made a wager with a Jew, Samson Ceneda, that Santo Domingo would be conquered. The terms of the wager were that in the event of Ceneda losing he was to give Secchi a pound of his flesh. If Secchi lost, he was to pay the Jew 1,000 scudi. The Jew lost the wager; and Secchi insisted upon the payment of the penalty. The affair came to the ears of Pope Sixtus V., who inflicted a punishment on both parties for having entered upon such a wager. The incident has been treated by Shakespeare in his drama "The Merchant of Venice," in which, however, the characters are inverted. But see Shylock.

Bibliography: Grätz, *Gesch.* x. 145; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 177.

S. I. Br.

SECOND DAY OF FESTIVALS (Hebrew, יום טוב שני של גליות): Day added by the Rabbis to all holy days except Yom Kippur. Jews living at a distance from Jerusalem were informed by messengers of the day on which the New Moon ("Rosh Ḥodesh") had been announced by the bet din. These messengers would set out on the first day of the months of Nisan, Ab, Elul, Kislew, and Adar, and on the second of Tishri (the first day being holy, travel thereon was interdicted), and would rest on the Sabbath and on Yom Kippur; hence they did not travel as far in Tishri as in the other months. The Jews living in the Diaspora, not knowing exactly on what day the New Moon would be announced, might easily have supposed a full month ("male," *i.e.*, one of thirty days) to be "defective" (ḥaser, *i.e.*, of twenty-nine days), and thus have observed a festival a day too soon (*e.g.*, might have eaten leavened food on the 21st of Nisan), or they might have erred the other way, and begun the Passover a day too late. By observing two days for every festival this was obviated. At places which the messengers were able to reach in time, this precaution was of course unnecessary. Since, however, there were places which the messengers reached in time during Nisan, but not in Tishri, there would naturally be a zone wherein Passover might be observed seven days and Tabernacles nine. To obviate this inconsistency, all places in which the Tishri messengers did not arrive in time observed each of the festivals, even the Feast of Weeks, on an additional day.

History.

When, in the middle of the fourth century of the common era, Rabbi Hillel fixed the method of calculating the calendar, and the exact date of festivals was no longer in doubt, the celebration of the second day was by some rabbis deemed unnecessary. The Palestinian authorities, although in a similar case it had once been decided that abstention from work on two successive days should be avoided (R. H. 23a), sent word to the teachers in Babylonia as follows: "Guard the custom you have from your fathers. At some time the government might decree laws that would lead to confusion." Therefore, outside a certain district, every festival except Yom Kippur was observed on two days, until the nineteenth century, when conditions changed and the custom proved a great hardship. The fathers of the Reform movement in Germany considered this observance of a second day an unauthorized innovation by the Rabbis, unwarranted in Biblical law, and, having outlived its raison d'être, a hardship unbearable to the majority. Accordingly at the conference held at Breslau in 1846 it was resolved that congregations were justified in abolishing the second days of festivals, except the second day of Rosh ha-Shanah. To avoid dissensions, however, it was further resolved that the wishes of even a small minority for the retention of these days should be respected as far as services in the synagogue were concerned; but the prohibition of work was definitely annulled ("Protokolle der Dritten Rabbinerversammlung zu Breslau," p. 312).

New-Year.

The second day of Rosh ha-Shanah was retained by the conference in view of the fact that it was observed in Palestine (where every other festival is kept but one day) in order to prevent the possibility of labor being performed on the festival day itself. This latter contingency might arise when the new month was announced to begin on the very day after the observation of the new moon, which would render such day a festival. Thus Rosh ha-Shanah might have been even in Jerusalem and at Jabneh (Jamnia) celebrated on two successive days. This may have happened only rarely; but whether the statement of R. Ḥinena b. Kahana (R. H. 19b), that it had never occurred since the time of Ezra, and that therefore the case was purely theoretical, is true or an exaggeration, can not now be determined. At any rate the fact that Rosh ha-Shanah may have at times been so observed in Palestine gives to the second day its exceptional character. As a matter of fact, the second and not the first day ought to have been made the starting-point for the festivals in Tishri. R. Ephraim of Bonn (*c.* 1150) declares that the Jews of Palestine ought to observe the New-Year on one day only; and R. Zerahiah in his "Ha-Ma'or" holds that such had indeed been the custom there, and that the second day's observance was an innovation introduced by rabbis from Provence, under the influence of R. Isaac Alfasi.

Besides the above-noted inconsistency, that the second day of New-Year, if it ever existed, would have been the real beginning of the year, there are others. That a double Day of Atonement could never be enforced was evident, and therefore it never was introduced, according to R. Ḥinena's statement

Inconsistencies.

that Elul never had more than twenty-nine days. This should make the observance of the second day of Tabernacles and its concluding festival unnecessary. Moreover, if an error had been made, and the day observed as the first of Tabernacles was in reality only the 14th of Tishri, then the day observed as Shemini 'Aẓeret was rather the seventh day of Tabernacles, or Hosha'na Rabbah. As lessons from the Pentateuch (and in the Ashkenazic rite in the Musaf prayer also) the order of the sacrifices, as contained in Num. xxviii. and xxix., is read; during Ḥol ha-Mo'ed the order for two days ("sefeḳa de-yoma") is read, it being either the third or the fourth day of the festival, according to whether the second or the first day was correct. To render all these inconsistencies less glaring it was decided that no doubt should be cast on the second and eighth days; that the seventh day should be observed as Hosha'na Rabbah; that the eighth day, as far as the ritual and cessation from work were concerned, should be the Feast of 'Aẓeret; that in order to meet the doubt existing as to the actual day, meals (or at least some food) should be eaten on that day in the "sukkah"; and that the ninth, or the second day of the festival, should be devoted to and set apart for Simḥat Torah.

A similar inconsistency occurs at Passover. According to rabbinical law the counting of the 'Omer begins on the day after the first festival day. If the second day of Passover is the first day in 'Omer, it is semiholy only, and there would be a doubt as to the day until the Feast of Weeks. Moreover, since during the early times, even when announcing messengers were sent, the exact date of Passover must sooner or later have been definitely known, there would seem to have been no necessity for extending the Feast of Weeks (which is determined not by date, but by Passover) another day. It is therefore analogy rather than consistency that sanctifies the second day of Shabu'ot and the eighth day of Passover. For the 'Omer, the second day of Passover, although it was deemed sacred, is the recognized beginning.

Laws.

The Rabbis, having ordained the observance of the second day of festivals, legislated fully for it; and although since the fixation of the calendar the observance of this day has become a custom rather than a legal necessity, yet as the custom has remained the provisions of the former laws have also retained their validity. The second day of the festivals is, according to rabbinical law, to be observed with all the sanctity appertaining to the first. However, in the case of a corpse awaiting burial, the Rabbis have considered the second as a work-day, even permitting the cutting of the shroud and the plucking of the myrtle with which the coffin was decked; and this rule applies even to the second day of the New-Year. The custom of the Ashkenazic Jews was, however, to have the coffin, shroud, etc., prepared by non-Jews wherever possible, leaving to Jews only the transportation to the grave and the interment. The rending of the garment, the rounding of the top of the grave, and similar unnecessary labor, were omitted on that day. Naḥmanides and his successors forbade all not directly employed at the interment, even the mourners, to ride to the cemetery. Still-born children are not buried by Jews on the second day of the festival.

Nothing must be specially cooked on the first day for the second, and nothing on the second for the day following. An egg laid on the first day, or fruit that has fallen from a tree, or has been plucked by non-Jews, or has been brought from a distance greater than a Sabbath-day's journey by non-Jews on the first day, may be eaten or prepared on the second day. To this rule, however, the second day of the New-Year is the exception, as the two days of Rosh ha-Shanah are legally considered as forming but one day. If the second day is Friday or Sabbath, the "thing prepared" (see above) on Friday may not be used on the Sabbath; and food "prepared" on the first day of the festival, if on Thursday, may not be used till after the conclusion of the Sabbath. As to the preparation of food for the Sabbath immediately following the second day of festivals see Beẓah; Talmud.

Bibliography: *R. H.* v. 3; *Beẓah*, 4a, 6a; *Ḥag.* 8; Maimonides, *Yad, Shebitot Yom-Ṭob*, i. 22-24; ib. *Ḳiddush ha-Ḥodesh*, v. 5-13; Asheri on *Beẓah*, i. 4; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 496, 526, 663, 666; ib. *Yoreh De'ah*, 299. Interesting also is an exchange of letters between the rabbinate of Mantua and Rabbi Leopold Stein, printed in *Israelitische Volkslehrer*, 1854, pp. 80, 101.

K. W. Wi.

SECOND TEMPLE, THE. See Temple.

SECTS. See Dositheus; Essenes; Falashas; Pharisees; Sadducees; Samaritans.

SECURITY. See Suretyship.

SEDBON, JOSEPH: Rabbinical and cabalistic author of Tunis in the second half of the eighteenth century. He composed a cabalistic treatise entitled "Ahabat Adonai," designed as a commentary on the "Idra Ẓuṭa." This work, although written in 1778, was not published until 1871, when, through the exertions of certain natives of Tunis, it was printed at Leghorn.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 302-304.

K. M. Fr.

SEDECHIAS. See Zedekiah.

SEDER: The term used by the Ashkenazic Jews to denote the home service on the first night of the Passover, which, by those who keep the second day of the festivals, is repeated on the second night. The Sephardic Jews call this service the "Haggadah" (story); and the little book which is read on the occasion is likewise known to all Jews as the "Haggadah," more fully as "Haggadah shel Pesaḥ" (Story for the Passover). The original Passover service, as enjoined in Ex. xii. 1 *et seq.*, contemplates an ordinary meal of the household, in which man and wife, parents and children, participate. The historical books of Scripture do not record how and where the Passover lamb was eaten during the many centuries before the reform of King Josiah, referred to in II Kings xxiii.; it is related only that during all that long period the Passover was not celebrated according to the laws laid down in the Torah. In the days of the Second Temple, when these laws were observed literally, the supper of the Passover night must have lost much of its character as a family festival; for

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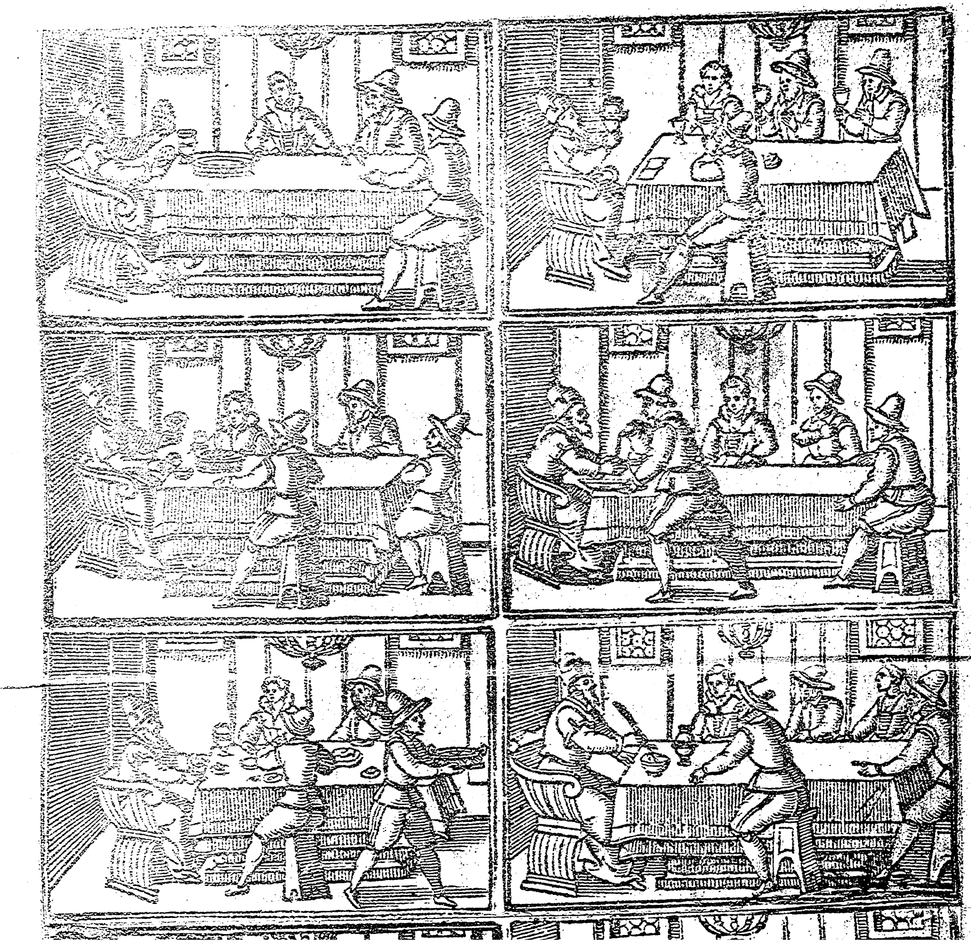

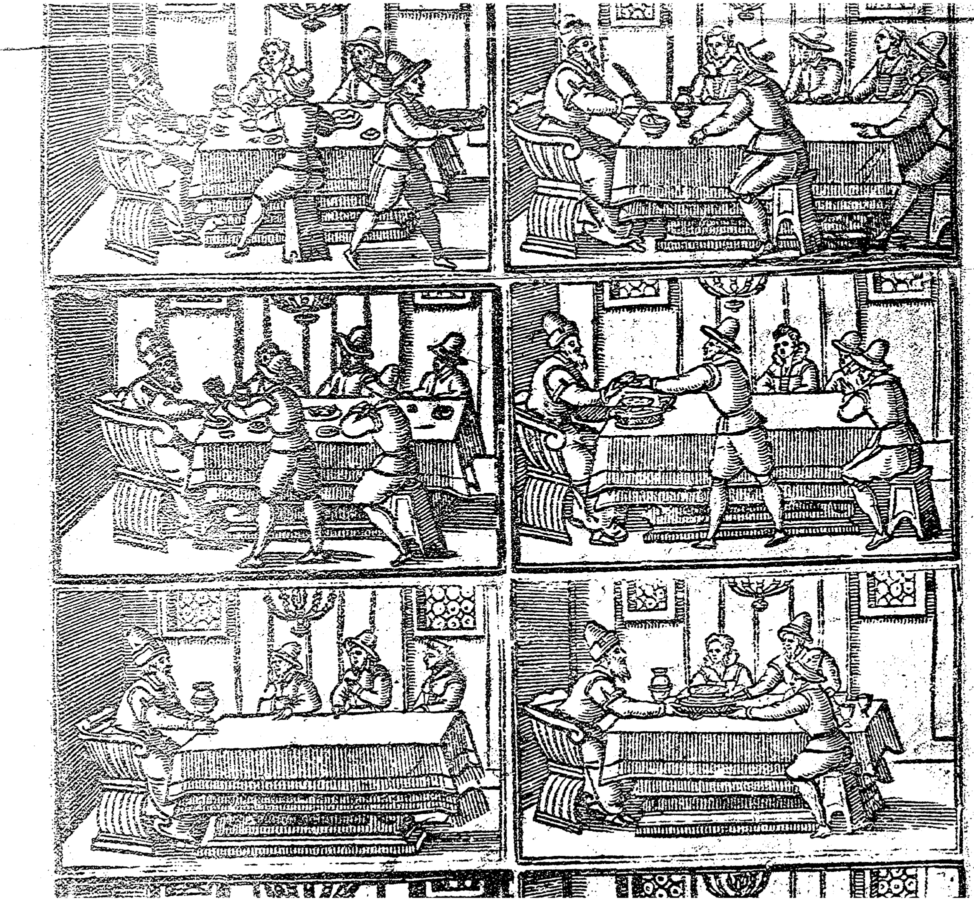

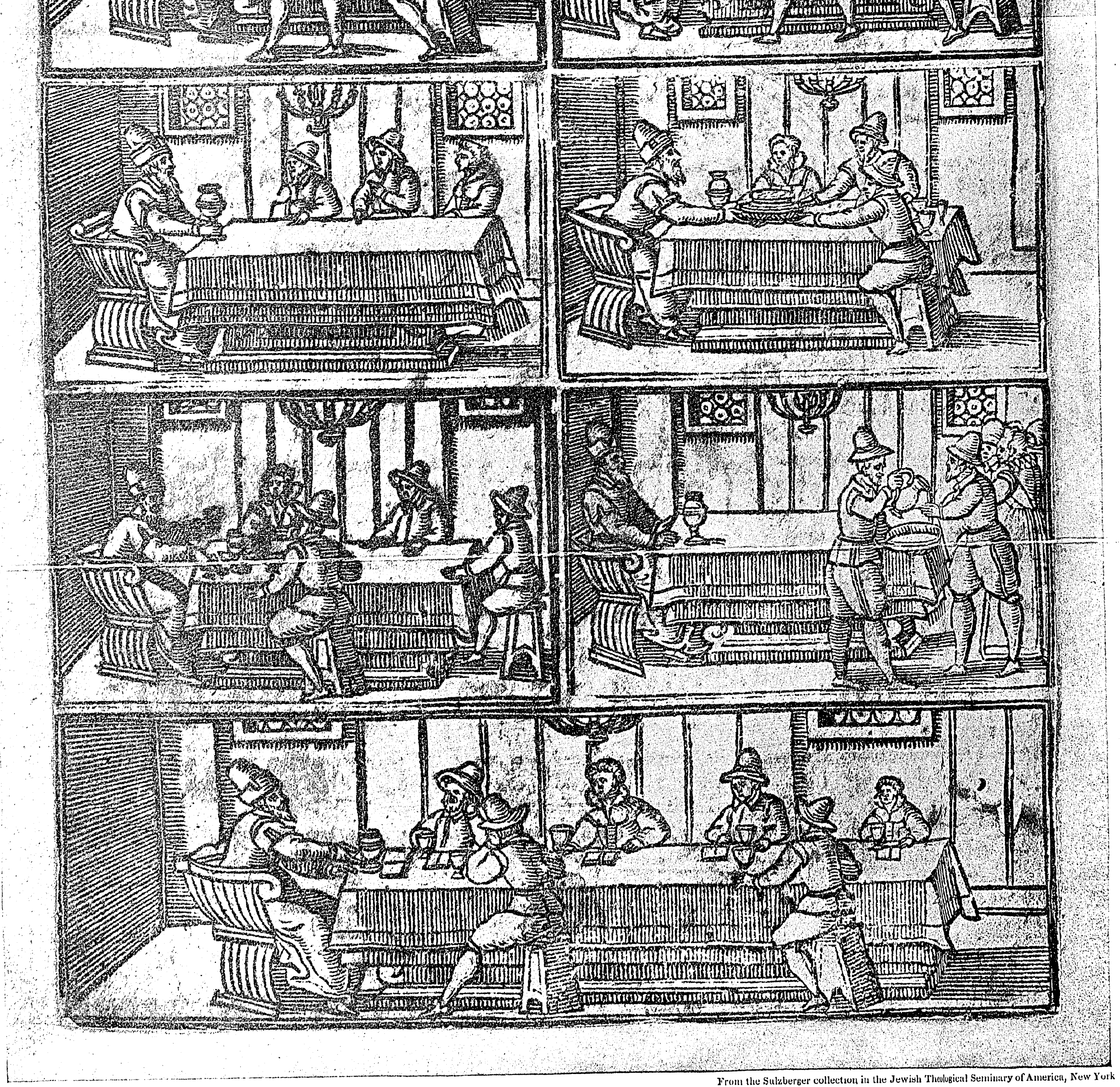

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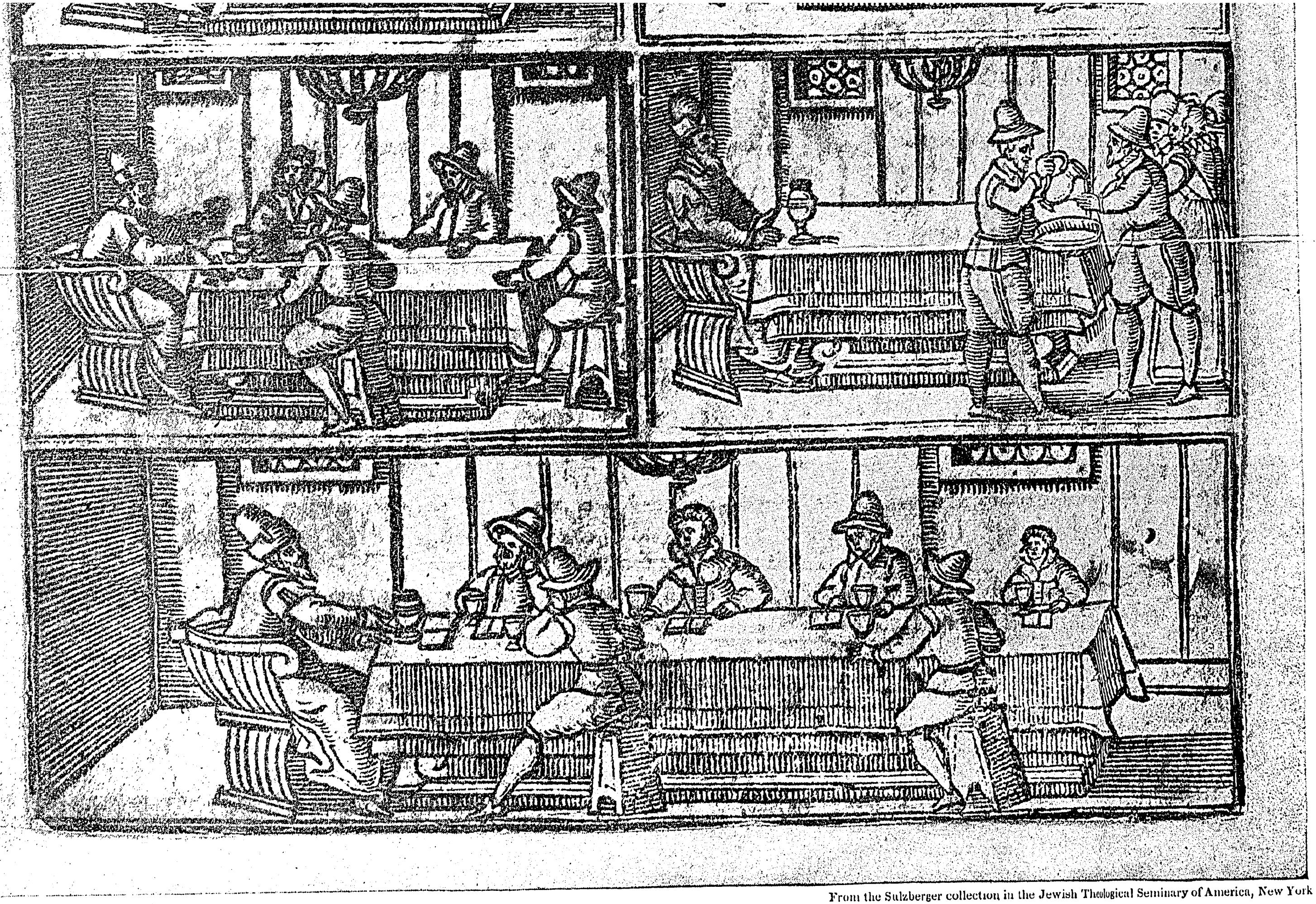

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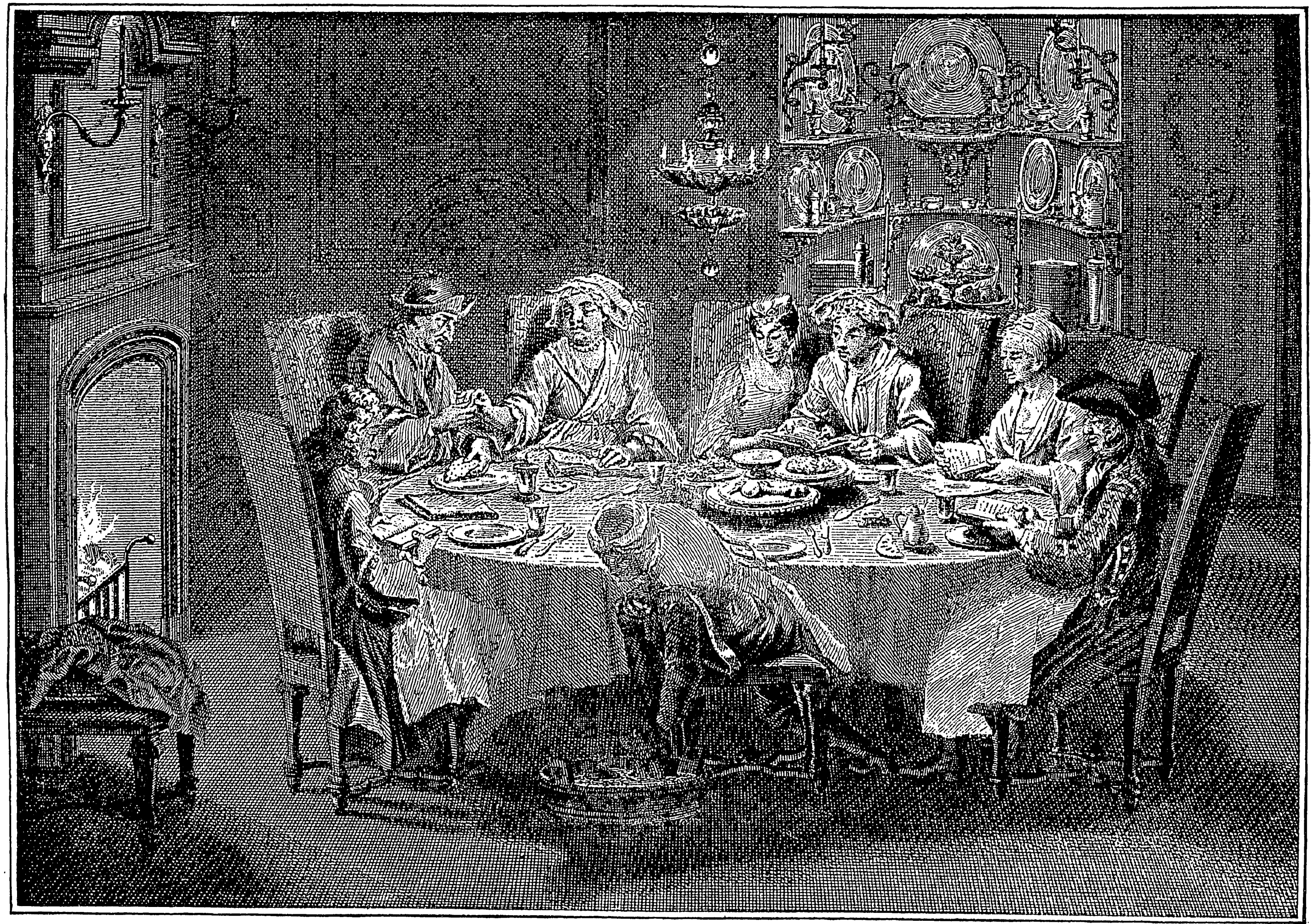

Seder as Observed by Dutch Jews of the Early Eighteenth Century.

(From Picart.)

Passover at Jerusalem.

only the men were bidden to attend at the chosen place; and the Passover lamb might not be killed elsewhere (Deut. xvi. 5–6). Thus, only those dwelling at Jerusalem could enjoy the nation's birthday as a family festival. There is no information as to how the night was celebrated during Temple times by the Jews outside the Holy Land, who did not "go up to the feast." The destruction of the Temple, while reducing the Passover-night service into little more than a survival or memorial of its old self, again brought husbands, wives, and children together around the same table, and thus enabled the father to comply more closely with the Scriptural command: "Thou shalt tell thy son on that day."

Before the schools of Hillel and Shammai arose in the days of King Herod, a service of thanks, of which the six "psalms of praise" (Ps. cxiii.-cxviii.) formed the nucleus, had already clustered around the meal of the Passover night; of this meal the roasted lamb, unleavened bread, and bitter herbs were necessary elements (Ex. *l.c.*; Num. ix. 11). The service began with the sanctification of the day as at other festivals, hence with a cup of wine (see Ḳiddush); another cup followed the after-supper grace as on other festive occasions. But to mark the evening as the most joyous in the year, two other cups were added: one after the "story" and before the meal, and one at the conclusion of the whole service. The Mishnah says (Pes. x. 1) that even the poorest man in Israel should not drink less than four cups of wine on this occasion, this number being justified by the four words employed in Ex. vi. 6–7 for the delivery of Israel from Egypt.

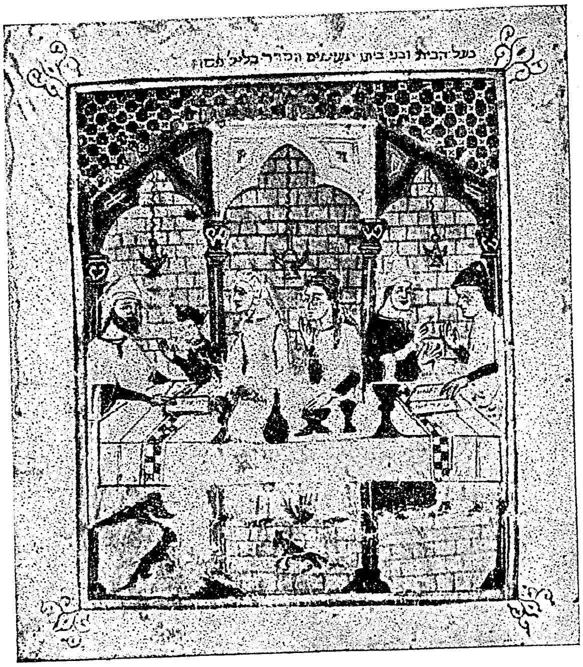
בעל הבית ובני ביתו עושים הסדר בליל פסח

Seder.

(From a medieval manuscript in the British Museum.)

The Seder Table.

Both in the arrangement of the table and in the psalms, benedictions, and other recited matter the Seder of the present day agrees substantially with the program laid down in the Mishnah. Three thick unleavened cakes, wrapped in napkins, are laid upon the Seder dish; parsley and a bowl of salt water are placed next, to represent the hyssop and blood of the Passover of Egypt; further, watercress or horse-radish-tops, to serve as bitter herbs, and a mixture of nuts and apples, to imitate the clay which the Israelites worked into bricks; also slices of horseradish. A roasted bone as a memorial of the paschal lamb, a roasted egg in memory of the free-will offering of the feast, and jugs or bottles of wine, with a glass or silver cup for each member of the family and each guest, likewise are placed on the table. It is customary to fill an extra cup for the prophet Elijah. Ḳiddush is recited first, as at other festivals; then the master of the house (as priest of the occasion), having washed his hands, dips the parsley in the water, and, with the short prayer of thanks usual before partaking of a vegetable, hands some of it to those around him. He then breaks off one-half of the middle cake, which is laid aside for Afiḳomen, to be distributed and eaten at the end of the supper. Then all stand and lift up the Seder dish, chanting slowly in Aramaic: "This is the bread of affliction which our fathers ate in Egypt: whoever is hungry come and eat: whoever is in need celebrate Passover with us," etc. Thereupon the youngest child at the table asks: "Why is this night different from other nights?" etc., referring to the absence of leavened bread, to the bitter herbs, and to the preparations for dipping. In the days of the Temple, and for some time after its downfall, there was also a question, "Why is the meat all roasted, and none sodden or broiled?" For this no longer appropriate question another was substituted, now also obsolete: "Why do all of us 'lean around'?" in allusion to the Roman custom at banquets—which became current among the Jews—of reclining on couches around the festive board. The father or master of the house then answers: "We were slaves to Pharaoh in Egypt, and the Lord delivered us thence," etc. This question and its answer are meant as a literal compliance with the Biblical command, found thrice in Exodus and once in Deuteronomy, that the father shall take occasion at the Passover ceremonies to tell his children of the wonderful delivery from Egypt.

A number of detached passages in the language of the Mishnah—all referring in some way to the Exodus—follow, introducing Bible verses or commenting upon them, and "beginning with reproach and ending with praise," *e.g.*, the verses from Joshua xxiv. declaring that before Abraham men were all idolaters, but that he and Isaac and Jacob were chosen. The longest of these passages is a running

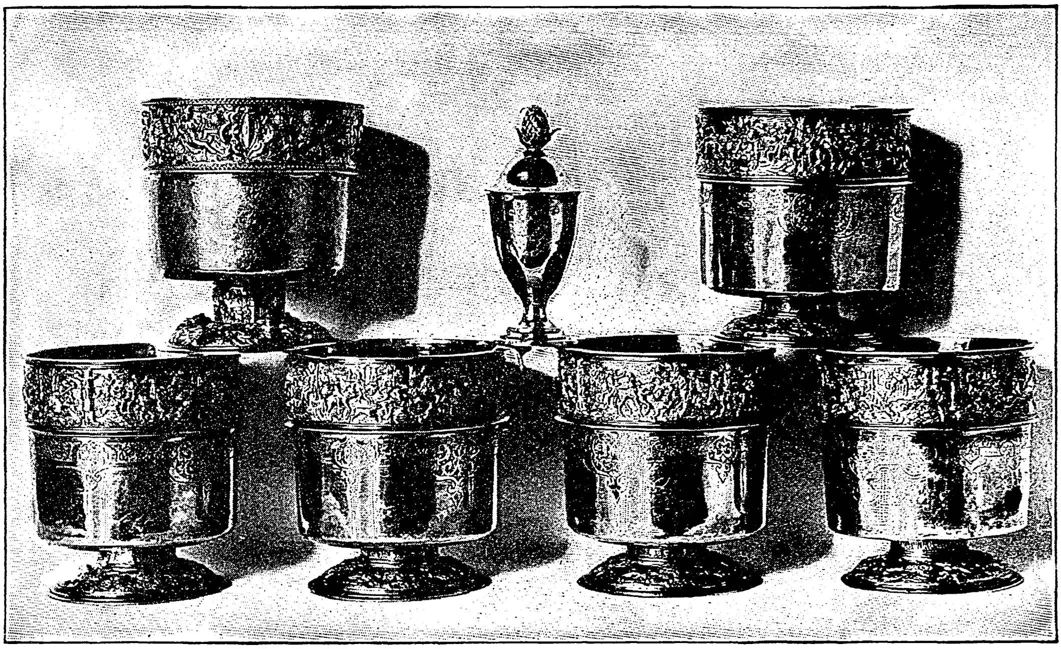

Silver Cups of the Sixteenth Century Used at the Seder.
(In the possession of Lionel de Rothschild, London.)

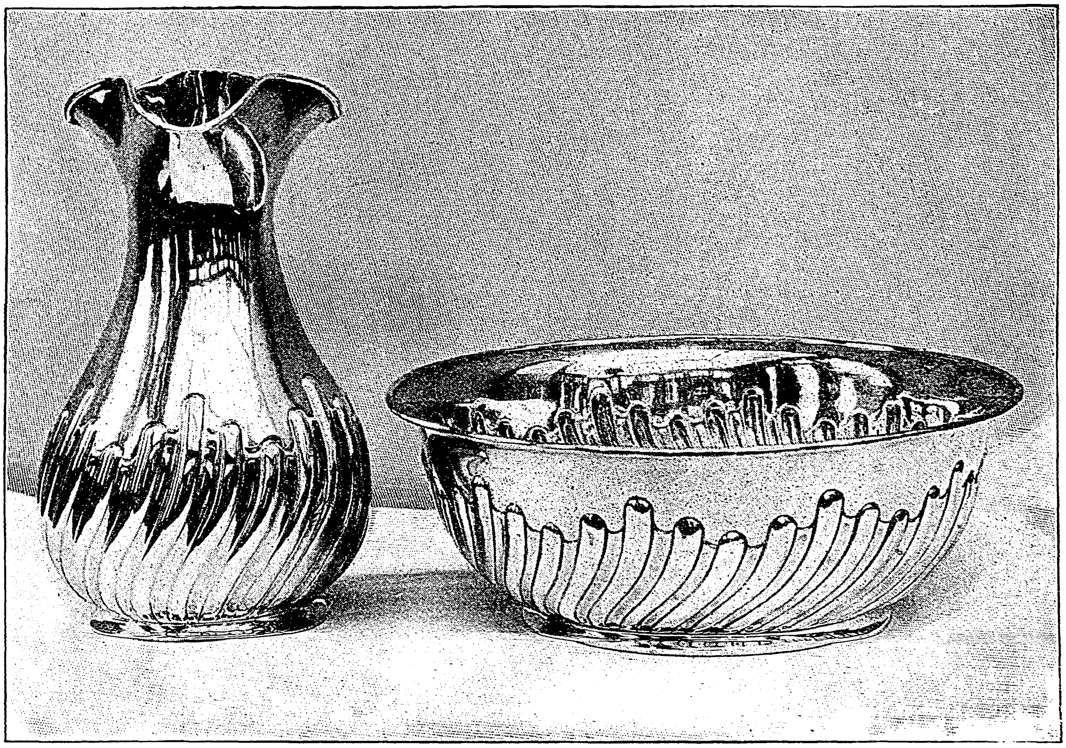

Silver Ewer and Basin Used at the Seder.
(In the possession of Dr. Hermann Adler, London.)

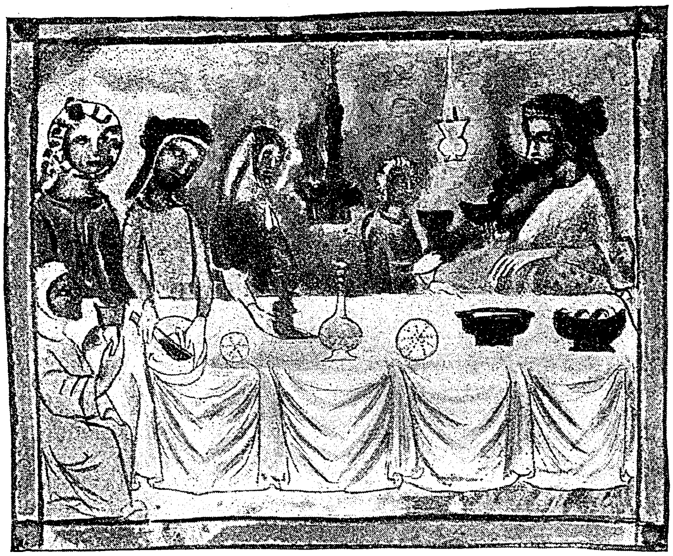

Seder.
(From the Sarajevo Haggadah of the fourteenth century.)

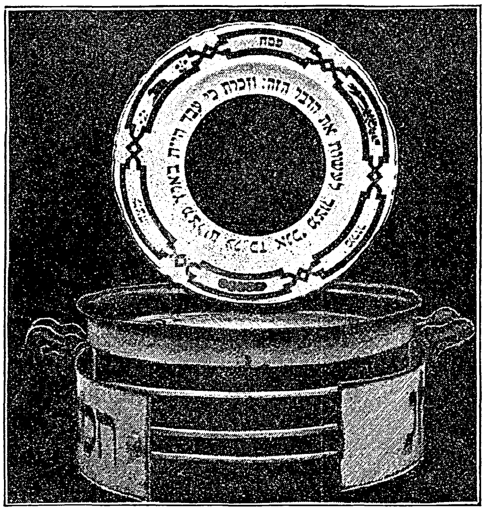

Seder Dish and Device for Holding the Three Maẓẓot.
(In the possession of Dr. Hermann Adler, London.)

comment on Deut. xxvi. 5: "A wandering Syrian [A. V. "a Syrian ready to perish"] was my father," etc., almost every word of which is illustrated by a verse from some book of Scripture; the comment closing with the suggestion that the last words (*ib.* verse 8), "with a mighty hand and with an outstretched arm, and with great terribleness, with signs and with wonders," refer to the Ten Plagues. Further on it is stated that none has done his duty on that night until he has given voice to the three words "pesaḥ" (paschal lamb), "maẓẓah" (unleavened bread), and "maror" (bitter herb). A more important remark follows, to the effect that it is the duty of every Israelite to feel as if he personally had been delivered from Egypt. Then two of the "psalms of praise" (Ps. cxiii.-cxiv.) are read, in accordance with the teaching of Hillel's school; while Shammai's school read only one of these before supper. A benediction follows, in which the restoration of the Passover sacrifice is prayed for. A second cup of wine is drunk; and with this the first part of the Seder ends, all present washing their hands for supper.

This meal is begun by handing around morsels of the first and third cakes, giving thanks first to Him "who brought forth bread from the earth," and then to Him "who sanctified us by the command to eat maẓẓah." The bitter herb, dipped in the imitation clay, is eaten next, with thanks for the duty of eating bitter herbs; and then horseradish-slices are made into sandwiches with parts of the middle cake, in memory of Hillel's action in Temple times, when he ate pieces of paschal lamb literally "upon" unleavened cake and bitter herbs.

The real meal then begins, its last morsels being broken from the afiḳomen. Then follows the grace after meals with the insertion for the festival; and afterward the third cup is drunk. This grace, the remaining four psalms of praise (Ps. cxv.-cxviii.), the so-called "Great Hallel" (Ps. cxxxvii.) with its recurring burden "Ki le'olam ḥasdo" (His mercy endureth forever), Nishmat, and the words of thanks after wine make up the second part of the Seder.

Such was the order of exercises as far back as the middle of the third century. But as he "who talked the most of the departure from Egypt" was always deemed most worthy of praise, a few additions were made in various countries at different times. Thus, the Jews of Yemen still insert in the ḳiddush on this night, after the words "who has chosen us above every people," a piece of rather grotesque self-praise, such as "He called us a community of saints, a precious vineyard, a pleasant plantation; compared to the host of heaven and set like stars in the firmament." Such passages were at one time recited in other countries also. Many of the Jews in Mohammedan countries have in their service-books legendary comments upon the Haggadah, mainly in Arabic, which the father reads by way of explanation and elaboration of the text. The Sephardic Jews in Turkey recite in Spanish some legends about the Exodus, not found in the Haggadah. The German and Polish Jews add five poetic pieces at the end of the exercises: one arranged according to the alphabet, with the burden, "It was in the midst of the night" (referring to events in the past, or foretold in prophecy, which happened at that hour); another, an indescribable jingle ("Ki lo Na'eh") before the last cup. In Germany two other pieces were added which from old German nursery songs had first become festal songs and then were invested with a higher significance as if they typified specific Jewish ideas. See Eḥad Mi Yodea' and Ḥad Gadya.

Bibliography: *Pes.* x.; Maimonides, *Yad*, *Ḥameẓ*, vii.-viii.; Caro, *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 472-484; Lauterbach, *Minḥah Ḥadashah*, Drohobicz, 1893; Friedmann, *Das Festbuch Haggadah*, Vienna, 1895; L. N. Dembitz, *Jewish Services in Synagogue and Home*, pp. 356-367, Philadelphia, 1898.

A. L. N. D.

SEDER 'OLAM RABBAH: Earliest post-exilic chronicle preserved in the Hebrew language.

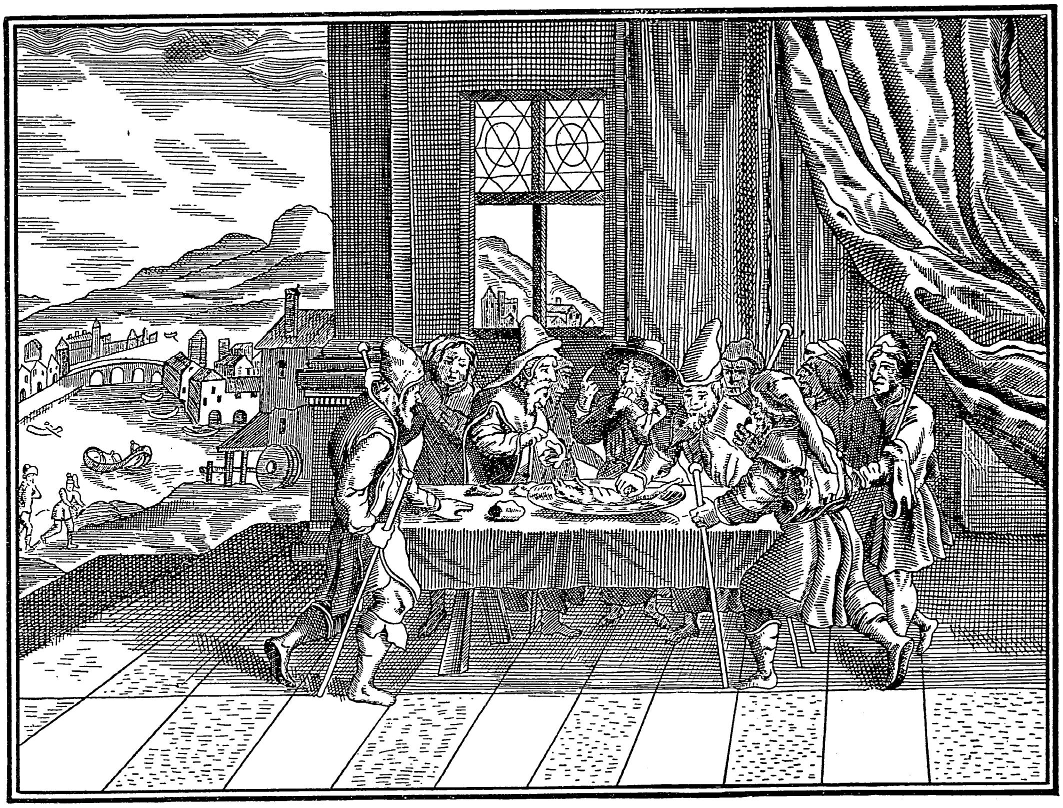

Seder.
(From a seventeenth-century Haggadah.)

Title and Divisions. In the Babylonian Talmud this chronicle is several times referred to simply as the "Seder 'Olam" (Shab. 88a; Yeb. 82b; Nazir 5a; Meg. 11b; 'Ab. Zarah 8b; Niddah 46b), and it is quoted as such by the more ancient Biblical commentators, including Rashi. But with the twelfth century it began to be designated as "Seder 'Olam Rabbah," to distinguish it from a later, smaller chronicle, "Seder 'Olam Zuṭa"; it was first so designated by Abraham ibn Yarḥi ("Ha-Manhig," p. 2a, Berlin, 1855). In its present form the work consists of thirty chapters, each ten chapters forming a section, or "gate." It is a chronological record, extending from Adam to the revolt of Bar Kokba, in the reign of Hadrian; but the chronicle is complete only up to the time of Alexander the Great; the period from Alexander to Hadrian occupies a very small portion of the work—the end of the thirtieth chapter. It may be concluded, therefore, that originally the "Seder 'Olam" was more extensive, and that it consisted of two parts, the second of which, dealing with the post-Alexandrian period, has been lost, with the exception of a small fragment that was added by the copyists to the first part. Many passages quoted in the Talmud are missing in the present edition of the "Seder 'Olam."

Object of Work. The author probably designed the work for calendrical purposes, to determine the era of the Creation; his system, adopted as early as the third century (see Era), is still followed. Adhering closely to the Bible texts, he endeavored not only to elucidate many passages, but also to determine certain dates which are not indicated in the Bible, but which may be inferred by calculation. In many cases, however, he gave the dates according to tradition, and inserted, besides, the sayings and halakot of preceding rabbis and of his contemporaries. In discussing Biblical chronology he followed three principles: (1) to assume that the intention of the Biblical redactor was, wherever possible, to give exact dates; (2) to assign to each of a series of events the shortest possible duration of time, where necessary, in order to secure agreement with the Biblical text; and (3) to adopt the lesser of two possible numbers. The following examples will illustrate the manner in which these principles are applied. The confusion of languages is said to have taken place in the days of Peleg (Gen. x. 25). The author concludes that the first year of Peleg's life can not be meant, as at the time of the confusion Peleg had a younger brother, Joktan, and the latter had several children; nor could it have occurred during the middle years of his life, for Peleg lived 239 years, and the designation "middle years" is not an exact one (Gen. xi. 18–19); had the redactor intended to indicate only a general period, he would have used the phrase "in the days of Peleg and Joktan." The Bible must therefore mean that the confusion of languages took place in the last year of Peleg's life, and by comparing the dates of the previous generations, the author concluded that it occurred 340 years after the Flood, or 1,996 years after the creation of the world.

Examples of Method.

After dealing, in the first ten chapters, with the chronology of the period from the creation of the world to the death of Moses, the writer proceeds to determine the dates of the events which occurred after the Israelites, led by Joshua, entered the Holy Land. Here Biblical chronology presents many difficulties, dates not being clearly given; and in many cases the "Seder ‘Olam" was used by the later Biblical commentators as a basis of exegesis. Thus, it is known that from the entry of the Israelites into the Holy Land to the time of Jephthah a period of 300 years elapsed (Judges xi. 26). By computing the life periods of the Judges and assuming that Jephthah sent his message, in which he alluded to the 300 years, in the second year of his rulership, the writer concluded that the reign of Joshua lasted twenty-eight years. It may be added that he placed the making of the image for Micah (*ib.* xvii. 1 *et seq.*) and the destruction of nearly the whole tribe of Benjamin in consequence of the wrong done to the Levite and his concubine in Gibeah (*ib.* xix. 1 *et seq.*) in the time of Othniel.

It is further stated that Solomon began to build the Temple in the fourth year of his reign, 480 years after the Exodus (I Kings vi. 1), that is, 440 years after the Israelites entered the Holy Land. Thus there was a period of 140 years from the second year of Jephthah to the building of the Temple. The author of the "Seder ‘Olam" concluded that the forty years during which the Israelites were harassed by the Philistines (Judges xiii. 1) did not begin after the death of Abdon, as it would seem, but after that of Jephthah, and terminated with the death of Samson. Consequently there was a period of eighty-three years from the second year of Jephthah to the death of Eli, who ruled forty years (I Sam. iv. 18), the last year of Samson being the first of Eli's judgeship. At that time the Tabernacle was removed from Shiloh, whither it had been transferred from Gilgal, where it had been for fourteen years under Joshua; consequently it remained at Shiloh for a period of 369 years, standing all that time on a stone foundation. It is also to be concluded that Samuel judged Israel for eleven years, which with the two years of Saul (*ib.* xiii. 2), the forty of David's reign (I Kings ii. 11), and the four of Solomon's reign, make fifty-seven years, during which the Tabernacle was first at Nob, then at Gibeon. The chronology of the Kings was more difficult, as there were differences to reconcile between the books of Kings and of Chronicles. Here especially the author applied the principle of "fragments of years" ("shanim meḳuṭṭa‘ot"), by which he regarded the remainder of the last year of any king's reign as identical with the first year of his successor's. In the twentieth chapter, which closes the second part ("Baba Meẓi‘a"), the author deals with the forty-eight prophets that flourished in the land of Israel. Beginning with Joshua, the author reviews the whole prophetic period which terminated with Haggai, Zechariah, and Malachi, elucidating as he proceeds many obscure points. Thus, the prophet mentioned in Judges vi. 8 was, according to the "Seder ‘Olam," Phinehas, and the man of God that came to Eli (I Sam. ii. 27) was Elkanah.

The prophecy of Obadiah occurred in the time of Amaziah, King of Judah (comp., however, Yalḳ., Obad.), and those of Joel, Nahum, and Habakkuk in the reign of Manasseh. After devoting the twenty-first chapter to the prophets that lived before the conquest of the land, to the seven prophetesses, and to the seven prophets of the Gentiles, the author resumes the chronology of the Kings. He continues it to the end of ch. xxvii., where he reaches the destruction of the Temple, which, according to his computation, occurred after it had existed 410 years, or 3,338 years after the creation of the world. Then follow the seventy years of the Captivity and the 420 years of the Second Temple, which was destroyed, as may be seen, in the year 3828 of the Creation.

The 420 years of the Second Temple are divided into the following periods: the domination of the Persians, 34 years; of the Greeks, 180 years; of the Maccabees, 103 years; of the Herods, 103 years. It will be seen that the allowance, contrary to historical facts, of only thirty-four years for the Persian domination is necessary if agreement with the Biblical text is to be insisted upon; for it is stated (Dan. ix. 24) that the second exile was to take place after seventy Sabbaths of years (= 490 years). If from this number the seventy years of the first Captivity be deducted, and the beginning of Alexander's domination over Palestine be placed, in accordance with Talmudical evidence, at 386 years before the destruction of the Second Temple, there remain only thirty-four for the Persian rule. From the destruction of the Second Temple, which, according to the "Seder ‘Olam," occurred at the end of the last week of the Sabbatical year, to the suppression of Bar Kokba's revolt, or the destruction of Bethar, was a period of fifty-two years. But the text here is very confused, and gave rise to various emendations and interpretations (comp. Salzer in Berliner's "Magazin," iv. 141 *et seq.*).

Authorship.

Assuming that this "Seder ‘Olam" is the same as the "Seder ‘Olam" mentioned in the Talmud, Jewish authorities generally ascribe its authorship to the well-known Talmudist Jose b. Halafta, on the strength of R. Johanan's statement, "The tanna of the ‘Seder ‘Olam’ was R. Jose" (Yeb. 82b; Niddah 46b). Johanan's comment is supported by the fact that Jose was known as one who occupied himself with Jewish chronology; further, many sayings of R. Jose's quoted in the Talmud are paralleled in the "Seder 'Olam." Objecting, however, that the "Seder 'Olam" often conflicts with opinions of Jose's expressed in the Talmud, that Jose is referred to in it in the third person ("R. Jose said"), and finally that mention is made in it of Talmudists that lived later than Jose, Ratner ("Mabo leha-Seder 'Olam Rabbah," Wilna, 1894) concludes that Jose was not its author; he thinks that Jose was only the principal authority of the "Seder 'Olam," and that Johanan's statement, mentioned above, is similar to another statement made by him—"Any anonymous opinion in the Mishnah belongs to R. Meïr" (Sanh. 86a), although the redactor of the Mishnah was Judah I. Ratner further supposes that R. Johanan himself compiled the work, following generally the opinion of R. Jose. He endeavors to prove this view by showing that many utterances of R. Johanan are taken from the "Seder 'Olam."

Ratner's objections, however, are answered by other scholars, who think that in the "Seder 'Olam" Jose preserved the generally accepted opinions, even when they were contrary to his own, as is clearly indicated in Niddah (*l.c.*). Besides, this work, like all the works of the ancient Talmudists, underwent many alterations at the hands of the copyists. Very often, too, finding that the utterance of a later rabbi agreed with the "Seder 'Olam," the copyists inserted the name of that rabbi. A careful examination shows that certain additions are later than the latest midrashim, and it may be that Abraham ibn Yarḥi (*l.c.*), Isaac Lattes ("Sha'are Ẓiyyon," p. 25), and Menahem Meïri (introduction to Abot, p. 14), who seem to place the redaction of the "Seder 'Olam" at the time when the Massektot Derek Ereẓ Rabbah, the Derek Ereẓ Zuṭa, the Soferim, and other later treatises were composed, may have referred to the work in its present form.

Besides directly quoting the "Seder 'Olam," the Talmud often alludes to it under "tanya" (= "we learned"), "tana" (= "he learned"), "tanu rabbanan" (= "our teachers learned"), "amar mar" (= "the teacher said"): often the sentences following these phrases are found in the "Seder 'Olam." In addition, many of its passages have been taken into the Mishnah without any allusion to their source. It is not mentioned in the Jerusalem Talmud, although several passages in the latter are based on it. Finally, many of the sayings of the "Seder 'Olam" have been taken into the Mekilta, the Sifra, and the Sifre.

The "Seder 'Olam Rabbah" first appeared at Mantua, in 1514, together with the "Seder 'Olam Zuṭa," the "Megillat Ta'anit," and Abraham b. David's "Sefer ha-Ḳabbalah." It has been reedited several times since then. In 1577 the "Seder 'Olam Rabbah" and the "Seder 'Olam Zuṭa" were published in Paris, with a Latin translation by Gilbert Genebrard. The former was edited, with a Latin translation, notes, and introduction, by John Meyer (Amsterdam, 1699). Commentaries on the work were written by Jacob Emden (with the text, Hamburg, 1757), by Elijah Wilna (with the text, Shklov, 1801), and by Enoch Zundel b. Joseph (a double commentary, "'Eẓ Yosef" and "'Anaf Yosef," Wilna, 1845). The three latest editions are those of Ratner (with critical and explanatory notes, Wilna, 1897), A. Marx (who published the first ten chapters, basing the text upon different manuscripts and supplying it with a German translation and an introduction; Berlin, 1903), and Jeroham Meïr Leiner (containing the commentaries of Jacob Emden and Elijah Wilna, and the editor's annotations under the title "Me'r 'Ayin," Warsaw, 1904).

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E. C. M. SEL.

Genealogy of the Exilarchs.

SEDER 'OLAM ZUṬA: Anonymous chronicle, called "Zuṭa" (= "smaller," or "younger") to distinguish it from the older "Seder 'Olam Rabbah." This work is based upon, and to a certain extent completes and continues, the older chronicle. It consists of two main parts: the first, comprising about three-fifths of the whole, deals with the chronology of the fifty generations from Adam to Jehoiakim (who, according to this chronicle, was the father of the Babylonian exilarch), the second deals with thirty-nine generations of exilarchs, beginning with Jehoiachin. It is apparent that the object of this work was to show that the Babylonian exilarchs were direct descendants of David. After a short introduction, taken from the "Seder 'Olam Rabbah," giving the general chronology from Adam to the destruction of the Second Temple—a period of 3,828 years—and stating the number of years which elapsed between the most important events, such as between the Flood and the confusion of tongues, etc., the chronology recommences with Adam. The "Seder 'Olam Zuṭa" is more complete at this point than the larger work, as it gives the duration of the generations between Adam and Abraham, which is lacking in the "Seder 'Olam Rabbah." It gives also the lifetime of each of Jacob's twelve sons as recorded by tradition. Otherwise it merely enumerates the generations.

From David onward it gives the names of the high priests and prophets who lived in the time of each king. Thus, for instance, David had Abiathar as high priest, and Nathan and Gad as prophets; Solomon, who ascended the throne at the age of three, had Zadok for high priest, and Jonathan, Iddo, and Ahijah as prophets. In this way it completes the list of the high priests enumerated in I Chron. v. 34 *et seq.* Shallum (verses 38-39) officiated in the time of Amon, and between the former and Azariah, who served in the time of Rehoboam, there were twelve high priests. But in I Chron. (*l.c.*) only five high priests are enumerated, whose names are not found at all among those given by the "Seder 'Olam Zuṭa." The author of the work divided these fifty generations into five series, each of ten generations, the last of each series being, respectively, Noah, Abraham, Boaz, Ahaziah, and Jehoiakim.

The second part of the work begins with the statement that Jehoiachin, who reigned only three months

The Descendants of Jehoiachin.

and ten days, was carried into captivity by Nebuchadnezzar (comp. II Kings xxiv. 8; II Chron. xxxvi. 9). He was afterward given high rank by Evil-merodach, thus becoming the first prince of the Captivity. Correcting the somewhat confused genealogical account of I Chron. iii. 17–19, the "Seder 'Olam Zuṭa" declares that Jehoiachin had four sons, the eldest of whom was Shealtiel, who succeeded his father. It is worth while noting that, according to this chronicle, Darius conquered Babylon after it had been supreme for seventy years, beginning with the reign of Nebuchadnezzar, and fifty-two years after the destruction of the First Temple. Zerubbabel, Shealtiel's son, who departed for Jerusalem in the first year of the reign of Cyrus, returned to Babylon after the Temple and the walls of Jerusalem had been rebuilt by Ezra, and succeeded his father in the exilarchate. Then the chronicle enumerates the successive exilarchs, the account being in part taken from I Chron. iii. 16 *et seq.*, but differing greatly from the text of the latter. In fact, the first, thirteenth, sixteenth, eighteenth, and nineteenth exilarchs (the last one being Shaphat, the father of Anan), whose lives extended over a period of more than 600 years, are mentioned in I Chron. (*l.c.*) not as immediate successors, but as related individuals, and in contemporaneous groups. Sometimes, too, the father in I Chronicles is the son in the "Seder 'Olam Zuṭa."

With the deaths of Haggai, Zechariah, and Malachi—more exactly, in the fifty-second year of the Persian domination, or year 3442 of the Creation—prophecy ceased and the period of the wise men ("ḥakamim") began. From Hananiah (Zerubbabel's grandson) onward every exilarch is indicated as having been guided by wise men. The names of the kings that reigned over Palestine from Alexander the Great to the destruction of the Second Temple are given. Like the "Seder 'Olam Rabbah," this chronicle gives the reigns of the Maccabees and the Herods as covering 103 years each. It may be stated that the Herodian dynasty consisted, according to the "Seder 'Olam Zuṭa," of three kings only—Herod, Agrippa, and Monobaz; at the end of Monobaz's reign and during the time of the eleventh exilarch, Shechaniah, the son of Shemaiah, the Romans destroyed the Temple. Further, from Nahum, the seventeenth exilarch, the names are given of the wise men, probably the chiefs of the academy, who assisted the exilarchs. With Rab Huna, the twenty-ninth exilarch, the direct male line of descent from David terminated. The exilarchs following are stated to have been descendants of Rab Huna through his daughter, the wife of R. Hananiah, the head of the yeshibah, whose marriage is related at length.

After having stated that Mar Zuṭra II., the thirtieth exilarch, was executed in the year 478 C.E., and that his posthumous son Mar Zuṭra III. betook himself, in the year 4280 of the Creation (= 520 C.E.), to Palestine, where he became chief of the Sanhedrin, the chronicle mentions eight succeeding exilarchs, the last one being Rab Ḥazub, son of Rab Phinehas. Apart from certain misstatements, this part contains many authenticated facts, and is therefore considered by modern scholars as a document of historical value. It may be seen that the lives of thirty-one exilarchs covered a period of more than 900 years, averaging three exilarchs to a century. This might help to determine the time at which the "Seder 'Olam Zuṭa" was written, for the thirty-ninth exilarch, according to this estimate, would have lived at the end of the eighth century. The additions of the copyists, however, render this task difficult.

In a fragment of a chronicle published by Neubauer ("M. J. C." i. 197) there is a sentence, regarding the reign of John Hyrcanus, which is found in the "Seder 'Olam Zuṭa" but is referred to the "Seder 'Olam de-Rabbanan." Lazarus (Brüll's "Jahrb." x. 8) supposes that after "de-Rabbanan" the word "Sabura'e" should be inserted, as a chronicle under the title "Seder 'Olam de-Rabbanan Sabura'e" is mentioned by Baruch b. Isaac of Worms ("Sefer ha-Terumah," Hilkot "'Abodah Zarah," § 135) and by Moses of Coucy ("Sefer Miẓwot Gadol," ii. 866), in connection with the statement that the year 4564 (= 804 C.E.) was a Sabbatical year. This induced many modern scholars, as Grätz, Steinschneider, and Zunz, to identify the "Seder 'Olam Zuṭa" with the "Seder 'Olam de Rabbanan Sabura'e."

Time of Redaction.

As to the determination of the time of its redaction, there have existed many differences of opinion among authorities. Zunz observed that the sentence quoted by R. Baruch and Moses of Coucy with regard to the year 804 C.E. (see above) might be the author's colophon—omitted by the copyist—showing the time of composition. Zunz's opinion has since apparently been confirmed by a manuscript of the "Seder 'Olam Zuṭa" (Parma, De Rossi MSS., No. 541, 10, published by S. Schechter in "Monatsschrift," xxxix. 23 *et seq.*) which lacks the introduction spoken of above, but has at the end the following sentence: "From Adam to this day, which is the eleventh day of Kislew of the Sabbatical year, 4,564 years have elapsed": this gives the year 804 C.E. However, a closer examination of the text seems to show that the enumeration of the eight exilarchs following Mar Zuṭra III. was added by two later hands—that of six by one, and that of two, Phinehas and Ḥazub, by another—and that the chronicle was composed in the first quarter of the sixth century.

For the editions and Latin translations of the "Seder 'Olam Zuṭa" see SEDER 'OLAM RABBAH. It must be added that Abraham Zacuto inserted in his "Yuḥasin" the greater part of this chronicle, his text being more nearly correct than that of any other edition or manuscript. Zacuto's text was republished by Neubauer in his "Mediæval Jewish Chronicles" (ii. 67 *et seq.*), where the text of the Mantua edition also is given. The second part, dealing with the exilarchs, has been edited by Lazarus in Brüll's "Jahrb." (x. 157 *et seq.*).

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E. C. M. SEL.

SEDUCTION: The act of inducing a woman or girl of previously chaste character to consent to unlawful sexual intercourse. The Mosaic law (Ex.

xxii. 15, 16, Hebr. [A. V. 16, 17]) says: "And if a man entice a virgin that is not betrothed and lie with her, he shall surely endow her to himself for a wife. If her father shall refuse to give her unto him, he shall weigh out silver according to the endowment [not dowry] of virgins." As may be seen under Ketubah, the groom makes a written contract with the bride, securing to her, aside from his other duties, upon death or divorce, fifty shekels of silver, the virgin's endowment. For the protection of wives the Law fixed the minimum of this sum at a mina (in Babylon sixty shekels, among the Hebrews fifty shekels) for a virgin, and half as much for a widow.

In City and in the Country.

The Mishnah (Ket. ii., iii.) does not speak of any means for forcing the seducer to marry the seduced girl, but only of the penalty in money. It nowhere defines the meaning of "enticing"; but it seems that no misrepresentation or promise of marriage is implied by it; the enticed (or rather the deceived) girl is named only as one who consents, in contrast to the victim of force, who is spoken of in Deut. xxii. 28, 29. When the act takes place in a city, the girl's consent is presumed in the absence of witnesses to the contrary; if in the field or forest, where her cries for help would not have brought any one to defend her, the presumption lies the other way (*ib.* 26, 27).

The status of the girl's father in the text greatly narrows the application of the Law; for she must apparently be young enough to be in the father's power; that is, she must be either below the age of puberty (less than twelve years and a day) or a "na'arah" (A. V. "damsel"), which she remains only until she is twelve years and six months of age; for thereafter she is "overripe" ("bogeret"). To the Western world of the present day this restriction would make the whole Law worthless for lack of cases to which it could apply; not so in Palestine, where very few girls, in the days of the Mishnah, were not betrothed at the age of twelve years and six months.

Though the death of the father before the seduction defeats the literal enforcement of the Law, the tradition in such a case awards the amount of the penalty to the girl herself; so, also, if the father should die before the penalty is adjudged. But if he dies after judgment, the benefit thereof descends to his sons as heirs.

Where the Law forbids intercourse between the seducer and the seduced under penalty of death, the mulct ("ḳenas") of fifty shekels is not paid; for, under the general principle (derived from Ex. xxi. 22), "those deserving of death do not pay." But where the act is punishable only by excision ("karet"), which carries stripes, or by stripes only, as in several cases of incest, or some other forbidden connections, the mulct is only remitted if the seducer has been criminally convicted, according to the rule, "Those who are flogged do not pay."

Exceptions.

Aside from this class of cases, there are ten other exceptions for which the mulct is not paid: in the case of the (1) bogeret; (2) impotent ("aylonit"); (3) insane; (4) deaf-mute; (5) one refusing (a girl married by mother and brothers when she was an infant and who refuses her husband when she reaches puberty); (6, 7, 8) one converted from the heathen, redeemed from captivity, or manumitted from bondage after the age of three years; (9) one divorced, though still a virgin; (10) one of an evil name, proof of which is established by the evidence of two witnesses to acts of solicitation.

It is held by the old authorities that the mulct can be adjudged only upon proof by witnesses, not upon the seducer's admission; this doctrine, when carried out, must have almost entirely nullified the Law for inflicting the mulct or penalty.

But the seducer is liable also for depreciation ("pegam") and for shame. The former is estimated on the basis of the loss of value in a slave-girl for being deflowered; the latter depends on the social standing of the girl and inversely on the rank or standing of her seducer. The damages under these two heads go to the father along with the fifty shekels, or to the girl when he is dead; and they may be awarded on the seducer's admission.

Views of Maimonides.

Maimonides ("Yad," Na'arah) treats the law of the seduced and of the violated girl very clearly, drawing from Ket. ii.-iii., the Gemara on the same, and Ḳid. 46. He adds, almost entirely on his own authority, that the penalty and damages should be paid only when the seduction has taken place without the father's knowledge and consent; but that for the father to say to a young man, "Cohabit with my daughter, and pay me penalty and damages," would be highly sinful, the father breaking the precept of the Law (Lev. xix. 29), "Profane not thy daughter to make her a harlot," and the daughter sinning against the prohibition, "There shall be no harlot ["ḳedeshah"] of the daughters of Israel" (Deut. xxiii. 18). No right of action can arise from such a shameful agreement.

One incident of seduction—the father's responsibility for the support of the child, the fruit of lawless love—is not treated by the Talmud or the codes in connection with the "penalty" and damages arising from the act, but is disposed of elsewhere. It has been shown under Agnates that the child of an Israelite from "anywhere," except one born of a Gentile or a bondwoman, is considered a son or a daughter for all the purposes of the Law, and more especially for the purposes of inheritance. So also the father is bound for the support of his child in infancy, no matter whether the child was born in wedlock or not. An ordinance ("taḳḳanah") proclaimed at Usha in the latter half of the second century regulates the child's right to support; but this right was undoubtedly recognized long before. The right of a daughter to be supported till "overripeness" (*i.e.*, the age of 12½ years) or betrothal, whichever happens first, from the estate of the dead father, is derived from the mother's ketubah, and does not therefore belong to a natural daughter (see "Yad," Ishut, xix. 14).

The Shulḥan 'Aruk says very little concerning the seduced damsel, as the jurisdiction of the courts over the subject had long before been lost, and this code confines itself to practical subjects.

E. C. L. N. D.

SÉE: A family of Alsatian origin whose most important members are:

Abraham Adolphe Sée: French barrister; born in Colmar, Alsace, 1819; died in Paris Feb. 26, 1905; brother of Marc Sée and Gustave Sée. He was educated in his native town and, on being admitted to the bar, settled there as counselor at law. When, in 1871, France lost Alsace, Sée removed to Paris, where he practised law in the court of appeals.

Sée took an active part in Jewish affairs. He was president of the Jewish consistory at Colmar; he financially assisted the rabbinical school there; and he was a member successively of the Jewish consistories of Vesoul and Epinal.

Bibliography: *Jew. Chron.* March 3, 1905, p. 11.

Camille Sée: French deputy and jurist; born at Colmar, Alsace, March 10, 1847; nephew and son-in-law of Germain Sée. Having studied law at the University of Strasburg, he became counselor at Paris in 1869. In 1870, after the downfall of the empire, he was appointed assistant to the secretary of the interior, resigning in the beginning of 1871. In 1872 he became subprefect of Saint-Denis, but resigned in 1874. Two years later he was elected deputy from Saint-Denis, joining the left wing of the Republicans; he was reelected in 1877, but was defeated in 1881. During the five years of his parliamentary service he took special interest in legislation concerning the education of girls; and measures proposed by him for the government of girls' schools were passed by the Senate in 1880. In 1881 Sée received the title of councilor of state.

Sée is the author of "Les Lycées et Collèges de Jeunes Filles," Paris, 1881.

Bibliography: *La Grande Encyclopédie.*

S. F. T. H.

Eugène Léon Sée: French state functionary; born at Colmar, Alsace, Dec. 18, 1850. He graduated from the Free School of Political Science in 1873, and was one of the younger generation who, together with Thiers, Gambetta, Jules Favre, and others, rallied around the leaders of the Liberal party during the empire, and prepared the way for the Third Republic. He served the latter in various offices, namely, as secretary-general of the prefects of the departments of Tarn and Garonne, the Aube, and Upper Marne; subprefect of Toul (1877), Louviers (1880), Boulogne-sur-Mer (1882), and Rennes (1884); prefect of the Orne (1886), Upper Saône (1887), and Haute-Vienne (1891 to 1895). In 1896 he was a member of the extraparliamentary commission for administrative decentralization. Since Sept., 1897, he has filled the post of receiver and collector of taxes at Paris. He is the originator of a plan of cattle insurance in the country districts.

Since 1901 Sée has been a member of the central committee of the Alliance Israélite Universelle. He is also an officer of the Legion of Honor.

S. J. Ka.

Germain Sée: French physician; born at Ribeauvillé (Rappoltsweiler), Alsace, March 16, 1818; died in Paris May 12, 1896. After studying medicine at the Sorbonne, Paris, he graduated in 1846, and established himself as a physician in the French capital. In 1852 he became hospital physician; in 1866 professor of therapeutics in the medical faculty as successor to Armand Trousseau; in 1869 professor of medicine, in succession to Monneret, and member of the Académie de Médecine; and in 1876 physician at the Hôtel-Dieu.

Sée studied therapeutics from the physiological point of view, and, not contenting himself with clinical observation, had recourse to experimental pathology. He was a collaborator on the "Nouveau Dictionnaire du Médecine Pratique," and contributed many essays to the medical journals. He was the author of: "De la Chorée et des Affections Nerveuses en Général," Paris, 1851; "Leçons de Pathologie Expérimentale," *ib.* 1866; "Du Sang et des Anémies," *ib.* 1866; "Du Diagnostic et du Traitement des Maladies du Cœur," *ib.* 1878 (translated into German by Max Salomon, 5 vols., Berlin, 1886).

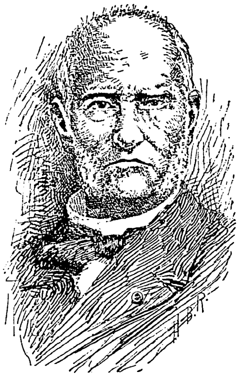

Germain Sée.

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S. F. T. H.

Gustave Sée: French forester; born at Ribeauvillé (Rappoltsweiler), Alsace, Dec. 25, 1832; brother of Abraham Adolphe Sée and Marc Sée. His classical studies were pursued at the lyceum of Strasburg. From 1853 to 1855 he attended the Foresters' School at Nancy, and in the latter year he was appointed warden-general of forests. He subsequently held similar posts at Allevard (Isère), Niederhaslach (Lower Alsace), and Sartène (Corsica). In 1862 he was promoted to the rank of subinspector. In 1865 he was recalled to Paris by the central administration of the Department of Agriculture, and attached to the service of the inspector-general of the department of forests, a position which he held until 1870, when he was appointed subdirector of the bureau of replanting. In 1877 he became head of the bureau; and in 1881 he was appointed inspector-general of the department of forests. He retired from active service in 1898.

Julien Sée: Librarian of the Bibliothèque Professionelle d'Art et d'Industrie, Paris; born Aug. 31, 1839, at Colmar, Upper Alsace. He is the author of "Le Journal d'un Habitant de Colmar Pendant le Guerre de 1870" and "Nos Elections au Reichstag" (1874). Sée made the first translation in French of Joseph ha-Kohen's "'Emeḳ ha-Baka," a history of the sufferings of the Jewish people from the time of their dispersion to the present day (Paris, 1881). Sée is an officer of public instruction.

Leopold Sée: French general; born at Bergheim, Alsace, 1822; died in Paris March 17, 1904. In 1840 he entered the military school of Saint-Cyr, and in 1849 received his captain's commission and served in Algeria. Five years later he was ordered to the Crimea, and took part in the battles of Inkerman and Traktir as well as in the storming of Malakoff, where he was wounded. He was appointed chief of battalion the following year. He served in the Italian campaign of 1859, and fought at Magenta, and in 1867 was with the army of occupation in the Papal States. The following year he was commissioned colonel of the sixty-fifth regiment of the line at Valenciennes, joining in 1870 the fourth army corps commanded by de Ladmirault: he fought at Borny, Gravelotte, and Saint-Privat, being severely wounded in the last-cited place. Regarded by the Prussians as invalided, he was allowed to remain in France unconditionally. After a few months of treatment, however, he recovered and offered his services to the Government of National Defense, which appointed him brigadier-general and placed him in charge of the lines at Carentan. In 1871 he commanded the subdivision of Seine-et-Marne at Melun, and in 1873 was placed at the head of the twenty-sixth brigade of infantry at Langres, being transferred to the eighteenth brigade at Paris two years later. In 1880 he was promoted general of division, commanding the twentieth division of infantry, but was transferred three years later to the tenth at Paris, which command he held until his retirement in 1887.

In 1885 Sée was made a grand officer of the Legion of Honor.

S. J. Ka.

Marc Sée: French surgeon; born at Ribeauvillé (Rappoltsweiler), Alsace, Feb. 17, 1827; nephew of Germain Sée. He received his education at the Sorbonne, Paris, graduating as doctor of medicine in 1856 and becoming "agrégé" in 1860. He was appointed hospital surgeon in 1866, serving at the hospitals of Bicêtre, du Midi from 1867, Sainte-Eugénie from 1872, and Maison Municipale de Santé from 1875, in which year he was appointed also professor of anatomy at the Sorbonne.

Sée took an active part in the Franco-Prussian war of 1870–71, and was elected a member of the Paris Académie de Médecine in 1878.

Sée was a collaborator on Cruveilhier's "Traité d'Anatomie Descriptive," and has written many essays for the medical-journals. Among his works may be mentioned: (with Béclard) "Eléments d'Histologie Humaine" (Paris, 1856; 2d ed. 1868), a translation of Kölliker's "Handbuch der Gewebelehre für Aerzte und Studirende"; (with Tarnier and Lenoir) "Atlas de l'Art des Accouchements" (*ib.* 1871); "Rapport sur la Campagne Faite par la Deuxième Ambulance" (*ib.* 1871), report on his treatment of 1,200 wounded after the battle at Beaumont; "Recherches sur l'Anatomie et de la Physiologie du Cœur" (*ib.* 1875).

Bibliography: Pagel, *Biog. Lex.* Vienna, 1901.

S. F. T. H.

SEEGEN, JOSEF: Austrian balneologist; born at Polna May 20, 1822. He studied medicine at Prague and Vienna (M.D. 1847), becoming privatdocent at Vienna in 1854 and assistant professor in 1859. From 1854 to 1884 he practised during the summer months at Carlsbad. In 1856 Seegen founded with Oppolzer and Sigmund the Verein für Quellenkunde in Oesterreich.

Seegen has published many essays in the medical journals, especially on balneology, and is the author of: "Compendium der Allgemeinen und Speciellen Heilquellenlehre," Vienna, 1857 (2d ed. 1862): "Diabetes Mellitus," Berlin, 1875; "Studien über den Stoffwechsel im Thierkörper," *ib.* 1887; "Die Zuckerbildung im Thierkörper, Ihr Umfang und Ihre Bedeutung," *ib.* 1890.

Bibliography: Pagel, *Biog. Lex.*, Vienna, 1901.

S. F. T. H.

SEELIG (ABI 'EZRI) BEN ISAAC MARGOLIOTH: Polish Talmudist of the seventeenth and eighteenth centuries; born at Polock; died probably in Palestine. He was preacher at Prague and at Kalisz; and after the death of Israel Darshan he went to Yaroslav. From 1701 to 1711 he was a beneficiary of the bet ha-midrash of Bärmann Levi at Halberstadt, and he was finally sent by his benefactor to Palestine. Seelig was the author of "Kesef Nibḥar" (Amsterdam, 1712), a homiletic commentary on the Pentateuch, and of "Ḥibbure Liḳḳuṭim" (*ib.* 1715), collectanea consisting of Talmudic novellæ and responsa.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 62, Halberstadt, 1866; Fürst, *Bibl. Jud.* ii. 330; Steinschneider, *Cat. Bodl.* col. 2580.

E. C. M. Sel.

SEER.—Biblical Data: Rendering in the English versions of the Hebrew הראה, which in I Sam. ix. 9 is reported to have been the old popular designation for the later נביא ("prophet"). The seer was an "ish Elohim," a man of God, and for a remuneration, as would appear from the story of Saul in quest of his father's asses (I Sam. ix. 3 *et seq.*), acted as intermediary between Yhwh and those that came to "inquire of him." In other words, he would consult Yhwh and give directions accordingly. Samuel more especially is designated as "the seer" (I Sam. ix. 11, 18, 19; I Chron. ix. 22, xxvi. 28, xxix. 29); but Hanani also bears the title (II Chron. xvi. 7, 10). A synonym, חזה or החזה, likewise is translated "the seer." Gad is known as such a "ḥozeh" (I Chron. xxix. 29), more especially as the ḥozeh of David (*ib.* xxi. 9; II Chron. xxix. 2, 5). Heman is another denominated "the king's seer," with the addition of the qualifying phrase "in the words of God" (I Chron. xxv. 5), as are also Jeduthun (II Chron. xxxv. 15), Iddo (Hebr. "Jedi" or "Jedo"; *ib.* ix. 29, xii. 15), Hanani (*ib.* xix. 2), and Asaph (*ib.* xxix. 30).

As the seer is a ḥozeh, his written "visions" are called "ḥazot" (II Chron. ix. 29). The title (in the plural "ḥozim" = "seers") occurs in parallelism with "prophets" ("ro'im"; Isa. xxx. 10). The ro'im are called the heads, while the nebi'im are called the eyes of the people (*ib.* xxix. 10); all "vision" is become as a sealed book. In Micah the seers are quoted in one breath with the diviners (Mic. iii. 7). As for the prophets that "see vanity" and that "divine lies" ("see lies" in Ezek. xiii. 8), God's hand will be against them (Ezek. xiii. 9; comp. *ib.* xxii. 28).

——**Critical View:** Comparison of the foregoing passages makes it plain that the seer in primitive time passed, and perhaps with good reason, for a clairvoyant. Among the kindred races, the ancient Arabs and even their modern descendants, sheiks were and are found with the ability to give such counsel as Saul expected to receive from Samuel (Wellhausen, "Reste Arabischen Heidentums," 2d ed., pp. 135, 136; "Z. D. P. V." 1889). The distinction between both the priest ("kohen") and the diviner ("ḳosem"), on the one hand, and the seer, on the other, was probably that the kohen threw or shot lots (hence "torah"), the urim and thummim, in order to ascertain the future, and the ḳosem resorted to various tricks and incantations, while the seer spurned any of these accessories and paraphernalia, and discovered the will of Yhwh while in a state of trance. Balaam's description of himself as "geber shetum ha-'ayin," and later as "geluy 'enayim," and as seeing the visions of Shaddai (Num. xxiv. 4, 5, 15, 16) while falling, probably discloses the methods of the seers. They succeeded in putting themselves into a state of autohypnosis. The term "shetum ha-'ayin" ought to be read "ḥatum ha-'ayin" = "sealed as to the eye" (comp. Isa. xxix. 10, the "sealed" book in connection with seers upon whom sleep has fallen and whose eyes are tightly closed; or if the text be left unemendated, the strange word שתם certainly means "half-opened and fixed," "immovable," in order to produce the hypnotic state). When the seer falls (נפל) into this quasi-cataleptic condition (as Mohammed did) his eyes are inwardly opened ("geluy 'enayim"), and he sees the vision.

These ḥozim or ro'im became absorbed into the nebi'im, who in their earlier days were also mere shouting dervishes (hence their name, "nabi" = "shouter"), relying on song and dance to arouse themselves and others (I Sam. x. 5, 10 *et seq.*; "mitnabbe'im" note the "hitpa'el" in the verb in I Sam. x. 5). E. G. H.

SEESEN: Town in the Harz Mountains, where in the fall of 1801 Israel Jacobson founded the school which was called after him (see Jacobson, Israel). The institution received large endowments from the founder and his descendants, and from other philanthropists, especially Nathan Beer Isaac, court agent at Brunswick, being thereby enabled to receive a number of free scholars, among whom (from 1805) were many Christians, principally from Seesen. In 1810 the school was organized as an elementary common school. In the same year a temple was built by Jacobson for the institution, and was the first Jewish place of worship into which German sermons, a choral service, and an organ were introduced. The continuously increasing number of pupils necessitated repeated enlargements of the school. In 1886 the curriculum was changed in conformity with the Prussian normal-school plan for Realschulen. The school is under the supervision of the ducal school commission of Brunswick, and is empowered to give certificates for the one-year volunteer military service. The present (1905) director of the school is Dr. Emil Philippson. There are ten classes, with a total of 275 pupils, of whom 123 are Jews and 152 Christians.

In 1852 Jacobson's eldest son, **Meyer Jacobson,** founded in Seesen an orphan asylum for Jewish and Christian boys. The first building used for its purposes was the original home of the Steinway family of New York, and this was replaced by a large new building in 1902.

The Jews of Seesen number 69 in a total population of 4,729.

s. L. K.

SEFER HA-TORAH. See Scroll of the Law.

SEFER YEẒIRAH. See Yeẓirah, Sefer.

SEFIROT, THE TEN: Potencies or agencies by means of which, according to the Cabala, God manifested His existence in the production of the universe. The term is derived from the Hebrew noun "sefirah," which, meaning originally "number" or "category," alternately assumed in the language of the Zohar the significations of "sphere" (σφαῖρα) and "light" (from ספיר). It was first used in a metaphysical sense by the anonymous author of the "Sefer Yeẓirah"; but the real doctrine of Sefirot, which became the corner-stone of the Cabala, dates from the twelfth century. It is based upon the Neoplatonic conception of God and the theory of emanation. The Neoplatonists, in order to surmount the difficulties involved in the idea of creatio ex nihilo, which is incompatible with their principle that God can have no intention, thought, word, or action, resorted to the doctrine of emanation. According to this doctrine all that exists has been produced not by any creative power, but as successive emanations from the Godhead; so that all finite creatures are part and parcel of the Divine Being. These emanations, or intelligences as they are called, are the intermediary agents between the intellectual and the material worlds.

Doctrine of Emanation.

The cabalists of the twelfth century, who shared the view of the Neoplatonists with regard to God, were naturally compelled to adopt the doctrine of emanation; but in order to clothe it in a Jewish garb they substituted the Sefirot for the intelligences. These Sefirot, according to their order of emanation, are divided into three groups: (1) the first three, forming the world of thought; (2) the next three, the world of soul; and (3) the next three, the world of corporeality. They are all dependent upon one another, being united like links to the first one, which was latent from all eternity in the En Sof as a dynamic force. This first Sefirah emanated from the Infinite Light of the En Sof, and is variously called כתר ("the Crown"), עתיקא ("the Aged"), נקודה ראשונה or נקודה פשוטה ("the Primordial Point" or "Simple Point"), רישא חוורה ("the White Head"), אריך אנפין ("the Long Face," "Macrosapon"; or "the Slow to Anger"; see Bloch, "Monatsschrift," 1905, p. 158), רום מעלה ("the Immensurable Height"), and אהיה ("I am"). From it emanated the masculine or active potency called חכמה ("Wisdom"), from which proceeded the feminine or passive potency denominated בינה ("Intelligence"). This first triad of the Sefirot forms the world of thought. The union of the masculine and feminine potencies, which are called also אבא ("Father") and אמא ("Mother"), produced again the active or masculine potency חסד ("Mercy") or גדולה ("Greatness"), and the feminine or passive potency דין, גבורה, or פחד ("Justice," "Power," or "Awe"), from the combination of which proceeded

Names and Derivation.

Relation to the En Sof.

תפארת ("Beauty"). These are the second triad of Sefirot, forming the world of soul. From the medium of the second triad, *i.e.*, תפארת, proceeded the masculine or active potency נצח ("Triumph"); this again gave birth to the feminine or passive potency הוד ("Glory"); and from the union of the two proceeded יסוד ("Foundation"). This triad of the Sefirot constitutes the world of corporeality or the natural world. The tenth and last Sefirah, called מלכות ("Kingdom"), is the sum of the permanent and immanent activity of the other Sefirot. Thus each triad is a compound of force, counter-force, and their connecting link; namely, active and passive agents and combination. They were all combined in the Adam Ḳadmon ("Primordial Man") or Adam ‘Ila’ah ("Heavenly Man").

There is a divergence of opinion among the cabalists concerning the relation of the Sefirot to the En Sof. Azriel (commentary on the "Sefer Yeẓirah," p. 27b) and, after him, Menahem Recanati ("Ṭa‘ame ha-Miẓwot," *passim*) considered the Sefirot to be totally different from the Divine Being; the "Ma‘areket" group took the Sefirot to be identical in their totality with the En Sof, each Sefirah representing merely a certain view of the Infinite ("Ma‘areket," p. 8b); the Zohar clearly implies that they are the names of the Deity, and gives for each of them a corresponding name of God and of the hosts of angels mentioned in the Bible; while Luria and Cordovero, without regarding them as instruments, do not identify them with the essence of the Deity. The "Absolute One," they argue, is immanent in all the Sefirot and reveals Himself through them, but does not dwell in them; the Sefirot can never include the Infinite. Each Sefirah has a well-known name; but the Holy One has no definite name ("Pardes Rimmonim," pp. 21-23). In so far as man is formed after his prototype, the primordial man, in whom were combined all the ten Sefirot, the latter are represented in his body by the ten following members: (1) the head, (2) the brain, (3) the heart, (4) the right arm, (5) the left arm, (6) the chest, (7) the right leg, (8) the left leg, (9) the genital organs, and (10) the complete body. See Cabala.

Bibliography: A. Franck, *La Kabbala*, pp. 84 *et seq.*, new ed. Paris, 1889; A. Jellinek, *Beiträge zur Gesch. der Kabbalah*, Leipsic, 1852; idem, *Philosophie und Kabbalah*, ib. 1854; Joël, *Die Religionsphilosophie des Sohar*, pp. 179 *et seq.*, ib. 1849; C. D. Ginsburg, *The Kabbalah*, pp. 7 *et seq.*, London, 1865; Ehrenpreis, *Die Entwickelung der Emanationslehre*, passim, Frankfort-on-the-Main, 1895; Karppe, *Etude sur les Origines et la Nature du Zohar*, pp. 239 *et seq.*, Paris, 1901; Isaac Myer, *Qabbalah*, pp. 156 *et seq.*, Philadelphia, 1888; Maurice Fluegel, *Philosophy, Cabbala, and Vedanta*, p. 48, Baltimore, 1902; Bacher, *Ag. Bab. Amor.* p. 20.

E. C. I. Br.

SEGELMESA. See Morocco.

SEGELMESSI (SIJILMISSI), JUDAH BEN JOSEPH: African liturgist; flourished about 1400; a native of Segelmesa, Morocco. Two seliḥot of his are extant, one beginning "Eleh kokebe marom," and the other, "Mah e‘eseh le-ẓedati," both of which bear the signature "Judah b. Joseph Segelmessi." A part of the second seliḥah has been published by Dukes in "Orient, Lit." x. 761.

Bibliography: Fuenn, *Keneset Yisrael*, p. 415; Landshuth, *‘Ammude ha-‘Abodah*, pp. 67-68; Zunz, *Literaturgesch.* p. 567.

J. M. Sel.

SEGOL. See Accents in Hebrew.

In the Fourteenth Century.

SEGOVIA: City of Spain in Old Castile; situated between Burgos, Toledo, and Avila. When conquered by Alfonso VI. it already had a considerable Jewish community, which in 1294 paid 10,806 maravedis in taxes. In 1303 the Jews failed to pay the 30 dineros which each Jew of fourteen years and upward was required to contribute to the bishop of the diocese; but the next year, on the complaint of the bishop, a special order was issued (Aug. 29) by King Ferdinand III., and they were forced to make immediate payment. The Jews of Segovia, who engaged in commerce and manufactures, and especially in tanning and the production of cloth, were very wealthy. They suffered severely during the fratricidal war between D. Pedro and Henry de Trastamara, being plundered of their goods and of all the notes and pledges which they held from Christians. Envy at the influence which certain Jews, *e.g.*, the king's physician, D. Meïr Alguades, exercised at court brought upon the Jewish inhabitants a charge of desecrating the host (1410). The bishop, Juan de Tordesillas, believed the malicious accusation, and caused several Jews—among them D. Meïr Alguades—to be arrested as participants in the crime; and two of the most distinguished were executed. Not satisfied with this, the bishop wrongfully accused the Jews of attempting to wreak their vengeance upon him by bribing his cook to place poison in his food. As a result of this charge many Jews were killed, and numbers fled from the city. This incident is recorded by Alonso de Spina, the author of "Fortalitium Fidei," who deeply hated and defamed his former coreligionists, and who in 1455 entered the monastery of S. Antonio in Segovia; by S. Usque, "Consolaçam as Tribulaçoens de Yisrael," No. 23, p. 191a; by Joseph ha-Kohen, "‘Emeḳ ha-Baka," pp. 78 *et seq.*; and by Colmenares, "Historia de Segovia," ch. xxvii.; while Alvar Garcia de S. Maria, who was the author of a history of the reign of Queen Katharina, and Paul de Burgos make no mention of the occurrence.

Synagogue Converted into a Church.

A further result of this accusation was that the Jews, by an edict issued by Queen Katharina in the name of her minor son, Juan II., were ordered to leave the old Juderia. Both their synagogues were taken from them; the larger one was transformed (Oct. 16, 1412) into a church known first as "Iglesia Nueva" (New Church) and later as "Corpus Christi," and the smaller one, in the Calle de la Almuzura, was given (April 12, 1413) to the S. Maria de la Merced monastery, for use as a hospital. The new quarters assigned to the Jews as their Juderia were situated on territory belonging to the above-mentioned monastery. After the death of the hostile Queen Katharina, however, the Jews were permitted to dwell outside the Juderia; but from Oct. 29, 1481, they were, by order of the Catholic regents, restricted absolutely to a new Juderia completely separated from the dwellings of the Christians. It was located between the former large synagogue and the present slaughter-house.

Massacre of Maranos in 1474.

On May 16, 1474, a terrible massacre took place among the Maranos, who, since 1391, had been quite numerous in Segovia. It was instigated by the ambitious Juan Pacheco, himself of Jewish origin, and other noblemen. In the same year the number of Jews in Segovia was still so large that their taxes amounted to 11,000 maravedis.

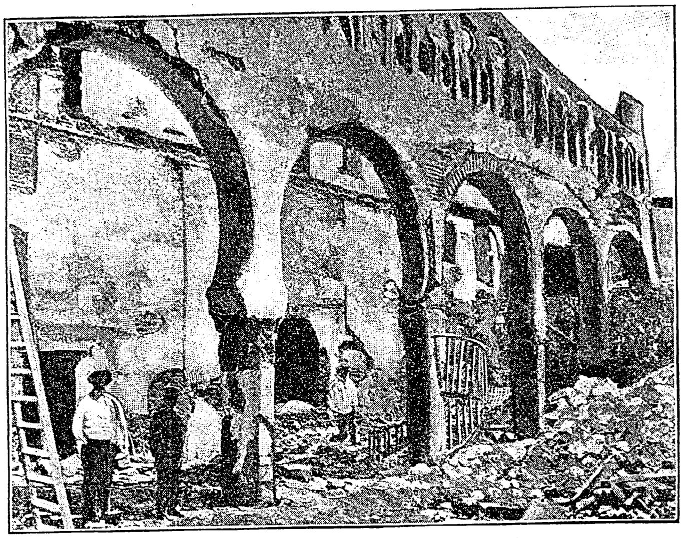
Remains of the Ancient Synagogue at Segovia.
(From a photograph.)

The Jewish cemetery was situated on the slope of the mountain near the Juderia, on the hill now known by the name "Cuesta de los Hoyos"; in 1886 complete skeletons were found there, especially in two large grottoes hewn in the rock. To these caves the Jews of Segovia are said to have fled when in 1492 the time-limit for their compulsory emigration expired; and from them they addressed a petition to the regents asking for a respite. Many found their death in these places of refuge, while others, to save their lives, submitted to baptism. For this reason the place for a long time bore the name "Prado Santo." After the expulsion the Juderia was called "Barrio Nuevo."

Among the wealthiest Jews in Segovia were various members of the Galhon family. Jacob Galhon, Judah Caragoçi, and Jacob Batidor acted in 1480 as representatives of the community. D. Juce Galhon de Pediaza sold his tannery before the expulsion, and left the country together with Rabbi Feayme (Ḥayyim or Ephraim) de Vidas, a son of Meïr de Vidas; whereas his son Gabriel remained in Spain and was baptized, assuming the name "De la Fuente." Another rich tanner was Judah Salero, whose son took the name "Juan Lopez." Abraham Senior, who stood in high favor with the court, was a native of this town.

Segovia was the birthplace or place of residence of many Jewish scholars. It numbered among its residents at the end of the thirteenth century the brothers Isaac and Jacob Cohen, cabalists, and Meshullam ben Ḥunain, author of a grammatical work; in the middle of the fifteenth century, the authors Joseph ben Shem-Ṭob and Joseph and Moses Benveniste.

The only existing (1905) memorials of the once flourishing Jewish community are the ruins of the large and handsome synagogue which was erected simultaneously with the old synagogue in Toledo (later transformed into the Church of S. Maria la Blanca) and in the same architectural style. This, as mentioned above, was transformed into the Corpus Christi Church and given to the monks of Parrades. From 1572 it was in the possession of the Franciscan nuns, and served as a church until in later days, owing to its beauty, it was included among the national monuments. The monastery was located next to the church, on the spot where the rabbis' house formerly stood. On Aug. 3, 1899, the synagogue was destroyed by fire, nothing remaining of the old building but its massive walls and two beautiful arcades. The walls were found to be without crack or crevice or sign of repair, thus disproving the statement made by Alonso de Spina and others 500 years before, when the accusation of host-desecration was lodged against the Jews, that on account of the supposed crime "the synagogue trembled and its walls and pillars shook."

Bibliography: Colmenares, *Historia de Segovia*; Carca, in *Shebeṭ Yehudah*, ed. Wiener, p. 131; Rios, *Hist.* ii. 194; iii. 8 *et seq.*, 139, 162; Lindo, *History of the Jews in Spain*, p. 123; Grätz, *Gesch.* vii. 253, 427; viii. 103 *et seq.*, 358; Kayserling, *Gesch. der Juden in Portugal*, p. 65; *Boletin Acad. Hist.* ix. 265 *et passim*, x. 76 *et seq.*, xxxv. 319 *et seq.*; *R. E. J.* xiv. 254 *et seq.*, xxxix. 209 *et seq.*

s. M. K.

SEGRE: Italian family of scholars.

Abraham ben Judah Segre (known as **Rab ASI**): Rabbi in Casale in the seventeenth and eighteenth centuries. He was on terms of intimate friendship with Judah Finzi of Mantua and with Benjamin Kohn of Reggio, and was a pupil of Judah Briel. A responsum of his, treating of the defilement of the tent ("Ṭum'at Ohel"), is reprinted in Lampronti's "Paḥad Yiẓḥaḳ," p. 72; and another is included in Corinaldi's "Dibre Shalom we-Emet." He was the author also of a poem expressing grief over the ravages of a pestilence, in which the words of Middot are introduced in such a manner as to form the opening and closing phrases of each of the four cantos. According to Zunz ("Literaturgesch." p. 448), he was a descendant of the Judah ben Abraham who in 1627 was leader of the Jewish community at Chieri. Abraham is mentioned in Raphael Meldola's "Mayim Rabbim" (ii. 8), in Samson Morpurgo's "Shemesh Ẓedaḳah" (iii. 13), and in "Milḥamah la-Adonai" (p. 17, Amsterdam, 1714).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 4, 7; Mortara, *Indice*, p. 60.

Abraham ben Judah Segre: Scholar of the eighteenth century; born at Turin; died at Safed 1772. He went to the latter city at the age of twenty-five, and there pursued his Talmudical studies together with the Polish scholar Israel Ashkenazi. He wrote commentaries on the Mishnah and on Maimonides' "Yad ha-Ḥazaḳah"; also a collection of responsa and sermons, published under the title "Ḥibburim." He is said to have had a family of ten sons and two daughters. At a ripe age he undertook travels abroad in order to collect alms. For a time he sojourned in Jerusalem.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 23-25; Mortara, *Indice*, p. 60.

Abraham ben Zarah Segre: Dayyan at Alexandria, where he died in 1641.

Alessandro Segre: Rabbi of Parma in the beginning of the nineteenth century.

Benjamin ben Judah Segre: Scholar of Vercelli; flourished in the eighteenth and nineteenth centuries. He was the father of Joshua Benzion Segre, who was a member of the Paris consistory from 1805 to 1809.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; Mortara, *Indice*, p. 60.

Elisha ben Ḥayyim Segre: Lived in Vercelli in the seventeenth and eighteenth centuries. He was the father of Joshua Benzion Segre, rabbi of Vercelli.

BIBLIOGRAPHY: Mortara, *Indice*, p. 60.

Ḥayyim Segre: Scholar of Padua; flourished in the seventeenth and eighteenth centuries. He was the grandfather of Benjamin ben Judah Segre, and was one of the three Italian delegates who in 1746 were sent to the Levant in order to inquire into the origin and purpose of the Shabbethaian movement. He himself was a follower of Shabbethai Ẓebi.

Ḥayyim was the author of "Binyan Ab," in which he treated especially of R. Abbahu's rules regarding the blowing of the shofar at the New-Year festival. Ḥayyim was the father of Elisha Segre, rabbi of Vercelli.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; Mortara, *Indice*, p. 60; Grätz, *Gesch.* x. 423.

Ḥayyim Segre: Scholar of Vercelli, where he died in 1854.

BIBLIOGRAPHY: Mortara, *Indice*, p. 60.

Jacob ben Isaac Segre: Rabbi of Casale Monferrato in the seventeenth century. According to Zunz's "S. P." p. 362, he died in 1619; but according to the same author's "Literaturgesch." p. 425, in 1629. An eminent liturgical poet, he was the author of: a hymn to the New Moon, in five stanzas, which is signed "Ya'aḳob Segre," and is reprinted in Mordecai Jare's "Ayyelet ha-Shahar"; a long prayer in prose, beginning with the words "U-beken ribbono shel 'Olam"; a seliḥah (in prose) on the siege of Casale in 1629, beginning with five stanzas; a poetical approbation of "Ḥesheḳ Shelomoh," which appeared in 1588; an approbation of Isaac Alatrino's commentary on the Song of Solomon (1605).

Jacob was on friendly terms with Mordecai Meisel of Prague, and wrote a poem on the occasion of the founding of the Meisel Synagogue (Purim, 1590). Another of his poems has been inscribed on a tablet in that synagogue.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 425; idem, *S. P.* p. 362; Landshuth, *'Ammude ha-'Abodah*, p. 109; Mortara, *Indice*, p. 60; Kaufmann, in *R. E. J.* xxi. 143-145.

Jehiel Benjamin Segre: Rabbi of Treves in the eighteenth century. He was related to S. D. Luzzatto, and was a colleague of Raphael Nathan Tedesco Vitale.

BIBLIOGRAPHY: *Mosè*, i. 178; Mortara, *Indice*, p. 60.

Joshua Benzion Segre: Dayyan of Vercelli and, later, rabbi of Aqui Casale and Scandiano; died toward the close of the eighteenth century; son of Elisha and grandson of Ḥayyim Segre. De Rossi mentions Joshua as the author of an unpublished commentary on the Psalms, and relates that he had in his possession also the manuscript of "Asham Talui," a work written by Joshua against Christianity. This was replete with mistakes, and in it Joshua, although not conversant with the Latin language, endeavored to convict Jerome of having made inaccurate statements. The sixth chapter contained Joshua's disputation with Zuccati in Aqui regarding the oracle of Jacob, and also an attack upon Moronini's "Via della Fede." In his "Bibliotheca Judaica Antichristiana," p. 106, De Rossi has reprinted the preface to this work, and gives a synopsis of the various chapters. A condensation by Trefot was included in the library of J. Almanzi.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 107; De Rossi, *Dizionario*, pp. 125, 126; Benjacob, *Oẓar ha-Sefarim*, p. 508; Steinschneider, *Hebr. Bibl.* v. 106, 206; idem, *Cat. Bodl.* col. 1255.

Joshua Benzion Segre: Son of Benjamin Segre; born at Vercelli 1720; died in Paris Aug., 1809. He was a real-estate owner, rabbi, and municipal councilor in his native city, and was an adherent of the Reform movement in Judaism. He was a member of the Italian delegation of the French Synod, to which the imperial ministry on July 25, 1806, propounded twelve questions. On Aug. 15 following Joshua delivered in Paris an Italian sermon in which he was greatly exaggerative in his praise of Napoleon. On Feb. 9, 1807, he was chosen ab bet din of the Jewish Sanhedrin, and thereafter lived in Vercelli until 1809, when he again went to Paris, in which city he remained till his death.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 107, 207; Grätz, *Gesch.* xi. 260, 263, 270; Benjacob, *Oẓar ha-Sefarim*, p. 403.

Nathaniel ben Aaron Jacob Segre: Born in the seventeenth century in Chieri, Savoy; died in 1691 at Cento, whither he had emigrated with his father. He was the author of a collection of responsa which he named "'Ezer Ya'aḳob" after his father, and which he dedicated to Abraham Rovigo. The work is extant in manuscript.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 271; Mortara, *Indice*, p. 61; Samuel Aboab, in *Debar Shemuel*, pp. 244-246; Fürst, *Bibl. Jud.* iii. 308.

Nathaniel ben Judah Segre: Scholar of Lodi in the sixteenth century; died in 1535. His father was the author of tosafot to Ḥullin and 'Erubin.

BIBLIOGRAPHY: *Mosè*, vii. 125-126; Steinschneider, *Hebr. Bibl.* xiv. 61.

J. S. O.

SEHERR-THOSS, JOHANN CHRISTOPH (in Jewish sources **FRANZ**), **FREIHERR VON:** Austrian soldier; born at Lissen Feb. 17, 1670; died Jan. 14, 1743. He is known in Jewish history as having been the first to give official recognition to the slander that the Austrian Jews treasonably aided the Prussian army in the wars between Frederick the Great and Maria Theresa. Appointed as commanding general of the troops in Moravia with headquarters in the fort of Spielberg at Brünn (Oct., 1741), he issued an order on March 14, 1742, that the Moravian Jews should by the twentieth of the same month pay 50,000 florins as a fine for their alleged treasonable acts. The Jews, through the intercession of Baron Aguilar, succeeded in obtaining a repeal of the edict (March 21); but a demand for the same sum was repeated, without, however, being given the objectionable name of a fine for treason, and the Jews were compelled to pay it. A consequence of this accusation was the decree expelling all the Jews of Moravia, Jan. 2, 1745, although the empress merely speaks of "various important reasons" which had prompted her to issue the edict of expulsion.

Bibliography: Zedler, *Universal-Lexicon*, xxxvi., cols. 1321–1322, 1743; *Gotha'sches Taschenbuch Freiherrlicher Häuser*, 1860, p. 802; Frankl-Grün, *Gesch. der Juden in Kremsier*, i. 158–160, Breslau, 1896; Benjamin Israel Fränkel, *Yeshu'ot Yisrael*, in *Sammelband Kleiner Beiträge aus Handschriften*, ed. by the Meḳiẓe Nirdamim, vol. vii., Berlin, 1896–97.

D.

SEIBERLING, JOSEPH: Russian educator, censor, and communal worker; born in Wilna; died at an advanced age after 1882. His father, Isaac Markusewich, was one of the few Jewish physicians who graduated from the university which existed in Wilna from 1803 to 1833, when it was removed to Kiev. Isaac's annotations of the "'Aruk," written about 1830, were published fifty years later in Smolenskin's "Ha-Shaḥar" (x. 44–52). Joseph Seiberling, who was educated in a German university (Ph.D.), was censor for Jewish books in Kiev for about fifteen years, and was entrusted by the Russian Ministry of Public Instruction with Jewish educational interests as the successor to Leon Mandelstamm ("Allg. Zeit. des Jud." 1868, p. 378). During the time he resided in St. Petersburg he took a prominent part in its Jewish communal affairs; he was also the friend and patron of such well-known scholars as I. B. Lewinsohn, A. B. Gottlober, P. Smolenskin, and others. He received from the Russian government four decorations, including that of the Order of Vladimir of the fourth class, and a pension in recognition of his services. Being more practical than his predecessor, he amassed a large fortune, and after having served his government thirty years he obtained permission to become an Austrian subject and settled in Vienna.

Seiberling wrote various articles on the Jews for the "Journal of the Ministry of Public Instruction."

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 33, Wilna, 1860; Gottlober, *Ha-Boḳer Or*, i. 145–146; *Jew. Chron.* May 4, 1877; *Orient*, 1850, p. 112.

S. P. Wi.

SEIR: 1. Region that took its name from Seir the Horite, whose descendants occupied it, followed by Edom and his descendants. The earliest reference to the name is found in the Harris Egyptian papyrus, in which Rameses III. says (*c.* 1200 B.C.) that he gained a victory over the "Sa-'a-ira" (= "Se'irim"), one of the Bedouin tribes of the desert. A distinction was at that time made between them and the Edomites. It has not been definitely decided whether the Seirites are identical with the Sheri mentioned in one of the Tell el-Amarna tablets. The Old Testament makes no distinction between them and the Edomites. According to the Old Testament, the Horites occupied the country before the Edomites (Gen. xiv. 6, xxxvi. 20; Deut. ii. 12, 22). These statements do not contradict the Egyptian account, since the word "Horite" (= "cave-dweller") is not the name of a certain tribe, but may be a designation for the Seirites. The Edomites probably conquered the country after 1200 B.C. The Old Testament mentions most frequently the "mountains" of Seir (Gen. xxxvi. 8 *et seq.*; Deut. i. 2, ii. 1, *et passim*).

But the phrase "land of Seir" also occurs (Gen. xxxii. 3, xxxvi. 30), as well as "sons of Seir" (II Chron. xxv. 11, 14; Gen. xxxvi. 20 *et seq.*), the latter referring both to the original inhabitants, the Horites, and to the Edomite population. The name of Seir, when used alone, designates either the land of Seir (Gen. xxxiii. 14 *et passim*) or the inhabitants (Ezek. xxv. 8). This district, the mountains of Seir, is Esau's home (Gen. xxxvi. 8), assigned to him and his descendants by Yhwh (Deut. ii. 5). Its location is given in Deut. ii. 1. The people of Israel skirted the mountains of Seir on the south so as not to enter Edomite territory; then they followed the eastern edge northward to the steppe of Moab. Hence the mountains of Seir lay on the east side of the Araba, that is, the dip extending from the Dead Sea southward to the northern point of the Gulf of Akaba (see Palestine; comp. Gen. xiv. 6). Mountains rise on both sides of the dip, those on the east being considerably higher than those on the west. On the north the mountains end in the deep cut of the Wadi al-Aḥsa; and on the south a steep slope of the mountains forms a natural boundary toward Moab, while on the east the hills slope down toward the Syrian desert.

The country of Seir is only about 15 or 20 miles wide, and is now called Jabal al-Shara. It is traversed by several valleys running east and west to the Araba. The mountain-tops are now bare, but the ancient name is generally interpreted to mean "a wooded region." The country is described as fertile; the information regarding it is still insufficient, being confined to the accounts of a few travelers. Although the name of Seir was originally that of this mountain country, it was gradually used in a wider sense, as designating the land of Edom; but the territory of Edom included the mountain country west of the Araba. The name is used in this wider sense in, for example, Judges v. 4, Deut. xxxiii. 2, and Josh. xi. 17. See Edom.

Bibliography: Buhl, *Gesch. der Edomiter*, Leipsic, 1893.

2. Mountain, or mountain range, in Judah, between Kirjath-jearim and Chesalon, on the frontier of Benjamin; therefore, perhaps, the high ridge on which the village of Saris is now situated.

E. G. H. I. Be.

Seixas Pedigree.

Isaac Mendez Seixas (1708–80) = Rachel Franks (d. 1797)

- Abigail (1742–1819) = Hilliard Judah
  - Rebecca = Isaac B. Seixas
- Abraham (d. in childhood)
- Moses (1744–1809) = Jochebed Levy
  - Bilhah Levy (1781–1860)
  - Abigail (1783–1854)
  - Gershom (d. in childhood)
  - Grace (1786–1865) = Benjamin I. Cohen
  - Esther (1789–1855)
  - Benjamin (d. 1844)
  - Rachel Hannah (1773–1822) = Naphtali Machado
  - Judith (1777–1829) = Samuel Lopez
- Gershom (1745–1816) = (1) Elkalah Cohen; (2) Hannah Manuel
  - Sarah (b. 1776) = Israel B. Kursheedt
  - Rebecca (1780)
  - Benjamin
  - David
  - Joshua = — Raphael
  - Theodore and Henry (twins; b. 1803): Theodore (d. 1822) = Anna Judah; Henry died unmarried
  - Grace (b. 1789) = Manuel Judah
  - Elkalah = Benjamin Samuels
  - Samuel (1793–1852)
  - Rachel (1801–1827) = Joseph Jonas
  - Lucia Orah (1804–25) = Abraham Jonas
  - Selina (1806–83) = Lucius L. Solomons
  - Myrtilla = William Florence
- Benjamin Mendez (1747–1817) = Zipporah Levy
  - Moses (1780–1839) = Judith Levy
  - Abraham = — Cordozo
  - Isaac B. (1782–1839) = Rebecca Judah
  - Rebecca (1783–1868) = Bernard Hart
  - Abigail (1784–1860) = Benjamin Machado
  - Solomon (1787–1840) = Esther Gomez
  - Esther (1789–1872) = Naphtali Philipps
  - Sarah (1791–1834) = Isaac Nathan
  - Hyman L. (1793–1865) = Abigail Cordozo
  - Jacob (1794–1854)
  - Grace (1794–1866) = Jacob Cohen
  - Aaron (1797–1849)
  - Rachel (1798–1861) = Daniel L. M. Peixotto
  - Daniel (1801–1865)
  - Miriam (d. 1833) = David Mendez Machado
  - Leah (1802–1886)
- Abraham (1750)
- Grace (1752) = Simon Nathan
  - Isaac Nathan (1785–1852) = Sarah Seixas (1791–1834)

J.

F. T. H.

SEIXAS: American family, the founder of which removed from Portugal to the United States in 1730.

Abraham Seixas: American merchant and soldier; born in 1750 in New York city. He served in the American army and carried despatches for Gen. Harry Lee between Charleston, S. C., and Georgia. In 1782 he took the oath of allegiance to the state of Pennsylvania, where he settled at the close of the war.

Benjamin Mendez Seixas: Fourth son of Isaac Mendez Seixas; born in Newport, R. I., 1747; died in New York city Aug. 16, 1817. He was a prominent merchant in Newport, Philadelphia, and New York, and was one of the founders of the New York Stock Exchange.

Gershom Mendez Seixas: American rabbi and patriot; born in New York city Jan. 14, 1745; died there July 2, 1816; son of Isaac Mendez Seixas (1708–80) and Rachel Levy, daughter of Moses Levy, an early New York merchant. Seixas became the minister of Shearith Israel, the Spanish and Portuguese congregation of his native city, in 1766, and occupied the rabbinate for about half a century. At the outbreak of the American Revolution he at once espoused the Patriot cause, though many of the Christian ministers of the city sympathized with the Tories. It was largely due to his influence that the Jewish congregation closed the doors of its synagogue on the approach of the British, and decided to leave the town rather than continue under British rule. On the appearance of the British fleet in New York Bay (Aug., 1776) Seixas preached a sermon in English in which he feelingly stated that the synagogal services on that occasion might be the last to be held in the historic edifice.

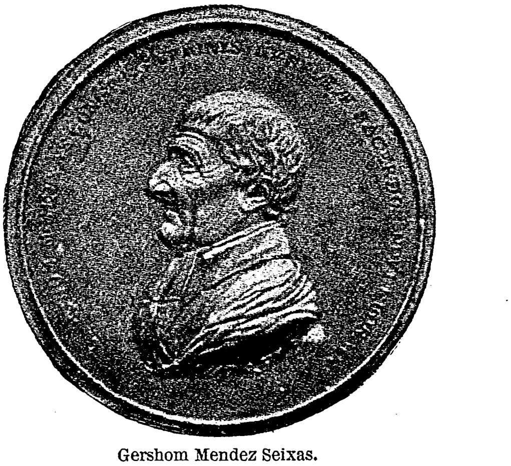

Gershom Mendez Seixas.

(By courtesy of the Jewish Publication Society of America.)

On the dispersion of the congregation Seixas left New York for Stratford, Conn., taking with him the scrolls of the Law and other ceremonial paraphernalia belonging to his charge. At Stratford he was joined by several members of his flock. When, in 1780, the Patriots who had fled to Philadelphia were about to establish a permanent congregation, Seixas was requested to officiate, and he at once proceeded thither from Connecticut, taking with him the synagogal property of his former charge. In this way was established the Congregation Mickvé Israel of Philadelphia. On the completion of its newly erected house of worship, Seixas was one of the committee that waited on the governor of Pennsylvania, inviting him to attend the dedication; and in the course of his patriotic address at the ceremony he invoked the blessing of Almighty God on "the Members of these States in Congress assembled and on his Excellency George Washington, Commander-General of these Colonies."

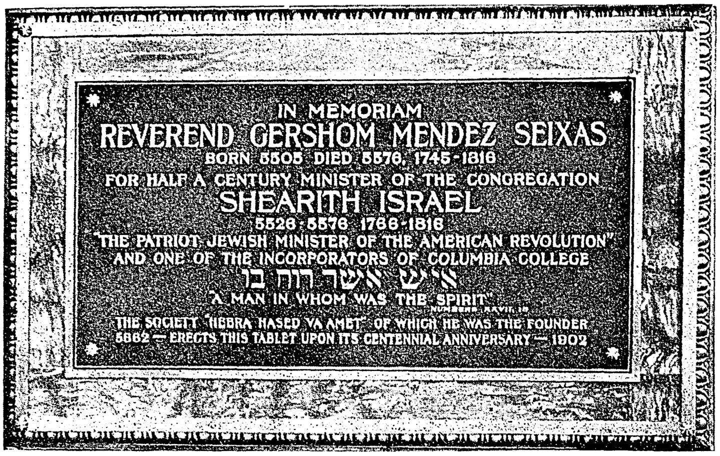

IN MEMORIAM
REVEREND GERSHOM MENDEZ SEIXAS
BORN 5505 DIED 5576, 1745-1816
FOR HALF A CENTURY MINISTER OF THE CONGREGATION
SHEARITH ISRAEL
5526-5576 1766-1816
"THE PATRIOT JEWISH MINISTER OF THE AMERICAN REVOLUTION"
AND ONE OF THE INCORPORATORS OF COLUMBIA COLLEGE
איש אשר רוח בו
"A MAN IN WHOM WAS THE SPIRIT"
NUMBERS XXVII, 18
THE SOCIETY "HEBRA HASED VA AMET" OF WHICH HE WAS THE FOUNDER
5562 — ERECTS THIS TABLET UPON ITS CENTENNIAL ANNIVERSARY — 1902

Tablet in Shearith Israel Synagogue, New York.

(From a photograph.)

During his entire stay at Philadelphia, Seixas showed himself a public-spirited citizen, figuring also as a zealous defender of religious liberty. Thus when Pennsylvania adopted the religious test as an indispensable qualification for office, he and several members of his congregation addressed the Council of Censors on the subject (Dec., 1783), characterizing the test as "unjust to the members of a persuasion that had always been attached to the American cause and given a support to the country, some in the Continental army, some in the militia, and some by cheerfully paying taxes and sustaining the popular cause." Westcott, the historian, expressly calls attention to this protest, stating "that it doubtless had its influence in procuring the subsequent modification of the test clause in the Constitution."

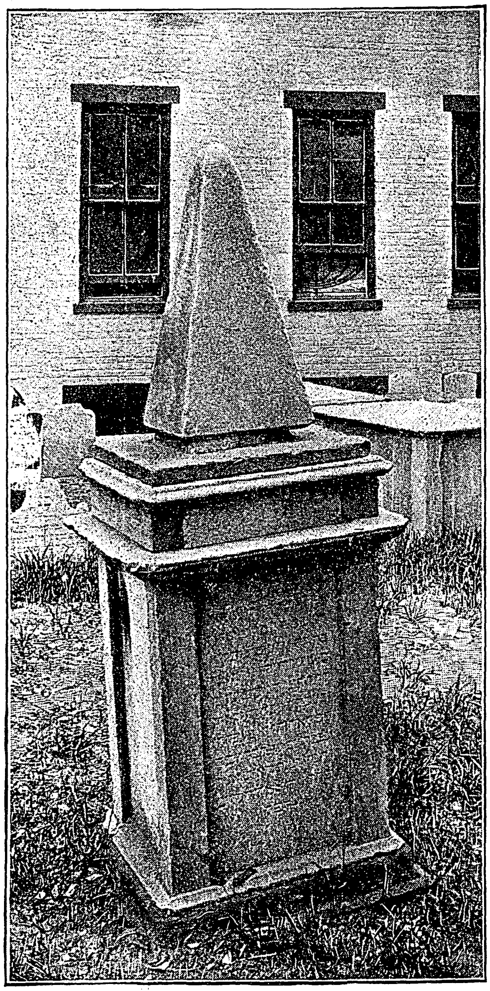

Tombstone of Gershom Mendez Seixas in Chatham Square Cemetery, New York.

(From a photograph.)

After the war Seixas returned to New York (March 23, 1784) and resumed his former position as rabbi of Congregation Shearith Israel. He was one of the first ministers to preach a regular Thanksgiving Day sermon (see "Daily Gazette," Dec. 23, 1789), and was also one of the fourteen clergymen participating in the ceremony of the inauguration of George Washington as first president of the United States. In 1787 he became a trustee of Columbia College in the city of New York, and held that office continuously to 1815, being the only Jew ever so honored. When the college was incorporated, Seixas' name appeared in the charter as one of the incorporators.

Seixas was on terms of intimate friendship with the ministers of other denominations, particularly with the Episcopal clergy of New York. The latter, tradition relates, frequently visited the Portuguese synagogue, while the Jewish minister in turn was invited to address Christian congregations. The manuscript of one such discourse delivered by Seixas (Aug., 1800) in historic St. Paul's, New York, is still preserved by his congregation. Public-spirited at all times, he earnestly exhorted his congregation to support the administration during the War of 1812; and an address containing his appeal for the sufferers during that struggle is still extant.

He also took the lead in philanthropic work, founding in 1802 the charitable organization known as "Hebra Hased Ve Amet," which is still (1905) in existence.

Seixas was twice married, his first wife being Elkalah Cohen (1749-85), to whom he was wedded in 1775, and his second, Hannah Manuel, whom he married in 1789. His descendants are among the prominent Jewish families of New York. His remains lie in the old cemetery on New Bowery, in the city of New York.

BIBLIOGRAPHY: Leon Hühner, in *Jewish Comment* (Baltimore), Jan. 10, 1902; idem, *New York Jews in the Struggle for American Independence*, in *Publ. Am. Jew. Hist. Soc.*; N. Taylor Phillips, in *Am. Jew. Year Book*, 1904-5, pp. 40-51; *idem*, in *Publ. Am. Jew. Hist. Soc.* iv. 202-214, vi. 129-133; Sabato Morais, *ib.* i.13-24; Thompson Westcott, *Persons Who Took the Oath of Allegiance to Pennsylvania*, p. xxiii., Philadelphia; T. E. V. Smith, *New York City in 1789*, p. 146, New York, 1889; Charles P. Daly, *The Settlement of the Jews in North America*, p. 56, *ib.* 1893; Isaac Markens, *The Hebrews in America*, ib. 1888; Moore, *History of Columbia College*, ib.; *Nile's Register*, Baltimore, 1816.

A. L. Hü.

Isaac B. Seixas: American rabbi; born in 1782; died Aug. 10, 1839, in New York city; a son of Benjamin Mendez Seixas. He became rabbi of the Congregation Shearith Israel, New York city, in 1828, in succession to Moses L. M. Peixotto.

MOSES SEIXAS
being Nov. 29, 1809
Aged 66

Tombstone of Moses Seixas at Newport, R. I.
(From a photograph.)

Isaac Mendez Seixas: American merchant; born in Lisbon 1708; died at Newport, R. I., Nov. 3, 1780. He emigrated to North America via Barbados, arriving in New York about 1730, established a mercantile business there, and settled at Newport, R. I., in 1765. He married Rachel Franks, daughter of Moses Levy, by whom he had seven children.

Moses Seixas: Merchant; eldest son of Isaac Mendez Seixas; born in New York March 28, 1744; died in New York city Nov. 29, 1809. He was one of the founders (1795) of the Newport Bank of Rhode Island, of which he was cashier until his death. It was Moses Seixas who addressed a letter of welcome in the name of the congregation to George Washington when the latter visited Newport, and it was to him that Washington's answer was addressed.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* i.-xii.; N. Taylor Phillips, *ib.* iv. 189 *et seq.* (pedigree).

A. F. T. H.

SELA. See WEIGHTS AND MEASURES.

SELAH (Hebrew, סלה): Term of uncertain etymology and grammatical form and of doubtful meaning. It occurs seventy-one times in thirty-nine of the Psalms, and three times in Hab. iii. It is placed at the end of Ps. iii., ix., xxiv., xlvi., and in most other cases at the end of a verse, the exceptions being Ps. lv. 20, lvii. 4, and Hab. iii. 3, 9. Of the psalms in which it is found, twenty-three belong to the group in which "Elohim" is used to designate God; twenty-eight to that called by Briggs the "director's (למנצח = "choir-leader"; see PSALMS, CRITICAL VIEW) copies"; and twenty to the "Davidic" collection. Again, nine of the twelve Korahite and seven (LXX. eight, including lxxx. 8) of the twelve Asaph psalms have the term. Three psalms with "Selah" are headed "Miktam"; seven, "Maskil"; ten, "Shir"; twenty-six, "Mizmor"; while Habakkuk iii. is superscribed "Tefillah."

Technical Term.

That the real significance of this curious term (or combination of letters) was not known even by the ancient versions is evidenced by the variety of renderings given to it. The Septuagint, Symmachus, and Theodotion translate *διάψαλμα*—a word as enigmatical in Greek as is "Selah" in Hebrew. The Hexapla simply transliterates *σελ*. Aquila, Jerome, and the Targum give it the value of "always" (Aquila, *ἀεί*; Jerome, "semper"; Targum, for the most part לעלמין = "in secula" or תדירא = "semper"). Theodotion in Ps. ix. 17 has the translation *ἀεί*; the Quinta gives *εἰς τοὺς αἰῶνας* (לעלמין); and the Sexta, *διαπαντός* (in Ps. xx. 4, *εἰς τέλος*). Jacob of Edessa, quoted by Bar Hebræus (on Ps. x. 1), notices that instead of *διάψαλμα* some copies present *αεί* = בכל זבן; and he explains this as referring to the custom of the people of reciting a doxology at the end of paragraphs of the liturgical psalms. In five passages (see Field, Hexapla on Ps. xxxviii. [Hebr. xxxix.] 12) Aquila offers, according to the Hexaplar Syriac, עיניתא = "song," the *ᾆσμα* by which Origen reports Aquila to have replaced the *διάψαλμα* of the Septuagint. According to Hippolytus (De Lagarde, "Novæ Psalterii Græci Editionis Specimen," 10), the Greek term *διάψαλμα* signified a change in rhythm or melody at the places marked by the term, or a change in thought and theme. Against this explanation Baethgen ("Psalmen," p. xv., 1st ed., Göttingen, 1892) urges the circumstance that the enigmatical expression occurs also at the end of psalms. The cogency of this objection would hold if the mark had been inserted by the original writer and not, as is most probable, by a later editor who may have expected the Psalms to be recited in succession without reference to the divisions in the Masoretic text; or if it were an indubitable fact that where in the Hebrew a psalm now ends it ended in the original. Augustin (on Ps. iv. 3) regards διάψαλμα as indicating that what follows is not to be joined to the preceding. He suggests also the possibility that the Hebrew "Selah" meant "Fiat" = "Let there be [made]." The Masoretic accentuation always connects "Selah" with the preceding, as though it were part of the text or thought, most likely because it was held to mean "forever." In fact, the vowel-points in סלה seem to indicate a "ḳere" נצח (with "ḳameẓ" on account of ה) = "forever" (see B. Jacob in Stade's "Zeitschrift," xvi. [1896] 129 *et seq.*).

Modern Views.

Nor is there greater unanimity among modern scholars than among the ancient versions. Only on one point is there agreement, namely, that "Selah" has no grammatical connection with the text. It is either a liturgico-musical mark or a sign of another character with a bearing on the reading or the verbal form of the text. As thirty-one of the thirty-nine psalms with the caption "To the choirmaster [למנצח]" present "Selah," the musical value of the mark has been regarded as well assured. In keeping with this it has been assigned to the root סלל, as an imperative that should properly have been vocalized סֹלָה, "Sollah" (Ewald, "Kritische Grammatik der Hebräischen Sprache," p. 554; König, "Historisch-Kritisches Lehrgebäude der Hebräischen Sprache," ii., part i., p. 539). The meaning of this imperative is given as "Lift up," equivalent to "loud" or "fortissimo," a direction to the accompanying musicians to break in at the place marked with crash of cymbals and blare of trumpets, the orchestra playing an interlude while the singers' voices were hushed. The effect, as far as the singer was concerned, was to mark a pause. This significance, too, has been read into the expression or sign, "Selah" being held to be a variant of "shelah" (שלה = "pause"). But as the interchange of "shin" and "samek" is not usual in Biblical Hebrew, and as the meaning "pause" is clearly inapplicable in the middle of a verse or where a pause would interrupt the sequence of thought, this proposition has met with little favor. Neither has that which proposes to treat it as a loan-word from the Greek ψάλλε = "strike the harp," etc.

Grätz ("Kritischer Commentar zu den Psalmen," i. 93 *et seq.*) argues that "Selah" introduces a new paragraph as it were, a transition in thought, and also in some instances a quotation (*e.g.*, Ps. lvii. 8 *et seq.* from cviii. 2 *et seq.*). The fact that the term occurs four times at the end of a psalm would not weigh against this theory. As stated above, the Psalms were meant to be read in sequence, and, moreover, many of them are fragments; indeed, Ps. ix. is reckoned one with Ps. x. in the Septuagint, which omits διάψαλμα also at the end of Ps. iii., xxiv., and xlvi. B. Jacob (*l.c.*) concludes (1) that since no etymological explanation is possible, "Selah" signifies a pause in or for the Temple song; and (2) that its meaning was concealed lest the Temple privileges should be obtained by the synagogues or perhaps even by the churches.

More Liturgical than Musical.

Another series of explanations is grounded on the assumption that its signification is liturgical rather than musical. It marks the place, and is an appeal, for the bystanders to join in with a eulogistic response. Briggs ("Jour. Bib. Lit." 1899, p. 142) accepts the etymology and grammatical explanation given above, *i. e.*, that "Selah" is a cohortative imperative, meaning "Lift up [your benediction]," the eulogy with which psalms or sections of psalms were concluded. One would expect the imperative to be in the plural if the address was to more than one bystander. However, Briggs' explanation indicates the line along which the mystery connected with this term or combination of consonants is to be removed. It has been suspected that "Selah" is an artificial word formed from initials. That is probably the case, though the resolution of the initials usually suggested, סב למעלה השר (= "Return to the beginning, O singer"), has to be abandoned. The renderings in the versions, "'olmin," ἀεί, and the like (= "forever"), if they do not prove that סלה is a corruption for עולם—the word "'olam" standing for the first noun in the benediction—create a strong presumption that the initials of the verse in which "'olam" occurs are hidden in the puzzling word "Selah." Grätz (*l.c.*) shows that in Ps. lv. 20 סלה is a corruption for כלה (or even for כלם), meaning "destroy"; and a similar corruption of the first and third consonants throughout has contrived to make "Selah" the "crux interpretum." If in some instances כלה or כלם (= "destroy") be read and in others כלח, the enigma disappears. "K l ḥ" represents the eulogy "Ki le-'olam ḥasdo" (כי לעולם חסדו), hence the עלמין or ἀεὶ of the versions—a eulogy which is familiar and which is found as such in the Psalms (Ps. c. 5, cvi. 1, cvii. 1, cxviii. 1 *et seq.*; especially cxxxvi.; also I Chron. xvi. 34, 41; II Chron. v. 13, xx. 21). This is confirmed by the fact that just such phrases as כי־טוב, and perhaps ועד עולם, actually do occur in passages where "Selah" might stand equally well and with as little bearing on the context (Ps. lii. 11, 12). In Ps. xxxiv. 11 טוב at the end is certainly superfluous; but it stands where one would expect this very term סלה; and, therefore, it is not too bold a conjecture to read here כי טוב in the sense of a technical abbreviation of the eulogy. In this connection the midrash on Ps. cxviii. is of importance; quoting Isaiah iii. 10, it commands that after the mention of the righteous the words כי טוב should be added, but that after reference to an evil-doer a curse should be pronounced.

Probably a Contracted Form.

The latter injunction throws light on many passages in which "Selah" has another sense than that noted above, and in which it should be read כלה or כלם (= "Destroy them"), as one word. It is noticeable that the term occurs frequently after a reference to evil-doers (Ps. iv. 3; vii. 6; ix. 21; xxxii. 5; xlix. 14 [xlix. 16 ?]; lii. 5; liv. 5; lvii. 4, 7; lix. 6; lxii. 5; lxvi. 7; lxxxii. 2; lxxxviii. 8; lxxxix. 46, 49; cxl. 6; Hab. iii. [A. V. ii.] 13); and at the mention of these the bystanders break forth into malediction, as they do into benediction at the mention of God's wonderful deeds. Their comment on the recital is "Destroy them," "Make an end of them," or "of the evils," *i.e.*, "Forego" (as in Ps. lxxxviii. 8). "Selah" is thus identical with כלה as twice repeated in Ps. lix. 14 (Hebr.), "Destroy in anger; destroy that they be no more." This very verse ends with "Selah," which, as explained above, is a repetition (but in the mouths of the bystanders) of the passionate outcry כלה (= "Destroy").

Sometimes Meaning "Delete."

Some few passages remain in which סלה seems to fit in neither as a eulogy—*i.e.*, as a corruption of עולם or as an artificial combination of initials making כלה—nor as an imprecation. But even in these the reading כלה (= "Destroy") suggests itself, not indeed as a liturgical response, but as a note to indicate that something in the text should be deleted. This seems to be the case in Ps. lv. 8 (R. V. 7), where verses 8 and 9 virtually conflict; for the desert is the place where storms blow. "Selah" here has the appearance of a sign that the verse, being a quotation from somewhere else and really not belonging to the psalm, should be omitted. The same holds good in Ps. lxxxi. 8, where the third member of the verse is clearly a marginal note explanatory of the preceding. "Selah" after על מי מריבה, "at the waters of Meribah," indicates this fact, and means כלה (= "Delete"). Another instance of this is Ps. lx. 6, where the words מפני קשט break the connection between verses 6a and 7, and really make no sense. In Hab. iii. (ii.) 3, 9, also, "Selah" points to some defect in the text.

Perhaps the latter use of the term will throw light on the origin of the Greek *διάψαλμα*. It may be connected with the verb *διαψάω* = "to rub away thoroughly," "to erase." At all events some of the versions point to a reading in which כל was visible, *e.g.*, *διαπαντός* (Sexta), while the translation of Aquila according to the Hexaplar Syriac, עוניתא, meaning "responsive, antiphonal song," corroborates the assumption that the benediction or malediction was marked as anticipated in the passage.

"Selah" occurs also in the text of the SHEMONEH 'ESREH. This fact shows that at the time when the text of this prayer was finally fixed, the term had become a familiar one; and as the "Shemoneh 'Esreh" draws its vocabulary largely from the Psalms, the appearance of "Selah" in the prayer is not strange. In the Talmud that word is treated as a synonym of "neẓaḥ" and "wa'ed," all three signifying eternal continuance without interruption ('Er. 54a, אין לו הפסק עולמית). Ḳimḥi connects the term with the verb סלל (= "lift up"), and applies it to the voice, which should be lifted up, or become louder at the places marked by it (commentary on Ps. iii. 2). Ibn Ezra (on Ps. iii. 2) regards it as an equivalent of בן הוא or נכון הדבר, an affirmative corroborative expletive.

E. G. H.

SELDEN, JOHN: English jurist and Orientalist; born Dec. 16, 1584, at Salvington, Sussex; died at Whitefriars, London, Nov. 30, 1654. He was educated at Oxford, and was admitted to the Inner Temple June 14, 1612. He had the use of the valuable library of Sir Robert Cotton, and became interested in Oriental subjects in his antiquarian researches, the fashion of the time seeking the origin of all things in Hebrew antiquity. He was an exceedingly voluminous writer, and was one of the leading jurists on the side of the Parliamentarians in the struggle which led to the Civil war, undergoing imprisonment for his opinions.

Almost all of Selden's works quote and refer to rabbinic opinions. Those of special interest to Jewish literature are: "A Treatise on the Jews in England," published in 1617 by Purchas, who curtailed and mutilated it; "De Diis Syris" (1617), the first careful study of Phenician and Syrian mythology; "History of Tythes" (1617), in which he based his heretical views on rabbinic authorities; "De Successione in Bona Defunctorum ad Leges Ebræorum" (1631); "De Successione in Pontificatum Ebræorum" (1636), dedicated to Laud; "De Jure Naturali et Gentium Juxta Disciplinam Ebræorum" (1640); "De Anno Civili et Calendario Veteris Ecclesiæ seu Reipublicæ Judaicæ" (1644); "Uxor Ebraica seu de Nuptiis et Divortiis Veterum Ebræorum Libri Tres" (1646); "De Synedriis Veterum Ebræorum" (1646), a work of which the second part appeared in 1653, and the unfinished third part posthumously. Reprints of these works appeared on the Continent; and till nearly the end of the nineteenth century they were for the outer world the chief sources on their respective subjects.

Selden was one of the earliest to deal with the views of the Karaite Jews, in his "De Anno Civili"; and his work on the Jewish woman has been authoritative in all discussions of the subject. In his "Marmora Arundelliania" (1629) he translates a few Hebrew inscriptions. The work "De Synhedriis" seems to have been written mainly to prove the proposition that mere priests should have no judicial or political power of any kind; but that, on the other hand, the ordinary judges, such as the Rabbis and the members of the greater and smaller sanhedrin were, should sit in judgment in all cases, including those involving questions of religion. The erudition of the author is displayed in numerous quotations in Greek, Latin, Hebrew, Aramaic, Arabic, and all the languages of western Europe.

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L. N. D.—J.

SELEUCIA (Talmud, "Selik," "Selika," "Selikos," Ket. 10b, Mak. 10a; Targum, "Salwaḳia," "Salwaḳya"; Greek, *Σελεύκεια*): **1.** Greek colony founded about the end of the third century B.C. on Lake Merom. According to the inference of Grätz, based on the scholium to Meg. Ta'an., the remnant of the Pharisees spared by Alexander Jannæus found a refuge there. Seleucia and Sogane were the first cities, after Gamala, to revolt from Agrippa in the revolution of 66 C.E. In his enumeration of the places conquered by Alexander Jannæus in eastern Syria, Josephus locates the town near Lake Semechonitis ("B. J." iv. 1, § 1).

2. Parthian city on the Tigris, to which the Babylonian Jews, when hard pressed by the Gentile population, fled. The Greeks and Syrians of Seleucia, who were continually quarreling, became reconciled out of common hatred of the fugitives, of whom they killed 5,000 about 41 B.C. (Josephus, "Ant." xviii. 9, § 9).

3. According to Schürer, a city identical with Abila, which was situated 12 Roman miles east of Gadara. It is first mentioned in history in connection with the conquest of Palestine by Antiochus the Great. The inhabitants called themselves Σελευκεῖς 'Αβιληνοί.

Bibliography: Grätz, *Gesch.* ii. 232; iii. 131, 481; Schürer, *Gesch.* i. 283, ii. 127.

J. S. O.

SELEUCIDÆ: Powerful Syrian dynasty, which exercised an influence on the history of the Jews for two centuries (312–112 B.C.).

Seleucus I., Nicator ("the victorious"): Founder of the line; born about 357; died about 280. He was one of the generals of Alexander the Great, and was engaged in prolonged warfare with his rivals, the other Diadochi. His victory at Gaza (312) secured for him dominion over Babylon and a great part of Asia Minor, while the battle of Ipsus (301) added Syria and Armenia to his kingdom.

The Seleucidan Era.

Seleucus reckoned the years of his reign from 312, which thus marks the beginning of the Seleucidan era (see Era). Since legal documents were dated according to this epoch, the Jews called it the "era of contracts" ("æra contractuum," "minyan sheṭarot"), although later both Jews and Syrians termed it the "Greek era" ("minyan Yewanim"). It is generally reckoned from Oct. 1, 312, although the Babylonians, Syrians, and Jews, following an old custom, regarded it as beginning with the spring of the year 311 (see Ideler, "Handbuch der Chronologie," i. 450–453; Clinton, "Fasti Hellenici," 2d ed., iii. 472; Wachsmuth, "Einleitung in das Studium der Alten Geschichte," p. 306, Leipsic, 1895; comparative tables of the Greek Olympian, the Seleucidan, the Roman, and the Christian eras are given by Schürer in his "Gesch." 3d ed., i., appendix v.). The Seleucidan era was adopted in the Books of the Maccabees, as well as in those passages of Josephus which he based on these apocrypha. It was likewise used by the Oriental Jews and Syrians until late in the Middle Ages, and is still occasionally employed by Jews in the East.

Seleucidan Cities.

The Hellenization of the Orient, begun by Alexander the Great, was eagerly furthered by the Seleucidæ, and the Jews also were involved in the movement. Like the other Diadochi, the Seleucidæ were founders of cities; and some of the Greek towns in Palestine may well date from the time of the first members of this dynasty, although the country was still vassal to Egypt. Among the most important of these cities were Abila, Gadara, and Seleucia. The last-named, which was situated on the shores of Lake Merom, is frequently mentioned by Josephus and in rabbinical literature. In all cities founded by Seleucus in Asia Minor and Syria he granted the Jews full civil rights, especially in Antioch, the capital; and they retained these privileges until the time of Josephus (see Josephus, "Ant." xii. 3, § 1; *idem*, "Contra Ap." ii. 4). This was a deed worthy of a great ruler, such as Seleucus I. proved himself to be; but the account of Josephus is very much doubted, and justly so, since it is intended only as an apology for the Jews. This same monarch is by implication referred to in Dan. xi. 5.

According to Josephus ("Ant." xii. 3, § 2), the rights of citizenship were conferred both on the Jews and on the Ionians of Asia Minor by Antiochus II., Theos (261–246), but in the year 14 B.C. the Hellenic population besought Marcus Agrippa to restrict these privileges to themselves exclusively. The limitations of paganism rendered it impossible for the Jews of Hellenic cities to obtain civic rights at this time except when they were sufficiently numerous to form a separate community, in which case a royal act of grace sometimes placed them on an equal footing with the Greek communities (see Tarsus).

Seleucidæ and Ptolemies.

Although Seleucus I. had regarded Cœle-Syria and Judea as his rightful domains and had left the Ptolemies in possession only because he had been obliged to do so, it was not until the reign of Antiochus III. the Great (223–187) that the Seleucidæ felt themselves sufficiently strong to press their claim; and from 218 to 198 Judea was racked by violent wars between the Ptolemies and their rivals. Antiochus III. lost the great battle at Raphia in Judea (218); but by his victory at Paneas on the Jordan (198) he won Judea and Phenicia. Judea then remained under Seleucidan sovereignty until 142, when it regained its independence through Simon Maccabeus. The Syrian rule, however, caused the inhabitants long to remember the milder and more tranquil Egyptian sway; and a Ptolemaic faction, to which the Jews, as a body, adhered, was maintained at Jerusalem, where it devoted its energies to the interests of the Tobiads.

The Seleucidæ in Palestine followed in general outlines the policy of the Ptolemies. With them, as with the Egyptian dynasts, the high priests continued to be the heads of the Jewish communities; but the political governors of Palestine exercised greater powers under the Syrian rule, although they, in their turn, were subordinate to the governor-general of Cœle-Syria. The well-known high priests and so-called Tobiads, Jason and Menelaus, are, according to Büchler, to be considered as political governors; and, since tradition generally regards them as high priests, Josephus is justified in saying ("Ant." xx. 10, § 3) that Antiochus V., Eupator and his viceroy Lysias were the first to depose a high priest (*i.e.*, Menelaus). This reference is apparently an evidence of a favorable attitude on the part of the Syrians; but the financial burdens imposed upon the Jews make their condition appear very wretched. References to these taxes are found in a pseudo-Antiochian decree exempting the elders, the priests, the scribes, and the singers in the Temple from the payment of the poll-tax, the crown-tax, and other dues (*ib.* xii. 3, § 3).

Additional information is derived from incidents, of the reign of **Seleucus IV., Philopator** (187–175), when Heliodorus forced his way into the Temple at Jerusalem to seize its treasures for the king. In addition to the high priest Onias III., a certain Simon seems to have officiated as political governor at that time; and it was apparently he, and not the high priest, who was responsible for the taxes, and who consequently called the king's attention to the treasure in the Temple (II Macc. iii. 4).

Taxation.

During the reign of Antiochus IV., Epiphanes (175–164) Jason paid 360 talents for the dignity which the king had conferred upon him, and an additional 80 talents from another source of revenue (II Macc. iv. 8). The fact that part of this sum is mentioned as an "additional" sum justifies the inference that it represents an excess offered by Jason over the regularly established amount of the tax; indeed, it is probable that even the sum of 360 talents included such an excess, the established sum evidently being 300, which very likely had been paid during the reign of Seleucus IV. as well. Indeed, Sulpicius Severus asserts ("Sacra Historia," ii. 17) that the Jews under the high priests paid Seleucus 300 talents, and he also mentions a similar sum as having been given to Antiochus Epiphanes. This statement agrees with the circumstance that Jonathan offered King Demetrius II. the sum of 300 talents to exempt Judea from taxation (I Macc. xi. 28).

Seleucus IV. was extolled because he held the Temple in high honor, and also because he personally defrayed the cost of the sacrifices (II Macc. iii. 3); but the only statements concerning Antiochus IV. record his brutal excesses against the Temple as well as against the Jewish people and their religion. How this policy finally caused a crisis and put an end to the Seleucidan dominion in Judea is described elsewhere (see Jonathan Maccabeus; Judas Maccabeus; Simon Maccabeus).

The Later Seleucidæ.

The succeeding members of the Seleucidan dynasty may be more briefly enumerated. The saying, generally ascribed to Josephus, that after the death of Antiochus VII., Sidetes, the Seleucidæ were no cause of concern to Hyrcanus I., must be considerably modified; for the dynasty had not yet relinquished its claims to Judea, and it was still to cause the Jews many difficulties. Antiochus IX., Cyzicenus devastated Judea; and it was only when he had been deserted by his Egyptian allies and had suffered great losses in warfare against his brother, that Hyrcanus ventured to besiege Samaria. Antiochus hastened to relieve the city, but was repulsed by the sons of Hyrcanus; so that, after another raid through Judea, he was obliged to leave the Jews in peace.

Alexander Jannæus was much more powerful than his father, Hyrcanus, yet he was attacked and completely defeated by the Seleucid Demetrius III. at Shechem during the civil war brought on by the Pharisees, while even one of the last of the Seleucidæ, Antiochus XII., Dionysus, was strong enough to break through the fortifications of Alexander Jannæus and to march straight across Judea against the Arabs.

The Seleucidan dynasty gradually degenerated into condottieri, who served the powerful Greek cities with their mercenaries. As lords without lands, they led a precarious existence, and were able to demonstrate their military strength only when the vital interests of the Hellenic cities were at stake. Such an occasion was the war against the Jews which threatened the very existence of the Greek cities. The civil war which raged uninterruptedly after the year 112 B.C. finally broke the power of the Seleucidæ (Gutschmid, "Kleine Schriften," ii. 309).

In Rabbinical Literature.

The Seleucidæ are mentioned but rarely in rabbinical literature. An allusion in Seder 'Olam Rabbah xxx., which Zunz, however, declares to be an interpolation, runs as follows: "In the Diaspora [Babylon being the place especially implied] documents were dated according to the era of the Greeks" (comp. 'Ab. Zarah 10: "in the Diaspora they reckon only according to the kings of the Greeks"). Eight monarchs are then enumerated (all Diadochi, excepting Alexander the Great), among them Seleucus (Nicator), Antiochus (III., the Great), and Antiochus Epiphanes (comp. Seder 'Olam Zuṭa, ed. Neubauer, in "M. J. C." ii. 71). A midrash on Ps. ix. 8 (comp. Yalḳ., Ps. 642) says that Alexander built Alexandria; Seleucus, Seleucia, *i.e.*, Seleucia on the Tigris (see "R. E. J." xliv. 38); and (this is stated first in the midrash) Antiochus, Antioch. The Jewish sources show a more intimate knowledge of Antiochus Epiphanes only, this being due to I Macc., which makes him the immediate successor of Alexander the Great, as do also various other chronicles ("R. E. J." xlv. 28).

Bibliography: In addition to the passages in Polybius, Diodorus, Livy, and Justin, the main sources are *I* and *II Macc.*; Josephus, *Ant.* books xii., xiii.; Eusebius, *Chronicon*; and Jerome on *Dan.* xi. See also Clinton, *Fasti Hellenici*; Droysen, *Gesch. des Hellenismus*, 2d ed., 1877–78; Holm, *Griechische Geschichte*, vol. iv., Berlin, 1874; Niese, *Gesch. der Griechischen und Makedonischen Staaten*, 1899; Herzfeld, *Gesch. des Volkes Jisrael*, i., *passim*; Grätz, *Gesch.* ii., iii., *passim*; Schürer, *Gesch.* 3d ed., i. 165–179; Wellhausen, *I. J. G.* 4th ed., pp. 258 *et seq.*

J. S. Kr.

SELF-DEFENSE. See Homicide.

SELIGMAN: American Jewish family having its origin in Baiersdorf, Bavaria. The eight sons of David Seligman have formed mercantile establishments spread throughout the chief commercial centers of the United States. The eldest, Joseph, went to the United States in 1837; he was followed by his two brothers William and James in 1839, and by Jesse in 1841. These established a small clothing business at Lancaster, Pa. They then removed to Selma, Ala., and from there opened branch stores at Greensboro, Eutaw, and Clinton. In 1848 the Seligmans, who had been joined by their younger brothers Henry and Leopold, determined on settling in the North. Accordingly Henry and Jesse established themselves in Watertown, N. Y., where the latter became acquainted with Lieutenant (afterward General) Grant. In 1850, at the outbreak of the gold-fever in California, Jesse established a store in San Francisco, in the only brick building then existing, which escaped the fire of 1851.

SELIGMAN PEDIGREE.

(In the following chart italics indicate female members of the family. The names [New York, Paris, etc.] above the horizontal lines are those of the cities in which the firm had branches.)

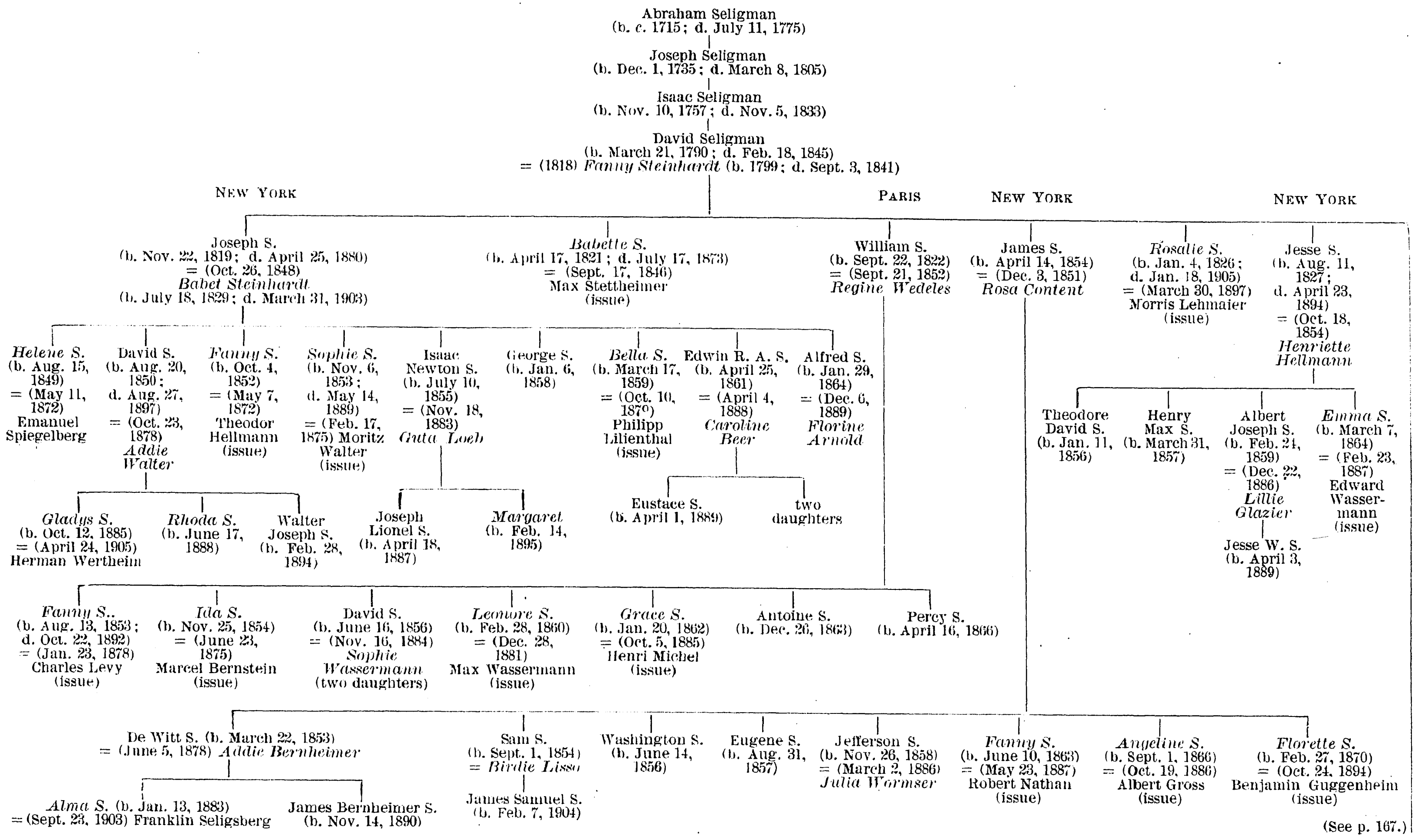
Abraham Seligman (b. *c.* 1715; d. July 11, 1775)
Joseph Seligman (b. Dec. 1, 1735; d. March 8, 1805)
Isaac Seligman (b. Nov. 10, 1757; d. Nov. 5, 1833)
David Seligman (b. March 21, 1790; d. Feb. 18, 1845) = (1818) *Fanny Steinhardt* (b. 1799; d. Sept. 3, 1841)
NEW YORK
PARIS
NEW YORK
NEW YORK
Joseph S. (b. Nov. 22, 1819; d. April 25, 1880) = (Oct. 26, 1848) *Babet Steinhardt* (b. July 18, 1829; d. March 31, 1903)
Babette S. (b. April 17, 1821; d. July 17, 1873) = (Sept. 17, 1846) Max Stettheimer (issue)
William S. (b. Sept. 22, 1822) = (Sept. 21, 1852) *Regine Wedeles*
James S. (b. April 14, 1854) = (Dec. 3, 1851) *Rosa Content*
Rosalie S. (b. Jan. 4, 1826; d. Jan. 18, 1905) = (March 30, 1897) Morris Lehmaier (issue)
Jesse S. (b. Aug. 11, 1827; d. April 23, 1894) = (Oct. 18, 1854) *Henriette Hellmann*
Helene S. (b. Aug. 15, 1849) = (May 11, 1872) Emanuel Spiegelberg
David S. (b. Aug. 20, 1850; d. Aug. 27, 1897) = (Oct. 23, 1878) *Addie Walter*
Fanny S. (b. Oct. 4, 1852) = (May 7, 1872) Theodor Hellmann (issue)
Sophie S. (b. Nov. 6, 1853; d. May 14, 1889) = (Feb. 17, 1875) Moritz Walter (issue)
Isaac Newton S. (b. July 10, 1855) = (Nov. 18, 1883) *Guta Loeb*
George S. (b. Jan. 6, 1858)
Bella S. (b. March 17, 1859) = (Oct. 10, 1879) Philipp Lilienthal (issue)
Edwin R. A. S. (b. April 25, 1861) = (April 4, 1888) *Caroline Beer*
Alfred S. (b. Jan. 29, 1864) = (Dec. 6, 1889) *Florine Arnold*
Gladys S. (b. Oct. 12, 1885) = (April 24, 1905) Herman Wertheim
Rhoda S. (b. June 17, 1888)
Walter Joseph S. (b. Feb. 28, 1894)
Joseph Lionel S. (b. April 18, 1887)
Margaret (b. Feb. 14, 1895)
Eustace S. (b. April 1, 1889)
two daughters
Theodore David S. (b. Jan. 11, 1856)
Henry Max S. (b. March 31, 1857)
Albert Joseph S. (b. Feb. 24, 1859) = (Dec. 22, 1886) *Lillie Glazier*
Emma S. (b. March 7, 1864) = (Feb. 23, 1887) Edward Wassermann (issue)
Jesse W. S. (b. April 3, 1889)
Fanny S. (b. Aug. 13, 1853; d. Oct. 22, 1892) = (Jan. 23, 1878) Charles Levy (issue)
Ida S. (b. Nov. 25, 1854) = (June 23, 1875) Marcel Bernstein (issue)
David S. (b. June 16, 1856) = (Nov. 16, 1884) *Sophie Wassermann* (two daughters)
Leonore S. (b. Feb. 28, 1860) = (Dec. 28, 1881) Max Wassermann (issue)
Grace S. (b. Jan. 20, 1862) = (Oct. 5, 1885) Henri Michel (issue)
Antoine S. (b. Dec. 26, 1863)
Percy S. (b. April 16, 1866)
De Witt S. (b. March 22, 1853) = (June 5, 1878) *Addie Bernheimer*
Alma S. (b. Jan. 13, 1883) = (Sept. 23, 1903) Franklin Seligsberg
James Bernheimer S. (b. Nov. 14, 1890)
Sam S. (b. Sept. 1, 1854) = *Birdie Lisso*
James Samuel S. (b. Feb. 7, 1904)
Washington S. (b. June 14, 1856)
Eugene S. (b. Aug. 31, 1857)
Jefferson S. (b. Nov. 26, 1858) = (March 2, 1886) *Julia Wormser*
Fanny S. (b. June 10, 1863) = (May 23, 1887) Robert Nathan (issue)
Angeline S. (b. Sept. 1, 1866) = (Oct. 19, 1886) Albert Gross (issue)
Florette S. (b. Feb. 27, 1870) = (Oct. 24, 1894) Benjamin Guggenheim (issue)

(See p. 167.)

Seligman Pedigree.—*Continued.*

Descendants of David Seligman

- FRANKFORT: Henry S. (b. Dec. 6, 1828) = (Feb. 4, 1856) *Regine Levi*
  - Jesse Leon S. (b. Feb. 10, 1858; d. Dec. 26, 1903)
  - *Frances Elizabeth S.* (b. May 24, 1859) = (March 21, 1880) Alfred Rosenthal (issue)
  - *Helen S.* (b. July 19, 1860) = (Feb. 6, 1881) Salli Stern (issue)
  - *Bella S.* (b. Nov. 10, 1861) = (March 12, 1882) Herman Stern (issue)
  - *Grace S.* (b. May 25, 1863) = (March 26, 1882) Eugen Stettheimer (issue)
  - Julian S. (b. July 2, 1865)
  - Milton S. (b. Dec. 5, 1866) = (Feb. 11, 1897) *Marie Gans* (issue)
  - Armand S. (b. Jan. 11, 1875)
  - *Georgette S.* (b. May 2, 1878) = (July 7, 1897) Adolph Hirsch (issue)
  - *Addie S.* (b. July 24, 1879) = (May 29, 1900) Hermann Uhlfelder (issue)
- LONDON: Leopold S. (b. Aug. 15, 1831) = (Sept. 1, 1862) *Julia Levi*
  - David Emil S. (b. March 11, 1864) = *Sybil Beddington* (issue)
  - *Florence S.* (b. Aug. 31, 1865) = A. H. Mayer (issue)
  - Edgar I. S. (b. April 14, 1867).
  - Hugo S. (b. Aug. 7, 1868) = *F. Seligsberg* (issue)
  - Herbert S. (b. July 14, 1872)
  - Walter S. (b. Aug. 15, 1873)
  - *Clara S.* (b. March 6, 1875) = Sigmund D. Schloss (issue)
  - Edward S. (b. Aug. 2, 1879)
- FRANKFORT: Abraham S. (b. April 20, 1833; d. Jan. 20, 1885) = (May 19, 1863) *Eleonore Levi*
  - David S. (b. May 7, 1864)
  - Lawry S. (b. June 5, 1867)
  - Oscar S. (b. Dec. 8, 1868)
  - Arthur S. (b. July 17, 1873) = *Edith Kohn* (issue)
  - *Irma S.* = G. Wilenkin (b. July 24, 1871) (issue)
  - Robert S. (b. Nov. 2, 1878)
  - two daughters
- LONDON: Isaac S. (b. Dec. 2, 1834) = (Jan. 6, 1869) *Lina Messel*
  - Charles David S. (b. Oct. 31, 1869) = *Eva Merton* (issue)
  - *Mathilde S.* (b. Feb. 5, 1871) = Leopold Hirsch (issue)
  - *Louise Sarah S.* (b. May 9, 1873) = Harry R. Lewis
  - *Edith S.* (b. July 1, 1875)
  - Richard S. (b. March 17, 1878)
  - Herbert S. (b. April 22, 1880)
  - Gerald Abraham S. (b. March 26, 1886)
- *Sara S.* (b. Feb. 28, 1839; d. Feb. 22, 1871) = (April 22, 1857) Sam M. Cohen (issue)

J.

Dealings with United States Government.

In 1857 the clothing business had become so lucrative that it was decided to supplement it by a banking business, Joseph Seligman, the head of the firm, going to Europe and establishing relations with German bankers, at the same time placing United States bonds on the Frankfort Stock Exchange; since that period the firm of Seligman Brothers has been concerned with every issue of United States bonds.

In 1862 Joseph Seligman established the firms of J. & W. Seligman & Co., New York; Abraham Seligman & Co., San Francisco (subsequently merged with the Anglo-Californian Bank); Seligman Brothers, London; Seligman Frères et Cie., Paris; and Seligman & Stettheimer, Frankfort-on-the-Main.

An interesting feature about the formation of these firms was that the profits and losses of all of them were divided equally among the eight brothers, who thus followed the business policy established by the Rothschilds and pursued by that family for many years. In 1879 the Seligmans, with the Rothschilds, took over the whole of the $150,000,000 bonded loan of the United States. They have been financial agents for the Navy and the State Department of the United States since 1876, and are the accredited agents of that government both abroad and at home. Besides their interests in United States bonds, the firm of J. & W. Seligman is connected with many railway companies, especially in the Southwest.

In 1905 the members of the family established at their original home in Baiersdorf an institution for the training and support of children during the absence of their parents at work, and open to all the inhabitants of Baiersdorf without distinction of creed.

Bibliography: *In Memoriam Jesse Seligman*, New York, privately printed, 1894.

Edwin Robert Anderson Seligman: American political economist; born in New York April 25, 1861; educated at Columbia University (Ph.D. 1884); studied at the universities of Berlin, Heidelberg, Geneva, and Paris. He became prize lecturer at Columbia in 1885, full professor in 1891, and is now (1905) head of the faculty of economics and sociology. He has particularly devoted himself to the economics of finance, on which he has written two important treatises: "Essays in Taxation," 3d ed. 1900; and "The Shifting and Incidence of Taxation," 2d ed. 1899. He has written also "Railway Tariffs," 1887; "Progressive Taxation in Theory and Practise," 1894; and "Economic Interpretation of History," 1902.

Seligman has been president of the American Economic Association, besides being connected with many scientific and philanthropic societies. He was a member of the Committee of Seventy and secretary of the Committee of Fifteen in New York city; having shown great interest in municipal reform, he became president of the Tenement-House Building Company of New York. He is likewise president of the Ethical Culture Society of New York.

Bibliography: *Who's Who in America*, 1905.

Isaac Newton Seligman: American banker and communal worker; born in New York July 10, 1855; educated at Columbia Grammar School and Columbia College, from which he graduated in 1876. He was one of the crew which won the university eight-oar college race on Saratoga Lake in 1874. In 1878, after having finished an apprenticeship in the firm of Seligman & Hellman, New Orleans, he joined the New York establishment, of which he became head in 1880, on the death of his father, Joseph Seligman. He has been connected with almost all the important social-reform committees in New York, and is a trustee of nineteen important commercial, financial, and other institutions and societies, including the Munich Life Assurance Company, St. John's Guild, and the McKinley Memorial Association, and has been a member of the Committee of Seventy, of Fifteen, and of Nine, each of which attempted at various times to reform municipal government in New York; of the last-named body he was chairman. He is a trustee of Temple Emanu-El and of the Hebrew Orphan Asylum, as well as of the United Hebrew Charities, though he is also a member of the Ethical Culture Society.

Bibliography: *Bankers' Magazine*, March, 1899; *Union Historical Association*, 1901, special issue; *New York Tribune*, July 4, 1899.

Jesse Seligman: American banker and philanthropist; born at Baiersdorf, Bavaria, Aug. 11, 1827; died at Coronado Beach, Cal., April 23, 1894. He followed his brothers to the United States in 1841, and established himself at Clinton, Ala. In 1848 he removed with his brothers to Watertown, N. Y., and thence, with his brother Leopold, went to San Francisco in the autumn of 1850, where he became a member of the Vigilance Committee, as well as of the Howard Fire Company. He remained in California till 1857, when he joined his brother in establishing a banking business in New York. With his brother Joseph he helped to found the Hebrew Orphan Asylum in 1859, and was connected with it till his death. At the time of his death he was a trustee of the Baron de Hirsch Fund. He was a member of the Union League Club, of which he was vice-president, and from which he resigned in 1893 when the club for racial reasons refused to admit to membership his son Theodore. He was head of the American Syndicate formed to place in the United States the shares of the Panama Canal.

Jesse Seligman.

Bibliography: *In Memoriam Jesse Seligman*, New York, privately printed, 1894, p. 229.

Joseph Seligman: Founder of the firm of Seligman Brothers; born at Baiersdorf, Bavaria, Nov. 22, 1819; died at New Orleans April 25, 1880. He was educated at the gymnasium of Erlangen, from which he graduated in 1838. He then studied medicine, and in the same year went to the United States, where he acted as cashier and private secretary to Judge Asa Packer, president of the Lehigh Valley Railway. Establishing himself as a dry-goods merchant at Greensboro, Ala., he was joined by his brothers, and soon acquired sufficient capital to open an importing house in New York (1848). At the outbreak of the Civil war he founded the banking-house of J. & W. Seligman & Co., New York, having visited Germany in order to acquire financial connections in that country. In large measure the financing of the Civil war, so far as European capital was concerned, was managed by the Seligman firm. In 1877 he rendered an important service to the Navy Department of the United States by holding over till the following fiscal year a large debt due to the firm; for this he received the official thanks of the department, of which his firm was thenceforth the financial representative. He was an intimate friend of President Grant, by whom he was at one time offered the post of secretary of the treasury, which he declined.

Seligman was the founder of the Hebrew Orphan Asylum, and was one of the founders of the Society for Ethical Culture, toward which he contributed large amounts, and of which he was president till his death. For a number of years he was a member of the Board of Education of the City of New York, and he was chairman of one of its most important committees. He was a member of the famous Committee of Seventy, during the Tweed régime. The first Rapid Transit Commission, which initiated the whole plan for better transportation facilities in New York, was presided over by him, and he was an early president of the American Geographical Society, in which he took much interest.

The Judge Hilton Affair.

In the summer of 1877 great indignation was aroused by the refusal of Judge Hilton, on racial grounds, to receive Mr. Seligman and his family at the Grand Union Hotel in Saratoga. It was the first incident of this kind that had occurred in the United States. It called forth most emphatic expressions of disapproval by representatives of various races and religions, and evoked a long eulogy (June 27) on the Hebrew race by Henry Ward Beecher. It is understood that the incident caused the ruin of A. T. Stewart's store, then managed by Judge Hilton, and which was afterward taken over by John Wanamaker of Philadelphia.

Bibliography: *New York Tribune*, July 4, 1899. Henry Ward Beecher's eulogy was reprinted in *The Menorah*, March, 1905.

A. J.

SELIGMANN, FRANZ ROMEO: Austrian physician and Persian scholar; born at Nikolsburg June 30, 1808; died at Vienna Sept. 15, 1892. Educated at the gymnasium and University of Vienna (M.D. 1830), he became privat-docent at his alma mater in 1833. From that year to 1838 he was assistant at the Allgemeine Krankenhaus; in 1848 he received the title of professor; in 1850 he was appointed assistant professor and in 1869 professor of the history of medicine. He resigned his university position in 1878.

Of Seligmann's works may be mentioned: "De Re Medica Persarum" (Vienna, 1832), a translation and interpretation of the oldest Neo-Persian manuscript on medicine; "Liber Fundamentorum Pharmacologiæ Auctore Abu Mansar" and "Ueber Drei Höchst Seltene Persische Handschriften," *ib.* 1833; "Götter, Satyren und Faune," *ib.* 1838; "Die Heilsysteme und die Volkskrankheiten," *ib.* 1850; "Adam Chenot und Seine Zeit," *ib.* 1861; "Ueber Begräbniss in Culturhistorischer Beziehung," *ib.* 1864.

Bibliography: Eisenberg, *Das Geistige Wien*, i., Vienna, 1893; Pagel, *Biog. Lex.*

S. F. T. H.

SELIGMANN, LEOPOLD, RITTER VON: Austrian army surgeon; born at Nikolsburg Jan. 18, 1815; brother of Franz Romeo Seligmann. He received his education at the gymnasium of his native town and at the University of Vienna, taking the medico-surgical course at the Joseph-Akademie (M.D. 1843). He was appointed assistant surgeon in the army in 1843, and surgeon in 1855, after the revolution in Italy. He took part in the wars of 1859 and 1866, both in Italy; from 1868 to 1876 he was attached to the Ministry of War at Vienna; he became surgeon-major in 1871, and resigned in 1876, with the rank of lieutenant-colonel.

Besides his essays in the professional journals Seligmann has written "Gemeinnützige Auszüge aus den Sanitätsvorschriften zum Selbstunterricht für Reserveärzte," 1873.

Bibliography: Eisenberg, *Das Geistige Wien*, ii., Vienna, 1893.

S. F. T. H.

SELIGSOHN, MAX: Russian-American Orientalist; born in Russia April 13, 1865. Having received his rabbinical training at Slutsk, government of Minsk, he went in 1888 to New York, where he studied modern languages till 1894, in which year he went to Paris to study Oriental languages, especially Semitics ("élève diplômé" of the Ecole des Langues Orientales, 1897, and of the Ecole des Hautes Etudes, 1900). In 1898 he was sent by the Alliance Israélite Universelle to Abyssinia to inquire into the conditions of the Falashas; but, certain difficulties arising, he was able to proceed no farther than Cairo, where he taught for eighteen months. Returning to Paris, he was invited in 1902 to go to New York to become a member of the staff of office editors of The Jewish Encyclopedia.

Seligsohn is the author of: "Le Diwan de Ṭarafah ibn al-'Abd" (Paris, 1900), a translation from the Arabic into French, with notes and an introduction; a French translation of "Kitab al-Raml," an Arabic work on geomancy, with preface and notes; (with E. N. Adler) "Une Nouvelle Chronique Samaritaine," Paris, 1903. He is a contributor to the "Jewish Quarterly Review" and the "Revue des Etudes Juives," mostly on Judæo-Persian literature.

A. F. T. H.

SELIGSOHN, SAMUEL: Hebrew poet; born at Samoczin, Posen, 1815; died there Oct. 3, 1866. He published "Ha-Abib" (Berlin, 1845), an epos. Another epos, on the destruction of Jerusalem, and various essays by him remained in manuscript.

Bibliography: *Orient, Lit.* 1845, No. 22; *Allg. Zeit. des Jud.* 1866, No. 45.

J. D.

SELIḤAH (plural, **Seliḥot**): Penitential prayers; perhaps the oldest portion of the synagogal compositions known under the term of PIYYUṬIM. The word "seliḥah" (from "salaḥ" = "he forgave") is particularly used in the Hagiographa as meaning "forgiveness"; in the Middle Ages it was employed to designate penitential prayers and invocations for God's clemency and forgiveness. Originally seliḥot were instituted for the Day of Atonement only, the main object of that day's service being to implore God's forgiveness for man's sins; the service itself was called "Seder Seliḥah" (Eliyahu Zuṭa, ch. xxiii.). In the course of time New-Year's Day (Rosh ha-Shanah), being considered as the day of judgment ("yom ha-din"), came to be regarded as the precursor of the Day of Atonement; consequently penitence and supplication for God's mercy were felt to be necessary on that day also. The days intervening between New-Year and the Day of Atonement are therefore known as "penitential days," and together with the two holy days just mentioned are generally called "the ten days of repentance," also "days of awe" ("yamim nora‘im"; comp. Ephraim b. Jacob's seliḥah "Ani ‘Abdeka"); for these days also penitential prayers were arranged. The recitation of such prayers was then extended to several days before New-Year—on which days even fasting was instituted ("Mordekai," Yoma, No. 723; Aaron of Lunel, "Orḥot Ḥayyim," p. 100d)—and sometimes to the whole month of Elul.

Originally for the Day of Atonement.

Besides the above-mentioned fast-days several others were instituted (see FASTING AND FAST-DAYS), as the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), the Seventeenth of Tammuz, the Ninth of Ab, and various occasional fast-days in commemoration of epidemics or other calamities (comp. PURIMS, SPECIAL). On these days, according to the Mishnah (Ta‘an. ii. 1), the service was opened with an exhortation to repentance, and was consequently suitable for the introduction of penitential prayers or seliḥot.

Originally the synagogal service consisted mainly of Biblical passages selected for the occasion and grouped together (comp. Yer. Ber. v. 1; Soṭah 39b; Massek. Soferim xiv. 8). The term "seliḥot" was applied to such verses for the Day of Atonement by Amram Gaon in his "Siddur" and later by Abudarham (Abudarham, p. 91a). Afterward, when the verses were accompanied by piyyuṭim of a penitential character, the whole was termed "seliḥot," the Biblical verses being termed "pesuḳe riẓẓui seliḥah" (= "verses invoking God's willingness to forgive"; Amram Gaon, "Siddur"). or, by the Karaites, "pesuḳe teshubah" (= "verses of penitence").

As God is generally styled "Lord of forgiveness and mercies" ("Ba‘al ha-seliḥot weha-raḥamim"; comp. Dan. ix. 9), the penitential prayers are called also "raḥamim" or "raḥamaniyyot" (Amram and Saadia in their "Siddurim"; Hai Gaon, Responsa). These terms are applied particularly to the supplications ("baḳḳashot") which depict the sufferings of Israel and to the shorter invocations of God's mercy; and the Biblical verses in these seliḥot are called "pesuḳe de-raḥame" (Tos. to Ber. 5a, Meg. 32a, and ‘Ab. Zarah 8a). It may be said, however, that with only one exception (in the seliḥah beginning "Aromimeka Shem") the authors of penitential piyyuṭim do not refer to their compositions as seliḥot. Forgiveness, which is the real meaning of "seliḥah," comes only from God, while the composition itself is in reality a supplication for forgiveness. It is therefore variously referred to by the authors of seliḥot as "baḳḳashah," "‘atirah," "teḥinnah," "taḥanun," and other terms, all meaning "supplication."

"Supplication" Rather than "Forgiveness."

With the gradual extension in the course of time of the synagogal service for the Day of Atonement a distribution of the seliḥot became necessary. Those connected with the ḲEROBOT were spread over the five services of the Day of Atonement, each of which was now called "ma‘amad," a term frequently met with in synagogal poetry, particularly in that of Isaac ibn Ghayyat. The earliest seliḥot, after the Biblical verses were accompanied by penitential compositions, were very simple. One of them, beginning "Mi she-‘anah," is mentioned in Ta‘an. ii. 2-4 as having been recited in the service of the fast-days, and as having been interpolated in the six benedictions added to the daily eighteen (see SHEMONEH ‘ESREH). Of the other better-known early seliḥot may be mentioned "El melek yosheb" and "El erek appayim," both being introductions to the thirteen attributes of God (see MIDDOT, SHELOSH-‘ESREH), and "Shomer Yisrael," which has been incorporated in the daily morning prayer. The fast-days offering an opportunity for the composition of seliḥot in which the people might tell of their misery, confess their sins, and implore God's mercy and love, a poetic seliḥah literature began to develop in the Middle Ages, similar to the Psalm literature of more ancient times. Both the seliḥot and the Psalms treat of exile, oppression, and martyrdom; both contain the people's confession of their sins and repentance; both represent the vanity of life; and both are the creation of several centuries. There is, however, this difference between them: the seliḥot were composed in the metrical style of the surrounding nations—the Syrians, Byzantines, and Arabs—which is entirely lacking in the Psalms.

The first piyyuṭim, including the poetic seliḥot, were composed probably in the course of the seventh century. The oldest poetic seliḥot are in the form of litanies, consisting of short sentences, sometimes arranged in alphabetical order, and sometimes having terminations evidencing an attempt to rime. From such litanies originated the rimeless seliḥah, composed after the model of the alphabetical Psalms, in sentences of equal length. Sometimes, also, the sentences are subdivided; so that a kind of rhythm prevails throughout the seliḥah. In the course of time the construction of the seliḥot became still more elaborate, as is seen in the one beginning "Attah mebin sarappe leb," in which each division consists of three sections of two sentences each. All the sections of a division begin with the same letter; and the concluding word of one section is the commencing word of the next. A transition to rimed seliḥot now en-

Earliest Poetic Seliḥot.

sued which consisted mostly of three-lined strophes, the third line being generally a Biblical passage. The four-lined strophe of the "ḳerobah" also was adapted to the seliḥah; and many seliḥot of this kind were written as early as the ninth, perhaps even in the eighth, century. The alphabetical seliḥot are composed either in אבגד or in תשרק order; and here again the concluding word of one strophe is employed to begin the next. In the four-lined strophes, likewise, the fourth is often a Biblical passage; sometimes all the lines of a strophe begin with the same word. Certain seliḥot have no divisions, being simply arranged in alphabetical order; and, like the Arabic "ḳaṣidah," they have one and the same rime throughout the whole composition. This arrangement is met with even in the old penitential prayers, but is most prevalent in the opening seliḥah ("petiḥah"), in the teḥinnah, and in the metrical baḳḳashah. Thus, it may be seen that all the more elaborate characteristics of the piyyuṭim in general, such as division into strophes, connecting words, middle rimes, and variation of Biblical passages, are met with even in the older seliḥot.

Like the other piyyuṭim, the seliḥot are, according to their poetic arrangement, called "sheniyyah" (= "of two-lined strophes"), "shelishiyyah" (= "of three-lined strophes"), and "shalmonit" (= "entire"; *i.e.*, of four-lined strophes; Dukes and Zunz, however, explain "shalmonit" as indicating that the composition was written by Solomon b. Judah ha-Babli. This is scarcely probable, as several shalmoniyyot were by other authors; see "Ha-Maggid," ix., No. 36).

The Various Forms.

When, in early times, the term "seliḥot" was applied to the whole body of penitential compositions, including the collection of Biblical verses and prayers written in prose, any poetic penitential composition divided into strophes was called a PIZMON. But in the course of time the appellation "seliḥah" became restricted to poetic penitential compositions, and the term "pizmon" was then applied only to hymns provided with refrains. In the artistic development of the seliḥah the strophes acquired a certain rhythm. Thus in the sheniyyah the lines are seen to be composed either throughout of five words each or of a varying number ranging from three to seven. The sheniyyah is sometimes provided, too, with a middle rime, either only in the first line, as in the seliḥah "Torah ha-ḳedoshah," or in both lines, as in Eleazar of Worms' well-known seliḥah "Maknise raḥamim." Special mention should be made of Isaac b. Yaḳar's sheniyyah "Arid be-siḥi," in which the middle rime occurring in both lines is the same as the final rime. Moreover, the second hemistich begins with the final word of the first. In the shelishiyyah the lines generally consist of three or four words each. But the greatest number of the older seliḥot consist of shalmoniyyot or four-lined strophes, most of which have no final Biblical verse. In the last-mentioned class the number of words is very rarely fixed, generally varying from three to seven. There are, however, some in which the lines consist throughout of three words each, as in Solomon b. Judah's "Omerah la-El," or of four words, as in Judah Leonte b. Moses' "Laḥash ẓaḳun haḳsheb." Generally the four lines of each strophe have the same rime, but sometimes, particularly in the Spanish and Italian seliḥot, they have an alternate and also a middle rime. Certain four-lined pizmonim, such as Samuel ha-Kohen's "Mal'ake raḥamim," have also a common rime for the concluding lines of the strophes. Seliḥot of more than four lines are found only in pizmonim and taḥanunim belonging to the period beginning with Ibn Gabirol. The strophes in such seliḥot have from five to twelve lines each; and in the former case the fifth line of the first strophe, riming with the preceding four lines, becomes the refrain of the whole hymn. It may be added that besides the two alphabetical arrangements mentioned above, other alphabetical combinations, called GEMAṬRIA (comp. Yer. Ta'an. iii. 10; Pesiḳ. R. 43; Rashi on Isa. vii. 6 and on Pes. 5a), are met with, namely, את בש, אל בם, אחס בטע, and איק בכר. The word with which the seliḥah begins shows that its selection is due to a certain influence. Thus, owing to the common practise of arranging verses in alphabetical order the seliḥot most frequently begin either with "alef" or with "taw," even when the composition is not arranged alphabetically. Very often also they begin with the same letter as the author's name; many others begin with a Biblical passage; others, again, with one of the names of God. Some of the older seliḥot begin with the concluding word of the preceding one, as if to indicate a continuation.

The Different Classes.

The seliḥot for holy days are historical and haggadic in character, and resemble therefore the ḳerobot and dirges ("ḳinot"). But those composed for the Ten Days of Repentance present a greater variety of material, and are divided into the following categories: exhortations ("tokaḥot"); those dealing with the sacrifice of Isaac ("'aḳedah"); those describing persecutions ("gezerot"); those commemorating the execution of the ten martyrs; and supplications ("teḥinnot"). The tokaḥah originated in the hortatory addresses delivered on the fast-days, warning the people against sin, and consist mainly either of sheniyyot or of shelishiyyot. Many of the latter belong to ancient unknown authors; others, to Solomon b. Judah, Gershom b. Judah Me'or ha-Golah, Simeon b. Isaac, etc. For the sacrifice of Isaac see 'AḲEDAH. The gezerot depict in particular those voluntary sacrifices made for the sake of the Jewish religion, and therefore come in close connection with the 'Aḳedah in the service for the Day of Atonement. Such seliḥot originate almost exclusively in France and Germany; and among their authors are found Ephraim b. Jacob of Bonn, David b. Samuel ha-Levi, David b. Meshullam, and Joel ha-Levi; there are also some anonymous seliḥot of this category. The Midrash Eleh Ezkerah, narrating how ten prominent Talmudists suffered martyrdom by order of a Roman emperor, is the basis of seliḥot recited on the Ten Days of Repentance and also on the Ninth of Ab (see MARTYRS, THE TEN). These compositions are called "Seliḥot 'Asarah Haruge Malkut," their authors including Saadia Gaon (the earliest), Eliezer b. Nathan, and Ephraim b. Jacob of Bonn. Of this class there are also three anonymous seliḥot, in which there is a disagreement both with regard to the names of the ten martyrs and the cause of their martyrdom.

Authors of Seliḥot.

Of the seliḥah-composers that lived before Hai Gaon, only three are known: Jose b. Jose (end of 6th cent.), supposed to be the author of the seliḥah "Omnam ashamenu," recited in the evening service for the Day of Atonement; Saadia Gaon, who in his "Siddur" added his own compositions to the seliḥot of earlier payyeṭanim; and Meborak b. Nathan (a contemporary of Saadia), among whose seliḥot is one beginning "Maddua' narim rosh," recited also in the evening service for the Day of Atonement. About the beginning of the eleventh century seliḥot of all kinds and in increasing numbers were composed in Greece, Italy, France (including Provence), and Spain, and about half a century later, Germany. The earliest composer of that period was Solomon b. Judah ha-Babli, of whose seliḥot almost all are of four-lined strophes or shalmoniyyot. A junior contemporary of Solomon was Shephatiah b. Amittai, author of the well-known pizmon "Yisrael nosha'"; and a generation later flourished Gershom b. Judah Me'or ha-Golah, author of seliḥot of different forms, and his countryman Simeon b. Isaac b. Abun, among whose numerous piyyuṭim are twenty-four seliḥot. But the most prolific seliḥah-composer of the eleventh century was Benjamin b. Zeraḥ, author of forty seliḥot found in the Maḥzor of the German rite. Toward the end of the eleventh century seliḥot were composed by the following: Rashi, some with Biblical and some with haggadic phrases; Meïr b. Samuel, Rashi's son-in-law; Meïr b. Isaac of Orleans; Amittai b. Shephatiah; and Zebadiah.

The earliest of the German seliḥah-composers of that epoch was Meïr b. Isaac b. Samuel of Worms (*c.* 1060), an eminent Talmudist, who presented Biblical subjects in the Talmudic style. His contemporary Isaac b. Moses ha-Makiri was the author of two seliḥot, in one of which, like Benjamin b. Zeraḥ, he artistically interwove the Twenty-two Lettered Name. In the eleventh century Rome, too, produced skilful seliḥah-composers, among the earliest of whom were Shabbethai b. Moses (*c.* 1050); his son Kalonymus, who soon after 1070 was called to Worms; and Jehiel b. Abraham, probably the father of Nathan b. Jehiel, author of the "'Aruk." Seliḥah-composers of the first half of the twelfth century whose native country can not be ascertained are: Elijah b. Shemaiah; several authors named Moses; Samuel b. Judah; Samuel b. Isaac; Isaac ha-Kohen he-Ḥaber, author of the rimeless seliḥah beginning "Adon be-foḳdeka"; Benjamin b. פשרון, author of two seliḥot; and a certain Joseph, author of three. Of the most prominent German seliḥah-writers of the twelfth century may be mentioned the following: Eliezer b. Nathan, who described the horrors of the Crusades in 1096 and 1146; Moses b. Samuel; Joel b. Isaac ha-Levi; Abraham b. Samuel of Speyer; Ephraim b. Isaac of Regensburg; and Ephraim b. Jacob of Bonn. Indeed, the twelfth century was particularly favorable for seliḥah-composition owing to the cruelties of the Crusades. One of the most prolific German seliḥah-composers of the end of the twelfth century and the beginning of the thirteenth was Eleazar b. Judah of Worms, who lost his family in one of the Crusades (1193 or 1196 or 1214), and who composed no less than thirty-five seliḥot, some of which are alphabetically arranged, and all of which begin with "alef." Moreover, a great many of the anonymous seliḥot belong to this century, which is therefore considered the golden epoch of the piyyuṭ in general and of the seliḥah in particular.

More elaborate are the penitential prayers of the Spanish liturgists from the beginning of the eleventh century. These writers, occupying themselves with Hebrew grammar and following the Arabic poets, adopted instead of the piyyuṭic the poetic style proper. They introduced meter into the seliḥah; and Solomon ibn Gabirol's pizmon "She'eh ne'esar," recited on the Seventeenth of Tammuz, is a real poem. Scarcely less poetic are the seliḥot of Ibn Gabirol's junior contemporary Isaac ibn Ghayyat. In the twelfth century the most prolific Spanish composers of poetic seliḥot were Moses ibn Ezra (the "Sallaḥ," or composer of seliḥot), and Judah ha-Levi; and these were followed as models by later payyeṭanim in Italy and in Provence and the rest of France.

During the period extending from 1240 to 1350 the poetic spirit declined even in Spain, owing to the study of the speculative sciences which absorbed the Jewish mind. Still there was at that time a considerable number of payyeṭanim; and in Germany they were almost exclusively seliḥah-composers. The most active centers of seliḥah-composition at that time were Rome and Greece; and many Karaites were among those who wrote seliḥot in those countries. The most noteworthy composers of the period in question were Meïr of Rothenburg; Benjamin b. Abraham Anaw, in Rome, who skilfully imitated the Spanish pizmon and "mustajab"; Isaac b. Meshullam; Immanuel b. Solomon of Rome; and Judah b. Shemariah.

Seliḥah Poets, 1350-1540.

In the two centuries between 1350 and 1540 the composition of synagogal poetry was confined almost exclusively to southern countries. The seliḥot of that period were not always called forth by certain events or by the poetic impulse of their authors. Certain composers wrote seliḥot in which they gave expression to their personal sufferings, adapting their utterances to the theological teachings of the time, that is to say, either of the Zohar or of the "Moreh." About 1400 many penitential hymns were composed as the result of rivalry between pairs of liturgists who, choosing the same Biblical subject, employed different Biblical words for the termination of the seliḥah-strophes. Among such competitors may be mentioned Nissim and Abraham ha-Levi in Provence, Elkanah b. Shemariah and Samuel b. Shabbethai, as well as Caleb and Moses Ḥazzan in Greece. Throughout this period many sanguinary persecutions occurred; and especially cruel were those of the fourteenth century. Abigdor Ḳara, in a seliḥah beginning "El neḳamot," describes the massacres of Prague in 1389.

From what has been said it will be seen that during these four centuries there is a difference in the seliḥot of the payyeṭanim of Spain and those com-

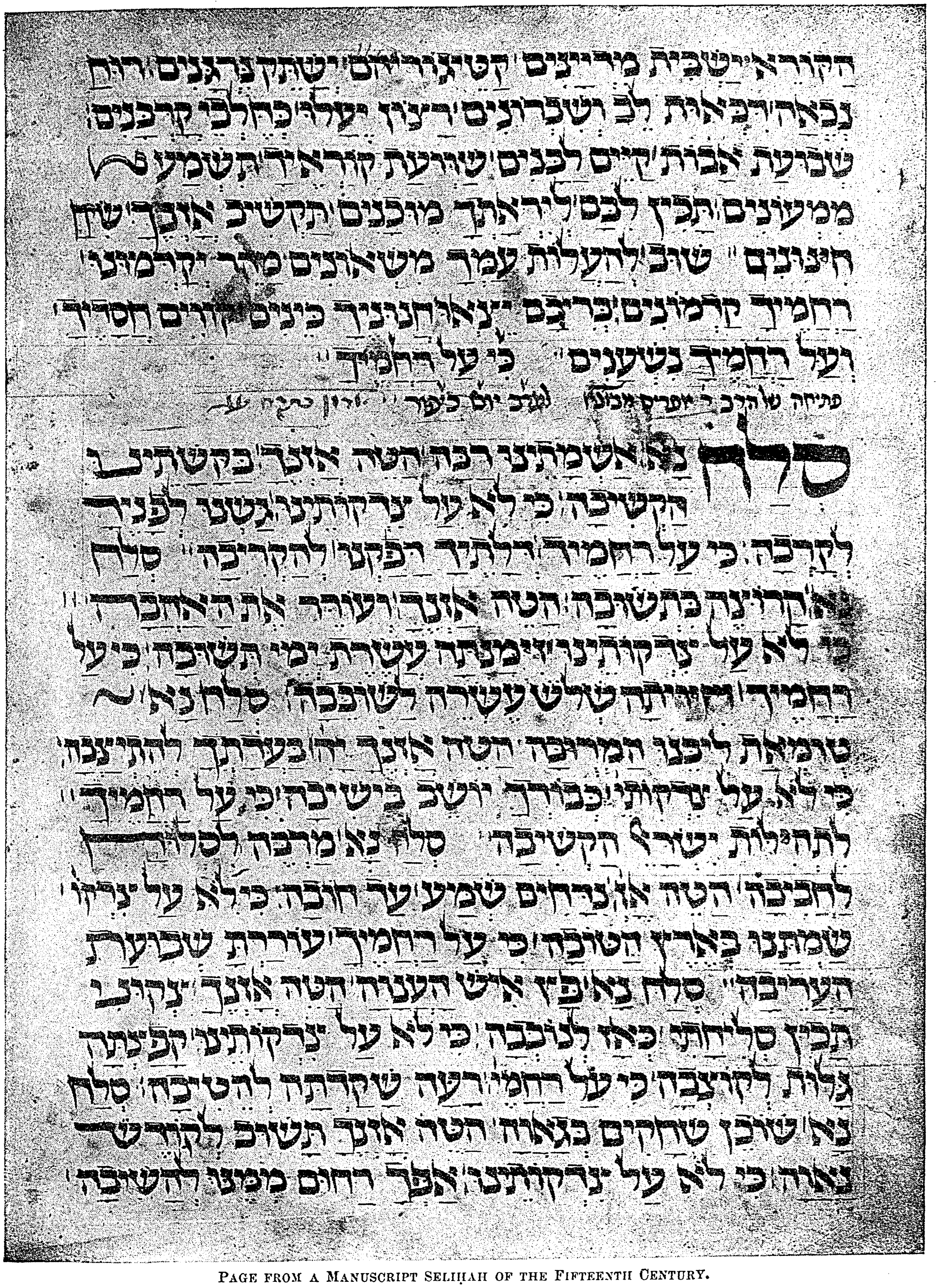

Page from a Manuscript Seliḥah of the Fifteenth Century.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

posed in other countries. The motive that prompted seliḥah-composition was everywhere the same, namely, persecution; but in Spain in the eleventh and twelfth centuries besides this motive there was a poetic impulse as well. The difference, too, is seen in the number as well as in the character of the seliḥot; for, while 1,200 of them were composed in France, Italy, Greece, and Germany, by about 250 authors, no less than 1,000 piyyuṭim, among which were many seliḥot, were composed by the five Spanish poets Solomon ibn Gabirol, Isaac ibn Ghayyat, Moses ibn Ezra, Judah ha-Levi, and Abraham ibn Ezra. It may be added that only some of these composers are known also as teachers, rabbinical authors, or cantors, while in the case of most of them the names are known only through their compositions.

Selihah-Authors, 1540-1750.

In the middle of the sixteenth century the standard rituals of both the Ashkenazim and the Sephardim were fixed. Thus, although the following two centuries (1540–1750), owing to their many persecutions and massacres, produced a considerable number of composers of seliḥot, these compositions were either not adopted at all for the synagogal service or were adopted only in their respective countries and only for special days. Of the Italian, German, and Polish composers of the first of these two centuries may be mentioned the following: Samuel Archevolti in Padua; Eliezer b. Elijah (d. 1586), who removed from Egypt to Bohemia and thence to Poland; Akiba b. Jacob (d. 1597) in Frankfort-on-the-Main; Moses Mordecai Margolioth (d. 1616) in Cracow; and Samuel Edels (MaHaRSHA) in Posen, the last two being composers of seliḥot commemorating the martyrs of 1596. In the period between 1640 and 1750 the Thirty Years' war and the massacres of the Jews under Chmielnicki led to the composition of the earliest seliḥot; the sufferings caused by the Thirty Years' war being described in seliḥot by Samson Bacharach of Prague and by an unnamed payyeṭan in Kremsier, while the horrors committed by the Cossacks in Nemirov, the Ukraine, and Poland are commemorated by Yom-Ṭob Lipmann Heller, Shabbethai ha-Kohen (SHaK), Moses Cohen, Scheftel Horwitz, Joseph of Gnesen, and Gabriel b. Heschel. The seliḥot of Shabbethai ha-Kohen have been adopted by the Polish communities, which recite them on the Twentieth of Siwan. Later sufferings in Poland are commemorated in seliḥot by Wolf b. Löb and Joseph b. Uri, both of whom flourished at the end of the seventeenth century. Of other seliḥah-composers may be mentioned: Abraham Auerbach in Cösfeld (1674), Aaron b. Eliezer, Naphtali ha-Kohen (d. 1717), Samuel b. Moses of Lithuania, and Jacob b. Isaac of Posen. Among the Italian seliḥah-writers were: Joseph Ravenna, Moses Zacuto, Solomon Nizza (1700), and Isaac Pacifico (d. 1746); and among the best-known German seliḥah-composers were: Samuel Schotten, David Oppenheimer, Jacob London (1730), and Lemel Levi, who, at the siege of Glogau (1741), composed a baḳḳashah in four-versed strophes. At that time there was in Amsterdam Abraham Hezekiah Bashan, who composed a rimed teḥinnah for the Ten Days of Repentance. The latest seliḥah-composer seems to have been a certain Moses who, driven from Russia about this time, settled in the Crimea.

The composition of many of the later seliḥot was due to causes other than persecutions. Thus, when societies for early devotion ("shomerim la-boḳer") were formed, the necessity for special prayers was felt; and seliḥot were composed for such occasions. Moreover, epidemic diseases, drought, fires, and wars gave rise to seliḥot supplicating God's mercy and the intervention of angels.

Among Sephardim and Ashkenazim.

The main divisions of the seliḥot are two, Sephardic and Ashkenazic, each of which presents various local differences. These two divisions differ from each other with regard to (1) the number of the seliḥah days (the Sephardim having the larger), (2) the nature of the seliḥot, and (3) their arrangement. The Sephardic collection is the older. In the time of Amram Gaon, as appears from his "Siddur," seliḥot were composed for all the fast-days, including the Ninth of Ab, on which day the Ashkenazim recite only ḳinot (see Ḳinah). But even in Amram's time the practise differed in certain communities with regard to the introductory seliḥah, which in some places was "Lo be-ḥesed we-lo be-ma'asim banu le-faneka," in others "Atanu 'al shimka" or "Abinu malkenu abinu attah." Each of these introductory seliḥot was common to all the fast-days, and after it special seliḥot appropriate to the occasion were recited. In Amram's time the seliḥot were recited in the middle of the sixth prayer of the "Shemoneh 'Esreh"; later they were transferred to its end. Except at Ferrara, this is now the custom observed by both the Sephardim and the Ashkenazim (Shulḥan 'Aruk, Oraḥ Ḥayyim, 566, 4).

The Sephardic collection contains seliḥot (1) for the Ten Days of Repentance, which, like the Ashkenazic seliḥot for those days, are generally printed separately; (2) for New-Year and the Day of Atonement, which are incorporated in the Sephardic Maḥzor; and (3) for public fast-days, which are published in the ritual. The recital of seliḥot for the penitential days begins, according to Hai Gaon, on the first day of Elul, as is the custom in Yemen and Venice. In certain places, however, they are first recited on the fifteenth of the same month, while in others again they are recited only on the days between New-Year and the Day of Atonement. Unlike the seliḥot for the public fast-days, these are recited before dawn, that is to say, in the last night-watch; they are therefore called "Seder ashmoret ha-boḳer."

Besides the penitential prayers which are common to all days on which seliḥot are recited, such as the introductory seliḥot and the thirteen attributes of God, with their two introductions, there are two or more special seliḥot for each week-day as well as for each of the days between New-Year and the Day of Atonement. On New-Year the Sephardim recite only a few seliḥot, namely, one beginning "Elohai al tedineni," before Nishmat, a pizmon after the "Shaḥarit" prayer—that for the first day beginning "Le-ma'anka Elohai" and composed by David ibn Paḳuda, and that for the second day beginning "Ya'aneh be-bor abot"—and a long pizmon beginning "'Et sha'are raẓon le-hippateaḥ," before the blowing of the shofar. On the Day of Atonement seliḥot consisting of confessions ("widduyim") and pizmonim are recited in all the five services.

The seliḥot for public fast-days consist of those arranged for the five universal fast-days, namely, the Third of Tishri (Fast of Gedaliah), the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), the Seventeenth of Tammuz, and the Ninth of Ab, and those compiled for the Minḥah service of these five days and for that of the eve of New Moon. At the morning service of each of the five fast-days there are recited, besides the ordinary seliḥot, two or three special ones and a pizmon. The Minḥah service has one compilation for all the five days and another for the twelve eves of New Moon. Both compilations begin with the seliḥah "Shema' ḳoli," which opens the Minḥah service, except on the eve of New-Year, when the service is opened with the seliḥah beginning "Elohai al tedineni." The morning service of the Ninth of Ab has comparatively few seliḥot, their place being occupied by ḳinot. It may be said that in Saadia's "Siddur" all the piyyuṭim recited on the Ninth of Ab are termed seliḥot, though in reality many of them are dirges. Some seliḥot are recited by the Sephardim on the seventh day of the Feast of Tabernacles (Hosha'na Rabbah) also, this day being considered one of the penitential days.

Development of Seliḥot.

As stated above, the Sephardic seliḥot differ according to the localities in which they are employed; consequently seliḥah collections based on the customs of the Sephardic communities of Yemen, Tripoli, Venice, and other places are met with. As already mentioned, Amram's "Siddur" indicates differences of practise concerning the introductory seliḥah. Later on, with the development of the seliḥot literature, these local differences became still more marked, each community choosing certain seliḥot and deciding the method of arrangement. The differences extend also to the grouping of the Biblical verses to which the poetic seliḥot are attached. Some examples may be given here. The Tripolitan collection has for every seliḥah morning eleven seliḥot, different for each day, and beginning with a "petiḥah" and terminating with a "ḥaṭanu." On the days which precede New-Year special closing seliḥot, mostly by Isaac ibn Ghayyat, are recited. There are also seliḥot for the Sabbath service of the Ten Days of Repentance. The seliḥah collection of Oran and Tlemçen has six seliḥot for each of the twenty-five seliḥah nights, the services for which are always opened and in most cases closed by Isaac ibn Ghayyat's compositions. A manuscript collection of African seliḥot (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1162) contains 391 for twenty-six seliḥah nights preceding and six nights following New-Year, the numbers for each night varying from nine to nineteen. The Tripolitan seliḥah collection consists chiefly of Isaac ibn Ghayyat's compositions, the remainder being by Solomon ibn Gabirol, Judah ha-Levi, Moses Ḳimḥi, and David ibn Paḳuda.

For Yom Kippur Kaṭon.

The Ashkenazic seliḥah division comprises: seliḥot for the penitential days, generally published separately under the title "Seder Seliḥot" or simply "Seliḥot"; those for the services of the Day of Atonement, generally incorporated in the Maḥzor; and those for the public fast-days together with the occasional seliḥot, all incorporated in the prayer-books. The recitation of the main Ashkenazic seliḥot for the penitential days begins on the Sunday before New-Year, or, if the first day of the latter falls on Monday or Tuesday, on the Sunday of the preceding week. Thus the number of the seliḥah days before New-Year varies from four to eight; each of these days has special seliḥot assigned to it, as has also, in all cases, the eve of New-Year. The number of seliḥot for the New-Year Day is considerably larger than that for the other penitential days. Then follow the seliḥot for the six days (excepting Sabbath) between New-Year and the Day of Atonement, beginning with the Fast of Gedaliah and terminating with the eve of the Day of Atonement. All the seliḥot of the penitential days, including those of the Fast of Gedaliah, are recited by the Ashkenazim before dawn. The seliḥot compiled for the public fast-days include those arranged for Monday, Thursday, and Monday following the feasts of Passover and Tabernacles, and those arranged for the three obligatory fast-days, the Tenth of Ṭebet, the Thirteenth of Adar (Fast of Esther), and the Seventeenth of Tammuz. It should be stated that the seliḥot of Monday, Thursday, and Monday are recited only if there are ten men of the congregation fasting. Like the Sephardic Minḥah seliḥot for every eve of New Moon, some Ashkenazic siddurim include a compilation of seliḥot entitled "Yom Kippur Ḳaṭon." These are taken from other seliḥah collections and used to be recited each month in the Minḥah service of the eve of New Moon, if the quorum of fasters was present. This custom, however, has become almost obsolete, the seliḥot being recited only on the eve of the New Moon of Elul. It has been remarked above that the seliḥot for the Ninth of Ab were later superseded in the Ashkenazic rite by ḳinot. In Germany, Poland, and Italy this change was made as early as the thirteenth century; but in the siddurim of Provence and Avignon some traces of seliḥot for that fast-day still remain. Like the Sephardic seliḥot, those of the Ashkenazic rite differ in various countries with regard to selection, number, and arrangement. Thus, while in Germany, Lithuania, and Poland the number recited on the eve of New-Year is considerably greater than that on the eve of the Day of Atonement, the contrary is the case at Avignon and Carpentras. Again, a difference between the two latter communities exists with regard to the selection and number of the seliḥot. Moreover, special seliḥot are recited on special days in various places in commemoration of certain mournful local events. The best known of the local seliḥah days are: Nisan 1, at Erfurt; Nisan 23, at Cologne and some other places, in commemoration of the massacres of 1147; Iyyar 23, at Worms; Siwan 20, in France, England, and the Rhine provinces, in commemoration of the martyrs of Blois in 1171; the same date, in Poland since the Chmielnicki massacres (1649); Ṭebet 29, at

Worms; Adar 2, at Prague, in commemoration of the troubles of 1611; and Adar 29, at Nuremberg and Fürth. A seliḥah composed by Shabbethai Sofer in 1630, to be recited by the community of Przemysl on the eve of the New Moon of Nisan, has recently been discovered and has been published in "Ha-Shaḥar" (ii. 157). It consists of four-lined strophes and is arranged alphabetically; it relates a sanguinary event which befell the community of Przemysl, and describes the martyrdom of some Jewish families.

For Special Occasions.

There are special seliḥot for the members of the Ḥebra Ḳaddisha, the established day for the recital of which is generally the fifteenth of Kislew, although different communities have different arrangements. For example, the seliḥot for the ḥebra ḳaddisha of Halberstadt differ from those for the Frankfort-on-the-Main society; the Lemberg ḥebra recites its special seliḥot on the Thursday of Shemot, while that of Cracow recites its own seliḥot on the Monday of the same week. In certain places seliḥot are recited on Mondays and Thursdays of Shemot, Wa'era, Bo, Beshallaḥ, Yitro, Mishpaṭim, Terumah, and Teẓawweh (שובבים תת), in a leap-year. These seliḥot were first recited in Austria, Moravia, and Bohemia; and since 1639 they have been used in Lublin also. In the Nuremberg seliḥah collection also there are seliḥot for שובבים תת; they are recited on Thursdays only. The Italian communities recite seliḥot, composed by Moses Zacuto, in the Minḥah services of the first six weekly lessons (שובבים) only. The Nuremberg collection contains, besides, special seliḥot for recitation on the eves of the New Moons of Nisan and Ab, respectively; others for circumcision when this ceremony falls on a seliḥah day; and still others, composed by Simeon b. Zalman Fischhoff of Vienna, for recitation when the smallpox is raging.

The earliest seliḥah edition is that according to the Roman ritual (Soncino, 1487), the next oldest being that of the community of Prague (Prague, 1529). Then follows the seliḥah edition of the German order, edited by Meïr Katzenellenbogen of Padua (Heddernheim, 1546). Two years later there appeared at Venice the same seliḥah collection, with a commentary on the difficult words. The collection of the Polish rite, with a full commentary by Mordecai Mardus, was published at Cracow in 1584, and in 1597 that of the German rite, with a commentary by the same author, appeared in Prague. A German translation of the Polish seliḥot, made by Jacob b. Elijah ha-Levi, was published at Frankfort-on-the-Oder, 1602. In 1671 there were published in the same place the seliḥot of both the German and Polish rites, with a German translation. At Amsterdam in 1688 Eliakim b. Jacob published a Judæo-German translation of the Ashkenazic seliḥot for the whole year, that is to say, of those that are printed in the "Siddur." Thirty years later those for the penitential days, with a Judæo-German translation by Eliakim, appeared in the same city.

Bibliography: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 32 *et seq.*; Steinschneider, *Jewish Literature*, pp. 158, 340 *et seq.*; Zunz, *S. P.* pp. 59-363; idem, *Ritus*, passim; idem, *Literaturgesch.* passim. For editions and translations see Benjacob, *Oẓar ha-Sefarim*, pp. 420 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 430 *et seq.*

W. B. M. Sel.

——**Music:** The more antique the traditional melody, the more ancient, as a general rule, the section of the liturgy in connection with which it has been handed down. Thus the reading of the Scriptures, the earliest devotional exercise of the Synagogue, is in all the various groups of rituals (see Liturgy) framed on the musical theory of the first few centuries of the common era, and presents the form of Cantillation, founded on an elementary notation by neumes or accents, in which the music of antiquity was cast. The free improvisation, again, on a fixed traditional model, to which the next oldest section of the devotions, the "'Amidah" and the blessings centering around the "Shema'," is intoned, is cast in scales (comp. Jew. Encyc. ix. 122, *s.v.* Music, Synagogal) nearer to those employed in the plain-song of the Catholic Church and the Perso-Arab melody, and developed in the period from the seventh to the eleventh century; while it exhibits a form of song equally late (comp. Gevaert, "Origines du Chant Liturgique de l'Eglise Latine," p. 30, Ghent, 1890), and still flourishing in Mediterranean regions and in India (comp. Day, "The Music of Southern India," *s.v.* "Raga," London, 1894; Gevaert, "Histoire et Théorie de la Musique de l'Antiquité," ii. 316). But when, later on, the ancient propitiatory prayer for the fast-days (Ta'an. 16b) developed into the seliḥah (see above) and the liturgy of penance took its shape as a complete service (comp. Zunz, "Ritus," pp. 120 *et seq.*), the ḥazzan's intonation of that service, termed collectively "seliḥot," exhibited still later musical elements, being based on scales more closely agreeing with those of post-medieval Western melody and shaped on its more rhythmic and mensural forms.

Later Origins.

While, too, agreement between the various northern or southern rituals is complete in the method and style, as in the matter, of the cantillation, and is approximated in the recitation, as in the diction, of the older benedictions and prayers, a wide divergence is at once observable in the melody as in the text of the penitential rituals containing the seliḥot, the main point of contact being the imitation of such non-Jewish airs as possess a strain of melancholy (comp. Menahem de Lonzano, "Shte Yadot," p. 65b). The first presentation in the synagogue of the liturgical melodies of the fast-days, therefore, may be assigned to between the tenth and the fifteenth century; and their prevailing wail of grief, even more noticeable than the note of contrition, voices the melancholy experiences of Jewry during that period. Their especial transmission by the line of the so-called Polish precentors has led some to enlarge on their resemblance, in this expression of sadness, to the airs redolent of gloom and despair favored by the peasantry of Slavonic and other east-European regions. The melancholy and grief, however, are but natural expressions of penance; and the minor mode is as noticeable in the German or in the Spanish tradition.

The central feature of the seliḥot is the proclamation of the thirteen attributes of mercy (Ex. xxxiv.

6-7; see Middot, Shelosh-'Esreh) with the prayer introducing them. This is normally recited after each selihah-hymn, and so in the Spanish rite is uttered as many as twenty-six times in the Atonement services. Reform congregations usually now limit its utterance to once in each service. With the Sephardim, also, it is followed by a flourish on the Shofar during the week-days from the 3d to the 9th of Tishri (*i.e.*, the "ten days of penitence"), recalling the similar practise of the Talmudical period (Ta'an. ii. 1). Other features common to all the rituals are the extensive quotation of selected texts, the prayer of contrition and the short confession Ashamnu, and the ancient concluding summaries, as that in alphabetical acrostic, with the form "Answer us, A, B, C, etc., answer us," or the Aramaic prayer reproducing that outlined in the Talmud (*ib.*) in Hebrew. Otherwise the rituals differ extensively, more particularly in the selection and even in the ranking of the medieval hymns of penitence.

Divergence in Rituals.

These poems, indeed, constitute the difference within the wider uses, as between the Bohemian (and Polish and English) and the German (and Dutch) orders. In these two orders the selihot are recited during the week preceding the New-Year and between it and the Day of Atonement. In the Sephardic ritual they are read on forty days, from the 2d of Elul to the Day of Atonement (in allusion to Deut. ix. 18).

SELIHOT

INTRODUCTORY VERSICLES

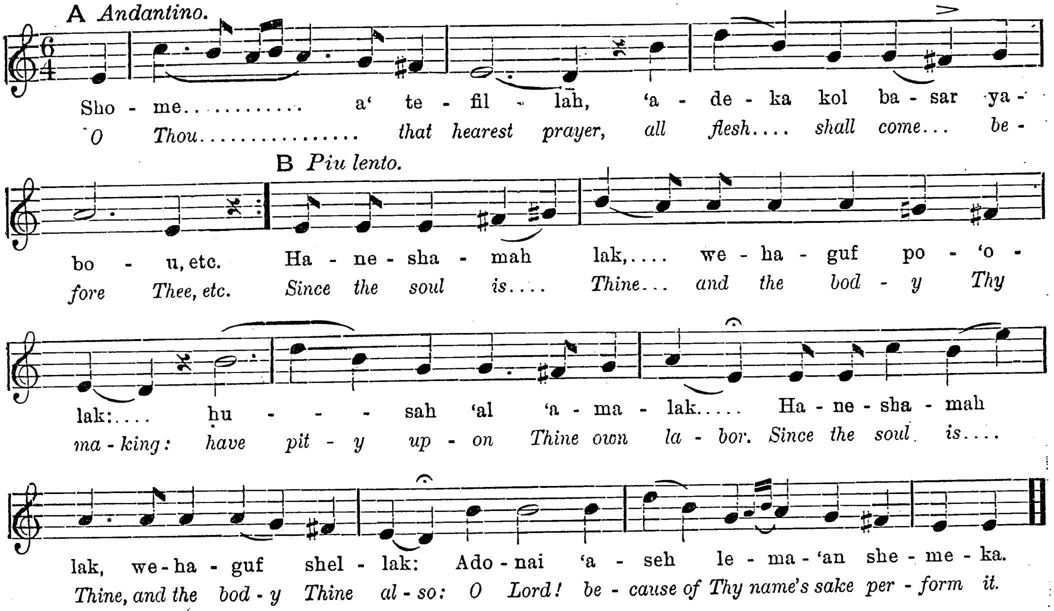
A Andantino.
Sho - me.......... a' te - fil - lah, 'a - de - ka kol ba - sar ya -
O Thou................ that hearest prayer, all flesh.... shall come... be -
B Piu lento.
bo - u, etc. Ha - ne - sha - mah lak,.... we - ha - guf po - 'o -
fore Thee, etc. Since the soul is.... Thine... and the bod - y Thy
lak:.... hu - - - sah 'al 'a - ma - lak..... Ha - ne - sha - mah
ma - king: have pit - y up - on Thine own la - bor. Since the soul is....
lak, we - ha - guf shel - lak: Ado - nai 'a - seh le - ma - 'an she - me - ka.
Thine, and the bod - y Thine al - so: O Lord! be - cause of Thy name's sake per - form it.

In the Ashkenazic use the selihot service is of two types: (1) A longer order, recited at early morning on the days mentioned, before and after the New-Year, as well as in the "Kol Nidre" service on the evening of Atonement, forms a quasi-independent service by itself. (2) An abbreviated order, in the morning, additional, and afternoon services of Atonement, and in the morning service of the fasts of Monday, Thursday, and Monday after Passover and Tabernacles (see Fasting), the Tenth of Ṭebet, the Thirteenth of Adar, and the Seventeenth of Tammuz, is inserted in the repetition of the "'Amidah." The longer order itself commences with an antiphonal series of Scriptural texts, strung together in compliance with R. Simlai's dictum that praise should precede prayer, and associated in the Talmud with the passage Ex. xxxii., read on fast-days (Ber. 23a). These versicles are intoned to a melodious and interesting chant (A in the music herewith), a slight variation of which (B) forms the beautiful melody which closes the intonation.

The thirteen attributes are customarily proclaimed without definite melody by the assembly. But the versicles (modified from Ps. lxxxvi. 6, v. 3, ciii. 13, xx. 10, etc.) which follow them lead on in the Polish ritual, after the introduction, to the prayer of Moses (Num. xiv. 19-20) and its response, from which the selihot derive their title; and this is usually chanted to a florid melody of the fifteenth or sixteenth century, founded on the general intonation of the penitential evening service, and quoted from its most important position as ushering in the Day of Atonement after the proclamation of Kol Nidre.

Pizmon Melodies.

In modern days the tradition has been received of reading each seliḥah in an undertone, the conclusion being marked by the ḥazzan's singing of the last stanza to the general penitential melody. The sole exceptions to this custom, which otherwise covers every metrical and subject form of seliḥah, are the Pizmon or chief and last hymn in each service, and some few hymns in the Atonement services (see Ne'ilah; Omnam Ken). Of the pizmon hymns, a number possess characteristic melodies of their own, as, for example, Adonai, Adonai; Bemoẓa'e Menuḥah; Ne'ilah; She'eh Ne'esar; Shofeṭ Kol ha-Areẓ; Yisrael Nosha'; Zekor Berit. But where no such musical tradition prevails, the pizmon is chanted at length to the melody of the concluding verse of ordinary seliḥot, which also ushers in the abbreviated order and leads up to the congregational proclamation of the "Middot" as well. It may be considered the general seliḥah-chant, and seems to date in its present form from the fifteenth century. But its final phrase, which serves as a congregational response on the Day of Atonement, appears to be much more ancient. It is precisely the intonation and mediation of the second tone ("alter tristibus aptus") of the Gregorian psalmody, with this "mediation" treated as an "ending" in the sixth tone ("sextus lachrymatur et plorat"). The initial portion of the chant also exhibits the tonality of

SELAḤ NA

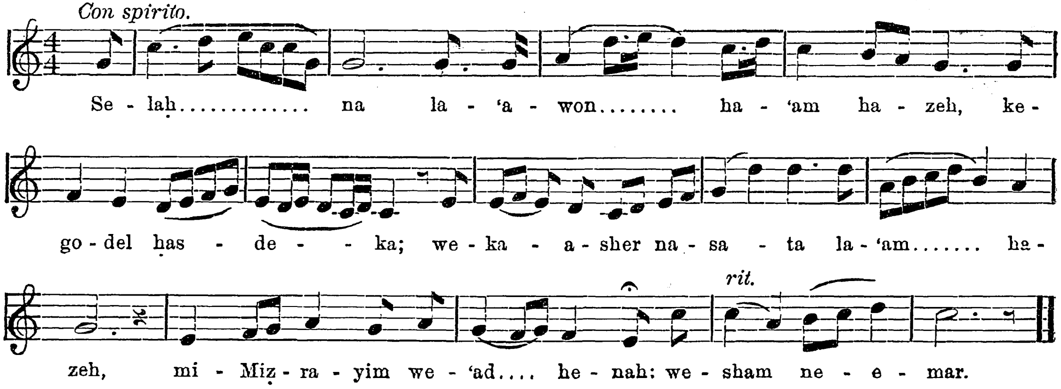
Con spirito.
Se - laḥ............ na la - 'a - won........ ha - 'am ha - zeh, ke -
go - del ḥas - de - - ka; we - ka - a - sher na - sa - ta la - 'am....... ha -
rit.
zeh, mi - Miẓ - ra - yim we - 'ad.... he - nah: we - sham ne - e - mar.

ASHKENAZIC SELIḤAH CHANT

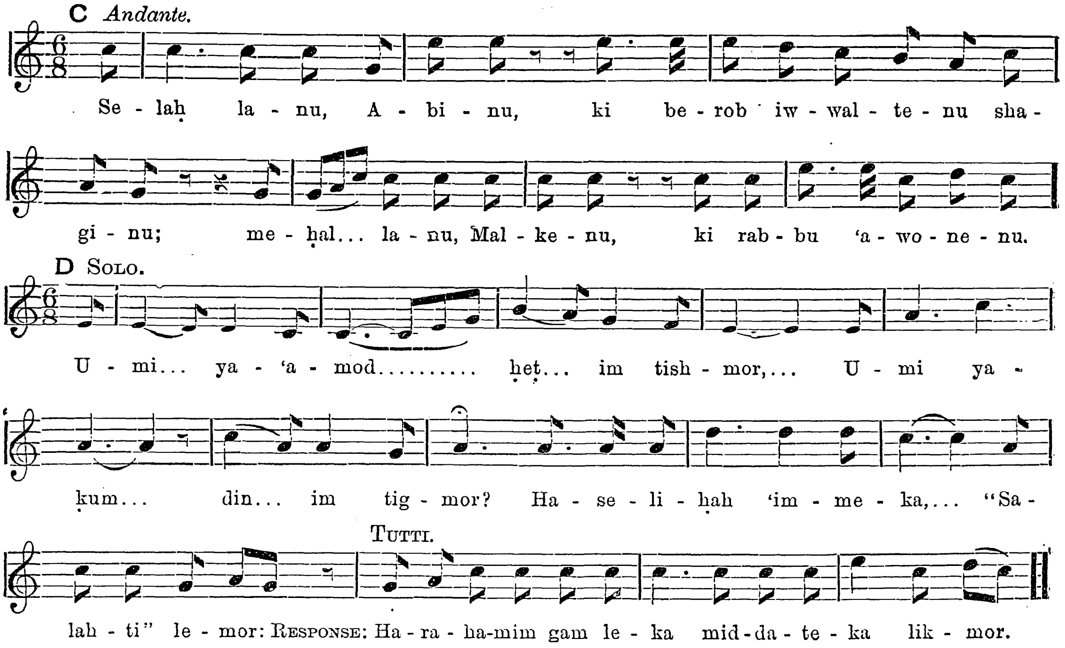
C Andante.
Se - laḥ la - nu, A - bi - nu, ki be - rob iw - wal - te - nu sha -
gi - nu; me - ḥal... la - nu, Mal - ke - nu, ki rab - bu 'a - wo - ne - nu.
D Solo.
U - mi... ya - 'a - mod.......... ḥeṭ... im tish - mor,... U - mi ya -
ḳum... din... im tig - mor? Ha - se - li - ḥah 'im - me - ka,... "Sa -
Tutti.
laḥ - ti" le - mor: Response: Ha - ra - ḥa-mim gam le - ka mid - da - te - ka lik - mor.

this second tone (from the fourth below to the fifth above D, reciting on F), and points to an earlier medieval imitation of the Church plain-song in some Rhenish synagogue (comp. Kol Nidre).

ASHKENAZIC VERSICLE MELODY

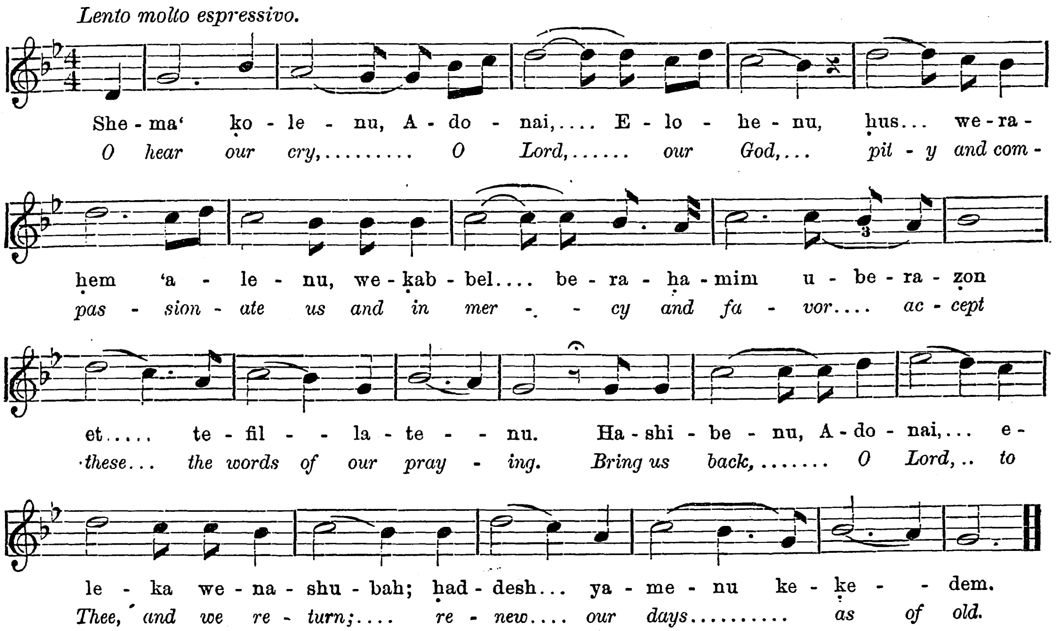
Lento molto espressivo.
She - ma' ko - le - nu, A - do - nai,.... E - lo - he - nu, ḥus... we - ra -
O hear our cry,......... O Lord,...... our God,... pit - y and com -
ḥem 'a - le - nu, we - ḳab - bel.... be - ra - ḥa - mim u - be - ra - ẓon
pas - sion - ate us and in mer - - cy and fa - vor.... ac - cept
et..... te - fil - - la - te - - nu. Ha - shi - be - nu, A - do - nai,... e -
these... the words of our pray - ing. Bring us back,....... O Lord,.. to
le - ka we - na - shu - bah; ḥad - desh... ya - me - nu ke - ḳe - - dem.
Thee, and we re - turn;.... re - new.... our days.......... as of old.

A prayer commencing "Zekor" (Remember) follows the last seliḥah, based on the consolatory promises of Scripture and quoting the text in each case. It is recited by the ḥazzan in a sad chant of ever-increasing intensity, which rises to a climax when the concluding prayer (v. 21) of Lamentations is recited to the affecting melody here quoted, and leads into the confession of faith, Ashamnu.

The Sephardic ritual is not characterized by such a regular change of hymns as are the seliḥot of the Ashkenazim; and the melodies, likewise, are more constant and invariable after the opening hymn (Anna Beḳorenu; Adonai Beḳol Shofar; Yah Shema'). But they are characteristic, and, like so very many other airs of the Sephardic tradition, give evidence of their Peninsular origin. In some of the phrases sung, as in the "Shema'

SEPHARDIC ANTIPHONY

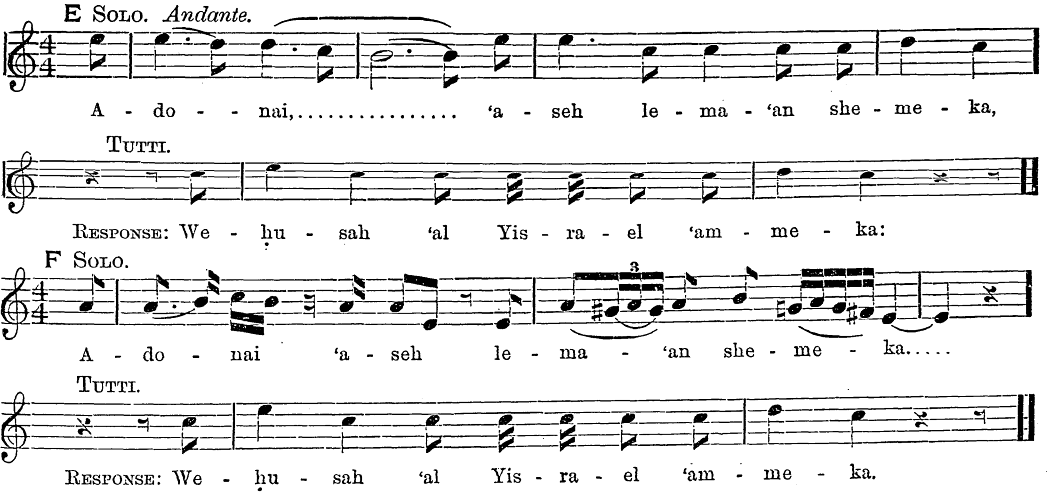
E Solo. Andante.
A - do - - nai,................. 'a - seh le - ma - 'an she - me - ka,
Tutti.
Response: We - hu - sah 'al Yis - ra - el 'am - me - ka:
F Solo.
A - do - nai 'a - seh le - ma - 'an she - me - ka.....
Tutti.
Response: We - hu - sah 'al Yis - ra - el 'am - me - ka.

Yisrael," etc., which is repeated in the Atonement selihot, there is an essential resemblance to ancient musical sentences of the Ashkenazic tradition (comp. NE'ILAH), whose general selihah chant is also reproduced to some extent. Compare the Amsterdam tradition (E) in the preceding antiphony with C in the transcription of the selihah chant, and the Leghorn tradition (F) with D there shown.

Antiphony.

The Sephardic recitation of Scriptural verses is calmer and more chant-like than the Ashkenazic, if only because so much more falls to the congregants, as compared with the precentor, in the former tradition. The more emphatic of these texts are, however, chanted first by the ḥazzan and antiphonally repeated by the congregation, and the concluding verse from Lamentations likewise, in the southern use, closes as climax the central section of the selihot.

Repeatedly employed, as the general chant is in the Ashkenazic use, and similarly utilized, is a more formal melody, in which the first strain is repeated as often as the length of the hymn or prayer necessitates, and the second strain ends, with a long-drawn wail.

BIBLIOGRAPHY: A. Baer, *Ba'al Tefillah*, Nos. 1307-1361, 1411-1426, 1451-1453, 1462-1465, Göteborg, 1877, and Frankfort-on-the-Main, 1883; Cohen and Davis, *The Voice of Prayer and Praise*, Nos. 243-256, 265, 273-274, 276-277, London, 1899; Jessurun, *Book of Prayer of the Spanish and Portuguese Jews*, vol. iii., Appendix, London, 1904.

A. F. L. C.

SEPHARDIC SELIḤAH TUNE

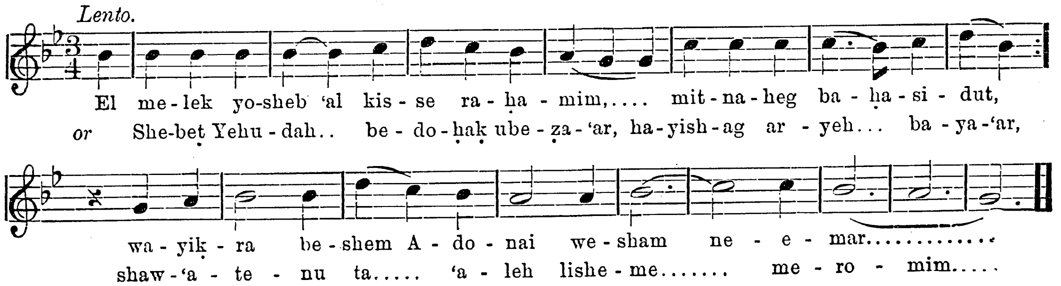
Lento.
El me-lek yo-sheb 'al kis-se ra-ḥa-mim,.... mit-na-heg ba-ḥa-si-dut,
or She-beṭ Yehu-dah.. be-do-ḥaḳ ube-ẓa-'ar, ha-yish-ag ar-yeh... ba-ya-'ar,
wa-yiḳ-ra be-shem A-do-nai we-sham ne-e-mar.............
shaw-'a-te-nu ta..... 'a-leh lishe-me....... me-ro-mim....

SEPHARDIC VERSICLE MELODY

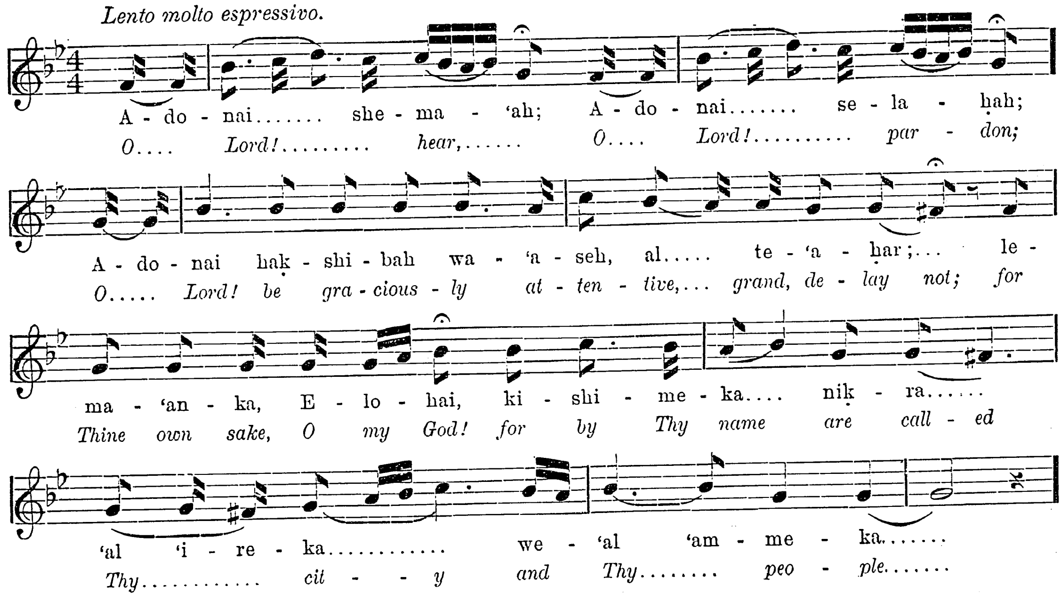
Lento molto espressivo.
A-do-nai....... she-ma-'ah; A-do-nai....... se-la-ḥah;
O.... Lord!......... hear,...... O.... Lord!.......... par-don;
A-do-nai haḳ-shi-bah wa-'a-seh, al..... te-'a-ḥar;... le-
O..... Lord! be gra-cious-ly at-ten-tive,... grand, de-lay not; for
ma-'an-ka, E-lo-hai, ki-shi-me-ka.... niḳ-ra......
Thine own sake, O my God! for by Thy name are call-ed
'al 'i-re-ka............ we-'al 'am-me-ka......
Thy............ cit-y and Thy........ peo-ple.......

SEMAḤOT ("Joys"): Euphemistic name of the treatise known as "Ebel Rabbati," one of the so-called small or later treatises which in the editions of the Babylonian Talmud are placed after the fourth order, Neziḳin; it treats of mourning for the dead. A collection of baraitot entitled "Ebel Rabbati" is cited in the Talmud (M. Ḳ. 24a, 26b; Ket. 28a), sentences therefrom being quoted; but it

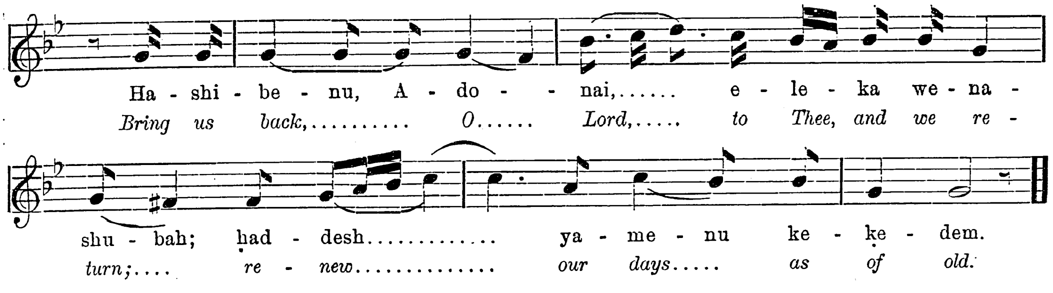
Ha - shi - be - nu, A - do - - nai,...... e - le - ka we - na -
Bring us back,.......... O...... Lord,..... to Thee, and we re -
shu - bah; had - desh............. ya - me - nu ke - ke - dem.
turn;.... re - new............. our days..... as of old.

is not identical with the treatise now under consideration, since only one of the three sentences in question, namely, that cited in Ket. 28a, is found even in an approximate form in Semaḥot (ii. 13–14).

"Ebel Rabbati."

The designation "Ebel Rabbati" in the Talmud seems indeed to presuppose that a shorter treatise of like content was in existence at the time of the Amoraim, although it is probable that the term "Rabbati" (the Large) was used merely because the collection of mourning regulations to which it was applied was more copious than that contained in the Mishnah (M. Ḳ. iii.). So much, however, is certain, that besides the treatise which is now known as Semaḥot or Ebel Rabbati there was an older collection of baraitot concerning funeral ordinances, and that the former was designated "Rabbati" to distinguish between the two. The gaon Naṭronai b. Hilai (853–856), in answer to the question "What is the Ebel Rabbati?" gives the reply: "Ebel is a treatise of the Mishnah in which are contained the regulations concerning mourning for the dead and most of the halakic ordinances of the third chapter of Mo'ed Ḳaṭan. There are two such: a large and a small one" (in Edelmann, "Ḥemdah Genuzah," No. 90; comp. "'Aruk," *s.v.* אבל). Numerous fragments of the so-called "small" Ebel treatise have been preserved, notably in Isaac ibn Ghayyat's "Halakot," in Naḥmanides' "Torat ha-Adam," in "Tanya," and in Jacob b. Asher's "Ṭur" (see the comparison of these passages by Brüll in his "Jahrb." i. 10–22). To judge from these fragments the small Ebel contained regulations concerning visitation of the sick, treatment of the dying, laying out of the corpse, mourning for the dead, arrangement of graves, and collection of the bones ("ossilegium"), which was customary among the Jews as well as among the Greeks. This treatise, which is the oldest collection of halakot on mourning customs, was compiled in Palestine; and, according to Brüll (*l.c.*), R. Eleazar b. Zadok, who lived in Lydda at the time of Gamaliel II., prepared the nucleus of it. It was then amplified, enriched, and revised by R. Ḥiyya; but as it was known to a small circle only, it was replaced by the later treatise Ebel Rabbati, which borrowed much from it.

Contents of the "Small" Ebel.

The treatise Semaḥot is a post-Talmudic product and originated in Palestine. This explains the many coincidences of its contents with the baraitot of the Palestinian Talmud. It is a compilation from various older works; and in many passages traces of revision are to be noticed. The compiler incorporated a considerable part of the small Ebel, as well as much from other works, besides adding original matter. The late date of the compilation of the treatise may be seen from the use of the two Talmudim and from the character of the composition itself, which is unmistakable.

Late Date.

The work reached Babylonia in the geonic period; and even at that time it received amplifications and additions from both Talmudim. It took on its present form probably in the middle of the eighth century (Brüll, *l.c.* p. 48), if not later. The work was comparatively widely circulated at the time of the later geonim, since reference to a passage in it is made in a question addressed to Sherira and Hai from a distant region. In their responsum to this question they call the treatise "Mishnatenu" = "our Mishnah" (Naḥmanides, "Torat ha-Adam," p. 51a, Venice, 1598). Rashi had the work in its present form, since he explicitly cites as the commencement of the treatise the opening words of the present text.

The treatise is divided into fourteen chapters; and this division dates from the thirteenth century at the latest, since even Mordecai cites it by chapters ("Mordekai" on M. Ḳ. 919, 926, 929). The tractate contains almost complete instructions as to the treatment of the dying and the dead, from the commencement of the death-agony to the arrangement of the grave which receives the remains. Numerous examples from current practise are cited. A large number of haggadot also are included. On the whole, it furnishes much valuable material for the study of Oriental antiquities in general and of ancient Jewish practises in particular, for the verification of historical facts, and for an understanding of the development of Jewish customs. The present text is defaced by many corruptions; so that its original form can not now be determined. Whereever possible the commentators have made corrections on the basis of critical comparison, or have called attention to the corruptions.

The following is a short outline of the contents of the treatise:

The first chapter is preceded by a haggadic introduction, inasmuch as it is considered desirable to begin so mournful a treatise with a sentence of a lighter character (comp. Brüll, *l. c.* p. 27, note 41).

Ch. i.: A person in the agony of death is regarded in every respect as fully alive (§§ 1–8);

Contents.

mourning to be observed for heathen and slaves; other regulations concerning slaves. In this connection it is said that only the three patriarchs Abraham, Isaac, and Jacob may correctly be called the fathers of the Hebrew race, and only the four women Sarah, Rebekah, Rachel, and Leah, the matriarchs (§§ 9–14).

Ch. ii.: Mourning customs to be observed for a suicide; cases in which a person found dead is to be regarded as a suicide (§§ 1–6); mourning to be observed, for a person condemned and executed by a Jewish tribunal (§§ 7–9); no mourning is to be observed, even by their nearest relatives, for persons who have renounced their nationality and their faith (§ 10); mourning to be observed for a person executed by a non-Jewish tribunal; other regulations (§§ 11–14).

Ch. iii.: The different burial customs, varying according to the age of the deceased.

Ch. iv.: Cases in which a priest may handle a corpse, although he thereby loses his priestly purity.

Ch. v.: Mourners are prohibited from performing any work during the seven days of mourning; laws relating to excommunicants.

Ch. vi.: What a mourner may and may not do during the seven days of mourning; what a person under a ban may not do; attitude of the community toward him.

Ch. vii.: Nature of the thirty days' mourning. In connection therewith many other regulations are enumerated which have to do with terms of thirty days.

Ch. viii.: Customs which one may observe, although they appear to be heathen customs; various proverbs, anecdotes, and historical narratives.

Ch. ix.: Different mourning customs for different relatives and for different events.

Ch. x.: Mourning while the corpse is still in the house; mourning for scholars and princes; and other regulations.

Ch. xi.: When two corpses are in the city, which of the two is to be buried first; the mourning of a wife for the relatives of her husband; signs of mourning to be displayed in the house of a mourner.

Ch. xii., xiii.: Regulations concerning ossilegium (see above); various other regulations, and anecdotes.

Ch. xiv.: Regulations concerning graves and the laying out of burial-places; the mourning feast in the house of the mourner. See Burial; Funeral Rites; Mourning.

Bibliography: N. Brüll, *Die Talmudischen Traktate über Trauer um Verstorbene*, in *Jahrb.* i. 1–57; M. Klotz, *Der Talmudische Traktat Ebel Rabbati oder Semaḥot*, Berlin, 1890; Weiss, *Dor*, ii. 246.

W. B. J. Z. L.

SEMALION (סמליון): Name occurring in an obscure passage relating to the death of Moses (Sifre, Deut. 357; Soṭah 13b), which modern scholars consider to be identical with the Greek *Σημαλέον* (= "giving a sign") and about which the ancient commentators disagreed, being uncertain whether it was the name of a man or of an angel. Rashi (on Soṭah *l.c.*) holds that it is the name of a scholar; but R. Hananeel (quoted in Tos. *ad loc.*) declares that some think it to be the name of an angel. In the latter case Semalion would be the angel who announced Moses' death (comp. Samuel Edels on Soṭah *l.c.*), whence his name.

The name סימואל is found in the Hebrew MS. No. 770 of the Bibliothèque Nationale, Paris (p. 125b) as that of an angel presiding over the month of Marḥeshwan, and in "Sefer Razi'el" (p. 5a) as that of the angel who presides over the second solar period ("teḳufah"). This name is supposed by M. Schwab ("Vocabulaire de l'Angélologie," pp. 197–198) to be identical with *Σημαλέος*. It may be said that the latter name is in Greek mythology an epithet of Zeus. If, however, "Semalion" is the name of a person, it is identical with the "Semellius" (*Σεμέλλιος*) of I Esd. ii. 16.

Bibliography: N. Brüll, *Jahrb.* iv. 98; Kohut, *Aruch Completum*, s.v. סמליון; S. Krauss, *Lehnwörter*, ii. 308; Levy, *Neuhebr. Wörterb.* s.v. סמליון.

J. M. Sel.

SEMIATITSCH, GEDALIAH: Lithuanian Talmudist of the seventeenth and eighteenth centuries. He was one of the Ḥasidic party which in 1700 made a pilgrimage to Palestine under the leadership of Judah Ḥasid. In his work "Sha'alu Shelom Yerushalayim" (Berlin, 1716) Semiatitsch gives a full description of this pilgrimage, including the adventures of the party and the death of Judah Ḥasid. He adds an account of the history and a description of the ruins of Jerusalem as well as a list of the sepulchers of the Holy Land, the narrative being followed by some dirges.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 554, No. 18; Fürst, *Bibl. Jud.* iii. 313; *Orient, Lit.* xii. 297; Steinschneider, *Cat. Bodl.* col. 1003; Zunz, *G. S.* i. 193.

J. M. Sel.

SEMIKAH ("laying on [of hands on the sacrificial victim]"): A ceremony obligatory on one who offered an animal sacrifice. The regulations governing its observance were as follows: The owner of the sacrificial victim (Sifra, Wayiḳra, v. [ed. Weiss, 6d–7a]) was required to lay both his hands with all his might between the horns of the animal just before it was killed (Maimonides, "Yad," Ma'ase ha-Ḳorbanot, iii. 13). The act of imposition, which took place in the court of the Temple where the victim was slain (Men. 93a, b; Zeb. 32b–33a; Maimonides, *l.c.* iii. 11–12), was to be performed with bare hands, and there might be nothing between them and the head of the animal (Maimonides, *l.c.* iii. 13; Men. 93b). During this ceremony the sacrificer, in case he brought a sin-offering or an offering of atonement, confessed his sins, saying: "I have done thus and so, but have repented; may this sacrifice bring me forgiveness and be an atonement for me" (Yoma 35b; Maimonides, *l.c.* iii. 14). In the case of a thank-offering or a meal-offering at which sins were not confessed, the sacrificer recited hymns and prayers of thanksgiving during the act (Maimonides, *ib.*).

In Sacrifices.

Semikah was observed only when sacrifices were offered by Jews, not when brought by Gentiles (Men. 93a; Maimonides, *l.c.* iii. 5). The ceremony was not observed, however, when the sacrifice was a fowl (Giṭ. 28b; Maimonides, *l.c.* iii. 6), nor was it performed, except in two cases, at communal sacrifices (Men. 92a, b; Maimonides, *l.c.* iii. 10). It was observed, on the other hand, at all sacrifices offered by an individual, except that of the paschal lamb, that of the first-born, and that of the tithes of cattle (Men. *ib.*; Maimonides, *l.c.* iii. 6). Only the owner of the sacrificial animal might observe the ceremony, and it might not be performed by proxy (Men. 93b; Maimonides, *l.c.* iii. 8). In case, therefore, several persons made an offering in common, it was necessary that they should lay their hands in succession on the head of the victim (Maimonides, *l.c.* iii. 9). When, however, one dedicated a thank-offering or a meal-offering and died before he could fulfil his vow, his male heir might offer it and observe semikah (Men. 92a, in opposition to R. Judah; Maimonides, *l.c.* iii. 9). Even when the semikah was omitted a sacrifice was still acceptable; but the forgiveness obtained through it was not as complete as if the ceremony had been performed (Men. 93b; Maimonides, *l.c.* iii. 12).

Its Meaning.

The symbolism of this custom has been variously explained. According to Philo ("De Victimis," § 4 [ed. Mangey, p. 240]), the sacrificer intended his act to imply that "these hands have done no wrong, but have performed good and useful deeds." This, however, applies only to thank-offerings and meal-offerings, and not to sin-offerings or to offerings of atonement. Some rabbinical authorities, followed by certain Church Fathers, interpreted "semikah" as meaning that the sacrificer, by laying his hands upon the victim, transferred his sins to it, and imposed upon it the punishment which his conduct had merited (Sforno on Lev. i. 5; Levi b. Gershon on Lev. i. 4). This explanation is based on the ritual associated with the scapegoat, upon which Aaron laid the sins of the children of Israel, who were thereby freed from their iniquity (Lev. xvi. 21 *et seq.*). This interpretation, however, is not well founded, since there is no evidence that the sins of Israel were conceived of as being transferred to the goat through the laying on of hands, although they may have been considered as being so transferred by the confession that formed part of the semikah ceremony, in which case the real factor was the liturgical formula rather than the ritual act.

This explanation of semikah, moreover, does not apply in the case of meal-offerings and thank-offerings, for they had nothing to do with a transference of sins. Since semikah was prescribed for sin-offerings and for offerings of atonement, as well as for meal-offerings and thank-offerings, it must have had a meaning which applied to all these various sacrifices, and must therefore have had some connection with the basal concept of sacrifice. Such a connection is established by the theory, advanced by Bähr and accepted by many modern scholars, that semikah was analogous to the Roman manumission. The hands, the members with which one holds and gives, were laid upon the victim's head as implying on the part of the sacrificer the words: "This is my property, which I dedicate to God."

Halakic Controversy.

The Talmud throws no light on the origin of semikah; but justification for the inference that the ceremony was connected with the transfer of property may be drawn from such Talmudic regulations as the requirement that only the owner of the sacrificial animal or the owner's heir might perform the semikah. The necessity of observing semikah, even when the sacrifice was offered on a feast-day, was a moot question for five generations. One member of each of the five pairs ("zugot"), who were considered the foremost teachers of the Law, favored semikah, while his colleague decided against it (Ḥag. ii. 2; comp. the Talmudic explanation, *ib.* Gem. 16a, b). This difference of opinion was the first halakic controversy, according to Tosef., Ḥag. ii. 8 and Yer. Ḥag. ii. 77. Weiss, Frankel, and Levi offer various explanations of the meaning and importance of the controversy, but there are also notes on Ḥag. ii. 2 which state that the difference of opinion did not refer to the semikah ceremony during the sacrifice, or to its necessity or admissibility on a feast-day (comp. Sidon, "Die Controverse der Synhedrialhäupter," in "Kaufmann Gedenkbuch," pp. 355–364, Breslau, 1900; Schwarz, in "Monatsschrift," xxxvii. 164–169, 201–206). See also ORDINATION.

BIBLIOGRAPHY: Bähr, *Symbolik des Mosaischen Cultus*, ii. 338 *et seq.*, Heidelberg, 1839; Duschak, *Gesch. und Darstellung des Jüdischen Cultus*, pp. 18–20, Mannheim, 1866; Volz, *Die Handauflegung beim Opfer*, in Stade's *Zeitschrift*, 1901, pp. 13 *et seq.*; Weiss, *Dor*, i. 103 *et seq.*; Frankel, *Hodegetica in Mischnam*, pp. 43–44; Jacob Levi, in *Oẓar Neḥmad*, iii., Vienna, 1860.

W. B. J. Z. L.

SÉMINAIRE ISRAÉLITE DE FRANCE: French rabbinical school. On Jan. 23, 1704, Abraham Schwab and Agathe, his wife, founded a yeshibah at Metz; and on Nov. 12, 1705, there was executed before a notary public a deed of trust, a copy of which is still preserved in the seminary archives. The founders gave a site in the Rue de l'Arsenal, Metz, and endowed the yeshibah with a yearly income of 6,000 "livres écus" for the support of five rabbis as professors.

Origin.

On March 30, 1820, the minister of the interior approved a resolution of the Consistory of Metz, dated Dec. 21, 1819, by which the yeshibah became a Talmud Torah, the sum of 1,200 francs being set aside for its support and placed in the hands of a committee of five members chosen by the consistory. The number of pupils was limited to eight, four of whom were exempt from the payment of fees. In addition to religious instruction, the students were required to attend for one hour daily classes in elementary French and arithmetic in the primary school of Metz.

On Aug. 21, 1829, a decree of the French government sanctioned the resolution, presented for consideration by the Central Consistory of the Jews of France, elevating the Talmudic school at Metz to the status of a central rabbinical school. The institution was accordingly opened in July of the following year, and was maintained at the expense of the Jewish communities of France until March 28, 1831, when the government of Louis Philippe made an annual appropriation of 8,500 francs for the state support of the school. Shortly after this the pupils were released by a ministerial circular from the obligation of military service. The successive directors of the school at Metz were: Chief Rabbi Lion Mayer Lambert, 1829–38; Chief Rabbi Mayer Lazard, 1838–1856; and Chief Rabbi Isaac Trénel, 1856–59.

By a decree of the empress-regent Eugénie, dated July 1, 1859 (Napoleon III. being in Italy at the time), the Central Rabbinical School was transferred from Metz to Paris as the Séminaire Israélite de France, and it was granted an annual subsidy of 22,000 francs. Chief Rabbi Isaac Trénel was the director of the seminary until his death in 1890, his successor in October of the same year being the present (1905) incumbent, Chief Rabbi Joseph Lehmann.

Constitution.

On Dec. 1, 1860, new regulations for the institution were approved by the minister of public instruction and worship, by which it was placed under the government of the Consistory of Paris subject to the supervision of the Central Consistory, and administered by a committee consisting of the chief rabbi of the Central Consistory (president), the chief rabbi of the Consistory of Paris (vice-president), two lay members of the Central Consistory, and six members to be appointed by the Consistory of Paris and confirmed by the Central Consistory. The number of resident pupils receiving gratuitous tuition was limited to ten, and the annual subsidy of 22,000 francs was increased to 32,000 francs. In 1884, however, the allowance of 10,000 francs for free scholarships was discontinued by the state, although the grant of 22,000 francs was maintained. The average annual expenses soon rose to 80,000 francs, this sum being furnished by the subsidies of the state, by the Paris and provincial consistories, and by donations and annual subscriptions. The military law of July 27, 1872, exempted candidates for the rabbinate from military service; but by the enactment of July 15, 1889, they were required to serve one year in the army.

The Minor Seminary.

The constitution of the Société du Talmud-Thora or minor seminary was adopted Dec. 5, 1852; and the school itself was opened in the following year under the management of Chief Rabbi Isaac Trénel. Rabbi Zadoc Kahn became its director in 1862, being succeeded some years later by Chief Rabbi Lazare Wogue. In 1873 the Talmud Torah was placed under the same control and in the same building as the seminary, although it retained its separate organization. On Dec. 30, 1892, the minister of public instruction and worship ratified the following amendment to the regulations of Dec. 1, 1860: "To secure the steady growth of the Jewish seminary, a preparatory class, or Talmud Torah, shall be established, where candidates for the rabbinate may pursue both the study of the classics and the elementary study of theology. This class shall be held in connection with the Jewish seminary, and shall be under the direction of the administrative committee of that institution." A class of ḥazzanim was established in the minor seminary in 1899.

On Sept. 12, 1882, the chief rabbis Lazare Isidor and Zadoc Kahn, and Isaac Trénel, the director of the seminary, delivered addresses at the opening of its oratory. The public is admitted to this oratory; the curator is Lucien Dreyfuss, a member of the administrative board of the synagogues of Paris.

The faculty of the Séminaire Israélite de France and of the Talmud Torah is at present composed of the following members, besides a number of rabbis and lay professors who give instruction in general subjects: Chief Rabbi Joseph Lehmann, director; Chief Rabbi Abraham Cahen, adjunct director; Israel Lévi; Hartwig Derenbourg, member of the Institut de France; Mayer Lambert; Jacques Kahn; Joseph Halévy; Julien Weill; and S. Debre.

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S. J. Ka.

SEMITES (originally **Shemites**): Term used in a general way to designate those peoples who are said in Gen. x. 21–30 to be the descendants of the patriarch Shem.

——**Biblical Data:** These descendants are enumerated in the passage cited as Elam, Asshur (Assyria), Arphaxad, Lud, and Aram. Elam, a mountainous country on the east of Babylonia, was known in history before 4000 B.C. through its wars with the Babylonian king Eannadu (comp. Barton, "Semitic Origins," p. 180). Its language is, however, not Semitic (comp. Jensen in "Z. D. M. G." 1901, lv. 223 *et seq.*). It was probably reckoned among the descendants of Shem here because of its numerous Semitic immigrants.

Arphaxad.

The identification of Arphaxad has been the subject of many wild guesses. The identification with Arrapachitis in the mountainous district of the Upper Zab is now generally abandoned; and there is general agreement that the last element of the name, כשד, is the Hebrew "Kasdim" or Chaldeans. J. D. Michaelis revived this view, which Josephus ("Ant." i. 6, § 4) seems to have anticipated. Difference of opinion still exists as to the meaning of the first part of the name. Dillmann ("Genesis," i. 372 *et seq.*) and Holzinger ("Genesis," in "K. H. C." p. 105) hold that the first element is ארף, which in Arabic and Ethiopic means "boundary," "limit," the whole word meaning "district of the Chaldeans." Hommel ("Ancient Hebrew Tradition," p. 292), who is followed by W. Max Müller (comp. Arphaxad), explains the name as a corruption of "Ur-kasdim"; but this view leaves the presence of the פ unexplained. The Egyptian article (Hommel) is out of place here. Cheyne (in Stade's "Zeitschrift," xvii. 190) explains the word as being composed of ארפך, name of the Assyrian province of Arbaha, and כשד. Whatever the origin of the name, it no doubt refers to the Babylonians.

Lud can here hardly refer to Lydia; its meaning is unknown. Aram refers to the Arameans, a well-known division of the Semites. The descendants of Aram are said (Gen. x. 23) to be: Uz, a region probably somewhere in the neighborhood of the Hauran (comp. Dillmann, *l.c.* i. 375); Hul and

Gether, two localities quite unknown; and Mash, probably the Mount Mash of the Gilgamish Epic (comp. Schrader, "K. B." vi. 203), which Jensen (*ib.* vi. 467) places in southwestern Arabia, but which Zimmern (in Schrader, "K. A. T." 3d ed., pp. 573 *et seq.*) identifies with the Lebanon and Anti-Lebanon Mountains. Dillmann and Gunkel identify it with Mount Masius north of Nisibis (comp. their commentaries *ad loc.*).

Sons of Eber.

The most important descendant of Arphaxad is said (Gen. x. 24) to be Eber (עבר), whose name is clearly connected with that of the Hebrews (עברים). Eber is said to have had two sons: Peleg, from whom Abraham and the Hebrews were descended (*ib.* xi. 10-27), and Joktan. The descendants of Joktan (*ib.* x. 26) are, so far as is known, Arabians. Almodad is as yet unidentified. Sheleph is the Arabic "Silf," a name of frequent occurrence in Yemen (comp. Glaser, "Skizze der Geschichte und Geographie Arabiens," p. 425). Hazar-maveth is Hadramaut, on the Indian Ocean. Jerah, according to Glaser (*ib.*), whom Gunkel follows, is to be identified with Mahra. Hadoram is probably Dauram near Ṣan'a, while Uzal is Ṣan'a itself (Glaser, *l.c.* p. 426). Obal is probably the Ebal of Gen. xxxvi. 23 (*ib.*), while Diklah and Abimael are unknown. Sheba is the well-known Sab'a of southern Arabia. Ophir, the land of gold in the days of Solomon, lay in Arabia, probably on the coast of the Persian Gulf (comp. Glaser, *l.c.* p. 368). Havilah was situated somewhere in Arabia, probably extending from the north-central part to the east (comp. Glaser, *l.c.* pp. 339 *et seq.*). Jobab is to be identified with the Jobaritæ of Ptolemy—an Arabian tribe.

Uncertain as some of these names are, it is clear that, according to the Biblical classification, the Arabs, Babylonians, Assyrians, Arameans, and Hebrews were regarded as Semites, or the descendants of Shem.

——**Critical View:** In modern times the highest criterion of kinship between nations is the possession of a common language, or languages which have a common derivation. This criterion is not infallible; but when checked by other tests, kinship in speech is most important evidence of kinship in race. When determined by this test, the catalogue of Semitic nations differs somewhat from the Biblical list. It includes the North-Arabians, South-Arabians (Minæans, Sabeans, etc.), the Abyssinians, Babylonians, Assyrians, Arameans (consisting of many widely scattered tribes extending from the Persian Gulf to Lebanon and the Hauran), the Phenicians, Canaanites, and Hebrews, together with the kindred of the last-named, the Moabites and the Edomites. The list in Gen. x. classes the Phenicians and Canaanites with the Hamites; but the linguistic and historical evidence is overwhelmingly in favor of their kinship to the Semites.

Classification and Kinship to Hamites.

On linguistic grounds the Semites are usually divided into two groups: the northern and the southern Semites. The latter include the Arabs, Yemenites (Minæans, Sabeans, the modern Mehri), and the Abyssinians; the northern group, the rest. For the southern group this classification is excellent, certain well-marked features of the languages, such as the inner or broken plurals common to these Semitic tongues alone, distinguishing them from the northern group. For the latter group the classification is not so happy, as the northern languages are not so closely related to one another. It is clear from the great variations which they show that the peoples speaking them did not live as long together in one center and separate from the southern Semites. Northern Semitic really consists of three groups of languages: the Babylonian (including Assyrian), the Aramean (including Syriac and many dialects, from Samaritan to Mandæan), and the Canaanitish (including Phenician, Hebrew, and Moabite). These languages, intimately related to one another, are less closely related to the group of languages of which ancient Egyptian is the most important representative, and which is now usually termed "Hamitic" (comp. Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," p. 5; Barton, *l.c.* pp. 9 *et seq.*). This Hamitic group consists of Egyptian, Coptic, the Berber languages (Kabyle, Tamachek, etc.), and the so-called Cushite languages (Bishari, Saho, Galla, Afar, Somali, Bilin, Chamir, etc.).

Primitive Home and Civilization.

Formerly, on account of certain animal names common to all the Semitic tongues, it was held by Hommel and others that the Semites separated from the Aryans in the high table-lands of Turkestan and wandered to Babylonia, whence they spread over the Arabian Peninsula and Syria. This view is now generally abandoned, most scholars agreeing that Arabia was the cradle-land of the Semites, while North Africa was that of the united Hamito-Semitic race, and that the Semites in prehistoric times separated from their kinsmen and migrated to Arabia, where their special racial characteristics and the distinguishing features of their languages were developed, and whence they were distributed over other Semitic countries. The life of the Hamites and the Semites in North Africa and Arabia developed in a desert country dotted with occasional oases. The hard conditions of life forced them, long before the dawn of history, from savagery into a barbarism in which the cultivation of the date-palm was a prominent feature. The family was loosely organized; descent was reckoned through the mother; and the most influential divinity was a goddess of fertility, the marks of whose cult are deeply embedded in the civilization of all the Semites. This deity was known in South Arabia as "Athtar"; in Abyssinia, as "Ashtar"; in Mesopotamia, as "Ishtar"; among the Arameans as "Atar"; and among the Canaanites and Phenicians as "Ashtart"; in the Masoretic text of the Old Testament the name is perverted to "Ashtoreth." This cult profoundly influenced even the religion of Israel. Like kinship of language, it is a mark of the kinship of the Semitic races. Its development and elimination constitute the story of Semitic evolution. Traces of a similar civilization and religion are found among the Hamites (Maspero, "Dawn of Civilization," pp. 51 *et seq.*); and in both peoples it was due to the influence of oasis life (comp. Ashtoreth).

The Arabs and Abyssinians.

The Arabs in the desert fastnesses of central and northern Arabia have, on account of their isolated position, preserved unchanged more features of primitive Semitic character, custom, and language than any other Semitic nation; the conditions of life have always been too hard to permit the development of any high state of civilization. But Arabia from time immemorial has poured forth wave upon wave of Semites over the surrounding lands; and finally, under the influence of Mohammed in the seventh century of the current era, Arabia became for a time a great world-power, and the Arabs, urged on by a new religious enthusiasm, conquered in the course of a century western Asia and North Africa, extending their power from India to the Mediterranean and advancing also across Spain into France. The fertility of these lands soon caused the seat of Arabic power to move beyond the borders of Arabia. In the conquered countries the Arabs have become only one element of the population; but they are still an important factor in the world's history (comp. ARABIA; CALIFS; ISLAM).

Archeological investigation has in recent years revealed in southwestern Arabia, the most fertile portion of the peninsula, the presence of a high degree of civilization as early as the thirteenth century B.C. This civilization centered in the cities of Ma'in and Saba, and has left a large number of inscriptions written in a dialect which differs considerably from that of northern Arabia (comp. Hommel, "Süd-Arabische Chrestomathie," Munich, 1893). From southern Arabia emigrants crossed the Straits of Bab-el-Mandeb and established a colony in Africa, which in time not only became independent, but even conquered a part of the mother country (comp. Glaser, *l.c.*; *idem*, "Die Abessinier in Arabien und Afrika"). These Semites are known as Ethiopians or Abyssinians. Their earliest inscriptions are written in the language and script of southern Arabia. By 115 B.C. the old kingdom of Saba had been overthrown and the kingdom of Saba and Raidan established on its ruins. This kingdom lay in part in Africa. About 380 C.E. there arose in Africa the kingdom of Aksum; and about the same time the Sabean script gave place in Abyssinia to the Ge'ez script, which still prevails in that country (comp. D. H. Müller, "Epigraphische Denkmäler aus Abessinien," Vienna, 1894; Bent, "Sacred City of the Ethiopians," 1893). Christianity entered the country during the same century and finally prevailed. There are still spoken in Abyssinia the dialects into which the old Ethiopic has broken up, such as the Amharic, the Tigre, and the Tigriña. Abyssinia is still an independent kingdom.

The Babylonians and Assyrians.

The oldest Semitic civilization ever developed was the Babylonian. This, if not the oldest, is one of the oldest civilizations in the world; in the opinion of the majority of those competent to judge, its beginnings antedate the Semitic occupation of Babylonia and were originated by a non-Semitic people, whom German scholars call "Sumerians," and English, "Accadians." The Sumerians had made the beginnings of civilization and of the cuneiform writing (comp. Weissbach, "Sumerische Frage," Leipsic, 1898; Barton, *l.c.* pp. 164 *et seq.*). Before the dawn of written history, probably by 5000 B.C., Semites from Arabia had mingled with the Sumerians (comp. Barton, *l.c.* pp. 196 *et seq.*).

The earliest history known at the present day through written documents reveals a number of cities—Shirpurla, Kish, Gishban, Ur, Erech, Larsa, and Agade—struggling for supremacy. One city held the leadership for a while, and then it would pass to another. There is reason to believe that in prehistoric times similar struggles had occurred between Nippur, Eridu, and Ur. Only thus can the position held by these cities at the dawn of history be accounted for. About 2300 B.C. Babylon emerged from obscurity and became supreme under a dynasty which belonged to a new wave of emigration from Arabia; and for about 1200 years it was the most important city in the country. About 1700 the Kassites, a race from the southeast, invaded Babylonia and founded a dynasty which lasted for 576 years; but these foreigners were soon Semitized. After about the year 1000 the Babylonian kingdom became weak. The city retained a commanding religious and cultural influence; but leadership in political affairs passed to Assyria (comp. BABYLONIA).

Assyria was a Semitic colony, or a series of colonies, from Babylonia. It begins to emerge into the annals of written history about the middle of the nineteenth century B.C. By 1100 it was the strongest power in western Asia; and at various periods after that it held the hegemony. In the ninth, eighth, and seventh centuries it dominated Palestinian affairs; in the two latter centuries, Babylonia; and in the seventh century it conquered Egypt. Its people lacked the culture and refinement of the Babylonians; but they were, perhaps, the most vigorous warriors whom the Semites ever produced (comp. ASSYRIA).

The Chaldeans and Arameans.

Another wave of Semitic emigration from Arabia is represented by the Chaldeans. For a long time they hovered around the southern border of Babylonia, where they appeared about 1000 B.C. By the eighth century one of their number had seized the throne of Babylon for a time, and in 625 the Chaldean Nabopolassar succeeded in establishing the Chaldean or Neo-Babylonian empire. As Assyria fell in 606, this empire succeeded to the dominion of western Asia until it was overthrown by Cyrus in 538 (comp. CHALDEA).

The Arameans never formed one united independent state. They were scattered along the western border of Babylonia; extended up the Euphrates to the Taurus Mountains; occupied the region between the Euphrates and Lebanon; established a kingdom at Damascus; in early Israelitish times pushed down into the Hauran; and later, as the Nabatæans, occupied Edom, Moab, and the Sinaitic Peninsula, and advanced into Arabia as far as Taima. They were the middlemen of the East. In the time of Sennacherib their language had become a kind of *lingua franca* (II Kings xviii. 26); and it seems in time to have displaced both the Babylonian in Babylonia (comp. Aramaic "dockets" in Stevenson, "Assyrian and Babylonian Contracts"; Clay, "Business Documents of Murashû Sons") and the Hebrew in Palestine (comp. Aramaic Language). The Arameans appear in the inscriptions about 1500 B.C., by which time they had begun to migrate into Palestine. Hebrew tradition preserves the legend that Israel was of Aramean extraction (comp. Gen. xii., xxviii.-xxxii.; Deut. xxvi. 5). On the Arameans comp. Paton, "Early History of Syria and Palestine," ch. vii., viii.; Aram; Aram-Geshur; Aram-Maachah; Aram-Naharaim; Aram-Rehob; Aram-Zobah; Damascus; Nabatæans.

Phenicians, Canaanites, and Hebrews.

The Phenicians and Canaanites were one race and spoke one language. Perhaps they came into Syria and Palestine as a part of that movement of races which gave Egypt her Hyksos kings about 1700 B.C. (comp. Paton, *l.c.* ch. v.). They never developed a consolidated kingdom, but formed small city dominions, over which petty sovereigns ruled. The Phenicians, who inhabited the little strip of land between Mt. Lebanon and the Mediterranean, became great sailors. They performed on the sea the part which the Arameans did on land, carrying Semitic influences to Greece and Egypt. It is commonly supposed that they originated the alphabet. Perhaps this is not true; but they were probably the distributors of it. The Canaanites, although conquered by the Hebrews, gave to the latter their language (comp. Canaan; Canaanites; Phenicia).

The Hebrews were in origin an offshoot of the Arameans; but they adopted the Canaanitish language. Their history is told under Israel, People of. Their great contribution to the world's civilization has been a religious one. The Edomites and the Moabites were closely connected with Israel and apparently spoke the same language (comp. Edom; Moab; Moabite Stone).

Semitic Contributions to Civilization.

The Semites, though never especially gifted in philosophical power, have contributed much to the civilization of the world. The Babylonians through millenniums of painful development established many of the primary elements of civilized life. The fact that the Egyptians were developing many of these elements independently in no wise detracts from the credit due the Babylonians. The beginnings of astronomy, the division of time by weeks, and perhaps the beginnings of mathematics are traceable to Babylonia, and are at least in part to be credited to the Semites. Phenicia, as stated above, in all likelihood distributed, if she did not invent, the alphabet. Three of the most influential of the world's religions, Judaism, Christianity, and Mohammedanism—religions which embody for many millions who are not Semites their highest ideals and hopes—are Semitic contributions.

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E. G. H. G. A. B.

SEMITIC LANGUAGES: Languages spoken by the Semitic peoples (comp. Semites). These peoples are the North-Arabians, the South-Arabians, the Abyssinians (ancient and modern), the ancient Babylonians and Assyrians, the various Aramean tribes, the Hebrews and their kindred (the Moabites and Edomites), the Canaanites, and the Phenicians and their colonies.

Not Related to the Aryan Tongues.

Like the Aryan languages, the various dialects of the Semitic group are inflectional. Both in the Aryan and in the Semitic tongues the agglutinative stage of development has passed, and words (such as verb-stems and pronouns) originally placed in juxtaposition have been worn down and welded into inflectional forms. Here the analogy ends; and the differences between the two groups are so striking that it is probable that they belong to two independent families of languages, each developed in a different part of the world quite apart from the other, and each representing an independent evolution of human speech.

The most fundamental characteristic of the Semitic languages is the triliteral form of their roots. With the exception of some biliterals, each root consists of three letters, as "ḳtl." A few have been worn down through use; but most of the words still exhibit the triliteral character. These roots consist entirely of consonants, vowels being only secondary; the substantial meaning resides in the former. When vowels are added the word is inflected, as "ḳatala" = "he killed," "ḳâtilu^{n}" = "one who kills," and "ḳutila" = "he was killed." The Aryan roots are totally different, as "i" = "go," "sthâ" = "stand," and "vid" = "know." The Semitic languages contain a system of guttural and palatal letters, some of which ("alef," "'ayin," and "ghayin") have no parallels in Aryan, and are nearly impossible for Aryan vocal organs. Moreover, the Aryan languages have an elaborate system of tenses; the peoples which originated them were careful to express *when* an action occurred. The Semites possess but two so-called tenses, neither of which primarily denotes time, but which simply represent an action as complete or incomplete: while little attention is paid to the time of an action or state, the manner of its occurrence is expressly noted; *i.e.*, whether it was done simply or intensively, whether it was done reflexively or was caused by another, whether it was complete or incomplete, etc. Semitic modes of indicating these ideas, such as the doubling of the middle radical (thus, "ḳattala") to express the intensive, the prefixing of "'a," "ha," or "sha" to represent the causative idea, and the prefixing of "na" or prefixing or inserting of "t" to express the reflexive, are absolutely foreign to the genius of the Aryan tongues. In expressing the dependence of one noun upon another in the genitive relation Semites modify the first noun, producing what is known as the construct state, while the

Aryans modify the second or dependent noun. In short, the whole method of conceiving and expressing thought is different in the two groups of languages.

Relation to the Hamitic Tongues.

With reference to the languages sometimes called Hamitic the case is quite different. Here a degree of kinship is demonstrable. The Hamitic tongues are the ancient Egyptian, Coptic, Tameshek, Kaby'e, Bedza, Galla, Somali, Saho, Belin, Chamir, and Dankali, or 'Afar. The kinship of this group to the Semitic is indicated by the following facts: (1) The oldest known representative of the group, Egyptian, possesses the peculiar gutturals "alef" and "'ayin." (2) The roots of ancient Egyptian, like those of the Semitic languages, were criginally triliteral (comp. Erman in "Sitzungsberichte der Königlichen Akademie der Wissenschaften zu Berlin," 1900, p. 350); the same is probably true with regard to the primitive stock of the whole group. (3) The personal pronouns in the two groups are almost identical; and as pronouns are ordinarily the most individual of all the parts of speech, the similarities here are the more significant. (4) In both the Hamitic and the Semitic groups intensive stems are formed by doubling the second radical (comp. Erman, *l.c.* p. 321; F. Müller, "Grundriss der Sprachwissenschaft," iii., section ii., pp. 268 *et seq.*). (5) Both groups form reflexive or passive verb-stems by prefixing or infixing the letter "t." (6) In both groups a causative stem is formed by prefixing "s" or "sh," which in some of the Semitic dialects is thinned to "ha" and even to "'a." (7) Five of the numerals, viz., two, six, seven, eight, and nine, are expressed by the same roots in the two groups (comp. Barton, "Sketch of Semitic Origins," p. 9, note 2). (8) The two groups have also the same endings to denote the two genders: masculine, "u" or "w"; feminine, "t."

It can not, therefore, be doubted that the two groups of languages sprang from the same stock. The Semitic languages betray their relationship one to another not only by similarity of articulation and grammatical foundation, but by identity of roots and word-forms; while the Hamitic languages reveal their kinship merely by a similarity in morphology and of the forms of their roots, less often in the material of the roots (comp. Müller, *l.c.* p. 225; Barton, *l.c.* p. 11).

Classification of the Semitic Languages.

The linguistic differences of the various Semitic tongues (described below) lead most scholars to divide them into two groups, the South-Semitic and the North-Semitic. Hommel ("Aufsätze und Abhandlungen," pp. 92 *et seq.*) proposed to divide them into East-Semitic and West-Semitic, the former consisting of Babylonian-Assyrian, and the latter including the other languages. The older and more generally accepted classification is, however, far more satisfactory, as it groups the languages much more in accordance with their similarities and differences. These groups are subdivided as follows:

South-Semitic Languages	North-Arabic dialects. South-Arabic dialects. Abyssinian dialects.
North-Semitic Languages	Babylonian-Assyrian. Canaanitish dialects (including Phenician and Hebrew). Aramaic dialects.

The probability has been demonstrated in recent years that the Hamito-Semitic stock was a part of the Mediterranean race, that its primitive home was in North Africa, and that the Semites migrated to central Arabia, where in their sheltered existence their special linguistic characteristics were developed (comp. SEMITES, CRITICAL VIEW; Barton, *l.c.* ch. i.). The linguistic differences between the northern and southern Semites make it probable that the ancestors of the northern group migrated at an early time to the northeastern part of Arabia, whence they found their way in successive waves to the Mesopotamian valley and thence to the Syro-Palestinian coast. The following is a tentative genealogical chart of the ancestry of the Semitic languages:

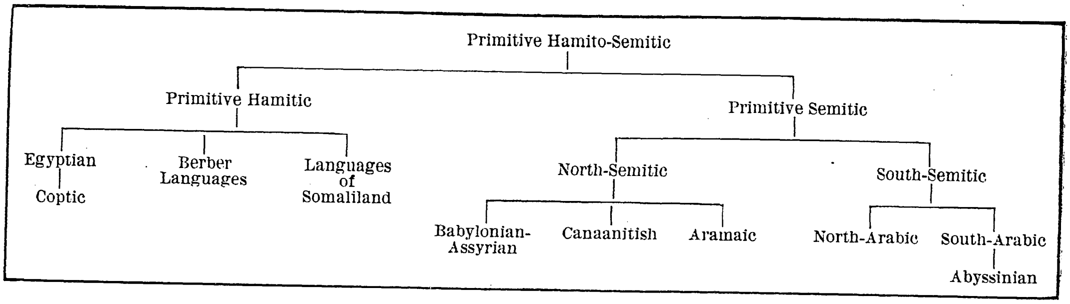

Known Dialects of Semitic.

The known dialects of these languages are as follows:

SOUTH-SEMITIC LANGUAGES.

(1) *North-Arabic Dialects:* Old classical Arabic; North-Arabic inscriptions (various dialects); the Safaïtic inscriptions; modern Arabic (embracing many dialects, as Syrian Arabic, Egyptian Arabic, Tunisian Arabic, Algerian Arabic, Maltese Arabic, 'Omani Arabic, etc; often each separate village has a dialect of its own).

(2) *South-Arabic Dialects:* Minæan and Sabean inscriptions; modern South-Arabic dialects (as Mehri and Socotri).

(3) *Abyssinian Dialects:* Old Ethiopic inscriptions; Ethiopic (Ge'ez); and the modern dialects Tigre, Tigriña, Amharic, Harari, and Gurāgē.

NORTH-SEMITIC LANGUAGES.

(1) *Babylonian-Assyrian* (including inscriptions from c. 4000 B.C. to c. 250 B.C.).

(2) *Canaanitish Dialects:* Canaanitish glosses in the El-Amarna tablets; Hebrew (including Biblical Hebrew and post-

Biblical Hebrew); Moabitish (Moabite Stone); Phenician (including Punic).

(3) *Aramaic Dialects:* West-Aramaic, including: inscriptions of Zenjirli; Jewish Aramaic (embracing Biblical Aramaic, Jewish Palestinian Aramaic [Targ. Onḳ. and Targ. Jonathan], Galilean Aramaic [Jerusalem Talmud, Jerusalem Targumim, and Midrashim]); Christian Palestinian Aramaic (a version of the Gospels), closely related to the Galilean Aramaic; Samaritan; Palmyrene inscriptions; Nabatæan inscriptions; modern dialect of Ma'lula in the Lebanon. East-Aramaic, including: Babylonian Aramaic (dockets to cuneiform tablets and the Babylonian Talmud); Mandæan; Syrian (Edessan); Syriac inscriptions from north-central Syria (comp. Littmann, "Semitic Inscriptions"); modern dialects spoken at Tur 'Abdin and in Kurdistan, Assyria, and Urumia.

Consonants and Vowels.

The Semitic languages contain the following consonants: gutturals, "alef," "'ayin," "h," and "ḥ"; lower palatals, "ḳ," "kh," and "gh"; upper palatals, "k," "g," ("y"); sibilants, "s" (ס), "ç" (צ), "s" (שׁ), "sh," "z," "ẓ"; dentals, "t," "d," "ṭ," "th," "dh," "ḍ"; liquids, "l," "n," "r"; labials, "p," "ph" (f), "b," "m," and "w." Some of these characters ("ḍ" and "ẓ") are peculiar to the South-Semitic group.

A comparison of the Semitic languages reveals such facts of phonetic equivalence as the following: (1) In passing from one language to another the gutturals frequently interchange: ' with "h," as Arabic "'aḳtala," Syriac "'aḳṭel," but Hebrew "hiḳṭil," Biblical Aramaic "haḳṭel," and Sabean "hḳtl"; also Arabic "humu," but Ethiopic "'emūntū." So, "ḥ" with ', as Hebrew "ḥob," Syriac "'obba," Arabic "'ubb."

(2) "T" and "ṭ" are frequently interchanged, as Hebrew "ḳaṭal," Syriac "ḳṭal," but Arabic "ḳatala," and Ethiopic "ḳatal."

(3) Hebrew "z" is often equivalent to Aramaic "d" and Arabic "dh," *e.g.*: Hebrew "zahabh," Aramaic "dᵉhabh," Arabic "dhahab"; Hebrew "zabaḥ," Ethiopic "zabḥa," Aramaic "dᵉbhaḥ," Arabic "dhabaḥ."

(4) Hebrew and Assyrian "sh" is frequently represented in Aramaic by "t" ("th"), in Arabic by "th," and in Ethiopic by "s," as: Hebrew "shor," Assyrian "shuru," but Aramaic "tora," Arabic "thaur," and Ethiopic "sōr"; Hebrew "yashabh," Assyrian "ashabu," but Aramaic "yetheb," Syriac "itheb," Arabic "wathaba."

(5) "Sh" or "s" is sometimes thinned to "h" and then to '; *e.g.*, Assyrian "shu," Sabean "su," but Hebrew "hu'," Aramaic "hu," Arabic "hua." This appears in the causative of the verb: Assyrian has a "shaf'el" (*e.g.*, "shukshud"), which in Hebrew and Sabean is a "hif'il" (*e.g.*, Hebrew "hiḳṭil," Sabean "hḳtl"), and in Arabic and Ethiopic "'af'el" (*e.g.*, Arabic "'aḳtala," Ethiopic "'angar"). Aramaic exhibits all three forms, since Biblical Aramaic has the hif'il or haf'el, while Syriac presents the shaf'el and 'af'el side by side. In Phenician a further change to "y" occurred, making a "yif'il" or "if'il" (*e.g.*, "yṭn'th" = "I caused to erect").

(6) Hebrew "ç" (צ) is often represented in Aramaic by ', and in Arabic by "ḍ"; *e.g.*, Hebrew "'ereç," Aramaic "'ar'a," Arabic "'arḍ." For fuller illustration of consonantal equivalence compare the literature cited below.

It is characteristic of all the Semitic languages that the peculiarities of the gutturals, the weakness of "w" and "y," and the tendency of a vowelless "n" to assimilate with the following letter, create "weak" or irregular verbs and cause anomalous noun-forms.

It is probable that in primitive Semitic, as in classical Arabic, there were but three vowels, "a," "i," and "u," of each of which there were a long and a short variety. Perhaps there was also the volatilized vowel "shewa" (ᵉ). In Assyrian an "e" was developed; and in the other dialects in which the vowels can be determined both an "e" and an "o" were developed. "W" and "y" in combination with "a" resulted in the diphthongs "au" and "ai."

The Verb.

The two Semitic verb-states mentioned above are the perfect and the imperfect. The former expresses a completed action; the latter, an uncompleted action. The perfect is formed in all the languages by affixing to the verb-stem certain particles which were once pronouns or fragments of pronouns. The third person singular masculine is an exception to this, as it is the verb-stem alone. The imperfect is formed by prefixing particles, likewise of pronominal origin, to the stem, and, in some forms, by adding affixes also. The stems are vocalized differently in the different languages.

The South-Semitic languages are characterized by a fuller and more symmetrical development of the verb-forms than are the North-Semitic, by a more complete system of characters for the expression of sounds, by the fact that they often make the plural of nouns by means of internal changes (as "waḥshuⁿ" = "a beast." "wuḥūshuⁿ" = "beasts"), and by many minor differences.

South-Semitic Languages. Arabic.

The Arabic language with its various dialects is used to-day by a much greater number of people than is any other Semitic tongue. This preeminence it owes to the influence of Islam. Although its literary monuments are much younger than those of several of the other Semitic languages, scholars recognize in the classical Arabic (of which the Koran is the chief example) the dialect which has retained most fully the forms of the primitive Semitic speech. These were preserved in Arabic owing to the isolated position of the Arabian people. Living in the desert fastnesses of central Arabia, they were not subjected to the disintegrating influences of foreign contact. In both verb- and noun-forms, accordingly, classical Arabic is much richer than the other Semitic languages. The development of its verb may be comprehended by a glance at the verb-stems. They are as follows:

I.	II.	III.	IV.	V.	VI.
ḳatala	ḳattala	ḳātala	'aḳtala	taḳattala	taḳātala
VII.	VIII.	IX.	X.	XI.	XII.
inḳatala	iḳtatala	iḳtalla	istaḳtala	iḳtālla	iḳtautala
XIII.	XIV.	XV.			
iḳtawwala	iḳtanlala	iḳtanla(y).			

Of these forms, I. denotes the simple action; II., the intensive of I.; III., an attempted or indirect action; IV., a causative action; V. is reflexive of II.; VI. is reflexive or reciprocal of III.; VII. and VIII. are reflexive or passive of I.; IX. and XI. are used to denote inherent qualities or bodily defects; X. is a reflexive of IV.; and XII.-XV., while rare and obscure, seem to indicate the doing of a deed, or the possession of a quality, in intensity. All the forms except IX. and XI.-XV. possess a passive as well as an active voice, whence it will be seen that the characteristic of the Semitic verb in contrast with the Aryan has here its fullest expression. In the imperfect of the verb, also, Arabic is more fully developed than the other languages, having the following modes in both the active and the passive voices:

Indicative. Subjunctive. Jussive. First Energic. Second Energic.

Moreover, in the richness of its development of infinitives or verbal nouns Arabic far surpasses the other Semitic tongues. This is not easily illustrated in a short article; but it has led grammarians to make the Arabic forms the standard by which to measure and explain all Semitic nouns. In the modern dialects of Arabic many of the refinements of form and syntax are neglected, and much phonetic decay is apparent.

Minæan and Sabean.

The grammatical development of the South-Arabic dialects seems to be less complete. In the older dialects, as known from the inscriptions (which are written in a distinctive South-Arabic alphabet), the verb-stems corresponding to the Arabic I., II., III., V., VI., VII., VIII., and X. are found. Instead of the Arabic IV. ('af'al), in Minæan the original "sh" of the Semitic causative is preserved in a saf'el (as "saḳnaḳa"), and in Sabean it is only thinned to a hif'il (as "haḥdatha"). In the modern dialects (Mehri and Socotri) considerable decay is noticeable.

Abyssinian Dialects.

The oldest inscriptions from Abyssinia are written in the Sabean script, but inscriptions of about 380 C.E. written in the Ge'ez character are met with. In the Ge'ez (or Ethiopic) a version of the Scriptures was soon made; and there exists in it a considerable Christian literature. It is still the sacred language of Abyssinia, bearing to the modern dialects much the same relation that Latin bears to the Romance languages. While Ethiopic has many features in common with the other South-Semitic dialects (such, for example, as "broken" or internal plurals), it has preserved some features in common with certain members of the North-Semitic group (such as the "k" of the first person perfect of the verb). Such characteristics are important philologically; for coincidences in languages far removed from one another in locality are strong evidence of the survival of primitive features. Ethiopic, moreover, has evolved the most symmetrical development of the Semitic verb. It has, first, the stems corresponding to the Arabic I., II., and III. Then it makes a causative not only of I., as in Arabic, by prefixing "'a," but also of II. and III. in like manner. Again, from the three stems first mentioned it makes three passive or reflexive stems by prefixing "ta." Then, lastly, from each of the three simple stems it forms a causative-reflexive stem by prefixing "'asta." Thus a very symmetrical system of twelve forms is secured. The modern Abyssinian dialects present considerable linguistic change from the Ethiopic. Of these the Tigre and Tigriña are closely related, while the Amharic, Hararī, and Gurāgē form another closely related group.

As noted above, the North-Semitic languages are not so closely related to one another as are the South-Semitic. It seems probable that from a common North-Semitic home in northeastern Arabia, where they had been but loosely held together, the ancestors of these tongues migrated in three great separate waves, all of which moved by way of the Tigris-Euphrates valley. Of course there were many minor, intermediate waves of migration, as well as much direct mixture from Arabia later; but these three main types were strong enough to impose their languages upon later comers.

North-Semitic Languages. Babylonian-Assyrian.

The Semitic ancestors of the Babylonians migrated into the Mesopotamian valley long before the dawn of history (comp. SEMITES, CRITICAL VIEW; Barton, *l.c.* pp. 196 *et seq.*). Their language, which was perpetuated by their colonists, the later Assyrians, in some respects differs from the Semitic prototype more than does any other Semitic tongue. This is no doubt owing to the fact that upon their settlement in Babylonia the Semites came into contact with the highly civilized Sumerians, among whom they settled, and whom they gradually absorbed. At first the Semites when they committed their thoughts to writing employed the Sumerian language; but Semitic idiom betrays itself in such inscriptions as early as 4000 B.C. The Sumerians had developed a system of picture-writing. This the Semites adapted to their own language partly as a syllabic method of writing and partly as an ideographic system. Semitic was written thus as early at least as the time of Manishtu-irba (*c.* 3900 B.C.), and continued to be so written as late at least as the time of the Seleucid king Antiochus I. (282-261 B.C.).

Some of the most striking of the peculiarities of this dialect are as follows: (1) All the gutturals, including the lower palatal "gh," are worn away. The presence of the stronger of them is indicated by the change of an original "a" or "i" to "e." (2) The form called "permansive," which corresponds to the perfect in the other Semitic languages, has lost its original significance and is used to express a state. The imperfect has been differentiated into two forms, the shorter of which is used to express completed action, and the longer uncompleted, and thus performs the functions of both the perfect and the imperfect. (3) The forms of verb-stems exhibit the following scheme: there are four stems, which correspond in meaning respectively to the Arabic stems I., II., IV., and VII. Three of these are formed analogously to the Arabic; but the causative is the original Semitic shaf'el. Grammarians indicate these as follows: I. 1 (simple stem); II. 1 (intensive); III. 1 (causative); and IV. 1 (reflexive). By inserting a "t" in stems I. 1, II. 1, and III. 1 after the first consonant a secondary series (I. 2, II. 2, III. 2), each of which was originally the reciprocal or reflexive of a corresponding form of the first series, is produced. One other form (I. 3) is obtained by inserting in the form I. 1 the syllable "tan" after the first radical. This system is somewhat analogous to the Ethiopic verb-system, but is not so complete.

(4) Babylonian-Assyrian exhibits several phonetic laws peculiar to itself. For example, a vowelless sibilant before a dental frequently, though not invariably, becomes "l"; as "lubultu" for "lubushtu" and "Kaldaai" for Hebrew כשדים.

The Canaanitish Group.

With the exception of a few inscriptions, of which that of Mesha (Moabite), that of Eshmunazer (Phenician), and the Marseilles inscription (Punic) are the longest, modern knowledge of the Canaanitish group is confined to Hebrew. As the Hebrews were partly, if not largely, of Aramean stock, it follows that they adopted the language of the Canaanites among whom they settled (comp. SEMITES, CRITICAL VIEW). This Canaanitish language was spoken in Palestine and Phenicia as early as 1400 B.C.; for its idioms appear in the El-Amarna letters (comp. TELL EL-AMARNA). The Canaanites, who appear to have moved westward between 1700 and 1800 B.C., settled among the Amorites. The latter appear to have moved into Palestine about 2400 or 2500 B.C., at the time of the Semitic migration which brought to Babylonia the founders of the first Babylonian dynasty (comp. Paton, "Early History of Syria and Palestine," ch. iii.). It is possible that the Amorites fixed the type of the Canaanitish languages and that the Canaanites borrowed it from them, as the Hebrews did at a later time from the Canaanites. This is mere conjecture; but the divergence of Canaanitish from Aramaic would warrant one in supposing that those who developed the former were isolated from their kinsfolk at an early date. The chief distinguishing characteristic of the Canaanitish languages is the construction known as "waw consecutive," in which a peculiarly vocalized conjunction connecting two verbs in a narrative enables a discourse begun in the imperfect state to be continued in the perfect, and vice versa. This construction gives especial vividness to a narrative, enabling the reader to stand as a spectator of the original events and watch their development. It is found only in Biblical Hebrew and in the Mesha inscription on the Moabite Stone. From later Hebrew, from Phenician (no known inscription of which is earlier than 500 B.C.), and from Punic, it has disappeared.

The forms of the verb-stems known in Canaanitish are: the "ḳal" (simple stem = Arabic I.), the "pi'el" and "pu'al" (active and passive of the intensive, Arabic II.), the "hif'il" (Phenician, "yif'il") and "hof'al" (active and passive of the causative, Arabic IV.), the "hitpa'el," formed by prefixing "hit" to the "pi'el" (reflexive of the latter, equivalent to Arabic V.), and the "nif'al" (equivalent in form and meaning to Arabic VII.). Compare HEBREW LANGUAGE.

Aramaic.

The Arameans appear in history about 1500 B.C. At this time they were making their way westward via Mesopotamia into Syria (comp. Paton, *l.c.* ch. vii., viii.). They were the middlemen of the East; and their language became a means of international communication, displacing both Babylonian and Hebrew. Thus it happens that many of the dialects, through the literary monuments of which Aramaic is known to-day, are dialects spoken by foreigners.

Jewish Aramaic

The oldest Aramaic known is found in dockets to Babylonian tablets, inscriptions on weights, and the much longer inscriptions from Zenjirli of the eighth and seventh centuries B.C. This language, though undoubtedly Aramaic, approximates much more closely to Canaanitish than does the later Aramaic. During the Persian period Aramaic was the official language of the western provinces. Some inscriptions of this period—one as early as Xerxes—and several tattered papyri in Aramaic are known, all of which exhibit much the same form of the language, though differing from that of Zenjirli. Aramaic as spoken by the Jews is known in several dialects as noted above. Of these, the Biblical Aramaic has been much influenced by Hebrew. The other Palestinian dialects closely resemble the Biblical Aramaic, but exhibit a later form of it. In them the causative in "ha" instead of "'a," and the formation of the passive by means of internal vowel-changes have disappeared (comp. ARAMAIC LANGUAGE).

Samaritan, Nabatæan, and Palmyrene.

The Samaritans translated their sacred books into Aramaic, writing it in a script peculiar to themselves but developed out of the old Hebrew character. Their dialect of Aramaic is closely related to the other Palestinian dialects, though perhaps they softened the gutturals a little more. They have often arbitrarily introduced into their sacred books Hebrew forms from the original. This has led some wrongly to suppose that Samaritan is a mixture of Hebrew and Aramaic. Aramaic is the language also of the inscriptions of the Nabatæan kingdom, which flourished for two or three centuries with its capital at Petra, until overthrown by Trajan in 105 C.E. It is thought by Nöldeke that the Nabatæans were Arabs who used Aramaic simply as a literary language. At Palmyra Aramaic inscriptions are found dating from a time shortly prior to the beginning of the Christian era down to the third century. The dialect of the Palmyrene inscriptions, while in most respects resembling closely West-Aramaic, has some features, such as the plural in ־ֶא, in common with East-Aramaic.

Modern knowledge of the dialect of north-central Syria is confined to the Syriac inscriptions collected by Littmann ("Semitic Inscriptions," pp. 1–56). These offer but little grammatical material. While they exhibit some dialectical differences, the formation of the third person imperfect with "n" links the dialect with East-Aramaic.

Edessan or Syriac.

Syriac is the language of the Christian versions of the Bible made from the second century onward, and of a large Christian literature. Through this literature it became widely influential even in parts where it had not been previously known. It was called Syriac because the name "Aramaic," which belonged to the old inhabitants of the country, had come to the Christians to mean "heathen." In the eastern part of the Roman empire it was, next to Greek, the most important language until the Arabian conquest. Its characteristics, such as the imperfect in "n," and the emphatic state in "a" from which all trace of its use as a definite article had disappeared, were clearly marked from the beginning.

Babylonian and Mandæan Dialects.

The Babylonian Talmud (Gemara) is written in Babylonian Aramaic; but, as there is a constant mingling of Hebrew and Aramaic passages, the Aramaic is not pure. Closely akin to this is the dialect of the Mandæans, a peculiar sect, half Christian, half heathen, whose members lived probably in a different part of Babylonia. Mandæan is, therefore, slightly purer, because not subject to Hebrew influence. These dialects employ an imperfect either in "n" or in "l." They were displaced by the Arabian conquest, though possibly the Mandæans still speak among themselves a descendant of their old language.

In the region of ancient Assyria, Kurdistan, and Urumia dialects of Aramaic are still spoken by many Christians and by some Jews. American missionaries have developed the dialect spoken in Urumia into a new literary language. These modern dialects present many changes from the older usage, especially in verbal forms.

The Verb-Stems of Aramaic.

The formal relation of Aramaic to the other Semitic languages can, perhaps, be best illustrated by a glance at its verb-stems. These are most fully developed in Edessan and Mandæan, where are found (I.) a simple stem = Arabic I.; (II.) an intensive stem = Arabic II.; (III.) an 'af'el and (IV.) a shaf'el, both equivalent to Arabic IV. A reflexive of each of these stems is formed by prefixing "t." As this "t" is vowelless it takes prosthetic ' with the auxiliary vowel "i," making "'it." Thus stems V., VI., VII., and VIII. become the reflexives of I., II., III., and IV.

In the Jewish Palestinian dialects the shaf'el and its reflexive (*i.e.*, stems IV. and VIII.) are wanting. In Biblical Aramaic and the inscriptions of Zenjirli the haf'el takes the place of the 'af'el, and it has no reflexive; so that in these dialects stems IV., VII., and VIII. are wanting.

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T. G. A. B.

SEMITIC MUSEUM, HARVARD UNIVERSITY: Founded by Jacob H. Schiff of New York in 1889, at Cambridge, Mass. Its objects are to gather, preserve, and exhibit all known kinds of material illustrating the life, history, and thought of the Semitic peoples, to increase the knowledge of the Semitic past by taking part in the exploration of Semitic countries and ruins, and by publishing the results of such investigations to show what have been the Semitic contributions to civilization. The founder gave in 1889, $10,000 to the university to purchase objects illustrating the subjects of Semitic instruction. On May 13, 1891, the collection thus purchased was formally opened to the public in a room of the Peabody Museum; in the winter of 1902-3 it was transferred to the Semitic Museum Building, also the gift of its founder.

The ground floor contains the library (the gift of the same donor) and three lecture-rooms; the second floor comprises a large hall, the Assyrian Room, containing the Babylonian, Assyrian, and Hittite exhibits, and the curator's room. The Palestinian Room is on the third floor.

The growth of the collection has been continuous, through both gift and purchase. In 1899 about $20,000 was raised by subscription for the purpose of further purchases.

The Assyrian Room contains casts from the Babylonian, Assyrian, and Hittite monuments and from bas-reliefs in the museums of London, Paris, Berlin, and Constantinople; original Babylonian and Assyrian inscriptions on stone and clay; stone seal cylinders; statuettes; and building-bricks. The Palestinian Room contains, from Palestine (including the Merrill Collection), Phenicia, Palmyra, Damascus, Moab, Arabia, and Philistia, monuments, inscriptions, and coins; geological specimens; specimens of flora and fauna; glassware, pottery, and utensils; costumes and ornaments; books, manuscripts, and photographs. It contains also objects from Egypt and Persia, illustrating the important connections of these countries with the Semitic peoples.

A. D. G. L.

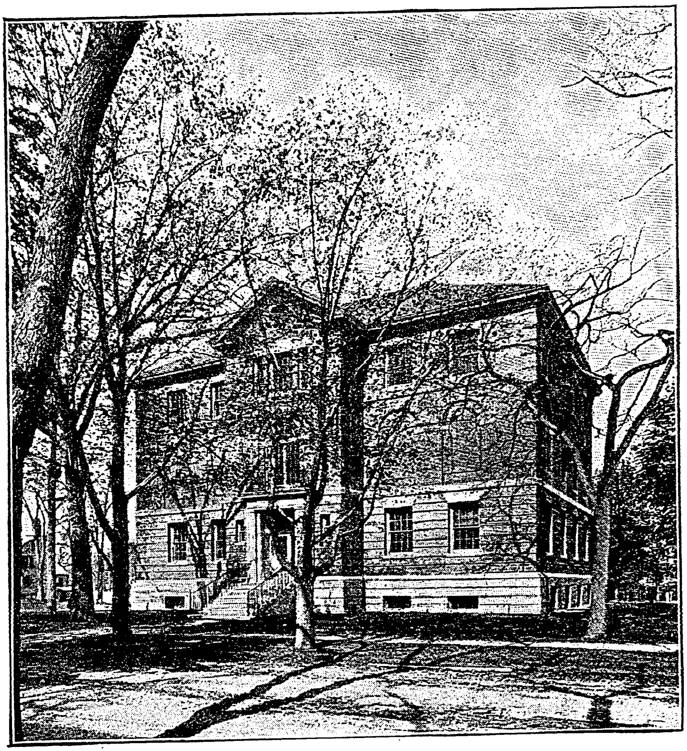

The Semitic Museum, Harvard University, Cambridge, Mass.
(From a photograph.)

SEMON, CHARLES: Philanthropist; born in Danzig 1814; died in Switzerland July 18, 1877. He emigrated to England and settled in the manufacturing town of Bradford, Yorkshire, becoming one of its most prominent citizens. He was elected mayor in 1874, and was a justice of the peace, and a deputy-lieutenant of the riding. He was also a member of the chamber of commerce from its foundation, served for several years on the council of that body, and in 1871 was elected a vice-president. In 1874 Semon built the Convalescent Home at Ilkley, which in 1876 was handed over to the local corporation. He promoted the formation of the Bradford branch of the Anglo-Jewish Association; and on his initiative the Bradford chamber of commerce made representations to the British government on the subject of the proposed Rumanian commercial treaty.

At his death Semon bequeathed £35,000 ($175,000) for the benefit of educational institutions in the town of his adoption.

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J. G. L.

SEMON, SIR FELIX: English specialist in diseases of the throat; born at Danzig Dec. 8, 1849; nephew of Julius Semon. He studied medicine at the universities of Heidelberg, Berlin, Vienna, and Paris and at St. Thomas's Hospital, London, receiving his diploma as physician in 1873. His studies were interrupted by the Franco-Prussian war, in which he took part as assistant surgeon.

Settling in the English capital in 1874, he became assistant at St. Thomas's Hospital, where from 1883 to 1897 he was chief of the laryngological department. At present (1905) he is laryngologist to the Hospital for Epilepsy and Paralysis, Queen's square, London.

In 1894 Sir Felix received the title of professor from the crown of Prussia; in 1897 was knighted by the Queen of England; and in 1901 was appointed physician extraordinary to the King of England. He was one of the founders of the Laryngological Society of London, of which he was president for a number of years; he founded and is the editor of the "International Journal of Laryngology and Rhinology"; and is a fellow of the Royal College of Physicians.

Sir Felix has translated into German Sir Morell Mackenzie's "Diseases of the Throat and Nose," and has written many valuable papers on diseases of the throat and on interlaryngeal operations.

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J. F. T. H.

SEN BONET BONJORN. See BONET, JACOB BEN DAVID.

SENATOR, HERMAN: German clinicist and medical author; born at Gnesen, province of Posen, Prussia, Dec. 6, 1834; M.D. Berlin, 1857. During his medical course he was for a year and a half amanuensis to the physiologist Müller. He established himself as a physician at Berlin in 1858, and in 1868 was admitted to the university as privat-docent in medicine and pharmacology. In 1875 he was elected assistant professor, and till 1888 was chief physician of the medical department of the

Augusta Hospital. In 1881 Senator became also chief physician of the medical department at the Charité. After Professor Frerichs' death in 1885 he had charge of the first medical clinic of the university for one semester. In 1888 his department in the Charité was enlarged and became the third medical clinic of the university, Senator being made its director. In 1899 he was appointed professor with the title "Geheimer Medicinalrath."

Since 1872 Senator has been one of the editors of the "Centralblatt für die Medizinische Wissenschaft," and he has written many essays and books on physiology, general and special pathology, and therapy. Among these may be mentioned: "Untersuchungen über den Fieberhaften Process und Seine Behandlung," Berlin, 1873; "Die Krankheiten des Bewegungs-Apparates," *ib.* 1875; "Diabetes Mellitus und Insipidus," in Ziemssen's "Handbuch der Speciellen Pathologie," 1879; "Die Albuminurie im Gesunden und Kranken Zustande," Berlin, 1882 (translated into various European languages; into English by the New Sydenham Society); and "Die Erkrankungen der Nieren," in Nothnagel's "Handbuch der Speciellen Pathologie und Therapie," Vienna, 1896.

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S. F. T. H.

SENECA, LUCIUS ANNÆUS: Stoic philosopher; born about 6 B.C.; died 65 C.E.; teacher of Nero. Like other Latin authors of the period, Seneca mentions the Jews, although his opinions are known only from fragments. He devotes a long passage to an unfavorable criticism of Jewish ceremony, and especially of the Sabbath, on the ground that the Jews pass a seventh part of their lives in idleness, and he bitterly adds: "Yet the customs of this most base people have so prevailed that they are adopted in all the world, and the conquered have given their laws to the conquerors" ("victi victoribus leges dederunt," cited from Seneca's "De Superstitione" by Augustine, "De Civitate Dei," vi. 10). He says further: "They at least know the reasons for their ceremonies; but the mass of the rest of mankind know not why they do what they do" (*ib.*). He gibes at the ceremony of lighting the Sabbath lamp, since the gods did not need the illumination, and men would object to the smoke ("Epistolæ," xcv. 47); and he mentions ("Quæstiones Naturales," iv. 1) the distribution of grain which Josephus ("Contra Ap." ii. 5) declares was refused by Cleopatra to the Jews. It is noteworthy that some letters of Seneca were translated into Hebrew by BRIELI.

Seneca shared the prejudices of Roman society against the Jews, although as a Stoic philosopher he should have been attracted by their self-restraint. His ethics correspond, to a certain extent, to the purer concepts of Judaism; and in this fact lies the explanation of the tradition that he was a Christian.

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G. S. KR.

SENEH. See BOTANY.

SENIOR, ABRAHAM: Court rabbi of Castile, and royal tax-farmer-in-chief; born in Segovia in the early part of the fifteenth century; a near relative of the influential Andreas de Cabrera. On account of his wealth, intelligence, and aristocratic bearing he was in such favor with the Castilian grandees that he (1469) succeeded in bringing about the marriage of the Infanta (later, Queen) Isabella to Ferdinand of Aragon. Some years later (1473) he effected a reconciliation between Isabella and her brother, Henry IV. of Castile. The queen, whose confidence Senior enjoyed, granted him, in token of her gratitude for the services he had rendered her, a life pension of 100,000 maravedis, which in 1480 was confirmed at the instance of Hernando de Talavera, her confessor.

Senior received also the royal appointment of "rab de la corte" (court rabbi—for which office, however, he, like many of his predecessors, lacked the proper qualifications) and of tax-farmer-in-chief. He was so highly respected by the grandees that in 1480 the Cortes of Toledo presented him with 50,000 maravedis from the revenues collected through his agency. In the farming of the royal taxes he associated himself with Isaac ABRAVANEL, who soon became his intimate friend. During the war between Castile and the last king of the Moors, especially in the conquest of Granada, Senior rendered the Spanish army valuable services as factor-general.

His interest in his persecuted coreligionists was an active one. It was through his efforts that the Jews of Castile raised a large sum to ransom those of their own faith who had been taken prisoners at the capture of Malaga. He is said, however, to have sold the jewelry belonging to the captive women, and to have added the proceeds to the ransom-money. When the decree expelling the Jews from Spain (March 31, 1492) had become generally known, Senior, together with Isaac Abravanel, hastened to the queen imploring her to spare them. He was not heeded, however, and was weak enough to yield to the queen's request that he desert his brethren. On June 15, 1492, he and his son were baptized in Valladolid, the king and queen and the primate of Spain acting as sponsors. He then assumed the name "Ferrad [Fernando] Perez Coronel." R. David Messer Leon alludes to him in his comment on the appointment of a court rabbi of Castile "who lacked knowledge, and fear of God—'kemo shehokiaḥ sofo 'al teḥillato,'" as his end proved (see the responsum of David Leon in "R. E. J." xxiv. 135). With Senior was baptized the rabbi Meïr, who was, according to Bernaldez ("Historia de los Reyes Católicos," p. 336, Seville, 1870), his father-in-law, or, according to Elijah Capsali (see "Likḳuṭim Shonim," ed. Lattes, p. 73, Padua, 1869), his brother-in-law.

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J. M. K.

SENIOR, PHOEBUS BEN JACOB ABIGDOR: Talmudic scholar and author; lived in the first half of the eighteenth century. He wrote a commentary on the six orders of the Mishnah, entitled "Melo Kaf Naḥat," in which he collected explanations from Rashi, Maimonides, Bertinoro, and Tosafot Yom-Ṭob, and made extracts especially from Isaac ibn Gabbai's commentary "Kaf Naḥat." His work was printed with the text of the Mishnah in six volumes (Amsterdam, 1732; Offenbach, 1737), and later in the edition of the Mishnah with a German translation by Jost (Berlin, 1832–34).

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s. J. Z. L.

SENLIS (Hebrew, שנליין; Latin, "Silvanectum," "Silvanectis," "Silvanectæ"): Chief town of an arrondissement of the department of the Oise, France, and a noted health and pleasure resort. It possessed Jewish inhabitants apparently as early as the twelfth century; for Odon, Bishop of Cambrai from 1105 to 1113, says in the preface to his work on the incarnation that while passing through Senlis on his way to the Council of Poitiers, in 1106, he became involved in a religious controversy with a Jew named Leon (= Judah), who sought him at his inn to debate with him, the disputation being reduced to writing by the bishop. The story, even were it fictitious in itself, would nevertheless serve, according to Israel Lévi (in "R. E. J." v. 245), to prove that Jews resided in the city at the period which is in question.

The records of the taxes paid by the Jews in 1202 and from 1298 to 1300 include contributions from those in Senlis, who must, to judge from the large amounts paid by them, have been either very numerous or very rich. According to Delisle, Banditus de Silvanectis (Senlis) was one of the Jews who were permitted in 1204 to reside in the Châtelet of Paris. In 1225 Guérin, Bishop of Senlis, issued a decree annulling all debts which had been contracted with the Jews of his diocese within the preceding four years, excepting such as were acknowledged, thus seeking to deprive the Jews of their wealth. Joucet of Pontoise, who "belonged" to Charles, Count of Anjou, by an agreement which the latter made in April, 1296, with his brother, King Philip IV., was a sort of agent for the Jews, and paid the royal officials the sum total of the taxes levied on the bailiwick of Senlis.

The bishops of Sens and Senlis were among the ecclesiastical dignitaries who attended the controversy held at the court of Louis IX. at Paris in 1240 between Nicholas Donin of La Rochelle and the four rabbis, Jehiel, head of the school of Paris, Judah ben David of Melun, Samuel ben Solomon of Château-Thierry or of Falaise, and Moses of Coucy.

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s. J. Ka.

SENNACHERIB (Assyrian, "Sin-aḥe-erib" = "Sin hath increased the brethren"; Hebrew, סנחריב): King of Assyria, 705–681 B.C.; son and successor of Sargon. His reign was a warlike one, yet it was marked by grandeur in architecture and art. Almost immediately after his accession to the throne Sennacherib was obliged to quell a revolt headed by Merodach-baladan, King of Babylonia, who had been dethroned by Sargon, and who now made an attempt, which was unsuccessful, to involve Hezekiah in his rebellion (II Kings xx. 12; Isa. xxxix. 1). In 703, at Kisu, about ten miles from Babylon, the Assyrian king completely defeated his opponent (comp. Jer. l. 2), who fled to Guzumani in Susiana. After taking Babylon and overrunning Chaldea, Sennacherib conquered a number of minor tribes along the middle Euphrates and in Zagros; and in the fourth year of his reign he marched against Luli, King of Tyre. This monarch fled, and his territory was seized by the Assyrians, who received tribute from a number of other petty rulers and, after the capture of Ascalon, invaded Egypt. This attack was caused by the Philistine city of Ekron, which had dethroned its king, Padi, a friend of the Assyrians, and had sent him to Hezekiah, who imprisoned him. Ekron then entered into an alliance with Egypt and Ethiopia; but this coalition was completely overthrown by Sennacherib at Altaku (the Eltekeh of Josh. xix. 44), near Ekron, and Padi was restored to his throne.

Besieges Jerusalem.

Hezekiah, however, by his partizanship had exposed himself to the hostility of Sennacherib, who began in 701 a campaign which is described at some length in the Bible (II Kings xviii.-xix.; II Chron. xxxii.; Isa. xxii., xxxvi.-xxxvii.; comp. Josephus, "Ant." x. 1). The invasion was at first completely successful for the Assyrian arms. City after city of Judah fell, and Hezekiah was besieged in Jerusalem until he submitted to the payment of a ransom of 300 talents of silver (or, according to Sennacherib himself, of 800) and 30 of gold, the Temple itself being stripped to make up the amount. The conqueror then withdrew to Nineveh, but, after a marauding expedition into Cilicia, he was obliged in the following year again to subdue Merodach-baladan, who had fled to Nagitu on the Persian Gulf. With the aid of Phenician shipwrights, Sennacherib constructed a fleet on the Tigris, and finally reached Nagitu. After a stubborn resistance the fugitives were routed and forced to return.

Disaster Before Jerusalem.

Despite certain chronological difficulties, it seems probable on the whole that Sennacherib again invaded Palestine, about 699, because Hezekiah, relying on Egyptian support, had once more revolted. Directing his main attacks on Libnah and Lachish, the Assyrian king sent a strong force to Jerusalem to demand its surrender. The insolent tone adopted by his officers, however, rendered all overtures impossible; and, recognizing their inability to carry the city by storm, they returned to Sennacherib, who had meanwhile reached Pelusium, where he was about to attack Sethos, Pharaoh of Egypt. Before a battle could be fought a mysterious calamity befell the Assyrian army, which is said to have lost 185,000 men in a single night, while the remnant, fleeing in terror, was pursued by the Egyptians (II Kings xix. 35; Isa. xxxvii. 36; Herodotus, ii. 141). This disaster, however, which naturally is not mentioned in the Assyrian inscriptions, did not stay the career of Sennacherib. His expedition to Nagitu brought upon Babylonia a retaliatory raid by the Elamites, who set a new king on the throne of Babylon. The Assyrians were completely victorious over the combined forces of Elamites and Babylonians, and in the following year (692) Sennacherib overran Susiana, capturing many towns, including the temporary capital of Kudur-Nakhunta, the Elamitic king, who fled, but survived his defeat only three months. His son and successor, Umman-Minanu, made an alliance with Mushezib-Marduk, King of Babylonia; and their forces were augmented by some of the Euphratean tribes which Sennacherib had subdued in the third year of his reign. After a fierce battle at Khalule on the lower Tigris, the Assyrian king routed his opponents, and followed up his victory by sacking Babylon itself (689). The events of the last eight years of the reign of Sennacherib are not recorded. In 681 the king was assassinated in the temple of Nisroch (possibly another name for Marduk) at Nineveh by two of his sons, Adrammelech and Sharezer. The throne was seized by Esar-haddon, another son of Sennacherib.

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E. G. H. L. H. G.

SENS (Hebrew, שנץ, שאנץ, שניץ, שנוא, etc.; Latin, "Agedincum," "Civitas Senonum," "Senones"; Old French, "Sanz," "Sans," "Sens"): Chief town of an arrondissement of the department of the Yonne, France. Jews were among its inhabitants as early as the sixth century, residing in the Rues de la Juiverie, de la Petite-Juiverie, and de la Synagogue, and having two cemeteries, one in the Rue Saint-Pregts, sold for the king by the bailiff of Sens in 1309, and the other in the Rue de la Parcheminerie, which passed into the possession of the Celestine monks in 1336. The magnificent synagogue, with its beautiful paintings representing Hebrew ceremonies, was torn down in 1750 to make room for a salt-warehouse.

In the ninth century Anségise, Archbishop and Viscount of Sens and Primate of Gaul, expelled the Jews from Sens, probably under the pretext that they were in secret communication with the Normans; but in 1146 Louis VII. permitted them to return. Pope Innocent III. complained to Philip Augustus in 1208 that the Jews had built a synagogue at Sens which surpassed the neighboring church, and that they prayed in it so loudly that they disturbed the Christian worshipers.

The chief Jewish scholars whose names are associated with Sens are: Isaac ben Solomon, Eliezer of Sens, Moses of Sens, Nathan Official, Isaac ha-Levi b. Judah, Judah of Sens, Simeon or Samson of Sens, and Samson b. Abraham of Sens, head of the school of the city and surnamed "the Prince of Sens" ("ha-Sar mi-Sans" or "Rabbenu Simson mi-Sans"). The itinerary of an anonymous traveler in Palestine, a pupil of Naḥmanides, in describing the tombs at the foot of Mount Carmel, notices especially those of R. Samson, son of Abraham of Sens, and R. Joseph of Sens, nephew of Samson of Sens.

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S. J. KA.

SENSES, THE FIVE (Hebrew, חמש הרגשות or חמשה חושים): According to the Aristotelian psychology, the human soul possesses, besides the rational and nutritive faculties, that of perceiving external objects, through the medium of bodily organs which are adapted to produce the sensations of sight, hearing, smell, taste, and touch. This theory entered into Jewish literature with the introduction of Greco-Arabic philosophy. It was first propounded by Saadia, who endeavored to show that the five senses are mentioned in the Bible ("Emunot we-De'ot," ed. Slucki, p. 7). Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot," ix. 5) pointed out the Mosaic prohibitions that are connected with the five senses, to which Ibn Gabirol attributed the twenty qualities of the soul (S. Wise, "The Improvement of the Soul," p. 17).

The Philosophers.

With the exception of certain writers, who regarded speech, movement, etc., as so many additional senses, the absoluteness of the number five was universally admitted in the Middle Ages; and authors like Judah ben Solomon, Shem-Ṭob ibn Falaquera, and Ẓemaḥ Duran even endeavored to demonstrate the inadmissibility of more than five senses. Judæo-Arabic philosophy established a parallel between the five senses and the faculties of the soul; and for this reason the former were called "external senses" and the latter "internal senses." The former were divided into two groups: (1) the finer or intellectual senses, and (2) the coarser or material ones. To the first group belonged sight, hearing, and smell; to the second, taste and touch (Judah ha-Levi, "Cuzari," iii. 5). The superiority of the first three is shown by the fact that their respective functions are exercised from a distance and need not come in contact with their object, while the last two must be in touch with it. Another mark of superiority of the first three is that they are found only in the higher animals, while the last two are met with even in the lowest animals. The external senses perceive objects; but it is the internal which observe their difference. It is, therefore, the fault of the latter if the former err (Saadia, *l.c.* vi. 98; Baḥya, *l.c.* i. 10).

Development of the Senses.

The senses develop in the child gradually. At the moment of birth only the coarsest sense, that of touch, is present; after a while comes the sense of taste; then, at various intervals, appear the senses of smell, hearing, and sight (Baḥya, *l.c.* ii. 3; Albo, "Sefer ha-'Iḳḳarim," iii. 10). Death silences the senses in the inverse order. The dying lose the sense of sight first, and retain until the last moment that of touch. Sleep suspends first the sense of touch.

Gershon ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each finger, according to them, stands in a natural connection with one of the senses: the thumb is attracted to the mouth; the index, to the nose; the middle finger, to the skin, the organ of touch; the ring-finger, to the eye; the ear-finger, to the ear (Baḥya ben Asher, "Shulḥan Arba'," p. 8a, Lemberg, 1858). There is a divergence of opinion between Aristotle and Galen as to the seat of the central organ of perception, the former placing it in the heart, while the latter locates it in the brain. With rare exceptions, the Jewish writers of the Middle Ages sided with Galen.

In Exegesis.

The five senses were prominent in Biblical exegesis, in the interpretation of the Haggadah, and in the symbolism of certain Mosaic prescriptions. Thus, Isaac Arama sees in the narrative of Gen. xxvii. 18–27 the striving of Isaac to replace by the remaining four senses that of sight, which had failed him ("'Aḳedat Yiẓḥaḳ," p. 62c, Venice, 1573). Each of the five priestly prohibitions (Lev. xxi. 16 *et seq.*) corresponds, according to Solomon ha-Levi, to one of the five senses ("Dibre Shelomoh," p. 265c, Venice, 1596). Nathan ben Solomon finds in the "Shema'" ten elements, the first five of them corresponding to the five internal senses, by which man arrives at the knowledge of God, and the last five to the five external senses, which serve him to carry out God's commandments ("Mibḥar ha-Ma'amarim," Leghorn, 1840). The three bowls on each branch of the candlestick in the Temple represented, according to Levi ben Gershon, the three coarser senses; the knop, the sense of hearing; the flower, that of sight ("Perush 'al ha-Torah," p. 105b). Moses Isserles sees in the five gates of the Temple a symbol of the five senses: the western gate typifies the sense of hearing, which is the symbol of night; the eastern, the sense of sight, which is the symbol of day; the northern, the sense of touch, which is considered to be the author of mischief among the senses; while the two southern gates are symbols of the sun, which ripens the fruits and flowers whence smell and taste draw their nourishment ("Torat ha-'Olah," i. 7). The five food-offerings are another symbol of the five senses (Lev. ii.).

The quorum of ten (Minyan), which is required for the holding of public worship, is, according to Abraham ben Shalom, a symbol of the five internal and the five external senses. The former five are symbolized also by the five compartments of the phylacteries (Solomon ibn Parḥon, "Maḥberet he-'Aruk," ed. S. G. Stern, p. 24).

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K. I. Br.

SENTENCE. See Judgment.

SEPHARDIM (called also **Spagnioli, Spaniols,** or, more rarely, **Franconians**): Descendants of the Jews who were expelled from Spain and Portugal and who settled in southern France, Italy, North Africa, Turkey, Asia Minor, Holland, England, North and South America, Germany, Denmark, Austria, and Hungary. Among these settlers were many who were the descendants, or heads, of wealthy families and who, as Maranos, had occupied prominent positions in the countries they had left. Some had been state officials, others had held positions of dignity within the Church; many had been the heads of large banking-houses and mercantile establishments, and some were physicians or scholars who had officiated as teachers in high schools. The many sufferings which they had endured for the sake of their faith had made them more than usually self-conscious; they considered themselves a superior class, the nobility of Jewry, and for a long time their coreligionists, on whom they looked down, regarded them as such.

This sense of dignity which the Sephardim possessed manifested itself in their general deportment and in their scrupulous attention to dress. Even those among them whose station in life was low, as, for example, the carriers in Salonica, or the sellers of "pan de España" in the streets of Smyrna, maintained the old Spanish "grandezza" in spite of their poverty.

The Sephardim never engaged in chaffering occupations nor in usury, and they did not mingle with the lower classes. With their social equals they associated freely, without regard to creed, and in the presence of their superiors they displayed neither shyness nor servility. They were received at the courts of sultans, kings, and princes, and often were employed as ambassadors, envoys, or agents. The number of Sephardim who have rendered important services to different countries is considerable, from Samuel Abravanel (financial councilor to the viceroy of Naples) to Benjamin Disraeli. Among other names mentioned are those of Belmonte, Nasi, Pacheco, Palache, Azevedo, Sasportas, Costa, Curiel, Cansino, Schonenberg, Toledo, Toledano, and Teixeira.

The Sephardim occupy the foremost place in the roll of Jewish physicians; great as is the number of those who have distinguished themselves as statesmen, it is not nearly as great as the number of those who have become celebrated as physicians and have won the favor of rulers and princes, in both the Christian and the Mohammedan world. That the Sephardim were selected for prominent positions in every country in which they settled was due to the fact that Spanish had become a world-language through the expansion of Spain. From Tangier to Salonica, from Smyrna to Belgrade, and from Vienna to Amsterdam and Hamburg, they preserved not only the Spanish dignity, but the Spanish idiom also; and they preserved the latter with so much love and with so much tenacity that it has remained surprisingly pure up to the present day. It must be remembered that Judæo-Spanish, or Ladino, is in no wise as corrupt a language as is the Judæo-German.

For a long time the Sephardim took active part in Spanish literature; they wrote in prose and in rime, and were the authors of theological, philosophical, belletristic, pedagogic, and mathematical works. The rabbis, who, in common with all the Sephardim, laid great stress on a pure and euphonious pronunciation of Hebrew, delivered their sermons in Spanish or in Portuguese; several of these sermons appeared in print. Their thirst for knowledge, together with the fact that they associated freely with the outer world, led the Sephardim to establish new educational systems wherever they settled; they founded schools in which the Spanish language was the medium of instruction.

In Amsterdam, where they were especially prominent in the seventeenth century on account of their number, wealth, education, and influence, they established poetical academies after Spanish models; two of these were the Academia de los Sitibundos and the Academia de los Floridos. In the same city also they organized the first Jewish educational institution, with graduated classes in which, in addition to Talmudic studies, instruction was given in the Hebrew language. The Sephardim have preserved the romances and the ancient melodies and songs of Spain, as well as a large number of old Spanish proverbs. A number of children's plays, as, for example, "El Castillo," are still popular among them, and they still manifest a fondness for the dishes peculiar to Spain, such as the "pastel," or "pastelico," a sort of meat-pie, and the "pan de España," or "pan de Leon." At their festivals they follow the Spanish custom of distributing "dulces," or "dolces," a confection wrapped in paper bearing a picture of the "magen Dawid."

Although the Sephardim live as loyal citizens in the various countries of their adoption, among themselves they still mainly employ the Spanish language, and in their correspondence they use the Spanish cursive script. They bear exclusively Spanish given names, as Aleqria, Angel, Angela, Amado, Amada, Bienvenida, Blanco, Cara, Cimfa, Comprado, Consuela, Dolza, Esperanza, Estimada, Estrella, Fermosa, Gracia, Luna, Niña, Palomba, Preciosa, Sol, Ventura, and Zafiro; and such Spanish surnames as Belmonte, Benveniste, Bueno, Calderon, Campos, Cardoso, Castro, Curiel, Delgado, Fonseca, Cordova, Leon, Lima, Mercado, Monzon, Rocamora, Pacheco, Pardo, Pereira, Pinto, Prado, Sousa, Suasso, Toledano, Tarragona, Valencia, and Zaporta.

Although the Sephardim lived on peaceful terms with other Jews, they rarely intermarried with them; neither did they unite with them in forming congregations, but adhered to their own ritual, which differed widely from the Ashkenazic. Wherever the Sephardic Jews settled they grouped themselves according to the country or district from which they had come, and organized separate communities with legally enacted statutes. In Constantinople and Salonica, for example, there were not only Castilian, Aragonian, Catalonian, and Portuguese congregations, but also Toledo, Cordova, Evora, and Lisbon congregations.

Great authority was given to the president of each congregation. He and the rabbinate of his congregation formed the "ma'amad," without whose approbation (often worded in Spanish, Portuguese, or Italian) no book of religious content might be published. The president not only had the power to make authoritative resolutions with regard to congregational affairs and to decide communal questions, but he had also the right to observe the religious conduct of the individual and to punish any one suspected of heresy or of trespassing against the laws. He often proceeded with great zeal and with inquisitorial severity, as in the cases of Uriel Acosta and Spinoza at Amsterdam.

The Sephardim, who speak a purer Hebrew than do the Ashkenazim, do not attribute great value to the "ḥazzanut," and their form of cantillation is simpler than that of other Jews. The main point in which they differ from the Ashkenazim is, however, their liturgy. The Sephardic liturgy originated in part with the Geonim; it is more natural and elevating than the Ashkenazic, and also less burdened with "piyyuṭim." The Sephardim admit into their liturgy only the piyyuṭim of Spanish poets, which are characterized by Rapoport as "mediators between the soul and its Creator," while the Ashkenazic piyyuṭim are "mediators between the nation and its God."

The Sephardic ritual with its many variations, as instanced in the Castilian, Aragonian, Catalonian, and Provençal rituals, has been very widely adopted. The number of Sephardic rabbis is great, and many of them enjoyed reputations as authorities. There are several among them who have published valuable works, as well as collections of legal opinions and decisions which are highly esteemed by all Jews. The Cabala found many supporters, including several rabbis, among the Sephardim, who as a rule are imaginative and superstitious. Shabbethai Ẓebi likewise found among them his most faithful adherents. In modern times the Sephardim have lost more or less of the authority which for several centuries they exercised over other Jews. As to number, they are still important in Constantinople, Salonica, Adrianople, Smyrna, Damascus, Nicopolis, and Cairo; also in Amsterdam, and in different communities in Servia and Bulgaria. The total number of Spanish-speaking Sephardim is about half a million. See Liturgy; Marano; Spain.

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s. M. K.

SEPPHORIS (Greek, Σέπφωρις; Hebrew, צפורין, צפורי; lit. "bird"): City in Palestine which derived its name from the fact that it was perched like a bird on a high mountain. It is first mentioned by Josephus, who records ("Ant." xiii. 12, § 5) that Ptolemy Lathyrus vainly endeavored to conquer it in the early part of the reign of Alexander Jannæus. When the country was redivided by the Romans under Gabinius (57–55 B.C.), one of the five sanhedrins was assigned to Sepphoris (Josephus, *l.c.* xiv. 5, § 4; *idem*, "B. J." i. 8, § 5); so that it must then have been the most important city of Galilee. Subsequently it sided with King Antigonus; but it soon fell into the hands of his rival Herod ("Ant." xiv. 15, § 4; "B. J." i. 16, § 2). During the turmoil which followed the death of Herod, the city evidently supported the Jewish nationalists; for Varus was obliged to send against it a detachment of Roman soldiers, who burned it and sold its inhabitants into slavery ("Ant." xvii. 10, § 9; "B. J." ii. 5, § 1).

Sepphoris then entered upon a new phase of its history; for the influence of the Greek element of the

Capital of Galilee.

city increased while that of the Jewish population declined, since the place now had Hellenic institutions and was friendly to the Romans. Herod Antipas, like all his dynasty, was a founder of cities, and rebuilt Sepphoris, which he transformed into one of the most beautiful towns of Galilee, also granting it an autonomy which seems to have resembled that given the Greek cities of the Decapolis ("Ant." xviii. 2, § 1). Its coins, on which the inhabitants call themselves Σεπφωρηνοί, date probably from this period. It was not until the time of Felix, however, that Sepphoris rose to the rank of capital of Galilee (Josephus, "Vita," § 9) and became a rival of Tiberias, which theretofore had claimed that distinction. The younger Agrippa removed the royal treasury (τράπεζα) and the "archive" (ἀρχεῖα, which denotes probably the court of justice) from Tiberias, and it is to be assumed that he transferred them to Sepphoris. Tiberias subsequently reassumed the hegemony; but under Agrippa the archive was again taken to Sepphoris. The Mishnah (Ḳid. iv. 5) accordingly alludes to an "earlier" archive at Sepphoris (ארכי הישנה); and noble Jewish families kept their family records there (Schürer ["Gesch." 3d ed., ii. 164], who translates ארכי by "government," draws incorrect inferences from the passage). The Mishnah, moreover, refers to the ancient fortress of Sepphoris ('Ar. ix. 6; comp. Tos. Shab. xiii. 9), probably meaning the one which existed until the time of Varus, when the Romans doubtless built a new acropolis.

During the Rebellion.

Sepphoris is described sometimes as the largest city of Galilee ("Vita," §§ 45, 65; "B. J." iii. 2, § 4), and sometimes as one of the two or three largest, the others being Tiberias ("Vita," § 65) and Gabara (*ib.* § 25); and it was furthermore considered the most strongly fortified city of the province ("B. J." ii. 18, § 11), its citadel being especially mentioned ("Vita," § 67). That this large city sided with the Romans was, therefore, a disaster for the Jews. The beginning of the war proved advantageous for Sepphoris, for Cestius Gallus entered it peaceably while the neighboring cities were ravaged ("B. J." ii. 18, § 11). But the Romans were obliged to depart; and the inhabitants of Sepphoris, fearing for their city, had to submit to the domination of the rebellious Jews. Josephus, as governor of Galilee, ordered the fortification of Sepphoris, among other cities ("Vita," § 37), entrusting this task to its citizens; for he knew that they desired the war ("B. J." ii. 20, § 6), although this may have been a mere ruse on their part to keep the Jewish governor at a distance. John of Giscala, however, endeavored to alienate the city from Josephus ("Vita," § 25), and Sepphoris, Gabara, and Tiberias actually became hostile to the latter ("B. J." ii. 21, § 7), although their action was due not to loyalty to the national cause, but doubtless to the conviction of the inhabitants of Sepphoris that John, who was acting on his own initiative, would be less dangerous to them than Josephus, who was subject to the central government at Jerusalem. Josephus was then obliged to storm the city, which was plundered by his troops despite his efforts to restrain them ("Vita," § 67). Sepphoris was soon to be relieved, however, from the horrors of war. Cestius Gallus sent a garrison thither; and when Josephus again entered the place, he was repulsed (*ib.* § 71; comp. § 15). The inhabitants, moreover, being dissatisfied with the aid they had received, also requested Vespasian to send them a Roman detachment for their protection, which they received in due time (*ib.* § 74; "B. J." iii. 4, § 1).

There are two other important events in the history of the city. From the time of Antoninus Pius it was called "Diocæsarea" on its coins. This change of name implies that the city had become Hellenized; and since there must have been some cause for this, it has been assumed by Schlatter ("Zur Topographie und Gesch. Palästinas," p. 164) that Sepphoris was involved in the insurrection of the Jews during the reign of Antoninus. The city must have taken part in still another insurrection; for it was destroyed by Gallus (Sozomen, "Hist. Eccl." iv. 10; see, also, Patricius). The importance of the city was now at an end: the name "Diocæsarea," frequently found also in the Greek and Roman writers of the earlier centuries, disappeared; and the old native name was restored.

In Rabbinical Literature.

Sepphoris is frequently mentioned in rabbinical works, and is identified, although no attempt is made to prove the identification, with Kitron (Judges i. 30; Meg. 6a), the name צפורי being derived, as stated above, from the fact that the city was perched like a bird on a mountain, although, according to another passage, it was situated on several hills (Pesiḳ. R. 8). R. Jose, writing in the second century, refers to it, in the florid style of the Talmud, as follows: "I saw Sepphoris in its time of prosperity; and it contained 180,000 booths of sellers of spices" (B. B. 75b). The catastrophe which R. Jose implies had since that time overtaken the city was probably one which occurred during the reign of Antoninus Pius. Situated on a high mountain, Sepphoris was said to have a cold climate, so that its inhabitants were predisposed to catarrh (Yer. Shab. 14c); yet Judah I., the patriarch, lived there for seventeen years (Yer. Kil. 32b; Gen. R. xcvi.), and made it, in a certain sense, the center of Judaism. According to tradition, he was buried at Sepphoris, although his tomb is really in Beth-she'arim (Ket. 103b), in the vicinity of the city. In the Middle Ages his tomb was thought to be in a certain cave which was closed by a stone door (Estori Farḥi, "Kaftor wa-Feraḥ," xi., in Luncz, "Jerusalem," i. 99). Several other rabbis, besides the patriarch, lived at Sepphoris in the Talmudic period (see Frankel, "Mebo," pp. 3-4).

A special form of the Roman coin "tressis," which was probably minted there, is a proof of the importance of the city as a commercial center (Tos. Ma'as. Sh. iv. 3); and the upper and the lower market are expressly mentioned ('Er. 54b). In view of the importance of the place as an emporium, many foreign Jews settled there; so that allusions both to the synagogue of the people of Guphna (Yer. Naz. 56a) and to a synagogue of the Babylonians at Sepphoris are met with (Yer. Sanh. 28a; comp. Yer. Soṭah 22a). Millers of Sepphoris who did not work on the semiholy days are mentioned in approving terms (Yer. Pes. 30d); and a tailor named Justus was once governor of the place (Reland, "Palæstina," ii. 1001). Joseph b. Simai, a pious and prominent man, who lived in olden times at Siḥin in the immediate vicinity of Sepphoris, is said to have been "the governor of the king," this term probably denoting some prince of the house of Herod ("epitropos" perhaps = "procurator"; Shab. 121a; Tos. Shab. xiii. 9).

Despite the fact that Sepphoris was the seat of prominent Talmudic scholars and of great academies, and thus owed its importance in later times to the Rabbis, its inhabitants were by no means friendly to them. Although the people showed their sympathy on the death of R. Judah I. (Yer. Ket. 32b; Bab. Ket. 103b), and although the city had a school of its own, which was termed simply the "Sepphorian" (Yer. Shab. 7a; Yer. M. Ḳ. 82d), nevertheless the people were likened to "desert, obscurity, and darkness" (Yer. Ḥag. 77a); and it was said of them: "The people of Sepphoris have a hard heart: they hear the words of the Law; but they do not bow down before it" (Yer. Ta'an. 66c). R. Ḥama b. Ḥanina was even refused ordination as a teacher solely because he was a native of the place (Yer. Ta'an. 68a).

Exact Site.

The exact site of this important city may be determined through several references. A series of caves and military outposts extended from Tiberias to Sepphoris (Yer. 'Er. 22b); and it was situated in upper Galilee (Tos. Pe'ah iv. 10; Ket. 67b). According to the Talmudic references, the city lay eighteen Roman miles from Tiberias; but, according to Eusebius and Jerome, only ten, thus being west of Mt. Tabor; still another passage of the Talmud locates it half-way between Kefar 'Utni and Kefar Ḥananyah (Bek. 55a). All these data justify an identification with the modern Ṣaffuriyah, a village northwest of Nazareth.

The fact that Benjamin of Tudela refers to the city, but says nothing of any Jews there, shows that Sepphoris had no Jewish population in the twelfth century, probably in consequence of the Crusades. R. Moses Israel, who flourished in the early part of the eighteenth century, refers to its Jewish community; but no Jews now (1905) live in the city (Grünhut, "Benjamin von Tudela," ii. 15, Jerusalem, 1903).

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G. S. Kr.

SEPTUAGINT. See Bible Translations.

SEPULVEDA: City in the bishopric of Segovia, Spain, inhabited by Jews as early as the eleventh century. Its old laws contained a paragraph (No. 71) to the effect that if a Jew had intercourse with a Christian woman, he should be condemned to be garroted and she to be burned, and that, in case the man denied his guilt, yet was convicted on the testimony of two Christians and one Jew, the sentence should be carried out. The aljama of Sepulveda, which was not large, although the taxes amounted in 1290 to 5,046 maravedis, is best known on account of a martyrdom suffered by its members. In Holy Week, 1468, the report was spread by their enemies that, on the advice of their rabbi, Solomon Picho, the Jews had tortured and crucified a Christian child. Thereupon Juan Arias Davila, Bishop of Segovia, son of the baptized Jew Diego Arias Davila, caused eighteen of the alleged ringleaders to be taken to Segovia, some of whom were condemned to the stake and others to the gallows. The excited populace, which thought the fanatical bishop had proceeded too mildly, attacked the remaining Jews and killed most of them, only a few finding refuge in flight.

Bibliography: Colmenures, *Historia de Segovia*, ch. xxxiii. (for the year 1468); Zacuto, *Yuḥasin*, ed. Filipowski, p. 226 (gives Saturday, the 26th of Siwan = June 15, 1471, as the day of the execution); Rios, *Hist.* i. 181, iii. 166; Grätz, *Gesch.* viii. 239.

J. M. K.

SEQUIRA, ISAAC HENRIQUE: English physician; born at Lisbon 1738; died in London Nov., 1816. He came of a medical family, his grandfather, father, and two uncles having all been physicians. He was instructed in general literature and philosophy by the Fathers of the Oratory, a body of learned men then highly popular in Portugal. Having chosen medicine as his profession, he was sent to the University of Bordeaux, France, where he remained for two years. He then removed to Leyden, and, completing the three years' residence which the statutes of the university required, received his M.D. degree Aug. 31, 1758. Eventually he settled in London, was admitted a licentiate of the Royal College of Physicians (March 25, 1771), and was introduced into practise by his uncle, Dr. de la Cour, who soon after withdrew to Bath.

Sequira gained a high reputation among his countrymen resident in England. He held the honorary appointment of physician extraordinary to the Prince Regent of Portugal, and was physician to the Portuguese embassy at the Court of St. James. He lived to an advanced age, and at the time of his death was the oldest licentiate of the Royal College of Physicians.

Bibliography: Carmoly, *Les Médecins Juifs*; Munk, *Roll of Royal College of Physicians of London*.

J. G. L.

SERAH: Daughter of Asher, son of Jacob. She is counted among the seventy members of the patriarch's family who emigrated from Canaan to Egypt (Gen. xlvi. 17), and her name occurs in connection with the census taken by Moses in the wilderness (Num. xxvi. 46). She is mentioned also among the descendants of Asher in I Chron. vii. 30. The fact of her being the only one of her sex to be mentioned in the genealogical lists seemed to the Rabbis to indicate that there was something extraordinary in connection with her history; and she became the heroine of several legends. According to one of these, she was not Asher's daughter, but his stepdaughter. She was three years old when Asher married her mother, and she was brought up in the house of Jacob, whose affection she won by her remarkable piety and virtue ("Midrash Abot," p. 45). She was the first person to tell

Jacob that his son Joseph was still living; and for this reason the patriarch blessed her with eternal life (*ib.*). Moses addressed himself to Serah when he wished to learn where the remains of Joseph were to be buried (Soṭah 13a; Deut. R. xi.). According to the Midrash (Eccl. R. vii. 11), Serah was "the wise woman" who caused the death of Sheba ben Bichri (II Sam. xx.). In reference to the grave of Serah bat Asher and the synagogue named in her honor at Ispahan, see Jew. Encyc. vi. 660.

W. B. I. Br.

SERAIAH (שריה).—**1.** A scribe, and one of the officials under David (II Sam. viii. 17; comp. xx. 25, where he appears under the name **Sheva**). In I Kings iv. 3 his sons, Elihoreph and Ahiah, occupy the position of their father (here called **Shisha**), this implying that Seraiah had died before Solomon's accession. In I Chron. xviii. 16 he is called **Shavsha**. A comparison of these four forms justifies the conclusion that his real family name was Shavsha or Shisha (comp. Klostermann, "Die Bücher Samuelis und der Könige," in "Kurzgefasster Kommentar zu den Heiligen Schriften"; Thenius, "Die Bücher Samuelis," in "Kurzgefasstes Exegetisches Handbuch").

2. Chief priest during the reign of Zedekiah, mentioned with Zephaniah, the second priest; both were executed, with others of rank, by Nebuchadnezzar at Riblah (II Kings xxv. 18, 21; Jer. lii. 24–27). Seraiah was the son of Azariah (I Chron. vi. 14), and the father of Ezra the Scribe (Ezra vii. 1).

3. The son of Tanhumeth the Netophathite, and one of the heroic band that saved themselves from the fury of Nebuchadnezzar when he stormed Jerusalem. They repaired to Gedaliah, the son of Ahikam, but killed him on account of his allegiance to the Chaldeans (II Kings xxv. 25). In the parallel passage, Jer. xl. 8, the sons of Ephai the Netophathite are mentioned in addition to Seraiah.

4. Son of Kenaz, and younger brother of Othniel, and father of Joab, the chief of Ge-harashim (I Chron. iv. 13, 14, R. V.).

5. Grandfather of Jehu, of the tribe of Simeon (I Chron. iv. 35).

6. Priest, third in the list of those who returned from Babylon to Jerusalem with Zerubbabel (Ezra ii. 2; Neh. vii. 7 [here called **Azariah**], xii. 1), and third also in the record of those who sealed the covenant binding all Jews not to take foreign wives (Neh. x. 2). As the son of Hilkiah, and consequently a direct descendant of the priestly family, he became governor of the Temple when it was rebuilt (Neh. xi. 11). He is mentioned (under the name Azariah) also in I Chron. ix. 11.

7. Son of Azriel, one of those whom Jehoiakim commanded to imprison Jeremiah and Baruch, the son of Neriah (Jer. xxxvi. 26).

8. The son of Neriah, who went into banishment with Zedekiah. He bore the name also of Sar Menuḥah (="prince of repose"; comp. the commentaries of Dillmann and Nowack, *ad loc.*). The Targum renders "Sar Menuḥah" by "Rab Taḳrubta" (="prince of battle"), and the Septuagint by *ἄρχων δώρων* (="prince of gifts" [reading "Minḥah" for "Menuḥah"]). At the request of Jeremiah he carried with him in his exile the passages containing the prophet's warning of the fall of Babylon, written in a book which he was bidden to bind to a stone and cast into the Euphrates, to symbolize the fall of Babylon (Jer. li. 59-64).

E. G. H. S. O.

SERAPHIM (שרפים): Class of heavenly beings, mentioned only once in the Old Testament, in a vision of the prophet Isaiah (vi. 2 *et seq.*). Isaiah saw several seraphim, their exact number not being given, standing before the throne of Yhwh. They were winged beings, each having six wings—two covering their faces, two covering their feet, and two for flying. The seraphim cry continually to each other, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (vi. 3). The "foundations of the thresholds" (R. V.) of the Temple were moved by the sound of their voices. One of the seraphim flew to Isaiah with a live coal in his hand, which he had taken with the tongs from off the altar, and with which he touched the lips of the prophet to purge him from sin. Isaiah gives no further description of the form and appearance of the seraphim; he apparently assumes that his readers are acquainted with them. Nevertheless, it may be concluded from the description that the seraphim were conceived as having human faces, human hands, and human voices. However, one should not too hastily conclude that the seraphim were winged human forms. At least this was not the original conception, although later Judaism pictured them so. The seraphim are frequently mentioned in the Book of Enoch (xx. 7, lxi. 10, lxxi. 7), where they are designated as *δράκονες* ("serpents"), and are always mentioned, in conjunction with the cherubim, as the heavenly creatures standing nearest to God. In Rev. iv. 6–8 four animals are pictured as standing near the throne of God; each has six wings, and, as in Isaiah, they sing the "Trisagion."

Vision of Isaiah.

Meaning.

The passages cited furnish conclusive evidence against the idea, popular for a time, that the seraphim belong to the same category as angels. They have nothing whatever to do with the "messengers of God"; in the Jewish conception the two have always been distinguished. Dan. x. 13, the Book of Tobit, and other sources, afford information concerning a series of "chief" angels, but allusions to the seraphim are entirely lacking, and an etymological connection of the name "seraf" with the Arabic "sharif" (to be exalted or distinguished) is equally valueless.

On the other hand, there is a striking similarity between the seraphim and cherubim. Both are winged creatures, half human, half animal; both stand near the throne of God, and appear as its guardians; and, as has already been stated, they are always mentioned together in the Book of Enoch. This, however, by no means proves that the origin of the two was the same; it only shows that in later Jewish conception, as well as in the conception of the contemporaries of Isaiah, these two classes of heavenly beings were closely related.

Some authorities hold that the seraphim had their origin in the Egyptian "seref," a composite, winged creature, half lion and half eagle, which guarded graves, carried dead kings up to heaven, and transmitted prayers thither. The form and office of the seref, however, suggest rather the Jewish cherubim.

Babylonian Origin.

According to other investigators, the conception was of Babylonian origin. Friedrich Delitzsch and Hommel associate the seraphim with the Assyrian "sharrapu," a name which, in Canaan, designated the Babylonian fire-god Nergal. The seraphim, then, would be the flames in which this god manifested himself. An argument against this theory is that until now no one has been able to show that the word "seraph" was ever used as a name of a god. According to a third and more probable theory, the seraphim originally were serpents, as the name implies. Among many peoples of antiquity serpents played an important part in myth and folk-lore. For instance, there were Tiamat in the Babylonian legend of the Creation, and the Uræus serpent in Egypt. Consequently, since the Jews shared the superstitious ideas of surrounding nations in other respects, it should not be a matter of wonder if they adopted this notion as well. That the serpent filled a special rôle among them as a demoniacal being may be seen from the story of Adam's fall (Gen. iii.). In this connection the names "Dragon Spring" and "Serpent Pool" (places in the vicinity of Jerusalem) are worthy of being noted. A brazen serpent brings relief from the effects of the bite of the fiery serpents (Num. xxi. 9 *et seq.*) which YHWH sent among his disobedient people in the wilderness. Isaiah (xiv. 29, xxx. 6) speaks of fiery, flying serpents and dragons; and a brazen serpent, Nehushtan, stood in the Temple at Jerusalem, and was an object of worship until the time of Hezekiah, who destroyed it as being idolatrous (II Kings xviii. 4 *et seq.*). The worship of Nehushtan was plainly a remnant of ancient superstition, and was reconciled with the worship of YHWH by connecting Nehushtan with the scourge of snakes in the wilderness and the rescue from them (Num. xxi. 9 *et seq.*). Therefore the theory seems possible, even probable, that the seraphim have their counterpart in the flying serpents of Isaiah (comp. also II Esd. xv. 29). It is only natural that these winged guardians of YHWH's throne were soon ranked as higher beings and invested with the human form or with some features of the human body; and it was because of the very fact that they were adopted into the YHWH cult that they were, in process of time, ennobled and spiritualized.

E. G. H. I. BE.

SEREBSZCZYZNA ("silver tax"): Land-tax imposed upon the inhabitants of Lithuania and Russia in the Middle Ages, and deriving its name from the fact that it had to be paid all in silver. Originally Russia had to pay the "serebszczyzna" to the Tatars, and later to Poland and Lithuania. In the course of time it became a state tax throughout Lithuania and all the provinces taken from the Russians. The "serebszczyzna" is often mentioned in documents concerning the Jewish communities of Lithuania, mostly in cases where the Jews had successfully applied for exemption from it. This must not, however, be regarded as implying a special privilege granted to them, but only as an act of justice, inasmuch as they paid their general taxes annually in a lump sum according to an assessment fixed at the annual sessions of the Diet.

H. R. G. D. R.

SERENE (SERENUS): Pseudo-Messiah of the beginning of the eighth century; a native of Syria. The name is a Latin form of שריני, which is found in a responsum of Naṭronai Gaon ("Sha'are Ẓedeḳ," p. 24a, b). Gregorius bar Hebræus ("Chronicon Syriacum," ed. Kirsch and Bruns, p. 123), however, speaking of the same false Messiah, writes his name סאורא, which was rendered "Severus" by the translators of the chronicle. Naṭronai states in his responsum (*l.c.*) that Serene represented himself as the Messiah, establishing certain religious observances opposed to the rabbinical law, abolishing prayer, neglecting the laws of "ṭerefah," not guarding the wine against "nesek," working on the second holy day, and abolishing both the ketubah and certain incest laws established by the scribes.

The date of Serene's appearance is given by Isidor Pacensis ("Chronicon," in Florez's "España Sagrada," viii. 298) as 103 of the Hegira (*c.* 720 C.E.), which was during the reign of Yazid II. This same historian states that in Spain many Jews abandoned all their property and prepared to join the supposed Messiah. The latter, indeed, owing to his promise to put the Jews in possession of the Holy Land, and, perhaps, owing to his hostility toward the Talmud, gained many adherents. He was finally captured and taken before Yazid II., who put some questions to him concerning his Messianic qualities which he was unable to answer. He declared that he had never had any serious design against the calif, and that he desired only to mock the Jews, whereupon he was handed to the latter for punishment. His adherents, having repented of their credulity, on the advice of Naṭronai Gaon were received again into their communities.

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J. M. SEL.

SERPENT: The following terms are used in the Old Testament to denote serpents of one kind or another: (1) "naḥash," the generic and most frequently used term; (2) "peten" (asp or adder; Deut. xxxii. 33; Isa. xi. 8; *et al.*), perhaps identical with the Egyptian cobra (*Naja haje*), which is found in southern Palestine, and is frequently kept by snake-charmers; (3) "ẓefa'" (A. V. "cockatrice," R. V. "basilisk," LXX. "asp"; Isa. xiv. 29); (4) "ẓif'oni" (adder, basilisk, cockatrice; Isa. xi. 8, lix. 5, *et al.*), perhaps the large viper (*Duboia xanthina*); it is identified also, by some, with the cat-snake (*Tarbophis fallax*); (5) "ef'eh" (Arabic, "af'a" = "viper"), connected in Isa. xxx. 6 with Egypt; (6) "shefifon" (adder; Gen. xlix. 17 [R. V., margin, "horned snake"]), perhaps identical with the *Cerastes hasselquistii*, said to have been the asp with which Cleopatra killed herself; (7) "'akshub" (Ps. cxl. 3; LXX. "asp," Arabic version, "viper," A. and R. V. "adder": Talmud and Rashi, a kind of spider, or tarantula [comp. "'akkabish"]); (8) "zoḥale 'afar" (Deut. xxxii. 24; comp. Micah vii. 17, which designates the serpent as creeping on the earth); (9)

"tannin" (Ex. vii. 9 *et seq.*; elsewhere, "dragon," "monster"); (10) "ḳippoz" (Isa. xxxiv. 15; A. V. "great owl," R. V. "arrow-snake"; the connection suggests some bird); (11) "saraf" and "naḥash saraf" (Num. xxi. 6; Deut. viii. 15; the epithet "fiery" probably refers to the burning sensation and inflammation caused by the venom of the snake).

The idea of flying serpents ("saraf me'ofef"; Isa. xiv. 29, xxx. 6) rests, perhaps, on the confusion of serpents with lizards, which is found also in classical writers. They belong to those fanciful creatures with which folk-lore peoples the desert regions ("Pal. Explor. Fund, Quarterly Statement," 1894, p. 30). For the "naḥash bariaḥ" and "naḥash 'akalaton" in Isa. xxvii. 1 see LEVIATHAN.

Serpents abound in Palestine, as well as in Egypt, the Sinaitic Peninsula, and the Arabian desert. According to Tristram, the serpent tribe is represented in Palestine by eighteen species, mostly belonging to the genera *Ablabes* and *Zamanis*, of the *Colubridæ* family.

The qualities and habits attributed to the serpent in the Old Testament are subtlety (comp. Gen. iii. 1), the disposition to lie concealed in holes, walls, and thickets (comp. Amos v. 19; Eccl. x. 8; Prov. xxx. 18-19), and the habit of eating dust (comp. Gen. iii. 14; Isa. lxv. 25), a belief in which was common among the Greeks and Romans. The art of serpent-charming is referred to in Ex. iv. 3, vii. 9, Jer. viii. 17, and Eccl. x. 11. The ability to stiffen serpents into rods is still possessed by Oriental jugglers.

In the Talmud.

The generic names for the serpent are "naḥash" and חוויא (Ber. 12b). Like fish, the snake has its eyes in the sides of its head (Niddah 23a); and it is endowed with a keen sense of hearing ('Ab. Zarah 30b). Its back is curved, its belly flat (Ned. 25a). Its mode of progression is by slowly raising first the head and then gradually the rest of the body (Ber. 12b). Serpents copulate with their bellies turned toward each other; the period of gestation is seven years, during which intercourse continues (Bek. 8a). The serpent lives in empty cisterns and in houses, where it has a dangerous enemy in the cat, the latter being immune to its poison (Ḥag. 3a *et al.*). It tastes dust in whatever it eats; still it is fond of water, wine, milk, and melted suet (Ter. viii. 4; 'Ab. Zarah 30a, b; Shab. 85a; Beẓah 7b). It is driven off by the smoke of the burning antler of the hart (Yalḳuṭ Shim'oni, ii. 97c; comp. Ælianus, "De Natura Animalium," ix. 20; Pliny, "Historia Naturalis," viii. 32, 50). The skin of the serpent was made into covers for the seats of kings (Yer. Ned. iv.; Ḥal. 3); and in Pirḳe R. El. xx. (comp. Gen. R. xxiv. 6) it is said that the garments of Adam and Eve (Gen. iii. 21) were made of the same material.

Their Poison.

The poison of the serpent forms a coherent mass (B. Ḳ. 115b). It varies in strength and weight. That of a young serpent is heaviest, and falls to the bottom when dropped into a vessel of water; that of an older one remains suspended midway; and that of a very old one floats on the surface. While the serpent is one of the three creatures which grow stronger with age (the other two being the fish and the swine), the intensity and deadliness of its poison decreases with advancing age ('Ab. Zarah 30b). The poison of the serpent is deadly ('Ab. Zarah 31b). If it is left in the wound it causes a burning pain, so that one sentenced to die by fire may be bitten by a snake instead (Soṭah 8b). The poison spreads through the whole body, and it is therefore dangerous to eat the flesh of an animal which was bitten by a snake (Ter. viii. 6), and even to wear sandals made from its hide (Ḥul. 94a, Rashi). If the bone of a snake enters the foot death may result (Pes. 112b). The snake alone of all animals harms without gain to itself, and is therefore compared to the slanderer (Ta'an. 8a *et al.*). It is also revengeful (Yoma 23a). Still, it seldom attacks unless provoked; and it gives warning by hissing (Ber. 33a; Shab. 121b). The snakes of Palestine were considered particularly dangerous (*ib.*); but it is mentioned as one of the perpetual miracles of Jerusalem that no one there was ever bitten by a snake (Ab. v. 5).

The flesh of the snake, mixed with other things, was considered the most effective antidote against the poison of the snake as well as of other animals (Shab. 109b). Other cures for snake-bite are: placing the bitten part into the body of a hen which has been opened alive; applying to the wound the embryo taken from the womb of a sound, white she-ass; and putting crushed gnats on the wound (Yoma 83b; Shab. 77b, 109b). A snake cooked in olive-oil was considered a curative for itch (Shab. 77b).

Probably the anaconda is referred to in Ned. 25a *et al.*, where it is related that in the time of Shabur a serpent devoured the straw of thirteen stables.

Species or Varieties.

The ringed snake is mentioned under the name of עכנא (comp. Greek ἔχις, ἔχιδνα; B. Ḳ. 17b and parallels) as encircling the opening of a cave. Of the "shefifon" it is said that it is the only snake which is solitary in its habits, that its poison is effective even after its death, and that its strength is mainly in its head (Gen. R. cxi. 2, cxiii. 3; comp. Yer. Ter. 45d). The period of gestation of the "ef'eh" is set at seventy years (Bek. 8a). The water-snake ("'arad" or "'arod") occurs in the miraculous story of Ḥanina b. Dosa (Ḥul. 127a), where Rashi explains it to be the hybrid of the serpent and toad. The anger of the wise is compared to the bite of the "saraf" (Ab. ii. 10). The dragon, finally, has its equivalent in דרקון, which, however, in some passages seems to designate some kind of worm, as, for instance, in Ber. 62b and Giṭ. 57a. Another name for the dragon is יארוד (Ket. 49b; comp. Targ. on Jer. x. 9).

A bad wife is called a snake in the proverb, "No man can live in the same basket with a snake" (Ket. 72a). But the appearance of a snake in a dream is of good omen (Ber. 57a). For the relation of the serpent to Adam and Eve see Shab. 146a.

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E. G. H. I. M. C.

SERRAGLIO DEGLI EBREI. See GHETTO.

SERRE. See Dauphiné.

SERVANT. See Master and Servant.

SERVANT OF GOD: Title of honor given to various persons or groups of persons; namely, Abraham, Isaac, Jacob (Deut. ix. 27; comp. Ps. cv. 6, 42), Moses (Deut. xxxiv. 5; Josh. i. 1; I Chron. vi. 49; II Chron. xxiv. 9; Neh. x. 29; Dan. ix. 11), Joshua (Josh. xxiv. 29; Judges ii. 8), David (Ps. xviii., xxxvi., captions), the Prophets (Jer. vii. 25, xxv. 4, and elsewhere), Isaiah (Isa. xx. 3), Job (Job i. 8, ii. 3, xlii. 8), and even Nebuchadrezzar (Jer. xxv. 9, xxvii. 6, xliii. 10). In the second part of Isaiah, in some passages of Jeremiah, and in Ezekiel the expression occurs with a special significance.

Semitic Use of "Servant."

That devoted worshipers of the Deity were commonly designated as God's servants is attested by the theophorous personal names frequent in all Semitic dialects, and in which one element is some form of the verb "'abad" (עבד) and the other the name of the god (comp. "'Abd Allah"; see Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," pp. 332 *et seq.*). It is in this sense that Abraham, Moses, Job, and Joshua are designated as "the servants" of Yhwh. In the case of Nebuchadrezzar, the meaning is somewhat different. By the prophet the Babylonian king is considered as the instrument of God's plans. To explain why the title was conferred on him it is not necessary to speculate on the possibly monotheistic leanings of this monarch. Nebuchadrezzar in Daniel and Judith is the very prototype of Antiochus Epiphanes, the execrated enemy of God. Nor is the use of the epithet in this connection satisfactorily explained by the theory advanced by Duhm, that Nebuchadrezzar bore the title because during his reign Israel could not very well claim to be Yhwh's representative on earth. Unless "'Abdi" in the passages in Jeremiah given above is a scribal corruption—which most probably it is not—Nebuchadrezzar is so designated because he carries out, as would a slave who has no choice, the designs of Yhwh (comp. "Ashur shebeṭ appi," Isa. x. 5).

Applied to Israel.

But the epithet represents the whole people or a section of Israel in the following passages: Ezek. xxviii. 25, xxxvii. 25; Jer. xxx. 10, xlvi. 27; Isa. xli. 8; xlii. 19 *et seq.*; xliii. 10; xliv. 1 *et seq.*, 21; xlv. 4; xlviii. 20; it has ceased to be an "epitheton ornans" used to honor and distinguish an individual. This is patent from the use of "Jacob" as a synonymous designation (Ezek. xxviii. 25, xxxvii. 25; Jer. xxx. 10; Isa. xliv. 1, xlv. 4, xlviii. 20). Israel's destiny and duty, rather than its previous conduct, are indicated in this denomination. Israel is God's "chosen one," the equivalent of the expression "servant of Yhwh" used by these exilic prophets (Isa. xliii. 20, xlv. 4; comp. *ib.* lxv. 9, 15, 22). "My chosen [ones]" = "My servants" (Sellin, "Studien zur Entstehungsgeschichte der Jüdischen Gemeinde," i. 81). Yhwh has "called" and "strengthened" Israel (Isa. xli. 9); therefore it is not abandoned and need not be afraid (*ib.* verse 10). Its enemies shall be confounded (*ib.* verses 11, 12). Yhwh has called Israel by its name (*i.e.*, His "servant" or "son"): therefore it belongs to Him; for He has created it and formed it (*ib.* xliii. 1, 2). Through flood and fire it may pass unscathed; for Yhwh is with it. He would exchange Egypt, Ethiopia, and Sheba (the richest countries) for Israel. God loves it: it is precious in His eyes (*ib.* verses 3 *et seq.*). Yhwh's spirit will be poured out on its seed, and His blessing on its shoots (*ib.* xliv. 3). Israel is, in fact, a witness unto Yhwh: as He is one, so Israel is the one unique chosen people (*ib.* xliv. 6, 7, 8, "'Am 'Olam"). As such a servant, predestined to be a light for the nations, Israel is called from the womb (*ib.* xlix. 1-6; but see below). It is for this that Israel will return from exile (Jer. xxx. 10), which was a disciplinary visitation (*ib.* verse 11). Israel, however, does not as yet recognize its own opportunity (Isa. xl. 2). Though Israel has sinned God has not abandoned it (*ib.* xlii. 24), because He has not abdicated (*ib.* xlii. 8). It is for His own sake, not for Israel's, that God has chosen Israel (*ib.* xlviii. 11). In another passage Israel is filled with doubts concerning this (*ib.* lxiii. 15 *et seq.*; probably this is a non-Isaian chapter). At all events, as yet it is blind and deaf, although, inasmuch as it has eyes and ears, it should and might be both an observer and a hearer as behooves one that is "meshullam" and "'ebed Yhwh" (*ib.* xlii. 18-20; "meshullam" = "one that has completely given himself over," a synonym of "'ebed," as Mohammed's religion is Islam and he "'Abd Allah," xlii. 18-20). Hence the command "Bring forth the blind people that have eyes, and the deaf that have ears" (*ib.* xliii. 8).

Special Usage in Isaiah.

There are, however, four passages in the Isaian compilation where perhaps the "national" interpretation is not admissible, namely, Isa. xlii. 1-4, xlix. 1-6, l. 4-9, lii. 13-liii. 12. The descriptions in them of the attitude and conduct of the 'ebed Yhwh seem to be idealizations of the character of an individual rather than of the whole of Israel. Especially is this true of Isa. lii. 13-liii. 12, the exaltation of the "man of suffering." In this a prophetic anticipatory picture of the Messiah has been recognized by both Jewish and Christian tradition. Modern critics read into it the portraits of Jeremiah (so Bunsen), Zerubbabel (Sellin, "Serubbabel," 1898, and Kittel, "Zur Theologie des Altentestaments," 2d ed.: "Jesaja und der Leidende Messias im A. T."), or Sheshbazar (Winckler, "Altorientalische Forschungen," ii. 452-453). Rothstein (and Sellin at present) holds the description to be meant for Jehoiachin (Rothstein, "Die Genealogie des Jehojachin"); while Bertholet ("Zu Jesaja LIII."), dividing the chapters into two distinct "songs," regards the first (Isa. lii. 13-15, liii. 11b-12) as a glorification of a teacher of the Torah; and the second (*ib.* liii. 1-11a) as that of Eleazar (II Macc. vi. 18-31). Duhm also is inclined to separate this description into two distinct "songs" (Duhm, "Das Buch Jesaia," 3d ed., 1902, pp. 355-367); but he declares it to be impossible to assign a definite person as the model. The "man of suffering" is, however, a teacher of the Torah. Even the period when these four 'ebed Yhwh songs were written is not determinable save in so far as they are post-exilic—perhaps as late as the days immediately preceding the Maccabean uprising.

It may be noted that these interpretations, according to which the picture is that of a definite individual, were anticipated among Jewish commentators of the Middle Ages. Saadia referred the whole section (Isa. lii. 13–liii. 12) to Jeremiah; and Ibn Ezra finds this view a probable one (see Neubauer and Driver, "The Fifty-third Chapter of Isaiah According to the Jewish Interpreters"). Kraetzschmar ("Der Leidende Gottesknecht"), among moderns, selects Ezekiel for the model on account of Ezek. iv. Cheyne was at one time inclined to associate this 'ebed Yhwh with Job ("Jewish Religious Life," p. 162).

Present Conditions of Problem.

Ingenious as these various identifications are, of late years there has been in evidence a decided reversion to the theory that also Israel, or at least a part of the congregation, is idealized in these songs. Budde (in "American Journal of Theology," 1899, pp. 499–540) has successfully met the arguments of Duhm; and other scholars, *e.g.*, Marti (see his commentary on Isaiah), Giesebrecht, and König, are now ranged on his side. This concession must be made: in the four songs, somewhat more strongly than in others where Israel is hailed the servant of Yhwh, stress is laid on missionary activity, both within and without Israel, on the part of the servant; furthermore various characteristics are dwelt on that are attributed in a certain group of the Psalms to the "pious." For this reason there is strong presumption that the "poor," the "'anawim" (meek) of the Psalms, are the Israel to which the epithet "'ebed Yhwh" and the portrayal of his qualifications refer. Budde reverts to the theory of Rashi, Ibn Ezra, and Ḳimḥi, that the confession in Isa. liii. is uttered by the "nations" referred to in Isa. lii. 15, and that thus Israel is the martyr, with which view Wellhausen, Giesebrecht, Marti, and others agree. If the "remnant" (the "poor") be personified in the "servant," the "We" of the confession may refer to those of Israel that had rejected these "poor" and "meek"; if such an interpretation were to be accepted the exilic date of these idealized personifications would, of course, have to be abandoned. But these "poor" were just such quiet missionaries as are described in Isa. xlii. 1–4. They suffered in the pursuit of their missionary labors (*ib.* l. 4) as well as at the hands of their own fellow Israelites (*ib.* lii., liii.).

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E. G. H.

SERVI CAMERÆ. See Kammerknechtschaft.

SERVI, FLAMINIO EPHRAIM: Italian rabbi; born at Pitigliano, Tuscany, Dec. 24, 1841; died at Casale-Monferrato Jan. 23, 1904. He received his education in his native town, at Padua, and at the rabbinical school and the University of Florence. He became rabbi at Monticelli in 1864; from 1868 he held the rabbinate of Mondovi, and in 1872 was appointed chief rabbi at Casale-Monferrato, where he was also editor of "Il Vessillo Israelitico," in succession to Giuseppe Levi. He edited also the almanac "Annuario della Famiglia Israelitica," Corfu, 1870–74, and "Lunario Israelitico," Casale, 1881–1904.

Servi was a prolific writer, contributing a great number of essays on literature and Jewish science to the Jewish journals of Italy, *e.g.*, "Educatore," "Corriere Israelitico," "Il Vessillo Israelitico," etc. He was the author of: "Statistica degli Israeliti Italiani," Vercelli, 1866; "Israeliti d'Europa nella Liberta," Turin, 1872; "Dante e gli Ebrei," Casale, 1893; "Studii sulla Missione della Donna Israelità," *ib.* 1903; "Versi in Ebraicæ in Italiano"; etc.

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S. F. T. H.

SERVIA: Kingdom of southeastern Europe; until 1876 a vassal state of Turkey. The history of the Jews of the country is almost identical with that of Belgrade and of Nish, its two oldest communities. There was no regularly organized congregation in Belgrade until the year 1530, when one was established through the efforts of Don Joseph Nasi, while the foundation of the community of Nish dates only from 1728. According to Samuel di Medina, rabbi of Salonica, there were two other communities, at Semendria and Shabats, although the Jews of the latter city, threatened by the rebellious Haiduks or Oksoks, were greatly reduced in number by emigrations in 1690 and 1787 to the Banat, Slavonia, and even to Buda. From a religious point of view all these communities of Servia were under the supervision of the congregation of Salonica.

The Servian Jews were frequently molested in times of general disturbance, *e.g.*, by the Turks in 1792, and by the orthodox Servians in 1807 and 1813, the political equality of all Servians being first proclaimed by Milosch Obrenovich in 1817. From that period until 1830 the Servian Jews enjoyed all legal rights, and contributed materially to the prosperity of the country.

Alexander (the son of Czerni-George [Kara-Georgevich]), who was elected on the abdication of Milosch in 1842, inaugurated a policy of oppression. The new prince thus repaid the support given him by the merchants of the orthodox religion on his accession to power; and the Jews were forbidden to settle in the interior of the country. In the Treaty of Paris (1856) a paragraph was inserted which gave full liberty in matters of religion, legislation, and commerce to the Servian Jews, though their condition was once more to be aggravated by the law of Oct. 30, 1856.

The restoration of Milosch to the throne in 1858 revived the hopes of the Jews; and a decree issued by him Sept. 26, 1858, repealed all laws in force against them. Prince Michel, the successor of Milosch, however, restricted their right to settle in the interior. At this period Servia contained 2,475 Jews, residing in Belgrade, Nish, Pojarevatz, Semendria, Shabats, and Obrenovatz. In 1861 sixty

Jewish families were driven from the cities of the interior, further expulsion taking place in 1862 and 1863, and especially at Shabats in 1864.

The Outrage of Shabats.

A protest made in Dec., 1864, by the Alliance Israélite Universelle against the anti-Semitic journal "Svetovide" was ineffectual, and in January of the following year two Jews of Shabats were assassinated, whereupon the Servian Jews went into voluntary exile. In 1865 there were but 1,805 left in the country, the greater number of them living at Belgrade in a ghetto beyond the entrenchments of the fortress. The Jews, however, still sought for assistance, and were aided by J. A. Longworth, G. J. Ricketts, and J. C. Blunt, successively English consuls at Belgrade from 1861 to 1869. These officials presented a petition and several verbal protests from the Servian Jews to three successive ministers at the English Foreign Office. As the Jews of Servia wished to place themselves under the protection of England, the problem was discussed in the House of Commons on March 29, 1867, when a memorial was presented to the British government by Sir Francis Goldsmid. In a like spirit the Alliance Israélite Universelle and its president, Adolphe Crémieux, as well as the Board of Deputies in London, and its president, Sir Moses Montefiore, drew the attention of the English, Turkish, and Servian governments to this Jewish question. At the same time Count Abraham Camondo brought all his influence to bear on the viziers Ali Pasha and Fuad Pasha, and even on Prince Milan, when he visited Constantinople in 1867. The Servian constitution, proclaimed in 1869, while professedly liberal in character, reaffirmed the anti-Jewish laws of 1856 and 1861, and, moreover, rendered the Jews liable to military service. The English, French, Italian, and Austrian consuls at Belgrade at once protested in the names of their respective governments against the inconsistency of these laws; and the victims of the measures emigrated from the country in large numbers.

The most influential Jew of Belgrade at that time was David Russo, who kept the Alliance Israélite Universelle and the proper authorities informed with regard to Jewish matters. In 1873 the Alliance again sought to intervene with Prince Milan on behalf of the Jews when he passed through Paris; but his reply was evasive. In 1876 eleven families were expelled from Semendria. When Servia revolted against Turkey in 1876 fifty-five soldiers from 230 Jewish families fought in the Servian army (see the list in Loeb, "Situation des Israélites de Turquie," etc., p. 407). In 1873 the Jews of Belgrade were permitted to elect a deputy to the Skupshtina; and in 1880 Prince Milan appointed six Jews as members of his private body-guard. The constitution of Jan. 2, 1889, finally abolished the anti-Jewish laws of 1856 and 1861, and from that time to the present date (1905) no important event has marked the history of the Jews of Servia.

In 1884 there were 3,492 Jews in Servia. Now, in a total population of 2,493,770 there are 6,430, distributed as follows: **Belgrade,** 4,000; **Nish,** 800; **Shabats,** 600; **Pirot,** 300; **Pojarevatz,** 200; **Lescovatz,** 200; **Semendria,** 150; **Obrenovatz,** 100; **Vatjevo,** 50; **Onb,** 30. Since 1841 Belgrade has had a Hebrew press in the national printing-office, and from 1888 to 1893 a Judæo-Spanish journal, "El Amigo del Pueblo," was published there.

Although the Jews have possessed legal equality since the promulgation of the constitution of 1889, this equality scarcely exists in general intercourse, and the Jews have therefore taken little part in public affairs. The Jewish state functionaries number only one schoolmaster, one schoolmistress, one head of a department in the Ministry of the Interior, one consul-general, one ex-deputy, and one sublieutenant. In the liberal professions are eight lawyers, six physicians, and three engineers.

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D. M. FR.

SERVICE OF PROCESS. See PROCEDURE IN CIVIL CAUSES.

SESSA, KARL BORROMÄUS ALEXANDER: Anti-Jewish author; born at Breslau Dec. 20, 1786; died there Dec. 4, 1813. He studied philosophy and medicine in various universities, graduated as doctor of medicine in Frankfort-on-the-Oder (1807), and was district physician in his native city. Besides essays on medicine and various poems and plays he wrote a comedy entitled "Die Judenschule," which presents Jewish characters in the most vulgar way, all of them being actuated by the lowest mercenary motives and speaking a repulsive jargon or a ridiculously stilted German. The play was first presented in Breslau Feb. 11, 1813; then, under the title "Unser Verkehr," in Berlin and elsewhere, until the police prohibited its repetition. It was published anonymously in Breslau in 1815, and often reprinted, even in Reclam's "Universalbibliothek." Treitschke ("Deutsche Geschichte," iii. 756, Leipsic, 1885) says that some thought Goethe had written the work, and that the house of Rothschild offered a prize for the discovery of the author. According to Treitschke, the author was Karl Andreas Mertens, a Protestant minister at Halberstadt. Both of these statements of Treitschke are unfounded.

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D.

SET-OFF (sometimes termed **Counter-Claim**): Effort of a defendant to set up a cause of action against a plaintiff, to the end that the judgment of the court may satisfy the claims of both at the same time; the "compensatio" of Roman law. Although there is no name for it, the principle is allowed in the jurisprudence of the Talmud; and the right of the defendant to set up his claim against that of the plaintiff in the same proceeding in which he is brought before the court, to have both claims discussed at the same time, and to have the judgment cover both of them, is nowhere directly denied.

Under ASSAULT AND BATTERY it has been shown that where two men have assaulted and beaten each other, the damage done to one may be set off against the damage done to the other, and judgment may be rendered for the difference only. But apart from this instance hardly any definite recognition of the right of set-off exists in the Talmud. The only passage referred to by commentators and codifiers (B. Ḳ. 46b) gives hardly more than a hint, and is to this effect: The plaintiff is always called upon first [to state and to prove his case]; but it is said later on that sometimes the defendant is called upon first when it appears that his estate would "go off cheap" [would be sacrificed]. Rashi expounds these two sayings thus: "For instance, A sues B for a mina which he has lent him before witnesses or on a bond; and B answers him, 'Thou hast seized my property; return to me what thou hast seized,' or, 'Thou hast a pledge from me in thy hand and hast converted it to thy own use.' They [the judges] turn first to A's claim and adjudge to him the mina which B owes him, and afterward they turn to B's claim to judge of the seizure or the pledge. But B's estate might be sacrificed; *i.e.*, there are merchants who would now buy his goods at a high price, but might leave to-morrow. And as to his real estate, it might depreciate under the effect of the judgment against him, when it is seen that B is pressed; hence it is best to compel A to return the seized or pledged goods to B so that he may pay his debt out of them." In other words, the mutual claims ought to be heard at the same time when the contrary course would lead to the sacrifice of the defendant's property.

The matter is brought up in the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 24), where Joseph Caro simply copies the words of the Talmud; but ReMA, in his gloss, takes Rashi's views, assuming in addition that B is not prepared with his witnesses, and can not undertake to prove his counter-claim within the thirty days which the court regularly allows to the defendant to make his defense. He concludes that, if there is danger that B's property would otherwise be sacrificed, the court should not render judgment till B has had a chance to prove his counter-claim.

Both the Roman and the Anglo-American systems of procedure grew out of a set of writs or of formulas, and cross-actions were not provided for in these; thus it required either the equitable expansion of the old common law or of the "jus quiritum" by the chancellor or by the pretor, or the intervention of the law-making power, to provide for such a contingency; hence the remedy had its own name and its own rules. The Jewish procedure was always oral, and had no fixed forms for one or another class of actions or defenses; hence there was no name for the set-off or "compensatio," and it was treated like any other just defense.

Bibliography: Bloch, *Civil Process Ordnung*, § 51, Budapest, 1882; Eisenstadt, *Pitḥe Teshubah*, on *Ḥoshen Mishpaṭ*, 24.

W. B. L. N. D.

SETH (Hebrew, שת; Greek, Σὴθ).—**Biblical Data:** According to Gen. iv. 25, 26 and v. 3–8, Seth was the third son of Adam. He was born after Cain had murdered Abel and when Adam was 130 years old. Seth lived to the age of 912. His eldest son was Enosh, who was born when Seth was 105 years old. In Gen. v. the line of descent from Adam to Noah is reckoned through Seth. Seth is mentioned also in I Chron. i. 1 and in Luke iii. 38; but neither passage contains additional information.

E. G. H. G. A. B.

——**In Rabbinical Literature:** Notwithstanding the etymology of the name given in Gen. iv. 25, the Rabbis consider "Seth" to mean "foundation"—*i.e.*, Seth was the founder of the world (Num. R. xiv. 12; Midrash Agadah to Gen. *l.c.*). By "God hath appointed me another seed" (Gen. *l.c.*) Eve alluded to the Messiah, who would descend from Seth through Ruth the Moabite (Gen. R. xxiii. 7). After the expulsion from paradise Seth was the first of Adam's children who had the face and form of man, Adam's earlier post-expulsion progeny having had the shapes of demons and apes (*ib.* xxiv. 6; Tan., Bereshit, 26). Seth was one of the seven shepherds whom Micah (v. 5) prophesied should rise against the Assyrians (Cant. R. viii. 9).

W. B. M. Sel.

——**Critical View:** The account of Seth in Gen. v. is contained in the P document, being a part of that writer's list of antediluvian patriarchs. This list, beginning with Cainan and including Lamech, is the same as the list of J in Gen. iv. (comp. Harper, "Hebraica," v. 35). Both are transcripts of a Babylonian list preserved in a corrupt form by Berosus (comp. Gunkel, "Genesis," in Nowack, "Handkommentar," p. 121). Since "Enosh" in P's list means "man," as does also "Adam" in J's list, probably "Seth" in the Babylonian list was the name of a deity. Hommel (in "Proc. Soc. Bibl. Arch." xv. 244 *et seq.*) conjectures that "Seth" was originally "Shitti," an epithet of Marduk, who in Berosus' list occupies this place under the name "Adapara."

Bibliography: Hommel, *The Ten Patriarchs of Berossos*, in *Proc. Soc. Bibl. Arch.* 1893, xv. 243-246; Gunkel, *Genesis*, in Nowack, *Handkommentar*, 1901, pp. 49, 120 *et seq.*; Holzinger, *Genesis*, in *K. H. C.* pp. 57 *et seq.*

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SEVEN. See Numbers and Numerals.

SEVERIN. See Masorah.

SEVERUS, ALEXANDER. See Alexander Severus.

SEVERUS, JULIUS: Roman general; consul in 127. Later he held a number of offices in the provinces, and was legate of Dacia, Mœsia, and, according to an inscription ("C. I. L." iii., No. 2830), of Britain. This is confirmed by Dion Cassius, who states (lxix. 13) that Severus was sent from Britain to Judea to quell the rebellion of Bar Kokba, being appointed "legatus pro prætore" of the province of Judea and subsequently legate of Syria.

Severus did not attack the Jews in open battle, but hunted them down one by one after tedious struggles in their fastnesses, caverns, and ravines, until, to quote the words of Dion Cassius, "he annihilated, destroyed, and exterminated them." The statement of Dion's epitomizer (*ib.* 14), that Severus was appointed legate of Bithynia on the conclusion of the war, is due to a confusion with another Severus, who was apparently called "G. J. Severus," while the one under consideration had the prænomen "Sextus." The Senate, according to his inscription, decreed him a triumph "ob res in Iudæa prospere gestas."

Bibliography: Schürer, *Gesch.* 3d ed., i. 648; Grätz, *Gesch.* 3d ed., iv. 144; *Prosopographia Imperii Romani*, ii. 214.

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SEVERUS, LUCIUS SEPTIMIUS: Emperor of Rome from 193 to 211 C.E. At the beginning of his reign he was obliged to war against his rival, Pescennius Niger, who had proclaimed himself Emperor of the East. Which ruler the Jews preferred is unknown, but the other Palestinians, including the Greeks and Syrians, and even the Samaritans, fought for Niger, so that when Severus proved victorious he deprived the inhabitants of Neapolis (Shechem) of their citizenship (Spartianus, "Vita Severi," ix.). It was not until Severus had conquered his last rival, Albinus (197), that he freed the Palestinians from the punishment which their fidelity to Niger had evoked (*ib.* xiv.).

On the conclusion of the Parthian war (199) Severus marched through Syria, and it was probably at that time that Palestine was detached from Syria and made a separate province (Krauss, in "R. E. J." xlvi. 220), while Sebaste (Samaria) became a Roman colony (Ulpian, in "Corpus Juris," "Digesta," xv. 1, § 7). During this period one Claudius, who is not, however, characterized as a Jew, is said to have overrun all of Judea and Syria as a bandit, and to have succeeded in reaching the emperor himself, and threatening his life, nor was he afterward captured (Dion Cassius, "Epitome of Xiphilinus," lxxv. 2). Orosius (vii. 17) and Eusebius ("Chronicon") likewise mention a rebellion of the Samaritans and Jews, and it was probably for that reason that the Senate granted the emperor a triumph over the Jews ("Judaicum triumphum decreverat"; Spartianus, *l.c.* xvi.), which Severus, on account of his illness, permitted his son CARACALLA to celebrate.

Tombstone of Solomon ben Abraham Found at Seville.
(From a photograph.)

In 202 the emperor and his son both assumed the title of consul in Syria, and in his march to Alexandria Severus enacted for the inhabitants of Palestine a number of laws, including a prohibition against conversion to Judaism or Christianity (*ib.* xvii.). On the other hand, both Severus and Caracalla permitted Jews to fill offices of state, although they were obliged to bear all disadvantages connected with their status ("Digesta," ii. 3, § 3). The inscription on the synagogue of Ḳaisun names all the members of the house of Severus.

BIBLIOGRAPHY: Jost, *Gesch.* iv. 92; Grätz, *Gesch.* 3d ed., iv. 208; Schürer, *Gesch.* 3d ed., i. 651, iii. 76; Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, i. 344-346, Paris, 1895; *Prosopographia Imperii Romani*, iii. 213, No. 346.

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Early History.

SEVILLE: Capital of the former kingdom of Seville; after Madrid the greatest and most beautiful city of Spain. The community of Seville is one of the oldest and largest in the country. Jews are said to have settled there, as at Toledo, shortly after the destruction of the Temple of Jerusalem ("Shebet Yehudah," ed. Wiener, p. 14). When the Mohammedan conqueror Musa took the city he placed it in charge of its numerous Jewish inhabitants. As a result of dynastic dissensions at Granada, followed by a massacre, many Jews of that city fled to Seville, where they were hospitably received by King Mohammed al-Mu‘tamid. Several of these Jews, including Joseph ibn Misgay, a faithful adherent of the pretender to the throne of Granada, were sent on diplomatic missions and entrusted with offices of state, while the king appointed Isaac b. Baruch ibn al-Balia, the scholarly author of a Talmudic and astronomical work, to the posts of court astronomer and prince ("nasi") over all the Jewish communities of the realm. Through Ibn al-Balia Seville became the center of Jewish scholarship, taking the place hitherto occupied by Cordova and Granada. Al-Mu‘tamid, who hanged, at Seville, Isaac ibn Shalbib, the envoy of Alfonso VI. of Castile, and who absolutely refused to subject himself to the Christian kings, was deposed by the ALMORAVIDES in 1091.

The Jews of Seville lived peaceably under the Almoravides. Abu Ayyub Sulaiman ibn al-Mu‘allam was physician to Ali; and Abraham ibn Kaminal occupied a high position at court, with the title of vizier, while the wealthy Eleazar b. Naḥman ibn Ashar, a pupil of Alfasi and a man of much poetic talent, was the rabbi of the flourishing community. In 1148 Seville fell into the hands of the ALMOHADES, whose leader, ‘Abd al-Mu'min, ordered the Jews to accept Mohammedanism, many who remained faithful to Judaism being either sold into slavery or imprisoned. Even those who pretended to be Mohammedans suffered greatly under the Almohades, and it was not until a century later that their condition improved.

In Nov., 1248, Ferdinand III. of Castile conquered Seville after a siege of eighteen months. The Jews, carrying the scrolls of the Law, met him as he entered the city, and presented him with the key of the ghetto, handsomely worked in silver and inlaid either with Arabic or with Hebrew and Spanish inscriptions (see illustration, Jew. Encyc. v. 363). Historians differ as to whether the key, which is preserved in the Cathedral of Seville, was given to King Ferdinand or to his son, afterward King Alfonso X., who directed the campaign as crown prince. Amador de los Rios has advanced the opinion that there were two keys, one of which was presented to Ferdinand and bore Arabic inscriptions, while the other key, with Hebrew and Spanish inscriptions, was given a few years later to Alfonso as a token of gratitude ("Hist." i. 372 *et seq.*).

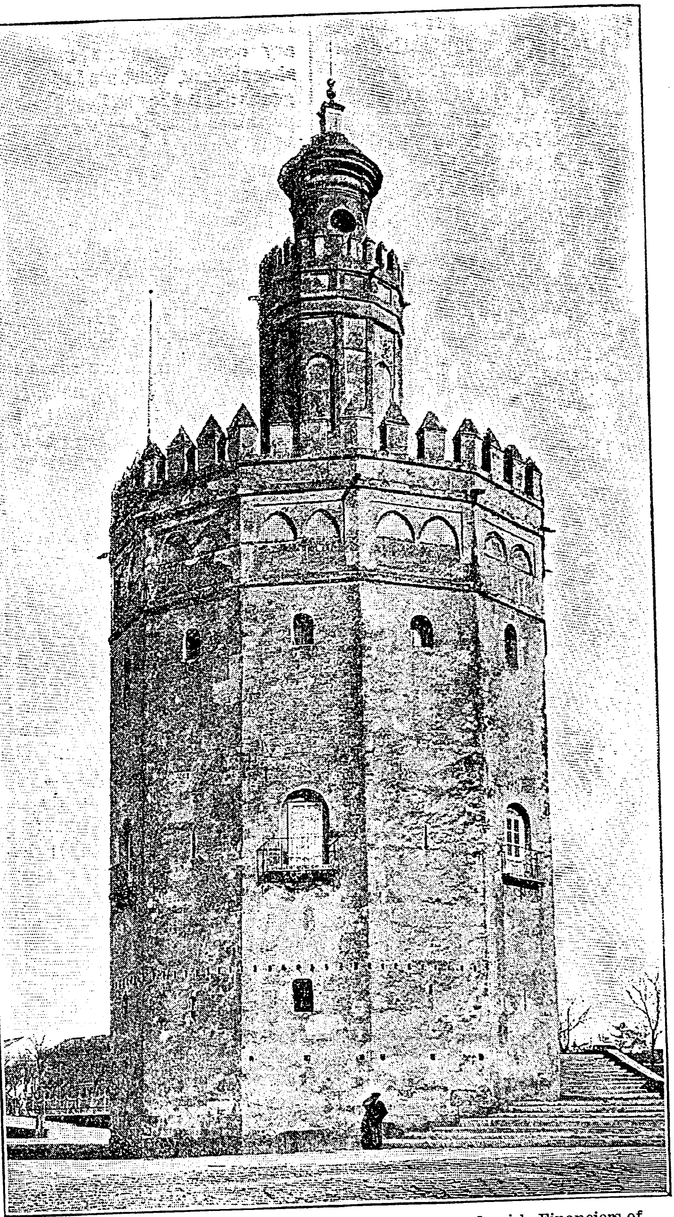
The Golden Tower at Seville. Used as a Residence by Jewish Financiers of the Kings of Castile.
(From a photograph.)

Ferdinand was very gracious to the Jews. In dividing the land he remembered all who had rendered him any service in capturing the city, as well as the Jewish tax-collectors, physicians, and interpreters; he gave the Jews some of the mosques also, to be transformed into synagogues, and permitted them to live in the ghetto. This quarter, which was very large, was situated close to the Alcazar, the former residence of the Moorish kings, and extended as far as the Puerta de Carmona. It included several parishes, and was surrounded by a high wall with two gates opening into the city, one on the Borceguineria, as the street is still called, and the other on S. Nicolas street. A third street, the Calle de los Levies, received its name from the wealthy Jews who resided there, though this name was subsequently changed to Correo Mayor; another street was known as the Xamardana. In the ghetto were situated the shops of the Jews, the market, the Jewish court, the slaughter-houses, and the synagogues, of which there were three large and about twenty small ones. The entrance to the largest synagogue was through the Puerta de la Carne, or de la Juderia (called also Puerta de Min Joar, after a wealthy Jew who owned land there). The Jewish cemetery was situated outside the Puerta de la Carne in the suburb of S. Bernardo, or Ben Ahvar (Zuñiga, "Anales de Sevilla," i. 140, 155; Fidel Fita, "La España Hebrea," i. 215 *et seq.*).

Alfonso X. confirmed his father's gifts to the Jews and granted them various commercial and industrial privileges, although he assigned the tithes of the large and wealthy community to the first Archbishop of Seville and his chapter. In the middle of the fourteenth century between 6,000 and 7,000 Jewish families were living at Seville; many of them were engaged in industry and commerce. Their wealth, however, soon aroused the envy and hatred of the populace. As early as 1341 the farmers of the municipal taxes were enjoined to rent shops to the Jews only in case all the shops of the community were already occupied. The Jews were frequently exposed to attacks and maltreatment, and a special decree was issued to the effect that any one who struck a Jew in his shop, whether wounding or killing him, should be fined 72, 600, or 6,000 maravedis, according to the enormity of the offense. The hostility manifested against the Jewish population was accentuated by the execution of Don Joseph Pichon, the administrator of the royal taxes, who had been very popular at Seville; and it was especially increased by the frequent vituperative sermons of the archdeacon Ferrand MARTINEZ, whose baneful activity the directors of the aljama repeatedly but vainly endeavored to check.

Riot of 1391.

For fifteen years Martinez incited the people of Seville to kill the Jews. A riot finally broke out on March 15, 1391, during which several Jews were slain; but the nobles, who protected them, soon quelled the uprising. Three months later, on June 6, the persecution was renewed. The infuriated populace attacked the ghetto from all sides, plundering and burning the houses. More than 4,000 fell victims to the mob's fury, although most of the Jews accepted baptism to save their lives. Women and children were sold to Mohammedans as slaves (Zuñiga, *l.c.* i. 238; "Shebeṭ Yehudah," ed. Wiener, p. 38, and pp. 128 *et seq.* [letter of Ḥasdai Crescas]).

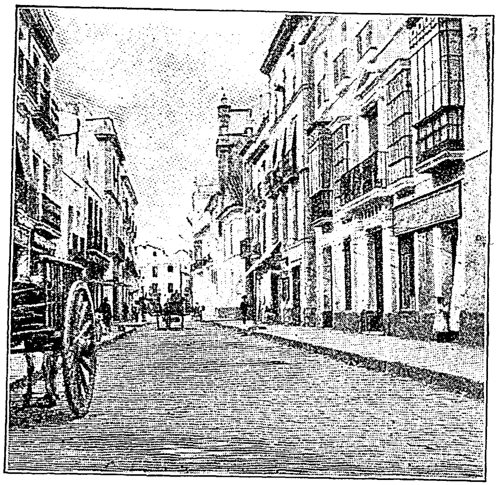

Old Juderia, Street in Which the Santa Maria de la Blanca is Situated.
(From a photograph by Dr. William Popper.)

In 1396 Henry III. presented the ghetto, including all its houses, lands, and synagogues, to his favorites Diego Lopez de Estuñiga and Juan Hurtado de Mendoza, who were empowered by the deed of gift to sell, pawn, give, exchange, demolish, or otherwise dispose of this property according to their will and pleasure. The ghetto received the name of Villa Nueva, and the synagogues were transformed into churches, one, Santa Maria de la Blanca, being among the finest ecclesiastical edifices in the city. Another was called the Church of S. Cruz; a third became the convent Madre de Dios; while the fourth was not left to the Jews, as was alleged, but was transformed into the Church of S. Bartolomé, which for a long time bore Hebrew inscriptions over its doors and which still stands as originally erected (Caro, "Antiguedas de Sevilla," pp. 20a, 42b, Seville, 1634).

Despite the fact that there was now no real community at Seville, some Jews remained there even after the fearful slaughter and the destruction of the ghetto. They lived in the old Jewish quarter, as well as among the Christians; and with the permission of the municipal council, which keenly felt the loss of the Jews' taxes, they resumed their customary occupations as smiths, silversmiths, tailors, shoemakers, workers in leather, merchants, and surgeons; but they suffered so much from the fanatical populace that they were compelled to hire a guard of 300 men for their protection. There were also many Maranos who remained Jews at heart, being confirmed in their faith by Judah ibn Verga ("Shebeṭ Yehudah," pp. 94, 96); they were among the wealthiest inhabitants of the city. The tribunal of the Inquisition was first instituted at Seville, its earliest victims being the wealthy Maranos who had entered into a conspiracy against the Holy Office. The Jewish cemetery of Seville was transformed into a garden after the expulsion, but was not entirely laid out until 1580. The graves were obliterated, and the costly tombstones were ruthlessly destroyed by the populace.

Native Scholars.

Seville, the home of Abravanel and Ibn Tibbon, was the residence or birthplace of many Jewish scholars who took their names from it. Among the earliest of these were: Abun b. Sharada, the poet; Judah ibn Balaam, author of commentaries on the Bible; Abu ibn Afla, a mathematician and translator of a mathematical work; the famous Joseph ibn Migash; Moses Levi Abulafia (d. 1255), physician to the last Moorish king of Seville; the poet Judah Samuel 'Abbas; Yom-Ṭob b. Abraham, a commentator on the Talmud; and David Abudarham, author of a liturgical work. Contemporaneous with them were the physicians Moses b. Samuel (as a Christian called Juan de Avignon) and Judah Alashkar; Isaac ben Moses (whose son Joseph wrote a treatise on astronomy); David b. Solomon ibn Ya'ish and his father, the physician Solomon ibn Ya'ish (called also Don Ṣoliman), the author of a large Arabic commentary on the canon (Caro, *l.c.* p. 42a; Zunz, "Z. G." p. lii; Fidel Fita, *l.c.* i. 276 *et seq.*, quotes the legible portions of the inscription on Solomon's tombstone, which still exists).

Don Ephraim, called Al-Barceloni, and Don Moses b. Sacar were contemporaries of Isaac b. Sheshet, as were "Ha-Sar ha-Tafsar" and Don Moses b. R. Saadia פינה (= "Picho"), probably a relative of Joseph Pichon (Isaac b. Sheshet, Responsa, No. 209). Judah ibn Verga, the author of the "Shebeṭ Yehudah" and of mathematical works, was living at Seville at the time when the Inquisition was introduced.

Seville has (1905) a population of 146,205, including about 200 Jewish families. Most of the latter are in poor circumstances, being immigrants from Tangier and other African cities. See FERDINAND III.; INQUISITION; PICHON, JOSEPH.

BIBLIOGRAPHY: Zuñiga, *Anales de Sevilla*, i. 140 *et seq.*; Rios, *Hist.* i. 108, 116, 229 *et seq.*, 369 *et seq.*, 452; ii. 214, 390 *et seq.*; Grätz. *Gesch.* vi. 73 *et seq.*, 119; viii. 62 *et seq.*

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SEXTON. See SHAMMASH.

SEXTUS, JULIUS AFRICANUS: Byzantine chronographer, noted for his surprisingly lucid interpretations of some Biblical questions; flourished in the first half of the third century of the common era. Suidas (*s.v.* 'Αφρικανός) says that Africanus was a Libyan philosopher; and this statement is supported by Julius' works, which, although written in Greek, betray their author's knowledge of Latin, indicating, therefore, that he was a native of Latin North Africa. He was, it seems, the scion of a noble family. This assumption explains the fact that he took part in the expedition of Septimius Severus against Osrhoene in 195. He was a friend of Abgar VIII. of Edessa; and he found much material for his works in the archives of that city. These relations with the Orient explain his knowledge of Syriac, which he shows, for example, in the fourth chapter of his Κεστοί, where he gives the Syrian name of a fish. He may also have become personally acquainted with the condition of the Jews in Babylon; for he says in the Susanna Epistle that the Jews were living under their own jurisdiction in the Exile. His works in Biblical criticism indicate that he knew Hebrew also. Toward the end of his life he was presbyter, or, according to others, bishop, of Emmaus (Nicopolis) in Palestine, and as such headed an embassy to Rome in behalf of that city. He was a contemporary and friend of ORIGEN, and lived under the emperors Heliogabalus and Alexander Severus.

His Knowledge of Languages.

All the works of Africanus, which are of course especially important for Christianity, are also highly interesting for Judaism. These works include: (1) a chronography in five books, in virtue of which he is not only the founder of Church history and the predecessor of Eusebius, but also the source and pattern for the Byzantine chronographers, who frequently make extracts from this work, thereby preserving considerable fragments. He divides the history of the world into seven epochal weeks, similar to the Jewish work "Lepto Genesis" (Jubilees), treating within these divisions the earliest history of the human race, then Jewish history, and, finally, the latter synchronistically with general history. He places Moses 1,020 years before the first Olympiad, a date probably derived from Justus of Tiberias, from whose lost history much has been preserved by Africanus; and it is to this source that are to be traced various statements of facts found in Africanus' history and parallel to those given by Josephus. In connection with the Biblical stories Africanus relates many legends whose origin may in part be found in the Apocalypses and the Midrashim.

His Works.

(2) Κεστοί (= "Embroidery"), a figurative name given to a large work said to have included twenty-four (according to others, fourteen and nineteen) books, and dedicated to Alexander Severus. The two books that have been preserved deal chiefly with matters pertaining to warfare, the whole work having been devoted to similar subjects. Here also are found important data relating to Jewish history; *e.g.*, that the Pharisees, *i.e.*, the Jews engaged in war with Titus, destroyed a division of the Roman army by poisoning the wine the soldiers drank (Κεστοί, § 3). This work, filled with pagan views and gross superstitions, was formerly ascribed to a pagan author; but recent criticism assigns it to Africanus. (3) A letter to Origen relative to the Susanna Epistle appended in the Septuagint to the Book of Daniel. The penetration that Africanus displays in proving this letter to be a forgery has earned for him the reputation of a sound Bible critic. (4) A letter to Aristides on the discrepancies in the genealogy of Jesus. In this letter also Africanus shows that he is well versed in Jewish history. (5) He may also have written a commentary on Daniel's weeks of years.

BIBLIOGRAPHY: Fragments from Africanus have been collected in Galland, *Bibliotheca Veterum Patrum*, ii., Venice, 1781; Routh, *Reliquiæ Sacræ*, 2d ed., ii.; Migne, *Patrologia Græca*, x. *et seq.*; *Veterum Mathematicorum Opera*, ed. M. Thevenot, Paris, 1693; Fabricius-Harles, *Bibliotheca Græca*, iv. 240-245; H. Gelzer, *S. Julius Africanus*, Leipsic, 1880-85; Harnack, *Gesch. der Altchristlichen Litteratur*, i. 507, ii. 70 *et seq.*

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SFAX. See TUNIS.

SFEJ, ABRAHAM: Rabbinical author; born at Tunis in the early part of the eighteenth century; died at Amsterdam in 1784, while discharging the duties of collecting rabbi for the community of Jerusalem. Sfej left his native city and settled in Jerusalem, sojourning for a time in Constantinople. He wrote a work entitled "'Ene Abraham" (Amsterdam, 1784), a commentary on the "Yad ha-Ḥazaḳah" of Maimonides.

BIBLIOGRAPHY: Cazès, *Notes Bibliographiques*, pp. 299-301.

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SFORNO: Italian family, many members of which distinguished themselves as rabbis and scholars. The most prominent of these were the following:

Hananeel ben Jacob Sforno: Talmudist; lived at Bologna in the fifteenth and sixteenth centuries; brother of Obadiah Sforno, who mentions him in the introduction to his commentary on the Pentateuch. A responsum of Hananeel's was inserted by Shabbethai Baer in his "Be'er 'Eshek," § 55.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 318; Mortara, *Indice*, p. 61; *Mosè*, vi. 192.

Israel Sforno: Talmudist; lived at Viadano in the sixteenth century. A halakic decision of his is quoted in a manuscript collection of 260 responsa of the Italian rabbis (No. 235).

BIBLIOGRAPHY: Mortara, *Indice*, p. 61.

Jacob ben Obadiah Sforno: Venetian scholar of the sixteenth and seventeenth centuries. Shabbethai Bass, and, after him, Wolf, attributed to Jacob a work entitled "Iggeret ha-Ṭe'amim" (Venice, 1600), containing mystic explanations of the accents. The correctness of the ascription is, however, doubted by Steinschneider, who believes that this work is identical with one of the same title by Aaron Abraham ben Baruch.

BIBLIOGRAPHY: Shabbethai Bass, *Sifte Yeshenim*, s.v.; Wolf, *Bibl. Hebr.* i. 1089; Steinschneider, *Cat. Bodl.* cols. 716, 1255.

Nissim Isaac ben Judah Sforno: Rabbi at Mantua in the sixteenth century. He was the author of an epistle on the "Cuzari"; and a responsum of his is quoted in the above-mentioned collection.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 915; Mortara, *Indice*, p. 61.

Obadiah ben Israel Sforno: Venetian Talmudist of the sixteenth and seventeenth centuries. He edited Menahem Azariah di Fano's "Yemin Adonai Romemah" (Venice, n.d.); and a responsum of his is inserted in Di Fano's collection of Responsa (Venice, n.d., p. 83).

Obadiah ben Jacob Sforno: Italian exegete, philosopher, and physician; born at Cesena about 1475; died at Bologna in 1550. After acquiring in his native town a thorough knowledge of Hebrew, rabbinical literature, mathematics, and philosophy, he went to Rome to study medicine. There his great learning won for him a prominent place among scholars; and when Reuchlin was at Rome (1498–1500) and desired to perfect his knowledge of Hebrew literature, Cardinal Domenico Grimani advised him to apply to Obadiah. Equally high was Obadiah's reputation as a casuist. Meïr KATZENELLENBOGEN consulted him on legal questions (Responsa, p. 97, § 48), and Joseph COLON invoked his authority (Responsa, p. 96, No. 192, Sudilkov, 1834). At the request of Israel ben Jehiel Ashkenazi, rabbi of Rome, Obadiah issued a decision in the case of Donina, daughter of Samuel Ẓarfati, the renowned physician of the pope. About 1525 Obadiah left Rome and led for some time a wandering life. From several letters of that epoch addressed to his brother Hananeel at Bologna it would appear that Obadiah was in poor circumstances. Finally he settled at Bologna, where he founded a Talmudical school, which he conducted until his death.

Obadiah was an indefatigable writer, chiefly in the field of Biblical exegesis. The characteristic features of his exegetical work are respect for the literal meaning of the text and a reluctance to entertain mystical interpretations. He possessed excellent judgment in the selection of explanations from the earlier exegetes, as Rashi, Ibn Ezra, RaSHBaM, and Naḥmanides, and he very often gives original interpretations which betray an extensive philological knowledge. He wrote the following commentaries: on the Pentateuch (Venice, 1567); on Canticles and Ecclesiastes, that on the latter being dedicated to King Henry II. of France (*ib.*); on the Psalms (*ib.* 1586); "Mishpaṭ Ẓedeḳ," on Job (*ib.* 1589); on the books of Jonah, Habakkuk, and Zechariah, published with David ibn Hin's "Liḳḳuṭe Shoshannim" (Amsterdam, 1724). He wrote also "Kawwanat ha-Torah," prefixed to the Pentateuch commentary.

Obadiah was active also in the domain of religious philosophy. In a work entitled "Or 'Ammim" (Bologna, 1537) he endeavored to combat with Biblical arguments the theories of Aristotle on the eternity of matter, on God's omniscience, and on the universality of the soul, as well as various other Aristotelian views that seemed to conflict with religion. In the introduction Obadiah says that he was induced to write his work by the fact that even so great a man as Maimonides had expressed the opinion that all the theories of Aristotle concerning the sublunary world are absolutely correct. Obadiah himself translated the "Or 'Ammim" into Latin and sent it to Henry II. of France, but it has never been published. Another work on religious philosophy by Obadiah is his commentary on the sayings of the Fathers, published in the introduction to the Roman Maḥzor (Bologna, 1540).

Obadiah was also the author of the following works, still extant in manuscript: "Bi'ur le-Sefer Uḳlidas," a paraphrase of the eight books of Euclid, translated from the Arabic (Bibliothèque Nationale, MS. No. 435); "Derashot" (Halberstam MSS., No. 331); "Diḳduḳ Leshon 'Ibri," a Hebrew grammar.

BIBLIOGRAPHY: Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, p. 52, ed. Amsterdam; Gans, *Ẓemaḥ Dawid*, i. 31a, ed. Offenbach; Conforte, *Ḳore ha-Dorot*, p. 255; Rossi, *Dizionario*, p. 294; Wolf, *Bibl. Hebr.* i. 939; Carmoly, *Histoire des Médecins Juifs*, i. 147; Geiger, *Johann Reuchlin*, pp. 37, 105; Steinschneider, *Cat. Bodl.* col. 2075; Grätz, *Gesch.* ix. 43; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 77 *et seq.*; Finkel, *Obadiah Sforno als Exeget*.

Osheah ben Nissim Isaac Sforno: Rabbi at Mantua in the first half of the seventeenth century. A religious poem of his was inserted by Joseph Jedidiah Karmi in his "Kenaf Renanim."

BIBLIOGRAPHY: Mortara, *Indice*, p. 61.

Solomon Samuel ben Nissim Israel Sforno: Rabbi at Asti, later at Venice; died in 1617. Several responsa of his were inserted by Jacob Heilbronner in his "Naḥalat Ya'aḳob" (Padua, 1622). Solomon left in manuscript commentaries on Psalms, Proverbs, Job, Daniel, the Megillot, Ezra, Nehemiah, and Chronicles. He edited the "Cuzari" with the commentary of Judah Moscato (Venice, 1594). On his death a funeral sermon was pronounced by Leon of Modena, who lauded him in the highest terms.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 341; Mortara, *Indice*, p. 61; Fürst, *Bibl. Jud.* iii. 318; Berliner, *Luḥot Abanim*, No. 261.

S. I. BR.

SHA'AṬNEZ (שעטנז): Fabric consisting of a mixture of wool and linen, the wearing of which is forbidden by the Mosaic law (Lev. xix. 19; Deut. xxii. 11). The Septuagint rendering is *κίβδηλον* (something false, adulterated, or drossy). In the Coptic or Egyptian language "sasht" means "weave" and "nouz," "false"; the compound "sha'aṭ-nez," therefore, signifies a "false weave." The Mishnah explains the word שעטנז as the acrostic of three words, שוע, טוי, נוז ("carded," "woven," and "twisted"; Kil. ix. 8).

The combining of various fabrics in one garment, like the interbreeding of different species of animals, or the planting together of different kinds of seeds, is prohibited as being contrary to the laws of nature. The cabalists regard such combination as a defiance of God, who established natural laws and gave each species its individuality.

Views of Maimonides.

Maimonides bases the prohibition on the general law against imitating heathen customs: "Ye shall not walk in the manners of the nation, which I cast out before you" (Lev. xx. 23), and says, "The heathen priests adorned themselves with garments containing vegetable and animal materials, while they held in their hand a seal of mineral. This you will find written in their books" ("Moreh," iii. 37). Other critics consider the prohibition of sha'aṭnez from a hygienic point of view, and reason that the elements of wool and linen are diametrically opposed to each other, since the wool has an absorbing and shrinking nature while linen is resistant and non-shrinkable, these conflicting tendencies neutralizing each other and causing disorder in connection with the effusion of perspiration from the body.

It appears, however, that sha'aṭnez was permitted in the case of the priest's girdle, which was interwoven with purple, blue, and scarlet wool (Ex. xxxix. 29); it may be used also in the case of the purple and the blue cord entwined in the ẓiẓit, or the woolen ẓiẓit on a linen garment (Yeb. 4b, 5b), as the sacredness of the purpose is supposed to protect against any evil effect. The phrase "lo yaḥgeru ba-yaza' " ("they shall not gird themselves with any thing that causeth sweat"; Ezek. xliv. 18) is interpreted in the Talmud to mean "they shall not gird themselves around the bent of the body, where sweat effuses most" (Zeb. 18b). Rabbi is of the opinion that the girdle of the ordinary priest was of sha'aṭnez; R. Eleazar says it was of fine linen. The high priest wore a linen girdle on Yom Kippur and a girdle of sha'aṭnez on all other days (Yoma 12b).

By the Mosaic law sha'aṭnez is prohibited only after it has been carded, woven, and twisted, but the Rabbis prohibit it if it has been subjected to any one of these operations (Niddah 61b). Hence felt cloth, of mixed wool and linen, is forbidden (Kil. ix. 9). On the other hand, the Rabbis recognize only sheep's wool as wool, the finest being that of lambs and rams (comp. II Kings iii. 4); they exclude camels' hair, the fur of hares, and the wool of goats. If any of the excluded wools is mixed with sheep's wool, or spun with it into thread, the character of the material is determined by the proportion of each. If the greater part of it is sheep's wool, it is reckoned as wool; if the contrary, it is not so regarded, and may be mixed again with linen (Kil. ix. 1).

Exceptional Cases.

A woolen garment may be worn over a linen garment, or vice versa, but they may not be knotted or sewed together. Sha'aṭnez is prohibited only when worn as an ordinary garment, for the protection or benefit of the body (Sifra, Deut. 232), or for its warmth (Beẓah 15a), but not if carried on the back as a burden or as merchandise. Cushions and tapestry with which the bare body is not in touch do not come under the prohibition (Kil. ix. 2). To lie on sha'aṭnez is permitted by the strict interpretation of the Mosaic law, but the Rabbis feared lest some part of the sha'aṭnez might fold over and touch part of the body; hence they went to the extreme of declaring that even if only the lowest of ten couch-covers is of sha'aṭnez one may not lie on them (Yoma 69a). Pillows, if of a kind that leaves no likelihood of their folding over and touching the body, are permitted to be of sha'aṭnez. Felt soles with heels are also permitted (Beẓah 15a), because they are stiff and do not warm the feet.

In later times the Rabbis were inclined to modify the law. Thus sha'aṭnez was permitted to be used in stiff hats ("Sefer ha-Ḥinnuk," section "Ki Teẓe," No. 571). Silk resembling wool, and hemp resembling linen, which formerly were forbidden "for appearance sake" (Kil. ix. 3), were later permitted in combination with either wool or linen, because "we now know how to distinguish them." Hempen thread was manufactured and permitted for use in sewing woolen clothing.

A linen admixture is detected during the process of dyeing cloth, as wool absorbs the dye more readily than does linen (Niddah 61b). Wool is distinguished from linen by three tests—feeling, burning, and smelling; linen burns in a flame, while wool singes and creates an unpleasant odor. There were special experts employed to detect sha'aṭnez ("Ha-Karmel," i., No. 40).

The observance of the laws concerning sha'aṭnez was relaxed in the sixteenth century; and the COUNCIL OF FOUR LANDS found it necessary to enact (1607) a "taḳḳanah" against sha'aṭnez, especially warning women not to sew woolen trails to linen dresses, nor to sew a velvet strip in front of the dress, as velvet had a linen back (Grätz, "Gesch." vii. 36, Hebrew ed., Warsaw, 1899).

BIBLIOGRAPHY: Maimonides, *Yad*, *Kilayim*, x.; *Ṭur Yoreh De'ah*; *Shulḥan 'Aruk*, *Yoreh De'ah*, 298-304; Israel Lipschütz, *Batte Kilayim*, appended to his commentary on the *Mishnah*, section *Zera'im*; *Ha-Maggid* (1864), viii., Nos. 20, 35; M. M. Saler, *Yalḳuṭ Yiẓḥaḳ*, ii. 48a, Warsaw, 1899.

W. B. J. D. E.

SHABABO (זיין), JESHUA: Egyptian scribe and rabbi; lived in the last quarter of the seventeenth century. His teachers were Rabbis Abraham ha-Levi of Cairo and Joseph Nazir, who afterward became his father-in-law (see JOSEPH NAZIR BEN ḤAYYIM MOSES HA-LEVI). The relation between teacher and pupil may be inferred from the fact that Abraham ha-Levi included some dissertations of his pupil in his work "Ginnat Weradim." The two men differed in opinion, and the pupil answered his teacher in "Peraḥ Shushan" (Constantinople, 1732). Besides, he wrote "Sha'are Orah," "Sha'are Torah," and a large work in two parts entitled "Sha'are Yeshu'ah," containing responsa. Shababo was for some time a sofer, but resigned this office from religious motives when he was appointed dayyan of Cairo.

E. C. L. GRÜ.

SHABBAT ("Sabbath"): Treatise in the Mishnah, Tosefta, and both Talmuds; devoted chiefly to rules and regulations for the Sabbath. The Scriptural passages that treat of the Sabbath and of the laws for its observance, thus forming the exegetical basis of this treatise, are: Ex. xvi. 22 *et seq.*; xx. 10; xxiii. 12; xxxiv. 21; xxxv. 2, 3; Num. xv. 32 *et seq.*; Deut. v. 14; Jer. xvii. 21 *et seq.*; Amos viii. 5; Neh. x. 31, xiii. 15 *et seq.* Shabbat is the first treatise in the mishnaic order Seder Mo'ed, and is divided into twenty-four chapters, containing 138 paragraphs in all.

Contents.

Ch. i.: Ways in which things may not be brought from a private domain ("reshut ha-yaḥid") to the public domain ("reshut ha-rabbim") and vice versa on the Sabbath (§ 1); things which may not be done on Friday afternoon or by lamplight on Friday evening (§§ 2-3); rules adopted at the council in the upper chamber of Hananiah b. Hezekiah b. Garon (§ 4); additional particulars concerning things which may not be done on Friday (§§ 5-11).

Ch. ii.: Illumination on the Sabbath, the kinds of oil which may be used, and the materials which may serve as wicks (§§ 1-3); further details concerning lamps (§ 4); cases in which lamps may be extinguished on the Sabbath (§ 5); the three duties of women neglect of which may cost them their lives (§ 6); the three things of which the master of the house must remind his household at twilight on Friday evening (§ 7).

Ch. iii. and iv.: Permitted and prohibited methods in which food may be warmed or kept warm on the Sabbath; concerning things which are regarded as set apart ("muḳẓeh") and which one is forbidden to move on that day.

Ch. v.: With what an animal may be led on the Sabbath (*e.g.*, a halter), and what may be placed on it (*e.g.*, a blanket), and what may not be placed on it, every object not requisite for the health or safety of the animal, or for guarding it, being regarded as a burden, and it being forbidden to load a beast on that day.

Ch. vi.: Garments which may be worn by men, women, and children, and those which may not be worn; a discussion of the question whether weapons adorn a man, the majority of the sages deciding that they disgrace him who bears them, since they are implements of murder, inasmuch as, according to Isa. ii. 4, the ideal of the future is a time when the nations shall dwell in everlasting harmony and shall change their arms to implements of peace.

Ch. vii.: The gradations, according to circumstances, of the sin-offering for breaking the Sabbath; enumeration of the thirty-nine chief kinds of work which are forbidden, namely, seven of agriculture, four of cooking, thirteen of tailoring, seven of butchering and tanning, two of writing and erasing, two of building and demolishing, two of kindling and extinguishing fires, one of the hammer-stroke (giving the finishing touch to a thing), and one of carrying an object from the reshut ha-yaḥid to the reshut ha-rabbim and vice versa.

Ch. viii.: Determination of quantities in the case of various objects which render one guilty of a violation of the Sabbath in carrying them on that day. In the last paragraph (§ 7) of this chapter Isa. xxx. 14 is quoted as a text.

Ch. ix.: Biblical verses cited as additional proofs or texts (§§ 1-4); further details concerning the quantities of many things that may not be carried on the Sabbath (§§ 5-7).

Ch. x.: Concerning those cases in which one who transports an object is not guilty of violating the Sabbath (§§ 1-4); cases in which two persons who carry an object together from one place to another are guilty, and those in which they are innocent; on the transportation of a corpse or of a living man (§ 5); on the problem whether one who bites or cuts his nails or plucks out his hair on the Sabbath is guilty of a violation of that day (§ 6).

Ch. xi.: On throwing objects from one place to another, from one house across the street to another, from the land into the water and vice versa, or from a ship into the sea and vice versa.

Ch. xii.: Concerning building, hammering, sawing, boring, weeding fields, felling trees, and gathering wood or greens (§§ 1-2); on writing two letters of the alphabet and of writing in general, together with the cases in which one by writing does not violate the Sabbath (§§ 3-6).

Ch. xiii.: Concerning weaving, spinning, sewing, tearing, washing, dyeing, and hunting.

Ch. xiv.: Cases in which hunting on the Sabbath does not render one guilty of violation of that day (§ 1); on the preparation of a solution of salt (§ 2); medicines and remedies permitted on the Sabbath, and those which are forbidden (§§ 3-4).

Ch. xv.: The knots which may be tied on the Sabbath and those which may not be tied (§§ 1-2); on putting clothes away and on making beds (§ 3).

Ch. xvi.: In case a fire breaks out on the Sabbath, sacred writings and phylacteries ("tefillin") may be rescued, as well as such food as is necessary for that day; non-Jews, but not Jews, may be allowed to extinguish the fire; but a Jew may not urge a non-Jew to do any work for him on the Sabbath.

Ch. xvii.: Vessels which may be carried on the Sabbath; blinds may be lowered on that day.

Ch. xviii.: Things which may be moved on the Sabbath; calves and the foals of asses may be led; a woman may lead her child, though she may not carry it; cattle may be helped when about to give birth; and the Sabbath is not broken by assisting a woman in labor.

Ch. xix.: Circumcision on the Sabbath; that day is not violated by a circumcision or by the necessary preparations for one.

Ch. xx.: Wine may be strained and cattle fed on the Sabbath.

Ch. xxi.: In what manner many objects, regarded as set apart, may be moved and put away (§§ 1-2); the clearing of the table (§ 3).

Ch. xxii.: On the preparation of food and drink on the Sabbath (§§ 1-4); bathing and anointing with oil on that day (§§ 5-6).

Ch. xxiii.: Lending, raffling, and distributing food and drink on the Sabbath (§§ 1-2); preparations for the evening of the week-day which may be made on the Sabbath (§§ 3-4); the degree of care for the dead which is permissible on the Sabbath (§ 5).

Ch. xxiv.: On the case of a traveler overtaken by the Sabbath eve before he reaches a city (§ 1); the feeding of cattle (§§ 2-4); the fulfilment of vows on that day (§ 5).

The catalogue and definition of various tasks, and the lists of garments, utensils, and ornaments, as well as of materials for fuel and illumination, all detailed in the Mishnah, render it especially important for the history of civilization.

The Tosefta.

The Tosefta is divided into eighteen chapters, and contains many important maxims and sayings besides additions to and amplifications of the Mishnah. Particularly noteworthy is its enumeration, in ch. vi. and vii., of current customs, usages, and superstitions, some of them being regarded by the scholars as harmless and permissible, while others were forbidden as heathenish and pagan. Certain superstitious views and usages may be mentioned here. In beginning an undertaking the first part of the work should be done by some one deft of touch, as a sign that the completion of the task will not be arduous (vi. 3). When sparks fly from the fire and fall on the ground it is a sign that guests may be expected (vi. 2). If a hen crows like a cock, she must be stoned (vi. 5). If one turns his shirt inside out when taking it off, he will dream at night. If one kisses a coffin containing a corpse, he will see the dead man in his dreams (vi. 7). If one puts a lamp or a candle on the ground, it angers the dead (vi. 2). If two persons walk together and some one comes between them, the friendship between the pair will be broken (vii. 12).

The following advice given by R. Eliezer b. R. Jose ha-Gelili in the Tosefta is also noteworthy: "If a pious man beginneth a journey which thou also must make, strive thou to go with him; for good angels accompany him. But if a blasphemer beginneth a journey which thou also must make, go thou before him or go thou after him, but beware lest thou be with him; for Satan and evil angels accompany the blasphemer on his way" (xvii. 2-3).

The Gemaras.

Origin of Ḥanukkah.

The Babylonian Gemara to this treatise, besides its explanations and discussions of the Mishnah, contains a large number of stories, legends, and historical accounts, as well as parables, aphorisms, and other haggadic interpretations and utterances, of which a few may be cited: It is declared that the Book of Ezekiel would have been considered apocryphal because of the many passages in it that contradict the Pentateuch, had not Hananiah ben Hezekiah (who outlined the scroll of fasting) taken pains to elucidate it and by his interpretations and explanations succeeded in removing all the contradictions (13b). In like manner, the sages would have declared the books of Ecclesiastes and Proverbs apocryphal, since each of them contains passages inconsistent with the other; but they succeeded in interpreting those passages in such a manner as to explain away the contradictions (30b). In 21b the origin of Ḥanukkah is described. When the Hasmoneans conquered the Syrians and purified the Temple at Jerusalem, restoring the legal worship, they found only one small jar of oil sealed with the high priest's seal and, therefore, ritually pure. It was apparently sufficient for a single day only; but by a miracle it lasted for eight days, so that the Feast of Ḥanukkah is celebrated for eight days. The mildness of Hillel, as contrasted with the severity of Shammai, is illustrated by several examples; and the saying of Hillel, to the effect that the entire Law is but a commentary on the fundamental principle of love to one's fellow men, is cited (31a). The reprehensibility of indecent conversation and the severe punishment of those who indulge in it are set forth (33a). The story of R. Simeon b. Yoḥai, who was forced to flee on account of his criticisms of Roman institutions, and who lived for twelve years in a cave, is given (33b). The hatred of the Jews felt by other nations is explained as a religious animosity dating from the time when the revelation on Sinai gave Israel a faith which differentiated it from other nations (89b). The legend of the two angels who accompany the Jew from the synagogue to his home on Friday evening is related (119b). A few excellent examples are given to show how men should judge their fellow creatures with gentleness, even though circumstances are apparently against them (127b); also the parable to illustrate the purity of the soul (152b), and the simile of the royal banquet, showing how needful it is to be ever ready to appear before God.

In the Yerushalmi the Gemara to ch. xxi.-xxiv. is no longer extant.

W. B. J. Z. L.

SHABBAT HA-GADOL ("The Great Sabbath"): The Sabbath preceding Passover. The designation "great" for this Sabbath is mentioned by Rashi (11th cent.), and is due to the great miracle of the Sabbath that preceded the Exodus, as related in the Midrash. When God ordered the Israelites to prepare a lamb on the 10th of Nisan for Passover (Ex. xii. 3) they feared the vengeance of the Egyptians, because the lamb was the Egyptian deity (*ib.* viii. 26). According to one version, the Egyptians fainted when they saw the lamb tied to the foot of the bed in the houses of the Israelites (Pesiḳta Zuṭarti, Bo, xii. 6 [ed. Buber, p. 29a]); according to a second, they were paralyzed and could not prevent the lambs being sacrificed (Ex. 3); and according to yet another, the first-born, learning on the 10th of Nisan that the lamb and the first-born, both regarded as deities by the Egyptians, were to be sacrificed, urged their parents to let the Israelites go and opposed the Egyptians for retarding the Exodus (Tos. to Shab. 87b, *s.v.* ואותו); the 10th of Nisan in question was a Sabbath (Seder 'Olam R. V.; Mek. p. 46b; Pesiḳ. R., ed. Friedmann, p. 78a). The author of "Shibbole ha-Leḳeṭ" (13th cent.) adds the explanation that on this Sabbath there is a "long" service in the forenoon, in which the lecturer explains the laws and regulations governing the coming Passover. In this sense the Sabbath preceding the other festivals are likewise "great." Abudarham gives as another reason that the first commandment of the Almighty to the Israelites as a nation was given on the 10th of Nisan, which on that occasion fell on Sabbath.

Zunz thinks that the designation "great" is of Christian origin, copied from the Church Fathers, who called the Saturday before Easter "great," and that the Greek Jews, who probably first adopted this term, applied it only to the Sabbath falling on the 14th of Nisan and to no other Sabbath preceding Passover. A plausible explanation of the word is that by S. H. Sonnenschein, who bases its use on the phrase "the great and dreadful day of the Lord" (Mal. iii. 23 [A. V. iv. 5]), found in the hafṭarah beginning "We-'arebah" for the Sabbath before Passover. But as the hafṭarah, according to some authorities, is read only when the Sabbath falls on the 14th of Nisan, it would appear that the theory is correct that originally such Sabbath only was recognized as "great." One authority thought the word הגדול ("great") to be a corruption of הגדה ("Haggadah"), because the Haggadah is read on the Sabbath in question.

The service of the "Shaḥarit" prayer of Shabbat ha-Gadol includes "yoẓerot" (see Baer, "'Abodat Yisrael," pp. 706-720); and the Haggadah, to the paragraph beginning "Rabban Gamaliel," is recited in the afternoon. Shabbat ha-Gadol, together with Shabbat Shibah, is the principal Sabbath; on these days the rabbi in olden times lectured in the forenoon to the people—especially to those that came from the neighboring villages to celebrate the holy day in the city—and acquainted them with the laws and customs of the approaching festival, while the maggid generally preached in the afternoon, relating the wonderful achievement of freedom from Egyptian bondage and the miracles of the Exodus. In later times the rabbi lectured and preached in the afternoon only, and usually made an effort to deliver his most learned and pilpulistic discourse of the year.

Bibliography: Rashi, *Ha-Pardes*, ed. Epstein, § 17, Königsberg, 1759; Ibn ha-Yarḥi, *Ha-Manhig*, ed. Goldberg, p. 73a, Berlin, 1855; *Vitry Maḥzor*, p. 222; Abudarham, ed. Venice, 1566, p. 77a; Zedekiah ha-Rofe, *Shibbole ha-Leḳet*, § 205 (ed. Buber, p. 80b); Zunz, *S. P.* p. 9; *Allg. Zeit. des Jud.* 1902, Nos. 18, 23.

J. J. D. E.

SHABBAT GOY: The Gentile employed in a Jewish household on the Sabbath-day to perform services which are religiously forbidden to Jews on that day. The Shabbat goy's duty is to extinguish the lighted candles or lamps on Friday night, and make a fire in the oven or stove on Sabbath mornings during the cold weather. A poor woman ("Shabbat goyah") often discharges these offices. The hire in olden times was a piece of ḥallah; in modern times, about 10 cents.

According to strict Jewish law, a Jew is not allowed to employ a non-Jew to do work on the Sabbath which is forbidden to a Jew. The rule of the Rabbis is "amirah le-goy shebut" (*i.e.*, "to bid a Gentile to perform work on the Sabbath is still a breach of the Sabbath law," though not so flagrant as performing the work oneself); but under certain circumstances the Rabbis allowed the employment of non-Jews, especially to heat the oven on winter days in northern countries.

Legendary literature contains many instances in which the Shabbat goy was replaced by a Golem. The latest story in which the Shabbat goy plays a rôle is that of K. L. Silman Franco, in Hebrew, in "Aḥiasaf," 5665 (1904–5). Maxim Gorki, the Russian novelist, was once employed as a Shabbat goy by the Jewish colonists in the governments of Kherson and Yekaterinoslav.

Bibliography: Jacobs, in *Jewish Year Book*, 5659 (1899), p. 291.

J. J. D. E.

SHABBAT NAḤAMU: First Sabbath after the Ninth of Ab; so called because the hafṭarah begins with the words: "Naḥamu, naḥamu 'ammi" = "Comfort ye, comfort ye my people" (Isa. xl. 1). The custom of reading certain lessons from the Prophets independently of the sidrot on the three Sabbaths before and the seven immediately following this fast-day is apparently a very old one. The Pesiḳta generally assigned to Rab Kahana (ed. Buber) enumerates these ten hafṭarot in the same order in which they are now read everywhere; namely, Dibre (Jer. i.), Shim'u (*ib.* ii.), Ekah (Isa. i. 21). Modern custom assigns to the third Sabbath the first part of the chapter, beginning with the word "Ḥazon"; hence the name of that Sabbath among the Ashkenazim is "Shabbat Ḥazon." Maimonides ("Yad," Tefillah, xiii. 19) assigns the first twenty verses of Isa. i. to the second Sabbath, and the remainder of the chapter to the third. Among the Sephardim this third Sabbath is called "Shabbat Ekah."

All, however, agree that for the Sabbath following the Ninth of Ab the fortieth chapter of Isaiah is the most suitable; and although, in the résumé of this portion of his work, Maimonides suggests Jer. xxxii. 16 as hafṭarah for Wa'etḥannan, he states that it is the custom of most people to read the consolations of Isaiah on the Sabbaths between the fast in Ab and Rosh ha-Shanah. These seven hafṭarot are: (1) Isa. xl. 1–26; (2) xlix. 14–li. 4; (3) liv. 11–lv. 6; (4) li. 12–lii. 12; (5) liv. 1–11; (6) lx.; (7) lxi. 10–lxiii. 9. According to Maimonides, (5) and (6) change places. It sometimes happens that the third of these Sabbaths is also Rosh Ḥodesh Elul, in which case the usual hafṭarah for Rosh Ḥodesh (Isa. lxiv.) is read because it also speaks of consolation, and on the fifth Sabbath the hafṭarah is extended to Isa. lv. 6. In some congregations the order of these seven hafṭarot is never changed.

Naturally, Shabbat Naḥamu, being the first of these seven, is the most important and the most widely observed. Although no special celebration is connected with it, it is the Sabbath of pleasure. A bar miẓwah ceremony that would in the ordinary course occur in the "three weeks" is generally postponed to it. Immanuel of Rome states ("Maḥberot," ix.; xxii. 17, 35) that his countrymen celebrated the day by eating goose.

In the order of sidrot, the Ten Commandments and the "Shema'" are read on this day; and this has given occasion for piyyuṭim in the German and Polish rituals.

A. W. Wi.

SHABBAT SHUBAH: The Sabbath between Rosh ha-Shanah and Yom Kippur; so called from the first words of the hafṭarah read on that day, "Shubah Yisra'el" = "Return, O Israel." It is often called also "Shabbat Teshubah" (= "Sabbath of Repentance"), from the fact that it occurs within the ten days of penitence. Since, however, all prayers referring to sin are omitted on this day, the title given at the head of this article is the more appropriate one. To the hafṭarah (Hos. xiv. 2–end) are generally added the last three sentences of Micah; and in the Polish ritual Joel ii. 15–27 is inserted between these two passages.

In the Middle Ages the Talmudic rule that the people should be instructed in the laws of the festival thirty days before its occurrence was generally disregarded, as far as sermons were concerned. Twice a year, however, the rabbi—not the maggid or preacher—delivered public addresses; namely, on the Sabbath before Passover, and on Shabbat Shubah. The discourse was naturally intended to be a call to repentance; but it often took the form of a discussion of some Talmudic dictum on the subject, and appealed more to the intellect of the learned than to the emotions of the common people. Both the German and Polish rituals contain piyyuṭim calling upon Israel to return from sin and transgression.

A. W. Wi.

SHABBETHAI B. ABRAHAM B. JOEL. See Donnolo.

SHABBETHAI BE'ER (FONTE): Italian rabbi of the seventeenth century; author of "Be'er 'Eseḳ" (Venice, 1674), a collection of 112 responsa.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 42b; Steinschneider, *Cat. Bodl.* col. 2231.

D. S. MAN.

SHABBETHAI BEN ISAAC (surnamed **Sofer** and **Medaḳdeḳ**): Talmudist and grammarian; born at Lublin, Poland; lived at Przemysl in the sixteenth and seventeenth centuries; teacher of the Talmudist and cabalist Ḥayyim Bochner. Shabbethai was the author of: "Teshubah," a responsum on the writing of the Tetragrammaton, addressed to Meïr Lublin and inserted in the "Teshubot ha-Ge'onim" edited by Holleschauer (Amsterdam, 1717); "Nimuḳim le-Sefer Mahalak" (Lublin, 1622; Hamburg, 1788), annotations to the grammatical treatise "Mahalak" of Moses ben Joseph Ḳimḥi, and to the glosses thereon by Elijah Levita; "Haggahot" (Dyhernfurth, 1690), grammatical annotations to the prayer-book, with a critical introduction. He left in manuscript: "Ḳontres Yesod ha-Lashon," the rudiments of Hebrew grammar; "Ḳontres mi-Ḥiyyub Limmud Ḥokmat ha-Diḳduḳ," on the obligation of studying grammar, demonstrated from the Targum, Mishnah, Gemara, and Midrash, and from the Zohar, Sefer Yeẓirah, and other cabalistic works; "Baḥure Ḥemed," a defense of David Ḳimḥi's grammar "Miklol" against the criticisms of Elijah Levita; "Nimuḳim le-Sefer ha-Shorashim," a defense of Ḳimḥi's Hebrew dictionary against the criticisms of Elijah Levita. A poem by Shabbethai is prefixed to "Maṭṭeh Mosheh" (Cracow, 1590–91), a work on the practical ritual laws by Moses ben Abraham Mat.

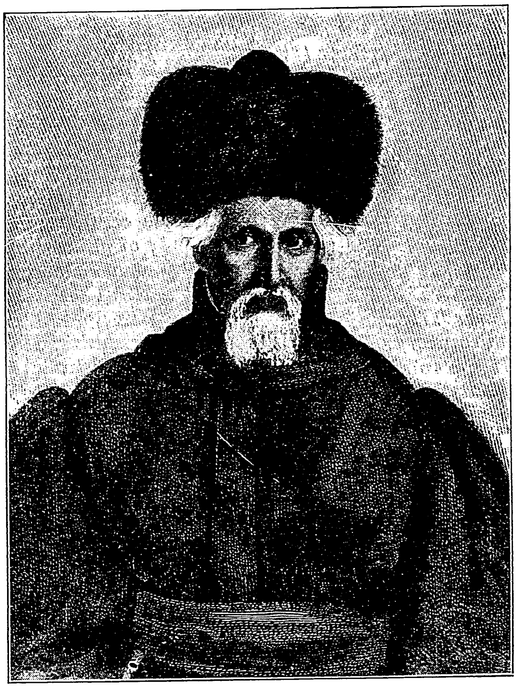

Shabbethai ben Meïr ha-Kohen.

BIBLIOGRAPHY: De Rossi, *Dizionario*, p. 272; Luzzatto, *Prolegomena*, p. 33; Fürst, *Bibl. Jud.* iii. 120; Steinschneider, *Cat. Bodl.* col. 2243; idem, *Jewish Literature*, p. 240.

T. I. BR.

SHABBETHAI JUDAH ISAAC BEN LEVI. See JUDAH IBN SHABBETHAI.

SHABBETHAI B. MEÏR HA-KOHEN (SHaK): Russian Talmudist; born at Wilna 1621; died at Holleschau on the 1st of Adar (Rishon), 1662. In 1633 he entered the yeshibah of R. Joshua at Tyktizin, studying later at Cracow and Lublin. Returning to Wilna, he married the daughter of R. Simeon Wolf b. Isaac Benimus, and shortly after was appointed one of the assistants of R. Moses, author of "Ḥelḳat Meḥoḳeḳ." In 1646 he went to Cracow, and in the following year published his "Sifte Kohen," commentary on the Shulḥan 'Aruk, Yoreh De'ah, a work that was approved by eighteen of the greatest scholars of that generation. In 1648 the communities of Russian Poland were devastated by Chmielnicki, Shabbethai ha-Kohen being among the sufferers. About this time he published his "Megillah 'Afah." After a short stay at Prague, where he had sought refuge from the Cossack uprising, he was called to the rabbinate of Dresin, and later to that of Holleschau, where he gained the intimate friendship of Magister Valentini Vidrich of Leipsic.

Shabbethai ha-Kohen was regarded by his contemporaries as more than usually learned. He frequently contested the decisions of his predecessors, and followed an entirely new path in the interpretation of the Talmudic law. He made light, too, of the decisions of his contemporaries, and thus drew on himself the enmity of some among them, including David b. Samuel ha-Levi, author of "Ṭure Zahab," and Aaron Samuel Kaidanover, author of "Birkat ha-Zebaḥ." Nevertheless, the majority of contemporary scholars considered his commentary, "Sifte Kohen," as of the highest authority, and applied his decisions to actual cases as the final word of the Law. In addition to his knowledge of the Talmudic law he was versed in the Cabala, which he used in explaining various passages of the Bible. His mastery of Hebrew is evidenced by the seliḥot which he composed in commemoration of the Chmielnicki tragedies. As a logician he stood, perhaps, first among the Talmudic scholars of his age.

Shabbethai wrote the following works: "Sifte Kohen" (referred to above); "Seliḥot" for the 20th of Siwan, in memory of those killed during the tragedy of 1648 (Amsterdam, 1651); "Sifte Kohen," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Amsterdam, 1667); "Ha-Aruk," a commentary on the Yoreh De'ah (Berlin, 1667); "Neḳuddot ha-Kesef," criticism of the "Ṭure Zahab" of R. David ha-Levi of Lemberg (Frankfort-on-the-Oder, 1677); "Teḳafo Kohen," general laws concerning "teku," etc. (Frankfort-on-the-Oder, 1677); "Geburat Anashim," on section 154 of the Shulḥan 'Aruk, Eben ha-'Ezer (Dessau, 1697); "Po'el Ẓedeḳ," an arrangement of the 613 commandments of Maimonides (Jessnitz, 1720); a discourse upon the passage "Kammah Ma'alot" in the Haggadah (Presburg, 1840; abbreviation of "Kerem Shelomoh").

BIBLIOGRAPHY: Kobak's *Jeschurun*, vol. vii.; B. Friedburg, *Keter Kehunnah*, Drohobycz, 1898; Grätz, *Gesch*. vol. x.; S. P. Rabbinowitz, *Dibre Yeme Yisrael*, vol. viii., Warsaw, 1899; Jonah Ḥayyim Gurland, *Le-Ḳorot ha-Gezerot be-Yisrael*, v. 64, Cracow, 1892; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 693; *Der Orient*, 1847; M. Freudenthal, *Aus der Heimath Mendelssohn's*, p. 13, Berlin, 1900; *Bikkure ha-'Ittim*, x. 43; *Kokbe Yiẓḥaḳ*, i. 78; Fuenn, *Ḳiryah Ne'emanah*, p. 77, Wilna, 1860.

T. B. FR.

SHABBETHAI BEN MOSES: Halakist and liturgical poet; flourished at Rome in the first half of the eleventh century. Of his halakic decisions only a few fragments are extant. After Solomon ha-Babli he was the first Hebrew poet of Rome; his poems for Pesaḥ are in the Roman Maḥzor (in manuscript); one of them, with his name in acrostic, begins "An'im ḥiddushe shirim." His "seliḥot" also are extant in manuscript. One of them, beginning "Re'eh ẓoneka," has been translated by Zunz ("S. P." p. 202). His sons **Moses** and **Kalonymus** are likewise known as liturgical poets (see JEW. ENCYC. vii. 429). Shabbethai was president of the Jewish congregation.

BIBLIOGRAPHY: Grätz, *Gesch*. 1st ed., vi. 84; Michael, *Or ha-Ḥayyim*, No. 1184; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 220, 354; Zunz, *Literaturgesch*. pp. 139 *et seq.*, 244; *idem*, notes to Asher's ed. of Benjamin of Tudela, ii. 20-21.

D. S. MAN.

SHABBETHAI BEN MOSES HA-KOHEN: Rabbi of Semecz (Semetch), near Tikoczin, Russia, in the first half of the eighteenth century. He edited "Minḥat Kohen" (Fürth, 1741), a collection of novellæ to the Talmud by Abraham Broda, Ẓebi Ashkenazi, and Jacob Kohen Poppers (rabbi of Frankfort-on-the-Main), to which he added some of his own.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 342, No. 1533; Fürst, *Bibl. Jud.* i. 133, s.v. *Abraham Broda*; Steinschneider, *Cat. Bodl.* col. 2247; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 694.

D. S. MAN.

SHABBETHAI NAWAWI (נאוואוי): Rabbi and scholar of the end of the seventeenth century; lived in Rosetta (רושידי), Egypt. He was a contemporary of Abraham b. Mordecai ha-Levi, in whose "Ginnat Weradim" some of his responsa are included. Responsa by him are quoted in the "Masse'at Mosheh" of Moses Israel and in Judah Zain's "Sha'are Yeshu'ah." Azulai had in his possession the manuscripts of two of his halakic and haggadic works.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 160b.

E. C. S. O.

SHABBETHAI RAPHAEL: Shabbethaian agitator of the seventeenth century; a native of Morea. About 1667 Shabbethai Raphael was in Italy, where he assiduously preached and propagated the Shabbethaian teaching; but when the conversion to Islam of the false Messiah became known Shabbethai Raphael betook himself to Germany, where, owing to the lack of rapid communication between the Jews of different countries, he could carry on his impostures undisturbed for a time. There he passed as a prophet, and committed acts which Judaism ordinarily considered crimes. In Sept., 1667, he went to Amsterdam, and there, too, made a substantial number of proselytes, even among the members of the Portuguese communities; the German Jews also permitted him to preach in their synagogue. But when he pretended to be a prophet who was in direct communication with Elijah, he was compelled by the Portuguese Jews to leave the city (Nov., 1667). At Hamburg he was violently opposed by Jacob Sasportas, and his flattery of the latter did not prevent his being harassed there. He thereupon represented himself as a physician, and secured the protection of one of the burgomasters, whom he had treated for the gout. Finally his true character became known, and in the beginning of the year 1668 he was obliged to flee to Poland.

Four years later Shabbethai appeared at Smyrna, where he commenced to gather about him the secret Shabbethaians. The rabbis, however, soon brought about his imprisonment, after which nothing was heard of him.

BIBLIOGRAPHY: Grätz, *Gesch*. 3d ed., x. 225-226, 448.

E. C. M. SEL.

SHABBETHAI B. SOLOMON: Rabbi and scholar; lived at Rome in the second half of the thirteenth century. In the controversy regarding the study of philosophy in general, and of Maimonides' "Moreh Nebukim" in particular, which arose between Hillel b. Samuel of Verona and Zeraḥiah b. Isaac of Barcelona, Shabbethai sided with the latter, severely censuring Hillel. He was the author of "She'elot u-Teshubot" and "Pisḳe," and devoted himself also to philosophy.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 418-419; Steinschneider, *Hebr. Bibl.* xxi. 27-28; Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iv. 190; *idem*, in Benjamin of Tudela, *Itinerary*, ii. 20, No. 34; Berliner's *Magazin*, 1890 (Hebr. part, pp. 37-40); *Oẓar Neḥmad*, ii. 141, Vienna, 1857; *Parma De Rossi MSS.* iii., pp. 114b, 115a; codex 1237, Nos. 11, 12, 13.

W. B. S. O.

SHABBETHAI ẒEBI B. MORDECAI: Pseudo-Messiah and cabalist; founder of the Shabbethaian sect; born on the Ninth of Ab (July 23, 1626) at Smyrna; died, according to some, on the Day of Atonement (Sept. 30), 1676, at Dulcigno, a small town in Albania. He was of Spanish descent. His father (Mordecai) had been a poor poultry-dealer in the Morea. Later, when, in consequence of the war between Turkey and Venice under the sultan Ibrahim, Smyrna became the center of the trade in the Levant, Mordecai became the agent in that town of an English house, whose interests he guarded with strict honesty; and he acquired considerable wealth.

Early Years.

In accordance with the prevailing custom of the Oriental Jews of that time, Shabbethai was destined by his father for a Talmudist. In his early youth he attended the yeshibah under the veteran rabbi of Smyrna, Joseph ESCAPA; but halakic and pilpulistic studies did not appeal to his enthusiastic and fanciful mind, nor did he apparently attain any proficiency in the Talmud. On the other hand, mysticism and the Cabala, in the prevailing style of Isaac LURIA, had a great fascination for him. Especially did the practical Cabala, with its asceticism, and its mortification of the body—whereby its devotees claimed to be able to communicate with God and the angels, to predict the future, and to perform all sorts of miracles—appeal to him. In his boyhood he had inclined to a life of solitude. According to custom, he married early, but avoided intercourse with his wife; so that she applied for a divorce, which he willingly granted. The same thing happened with a second wife. Later, when he became more imbued with the fancies of the Cabala, he lost all mental equilibrium. He imposed the severest mortifications on himself—bathed frequently in the sea, even in winter; fasted day after day—and lived constantly in a state of ecstasy.

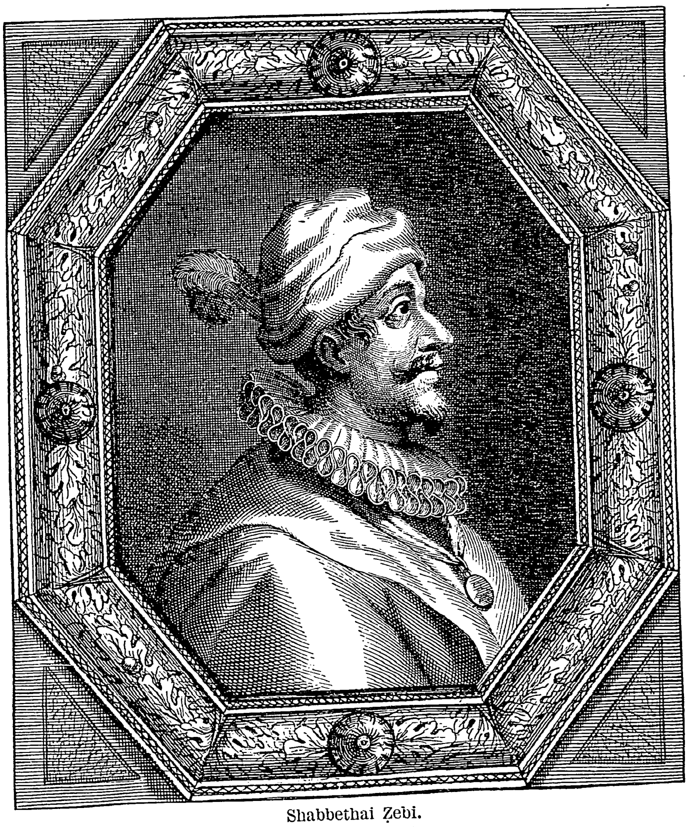
Shabbethai Ẓebi.
(From an old print.)

Influence of English Millenarianism.

In connection with the preliminary causes, which, as far as they are known, may account for the fateful rôle which was subsequently assumed by Shabbethai, another point should be mentioned here. During the first half of the seventeenth century some extravagant notions of the near approach of the Messianic time, and more especially of the redemption of the Jews and their return to Jerusalem, were set forth by Christian writers and entertained by Jews and Christians alike. The so-called apocalyptic year was assigned by Christian authors to the year 1666. This belief was so predominant that Manasseh b. Israel in his letter to Cromwell and the English Parliament did not hesitate to use it as a motive for his plea for the readmission of the Jews into England, remarking that "the opinions of many Christians and mine do concur herein, that we both believe that the restoring time of our Nation into their native country is very near at hand" (see Grätz, "Gesch." x., note 3, pp. xxix. *et seq.*). Shabbethai's father, who as the agent of an English house was in constant touch with English people, must have frequently heard of these expectations and, himself strongly inclined to believe them, must naturally have communicated them to his son, whom he almost deified because of his piety and cabalistic wisdom.

Claims Messiahship.

Apart from this general Messianic theory, there was another computation, based on a presumably interpolated passage in the Zohar and particularly popular among the Jews, according to which the year 1648 was to be the year of Israel's redemption by the Messiah. All these things so worked on the bewildered mind of Shabbethai as to lead him to conceive and partly carry out a plan which was of the gravest consequences for the whole of Jewry and whose effects are felt even at the present time: he decided to assume the rôle of the expected Messiah. Though only twenty-two years old, he dared (in the ominous year 1648) to reveal himself at Smyrna to a band of followers (whom he had won over through his cabalistic knowledge, his attractive appearance and personality, and his strange actions) as the true Messianic redeemer designated by God to overthrow the governments of the nations and to restore Israel to Jerusalem. His mode of revealing his mission was the pronouncing of the Tetragrammaton in Hebrew, an act which was allowed only to the high priest in the Sanctuary on the Day of Atonement. This was of great significance to those acquainted with rabbinical and especially cabalistic literature. However, Shabbethai's authority at the age of twenty-two did not reach far enough to gain for him many adherents. Among the first of these to whom he revealed his Messiahship in the foregoing manner were Isaac Silveyra and Moses Pinheiro, the latter a brother-in-law of the Italian rabbi and cabalist Joseph Ergas. Shabbethai remained for several years at Smyrna, leading a pious, mystic life, and causing in the community many bickerings, the details of which are not known. The college of rabbis having at their head his teacher, Joseph Escapa, watched Shabbethai closely; and when his Messianic pretensions became too bold they put him and his followers under the ban.

About the year 1651 (according to others, 1654; see Grätz, *l.c.* p. xxxii.) Shabbethai and his disciples were banished from Smyrna. Whither he betook himself is not quite certain. In 1653, or at the latest 1658, he was in Constantinople, where he made the acquaintance of a preacher, ABRAHAM HA-YAKINI (a disciple of Joseph di Trani and a man of great intelligence and high repute), who, either from selfish motives or from delight in mystification, confirmed Shabbethai in his delusions. Ha-Yakini is said to have forged a manuscript in archaic characters and in a style imitating the ancient apocalypses, and which, as he alleged, bore testimony to Shabbethai's Messiahship. It was entitled "The Great Wisdom of Solomon" and began:

> "I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice proclaiming, 'A son will be born in the year 5386 [1626] to Mordecai Ẓebi; and he will be called Shabbethai. He will humble the great dragon; . . . he, the true Messiah, will sit upon My [God's] throne.'"

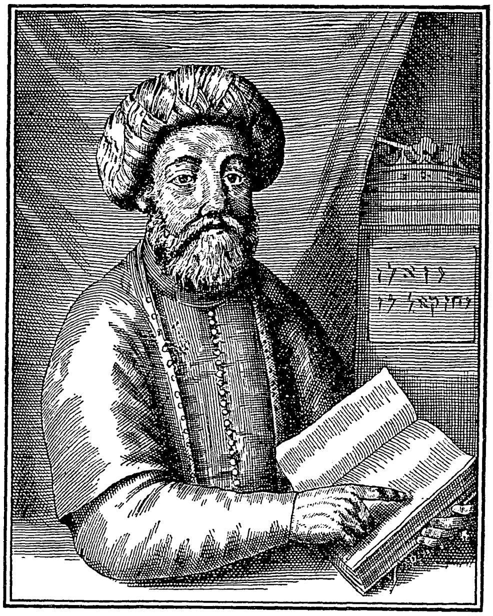

Shabbethai Ẓebi.

(From Coenen's "Shabbethai Ẓebi," Amsterdam, 1669.)

In Salonica.

With this document, which he appears to have accepted as an actual revelation, Shabbethai determined to choose Salonica, at that time a center of cabalists, as the field for his further operations. Here he boldly proclaimed himself as the Messiah, gaining many adherents. In order to impress his Messiahship upon the minds of his enthusiastic friends he indulged in all sorts of mystic juggleries; *e.g.*, the celebration of his marriage as Son of God ("En Sof") with the Torah, preparing for this performance a solemn festival, to which he invited his friends. The consequence was that the rabbis of Salonica banished him from the city. The sources differ widely as to the route taken by him after this expulsion, Alexandria, Athens, Constantinople, Jerusalem, Smyrna, and other places being mentioned as temporary centers of his impostures. Finally, however, after long wanderings, he settled in Cairo, Egypt, where he resided for about two years (1660-62).

At that time there lived in Cairo a very wealthy and influential Jew named Raphael Joseph Ḥalabi (= "of Aleppo"), who held the high position of mint-master and tax-farmer under the Turkish government. Despite his riches and the external splendor which he displayed before the public, he continued to lead privately an ascetic life, fasting, bathing, and frequently scourging his body at night. His great wealth he used most benevolently, supplying the needs of poor Talmudists and cabalists, fifty of whom permanently dined at his table. Shabbethai at once made the acquaintance of Raphael Joseph, who, being possessed by eccentric, mystic ideas, became one of the most zealous promulgators of his Messianic plans.

It seems, however, that Cairo did not appear to Shabbethai to be the proper place wherein to carry out his long-cherished scheme. The apocalyptic year 1666 was approaching; and something had to be done to establish his Messiahship. He therefore left the Egyptian capital and betook himself to Jerusalem, hoping that in the Holy City a miracle might happen to confirm his pretensions. Arriving there about 1663, he at first remained inactive, so as not to offend the community. He again resorted to his former practise of mortifying the body by frequent fasting and other penances in order to gain the confidence of the people, who saw therein proofs of extraordinary piety. With great shrewdness he adopted also various means of an inoffensive character which helped him to endear himself to the credulous masses. Being endowed with a very melodious voice, he used to sing psalms during the whole night, or at times even coarse Spanish love-songs, to which he gave a mystic interpretation, attracting thereby crowds of admiring listeners. At other times he would pray at the graves of pious men and women and, as some of his followers reported, shed floods of tears, or he would distribute all sorts of sweetmeats to the children on the streets. Thus he gradually gathered around him a circle of adherents, who blindly placed their faith in him.

At this juncture an unexpected incident brought him back to Cairo. The community of Jerusalem needed money in order to avert a calamity which greedy Turkish officials planned against it. Shabbethai, known as the favorite of the rich Raphael Joseph Ḥalabi, was chosen as the envoy of the distressed community; and he willingly undertook the task, as it gave him an opportunity to act as the deliverer of the Holy City. As soon as he appeared before Ḥalabi he obtained from him the necessary sum, a success which gave him great prestige and offered the best prospects for his future Messianic plans. His worshipers indeed dated his public career from this second journey to Cairo.

Another circumstance assisted Shabbethai in the course of his second stay at Cairo. During the

Chmielnicki massacres in Poland a Jewish orphan girl named Sarah, about six years old, had been found by Christians and sent to a nunnery. After ten years' confinement she escaped in a miraculous way and was brought to Amsterdam. Some years later she came to Leghorn, where, according to authentic reports, she led an irregular life. Being of a very eccentric disposition, she conceived the notion that she was to become the bride of the Messiah who was soon to appear. The report of this girl reached Cairo; and Shabbethai, always looking for something unusual and impressive, at once seized upon the opportunity and claimed that such a consort had been promised him in a dream. Messengers were sent to Leghorn; and Sarah was brought to Cairo, where she was wedded to Shabbethai in Ḥalabi's house. Through her a romantic, licentious element entered into Shabbethai's career. Her beauty and eccentricity gained for him many new followers; and even her past lewd life was looked upon as an additional confirmation of his Messiahship, the prophet Hosea having been commanded to marry an unchaste woman.

Marries Sarah.

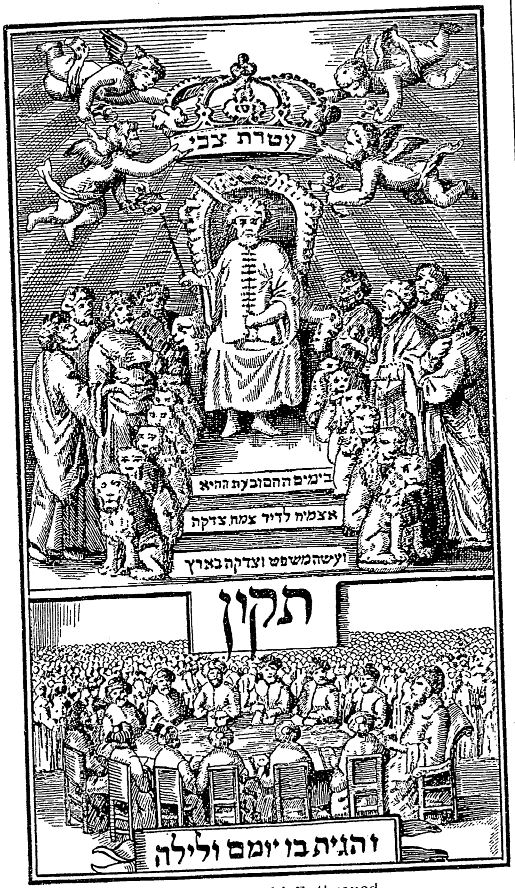

Shabbethai Ẓebi Enthroned.

(From the title-page of "Tiḳḳun," Amsterdam, 1666.)

Equipped with Ḥalabi's money, possessed of a charming wife, and having many additional followers, Shabbethai triumphantly returned to Palestine. Passing through the city of Gaza, he met a man who was to become very active in his subsequent Messianic career. This was Nathan Benjamin Levi, known under the name of Nathan Ghazzati. He became Shabbethai's right-hand man, and professed to be the risen Elijah, the precursor of the Messiah. In 1665 Ghazzati announced that the Messianic age was to begin in the following year. This revelation he proclaimed in writing far and wide, with many additional details to the effect that the world would be conquered by him, the Elijah, without bloodshed; that the Messiah would then lead back the Ten Tribes to the Holy Land, "riding on a lion with a seven-headed dragon in its jaws"; and similar fantasies. All these grotesque absurdities received wide credence.

Nathan Ghazzati.

The rabbis of the Holy City, however, looked with much suspicion on the movement, and threatened its followers with excommunication. Shabbethai, realizing that Jerusalem was not a congenial place in which to carry out his plans, left for his native city, Smyrna, while his prophet, Nathan, proclaimed that henceforth Gaza, and not Jerusalem, would be the sacred city. On his way from Jerusalem to Smyrna, Shabbethai was enthusiastically greeted in the large Asiatic community of Aleppo; and at Smyrna, which he reached in the autumn of 1665, the greatest homage was paid to him. Finally, after some hesitation, he publicly declared himself as the expected Messiah (New-Year, 1665); the declaration was made in the synagogue, with the blowing of horns, and the multitude greeted him with "Long live our King, our Messiah!"

The delirious joy of his followers knew no bounds. Shabbethai, assisted by his wife, now became the sole ruler of the community. In this capacity he used his power to crush all opposition. For instance, he deposed the old rabbi of Smyrna, Aaron Lapapa, and appointed in his place Ḥayyim Benveniste. His popularity grew with incredible rapidity, as not only Jews, but Christians also, spread his story far and wide. His fame extended to all countries. Italy, Germany, and Holland had centers where the Messianic movement was ardently promulgated; and the Jews of Hamburg and Amsterdam received confirmation of the extraordinary events in Smyrna from trustworthy Christians. A distinguished German savant, Heinrich Oldenburg, wrote to Spinoza ("Spinozæ Epistolæ," No. 16): "All the world here is talking of a rumor of the return of the Israelites . . . to their own country. . . . Should the news be confirmed, it may bring about a revolution in all things." Even Spinoza himself entertained the possibility that with this favorable opportunity the Jews might reestablish their kingdom and again be the chosen of God.

Proclaimed Messiah.

Among the many prominent rabbis of that time who were followers of Shabbethai may be mentioned Isaac da Fonseca Aboab, Moses Raphael de Aguilar, Moses Galante, Moses Zacuto, and the above-mentioned Ḥayyim Benveniste. Even the semi-Spinozist Dionysius Mussafia (Musaphia) likewise became his zealous adherent. The most fantastic reports were spread in all communities, and were accepted as truth even by otherwise dispassionate men, as, for instance, "that in the north of Scotland a ship had appeared with silken sails and ropes, manned by sailors who spoke Hebrew. The flag bore the inscription 'The Twelfe Tribes of Israel.'" The community of Avignon, France, prepared, therefore, to emigrate to the new kingdom in the spring of 1666.

Spread of Influence.

The adherents of Shabbethai, probably with his consent, even planned to abolish to a great extent the ritualistic observances, because, according to a tradition, in the Messianic time most of them were to lose their obligatory character. The first step toward the disintegration of traditional Judaism was the changing of the fast of the Tenth of Ṭebet to a day of feasting and rejoicing. Samuel PRIMO, a man who entered Shabbethai's service as secretary at the time when the latter left Jerusalem for Smyrna, directed in the name of the Messiah the following circular to the whole of Israel:

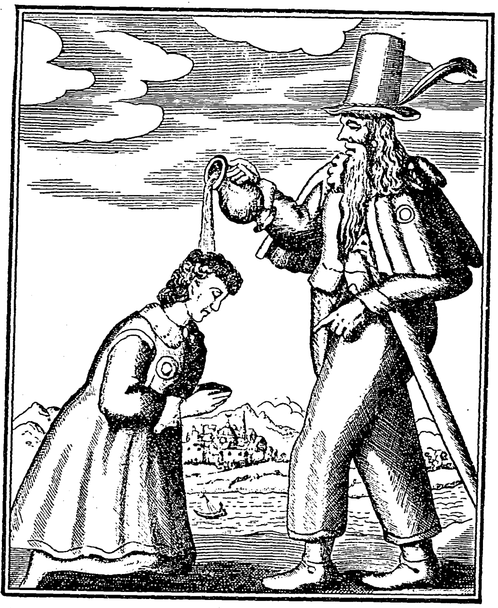

Shabbethai Ẓebi in Festive Attire.
(From an old print.)

> "The first-begotten Son of God, Shabbethai Ẓebi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace! Since ye have been deemed worthy to behold the great day and the fulfilment of God's word by the Prophets, your lament and sorrow must be changed into joy, and your fasting into merriment; for ye shall weep no more. Rejoice with song and melody, and change the day formerly spent in sadness and sorrow into a day of jubilee, because I have appeared."

This message produced wild excitement and dissension in the communities, as many of the pious orthodox rabbis, who had hitherto regarded the movement sympathetically, were shocked at these radical innovations. Solomon ALGAZI, a prominent Talmudist of Smyrna, and other members of the rabbinate, who opposed the abolition of the fast, narrowly escaped with their lives.

In Constantinople.

At the beginning of the year 1666 Shabbethai again left Smyrna for Constantinople, either because he was compelled to do so by the city authorities or because of a desire and a hope that a miracle would happen in the Turkish capital to fulfil the prophecy of Nathan Ghazzati, that Shabbethai would place the sultan's crown on his own head. As soon as he reached the landing-place, however, he was arrested at the command of the grand vizier, Aḥmad Köprili, and cast into prison in chains. An under-pasha, commissioned to receive Shabbethai on the ship, welcomed him with a vigorous box on the ear. When this official was asked later to explain his conduct, he attempted to exonerate himself by blaming the Jews for having proclaimed Shabbethai as their Messiah against his own will.

Shabbethai's imprisonment, however, had no discouraging effect either on him or on his followers. On the contrary, the lenient treatment which he secured by means of bribes served rather to strengthen them in their Messianic delusions. In the meantime all sorts of fabulous reports concerning the miraculous deeds which the Messiah was performing in the Turkish capital were spread by Ghazzati and Primo among the Jews of Smyrna and in many other communities; and the expectations of the Jews were raised to a still higher pitch.

At Abydos ("Migdal 'Oz").

After two months' imprisonment in Constantinople, Shabbethai was brought to the state prison in the castle of Abydos. Here he was treated very leniently, some of his friends even being allowed to accompany him. In consequence the Shabbethaians called that fortress "Migdal 'Oz" (Tower of Strength). As the day on which he was brought to Abydos was the day preceding Passover, he slew a paschal lamb for himself and his followers and ate it with its fat, which was a violation of the Law. It is said that he pronounced over it the benediction "Blessed be God who hath restored again that which was forbidden." The immense sums sent to him by his rich adherents, the charms of the queenly Sarah, and the reverential admiration shown him even by the Turkish officials and the inhabitants of the place enabled Shabbethai to display royal splendor in the castle of Abydos, accounts of which were exaggerated and spread among Jews in Europe, Asia, and Africa. In some parts of Europe Jews began to unroof their houses and prepare for the exodus. In almost all synagogues Shabbethai's initials, "S. Ẓ.," were posted; and prayers for him were inserted in the following form: "Bless our Lord and King, the holy and righteous Shabbethai Ẓebi, the Messiah of the God of Jacob." In Hamburg the council introduced this custom of praying for Shabbethai not only on Saturday, but also on Monday and Thursday; and unbelievers were compelled to remain in the synagogue and join in the prayer with a loud "Amen." Shabbethai's picture was printed together with that of King David in most of the prayer-books; and his cabalistic formulas and penances were embodied therein.

These and similar innovations caused great dissensions in various communities. In Moravia the excitement reached such a pitch that the government had to interfere, while at Sale, Africa, the emir ordered a persecution of the Jews. This state of affairs lasted three months (April to July), during which time Shabbethai's adherents busied themselves in sending forged letters to deceive their brethren in distant communities. It was also during this period that Shabbethai, in a general desire for innovations aiming at the abrogation of all laws and customs, transformed the fasts of the Seventeenth of Tammuz and the Ninth of Ab (his birthday) into feast-days; and it is said that he contemplated even the abolition of the Day of Atonement.

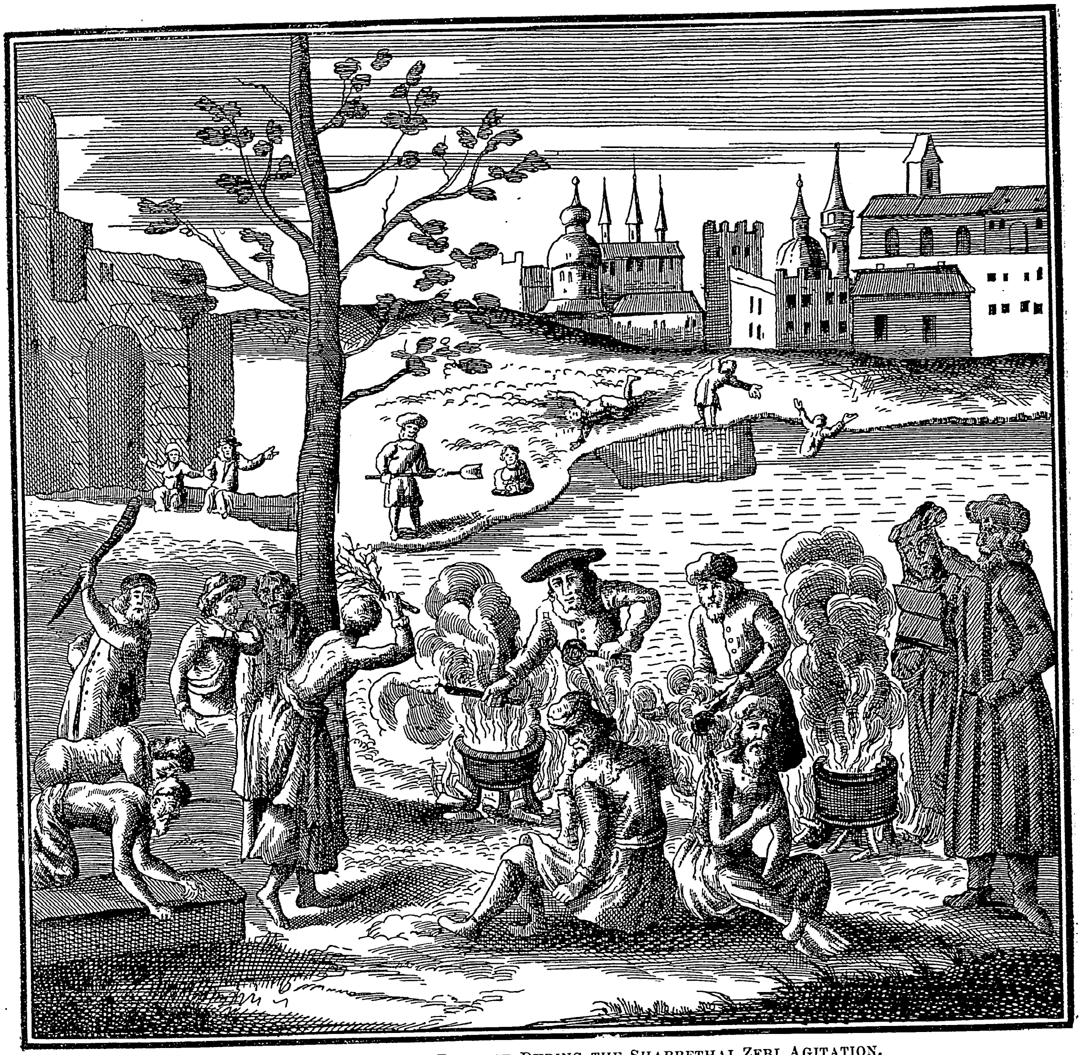

Jews of Salonica Doing Penance During the Shabbethai Ẓebi Agitation.

(From "Ketzer Geschichte," 1701, in the possession of George Alexander Kohut, New York.)

Nehemiah ha-Kohen.

At this time an incident happened which resulted in discrediting Shabbethai's Messiahship. Two prominent Polish Talmudists from Lemberg, Galicia, who were among the visitors of Shabbethai in Abydos, apprised him of the fact that in their native country a prophet, Nehemiah ha-Kohen, had announced the coming of the Messiah. Shabbethai ordered the prophet to appear before him (but see Jew. Encyc. ix. 212a, *s.v.* Nehemiah ha-Kohen); and Nehemiah obeyed, reaching Abydos after a journey of three months, in the beginning of Sept., 1666. The conference between the two impostors ended in mutual dissatisfaction, and the fanatical Shabbethaians are said to have contemplated the secret murder of the dangerous rival. Nehemiah, however, escaped to Constantinople, where he embraced Mohammedanism and betrayed the treasonable desires of Shabbethai to the kaimakam, who in turn informed the sultan, Mohammed IV. At the command of Mohammed, Shabbethai was now taken from Abydos to Adrianople, where the sultan's physician, a former Jew, advised Shabbethai to embrace

Islam as the only means of saving his life. Shabbethai realized the danger of his situation and adopted the physician's advice. On the following day (Sept. 16, 1666; comp. Büchler in "Kaufmann Gedenkbuch," p. 453, note 2, Breslau, 1900), being brought before the sultan, he cast off his Jewish garb and put a Turkish turban on his head; and thus his conversion to Islam was accomplished. The sultan was much pleased, and rewarded Shabbethai by conferring on him the title (Mahmed) "Effendi" and appointing him as his doorkeeper with a high salary. Sarah and a number of Shabbethai's followers also went over to Islam. To complete his acceptance of Mohammedanism, Shabbethai was ordered to take an additional wife, a Mohammedan slave, which order he obeyed. Some days after his conversion he had the audacity to write to Smyrna: "God has made me an Ishmaelite; He commanded, and it was done. The ninth day of my regeneration."

Adopts Islam.

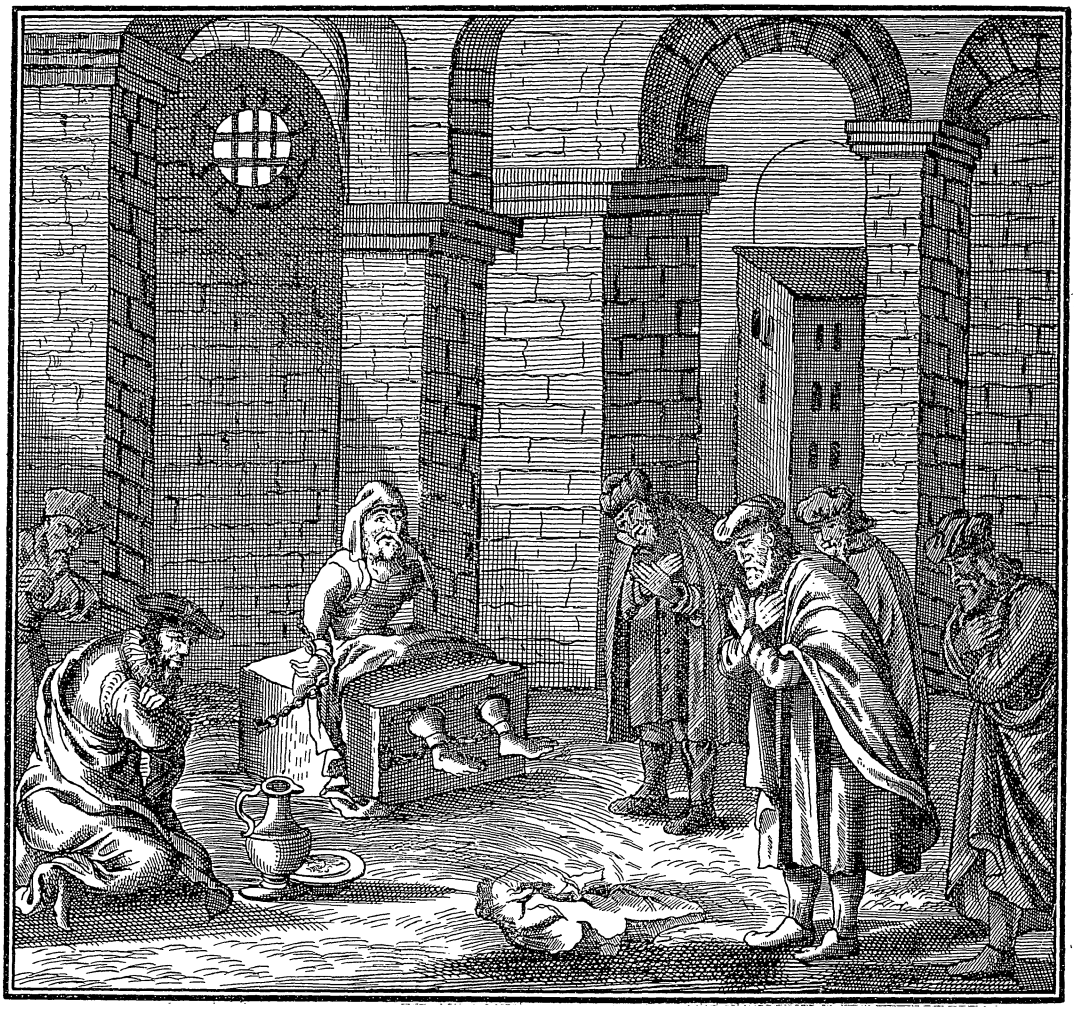

Shabbethai Ẓebi a Prisoner at Abydos.
(From "Ketzer Geschichte," 1701, in the possession of George Alexander Kohut, New York.)

The effects of the pseudo-Messiah's conversion on the Jewish communities were extremely disheartening. Prominent rabbis who were believers in and followers of Shabbethai were prostrated by compunction and shame. Among the masses of the people the greatest confusion reigned. In addition to the misery and disappointment from within, Mohammedans and Christians jeered at and scorned the credulous and duped Jews. The sultan even purposed to exterminate all the adult Jews in his empire and to decree that all Jewish children should be brought up in Islam, also that fifty prominent rabbis should be executed; and only the contrary advice of some of his counselors and of the sultana mother prevented these calamities. In spite of Shabbethai's shameful fiasco, however, many of his adherents still tenaciously clung to him, pretending that his conversion was a part of the Messianic scheme. This belief was further upheld and strengthened by false prophets like Ghazzati and

Disillusion.

Primo, who were interested in maintaining the movement. In many communities the Seventeenth of Tammuz and the Ninth of Ab were still observed as feast-days in spite of bans and excommunications.

Meanwhile Shabbethai secretly continued his plots, playing a double game. At times he would assume the rôle of a pious Mohammedan and revile Judaism; at others he would enter into relations with Jews as one of their own faith. Thus in March, 1668, he gave out anew that he had been filled with the Holy Spirit at Passover and had received a revelation. He, or one of his followers, published a mystic work addressed to the Jews in which the most fantastic notions were set forth, *e.g.*, that he was the true Redeemer, in spite of his conversion, his object being to bring over thousands of Mohammedans to Judaism. To the sultan he said that his activity among the Jews was to bring them over to Islam. He therefore received permission to associate with his former coreligionists, and even to preach in their synagogues. He thus succeeded in bringing over a number of Mohammedans to his cabalistic views, and, on the other hand, in converting many Jews to Islam, thus forming a Judæo-Turkish sect (see Dönmeh), whose followers implicitly believed in him.

This double-dealing with Jews and Mohammedans, however, could not last very long. Gradually the Turks tired of Shabbethai's schemes. He was deprived of his salary, and banished from Adrianople to Constantinople. In a village near the latter city he was one day surprised while singing psalms in a tent with Jews, whereupon the grand vizier ordered his banishment to Dulcigno, a small place in Albania, where he died in loneliness and obscurity.

Bibliography: N. Brüll, *Sabbatai Zebi und Sein Anhang*, in *Populistisch-Wissenschaftliche Monatsschrift*, xii. 6, 25, 80; idem, *Miktab be-'Inyan Sod ha-Elahut Neged Kat Shabbethai Ẓebi*, in Weiss's *Bet ha-Midrash*, i. 63, 100, 139 *et seq.*; idem, *Shabbethai Ẓebi*, in *Ha-Karmel*, 2d series, iv. 1-3; A. Danon, *Une Secte Judeo-Musulmane en Turquie*, in *R. E. J.* xxxv. 264; idem, *Documents et Traditions sur Sabbatai Cevi et Sa Secte*, in *R. E. J.* xxxvii. 103; E. Finkel, *Sabbatai Z'wi*, in *Ost und West*, v. 51 *et seq.*, Berlin, 1905; Emanuel Frances, *Sippur Ma'aseh Shabbethai Ẓebi*, published by S. Halberstam in *Ḳobeẓ 'al Yad* (Meḳiẓe Nirdamim), pp. 133–136, Berlin, 1885; Ludwig Geiger, *Deutsche Schriften über Sabbatai Zebi*, in *Jahrb. für Israeliten*, v. 100; Grätz, *Gesch.* x., ch. vii., note 3, pp. xxiii. *et seq.* (of the numerous sources there given may be mentioned: Jacob Emden, *Torat ha-Ḳena'ot*, Lemberg, 1870; Emanuel Frances, *Ẓebi Muddaḥ*, published by M. Mortara in *Ḳobeẓ 'al Yad* [Meḳiẓe Nirdamim publications], pp. 101 *et seq.*, Berlin, 1885; [anon.] *Me'ora'ot Ẓebi*, Lemberg, 1804; Jacob Sasportas-Emden, *Ḳiẓẓur Ẓiẓat Nobel Ẓebi*, Altona [?], 1737 [?]; Ṭobiah Nerol, *Ma'aseh Ṭobiah*, i. 6, Venice, 1707); M. Güdemann, *Lieder zu Ehren Sabbatai Zwi's*, in *Monatsschrift*, xvii. 117; Horschetzky, *Sabbathey Zwy, eine Biographische Skizze*, in *Allg. Zeit. des Jud.* 1838, pp. 520 *et seq.*; David Kahana (Kohn), *Eben ha-To'im*, in *Ha-Shaḥar*, iii. 273 *et seq.*, Vienna, 1872; David Kaufmann, *Une Pièce Diplomatique Vénitienne sur Sabbataï Cevi*, in *R. E. J.* xxxiv. 305; idem, *Eine Venetianische Depesche über Sabbathai Zebi*, in *Allg. Zeit. des Jud.* 1898, p. 364; J. M. Lewinsohn, *Temunat Shabbethai Ẓebi*, in Rabbinowitz's year-book *Keneset Yisrael*, iii. 553, Warsaw, 1888; H. Prague, *La Sépulture de Sabbatai Zevi*, in *Arch. Isr.* xlii. 6; Max Ring, *Spinoza; Fragmente aus dem Epos Sabathai Zewi*, in *Jahrbuch für Israeliten*, ix. 141, xvii. 72; Schudt, *Jüdische Merckwürdigkeiten*, ii. 47; (anon.) *Toledot Shabbethai Ẓebi* (reprint of N. Brüll's *Miktab*, etc.; see above), Wilna, 1879.

For the Shabbethaians in general: Elkan N. Adler, *Jews in Many Lands*, pp. 146 *et seq.*, Philadelphia, 1905; H. Adler, *The Baal-Shem of London*, in *Berliner Festschrift*, p. 2, Frankfort-on-the-Main, 1903; A. Büchler, *Die Grabschrift des Mardochai Mochiach*, in *Kaufmann Gedenkbuch*, pp. 451 *et seq.*, Breslau, 1900; Grätz, *Die Sabbatianisch-Messianische Schwärmerei in Amsterdam*, in *Monatsschrift*, xxv. 1; idem, *Ueberbleibsel der Sabbatianischen in Salonichi*, ib. xxvi. 130; xxxiii. 49–62; M. Güdemann, *Ha'arah be-'Inyan Kat Shabbethai Ẓebi*, in Kobak's *Jeschurun*, v. 164; David Kahana (Kohn), *Eben 'Ofel*, in *Ha-Shaḥar*, v. 121 *et seq.*, Vienna, 1874; L. Löw, *Geschichte der Ungarischen Sabbathäer*, in *Ben Chananja*, i. 10; A. Neubauer, *Der Wahnwitz und die Schwindeleien der Sabbatianer*, in *Monatsschrift*, xxxvi. 201, 257; N. Sokolow, *Seride Kat Shabbethai Ẓebi*, in *Ha-Meliẓ*, xi. 96, 103; M. Stern, *Analekten zur Geschichte der Juden*, in Berliner's *Magazin*, xv. 100 *et seq.*; Wolfgang Wessely, *Aus den Briefen eines Sabbatianers*, in *Orient*, xii. 534, 568. Comp. also Baruch Yavan; Cardoso, Miguel; Dönmeh; Eybeschütz; Frank, Jacob; Ḥayyim Mal'ak; Ḥayyun; Mordecai Mokiaḥ; Nehemiah; Prossnitz, Löbele; Querido, Jacob.

H. M.

K.

SHABU'OT. See Festivals; Pentecost.

SHADCHAN (Heb. **Shadkan**): Marriage-broker. The verb "shadak" ("meshaddekin"), referring to the arrangements which two heads of families made between themselves for the marriage of their children, was used in Talmudical times (Shab. 150a). But the appellation "shadchan" for the marriage-broker, who undertakes, for a consideration, to bring the two families together and to assist in the formation of a union between them, does not appear in rabbinical literature until the thirteenth century. His legal status and the validity of his claims for compensation were briefly discussed in "Or Zarua'" by Isaac of Vienna in the first half of the thirteenth century, and more extensively in the "Mordekai" (in the last section of Baba Ḳamma) about half a century later. The profession of the shadchan seems to have been old and well established at that period; and the usage of Austrian Jews, who did not reward the shadchan until after the marriage had taken place, is contrasted with that of the upper (Rhenish) countries, where he was paid as soon as the interested parties reached an agreement (Meïr of Rothenburg, Responsa, No. 498; see Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," p. 43, Berlin, 1900). The legal aspects of the shadchan's business are treated by all later codifiers of the Halakah and in numerous responsa, but there is no indication that he was known among the earlier medieval Sephardic Jews.

The occupation of the shadchan was highly respected, and great rabbis like Jacob Mölln and Jacob Margolioth did not deem it beneath their dignity to engage in it (see Abrahams, "Jewish Life in the Middle Ages," pp. 170-171, London, 1896). His work was deemed of more importance than that of the ordinary "sarsur," or broker, and he was considered entitled to more than two per cent, or, when the contracting parties lived more than ten miles apart, to more than three per cent, of the amount involved (usually the bride's dowry), while the sarsur was entitled only to from one-half of one to one per cent (see the transcript of ordinances adopted by the Council of Four Lands, in Buber's "Anshe Shem," p. 225, Cracow, 1895; comp. also "Orient, Lit." 1845, p. 310). See Marriage Ceremonies.

The business of the shadchan still flourishes among the Jews of the Slavonic countries and among the Jews who emigrated from those countries to the United States and elsewhere. Among the old-fashioned Jews in the Old World almost all marriages are brought about with the assistance of a shadchan, because it would be considered immodest in a young man to do his own courting, and pride would not allow either family to make a direct advance to the other. Those who resort to his services in America usually give the additional reason that they are all "strangers" there, and that they are therefore constrained to utilize the knowledge and experience of an expert marriage-broker. The shadchan's method of exaggerating to each side the advantages to be derived from the union which he proposes, and of praising the bride's beauty and kindness, or the wealth and prominence of her parents, and the bridegroom's learning, ability, and other good qualities, is, with slight modifications, the same everywhere. The most characteristically American addition to his means of persuasion is probably the guaranty against a lawsuit for breach of promise of marriage, which would be likely to follow under certain circumstances if the prospective bridegroom should reject the girl who is recommended and introduced to him by the shadchan.

The shadchan and his occupation are favorite subjects for humorous description by Jewish and non-Jewish writers. *Naḥshon*, in Mapu's "Ayiṭ Zabua'," is said to be drawn from life. Zangwill describes the shadchan in "Children of the Ghetto." One of I. M. Dick's drollest Yiddish stories is entitled "Der Shadchan" (Wilna, 1874), while shorter descriptions of the same nature have appeared in numerous Jewish and non-Jewish periodicals in various languages.

Bibliography: *Allg. Zeit. des Jud.* lxvi., No. 39; Brainin, *Abraham Mapu*, p. 97, Piotrkow, 1900; *Jew. Chron.* Jan. 2, 1903; *Ost und West*, 1903, p. 479 (illustration); *Paḥad Yiẓḥaḳ* (for the Halakah on the subject).

A. P. Wi.

SHADDAI. See Names of God.

SHADRACH (שדרך): Name given by the chief of the eunuchs to Hananiah (Dan. i. 7 *et passim*). Various theories as to its etymology have been put forward, of which the most likely (Delitzsch, "Liber Daniel," xii.) seems to be that the name is the Babylonian "shudur aku" (= "the command of the moon-god").

E. G. H. M. Sel.

SHAḤAR ABAḲḲESHKA ("At morn I will seek Thee"): Morning hymn written about 1050 by Solomon ibn Gabirol (Zunz, "Literaturgesch." p. 188), whose name appears in an acrostic. It is quoted in the prayer-book of the Sephardim, and particularly among the "supplications" following the same author's "Keter Malkut" and preceding the regular morning service of the Day of Atonement. It is associated with a tune of Morisco origin, which should be compared with the old melody of the same use for Lekah Dodi. The transcription reproduces the rime and meter scheme of the Hebrew verses.

SHAḤAR ABAḲḲESHKA

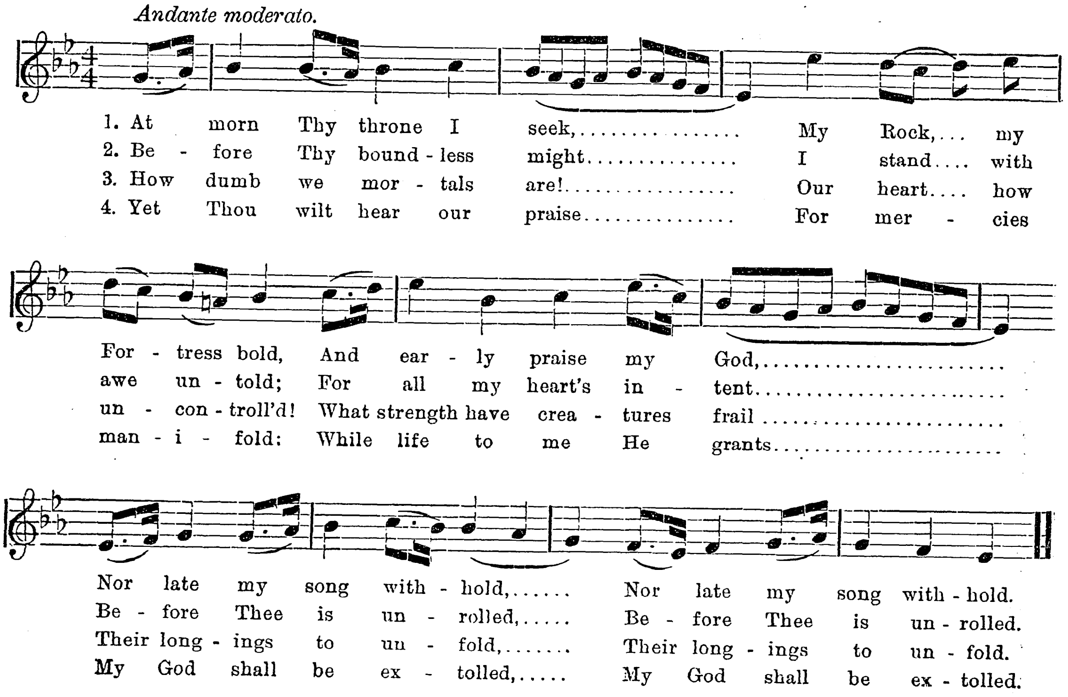
Andante moderato.
1. At morn Thy throne I seek,....... My Rock,... my
2. Be - fore Thy bound - less might....... I stand.... with
3. How dumb we mor - tals are!....... Our heart.... how
4. Yet Thou wilt hear our praise....... For mer - cies
For - tress bold, And ear - ly praise my God,.......
awe un - told; For all my heart's in - tent.......
un - con - troll'd! What strength have crea - tures frail.......
man - i - fold: While life to me He grants.......
Nor late my song with - hold,...... Nor late my song with - hold.
Be - fore Thee is un - rolled,..... Be - fore Thee is un - rolled.
Their long - ings to un - fold,....... Their long - ings to un - fold.
My God shall be ex - tolled,..... My God shall be ex - tolled.

Bibliography: De Sola and Aguilar, *Ancient Melodies*, No. 2, London, 1857; F. L. Cohen, *Lyra Anglo-Judaica*, i., No. 1, *ib.* 1891; *Israel* (London), 1900, p. 77.

A. F. L. C.

SHAKNA, SHALOM (commonly called **Shakna ben Joseph**): Polish Talmudist; born about 1510; died at Lublin Oct. 29, 1558. He was a pupil of Jacob Pollak, founder of the method of Talmudic study known as the Pilpul. By the year 1528 he had already become famous as a teacher, and hundreds flocked to Lublin to receive instruction at his yeshibah. Many of his pupils became recognized rabbinical authorities, among them being: Moses

Isserles of Cracow (Shakna's son-in-law); Moses Heilprin, author of "Zikron Mosheh"; Solomon ben Judah, rabbi of Lublin; and Ḥayyim ben Bezaleel, rabbi at Friedberg.

Shakna on his death-bed, from motives of extreme modesty, enjoined his son R. Israel from printing any of his (Shakna's) manuscripts. One of his writings, however, namely, the treatise "Pesaḳim be-'Inyan Ḳiddushin," was edited by Moses, son of the physician Samuel (Cracow, 1540 ?).

Bibliography: Grätz, *Gesch.* 3d ed., ix. 436; Fuenn, *Kiryah Ne'emanah*, p. 52; B. Friedberg, *Neue auf dem Jüdischen Friedhof in Krakau Aufgefundene Grabschriften*, p. 4; idem, *Gesch. der Hebräischen Typographie in Krakau*, p. 6; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 18; Halberstam, in Kobak's *Jeschurun*, v. 194.

E. C. B. Fr.

SHALAL (SHOLAL), ISAAC HA-KOHEN: Head ("nagid") of the community of Cairo, Egypt, in succession to his uncle Nathan ha-Kohen Shalal; died, according to Grätz ("Gesch." 3d ed., ix. 496), at Jerusalem 1525. The appointment of "dayyanim" being one of his functions, he selected them from among deserving Spanish fugitives, and one of these appointments gave rise to much correspondence. He had made a vow that he would become a Nazarite, like Samson, if he were compelled to nominate a certain man. But as he could find no one more competent than the man referred to, he regretted his vow; responsa on the subject were addressed to him by Elijah Mizraḥi, Jacob Berab, and Jacob b. Ḥabib. Isaac Shalal was the last nagid; for Salim I., having conquered Egypt, abolished the office. Isaac then (*c.* 1517) removed to Jerusalem. In 1514 the community of Jerusalem sent its statutes to him for his approbation, which he signed, together with his pupil David ibn Abi Zimra. See Jew. Encyc. v. 69a.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 31b; Zunz, *G. S.* i. 180; Steinschneider, in *Oẓar Neḥmad*, ii. 149-152; Grätz, *Gesch.* 3d ed., ix. 17, 19, 25, 496; Azulai, *Shem ha-Gedolim*, s.v. *David b. Zimra* and *Joseph Caro*; A. L. Frumkin, *Eben Shemu'el*, pp. 17 *et seq.*, Wilna, 1874.

G. M. Sel.

SHALET (SHOLENT). See Cookery in Eastern Europe.

SHALKOVICH, ABRAHAM LEIB. See Ben-Avigdor.

SHALLUM.—Biblical Data: 1. King of Israel who dethroned Zechariah, the last of Jehu's dynasty, and succeeded him. He was in turn dethroned by Menahem (II Kings xv. 10-16).

2. Son of Josiah, King of Judah (Jer. xxii. 11). Probably the term is used merely as an epithet = "the desired one"; hence I Chron. iii. 15 makes Shallum the fourth son of Josiah.

3. Husband of Huldah, the prophetess (II Kings xxii. 14).

E. G. H. E. I. N.

——In Rabbinical Literature: Even at the time of the prophet Elisha, Shallum was one of the most eminent men ("mi-gedole ha-dor") in the country. Yet he did not think it beneath his dignity to lend personal aid to the poor and the needy. It was one of his daily habits to go outside the gates of the city in order that he might give water to thirsty wanderers. God rewarded him by endowing him and his wife Huldah with the gift of prophecy. Another special reward was given him for his philanthropy, for it is he who is referred to in II Kings xiii. 21, where one who was dead awoke to life after being cast into Elisha's sepulcher and touching the prophet's bones. A son was granted him, who became distinguished for exceeding piety—Hanameel, Jeremiah's cousin (Jer. xxxii. 7; Pirḳe R. El. xxxiii.). In Sifre, Num. 78 he is expressly designated as a prophet, David Luria's emendation of the passage in note 59 to the Pirḳe being, therefore, justified. Shallum and his wife were descendants of Rahab by her marriage with Joshua (Sifre, *l.c.*; Meg. 14b).

W. B. L. G.

4. A Judahite (I Chron. ii. 40 *et seq.*).

5. A descendant of Simeon (*ib.* iv. 25).

6. A high priest; son of Zadok (*ib.* vi. 12-13; Ezra vii. 12).

7. A son of Naphtali (I Chron. vii. 13; "Shillem" in Gen. xlvi. 24 and Num. xxvi. 49).

8. Ancestor of a family of gatekeepers of the sanctuary (I Chron. ix. 17; Ezra ii. 42 = Neh. vii. 45).

9. A Korahite gatekeeper (I Chron. ix. 19; "Shelemiah," *ib.* xxvi. 14; "Meshelemiah," *ib.* xxvi. 1, 2, 9).

10. Father of Jehizkiah, an Ephraimite chief (II Chron. xxviii. 12).

11, 12. A porter (Ezra x. 24), and a son of Bani (*ib.* x. 42), both of whom took foreign wives.

13. Uncle of Jeremiah from whom the prophet bought the field in Anathoth (Jer. xxxii. 7).

14. The son of Halohesh (R. V. "Hallohesh"); he was among those who helped to repair the wall of Jerusalem (Neh. iii. 12).

15. Father of Maaseiah; keeper of the threshold (Jer. xxxv. 4).

16. Son of Col-hozeh (Neh. iii. 15).

E. G. H. E. I. N.

SHALMANESER (שלמנאסר; **Enemessar** in Tobit i. 2, 13, 15; **Salmanasar** or **Salmanassar** in II Esd. xiii. 40): King of Assyria from 727 to 722 B.C.; successor, and possibly son, of Tiglath-pileser III. According to II Kings xvii. 3-6, he attacked Hoshea, King of Israel, and made him his vassal. Later Hoshea conspired with So (probably Sabako), King of Egypt, and did not send the customary tribute. Therefore the King of Assyria invaded Israel, put Hoshea in prison, attacked Samaria, and, after a siege of three years, took the city and carried Israel captive to Assyria. No records of Shalmaneser have been found among the Assyrian inscriptions. The Assyrian form of his name is "Shulmânuasharid"; and he was the fourth king of Assyria who bore that name. According to the Babylonian Chronicle (Schrader, "K. B." ii. 276), "he sat on the throne the 25th of Ṭebêtu. The city Samara'in [= Samaria] he destroyed. In his fifth year he died. Five years had he reigned in Assyria." The Assyrian eponym canon gives the names of the eponyms for the five years of his reign, and states that military expeditions were undertaken in the third, fourth, and fifth years; but the destination of these is not given. Some of the standard lion-weights found at Kalah bear his name.

Tiglath-pileser claims to have put Hoshea upon the throne, so that king's vassalage began before

Shalmaneser's accession. Sargon, the successor of Shalmaneser, and apparently the founder of a new dynasty, in one of his inscriptions accuses Shalmaneser of having deprived the city of Asshur of its ancient rights. He claims also to have taken Samaria, which probably fell into the hands of the besiegers about the time of or shortly after the death of Shalmaneser. The facts that this king had also invaded Philistia and that Sargon completed the subjugation of that country are probably referred to in Isa. xiv. 28–32 (H. P. Smith, "Old Testament History," p. 241).

Bibliography: McCurdy, *History, Prophecy, and the Monuments*, vol. i., sections 342-349; Schrader, *C. I. O. T.* 2d ed., Eng. transl., pp. 258-263; Goodspeed, *Hist. of Babylonians and Assyrians*; Rogers, *Hist. of Babylonia and Assyria.*

J. J. F. McL.

SHALOM, ABRAHAM BEN ISAAC BEN JUDAH BEN SAMUEL: Italian scholar and theologian; died in 1492. In his "Neweh Shalom" (1574) he places Scriptural and Talmudic knowledge far above philosophy, although he admits that investigation is not only permissible, but necessary for the perfection of Scriptural knowledge. His translation of Marsilius Ingenus' work on logic, to which he contributed a preface, was published by Jellinek ("Ha-Karmel," vi. 12). According to De Rossi, he wrote a commentary on Al-Ghazali's "Natural Philosophy."

Bibliography: Steinschneider, *Hebräische Uebersetzungen*, p. 469.

E. C. J. L. S.

SHALOM BEN JOSEPH SHABBEZI (Salim al-Shibzi): Yemenite poet and cabalist; flourished toward the end of the seventeenth century at Ṭa'iz, a city ten days' journey south of Sanaa. He was a weaver by trade, but occupied himself also with cabalistic literature, especially the Zohar and the "Shi'ur Ḳomah." He wrote poems both in Hebrew and in Arabic, many of his hymns having one half of each verse in one language and the remaining half in the other. Most of the liturgical hymns recited by the Yemenite Jews on the Sabbath and on holy days, as may be seen from Neubauer, "Cat. Bodl. Hebr. MSS." No. 2377, were composed by Shalom. But, like Israel Najara, he wrote also many love-songs with a mystical tendency, some of which, in Hebrew, were published by Jacob Saphir in his "Eben Sappir" (i. 82b–87b). David Günzburg published in the "Steinschneider Festschrift" (Hebrew part, pp. 95 *et seq.*) an Arabic dirge composed by Shalom in 1687 on a catastrophe at the Yemenite town of Mauza'. This dirge, of the "muwashshaḥ" class (a poem with double rimes), was taken by the editor from Shalom's "Diwan," then in his possession. It may be added that Shalom's brother **David** and his son **Simeon** also were poets of mark. Poems by them are contained in the Bodleian manuscript mentioned above.

Shalom is considered as a saint by all the Yemenite Jews, and they attribute to him many miracles. His tomb at Ṭa'iz, near which are a ritual bath ("miḳweh") and a prayer-house with a scroll of the Law written by Shalom himself, is reputed to have curative powers in regard to all diseases. Jacob Saphir declares that he saw other cabalistic works by Shalom, besides his "Diwan."

Bibliography: Jacob Saphir, *Eben Sappir*, i. 67b, 82a *et seq.*; Steinschneider, *Die Arabische Literatur der Juden*, § 214.

S. M. Sel.

SHALOM OF VIENNA: Austrian rabbi; lived at Wiener-Neustadt in the second half of the fourteenth century. He was distinguished for Talmudic learning, and was the first to receive the title "Morenu." Like his colleagues Meïr ha-Levi and Abraham Klausner, rabbis at Vienna, he devoted himself to recording the religious customs ("minhagim") of the Jewish communities. His collection is contained in the "Minhagim" of his pupil Jacob Mölln. Another of his disciples, Isaac Tyrnau of Hungary, also made a compilation of minhagim.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 112; Grätz, *Gesch.* viii. 12; Michael, *Or ha-Ḥayyim*, p. 498; Heilprin, *Seder ha-Dorot*, i. 233, 290.

D. S. Man.

SHAMGAR.—Biblical Data: One of the Judges; son of Anath. He smote 600 Philistines with an ox-goad and saved Israel (Judges iii. 31). During his judgeship so unsettled were the times that "the highways were unoccupied, and the travelers walked through byways" (*ib.* v. 6).

——**Critical View:** In the song of Deborah (Judges v. 6) Shamgar is connected with the hour of Israel's deepest humiliation. He was, therefore, probably not a judge, but a foreign oppressor of Israel. From the form of his name it has been conjectured that he may have been a Hittite (comp. "Sangar," Hittite king of Carchemish in the ninth century B.C.); Moore, in "Jour. American Oriental Society" (xix. 2, p. 160), shows reason for believing that he was the father of Sisera.

Judges iii. 31, in which Shamgar is first mentioned, is out of place, the whole verse being a late addition to the chapter. Ch. iv., the story of Jabin and Sisera, connects directly with the story of Ehud. Moreover, the introduction of the Philistines is suspicious, for they do not appear in Hebrew history till shortly before the time of Saul. Moore has noted also that in a group of Greek manuscripts, and likewise in the Hexaplar Syriac, Armenian, and Slavonic versions, this verse is inserted after the account of the exploits of Samson, immediately following Judges xvi. 31, in a form which proves that it was once a part of the Hebrew text. It was observed long ago that this exploit resembled the exploits of David's heroes (II Sam. xxi. 15-22, xxiii. 8 *et seq.*), especially those of Shammah, son of Agee (*ib.* xxiii. 11 *et seq.*). Probably an account similar to this last was first attached to Judges xvi. 31; then the name was in course of time corrupted to "Shamgar," through the influence of ch. v. 6; and, lastly, the statement was transferred to ch. iii. 31, so that it might occur before the reference in ch. v.

Bibliography: Moore, *Judges*, in *International Critical Commentary*, 1895, pp. 104 *et seq.*; Budde, *Richter*, in *K. H. C.* 1897, p. 32; Nowack, *Richter*, in his *Handkommentar*, 1902, pp. 30 *et seq.*; Moore, *Shamgar and Sisera*, in *Jour. American Oriental Society*, xix. 2, pp. 159, 160.

E. G. H. G. A. B.

SHAMḤAZAI (or **Shamaḥzai,** from "Shamayḥazai" = seizer of the heaven): Name of a fallen angel. According to Targ. pseudo-Jonathan on Gen. vi. 4, "nefilim" (A. V. "giants") denotes the two angels Shamḥazai and his companion Uzzael or

Azael, who fell from heaven and dwelt on earth "in those days," that is, at the time of the Flood. The legend of the fall of these two angels is narrated in a midrash as follows: When God became angry at the children of men because of their idolatry in the time before the Flood, the two angels Shamḥazai and Azael arose and said: "Lord of the world, said we not unto Thee at the foundation of the world, 'Man is not worthy that thou shouldst be mindful of him'?" God answered them: "It is plain and manifest to me that if ye should dwell on earth, evil passion would rule you, and ye would be still baser than they." Thereupon the angels besought permission to live among mankind and to hallow the name of God upon earth. This was granted them; but when they had descended from heaven to earth, they could not restrain their infatuation for the beautiful daughters of men. Shamḥazai became enamored of a maiden named Isṭar; but when he asked her to return his love, she declared that she would do so only on condition that he reveal to her the name of God ("Shem ha-Meforash"), by which he was able to ascend to heaven. When, however, he revealed the name to her, she uttered it, and at once ascended to the sky. The baffled Shamḥazai married another woman; by her he had a son named Ḥiya or Aḥiyah, who became the father of Sihon and Og.

When Shamḥazai heard that God was about to bring the Flood upon the world, he was in agony for his children's sake, and for penance suspended himself head downward from the sky, remaining in this position between heaven and earth (Midr. Abkir, in Yalḳ., Gen. 44; Jellinek, "B. H." iv. 127-128).

According to the Book of Enoch, Semyaza, as Shamḥazai is there called, did not descend to hallow the name of God on earth, but fell, together with Azael and his host of 200 angels, because of his infatuation for the daughters of men. He was therefore bound by Michael at the command of God, and lies in prison beneath the mountains; there he will remain until the day of judgment, when punishment will be measured out to him and to his companions (*ib.* vi. 3 *et seq.*, x. 10 *et seq.*).

W. B. J. Z. L.

SHAMIR: Term designating a hard stone in the Targums, but in the Bible thrice (Jer. xvii. 1; Ezek. iii. 9; Zech. vii. 12) connoting ADAMANT, a substance harder than any stone and hence used as a stylus (Löw, "Graphische Requisiten," i. 181-183, Leipsic, 1870; Cassel, "Schamir," in "Denkschriften der Königlichen Akademie der Wissenschaften in Erfurt," p. 63, Erfurt, 1856). In the post-Biblical literature of both Jews and Christians are found many legends concerning the shamir, its quality of splitting the hardest substance being the property especially emphasized.

The shamir was the seventh of the ten marvels created in the evening twilight of the first Friday (Ab. v. 6; comp. Pes. 54a; Sifre, Deut. 355; Mek., Beshallaḥ, 5 [ed. Weiss, p. 59b; ed. Friedmann, p. 51a]), and it was followed, significantly enough, by the creation of writing, the stylus, and the two tables of stone. Its size was that of a grain of barley; it was created after the six days of creation. Nothing was sufficiently hard to withstand it; when it was placed on stones they split in the manner in which the leaves of a book open; and iron was broken by its mere presence. The shamir was wrapped for preservation in spongy balls of wool and laid in a leaden box filled with barley bran.

A Marvel of Creation.

With the help of this stone Moses engraved the names of the twelve tribes on the breastplate of the high priest, first writing on the stones with ink and then holding the shamir over them, whereupon the writing sank into the stones. With its aid, moreover, Solomon built the Temple without using any tool of iron (comp. I Kings vi. 7; Ex. xx. 25; Tosef., Soṭah, xv. 1 [ed. Zuckermandel, p. 321]; Soṭah 48b; Yer. Soṭah 24b). The shamir was expressly created for this latter purpose, since it ceased to exist after the destruction of the Temple (Soṭah ix., 10; Tosef. xv. 1).

According to one legend, an eagle brought the shamir from paradise to Solomon at the latter's command (Yalḳ. ii. 182), while another tradition runs as follows: When Solomon asked the Rabbis how he could build the Temple without using tools of iron, they called his attention to the shamir with which Moses had engraved the names of the tribes on the breastplate of the high priest, and advised him to command the demons under his sway to obtain it for him. Solomon accordingly summoned ASMODEUS, the prince of the demons, who told him that the shamir had been placed not in his charge, but in that of the Prince of the Sea; the prince entrusted it only to the wood-grouse, in whose oath he confided. The wood-grouse used the shamir to cleave bare rocks so that he might plant seeds of trees in them and thus cause new vegetation to spring up; hence the bird was called the "rock-splitter" (נגר טורא). The shamir was taken from the wood-grouse by the following ruse: Its nest was found and its young covered with white glass. The bird then brought the shamir and put it on the glass, which broke; at that moment Solomon's emissary, who had concealed himself close by, frightened the bird so that it dropped the shamir, which was immediately seized and taken to Solomon. The wood-grouse killed itself because it had violated its oath (Giṭ. 68a, b).

Folk-Legends.

This last account is Babylonian in origin, and both language and content prove that it was a legend of the people rather than a tradition of the schools, as is the case with the stories mentioned above. There were, however, learned circles in Palestine which refused to credit the use of the shamir by Solomon (Mek., Yitro, end). Others, however, believed that Solomon employed it in the building of his palace, but not in the construction of the Temple, evidently taking exception to the magical element suggested by a leaden box as a place of concealment, for in magic brass is used to break enchantment and to drive away demons (Soṭah 48b; Yer. Soṭah 24b). It was a miracle, on the other hand, and not magic if the Temple, as many believed, built itself (Pesiḳ. R. 6. [ed. Friedmann, p. 25a]).

Opinion is divided concerning the nature of the shamir. Jewish tradition unanimously declares it to be a small worm (Rashi, Pes. 54a, overlooked by Grünbaum ["Gesammelte Aufsätze," p. 32]; Maimonides, commentary on Ab. 5, 6), this view having a textual basis. Cassel, on the other hand, considered the shamir to be a powder of corundum, developing his theory as follows: "From the powdery emery was made a living creature of infinite minuteness, regarded by later authorities as a worm, although rabbinical tradition itself merely terms it 'shamir' without the addition of 'worm' or any other term" (*l.c.* p. 69). This view, however, is rightly rejected by Löw. According to another legend, the wood-grouse used a herb to burn or draw out a wooden nail (Lev. R. xxii. 4 and parallels), this herb being hidden by Simeon b. Ḥalafta lest it should fall into the hands of thieves. A similar story is told by Ælian of the hoopoe ("Historia Animalium," iii. 26; Cassel, *l.c.* p. 73; comp. other Oriental and classical parallels given by Bochart, Cassel, and Grünbaum).

Arab Legends.

The tradition of the shamir was carried from the Jews to the Arabs (Grünbaum, "Neue Beiträge," *passim*, especially p. 229); in Arabic tradition Solomon, under instructions from Gabriel, has recourse to a worm when he desires to bore through a pearl, and to a white worm when he wishes to thread the onyx (Grünbaum, *l.c.* p. 218). The belief was still current in the Middle Ages, since it is found in the Cabala (Zohar, i. 74; see story of Solomon in Jellinek, "B. H." ii. 86). According to the English version of the "Gesta Romanorum" (ed. Grässe, ii. 227), the emperor Diocletian enclosed in a glass case a young ostrich found in the forest and carried it to his palace. He was followed by the mother, who, that she might regain her young, brought in her beak on the third day a "thumare" (shamir), a worm, and dropped it on the glass, which was thus broken. Vincent of Beauvais, Gervase of Tilbury, and Albertus Magnus relate similar stories, and the last-named expressly gives Jewish tradition as his source (Cassel, *l.c.* pp. 50 *et seq.*, 77 *et seq.*). The other two writers, in the true spirit of medievalism, give a remarkable variant to the effect that the bird smeared the glass with the blood of the worm and so broke it.

Bibliography: Bochart, *Hierozoicon*, ii. 343, 842 *et seq.*; P. Cassel, *Schamir*, in *Denkschriften der Königlichen Akademie der Wissenschaften in Erfurt*, Erfurt, 1856; Lewysohn, *Zoologie des Talmuds*, § 500, Frankfort-on-the-Main, 1858; Kohut, *Angelologie und Dämonologie*, p. 82, Leipsic, 1866; idem, *Aruch Completum*, viii. 107; Levy, *Neuhebr. Wörterb.* iv. 579; Grünbaum, in *Z. D. M. G.* xxxi. 204 *et seq.*; idem, *Gesammelte Aufsätze*, pp. 31-43, Berlin, 1901; idem, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 211 *et seq.*, Leyden, 1893; Hamburger, *R. B. T.* ii. 1079-1080.

W. B. L. B.

SHAMMAI (called also **Shammai ha-Zaḳen** [= "the Elder"]): Scholar of the first century B.C. He was the most eminent contemporary and the halakic opponent of Hillel, and is almost invariably mentioned along with him. After Menahem the Essene had resigned the office of vice-president ("ab bet din") of the Sanhedrin, Shammai was elected to it, Hillel being at the time president ("nasi"; Ḥag. ii. 2). Shammai was undoubtedly a Palestinian, and hence took an active part in all the political and religious complications of his native land. Of an irascible temperament and easily excited, he lacked the gentleness and tireless patience which so distinguished Hillel. Once, when a heathen came to him and asked to be converted to Judaism upon conditions which Shammai held to be impossible, he drove the applicant away; whereas Hillel, by his gentle manner, succeeded in converting him (Shab. 31a).

Nevertheless Shammai was in no wise a misanthrope. He himself appears to have realized the disadvantages of his violent temper; hence he recommended a friendly attitude toward all. His motto was: "Make the study of the Law thy chief occupation; speak little, but accomplish much; and receive every man with a friendly countenance" (Ab. i. 15). He was modest even toward his pupils (B. B. 134b; comp. Weiss, "Dor," i. 163, note 1).

In his religious views Shammai was strict in the extreme. He wished to make his son, while still a child, conform to the law regarding fasting on the Day of Atonement; and he was dissuaded from his purpose only through the insistence of his friends (Yoma 77b). Once, when his daughter-in-law gave birth to a boy on the Feast of Tabernacles, he broke through the roof of the chamber in which she lay in order to make a sukkah of it, so that his new-born grandchild might fulfil the religious obligation of the festival (Suk. 28a). Some of his sayings also indicate his strictness in the fulfilment of religious duties (comp. Beẓah 16a).

In Sifre, Deut. § 203 (ed. Friedmann, 111b) it is said that Shammai commented exegetically upon three passages of Scripture. These three examples of his exegesis are: (1) the interpretation of Deut. xx. 20 (Tosef., 'Er. iii. 7); (2) that of II Sam. xii. 9 (Ḳid. 43a); and (3) either the interpretation of Lev. xi. 34, which is given anonymously in Sifra on the passage, but which is the basis for Shammai's halakah transmitted in 'Orlah ii. 5, or else the interpretation of Ex. xx. 8 ("Remember the Sabbath"), which is given in the Mekilta, Yitro, 7 (ed. Weiss, p. 76b) in the name of Eleazar b. Hananiah, but which must have originated with Shammai, with whose custom of preparing for the Sabbath (Beẓah *l.c.*) it accords.

Shammai founded a school of his own, which differed fundamentally from that of Hillel (see Bet Hillel and Bet Shammai); and many of Shammai's sayings are probably embodied in those handed down in the name of his school.

Bibliography: Grätz, *Gesch.* iii. 213-214; Weiss, *Dor*, i. 163-164, 170-174; Bacher, *Ag. Tan.* i. 11-12; Frankel, *Hodegetica in Mischnam*, pp. 39-40, Leipsic, 1859.

W. B. J. Z. L.

SHAMMAITES. See Bet Hillel and Bet Shammai.

SHAMMASH (lit. "servant"): Communal and synagogal officer whose duties to some extent correspond with those of the verger and beadle. In Talmudical times he was called "ḥazzan"; and then it was also a part of his duties to assist in reciting some of the prayers (see Jew. Encyc. vi. 284-285, *s.v.* Ḥazzan). But early in the Middle Ages the term "shammash" was already in vogue; and Rashi almost always renders it for the Talmudical "ḥazzan."

In the quasi-autonomous Jewish communities of the Middle Ages the shammash was an officer of

Functions.

considerable power and responsibility. "He assessed the members according to their means . . . and . . . was a sort of permanent under-secretary-of-state, who governed while the parnas was supposed to rule" (Jacobs, "Jewish Year Book" for 5658 [1897–98], p. 262, London, 1897). He was the overseer of the synagogue and the executor of the sentences of the Jewish tribunal ("bet din"), in which capacity he also inflicted corporal punishment on those whom the Jewish court condemned to that penalty. In some localities it was part of his duty to announce every Saturday the results of lawsuits and to inform the community concerning properties which were to be sold. He acted also as the public crier, and, ascending to a high roof on Friday afternoon, notified the community, with a blast of the trumpet thrice repeated at long intervals, that work must cease. In later periods a wooden mallet was substituted for the shofar or trumpet, and notice was given by rapping on the gates that it was time to prepare for attendance at the synagogue. The shammash also made announcements in the edifice itself, sometimes interrupting the prayers to do so. He carried invitations to private festivities, and reminded members of the congregation of their duties, such as leaving their boots at home on the eve of the Day of Atonement and observing certain mourning rites on the Ninth of Ab in case it fell on the Sabbath.

Schul- and Stadt-Shammash.

In the large communities and in the Jewish cities which developed in Poland in the sixteenth and following centuries it naturally became impossible for the shammash to perform all the duties which were originally connected with his office in the small communities of the Middle Ages; and many of them devolved upon subordinates or upon special shammashim, while other services were relegated to men who no longer bore the title of shammash. Every synagogue in the Slavonic countries usually has a shammash, who is merely an overseer and is assisted by an "unter-shammash," the latter acting as janitor of the building and performing such manual labor as sweeping the floors, cleaning the candlesticks, etc. The synagogal shammash and his assistant have charge also of the "baḥurim" and "perushim," *i.e.*, the unmarried and the married Talmudical students who make the synagogue their home; and the influence of the shammash is exerted to procure "days" for the former, that is, to find seven households in each of which the poor student may be fed on one day in the week. A large community, however, has besides the "schul-shammash," whose duties and privileges are confined to his own synagogue, one or more "stadt-shammashim" or city shammashim, who are under the immediate jurisdiction of the rabbi and the Ḳahal, or of the representatives and leaders of the entire communal organization. The city shammash usually acts as shammash of the chief place of worship, and in very large communities, where there are often as many as eight or ten city shammashim, each of them in turn fulfils this duty for a certain time.

The Bet Din Shammash.

The Schulklopfer (one who calls the congregation to the synagogue by rapping on the gates with a wooden mallet), who is now disappearing even from the most backward communities, and who is only a memory in the larger cities of eastern Europe, and the "better" (inviter), who goes from house to house inviting the occupants to a marriage or a "berit milah," are two of the functionaries upon whom have devolved some of the duties of the shammash, but who have not inherited his title. There remains, however, the "bet din shammash," or shammash of the Jewish court of dayyanim, who is the "sheliaḥ bet din" (messenger of the court) of Talmudical times, and whose office probably always had a separate existence, except in very small communities. There is also the shammash of the Ḥebra Ḳaddisha (burial society), whose duties are analogous to those of a sexton.

In the United States every Orthodox synagogue has its shammash, who performs most of the duties of the "schul-shammash" of the Old World. He is as a rule better paid than his confrère in Europe, and often has much influence in congregational matters. The office of bet din shammash is found to-day only in the large Jewish centers where rabbis establish a bet din on their own account. As there are no separate communal organizations forming municipalities in the United States, the office of city shammash does not exist in that country.

In modern Jewish Reform temples the sexton performs all the duties of the original shammash which remain under the new arrangements.

The term "shammash" is applied also to the candle by means of which the Ḥanukkah lights are lighted and which has a defined position in every well-constructed Ḥanukkah lamp.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, pp. 8, 55-56, 81, London, 1896; Kohut, *Aruch Completum*, s.v. *Ḥazzan*.

J. P. Wi.

SHANGHAI: Chinese city. The first Jew who arrived there was Elias David Sassoon, who, about the year 1850, opened a branch in connection with his father's Bombay house. Since that period Jews have gradually migrated from India to Shanghai, most of them being engaged from Bombay as clerks by the firm of David Sassoon & Co. The community is composed mainly of Asiatic, German, and Russian Jews, though there are a few of Austrian, French, and Italian origin among them. Jews have undoubtedly taken a considerable part in developing trade in China, and several have served on the municipal councils, among them being S. A. Hardoon, partner in the firm of E. D. Sassoon & Co., who had served on the French and English councils at the same time. During the early days of Jewish settlement in Shanghai the trade in opium and Bombay cotton yarn was mainly in Jewish hands.

Opium Trade.

Early in the seventies a hall was hired for purposes of worship; now (1905) there are two small synagogues in Shanghai. One of these, the Beth El synagogue, is situated in Peking road, one of the principal thoroughfares in the English settlement; the other, the Shearith Israel synagogue, is situated in Seward road, the best and busiest street in the American settlement. The latter synagogue was established about 1898 by D. E. J. Abraham. At present the German Jews form themselves into a congregation during the New-Year and Yom Kippur holy days, rent a place of worship, and employ their own ḥazzan. The community possesses a cemetery in Mohawk road, presented to it by David Sassoon. In Nov., 1898, a branch of the Anglo-Jewish Association was established at Shanghai.

A Rescue Society was established in 1900 to open communications with the Jews of the orphan colony of K'ai-Fung-Foo, and in April, 1901, eight of the Chinese Jews arrived in Shanghai (see CHINA). In Nov., 1902, it was resolved to form a Talmud Torah school, to be known as the Shanghai Jewish School. The Shanghai Zionist Association was established April 26, 1903, and was represented at the Sixth Zionist Congress, held at Basel. On Feb. 11, 1904, a Jewish Benevolent Fund was founded. A bi-weekly paper entitled "Israel's Messenger" was established on April 22, 1904. The total population of the city is 620,000, of whom about 500 are Jews.

J. N. E. B. E.

SHANGI: Turkish family many members of which distinguished themselves as rabbis and scholars.

Astruc ben David Shangi: Rabbi at Sofia, Bulgaria; died at Jerusalem at the beginning of the seventeenth century. A halakic decision of his is given by Ḥayyim Benveniste in his "Sheyare Keneset ha-Gedolah" on the Shulḥan 'Aruk, Oraḥ Ḥayyim, 174 (Smyrna, 1671; comp. Conforte, "Ḳore ha-Dorot," 51b).

David Shangi: Rabbi at Constantinople at the end of the sixteenth century and at the beginning of the seventeenth. His scholarship and character were highly praised in the sermon delivered on his death by Isaac ibn Vega, who published it in his "Bet Ne'eman" (1621).

Eliezer ben Nissim Shangi: Rabbi at Constantinople in the seventeenth and eighteenth centuries. He was a prolific writer; but most of his works were destroyed by a fire in 1712. Those which have been published are: "Haḳdamah," preface to the responsa collection "'Edut be-Yehosef" of Joseph Almosnino (Constantinople, 1711); a responsum inserted by Moses Shelton in his "Bene Mosheh" (*ib.* 1712); "Dat wa-Din" (*ib.* 1726), in three parts: (1) sermons arranged in the order of the Sabbatical sections; (2) responsa; and (3) halakic decisions of the author's brother, Jacob Shangi.

Isaac ben Elhanan Shangi: Rabbi at Salonica; died at Jerusalem in the first half of the eighteenth century. He was the author of: "Be'er Yiẓḥaḳ," homilies on Genesis and Exodus, with thirty-two funeral sermons entitled "Be'er Beḥai," published by I. Crispin at Salonica in 1735; "Sefer Be'erot ha-Mayim" (*ib.* 1755), responsa on the four Ṭurim.

Meïr Shangi: Rabbi at Constantinople in the second half of the sixteenth century. He was the author of the preface to the "Yefeh To'ar" of Samuel Jafe (Venice, 1597).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* s.v.; Fürst, *Bibl. Jud.* iii.; Fuenn, *Keneset Yisrael*, pp. 160, 665.

S. I. BR.

SHAPHAN: **1.** Son of Azaliah and scribe of King Josiah. He received from Hilkiah, the high priest, the book of the Law which had been found in the Temple. Shaphan was one of those sent by the king to the prophetess Huldah (II Kings xxii.; II Chron. xxxiv.). In Jer. xxxvi. 10-12 mention is made of the hall in which, in the reign of King Jehoiakim, Shaphan's son officiated.

2. Father of Ahikam, who was sent, with others, by King Josiah to the prophetess Huldah, and who subsequently saved Jeremiah from his persecutors (II Kings xxii. 12; II Chron. xxxiv. 20; Jer. xxvi. 24).

3. Father of Elasah, to whom Jeremiah gave a letter to the exiles in Babylon (Jer. xxix. 3).

4. Father of Jaazaniah, who was one of the seventy men whom Ezekiel in his vision of the Temple saw sacrificing to idols (Ezek. viii. 11).

E. G. H. S. O.

SHAPIRA, ISAIAH MEÏR KAHANA: Polish-German rabbi and author; born at Memel, Prussia, July 28, 1828; died at Czortkow, Galicia, Jan. 9, 1887. He is said to have been familiar at the age of thirteen with all the "sedarim" of both Talmudim and with a part of the "posḳim." About 1845 he studied philosophy, mathematics, and astronomy, and as early as 1848 he wrote on ethics for different journals. Shapira engaged in business as a merchant; but a fire destroyed all his belongings, and he was compelled to accept the rabbinate of Czortkow. Before assuming office, however, he went to Lemberg to train himself in the necessary secular studies. He studied philosophy, ethics, and theology in the academy there for nine months, and was installed as rabbi in 1860. After two years a quarrel broke out between the two Ḥasidic sects in the town. Shapira interposing to make peace, the brunt of the dissension was turned against him and his inclination to secular education; and he was for a time even deprived of his livelihood. Peace was, however, soon restored. The last ten years of his life Shapira spent in retirement.

Besides numerous contributions to different Hebrew periodicals, he wrote: "Ḥaḳirat Reshit le-Yamim" (Lyck, 1872), on chronology and the calendar, in opposition to Ḥ. S. Slonimski; and "Sefer Zikkaron" (Eydtkuhnen, 1872), on the oral law, written in the form of a dialogue.

BIBLIOGRAPHY: *Ha-Asif*, iv. 78; Fuenn, *Keneset Yisrael*, ii. 359; *Ha-Maggid*, 1887, No. 3; Zeitlin, *Bibl. Post-Mendels.* p. 338.

H. R. A. S. W.

SHAPIRA, M. W.: Polish purveyor of spurious antiquities; born about 1830; committed suicide at Rotterdam March 11, 1884. He appears to have been converted to Christianity at an early age, and to have then gone to Palestine, where he opened a store for the sale of local antiquities. After the discovery of the Moabite Stone he obtained, in 1872, a number of Moabite potteries, which were purchased by the Prussian government for 22,000 thaler. These, however, were proved by Clermont-Ganneau to have been fabricated by one Salim al-Kari, a client of Shapira's. This conclusion was confirmed by Kautzsch and Socin ("Aechtheit der Moabitischen Alterthümer," Strasburg, 1876), though Schlottmann and Koch for some time upheld their authenticity. The matter was brought before the Prussian Landtag March 16, 1876.

Shapira still continued to buy and sell antiquities and manuscripts, many of the earliest Yemenite Hebrew manuscripts purchased by the Berlin Royal Library and the British Museum being furnished by him. In July, 1883, he offered for sale to the British Museum, it is said for £1,000,000, a number of strips of leather bearing, in archaic Hebrew characters, matter similar to, but with many variations from, the speeches of Moses in the Book of Deuteronomy. These he declared he had received from a Bedouin who had found them in a cave in Moab. Great interest was shown in these fragments, which were examined by C. D. Ginsburg, who published translations of them in the London "Times" Aug. 4, 17, and 22, 1883. Commissioned by the French government to investigate into the authenticity of these writings, Clermont-Ganneau arrived in London Aug. 15, 1883, and applied for permission to see them, which was refused by the British Museum authorities at the request of Shapira. Notwithstanding this, from an examination of the strips exhibited to the public, he was enabled to publish in the "Times" of Aug. 18 a convincing proof of their spurious nature. The forger had taken the lower margin of some scrolls of the Law and written his variants of Deuteronomy upon them, but they still showed traces of the stylus used to mark off the original columns, over which the new writing extended without regard to them. Ginsburg shortly afterward reported to the British Museum that the document was spurious. Shapira then went to Amsterdam and Rotterdam, in which latter city he committed suicide, as stated above. It was never definitely proved that he himself was the forger. The text of the fragments was published by Guthe ("Fragmente einer Lederhandschrift," Leipsic, 1884).

Bibliography: *Ha-Meliẓ*, 1883, Nos. 62, 65, 68; 1885, p. 915; *American Hebrew*, 1902, pp. 332-333; Clermont-Ganneau, *Les Fraudes Archéologiques en Palestine*, ch. iii.-iv., Paris, 1885.

J.

S.

SHAPIRO, ARYEH LÖB B. ISAAC: Polish rabbi and grammarian; born 1701; died at Wilna April, 1761. He went to Wilna in his childhood, and married a daughter of Mordecai b. Azriel, one of its prominent citizens. His Talmudical knowledge was extensive, and he studied also mathematics, grammar, and logic. In his younger days he corresponded with the Karaite scholar Solomon of Troki, author of "Appiryon." In his later years Shapiro was a dayyan and scribe of the community of Wilna. He was the author of a double commentary on Masseket Soferim, the two parts of which he called respectively "Naḥalat Ariel" and "Me'on Arayot"; they were published together with the text at Dyhernfurth in 1732. He wrote also "Ḳebuẓat Kesef" (Zolkiev, 1741), on Hebrew grammar. One of his responsa, dated 1754, is found in "Teshubat Shemu'el" by R. Samuel of Indura (Wilna, 1859).

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 111-112, 269, Wilna, 1860; Fürst, *Bibl. Jud.* iii. 371; Benjacob, *Oẓar ha-Sefarim*, p. 516. For the genealogy of the Shapiro family see H. L. Steinschneider (Maggid), *'Ir Wilna*, p. 299, note.

P. Wi.

H. R.

SHAPIRO, CONSTANTIN: Russian photographer and Hebrew poet; born at Grodno, Russia, 1841; died in St. Petersburg March 23, 1900. He obtained his early education in the yeshibot, but at the same time, like the other Maskilim (see Maskil) of his age, he studied secretly the Hebrew language and literature. He lived in a very fanatical circle, and was bitterly persecuted for striving after secular knowledge. Eventually he left his birthplace and went to St. Petersburg. There he entered the Academy of Art; but after a short time he left it and learned photography. As a photographer he published an album containing portraits of Russian writers and a collection of illustrations to "Sapiski Sumashedshavo" by Gogol. He began to write verses for the Hebrew papers and magazines in 1885. His first poem, "Me-Ḥezyonot Bat 'Ammi," created a very strong impression, and at once gained for him a place in the foremost rank of Hebrew poets. His subsequent poems are distinguished by the same characteristics—strength, lightness, and simplicity of diction. The best known of them are: "Shire Yeshurun"; "Kinnor Yeshurun"; "Amarti Yesh Li Tiḳwah," a translation of Schiller's "Resignation"; and "Sodom," an allegoric description of the Dreyfus affair.

Shapiro lived in material wealth; but his life was nevertheless not a very happy one. In St. Petersburg he separated from his Jewish wife, and, after accepting the Russian Orthodox religion, married a Russian. Till the end of his life, however, he remained at heart a Jew, kindly disposed toward his people. The discordance between his external position in Christian society, which caused him to be very often reminded of his origin, and his internal life, which belonged to the persecuted people whom he had forsaken, resulted in much anguish, which was accentuated by the fact that his former coreligionists and friends blamed him severely for his apostasy. These tortures he expressed in ardent verses, which are among the best lyric compositions in the Hebrew language.

Bibliography: Brockhaus and Efron, *Entziklopedicheski Slovar*, s.v.

S. Hu.

H. R.

SHARON: Large plain of Palestine, with an average elevation of between 280 and 300 feet above sea-level; bounded by Mount Carmel on the north, Jaffa on the south, the mountains of Gilboa on the east, and the Mediterranean Sea on the west. Its principal rivers are the Nahr al-Zarḳa (Crocodile River) and the Nahr Mafjir (the "Dead River" of the Crusaders). The soil is fertile; and the plain is still called "the garden of Palestine," chiefly on account of its red and white lilies and its anemones.

The plain of Sharon was famous in Biblical times as a pastoral region (Isa. lxv. 10); and some of David's herds fed there (I Chron. xxvii. 29). Utter desolation of the country was implied by saying that Sharon was turned into a wilderness (Isa. xxxiii. 9), although in the Messianic time it is to be a fold for flocks (*ib.* lxv. 10). The poet dwells on the beauty of the flowers which blossom there abundantly (*ib.* xxxv. 2); and the Shulamite in Cant. ii. 1 compares herself to the rose of Sharon (comp. Rose). The comparison with Carmel (Isa. xxxv. 2;

seems to show that at one time there were groves in the plain. Josephus, indeed, speaks of a grove near Antipatris, while, like the Septuagint, he translates the word "Sharon" by "oak-coppice" ("Ant." xiv. 13, § 3; "B. J." i. 13, § 2).

Another Sharon is mentioned by Eusebius ("Onomasticon") as lying between Mount Tabor and Tiberias. To this Sharon the passage Cant. ii. 1 is sometimes referred; but the phrase "rose of Sharon" was a proverbial one, and from Isa. xxxv. 1 *et seq.* it is evident that the rose there mentioned blossomed in the larger plain. The Talmud speaks of the wine produced in this latter Sharon (Men. viii. 2; Shab. 70a), while the prayer of the high priest on the Day of Atonement, "May God watch over the inhabitants of Sharon, lest they be buried in the ruins of their homes" (Yer. Yoma v. 3), can refer only to those who resided in the eastern Sharon, since no earthquakes occurred in the western plain. The statement of Eusebius regarding a Sharon situated in Galilee is confirmed by the existence of the modern Sarona.

In Josh. xii. 18 the King of Sharon is enumerated among the thirty-one kings vanquished by the Israelites. The "Sharon" mentioned in I Chron. v. 16 appears to be the name of a city in the territory of Gad.

BIBLIOGRAPHY: Schwarz, *Das Heilige Land*, pp. 46-47, Frankfort-on-the-Main, 1852; Neubauer, *G. T.* pp. 48 *et seq.*; Ritter, *Palestine*, iv. 265; Sepp, *Jerusalem und das Heilige Land*, i. 23, 44; ii. 585 *et seq.*

J. I. BE.—S. O.

SHATZKES, MOSES AARON: Russian Hebrew author; born at Karlin 1825; died at Kiev Aug. 24, 1899. He received a general as well as a Hebrew education, and he devoted himself to literature. His literary labors brought him little material benefit, however, and he was always in straitened circumstances. He spent the last twenty years of his life in Kiev.

The most important work by Shatzkes is "Ha-Mafteaḥ" (Warsaw, 1866-69), in which he applied modern methods of investigation to the allegorical sayings of the Talmud and Midrash. This book at the time of its publication created a stir among the Orthodox Jews on account of its radical views, for it represented an innovation in the field of Hebrew literature. To Judæo-German readers Shatzkes is best known through his "Yüdisher Erev Pesach," a satirical sketch of Jewish life, which has been often republished. He wrote also "Hashḳafah 'al Debar Sefer Iyyob" (in "Ha-Asif," ii. 241-261), on the religious philosophy of the Book of Job. He left a number of manuscripts in Hebrew and Judæo-German.

BIBLIOGRAPHY: *Luaḥ Aḥiasaf*, viii. 387; *Ha-Meliẓ*, 1899, No. 187; Zeitlin, *Bibl. Post-Mendels.* p. 339.

H. R. A. S. W.

SHAVING: The Mosaic law prohibits shaving the corners of the head and of the beard (Lev. xix. 27), the priests being particularly enjoined not to desecrate their persons by violating the latter prohibition (*ib.* xxi. 5). The prophet says: "Neither shall they [the priests] shave their heads, nor suffer their locks to grow long; they shall only poll their heads" (Ezek. xliv. 20). The phrase "kasom yiksemu" (poll) is explained in the Talmud as meaning "clipped and artistically cut in the Lylian style, . . . the ends of the hair of one row reaching the roots of the next row." The high priest had his hair treated thus every Friday; the ordinary priest, once in thirty days; and the king, every day (*ib.*; Ta'an. 17a). This mode of hair-cutting among the nobility probably distinguished them from the common people, whose heads were shaved entirely except the ends or ear-locks ("pe'ot") and the ends of their beards; it was very expensive, and Ben Eleasah is said to have squandered a fortune by his endeavor to imitate it (Sanh. 22b).

This Mosaic prohibition, like many others, was intended to counteract the influence on the Israelites of the heathen rites, "the ways of the Amorite." Maimonides says: "The prohibition against rounding the corners of the head and marring the corners of the beard, such being the custom of idolatrous priests . . ." ("Moreh," iii. 37). The custom of shaving the hair of the head with the exception of a central queue is still practised among the Chinese; and it would seem that it was against this style that the prohibition was directed, inasmuch as the Talmud defines the "rounding of the head" thus: "to make the hair of the temples even with the hair behind the ears on a straight line with the forehead" (Mak. 20b). The "corners of the beard" are defined as five ends; namely, two on each cheek, and one on the chin, called "shibbolet" = "ear of corn" (Shebu. 3b; Mak. 20a, b).

The prohibition of shaving applies only to the operation with a razor, but not to the removal of hair with scissors or by means of chemical depilatories.

For the purification of a leper, it was necessary to shave the hair of the entire body (Lev. xiv. 8). The Nazarite at the expiration of his period of separation shaved the hair of his head (Num. vi. 9). The captive woman after her period of mourning was required to shave the hair of her head (Deut. xxi. 12), but in this case cutting of the hair is probably referred to.

Shaving the hair on certain parts of the body, which appears to have been the custom in the fifteenth and sixteenth centuries, was forbidden to males in districts where this was a feminine habit, the prohibition being based on Deut. xxii. 5 (Shulḥan 'Aruk, 182, 1).

The observance of the law was generally relaxed in the western countries of Europe, especially among the Sephardim; and R. Jacob Emden considered it impracticable to enforce the law when the majority of the common people were against it ("She'elat Ya'abeẓ," i., No. 80). In some places in eastern Europe the Ḥasidim still shave their heads, and leave only the pe'ot in long locks.

See also BEARD; PE'OT.

BIBLIOGRAPHY: Maimonides, *Yad*, *'Akkum*, xi.; *Ṭur* and *Shulḥan 'Aruk*, *Yoreh De'ah*, 180, 181.

A. J. D. E.

SHE-HEḤEYANU: The benediction "Blessed be the Lord, our God, King of the Universe, who has kept us alive ["she-heḥeyanu"] and sustained us and welcomed us to this season"; in actual usage the blessing begins with the words "She-heḥeyanu," the preceding clause being suppressed. The benediction was originally recited on meeting a beloved one after a separation of more than thirty days or less than a year (after a longer period the benediction is "Meḥayyeh ha-metim" = "Who revivest the dead"); on hearing good news in which one is personally concerned; also on acquiring and first making use of a new house, new utensils, new garments, or new books. The benediction was omitted when one acquired trivial objects, except in the case of a poor man, who felt happy in their possession. In modern times the blessing is pronounced only on eating fruits for the first time in their respective seasons—especially on the second night of Rosh ha-Shanah—being recited after the regular benediction. "She-heḥeyanu" is recited after Ḳiddush on the first nights of the festivals; at the blowing of the shofar on Rosh ha-Shanah, at the lighting of the Ḥanukkah candles, and the reading of the Scroll of Esther in public on Purim.

BIBLIOGRAPHY: *Ber.* 54b, 58b, 59b; Maimonides, *Yad*, *Berakot*, x. 1, 2; *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 225.

J. J. D. E.

SHEALTIEL ḤEM. See GRACIAN, SHEALTIEL (ḤEN).

SHEAR-JASHUB: Son of the prophet Isaiah; so named by his father as a prophecy that God would restore the REMNANT of His people that had been carried into captivity by Assyria. Isaiah took his son with him when he went to meet Ahaz and to exhort him to trust in God and not to despair of victory over Rezin of Damascus and Pekah of Israel (Isa. vii. 1 *et seq.*).

E. G. H. S. O.

SHEBA. See SABEANS.

SHEBA, QUEEN OF: Monarch of a south-Arabian tribe, and contemporary with Solomon, whom she visited. The Queen of Sheba, hearing of the wisdom and wealth of Solomon, visited him at Jerusalem, accompanied by a brilliant retinue. There she found that his fame, great as it was, fell far short of the truth, and after exchanging costly presents with him, she returned to her own land, marveling at what she had seen and heard (I Kings x. 1–13). According to Josephus, she was the queen of Egypt and Ethiopia, and brought to Palestine the first specimens of the balsam, which grew in the Holy Land in the historian's time ("Ant." viii. 6, §§ 5–6). The country over which she ruled is usually supposed to have been the district of Saba in southern Arabia, but despite thorough explorations by recent travelers and scholars, no reference to any Queen of Sheba has been found in the numerous Sabean inscriptions. R. Jonathan (*c.* 250 C.E.) asserts that the phrase מלכת־שבא does not refer to a queen, but to a kingdom, and hence to a king, whose contemporary is said to have been Job (B. B. 15b).

In the Bible, Josephus, and the Talmud.

These are all the known historical references to the mysterious Oriental princess, and neither of the two Talmuds contains any other allusions. The legends connected with her name seem, therefore, to have originated in Abyssinia, and especially in Arabia, both of which countries were rivals for her renown, and from them the traditions concerning her entered Jewish circles. The kings of Abyssinia trace their descent back to a certain Menelik, the reputed son of the Queen of Sheba and Solomon (Ewald and Winer). The African traveler Hugues le Roux claims to have discovered in an Abyssinian manuscript in the Geez dialect the earliest version of the story of Solomon and the Queen of Sheba, which had been known previously only through popular tradition ("Deutsche Literaturzeitung," 1904, col. 1826). The present (1905) ruler of Abyssinia, at the time of his victory over the forces of Italy, actually declared himself to be a descendant of the Judean lion. A study on the legend in question as it exists in the tradition of Axum, a place of pilgrimage to the west of Adua, was published by Littmann in 1904.

Abyssinian Legends.

The Temanites, the inhabitants of Arabia Felix, have better grounds for claiming the Queen of Sheba, whom they have adorned with the rich imagery of Oriental imagination. Solomon has become very popular among the Arabs through the tradition which associates his name with hers, and this legend serves to introduce the story of Mohammed and the califs. Solomon commanded the Queen of Sheba to come to him as a subject, whereupon she appeared before him (Koran, sura xxvii. 30-31, 45). His throne, which was renowned in early Arabian legend, originally belonged to this queen, who is called Bilḳis in the commentaries on the Koran. She recognized the throne, which had been disguised, and finally accepted the faith of Solomon. Imagination runs riot in this story, in which spirits, animals, and other creatures appear as the servants of the Jewish king (*ib.* xxvii. 34; comp. also the other Arabic sources quoted by Grünbaum, "Neue Beiträge zur Semitischen Sagenkunde," pp. 211–221).

Arabia.

Jewish tradition has many points in common with the Arabian legend. The story of the Queen of Sheba is found in detail in the Second Targum to Esther (literal translation of the greater portion by Grünbaum, *l.c.* pp. 211 *et seq.*). There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets; the trees dated from the Creation and the waters came from paradise, whence came also the garlands which the people wore. The hoopoe carried Solomon's letter under its wing to the queen, who resided at Kitor. In the letter Solomon commanded her to appear before him, otherwise his hosts of beasts, birds, spirits, devils, and demons of the night would take the field against her. In terror she consulted with her elders and princes, who, however, knew nothing of Solomon. Notwithstanding their ignorance, she loaded her ships with costly woods, precious stones, and pearls, and sent to Solomon 6,000 boys and girls, all born in the same hour, all of the same height and appearance, and all clothed in purple. In the letter to Solomon which they bore with them, she declared that although the journey from Kitor to Jerusalem usually took seven years to accomplish, she would

Jewish Legends.

comply with his mandate and visit him within three years. He in his turn sent a youth "like the dawn" to meet her, and on her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet, and said: "Thy beauty is a woman's beauty, but thy hair a man's hair; hair adorneth man, but disfigureth woman."

The Queen of Sheba propounded to Solomon the following three riddles to test his wisdom: "What is a well of wood, a pail of iron which draws up stones and pours out water?" Solomon answered, "A tube of cosmetic." "What is that which comes from the earth as dust, the food of which is dust, which is poured out like water, and which looketh toward the house?" Solomon answered, "Naphtha." "What is that which precedeth all, like a general; which crieth loudly and bitterly; the head of which is like a reed; which is the glory of the rich and the shame of the poor, the glory of the dead and the shame of the living; the joy of the birds and the sorrow of the fishes?" Solomon answered, "Flax." Other riddles are quoted in the Midrash (Prov. ii. 6; Yalḳ. ii., § 1085): "Seven depart, nine enter; two pour, one drinks." Solomon answered, "Seven days of woman's uncleanness, nine months of pregnancy: two breasts of the mother at which the child is nourished." "A woman saith unto her son, 'Thy father is my father, thy grandfather my husband; thou art my son; I am thy sister.'" Solomon answered, "This mother is one of the daughters of Lot, who were with child by their father" (comp. Gen. xix.). Arabic tradition also tells of Solomon solving riddles and of other proofs of his wisdom, and contains in general most of the stories found in Jewish tradition (Grünbaum, *l.c.*).

The Middle Ages.

The story of the Queen of Sheba was current likewise in Europe. Although legends regarding her are frequent in Jewish circles, the Jews have derived their views of the famous queen from the Christians, adding nothing of their own. The story of the queen has been dramatized in Goldmark's well-known opera "The Queen of Sheba."

BIBLIOGRAPHY: Winer, *B. R.* 3d ed., ii. 405; Ewald, *Gesch.* 2d ed., iii. 362-364, Göttingen, 1853; Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 199, 211-221, Leyden, 1893; Littmann, *The Legend of the Queen of Sheba in the Tradition of Axum*, Princeton, 1904; Grunwald, *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, v. 10 (on the Jewish Middle Ages).

J. L. B.

SHEBA' ḲEHILLOT: Designation of the following seven populous Jewish communities in the counties of Oedenburg (Sopron) and Wieselburg (Mosony), Hungary: (1) Eisenstadt (Hungarian, Kis-Marton); (2) Deutsch-Kreutz (Német-Keresztur; Judæo-German, צֶלֶם); (3) Mattersdorf (Nagy-Marton); (4) Lakenbach (Lakompak); (5) Kobersdorf (Kábold); (6) Kittsee (Köpcsény); (7) Frauenkirchen (Boldogasszony). They enjoyed special privileges, and were among the most wealthy communities of Hungary from the end of the seventeenth to the beginning of the nineteenth century.

S. A. Bü.

SHEBARIM. See SHOFAR.

SHEBAṬ (A. V. "Sebat"; Hebrew, שבט; Greek, Σαβάτ; Assyrian, "Shabaṭu"): Eleventh ecclesiastical and fifth civil month of the Jewish year (Zech. i. 7); I Macc. xvi.), corresponding to January–February, and always consisting of thirty days. The 1st of Shebaṭ, according to the school of Shammai, or the 15th, according to the school of Hillel, is the New-Year for Trees with respect to the tithe (R. H. i. 1). This month was chosen because most of the annual rains occur before Shebaṭ; so that the trees which blossom afterward are considered as belonging to another year (*ib.* 14a). As the school of Hillel is the standard authority, the 15th of Shebaṭ has continued to be observed as a semiholy day. When a community institutes a fast for Mondays and Thursdays, it must not be observed if one of those days falls on the 15th of Shebaṭ ("Mordekai" on R. H., beginning).

There is a tradition that when a goose is killed in Shebaṭ the shoḥeṭ must eat its heart; otherwise he will die. According to another tradition, a goose should not be eaten on the 8th of Shebaṭ (Isserles in Shulḥan 'Aruk, Yoreh De'ah, 11, 4; Simeon Duran, "Tashbeẓ," No. 101). The reason given in the "Sefer ha-Ḳanah" is that in Shebaṭ the demons prevail; so that he who slaughters a goose in that month is likely to die himself ("Be'er Heṭeb" on Shulḥan 'Aruk, *l.c.*).

BIBLIOGRAPHY: Lampronti, *Paḥad Yiẓḥaḳ*, s.v. שוחט; Schürer, *Gesch.* 3d ed., i. 745.

A. M. SEL.

SHEBI'IT ("Seventh Year"; "Year of Release"): Treatise of the Mishnah, Tosefta, and Palestinian Talmud. It belongs to the order Zera'im, in which it stands fifth, and is divided into ten chapters, containing eighty-nine paragraphs in all. According to the Law in the Pentateuch, every seventh year must be a Sabbath of rest for the land, during which neither fields may be sown nor vineyards pruned, while it is also forbidden to reap or gather for the purpose of gain the produce that grows "of its own accord," which is to be eaten by the owner, his servants, and his guests, as well as by the poor (Ex. xxiii. 10-11; Lev. xxv. 2-7). The Law further states that in this year, or, more accurately, at the end of it (Sifre, Deut. 111 [ed. Friedmann, p. 97a]), every creditor must release any loan made to his neighbor (Deut. xv. 1-3); so that on account of this requirement the seventh year bears the name "shenat ha-shemiṭṭah" (year of release).

Contents.

Nine of the chapters of the treatise deal with the exact definition of the laws relating to the soil, while the tenth and last chapter contains the rules for the release of debts.

Ch. i.: Concerning fields on which trees grow; what parcels of land are considered fields; and the length of time during which such lands may be cultivated in the sixth year.

Ch. ii.: Concerning treeless fields; how long such lands may be cultivated, fertilized, and otherwise tilled in the year before the seventh year (§§ 1-3); how late in the sixth year crops may be planted, and how long those already planted may be tended (§§ 4-6); concerning fields of rice and millet, and those in which beans, onions, and gourds are planted (§§ 7-10).

Ch. iii.: The time in the seventh year after which preparatory work in fields, such as fertilizing, fencing, and removal of stones, may be done; concerning labor in a quarry and tearing down a wall, in both of which cases all appearance of work preparatory to cultivating the fields must be avoided.

Ch. iv.: Concerning the clearing of stones, wood, and weeds from fields, this having formerly been permitted, although it was a sort of preparation for actual cultivation, while later it was forbidden on the ground that it frequently led to transgression of the Law (§ 1); cases in which, as a punishment for preparatory work done in the seventh year, the field may not be sown even in the eighth year (§ 2); a Gentile should be encouraged when engaged in tilling the soil in the seventh year; not so a Jew (§ 3); concerning cutting down and pruning trees (§§ 4-6, 10); the time after which one may begin to eat what has grown in the fields in the seventh year, and when one may take it home (§§ 7-9).

Ch. v.: Observances necessary in the case of certain plants, such as white figs, arum, early onions, and madder (§§ 1-5); objects, such as agricultural implements, which may not be sold in the seventh year, and those which may not be lent (§§ 6-9).

Ch. vi.: Distinctions between the provinces with regard to the seventh year, together with an account of the regions of Palestine which were settled by the first Hebrew colonies from Egypt, and those which were occupied by the Jews who came from Babylon under Ezra; details concerning Syria; forbidden exports from and imports to the land of Israel.

Ch. vii.: General rules with regard to matters subject to the regulations of the seventh year; in connection with the prohibition against dealing in the produce of this year (§ 3), many other things are enumerated in which it is forbidden to trade.

Ch. viii.: General regulations for the produce of the seventh year; how it may be sold without being measured, weighed, or counted; the course necessary in case the money received for the produce of the seventh year is spent in the purchase of land, cattle, or any other object.

Ch. ix.: Herbs which may be purchased in the seventh year from any one; use and removal of the produce of the seventh year, and the division of the Holy Land with regard to removing such crops.

Ch. x.: Concerning release from debt; debts which fall due in the seventh year and those which do not; arrangements and form of the Prosbul and cases in which it is invalid; the sages are well pleased with those who pay their debts even though the year of release would cancel them; likewise those who, though not obliged to do so by law, refund a loan received from a proselyte, as well as all those who fulfil their obligations even in cases where they are not legally bound to do so, receive the entire approbation of the Rabbis.

The Tosefta on this treatise is divided into eight chapters, and contains elucidations of many mishnaic laws. Especially noteworthy is the statement in viii. 1 *et seq.* that in ancient times it was customary to take the entire produce of the seventh year from its owner and to store it in the granary of the community, where it was divided every Friday among all the families according to their need.

The Gemara of the Palestinian Talmud discusses and explains the halakot of the Mishnah, and contains, besides, haggadic teachings and interesting accounts of events in the lives of many noteworthy men. Of these latter the following may serve as an example (35a): R. Abba bar Zebina worked in the shop of a Gentile tailor in Rome. One day his employer set before him meat from an animal which had not been slaughtered in the manner prescribed by the ritual, and threatened him with death should he decline to eat it. When, however, despite his threats, R. Abba would not touch the meat, the Roman admitted that he would have killed him had he eaten the meat, "for," said he, "if one is a Jew, one should be a true Jew, and should observe the principles of his religion."

W. B. J. Z. L.

SHEBNA (שבנא, שבנה): Chamberlain of the king's palace, the office being filled also by Jotham (II Kings xv. 5). Shebna may be identified with the officer designated as "ha-soken" (Isa. xxii. 15-19), probably a caretaker or steward (see Bloch, "Phönizisches Glossar," *s.v.* "Zakan").

The prophet censures Shebna because he built for himself a tomb in the upper part of the rock, perhaps near the royal tombs on Mount Zion. The beginning of Isaiah's denunciation, "What hast thou here? And whom hast thou here?" has been construed as implying that Shebna was of alien birth. But probably the meaning implied is that Shebna was an upstart or intruder. His non-Israelitish origin, however, is indicated in the kind of punishment with which he is threatened: Yhwh will roll him like a ball into a country less mountainous than Canaan, but broad—referring to the wide plains of the Euphrates and Tigris.

Shebna favored the political connection of the kingdom of Judah with Egypt; hence it is very probable that he was taken prisoner as an enemy of the Assyrians during an invasion of the latter. The name "Shebna" itself points to a non-Israelitish origin in the more northerly regions, either Phenicia or Syria; the same stem has been found by Levy in שבניו ("Siegel und Gemmen mit Aramäischen, Phönizischen, Althebräischen und Altsyrischen Inschriften," p. 40, Breslau, 1869). Probably Shebna had risen to office under King Ahaz, who favored foreign undertakings and connections.

It has been argued that the Shebna to whom reference is made above is not the same as that mentioned in the following passages: Isa. xxxvi. 3, 11, 22; xxxvii. 2; II Kings xviii. 18, 26, 37; xix. 2, in which, with the exception of II Kings xviii. 18, 26 (where שבנה occurs), the name is uniformly written שבנא. This Shebna, who is called "sofer" (scribe), is everywhere mentioned after Eliakim; but in all likelihood he was identical with the office-holder censured by Isaiah.

Bibliography: R. Kittel, *Handkommentar über die Bücher der Könige*, 1900; Marti, *Kurzer Handkommentar über das Buch Jesaja*, 1900; Ad. Kamphausen, *Isaiah's Prophecy Concerning the Major-domo of King Hezekiah*, in the *American Journal of Theology*, 1901, pp. 43 *et seq.*

E. G. H. E. K.

SHEBU'OT ("Oaths"): Treatise in the Mishnah, Tosefta, and both Talmuds, dealing chiefly with the various forms of the oath. In most of the editions it is the sixth treatise of the order Neziḳin, and is divided into eight chapters, containing sixty-two paragraphs in all.

Contents.

Ch. i.: In connection with the statement that oaths may be divided into two classes, which are again subdivided into four, other actions and conditions are enumerated which are similarly divided; *e.g.*, the perception of defilement, carrying from a private domain to the public domain on the Sabbath and vice versa, and the appearance of the different kinds of leprosy (§ 1); further details concerning the method of recognizing uncleanness; manner of effecting atonement, by various private or communal sacrifices, for offenses committed consciously or unconsciously in a state of uncleanness, or for other trespasses against the Law (§§ 2–7).

Ch. ii.: Further details relating to the perception of uncleanness; the statement that a person who enters the Temple in a condition of uncleanness must offer a sacrifice, is supplemented by one to the effect that all the apartments subsequently added to the Temple must be regarded in this respect as the Temple proper; in connection therewith the ceremonial accompanying the enlargement of the Temple and of the city is described.

Ch. iii.: On the four kinds of oaths, and the difference of opinion between R. Ishmael and R. Akiba in regard to this subject (§§ 1–5); if a person swears to fulfil or to disregard a religious duty, he is not bound to offer a sacrifice in the case of not fulfilling his vow (§ 6); concerning a thoughtless vow ("shebu'at biṭṭuy") and a vain oath ("shebu'at shaw"), *e.g.*, when a person affirms an absurd statement by an oath, as that a stone is gold, or that he saw a camel fly through the air (§§ 7–8); violation of an oath (§ 9); the punishment for the intentional violation of a thoughtless oath, and the sacrifice which must be offered in the case of an unintentional violation (§ 10); the punishment for transgressing a vain oath (§ 11).

Ch. iv.: Concerning the oath of the witness; if a person asks two witnesses to testify in his favor before the court, and they deny under oath that they can give testimony for him, then they are guilty of violating the witness' oath (comp. Lev. v. 1); cases and persons to whom the witness' oath applies; and forms under which the oath is administered to witnesses by the plaintiff, in order that they may be found guilty of breaking such oath in refusing to testify.

Ch. v.: On the oath relating to a deposit ("shebu'at ha-piḳḳadon"; comp. Lev. v. 21 *et seq.*), *i.e.*, the oath taken in cases where objects have been wrongfully or forcibly acquired or retained; the persons taking it; and the cases in which it is taken.

Ch. vi.: Concerning the oath administered by the judge; in civil cases the judge administers it to the defendant only if he partly confesses his guilt; regulations regarding this oath, the minimum of the claim, and the minimum of the defendant's admission; in order that from the nature of a claim the defendant may be required to take the oath the plaintiff must be an adult of normal mind; the claim must be definitely formulated, and may have reference only to money, goods, or other movable objects; no oath may be enforced in connection with a claim to real estate, slaves, or bills of exchange, nor with a claim on the part of the Sanctuary.

Ch. vii.: The cases in which the plaintiff takes the oath, and wins his case on the strength of it, *e.g.*, in the case of a hireling or storekeeper; other cases in which the defendant may be suspected of swearing falsely; enumeration of the cases in which the defendant may be compelled to take the oath even in reference to indefinite claims; thus every trustee in charge of property may be compelled to take an oath to the effect that he has managed it faithfully and honestly; on an oath occasioned by another oath ("gilgul shebu'ah").

Ch. viii.: The four kinds of wardens (comp. Ex. xxii. 6–14): the unsalaried, the salaried, borrowers, and tenants.

The Tosefta.

The Tosefta to this treatise is divided into six chapters, and contains some interesting moral maxims, besides additions to the Mishnah. R. Eleazar b. Mattai says that it is unpleasant for a person to behold a man commit crimes; but that a benefit is conferred upon a person if he is fortunate enough to behold a person perform noble deeds (iii. 4). A person who commits an act of unfaithfulness toward his fellow man has thereby committed an act of unfaithfulness toward God. Every crime is a denial of God; for the criminal who is about to commit the crime denies that God has forbidden all unjust and immoral deeds (iii. 6).

The Gemaras.

Both the Gemaras discuss and explain the contents of the Mishnah. The Babylonian Gemara contains in addition some interesting sentences and comments. Ps. xci. is designated as "shir shel pega'im" or "nega'im" (= "the psalm of the plagues"; 15b). An interesting enumeration is given of the names of God occurring in the Bible which really do not designate God, and of other names which must be referred to God, although they apparently do not apply to Him. Thus "Adonai" in the story of Lot (Gen. xix. 18) designates God, although it might seem that Lot was addressing the angels by this name (35b). In the story of Micah (Judges xvii., xviii.) all the divine names that occur must be referred to God, though according to R. Eliezer only a few of them must be so referred. In the Song of Solomon the name "Solomon" designates God, except in one passage, Cant. viii. 12 *et seq.* Noteworthy is R. Joshua's comment on Judges xx. to the effect that the oracle spoke truly all three times, but that the people did not ask the first and second times whether they would be victorious against Benjamin, and that this was not promised to them (*ib.*).

W. B. J. Z. L.

SHECHEM (שכם = "shoulder" or "ridge"): **1.** City of central Palestine; called **Sichem** in Gen. xii. 6, A. V.; **Shalem,** according to some commentators, *ib.* xxxiii. 18; **Sychem** in Acts vii. 16; and **Sychar** in John iv. 5. Its situation is indicated as in Mount Ephraim in Josh. xx. 7 and I Kings xii.

25; but from Judges ix. 7 it seems to have been immediately below Mount Gerizim, and it is therefore placed by Josephus ("Ant." iv. 8, § 48) between Gerizim and Ebal. Shechem is elsewhere stated to have been in the neighborhood of Dothan (Gen. xxxvii. 12 *et seq.*), north of Shiloh (Judges xxi. 19).

Earliest Mention.

The first mention of the place occurs in connection with Abraham, who, on his first migration to the land of Canaan, built an altar under the oak of Moreh on the site where later Shechem was built (Gen. xii. 6). At the time of Abraham the place, which could scarcely have been a city, was occupied by the Canaanites.

Shechem first appears as a city in the time of Jacob, who, after his meeting with Esau, encamped in front of it in the field which he bought for 100 pieces of money from Hamor, the prince of the country (*ib.* xxxiii. 18-19). It was then inhabited by the Hivvites (*ib.*). Jacob's arrival at Shechem marked a very important period in its history; for the defilement of Dinah, which took place there, resulted in the pillage of the city and the massacre of all the male inhabitants by Jacob's sons (*ib.* xxxiv. 2-29). This narrative shows also that Shechem was at that time a commercial center, and rich in sheep, oxen, and asses. The oak-tree under which Abraham had built an altar still existed in the time of Jacob, who hid under it the images and the earrings of the Shechemites (*ib.* xxxv. 4). The surrounding territory afforded good pasturage; and therefore during Jacob's stay at Hebron his sons drove their flocks to Shechem (*ib.* xxxvii. 12 *et seq.*). Jacob had previously promised the city to Joseph (*ib.* xlviii. 22, Hebr.); and it was allotted by Joshua to Ephraim, and Joseph's remains were buried there. Afterward it was assigned to the Levites, becoming also a city of refuge (Josh. xx. 7, xxi. 20-21, xxiv. 32).

Religious Center.

After the conquest of Canaan, Shechem became an important religious center. The two mountains, Gerizim and Ebal, between which the city was situated, had been previously designated as the places where the Levites should recite their blessings; and under Joshua this arrangement was carried into effect (Deut. xxvii. 11; Josh. viii. 32-35). It was at Shechem that Joshua drew up the statutes of the Mosaic religion and set up a stone as a monument in the temple of Yhwh under the oak-tree (Josh. xxiv. 1-28). Shortly before his death Joshua assembled at Shechem the elders and judges of Israel, giving them his last recommendations and exhorting them to adhere to the cult of Yhwh.

After Gideon's death the inhabitants of Shechem, separating themselves from the commonwealth, elected Abimelech as king, and solemnly inaugurated him in the temple under the oak-tree (Judges ix. 1-6). At the end of three years, however, they revolted and were all slain, the city being destroyed and sown with salt (*ib.* verses 23-45). It was restored later and regained its former importance; for after Solomon's death all the tribes of Israel assembled there to crown Rehoboam. It was there that the ten tribes, whose demands were spurned by Rehoboam, renounced their allegiance to him and elected Jeroboam as king (I Kings xii. 1-20). The latter fortified Shechem and made it for a time his capital (*ib.* verse 25). From that time no mention is made of the place. It was most probably included in "the cities of Samaria" which were conquered by the Assyrian kings, and whose inhabitants, carried away into captivity, were replaced by colonists from other countries (comp. II Kings xvii. 5-6, 24; xviii. 9 *et seq.*).

Capital of Jeroboam.

People of Shechem, probably proselytes, are mentioned as having been slain by Ishmael, the son of Nethaniah (Jer. xli. 5), while on their way to the Temple at Jerusalem, to which they were carrying gifts, not knowing that it had been destroyed. After the Exile, Shechem became the religious capital of the Samaritans, whose temple was on Mount Gerizim (comp. Joshua, Son of Sirach, i. 26). Thus Shechem was to the Samaritans what Jerusalem was to the Jews; and its religious prominence was maintained for nearly 200 years, when it was captured by John Hyrcanus (129 B.C.), who destroyed the temple (Josephus, "Ant." xiii. 9, § 1; *idem*, "B. J." i. 2, § 6). Later, Alexander Jannæus met with a crushing defeat near Shechem ("Ant." xiii. 14, §§ 1-2; "B. J." i. 4, §§ 4-5).

Destroyed Under Vespasian.

The place seems to have been completely destroyed during the Jewish wars, and on its site another city was built by Vespasian (72 C.E.), to which he gave the name "Neapolis" ("B. J." iv. 8, § 1; Pliny, "Historia Naturalis," v. 13, § 69); this was afterward changed by the Arabs to "Nablus." The identification of Shechem with Neapolis by Josephus and Pliny is supported by Num. R. xxiii. 14, which renders "Shechem" by "Neapolis" (נפולין). Eusebius ("Onomasticon," *s.v.* "Sichem"), however, places Neapolis in the vicinity of the site of Shechem. On coins from Neapolis that city is called "Flavia Neapolis" (Eckhel, "Doctrina Nummorum Veterum," iii. 433 *et passim*). Both Josephus and Pliny declare that Shechem or Neapolis was called by the natives "Mabortha" (*Μαβορθά*) or "Mamortha." This name is evidently a corruption of the Aramean "Mabarakta," or "the blessed city," so called by the Samaritans in opposition to Jerusalem, as they similarly term Mount Gerizim "the blessed mountain" in opposition to Mount Moriah, which they designate "the accursed mountain" (Gen. R. lxxxi. 3). Great hostility to the Jews was manifested by the Samaritan inhabitants of Neapolis. R. Ishmael ben Jose, who once passed Neapolis (ניפולים) in order to go to Jerusalem to pray, relates that he was the object of their derision (Yer. 'Ab. Zarah v. 4).

Under the Roman emperors Neapolis became one of the most important cities of Palestine. Septimius Severus once deprived it of the "jus civitatis," but he restored it later (Spartianus, "Vita Severi," ch. ix.). Under Zeno (474) riots occurred in Neapolis between the Samaritans and the Christians. In 1184 the city was captured by the troops of Saladin. It has been remarked above that the name "Neapolis" was corrupted into "Nablus" by the Arabs; and the city has been generally known under the latter name since the Middle Ages. Its history is closely connected with that of the Samaritans. It may be added that the tomb of Joseph (comp. Josh. xxiv. 32) has always been the chief object of attraction for visitors to Nablus. **Tomb of Joseph.** This fact is first mentioned by Benjamin of Tudela ("Itinerary," ed. Asher, pp. 32-33)—who, by the way, relates that in his time there were no Jews at Nablus—and after him by the French traveler R. Jacob, who was at Nablus in 1258 (Carmoly, "Itinéraires," p. 186). Isaac Ḥelo (14th cent.) says (*ib.* p. 251) that people came from afar to Nablus to visit the tomb of Joseph and Jacob's well, and that there were in the place few Jews, but many Samaritans. The author of the "Yiḥus ha-Ẓaddiḳim" (*ib.* p. 386) is more precise in placing Joseph's tomb in the village of Al-Balaṭah, near Nablus, adding that visitors recite over the tomb Ps. lxxvii., lxxx., and lxxxi. Finally, the author of "Yiḥus ha-Abot" (*ib.* p. 445) says that the village Al-Balaṭah, which contains Joseph's tomb, is a Sabbath-day's journey (2,000 cubits) north of Nablus. Samuel b. Samson (*ib.* p. 150), however, places Joseph's tomb at Shiloh. Nablus at present has a population of about 24,000, including 170 Samaritans and 150 Jews.

Bibliography: Besides the sources mentioned in the article, Guérin, *Samarie*, i. 372 *et seq.*; Neubauer, *G. T.* pp. 168 *et seq.*; Robinson, *Researches*, iii. 96 *et seq.*, 113 *et seq.*; idem, *Later Researches*, p. 131; Schürer, *Gesch.* 3d ed., i. 50-51; Stanley, *Sinai and Palestine*, pp. 233 *et seq.*

2. Son of Hamor, Prince of Shechem; he probably derived his name from that town. He is particularly known for his defilement of Dinah, Jacob's daughter, which misdeed led to the destruction of his family and the massacre of all the male inhabitants of Shechem (Gen. xxxiv. 1-26). See Dinah; Hamor.

3. Son of Gilead and grandson of Manasseh, and head of the family of Shechemites, according to Num. xxvi. 31 and Josh. xvii. 2. In I Chron. vii. 19, however, he is said to have been the son of Shemida and, consequently, the grandson of Gilead.

E. G. H. M. Sel.

SHEDIM. See Demonology.

SHE'EH NE'ESAR (שעה נאסר): The pizmon or responsory hymn in the Seliḥot of the fast of the Seventeenth of Tammuz, the "fast of the fourth month" in Zech. viii. 19. It is signed with the acrostic Shelomoh (Ibn Gabirol; comp. Zunz, "Literaturgesch." p. 412), and deals with the four disasters of which the fast is traditionally the anniversary; viz.: (1) the breaking of the two tablets of the Law by Moses; (2) the cessation of the Temple daily offering; (3) the storming of the outer defenses of Jerusalem; and (4) the burning of the scroll of the Law by Apostomus. For the traditional melody see Jew. Encyc. ix. 133, *s.v.* Music, Synagogal.

A. F. L. C.

SHE'ELOT U-TESHUBOT ("questions and answers," or "interpellations and decisions"): The Hebrew designation for the "responsa prudentium," connoting the written decisions and rulings given by eminent rabbis, teachers, or heads of academies to questions addressed to them in writing. These responsa constitute a special class of Talmudic and rabbinical literature, which in form differs both from the commentaries and from the codifications of rabbinical Judaism, yet in content is similar to both. While the commentaries are devoted solely to the exegesis and hermeneutics of the Bible, the Mishnah, the Talmud, and the older codes, and while the codes themselves and the writings of the casuists contain the rules and regulations for all ordinary incidents of life, the responsa include both these types of literature. Many of the questions were theoretical in character, since they requested information concerning all departments of knowledge. The responsa accordingly contain rulings on the philosophy of religion, astronomy, mathematics, chronology, and geography, as well as interpretations of difficult passages in the Bible, the Mishnah, and the Talmud. The older responsa in particular are important for readings and emendations of the Mishnah and the Talmud, affording valuable material for textual criticism. The questions were for the most part, however, practical in nature, since they were concerned with specific new contingencies for which no provision had been made in the codes, and the responsa thus supplement the literature of codification.

While early Jewish literature can show but few historical works, many important notes on the history of Judaism have been introduced into the responsa undesignedly, and for this reason they bear the marks of truth. The responsa likewise contain invaluable material for general history, as many events are cursorily mentioned in them which are either noted obscurely or totally ignored by contemporary historians, yet which illustrate and explain the conditions of the times. The responsa thus contribute much to a knowledge of the cultural circumstances of the Jews and of the people among whom they have lived. From these questions based on the problems of daily life falls much light on the moral and social relations of the times, on occupations and on undertakings, on the household, on customs and on usages, on expressions of joy and of sorrow, on recreations and on games. The responsal literature covers a period of 1,700 years, but the responsa of the first five centuries are not contained in special works, being scattered through the transactions and expositions of both the Talmudim. Works devoted especially to responsa first appear in the post-Talmudic period. Many responsa have been lost, but those which are extant number hundreds of thousands, the collections thereof being nearly a thousand. The most important of these works are listed in Ersch and Gruber, "Encyc." xxvii. 453.

The history of responsal literature may be divided into six periods, which resemble one another in so far as all are characterized by the same spirit of search for truth and knowledge of the Law, and in them all are expressed the same religiosity, the same rigid impartiality, the same unswerving sense of right, and the same conscientiousness which gives a decision only after most thorough consideration. **Six Periods.** On the other hand, external circumstances, the spirit of the times, and the more or less strict methods of investigation give the responsa of various periods a peculiar degree of individuality.

Neither responsa nor letters concerning specific legal questions are known before the conclusion of the Mishnah; indeed, it is doubtful whether any were written even at that period. The reason for this lies in the custom which then prevailed that no halakah should be reduced to writing; and it may readily be seen from the following story that this prohibition or reluctance was extended to communications of a legalistic nature. In the first half of the fourth century R. Dimi went to Palestine, where he heard a new interpretation of the Mishnah. Desiring to communicate this exegesis to R. Joseph, the head of the Academy of Pumbedita, he said: "If I could find any one to send the letters to Babylonia, I would include this interpretation in my message." This remark of R. Dimi's was the occasion of a debate in the academy, and the question was raised how it would be possible to communicate exegetic decisions by means of letters, since it was forbidden to reduce halakot to writing. The academy finally justified R. Dimi by laying stress on the fact that in this instance it might have been a matter of a new and hitherto unknown interpretation, and in such a case it was allowable to commit even a legal subject to writing (Tem. 14a, b). It thus becomes evident that even when the prohibition or the reluctance against writing halakot became partially obsolete, letters of a legal content might be written only in cases where halakot might likewise be reduced to writing. While the rule prevailed, therefore, that no halakot should be written, no communications of legalistic content were made by means of letters. Questions were always communicated orally, or proposed to the academy by a teacher, who transmitted the answer and the decision by word of mouth. The rarity of letters on legal problems in the tannaitic period may readily be seen from a passage in the Tosefta (Ter. ii. 13) which states that R. Gamaliel secretly despatched a messenger with an answer to a question; for if he desired to keep his decision secret, he would probably have sent a letter had such replies been customary at that time.

Correspondence Between Babylonia and Palestine.

In the tannaitic period statements, publications, contributions concerning the calendar, and notifications were the only documents regularly committed to writing. On the other hand, it can not positively be asserted that no halakic ruling whatsoever had been given in writing before the completion of the Mishnah: certain exceptions were doubtless made, exactly as halakic notes were written in isolated instances (comp. Hor. 13b), although these sporadic decisions are no longer extant. Immediately after the completion of the Mishnah, however, when the prohibition or reluctance against writing halakot had in great part disappeared, the learned question and the elucidative responsum began to appear, traces being preserved in the Talmud. With the beginning of the third century these scholarly inquiries frequently appear in letters from Babylonia to Palestine. Thus Rab (Abba Arika) wrote a letter to R. Judah ha-Nasi I. concerning a certain legal regulation (Ket. 69a; Yer. Giṭ. v. 3), receiving an answer which seems likewise to have been in epistolary form. Rabbi Johanan of Palestine carried on an active correspondence with Rab and Samuel, addressing the former in the words, "To our teacher and master in Babylonia," but terming the latter simply "Our colleague." From Samuel, moreover, he received thirty scrolls with questions and erudite discussions on dubious pathological symptoms in animals (Ḥul. 75b; comp. Tos. *ad loc.* s.v. "Tresar"). At a later period, likewise, the authorities in control of the Palestinian academies issued their rulings in the form of letters which were used as baraitot, being made the subject of citation and exegesis (Yer. Ned. v. 5). In this learned correspondence both in Babylonia and in Palestine the form usually employed was that of familiar verses of Scripture. Thus Mar 'Uḳban, who asked R. Eleazar whether he might lodge information against certain adversaries that punishment might be meted out to them, was answered in the words of Ps. xxxix. 1 and xxxvii. 7 (Giṭ. 7a), while another responsum to a question consisted of Hosea ix. 1 (*ib.*; comp. Yer. Meg. iii. 2). This method may have been chosen to avoid, so far as possible, any direct violation of the prejudice against committing halakot to writing, since this reluctance had not yet been entirely outgrown. By the end of the third century the correspondence between Palestine and Babylonia had become more active, and the responsa sent in letters from the one to the other had become far more numerous. These rulings and responsa from Palestine seem to have been regarded as authoritative and demanding obedience; and the threat was made to R. Judah ben Ezekiel, head of the Academy of Pumbedita, that a letter would be brought from Palestine to annul his decision (B. B. 41b). Another teacher likewise protested against R. Judah's ruling, and warned him that he also would produce a letter from Palestine to refute him (Shebu. 48b), the same experience befalling Mar 'Ukba (Sanh. 29a). In like manner, the frequent use in the Talmud of the phrase "shalḥu mi-tam" (they sent from yonder, *i.e.*, from Palestine), presupposes letters containing such responsa, and proves that they were regarded as authoritative, since passages introduced by "Shalḥu mi-tam" are generally employed in refuting rulings. Abin, who went from Babylonia to Palestine and instituted inquiries everywhere regarding doctrines and opinions, wrote repeated epistles to Babylonia containing the results of his investigations (Ket. 49b; B. B. 139a; B. M. 114a; Niddah 68a), these letters beginning with the formula, "I asked my teachers concerning these matters, and they answered me in the name of their teachers." Many other rulings are found in the Talmud which are designated as sent by Abin, the method of transit apparently being by letter, although no direct statement on the subject is made. Further details on the form of the responsa and on the manner in which they were communicated may be gathered from the following examples: Tanḥum b. Papa sent R. Jose a request for information on two distinct problems concerning the purity of blood of two families in Alexandria. One case was decided unfavorably by R. Jose, who wrote as his reply the Biblical verse on incest (Deut. xxiii. 3), while he declared the purity of the second family to be unchanged. He then directed his pupil R. Mani to sign the responsum with him, which was done. R. Berechiah, on the other hand, whom he likewise requested to attach his name to his ruling, refused, but, changing his mind in the course of the day, he went to R. Jose to sign the responsum, which, however, had already been despatched (Yer. Ḳid. iii. 12). This story shows that often questions were settled by a single letter, as was later the case with the Geonim, who exchanged a series of responsa. The halakic replies and the decisions, moreover, were signed by pupils and colleagues, so that, strictly speaking, the responsa were issued by a board.

Other statements likewise exist in the Talmud regarding halakic matters which were discussed in written responsa, if the opening words may be taken as a criterion. In these responsa occurs the introductory phrase "Hawu yod‘in" (take cognizance of; R. H. 20a; Yer. Ḳid. ii. 5) or the honorific greeting, "Health and peace to thee, dear colleague" (Ket. 69a). In sending his query, one scholar modestly wrote: "I am not worthy that you should lay your doubts before me. . . . but the opinion of your pupil inclines thus . . ." (B. B. 165b). These formulas were probably used also in giving verbal decisions. The question itself, when communicated in writing, was introduced by the words: "May our teacher instruct us in this" (Giṭ. 66b). The responsa of the Talmudic period may be compared with the responsa of the Roman jurists and the epistles of the Christian patriarchs, while they are characterized by pregnant brevity and rigid restriction to their subject-matter. It is impossible to trace in all its phases the development from these jejune Talmudic responsa to those of the geonic type, with their literary form and their discursiveness, for no responsum has been preserved either of the saboraic or of the later amoraic period. From the second half of the fourth century all information regarding a learned correspondence is lacking; but the maturity of style and of epistolary form which characterizes the responsa of even the earliest geonim in the middle of the eighth century, and which differentiates them so widely from the brief decisions of the Talmudic age, justifies the inference that between the former and the latter there had been many forms of transition, and that there had been a learned correspondence between teachers and pupils in the period extending from the end of the fourth to the beginning of the eighth century, although these letters have been lost.

Responsa of the Geonim.

In the geonic period the elucidative letter and the scholarly responsum are characterized, as already noted, by a more developed and rounded literary style, conditioned and fostered by the revolution which had taken place in Jewish literature. The Talmud had been definitively completed and was recognized as authoritative, and, being committed to writing, it was accessible to scholars, even though they lived far from the academies, the seats of Talmudic learning. With an accurate knowledge of the Talmud and a correct interpretation of it, scholars might deduce for themselves rulings for any of the specific cases which might present themselves. Even in instances in which the questioner was not versed in the Talmud and the responsum was required to give only a brief decision on the case under consideration, the ruling was not a mere "yes" or "no," "permitted" or "forbidden," "right" or "wrong," but in the shortest responsa themselves it was generally the custom for the scholars who prepared them to cite a passage from the Talmud in support or proof of their decisions, or to controvert any possible opposition on the basis of some other Talmudic passage by a refutation of it and a correct exegesis of the section of the Talmud in question. In most instances, however, the questioner himself knew the Talmudic passage from which he might draw the ruling for any specific case, the problem being whether he was able to apply this passage correctly. There were cases, on the other hand, in which he was either altogether ignorant of the application, or made it falsely, thus reaching an erroneous conclusion. In such instances the respondent was required to give an explanation of the Talmudic passage in question and its correct application to the specific case, often proving the correctness of his decision by a comparison with another passage, and adding a refutation of any other possible interpretation. He was frequently obliged, moreover, to take into consideration any consequences which might result from his decision or exegesis, and was constrained many times to explain points which, strictly speaking, had not been asked specifically, although they were more or less closely related to the subject under discussion. Many of these questions have no practical contingencies for their basis, but are concerned with the correct comprehension and explanation of certain passages of the Talmud, and the corresponding responsa are therefore restricted to detailed elucidations and fundamental interpretations. In the main, therefore, the geonic responsa are scholarly treatises, although this does not characterize them all to an equal degree, since in the course of the four centuries of the geonic period the responsum developed in form and character, and was subjected to many changes.

In the days of the earliest geonim the majority of the questions asked them were sent only from Babylonia and the neighboring lands, where the inhabitants were more or less acquainted with the Talmud and could, in case considerable portions of it were unintelligible to them, visit the academies in the Kallah months to hear Talmudic interpretations and explanations. The questions which were submitted in writing were accordingly limited to one or more specific cases, while the responsum to such a query gave in brief form the required ruling and a concise reason for it, together with a citation of an analogous Talmudic instance (Judah Gaon, in "Sha‘are Ẓedeḳ," iv. 4, 69, p. 71), and a refutation of any possible objection (*ib.* iv. 5, 27, p. 76b). More discursive were the responsa of the later geonim after the first half of the ninth century, when questions began to be sent from more distant regions, where the inhabitants were less familiar with the Talmud, even if they possessed it, and were less able to visit the Babylonian academies, the only seats of Talmudic learning. Talmudic difficulties were often the subject of these inquiries. Although a gaon (Sar Shalom, in "Teshubot Geonim Ḳadmonim," No. 46, p. 9) declared it difficult to write elucidations of perplexing problems in many Talmudic passages, he sought nevertheless, to give such interpretations for entire treatises and themes in the Talmud. In like manner, even those responsa which were not sent to distant lands assumed a discursive and prolix form, for though the questioner sought information only for a specific case and requested a Talmudic basis for it, the responsum was not restricted to the mere decision which might be deduced from the Talmudic passage under consideration, but included the entire context as well. It thus frequently contained more than a simple basis and foundation for the ruling drawn from the Talmud, and discussed the subject under consideration in fullest detail and in all its import, even though this had not been requested. More than this, other subjects which had but a slight bearing on the problem in question received their quota of discussion ("Ḥemdah Genuzah," No. 70, p. 14b; "Sha'are Ẓedeḳ," p. 22b); and the respondent added also the ruling which would have been given had the point at issue been slightly different from that on which information was requested (*ib.* p. 46a).

Mode of Reply.

The later geonim did not restrict themselves to the Mishnah and Talmud, but used the decisions and responsa of their predecessors, the elder geonim, whose sayings and traditions were generally regarded as authoritative, although there were occasional exceptions, such as the assertion of Hai Gaon that the ruling of R. Naṭronai was incorrect ("Toratan shel Rishonim," ii. 51, No. 3). These responsa of the later geonim were, strictly speaking, disquisitions on Talmudic themes, and since a single letter often answered many questions, it frequently attained the compass of an entire book. The letters of the Geonim, which, for the most part, contained replies to many problems, assumed a definite and official form. They began with the statement that the questions had been correctly received, read, and considered, and that the corresponding answers had been given in the presence of the gaon and with his approval. The introductory formula, used in the letters of the Geonim, may be illustrated by the following example: "Amram ben Sheshna, head of the academy of the city of Meḥasya [Sura], to all scholars and their disciples and to those of our brethren of the house of Israel who dwell in Barcelona, and who are dear, beloved, and revered unto us, may their prosperity increase and wax great! Receive ye greeting from us and from R. Ẓemaḥ, the president of the court, from the heads of the Kallah ["reshe Kallah"], from the authorized teacher, and from all other scholars and disciples of the academy, all of whom ever pray for your health, that God in His great mercy may have compassion on you. The questions which ye have laid before us we have caused to be read unto us, while the president of the court and the allufim and the other sages and disciples sat before us. We have studied them, and weighed all that is written in them, and with divine help have given to them the following answers" ("Teshubot ha-Geonim," ed. Lyck, No. 56, p. 21). In other introductions are found the concluding words, "We commanded and directed that the answers to your questions be written you as we have perceived them with the help of God" (Harkavy, "Teshubot ha-Geonim," pp. 32, 76). This citation shows that there were regular secretaries who prepared the letters, and it is likewise clear that the judicial board and its president formulated the replies and then presented them to the gaon, who approved and signed them if they were found correct (comp. Harkavy, *l.c.* No. 198, p. 88). After this general introduction the various questions and their answers were given in regular order in the letter. Each question was introduced by the phrase "she-sha'altem" (="as to what ye have asked"), and was then repeated, either word for word or in content. The answer to each question then followed, either without any introductory phrase, or with the words, "thus is it," "the answer to this question is," "if the matter is as your letter of inquiry states, it seems to us as follows," "we regard it thus," "thus the sages say," "thus have we learned from earlier sages," "know ye," or "thus hath Heaven revealed unto us," which, however, is simply equivalent to the phrase "with divine help we have found." The answer was frequently concluded with the formulas, "thus is the final decision" ("halakah"), "thus is the correct practise," "thus is the usage in the academies," or "such cases come daily before the academies, and in them all we decide thus." After all questions and their answers had been given, the formal conclusion of the letter came. Occasionally this was the brief phrase, "may God grant us to decide according to the Law, and to teach according to valid decision" (Harkavy, *l.c.* No. 350, p. 179), but more frequently, especially when the letter was sent to foreign lands, it concluded with a blessing on him who had asked the question, such as, "may God reveal unto thee, oh, friend and colleague, and unto all the scholars and disciples of thy city, the Torah of wisdom and of understanding, and clothe you with a mantle of glory" (Harkavy, *l.c.* No. 264, p. 135; comp. also No. 369, p. 185, and No. 344, p. 172).

Geonic responsa are written in three languages, Hebrew, Aramaic, and Arabic. In the earliest period Aramaic, the language of the Gemara, prevailed exclusively, but in the middle of the ninth century Hebrew began to appear in the responsa side by side with it. This innovation was doubtless due, on the one hand, to the study and knowledge of Hebrew which spread through rabbinical circles as a result of the Karaite movement, and, on the other, to the fact that the rulings of the Geonim were thenceforth sent to distant lands, where the inhabitants were unfamiliar with Aramaic, so that it became necessary to write to them in Hebrew, the dialect of the Mishnah. When Arabic became the prevailing language of the Jews in the dominions of the califs, questions were frequently addressed to the Geonim in that tongue, whereupon the scholars of the academies used the same language in reply, thus accounting for the mass of Arabic responsa.

Collections of Geonic Responsa.

Some of the responsa that have survived are unmutilated and in their original form, while others are extant only in extracts. The first collection appeared, together with brief geonic rulings, at Constantinople in 1516 under the title "Halakot Pesuḳot min ha-Geonim" (Brief Rulings of the Geonim), and in 1575 another corpus, entitled "She'elot u-Teshubot me ha-Geonim," was published in the same city. At Salonica in 1792 Nissim ben Ḥayyim edited a collection of geonic responsa under the title "Sha‘are Ẓedeḳ" (Gates of Justice), which contains 533 responsa arranged according to subject, and an index by the editor. For the majority of these responsa the name of the author is cited, and many of them are reproduced in their original form with their Talmudic proofs and disquisitions. In 1858 another collection was published at Leipsic with the title "Sha‘are Teshubah," ten years after David Cassel had issued his corpus, which was entitled "Teshubot Geonim Ḳadmonim" (Responsa of the Earliest Geonim). A collection of responsa was published at Jerusalem in 1863 with the title "Ḥemdah Genuzah," and in the following year Jacob Mussafia edited his "Teshubot ha-Geonim" at Lyck, this being succeeded seven years later by Naḥman Nathan Coronel's "Teshubot ha-Geonim" (Vienna, 1871). In 1882 Ḥayyim M. Horowitz published at Frankfort-on-the-Main a number of geonic responsa under the title "Toratan shel Rishonim" (Responsa of the Earlier Authorities). The most important corpus of responsa, however, is that contained in a manuscript of the Royal Library of St. Petersburg and edited by Harkavy under the title "Teshubot ha-Geonim" (Berlin, 1885), which includes many Arabic decisions, while numbers of the rulings still preserve the name of the questioner and the date of his inquiry. Yet another corpus of geonic responsa has been edited by Joel Müller in his "Teshubot Geone Mizraḥ u-Ma‘arab" (Responsa of the Geonim of the East and West), Berlin, 1885. In addition to these collections, a number of geonic responsa have been published in other works, as in the "Ṭa‘am Zeḳenim" of Eliezer Ashkenazi (Frankfort-on-the-Main, 1856) and the "Ḳebuẓat Ḥakamim" of H. Warnheim (Vienna, 1867), as well as in the halakic works of older authorities, such as the "Halakot" of Asheri, the responsa of Solomon b. Adret, and the responsa of Meïr of Rothenburg. The most recent collection is that edited by L. Ginzberg on the basis of genizah fragments and entitled "Genizah Studies" (1905).

As stated above, the responsa of the Geonim were by no means restricted to problems of legalism or ritualism, but in addition referred to all departments of human life and knowledge, treating of liturgical, theological, philosophical, exegetic, lexicographical, archeological, and historical questions; and they likewise contain abundant material for a study of the conditions of the times in which they were written, and for the culture-history and the commercial relations of the Jews, as well as for a knowledge of the manners and customs then prevailing in Judaism. A few examples of brief geonic responsa may be cited as characteristic of the views and customs of the times: "As to what ye have asked: 'How is it with regard to the theft of non-Jewish property in cases where it has not already been forbidden as a desecration of the divine name?' thus is our ruling: The prohibition of theft has naught to do with desecration of the divine name, but is a clearly established law which forbids any theft whatever from a non-Jew. Desecration of the divine name is mentioned only in association with objects which have been lost. According to R. Phinehas b. Jair, 'Whensoever it leads to a desecration of the divine name, one is forbidden to appropriate anything which a non-Jew has lost.' The vine said to have been abstracted from the garden of a Gentile by R. Ashi was evidently taken in return for compensation," etc. ("Sha‘are Ẓedeḳ," iv. 1, 6). "And as to what ye have asked: 'After the burial of a corpse many wipe their hands on the ground,' no such custom prevails among us. And as to what ye have heard: 'While returning from the cemetery many are wont to wash their hands before reaching the house and to sit down on the way; what is the reason for this?' thus is our opinion: The washing of the hands is not obligatory, but where it is the custom one should wash them. The bidding of the sages that one must sit down seven times while returning from a corpse is intended to apply solely to the case in which one goes to the place of burial and returns from it, and solely for the kinsmen, and solely for the first day, and, above all, solely for those places where the usage is customary. The sevenfold repetition of sitting down is on account of the evil spirits which follow the returning mourners, that a demon may disappear each time the bereaved sit down" (*ib.* iii. 4, 19–20). It is noteworthy, furthermore, that the famous Letter of Sherira Gaon, which is the chief legal source for the Talmudic and geonic periods, was a responsum of this character, sent in reply to the questions of an African community.

Rise of Local Responsa.

During the entire geonic period the Babylonian schools were the chief centers of Jewish learning, and the Geonim, the heads of these schools, were recognized as the highest authorities in Talmudic matters. Even in the most distant lands the Jews looked upon these academies and their heads as once their ancestors had regarded the high court of the "Bet Din ha-Gadol," which had been reverenced as the one place whence came valid instruction and whence rulings might be drawn. Despite the tremendous difficulties which hampered the irregular communications of the period, the Jews who lived even in most distant countries sent their inquiries concerning religion and law to these high officials in Babylonia. In the latter centuries of the geonic period, from the middle of the tenth to the middle of the eleventh, their supremacy suffered in proportion as the study of the Talmud received fostering care in other lands. The inhabitants of these regions gradually began to submit their doubts to the teachers and heads of the schools of their own countries, and soon, in view of the attendant expense and difficulty, entirely ceased despatching their questions to the seat of the Geonim, so that during this period responsa of eminent rabbis of other lands appeared side by side with geonic rulings. To this class belong, for example, the responsa of R. Kalonymus of Lucca, contained in the collection "Teshubot Geonim Ḳadmonim," Berlin, 1848, Nos. 106–118, and of his son R. Meshullam (*ib.* Nos. 119–151; comp. Rapoport, Pref.), and the responsa of R. Gershom b. Judah of Mayence appeared in the works of later authorities, especially in the collection of R. Meïr of Rothenburg (Nos. 5

572, 847, 850, 862, 865, 928, 929) and in the "Sefer ha-Yashar" of R. Tam (Nos. 366, 399). Of the responsa of R. Moses b. Enoch of Cordova only two have been preserved, in the collection "Sha'are Ẓedeḳ" (iii. 2, 21; iv. 1, 21), while his son R. Enoch cited another one by him (*ib.* iv. 5, 9), the same collection including also the rulings of R. Joseph b. Isaac ibn Abitur, the contemporary and opponent of Rabbi Enoch of Cordova (ii. 28; iii. 1, 27; iv. 4, 5, 6, 8, 21, 23, 42). A single responsum of R. Samuel ha-Nagid of Cordova is contained at the end of the collection entitled "Pe'er ha-Dor," while a number of responsa of Hananeel b. Ḥushiel of Kairwan have likewise been preserved. These responsa of non-geonic authorities from the latter part of the epoch of the Geonim form the transition from the geonic to the first rabbinical period, and they resemble the rulings of the Geonim both in form and in the introductory phrases, "as to what ye have asked," "we have meditated on this question," or "the answer to this question is, if the matter is as your letter of inquiry states," while the conclusion of the answer is followed by a brief greeting, "may your health be great," or simply "and health unto you," after which the letter is signed. The non-geonic responsa, however, were not dominated by the official style and the self-conscious tone which characterized the geonic rulings. Decisions of this type are written in Hebrew, and contain many theoretical interpretations of Talmudic passages in addition to the rulings governing practical cases. The responsa of this period of transition may be represented by the following ruling of R. Hananeel of Kairwan, cited from a manuscript by Berliner in his "Migdal Ḥananel" (Leipsic, 1876, p. xix.): "As to what ye have asked, whether the Talmudic saying that it is better to let the children of Israel transgress laws unconsciously which they would transgress consciously were they fully instructed, be not contradictory to many passages of Scripture, such as Lev. xix. 17, 'Thou shalt in any wise rebuke thy neighbor'; Ezek. xxxiii. 9, 'If thou warn the wicked of his way,' etc.; and Prov. xxiv. 5, 'But to them that rebuke him shall be delight,' this is the answer: It is true that the children of Israel are commanded to rebuke one another and thus it is written in the prophets and in the sages, whether one man or a community be guilty of a transgression. If the violation of the words of the Torah is conscious, the transgressor must be warned, and, if necessary, he may be punished, while, on the other hand, all efforts must be made to win him back to righteousness. If, however, all this is without avail, then 'thou hast delivered thy soul' (Ezek. xxxiii. 9). In case the transgression is unconscious and there is reason to suppose that the children of Israel would obey if they were instructed, they must be warned and enlightened concerning the teachings of the Law and the way of righteousness. It is otherwise, however, when what is forbidden is regarded as permitted, and when a prohibition is regularly taken with little seriousness on account of the assumption of the presence of due precaution against violation of the Law. Thus, on the eve of the Day of Atonement folk sit at meat in broad daylight, but their meal lasts until evening draws near. Those who eat intend to finish the meal in due time and wish to fix the proper moment arbitrarily. They say 'It is still time,' while darkness is approaching; and though we should warn them they would not listen. In such cases it is better for us to remain silent, and not to cause them to become guilty of conscious sin. This case is to be differentiated from one in which we see another transgress a law consciously, for then we are in duty bound to lift up our voices against him on the chance that he may harken to us."

First Rabbinic Epoch.

The third period, or the first rabbinic epoch, comprises responsa of the teachers of the earlier Spanish and French schools in the eleventh and twelfth centuries. With the decline of the gaonate in the first half of the eleventh century, the Jews of various countries lost the central spiritual authorities who had hitherto given their decisions in doubtful problems. Thenceforth the appeal in religious and legal questions was to be made to the rabbinical authorities of one's own or a neighboring country, so that inquiries sent during this period to Babylonia were rare and exceptional. The responsa of the epoch came from various countries, and from schools having different tendencies, thus showing the position and the type of spiritual life in general and of Talmudic learning in particular, since all these factors prevailed in the different countries at the time. Especially noteworthy is the divergence between the French and the Spanish school in the twelfth century, the second half of this period. The questions were by no means restricted to practical problems, but many of them, in case the interpretation of a halakic or haggadic passage in the Talmud was the subject of inquiry, were theoretical in nature. In their discussion of theoretical problems the responsa of the Spanish scholars are noteworthy for the untrammeled scientific spirit which permeates them far more than is the case with those of the French school. Even in those responsa which are practical in bearing a distinction may be drawn between the two schools.

For the most part the rulings of this period receive their basis or their confirmation from a passage in the Talmud, and in this motivation the difference between the French and the Spanish exegesis of the Talmud is clearly shown. The Spanish school was the more logical, and strove for brevity and lucidity in the deduction of its rulings from the Talmud, while the French school was more dialectic, and frequently gave full play to casuistry at the expense of clearness. The chief representative of the French school in the eleventh century was Solomon ben Isaac (Rashi), and many of his responsa have been preserved in the "Pardes" and in the Vitry Maḥzor. His decisions are written in Hebrew, without formulas either of introduction or of conclusion, although an interesting phrase which is peculiar to him and was apparently invented by him occurs once, running as follows: "I, the undersigned, was asked whether . . . thus have I heard from my teachers, and thus is my own opinion likewise inclined, . . . " the ruling being followed by the signature "Solomon b. Isaac," without any concluding formula (Vitry Maḥzor, pp. 434-435). The leader of the Spanish school in the same century was Isaac Alfasi, who left many responsa, an entire collection being printed at Leghorn in 1780, under the title "She'elot u-Teshubot ha-RIF" (= "Isaac Alfasi"). These decisions were written in Arabic, and were translated into Hebrew at an early date, being extant only in this version. In his introduction Isaac Alfasi employed the same formulas as had been used by the Geonim, such as "know ye," "I have meditated on this question, and the answer seems to me thus," or "thus our opinion is inclined." At the conclusion some brief greeting, such as "health to you, Isaac b. Jacob," was employed before the signature, which was frequently introduced by the formula, "I sign my name Isaac b. Jacob." Such a responsum was apparently written by his secretary, and the author was required simply to affix his own signature. Numerous other rulings have the concluding phrase, "by me, Isaac b. Jacob," a phrase which he was apparently the first to use. Many of the responsa of Alfasi are devoted to the interpretation of haggadic passages of the Talmud, and manifest the broad and lucid spirit of the Spanish school. Here two brief examples only can be cited. In responsum No. 13 he declares that the strange story told of R. Bannaah in the Talmud (B. B. 58a) was not a real occurrence, but merely a dream. The story of Rabbah bar bar Ḥana (*ib.* 74a) that he had wandered into the desert and had found the place where heaven and earth touch was interpreted by Alfasi (responsum No. 314) as follows: According to a tradition a king of Alexandria had erected an observatory in the desert, and had placed there a globe of the heavens and of the earth near each other, thus affording a basis for the anecdote.

The French School.

The chief representatives of the French school of the twelfth century were Jacob Tam, Abraham b. David of Posquières, and Eliezer b. Nathan of Mayence. The responsa of Rabbi Tam are contained in his "Sefer ha-Yashar" as well as in the works of other authorities, such as R. Meïr of Rothenburg and Mordecai. Tam's style was refined and poetic, and he often prefixed a versified introduction in praise of his questioner; in like manner his concluding formulas were flowing and sentimental, such as "My love for thee is firm and fast founded in my heart; peace and health be on thee and on all of thine." The responsa of Eliezer b. Nathan, contained in his "Eben ha-'Ezer," are partly exegetic in character and partly devoted to practical decisions. Especially interesting are his interpretations of Biblical passages, as that of Prov. xxx. 1-5 in responsum No. 119, where he explains "ha-massa" as "hamasite," and regards Agur as the descendant of the Massa mentioned in Gen. xxv. 14. In his rulings he often employed a form of introduction which laid stress on his own slight importance and on the great dignity of his questioner, such as. "but what do I know that thou knowest not?" "I know that thou needest me not," or "although I am not worthy, yet will I answer according to my scanty knowledge," his concluding formula being: "May God illumine mine eyes with His wisdom." The responsa of Abraham b. David are included in the collection entitled "Tummat Yesharim" or "Temim De'im" (Venice, 1622). Particularly noteworthy is his injunction to submit to the governance of the laws of the land, basing his argument on the Talmudic saying: "The law of the land is valid" (*ib.* responsum No. 50).

The chief representatives of the Spanish school in the twelfth century were Joseph ibn Migas and Maimonides. The responsa of the former include both practical decisions and theoretical elucidations and explanations of difficult passages in the Mishnah and the Talmud, the first group being written in Arabic and later translated into Hebrew, while the greater portion of the second category was composed by the author himself in the Talmudic Hebrew idiom. These rulings are contained in a collection entitled "She'elot u-Teshubot, . . . Yosef ha-Levi ibn Migas," which was printed with the novellæ of Naḥmanides at Salonica in 1791, besides a number of responsa in the "Shiṭṭah Meḳubbeẓet" of Bezalel Ashkenazi. In responsum No. 204 he explains the various forms of synagogal poetry, such as the "piyyuṭ," "pizmon," and "kuklon." Especially striking is the remarkable circumstance mentioned by him in responsum No. 120 that the Jews of Andalusia buried their dead in their houses (probably gardens). The responsa of Maimonides, which were written in great part in Arabic, are contained in the collections entitled "Pe'er ha-Dor" (Lemberg, 1859) and "Ḳobeẓ Teshubot ha-RaMBaM" (Leipsic, 1859); the decisions in the former collection were translated by Mordecai Tamma from Arabic into Hebrew in 1761, and published at Amsterdam. These rulings contained brief decisions of problems of a ritual or legal content, as well as replies to inquiries concerning difficult passages in the author's monumental "Yad" and elucidations of astronomical and chronological questions ("Pe'er ha-Dor," Nos. 43-44; "Ḳobeẓ Teshubot ha-RaMBaM," No. 172). Among the responsa of Maimonides is one of special interest ("Ḳobeẓ Teshubot ha-RaMBaM," No. 160) concerning a Mohammedan proselyte to Judaism, in which it was declared that Mohammedans were not to be regarded as heathens, since actual idolatry had vanished from among them, and although they still retained many idolatrous customs, they interpreted them differently, and believed in the unity of God. Noteworthy likewise is the responsum addressed to the scholars of Marseilles (*ib.* ii. 24-26), in which Maimonides demonstrated the futility of astrology and astrological reckonings. Yet another responsum is his "Iggeret Teman," which he addressed to Yemen in reply to a question of the South-Arabian scholar Jacob Al-Fayumi regarding a fanatic who had proclaimed himself the Messiah. In his responsa Maimonides is extremely brief, and frequently dispenses altogether with formulas of introduction, although when he does employ them they are the same as those adopted by his predecessors and contemporaries, with the additional phrase "by me, Moses b. Maimon." The concluding formulas likewise are the same as those of his predecessors, although before his signature the phrase "we-katab" (and this hath he written) frequently occurs.

The fourth period, or the second rabbinic epoch, includes responsa from the teachers of the later Spanish and French schools during the thirteenth and fourteenth centuries. In this period the dif-

Second Rabbinic Epoch.

ference between the Spanish and the Franco-German schools vanished so far as the responsa were concerned; for, on the one hand, the scientific spirit of the Spanish school partially entered the academies of southern France, and, on the other hand, the dialecticism of the French rabbis steadily increased in influence in Spain, so that here as well as in France and Germany the same system was adopted for deciding questions and proving these rulings by the help of the Talmud. The chief representatives of the Spanish responsa in the thirteenth century were Naḥmanides, R. Solomon b. Adret, and R. Nissim b. Reuben. Very few responsa by Naḥmanides have been preserved; those which are extant are contained in a work entitled "She'elot u-Teshubot" (Venice, 1523; Zolkiev, 1798), in which are included in great part the responsa of Solomon b. Adret. The rulings of this scholar mark the climax in the development of responsal literature. To him came questions from the most distant communities, and he answered them all with marvelous lucidity and scholarship. His responsa number about three thousand, and in content are partly practical and partly devoted to exegesis, ethics, and religious philosophy. The exegetic rulings interpreted difficult passages of the Bible, the Talmud, and the works of older authors, while the practical responsa comprised decisions as to the ritual, civil and marital law, communal relations, and the contemporary political affairs of the Jews. The responsa of Solomon b. Adret fall into five parts. The first part (Bologna, 1539; frequently reprinted) contains 1,255 responsa; part two, entitled "Sefer Toledot 'Olam" (Leghorn, 1654), contains 405; part three (*ib.* 1778) contains 445; part four (Salonica, 1803) contains 330; and part five (Leghorn, 1805) contains 298. Other responsa by him are included in the "She'elot u-Teshubot." A few examples of his decisions may be given. When asked concerning many discrepancies between the books of Chronicles and the other books of the Bible, he replied as follows (i., No. 12): "A change in phraseology without an alteration of meaning is not surprising. Even in the Pentateuch apparent discrepancies of this kind are found, so that one of the sons of Simeon is called Zohar in Gen. xlvi. 10 and Ex. vi. 15, and Zerah in Num. xxvi. 13, but since both names signify 'magnificent,' the double nomenclature is explained." In responsum No. 395 he describes his abolition of several superstitious customs, one of which was to kill an old cock, and to hang its head at the door on the occasion of the birth of a boy. Particularly noteworthy is responsum No. 548, in which he gives a decision regarding a marvelous child at Avila, who had originally been idiotic, but later frequently fell into trances during which he composed works whose contents he declared had been communicated to him by an angel.

The German School.

The chief representative of the German school in the thirteenth century was R. Meïr b. Baruch of Rothenburg. Like Solomon b. Adret, questions were addressed to him from all sides, and his replies were characterized by accuracy and directness. A large number of his responsa have been preserved, the oldest collection being the "She'elot u-Teshubot" (Cremona, 1557) with 315 responsa, while another corpus, which contained 1,022 responsa, appeared under the same title at Prague in 1608. A collection of unedited responsa was issued at Lemberg in 1860, and in 1891 Moses Bloch published at Berlin a new corpus of unedited responsa of Meïr of Rothenburg under the title "Sefer Sha'are Teshubot Maharam." The special interest of Meïr's responsa is the picture which they give of the wretched condition of the German Jews of his time, and of their sufferings from the caprice of princes and from heavy taxation. His style is the stereotyped diction of the responsum of the period, each one being introduced by a greeting in praise of the questioner, and concluding with a greeting and with benedictions. The collections of the responsa of Meïr of Rothenburg contain also the rulings of other older and contemporary rabbis of the Franco-German school.

The principal representatives of the fourteenth century were Asher b. Jehiel and Isaac b. Sheshet Barfat. The responsa of the former, which are remarkable for their clearness, first appeared at Constantinople in 1517 under the title "She'elot u-Teshubot," while an enlarged edition was published at Venice in 1607 and again at Zolkiev in 1803. This collection of responsa is arranged according to 108 subjects, each of which has a special chapter, called "kelal," while at the head of every rubric stands a résumé of its contents and a numerical list of the responsa treating of each subject. This arrangement, however, was scarcely the work of R. Asher himself, but was made probably by one of his pupils, possibly by his son R. Judah, who made certain additions. From the responsa of R. Asher may be gleaned many curious customs of the Spanish communities. To a question addressed to him from Burgos, Asher responded (No. 68, 10) that according to Talmudic law no arrests could be made for debt, even in cases where the debtor had pledged his own person, although, on the other hand, he noted that it was the custom of the communities in Spain to imprison one who had failed to pay his quota of the royal tax until he should discharge his debt.

The 518 responsa of Isaac b. Sheshet were published at Constantinople in 1546–47 as "She'elot u-Teshubot," while a new corpus has recently been prepared by David Frenkl at Munkacs under the title "She'elot u-Teshubot ha-Ribash ha-Ḥadashot." These responsa contain many interesting disquisitions illustrative of the conditions of the times, including rulings on marriage and marital relations in the case of Jews who had been forcibly baptized, as well as other decisions relating to those who had been compelled to accept Christianity (*e.g.*, Nos. 1, 4, 6, 11, 12, 43). Especially interesting are the responsa which describe the prevailing customs and regulations of the communities of the period, as in No. 158, which contains a noteworthy account of the usages observed in many places with regard to the seven days of mourning after the death of a kinsman.

The fifth period, or the third rabbinic epoch, extends from the fifteenth to the eighteenth century, and includes responsa of Italian, Turkish, German, and Polish rabbis. These rulings are totally differ-

Third Rabbinic Epoch.

ent from those of the previous periods in the nature of the problems presented, in the method of treatment, and in the arrangement of subject-matter. In former times the questions had been devoted to many departments of knowledge, both sacred and profane, being concerned with halakic and exegetic themes as well as with ethical and philosophical problems, so that there was scarcely a subject of human activity or thought on which the responsa might not expatiate. In this fifth period, on the other hand, the responsa were restricted almost entirely to legal regulations, and since the pronouncement of judgment was regarded as a religious duty, and since in most countries the Jews were unwilling to submit to a non-Jewish court, legal questions formed a large part of the responsa. While the decisions of the earlier epochs had been so clear and lucid that the reader, if at all acquainted with the subject, could easily follow them and readily gain an accurate survey of the course of the argument and its result, the responsa of this period had changed completely, for the pilpulistic methods which had been in vogue since the middle of the fifteenth century in the study of the Talmud and the halakic works forced their way into responsal literature as well. The responsa are remarkable for the hair-splitting dialectics which characterizes them and often robs them of lucidity, and awakens in the reader suspicion as to the correctness of their decisions. In originality, moreover, the responsa of this period were inferior to their predecessors, for the most characteristic ones were evoked by the persecutions and the wretched political status which resulted in bringing so much misery upon the Jews.

These evils, however, were not entirely new, for even in the previous periods the same circumstances and distressing conditions had existed in greater or less degree—conversion to Mohammedanism or Christianity, the distribution of the heavy burdens laid on the Jews by princes, the extortion of large sums of money to avert threatening dangers, and the feeling of uncertainty produced by expulsions from home—all these had existed in times long past, so that the ancient responsa contained decisions for the most varied circumstances. With little difficulty an analogue might be found, and the determination of a point of contact with the older responsa was no hard task. On the other hand, the responsa of this period are noteworthy for their erudition. Since the respondents now belonged to the "aḥaronim" and no longer enjoyed the independence of the "rishonim," they sought to base their rulings and decisions on the older authorities. The field had already been thoroughly worked, and the respondent was consequently obliged to have studied it in all its aspects, and to have made a careful search for the question propounded to him or one analogous to it, while, in case one was found, it was necessary for him to search through the entire Talmudic and rabbinical literature to see whether his ruling was unimpeachable in the eyes of the older scholars. The lack of originality in the responsa of this period, therefore, finds its compensation in depth of learning and accuracy of reproduction. In external arrangement, moreover, the decisions of this epoch are superior to their predecessors. In the older rulings systematic sequence was almost entirely lacking, but the responsa of the new period had as models the "Arba' Ṭurim" of Jacob b. Asher and, after the sixteenth century, the "Shulḥan 'Aruk" of Joseph Caro, so that many of the responsa were arranged according to these two works, while among the later scholars this practise became the rule.

Israel Isserlein.

This period is likewise the richest in responsal literature, and it would be impossible to enumerate all the collections made within it, so that it must suffice to mention the chief representatives of each century and country. The most important German respondents of the fifteenth century were Israel Isserlein and Israel Bruna. The collection of the responsa of the former is entitled "Terumat ha-Deshen," and comprises 354 decisions, which are important as describing many characteristic features of the time. Several of them (Nos. 341-346) discuss the apportionment of the taxes and the assessments, while others are concerned with the attitude to be observed toward a repentant apostate (No. 198). Particularly interesting is the responsum (No. 197) devoted to the problem whether Jews might so disguise themselves as to escape recognition in countries where they were absolutely forbidden to reside. The responsa of Israel Bruna, entitled "She'elot u-Teshubot" (Stettin, 1860), likewise contain many interesting allusions to contemporary conditions, as in the case of No. 71, which discusses the problem whether the Jews might attend races. In Italy the chief representatives of the fifteenth century were Joseph Colon and Judah Minz. Especially important in the responsal literature of this century were the Turkish rabbis, among whom the chief were Jacob Berab, Levi b. Ḥabib, Elijah Mizraḥi, and Moses Alashkar. The most interesting of the responsa of Levi b. Ḥabib (printed at Venice in 1560) are Nos. 8 (p. 16a), treating of the belief in the transmigration of souls ("gilgul"), and 144 (pp. 249 *et seq.*), on the chronological determination of the Sabbatical year and the year of jubilee. Among the responsa of Elijah Mizraḥi special stress may be laid on the decisions (Nos. 13-15, 53) governing the authorization of communal institutions and ordinances, as well as those determining the validity of the regulations of the congregation, while those responsa are also important which define the attitude of the Rabbinite Jews toward the Karaites (Nos. 57-58). The most noteworthy responsa of Moses Alashkar (printed at Sabbionetta in 1554) are those which discuss the problem whether a converted Jew may be compelled by means of the provincial court to give his Jewish wife a bill of divorce according to Jewish procedure (No. 75, pp. 136b-137a), and the question of the covering of the head and the concealment of the hair in the case of a married woman (No. 35, pp. 94 *et seq.*). In the fifteenth century but one Polish rabbi, Shalom Shekna, of the latter part of this period, is known to have left responsa, while in the following century, on the other hand, responsal literature is represented almost exclusively by the Polish and the Turkish rabbis, Germany having practically no respondent of prominence and Italy only a few. The chief Polish representatives of the sixteenth century were Moses Isserles, Solomon Luria, and Meïr Lublin; the responsa of these scholars throw a flood of light on the condition of the Jews of the period, who evidently took high rank in Poland and were not unfamiliar with military arts, since they offered their services to the duke or to the prince on the outbreak of a war (comp. responsum, No. 43 of Meïr Lublin). The chief Turkish respondents of this period were Joseph Caro, Joseph ibn Leb, Samuel of Modena, and David abi Zimra. Of the responsa of the last-named, which are contained in several collections and which are characterized by lucidity and strict logic, one (iv. 92) may be noted as especially interesting in that it discusses the problem whether a Jew is permitted to abjure his religion and accept Islam when threatened with death. Abi Zimra considers the question in detail, and determines the cases in which a Jew may thus save his life and the contingencies in which he should rather choose death. The only important Italian respondent of the sixteenth century was Menahem Azariah da Fano, whose responsa were edited at Dyhernfurth in 1788.

In the seventeenth century rabbis of various countries prepared responsa, but the Polish scholars were in the great majority. The chief German representative of responsal literature was Jair Ḥayyim Bacharach, the author of a collection of responsa entitled "Ḥawwot Ya'ir." Among the Italian respondents the most important was Samuel Aboab, whose decisions appeared at Venice in 1702 under the title "Debar Shemu'el," while of the Turkish authorities the most prominent were Joseph b. Moses di Trani (MaHaRIT) and Jacob Alfandari, whose responsa, entitled "Muẓẓal me-Esh," were published at Constantinople in 1718. The principal Polish rabbis of the seventeenth century who wrote responsa were Aaron Samuel Kaidanover and Menahem Mendel Krochmal. The decisions of the former, which were published at Frankfort-on-the-Main in 1683 under the title "Emunat Shemu'el," afford a glimpse of the wretched plight of the German Jews of the time, and tell of the oppression and persecution which were their lot. The responsa of Menahem Mendel Krochmal appeared posthumously; they were edited by his son under the title "Ẓemaḥ Ẓedeḳ" (Amsterdam, 1775). The most noteworthy of his rulings is one (No. 2) in which he decided in favor of universal suffrage in the community, making no distinction between rich and poor, taxed and untaxed, learned and ignorant, but giving all an equal share in the choice of the rabbi, the dayyan, and the president.

The Polish School.

In the eighteenth century, in like manner, the rabbis of various countries contributed to responsal literature, but the most important were still the Polish scholars. The chief representative of Germany was Jacob Emden, whose responsa form the collection entitled "She'elot Ya'beẓ" (2 parts, Lemberg, 1884), the most interesting being one (i., No. 46) which discusses the problem whether a Roman or an Italian convert to Judaism might marry a Jewess, since the Romans were regarded as Edomites, and Edomitic proselytes were forbidden by Deut. xxiii. 8-9 to form family ties with the Jews before the third generation of the former. The principal Italian respondent of the eighteenth century was Samson Morpurgo, whose posthumous decisions were edited by his son Moses Ḥayyim Shabbethai under the title "Shemesh Ẓedaḳah" (Venice, 1743). The most important Turkish rabbi in this field was Jonah Nabon, whose responsa were published at Constantinople in 1748, as the "Neḥpah ba-Kesef." Among the Polish scholars who prepared responsa may be mentioned Meïr Eisenstadt and Ezekiel Landau. Particularly interesting in the collection of the former, which is entitled "Panim Me'irot," is one (ii., No. 152) in which he stigmatizes as presumptuous arrogance the practise of ostentatiously wearing white garments in the fashion of the cabalists, while the general custom was to wear black clothing. The collection of responsa by Ezekiel Landau, known as "Noda' bi-Yehudah," was highly esteemed by rabbis and Talmudic scholars, being distinguished both for its strictly logical discussion and for its independence with regard to the rulings of later authorities as contrasted with its adherence to the writings of earlier scholars ("ḳadmonim").

In their formulas of introduction and conclusion the responsa of this period show little deviation from those of previous centuries. They generally begin with an apostrophe which eulogizes the fame and the glory of the questioner, this portion being frequently written in verse, and the responsum often concludes with the phrase, "what my scanty wisdom hath given me I have written thee," or, "what hath seemed right according to my scanty wisdom, I have written thee," the decision then ending with a greeting. In some responsa the date is written at the beginning and in others at the close.

Fourth Rabbinic Epoch.

The sixth period, or the fourth rabbinic epoch, comprises the responsa issued in various countries from the beginning of the nineteenth century to the present. As regards the "teshubot," or responsa proper, this period is identical with the preceding, both in external form and in the method of discussion, but the great factor which differentiates this century from those before it lies in the questions which evoked the responsa. In foregoing centuries the decisions, in so far as they were intended to be practical, were based on questions taken from real life. The responsa of the nineteenth century, however, and especially those of the latter half of it, were evoked for the most part by problems which were merely hypothetical. Impelled by a desire for notoriety, the questioner evolved a problem which could occur seldom or never in real life, and which consequently found no solution in the older responsa or codes, so that a question was asked which was apparently new and thitherto undecided. Yet in this period as in the others many responsa deal with problems taken from actual experience. This is especially true of decisions evoked by many great inventions which have wrought sweeping changes in the relations of life in general, or by changes in the conditions of the Jews in different countries, or by movements within Judaism itself; *e.g.*, those of Reformed and national Judaism and Zionism. Only a few examples can be cited here. In a responsum ("Ḥatam Sofer, Oraḥ Ḥayyim," No. 28) Moses Sofer discussed the problem whether the "bimah" (almemar) might be removed from the center and placed near the Ark, as is now the case in all Reform and even in many Orthodox synagogues, but which was then interdicted as an innovation. In another responsum (*ib.* "Yoreh De'ah," No. 128) he debated whether a Jewish sculptor was permitted by his religion to carve human figures. The movements for the reform of Judaism evoked many responsa in reply to questions concerning the location of the bimah, organ accompaniments, the covering of the head in the synagogue, the seating of men and women together, and prayers in the vernacular. Among the collections of such responsa written in opposition to Reform may be mentioned the "Eleh Dibre ha-Berit" (Amsterdam, 1819), by Moses Sofer, Akiba Eger, and others, protesting against prayers in the vernacular and against the use of the organ on the Sabbath; the "Ẓeror ha-Ḥayyim" of Abraham b. Aryeh Löb, rabbi at Emden (*ib.* 1820); the "Torat ha-Ḳena'ot" (*ib.* 1845), a collection of letters and responsa controverting the resolutions of the rabbinical conference at Brunswick; and the "Meḥolat ha-Maḥanayim," by Israel David Margolies-Schlesinger-Jaffe (Presburg, 1859).

In a responsum Joseph Saul Nathanson discussed the problem of the transfer of a corpse from one place of burial to another ("Sho'el u-Meshib," i., No. 231). In another responsum (*ib.* iii., No. 373) he replied in the affirmative to a question sent him from New York asking whether a Protestant church might be changed into a synagogue. Isaac Schmelkes passed judgment ("Bet-Yiẓḥaḳ," i., Przemysl, 1901, No. 29) on the question of civil marriage, which is permitted by the laws of Hungary between Jews and non-Jews, and he debated also (*ib.* ii., Przemysl, 1895, No. 31) whether electric lights may be used for Ḥanukkah, and (*ib.* No. 58) whether the telephone or the phonograph may be used on the Sabbath. The Jewish colonization of Palestine in recent times has been the occasion of many responsa on questions connected with agriculture and horticulture in the Holy Land, including the problems of the cessation of all labor in the fields during the Sabbatical year and the use of etrogs from the Jewish colony of Palestine.

In addition to the collections of responsa already mentioned, the following may be noted as the most important examples of responsal literature in the nineteenth century: the "Ḥesed le-Abraham" of Abraham Te'omim (Lemberg, 1898), the "Ketab Sofer" of Abraham Samuel Benjamin Sofer (Presburg, 1873–84), and the "Be'er Yiẓḥaḳ" of Isaac Elhanan Spektor (Königsberg, n.d.).

Bibliography: Responsal literature as a whole has as yet found no literary historian; single periods have been discussed while others have been entirely neglected, the works on these separate epochs including: Joel Müller, *Briefe und Responsen aus der Vorgaonäischen Jüdischen Literatur*, Berlin, 1886; idem, *Einleitung in die Responsen der Babylonischen Geonen*, ib. 1891; Zacharias Frankel, *Entwurf einer Geschichte der Literatur der Nachtalmudischen Responsen*, Breslau, 1865. The responsa by European and American rabbis to problems arising in America are summarized by J. D. Eisenstein, *The Development of Jewish Casuistic Literature in America*, Baltimore, 1905.

W. B. J. Z. L.

SHEEP.—Biblical Data: The most usual terms for the sheep are "seh" and "kebes" ("keseb"); "kar" (Deut. xxxii. 14; Isa. lviii. 7) denotes the young lamb in pasture; "ṭeleh" (Isa. xl. 11 *et al.*), the suckling lamb; "ayil," the ram; "raḥel," the ewe. In the Aramaic portions of the Old Testament the term "emer" occurs (Ezra vii. 17), which term is found also in the cognate languages. The word "ẓon" is used collectively for small cattle, including sheep and goats.

Uses of the Sheep.

The important place held by the sheep in the husbandry of Palestine is shown by the hundreds of Biblical references to it. It is the first animal distinguished by name (Gen. iv. 4). In patriarchal times sheep formed the chief part of the flocks and herds and the principal source of wealth (comp. Gen. xii. 16, xxiv. 35 *et al.*; Ex. ii. 16). The existence of large numbers of sheep is referred to throughout the Biblical narrative (comp. Num. xxxi. 32; Josh. vi. 21; I Sam. xiv. 32, xv. 3, xxvii. 9; Job i. 3; I Chron. v. 21). Even kings did not disdain to be breeders of sheep (II Kings iii. 4; I Chron. xxvii. 31; II Chron. xxvi. 10, xxxii. 29; comp. Eccl. ii. 7).

The uses of the sheep were manifold. Its flesh, especially that of lambs, was a favorite dish (I Sam. xxv. 18; I Kings iv. 23; Isa. xxii. 13; Amos vi. 4); the ewe's milk also was consumed (Deut. xxxii. 14). The shofar was made of the horn of the ram (Josh. vi. 4), which was used also as a receptacle for oil, etc. (I Sam. xvi. 1). The skin served as covering for tents (Ex. xxvi. 14), and probably as clothing (Heb. xi. 37). But it was chiefly for its wool that the sheep was valued (Deut. xviii. 4; Prov. xxvii. 23, 26; xxxi. 13; Job xxxi. 19), and sheep-shearing was the occasion of a festival (Gen. xxxviii. 12; I Sam. xxv. 2; II Sam. xiii. 23). The white wool of Damascus is especially mentioned (Ezek. xxvii. 18).

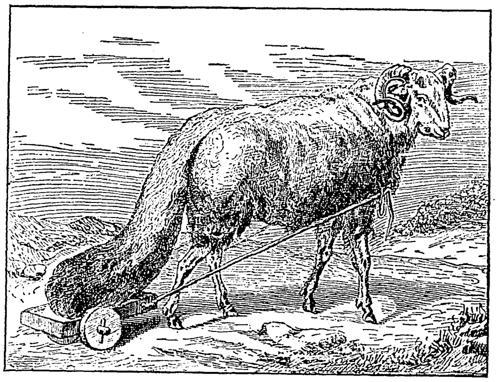

Palestinian Sheep, with Cart Supporting Tail.

The sheep was preeminently the animal for sacrifice (Gen. iv. 4; Lev. i. 10 *et passim*; I Kings viii. 5; II Chron. xv. 11). The morning and evening offering in the Sanctuary consisted of a yearling lamb (Ex. xxix. 38; Num. xxviii. 1).

The plain east of the Jordan, and Ammon, Moab, Gilead, Bashan, Carmel, and Sharon were particularly devoted to sheep pasture (Num. xxxii. 4; Isa. lxv. 10; Micah vii. 14; II Kings iii. 4). Arabia also was rich in sheep (Isa. lx. 7; Ezek. xxvii. 21; II Chron. xvii. 11).

The sheep now most common in Palestine is the broad-tailed variety, characterized by a deposit of fat in the tail ("alyah"; comp. Ex. xxix. 22; Lev. iii. 9 *et al.*). In northern Palestine a horned variety similar to the merino is found. Sheep are still abundant east of the Jordan.

Flock and shepherd are often used figuratively in reference to the people and their leaders (Num. xxvii. 17; I Kings xxii. 17; Ezek. xxxiv. 17, xxxix. 18; Zech. xi. 7; Ps. xlix. 15, cxix. 176). The ram is also the emblem of one of the great monarchies (Dan. viii. 3). The patience and meekness of the lamb are alluded to in Isa. liii. 7, Jer. xi. 19, and Ps. xliv. 12, 23 (A. V. 11, 22).

Palestinian Sheep and Shepherd.
(From a photograph by the American colony at Jerusalem.)

——In Rabbinical Literature: A number of additional terms for the sheep are used in the Talmud; *e.g.*, אימרא (Ker. 28b *et al.*), יובלא (R. H. 26a). In the first month of the second year the sheep is called פלגא, נוקד, פרכריגמא (Parah i. 3). The ram is called also זכר של רחלים ("the male of the ewes"; Yeb. 121b), and in the plural דיכרי (Ḥul. 39b); while to the great ram the term ברחא is applied (Shab. 18b). עתודים (properly, "he-goats") occurs sometimes for sheep in general (Ḥul. 84a). The wild ram is איל הבר ("ram of the field"; Ḥul. 80a). Sheep carrying their heavy tails on little wagons are mentioned (Shab. 54b).

The high estimation in which sheep are held in the Talmud is illustrated by the advice: "Sell thy field to buy sheep, but do not sell thy sheep to buy a field" (Ḥul. 84a, b). The most valuable part of the sheep is its wool, and great pains were taken in the care of it (Shab. 6b; Ḥul. 137a). Sheep bearing fine wool were protected by covers to keep the wool clean (Shab. 54a). Shorn sheep wore on the forehead a sponge or a piece of woolen cloth saturated in oil as a protection against cold (*ib.*). Of the ram, the horns were made into wind-instruments, the hollow thigh-bones into flutes, the large intestine into lute-strings, and the small intestine into harp-strings; while from its wool were made the pomegranates in the garment of the high priest, against which the striking of small golden bells produced a tinkling sound (comp. Ex. xxviii. 33–35). Hence the adage: "The ram alive produces only one sound; dead, seven sounds" (Ḳin. 25a). The sheep conceives, as a rule, when it is two years old, and its period of gestation is five months. It copulates with the goat (Bek. 19b). In parturition the young comes forth with the lips first, not with the ears, as does the goat (Bek. 35a). To aid the sheep in parturition pieces of cloth dipped in oil and warmed were bound on its forehead and belly (Shab. 54b). To fatten female sheep their udders were bound up so as to prevent the formation of milk (Shab. 54a). The best sheep were those of Hebron (Soṭah 34b).

Bibliography: Tristram, *Nat. Hist.* p. 133; Lewysohn, *Zoologie des Talmuds*, p. 118.

E. G. H. I. M. C.

SHEEPFOLD. See Shepherd.

SHEFAR'AM (שפרעם; called by the Arabic geographers **Shefa'ram;** modern name, **Shefa 'Amr**): Place in Palestine, three hours distant from Haifa, governed by a mudir. In the second century it served as a refuge for the Sanhedrin (see Usha). Nothing is known of the early history of its Jewish community, which was probably dispersed by the many conquerors that from time to time invaded Palestine. Shefar'am is not mentioned by any traveler, either Jewish or Gentile, since it is not on the highway to Haifa, nor on that from Acre to Tiberias or Safed.

About 1741 or 1742 a large number of Palestinian Jews settled at Shefar'am, encouraged by Rabbi Ḥayyim Abulafia of Smyrna, who established a community at Tiberias also. The Jews of Shefar'am were at first employed in agriculture, but as the government oppressed them with taxes, they left their farms and engaged in commerce. The local authorities gave the lands to the Druses, but when these refused to pay the taxes the lands were taken away from them and restored to the Jews. The latter, though engaged in business also, cultivate some acres of land and raise olives.

In a total population of 1,345 inhabitants there were in Shefar'am in 1901 seven Jewish families aggregating forty-five individuals. Among them are three haberdashers and dealers in dry-goods, one greengrocer, one oculist, one druggist, and an official who combines the functions of ḥazzan, shoḥet, mohel, and teacher. Shefar'am possesses a school subsidized by the Alliance Israélite Universelle, a small synagogue, a bath for women ("miḳweh"), and an abandoned synagogue, several centuries old, which contains ancient scrolls of the Law.

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D. M. Fr.

SHEFELAH. See Palestine.

SHEFTALL (SHEFTAIL): American family, well known in Georgia, members of which are at present living in Savannah.

Benjamin Sheftall: American merchant; born in England at the beginning of the eighteenth century; died at Savannah. He was one of forty immigrants who arrived at Savannah in July, 1733. He left two sons, Levi and Mordecai. Benjamin commenced the well-known "Sheftall manuscript," completed by his son Mordecai, in which the immigration of the Jews to Georgia in 1733 is described. He was known for his antislavery views, and was one of the founders of the Union Society of Savannah. His eldest son, Levi, was a merchant in Savannah, and held, like his father, a leading place in the affairs of the Jewish congregation.

A. F. T. H.

Mordecai Sheftall: American soldier, and patriot in the Revolutionary war; born at Savannah, Ga., 1735; died there 1797. He was one of the first white children born in the colony, being a son of Benjamin Sheftall, who arrived in Savannah shortly after Oglethorpe, and whose name is mentioned in the first deed of Georgia. Mordecai received a fair education, and, on attaining manhood, became a prominent merchant. Long before the Revolution he was a member of the well-known Union Society. For several years the only Jewish place of worship in Savannah was a room fitted up by him in his own house, where services were held until about 1774. In 1773 he deeded a piece of land to his coreligionists for the purpose of erecting a synagogue; but the project was abandoned owing to the excitement preceding the troubles with Great Britain.

Imprisonment.

From the very outbreak of the Revolution Sheftall was prominently identified with the American cause. He became chairman of "the Parochial Committee," organized to regulate the internal affairs of Savannah, and composed of patriots opposed to the royal government. As chairman of this rebel committee he was subsequently denounced and persecuted by the British. In 1777 Sheftall was appointed commissary-general to the troops of Georgia and to the Continental troops also; in October of the following year he became "Deputy Commissary of Issues in South Carolina and Georgia"; and he figured as a staff-officer in the Continental line of the Georgia brigade during the war. When the British attacked Savannah in 1778, Sheftall not only took an active part in its defense, but he also advanced considerable sums of money for the American cause. After the city had been taken he was captured, but he resisted all inducements to give up the cause of liberty; as a result he suffered severely from persecution on the part of the British, and was placed on board a prison-ship. It was probably during this captivity, part of which was spent in the West Indies, that he wrote the details of his imprisonment in a journal, which seems to have been subsequently published under the title "Capture of Mordecai Sheftall, Deputy Commissary-General of Issues," etc. Excerpts from this work are given in White's "Historical Collections of Georgia," in which Sheftall's captivity is graphically described. The British appear to have spoken of Sheftall as "a very great rebel." Georgia historians point with pride to his successful efforts during this dark period in preserving the Union Society, which is still one of Savannah's representative organizations. With the aid of three fellow prisoners who were among the leading patriots of the colony, the meetings of the society were regularly held and its anniversaries celebrated, Sheftall being chosen president. When, in 1825, Lafayette laid the corner-stone of the Pulaski monument at Savannah, there was deposited therein, among other precious relics, "a piece of the oak-tree from Sunbury, Liberty county, Georgia, under which in 1779 the charter of the Union Society was preserved; and Mr. Mordecai Sheftall, then a prisoner of war, was elected president."

In 1780 Sheftall figured as a witness at the court martial of Major-General Howe, who, in the course of his successful defense, remarked: "Mr. Sheftall is an honest man, and from the testimony of such I know that I have nothing to fear." Sheftall's name appears near the head of the list in the "Disqualifying Act" passed by the British in 1780, in which it is associated with those of the foremost patriots of Georgia, he being described as "Chairman of Rebel

Parochial Committee." In 1782 he appears at Philadelphia, which was then the haven for patriot refugees, as one of the founders of the Mickvé Israel congregation. In the following year he, in common with other officers, received a grant of land in what was called "The Georgia Continental Establishment," in token of his services during the war. He subsequently figures as one of the incorporators of the Union Society (1786); and his name is also closely associated with the early history of freemasonry in the United States.

After the Revolution Sheftall was one of the foremost reorganizers of the Savannah congregation; and he was largely instrumental in securing the first enclosed Jewish burial-ground in that city. The records of Congress show that Sheftall subsequently made efforts to recover some of the money he had advanced to the American cause. The documents connected with this case are quite numerous; but, though the claim was favorably reported, the money has not been paid to the heirs.

A. L. Hü.

Moses Sheftall: Son of Mordecai Sheftall; born in Savannah Oct. 12, 1796. He practised as a physician in his native town and was elected twice to the state legislature. He was also a judge of the county court.

Sheftall Sheftall: Son of Mordecai Sheftall; captured by the British while acting as deputy commissioner in the Revolutionary war and sent as prisoner to the West Indies.

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A. F. T. H.

SHEḤIṬAH: The ritual slaughtering of animals. While the practise that prevailed among the nations of antiquity other than the Hebrews, of cutting off a limb from a living animal and eating it, is condemned in several passages in the Bible (see Cruelty to Animals; Dietary Laws), no definite mode of slaughter is prescribed. In connection with the preparation of an animal for sacrifice the term "shaḥaṭ" is used (Lev. i. 5, 11; iii. 2, 8, 13); but this denotes merely that the animal is to be killed, and not how it is to be slaughtered. There can be but little doubt, however, that in slaughtering the sacrificial animals the priests followed some uniform mode akin to that which was later adopted by all Israel and which is known as "sheḥiṭah" (see Sifre to Deut. xii. 21). Speculating on the etymology of the words "shaḥaṭ" and "zabaḥ," the Rabbis endeavored thereby to establish on a Scriptural basis the law that an animal should be slaughtered by cutting the throat (Ḥul. 27a). The current opinion, however, was that all the laws of sheḥiṭah were given orally to Moses by God (*ib.* 28a, based on Deut. xii. 21). One opinion is to the effect that Moses was commanded concerning the sheḥiṭah of mammals only, and not concerning that of birds, the latter, therefore, being merely a rabbinic institution (*ib.* 27b, 28a).

Origin Traditional.

The laws of sheḥiṭah apply only to mammals and birds, not to fishes and locusts (*ib.* 27b, based on Num. xi. 22). The latter, however, should not be eaten alive (Shulḥan 'Aruk, Yoreh De'ah, 13, 1, Isserles' gloss). The young found in an animal which has been duly slaughtered may be eaten without the carrying out of the usual form of sheḥiṭah, provided it did not "step on the ground," *i.e.*, if it is used for food soon after being found in its mother's womb (Ḥul. 74a).

Qualifications of Shoḥaṭim.

The slaughtering of animals is entrusted only to persons versed in the Law and skilled in their work. Sheḥiṭah may not be performed by the following: a deaf-mute, idiot, or minor (*ib.* 2a); one who is intoxicated (Yoreh De'ah, 1, 8, and Isserles' gloss); an old man whose hands tremble, it being apprehended that he may press the knife against the throat of the animal instead of gently moving it forward and backward (comp. "Be'er Heṭeb" and "Pitḥe Teshubah," on Yoreh De'ah, 1, 5); a non-Jew, even though not an idolater (Ḥul. 13a, b); a Jew who spitefully transgresses the laws of Judaism ("mumar le-hak'is"; Yoreh De'ah, 2, 5; see Heresy). Some authorities considered women incompetent to perform sheḥiṭah (Tos. to Ḥul. 2a, *s.v.* "Ha-kol"; Yoreh De'ah, 1, 1, Isserles' gloss), an opinion that came to be generally accepted.

At the present time the custom is to allow no one to slaughter unless he has passed a rigid examination before a competent authority in all the laws of sheḥiṭah and of Ṭerefah, especially those pertaining to the examination of the lungs, and has received a written certificate ("ḳabbalah") of his knowledge of such laws, of his expertness in examining the knife, and of his skill in slaughtering. Even after he has received such a certificate and has been permitted to slaughter animals, the shoḥeṭ is enjoined to review the laws of sheḥiṭah occasionally (at least every thirty days), so that he may remain well versed in them (*ib.* 1, 1, Isserles' gloss).

The Knife.

The length of the knife ("ḥallaf") with which sheḥiṭah is performed must be twice the width of the throat of the animal about to be slaughtered, the maximum length being fourteen fingerbreadths (*ib.* 8, Isserles' gloss). The knife must be sharp, smooth, and without any perceptible notch; and it must be thoroughly examined before the slaughtering, by passing first the finger and then the finger-nail over its edge and both sides (Ḥul. 17b). It should be similarly examined after the slaughtering; and if a notch in it should then be found the animal becomes ritually unfit for food (*ib.* 10a). It is customary for the shoḥeṭ to occasionally submit his knife to the rabbi for examination (*ib.* 18a). In Yoreh De'ah, 18, 17, the opinion is expressed that this examination is no longer necessary, since only pious and learned men are now appointed as shoḥaṭim. The custom, however, still prevails. Before slaughtering, the following blessing is pronounced: "Blessed art Thou . . . who sanctified us with His commandments and commanded us concerning slaughtering." In case many animals are to be slaughtered at the same time one blessing is sufficient. After the blessing has been pronounced no irrelevant conversation is permitted (Ḥul. 86b; Yoreh De'ah, 19).

The Process.

The act of slaughtering proper consists in cutting through the windpipe and the gullet in mammals, or either of these in birds. If the greater part of both these organs is cut through (or, in birds, the greater part of either), the animal is considered ritually slaughtered (Ḥul. 27a). The veins along both sides of the neck of a bird must be pierced at the time of slaughtering (*ib.*; Yoreh De'ah, 21, 22). The many details of sheḥiṭah were summarized by the Rabbis under the following five laws, which were supposed by them to have been delivered by God to Moses (Ḥul. 9b):

(1) "Shehiyah" (delay). There should be no delay or interruption while the slaughtering is being performed. The knife should be kept in continuous motion, forward and backward, until the organs are cut through. A delay of even one moment makes the animal unfit for food ("nebelah"; Yoreh De'ah, 23).

(2) "Derasah" (pressing). The knife must be drawn gently across the throat, without any undue exertion on the part of the shoḥeṭ. It is therefore forbidden to lay one's finger on the blade while slaughtering, as the least pressure renders the animal unfit for food (*ib.* 24, 1-6).

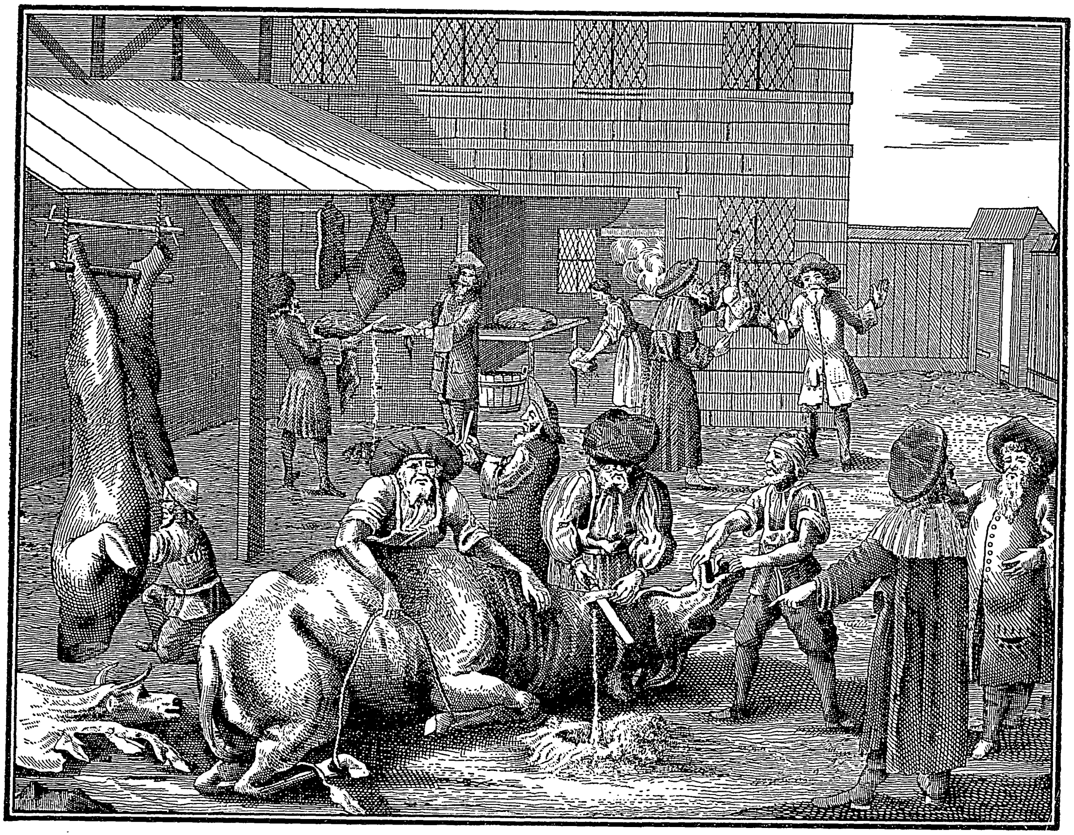

GERMAN JEWISH SLAUGHTERING-YARD OF THE EARLY EIGHTEENTH CENTURY.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

(3) "Ḥaladah" (digging). The knife must be drawn over the throat. If it is placed between the windpipe and the gullet, or under the skin, or under a cloth hung over the neck of the animal, so that any part of the knife is not visible while sheḥiṭah is being performed, although the slaughtering is otherwise correctly executed, the animal is unfit for food (*ib.* 24, 7-11).

(4) "Hagramah" (slipping). The limits within which the knife may be inserted are from the large ring in the windpipe to the top of the upper lobe of the lungs when inflated, and the corresponding length of the pharynx (*ib.* 20). Slaughtering by the insertion of the knife in any part above or below these limits is called "hagramah," and renders the animal unfit for food (*ib.* 24, 12-14).

(5) "'Iḳḳur" (tearing). If either the windpipe or the gullet is torn out or removed from its regular position during the slaughtering, the animal becomes unfit for food. If this has happened while the animal was yet alive, the latter is not regarded as "nebelah," and its eggs or milk may be used for food; but the animal itself can not become ritually fit for food through slaughtering (*ib.* 24, 15-20).

Soon after sheḥiṭah the shoḥeṭ must examine the throat of the animal and ascertain whether the windpipe and the gullet are cut through according to the

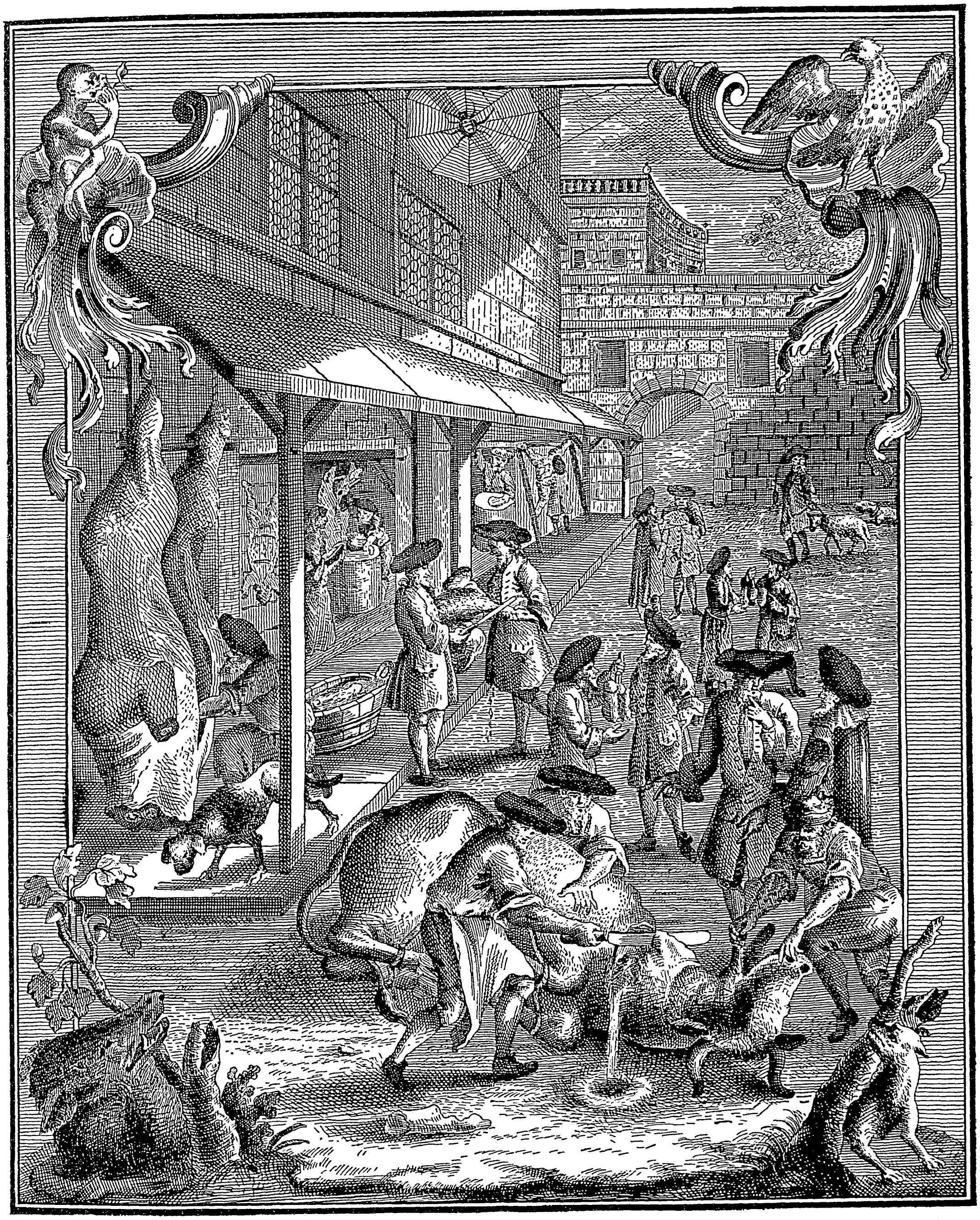

GERMAN JEWISH SLAUGHTERING-YARD OF THE EIGHTEENTH CENTURY.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

requirements of the Law (Ḥul. 9a; Yoreh De'ah, 25). In the case of birds and of permitted wild beasts, some of the blood shed in the course of sheḥiṭah must be covered with earth or ashes (Lev. xvii. 13), the following benediction being first pronounced: "Blessed art Thou . . . who sanctified us with His commandments and commanded us to cover blood with earth" (Ḥul. vi; Yoreh De'ah, 28). For the prohibition against slaughtering an animal and its young on the same day, see CRUELTY TO ANIMALS.

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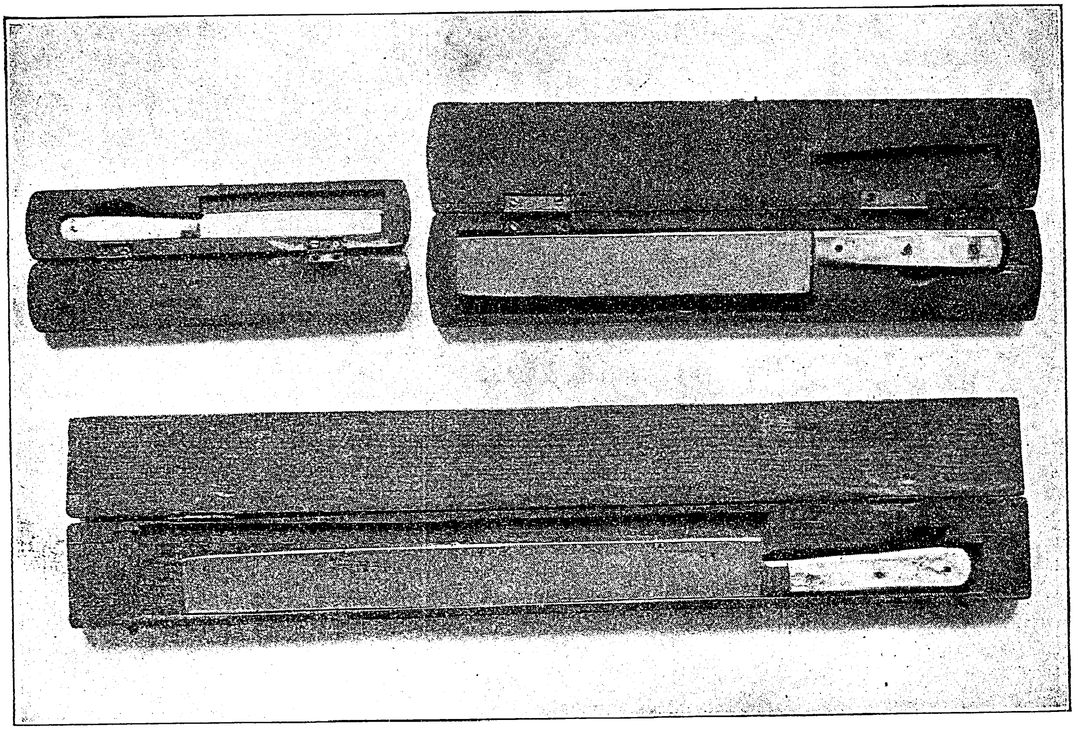

SLAUGHTERING-KNIVES.
(In the possession of Maurice Herrmann, New York.)

SHEIN, PAVEL VASILYEVICH: Russian ethnographer; born in 1826; died at Riga Aug. 14, 1900. He studied at the University of Moscow, and after conversion to Protestantism he became in the fifties a teacher of Russian in the district school of Tula and later in the school of Yasnaya Polyana, established by Count Leo Tolstoi. Deeply interested in the language and customs of his country, he devoted himself to the study of Russian folk-lore, and notwithstanding the fact that he was crippled he visited numerous villages and hamlets in various parts of the country, collecting songs and stories from the peasants.

Shein's most important work was "Bytovaya i Semeinaya Zhizn Byelo-Russi v Obryadakh i Pyesnyakh" (St. Petersburg, 1890), which was published under the auspices of the St. Petersburg Academy of Sciences. He was the author also of "Velikorus v Svoikh Pyesnyakh, Obryadakh, i Pr.," which was one of his last works.

BIBLIOGRAPHY: *Nyedelya*, Aug. 20, 1900, No. 34, p. 1146; *Novoye Vremya*, Aug. 26, 1900, No. 8799, p. 3.

H. R. J. G. L.

SHEITEL. See WIG.

SHEḲALIM: Treatise of the Mishnah, the Tosefta, and the Jerusalem Talmud, dealing with the half-shekel tax which was imposed for defraying the expenses of the Temple service (comp. Ex. xxx. 12 *et seq.*; Neh. x. 33); also with the other institutions of the Temple at Jerusalem. In most of the Mishnah editions the treatise is the fourth in the order Mo'ed, and is divided into eight chapters, containing fifty-one sections in all.

Contents: Ch. i.-iii.

Ch. i.: Concerning the method of calling for payment of the tax on the first day of the twelfth month, Adar; public works undertaken on the fifteenth of Adar; on that day the money-changers set up their tables in Jerusalem for the purpose of exchanging foreign moneys for the coin in which the tax was payable; on the twenty-fifth of Adar the changers set up their tables in the Temple itself; on the last-mentioned date also they began to take pledges from those persons who had not paid the tax, no pledges being exacted from the priests, although they were obliged to pay the tax, and committed a sin in refusing to do so; women, slaves, and minors were not required to pay the tax, though their money was accepted if they offered it; the tax was not accepted from pagans and Samaritans, even if they wished to pay it; cases in which a small sum was paid in addition to the half-shekel.

Ch. ii.: Concerning the changing of the sheḳalim into gold coin, in order to transport the money more easily to Jerusalem; the boxes placed in the Temple and throughout the province, into which every person dropped his half-shekel; cases in which the money was lost or stolen en route to Jerusalem; cases in which a person paid his tax with consecrated money; the different kinds of coin in which the tax was paid at different times during the Second Temple; ways of using money collected for certain purposes.

Ch. iii.: Concerning the three days of the year on which the gold coin handed in was taken from the treasury and placed in three baskets, from which it was subsequently taken for the purchase of the sacrifices; manner of removing this money from the treasury so that the persons engaged in the work might in no wise be suspected of theft; manner of marking, either with Hebrew or with Greek letters, the three baskets in which the money was placed.

Ch. iv.-viii.

Ch. iv.: Relating to the things purchased with the money taken from the treasury, and what was done with the money remaining there; regulations for disposing of the remnants of other dedicated objects (§§ 1-5); manner of disposing of objects suitable for sacrifices, which were included in property that a person had left to the Temple (§§ 6-8); manner of determining once in thirty days the price of the wine, oil, and meal needed in the Sanctuary (§ 9).

Ch. v.: Enumeration of the fifteen offices connected with the Sanctuary, and the names of the heads of these offices; the four checks or counters representing the measures used in the different sacrifices; the sacrificer requiring wine, oil, and meal for his sacrifice went to the keeper of these checks, and received one on payment of the requisite sum; with this check he went to the keeper in charge of the ingredients of the sacrifice, who gave him what he needed for his offering; subsequent treatment of the checks; the two apartments in the Temple in which gifts were placed; one of them was called "secret chamber," because the names of the donors as well as those of the poor who received relief from such gifts were kept secret.

Ch. vi.: Occurrence of the number thirteen in connection with the Sanctuary; the thirteen jars, thirteen tables, and thirteen obeisances made in thirteen different places therein; where the Ark of the Covenant was concealed; once a priest in doing some work noticed that a certain part of the floor was different from the rest; when he mentioned the fact to his colleagues, he was immediately stricken dead, whereupon they perceived that the Ark was concealed below that portion.

Ch. vii.: Regulations regarding the disposal of money, meat, or cattle found in the Sanctuary at Jerusalem or in the vicinity of that city; seven regulations issued by the court ("bet din") in reference to sacrifices and to dedicated objects.

Ch. viii.: Regulations regarding the cleanness or uncleanness of saliva, and of vessels and slaughtering-knives found in Jerusalem; purification of the curtain of the Temple when defiled in any way; value of the curtain before the Sanctuary; the half-shekel tax and the offering of the firstlings of the fruit ceased with the destruction of the Temple.

Tosefta and Gemara.

The Tosefta on this treatise is divided into three chapters, and contains many interesting additions and supplements to the Mishnah. Noteworthy is the discussion of the question whether the Ark of the Covenant was taken to Babylon or whether it was concealed in the ground below the spot where it had stood in the Sanctuary (ii. 18); regulation regarding the time of apprenticeship which the Levites were required to serve in order to become qualified to enter into the Temple service (iii. 26).

The Babylonian Talmud having no Gemara to this treatise, the Palestinian Gemara is printed in the editions. The latter contains, besides comments on the Mishnah, many sentences and haggadic interpretations, as well as legends and myths. Some of the sentences may be quoted here: "The pious and the sages need no monuments; for their wise sayings and noble deeds commemorate them forever in the minds of men" (ii. 7). "If the sentence of a dead sage is repeated, his lips move in the grave" (*i.e.*, he speaks though no longer living; *ib.*). "When David was about to build the Temple, God asked him, 'For what is the Temple intended? For the purpose of bringing sacrifices to Me there? I prefer the exercise of right and justice to all sacrifices'" (Prov. xxi. 3) (*ib.*). "R. Meïr said: 'Whoever lives in Palestine, speaks Hebrew, observes the laws of purification, and reads the "Shema'" every morning and evening is sure of participating in the future life'" (iii. 5, end). There is also an interesting criticism of persons who spend large sums in erecting buildings for academies, though this money might be employed to better advantage in aiding the students (v. 15, end).

W. B. J. Z. L.

SHEKANZIB (שכנציב): Small town near Nehardea, in Persia, perhaps identical with Al-Zib on the Tigris, and possibly with זיפתא ('Er. 64a, MS. reading). According to M. Ḳ. 28b, its women were noted for the beautiful songs of mourning which they sang at burials. Rabbi Judah ha-Nasi refused to allow his children to live there because it was a town of mockers (Pes. 112b); but Rab Naḥman married a woman of Shekanẓib (Yeb. 37b). Sherira Gaon states in his letter (in Neubauer, "M. J. C." i. 29) that Rabba bar Abuha fled to that town when Papa ben Naẓar captured Nehardea.

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J. S. O.

SHEKEL (שקל): Name of (1) a weight and of (2) a silver coin in use among the Hebrews.

1. Weight: It has long been admitted that the Israelites derived their system of weights and coins from the Babylonians, and both peoples divided the talent (ככר) into 60 minas (מנה), each mina consisting of 60 shekels, so that the talent contained 3,600 shekels. This division into 3,600 shekels is generally supposed to be implied in Ezek. xlv. 12 (comp. Riehm, "Handwörterbuch," p. 509), but the inference is incorrect, for the passage is almost certainly corrupt (comp. Smend, Cornill, and Krätzschmar, *ad loc.*). In fact, it actually states that the mina contained 50 shekels, which would make the talent equal to 3,000 shekels, so that a mina equals 818.6 grams, and a talent equals 49.11 kilograms. A similar talent is found among other peoples, for the Greeks and Persians likewise divided the mina into 50 shekels, while the division of the talent into 60 minas was universal. This division into 50 is evidently a consequence of the conflict of the decimal and the sexagesimal system, the Egyptian influence making itself felt side by side with the Babylonian.

It may possibly be inferred from Ezek. xlv. 12 that in the exilic period and the time which immediately preceded it the division of the mina into 50 shekels became customary among the Jews, and that this was simultaneous with the division of the shekel into 20 gerahs (גרה), since this coin is mentioned only in Ezekiel and in the Pentateuch (Ex. xxx. 13; Lev. xxvii. 25; Num. iii. 47). In the pre-exilic period half-shekels (בקע) and quarter-shekels are mentioned, while in the Pentateuch the Temple tax was determined according to the "shekel of the sanctuary," which was equal to 20 gerahs. The meaning of the phrase "shekel of the sanctuary" is uncertain, but at all events there is no justification for the rabbinical assumption that in addition to it there was also a common shekel of one-half its value, for there are no references whatever to the latter. It is possible, however, that the "shekel of the sanctuary" may be contrasted with the smaller silver shekel, and that it may have received its name from the fact that the standard weight was kept in the Temple.

2. Coin: The shekel was the unit of coinage as well as of weight, and the pieces of metal which served for currency were either fractions or multiples of the standard shekel. As already noted, the struggle of the Egyptian decimal and the Babylonian sexagesimal system for supremacy was especially evident in the gold and silver weights, and the fact that the mina of 50 shekels became the standard was probably due to Phenician influence. The gold shekel was originally $\frac{1}{60}$ of the weight of the mina, and the silver shekel, which was intended to correspond in value to the gold one, should consequently have been $\frac{40}{3} \times \frac{1}{60} = \frac{2}{9}$ of the weight of the mina, since the ratio between gold and silver had gradually become as 40 to 3. Since this shekel could not have been commonly used as currency, however, a demand arose for a smaller coin of practical size, which might be made either by dividing the silver equivalent of the gold shekel into ten parts, thus giving a silver shekel of $\frac{2}{90} = \frac{1}{45}$ of the weight of the mina, or by dividing the silver equivalent into fifteen parts, giving a silver shekel of $\frac{2}{9 \times 15} = \frac{2}{135}$ of the weight of the mina. When the decimal system had become established the gold and the silver mina each were reckoned at 50 of these shekels. Hence there were (1) the Babylonian silver mina, equal to $\frac{50 \times 1}{45} = \frac{10}{9}$ of the weight of the mina, and (2) the Phenician silver mina, equal to $\frac{50 \times 2}{135} = \frac{100}{135} = \frac{20}{27}$ of the weight of the mina.

In the original Babylonian silver currency the silver shekel was divided into thirds, sixths, and twelfths, while in the Phenician currency it was divided into halves, fourths, and eighths. These Phenician silver shekels were current among the Jews also, as is shown by the fact that the same division is found among them, a quarter of a shekel being mentioned in I Sam. ix. 8, while a half-shekel is mentioned as the Temple tax in the Pentateuch. The extant shekels of the Maccabean period vary between 14.50 and 14.65 grams, and are thus equivalent to $\frac{2}{135}$ of the great "common" Babylonian mina —14.55 grams. The mina was equivalent, therefore, to 725.5 grams, and the talent to 43.659 kilograms. The Babylonian shekel, which was equal to $\frac{10}{9}$ of the weight of the mina, was introduced in the Persian time, for Nehemiah fixed the Temple tax at a third of a shekel. This Persian monetary system was based on the small mina, its unit being the siglos, which was equal to one-half of the Babylonian shekel, its ratio to the Jewish shekel being 3 to 8. It was considered the hundredth instead of the fiftieth part of the mina, and weighed between 5.61 and 5.73 grams, while the mina weighed between 565 and 573 grams, and the talent between 33,660 and 34,380 kilograms.

In the Maccabean period the Phenician silver shekel was again current, the Temple tax once more being a half-shekel (Matt. xvii. 24-27, R. V.). See NUMISMATICS.

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E. G. H. W. N.

SHEKINAH (שכינה; lit. "the dwelling"): The majestic presence or manifestation of God which has descended to "dwell" among men. Like MEMRA (= "word"; "logos") and "Yeḳara" (*i.e.*, "Kabod" = "glory"), the term was used by the Rabbis in place of "God" where the anthropomorphic expressions of the Bible were no longer regarded as proper (see ANTHROPOMORPHISM). The word itself is taken from such passages as speak of God dwelling either in the Tabernacle or among the people of Israel (see Ex. xxv. 8, xxix. 45-46; Num. v. 3, xxxv. 34; I Kings vi. 13; Ezek. xliii. 9; Zech. ii. 14 [A. V. 10]). Occasionally the name of God is spoken of as descending (Deut. xii. 11; xiv. 23; xvi. 6, 11; xxvi. 2; Neh. i. 9). It is especially said that God dwells in Jerusalem (Zech. viii. 3; Ps. cxxxv. 21; I Chron. xxiii. 25), on Mount Zion (Isa. viii. 18; Joel iv. [A. V. iii.] 17, 21; Ps. xv. 1, lxxiv. 2), and in the Temple itself (Ezek. xliii. 7). Allusion is made also to "him that dwelt in the bush" (Deut. xxxiii. 16, שכני סנה); and it is said that "the glory of the Lord abode upon Mount Sinai" (Ex. xxiv. 16). The term "Shekinah," which is Hebrew, whereas "Memra" and "Yeḳara" are Aramaic, took the place of the latter two in Talmud

In the Targumim.

and Midrash, and thus absorbed the meaning which they have in the Targum, where they almost exclusively occur. Nevertheless the word "Shekinah" occurs most frequently in the Aramaic versions, since they were intended for the people and were actually read to them, and since precautions had therefore to be taken against possible misunderstandings in regard to the conception of God. The word "dwell" in the Hebrew text is accordingly rendered in the Targumim by the phrase "let the Shekinah rest" (*e.g.*, Ex. xxv. 8; xxix. 45, 46; Num. v. 3, xxxv. 34; Deut. xxxii. 10 [R. V. "he compassed him about"]; Ps. lxxiv. 2). Onḳelos translates "Elohim" in Gen. ix. 27 by "Shekinah"; and wherever the person, the dwelling, or the remoteness of God is mentioned, he paraphrases by the same word (Num. xiv. 14, 42; xvi. 3; xxxv. 34; Deut. i. 42, iii. 24, iv. 39, vi. 15, vii. 21, xxiii. 16, xxxi. 17); so too, wherever the Name occurs, he substitutes for it the term "Shekinah" (Deut. xii. 5, 11, 21), and "presence" or "face" is translated the same way (Ex. xxxiii. 14–15; Num. vi. 25; Deut. xxxi. 17–18; see Maybaum, "Anthropomorphien," etc., pp. 52–54). Targ. pseudo-Jonathan and Yerushalmi adopt a like system, as in Ps. xvi. 8, lxxxix. 47, Lam. ii. 19, and Cant. vi. 1 (*ib.* pp. 64 *et seq.*). Where the text states that God dwells in the Temple above the cherubim (as in Hab. ii. 20; I Sam. iv. 4; II Sam. vi. 2; I Kings viii. 12, 13; xiv. 21; Ps. lxxiv. 2), or that God has been seen (Isa. vi. 6 *et seq.*; Ex. iii. 6; Ezek. i. 1; Lev. ix. 4), the Yerushalmi has "Shekinah"; and even where it describes God as abiding in heaven, the same word is used (Isa. xxxiii. 5; Deut. iii. 24, iv. 39). This statement holds true also of allusions to His remoteness or to the hiding of His face (Hos. v. 6; Isa. viii. 17, xlv. 15; Hastings, "Dict. Bible," iv. 488b). The Temple is called the "house of the Shekinah" (Targ. Onḳ. to Deut. xii. 5; Ps. xlix. 15, cviii. 8); and the term likewise occurs in connection with "glory" ("yeḳara"; Ruth ii. 12; Cant. iii. 6, iv. 6, v. 6; Ps. xliv. 25, lxviii. 19, cxv. 16; Jer. xix. 18) and with "holiness" (Cant. i. 10, ii. 2, iii. 2, vi. 1; Ps. lxxiv. 12, lxxxvi. 3).

In the Apocrypha and New Testament.

Since the Shekinah is light, those passages of the Apocrypha and New Testament which mention radiance, and in which the Greek text reads *δόξα*, refer to the Shekinah, there being no other Greek equivalent for the word. Thus, according to Luke ii. 9, "the glory of the Lord [*δόξα Κυρίου*] shone round about them" (comp. II Peter i. 17; Eph. i. 6; II Cor. iv. 6); and it is supposed that in John i. 14 and Rev. xxi. 3 the words *σκηνοῦν* and *σκηνή* were expressly selected as implying the Shekinah. The idea that God dwells in man and that man is His temple (*e.g.*, Col. ii. 9; II Cor. vi. 16; John xiv. 23) is merely a more realistic conception of the resting of the Shekinah on man.

Nature of the Shekinah.

Maimonides ("Moreh," i. 28 [Munk's translation, "Guide des Egarés," i. 58, 73, 88, 286, 288; iii. 43, 93]; Maybaum, *l.c.* pp. 5, 34) regarded the Shekinah, like the Memra, the Yeḳara, and the Logos, as a distinct entity, and as a light created to be an intermediary between God and the world; while Naḥmanides (Maybaum, *l.c.*), on the other hand, considered it the essence of God as manifested in a distinct form. So in more modern times Gfrörer saw in "Shekinah," "Memra," and "Yeḳara" independent entities which, in that they were mediators, were the origin of the Logos idea; while Maybaum, who was followed by Hamburger, regarded the Shekinah merely as an expression for the various relations of God to the world, and as intended to represent: (1) the dwelling of God in the midst of Israel; (2) His omnipresence; (3) His personal presence, etc. (Maybaum, *l.c.* pp. 51–54). That the Shekinah was not an intermediary is shown by the Targum to Ex. xxxiii. 15, xxxiv. 9 (Maybaum, *l.c.* pp. 5, 34), where the term "Shekinah" is used instead of "God." The word often occurs, however, in connections where it can not be identical with "God," *e.g.*, in passages which declare that "the Shekinah rests," or, more explicitly, that "God allows His Shekinah to rest," on such a one. In short: in the great majority of cases "Shekinah" designates "God"; but the frequent use of the word has caused other ideas to be associated with it, which can best be understood from citations. In this connection the statements of the Talmud and Midrash are more characteristic than those of the Targumim, because they were spontaneous and were not made with reference to the text of the Bible. The Shekinah is frequently mentioned, even in the very oldest portions; and it is wholly unjustifiable to differentiate the Talmudic conception thereof from the Targumic, as has been attempted by Weber, although absolute consistency is observed neither in Targum, nor in Talmud and Midrash, since different persons have expressed their views therein.

Appearances of the Shekinah.

Jose (*c.* 150) says: "The Shekinah never came down to earth, nor did Moses and Elijah ever ascend to heaven, since it is said. Ps. cxv. 16: 'The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men'" (Suk. 5a, above). The Shekinah is here identical with YHWH. This view was, however, challenged even in the Talmud. Ab. R. N. xxxviii. says: "The Shekinah descended to earth, or will have descended, ten times (as to the tenth see Schechter's note, Recension A, *ad loc.*): to the garden of Eden (Gen. iii. 8); when the Tower of Babel was built (*ib.* xi. 5); to Sodom (*ib.* xxi.); to Egypt (Ex. iii. 8); to the Red Sea (II Sam. xxii. 10); upon Sinai (Ex. xix. 10); in the pillar of cloud (Num. xi. 25); to the Sanctuary (Ezek. xliv. 2); and it will again descend at the time of Gog and Magog (Zech. xiv. 4). The Shekinah appeared also in the burning bush (Ex. R. ii.), and it was everywhere (B. B. 25a). Two arks came up out of Egypt with Israel: one containing the Shekinah, and the other the body of Joseph (Soṭah 13a). Canaan was the only land worthy of the Shekinah, which rested in the territory of Benjamin (Mek., ed. Friedmann, p. 31a; Zeb. 54b); the country beyond the Jordan was not worthy thereof (Num. R. vii.). Although the Shekinah was enthroned in heaven, it observed and scrutinized mankind (Ex. R. ii.). The Tabernacle was erected in order that the Shekinah might dwell on earth (Num. R. xii.); and it actually entered the Holy of Holies (Sanh. 103b). Wheresoever the Israelites went in exile the Shekinah accompanied them; and when they were redeemed it likewise was released (Meg. 29a; see also R. H. 3a; B. Ḳ. 25a; Zeb. 118b; Soṭah 5a; Shab. 67a).

Those on Whom the Shekinah Rested.

The Shekinah was one of the five things lacking in the Second Temple (Targ. to Hag. i. 8; Yer. Ta'an. 65a, and parallel passages). Shunning the Gentiles, it rested solely among the Israelites (Shab. 22b), and even there only when they numbered at least 2,002 myriads (Ber. 7a; Yeb. 64a; B. B. 15b; comp. Sanh. 105b), confining itself solely to those of this multitude who were of pure and therefore aristocratic lineage (Ḳid. 70b) and who were wise, brave, wealthy, and tall (Shab. 92a; comp. Ned. 38a); but even for such it would not descend into an atmosphere of sadness (Shab. 30b and parallel passages), since there can be no sorrow in the presence of God (Ḥag. 5b); nor should one pray in a sorrowful frame of mind (Ber. 31a).

The polemic attitude which the conception of the Shekinah betrays toward the founder and the ideal of Christianity is unmistakable. The Shekinah rested upon the priests even if they were unclean (Yoma 56b); and if it was lacking, none approached them for an oracle (*ib.* 75b). Prominent doctors of the Law were considered worthy of the Shekinah, but both their generation (*i.e.*, their contemporaries) and their place of residence (*i.e.*, in a foreign land) deprived them of its presence (Suk. 28a; B. B. 60a; Soṭah 48b; M. Ḳ. 25a). In all these statements the Shekinah is identical with the Holy Spirit. It was received by thirty-six pious persons (Suk. 45b), a number which recalls the thirty-six nomes of Egypt and their gods. The Shekinah was also believed to be a protection, as is still the case in the night prayer: "on my four sides four angels, and above my head the Shekinah of God" (comp. Ḳid. 31a). The Shekinah is found at the head of the sick (Shab. 12b) and at the right hand of man (Targ. to Ps. xvi. 8). Pharaoh's daughter saw it at the side of Moses (Soṭah 11a; comp. Targ. to Judges vi. 13), and it spoke with the prophet Jonah twice (Zeb. 98a), with Adam, with the serpent (Bek. 8a; Shab. 87a; Pes. 87b *et passim*), and with others.

To Whom Does the Shekinah Appear?

Unsullied thoughts and pious deeds render one worthy of the Shekinah, which is present when two are engaged with the Torah (Ab. iii. 3), when ten pray (Ber. 6a; Ab. 3, 9), and when the mysticism of the MERKABAH is explained (Ḥag. 14b); and it is likewise attracted by the study of the Law at night (Tamid 32b); the reading of the "Shema'" (Shab. 57a); prayer (B. B. 22a); hospitality (Shab. 127a; Sanh. 103b); benevolence (B. B. 10a); chastity (Derek Ereẓ i.); peace and faithfulness in married life (Soṭah 17a); and similar deeds and qualities (Ket. 111a; Ber. 67a; Men. 43b; Sanh. 42b; Yer. Ḥag. i. *et passim*). Sins, on the other hand, cause the Shekinah to depart (Targ. to Isa. lvii. 7; Jer. xxxiii. 5 *et passim*). It inspires correct judgment in upright judges (Sanh. 7a), while unrighteous magistrates cause it to depart (Shab. 139a). It appeared on the day on which the Tabernacle was first erected (Num. R. xiii.). Before the Israelites sinned the Shekinah rested on every one; but when they did evil it disappeared (Soṭah 3b). In like manner it departed from David when he became leprous (Sanh. 107a). Among the transgressions which have this result are the shedding of blood (Yoma 84b) and idolatry (Meg. 15b; others are cited in Soṭah 42a; Kallah, end; Ber. 5b, 27b; Shab. 33a; and Sanh. 106a). Whosoever sins in secret or walks with a proud and haughty bearing "crowds out the feet of the Shekinah" (Ḥag. 16a; Ber. 43b; comp. *ib.* 59a).

The Shekinah as Light.

The Hellenists, both Jews and Gentiles, characterized the god of the Jews as unseen, and translated the TETRAGRAMMATON by "invisible" (ἀόρατος). In like manner Ḥag. 5b declares that "God sees, but is not seen," although כבוד was rendered by δόξα ("glory"), even in the Septuagint (Deissmann, "Hellenisirung des Semitischen Monotheismus," p. 5). According to this view, the Shekinah appeared as physical light; so that Targ. to Num. vi. 2 says, "YHWH shall cause His Shekinah to shine for thee." A Gentile asked the patriarch Gamaliel (*c.* 100): "Thou sayest that wherever ten are gathered together the Shekinah appears; how many are there?" Gamaliel answered: "As the sun, which is but one of the countless servants of God, giveth light to all the world, so in a much greater degree doth the Shekinah" (Sanh. 39a). The emperor (Hadrian) said to Rabbi Joshua b. Hananiah, "I desire greatly to see thy God." Joshua requested him to stand facing the brilliant summer sun, and said, "Gaze upon it." The emperor said, "I can not." "Then," said Joshua, "if thou art not able to look upon a servant of God, how much less mayest thou gaze upon the Shekinah?" (Ḥul. 60a). Rab Sheshet (*c.* 300) was blind, and could not perceive when the Shekinah appeared in the Shaf we-Yatib synagogue of Nehardea, where it rested when it was not in the synagogue at Huzal. In the former synagogue Samuel and Levi heard the sound of its approach and fled (Meg. 29a). The Shekinah tinkled like a bell (Soṭah 9b), while the Holy Spirit also manifested itself to human senses in light and sound. The Holy Spirit had the form of a dove, and the Shekinah had wings. Thus he who acknowledged God took refuge under the wings of the Shekinah (Shab. 31a; Sanh. 96a); and Moses when dead lay in its pinions (Sifre, Deut. 355; Soṭah 13b; Targumic passages in Maybaum, *l.c.* p. 65). The saints enjoy the light of the Shekinah in heaven (Ber. 17a, 64a; Shab. 30a; B. B. 10a).

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K. L. B.

SHELA: Babylonian teacher of the latter part of the tannaitic and the beginning of the amoraic period; head of the school ("sidra") at Nehardea (Yoma 20a; Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 28). When Abba Arika (Rab) visited Babylon, he once officiated as an expounder (amora) for R. Shela at his public lectures (Yoma *l.c.*). The school at Nehardea was named in honor of Shela; and its scholars were accordingly known as "Debe R. Shela."

With the exception of a mishnaic interpretation (Yoma 20a), none of Shela's teachings is known, although some of the sayings of his pupils, the Debe R. Shela, are mentioned in the Talmud (Pes. 39b; R. H. 23b; Giṭ. 52b; Ḳid. 43a).

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W. B. J. Z. L.

SHELAH: Youngest son of Judah by the daughter of the Canaanite Shuah; born in Chezib in the shephelah of Judah. His extreme youth at the time of the death of his brother Onan was the ostensible excuse alleged by his father for the refusal to permit him to marry his sister-in-law Tamar (Gen. xxxviii. 5-12). Shelah became the ancestor of many families (I Chron. iv. 21-23), as had been betokened, according to rabbinical interpretation, by his name (Gen. R. lxxxv. 5).

W. B. J. Z. L.

SHELIAḤ ẒIBBUR: Congregational messenger or deputy or agent. During the time of the Second Temple it was the priest who represented the congregation in offering the sacrifice, and who, before the close of the service, pronounced the priestly benediction. Similarly the high priest on the Day of Atonement, after having confessed his own sins and those of his house, offered the confession of sins and the prayer of atonement for the whole people. When the Synagogue substituted prayers for the sacrifices, the function of the priest was assumed by the sheliaḥ ẓibbur. He offered the prayers for all while the congregation listened in silence; and its participation in the service consisted in responding "Amen" after every benediction (Rashi on Suk. 38b). For this reason he was called "ḳaroba," *i.e.*, "he who offers" (Yer. Ber. i. 3c; Lev. R. xx.; Comp. Yer. Ber. iv. 8b). The function of the sheliaḥ ẓibbur was regarded as a most honorable one, and it was delegated only to the worthiest men of the congregation. In Talmudic times such distinguished men as R. Akiba, R. Eliezer, R. Alexander, and R. Eleazar b. Simeon acted in this capacity.

The term Ḥazzan was not used for the sheliaḥ ẓibbur until the sixth century, when the reading of prayers before the congregation became a profession to which a salary was attached. Since that time more attention has been often paid to the sweetness or pleasantness of the reader's voice than to his superior character, dignity, and scholarship.

A. M. Lan.

SHEM.—Biblical Data: The eldest of Noah's sons, according to the position and sequence of the names wherever all three are mentioned together; *e.g.*, "and Noah begat Shem, Ham, and Japheth" (Gen. v. 32). In the table of nations in Gen. x., however, Shem and his posterity are placed last, probably because the compiler of that record expected to trace his descendants far down into history, while those of the other two sons were confined to early ages. Shem's prominence among the peoples of pre-Christian times may be partially suggested by the ethno-geographical table of Gen. x. For descendants see Semites.

E. G. H. I. M. P.

——**In Rabbinical Literature:** Although Shem is unanimously declared by the Rabbis to have been the youngest son of Noah (comp. Japheth in Rabbinical Literature), yet he is always named first, being the most important of the three brothers. Indeed, he was born circumcised; he was the ancestor of Abraham, Isaac, and Jacob; he was priest and prophet; and he was one of the eight righteous who are mentioned twice in Gen. xi. 10 and who were allotted a portion both in this world and in the world to come (Sanh. 69b; Tan., Yelammedenu, Noaḥ; Midr. ha-Gadol on Gen. ix. 18, xi. 10, ed. Schechter, cols. 142, 186). Shem is styled "the great one" ("Shem rabba"; Sanh. 108b). According to Gen. R. xxx. 6, it was Shem who offered the sacrifices on the altar after Noah came out of the ark (comp. Gen. viii. 20), as the latter, having been crippled by the lion (see Noah in Rabbinical Literature), was unfit for the priestly office. Noah gave to Shem the priestly garments which he had inherited from Adam (Num. R. iv. 6). Shem is extolled by the Rabbis for his filial devotion in covering his father's nakedness (Gen. ix. 23). Although his brother Japheth assisted in this praiseworthy act, it was Shem who suggested and began it, his brother not arriving on the scene until Shem was already on his way with the garment. Therefore Noah, in blessing these two sons (*ib.* verse 27), declared, so the Rabbis think, that the Shekinah was to dwell only in the tents of Shem (Yoma 10a; Tan., Noaḥ, 21; Gen. R. xxxvii. 9; comp. Jubilees, vii. 9, where it is said that the garment was Shem's). Shem's reward for this deed is seen in the fact that the Jews, his descendants, cover themselves with the ṭallit and phylacteries, and remained untouched when the Assyrians, who also were descendants of Shem, were destroyed by an angel in the time of Hezekiah (Tan., Yelammedenu, *l.c.*; Ex. R. xviii. 5).

The Most Important Son of Noah.

The Rabbis identify Shem with Melchizedek, King of Salem, who is termed "a priest of the Most High," and who came to meet Abraham after the latter had defeated the four kings led by Chedorlaomer (Gen. xiv. 18-20). According to this account, Shem, as a priest, came to Jerusalem (with which Salem is identified by the Rabbis), of which city he became king, it being the proper place for the establishment of the cult of Yhwh. He went to meet Abraham to show him that he was not angry with him for having killed the Elamites, his descendants (Midr. Agadah on Gen. *l.c.*). Shem, however, forfeited the priesthood by mentioning in his blessing Abraham's name before that of God, so that God took his office from him and gave it to Abraham (Ned. 32b; Pirḳe R. El. xxvii.). According to the Midrash Agadah (*l.c.*), Shem himself asked God to give the priesthood to Abraham, as he, in his prophetic capacity, knew that he (Shem) would have no children eligible for the sacerdotal office. Contrary to the Pirḳe R. El. and Gen. R. (xliii. 10), the Midrash Agadah explains that it was Shem who gave tithes to Abraham, showing that he recognized him as priest (see Gen. R. xliii. 7). The Rabbis point out that in certain cases Shem ranked as the equal of Abraham; so that the latter was afraid lest Shem might be angry at him for having slain the Elamites and might curse him (Gen. R. xliv. 8; Tan., Lek Leka, 19). In another instance God made a compromise between Shem and Abraham, namely, with regard to the name of the Holy City, the place of the Temple, which Abraham had called "Jireh" (Gen. xxii. 14; see Jehovah-jireh) and which Shem had called "Salem." God united both names; and thus arose the name "Jerusalem" (Gen. R. lvi. 16).

Legends.

Shem is supposed by the Rabbis to have established a school ("bet ha-midrash") in which the Torah was studied, and among the pupils of which was Jacob. Later, Shem was joined by Eber; and the school was called after both of them. Besides, the school was the seat of a regular bet din which promulgated the laws current in those times. Thus Esau was afraid to kill Jacob, lest he should be condemned by the bet din of Shem and Eber. The bet din of Shem proclaimed the prohibition of and the punishment for adultery; and according to this law Judah condemned Tamar to be burned ('Ab. Zarah 36b; Gen. R. lxiii. 7, lxvii. 8). Shem's bet din was one of the three in which the presence of the Shekinah was manifested (Mak. 23b). At Abraham's death Shem and Eber marched before his bier; and they indicated the place that was suitable for his burial (Gen. R. lxii. 6, according to the emendation of the text in Yalḳ., Gen. 110). At the division of the earth among the three sons of Noah, Shem's lot consisted of twenty-six countries, thirty-three islands, twenty-six out of seventy-two languages, and six out of sixteen scripts. Thus Shem took one script more than either of his two brothers; and this was the Hebrew script, in which the Torah was written. The other five were Egyptian, Libyan, Assyrian, Chaldean, and Guṭazaki (Guzarati ?) (Midr. ha-Gadol on Gen. x. 32, col. 182).

W. B. M. Sel.

——**Critical View:** Shem is not an individual, in the sense that one person by that name came forth with his father and brothers from the ark, and had a share in the scene described in Gen. ix. 18-27. Neither does the name in itself suggest geographical or racial entities. It recalls more probably some ethnic deity that had become the "heros eponymus" of his worshipers. As it now occurs, the name has no theophorous character; but it has been suggested that "Shem" must be considered a corruption or abbreviation of a name similar to Shemu'el (see Samuel), the element "Shem" meaning "son" in the combination. This suggestion—though none of the critics seems to have noticed it—receives a strong degree of probability from the blessing spoken over Shem (*ib.* verse 26). There is no doubt that the pointing of the text is incorrect. Budde proposes to omit the אלהי (which Grätz would read "ohole" = "tents"), and then vocalize: "Beruk Yhwh Shem" = "Shem is blessed of Yhwh." This would at once place this "blessing" in the category, so numerously represented in Genesis, of name oracles. From the oracle the name is readily reconstructed as "Shemaiah" or "Shemu'el," the "Elohe Shem" in the text indicating the latter possibility.

These oracles are always the primary elements from which the legend in which they are found embedded is a development. That Japheth also originally had a theophorous form is indicated in the oracle spoken concerning him (Gen. ix. 27; comp. the name פתואל). It is plain that Canaan should not appear in this group. Ham is the brother of Shem; and it was he who committed the unseemly deed. The substitution of Canaan for Ham is secondary. The curse upon him (Canaan) displays the temper of the centuries when Yhwh and Baal were struggling for the ascendency (see Elijah). As Shem represents Yhwh, he is proclaimed the master, while Canaan is doomed to servitude. As Israel is the people of Yhwh, Shem(yahu), *i.e.*, "the *son* [of Yhwh]," naturally must be Israel's progenitor. In substance this is also the explanation of those scholars who reject the suggestion that "Shem" is a name like "Shemu'el." They read into "Shem" the signification of "prominence," "mastership." The people descended from Shem is thus the master people destined to "lord it" over Canaan, the slave people committing such dire atrocities as are hidden in the legend of Noah's exposure. According to Budde, Japheth—which name means "beauty"—represents the Phenicians, while Canaan, signifying "lowness," "vulgarity," represents the aboriginal population of Palestine. Thus this triad would result: lordship (Shem), beauty (Japheth), and meanness (Canaan).

In the table given in Gen. x. 1-xi. 9 Shem is recorded as the father of five sons, among whom are named some that are not Semites. This catalogue, however, is geographical and not ethnic. In this list of Shem's descendants (*ib.* x.) verses 22 and 23 are assigned to P, verse 24 to R, and verses 25-30 to J. In the last-mentioned passage the tendency to connect Shem and Eber is patent. See Semites.

E. G. H.

SHEM HA-MEFORASH (Hebrew, שם המפורש): Ancient tannaitic name of the Tetragrammaton. The exact meaning of the term is somewhat obscure; but since the Tetragrammaton is called also "Shem ha-Meyuḥad" (שם המיוחד), it may be assumed that "meyuḥad" is used elsewhere in the terminology of the tannaitic schools as a synonym for "meforash," both words designating something which is distinguished by a characteristic sign from other objects of its kind (see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," p. 71). In connection with "shem" (= "the name [of God]"), both terms mean also "preeminent." "Shem ha-Meforash," therefore, denotes the name of God which differs from all the other names applied to Him, and is, consequently, the excellent name, the Tetragrammaton. In the old exegesis of Num. vi. 27 ("my name") one version (Sifre *ad loc.*) has "Shem ha-Meforash"; the other (Soṭah 38a), "Shem ha-Meyuḥad." Further explanations of the term are given by the authorities cited in the bibli-

Meaning of Term.

ography of this article. In the tannaitic halakah, in the first place, this designation of the Tetragrammaton is found, as already stated, in the note on Num. vi. 27, while the Mishnah (Soṭah vii. 6; Tamid vii. 2) says, in conformity with this interpretation: "In the Sanctuary the name of God [in the three blessings, Num. vi. 24-26] is to be pronounced in the Priestly Benediction as it is written [יהוה]; but outside the Sanctuary it must be given the paraphrastic pronunciation [אדני]." The high priest spoke the name of God on the Day of Atonement in his recitation of Lev. xvi. 30 during the confession of sins; and when the priests and the people in the great hall heard him utter the "Shem ha-Meforash," they prostrated themselves and glorified God, saying: "Praised be the glorious name of His kingdom for ever and ever" (Yoma vi. 2). When a very young priest, the well-known tanna Ṭarfon witnessed this ceremony; and he declares that the high priest uttered the holy name of God so that his voice was merged in the song of the priests (Yer. Yoma 40d, below; Ḳid. 71a; Eccl. R. iii. 11), although it was believed that when, at this point in the ritual, the priest pronounced the name of God he was heard as far as Jericho (Tamid iii. 7; comp. Yoma 39b). Ṭarfon's account, that the voice of the high priest was drowned by the song of the other priests, also confirms the synchronous statement (Yer. Yoma 40b) that in former times the high priest uttered the Name with a loud voice, but that subsequently, when immorality had become more and more prevalent, he lowered his voice lest the Name should be heard by those unworthy to hear it.

Mode of Utterance.

The mishnah (Berakot, end) mentions also an utterance of the Tetragrammaton outside the Sanctuary which was permitted and even commanded, saying that "it was ordained that the name of God should be used in the ordinary forms of greeting, which were the same as those exchanged between Boaz and the reapers [Ruth ii. 2], or the salutation of the angel to Gideon [Judges vi. 12]." According to Grätz ("Gesch." 2d ed., iv. 458), this injunction was given at the time of the Bar Kokba war, and the greeting, which contained the Tetragrammaton instead of the word "Adonai" (= "Lord"), was the shibboleth which distinguished the Jews from the Judæo-Christians, who regarded Jesus also as Lord. A haggadist of the third century, Abba bar Kahana, states (Midr. Teh. on Ps. xxxvi., end) that "two generations used the Shem ha-Meforash, the men of the Great Synagogue and those of the period of the 'shemad' [the Hadrianic persecution]." According to Sanh. vii. 5, actual blasphemy is committed only when the blasphemer really pronounces the Tetragrammaton ("Shem ha-Meyuḥad": comp. Sifra, Emor, xix. [ed. Weiss, p. 104d]).

These details indicate that the long-sanctioned dread of uttering the Shem ha-Meforash was by no means without exceptions, and that the correct pronunciation was not unknown. Abba Saul (2d cent.) condemned the profanation of the Tetragrammaton by classing those "that speak the Name according to its letters" (יהוה) with those who have no part in the future world (Sanh. x. 1); and according to 'Ab. Zarah 17b, one of the martyrs of Hadrian's time, Hananiah b. Teradion, was burned at the stake because he so uttered the Name. A Palestinian amora of the third century (Mana the Elder) exemplified the apothegm of Abba Saul (Yer. Sanh. 28b, above) by the statement, "as, for instance, the Samaritans who swear"; he meant thereby that in their oaths the Samaritans pronounce the Tetragrammaton exactly as it is written. According to Theodoret, the Greek Church father, who flourished in the fifth century, they gave it the sound of Ἰαβέ (see Löw, "Gesammelte Schriften," i. 193).

The Shem ha-Meforash as an object of the esoteric knowledge of scholars appears in the statement of Johanan (Ḳid. 71a): "Once each week the sages give their pupils the Four-Lettered Name." A tannaitic passage in Yer. Yoma 40d, however, says: "In former times the Name was taught to all; but when immorality increased it was reserved for the pious," although this statement refers, according to the baraita in Ḳid. 71a, to teaching the Twelve-Lettered Name to the priests. It is related that in the fourth century the well-known haggadist Phinehas b. Ḥama refused the offer of a physician (or of a man by the name of Assi) of Sepphoris to "teach him the Name" (Yer. Yoma 40d), while another scholar of the same century offered to "transmit the Name" to the amora R. Ḥanina of Sepphoris, although this was not done (*ib.*). The curious anecdote is also told (*ib.*) that Samuel (a Babylonian amora of the third century) heard a Persian curse his son by using the Tetragrammaton (according to Eccl. R. iii. 11, however, it was a Persian woman who cursed her son). This story assumes that the Gentile had managed to obtain a knowledge of the Shem ha-Meforash, which was used like a magic formula (see Blau, "Das Altjüdische Zauberwesen," p. 129).

Objections to Pronouncing the Tetragrammaton.

The earliest instance of the dread of pronouncing the Tetragrammaton, and of the use of the paraphrasis "Adonai" instead, is found in the Septuagint rendering of Κύριος = "Lord." The Samaritans read the Four-Lettered Name as "Shema," the Aramaic equivalent of השם ("the Name"), which, even without the qualifying word, connotes the Shem ha-Meforash in the language of the Tannaim, as in the maxim of Abba Saul cited above. According to Josephus' paraphrase of Ex. iii., "God declared to him [Moses] His holy name, which had never been discovered to man before; concerning which it is not lawful for me to say any more" ("Ant." ii. 12, § 4). When Aquila made his Bible translation, which, in the spirit of Akiba's Biblical exegesis, adheres to the text with extreme rigidity, he could not follow the Septuagint, Κύριος being only a free paraphrase of the name of God. Since, therefore, he could not give an exact rendering he introduced the word bodily into his translation, writing it ΠΙΠΙ, a form which is found in the Hexaplar manuscripts of the Septuagint and is the representation in the Greek alphabet of the letters of יהוה read from left to right (see Swete, "Introduction to the Old Testament in Greek," p. 30; Nestle, in "Z. D. M. G." xxxii. 468, 500, 506).

The prohibition against pronouncing the Tetra-

Not Read as Written.

grammaton as written was based on Ex. iii. 15 by Abina, a Babylonian amora, who paraphrased the last words of that passage as follows: "'I am not read,' says God, 'as I am written; I am written with "yod," "he" [יהוה], and pronounced with "alef," "dalet" [אדני]'" (see Ḳid. 71a; Pes. 50a). This seems to be an old tannaitic midrash on Ex. iv. 15, to which Jacob bar Aḥa alludes in Yer. Sanh. 28b, above. In like manner the words לעלם (Ex. *l.c.*) and העלם (Eccl. iii. 11) were explained as referring to the non-utterance of the Tetragrammaton. In his interpretation of the latter passage, Ahabah b. Ze'era (4th cent.) says as follows: "Men slay one another—so saith God—even by pronouncing the paraphrasis of the Divine Name; what would they do if I should teach them the Shem ha-Meforash?" The miraculous power of this word, which was sometimes fatal in its might (see Zunz, "S. P." p. 145), is mentioned as early as the tannaitic haggadah. Thus, R. Nehemiah says that Moses killed the Egyptian (Ex. ii. 14) by pronouncing "the Name" over him (Lev. R. xxxii.; Ex. R. ii.); and he also answered the question to Ps. cxiv. 2 [A. V. 3], "What did the sea behold?" with the words, "It beheld the Shem ha-Meforash graven on Aaron's staff, and fled" (Pesiḳ. 140a; Midr. Hallel, in Jellinek, "B. H." v. 95). In a haggadic passage which occurs in several places, Simeon ben Yoḥai, another pupil of Akiba, mentions an ornament given to the Israelites at Mt. Sinai on which the Shem ha-Meforash was engraved (Cant. R. i. 4 *et passim*; see Bacher, "Ag. Tan." ii. 118), while a chain and a ring on which were inscribed the Name are mentioned in the legend of Solomon and Asmodeus (Giṭ. 68b). The "weapons of war" mentioned in Jer. xxi. 4 are the Tetragrammaton (Midr. Teh. on Ps. xxxvi., end); and Pirḳe R. El. xxxviii., end, states that Ezra, Zerubbabel, and Joshua pronounced the great ban on the Samaritans by means of the "mystery of the Shem ha-Meforash." According to Midr. Shemu'el xv. the scholars explained the words in Ex. iv. 28 as meaning that Moses revealed the Four-Lettered Name to Aaron. Phinehas b. Jair, one of the last tannaim, asked the question: "Why are the prayers of Israel not heard?" and answered it, according to Joshua b. Levi, thus: "Because they know not the mysteries of the Shem ha-Meforash" (Pesiḳ. R. 14.); but, according to Eleazar b. Pedat, the expression "halleluyah" (Ps. cxiii. 1 and frequently elsewhere) implies that God will be praised by His full name not in this world, but in the world to come (Midr. Teh. on Ps. cxiii.; comp. 'Er. 18b). In interpreting "and his name one" (Zech. xiv. 9), Naḥman b. Isaac, a Babylonian amora of the fourth century, said (Pes. 50a): "The future world is not like this world. Here the name of God is written יהוה and read אדני; there it is also read יהוה." The view that prayer is more effectual if the name of God is pronounced in it as it is written caused the scholars of Kairwan to address a question in the eleventh century to Hai Gaon with reference to the pronunciation of the Shem ha-Meforash, to which he answered that it might not be uttered at all outside the Holy Land (Hai Gaon, "Ṭa'am Zeḳenim," p. 55; see Löw, "Gesammelte Schriften," i. 204).

In the Cabala.

From the earliest times the Tetragrammaton has been an extremely important element in Jewish mysticism. According to the "Sefer Ḥanok" (in Jellinek, "B. H." ii. 117), it was Hillel who transmitted the name of God to the generations after Ezra, while Abbahu and Ze'era (3d and 4th cents.) and the "men of faith" ("anshe emunah") are mentioned as possessing this knowledge after Hillel. There are several other names, in addition to the Tetragrammaton, which are designated according to the number of their letters, as the Twelve-Lettered and the Forty-two Lettered Name (see Ḳid. 71a; Bacher, "Ag. Bab. Amor." pp. 17 *et seq.*), and the Seventy-two Lettered Name (see Lev. R. xxiii.; Gen. R. xliv.). The view became current that the high priest uttered on the Day of Atonement the Forty-two Lettered Name (Hai Gaon, *l.c.*), and it appears from two remarks of Rashi (on Sanh. 60a and on 'Er. 18b) that there was a general belief that the Forty-two Lettered Name was represented by the Shem ha-Meforash. Maimonides opposed this idea with the express statement that יהוה was the Shem ha-Meforash ("Yad," Yesode ha-Torah, vi. 2; *ib.* Tefillah, xiv. 10; *idem*, "Moreh," i. 62).

Among the earlier examples of the belief in the supernatural power of the Name may be mentioned the Chronicle of Ahimaaz ("Sefer Yuḥasin," ed. Neubauer, in "M. J. C." ii. 111 *et seq.*; comp. "R. E. J." xxxii. 147 *et seq.*), and the story related by Benjamin of Tudela that David Alroi completed a journey of twenty-one days in a single day by means of the Shem ha-Meforash ("Massa'ot," etc., ed. Grünhut, p. 74).

The Jewish philosophers of religion who discuss the Tetragrammaton include Judah ha-Levi ("Cuzari," iv. 1-3; see Kaufmann, "Gesch. der Attributenlehre," pp. 165 *et seq.*; Bacher, "Die Bibelexegese der Jüdischen Religionsphilosophen," p. 122), Abraham ibn Ezra (excursus in his commentary on Ex. iii. 15 *et passim*; see D. Rosin in "Monatsschrift," 1898, xlii. 156 *et seq.*), and Maimonides ("Moreh," i. 61; see Kaufmann, *l.c.* pp. 467 *et seq.*; Bacher, "Die Bibelexegese Moses Maimûni's," pp. 62 *et seq.*). See also BA'AL SHEM; NAMES OF GOD; TETRAGRAMMATON.

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W. B.

SHEM-ṬOB BEN ABRAHAM IBN GAON: Spanish Talmudist and cabalist; born at Soria, Spain, 1283; died, probably in Palestine, after 1330. From his genealogy given in the preface to his "Keter Shem-Ṭob," Azulai ("Shem ha-Gedolim," ii., *s.v.* "Keter Shem-Ṭob") concluded that "Gaon" must have been the proper name of one of Shem-Ṭob's ancestors. Zunz (in his "Zeitschrift für die

Wissenschaft des Judenthums," p. 137) and Geiger ("Jüd. Zeit." v. 397), however, suppose "Gaon" to be the Hebrew transliteration of "Jaen," indicating that Shem-Ṭob's family originally came from that Spanish city. After he had studied Talmud under Solomon b. Adret and Cabala under Isaac b. Todros (RIBaṬ, which is the abbreviation, Conforte declares in his "Ḳore ha-Dorot," p. 24b, of "R. Joseph b. Tobiah"), Shem-Ṭob betook himself to Palestine in the hope of finding in the Holy Land a more suitable place for cabalistic meditation. He sojourned for some time in Jerusalem, and then settled at Safed.

Settles in Safed.

At Safed Shem-Ṭob wrote the following works, of which only the first two have been published: (1) "Migdal 'Oz," a commentary on Maimonides' "Yad"; in this he defends Maimonides against the strictures of Abraham b. David. The part covering the first volume of the "Yad" was printed with the text at Constantinople in 1509; and parts of other volumes, also with the text, at Venice in 1524. Certain rabbis, Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 45b, Amsterdam, 1697) among them, ascribe the "Migdal 'Oz" to Yom-Ṭob b. Abraham (RITBA). (2) "Keter Shem-Ṭob" (Leghorn, 1839). (3) "Badde ha-Aron u-Migdal Ḥanan'el," a cabalistic work in five parts, finished in the month of Iyyar, 1325, and named by Shem-Ṭob after his traveling companion, Hananeel b. Azkara, who died before reaching his destination. (4) Supercommentary on Abulafia's "Ginnat Bitan," a cabalistic commentary on Genesis. (5) Commentary on Saadia Bekor Shor's cabalistic poem, which he quotes in his "Badde ha-Aron." (6) "Sefer ha-Pe'er," cabalistic treatise on phylacteries. De Rossi (Parma MS. No. 68, 8) declares the author's name to be doubtful, since the manuscript is anonymous; but Assemani ("Catalogue of Hebrew MSS. in the Vatican Library," No. 235) concludes that its author was Shem-Ṭob of Soria. (7) "Zibḥe Ẓedeḳ" and (8) "Rosh ha-Shalishim," mentioned in the "Badde ha-Aron," while in his "Keter Shem-Ṭob" (section "Yesode ha-Torah," ch. i.) Shem-Ṭob speaks in general terms of his "other works."

His "Keter Shem-Ṭob."

The "Keter Shem-Ṭob" is a supercommentary on and continuation of Naḥmanides' commentary (particularly on the cabalistic part) on the Pentateuch, from whose interpretations those of Shem-Ṭob differ in many places. Shem-Ṭob says in his preface that at first he had entitled his work "Sitre Setarim," and that he then revised it and gave it the title "Keter Shem-Ṭob," the work having been completed at Safed in 1315. Isaac b. Samuel of Acre, in his "Me'irat 'Enayim," violently attacks the "Keter Shem-Ṭob," saying that most of the author's theories are not those of the older cabalists, but are simply his own inventions. This work is printed at the end of Judah Koriat's "Ma'or wa-Shemesh" (Leghorn, 1839), where it is entitled "Perush Sodot ha-Torah"; and the preface has been published in Jehiel Ashkenazi's "Hekal Adonai" (Venice, n.d.) under the title "Perush Liḳḳuṭim."

In a manuscript containing piyyuṭim of various liturgists there is one written by a Shem-Ṭob b. Abraham, whom L. Dukes ("Orient, Lit." vi. 147 *et seq.*) supposes to be identical with the subject of this article. But Dukes seems to have distinguished between Shem-Ṭob b. Abraham and Shem-Ṭob of Soria, the author of the "Sefer ha-Pe'er." On the other hand, Conforte (*l.c.*), confusing Shem-Ṭob b. Abraham with Shem-Ṭob Ardotial, wrongly ascribes to the former the "widdui" (confession) recited on Yom Kippur in the Musaf prayer.

The following works are erroneously attributed to Shem-Ṭob b. Abraham ibn Gaon by Wolf ("Bibl. Hebr." iii., No. 2152) and by other bibliographers: "Keter Shem-Ṭob" (Venice, 1601), a collection of sermons, and "Ma'amar Mordekai" (Constantinople, 1585), a commentary on Esther, the author of both works being Shem-Ṭob Melammed; also a cabalistic treatise by an unknown author on the crowns ("taggin") of the letters.

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K. M. SEL.

SHEM-ṬOB DE CARRION. See SANTOB (SHEM-ṬOB) DE CARRION.

SHEM-ṬOB BEN ISAAC OF TORTOSA (known also as **Babi ha-Ṭorṭosi**): Spanish scholar and physician of the thirteenth century; born at Tortosa 1196. He engaged in commerce, and his business necessitated his traveling much both by sea and by land. Being once at Acre, he was reminded by its rabbi of his insufficient knowledge of the Jewish religion; and he left the city (1226), resolving to abandon commerce and to devote himself exclusively to rabbinical and scientific studies. He first studied at Barcelona under Isaac b. Meshullam; then he devoted himself to medicine; and after twenty years' study he became, as will be seen below, a skilful physician. He lived afterward in Montpellier, France, but chiefly at Marseilles, where he practised his profession.

Abandons Commerce for Rabbinics.

Shem-Ṭob's first work was his Hebrew translation, under the title of "Bi'ur Sefer ha-Nefesh," of Averroes' middle commentary on Aristotle's "De Anima." In the month of Elul, 1254, at the age of fifty-eight, he began the translation into Hebrew of Al-Zahrawi's "Kitab al-Taṣrif," a medical work in thirty books. He finished it at Marseilles in the month of Nisan, 1258, entitling it "Sefer ha-Shimmush." This translation is preceded by a long introduction, which forms a treatise in itself, and in which he deals with man as composed of four elements, and with the relation between diseases and the four seasons of the year. According to the superstitions of his time, he believed in the influence of the planets on man; and accordingly an entire treatise deals with astrology. His translation was undertaken with the view of spreading medical science among the Jews, so that they might not be dependent on Christian physicians (comp. 'Ab. Zarah ii. 2). The translation is not literal; and in this Shem-Ṭob departed from the method of the earlier translators. As to the various

Translates "Kitab al-Taṣrif."

names of diseases and medicaments, Shem-Ṭob employs all that he could find in the Bible and in Talmudic literature. Others he explains in a glossary. He also gives directions to physicians on the treatment of patients and the preparation of medicaments.

In 1264 Shem-Ṭob translated into Hebrew Al-Razi's "Al-Manṣuri," a work in ten treatises which that author had dedicated to Al-Manṣur. Shem-Ṭob states that he also transliterated many Arabic medical works in Hebrew characters in order that Jews might be able to read them. According to De Castro ("Biblioteca Española," i. 231), Shem-Ṭob of Tortosa was the author also of the "Pardes Rimmonim," which is generally attributed to Shem-Ṭob b. Isaac ibn Shaprut. De Castro concludes this from the date 1267, which is given in the Escorial manuscript of the work in question and which is a century earlier than the time of Shem-Ṭob ibn Shaprut.

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J. M. Sel.

SHEM-ṬOB (BEN JOSEPH) IBN SHEM-ṬOB. See Ibn Shem-Ṭob, Shem-Ṭob (ben Joseph ?).

SHEM-ṬOB IBN PALQUERA. See Falaquera (Palquera), Shem-Ṭob ben Joseph.

SHEMA': Initial word of the verse, or chapter, recited as the confession of the Jewish faith. Originally, the "Shema'" consisted only of the one verse, Deut. vi. 4 (see Suk. 42a; Ber. 13b); the regular "Shema'" in the liturgy, however, consists of three portions: Deut. vi. 4–9, xi. 13–21, and Num. xv. 37–41. The first verse, "Hear, O Israel: the Lord our God is one Lord," has ever been regarded as the confession of belief in the One God. The first of the three portions of the "Shema'" contains the command to love God with heart, soul, and might; to remember all commandments and instruct the children therein; to recite the words of God when retiring or rising; to bind those words on the arm and the head, and to inscribe them on the doorposts and on the city gates. The second portion contains the promise of reward for the fulfilment of the laws, and the threat of punishment for their transgression, with a repetition of the contents of the first portion. The third portion contains the law concerning the ẓiẓit, as a reminder that all the laws of God are to be obeyed, as a warning against following the evil inclinations of the heart, and, finally, in remembrance of the exodus from Egypt. The commandment to read the "Shema'" twice daily is ascribed by Josephus to Moses ("Ant." iv. 8), and it has always been regarded as a divine commandment (see, however, Sifre, Deut. 31 [ed. Friedmann, p. 72b, note 17]).

"Shema'" Ritual.

The reading of the "Shema'" morning and evening is spoken of in the Mishnah (Ber. i. 1–2) as a matter of course, and rests upon the interpretation of בשכבך ובקומך ("when thou liest down, and when thou risest up"; Deut. vi. 7). The school of Shammai takes it literally, saying that the evening "Shema'" shall be read in a reclining or resting posture, and that the morning "Shema'" shall be read standing; the school of Hillel asserts that it refers not to the posture, but to the times of reclining and rising. The time for reading the evening "Shema'" begins with twilight and ends four hours after, according to R. Eliezer, or at midnight, according to the "ḥakamim" (the majority of rabbis); or it lasts till the rise of the morning star, according to R. Gamaliel (Ber. i. 1–3). This difference of opinion rests on the interpretation of "lying down," as to whether it means the regular or the latest hour of retiring, or the whole time during which people usually sleep—that is, all night. Similarly, the time of reading the morning "Shema'" is fixed by the ḥakamim to begin at daybreak, when there is sufficient light to distinguish between purple and white, or to recognize a person, after a short acquaintance, at a distance of four ells, and to last until the sun's rays are seen. R. Joshua, however, extends the time until three hours of daylight have passed, because princes and men of leisure do not rise till then (*ib.*). Queen Helen of Adiabene fixed a gold candelabrum in front of the Temple, which reflected the first rays of the sun and thus indicated the time of reciting the "Shema'" (Yoma 37b).

The benedictions preceding and following the "Shema'" (Ber. i. 4) are credited to the members of the Great Assembly. They are of Essene origin (see Rapoport in his biography of Ḳalir), and were first instituted in the Temple liturgy (comp. Tamid v. 1).

Accompanying Benedictions.

The composition of the "Shema'" itself developed gradually. R. Judah b. Zabida, in explaining why the portion regarding ẓiẓit was incorporated, says that the Rabbis had proposed to add the chapter of Balak (referring especially to Num. xxiii. 18–24), but that they finally decided not to do so, because they thought the "Shema'" already sufficiently long, and they did not care to overburden the congregation (Ber. 12b).

According to the Talmud, the reading of the "Shema'" morning and evening fulfils the commandment "Thou shalt meditate therein day and night" (Josh. i. 8; Men. 99b). As soon as a child begins to speak his father is directed to teach him the verse "Moses commanded us a law, even the inheritance of the congregation of Jacob" (Deut. xxxiii. 4), and teach him to read the "Shema'" (Suk. 42a). The reciting of the first verse of the "Shema'" is called the "acceptance of the yoke of the kingship of God" (Ber. ii. 5). Judah ha-Nasi, being preoccupied with his studies, put his hand over his eyes and repeated the first verse in silence (Ber. 13a).

The response "Baruk Shem" ("Praised be the name of His glorified kingdom forever and ever") is ascribed to the patriarch Jacob by R. Joshua b. Levi, who says: "Jacob, just before he died, was about to reveal the 'end of days' to his children, when the Shekinah suddenly turned away from him. Jacob feared that perhaps some one of his children was unworthy. But they all exclaimed, 'Hear, O Israel: the Lord our God, the Lord is One,' by which they meant, 'In God we are all one'; whereupon Jacob responded, 'Baruk Shem'" (Pes. 56a; comp. Gen. R. xcviii.).

Cabalistic Views.

The first verse of the "Shema'" is recited aloud, first by the ḥazzan and then by the congregation, which responds with "Baruk Shem" in silence. Only on Yom Kippur is this response said aloud (comp. Zohar, Terumah, p. 133b). The remainder of the "Shema'" is read in silence. This custom was approved by R. Hai Gaon and R. Solomon b. Adret (Moses b. Isaac Alashkar, Responsa, No. 10, Sabbionetta, 1553); it is the Ashkenazic custom; but the Sephardim recite aloud the whole of the "Shema'" except the "Baruk Shem." Pronouncing the evening "Shema'," however, is not obligatory, though it is meritorious. The evening "Shema'" is based on the verse "Commune with your own heart upon your bed" (Ps. iv. 4). R. Isaac said: "Whoever reads the 'Shema'' on his couch is as one that defends himself with a two-edged sword." "Let them sing aloud upon their beds . . . a two-edged sword in their hand" (Ps. cxlix. 5-6). Rabina said: "Though one that is affrighted [in the night-time] sees nothing himself, his star [guardian angel] sees the apparition; his recourse is to read the 'Shema''" (Meg. 3a).

The Zohar, with reference to Num. xxviii. 24, says, "One shall, before lying down, sanctify the High Name with the 'Shema' Yisrael'" (Zohar, Balaḳ, p. 211a). R. Simeon b. Yoḥai said the "Shema'" preserves Israel from a foe. It was the battle-cry of the priest in calling Israel to arms against an enemy (Deut. xx. 3; Soṭah 42a). It is the last word of the dying in his confession of faith. It was on the lips of those who suffered and were tortured for the sake of the Law. R. Akiba patiently endured while his flesh was being torn with iron combs, and died reciting the "Shema'." He pronounced the last word of the sentence, "Eḥad" (one) with his last breath (Ber. 61b). During every persecution and massacre, from the time of the Inquisition to the slaughter of Kishinef, "Shema' Yisrael" have been the last words on the lips of the dying. "Shema' Yisrael" is the password by which one Jew recognizes another in every part of the world. Eldad the Danite, in describing the wars which his tribe had waged with its Gentile neighbors, said that on the flag of the tribe was inscribed the words "Shema' Yisrael" (Jellinek, "B. H." iii. 9; A. Epstein, "Eldad ha-Dani," pp. 26, 27, Presburg, 1891). See Prayer.

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K. J. D. E.

SHEMA' ḲOLI ("Hear my voice"): Opening hymn of the services on the eve of Atonement in the Sephardic ritual, preceding Kol Nidre. It consists of twenty-nine distichs based on the penitential formula of the Mishnah (Ta'an. ii. 1), "May He who answered the Patriarchs . . . answer us." It is the most ancient complete rimed piyyuṭ, and is attributed to Hai ben Sherira (Landshuth, "'Ammude ha-'Abodah," p. 62; Zunz, "Literaturgesch." p. 187).

It is chanted to a tune of almost equal age, in

SHEMA' ḲOLI

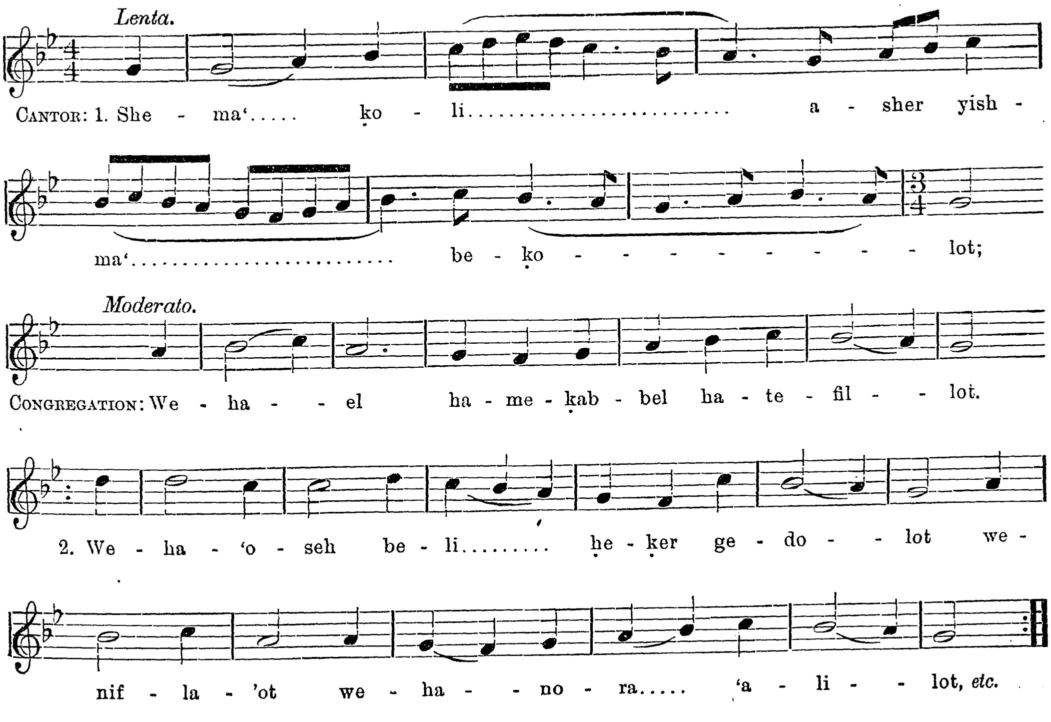
Lenta.
Cantor: 1. She - ma'..... ḳo - li........................ a - sher yish -
ma'.......................... be - ḳo - - - - - - - - - lot;
Moderato.
Congregation: We - ha - - el ha - me - ḳab - bel ha - te - fil - - lot.
2. We - ha - 'o - seh be - li......... he - ḳer ge - do - - lot we -
nif - la - 'ot we - ha - - no - ra..... 'a - li - - lot, *etc.*

the scale "nawa" (from G to G in the modern scale of B♭ major) of the Perso-Arab musical system (comp. Land, "La Gamme Arabe," p. 38, note 3). To the same melody also are sung the introductory piyyuṭim "Elohe al tedineni" (by Isaac ben Levi ben Saul of Lucena of the eleventh century) and "Adonai negdeka" (by Judah ha-Levi) before "Nishmat" on the mornings of New-Year and Atonement respectively. After the fashion of the old Peninsular melodies, the short strain is melismatically introduced by the ḥazzan, and then repeated for every distich, with scant consideration for the phrasing of the text, as many times as may be necessary (comp. ADONAI BEḲOL SHOFAR), until the chant closes with a calando passage.

BIBLIOGRAPHY: De Sola and Aguilar, *Ancient Melodies*, No. 32, London, 1857; Jessurun, *Book of Prayer of the Spanish and Portuguese Jews*, vol. iii., Appendix, London, 1904.

A. F. L. C.

SHEMAIAH: Prophet in the reign of Rehoboam. He was commissioned to dissuade the king from waging war against the Northern Kingdom after its revolt, because it was the will of God that Israel should form an independent state (I Kings xii. 22-24; II Chron. xi. 2). His second and last appearance in the prophetic rôle was on the occasion of the invasion of Judah and the siege of Jerusalem by Shishak, King of Egypt. His message was that as the princes of Israel had humbled themselves the wrath of God for their idolatry should not be poured out upon Jerusalem by the hand of Shishak (II Chron. xiii. 7).

E. G. H. I. BR.

SHEMAIAH (SAMAIAS, SAMEAS): Leader of the Pharisees in the first century B.C.; president of the Sanhedrin before and during the reign of Herod. He and his colleague ABTALION are termed in Pes. 66a the "gedole ha-dor" (the great men of the age), and *ib.* 70a "darshanim" (exegetes). Grätz has shown ("Gesch." iii. 171) that neither Shemaiah nor Abtalion was of Gentile descent, although both were Alexandrians. Of the political life of Shemaiah only one incident is reported. When Herod on his own responsibility had put to death the leader of the national party in Galilee, Hyrcanus permitted the Sanhedrin to cite him before the tribunal. Herod appeared, but in royal purple robes, whereat the members of the Sanhedrin lost courage. Only Shemaiah was brave enough to say: "He who is summoned here on a capital charge appears like one who would order us to execution straightway if we should pronounce him guilty. Yet I can blame him less than you and the king, since ye permit such a travesty of justice. Know then that he before whom ye now tremble will some day deliver you to the executioner." This tradition is found twice, in Josephus, "Ant." xiv. 9, § 4, and Sanh. 19, where the name is altered (comp. Grätz, "Gesch." iii. 711).

Of the private life of Shemaiah almost nothing is known, except that he was a pupil of Judah ben Ṭabbai. According to Ab. i. 10, his favorite maxim was, "Love handicraft, shun power, and make for thyself no friends of worldly might." This apothegm, like those of his colleague Abtalion, is significant of the misery of the entire period.

BIBLIOGRAPHY: Josephus, *Ant.* xiv.-xv.; Grätz, *Gesch.* iii. 171-207, and note 16; Schürer, *Gesch.* i. 348, 349, 399; ii. 202, 205, 355, 358.

J. S. O.

SHEMAIAH B. SIMEON ẒEBI (called also **Segal**): Scholar of the seventeenth century, of whose life no other details are known than that he was the author of "Maẓref la-Ḥokmah" (Amsterdam, 1765), a list of the 613 commandments, each being described in eight words beginning with the initials מ'ש'ל'י' or י'ל'ש'ם', which are probably an abbreviation of "Morenu Shemaiah Levi Yiḥye" (Amsterdam, 1765).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 364; Löwy, *Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London*, p. 143; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 696.

W. B. S. O.

SHEMAIAH OF SOISSONS (called also **Shemaiah ha-Shoshani**): Scholar of the twelfth century; a pupil of Rashi. He was the author of the following works: (1) "Sodot" or "Midrash," notes on the construction of the Tabernacle as described in Ex. xxv.-xxvi. It was edited on the basis of the Munich manuscript by Berliner in "Monatsschrift," 1864, pp. 224 *et seq.* (2) An exegesis of Deut. xiii., in manuscript. (3) Commentary on the Maḥzor, also in manuscript. (4) Glosses on the Pentateuch. (5) Commentary on the Song of Solomon. He is often erroneously identified with Shemaiah of Troyes.

BIBLIOGRAPHY: Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 38b; Conforte, *Ḳore ha-Dorot*, p. 18a; Azulai, *Shem ha-Gedolim*, p. 83a; Zunz, *Z. G.* p. 76; idem, *Ritus*, p. 201; Dukes, in *Literaturblatt*, v. 232; Geiger, *Parschandatha*, p. 20, note; Gross, *Gallia Judaica*, p. 648.

W. B. S. O.

SHEMAIAH OF TROYES: Tosafist of the early part of the twelfth century; a pupil of Rashi; probably the father-in-law of Samuel b. Meïr. He appears as a tosafist in Ber. 13a, 25b; Pes. 114a; Ket. 61a; Ḳid. 26b, and is mentioned as a casuist by Judah Sir Leon on Ber. 11b. In "Haggahot Maimoniyyot," to "Tefillah" (ch. vii.), "Simeon" is apparently a copyist's error for "Shemaiah," the true reading. Shemaiah was probably the author of a "Sefer ha-Liḳḳuṭim," while the "Sefer ha-Pardes" of Rashi as it exists to-day seems likewise to be a compilation made by Shemaiah from the original "Sefer ha-Pardes" and "Sefer ha-Orah." His "Perush," a commentary on the treatise Middot, was printed in the Talmud of 1522.

BIBLIOGRAPHY: Berliner, in Steinschneider, *Hebr. Bibl.* xi. 77 *et seq.*; Gross, *Gallia Judaica*, pp. 179, 196, 227 *et seq.*, 509; Zunz, *Z. G.* pp. 56, 64; Benjacob, *Debarim 'Attiḳim*, ii. 8; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 38b; S. Epstein, in *Monatsschrift*, 1897, xli. 257-263, 296-312.

E. C. S. O.

SHEMANA (SEMANA): Scholarly and prominent family of Tunis.

Samuel b. Joseph Shemana: Rabbi of Tunis, whose family subsequently settled at Susa. He wrote "Ḳeren Ẓebi" (Leghorn, 1835), a commentary on the "Sefer Ḳarnayim" of Aaron of Cardena.

Solomon Shemana: Father of the alcaide **Nissim Shemana;** died at Tunis in the beginning of the nineteenth century. He wrote "Shoresh Yishai," consisting of a commentary on the treatises Bekorot and Ḳiddushin, and notes to various treatises of the Talmud, to the Yad ha-Ḥazaḳah, and to the "Moreh

Nebukim," as well as a discussion of the treatise ‘Erubin, written in collaboration with Moses Berda. The book was printed posthumously at the expense of Solomon's brother Isaac Hai Shemana (2 parts, Leghorn, 1809).

Solomon Shemana: Son of Samuel Shemana, and father of **Joseph Shemana.** He was the author of "Bigde Shesh," which treated of the first three ritual codices, especially Yoreh De‘ah and Eben ha-‘Ezer, published by his grandson at Leghorn in 1866. His other works—"‘Ammude Shesh," on treatises of the Talmud; "Bet ha-Melek," on the Yad ha-Ḥazaḳah; and "Ketonet Shesh," notes to the Talmud—still remain in manuscript.

Solomon Shemana: Patron of Jewish learning; died at Tunis in 1882; cousin of the above-mentioned Nissim Shemana, and, like him, alcaide and tax-collector. He published: "Sefer Shoresh Yishai" (Leghorn, 1809), notes to passages of the Bible and the Talmud, together with some Hebrew poems; and "Mo‘ade Adonai" (*ib.* 1878), relating to the calendar and the festivals.

BIBLIOGRAPHY: D. Cazès, *Notes Bibliographiques*, pp. 287–298; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 696.

S. M. K.

SHEMARIAH BEN ELHANAN: Head of the yeshibah of Cairo, Egypt, about the end of the tenth century. Abraham b. David ("Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 68) relates that Ibn Rumaḥis (or Ibn Demahin), an Arab admiral, had captured four scholars who were voyaging from Bari to Sebaste to collect money for the maintenance of the great school in Babylonia ("haknasat kallah"), and that one of the four was called Shemariah b. Elhanan. Shemariah was sold by his captor at Alexandria, where he was afterward ransomed by rich Jews.

Shemariah then went to Cairo, where he founded a flourishing school. As to the native place of the captured scholars, the general opinion, more particularly with regard to Shemariah, is that the four were Babylonians, I. H. Weiss ("Dor," iv. 265, note 2) being the only authority who assigns them to Italy. David Kaufmann (in Berliner's "Magazin," v. 70–75) thinks they came from Pumbedita. This opinion, at least with regard to Shemariah b. Elhanan, is confirmed by a fragment of a responsum (published by Neubauer in "J. Q. R." vi. 222–223) apparently addressed by Sherira Gaon to Jacob b. Nissim at Kairwan (see Halberstam, *ib.* p. 596), in which Shemariah is spoken of as the head of the yeshibah of Nehardea and as a high authority in rabbinics. Later, also, when Shemariah was the head of the yeshibah of Cairo, he was consulted by many rabbis from distant countries; and Schechter has published (in "J. Q. R." x. 644–648) a long letter addressed to Shemariah by Ḥushiel of Kairwan, who, according to Abraham b. David (*l.c.*), was captured with Shemariah, and another letter, by an unknown rabbi, also addressed to Shemariah ("J. Q. R." xiv. 492–497).

BIBLIOGRAPHY: Besides the sources mentioned, Grätz, *Gesch.* v., note 21, ii.; Harkavy, *Teshubot ha-Ge'onim*, p. 2.

W. B. M. SEL.

SHEMARIAH B. MORDECAI (called also **Shemariah of Speyer**): German tosafist of the first half of the twelfth century; pupil of the tosafist Isaac b. Asher. He was considered an especially eminent authority on religious rites ("ba‘al ma‘asim"), and seems to have written "posḳim" (decisions); no less a person than Jacob b. Meïr Tam consulted him on a difficult question ("Or Zarua‘" on B. B. 199).

Those of Shemariah's pupils most deserving mention are Judah b. Kalonymus b. Meïr, author of "Yiḥuse Tannaim wa-Amoraim," and Judah b. Kalonymus, father of Eleazar of Worms. The former usually calls him "mori ha-yashish" (my aged teacher), which seems to indicate that Shemariah died at an advanced age. It is, however, not true that Eleazar of Worms also was his pupil, as has been asserted by some.

BIBLIOGRAPHY: Epstein, *Das Talmudische Lexicon*, in *Monatsschrift*, xxxix. 453-454 (also printed separately); Kohn. *Mardochai b. Hillel*, p. 152.

W. B. L. G.

SHEMARIAH OF NEGROPONT. See IḲRIṬI, SHEMARIAH.

SHEMINI ‘AẒERET: Eighth day of Sukkot, "‘aẓeret" being the name given to it in Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18; II Chron. vii. 9. The eighth day of Sukkot is not mentioned in Deut. xvi., and is found only in those parts of the Bible known as the Priestly Code. Like "‘aẓarah" (Amos v. 21; Isa. i. 13; Joel i. 14), "‘aẓeret" denotes "day of assembly," from "‘aẓar" = "to hold back" or "keep in"; hence also the name "‘aẓeret" given to the seventh day of Pesaḥ (Deut. xvi. 8). Owing, however, to the fact that both the eighth day of Sukkot and the seventh day of Pesaḥ are called "‘aẓeret," the name was taken to mean "the closing festival."

During the time of the Second Temple, Shebu‘ot received the specific name of "‘Aẓarta" (Josephus, "Ant." iii. 10, § 6; Pes. 42b, 68b), said to signify "the closing feast" of Passover (see Pesiḳ. 193a). Commenting upon this fact, the Rabbis say (*ib.*): "The closing feast of Sukkot ought rightly to have been, like that of Pesaḥ, on the fiftieth day; but, in order not to force the people to make another journey to Jerusalem in the rainy season, God fixed it as early as the eighth day." Another comment upon the name "‘aẓeret" is as follows (*ib.*): "Whenever the people of Israel assemble in the houses of worship and instruction, God ‘keeps in’ His Shekinah with them." For the meaning of "‘aẓar" Judges xiii. 15 is referred to. This is further illustrated by the following similitude (*ib.*): "A king gives to a large circle of friends a banquet which lasts seven days. When these have expired he says to his son: ‘During these days of feasting we have had little opportunity of enjoying each other's company. Tarry ["be kept back" = "he‘aẓer"] a day longer, that we may rejoice while holding a simple feast together.’ So God speaks to Israel thus: ‘During the seven days the Sukkot feast with its seventy bullocks for sacrifice was meant for the seventy nations [see NATIONS AND LANGUAGES] of the world. Let this eighth day be a simple feast with one bullock and one ram as a sacrifice to express thy unique relation to Me’" (comp. Num. xxix. 35–37).

K.

The peculiarities of Shemini 'Aẓeret in the liturgy are the following:

1. It bears the name given above, with the word "ḥag" (feast) either inserted between its parts or added at the end. It is thus distinguished from Sukkot.

2. In the "Ḳiddush" at the evening meal thanks are given for having reached this season ("zeman"). This is not done on the seventh day of the Passover.

3. Hallel is read unabridged. Many persons eat in the "sukkah" or booth, but no one recites the benediction over the command to sit therein (Suk. 47a).

4. The Book of Ecclesiastes is deemed the proper reading for the day, professedly on account of the words (xi. 2) "give a share to seven, even to eight" therein contained. In the German liturgy phrases from this book are worked into the "piyyuṭim" for the day.

5. The reading from the Pentateuch (first scroll) embraces the list of festivals given in Deuteronomy, closing with xvi. 17, though this day is not mentioned therein. It begins at xiv. 22—in some congregations only on the Sabbath, in which case it begins on week-days at xv. 19. In Palestine, where since the influx of the exiles from Spain are observed the one-year cycle and single feast-days, the closing lesson of the Pentateuch is read, followed by Gen. i. 1-ii. 3; that is, the lessons which during exile belong to Simḥat Torah. From the second scroll Num. xxix. 35-37 is read; the prophetic lesson is I Kings viii. 54-66.

6. In the German ritual a memorial service for the dead is added (see Hazkarat Neshamot).

7. The winter, or, in Mishnah phrase, the "rainy" season, begins with the additional prayer of this day (see Geshem).

K. L. N. D.

SHEMIṬṬAH. See Sabbatical Year and Jubilee.

SHEMONEH 'ESREH: Collection of benedictions forming the second—the Shema' being the first—important section of the daily prayers at the morning ("Shaḥarit"), afternoon ("Minḥah"), and evening ("'Arbit") services, as well as of the additional (Musaf) service on Sabbaths and holy days. Literally, the name means "eighteen"; and its wide use shows that at the time it came into vogue the benedictions ("berakot") comprised in the prayer must have numbered eighteen, though in reality as fixed in the versions recited in the synagogues they number nineteen. As the prayer par excellence, it is designated as the "Tefillah" (prayer), while among the Sephardic Jews it is known as the "'Amidah," *i.e.*, the prayer which the worshiper is commanded to recite standing (see also Zohar, i. 105). The eighteen—now nineteen—benedictions, according to their content and character, are readily grouped as follows: (1) three blessings of praise ("Shebaḥim," Nos. i., ii., iii.); (2) twelve (now thirteen) petitions ("Baḳḳashot," Nos. iv.-xv. [xvi.]), and (3) three concluding ones of thanks ("Hoda'ot," Nos. xvi. [xvii.], xviii., and xix.). The first three and the last three constitute, so to speak, the permanent stock, used at every service; while the middle group varies on Sabbath, New Moons, and holy days from the formula for week-days. The construction of the "Shemoneh 'Esreh" complies with the rabbinical injunction that in every prayer the praises of God must precede private petitions ('Ab. Zarah 6), as the following comment shows: "In the first three [ראשונות] man is like a slave chanting the praise of his master; in the middle sections [אמצעיות] he is a servant petitioning for his compensation from his employer; in the last three [אחרונות] he is the servant who, having received his wages, takes leave of his master" (Ber. 34a).

The Three Groups.

No. i. of the first group is designated (R. H. iv. 5) as "Abot" = "patriarchs," because the Patriarchs are mentioned, and the love of (or for) them is expressly emphasized therein. Translated, it reads as follows:

> "Blessed be Thou, O Lord, our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, the mighty, and the fearful God—God Most High—who bestowest goodly kindnesses, and art the Creator ["Ḳoneh," which signifies primarily "Creator" and then "Owner"] of all, and rememberest the love of [or for] the Fathers and bringest a redeemer for their children's children for the sake of [His] Thy name in love. King, Helper, Savior, and Shield; blessed be Thou, Shield of Abraham" (see Dembitz, "Jewish Services in the Synagogue and Home," pp. 112 *et seq.*).

No. ii. has the name "Geburot" (R. H. iv. 5) = "powers," because it addresses God as the "Ba'al Geburot" and recites His powers, *i.e.*, the resurrection of the dead and the sustentation of the living (comp. Gen. R. xiii.). It is called also "Teḥiyyat ha-Metim" = "the resurrection of the dead." Rain is considered as great a manifestation of power as the resurrection of the dead (Ta'an. 2a); hence in winter a line referring to the descent of rain (Ber. 33a) is inserted in this benediction. The eulogy runs as follows:

> "Thou art mighty forever, O Lord ["Adonai," not the Tetragrammaton]: Thou resurrectest the dead; art great to save. Sustaining the living in loving-kindness, resurrecting the dead in abundant mercies, Thou supportest the falling, and healest the sick, and settest free the captives, and keepest [fulfillest] Thy [His] faith to them that sleep in the dust. Who is like Thee, master of mighty deeds [= owner of the powers over life and death], and who may be compared unto Thee? King sending death and reviving again and causing salvation to sprout forth, Thou art surely believed to resurrect the dead. Blessed be Thou, O Lord, who revivest the dead."

No. iii. is known as "Ḳedushshat ha-Shem" = "the sanctification of the Name." It is very short, though the variants are numerous (see below). It reads as follows:

> "Thou art holy and Thy name is holy, and the holy ones praise Thee every day. Selah. Blessed be Thou, O Lord, the holy God."

At public worship, when the precentor, or, as he is known in Hebrew, the Sheliaḥ Ẓibbur (messenger or deputy of the congregation), repeats the prayer aloud, the preceding benediction (No. iii.), with the exception of the concluding sentence, "Blessed be Thou," etc., is replaced by the Ḳedushshah.

The Intermediate Blessings.

In work-day services the Shemoneh 'Esreh continues with Group 2 ("Baḳḳashot"), supplications referring to the needs of Israel (Sifre, Wezot ha-Berakah, ed. Friedmann, p. 142b).

No. iv., known, from its opening words, as "Attah Ḥonen," or, with reference to its content—a petition for understanding—as "Binah" (Meg. 17b), sometimes also as "Birkat

Ḥokmah" (on account of the word "ḥokmah," now omitted, which occurred in the first phrase) and as "Birkat ha-Ḥol" = "work-day benediction" (Ber. 33a), reads as follows:

> "Thou graciously vouchsafest knowledge to man and teachest mortals understanding: vouchsafe unto us from Thee knowledge, understanding, and intelligence. Blessed be Thou, O Lord, who vouchsafest knowledge."

No. v. is known as "Teshubah" = "return" (Meg. 17b):

> "Lead us back, our Father, to Thy Torah; bring us near, our King, to Thy service, and cause us to return in perfect repentance before Thee. Blessed be Thou, O Lord, who acceptest repentance."

No. vi. is the "Seliḥah," the prayer for forgiveness (Meg. 17b):

> "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed: for Thou pardonest and forgivest. Blessed be Thou, O Gracious One, who multipliest forgiveness."

No. vii. is styled "Birkat ha-Ge'ullah," the benediction ending with "Go'el" = "Redeemer" (Meg. 17b):

> "Look but upon our affliction and fight our fight and redeem us speedily for the sake of Thy name: for Thou art a strong redeemer. Blessed art Thou, O Lord, the Redeemer of Israel."

No. viii. is the "Birkat ha-Ḥolim" ('Ab. Zarah 8a), or "Refu'ah" (Meg. 17b), the prayer for the sick or for recovery:

> "Heal us and we shall be healed; help us and we shall be helped: for Thou art our joy. Cause Thou to rise up full healings for all our wounds: for Thou, God King, art a true and merciful physician: blessed be Thou, O Lord, who healest the sick of His people Israel."

No. ix. is the "Birkat ha-Shanim" (Meg. 17b), the petition that the year may be fruitful:

> "Bless for us, O Lord our God, this year and all kinds of its yield for [our] good; and shower down [in winter, "dew and rain for"] a blessing upon the face of the earth: fulfil us of Thy bounty and bless this our year that it be as the good years. Blessed be Thou, O Lord, who blessest the years."

No. x. is the benediction in regard to the "Ḳibbuẓ Galuyot," the gathering of the Jews of the Diaspora (Meg. 17b):

> "Blow the great trumpet [see SHOFAR] for our liberation, and lift a banner to gather our exiles, and gather us into one body from the four corners of the earth: blessed be Thou, O Lord, who gatherest the dispersed of Thy [His] people Israel."

No. xi. is the "Birkat ha-Din," the petition for justice (Meg. 17b):

> "Restore our judges as of yore, and our counselors as in the beginning, and remove from us grief and sighing. Reign Thou over us, O Lord, alone in loving-kindness and mercy, and establish our innocence by the judgment. Blessed be Thou, O Lord the King, who lovest righteousness and justice."

The Birkat ha-Minim.

No. xii. is the "Birkat ha-Minim" or "ha-Ẓadduḳim" (Ber. 28b; Meg. 17b; Yer. Ber. iv.), the prayer against heretics and Sadducees (and traducers, informers, and traitors):

> "May no hope be left to the slanderers; but may wickedness perish as in a moment; may all Thine enemies be soon cut off, and do Thou speedily uproot the haughty and shatter and humble them speedily in our days. Blessed be Thou, O Lord, who strikest down enemies and humblest the haughty" (Dembitz, *l.c.* p. 132).

No. xiii. is a prayer in behalf of the "Ẓaddiḳim" = "pious" (Meg. 17b):

> "May Thy mercies, O Lord our God, be stirred over the righteous and over the pious and over the elders of Thy people, the House of Israel, and over the remnant of their scribes, and over the righteous proselytes, and over us, and bestow a goodly reward upon them who truly confide in Thy name; and assign us our portion with them forever; and may we not come to shame for that we have trusted in Thee. Blessed be Thou, O Lord, support and reliance for the righteous."

No. xiv. is a prayer in behalf of Jerusalem:

> "To Jerusalem Thy city return Thou in mercy and dwell in her midst as Thou hast spoken, and build her speedily in our days as an everlasting structure and soon establish there the throne of David. Blessed be Thou, O Lord, the builder of Jerusalem."

No. xv. begins with "Et Ẓemaḥ Dawid" (Meg. 18a), and is so entitled. It is a prayer for the rise of David's sprout, *i.e.*, the Messianic king. At one time it must have formed part of the preceding benediction (see below). It reads:

> "The sprout of David Thy servant speedily cause Thou to sprout up; and his horn do Thou uplift through Thy victorious salvation; for Thy salvation we are hoping every day. Blessed be Thou, O Lord, who causest the horn of salvation to sprout forth."

No. xvi. is denominated simply "Tefillah" = "prayer" (Meg. 18a). It is a supplication that the preceding prayers may be answered:

> "Hear our voice, O Lord our God, spare and have mercy on us, and accept in mercy and favor our prayer. For a God that heareth prayers and supplications art Thou. From before Thee, O our King, do not turn us away empty-handed. For Thou hearest the prayer of Thy people Israel in mercy. Blessed be Thou, O Lord, who hearest prayer."

No. xvii. is termed the "'Abodah" = "sacrificial service" (Ber. 29b; Shab. 24a; R. H. 12a; Meg. 18a; Soṭah 38b; Tamid 32b):

> "Be pleased, O Lord our God, with Thy people Israel and their prayer, and return [*i.e.*, reestablish] the sacrificial service to the altar of Thy House, and the fire-offerings of Israel and their prayer [offered] in love accept Thou with favor, and may the sacrificial service of Israel Thy people be ever acceptable to Thee. And may our eyes behold Thy merciful return to Zion. Blessed be Thou who restorest Thy [His] Shekinah to Zion."

No. xviii. is the "Hoda'ah" = a "confession" or "thanksgiving" (Meg. 18a; Ber. 29a, 34a; Shab. 24a; Soṭah 68b; see also ARTICLES OF FAITH):

Concluding Benedictions.

> "We acknowledge to Thee, O Lord, that Thou art our God as Thou wast the God of our fathers, forever and ever. Rock of our life, Shield of our help, Thou art immutable from age to age. We thank Thee and utter Thy praise, for our lives that are [delivered over] into Thy hands and for our souls that are entrusted to Thee; and for Thy miracles that are [wrought] with us every day and for Thy marvelously [marvels and] kind deeds that are of every time; evening and morning and noontide. Thou art [the] good, for Thy mercies are endless: Thou art [the] merciful, for Thy kindnesses never are complete: from everlasting we have hoped in Thee. And for all these things may Thy name be blessed and exalted always and forevermore. And all the living will give thanks unto Thee and praise Thy great name in truth, God, our salvation and help. Selah. Blessed be Thou, O Lord, Thy name is good, and to Thee it is meet to give thanks."

After this at public prayer in the morning the priestly blessing is added.

No. xix., however, is a résumé of this blessing. The benediction exists in various forms, the fuller one being used (in the German ritual) in the morning service alone (Meg. 18a), as follows:

> "Bestow peace, happiness, and blessing, grace, loving-kindness, and mercy upon us and upon all Israel Thy people: bless us, our Father, even all of us, by the light of Thy countenance, for by this light of Thy countenance Thou gavest us, O Lord our God, the law of life, loving-kindness, and righteousness,

and blessing and mercy, life and peace. May it be good in Thine eyes to bless Thy people Israel in every time and at every hour with Thy peace. Blessed be Thou, O Lord, who blessest Thy [His] people Israel with peace."

The shorter form reads thus:

> "Mayest Thou bestow much peace upon Thy people Israel forever. For Thou art the immutable King, the Master unto all peace. May it be good in Thine eyes to bless" (and so forth as in the preceding form).

For the Sabbath, the middle supplications are replaced by one, so that the Sabbath "Tefillah" is composed of seven benedictions. This one speaks of the sanctity of the day (Ber. 29a; Yer. Ber. iv. 3). It consists of an introductory portion, which on Sabbath has four different forms for the four services, and another short portion, which is constant:

> "Our God and God of our fathers! be pleased with our rest; sanctify us by Thy commandments, give us a share in Thy law, satiate us of Thy bounty, and gladden us in Thy salvation; and cleanse our hearts to serve Thee in truth: let us inherit, O Lord our God, in love and favor, Thy holy Sabbath, and may Israel, who hallows [loves] Thy name, rest thereon. Blessed be Thou, O Lord, who sanctifiest the Sabbath."

On Sabbath-eve after the congregation has read the "Tefillah" silently, the reader repeats aloud the so-called "Me-'En Sheba'," or summary (Ber. 29, 57b; Pes. 104a) of the seven blessings (Shab. 24b; Rashi *ad loc.*). The reason given for this is the fear lest by tarrying too long or alone in the synagogue on the eve of the Sabbath the worshiper may come to harm at the hands of evil spirits. This abstract opens like No. i., using, however, the words "Creator [Owner] of heaven and earth" where No. i. has "Creator of all," and omitting those immediately preceding "bestowest goodly kindnesses." The congregation then continues:

> "Shield of the fathers by His word, reviving the dead by His command, the holy God to whom none is like; who causeth His people to rest on His holy Sabbath-day, for in them He took delight to cause them to rest. Before Him we shall worship in reverence and fear. We shall render thanks to His name on every day constantly in the manner of the benedictions. God of the 'acknowledgments,' Lord of 'Peace,' who sanctifieth the Sabbath and blesseth the seventh [day] and causeth the people who are filled with Sabbath delight to rest as a memorial of the work in the beginning [Creation]."

Then the reader concludes with the "Reẓeh," the middle Sabbath eulogy.

On festivals (even when coincident with the Sabbath) this "Sanctification of the Day" is made up of several sections, the first of which is constant and reads as follows:

> "Thou hast chosen us from all the nations, hast loved us and wast pleased with us; Thou hast lifted us above all tongues, and hast hallowed us by Thy commandments, and hast brought us, O our King, to Thy service, and hast pronounced over us Thy great and holy name."

Then follows a paragraph naming the special festival and its special character, and, if the Sabbath coincides therewith, it is mentioned before the feast. For Passover the wording is as follows:

Variations on Festivals.

> "And Thou hast given us, O Lord our God, in love [Sabbaths for rest,] set times and seasons for joy, [this Sabbath-day, the day of our rest, and] *this day of the Feast of Unleavened Bread, the season of our deliverance*, a holy convocation, a memorial of the exodus from Egypt."

For the other festivals the respective changes in the phrase printed above in italics are the following:

> "this day of the Feast of Weeks—the day when our Torah was given"; "this day of the Feast of Booths—the day of our gladness"; "this eighth day, the concluding day of the feast—the day of our gladness"; "this Day of Memorial, a day of alarm-sound [shofar-blowing; *i.e.*, on Rosh ha-Shanah]"; "this Day of Atonement for forgiveness and atonement, and to pardon thereon all our iniquities."

On New Moons and on the middle days of Pesaḥ or Sukkot, as well as on the holy days, the "Ya'aleh we-yabo" (= "Rise and come") is inserted in the "'Abodah," the name of the day appearing in each case in its proper place. The Sabbath is never referred to in this prayer, and it forms part of every service save the additional or Musaf:

> "Our God and God of our fathers! may the remembrance of ourselves and our fathers, and of Thy anointed servant the son of David, and of Thy holy city Jerusalem, and of all Israel Thy people, *rise and come* [hence the name of the prayer], be seen, heard, etc., before Thee on this day . . . for deliverance, happiness, life, and peace; remember us thereon, O Lord our God, for happiness, visit us for blessings, save us unto life, and with words of help and mercy spare and favor us, show us mercy! Save us, for to Thee our eyes are turned. Thou art the gracious and merciful God and King."

In the final part of the benediction appears an introductory petition on the three joyous festivals:

> "Let us receive, O Lord our God, the blessings of Thy appointed times for life and peace, for gladness and joy, wherewith Thou in Thy favor hast promised to bless us." (Then follows the "Reẓeh" [see above], with such variations from the Sabbath formula as: "in gladness and joy" for "in love and favor"; "rejoice" for "rest"; and "Israel and Thy" or "the holy seasons" for "the Sabbath.")

Insertions.

On Rosh ha-Shanah a prayer for the coming of the kingdom of heaven is added at the close of this benediction (for its text see the prayer-books and Dembitz, *l.c.* p. 145). On the Day of Atonement the petition solicits pardon for sins (Dembitz, *l.c.* p. 146). A Habdalah is inserted on Saturday night in the "Sanctification of the Day" when a festival—and this can never happen with the Day of Atonement—falls on a Sunday. The form in use is somewhat longer than that given in the Talmud, where it is called "a pearl" on account of its sentiment (Ber. 33b; Beẓah 17a). Insertions are made in the six constant benedictions on certain occasions, as follows: During the ten days of Teshubah, *i.e.*, the first ten days of Tishri, in No. i., after "in love" is inserted "Remember us for life, O King who delightest in life, and inscribe us into the book of life; for Thy sake, O God of life"; in No. ii., after "salvation to sprout forth," "Who is like Thee, Father of mercies, who rememberest His [Thy] creatures unto life in mercy?"; in No. iii., "holy King," in place of "holy God" at the close; in No. xviii., before the concluding paragraph, "O inscribe for a happy life all the sons of Thy covenant"; in No. xix., before the end, "May we be remembered and inscribed in the book of life, of blessing, of peace, and of good sustenance, we and all Thy people, the whole house of Israel, yea, for happy life and for peace"; and the close (in the German ritual) is changed to "Blessed be Thou, O Lord, who makest peace." In the "Ne'ilah" (concluding) service for the Day of Atonement, "inscribe" is changed to "seal." On the two "solemn days" ("Yamim Nora'im") a petition for the kingdom of heaven is inserted in No. iii. (see the translation in Dembitz, *l.c.* p. 122), and the concluding phrase of this eulogy also is changed: "Thou art holy, and Thy name is fearful, and there is no God besides Thee, as it is written [Isa. v. 16], ‘The Lord God is exalted in judgment, and the Holy God is sanctified in righteousness.’ Blessed be Thou, O Lord, the Holy King." In fall and winter, in No. ii., after the words "Thou resurrectest the dead and art great to save" is inserted the words: "Thou causest the wind to blow and the rain to descend." On New Moons and middle days, except in the Musaf, the "Ya‘aleh we-yabo" (see above) is inserted in the "‘Abodah" before "bring back." On Ḥanukkah and Purim special thanks are inserted in No. xviii. after the words "from everlasting we have hoped in Thee." These narrate the wonderful occurrences which the day recalls. On fast-days, after No. vi. a special supplication is recited, beginning with "Answer us, O Lord, answer us"; and in No. vii., the prayer for the sick, one desirous of remembering a sick person interpolates a brief "Yehi Raẓon" (= "May it be Thy will") to that effect. On the Ninth of Ab in the Minḥah service a supplication is introduced into No. xv. for the consolation of those that mourn for Zion. In No. xvi., as well as in the Minḥah and the silent prayer, the fast-day appeal might be inserted.

The "Hoda‘ah" (No. xviii.) has a second version, styled the "Modim de-Rabbanan" and reading as follows:

> "We confess this before Thee that Thou art immutable, God our God and the God of our fathers, the God of all flesh. Our Creator, the Creator of all in the beginning: [we offer] benedictions and thanksgivings unto Thy name, the great and holy One, because Thou hast kept us alive and preserved us. Even so do Thou keep us alive and preserve us, and gather together our exiles to Thy holy courts to keep thy statutes and to do Thy will and to serve Thee with a fully devoted heart, for which we render thanks unto Thee. Blessed be the God of the thanksgivings."

As the title suggests, this is an anthology of various thanksgiving prayers composed by the Rabbis (Soṭah 9a). The close is not found in the Talmudical passage cited, nor does it appear in the "Siddur" of Rab Amram or in the formula given by Maimonides and others; but it is taken from Yer. Ber. i. 7. A somewhat different opening, "We confess and bow down and kneel," is preserved in the Roman Maḥzor.

Before the priestly blessing (originally in the morning service, but now in the additional service, and in the Minḥah service on the Ninth of Ab or on any other public fast-day), whenever "the priests" ("kohanim") are expected to recite the priestly blessing (see DUKAN), the leader reads in the "‘Abodah":

> "May our supplication be pleasing in Thy sight like burnt offering and sacrifice. O Thou Merciful Being, in Thy great mercy restore Thy Shekinah to Zion and the order of service to Jerusalem. May our eyes behold Thy return to Zion in mercy, and there we shall serve Thee in awe, as in the days of old and in former years" (comp. Mal. ii. 2).

He then ends the benediction as usual and reads the "Modim" as well as the introduction to the priestly blessing (see BLESSING, PRIESTLY):

> "Our God and God of our fathers, bless us with the blessing which, tripartite in the Torah, was written by the hands of Moses, Thy servant, and was spoken by Aaron and his sons the priests, Thy holy people, as follows [at this point the priests say aloud]: "Blessed be Thou, O Eternal our God, King of the universe, who hast sanctified us with the sacredness of Aaron and hast commanded us in love to bless Thy (His) people Israel."

Thereupon they intone the blessing after the leader, word for word:

> "‘May the Eternal bless thee and keep thee.
> ‘May the Eternal let His countenance shine upon thee and be gracious unto thee.
> ‘May the Eternal lift up His countenance toward thee and give thee peace.’"

After each section the people usually answer, "Ken yehi raẓon!" (= "May such be [Thy] will!"); but when the kohanim perform this function (on the holy days) those present answer, "Amen." On the morning of the Ninth of Ab the kohanim may not pronounce the blessing, nor may the precentor read it.

Mode of Prayer.

The "Shemoneh ‘Esreh" is first prayed silently by the congregation and then repeated by the reader aloud. In attitude of body and in the holding of the hands devotion is to be expressed (see Shulḥan ‘Aruk, Oraḥ Ḥayyim, 95 *et seq.*). Interruptions are to be strictly avoided (*ib.* 104). In places and situations where there is grave danger of interruptions, a shorter form is permissible comprising the first three and the last three benedictions and between them only the "Attah Ḥonen," the petition for understanding (No. iv.; Oraḥ Ḥayyim, 110).

The "Shemoneh ‘Esreh" is prefaced by the verse "O Eternal, open my lips, and my mouth shall proclaim Thy praise" (Ps. li. 17; see Ber. 4b). At one time two other Biblical passages (Ps. lxv. 3 and Deut. xxxii. 3) were recited, one before and the other after the verse now retained. But this was considered to break the connection between the "Ge'ullah" (the preceding eulogy, the last in the "Shema‘" ending with "Ga'al Yisrael") and the "Tefillah"; and such an interruption was deemed inadmissible, as even an "Amen" was not to be spoken before the words "O Eternal, open my lips," in order that this verse might be considered to belong to the preceding "Ge'ullah" and to form with it a "long Ge'ullah" (גאולה אריכתא; Oraḥ Ḥayyim, 111; and the Ṭur, *l.c.*). A discussion arose among the later "Posekim" whether this injunction was applicable to Sabbaths and holy days or only to work-days. In the additional and Minḥah services more verses might be spoken after the "Shema‘" and before and after the "Tefillah." The custom has gradually developed of reciting at the conclusion of the latter the supplication with which Mar, the son of Rabina, used to conclude his prayer (Ber. 17a):

> "My God, keep my tongue and my lips from speaking deceit, and to them that curse me let me [Hebr. "my soul"] be silent, and me [my soul] be like dust to all. Open my heart in Thy Torah, and after [in] Thy commandments let me [my soul] pursue. As for those that think evil of [against] me speedily thwart their counsel and destroy their plots. Do [this] for Thy name's sake, do this for Thy right hand's sake, do this for the sake of Thy holiness, do this for the sake of Thy Torah. That Thy beloved ones may rejoice, let Thy right hand bring on help [salvation] and answer me. [For the formula here given beginning with "Do this," another one was used expressive of the wish that the Temple might be rebuilt, that the Messiah might come, that God's people might be ransomed, and that His congregation might be gladdened. The angels also were invoked; and the appeal was summed up: "Do it for Thy sake, if not for

> ours."] May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Eternal, my rock and my redeemer."

At these words, three steps backward were taken (see Oraḥ Ḥayyim, *l.c.* 123), and then this was recited:

> "He who maketh peace in the heights, He will establish peace upon us and upon all Israel, and thereupon say ye 'Amen.'"

The Concluding Section.

Then followed a final phrase praying for the rebuilding of the Temple so that Israel might sacrifice again, to the sweet gratification of God as of yore. The worshiper was bidden to remain at the place whither his three backward steps had brought him for the space of time which would be required for traversing a space of four ells, or, if at public prayer-service, until the precentor, in the loud repetition, intoned the "Ḳedushshah."

In the "Tefillah" for the additional service the constant parts are always retained. On Rosh ha-Shanah there are three middle benedictions (according to R. H. iv. 5; comp. Ta'an. ii. 3 for fast-days): (1) "Fathers"; (2) "Powers"; (3) "Holiness of the Name" with addition of the "Kingdoms"; (4) "Sanctifications of the Day," the shofar being blown; (5) "Remembrances" (with shofar); (6) "Shofarot" (the shofar is blown); (7) "'Abodah"; (8) "Hoda'ot"; (9) Blessings of the kohanim. According to R. Akiba, "Kingdoms," *i.e.*, verses recognizing God as king, must always go with "Blowings"; therefore he rearranges the benedictions as follows: (1), (2), (3) "Holiness"; (4) "Sanctifications" and "Kingdoms" (with blasts of the shofar); (5) "Remembrances," *i.e.*, verses in which God is shown to be mindful of mankind and of Israel (with blasts); (6) "Shofarot," *i.e.*, verses in which the shofar is named literally or figuratively; (7), (8), and (9). On Sabbaths and holy days there is only one middle benediction, an enlarged "Sanctification of the Day." The last part is modified on New Moon. If New Moon falls on a week-day, there is, of course, no "Sanctification of the Day"; but there is a special benediction, the introduction consisting of regrets for the cessation of the sacrifices, and the principal part of it being a petition for the blessing of the New Moon:

> "Our God and God of our fathers, renew for us this month for happiness and blessing [Amen], for joy and gladness [Amen], for salvation and comfort [Amen], for provision and sustenance [Amen], for life and peace [Amen], for pardon of sin and forgiveness of transgression [Amen]."

According to the German ritual, when Sabbath and New Moon coincide, the "Sanctification of the Day" is omitted; but a somewhat more impressive prayer is recited, referring to God's creation of the world, His completion thereof on the seventh day, His choice of Israel, and His appointment of Sabbaths for rest and New Moons for atonement; declaring that exile is the punishment for sins of the fathers; and supplicating for the restoration of Israel.

On an ordinary Sabbath the middle benediction, in a labored acrostic composition in the inverted order of the alphabet, recalls the sacrifices ordained for the Sabbath, and petitions for restoration in order that Israel may once more offer the sacrifices as prescribed, the prayer concluding with an exaltation of the Sabbath. In the festival liturgy the request for the restoring of the sacrificial service emphasizes still more the idea that the Exile was caused by "our sins" ("umi-pene ḥaṭa'enu"):

> "On account of our sins have we been exiled from our country and removed from our land, and we are no longer able [to go up and appear and] to worship and perform our duty before Thee in the House of Thy choice," etc.

On the three pilgrim festivals another supplication for the rebuilding of the Temple is added to the foregoing, with quotation of the Pentateuchal injunction (Deut. xvi. 16, 17) regarding appearance before God on those days.

The additional for the middle days (the workdays) of Pesaḥ and Sukkot is the same as that for the feasts proper, and is read even on the Sabbath.

Variants in the Rituals.

The following are some of the more important variants in the different rituals:

In No. v. ("Lead us back, our Father," etc.) Saadia, Maimonides, and the Italian Maḥzor read "Lead us back, our Father, to Thy Torah, *through our clinging to Thy commandments*, and bring us near," etc.

The Sephardim shorten the last benediction in the evening and morning services of the Ninth of Ab to this brief phrasing:

> "Thou who makest peace, bless Thy people Israel with much strength and peace, for Thou art the Lord of peace. Blessed be Thou, O Eternal, maker of peace."

In No. ix. (the benediction for the year) the words "dew and rain" are inserted during the term from the sixtieth day after the autumnal equinox to Passover. The Sephardic ritual has two distinct versions: one for the season when dew is asked for, and the other when rain is expected. The former has this form:

> "Bless us, O our Father, in all the work of our hands, and bless our year with gracious, blessed, and kindly dews: be its outcome life, plenty, and peace as in the good years, for Thou, O Eternal, art good and doest good and blessest the years. Blessed be Thou, O Eternal, who blessest the years."

In the rainy season (in winter) the phraseology is changed to read:

> "Bless upon us, O Eternal our God, this year and all kinds of its produce for goodness, and bestow dew and rain for blessing on all the face of the earth; and make abundant the face of the world and fulfil the whole of Thy goodness. Fill our hands with Thy blessings and the richness of the gifts of Thy hands. Preserve and save this year from all evil and from all kinds of destroyers and from all sorts of punishments: and establish for it good hope and as its outcome peace. Spare it and have mercy upon it and all of its harvest and its fruits, and bless it with rains of favor, blessing, and generosity; and let its issue be life, plenty, and peace as in the blessed good years; for Thou, O Eternal" (etc., as in the form given above for the season of the dew).

In No. xiii. the Sephardic ritual introduces before "the elders" the phrase "and on the remnant of Thy people, the house of Israel," while in some editions these words are entirely omitted, and before the conclusion this sentence is inserted: "on Thy great loving-kindness in truth do we rely for support."

No. xiv. among the Sephardim reads:

> "[Thou wilt] dwell in the midst of Jerusalem, Thy city, as Thou hast spoken [promised], and the throne of David Thy servant speedily in its midst [Thou wilt] establish, and build it an everlasting building soon in our days. Blessed be Thou, O Eternal, who buildest Jerusalem."

This reading is that of Maimonides, while the Ashkenazim adopted that of Rab Amram.

In No. xvi. God is addressed as "Ab ha-Raḥman" = "the Merciful Father." Before the conclusion is inserted "Be gracious unto us and answer us and hear our prayer, for Thou hearest the prayer of every mouth" (the "'Aruk," under עין, gives this reading: "Full of mercy art Thou. Blessed be Thou who hearest prayer"). In the "Reẓeh" (No. xvii.) the text differs somewhat: "Be pleased . . . with Thy people Israel [as in the German ritual] and to their prayer give heed"—a reading presented by Maimonides also. Furthermore, the word "meherah" (= "speedily") is introduced as qualifying the expected answer to the prayer and the offerings. Amram has this adverb; but MaHaRIL objects to its insertion.

Verbal changes, not materially affecting the meaning, occur also in the "Ya'aleh we-Yabo" (for New Moons, etc.). But before "May our eyes behold" the Sephardim insert "and Thou in Thy great mercy ["wilt" or "dost"] take delight in us and show us favor," while Saadia Gaon adds before the conclusion ("Blessed be," etc.): "and Thou wilt take delight in us as of yore."

Slight verbal modifications are found also in the Sephardic "Hoda'ah"; *e.g.*, "and they [the living] shall praise and bless Thy great name in truth forever; for good [is] the God, our help and our aid, Selah, the God, the Good." Abudarham quotes, "and Thy name be exalted constantly and forever and aye"; while Saadia's version reads: "on account of all, be Thou blessed and exalted; for Thou art the Only One in the universe, and there is none besides Thee." The Roman Maḥzor inserts before "and for all these" the following: "Thou hast not put us to shame, O Eternal our God, and Thou hast not hidden Thy face from us." And so in the final benediction—for which the Sephardim always use the formula beginning with "Sim shalom," never that with "Shalom rab"—among the blessings asked for is included that for "much strength," one not found in the German ritual. Maimonides and Amram likewise do not use the formula beginning with the words "Shalom rab." Following Amram, Saadia, and Maimonides, the Sephardim read: "Torah and life, love and kindness" where the German ritual presents the construct case: "Torah of life and love of kindness."

In the Intermediate Blessings.

Moreover, in the Sephardic ritual a number of individual petitions are admitted in various benedictions, which is not the case in the Ashkenazic. In the introduction to the "Sanctification of the Day" (benediction No. iv.) for the Sabbath the Sephardim add on Friday evening lines which the Ashkenazim include only in the additional service (see Dembitz, *l.c.* p. 141). For the middle benediction of the Musaf the Sephardim have a simpler form (*ib.* p. 149). While the Germans quote in the prayer the language of the Pentateuch in reference to the sacrifices, the Sephardim omit it. In praying for the new month the Portuguese ritual adds: "May this month be the last of all our troubles, a beginning of our redemption." (For differences in the Musaf for Sabbath and New Moon see Dembitz, *l.c.* p. 153.)

In the Vitry Maḥzor's reading the conjunction "waw" is frequently dropped, much to the improvement of the diction. In benediction No. ii. God is addressed as "Maẓmiaḥ Lanu Yeshu'ah," "causing salvation to sprout forth 'for us'"; while in No. iii. the prefixing of the definite article to the adjective gives the context a new significance, viz., not "Thy name is holy," but "Thy name is 'the Holy One.'" In No. iv. the word "ḥokmah" is presented in addition to "binah" and "de'ah," *i.e.*, "understanding, knowledge, wisdom, and reason." In No. vi. the Vitry Maḥzor has "a God good and forgiving art Thou" instead of "pardoning and forgiving," thus conforming with the readings of Amram, Maimonides, and the Roman Maḥzor.

In No. viii. after "our wounds" follows "our sicknesses." In No. x. for "Blow the great shofar" this version reads "Gather us from the four corners of *all* the earth into *our land*," which is found also in the Sephardic ritual and in Amram and Maimonides.

No. xv. is presented as in the Sephardic form (see above), but with the addition:

> "And may our prayers be sweet before Thee like the burnt offering and like the sacrifice. O be merciful, in Thy great mercies bring back Thy Shekinah to Zion and rearrange the sacrificial service for Jerusalem, and do Thou in mercy have yearnings for us and be pleased with us. And may our eyes behold Thy return to Zion in mercy as of yore."

So, also, Saadia: "and Thou wilt be pleased with us as of yore." The "Modim" is given in an abbreviated form; and in the last benediction the words "on every day" are inserted before "at all times."

A great variety of readings is preserved in the case of benediction No. iii. In the Roman Maḥzor the phraseology is: "From generation to generation we shall proclaim God King, for He alone is exalted and holy; and Thy praise, O our God, shall not depart from our mouth forever and aye, for a God great and holy art Thou. Blessed be Thou, O Eternal, the holy God." This is also Amram's language; but in Saadia's ritual is presented: "Thou art holy and Thy name is holy, and Thy memorial ["zeker"] is holy, and Thy throne is holy, and the holy ones every day will praise Thee, Selah. Blessed be Thou, God, the Holy One." Maimonides confirms this version, though he omits the words "Thy memorial is holy . . . and Thy throne is holy." In Sifre, Deut. 343 this benediction is quoted as "Holy art Thou and awe-inspiring Thy name," which is the Ashkenazic reading for Rosh ha-Shanah and the Day of Atonement.

No. vii., "Tefillat Ta'anit," the prayer for fast-days (Ta'an. 11b, 13b), has come down in various recensions. In the "'Aruk," under קבל, the reading is as follows:

> "Answer us, our Father, answer us in this time and distress of ours, for we are in great trouble. O do not hide Thyself from our supplication, for Thou answerest in time of trouble and tribulation, as it is written, 'and they cried unto YHWH in their need and from their tribulations did He save them.' Blessed be Thou, O Eternal, who answerest in time of trouble."

The formula given by Maimonides differs from this, as it does from those in vogue among the Ashkenazim and the Sephardim respectively, which in turn disagree with each other. Maimonides has this reading:

> "Answer us, O our Father, answer us on the fast-day of our affliction, for we are in great distress. Do not hide Thy face

from us, and do not shut Thine ear from hearing our petition, and be near unto our cry. Before we call, do Thou answer; we speak, do Thou hear like the word in which it is spoken: 'and it shall be before they will call I shall answer; while still they are speaking I shall hear.' For Thou dost hear the prayer of every mouth. Blessed be Thou, O Eternal, who hearest prayer."

When, however, the reader repeated the prayer aloud, between vii. and viii., on reaching "for Thou dost hear," etc., he substituted "Thou art a God answering in time of trouble, ransoming and saving in all time of trouble and tribulation. Blessed be Thou, O Eternal, who answerest in time of trouble." The Sephardic recension has the following:

> "Answer us, O our Father, answer us on this fast-day of affliction; for we are in great distress. Do not turn to our wickedness, and do not hide, O our King, from our supplication. Be, O be, near to our cry before we call unto Thee. Thou, yea Thou, wilt answer; we shall speak, Thou, yea Thou, wilt hear, according to the word which was spoken: 'It shall be before they will call I shall answer; while still they are speaking I shall hear.' For Thou art a God ransoming and helping and answering and showing mercy in all time of trouble and distress."

The German ritual adds: "do not hide Thy face from us"; and again: "May Thy loving-kindness be [shown] to console us."

The petition for healing (No. viii.) appears with altered expressions in the Sephardic ritual, the words for "healing" being the unusual "arukah" and "marpe." Again, "our sicknesses" takes the place of "our sores or wounds." So, also, in Maimonides' ritual, which moreover after the added "and all our pains" has "for a God [omitting "King"] healing, merciful, and trustworthy art Thou."

On the whole the language of the eighteen (nineteen) benedictions is Biblical, and in phraseology is more especially similar to that of the Psalms. The following analysis may indicate the Biblical passages underlying the "Tefillah":

Biblical Sources.

Benediction No. i.: "Blessed be Thou, our God and the God of our fathers, the God of Abraham, Isaac, and Jacob" recalls Ex. iii. 15 (comp. Mek., Bo, 16). "The high God," Gen. xiv. 19. God "great, mighty, and awe-inspiring," Deut. x. 17 (comp. Ber. 33b; Soṭah 69b). "Creator of all," Gen. xiv. 19. "Bringing a redeemer," Isa. lix. 20. "Shield of Abraham," Ps. vii. 11; xviii. 3, 36; lxxxiv. 10; Gen. xv. 1.

No. ii.: "Supportest the falling," Ps. cxlv. 14. "Healest the sick," Ex. xv. 26. "Settest free the captives," Ps. cxlvi. 7. "Keepest his faith" = "keepeth truth forever," *ib.* cxlvi. 6 (comp. Dan. xii. 2). "Killing and reviving," I Sam. ii. 6.

No. iii.: "Thou art holy," Ps. xxii. 4. "The holy ones," *ib.* xvi. 3. "[They shall] praise Thee" = sing the "Hallel" phrase, which is a technical Psalm term and hence followed by SELAH.

No. iv.: "Thou graciously vouchsafest" is a typical Psalm idiom, the corresponding verb occurring perhaps more than 100 times in the psalter. "Understanding," Isa. xxix. 23; Jer. iii. 15; Ps. xciv. 10.

No. v.: "Repentance," Isa. vi. 10, 13; lv. 7.

No. vi.: "Pardon," *ib.* lv. 7.

No. vii.: "Behold our distress," Ps. ix. 14, xxv. 18, cix. 153. "Fight our fight," *ib.* xxxv. 1, xliii. 1, lxxiv. 22. "And redeem us," *ib.* cix. 154 (comp. Lam. iii. 58).

No. viii.: "Heal," Jer. xvii. 14 (comp. *ib.* xxx. 17). Maimonides' reading, "all of our sicknesses," is based on Ps. ciii. 3.

No. ix.: Compare *ib.* lxv. 5, 12; ciii. 5; Jer. xxxi. 14.

No. x.: "Gather our exiles," Isa. xi. 12, xxvii. 13, xliii. 5, xlv. 20, lx. 9; Jer. li. 27; Deut. xxx. 4; Mic. iv. 6; Ps. cxlvii. 2.

No. xi.: "Reestablish our judges," Isa. i. 26. "In loving-kindness and mercy," Hos. ii. 21. "King who lovest righteousness and justice," Ps. xxxiii. 5, xcix. 4; Isa. lxi. 8 (comp. also Isa. xxxv. 10, li. 11; Ps. cxlvi. 10).

No. xii.: The expression "zedim" is a very familiar one of almost technical significance in the "Psalms of the poor" (for other expressions compare Ps. lxxxi. 15; Isa. xxv. 5).

No. xiii.: For some of the words of this benediction compare Jer. xxxi. 20; Isa. lxiii. 15; Ps. xxii. 6, xxv. 2, lxxi. 5, cxliii. 8; Eccl. vi. 9.

No. xiv.: Zech. viii. 3; Ps. cxlvii. 2, lxxxix. 36–37, cxxii. 5.

No. xv.: Hos. iii. 5; Isa. lvi. 7; Ps. l. 23, cxii. 9; Gen. xlix. 18; Ps. lxxxix. 4, 18, 21, 26; xxv. 5; Ezek. xxix. 21, xxxiv. 23; Ps. cxxxii. 17; Jer. xxiii. 5, xxxiii. 15; Ps. cxxxii. 10.

No. xvi.: Ps. lxv. 3.

No. xvii.: Mic. iv. 11.

No. xviii.: I Chron. xxix. 13; II Sam. xxii. 36; Ps. lxxix. 13; Lam. iii. 22; Ps. xxxviii. 6 (on the strength of which was printed the emendation "Ha-Mufḳadot" for the "Ha-Peḳudot"); Jer. x. 6.

No. xix.: Ps. xxix. 10; Num. vi. 27; Mic. vi. 8; Ps. cix. 165, cxxv. 5.

Mishnaic Phraseology.

While in the main the language is Biblical, yet some use is made of mishnaic words; for example, "teshubah," as denoting "repentance," and the hif'il "hasheb" have a synonym, "we-haḥazir" (in No. v.), in which sense the root is not found in Biblical Hebrew. The expression "meḥal" (vocalized "meḥol") is altogether mishnaic (Yoma vii. 1; Ket. 17a; Ber. 28a; Shab. 30a; Ta'an. 20b; Sanh. 107a). "Nissim," for "wonders," "miracles," has a significance which the Biblical word "nes" does not possess (Ab. v.; Ber. ix. 1; Niddah 31a). So also the term "sha'ah," an adaptation from the Aramaic, occurs as the equivalent of the Hebrew "rega'" = "moment" (secondarily, "hour"). "Peleṭat soferim" is a rabbinical designation (Meg. Ta'an. xii.; Yer. Ta'an. 66a), while "ḥerut" = "freedom" is another late Hebrew term. "Gere ha-ẓedeḳ" is the late technical term for PROSELYTES.

The language of the "Tefillah" would thus point to the mishnaic period, both before and after the destruction of the Temple, as the probable time of its composition and compilation. That the Mishnah fails to record the text or to give other definite and coherent directions concerning the prayer except sporadically, indicates that when the Mishnah was finally compiled the benedictions were so well known that it was unnecessary to prescribe their text and content (Maimonides on Men. iv.1b, quoted by Elbogen, "Gesch. des Achtzehngebetes"), although the aversion to making prayer a matter of rigor and fixed formula may perhaps have had a part in the neglect of the Mishnah. That this aversion continued keen down to a comparatively late period is evidenced by the protests of R. Eliezer (Ber. 28a) and R. Simeon ben Yoḥai (Ab. ii. 13). R. Jose held that one should include something new in one's prayer every day (Yer. Ber. 8b), a principle said to have been carried into practise by R. Eleazar and R. Abbahu (*ib.*). Prayer was not to be read as one would read a letter (*ib.*).

While the Mishnah seems to have known the general content and sequence of the benedictions, much latitude prevailed as regards personal deviations in phraseology, at all events; so that men's learning or the reverse could be judged by the manner in which they worded the benedictions (Tos. to Ber. i. 7).

Preserved by Memory.

Prayers were not reduced to writing (Shab. 115b; Yer. Shab. 15c). Not until the times of the Masseket Soferim were written prayer-manuals in existence (see Zunz, "Ritus," p. 11). Hence the necessity of resorting to mnemonic verses in order to prevent too much variety—a method employed even by very late authorities. For instance, the "Ṭur" gives the verse Isa. vi. 3, containing fourteen words, as a reminder that benediction No. iii. contains the same number of words. For No. iv., Ex. xxviii. 3 is the reminder that only seventeen words (excluding "ḥokmah") are admissible. The number of words in No. v., namely, fifteen, is recalled by the similar number of words in Isa. lv. 7 or *ib.* vi. 13, which proves the correctness of the German text.

The "Kol Bo" states that No. vii. has eighteen words, as has the verse Ex. xvi. 25; and this would justify the insertion of the word "Na" (נא), which appears in some versions. The "Roḳeaḥ," however, reports only seventeen words, as in the German version. No. viii. has twenty-seven words, corresponding to the same number in Ex. xvi. 26 or in the verse concerning circumcision (Gen. xvii.), or to the twenty-seven letters of Prov. iv. 22 or Ps. ciii. 3. This list of correspondences in the number of words or letters, invoked by the very late authorities to settle disputed readings, might be extended, as such analogy is assigned to almost every benediction (see Baer's commentary in his "Seder 'Abodat Israel," pp. 89 *et seq.*).

Choice of the Number Eighteen.

The earlier Talmudic teachers resorted to similar aids in order to fix the number of the benedictions contained in the "Tefillah." The choice of eighteen is certainly a mere accident; for at one time the collection contained less, and at another more, than that number. The fact that such mnemonic verses came into vogue suggests that originally the number of the benedictions was not definitely fixed; while the popularity of the verses fixing the number as eighteen is probably caused by the continued designation of the prayer as the "Shemoneh 'Esreh," though it now has nineteen benedictions (according to "J. Q. R." xiv. 585, the Yemen "Siddur" has the superscription "Nineteen Benedictions"). Eighteen corresponds to the eighteen times God's name is mentioned in Ps. xxix. (Yer. Ber. 8a, above; Lev. R. i.), which psalm, nevertheless, seems to indicate the number of benedictions as nineteen (see Elbogen, *l.c.*; "Monatsschrift," 1902, p. 353). Another mnemonic reference, based upon the number of times the names of the three Patriarchs occur together in the Pentateuch (Gen. R. lxix.), is resorted to, and points to the fact that at one time seventeen benedictions only were counted.

Other bases of computations of the number eighteen are: (1) the eighteen times God's name is referred to in the "Shema'"; (2) the eighteen great hollows in the spinal column (Ber. 28b); (3) the eighteen psalms at the beginning of the Book of Psalms (i.-ii. being really only i.; Yer. Ber. iv.); (4) the eighteen "commands" which are in the pericope "Peḳude" (Ex. xxxviii. 21 *et seq.*); (5) the eighteen names of Yhwh in Miriam's song by the sea (Ex. xv.). These mnemonic references suggest the fact that originally the number was not eighteen; otherwise the pains taken to associate this number with other eighteens would be inexplicable.

History of the Prayer.

The Talmud names Simeon ha-Paḳoli as the editor of the collection in the academy of R. Gamaliel II. at Jabneh (Ber. 28b). But this can not mean that the benedictions were unknown before that date; for in other passages the "Shemoneh 'Esreh" is traced to the "first wise men" (חכמים הראשונים; Sifre, Deut. 343), and again to "120 elders and among these a number of prophets" (Meg. 17b). This latter opinion harmonizes with the usual assumption that the "men of the Great Synagogue" arranged and instituted the prayer services (Ber. 33a). In order to remove the discrepancies between the latter and the former assignment of editorship, the Talmud takes refuge in the explanation that the prayers had fallen into disuse, and that Gamaliel reinstituted them (Meg. 18a).

The historical kernel in these conflicting reports seems to be the indubitable fact that the benedictions date from the earliest days of the Pharisaic Synagogue. They were at first spontaneous outgrowths of the efforts to establish the Pharisaic Synagogue in opposition to, or at least in correspondence with, the Sadducean Temple service. This is apparent from the haggadic endeavor to connect the stated times of prayer with the sacrificial routine of the Temple, the morning and the afternoon "Tefillah" recalling the constant offerings (Ber. 26b; Gen. R. lxviii.), while for the evening "Tefillah" recourse was had to artificial comparison with the sacrificial portions consumed on the altar during the night. In certain other homilies the fixation of the day's periods for the three "Tefillot" is represented as being in harmony with the daily course of the sun (Gen. R. lxviii.: R. Samuel bar Naḥman, in Yer. Ber. iv.). Again, the Patriarchs are credited with having devised this tripartite scheme (Ber. 26b; Abraham = morning; Isaac = afternoon; Jacob = evening). Dan. vi. 11 is the proof that this system of praying three times a day was recognized in the Maccabean era. Gradually both the hours for the "Tefillah" and the formulas thereof acquired

Edited by Gamaliel II.

greater regularity, though much uncertainty as to content, sequence, and phraseology continued to prevail. R. Gamaliel II. undertook finally both to fix definitely the public service and to regulate private devotion. He directed Simeon ha-Pakoli to edit the benedictions—probably in the order they had already acquired—and made it a duty, incumbent on every one, to recite the prayer three times daily. Under Gamaliel, also, another paragraph, directed against the traitors in the household of Israel, was added, thus making the number eighteen (Ber. iv. 3; see Grätz, "Gesch." 3d ed., iv. 30 *et seq.*).

Old material is thus preserved in the eighteen benedictions as arranged and edited by the school of Gamaliel II. The primitive form of most of them was undoubtedly much simpler. J. Derenbourg (in "R. E. J." xiv. 26 *et seq.*) makes two facts appear plausible:

(1) While recited in the Temple, the original conclusion of benedictions was "Blessed be Thou, O Eternal, God of Israel from eternity to eternity" (Ber. ix. 5; Geiger, in "Kerem Ḥemed," v. 102; *idem*, "Lehr- und Lesebuch zur Sprache der Mischnah," ii. 2; "He-Ḥaluẓ," vii. 88), emphasizing the "other eternity or world" denied by heretics. From this is derived the usual designation of God as "King of the world," not found, strange to say, in the eighteen benedictions—a circumstance that attracted the attention of the Rabbis (Ber. 29a). This omission might indicate that the bulk of the benedictions received something like their present form under the supremacy of the Romans, who did not tolerate the declaration "God is king." More likely is the explanation that the omission was for the purpose of avoiding the misconstruction that God ruled only over this world. In the Rosh ha-Shanah prayer the thought of God's rulership is all the more strongly emphasized; and this fact suggests that the Rosh ha-Shanah interpolations are posterior to the controversies with the Jewish heretics and the Romans, but not to the time when Christianity's Messianic theology had to be answered by affirmations of the Jewish teaching that God alone is king. The word מלך, wherever found in the text, is a later insertion. So also is the phrase באהבה = "in love," which also carries an anti-Pauline point (see Epistle of Paul to the Romans).

(2) In the middle, non-constant benedictions (Nos. iv.-xvi.) there is a uniform structure; namely, they contain two parallel stichoi and a third preceding the "Blessed be" of the "sealing" (as the Rabbis call it) of the benediction; for example, in No. iv. are: (1) "Thou graciously vouchsafest knowledge to man" = (2) "and teachest mortals understanding"; and (3) "Vouchsafe unto us from Thee knowledge, understanding, and intelligence." By this test the later enlargements are easily separated from the original stock.

In the "sealing" formula, too, later amplifications are found. It was always composed of two words and no more, as in Nos. vii., ix., xiv., and xvi. of the present text; so No. vi. originally read המרבה לסלוח; No. viii., רופא הולים; and the others similarly.

The Abstracts.

The abstracts of the benedictions (Ber. 29a) which R. Joshua (*ib.* 28b) recommended, and Rab and Samuel explained, so that the last-named has come to be considered as the author of a résumé of this kind (*ib.* 29a), indicate that primarily the longer eulogies were at least not popular. Abaye (4th cent.) found the fondness for these abstracts so strong that he pronounced a curse upon those who should use them (*ib.*). In the time of R. Akiba the knowledge of the eighteen benedictions was not yet universal; for he advised that one who was familiar with the prayer should recite it, and that one who was not might discharge his duty by reciting a résumé (*ib.* 28b). In dangerous places a very brief formula was, according to R. Joshua, substituted: "Help, O Eternal, Thy people, the remnant of Israel. May their needs at all the partings of the roads be before Thee. Blessed be Thou, O Lord, who hearest prayer" (Ber. iv. 3). The following brief prayer, attributed to R. Eliezer, is for use in places where wild animals and robbers may be prowling about: "Thy will be done in heaven above, and bestow ease of mind upon them that fear Thee [on earth] below, and what is good in Thine eyes execute. Blessed be Thou, O Eternal, who hearest prayer" (*ib.* 29b). R. Joshua recommended this formula: "Hear the cry of Thy people Israel, and do speedily according to their petition. Blessed be Thou, O Eternal, who hearest prayer." R. Eliezer, the son of R. Zadok, virtually repeated the preceding, with merely the substitution of a synonym for "cry." Others used this form: "The needs of Thy people Israel are many, and their knowledge is scarce [limited]. May it be a pleasure from before Thee, O Eternal, our God, to vouchsafe unto each sufficiency of sustenance and to each and every one enough to satisfy his wants. Blessed be Thou, O Eternal, who hearest prayer" (*ib.*). This last form came to be officially favored (*ib.*).

That, even after the "Tefillah" had been fixed as containing eighteen (nineteen) benedictions, the tendency to enlarge and embellish their content remained strong, may be inferred from the admonition not to exaggerate further God's praises (Meg. 18a); or, as R. Johanan has it: "Whoever exaggerates the laudations of the Holy One—praised be He!—will be uprooted from the world" (*ib.*). R. Ḥanina took occasion to reprove very severely a reader who added attribute to attribute while addressing the Deity. If the "men of the Great Synagogue" had not inserted the qualifications "great, mighty, and awe-inspiring," none would dare repeat them (Meg. 25a; Ber. 33b; see AGNOSTICISM). Provisions were made to silence readers who should indulge their fancy by introducing innovations (Ber. 33b), especially such as were regarded with suspicion as evincing heretical leanings.

The abstracts, however, throw light on what may have been the number of the benedictions before Gamaliel fixed it at eighteen by addition of the petition for the punishment of traitors ("wela-malshinim"). The Babylonian Talmud has preserved one version; Yerushalmi, another (or two: a longer and a briefer form, of which the fragments have been combined; see J. Derenbourg in "R. E. J." xiv. 32).

These abstracts, known as the "Habinenu" from their first word, were intended to replace benedictions Nos. iv.–xvi. The Babylonian text reads as follows:

> "Give us understanding, O Eternal, our God, to know Thy ways, and circumcise our hearts to fear Thee; and do Thou pardon us that we may be redeemed. And remove from us bodily pain; and fatten us with the fertility of Thy land; and our dispersed ones from the four corners of the earth do Thou gather together; and they that go astray against the knowledge of Thee shall be judged; and upon the evil-doers do Thou lift up Thy hand; but may the righteous rejoice in the building of Thy city, and in the refounding of Thy Temple, and in the sprouting up of a horn unto David Thy servant, and in the preparing of a light for Jesse's son, Thy Messiah. Before we call Thou wilt answer. Blessed be Thou, O Eternal, who hearest prayer" (Ber. 29a).

An examination of the phraseology establishes the concordance of this abstract and the "Shemoneh 'Esreh" as in the prayer-books.

The Fifteenth Benediction.

The Palestinian text (Yer. Ber. iv.) reveals the contraction of two blessings into one. "Give us understanding, O Eternal, our God [= No. iv.], and be pleased with our repentance [= v.]; pardon us, O our Redeemer [vi.–vii.], and heal our sick [= viii.], bless our years with dews of blessing [ix.]; for the dispersed Thou wilt gather [x.], they who err against Thee to be [will be] judged [xi.]; but upon the evil-doers thou wilt lay Thy hand [xii.], and they who trust in Thee will rejoice [xiii.] in the rebuilding of Thy city and in the restoration of Thy sanctuary [xiv.]. Before we call Thou wilt answer [xvi.]. Blessed be Thou, O Eternal, who answerest prayer." From this it appears that No. xv. ("the sprout of David") is omitted; it was not regarded as an independent benediction, but formed part of the one preceding. According to this, seventeen was the number of benedictions without the "Birkat ha-Ẓadduḳim." That this was the case originally is evidenced by other facts. In Yer. Ber. iv. 5, R. H. iv. 6, Midr. Teh. to Ps. xxix. (ed. Buber, p. 232), and Midr. Shemu'el R. xxvi. the "sealing" of benediction No. xiv. is quoted as "Blessed be Thou, O Eternal, the God of David, and the builder of Jerusalem," indicating that Nos. xiv. and xv. formed only one benediction. In support of this is the notation of what now is No. xvi. as No. xv. (Yer. Ber. ii. 4; Gen. R. xlix.). Again: (1) In Yer. Ber. ii. 4, iv. 3, and Ta'an. ii. 2, the Tosef., Ber. iii. 25 is quoted as reporting the inclusion of the "David" benediction in that concerning the rebuilding of Jerusalem. (2) In the account by Yer. Ber. 4d of the order in which the benedictions follow each other, the benediction concerning David is not mentioned. (3) In many of Ḳalir's compositions—still used in the Italian ritual—for Purim, Hosha'na Rabbah, the Seventeenth of Tammuz, and the Tenth of Ṭebet, in which he follows the sequence of the "Tefillah," this No. xv. is not found (Rapoport, in "Bikkure ha-'Ittim," x., notes 28, 33). Additional indications that Nos. xiv. and xv. were originally one are found in "Halakot Gedolot" (Ber. vi.), "Sefer ha-Eshkol" ("Tefillah," etc., ed. Auerbach, p. 20), and Midr. Leḳaḥ Ṭob on Deut. iii. 23.

But in Babylon this contraction was deemed improper. The question, put into the mouth of David (Sanh. 107a), why God is called the God of Abraham but not the God of David, suggests the elimination of "Elohe Dawid" from benediction No. xiv. In Babylon Nos. xiv. and xv. were counted as two distinct blessings. But this division seems to have been later than the introduction of the prayer against the traitors by Gamaliel (see Pes. 107a, 117b; Tan., Wayera [ed. Buber, p. 42]: "in Babel they recite nineteen"), though Rapoport ("'Erek Millin," p. 228b), Müller ("Ḥillufim," p. 47), and others hold, to the contrary, that the contraction (in Palestine) of Nos. xiv. and xv. was a contrivance to retain the traditional number eighteen, which had been enlarged by the addition of one under Gamaliel II. Which of the two views is the more plausible it is difficult to decide.

Haggadic Explanation of Sequence.

At all events, the sequence in the existing arrangement is logical. The midrashic explanation connects it with events in the lives of the Patriarchs. When Abraham was saved the angels recited the "Blessed be Thou . . . shield of Abraham" (No. i.; Pirḳe R. El. xxvii.); when Isaac was saved by the substitution of the ram they chanted ". . . reviving the dead" (No. ii.; Pirḳe R. El. xxxi.); when Jacob touched the gate of heaven they intoned ". . . the holy God" (No. iii.; Pirḳe R. El. xxxv.); and when Pharaoh raised Joseph to the dignity of viceroy and Gabriel came to teach him the seventy languages, the angels recited ". . . vouchsafing knowledge" (No. iv.; comp. Pirḳe R. El. ix., where Moses calls forth the benediction by receiving the knowledge of God's ineffable name). No. v. was spoken over Reuben and Bilhah (or when Manasseh the king repented; *ib.* xliii.). No. vi. refers to Judah and Tamar; No. vii. to Israel's deliverance from Egypt; No. viii. was first sung at Abraham's recovery, through Raphael's treatment, from the pain of circumcision; No. ix. refers to Isaac's planting and plowing; No. x. to Jacob's reunion with his family in Egypt; No. xi. to Israel's receiving the Law ("Mishpaṭim"); No. xii. to Egypt's undoing in the Red Sea; No. xiii. to Joseph's tender closing of Jacob's eyes; No. xiv. to Solomon's building of the Temple; No. xv. to Israel's salvation at the Red Sea; No. xvi. to Israel's distress and ever-present help; No. xvii. to the establishment of the Tabernacle ("Shekinah"); No. xviii. to Solomon's bringing the Ark into the inner sanctuary; No. xix. to the Israelites' conquest of the land after which they had peace.

Why No. iv. follows upon No. iii. is explained in Meg. 17b by a reference to Isa. xxix. 23; why the "Teshubah" immediately succeeds the "Binah," by a reference to Isa. vi. 10. Again, upon the "Teshubah," repentance, follows the "Seliḥah," pardon, in keeping with Isa. lv. 7. The "Ge'ullah," redemption, should be the seventh benediction (Meg. 17b) because redemption will take place on the seventh day, or rather, as stated by the "Cuzari" and the "Ṭur," because the result of forgiveness is redemption. No. viii. treats of healing because the eighth day is for circumcision (Meg. 17b). No. x. follows No. ix. so as to harmonize with Ezek. xxxvi. 8 (Meg. 17b). As soon as the dispersed (No. x.) are gathered, judgment (No. xi.) will be visited on the evil-doers as stated in Isa. i. 26 (Meg. 17b); and when this has taken place all treason (No. xii.) will cease (Ber. 28b; Meg. 17b; Yer. Ber. iv.). As the traitors are mentioned, the righteous (No. xiii.) naturally are suggested: and their triumph is assured by the downfall of the wicked (Ps. lxx. 11; Meg. *l.c.*). The immediate outcome of this triumph is the resurrection of Jerusalem (No. xiv.; Ps. cxxii. 6; Meg. *l.c.*) and the reenthronement of David's house (No. xv.; Hos. iii. 5; Isa. lvi. 7; Ps. l. 23; Meg. 18a). The connection between the last benediction and the priestly blessing is established (Meg. 18a) by Num. vi. 27 and Ps. xxix. 11.

The Age of the Concluding Benedictions.

The last three benedictions seem to be the oldest of the collection. The names of Nos. xvii. and xviii. ("'Abodah" and "Hoda'ah") occur in the liturgy for the high priest for the Day of Atonement as described in the Mishnah (Yoma vii. 1). It goes without saying that parts of the present text of No. xvii. could not have been used before the destruction of the Temple. But in Yer. Yoma 44b is given a concluding formula almost identical with that now used on holy days when the blessing is recited by the kohanim (שאותך נירא ונעבוד; in Yer. Soṭah 22a, and in the commentary of R. Hananeel on Yoma *l.c.*, the reading is: שאותך לבדך ביראה נעבוד), while in the "Hoda'ah" the ending is almost as now, הטוב לך להודות = "Thou, the one to whom it is good to give thanks." The last three and the first three blessings were included in the daily prayer of the priests (Tamid iv., v. 1; see Grätz, *l.c.* 2d ed., ii. 187, note 4). Zunz ("G. V." 2d ed., p. 380) would assign these to the days of the high priest Simeon. These six are also mentioned by name in an old mishnah (R. H. iv. 5). This would support the assumption that the motive of the early Synagogue was anti-sacerdotal. The very prayers used in the Temple service by the high priest in the most solemn function were taken over into the Synagogue with the implication that this "'Abodah" was as effective as was the sacerdotal ritual. The function of blessing the people the Pharisees would not and could not arrogate unto themselves. Instead they adopted or composed the "Sim Shalom," known as the "Birkat Kohanim" (priestly blessing), and therefore equivalent to the "lifting up of the priest's hands" (for these terms see Maimonides and RaBaD on Tamid v. 1; and Ta'an. iv. 1; Tamid vii. 2; Ber. v. 4).

The "Psalms of the Poor."

The affinity, noticed by Loeb (in "R. E. J." xix. 17), of the "Shemoneh 'Esreh" with the "psalms of the poor" is in keeping with the Pharisaic-Ḥasidic emphasis of the benedictions. The "pious and poor" of the Psalms were the ideal types which the Pharisees sought to imitate. The palpable emphasis of No. ii. on the resurrection (hence one of its names, "Teḥiyyat ha-Metim"; Ber. v. 2; Ta'an. 2a) confirms this theory. The expressions used in this blessing are Biblical (see Loeb in "R. E. J." xix.). The doctrine of the resurrection is intimately connected with Pharisaic nationalism. The anti-Sadducean protest in this benediction is evident.

Of the middle benedictions, No. ix., the blessing for the year, discloses a situation such as prevailed before the disruption of the state, when agriculture was the chief occupation of the Jews. It must for this reason be credited with being one of the oldest parts of the "Tefillah." Nos. iv. and xvi. are not specific in content. The latter is a good summary of the petitions (comp. that of the high priest in Yoma 70a and Yer. Yoma 44b), while No. iv., more than any other, is characteristic of a religion in which understanding is considered essential to piety. The importance of this petition was recognized at an early date. R. Judah ha-Nasi desired to have it used on the Sabbath as well as on week-days (Yer. Ber. v. 2: "if no understanding, whence prayer?"). This passion for knowledge also was characteristic of Pharisaism. The prayer for the sick may perhaps likewise be assigned among the older portions (see Elbogen, *l.c.* p. 341).

In its earlier composition, then, the "Tefillah" seems to have comprised Nos. i., ii., iii., iv., viii., xiv., xvii., xviii., and xix. The other benedictions are altogether of a national content. None of them may be assigned to a date before the Maccabean era, while for many a later one is suggested by the content. But the prayer found in Ecclus. (Sirach) xxxvi. should be kept in mind, as it proves that prayers for Jerusalem, and even for the Temple, were not unusual while both were still standing. The original meaning of the prayer against enemies is perhaps also apparent in this chapter:

Verse 1. "Save us, God of all, and lift up Thy fear upon all the nations."

Verse 2. "Swing on high the hand against the strange people and let them behold Thy might."

Verse 3. "As before their eyes Thou wert proved the Holy One in us, so before our eyes be Thou glorified in them."

Verse 4. "And they shall know as we do know that there is no God besides Thee."

Verse 5. "Renew signs and repeat miraculous deeds. Lift up in glory hand and right arm."

Verse 6. "Summon wrath and pour out glowing anger. Hurl back the adversary and humiliate the enemy."

Verse 7. "Gather all the tribes of Jacob and do Thou cause them to inherit as of old."

Verse 8. "Make glad the people called by Thy name, Israel Thou namedst the first-born."

Verse 9. "Have mercy on Thy holy city, Jerusalem, the place of Thy dwelling."

Verse 10. "Fill Zion with Thy splendor and with Thy glory Thy Temple."

Verse 11. "Hear the prayer of Thy servants like the blessing of Aaron upon Thy people."

This has the appearance of being an epitome of the "Tefillah" as known in the days of Ben Sira.

Analogies in Sirach.

Verse 1: "God of all" recalls benediction No. i., while 1b is the key-note of the prayer for Rosh ha-Shanah.

Verse 2 contains the word גבורות = benediction No. ii.

Verse 3 is a summary of the "Ḳedushshah" = benediction No. iii.

Verse 4 explains the knowledge asked for in No. iv.

Verse 6 accounts for the petition against the enemy, No. xii.

Verse 7 is the prayer for the exiles, No. x.

Verse 8 is the content of the prayer in behalf of the pious, No. xiii.

Verse 9 is the prayer for Jerusalem, No. xiv.

Verse 10 recalls No. xvii.

Verse 11 is clearly related to both Nos. xvi. and xix.

Another line begins "Hasten the end-time," which may, by its Messianic implication, suggest benediction No. xv. ("the sprout of David").

If this construction of Ben Sira's prayer is admissible, many of the benedictions must be assigned to the Maccabean era, though most scholars have regarded them as posterior to the destruction of the Temple. The verse marked 5, indeed, seems to be a commentary on benediction No. xi. It begins with the word חדש, and thus suggests the verse: "Lead us back to Thee and we shall return, renew our days as of yore" (Lam. v. 21, Hebr.). Instead of for the "judges," Ben Sira prays for the reestablishment of God's "judgments," in open allusion to the Exodus (Ex. xii. 12; Num. xxxiii. 4; Ezek. xxv. 11, from which verse he borrows the name "Moab" as a designation of the enemy in the prayer). It is probable that the reading of No. xi. as now given is a later reconstruction of a petition with the implications of the Ecclesiasticus paraphrase. This explanation will obviate the many objections raised against the current opinions; *e.g.*, that under Roman or other foreign rule the Jews would hardly have been permitted to cast reflections on the courts of their masters. The Maccabean period seems to furnish adequate background for the national petitions, though the experiences of the Roman war and the subsequent disasters may have heightened the coloring in many details.

Petition Against Enemies.

The history of the petition against enemies may serve to illustrate the development of the several component parts of the "Tefillah" in keeping with provocations and changed conditions. The verses of Ecclesiasticus make it certain that the Syrian oppressors were the first against whom this outcry of the poor, oppressed victims of tyranny was directed. As the Syrians were aided by the apostates, the "zedim," these were also embraced in the imprecatory appeal. The prayer was in fact designated even in later days as ברכה למכניע זדים, a petition to humiliate the arrogant ("zedim"; Yer. Ber. ii. 3, iv. 2). A century later the Sadducees furnished the type, hence it came to be designated as the "Birkat ha-Ẓaddukim" (but "Ẓaddukim" may in this connection be merely a euphemism for "Minim"; Yer. Ber. iv. 3; Ber. 28b). Under Gamaliel II. it was invoked against heretics, traitors, and traducers: the "minim" and the "posh'im," or, as Maimonides reads, the Apiḳoresim (see also his commentary on Sanh. x. 1, and "Yad," Teshubah, iii. 6-8). The latter were the freethinkers; the former, the Judæo-Christians. These had brought much trouble into the camp of faithful Israel; they disputed with the Rabbis; even R. Gamaliel had often to controvert them (see "He-Ḥaluẓ," vii. 81 *et seq.*); they involved the Jews in difficulties with the Roman government (Tosef., Ḥul. ii. 24); they denounced the Jews to the authorities (hence "minim" and המסורות, R. H. 18a; Tos. to Sanh. xiii.; 'Olam R. iii.; comp. Joël, "Blicke in die Religionsgeschichte," i. 33 *et seq.*; Gutmann, in "Monatsschrift," 1898, p. 344).

R. Gamaliel revitalized the prayer originally directed against the Syrians and their sympathizers (so also Loeb, Weiss, and Hoffmann; Elbogen [*l.c.* p. 357] rejects this view in favor of the assumption that the original composition of the prayer was due to Gamaliel), his purpose being to test those suspected of being minim (Tan., Wayiḳra, ed. Buber, p. 2a; Yer. Ber. v. 4). The editorship is ascribed to Samuel the Younger (Ber. 28a), who, however, is reported to have forgotten its form the very next year. According to Yer. Ber. v. 3 he merely omitted some part of the prayer; and, as he was not under suspicion of heresy, the omission was overlooked.

Modifications in "Birkat ha-Minim."

The above account seems to suggest that this "new" (revised) addition to the benedictions was not admitted at once and without some opposition. The prayer has undergone since the days of Gamaliel many textual changes, as the variety of versions extant evidences. "Kol Bo" gives the number of the words contained therein as thirty-two, which agrees with none of the extant recensions. The prayer furnished the traducers of Judaism and the Jews a ready weapon of attack (*e.g.*, Wagenseil; see "Sefer Niẓẓaḥon," p. 348). In the Maḥzor of Salonica it begins with the word "La-meshummadim" (see Oraḥ Ḥayyim, 118), as it does in the Roman Maḥzor (see also "Kesef Mishneh, Tefillah," at the beginning of ii.). "Meshummad" designates a Jew who apostatizes (Ramban on Ex. xii. 43 gives an incorrect identification, as does Parḥon, *s.v.* שנע) or is lax in his religious duties ('Er. 69a; Ḥul. 5a; Sanh. 27a; Hor. 11a; Targ. Onḳ. to Ex. xii. 43; Mek., Bo, 15; Giṭ. 45a, in the uncensored editions; the censored have "Mumar"). The prayer is not inspired, however, by hatred toward non-Jews; nevertheless, in order to obviate hostile misconstructions, the text was modified. Originally the opening words were "La-zedim ula-minim," and the conclusion had "maknia' zedim" (see "Sefer ha-Eshkol" and "Shibbole ha-Leḳeṭ"). The change of the beginning into "La-meshummadim" is old (Zunz, "G. V." 2d ed., p. 380). Another emendation was "We-la-posh'im" (*idem*, "Ritus," p. 39), which readily gave way to the colorless "We-la-malshinim" (in the German ritual among others). For "minim" was substituted the expression "all doers of iniquity"; but the Sephardim retained "minim," while Maimonides has "Epicureans." In the older versions the continuation is: "and all the enemies of Thy people," or, in Amram Gaon's "Siddur," "all our enemies"; but this is modified in the German and Roman into "and they all," while Maimonides omits the clause altogether. Finally, there was mention of the "kingdom of arrogance" ("zadon") = the Roman empire. For this Amram presents "the doers of 'zadon,'" which at last was turned into "zedim," thus reverting to the earliest expression. The conclusion is either "who breakest the enemies" (Midr. Teh.) or "humiliates the arrogant" (Amram); in the former phrase Saadia and Maimonides replace the noun "enemies" by "evil-doers."

According to Zunz, the seventh benediction looks like a duplication and is superfluous: at all events it is misplaced. There is some probability that it originally formed part of the liturgy for the fast-days, when 18 + 6 benedictions constituted the "Tefillah" (Ta'an. ii. 2); for in specifying the additional benedictions the Mishnah enumerates seven, not six (*ib.* ii. 4). The first of the seven enumerated is identical with the one contained in the "Shemoneh 'Esreh" as No. vii. Most likely when Israel's distress became constant this petition for help was gradually made a part of the daily liturgy.

As the prevailing use of the plural shows, the

Method of Recital.

"Shemoneh 'Esreh" was first intended as a prayer in behalf of the congregation, which listened in silence and at certain points bowed with the reader (Tos. to Ber. i. 9). By joining the precentor in reading aloud, one became notorious (*ib.*). At the conclusion of every benediction the congregants, while in the Temple, said "Amen," probably because the Tetragrammaton was pronounced; the response was "Blessed be the name; the glory of His kingdom [endureth] forever and aye" (Tos. to Ber. vii. 22; Ta'an. 16b). Gradually, after R. Gamaliel, it came to be the custom that every man softly read the "Tefillah" for himself, instead of merely listening to the reader's recitation of it; only for one not familiar enough (שאינו בקי) with the prayer was the older practise held permissible. Then, in order to give the reader time to go over the "Tefillah" first for himself, silent praying by all was allowed to precede the audible recitation by the reader (see Soṭah 40a; Yer. Ber. i. 8). In Babylon this became the rule, but in Palestine the "Tefillah" was read aloud by the congregation (Müller, "Hillufim," No. 43; Zunz, "Ritus," p. 83). Formerly the reader would not ascend (or descend to) the rostrum before beginning the loud (second) recital (Elbogen, *l.c.* p. 431). Familiarity with the contents and reverential recital of the benedictions was insisted on in a reader (Bacher, in "J. Q. R." xiv. 586), that those who were ignorant might by listening to him discharge their duty. Maimonides abrogated the repetition of the "Tefillah" (Zunz, *l.c.* p. 55) for the congregation at Cairo, though not in his "Yad" (see "Yad," Tefillin, ix. 2 *et seq.*). In the evening service, attendance at which was by some not regarded as obligatory (Weiss, "Dor," ii. 76; Ber. 27b), the "Tefillah" was not repeated aloud; and as a rule only eighteen Biblical verses, to take the place of the eighteen benedictions, were read (see L. Loew in "Monatsschrift," 1884, pp. 112 *et seq.*; "Shibbole ha-Leḳeṭ," ed. Buber, p. 21; SeMaG, command No. 19).

According to "Shibbole ha-Leḳeṭ" (ed. Buber, p. 9), some prefaced the "Tefillah" by the verse Ps. lxv. 3, while in Constantine "Wehu Raḥum" was recited as an introduction (Zunz, "Ritus," p. 52). At the end, after Mar bar Rabina's "My God keep my tongue" (Ber. 17a), during the Middle Ages was added "do on account of Thy name," etc.; then to this, Ps. xix. 15; and, still later, the phrase "He who established peace," etc. ("Shibbole ha-Leḳeṭ," p. 18). In the Roman ritual the "Elohai Neẓor" (Ber. 17a) is missing (Zunz, *l.c.* p. 79).

In the Reform liturgies, in benediction No. i. "go'el" is changed to "ge'ullah" (redemption). In No. ii. the resurrection is replaced by "sustaining in life the whole" and by "redeeming the soul of His servants from death." The prayers for Jerusalem, for the reestablishment of the sacrifices, and for the coming of the Messiah are omitted, as is also the petition against the enemies of Israel (comp. "Protokolle der Zweiten Rabbinerversammlung," pp. 104 *et seq.*, Frankfort-on-the-Main, 1845).

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A. E. G. H.

SHEMOT RABBAH. See Midrash Haggadah.

SHEOL (שאול): Hebrew word of uncertain etymology (see Sheol, Critical View), a synonym of "bor" (pit), "abaddon" and "shaḥat" (pit or destruction), and perhaps also of "tehom" (abyss).—**Biblical Data:** It connotes the place where those that had died were believed to be congregated. Jacob, refusing to be comforted at the supposed death of Joseph, exclaims: "I shall go down to my son a mourner unto Sheol" (Gen. xxxvii. 36, Hebr.; comp. *ib.* xlii. 38; xliv. 29, 31). Sheol is underneath the earth (Isa. vii. 11, lvii. 9; Ezek. xxxi. 14; Ps. lxxxvi. 13; Ecclus. [Sirach] li. 6; comp. Enoch, xvii. 6, "toward the setting of the sun"); hence it is designated as תחתית (Deut. xxxii. 22; Ps. lxxxvi. 13) or תחתיות (Ps. lxxxviii. 7; Lam. iii. 55; Ezek. xxvi. 20, xxxii. 24). It is very deep (Prov. ix. 18; Isa. lvii. 9); and it marks the point at the greatest possible distance from heaven (Job xi. 8; Amos ix. 2; Ps. cxxxix. 8). The dead descend or are made to go down into it; the revived ascend or are brought and lifted up from it (I Sam. ii. 6; Job vii. 9; Ps. xxx. 4; Isa. xiv. 11, 15). Sometimes the living are hurled into Sheol before they would naturally have been claimed by it (Prov. i. 12; Num. xvi. 33; Ps. lv. 16, lxiii. 10), in which cases the earth is described as "opening her mouth" (Num. xvi. 30).

Position and Form.

Sheol is spoken of as a land (Job x. 21, 22); but ordinarily it is a place with gates (*ib.* xvii. 16, xxxviii. 17; Isa. xxxviii. 10; Ps. ix. 14), and seems to have been viewed as divided into compartments (Prov. vii. 27), with "farthest corners" (Isa. xiv. 15; Ezek. xxxii. 23, Hebr.; R. V. "uttermost parts of the pit"), one beneath the other (see Jew. Encyc. v. 217, *s.v.* Eschatology). Here the dead meet (Ezek. xxxii.; Isa. xiv.; Job xxx. 23) without distinction of rank or condition—the rich and the poor, the pious and the wicked, the old and the young, the master and the slave—if the description in Job iii. refers, as most likely it does, to Sheol. The dead continue after a fashion their earthly life. Jacob would mourn there (Gen. xxxvii. 35, xlii. 38); David abides there in peace (I Kings ii. 6); the warriors have their weapons with them (Ezek. xxxii. 27), yet they are mere shadows ("rephaim"; Isa. xiv. 9, xxvi. 14; Ps. lxxxviii. 5, A. V. "a man that hath no strength"). The dead merely exist without knowledge or feeling (Job xiv. 13; Eccl. ix. 5). Silence reigns supreme; and oblivion is the lot of them that enter therein (Ps. lxxxviii. 13, xciv. 17; Eccl. ix. 10). Hence it is known also as "Dumah," the abode of silence (Ps. vi. 6, xxx. 10, xciv. 17, cxv. 17); and there God is not praised (*ib.* cxv. 17; Isa. xxxviii. 15). Still, on certain extraordinary occasions the dwellers in Sheol are credited with the gift of making known their feelings of rejoicing at the downfall of the enemy (Isa. xiv. 9, 10). Sleep is their usual lot (Jer. li. 39; Isa. xxvi. 14; Job xiv. 12). Sheol is a horrible, dreary, dark, disorderly land (Job x. 21, 22); yet it is the appointed house for all the living (*ib.* xxx. 23). Return from Sheol is not expected (II Sam. xii. 23; Job vii. 9, 10; x. 21; xiv. 7 *et seq.*; xvi. 22; Ecclus. [Sirach] xxxviii. 21); it is described as man's eternal house (Eccl. xii. 5). It is "dust" (Ps. xxx. 10; hence in the Shemoneh 'Esreh, in benediction No. ii., the dead are described as "sleepers in the dust"). God's rulership over it is recognized (Amos ix. 2; Hos. xiii. 14; Deut. xxxii. 22; I Sam. ii. 6 [Isa. vii. 11?]; Prov. xv. 11). Hence He has the power to save the pious therefrom (Ps. xvi. 10, xlix. 16, the text of which latter passage, however, is recognized as corrupt). Yet Sheol is never satiated (Prov. xxx. 20); she "makes wide her soul," *i.e.*, increases her desire (Isa. v. 14) and capacity. In these passages Sheol is personified; it is described also as a pasture for sheep with death as the shepherd (Ps. xlix. 15). From Sheol Samuel is cited by the witch of En-dor (I Sam. xxviii. 3 *et seq.*). As a rule Sheol will not give up its own. They are held captive with ropes. This seems to be the original idea underlying the phrase חבלי שאול (II Sam. xxii. 6; Ps. xviii. 6; R. V., verse 5, "the cords of Sheol") and of the other expression, מצרי שאול (Ps. cxvi. 3; R. V. "and the pains of Sheol"); for they certainly imply restraint or capture. Sheol is used as a simile for "jealousy" (Cant. viii. 7). For the post-Biblical development of the ideas involved see Eschatology.

God Its Ruler.

——Critical View: The word "Sheol" was for some time regarded as an Assyro-Babylonian loanword, "Shu'alu," having the assumed meaning "the place whither the dead are cited or bidden," or "the place where the dead are ingathered." Delitzsch, who in his earlier works advanced this view, has now abandoned it; at least in his dictionary the word is not given. The non-existence of "Shu'alu" has been all along maintained by Jensen ("Kosmologie," p. 223), and recently again by Zimmern (in Schrader, "K. A. T." 3d ed., p. 636, note 4) even against Jastrow's explanation (in "Am. Jour. Semit. Lang." xiv. 165-170) that "sha'al" = "to consult an oracle," or "to cite the dead" for this purpose, whence the name of the place where the dead are. The connection between the Hebrew "Sheol" and the Assyro-Babylonian "shillan" (west), which Jensen proposed instead (in "Zeitschrift für Assyriologie," v. 131, xv. 243), does not appear to be acceptable. Zimmern (*l.c.*) suggests "shilu" (= "a sort of chamber") as the proper Assyrian source of the Hebrew word. On the other hand, it is certain that most of the ideas covered by the Hebrew "Sheol" are expressed also in the Assyro-Babylonian descriptions of the state of the dead, found in the myths concerning Ishtar's descent into Hades, concerning Nergal and Ereshkigal (see Jensen in Schrader, "K. B." vi., part 1, pp. 74-79) and in the Gilgamesh epic (tablets ii. and xii; comp. also Craig, "Religious Texts," i. 79; King, "Magic," No. 53).

Etymology.

This realm of the dead is in the earth ("erẓitu" = ארץ; comp. Job x. 21, 22), the gateway being in the west. It is the "land without return." It is a dark place filled with dust (see Sheol, Biblical Data); but it contains a palace for the divine ruler of this shadow-realm (comp. Job xviii. 13, 14). Seven gates guard successively the approach to this land, at the first of which is a watchman. A stream of water flows through Sheol (comp. Enoch, xvii. 6, xxii. 9; Luke xvi. 24; Ps. xviii. 5; II Sam. xxii. 5).

Origin of Biblical Concept.

The question arises whether the Biblical concept is borrowed from the Assyrians or is an independent development from elements common to both and found in many primitive religions. Though most of the passages in which mention is made of Sheol or its synonyms are of exilic or post-exilic times, the latter view, according to which the Biblical concept of Sheol represents an independent evolution, is the more probable. It reverts to primitive animistic conceits. With the body in the grave remains connected the soul (as in dreams): the dead buried in family graves continue to have communion (comp. Jer. xxxi. 15). Sheol is practically a family grave on a large scale. Graves were protected by gates and bolts; therefore Sheol was likewise similarly guarded. The separate compartments are devised for the separate clans, septs, and families, national and blood distinctions continuing in effect after death. That Sheol is described as subterranean is but an application of the custom of hewing out of the rocks passages, leading downward, for burial purposes.

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E. G. H.

SHEPHATIAH: Name of several persons mentioned in the Old Testament. **1.** Son of David and Abital; their fifth child. He was born while his father was still reigning at Hebron (II Sam. iii. 4; I Chron. iii. 3). **2.** A Haruphite, and one of the guard of thirty who joined David at Ziklag (*ib.* xii. 5). **3.** Son of Maachah and commander of the fighting men of the tribe of Simeon during the reign of David (*ib.* xxvii. 16). **4.** Son of Reuel, of the tribe of Benjamin; a member of a family long resident at Jerusalem (*ib.* ix. 8). **5.** Ancestor of the 372 persons who returned from the Exile to Jerusalem under Zerubbabel (Ezra ii. 4; Neh. vii. 9). **6.** Probably the youngest son of King Jehoshaphat, and brother of King Jehoram (II Chron. xxi. 2). **7.** Ancestor of Zebadiah, the son of Michael; he, with eighty members of his tribe, accompanied Ezra to Jerusalem (Ezra viii. 8). **8.** One of the servants of Solomon; his descendants returned to Jerusalem with Zerubbabel (Ezra ii. 57; Neh. vii. 59). **9.** Son of Mahalaleel, and descendant of Perez, of the tribe of Judah, whose great-great-grandson was chosen by lot to dwell in Jerusalem when Nehemiah rebuilt the city (Neh. xi. 4). **10.** Son of Mattan and an official of Zedekiah; he induced the king to order Jeremiah imprisoned because of his alleged seditious addresses (Jer. xxxviii. 1).

E. G. H. S. O.

SHEPHERD: In the early days of settlement in Palestine the chief occupation of the Israelites was that of shepherding. Traces of the importance of this occupation are found through the Old Testament. The shepherd's function was to lead the flocks of sheep to the pasture and the stream (Ps. xxiii. 2), and protect them from wild beasts (I Sam. xii. 24) and robbers (Job i. 14 *et seq.*), in which latter task he was sometimes assisted by a sheep-dog (Job xxx. 1). At night the shepherds kept watch, sometimes in the open air (Nah. iii. 18), and at other times in the shepherd's tent (Isa. xxxviii. 12) or in a special stone tower (Gen. xxxv. 21). At times he would collect the sheep in caves (I Sam. xxiv. 3), or in sheepfolds built of stones (Judges v. 16; Zeph. ii. 6); and a lamb that had fallen sick or become lame he would carry in his bosom (Isa. xl. 11).

The shepherd generally wore a single garment (Jer. xliii. 12), clad in which he walked forth at the head of his flock (John x. 4), carrying his shepherd's bag or wallet; his weapons were a staff and a sling (Gen. xxxii. 10; I Sam. xvii. 40). When agriculture became the prominent industry of the country, the shepherd, instead of being independent, was generally hired by a farmer, who paid him wages in kind (Gen. xxx. 28), or sometimes in money (Zech. xi. 13). The number of sheep returned to the master's fold was checked by being made to pass under the shepherd's staff (Jer. xxxiii. 13; Ezek. xx. 37). As farming increased in importance, the shepherd became less respected, just as in Egypt, where he was regarded "as an abomination" (Gen. xlvi. 34). In Talmudic times it was even declared that a shepherd was incapable of bearing witness, owing to his habit of encroaching upon other persons' pastures (Sanh. 25a).

E. C. J.

SHERIRA B. ḤANINA (usually known as **Sherira Gaon**): Gaon of Pumbedita; born about 900; died about 1000 (Abraham ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer, "M. J. C." i. 66-67). He was the descendant, both on his father's and his mother's side, of prominent families, several members of which had occupied the gaonate. One of his ancestors was Rabbah b. Abuha, who himself belonged to the family of the exilarch. Sherira boasted that his genealogy could be traced back to the pre-Bostanaian branch of that family, which, he claimed, on account of the deterioration of the exilarchate had renounced its claims thereto, preferring instead the scholar's life (Letter of Sherira Gaon, in Neubauer, *l.c.* i. 23, 33). The seal of his family was a lion, which was said to have been the emblem of the Judean kings (Ibn Daud, *l.c.*).

Sherira officiated first as chief judge; subsequently, in the year 968, he was elected gaon of the Academy of Pumbedita, soon after which he appointed his son chief judge in his place (Sherira, *l.c.* i. 41). Sherira's gaonate lasted for thirty years, and he then resigned that office on account of his advanced age, appointing his son Hai as his successor (Ibn Daud, *l.c.*). Being maliciously denounced by enemies to the calif Al-Ḳadir, though the nature of the accusation is unknown, he and his son Hai were imprisoned and deprived of their property, even of the necessaries of life. Sherira in consequence fell ill of grief, dying soon after at the age of 100 years (Ibn Daud, *l.c.*, according to Weiss's emendation in "Dor," v. 174). As director of the academy he sought to reach pupils both near and far, and many of his responsa have been preserved in the geonic collections and in the works containing the earlier decisions. His responsa are similar to the geonic responsa in general, a majority of them dealing with questions of religious practise, though some of them contain expositions and comments on passages of the Talmud and the Mishnah. Indeed, his literary activity was confined to Talmudic and to related subjects. He was not greatly interested in Arabic literature, although he knew enough Arabic to be able to write in that language those of his decisions that were addressed to communities in Mohammedan countries. Generally he preferred to use Hebrew or Aramaic for that purpose. Sherira was noted for the nobility and seriousness of his character. As a judge he endeavored to arrive at the exact facts of a case and to render his decisions in strict conformity with the Law. In deciding practical questions he adopted the more rigorous view, following the letter of the Talmud with the purpose of upholding and emphasizing its authority against the attacks of the Karaites. He frequently formulates in his responsa rules which are highly important for the correct interpretation of the Talmud. For instance, he declares that the term "miẓwah" designates in some passages a command that may not be broken with impunity, but in other passages denotes merely an admonition with which it would be commendable to comply, but which may be disregarded without fear of punishment ("Teshubot Ge'one Mizraḥ u-Ma'arab," No. 141, in "Bet Talmud," iv. 351).

His Responsa.

Sherira was a student of cabalistic mysticism; he believed that the mystical works "Shi'ur Ḳomah" and "Hekalot" represented ancient traditions, originating with R. Ishmael and R. Akiba. He says in a responsum ("Sha'are Teshubah," No. 122) that the passage in "Shi'ur Ḳomah" ascribing human organs to God embodies profound mysteries, but must not be taken literally. Sherira wrote a work on the Talmud, under the title "Megillat Setarim." In this work he seems to have discussed the importance of the Haggadah (Aboab, introduction to "Menorat ha-Ma'or"); but the portion of the work containing his opinions on this subject has been lost.

Sherira has become famous by a letter of his addressed to the community of Kairwan, which letter is the chief source for the history of the Talmudic, post-Talmudic, and geonic periods. Jacob b. Nissim of Kairwan addressed, in the name of his community, a number of questions of historical interest to Sherira, inquiring especially into the origin of the Mishnah and the sequence of the redactions, the origin of the Tosefta, and the sequence of the Talmudic, post-Talmudic, and geonic authorities. Sherira clearly and lucidly answers all these questions,

His Circular Letter.

throwing light upon many obscure passages of Jewish history. This historical responsum, which is composed half in Aramaic and half in Hebrew, reveals Sherira as a true chronicler, with all the dryness and accuracy of such a writer, though his opinions on the princes of the Exile belonging to the branch of Bostanai, as well as on some of his contemporaries, are not entirely unprejudiced. This letter is included in the Ahimaaz Chronicle, but it has also been edited from manuscripts by B. Goldberg, in "Ḥofes Maṭmonim" (Berlin, 1845) and under the title "Iggeret Rab Sherira Gaon" (Mayence, 1873); also by J. Wallerstein, under the title "Sherirae Epistola," with a Latin translation and notes (Breslau, 1861). The best edition of this letter is that by Adolf Neubauer, in "Medieval Jewish Chronicles" (Oxford, 1887). Another letter by Sherira, also addressed to Jacob b. Nissim of Kairwan (included in the "'Aruk," *s.v.* "Abaja"), deals with the various titles given to the Talmudic sages, as "Raban," "Rabbi," "Rab," and "Mar," and explains why some sages are simply mentioned by their names, without the addition of any titles.

Bibliography: Weiss, *Dor*, iv. 160–174; Grätz, *Gesch.* v. 320–323; Halevy, *Dorot ha-Rishonim*, iii. 280; Azulai, *Shem ha-Gedolim*.

W. B. J. Z. L.

SHESHBAZZAR (Assyrian [Winckler], "Shamash-[a] bal-uṣur" or [E. Meyer] "Šin-[?] uṣur"): Prince of Judah, at the head of the first Jews that returned to Jerusalem after the Exile. In 539–538 B.C. Cyrus granted the exiles permission to return. At once a question must have arisen as to the legitimate successor of the last king, Johoiachin. Sheshbazzar must have been entitled to the succession if he was, as Meyer supposes, identical with the Shenazar mentioned in I Chron. iii. 18 as a son of the late monarch.

On arrival at Jerusalem, Sheshbazzar seems to have become involved in controversies with the conservative party. Zimmern concludes from Dan. ix. 25–27 (since no other sources before the time of Ezra are available) that Cambyses on his campaign against Egypt took Jerusalem, but dealt leniently with it, removing Sheshbazzar in some way of which no details are given. Recent scholars have given up the attempt to identify this ruler with Zerubbabel, as was done by Wellhausen.

The following facts in regard to Sheshbazzar may be stated definitely: he is called "prince" in Ezra i. 8; at the command of Cyrus, the Persian official Mithredath delivered to him the sacred vessels of the Temple which Nebuchadnezzar had carried away, all these things being taken back to Jerusalem (*ib.* v. 16); Zerubbabel refers in the reign of Darius to the permission which Cyrus had given Sheshbazzar (*ib.* v. 13–14).

Bibliography: Schrader, *K. A. T.* 3d ed., p. 279 *et passim*; Eduard Meyer, *Entstehung des Judenthums*, pp. 73 *et seq.*, Halle, 1896; Wellhausen, *I. J. G.* 2d ed., pp. 154 *et seq.*; Winckler, *Altorientalische Forschungen*, ii. 439, 440.

E. G. H. S. O.

Relations to Rab.

SHESHET: Babylonian amora of the third generation; colleague of R. Naḥman bar Jacob, with whom he had frequent arguments concerning questions of religious law. His teacher's name is not definitely known; but Sheshet was an auditor at Huna's lectures (Yeb. 64b; Ket. 69a). It is certain that he was not a pupil of Rab, since sayings of Abba Arika which did not please him were criticized by him with a disrespect which he would not have shown toward his own teacher. Concerning many of Rab's sayings, Sheshet asserted that "he must have spoken thus when he was asleep" (Yeb. 24b and parallels; comp. also Niddah 69a).

Sheshet lived first at Nehardea, where he used to study in the synagogue Shaf we-Yatib (Meg. 29a), going thence to Maḥuza (Ned. 78a, b; B. B. 121a), and later to Shilhe, where he founded an academy (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 29). He was feeble in body (Pes. 108a), but had, nevertheless, an iron will and great energy (Men. 95b); and although he was blind he was compensated by a very retentive memory, for he knew by heart the entire body of tannaitic tradition, as well as its amoraic interpretations (Shebu. 41b). He hired a scholar ("tanna") acquainted with the Mishnah and the Baraita to read them to him (Sanh. 86a; Hor. 9a).

R. Ḥisda, when he met Sheshet, used to tremble at the wealth of baraitot and maxims which the latter quoted ('Er. 67a). Sheshet also transmitted many sayings of the older tannaim, especially of R. Eleazar b. Azariah (Mak. 23a; Pes. 118a). In his teaching he always took tradition as his basis; and for every question laid before him for decision he sought a mishnah or baraita from which he might deduce the solution of the problem, his extensive knowledge of these branches of literature always enabling him to find the passage he required (Zeb. 96b). His usual answer to a question was: "We have learned it in the Mishnah or in a baraita" (B. M. 90a; Yoma 48b). When he had presented some sentence to the attention of his pupils, he used to ask immediately, "Whence have I this?" and would then add a mishnah or a baraita from which he had derived the decision in question (Ket. 68a; comp. Yeb. 35a, 58a).

Objects to Quibbling.

In addition to his learning and his knowledge of tradition, Sheshet possessed much acuteness, and knew how to deduce conclusions from the teachings of tradition (Men. 95b, according to Rashi's explanation); thus in connection with his application of Eccl. vii. 11, Rami b. Ḥama said of him: "It is good when one possesses a keen understanding in addition to the inheritance of tradition" (Bek. 52b and Rashi *ad loc.*). He was not so subtle, however, as his colleague R. Ḥisda ('Er. 67a); and he appears to have been averse in general to the casuistry in vogue in the Academy of Pumbedita. When he heard any one make a quibbling objection he used to observe sarcastically: "Art thou not from Pumbedita, where they draw an elephant through the eye of a needle?" (B. M. 38b). Sheshet was on friendly terms with R. Ḥisda; and the pair respected each other highly (Ber. 47b; Meg. 28b), traveled in company (Ber. 30a), and were together at the exilarch's (Giṭ. 67b–68a).

His Haggadah.

Sheshet devoted much time to Biblical exegesis; and whenever he recapitulated his studies, as was his custom at the end of every thirty days, he used to say: "Rejoice, my soul! rejoice, my soul! For thy sake have I read the Holy Scriptures; and for thy sake have I studied the Mishnah and the baraitot" (Pes. 68b). He took comparatively little interest, on the other hand, in the Haggadah; and he himself acknowledged his shortcoming in this respect, saying: "I can not dispute with Ḥana on the Haggadah" (Suk. 52b, and Rashi *ad loc.*). Some of his haggadic interpretations of Biblical passages, referring for the most part to studies of the Law, have been preserved. Thus, he interpreted Prov. xi. 25 as implying that whoever teaches in this world will have the good fortune to teach in the world to come also (Sanh. 92a); and in Shab. 63a he explains Prov. iii. 16 as meaning that whosoever studies in the right manner receives as his reward length of days in addition to riches and honor, but that he who studies in a fashion not altogether unimpeachable receives riches and honor without length of days. He frequently elucidated Biblical passages by the application of well-known proverbs (Ber. 32a; Sanh. 105a).

Sheshet, who, as stated above, was blind, once mingled with a crowd waiting to see the entry of the king. A heretic, probably an adherent of Manicheism, against which Sheshet polemized (comp. Bacher, "Ag. Bab. Amor." p. 78, note 12), taunted him with the remark that he certainly would not be able to see the king. Sheshet, however, put the heretic to shame by recognizing, despite his blindness, when the instant of the king's appearance was at hand. When the unbeliever, in his astonishment, asked Sheshet how he knew it, he received the answer: "The earthly kingdom is like unto the heavenly; God's appearance, however, is announced in I Kings xix. 12-13 by a deep silence" (Ber. 58a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 379-381; Weiss, *Dor*, iii. 181-182; Grätz, *Gesch.* iv. 299-300; Bacher, *Ag. Bab. Amor.* pp. 76-79.

W. B. J. Z. L.

SHESHET BENVENISTE. See BENVENISTE.

SHETADLAN (lit. "persuader"): Representative of the Jewish community in Germany during the Middle Ages, and in Russia almost to the present day. When the government issued a decree against the Jews of any particular locality, the latter would send their shetadlan to the seat of administration to endeavor to have the legislation modified. Thus the Council of Four Lands would send several shetadlanim under these circumstances to Wilna (see JEW. ENCYC. iv. 306, *s.v.* COUNCIL OF FOUR LANDS). The shetadlanim were allowed a certain laxity with regard to the observance of Jewish law, the principle being that those who were "near to the government" might transgress even Biblical prohibitions, because they might save life thereby (M. Jaffe, "Lebush Yoreh De'ah," § 178, 2). In this way the shetadlan corresponded somewhat to the syndic of a municipality, who was in most cases the richest person in the community, and would thus have a personal interest in reducing its taxation as much as possible.

A certificate published in "Ha-Ẓefirah" (1887, p. 881) indicates the kind of work required of a shetadlan. It was granted to Nissim ben Judah of Czekanowski by the Council of Four Lands, sitting at Yaroslav in 1730, and empowered him to attend local councils at Warsaw and Grodno and arrange for the distribution of the government taxes each year till

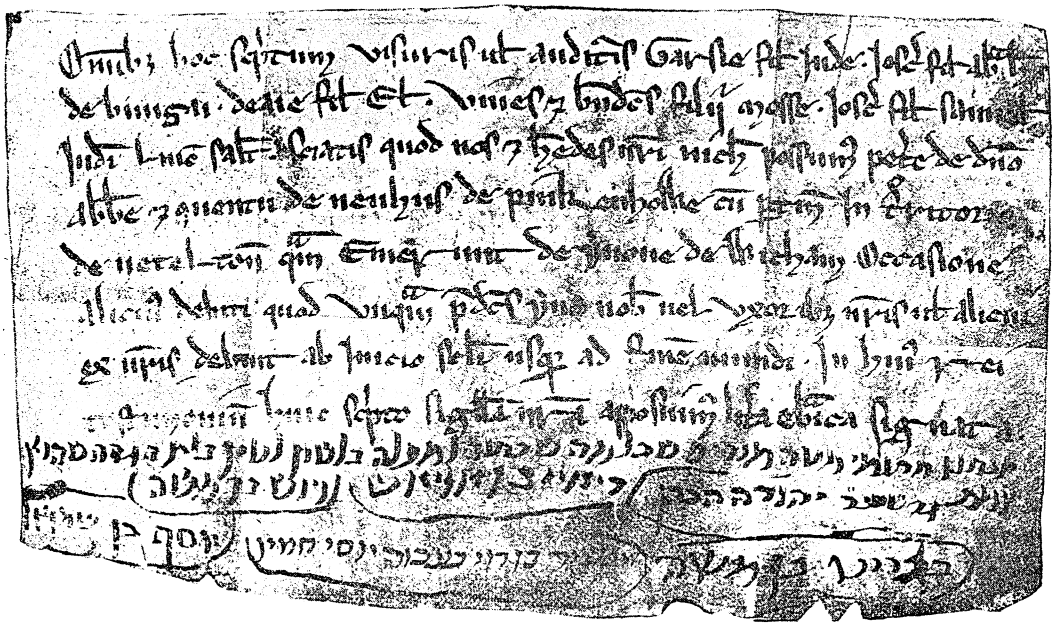

ENGLISH JEWISH SHEṬAR, DATED 1236.
(In the British Museum.)

the next meeting of the council. As recompense he received his passport and eight Polish gulden per week from the council treasury.

Among shetadlanim may be mentioned N. Ginzburg, appointed provincial shetadlan of Wilna in 1667, and Shabbethai and Isaac, of Lublin in 1707 (Nisenbaum, "Lublin," p. 83). At Posen are found the names of Abraham, 1690, Baruch, 1699, and Jacob, 1736 (Perles, "Juden in Posen"); in Pinsk, Aryeh Leb Meiles acted from 1784 till 1807; while Elijah Moses Meiles was shetadlan of Wilna in the time of the Wilna Gaon. At St. Petersburg Nahum Riwkin acted as shetadlan in 1836. A similar office is found to have been held in Alsace by Lippmann Moyses Bergheim ("Univers Israélite," Feb. 6, 1803), and in Halberstadt by Meyer Grunsman, 1674 (Auerbach, "Gesch. der Juden in Halberstadt," p. 33). See Court Jew; Prague.

Bibliography: *Ha-Yom*, ii. (1887), No. 185; Levinsohn, *Parnasim be-Yisrael*, Warsaw, 1899.

S. J.

SHEṬAR ("deed"; plural, **Sheṭarot**): For the conditions under which these were drawn up in ancient times see Deed. In medieval times the same principles were carried out, but as the deeds with which Jews were concerned were chiefly those determining the indebtedness to them of Christian borrowers, they were mostly accompanied by a Latin translation, which adopted the common forms of the various chancelleries. Both in England and in Germany many of these bilingual deeds existed. The Latin form is generally known as the "starrum," derived from the Hebrew term. It has been conjectured that the Star Chamber at Westminster was so named because it was the repository of the "starra" of the English pre-expulsion Jews.

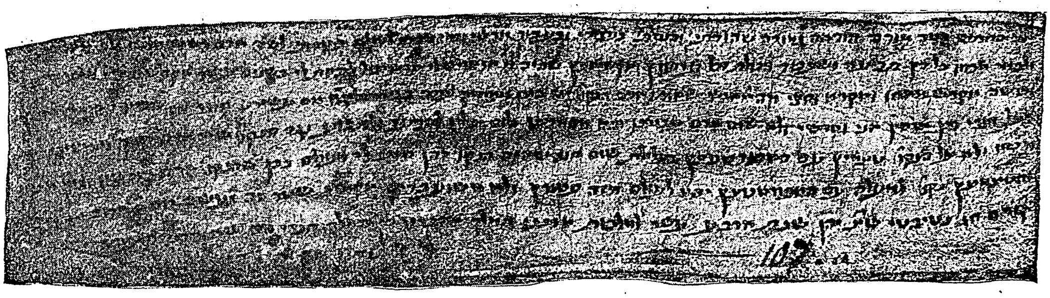

English Jewish Sheṭar, Dated 1286.
(In the British Museum.)

For the most part in England the deeds acknowledging indebtedness were called in Latin "chartæ," or, later, "chirographs"—a sort of parchment tally. The term "star" was mainly restricted to the receipt rendered by a Jew when he had been paid. The common forms for contracts, or sheṭarot, were collected by Judah ben Barzillai of Barcelona about the beginning of the twelfth century, and were published under the title of "Sefer ha-Sheṭarot" (Berlin, 1898). For specimens of English sheṭarot see Jacobs, "Jews of Angevin England" (pp. 58, 76-77), and Höniger, "Judenschreinsbuch" (Frontispiece). J.

SHIB'AH. See Mourning.

SHIBBOLETH (שבלת): Word occurring in different passages of the Bible, sometimes in the singular form, sometimes in the plural, שבלים, and once in the status constructus, שבלי. It means "flood" (Isa. xxvii. 12; Ps. lxix. 3, 16) or "ear of corn" (Job xxiv. 24; Gen. xli. 5, 6; Isa. xvii. 5; Ruth ii. 2) or "branch" (Zech. iv. 12).

The main interest in this word centers in its use in Judges xii. 6, in which passage any other word beginning with "sh" would have served as well (Ḳimḥi supposes that other words were actually used, "shibboleth" being but a typical instance; see G. F. Moore, "Commentary on Judges," p. 308).

After the Gileadites had defeated the men of Ephraim, the conquerors took possession of the fords of the Jordan, with the view of cutting off the retreat of the fleeing Ephraimites. When a fugitive came to the ford and said, "Let me cross," he was asked, "Art thou an Ephraimite?" If he answered "No," the Gileadites put him to a test. "Say 'Shibboleth,'" they demanded; and if he pronounced the word "Sibboleth," this at once betrayed him as an enemy. It is supposed that different dialects existed among the various tribes of Israel, for which supposition there is a clear indication in the Ephraimitic pronunciation of "sh"; and the rarity of similar examples in the literature is accounted for on the ground that all passed through the hands of Judaic editors. Nevertheless instances are extant of the interchange of letters, such as in Amos vii. 9, where ש is used for צ (see Geiger, "Nachgelassene Schriften," ii. 45). See Samek; Shin.

E. G. H. S. H.

SHIELD: Like most peoples of antiquity, the Israelites used two kinds of shields—a large one which covered the whole body and was carried by the heavy-armed infantry, and a small, easily managed one, carried by the light-armed troops. The former was called "ẓinnah"; it served to protect the spearmen (I Chron. xii. 8, 24, 34; II Chron. xiv. 8, xxv. 5). The men of the tribes of Judah and Naphtali were armed with such shields, together with spears. Prominent warriors and leaders had their shields carried before them by special bearers (I Sam. xvii. 7, 41). The ẓinnah served the Psalmist as a figurative expression of the protecting favor of God (Ps. v. 13 *et al.*).

The small shield was called "magen," and was carried by the bowmen and light troops (I Chron. v. 18; II Chron. xiv. 8, xvii. 17), as well as by the king

(Ps. xlvii. 10, lxxxix. 19). That the difference in size between the two kinds of shields was very great is seen from I Kings x. 16 *et seq.* and II Chron. ix. 15 *et seq.*, according to which twice as much gold was required to cover the one as the other.

The Old Testament gives no details as to the forms of the two shields. The Egyptian large shield was nearly as high as a man, rather broad, cut straight at the bottom, and pointed like an arch at the top. The common small shield was also straight at the bottom, but toward the top it was somewhat broader and ended in a curve, the points of which were higher than the center. Among the Assyrians many different forms were in use at different times. Some were in the shape of a somewhat long, arched tetragon; others were rounded at the top; while still others were large, circular, and convex. Whatever the shape, each had on the inner side a handle by which it was held; and frequently it had a boss on the outer side. When not in use it could be carried over the shoulder by means of a strap which passed around the neck.

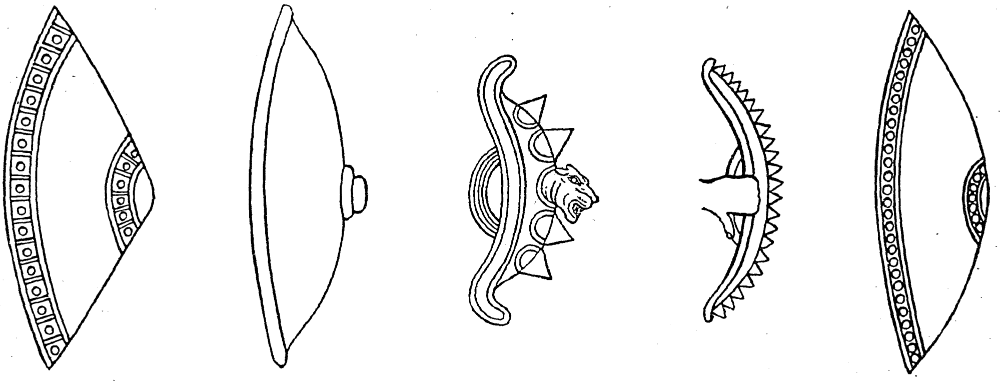

Shields Depicted on Assyrian Monuments.
(From Ball, "Light from the East.")

Shields were usually made of wood, wickerwork, or leather. The larger kinds demanded a light material, which is spoken of as very inflammable (Ezek. xxxix. 9). The leather was rubbed with oil to keep it pliant (II Sam. i. 21; Isa. xxi. 5). Shields plated with metal were also used. Those used on spectacular and formal occasions were, as mentioned above, plated with gold (I Kings x. 16 *et seq.*).

E. G. H. I. Be.

SHIELD OF DAVID. See Magen Dawid.

SHIGGAYON (שגיון): Term used as the superscription of Ps. vii. 1, and, in the form על שגינות, of Hab. iii. 1, although the Septuagint evidently reads על נגינת (comp. Ps. lxi. 1). Aquila, Symmachus, Theodotion, and Jerome regarded the word as synonymous with שגיאות (Ps. xix. 13), Rashi and the Midrash adopting a similar view in speaking of "David's trespass." This traditional interpretation of the Synagogue can not be correct, however; and "shiggayon" must probably be classed with such superscriptions as "mizmor" and "maskil."

Ewald, Rödiger, Delitzsch, and others, following earlier exegetes, think that the term denotes the rhythm of a form of lyric; and, since "shagah" means "to wander, go astray, reel," "shiggayon" is said to be the term for a dithyrambic poem filled with passionate feeling. This explanation lacks support, however; and it is entirely impossible to explain why this designation should have been applied to Ps. vii., which is by no means unique among the Psalms. Although the meter in verses 2 to 6 and 13 to 18 differs from that of verses 7 to 12, this is due to the fact that the psalm is a combination of two poems which were originally separate compositions (comp. Duhm *ad loc.*). In view of these circumstances it must be admitted that no satisfactory explanation of the term "shiggayon" has yet been found.

E. G. H. W. N.

SHILA OF KEFAR TAMARTA: Palestinian amora of the third century. In Palestinian sources he is called only by his personal name, but in the Babylonian Talmud the name of his home in Judea is always added, in order to distinguish him from an older Babylonian amora who bore the same name.

Shila was accustomed to deliver public haggadic lectures, and he is mentioned only in connection with the Haggadah; yet he seems to have been active in the field of Halakah also (Niddah 26a), although no halakic sayings of his have been preserved. The greater portion of his Biblical exegesis, so far as extant, is taken from these discourses, each of which is prefaced by the formula: "R. Shila has preached" (Meg. 18a, b; Soṭah 35a; Cant. R. viii. 9). Other haggadot of his are found in Midr. Teh. to Ps. lxxx. 7, and Tan., Mishpaṭim, 8 (ed. Buber, p. 43a).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 347; Bacher, *Ag. Pal. Amor.* iii. 621-623.

W. B. J. Z. L.

SHILOAH (שלח): Locality mentioned in the Old Testament as "the waters of Shiloah" (Isa. viii. 6) and "the pool of Siloah" (Neh. iii. 15). Josephus writes the word *Σιλωά*, *Σιλωᾶς*, and *Σιλωάμ*, while the Arabic name is 'Ain Silwan. The pool was surrounded by the royal gardens on the south, and part of it belonged to the fortress of Jerusalem, while the spring which fed it was at the entrance to the Tyropœon valley dividing the upper from the lower city. Probably as early as the reign of Solomon, water was brought from this spring to a tank in the valley of Kidron, in order to irrigate the royal gardens south of the city, although the site of this reservoir, which Josephus calls "Solomon's pool" ("B. J." v. 4, § 2), is no longer known. A conduit, in which was discovered the Siloam inscription, led to it from the Fountain of the Virgin ('Ain Sitti Maryam), and through the outer part of the Moriah to a pool in the Tyropœon valley; and it was probably to this conduit that Isaiah alluded in speaking of the "waters of Shiloah that go softly." At the present time (1905) the reservoir of Shiloah is 53 feet long, 18 feet wide, and 19 feet deep.

According to the Talmud, the spring of the pool is exactly in the center of the Holy Land (Zabim i. 5); and owing to its peculiar ebb and flow it has always been popularly regarded as an arm of the sea. After the service in the Temple on the eighth day of the Feast of Tabernacles, Solomon and the people descended to the pool, from which water was drawn and poured upon the altar (Suk. v. 1). When, moreover, the priests were obliged to eat large quantities of sacred meat, they drank of the water of Shiloah to aid digestion (Ab. R. N. xxxv.). King Hezekiah had the opening, which was not larger than a coin, enlarged, that the water might flow more freely; but the work had scarcely been done when the stream grew less in volume. He therefore had the orifice made smaller, whereupon the original quantity again appeared (Yalkuṭ Shim'oni, ii. 285, ed. Wilna, 1898).

Before Shiloah was connected with the pool it may have been called "Gihon"; for the Targum of Jonathan renders the "Gihon" of I Kings i. 33, 38 by "Shiloah"; the two places were furthermore identified by Theodoret ("Quæstiones," ii.), as they are also by Burckhardt ("Travels in Syria and the Holy Land," v. 461) and by Isaac Ḥelo (Tobler, "Jerusalem," ii. 62). See Siloam Inscription.

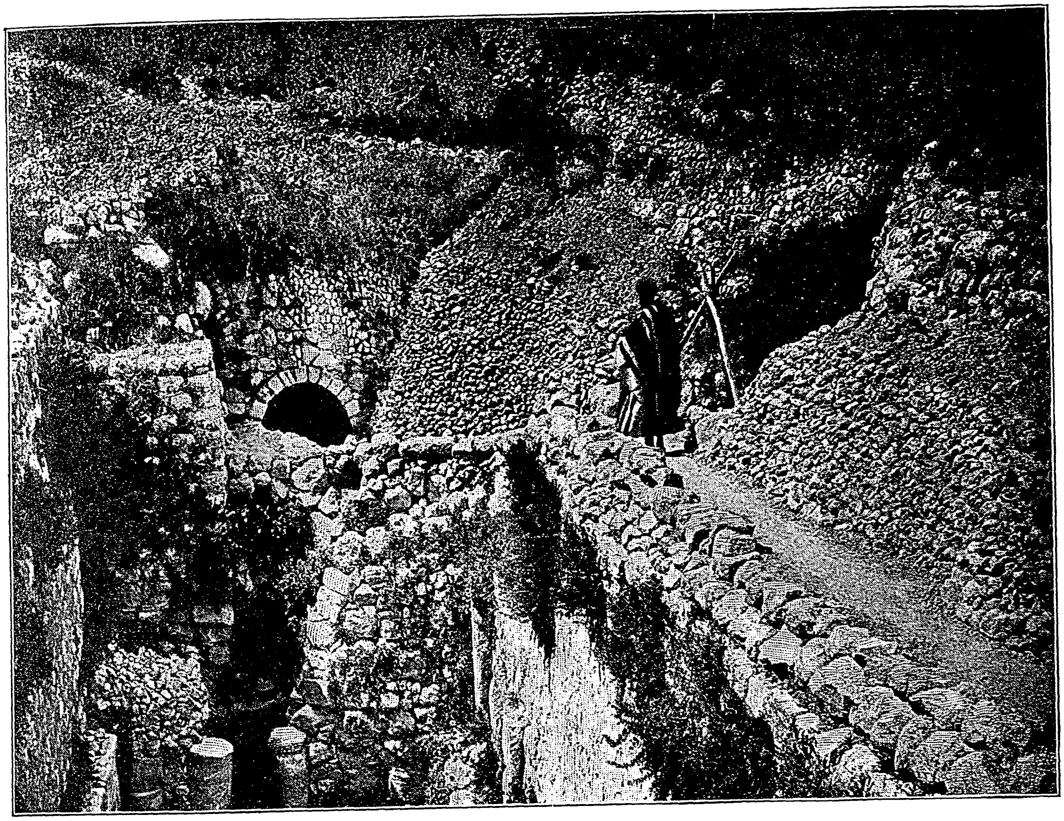

Fountain of Shiloah (Siloam).
(From a photograph by Bonfils.)

Bibliography: Schwarz, *Palestine*, 1850, pp. 240-241, Philadelphia; Neubauer, *G. T.* pp. 145-147; Sepp, *Das Heilige Land*, i. 107, 228, 328, 335, 696, Schaffhausen, 1873; Robinson, *Palestine*, i. 341, 493, 501-505, London, 1841; Josephus, *B. J.* ii. 16, § 2; v. 4, § 2; 6, § 1; 12, § 2; vi. 8, § 5; Guthe, in *Z. D. M. G.* xxxvi. 725-750; Socin, in *Z. D. P. V.* iii. 547 *et seq.*; Kautzsch, *ib.* iv. 120 *et seq.*, 261 *et seq.*; Guthe, *ib.* iv. 250 *et seq.*

E. G. H. S. O.

SHILOH (שילה or שילו; originally, שילון; comp. שילוני): City of Ephraim, where were placed, after the settlement in Palestine, the Ark and the sanctuary of Yhwh at which the family of Eli officiated (I Sam. i. 3 *et passim*, iii. 1 *et seq.*). As the Ark was not taken back to Shiloh when it was recovered from the Philistines, who had held it for some time, and as the sons of Eli officiated in the sanctuary of Nob in the reign of Saul, it may be assumed that the sanctuary of Shiloh was destroyed during the war with the Philistines (comp. Jer. xvii. 12, 14; xxvi. 6, 9). According to the Priestly Code, the tabernacle was set up at Shiloh (Josh. xviii. 1), which consequently became the religious center for the entire people, where the land was allotted and where the congregation assembled (Josh. xviii. 8 *et seq.*, xxii. 12; Judges xxi. 12). From there the women were carried off by the Benjamites during the autumn festival. Subsequently Shiloh is mentioned only as the home of the prophet Ahijah (I Kings xi. 29 *et al.*). It is described in Judges xxi. 19 as being "on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah," while according to Eusebius it was 15 kilometers from Shechem. All these descriptions apply to the modern Sailun, 18 kilometers south of Nablus, with ancient rock tombs and a pool in a hollow cut into the rock. In the blessing of Jacob (Gen. xlix. 10) there is a reference to Shiloh, interpreted as promising the kingdom to Judah until the expected Messiah had come. The better rendering (see Kohler, "Der Segen Jacobs") is "as long as [pilgrims] come to Shiloh," that is, while the sanctuary is established there. But see Adolf Posnanski, "Shiloh: Ein Beiträge zur Gesch. der Messiaslehre" (Leipsic, 1904).

E. G. H. I. BE.

SHIMEI (שמעי).—1. **Biblical Data:** Benjamite of Bahurim, son of Gera, "a man of the family of the house of Saul" (II Sam. xvi. 5-14, xix. 16-23; I Kings ii. 8-9, 36-46). He is mentioned as one of David's tormentors during his flight before Absalom, and as imploring and winning David's forgiveness when the latter returned. David, however, in his dying charge to Solomon, bade him avenge the insult (I Kings ii. 1-9). Without sufficient reason, this last passage has been regarded by Wellhausen, Stade, and others as unhistorical.

E. G. H. J. F. McL.

——**In Rabbinical Literature:** When Shimei cursed David (II Sam. xvi. 5 *et seq.*) he used the most insulting names, taunting him, moreover, with his Moabite descent and with his adultery with Bath-sheba (Shab. 105a). He later besought David's forgiveness, however (II Sam. xix. 17-21), and addressed him as follows: "The brothers of Joseph did him injury, but Joseph returned good for evil. Be thou as Joseph, and recompense me with good, though I dealt evilly with thee. It was not I alone but all Israel that entreated thee ill. They now await my fate, and if thou forgivest me, they will come and make peace with thee and surrender themselves to thee" (Yalḳ. ii. 151). Shimei afterward became Solomon's instructor, and restrained him from marrying the daughter of Pharaoh, so that she did not become the wife of the King of Israel until after his teacher's death (Midr. Teh. to Ps. iii. 1; Ber. 8a).

W. B. J. Z. L.

2. Second son of Gershon and grandson of Levi (Ex. vi. 17; Num. iii. 18; I Chron. vi. 17). The family of the Shimeites, as a branch of the tribe of Levi, is mentioned in Num. iii. 18, 21; I Chron. xxiii. 7, 10, 11 ("Shimei" in verse 9 is evidently a scribal error); and in Zech. xii. 13.

3. Name of a number of persons about whom little or nothing is known: *e.g.*, a friend of David (I Kings i. 8); a brother of David, called also **Shammah, Shimeah,** and **Shimea** (I Sam. xvi. 9, xvii. 13; II Sam. xiii. 3, xxi. 21; I Chron. ii. 13, xx. 7); one of Solomon's prefects, over the district of Benjamin (I Kings iv. 18); a grandson of Simeon, who is described as the father of many sons and daughters, and whose clan dwelt in southern Palestine (I Chron. iv. 26, 27); a grandson of Jeconiah and brother of Zerubbabel (I Chron. iii. 19); a Reubenite (I Chron. v. 4); Levites (I Chron. vi. 29, 42; xxv. 17; II Chron. xxix. 14; xxxi. 12, 13); a Benjamite chief (I Chron. viii. 21, R. V.; comp. *ib.* v. 13); "the Ramathite," one of David's officers (I Chron. xxvii. 27); a Levite and other Israelites whom Ezra required to put away their foreign wives (Ezra x. 23, 33, 38); grandfather of Mordecai (Esth. ii. 5).

E. G. H. J. F. McL.

SHIN (ש): Twenty-first letter of the Hebrew alphabet. Its name appears to be connected with "shen" = "tooth" (see ALPHABET). The sign ש represents two sounds: (1) a dental surd sibilant (indicated by a point on the left horn, שׂ, and called "sin"), identical with the English surd "s"; and (2) a labial surd (marked by a point on the right horn, שׁ), identical with the English "sh." The distinction in sound between "sin" and "samek" is not clear. "Shin" interchanges with "sin," and both these (in corresponding Aramaic and Arabic words) with dentals and spirants. "Shin" occurs rarely as a formative element, as in the verb-form "shaf'el." As a numeral (in the later period) it has the value of 300.

T. I. BR.

SHINAR (שנער).—**Biblical Data:** Name for Babylonia occurring eight times in the Old Testament. In Gen. x. 10 the beginning of Nimrod's kingdom is said to have been "Babel, and Erech, and Accad, and Calneh, in the land of Shinar." In Gen. xi. 2, Shinar is the site of the tower of Babel; in Gen. xiv. 1, 9, the home of Amraphel, now generally identified with HAMMURABI; in Dan. i. 1, the home of Nebuchadnezzar. The other passages in which the name is mentioned (Josh. vii. 21; Isa. xi. 11; Zech. v. 11) add no further information.

——**Critical View:** It is clear from Gen. x. 10 (J) that Shinar was the Hebrew name of a land which included both Babylon and Erech, *i.e.*, both northern and southern Babylonia. Gen. xiv. 1, if Amraphel is identical with Hammurabi, also proves that Shinar included northern Babylonia. This fact has made it difficult for scholars to agree upon the origin of the name. (1) Lenormant ("Etudes Accadiennes," 1873, i. 27) equates שנער with "Sumir," the old Babylonian name for southern Babylonia, supposing a more primitive form, "Sungir," which he believes had survived in "Singara" in northern Mesopotamia. Jensen ("Zeit. für Keilschriftforschung," ii. 419) and Hommel (in Hastings, "Dict. Bible," i. 224b) hold to this general view, but suggest varying and difficult etymologies. Since 1873 new material has strengthened this identification. In the inscriptions of Ur-Nina (De Sarzec, "Decouvertes en Chaldée," pl. 4), Girsu, the name of a city that afterward formed part of Shirpurla, is spelled "Su-sir" or "Sun-gir."

While Rogers ("History of Babylonia and Assyria," 1900, i. 205) is content simply to follow Lenormant, Radau ("Early Babylonian History," 1900, pp. 216 *et seq.*) makes a successful linguistic argument for the identity of both Sumir and Shinar with Sungir.

(2) Sayce rejects this derivation of the name ("Proc. Soc. Bibl. Arch." 1896, xviii. 173 *et seq.*; "Patriarchal Palestine," 1895, pp. 67 *et seq.*) because "Sumir" in the cuneiform inscriptions always designates southern Babylonia only. He identifies Shinar with Sanhar of the El-Amarna tablets (comp. Schrader, "K. B." v., Nos. 25, 49), which is the Sangara of the Asiatic conquests of Thothmes III. (comp. W. Max Müller, "Asien und Europa," 1893, p. 279). Sayce does not explain how the use of this name was enlarged to denote southern Mesopotamia. It would seem much more simple to explain how "Sumir," in the common phrase "Sumir and Accad" (by which all Babylonia was designated), was adopted by a foreign people as the name of the whole country.

(3) The view of Cheyne (Cheyne and Black, "Encyc. Bibl."), that "Shinar" is a corruption of "Geshur," is a conjecture in which few scholars can concur.

Bibliography: In addition to the literature already cited, Holzinger, *Genesis*, in *K. H. C.* 1898, p. 99; Gunkel, *Genesis*, in Nowack, *Hand-Kommentar*, pp. 80 *et seq.*

E. G. H. G. A. B.

SHINNUY HA-SHEM: The custom of changing a person's name, as a tribute to his achievements, or as a sign that his condition will be improved, or particularly as an aid to his recovery from illness. Abram's name was changed to "Abraham" = "the father of many nations" (Gen. xvii. 4), and that of Sarai ("my princess") to "Sarah" (a princess, in general); Jacob's name was changed to "Israel" = "a mighty prince" (*ib.* xxxii. 28); Pharaoh called Joseph "Zaphnath-paaneah" (= "the revealer of secrets"; *ib.* xli. 45); Moses changed the name of Hoshea to "Jehoshua" (= "YHWH saves"; Num. xiii. 16); Solomon was called by Nathan "Jedidiah" (God's beloved) "because of the Lord" (II Sam. xii. 25). Pharaoh-nechoh appointed Eliakim king of Jerusalem and changed his name to "Jehoiakim" (= "the Lord's confirmed"; II Kings xxiii. 34); the King of Babylon made Mattaniah king of Jerusalem and called him "Zedekiah" (= "the Lord's right man"; *ib.* xxiv. 17); and the names of Daniel and his comrades were changed to Chaldaic ones (Dan. i. 7). Isaiah predicted that Jerusalem would be called by a new name, "Hephzi-bah" (= "My delight is in her"; Isa. lxii. 4).

The names of wicked persons were a curse in the community; and the righteous were called "by another name" (*ib.* lxv. 15); *i.e.*, the idea prevailed that the name of a wicked person exerted an influence on the moral character and destiny of any person who adopted it, and consequently that a man might be judged by the name he bore (Ber. 7a). For this reason Rabbenu Tam corrected the text in the Talmud from "Absalom" to "Abishalom," and from "Shebna" (the Jerusalemite) to "Shakna" (שכנא for שבנא), because Shebna was wicked (see Isa. xxii. 15-19; Tos. to Ket. 104a [*s.v.* שני], to Shab. 12a [*s.v.* שבנא], and to Yoma 38b [*s.v.* דלא]).

As a Cure for Illness.

The change of name as a cure for illness is derived from the Talmud: "Four things annul the decree that seals a person's fate; namely, alms, prayer, change of name, and change of deeds" (R. H. 16b). R. Judah he-Ḥasid (13th cent.) says if one is dangerously sick his name shall be changed, which may reverse the decree ("Sefer Ḥasidim," No. 245). R. Perez claims that the change of name for the benefit of a patient is in conformity with a taḳḳanah of the Geonim ("Bet Yosef" on Ṭur Eben ha-'Ezer, § 129; R. Jeroham, "Toledot Adam we-Ḥawah," i., § 28 [ed. Kopys, 1808, p. 182]). The new name for the patient is selected from the Bible, the first name that appears on a given page being adopted. R. Israel Bruna in his responsa (No. 101) protested against the adoption of the name of a wicked person when such was the first found, and ordered it to be passed over for the first righteous one, citing "The memory of the just is blessed: but the name of the wicked shall perish" (Prov. x. 7).

The underlying principle in changing the name of one who is ill is the assumption that the former name, under which the divine decree was issued, becomes non-existent, and that, when a new name is given him, he becomes another person, in regard to whom the decree has no force. In a later period the original name was retained and another added to it, usually one signifying the recovery of the patient. The most popular additional names were "Ḥayyim" (life), "Shalom" (peace), "Raphael" (God heals), "Azriel" (God helps), or some other name, selected from the Bible.

The additional name is usually given in the synagogue when the scroll is taken out of the Ark and unrolled, the first righteous name that is read being selected; the formula of prayer is as follows:

The Formula.

> "When the Righteous Judgment has already decreed death from illness, behold, our saintly rabbis said: Three things annul the decree; and one of them is changing the name of the patient. We therefore, in conformity with their advice, have changed the name of [mention here the former name] to the name of [mention the adopted name], who is now another person. The decree shall not have any force with regard to him. Together with the change in name, so shall His decree be reversed from justice to mercy, from death to life, from illness to perfect health for [mention adopted name]. In the name of all the sacred names mentioned in this Sefer Torah, and in the name of the angels, the messengers of all healing and salvation, O Lord, send speedily a perfect cure to [adopted name], that his days and years may be prolonged in happiness, in goodness, and in peace, for ever and ever. Amen, Selah."

Bibliography: *Kerem Ḥemed*, iv. 127, 128; Levinsohn, *Meḳore Minhagim*, § 81; Landshuth, *Seder Biḳḳur Ḥolim*, Introduction, § 7, also p. 23.

W. B. J. D. E.

SHIP, SHIP-BUILDER, AND SHIPPING. See Navigation.

SHIR HA-SHIRIM (CANTICLES) RABBAH: Haggadic midrash on Canticles, quoted by Rashi under the title "Midrash Shir ha-Shirim" (commentary on Cant. iv. 1, viii. 11). It is called also **Agadat Ḥazita**, from its initial word "Ḥazita" (R. Nathan, in the "'Aruk," *s.v.* טפף), or **Midrash Ḥazita** (Naḥmanides, commentary on Ex. iv. 28; Simon Duran, "Tashbaẓ," part iii., No. 37). Simon

Duran, in quoting this midrash, says that it is a Palestinian haggadic collection (*ib.*). This undoubtedly correct view is supported by a number of circumstances. The sources which it uses directly are Palestinian. No direct borrowing from the Babylonian Talmud appears, and, although it contains many interpretations and comments found in this source, most of them vary greatly in form, the agreement being confined to their contents. This agreement, moreover, may be explained on the ground that the comments and interpretations in question are very old, and were included both in the Babylonian Talmud and in the Palestinian sources used by the redactor of the Shir ha-Shirim midrash (see below; comp. also Theodor, "Zur Composition der Agadischen Homilien," in "Monatsschrift," 1879, p. 343).

Composed in Palestine.

The date of composition of this midrash can not be exactly determined. Canticles was interpreted haggadically at a very early time, and certain rules for this haggadic interpretation were formulated, as, for instance, the rule adopted by Judah ben Ila'i (Cant. R. i. 12, ii. 4) and the rule (in Sheb. 35b) for the interpretation of the name for Solomon used in Canticles. Upon these rules are based the interpretations of the verses of Canticles which are contained in the Seder 'Olam, in the Sifra, and, with especial frequency, in the Sifre and the Mekilta, as well as in the Talmud, which has an exegesis for almost every verse of the book. The majority of the interpretations in the last-named work were taken from public lectures on Canticles, or from various haggadah collections (comp. 'Er. 21b). Some scholars (Weiss, "Dor," iii. 263-264; and Jellinek, in a letter to Theodor, reprinted in "Monatsschrift," 1879, pp. 237 *et seq.*), moreover, have assumed a direct connection between such ancient discourses and the present Canticles Rabbah, regarding this midrash as an old collection of these discourses, increased by various later additions.

A Combined Work.

Jellinek thinks (*l.c.*) that there were several haggadic midrashim to Canticles, each of which interpreted the book differently, one referring it to the exodus from Egypt, another to the revelations on Mt. Sinai, and a third to the Tabernacle or the Temple; and that all these midrashim were then combined into one work, which, with various additions, forms the present Shir ha-Shirim Rabbah. This midrash is, according to Jellinek, older than the Pesiḳta de-Rab Kahana, which, he holds, has borrowed entire passages from it. Theodor has shown, however, that it was composed at a later date than the Pesiḳta de-Rab Kahana, from which it has borrowed entire passages. The author of Shir ha-Shirim Rabbah, intending to compile a running midrash on Canticles, took the comments on the several verses from the sources which he had at hand, and the changes and transpositions which he made are similar to those made by the redactor of the Yalḳuṭ; in fact the midrash is similar in many ways to a yalḳuṭ. This method of redaction explains the great difference in the length and the character of the several comments; and it explains also the fact that the same comments are repeated two or three times for the same or similar verses.

The Sources.

Besides the Jerusalem Talmud (which was the chief source) and the Pesiḳta de-Rab Kahana, the direct sources used by the redactor are Genesis Rabbah and Leviticus Rabbah. The material borrowed from these sources constitutes a large part of the midrash; and it throws a light also on the redactor's method. The remainder of the midrash must have originated in midrashic collections which are no longer extant, and from which the redactor borrowed all the comments that are found also in the Seder 'Olam, the Sifra, the Sifre, and the Mekilta, since it is not probable that he borrowed from these earlier midrashim. The midrash is older than Pesiḳta Rabbati, since the latter borrowed passages directly from it. As the Pesiḳta Rabbati was composed about 845 C.E., Shir ha-Shirim Rabbah must have been composed about the end of the eighth century. The midrash has been edited and commented together with the other Rabbot, and has been edited separately and supplied with a commentary, entitled "Kanfe Yonah," by Baruch Etelsohn (Warsaw, 1876).

Bibliography: Zunz, *G. V.* pp. 274-276, Frankfort-on-the-Main, 1892; J. Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1879, pp. 337-350, 408-418, 455-462; 1880, pp. 19-23; Weiss, *Dor*, iii. 263-264.

W. B. J. Z. L.

SHIR HA-SHIRIM (CANTICLES) ZUṬA: Midrash, or, rather, homiletic commentary, on Canticles; referred to in the various Yalḳuṭim and by the ancient Biblical commentators as "Midrash Shir ha-Shirim," or "Agadat Shir ha-Shirim." Recently the De Rossi Manuscript No. 541, at Parma, was discovered by S. Buber to contain, among other things, midrashim on four of the five "megillot": Canticles, Ruth, Lamentations, and Ecclesiastes; these he published (Berlin, 1894) under the title of "Midrash Zuṭa," to distinguish them from the "Midrash Rabbah." At the same time the midrash to Canticles only was published by S. Schechter, under the title "Agadat Shir ha-Shirim" ("J. Q. R." vi.-viii.; reprinted, Cambridge, 1896). Shir ha-Shirim Zuṭa, or Agadat Shir ha-Shirim, does not at all resemble Shir ha-Shirim Rabbah, or Midrash Ḥazita. The former is an uneven homiletic commentary on the whole text, and does not contain any proems; some verses are treated at length, while others are dismissed very briefly, sometimes only one word being discussed.

Characteristics.

Although the two collections contain a few parallels, the Shir ha-Shirim Rabbah does not contain those numerous haggadot which especially distinguish the second collection. In this latter they occur in the first verse of the first chapter, in the fourth verse of the same chapter, in the fifth verse of the same chapter (a long homily on charity), and in verses 2 and 6 of the fifth chapter (Messianic interpretations). The Messianic haggadot may be derived from the Pirḳe Rabbi Eli'ezer; the name of R. Eleazar (or Eliezer) quoted in the part on Cant. v. 2, as well as the ascription of a Messianic apocalypse to Simeon b. Sheṭaḥ, is in support of this supposition. Other passages are found in the Babylonian Talmud, the Pesiḳtot, the Midrash Rabbot, the Mekilta, and the Abot de-Rabbi Natan.

Name. Agadat Shir ha-Shirim is mainly quoted by Simeon Ḳara, in his "Yalḳuṭ Shim'oni," and by Machir b. Abba Mari, in his "Yalḳuṭ ha-Makiri." The former used this midrash as a basis for his Yalḳuṭ on Canticles, but he quotes it also in his Yalḳuṭ on the other Biblical books. The name "Pesiḳta Rabbati" has been applied, in the Yalḳuṭ, to the Shir ha-Shirim Rabbah (called sometimes "Midrash Ḥazita"), while this midrash is always referred to as "Midrash Shir ha-Shirim." Simeon Ḳara may have applied this name to the Shir ha-Shirim Rabbah because the two works were bound together; on the other hand, the occurrence of the name may be due to an error of the copyist. This midrash is quoted in the Yalḳuṭ, as has been said above, in reference to other books (*e.g.*, Lev. 475; Josh. 23; Isa. 288; *et al.*). It was frequently used also by Machir b. Abba Mari, who quotes it nineteen times under the title of "Haggadat Shir ha-Shirim," in his "Yalḳuṭ ha-Makiri," on Isaiah alone (published by I. Spira, Berlin, 1893). It is quoted also by other ancient authorities. Judah b. Barzilai, in his commentary on the "Sefer Yeẓirah" (p. 128, Berlin, 1885), refers to it as "Agadta Shir ha-Shirim," and quotes it in regard to the seventy eulogistic names given by God to Israel. Further, Naḥmanides (in "Torat ha-Adam," p. 102c) cites it as "Midrash Shir ha-Shirim"; so does his pupil Azriel, in the commentary on Canticles generally ascribed to Naḥmanides himself; Abraham, the son of Maimonides (see Neubauer, "Ḳobeẓ 'Al Yad," iv. 63, Berlin, 1888), calls it "Agadat Shir ha-Shirim"; Recanati, in his commentary on the Pentateuch (on Beha'aloteka), cites the same passage quoted by Judah b. Barzilai.

It may be added that passages of this midrash are found in Eleazar b. Tobiah's "Leḳaḥ Ṭob" and Isaac ibn Sahulah's "Mashal ha-Ḳadmoni." Although these do not mention the name of this midrash, Schechter supposes that they probably used ancient homiletic commentaries, among others the Agadat Shir ha-Shirim. Buber supposes that this midrash has been shortened by the copyists, for R. Hillel, in his commentary on Sifre (see Friedmann, notes to Sifre, Num. 139), quotes from a Midrash Shir ha-Shirim a passage which is found neither in the Shir ha-Shirim Rabbah nor in the Shir ha-Shirim Zuṭa. Nor is the passage quoted from the Midrash Shir ha-Shirim by Menahem Zioni ("Ẓiyyuni," p. 57c, Cremona, 1581) found in this midrash. Schechter endeavors to prove that the payyeṭan Solomon b. Judah ha-Babli, of the tenth century, had this midrash before him, and wove several passages from it into his piyyuṭim. Accepting this theory, Schechter thinks that it was composed not later than the middle of the tenth century; he likewise points out resemblances to the various Messianic and eschatological midrashim published by Jellinek ("B. H." vols. i.-vi.), and especially to the "Pereḳ R. Yoshiyahu" ("B. H." vi. 112 *et seq.*), and holds that a date still earlier might be ascribed to this midrash, namely, the first half of the ninth century. But considering that the Pirḳe Rabbi Eli'ezer, which was composed about the middle of the ninth century, is one of the sources of the Agadat Shir ha-Shirim, so early a date must be rejected.

Bibliography: S. Buber, in the introduction to his edition of the *Midrash Zuṭa*; S. Schechter, *Aggadat Shir ha-Shirim*, Cambridge, 1896.

W. B. M. Sel.

SHIRAH ḤADASHAH ("A new song sang the redeemed"): A passage which illustrates the influence of the Midrash on the development of synagogal music. The Biblical prescription of circumcision as a qualification for partaking of the paschal lamb (Ex. xii. 43, 48) led the ancient expositors (comp. Ex. R. xix.) to point to the rite of the covenant as the initial step of that loyal acknowledgment of divine sovereignty which culminated in the song at the sea (Ex. xvi. 18). In the spirit of the Midrash, Judah ha-Levi's "ge'ullah" hymn "Yom le-Yabbashah" (comp. Zunz, "Literaturgesch." p.

SHIRAH ḤADASHAH

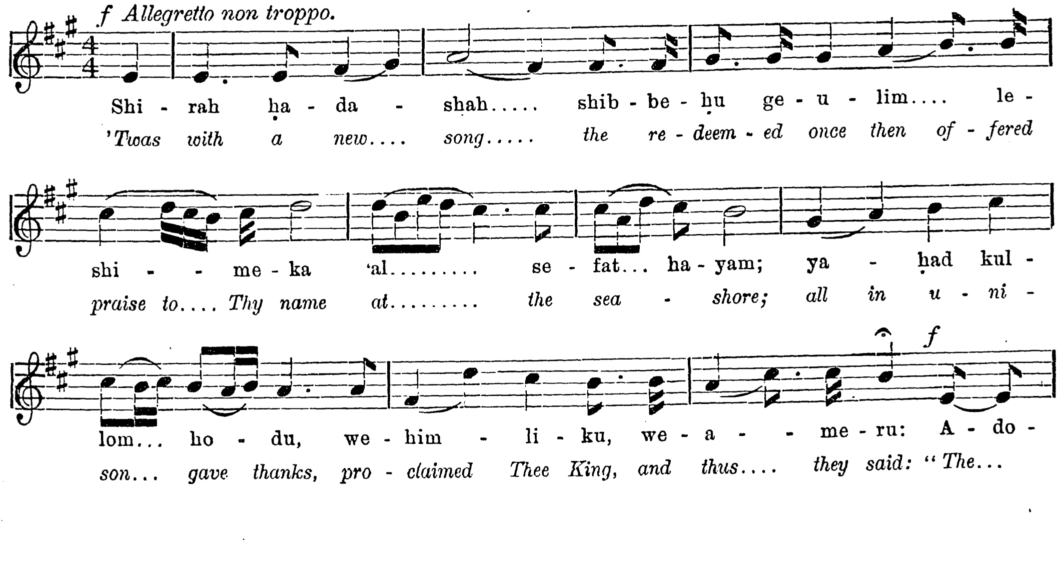
f *Allegretto non troppo.*
Shi - rah ḥa - da - shah..... shib - be - ḥu ge - u - lim.... le -
'*Twas with a new.... song..... the re - deem - ed once then of - fered*
shi - - me - ka 'al......... se - fat... ha - yam; ya - ḥad kul -
praise to.... Thy name at......... the sea - shore; all in u - ni -
f
lom... ho - du, we - him - li - ku, we - a - - me - ru: A - do -
son... gave thanks, pro - claimed Thee King, and thus.... they said: "The...

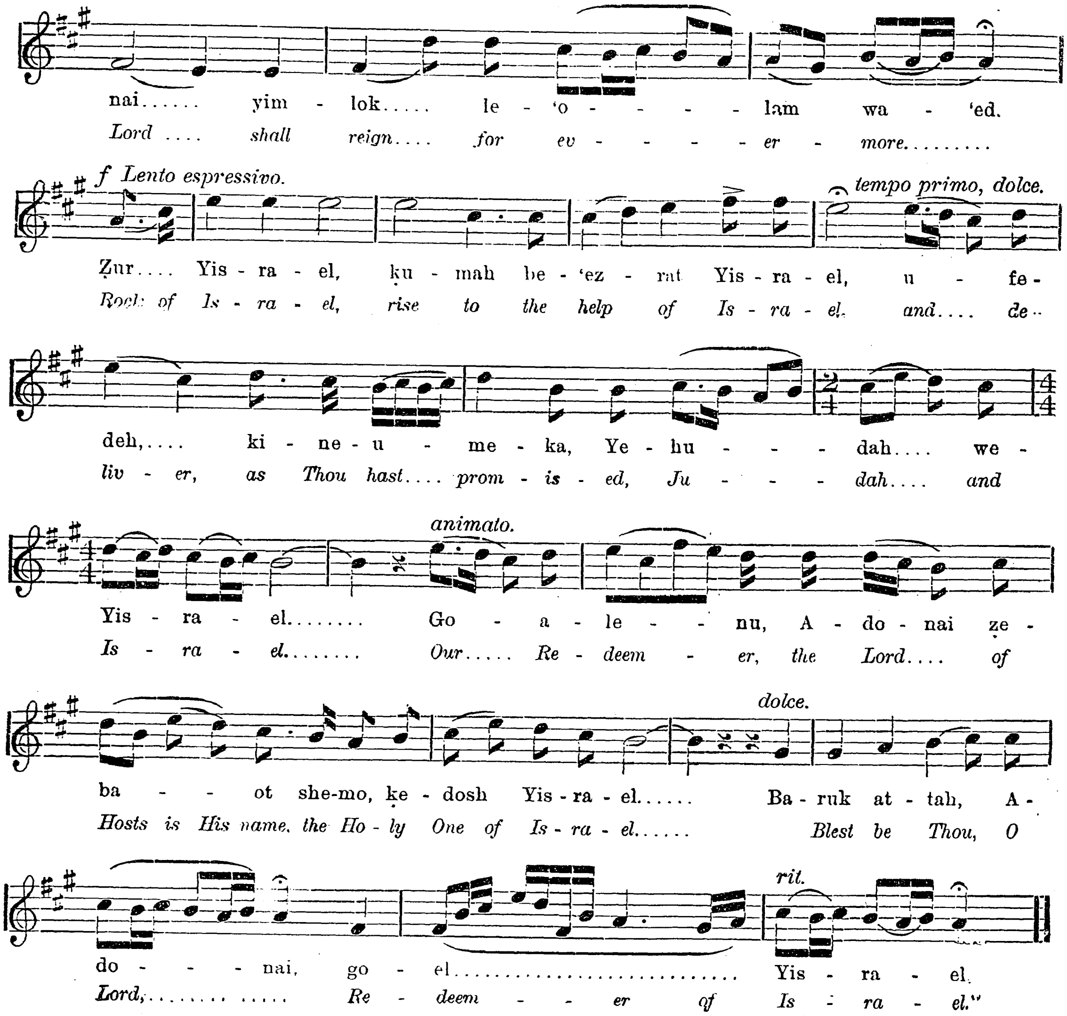
nai...... yim - lok..... le - 'o - - - - - lam wa - 'ed.
Lord .... shall reign.... for ev - - - - - er - more.........
f Lento espressivo.
tempo primo, dolce.
Ẓur.... Yis - ra - el, ku - mah be - 'ez - rat Yis - ra - el, u - fe-
Rock of Is - ra - el, rise to the help of Is - ra - el. and.... de-
deh,.... ki - ne - u - me - ka, Ye - hu - - - dah.... we -
liv - er, as Thou hast.... prom - is - ed, Ju - - - dah.... and
animato.
Yis - ra - el........ Go - a - le - - nu, A - do - nai ẓe -
Is - ra - el........ Our..... Re - deem - er, the Lord.... of
dolce.
ba - - ot she-mo, ḳe - dosh Yis - ra - el...... Ba - ruk at - tah, A -
Hosts is His name, the Ho - ly One of Is - ra - el...... Blest be Thou, O
rit.
do - - - nai, go - el.......................... Yis - ra - el.
Lord,............. Re - deem - - er of Is - ra - el."

205), for the seventh day of Passover, the anniversary of the passing through the Red Sea, sings of circumcision in connection with the song of Moses. Accordingly, as throughout the Middle Ages and down to recent times circumcision took place in the synagogue (see illustration in Jew. Encyc. v. 129), this hymn was chanted during the morning service preceding the ceremony, particularly on the Sabbath.

During the same service the "mohel," or operator, if present in the synagogue, as a special honor was allowed to lead an antiphonal chant, the alternate verses being recited by the congregation, from the point where the words "And Thou didst make [lit. "cut"] a covenant" (Neh. ix. 8) occur to the end of the passage Ex. xiv. 30-xv. 18, which immediately follows. In these practises originated in the eighteenth century a special jubilant intonation for the ḥazzan, who sang in festal tone the sentences immediately preceding the "'Amidah" (see Shemoneh 'Esreh) from the words "Shirah ḥadashah," where the passage already chanted by the mohel and alluded to in Judah ha-Levi's hymn is again briefly quoted.

The transcription herewith presents the festal melody in the London tradition. The more elaborate version peculiar to Berlin is given in Marksohn and Wolf, "Auswahl Alter Hebräischer Synagogal-Melodieen," No. 26, Leipsic, 1875, without, however, reference to the occasions when it was sung.

A. F. L. C.

SHIRAH, PEREḲ (PIRḲE): Chapter of song and praise to God by heavenly and earthly bodies, and by plants and dumb creatures. It is composed of Scriptural verses, one or two for each creature enumerated; and it is divided, according to subjects, into six parts, one for each of the six week-days, though the whole chapter is repeated every day at the morning prayer, except on Sabbath, when the "Shir ha-Yiḥud" is substituted. The reciting of "Pereḳ Shirah," however, is not obligatory, and is not observed generally, except by very pious Israelites.

"Pereḳ Shirah," as is shown in part by the strange names of the birds mentioned therein, is evidently an ancient baraita, which has been more or less modified in the course of time. There are unmistakable traces of it in the Talmud, though it is not specifically referred to. The Talmud mentions that an egg of an unclean fowl is forbidden by the Mosaic law, and quotes "bat ha-ya'anah" ("the daughter, or issue, of the fowl"; Lev. xi. 16). This interpretation is disputed by counter-quoting, "The beasts in the field shall honor me, the dragons and the owls" ("u-benot ya'anah"; Isa. xliii. 20), and it is argued: "Surely an egg can not be classed among those that may say the 'Shirah'!" (Ḥul. 64b).

Perhaps Referred to in the Talmud.

R. Isaac Nappaḥa asserted that the crushing defeat of Sennacherib's army before Jerusalem was due to the shirah of the beasts of the field, to whose voices the Almighty opened the ears of the Assyrians. "At the noise of the tumult the people fled; at the lifting up of thyself [by the recitation of the "Shirah"] the nations were scattered" (Isa. xxxiii. 3; Sanh. 95b). In I Sam. vi. 12, referring to the kine that drew the cart in which the holy Ark was conveyed from the country of the Philistines, R. Meïr interprets "wa-yishsharnah" (they took the straight way) as "they [the kine] sang the 'Shirah'"; according to one rabbi, it was Psalm xcviii.; while R. Isaac Nappaḥa puts into their mouths verses in classical Hebrew ('Ab. Zarah 24b). R. Eleazar and R. Simeon assert that the ears of grain say their shirah in the month of Nisan: "The valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv. 14 [A. V. 13]; R. H. 8a). R. Mana b. Tanḥum could determine the time of day when the waters of the Great Sea (the Mediterranean) rendered praise to their Creator, for they are then sweet (Yer. 'Ab. Zarah ii. 8). In Josh. x. 13 the words "wa-yiddom ha-shemesh" ("And the sun stood still, and the moon stayed") are interpreted, "The sun ceased to say the 'Shirah'" (comp. "wa-yiddom" = "was silent"; Lev. x. 3), for Joshua replaced their shirah by his own ('Ab. Zarah 25a, Rashi).

Early References.

Evidence of the existence of "Pereḳ Shirah" in the geonic period is given by the Karaite Solomon b. Jeruḥam, the contemporary of Saadia Gaon (892–942). Salomon, in his commentary on Ps. cxix. 51, criticizes the Talmudic rabbis for their "invention" in attributing the "Shirah" to the ass, and quotes from I Chron. xxix. 11 (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," Appendix, p. 134). The tosafists quote the geonic responsa, asserting that the Palestinians recite Ḳedushshah only on the Sabbath, to take the place of the shirah of the living creatures in the Merkabah and of the six-winged angels: the latter have one wing for each week-day, but none for the Sabbath; and when the Sabbath arrives the angels plead that they have no wing for that day. But the Almighty assures them that there is another wing, which recites the "Shirah": "From the uttermost part ["kenaf" = "wing"] of the earth have we heard songs" (Isa. xxiv. 16; Tos. Sanh. 37b).

The ascription of the shirah to dumb animals is explained in one of two ways: the first is that their angels (each creature has a special guardian angel, or "mazzal" [constellation], above) speak for them; the second is that the "Shirah" is in the hearts of the creatures, and represents what they would say if they could speak (Tos. 'Ab. Zarah 17a; see commentary on "En Ya'aḳob," *ib.*).

Joseph Albo (1380–1444) highly values "Pereḳ Shirah," and explains why the Rabbis asserted that every one who recited it daily would become "a member of the world to come"; he regarded the sayings as wise and excellent, as tending to elevate man's moral conduct: "Who teacheth us from the beasts of the earth, and maketh us wiser from the fowls of heaven" (Job xxxv. 11, Hebr.). R. Johanan said: "If these things were not prescribed in the Torah, we could learn decency from the cat; the ant would preach against robbery, and the dove against incest" ('Er. 100b). Albo quotes the shirah of the ant: "Who giveth food to all flesh: for his mercy endureth for ever" (Ps. cxxxvi. 25). From this, he says, each may learn to be content with his lot, to be industrious and saving, like the ant. The shirah of the dove teaches that "in the clefts of the rocks" (Cant. ii. 14) one may find examples of true love and virtue ("'Iḳḳarim," iii. 1).

The Preface.

The preface to "Pereḳ Shirah," which declares that every one who recites it daily is sure to be a "ben 'olam ha-ba" (an inhabitant of the world to come), is credited in certain editions to R. Eliezer the Great, and also to Rabbi. In another edition these names are omitted. The preface is probably erroneously copied from R. Joshua b. Levi: "Whosoever recites the 'Shirah' in this world is entitled to recite it in the world to come" (Sanh. 91b; comp. Tan., Ẓaw)—in which "Shirah," however, refers to the shirah of Moses at the Red Sea, and not to "Pereḳ Shirah."

Another preface to "Pereḳ Shirah" consists of the midrash concerning King David and the frog. David, on completing his Book of Psalms, is said to have boasted of his beautiful hymns; whereupon a frog appeared and exclaimed: "Do not be so proud; indeed, I sing more beautifully than thou" (Yalḳ., Ps. 889).

"Pereḳ Shirah" ends with the "Song of the Dogs," to which is appended the following midrash: R. Joshua, a disciple of R. Ḥanina b. Dosa, fasted eighty-five days, imploring a divine explanation of the shirah of the dogs. "Is it possible," he argued, "that the greedy dogs, 'which can never have enough' [Isa. lvi. 11], shall be honored by being permitted to say the 'Shirah'?" An angel then said: "R. Joshua, why this long fasting? This is the decree of the Almighty, the secret of which has been revealed only to Habakkuk, but which I will now reveal to thee, since thou art a disciple of a great man: The dogs are thus privileged for the reason that against the children of Israel in Egypt there did 'not a dog move his tongue' [Ex. xi. 7]. Furthermore, the dog's excrement is used in tanning parchment for the Sefer Torah, phylacteries, and mezuzot. Finally, pay heed to the proverb, 'Whoso keepeth his mouth and his tongue keepeth his soul from troubles'" (Prov. xxi. 23; Yalḳ., Ex. 187).

R. Isaac Luria recognized the worth of "Pereḳ

In the Cabala.

Shirah" from a cabalistic standpoint (Azulai, "Shem ha-Gedolim," ii., No. 147). Moses b. Joseph di Trani, in his "Bet Elohim," credits King David with the authorship of "Pereḳ Shirah." Trani's commentary on it comprises the third part of his "Sha'ar ha-'Iḳḳarim" (Venice, 1576). Other commentaries on it are: "Mesapperim Tehillot," by Hananiah Jaghel of Moncilisi; "Sifte Renanot," by his son Gamaliel of Norzi (Mantua, 1661); "Siaḥ Yiẓḥaḳ" and "Sha'ar Shimeon," by the brothers Isaac and Simeon b. Meïr (Venice, 1664); "Sedeh Bokim," by Joseph Darshan of Posen (Frankfort-on-the-Main, 1679); "Sha'ar ha-Shamayim," by Isaiah Hurwitz (Amsterdam, 1717); "Pi Eliyahu," by Elijah Deutsch, who credits "Pereḳ Shirah" to David and Solomon (Altona, 1735); "'Abodat Miḳdash," by Menahem de Lonzano (Leghorn, 1767); "Liḳḳuṭe Amarim," by Abraham ben Israel of Brody (Zolkiev, 1802); "Kenaf Renanim," by Enoch Zundel Luria (Krotoschin, 1842); "Ṭub Ṭa'am," by S. J. Abramowitsch (Jitomir, 1875).

The various editions of "Pereḳ Shirah" differ a little in the order followed and in the quotations given. The following list is from Baer's siddur, "'Abodat Yisrael" (p. 547, Rödelheim, 1868).

"PEREḲ SHIRAH."

	Creatures.	Scriptural Quotations.*
	I.	
1.	Heavens	Ps. xix. 2; Isa. xxiv. 16.
2.	Earth	Ps. xxiv. 1.
3.	Day	Ps. xix. 3.
4.	Night	Ps. xcii. 3.
5.	Sun	Hab. iii. 11; Isa. lx. 1.
6.	Moon	Ps. civ. 19.
7.	Stars	Dan. xii. 3; Neh. ix. 6.
8.	Higher clouds	Job xxxvii. 11.
9.	Lower clouds	Jer. x. 13.
10.	Mist, nebula	Ps. xviii. 12.
11.	Lightning	Ps. xcvii. 4.
12.	Wind	Jer. x. 12; Isa. xliii. 6.
13.	Dew	Hos. xiv. 6.
14.	Rain	Ps. lxviii. 10.
15.	Water	Jer. x. 10.
16.	Springs	Ps. lxxxvii. 7.
17.	Rivers	Ps. xcviii. 8.
18.	Seas	Ps. xciii. 4.
19.	Leviathan	Ps. cxviii. 1.
20.	Sea-monsters	Ps. cxlviii. 7.
21.	Fishes	Ps. xxix. 3.
22.	Gan 'Eden	Cant. iv. 16.
23.	Ge-hinnom	Ps. cvii. 9.
24.	Wilderness	Isa. xxxv. 1.
25.	Fields	Prov. iii. 19.
	II.	
26.	Vegetables	Ps. lxv. 11.
27.	Ears of wheat	Ps. cxxx. 1.
28.	Ears of barley	Ps. cii. 1.
29.	Other grain	Ps. lxv. 14.
30.	Trees	Ps. xcvi. 12, 13.
31.	Vine	Isa. lxv. 8.
32.	Fig-tree	Prov. xxvii. 18.
33.	Pomegranate	Cant. vi. 3.
34.	Palm-tree	Ps. xcii. 13.
35.	Apple-tree	Cant. ii. 3.
	III.	
36.	Reptiles	Ps. civ. 31.
37.	Reptiles, rams	Ps. cxlix. 2.
38.	Frogs	Ps. cxiii. 2.
39.	Snake	Ps. cxlv. 14.
40.	Scorpion	Ps. cxlv. 9.
41.	Mole	Ps. cl. 6.
42.	Cat	Ob. i. 4.
43.	Rat	Ps. xxx. 2.
44.	Lizard	Ps. lviii. 9.
45.	Fly	Isa. xl. 6, 8; lvii. 19.
46.	Spider	Ps. cl. 5.
47.	Ant	Ps. cxxxvi. 25.
48.	Locust	Isa. xxv. 1.
49.	Bird of the vineyard	Ps. cxxi. 1.
	IV.	
50.	Cock	Prov. vi. 9.
51.	Hen	Ps. cxxxvi. 25.
52.	Dove	Cant. ii. 14; Isa. xxxviii. 4.
53.	Goose	Ps. cv. 2.
54.	Wild goose	Isa. xl. 3; Jer. xvii. 7.
55.	Eagle	Ps. lix. 6.
56.	Stork	Isa. xl. 2.
57.	Gier-eagle	Zech. x. 8.
58.	Raven	Job xlviii. 41.
59.	Starling	Isa. lxi. 9.
60.	Parrot	Ps. xxxiii. 2.
61.	Swallow	Ps. xxx. 13.
62.	Bird	Ps. lxxxiv. 4.
63.	Bird in arid country	Ps. xcvii. 11.
64.	Hunting-bird ("ẓappi").	Isa. xxvi. 4.
65.	Ravenous bird ("ṭasit").	Ps. cxxi. 2.
66.	Young poultry ("pargiyyot").	Ps. cxxxviii. 4.
	V.	
67.	Clean small cattle.	Ex. xv. 11.
68.	Clean large cattle.	Ps. lxxxi. 2.
69.	Unclean small cattle.	Ps. cxxv. 4.
70.	Unclean large cattle.	Ps. cxxviii. 2.
71.	Ox	Ex. xv. 1, 2.
72.	Hare	Ps. lix. 17.
73.	Horse	Ps. cxxiii. 2.
74.	Ass	I Chron. xxix. 11.
75.	Mule	Ps. cxxxviii. 4.
76.	Camel	Jer. xxv. 30.
	VI.	
77.	Animals	Ps. cxix. 68.
78.	Elephant	Ps. xcii. 6.
79.	Lion	Isa. xlii. 13.
80.	Bear	Isa. xlii. 1.
81.	Wolf	Ex. xxii. 8.
82.	Fox	Jer. xxii. 13.
83.	Deer, or steed	Ps. xxxiii. 1.
84.	Dog	Ps. xcv. 6.

* Chapters and verses are quoted according to the divisions of the Hebrew Bible.

Every quotation is preceded by the formula: "The . . . says." In a few cases several verses are quoted continuously. The cock's shirah is divided into seven calls, with a curious preface, as follows: "When the Almighty visits the righteous in Gan 'Eden, the trees there drop aromatic spices and sing praises. Then the cock rises also to praise." In the first and second calls he repeats Ps. xxiv. 7, 8, and 9, 10; in the third, "Arise, ye righteous, to study the Law, and win double compensation in the world to come"; in the fourth, Gen. xlix. 18; in the fifth, Prov. vi. 9; in the sixth, Prov. xx. 13; in the seventh, Ps. cxix. 126. In other editions the cock's calls are limited to four. To understand the application of many of the quotations it is necessary to consult the ingenious explanations of the commentaries noted above.

W. B. J. D. E.

SHIRAZ: City of Persia; capital of the province of Fars. It was founded by Mohammed, brother of Al-Ḥajjaj, in the year 74 of the Hegira (= 693 C.E.). According to traditions current in Persia, Jews settled at Shiraz at an early period, but the exact date is not known. In the twelfth century there were, according to Benjamin of Tudela ("Itinerary," ed. Asher, i. 82), 10,000 Jews in the city. Chardin, who visited Shiraz in the second half of the seventeenth century, says ("Voyages en Perse," pp. 446-447) that the Jews there were employed in the manufacture of wine for European companies which had bought the privilege of wine-making. He adds that the Jews, in common with the other non-Islamic inhabitants, enjoyed religious liberty.

Nevertheless, as is shown by the poems of Babai (Hebrew MS. No. 1356, in the Bibliothèque Nationale, Paris), the Jews of Shiraz have always suffered under the same persecutions as the Jewish inhabitants of other Persian towns, particularly in the beginning of the eighteenth century under the first kings of the Afghan dynasty. In the nineteenth century most of the Jews of Shiraz were goldworkers or storekeepers; and their number was estimated in 1807-9 by Dupré ("Voyage en Perse," ii. 9, Paris, 1819) at 400 families. In 1850 Benjamin II. found at Shiraz 500 Jews and nine synagogues, the chief rabbi being Mulley Israel. Twenty years previously (1830), according to the same author, there had been in Shiraz 3,000 Jews, but, on account of terrible persecutions, 2,500 of them embraced Islam.

The Jews at this time were mere toys in the hands of the capricious viziers. A few months before Benjamin's arrival the vizier had imprisoned Mulley Elijah, the chief rabbi of Shiraz, leaving him the alternative of paying a heavy fine or embracing Islam. The amount of the fine being too large for him to pay, Elijah consented to become a Moslem; but he asked for time in which to prepare himself for the new religion. But at the expiration of this period he refused to accept the new faith, whereupon he was thrown into a dungeon and subjected to severe floggings. Fortunately, in the course of the civil war then in progress, the victorious rebels set free all the prisoners; and Elijah escaped to Bagdad. Benjamin states also that almost all of the converted Jews were Moslems by profession only, and that secretly they condemned Islam. This is confirmed by the missionary Henry A. Stern, who visited Shiraz in Jan., 1849. He says that all the silk-merchants in the Wakil bazaar were proselytes, but that, on being pressed by him, they confessed their belief in Moses and their contempt for Islam. Stern describes the condition of the Shiraz Jews as miserable in the extreme. He says, with a touch of partiality peculiar to missionaries: "Their domestic life differs little from that of their neighbors. Early marriages are the chief source of their miserable condition. Their occupations are generally mean and sordid, such as hawking, telling fortunes, writing fictitious amulets, and keeping secret taverns, the latter being their main support."

BIBLIOGRAPHY: Besides the sources mentioned in the article, Benjamin II., *Mas'e Yisrael*, pp. 82-84, Lyck, 1859; Ritter, *Erdkunde*, viii. 852; Stern, *Dawnings of Light in the East*, pp. 121 *et seq.*, London, 1854.

J. M. SEL.

SHISHAK (SHESHONḲ I.): The first king of the twenty-second dynasty of Egypt. His grandfather, Sheshonḳ, descendant of a Libyan soldier, married a royal princess of Egypt. His father, Namarôti, chief of the Mashaûasha, held in addition several religious offices. He himself, the illustrious Shishak of I Kings (xiv. 25-28) and II Chronicles (xii. 2, 9-11), before he had ascended the throne, was recognized as king and prince of princes, and had conferred on him the command of all the Libyan troops. He was officially in rank next to the sovereign. Through shrewdly arranged domestic alliances for his sons, and other intrigues, he soon succeeded to the throne, as the founder of the Bubastite dynasty (Maspero, "Struggle of the Nations," pp. 769 *et seq.*).

Shishak's acquaintance with Jeroboam, a fugitive from Solomon, and with Hadad of Edom doubtless called his attention to the critical political conditions in the little Palestinian buffer state and its neighbors. As soon as the great Solomon (some think a vassal of Egypt) had passed away, there were signs of disintegration. Hadad had already returned; and Jeroboam, now domestically allied with the royal family of Egypt, made his way to the disaffected subjects in the north. The disruption of the kingdom had violently taken place, and Jeroboam, Egypt's friend, had become sovereign over the seceding tribes of the north. Shishak thereupon invaded Palestine in the fifth year of Rehoboam, King of Judah. Jerusalem seems to have been, according to the Books of Kings, his objective. He sacked the king's palace and the royal buildings, and the Temple. His withdrawal seems to have been permanent. From his own records, inscribed on the walls of Luxor, by the side of those of Rameses II., it appears that in this campaign he took 156 places. Megiddo is the northernmost point reported, and such places as Rabbath, Taanach, Mahanaim, Gibeon, Beth-horon, Aijalon, Migdol, and Shocho are mentioned. This list of names shows that Shishak must have plundered cities situated in both the Southern and Northern Kingdoms, and that probably he made this campaign for plunder, as well as for the prevention of the unification of all Palestinian peoples under one central power, although it has been claimed that he was prompted thereto either at the suggestion or invitation of Jeroboam to conquer his own foe in the south, or simply by the desire to subdue unconquered Canaanitish cities. There is no further hint as to his relation to the Hebrews.

E. G. H. I. M. P.

SHISKES, SAUL B. JUDAH LÖB: Polish rabbinical scholar; died in Wilna, at an advanced age, March 28, 1797. He is chiefly known as the author of "Shebil ha-Yashar," on Alfasi, only the first part of which has been published (Wilna, 1839). Shiskes acknowledges in the preface that he was assisted in his work by Solomon, the younger brother of Ḥayyim of Volozhin, who annotated it and contributed to some extent to it. Saul had a son named Ẓebi, who died in 1771, aged twenty-two.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 166-167, Wilna, 1860.

E. C. P. WI.

SHITTAH-TREE. See ACACIA.

SHITTIM: Valley north of the Dead Sea on the left bank of the Jordan, in which the children of Israel, before their entry into the Promised Land, cohabited with the daughters of Moab and Midian. The Arabic name of the valley is Wady Sitti Maryam, or Wady al-Nar. According to the Biblical reports, it was in this valley that the Israelites were detained by a plague which raged until the guilty Israelites had been hanged, and until Zimri, the son of Salu, who had committed immoralities with a Midianitish woman, had been slain by Phinehas, the grandson of Aaron (Num. xxv.). It was from this valley, furthermore, that Joshua, somewhat later, sent out the two spies to Jericho (Josh. ii. 1) and the Israelites went forward to the Jordan (Josh iii. 1). The prophet Micah (vi. 5) depicts the ingratitude of Israel toward YHWH by recalling what happened at Shittim, and Joel (iii. 18) prophesies that the fountain which comes forth from the Temple shall water the valley of Shittim. Driver, in "Bible for Schools and Colleges," explains the place mentioned in II Sam. xv. 23 as being identical with the Kidron, in proof of this assertion quoting Ezek. xlvii. 1-12 and Zech. xiv. 8, in which merely the "naḥal" is mentioned.

According to Yalḳuṭ Shim'oni and Num. R. xxv. 1, the Shittim River is identical with the river whose waters deprave those who drink them and from which the Sodomites had drunk. With reference to the transgression of Israel it is called "Sitṭim" (that which leads to crime) instead of "Shitṭim" (the acacia).

E. G. H. S. O.

SHITTIM-WOOD. See ACACIA.

SHI'UR ḲOMAH: Esoteric work on the dimensions of the body of God and of His several members. It exists apparently only in fragments, the largest, which often has been taken to be the entire work, being included in the "Sefer Raziel." These measurements are ascribed to R. Ishmael, the Hermes Trismegistus of this and similar mysticism, who received them secretly from METATRON, the angel of the Presence. The following translation of selected passages may serve to give an idea of the work:

Contents.

"What are the measurements of God, who is hidden from all creatures? The soles of His feet fill the entire world, according to Isa. lxvi. 1, and their height is 3 myriad times 1,000 parasangs; the right foot is called 'parsimya atar ratatat,' and the left 'agtamon.' The distance between the sole and the ankle is 1,000 myriads and 500 parasangs." The size of the other members, the knees, thighs, hips, and neck, are equally gigantic, and mystical names are given to them also. Seventy names are enumerated as written on His heart. The description of the trunk is followed by that of the head, beard, face, nose, and tongue, which reaches from one end of the universe to the other. Divine names are inscribed also on His forehead, chiefly in groups of between two and five letters combined from the TETRAGRAMMATON. The eye is described in detail; then the shoulders, arms, fingers, and toes. A second set of measurements of the nose, fingers, and other parts, however, gives the impression that the work is not altogether perfect in its arrangement ("Sefer Raziel," ed. Amsterdam, pp. 37b-38a). R. Ishmael said: "When I came and told these things to R. Akiba, he said to me: 'Whoso knoweth the measurements of this our Creator and the hymn of praise to God, who is hidden from all creatures, may be assured that he will share in the world to come, that the bliss of the future life will make him rejoice even on earth, and that his days will be prolonged, . . . yet only if he repeateth them daily, like a mishnah'" (*ib.*; see also Bloch, "Gesch. der Entwickelung der Kabbala und der Jüdischen Religionsphilosophie," Treves, 1894). The following passage, which conveys the same thought in simpler form, is found in "Raziel" (p. 37a), in "Hekalot Rabbati" (ed. Jerusalem, xi. 1), and in Jellinek ("B. H." iii. 91; the relation between the two recensions is discussed by Gaster in "Monatsschrift," xxxvii. 216): "Above the seat of the throne there are 118 myriads, and below it there are likewise 118 myriads; His [God's] height is 237 myriad times 1,000 parasangs; the distance between His right arm and His left is 77 myriads, and between His right eyeball and His left 30 myriads; the skull upon His head is 3 myriads, and His crowns 60 myriads."

Age and Sources.

In a discussion of the age and the sources of this work a sharp distinction must be drawn between its present form and its previous contents. It was known under the name of "Shi'ur Ḳomah" even before the time of Saadia, since Solomon b. Yeruham (b. 886), Bishop Agobard of Lyons (*c.* 820), and an Anglo-Saxon work of the eighth century ("Monatsschrift," viii. and xxxvii.; Zunz, "Literaturgesch." p. 606) mention it. It was known also in later times, for Sherira Gaon and Maimonides studied it, apparently to their mystification, the latter declaring it to be a forgery. The book, therefore, was redacted in its present form by the eighth century at the latest. It belongs to the mysticism of the MERKABAH, and thus falls in the same category as the Hekalot, the Meṭaṭron-Enoch, and the Alphabet of R. Akiba. Which of these works was the original is a problem that defies solution.

On historical grounds, Zunz, Grätz, Jellinek, and Bloch assign the "Shi'ur Ḳomah" to the geonic period, and in harmony with this Grätz sought to trace it to Mohammedanism, finding its source among the Mushabbiḥites. It may be assumed, however, that the ancient mysticism of the Throne-Chariot, which flourished as early as the first century, did not disappear, but was transmitted from generation to generation, and finally, like other esotericisms, received literary recognition. As a matter of fact, the "Shi'ur Ḳomah" shows traces of ancient Gnosticism, and Gaster is probably correct in assigning it to a time preceding the Geonim, this view being shared by Kohler and Ginzberg (JEW. ENCYC. i. 624, *s.v.* ANTHROPOMORPHISM, and iii. 462, *s.v.* CABALA). Gaster declares of the "Shi'ur Ḳomah," a previously unknown passage of which he published ("Monatsschrift," xxxvii. 224 *et seq.*), that it "derives its origin from the theory of the world expressed both in the system of Valentinus and Marcus and in the mystical apocalypses and pseudepigrapha of the last century before and the first century after the common era." As magic and mysticism are not easily destroyed, it is highly improbable that the tannaitic esotericism perished, and it would therefore seem that it merely suffered some transformation; it may therefore be inferred that in essence the "Shi'ur Ḳomah," like kindred works, originated in antiquity. See GNOSTICISM.

BIBLIOGRAPHY: Zunz, *G. V.* 2d ed., pp. 176 (note F), 418 (note A); idem, *Literaturgesch.* p. 606; Grätz, in *Monatsschrift*, viii. 67-78, 103-118, 140-153; L. Löw, *Gesammelte Schriften*, ii. 49; Jellinek, *B. H.* vi., p. xxxii.; Gaster, *Monatsschrift*, xxxvii. 179-185, 213-230; Eisenmenger, *Entdecktes Judenthum*, i., beginning (quotation of two passages of the *Shi'ur Ḳomah*, with a translation).

W. B. L. B.

SHKLOV: Town in the government of Moghilef, Russia; situated on the right bank of the Dnieper. Jews settled there at an early period, probably in the beginning of the sixteenth century. Its location on the boundary-line between Russia and Poland often subjected Shklov to the devastations of war, and the Jews, who constituted the greater part of the population, were generally the greatest sufferers. In 1655 the town was destroyed by the Cossacks; in 1708 it was sacked by the Swedes under General Löwenhaupt; and in 1812 it was invaded and pillaged by Napoleon's army.

The Jews of Shklov at the present time (1905) number about 12,000, or nearly 88 per cent of the total population. The city has two synagogues, twenty-seven Jewish prayer-houses, a government school for Jewish children, a Jewish hospital, and a number of other educational and charitable institutions. The Jews carry on an extensive trade in wheat and other merchandise.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Geograficesko-Statisticheski Slovar Rossiskoi Imperii*, vol. v.
s. J. Go.

SHKLOVSKI, ISAAC VLADIMIROVICH: Russian journalist; born at Yelisavetgrad in 1865. He was educated at the gymnasium of his native town, and at the age of sixteen began to contribute poems and prose articles to South-Russian periodicals. In 1886 he was charged with being a revolutionist, and was banished to Sredne Kolymsk in the province of Yakutsk, where he remained until 1892. There he studied the life of the Yakuts and the languages of some of the native tribes. His ethnographic and belletristic sketches were published in the "Odesskiya Novosti" and in "Russkiya Vyedomosti," a Moscow liberal daily. Shklovski is the author of "Nakrainem Syevero-Vostokye" (St. Petersburg, 1895), a work in Russian on northeastern Siberia, a French translation of which appeared in the following year. Since 1896 he has been the London correspondent of the "Russkiya Vyedomosti."
s. M. R.

SHKUD: Russian town in the government of Kovno, situated at the confluence of the rivers Bortava and Liwba. The earliest written information regarding the Jews in Shkud is found in their "pinḳes," which begins with the year 1725. No mention is made in it of the various persecutions which the Jews of that place had endured, but some references are made to the martyrs of the community. Thus, under the above date, among the elders is mentioned a certain Solomon, son of the "martyr" Joshua; and under 1753, another Solomon, son of the "martyr" Shebaḥ. From time to time the town was visited by the representatives of the central ḳahal, who looked into the affairs of the town, and even granted assistance if necessary. In one instance the chief of the Shkud ḳahal, Rabbi Mikel, was arrested because the community could not pay the 1,000 guilders it owed; the representatives of the central ḳahal, however, immediately ransomed him. The Jews of Shkud have always taken a keen interest in external Jewish affairs. In 1739 an appeal was made in behalf of the Jews residing in Palestine, to which the community of Shkud generously responded.

Among the many prominent rabbis of Shkud was Joseph Katzenellenbogen, who came from Brest-Litovsk. Shkud has a population of over 3,000, the majority of whom are Jews.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*; *Ha-Asif*, vi. 125.
s. J. Go.

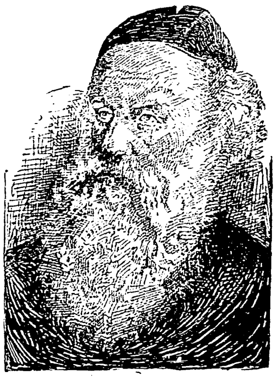
Shneor Zalman.

SHNEOR ZALMAN BEN BARUCH (known also as **Zalman Ladier**): Leader of the rational Ḥasidim called "ḤaBaD" (acrostic formed from "Ḥokmah," "Binah," "De'ah" = "Wisdom," "Understanding," "Knowledge"); born at Liozna, government of Moghilef, in 1747; died at Pyen, near Kursk, and interred at Gadiyoch, government of Poltava, Dec. 28, 1812. Little is known of that part of Shneor Zalman's life which preceded his conversion to Ḥasidism. Distinguishing himself as a Talmudist while still a youth, he, although his parents were very poor, wedded the daughter of a wealthy resident of Vitebsk, the marriage enabling him to devote himself entirely to study. Besides Talmudic and rabbinical lore, he acquired a fair knowledge of mathematics, astronomy, philosophy, and Cabala. Being of a dreamy and speculative nature, he became an adept in Luria's system of Cabala, and as such conceived a fervent admiration for Baer of Meseritz, at that time the representative of the system. For twelve years he lived in Baer's house, and took an active part in the propagation of Ḥasidism.

Convert to Ḥasidism.

In 1772 the struggle between rabbinical Orthodoxy and the adherents of the new sect began, in which conflict Shneor Zalman became prominent. Together with Mendel of Vitebsk he was sent by Baer to Wilna to allay the anger of Elijah Gaon, who had launched a ban against the Ḥasidim. Unfortunately Shneor Zalman and his colleague failed to obtain a hearing from the gaon; and the struggle between the contending parties, from which the future leader of the "ḤaBaD" was to suffer so cruelly, became more bitter. On the death of Baer the Ḥasidim of White Russia and Lithuania looked upon Shneor Zalman as their leader; but from motives of modesty he kept in the background until the departure of Mendel of Vitebsk to Jerusalem. He then returned to his native place, Liozna, and assumed the leadership. More learned than Baer, he endeavored to place Ḥasidism on a scientific basis, and advocated both in his works and in his sermons an intelligent and not a blind faith, requiring from his followers a certain mental preparation. In his system the "ẓaddiḳ" appeared as a mere teacher and not as a miracle-worker. Being himself an eminent Talmudist, Shneor Zalman did not deprecate the study of the Talmud as was then the tendency of the leaders of Ḥasidism in the south, and his followers, who assumed the name "ḤaBaD," always stood on a higher plane of intellectual development than did the followers of the latter. However, fearing lest in the course of time his followers might assimilate with the rabbinical Orthodox, he devised new means of withdrawing them from the authority of the rabbis. For example, he composed a new Shulḥan 'Aruk, introduced a new ritual, recommended special prayer-houses, and made other innovations. This exasperated the Orthodox, and Shneor Zalman was included among the twenty-two representatives of Ḥasidism who were denounced to the government as being dangerous agitators and teachers of heresy.

Denounced to the Government.

In consequence of this denunciation Shneor Zalman was arrested at Liozna about the end of 1797 and conveyed in chains to St. Petersburg. For three months he remained imprisoned in a fortress and was then subjected to an examination by a secret commission. Ultimately he was released by order of Paul I.

As was to have been expected, his imprisonment won for him the halo of a martyr; and on his release his position was considerably strengthened. Two years later he was again transported to St. Petersburg, upon the further denunciation of his antagonists, particularly of Abigdor, formerly rabbi of Pinsk. Immediately after the accession to the throne of Alexander I., however, Shneor Zalman was released, and was given full liberty to proclaim his religious teachings, which the government considered to be utterly harmless. In 1812, in consequence of the French invasion, he fled from the government of Moghilef, intending to go to that of Poltava, but died on the way in a small village near Kursk. His descendants, who assumed the family name of Shneorssohn, are still the spiritual leaders of the Ḥasidim of White Russia known as those of Lyubavich.

Shneor Zalman was a prolific writer; but only a few of his works have been published. These are:

His Works.

"Tanya," or "Liḳḳuṭe Amarim," in two parts, the first containing a scientific exposition of Ḥasidism, the second, also entitled "Sha'ar ha-Yiḥud weha-Emunah," giving a mystical explanation of the "Shema'" (Slavuta, 1796; Zolkiev, 1799; with a pastoral letter entitled "Iggeret ha-Ḳodesh," Zolkiev, 1805); "Shulḥan 'Aruk" (5 vols., Shklov), a religious code based on the "Ṭurim" and other posḳim; "Seder Tefillot" (2 vols., Kopust, 1816; Shklov, n.d.), a prayer-book with a cabalistic commentary; "Torah Or" (Kopust, 1837), homilies on Genesis and Exodus; "Liḳḳuṭe Torah" (Jitomir, 1848), homilies on the three other books of the Pentateuch and on Lamentations, Esther, and Canticles, with sermons for New-Year, the Day of Atonement, and the eighth day of the Feast of Tabernacles; "Hilkot Talmud Torah" (Lemberg, n.d.), on the study of the Law.

Bibliography: Jellinek, *Konṭres ha-Rambam*, p. 37; Grätz, *Gesch.* xi. 114; *Ha-Shaḥar*, vi. 97 *et seq.*; Dubnow, in *Voskhod*, 1888, No. 3, pp. 37 *et seq.*; Hayyim Meïr, *Bet Rabbi*, Berdychev, 1903; Rodkinsohn, *Toledot 'Ammude ḤaBaD*, 1876; Fuenn, *Keneset Yisrael*, p. 331.

E. C. I. Br.

SHOBACH (שׁובך; written **Shophach** [שׁופך] in I Chron. xix. 16–18): Captain of the army of Hadarezer, King of Aram, who was defeated and slain by David at Helam (II Sam. x. 16–18). According to Soṭah viii., Shobach was as famous for his strength as Goliath, and the Ammonites, as allies of Aram, expected through him to be led to victory; but his defeat brought defeat also on them. The Talmudic Haggadah likewise dwells on the fame of Shobach. The two forms of his name are explained by Rab and Samuel: one says that his real name was Shophach, and that he was called Shobach because he had the figure of a dove-cot ("shobak"); the other, that his real name was Shobach, and that he was called Shophach (= "the melter") because he looked so fierce and terrible that those who saw him "melted" away from mere fright.

Shobach is made the special subject of popular legend in the Samaritan Book of Joshua (ch. xxvi.–xxxvii.). He appears there as the son of Haman, King of the Persians, whom Joshua, the son of Nun, had slain together with various other kings. Being very powerful and wealthy, Shobach concluded friendships with many kings of the surrounding countries, inciting them to join him in a war against Joshua to avenge his father's death. He made alliances with the Canaanites, the Armenians (Arameans ?), the kings of Sidon and Kaimun (Yokneam) near Mount Carmel, and with the son of Japheth the Giant, who possessed miraculous weapons inherited from his grandfather Noah. Before they went to war these allied monarchs sent a letter to Joshua informing him that they numbered thirty-six kings, each with 60,000 horsemen and countless foot soldiers, ready to make war on him, and that Ben Japheth, the giant who was able to kill 1,000 men with one stroke of his thunderbolt of steel, was with them.

In the Samaritan Book of Joshua.

The messenger, who returned with an answer from Joshua in which the latter recounted all the victories he had achieved, related all the miraculous things he had seen at Joshua's royal residence, and made the king and people tremble with fear. The mother of Shobach, who was a great magician, then resorted to witchcraft and, with the aid of her host of sorcerers, built seven walls of iron around Joshua and his army as soon as they had encamped for battle.

In his perplexity Joshua, by means of a dove, sent a letter to his cousin Nabiḥ (נבח = "the shouter"; comp. Num. xxxii. 42, "Nobah"), king of the two and one-half tribes on the east of the Jordan, asking him to come to his assistance. Nabiḥ forthwith gave utterance to a shout that was heard throughout the lands and to the end of the heavens; and immediately there appeared an innumerable host of horsemen and other soldiers, with whom he went to the assistance of Joshua. Shobach's mother saw a star which forebode no good for her son and warned him; but in his rage he killed her, and then, putting on his armor and taking his bow and arrows, went forth to engage Nabiḥ in single combat. "What is the matter with thee, Nabiḥ, that thou barkest?" he asked derisively. Whereupon Nabiḥ replied: "I am the son of Gilead, the son of Makir, the son of Manasseh, the son of Joseph, the descendant of Abraham, who slew the kings of Babylonia; and so shall I kill thee." Shobach then said: "I am the son of Haman, the son of Put, the son of Ham, the son of Noah. Stand before me and I shall shoot first." To this Nabiḥ replied: "Do so." Thereupon Shobach shot three arrows in succession; but, although he had never missed his mark before, he failed to hit Nabiḥ. When Shobach turned to flee, Nabiḥ shot an arrow, which, first rising heavenward, fell upon the head of Shobach, then pierced his belly and that of his horse, and finally plunged into the earth to a depth of twelve cubits. Immediately thereafter a fountain gushed forth, which is called "The Fountain of the Arrow" to this day. When the Israelites saw this miracle, they shouted, "There is no power besides God"; and the walls encircling Joshua and his army fell at the sound of trumpets blown by the priests (comp. the extract from the Samaritan Chronicle printed by Samuel Shullam in his edition of the "Sefer Yuḥasin" by Abraham Zacuto, who refers to a Jewish midrash, "Liber Yuḥasin" [ed. Filipowski, 1857, ii. 60-61]; also Kirchheim, "Karme Shomeron," 1851, p. 55).

E. G. H. K.

SHOE: For the greater part, among the ancient Hebrews, the shoe consisted merely of a sole of leather or, less often, of wood, supported around the ankles by leather bands (see Sandals); but it is probable that Jewesses, even at an early date, wore more elaborate footgear, covering the entire foot (see Judith xvi. 11; Cant. vii. 1; Ezek. xvi. 10). It was part of the duty of a bridegroom to supply three pairs of these during the year (Ket. 64a *et al.*), one for each of the three chief festivals. There is evidence that shoes were of somewhat recent introduction; hence in solemn moments they were discarded, as in the theophany of Ex. iii. 5, while priests in general performed their offices without shoes. Similarly, in mourning, the bereaved removed their shoes (II Sam. xv. 30; Ezek. xxiv. 17, 23; Isa. xx. 2); this custom has continued to the present day. On the other hand, at the Passover meal the Israelites were commanded to have their shoes on in readiness for starting (Ex. xii. 11). For the ceremony of ḥaliẓah a peculiar form of shoe is still used (see Ḥaliẓah, illustrations). Some of the Talmudic rabbis were shoemakers, or rather sandalmakers, among them Johanan ha-Sandalar. A shoemaker was permitted to take a shoe off the last during Ḥol ha-Mo'ed (the middle days of the festivals), but not to put it back again (Yeb. 2a). As articles of necessity, shoes were regarded as more important than the beams of a house, but not than food (Shab. 129a). In modern times it is customary to remove, or go without, leather shoes on the Day of Atonement, and to wear slippers instead; the custom is mentioned in Yoma (viii. 1).

Bibliography: Bynæus, *De Calceis Hebræorum*, in Ugolini, *Thesaurus*, vol. xxix., cols. 573-670; Winer, *B. R.*; Brüll, *Trachten der Juden*, passim; A. Kohn, in Geiger's *Wiss. Zeit. Jüd. Theol.* iv. 165-176.

J.

SHOFAR (שופר).—Biblical Data: The ancient ritual horn of Israel, representing, next to the 'Ugab or reeds, the oldest surviving form of wind-instrument. As a rule "shofar" is incorrectly translated "trumpet" or "cornet"; its etymology shows it to signify either "tuba" (comp. Jastrow, "Dict.") or, more accurately, "clarion" (comp. Gesenius, "Dict." ed. Oxford). It is mentioned frequently in the Bible, from Exodus to Zechariah, and throughout the Talmud and later Hebrew literature. It was the voice of a shofar, "exceeding loud," issuing from the thick cloud on Sinai that made all in the camp tremble (Ex. xix. 16, xx. 18); and for this reason, while other musical instruments were in each age constructed according to the most advanced contemporary practise (comp. 'Ar. 10b), the trumpet family itself being represented by the long, straight silver "ḥaẓoẓerah," the shofar has never varied in structure from its prehistoric simplicity and crudity.

Use and Pattern.

In the Pentateuch the use of the shofar is prescribed for the announcement of the New Moon and solemn feasts (Num. x. 10; Ps. lxxxi. 4), as also for proclaiming the year of release (Lev. xxv. 9). The first day of the seventh month (Tishri) is especially termed "a memorial of blowing" (Lev. xxiii. 24), or "a day of blowing" (Num. xxix. 1), the shofar; and the modern use of the instrument survives especially in this connection. In earlier days it was employed also in other religious ceremonials, as processions (II Sam. v. 15; I Chron. xv. 28), or in the orchestra as an accompaniment to the song of praise (Ps. xcviii. 6; comp. *ib.* xlvii. 5). More frequently it was used as the signal-horn of war, like the silver trumpets mentioned in Num. x. 9 (see Josh. vi. 4; Judges iii. 27; vii. 16, 20; I Sam. xiii. 3).

A. F. L. C.

——In Post-Biblical Times: The Mosaic law providing for the first day of the seventh month (1st of Tishri = Rosh ha-Shanah) a "zikron teru'ah" (memorial of blowing; Lev. xxiii. 24) and a "yom teru'ah" (day of blowing; Num. xxix. 1) is traditionally interpreted by the Rabbis as referring to the ceremony of sounding the shofar. The shofar in the Temple was generally associated with the trumpet; and both instruments were used together on various occasions. On New-Year's Day the principal ceremony was conducted with the shofar, which instrument was placed in the center with a trumpet on either side; it was the horn of a wild goat and straight in shape, being ornamented with gold at the mouthpiece. On fast-days the principal ceremony was conducted with the trumpets in the center and with a shofar on either side. On those occasions the shofarot were rams' horns curved in shape and ornamented with silver at the mouthpieces. On Yom Kippur of the jubilee year the ceremony was performed with the shofar as on New-Year's Day. R. Judah, however, declares that the shofar of Rosh ha-Shanah was of ram's horn (and curved); that of the jubilee, of the horn of the wild goat (R. H. iii. 3); while R. Levi thought it proper that the shofar of ram's horn of a curved shape should be used for Rosh ha-Shanah and Yom Kippur (jubilee year), and that the straight-shaped shofar of the horn of the wild goat should be used on other occasions. The curved shofar is symbolic of the contrite heart repenting on the most solemn days of Rosh ha-Shanah and Yom Kippur (comp. *ib.* 26b; Yer. *ib.*). R. Abbahu thought that a shofar of ram's horn was used on Rosh ha-Shanah in order to call to mind the 'Akedah incident connected with the ram (Gen. xxii. 13; R. H. 16a). The shofar,

In the Temple.

however, may be the horn of any other clean animal, except that of a cow or calf, which would be a reminder of the golden calf incident (*ib.* 26a). A rent or hole in the shofar affecting the sound renders it unfit for ceremonial use. A shofar may not be painted in colors, but it may be carved with artistic designs (Shulḥan 'Aruk, Oraḥ Ḥayyim, 586, 17, note). Women and minors are exempt from the command to hear the shofar-blowing, but they nevertheless usually attend the ceremony.

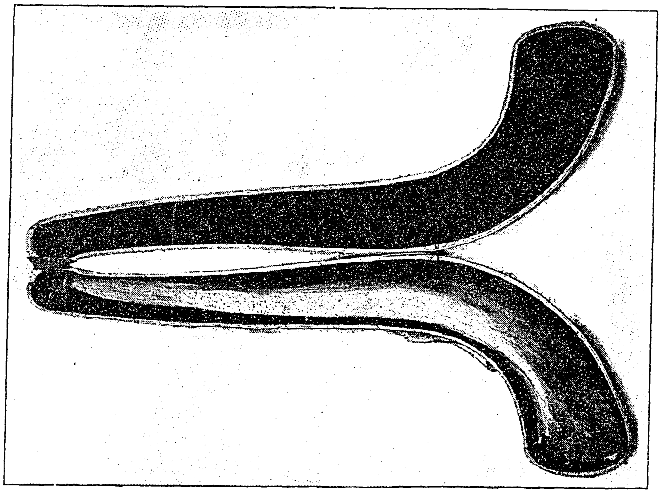

Shofar and Case.

(In the Great Synagogue, Aldgate, London.)

The Sounds.

The "teḳi'ah" and "teru'ah" mentioned in the Bible were respectively bass and treble. The teḳi'ah was a plain deep sound ending abruptly; the teru'ah, a trill between two teḳi'ahs. These three sounds, constituting a bar of music, were rendered three times: first in honor of theocracy, or "malkiyot" (kingdom); then to recall the 'Aḳedah and to cause the congregation to be remembered before God, or "zikronot" (remembrances); a third time to comply with the precept regarding the shofar. Ten appropriate verses from the Bible were recited at each repetition, which ended with a benediction (R. H. 16a). Doubt, however, arose as to the sound of the teru'ah. Onḳelos translates "teru'ah" as "yabbaba"; but the Talmud is uncertain whether it means an outcry ("yelalah") or a moaning ("geniḥah") sound. The former was supposed to be composed of three connected short sounds; the latter, of nine very short notes divided into three disconnected or broken sounds ("shebarim"). The duration of the teru'ah is equal to that of the shebarim; and the teḳi'ah is half the length of either (R. H. iv. 9). This doubt as to the nature of the real teru'ah, whether it was simply an outcry or a moan, or both, necessitated two repetitions to make sure of securing the correct sound, the following formula, consisting of ten sounds, resulting: teḳi'ah, shebarim-teru'ah, teḳi'ah; teḳi'ah, shebarim, teḳi'ah; teḳi'ah, teru'ah, teḳi'ah. This formula was repeated twice, making thirty sounds for the series. The last teḳi'ah was prolonged and was called "teḳi'ah gedolah" = the "long teḳi'ah." This series of thirty sounds was repeated twice, making ninety sounds in all. The trebling of the series was based on the mention of teru'ah three times in connection with the seventh month (Lev. xxiii. 24, xxv. 9; Num. xxix. 1), and also on the above-mentioned division into malkiyot, zikronot, and shofarot. In addition a single formula of ten sounds is rendered at the close of the service, making a total of 100 sounds. Thus the original three sounds, constituting a musical bar, were increased to 100 at the New-Year's Day ceremony.

The general term for the sounds is "teḳi'ot." The first series of teḳi'ot is rendered after the hafṭarah, and is known as "teḳi'ot di-meyushshab" (sitting series) in contradistinction to the "teḳi'ot de-me-'ummad" (standing series) rendered at the "'Amidah" (standing prayer). There are many variations in the division of the series and placing them in the "'Amidah." R. Amram Gaon in his "Siddur" (p. 45b) gives the first line, T. S.-Tr. T. (= teḳi'ah, shebarim-teru'ah, teḳi'ah), three times for malkiyot; the second line, T. S. T., three times for zikronot; and the third line, T. Tr. T., three times for shofarot. Rabbenu Tam introduced the custom of giving the first line, T. S.-Tr. T., three times for either malkiyot, zikronot, or shofarot (Tos. to R. H. 33b, *s.v.* שיעור). In the Sephardic and west-German rituals the notes are rendered according to the scheme of Amram Gaon, while in east-European countries the minhag of Rabbenu Tam is followed. Other congregations render the first, second, and third lines in consecutive order for the three divisions of the "'Amidah."

The expert who blows the teḳi'ot is named "ba'al toḳea'" (the sounder of the shofar), and the prompter who calls off the sounds is termed "maḳri'." The following is the order of teḳi'ot for Rosh ha-Shanah:

In the Liturgy.

The ba'al toḳea' prepares himself for his task of blowing the shofar for the congregation and says: "I am prepared to fulfil God's command to blow the shofar, as is prescribed in the Torah, 'a day of blowing unto you.'" Then he recites the benediction: "Praised be the Lord our God, the King of the Universe, who sanctified us with His precepts and commanded us to hear the sound of the shofar," and adds the SHE-HEḤEYANU. The congregation answers "Amen." Then follow the thirty teḳi'ot, after which the ḥazzan recites the verse: "Blessed is the people that know the joyful sound; they walk, O Lord, in the light of thy countenance" (Ps. lxxxix. 16, R. V.). The congregation repeats this and says "ASHRE." In the MUSAF "'Amidah" by the ḥazzan the series of thirty teḳi'ot is rendered as described above. After Musaf or, in some congregations, after 'ALENU, the thirty teḳi'ot are

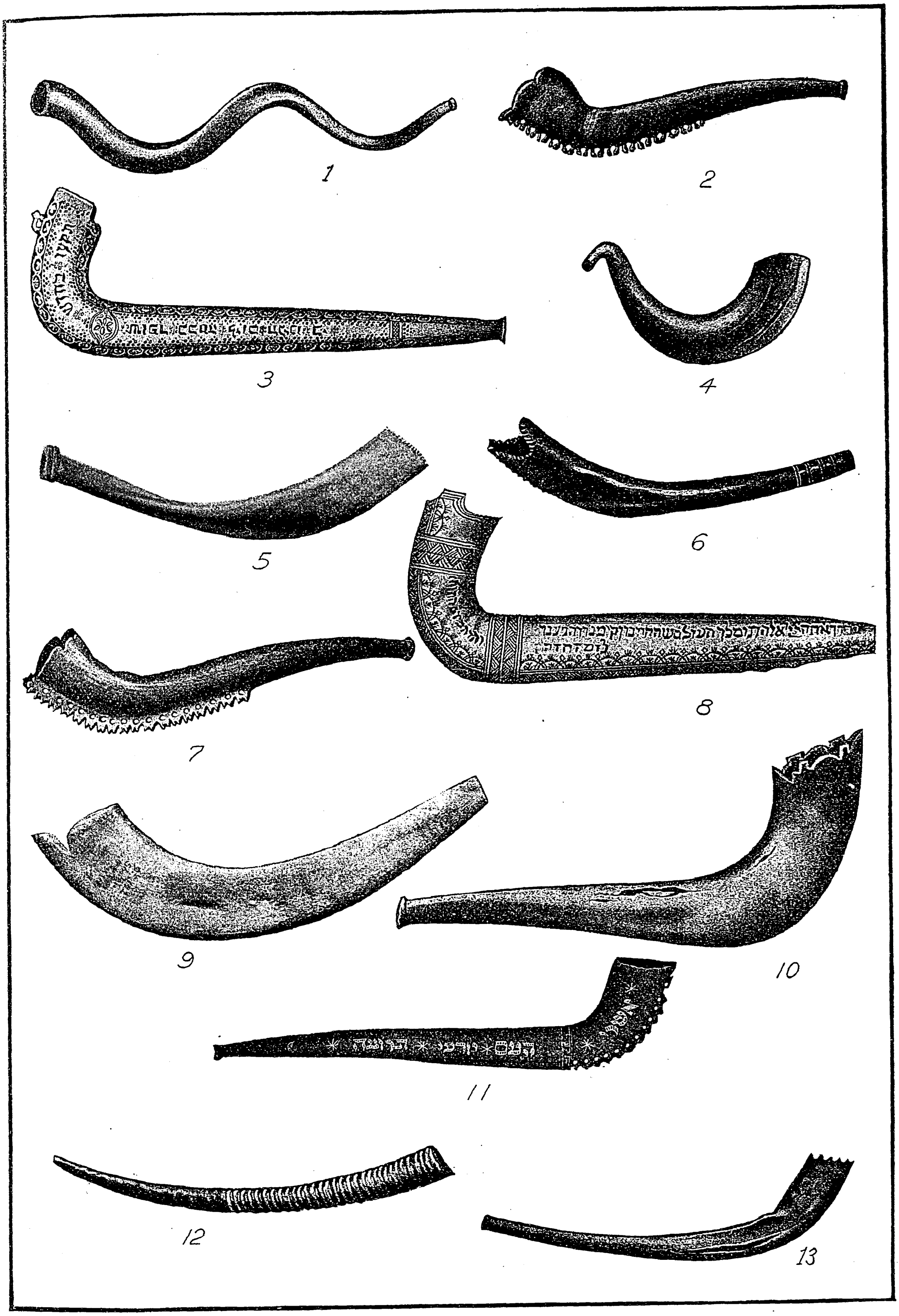

SHOFARS.

1. Used by Beni-Israel of Bombay. 2, 3, 7. In the Great Synagogue, Aldgate, London. 4. From Bagdad, eighteenth century. 5, 6, 9. In the United States National Museum, Washington. 8. With carved Hebrew inscription (after Wetzstein). 10. Alleged to belong to the pre-expulsion period (1290) of English Jews. 11. In the possession of Mrs. E. F. Aaron, New York. 12. In the possession of the late A. L. Cohen, London. 13. In the possession of F. L. Cohen, Sydney, N. S. W.

repeated. After Adon ‘Olam the formula of ten teḳi‘ot closes the service.

This order is repeated on the second day of Rosh ha-Shanah. If the first day falls on Sabbath (the second day never falls on that day), the shofar-blowing is dispensed with, and the words "day of blowing" throughout the liturgy are changed to "memorial of blowing." The reason given for the omission of the shofar ceremony on Sabbath is the apprehension lest the ba‘al toḳe‘a might carry his shofar in public premises to an expert for instruction, the carrying of articles from private into public premises being forbidden on the Sabbath though permitted on a holy day. However, where there was an ordained bet din, such as the Sanhedrin in Jerusalem in the Temple period, when strict discipline prevailed, the shofar-blowing continued on the Sabbath-day. Even after the second day of Rosh ha-Shanah was introduced, R. Johanan b. Zakkai, under whom there was a regular bet din at Jabneh, permitted the blowing of the shofar on Sabbath (R. H. iv. 1, 2). Later, however, the practise was discontinued; but it appears that Alfasi, in the twelfth century, still permitted it under his bet din (Abudarham, ed. Venice, 1566, p. 100a).

The addition, originally a substitution, of the three flourishes sounded in the additional service was due to R. Simeon ben Gamaliel II., who in the middle of the second century prescribed the sounding of a flourish at the close of each section of that service. It seems that the sounds were taken by the Roman authorities in Palestine for military signals (they may have resembled the calls of the imperial forces); for troops were sent to the synagogues in the early morning to prevent any martial exercises; and many Jews were put to the sword before an explanation could be given. In succeeding years the flourishes were delayed until the congregations had been for some time assembled and were obviously occupied in religious exercises only (R. H. 32b). The sounding was eventually restored to its proper place in the morning service (the "sitting series"), but the additional flourishes (the "standing series") were also retained.

In the Cabala.

Many reasons are assigned for the ceremony of shofar-blowing. Saadia Gaon (892–942) gives ten. The Cabala emphasizes the significance of the shofar and the teḳi‘ot. Thus a certain midrash, citing "Blessed is the people that know the joyful sound" (= "teru‘ah"; Ps. lxxxix. 15), asks: "Do other peoples not know the joyful sound? Have they not many kinds of coronets, buccina, and salpidin [= σαλπιδες]?" and then answers: "But the Israelites know how to serenade their Creator with the teru‘ah" (Pesiḳ., ed. Buber, p. 152a). The Zohar dwells on the word "know" as signifying in this midrash passage a secret knowledge and mysticism. The shofar represents the windpipe or the spiritual part of the body alongside the gullet, through which the food or the earthly part passes. The sound of the shofar awakens the Higher Mercy = "Raḥamim" (Zohar, Emor, p. 99b, and Pineḥas, p. 232a). The object of the second and third series of teḳi‘ot is to bewilder and stagger Satan (R. H. 16b), who, at first imagining that the Jews are merely complying with the Law, is surprised by the second blowing, thinking perhaps that the Messiah is coming, and finally is dumfounded, expecting the Resurrection, with which his power will finally cease.

It is the custom to blow one teḳi‘ah every day during the month of Elul except on the day preceding Rosh ha-Shanah (Oraḥ Ḥayyim, 581). This is a later innovation. The author of "Shibbole ha-Leḳeṭ" (13th cent.) quotes (§ 282; ed. Buber, p. 132b) a midrash and Pirḳe R. El. to the effect that on New Moon of the month of Elul, Moses ascended Mount Sinai to obtain the tablets of the Law for the second time, and that the shofar proclaimed this fact in order that the Israelites might not be again misled. Thenceforth the shofar was sounded annually on the eve of New Moon Day in Elul to commemorate the event, showing that originally the shofar was blown only on the first night of Elul (Vitry Maḥzor, p. 361).

At End of Yom Kippur and Other Uses.

The Ne‘ilah service on Yom Kippur is ended with a single teḳi‘ah. The Sephardim blow four calls: teḳi‘ah, shebarim, teru‘ah, teḳi‘ah. This is not obligatory, but is a reminiscence of the shofar-blowing in the year of jubilee in the pre-exilic period (*ib.* p. 395).

The shofar was used also to arouse the people to repentance on fast-days (Ta‘an. i. 6), which custom is still observed in Jerusalem in times of drought. The shofar has been from the most remote time the instrument by which an excommunication has been proclaimed. It is claimed that Barak used 400 shofars to excommunicate Meroz (Judges v. 23; M. Ḳ. 16a). The shofar was used at the announcement of a prohibition or a permission by the Rabbis (Niddah 40a). Among the paraphernalia of the bet din of R. Huna were: a rod to keep order; a strap for "malḳot"; a sandal for "ḥaliẓah"; and a shofar for excommunication (Sanh. 7b; see Rashi *ad loc.*). The shofar was sounded at funerals (M. Ḳ. 27b); and it was blown also when the ordained bet din announced the appearance of the new moon (Niddah 38a; see Rashi *ad loc.*).

On Friday afternoon six shofarot were blown at short intervals. At the first teḳi‘ah the laborers in the field ceased work; at the second the stores closed and city labor ceased; and the third teḳi‘ah was a signal to light the Sabbath candles. Then after a short pause the shofar sounded teḳi‘ah, teru‘ah, teḳi‘ah, and Sabbath set in (Shab. 35b).

Bibliography: Maimonides, *Yad*, *Shofar*, i.–iii.; *Shulḥan ‘Aruk, Oraḥ Ḥayyim*, 585–590; Cyrus Adler, in *Jour. of American Oriental Society*, Oct., 1889, p. clxxi.; Dembitz, *Jewish Services in Synagogue and Home*, pp. 319–322.

A. H. J. D. E.

Forms of Modern Shofar.

In regard to the form of the modern shofar, the particular kind of curve which it presents is regarded as immaterial. It may be gradual, as in Fig. 12 in the accompanying illustration, although this shape is rarely met with. Among the Sephardim the shape preferred is the natural spiral of the ovine horn (generally favored by Orientals), as in Fig. 4, an example of the eighteenth century from Bagdad. The instrument from Aden (Fig. 1) is made from the horn of an African koodoo (*Strepsiceros kudu*), retaining its natural curve. The

Ashkenazim prefer the simpler lituus shape (well known to the Romans, and used for their cavalry trumpet, being made of bronze), with the natural flatness of the horn accentuated by paring. Two shofarot found in England and believed to be ancient—one unearthed under the foundations of an old house in Leadenhall street, London (see "Cat. Anglo-Jew. Hist. Exh." No. 2); the other recovered from the Thames, off Vauxhall, together with a straight trumpet of ox-horn, at a spot which has yielded Celtic and Roman relics also (see "Jew. Chron." Feb. 6, 1903)—differ in no way from an average modern shofar of the lituus shape, save in having been less pared down, and so possessing greater thickness and weight.

The inferior limit of length is about six inches (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 586, 10); but the instrument varies from eight to thirty inches in length (the horn of the koodoo is four feet long), the majority of examples averaging fourteen or fifteen inches, like the two middle horns of the illustration.

There were those who sounded the shofar for its music (R. H. 33b); but the Rabbis found it necessary to make provision for one who could not finish the series of calls (Oraḥ Ḥayyim, 585, 3), and for incomplete sounds, since the manipulation of the horn is of a very rough and empiric character. The embouchure, or mouthpiece, in particular, follows no standard in shape or size; and there exist horns which even the most skilful executant can sound only in certain positions, and then only with particular tensions of the lips. After the tip of the horn has been removed a roughly cylindrical bore of very narrow section is gouged down to the natural hollow. The exterior is then made smooth by scraping; and the horn, after being softened by soaking in hot water, is gradually brought to the desired shape. The interior having been trimmed and smoothed, the broad end is cut level, and usually carved along the edges in a rough coronet. The exterior is sometimes ornamented with carving, either geometric or including an inscription (comp. Fig. 3 in the illustration). The mouthpiece is formed by forcibly expanding the heated cut edge of the tip, or narrow end, considerable skill being necessary to overcome the tendency of the softened horn to split and so to spoil the shofar. A conoid of more or less oval base outline is arrived at; and, the edges having been rubbed smooth, the instrument is complete.

The traditional preference for the lituus or ↩ shape is due to the type of bore of the shofar classing it as a member of the trumpet, rather than the bugle, family. Its shrill and incisive tones similarly define its character. The notes producible on any wind-instrument vary according to the division of the contained column of air into aliquot lengths, dependent on the particular tension of the player's vibrating lips. Modern brass instruments consist of a tube of considerable length, perfectly smooth and symmetrical, and are sounded through a regular mouthpiece of constant proportions. The shofar is a short tube, always somewhat rough and irregular internally, and it is sounded through a mouthpiece of indefinite shape. Hence no two shofarot necessarily produce notes of the same pitch, or same position in the harmonic series. Indeed, shofarot usually produce only two, or possibly three—very rarely four—sounds of their series, as against the five obtainable with the bugle or the ten with the trumpet. Of eleven shofarot examined together by the writer, the varying pitch covered six different keys. Five sounded the interval of the fifth (d : s); four, that of the octave (d : d'); one, that of the fourth (s : d'); and one —the clearest in tone and easiest to manipulate—that of the sixth (s : m'). Of three which happened to be pitched alike, in the key of A, one sounded E : E' (third and sixth partials of the harmonic range), another A : E' (fourth and sixth partials), and the last E : A (third and fourth partials).

Variability of the Sounds.

But while the two notes may thus differ, two forms of sounding them in succession have been recognized from time immemorial. When, however, the shofar and the silver trumpets were sounded together in the Temple they were not necessarily tuned in unison; but the ancient ear listened for the rhythm and figure of the sounding rather than for its actual notes, a distinction now to be noticed in some military calls differing in tune according as set for the trumpet or for the bugle. Hence the confused tradition, mentioned above, concerning the middle "call" of the three which together constitute a "flourish."

Notes and Signals.

On a shofar sounding the interval of the fifth and pitched in the key of G the shofar-calls would be as follows:

SHOFAR-CALLS

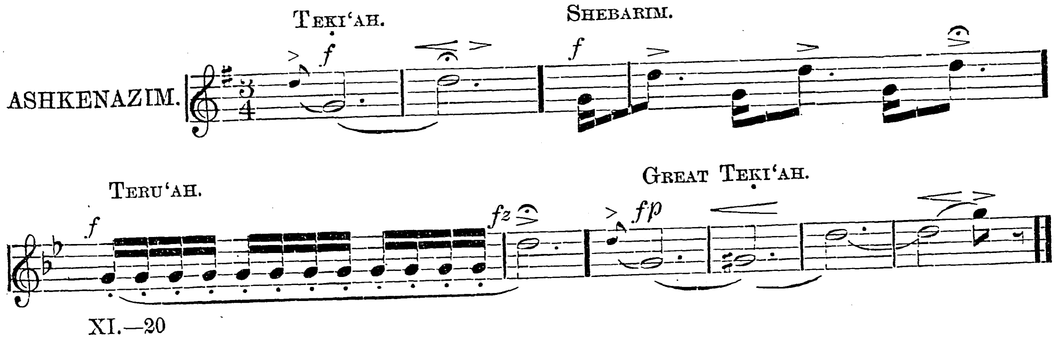

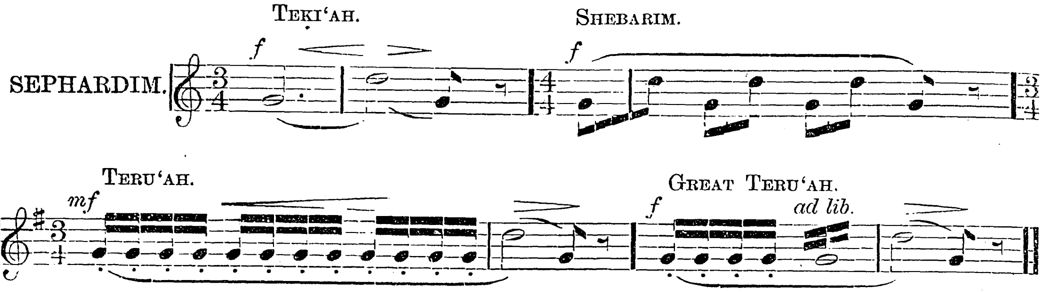

Attempts at noting the traditional calls aim, like the early notations alike of the church plain-song and of the synagogue CANTILLATION, at representing their duration and outline only, by means of strokes of particular length and shape. Such neumes are to be found in the "Siddur" of R. AMRAM (ed. Warsaw, 1865, p. 45b), in a late fourteenth-century manuscript (Codex Shem, No. 74, in the Parma Library), and in Juan de Gara's small Maḥzor (p. 190, Venice, 1587). The Parma notation, entitled in the manuscript in question "Simani Noti," is reproduced in Sulzer, "Shir Ẓiyyon," ii. 153, as follows:

Early Notation.

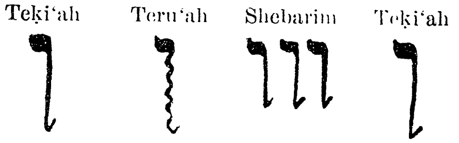

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A. F. L. C.

SHOFAR, THE. See PERIODICALS.

SHOFEṬ. See JUDGE.

SHOFEṬ KOL HA-AREẒ ("Judge of all the earth"): Important PIZMON of six verses, each ending with a phrase from Num. xxviii. 23. Being signed with the acrostic "Shelomoh," it is often ascribed to Solomon ibn Gabirol; but by Zunz ("Literaturgesch." p. 312) it is attributed to Solomon bar Abun, the younger. The hymn and its traditional tune are alike given places of honor in both the northern and southern rituals. With the Ashkenazim, who utilize only the first five verses, the hymn is the chief poem in the SELIḤOT for the day preceding New-Year, and again in those of the morning service for the Day of Atonement. On both occasions it is differentiated from all other seliḥot by the special declamation, to the solemn penitential melody (see ASHRE HA-'AM), of the applicable Scriptural texts which immediately precede it. In the German order of seliḥot, when another hymn is substituted on Sabbath morning, such hymn is still sung to the tune of "Shofeṭ." With the Sephardim it precedes the "Nishmat" in the morning service for New-Year.

Its melody is chanted in the Spanish rituals, to different passages of solemn importance in the penitential services—chiefly such as are recited by the ḥazzan alone—almost as often as the frequently-repeated melody of "Le-ma'anka" (for which see ADONAI BEḲOL SHOFAR) is sung to the congregational hymns. It is thus used for the special reshut "Ohilah," which ushers in the Atonement additional service, and in some lines of tradition for the 'ABODAH as well. On New-Year it is similarly used to precede the additional service; and, in Italy, for 'ALENU as well as universally for the first utterance of the thrice-repeated prayer ("Ha-Yom Harat 'Olam") which follows the sounding of the SHOFAR.

Thus, alike by Ashkenazim and by Sephardim, the ancient melody for this hymn is regarded as one of the most important associated with the Ten Days of Repentance. It exists in several variants—an evidence merely of its age. The Ashkenazic and Sephardic forms differ very considerably in detail, betraying respectively a distinct German or Arab influence, with a corresponding modification of structure. Each usage, again, differs within itself according to local tradition. The variants of Amsterdam (De Sola, "Sacred Melodies," No. 27, London, 1857) and of Leghorn (Consolo, "Libro dei Canti d'Israele," No. 308, Florence, 1892) are by no means in agreement in detail. Four forms, two Polish and two German, are presented by Baer ("Ba'al Tefillah," No. 1426, Frankfort-on-the-Main, 1883). The link is supplied by the Italian tradition, which utilizes the characteristic Sephardic form for the initial verse, and approximates closely to the Ashkenazic in those that follow. Benedetto MARCELLO in his "Parafrasi Sopra li Salmi," published between 1724 and 1727, uses as a theme for Ps. xxi. (Vulgate numbering = Ps. xx. in the Hebrew) another variant, which, however, is close to one of the German forms of the melody. Four of the most characteristic variants—Spanish-Dutch (probably the original), Italian, German (that used by Marcello), and Polish—are given in the accompanying transcription.

A. F. L. C.

SHOHAM. See BDELLIUM.

SHOḤEṬ: One empowered to perform the ritual slaughter of cattle and poultry. In the Biblical writings there is no statement to the effect that any individual was specially appointed to fulfil this function; but it would seem that the expressions "shaḥaṭ" and "malaḳ" justify the inference that there were certain rules which governed slaughtering. In Ḥul. i. it is stated that every male adult, unless mentally incapacitated, may officiate as shoḥeṭ; while the Tosefta to this same passage allows women, and even Samaritans, to act in this capac-

SHOFEṬ KOL HA-AREẒ

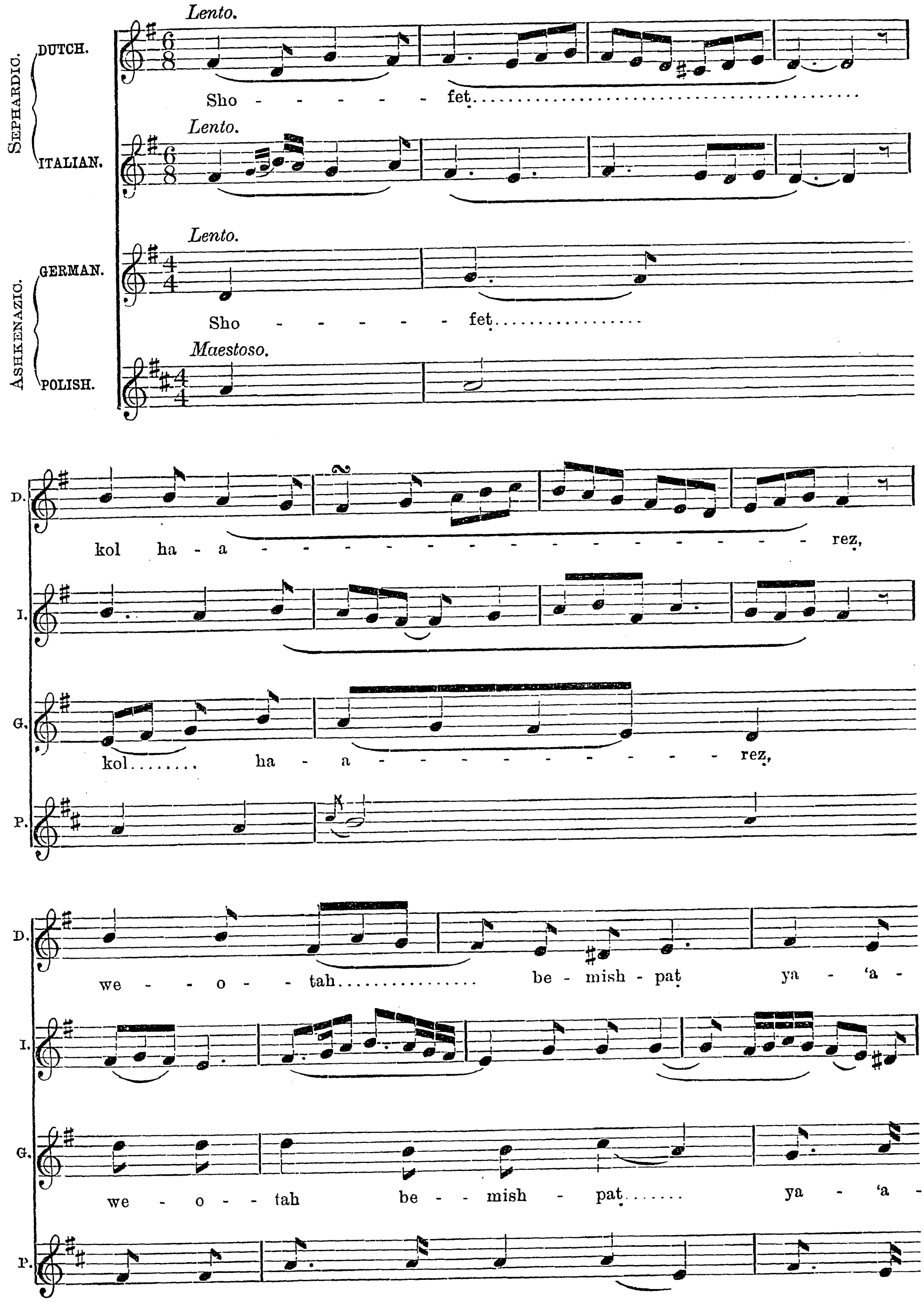
Sephardic.
Dutch.
Italian.
Ashkenazic.
German.
Polish.
Lento.
Lento.
Lento.
Maestoso.
Sho - - - - - fet..
Sho - - - - - - fet.................
D.
I.
G.
P.
kol ha - a - - - - - - - - - - - - - - - - - - - rez,
kol........ ha - a - - - - - - - - - - - - rez,
we - - o - - tah................ be - mish - pat ya - 'a -
we - o - - tah be - - mish - pat....... ya - 'a -

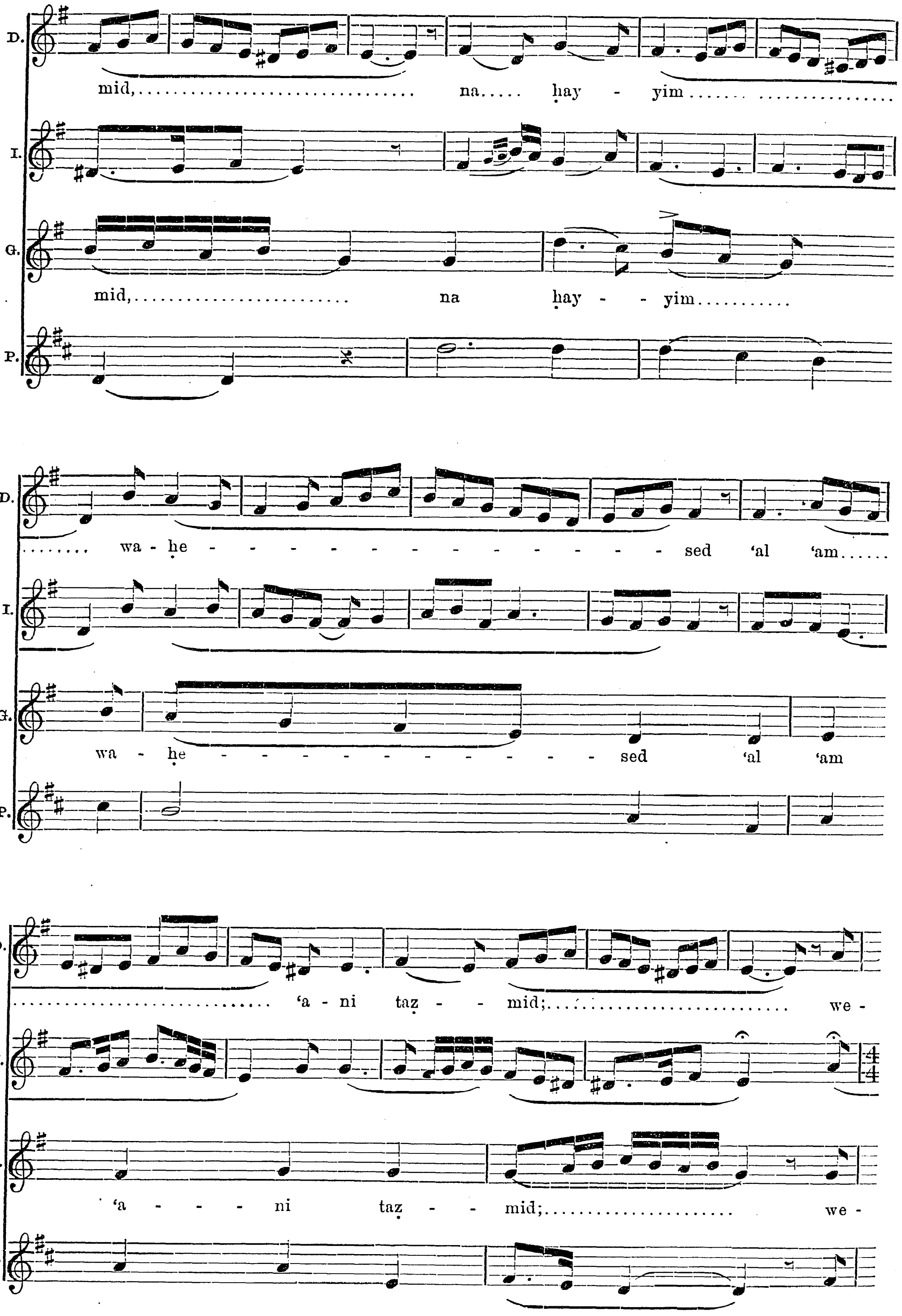
D.
mid,.............................. na..... ḥay - yim....... ....
I.
G.
mid,........................ na ḥay - - yim..........
P.
D.
.... wa - ḥe - - - - - - - - - - - - - - sed 'al 'am......
I.
G.
wa - ḥe - - - - - - - - - - - - - sed 'al 'am
P.
D.
.... 'a - ni taz - - mid;............................ we -
I.
4/4
G.
'a - - - ni taz - - mid;...................... we -
P.

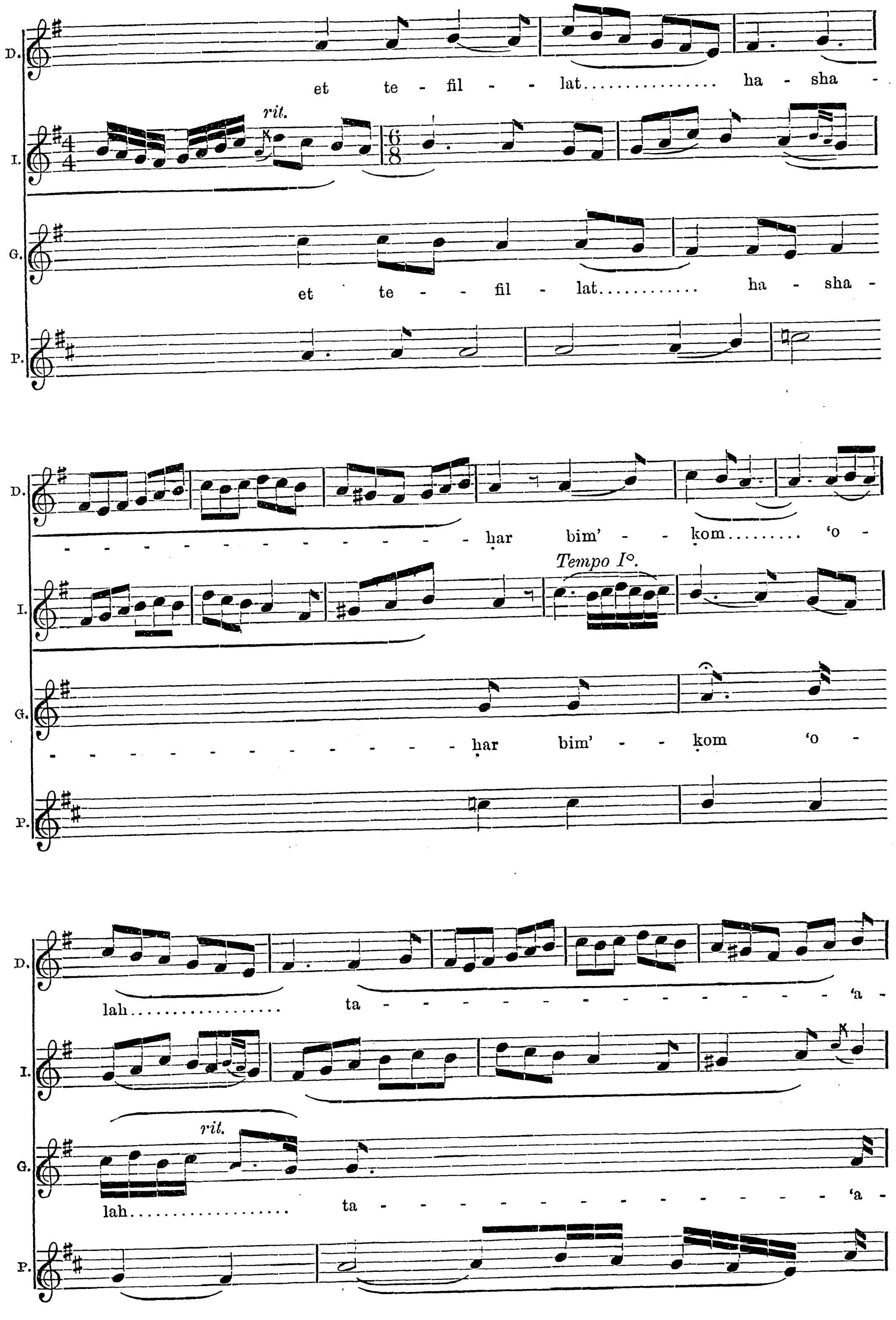
D.
I.
G.
P.
et te - fil - - lat................ ha - sha -
rit.
et te - - fil - lat........... ha - sha -
- - - - - - - - - - - - - - - har bim' - - kom......... 'o -
Tempo I°.
- - - - - - - - - - - - - - har bim' - - kom 'o -
lah.................. ta - - - - - - - - - - - - - - - 'a -
rit.
lah.................. ta - - - - - - - - - - - - - - 'a -

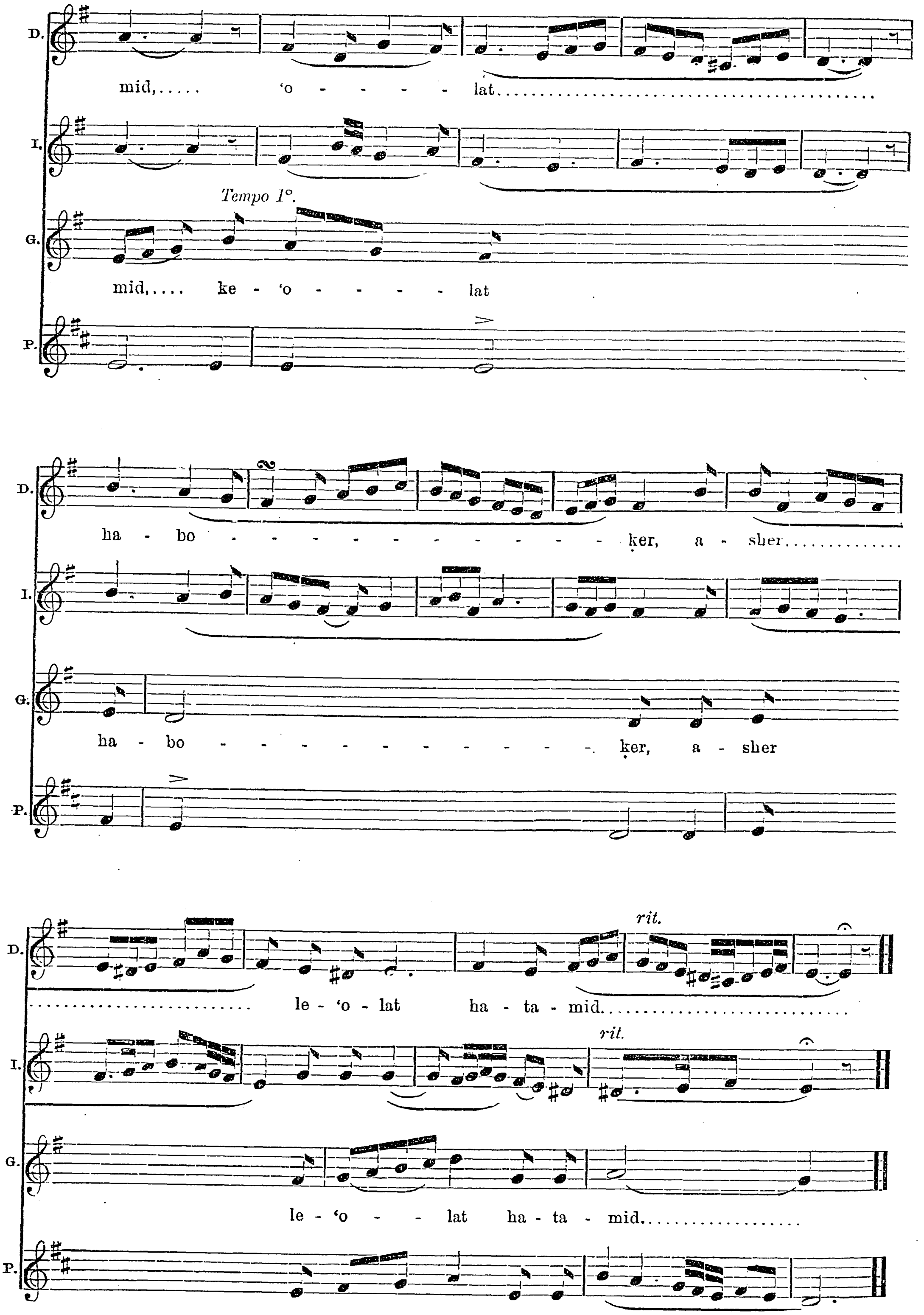
D.
mid,..... ʻo - - - - lat..
I.
Tempo I°.
G.
mid,.... ke - ʻo - - - - - lat
P.
D.
ha - bo - - - - - - - - - - - - - ḳer, a - sher..............
I.
G.
ha - bo - - - - - - - - - - - -. ḳer, a - sher
P.
rit.
D.
.... le - ʻo - lat ha - ta - mid..............................
rit.
I.
G.
le - ʻo - - lat ha - ta - mid..................
P.

ity. The Baraita, however, restricts the office to one who is "mumḥeh," *i.e.*, skilled in the proper handling of the knife and recognized as proficient in the laws governing his office.

The Talmudic regulations for slaughtering remained unchanged until the sixteenth century. Then, however, Joseph Caro in the Shulḥan ‘Aruk (Yoreh De‘ah, 1, 1) forbade women to act as slaughterers, perhaps because they might faint while performing the duty. In his opinion, furthermore, this ruling was in accordance with a "minhag" (custom); and in Israel minhagim frequently abrogated traditional legal rights. Moses Isserles confines the right of acting as shoḥeṭ to those who have already slaughtered at least three times in the presence of a rabbi; and he further states it to have been a minhag that, to be entitled to office, the slaughterer must possess a "cabala." Even such a man, according to Jacob Weil (who bases his statement on the authority of Shalom Klausner), must frequently repeat the laws governing his function, that he may not forget them.

The shoḥeṭ is not required, however, to know every detail of the rules, provided he can distinguish between clean and unclean animals (Ṭur, Yoreh De‘ah, 1, 1), although Moses Isserles expressly requires him to be a Talmudic scholar, as is almost universally the case in the East. The shoḥeṭ is bound by the following prohibitions: he must not be addicted to the use of liquor (Shulḥan ‘Aruk, Yoreh De‘ah, 1, 8); he must never have been accused of having discharged his duties indifferently (*ib.* 1, 14); he must not be a wanton transgressor of the Law ("mumar lehak‘is"); and he must never have openly desecrated the Sabbath (*ib.* 1, 5).

In the smaller cities the restrictions are still more severe; but it is frequently the case, especially in modern Occidental communities, that the shoḥeṭ discharges other functions besides his own, such as those of ḥazzan and reader. The government of Hanover formerly prohibited the shoḥeṭ from acting as a teacher ("Allg. Zeit. des Jud." 1844, p. 155); but this rule has been abolished. In Poland, according to Hirsch Heller ("Bet Hillel," p. 116, Munkacs, 1893), the shoḥeṭ appointed by the administrating rabbi must be confirmed by the "Wunderrabbi" before he is entitled to act in his official capacity. Among the most authoritative modern manuals for shoḥeṭim are Fränkel's "Zibḥe Raẓon," Rybuck, 1861; and J. H. Caro's "Das Jüdische Rituale beim Schlachten," Leipsic, 1867.

A. S. O.

SHOMER ẒIYYON HA-NE'EMAN. See PERIODICALS.

SHOMRON ḲOL TITTEN: Dramatic elegy by Solomon ibn Gabirol, sung at the conclusion of the order of KINOT according to the Polish ritual, at both the evening and morning services of the Fast of Ab, and appended as a private meditation to the order of the Sephardim for the Fast of Ṭebet. The first verse is a quatrain, while the others are extended to thrice that length. Samaria and Jerusalem are presented as two faithless sisters (Ezek. xxiii. 4) now overwhelmed with contrition; and in the second and third verses they in turn bewail their lapses and the punishment visited upon them. In the fourth verse the poet supplicates pity for them, and prays for the return of their Lord to them in forgiveness (for an English paraphrase of the whole of the elegy see "Israel," iii. 80, London, 1899).

The poem is sung in the Polish, North-German, and English liturgy to an expressive traditional melody, the closing strain of which is based on the lament to which the ḳinot are intoned on the Fast of Ab among the Ashkenazim. But it bears a striking similarity also to the Sephardic melodies brought from Spain before 1492 (comp. MIZMOR SHIR LE-YOM HA-SHABBAT), in the structure and tonality of this closing strain, in the outline of the initial

SHOMRON ḲOL TITTEN

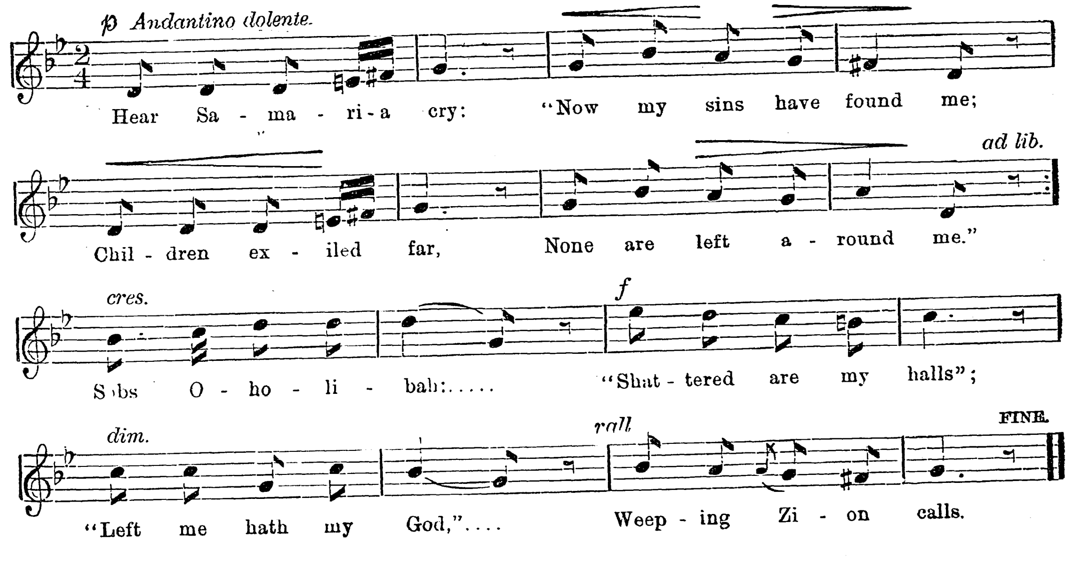
p Andantino dolente
Hear Sa - ma - ri - a cry: "Now my sins have found me;
ad lib.
Chil - dren ex - iled far, None are left a - round me."
cres.
f
Sobs O - ho - li - bah:..... "Shat - tered are my halls";
dim.
rall
FINE.
"Left me hath my God,".... Weep - ing Zi - on calls.

phrases (comp. Ha-Mabdil), and especially in the manner, so characteristic of the Sephardic ritual, in which these initial phrases are repeated many times in the longer verses, until the closing strain can at last be utilized for the final distich (comp. Adonai Bekol Shofar).

A. F. L. C.

SHOPHACH. See Shobach.

Composition and Presentation.

SHOWBREAD (לחם הפנים).—**Biblical Data:** Twelve cakes, with two-tenths of an ephah in each, and baked of fine flour, which were ranged in two rows (or piles) on the "pure" table that stood before Yhwh and remained exposed to view for a week. A better term than "showbread" is the marginal reading of the Revised Version —"presence-bread" (Ex. xxv. 30), for this offering was required to be constantly before or in the presence of Yhwh. Each Sabbath fresh cakes replaced the old, which then belonged to the priests, who were required to eat them in a holy place, since the bread was holy. Upon the rows of cakes cups of frankincense were placed; this frankincense constituted the "azkarah," or memorial, and was offered upon the altar to Yhwh (Lev. xxiv. 4-9). According to I Chron. ix. 32, the sons of the Kohathites had charge of the baking and setting in order of the "bread of the row," as the Hebrew describes it. It would thus seem that the preparing of these cakes involved certain information which was kept as a secret by this priestly set. Mention is made of the showbread in the story of David's adventure at Nob. Ahimelek, the priest, at David's request, gave him the "holy" bread, that is, the stale loaves that had been taken away and replaced by "hot" ones (I Sam. xxi. 4-6; comp. Matt. xii. 4; Luke vi. 4). In Solomon's Temple provision was made for the proper exhibition of the loaves (I Kings vii. 48; comp. II Chron. iv. 19, xiii. 11). Though not explicitly stated to be so, these cakes were most probably unleavened. It is true they were not offered upon the altar, from which leaven was scrupulously excluded (Lev. ii. 11); but, as most holy, they were carried into and exposed in the inner sanctuary, and therefore the supposition that the use of leaven in them was prohibited carries a high degree of probability.

In Josephus.

The foregoing rather scanty data from the Biblical sources are confirmed and complemented by information vouchsafed by Josephus. The cakes were provided out of the common charge; they were without leaven, and contained twenty-four tenths of a "deal" of flour. Two heaps were baked the day before the Sabbath, and on the morning of the Sabbath were brought into the holy place, where they were set upon the holy table, six in a heap, one loaf leaning against another. On the top of each heap two golden cups of frankincense were placed; they remained there till the next Sabbath, when the fresh loaves were brought and the old loaves were given to the priests for their own consumption. The frankincense was burned in the sacred fire, and a new supply was placed upon the fresh loaves ("Ant." iii. 10, § 7).

——**In Rabbinical Literature:** Rabbinical tradition has preserved specific details concerning the preparation of the showbread. The cakes were kneaded separately (Men. xi. 1), but they were baked two at a time. To give them the required shape different forms—according to Maimonides, of gold—were used: one form for the cakes while they were still dough, another while they were in the oven, and a third after they were baked, in order to prevent their being broken or spoiled (*ib.*; see Sifra to Lev. xxiv. 5-9; Maimonides, "Yad," Tamid, v. 8). According to some authorities, the kneading and heaping were done outside, the baking inside, the Sanctuary—a distinction for which the commentaries fail to assign a reason (*ib.* v. 7; Men. xi. 2; see Bertinoro and Lipmann Heller)—and, the Sabbath prohibition not being suspended on account of the showbread, the baking took place, as Josephus reports, on Friday (see "Yad," *l.c.* v. 10), but according to others, all preparations were carried on in the Temple court; according to others, in the house of Pagi, a suburb where the priests who knew the secret of the preparation may have lived. Maimonides' explanation is that this district, while not in, was very near, the courtyard.

Rabbinical Traditions.

According to the Mishnah (Men. xi. 4; "Yad," *l.c.* v. 9), the cakes had the following dimensions: ten fingers (Maimonides gives "palms") in length, five in breadth, and rims, or upturned "horns," of seven fingers in length. The incense was put into two cups, a handful into each (*ib.* v. 2). These cups were called "bezikin," and had flat bottoms, or rims, so that they could be placed on the table (Tosef., Men. xi.). The new bread was carried in by four priests, while two bore the two cups of incense. They were preceded by four other priests, two to remove the old loaves and two to take up the two cups containing the incense. Those that carried the new bread went to the north end of the table, facing toward the south; those that had preceded them went to the south end, facing the north. While the latter were removing the old bread, the former were depositing the new, so that the showbread was, in fact, always before the Lord ("Yad," *l.c.* v. 4; Men. 99b). The cakes that had been removed were placed on a golden table in the hall; then the incense in the cups was burned, after which the cakes were divided. When Yom Kippur happened to fall on the Sabbath, this division was delayed until evening ("Yad," *l.c.* v. 5). The cakes, molded in squares, were piled one above the other; hollow golden tubes conducted air between them, and each pile was supported by two golden, fork-shaped supports attached to the table (Men. 94b, 96a; "Yad," *l.c.* v. 2).

The Table.

The Biblical descriptions of the table of the showbread make no mention of such provisions to admit the air or hold the bread in position. The table was placed in the northern part of the Sanctuary, opposite the candlestick (Ex. xxvi. 35), with the altar of incense between them. The Septuagint states that this table was of massive gold, but the Hebrew (Ex. xxv., xxxvii.) that it was of acacia wood, two ells long, one ell broad, and one and one-half ells high, covered with pure gold, and with a border of gold around the top. The feet seem to have been enclosed, and to this ring-like enclosure were fastened four gold rings, through which the rods (made of acacia-wood and covered with gold) were passed when the table was carried. When on the march the table was covered with a purplish-blue cloth, upon which were placed the loaves and the vessels; over the whole was spread a scarlet cloth, and on top of this the skin of a seal (Num. iv. 7, 8). Only one table was found in the various sanctuaries, though II Chron. iv. 8 reports that ten tables were in the Hekal. The table of the showbread was taken from the Second Temple by Antiochus Epiphanes (I Macc. i. 23), but it was replaced by another under Judas Maccabeus (I Macc. iv. 49).

Among the vessels enumerated as belonging to the table of the showbread are "ḳe'arot" (dishes, or, probably, the "forms" in which the cakes were baked) and "kappot" (hand-like bowls). These were the "bezikin" for the incense, "ḳesawot" (*σπόνδεια*) for the wine-libations, and "menaḳḳiyyot" (probably dippers). But according to the Jerusalem and Samaritan Targumim, the ḳesawot were intended to cover the loaves.

The dimensions given in the Mishnah for the table are the same as those given for the loaves—ten handbreadths long and five wide, the loaves being laid across the table. R. Akiba, however, disagreed with these figures. According to him, the table had a length of twelve handbreadths and a width of six, an interval remaining between the two piles, in which, according to Abba Saul, the cups of incense were placed. These dimensions are difficult to reconcile with the Biblical assumption that the loaves rested without support on the table (Men. xi. 5). The Mishnah gives the number of ventilating-tubes mentioned above as twenty-eight, fourteen for each heap. According to the statement that they were like the half of a hollow pipe, they must have been open on top. The Gemara (Men. 97) constructs from these data the following description of the table:

The four fork-like supports were let into the floor, two at each end of the table. They extended above the table, and between them, above the table, fourteen tubes, closed at one end, were fastened, forming a grate-like receptacle for the loaves. The lowest cake of each heap rested on the table; each of the next four rested on three tubes; the two upper cakes on two tubes. On the Arch of Titus the table of the showbread shows no such attachment (comp. Josephus, "B. J." v. 5, § 5; "Ant." iii. 6, § 6).

——**Critical View:** The Pentateuchal passages in which reference is made to the showbread belong, without exception, to the Priestly Code. It would be unwarranted, however, on this score to hold the offering to have been a late innovation, due to Babylonian influences. The episode in David's visit to the old sanctuary at Nob proves the antiquity of the practise (I Sam. xxi. 1 *et seq.*). Ahimelek's scruples lest the men had not kept aloof from women and the assurance of David that they were in a state of sexual purity suggest the original meaning of the rite as a sacrificial meal, partaken of by the deity in common with his devotees, who, in order to make tryst with their god, must be in such a state of purity (comp. Ex. xix. 10–11, 15). Hence the bread is not burned, but the incense is, which also is an indication that the rite has descended from remote antiquity (Stade, "Biblische Theologie des Alten Testaments," 1905, i. 168). Stade connects it with the ancient cult of the Ark (*ib.*), the food of the deity being placed before him, ready for consumption whenever he chose to make his appearance.

The Hebrew custom has developed probably independently of a similar custom in Babylon, both starting, however, from the same root idea, which is found among other races and in other religions (comp. Isa. lxv. 11; Jer. vii. 18, xliv. 17 *et seq.*; Baruch vi. 26; comp. the instance of the Roman lectisternium). The Babylonians offered to the gods various kinds of cakes or bread ("akalu"), which they laid before them on tables, generally in sets of twelve or multiples of twelve. These cakes were required to be sweet (*i.e.*, unleavened), and were baked from wheaten flour. Even the Hebrew name "leḥem ha-panim" has its exact counterpart in the Assyrian "akal pânu" (Zimmern, in Schrader's "K. A. T." ii. 600). The number "twelve," which is so prominent in the showbread rite, has always borne mysterious religious significance (see Zimmern, *l.c.* p. 629).

Bibliography: B. Baentsch, *Exodus-Leviticus*, p. 419, Göttingen, 1900; Riehm, *Handwörterbuch*, ii. 1405 *et seq.*

J. E. G. H.

SHRIMSKI, SAMUEL EDWARD: New Zealand politician; born at Posen, Prussia, 1828; died at Auckland, New Zealand, June 25, 1902. In 1847 he went to London, where he became a merchant; in 1859 he emigrated to Melbourne, Victoria; and in 1861 he went to New Zealand, in which colony he was one of the early settlers. At Oamaru he was appointed government land-auctioneer.

Engaging in local and general politics, Shrimski was elected mayor of Oamaru on successive occasions, and was also a prominent member of educational and philanthropic institutions. In 1875 he was elected to the House of Representatives as member for Oamaru; he was reelected three times; and in 1885 he was appointed life member of the Legislative Council, or Upper House of Parliament. He held the offices of chairman of the educational board of North Otago, treasurer of the hospital board, and vice-president of the Otago branch of the Anglo-Jewish Association.

Bibliography: *Jew. Chron.* Aug. 1, 1902; *Jewish Year Book*, 5661 (1901).

J. G. L.

SHROUD (תכריכין): Robe in which the dead are arrayed for burial. The shroud is made of white linen cloth ("sadin," the *σινδών* of the New Testament; see Matt. xxvii. 59), which is cut and sewed together with large stitches; the ends of the thread are left unknotted, the garment being intended to last only until the body has decayed. As a general rule, however, several garments are used instead of a single shroud; in the case of a man these are a cap (in the form of a miter), breeches, shirt, an over-garment somewhat similar to a surplice, and a girdle. For a woman, an apron with strings replaces the breeches and the girdle, and the cap is flat. To a prominent man's attire is added the ṭallit he wore at prayers, but with the fringes removed or cut. The shroud, as being a garment for the dead and not for the living, is not subject to the law concerning mixed material (= "sha'aṭnez"; Kil. ix. 4).

Prior to the destruction of the Second Temple, the Jews were buried in the garments they were wont to wear during life. When the woman of En-dor saw the prophet Samuel rise from the grave he was covered with a mantle (I Sam. xxviii. 14), the same he had worn when living (Lev. R. xxvi. 7). The poor, however, were probably swathed like the Egyptian dead, as the term "takrikin" seems to indicate. Later the attire of the corpse became more elaborate. The rich grew very extravagant in this respect, securing fanciful and costly garments, and establishing a custom which became a burden upon mourners of the middle and poorer classes, who could ill endure the expense and yet desired to show the highest respect for their dead. This caused R. Gamaliel, about fifty years after the destruction of the Temple, to inaugurate the custom of using a simple linen shroud for rich and poor alike (M. Ḳ. 27b).

One who dies as a result of an act of violence, or in consequence of loss of blood, or a woman who dies in confinement, must be buried in the bloody garments worn at the time of death, and not in a shroud. This custom is based on the view that the last drops of blood, the loss of which is the immediate cause of death, are part of the body, and as such require burial; and since they can not be removed from the garments, these must go into the grave. But one who is killed by drowning or hanging, without loss of blood, is buried in the usual way, as is also one who is injured, loses blood, but partially recovers, though he dies later as a result of the injury (Shulḥan 'Aruk, Yoreh De'ah, 364). Even where the corpse is buried with the garments it is covered with a white sheet (*ib.*).

The shroud is figuratively termed "zewada" (provision for a journey; Ket. 67b); and by many it was prepared during their own lifetime, before ill health and age had overtaken them (Men. 41a; see Rashi). Several reasons are advanced for this ("Shelah," p. 145a, Amsterdam, 1698). See also BURIAL; SARGENES.

BIBLIOGRAPHY: Modena, *Ma'abar Yabboḳ*, ii. 32, iii. 13; Lewysohn, *Meḳore Minhagim*, p. 85; Landshuth, *Seder Biḳḳur Ḥolim*, Introduction, § 23, Berlin, 1867.

A. J. D. E.

SHULAMITE (R. V. **Shulammite**; Greek, Σουναμῖτις): Principal character in the Song of Songs (A. V. Song of Solomon), although mentioned there in one passage only (vii. 1 [A. V. vi. 13]). According to the opinion of some modern critics, the Shulamite was the bride of a shepherd; but her beauty kindled in Solomon a violent passion, and he endeavored to win her for his harem. As to the etymology of the name, it would seem that it means "a native of Shulem," which place, according to Eusebius ("Onomasticon," *s.v.*), is identical with SHUNEM. This view is supported by the Greek version (see above), which evidently was made from a Hebrew text having שונמית instead of שולמית. On the theory that the term "Shulamite" is equivalent to "Shunammite," some critics have gone so far as to identify the Shulamite with ABISHAG, who after David's death became prominent in the court of Jerusalem (see SONG OF SONGS).

J. M. SEL.

SHULḤAN 'ARUK. See CARO, JOSEPH.

SHULLAM, SAMUEL: Jewish physician and historian; flourished in the second half of the sixteenth century. He was of Spanish descent, and after an adventurous life went to Constantinople, where he was supported by KIERA (Esther), who stood high in favor at the court of the sultan. At her expense he published, but with many omissions, Zacuto's "Yuḥasin" (Constantinople, 1566), to which he added the Arabic chronology of the dynasties by the Syriac historian GREGORY BAR HEBRÆUS, supplemented by a Turkish history, his own work. He published also: a Hebrew translation of Josephus' "Contra Apionem"; the Letter of Sherira Gaon; and the account of Nathan the Babylonian of the last geonim. Shullam omitted Zacuto's report upon the expulsion of the Jews from Spain, because he himself intended to write a full history of the persecutions, a task that was accomplished by his contemporary Joseph ha-Kohen in his "'Emeḳ ha-Baka."

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., ix. 403-404; Weiss, *Dor*, v. 93-94.

D. S. MAN.

SHULMAN, NAPHTALI HERZ: Russian Hebrew author; born at Stary Bychow; died at Amsterdam about 1830. He edited Mussafia's "Zeker Rab" (Shklov, 1797), with an index of the words to be found in the Bible, a translation of them into Judæo-German, and grammatical notes; and "Shir we-Hallel" (in Hebrew, Russian, and German; Wilna, 1806), hymn sung by the Jews of Wilna on the birthday of the grand duchess Elizabeth Alexandrowna, Nov. 19, 1806.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 355.

H. R. A. S. W.

SHUMAN, ABRAHAM: American merchant and philanthropist; born in Prussia May 31, 1839. While still a child he accompanied his parents to the United States. The family settled in Newburgh, N. Y., where young Shuman, when not at school, worked on a farm until he was thirteen years old, at which age he entered the clothing business. In 1859 he went to Boston and began business for himself at the corner of Washington and Vernon streets, Roxbury; and a few years afterward he entered into partnership with John Phillips, under the firm name of Phillips & Shuman (later A. Shuman & Co.). It was the pioneer firm in the United States in the manufacture and wholesaling of children's clothing.

Shuman is connected with many of the leading institutions of Boston. He is the first vice-president of the Boston Merchants' Association, a member of the boards of directors of the Colonial National Bank and the United States Trust Company, president of the board of directors of the Boston City Hospital (which has attained its present magnitude and reputation under his administration), a trustee of the Benjamin Franklin Fund, a member of the Ancient and Honorable Artillery Company and of many social clubs, and one of the founders of the United Hebrew Benevolent Association of Boston, of which for sixteen years he was a director. He is likewise one of the founders and presidents of the Elysium Club.

A. G. Mo.

SHUMLA: City of Bulgaria. According to local tradition there was not a Jew at Shumla until about 1780; but in that year a pasha of Adrianople, having been appointed military governor of the city, brought with his regiment a Jewish physician of Adrianople, known as Kiamal or Hakim-Bashi, but whose real name was Ḥayyim Aaron Ashkenazi. This man, being a pious Jew, asked the pasha to permit him to send for a shoḥeṭ and for some Jewish families from Adrianople. He received the desired permission, and later on other Jews from Pravady, Rasgrad, and Viddin joined the first immigrants. With the authorization of the pasha this group of families lived in some buildings standing in the middle of a large court, which thus formed a ghetto, the doors of which were closed every evening. A small synagogue was soon built within the enclosure. According to a tombstone in the cemetery, which tradition has made sacred, the first rabbi of the community was a certain Hay Fayo of Bosnia. Kiamal enjoyed many privileges and exercised great influence over the pasha. His descendants are still living at Shumla, and some of them practise medicine there.

The local synagogue was reconstructed in 1858. As Shumla was spared by the victors during the Turco-Russian war of 1876-78, the Jews there offered shelter to their coreligionists of other cities.

Some of the given names of the Shumla Jews are curious, *e.g.*: "Bitousche" for Shabbethai; "Mercousch" for Mercado; "Bischko" for Preciado; "Boucco" for Behor; "Hacco" for Isaac; "Mendousch" for Miriam; "Istrug" for Astruc; and "Moreno" (the brown). Some of the family names seem inexplicable, as "Yulzari," "Bahsi," etc.

The most prominent families of the city are those of Judah Behar Israel and Ishak Behar Aron. The chief rabbis of Shumla in the nineteenth century were the following: Raphael Joseph Galimidi (1831-36); Shabbethai Farḥi (1836-58); Mattithiah Sarmani (1858-72); Ḥayyim Franco of Rhodes (1872-73); Jacob Estrumsa (1873-84). Since the last-named, Shumla has had no spiritual chief, the ḥazzan of the synagogue filling at the same time the offices of chief rabbi and judge. The management of the affairs of the community is in the hands of a synagogal committee whose election must be approved by the minister of public worship.

Shumla possesses the following philanthropic societies: 'Ozer Dallim, founded in 1875, for the supply of fuel in winter to the poor; Esperanza, a ladies' society for the relief of public misery in cases of catastrophe; and Biḳḳur Ḥolim, for the provision of medical aid, medicine, and burial for the poor; likewise Aguddat Yeladim, a reading society; and La Fourmi or Anemala, a mutual-aid society for Jewish working men. There are, besides the synagogue, two schools of the Alliance Israélite Universelle (120 boys and 110 girls).

The Jews of Shumla at present (1905) number 200 families in a total population of about 22,000 (11,000 Mohammedans and 10,000 Orthodox Bulgarians).

In common with all the Jews of Bulgaria, those of Shumla perform military service. During the Bulgaro-Servian war the Jews of Shumla served in the ranks of the local militia, and several of them were decorated with the military medal. Of the two Jewish officers in the Bulgarian army, the sublieutenant Moreno Grassiani is a native of Shumla.

S. M. Fr.

SHURRABI, SHELOMO SALEM: Ḥakam of the Beni-Israel community of Bombay; born at Cochin at the end of the eighteenth century; died at Bombay April 17, 1856. While on a voyage from Cochin to Bombay with his maternal grandfather, Meyer Serfadi, about 1836, he was wrecked and found by Jacob Aaron Sanker, a Beni-Israel soldier, who secured for him employment as a bookbinder. Shurrabi showed considerable knowledge of Jewish lore, and, being able to cantillate the service attractively, was appointed reader of the new synagogue at a salary of 100 rupees ($50) per annum; and as such he instructed the Beni-Israel in the traditions of their faith. He obtained great influence with the Beni-Israel; and through his efforts new synagogues were founded in Bombay, Alibag, Revdanda, and Panwell. To Shurrabi, with David Rahabi and Samuel Divekar, may be ascribed the chief influence in keeping the Beni-Israel true to their faith.

Bibliography: H. Samuel, *Sketch of the Beni-Israel*, pp. 21-23.

J.

SHUSHAN (Susa; Hebrew, "Shushan," or "Shushan ha-Birah" [Shushan the Palace]; Assyrian, "Sushan"; Elamitic, "Shushin," "Shushun"; Greek, Σουσάν, Σοῦσα): Ancient capital of Susiana or Elam, and the winter residence of the kings of Persia; situated between the Choaspes (modern Ab-i Kerkhah) and the Eulæus (the "Ulai" of Dan. viii. 2; modern Shaur), fifteen miles southeast of Dizful. The city was a very ancient one, and is mentioned under the name of Sis or Sisa in Babylonian inscriptions as early as 2400 B.C. In 640, during the reign of Assurbanipal Shushan came under Babylonian control; but it was captured by the Persians under Cyrus the Great, who made it the seat of government. The rise of Babylon under Alexander the Great and his successors reduced the importance of Susa. It was razed after a revolt, but was rebuilt by Sapor II. (309-379 C.E.) under the name of Iranshahr Shapur; and it was still able to offer a stubborn resistance to the Arab invasion in 645.

The circumference of Shushan during its prime seems to have been about six or seven miles, and on the right bank of the Ulai stood a temple or observatory, whose remains are now called Tell-i Sulaiman ("Hill of Solomon"), and other structures. The ruins of the Persian palace, excavated by Williams and Loftus, and, more recently, by Dieulafoy and his wife, cover about 300 acres on three platforms. To the southwest are the remains of a semicircular citadel, and across a ravine to the north is a platform containing the ruins of the "Hall of Audience" or "Throne Room," while a long terrace to the east was the site of the palace and the harem.

In the Bible, Susa or Shushan is mentioned once in Nehemiah (i. 1), and once in Daniel (viii. 2), while the scene of the Book of Esther is laid in the city (Esth. i. 2, 5; ii. 5, 8; iii. 15; iv. 8, 16; viii. 14; ix. 6, 11-15, 18; Apocr. Esth. i. 2, although all these references are too vague to determine whether the "palace" [R. V. alternative reading, "castle"] bore any resemblance to the royal structure as it actually existed). The association of Daniel with "Shushan the palace" has an added interest on account of the single occurrence of the word אפדנו ("palace") in Dan. xi. 45, which, like its Syriac equivalent "afadana," is almost certainly a loan-word from the Old Persian "apadana." The tradition of Daniel's residence at Shushan has caused a structure of the Mohammedan period at the foot of the citadel to be called the tomb of Daniel (see Daniel, Tomb of).

The Book of Jubilees (viii. 1) reconstructs an eponymous ancestry for Shushan, which it terms "the daughter of Elam." According to the Pahlavi "Shatroiha-i Eran," Shushan was founded by Shoshan-dukht or Gasyan-dukht, the Jewish queen of Yezdegerd I., a statement which may mean that she established a Jewish colony there (see Jew. Encyc. ix. 465a, *s.v.* Pahlavi Literature).

E. G. H. L. H. G.

According to the Talmud, on the eastern gate of the Temple at Jerusalem was a representation of Shushan the palace (Mid. i. 3; comp. Kelim xvii. 9), variously explained by two Babylonian amoraim in the third century (Men. 98a) as an emblem of servitude to the Persian kings and as a token of gratitude. This gate is believed by Grätz ("Gesch." ii. 103) to be identical with the "king's gate" mentioned in I Chron. ix. 18. The Babylonian schools of the amoraic period cite the two cities of Shush and Shushtri among the places to which the ten tribes were exiled (Sanh. 94a). Curiously enough, both these names are given to Susa in modern Persian, although it is uncertain whether they were applied to the city as early as the third and fourth centuries, or whether the Talmud refers to two separate localities at or near the ancient Susa.

The province of which Susa was the capital is mentioned especially as "Be-Ḥuza" (Khuzistan); and some of the amoraim are surnamed "Ḥuza'ah" (Giṭ. 7a; Ta'an. 22a; Pes. 9a; comp. Shab. 51b; Ta'an. 21b; Ket. 85a). Saadia, following an Arabic chronicle of the geonic period (possibly written by the gaon himself; Neubauer, "M. J. C." ii. 92; comp. "R. E. J." xxxii. 143), identifies Elam (Gen. x. 22) with Khuzistan. Benjamin of Tudela in the twelfth century describes Khuzistan as a large province, although one not densely populated; and among its ruins were the remains of Shushan the palace. Pethahiah of Regensburg found only two Jews in Susa, and at present (1905) there are but 7,000 in the entire province; they have fourteen synagogues, one behind the tomb of Daniel.

Bibliography: Loftus, *Travels and Researches in Chaldæa and Susiana*, London, 1857; Curzon, *Persia and the Persian Question*, ib. 1892; De Morgan, *Délégation en Perse*, i., Paris, 1900; Jane Dieulafoy, *A Suse*, ib. 1888; Marcel Dieulafoy, *L'Acropole de Suse*, ib. 1890-92; Billerbeck, *Susa*, Berlin, 1892.

W. B.

SHUSHAN (SUSA) PURIM: Name given to the day which follows Purim—*i.e.*, to the 15th of Adar, on which day, according to the Book of Esther (ix. 18), the Purim festival is held in Shushan. As a matter of fact, the 15th of Adar is Purim day not only at Shushan, but at all large, walled cities (see Meg. 2a, b concerning the time when it became necessary to surround cities with walls), as is clearly indicated in Esth. ix. 19, 21; but as Shushan is directly referred to, while the cities surrounded with walls are only vaguely indicated, the day is called "Shushan Purim." It would seem also from the same passage and from verses 27 and 28 that both the 14th and 15th of Adar were observed as festival days in Shushan and in all other walled cities; but the Rabbis explain (Meg. *l.c.*) that on one day the festival was observed in unwalled cities and on the other in Shushan and other walled places. Although, in fact, the 14th of Adar is not celebrated by the Jews of Shushan nor the 15th by the Jews of unwalled cities, yet the observance of certain rabbinic regulations reminds Jews living in unwalled places of the Shushan Purim. Thus on the 15th one must not mourn over the dead nor fast; that part of the morning prayer called "Taḥanun" must be omitted; and the meal must be more elaborate than on ordinary days (Shulḥan 'Aruk, Oraḥ Ḥayyim, 696, 3).

J. M. Sel.

SHUSSLOWITZ, JUDAH LÖB: Russian scholar; lived at Shklov in the nineteenth century. He was the author of "Oẓar ha-Shemot," a concordance of the proper names found in the Bible, forming a supplement to the general Biblical concordance published at Wilna in 1878; and of "Massoret ha-Ḳeri'ah" (Warsaw, 1888), a Masoretic and grammatical manual for the public reader of the Law.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 356.

H. R. I. Br.

SHYLOCK: Character in Shakespeare's play "The Merchant of Venice." *Shylock* is represented as making a wager with *Antonio*, a merchant of Venice, setting the return of a loan of 3,000 ducats against a pound of flesh to be forfeited by *Antonio* if he fails to return the money from his own resources by a certain date. *Antonio* fails to meet his bond, and *Shylock*, who in the meantime had lost his daughter *Jessica* by her elopement with a Christian, insists on the forfeit; thereupon *Portia*, the affianced wife of a friend of *Jessica's* lover, intervenes in the guise of a lawyer, and declares the bond forfeited because it would be impossible to extract a pound of flesh without drawing blood, which is not mentioned in the contract, and also because the intention of the contract was equivalent to design upon a Venetian citizen's life. This latter crime being, in Venice, punishable by death, the doge remits the punishment only on condition of *Shylock* becoming a Christian and surrendering half his fortune to *Antonio*.

Earlier Forms of the Story.

Shakespeare appears to have taken the plot from a ballad entitled "Ser Gernutus the Jew," or from an English version of Giovanni Fiorentino's "Il Pecorone," written about 1378. The story appeared in earlier forms than either of these, however, the earliest in which the creditor is a Jew being the English "Cursor Mundi," written about the end of the thirteenth century. In this version it is connected with the finding of the cross by Queen Helena, who forgives the Jew for his cruelty on condition of his pointing out the true site of the crucifixion. With a non-Jew as principal character the story appears even earlier, namely, in the Sindbad series; here it occurs as the tale of the fourth wise master in the "Seven Wise Masters of Rome," in which the servant of a knight lends the latter 100 marks in order that he may once more try his fortune with his lady-love, on condition that if he does not repay the sum the servant shall receive the right to remove a certain amount of flesh from his master's body. He is foiled by the decision of the king that he must not remove more or less than the specified quantity. In the early English version of the "Gesta Romanorum" the condition by which the forfeit is evaded is that the cruel creditor shall not take a drop of blood. So in the German and Latin versions, though in none of these is the cruel creditor a Jew; and so, too, in similar stories which are told in Persia (F. Godwin, "The Persian Moonshee," p. 8). In one form of the story the cruel creditor is a Christian, *Paolo Mari Sechi*, and the debtor a Jew, *Sansone Geneda*, the latter of whom bet a pound of flesh that Drake had not taken the city of Santo Domingo, in Haiti, in 1585. The Jew lost, and, *Sechi* demanding the forfeit, the matter was put before Sixtus V., who condemned both persons to the galleys, which they could escape only by each paying 2,000 scudi. This story was told by Leti ("Vita de Sixto Quinto," Venice, 1587) eight years later than the first appearance of a play on the subject called "The Jew," and it is generally considered that the story is simply a fable introduced by Leti into the second edition of his work.

Historical Basis.

In Nov., 1879, Frederick Hawkins, in an article in "The Theater," suggested that "The Merchant of Venice" was connected with the state trial of Dr. Rodrigo Lopez; and Sidney Lee, in Feb., 1880, in "The Gentleman's Magazine," pointed out the similarity of the play with the incidents of the plot. The chief enemy of Lopez, like *Shylock's*, was named Antonio. Henslow recorded that he had brought out in August, three months after the execution of Lopez, a "Venesyon comedey" which is probably identical with "The Merchant of Venice"; and in the autumn of 1584 there were many repetitions of a play called "The Jew," as well as of Marlowe's "Rich Jew of Malta" (see Barabas). It has been conjectured that the public interest taken in the trial induced Shakespeare to revise and rewrite the play referred to by Gosson in 1579 as relating to a cruel and usurious Jew, which was itself derived from a story in the ballad referred to above and in "Il Pecorone." Some of the traits in *Shylock* may be due to the influence of Marlowe, but *Shylock* was much more human than *Barabas*, since he was influenced by grief at the action of his daughter as well as at the loss of a prized ring which he had once given to his wife, and was made still more resentful by the business competition of *Antonio*.

In the early traditions of the English stage *Shylock* was played as a comic character, but Edmund Kean made it a serious one, and he has been followed in this reading by Sir Henry Irving. It has been played with some force in Yiddish by Jacob Adler.

Bibliography: Israel Davidson, *Shylock and Barabas* (reprinted from the *Sewanee Review*, No. 3); Furness, *Merchant of Venice*, pp. 287-314, 395-399, Philadelphia, 1888; Grätz, *Shylock in der Sage im Drama und in der Geschichte*, Krotoschin, 1899; David Philipson, *The Jew in English Fiction*, Cincinnati, 1903; L. Weiss, *Talmudic and Other Legends in English Fiction*, New York, 1899.

J.

SI'A (סיעא), LEON JUDAH ARYEH (NASR AL DIN): Physician in Constantinople, and a friend of Jewish science; lived before 1633. He translated Judah ha-Levi's "Cuzari" and Baḥya's "Ḥobot ha-Lebabot" from Arabic into Latin, which his friend Jacob Roman intended to print together with the Hebrew translation and the Arabic text. He was on friendly terms with Anton Leger, chaplain of the Dutch embassy in Constantinople, through whom he recommended his friend Roman (in a letter written in Latin and dated Dec., 1633) to Johannes Buxtorf, Junior, of Basel. He had corresponded with Buxtorf at an earlier date. When Rakoczy I., Prince of Transylvania, in 1639 appointed Si'a to be his court physician, the latter left Constantinople, discarding Judaism at the same time, as Buxtorf wrote to Professor Hottinger at Zurich (Aug. 11, 1641).

Bibliography: Buxtorf, *Bibliotheca Rabbinica*, p. 174; Wolf, *Bibl. Hebr.* iii. 1355f (where the name is wrongly given as סיאה); Carmoly, *Histoire des Médecins Juifs*, p. 189 (who says that Si'a did not come from Flanders to Constantinople); *R. E. J.* viii. 85 *et seq.*

s. M. K.

SIBBECHAI: Captain under David who came from the town of Shushan, near Ephrath-Bethlehem. He distinguished himself by overcoming a Philistine giant (II Sam. xxi. 18; I Chron. xx. 4). He is mentioned also in I Chron. xi. 29, xxvii. 11, as one of the thirty valiant followers of David. He may be the Mebunnai of II Sam. xxiii. 27.

E. G. H. E. I. N.

SIBERIA: Russian territory in northern Asia, extending from the Ural Mountains to the Pacific Ocean, and from the Arctic Sea to the Chinese frontier, with a total population (1902) of 6,276,226, including 31.380 Jews. As a place of banishment for Russian prisoners Siberia acquired its first Jewish settlers in the seventeenth century in those banished thither as criminals, among whom there were many whose only crime consisted in their being Jews. When steps were taken in 1829 to diminish the number of Jews in Courland and Livonia, it was proposed among other measures to deport to Siberia those Jews who failed to register in some community by a specified time (see Courland). The Jews thus deported were followed by their families and friends, and the authorities did not apparently object to the latter's establishing themselves in Siberia. In the course of time, however, the Jewish question was brought forward there also. In the early thirties of the nineteenth century a question was raised in the Senate, in the case of Berkowitz and Kamener, for the purpose of ascertaining whether Jews deported to Siberia, and their children who accompanied them, were entitled to avail themselves of the gild privileges. The committee of ministers to whom the case was referred resolved that it was legal for Berkowitz and Kamener to register in the merchant gild; but "in order to prevent too great an increase of Jewish merchants to the injury of the natives," it was resolved that the case of every Jew wishing to secure a trade license be presented to the minister of finance for decision at his discretion. This resolution was approved by the czar, March 3, 1834 ("Vtoroye Polnoye Sobraniye Zakonov," ix., No. 6875).

Ukase of Jan. 5, 1837.

On the other hand, Nicholas I. intended to establish Jewish agricultural colonies in Siberia; and he even issued an order calling for the assignment of land for this purpose in the governments of Tobolsk and Omsk (1836). The Jews, especially those from Courland, were quite eager to settle in Siberia, but the plan was suddenly abandoned, and by a ukase dated Jan. 5, 1837, the czar ordered that the settlement of Jews there should be discontinued. The issuing of this ukase was largely due to the influence of the adjutant-general, Count Benkendorf, and of the minister of the interior, Count Bludov; the latter, though he had officially advocated the establishment of Jews in Siberia, had privately opposed the measure. Nicholas I. came to the conclusion that the settlement of a large number of Jews in Siberia would result in economic injury to the native population, and he suggested, as the most effective remedy, "the enrolment among the military cantonists of all the children of Jews deported for settlement in Siberia." Inquiries made at that time showed that in the governments of Tobolsk, Tomsk, and Yeniseisk there were eighteen Jewish merchants and 659 Jewish artisans, while there were thirteen Jewish settlers in the territory of Omsk. The regulations finally adopted by Bludov specified, among other provisions, that the transfer of Jewish settlers to Siberia should be positively and permanently prohibited; that the lands assigned for new Jewish colonies in the government of Tobolsk and in the territory of Omsk should be used for other purposes; that prospective Jewish settlers already on their way to Siberia should be sent elsewhere; that Jews liable to banishment to Siberia were, if under thirty-five, to be pressed into military service, if between thirty-five and forty to be sent to the workhouse, and if over forty to be deported to special settlements in the remote regions of Siberia, namely, in the territories of Yakutsk and Transbaikalia. The Jews sentenced to hard labor in the mines were to be settled in the same regions at the expiration of their terms. Jews who had come to Siberia in order to join their relatives were to be given the alternative of returning to their former homes or of joining their coreligionists in the new Russian colonies. On their refusal to accept either, they were to be deported to the remote parts of Siberia. Male children under eighteen of Jewish settlers were to be registered among the military Cantonists ("Vtoroye Polnoye Sobraniye Zakonov," xii., No. 10,242).

Status of Siberian Jews.

Meanwhile thirty-six Jewish settlers from the governments of Moghilef and Byelostok arrived in the territory of Omsk, and their status became the subject of much official correspondence. Bludov reported the matter to Nicholas I., who decided that it would be "unjust to transfer these Jews again," and ordered that they be given the choice of removal to the government of Kherson or of remaining in Siberia under the regulations adopted for the Jews already established there. From a document of subsequent date it appears that thirty-two of these Jews preferred to remain in Siberia, while four asked to be sent back to their old homes. After this, and until the death of Nicholas I., the government endeavored in various ways to discourage the settlement of Jews in the territory.

During the reign of Alexander II. several Jews, not convicts, were given permission to settle in Siberia, but notwithstanding this permission those who established themselves there were subjected to much oppression by the local administrators, who interpreted the law according to their own desires. Thus Jewish artisans, to whom the law of the empire permitted unrestricted residence while they were actively engaged in the pursuit of their trades, were frequently compelled to remain in the Siberian settlements where they happened to be registered, and were not allowed to leave even when unable to earn a livelihood there (see "Khronika Voskhoda," 1889, No. 9).

Anomalous Position.

"A general review of the government enactments concerning the Jews naturally leads to the question," says Mysh in 1889, "why the honest Jew who is not a member of the privileged classes is forbidden to breathe the air of Siberia, while various criminals and their descendants, although Jews, may not only live in Siberia while serving their terms, but may settle there permanently, and enjoy full civic rights, even though forbidden to engage in the liquor trade. At the same time, thanks to the laws concerning the Pale of Settlement, any Jew within the Pale who, on account of overcrowding and the fierce competition of his coreligionists, suffers from poverty, and who wishes to escape from his unfortunate position, and to remove with his family beyond the Pale, will find only one way open to him, namely, to commit some crime. It will then become possible for him to remove with his family to Siberia at the government's expense, and become there a full-fledged member of the local population."

Under Alexander III. and Nicholas II. official discrimination against the Jews of Siberia became more pronounced. Thus the council of the government of Tobolsk decided that the domicil of a Jew registered in a Siberian community is not Siberia at large, but only the place of his registration, and hence such a Jew, if not a registered artisan, has not the right to move from one Siberian government to another, nor even to transfer his residence from one settlement to another in the same government. The Siberian administrations were supported in this ruling by the imperial Senate, and thereby many Siberian Jews have been placed in the position of serfs practically attached to the locality where they happen to reside; in many instances they have been deprived of the means of gaining a livelihood.

Regulations of a similar nature were adopted in 1899 by the governor-general of Transbaikalia. According to these, "all Jews are forbidden to reside in the boundary-zone adjoining the Chinese frontier. Only those Jews who lived there prior to the ukase of June 12, 1860, are permitted to remain in the place of their registration. The banished Jews and their descendants have no right to move freely from place to place in Siberia, but may apply to the governor-general for permission to do so" ("Khronika Voskhoda," 1900, No. 2, p. 10). These regulations are everywhere enforced with great severity and arbitrariness by the local administrations, much suffering being inflicted upon the Jewish residents of Siberia (*ib.* Nos. 42, 70; "Die Welt," 1902, No. 48).

According to the census of 1897, the Jews in Siberia numbered 34,477 (18,483 males, and 15,994 females), distributed as follows:

Districts.	Number of Jews.	Percentage of Jews to Total Population.	Districts.	Number of Jews.	Percentage of Jews to Total Population.
Amur	394	0.33	Tobolsk	2,453	0.17
Yeniseisk	5,730	1.00	Tomsk	7,696	0.40
Transbaikalia	7,550	1.18	Yakutsk	697	0.26
Irkutsk	8,239	1.60			
Primorskaya	1,591	0.72	Totals	34,477	0.68
Sakhalin	127	0.45			

BIBLIOGRAPHY: *Voskhod*, 1887, ix.; *ib.* 1889, vii.; *Voskhod, Nedyelnaya Khronika Voskhoda*, 1887, No. 40; Mysh, *Rukovodstvo K Zakonam o Yevreyakh*, 2d ed.

J. J. G. L.

SIBLONOT: Talmudic term for gifts presented to a bride by the bridegroom or by the parents. According to some authorities, the word is derived from the Greek σύμβολον, which means "gift or payment made in token of something" (Kohut, "Aruch Completum," *s.v.*), while, according to others, it is the plural form of "sebel" (= "load"), the synonym of which, "massah" (load), also assumes in the plural ("massot") the meaning of "presents" (Jastrow, "Dict." *s.v.* סבלון). Doubt was expressed by some Talmudic authorities as to whether the term "siblonot" employed in the Mishnah and in the Gemara designated all gifts to a bride or only the first gift ("Leḳeṭ ha-Ḳemaḥ" on Eben ha-'Ezer, p. 129).

The rabbinical legislation made provisions with regard to siblonot in case of death or divorce after betrothal and before marriage. Siblonot consisting of garments or other things used by the bride while still in her father's house, and which might be worn out before the marriage, need not be returned; those of jewelry or ornaments must be returned; while those of food or drink must be returned only if the bridegroom has not partaken of a meal to the value of one dinar in the house of his father-in-law. In the case of a divorce occasioned by the woman's refusal to marry, even the smallest article must be returned (B. B. ix. 6; Shulḥan 'Aruk, Eben ha-'Ezer, 50).

Siblonot were considered as "nikse melug" (the property of plucking); and the husband was entitled to all the fruits and profits thereof, although he was not held responsible for their loss or deterioration (Isaac ben Sheshet, "She'elot u-Teshubot," § 101; Solomon ben Adret, "Teshubot ha-Rashba," § 900). David ibn Abi Zimra discusses the question whether siblonot given by the bridegroom's father and returned after the death of the latter, on the dissolution of the marriage belong to the bridegroom alone or to him and his brothers jointly ("Teshubot ha-Radbaz," § 151).

E. C. I. Br.

SIBYL: Woman who prophesied, while in a state of frenzy, under the supposed inspiration of a deity. In the Jewish sense of persons who felt themselves spiritually impelled to speak to the people in the name of God, prophets were unknown to the ancient Greeks and Romans, among whom prophecy was limited to the deliverances of the sibyls (*σίβυλλαι*). The ancient sources differ as to the number and nativity of these sibyls. Plato speaks of only one sibyl, while Aristotle and Aristophanes mention several, and Varro (in Lactantius, "Divinarum Institutionem," i. 6) enumerates ten, including a number from the East. **Number.** The most interesting list from the Jewish point of view, however, is that of Pausanias, who enumerates the following four sibyls (x. 12): the Libyan sibyl; Herophile, the sibyl of Marpessus or Erythræ (said to have prophesied both in Asia Minor and at Delphi, and therefore frequently mentioned under various other names); Demo of Cumæ, the chief sibyl of Roman history; and the Hebrew sibyl, Sabbe of Palestine (known also as the Babylonian or Egyptian sibyl). A late source, the "Chronicon Paschale," which was composed in the sixth century of the common era, enumerates twelve sibyls (ed. Bonn, 108, p. 201), and expressly terms one of them the "Hebrew" sibyl, the same designation being used by Suidas and other late authors.

The scanty references in these ancient sources clearly imply that the sibyls were native to the East; and this is confirmed by their common designation. Although Varro gives a Greek etymology for the word (*σιός* = *θεός* + *βούλλα*, whence *σίβυλλα* = *θεοβούλη*, "the counsel of god"), and modern philologists derive it from an ancient Italian dialect (see "Rheinisches Museum," i. 110 *et seq.*), the arguments are not convincing. Since Lactantius expressly says (*l.c.*) that the sibyl is a native of Babylon, the name is probably Semitic in origin. The word may be resolved into the two components "sib" + "il," thus denoting "the ancient of god" (Krauss, in "Byzantinische Zeit." xi. 122), especially as great age is one of the sibylline characteristics. The Hebrew sibyl is identical, moreover, according to Pausanias and Suidas (*s.v.* *Σίβυλλα*), with the sibyl of Babylon, and the name "Sabbe" consequently represents the Aramaic "saba" (= "old"), inasmuch as the sibyl is the personification of old age. Suidas gives the form "Sambethe" instead of "Sabbe"; this is to be explained by the fact that the Hebrew sibyl was supposed in the Byzantine period to be mentioned in the Biblical list of nations, and that hence "Seba" and "Sabtechah" (Gen. x. 7 and I Chron. i. 9) came to be, in slightly Hellenized forms, two equivalent designations for the Hebrew sibyl (Krauss, *l.c.*).

The connection of the sibyl with Biblical personages appears also in a statement found in the extant collection of the Sibylline Books to the effect that she asserted herself to belong to the sixth generation of man and to be descended from Noah (i. 298), while in another passage she termed herself a virgin of the blood of Noah (iii. 827). On account of these statements the Erythræan pagan sibyl was likewise said to be descended from the sixth generation after the Flood (Eusebius, "Constantini Oratio ad S. Coetum," xviii.). The Hebrew sibyl was alleged also to have been the wife of one of Noah's sons, and consequently to have been saved in the ark (Plato's "Phædrus," p. 244b, note). It was generally said, however, and with greater show of right, that she belonged to the race of the blessed Noah (prologue to the Sibyllines), which statement agrees with her names Saba and Sambethe. Epiphanius regarded her as the daughter of Noah himself, or even of Eve ("Adversus Hæreses," vi., xxvi. 1). The Jewish sibyl, however, deliberately falsified her genealogy, for it was an accepted tradition that the old pagan sibyl was a native of Babylon, while the Jewish sibyl was held to be the daughter of the ancient Chaldean historian Berosus (pseudo-Justin, "Cohort. ad Græcos," xxxvii.; comp. Pausanias, x. 12; Moses of Chorene, i. 6). The Jewish sibyl, then, was regarded as a very ancient personage who perpetuated the wisdom of the past, and the traditions concerning her may consequently be compared with the Jewish legends of Enoch and of Asher's daughter Serah.

Connection with Biblical Personages.

All these legends arose after the ascription of Jewish prophecies to the sibyl. The Hellenistic Jews, especially those of Alexandria, were in conformity with the spirit of their time when they clothed their sayings in Gentile garb, for only thus could they hope to gain an audience. For the sibylline prophecies were intended primarily for the pagans, although the intention was rather to convict them of sin and to glorify Judaism by contrast with them than to convert them. The medium of verse was chosen, moreover, as being the commonly accepted vehicle of prophecy at Delphi, as well as in the oracles of Orpheus and Cassandra, in the magic papyri, and especially of the pagan sibyl. But the clumsy hexameters and the awkward sentences did not satisfy the refined tastes of the Greco-Roman world, and Heraclitus, the sage of Ephesus, himself declared that the sibyl uttered unrimed and uncouth words with raving mouth, even though her broken speech was regarded as the stammering of ecstasy, since she was merely the frail vessel of the divine spirit. In the extant collection of the Jewish oracles the sibyl often complains that she is exhausted by the mighty spirit of the Lord, but that she is compelled by His command to continue her utterances. She is, however, fully conscious of her divine mission, which is to be "the light of the heathen," "preparing the path for man." She circulates the divine code of ethics, and explains the ancient history of the Jews to the Gentiles, whom she familiarizes with monotheism, retaining some of the concepts of Greek mythology merely to lend some degree of familiarity to her instruction. She lashes the wickedness of the heathen, describes the impending divine judgment and the coming Messianic period, and dwells on the sublime mission of the Jewish people, for whom is reserved a future of splendor and sanctity, despite the shame which has been its lot. Special stress is laid on the most attractive ethical laws of Judaism, since these alone could be used for a successful propaganda among the Gentiles.

Hebraic Tendencies in Hellenic Garb.

Yet the sibylline poems are far from being such cosmopolitan compositions as is the work of the PSEUDO-PHOCYLIDES. They are, on the contrary, essentially national and nomistic in so far as they are Jewish. Even the Messianic time is inconceivable without the Temple, sacrificial worship, and the Law. Despite this the pagan Greeks are nowhere urged to observe the Law; they are asked merely to lead moral lives and to recognize the one God. Although the sibyl addresses all peoples, the Syrians, Britons, Gauls, and the nations of the Isles, she especially exhorts the people of Hellas, knowing that it will be well with all the human race if this people with its grand culture will combine its own virtues with the pure religion of Judaism.

> "Of centuries fifteen have passed away
> Since o'er the Greeks those haughty tyrants ruled
> Who first taught evil unto mortal man,
> And made false gods for them that now are dead,
> Whereby ye learned to think but vanity" (iii. 551-555).

These lines deserve special attention, for they indicate the philosophical point of view of the author. According to the sibyl, whose attitude was subsequently shared by the Christian apologists, paganism originated when mankind revolted from God and undertook to build the Tower of Babel, abandoning the worship of the true God for idolatry and renouncing God and His law, which, "in a certain sense," had existed even before Moses. The princes of Greece had been the chief agents in the introduction and dissemination of idolatry, and the conversion of the heathen meant, therefore, simply a return to the God of Israel and to His law, which had been wickedly abandoned in ages past (Friedländer, "Apologetik," p. 44). A Hungarian philologist has correctly summarized this view in the single phrase: "The Jewish sibyl states the case euhemeristically" (G. Némethy, "Philologiai Közlöny," xxi. 1-5; comp. *idem*, "Euhemeri Reliquiæ," Budapest, 1889). Judaism could, indeed, be successfully defended by recourse to the euhemeristic theory of the Greek pantheon.

Christian Sibyls.

Nascent Christianity could find no better aid for its apologetics than the sibylline poems, and it is due to this fact that the utterances of the Jewish sibyl have been preserved in considerable fragments, while the words of the pagan sibyl have been almost entirely lost, although it must be admitted that the fragments of the latter which have escaped destruction are more pithy, poetic, and valuable than the Jewish portion. Christianity has not only preserved these poems, but has added to them, so that the sibylline utterances in their present form are a mixture of Jewish and Christian elements, imposing upon criticism the task of separating them. The difficulty of the problem is increased by the fact that the text of the fragments is very imperfect, uncertain, and full of errors.

The evidence thus far accessible shows that a sibylline poem of considerable extent was first put in circulation by Alexandrian Jews in the second century B.C., and that compositions of this nature continued to be published until late in the imperial period. These productions always availed themselves of the latest events, the frequent convulsions in the Roman empire furnishing rich material for new visions, which deeply affected Judaism and renewed its hopes for the future. The Christian compositions of this type covered a much longer period of time, stray poems being written even in the Middle Ages. The Christian sibylline verses may easily be recognized when they contain prophecies referring to Jesus or when they are couched in decided antinomistic and occasionally anti-Jewish language. Some of them, however, bear none of these marks of a Christian origin, and have been so completely incorporated with the Jewish portion that the two elements can not readily be separated.

When the prologue to the Sibyllines was written, in the fifth or sixth century, by a Byzantine author, they had been cast into almost their final form, although they were then somewhat shorter. They were little read at Byzantium in the Middle Ages, since the Byzantines had their own sibylline oracles, both in verse and in prose, while the West produced a different kind of oracle, written in Latin, and modeled on the sayings of the sibyl of Erythræ.

History.

In the period of the Renaissance the ancient poetic oracles were again read eagerly, although they were not printed until a late date. The first edition was issued by Xystus Betuleius (Sixtus Birken) of Augsburg, in eight books (Basel, 1545), and created a sensation in the world of scholarship; Castalio of Basel published a Latin versed translation of the Sibyllines in 1546. Better manuscripts were used by Johannes Osopœus (Johannes Koch), whose edition appeared at Paris in 1596. The next edition was that in Gallandi's "Bibliotheca Veterum Patrum" (Venice, 1765, 1788), but it was not until the nineteenth century that editions of scholarly accuracy appeared. In 1817 a fourteenth book was edited, from a manuscript at Milan (Codex Ambrosianus), by Angelo Mai, who, eleven years later, published books xi.–xiv., from a Vatican manuscript. Better texts also became available for the parts previously published. The two editions published by the French scholar Charles Alexandre in 1841–56 and 1869 are masterly from a historical, critical, and exegetical point of view. Other noteworthy editions are those by Alois Rzach (Vienna, 1891) and Johann Geffken (Leipsic, 1902), both of whom have elucidated the Sibyllines in numerous other studies. Without going into textual details, a brief résumé may here be given of the results of the literary criticism of these poems, since the Christian and the Jewish elements must be distinguished from each other. Although definite results are impossible, there is a certain consensus in scholarly opinion, which may be epitomized as follows, on the authority of Schürer and Harnack:

Analysis.

The origin of books i. and ii. is doubtful. Dechent and Friedlieb have designated passages of considerable length in both as Jewish in origin, although, according to Schürer, most scholars regard them as Christian. Harnack more reasonably considers them as based on a Jewish original influenced by Christian revision. In harmony with this theory, i. 1–323, which constitutes the nucleus of the book, contains no Christian elements, while i. 324–400, immediately following, is not only distinctly Christian, but is even openly anti-Jewish. In book ii. the Jewish part of book i. is continued, but the sibyl, passing by former ages, deals directly with the last generation; only verses 34–55 are Christian. Verses 56–148 are a didactic poem taken from pseudo-Phocylides, and the passage beginning with verse 154 is, on the whole, a Jewish eschatology mingled with Stoic conceptions, though it may contain some Christian elements.

Book iii. is undoubtedly the most valuable of the entire collection. According to Bleek, it is, at least in its main portion (verses 97–807), the work of an Alexandrian Jew, who may have flourished in the Maccabean period (170–160 B.C.). Other critics assign it to the year 140 or 124 B.C., though, with the exception of Alexandre, who ascribes verses 295–488 to a Christian author, they agree in regarding it as an ancient Jewish poem. The poem, which is by no means uniform, may be divided into three parts: (1) verses 97–294; (2) verses 295–488; (3) verses 499–807.

The Third Sibylline.

(1) Verses 97–294 describe the building of the Tower of Babel and the dispersion of the peoples; this event is ascribed to the quarrel among the three kings Kronos, Titan, and Japetus, Biblical material and Greek mythology being indiscriminately mingled. The poet surveys the successive rules of the Egyptians, Persians, Medes, Ethiopians, Assyrians, Babylonians, Macedonians, Ptolemies, and Romans, the last-named being still a republic, for it is designated as "many-headed" (πολύκρανος). All these governments are succeeded by the peaceful rule of the people of God, who once before had been great and mighty under Solomon. After the seventh Hellenic king, Ptolemy VII. (Physcon) of Egypt, the people of God will again be in the ascendent, and will rule mankind. This passage is followed by an account of the history and the characteristics of Israel.

(2) Verses 295–488 comprise denunciations and warnings regarding Babylon, Egypt, Gog and Magog, Libya, Syria (under the Seleucids), Phrygia, Troy (with a noteworthy polemic against Homer), Lycia, Cyprus, and Italy. This portion was evidently written in the second century, although some details do not agree with actual history. In the description of the Syrian kings, Antiochus Epiphanes, his son Eupator, the latter's assassin, Demetrius I., and the succeeding rulers down to Trypho, are clearly recognizable.

(3) Verses 499–807 also contain denunciations of the Gentiles, which contrast sharply with the promises for Israel and the announcement of the last judgment; this section, too, includes an allusion to the seventh Ptolemy. The Christian elements which some critics have sought to find in this passage may

be interpreted differently. Verse 785, "Be glad, O virgin [κόρη], and rejoice," refers to Jerusalem, in which God shall dwell, according to Zech. ii. 10. The sibyl again refers to Jerusalem in verses 260 *et seq.* which may be compared with viii. 324, "Be glad, thou holy daughter of Zion." This purely Biblical phraseology has not always been correctly interpreted by the editors; thus Geffken emended the received text in iii. 355 and viii. 75 because he did not perceive that the phrases "daughter of Rome" and "native of Rome" refer to the city of Rome itself. In verse 776 the reading should be, as was recognized by Alexandre, *ναὸν Θεοῖο* ("temple of God"), in allusion to Isa. lvi. 7, instead of *υἱὸν Θεοῖο* ("son of God").

This internal evidence is supported by external evidence, for the sibyl's version of the story of the building of the Tower of Babel and the battle of the sons of Kronos with the Titans was quoted also by Alexander Polyhistor in the name of the sibyl, and Josephus likewise knew it ("Ant." i. 4, § 3). The majority of the quotations from the Sibylline Books found in patristic literature are taken from the third book.

The two fragments, containing eighty-four verses, found in Theophilus ("Ad Autolycum," ii. 36) have been separated from the Sibylline Books in their present form, although, according to Lactantius, they seem originally to have formed the prologue. They are evidently a genuine product of Jewish sibylline literature, and glorify in inspired speech the monotheism of Judaism, while denouncing the folly and the abominations of pagan idolatry. Verses 36-92, now placed at the beginning of book iii., may be dated with some degree of certainty. The words "When Rome shall rule also over Egypt" (verse 46) indicate Rome's assumption of rulership over Egypt as very recent; there are also allusions to the triumvirs and to Cleopatra. Under this queen the Jewish author hoped for the advent of the Messianic kingdom; he therefore must have composed his work between 40 and 31 B.C. The reference to the "Sebastenians" in verse 63 is frequently regarded as an allusion to the Samaritans, and the poem is accordingly assigned an earlier date, or the lines in question are explained as interpolations. The name may refer, however, to the Romans, who were so known in Palestine (see SEBASTUS).

The third book concludes with an epilogue (808-828), in which the sibyl explains her nature. The Greeks erroneously suppose her to be the Erythræan prophetess, but she is in reality a native of Babylon and a daughter of Noah. These verses may be interpolations, although there is a possibility that they are genuine.

Book iv. is far more unified. In the name of the true God the sibyl predicts the events that will take place from the first to the tenth generation of man. This division of history into ten periods (comp. ii. 15) is very important, for it served as a model for the medieval chroniclers, such as pseudo-Methodius; Hebrew analogues also exist. All nations, great and small, pass in review before the poet, who follows the example of the Bible in finding omens in the names of cities and countries according to their etymology. Thus, Samos shall be covered by sand (ἄμμος), he declares, and Delos shall disappear (ἄδηλος; comp. Micah i. 10 and Zeph. ii. 4). He even alludes to the destruction of Jerusalem by the Romans (115-127), declaring that the eruption of Vesuvius in 79 B.C. was a punishment for it (130-136); and he shares the view of his contemporaries in regard to Nero's flight across the Euphrates and his speedy return (117-124 and 137-139). These data show that the author lived about 80 C.E. The entire poem is Jewish in spirit, and there is no reason to regard it as a Christian product. The attacks upon animal sacrifices were directed only against the Gentiles, and have nothing to do with Essenism. The baptism which the pagans are invited to accept (165) is the Jewish baptism of proselytes; the passage is modeled, moreover, on Isa. i. 16.

The Fifth Sibylline.

Book v., one of the best of the entire collection, consists of several Jewish passages and brief Christian additions. The number of peoples and countries enumerated by the author exceeds those in the other poems. The lamentations and hopes he utters clearly show that the historic background in each is a different one, as Zahn correctly states. The poet wrote shortly after the destruction of Jerusalem by Titus, and, influenced by this catastrophe, he predicted the downfall also of the temple of Onias in Egypt. Then follow the Messianic prediction and the description of the last judgment. This portion seems to include verses 111-178, 200-205, 228-246, 361-433, and 484-531. About 120 C.E., in the beginning of the reign of Hadrian, who is designated, like the other rulers, merely by the initials of his name, another Judæo-Egyptian poet prophesied, eulogizing the emperor as the best and most excellent of men, and apparently expecting that he would rebuild the Temple. The poet mourns over the Egyptians and other nations, all of whom deserve punishment because they worship animals and are idolaters (52-110). In another passage (179-213) he laments again over Egypt, and over the African districts of Barka, Syene, Cyrene, and Ethiopia, following this section with the judgment of Corinth (214-227). He anticipates, with great felicity, the liberation of the Jews from the Hellenic dominion and the conversion of the Gentiles (247-360; a Christian passage, 256-259, in praise of Jesus, is interpolated). Verses 434-483 render the judgment of Babylon.

About 150 C.E. a Christian redactor seems to have combined all these passages, adding Christian matter. Harnack ascribes the remarkable eulogy of Hadrian, whom no Jew could extol, to a Christian; but in general the Christian elements here can not be definitely distinguished from the Jewish.

Books vi., vii., and viii. are usually regarded as Christian in origin. Book vi. is a short hymn to Jesus, with denunciations of Israel, which is called a country like Sodom (21). In book vii. also Jesus is glorified; the author of this poem lived in the Christian era, after the establishment of the Parthian empire. Book viii. is still more openly Christian, and includes the famous poem in acrostics to "Jesus Christ, the Redeemer, the crucified Son."

The recently discovered books xi.-xiv. (ix. and x. are missing) are, on the whole, Christian in charac-

Recently Discovered Sibyllines.

ter, as is clear from historical analysis rather than from positive statements. Book xi., however, is probably Jewish in origin. Although the Church Fathers do not quote these books, this does not imply that they were composed at a late date; they remain uncited because the religious thought they express is unimportant, and their Messianic-apocalyptic elements are entirely conventional.

Book xi. narrates the history of the world from the Flood, and alludes to the founding of Rome, the siege of Troy (the sibyl here asserts that Homer borrowed from her), Alexander the Great, and the Diadochi, tracing the course of history up to the time of Cleopatra and Julius Cæsar. The religious element, especially of the Messianic type, is unimportant. The author seems to have been an Alexandrian. The book contains no Christian elements whatever.

Book xii. continues the Roman history, giving the numerical values of the initials in the names of the emperors down to Alexander Severus; that the immediate successors of Septimius Severus are omitted may possibly be due to a lacuna in the text. A religious element appears in the statement that the divine Logos appeared on earth during the reign of the first Roman emperor (30 and 232)—evidently a Christian statement. Vespasian, however, is termed, in the Jewish sense, the "destroyer of the pious," while Hadrian, on the contrary, is eulogized.

Book xiii., which has no religious elements, continues the history of the Roman emperors from Maximinus to Aurelian, who will subdue the monsters, the thirty tyrants. There are references also to Philippus, to the Persian wars, and to Alexandria as the granary of Rome.

Book xiv. differs from the preceding books in that the allusions to the emperors are too obscure to admit of identification, while alleged historical events do not correspond with the authenticated data. The poet apparently followed his own imagination. He seems to have been chiefly interested in Asia Minor, from which it may be inferred that he was a Jew or a Christian from that region. The book contains no religious elements whatever, although the author gives his work a Messianic conclusion, proclaiming that during the last generation of the Latins, Rome will enjoy a period of felicity under the government of God Himself, while in the countries of the East, including Egypt, a holy people will live in peace, after all wrongs have been righted.

No allusion to the sibyl, and no traces of her influence, are found in medieval Jewish literature, beyond the cursory mention by Abraham Zacuto, in the sixteenth century, of the legendary Roman sibyl who went with her books to Tarquin ("Yuhasin," ed. London, p. 239a); this legend is referred to by Jehiel Heilprin ("Seder ha-Dorot," i. 110b, Warsaw, 1891) and David Gans ("Ẓemaḥ Dawid," ii. 8b, Offenbach, 1768). The Byzantine historians Georgius Monachus, Cedrenus, and Glycas turned the Biblical Queen of Sheba into a sibyl (Krauss, in "Byzantinische Zeit." xi. 120), and Zacuto alludes to her (*l.c.* p. 237a) under the name of Nicaulis or Nicaula. In medieval Christian art this sibyl Nicaula is a conventional figure, and is regarded as hostile to the Synagogue. Christian theology employed the sibylline oracles in polemics against Judaism, the well-known formula for this being "Teste David cum Sibylla." New texts were continually produced by medieval prophecy, such as the sayings of the Tiburtine sibyl (edited by E. Sacker, Halle-on-the-Saale, 1898), who predicted death and destruction for many peoples, and gave forewarning of the persecution of the Jews under Heraclius, in the manner of the ancient sibyls (Krauss, *l.c.* ix. 202–203). The sibylline literature, then, merges into apocalyptic literature. Similar in nature are the pseudo-Methodius, the Judæo-Persian and Coptic apocalypses of Daniel, and the Ethiopian sibyl (R. Basset, "Les Apocryphes Ethiopiens," x. 19, Paris, 1900).

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G. S. Kr.

SICARII (Greek, *σικάριοι* = "assassins," "daggermen"): Term applied, in the decades immediately preceding the destruction of Jerusalem, to the Jewish Zealots who attempted to expel the Romans and their partizans from the country, even resorting to murder to attain their object. Under their cloaks they concealed "sicæ," or small daggers, whence they received their name; and at popular assemblies, especially during the pilgrimage to the Temple mount, they stabbed their enemies, or, in other words, those who were friendly to the Romans, lamenting ostentatiously after the deed, and thus escaping detection (Josephus, "Ant." xx. 8, § 10;

idem, "B. J." ii. 13, § 3). Although Felix had cleared the country of the so-called "robbers," their place was taken by the Sicarii, who were not so easily to be suppressed. The high priest Jonathan was assassinated by them at the instigation of Felix, who did not hesitate to make use of the Sicarii in this way. During the procuratorship of Cumanus they killed an imperial servant on the open highway near Beth-horon, an act which resulted in lamentable consequences.

Festus himself had to contend with the Sicarii; but Albinus, in return for money and other presents, left them in peace, and even convicted Sicarii were released on promising to spare their opponents. On one occasion they kidnaped the secretary of Eleazar, governor of the Temple, but liberated him in exchange for ten of their comrades ("Ant." xx. 9, § 3). At the beginning of the war against the Romans, the Sicarii, with the help of other Zealots, gained secret access to Jerusalem, where they committed atrocious acts. Their leaders, including Menahem b. Jair, Eleazar b. Jair, and Bar Giora, were among the important figures of this war; and they held possession of the fortress of Masada until it was taken by the Romans.

In Latin "sicarius" is a common term for an assassin, as in the title of the law promulgated by Sulla, the "Lex Cornelia de Sicariis"; and the word סיקריקין has the same general meaning in the Mishnah (Bik. i. 2, ii. 3; Giṭ. v. 6; Maksh. i. 6). The Mishnah mentions a "sikarikon" law enacting that title to a piece of property held by a "robber" may be taken in case it has been first purchased from the owner and then from the "robber" (such being the meaning of the word in this passage), but not vice versa.

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G. S. Kr.

SICHEL, JULES: French oculist; born at Frankfort-on-the-Main 1802; died at Paris Nov. 14, 1868. He studied medicine at Berlin (M.D. 1825), and took a postgraduate course at Paris. In 1836 he established in the latter city an ophthalmic clinic for free consultations, and he became one of the most popular of Parisian oculists.

Of Sichel's works the following (all published in Paris) may be mentioned: "Propositions Générales sur l'Ophthalmologie" (1833); "Mémoires et Observations sur la Choroïdite" (1836); "Traité de l'Ophthalmie, la Cataracte, et l'Amaurose" (1837); "Iconographie Ophthalmologique" (1852-56); and "Nouveau Recueil de Pierres Sigillaires d'Oculistes Romains" (1867).

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S. J. Ka.

SICHEL, NATHANEEL: German painter; born at Mayence Jan. 8, 1843. He studied in Munich at the Royal Academy of Art (1859-62) under Julius Schrader. In 1863 his picture entitled "Joseph Explains the Dreams of Pharaoh" won him a scholarship which enabled him to visit Italy and to remain in Rome for two years. Before proceeding thither he passed a year in Paris, where he painted a portrait of the Countess of Ernaudes, which was exhibited in the Salon of 1865. During his sojourn in Rome (1866-68) he painted the historical pictures "Leave-Taking of Maria Stuart," from Melville's "Francesca di Rimini and Paulo Malatesta"; and "Don Carlos Taken Prisoner by Philip II." In 1869 Sichel returned to Germany, where he devoted himself to portrait-painting. Of his more important works may be mentioned: "The Beggar of the Pont des Arts"; "The Theban Woman"; "The Girl from Afar"; "Oriental Dancing Girl"; "La Favorita"; "Fatme"; and "Ghismonda."

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S.

SICILY: Large island in the Mediterranean Sea, southwest of Italy, to which it belongs and from which it is separated by the Strait of Messina. The earliest trace of Jews in Sicily dates from the end of the sixth century, when, at the request of the Sicilian Jews, the Roman community complained to the pope of the cruelty of the Christians toward the Jews of the island. Thereupon Gregory the Great ordered the restitution of stolen property or its full monetary value, and strictly prohibited baptism by force. Nothing further is heard of Sicilian Jews until the eleventh century, with the exception of a story of Jewish fanatics corrupting the morals of women in Catania. Jews of Naro are mentioned in a patent of King Roger I., dating from the year 1094. Frederick II. endeavored to save the Jews in Sicily from persecution during the Crusades by the decrees of 1210 and 1224, in which he placed the Jews under ecclesiastical jurisdiction and ordered that no difference be made between their treatment and that of others.

Council of Piazza.

The council held at Piazza on Oct. 20, 1296, was of great importance for the Jews. Among other enactments it decreed that a Christian might not be treated by a Jewish physician, and that any breach of this order would entail severe punishment for both. On May 22, 1327, ecclesiastical government was abolished in certain cities, including Mazzara. The old custom of compelling Jews to clean both public and private stables on certain days of the year was abolished by Louis in a patent of protection dated Nov. 23, 1347. The external decoration of synagogues was prohibited by Frederick III. on Oct. 12, 1366; in consequence of this law old synagogues that had already been decorated were pulled down. The wearing of a special badge was ordered by the same monarch on Dec. 25, 1369. The badge consisted of a piece of red material, not smaller than the largest royal seal; men were required to wear it under the chin, and women on the breast. The communities of Marsala and Syracuse, however, obtained certain concessions. The former, on April 18, 1375, received permission to build a new synagogue; the latter was freed from ecclesiastical jurisdiction and received the right to appeal to the royal tribunal in difficult legal cases.

Under Martin V., of Aragon, who showed favor to the Jews in several instances, conditions underwent little change. The monk Julian, as royal com-

Persecutions of 1392.

missioner, was ordered in 1392 to confine the Jews to ghettos. In the summer of the same year severe persecutions broke out in San Giuliano, Catania, and Syracuse; many Jews fell victims, and every Sunday especially the Jews in those cities were in deadly fear of fresh cruelties. Martin finally was induced to issue a decree, July 11, 1392, ordering the punishment of those who had taken part in the disturbances. In the following year strict decrees were directed against private ceremonies. Thus, on May 12, 1393, the Jews were forbidden to use any decorations in connection with funerals; except in unusual cases, when silk was permitted, the coffin might be covered with a woolen pall only. In Marsala the Jews were compelled to take part in the festival services at Christmas and on St. Stephen's Day, and were then followed home by the mob and stoned on the way. At the beginning of the fifteenth century oppression had increased to such an extent that in 1402 the Jews of Marsala presented an appeal to the king, in which they asked for: (1) exemption from compulsory menial services; (2) the reduction of their taxes to one-eleventh of the total taxation, since the Jews were only one-eleventh of the population; (3) the hearing of their civil suits by the royal chief judge, and of their religious cases by the inquisitor; (4) the delivery of flags only to the superintendent of the royal castle, not to others; (5) the reopening of the women's bath, which had been closed under Andrea Chiaramonte. This appeal was granted on Dec. 6 following.

In comparison with other Jewish communities of Europe, the Sicilians were happily situated. They even owned a considerable amount of property, since thirteen of their communities were able, in 1413, to lend the infante Don Juan 437 ounces of gold. This was repaid on Dec. 24, 1415; in the same year, however, the Jewish community of Vizzini was expelled by Queen Blanca, and it was never permitted to return.

Under Alfonso V.

Under Alfonso V. (1416-56) the Jews remained comparatively unmolested. The first event recorded as seriously affecting them in this reign was a decree of Feb. 5, 1428, ordering the Jewish communities throughout Sicily to attend conversionist sermons. A large deputation, however, bearing a large sum of money, appeared before the king at Naples, with the result that, on Jan. 1, 1430, the decree was repealed. The rise to influence of Capistrano, the Sicilian monk, occurred in the reign of Alfonso V. The result of his inflammatory sermons in Sicily was that a certain Giacomo Sciarci was appointed to investigate the charges of usury and other wickednesses made against the Jews. In spite of the negative result of this investigation the Jews were made to pay a fine of 2,000 ounces of gold. One of the last decrees of Alfonso was that prohibiting emigration to the Holy Land. Some Jews from Africa who were bold enough to attempt it were made to pay a fine of 1,000 ounces of gold.

The end of the fifteenth century was distinguished in Sicily, as elsewhere, by persecutions of the Jews resulting from accusations of desecrating the host and of murdering boys. Especially severe were those in Modica (1474), Noto and Caltagirone (1475), and Syracuse (1487). The tide of misfortune continued to rise. During the prayer-week before the Christmas of 1491 a procession was passing through the streets of Castiglione; an arm of the crucifix was broken by a stone, thrown, it was said, by the rabbi Biton from the open window of his dwelling; the rabbi was at once killed by the two brothers Crise, who then betook themselves to Spain for protection. They were highly praised by Ferdinand the Catholic, and, when asked what reward they desired for their deed, they requested the expulsion of the Jews from the whole of Sicily.

Decree of Expulsion.

When the decree of banishment, dated March 31, 1492, reached Sicily, there were over 100,000 Jews living in the island, in the fifty-two different places named in the following table:

Town.	Jews First Mentioned.	Town.	Jews First Mentioned.
Aderno	14th cent.	Milazzo	14th cent.
Agosta	1428	Militello	1486
Alcamo	14th cent.	Mineo	1390
Alcasa	1478	Modica	1474
Alicata	1415	Naro	1094
Bivona	14th cent.	Nicosia	1428
Caccamo	1453	Noto	1395
Calata Bellota	1454	Palazzuolo	14th cent.
Caltagirone	1428	PALERMO	(see art.)
Caltanisetta	14th cent.	Paterno	14th cent.
Camarata		Piana dei Greci	
Carleone	1428	Piazza	1428
Castiglione	1491	Polizzi	1393
Castrogiovanni	1400	Ragusa	1394
Castronuovo	1428	Regalbuto	1478
Castro-Reale	1415	Salemi	1428
Catania	1368	San Giuliano	1298
Cefalu	14th cent.	San Marcomo	1450
Cimucina		Santa Lucia	1415
Geraci		Savoca	1428
Girgenti	590	Sciacca	1295
Giuliana	14th cent.	Syracuse	878
Lentini		Taormina	1415
Marsala	1375	Termini	1428
Mazzara	1327	Trapani	1365
MESSINA	(see art.)	Vizzini	1415

Ferdinand's decree was proclaimed in each town with a blare of trumpets; the Jews were ordered to pay all their debts, both to the towns and to private citizens, before their departure. Three months' grace, to which forty days were added, was given them to prepare for their exile; after that time any Jew found in the island was to be liable to the penalty of death. On June 9 they were forbidden to depart secretly, sell their possessions, or conceal any property; on June 18 the carrying of weapons was prohibited; their valuables were appraised by royal officials on behalf of the state, packed in boxes, and given into the care of wealthy Christians. On Aug. 13 came the order to be ready to depart; the following articles might be taken: one dress, a mattress, a blanket of wool or serge, a pair of used sheets, a few provisions, besides three taros as traveling money. After numerous appeals, the date of departure was postponed to Dec. 18, and later, after a payment of 5,000 gulden, to Jan. 12, 1493. The departure actually occurred on Dec. 31, 1492.

The exiles sought refuge in Apulia, Calabria, and Naples. When Charles VIII. conquered Naples in

1494, a serious disease, known as "French fly," broke out in that region. The responsibility for this being fixed upon the Jews, they were accordingly driven out of Naples. They then sought refuge in Turkish territory, and settled chiefly in Constantinople, Damascus, Salonica, and Cairo. In a proclamation of Feb. 3, 1740, containing thirty-seven paragraphs, the Jews were formally invited to return; a few came, but, feeling their lives insecure, they soon went back to Turkey.

Taxation.

In spite of many adverse royal decrees, and of frequent popular persecutions, in no other state did the Jews of the Middle Ages enjoy such freedom and independence as in Sicily. It was the policy of the rulers to allow the heterogeneous nationalities thrown together upon the island an autonomous government, in which, however, the Jews did not share. Besides general state taxes, the Jews were required to pay an annual capitation-tax of a quarter of an ounce of gold, called "agostale" (those who failed in this payment were placed under ban by the community itself, according to a decree of Sept. 4, 1004); and one Roman paolo or one forty-eighth of an ounce of gold per head every year (after 1224) to the inquisitor for his traveling expenses. They were required furthermore to supply flags for the royal castles and standards for the galleys (only Syracuse was exempt from the levy) and to clean the royal castles and palaces. The capitation-tax of the Sicilian Jews in the fifteenth century amounted on an average to 123⅔ ounces of gold per year. The Jews of Syracuse were obliged in addition to contribute an ounce of gold daily toward the expenses of the royal table. The community of Mazzara paid the bishop from 2½ to 5 pounds of pepper annually.

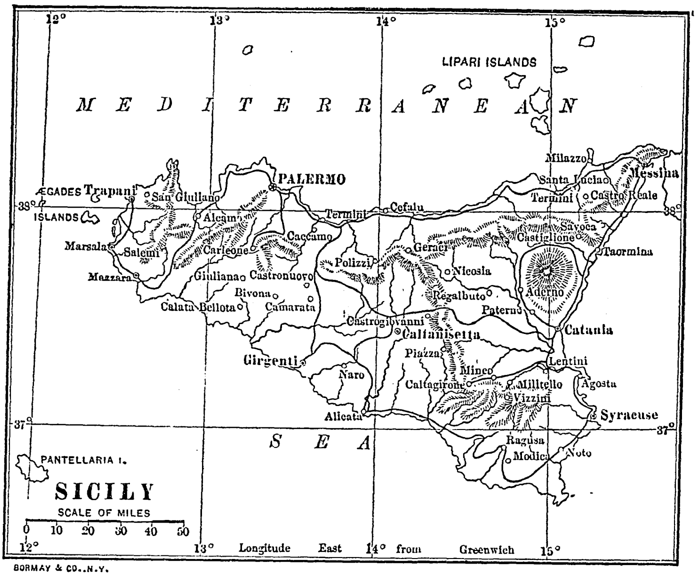
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LIPARI ISLANDS
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ÆGADES ISLANDS
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San Giuliano
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Santa Lucia
Messina
Termini
Castro Reale
38°
Alcamo
Termini
Cefalu
Savoca
Castiglione
Marsala
Salemi
Carleone
Caccamo
Geraci
Taormina
Mazzara
Polizzi
Nicosia
Giuliana
Castronuovo
Bivona
Aderno
Regalbuto
Calata Bellota
Camarata
Paterno
Castrogiovanni
Caltanisetta
Catania
Girgenti
Piazza
Lentini
Mineo
Naro
Caltagirone
Militello
Agosta
Vizzini
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Syracuse
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Ragusa
Modica
Noto
PANTELLARIA I.
SICILY
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Longitude East from Greenwich
BORMAY & CO., N.Y.

Map of Sicily Showing Places Where Jews Resided

Among the civil disabilities of the Jews it should be mentioned that they might not testify against a Christian before a court, though neither might a Christian testify against a Jew; and Jews might not have Christian slaves, though they were permitted to own real estate.

Communal Organization.

The internal administration of the communities in the larger cities was conducted by a number of officials. There were twelve presidents ("proti"), three of whom administered affairs for three months, and were then succeeded by the next three. The six "auditori di conti" had charge of the treasury of the community. A board of twelve members, the "dodici," or "dodici nomini probi," reviewed the decisions of the "proti." The "conservatori degli atti" was composed of several scholars, and had charge of the archives. The nine "sogetti" apportioned the taxes among the individual members of the community. Besides these there were a "percettori" (tax-collector), the "sindachi" (public syndics and charity administrators), and a "balio," or "guvernadore," an executive officer. The religious administration was vested in the following officers: the "dienchelele" (דיין כולל), chief judge, or chief district rabbi (this office was in existence from 1405 to 1425, the appointment being in the hands of the king); the "manigliore," or "sacristano," who was the guardian of the synagogue and was appointed by the "proti"; the "idubi," public communal scribes, who drew up documents of marriage and divorce; the "limosinieri," special officers for distributing alms; the "giudici spirituali," consisting of the "proti" and the rabbi, who watched over religious observances in general. The prayer-leaders and ritual slaughterers were called "presbyters"; the synagogue itself, "meskita" (Arabic).

The personal names adopted by the Jews were often local in origin, or were Latinized Jewish names, as Angelo, Donato, Benedictus (= Baruch). Gauden (= Simḥah). The intimacy between the Jews and some of their Christian fellow citizens is shown, for instance, by the fact that in Castrogiovanni a Christian acted as godfather at the circumcision of a Jewish boy.

Occupations.

The Jews were the chief representatives of commerce and industry. They were very active in financial transactions, and excelled also in agriculture; the grove of date-palms near Favara was planted by them, while their farming near Gerbi was very successful. That they applied themselves also to all kinds of manual labor may be gathered from the protest raised by the Sicilians at the departure of the Jews. At the time of their expulsion many Sicilians stood on the roofs and galleries of their houses to bid them farewell.

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Siciliane del Secolo XIV. ib. 1882; R. Starrabba, *Aneddoti Siciliani*, ib. 1878; Zunz, *Z. G.* pp. 484-534; Güdemann, *Gesch.* pp. 268-299, Vienna, 1888; Brüll's *Jahrb.* vi. 106 *et seq.*; Brüll, in *Populär-Wissenschaftliche Monatsblätter*, 1882, Nos. 8, 9; Güdemann, in *Ha-Asif*, ii. 232-335; Leone Luzzatto, in *Il Vessillo Israelitico*, xxvi. 286, xxxiii. 146, xxxv. 247; De Lattes, *ib.* xxii. 342.

J. S. O.

SICK, VISITING THE (Hebrew, "biḳḳur ḥolim"): To visit the sick in order to show them sympathy, cheer them, and aid and relieve them in their suffering is declared by the Rabbis to be a duty incumbent upon every Jew, even if the sick one is a Gentile (Giṭ. 61a). While there exists no special command in the written law concerning this act of benevolence, the Rabbis found allusions to it in several passages of the Pentateuch. Thus, "Ye shall walk after the Lord your God" (Deut. xiii. 4) means, say the Rabbis, "Imitate God: as He visits the sick—*e.g.*, in the case of Abraham (Gen. xviii. 1, so interpreted by the Rabbis)—so do thou also visit the sick" (Soṭah 14a; Gen. R. viii., end); when it is said, "Show them the way wherein they must walk" (Ex. xviii. 20), the duty of visiting the sick is referred to (B. M. 30b; comp. Targ. Yer. *ad loc.*); and likewise when it is said (Gen. xviii. 29), "He [Abraham] will command his children and his household after him, and they shall keep the way of the Lord, to do righteousness" ([Hebr.]; Gen. R. xlix. 7). The ḥaberim, or Ḥasidic associations, made the performance of this duty a special obligation; and therefore the visiting of the sick is enumerated in Matt. xxv. 36 among the various forms of charity. In the Shulḥan 'Aruk, Yoreh De'ah, a whole chapter is devoted to the command concerning such visitations; and in many Jewish communities there existed, and still exist, Biḳḳur Ḥolim societies, whose particular object is to visit and care for the sick. See CHARITY.

K.

SID, SIDI (Arabic, "lord," "noble"): Common family name among Eastern Jews, borne by several rabbinical authors.

Abraham Moses Sid: Servian rabbinical author; born at Nish 1842; died there 1876. He wrote many works, of which the only ones printed are the following: "Tasheb Enosh" (Salonica, 1869), a work on ethics in thirty chapters; "Ḥippazon Pesaḥ" (*ib.* 1870), on the Passover laws; "Ḳeẓir Ḥiṭṭim" (*ib.* 1870), commentary on the Book of Ruth.

The library of the synagogue of Nish contains four manuscript works by Sid: "Yosheb Tehillot," "Ereẓ Dagan," "Ḳab ha-Ḳemaḥ," and "'Abodat Abraham."

Judah Sid: Bulgarian rabbinical author of the latter part of the eighteenth century; born at Dubnicza; died at Philippopolis, where he was president of the tribunal and chief rabbi during the Ottoman rule. He was the author of "Ot Emet" (Salonica, 1799), on the rules which are to be observed in the reading of the weekly lessons of the Law, and of "Ner Miẓwah" (*ib.* 1810), a commentary on the Pentateuch.

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Samuel ben Sid (called also **Sidillo**): Rabbinical author, who emigrated from Spain to Cairo in 1492. His eloquence and presence of mind once saved the Jewish community from a general massacre with which it was threatened by the governor, AHMED-PASHA; and in commemoration of this event he instituted on Adar 28, 1524, the Cairo Purim (see PURIMS, SPECIAL). He was the author of the "Kelale Shemu'el," inserted in the collection "Tummat Yesharim" (Venice, 1622).

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SIDDIM, VALE OF: The etymology of "Siddim" is uncertain (see G. A. Smith, "Historical Geog. of the Holy Land," p. 503), though Targ. Onḳ. renders it "vale of fields." It is mentioned in Gen. xiv. 3, 8, 10, verse 3 identifying it with the Dead Sea —a geological impossibility, inasmuch as the Dead Sea was in existence long before Abraham's time ("Z. D. P. V." 1896, pp. 1-59; 1898, pp. 65-83); hence this verse is generally rejected as a late gloss. Hommel ("Die Altisraelitische Ueberlieferung," p. 164) describes the place as a region rich in asphalt, and which, as a result of some natural convulsion, was flooded by the waters of the Dead Sea. It is famed as the meeting-place of the confederation against Chedorlaomer.

E. G. H. E. I. N.

SIDDUR. See PRAYER-BOOKS.

SIDON. See ẒIDON.

SIDON, SIMON: Hungarian rabbi and author; born at Nadas Jan. 23, 1815; died at Tyrnau Dec. 18, 1891. His father came from Kanitz in Moravia, wherefore he signed himself "Simeon קוניץ," in which the latter name was misread by Steinschneider ("Cat. Bodl." col. 2612) as "Konitz," and by Löw ("Lebensalter," p. 92) as "Kunitz." He studied at the yeshibah of Moses Sofer, and on settling in his native city opened a yeshibah there. In 1845 he was elected rabbi of Cziffer, Hungary, and in 1856 of Tyrnau, which latter position he held until his death. Strictly conservative, he was tolerant of modern ideas, and in 1860 he sent his son to the seminary of Breslau, although he encountered considerable opposition for doing so.

Sidon wrote "Ot Berit" (Presburg, 1850), on the laws governing circumcision, proselytes, and the redemption of the first-born; and "Shebeṭ Shim'on" (Vienna, 1884-88), a work in three parts, the first part containing notes on Yoreh De'ah and Eben ha-'Ezer; the second, sermons delivered on special occasions; and the third, novellæ on various treatises of the Talmud. He also edited MANOAH BEN JACOB's ritual work "Sefer ha-Manoaḥ," to which he wrote a commentary entitled "Bet Menuḥah." After his death appeared his commentary on the Pesaḥ Haggadah (Munkacs, 1901), edited by M. Stein under the title "Shebeṭ Shim'on."

One of Sidon's sons, **Adolf Sidon** (born at Nadas Jan. 5, 1843), received his early instruction in his father's yeshibah, and in that of Judah Aszód at Szerdahely. In 1860 he went to Breslau, where he was graduated eight years later as rabbi and Ph.D. He was a member of the Jewish Congress of 1868-69 (see JEW. ENCYC. vi. 502b, *s.v.* HUNGARY); in 1870 he was elected rabbi of Simand, county of Arad; and in 1873 he was called to the rabbinate of Versecz, which position he still (1905) holds. He is also a member of the board of examiners of the rabbinical seminary at Budapest, and a frequent contributor to Jewish periodicals.

Another son, **Ignatz Sidon**, is a lawyer in Budapest.

D.

SIDRA: Term, the original meaning of which is "order" or "arrangement," frequently used in both Talmuds to denote a section of the Bible read either in the synagogue or in the school. In the statement "Rab read a sidra before Rabbi" (Yoma 87a), Rashi explains "sidra" as meaning a section of the Prophets or the Hagiographa. That the term was applied to the part of the Bible read in the synagogue in the prayer-service is indicated in Yer. Ta'an. i. 64c. But there no special division of the Bible is indicated, while in Shab. 116b it is said that in Nehardea the people used to read a sidra of the Hagiographa in the Minḥah service of the Sabbath. Later the term entered into the usage of the Ashkenazim to denote the weekly lesson of the Pentateuch, just as "parashah" is used by the Sephardim. It may be added that in both Talmuds "sidra" often carries the meaning of "school," particularly a school in which sections of the Bible are read and interpreted (Yer. Ber. iii. 6b; Yer. Beẓah i. 60c *et passim*).

BIBLIOGRAPHY: Levy, *Neuhebr. Wörterb.*

A. M. SEL.

The following is a list of the sidrot (according to the Sephardim, parashiyyot), arranged according to the annual and the triennial cycle. In the former, which is nowadays universally followed, the sidrot have special names, and are here numbered with Roman numerals; each of them includes a group of the smaller sidrot of the triennial cycle, which are numbered in the table with Arabic figures. The group of the triennial cycle and the corresponding sidra of the one-year cycle are not always exactly conterminous, however; in such instances attention is called to the difference by means of an asterisk. The list of the triennial sidrot is given from a Yemen manuscript, as indicated in Ginsburg's Masoretic Bible. According to the Masorah, these should number 154, or, according to the Masseket Soferim, 175; as a matter of fact they amount to 167. Rapoport ("Halikot Ḳedem," p. 11) suggests that the 175 readings covered three and one-half years, so that the Law was read through twice in a Sabbath of years.

BIBLIOGRAPHY: Ginsburg's *Massoretic Bible*, London, 1894; Ginsburg's *Introduction to the Bible*, iv. 32-33, *ib.* 1897; Büchler, *The Reading of the Law and Prophets in a Triennial Cycle*, in *J. Q. R.* v. 420-468.

Sidrot.	
Annual Cycle.	Triennial Cycle.
I. Bereshit (Gen. i. 1-vi. 8)	1. Gen. i. 1-ii. 3 2. " ii. 4-iii. 21 3. " iii. 22-iv. 26 4. Gen. v. 1-vi. 8
II. Noah (Gen. vi. 9-xi. 32)	5. Gen. vi. 9-vii. 24 6. Gen. viii. 1-14 7. " viii. 15-ix. 17 8. Gen. ix. 18-x. 32 9. Gen. xi. 1-32
III. Lek Leka (Gen. xii. 1-xvii. 27)	10. Gen. xii. 1-xii. 18 11. Gen. xiv. 1-24 12. " xv. 1-21 13. " xvi. 1-xvii. 27
IV. Wayera (Gen. xviii. 1-xxii. 24)	14. Gen. xviii. 1-33 15. " xix. 1-38 16. " xx. 1-18 17. " xxi. 1-34 18. " xxii. 1-19 19. " xxii. 20-xxiii. 20 *
V. Ḥayye Sarah (Gen. xxiii. 1-xxv. 18)	20. Gen. xxiv. 1-41 21. " xxiv. 42-67 22. " xxv. 1-18
VI. Toledot (Gen. xxv. 19-xxviii. 9)	23. Gen. xxv. 19-xxvi. 35 24. Gen. xxvii. 1-27 25. Gen. xxvii. 28-xxviii. 9
VII. Wayeẓe (Gen. xxviii. 10-xxxii. 3)	26. Gen. xxviii. 10-xxix. 30 27. Gen. xxix. 31-xxx. 21 28. Gen. xxx. 22-xxxi. 2 29. Gen. xxxi. 3-xxxii. 3
VIII. Wayishlaḥ (Gen. xxxii. 4-xxxvi. 43)	30. Gen. xxxii. 4-xxxiii. 18 31. Gen. xxxiii. 19-xxxv. 8 32. Gen. xxxv. 9-xxxvi. 43
IX. Wayesheb (Gen. xxxvii. 1-xl. 23)	33. Gen. xxxvii. 1-36 34. Gen. xxxviii. 1-30 35. Gen. xxxix. 1-23 36. Gen. xl. 1-23
X. Miḳḳeẓ (Gen. xli. 1-xliv. 17)	37. Gen. xli. 1-37 38. " xli. 38-xlii. 17 39. Gen. xlii. 18-xliii. 13 40. Gen. xliii. 14-xliv. 17
XI. Wayiggash (Gen. xliv. 18-xlvii. 27)	41. Gen. xliv. 18-xlvi. 27 42. Gen. xlvi. 28-xlvii. 31*
XII. Wayeḥi (Gen. xlvii. 28-l. 26)	43. Gen. xlviii. 1-22 44. Gen. xlix. 1-26 45. " xlix. 27-l. 26
XIII. Shemot (Ex. i. 1-vi. 1)	46. Ex. i. 1-22 47. " ii. 1-25 48. " iii. 1-iv. 17 49. " iv. 18-vi. 1
XIV. Wa'era (Ex. vi. 2-ix. 35)	50. Ex. vi. 2-vii. 7 51. " vii. 8-viii. 15 52. Ex. viii. 16-ix. 35
XV. Bo (Ex. x. 1-xiii. 16)	53. Ex. x. 1-29 54. " xi. 1-xii. 28 55. " xii. 29-51 56. " xiii. 1-xiv. 14 *
XVI. Beshallaḥ (Ex. xiii. 17-xvii. 16)	57. Ex. xiv. 15-xvi. 3 58. Ex. xvi. 4-27 59. " xvi. 28-xvii. 16
XVII. Yitro (Ex. xviii. 1-xx. 26)	60. Ex. xviii. 1-xix. 5 61. Ex. xix. 6-xx. 23 *
XVIII. Mishpatim (Ex. xxi. 1-xxiv. 18)	62. Ex. xxi. 1-xxii. 23 63. Ex. xxii. 24-xxiii. 19 64. Ex. xxiii. 20-xxiv. 18
XIX. Terumah (Ex. xxv. 1-xxvii. 19)	65. Ex. xxv. 1-40 66. " xxvi. 1-30 67. " xxvi. 31-xxvii. 19
XX. Teẓawweh (Ex. xxvii. 20-xxx. 10)	68. Ex. xxvii. 20-xxviii. 43 69. Ex. xxix. 1-46 70. " xxx. 1-38*
XXI. Ki Tissa (Ex. xxx. 11-xxxiv. 35)	71. Ex. xxxi. 1-xxxii. 14 72. Ex. xxxii. 15-xxxiii. 23 73. Ex. xxxiv. 1-26 74. " xxxiv. 27-xxxv. 29*
XXII. Wayaḳhel (Ex. xxxv. 1-xxxviii. 20)	75. Ex. xxxv. 30-xxxvi. 38 76. Ex. xxxvii. 1-xxxviii. 20
XXIII. Peḳude (Ex. xxxviii. 21-xl. 38)	77. Ex. xxxviii. 21-xxxix. 32 78. Ex. xxxix. 33-xl. 38
XXIV. Wayiḳra (Lev. i. 1-v. 26)	79. Lev. i. 1-iii. 17 80. " iv. 1-35 81. " v. 1-vi. 11 *
XXV. Ẓaw (Lev. vi. 1-viii. 36)	82. Lev. vi. 12-vii. 38 83. Lev. viii. 1-x. 7 *
XXVI. Shemini (Lev. ix. 1-xi. 47)	84. Lev. x. 8-20 85. " xi. 1-47
XXVII. Tazria' (Lev. xii. 1-xiii. 59)	86. Lev. xii. 1-xiii. 28 87. Lev. xiii. 29-59
XXVIII. Meẓora' (Lev. xiv. 1-xv. 33)	88. Lev. xiv. 1-32 89. " xiv. 33-57 90. " xv. 1-24 91. " xv. 25-xvi. 34 *
XXIX. Aḥare Mot (Lev. xvi. 1-xviii. 30)	92. Lev. xvii. 1-16 93. " xviii. 1-30
XXX. Ḳedoshim (Lev. xix. 1-xx. 27)	94. Lev. xix. 1-22 95. " xix. 23-xx. 27
XXXI. Emor (Lev. xxi. 1-xxiv. 23)	96. Lev. xxi. 1-xxii. 16 97. Lev. xxii. 17-xxiii. 8 98. Lev. xxiii. 9-44 99. Lev. xxiv. 1-xxv. 13 *

Sidrot.	
Annual Cycle.	Triennial Cycle.
XXXII. Behar (Lev. xxv. 1-xxvi. 2)	100. Lev. xxv. 14-34 101. Lev. xxv. 35-xxvi. 2
XXXIII. Beḥuḳḳotai (Lev. xxvi. 3-xxvii. 34)	102. Lev. xxvi. 3-46 103. Lev. xxvii. 1-34
XXXIV. Bemidbar (Num. i. 1-iv. 20)	104. Num. i. 1-54 105. " ii. 1-34 106. " iii. 1-iv. 16 107. Num. iv. 17-v. 10*
XXXV. Naso (Num. iv. 21-vii. 89)	108. Num. v. 11-31 109. " vi. 1-21 110. " vi. 22-vii. 47 111. Num. vii. 48-89
XXXVI. Beha'aloteka (Num. viii. 1-xii. 16)	112. Num. viii. 1-ix. 23 113. Num. x. 1-xi. 15 114. Num. xi. 16-22 115. " xi. 23-xii. 16
XXXVII. Shelaḥ (Num. xiii. 1-xv. 41)	116. Num. xiii. 1-xiv. 10 117. Num. xiv. 11-45 118. Num. xv. 1-41
XXXVIII. Ḳoraḥ (Num. xvi. 1-xviii. 32)	119. Num. xvi. 1-xvii. 15 120. Num. xvii. 16-xviii. 32
XXXIX. Ḥuḳḳat (Num. xix. 1-xxii. 1)	121. Num. xix. 1-xx. 13 122. Num. xx. 14-xxii. 1
XL. Balaḳ (Num. xxii. 2-xxv. 9)	123. Num. xxii. 2-xxiii. 9 124. Num. xxiii. 10-xxiv. 25 125. Num. xxv. 1-9
XLI. Pineḥas (Num. xxv. 10-xxx. 1)	126. Num. xxv. 10-xxvi. 51 127. Num. xxvi. 52-xxvii. 14 128. Num. xxvii. 15-xxviii. 25 129. Num. xxviii. 26-xxx. 1
XLII. Maṭṭot (Num. xxx. 2-xxxii. 42)	130. Num. xxx. 2-17 131. Num. xxxi. 1-24 132. Num. xxxi. 25-54 133. Num. xxxii. 1-42
XLIII. Masse'e (Num. xxxiii. 1-xxxvi. 13)	134. Num. xxxiii. 1-56 135. Num. xxxiv. 1-xxxv. 8 136. Num. xxxv. 9-xxxvi. 13
XLIV. Debarim (Deut. i. 1-iii. 22)	137. Deut. i. 1-ii. 1 138. " ii. 2-30 139. " ii. 31-iii. 22
XLV. Wa'etḥanan (Deut. iii. 23-vii. 11)	140. Deut. iii. 23-iv. 24 141. Deut. iv. 25-40 142. " iv. 41-vi. 3 143. Deut. vi. 4-vii. 11
XLVI. 'Eḳeb (Deut. vii. 12-xi. 25)	144. Deut. vii. 12-viii. 20 145. Deut. ix. 1-29 146. " x. 1-xi. 9 147. " xi. 10-xii. 19*
XLVII. Re'eh (Deut. xi. 26-xvi. 17)	148. Deut. xii. 20-xiii. 1 149. Deut. xiii. 2-19 150. Deut. xiv. 1-xv. 6 151. Deut. xv. 7-xvi. 17
XLVIII. Shofeṭim (Deut. xvi. 18-xxi. 9)	152. Deut. xvi. 18-xvii. 13 153. Deut. xvii. 14-xviii. 12 154. Deut. xviii. 13-xx. 9 155. Deut. xx. 10-xxi. 9
XLIX. Ki Teẓe (Deut. xxi. 10-xxv. 19)	156. Deut. xxi. 10-xxii. 5 157. Deut. xxii. 6-xxiii. 9 158. Deut. xxiii. 10-21 159. Deut. xxiii. 22-xxiv. 18 160. Deut. xxiv. 19-xxv. 19
L. Ki Tabo (Deut. xxvi. 1-xxix. 8)	161. Deut. xxvi. 1-xxvii. 26 162. Deut. xxviii. 1-xxix. 8
LI. Niẓẓabim (Deut. xxix. 9-xxx. 20)	163. Deut. xxix. 9-xxx. 10 164. Deut. xxx. 11-xxxi. 13*
LII. Wayelek (Deut. xxxi. 1-30)	165. Deut. xxxi. 14-30
LIII. Ha'azinu (Deut. xxxii. 1-52)	166. Deut. xxxii. 1-52
LIV. Wezot ha-Berakah (Deut. xxxiii. 1-xxxiv. 12)	167. Deut. xxxiii. 1-xxxiv. 12

J. I. G. D.

SIEBENBERGER, ISAAC BEN DAVID: Russian Hebraist; died at Warsaw April 2, 1879. He occupied himself especially with apocryphal literature, his translations into Hebrew and Judæo-German including the following: "Ḥayye Ṭobiyah" (Warsaw, 1839), a translation of the Book of Tobit; "Megillat Yehudit" (*ib.* 1840), the Book of Judith and other narratives; "Sefer Baruk" (*ib.* 1841), the Book of Baruch and the prayers of Manasseh and of Daniel's three companions; and "Sifre Makkabi" (*ib.* 1843), the Books of the Maccabees. To all these translations he added Hebrew commentaries and introductions.

Siebenberger further published "Ma'gal Yashar" (*ib.* 1843), an elementary course in Hebrew, with Hebrew and Judæo-German texts, and containing an outline of Hebrew grammar, as well as narratives and fables; and "Oẓar ha-Shorashim ha-Kelali" (*ib.* 1846-62), a Hebrew-German dictionary with a vocabulary containing all the words of the Bible and the Mishnah.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 360-361.

S. M. SEL.

SIEGEL, HENRY: American merchant; born at Eubigheim, Germany, March 17, 1852. At the age of fifteen he emigrated to the United States and entered on a commercial career, being employed as a clerk by various firms in Washington, D. C., Parkersburg, W. Va., and Lawrenceburg, Pa. In 1876 he founded the firm of Siegel, Hartsfield & Co., and ten years later the great department store of the Siegel Cooper Company, both in Chicago. A branch of the latter company was established in New York in 1896. In 1902 Siegel bought the Simpson Crawford Company in New York, and the Schlesinger and Mayer Company in Chicago; in the same year he took up his residence in New York city. Siegel is also president of the 14th Street Store in New York city.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665, p. 186.

A. F. T. H.

SIEGFRIED, KARL: German Protestant theologian; born at Magdeburg Jan. 22, 1830; died at Jena Jan. 9, 1903. In 1875 he became professor of theology at the University of Jena, and in 1892 received the title of "Geheimer-Kirchenrat."

Of Siegfried's works the following are of special interest to the Jewish world: "Spinoza als Kritiker und Ausleger des Alten Testaments" (Berlin, 1867); "Philo von Alexandria" (Jena, 1875), one of the standard works on the subject, dealing also with the influence of the Haggadah on Philo; "Lehrbuch der Neuhebräischen Sprache und Litteratur" (Carlsruhe, 1884), in collaboration with Strack, Siegfried contributing the grammatical part; "Die Historische und Theologische Betrachtung des Alten Testaments" (Frankfort-on-the-Main, 1890); "Hebräisches Wörterbuch zum Alten Testament" (Leipsic, 1893), in collaboration with Stade; "The Book of Job" (*ib.* 1893), in Haupt's Polychrome Bible. To Nowack's "Handkommentar zum Alten Testament" Siegfried contributed the commentaries on Ecclesiastes, the Song of Solomon, Ezra, Nehemiah, and Esther.

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon.*

T. F. T. H.

SIESBY, GOTTLIEB: Danish poet and editor; born in Copenhagen May 4, 1803; died there Nov. 28, 1884; brother of Oskar Siesby. His first publication was a collection of poems entitled "Lyriske Forsóg," which appeared in Copenhagen in 1826.

Later he published "Poetisk-Politisk Nytaarsgave" and "Anekdot-Almanak," two humorous poetical works, and in 1834 an opera entitled "Robinson," which was produced at the Royal Theater.

In 1847 Siesby became coeditor of Edward Meyer's periodical "Flyveposten," which he later purchased. He was not successful in this venture; and in 1870 the "Flyveposten" ceased to appear.

S. F. C.

SIESBY, OSKAR: Danish philologist; born in Ebeltoft, Jutland, July 19, 1833; brother of Gottlieb Siesby. He graduated from the University of Copenhagen (B.A. 1850), and then took up the study of philology, passing in 1856 the historico-philological examination for teachers. In 1853 he was appointed teacher of Latin and Greek at the Von Westenske Institut in Copenhagen, where he remained till 1893.

In 1871 Siesby was appointed lecturer in classical philology at his alma mater, which office he held until 1876, when he refused reappointment. In 1882 he was appointed privat-docent in philology at the same university.

Siesby's literary activity has been neither varied nor extensive. He has written some grammatical and semasiological treatises which have appeared in "Filologisk Tidsskrift," in "Dania," and in "Opuscula Philologica ad Madvigium Missa."

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; *Universitetsprogram til Reformationsfesten*, Copenhagen, 1876.

S. F. C.

SIFRA: Halakic midrash to Leviticus. It is frequently quoted in the Talmud, and the study of it followed that of the Mishnah, as appears from Tanḥuma, quoted in "Or Zarua‘," i. 7b. Like Leviticus itself, the midrash is occasionally called "Torat Kohanim" (Ḳid. 33a; Sanh. 103b; Cant. R. vi. 8), and in two passages also "Sifra debe Rab" (Ber. 11b, 18b). According to Leḳaḥ Ṭob (section צו), this latter title was applied originally to the third book of the Pentateuch because Leviticus was the first book studied in the elementary school, and it was subsequently extended to the midrash; but this explanation is contradicted by analogous expressions such as "Sifre debe Rab" and, in a broader sense, "ketubot debe Rab" (Yer. Ket. 26c) and "teḳi‘ata debe Rab" (Yer. ‘Ab. Zarah 39c). It is true, Maimonides, in the introduction to his "Yad ha-Ḥazaḳah," and others, quoted by Friedmann, in the introduction to his edition of the Mekilta (p. xxvi., Vienna, 1870), have declared that the title "Sifra debe Rab" indicates Rab as the author of the Sifra; and this opinion Weiss, in the introduction to his Sifra edition (p. iv.), attempts to support. His proofs are not conclusive, however; neither, it must be confessed, are the opposing arguments of Friedmann (*l.c.* pp. xvi. *et seq.*), who tries to show that the expression "Sifra debe Rab" does not refer to the midrash under discussion. The question as to authorship has been correctly answered by Malbim, who proves in the introduction to his Sifra edition that R. Ḥiyya was the redactor of the Sifra. There are no less than thirty-nine passages in Yerushalmi and the midrashim in which expositions found also in the Sifra are quoted in the name of R. Ḥiyya (comp. the list in Hoffmann, "Zur Einleitung die Halachischen Midraschim," p. 22, to which Yer. Shab. 2d and Ket. 28d must be added, according to Levy in "Ein Wort," etc., p. 1, note 1); and the fact that no tannaim subsequent to Rabbi are mentioned in the Sifra supports the view that the book was composed during the time of that scholar. The omission from the Sifra of some interpretations of Leviticus which are elsewhere quoted in the name of R. Ḥiyya can not be taken as proving the contrary (comp. the list in Hoffmann, *l.c.* p. 24, and Yoma 4a; Ḥul. 141b; Levy, *l.c.*); nor does the fact that Ḥiyya himself is mentioned in the Sifra offer any difficulty. Indeed, as Hoffmann shows (*l.c.* p. 25), in the three passages in which it can with certainty be said that the reference is to R. Ḥiyya, namely, Wayiḳra, Nedabah, v. 5, vi. 3, and Meẓora‘, ii. 10, Ḥiyya himself, in referring to preceding interpretations, indicates that he is the editor. It is perhaps doubtful whether Hoffmann is correct in comparing the above-mentioned passages, or the final remark of R. Joshua in Ḳinnim, with Mid. ii. 5. But even if Hoffmann's view does not seem acceptable, it is not necessary to infer that Rab was the editor of the Sifra; for he may merely have added the passages in question, just as he seems to have made an addition to Sifra xii. 2, following Niddah 24b (comp. Weiss in Sifra *ad loc.*; also Epstein ["Mi-Ḳadmoniyyot ha-Yehudim," p. 53, note 1], who holds that in some passages Rab is meant by "aḥerim" and "we-yesh omerim"). Nor is Ḥiyya's authorship controverted by various contradictions presented by individual passages in the Sifra as compared with the Tosefta, which latter also is ascribed to him; *e.g.*, Sifra, Ḳedoshim, vi. 8, compared with Tosef., Mak. iv. 14 (see below).

Authorship.

If it be assumed that Ḥiyya is the author, the title "Sifra debe Rab" is to be explained as indicating that Sifra was among the midrashim which were accepted by Rab's school and which thereby came into general use. The name is differently explained by Hoffmann (*l.c.* pp. 12 *et seq.*), who, on the basis of Ḥul. 66a and in conformity with Rashi *ad loc.*, takes "be Rab" to mean "school" in general, and who accordingly differentiates between "Tanna debe Rab" and "Tanna debe R. Ishmael," *i.e.*, between the midrashim of R. Akiba's school, which, being decisive for the Halakah, were generally studied, and those of R. Ishmael's school, which were not intended for general use, though they were studied by some and were consulted occasionally, as was the case with other midrash collections which are quoted only rarely. Hoffmann himself admits, however, that the expression "de-bet Rab" in Yerushalmi certainly indicates Rab's school; so that it is in any case doubtful whether a different usage is to be assumed in the case of Babli.

As regards the sources of Sifra, it is said in the well-known passage Sanh. 86a (which must be compared with ‘Er. 96b and the parallel passages mentioned there), "Setam Sifra R. Yehudah." That the Sifra belongs to R. Akiba's school, as the above-mentioned passage in Sanhedrin indicates, is shown by the principles of exposition contained in the Sifra; *e.g.*, that where the same expression occurs in two different laws the phrase need not be "mufneh" (pleonastic) in one of them in order to permit of its being used for "gezerah shawah" (argument from analogy); the double use of the expression being explained in accordance with the principles of "ribbui u-mi'uṭ" and "kelal u-peraṭ." Certain peculiarities of phraseology are likewise noteworthy: יכול replaces שומע אני or אקרא, the phrases usually found in the Mekilta (once, in Sanh. 4b, a passage beginning אקרא אני is cited as coming from the Sifra, while as a matter of fact the Sifra [Tazria', ii. 2] has יכול); comp. further הא כיצד, וכי איזה מדה מרובה, ואם נפשך לומר, וכי מאין יצאת מכלל שנאמר,, וכי מאין באת; and for further details see Hoffmann, *l.c.* p. 31.

Traces of R. Judah's influence are less evident. The fact that the views expressed in some "seṭamot" may be proved to agree with R. Judah's views has little significance; *e.g.*, Sifra, Aḥare, 5, beginning, compared with Men. 27b; *ib.* Ḳedoshim, viii. 1, with Yeb. 46a (where R. Simeon furthermore seems to have read ר"י in the Sifre) and Ḳedoshim, vii. 3, with Tosef., Ḳid. i. 4. Such seṭamot may be opposed by others that contradict R. Judah's views; *e.g.*, Sifra, Neg. ii. 1, compared with R. Judah in Neg. ii. 1; Sifra, Neg. x. 8, compared with R. Judah, Neg. x. 10; comp. also Tos. Niddah 28b, *s.v.* הא מזכר. All this, however, is no reason for attacking the above-mentioned assumption that the Sifra in its principal parts is a midrash of R. Judah's. Hoffmann remarks (*l.c.* p. 26) not incorrectly that Sifra, Nedabah, iv. 12 agrees with the views of R. Eliezer (Men. 26a), whose decision R. Judah frequently accepts as handed down by his own father, R. Ila'i, a pupil of R. Eliezer (comp. Men. 18a and Yoma 39a *et passim*). Similarly, Sifra, Emor, xvii. 4 *et seq.* agrees with R. Eliezer's view (Suk. 43a). Aside from R. Judah's midrash, R. Ḥiyya may have used also R. Simeon's midrash (comp. Hoffmannh, *l.c.* p. 27), although some of the passages mentioned there (as, *e.g.*, the comparison of Sifra, Nedabah, vi. 9 with Sifre, Deut. 78; Sifra, Nega'im, i. 9-10 with Sifre, Deut. 218; Sifra, Beḥuḳḳotai, viii. 2 with Sifre, Deut. 124) seem to prove little. More doubtful is the relation to R. Ishmael's midrash; and in this connection must be considered the question whether the citation of certain explanations of Leviticus introduced by the formula תנא דבי ר"י and actually found in Sifra is not in part due to confusion (comp. Hoffmann, *l.c.*; Levy, *l.c.* p. 28, note 2, and the interesting remark from Azulai quoted there).

Sources.

But to R. Ishmael's school undoubtedly belong the later additions to "'Arayot," which, according to Ḥag. i. 1 and Yer. 1b, were not publicly taught in R. Akiba's school; *i.e.*, Aḥare, xiii. 3-15; Ḳedoshim, ix. 1-7, xi. 14 (ed. Weiss), and finally, of course, the so-called "Baraita de-Rabbi Yishma'el" (beginning). The so-called "Mekilta de-Millu'im" or "Aggadat Millu'im" to Lev. viii. 1-10 is similarly to be distinguished from the remainder of the Sifra. It exists in two recensions, of which the second, covering mishnayot 14-16 and 29-end, is cited by Rashi as "Baraita ha-Nosefet 'al Torat Kohanim she-Lanu." The tannaim quoted most frequently in Sifra are R. Akiba and his pupils, also R. Eliezer, R. Ishmael, R. Jose ha-Gelili, Rabbi, and less often R. Jose bar Judah, R. Eleazar bar R. Simeon, and R. Simeon b. Eleazar.

Additions by R. Ishmael's School.

The Sifra was divided, according to an old arrangement, into nine "dibburim" and eighty "parashiyyot" or smaller sections ("Halakot Gedolot," end; Num. R. xviii.; Ḳid. 33a can not be cited in proof, because R. Simeon b. Rabbi can hardly have taught Ḥiyya's Sifra). As it exists to-day it is divided into fourteen larger sections and again into smaller peraḳim, parashiyyot, and mishnayot. As the commentators point out, it varies frequently from the Sifra which the Talmudic authors knew (comp. Sifra, Emor, xiii. 1 and Men. 77b; Sifra, Ḳedoshim, ii. 5 and Ḥul. 137a; Sifra, Ḥobah, xiii. 6 and B. Ḳ. 104b); furthermore, entire passages known to the authors of Babli, as, *e.g.*, Yoma 41a, are missing in the present Sifra, and, on the other hand, there are probably passages in the present Sifra which were not known to Babli (comp. Hoffmann, *l.c.* pp. 33, 35). The Sifra frequently agrees with the Palestinian rather than with the Babylonian tradition; *e.g.*, Sifra, Nedabah, xii. 2 (comp. Men. 57b); *ib.* xiv. 6 (comp. Ḥul. 49b); Sifra, Emor, ix. 8 (comp. Ḥul. 101b); and Tosef., Sheḳ. i. 7 likewise agrees with the Sifra. In the few cases where the agreement is with Babli (Sifra, Emor, vii. 2 as compared with Men. 73b; similarly Tosef., Ker. ii. 16) it must not be assumed that the text of the Sifra was emended in agreement with Babli, but that it represents the original version; *e.g.*, in Sifra, Ḳedoshim, viii. 1 מאתכם is not a later emendation for מאתן according to Yeb. 47a, as Weiss (*ad loc.*) assumes, but represents rather the original reading. Babli, as compared with Yerushalmi, cites Sifra less accurately, sometimes abbreviating and sometimes amplifying it; *e.g.*, Ḳid. 57b, which is the amplification of Sifra, Nedabah, xvii. 8; Sheb. 26b, which is a shortened (and therefore unintelligible) version of Sifra, Ḥobah, ix. 2; and Zeb. 93b, which is to be compared with Sifra, Ẓaw, vi. 6. Babli occasionally makes use, in reference to the Sifra, of the rule "mi she-shanah zu lo shanah zu" (*i.e.*, the assigning of different parts of one halakah to different authorities), as in Sheb. 13a, Soṭah 16a, but unnecessarily, since it is possible to harmonize the apparently conflicting sentences and thereby show that they may be assigned to the same authority.

The Present Text.

Many errors have crept into the text through the practise of repeating one and the same midrash in similar passages; *e.g.*, Sifra to v. 3 and xxii. 5 (comp. Weiss, "Einleitung," etc., p. v., note 1, though the passage quoted by Weiss does not belong here; comp. Giṭ. 49b); לשנא אחרינא is found in Sifra, Nega'im, ii. 10.

The editions of the Sifra are as follows: Venice, 1545; with commentary by RABaD, Constantinople, 1552; with "Ḳorban Aharon," Venice, 1609; with the same commentary, Dessau, 1742; with commentary by Rapoport, Wilna, 1845; with commentary by Judah Jehiel, Lemberg, 1848; with commentary by Malbim, Bucharest, 1860; with commentary by RABaD and "Massoret ha-Talmud" by I. H. Weiss, Vienna, 1862; with commentary by Samson of Sens and notes by MaHRID, Warsaw, 1866. A Latin translation is given in Ugolini, "Thesaurus," xiv.

Bibliography: Epstein, *Mi-Kadmoniyyot ha-Yehudim*, pp. 50-56; Frankel, *Darke ha-Mishnah*, pp. 307 *et seq.*; idem, in *Monatsschrift*, 1854, pp. 387-397, 453-461; Geiger, *Jüd. Zeit.* xi. 50-60; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 20 *et seq.*; Joël, *Notizen zum Buche Daniel: Etwas über die Bücher Sifra und Sifre*, Breslau, 1873; Weiss, *Gesch. der Jüdischen Tradition*, ii. 231 *et seq.*; Zunz, *G. V.* pp. 49 *et seq.*

W. B. C. M. H.

SIFRE (known also as **Sifre debe Rab**): Midrash to Numbers and Deuteronomy (for the title "Sifre debe Rab" see R. Hananeel on Sheb. 37b, Alfasi on Pes. x., and Rashi on Hos. ii. 1; it occurs likewise in Mak. 9b, where, as Berliner says in his edition of Rashi, p. 372, בספרא is an error for בספרי; comp. "'Aruk," *s.v.* ארבע). In regard to the reference in Sanh. 86a concerning the Sifre of R. Simeon see Mekilta de-Rabbi Shim'on; the question has likewise been raised whether, in view of the well-known close relation that existed between the school of R. Simeon and that of R. Ishmael (Yoma 59a; Zeb. 53b, 119b; Ḥul. 69b), the words וכלהו אליבא דר"ע apply to R. Simeon's Sifre in the same degree as to the other works mentioned in this Talmudic passage (Levy, "Ueber Einige Fragmente aus der Mischnah des Abba Saul," p. 11, note 15). Such questions, however, are unimportant in reference to the Sifre now extant; for this work is certainly not identical with the Talmudic Sifre; and, on closer investigation, it is found to be not a uniform work, but one composed of parts which did not originally belong together. Frankel in his "Darke ha-Mishnah" (p. 319) drew attention to the difference between that portion of the Sifre which refers to Numbers and that which refers to Deuteronomy, though, curiously enough, he misunderstood this difference and consequently arrived at false conclusions. Hoffmann has correctly defined the relation between the two in his "Zur Einleitung in die Halachischen Midraschim," pp. 52 *et seq.* The Sifre to Numbers is evidently a midrash which originated in R. Simeon's school, and which has all the peculiarities and characteristics of such a work. It follows the same principles of exposition as does the Mekilta; the same group of tannaim appears; and the same technical terms are employed (see Mekilta; to the examples there given may be added מפני מה טעמו של דבר מגיד, Num. viii., for which the Sifra to Lev. xxi. 12 uses the expression להגיד מה גרם). There are also many material points of similarity with the Mekilta: thus Sifre 2 agrees literally with Mek., Mishpaṭim, 6; Sifre 65 with Mek., Bo, 5; Sifre 71 with *ib.* 15; Sifre 142 with *ib.* 5. The haggadic portions likewise contain many parallel passages (comp. the collation in Hoffmann, *l.c.* p. 54, though Sifre 64 and Mek., Beshallaḥ, 1 should not be included, since these two passages disagree on one point).

A Composite Work.

It is an especially noteworthy fact that the explanation in Sifre, Num. 7 of the law regarding a woman charged with adultery corresponds with a view expressed by R. Ishmael, and also with the prescribed halakah, according to which, one witness being sufficient to convict, the water-test is not necessary. The explanation given in the Sifre to Numbers thus contradicts the explanation in Soṭah 31a and in Sifre, Deut. 188. The view expressed in Babli is curious: it cites (Soṭah 2a and 31b) the explanation of the Sifre to Numbers, and adds thereto: ואמר רחמנא תרי לית בה אלא חד והיא לא נתפשה אסורה, whereas the deduction should read to the contrary, תרי לית בה אלא חד היתה שותה. Babli, which evidently does not know R. Ishmael's view, tries to interpret the baraita in the sense of the prescribed halakah. But the baraita must in fact be interpreted in the opposite sense, namely, as following the view of R. Ishmael, who, because עד always implies "two," as appears from Yer. Soṭah 20d, demands also in the case of a woman charged with adultery two witnesses of the alleged crime. The passage introduced by the phrase סתם ספרי (Sifre 161) likewise echoes R. Ishmael's views; and the same is true of Sifre 21 as compared with Sifre 7. The beginning of Sifre 7 appears to be, strangely enough, an anonymous halakah expressing the opposite opinion (comp. Yer. Soṭah 16b), though this also may at need be harmonized with R. Ishmael's view. Sifre 39 likewise follows R. Ishmael's view, according to Ḥul. 49a. These and other less cogent reasons seem to indicate that the Sifre to Numbers originated in R. Ishmael's school, though this does not exclude the assumption that the editor in addition borrowed much from R. Simeon's midrash (comp. Hoffmann, *l.c.* p. 54) and other less-known midrashim.

Authorities Quoted.

Among the tannaim appearing in the Sifre to Numbers are: R. Ishmael and his pupils R. Josiah and R. Jonathan; R. Nathan; Abba Hanan (citing R. Eliezer); R. Eliezer; R. Akiba and his pupils R. Simeon and R. Judah; and, less frequently, R. Meïr and R. Jose. Rabbi also is often mentioned here, as in other midrashic works, and finally R. Judah b. Bathyra (Betera), who, as Hoffmann says, is more frequently mentioned in midrashic works from R. Ishmael's school than in any others. A sentence of the amora Samuel b. Naḥmani is quoted once (No. 73).

Interpolations.

The Sifre to Deuteronomy is of an entirely different nature. The main portion (Nos. 53-303), halakic in character, is preceded and followed by haggadic parts; and it has all the characteristics of a midrash from the school of R. Akiba. The principles underlying the exposition are the same as those in Sifra. The term "mufneh" in the application of the principle "gezerah shawah" occurs only once, and is to be regarded as a later addition. The technical terms are largely the same in both midrashim, different terms being found only here and there in the Sifre. Moreover, the group of tannaim is different from that of the Mekilta. Those frequently mentioned in the latter, namely, R. Josiah, R. Jonathan, R. Nathan, and R. Isaac, are mentioned rarely in the Sifre; and even then their names are evidently later additions. Many passages quoted as being anonymous correspond with R. Akiba's views: *e.g.*, Deut. 270 with Yeb. 52b; *ib.* 95 with Sanh. 45b; *ib.* 269 with Yer. Giṭ. 49b; *ib.* 280 with Yer. Sanh. 21c. Similarly, some halakic differences between the Sifre and the Mekilta may be pointed out: Sifre, Deut.

123 differs from Mek., Mishpaṭim, 1; *ib.* 122 from Mek., Mishpaṭim, 2, which latter reproduces R. Ishmael's view (comp. Hoffmann, *l.c.* pp. 68, 69). All these points indicate that the Sifre to Deuteronomy originated in R. Akiba's school; and, as several anonymous passages may be cited to express the views of R. Simeon, this midrash may with a fair degree of certainty be ascribed to him. Such anonymous passages are found in Sifre 72–74, several sections of which Mak. 17a identifies as R. Simeon's interpretations. The same appears to be the case in Sifre 94, compared with Sanh. 112a; *ib.* 103 with Ḳid. 57a; *ib.* 121 with Sanh. 46b. Sifre 166, and perhaps also 165, likewise correspond with R. Simeon's views (comp. Ḥul. 136b; Tosef., Ḥul. ix. 2, x. 1); while in Sifre 303 the explanation of לא בערתי ממנו בטמא, and the omission of בכורים, also imply an agreement therewith (comp. Yeb. 73b and Bik. ii. 2).

There are, however, some exceptions to the rule; *e.g.*, Sifre 110 compared with *ib.* 281 and B. M. 115a; *ib.* 219 with Sanh. 45b (the last-cited passage, however, may also be so interpreted as to harmonize with R. Simeon's opinion). Sifre 230 likewise contradicts R. Simeon's view, according to Kil. vii. 7. But, since it has not been claimed that the Sifre to Deuteronomy represents R. Simeon's midrash in its original form, these few exceptions prove nothing. The editor certainly drew upon other midrashic works besides R. Simeon's midrash, especially upon that of R. Ishmael, as appears from a comparison with Mekilta to Deuteronomy (see Hoffmann in "Hildesheimer-Jubelschrift," p. 91), as well as from the fact that several passages introduced by תנא ר"י [דבי] occur in the Sifre (*e.g.*, 71 and 75 compared with Yeb. 73; *ib.* 229 with Shab. 32a; *ib.* 237 with Yer. Ket. 28c). Sifre 107, however, by no means corresponds with the passage תני ר"י in Yer. 'Er. 20c (Hoffmann, "Zur Einleitung," etc., p. 67), but expresses just the opposite view. Sifre, Deut. 171, *s.v.* תנא ר"א, corresponds perhaps with Meg. 25a, *s.v.* תנא דבי ר"י; and Sifre 104 with the view of R. Ishmael in Mek., Mishpaṭim, 201, according to the correct reading of Yalḳuṭ, which has ר"י instead of ר"ש. It thus appears that the editor introduces the midrashim from R. Ishmael's midrash with the phrase ר"א. Hoffmann (*l.c.* p. 70) concludes from Pes. 68a and 71a that the editors of the Babylonian Talmud possessed the Sifre in another edition than the present one, which he takes to be a Palestinian edition. But the former passage indicates merely that the Amoraim occasionally had not memorized the baraitot perfectly, an instance of inaccuracy with regard to the Sifre being evident in Ḥul. 74a (comp. Tos. *ad loc.*, *s.v.* להאי).

Used in the Talmud.

It may be said in general of the Sifre to Numbers and also of that to Deuteronomy that they are defective in many passages, and that the Amoraim probably possessed more trustworthy copies (comp. Hoffmann, *l.c.* pp. 53, 68). Even Rashi and the Leḳaḥ Ṭob quote from the Sifre passages which are no longer extant (comp. "Grätz Jubelschrift," p. 4, notes 5, 7–10). While the middle, halakic portion of the Sifre to Deutronomy belongs to Akiba's school, the haggadic portions preceding and following it seem to come from works of R. Ishmael's school. This appears clearly in the first part, which shows many formal and material similarities with the Mekilta. In regard to the latter portion, it may be said that Sifre, Deut. 344 reproduces R. Ishmael's view on the question at issue (comp. B. Ḳ. 113a). As for the halakic midrash, it may be said that, in contradistinction to the haggadic part, the collector used, aside from R. Ishmael's midrash, that of R. Simeon (comp. Sifre 28 with Lev. R. i.; *ib.* 37 with Gen. R. lxxxv.; *ib.* 40 with Lev. R. xxxv.; *ib.* 47 with Gen. R. xii.; *ib.* 336 with Gen. R. lxxxii.: *ib.* 313 with Tan., ed. Buber, p. 72).

The final redaction of the Sifre must have been undertaken in the time of the Amoraim, since some of them, *e.g.*, R. Bannai and R. Jose b. Ḥanina, are mentioned therein. Both the Sifre to Numbers and that to Deuteronomy are divided into sections. The earliest extant edition of the Sifre is that of Venice, 1545. Other editions are: Hamburg, 1789; Sulzbach, 1802; with commentary by David Pardo, Salonica, 1804; with commentary by Abraham Lichtenstein (זרע אברהם), part i., Dyhernfurth, 1811; part ii., Radwill, 1820; ed. Friedmann, Vienna, 1864. A translation of the Sifre is found in Ugolini, "Thesaurus," vol. xv.

BIBLIOGRAPHY: Blau, in *Steinschneider Festschrift*, pp. 21–40; Epstein, *Mi-Ḳadmoniyyot ha-Yehudim*, pp. 50-56; Frankel, *Darke ha-Mishnah*, pp. 309 *et seq.*; Geiger, *Urschrift*, pp. 434–450; *idem*, *Jüd. Zeit.* 1866, pp. 96–126; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 51 *et seq.*, 66 *et seq.*; Pick, in Stade's *Zeitschrift*, 1886, pp. 101–121; Weiss, *Zur Geschichte der Jüdischen Tradition.*

W. B. C. M. H.

SIFRE ZUṬA ("The Small Sifre"): A peculiar midrash to Numbers, of especial interest for the study of the Halakah. Its authenticity is wrongly questioned by Weiss ("Zur Gesch. der Jüdischen Tradition," ii. 238). Medieval authors mention it under the titles "Sifre shel Panim Aḥerim" and "Wi-Yeshalleḥu Ẓuta"; and to distinguish from it the well-known Sifre, "Or Zarua'" (ii. 22) calls the latter "Sifre Rabbati." The Sifre Zuṭa has not been preserved; and, as appears from a remark of Abraham Bakrat, it was no longer extant at the time in which he wrote his supercommentary on Rashi (comp. Brüll, "Der Kleine Sifre," in "Grätz Jubelschrift," p. 184). Earlier authors, however, knew and occasionally quoted it, as, *e.g.*, R. Samson of Sens in his commentary on the mishnaic orders Zera'im and Ṭohorot. Numerous fragments are found in Yalḳuṭ Shim'oni to Numbers, which Brüll (*l.c.*) has collated (corrections and additions by Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 60). Quotations are found also in Num. R. to Naso, as Epstein ("Mi-Ḳadmoniyyot ha-Yehudim," p. 71) has pointed out. The "Mekilta to Numbers" frequently quoted by Maimonides in his "Sefer ha-Miẓwot" is nothing else than the Sifre Zuṭa; for all his quotations may be identified among the fragments of the Sifre contained in the Yalḳuṭ Shim'oni, with the exception of a passage in Shoresh 11 referring to a Biblical section, for which, as Hoffmann shows (*l.c.* p. 59) by a comparison with the "'Aruk," Yalḳuṭ Shim'oni has not quoted the Sifre.

Quoted in the "Sefer ha-Miẓwot."

Maimonides frequently drew upon the Sifre Zuṭa in his "Yad ha-Ḥazaḳah" also; and other medieval authors who occasionally quoted it are mentioned by Brüll (*l.c.* pp. 180 *et seq.*). The Midrash ha-Gadol to Numbers quotes the larger part of the Sifre Zuṭa, and has recently become a source of information concerning the latter. Königsberger has begun to edit the Sifre Zuṭa on the basis of the extracts in the Midrash ha-Gadol and Yalḳuṭ Shim'oni, though he has not as yet proceeded further than the first sections. A small fragment of the Sifre has been published by Schechter in "J. Q. R." vi. 656-663.

From the School of R. Akiba.

The Sifre Zuṭa belongs to R. Akiba's school, as is indicated by the method of exposition; *e.g.*, that of the double expressions in Num. xxxv. 21; of the partitive מן, *ib.* xv. 19; and of the ו, *ib.* v. 2; the phrase זאת תורת is explained as in Sifra, Ẓaw, ii. 1, and the term לאמר as in Sifra, Emor, vii. 8 (*i.e.* = לא תעשה). There are also other points of similarity with the Sifra (Hoffmann, *l.c.* p. 69); *e.g.*, the terminology in part, as אחר שרבה הכתוב מעט, והלא דין הוא, להגיד מה גרם; although there are some unusual expressions, as ובצד השני (= דבר אחר), מכל צד (= מכל מקום), אמרת (= ת״ל).

Furthermore, some of the views expressed in the Sifre Zuṭa correspond with views known to be R. Akiba's, as in v. 14, with which comp. Soṭah 3a; and in v. 15, with which comp. Sifre, Num. 8. The midrash may be assigned to R. Simeon rather than to R. Judah, as is done in the case of the Sifra, although perhaps some of the anonymous halakot, as v. 15 (comp. Ned. 35b) and xv. 4 (comp. Men. 104b), express the views of the latter. R. Simeon's authorship is indicated by the fact that he is mentioned least often in the midrash, and that of the later tannaim R. Eleazar b. Simeon is mentioned a few times.

There are still other indications pointing to Simeon's authorship, as, for example, the enumeration of the positive and negative commandments, which is said to be a characteristic of the Sifre to Deuteronomy, this midrash also being ascribed to Simeon. Further evidence is presented by the correspondence of various halakot with R. Simeon's views. Aside from the passages quoted by Hoffmann (*l.c.* p. 65), some of which represent Simeon's views more exactly than others—the parallel between v. 7 and Mek., Mishpaṭim, 15 is doubtful, on account of the different readings in the Mekilta—still others must be taken into account; *e.g.*, Sifre Zuṭa v. 21 compared with Tosef., Sheb. iii. 7; vi. 20, with Nazir 46a (comp. Königsberger, "Der Kleine Sifre," p. 14b, note 63, and p. 24, note 128); and, what is especially characteristic, the reason for the law under consideration (טעמא דקרא) is inquired into, as in v. 15 and xix. 16 (comp. Tosef., Sheb. i. 7; Yer. Nazir 56b). The well-known reference of the Talmud, סתם ספרי ר״ש (Sanh. 86a), may therefore apply to Sifre Zuṭa, in which, furthermore, there are several exegetical notes on passages of Numbers mentioned in the Talmud, but which are not found in the larger Sifre (comp. Hoffmann, *l.c.* pp. 56 *et seq.*). The fact that the Sifre Zuṭa to v. 27 contradicts R. Simeon's view in Soṭah 19a shows merely that the editor drew also upon other midrashim, including, perhaps, that of R. Eliezer b. Jacob and that of R. Ishmael (comp. Sifre Zuṭa to Num. xxxv. 21 with Yer. Mak. 31d). Noteworthy are the terms ת״ל = אמרת and אין במשמע אלא, which are known to have been used by Eliezer b. Jacob (Zeb. 91b, according to the correct reading; Sifre, Deut. 195; comp. Hoffmann, *l.c.* p. 65, note 1; Königsberger, *l.c.* p. 5, note 7). The fact that Rabbi is not mentioned leads Hoffmann to the conclusion that the Sifre Zuṭa was not edited by a pupil of Rabbi. Some tannaim are mentioned therein whose names are not found elsewhere; *e.g.*, Simeon ben Neḥunyon and Papyas of Ono.

The Sifre Zuṭa has not yet been thoroughly studied.

Bibliography: Besides the authorities quoted in the text, Bacher, in *J. Q. R.* 1896, viii. 329-333; Epstein, in *R. E. J.* xxix. 316 *et seq.*; idem, in *Allg. Zeit. des Jud.* 1894, No. 34; Zunz, *G. V.* p. 51.

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SIFRONI B. ISRAEL. See Sforno.

SIFTE YESHENIM. See Bass, Shabbethai.

SIGMARINGEN. See Hohenzollern.

SIGN. See Miracle.

SIGNATURE: Usually a writer inscribes his name at the end of a writing as a certification of authorship or as an indication that he accepts the sponsorship of the writing; but it does not appear that this was the custom of the ancient Hebrews. In the case of literary productions the author's name appeared at the beginning: "The Proverbs of Solomon the son of David"; "The vision of Isaiah the son of Amoz"; etc. Generally the full name, including that of the father, is given; sometimes the single name. The end of the Second Book of Psalms reads, "The prayers of David the son of Jesse are ended" (lxxii. 20); but this seems to be the statement of a compiler, for in the separate psalms ascribed to David his name appears at the head. "The words of Job are ended," at the close of his last and longest speech (xxxi. 40), is not his signature; for Job, in the book bearing his name, is not treated as its author.

Edicts and Letters.

In the edicts of kings and other great civil authorities, in Babylonia and Persia, for example, the name and titles likewise appear at the beginning, not at the end, as is seen in many well-preserved inscriptions. Ezra i. 2 begins the decree of King Cyrus, "Thus saith Cyrus king of Persia." Later in the same book rescripts of this king are given only in substance, without superscription or subscription.

The Book of Ezra gives also the contents of letters written by some Samaritans to the Persian king, but without showing where the names of the writers were placed. Similarly, only the substance is given of the letter that was sent by the hand of Uriah to Joab (II Sam. xi. 15), and of the Syrian king's letter about Naaman (II Kings v. 6). Of the still existing El-Amarna letters that were written in Palestine before its conquest by the Israelites, those addressed to the King of Egypt begin, "To my Lord the King says now . . . thy servant." Other letters begin with the writer's name followed by "saith," and contain no signature at the end. This is true likewise of the epistles of the New Testament, written in a much later age.

Contracts among the ancient Hebrews appear to have been authenticated by a seal. The word "ḥotam" (seal) appears in Gen. xxxviii. 18; the patriarch Judah seems to have carried a seal suspended as though from a watch-guard. The use of seals points to written contracts, but it shows also that the inability to write was common among the well-to-do classes. The word appears elsewhere in the Bible, and the use and purpose of the seal must have been well known. The word for seal-ring ("ṭabba'at") is found only in connection with the edicts of foreign kings. But the Bible, in referring to written contracts (*e.g.*, to the deed for land in Jer. xxxii.), never speaks of the signature or the seal of the grantor or obligor, though it speaks of the attesting witnesses.

The Babylonian contract tablets throw much light on the subject. Many of them bear the impress of a seal, and the verb "to seal" is in some of them used in the sense of "conveying" or "assuring." Simple acknowledgments of debt are in some cases signed at the end; but nearly all the tablets are attested by two or more witnesses, and this attestation seems to have given force to the contract contained in the body of the tablet. The Talmudic view is that the privileged contract known as the "sheṭar" (see Deed) draws all its force from its attestation by two witnesses, which is called "sealing" (Giṭ. i. 1). A signature by the party to be bound is not needed; and there is no hint in regard to wax or any other seal. An unsealed written contract ("ketab yad") may be proved against the maker by its handwriting or otherwise; but his name sometimes appears at the beginning or in the middle. Long after Talmudic times it became the custom (at least in Christian countries) for the obligor (especially in a Ketubah) to sign his name before the attestation of the witnesses; but this was not deemed essential.

W. B. L. N. D.

SIḤIN: Large and populous city in the territory of the tribe of Zebulon, near Sepphoris. After the destruction of Jerusalem it lost its importance, and was thenceforth called merely Kefar Siḥin. Josephus refers once ("B. J." ii. 20, § 6) to Sogane, near Sepphoris, and in another passage to the plain of Asoḥis, likewise near Sepphoris (*ib.* i. 4, § 2), both of which may be identical with the Talmudic Siḥin. In the Talmud the city is mentioned under different names. In Shab. 120b the vessels made at Kefar Siḥin are said to be equal to metal vessels in durability, and Shab. 121a mentions a conflagration in the house of Joseph b. Simai at Siḥin. At the end of the treatise Yebamot mention is made of Johanan b. Jonah of Kefar Siḥya. "Kefar Siḥon" occurs in Gen. R. xii.

Bibliography: Schwarz, *Palestine*, p. 176, Philadelphia, 1850; Rosenmüller, *Morgenland*, iii. 148; Neubauer, *G. T.* p. 202.

J. S. O.

SIHON.—Biblical Data: Amoritic king of the east-Jordan country, whose kingdom extended from the Arnon in the south to the Jabbok in the north, and from the Jordan in the west to the desert in the east (Num. xxi. 24; Judges xi. 22). According to Josh. xii. 3 and xiii. 27, the Desert of Arabah, between the Jabbok and the Sea of Galilee, was included in Sihon's territory. His capital was Heshbon, which he had captured from the King of Moab (Num. xxi. 26). He was also the suzerain of Midian, the five Midianitish kings, finally slain by the Israelites (Num. xxxi. 8), being his vassals (Josh. xiii. 21). When the Israelites asked Sihon for permission to pass through his territory, he refused them, and collected an army at Jahaz, where he was defeated and slain by the invaders (Num. xxi. 21–25; Josh. xiii. 21; Judges xi. 19–22), who took possession of his kingdom. Sihon, like Og, King of Bashan, was considered a great and mighty monarch (Ps. cxxxvi. 17–19).

E. G. H. J. Z. L.

——**In Rabbinical Literature:** Sihon was the brother of Og, and both were grandsons of the fallen angel Shamḥazai (Niddah 61a). He resembled Og in stature and bravery (Midr. Agadah, Ḥuḳḳat, ed. Buber, p. 130a), and was identical with Arad the Canaanite (Num. xxi. 1), being called "Sihon" because he was like the foals in the desert for swiftness. He was termed also "the Canaanite" after his realm (R. H. 3a, where כנען should be read כנעני on the basis of Num. xxi. 1), which included all Canaan; as he was monarch of the land he had vassal kings who paid him tribute. When the Israelites asked permission to pass through his territory to enter Canaan, he said it was only to resist their attacks upon the Canaanite kings that he was in the land (Tan., Ḥuḳḳat, 52 [ed. Buber, p. 65a]).

If Sihon had retained his troops in the various cities of his realm, the Israelites would have been able to take them only with difficulty; but God caused the king to collect his whole army in his capital, and thus enabled the Israelites to conquer (*ib.*), although the city was so well fortified that Sihon had not been able to capture it from the King of Moab until he had called upon Balaam to curse the beleaguered army (Midr. Agadah, *l.c.*). Sihon could be vanquished only after God had subjugated his guardian angel to Moses (Yelammedenu, quoted in Yalḳ., Num. 764).

W. B. J. Z. L.

SILAS: 1. A Jew who made himself tyrant of Lysias, a district of the Lebanon. Pompey subjugated him, together with other petty rulers, on his march to Palestine in 63 B.C. (Josephus, "Ant." xiv. 3, § 2).

2. Friend of Agrippa I., whose early years of misery he shared, and who showed his gratitude by appointing his old comrade general of his troops when he became king (Josephus, "Ant." xviii. 6, § 7; xix. 6, § 3). Silas then took many liberties, however, continually reminding the king of his past sufferings that he might emphasize his own loyalty, so that Agrippa was obliged to send him to his own country as a prisoner (*ib.* xix. 7, § 1). In honor of his birthday the king once more received Silas into favor, and invited him to be his guest; but as Silas continued to insult the king he was again imprisoned (*ib.*). He was later murdered, as if at the king's command, by Helkias, who was apparently Silas' successor in office (*ib.* 8, § 3).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 349; Schürer, *Gesch.* 3d ed., i. 555.

3. Babylonian soldier in the army of Agrippa II., but who deserted to the Jews on the outbreak of the war. He fought side by side with the kinsmen of the princely house of Adiabene, with Monobaz and Cenedeus and with Niger, and, like them, distinguished himself by his bravery in the battles with Cestius Gallus (Josephus, "B. J." ii. 19, § 2). He seems to have risen quickly from the ranks; for he was one of the leaders of the Jews in the disastrous attack upon Ashkelon, which was badly planned and rashly executed, and in which he himself met his death (*ib.* iii. 2, § 2).

4. Confidant of Josephus, by whom he was appointed commander of Tiberias. John of Giscala, the avowed enemy of the historian, was about to incite the citizens of Tiberias to revolt against Josephus, when the latter was informed of the plot by a messenger from Silas, and he immediately hurried to the city (Josephus, "Vita," § 17; in this passage Josephus speaks as if he had previously mentioned Silas, but no further information is given, even in "B. J." ii. 21, § 6).

G. S. Kr.

SILBERMAN, ELIEZER LIPMAN: German rabbi and Hebrew journalist; born in Königsberg, Prussia, Sept. 7, 1819; died in Lyck, Prussia, March 15, 1882. His parents were Russians who settled in Königsberg when Jews were admitted to that city during the Napoleonic wars. Upon the death of his father (1823) Eliezer was brought up by his mother's family in Crottingen, government of Kovno, Russia, but upon attaining his majority he returned to Prussia and settled as shoḥet and rabbi in Lyck, where in 1856 he founded "Ha-Maggid," the first weekly newspaper in the Hebrew language. He was instrumental also in organizing (1864) and conducting the society known as Meḳiẓe Nirdamim. In the editing of "Ha-Maggid" as well as in the management of the affairs of the Meḳiẓe Nirdamim, Silberman was ably assisted by his associate David Gordon, who at Silberman's death succeeded to the editorship.

Silberman, who was the actual founder of Hebrew journalism, received the honorary degree of Ph.D. from the University of Leipsic as a reward for his activity in the field of Hebrew letters. Besides his contributions to "Ha-Maggid," which include a series of autobiographical sketches, he published "Ḳadmut ha-Yehudim Neged Appion" (Lyck, 1858), which contains Samuel Shullam's translation of Josephus' "Contra Apionem," with notes by Israel Böhmer and E. L. Silberman; and Solomon ibn Gabirol's "Goren Nakon" (*ib.* 1859), to which, also, he added editorial notes.

Bibliography: *Ha-Maggid*, v. 19, Nos. 1 *et seq.* (autobiography); Fuenn, *Keneset Yisrael*, p. 123, Warsaw, 1886; Zeitlin, *Bibl. Post-Mendels.* p. 362.

S. P. Wi.

SILBERSTEIN (ÖTVÖS), ADOLF: Hungarian art critic and writer; born at Budapest July 1, 1845; died there Jan. 12, 1899. After graduating from the gymnasium of his native city he studied philosophy and medicine at the University of Leipsic, comparative philology at Berlin, and history and political economy at Heidelberg (Ph.D. Leipsic, 1866). He then devoted himself to journalism, and contributed to the "Leipziger Tagblatt," the "Deutsche Allgemeine Zeitung," and the "Fremdenblatt," also editing the weekly "Dramaturgische Blätter" in collaboration with Strakosch and Taube. Returning to Hungary in 1870, he became editor of the "Temesvarer Zeitung"; seven years later he went to Budapest, where he contributed to the "Pester Lloyd" and to the "Neue Pester Journal."

Silberstein's philosophical work "Die Bibel der Natur" (1877), which was translated into English by Bradlaugh, created a sensation, and was suppressed in Russia. His other works include: "Katharsis des Aristoteles," "Philosophische Briefe an eine Frau," "Dichtkunst des Aristoteles," and "Strategie der Liebe" (in verse). In addition he translated from the Hungarian many works by Jókai, Mikszáth, Bartók, and Beniczky-Bajza; and also wrote a novel entitled "Egy Pesti Don Juan" (1878). His collected works appeared (1894–96) in six volumes: four in German, and two in Hungarian.

Bibliography: *Pallas Lex.*

S. L. V.

SILBERSTEIN, MICHAEL: German rabbi; born at Witzenhausen, Hesse-Nassau, Nov. 21, 1834; educated in his native town, in Hanover, at the Jewish Theological Seminary of Breslau (rabbi, 1859), and at the University of Berlin (Ph.D. 1860). He was successively rabbi at Lyck, East Prussia (1860–68); Buttenhausen, Württemberg (1868–74); and Mühringen (1874–84); since 1884 he has officiated at Wiesbaden. He was a member of the Württemberg assembly of delegates which met in 1869 for the purpose of drafting a new law for the Jewish communities of that kingdom. In 1882 he officiated at the funeral of the poet Berthold Auerbach (see "Worte am Grabe Berthold Auerbach's," Breslau, 1882).

Of Silberstein's works the following may be mentioned: "Gelegenheitspredigten" (Breslau, 1870); "Moses Mendelssohn" (Esslingen, 1872); "Die Sociale Frage und die Mosaische Gesetzgebung" (*ib.* 1873); "Unsere Aliancen" (*ib.* 1883); "Gabriel Riesser" (Wiesbaden, 1886); "Leitfaden für den Israelitischen Religionsunterricht" (*ib.* 1889); "Einleitende Ideen zur Geschichte der Juden und des Judentums" (*ib.* 1891); "Die Israelitische Religionsschule in Ihrer Geschichtlichen Entwickelung" (*ib.* 1891); and "Wolf Breidenbach und die Aufhebung des Leibzolls in Deutschland" (*ib.* 1891). He has written also several articles for the Jewish as well as for the general press.

S. F. T. H.

SILBERSTEIN, SOLOMON: American philosophical writer; born at Kovno, Russia, March 10, 1845. Educated privately, he received the rabbinical diploma in 1864, and officiated from 1867 to 1868 as rabbi at Dershunisok, in the government of Kovno. Later he emigrated to the United States and settled in New York city.

Silberstein is the author of the following works: "Gelui 'Enayim," 1881; "Ha-Dat weha-Torah," 1887; "The Universe and Its Evolution," 1891; "Meẓi'ut Yehowah weha-'Olam," 1893; "General Laws of Nature," 1894; "The Disclosures of the

Universal Mysteries," 1896; "The Jewish Problem and Theology in General," 1904.

BIBLIOGRAPHY: *The American Jewish Year Book*, 5665 (1904-5).
A. F. T. H.

SILESIA: Province of Prussia, formerly of Austria. Unreliable accounts date the first settlement of Jews in Silesia as early as the eleventh century, when, it is said, a synagogue in Altendorf, near Ratibor, was transformed into a church (1060). Untrustworthy also are the reports of Jewish persecutions in Leobschütz and Glatz in 1163, and of contributions by the Jews of Bunzlau in 1190 toward the erection of the city walls, although the date of the establishment of the first Jewish community in this province must be placed some time in the twelfth century. The principal Jewish settlements during this and the next century were at Breslau, Löwenburg, Bunzlau, Schweidnitz, Beuthen, Glogau, Troppau, Münsterburg, and Nimptsch. Many of the first Jewish settlers were very poor; the Slavonic language was used by them, and the offices of rabbi, teacher, and prayer-leader were held by one man. They were either fugitives from the Crusaders, or immigrants from Bohemia and Poland. Their occupations were chiefly peddling and agriculture; some among them, however, owned estates, and the villages of Tynice and Sokolrice were at that time owned by Jews.

Early Enactments.

The Jews of Silesia suffered much during the reign of Duke Henry I., who undertook a crusade against the Prussians. About the same time (latter part of the 12th cent.) a conflagration destroyed part of Breslau; the Jews were charged with originating it, and were again made to suffer. Their condition became still worse when Bishop Lorenz imposed upon them not only the LEIBZOLL, but also tithes (1226). The general spread of German civilization brought prosperity to the country, and when this caused an increased demand for money, the Jews monopolized the business of money-lending. The growth of the communities of Silesia consequent upon the constant influx of German Jews aroused the displeasure of the ecclesiastical authorities. A provincial synod held in Breslau Feb. 9, 1267, accordingly issued strict enactments against the Jews, of which the following are especially noteworthy: (1) Jews and Christians were forbidden to associate at the dance-halls, in the inns, or at the baths; (2) Jews were enjoined to wear a special cap when appearing in public; (3) a ditch or a fence was to separate the dwelling of a Jew from that of his Christian neighbor; (4) Christian nurses or day-laborers were forbidden to stay at night with their Jewish employers; (5) Jews were prohibited from dealing in provisions, especially in meat, "in order that they might not poison their Christian customers"; (6) Jews were ordered to keep their doors and windows closed on the occasion of every Christian procession; (7) only one Jewish house of worship was allowed in each town.

The Privilege of 1270.

These laws, however, were not long to remain valid, for when Duke Henry IV. succeeded to the rulership, he issued (1270) an order regulating the status of the Jews which closely followed one issued for Poland by Ladislaus—itself copied from the Austrian privilege of 1244—and which contained the following chief clauses: (1) in legal matters the Jews shall be under the sole jurisdiction of the duke; (2) their vocations shall include only the trade in money, and the lending of money on pledges, notes, deeds, and live stock; (3) they shall be assured of safety for their persons, and their movable property shall be secure to them; (4) they shall be accorded the same treatment as other subjects; (5) they shall not be accused of using human blood. These regulations were later confirmed by Duke Bolko I. of Schweidnitz (1295), and by Duke Henry III. of Glogau (1299).

Synagogues of Breslau.

Upon the division of Silesia into ten dukedoms these privileges were not revoked; but the different cities and churches began to issue independent enactments controlling the Jews. Thus, in 1285, Glogau was granted the right to pass judgment upon Jews taken in the act of committing crimes. In 1315 the several cities laid claim to the Jewish poll- and land-taxes, and their claims were granted. The beginning of the fourteenth century was marked by many acts of persecution against the Jews of Silesia; and in 1315 autos da fé were held in Breslau, Schweidnitz, and Neisse. In spite of the hatred borne toward them, however, Jews in all the larger towns acquired houses and real estate; and as their property was generally situated in the same quarter, ghettos were naturally formed, centering about the chief synagogue, which in most cities served as a school also. In Breslau there were three synagogues, located in different parts of the city; the oldest existing synagogue dates back to the fourteenth century, and is situated in the present Ursalinerstrasse; another was located in the Röhrgasse, and was mentioned as early as 1349, when it was known as the Neue Judenschul. In 1351 the third synagogue is mentioned as being located in the Gerbergasse. The rabbi was known as the "bishop of the Jews," and his salary consisted of voluntary contributions; the first rabbi in Silesia probably was R. Isaac, who held also the title of "Morenu" (Zunz, "Z. G." p. 205). Cemeteries existed only in Breslau, Glatz, Glogau, Görlitz, Liegnitz, Neisse, Schweidnitz, and Troppau; the one in Breslau was in existence as early as 1246. During the thirteenth century the Jews were allowed to charge interest at the rate of from 10 to 12½ per cent for loans on real estate; during the fourteenth century the rate was from 14⅓ to 18 per cent.

When John of Bohemia took over the government of Silesia (1327) he confirmed the old privileges of the Jews. On account of the enormous debts owed by him and his son Charles IV., however, these rulers found themselves compelled to sell to the cities the right of bailiwick, whereby the Jews came entirely under the power of the municipal governments. There were eighteen Jewish communities over which the cities exercised this right. By the sacrifice of large sums of money these communities succeeded in purchasing from the king their liberty, and likewise exemption from all taxation, with the exception of a poll-tax, for a period of ten years. After the lapse of one year, however, the cities were empowered to levy new taxes on the Jews. In 1345 the king permitted the Jewish cemeteries to be violated in order that the tombstones might be used for building purposes. A year before the appearance of the Black Death (1347), which, however, spared Silesia, Charles IV. placed the Jewish communities under the jurisdiction of the municipal councils again; in the same year the Flagellant movement caused Jewish persecutions in Görlitz, Glatz, and Ober-Glogau.

Breslau Fires of 1349 and 1360.

The Breslau community suffered severely when a conflagration which took place on May 28, 1349, was laid at the door of the Jews. Sixty heads of families were murdered, and their property was divided between the city and the king, the former securing the real estate and the two synagogues, the latter the cemetery and all outstanding claims. The king issued an order on Feb. 21, 1350, with regard to the punishment of the murderers; but it was left to the option of the city officials how they were to proceed against them. In the same year the cities were given the right of granting or refusing admission to the Jews within their limits. This introduced an era of unrest for the Silesian Jews, although incidentally it was the cause of the growth of the communities in the larger cities, especially in Breslau, where 100 families were admitted. The only business which they were allowed to follow was that of money-lending. On July 25, 1360, Breslau was again the scene of a conflagration, the result of which was that some of the Jews were slain and the remainder expelled. Two years later persecutions took place in Brieg, Guhrau, Löwenberg, and Neisse. Most of the fugitives from these places sought refuge in Schweidnitz, where Bolko II. was duke. This ruler renewed the old privileges, and the community prospered, although the fact that the Jews were excluded from the gilds here also restricted them to money-lending.

The chief representatives of the Jews during the reigns of Bolko II. and his widow Agnes were the Jews' "bishop," Oser, his father-in-law Lazar, and David Falken. The duchess later appointed a committee of four members, called "Die Viere," who acted as the representatives of all the Jews in the duchy. About this time Duke John of Upper Lusitania, which also belonged to Silesia, expelled the Jews from Görlitz, and the synagogue of that town was transformed into the Chapel of the Holy Body. Besides the places already mentioned, Jewish communities were established during the fourteenth century in the following towns: Goldberg, Haynau, Namslau, Neumarkt, Strehlen, Hirschberg, Trebnitz, Striegau, Potschkau, Grollkau, Ohlau, Jauer, Ratibor, Reichenbach, Kosel, Preisketscham, and Oppeln.

The Jews' Oath.

The beginning of the fifteenth century again saw the Jews overtaken by misfortune. In 1401 they were accused of desecrating the host, and were expelled from Brieg, Glogau, and Striegau. During the Hussite war, and the factional strifes which followed, they could free themselves from danger only by sacrificing large sums of money. In Breslau the Jews had been readmitted by the end of the fourteenth century, and in Ratibor they had succeeded in freeing themselves from the ceremony of taking an oath while standing in bare feet on a pig's hide. The Breslau Jews had also received the following privileges: (1) exemption from all taxation with the exception of the yearly tax; (2) religious liberty; (3) security for person and property; (4) protection at religious ceremonies; (5) exemption from fire-duty, with the exception of the payment of one mark in cases where the fire had been caused by them. When, however, King Sigismund went to Breslau, in 1420, preaching a crusade against Hussites and heretics, a great number of Jews were robbed and murdered.

Liegnitz was at that time the only duchy in which the Jews were permitted to engage in other occupations than money-lending, and even there the duchess Elizabeth soon issued an order (1447) restricting them to the latter calling. The Jews of Breslau had in the meantime prospered; they were granted anew the use of the Ohlau cemetery, and they had reorganized their community after the pattern of that of Schweidnitz. Then, in the year 1453, came Capistrano, whose inflammatory speeches brought much misfortune upon the Silesian communities. In Breslau he incited the mob to such an extent that there was brought against the Jews a charge of having purchased nine hosts from a peasant and having pierced them until blood flowed. In addition to this, a converted Jewess accused her former coreligionists of having thrown consecrated wafers into the fire. The town council referred the case to King Ladislaus, who ordered the guilty ones to be burned at the stake (June, 1453), all children over seven to be baptized, and the remainder of the Jews to be expelled. On Aug. 13 of the same year seventeen Jews were burned at the stake in Schweidnitz also. In 1455 a second expulsion from Breslau took place, at the command of Ladislaus; and two years later the king granted Schweidnitz the right to exclude Jews; the city exercised this prerogative until recently. Similar rights were given to Glogau in 1480, Glatz in 1492, and Oels in 1505. Glogau received the right because Duke John, by the sale of the property of the Jews, hoped to raise an amount of money which he needed.

In the Sixteenth Century.

Of new settlements during the sixteenth century may be mentioned those of Kanth, Frankenstein, Kreuzburg, Pitschen, Oels, Beuthen, Krossen, and Polish Wartenberg. The number of the Jews hereafter decreased so greatly that during the whole of the following century the taxes paid by all the communities throughout Silesia amounted to only 100 gulden, although every native Jew over ten years of age and under twenty paid one gulden, and over twenty, two gulden, while every foreign Jew paid one gulden. Several persecutions took place in the sixteenth century. The Jews were expelled from Frankenstein in 1508, their synagogue being destroyed; in 1530 this town received the right of excluding Jews. In Leobschütz the Jews were accused, in 1543, of the murder of a Christian child, and, although not convicted, they were expelled. In 1563 all Jews were banished from Oppeln. In 1582 Rudolph II. issued an order entirely expelling from Silesia the few Jews that were left. They were ordered to leave with their wives and children, but were permitted to dispose first of their landed property, and to take with them all their movable goods. The Jews evaded this edict by leaving the cities and seeking refuge in the country, placing themselves under the protection of the cloisters.

Concentration in Breslau.

The general financial troubles caused by the Thirty Years' war proved favorable to the Silesian Jews, and in 1630 the authorities of Breslau even requested Jews to settle in that city, after a similar request had been made in the preceding year in Glogau. Through their intercourse with the Jewish merchants of Poland, the Silesian Jews soon monopolized the entire Eastern trade, and in 1689 the imperial treasurer found himself compelled to request the magistrate of Breslau to expel the Jews, against which request, however, the city protested. In 1701 a Jew of Breslau was requested to report as to whether the Jews at any time had had a public synagogue in the city, and as to whether their prayers contained any blasphemy against Jesus. The answer was that the Jews read from the books of Moses, that they held their divine services in private rooms, and that there were ten such rooms in the city, with a total of 140 worshipers. In the course of the eighteenth century the Jewish taxes were farmed to a Jew, which resulted in so great an influx of Jews into Breslau that the city requested the emperor to expel them. The emperor granted the request on July 23, 1738, and on Dec. 9, following, they left the city. During the first occupation of Silesia by Frederick the Great (1744) Jews were again officially readmitted. Frederick, however, issued, on May 6, 1746, a law banishing all Jews from Silesia, excepting twelve families which were granted permission to stay in Breslau. When, in 1749, thirty-six Jews were killed by the explosion of a gunpowder tower, it was necessary to take their corpses to Dyhernfurth, Krotoschin, Lissa, and Zülz, because the cemetery at Breslau had not yet been opened. The law of Frederick the Great was evaded in many ways. First the Jews received permission to stay longer than three days in Glogau, Auras, and Dyhernfurth; and afterward they were admitted to Hundsfeld and Festenberg on payment of twelve thalers each. Their permanent stay in any one city was permitted under the terms "Tolerirte über das Reglement," "Fixentristen," and "Tagesgroschen Entrichtender."

Growth of Breslau.

Especially remarkable was the growth of the Breslau community. The twelve families originally allowed there were augmented by steady immigration, and the community grew from 300 to 3,000; the Zülz, Lissa, Krotoschin, and Glogau schools flourished anew in the city. The Mendelssohnian movement found adherents there, while it was condemned in other parts. Thus in Krotoschin the writings of Mendelssohn were put under the ban on New-Year's day, 1787, by R. Löbusch ben Mordecai. After the visit to Breslau of Frederick William II. (1786) the chief representatives of the community planned to reorganize the internal as well as the external affairs of the Silesian Jews. Among the more prominent men who took part in this work were Simon Hirsch, Lippman Meier, and Zimmermann, royal controller and assessor of the Jewish community of Breslau, who, in 1791, published in Breslau a "Geschichte und Verfassung der Juden in Herzogthum Schlesien." Zimmermann, together with the prorector of the Elisabeth Gymnasium, likewise founded the Jewish Wilhelmschule, which was opened on March 15, 1791, and was not closed until 1848. Special mention should be made of Jonas Fränkel, who left, among other philanthropic legacies, one for the founding of the rabbinical seminary.

The following is a list of Silesian "Landesrabbiner": Naphtali ha-Kohen (1712–16); Samuel ben Naphtali (1716–22); Ḥayyim Jonah Te'omim (1722–1727); Baruch b. Reuben Gomperz (1733–54); Joseph Jonas Fränkel (1754–93); Jeremiah Löw Berliner (1793–99); Lewin Saul Fränkel (1800–7); Aaron Karfunkel (1807–16); Abraham ben Gedaliah Tiktin (1816–20).

The Prussian province of Silesia numbers (1905) 47,593 Jews in a total population of 4,668,405. It is divided into two districts, those of Breslau (with Liegnitz) and Oppeln. The former has thirty-six Jewish communities, of which the following are the most important: **Breslau**—18,440 Jews, 11 synagogues, 37 educational societies, and 23 charitable societies. **Glogau**—780 Jews, 12 charitable societies, and 23 institutions. **Görlitz**—650 Jews and 7 benevolent societies. **Liegnitz**—1,085 Jews and 3 societies.

The district of Oppeln has twenty-five communities, including: **Beuthen**—3,260 Jews, a Jewish primary school supported by the city, a religious school, 13 charitable societies, and 4 institutions. **Gleiwitz**—2,106 Jews and 10 societies. **Kattowitz**—2,500 Jews and 6 societies. **Myslowitz**—1,050 Jews, 7 societies, and 66 legacies. **Ratibor**—1,150 Jews and 7 societies. **Zabrze**—1,200 Jews and 4 societies.

Bibliography: *Die Ausweisung der Juden aus Schlesien im Jahre 1582*, in Brüll's *Jahrb.* 1879, pp. 48-50; *Zur Gesch. der Juden in Schlesien*, in *Jüd. Lit.* 1885, pp. 32-33, 35-37; Ginsberg, *Gesch. der Juden in Breslau von Ihrer Niederlassung bis zum Neuesten Zeit*, vol. i.; *Volkskalender für Israeliten auf das Jahr 5605*, pp. 5-23; Oelsner, *Zur Gesch. der Juden in Schlesien*, in *Jahrbuch des Deutschen Volkskalender für Israeliten*, 1862, pp. 83-89 (ed. Liebermann, Brieg: contains registers of over 21 Silesian cities); *Ueber die Juden in Beuthen*, in *Orient, Lit.* 1848, No. 1; Brann, *Gesch. des Schlesischen Landesrabbinates*, in *Grätz Jubelschrift*, pp. 218-278, Breslau, 1887; idem, *Gesch. der Juden in Schlesien bis 1437*, Breslau, 1901 *et seq.*; M. Freudenthal, *Die Ersten Emancipationsbestrebungen der Juden in Breslau*, Breslau, n.d.

J. S. O.

SILOAM INSCRIPTION: The inscription on the Siloam conduit: the earliest long ancient Hebrew inscription that has been found at Jerusalem—one may even say in Palestine—and so far the only really important one. It commemorates the digging of the waterway, which was an event in the history of Jerusalem and is mentioned more than once in the Bible. The city of Jerusalem is almost entirely surrounded by two deep valleys which unite to the southeast of the city, namely, the valley of Jehoshaphat on the east, and that generally identified with Ge-hinnom, or the valley of the sons of Hinnom, on the west and the south. Between these two valleys is the Tyropœon, a depression now almost filled in, which begins in the center of Jerusalem, and extends to the point where the two valleys join, separating the upper city from the hill on which the Temple stood. The space between the Tyropœon and the valley of Jehoshaphat is called "Ophel," and is in the form of a spur projecting toward the south, and bounded on the north by the wall of Ḥaram al-Sharif. At the foot of the Ḥaram is the spring now called "The Virgin's Spring," the water from which traverses the whole length of the hill of Ophel from north to south in a subterranean channel and empties into the Pool of Siloam, whence it is drawn to irrigate the gardens on the slopes of Jerusalem. On the right wall of this conduit, about five or six meters from the Pool of Siloam, the inscription in question was found, the base of the letters being on a level with the water. Sayce, who has done more than any one else to bring this inscription to light, gives the curious story of its discovery in "Records of the Past" (New Series, i. 168–175, London, 1888; see also Ph. Berger in "Journal des Débats," April 16, 1882). The inscription was broken in an attempt made to steal it; but the fragments are now in the museum at Constantinople; and from casts that have been taken, copies of which are in Paris, London, and Berlin, it has been possible to gain an exact idea of its arrangement and to decipher it almost entirely.

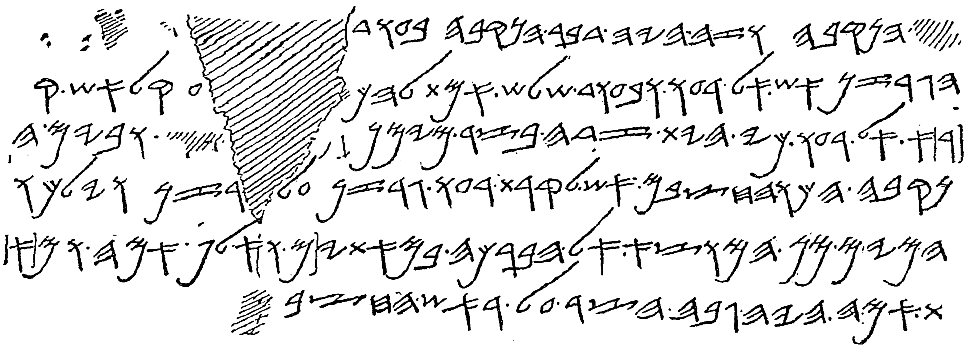

הנקבה • וזה • היה • דבר • הנקבה • בעוד
הגרזן • אש • אל • רעו • ובעוד • שלש • אמת • להכ . קל • אש • ק
רא • אל • רעו • כי • הית • זדה • בצר • מימן ובים • ה
נקבה • הכו החצבם • אש • לקרת • רעו • גרזן • על • גרזן • וילכו
המים • מן • המוצא • אל • הברכה • במאתים • ואלף • אמה • ומ[א]
ת • אמה • היה • גבה • הצר • על • ראש • החצב[ם]

THE SILOAM INSCRIPTION, WITH TRANSCRIPTION.
(From Benzinger, "Hebräische Archäologie.")

Description.

The inscription occupies the lower part of a sunken, rectangular cartouche 50 cm. high and 66 cm. broad, the upper portion of which, 27 cm. high, is left blank. It consists of six lines of remarkably distinct lettering, the words being separated from each other by points. The script is similar to that found in the Moabite and various Phenician inscriptions; particular resemblance to the former is noted in the case of the letters ג, י, ב, ל, ק, ת; to the latter, in the case of ר; the most marked differences from both occur in the letters ו, ח, מ, נ. While the tops of the letters are angular, the tails are long and curved, thus presenting a characteristically more cursive appearance; this style of script is that of a people which had written much for generations.

The language of the inscription is pure Hebrew, and its general sense is clear; indeed, if the first line had not been mutilated there would be hardly a single doubtful word. The translation, resulting from the combined efforts of various scholars, is as follows:

Line 1. . . . the piercing. . . . And this is the history of the digging. When . . .

2. the pickaxes one against the other. And when there were only three cubits more to cut through, the men were heard

3. calling from one side to the other; [for] there was zedah in the rock, on the right and on the left. And on the day of the

4. piercing the workmen struck each to meet the other, pickax against pickax. And there flowed

5. the waters from the spring to the pool for a space of 200 cubits. And [100]

6. cubits was the height over the head of the workmen.

For a detailed account of the work of decipherment see the references in Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 439.

The noteworthy point in the narrative supplied by the inscription is that the work was carried on from both ends. An account of a similar work has been preserved in a Latin inscription of Lambèze ("C. I. L." 2728). At Lambèze, however, the two gangs of men did not meet; it was suddenly discovered that more than the breadth of the mountain had been cut through; and the engineer who had prepared the plans had to step in and bring the work to a conclusion. The workmen at Jerusalem were more successful in meeting each other, although they made many trials in groping toward the meeting-place, as the work on the waterway still shows. Robinson, who guessed at the manner in which the work was carried on, remarks: "Since then the state-

The Work Described.

ments of Captain Conder have shown that toward the center of the waterway two blind alleys may be seen, which correspond to the place where the two gangs met." These facts agree very well with the text of the inscription. This, as interpreted by Joseph Halévy, seems to distinguish three stages in the construction: the first corresponds to the matter related in line 1; at the second the workmen talk with one another; and at the last stage their pickaxes meet and the last of the rock is removed. The only obscure point that remains is the meaning of the word "zedah" in line 3. This word does not occur in the vocabulary of the Bible. It has been compared with the Arabic "zada" (= "to aim correctly," "to enter a hole"); and in any case it seems to refer not to a peculiarity of the rock, but to the work accomplished by the men.

Clermont-Ganneau has brought forward an ingenious hypothesis in regard to the blank upper part of the cartouche; he concluded that it had been reserved for the date, or rather for a symbolical picture, which for some reason or other was not supplied. However, in all known inscriptions the writers began at the beginning, and the introductory formula was carved first and not afterward; and as regards the symbolical picture, representations in this style occur so seldom in Palestine, and are so little in conformity with Jewish custom, that its existence must not be assumed arbitrarily.

It is not easy to explain the choice of place for the inscription. One might have expected to find it either at the entrance of the waterway or at the point where the two gangs of men met; but instead it was engraved in an obscure position five or six meters from the end. It might be assumed, in explanation, that the tunnel was originally longer, and that the inscription was in fact at the point of junction. But this hypothesis involves such topographical difficulties that it is best to set it aside. The first word of the inscription might have furnished a clue; but as it has been obliterated, one can only guess at the reason for its obscure position.

Date of the Work.

The digging of a subterranean way more than 500 meters long was in every respect a great undertaking. As to the epoch and for what reason it was undertaken the inscription leaves one entirely in the dark: commemorating a great work of public utility, it mentions neither the originators nor the date. Fortunately the Bible gives more information on the subject than the inscription. II Kings xx. 20, commemorating the acts of Hezekiah, relates how that king "made a pool ["berekah"] and a conduit, and brought water into the city"; and this work is referred to in II Chron. xxxii. 30 also. It seems, however, that the aqueduct of Siloam existed before the time of Hezekiah. A prophecy of Isaiah, pronounced in the days of King Ahaz, is especially characteristic in this connection. The prophet (Isa. viii. 6), reproaching the people for their infidelity, compares the paternal government of the kings of Judah to a brook of softly flowing water, in contrast to the mailed hand of the Assyrian conquerors: "Forasmuch as this people refuseth the waters of Shiloah that go softly . . . the Euphrates . . . shall pass through Judah." "Shiloah" as a common noun corresponds exactly to the word "emissary"; and "the waters" of which Isaiah speaks are none other than those of the conduit in question. Robinson, indeed, remarked on the slow and almost imperceptible course of the water in the tunnel. The word used by the prophet for designating the water's flow (הלך) is the same as that found in the inscription. When taken in this sense the words of the prophet acquire a special meaning, and indicate the approximate date of the digging of the channel. The conduit and the inscription of Siloam belong doubtless to the period of Ahaz and Hezekiah, which was marked everywhere by great works, especially as regards the water-supply of Jerusalem, a matter of extreme importance in case of siege. And for this reason, doubtless, a subterranean way was constructed under the hill of Ophel, instead of an open one encircling the city on the east.

There are still other opinions regarding the date and the inscription. As no mention whatever is made of the existence of the kingdom, it has been assumed that the date of the digging lies within the period of the Maccabees. But as the inscriptions on earlier stones conform in their lettering to that of the Siloam inscription, the conclusions advanced above seem to be confirmed. It is therefore probable that here is a specimen of the style of writing employed by Isaiah and the Greater Prophets; and the importance of this discovery must be evident to all scholars.

BIBLIOGRAPHY: Driver, *Text of Samuel*, pp. 14 *et seq.* (with facsimile, transcription, and translation); Weir, *Short History of the Hebrew Text of the Old Testament*; Enting, in Gesenius-Kautzsch, *Hebr. Gram.*; Socin, in *Z. D. P. V.* iv.; idem, *Die Siloah Inschrift*, Freiburg, 1899; Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, 1898; C. W. Wilson, in Hastings, *Dict. Bible*, iv. 516b.

E. G. H. P. BE.

SILVA, ANTONIO JOSÉ DA: Portuguese poet; born in Rio de Janeiro, Brazil, May 8, 1705; died at the stake in Lisbon Oct. 19, 1739; son of João Mendes da SILVA. He was educated at the universities of Lisbon and Coimbra (B.D. 1726). On Aug. 8, 1726, he was arraigned before the tribunal of the Inquisition for writing satirical poems and for observing the Mosaic laws; an inquiry was instituted; and he was tortured so cruelly that he was unable to sign his name. At an auto da fé held Oct. 13, 1726, he was pronounced penitent. He continued, however, to practise his old religion in secret; and his enemies, envious of his growing fame as a poet, accused him of relapsing and of irreverence toward the Holy Office. On Oct. 5, 1737, he and his wife were imprisoned, his property was attached, and a number of spies, disguised as prisoners, were engaged to watch him. His wife was released on Feb. 28, 1738, but was arraigned anew on March 15, and sentenced to do penance for relapsing. She died Oct. 10, 1739, at the age of twenty-seven (according to some authorities she survived her husband several months). At a secret session, held March 11 of that year, Da Silva was denounced as a heretic, and his goods were confiscated. Repeated efforts were made to save him by distinguished statesmen and poets, even King John V. interceding for him; but all proved fruitless, and, as stated above, on Oct. 19, 1739, he was publicly burned, his family being compelled to attend the auto. The same evening one of his popular operettas was produced at the theater in Lisbon.

Da Silva, who has been frequently styled "the Portuguese Plautus," was a very prolific and versatile poet; and his comedies were popularly called "operas do Judeu." They were performed at the Bairro Alto between 1733 and 1738, and met with marked success. Ferdinand Wolf has given a careful analysis of Da Silva's activity; and, though the literature bearing upon him is quite extensive, this still remains the best attempt at an appreciation of his literary importance. Until the end of the eighteenth century all of his compositions were published anonymously for fear of the Inquisition; and it was long before he was credited with the authorship of his many poems, dramas, and comedies. Many of his dramas give his name acrostically, after the fashion of the Jewish liturgical poets; but Varnhagen ("Florilegio da Poesia Brazileira," i. 201-236, Lisbon, 1850) has pointed out that numerous spurious compositions also are attributed to him.

Among Da Silva's most noted works are the following: "Vida de D. Quijote de la Mancha"; "Esopaida, ou Vida de Esopo"; "Os Encantos de Medea"; "Amphitryão, ou Jupiter e Alcmena"; "Labyrintho de Creta"; "As Guerras do Alecrim e Mangerona"; "Variedades de Protheo"; "Precipicio de Faetonte"; and "O Diabinho á Mão Furada." Numerous unpublished pieces are mentioned by Varnhagen; and one or two have recently been discovered and printed. Ferdinand Denis in his "Chefs d'Œuvre du Théâtre Portugais" (pp. 365-496, Paris, 1823) gives liberal extracts, with a French translation, from the "Vida de D. Quijote"; and Wolf likewise gives selections from Da Silva's various compositions. His collected works appeared in 1744, 1747, 1753, 1759, 1787, and 1792. Da Silva is the subject also of several laudatory epic poems and dramas, one or two of which were composed by Brazilian compatriots.

Bibliography: G. A. Kohut, *Bibliography of Works Relating to Antonio José da Silva* and *Bibliography of Don Antonio's Compositions*, in *Publ. Am. Jew. Hist. Soc.* No. iv., pp. 181-87; idem, *Martyrs of the Inquisition in South America*, ib. pp. 135-150, 174-181; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 101; Ferdinand Wolf, *Don Antonio José da Silva*, Vienna, 1860; M. Grünwald, *José da Silva*, in *Monatsschrift*, 1880, xxix. 241-257.

s. G. A. K.

SILVA, FRANCISCO MALDONADO DE: Peruvian physician, controversial writer, and martyr; born in San Miguel, province of Tucuman, Peru, about 1592; burned at the stake in Lima Jan. 23, 1639. His father, Diego Nuñez de Silva, and his brother, Diego de Silva, were Neo-Christians, and had been "reconciled" by the Inquisition March 13, 1605. According to his own testimony, his mother, Doña Alaonsa Maldonado, and all her ancestors were Christians.

Francisco was christened and baptized in San Miguel; he attended mass up to his eighteenth year; and otherwise he was a devout Catholic, until, on a visit to his father at Callao, he chanced to read the "Scrutinium Scripturarum" of Paul Burgos (Mantua, 1474 *et seq.*). His father, who was a "licentiate," then encouraged him to study the Bible, and confessed his secret adherence to the Mosaic faith. Thereupon Francisco, too, became a believing Jew, though outwardly observing all the ceremonies of the Catholic Church. So zealous had he in a short time become that he used every endeavor to convert to Judaism his sister, Doña Isabel de Maldonado, a fervent Christian. She confided the secret of her brother's real professions to her spinster sister, Doña Felipa de Maldonado, who, appearing one day "in the robes of the Society of Jesus" before the Inquisition, denounced Francisco as a Judaizing heretic. On the strength of this evidence his arrest was ordered on Dec. 12, 1626; but he was not apprehended until April 29, 1627. From the moment of his imprisonment a monk was detailed to reason with him, and to try to reclaim him. Together they searched Scripture; but the attempt to win him back failed.

Converted from Catholicism to Judaism.

Francisco was then transferred to another prison, and a second church dignitary, "learned in the law," was charged with the same task, but he argued in vain. Francisco remained obdurate, and declared he was a believing Jew: "I care not if the whole world knows it. Let them come and burn me. They do not die who die thus, for God the Eternal keeps them ever alive; and I will proclaim this cheerfully at the stake." He refused to eat bacon, fasted forty days at a time in the expectation of the Messiah's advent, rigidly observed the Sabbath, and studied the Bible and commentaries on it in Hebrew and Latin. Secreted about his person he had a Jewish prayer-book; and he quoted lengthy passages in the original at the numerous hearings before the tribunal. Further testimony showed that, in the absence of Doña Isabel Otanez, his wife, he had circumcised himself in his lodgings in Santiago de Chile with a pair of scissors, and that, being a skilled surgeon by profession, he had healed himself with the white of eggs and with ointments. He imposed all manner of penance upon himself, and faithfully kept the Jewish feasts and fasts. Eager to convert his sister, he wrote for her use a commentary on the Bible, which he translated into Spanish; and in reply to her threatening taunts he exclaimed: "And if I had a thousand lives, I would gladly lose them in the service of the living God."

Attempts to Reclaim Him.

A number of theologians, professors of the university, and high churchmen, "the most learned in the kingdom," were ordered by the judges to argue with Francisco concerning the foundations of belief and the "fallacies" of Judaism; but after a long series of disputations (fifteen in all), extending over a period of nearly twelve years (1627-38), "instituted," so reads the official charge, "more for the reason of making an arrogant exhibition of his genius and sophistry than because of a desire to embrace the holy Catholic faith," the attempt to reclaim him was abandoned. During all these years he diligently "itemized his score against the religion of Christ," by composing treatises and commentaries, "in duodecimo and quarto," in Spanish and Latin, "written in very small, beautiful characters, and sewn together with such dexterity that they looked like pamphlets from a bookstore, having been written with ink made of coals and with the crooked leg of a hen." One of these tracts consisted of 100 and the other of more than 103 sheets; the title of a third being on translation, "The Star of the Jews, by His Other Name Silva, Undeserving of the God of Israel." All these writings were duly confiscated by the tribunal, though, at several hearings, Francisco begged piteously that they be restored to him. On Jan. 26, 1633, he was sentenced to be surrendered to the secular arm.

At this juncture a dramatic incident occurred. Though enfeebled by a fast of eighty days and consumed by religious zeal, Francisco contrived to swing himself through an opening in his cell by means of a rope made of maize-stalks, which had served him for bread. He did not attempt to escape, but boldly entered two other cells, where several wealthy and influential citizens of Lima, charged with Judaizing, were confined pending trial. He converted two Catholics to Judaism, and supplied them with letters of recommendation to the synagogue-wardens in Rome. His work must have been very effective; for the judges particularly lamented "the proselytizing heresy in the dungeons of the holy and blessed Tribunal," caused by Francisco's attempt. As one of its results, on Aug. 11, 1635, a wholesale seizure of Lima's foremost Portuguese merchants took place, most of whom were imprisoned for Judaizing. At the auto, celebrated on Jan. 23, 1639, the most costly and resplendent in the annals of Peru, eleven "judaizantes" marched to the funeral pyre. All, clad in sanbenitos, carried green crosses, except the obstinate Francisco, who, "a mere bundle of bones," pale and emaciated, with the long hair and beard of a Nazarite, and with his controversial tracts bound around his neck, exclaimed as he perished in the flames: "This is the will of the Lord. I shall see the God of Israel face to face."

Converts Fellow Prisoners.

Bibliography: Isaac Cardoso, *Las Excelencias de los Hebreos*, pp. 323-324, Amsterdam, 1679; Wolf, *Bibl. Hebr.* iii. 953-954, Nos. 1854 *et seq.*; J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chili*, ii. 71-145, Santiago de Chile, 1890; G. A. Kohut, *The Trial of Francisco Maldonado de Silva*, in *Publ. Am. Jew. Hist. Soc.* No. 11, 1903, pp. 163-179.

A. G. A. K.

SILVA, HEZEKIAH: Jewish author; born at Leghorn in 1659; died at Jerusalem in 1698; son-in-law of the dayyan Mordecai Befael Malachi. About 1679 he left his native city for Jerusalem, where he attended the yeshibah of Moses Galante, and ten years later he was sent to Europe to collect funds for Jerusalem. In 1691 he was in Amsterdam and began the printing of his work "Peri Ḥadash," a commentary on the Yoreh De'ah. He remained in that city for a year. Five years later he was again at Jerusalem, his movements in the interim being unknown. He took a decided interest in the controversy of Moses Hagiz against Vega, but his death cut short his activity in behalf of the former.

The freedom with which Silva discussed halakic problems brought the ban of the rabbis of Cairo upon his "Peri Ḥadash," but it was afterward removed by Abraham Levi, although the two men, spiritually akin, were personally unacquainted. This work of Silva's was supplemented by a second and a third part, both edited by his son David, and bearing the approbation of the chief authorities of the time (Amsterdam, 1706-30). Silva was likewise the author of the "Mayim Ḥayyim," containing a collection of notes on Talmudic treatises, together with responsa and a portion of the "Yad" of Maimonides. Silva expressly states that he was a teacher at Jerusalem, not a rabbi, but despite this statement Luncz claims that he was chief rabbi of Jerusalem and that he died in 1740.

Bibliography: Azulai, *Shem ha-Gedolim*; Grätz, *Gesch.* x. 320; Luncz, *Yerushalayim*, i. 120; Fürst, *Bibl. Jud.* iii. 323-324; Steinschneider, *Cat. Bodl.* col. 845.

E. C. L. Grü.

SILVA, JOÃO MENDES DA: Brazilian poet and attorney; born in Rio de Janeiro 1656; died at Lisbon Jan. 9, 1736. He took his degree in law at the University of Coimbra, and, upon his return to Brazil, married Lourença Coutinho, who was several times arraigned by the Inquisition in Portugal for relapsing into Judaism. She was "reconciled" at an auto celebrated July 9, 1713, and condemned to "carcere a arbitrio" at another auto, held Oct. 18, 1739, one day before the martyrdom of her youngest son, Antonio José da Silva. She is said to have died three months after his execution. João Mendes, after the arrest of his wife by the spies of the Holy Office, followed her to Portugal, where he resumed work in his profession, practising law conjointly with his son Antonio, until the latter was seized and imprisoned on Aug. 8, 1726.

Da Silva was the author of the following poetical works, now lost (the titles being preserved by Machado): "Officio da Cruz" (translation in verse); "Fabula de Leandro e Ero" (in octaves); "Poema Lyrico: Christiaos"; and translation of a hymn inscribed to St. Barbara. It is said by the critic Ferdinand Wolf that João chose these themes either effectually to hide his Jewish antecedents, or to give evidence of loyalty to the new faith. Because of his zeal as a professing Christian (though he was really a Marano), he was the only member of his family who was spared by the Inquisition. He had three sons.

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, iv. 186; Ferdinand Wolf, *Antonio José da Silva*, pp. 5-6, Vienna, 1860; G. A. Kohut, in *Publ. Am. Jew. Hist. Soc.* No. iv., pp. 136-138, 177-178; J. M. de Macedo, *Brazilian Biographical Annual*, pp. 441-442, Rio de Janeiro, 1876.

S. G. A. K.

SILVA, LUCIUS FLAVIUS: Governor of Judea in 73; consul in 81. He accomplished the difficult task of taking the fortress of Masada from the Sicarii. See Procurators.

Bibliography: Schürer, *Gesch.* 3d ed., i. 644; *Prosopographia Imperii Romani*, ii. 75.

G. S. Kr.

SILVA, SAMUEL DA: Physician of Portuguese birth who lived in Amsterdam in the beginning of the seventeenth century. He is known especially through his energetic proceedings against Uriel da Costa. Before the latter's "Examination of the Pharisaic Tradition" had appeared in print, Silva, who had had an opportunity to read part of it in manuscript, issued a booklet in Portuguese against its author (Amsterdam, 1623). This pamphlet, copies of which are now very rare, was written at the direction of the foremost members of the young community of Spanish-Portuguese Jews in

Amsterdam; and it appeared under the title "Tratado da Immortalidade da Alma . . . em Que Tambem se Mostra a Ignorancia de Certo Contrariador de Nosso Tempo, Que Entre Outros Muytos Erros Deu Neste Delirio de Ter Para si e Publicar Que a Alma do Homem Acaba Juntamente com o Corpo." It is an able treatise on the subject discussed, and alludes to Da Costa only by his first name: "I now come to thee, thou blind and incapable Uriel." Ten years previous to the publication of this pamphlet Samuel da Silva made a Spanish translation of Moses Maimonides' tract on repentance, which appeared under the title "Tratado de la Tesuvah o Contricion, Traduz. Palabra por Palabra de Lengua Hebrayca en Español" (Amsterdam, 1613).

Bibliography: De Rossi-Hamberger, *Hist. Wörterb.* p. 296; Wolf, *Bibl. Hebr.* iii. 1115; Kayserling, *Gesch. der Juden in Portugal*, p. 288; idem, *Bibl. Esp.-Port.-Jud.* p. 102.

S. M. K.

SILVER. See Metals.

SILVERMAN, JOSEPH: American rabbi; born at Cincinnati, Ohio, Aug. 25, 1860. Educated at the high school, the university (A.B. 1883), and the Hebrew Union College (rabbi, 1884) of his native town, he became rabbi successively at Dallas, Texas (1884), and Galveston, Texas (1885); since 1888 he has been rabbi at the Temple Emanu-El in New York city, until 1899 as assistant to Gustav Gottheil.

Silverman was president of the Central Conference of American Rabbis from 1900 to 1903; and since the latter year he has been vice-president of the New York Board of Jewish Ministers. He is also a member of the board of governors of the Hebrew Union College of Cincinnati, and the organizer of the Emanu-El Brotherhood. In 1892, and again in 1904, he delivered the opening prayer in the House of Representatives at Washington.

Silverman is the author of a "Catechism" (Galveston, Texas, 1885); and he has contributed articles to the Jewish periodicals.

Bibliography: *American Jewish Year Book*, 1904.

A. F. T. H.

SILVERSMITH. See Goldsmiths and Silversmiths.

SILVEYRA (SILVEIRA), ABRAHAM (DIEGO) GOMES: Poet and preacher; long resident in various French and Dutch towns, finally settling at Amsterdam. He was a member of the Academy of Poets founded by D. Manuel de Belmonte in 1676, and was the author of a collection of "Sermones" containing six homilies on various texts of the Bible and a funeral oration on Rachel de Pinto. His "Entretenimientos Gustosos o Dialogos Burlescos Entre un Judio, Turco, Reformado y Catolico" and his "Dissertaciones Sobre el Mesias," which he translated from the French, are extant in manuscript.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 102 *et seq.*; *Catalogue de . . . Feu M. D. Henriques de Castro*, p. 58, Amsterdam, n.d.

S. M. K.

SILVEYRA, MIGUEL DE: Spanish poet; born in Celorico, Portugal, in the last third of the sixteenth century; died at Naples in 1638. He studied philosophy at Coimbra, and jurisprudence, medicine, and mathematics at Salamanca; and for twenty years lectured at the Spanish court on different branches of science and on poetry. At an advanced age he went to Naples with his patron, Ramon Philip de Guzman, Duke of Medina de la Torres, and here his great heroic poem "El Macabeo, Poema Heroico en Octavos" appeared (1638; 2d ed. Madrid, 1731). Silveyra, who was a relative of Thomas de Pinedo, has been placed among the Jewish poets by Daniel Levi de Barrios, while Dieze and Ticknor doubt if he was ever a professing Jew. Antonio Enriques Gomez, in the prologue to his "Samson Nazareno," classes Silveyra with such poets as Camöens, while others, on account of his grandiloquent style, value him but little. Silveyra is said to have translated into Spanish Pedro Matheo's version of "Vida de Elio Sedano" (Barcelona, 1621).

Bibliography: Barbosa Machado, *Bibliotheca Lusitana*, iii. 486 *et seq.*; Velasques-Dieze, *Gesch. der Spanischen Dichtkunst*, p. 395; Ticknor, *History of Spanish Literature*, ii. 451; Rios, *Estudios Sobre los Judios de España*, pp. 556 *et seq.*; Don Levi de Barrios, *Relacion de los Poetas*, p. 37.

S. M. K.

SIMA (SAMA): Babylonian amora of the latter half of the fourth and of the beginning of the fifth century; son of Rab Ashi. He is known through halakic questions which he addressed to his father (Ket. 33b, 69a; Zeb. 19b, 24a; Men. 25a; B. Ḳ. 18a). According to Rashi's commentary on Ket. 69a, he died before his father; that is, before 427 (see, however, Heilprin, "Seder ha-Dorot," p. 297a).

W. B. S. O.

SIMCHOWITZ, SAMUEL: Russian rabbinical writer; born in the beginning of the nineteenth century; died at Slutzk March, 1896. He possessed a thorough rabbinical knowledge, and at the same time was well versed in modern literature. Numerous essays from his pen appeared in the "Petersburger Herold." In 1866 he was invited to the Orthodox rabbinate of Vienna, but he refused this call as well as one received two years later to Warsaw. Many of his Talmudic novellæ, as well as responsa bearing on the ritual codices, are extant in manuscript. In 1894 he was a member of the great rabbinical synod held in St. Petersburg.

Bibliography: *Aḥiasaf*, 1896, p. 305; Fuenn, *Keneset Yisrael*, 1888, iii. 220.

E. C. S. O.

SIMEON (שמעון).—Biblical Data: Second son of Jacob by Leah, and progenitor of one of the tribes of Israel; born at Padan-aram. In Gen. xxix. 33 the origin of the name is given: "God hath heard that I am hated" (R. V.). Various etymological theories have been advanced, of which those of Fürst and Redslob may be mentioned. The former ("Hebräisches Handwörterbuch") explains the name as meaning "the famous one"; the latter ("Die Alttestamentlichen Namen," p. 93) compares it to an Arabic word meaning "bondmen." Simeon was prominent in two incidents: He was associated with his brother Levi in the massacre of the Shechemites in revenge for the defilement of Dinah, for which act he was rebuked by Jacob (Gen. xxxiv. 25 *et* *seq.*); and he was taken by Joseph as a hostage and imprisoned until his brothers had returned with Benjamin (Gen. xlii. 24 *et seq.*). The reason that Joseph selected Simeon may have been that the latter was the eldest after Reuben, who was spared by Joseph in return for his interference on Joseph's behalf many years before (Gen. xxxvii. 21-22; comp. Simeon in Apocryphal and Rabbinical Literature). Simeon had six sons, all of whom migrated to Egypt (Gen. xlvi. 8, 10).

J. M. Sel.

—**In Apocryphal and Rabbinical Literature:** Simeon was born on the twenty-first day of the tenth month (Ṭebet) of the year 2124 after the Creation (Book of Jubilees xxviii. 13; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. xxii.). His name is interpreted as meaning "he who listens to the words of God" (Gen. R. lxxi. 4); or, according to another authority (Midr. ha-Gadol to Gen. xxix. 33), it is composed of שם עון (= "there is sin"), Leah alluding under this name to Zimri, the Simeonite prince who sinned with the Midianite woman (comp. Num. xxv. 6, 14). Referring to the narrative of the destruction of the Shechemites by Simeon and Levi (Gen. xxxiv. 25 *et seq.*), the "Sefer ha-Yashar" brings Simeon into still greater prominence. When Hamor asked Dinah's hand for his son Shechem, Simeon and Levi, to outwit him, replied that some delay was necessary in order to consult their grandfather Isaac about the matter. After Hamor had gone it was Simeon who advised his brothers to require the circumcision of all the men of Shechem, and by this means place them at their mercy ("Sefer ha-Yashar," section "Wayishlaḥ," p. 52a, Leghorn, 1870). However, many of the men escaped circumcision; and Simeon, who was then only thirteen years old (Gen. R. lxxx. 9), had to fight against them as well as against the women of the city. Owing to his extraordinary strength, he and Levi slew all the men and captured eighty-five young women, one of whom, named Bonah, Simeon married ("Sefer ha-Yashar," *l.c.* p. 54a).

His Strength.

Simeon was prominent also in the war against the Canaanites described in the Midrash Wayissa'u and at greater length in the "Sefer ha-Yashar" (see Judah in Rabbinical Literature). He is always represented as having a particularly powerful voice; and it is said that once, in the brunt of a battle, when he shouted, the enemy fled in terror at the sound ("Sefer ha-Yashar," *l.c.* p. 61a).

The Rabbis cite Simeon as the most implacable antagonist of Joseph. In Test. Patr., Simeon, 2, where Simeon is stated to have been very strong and fearless, it is likewise said that he was of a very envious character. He was thus filled with spite against Joseph for the particular love borne to him by Jacob; and he intended to kill him. According to the "Sefer ha-Yashar" ("Wayesheb," p. 67a), it was Simeon who said: "Behold, this dreamer cometh. Come now therefore, and let us slay him" (Gen. xxxvii. 19-20; comp. Targ. pseudo-Jonathan *ad loc.*). The Rabbis hold that it was Simeon, too, who cast Joseph into the pit, and that he afterward ordered that stones be thrown therein (Gen. R. lxxxiv. 15; Tan., Wayesheb, 13). Later, when a dispute concerning Joseph arose between the brothers and the Midianites (see Joseph in Rabbinical Literature), Simeon distinguished himself by his heroism. On this occasion he again made use of his terrible voice, in such a way that the earth began to quake, and the Midianites, frightened and prostrating themselves on the ground, consented to arrange the matter amicably ("Sefer ha-Yashar," *l.c.* p. 68a). In the Testament of the Twelve Patriarchs (*l.c.*), however, it is stated that Simeon was not present at the sale of Joseph, having gone to Shechem. But for five months he was furiously angry with Judah for having sold Joseph to the Midianites, and thus allowed him to remain alive. As a punishment for his inhuman conduct toward Joseph, Simeon's right hand withered for seven days; Simeon then acknowledged his wrong-doing and exhibited penitence, whereupon his hand was healed. According to one authority, after the sale of Joseph, Simeon married his sister Dinah, who at the destruction of the Shechemites would not leave her seducer's house until Simeon had sworn to make her his wife. She bore to Simeon his sixth son, Shaul, who is styled in Gen. xlvi. 10 "the son of a Canaanitish woman" (Gen. R. lxxx. 10). The "Sefer ha-Yashar" (*l.c.* p. 75a) states that Shaul was Simeon's son by Bonah, while by Dinah were born to him the first five sons enumerated in Gen. *l.c.*

Why Joseph's Hostage.

The Rabbis give two reasons why Simeon was chosen by Joseph for a hostage (see Simeon, Biblical Data): (1) Joseph desired to punish Simeon for having thrown him into the pit; and (2) he wished to separate Simeon from Levi, lest they together might destroy Egypt as they had destroyed Shechem (Gen. R. xci. 6). Simeon naturally was not willing to go to prison; and when, at Joseph's call, seventy mighty Egyptians approached to take him by force, he uttered a cry so terrible that they became frightened and ran away. It was Manasseh, Joseph's son, who subdued Simeon and led him to prison ("Sefer ha-Yashar," section "Miḳḳeẓ," p. 86a). The Testament of the Twelve Patriarchs (Simeon, 4), however, conformably to its statement that Simeon repented, declares that he recognized the justice of his punishment, and did not complain, but went willingly to prison. Contrary to the foregoing account of Simeon's extraordinary strength, the Rabbis declare that he was not one of the stronger of Jacob's sons; and they state that he was one of the five brothers brought by Joseph before Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3).

Simeon died at the age of 120, seventy-five years after Jacob and his children went to Egypt, and hence three years before Reuben's death (Seder 'Olam Zuṭa; Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," p. 103a; Test. Patr., Simeon, 8; but this statement conflicts with Num. R. xiii. 10, which relates that Simeon was the head of the Patriarchs after Reuben's death; see Reuben in Rabbinical and Apocryphal Literature). It is said in Gen. R. c. 12 that the remains of all the Patriarchs were enclosed in coffins and taken to the land of Canaan by the Israelites at the time of the Exodus. But the Testament of the Twelve Patriarchs (*l.c.*) declares that Simeon's remains, which had been put into a coffin of imperishable wood, were secretly brought to Hebron at the time of the Egyptian war.

W. B. M. Sel.

SIMEON, TRIBE OF.—Biblical Data: This tribe traces its descent from Simeon, second son of Jacob by Leah. He was the brother of Levi and Dinah, according to Gen. xxxvi. 25, xlix. 5, but elsewhere (*ib.* xxx. 1–9, xlvi. 8–15) it is stated that he had five full brothers. How many sisters he had is not related (*ib.* xxxvii. 35, xlvi. 7). Simeon and Reuben are mentioned together in Gen. xlviii. 5; and in Judges i. 3 Simeon is styled brother of Judah.

In company with Levi, Simeon attacked Shechem (Gen. xxxiv.), for which act he was cursed by Jacob with dispersion among the tribes (*ib.* xlix. 5–7). In the Dinah story Simeon is connected with the district of Shechem; but in the geographical lists (Josh. xix. 1–9; I Chron. iv. 24–33) he is connected with the southern country and associated with Judah, with whom he made common cause in the conquest of Palestine also (Judges i.). At the first enumeration (Num. i. 23) the tribe counted 59,300 members; at the second (*ib.* xxvi. 14) it numbered only 22,200. The Chronicler in I Chron. xii. 25 mentions the tribe as being large in the time of David; in another passage (*ib.* iv. 27) he acknowledges its feebleness. The lists of the clans of Simeon are given in Gen. xlvi. 10 and Ex. vi. 15. A different list appears in I Chron. iv. 24 *et seq.*, which is practically identical with another in Num. xxvi. 12–14. The towns belonging to Simeon are mentioned in Josh. xix. 2–6 and, with some deviations, in I Chron. iv. 28 *et seq.* In Josh. xv. 26–32, 42 all these places are reckoned as belonging to Judah; and to the same tribe are elsewhere ascribed such cities as Ziklag (I Sam. xvii. 6), Hormah (*ib.* xxx. 30), and Beer-sheba (I Kings xix. 3).

The Chronicler has an account of movements of the tribe, containing several statements the relation of which to one another is not clear. According to I Chron. iv. 38–40, certain Simeonites pushed down to the district of Gedor in search of pasture for their sheep. According to verse 41 of the same chapter (R. V.), these men "came in the days of Hezekiah" and "smote their tents, and the Meunim that were found there, and destroyed them utterly . . ., and dwelt in their stead." According to verses 42 and 43, some of them (500 men with four leaders) went to Mount Seir, smote those who were left of the fugitive Amalekites, and settled there.

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——**In Rabbinical Literature:** The Dinah story is told in the Book of Jubilees (xxxiv. 2–8) in a different way (comp. Charles *ad loc.* and the literature cited by him). In the Midrash it is said that all the tribes had intermarried in Egypt, except Reuben, Simeon, and Levi, which neither intermarried nor worshiped idols (Num. R. xiii. 8 and parallel passages). With reference to Gen. xlix. 7, the Midrash states that in the affair with Zimri (Num. xxv. 1–9) there fell of the tribe of Simeon 24,000 men, whose widows were scattered among the other tribes. All the beggars and elementary-school teachers were of the tribe of Simeon (Gen. R. xcviii. 5, xcix. 7; Num. R. xxi. 8). The majority of the mixed multitude that had come out of Egypt with Israel intermarried with the tribe of Simeon (comp. Chefetz, "Sefer Midrash Abot," *s.v.* "Simeon"). Eldad ha-Dani relates that the tribe of Simeon and the half-tribe of Manasseh lived in the land of the Chaldeans (another version says in the land of the Chazars), a six-month journey from Jerusalem. They were the largest among the tribes, and took tribute from twenty-five kings, some of whom were Arabians. In an apocryphal midrash (עקטאן דמר יעקב) the following passage occurs: "In the twelfth year of Hezekiah, Sennacherib took Judah and Simeon captive. Having learned of the rebellion of the Ethiopians, he took them with him to Ethiopia, where they remained behind the Dark Mountains. When the Chazars adopted Judaism Simeon joined them. A part of the Falashas are said to claim descent from the tribe of Simeon" ("Ha-Shiloah," ix. 360).

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——**Critical View:** To the positive data noted above it must be added that Simeon is nowhere mentioned as a component part of the kingdom of Judah and that his name occurs neither in Judges iv., v., nor in Deut. xxxiii., whence it would appear that Simeon was not always counted as a tribe. In the last-cited chapter, indeed, some manuscripts of the Septuagint insert the name of Simeon in verse 6b (compare the twentieth rule in the Baraita of the thirty-two rules of R. Eliezer b. Jose ha-Gelili). This, however, may be a deliberate correction unsupported by Hebrew manuscripts. Other solutions of the difficulty have been proposed by Kohler ("Der Segen Jacob's," p. 5) and by Grätz ("Gesch." 2d ed., i. 468), and have been accepted with modifications by Heilprin ("The Historical Poetry of the Ancient Hebrews," i. 113; comp. Halévy in "Journal Asiatique," 1897a, pp. 329–331) and Bacon ("Triple Tradition of the Exodus," p 270). Because of the unnatural shortness of the blessing of Judah, and the character of Levi's blessing, which seems too warlike for a non-secular tribe, Kohler conjectures that in the chapter of Deuteronomy cited, verse 7 has fallen out of its place and should follow verse 10; so that verses 7–11 would form the blessing of Judah. Grätz boldly substitutes "Simeon" for "Judah" in verse 7, which is approved by Heilprin and Bacon as far as verse 7a is concerned, while at the same time they change the order of the verses as proposed by Kohler. Later commentators, however, consider such changes unwarranted (comp. Driver *ad loc.*).

Many attempts have been made to connect Simeon with Ishmael and Massa, and with the founders of Mecca, the establishment of Saul's kingdom, etc. All that seems certain, to judge from the foregoing data and from the fact that a prominent subclan is called "Shaul, the son of a Canaanitish woman," is that the tribe of Simeon was of mixed origin and was at an early date fused with Judah.

Bibliography: Graf, *Der Stamm Simeon*; idem, *Gesch. der Bücher des Alten Testaments*, p. 221; Kuenen, *Gesammelte Abhandlungen*, p. 255; Wellhausen, *Composition des Hexateuch's*, 2d ed., pp. 312, 353; idem, *Israelitische und Jüdische Geschichte*, 3d ed., p. 35; Graetz, *Hist.* i.; comp. Index, *s.v.*; Kittel, *Hist. of the Hebrews*, ii. 69; commentaries of Delitzsch, Dillmann, Gunkel, and Holzinger on *Genesis*, and of Dillmann, Driver, Steuernagel, and Berthelot on *Deuteronomy*; also Moore on *Judges*, pp. 12, 36, 240; Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.* s.v.

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SIMEON: Tanna of the first generation; brother of Azariah and uncle of Eleazar ben Azariah. He is mentioned only once in the Mishnah, in Zeb. i. 2, where a saying of his has been preserved. He is named after his brother Azariah, who was a merchant, and who paid Simeon's living expenses in order that he might pursue undisturbed the study of the Law.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 362.

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SIMEON I.: Son of Hillel and father of Gamaliel I. Nothing is known of him except his name and the fact that he was the successor of Hillel as president of the Sanhedrin (Shab. 15a).

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SIMEON II. (BEN GAMALIEL I.): President of the Great Sanhedrin at Jerusalem in the last two decades before the destruction of the Temple. Not merely a scholar, but a man of resolution and courage also, he was one of the leaders in the revolt against the Romans. Although he was the chief of the Pharisees during the revolt, he did not hesitate to make common cause with the Sadducean former high priest Anan. Even his adversary Josephus praises him, saying that Simeon was a circumspect and energetic man, who would have carried the revolt to a successful conclusion if his counsel had been consistently followed (Josephus, "Vita," § 38). Simeon b. Gamaliel died before the outbreak was quelled; he is said to have been executed by the Romans (Sem. viii.), though this statement lacks historical support.

Little is known of his activity as a teacher of the Law, though it may be assumed that he followed the liberal interpretations of his grandfather Hillel. He held that no rules and regulations should be imposed upon the people which they were unable to follow (Tosef., Sanh. ii. 13). Once, when poultry was very dear at Jerusalem, so that the women obliged to bring their offering of doves were hardly able to bear the great expense, Simeon issued a decree permitting a woman who ordinarily would be obliged to offer five pairs of doves to offer only one pair; in consequence of this decree the price declined to one-fourth (Ker. i. 7). No other halakot by him have been preserved, although probably many of his halakic sentences are included in those of the "Bet Hillel." His rule of life was: "All my days I have grown up among sages, and I have found that there is nothing better than silence, and that he who talks much gives rise to sin. Not interpretation and study but work is the most virtuous thing" (Abot i. 17).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, pp. 63-64; Brüll, *Einleitung in die Mischna*, i. 55-57; Weiss, *Dor*, i. 190-191; Grätz, *Gesch.* iii. 470.

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SIMEON (BEN GAMALIEL II.): Tanna of the third generation, and president of the Great Sanhedrin. Simeon was a youth in Bethar when the Bar Kokba war broke out, but when that fortress was taken by the Romans he managed to escape the massacre (Giṭ. 58a; Soṭah 49b; B. Ḳ. 83a). On the restoration of the college at Usha, Simeon was elected its president, this dignity being bestowed upon him not only because he was a descendant of the house of Hillel, but in recognition of his personal worth and influence. There were many children in his family, one-half of whom were instructed in the Torah, and the other half in Greek philosophy (*ib.*). Simeon himself seems to have been trained in Greek philosophy; this probably accounts for his declaring later that the Scriptures might be written only in the original text and in Greek (Meg. 9b: i. 8; Yer. Meg. 71c). Simeon appears to have studied natural science as well, for some of his sayings betray a scientific knowledge of the nature of plants and animals, while others concern the anatomy of the human body and the means of avoiding or of curing disease (Ber. 25a, 40a; Shab. 78a, 128b; Yeb. 80b; Ket. 59b, 110b). It is not known who were his teachers in the Halakah; he transmits sayings of R. Judah b. Ilai (Tosef., Kelim, B. Ḳ. v. 4), of R. Meïr (Tosef., B. M. iv. 15; Ket. vi. 10), and of R. Jose b. Ḥalafta (Tosef., Dem. iii. 12; Tos. Ṭoh. xi. 16). The last-named was honored as a teacher by Simeon, who addressed questions to him, and put many of his decisions into practise (Suk. 26a; Tosef., Dem. iii. 14).

Wide Knowledge.

During Simeon's patriarchate the Jews were harried by daily persecutions and oppressions. In regard to these Simeon observes: "Our forefathers knew suffering only from a distance, but we have been surrounded by it for so many days, years, and cycles that we are more justified than they in becoming impatient" (Cant. R. iii. 3). "Were we, as of yore, to inscribe upon a memorial scroll our sufferings and our occasional deliverances therefrom, we should not find room for all" (Shab. 13b).

Jewish internal affairs were more firmly organized by Simeon b. Gamaliel, and the patriarchate attained under him a degree of honor previously unknown. While formerly only two persons, the nasi and the ab bet din, presided over the college, Simeon established the additional office of ḥakam, with authority equal to that of the others, appointing R. Meïr to the new office. In order, however, to distinguish between the dignity of the patriarchal office and that attaching to the offices of the ab bet din and the ḥakam, Simeon issued an order to the effect that the honors formerly bestowed alike upon the nasi and the ab bet din were henceforth to be reserved for the patriarch (nasi), while minor honors were to be accorded the ab bet din and the ḥakam. By this ruling Simeon incurred the enmity of R. Meïr, the ḥakam, and of R. Nathan, the ab bet din (Hor. 13b). Simeon had made this arrangement, not from personal motives, but in order to increase the authority of the college over which the nasi presided, and to promote due respect for learning. His personal humility is evidenced by his sayings to his son Judah, as well as by the latter's sayings (B. M. 84b, 85a).

As Halakist.

In halakic matters Simeon inclined toward lenient interpretation of the laws, and he avoided adding to the difficulties attending their observance. In many instances in which an act, in itself not forbidden by Biblical law, had later been prohibited merely out of fear that it might lead to transgressions, Simeon declared it permissible, saying that "fear should not be admitted as a factor in a decision" (Shab. 13a, 40b, 147b; Yoma 77b; B. M. 69b; Bek. 24a; Pes. 10b). Of his halakic opinions about thirty relating to the Sabbath regulations and fifteen referring to the seventh year ("shebi'it") have been preserved, in nearly all of which the liberality of views is evident. He always took into consideration the common usage, and he often maintained that the ultimate decision must follow common tradition (Ket. vi. 4; B. M. vii. 1; B. B. x. 1). The habits of the individual must also be considered (Ta'an. 30a). In his regulations regarding the legal relations of man and wife he made it an invariable rule to protect the rights and the dignity of the latter in preference to those of the former (Ket. v. 5, vii. 9, xiii. 10). He endeavored to protect the slaves and secure to them certain rights (Giṭ. 12b, 37b, 40b). The weal of the community is more important than the interests and rights of the individual, and the latter must be sacrificed to the former (Ket. 52b; Giṭ. 37b). He especially strove to maintain the authority of the magistrates; according to his opinion the decisions of a court of law must be upheld, even though a slight error has been made; otherwise its dignity would suffer (Ket. xi. 5).

Simeon's decisions are mostly founded on sound common sense and an intimate acquaintance with the subjects treated, and, with three exceptions (B. B. 173b; Giṭ. 74b; Sanh. 31a), his views, as set forth in the Mishnah, have been accepted as valid (Giṭ. 75a). He often cites the conditions of the past, which he learned probably from the traditions of his house, and which are highly important for the knowledge of older customs and habits. He speaks of the earlier festive celebrations in Jerusalem on the Fifteenth of Ab and on the Day of Atonement (Ta'an. iv. 8); of the customs followed there at meals when guests were present (Tosef., Ber. iv. 9 *et seq.*); of the work on the pools of Siloah ('Ar. 1b); of the nature of the marriage contract (Tosef., Sanh. vii. 1) and the bill of divorce (Tosef., Giṭ. ix. 13).

As Haggadist.

Several of Simeon's haggadic sayings and decisions also have been preserved. "The moral and social constitution of the world rests on three principles—truth, justice, and peace" (Abot i. 18). "Great is peace, for Aaron the priest became famous only because he sought peace" ("pereḳ ha-shalom"; comp. Mal. ii. 6). "Justice must be accorded to non-Jews as to Jews; the former should have the option of seeking judgment before either a Jewish or a pagan court" (Sifre, Deut. 16 [ed. Friedmann, p. 68b]). Simeon praised the Samaritans for observing more strictly than did the Israelites such commandments of the Torah as they recognized (Ḳid. 76a). The Scripture is in many places to be understood figuratively and not literally (Sifre, Deut. 25 [ed. Friedmann, p. 70a]). "It is unnecessary to erect monuments to the pious; their sayings will preserve their memories" (Yer. Sheḳ. 47a; Gen. R. lxxxii. 11).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 368-370; Frankel, *Hodegetica in Mischnam*, pp. 178-185; Weiss, *Dor*, ii. 171-177; Brüll, *Einleitung in die Mischna*, i. 203-209; Ph. Bloch, in *Monatsschrift*, 1864, pp. 81-97, 121-133; Grätz, *Gesch.* iv. 173, 187-189; Bacher, *Ag. Tan.* ii. 322-334.

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SIMEON B. ABBA: Palestinian amora of the third generation; pupil of Ḥanina b. Ḥama, who esteemed him highly, and of Johanan, who would have been glad to ordain him (Sanh. 14a). Simeon's family came originally from Babylonia; Simeon himself lived in Palestine in such great poverty that his teacher Johanan applied to him the saying of Eccl. ix. 11, "Bread is not to the wise" (Hebr.; Yer. Bik. 65d). On the advice of his teacher Ḥanina he married, successively, the two daughters of Mar Samuel, the head of the school of Nehardea, who had been taken to Palestine as prisoners (Ket. 23a). Both of them, however, died a short time after their marriage (Yer. Ket. ii. 26a). When Simeon desired to travel abroad, and requested his teacher Ḥanina to give him a letter of recommendation, the latter dissuaded him from his project, declaring, "To-morrow I shall go to thy father's, where they will reproach me, saying, 'We had a worthy scion in the land of Israel, and thou hast allowed him to go to another country'" (Yer. M. Ḳ. 81c).

After the death of Ḥanina, and while Johanan was still living, Simeon left Palestine and settled in Damascus. But after Johanan's death, Abbahu wrote to Simeon at Damascus and persuaded him to return to Palestine (Yer. Bik. 68d). According to one tradition, Simeon was a grave-digger in Sepphoris. In this occupation, which involved the collecting of bones from old graves, he evolved the peculiar idea that he could tell by the appearance of a bone what the person to whom it had belonged had been accustomed to drink: black bones belonged to persons who had been accustomed to drink cold water, red bones to wine-drinkers, while white bones showed that their owners had drunk warm water (Gen. R. lxxxix. 2).

Simeon transmitted sayings of his teachers Ḥanina and Johanan, also of Joshua b. Levi and Simeon b. Laḳish. Many of his own haggadic sayings have been preserved. One of them runs: "There are two kinds of acts of love, that of participation in a wedding ceremony, and that of participation in a funeral. When two occur together, and thou hast an opportunity to attend one, but not both, and dost not know which to choose, be taught by the words of Solomon, who said, 'It is better to go to the house of mourning than to go to the house of feasting'" (Eccl. vii. 2; Tan., Wayishlaḥ. 23 [ed. Buber, p. 88a]).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 201-204.

W. B. J. Z. L.

SIMEON B. ABSALOM: Amora the period of whose activity is not known. Only two haggadic sentences by him have been preserved. One, on Judges iv. 5, declares that Deborah sat under a palm-tree instead of in her house, in order to escape any possible suspicion (Meg. 14a). The other explains why David, when fleeing from Absalom, composed a "mizmor" or psalm (Ps. iii.) and not a "ḳinah" or lament (Ber. 7b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 775.

W. B. J. Z. L.

SIMEON B. 'AKASHYAH: Tanna of the second generation. Only one of his haggadic sentences has been preserved, namely, that explaining Job xii. 12, 20, in which he declares that coarse and uneducated persons lose in intelligence as they grow old, while scholars become more intelligent with advancing years (Ḳin. iii. 6).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 364.

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SIMEON, AKIBA BAER. See AKIBA BAER.

SIMEON B. BOETHUS: The first high priest of the family of Boethus in the Temple of Jerusalem. He was a native of Alexandria. He owed his appointment as high priest to his daughter Mariamne, who captivated Herod by her beauty, the king advancing her father in office in order to give Mariamne a certain rank when he made her his wife. When Herod subsequently put away this second Mariamne, Simeon was deposed from the high-priesthood.

BIBLIOGRAPHY: Grätz, *Gesch.* iii. 223-235.

J. Z. L.
W. B.

SIMEON HA-DARSHAN. See ḲAYYARA, SIMEON.

SIMEON B. ELEAZAR: Tanna of the fourth generation; probably a son of R. Eleazar b. Shammua'. He was a pupil of R. Meïr, whose sentences, both halakic and haggadic, he transmitted (Ḥul. 6a; Shab. 134a; 'Er. 29a). The following anecdote, related of him, shows how he strove for perfection, a characteristic which is evidenced in his ethical sentences also: Once, on returning in a very joyful mood from the academy to his native city, he met an exceedingly ugly man who saluted him. Simeon did not return the greeting, and even mocked the man on account of his ugliness. When, however, the man said to him, "Go and tell the Master, who created me, how ugly His handiwork is," Simeon, perceiving that he had sinned, fell on his knees and begged the man's pardon. As the latter would not forgive him, Simeon followed him until they came near to the tanna's native city, when the inhabitants came out to meet him, greeting him respectfully as rabbi. The man thereupon said to them, "If this is a rabbi may there be few like him in Israel," and told them what had occurred; he, however, forgave Simeon when the people begged him to do so. Simeon went the same day to the school and preached a sermon, exhorting all the people to be pliable like a reed and not unbending like a cedar (Ta'an. 20a, b, where the preferable reading has "Simon b. Eleazar"; see Rabbinowitz, "Variæ Lectiones," *ad loc.*; Ab. R. N. xli.).

Simeon, like his teacher R. Meïr, engaged in polemic discussions with the Samaritans, who denied the resurrection, proving to them that it was taught by the Bible, namely, by Num. xv. 31 (Sifre, Num. 112 [ed. Friedmann, p. 33b]). In the Halakah, Simeon appears most frequently as the opponent of R. Judah ha-Nasi I. Simeon formulated an exegetic rule for the interpretation of those passages in the Bible in which points are placed over certain letters or entire words, in conformity with a tradition which was even then sanctioned: If the letters without points exceed in number those punctuated the exposition must be based on the former; but if the reverse be true, the letters with points must be interpreted (Gen. R. xlviii. 17; comp. TALMUDIC HERMENEUTICS).

Many haggadic sentences by Simeon have been preserved, including the following: "He who is prompted by love to perform ethical and religious acts is greater than he who is prompted to them by fear" (Soṭah 31a). "When the old people say, 'Tear down,' and the young people say, 'Build,' listen to the old and not to the young; for the tearing down of the old people is building, and the building of the young people is tearing down, as the story of Rehoboam, the son of Solomon, teaches" (Meg. 31b). "There are two kinds of friends: one that reproves you, and the other that praises you. Love him who reproves you, and hate him who praises you; for the former leads you to the future life, while the latter leads you out of the world" (Ab. R. N. xxix.). "The sentence 'Thou shalt love thy neighbor as thyself: I am the Lord' [Lev. xix. 18] was uttered with a great oath; meaning 'I, the Eternal One, have created him. If thou lovest him, I will surely reward thee for it; and if thou lovest him not, then I am the judge ready to punish" (Ab. R. N. xvi.). "Three things the left hand shall ward off, while the right hand draws them on, namely, desire, a child, and a wife" (Soṭah 47a). "Have you ever seen an animal that is obliged to follow a trade or that must painfully support itself? Yet animals were created for the purpose of serving man, while man was created to serve his Creator. Should not, therefore, man, rather than the animals, be able to support himself without toil? Man, however, has deteriorated in his works, and therefore in his nature, and has been deprived of his nourishment" (Ḳid. iv. 13).

Some fine parables by Simeon have also been preserved (Ab. R. N. i., vi.; Mek., Yitro, Baḥodesh, 5 [ed. Weiss, p. 74a]).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, p. 200; Brüll, *Mebo ha-Mishnah*, i. 236-238; Heilprin, *Seder ha-Dorot*, ii. 370; Bacher, *Ag. Tan.* ii. 422-436.

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W. B.

SIMEON B. EZRON (חצרון): One of the principals in the war of the Jews against the Romans in the year 66 of the common era, and a partizan of the leader of the Zealots, Eleazar b. Simeon. He was of noble descent (Josephus, "B. J." v. 1, § 2), and may be identical with Simeon b. Arinos, who also is mentioned in connection with Eleazar (*ib.* 6, § 1), and thus with Simeon b. Ari, to whose bravery Josephus alludes (*ib.* vi. 1, § 8; 2, § 6).

S. KR.
G.

SIMEON BAR GIORA. See BAR GIORA, SIMON.

SIMEON B. ḤALAFTA: One of the teachers of the transition period between the Tannaim and the Amoraim. He was a friend of Ḥiyya, and is mentioned several times as differing with him in regard to haggadic sentences (Lam. R. i. 2; Pesiḳ. xi. [ed. Buber, p. 98b], xxv. [p. 164a]). He lived at 'En-Tina, a locality near Sepphoris, and occasionally visited the patriarch R. Judah I. at the latter place. He was a pupil of R. Judah, and lived in such indigence that the patriarch often relieved him (Ruth R. v. 7). His advancing age obliged him to discontinue his visits to Judah; and when the latter inquired into the cause of his absence he gave as a reason his debility (Shab. 152a). He was highly respected. Once when he took leave of Judah the patriarch ordered his son to ask Simeon for a blessing, and Simeon responded with the words: "God grant that you will neither cause shame to others nor be shamed by others." As the patriarch's son took this blessing to be a mere empty phrase, his father reminded him that God had once blessed Israel with these same words (M. Ḳ. 9b, according to the correct reading of Rabbinowitz in "Diḳduḳe Soferim"). The honor in which Simeon b. Ḥalafta was held also appears from Ḥanina's remark that he (Ḥanina) merited a hale old age in view of his visits to the aged Simeon b. Ḥalafta; on his journeys from Tiberias to Sepphoris Ḥanina had been wont to make a detour to 'En-Tina in order to visit Simeon (Yer. Ta'an. 68a).

His Career.

Various legends are connected with the person of Simeon b. Ḥalafta. Once, on returning from Sepphoris to 'En-Tina he met the angel of death, who said to him in the course of conversation that he had no power over persons who were like Simeon, since on account of their good deeds God often prolongs their span of life (Deut. R. ix. 1). On another occasion, when in danger of being torn by lions, Simeon was miraculously saved (Sanh. 59b). Once a precious stone is said to have been sent to him from heaven in a miraculous way (Ruth R. iii. 4; comp. Perles in "Monatsschrift," 1873, pp. 27 *et seq.*). Many stories are told of his observations and experiments in zoology, and he was designated by the epithet "'asḳan" = "the busy one" or "the experimenter." He is said to have saved the life of a hen by attaching a reed to her dislocated hip-bone; and he made new feathers grow on another hen which had lost her feathers (Ḥul. 57b). Still other experiments by him are recounted (*ib.*; Lev. R. xxii.).

His Haggadah.

Simeon b. Ḥalafta is rarely mentioned in the halakic tradition, but very frequently in the Haggadah, in which he is especially noted for the parables which he employed in his Scriptural exegesis. Some of these may be mentioned here. He explains the regulation (Ex. xii. 43 *et seq.*) that circumcision should precede participation in the Feast of Pesaḥ by the following parable: "A king gave a banquet, commanding that only those guests who wore his badge should be admitted. So God instituted a banquet in celebration of the deliverance from Egyptian bondage, commanding that only those should partake of it who bore on their bodies the seal of Abraham" (Ex. R. xix. 6). The following is a parable on the relation between God and Israel: "A king took to wife a matron who brought two precious stones as her marriage portion; and he gave her in addition two other gems. When the woman lost the stones she had brought, he took away those which he had given to her; but when she found her own again, the king gave back those of his gift, and had all the gems made into a crown for her. Similarly Israel brought the precious stones 'justice' and 'right,' which it had received from Abraham [Gen. xviii. 19 (A. V. "justice and judgment")], into the covenant which it made with God. God gave in addition two other precious stones, 'mercy' [Deut. vii. 12] and 'compassion' [Deut. xiii. 18]. When Israel lost justice and right [Amos vi. 12] God took away mercy and compassion [Yer. xvi. 5]. When Israel again produces what it has lost [Isa. i. 27] God will also restore what He has taken away [Isa. liv. 10], the four precious stones together becoming a crown for Israel" (comp. Hos. ii. 21; Deut. R. iii. 1).

Other Scriptural explanations by Simeon are not expressed in parables. For instance, he applies Prov. xviii. 7, "A fool's mouth is his destruction," to the words of the builders of the Tower of Babel (Gen. xi. 4; Gen. R. xxxviii. 11). The ladder which Jacob beheld in his vision (Gen. xxviii. 12), and which stood on earth and reached to heaven, indicated to him those of his descendants who would be engulfed in the earth, namely, Korah and his followers (Num. xvi. 32), and also Moses, who was to ascend to heaven (Ex. xxiv. 1; Tan., Wayyeẓe, ed. Buber, p. 75a). The following sentences by Simeon may be mentioned here: "Since the fist of hypocrisy has become all-powerful, judgment has become perverted; the good deeds of the individual are destroyed; and no man may say to another, 'My merits are greater than thine'" (Soṭah 41b). "All the future bliss, the blessings, and the comfortings which the Prophets have beheld, apply to the penitent, while the sentence [Isa. lxiv. 3, Hebr.] 'neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him' applies to the person who has never tasted sin" (Eccl. R. i. 8). His sentence in praise of peace was included in the Mishnah ('Uḳẓin iii. 12): "God has found no better vessel than peace to hold the blessing to be given to Israel, as it is written (Ps. xxix. 11): 'The Lord giveth strength unto his people; the Lord will bless his people with peace.'"

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 364-365, Warsaw, 1882; Frankel, *Mebo*, p. 128b, Breslau, 1870; Bacher, *Ag. Tan.* ii. 530-536.

W. B. J. Z. L.

SIMEON HE-ḤASID (= "the Pious"): Tanna; period of activity unknown. He is not mentioned in the Mishnah; and only one haggadic sentence of his has been preserved, in a baraita. It refers to Job xxii., and states that the 974 generations which should have been added to the 26 which were created before the revelation of the Law on Mount Sinai were distributed among the generations created subsequently, and that they constitute the insolent who are found in every age (Ḥag. 13b, 14a).

W. B. J. Z. L.

SIMEON B. ISAAC B. ABUN (called also **Simeon the Great**): Prominent expounder of the Law and one of the most important liturgical writers of the tenth and eleventh centuries. He was a native of Mayence and a contemporary of R. Gershom Me'or ha-Golah. He received a written communication from Meshullam b. Kalonymus (Zunz, "Literaturgesch." p. 111). Among his pupils were Eleazar b. Isaac, who was a relative of his, and Yaḳar, the father of R. Jacob b. Yaḳar. He is to be distinguished from R. Simeon, Rashi's maternal uncle, since the latter appears to have been a pupil of R. Gershom (comp. Rashi's commentary on Shab. 85b and on 'Er. 42b). R. Simeon the Great had the reputation of being a miracle-worker; and it is said of him in the Vitry Maḥzor (ed. Horowitz, p. 364, Berlin, 1889) and in the "Shibbole ha-Leḳeṭ" (ed. Buber, p. 26) that he possessed great skill as such. An old tradition relates that in his house he had hanging on the wall three wonderful mirrors, in which he could see the past and the future; also that after his death a spring bubbled up at the head of his grave (Jellinek, "B. H." v. 148). He had a son, Elhanan, who, tradition relates, was torn when a child from his parents, was brought up a Christian, and later became pope under the name ANDREAS.

Simeon was a man of influence and used his power for the benefit of his coreligionists. It was said that he spent his life in behalf of the Jews, and that he succeeded in preventing malicious persecutions from coming upon them and in abolishing laws unfavorable to them; also that his learning was a light to the Jews of the Diaspora (Zunz, *l.c.*). Of his activity as an expounder of the Law but little is known. On the other hand, most of his liturgical poems have been preserved and are widely known.

His works consist of festal compositions and of penitential prayers and Sabbath-day pieces. The first include poems for the New-Year, for Passover, and for the Feast of Weeks, and were recited throughout France and Germany. His penitential prayers were known as far as Poland and Italy. His liturgical pieces for the Sabbath were also widely circulated, among them the table hymn "Baruk Adonai Yom Yom." A few liturgical pieces have been wrongly ascribed to him (Zunz; *l.c.* p. 115).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. *Simeon the Great* and *Simeon b. Isaac* (erroneously given as two different persons); Grätz, *Gesch.* v. 337-339, 472-474; Zunz, *Literaturgesch.* pp. 111-115.

J. Z. L.
W. B.

SIMEON B. JAKIM: Palestinian amora of the third generation; pupil of R. Johanan, to whom he often addressed scholarly questions (Yer. 'Orlah i. 60d; Yer. B. B. 16b), and contemporary of R. Eliezer. He was a prominent teacher and was considered an important authority (Yer. Sanh. 21d). Together with R. Eliezer he is mentioned in the Babylonian Talmud also, although under the name Simeon b. Eliakim (Ket. 50b).

BIBLIOGRAPHY: Frankel, *Mebo ha-Yerushalmi*, p. 129a.

J. Z. L.
W. B.

SIMEON B. JEHOZADAK: Palestinian amora of the first generation; probably the teacher of Johanan, who has transmitted several halakic sayings of his (R. H. 34b; Yoma 43b; 'Ab. Zarah 47a; Ned. 45a; Niddah 10b; Ta'an. 28b). Simeon lived to be very old, and when he died Yannai and Johanan followed his remains to the grave (Yer. Naz. 56a). Simeon b. Jehozadak was a haggadist also, and several of his haggadic sayings have been preserved, handed down almost without exception by Johanan. "A scholar who does not avenge insults, but who harbors resentment like Nahash, King of the Ammonites, is no true scholar" (Yoma 22b; comp. Bacher, "Ag. Pal. Amor." i. 121). "One against whose ancestry no reproach can be brought should not be given charge of a congregation, because it is well to be able to say to one entrusted with such a charge, if he becomes proud, 'Look behind thee, and see whence thou comest'" (Yoma *l.c.*). "Better that a letter of the Torah should be put aside than that God's name should be publicly profaned" (Yeb. 79a). A few examples of Simeon's method of halakic exegesis occur in Sukkah (27a) and Baba Meẓi'a (22b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 119-123; Heilprin, *Seder ha-Dorot*, ii. 373-374.

J. Z. L.
W. B.

SIMEON B. JOSE B. LEḲONYA: Tanna of the fourth generation; contemporary of R. Judah ha-Nasi I. He was the brother-in-law of Eleazar b. Simeon, whose son he educated and instructed in the Torah (B. M. 85a). Only a few of his halakic sentences have been preserved (Bek. 38b; Yer. Pes. 33b). He gave as a reason for the thirty-nine kinds of work forbidden on the Sabbath that the word "melakah" (work) occurs thirty-nine times in the Torah (Shab. 49b); but this enumeration is inexact, since the word occurs oftener—indeed, Simeon seems to have disregarded purposely some passages in making his list. Among his haggadic sentences the following is especially interesting, as indicating the indestructibility of Judaism: "In this world Israel is compared to the rock [Num. xxiii. 9; Isa. li. 1] and to the stones [Gen. xlix. 24; Ps. cxviii. 22], while the nations of the earth are compared to the potsherds [Isa. xxx. 14]. The proverb says: 'If the stone fall upon the pot, wo to the pot; and if the pot falls upon the stone, wo to the pot.' Thus, whoever seeks to trouble Israel will not be allowed to go unpunished" (Esth. R. vii. on iii. 6).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 372-373, Warsaw, 1882; Bacher, *Ag. Tan.* ii. 488-489.

J. Z. L.
W. B.

SIMEON BEN JOSEPH OF LUNEL: Talmudist of the thirteenth and fourteenth centuries. His Provençal name was **En Duran.** He was a native of Perpignan, and lived successively at Montpellier, at Lunel, and, after the banishment of the Jews in 1306, at Aix. He is known chiefly for the active part he took in the Abba Mari controversy as a partizan of Abba.

Excepting three letters (Neubauer, "Cat. Bodl. Hebr. MSS." No. 280), no writing of Simeon's is known. The first of these letters, entitled "Ḥoshen ha-Mishpaṭ," was addressed to Me'iri of Perpignan, who was invited by Abba Mari to sign the excommunication launched against the students of philosophy, but declined to do so. Abba Mari, dissatisfied, commissioned his lieutenant Simeon to answer him and expound the grievances of the orthodox against the students of philosophy. This letter was published by D. Kaufmann, with a German translation, in "Zunz Jubelschrift" (Berlin, 1884). The second letter is addressed to Solomon ben Adret, asking him to declare that the excommunication against the students of philosophy does not apply to the "Moreh Nebukim," as his adversaries asserted. The third letter is addressed to one of his relatives at Perpignan. It was written after the banishment of the Jews of France, and Simeon bewails in it the fate of the Jewish communities of Lunel, Béziers, and Narbonne.

Bibliography: *Minhat Ḳena'ot*, Nos. 23, 90; Renan, *Les Rabbins Français*, pp. 695 *et seq.*; Gross, *Gallia Judaica*, p. 288.

W. B. I. Br.

SIMEON B. JUDAH: Tanna of the fourth generation; a native of Kefar 'Ikos (comp. on this name H. Hildesheimer, "Beiträge zur Geographie Palästinas," pp. 12, 81, Berlin, 1886). He is mentioned almost exclusively as a transmitter of the sentences of Simeon b. Yoḥai. Two of his own exegetic sentences also have been handed down. To Ex. xiv. 15, "Wherefore criest thou unto me?" he says that the cry of the Israelites for aid had preceded that of Moses (Mek., Beshallaḥ, iii. [ed. Weiss, p. 35b]). In Deut. xxxii. 6 ויכננך is to be derived from כן (= "foundation," "basis," or "means"): "He placed thee upon thy foundation" (Sifre, Deut. 309 [ed. Friedmann, p. 134a]). In another sentence of his that has been preserved mention is made of a certain place in Galilee in which were said to be leprous stones, *i.e.*, stones from a house infected with leprosy (Tosef., Neg. vi. 1).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 371, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, p. 199; Brüll, *Einleitung in die Mischna*, xi. 232 *et seq.*; Bacher, *Ag. Tan.* ii. 392.

W. B. J. Z. L.

SIMEON B. JUDAH LÖB PEISER. See Peiser.

SIMEON BEN JUDAH HA-NASI I.: One of the teachers during the transition period between the Tannaim and the Amoraim. He was the younger son of Judah, and although far more learned than his brother Gamaliel, his father had intended that he should become ḥakam only, while Gamaliel was to be Judah's successor as "nasi" (Ket. 103b). Simeon was particularly friendly with R. Ḥiyya, with whom he once undertook a journey (Gen. R. lxxix. 8), and with Bar Ḳappara, who was one of his fellow students (M. Ḳ. 16a; Ber. 13b). He surpassed both of these in halakic as well as in haggadic exegesis. R. Ḥiyya learned from him the exposition of a part of the Psalms; Bar Ḳappara, a part of the halakic midrash to Leviticus. It therefore annoyed Simeon that both refused to do him honor (Ḳid. 33a). His father called him "the light of Israel" ('Ar. 10a; Men. 88b), and he was very kind-hearted (B. B. 8a) and candid (*ib.* 164b). He did not approve his grandfather's and his father's habit of citing the sayings of R. Meïr without mentioning the latter's name.

Simeon introduced many emendations into the text of the Mishnah, according to readings which he had heard from his father, as, for example, B. M. iii. 1, and 'Ab. Zarah iv. 1, where, in the Mishnah to the Palestinian Talmud, his readings have been preserved (comp. B. M. 44a; 'Ab. Zarah 52b). One of Simeon's sayings, also, has been preserved in the Mishnah (Mak. iii. 15); in it he contends that if man is rewarded for abstaining from the drinking of blood, for which he has no natural craving, his reward ought to be much greater for abstaining from robbery and fornication, to which he has an inborn inclination.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 372, Warsaw, 1882.

W. B. J. Z. L.

SIMEON THE JUST (שמעון הצדיק): High priest. He is identical either with Simeon I. (310-291 or 300-270 B.C.), son of Onias I., and grandson of Jaddua, or with Simeon II. (219-199 B.C.), son of Onias II. Many statements concerning him are variously ascribed by scholars to four different persons who bore the same surname; *e.g.*, to Simeon I. by Fränkel and Grätz; to Simeon II. by Krochmal and Brüll; to Simon Maccabeus by Löw; and to Simeon the son of Gamaliel by Weiss.

Confusion as to Identity.

About no other high priest does such a mixture of fact and fiction center, the Talmud, Josephus, and the Second Book of Maccabees all containing accounts of him. He was termed "the Just" either because of the piety of his life and his benevolence toward his compatriots (Josephus, "Ant." xii. 2, § 5), or because he took thought for his people (Ecclus. [Sirach] l. 4). He was deeply interested both in the spiritual and in the material development of the nation. Thus, according to Ecclus. (Sirach) l. 1-14, he rebuilt the walls of Jerusalem, which had been torn down by Ptolemy Soter, and repaired the damage done to the Temple, raising the foundation-walls of its court and enlarging the cistern therein so that it was like a pool (that these statements can apply only to Simeon I. is shown by Grätz, and they agree, moreover, with the Talmudic accounts of Simeon's undertakings).

When Alexander the Great marched through Palestine in the year 333, Simeon the Just, according to the legend, dressed in his eight priestly robes went to Kefar Saba (Antipatris) to meet him (Yoma 69a), although Josephus (*l.c.* xi. 8, § 4) states that Alexander himself came to Jerusalem (but see Jew. Encyc. i. 341b, vii. 51b). The legend further declares that as soon as the Macedonian saw the high priest, he descended from his chariot and bowed respectfully before him. When Alexander's courtiers criticized his act, he replied that it had been intentional, since he had had a vision in which he had seen the high priest, who had predicted his victory. Alexander demanded that a statue of himself be placed in the Temple; but the high priest explained to him that this was impossible, promising him instead that all the sons born of priests in that year should be named Alexander and that the Seleucidan era should be introduced (Lev. R. xiii., end; Pesiḳ. R., section "Parah"). This story appears to be identical with III Macc. ii., where Seleucus (Kasgalgas) is mentioned (Soṭah 33a; Yer. Soṭah ix. 3; Cant. R. 38c; Tosef., Soṭah, xiii.). During the administration of Simeon the Just the Red Heifer is said to have been burned twice, and he therefore built two wooden bridges from the Temple mount to the Mount of Olives (Parah iii. 6; Yer. Sheḳ. iv. 2).

Simeon occupied a position intermediate between the Hasmoneans and the Hellenists, while, as he himself boasted, he was an opponent of the Nazarites and ate of the sacrifice offered by one of that sect

His Position.

only on a single occasion. Once a youth with flowing hair came to him and wished to have his head shorn. When asked his motive, the youth replied that he had seen his own face reflected in a spring and it had pleased him so that he feared lest his beauty might become an idol to him. He therefore wished to offer up his hair to God, and Simeon then partook of the sin-offering which he brought (Naz. 4b; Ned. 9b; Yer. Ned. 36d; Tosef., Naz. iv.; Yer. Naz. i. 7).

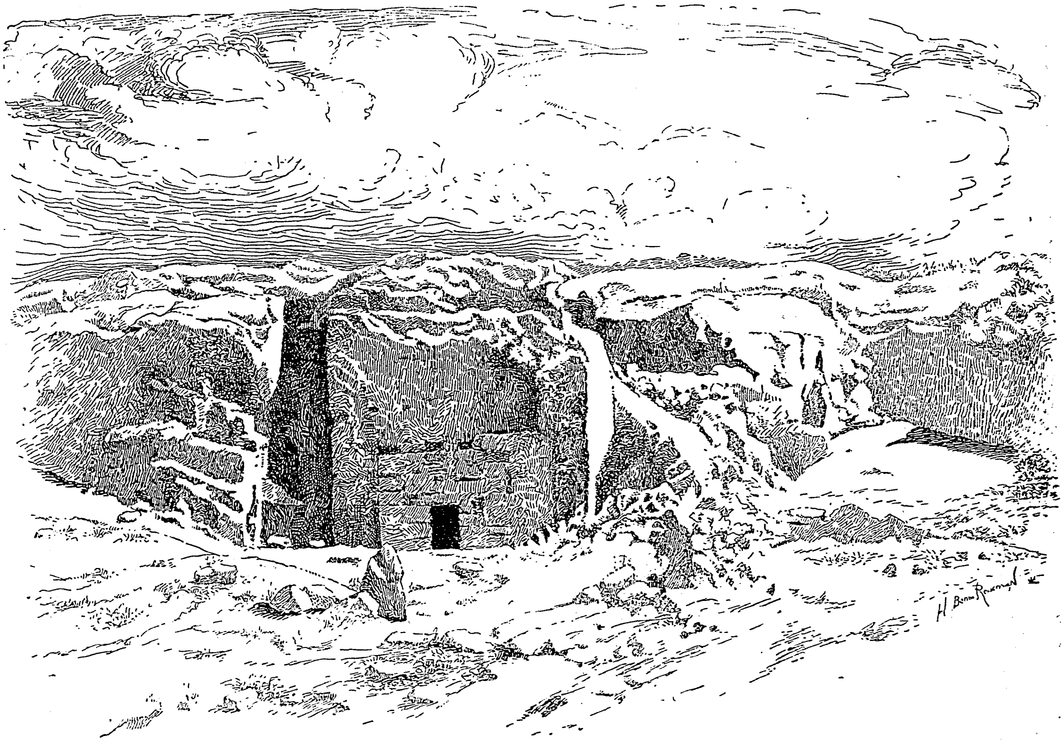

Traditional Tomb of Simeon the Just.
(From Clermont-Ganneau, "Archeological Researches in Palestine.")

Length of Tenure.

During Simeon's administration seven miracles are said to have taken place. A blessing rested (1) on the offering of the first-fruits, (2) on the two sacrificial loaves, and (3) on the loaves of showbread, in that, although each priest received a portion no larger than an olive, he ate and was satiated without even consuming the whole of it; (4) the lot cast for God (see Lev. xvi. 8) always came into the right hand; (5) the red thread around the neck of the ram invariably became white on the Day of Atonement; (6) the light in the Temple never failed; and (7) the fire on the altar required but little wood to keep it burning (Yoma 39b; Men. 109b; Yer. Yoma vi. 3). Simeon is said to have held office for forty years (Yoma 9a; Yer. Yoma i. 1, v. 2; Lev. R. xxi.). On a certain Day of Atonement he came from the Holy of Holies in a melancholy mood, and when asked the reason, he replied that on every Day of Atonement a figure clothed in white had ushered him into the Holy of Holies and then had escorted him out. This time, however, the apparition had been clothed in black and had conducted him in, but had not led him out—a sign that that year was to be his last. He is said to have died seven days later (Yoma 39b; Tosef., Soṭah, xv.; Yer. Yoma v. 1).

Simeon the Just is called one of the last members of the Great Synagogue, but it is no longer possible to determine which of the four who bore this name was really the last.

Elegy by Ben Sira.

The personality of Simeon the Just, whose chief maxim was "The world exists through three things: the Law, worship, and beneficence" (Ab. i. 2), and the high esteem in which he was held, are shown by a poem in Ecclus. (Sirach) l., which compares him, at the moment of his exit from the Holy of Holies, to the sun, moon, and stars, and to the most magnificent plants. This poem appeared with certain changes in the ritual of the evening service for the Day of Atonement, where it begins with the words אמת מה נהדר; a translation of it is given in Grätz, "Gesch." ii. 239, and in Hamburger, "R. B. T." ii. 111. After Simeon's death men ceased to utter the Tetragrammaton aloud (Yoma 30b; Tosef. Soṭah, xiii.).

Bibliography: Zunz, *G. V.* 1st ed., p. 36; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 83a; Dei Rossi, *Me'or 'Enayim*, iii., ch. xxii., p. 90; Krochmal, *Moreh Nebuke ha-Zeman*, p. 109, Lemberg, 1851; *Orient*, *Lit.* 1845, pp. 33 *et seq.*; *Ben Chananja*, i. 253; Herzfeld,

Gesch. des Volkes Jisrael, i. 189, 194, 196, 200, 201, 374-378, 408; ii. 147, 148, 245, 557; Ewald, *Gesch.* iii., part ii., note 310; *He-Haluẓ*, viii. 2; Frankel, in *Monatsschrift*, i. 208 *et seq.*, 410 *et seq.*; idem, *Hodegetica in Mischnam*, pp. 29, 30, Leipsic, 1859; Geiger, *Urschrift*, p. 476; Weiss, *Zur Gesch. der Jüdischen Tradition*, i. 82-87, Vienna, 1871; Derenbourg, *Histoire de la Palestine*, pp. 46-47; Löw, *Gesammelte Schriften*, 1889, i. 399-449; Hamburger, *R.B.T.* pp. 1115-1119; Heilprin, *Seder ha-Dorot*, pp. 137a-138b, Warsaw, 1889; Brüll, *Mebo ha-Mishnah*, pp. 11-14, Frankfort-on-the-Main, 1876; Grätz, *Gesch.* ii. 221, 235, *et passim*; *Monatsschrift*, 1857, pp. 45-56; Schürer, *Gesch.* i. 182; ii. 352, 355 *et seq.*; iii. 159.

W. B. S. O.

SIMEON ḲAHIRA. See Ḳayyara, Simeon.

SIMEON BAR ḲAPPARA. See Bar Ḳappara.

SIMEON ḲARA. See Ḳara.

SIMEON OF ḲIṬRON: Tanna of whom only one haggadic saying has been preserved. This is to the effect that it was on account of the bones of Joseph, which the Israelites brought with them out of Egypt, that the sea opened before them (Mek., Beshallaḥ, 3 [ed. Weiss, p. 35b]).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 378; Bacher, *Ag. Tan.* ii. 560.

W. B. J. Z. L.

SIMEON B. LAḲISH (called also **Resh Laḳish**): One of the two most prominent Palestinian amoraim of the second generation (the other being his brother-in-law and halakic opponent R. Johanan); born *c.* 200; died *c.* 275. Nothing is known of his ancestry except his father's name. According to Grätz ("Gesch." v. 240), his birthplace was Bostra, east of the Jordan; yet even from early youth he appears to have lived in Sepphoris, where he studied with R. Johanan. Like the latter, he ascribed his knowledge of the Torah to his good fortune in having been privileged to see the patriarch Judah ha-Nasi (Yer. Ber. 63a). According to Halevy ("Dorot ha-Rishonim"), he was a pupil of R. Judah Nesiah (grandson of Rabbi), in whose name he transmits many sayings. Bacher supposes that he was a pupil of Bar Ḳappara, since he often hands down sayings in his name ("Ag. Pal. Amor." i. 340). He appears also to have attended the seminary of R. Hoshaiah, whom he cites (Ḳid. 80a; Me'i. 7b; Bek. 13a), questions (Yeb. 57a), and calls the "father of the Mishnah" (Yer. B. Ḳ. 4c).

His Teachers.

Many stories are told of Simeon's gigantic strength and of his corpulence. He was accustomed to lie on the hard ground, saying, "My fat is my cushion" (Giṭ. 47a). Under the stress of unfavorable circumstances he gave up the study of the Torah and sought to support himself by a worldly calling. He sold himself to the managers of a circus ("ludii," "ludiarii"), where he could make use of his great bodily strength, but where also he was compelled to risk his life continually in combats with wild beasts (*ib.*). From this low estate he was brought back to his studies by R. Johanan. It is said that the latter saw him bathing in the Jordan, and was so overcome by his beauty that at one bound he was beside him in the water. "Thy strength would be more appropriate for studying the Law," said R. Johanan; "And thy beauty for women," answered Resh Laḳish. Thereupon R. Johanan said, "If thou wilt turn again to thy studies I will give thee to wife my sister, who is still more beautiful." Resh Laḳish agreed, and R. Johanan led him back to a life of study (B. M. 84a). R. Johanan might be called a teacher of R. Simeon b. Laḳish (Ḥul. 139a; Ber. 31a); but the latter, through his extraordinary talent and his exhaustless diligence, soon attained so complete a knowledge of the Law that he stood on an equal footing with R. Johanan. They are designated as "the two great authorities" (Yer. Ber. 12c). While R. Johanan was still in Sepphoris, teaching at the same time as Ḥanina, Simeon b. Laḳish stood on an equality with him and enjoyed equal rights as a member of the school and council (Yer. Sanh. 18c; Yer. Niddah ii. 50b).

Relations with R. Johanan.

When R. Johanan went to Tiberias and founded an academy there, Simeon accompanied him and took the second position in the school (comp. B. Ḳ. 117a). He exceeded even R. Johanan in acuteness, and the latter himself admitted that his right hand was missing when R. Simeon was not present (Yer. Sanh. ii. 19d, 20a). "When he discussed halakic questions it was as if he were uprooting mountains and rubbing them together," says 'Ula of him (Sanh. 24a). R. Johanan was often compelled by Simeon's logic to surrender his own opinion and accept that of Simeon (Yer. Yoma 38a), and even to act in accordance with the latter's views (Yer. 'Er. 18c). Yet it is said in praise of R. Simeon that all his objections to R. Johanan's conclusions were founded on the Mishnah, and that with him it was not a question of showing himself to be in the right, but of securing a clear and well-established decision, and that when he could find no support for his opinion he was not ashamed to abandon it (Yer. Giṭ. iii. 44d). He had a strong love of truth and an unusually courageous way of saying what he thought. He even declared to the patriarch Judah Nesiah that fear of the latter would never induce him to keep back God's word or any opinion derived from it (Yer. Sanh. 20a); and once he ventured to convey a veiled rebuke to the patriarch for avarice (Gen. R. lxxviii. 16). Neither did he hesitate to revoke decisions of his colleagues, including R. Johanan, even when action had already been taken in accordance with those decisions (Yer. Ket. 32d, 37a; B. B. 16b; Ket. 54b, 84b). On one occasion, when R. Johanan presented a halakic demonstration before R. Yannai, and the latter praised him for it, Simeon boldly declared, "In spite of R. Yannai's great praise, R. Johanan's opinion is not correct" (Yer. Soṭah ii. 18b). He would defend his views fearlessly before the whole faculty (Ḳid. 44a), and sometimes he ventured to give a decision that conflicted with the Mishnah (Yer. Ter. vii. 44c; Yer. Ḥag. iii. 79c). Nevertheless, his opinions, when they differed from those of R. Johanan, were not recognized as valid, except in three cases mentioned in the Babylonian Talmud (Yeb. 36a).

His Independence of Judgment.

No one equaled Simeon ben Laḳish in diligence and eagerness to learn. It was his custom regularly to repeat a section from the Mishnah forty times (Ta'an. 8a); he boasted that even R. Ḥiyya, who was renowned for his diligence, was no more diligent than he (Yer. Ket. xii. 3). In order to urge his pupils to continual industry, he often quoted a proverb which he ascribed to the Torah: "If thou leavest me one day, I shall leave thee for two" (Yer. Ber. ix. 14d). His conscientiousness and delicately balanced sense of honor are also celebrated. He avoided association with people of whose probity he was not fully convinced; hence the testimony of any one allowed to associate with Simeon b. Laḳish was accredited even in the absence of witnesses (Yoma 9a). Simeon ben Laḳish was faithful to his friends, and was ever ready to render them active assistance. This is shown by the way in which, at the risk of his own life, he rescued R. Assi, who had been imprisoned and was regarded as practically dead by his colleagues (Yer. Ter. 46b). Once his vigorous interference saved R. Johanan's property from injury (*ib.*).

His Haggadot.

Examples of His Exegesis.

The independence which Simeon ben Laḳish manifested in the discussion of halakic questions was equally pronounced in his treatment of haggadic matters. In haggadah, also, he held a prominent position, and advanced many original and independent views which struck his contemporaries with amazement and which did not win respect until later. His haggadot include exegetical and homiletical interpretations of the Scriptures; observations concerning Biblical characters and stories; sayings concerning the Commandments, prayer, the study of the Law, God, the angels, Creation, Israel, and Rome, Messianic and eschatological subjects, as well as other dicta and proverbs. Some of his haggadic sentences are as follows: "Should the sons of Israel find rest with the people among whom they are scattered, they would lose their desire to return to Palestine, the land of their fathers" (Lam. R. i. 3). "Israel is dear to God, and He takes no pleasure in any one that utters calumnies against Israel" (Cant. R. i. 6). "The proselyte, however, is dearer to God than was Israel when it was gathered together at Sinai, because Israel would not have received the Law of God without the miracles of its revelation, whereas the proselyte, without seeing a single miracle, has consecrated himself to God and accepted the kingdom of heaven" (Tan., Lek Leka, ed. Buber, p. 32a). "The world exists only by virtue of the breath which comes from the mouths of school-children. The instruction of the young should not be interrupted, even by the building of a sanctuary" (Shab. 119b). "The words of the Torah can be remembered only by one who sacrifices himself for the sake of studying them" (Ber. 63b; Shab. 83b). "Israel took the names of the angels from the Babylonians during the period of the Exile, because Isaiah [vi. 6] speaks only of 'one of the seraphim,' without calling him by name; whereas Daniel names the angels Michael and Gabriel" (Yer. R. H. 56d). "Job never actually existed; he is only the imaginary hero of the poem, the invention of the poet" (Yer. Soṭah 20d).

Simeon ben Laḳish's haggadah is especially rich in maxims and proverbs: "No man commits a sin," says Simeon, "unless struck by momentary insanity" (Soṭah 3a). "Adorn [*i.e.*, instruct] thyself first; afterward adorn others" (B. M. 107b). "Greater is he that lends than he that gives alms; but he that aids by taking part in a business undertaking is greater than either" (Shab. 63a). "Do not live in the neighborhood of an ignorant man who is pious" (*ib.*). "Who commits the sin of adultery only with the eyes is an adulterer" (Lev. R. xxiii. 12; comp. a similar statement in Matt. v. 28).

In his haggadot Simeon frequently makes use of similes, some of which recall the days when he won a livelihood in the circus. In general, he spoke unreservedly of that time; yet an allusion to his earlier calling made by his colleague and brother-in-law R. Johanan wounded him so deeply that he became ill and died. This happened as follows: On one occasion there was a dispute as to the time when the different kinds of knives and weapons might be considered to have been first perfected. The opinion of Simeon ben Laḳish differed from that of R. Johanan, whereupon the latter remarked, "A robber knows his own tools" (B. M. 84a). R. Johanan alluded to Simeon's life as a gladiator, in which a knowledge of sharp weapons was a matter of course. This speech of R. Johanan's not only caused the illness and death of Simeon b. Laḳish, but it had also a disastrous influence on his reputation. The saying, which was certainly used figuratively, was taken literally by many later scholars, and the opinion became current that Simeon had been a robber, or even a robber chief, in his younger days, an opinion which found expression in Pirḳe Rabbi Eli'ezer (xliii.). Yet nowhere is there the slightest authority for such a statement (comp. Weiss, "Dor," iii. 84, and Bacher, *l.c.* i. 344, note 5). R. Johanan was in despair at the death of Simeon, and it is said that he kept calling, "Where is Bar Leḳisha, where is Bar Leḳisha?" He soon followed Simeon to the grave (B. M. 84a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 340-418; Frankel, *Mebo*, pp. 129b-130a; Grätz, *Gesch.* 3d ed., iv. 240-242; Halevy, *Dorot ha-Rishonim*, ii. 159a-164a; Heilprin, *Seder ha-Dorot*, ii. 374-376, Warsaw, 1882; Weiss, *Dor*, iii. 80-85.

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SIMEON B. MENASYA: Tanna of the fourth generation, and contemporary of R. Judah ha-Nasi I., with whom he engaged in a halakic discussion (Beẓah 21a). He and Jose b. Meshullam formed a society called "Ḳehala Ḳaddisha" (the Holy Community), because its members devoted one-third of the day to the study of the Torah, one-third to prayer, and the remaining third to work (Yer. Ma'as. Sheni 53d; Eccl. R. ix. 9). Simeon b. Menasya is not mentioned in the Mishnah, his sentence in Ḥag. ii. 7 being a later addition; but some halakic sentences by him have been preserved elsewhere (Tosef., Kelim, B. B. iv. 10; Zeb. 94a, 97).

A larger number of his haggadic sentences have come down, including the following: Referring to Ps. xliv. 23, he says, "It is not possible for one to be killed every day; but God reckons the life of the pious as though they died a martyr's death daily" (Sifre, Deut. 32 [ed. Friedmann, p. 73a]). Prov. xvii. 14, he says, contains a rule for a judge desirous of effecting a compromise between two contending parties. Before the judge has heard the statements of both parties, or before he has made up his mind as to the nature of his decision, he may set aside the

Law and call upon the parties to settle the matter amicably. Afterward, however, he may not do so, but must decide according to the Law (Sanh. 6b). "Canticles was inspired by the Holy Ghost, while Ecclesiastes expresses merely the wisdom of Solomon" (Tosef., Yad. ii. 14). Especially noteworthy is Simeon's interpretation of Ex. xxxi. 14, "Ye shall keep the Sabbath therefore; for it is holy unto you." "The words 'unto you,'" he says, "imply that the Sabbath is given to you, and that you are not given to the Sabbath" (Mek., Ki Tissa [ed. Weiss, p. 109b]; comp. Mark ii. 27, where Jesus says, "The Sabbath was made for man, and not man for the Sabbath").

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 271-272; Frankel, *Hodegetica in Mischnam*, p. 202; Brüll, *Einleitung in die Mischna*, i. 239-240; Bacher, *Ag. Tan.* ii. 489-494.

W. B. J. Z. L.

SIMEON OF MIZPAH: Tanna of the first generation; contemporary of R. Gamaliel I., together with whom he went to the bet din in the hall of hewn stone in order to learn a decision regarding the corner of the field ("pe'ah"; Pe'ah ii. 6). He is said to have made a collection of halakot referring to the services in the Temple on the Day of Atonement ("Seder Yoma"; Yoma 14b).

W. B. J. Z. L.

SIMEON BEN NANOS: Tanna of the second generation; contemporary of R. Ishmael and R. Akiba, with whom he often engaged in halakic discussions. He is often mentioned merely by the name "Ben Nanos." He acquired a high reputation on account of his intimate knowledge of Jewish civil jurisprudence; and R. Ishmael said that whoever wished to occupy himself with the study of this branch of the Law ought to learn from Simeon b. Nanos (B. B. x. 8). Several of Simeon's sayings bearing on civil law have been preserved (B. B. vii. 3, x. 8; Sheb. vii. 5), as well as some of his opinions on other halakic subjects (Bik. iii. 9; Shab. xvi. 5; 'Er. x. 15; Giṭ. viii. 10; Men. iv. 3). Neither the names of his teachers nor those of his pupils are known.

Bibliography: Frankel, *Hodegetica in Mischnam*, p. 129; Brüll, *Einleitung in die Mischna*, i. 132-133; Weiss, *Dor*, ii. 123; Heilprin, *Seder ha-Dorot*, ii. 363.

W. B. J. Z. L.

SIMEON B. NETHANEEL: Tanna of the first generation; pupil of R. Johanan b. Zakkai (Ab. ii. 8), and son-in-law of R. Gamaliel I. (Tosef., 'Ab. Zarah, iii. 10). He belonged to a noble priestly family; and his teacher, R. Johanan b. Zakkai, praised him for his piety and his fear of sinning (Ab. *l.c.*). Simeon held that the most important habit to be acquired by man is that of carefully considering the consequences of each one of his deeds; while the worst practise, which a person should be careful to shun, is that of not paying one's debts (Ab. ii. 9). No halakot by Simeon have been preserved; but the following sentence, indicating his great piety, has been handed down: "Never neglect to recite the 'Shema'' and the daily prayer; and when thou prayest beg mercy of God and be careful to commit no deed of which thine own conscience may accuse thee" (Ab. ii. 13).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 361; Frankel, *Hodegetica in Mischnam*, pp. 90-91; Brüll, *Einleitung in die Mischna*, i. 87.

W. B. J. Z. L.

SIMEON HA-PAḲOLI (הפקולי): Tanna of the second generation; contemporary of R. Gamaliel II. at Jabneh. He arranged the eighteen benedictions of the daily prayer (Shemoneh 'Esreh) in the sequence in which they have been handed down (Ber. 28a). The name "Paḳoli" is said to have been derived from Simeon's occupation, which was that of a dealer in flax and wool (Rashi on Ber. 18a). Nothing further is known concerning him.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 361; Brüll, *Einleitung in die Mischna*, pp. 97-98.

W. B. J. Z. L.

SIMEON B. PAZZI: Palestinian amora of the third generation. In Palestine he was called merely "Simon," this being the Greek form of his Hebrew name "Shim'on," but in Babylon he was generally called by his full name, Shim'on b. Pazzi. According to the tosafot (B. B. 149a, *s.v.* רב מרי), "Pazzi" was his mother's name; but according to "Yuḥasin," *s.v.* פזי, and Frankel ("Mebo," 121a), it was a masculine proper name, and, therefore, designated Simeon's father. According to Bacher, "Pazzi" was a family name which several other Palestinian amoraim bore. The Pazzi family, which lived at Tiberias, the seat of the patriarch, was highly respected; and Simeon, so far as is known, was its most important member. Later he lived in the south (Yer. Beẓah 60c), and was the pupil of Joshua b. Levi; but he held friendly intercourse with the authorities of the school of Tiberias, *e.g.*, Eleazar b. Pedat, Abbahu, and Ammi. Simeon lived for a time at Babylon, also, in the house of the exilarch. Here Ze'era requested him not to allow the abuses committed by the exilarchate to pass unreprehended, even though his reproof should prove ineffective (Shab. 55a). In Babylon he delivered haggadic lectures, some sentences of which have been preserved in Babli (Pes. 56a; Soṭah 41b; 'Ab. Zarah 18a).

Simeon was considered a halakic authority also. Rabbah b. Naḥmani was informed by his brothers in Palestine of a halakic decision in which Isaac, Simeon, and Oshaya concurred, this Simeon being taken to be Simeon b. Pazzi (Ket. 111b). Certain instructions which Simeon gave to the computers of the calendar have been preserved. He enjoined them to observe that as a rule neither the feast of the blowing of the shofar (New-Year) nor that of the willow (the seventh day of the Feast of Tabernacles) should fall on the Sabbath, but when necessary that one or the other should be set upon that day, the former rather than the latter should be chosen (Yer. Suk. 54b).

His Haggadah.

Simeon occupies an important position among his contemporaries, chiefly in the field of the Haggadah, both independent and transmitted. He handed down an unusually large number of sentences by his teacher Joshua b. Levi, of whose haggadot he is the principal transmitter. But he handed down also halakic sentences by Joshua (Ḥul. 45a). He furthermore transmitted halakot of Johanan, Simeon b. Laḳish, Ḥanina, Jose b. Ḥanina, Samuel b. Naḥman, Simeon b. Abba, and Bar Ḳappara (comp. Bacher, "Ag. Tan." ii. 438, note 6). His own haggadot contain exegetic and homiletic interpretations and comments, including parables, sentences, and maxims on God, the world, prayer, the study of the Law, Israel, and Rome.

His Exegesis.

The following are examples of Simeon's haggadot: "When God was about to create the first man He consulted with His attendant angels, of whom some were for and some against the proposed creation: 'Mercy and truth are opposed to each other: benevolence and peace have taken up arms against each other' [Ps. lxxxv. 11, Hebr.]. Mercy said, 'Man shall be created; for he will perform works of mercy.' Truth said, 'He shall not be created; for he is full of deceit.' Benevolence said, 'He shall be created; for he will do good works.' Peace said, 'He shall not be created; for he is filled with dissension.' Then God took Truth and threw her to the ground [Dan. viii. 12]. But the angels said, 'Why, O Lord of the world, dost thou thus dishonor Truth? Cause her to spring out of the earth' " (Ps. lxxxv. 12; Gen. R. viii. 5). Simeon explains the word וייצר, employed in Gen. ii. 7 in narrating the creation of man, as if it were composed of the two words "wai" and "yeẓer" or "yoẓer." "It, therefore, implies," he says, "the complaint of man wavering between the sensual and the divine: 'Wo to me because of my impulses ["yeẓer"]; wo to me because of my Creator ["yoẓer"]' " (Ber. 61a; 'Er. 18a). The sentence "but Abraham stood yet before the Lord" (Gen. xviii. 22) is, according to Simeon, an emendation of the scribes, the original having read, "The Eternal stood yet before Abraham" (Gen. R. xlix. 12). The prophecies of Beeri, Hosea's father, consisted of two verses only; and since these were not sufficient to form a separate book, they were included in the Book of Isaiah, being the verses Isa. viii. 19-20 (Lev. R. vi. 6). "When the patriarch Jacob was about to reveal the Messianic time to his children [Gen. xlix. 1], the presence of God departed from him, whereupon he said: 'Has an unworthy child sprung from me, as Ishmael sprang from my grandfather Abraham, and as Esau from my father Jacob?' In answer his sons exclaimed, '"Hear, O Israel: the Lord our God is one Lord" [Deut. vi. 5]; as only one God is in thy heart, so only one God is in ours.' Jacob then said, 'Praised be the name of the glory of His kingdom for ever and ever' " (Pes. 56a, according to the reading in Rabbinowitz, "Variæ Lectiones," *ad loc.*). "Phinehas is called in Judges ii. 1 the angel of the Lord because his face shone like a torch when the Holy Ghost was resting upon him" (Lev. R. i. 1). "The Dardanoi [Romans] are designated by the term 'Dodanim' [Gen. x. 4] or 'Rodanim' [I Chron. i. 7, Hebr.]. The first of these terms connotes the people as the cousins of Israel; the second, as its oppressors" (Gen. R. xxxvii. 1). "Wherever a story in Scripture begins with the words 'After the death of . . . it came to pass,' it refers to a retrogression, to a discontinuance of something that the deceased had brought about: *e.g.*, after Moses' death [Josh. i. 1] the manifestations of mercy [the well, the manna, and the protecting clouds] ceased; after the death of Joshua [Judges i. 1] Israel was again attacked by the remnant of the native population; and after Saul's death [II Sam. i. 1] the Philistines again entered the country" (Gen. R. lxii. 7).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 377; Bacher, *Ag. Pal. Amor.* ii. 437-474.

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SIMEON THE PIOUS. See SIMEON HE-ḤASID.

SIMEON BEN SAMUEL: Philosopher and cabalist of the fourteenth and fifteenth centuries; of French or German birth. He was the author of a work entitled "Adam Sikli," or "Hadrat Ḳodesh" (Freiburg ? 1560), a philosophical and theological treatise on the Decalogue, the thirteen attributes of God ("shelosh 'esreh middot"), and the thirteen articles of faith, with a commentary entitled "Gillayon." It is followed by a cabalistic meditation in the form of a prayer ("teḥinnah"). This work was written in 1400. One of his reasons for calling it "Hadrat Ḳodesh" is that the numerical value of the letters of its title, added to 7, the number of letters in the title, is equivalent to the numerical value of שמעון בן שמואל ז"ל יסדו. Extracts of the work were given by Hottinger in his "Grammatica Quatuor Linguarum" (Heidelberg, 1658), and by Wolf in his "Dissertatio de Libro מכתם לדוד" (Gera, 1716); in the latter they are accompanied by a Latin translation.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 336; Steinschneider, *Cat. Bodl.* col. 2629; Wunderbar, in *Orient, Lit.* viii. 195.

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SIMEON BEN SAMUEL OF JOINVILLE: French tosafist and Biblical commentator of the thirteenth century. He is once referred to, erroneously, as Samson b. Samuel ("Sefer ha-Mordekai," B. B. ix., No. 639) and once as Shemaiah ("Haggahot Maimuniyyot" to Ishshut xxiv.). Simeon was a pupil of Isaac b. Samuel ha-Zaḳen (Meïr of Rothenburg, Responsa, No. 76) and the teacher of Eliezer b. Joel ha-Levi ("Sefer ha-Mordekai," Ḳid. iii., No. 530). As a tosafist he is generally quoted as Simeon of Joinville, or Simeon b. Samuel, but is sometimes referred to merely as Simeon (Tos. 'Er. 28b *et passim*). As a Biblical commentator he is quoted by Isaac b. Judah in his "Pa'neaḥ Raza" (section "Maṭṭot").

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 255; Kohn, *Mardochai b. Hillel*, p. 155.

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SIMEON BEN HA-SEGAN (called also simply **Ha-Segan**): Tanna of the second generation. Some halakic sayings of his have been preserved in the Mishnah, all of which have been transmitted by Simeon ben Gamaliel (Sheḳ. viii. 5; Ket. ii. 8; Men. xi. 9). He is perhaps identical with Simeon ben Kahana, in whose name Simeon ben Gamaliel also transmits halakic sayings (Tosef., Parah, xi. 6).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 362; Frankel, *Hodegetica in Mischnam*, p. 100; Brüll, *Einleitung in die Mischna*, i. 95-96; Bacher, *Ag. Tan.* ii. 324, note 4.

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SIMEON BEN SHEṬAḤ: Teacher of the Law and president of the Sanhedrin during the reigns of Alexander Jannæus and his successor, Queen Alexandra (Salome). Simeon was a brother of the queen (Ber. 48a), and on this account was closely connected with the court, enjoying the favor of Alexander.

Vicissitudes Under Alexander Jannæus.

During the reign of this ruler the Sanhedrin consisted almost entirely of Sadducees, Simeon being the only Pharisee; nevertheless he succeeded in ousting the Sadducean members and in replacing them with Pharisees (Meg. Ta'an. x.). Having accomplished this, Simeon recalled from Alexandria the Pharisees who had been compelled to seek refuge there during the reign of John Hyrcanus, among these fugitives being Joshua b. Peraḥyah, the former president of the college (Soṭah 47a, ed. Amsterdam; comp. also Yer. Sanh. 23c and Ḥag. 41d). Joshua was elected president anew, and Simeon assumed the office of vice-president ("ab bet din"; see Weiss, "Dor," i. 135, note 1). Upon the death of Joshua, Simeon became president and Judah ben Ṭabbai vice-president.

The attitude of Alexander Jannæus toward the Pharisees, however, soon underwent a change; and they were again compelled to flee, even Simeon himself being obliged to go into hiding (Ber. 48a; a different reason for Simeon's flight is, however, given in Yer. Naz. 54b). About this time certain Parthian envoys came to Alexander's court and were invited to the king's table, where they noticed the absence of Simeon, by whose wisdom they had profited at previous visits. Upon the king's assurance that he would do the fugitive no harm, the queen caused her brother to return to the court. Upon his reappearance Simeon took his place between the royal couple with a show of self-consciousness which surprised the king; whereupon Simeon remarked, "The wisdom which I serve grants me equal rank with kings" (Yer. Naz. 54b; Ber. 48a).

Activity Under Alexandra.

Founded Popular Schools.

After his return Simeon enjoyed the king's favor, and when, upon the latter's death, Queen Alexandra succeeded to the rulership, Simeon and his party, the Pharisees, obtained great influence. Together with his colleague, Judah ben Ṭabbai, Simeon began to supersede the Sadducean teachings and to reestablish the authority of the Pharisaic interpretation of the Law. He is therefore justly called "the restorer of the Law," who "has given back to the crown of learning its former brightness" (Ḳid. 66a). Simeon discarded the penal code which the Sadducees had introduced as a supplement to the Biblical code (Meg. Ta'an. iv.); and almost all the teachings and principles introduced by him are aimed against the Sadducean interpretation of the Law. Of Simeon's enactments two were of especial importance. One consisted in the restriction of divorces, which were then of frequent occurrence. Simeon arranged that the husband might use the prescribed marriage gift ("ketubah") in his business, but that his entire fortune should be held liable for it (Yer. Ket. viii. 32c). Inasmuch as a husband of small means could ill afford to withdraw a sum of money from his business, Simeon's ruling tended to check hasty divorces. The other important act referred to the instruction of the young. Up to Simeon's time there were no schools in Judea, and the instruction of children was, according to Biblical precepts, left to their fathers. Simeon ordered that schools be established in the larger cities in which the young might receive instruction in the Holy Scriptures as well as in the traditional knowledge of the Law (Yer. Ket. *l.c.*).

His Son's Death.

Simeon was exceedingly strict in legal matters. Upon one occasion he sentenced to death eighty women in Ashkelon who had been convicted of sorcery. The relatives of these women, filled with a desire for revenge, brought false witnesses against Simeon's son, whom they accused of a crime which involved capital punishment; and as a result of this charge he was sentenced to death. On the way to the place of execution the son protested his innocence in so pathetic a manner that even the witnesses were moved to admit the falsity of their testimony. When the judges were about to liberate the condemned man he called their attention to the fact that, according to the Law, a witness must not be believed when he withdraws a former statement, and he said to his father, "If you desire that the welfare of Israel shall be strengthened by thy hand, then consider me as a beam on which you may tread without regret" (Yer. Sanh. 23b). The execution then proceeded. This sad event was probably the reason why Simeon issued a warning that witnesses should always be carefully cross-questioned (Ab. i. 9).

Simeon's fairness toward non-Jews is illustrated by the following narrative: Simeon lived in humble circumstances, supporting himself and his family by conducting a small business in linen goods. Once his pupils presented him with an ass which they had purchased from an Arab. On the neck of the animal they found a costly jewel, whereupon they joyously told their master that he might now cease toiling since the proceeds from the jewel would make him wealthy. Simeon, however, replied that the Arab had sold them the ass only, and not the jewel; and he returned the gem to the Arab, who exclaimed, "Praised be the God of Simeon ben Sheṭaḥ!" (Yer. B. M. ii. 8c: Deut. R. iii. 5).

Bibliography: Landau, in *Monatsschrift*, 1853, pp. 107-122, 177-180; Weiss, *Dor*, i. 134 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 360; Grätz, *Gesch.* iii., Index.

W. B. J. Z. L.

SIMEON SHEZURI: Tanna of the second generation and pupil of R. Ṭarfon (Men. 31a; Tosef., Demai, v. 22). He was called "Shezuri" after his native place, Shizur, which is probably identical with Saijur, west of Kafr 'Anan (comp. Neubauer, "G. T." p. 278). Simeon's tomb is said to be in the vicinity of this place (Schwarz, "Tebu'at ha-Areẓ," p. 101). A few halakic sentences by him have been preserved in the Mishnah (Demai iv. 1; Sheb. ii. 8; Giṭ. vi. 5; Ḥul. iv. 5; Ker. iv. 3; Kelim xviii. 1; Ṭoh. iii. 2; Ṭebul Yom iv. 5); and the halakic practise follows his opinion (Men. 30b; Ḥul. 75b). Another noteworthy sentence by him also has been preserved (Naz. 45b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 365, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, pp. 131-132; Brüll, *Einleitung in die Mischna*, i. 138.

W. B. J. Z. L.

SIMEON OF SHIKMONA: Tanna of the second generation and pupil of Akiba. He was a native of Shiḳmona, a locality in the vicinity of Mt. Carmel (see Neubauer, "G. T." p. 197). Only three sentences of his, exegetic ones, have been preserved. They were transmitted by his fellow pupil R. Ḥidḳa; and all of them express the principle that good and evil are brought about through the respective agencies of good and of evil persons. Thus the Sabbath-breaker mentioned in Num. xv. 32 was the cause of the law relating to the punishment for desecrating the Sabbath (Sifre, Num. 114 [ed. Friedmann, p. 34a]); the pious questioners described in Num. ix. 7 were the cause of the law concerning the Pesaḥ Sheni (Sifre, Num. 68 [ed. Friedmann, p. 17b]); and the demand of the daughters of Zelophehad led to the enunciation of the law relating to the inheritance of property (Sifre, Num. 133 [ed. Friedmann, p. 49b]).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 364; Bacher, *Ag. Tan.* i. 445–446.

W. B. J. Z. L.

SIMEON B. ṬARFON: Tanna of the second generation. Four exegetic sentences by him have been preserved: (1) "Ex. xxii. 11, 'Then shall an oath of the Lord be between them,' means that the person taking the oath and the one who causes him to do so are alike responsible if perjury is proved." (2) "Ex. xx. 10 should be read 'tan'if' = 'to contribute to the commission of adultery'; and the interdiction applies also to the furnishing of opportunity for adultery." (3) "In Deut. i. 27 [Hebr.] the word 'wa-teragenu,' which should be explained as Noṭariḳon, means: 'You spied out and desecrated God's dwelling among you.'" (4) "In Deut. i. 7 the Euphrates is called 'the great river' [although it is not really such] because it is the boundary river of Palestine, according to the proverb, 'Approach the anointed, and you yourself will smell of ointment'" (Sheb. 47b).

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, p. 137; Bacher, *Ag. Tan.* i. 447–448.

W. B. J. Z. L.

SIMEON OF TEMAN: Tanna of the second generation. He disputed with R. Akiba on a halakic sentence deduced from Ex. xxi. 18 (Tosef., Sanh. xii. 3; B. Ḳ. 90b). He was in collegial relations with R. Judah b. Baba (Beẓah 21a; Tosef., Beẓah, ii. 6). Some of his halakic sentences are included in the Mishnah (Yeb. iv. 13; Ta'an. iii. 7; Yad. i. 3); and a haggadic sentence by him also has been preserved, to the effect that God's intervention in dividing the sea at the time of the Exodus was deserved by Israel because of the covenant of the circumcision (Mek., Beshallaḥ, iii. [ed. Weiss, p. 35b]).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 362–363, Warsaw, 1882; Frankel, *Hodegetica in Mischnam*, p. 137; Brüll, *Einleitung in die Mischna*, i. 149; Bacher, *Ag. Tan.* i. 444–445.

W. B. J. Z. L.

SIMEON B. YANNAI: Palestinian amora of the third century. He transmits a halakic saying of his father's which he had received from his sister, who had heard it uttered (Yer. Shab. 14b, 15d). Some of Simeon's haggadic explanations of Scriptural passages are extant, of which the following may be mentioned: On the passage in Ps. xii. 5, "now will I arise," he remarks: "As long as Jerusalem remains enveloped in ashes the might of God will not arise; but when the day arrives on which Jerusalem shall shake off the dust [Isa. lii. 2], then God will be 'raised up out of His holy habitation'" (Zech. ii. 17 [A. V. 13]; Gen. R. lxxv. 1). On Ps. cvi. 16 *et seq.* he says: "The people had decided to elect as their leaders Dathan and Abiram instead of Moses and Aaron [Num. xiv. 4], with the result that the earth opened and swallowed up Dathan and covered the company of Abiram" (Midr. Teh. to Ps. cvi. 5 [ed. Buber, p. 228a]).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 129a; Bacher, *Ag. Pal. Amor.* iii. 623–624.

W. B. J. Z. L.

SIMEON BEN YOḤAI: Tanna of the second century; supposed author of the Zohar; born in Galilee; died, according to tradition, at Meron, on the 18th of Iyyar (= Lag be-'Omer). In the Baraita, Midrash, and Gemara his name occurs either as Simeon or as Simeon ben Yoḥai, but in the Mishnah, with the exception of Ḥag. i. 7, he is always quoted as R. Simeon. He was one of the principal pupils of Akiba, under whom he studied thirteen years at Bene-Beraḳ (Lev. R. xxi. 7 *et al.*). It would seem, from Ber. 28a, that Simeon had previously studied at Jabneh, under Gamaliel II. and Joshua b. Hananiah, and that he was the cause of the quarrel that broke out between these two chiefs. But considering that about forty-five years later, when Akiba was thrown into prison, Simeon's father was still alive (see below), and that Simeon insisted upon Akiba's teaching him even in prison, Frankel ("Darke ha-Mishnah," p. 168) thinks Ber. 28a is spurious. Simeon's acuteness was tested and recognized by Akiba when he first came to him; of all his pupils Akiba ordained only Meïr and Simeon. Conscious of his own merit, Simeon felt hurt at being ranked after Meïr, and Akiba was compelled to soothe him with soft words (Yer. Ter. 46b; Yer. Sanh. i. 19a). During Akiba's lifetime Simeon was found occasionally at Sidon, where he seems to have shown great independence in his halakic decisions.

Pupil of Akiba.

The following incident of Simeon's stay at Sidon, illustrating both his wit and his piety, may be mentioned: A man and his wife, who, though they had been married ten years, had no children, appeared before Simeon at Sidon to secure a divorce. Observing that they loved each other, and not being able to refuse a request which was in agreement with rabbinical law, Simeon told them that as their wedding was marked by a feast they should mark their separation in the same way. The result was that both changed their minds, and, owing to Simeon's prayer, God granted them a child (Pesiḳ. xxii. 147a; Cant. R. i. 4). Simeon often returned to Akiba, and once he conveyed a message to him from his fellow pupil Ḥanina ben Ḥakinai (Niddah 52b; Tosef., Niddah, vi. 6).

Simeon's love for his great teacher was profound. When Akiba was thrown into prison by Hadrian, Simeon, probably through the influence of his father, who was in favor at the court of Rome, found a way to enter the prison. He still insisted upon Akiba's teaching him, and when the latter refused, Simeon jestingly threatened to tell his father, Yoḥai, who would cause Akiba to be punished more severely

(Pes. 112a). After Akiba's death Simeon was again ordained, with four other pupils of Akiba's, by Judah b. Baba (Sanh. 14a).

Anti-Roman Feeling.

The persecution of the Jews under Hadrian inspired Simeon with a different opinion of the Romans than that held by his father. On more than one occasion Simeon manifested his anti-Roman feeling. When, at a meeting between Simeon and his former fellow pupils at Usha, probably about a year and a half after Akiba's death (*c.* 126), Judah ben Ila'i spoke in praise of the Roman government, Simeon replied that the institutions which seemed so praiseworthy to Judah were for the benefit of the Romans only, to facilitate the carrying out of their wicked designs. Simeon's words were carried by Judah b. Gerim, one of his own pupils, to the Roman governor, who sentenced Simeon to death (according to Grätz, this governor was Varus, who ruled under Antoninus Pius, and the event took place about 161). Simeon was compelled to seek refuge in a cavern, where he remained thirteen years, till the emperor, possibly Hadrian, died (Yer. Sheb. ix. 38d; Shab. 33b; Pesiḳ. 88b; Gen. R. lxxix. 6; Eccl. R. x. 8; Esth. R. i. 9). Two different accounts of Simeon's stay in the cavern and of his movements after leaving it are given in Shabbat (*l.c.*) and in the five other sources just mentioned. The latter, of which Yer. Sheb. ix. 38d seems to be the most authentic, relate, with some variations, that Simeon, accompanied by his son Eleazar (in Yer. Sheb. Simeon alone), hid himself in a cavern near Gadara, where they stayed thirteen years, living on dates and the fruit of the carob-tree, their whole bodies thus becoming covered with eruptions. One day, seeing that a bird had repeatedly escaped the net set for it by a hunter, Simeon and his son were encouraged to leave the cavern, taking the escape of the bird as an omen that God would not forsake them. When outside the cavern, they heard a "bat ḳol" say, "Ye are [singular in Yer. Sheb.] free"; they accordingly went their way. Simeon then bathed in the warm springs of Tiberias, which rid him of the disease contracted in the cavern, and he showed his gratitude to the town in the following manner:

His Miracles.

Tiberias had been built by Herod Antipas on a site where there were many tombs (Josephus, "Ant." xviii. 2, § 3), the exact locations of which had been lost. The town therefore had been regarded as unclean. Resolving to remove the cause of the uncleanness, Simeon planted lupines in all suspected places; wherever they did not take root he knew that a tomb was underneath. The bodies were then exhumed and removed, and the town pronounced clean. To annoy and discredit Simeon, a certain Samaritan secretly replaced one of the bodies. But Simeon learned through the power of the Holy Ghost what the Samaritan had done, and said, "Let what is above go down, and what is below come up." The Samaritan was entombed; and a schoolmaster of Magdala (but comp. Buber, note 180, to Pesiḳ. x. 90a), who mocked Simeon for his declaration, was turned into a heap of bones.

According to the version, in Shab. *l. c.*, Simeon and Eleazar hid in a cavern, whereupon a carob-tree and a spring miraculously appeared there. In order to spare their garments they sat naked in the sand, in consequence of which their skin became covered with scabs. At the end of twelve years the prophet Elijah announced to them the death of the emperor, and the consequent annulment of the sentence of death against them. When they came forth Simeon observed people occupied with agricultural pursuits to the neglect of the Torah, and, being angered thereby, smote them by his glances. A bat ḳol then ordered him to return to the cavern, where he and Eleazar remained twelve months longer, at the end of which time they were ordered by a bat ḳol to come forth. When they did so, Simeon was met by his son-in-law Phinehas b. Jair (comp., however, Zacuto, "Yuḥasin," ed. Filipowski, p. 46), who wept at seeing him in such a miserable state. But Simeon told him that he ought to rejoice, for during the thirteen years' stay in the cavern his knowledge of the Torah had been much increased. Simeon then, in gratitude for the miracle that had been wrought for him, undertook the purification of Tiberias. He threw some lupines into the ground, whereupon the bodies came to the surface at various places, which were then marked as tombs. Not only was the man who mocked at Simeon's announcement of the purification of Tiberias turned into a heap of bones, but also Simeon's pupil and delator, Judah b. Gerim.

School at Tekoa.

It appears that Simeon settled afterward at Meron, the valley in front of which place was filled, at Simeon's command, with gold dinars (Tan., Peḳude, 7; Ex. R. lii. 3; comp. Yer. Ber. ix. 13d; Pesiḳ. x. 87b; Gen. R. xxxv. 2). On the other hand, it is said that Simeon established a flourishing school at Tekoa, among the pupils of which was Judah I. (Tosef., 'Er. viii. [v.] 6; Shab. 147b). It has been shown by Grätz that this Tekoa evidently was in Galilee, and hence must not be identified with the Biblical Tekoa, which was in the territory of Judah (II Chron. xi. 6). Bacher ("Ag. Tan." ii. 76) endeavors to show that Tekoa and Meron were one and the same place.

As the last important event in Simeon's life it is recorded that, accompanied by Eleazar b. Jose, he was sent to Rome with a petition to the emperor for the abolition of the decree against the three main observances of the Jewish religion, and that his mission was successful (Me'i. 17b). The reason Simeon was chosen for this mission is stated (*ib.*) to have been that he was known as a man in whose favor miracles often were wrought. At Rome, too, Simeon's success was due to a miracle, for while on the way he was met by the demon Ben Temalion, who offered his assistance. According to agreement, the demon entered into the emperor's daughter, and Simeon exorcised it when he arrived at the Roman court. The emperor then took Simeon into his treasure-house, leaving him to choose his own reward. Simeon found there the vexatious decree, which he took away and tore into pieces (comp. "Tefillot R. Shim'on b. Yoḥai" in Jellinek, "B. H." iv. 117 *et seq.*, where, instead of "Ben Temalion," "Asmodeus" occurs). This legend, the origin of which apparently is non-Jewish, has been the subject of discussion by modern scholars. Israel Lévi (in "R. E. J." viii. 200 *et seq.*) thinks it is a variation of the legend, found in the "Acta Apostolorum Apocrypha" (ed. Tischendorf, pp. 246 *et seq.*), of the apostle Bartholomew exorcising a demon that had taken possession of the daughter of Polymnius, the King of India. Israel Lévi's opinion was approved by Joseph Halévy (in "R. E. J." x. 60 *et seq.*). Bacher (*ib.* xxxv. 285 *et seq.*) thinks there is another Christian legend which corresponds more closely to the Talmudic narrative, namely, that narrated by Simeon Metaphrastes in "Acta Sanctorum" (vol. ix., Oct. 22, 1896), according to which Abercius exorcised a demon from Lucilla, the daughter of Marcus Aurelius.

Simeon is stated to have said that whatever might be the number of persons deserving to enter heaven he and his son were certainly of that number, so that if there were only two, these were himself and his son (Suk. 45b; Sanh. 97b; comp. Shab. 33b). He is also credited with saying that, united with his son and Jotham, King of Judah, he would be able to free the world from judgment (Suk. *l.c.*; comp. Yer. Ber. ix. 13d and Gen. R. xxxv. 3 [where Simeon mentions Abraham and the prophet Ahijah of Shiloh, instead of his son and Jotham]). Thus, on account of his exceptional piety and continual study of the Law, Simeon was considered as one of those whose merit preserves the world, and therefore during his life the rainbow was never seen, that promise of God's forbearance not being needed (Yer. Ber. *l.c.*).

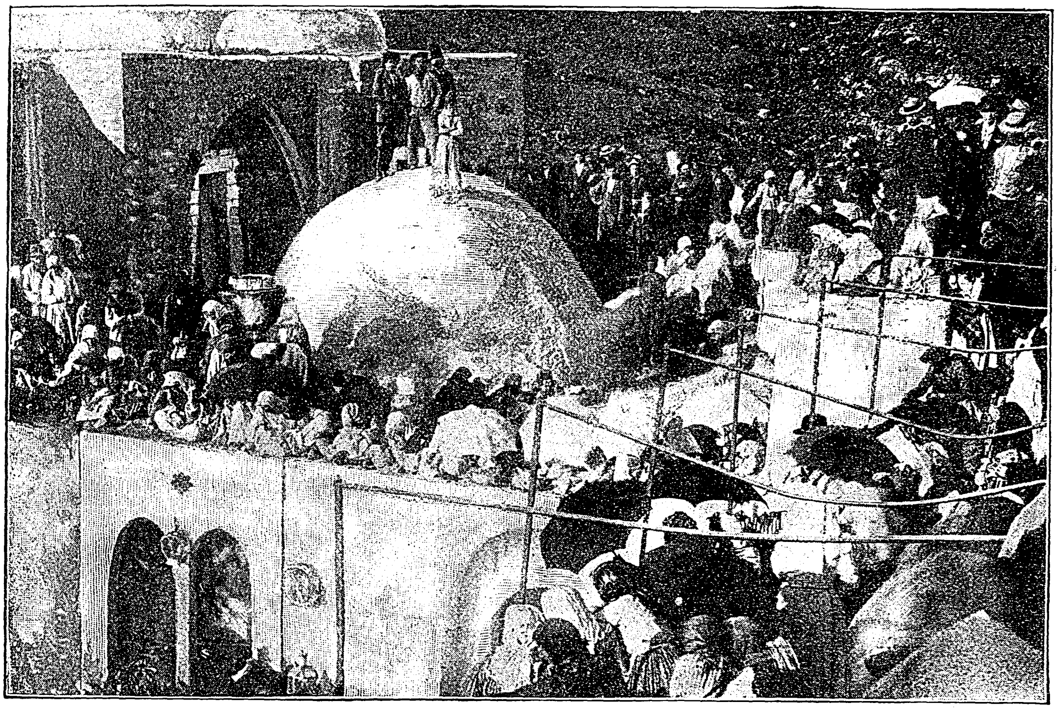

Traditional Tomb of Simeon ben Yoḥai During a Pilgrimage.
(From a photograph.)

His Halakot.

Simeon's halakot are very numerous; they are met with in all the treatises of the Talmud except Berakot, Ḥallah, Ta'anit, Nedarim, Tamid, and Middot. He greatly valued the teaching of his master Akiba, and he is reported to have recommended his pupils to follow his own system of interpretation ("middot") because it was derived from that of Akiba (Giṭ. 67a). But this itself shows that Simeon did not follow his teacher in every point; indeed, as is shown below, he often differed from Akiba, declaring his own interpretations to be the better (Sifre, Deut. 31; R. H. 18b). He was independent in his halakic decisions, and did not refrain from criticizing the tannaim of the preceding generations (comp. Tosef., Oh. iii. 8, xv. 11). He and Jose b. Ḥalafta were generally of the same opinion; but sometimes Simeon sided with Meïr (Kelim iii. 5; Me'i. 11a). Like the other pupils of Akiba, who, wishing to perpetuate the latter's teaching, systematized it in the foundation of the Mishnah (R. Meïr), Tosefta (R. Nehemiah), and Sifra (R. Judah), Simeon is credited with the authorship of the Sifre (Sanh. 86a) and of the Mekilta de-Rabbi Shim'on, the former work being a halakic midrash to Numbers and Deuteronomy, the latter a similar midrash to Exodus.

The particular characteristic of Simeon's teaching was that whether in a halakah or in a haggadic interpretation of a Biblical command, he endeavored to find the underlying reason therefor (B. M. 115a *et al.*). This often resulted in a material modification of the command in question. From many instances the following may be taken: In the prohibition against taking a widow's raiment in pledge (Deut.

xxiv. 17) it was Judah b. Ila‘i's opinion that no difference is to be made between a rich and a poor widow. But Simeon gives the reason for such a prohibition, which was that if such a pledge were taken it would be necessary to return it every evening (comp. Ex. xxii. 25–26), and going to the widow's home every morning and evening might compromise her reputation; consequently, he declares, the prohibition applies only in the case of a poor widow, since one who is rich would not need to have the garment returned in the evening (B. M. *l.c.*).

Simeon's name was widely identified with this halakic principle of interpretation, and his teacher Akiba approved of it; therefore his contemporaries often applied to him when they wished to know the reason for certain halakot (Tosef., Zeb. i. 8). Simeon also divided the oral law into numbered groups, of which fifteen are preserved in the Talmud. He especially favored the system of giving general rules, of which there are a great number (Bik. iii. 10; Zeb. 119b *et al.*). All this shows that he was systematic, and that he had the power of expressing himself clearly (Sheb. ii. 3; ‘Er. 104b). He was dogmatic in his halakic decisions, but where there was a doubt as to which of two courses should be followed, and the Rabbis adopted a compromise, he admitted the legality of either course (Yeb. iii. 9). He differed from Akiba in that he did not think that particles like "et," "gam," and others contain in themselves indications of halakot (Men. 11b); but in many instances he showed that he was opposed to R. Ishmael's opinion that the Torah speaks as men do and that seemingly pleonastic words can never serve as the basis for deducing new laws (Sifre, Re'eh, 119; R. H. 8b; Zeb. 108b *et al.*).

Simeon is very prominent also in the Haggadah, and his utterances are numerous in both Talmuds. Many of his sayings bear on the study of the Torah, which, according to him, should be the main object of man's life. Notwithstanding the stress he laid on the importance of prayer, and particularly on the reading of the "Shema‘," he declared that one must not, for the sake of either, interrupt the study of the Torah (Yer. Ḥag. ii. 77a). "There are three crowns," he says, "the first being that of the Torah" (Ab. iv. 13); he completes his sentence with the words, "But the crown of a good name mounts above them all," showing that, in addition to studying the Law, one must execute the commands by which he can acquire a good name. The Torah, also, is one of the three good gifts which God gave to Israel and which can not be preserved without suffering (Mek., Yitro, Baḥodesh, 10; Sifre, Deut. 32; Ber. 5a). But recognizing the difficulty of occupying oneself with the study of the Torah and of providing a livelihood at the same time, Simeon said that the Torah was given only for those who ate the manna or the priestly meals (Mek., Beshallaḥ, Wayeḥi, 1, Wayassa‘, 2). He declared also that had he been on Mount Sinai when God delivered the Torah to Israel, he would have requested two mouths for man, one to be used exclusively as a means for repeating and thus learning the Torah. But then he added, "How great also would be the evil done by delators ["moserim"] with two mouths!" (Yer. Shab. i. 3a, b; Yer. Ber. i. 3b).

Among Simeon's many other utterances may be mentioned those with regard to repentance, and some of his ethical sayings. "So great is the power of repentance that a man who has been during his lifetime very wicked ["rasha‘ gamur"], if he repent toward the end, is considered a perfectly righteous man" (Tosef., Ḳid. i. 14; Ḳid. 40b; Cant. R. v. 16).

His Ethical Views.

He was particularly severe against haughtiness, which, he declared, is like idolatry (Soṭah 4b), and against publicly shaming one's neighbor: "One should rather throw himself into a burning furnace than shame a neighbor in public" (Ber. 43b). He denounced the crimes of usury, deceitful dealing, and disturbing domestic peace (Yer. B. M. 10d; B. M. 58b; Lev. R. ix.). His animosity toward the Gentiles generally and toward feminine superstition is expressed in the following utterance: "The best of the heathen merits death; the best of serpents should have its head crushed; and the most pious of women is prone to sorcery" (Yer. Ḳid. iv. 66c; Massek. Soferim xv. 10; comp. Mek., Beshallaḥ, Wayeḥi, 1, and Tan., Wayera, 20). His hostility to the Romans, mentioned above, is expressed also in his maxims; thus, alluding probably to the Parthian war which broke out in the time of Antoninus Pius, he said: "If thou hast seen a Persian [Parthian] horse tied in Palestine, then hope for the arrival of the Messiah" (Cant. R. viii. 10; Lam. R. i. 13).

R. Simeon combined with his rationalism in halakah a strange mysticism in his haggadic teachings, as well as in his practise. He spoke of a magic sword, on which the Name was inscribed, being given by God to Moses on Sinai (Midr. Teh. to Ps. xc. 2; comp. *ib.* to Ps. xxxvi. 8; Gen. R. xxxv.); and he ascribed all kinds of miraculous powers to Moses (Me‘i. 17b; Sanh. 97b). After his death he appeared to the saints in their visions (B. M. 84b; Ket. 77b; Sanh. 98a). Thus his name became connected with mystic lore, and he became a chief authority for the cabalists; for this reason the Zohar first appeared under the name of Midrash de-Rabbi Shim‘on ben Yoḥai (see ZOHAR). There exist, besides, two apocryphal midrashim ascribed to this tanna (published by Jellinek, "B. H." iii. 78 *et seq.*, iv. 117 *et seq.*). The first is entitled "Nistarot de-R. Shim‘on b. Yoḥai"; the second, "Tefillat R. Shim‘on b. Yoḥai"; both of them bear on the Messianic time, but the second is more complete. The main point of these midrashim is that while Simeon was hidden in the cavern, he fasted forty days and prayed to God to rescue Israel from such persecutions. Then Meṭatron revealed to him the future, announcing the various Mohammedan rulers, the last one of whom would perish at the hands of the Messiah. As in similar Messianic apocrypha, the chief characters are Armilus and the three Messiahs—Messiah b. Joseph, Messiah b. Ephraim, and Messiah b. David.

As to the festival called "Hillula de-Rabbi Shim‘on ben Yoḥai," which is celebrated on Simeon's supposed tomb at Meron, on the 18th of Iyyar, see ‘OMER, LAG BE-; PILGRIMAGE.

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ha-Dorot, ii.; Joël, in *Monatsschrift*, v. 365 *et seq.*, 401 *et seq.*; Kaminka, in *Ha-Meliẓ*, xxix., Nos. 75, 77; Paucher, in *Ha-Asif*, iv. 120; Weiss, *Dor*, ii. 157 *et seq.*; Moses Konitz, *Ben Joḥai*, Budapest, 1815; Louis Lewin, *Rabbi Simon ben Jochai*, Frankfort-on-the-Main, 1893.

K. M. Sel.

SIMEON B. ZABDAI (ZEBID): Palestinian amora of the third century; teacher of the son of Assi (Yer. Shab. 9a). A few of his interpretations of Scriptural passages have been preserved. Referring to II Chron. xxx., he assigns as the reason for the postponed Passover feast under King Hezekiah the fact that the skull of the Jebusite Ornan had been found under the altar (Yer. Pes. 36c; Yer. Soṭah 20b; Yer. Ned. 39d). Another explanation of his, relating to II Chron. xxx. 19, is reported together with the contradictory explanation of Samuel b. Naḥman (Yer. Pes. *l.c.*). Two other of his explanations refer to sayings of Ḥanina (Yer. Soṭah 21d) and of Simeon b. Laḳish (*ib.* 22a). Simeon's observations concerning the future world, in reference to Eccl. ii. 1, "This also is vanity," are differently given by Hezekiah and Jonah respectively. Hezekiah's version is: "What thou learnest of the Torah in this world is vain compared with what thou wilt learn in the next; for in the future world there will be no forgetting what has been learned"; Jonah's reads: "What a man sees of prosperity in this world is as nothing compared with that of the next; for in this world the owner of property dies and leaves it to another, while of the future world it is said [Isa. lxv. 22], 'They shall not build, and another inhabit; they shall not plant, and another eat'" (Eccl. R. to ii. 1).

At Simeon's death two prominent men, Levi and Hela, delivered orations (Yer. Ber. 5c; Yer. Hor. 48b; Eccl. R. to v. 11).

Bibliography: Frankel, *Mebo*, p. 118a, b; Bacher, *Ag. Pal. Amor.* iii. 624-625.

W. B. J. Z. L.

SIMEON ẒARFATI. See Ẓarfati.

SIMEON B. ẒEMAḤ DURAN. See Duran.

SIMEONITES. See Simeon, Tribe of.

SIMFEROPOL: City in the government of Taurida, Russia. In the beginning of the nineteenth century it had a considerable Jewish community, and at present Jews constitute one-fourth of a total population of about 50,000.

The Jews of Simferopol are divided into three classes: Mitnaggedim, Ḥasidim, and the so-called Krimchaks. Of the city's nine synagogues and prayer-houses seven belong to the Mitnaggedim, while the Ḥasidim and the Krimchaks have one each. There are three Jewish schools: a Russian elementary school and two Talmud Torahs. Of the latter, one is supported by the city; the other, which was founded in 1875, by private donations. The Talmud Torah supported by the city has five teachers and about eighty pupils, while the other has two teachers and about fifty pupils. A hospital was founded in Simferopol by Gabriel Jacob Günzburg in 1845. In 1887 the Jews organized a home for the aged, and a house of refuge in which travelers and non-resident poor are given temporary lodging and maintenance.

On May 14, 1905, a riot occurred at Simferopol in which no less than 140 stores belonging to Jews were destroyed by fire.

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J. J. Go.

SIMḤAH (FREUDEMANN) EPHRAIM BEN GERSHON BEN SIMEON BEN ISAIAH HA-KOHEN: Rabbi in Belgrade; born about 1622; died 1669. He succeeded his teacher Judah Lerma as rabbi at Belgrade, and wrote a preface to the latter's "Peleṭat Bet Yehudah" (Venice, 1647).

In 1657 Simḥah published at Venice his "Sefer Shemot," on the orthography of Hebrew personal names as well as of the names of places and rivers in Asia and Europe. In 1660 he was made rabbi at Budapest, but he retained the rabbinate only two months, as he learned that Uri Shraga Feisch, rabbi at Vienna, had, in 1655, excommunicated those rabbis of Buda (Ofen) who had relatives living there. Since Simḥah's relatives were among the most prominent inhabitants of the city, he withdrew to Belgrade, where he remained until his death.

Bibliography: Büchler, *History of the Jews in Budapest* (in Hungarian), Budapest, 1901.

E. C. A. Bü.

SIMḤAH B. GERSHOM HA-KOHEN PORT RAPA. See Rapa (Portrapa), Simḥah ben Gershom ha-Kohen.

SIMḤAH B. ISAAC B. KALONYMUS HA-KOHEN: One of the Worms Jews who were killed by the pilgrims of the First Crusade on May 25, 1096. When his father, Mar Isaac, and his seven brothers had been slain by the Crusaders, Simḥah declared he would not die without having avenged their deaths. Pretending willingness to accept baptism, he was taken for that purpose to the church. When, however, the sacrament was about to be administered to him, he drew a knife which he had secreted in his garments, and stabbed the nephew of the bishop, whereupon he was slain in the edifice as he had anticipated.

Bibliography: Zunz, *S. P.* p. 20; Grätz, *Gesch.* vi. 88.

S. J. Z. L.

SIMḤAH, ISAAC BEN MOSES. See Luzki, Simḥah Isaac ben Moses.

SIMḤAH OF ROME: Scholar and rabbi of the Roman community in the last quarter of the thirteenth century. He was given an open letter by the community and sent out to find Maimonides' commentary on the Mishnah and bring it back with him. He traveled through Provence and Catalonia without meeting with any success. At Barcelona he applied for assistance to Solomon ben Adret, who gave him a further letter of recommendation. After a prolonged search he found in Huesca the commentary on the first three orders, and shortly afterward the Arabic original of the commentary on the first five orders. The latter was thereupon translated into Hebrew by several scholars (1296-98), and Simḥah returned with it to Rome, after having encountered various dangers on his journey. He appears to have written some books also, although, with the exception of certain fragments in "Shibbole ha-Leḳeṭ," nothing written by him has been preserved.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 154, 265.

J. S. O.

SIMḤAH B. SAMUEL OF SPEYER: German tosafist of the thirteenth century. Neither the year of his birth nor that of his death is known. He took part in the rabbinical synod held at Mayence in Tammuz (July), 1223, being one of the signers of the decrees and regulations issued by that body (comp. Moses Minz, Responsa, No. 202). He was a nephew of the director ("parnas") Ḳalonymus, a pupil of R. Eliezer of Metz, and a colleague of Eliezer b. Joel ha-Levi.

Simḥah was the author of the following works: (1) commentary on the treatise Horayot, quoted in Tos. Hor. 4b, *s.v.* "Ḳeri"; (2) tosafot and novellæ on the Talmud; (3) "Seder 'Olam," a work divided into paragraphs and containing decisions, comments on Talmudic passages, and regulations for religious practise; quoted in "Haggahot Maimoniyyot," on Ishut, vi. 14 and Tefillah, ix. (all the responsa and decisions which the earlier authors quote in the name of R. Simḥah were probably taken from this work); (4) "Tiḳḳun Sheṭarot," on agreements and documents; quoted in "Haggahot Maimoniyyot," on Gerushin, iv. 12; (5) sections ("she'arim") on the regulations referring to the benedictions; quoted in the same work, on Berakot, viii. Aside from these works decisions and responsa by Simḥah are mentioned in the responsa collection of R. Meïr of Rothenburg (Nos. 573, 927, 931, 932) and in the works of several older authors.

Bibliography: Zunz, *Literaturgesch.* pp. 309-311; Michael, *Or ha-Ḥayyim*, Nos. 12, 15.

S. J. Z. L.

SIMḤAH B. SAMUEL OF VITRY: French Talmudist of the eleventh and twelfth centuries; died in 1105. He was a pupil of Rashi and the compiler of the Vitry Maḥzor (מחזור ויטרי), which contains decisions and rules concerning religious practise, besides responsa by Rashi and other authorities, both contemporary and earlier. The work is cited as early as the twelfth century in R. Jacob Tam's "Sefer ha-Yashar" (No. 620) as having been compiled by Simḥah; and the sources from which the compiler took his material—the "Seder Rab 'Amram," the "Halakot Gedolot," and others—also are mentioned. R. Isaac the Elder, a grandson of Simḥah, also refers (responsum No. 835, in "Mordekai," on M. Ḳ.) to the Vitry Maḥzor compiled by his grandfather. Various additions were afterward made to this maḥzor, a large proportion of which, designated by the letter ת (= "tosafot"), are by R. Isaac b. Dorbolo (Durbal). The latter often appends his name to such additions; and in one place he says plainly: "These explanations were added by me, Isaac b. Dorbolo; but the following is from the Maḥzor of R. Simḥah of Vitry himself" (Vitry Maḥzor, p. 244). Other additions are by Abraham b. Nathan Yarḥi, author of "Ha-Manhig," and are designated by the letters אבן, his initials.

Compiles the Vitry Maḥzor.

Three manuscripts of the Vitry Maḥzor are extant, the oldest of which, according to Berliner in his additions to Hurwitz's introduction to the Vitry Maḥzor (p. 172), is that in Reggio. It contains the Vitry Maḥzor proper without any additions. A second manuscript, in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1100), is said to have marginal annotations by Eleazar b. Judah, author of the "Sefer ha-Roḳeaḥ" (Michael, "Or ha-Ḥayyim," No. 1214). The third manuscript is in the British Museum (Cod. Add. Nos. 27,200 and 27,201), and contains still other additions; this manuscript served as a basis for S. Hurwitz's edition of the Vitry Maḥzor published by the Meḳiẓe Nirdamim Society (Berlin, 1893). The edition is very faulty, as the editor used no critical judgment in his work; instead of the original treatises it contains some from the "Sefer ha-Terumah" of Baruch b. Isaac and from the "Eshkol" of RABaD (Vitry Maḥzor, pp. 752 *et seq.*).

Extant Manuscripts of the Maḥzor.

The Vitry Maḥzor contains many prayers and liturgical poems ("piyyuṭim"), which are distributed throughout the work. Besides these scattered poems the British Museum manuscript has (pp. 239-260) a collection of piyyuṭim which was published by Brody under the title "Ḳonṭres ha-Piyyuṭim" (Berlin, 1894). In the published edition of this Maḥzor there is also a commentary on the Pesaḥ Haggadah, which, however, does not agree with that by R. Simḥah b. Samuel of Vitry printed at Wilna in 1886. The latter commentary, which agrees with the one cited by Abudarham as being found in the Vitry Maḥzor, was taken from a manuscript of that maḥzor—probably from the parchment copy owned by Abraham, son of Elijah, gaon of Wilna ("Rab Pe'alim," p. 19), although no particular manuscript is mentioned in the Wilna edition itself.

Additions to the Maḥzor Proper.

There is also in the published edition of the Vitry Maḥzor a commentary on the Pirḳe Abot. This commentary is found in the British Museum manuscript, but in neither of the others. It is really a commentary by Jacob b. Samson, the pupil of Rashi (concerning whom comp. Schechter, "Einleitung zu Abot des R. Natan," p. ix.), amplified in the present Maḥzor. Many midrashic sayings, which are cited as such in the Vitry Maḥzor, have been preserved in that work alone. Thus the passage cited (p. 332) from the Midrash Tehillim is no longer found in the present midrash of that name. Likewise there are found in the Vitry Maḥzor citations from the Palestinian Talmud which are lacking in the existing editions of the latter.

Bibliography: S. Hurwitz, *Einleitung und Register zum Maḥzor Vitry*, with additions by A. Berliner, Berlin, 1896-1897; A. Epstein, in *Monatsschrift*, 1897, pp. 306-307; *idem*, in *R. E. J.* 1897, pp. 308-313; Michael, *Or ha-Ḥayyim*, No. 1214.

W. B. J. Z. L.

SIMḤAT TORAH ("The Rejoicing over the Law"): Name given to the second day of Shemini 'Aẓeret; it falls on the 23d of Tishri and closes the Feast of Sukkot. The name was not used until a relatively late time. In the Talmud (Meg. 31a), where the hafṭarah for this feast-day is given, it is called simply the second day of Shemini 'Aẓeret; and it is so designated in the prayer for the day. The name "Simḥat Torah" came into use after the introduction of the one-year cycle for the reading of the Law, and was due to the fact that the reading was finished on this day (see Zunz, "Ritus," pp. 86, 87).

Post-Biblical Origin.

In the ninth century the assignment of a new hafṭarah, Josh. i., to this feast is mentioned ("Seder Rab 'Amram," i. 52a). The prayer "Asher bi-gelal abot," the lines of which begin with the successive letters of the alphabet, was already in use in that century, and Saadia Gaon forbade its recitation beyond the line beginning with the letter פ, since the remainder contained irrelevant matter (*ib.*). In the fourteenth century the reading of Genesis was begun immediately upon the completion of Deuteronomy, the reason assigned being, according to Jacob b. Asher (Ṭur Oraḥ Ḥayyim, 669), that Satan might not say the Jews had finished the reading of the Torah and were unwilling to begin anew. In southern countries it then became the general practise to take out all the scrolls of the Law from the Ark on the morning of the feast and to repeat a separate hymn for each scroll. In northern countries it became customary about the same period for those who had finished the reading of Deuteronomy and had begun Genesis to make generous gifts of money to the synagogue, after which the wealthier members of the community gave a dinner to friends and acquaintances. By the end of the fifteenth century it was usual, though scarcely a universal practise, for the children to tear down and burn the Sukkot booths on Simḥat Torah (Joseph Colon, Responsa, No. 26); and shortly afterward the Rabbis permitted dancing in the synagogue at this festival (*ib.*).

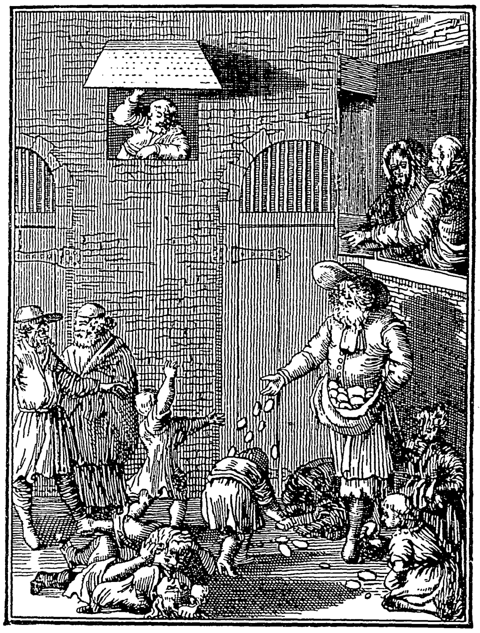

Throwing Cakes to Children on Simḥat Torah.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

Ḥatan Torah.

In the sixteenth century the practise of taking out the scrolls and of filing solemnly around the almemar on the night of the 22d of Tishri became customary; and on the same evening, after the procession, the passages Deut. xxxiii. 1–29, Gen. i. 1–ii. 3, and Num. xxix. 35–39 were read from three different scrolls, after which the leader took a scroll in his hand, chanting, among other hymns, the one beginning "Hitḳabbeẓu mal'akim zeh el zeh." In Poland, however, it was the custom merely to sell to the members of the congregation on the 22d of Tishri the privilege of executing various functions during the services on Sabbaths and at festivals, the purchasers being called up to the Law, and a blessing being pronounced upon them ("mi sheberak"). On the morning of the 23d of Tishri every member of the congregation read from the Torah, the passage Deut. xxxiii. 1–29 being repeated as many times as was necessary for this purpose; then the children were called up to the Law; and after the leader had read a few sentences, he recited with them the verse Gen. xlviii. 16. The member who had bought the privilege of completing the reading of the Law with Deut. xxxiv. 1–12 then stepped forward; he received the name of "ḥatan Torah" and was summoned with the prayer "Me-reshut ha-El ha-Gadol." After him came the member who was to recommence the reading with Gen. i. 1–ii. 3. He was summoned with the prayer "Me-reshut meromam," and was called "ḥatan Bereshit." The service was concluded by the Mafṭir; and the scrolls were then replaced (Moses Isserles, "Darke Mosheh," on Asheri, Ṭur Oraḥ Ḥayyim, 669; see also Bridegroom of the Law). Even the distribution of fruits to children on this festival is traced back to an ancient custom ("Be'er Heṭeb," *ad loc.*). In the eighteenth century the custom of firing salutes as a sign of rejoicing was also instituted (*ib.*).

In general, the ritual as here described has been preserved unchanged by Orthodox congregations; and the ceremony of filing around the almemar with the scrolls takes place not only on the evening of the 22d and on the morning of the 23d of Tishri, but also on the evening of the 21st of that month, as a sort of preparatory celebration. In this procession the children carry small flags with the colors of the country in which they live, or tiny banners with the inscription "Sisu we-simḥu be-simḥat Torah," or else small torches or candles. After each circuit has been completed the single scrolls are given to other members of the congregation in order that every one may participate in the ceremony, which is frequently prolonged until after midnight.

Bibliography: De Sola, *The Festival Prayers*, vol. vi., London, 1897; W. Rosenau, *Jewish Ceremonial Institutions and Customs*, pp. 100–102, Baltimore, 1903.

W. B. S. O.

SIMMLEIN OF HALBERSTADT: German Talmudist; rabbi at Halberstadt from 1620 to 1650. The period of his activity was practically coextensive with that of the Thirty Years' war, which was especially disastrous to the Jews. At Halberstadt, where the war caused much hardship, the already sufficiently hard lot of the Jews was further embittered by the hostility of the Diet. In those troubled times R. Simmlein often risked his life in the interest of his community, and as the government of the city frequently changed, he had the difficult task of gaining the favor of the contending parties. In this he apparently succeeded, for he seems to have been well received both by the Bishop of Halberstadt, Leopold Wilhelm, Archduke of Austria, and by the Swedish governors who subsequently ruled the city. He succeeded in preserving the community from many misfortunes. He also spent his own fortune freely in the relief of his people; his house was always open to others, and formed a home and school for poor orphans.

Bibliography: Auerbach, *Gesch. der Gemeinde Halberstadt*, p. 22.
W. B. A. Pe.

SIMMONS, LAURENCE MARK: English rabbi; born in London 1852; died at Manchester April 5, 1900. He was educated at the City of London School, proceeding in 1873 to the Rabbinical Seminary at Breslau to complete his studies. He held the degrees of B.A. (London University) and LL.B. (Victoria University, Manchester). In 1877 he accepted a call as minister to the Manchester Congregation of British Jews at the Park Place Synagogue.

Simmons was a diligent student and a frequent contributor to the "Jewish Quarterly Review" and other periodicals. He reprinted from the "Review" Maimun ben Joseph's "Iggeret ha-Shemad" (London, 1893). He married a daughter of Professor Herzfeld of Brunswick, Germany.

Bibliography: *Jew. Chron.* April 6 and 13, 1900; *Jew. World*, April 13, 1900.
J. G. L.

SIMON (SIMḤAH) CALIMANI. See Calimani, Simḥah (Simon) ben Abraham.

SIMON CEPHAS (better known as **PETER**): The first of the Twelve Apostles; the chief disciple of Jesus and head of the early Church. His life became at an early stage the subject of popular legends, which extended even to his name. Besides the name of Simon, which had come into use in place of the Biblical "Simeon," he had, in accordance with the custom of the time, the second name of "Kaipha" (Aramaic equivalent for "rock"; whence the Latin "Petrus," from "petra" = "rock"). As legend would have it afterward, Jesus gave him this second name to signify that upon him, as upon a rock, his church should be built (Luke vi. 14; Matt. xvi. 18; John i. 42; Mark iii. 12 significantly omits the reason; comp. Midr. Yalḳ. i. 766 on Num. xxiii. 9: "Upon Abraham as top of the rocks God said I shall build my kingdom"). Simon, the son of Jonah (John i. 42; Matt. xvi. 17), was, like his brother Andrew, a fisherman of Capernaum, or of Bethsaida near by (John i. 44), on the Lake of Gennesaret in Galilee.

According to John i. 35-42, Jesus, at the time of his own baptism in the Jordan by John the Baptist, met the two brothers as disciples of John, and afterward bade them follow him to Galilee. According to the synoptic Gospels, which slightly differ from one another (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11), Jesus met them on the Lake of Galilee at the beginning of his career, while they were casting nets from their boats, and told them to follow him and become "fishers of men." The house of Peter in Capernaum is represented by the synoptic Gospels as the starting-point and center of Jesus' activity. Peter's mother-in-law is the first person mentioned as having been cured by Jesus, and to Peter's house all the sick and demoniacs were brought in the evening of the Sabbath to be healed (Mark i. 29-34 and parallels). "Simon and they that were with him followed" Jesus thence throughout Galilee (Mark i. 36-39), and the latter, on his return, again stayed in Peter's house, and ever afterward did there his work of healing in Capernaum (Mark ii. 1, 15; iii. 20; ix. 33). Peter is the favorite disciple, who is always found at the side of Jesus (*ib.* v. 37; ix. 2; xiv. 33, 54), and who is foremost in addressing him or acting for him (*ib.* ix. 5, xiv 29-31; Luke viii. 45, xii. 41, xxii. 8).

He Pronounces Jesus the Messiah.

As the main reason, however, for the prominence (Matt. x. 2) and, afterward, the primateship accorded to Peter, the fact is stated that in answer to Jesus' question, "Whom say ye that I am," he, alone of all the disciples, declared him to be the Messiah, "the anointed of God" (Matt. xvi. 13-20; Luke ix. 18-21; Mark viii. 27-30); and, according to Matthew, the "keys of the kingdom of heaven," with the power of Binding and Loosing, were given to him by Jesus on that occasion. The real history underlying this legend is that Peter is mentioned by Paul (I Cor. xv. 5) and in older traditions (Mark xvi. 7; John xxi. 1-21; comp. Matt. xxviii. 16; Luke xxiv. 12, 34) as the first among the disciples who "saw" the departed Christ. On the other hand, while Jesus was alive Peter is represented as having encountered severe rebukes from his master for his lack of faith and his false zeal, as well as for his listlessness, for his antagonistic attitude at first, and for his cowardly fear at the critical hour (Mark viii. 32, xiv. 30-42, 54-72; Luke xxii. 31; John xviii. 10-11). As a matter of fact, Peter early became as much an object of popular legend as did Jesus his master. Thus, in Matt. xiv. 22-33 Peter walks on the water in the same manner as Jesus does (the original legend is found in John xxi. 1-24; comp. Luke v. 3-9); in the transfiguration story (Matt. xvii. 1-8) he stands out prominently; and he plays the chief rôle in the story of the coin found in the fish's mouth (Matt. xvii. 24-27). Both Matthew (xv. 15, xvii. 21) and Luke (viii. 25, xxii. 8), representing the older tradition, put him in the foreground, while the Pauline and Johannean traditions pushed him more and more into the background (John xiii. 24, xxi. 21, *et al.*).

Head of the Church.

While the acts recorded of Peter (in Acts i. 15, ii. 14 *et seq.*, iii. 1-11, iv. 8 *et seq.*, v. 29 *et seq.*, viii. 14 *et seq.*, ix. 32, x. 1-xi. 18, xv. 4 *et seq.*) can not claim historical character, the fact can not be questioned that he occupied the position of head of the Church of Jerusalem. As such, with his authority as the foremost disciple of Jesus, he exerted a determining influence upon the character and organization of the Church; so much so that the Judæo-Christians in Corinth called themselves, in opposition to the church Paul had organized there, the church "of Cephas" (I Cor. i. 12). At the same time he was regarded only as one of the Twelve Apostles (Acts i. 14, ii. 14, v. 2, vi. 2), and in their name he speaks (Acts iv. 8, 19; v. 2, 29) in defense of the Church and hurls forth his anathemas against the transgressors (Acts viii. 20), the Holy Spirit always prompting his speeches and his acts. But he was also sent forth as a missionary through the land of Judea and Samaria (*ib.* viii. 14, ix. 32, x. 9), where many stories circulated among the people of the supernatural cures he performed, of his miraculous escapes from prison (*ib.* iii., ix., xii.), and of conversions of Gentiles: these could hardly have been inventions of the writer of the Acts. From I Cor. ix. 5 it may be learned that he, like other apostles, used to travel with his wife on his missionary journeys while he was supported by the Church.

Regarding the encounter of Peter with Simon Magus (Acts viii. 14-25) see Simon Magus. The story of the conversion of Cornelius, the Roman centurion in Cæsarea (Acts x. 1-45), in anticipation of which Peter was told in a vision to partake of the food of the heathen in order to win him to a belief in Christ, seems to indicate an early split in the Judæo-Christian Church rather than an intention on the part of the writer to identify Paulinism with that Church. It was probably independently of Paul that the question arose among the Judæo-Christians as to whether certain concessions to the proselytes of the gate were not advisable in the interest of the Church propaganda. Both the traditional and the progressive currents of thought in the Church find expression in the Cornelius story on the one hand, and, on the other, in the rather mythical account of the apostolic council presided over by James, the leader of the conservative side, in which Peter appears as the prime mover (Acts xv. 7 *et seq.*), and by which the observance of the Noachian laws is insisted upon as the condition of admitting proselytes.

A Jewish Teacher, According to the Clementines.

The representation of Peter found in the Clementine writings, especially in those parts based upon older sources (the "Kerygma Petri" [?]; see bibliography in Herzog-Hauck, "Real-Encyc." *s.v.* "Clementinen"), is quite different from that given in the Acts. The speeches of Peter in Acts iii. 13-26 and elsewhere are animated by the same spirit of hostility to the Jews which pervades the Gospels (see New Testament); the Peter of the Clementines is, in speech and mode of living, a Jew. He departs from Judaism only in that he recognizes in the crucified Jesus the "Prophet" predicted by Moses (Deut. xviii. 15), and through whom sacrifice was abolished and baptism substituted therefor ("Recognitiones," i. 36-39, 43, 50), and through whom the heavenly Jerusalem was to be brought down as a habitation of the saints (*ib.* 51). He lays all possible stress upon the Law, while the Prophets are secondary (*ib.* 68). On the other hand, he calls Paul "an enemy" of the Church, who acted in the interests of the high priest while pursuing the faithful, and who, in his fury, while he was hastening to Damascus with the expectation of seizing Peter, came near killing James, the brother of Jesus. In his dispute with the high priest Caiaphas, who finds special fault with "the good tidings for the poor" brought by Jesus, he admits that he is himself but "an unlearned fisherman and rustic" (*ib.* 61-62). He declares the object of baptism to be the remission of sins ("Homilies," vii. 8, xi. 19, 26-29). The articles of his faith are the worship of God as the Maker of heaven and earth, belief in the True Prophet (Jesus), and love coupled with practical benevolence ("Recognitiones," iii. 66; comp. "Homilies," vii. 8). "We worship one God, the Maker of the Universe, and observe His law, by which we are commanded first to worship Him and reverence His name [comp. *ib.* xvii. 7]; and then to honor our parents and to preserve chastity and uprightness" ("Recognitiones," vii. 29). But he is especially insistent on the prohibition against eating with the Gentiles, unless they be baptized, and on "abstaining from the table of devils," that is, from food offered to idols and from dead carcasses, from animals suffocated or torn by wild beasts, and from blood. He insists also upon washing after every pollution, and upon the observance of the Levitical purifications by both sexes ("Homilies," vii. 8, viii. 23, xiii. 4; comp. "Recognitiones," iv. 36).

Peter and Paul.

It is also of interest to note his declaration that the greatest commandment is "fear the Lord thy God . . . and serve Him" (Deut. x. 12), and to observe the harmony between his teaching and that of the Jewish Didache and Didascalia: "As you would not like to be murdered yourself, nor to have your wife commit adultery, nor to have your things stolen from you, so do not these things to others" ("Homilies," vii. 4, xvii. 7). In the original "Preaching of Peter," thirty, or sixty, or one hundred commandments for the Jewish converts are singled out (comp. Ḥul. 92a; Midr. Teh. to Ps. ii. 5; Gen. R. xcviii. 14). "Man is the true image of God" (not Christ only!); "The pure soul bears His likeness"; "therefore we must honor God's image by offering food to the hungry and clothing to the naked, caring for the sick, sheltering the stranger, visiting him who is in prison, and affording the needy all the help we can" ("Homilies," xi. 4, xvii. 7). Accordingly, Peter acts in regard to food, prayers, fasts, and ablutions exactly as does a pious Jew or Essene ("Recognitiones," i. 19; ii. 19, 72; v. 36). Many similar passages show the close relation of this teaching, attributed to Peter, to that of the rabbinical schools.

Little value can, according to this, be attached to Gal. ii. 9 (a spurious epistle; see Saul of Tarsus), where Peter is charged by Paul with hypocrisy. That a disagreement in certain matters arose between the two disciples is certain; but whether it was Peter or Paul who was inconsistent and wavering still remains a matter of dispute.

According to the Clementines, Peter stayed at Cæsarea a long time, and then went, by way of Tripolis, to Rome. In John xxi. 19 his martyrdom is predicted to him by Jesus (comp. I Epistle of Clement of Rome, v.). Regarding his stay in Rome, reliance must be placed upon Eusebius ("Hist.

Eccl." ii. 1; comp. iii. 39, 15); certainly the account of his meeting Philo (*ib.* ii. 17) and Paul in Rome is mythical.

His Supposed Writings.

According to the testimony of Papias (Eusebius, *l.c.*), Peter was not able to write expositions of his system of faith; the epistles that bear his name are products of the second century. The First Epistle, addressed to the (Pauline) churches of Asia, betrays the style and influence of the Pauline school; it was written during the persecutions of the Christians in the East in the second century, and, judging from iv. 3, the writer was a converted Gentile, not a born Jew. Possibly the whole epistle is based upon an older Judæo-Christian document (ii. 11–iii. 16, v. 1–12) that addressed its monitions to "the strangers and sojourners" (ii. 11; comp. i. 1). The epistle claims to have been written in Rome (v. 12). The Second Epistle, which shows in iii. 1 its dependence upon the First, and an acquaintance with apocalyptic literature, is a strong arraignment of the abuses of the Church due to Gnostic libertinism preached in some of the Pauline churches (i. 16, ii. 1–2, iii. 14–18); at the same time it endeavors to reconcile Paul's teachings with Peter's (iii. 15).

The so-called **Gospel of Peter,** of which fragments were found in Akhmym, Upper Egypt, in the year 1886–87 (see Harnack, "Bruchstücke des Evangelium und der Apocalypse des Petrus," 1893; Zahn, "Das Evangelium des Petrus," 1893), is of peculiar interest to the Jewish reader, inasmuch as, to judge from the fragments containing the story of the crucifixion, the whole is a product of fierce hatred toward the Jews, even to a greater extent than is the Fourth Gospel. Peter the Jew was made the mouthpiece of the Church at a time when hostility to his kinsmen had become the distinction of the orthodox Christian.

The Apocalypse of Peter.

The Apocalypse of Peter, a fragment of which was found at Akhmym together with the fragments of the Gospel of Peter, has been identified by Harnack (*l.c.*) with the one known to Clement of Alexandria ("Eclogi," 41, 48, 49) and other Church Fathers. It seems to have drawn its material from a similar Jewish apocalypse (see Kohler, "Pre-Talmudic Haggadah," in "J. Q. R." vii. 605). It shows no traces of Jew-hatred. In it Peter speaks as having, with the other apostles, had intercourse with the departed Jesus on the mountain, and as having been shown by him the reward of the just in Paradise and the punishment of the wicked in Gehenna. Among those subjected to great torture by fire and by scourging are mentioned "those that made idols of wood for themselves and worshiped them instead of God"; also the usurers, the rich that fail to aid the needy, and those "who have forsaken the way of God." The excruciating pains which the wicked suffer wrest from them the confession: "O God, Thy judgment is righteous" (ed. Harnack, *l.c.* pp. 25, 33, 34). The whole work furnishes proof that its writer was still under Jewish influence, if he did not, indeed, simply take his material from a Jewish apocalypse and adapt it to the new creed. K.

SIMON, GUSTAV: German surgeon; born at Darmstadt May 30, 1824; died at Heidelberg Aug. 28, 1876. He studied at Heidelberg and Giessen (M.D. 1848). From 1848 to 1861 he was a surgeon of the Hessian army, residing at Darmstadt, where he practised among the poor. During a postgraduate course in Paris in 1851–52 he became acquainted with Jobert, whose method of operation in cases of fistula of the bladder was improved upon by Simon. The latter was very successful also in resection of the hip-bone and extirpation of the kidneys.

In 1861 Simon became assistant professor, and six months later professor, of surgery at the University of Rostock. During the war between Austria and Prussia in 1866 he was chief of a military hospital in Berlin. In 1867 he became professor of surgery in the University of Heidelberg, where he remained until his death. During the Franco-Prussian war he served as surgeon-general of the reserves of Baden.

Of his many works the following may be mentioned: "Ueber die Heilung der Blasenscheidenfisteln" (Giessen, 1854); "Ueber die Operation der Blasenscheidenfisteln Durch die Blutige Nath und Bemerkungen über die Heilung der Fisteln, Spalten und Defecte Welche an Andern Körpertheilen Vorkommen" (Rostock, 1862); "Chirurgie der Nieren" (2 vols., Stuttgart, 1871 and 1876). Simon contributed many essays to the medical journals, especially on his methods of operation.

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S. F. T. H.

SIMON, JEAN HENRI: Belgian engraver and soldier; born at Brussels Oct. 28, 1752; died there March 12, 1834. He was a son of the engraver Jacob Simon, under whom he learned his trade. When not quite fifteen years of age he was appointed engraver to Prince Charles of Lorraine. In 1775 he removed to Paris, where he became engraver to the Duke of Orleans (Chartres), with a yearly salary of 200 thaler. He soon became engraver to the king, which position he held until 1792.

At the beginning of the wars of the French republic, Simon commanded a company under General Dumouriez. The battles of Anderlecht and Boucar, in both of which he was wounded, won him the rank of lieutenant-colonel. Returning to Paris, as a follower of Dumouriez he was accused of treason when the latter went over to the enemy, but he succeeded in proving himself innocent. He next went to Spain, where he became engraver to the court, but was soon recalled to Paris as teacher of engraving at the institute for deaf-mutes. After being banished for a short period, he was recalled and became engraver to the empress Josephine. In 1813 he rejoined the army, and served as colonel of a regiment of lancers in the first corps of the francs-éclaireurs of the department of the Seine. Discharged on half-pay in 1814, he took no prominent part in the campaign of 1815, and in 1816 he went to Brussels, where he passed the rest of his life.

Simon was an excellent engraver; he executed engravings on precious stones, some of which were mistaken for real antiques and were sold to the Empress of Russia. He likewise etched on copper, and his portraits of noted men of the Netherlands especially deserve mention. He also published "L'Armorial Général de l'Empire," of which only vols. i. and ii. appeared, under the patronage of the empress Josephine. Among his pupils were Dubois, Paul, Verger, Lalondre, and his own son Simon.

BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, 1841, pp. 694 *et seq.*, 710 *et seq.*
S. F. T. H.

SIMON, SIR JOHN: English sergeant at law and politician; born in Jamaica Dec. 9, 1818; died in London June 24, 1897. He was descended on the maternal side from the Orobios (see CASTRO family). In 1833 he was sent to England to continue his education at a general school in Liverpool, and he studied Hebrew by himself with the view of becoming a rabbi, his object being to initiate a religious reform movement. His father, however, refused his consent to Simon's plans.

Simon was graduated from the University of London in 1841; was called to the bar at the Middle Temple in 1842; and was the first Jew to practise at the common-law bar, Sir Francis Goldsmid, who had preceded him, practising at the chancery bar. Simon married in 1843 Rachel, fifth daughter of S. K. Salaman of London, and sister of the musical composer Charles Salaman. Later she was the author of "Records and Reflections."

Sir John Simon.

Early Career.

Simon spent the first two years of his married life in Jamaica, where he at once commenced to practise his profession in Spanish Town, then the seat of government. He left the island in 1845 because the climate injured his wife's health, and within a few years of their return to England he became a successful leader of the northern circuit, and soon won distinction in the superior courts in London. In 1858 he was second counsel in the state trial arising out of the Orsini conspiracy; and he successfully defended Dr. Bernard, who was charged with complicity in the attempted assassination of Napoleon III. In the same year Simon acted as assistant to the judges of county courts, thus being the first English Jew who exercised the functions of a judge. In 1864 he was created a serjeant at law (a legal and social rank known as the "Order of the Coif"), and he was one of the last survivors of this order. The degree of serjeant at law carried with it the dignity of a commissioner of assize; and in this capacity Simon again performed the functions of a judge. He repeatedly occupied the bench in Manchester and Liverpool, and presided at the City of London Court. In Jan., 1868, Simon received from the crown a patent of precedence granting him the additional rank of queen's counsel, an exceptional distinction.

Simon was elected to Parliament in Nov., 1868, from the borough of Dewsbury in the West Riding of Yorkshire. He was reelected in 1874, 1880, 1885, and 1886, and sat continuously for twenty years, retiring in Nov., 1888, owing to failing health. Although he had not a single Jewish elector in his constituency, he was regarded as the "Member for Jewry."

In the House of Commons Simon exercised considerable influence with regard to the amendment of the judicature, the alteration of the law which regulated the trial of election petitions being due to his initiative. The resolution adopted Feb. 23, 1875, calling for the appointment of two judges instead of one to conduct such trials, was also the result of his activity. Simon was knighted in 1886.

Work for Jewish Emancipation.

Before the British Parliament was open to Jews, Simon stood in the front rank of those who fought for their civil and political emancipation. That battle won, he availed himself of every opportunity to vindicate the cause of oppressed and persecuted Jews throughout the world. Again and again he caused blue books relating to the condition of the Jews in Rumania, Morocco, Russia, and Servia to be laid before Parliament; and after the death of Sir Francis Goldsmid, M.P. (1878), he became the recognized champion of his race before Parliament and the British public. When the knowledge reached England of the persecution of the Jews in Russia in 1881 and 1882 Simon conceived and carried into effect the idea of securing a protest from the entire English people. Within three weeks he had so aroused the feelings of the public men to whom he had personally submitted the issues, that a requisition, signed by the highest representatives in England, was presented to the lord mayor; and a meeting was convened on Feb. 1, 1882 (see MANSION HOUSE AND GUILDHALL MEETINGS). The only Jewish speakers at this meeting were the present Lord Rothschild (then Sir Nathaniel de Rothschild, M.P.) and Sergeant Simon, who respectively moved and seconded the vote of thanks to the lord mayor. Similar meetings were convened in no less than forty-two cities and towns of England, Scotland, and Ireland under the presidency of the local mayors; and a protest from the University of Oxford, signed by the vice-chancellor, the heads of colleges, the leading professors, and hundreds of graduates, was addressed to the chief rabbi.

In 1890, when the persecutions in Russia were renewed, Simon, who was then in somewhat failing health, took similar steps through the instrumentality of his son, **Oswald John Simon** (born 1855; educated at Balliol College, Oxford; member of the Russo-Jewish Committee and author of "World and Cloister" and "Faith and Experience"). In accordance with Sir John's plan a second requisition, signed by all the surviving signers of the first one, and by many others, was presented to the lord mayor, and a meeting was held at the Guildhall on Dec. 10, 1890, which was no less successful than the first one.

Simon was one of the founders of the Anglo-Jewish Association, which was formed in London in 1871 to cooperate with the Alliance Israélite Universelle of Paris. He was identified with the Reform Synagogue of London from its inception in 1842.

Bibliography: *Jew. Chron.* and *Jew. World*, June 26, 1897; *Dict. National Biography.*

J.

SIMON, JOSEPH: American lawyer and politician; born at Bechtheim, Hesse, Feb. 7, 1851. He accompanied his parents to Portland, Ore., in 1857, when he was but six years of age. He was educated in the public schools of Portland, was admitted to the bar in 1872, and is now (1905) a member of the law firm of Dolph, Mallory, Simon, & Gearin. He early developed a capacity for politics. In 1877 he was elected a member of the city council of Portland, and in 1880, 1884, and 1886 he was chosen chairman of the Republican state committee of Oregon. From 1880 to 1900 he represented Multnomah county, in the Oregon state senate; and he was elected president thereof at five different sessions. He was a delegate to the Republican national conventions that met at Minneapolis in 1892 and at Philadelphia in 1900, and served as a member of the Republican national committee from 1892 to 1896. For many years he was president of the police commission of the city of Portland. A vacancy occurring in Oregon's senatorial representation at Washington, Simon was, in 1898, elected to the United States Senate for the term ending March 3, 1903.

Bibliography: *American Jewish Year Book*, 5665 (1904-5).

A. F. T. H.

SIMON, JOSEPH: Chief of the bureau of the Progressive communities of Hungary, and reporter on Jewish affairs in the Hungarian Ministry of Public Worship; born at Kapolcs, county of Zala, June 24, 1844; studied law at Budapest. He represented the district of Tapolcza at the Jewish Congress of 1868 and was elected its secretary; and at its conclusion he became secretary of the national committee, and three years later was appointed to a similar position in the national bureau. Since then he has been one of the leaders of the Hungarian Jews. As first secretary of the national committee, Simon, until he retired in 1904 owing to ill health, conducted the affairs of that portion of the Hungarian Jewry which was organized according to the statutes of the Jewish Congress of 1868. He has rendered special service in connection with the establishment and administration of the Landesrabbinerschule (of whose board of governors he has been secretary since the institution's foundation in 1877) and various other institutions. In 1883 he organized the defense in the Tisza Eszlár case. Simon has the title of "Königlicher Rath."

S. L. V.

SIMON THE JUST. See Simeon the Just.

SIMON MACCABEUS: Hasmonean prince and high priest; died 135 B.C.; second son of Mattathias. In I Macc. ii. 3 he is called **Thassi;** in Josephus, "Ant." xii. 6, § 31, **Thatis** (with the variant **Matthes).** The meanings of these names are obscure. His father, when dying, praised him as a man of counsel, and exhorted his four brothers to heed his advice. Simon justified his father's high opinion of him, and proved himself uniformly sagacious and circumspect. Even during the lifetime of his brothers Judah and Jonathan, Simon took a prominent part in the war of liberation waged against the Syrians: he succored the hard-pressed Jews in Galilee; avenged, in conjunction with Jonathan, the death of his brother John; and fought successfully against Bacchides (I Macc. v. 17, 23; ix. 37-42, 65-68; "Ant." xii. 8, § 2; xiii. 1, §§ 4-5).

Strategus.

The successes of the Jews rendered it expedient for the pretenders to the throne of Syria to show them special favor, and therefore Antiochus VI. appointed Simon strategus, or military commander, of the coast region from the Ladder of Tyre to Egypt. As strategus Simon conquered the cities of Beth-zur and Joppa, garrisoning them with Jewish troops, and built the fortress of Adida in the plain (I Macc. xi. 53, 65; xii. 33, 38; "Ant." xiii. 5, §§ 4, 6, 10; 6, § 5).

After the capture of Jonathan, Simon was elected leader (ἡγούμενος) by the people, assembled at Jerusalem; he at once completed the fortification of the capital, and made Joppa secure by expelling its Gentile inhabitants and filling it with Jews (I Macc. xiii. 8, 10, 11; "Ant." xiii. 6, § 4). At Hadid he blocked the advance of the treacherous Trypho, who was attempting to enter the country and seize the throne of Syria. Since Trypho could gain nothing by force, he craftily demanded a ransom for Jonathan and the surrender of Jonathan's sons as hostages. Although Simon was fully aware that Trypho would deceive him, he acceded to both demands, so that the people might see that he had done everything possible for his brother. Jonathan was nevertheless treacherously assassinated, and the hostages were not returned. Simon thus became the sole leader of the people. He had Jonathan's remains buried with honor at Modin, where he subsequently erected a monument to him (I Macc. xiii. 25-30; "Ant." xiii. 6, § 5).

As the opponent of Trypho, Simon had every reason to side with Demetrius II., to whom he sent a deputation requesting freedom from taxation for the country. The fact that his request was granted implied the recognition of the political independence of Judea. "Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year" of the Seleucid era (143-142 B.C.; I Macc. xiii. 41; Josephus, "Ant." xiii. 6, § 6). The statement, found in a rabbinical work (Meg. Ta'an. § 2), that Judah and Jerusalem were released from the payment of the "crown tax" (στέφανος) on Iyyar 27 may refer to this event. The Jews then introduced a new era, dating all their instruments and contracts according to the years of Simon. The independence of Simon may be indicated also by the coins which he minted, for many Jewish shekels and half-shekels bear in Old Hebrew characters the inscription "Holy Jerusalem," and are dated variously "the year 1," "2," "3," "4," or "5," these dates being referred by many scholars to the era of Simon. But it is strange that there are no coins, so far as known, of the years 6 and 7, although Simon was ruling then. These coins, which are somewhat crude and

Coins.

primitive, are differentiated from other Maccabean coins by the absence of the name of the ruling prince (see illustrations in Jew. Encyc., *s.v.* Numismatics); it is therefore not certain that they were struck by Simon, and Schürer is particularly disinclined to ascribe them to his reign ("Gesch." 3d ed., i. 243, 761 *et seq.*).

Simon was still confronted with the task of securing his position in the country. He therefore laid siege to the old and powerful city of Gazara and captured it, after which he expelled the pagan inhabitants, removed the idols from the houses, purified the city, and "placed such men there as would keep the Law" (I Macc. xiii. 43–48; comp. xiv. 34; "Ant." xiii. 6, § 7; Strabo, p. 759). He then attacked the last bulwark of the Syrians in Judea, the Acra of Jerusalem, which was taken on the 23d day of the second month, 142 B.C., and entered by the Jews chanting hymns of thanksgiving to the sound of harps, and bearing palm-branches (I Macc. xiii. 49–52; comp. xiv. 7, 36, 37; "Ant." *l.c.*). Merited punishment was visited on the Hellenists (called "children of the Acra" in Meg. Ta'an. § 2), both in the capital and throughout the country. In this connection, although the actual work was probably done at a later time, Josephus speaks ("Ant." *l.c.*; comp. "B. J." v. 4, § 1) of the laborious demolition of the citadel, which took three years. It is hardly likely that the fortifications were permitted during this time to command the Temple, yet they must have remained standing, for Simon is said to have garrisoned them (I Macc. xiv. 37; comp. xv. 28). At the same time he placed his son John, who resided at Gazara, in charge of a portion of the army (*ib.* xiii. 53).

Alliance with Rome.

The country now enjoyed a lasting peace, and the author of the First Book of Maccabees (xiv. 8–15) describes the felicity of the people in glowing colors, adhering closely to the accounts of the blessings promised in the Bible, and carefully including Simon's services to religion. He then speaks of the honor shown the Jewish people by other nations, declaring (xiv. 16–19) that the Romans renewed their friendship with the Jews on their own initiative (although this is improbable), and that the Spartans, at the request of the Jews, made a documentary declaration of their friendship (xiv. 20–23). Willrich regards this record as spurious, like others of a similar nature. The statement (xiv. 24) that Simon sought to win the favor of the Romans by rich gifts through the agency of Numenius is apparently incorrect, for the friendship of Rome has already been noted in a previous passage. An alliance ("amicitia") between the Romans and the Jews is, however, mentioned in other sources (Justin, "Apologia," xxxvi. 3, § 9).

Hereditary Prince.

The high esteem in which Simon was held by foreign powers impelled the people to show their appreciation of him, and on Elul 18, 141 B.C., the assembly of the priests, the people, the leaders of the people, and the elders of the land resolved that Simon should be the high priest, strategus, and ethnarch of the Jews, "forever, until there should arise a faithful prophet" (I Macc. xiv. 41). By this phrase they probably intended to imply that the time would come when the spirit of prophecy would again appear in Israel, enabling them to learn the will of God; or they may have meant to express their conviction that the prophet Elijah would announce the Messiah, who would belong to the house of David, and in that case there could, of course, be no ruler but him. This resolution was inscribed upon brass tablets and set up in the court of the Temple. According to Willrich, this record can not have been quoted in the original text of the Maccabees, since the inscription states that Simon sent his deputation to Rome before he was recognized by Demetrius, and regards the Roman alliance as the motive for this confirmation, whereas xiv. 3 asserts that Demetrius was taken prisoner by the Parthians before the embassy went to Rome; furthermore, Numenius is said (xv. 15) to have returned in 139–138, when Antiochus Sidetes was already on the throne. Whether the inscription is authentic or not, it is at least certain that Simon bequeathed his dignities to his children, and thus became the founder of the Hasmonean dynasty.

War with the Syrians.

Once more Simon became involved in the Syrian imbroglio. Antiochus VII. (Sidetes), the brother of the captive Demetrius, attempted to seize the throne of Syria; in a letter written at Rhodes, before he landed on the Asiatic coast, he confirmed Simon in all the privileges granted him by previous kings, especially in the prerogative of coinage (I Macc. xv. 1–9), although this was apparently a mere sanction of the actual state of affairs. But as soon as Antiochus felt secure from Trypho he changed his attitude. At the siege of Dora he rejected the reenforcements sent by Simon, and demanded either that Simon should surrender Joppa, Gazara, and the Acra, which, he alleged, had been wrongfully taken by the Jews, or that he should pay an indemnity of one thousand talents. The result was a war in which the Syrians under Cendebeus were defeated by Simon's sons Judah and John (136 B.C.).

The age of Simon had led him to entrust this war to his sons, but the hope which he may have cherished, that in his old age at least he would be able to enjoy the reward of his deeds, was doomed to disappointment. In 135 B.C. Simon, the last of the Maccabean brothers, died by violence. According to his custom, he was traveling through the country holding court, when, in the fortress of Docus, near Jericho, he and his sons Mattathias and Judah were slain by his son-in-law Ptolemeus at a banquet prepared by the last-mentioned (I Macc. xvi. 11–17; "Ant." xiii. 7, § 4). The seven short years of his reign prepared the way for the events of the following one hundred years. He was succeeded by his son John Hyrcanus I.

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G. S. Kr.

SIMON MAGUS: A personage frequently mentioned in the history of primitive Christianity. According to Acts viii. 9–23, he was greatly feared throughout Samaria on account of his magic powers; but he permitted himself to be baptized, and wished to purchase the gift of the Holy Ghost, being cursed by Peter for this presumptuousness. In spite of the definiteness of the statements regarding him, the historicity of Simon has been doubted by many critics, especially by Baur and his school, who held that he was a caricature of the "Apostle of the Gentiles." Such a view must, however, be regarded as a grave critical aberration (Harnack, "Dogmengeschichte," 1st ed., i. 179, note 1).

The early Christian Clementine "Recognitiones" (vii.-x.) represent Simon as a Jewish magician instead of a Samaritan, stating that he was a member of a Jewish household in Cæsarea, and that, when pursued by Peter, he fled to Judea. Mention is made, moreover, of a magician named Simon who lived in this very city of Cæsarea about the year 40 of the common era (Josephus, "Ant." xx. 7, § 2); so that some scholars consider the two to be identical (Hilgenfeld, "Ketzergeschichte," p. 170; Albert, "Die Ersten Fünfzehn Jahre der Christlichen Kirche," p. 114, Münster, 1900; Waitz, in "Zeitschrift für Neutestamentliche Wissenschaft," v. 128). This view can hardly be correct, however, although the notice, like other similar ones, serves to show that there were such magicians even among the Jews. The most reliable sources, including Justin Martyr, who was a Samaritan by birth, call Simon a native of Cæsarea; and, in harmony with this statement, the same authorities regard him as a pupil of Dositheus, the Samaritan heresiarch (but see Dositheus). Simon was, furthermore, regarded by all the Church Fathers as the great heretic from whose school and teaching sprang all the later motley heresies of Christianity; and inasmuch as his system contained Gnostic teaching, Gnosticism itself was ascribed to him, and a Gnostic figure was seen in his alleged wife Helena.

Claims Messiahship.

In reality, however, Simon seems at first to have asserted merely that he was a Messiah, though later he claimed that he was a god. The following passage of Irenæus ("Adv. Hæreses," i. 23, § 1) clearly defines his teaching: "He was worshiped by many as a god, and seemed to himself to be one; for among the Jews he appeared as the Son [thus identifying himself with Jesus], in Samaria as the Father, and among other peoples as the Holy Ghost" (comp. "Philosophumena," vi. 19; Tertullian, "De Anima," xxxiv.; Epiphanius, "Panarium," xxi. 1; "Acta Petri et Pauli," in Lipsius, "Apocryphische Apostelgeschichten und Apostellegenden," ii., part 1, pp. 30, 301). Simon is also said to have commanded that a grave be dug for him, from which he was to arise in three days; but this, it is declared, he did not do ("Philosophumena," quoted as from Hippolytus, vi. 20). These traits characterize him as the Christ of the Samaritans, and at the same time show him as a most striking antithesis to the Christ of the Christians. If, as is stated, besides declaring that God is unknowable and is not the creator of the world, but inexpressible, ineffable, and self-created (αὐτογένεθλον; "Constitutiones Apostolicæ," vi. 10, in Migne, "Patrologia Græca," i. 933), he taught that He is not the father of Christ, his teaching diverges widely from the Christian doctrine, although it must be borne in mind that this statement is at variance with all other accounts.

Favored by the Jews.

In their opposition to Christianity the Jews may have felt a certain sympathy with the teachings of Simon, thus accounting for the legends which term them his disciples. When, in his flight from Peter, Simon went to Rome and wished to prove his divinity by flying through the air, the Jews are said to have been his partizans; and when he fell wounded to the earth, and was taken to Aricia, a small town near Rome where his grave is yet shown, Jews are alleged to have escorted him thither; and their descendants lived there until 1600. A later authority declares that the aerial battle with Peter took place on a Sabbath on which the faithful were holding a "proseuche" (synagogal assembly) and keeping a fast especially on account of their teacher Simon (Glycas, "Annales," ed. Bonn, i. 236, 439). While it is true that the Christians were as yet little differentiated from the Jews, and that the "faithful" might equally well have been Christians, yet the fast (the Romans believed that the Jews fasted on the Sabbath), *i.e.*, the rest from work, is characteristically Jewish. The story of this flight to Rome, whether legendary or historic, must have been well known to the Jews, since the remarkable "Toledot Yeshu" tells of a similar aerial battle that took place between Jesus and the champion of the Jews (Krauss, "Das Leben Jesu nach Jüdischen Quellen," p. 179 *et passim*); and this same legend shows that the Jews regarded Simon as one of their own number. The fall of Simon Magus was customarily represented by the Byzantines in their illustrations of Psalm li. = Hebr. lii. (Strzygowski, "Bilder des Griechischen Physiologus," p. 89, Leipsic, 1889). Zacuto ("Yuḥasin," ed. London, p. 244) also mentions Simon Magus; and his name occurs in a Samaritan chronicle recently published ("R. E. J." xlv. 230).

K. S. Kr.

Simon Magus was the founder of a Gnostic sect. In Acts viii. 9-13 he is represented as having been held in awe by the Samaritans as the manifestation of the hidden power of God, and as being called by them "The Great One." He is said to have allowed himself to be baptized by the apostle Philip; but, owing to his greediness, he relapsed into sorcery. While this story is legendary, Justin relates ("Apologia," i. 26, 56) that he was born in Gitta, a Samaritan village, and that he traveled together with a woman named Helena, whom he declared to be the "First Intelligence," he himself claiming to be the first manifestation of the hidden power of God. He went to Rome and performed miracles before the emperor Claudius; and the people erected statues to him. The legendary character of this story has been proved by the fact that the statue said to have been erected to him with the inscription "Semoni Sancto Deo Fidio" has been discovered, and it proves to have been dedicated to an ancient Roman deity.

More authentic facts regarding Simon Magus are contained in Hippolytus' "Refutatio Heresiarum," vi. 7-20, where extracts are given from a work ascribed to Simon and entitled "The Great Revelation." In this work an elaborate Gnostic system of the emanation of the Deity is presented, describing the unfolding of the world in six pairs, male and female, in the upper and lower regions, among which also the sun and the moon ("Selene") play a part and in which he himself is "the standing one; he who stands, has stood, and will stand." His stay at Rome, where he attracted attention by his miracles, and his contest with Peter are mentioned in this work and in all the patristic writings of the early centuries. He is said to have had a celestial chariot upon which he was seen flying through the air. He could not, however, withstand the superior magic powers of Peter, and fell from the chariot, breaking his legs (Syriac "Didascalia," i. 18; Arnobius, "Contra Gentes," ii. 12). He raised the souls of prophets from Hades (Tertullian, "De Anima," xxxiv).

The most elaborate legendary story is told of him, especially with reference to his contest with Peter, in the Clementine writings, where there is an occasional blending of the character and utterances of Simon Magus with those of Paul. Certain characteristic expressions, however, are found there which point to historic facts. He calls himself the manifested power of the great hidden Deity ("Hel Kisai" = "Elkesai" in Gnostic lore; "Recognitiones," i. 72, ii. 37; comp. "the one who will stand [abide] forever"; "Recognitiones," ii. 7, iii. 11; "Homilies," ii. 24); his spouse Helena (or Selene = "the Moon") is the mother Wisdom, one with the highest Deity, who came down to earth under that name ("Recognitiones," ii. 8-9, 39; "Homilies," ii. 23).

The existence of the sect of Simonians called after Simon and related to the other Samaritan sect called after Dositheus, certainly proves the historicity of his existence against the critics who declare him to be a fictitious person and "Simon" to be the pseudonym of Paul. It is remarkable, moreover, that a magician by the name of Simon is mentioned by Josephus as having lived at the very same time as Simon Magus of the Church literature. Felix, appointed governor of Judea by the emperor Claudius between the years 52 and 60, had fallen in love with Drusilla, sister of King Agrippa and wife of King Azizus of Emesa; and he sent Simon, a Jew born in Cyprus and a friend of his who was known for his magical skill, to use incantations (compare the love incantation in Deissman's "Bibelstudien," 1895, p. 21, and Blau, "Das Altjüdische Zauberwesen," 1898, pp. 96–117) to alienate her affection from her husband and to turn it to Felix. In this way the governor succeeded in obtaining Drusilla's consent to marry him ("Ant." xx. 7, § 2). The only difficulty in identifying this Simon with the other lies in the statement of Josephus that the magician was born in Cyprus. The charges brought against the sect of the Simonians are of such a nature as would point to seductions brought about by witchcraft as well as by Gnostic teachings leading to sexual impurity.

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K.

SIMON, MORITZ ALEXANDER: German banker and philanthropist; born at Hanover Nov. 27, 1837; died there 1905. Educated at his native town, he became associated there with the banking-house of Ezechiel Simon. Later he spent some years in New York, and, upon returning to Hanover, founded the banking-house of Moritz Alexander Simon. In New York, Simon had become acquainted with the misery of the poor Jewish immigrants from eastern Europe, and he contributed to the funds of the organizations founded in the eighties for the purpose of assisting the Rumanian Jews. Having come to the conclusion that the so-called Jewish question was a social one, which might partially be solved by educating the younger generation to become artisans and farmers, he opened in 1893 the Israelitische Erziehungsanstalt at Ahlem, a small place near Hanover. The aim of this school is to educate its pupils in "agriculture and handicraft — means of living from which the Jews, through the circumstances of time and condition, have been excluded for centuries. . . ." The pupils are divided into two sections: children between six and fourteen years of age, and apprentices between fourteen and seventeen; in the first department the children receive a common-school education together with instruction in horticulture, wood-working, and in the making of pasteboard boxes. The second department gives instruction in various trades. Up to the present (1905) the institution has trained about 170 gardeners, artisans, and teachers, who are employed not only in Germany but also in Russia, Rumania, Galicia, Palestine, and America. Simon bequeathed $750,000 to the "Erziehungsanstalt."

Bibliography: W. Liebmann, in *Ost und West*, March, 1905, pp. 198 *et seq.* (with illustrations).

S. F. T. H.

SIMON, OSKAR: German dermatologist; born at Berlin Jan. 2, 1845; died at Breslau March 2, 1882. Educated in his native city (M.D. 1868), he took a postgraduate course at the University of Vienna. During the Franco-Prussian war he saw active service as assistant surgeon. In 1871 he returned to Vienna, but in the following year settled in Berlin, where he became privat-docent. Six years later (1878) he was appointed professor of dermatology at the University of Breslau and chief physician at the Allerheiligen Hospital.

Of Simon's works the following may be mentioned: "Die Localisation der Hautkrankheiten, Histologisch und Klinisch Bearbeitet," Berlin, 1873; "Ueber das Molluscum Contagiosum," *ib.* 1876; "Ueber Prurigo und die Behandlung Derselben mit Pilocarpin," *ib.* 1879; "Ueber Balanopostho-Mykosis," *ib.* 1881.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

SIMON, LADY RACHEL: English authoress; born in London Aug. 1, 1823; died there July 7, 1899; daughter of Simeon K. Salaman and Alice Cowen. She grew up amid the intellectual and refined surroundings of a home which was the rendezvous of many distinguished people. On July 12, 1843, she was married to John Simon, LL.B. A woman of striking individuality, Lady Simon kept from her seventeenth year a diary of "Records and Reflections," from which she, in 1893, published a selection covering a period of fifty years, from 1840 to 1890. She wrote also a work on the Psalms, entitled "Beside the Still Waters."

Lady Simon's son **Oswald John Simon** (born in London in 1855) is a communal worker and author. Of his works may be mentioned "The World and the Cloister," a novel; and "Faith and Experience," a volume of essays and sermons.

Bibliography: *Jew. Chron.* and *Jew. World*, July 14, 1899.
J. G. L.

SIMON, RICHARD: French scholar and Orientalist; born at Dieppe May 13, 1638; died there April 21, 1721. After studying at the Sorbonne he joined the Congregation of the Oratory, in the library of which he studied Oriental works and manuscripts. When a certain Jew was condemned to the pyre at Metz on a blood accusation, Simon wrote a strong opinion in protest (1670). He translated Leon of Modena's "Historia dei Riti Ebraici," etc. (1674), and wrote "Comparaison des Cérémonies des Juifs et de la Discipline de l'Eglise" (1681). His chief work, however, was his "Histoire Critique du Vieux Testament" (1678), practically the first introduction to the Old Testament written. It dealt with the books of the Old Testament as if they were ordinary writings, and by this means aroused the enmity of Bossuet and the Port Royal, through whose influence the whole edition of 1,300 copies was seized and destroyed and Simon was expelled from the Oratory (May 21, 1678). Notwithstanding the destruction of his book, several pirated editions appeared in Holland. Simon wrote several pamphlets defending his views against the attacks of contemporary writers, such as Vossius, Spanheim, Jurien, Colomies, Le Clerc, and others.

Bibliography: *La Grande Encyclopédie.*
T. J.

SIMON (SIMEDL, SIMONCINO) OF TRENT: Child victim of an alleged ritual murder by the Jews of Trent. He was the son of Andreas Unverdosben, a cobbler, or tanner, in Trent, and was born Nov. 26, 1472.

The harmonious relations between the Christians and the Jews in Trent had excited the anger of the semidemented Franciscan friar Bernardinus of Feltre, who was a son of a notorious enemy of the Jews. In his Lenten sermons (1475) he endeavored to incite the people against them, but instead provoked displeasure on the part of the Christians.

The Disappearance of Simon.

Then he predicted that at the next Jewish Passover a ritual murder would occur. In accordance with this prediction, the child Simon, twenty-eight months old, disappeared on March 23, 1475. Bernardinus of Feltre, Johannes Schweizer (a neighbor of the Jews), and, at last, the excited people themselves declared that the child would be found among the Jews; but a careful search through the Jewish quarter, ordered by Bishop Hinderbach and executed by the podestà of Trent, Johann Sala, proved fruitless.

On the eve of Easter Monday, March 26, some Jews noticed the body of a child in the river, near the house of one of their number named Samuel. Without a moment's delay three of them, Tobias (a physician), Samuel, and Angelus, hastened to notify the bishop, but were not admitted to his presence. The podestà, however, visited the house of Samuel, took possession of the child's body, and ordered the arrest of those present—Samuel, Angelus, Tobias, Israel, Bonaventura, Toaff, and a second Bonaventura (the cook). After a medical examination of the body it was stated that death was the result of violence, not of accidental drowning. A baptized Jew, Johann of Feltre, who had been a prisoner for several years for theft, seized the apparent opportunity to shorten the term of his imprisonment by declaring that the Jews use the blood of Christians for ritual purposes at the Passover. On the strength of this allegation all the members of the Jewish community, women and children included, were arrested. The proceedings against them began on March 28. The accused pleaded not guilty, and denounced two men: Johannes Schweizer, who had access to the river flowing by Samuel's house and who for a long time had been an enemy of the Jews; and the German tailor Enzelin. Johannes Schweizer and his wife were arrested, but proved an alibi as regards the 23d of March, though only for the daytime; they were finally liberated from prison in a "miraculous" manner.

Torture Suffered by the Jews.

Then began days and nights of torture for the Jews, in which numerous methods of compelling "confession" were tried. For a long time the sufferers remained steadfast and faithful; but after weeks of torture had weakened the will, they "confessed" in the exact words dictated by their clerical tormentors and assassins. These abominable practises caused Duke Sigmund and others to intercede and stop the proceedings (April 21). But the persecutions were resumed on June 5, and were maintained until the Jew Moses, aged eighty years, after terrible tortures and persistent denials, likewise "confessed." Toward the end of June (21-23) eight of the wealthiest Jews, after receiving baptism, were put to death, some being burned at the stake and the rest beheaded.

But the cruelty of the proceedings had aroused general indignation. Pope Sixtus IV., alarmed for the reputation of the Church, commanded Bishop Hinderbach on Aug. 3 to again suspend proceedings, until the arrival of the papal commissary, Bishop Giambattista dei Sindici of Ventimiglia, who, jointly with the Bishop of Trent, would conduct the investigation. The papal agent had been fully instructed beforehand; after making an investigation, he denied the martyrdom of the child Simon and disputed the occurrence of a miracle at his grave. Sixtus IV. had already anticipated this denial in his encyclical of Oct. 10, 1475. The commissary uncovered the tissue of lies, but when he demanded the immediate release of the Jews he was denounced by the bishop and assailed by the mob, being compelled to withdraw to Roveredo. Thence, fortified by his instruc-

Investigation by the Papal Envoy.

tions, he summoned the bishop and the podestà to answer for their conduct. Instead of appearing, Bishop Hinderbach answered by a circular, directed to all churchmen, describing the martyrdom of Simon, justifying his own share in the proceedings, and denouncing the work of the Bishop of Ventimiglia as "corruptam inquisitionem." While the papal commissary was taking Enzelin, the supposed actual murderer, a prisoner to Rome for trial, the Bishop of Trent and the podestà continued their proceedings against the Jews, several of whom they executed (Dec. 2, 1475; Jan. 13 and 16, 1476).

The Bishop of Ventimiglia reported to Rome that, as the result of careful investigations, he found the Jews innocent, that Simon had been killed by Christians with the intention of ruining the Jews, and that Bishop Hinderbach had planned to enrich himself by confiscating the estates of those executed. Sixtus IV. then appointed a commission of six cardinals to investigate the two proceedings. The head of the commission being an intimate friend of Bernardinus of Feltre, the result was a foregone conclusion, especially since the whole Catholic Church would have been involved in the condemnation of the Bishop of Trent. Accordingly, in the decree of June 20, 1478, "Facit nos pietas," Sixtus IV. declared the proceedings against the Jews in Trent to be "rite et recte factum." Both Bernardinus of Feltre and Simon of Trent are said to have been canonized by Gregory XIII., about a century later, the former as a prophet, and the latter as a martyr.

BIBLIOGRAPHY: *Gesch. des zu Trient Ermordeten Christenkindes*, Trent, 1475; *Passio Beati Simonis Pueri Tridentini a Perfidis Judeis Nuper Occisi*; *Relatio de Simone Puero Tridentino*, 1475; Hermann Schindeleyp, *Historia Simonis Pueri*, 1477; Joann Calphurinus and Raphael Zovenzonius, *De Beato Simone Puero et Martyre*, etc., 1482; Dr. J. Eck, *Ain Judenbüchleins Verlegung*, 1541; *Acta Sanctorum*, iii. 495-502; Raynaldus, *Annales Ecclesiasticæ ad Annum 1475*; Joseph ha-Kohen, *'Emek ha-Baka*, 1858, pp. 63 *et seq.*; Pincio, *Annali Overo Chroniche di Trento*, 1648, book iv.; (Bonelli), *Dissertazioni Apologetiche sul Martyrio del S. Simone da Trento nell' Anno 1475 degli Ebrei Ucciso*, 1747; Flamin. Cornelius, *De Cultu S. Simonis Pueri Tridentini et Martyris*, 1748; Bonelli, *Collectanea in Judæos B. Simonis Tridentini Pueri Interemptores*, 1765, in *Mon. Eccl. Trid.* iii. 2, 421-463; Luzzatto, *Israelitische Annalen*, ii. 353; *Civiltà Cattolica*, xi. 8, 9; Rohling, *Meine Antworten an die Rabbiner*, 1883, pp. 58-78; Desportes, *Les Mystères du Sang chez les Juifs*, 1890, pp. 132 *et seq.*; Erler, *Die Juden des Mittelalters* (in Vering's *Archiv für Katholisches Kirchenrecht*, xliv. 33 *et seq.*); Deckert, *Ein Ritualmord Aktenmässig Nachgewiesen*, 1893; idem, *Vier Tiroler Kinder: Opfer des Chassidischen Fanatismus*, 1893, pp. 1-72; M. Stern, *Jüdische Presse*, 1892, Nos. 14 and 15; Strack, *Das Blut*, 1900, pp. 126 *et seq.*; Scherer, *Rechtsverhältnisse der Juden*, pp. 598-599.

J. A. Tä.

SIMONIAS (modern name, **Samuniyyah**): A city in Galilee, about two hours southwest of Sepphoris. In the Talmud (Yer. Meg. 70a) it is identified with the Shimron of Josh. xi. 1, xii. 20, xix. 15, a name which had already been replaced in all passages of the Septuagint by Συμοών, whence the "Simonias" of the Greek period. Josephus calls the place a village, and states that while there he was attacked at night by the Roman decurion Ebutius, who was forced to withdraw, however, without success, since his cavalry could not be used in that locality ("Vita," § 24). The genuine Jewish spirit of the inhabitants is shown by the story that once when the patriarch Judah I. passed through their city, they asked him to send a scholar to instruct them (Gen. R. lxxxi. 2; Yer. Yeb. 13a). The name of the city occurs also elsewhere (Niddah 24b; Mek. on Deut. in "Hildesheimer Jubelschrift," p. 30), and in the Middle Ages it is mentioned by Estori Farḥi ("Kaftor wa-Feraḥ," ch. xi.).

BIBLIOGRAPHY: Robinson, *Researches*, iii. 439; Zunz, *G. S.* ii. 293; Neubauer, *G. T.* p. 189; Boettger, *Topografisch-Historisches Lexikon zu den Schriften des Flavius Josephus*, p. 232; Buhl, *Geographie des Alten Palästina*, p. 215.

J. S. Kr.

SIMONS, DAVID: Dutch jurist; born at The Hague Nov. 3, 1860. He studied law at the University of Leyden (J.U.D. 1883), and then established himself as a lawyer in Amsterdam. In 1897 he was appointed professor of penal law at the University of Utrecht. He is the author of: "De Vrijheid van Drukpers in Verband met het Wetboek van Strafrecht" (his doctor's dissertation, for which he was awarded the university gold medal, 1882); "Beknopte Handleiding tot het Wetboek van Strafvordering" (3d ed. 1901, Haarlem); "Leerboek van het Nederlandsche Strafrecht" (vol. i., Gröningen, 1904).

Simons is associate editor of the department of theories on the "Tijdschrift voor Strafrecht," and, since July, 1902, editor-in-chief of the "Weekblad van het Recht."

BIBLIOGRAPHY: *Onze Hoogleeraren* (with portrait); *Hollandsche Revue*, 1903.

S. E. Sl.

SIMONSEN, DAVID JACOB: Danish rabbi and author; born in Copenhagen March 17, 1853. He studied at the Von Westenske Institut in his native city, at the same time receiving private instruction in Talmudics and Hebrew literature. In 1874 he was awarded a prize for a treatise on Arabic philology. From 1874 to 1879 he studied at the rabbinical seminary at Breslau; and on passing his examination he received offers of tutorships successively at the Breslau and Ramsgate seminaries, which he declined. A few weeks before he was called to Copenhagen as assistant to Chief Rabbi Wolff, being the first Danish-born rabbi of the Copenhagen congregation. At Wolff's death (1891) Simonsen was unanimously chosen his successor as chief rabbi of Denmark; he resigned his office in 1902, on which occasion King Christian IX. conferred upon him the honorary title of professor. He is a member of the executive board of the Alliance Israélite Universelle.

Simonsen is a prolific contributor to Danish and foreign Jewish periodicals. In 1889 he published in Danish and in French a study of sculptures and inscriptions from Palmyra, belonging to Dr. Jacobsen's famous collection at the Ny Carlsberg Glypothek in Copenhagen.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*.

S. F. C.

SIMONSEN, JOSEPH LEVIN: Danish jurist; born in Copenhagen Dec. 26, 1814; died there June 21, 1886. He was graduated from the University of Copenhagen (Candidatus Juris) in 1837, and in 1851 was admitted to the bar of the superior court. He soon demonstrated a profound knowledge of the most intricate matters of law, and his legal opinions were generally quoted as authoritative. In 1859 Simonsen was elected vice-president of the Society of Danish Lawyers; and from 1848 till his death he officiated as legal counselor of the Jewish congregation of Copenhagen.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

SIMONYI, SIGMUND: Hungarian linguist; born at Veszprim Jan. 1, 1853; studied at Esztergom, Budapest, Leipsic, Berlin, and Paris; he has embraced Christianity. In 1877 he became lecturer, in 1885 assistant professor, and in 1889 professor, at the University of Budapest. The Hungarian Academy of Sciences elected him a corresponding member in 1879 and a regular member in 1893; he is a member also of the Ugro-Finnic Society of Helsingfors. He is a voluminous writer, and has contributed largely to the development of Hungarian philology, both by his works and by the influence which he has exercised for a generation upon the students of philology at the University of Budapest.

Simonyi has published the following works: "Antibarbarus" (1879), on foreign words in Hungarian; "A Magyar Kötöszók" (3 vols., 1881–83), on Hungarian conjunctions; "A Magyar Határozók" (2 vols., 1888), on Hungarian adverbs; "A Magyar Nyelv" (2 vols., also in German, 1897), on the Hungarian language; "Magyar Nyelvtörténeti Szótár" (3 vols.), a historical dictionary of the Hungarian language; "Német és Magyar Szólások" (1895), on Teutonisms and Magyarisms; and (in collaboration with Balassa) a German-Hungarian dictionary (1899). He has also translated the works of Max Müller and Cox.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

SIMSON. See SAMSON.

SIMSON, MARTIN EDUARD VON: German jurist and statesman; born Nov. 10, 1810, at Königsberg, East Prussia; died at Berlin May 22, 1899. Educated at the universities of Königsberg (LL.D. 1829), Berlin, and Bonn, and at the Ecole de Droit, Paris, he became privat-docent at the university of his native town in 1831; he was appointed assistant professor in 1833 and professor of Roman law in 1836, serving also as judge. In 1846 he received the title of "Rat" at the higher court. He took an active part in the turbulent political life of his time, and in 1848 was sent as deputy from Königsberg to the National Congress of Frankfort. He was elected secretary of this body at its first meeting, later became its vice-president, and on Dec. 19 was chosen as president, in which office he showed great skill in controlling an assembly made up of men animated by vastly diverse political ideas. As president of the congress he was also chairman of the deputation selected to offer the crown of the German empire to King Frederick William IV. of Prussia.

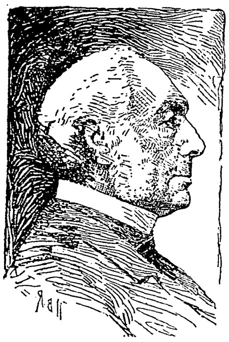

Martin Eduard von Simson.

Resigning from the congress in May, 1849, Simson was in the same year elected to the lower house of the German Parliament, in which he was an adherent of the Constitutional party. In 1850 he presided over the congress at Erfurt. From 1852 to 1859 he took no part in politics, but in the latter year he again became a member of the Prussian lower house, over which he presided in 1860 and 1861. In 1860 he was appointed vice-president and in 1869 president of the higher court of Frankfort-on-the-Oder. A member of the North-German Congress from its opening, Simson was elected its first president in 1867, and in that capacity he offered the crown of Germany to William I. of Prussia in 1870. He was elected a member of the first German Reichstag and became its president, from which position he retired in 1874 on account of failing health, declining reelection in 1877. In 1879 he was appointed first president of the German Supreme Court in Leipsic; in 1888 he received the decoration of the Black Eagle of Prussia and was ennobled. In 1892 he retired to private life.

Simson became a Christian when very young. He was the author of "Geschichte des Königsberger Ober-Tribunals."

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

S. F. T. H.

SIMUNA (SEMONA): Sabora of the second generation (Halevy, "Dorot ha-Rishonim," iii. 26); principal of the Academy of Pumbedita (520–540) while R. 'Ena was filling a similar position at Sura. According to Grätz, these two scholars committed the Talmud to writing; but no further details are known concerning Simuna.

BIBLIOGRAPHY: Letter of Sherira Gaon, in Neubauer, *M. J. C.* i. 34; Grätz, *Gesch.* v. 7, 8; Weiss, *Dor*, iv. 6.

W. B. J. Z. L.

SIN: Under the Jewish theocracy, wilful disregard of the positive, or wilful infraction of the negative, commands of God as proclaimed by Moses and interpreted by the Rabbis; it thus includes crimes against God and crimes against society or an individual member thereof. This article is confined, as far as possible, to the former class. Of the three kinds of sin embraced in this division, the lightest is the "ḥeṭ," "ḥaṭṭa'ah," or "ḥaṭṭat" (lit. "fault," "shortcoming," "misstep"), an infraction of a command committed in ignorance of the existence or meaning of that command ("be-shogeg"). The second kind is the "'awon," a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment ("be-mezid"). The gravest kind is the "pesha'" or "mered," a presumptuous and rebellious act against God; or a "resha'," such an act committed with a wicked intention. These three degrees are mentioned by the Psalmist (cvi. 6): "We have sinned ["ḥaṭa'nu"], . . . we have committed iniquity ["he-'ewinu"], we have done wickedly ["hirsha'-nu"]" (comp. I Kings viii. 47; Dan. ix. 5).

The confession of sin by the high priest in the Holy of Holies on Yom Kippur followed the order here given—"ḥeṭ," "'awon," "pesha'" (Yoma 36b).

Various Sins.

These three classes are subdivided under the terms "‘asham" (guilt), a sin which is later repented; "ma‘al," "me‘ilah" (sacrilege); "tiflah" (vice, depravity); "‘amal" (enormity, corruption); and "awon" (heinous crime, atrocity). The word "resha‘" is generally used to express the idea of ill conduct, viciousness, criminality. The Talmudic word "‘aberah" carries the idea of trespass, transgression, and includes both sin and crime.

The motive ascribed as underlying the prohibition against sin is the benefit of man. Sin defiles the body and corrupts the mind; it is a perversion and distortion of the principles of nature; it creates disorder and confusion in society; it brings mischief, misery, and trouble into communal life. Man, not God, reaps the benefit of obedience to God's laws: "If thou sinnest, what doest thou against him? . . . Thy wickedness may hurt a man as thou art" (Job xxxv. 6, 8).

Original Sin.

Man is responsible for sin because he is endowed with free will ("beḥirah"); yet he is by nature frail, and the tendency of the mind is to evil: "For the imagination of man's heart is evil from his youth" (Gen. viii. 21; Yoma 20a; Sanh. 105a). Therefore God in His mercy allowed man to repent and be forgiven. Jewish theologians are divided in regard to the cause of this so-called "original sin"; some teach that it was due to Adam's yielding to temptation in eating of the forbidden fruit and has been inherited by his descendants; the majority, however, do not hold Adam responsible for the sins of mankind. The Zohar pictures Adam as receiving all the departed souls at his resting-place in the cave of Machpelah and inquiring of each soul the reason of its presence, whereupon the soul laments: "Wo unto me! thou art the cause of my departure from the world." Adam answers: "Verily, I have transgressed one precept and was punished; but see how many precepts and commandments of the Lord thou hast transgressed!" R. Jose said that every soul, before departing, visits Adam, and is convinced that it must blame its own wickedness, for there is no death without sin (Zohar, Bereshit, 57b). R. Ḥanina b. Dosa said: "It is not the wild ass that kills; it is sin that causes death" (Ber. 33a). On the other hand, it is maintained that at least four persons—Benjamin, Amram, Jesse, and Chileab—died without having committed any sin and merely as the result of Adam's weakness in yielding to the temptation of the serpent. To uphold the view of the majority, R. Ammi quoted the Scripture to show that sin causes pain and death: "I visit their transgression with the rod and their iniquity with stripes" (Ps. xxxix. 33); "The soul that sinneth, it shall die" (Ezek. xviii. 4). This verse is in contrast to another: "All things come alike to all: there is apparent one event to the righteous, and to the wicked" (Eccl. ix. 2; comp. Shab. 55a, b); but these two verses may perhaps be reconciled through others which declare "There is no man that sinneth not" (I Kings viii. 46); "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20; see Sanh. 105a).

The Golden Calf.

Some of the Rabbis, while disclaiming the influence of Adam's sin, made the sin of the golden calf ("the cloven foot") a hereditary one, affecting twenty-four generations, till the final destruction of the Jewish state in the time of King Hezekiah: "In the day when I visit, I will visit their sin upon them" (Ex. xxxii. 34; Sanh. 102a; comp. ‘Ab. Zarah 4b). Moses "was numbered with the transgressors" of the generation in the wilderness, "and he bare the sin of many" who participated in the worship of the golden calf (Soṭah 14a, in reference to Isa. liii. 12).

There is a difference between the sin of the whole people and the sin of the individual. A communal or national sin is the more severely punished as an example to other peoples, that they may be deterred from similar wickedness. For this reason public sins ought to be exposed, while the sins of individuals should rather be concealed (‘Ab. Zarah 5a; comp. Yoma 86b). Rab thought to explain the apparently contradictory verses, "Blessed is he . . . whose sin is covered" (Ps. xxxii. 1) and "He that covereth his sins shall not prosper" (Prov. xxviii. 13), by distinguishing between the confession of a known and the confession of an unknown sin. R. Naḥman distinguishes between a sin against God and a sin against man: the latter must be confessed openly (Yoma 86b). R. Kahana said the man is insolent who recounts his sins (Ber. 34b). The enumeration of sins included in the "‘Al Ḥeṭ" is permitted only on the ground that they are of a general character, concerning the public as a unit; and every individual recites it as part of that unit, using the plural "We have sinned." In strictness, private sins must be confessed to God in silence.

What Constitutes Sin.

The earliest Biblical conception of what constituted sin is illustrated by the story of Adam's punishment, which was due to his failure to obey the divine will and his revolt against the divine government. The catastrophe of the Flood was a punishment for man's demoralization and corruption, his violence and immorality (see Gen. vi. 11, 12). The builders of the Tower of Babel revolted against divine government, and were dispersed (see Gen. xi. 1-9). Sodom and Gomorrah were destroyed for their heinous crimes: "The men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. xiii. 13): they were "wicked" in civil matters, "sinners" in blasphemy "exceedingly," with full appreciation of the enormity of their sins (Sanh. 109a). The Egyptians were punished for the sin of enslaving the Israelites, and for not heeding the command of God to release them. The most serious sin of the Israelites was the worship of the golden calf, contrary to God's commandments delivered from Sinai. Korah rebelled against the authority of Moses, and of the Levites, priests by the choice of God. The Canaanites practised incest and immorality: "For they committed all these things, and therefore I abhorred them" (Lev. xx. 23); "But for the wickedness of these nations the Lord thy God doth drive them out from before thee" (Deut. ix. 5).

The principal sins for which the Israelites forfeited their national existence were idolatry, immorality, judicial corruption and deception (comp. Isa. i. 21–23), desecration of the Sabbath (comp. Jer. xvii. 21–27), and non-observance of the law relating to the release of servants after six years' service (comp. Jer. xxxiv. 16); citing "Arise ye and depart; for this is not your rest: because it is polluted, it shall destroy you" (Micah ii. 10), the Midrash says, "God would not have hastened the destruction of Jerusalem for any transgression other than fornication." The Ten Tribes were exiled for the same cause (Num. R. ix. 4). The shedding of innocent blood was the cause of the destruction of the Temple (Shab. 33a); though other reasons are given in Shab. 119b.

"'Al Ḥeṭ."

In the post-exilic period the inclination toward idolatry was eradicated, and the disposition toward fornication was weakened (Yoma 69b). The list of sins in the confession of Yom Kippur gives an idea of the rabbinical conception of sin. The "'Al Ḥeṭ" was extended from the simple formula in the Talmud (Yoma 87b) to that of the Geonim, which includes the Ashamnu, 'Al Ḥeṭ, and "'Al Ḥaṭa'im" ("Seder R. 'Amram," p. 48a; see also Aḥai Gaon, "She'eltot," § 167). The "Ashamnu" is in alphabetical order and enumerates the following sins: "trespass, treachery, slander, presumptuousness, violence, lying, scoffing, rebellion, blasphemy, oppression, extreme wickedness, corruption." The "'Al Ḥeṭ" qualifies man's sins and makes him ask forgiveness for the sins which have been committed against God "either (1) by compulsion or (2) voluntarily, (3) unwittingly or (4) with knowledge, (5) in private or (6) in public, (7) presumptuously or (8) without intent." The "'Al Ḥaṭa'im" classifies sins as those "for which we were obliged to bring a trespass-offering, . . . a burnt offering, . . . a sin-offering; for the sins for which we were obliged to suffer the penalty of receiving stripes, becoming childless, being extirpated or killed by death from heaven, four modes of death by bet din" ("Seder R. 'Amram," *l.c.*). The single alphabetical list of the "'Al Ḥeṭ" was formulated later; it is mentioned by Maimonides, and is found almost entire in the present "Minhag Sefarad." The double alphabetical list of the "'Al Ḥeṭ," as found in the "Minhag Ashkenaz," dates probably from the thirteenth century (comp. the Vitry Maḥzor, pp. 390-391, and the prayer-book and Maḥzor for the Day of Atonement).

Every Sin Pardonable.

Jewish theology does not admit that there is an unpardonable sin. The Mishnah says that sins are expiated (1) by sacrifice, (2) by repentance at death or on Yom Kippur, (3) in the case of the lighter transgressions of the positive or negative precepts, by repentance at any time. If one persists in sinning, depending upon receiving pardon through subsequent repentance, *e.g.*, at Yom Kippur, his sins are not forgiven. At Yom Kippur, only sins between man and God, not sins between man and his neighbor, are expiated (Yoma viii. 8, 9). The graver sins, according to Rabbi, are apostasy, heretical interpretation of the Torah, and non-circumcision (Yoma 86a). The atonement for sins between a man and his neighbor is an ample apology (Yoma 85b; see Atonement). Repetition of the same sin may be forgiven once, twice, or even thrice, but not a fourth time: "For three transgressions of Moab [I will forgive], and for four, I will not turn away the punishment thereof" (Amos ii. 1); "Lo, all these things worketh God oftentimes [Hebr. "twice and three times"] with man, to bring back his soul from the pit" (Job xxxiii. 29, 30; Yoma 86b).

There are also lighter sins that are not punishable, but nevertheless stain the character of the most pious and righteous man; for instance, the sin of not pleading for mercy for a neighbor, if in position to do so; as Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. xii. 23; Ber. 12b). The Nazarite committed a sin in avoiding the moderate use of wine; the learned man sins by fasting instead of studying (Ta'an. 11b). Small sins are generally overlooked in punishment: "I will search Jerusalem with candles, and punish the men" (Zeph. i. 12): not by daylight, nor with the torch, but with candles, so as not to detect venial sins (Pes. 7b). R. Simeon b. Laḳish, however, cites "The iniquity of my heels shall compass me about" (Ps. xlix. 5) to prove that even "small sins that man tramples with his heels will surround him on the day of judgment" ('Ab. Zarah 18a). "Be heedful of a light precept as of a grave one" (Ab. ii. 1). Ben 'Azzai said, "Run to do even a slight precept, and flee from [even a slight] transgression" (Ab. iv. 2). Sometimes one may be justified in committing in private a sin that would, if committed in public, expose the name of God to disgrace ("ḥillul ha-shem"; Ḳid. 40a).

Responsibility for Sin.

The responsibility for sins against Judaism rests forever upon the Jew. Apostasy does not relieve him from responsibility in this respect; "Once a Jew, always a Jew." "Israel hath sinned" (Josh. vii. 11) is cited by R. Abba bar Zabdai to prove that though he "sinned," yet he remains an Israelite (Sanh. 43b). The responsibility of the anointed high priest is the greatest; next is that of the representatives of all Israel; and finally that of the ruler of a faction of Jews. These representatives require each a special sacrifice in accordance with their degree of responsibility (comp. Lev. iv. 3, 13, 22; Hor. iii. 1). The bullock sacrificed for the anointed priest and that for the people are to be burned outside of the camp as "a sin-offering of the congregation"—as a symbol of the vanishing glory of the congregation in consequence of its sins (Yer. Ta'an. ii. 5). "Whosoever is in a position to prevent sins being committed by the members of his household, but refrains from doing so, becomes liable for their sins. The same rule applies to the governor of a town, or even of a whole country" (Shab. 54b). R. Sheshet said, "One is not justified in committing even a slight sin in order to prevent a graver sin by his neighbor" (Shab. 4a). One is responsible, however, only for his action, not for his evil thought, except in the case of idolatry: "That I may take the house of Israel in their own heart, because they are all estranged from me through their idols" (Ezek. xiv. 5; Ḳid. 39b).

As with Cain, sin leaves its mark upon the face of the sinner: "The show of their countenance doth witness against them" (Isa. iii. 9). The cabalist can detect any sinner by observing his forehead (Zohar, Lev., Aḥare Mot, p. 75b). Sin dulls the heart and blunts the understanding (Yoma 39a; Yalḳ. 545, after Lev. xi. 43). R. Johanan said, "Were it not for sin, there would be no need for the books of the Prophets, as Israel would have been satisfied with the Pentateuch and the Book of Joshua" (Ned. 22b). Before Israel had sinned, the Shekinah rested upon it: "For the Lord thy God walked in the midst of thy camp." But sin caused the Shekinah to retire to a distance, "That he see no unclean thing in thee, and turn away from thee" (Deut. xxiii. 14; Soṭah 3b). Sin besets the path even of the righteous, which explains Jacob's fear of Esau (see Gen. xxxii. 7); while David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. xxvii. 13; Ber. 4a). The repetition of a sin makes it appear to the sinner a license (Yoma 86b). For this reason the punishment of one who steals an ox or a sheep and kills it or sells it is to restore it fourfold (see Ex. xxi. 37 [A. V. xxii. 1]), the purpose being to uproot the disposition to repeat an evil action (B. Ḳ. 67b).

How to Prevent Sin.

As a safeguard against sin, Rabbi advised, "Know what is above thee—an eye that sees, an ear that listens, and a record of all thy deeds." Gamaliel taught that the study of the Torah combined with some worldly occupation makes one forget to sin, but that the study of the Torah alone without some manual labor increases the tendency thereto (Ab. ii. 1, 2). R. Ḥanina b. Dosa said, "Whose fear of sin precedes his wisdom, his learning will endure; but where learning precedes the fear of sin, the learning will not endure" (Ab. iii. 11); "One who controls his passion once and twice will find it easy to control the third time"; "A way is left open for the sinner, and one who is willing to lead a pure life is helped." R. Johanan said that one who has passed most of his life without sin is sure to end it so, for "He will keep the feet of the saints" (I Sam. ii. 9; Yoma 38b). R. Eleazar held that residence in the Holy Land tends to prevent sin: "The people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24; Ket. 111a). He who leads others to do good will be saved from doing evil himself. On the other hand, one who leads others to do evil will not be given an opportunity to repent. Thus the righteous will meet in Gan 'Eden those whom he has led to do right, and the sinner will meet in Gehinnom those whom he has misled (Yoma 87a). Anger and excitement are incentives to sin: "A furious man aboundeth in transgression" (Prov. xxix. 22; Ned. 22b). "Refrain from becoming excited, and thou wilt not sin; refrain from becoming drunk, and thou wilt not sin" (Ber. 29b). One must always consider his good and evil deeds as evenly balanced: he will then appreciate the danger of committing even one sin, which would lower the scale on the wrong side. Nay, perhaps the whole world is evenly balanced, needing only one sin to outweigh all the good therein: "One sinner destroyed much good" (Eccl. ix. 18; Ḳid. 40b).

Prayer Against Sin.

Another safeguard against sin is PRAYER: "O lead us not into the power of sin, or of transgression, or of iniquity, or of temptation; . . . let not the evil inclination have sway over us," are the introductory words of the morning prayer. The silent Yom Kippur "'Amidah" ends, "O may it be Thy will, O Lord my God, and God of my fathers, that I may sin no more; and as to the sins I have committed, purge them away in Thine abounding mercy." Other formulas are found in Berakot (16b, 17a, 60b). See ADAM; ATONEMENT; COMMANDMENT; CONFESSION OF SIN; DEVOTIONAL LITERATURE; PUNISHMENT.

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J. J. D. E.

SIN (סין): **1.** Egyptian city mentioned in Ezek. xxx. 15 *et seq.*; probably the ancient frontier fortress of Pelusium (so cited in Jerome); the modern Farama or Tine.

2. Desert on the Sinaitic Peninsula, situated "between Elim and Sinai" (Ex. xvi. 1, xvii. 1; Num. xxxiii. 12). It was a camping-place of the Israelites in their wanderings. See also ZIN.

E. G. H. I. BE.

SIN. See SHIN.

SIN-OFFERING.—Biblical Data: The sin-offering proper is a sacrifice consisting of either a beast or a fowl and offered on the altar to atone for a sin committed unwittingly. The rules concerning the sin-offering are as follows: If the anointed priest or the whole congregation commits a sin through ignorance, the sin-offering is a young bullock without blemish. Should the ruler so sin, his offering is a male kid without blemish. But when a private individual sins, his offering must be either a female kid or a female lamb without blemish, or, if he is too poor to provide one of these, a turtle-dove.

Sin-offerings were brought on other occasions also. On the Day of Atonement the high priest inaugurated the festival with two sin-offerings—a bullock as his own offering, and a male kid for the congregation. The flesh of these was not eaten, but after the fat had been removed the carcasses were burned outside the camp (Lev. xvi. 3, 5, 10-11, 25, 27). A woman, after the days of her purification had been fulfilled, was required to bring a dove for a sin-offering, in addition to a burnt offering. A leper, on the day of his cleansing, was required to bring, besides other offerings, a female lamb or, if he were too poor, a dove for a sin-offering (Lev. xii. 6; xiv. 10, 19, 22).

Sin-offerings formed a part of inaugural and dedicatory ceremonies. Thus, when Aaron and his sons were inaugurated into the priesthood, one of the sacrifices was a sin-offering consisting of a bullock, the flesh of which was burned outside the camp (Ex. xxix. 1, 10-14; Lev. viii. 14-17). Eight days later Aaron brought a calf, and the Israelites brought a small kid, as sin-offerings (Lev. ix. 2-10). At the dedication of the altar each of the twelve princes offered a male kid (Num. vii. 16 *et passim*). The sacrifices of those who returned from captivity with Ezra included twelve he-goats (Ezra viii. 35).

Ritual of the Sin-Offering.

The ritual of the sin-offering was as follows: If the victim were a quadruped, the offerer confessed his sins over the head of the victim and slew it himself (comp. Lev. iv. 4, 15, 24, 29). The place of slaughter was on the north side of the altar (comp. *ib.* i. 11 and *ib.* iv. 19 [A. V. 25]). The priest took some of the blood and sprinkled it before the veil (*ib.* iv. 5 [6]), or, on the Day of Atonement, before the mercy-seat (*ib.* xvi. 15); this he did seven times, and then smeared some on the horns of the altar. The remainder of the blood was poured out at the base of the altar of burnt offering. The internal fat of the animal, with the caul, liver, and kidneys, was burned upon the altar of burnt offering. In early times the flesh belonged to the priests (comp. Hos. iv. 8 and Lev. vi. 22 [29]), though it was sacrosanct, making everything which touched it holy, and might be eaten by priests alone. The law of Lev. iv. prescribed that the flesh, together with the hide, head, legs, viscera, and dung, should be burned outside the Temple. The blood was so holy that an earthen vessel which touched it was to be broken, and a brazen vessel scoured (*ib.* vi. 21 [28]).

When the victim was a bird the priest pinched off its head with his thumb-nail (*ib.* v. 8; but see JEW. ENCYC. x. 619b, *s. v.* SACRIFICE), and sprinkled its blood without dividing the carcass. A second bird was offered as a burnt sacrifice. When an offering of fine flour was made, the priest burned a handful of it on the altar and retained the rest for himself (*ib.* v. 11-13).

J. G. A. B.—M. SEL.

——**Critical View:** The sin-offering (חטאת) was an ancient sacrifice. In the later ritual it is associated with the BURNT OFFERING (עלה) and the GUILT-OFFERING (אשם). An early reference to it occurs in Hos. iv. 8. In Ezekiel's proposed reconstruction of the cultus the sin-offering had for its objects: (1) the consecration of the altar (Ezek. xliii. 19 *et seq.*); (2) the annual cleansing of the sanctuary (*ib.* xlv. 18-20); (3) a part of the preparation for the Passover (*ib.* xlv. 22); and (4) preparation for the festivals of the New Moon, etc. (*ib.* xlv. 15 *et seq.*). In the first three cases the offering consisted of a bullock, and in the last of lambs. Ezekiel provided also a table in the north porch of the Temple where the sin-offering might be slain or eaten (*ib.* xl. 39), and one on the south side where it might be laid or eaten (Ezek. xlii. 13). In accordance with the use of the sin-offering in the consecration of the altar, a late supplementary priestly narrative relates that when the altar of the Tabernacle was dedicated a sin-offering was brought for each of the twelve tribes. In this case the victims were he-goats (comp. Num. vii. 16, 22, *et passim*).

In Levitical Ritual.

Somewhat akin to the use of the sin-offering in these cases of consecration is its use in the Levitical ritual in ceremonies of purification, *i.e.*, in the removal of a taboo. Several of these taboos are connected with sexual matters, or mysterious diseases. Of these may be noted: (1) cases of gonorrhea (Lev. xv. 14, 15), in which the offering was a turtle-dove or a young pigeon; (2) cases of menorrhagia (*ib.* xv. 29, 30), when also the offering was a turtle-dove or a young pigeon; (3) purification after childbirth (*ib.* xii. 6), the offering being again a turtle-dove or a young pigeon; (4) it formed a part of the ritual of a leper who had recovered (*ib.* xiv. 19), the victim in this case being a ewe lamb (comp. *ib.* v. 10). With these may be classed (5) the use of the sin-offering as part of the ritual by which a Nazarite's vow was discharged (Num. vi. 14), the victim in this case being a ewe lamb a year old. Evidently the sin-offering in the first four of these cases was offered as a recognition of the mysterious or supernatural character of sexual secretions, childbirth, and leprosy. While the vow of the Nazarite is not really in the same class, yet he also became taboo by virtue of his consecration to the Deity, symbolized by the great length of his hair.

Primitive Origin.

The cases thus far considered have their origin in very primitive thought. A more advanced conception may be looked for in cases where the sin-offering is associated with atonement for the nation. In this connection the DAY OF ATONEMENT comes under consideration (Lev. xvi.), on which the high priest offered a bullock as a sin-offering for himself and for his house. This was done apparently that the priest might not be slain while performing public duty; it had, therefore, a national significance. Two he-goats were then selected as a sin-offering for the congregation. One of these was selected by lot for YHWH; the remaining one was for AZAZEL. The priest then killed the bullock, took the blood together with incense, entered into the Holy Place, and sprinkled the blood on the east side of the mercy-seat and "before the mercy-seat" seven times, "that he die not." The blood of the goat that was YHWH's was brought in and sprinkled in like manner, "to make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins." The high priest then confessed the sins of the people over the head of the live goat, and it was driven away into the wilderness where Azazel might catch it. Azazel appears to have been a wilderness demon (comp. Ethiopian Book of Enoch, viii. 1; x. 4, 8 *et seq.*).

Akin to the sin-offering of the high priest on the Day of Atonement was the offering prescribed in one of the latest laws (Lev. iv. 3-12) and which an anointed priest was obliged to offer if he had sinned so as to bring guilt on the congregation. This offering also consisted of a bullock. The same law provided that, if the whole people sinned unwittingly, they should bring, when the sin was known, a young bullock for a sin-offering (*ib.* iv. 13-21). These sin-offerings, like those of the Day of Atonement, were of a national character. That which the same law (*ib.* iv. 22-26) prescribed for the ruler may have partaken of the same public nature, because of the prominence of the ruler; but this is not stated, and the offering may have been a purely personal one. The victim was in this case a he-goat.

In Lev. iv. the laws descend finally to the individual. If one of the common people sinned unwittingly (verses 27-32), he was to offer a female goat or a ewe lamb as a sin-offering. The offenses which

Offenses Expiated.

demanded a sin-offering are detailed in Lev. v. 1–6. They are for the most part of a non-moral nature, such as contact with a dead body, with an unclean reptile, or with an unclean discharge from a human being; but two of them have more of a moral character. These latter are (1) cases where a man permits injustice by withholding information (*ib.* verse 1), and (2) cases of rash though ignorant swearing to that which turns out to be false (*ib.* verse 4). A noticeable feature of Lev. iv. and v. is that the expense of the sacrifice is graded according to the dignity or wealth of the offender. Thus in ch. iv. the offering may be a bullock, a he-goat, a she-goat, or a ewe lamb, while in ch. v. it may be a she-goat, a ewe lamb, a turtle-dove, a young pigeon, or the tenth part of an ephah of fine flour (comp. *ib.* verses 6, 7, 11).

It is clear that the sin-offering was not primarily an offering for real sins, but for the unconscious violation of mere taboos. It was demanded in the case of actual sins only sporadically, and then only to a slight degree. There is an exception to this in the ritual of the Day of Atonement; but the words in Lev. xvi. 16 which make the sin-offering cover real sins are probably of late date.

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E. G. H. G. A. B.

SINAI. See PERIODICALS.

SINAI, MOUNT.—Biblical Data: Mountain situated in the desert of Sinai, famous for its connection with the promulgation of the Law by God through Moses (Ex. xix. 1–xx. 18). The general opinion of modern scholars is that the name "Sinai" is derived from the name of the Babylonian moon-god Sin. Mount Sinai is often referred to as "the mountain" (that is, the mountain par excellence), "the mountain of Elohim" (Hebr.), and "the mountain of YHWH" (Hebr.; Ex. iii. 1, iv. 27, xviii. 5, xix. 2, *et passim*; Num. x. 33), and in many other passages it is called "Horeb" (Ex. iii. 1; Deut. i. 2 *et passim*). The Biblical text, indeed, seems to indicate that this last was its proper name, while "Sinai" was applied to the desert. According to one theory, Sinai and Horeb are the names of two eminences belonging to the same range; if this be so the range became prominent in the history of the Hebrews some time before the promulgation of the Law. When Moses led the flocks of his father-in-law to the desert and came "to the mountain of God, even to Horeb," an angel appeared to him from a flaming bush, and then God Himself spoke to Moses, telling him that where he stood was holy ground, thus foreshadowing the great event that was to occur there. From that mountain God persuaded Moses to go to Pharaoh and deliver the Israelites from his yoke. After the Exodus, when the Israelites who had encamped at Rephidim were suffering with thirst, Moses, by command of God, smote water from a rock in Horeb (Ex. xvii. 6).

Mount Horeb.

Having encamped before Mount Sinai, the Israelites were told that from this mountain they would receive the commandments of God, and that they would hear His very voice. They were commanded to give three days to preparation for that solemnity, for on the third day God would come down on the mountain in sight of all the people. Moses set a boundary up to which they might go, and they were prohibited under penalty of death from even touching the mountain. On the third day the mountain was enveloped in a cloud; it quaked and was filled with smoke as God descended upon it, while lightning-flashes shot forth, and the roar of thunder mingled with the peals of trumpets. Then Moses appeared upon it and promulgated the Ten Commandments, after which God instructed him in many of the laws which form a part of the Pentateuch (Ex. xix. 1–xxiii. 33). Later, Moses, Aaron, Nadab, Abihu, and seventy elders of Israel went together up the mountain, where they saw the God of Israel. Mount Sinai was then enveloped in a cloud for six days, while on its summit, fire, the emblem of God, was seen burning. On the seventh day Moses was commanded by God to ascend the mountain to receive the tables of the Law; he remained there forty days and nights (Ex. xxiv. 9–10, 16–18). The Song of Moses refers to the solemn promulgation of the Law on Mount Sinai (Deut. xxxiii. 2); so does the Song of Deborah (Judges v.), which declares that the "earth trembled," the "heavens dropped, the clouds also dropped water," and the "mountains melted" (comp. Ps. lxviii. 9, 17).

Horeb reappears later as the place to which Elijah escaped after Jezebel had massacred the prophets of YHWH (I Kings xix. 8 *et seq.*).

J. M. SEL.

——**In Rabbinical Literature:** The Rabbis consider "Sinai" and "Horeb" to be two names of the same mountain, which had besides three other names: (1) "Har ha-Elohim" (= "the mountain of God"), the Israelites having received there the knowledge of the divinity of God; (2) "Har Bashan," the latter word being interpreted as though it were "be-shen" (= "with the teeth"), that is to say, mankind through the virtue of this mountain obtains its sustenance; and (3) "Har Gabnunim" (= "a mountain pure as cheese"). The names "Horeb" and "Sinai" are interpreted to mean, respectively, "the mountain of the sword," because through this mountain the Sanhedrin acquired the right to sentence a man to capital punishment, and "hostility," inasmuch as the mountain was hostile to the heathen (Ex. R. ii. 6). Shab. 89a, b gives the following four additional names of Sinai: "Ẓin," "Ḳadesh," "Ḳedomot," and "Paran," but declares that its original name was "Horeb" (comp. Midr. Abkir, quoted in Yalḳ., Ex. 169); according to Pirḳe R. El. xli., it acquired the name "Sinai" only after God had appeared to Moses in the bush ("seneh"; comp. SINAI, BIBLICAL DATA).

Different Names.

Jacob's dream is an allegorical allusion to Sinai (Gen. xxviii. 12), "ladder" being interpreted as meaning the mountain. It is also supposed by the Rabbis that the well near which Jacob met Rachel (*ib.* xxix. 2) symbolizes Mount Sinai. Mount Sinai and Moses had been predestined from the days of Creation to meet each other; and therefore the former, when Moses led his father-in-law's flocks toward it (Ex. iii. 1), moved from its foundation and went to meet him. It stopped only when Moses was upon it; and both manifested great joy at the meeting. Moreover, Moses recognized that it was the mount of God on seeing that birds hovered over but did not alight upon it. According to another authority, the birds fell at Moses' feet (Yalḳuṭ Re'ubeni, Shemot, quoting the Zohar).

Scene of the Law-giving.

Sinai, however, acquired its greatest importance through the promulgation of the Law. God's descent upon the mountain was the sixth of His descents from heaven (Pirḳe R. El. xiv.). He had previously measured all the mountains, and His choice fell on Sinai because it was lower than the others. Then the other mountains, particularly Tabor and Carmel, began to dispute among themselves, each claiming that it ought to be the place of the delivery of the Torah. God, however, said to them: "Do not dispute; you are all unworthy of this occasion, as idols have been placed upon all of you except Sinai" (Soṭah 5a; Mek., Yitro, Baḥodesh, 4; Gen. R. xcix. 1; Lev. R. xiii. 2; Num. R. xiii. 5). Referring to Ex. xix. 17, Mek., *l.c.* 3 concludes that the mountain was torn from its foundation and that the Israelites were placed just under it (but see Shab. *l.c.*). The mountain was not very large, and when God descended upon it He was accompanied by 22,000 companies of archangels and by an equal number of chariots similar to that seen by Ezekiel. God therefore ordered the mountain to extend itself, so as to be capable of receiving such a host (Tan., Ẓaw, 16). In order to reconcile Ex. xix. 20 (where it is said that God descended upon the mountain) with *ib.* xx. 22 (which declares that God spoke to the Israelites from heaven), the Rabbis hold that God lowered the heavens and spread them on Sinai (Mek., *l.c.* 4). A similar statement occurs in Pirḳe R. El. xli., namely, that the mountain was removed from its foundation and that the heavens were rent asunder, the summit of the mountain extending into the opening. Moses, while standing on Sinai, could thus see everything that was going on in the heavens.

Since that time Mount Sinai has become synonymous with holiness (Yalḳ., Ps. 785). Sinai and Moriah are the two sacred mountains, through whose virtue the world exists (Midr. Teh. to Ps. lxxxvii.). After the arrival of the Messiah, God will bring Sinai, Carmel, and Tabor together, and will build the Temple on them; and all three will sing in chorus His praises (Yalḳ., Isa. 391, quoting the Pesiḳta, Midr. Teh. *l.c.*). Rabbah bar bar Ḥana relates that while he was traveling in the desert an Arab showed him Mount Sinai. It was encompassed by a scorpion which had its head raised; and Rabbah heard a Bat Ḳol cry: "Wo is me for having sworn! For who can now make my oath of no effect?" (B. B. 74a).

W. B. M. Sel.

——**Critical View:** Modern scholars differ widely as to the exact geographical position of Mount Sinai. It is generally thought to be situated in the middle of the Sinaitic Peninsula, which apparently acquired its name from the mountain. But there is a whole group of mountains there, known to the Arabs as Jabal al-Ṭur, as it was to Idrisi (ed. Jaubert, p. 332) and Abu al-Fida (Hudson, "Geographiæ Veteris Scriptores Minores," iii. 74, Oxford, 1712); and it appears from Niebuhr ("Description de l'Arabie," p. 200) that this group is still occasionally called Ṭur Sinai, just as it was by Ibn Ḥaukal (ed. Ouseley, p. 29). According to the statement of Josephus ("Ant." iii. 5, § 1) that the Law was promulgated from the highest mountain in that country, the scene must have occurred on the peak now known as Mount Catherine. But the opinion of the natives is that the Biblical Sinai is identical with the peak now called Jabal Musa (Mountain of Moses), which is north of Mount Catherine. Other scholars, again, think that the scene must be placed on the Ras al-Ṣafṣafah (= "peak of the willow-tree"), the highest peak of the supposed Horeb, as at the foot of that peak there is a plain large enough for a camp.

But Grätz ("Monatsschrift," xxvii. 337 *et seq.*) and, later, Sayce ("Imperial and Asiatic Quarterly Review," 1893, vi. 149 *et seq.*) have concluded that the Biblical Sinai must not be looked for at all in the so-called Sinaitic Peninsula. It may be noted, by the way, that this appellation is not ancient; it was not known in the time of Josephus, who described Mount Sinai simply as situated in Arabia Petræa. Von Gall ("Altisraelitische Kultuslätten," p. 15) considers that originally Horeb and Sinai were the names of two distinct peaks, that Horeb was in the Sinaitic Peninsula, and Sinai in Midian, and that the identification of the two mountains is a post-exilic mistake (comp. Mal. iii. 22; Ps. cvi. 19). Von Gall's assertion, however, is not approved by critics like Holzinger and Sayce.

By comparing Num. xxxiii. 8-10 with Deut. i. 1 it is to be concluded that Sinai was between the Gulf of 'Aḳabah and Paran. According to this theory, Sinai-Horeb was either a part of Mount Seir or it was not far west of it, and Deut. xxxiii. 2, as well as Judges v. 4-5, favors the former supposition. The whole region now denominated the Sinaitic Peninsula was then under Egyptian control and strongly garrisoned. Baker Green identified Sinai with Mount Hor, which forms a part of Mount Seir, and Beke identified it with Jabal al-Nur (= "mountain of light"), at the northern end of the Gulf of 'Aḳabah.

It is evident that, long before the promulgation of the Law, Mount Sinai was one of the sacred places in which one of the local Semitic divinities had been worshiped. This is clearly indicated in Ex. iii. 5: the ground was holy, for it was Yhwh's special dwelling-place. The expression "and brought you unto myself" (Ex. xix. 4) means that Yhwh brought the Israelites to His mountain. The two names of Sinai and Horeb, meaning respectively "moon" and "sun," are of a cosmological nature. According to the higher critics, the "mountain of Yhwh" is called "Sinai" in J (Ex. xix. 11, xxxiv. 4) and P (Ex. xvi. 1; xxiv. 16; xxxiv. 28, 32; Lev. xxv. 1, xxvi. 46, xxvii. 34). On the other hand, in E, the earlier source, Horeb is the seat of Yhwh (Ex. iii. 1, xvii. 6, xxxiii. 6; in the last-cited passage the words "from Mount Horeb" belong to verse 9); and so in D, as throughout Deuteronomy, with the exception of Deut. xxxiii. 2, which is not Deuteronomic and which is parallel to Judges v. 3 *et seq.* The wilderness of Sinai is mentioned only in P (Ex. xix. 11 *et seq.*; Lev. vii. 38; Num. i. 1, 19).

The object of E is to show that before the Exodus the Israelites were heathen until YHWH revealed Himself from His mountain to Moses (Ex. iii. 9–14). In E, Jethro is not the priest of Midian, but is connected with the worship of YHWH of Horeb. On the other hand, J makes Jethro the prince of Midian, and omits all the expressions used by E tending to connect the cult of YHWH with the older cult.

BIBLIOGRAPHY: W. R. Smith, *Rel. of Sem.* pp. 110–111; Robinson, *Researches*, i. 140, 158, 176–177; Stanley, *Sinai and Palestine*, pp. 29 *et seq.*; Winer, *B. R.*

J. M. SEL.

SINAITIC COMMANDMENTS: Halakot designated in the Mishnah and the Talmudim as "halakot le-Mosheh mi-Sinai," *i.e.*, as having been transmitted from Moses on Mt. Sinai. There are, however, many halakot so designated which did not originate with Moses and which do not even refer to ancient traditions. With regard to several of these the Talmud itself often makes it clear that the phrase "from Moses on Mt. Sinai" is not to be taken literally. R. Akiba once recited a sentence to his pupils, saying it was a "halakah le-Mosheh mi-Sinai." The Talmud, however, adds immediately that Akiba said this only to sharpen the intellect of his pupils (Niddah 45a). In like manner R. Dimi quotes a saying which he designates as "halakah le-Mosheh mi-Sinai"; and here the Talmud adds that in Palestine no one acts according to the rule given in this saying (Pes. 110b). R. Eliezer quotes in the Mishnah (Yad. iv. 3) a saying which had been transmitted to him by Johanan ben Zakkai, who, in turn, had heard it from his own teacher, the last-named having designated it as originating with Moses on Mt. Sinai. Doubts as to the genuineness of this alleged Sinaitic saying are, however, expressed (comp. the mishnaic commentaries on Yad. *ad loc.*).

Also elsewhere in the Talmud may be found sentences which, though designated as "halakot le-Mosheh mi-Sinai," are, nevertheless, made the subjects of disputations—a procedure in contradiction with the ideas of tradition. It is said of many decisions designated as Sinaitic that in earlier times they had been disputed and invalidated (comp. Jair Ḥayyim Bacharach, "Ḥawwot Yair," No. 192). It may therefore be safely assumed that the designation "halakah le-Mosheh mi-Sinai" was never interpreted literally. Many old halakot of unknown origin were designated in good faith as Sinaitic; but in the cases of many other halakot, according to Asher b. Jehiel, the phrase "halakah le-Mosheh mi-Sinai" was used merely to emphasize the fact that "these regulations are as clear and lucid as if they had been made known to Moses on Mt. Sinai." Every criterion is, however, lacking which might make it possible to distinguish those decisions which really rest on reliable traditions from those which are merely so-called "Sinaitic" laws (see ORAL LAW; TAḲḲANAH).

BIBLIOGRAPHY: Isaac Lampronti, *Paḥad Yiẓḥaḳ*, s.v. *Halakah le-Mosheh mi-Sinai*; Isaac Samuel Reggio, *Beḥinat ha-Ḳabbalah*, pp. 107–127, Göritz, 1852.

J. J. Z. L.

SINDABAR. See SINDBAD.

SINDBAD: Collection of tales on the wiles of women, the enveloping action of which deals with the attempt of a stepmother on the life of an Indian prince. His seven masters defer the evil day of his execution by telling tales of the wiles of women, somewhat after the fashion of the "Arabian Nights." The original, according to Benfey, was an Indian story-book, the chief tale of which was founded on a story of the life of Asoka; and the original name of the hero was probably Siddhapati. It is likely that the book passed through the same stages from India to the West as "Barlaam and Josaphat" and "Kalilah wa-Dimnah"; namely, translation from the Indian into Zend, and from that into either Syriac or Arabic, and then into the European languages. The Hebrew translation known as "Mishle Sindabar" is attributed to a certain Rabbi Joel, but probably owing to a confusion with the translator of the "Kalilah." It first appeared at the end of the "Chronicle of Moses" (Constantinople, 1516), which was reprinted at Venice (1544 and 1605), and which exists in several manuscripts. A fuller edition was published by Paulus Cassel under the title "Mischle Sindbad, Secundus Syntipas" (Berlin, 1888). A nominal second edition appeared in 1891.

The Hebrew version contains four stories not embodied in any of the others: one told by the stepmother about Absalom; another, "The Death of Absalom," told by the sixth vizier; and two, "The Disguise" and "The Three Hunchbacks," by the seventh vizier; the last-named story appears to be truncated, but is found in the Western versions in full. None of these appears in the western European translation, so that no importance can be attributed to their presence in the Hebrew version. The book was translated into German by H. Sengelmann, and into French by E. Carmoly ("Revue Orientale," 1844; published separately under the title of "Paraboles de Sandabar," 1849). A popular Arabic translation of the Hebrew version was published at Leghorn in 1868.

It is assumed that the title "Sindabar" has arisen from the confusion between ר and ד, but a like confusion might have existed in the Arabic original, in the script of which language the same similarity of letters occurs. The Hebrew version must have been written before 1316, at which date it is quoted in the "Iggeret Ba'ale Ḥayyim" of Kalonymus ben Kalonymus, and also in the Hebrew version of the "Kalilah wa-Dimnah."

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* pp. 887–892; *idem*, in *Hebr. Bibl.* xiii.–xiv.; Comparetti, *The Book of Sindibad*, pp. 64–67, London, 1882; Clouston, *The Book of Sindibad*, pp. 284–288, London, 1884.

J.

SINGAPORE: Capital and seaport of the British dependency of Singapore. Jews commenced to settle in Singapore in 1840. For a number of years their services were held in a rented house near the business quarter, in a street since known as Synagogue street. About 1877 the community purchased ground in a more convenient situation and built on it the synagogue Maghain Aboth, which was consecrated April 4, 1878. It is attended by both Sephardic and Ashkenazic Jews. A second and larger synagogue, known as Chaised-El, was built in 1904, by Manasseh Meyer, one of the heads of the community. The present (the second) burial-ground of the community was purchased in 1902. The Talmud Torah has a roll of about fifty pupils. The most prominent Jewish firms deal largely in opium, rice, and gunny-bags, and the business of most of the Ashkenazim consists chiefly in liquor-dealing, hotel-keeping, and the selling of furniture. The total population of Singapore is 160,000; this includes about 700 Jews, mostly Sephardic and Ashkenazic, the former having come from Bagdad and India, and the latter from Germany.

J. N. E. B. E.

SINGER, EDMUND: Hungarian violinist; born at Totis, Hungary, Oct. 14, 1831; pupil successively of Ellinger, Ridley Kohne, and Joseph Böhm (violin), and of Preyer (composition); from 1844 to 1846 he studied at the Paris Conservatoire. In the latter year he was appointed concert-master and solo violinist at the Stadttheater, Budapest; and from 1851 to 1854 he made most successful tours through Europe.

In 1854, upon the recommendation of Liszt, Singer was appointed concert-master at Weimar, where he remained until 1861. Since then he has been concert-master at Stuttgart, and teacher at the Conservatorium in that city. His compositions include: "Morceaux de Salon," "Airs Variés," fantasias, etc.

BIBLIOGRAPHY: Ehrlich, *Famous Violinists, Past and Present*; Baker, *Biog. Dict. of Musicians.*

S. J. So.

SINGER, ISIDOR: Austrian economist; born in Budapest Jan. 16, 1857; removed to Vienna with his parents in 1861. He studied mathematics and astronomy at the University of Vienna; and after taking a course in jurisprudence at Gratz returned to the Vienna University, where he took up the study of national economy, being graduated as LL.D. on March 14, 1881. He was admitted to the Vienna bar, but soon decided to devote his entire time to the study of political economy, and from 1882 to 1884 he traveled extensively in order to study the social position of the working classes in northeastern Bohemia. The results of his investigations he published in Leipsic in 1885 under the title "Untersuchungen über die Socialen Verhältnisse des Nord-Oestlichen Böhmen: Ein Beitrag zur Methode Social-Statistischer Untersuchungen." In the same year he was appointed privat-docent in statistics by the University of Vienna, and six years later (1891) he received the title of professor. During this period (1885–91) Singer published in Vienna a brochure on the social conditions in eastern Asia, and a book on migration. The trend of his thoughts on these subjects underwent a change after a three years' visit to the United States (1893–96). The impressions collected there and in England, especially regarding the great powers of the public press, caused him, upon his return, to establish, together with Heinrich Kanner, "Die Zeit," an independent, politico-economic, and literary weekly. The growing popularity of this periodical among all classes caused him to change it into a daily (1902), and to enlarge its scope.

S. E. J.

SINGER, ISIDORE: Austrian author and editor, and originator of THE JEWISH ENCYCLOPEDIA; born in Weisskirchen, Moravia, Nov. 10, 1859; educated in the high schools of Ungarisch-Hradisch, Kremsier, and Troppau and at the universities of Vienna (Ph.D. 1884) and Berlin. In 1884 he founded the "Allgemeine Oesterreichische Literaturzeitung," which he edited and published in Vienna, discontinuing it on receiving the appointment of secretary and librarian to Count Alexandre Foucher de Careil, French ambassador at Vienna (1887). He accompanied the ambassador to Paris, and there became attached to the press bureau of the French Foreign Office. Later he founded and became editor-in-chief of "La Vraie Parole" (1893–94), a journal which was launched to counteract Edouard Drumont's anti-Semitic sheet "La Libre Parole." In 1891 Singer went to Italy and sojourned for a time in Rome. He returned to Paris, and in 1895 went to New York for the purpose of publishing "The Encyclopedia of the History and Mental Evolution of the Jewish Race." This title was subsequently changed to "The Jewish Encyclopedia" (see JEW. ENCYC. i., Pref., p. xix.).

Of Singer's writings the following may be mentioned: "Berlin, Wien und der Antisemitismus," 1882; "Presse und Judenthum," 1882; "Sollen die Juden Christen Werden?" (1884), to which Ernest Renan contributed a prefatory letter; "Briefe Berühmter Christlicher Zeitgenossen über die Judenfrage," 1884; "Die Beiden Elektren—Humanistische Bildung und der Klassische Unterricht," 1884; "Auf dem Grabe Meiner Mutter" (1888; translated into Hebrew by Solomon Fuchs); "Le Prestige de la France," 1889; "La Question Juive," 1893; "Anarchie et Antisémitisme," 1894; and "Der Juden Kampf ums Recht," 1902. Singer has also edited "Russia at the Bar of the American People" (New York, 1904), a memorial of the events in Kishinef.

BIBLIOGRAPHY: *Who's Who in America*, 1904–5; *Who's Who* (English ed.), 1905; *The American Jewish Year Book*, 1904–5; R. Brainin, in *Ha-Dor*, 1901, No. 36; Eisenstadt, *Ḥakme Yisrael be-Amerika*, pp. 47, 48, New York, 1903.

A. F. H. V.

SINGER, JOSEF: Austrian cantor; born in Galicia Oct. 15, 1842. His father, an itinerant ḥazzan, destined him for a theatrical career, but the boy evinced an inclination for study, and after taking a four-year course at the Conservatorium at Prague he accepted a position as cantor in Beuthen, Prussian Silesia. In 1873 he was called to Nuremberg as "Oberkantor," and in 1881, when Salomon Sulzer retired from active service, Singer succeeded him as chief cantor of the Wiener Cultusgemeinde, which position he still (1905) occupies.

Singer, who is an ardent student and investigator in the domain of synagogal music, is the author of "Die Tonarten des Traditionellen Synagogengesanges im Verhältniss zu den Kirchentonarten und den Tonarten der Vorchristlichen Musikperiode" (Vienna, 1886, ed. E. Wetzler), a critical study of the forms of melodious intonation (see ḤAZZANUT). He has published also numerous articles in "Der Jüdische Kantor" (Bromberg) and in the "Oesterreichisch-Ungarische Kantoren-Zeitung" (Vienna); of his contributions to the latter periodical may be mentioned "Biographien Berühmter Fachgenossen Aelterer Periode" (1881-82) and "Ueber Entwickelung des Synagogengesanges" (1883-90).

s. A. Kai.

SINGER, MAXIMILIAN: Austrian botanist, zoologist, and author; born at Leipnik Feb. 6, 1857 (Ph.D. Vienna, 1883). He made a specialty of botany and zoology and published a number of articles on these subjects in the "Wiener Landwirthschaftliche Zeitung" and the "Landwirthschafts-Zeitung."

In addition to his labors in these fields, Singer has written the following works: "Junius Brutus," drama, 1879; "Der Friedensengel," drama, 1891; "Die Schuld der Väter," drama, 1896; and the libretti of: "Esther," 1885; "José Galeano," 1891, music by Julius Stern; "Der Schwur," 1892, music by Wilhelm Reich; and "Der Weise von Cordova," music by Oskar Strauss; "Es War Einmal . . . ," 1899.

Bibliography: *Das Geistige Wien*, i. 526, ii. 449.

s. E. Ms.

SINGER, PAUL: German Social Democrat and deputy; born in Berlin Jan. 16, 1844. After having attended the real-school of his native city he entered upon a commercial career, and in 1869 established a cloak-factory, with his brother as partner. The business was successful; and he amassed a considerable fortune. Interesting himself in politics, and becoming absorbed in the study of the conditions of the laboring classes, he affiliated with the Social-Democratic party, and soon became, beside Bebel and Liebknecht, one of its recognized and respected leaders. In 1884 he was elected a member of the Reichstag from the fourth electoral district of Berlin, which returns usually a larger Social-Democratic vote than any other district in Germany. He at once took a prominent part in the Reichstag deliberations, as well as in the councils of his party, and acquired skill as a debater and parliamentarian. His entrance into political life was almost contemporaneous with the rigorous enforcement of harsh measures against the Socialists, whose organization had acquired great strength during its twenty years of existence. Many Socialists were expelled from the country; and Singer contributed 5,000 marks toward the maintenance of their families. He himself was the subject of an order of expulsion in 1886; but the order was soon rescinded. One of the most notable of his parliamentary addresses is a reply to Eugen Richter, the leader of the "Freisinnige Partei" (Liberal party), who, in the session of 1897, introduced in the Reichstag a measure for the revision of the factory laws.

Singer is distinguished for his public charities. He was one of the chief founders of the Refuge for the Homeless, a large and very important institution in Berlin, which provides shelter for all who seek it. On one occasion the chief of the Berlin police sought to make use of the refuge for detective purposes, officers entering it in search of suspicious characters. On learning this, Singer brought the matter before the board of managers, which gave him full powers to deal with the question. When the chief of police realized that Singer was prepared, as the only alternative, to close the institution, he gave a positive promise to discontinue the surveillance.

Bibliography: Stegman and Hugo, *Handbuch des Socialismus*, p. 750, Zurich, 1897; Edwin A. Curley, *Social Democrats in the Reichstag*, in *Harper's Magazine*, lxxi. 343-349.

s. M. Co.

SINGER, SAMUEL: Philologist; born in Vienna July 12, 1860; educated at the gymnasium and university of his native city (LL.D. 1884; Ph.D. 1885). In 1891 he became privat-docent at the University of Bern, in 1896 assistant professor, and in 1905 professor of medieval German language and literature.

Singer is the author of: "Deutsche Volksbücher," 1888, in collaboration with Bachmann; "Ulrich von dem Türlin," 1893; "Apollonius von Tyrus," 1895; "Bemerkungen zu Wolfram von Eschenbach," 1898; "Die Mittelhochdeutsche Schrift-Sprache," 1900; and "Die Deutsche Kultur im Spiegel des Bedeutungslehnworts," 1903.

s. F. T. H.

SINGER, SIMEON: English rabbi; born in London 848. He was educated at Jews' College, received his rabbinical diploma in 1890, and has occupied successively the positions of head master of Jews' College School, and minister of the Borough New Synagogue and of the New West End Synagogue. He is a member of the committee of the Jewish Education Board and of the council of Jews' College, president of the Jewish Ministers' Union, and honorary secretary of the Jewish Provincial Ministers' Fund; and he is regarded as the foremost representative of progressive Orthodoxy in the Anglo-Jewish community.

Singer is editor and translator of the "Authorized Daily Prayer-Book," and joint editor, with Prof. S. Schechter, of "Talmudical Fragments in the Bodleian Library" (1896). He has published also sermons in the Jewish press, and has read literary papers before several learned bodies.

Bibliography: *Jewish Year Book*, 1905.

J. G. L.

SINGER AND BASS. See Music, Synagogal.

SINIGAGLIA: Italian family from Sinigaglia; later settled in Scandiano, where **Solomon Jedidiah Sinigaglia** ("Bet Talmud," iii. 205) was rabbi and "mohel" in 1639. Later he went to Modena. The principal members of the family and their genealogical tree are as follows:

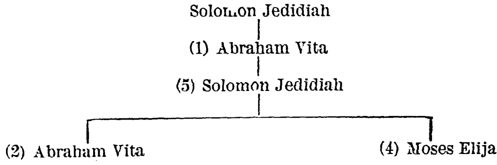

1. Abraham Vita Sinigaglia: Rabbi of Modena in the first half of the eighteenth century; died at an early age. He was a pupil of Menahem of Cracow and of Ephraim Cohen. He wrote: (1) "Dibre ha-Yamim," a diary, the first volume of which comprised the years 1722-31, and the second 1732-33; (2) novellæ on the Mishnah (Berakot, 1719-

1721; Shabbat and Ḥullin, 1726; Makkot and Baba Ḳamma, 1729; 'Abodah Zarah, 1730; Pesaḥim and Sukkah, 1732).

2. Abraham Vita Sinigaglia: Rabbi; born at Modena in the eighteenth century; died there in the following century; grandson of the preceding. He pursued his studies under his father, Solomon Jedidiah (No. 5), and Ishmael Cohen. He left numerous unpublished novellæ.

3. Jacob Samson Shabbethai Sinigaglia: Rabbinical author; born in Ancona; died in Sinigaglia 1840; son of **Raphael Issachar Sinigaglia.** He was a pupil of Abraham Israel, rabbi of Ancona, and was the author of: preface to the sermons ("Se'uddat Miẓwah") of Daniel Terni, rabbi at Florence (Venice, 1791); "Shabbat shel Mi" (Leghorn, 1807), Talmudic novellæ; "Ya'aḳob Le-Ḥoḳ," commentary on the "Ḥoḳ le-Yisrael" by Jacob Baruk (*ib.* 1807); "Abir Ya'aḳob" (Pisa, 1811), Talmudic novellæ; "Nezir Shimshon" (*ib.* 1813); "Mattat Elohim" (*ib.* 1821); "Mattan ba-Seter" (Leghorn, 1843); "Meged Shamayim" (*ib.* 1844), responsa. He left, besides, the following manuscript works: "Ḳashya Sefa," responsa; "Leshon Limmudim"; "Shomer Shabbat"; and "Midbar Ẓin."

4. Moses Elijah Sinigaglia: Rabbi of Modena; born in that city 1763; died there 1849; a pupil of his father, Solomon Jedidiah Sinigaglia (No. 5), and of Ishmael Cohen. He taught for fifty years in Modena, and toward the end of his life was appointed rabbi of that place. He left in manuscript forty-two sermons and novellæ, besides responsa, some of which were included in the responsa collection of Elishama Meïr Padovani.

5. Solomon Jedidiah Sinigaglia: Rabbi of Modena in the eighteenth century; born and died in that city. He was the teacher of Elishama Meïr Padovani, and was also the author of a number of Hebrew poems, some published and others unpublished, several of which are contained in the "Tiḳkun Ḥaẓot" (Leghorn, 1800). He left in manuscript also a grammatical treatise, sermons, and responsa.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 339-340; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 34, 48, 228, 330, 341; Mortara, *Indice*, p. 62.

S. U. C.

SINIM. See CHINA.

SINZHEIM, JOSEPH DAVID: First rabbi of Strasburg; born in 1745; died at Paris Feb. 11, 1812; son of R. Isaac Sinzheim of Treves and brother-in-law of Herz Cerfbeer. He was the most learned and prominent member of the Assembly of Notables convened by Napoleon I. on May 30, 1806. The task of answering the questions laid before the assembly by the imperial commissioner was entrusted to Sinzheim, who fulfilled his duties (July 30-Aug. 3, 1806) to the satisfaction of the assembly as well as of the commissioner and even of Napoleon himself. The German sermon which he delivered in the synagogue of Paris in honor of the emperor's birthday, on Aug. 15, also strengthened Napoleon's favorable opinion of the Jews, who received the imperial promise that their rights as French citizens should not be withdrawn.

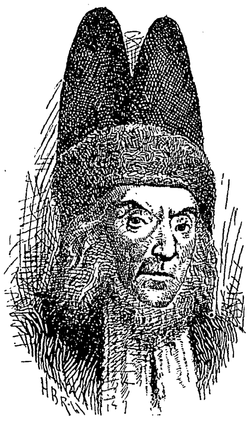
Joseph David Sinzheim.

On Feb. 9, 1807, four days after the Assembly of Notables was dissolved, the Great SANHEDRIN was convened; its chairman ("nasi"), appointed by the minister of the interior, was Sinzheim, who had probably suggested the assembly, having been frequently consulted by the imperial commissioner. The consistorial constitution, provided by the decree of March 17, 1808, opened a new field of activity for Sinzheim, who was elected chairman of the Central Consistory. He was regarded as the foremost French Talmudist of his time, and was the author of the "Yad Dawid," of which only a portion has appeared in print (Offenbach, 1799).

BIBLIOGRAPHY: Biographical notes in the *Yad Dawid*; Carmoly, *Revue Orientale*, ii. 340; Grätz, *Gesch.* xi. 277 *et seq.*, 286 *et seq.*, 297, 309.

S. E. N.

SIPPAI: Philistine giant, one of the sons of Rapha (A. V. "the giant"); slain at Gezer by Sibbechai the Hushathite, one of David's warriors (I Chron. xx. 4). In the parallel passage, II Sam. xxi. 18, he is called "Saph," and the place of his death is given as Gob.

E. G. H. M. SEL.

SIPPURIM (MA'ASIYYOT), ḤASIDIC: Stories, legends, or tales related by, or of, the Ḥasidic "rebbes" (rabbis)—the "ẓaddiḳim," or "ḳedoshim," as they are sometimes called; or, in Judæo-German, the "gute Yiden." These sippurim are to be distinguished from those which relate to heroes, scholars, or saints, and which belong to Jewish biography, history, or fiction (comp. Wolf Pascheles, "Sippurim," 6 vols., Prague, 1864-70). The Ḥasidic sippurim were never intended as mere narratives; as the "siḥat ḥullin" (the secular conversation of the learned) they have rather a deeper object in view. They are divided into two classes. One class consists of fiction, sippurim elaborated in the imagination of their authors, and used as parables to impress upon Israel the Ḥasidic religious conceptions; these were generally related by the rebbes themselves. The second class is composed of sippurim supposed to be based on facts, or of incidents in the lives of the rebbes; these their disciples and followers related in praise of their masters, whom they almost worshiped. Relating these incidents constituted in itself a meritorious act, as much so as studying the Law or reciting the Psalms, or even as offering up "bikkurim" and sacrifices to the Lord.

To make the sippur more mystical and affecting, the rebbe would not explain its moral, but would leave it to his listeners for later discussion and debate, each time making a different comment to suit particular circumstances and conditions. He would discuss the sippur from every side—its merits, meaning, purpose, and its effect upon followers and opponents ("mitnaggedim"). These stories were not told from the pulpit, but at the gathering of the Ḥasidim at the third of the Sabbath meals ("shalosh seʻuddot"), between "Minḥah" and "Maʻarib"; at the meal after "Habdalah," at the closing of Sabbath, and at every gathering of Ḥasidim when the rebbe was not presiding at the table. The stories were related in connection with the "Ḥasidic Torah," a term used to distinguish Ḥasidic from other interpretations of the Bible or the Midrash.

Printed Sippurim.

The Ḥasidic sippurim, of both kinds, made their first appearance in type almost simultaneously, about 1814, with the "Sippure Maʻasiyyot" collected by Nathan b. Naphtali Herz of Lemberg (or Nemirov), and credited to R. Naḥman b. Simḥah, grandson of Israel b. Eliezer Baʻal Shem-Ṭob (BeSHT), and with the "Shibḥe BeSHT" of Dob Baer b. Samuel Shoḥeṭ. The place of publication of the former work is not given; the latter appeared at Kopys in 1814, and at Berdychev in 1815. "Sippure Maʻasiyyot" has, below the Hebrew text, a Judæo-German translation, and contains also an introduction and notes in Hebrew. It was republished many times, the latest edition at Warsaw in 1902. It contains the following stories: "The Lost Princess"; "The King and the Kaiser"; "The Wise Man"; "Miracles"; "The King and the Wise Man"; "The Rabbi and the Only Son"; "The Conquering King"; "The Wise and the Simpleton"; "Berger and the Poor Man"; "The Prince and the Slave's Son Exchanged"; "The Baʻal-Tefillah"; "Seven Schnorrers." In the introduction it is explained that the "Princess" represents the Shekinah, or Judaism, that the "King" is God, etc., and that these "wonderful, fearful, and terrible" stories contain great moral lessons, which should compel the listener or reader to repent in his heart and to mend his ways.

The stories are full of supernormal incidents, and of fancies of "leẓim" (ghosts), witches, and the "Sam" (Samael, Satan); there are grand palaces, immense riches, stores of jewels, a gold mountain, and a great diamond from which, when any one looks at it, human figures creep out. The heroes are generally kings or princes, while the heroines, who are always veiled, are invariably princesses and the most beautiful creatures on earth. The food of even the ordinary mortal is fit for a king, and is cooked by fire issuing from a subterranean channel connected with a fire-mountain; and birds hover over the hearth to make or extinguish with their wings the fire for cooking. A sleep lasting seventy years is frequently described as overtaking one of the characters, who is awakened only by a thrilling story. In "Maggid Siḥot" (date and place of publication not given) the author of the "Sippure Maʻasiyyot" collected the sayings, stories, and incidents connected with the journey to Palestine of the rebbe Naḥman.

Folk-Tale Features.

The stories in "Shibḥe BeSHT" bear the true Ḥasidic traits of the Baʻal-Shem, his successor Baer of Meseritz, and others. The rebbes were all miracle-workers, exorcising bad spirits, healing diseases, removing sterility, and never failing to give good advice, inspired, perhaps, by a "ḳemiaʻ" (amulet); sometimes they gave a "segullah" (remedy), or offered special prayer for "children, life, and maintenance." The prophetic revelation ("hitgallut") of the rebbe is described, also the Biblical character whom he represents through a transfer of personality. The rebbe would sometimes be a "ro'eh we-eno nir'eh" (one who is present but invisible).

There is a strong suspicion that the name given as that of the author of the "Sippure Maʻasiyyot" is a pseudonym, and that it was used by one who, under the pretense of being a Ḥasid, passed off as genuine parables of the rebbes a collection of stories from Oriental sources, which he flavored with characteristic Ḥasidic expressions, and thereby secured as readers large numbers of the Ḥasidim, especially women, for whom the translation was made, and who were easily led to regard the stories as indubitably Ḥasidic. The author of "Shibḥe BeSHT" undoubtedly was actuated by these motives; but he had also another object in view—to conceal an elaborate sarcasm at the expense of the whole Ḥasidic system of theology, which was strenuously opposed by the followers of the Wilna gaon. So well was this latter purpose achieved that a majority of the Ḥasidim implicitly believed the stories, though they are of the most exaggerated kind, and were disavowed by the more learned Ḥasidim as ridiculous. The mingling of Ḥasidic Hebrew with Judæo-German idioms, in which these stories abound, strengthens the suspicion of the author's sincerity.

Joseph Perl, in his "Megalleh Ṭemirin" (Vienna, 1819), 151 Ḥasidic letters containing many connected stories, is not so guarded. His exaggerated style and the anti-Ḥasidic ending of the story betray him, though it is asserted that for a long time, under the pseudonym of "Obadiah ben Pethahiah," it was accepted by many as a genuine Ḥasidic work.

"Shibḥe ha-Rab."

Perhaps the most interesting of these sippurim is "Shibḥe ha-Rab," relating to Rebbe Senior Zalman of Lodi, or Liozna (1747–1812), the author of "Rab Shulḥan ʻAruk" and "Tanya." The "Shibḥe ha-Rab" was edited by Abraham Herschel Drucker (Lemberg, 1845 ?). Rebbe Zalman was a disciple of Baer of Meseritz, and was arrested as a "revolutionary" suspect in St. Petersburg in 1798, the arrest being the result of the machinations of the disciples of the gaon of Wilna, who were combating Ḥasidic Judaism. The arrest caused consternation among the Ḥasidim, who collected a large fund for the "ransom" of their ẓaddiḳ. It is asserted that Czar Paul I. personally examined the prisoner, who managed to rescue from the enemy his correspondence with his followers, and that finally he miraculously triumphed over the mitnaggedim. The day of his triumph has been observed as a holiday ever since among the Ḥasidim.

Another story told of Rebbe Zalman is that, in the Napoleonic invasion of Russia in 1812, fearing the growth of heresies as a result of a French victory, he prayed for the success of the Russian arms, while Rebbe Shelomo of Karlin prayed for the triumph of France. Rosh ha-Shanah approaching, each anticipated miraculous support through the medium of the "teḳi'at shofar." The followers of the opposing rebbes predicted that the prayers of whichever rebbe blew the shofar first on Rosh ha-Shanah would be granted. Rebbe Zalman blew first, and Rebbe Shelomo knew that he had been defeated directly he grasped his shofar. Rebbe Zalman was in constant communication with the Russian commander (who would not move without his advice), and had sworn by his ṭallit and phylacteries that the French would be defeated at Moscow; and so it happened.

The Judæo-German translation of "Shibḥe BeSHT" was published in various editions, including those under the titles "Ḳehal Ḥasidim" (Lemberg) and "Sippure Ma'asiyyot" (Warsaw, 1881); some of these editions contain a few stories of later rebbes. Another series of Ḥasidic stories credited to BeSHT, "'Adat Ẓaddiḳim," in Hebrew and Judæo-German, was composed by Michael Levi Frumkin (Lemberg, 1865). There are also the "Seder ha-Dorot he-Ḥadash," sketches of the disciples of BeSHT (part i. contains a Ḥasidic bibliography of eighty-three works), and "'Iggeret ha-Ḳodesh," relating to the experiences of the rebbe Mendel of Vitebsk in the Holy Land. Separate stories, in pamphlet form, of each rebbe appeared from time to time, as those of the rebbe Löb Sarah's, of the rebbe of Ruzhin, and of the rebbe of Sandigura. These sippurim are most widely distributed in Podolia, Volhynia, Rumania, Galicia, and Russian Poland; the centers of publication are Lemberg and Warsaw. A unique contribution to the Ḥasidic sippurim is "The Rabbi of Liszka," in English, by Anthony P. Slutzker (New York, 1901). See BA'AL SHEM-ṬOB, ISRAEL B. ELIEZER; FOLK-TALES; ḤASIDIM.

J. J. D. E.

SIRACH, THE WISDOM OF JESUS THE SON OF (Hebrew, **Ḥokmat ben Sira**; Latin, **Ecclesiasticus**): Among the books of the Greek Bible is one entitled *Σοφία 'Ιησοῦ Υἱοῦ Σιράχ* (Codices Sinaiticus and Alexandrinus) or simply *Σοφία Σειράχ* (Codex Vaticanus). The Greek Church Fathers called it also "The All-Virtuous Wisdom" (*Πανάρετος Σοφία*; Eusebius, "Chronicon," ed. Schoene, ii. 122; *'Η Πανάρετος*; Jerome, Commentary on Dan. ix.) or "The Mentor" (*Παιδαγωγός*; Clement of Alexandria, "Pædagogus," ii. 10, 99, 101, 109); while the Latin Church Fathers, beginning with Cyprian ("Testimonia," ii. 1; iii. 1, 35, 51, 95, *et passim*), termed it "Ecclesiasticus." All these names testify to the high esteem in which the book was held in Christian circles. The Jews, who never admitted its canonicity, called it during the Talmudic period the "Book of Ben Sira" (Ḥag. 13a; Niddah 16b; Ber. 11b; *et passim*) or the "Books of Ben Sira" (ספרי בן סירא; Yer. Sanh. 28a; Tosef., Yad. ii. 13; possibly a scribal error; comp. the parallel passage of Eccl. R. xii. 11), and a Hebrew copy in the possession of Jerome was entitled "Parabolæ" (= משלים). However, the fact that the verses of this work cited in the Midrash are preceded by the word "Mashal" or "Matla" does not prove that such was the title of the book, but simply that these verses had come to be accepted as proverbs (contrary to the view of Ryssel in Kautzsch, "Apokryphen," p. 232, where he attributes to Lévi the opinion expressed by Blau in "R. E. J." xxxv. 22). Nor is it possible to draw any inference from the fact that Saadia calls the book in Arabic "Kitab al-Adab"; for he certainly did not give this appellation (which he had no reason to translate) as the title, but, contrary to the opinion of Harkavy ("Studien und Mittheilungen," v. 200) and Blau (*l.c.*), merely as a description of the contents of the book. The Syriac name is "Ḥekmata de-Bar Sira" = "The Wisdom of Bar Sira."

Names.

The author, who, alone of all Old Testament and Apocryphal writers, signed his work, is called in the Greek text (l. 27) "Jesus the son of Sirach of Jerusalem." The oldest manuscripts (Vaticanus, Sinaiticus, Alexandrinus, Venetus) add to *Σειράχ* the name *'Ελεάζαρ* or *'Ελεάζαροζ*, an error for *'Ελεαζάρου*, probably the name of his grandfather. The copy owned by Saadia (Harkavy, *l.c.* p. 150) had: שמעון בן ישוע בן אלעזר בן סירא = "Simon, son of Jesus, son of Eleazar ben Sira"; and a similar reading occurs in the Hebrew manuscript B, which will be discussed below. By interchanging the positions of the names "Simon" and "Jesus," the same reading is obtained as in the other manuscripts. The correctness of the name "Simon" is confirmed by the Syriac version, which has ישוע בר שמעון דמתקרא בר אסירא = "Jesus, son of Simon, surnamed Bar Asira." The discrepancy between the two readings "Bar Asira" and "Bar Sira" is a noteworthy one, "Asira" (= "prisoner") being a popular etymology of "Sira." The evidence seems to show that the author's name was Jesus, son of Simon, son of Eleazar ben Sira.

Author.

Every attempt to identify this writer with some member of the high-priestly family has proved a failure, the only basis for the supposition that Ben Sira was a priest being due to a scribal error; for while the Sinaitic manuscript reads *ελεαζαροιερευσοσολυμειτης*, this is, beyond all question, a scribal error, and should be emended to *ελεαζαροιεροσολυμειτης* (see א*). According to the Greek version, though not according to the Syriac, the author traveled extensively (xxxiv. 11) and was frequently in danger of death (*ib.* verse 12). In the hymn of ch. li. he speaks of the perils of all sorts from which God had delivered him, although this is probably only a poetic theme in imitation of the Psalms. The calumnies to which he was exposed in the presence of a certain king, supposed to be one of the Lagi, are mentioned only in the Greek version, being ignored both in the Syriac and in the Hebrew text. The only fact known with certainty is that Ben Sira was a scholar, and a scribe thoroughly versed in the Law, and especially in the "Books of Wisdom." He was not, however, a rabbi, nor was he a physician, as has been conjectured (see especially xxxviii. 24 *et seq.*, xlix. 1-5, and the introduction by his grandson).

The approximate date of the redaction of the book and the period of its author's literary activity are somewhat less doubtful. The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of Euergetes, an epithet borne by only two of the Lagi, Ptolemy III. (247-222 B.C.) and Ptolemy VII. (sometimes reckoned

Date.

IX.). The former monarch can not be intended in this passage; for his reign lasted only twenty-five years. The latter ascended the throne in the year 170, together with his brother Philometor; but he soon became sole ruler of Cyrene, and from 146 to 117 held sway over all Egypt, although he dated his reign from the year in which he received the crown (*i.e.*, from 170). The translator must, therefore, have gone to Egypt in 132, and if the average length of two generations be reckoned Ben Sira's date must fall in the first third of the second century. The result of this reckoning is confirmed by the fact that the author evidently lived before the persecution of Antiochus in 168, since he does not allude to it. Another argument is commonly relied on. In ch. l. Ben Sira eulogizes a high priest named Simon, son of Johanan (Onias in G), this laudation being apparently an expression of the admiration aroused by actual sight of the object of his praise. There were, however, a number of high priests named Simon b. Onias, one of whom exercised his functions from 300 to 287, and another from 226 to 199. The Simon b. Johanan mentioned here can only be the second of the name; and as the passage seems to have been written after the high priest's death (l. 1-3), the date of its composition coincides approximately with the period mentioned above (190-170). The work is in reality a collection of maxims written at various times—a fact which also explains its frequent repetitions and contradictions.

Attempts have indeed been made to refute these arguments. According to Josephus, Simon I., the Just (300-287), was the only high priest whom Ben Sira could thus have extolled, and the book would accordingly be a century older; as to the number 38, it might refer to the age of the translator when he arrived in Egypt. Indeed, the word πάππος does not necessarily mean "grandfather"; it may mean also "remote ancestor." This, it has been held, would account for the translator's frequent miscomprehension of Ben Sira's words, which would be very strange had he actually been the author's grandson. All these quibbles, however, which it would be idle again to refute, have been definitely abandoned.

Ecclesiasticus closely resembles Proverbs, except that, unlike the latter, it is the work of a single author, not an anthology of maxims drawn from various sources. Some, it is true, have denied Ben Sira the authorship of the apothegms, and have regarded him as a mere compiler, basing their arguments on his own words: "And I myself, the last, I set myself to watch, like him that gleaneth grapes after the vintage" (xxxiii. 16). This, however, is probably a simple expression of modesty. The frequent repetitions and even contradictions only prove that Ben Sira, like all moralists, did not compose the entire work at one time; moreover, the unity of the book, taken as a whole, is remarkable.

Contents.

The Book of Ecclesiasticus is a collection of moral counsels and maxims, often utilitarian in character and for the most part secular, although religious apothegms occasionally occur. They are applicable to all conditions of life: to parents and children, to husbands and wives, to the young, to masters, to friends, to the rich, and to the poor. Many of them are rules of courtesy and politeness; and a still greater number contain advice and instruction as to the duties of man toward himself and others, especially the poor, as well as toward society and the state, and most of all toward God. These precepts are arranged in verses, which are grouped according to their outward form in case their content is not intrinsically coherent. The sections are preceded by eulogies of wisdom which serve as introductions and mark the divisions into which the collection falls.

Wisdom, in Ben Sira's view, is synonymous with the fear of God, and sometimes is confounded in his mind with the Mosaic law. It is essentially practical, being a routine knowledge; and it would be vain to seek to find in it any hypostasis, since mysticism is utterly opposed to the author's thought. The maxims are expressed in exact formulas, and are illustrated by striking images. They show a profound knowledge of the human heart, the disillusionment of experience, a fraternal sympathy with the poor and the oppressed, and an unconquerable distrust of women. Throughout the work are scattered pure and elevated thoughts; and the whole is dominated by a sincere, enlightened piety—what is now called a liberalism of ideas. As in Ecclesiastes, two opposing tendencies war in the author: the faith and the morality of olden times, which are stronger than all argument, and an Epicureanism of modern date. Occasionally Ben Sira digresses to attack theories which he considers dangerous; for example, the doctrines that divine mercy blots out all sin; that man has no freedom of will; and that God is indifferent to the actions of mankind, and does not reward virtue. Some of the refutations of these views are developed at considerable length. Through these moralistic chapters runs the prayer of Israel imploring God to gather together His scattered children, to bring to fulfilment the predictions of the Prophets, and to have mercy upon His Temple and His people. The book concludes with a justification of the Divinity, whose wisdom and greatness are revealed in all His works (hence is inserted a description of the beauties of creation), and also in the history of Israel; this form of sacred history, however, is little more than a panegyric on the priests, terminating in an enthusiastic delineation of the high priest Simon ben Onias. These chapters are completed by the author's signature, and are followed by two hymns, the latter apparently a sort of alphabetical acrostic.

Importance for the History of Thought.

The Wisdom of Jesus marks an epoch in the history of Jewish thought, on account both of what it teaches and of what it silently ignores. While the author advocates the offering of the prescribed sacrifices and the veneration of priests, he condemns all hypocrisy and urges the union of the outward practise of religion with a pure conscience and with the doing of charity. However, he never mentions the dietary laws, which are set forth at great length in Daniel and Tobit, and especially in Judith. In like manner, while he awaits the return of Elijah to reassemble the tribes of the past and to reconcile the fathers with the children, and while he prays for the coming of a time which can be called Messianic, though without a Messiah—when Jerusalem and the Temple shall be restored to the divine favor and Israel delivered forever from the dominion of the stranger—he never alludes to a Messiah who will be the son of David; on the contrary, he asserts that the house of David has rendered itself unworthy of the divine favor, since of all the kings of Judah three alone remained faithful to God. God indeed made a solemn compact with the race of David; but it was one that differed widely from that into which He entered with Aaron, and which alone was to endure for eternity. Ben Sira never speaks of the resurrection of the dead nor of the immortality of the soul, but, on the contrary, declares that in Sheol there will be no joy, wherefore man should taste delight in this world in so far as it is compatible with an upright life.

Possible Traces of Hellenic Influence.

The view has been expressed that this work, early in date as it is, bears traces of Hellenic influence. The author, in his travels, may possibly have come in contact with Greek civilization, since he speaks of foreign poets and moralists whose fame was spread abroad. The customs which he describes are taken from Greek rather than from Hebrew society; thus he mentions banquets accompanied by brilliant conversation, at which musical instruments were heard, and over which presided "the masters [of the feasts]"; and the customs of the Sybarites also aroused his interest. The fatalistic philosophers whose opinions he contests were doubtless the Stoics; and the philosophical discussions instituted by him were innovations and probably borrowed. His criticisms of skeptics and would-be thinkers are further evidences of his knowledge of Hellenism; and some of his views find close analogues in Euripides. Not only does he share characteristic ideas with the Greek tragedians and moralists, but he even has the same taste for certain common topics, such as false friendship, the uncertainty of happiness, and especially the faults of women. The impression of Greek influence is strengthened by the presence of a polish quite foreign to Hebrew literature. The author composes his aphorisms with care; he makes his transitions with skill; and he inserts the titles of chapters, such as "Concerning Shame," "Proper Deportment at Table," and "The Hymn of the Patriarchs"; and the signing of his own name in full is a usage theretofore absolutely unknown.

The exclusion of Ecclesiasticus from the Hebrew canon was due in part to this imitation of the Greeks and these literary affectations. According to R. Akiba (Yer. Sanh. 28a), those who have no part in the world to come include the readers of foreign works, such as the books of Ben Sira; while Tosef., Yad. ii. 13 merely states that the writings of Ben Sira do not defile the hands, or, in other words, that they are uncanonical, so that they are ranked with the works of "minim" (heretics). Eccl. R. xii. 11, which is based on Yer. Sanh. 28a, contains a prohibition against having this work in one's house. R. Joseph, a Babylonian rabbi of the fourth century, in commenting on the view of R. Akiba, adds, "It is also forbidden to read the works of Ben Sira" (Sanh. 100c), although this prohibition, judging from the remainder of the passage, may have been restricted to reading in public. In his questions to R. Joseph (*ib.*), R. Abaye indicated some of the reasons for the exclusion of Ecclesiasticus from the canon.

"Why this prohibition?" he asked. "Is it on account of such and such verses?" With the exception of two verses written in Aramaic and which are not by Ben Sira at all, all of R. Abaye's citations are distinctly frivolous, being those relating to the anxiety caused by a young girl before and after her marriage, the uselessness of repining, and the danger of introducing strangers too freely into one's home. Abaye then condemns the misanthropy, misogyny, and Epicureanism of the author. To Ben Sira's Epicurean tendency must be attributed his denial of a future life, and, perhaps, also his pre-Sadducean spirit of reverence for the priesthood, with which the panegyric on his brethren is animated.

Popularity Among the Jews.

Curiously enough, the book retained its popularity among the Jews despite its exclusion from the canon. It was cited at a very early period: the Book of Tobit reproduces a number of passages word for word; while the Book of Enoch (Charles, "The Book of the Secrets of Enoch," p. 96; Index, p. i.), the Psalms of Solomon (Ryle and James, "The Psalms of Solomon," pp. lxiii. *et seq.*), and even the Talmud, the Midrashim, the Derek Ereẓ, and similar productions show decided traces of its influence. With the last-named work it has many points in common; and it is frequently quoted in the Talmud; passages from it are introduced by the formula reserved for the Biblical writings (Ḥag. 12a; Niddah 16b; Yer. Ber. 11c); and one verse is even referred to as if it belonged to the Hagiographa (B. Ḳ. 92a). It is cited by name in Sanh. 100b (= Yeb. 63c), where also a series of verses from it is given; and single verses appear in the following treatises and other works: Yer. Ber. 11b; Yer. Ḥag. 77c; Yer. Ta'an. 66d; Ḥag. 13a; Niddah 16b; Gen. R. viii., x., lxxiii.; Lev. R. xxxiii.; Tan., Wayishlaḥ, 8; *ib.* Miḳḳeẓ, 10; *ib.* Ḥuḳḳat, 1; a midrashic passage preserved in the "Shibbole ha-Leḳeṭ," ed. Buber, p. 23a; "Pirḳe de-Rabbenu ha-Ḳadosh," ed. Schönblum, 14a; Baraita Kallah (ed. Coronel, 7c, and in the Wilna edition of the Talmud). It is cited also by R. Nissim ("Sefer Ma'asiyyot ha-Ḥakamim wehu Ḥibbur Yafeh meha-Yeshu'ah"), and especially by Saadia in the preface to his "Sefer ha-Galui" (Harkavy, *l.c.*). In his commentary on the "Sefer Yeẓirah" the latter author quotes verbatim two verses of Ben Sira, although he attributes them to one Eleazar b. Irai, of whom nothing is known. In another part of this work (p. 178) he cites the same text, again attributing it to that author. This is the more remarkable since Saadia speaks of Ben Sira in his introduction, and cites no less than seven of his maxims. The "Sefer ben Irai" contained also passages (two of them copied by Saadia) not found in Ecclesiasticus, and which were totally dissimilar to it both in form and in content. As Saadia himself says: "The book of Ben Sira is a work on ethics,

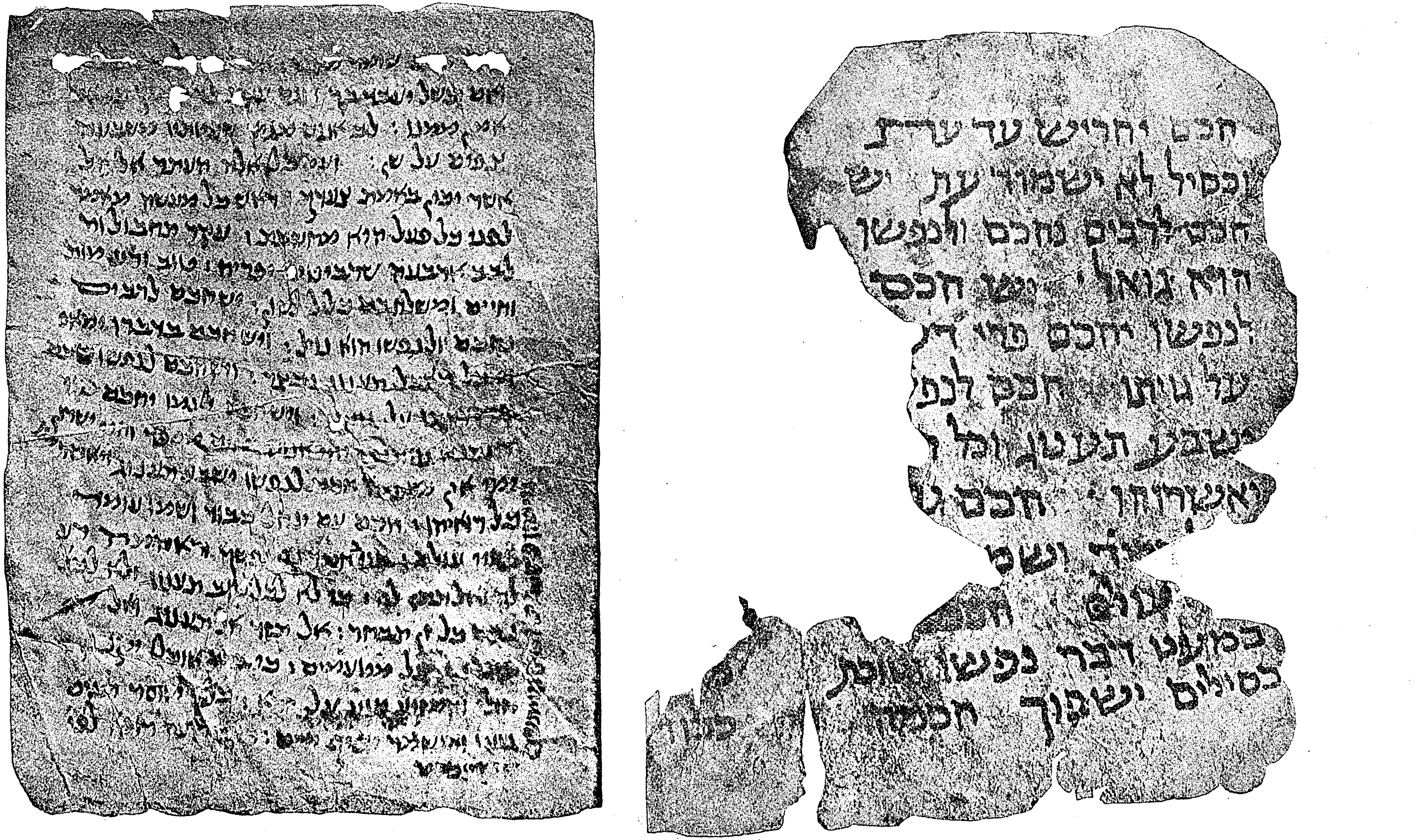

MANUSCRIPT FRAGMENTS FROM BEN SIRA, CONTAINING XXXVII. 22.
(From the Cairo genizah collection in Cambridge University, England.)

similar in form to Proverbs, while that of Ben Irai is a book of Wisdom, bearing an external resemblance to Ecclesiastes." The "Sefer ben Irai" was probably a collection of maxims and sayings taken from various sources.

Quotations from Ben Sira without mention of his name are found also in the "Mibḥar ha-Peninim," attributed to Solomon ibn Gabirol (for citations of this type see Zunz, "G. V." p. 110; Reifmann, in "Ha-Asif," iii. 271; Schechter, in "J. Q. R." iii. 682; Neubauer and Cowley, in their edition of Ecclesiasticus, pp. xix. *et seq.* [certain of their comparisons must be discarded]; the commentaries of Schechter and Lévi, especially on the Derek Ereẓ; Lévi, in "R. E. J." xliv. 291). The popularity of Ecclesiasticus among the Jews of the Talmudic period is shown by the citation of a number of verses in Aramaic, with an allusion to Ben Sira, which proves that it must have been translated into that dialect, this Aramaic collection being subsequently enriched with numerous additional aphorisms in that language (Sanh. 100b = Yeb. 63b). The Baraita Kallah even restricts its citations from Ben Sira to Aramaic verses which are not found in Ecclesiasticus. Another proof of his popularity is found in the two alphabets ascribed to him (see BEN SIRA, ALPHABET OF), especially the second, in which he is the hero of a series of marvelous events.

Popularity Among Christians.

The Book of Ecclesiasticus has been honored still more highly among the Christians, being cited in the Epistle of James (Edersheim, in Wace, "Apocrypha," p. 21), the Didache (iv. 5), and the Epistle of Barnabas (xix. 9), while Clement of Alexandria and Origen quote from it repeatedly, as from a γραφή, or holy book. In the Western Church, Cyprian frequently appeals to it in his "Testimonia," as does Ambrose in the greater number of his writings. In like manner the Catalogue of Cheltenham, Damasus I., the Councils of Hippo (393) and Carthage (397), Pope Innocent I., the second Council of Carthage (419), and Augustine all regard it as a canonical book. This is contrary, however, to the opinions of the Council of Laodicea, of Jerome, and of Rufinus of Aquileia, which authorities rank it among the ecclesiastical books. It was finally declared canonical by the Council of Trent; and the favor with which the Church has always regarded it has preserved it in its entirety.

Discovery of Hebrew Fragments.

Until recent years Ecclesiasticus was known only from the Greek and Syriac versions—the sources of all other translations—and from the Hebrew quotations already mentioned. At present the greater part of the original is known. In 1896 Agnes Smith Lewis and Margaret Dunlop Gibson brought from the East a sheet of parchment covered with comparatively antiquated Hebrew characters. At Cambridge this was shown to S. Schechter, who recognized in it Ecclus. (Sirach) xxxix. 15-xl. 7, and who published the decipherment, which was by no means easy. Almost simultaneously Sayce presented to the Bodleian Library, Oxford, a collection of fragments of Hebrew and Arabic manuscripts, among which Neubauer and Cowley found nine leaves of the same volume to which the Lewis-Gibson leaf had belonged, and following immediately after it. These various fragments having come from the GENIZAH at Cairo, Schechter at once went to that city, and obtained the necessary authority to examine the contents of the collection, with the result that he found not only the final portion of the manuscript, but also xxx. 11, xxxii. 1b-xxxiii. 3, xxxv. 9-xxxvi. 21, and xxxvii. 27-xxxviii. 27. Two additional fragments of the same manuscript, called B by Schechter, and containing xxxi. 12-31 and xxxvi. 24-xxxvii. 26, have been secured by the British Museum. A second manuscript (A) was found by the same scholar in the collection brought by him from Egypt, containing iii. 6-xvi. 26, with a hiatus from vii. 29 to xi. 34, the missing pages of which subsequently came into the possession of Elkan Adler. A fresh discovery was made when the remaining contents of the genizah were offered for sale, and Israel Lévi secured a leaf from a third copy (C), containing xxxvi. 24-xxxviii. 1. This fragment is especially valuable, since it serves as a check on the manuscript B, which likewise includes these verses. The importance of this discovery is shown below. Finally, Schechter, Gaster, and Lévi found in consignments from the same genizah the following fragments of an anthology of the Wisdom of Jesus: iv. 23b, 30-31; v. 4-8, 9-13; vi. 18-19, 28, 35; vii. 1, 4, 6, 17, 20-21, 23-25; xviii. 30-31; xix. 1-2; xx. 4-6, 12 (?); xxv. 7c, 8c, 8a, 12, 16-23; xxvi. 1-2; xxxvi. 16; xxxvii. 19, 22, 24, 26.

There are, therefore, now in existence: (*a*) in one manuscript: iii. 6-16, 26; xviii. 30-31; xix. 1-2; xx. 4-6, 12 (?); xxv. 7c, 8c, 8a, 12, 16-23; xxvi. 1-2; xxvii. 5-6, 16; xxx. 11-xxxiii. 3; xxxv. 9-xxxviii. 27; xxxix. 15-li. 30; (*b*) in two manuscripts: iv. 23b, 30-31; v. 4-8, 9-13; vi. 18-19, 28, 35; vii. 1, 4, 6, 17, 20-21, 23-25; xxxvi. 16, 29-31; xxxvii. complete; xxxviii. 1; (*c*) in three manuscripts: xxxvii. 19, 22, 24, 26.

These manuscripts contain also some passages that are lacking in the translations, including a psalm fifteen lines in length inserted after li. 12.

Manuscripts.

Manuscript A: 18 × 11 cm.; 28 lines per page. The verses are generally marked by a double point; and certain ones are punctuated and accented, thus confirming certain statements of Saadia. "Matres lectionis" abound. The scribe has been guilty of the grossest errors, in addition to abbreviating some verses and omitting others.

Manuscript C: 16 × 12 cm. Certain words and entire verses are vocalized and accented; the script shows cursive tendencies, although of an early type. In the margin is given a variant verse which represents the original text, corrupted even in the days of Ben Sira's grandson.

Manuscript D: 143 × 100 mm.; 12 lines per page. The text is often preferable to that of A, and offers variants agreeing with the Greek version, while the readings of A correspond to the Syriac.

Manuscript B: 19 × 17 cm.; 22 lines per page. This is the most curious and interesting of all, as it contains certain peculiarities which are probably unique among all known Hebrew manuscripts. The lines are written with a stylus, as in the Torah scrolls; and, as in some copies of Proverbs and the Book of Job, a space is left between the hemistichs of each verse, so that the pages are divided into two columns; and the "sof pasuḳ" is placed at the end of the verse. This corroborates Saadia's assertion that the book of Ben Sira resembled Proverbs in its division into chapters and verses. The chapters are sometimes indicated by the initial letter פ̈ (= פיסקא) and sometimes by a blank space. The most remarkable peculiarity consists in the chapter headings or titles, such as מוסר בשת ("Instruction as to Shame"), מוסר לחם ויין יחדו ("Rules for Proper Deportment at Table"), and שבח אבות עולם ("Hymn of the Patriarchs"), although in the Greek version these rubrics were regarded as scribal interpolations. Another noteworthy feature of this manuscript is its marginal Masorah, containing variants, some of which represent differences merely in orthography, while others are in synonyms or even words with totally different meanings. These glosses are the work of a Persian Jew, who in several marginal notes in Persian stated that he had used two manuscripts in addition to his principal one. Such care is indicative of the esteem in which Ben Sira's text was held. The marginal readings present an interesting problem. As a rule, the body of the text corresponds to the Greek version, and the glosses in the margin to the Syriac; but occasionally the reverse is the case.

Originality of the Hebrew Fragments.

Prof. S. Margoliouth, noticing the decadent character of the language, the number of rabbinisms, and the derivatives from the Arabic and Aramaic, regarded the Hebrew text as a reconstruction of the lost original on the basis of the Greek and Syriac versions, the variants representing different attempts at retranslation. The discovery of manuscript C, however, disproved this hypothesis, since this manuscript reproduces with exactness the greater part of the variants of B, even when they are obviously false, while the transcriber of this latter manuscript discharged his task with such scrupulous care that he even recorded variants which were meaningless. If, therefore, the difference between the text and the marginal glosses corresponds to the difference between the two translations, this only shows that there were two recensions of the original. It is clear, moreover, that these fragments are not the work of some medieval scholar, but are more or less perfect copies of the Hebrew text, as a single example will show. In xxxii. 22 the Hebrew version has השמר באחריתך. For the latter word the Syriac text substitutes אורחך (= "thy way"), which the context shows to be faulty, the reading being due to a confusion of אחריתך with ארחתיך. The Greek version reads "thy children," the meaning attributed to אחרית in several passages of the Bible. But had the Jewish scribe used the Greek version, he would never have found beneath *τῶν τέκνων σου* the Hebrew אחריתך, the correctness of which is attested by the Syriac. There are numerous examples of a similar nature.

Although Margoliouth's theory must be rejected as a whole, certain details indicate that both A and B are derived from a copy characterized by interpolations due to a retranslation from Syriac into Hebrew. In a number of passages the same verse is given in two distinct renderings, one of which usually corresponds to the Syriac, even when this text represents merely a faulty or biased translation of the original. These verses, moreover, in their conformity to the Syriac, become at times so meaningless that they can be explained only as incorrect translations from that language. Such suspicious passages are characterized by a comparatively modern style and language, by a commonplace phraseology, and by a break in the parallelism which is affected by Ecclesiasticus. It may therefore be safely concluded that these doublets are merely additions made to render the Syriac version more intelligible. The same statement holds true of certain textual emendations made by the glossarist. In this, however, there is nothing strange, since it is a well-known fact that the Jews of certain sections were familiar with Syriac, as is shown by the quotations made by Naḥmanides from the Wisdom of Solomon, from Judith, and from Bel and the Dragon, and also by the introduction of the Peshiṭta of Proverbs into the Targum of the Hagiographa.

The Final Hymn.

But the glossarist did not restrict himself to these slight additions and modifications, for he added to his copy a translation of the final hymn, basing this version also on the Syriac. This canticle, as Bickell has clearly shown, is an alphabetical acrostic, which may still be traced in the Syriac version, on account of the similarity between that language and Hebrew. There are lacunæ, however, in the Syriac text which are supplied in the Greek, even though these passages are lacking in the Hebrew. In the Hebrew some traces of the acrostic remain in cases where the Syriac was translatable only by a Hebrew word beginning with the same letter; but elsewhere all vestiges of it have disappeared. The Syriac version, moreover, shows evidences of corruptions and innovations, which are reproduced by the Hebrew. The Syriac occasionally corresponds to the Greek, but tends toward a confusion of sense which eventually alters the meaning, these modifications being also reproduced in the Hebrew text. The hymn, which follows the Syriac version closely throughout, is evidently a retranslation from the latter. These opinions have been championed especially by Israel Lévi, and are accepted by Ryssel and other scholars, although they are not universally held.

The Hebrew version contains an entire canticle which does not appear in either the Greek or the Syriac text. This, however, is of doubtful authenticity, although one may cite in its favor the sentence "O give thanks unto Him that chose the sons of Zadok to be priests," alluding to the pre-Maccabean high priests who were descended from Zadok; while another possible argument is furnished by the absence of any reference to ideas essentially Pharisaic, such as the resurrection of the body. Against the genuineness of the psalm may be urged: (1) its omission in the versions; (2) the sentence "O give thanks unto Him that maketh the horn of the house of David to bud," which is directly opposed in sentiment to ch. xxxvi. and to the entire "Hymn of the

Patriarchs"; and (3) the remarkable similarity of the hymn to the "Shemoneh 'Esreh" together with the prayers which precede and follow the "Shema'." The question has not yet been definitely settled.

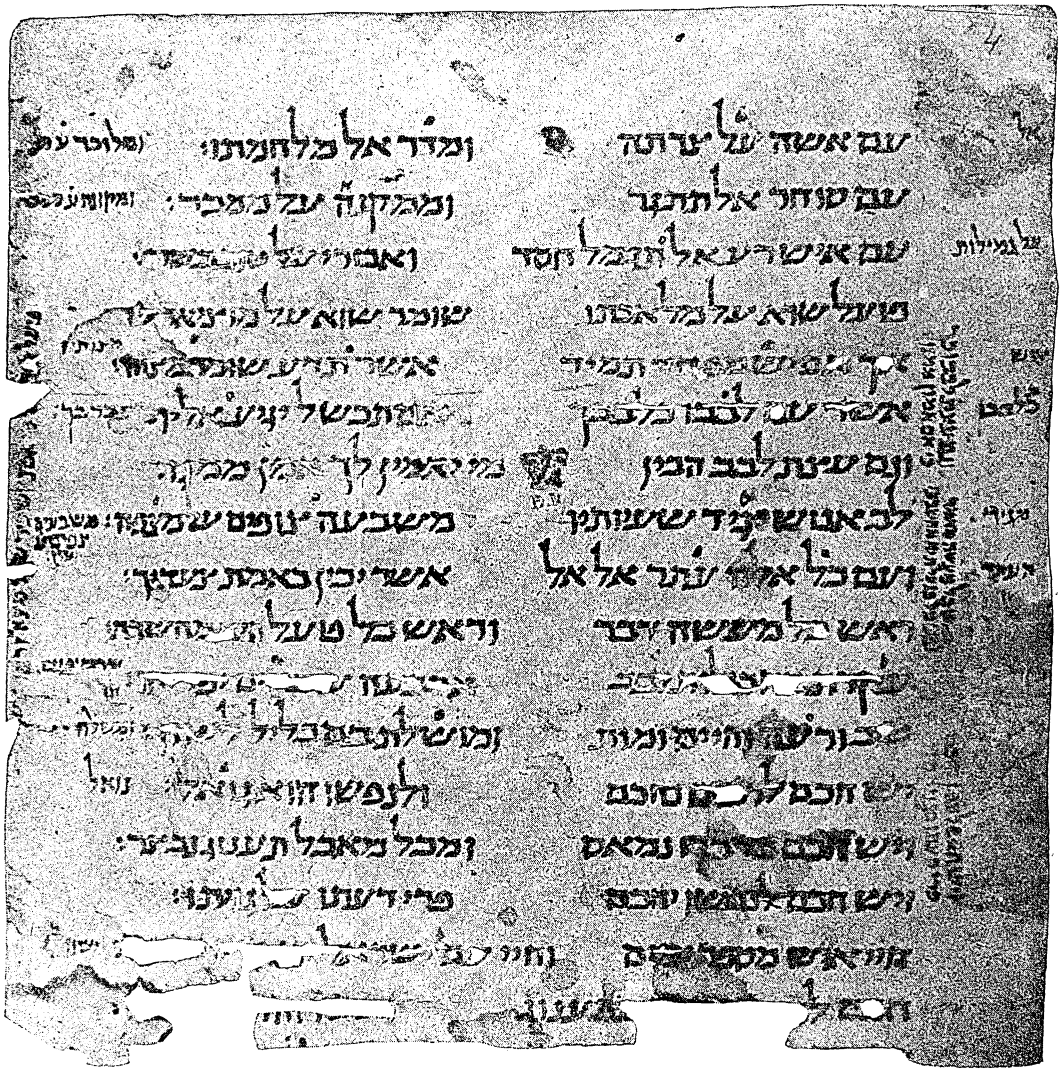

Manuscript Fragment from Ben Sira, Containing xxxvii. 22.
(From the Cairo genizah collection in Cambridge University, England.)

Critical Value of the Hebrew Text.

Despite the corrections and interpolations mentioned, however, the originalty of the text in these fragments of Ben Sira can not be denied. Besides the fact that many scholars deny the existence of any interpolations, there are portions in which it is easy to recognize the author's hand; for he has a characteristic technique, style, vocabulary, and syntax which are evident in all the versions. It may safely be said that in the main the work of Ben Sira has been preserved just as it left his hands, while the chief variant marginal readings recorded in the fragments and confirmed by the translations may be regarded as evidences of the existence of two separate editions written by Ben Sira himself. It is self-evident, moreover, that Ecclesiasticus has undergone some alterations at the hands of scribes, but it would have been strange indeed if this book alone should have wholly escaped the common lot of such writings. No more conclusive proof could be found, were any necessary, of the fidelity of the Hebrew version than its frequent agreement, in citations from the Bible, with the text on which the Septuagint is based rather than with the Masorah, as in the case of I Sam. xii. 3 as compared with Ecclus. (Sirach) xlvi. 19, or Isa. xxxviii. 17 with Ecclus. (Sirach) l. 2.

Even before the discovery of these fragments the Book of Ecclesiasticus was regarded as a unique document of priceless value; but the account which it gives of the status of the Bible in its author's day

Importance for the History of the Bible.

has gained additional importance, now that the greater part of the original itself is known. The "Hymn of the Patriarchs," which has been preserved in its entirety, shows that the canon of the Law and of the Prophets was closed, as the author's grandson expressly states. The Prophets were arranged in the order generally adopted in the Hebrew Bible, as follows: Joshua, Judges, Samuel, Kings ("Nebi'im Rishonim"), Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets ("Nebi'im Aḥaronim"); and the expression "the Twelve Prophets" was sanctioned by usage. The greater portion of the Hagiographa was already considered canonical, including the Psalms attributed nominally to David, Proverbs, Job (the Greek translator has made a gross blunder here), and possibly the Song of Solomon, Nehemiah, and Chronicles. The author's silence regarding some of the other Hagiographa proves nothing; since he intended, as has already been said, to eulogize the priesthood in this section, and all who were not included in his scheme were passed over without notice.

In addition to this statistical information, Ben Sira furnishes other points of interest. The frequency with which he avails himself of Job and Proverbs proves that both these books had been long in circulation, although the divergence between the original and his quotation is very great. Furthermore, the labored attempt to imitate the literary style previously affected in didactic poetry was a failure, and radical changes had been introduced even as early as the time of the author. While he still availed himself of parallelism and employed verses symmetrically divided into two hemistichs, he introduced into this work on wisdom concepts thitherto excluded, such as allusions to sacred history and exhortations to fulfil the duty of religious worship. Mention has already been made of literary innovations which characterize the work. It is no less significant that the diction employed is essentially imitative, being a mixture of Biblical centos and reminiscences, yet marking a stage unattained by any analogous work. Still untouched by Hellenisms, the lexicography is characterized by rabbinisms and derivatives from the Aramaic and the Arabic. The style is decadent, showing a curious mixture of prolixity and conciseness, daring constructions, the repetition of certain figures, imitation, and false elegance, side by side with felicity of phraseology and imagery. These qualities denote a period when spontaneity and originality were replaced by pedantry, conventionality, and artificiality. Henceforth a thorough knowledge of Ecclesiasticus will be indispensable for any who wish to study the analogous portions of the Bible, although it has thus far been impossible to determine the relation of Ecclesiastes and Ecclesiasticus from a mere comparison of the two books, despite their frequent points of contact.

It is self-evident that the Hebrew fragments will aid in the reconstruction of the original of those portions for which no basal text has yet been found. These fragments, moreover, reveal the relative value of the Greek and Syriac texts, the two versions based on the Hebrew original.

The Greek Version.

The Greek text, as noted above, is the work of the author's grandson, who went to Egypt in 132. A prologue to the "Synopsis" of Athanasius gives his name as Jesus; but this passage is spurious. Although the translator may have gone to Egypt in 132, it does not necessarily follow that he entered upon his work in that year; indeed he himself says that he spent some time there before beginning his task. The theory has been advanced that he did not begin it until 116, since ἐπί ("in the time of"), which he uses in connection with Ptolemy Euergetes, is employed only after the death of the monarch whose name it precedes (Deissmann, in "Theologische Literaturzeitung," 1904, p. 558); but the incorrectness of this deduction has been demonstrated by Schürer. The translator, in the introduction, requests the indulgence of his readers, a precaution not without justification, since his rendering leaves much to be desired, sometimes straining the meaning of the text, and again containing crass blunders, so that the text must be freed from the numerous errors of the scribes before it can be fairly judged (see Lévi, "L'Ecclésiastique," p. xl.).

The Hebrew version shows that the Greek manuscript which has best preserved the wording of the original is No. 248 of Holmes and Parsons, which was used in the Complutensian Polyglot. Yet even after a rigid purification of the text, Ben Sira contains many blunders, due to overhasty reading (Lévi, *l.c.* pp. xliii. *et seq.*). While the translator generally adhered closely to the original, he sometimes added comments of his own, but seldom abridged, although he occasionally slurred over a passage in which the imagery was too bold or the anthropomorphism too glaring. Moreover, he frequently substituted for the translation of one verse another already given for a passage of similar content. The version used by him was not always identical with that contained in the Hebrew fragments. Sometimes he has verses which are missing in the Hebrew; but many of those mentioned by Fritzsche in his notes are found in the fragments. A revision of the Greek text is attested by the quotations in the "Pædagogus" of Clement of Alexandria.

An accident has disarranged the pages of the parent manuscript of all the copies thus far known, two sheets, containing respectively xxx. 25–xxxiii. 13a and xxxiii. 13b–xxxvi. 16b, having been interchanged. The Itala and the Armenian versions, however, avoided the error. The conjectural restoration of the order of the chapters should be made, according to Ryssel, on the basis of manuscript No. 248, which also avoided this inversion. On the Greek manuscripts and their individual and general value as regards the history of this version, see Ryssel in Kautzsch, "Apokryphen," i. 244 *et seq.* It may be said that the Greek version offers the most reliable material for the reconstruction of those portions of the original which have not yet been discovered.

As Jerome himself says, the Latin version contained in the Vulgate is not his work, but was the one generally used in the African churches during the first half of the third century (see Thielmann in "Archiv für Lateinische Lexicographie und Gram-

The Vetus Latina.

matik," viii.-ix.); and the truth of this statement is proved beyond question by the quotations of Cyprian. This text is characterized by a number of interpolations of a biased trend, although it is in general a slavish and sometimes awkward translation from the Greek (comp. Herkenne, "De Veteris Latini Ecclesiastici Capitibus i.-xliii." Leipsic, 1899); but it also contains deviations from the Greek which can be explained only on the hypothesis of a Hebrew original. These divergences are corrections made on the basis of a Hebrew manuscript of the same recension as B and C, which were taken from a text that had already become corrupt. Such changes were made, therefore, prior to the third century. The corrections peculiar to the Itala are attested by the quotations of Cyprian, and may have been derived from a Greek manuscript taken to Africa. They may be divided into two groups: cases in which the corresponding passage of the Hebrew is placed beside the ordinary text of the Greek, and passages in which the Hebrew rendering is substituted for the Greek reading (comp. Lévi, *l.c.*, introduction to part ii., and Herkenne, *l.c.*). After ch. xliv. the Vulgate and the Itala coincide. The other versions based upon the Greek are the Syriac Hexaplar, edited by Ceriani ("Codex Syro-Hexaplaris Ambrosianus Photolithographice Editus," Milan, 1874); the Coptic (Sahidic), edited by Lagarde ("Ægyptiaca," Göttingen, 1883; see Peters, "Die Sahidisch-Koptische Uebersetzung des Buchs Ecclesiasticus auf Ihren Wahren Werth für die Textkritik Untersucht," in Bardenhewer, "Biblische Studien," 1898, iii. 3); the Ethiopic, edited by Dillmann ("Biblia Veteris Testamenti Æthiopica," 1894, v.); and the Armenian, sometimes used to verify the reading of the Greek.

Syriac Version.

While the Syriac version does not possess the importance of the Greek, it is equally useful in the reconstruction of the Hebrew on which it was directly based, as has been clearly shown by the discovery of the fragments. As a rule the translator understood his text; but his blunders are innumerable, even making allowance for scribal errors, which are not infrequent. Unfortunately, his copy was incomplete, so that his version contains numerous lacunæ, one of which (xliii. 1-10) was filled by a passage borrowed from the Syriac Hexaplar. This entire translation is a puzzle. In some chapters it follows the original exactly, in others it is little more than a paraphrase, or even a mere epitome. In places the translation shows very few errors, in others it betrays total ignorance of the meaning of the text. It is possible that the Syriac version was the work of several translators. Some of its repetitions and corrections betray a Christian bias; and it even bears traces of a revision based on the Greek. As already noted, it contains many variants which the Hebrew fragments show to represent the original readings. Despite its numerous defects, it is a valuable check upon the Greek text, even where it diverges widely, except in passages where it becomes fantastic. It therefore deserves to be carefully studied with the assistance of the commentaries on it and the citations from it by Syriac authors, as has been done for the glosses of Bar Hebræus by Katz in his "Scholien des Gregorius Abulfaragius Bar Hebræus zum Weisheitsbuche des Josua ben Sira" (Halle, 1892). The Arabic translation included in the London Polyglot and based upon the Syriac version is likewise a valuable adjunct to the "apparatus criticus."

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T. I. L.

SIRACH, PSEUDO-. See BEN SIRA, ALPHABET OF.

SIRILLO, SOLOMON: Spanish Talmudist of the fifteenth and sixteenth centuries. He was one of the exiles of 1492, and settled at Safed, where he held a discussion with Jacob Berab over a decision concerning meat (Samuel of Modena, Responsa, No. 42). He is mentioned also by Bezaleel Ashkenazi.

Sirillo was the author of a commentary on the order Zera'im and the treatise Sheḳalim of the Jerusalem Talmud. He compiled also a Gemara to the Mishnah of the treatise 'Eduyot, by gathering the passages scattered in the Talmud and adding thereto a commentary of his own; both are quoted in Solomon Adeni's "Meleket Shelomoh." Sirillo's commentary on Berakot was printed in M. Lehmann's edition of this treatise (Berlin, 1874).

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W. B. M. SEL.

SIRKES, JOEL B. SAMUEL: Polish rabbi; born at Lublin in 1561; died at Cracow, 1640. At the age of fourteen he was sent to the yeshibah of Solomon ben Judah. After remaining there some time he went to Brest-Litovsk, where he attended the yeshibah of R. Phoebus. While still a youth he was invited to the rabbinate of Pruszany, near Slonim. Later he occupied the rabbinates of Lubkow, Lublin, Miedzyboz, Beldza, Szydlowka, and finally Brest-Litovsk and Cracow, succeeding in each of the two last-mentioned places his teacher R. Phoebus. He was an adherent of the Cabala and an opponent of both pilpul and philosophy.

Sirkes wrote: "Meshib Nefesh," commentary on the Book of Ruth (Lublin, 1616); "Bayit Ḥadash," commentary on the "Arba' ah Ṭurim" of Jacob ben Asher (Cracow, 1631-40); "She'elot u-Teshubot Bayit Ḥadash" (Frankfort, 1697); "She'elot u-Teshubot Bet Ḥadash ha-Ḥadashot" (Koretz, 1785); "Haggahot," on all the tractates of the Babylonian Talmud; and "Rosh," first published, from a manuscript, in the Warsaw (1860) edition of the Talmud, and included in almost every subsequent edition thereof.

In the "Bayit Ḥadash" the evident intention of the author is to present and elucidate the fundamental principles of the Law as recorded in the Mishnah, the Babylonian and Jerusalem Talmuds, and the chief codes.

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E. C. B. FR.

SISERA: General of the army of King Jabin of Hazor. According to Judges iv. 9 *et seq.*, he invaded the northern part of Judea in the time of Deborah, the prophetess and judge. Upon Deborah's order Barak took 10,000 men and went out to meet Sisera, going as far as the river of Kishon. Sisera suffered defeat, and while Barak pursued the enemy as far as "Harosheth of the Gentiles," Sisera fled alone and on foot. Arrived at the settlement of the Kenites, who, according to legend, were the descendants of Jethro, he was invited by a Kenite woman named Jael, wife of Heber, into her tent. Sisera accepted the invitation and asked for water, but instead she gave him milk. When Sisera had fallen asleep, Jael took a hammer and drove a "nail," or tent-pin, into his temple.

The position of Sisera's army is not specifically mentioned in Judges v. 19, where the battle is said to have taken place at Taanach by the waters of Megiddo. The identity of Sisera has not yet been established (see M. Müller, "Asien und Europa," p. 332; Budde, "Die Bücher Richter und Samuel").

According to the Midrash (Yalḳuṭ Shim'oni on Judges iv. 3), Sisera hitherto had conquered every country against which he had fought. His voice was so strong that when he called loudly the most solid wall would shake and the wildest animal would fall dead. Deborah was the only one who could withstand his voice and whom it did not cause to stir from her place. Sisera caught fish enough in his beard when bathing in the Kishon to provision his whole army. According to the same source (lii., end), thirty-one kings followed Sisera merely for the opportunity of drinking, or otherwise using, the waters of Israel. The descendants of Sisera, according to Giṭ. 57b, were teachers of the young in Jerusalem. See Deborah; Jael.

J. S. O.

SISTERHOODS OF PERSONAL SERVICE: Associations of female charity-workers who devote time to the care of the needy and the distressed. A sermon delivered by Dr. Gustav Gottheil in 1887, in Temple Emanu-El, New York city, was the direct cause of the founding of a benevolent society on principles different from those that had previously prevailed. Its leading features were expressed in the name adopted—Sisterhood of Personal Service. The work contemplated was to be done by the members themselves. Every sister was to devote a certain portion of her time to a definite task, and attend to it personally, the chief object being to overcome the estrangement of one class of the Jewish population from another and to bring together the well-to-do and the poor, in the relation, not of patron and dependent, but of friend and friend.

The example set by the Emanu-El Sisterhood has been followed by congregation after congregation, until almost every organized place of worship in the upper portion of New York city has a part of its communal work in charge of such a sisterhood. These sisterhoods thus endeavor to combine settlement-work with organized relief in the home.

Classes of Work.

The following departments of work are carried on by each sisterhood, the several departments being superintended by a guide and a vice-guide: distinctively charitable work (including outdoor relief) through its staff of volunteer friendly visitors; religious schools; industrial and cooking schools; day-nurseries, and kindergartens for children between three and six years of age whose mothers are obliged to work away from home during the day; employment bureaus for a class of applicants physically unfit for hard labor and without knowledge of a trade or business; and workrooms where various trades are taught to unskilled women. In addition to these, there have been founded social clubs and culture classes for young women employed during the day, and afternoon clubs and classes of all kinds, including school-children's classes for vocal and instrumental music. The women of the sisterhoods have become volunteer agents, and assist the probation officers appointed by the juvenile court in making complete investigations of delinquent children's characters and home surroundings; and, by keeping a close watch during the period of probation, they have been the means of saving many a child from commitment. The aim of all sisterhoods is to educate and elevate those beneficiaries with whom they come in contact, and to improve their physical condition to such an extent that charity will not be needed.

Settlement houses, or "homes," likewise are being established. The Emanu-El Sisterhood, whose home is situated at 318 East 82d street, was the pioneer in this development.

Spread of the Principle.

Inevitably, the many sisterhoods came in touch one with another in their various fields of activity, with the result that a union was suggested, the outcome of which was the **Federation of Sisterhoods**, organized in 1896, and composed of delegates from all the existing sisterhoods, which cooperate, as agents, with the United Hebrew Charities. The monthly meetings of the Federation are the most active and influential of all agencies in the introduction of advanced ideas of philanthropy. At these meetings all cases of distress that have been investigated during the month are reported, and many useful facts are brought to light. With this interchange of information it is almost impossible for fraudulent persons to impose on any of the affiliated societies. A great step in advance was made when, through the Federation, the city of New York was divided into districts, one being assigned to each sisterhood.

By this limitation of area each sisterhood acquired a thorough knowledge of its neighborhood, and it rendered possible the individual treatment of each dependent family.

Outside New York.

Two other cities in the United States have sisterhoods organized along the same lines as those of New York: San Francisco (Emanu-El Sisterhood for Personal Service; organized 1892) and St. Louis (Temple Israel Sisterhood).

The Emanu-El Sisterhood of New York city has closely adhered, from its inception, to the original plan of its founder, Dr. Gustav Gottheil, and has no membership dues, depending entirely upon voluntary contributions for its support. It has not, since its establishment, drawn upon the funds of the United Hebrew Charities for any of its expenditures. Since 1904 the Beth-El Sisterhood likewise has defrayed all its expenses. The average membership of the New York sisterhoods is about 6,000, and the total amount expended for relief during 1903-4 was $75,000.

J. H. B. E.

SIWAN (סיון): Third ecclesiastical and ninth civil month. It has thirty days, and coincides, approximately, with the Roman month of June. On Siwan 3, 4, and 5 (שלשה ימי הגבולה = "the three days of the bounds") are commemorated the three days' preparation preceding the receiving of the Law on Mount Sinai. These days, with Lag be-'Omer and Rosh Ḥodesh, are distinguished from other days of Sefirah in that marriages may be celebrated on them. On Siwan 6 and 7 the Feast of Weeks (Shebu'ot) is celebrated. In the Talmud the 6th is called the New-Year of the Two Loaves (R. H. 7b). The Megillat Ta'anit gives the following fast-days: Siwan 23, in commemoration of the suspension, during the reign of Jeroboam, of the sending of the first-fruits to Jerusalem; Siwan 25, in commemoration of the martyrdom of Simeon ben Gamaliel, Samuel ben Elisha, and Ḥanina Segan ha-Kohanim; Siwan 27, the anniversary of the burning of Hananiah ben Teradion at the stake.

A. I. Br.

SIXTUS SENENSIS: Italian convert to Christianity and anti-Talmudic agitator; born at Sienna (whence his name) in 1520; died in 1569. After his conversion Sixtus entered the Franciscan order, but soon after, being charged with heterodoxy, he was sentenced to death at the stake. Cardinal Michele Ghislieri, later Pope Pius V., recognizing in Sixtus one who might be useful to him, rescued him from death and helped him to enter the Dominican order. At the command of Paul IV., Sixtus and another convert, Philip Moro, traveled about the Papal States preaching in the synagogues and inciting the mob against the Jews wherever the latter resisted the exhortations to embrace Christianity. In April, 1559, Sixtus, with another Dominican monk, went to Cremona to burn the Talmud, declaring that it contained only anti-Christian writings. Yet he spared the Zohar and restrained the Spanish soldiers from destroying it with the Talmud, hoping that the Jews might be induced by means of this cabalistic work to embrace Christianity. Besides homilies and mathematical writings, Sixtus was the author of the "Bibliotheca Sancta" (Venice, 1566), a Latin work in eight books, treating of the divisions and authority of the Bible; it contains an alphabetical index and an alphabetical list of rabbinical interpreters of the Bible.

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S. M. SEL.

SIYYUM: The formal ceremonial act of completing the writing of a scroll of the Law, or the formal conclusion of the study of a division ("massekta") of the Mishnah or Talmud. In the former case the ceremony is called **siyyum ha-Sefer**; in the latter, **siyyum massekta**. The siyyum ha-Sefer is celebrated by the one for whom the scroll is written, or by whom the scroll is donated to the synagogue. The last eight verses are generally left unwritten, or are written merely in outline letters, so that the invited guests may complete the scroll. Each guest is called by name to the almemar and given the honor of writing a letter. If possible, he chooses the initial letter of his name. A blessing for the owner of the scroll and for the writer of the letter follows, the latter usually offering a donation to the synagogue, or, in some cases, toward the expenses of the celebration. Psalms appropriate to the occasion are chanted, accompanied by music; after which cake and wine are served to the guests assembled.

The siyyum massekta is celebrated in the bet ha-midrash, or at the yeshibah, by the student or students, who invite guests to participate in their joy. A feast usually follows, which is called "se'uddat miẓwah" (feast of merit).

The origin of the custom is found in the Talmud. Abaye was proud of the fact that whenever a pupil finished a massekta he made it the occasion of a holiday for his students (Shab. 118b); apparently he himself defrayed the expense of the celebration. R. Eleazar said, "One should make a feast on completing the Torah" (Cant. R. i. 9). The fact is specifically mentioned that R. Papa and R. Huna were absent from the siyyum of Raba (B. B. 22a; see Rashi *ad loc.*). Since the feast is considered "a feast of merit," R. Jacob Mölln (d. 1425) allowed meat and wine at the feast of those who celebrated a siyyum massekta during the first nine days of Ab, although feasting is otherwise prohibited on those days, the mourning period for the destruction of Jerusalem ("Sefer Maharil," p. 32b, Warsaw, 1874). R. Moses Minz (15th cent.) advises (Responsa, ed. Prague, 1827), "One should await an opportune time to prepare a feast for the completion of a massekta."

The siyyum is made by mourners a cause for avoiding fasting on a JAHRZEIT. The siyyum exempts also the first-born from fasting on the day preceding Passover (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 551, 10; Yoreh De'ah, 246, 26). The siyyum of the massekta is read by the scholar who has just completed its study, except in a yeshibah, when it is read by the principal. A discourse of a haggadic or pilpulistic character is interwoven with the reading, all students present partaking in the discussion. After this all recite the "Hadran," as follows (the Masseket Berakot being supposed to be the one that has just been completed):

> "Many returns ["hadran"] from us to thee and from thee to us, Masseket Berakot. Our thoughts be with thee, and thy thoughts be with us, Masseket Berakot. May we not be forgotten by thee, nor thou be forgotten by us, Masseket Berakot, neither in this world nor in the world to come."

This is repeated three times. The Aramaic language and the peculiar style indicate that the formula is ancient. It dates probably from the geonic period. Then follows: "May it be Thy will, O Lord, our God, and God of our fathers, that Thy Torah be our art in this world, and so be with us in the world to come." The ten sons of R. Papa are then enumerated—Ḥanina, Rami, Naḥman, Aḥai, Abba Mari, Rafram, Rakish, Surḥab, Adda, Daru (their names, if recited, are supposed to help against forgetfulness). Next follows: "Make pleasant for us, O Lord, our God, the word of Thy Law in our mouth and in the mouth of Thy people Israel, so that we, and our children, and the children of the house of Israel, may all know Thy Name and learn Thy Law. [Ps. cxix. 12, 80, 93, 99 are cited here.] Amen, amen, amen, selah, forever. We thank Thee, O Lord, our God, and God of our fathers, for appointing our lots among the scholars of the bet ha-midrash, and not among idlers," etc. (Ber. 28b). The principal celebrant recites: "May it be Thy will, O Lord, my God, that as Thou hast aided me to complete Masseket Berakot, so mayest Thou aid me to commence and complete other treatises and books. Aid me to learn and to teach, to observe, to do, and to keep all the words of the teaching of Thy Law, in love. May the merit of all the Tannaim, and Amoraim, and the scholars [herein mentioned] be with me and with my children; that the Torah shall never depart from my mouth and the mouths of my children and my posterity," etc. This is followed by "Ḳaddish di-Rabanan."

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E. C. J. D. E.

SKEPTIC: In a specific sense, one who remains in a state of doubt, declaring all positive truth, religious or philosophical, to be unattainable to man. This type of skeptic can scarcely be found in Judaism. However bold the Jewish philosophers of the Middle Ages were in their research or critical in their analytic methods, they never so distrusted human reason as to deny it the power, as the Greek skeptics did, to arrive at any positive knowledge or truth. Nor did the Jewish mystics attempt, as did Christian theologians, to build up a system of faith upon skepticism—that is, upon the assumption that reason is incapable of grasping any truth. Seer and sage alike appealed to reason to substantiate and verify the postulates of faith (Isa. xl. 26; Job xii. 7). The passage "The Lord is a God of knowledge" (I Sam. ii. 3) is interpreted by the Rabbis by the remark, "Great is knowledge which leads from God to God" (Ber. 33a).

Inasmuch, however, as doubt is a necessary transition from a lower stage of faith or of knowledge to a higher one, skeptics, in the sense of men wrestling with doubt, have found a certain recognition and a place of honor in Biblical literature. In a work by E. J. Dillon, entitled "The Skeptics of the Old Testament" (London, 1895), it has been well pointed out that the authors of the Book of Job, of Ecclesiastes, and of the Words of Agur, the Son of Jakeh (Prov. xxx.), were skeptics, but the original compositions were so interpolated and remodeled as to make the skeptical points no longer noticeable. All three contain bold arraignments of divine justice and providence. As to the author of Ecclesiastes compare E. H. Plumptre's edition (in "Cambridge Bible for Schools"): "He was almost driven back upon the formula of the skepticism of Pyrrho, 'Who knows?'" (p. 49). Heinrich Heine called the book "Das Hohelied der Skepsis" (see, further, Paul Haupt's "Koheleth oder Weltschmerz in der Bibel," 1905). Friedrich Delitzsch, in "Das Buch Hiob" (p. 17), calls Ecclesiastes "Das Hohelied des Pessimismus," but he might as well have called it "the Song of Skepticism."

Jewish skepticism was always chiefly concerned with the moral government of the world. The great problem of life, with "its righteous ones suffering wo, and its wicked ones enjoying good fortune," which puzzled the mind of Jeremiah (Jer. xii. 1), and Moses also, according to the Rabbis (Ber. 7a), and which finds striking expression in the Psalms (Ps. lxxiii.), created skeptics in Talmudic as well as in earlier times. According to Ḳid. 29b and Yer. Ḥag. ii. 77b, Elisha ben Abuyah became a skeptic as a consequence of seeing a person meet with a fatal accident at the very moment when he was fulfilling the two divine commandments for the observance of which Scripture holds out the promise of a long life (Deut. v. 16, xxii. 7).

The rationalistic era of Mohammedanism produced skeptics among the Jews of the time of Saadia, such as was Ḥiwi al-Balkhi, whose criticism tended to undermine the belief in revelation. The "Emunot we-De'ot" was written by Saadia, as he says in the preface, because of the many doubters who were to be convinced of the truth; and Maimonides, in the introduction to his "Moreh," states that he wrote that work as a guide for those perplexed by doubt. With all these Jewish thinkers doubt is not a sin, but an error that may reveal the pathway to the higher philosophical truth.

A remarkable type of skeptic was produced by the sixteenth century in Uriel Acosta, who, amidst a life of restless searching after truth, denied the immortality of the soul and the divine revelation. His excommunication by the Amsterdam authorities was inspired by fear of the Christian Church rather than by traditional practise. Another such was Leon of Modena, who, complaining that "the thinker is tortured by doubt, whereas the blind believer enjoys peace of mind, and bliss in the world to come" (see Ari Nohem, quoted by Grätz, "Gesch." 3d ed., x. 130), arrived through skepticism at a liberal interpretation of traditional Judaism (see S. Stern, "Der Kampf des Rabbiners Gegen den Talmud im xviii. Jahrhundert," 1902). See Agnosticism.

K.

SKREINKA, LAZAR: Hungarian scholar; lived in the middle of the nineteenth century. He devoted himself to teaching and became the principal of the Jewish school which had been founded at Arad by Aaron Chorin, whom he assisted in arousing in that community a desire for secular knowledge. Skreinka was the author of: "Analytische Elementarlehre der Rabbinisch-Mosaischen Religion, der Biblischen Gesch. und der Sittenlehre" (2d ed., Arad, 1846); "Beiträge zur Entwickelungsgeschichte der Jüdischen Dogmen und des Jüdischen Kultus" (Vienna, 1861). In addition to these works Skreinka contributed various essays to Jewish scientific periodicals, the most important of which were: "Ueber das Gnostische Princip in der Kabbala" (in "Orient, Lit." 1846, pp. 312 *et seq.*); "Versuch einer Erläuterung Mehrerer Dunkeler Stellen im Buche Daniel, mit Besonderer Beziehung auf das 11. Kap." (in "Monatsschrift," 1855, pp. 454 *et seq.*).

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S. I. Br.

SKUTECZKY, DAMIANUS: Hungarian genre and portrait painter; born at Kis-Györ Feb. 9, 1850. After he had studied at the Kunstakademie under Geiger, a state scholarship enabled him to go to Italy, where he settled at Venice. He had already acquired a reputation through his scenes from Venetian life when he attracted general attention by his "Evil Tongues," exhibited at the Vienna Exposition. In 1885 he returned to Hungary. He lives alternately at Budapest and Neusohl. His best-known paintings are: "Interessante Märchen"; "S. Modernes Paris" (in the collection of the emperor Francis Joseph); "Das Schmelzen des Kupfers"; "Tägliches Brod"; "Andacht" (purchased by the government for the Kunsthistorisches Museum); and "Schadenfreude" (in the National Museum). Skuteczky has devoted himself to the history and theory of art also, studying especially the technique of the Renaissance.

S. L. V.

SLANDER: False and malicious defamation of another's reputation and character, tending to disgrace him in the eyes of the community. The spreading of evil reports in order to injure a reputable name is punishable by a fine and an assessment

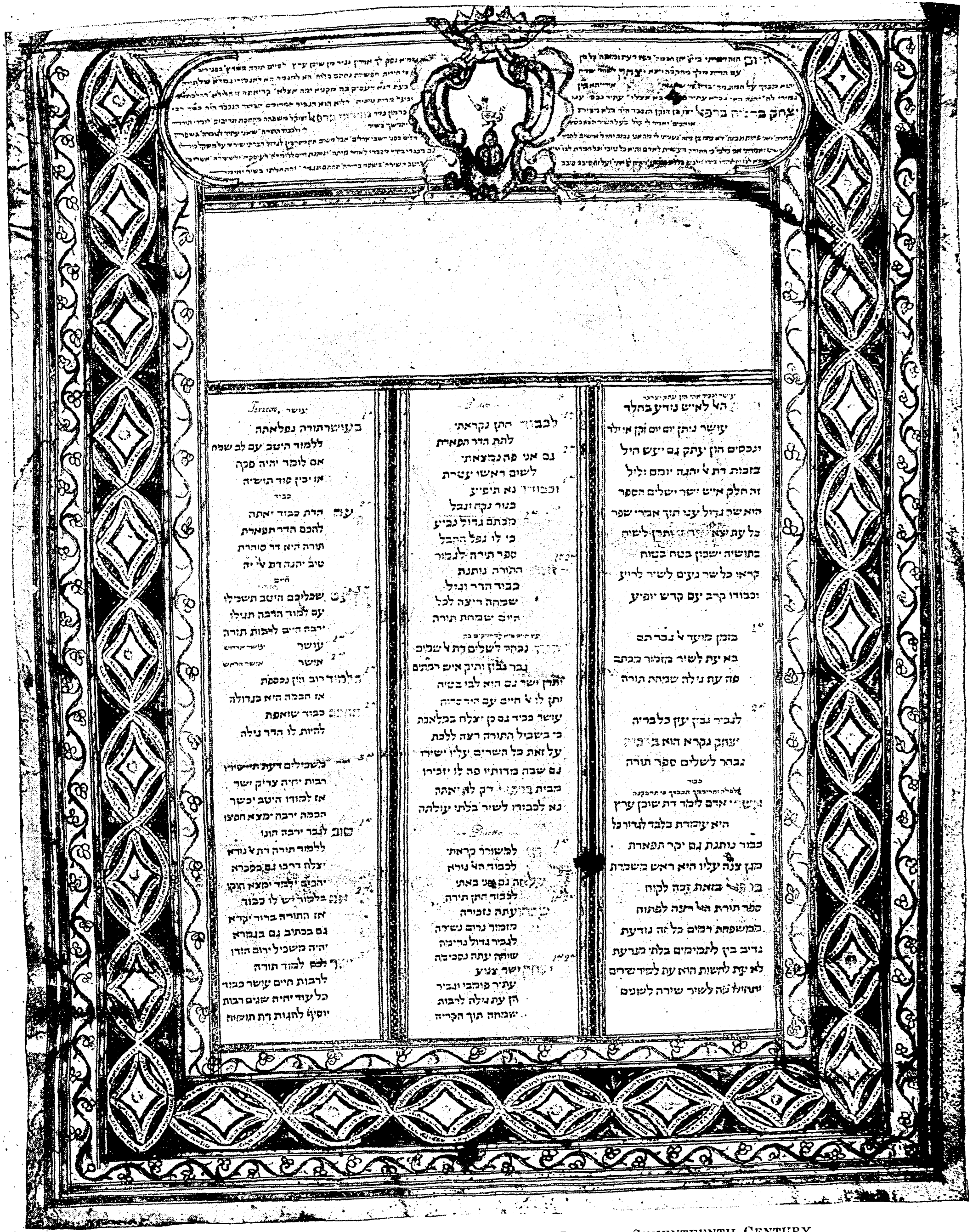

הא׳ לאיש נודע בהלך
עושר נותן יום יום וזקן אילד
ונכסים הון יתק גם יעש חיל
בזכות דת ה׳ יהגה יומם וליל
זה חלק איש ישר ישלים הספר
היא שר גדול עני תוך אמרי שפר
כל עת יצא [illegible] יתרון לשיח
בתושיה ישכון בטח בטוח
קראו כל שר נעים לשיר לריע
וכבודו קרב עם קדש יופיע

בוכן מועד ה׳ גבר תם
בא עת לשיר בזכור בכתב
פה עת גילה שמחת תורה

לגביר נבון יען כלבריה
יצחק נקרא הוא ב[illegible]
נבחר לשלים ספר תורה

[illegible] אדם לכל דת שוכן ערץ
היא עטרת כלבד לגדול
כבוד נותנת גם יקר תפארת
בכן צוה עליו היא ראש בשכרת
בו [illegible] בזאת זכה לקוח
ספר תורת הא׳ רצה לפתוח
במשפחת רמים כל זה נודעת
נדיב בין לתבונים בלתי נגרעת
לא עת להשות הוא עת לשיר שירים
ותהלל עה לשיר שירה לשנים

לכבוד חתן נקראתי
לתת הדר תפארת
גם אני פה נמצאתי
לשום ראשו עטרת
וכבודו נא תופיע
כנור נקה ונבל
מכתם גדול נביע
כי לו נפל החבל
ספר תורה לגבור
התורה נותנת
כבוד הדר וגיל
שמחה רינה לכל
היום שמחת תורה

נבחר לשלים דת ה׳ שלים
גבר נאמן ותיק איש רבתים
יתרון ישר גם הוא לבו בשיה
יתן לו ה׳ חיים עם [illegible]
עושר כביר גם כן יצלח במלאכת
כי בשביל התורה רצה ללכת
על זאת כל השרים עליו ישירו
גם שבח מדותיו פה לו יזכירו
מבית [illegible] רק לא יאתה
נא לכבודו לשיר בלתי עולתה

למשורר קראתי
לכבוד הא׳ נורא
עלזה גם אני באתי
לכבוד חתן תורה
[illegible] עתה נזכירה
מזמור נרום נשירה
לגביר גדול נדיבה
שוחה עתה נסביבה
[illegible] ישר צנוע
עתיר כוכבי וגביר
הן עת גילה לרבות
שמחה תוך הקריה

בעושר תורה נפלאתה
ללמוד היטב עם לב שמח
אם לומד יהיה ספק
או יבין סוד תושיה
עם הדת כבוד יאתה
להכם הדר תפארת
תורה היא דר טוהרת
טוב יהגה דת ה׳ יה
גם שבלכם היטב תשכילו
עם למוד הרבה תגילו
ירבה חיים לרבות תורה
עושר
אושר
בלמוד רוב הון נכספת
אז חכמה היא בגדולה
[illegible] כבוד שואפת
להיות לו הדר גילה

למשכילים דעת תושיה
רבות יחיה צדיק ישר
אז למודו היטב יכשר
חכמה ירבה ימצא חפצו
טוב לגבר ירבה הונו
ללמוד תורה דת ה׳ נורא
יצלח דרכו גם בכברא
[illegible] ימצא חוקו
[illegible] בלמוד יש לו כבוד
אז התורה ברור יקרא
גם בכתוב גם בגמרא
יהיה משכיל ירום הודו
[illegible] לכם למוד תורה
לרבות חיים עושר כבוד
כל עוד יחיה שנים רבות
יוסיף להגות דת [illegible]

Poem Written on the Occasion of a Siyyum, Italian, Seventeenth Century.
(In the United States National Museum, Washington, D. C.)

for damages. The "moẓi' shem ra'" (one who invents an evil reputation) is to be distinguished from the "mesapper leshon ha-ra'" (one who speaks with an evil tongue; see Calumny). The latter makes malicious but true statements, with the intention of exposing the subject of them to public hatred, contempt, or ridicule, which offense is prohibited but is not punishable by fine and an award for damages (Maimonides, "Yad," De'ot, vii. 2).

Against a Wife.

The Hebrew terms "'alilot debarim" (occasions of speech) and "moẓi' shem ra'" occur in connection with the Mosaic law which provides that if a husband questions the virginity of his newly married wife and it is found that he has done so without reasonable cause, he shall be punished with stripes and shall be compelled to pay a fine of one hundred silver shekels to her father. The husband also loses the right of divorce (Deut. xxii. 13–21). If the wife has no father living, the fine is payable to her ("Yad," Na'arah Betulah, iii. 1). Both the accusation and the refutation are allowed only when supported by competent evidence. The phrase "They shall spread the cloth before the elders" is interpreted in the Talmud to mean that the matter shall be thoroughly investigated before the bet din (Ket. 46a). The punishment by a fine was considered unique ("ḥiddush") in this case, the offense being by word, and not by deed (Yer. Ket. iii. 1). This law became obsolete after the destruction of the Temple, when the Mosaic laws concerning capital punishment and fines ceased to be operative.

Rabbinical enactments against slander were very stringent. One shall forgive an insult by a fellow man when the latter asks forgiveness in public, except if he is a moẓi' shem ra' (Yer. B. Ḳ. viii. 7). The question of civil liability for slander is discussed by the authorities, some of them citing R. Jose b. Ḥanina, who said, "Abuse in words is exempt from any liability" (B. Ḳ. 91a); but this may not include slander. The geonic "taḳḳanah" excommunicated the slanderer until he had rendered an acceptable apology (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 1, 1). Israel Isserlein, however, dismissed a civil suit brought by a ḥazzan who alleged he had been discharged through the false report of a slanderer, because it was not shown that he had been discharged immediately as a consequence of the slander. Isserlein nevertheless decided that the bet din might fine the defendant, and even excommunicate him until he had apologized and satisfied the ḥazzan ("Terumat ha-Deshen," No. 307). Asheri quotes the prevailing custom "of checking the tongues of slanderers by a fine, in accordance with the offense and circumstances," and he advises the bet din to act in every case (Asheri, Responsa, rule 101, § 9). R. Benjamin Zeeb rules that persons who slander by word of mouth or in writing are not to be forgiven until after they have made apologies satisfactory to the person or persons slandered (Responsa, No. 240).

The punishment imposed upon one who defames a woman's character is that he shall fast three days—two successive Mondays and the intervening Thursday—sitting barefooted in front of the synagogue, and shall from the almemar and before the congregation implore the forgiveness of the one slandered ("Be'er ha-Golah," on Ḥoshen Mishpaṭ, 420).

To slander the dead is a grievous sin, forbidden in the strongest terms by the Geonim (Shulḥan 'Aruk, Oraḥ Ḥayyim, 606, 3). This sin can be expiated only by a fast of many days' duration, by long repentance, and by payment of a suitable fine imposed by the bet din. In addition, the slanderer must beg the forgiveness of the dead at the grave; should this be at a distance he may send a substitute (Ḥoshen Mishpaṭ, 420, 38; Benjamin Zeeb, Responsa, No. 247).

W. B. J. D. E.

SLAVE-TRADE: Trading in slaves was permitted by all ancient and medieval legislations; even Christian Europe allowed it down to the thirteenth century. At an early stage traffic in Jewish slaves was forbidden to Jews, but there appears to have been no restrictions in law or sentiment against the purchase and sale of heathen slaves (see Slaves). With the dispersion of the nations in Europe, and the conflicts arising from the divergence of creed between the Arians and the Catholics in Spain, opportunity was given to the Jews, who were equally hated and equally licensed, to supply both with slaves. Pope Gelasius (492) permitted Jews to introduce slaves, if they were heathen, from Gaul into Italy. At the time of Pope Gregory the Great (590–604) Jews had become the chief traders in this class of traffic. He objected to the Jews holding Christian slaves ("Epist." ix. 109) because he feared that they would be converted to Judaism (*ib.* iv. 21); and he wrote to the Bishop of Naples that the Jews dealt in Christian slaves which they bought in the Gallic territories (*ib.* ix. 36). It has been suggested by Jacobs that the British slaves who had been brought to the Roman market, attracting Gregory's attention to the need of Christianizing England, were in the hands of Jewish slave-dealers ("Jews of Angevin England," p. 5).

With the rise of Islam large opportunities were afforded to the Jews to supply Moslem slaves to the Christian world, and Christian slaves to that of Islam; and Ibn Khordadhbeh in the ninth century describes two routes by which Jewish slave-dealers carried such slaves from West to East and from East to West (see Commerce). According to Abraham ibn Ya'ḳub, Byzantine Jews regularly purchased Slavs at Prague to be sold as slaves. Louis the Fair granted charters to Jews visiting his kingdom, permitting them to possess and sell slaves, provided the latter had not been baptized; three of these charters are still extant. Agobard claimed that, notwithstanding this provision, the Jews kept Christians as slaves, citing the instance of a Christian refugee from Cordova who declared that his coreligionists were frequently sold, as he had been, to the Moors. Many, indeed, of the Spanish Jews owed their wealth to the trade in Slavonian slaves brought from Andalusia (Grätz, "Gesch." vii.). Similarly, the Jews of Verdun, about the year 949, purchased slaves in their neighborhood and sold them in Spain (Aronius, "Regesten," No. 127).

The Church repeatedly protested against the sale of Christians to Jews, the first protest occurring

Jewish Slave-Trading Opposed.

as early as 538. At the third council of Orleans a decree was passed that Jews must not possess Christian servants or slaves, a prohibition which was repeated over and over again at different councils—as at Orleans (541), Paris (633), Toledo (fourth council, 633), Szabolcs (1092), Ghent (1112), Narbonne (1227), Béziers (1246). After this time the need of such a prohibition seems to have disappeared. Thus, at Marseilles, in the thirteenth century, there were only two cases of Jewish, as against seven of Christian, slave-traders ("R. E. J." xvi.). It was part of St. Benedict's rule that Christian slaves were not to serve Jews (Aronius, "Regesten," No. 114). Despite the Church rule, many Christians trafficked with the Jews in slaves, and the Church dignitaries of Bavaria even recognized this traffic by insisting on the Jews and other merchants paying toll for slaves (*ib.* No. 122). The Margrave of Meissen sold many of his subjects to Jews, and complaints were raised against him by the emperor Henry on that score (*ib.* No. 141). It became a part of Christian duty to ransom slaves, and St. Adalbert gave up the Prague bishopric because he could not free all the slaves of Jews, while the countess Judith of Ladislaus paid ransom-money for some Jewish slaves the day before her death (1085). Still, the Carlovingian emperors granted permission for Jews to hold slaves without their being baptized, and so ipso facto manumitted. Such permission was given, for instance, to Judah ibn Kalonymus and his associates at Speyer, and, about 1090, to Jews of Worms. In 1100 Jews paid a tax of 4 pence for each slave held by them at Coblenz.

Protests were frequently made against the Jews circumcising their slaves. It seems that they devoted considerable attention to proselytizing them, and it was to the interest of slaves to become Jews, because they could not then be resold. It would appear, however, that Jews were more stringent about the circumcision of slaves in the sixteenth century than they were in the tenth (Abrahams, "Jewish Life in the Middle Ages," p. 99), though this applies only to Mohammedan countries, where Jews were allowed to own only Christian slaves. A slave who was taken to the Holy Land became ipso facto free as soon as he touched the soil ("Responsa of Geonim," section 12).

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, pp. 99-101.

S. J.

SLAVES AND SLAVERY:

SLAVES AND SLAVERY: The Hebrew word "'ebed" really means "slave"; but the English Bible renders it "servant" (*a*) where the word is used figuratively, pious men being "servants of the Lord" (Isa. xx. 3), and courtiers "servants of the king" (Jer. xxxvii. 2); and (*b*) in passages which refer to Hebrew bondmen, whose condition is far above that of slavery (Ex. xxi. 2–7). Where real slaves are referred to, the English versions generally use "bondman" for "'ebed," and "bondwoman" or "bondmaid" for the corresponding feminines (Lev. xxv. 49).

——**Biblical Data:** The duty of treating the Hebrew servant and handmaid otherwise than as slaves, and above all their retention in service for a limited time only, was deemed by the lawgiver of such importance that the subject was put next to the Decalogue at the very head of civil legislation (Ex. xxi. 2–11). It is treated in its legal bearings also (Lev. xxv. 39–54; Deut. xv. 12–18). The prophet Jeremiah (Jer. xxxiv. 8–24) denounces the permanent enslavement of Hebrew men and women by their masters as the gravest of national sins, for which the kingdom of Judah forfeits all claim to God's mercy, and justly sinks into ruin and exile. While the above-cited passages breathe a common spirit of humanity and brotherhood, they seem to conflict with one another in several points which the sages of the Mishnah contrive to reconcile.

Treatment of Hebrew Bondmen.

The only cause mentioned in the Pentateuch for selling a man into bondage without his consent is his inability to make due restoration for goods stolen (Ex. xxii. 2); but from II Kings iv. 1–7 it is seen that in the kingdom of Israel the sons of an insolvent deceased debtor were sold for the father's debts, and from Isa. iv. 1 that in the kingdom of Judah the debtor was forced to sell his children to appease his creditors. This usage was not supported by the Law, unless the passage in Leviticus which speaks of "thy brother," when he "waxes poor" and "is sold to thee," refers to a sale for debt; or unless the critics are right in ascribing to the laws as now found a later origin than that of Elisha, or even of Deutero-Isaiah.

——**In Rabbinical Literature:** The following account is drawn mainly from Maimonides' Yad ha-Ḥazaḳah:

The Hebrew servant referred to in the Torah is of two classes: (1) he whom the court has sold without his consent; and (2) he who has willingly sold himself. The court may sell a man for theft only, as noted above. A man may sell himself (Lev. xxv. 39) because of extreme poverty, after all his means are exhausted; he should not sell himself as long as any means are left to him. He should not sell himself to a woman, nor to a convert, nor to a Gentile. Should he do so, however, even if he sells himself to a heathen temple, the sale is valid; but it then becomes the duty not only of his kinsmen, but of all Israelites, to redeem him, lest he become "swallowed up" in heathendom. The sale of a Hebrew into bondage should be made privately, not from an auction-block, nor even from the sidewalk, where other slaves are sold.

Amount of Work Required.

The Hebrew servant, Scripture says (Lev. xxv. 43), must not be treated with rigor. This was held to mean that no needless work must be imposed on him for the purpose of keeping him under discipline; nor, as Maimonides thinks, any unlimited task such as might be imposed by the command: "Work on till I come!" Nor must he be put to bondman's work (*ib.* verse 39), *i.e.*, to any humiliating task, such as only slaves perform: and, if practicable, he should be set to the same trade in which he was engaged while a freeman.

Whether sold under judgment of a court or voluntarily, the Hebrew servant, if he runs away and is recaptured, must make good the time of his absence, unless the jubilee supervenes, when under any circumstances he is released. When he becomes sick, and thus unable to work, if the time lost is altogether less than four years, none of the time of sickness is charged against the servant; but, if it is more than four years, he must make it up. If the sickness does not disable him for light work (such as work with the needle), even if he is sick for the whole six years of the term of a sold servant, it counts toward his freedom. However, if the Hebrew servant will not do his duty, as a good hireling would do it, he may, by way of discipline, be put to servile work. The master of a Hebrew bondman (or a bondmaid) must place him on an equality with himself in meat and drink, in lodging and in bedclothes, and must act toward him in a brotherly manner; for Scripture always speaks of him as "thy brother." Hence it was said (Ḳid. 20a): "Whoever buys a Hebrew servant buys a master for himself."

Self-Redemption Possible.

Either kind of servant is entitled to redeem himself by paying his master a portion of the original purchase price proportionate to the number of years still unexpired; thus if he was bought for ninety shekels for a term of six years, the master must allow him to go upon the payment of fifteen shekels for every year still remaining of this term.

In estimating this proportion a reduction is to be made if the servant shall have become sickly or weakened in body so as to be worth less than at first, but no increase if in the meantime he shall have become stronger or more skilful. When the man has sold himself to a Gentile, however, it is his duty to buy himself free in halves, so to speak. If he succeeds in redeeming the first half of himself at a reduction, and then becomes healthy and strong, the redemption price of the second half must be estimated on the basis of the original price (Ḳid. 20b).

Differences Between the Two Kinds.

While the man sold into service is bound for a term of six years, the man who sells himself voluntarily binds himself for a term longer than six years, generally ten or twenty. While the former may not be sold to a non-Israelite (not even to a convert), the latter may sell himself to an Israelite, to a convert, to a denizen ("ger toshab"), or even to the "root of the family of a stranger," that is, to a Gentile (see above). But under all circumstances, if within the power of Israel's laws, he becomes free, like every other Hebrew servant, in the year of jubilee.

The man sold by the court may live with a Canaanite bondwoman whom his master assigns to him (Ex. xxi. 4); but the self-sold servant may not. The former may extend the period of his servitude by having his right ear pierced by his master at the door or door-post, after which he must serve "forever," that is, to the jubilee; the latter may not extend his term of service, and his ear is not pierced. The former, after his ear is pierced, has another possibility of freedom. The text says "he shall serve him" (his master): by taking this literally, he "acquires himself" or becomes free by the death of his master (see Ḳid. i. 2; Baraita, *ib.* 14b).

Within the six years, or within the time for which a man has sold himself, the Hebrew servant is not freed by the death of the master (if an Israelite) if the latter leaves a son, but need not serve a daughter or other surviving heirs. When a man is sold by the court, the master is bound to furnish such a servant's wife with food; he having, it seems, the right to her services, which hitherto belonged to her husband (Ḳid. 22a).

The Hebrew Bondmaid.

According to tradition, a Hebrew female may not be sold by the court for theft, nor may she sell herself; she may be sold for a bondmaid ("amah") only in the one way shown in Ex. xxi. 7: "When a man sells his daughter for a bondmaid" (A. V. "maid servant"). The father has this power over his daughter only while she is a minor, that is, less than twelve years of age, or at least while she does not bear the signs of puberty; and he should use his right only in the extreme of poverty, and then as the last resort before selling himself. The sale becomes complete by the delivery of money or money's worth, or through a deed ("sheṭar") written in the father's name. The girl remains in service at most six years, like a man servant. If the jubilee arrives before the expiration of this term she is discharged by virture of that fact; or if the master dies, though he leaves a son, she goes free. She may also obtain her freedom by redemption at a reduced price, as explained above, or by a deed of emancipation given to her by her master. All this is implied in the words of the text (Deut. xv., Hebr.), "Thou shalt do likewise to thy bondmaid." But over and above all these paths to liberty she has another: as soon as her signs of puberty appear the master must marry her or must betroth her to his son, or must send her free. In case of marriage she stands as a wife on the same footing as any freewoman in Israel. By the very words of the text in Exodus the master is forbidden to sell her to an outsider (lit. "to a foreign people"), either as a worker or as a wife.

In conclusion, it may be said of Hebrew man servants and bondmaids that, unlike Canaanite servants, they do not become free by reason of an assault on the part of the master which results in the loss of an eye or a tooth; but, as shown under Assault and Battery, in such a case the master is liable to them in an action for damages.

The Parting Gift.

According to Deut. xv., whoever dismisses his Hebrew man servant or maid servant must not send either of them away empty-handed, but must provide a parting gift. This law, however, does not apply to the following: a man who has sold himself; a servant sold by the court, who hastens his freedom by redeeming himself at a price reduced by lapse of time; one who has run away from his master, and who while at large has become free through the jubilee. A baraita (Ḳid. 17a) fixes the value of the gift at thirty shekels (this being the average value of three cited in as many opinions); and it should be made "from thy flock, thy thrashing-floor, and thy wine-press," *i.e.*, in products, the visible blessing of God, not in money or in clothing. The literal meaning of the verb used in reference to this parting gift in the text seems to be "to hang round the neck."

Foreign-Born Bondmen.

The Israelite is permitted by Lev. xxv. 44-46 to buy bondmen and bondwomen (in the true sense of the word) from among the surrounding nations, or from the strangers dwelling in his land, and from the descendants of these born in the land; the "in-dwelling" stranger being distinguished from the stranger who lives under the same law as the Israelite. Such bondmen or bondwomen become a possession, and are inherited by children like other property. But the law limits the absolute power of the master. If he strikes his bondman or bondwoman so as to cause the loss of an eye or a tooth, he or she goes free. If he smites him or her so as to cause death on the same day, the deed is avenged as a murder; but not when death ensues on a subsequent day (Ex. xxi. 20, 21, 26, 27). Another alleviation of bondage is the law (Deut. xxiii. 16, 17) forbidding the return of a fugitive slave to his master by those among whom he seeks shelter. The religious status of bondmen owned by Israelites is well defined by the Scriptures, which make them an integral part of the community. The males, though of foreign blood, whether bought for money, or "born in the house," are to be circumcised (Gen. xvii. 27; Ex. xii. 44), and when circumcised are to be admitted to eat of the Passover meal (*ib.*). Likewise the bondmen or bondwomen of a priest may eat of his holy meats (Lev. xxii. 11). Neither bondmen nor bondwomen are to be required to work on the Sabbath (Ex. xx. 10); indeed, the opportunity for the "son of thy handmaid" to have a "breathing-space" (A. V. "may be refreshed") is mentioned as one of the great motives for the institution of the Sabbath (Ex. xxiii. 12).

Canaanite Bondmen of the Talmud.

In the Mishnah the bondman and bondwoman not of Hebrew blood are called briefly "Canaanites." They are said to be bound, like women, by all the negative commandments, and by affirmative commandments not applying to stated times only. In the marriage laws, of course, they occupy a wholly different position from Israelites proper. Yet they are at least a subordinate part of the Jewish community; and not only are the males circumcised, but both males and females are received into the fold. Hence it is forbidden to sell a bondman or bondwoman to a Gentile (Giṭ. iv. 6), as he or she might thereby be driven into apostasy; but a transfer of the bondman's services for a short time, or with a reservation of Sabbaths and festivals, is perhaps lawful (Giṭ. 46b). If a sale not thus restricted is carried into effect, the master will be compelled to redeem the slave even at tenfold the price received and to manumit him; and if a master borrows from a Gentile and offers his slave as a pledge which is to be forfeited to the lender in the case of non-payment at a specified time, the slave becomes free at once (Giṭ. 42a).

It is unlawful to carry or to sell a Canaanite bondman from the Holy Land to another country (*ib.* iv. 6); and a man who acquires a slave in violation of this prohibition must manumit him. A difficult question once arose as the result of the marriage of a man residing in Babylonia to a Palestinian woman owning bondmen whom they took to his house (*ib.* 44b), there being doubt as to whom the penalty of the manumission of the bondmen should fall. "Syria" and even Acre (Acco) in Philistia were, as regards the prohibition, considered as outside of the Holy Land; and a Samaritan was considered a Gentile. The law in Deuteronomy against delivering up a fugitive slave is construed as applying to one who flees from a place outside of the Holy Land into it (Giṭ. 45a), which construction fits in

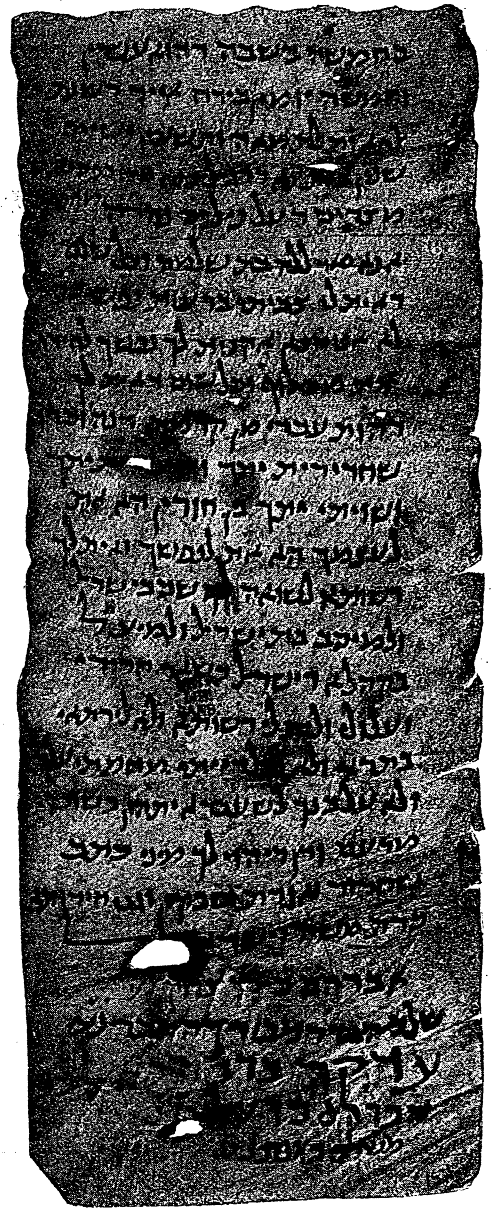
Manumission of a Slave, Dated Cairo, 1087.
(From the Cairo genizah.)

very well with the words of the text. But the servant should give to the master a bond for his value. Should the master refuse to manumit the fugitive by deed, the court would simply protect the former bondman in his refusal to serve him.

May Not Own Property.

As under other systems of law in which slavery is recognized, the bondman or bondwoman may not acquire or own any property. What he finds or what is given to him by others (except to serve as price for his manumission) becomes at once the property of his master; and if he is injured in body, the damages must be paid to the master. He may not marry an Israelite woman, nor may a slave woman be married to a free Israelite; hence the rule adopted at the instance of the school of Shammai, that the master of a half-emancipated slave is compelled to manumit him (taking his bond for the other half); otherwise the man might not lawfully enter into any marriage (Giṭ. iv. 5).

The law as to eye and tooth is extended to all "main limbs that do not come back," *e.g.*, ears, fingers, toes, nose, or male genitals; but is limited by some technical exceptions, as where the bondman belongs to part-owners, or to a husband in right of his wife. As the manumission works as a penalty on the master, it may be imposed by a court of ordained judges only, and upon the testimony of witnesses—not upon admission or confession, says Maimonides; but his glossarist (Joseph Caro, in "Kesef Mishneh") points out that if the bondman is able, even for a moment, to justify his freedom, no court will take it from him. The child of a Canaanite bondwoman by an Israelite, even by her master, is a bondman or bondwoman. When manumitted, a Canaanite bondman or bondwoman becomes a "convert of righteousness," and as such undergoes a second "baptism."

Where the master gives a freewoman in marriage to his bondman, or puts phylacteries on him, or causes him to read three verses from the Torah in public, his action is understood as freeing him, and he should give him a deed of manumission. According to the majority opinion, however, if the master goes through a form of betrothal with a bondwoman, the ceremony is of no significance unless he has previously manumitted her (Giṭ. 40a).

Maimonides, at the close of his section on bondmen, declares that the Israelite should treat his slaves humanely, following the rules which Job imposed upon himself (Job xxxi. 12, 14); and he claims that cruelty is found only among idolatrous nations, not among the seed of Abraham.

Formal Manumission.

According to the strict words of the text (Lev. xxv. 46), an Israelite should transmit his foreign bondmen as a heritage to his children. Though recognizing this principle (so thinks Maimonides), the sages approved manumissions made for any religious purpose, even so slight a one as that of completing the number of ten men required for the celebration of public worship ("Yad," 'Abadim, ix. 6); and they decided almost every doubt in favor of freedom.

A Canaanite bondman (or bondwoman) "acquires himself" (Ḳid. i. 3) either by money—which money he may pay himself to the master, but which must be given him by others for the purpose—or through a deed of manumission, even at the instance of others; for, according to the better opinion, freedom is deemed to be a boon, and may be conferred upon him without his consent. When he becomes free by loss of "eye or tooth," the master is compelled to write a deed of manumission. The necessity for a document is drawn from the words "her freedom has not been given to her" (Lev. xix. 20, Hebr.), *i.e.*, given in a tangible form. Still where the master says by word of mouth that he has freed his bondman, he is not allowed to repudiate his own words, but is compelled to execute a deed (Giṭ. 40b).

When the master delivers to a third person a deed of manumission, declaring "hereby N. N. becomes free," it becomes effective at once; but if he hands the deed to another with the request to deliver it to the bondman, it does not take effect unless it is delivered within the master's lifetime.

What is said above of money is true of money's worth which the master accepts from another as the price of the bondman's freedom; but words (except as an admission of a past act) are ineffectual.

The deed of manumission must sever the relation of master and bondman entirely: if it reserves any of the master's rights it is invalid. But where the bondman's freedom is bought with money, he will become half free when only half the price agreed upon has been paid. Words in the future tense, *e.g.*, "I shall manumit," are ineffectual. As far as the deed effects the bondman's freedom, its mere production by him is prima facie proof; but in order to operate upon property given to him by the master, it must be established by the subscribing witnesses. Where the bondman denies the master's assertion that he has given him a deed of manumission (a thing within the bondman's knowledge), he does not go free. But where the master says in general terms "I have manumitted him," the bondman's denial is immaterial; for the manumission might have been executed in his absence (Giṭ. 40b).

A will or gift "mortis causa" does not of itself work a manumission; but the heirs will be compelled to carry out in a formal deed the testator's or donor's wishes. Likewise, if a dying man expresses a desire that his bondwoman shall have "a good time" (lit. "a cool spirit"), the heirs will be held to treat her accordingly. For these regulations Maimonides and his followers give no Talmudic authority.

Decay of the Old Law.

The Shulḥan 'Aruk, being of a later date, and having been written rather for practise than for theory, shows more fully than Maimonides' code how the old law on the subject of bondmen and bondwomen had fallen into decay. There must be no Hebrew servant, except in times when a jubilee is lawfully kept ('Ar. 29a); for he is entitled to its benefit. But where a Gentile government demands a tribute from all Israelites, and subjects those who are delinquent to servitude under those who pay their share, an Israelite may thus acquire the services of a fellow Israelite; and similarly with Jewish prisoners of war, though as to these the duty of ransoming exists. At the first acquisition of an adult Gentile bondman by an Israelite owner, the Talmud teaches that the bondman should be consulted with respect to becoming circumcised, and that, if he persistently refuses during a space of twelve months to undergo the rite, the owner should return him to the Gentile owner. It seems that to circumcise and convert him against his will is of no avail. But later authorities (especially in Christian countries; see ReMA's gloss on Shulḥan 'Aruk, Yoreh De'ah, 267, 4) assert that the Israelite, in purchasing the bondman, may specially contract not to introduce him into Judaism; and that "now and here" such a contract would be presumed in all cases, because Jews are not permitted to make converts. In the same spirit it has been said that where a man owns a bondwoman who is not yet converted into Judaism, nobody must convert her without the owner's consent; for to do so is an injury, first, because he can not thereafter sell her to a Gentile, and, secondly, because she may not do any work for him on the Sabbath.

Ever since the Diaspora wealthy Jews have owned non-Jewish slaves wherever slavery was recognized by law. As soon as it became optional whether bondmen or bondwomen should be circumcised and converted into Jewish bondage, generally they were not thus received. Under older decisions ("Yad," 'Abadim, v. 5) the Biblical rule that the bondman or bondwoman becomes free by the loss of "eye or tooth" is applied only to those received into the Jewish fold; hence though the lack of witnesses and of ordained judges might be overcome, this path to freedom was shut off by the absence of bondmen and bondwomen to whom it applied.

The position is taken by the later authorities that in buying a slave under a Gentile government, the Israelite acquires only the services, but not the body, unless the law of the kingdom permits him to buy the latter also. The Hebrew servant not being an object for trade, nothing can be said about the sale or gift of such a person. How title to a Canaanite bondman passes has been shown under Alienation; that the sale of bondmen does not fall under the rules of "ona'ah" has been indicated under Ona'ah. See also Derelicts for ownerless bondmen.

Bibliography: *Yad*, '*Abadim*; *Shulḥan 'Aruk*, *Yoreh De'ah*, 267.

W. B. L. N. D.

——**Freedmen:** In the Bible instances of the freeing of slaves of both sexes are found; and the word "ḥofshi" with its derivatives is there used (Ex. xxi. 5; Lev. xix. 20). The incident at the close of the period of the First Temple, mentioned by Jeremiah (xxxiv. 9), has some significance (see above).

Egypt.

Not until the Greek and Roman period, however, does the emancipation of slaves attain, as an institution, any importance for the Jews. According to a not wholly reliable authority, most of the Jews captured by Ptolemy I., Lagi (322–307 B.C.), were taken to Egypt, where they were ransomed by his son, Ptolemy II., Philadelphus (285–247), for a considerable sum and set free (Aristeas Letter, ed. Wendland, § 22). Josephus remarks that the slaves' fidelity to their masters was especially appreciated ("Ant." xii. 1, § 1). Indeed, that may always have been a reason for freeing the Jewish slave, since as a freedman he could be the more useful to his former master and to the country he dwelt in. Philo gives another reason: Speaking of the Jews settled in Rome, who came there mostly as prisoners of war, he says they were set free because, owing to their unwillingness to break the laws of their fathers, they were unserviceable ("Legatio ad Caium," § 23 [ed. Mangey, ii. 568]). Most of them were probably freed by Julius Cæsar, who was specially friendly to the Jews (comp. Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," § 36). Cæsar owed money to a freedman (Suetonius, "Cæsar," § 2); and this freedman was in all probability a Jew (Hild, in "R. E. J." viii. 33, note 1). The historian Josephus was also a freedman.

Rome.

In Rome, as may be seen from the tombstone inscriptions, a great many Jews had Gentile names of aristocratic families, from which it may be concluded that they were freedmen of those families. Among them were Claudius Aster, a freedman of the Claudius family (see Jew. Encyc. ix. 475b, *s.v.* Paleography), and Claudius Jose. The names of emperors borne by Jewish freedmen in Rome included Julius Flavius, Ulpius, Ælius, Antoninus, Aurelius, Severus, Constantius, Julianus, Domitianus, Faustinus, and Valerius. The names of noble families used by these freedmen include: Æmilius, Lucretius, Marcellus, Marcius, Quintilius, Sempronius, Tullius (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 60). Still, many who bore these names may have been born Romans, since Jews, even without being slaves, frequently assumed names of noble families; for instance, the Alabarchs assumed the name of the Julii. The proselyte Clement of Rome is supposed to have been a freedman, or a son of Flavius Clemens, a freedman (Lightfoot, "Clement of Rome," p. 61). Names of Jewish freedmen in Delphi also are known (Schürer, "Gesch." 3d ed., iii. 27).

Synagoga Libertinorum.

The Synagogue of the Libertines in Jerusalem is referred to in Acts vi. 9. Since, however, four synagogues named after cities and countries are mentioned in the same sentence, it has been thought that the fifth also was probably named after a place; and Blass, in consequence, reads *Λιβυστίνων* instead of *Λιβερτίνων*. But even in modern times John Patrick (in Hastings, "Dict. Bible," iii. 110) holds that the Libertines were freedmen in the Roman sense of the term, and that they were mainly descendants of those Jews who had been taken as prisoners to Rome by Pompey in 63 B.C. and there sold as slaves. On the other hand, it was long ago pointed out that had the author of the Acts of the Apostles really intended to speak of freedmen he would have used the Greek instead of the Latin word. Accordingly, "Libertines" would seem to be only the name of a people (Gerdes, "De Synagoga Libertinorum," 1738). The Hellenistic Diaspora numbered among its members the rhetorician Cæcilius of Calacte and the chronographer Thallus, a Samaritan, who were both freedmen. Instances of Jews freeing their slaves are also met with. Rufina, directress of the synagogue in Smyrna, built a tomb for her freedmen ("R. E. J."

vii. 161–166). Several inscriptions on the Bosporus and in Pontus show that the freeing of slaves was a religious duty on the part of the Jews (Levy, in "Jahrbuch für Geschichte der Juden," ii. 223).

In the Talmud.

The Rabbis often speak of freed slaves, meaning heathen, of course. The prayer at the offering of the first-fruits might not be recited by freedmen (Ma'as. Sh. v. 14). Documents concerning the freeing of slaves are often mentioned ("sheṭar shiḥrur"). If such documents were drawn up by heathen magistrates, they were recognized (Tosef., Giṭ. i. 4). A certain Bati b. Tobiah was too proud to accept a patent of freedom (Ḳid. 70b). Halakic questions arose in connection with the freedwoman Karkemit ('Eduy. v. 6) and with Tobi, R. Gamaliel's freedman. In the Talmud, moreover, the freeing of slaves according to the Roman law is discussed ("Masseket 'Abadim," ed. Kirchheim, iii. 30; see Krauss, "Lehnwörter," i. 267).

D. S. Kr.

SLOMAN, CHARLES: English composer, and singer of comic songs; born about 1808; died in London July 21, 1870. He composed "Sacred Strains and Hymns" (London, 1860), and a number of songs, among which may be mentioned "Charming Sue," "Daughter of Israel," "Daughters of Salem," "Maiden of Sunny Cashmere," "Maid of Judah," "Pilgrim of Erin," "Promised Land," and "Social Bricks."

BIBLIOGRAPHY: Brown and Stratton, *Biography of Musicians*.

J. G. L.

SLOMAN, HENRY: English actor; born in Rochester, England, 1793; died there Aug., 1873. He was a favorite comedian during Glossop's management of the Coburg Theatre, and he gained celebrity in the character of *Watty Wagstaff* in "Edward the Black Prince." About 1834 he became, in conjunction with his brother Charles, the proprietor of Rochester Theatre.

BIBLIOGRAPHY: *Jew. Chron.* Aug. 22, 1873.

J. G. L.

SLONIḲ, BENJAMIN AARON B. ABRAHAM: Polish Talmudist; born about 1550; died after 1619. His signature appears invariably as "Benjamin Aaron ben Abraham סלניק," the last name in which Steinschneider ("Cat. Bodl." col. 786) reads "Salniḳ" or "Sloniḳ," and Wolf ("Bibl. Hebr." i. 245) derives from "Thessalonica." On the title-page of the Italian translation of Sloniḳ's book on the duties of women he is called "Benjamin of הוראדנא," which is the usual Hebrew transliteration for "Grodno," and which Wolf and after him Michael ("Or ha-Ḥayyim," No. 282) falsely interpret as the family name "Meardono," thus making of the one author two, a Benjamin of Salonica and a Benjamin Meardono. It is difficult to say whether the Italian translator chose the name "Grodno" as that of the capital of the principality to which Sloniḳ belonged or whether Benjamin resided there, being called Sloniḳ after his birthplace.

Sloniḳ was a disciple of Solomon Luria, Moses Isserles, and Nathan Spiro. Toward the end of his life, as he himself declares in his responsa, he was almost blind, as well as destitute and in poor health. Two of his sons, **Abraham**, rabbi of Brest-Litovsk, and **Jäkel**, also were famous Talmudists. The former edited his father's responsa, with his notes. Ezekiel Katzenellenbogen proudly claims descent from Benjamin Sloniḳ.

Sloniḳ was the author of the following works: (1) "Mas'at Binyamin" (Cracow, 1632; Metz, 1776), a collection of responsa. (2) "Seder Miẓwot Nashim, Ein Schön Frauenbüchlein," in Yiddish, on the three chief religious duties of women. This book, which became very popular, was printed many times (Cracow, 1577, 1585; Basel, 1602; Hanau, 1627; Amsterdam, 1645; Dessau, 1699; Frankfort-on-the-Main, 1714; Fürth, 1776; n.p. 1795; translated into Italian by Isaac ben Elhanan Heilbronn [erroneously called "Alpron" by Bartolocci], 1614, and repeatedly edited, Padua, 1625; Venice, 1652 and 1710). (3 and 4) Two other books that he mentions, respectively on ḥaliẓah and on the calendar ("'Ibronot"), have not been preserved.

Sloniḳ's principles show few individual features, but exhibit merely the typical religious orthodoxy of his age. Thus he says that one who does not wrap himself in the ṭallit, but merely wears it rolled round his neck, has not fulfilled the Law. He decides also that one who has fasted on the Sabbath in order to avert the consequences of an evil dream (see FAST) may not consider fasting on the next day, if it happens to be the Seventeenth of Tammuz, a sufficient expiation of the desecration of the Sabbath, but must fast on Monday also.

BIBLIOGRAPHY: Bartolocci, *Biblioteca Rabbinica Magna*, i. 672; Wolf, *Bibl. Hebr.* i. 245; *Orient. Lit.* ix. 377; Steinschneider, *Cat. Bodl.* col. 786; idem, *Hebr. Bibl.* 1879, pp. 82 *et seq.*; Fuenn, *Keneset Yisrael*, p. 172; Michael, *Or ha-Ḥayyim*, pp. 274, 282; Nissenbaum, *Le-Ḳorot ha-Yehudim be-Lublin*, p. 21, Lublin, 1900.

D.

SLONIM: District town in the government of Grodno, Russia; it became part of Lithuania in 1316. Jews probably lived in Slonim under Grand Duke Gedimin and his followers, although the first documentary evidence that a Jewish community existed there dates back only to 1551, when mention is made of a community which was exempted from the special tax called "scherebschisna." In 1556 Abram Mayerovich, a Jew of Slonim, is mentioned as plaintiff in a lawsuit against the estate-owner Martin Petrashkevich, the court deciding in favor of Abram. In 1558 the monopoly of brewing and selling beer in the city of Slonim was acquired by the Jew Abram Palam, who agreed to build the breweries at his own expense, and to pay an annual license of 30 kop groschen. In 1559 David Mayerovich, another Jew of Slonim, won his suit of 35 groschen against the boyar Zhuk Patzevich. Seven years later Aaron Gankevich, a Jew of Grodno, lodged a complaint in the district court of Slonim against the sheriff of the estate-holder Paluski, and his accomplices, who had assaulted and wounded the complainant while he was visiting the Jews of Slonim as representative of his landlord, Khodkevich of Wilna. In the same year (1566) the landlord of Slonim, Pavel Irikovich, bound his heirs to pay his debts of 8 kop groschen to the Jew

Esko, and 2½ kop groschen to the Jew Goshko. A Jew of Brest, Samuel Yuditch, farmed the taxes of Slonim in the following year, and is mentioned as claimant in 1570 against the estate-owner Mikhailo Stoiderev of Slonim for 5 kop and 12 groschen.

Two Jews of Slonim, Mayer Abramovich and Hessel Mordukhovich, were charged in 1583 with having tortured the prisoner Vasili Ivanovich, who was accused of having murdered the Jews Yakub Heimelovich and Hersh Davidovich. In the books of the custom-house of Brest-Litovsk for 1583 Jewish merchants of Slonim are mentioned among the exporters of merchandise to Lublin.

The Jewish community of Slonim began to prosper in the second half of the eighteenth century, when Hetman Michael Oginski became the elder of the town and built there a palace, a theater, and many other buildings, established a printing-office, and laid the foundation of the Oginski Canal, which developed trade and industry by connecting the River Shara with the Dnieper. In 1795 Slonim became the capital of the government of the same name, but in the following year it became a district town, and since 1801 it has been part of the government of Grodno. Slonim has the usual charitable institutions, likewise seven synagogues and many prayer-houses. Among the rabbis who have officiated there may be mentioned Judah Löw ben Moses ha-Levi **Edel** and Joshua Isaac ben Jehiel Schapiro (died there Dec. 3, 1872). The present (1905) rabbi is Judah Viernikowski. Among other prominent Slonim Jews of the nineteenth century may be mentioned Abraham Samuel Tenzer, Hirsch Arkin, Hillel Lipstein, Mordecai Rosenblum, Mordecai Samuel Weinikov, Eleazar Klaczko, Mendel Miller, Ḥayyim Pomeranz, Markel Shershevski, Noah Blostein, Isaac Elikowitz, Joshua Heshel Horodisch, and Asher Edelstein.

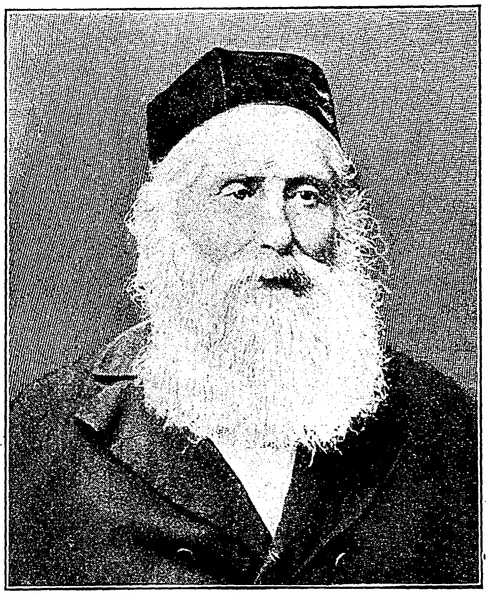

Ḥayyim Selig Slonimski.

According to the census of 1897, the city of Slonim had a total population of 15,893, of whom about 10,588 were Jews; the population of the district was 213,611, including about 21,000 Jews.

Bibliography: *Regesty i Nadpisi*, s.v.; *Russko-Yevreiski Arkhiv*, vol. ii., Nos. 87, 260, 261; Suvalski, *Keneset ha-Gedolah*, p. 79, Warsaw, 1879.

H. R. J. G. L.

SLONIMSKI, ḤAYYIM SELIG: Russian author, scientist, and inventor; born in Byelostok March 31, 1810; died in Warsaw May 15, 1904. Slonimski was the first to teach the Jews in eastern Europe popular science through the medium of the Hebrew language, into which he introduced a vocabulary of technical terms created partly by himself.

His strict conservatism in religious matters gained for his teachings the implicit confidence of his readers, and enabled him to overcome the prevailing apprehension that religious principles were in danger of being sacrificed in the interests of science.

Popular Scientist.

Slonimski distinguished himself also as an inventor. In 1842 he perfected a calculating-machine, which he exhibited before the St. Petersburg Academy of Sciences and for which he received the Demidoff prize of 2,500 rubles. In 1853 he invented a chemical process for plating iron vessels with lead, and in 1856 an electrochemical device for sending quadruple telegrams. The system of multiple telegraphy perfected by Thomson (now Lord Kelvin) in 1858 was based on Slonimski's discovery.

Slonimski wrote several articles in Russian and German for the scientific magazines, but his main purpose was to reach a class of Jews who knew no other language than Hebrew. Accordingly, he established in 1862 at Warsaw the Hebrew weekly "Ha-Ẓefirah," which was the first Hebrew organ devoted mainly to scientific subjects. After an existence of six months the publication of this paper was discontinued owing to Slonimski's appointment as principal of the rabbinical seminary in Jitomir and as government censor of Hebrew books, positions which he held till the seminary was closed by the Russian government twelve years later. Slonimski resumed the publication of "Ha-Ẓefirah" at Berlin in 1874, the place of publication being changed in Sept., 1875, to Warsaw.

In deciding certain scientific questions connected with Jewish matters, Slonimski at times found himself at variance with other Jewish scholars. Thus, despite his conservatism, he admitted that an error of four days' excess had crept into the Jewish calendar cycle as compared with the true solar cycle; in this view he was opposed especially by Perles, the controversy being carried on for thirty years. Slonimski likewise discussed the question of the so-called "Jewish date-line" for deciding on which days the Sabbath and holy days should be observed by Jews in the Far East and in Australasia. He argued that for them the line must be fixed not from Greenwich, but from Jerusalem, the center of the earth according to the Talmud. This calculation would make the dividing line pass between China and Japan, the former with the Philippines being included in the Far East, and the latter in the West. See Meridian Date.

Slonimski's publications include the following works: "Mosede Ḥokmah," on the fundamental principles of higher algebra (Wilna, Grodno, 1834); "Sefer Kukba di-Shebit," essays on the Halley comet (which appeared in 1835–36) and on astronomy in general (Wilna, 1835); "Toledot ha-Shamayim," on astronomy and optics (Warsaw, 1838); "Yesode ha-'Ibbur," on the Jewish calendar system and its history, with tables (*ib.* 1852); "Meẓi'ut ha-Nefesh we-Ḳiyyumah," a defense, based on science, of the immortality of the soul (*ib.* 1852); "Ot Zikkaron," a biographical sketch of Alexander von Humboldt (Berlin, 1858). All these works appeared in second, third, or fourth editions and were extensively read. Slonimski likewise published many articles in the Hebrew magazines; some of the most important ones from "Ha-Ẓefirah" and "Ha-Karmel" were edited by J. L. Sossnitz and published under the title "Ma'amare Ḥokmah" (Warsaw, 1891).

Bibliography: Fuenn, *Keneset Yisrael*, pp. 360-364; Kohut, *Berühmte Israelitische Männer und Frauen*, p. 250; Zeitlin, *Bibl. Post-Mendels.* pp. 365-367; Eisenstein, in *New Era Illustrated Magazine*, July, 1904; *Ha-Dor*, 1904, pp. 57-60 (Nos. 1-2).

s. J. D. E.

SLONIMSKI, LEONID ZINOVYEVICH: Russian publicist; born in 1852; son of Ḥayyim Selig Slonimski. At the age of twenty he began contributing sociological and legal articles to various Russian journals, and since 1882 he has been a permanent contributor to the "Vyestnik Yevropy." Some of his articles express his opposition to the fiscal policy which tends by artificial means to further the enrichment of capitalists to the injury of agriculturists and laborers. He is an opponent also of the teachings of Karl Marx and his followers.

Slonimski's writings include: "Umstvennoye Razstroistvo, evo Znacheniye v Pravye Grazhdanskoi i Ugolovnoi" (St. Petersburg, 1879); "Pozemelnaya Sobstvennost s Tochki Zryeniya Budushchavo Grazhdanskavo Ulozheniya" (*ib.* 1885); "Osnovnyye Voprosy Politiki" (*ib.* 1889); "Okhrana Krestyanskavo Zemlevladyeniya i Neobkhodimyya Zakonodatelnyya Reformy" (*ib.* 1892); and "Ekonomicheskoye Ucheniye Karla Marksa" (*ib.* 1898). A collection of some of his articles on Marx has appeared in German translation.

H. R. S. Hu.

SLOUSCHZ, DAVID SOLOMON: Russian rabbi and preacher; born at Odessa Sept. 11, 1852. Having received an elementary education in his native town, Slouschz at the age of fourteen went to Minsk, and studied in the yeshibah there for two years. Then he perfected himself in rabbinics in the well-known yeshibah of Volozhin, and at the age of nineteen was ordained rabbi by Naphtali Hirsch Berlin, head of the yeshibah of Volozhin. After staying for some time at Kherson, where he occupied himself with the study of Hebrew grammar, he was (1879) appointed preacher in one of the synagogues of Odessa, and two years later was made rabbi of the congregation in that part of Odessa known as Moldovanka. Slouschz is also a political Zionist, and for nine years he was a member of the central committee of the Chovevei Zion.

Slouschz is the author of "Reshit Dawid" (Warsaw, 1881), responsa and sermons. Many of his sermons have been published separately, in pamphlet form. He is a contributor to various Hebrew periodicals.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 79-80.

s. M. Sel.

SLOUSCHZ, NAHUM: Russian Hebrew litterateur; born at Odessa Nov., 1872. He was educated at the common school of his native city, and, in rabbinics, by his father. When only nineteen years of age he was sent to Palestine by the Chovevei Zion Society of Odessa, to found, if possible, a colony in the Holy Land. He was not successful and returned home. In 1896 he traveled through Austria and Lithuania, and then went to Egypt and again to Palestine.

While quite young Slouschz had contributed to Hebrew and Russian journals. Holding Zionistic ideas, he became an ardent follower of Herzl when the latter inaugurated the Zionist movement; and branches were established by Slouschz in Odessa and other parts of southern Russia. He wrote much on the Jewish question and took part in the second congress at Basel both as delegate and as correspondent.

In 1898 he studied belles-lettres and philosophy at the University of Geneva, again showing his interest in Zionism by founding together with others the Swiss Federation of Zionists. In 1900 he went to Paris, where he studied Oriental languages. He earned a livelihood as correspondent of several papers, among which were "Ha-Meliẓ" and "Ha-Ẓefirah." In 1902 he was appointed teacher at the normal school in Auteuil, and in 1903 he graduated as doctor of the University of Paris, his thesis being "La Renaissance de la Littérature Hebraïque" (Paris, 1903). In 1904 he became lecturer on Neo-Hebraic literature at the same university.

Besides his contributions to the journals, he published: "Mah Ya'aseh ha-Adam we-lo Yeḥeṭeh" (Jerusalem, 1890) and "Ha-Osher me-Ayin Yimmaẓe" (*ib.* 1892), both being translations of works by Paolo Montegazza; "Massa' be-Liṭa" (*ib.* 1898); "Ḳobeẓ Sippurim" (Warsaw, 1899), a translation of some of Zola's novels; "Keneset ha-Gedolah" (*ib.* 1899); "Massa' be-Miẓrayim" (*ib.* 1900); "Ha-Ḳongres ha-Ẓiyyoni ha-Rebi'i" (*ib.* 1901), on the congress of Zionists; "Emil Zola Ḥayyaw u-Sefaraw" (*ib.* 1901); "Ketabim Nibḥarim" (7 vols., *ib.* 1904–1905), selections from Guy de Maupassant, translated into Hebrew and including a monograph on that author by Slouschz.

H. R. F. T. H.

SLUCKI, DAVID: Hebrew scholar of Warsaw; died there between 1870 and 1880. Besides his edition of David Franco Mendes' "Gemul 'Atalyah" (Warsaw, 1860) and of Pappenheim's "Agadat Arba' Kosot" (*ib.* 1863), to both of which works he added notes of his own, he edited the "Megillat Antiokus" (*ib.* 1863), using as a basis therefor Filipowski's edition of 1851, and adding to it an introduction and notes.

Slucki's chief production, however, was the "Ḥokmat Yisrael," a collection of Jewish religio-philosophical works in eight parts, provided with his critical notes. Part i. (Warsaw, 1863) contains Bedersi's "Beḥinat 'Olam," Ibn Gabirol's "Mibḥar ha-Peninim," and Maimonides' "Shemonah Peraḳim"; part ii. (Leipsic, 1864), Saadia's "Emunot we De'ot," to which the editor prefixed Saadia's biography, besides writing a commentary on the work; parts iii.-viii. (Warsaw, 1865–71), the "Bi'ur Millot ha-Higgayon" of Maimonides with Comtino's commentary (edited for the first time); the "Ruaḥ Ḥen" of Ibn Tibbon with an index by the editor; Judah ha-Levi's "Cuzari," to which he added a commentary and to which he prefixed a pamphlet entitled "Ḳiryat Sefer" and containing an index of the authors quoted in the work, a history of the Chazars, and a biography of Judah ha-Levi; and finally Baḥya's "Ḥobot ha-Lebabot," together with various additions to the same.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 367–369.

s. M. Sel.

SMALL AND LARGE LETTERS: There are about 100 abnormal letters in the Masoretic text of the Bible—many of them in the Pentateuch—which were always copied by the scribes, and appear also in the printed editions. Among these letters are: the "waw ḳeṭi'a" (ו; bisected waw) in the word שלום ("peace"; Num. xxv. 12); the final "mem" in the word לםרבה ("increase"; Isa. ix. 6 [A. V. 7]); the inverted "nun" (׆) in nine passages (Num. x. 35, 36; Ps. cvii. 23–28, 40); and the Suspended Letters. The principal division of these abnormal letters is into small ("ze'ira") and large ("rabbati") letters, as indicated in the lists which are given below. The former appear to belong to an older Masorah than that which provides for the large letters, and should be classed with the "ḳere" and "ketib."

The large letters are used mainly to call attention to certain Talmudic and midrashic homilies and citations, or as guards against errors. References to them in Masseket Soferim ix. read substantially as follows.

In Masseket Soferim.

(1) The letters of the first word of Genesis, "Bereshit" (In the beginning), must be spaced ("stretched" = "peshuṭin"; according to the Masorah, only the "bet" is large).

(2) The "waw" in the word "gaḥon" (belly; Lev. xi. 42) must be raised ("erect" = "zaḳuf"), because it is the middle letter of the Pentateuch (comp. Ḳid. 30a).

(3) The word "wa-yishḥaṭ" (And he slew; Lev. viii. 23) must be spaced, as it is the beginning of the middle verse of the Pentateuch (the Masorah designates the dividing verse as *ib.* 8, but does not indicate that any change is to be introduced in the form or spacing of the letters).

(4) "Shema'" (hear; Deut. vi. 4) must be placed at the beginning of the line, and all its letters must be spaced; "eḥad" (one), the last word of the same verse, must be placed at the end of the line (the Masorah has the "'ayin" of "Shema'" and the "dalet" of "eḥad" large).

(5) The "lamed" in the word "wa-yashlikem" (and he cast them; *ib.* xxix. 27) must be large ("long" = "'aruk").

(6) The letter "he" in "ha la-Yhwh" ("the Lord"; *ib.* xxxii. 6) must be spaced more than any other "he," as "ha" is here a separate word (comp. Yer. Meg. i.: "The 'he' must be below the shoulder of the 'lamed'"; also Ex. R. xxiv.: "The 'he' is written below the 'lamed.'" The Masorah has a large "he" as indicating the beginning of a separate word).

(7) The "yod" of the word "teshi" (thou art unmindful; *ib.* 18) must be smaller ("ḳaṭan") than any other "yod" in the Scriptures.

(8) The "yod" of "yigdal" (be great; Num. xiv. 17) must be larger ("gadol") than any other "yod" in the Pentateuch (Yalḳ., Num. 743, 945).

(9) The last word in the Pentateuch, "Yisrael," must be spaced and the "lamed" made higher than in any other place where this letter occurs (the Masorah has no changes).

References in Talmud and Midrash.

The references in Talmud and Midrash which are probably the bases of these abnormalities are as follows: (1) Citing "For in Y H the Lord created the worlds" (Isa. xxvi. 4, Hebr.), R. Judah b. Ila'i said: "By the letters 'yod' [Y] and 'he' [H] this world and the world to come were created—the former by the 'he,' as it is written בהבראם ["when they were created," Gen. ii. 4]" (Men. 29b); hence the letter "he" is small here, indicating this world. (2) Citing "And when she saw him that he was a goodly child" (טוב; Ex. ii. 2), R. Meïr said: "'Ṭob' ["good"] was his name" (Ex. R. i.; Yalḳ., Ex. 166). (3) "And the Lord called unto Moses" (ויקרא; Lev. i. 1); "wa-yiḳra" is written here with a small "alef," to emphasize its contrast with "wa-yiḳḳar" in the verse "God met Balaam" (ויקר; Num. xxiii. 4); the former indicates a familiar call used by loved ones, but the latter refers to an accidental meeting, difference being thus expressed between the call of God to a Jewish prophet (Moses) and His call to a non-Jewish prophet (Balaam; Lev. R. i.). (4) "And Caleb stilled the people" (ויהס; Num. xiii. 30). He used diplomacy in quieting them, as he feared they might not heed his advice (see Soṭah 35a; Yalḳ., Num. 743); and the use of the large ס symbolically denotes the way in which Caleb quieted the people. (5) "Hear, O Israel . . . one God" (Deut. vi. 4). Whosoever prolongs the word "eḥad" [one] in reciting the "Shema'" prayer, his days and years shall be prolonged—especially if he prolongs the letter "dalet" (Ber. 13b). The emphasis on the "dalet" (ד) is intended to distinguish it from the "resh" (ר), which resembles it, and which would change the reading to "aḥer" (another)—in this case a blasphemous expression. (6) Proverbs (משלי) begins with a large "mem"—which has the numerical value of forty—because it is claimed that Solomon, like Moses, fasted forty days before penetrating to the secret of the Torah. According to another explanation, the "mem" is the center of the alphabet, as the heart is the center of the body, the fountain of all wisdom, as revealed in Solomon's Proverbs (Yalḳ., Prov. 929). (7) The large "waw" in "Vajezatha" (ויזתא; Esth.

ix. 9) is accounted for by the fact that all of Haman's ten children were hanged on one large cross resembling the "waw" (ו; Yalk., Prov. 1059). The "zayin" in the same name is small, probably to indicate that Vajezatha was the youngest son.

Other large letters were intended to guard against possible errors; for instance, in the passage "when the cattle were feeble" (ובהעטיף; Gen. xxx. 42) final "pe" (ף) is written large in order that it may not be mistaken for a final "nun" (ן) and the word be read ובהעטין (comp. עטיניו in Job xxi. 24). The Septuagint translation, based on the second version, is "whenever the cattle happened to bring forth."

The large letters in the words "ha-ke-zonah" (Gen. xxxiv. 31), "ha-la-YHWH" (Deut. xxxii. 6), and "ha-le-'olamim" (Ps. lxxvii. 8) are probably meant to divide the root from the two preformatives. Some books begin with large letters, *e.g.*, Genesis, Proverbs, and Chronicles; perhaps originally these were divided into separate compilations, each beginning with a large letter. The large "mem" in "ma ṭobu" (Num. xxiv. 5) is probably meant to mark the beginning of the column as designated by the Masorah.

Asheri, author of the "Ṭurim," gives in his annotations to the Pentateuch hypothetical reasons—some of them far-fetched—for the small letters. He says, for instance: "The small 'kaf' of ולבכתה, in the verse 'Abraham came to mourn for Sarah and to weep for her,' indicates that Abraham really cried but little, since Sarah died in a ripe old age. The small 'ḳof' [=100] in קצתי, in the verse 'Rebekah said to Isaac: I am weary of life' [Gen. xxvii. 46], indicates the height of the Temple, 100 cubits. Rebekah in her prophetic vision saw that the Temple would be destroyed, and therefore she became weary of life."

See also Scroll of the Law; Suspended Letters; Taggin.

SMALL LETTERS.

Passage.	Hebrew Word.	Translation.	Hebrew Letter.
Gen. ii. 4	בהבראם	created	he
Gen. xxiii. 2	ולבכתה	weep	kaf
Gen. xxvii. 46	קצתי	weary	ḳof
Ex. xxxii. 25	בקמיהם	enemies	* ḳof
Lev. i. 1	ויקרא	call	alef
Lev. vi. 2	מוקדה	burning	mem
Num. xxv. 11	פינחס	Phinehas	yod
Deut. ix. 24	ממרים	rebellious	first mem
Deut. xxxii. 18	תשי	unmindful	yod
II Sam. xxi. 19	יערי	Jaare	resh
II Kings xvii. 31	נבחז	Nibhaz	zayin
Isa. xliv. 14	ארן	ash (tree)	final nun
Jer. xiv. 2	וצוחת	cry	ẓade
Jer. xxxix. 13	ונבושזבן	Nebushazhan	final nun
Nah. i. 3	בסופה	whirlwind	samek
Ps. xxiv. 5	לשוא	vain	waw
Prov. xvi. 28	ונרגן	whisperer	final nun
Prov. xxviii. 17	אדם	man	dalet
Prov. xxx. 15	הב	give	bet
Job vii. 5	וגיש	clods	gimel
Job xvi. 14	פרץ	breach	final ẓade
Lam. i. 12	לוא	nothing	lamed
Lam. ii. 9	טבעו	sunk	ṭet
Lam. iii. 35	לעות	subvert	'ayin
Esth. ix. 7	פרשנדתא	Parshandatha	taw
Esth. ix. 7	פרמשתא	Parmashta	shin
Esth. ix. 9	ויזתא	Vajezatha	zayin
Dan. vi. 20	בשפרפרא	very early	first pe

LARGE LETTERS.

Passage.	Hebrew Word.	Translation.	Hebrew Letter.
Gen. i. 1	בראשית	beginning	bet
Gen. xxx. 42	ובהעטיף	feeble	* final pe
Gen. xxxiv. 31	הכזונה	harlot	* zayin
Gen. l. 23	שלשים	third generation	* final mem
Ex. ii. 2	טוב	good	* ṭet
Ex. xxxiv. 7	נצר	keeping	nun
Ex. xxxiv. 14	אחר	other	resh
Lev. xi. 30	והלטאה	lizard	* lamed
Lev. xi. 42	גחון	belly	waw
Lev. xiii. 33	והתגלח	shaven	gimel
Num. xiii. 31	ויהס	stilled	* samek
Num. xiv. 17	יגדל	be great	yod
Num. xxiv. 5	מה	how	* mem
Num. xxvii. 5	משפטן	cause	final nun
Deut. vi. 4	שמע	hear	'ayin
Deut. vi. 4	אחד	one	dalet
Deut. xviii. 13	תמים	perfect	* taw
Deut. xxix. 27	וישלכם	cast them	lamed
Deut. xxxii. 4	הצור	rock	* ẓade
Deut. xxxii. 6	הליהוה	Lord	first he
Josh. xiv. 11	ככחי	strength	first kaf
Isa. lvi. 10	צפו	watchman	ẓade
Mal. iii. 22	זכרו	remember	zayin
Ps. lxxvii. 8	הלעולמים	forever	* he
Ps. lxxx. 15	וכנה	vineyard	kaf
Ps. lxxxiv. 4	קן	nest	ḳof
Prov. i. 1	משלי	proverbs	mem
Job ix. 34	שבטו	rod	ṭet
Cant. i. 1	שיר	song	shin
Ruth iii. 13	ליני	tarry	* nun
Eccl. vii. 1	טוב	good	ṭet
Eccl. xii. 13	סוף	conclusion	samek
Esth. i. 6	חור	white	ḥet
Esth. ix. 9	ויזתא	Vajezatha	waw
Esth. ix. 29	ותכתוב	wrote	first taw
Dan. vi. 20	בשפרפרא	dawn	second pe
I Chron. i. 1	אדם	Adam	alef

* Letters marked thus are in dispute. Comp. variations in "Oklah we-Oklah," §§ 82, 83, 84, ed. Frensdorf, pp. 88, 89, and Introduction, p. 25, Hanover, 1864. Other variations are given in Ginsburg's Bible.

T. J. D. E.

SMOL VON DERENBURCH (SAMUEL OF DERENBURG): Court banker to the archbishops of Magdeburg in the fourteenth century; died after Oct. 5, 1382. In some of his financial transactions he was assisted by two of his brothers, Marquard and Ephraim. On Nov. 28, 1347, Archbishop Otto acknowledged the receipt from the town council of Brunswick of the sum of 300 marks which it had promised to pay on the following

Easter, and assigned it to the brothers Smol, Marquard, and Ephraim of Dernenburch, and to three citizens of Magdeburg. In a document dated Oct. 24, 1364, Smol, together with Hermann von Werberge (provost of the cathedral) and others, testified that Prince Waldemar I. of Anhalt had failed to attend a meeting at Barby which had been arranged between him and Archbishop Dietrich of Magdeburg. The clever Jewish financier was also a member of the commission appointed to decide the controversy which had arisen between Archbishop Dietrich and the city of Halle on account of the appointment of a superintendent of a salt-mine (document of Feb. 27, 1365). In a record of March 22, 1366, he appears, together with three knights, on the bond of the Archbishop of Magdeburg; and he also aided the counts and nobles who brought about the reconciliation between that prelate and the nobleman Hans von Hadmersleben. Smol enjoyed the favor of Archbishop Peter of Magdeburg as well, and when the latter took the Jews of Magdeburg under his jurisdiction on April 21, 1372, the patent of protection expressly stated that Smol and his children were excepted, since they enjoyed special privileges. This action on the part of the archbishop was reproved by Pope Gregory XI. in a letter dated at Avignon June 15, 1372, especially as the court banker was said to have established a synagogue in a building at Salince (Gross Salze) which had formerly been used as a chapel.

Bibliography: *Monatsschrift*, 1904, pp. 457 *et seq.*

S. A. Lew.

SMOLENSK: Capital of the government of Smolensk, Russia; situated on the Dnieper, 250 miles west-southwest of Moscow. Jews resided there as early as 1489, for a letter of that date from Grand Duke Ivan Vassilivich to King Casimir contains a complaint that the Jewish customs collectors Shemyak, Novar, and David had extorted the sum of 63 rubles from Ignat Verblud, a merchant. In all probability Jews went to Smolensk in the beginning of the fifteenth century, when Prince Vitoft of Lithuania captured the city (1404) and granted it the Madgeburg Rights and other privileges. In 1514 the city was taken by the Russians, but it was recovered by the Poles in 1611; after that time it alternately belonged to the Russians, the Poles, and the Lithuanians, and as a consequence the Jewish inhabitants suffered greatly. In 1654 Smolensk was finally annexed to Russia, and after being deprived of its privileges it gradually lost its importance. Even now (1905) it contains very few industries, and its export trade is insignificant. In 1899 the city had a total population of 56,389, of which number 4,567—or 8.1 per cent—were Jews.

It is worthy of notice that the Jewish population of Smolensk, instead of increasing, has diminished since 1896, when the Jews numbered 4,651. This can be accounted for by the restrictive legislation relating to the residence of the Jews outside the Pale of Settlement. There are at present in Smolensk two synagogues and five ḥadarim.

Bibliography: *Regesty i Nadpisi*, p. i.; *Entziklopedicheski Slovar*.

E. C. J. Go.

SMOLENSKIN, PETER (PEREZ) BEN MOSES): Russian writer; born at Monastyrshchina, government of Moghilef, Feb. 25, 1842; died at Meran, Austria, Feb. 1, 1885. At the age of ten Smolenskin lost his father, and the support of the small family devolved upon his mother. At eleven Smolenskin began to attend the yeshibah of Shklov, where he studied for five years, and, aided by his brother Leon, managed to acquire, undetected, a knowledge of the Russian language. But being at last discovered reading profane literature, he began to be persecuted by the Mitnaggedim, the representatives of ultra-Conservative Judaism. Finding his further stay at Shklov impossible, he went to Lyubavich, provided with a letter of introduction to R. Mendel, the Ḥasidic rabbi there, with whom he stayed for a few months, until, disgusted with the intrigues of the Ḥasidim, he went to Moghilef; there he earned a livelihood as a synagogal singer and by preaching in a bet ha-midrash. From Moghilef, in 1862, he went to Odessa, and, while teaching Hebrew, took lessons in modern languages and in music. In 1867 he published in "Ha-Meliẓ" an essay on Meïr Letteris' work entitled "Elisha ben Abuyah," reproaching the author with having failed to grasp the meaning of Goethe's "Faust."

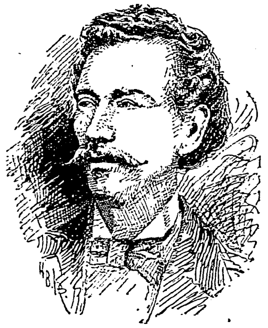

Peter Smolenskin.

At Moghilef and Odessa.

Smolenskin's ambition was to become editor of a Hebrew periodical, and with this aim in view he left Russia. After a visit to Germany he went to Prague, where he found Rapoport dying. His elegy on Rapoport's death was published (Prague, 1867) under the title "Ḳinim wa-Hegeh," with a German translation. Smolenskin then (1868) resolved to go to Vienna to study philosophy, and in order to maintain himself while studying he acquired the calling of a shoḥet (slaughterer). Compelled, however, to surrender his intention of entering the university, he found employment as corrector in the Hebrew department of Georg Brög's printing establishment, and through the help of Solomon Rubin was able to begin the publication of "Ha-Shaḥar." His sole purpose now was to fight the tendency toward obscurantism in Judaism, to arouse in the heart of Jewish youth the sense of Jewish nationalism and a love for the Hebrew language. Smolenskin became afterward the manager of Brög's printing-house, and assisted in various ways in the publication of Kohut's "Aruch Completum," which was printed under his supervision. When Isaac Hirsch Weiss criticized the work in "Bet Talmud" (i. 286–288, 317–324), Smolenskin published in its defense a long article entitled "Mishpaṭ ha-Shofeṭ" ("Ha-Shaḥar," x. 257 *et seq.*, reprinted in book form under the title "Mishpaṭ ha-'Ashuḳim"). In 1874, when the persecution of the Jews in Rumania became known in Vienna, he was sent to the scene of trouble by the Alliance Israélite Universelle to ascertain the conditions, and in his report he proposed the establishment of schools in which the Rumanian language, history, and literature should be taught. His school plan, however, failed. In Feb., 1878, he began the issue of a popular Hebrew weekly entitled "Ha-Mabbiṭ," which expired with its twenty-sixth number.

Colonization.

About 1880 Smolenskin began to be interested in the colonization of Palestine. On seeing that the Alliance was opposed to this movement, encouraging instead emigration to America, he published in "Ha-Shaḥar" (x. 511-530) a violent attack upon that society, and even endeavored to effect the establishment of a Palestinian society. Failing in this, he joined Laurence Oliphant, through whom he hoped to secure the intervention of European powers in favor of the Jews.

Works.

Smolenskin's style of writing was unique. While he was a purist, endeavoring to model his Hebrew as nearly as possible after that of the Prophets, he did not heap up purely Biblical expressions, as did writers of the older school. He was, besides, a clever narrator, depicting his characters with the skill of an artist. It is no wonder, therefore, that his writings were read far and wide, and aroused in their readers the Hebrew national sentiment. The following is a list of his works: "Ha-Gemul" (Odessa, 1867), describing the attitude of the Jews in Warsaw during the Polish revolt of 1863 (adapted from Herzberg-Fränkel's "Polnische Juden"); "Ha-To'eh be-Darke ha-Ḥayyim" (Vienna, 1868-70); "Simḥat Ḥanef" (*ib.* 1872); "'Am 'Olam" (*ib.* 1873); "Mishpaṭ u-Ẓedaḳah" (*ib.* 1873), a critical review of Grätz's "Shir ha-Shirim" and Herzberg's "Die Jüdischen Familienpapiere"; "Ga'on we-Sheber" (*ib.* 1874), a novel describing the financial crisis at Vienna in 1873; "Ḳeburat Ḥamor" (*ib.* 1874), a work picturing the social life of the Russian Jews (Russian transl. by Mordecai Kahan, "Oslinnoye Pogrebenie," in "Razsvyet," 1881); "Gemul Yesharim" (3 vols., *ib.* 1876) and "Ha-Yerushshah" (3 vols., *ib.* 1878-84), two novels descriptive of Jewish life; "Neḳam Berit" (*ib.* 1884), a sketch of contemporary Jewish culture.

The "Simḥat Ḥanef," although printed after "Ha-To'eh," was nevertheless written before it. Smolenskin, who was a Biblical enthusiast, argued in this work that "Hamlet" and "Faust" echo respectively Ecclesiastes and the Book of Job. His "Ha-To'eh be-Darke ha-Ḥayyim" consisted originally of only three volumes, but in the second edition (1876) a fourth volume was added. This work is in reality a long series of independent narratives; it shows how its hero, *Joseph the Orphan*, passed through different stages of misery from childhood to maturity. In fact, it is his own biography, modeled after Dickens' "David Copperfield," but more comprehensive. While this work is undoubtedly the most graphic one written by Smolenskin, his "'Am 'Olam," in which he expounded his nationalistic ideas and his Messianic views, is no less important. He contends that the Jews are not only a religious sect, but that they are a nation, and that it is toward nationality they should strive. The "'Am 'Olam" is the first Hebrew book in which the Messianic idea is entirely freed from the religious element. The Messianic era, he argues, will be that in which the Jews will have achieved political and moral emancipation. He declaims against fanaticism, but at the same time he exhorts the Jews to consider themselves a nation. He also refutes the theory of Mendelssohn, who declared that Judaism is nothing more than a religious confession; and against this theory he wrote a series of articles in "Ha-Shaḥar," under the title "'Et la-Ṭa'at."

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S. M. SEL.

SMYRNA: Seaport of Asia Minor, in the Turkish vilayet of Aidin. The city had a Jewish population as early as the time of the martyrdom of Polycarp in the second century, although there is no further mention of Jews there until 1605, despite the fact that the neighboring towns had communities even before the Spanish expulsion. The refugees from Spain did not go directly to Smyrna in a body, but settled there gradually, their numbers being augmented by their coreligionists from Angora, Janina, Crete, Corfu, and (more recently) Russia. During the Greek revolution, on the other hand, many Jews removed to Turkey in Europe.

The congregation of Smyrna was founded by Joseph Escapa, the first chief rabbi, in 1631; it was the center of all the communities of Asia Minor and preserved almost the entire body of their rabbinical responsa until the city was destroyed by fire in 1841, although even then some responsa and copies of communal laws were saved. In 1772 every synagogue in Smyrna was burned, and for twenty-eight years the Jews of the city had no place of worship. In the course of time, however, other synagogues were built, among them the Talmud Torah Synagogue, destroyed in 1838. Three years later there swept through the Jewish quarter a fire that left in ashes all the synagogues with the exception

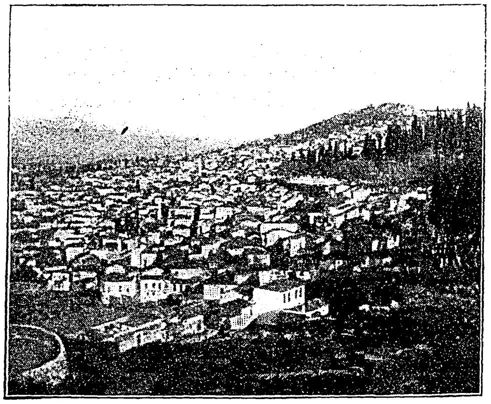

Jewish Quarter of Smyrna.
(From a photograph.)

of the Shalom. Three Jewish quarters and a portion of the Christian quarter were devastated by fire in 1881, 1,500 Jewish houses being destroyed and 5,000 Jews being rendered homeless. About forty houses were burned in 1903. Seismic disturbances are frequent, and the city has been entirely destroyed by earthquakes no less than six times, the most disastrous occurring in 1688, in which, according to the "Welo Od Ela" of Elijah Cohen (Smyrna, 1853), 400 Jews, including the chief rabbi, Aaron ben Hayyim, were killed.

Disasters.

Smyrna had ten epidemics of cholera between 1770 and 1865, and in the latter year the daily Jewish death-rate varied from five to twenty, while on one day it rose to 100. In 1892 the plague broke out in the city, when, as on many other occasions of distress, the community was aided by the government and by the Protestant missions. This scourge has swept the city repeatedly, and various infectious diseases occasionally ravage its unhealthful and overcrowded ghetto.

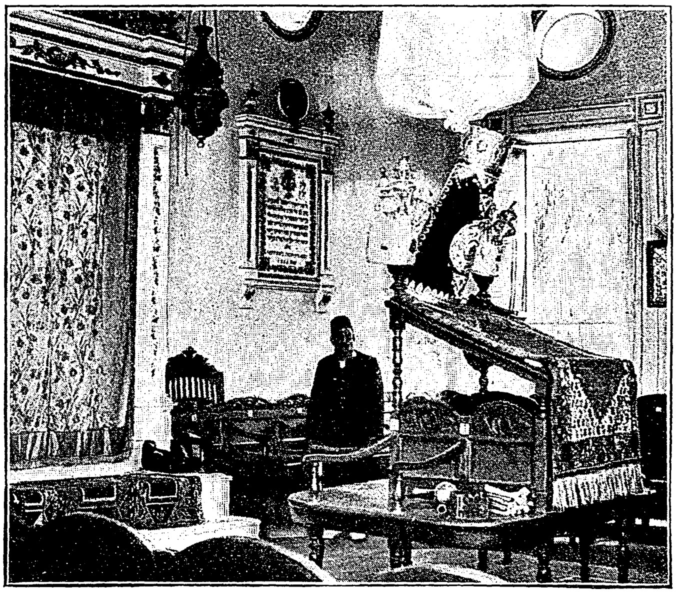

Interior of the Principal Synagogue at Smyrna.
(From a photograph.)

The charge of ritual murder has been brought against the Jews of Smyrna several times, notably in the latter part of the eighteenth century, and in 1864, 1872, 1874, 1876, 1888, and 1901, all these accusations being refuted. The most important of these charges were made in 1872 and 1901. In the former year the body of a Greek child was found in a small stream in the Armenian quarter, and the Greeks in revenge, after murdering a Jew and a Jewess, attacked the ghetto, which was defended by the inhabitants until the arrival of the police. On March 9, 1901, a young Greek named Anesti Kaliopulos suddenly disappeared, and, all search for him proving fruitless, the Greeks thereupon prepared to attack the Jews. Kiamil Pasha, the governor-general, at once called out the garrison and the police, while many of the Jewish population armed themselves for defense. A conflict ensued during which several Greeks were wounded, and in the confusion Kaliopulos was found in a dazed condition.

Occupations.

The Jews of Smyrna have been important figures in the city's history. In the seventeenth century, as dragomans for European merchants, several of them held the key to the commerce of Smyrna, and in view of their large profit paid a heavier tax to the community than did the Jewish merchants themselves. Many Jews still occupy similar positions with the various consulates and banking-houses. In 1718 Moses Soncino was controller of the custom-house; Moses Arditi was governmental treasurer in 1812. In 1852 Jacob Gabai and later Danon, Samuel Segura, and Isaac Pasha were members of the municipal council, and Johanan Cohen was dragoman for the governor-general. Among the present (1905) municipal officers may be mentioned Jacob Effendi Saul, in the bureau of political affairs; Jacob de Vidas, censor; Nissim Levy, member of the administrative board; Toledano, member of the board of health; and Danon, city physician. The municipal courts always include Jewish members; Nissim Strugo has served repeatedly as a member of official committees, and Hayyim Polaco has held the presidency of the Smyrna chamber of commerce. Several Jews of Smyrna have also won distinction abroad, among them David Leon, a Parisian financier.

Since the seventeenth century there have been many Jewish physicians in the city; these include Behor Strugo, Azariah Strugo, Abraham Castro, and Angelino, plague specialists; as well as Fano Pascha, a military surgeon and president of the Jewish hospital. The Jews of Smyrna entered the European trade in 1744; recently their commerce has declined, although they still export cereals, figs, raisins, scammony, opium, oil, hides, carpets, licorice, ore, and beans. The manufacture of clothing and that of carpets are important industries, several factories being maintained in the city.

Literature on exclusively rabbinical subjects has been extensively fostered, and more than 300 volumes have been issued from the presses of Smyrna. The first printing-press was established there in 1660, and four are still in operation. The earliest Jewish paper was the "Puerta del Oriente," which was founded by Pincherle in 1846; of the five periodicals subsequently founded, three—"La Buena Esperanza," "El Novelista," and "El Messerret"—are still published.

About 1690 Solomon of Ciaves, a rich Dutch merchant, arrived at Smyrna; later he built the synagogue which bears the name of Bikkur Holim, and he also purchased the Jewish quarter called Yebesh.

Moses Soncino, who has already been mentioned, built the synagogue which bears his name, taking as his model the Smyrniot mosque Hissar Jami', other members of his family also rendered important services to the community. In 1839 the two brothers Chelebi and Menahem Hajez rebuilt the Talmud Torah Synagogue, while Johanan Cohen took the initiative in founding a lazaretto containing 156 small houses for the poor.

Synagogues.

The city contains ten synagogues and eight prayer-houses. Of the synagogues the oldest is the Portuguese, which was in existence in 1710, closely followed by the Maḥaziḳe Torah (1722), the Biḳḳur Ḥolim (1724), and the Algazi (1728). The other synagogues are the Shalom (1800), the Talmud Torah (rebuilt in 1838), the 'Eẓ Ḥayyim (repaired in 1851), the Bet Lewi (1898), and the Sengnora and Forasteros, both of unknown date. The sacred scrolls at Smyrna number 150. While numerous yeshibot formerly existed in the city, the great majority of them have disappeared, and those which remain have but a scanty attendance. Smyrna has had three Jewish cemeteries. Of the first all traces have disappeared, while the second is a large field containing no monuments of value for chronological data. The third cemetery, which is situated outside the city, dates from 1886; there is likewise a small burying-ground at Burnabat, near Smyrna, which is five years older.

Jewish Girls of Smyrna.
(From a photograph.)

The intellectual status of the Jewish community, except as regards candidates for the rabbinate, was formerly very low; but in 1847 Abraham Enriquez founded a Talmud Torah, which was enlarged in 1871 and which now (1905) accommodates 500 children. In 1878 the Alliance Israélite Universelle founded a school for boys, followed in the next year by one for girls, while a public school was established in 1898; none of these institutions has, however, proved altogether successful. In 1903 Baron Edmond de Rothschild presented 70,000 francs for the construction of a new Talmud Torah. In addition, many Jewish pupils are educated in the Catholic and Protestant institutions of the city.

The social condition of the Jews, as compared with adherents of other creeds, has been one of much vicissitude in Smyrna. According to the archives found in the Orthodox Greek community, and dated March 17, 1781, the Greeks, Jews, and Armenians were required to pay their taxes to the treasury of the Greek community that it might remit them to the government, while according to the "'Abodat Massa" the Jewish community paid the Greeks 150,000 piasters to discharge its debt. In the course of time the condition of the Jews improved greatly and is now excellent.

A Jewish hospital was maintained by the Rothschilds of Vienna after the year 1840, although one had been established in the city about thirty-five years before. This Rothschild infirmary, which superseded the older institution, was later enlarged; but since the community did not add to the annual subvention of 15,000 piasters, the baron, who for several years had borne the entire expense, abandoned the institution, which then resumed its old name of "The Jewish Hospital." There are in Smyrna numerous benevolent societies, the principal being as follows: the Biḳḳur Ḥolim and the Biḳḳur Ḥolim shel Nashim, which serve as a ḥebra ḳaddisha; the Ḳuppat Reḥiẓah and the Ḥebrat Lewayah, both devoted to rendering honors to the dead; the Ḥebra Ḳedosha shel Ḳebarim, which keeps the cemetery in good order; the Emet wa-Ẓedeḳ, which assists impoverished families in time of mourning; the 'Ozer Dallim (originally called Gabba'e Ẓedaḳah), founded by Behor Danon in 1879 as the first institution of its kind in Turkey, and reestablished in 1883 and 1894, its purpose being the support of 260 pauper families, among which it distributes small sums every Friday; the Haknasat Oreḥim, which provides for needy strangers; the Ḥayyat 'Aniyyeka, which cares for the pauper sick; the Malbish 'Arummim and the Nashim Ẓadḳaniyyot, which clothe the children of the poor; the Midrash Shelomoh, the Magen Dawid, and the Or ha-Ḥayyim, which read the Psalms on Sabbaths, applying their income to the support of the poor; and the Mohar u-Mattan, which dowers indigent girls.

Among the benefactors of the Jewish community of Smyrna may be mentioned: Alexander Sidi, who purchased the cemetery of Burnabat in 1881; Moses b. Ghayyat; Ḥayyim Argi and his wife; Jacob Melamed; Nissim Levy; Abraham Pardo; the Baron and Baroness de Hirsch; and Baron Edmond de Rothschild. Behor Danon has been the radical reformer of Smyrna, and the initiator of the establishment of the Rothschild hospital and of the society called

'Ozer Dallim, and Nissim Crespin has been a prime mover in the foundation of the schools of the Alliance Israélite Universelle at Smyrna. Among the famous Jews who have visited the city may be mentioned Moses Montefiore and his wife, as well as the Baron Edmond de Rothschild. In 1879 the society Gemilut Ḥasadim was authorized to establish a lottery from which the Talmud Torah and the school of the Alliance Israélite Universelle derived much profit. The abuse of its privileges, however, led to the suppression of the lottery, although in 1903 a new one was organized for the benefit of the hospital and the Talmud Torah, and is still in existence.

Disputes of Rabbis.

One of the misfortunes of the Oriental Jewish community is the rabbinical problem arising from personal intrigues on the part of the leading men, and sometimes of the rabbis themselves. Soon after the establishment of the community of Smyrna in 1631, Azariah Joshua Ashkenazi was elected as the colleague of the chief rabbi Joseph Escapa. The next chief rabbi, Ḥayyim Benveniste, became the sole head of the community, but, being opposed by a portion of the congregation, he was imprisoned by the governor; Aaron Lapapa thereupon received a call from Magnesia, thus becoming the head of the opposition. In 1639 a quarrel broke out between the community and the people, which was ended only on the intervention of Chief Rabbi Fresco of Constantinople. In 1886 the chief rabbi Ḥayyim Palacci became involved in various quarrels with the members of the community, and the chief rabbinate of Constantinople sent R. Samuel Danon to arbitrate. He proved incompetent, however, and Palacci finally went to the synagogue, opened the Ark, sat on the floor, fasted, and wept. By a curious coincidence a severe earthquake occurred a few moments later, and the people, interpreting this as a mark of divine judgment, ceased all hostility against their rabbi. After Palacci's death the chief rabbi of Magnesia, Joseph Hakim, was chosen as the head of the Jewish community of Smyrna, but his incompetency finally resulted in his supersession by Abraham Palacci, whose election was ratified by the government in 1870. On his death in 1899 the community was again divided into two hostile camps, one faction desiring the election of Solomon Palacci, and the other wishing to have no more rabbis of his family. All efforts to settle the dispute have proved vain, and Joseph Ben-Señor, the chief rabbi finally chosen, is not recognized by the government. This partizan strife has resulted in the custom of frequently having two chief rabbis simultaneously, the list being as follows: Joseph Escapa and Azariah Joshua Ashkenazi; Ḥayyim Benveniste and Aaron Lapapa; Solomon Levi and Jacob ibn Na'im; Solomon Levi and Israel Benveniste; Elijah Cohen; Abraham Ben-Ezra and Jacob Saul; Ḥayyim Moda'i and Isaac Mayo; Ḥayyim David Abulafia; Jacob Albagli; Joseph Hazan and Isaac Mayo; Solomon Ben-Ezra; Isaac Navarro; David Amado; Joshua Abraham Judah; Yom-Ṭob Danon; Ḥayyim Palacci; Joseph Hakim; Abraham Palacci; and the present non-official chief rabbi Joseph Ben-Señor.

Jewish Hawkers of Smyrna.
(From a photograph.)

Jewish Porter of Smyrna.
(From a photograph.)

The Jews form a considerable part of the population in twelve wards of Smyrna, and are numerous also in the suburbs of Burnabat, Bunar Bashi, Alay Bey, and Cordelio. The community, which now (1905) numbers 25,500 out of a total population of 201,000, is governed by a chief rabbi and two councils, the one clerical and the other lay; the decisions of the councils are binding on the chief rabbi, who forms the bond of union between the government and the community.

D. A. Ga.

SNAIL: Rendering given in the English versions for "shabbelul," which occurs only in Ps. lviii. 9 (A. V. 8). An equivalent rendering is given by the Targum and the Talmud; the Septuagint and Vulgate give "wax." The idea of melting away, expressed in the passage referred to, may have arisen from the trail of slime which this mollusk leaves behind as it crawls, or from its retirement, or "melting away," into cracks and crevices. There are numerous and various mollusks in Syria and Palestine. For "ḥomeṭ" (Lev. xi. 30), which the Authorized Version renders by "snail," see Lizard.

The shabbelul serves as a cure for boils (Shab. 77b). Of the ḥomeṭ it is said that at birth it is of the size of a lentil. Other conchylia are comprised under the name of "ḥalazon" (see Sanh. 91a); 'Ab. Zarah 28b). The "melting away" of the snail on its walk is referred to in M. Ḳ. 6b. In the egg of the snail the white is not separated from the yolk ('Ab. Zarah 40a).

Bibliography: Tristram, *Nat. Hist.* p. 268; Lewysohn, *Zoologie des Talmuds*, p. 279.
E. G. H. I. M. C.

SNEEZING. See Asusa.

SNOWMAN, ISAAC: English artist; born in London 1874; educated at the City of London School. In 1890 he entered the Royal Academy School, where he gained a free medal, and afterward a scholarship in the Institution of British Artists. He joined the Maccabean pilgrimage to Palestine in 1897, and he has shown his interest in Jewish matters by his drawings "A Difficult Passage in the Talmud" and "The Blessing of Sabbath Lights," as well as by his "Early Morning Prayer in the Synagogue." Of his paintings, which have been devoted mainly to portraits and domestic views, "Children's Voices" (1901) attracted a great deal of attention, and "The Bride" (1904) has become very popular. He has exhibited also a study of "Sardanapalus," as well as "The Wailing-Place at Jerusalem" and "The Proclamation of Joseph as Ruler of Egypt."

Bibliography: *The New Era Illustrated Magazine*, New York, Jan., 1905; *Jewish Year Book*, 5665 (1904-5).
J.

SOAVE, MOSES: Italian Hebraist; born in Venice March 28, 1820; died there Nov. 27, 1882. He supported himself as a private tutor in Venetian Jewish families, and collected a library containing many rare and valuable works. Two years before his death he gave up teaching, and devoted himself entirely to study. In addition to numerous articles which appeared in Italian Jewish periodicals he wrote biographies of Sara Copia Sullam, Amatus Lusitanus, Abraham de Balmes, Shabbethai Donnolo, and Leon de Modena. He was, besides, the editor of Isacco Israelita's "Guida dei Medici" ("Manhig ha-Rofe'im"), translated from an old Hebrew manuscript (Venice, 1861); and wrote "Dei Soncino, Celebri Tipografi Italiani nel Secoli XV.–XVI." (Venice, 1878).
s. U. C.

SOBERNHEIM, JOSEPH FRIEDRICH: German physician and author of medical works; born at Königsberg in 1803; died at Berlin Jan. 30, 1846. He published at Berlin, where he had settled as a physician, a number of medical treatises, of which the following is a list in the chronological order of their publication: "Behandlung der Krankheiten des Menschen" (1833–36), a German translation of the Latin work of Von Frank; "Allgemeine Gesundheitslehre für Alle Stände" (1834); "Handbuch der Arzeneimittellehre in Tabellarischer Form" (1836), afterward revised and reedited several times; "Deutschlands Heilquellen in Physikalischer, Chemischer und Therapeutischer Beziehung" (1836); "Praktische Diagnostic der Inneren Krankheiten" (1837); "Handbuch der Praktischen Toxicologie" (1838), in collaboration with Fr. Simon; "Specielle Pathologie und Therapie" (1839–40), adapted from the Latin work of Von Frank; "Tabulæ Pharmacologicæ Usui Medico-Practico Dictæ" (1843); and "Elemente der Allgemeinen Physiologie" (1844).

Bibliography: Fürst, *Bibl. Jud.* iii. 347; Oettinger, *Moniteur des Dates*, s.v.
s. M. Sel.

SOBIESKI, JOHN. See John Sobieski.

SOBORTEN: Town in Bohemia, whose community is probably one of the oldest in the province. The community of Soborten includes parts of the Teplitz, Dux, and Karlitz districts. The synagogue has a tower, with a clock, and two lamps respectively bearing the dates 1553 and 1654. For a time the cemetery at Soborten was used as a burial-place by the community of Dresden. Many gravestones bear the inscription "Mi-Geresh Prag," marking the graves of Jews who were driven from Prague, some of whom died as martyrs. Until 1848 the Jews of Soborten were confined to the ghetto—the Judengasse, as it is still called. For some time the community formed a part of the Leitmeritz district rabbinate, but in 1883 it gained independence and elected as its rabbi Ḥayyim (Heinrich) Galandauer (author of "Der Socialismus im Bibel und Talmud"). Soborten has a Jewish population of 150.
s. H. Ga.

SOBOTNIKI. See Subbotniki.

SOBROMONTE, TREVINO DE. See Trevino.

SOCIALISM: Theory of civil polity which advocates public collective ownership, production, and distribution. Jews have been prominently identified with the modern Socialist movement from its very inception. The small circle of the first disciples of Saint-Simon in the third decade of the nineteenth century numbered among its members two Jewish young men of Portuguese origin, the brothers Isaac and Emile Péreire. A generation later, when the apostles of Saint-Simonism had distinguished themselves in various fields of science and industry, the Péreire brothers won fame and fortune as the builders of the first French railway, and became the leading bankers and financiers of the second empire.

Relation to Saint-Simonism.

Paris in the thirties and forties was the intellectual capital of Europe. "Young Germany" was, after the Napoleonic wars, under the sway of French democratic ideas. The Socialist theory was regarded as an application of the principles of democracy to the industrial organization of society; and it was but natural that it should soon enlist the sympathies of the numerous German refugees who in those days made Paris their headquarters. Karl Ludwig Börne notes in his "Briefe aus Paris," though in a somewhat light vein, the appearance of the Saint-Simonists in the advanced intellectual circles of Paris.

Karl Marx.

The educated German Jews, who were still suffering under legal disabilities and social discrimination, were active in the Democratic movement of their day. The spread of the socialistic faith among the German colony at Paris was therefore bound to convert Jew and Gentile alike. Two of those early Jewish converts, Karl Marx and Ferdinand Lassalle, were to become commanding figures in the history of socialism: one as the father of scientific socialism, the other as the founder of the German Socialist party. Marx, the son of a Jewish lawyer of Treves, numbered among his ancestors many famous rabbis. The chapters on the theory of value in his principal work, "Das Kapital," suggest by their subtle analysis an inherited Talmudical bent, though his own education was uninfluenced by Jewish studies, the family having been converted to the Lutheran Church during his early childhood. In 1842 he became editor of the "Rheinische Zeitung" at Cologne; but after a short existence the journal was suppressed by the Prussian government. Deprived of his newspaper, Marx joined the German colony at Paris, and undertook the publication of a Democratic magazine, "Deutsch-Französische Jahrbücher," which was to be smuggled into Germany and circulated in defiance of the censor. He was then a young man of twenty-five, with a mind trained in Hegelian philosophy and deeply absorbed in political problems; but he had as yet given little thought to economics. The controversies of the Socialists with the old school of Democrats, as well as the dissensions among the divergent socialistic schools, directed his attention to the study of political economy. The outcome of these studies was his "Manifest der Kommunistischen Partei" ("Manifesto of the Communist Party"), written on the eve of the Paris revolution of 1848 in collaboration with Friedrich Engels; in it Marx laid down the foundation of his theory. He was one of the charter members and leaders of the International Working Men's Association, which was organized in London in 1864, and he framed its declaration of principles. In 1867 he published the first volume of his life-work, "Das Kapital," which has been aptly called "the Bible of modern Socialism." This was to be followed by three other volumes; but his work was cut short by his death (March 14, 1883). Two posthumous volumes were published by Engels, Marx's lifelong friend and literary executor.

The essence of Marx's theory, which won for it the name "scientific socialism," as distinguished from the "Utopian socialism" of his precursors, is the principle of social evolution. While Utopian socialism sets before mankind an ethical ideal of a perfect society, and hopes for its ultimate acceptance by virtue of its inherent beauty, Marx maintains that the industrial evolution of capitalistic society leads toward socialism, regardless of its ethical merits, and that, moreover, this industrial process molds ethical standards in consonance with the industrial tendencies of the time. Industrial evolution thus being held to be independent of current opinions, it follows that no opposition is able to prevent the transformation of modern society on socialistic lines.

It is evident that this adaptation of the theological dogma of predestination to sociology must beget much the same confidence in Socialist believers as was inspired by the teachings of Mohammed in Arab warriors. It is only in recent years that dissenting views have gained currency within the Socialist fold. The movement for revision of the accepted creed is led by another German Jew, Eduard Bernstein, at present a member of the German imperial Parliament.

Ferdinand Lassalle.

Social Democracy as a political movement in Germany began with Ferdinand Lassalle, who in 1844 went to Paris, where he came under the influence of the Socialists. In 1848 he worked on the staff of Karl Marx's "Neue Rheinische Zeitung." He took an active part in the revolutionary agitation of that year; and during the reactionary period which followed he devoted his time to scientific research.

Socialism in Germany in the middle of the nineteenth century was an academic theory which appealed to a college-bred middle-class audience with a sprinkling of self-taught working men. When Lassalle actively identified himself with the movement in 1862, he directed it into the channels of practical politics, conducting his campaign of education upon the issue of manhood suffrage. His brilliancy as a popular orator, coupled with great learning, made his propagandic tour a series of personal triumphs. He organized the Allgemeiner Deutscher Arbeiterverein (General Labor Union of Germany), of which he became the first president. The aims of the association were to secure manhood suffrage and government credit for the establishment of cooperative industries. Lassalle was fatally wounded in a duel and died on Aug. 31, 1864; but the Social Democratic agitation still grew, even in spite of factional dissensions. In 1867, upon the creation of the North German Federation, Prince Bismarck introduced manhood suffrage for the election of the members of the popular branch of the new federal Parliament. Seven years later the two warring Socialist factions, the "Lassalleaner" and the "Eisenacher," united, becoming the Social Democratic party.

Recent Attitude.

The repeal of the legal disabilities of the Jews in Germany has removed the incentive to radicalism among them. On the other hand, the political development of Germany has made a place for its middle class ("Bürgerthum") among the ruling classes. As the majority of the German Jews belong to the middle class, the cause for persistent opposition to the government has disappeared; and the Jews now divide on party lines like all other citizens. Still there are a number of Jews prominent in the councils of the Social Democratic party; the most notable examples being Paul Singer, a retired clothing manufacturer, for many years a Social Democratic leader in the imperial Parliament, and Dr.

Victor Adler, the acknowledged leader of the Austrian Social Democracy.

While in Germany socialism has attracted individual Jews, in Russia it has become a movement of the Jewish masses. During the reign of Alexander II. the high schools and universities were thrown open to Jews. All classes, rich and poor alike, eagerly embraced the educational opportunities thus offered; and in the eighth decade of the nineteenth century Jews contributed a large contingent of the students. As in Germany, education quickened their resentment of legal discrimination against their race. This was the time when the universities became the hotbeds of socialistic agitation: the Socialists preached and practised the doctrine of equal rights, without distinction of race or creed; and the Jewish student, welcomed as a social equal, began to feel like one of the Russian people. As a natural consequence, numbers of Jewish students threw themselves into the Russian socialistic and revolutionary movement. The anti-Jewish riots of the next decade produced a strong reaction against this socialistic sentiment; furthermore the wave of emigration to the United States carried away many Jewish Socialists, while others joined the ranks of the Palestinians (the forerunners of the Zionists). Anti-Semitism made rapid progress among university students; and even the populist faction of the Socialists ("Narodniki") fell under its influence.

The Arbeiter-Bund.

The revival of socialistic agitation in the nineties found a fruitful field among the Jewish working men and women in the Pale of Settlement. In 1897 was organized the Jüdischer Arbeiter-Bund von Littauen und Polen (Jewish Labor Federation of Lithuania and Poland), which grew rapidly in spite of persecution, and soon became the strongest and best-organized body of Socialist working men in Russia. The organization and growth of the Bund have been among the principal causes of the recent revulsion of Russian public sentiment in favor of the Jews. Formerly the individual Jewish Socialists counted as Jews only in so far as they offered another justification for the anti-Semitic policy of the government; while with the revolutionary Socialists they passed as Russians, and as such reflected no credit upon the Jewish race. The Bund made its appearance as a distinctively Jewish organization, and demanded recognition for the Jewish working class. The newspaper-reading Russian public outside the Pale had been convinced by the anti-Semitic press that the Jews were a race of parasites, and that there was no laboring class among them; the existence of the Bund was in itself the most conclusive refutation of this charge.

The Bund marks a new departure in the progressive movement among the Jews. Heretofore assimilation with the dominant race has been the first article of faith with all Liberal and Democratic Jews. The Bund, on the contrary, asserts the claims of the Jewish people as a distinct nationality. It takes for its model Austria with her polyglot population, where the principal Slavonic tribes, the Poles, the Ruthenians, and the Bohemians, are contending, not without success, for linguistic autonomy, as distinguished from territorial autonomy.

The advocacy of this principle by the Bund has brought it into conflict with the cosmopolitan tendency of the Socialist movement. It is contended by the opponents of the Bund that its policy creates division within the Socialist ranks. It must be noted, however, that the Bund addresses itself to those classes of the Jewish people which under the existing social conditions rarely, if ever, come into contact with other races. At the same time all other Russian and Polish Socialist organizations still contain a large and influential Jewish membership.

In the United States.

The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who must be reckoned among the pioneers of the Socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became "the pedlers of socialism" among their shopmates and neighbors. The city of Haverhill, Mass., which elected the first Socialist mayor in the United States, is a notable example of the proselytizing work of Russo-Jewish Socialists. The Russian Jews themselves have contributed their quota to the rank and file, as well as to the leaders, of the American Socialist parties. One of the prominent national leaders is Morris HILLQUIT, a young Russo-Jewish attorney in New York, author of "The History of Socialism in the United States" (New York, 1903).

The Jewish Socialist movement in America has created a Socialist literature in the Yiddish language. The first attempt to present socialism to the Jews in their own language was made in 1874, when two young Russian Jews, Aaron LIEBERMANN (d. 1880) and M. Winchevsky, published in Vienna a small magazine entitled "Ha-Emet." It addressed itself to the intellectual class of the Russian Jews—the MASKILIM—and was printed in Hebrew, their literary language. This publication, however, was short-lived.

Socialist papers in Yiddish were then established (in the early eighties), first in London, and later in New York; the New York daily "Vorwärts" now has a large circulation and has recently moved into its own building. A monthly magazine, "Die Zukunft," likewise published in New York, is popularizing scientific socialism among advanced Yiddish readers.

J. I. A. H.

SOCIÉTÉ DES ÉTUDES JUIVES: Society for the study of Jewish history and literature, and especially of the history and literature of the Jews of France; its headquarters are in Paris. It was founded in 1880, chiefly through the efforts of Baron James Edouard de Rothschild, Isidore Loeb, Arsène Darmesteter, Charles Netter, and especially Chief Rabbi Zadoc Kahn. In harmony with its purpose, it publishes the quarterly "Revue des Etudes Juives" as well as works bearing on Jewish subjects, grants subventions for books of that character, and organizes public lectures. The society is composed of corporate members, who pay a minimum annual fee of 25 francs; of life-members, who pay a minimum initiation fee of 400 francs; and of charter members, the minimum entrance-fee for whom is 1,000 francs; both the latter classes being exempt from all annual dues. The organization received official recognition in a decree dated Dec. 6, 1896, and is consequently empowered to accept legacies and donations. Its annual revenue is about 13,000 francs. Since its foundation Israel Lévi has been secretary of its editorial board.

The works published by the society are strictly scientific in character. The list of contributors contains the names of Léon Bardinet, Cagnat, Abraham Cahen, Arsène and James Darmesteter, Joseph Derenbourg, Rubens Duval, H. Graetz, H. Gross, S. Halberstam, Joseph Halévy, Zadoc Kahn, David Kaufmann, Meyer Kayserling, Alexander Kohut, François Lenormant, Isidore Loeb, Immanuel Löw, Simeon Luce, Marco Mortara, Adolf Neubauer, Jules Oppert, Ernest Renan, Ulysse Robert, Moritz Steinschneider, and Maurice Vernes. The chief contributors at the present time (1905) are: Elkan N. Adler, Wilhelm Bacher, Ludwig Blau, A. Büchler, Abraham Epstein, Ignaz Goldziher, Baron David Günzburg, A. Harkavy, M. Lambert, Israel Lévi, S. Poznanski, M. Schwab, and Solomon and Théodore Reinach.

In addition to the "Revue," which has reached its fiftieth volume, and the "Annuaires" of the first four years, the society has published: "Tables du Calendrier Juif Depuis l'Ere Chrétienne Jusqu'au Dix-Huitième Siècle avec la Concordance des Dates Juives et des Dates Chrétiennes"; "La Littérature des Pauvres dans le Bible," by Isidore Loeb; "Gallia Judaica," by H. Gross; "Textes d'Auteurs Grecs et Romains Rélatifs au Judaïsme," by Théodore Reinach; and the complete works of Flavius Josephus, translated into French under the supervision of Théodore Reinach (vol. i., "Antiquités Judaïques," i.-v., by Weill; iii., "Antiquités Judaïques," xi.-xv., by Chamonard; vii., part i., "Contre Apion," by Blum).

The society is preparing a French translation of the works of Philo, a corpus of inscriptions, another of laws relating to the Jews, and a register of documents referring to the Jews in France. For the series of public lectures which it has organized, it has secured the cooperation of Anatole Leroy-Beaulieu, Ernest Renan, Gaston Paris, Maspero, Dieulafoy, Cagnat, Baron Carra de Vaux, Albert and Jean Réville, Victor Bérard, Guillaume Guizot, and others.

s. I. L.

SOCIETIES, LEARNED: Nearly every Jewish community possessed, or still possesses, various societies aiming to propagate Jewish learning. There have been societies for the study of the Talmud ("ḥebrah shas"), of the Mishnah ("ḥebrah mishnayot"), and of other works of less importance, such as "'En Ya'aḳob," "Ḥayye Adam," etc. To the ḥebrah shas belonged those Jews who were versed in Talmud; to the ḥebrah mishnayot, those whose Talmudical training was more limited; and to the other ḥebrot, the rest of the people. The members of each society usually devoted a couple of hours daily to the study in common of their respective subjects. In some communities, however, the members of the ḥebrah shas did not study the Talmud in common, but each member had one or more Talmudical treatises allotted to him, the study of which he was required to complete during the ensuing twelvemonth; so that among the members the whole Talmud might be finished within the year. The eve of Passover was usually fixed for the celebration of the completion of this study.

The Verein für Cultur.

All these societies, however, were mainly of a religious character; and their scope of activity was limited to the religious branches of Jewish literature, excluding all subjects not directly related to the ceremonial laws and public worship. Even the study of the Bible, with the exception of the Pentateuch, was neglected. But under Mendelssohn's influence a learned society properly so-called was founded in 1783 at Königsberg by Isaac Euchel and Mendel Bresslau. It was called "Ḥebrat Doreshe Leshon 'Eber," or ME'ASSEFIM, after the name of the Hebrew periodical "Ha-Meassef" published by its members. This periodical contained Hebrew poems, literary compositions, and essays both on rabbinical and on secular subjects. After a period of about twenty years the society ceased to exist. Under the guidance of E. Gans, L. Zunz, and others, a new society was founded in 1823 at Berlin having for its name "Verein für Cultur und Wissenschaft des Judenthums." Its aim was to unite modern culture with ancient Judaism; and for this purpose it published a periodical in German, devoted to scientific essays on various subjects. Among the members of this society were Heinrich Heine, Moses Moser, and many others who subsequently occupied prominent positions in the German literary and scientific world. However, the Verein had a very short existence; it dissolved soon after the publication of the first number of its "Zeitschrift," which, although its German, according to Heinrich Heine, left much to be desired ("Briefe," ed. Karpeles, p. 117), contained many excellent articles, notably that of Zunz on Rashi.

Meḳiẓe Nirdamim.

A much longer existence was enjoyed by a society for the promotion of Jewish literature founded in 1855 by Ludwig Philippson at Leipsic under the name INSTITUT ZUR FÖRDERUNG DER ISRAELITISCHEN LITERATUR. It existed for eighteen years, and during this period published, in German, about eighty works of Jewish history, science, poetry, fiction, and biography. Here may be mentioned, though not strictly a learned society, an international association, founded in Germany in 1864 under the name "Meḳiẓe Nirdamim," for the publication of old Hebrew books and manuscripts. It was established first at Lyck, under the direction of Rabbi Nathan Adler, Sir Moses Montefiore, and Joseph Zedner (London), Albert Cohn (Paris), S. D. Luzzatto (Padua), M. Sachs (Berlin), Eliezer Lipman Silbermann (Lyck), and M. Straschun (Wilna). It was later reorganized at Berlin (1885) under the supervision of Abraham Berliner (Berlin), Moses Ehrenreich (Rome), J. Derenbourg and David Ginsburg (Paris), S. J. Halberstam (Bielitz), A. Harkavy (St. Petersburg), M. Jastrow (Philadelphia), David Kaufmann (Budapest), and M. Straschun (Wilna). Up to the present year (1905) this society has published forty-two ancient works. In 1885 the Deutsch-Israelitischer Gemeindebund founded the Historische Commission for the collection of material relating to the history of the Jews in Germany. This commission, which is still in existence, has published several important works and it likewise established the "Zeitschrift für Geschichte der Juden in Deutschland," which was edited by Ludwig Geiger (5 vols., Berlin, 1886-92). In 1897 Max Grunwald founded at Hamburg the Gesellschaft für Jüdische Volkskunde, the aim of which is to propagate, by periodical publications (entitled "Mittheilungen"), the study of ecclesiastical art and folk-lore. Fifteen issues of these "Mittheilungen" have appeared up to the present.

There are very few Jewish learned societies in Austria. Besides the various academic associations, which are rather of a national than of a learned character, only two are of importance; namely, the Israelitischer Literaturverein Mendelssohn, founded at Vienna in 1894, the aim of which is to promote Jewish learning by means of lectures and the publication of scientific works, and the Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmälern des Judenthums, founded at Vienna in 1893. The results of the activity of the latter society are given in an annual publication entitled "Jahresbericht."

Austria, Holland, and France.

Amsterdam in the eighteenth century possessed many societies for the promotion of Jewish learning. Among them were: Keter Torah; Torah Or; Yesiba de los Pintos; Meirat 'Enayim, called also Yesiba Amstelodama; and Tif'eret Baḥurim or Yesiba Quinta. A similar society to that of the Me'assefim in Germany was founded in the last years of that century under the name "To'elet." Like its German prototype, the To'elet enriched Jewish literature with many volumes of Hebrew poems and essays. In 1888 the Dutch teachers united and formed the Society Achawa, which publishes under the same title a monthly magazine devoted chiefly to pedagogy.

An important society for the promotion of Jewish learning was founded in France in 1880, the Société des Etudes Juives. Its first president was Baron James Edouard de Rothschild, who, by a large subvention, placed it on a satisfactory financial footing. Besides the quarterly publication of the "Revue des Etudes Juives," which is one of the most valuable of the scientific periodicals in the whole of Jewish journalism, the society has given financial assistance to authors in the publication of their works. It has also published at its own expense many valuable contributions to Jewish science, among which the most important is the "Gallia Judaica" of Heinrich Gross. The international society known as "Alliance Israélite Universelle" may to a certain extent be counted among learned societies, the last item of its program being "the encouragement of publications contributing to the emancipation or elevation of the Jews." Besides a certain number of works devoted principally to Jewish statistics and the defense of Judaism, which the Alliance has published at its own expense, it has lent its support to all learned works of interest to Jews.

England.

In its short existence the Hebrew Literature Society of London rendered great service to Jewish learning. Under the editorship of A. Loewy it published a certain number of Jewish works, among which was the first volume of the English translation of the "Moreh Nebukim," made by M. Friedländer. From the Anglo-Jewish Historical Exhibition held in London in 1887—in connection with which there were published three volumes bearing on Anglo-Jewish history—grew The Historical Society of England, founded in 1893. This society has issued four volumes of transactions and has published a work on Manasseh ben Israel by Lucien Wolf and, conjointly with the Selden Society, a volume of "Select Pleas from the Jewish Exchequer." In 1902 a new society, the Union of Jewish Literary Societies, came into existence. Its objects are: the diffusion of knowledge of Jewish literature, history, and sociology; the coordination of the work of literary societies in general; the formation of new literary societies; the encouragement of the literary activity of Jewish social clubs; the establishment of means by which the literary efforts of societies may be organized and utilized in common; the provision of literary material and guidance for members of the society desirous of preparing lectures; the encouragement of inter-society meetings and debates; the promotion of popular Jewish publications; the organization of summer meetings for Jewish studies; and the establishment of a circulating library containing works on Jewish history and literature.

Russia.

An association which exercises a great civilizing influence is the Society for the Promotion of Culture Among the Jews of Russia, which was founded in 1863. Its objects are: to spread the knowledge of the Russian language among the Jews; to publish and to assist others in publishing useful works and periodicals in Russian as well as in Hebrew; and to support the young who are devoting themselves to the study of the sciences. During the first twenty years of its existence it was regarded by the public with indifference, and the number of its members and consequently its income were very limited; but with the enactment of the restrictive laws which excluded the Jews from educational establishments, its influence began to grow; and its services are now universally recognized.

America.

The first Jewish learned association in the New World was the American Jewish Publication Society, founded at Philadelphia in 1845 by Isaac Leeser. During the six years of its existence it published under the title "Jewish Miscellany" fourteen works on Jewish matters. In 1851 the building in which were stored the slates and books belonging to the society was destroyed by fire, and the society thereupon ceased to exist. It was succeeded by another association, bearing the same name, founded at New York in 1873. Its publication committee consisted of Gustav Gottheil, Moses Mielziner, F. de Sola Mendes, Marcus Jastrow, and Moritz Ellinger. As its first publication the society issued in 1873 the fourth volume of Grätz's "Geschichte der Juden," translated into English by James K. Gutheim of New Orleans. In

1875 two volumes were issued: (1) "Jewish Family Papers; Letters of a Missionary," by "Gustav Meinhardt" (William Herzberg), translated into English by F. de Sola Mendes; and (2) "Hebrew Characteristics," miscellaneous papers from the German, translated by Albert H. Louis. In 1873, owing to the commercial depression which followed the financial panic of that year, the society was dissolved. A new association for the publication and dissemination of literary, scientific, and religious works was founded under the name "Jewish Publication Society of America," at a convention held in Philadelphia in 1888. Its members now (1905) number about 5,000, and as a rule it issues four or five publications yearly. Of these the most noteworthy have been: "History of the Jews" (the English edition of Grätz's "Geschichte der Juden"); "Studies in Judaism," by Solomon Schechter; "Jewish Life in the Middle Ages," by Israel Abrahams; and the "Ethics of Judaism," by Lazarus.

In 1892 was founded the American Jewish Historical Society, the objects of which are the collection and preservation of material bearing upon the history of the Jews in America. The society meets annually for the transaction of business and for the reading of papers which form the subjects of the publications of the association. In 1895 was founded in New York the Ohole Shem Association to promote and foster the study of Hebrew and other Semitic languages and to encourage the study of Jewish history and literature. Since its organization the association has inaugurated a series of lectures in Hebrew, German, and English. In 1895 and 1896 it published a Hebrew monthly entitled "Ner ha-Ma'arabi"; in 1901, "Ha-Modia' le-Ḥodashim"; and for 1904 it issued an annual entitled "Yalḳuṭ Ma'arabi."

J. I. Br.

SOCIETY OF AMERICAN CANTORS: Founded by Alois Kaiser in Baltimore, Md., May 14, 1895. Its object is the elevation of the cantor's profession, the furtherance of cohesion among its members, and the improvement of musical services in the synagogue. While its membership is open to all, it is in fact an association of cantors of both Conservative and Reform congregations. The society selected and arranged the music for the "Union Hymnal," published by the Central Conference of American Rabbis in 1897. On the occasion of the hundredth anniversary of Solomon Sulzer's birthday (1904) the society published a Friday evening service, with music, selected from Sulzer's "Shir Ẓiyyon." On March 22, 1904 it held a memorial service in New York city in honor of the same event, at which addresses were delivered.

Bibliography: *American Jewish Year-Book*; *Report of the Society of American Cantors for 1904*.

A. A. Kai.

SOCIETY FOR THE PROMOTION OF CULTURE AMONG THE JEWS OF RUSSIA (Hebrew title, **Marbe [or Mefiẓe] Haskalah be-Yisrael**): Society founded at St. Petersburg in Dec., 1863, by some of the most prominent Russian Jews, *e.g.*, Joseph Yozel Günzburg, who became president; his son Horace Günzburg, first vice-president; Rabbi A. Neumann, second vice-president; Leon Rosenthal, treasurer; Abraham Brodski; I. Brodski; and others. The aim of the society as set forth in its constitution is as follows:

Objects.

> "To promote culture among the Russian Jews and to infuse into them love therefor. To this end the society will endeavor to spread the knowledge of the Russian language among them; it will publish and assist others in publishing useful works and journals in Russian, as well as in Hebrew, that will aid in carrying out the purposes of the society; and it will, further, assist the young in devoting themselves to the pursuit of knowledge and of the sciences" (Constitution, § 1).

Branch Societies.

The idea of establishing such a society in Russia may have been suggested by the Alliance Israélite Universelle, which was founded in 1860. The time was ripe for such an organization in Russia, inasmuch as the awakening of the Jews of that country to their cultural needs was in progress. There were, however, some drawbacks, on account of which the society was unable to carry out its program in its entirety. Its scope of activity was necessarily limited by the disabilities of the Russian Jews; and there was, moreover, a lack of interest on the part of the intellectual Jews themselves, the greater number of whom strove to shake themselves free from everything Jewish. The society thus had to struggle on for some time and to satisfy its ambition with minor achievements. For several years the number of its members was less than 250, and in 1880 it was not quite 350; the annual income was less than 12,000 rubles. From that year onward, however, the interest in the society increased. The anti-Jewish riots, on the one hand, and the restrictions imposed by the government, on the other, impelled the Russian Jews to trust to self-help and to take thenceforth more interest in their own institutions. In the next year (1880) the society inaugurated a branch, with a special fund, for the promotion of agriculture and industry among the Russian Jews. The number of its members increased to 552, and its yearly income was more than doubled (28,246 rubles). But here, again, the attitude of the Russian government toward the Jews checked the society's operations, the prohibition against Jews engaging in agriculture having become more stringent with the accession of Alexander III., thus defeating the object of the new agricultural section. In the other branches, however, the activity of the society was considerable, the report of its twentieth anniversary (1884) showing an expenditure from the foundation of the society of 78,788 rubles for the support of students at universities, academies, and industrial institutions, and for the maintenance of private and public schools; in addition 35,556 rubles were expended in connection with useful publications issued by the society itself or on its initiative. At the same time, a greater interest in Hebrew literature began to manifest itself among the members, and a special fund for its promotion was voted in 1884.

The operations of the society have since extended far beyond St. Petersburg. As early as 1865 a branch had been founded at Odessa, which issued and maintained the newspaper "Den." Other branches were later established at Moscow, Riga, and several other cities; but the most effective work has

Chief Lines of Activity.

been done by the Odessa branch. The chief lines of the society's activity are the following: (1) assistance of Jewish students at the Russian universities; (2) maintenance of general and industrial schools for Jewish children; (3) aid to Jewish libraries; (4) encouragement of Jewish authors and publication of works (in Hebrew and Russian) pertaining to Judaism, prizes being offered for the same; and (5) promotion of a knowledge of Jewish science by series of lectures, particularly in St. Petersburg.

Unfortunately the society has to struggle for existence. Its educational work is being rendered less important in proportion as education progresses among the Russian Jews generally. Moreover, the society having been founded at a time when the idea of assimilation with the Russians was prevalent among the cultured Jews, and having, more or less, retained this spirit, it has now to face an internal conflict with the Jewish national tendencies that have recently been awakened in Russian Jewry, and with which many of the members of the society are strongly imbued.

Bibliography: Leon Rosenthal, *Toledot Ḥebrat Marbe Haskalah be-Yisrael*, St. Petersburg, 1885-90; *Ha-Shaḥar*, vi. 589 *et seq.*, vii. 337 *et seq.*, ix. 629-631, xi. 60-63; *Ha-Shiloaḥ*, vii. 557; viii. 91, 369; ix. 275, 366 *et seq.*; x. 89 *et seq.*; xii. 471; xiii. 280; *Ha-Maggid*, 1864, Nos. 25, 26, 28, 30; 1865, Nos. 24, 26; *Keneset Yisrael*, 1886, pp. xxvii. *et seq.*; *Ha-Dor*, i., Nos. 5, 7, 9, 22, 23, 25.

H. R. A. S. W.

SODOM: First city of Pentapolis, the others being Gomorrah, Admah, Zeboiim, and Zoar, all situated in the vale of Siddim (Gen. xiv. 3), either in the present plain of Sabkhah or farther north, in the southern Seccudes between the peninsula of Al-Lisan and the Sabkhah.

——**Biblical Data:** God had announced His determination to destroy these cities because of their wickedness, but promised Abraham to spare Sodom if as few as ten of its inhabitants should be found righteous (*ib.* xviii. 20-32). Abraham, however, failed to find even ten righteous in Sodom, and Yhwh thereupon rained fire and brimstone upon the entire Pentapolis and overthrew it (*ib.* xix. 24-26). This event appears to have occurred in the twenty-second century B.C. According to the hypothesis of Blankenburg ("Entstehung und Gesch. des Todten Meeres," Leipsic, 1896), the catastrophe was in the nature of a sudden sinkage of the valley of the Dead Sea, producing chasms which engulfed the cities. Whenever it happened, the disaster must have been terrible; and it produced such an impression that the Prophets often refer to Pentapolis or to Sodom in describing dire misfortunes (Isa. i. 9, xiii. 19; Jer. xxiii. 14, xlix. 18; Amos iv. 11; Zeph. ii. 9). The destruction of these cities is described in similar terms by Josephus ("B. J." iv. 8, § 4) and in the Koran (sura liv.). In the account of the battle of the kings of the vale of Siddim the names of those rulers are given as follows: "Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Zeboiim, and the king of Bela or Zoar.

——**In Rabbinical Literature:** The Talmud, like the Bible, ascribes the fate of Sodom and the other cities of Pentapolis to the wickedness of their inhabitants; and when the sins of the people of Jerusalem are enumerated, on the basis of Ezek. xvi. 48-50, the attempt is made to show them less heinous than those of the inhabitants of Sodom (Sanh. 104b). There were four judges in Sodom (*ib.* 109b), named respectively Shaḳḳarai ("liar"), Shaḳrarai ("habitual liar"), Zayyafa ("deceiver"), and Maẓle Dina ("perverter of the Law"). In Sodom every one who gave bread and water to the poor was condemned to death by fire (Yalḳ., Gen. 83). Two girls, one poor and the other rich, went to a well; and the former gave the latter her jug of water, receiving in return a vessel containing bread. When this became known, both were burned alive (*ib.*). In the Midrash (*ib.* 84) the judges are called Ḳaẓ Sheḳer (= "greatest liar"), Rab Sheḳer (= "master of lies"), Rab Nabal (= "master of turpitude"), Rab Masṭeh Din (= "chief perverter of the Law"), and Ḳelapandar (probably = "forger"). Pentapolis existed only fifty-two years; and during the last twenty-two of them God brought earthquakes and other misfortunes upon it that it might repent. It refused to do so, however, and was destroyed (*ib.* 83). The inhabitants of the cities of the plain worshiped the sun and the moon. If destruction had come upon them by day, they would have said that the moon would have helped them; if by night, they would have declared that the sun would have been their aid; wherefore they were destroyed early in the morning, when both the sun and the moon were shining. This happened on the sixteenth of Nisan.

According to the "Sefer ha-Yashar," a man entered Sodom riding on an ass, and as he had no lodging he was received by a resident of the place. On preparing to depart he missed his colored cover and the cord by which it had been tied to the animal's back. When he asked his host about the matter, he received the answer that he had only dreamed of a cover, but that the vision was of good omen, since the cover meant that he would possess large vineyards, and the cord indicated that his life would be prolonged. The stranger protested; but he was dragged before the tribunal and sentenced to pay four silver shekels. The names of the judges, according to this account, were: Sarak in Sodom, Sarkar in Gomorrah, Zabuak in Admah, and Manon in Zeboiim (*ib.* 24-27). For the other stories related in the "Sefer ha-Yashar" see Eliezer and Lot.

Bibliography: Sepp, *Jerusalem und das Heilige Land*, pp. 707, 813, Schaffhausen, 1873; Cheyne, *Encyc. Bibl.*; Herzog-Hauck, *Real-Encyc.* xiv. 1904, s.v. *Palestine*.

J. S. O.

SOEIRA, SAMUEL ABRAVANEL (known also as **Samuel ben Israel**): Son of Manasseh ben Israel (Abravanel Soeira being the maiden name of Manasseh's wife); born in Amsterdam 1625; died in London Sept., 1657. In 1654, in behalf of his father, he accompanied his uncle Manuel Martinez Dormido to England for the purpose of presenting a petition to Oliver Cromwell for the readmission of Jews to England. On this occasion he is said to have received from the University of Oxford the degree of doctor of philosophy and medicine in acknowledgment of his scientific attainments. The text of his supposed diploma, signed by Chancellor John Owen and Professor Clayton, has been reproduced by Koenen in his "Geschiedenis der Joden in Nederland" (p. 440), but Dr. Griffith, keeper of the archives of the university, has attempted to prove that the document is spurious, and this opinion is expressed also by Dr. A. Neubauer in an article published in Roest's "Letterbode." In May, 1655, Samuel returned to Amsterdam to persuade his father to go to England and personally lay his case before Cromwell. Manasseh ben Israel arrived in London in October, accompanied by his son, who died during their stay in that city. In accordance with Samuel's dying wish, Manasseh ben Israel conveyed his son's corpse back to Holland for burial, and he himself died on Nov. 20, 1657, before reaching his home at Middelburg, Zealand.

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J. I. Co.

SOEST (Latin, **Susatum**): City in the province of Westphalia, Prussia. As early as the middle of the thirteenth century Jews of Soest are mentioned, *e.g.*, Meyer and his wife, Betzel, who resided in Cologne from 1248 to 1255 (Höniger, "Das Judenschreinsbuch der Laurenzpfarre zu Köln," Nos. 38, 40, 56, 73, Berlin, 1888). The Jews of the city were obliged to pay 8 marks annually to the Archbishop of Cologne (Seibertz, "Urkundenbuch für Westfalen," i. 484, 621), and it may be assumed that their number was large as long as they were under his protection, despite the terrible persecution from which they suffered at the time of the Black Death in 1349 (Salfeld, "Martyrologium," pp. 84 [Hebr.], 286 [German]). At a later time, however, when the control over the Jews became a municipal privilege, the council watched with great vigilance to prevent more than two Jewish families from living in the city.

In 1510 several Jews who were passing through Soest were imprisoned; at the petition of Meister Solomon, a local Jewish physician, they were, however, released after taking an oath to abjure all vengeance, and after the baptism of Saul, one of their number. After this incident the council enacted that the physician, his daughter, and his servant should wear yellow badges. In 1541 the Jews Nathan and Bernd were authorized to remain in Soest for a period of ten years, in consideration of the immediate payment of 100 gulden (gold) and an annual tribute of 10 gulden; and in 1554 the permission was extended for a similar period on the payment of 300 thaler. They were enjoined, however, not to engage in the butcher's trade, and they were forbidden to charge within the city limits a higher weekly interest than 6 verings (1½ pfennigs) per gulden, or 3 verings (¾ pfennig) per mark (= 27½ per cent). In 1566 Nathan was expelled from the city as he had remained after having been notified that his permit had expired, and also because he was suspected of having circulated spurious coin. In the middle of the sixteenth century a Jewish physician named Meister Benedictus entered the service of the city of Soest, being obliged, in consideration of free lodgings, and exemption from all municipal taxes and services to which other Jews were liable, to maintain in his dwelling at the cost of a hundred gulden (gold) an apothecary's store. When he left the city in 1545 he received a notable testimonial from the city council. In 1652 the council of Soest assigned to Abraham Selke, for use as a burying-ground, a place in front of the Grandweger Thor which "from olden times was called the Jewish cemetery."

Thirteen years later (1665) the Elector of Brandenburg forbade the city to exercise any further control over the Jews, claiming that the latter stood under the sovereign's immediate protection. On Oct. 5, 1689, the Jewish physician Solomon Gumpertz, who apparently had remained in Soest after the expiration of his safe-conduct, was ordered by the council to leave the city within twenty-four hours; but when his house was entered by soldiers on the following day, the government at Cleves took his part, and issued a manifesto, dated Nov. 9 of the same year, enacting that he should "remain undisturbed in the practise of medicine." In 1697 Abraham Meyer, a Jew of Soest, attended the fair at Leipsic ("Monatsschrift," 1901, p. 507); and the names of Süsskind and his wife, Zipporah, who were likewise residents of the city, occur in the genealogical table of the Geldern family (Kaufmann, "Aus Heinrich Heine's Ahnensaal," p. 298). As the residence of the president of the high consistory, L. L. Hellwitz, who had gone thither from Werl (Zunz, "G. V." 1st ed., 1852, p. 465), Soest became the chief center of the ritualistic Reform movement during the nineteenth century.

At present (1905) the Jewish community of Soest numbers about 300, and has a social club and a public school.

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D. A. Lew.

SOF PASUḲ. See Accents in Hebrew.

SOFER. See Scribes.

SOFER, ABRAHAM. See Niederländer, Abraham ben Ephraim.

SOFER, ḤAYYIM BEN MORDECAI EPHRAIM FISCHL: Hungarian rabbi; born at Presburg Sept. 29, 1821; died at Pesth June 28, 1886. He studied at Presburg and at Ungvar, where he attended the celebrated yeshibot of Ḥatam Sofer and Meïr Ash (Meïr Eisenstädter). In 1844 he went to Mattersdorf, where he taught baḥurim; and in 1852 he was chosen rabbi at Gyömöre. Seven years later (1859) he became rabbi at Sajó Szt. Péter, whence he removed in 1868 to Munkacs. In 1879 he was chosen rabbi of the Orthodox congregation in Pesth, where he officiated until his death.

Sofer was the author of the following works: "Peles Ḥayyim" (Presburg, 1854); "Maḥane Ḥayyim" (4 vols., 2 editions), a collection of responsa; "Ḥillul Shabbat" (Sajó Szt. Péter); and "Ḳol Sofer," a commentary on the Mishnah. He left two works in manuscript, "Dibre Sha'are Ḥayyim 'al

Torah" and "Sha'are Ḥayyim 'al Tehillim," which were published by his son. Ḥayyim Sofer was buried in Presburg.

s. L. V.

SOFER, MOSES. See Schreiber, Moses b. Samuel.

SOFERIM ("Scribes"): Talmudic treatise dealing especially with the rules relating to the preparation of the holy books, as well as with the regulations for the reading of the Law. It belongs to the so-called "smaller treatises," a term applied to about fifteen works in rabbinical literature, each containing all the important material bearing on a single subject. While they are mishnaic in form and are called "treatises," the topics discussed in them are arranged more systematically; for they are eminently practical in purpose, being, in a certain sense, the first manuals in which the data scattered through prolix sources have been collected in a brief and comprehensive form. Ancient authorities mention especially seven such treatises, which are doubtless the earliest ones; and among these the tractate containing the rules on the writing of the "books" occupies a particularly prominent place on account of the importance of its contents. The name as well as the form of the smaller treatises indicates that they originated in the period of oral tradition which was dominated by the Talmud and the Midrash; so that these treatises are doubtless of great antiquity, some of them having been compiled in their main outlines before even the final redaction of the Talmud in the sixth century. This theory holds good with regard to the treatise Sefer Torah also, to which the treatise Soferim bears an especially close relation.

Position Among the "Smaller Treatises."

Soferim consists of twenty-one chapters, containing 225 paragraphs ("halakot") in all. The contents may be summarized as follows:

Contents: Ch. i.-ix.

Ch. i.: On parchment and other writing-material; language and translation of the Scriptures; the Septuagint; persons who are qualified to prepare books; leaves and pages; open and closed paragraphs. Ch. ii.: Spaces between letters, words, lines, pages, and books; space-lines; number of columns to the leaf, and lines to the column; width and height of the scrolls; rollers; sewing; mending; final letters. Ch. iii.: Writing several books on a single scroll; verse-marks in the scroll of the Law; superscriptions; palimpsests; procedure in regard to incorrectly written scrolls; rolling and unrolling; manner of rolling and reading; respectful handling of the scroll of the Law; careful use of food as a gift of God. Ch. iv.: The names of God and the interdiction against erasing them; Masoretic enumeration of such names; the sinfulness of profanely using any of them. Ch. v.: Sacrosanct writing of the names of God; scribal errors in such and in the lines of the sacred scroll; the Divine Name on vessels and utensils; preservation of scrolls and other writings which have become useless; use of loaned writings. Ch. vi.: Points and the ׆ in the Torah; textual variations in the ancient scrolls used in the Temple at Jerusalem; Masoretic textual and orthographical variants. Ch. vii.: Masoretic combination of the "ḳere" and "ketib." Ch. viii.: Textual variants in Ps. xviii. and II Sam. xxii., and in Isa. xxxvi.-xxxix. and II Kings xviii.-xx. Ch. ix.: Capital letters in the Torah; written words for which others must be substituted in reading; passages which are neither read nor translated.

Ch. x.-xxi.

Ch. x.: General regulations for reading; number of readers; number of persons requisite for public religious functions; "ḳaddish" and "bareku." Ch. xi.: Order of reading and of the translations to be read; errors in reading the Torah. Ch. xii.: Method of reading the curses, the songs, and the Decalogue; lesson at the New Moon of Ḥanukkah; mode of writing the songs in Ex. xv., Judges v., and Deut. xxxii., as well as the order of reading the last-named. Ch. xiii.: Method of writing the Hagiographa in general and the scroll of Esther in particular; benedictions in connection with the Mafṭir and the reading of the Torah. Ch. xiv.: Benediction on reading the Hagiographa in general and the scroll of Esther in particular; liturgical observances prefatory to the reading; persons authorized to read and to officiate as ḥazzanim; individuals qualified to read the scroll of Esther; reading the other smaller scrolls; sanctity of the scroll of the Law; phylacteries and mezuzot. Ch. xv.: Sanctity of other religious writings; diversity of the rabbinical sciences; occupations to be taught to children. Ch. xvi.: Value of the study of the Torah; the Haggadah; manifold interpretations; scholarship of the ancient teachers; sections of the Pentateuch; chapters of the Psalms; the Trisagion. Ch. xvii.: General regulations on the sections prescribed for the festivals; assistants at the sacrifice and their prayers; lessons and psalms for New Moon. Ch. xviii.: Daily and festival psalms; order of prayer for the anniversary of the destruction of Jerusalem; observances for the Day of Atonement. Ch. xix.: Further regulations regarding the psalms for festivals; formulas of prayer for the festivals; eulogy on announcing the new moon; benedictions for weddings and funerals. Ch. xx.: Eulogy on first beholding the new moon; lighting the Ḥanukkah lamp; benedictions and lesson for Ḥanukkah; the Trisagion at festivals; "Hallel." Ch. xxi.: Nisan, the month of rejoicing; the Feast of Purim and its observances; the benedictions of the Torah and the Megillah at Purim; Haggadah of the Patriarchs (Müller, "Masseket Soferim," etc., pp. 37 *et seq.*).

According to Zunz ("G. V." 2d ed., p. 100), "the little work is now badly disarranged, as is shown by the confusion of the two principal themes [*i.e.*, the preparation of the scrolls, and the ritual of lessons and prayers], and the position and character of the haggadah," a statement which he defends as follows: "Rules for writing and for the Masorah are found in i. 1-6, 9-14; ii.; iii. 1-9, 10a, 11, 12, 13 (in part), 14-16; iv.-viii.; ix. 1-7; xii. 8b, 9-12; xiii. 1-4, 6a, 7; xv. 1-5; xvii. 1; synagogal ritual in ix. 8-11; x.; xi.; xii. 1-7, 8a; xiii. 5, 8-14; xiv.; xv. 12, end; xvii. 2-11; xviii.-xx.; xxi. 1-8; haggadah in i. 7-8; iii. 10b, 13 (in part); xiii. 6b, 10; xvi. 1-11, 12a; xxi. 9" (*ib.* notes a, b). Zunz likewise shows the relationship existing between this work and later haggadot.

This lack of system, however, is not the result of careless copying or other negligence, but is due to the nature of the treatise's redaction; for it is a composite of at least three works, and the systematic order of the earlier part has evidently been disarranged by interpolations. In its present form the treatise is intended more for the readers and ḥazzanim than for the scribes: it is in great part confined to ritual precepts, although it must be borne in mind that the same person doubtless combined the functions of scribe and reader.

Divisions.

Soferim may be divided into three main divisions: i.–v., vi.–ix., and x.–xxi., the last of which is subdivided into two sections, x.–xv. and xvi. 2–xxi. The treatise derives its name from its first main division (ch. i.–v.), which treats of writing scrolls of the Law, thus conforming to the ancient custom of naming a work according to its initial contents (comp. Blau, "Zur Einleitung in die Heilige Schrift," pp. 31 *et seq.*, Strasburg, 1894). This first part is the earliest component of the work, and is extant also as an independent "smaller treatise," entitled "Masseket Sefer Torah" (edited by Kirchheim); in this form it is a systematic work, but as incorporated in Soferim, although its division into chapters and paragraphs has been retained, its order has been disarranged by interpolations. A comparison of the two texts shows in an instructive way how ancient Jewish works developed in the course of time. The small treatise Sefarim, edited by Schönblum, is not earlier, as he assumes, but is later, than the Masseket Sefer Torah, from which it is an extract. The name "Sefarim" (= "books") is merely the plural of "sefer," designating the Torah as "the book" par excellence.

Chapters vi. to ix. constitute a separate part, containing Masoretic rules for writing, the first four paragraphs of ch. vi. and some passages of ch. ix. being of early date. This portion was undoubtedly added by Masorites of Tiberias; and the main portion of the modern Masorah, which also contains the passages in question, likewise originated in the same school. The first two parts of Soferim are acknowledged to be Palestinian, and were intended for the scribes; the last three halakot are a kind of appendix relating to the reading of certain words and passages.

The third division is chiefly devoted to rules concerning the order of the lessons, together with liturgical regulations. It is not a uniform composition, although the first section (ch. x.–xv.) is concerned almost entirely with the sequence of the lessons, while the remaining part (ch. xvi.–xxi.) contains liturgical regulations. The contents of xvi. 1 apparently form the conclusion of the portion of the work which precedes it. The third part of Soferim is likewise Palestinian in origin, as is shown by its sources; nor is this view contradicted by the phrases "our teacher in Palestine" (מערב, x. 8) and "the men of Palestine and Babylonia" (x., end; xiii. 10), since either a Palestinian or a Babylonian might have used such expressions, although these passages may be interpolations.

The second section of the last portion (xvi. 2–xxi.) was added latest of all. It contains passages from the Babylonian Talmud, mentioning the "teachers of the land of Israel" (no longer מערב, as in xxi. 1) in xvii. 4, and speaking of the Nazarenes (נוצרים = Christians) in xvii. 6, while a passage from Pirḳe R. Eli'ezer (xvii., end) is cited on the authority of R. Eliezer b. Hyrcanus (*ib.* xix. 22). These peculiarities indicate that its date is relatively recent, even though these last passages are in the main also Palestinian in origin, as is shown by the use of the name "Nazarene." The customs of Jerusalem are also mentioned (xviii. 5, xxi. 6) in a way which indicates an acquaintance with them and points to an author who may have been from Tiberias, but was not from Jerusalem. The names of the school, teachers, and countries also confirm this view. Hai Gaon knew nothing of the liturgical observance mentioned in xix. 11 (Müller, *l.c.* p. 277, note 67); and the controversy regarding the mode of reading (xxi. 7) is taken from Yer. Ta'an. iv. 3, end, and Meg. iv. 2, not from Babli, where (Meg. 22a) Rab and Samuel discuss the same question. A long passage is furthermore cited from Yerushalmi; and such an intimate knowledge of this Talmud and so decided a preference for it can be ascribed only to a Palestinian. It is likewise characteristic of a Palestinian origin that the Babylonian amora Joseph is designated as "Rabbi," and not as "Rab" (xiii. 7); and the assumption that there are weekly sections which do not contain twenty-one verses (xi. 4) applies only to the triennial cycle of the Palestinians. The hypothesis that Soferim is based on Palestinian sources (comp. xiii. 3–4 with Yer. Meg. 74b, below) agrees with the ancient tradition (Naḥmanides and others) that all the small treatises are Palestinian in origin ("Orient," 1851, p. 218); and modern scholars, with the exception of Weiss, also accept this view (Rapoport, in "Kerem Ḥemed," vi. 247; Zunz, "G. V." 2d ed., p. 322; Steinschneider, "Jüdische Literatur," pp. 369 *et seq.*, and Malter's Hebrew translation, "Sifrut Yisrael," p. 44, Warsaw, 1897; Kirchheim, preface to his edition of Masseket Soferim; Brüll's "Jahrb." i. 4). There were scholars in Palestine even after the final redaction of Yerushalmi (Zunz, *l.c.* p. 322, note a); and the Bible was still the chief subject of study.

Date of Composition.

The evidence of all these facts makes it very probable that this treatise was finally redacted about the middle of the eighth century, an assumption which is supported by the statement of R. Asher (*c.* 1300, in the "Hilkot Sefer Torah") that Soferim was composed at a late date. At that period written prayer-books were doubtless in existence and were probably produced by the scribes, who combined the offices of communal ḥazzan and reader. It was but natural, therefore, that in treatises intended for the scribes all the regulations should be collected which concerned books, the Masorah, and the liturgy. It is practically certain that few copies of the Talmud were made at that time, and those without special rules; consequently no allusions to them are found in Soferim.

The fact that no sources are given for a number of the regulations in the first part points to an early date of composition (comp. i. 3, 13; ii. 4, 6, 8; iii. 4, 6-9a, 10-12a; iv. 4, 5, 8, 9; v. 1, 2; in i. 7, also, Müller cites no authority; comp., however, Shab. 115a and Meg. 18a, and see Blau, *l.c.* pp. 70 *et seq.*). Similarly, in the third part (x.-xxi.), which is later, no sources are assigned for a number of halakot (xv. 3 may, however, be based on Yer. Shab. 15c, 25); so that care must be taken not to assign the compilation of this longest portion to too recent a date. Both the form and the content of those passages in which authorities are not mentioned point to a Palestinian origin; they may have been derived from the lost portions of Yerushalmi and various midrashic works, which, indeed, they may be regarded as in part replacing. Only certain interpolations, as well as the haggadic passage at the end of the treatise (or, in several manuscripts, at its beginning), may have been added much later. The division of the last part into sections ("peraḳim") seems to have been intended to secure a uniform size for the several sections; for xvi. 1 belongs to the end of xv., and xix. 1 to the end of xviii., their separation being due to external reasons.

Peculiarities of the Treatise.

As the substance of the treatise has been incorporated in later works on orthography, the Masorah, and the liturgy, only a few points peculiar to it need be mentioned here. In i. 13 occurs the maxim "He who can not read is not allowed to write." Custodians seem to be mentioned in ii. 12 (based on Yer. Meg. i. 9; comp. the Vitry Maḥzor, p. 689, note). The first notice in Jewish literature of the codex in contradistinction to the scroll occurs in iii. 6 (comp. the Vitry Maḥzor, p. 691), a passage which is to be translated as follows: "Only in a codex [may the Torah, the Prophets, and the Hagiographa be combined]; in a scroll the Torah and the Prophets must be kept separate"; while the following section describes a scroll of the Law as being divided into verses (doubtless by means of blank spaces), or as having the initial portion of its verses pointed. Among the ancients the beginning ("resh pasuḳ") of a verse rather than the end ("sof pasuḳ") was emphasized, since the former was important mnemonically. There were scribes, therefore, who marked the initial of the verse, although there is no trace of such points in the present Masorah and system of accentuation.

The earliest passage referring to "dyed leather" (parchment) is iii. 13, although it is possible, in view of ii. 10, that originally בעורות צבאים stood in place of בעורות צבועים. Even if that be true, however, this is still the first reference to colored parchment for synagogal scrolls; for nothing else could be implied by these words in the received reading. The skin of game was a favorite writing-material; so that while it was forbidden to use half leather and half parchment, half leather and half skin of game were allowable (ii. 10). It was forbidden, moreover, to cut the edges of books (v. 14). A scribal term which does not occur elsewhere is found in v. 1, 2 (מעבב, variant reading מחמב). There were generally seventy-two lines to the column in a scroll of the Law (xii. 1). The passage xiii. 1 refers to the stichic writing of the Psalms, Job, and Proverbs; and the remark "A good scribe will note" shows that the passage was written at a time when this detail was no longer generally observed (comp. Müller, *ad loc.*, and the Vitry Maḥzor, p. 704).

Soferim is the first work to distinguish between the three grades of inspiration in the Bible (xviii. 3, end), namely, that of Torah (the Law), of Cabala (tradition of the holy prophets), and of Hagiographa (words of holiness).

Bibliography: *Vitry Maḥzor*, ed. Hurwitz, pp. 686-717, Berlin, 1889-93; Wilna (Romm) edition of the *Talmud* (*Soferim* as an appendix to *'Ab. Zarah* with variants and commentaries); Brüll's *Jahrb.* i. 1 *et seq.*; Joël, *Blicke in die Religionsgeschichte zu Anfang des Zweiten Christlichen Jahrhunderts*: I. *Der Talmud und die Griechische Sprache*, part i., pp. 1 *et seq.*, Breslau, 1880 (on the Greek translation in *Soferim*, i. 8); Kirchheim, *Karme Shomeron*, Frankfort-on-the-Main, 1851; Müller, *Massekct Soferim, der Talmudische Traktat der Schreiber: eine Einleitung in das Studium der Althebräischen Graphik, der Masora, und der Altjüdischen Liturgie*, Vienna, 1878; Schönblum, *Sheloshah Sefarim Niftaḥim*, Lemberg, 1877; Weiss, *Dor*, ii. 244 *et seq.*, iv. 20, 34b; unz, *G. V.* pp. 95, 100 *et seq.*, 322, note b.

W. B. L. B.

SOFIA (the **Triaditza** of the Byzantine Greeks, and the **Sredec** of the Slavs): Capital of Bulgaria, 350 miles from Constantinople. The city had Jewish inhabitants before the ninth century; and this community was joined in 811 by coreligionists among the 30,000 prisoners whom the Bulgarian czar Krum brought with him on his return from an expedition against Thessaly, while a number of Jewish emigrants from the Byzantine empire voluntarily settled in Sofia in 967. In 1360 some Jews from the south of Germany established themselves in the city, and their number was augmented seven years later by Jews driven from Hungary. When Murad I. seized Sofia, about 1389, he found four synagogues, belonging respectively to the Byzantines ("ḳahal de los Gregos"), the Ashkenazim, the "Francos," or Italian Jews (especially those of Venice), and the native Jews. According to local statements, a Macedonian and a Maltese synagogue, founded at dates as yet unascertained, existed in Sofia up to the middle of the nineteenth century.

Early in the fifteenth century Joseph Satan was rabbi in Sofia, and some time before the immigration of the Spanish Jews the city had a yeshibah whose instructors included a chief rabbi, Meïr ha-Levi. In 1492 a number of Spanish Jews, chiefly from Castile and Aragon, settled at Sofia, where they founded the Sephardic synagogue. In the second half of the sixteenth century Joseph Albo (1570) was chief rabbi of the city; in the seventeenth century the post was filled by several rabbis, two of whom, Ḥayyim Meborak Galipapa and Abraham Farḥi, are mentioned in letters of approbation. In 1666, during the incumbency of Abraham Farḥi, the false Messiah Shabbethai Ẓebi sent a letter from the prison of Abydos, inviting his "brethren of Sofia" to celebrate the Ninth of Ab, the anniversary of his birth, as a day of festivity and rejoicing. After the conversion of Shabbethai his follower and successor, Nathan de Gaza, took refuge in Sofia, where he died, his body being interred at Uskub.

Issachar Abulafia and Reuben Behar Jacob were chief rabbis of Sofia toward the close of the eighteenth century. Issachar Abulafia (1770) was a son of the famous chief rabbi Ḥayyim Abulafia, the founder of the new community of Tiberias. Reuben Behar Jacob, called from Sofia to Safed, was succeeded by Abraham Ventura (about 1806). At the end of the eighteenth century the director of the yeshibah was Samuel Conforte, the author of the "Ḳol Shemu'el" (Salonica, 1787). The present (1905) occupant of the rabbinate is R. Ehrenpreis, who succeeded Moritz Grünwald.

Many trials befell the Sofia community in the nineteenth century. Had it not been for the intervention of the governor the entire Jewish population would have been massacred in 1863, because three Jews who had been forcibly converted to Christianity had returned to their former religion. During the Turko-Russian war, less than fifteen years later, the city of Sofia was fired by the Turks when they evacuated the city, and was saved only by a volunteer fire-brigade formed by the Jews of both sexes. The Italian consul, Positano, publicly acknowledged the services of the Jews on this occasion.

At the time of the treaty of Berlin, 1878, the Jews of Sofia declared their sympathy with Bulgaria, and a régime of liberty shortly began for them. In 1880 Prince Alexander of Battenberg appointed Gabriel Almosnino chief rabbi of Bulgaria, and in the following year two Jews of Sofia, Abraham Behar David and Mordecai Behar Ḥayyim, were elected members of the municipal council. Notwithstanding this, at Easter in 1884 and again in 1885 accusations of ritual murder were brought against the Jews, although the falsity of the charges was quickly discovered. In 1890 the municipality of Sofia granted to the poor of the city some land in Outch-Bounar, one of the suburbs; three hundred Jewish families were benefited by this concession.

Sofia is the seat of the chief rabbinate of Bulgaria and of the Central Consistory. The Alliance Israélite Universelle supports three schools—two for boys (855 pupils) and one for girls (459 pupils). There are also five small synagogues of recent foundation, and several batte midrashot. One of these synagogues belongs exclusively to the Ashkenazim, of whom there are about fifty families. Except for an old cemetery, in which a few ancient inscriptions are still legible, Sofia has no permanent memorial of its remote Jewish past.

Several Jews of Sofia fill public offices: Albert Caleb is minister of foreign affairs; Albert Behar is translator for the minister of finances; and Boucos Baruk is secretary and interpreter for the French legation. Boris Schatz, a Jew of Russian extraction, has won a high reputation as a sculptor: one of his works, "Mattathias Maccabeus," is in the gallery of Prince Ferdinand of Bulgaria. Two Judæo-Spanish journals are published at Sofia—"La Verdad" and "El Eco Judaico," the latter being a semimonthly bulletin and the organ of the Central Consistory. There are several benevolent and educational societies there, including the Zionist Society, the Women's Society, and the students' society Ha-Shaḥar.

Though there are several wealthy Jewish families in Sofia, the majority of the Jews there are very poor, more so than those of any other part of Bulgaria. Since 1887 a charitable society for the purpose of aiding poor Jewish youths through apprenticeships to various trades has been in operation, under the control of the Alliance Israélite Universelle.

The population of Sofia is 67,920, including 7,000 Jews.

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D. M. Fr.

SOKOLOW, NAHUM B. JOSEPH SAMUEL: Russian journalist; born in Wishograd, government of Plock, Russian Poland, Jan. 10, 1859. His father, a descendant of Nathan Shapira, author of "Megalleh 'Amuḳḳot," removed to Plock about 1865, where Nahum received the usual Jewish education. He made rapid progress in his studies, and at the age of ten was known as a prodigy of learning and ability. Destined to become a rabbi, he studied under the supervision of his uncle, rabbi of Lubich, and of several other Talmudists, devoting part of his time to the study of the medieval Jewish philosophers, Neo-Hebrew literature, and modern languages. In 1876 he married, and remained for five years with his wife's parents in Makow, continuing his studies. In 1880 he removed to Warsaw, where he became (1884) assistant editor and (1885) associate editor of Ḥayyim Selig Slonimski's Ha-Ẓefirah. Owing to Slonimski's advanced age, the editing and management of the newspaper, which became a daily in 1886, devolved entirely upon Sokolow, who became its sole editor and proprietor after Slonimski's death.

Sokolow began to write for Hebrew periodicals at an early age, and is probably the most prolific contributor to the Hebrew press of this generation. His earlier productions appeared in "Ha-Maggid," "Ha-Meliẓ," "Ha-Karmel," and other journals, but since about 1885 he has written, in Hebrew, almost exclusively for "Ha-Ẓefirah." He is the author of "Meẓuḳe Ereẓ," on geography (Warsaw, 1878); "Sin'at 'Olam le-'Am 'Olam," on the development of Jew-hatred (*ib.* 1882); "Ẓaddiḳ we-Nishgab," historical novel, in which R. Yom-Ṭob Lipmann Heller is the hero (*ib.* 1882); "Torat Sefat Anglit," a primer for self-instruction in English (*ib.* 1882); "Ereẓ Ḥemdah," geography of Palestine, with a résumé of Oliphant's "Land of Gilead" (*ib.* 1885).

Sokolow was the founder and editor of the year-book Ha-Asif, and of its successor, the "Sefer ha-Shanah," which appeared in Warsaw from 1899 to 1902. He edited the "Sefer Zikkaron" (Warsaw, 1890), a biographical dictionary of contemporary Jewish writers, which appeared as a supplement to "Ha-Asif"; and "Toledot Sifrut Yisrael," a Hebrew translation of Karpeles' "Gesch. der Jüdischen Litteratur" (*ib.* 1888–91). After Peltin's death, in 1896, Sokolow succeeded him as editor of the Polish weekly "Izraelita." Sokolow came to be regarded as the foremost Hebrew journalist in Russia. In 1903, twenty-five years having elapsed since the publication of his first work, a literary celebration was held in his honor, and was made memorable by the publication, in the following year, of a jubilee book, "Sefer ha-Yobel," to which numerous scholars contributed important articles, and of

"Ketabim Nibḥarim," a collection of sketches and articles written by Sokolow for various periodicals.

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, iii. 33-34, Wilna, 1900; idem, in *Jewish Gazette*, xxviii., No. 52; Zeitlin, *Bibl. Post-Mendels.* pp. 373-374.

s. P. Wi.

SOLA, DE: Sephardic family. According to family tradition, its earliest known members lived in Toledo and Navarre in the eighth and ninth centuries. After having risen to high distinction in Navarre, largely through the merits of one of its members, Baruch ben Ishac ibn Daud (Don Bartolome), the family gravitated again to Andalusia, and produced a number of eminent men in Cordova in the tenth century, when that city, under the sway of the Ommiad califs, had become the center of wealth and culture. It flourished also in Seville, where a number of its members enjoyed the favor of the Ommiad rulers, and in Lucena, where they intermarried with the Ibn Ghayyats (or Ibn Giats). The irruption of the Almohades caused them to remove to Tudela in 1146, and during the century which followed they were successively in Navarre, Castile, and Aragon. They seem to have adopted the surname of De Sola toward the latter part of the twelfth century, only their Hebrew names appearing before that period. The name is said to have had its origin in an estate they possessed in northern Spain. During the thirteenth and first half of the fourteenth century the De Solas were in Aragon and Castile, and attained to high rank. The persecutions of the second half of the fourteenth century drove them to Granada. Here they remained till the edict of 1492 banished them from Spain. Members of the family were then scattered in many directions. Two brothers, Isaac de Sola and Baruch de Sola, crossed to Portugal, but persecution forced the elder brother, Isaac, almost immediately to seek refuge elsewhere. After suffering many vicissitudes in various countries Isaac's descendants settled in Holland early in the seventeenth century. Here they resided and prospered for several generations. But Baruch, the younger brother, finding the life of his wife endangered by the hardships endured, was forced to remain in Portugal, and avoided further persecution by professing to be a Marano. His family became largely interested in various enterprises then developing in the Portuguese Indies, but ultimately it rejoined relatives in Holland, where the children were trained in their ancestral faith. The connections which they had established with the Portuguese Maranos were, however, long maintained, and led some of the members of the family to occasionally risk visits to Lisbon and the Portuguese colonies in the pursuit of their enterprises, notwithstanding the dangers of the Inquisition. But early in the eighteenth century, when David de Sola, the head of the elder branch, and his family, under assumed names, reached Lisbon, he was seized and tortured by the Inquisition, and later his youngest two sons suffered death at an auto da fé. In 1749 his eldest son, Aaron, effected his escape from Portugal with his wife, five sons (David, Isaac, Jacob, Benjamin, and Abraham), and a daughter, and returned to Holland. Their first act was to openly avow their unshaken adherence to the faith of their forefathers. The descendants of the eldest son, David, have lived successively in Holland, England, and Canada. The second and third sons, Isaac and Jacob, went to Curaçao, and their descendants are yet on that island and in the United States and other parts of America.

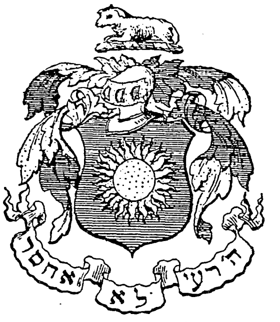

Arms of the De Sola Family.

The accompanying pedigree shows the various branches and chief members of the De Sola family, the numbers in parentheses corresponding to those given in the text.

1. **Don Bartolome (Baruch ben Ishac ibn Daud):** Styled a "nasi"; progenitor of the De Sola family; is said to have occupied a high office of state in Navarre in the ninth century.

2. **Shalom ibn Daud:** Descendant of Don Bartolome (No. 1); lived in Cordova in the tenth century. Through the friendship of Ḥasdai ibn Shaprut he enjoyed the favor of the calif Abd al-Raḥman III. He was appointed a dayyan of the community of Cordova.

3. **Aaron ben Shalom ibn Daud:** Son of Shalom (No. 2); born in the second quarter of the tenth century; was a physician in Cordova. He is said to have been lecturer at the college of medicine established in that city by Al-Ḥakam II.

4. **Michael ibn Daud:** Descendant in the male line of Aaron ben Shalom (No. 3); born in Seville about 1025. He was a physician and naturalist, and wrote a work, no longer extant, on the medicinal properties of plants.

5. **Menahem ben Michael:** Eldest son of Michael ibn Daud (No. 4); lived in Seville and attained to a political position of responsibility at the court of King Al-Mu'tamid in the second half of the eleventh century.

6. **Hai ben Michael:** Second son of Michael ibn Daud (No. 4); born in Seville about the middle of the eleventh century; lived in Lucena, where he devoted himself to philosophy and theology. He married Miriam, a daughter of Isaac ben Judah ibn Ghayyat (or ibn Giat), and sister of Judah ibn Ghayyat, who influenced his studies; and he enjoyed the advantage of close association with Alfasi. Into his circle came also the young Judah ha-Levi, then a student at the Lucena college. Hai is said to have been the author of some writings on the Talmud and of a work on philosophy. He wrote also a brief commentary on the Megillot. He had four sons, **Michael, Isaac, Enoch,** and **Joseph,** who lived in Lucena and Cordova until the invasion of the Almohades caused them to go to Tudela in 1146.

7. **Enoch ben Hai:** Third son of Hai (No. 6); born at Lucena at the end of the eleventh century. He was the author of a work on astronomy. He died at Tudela, where he had acted as dayyan.

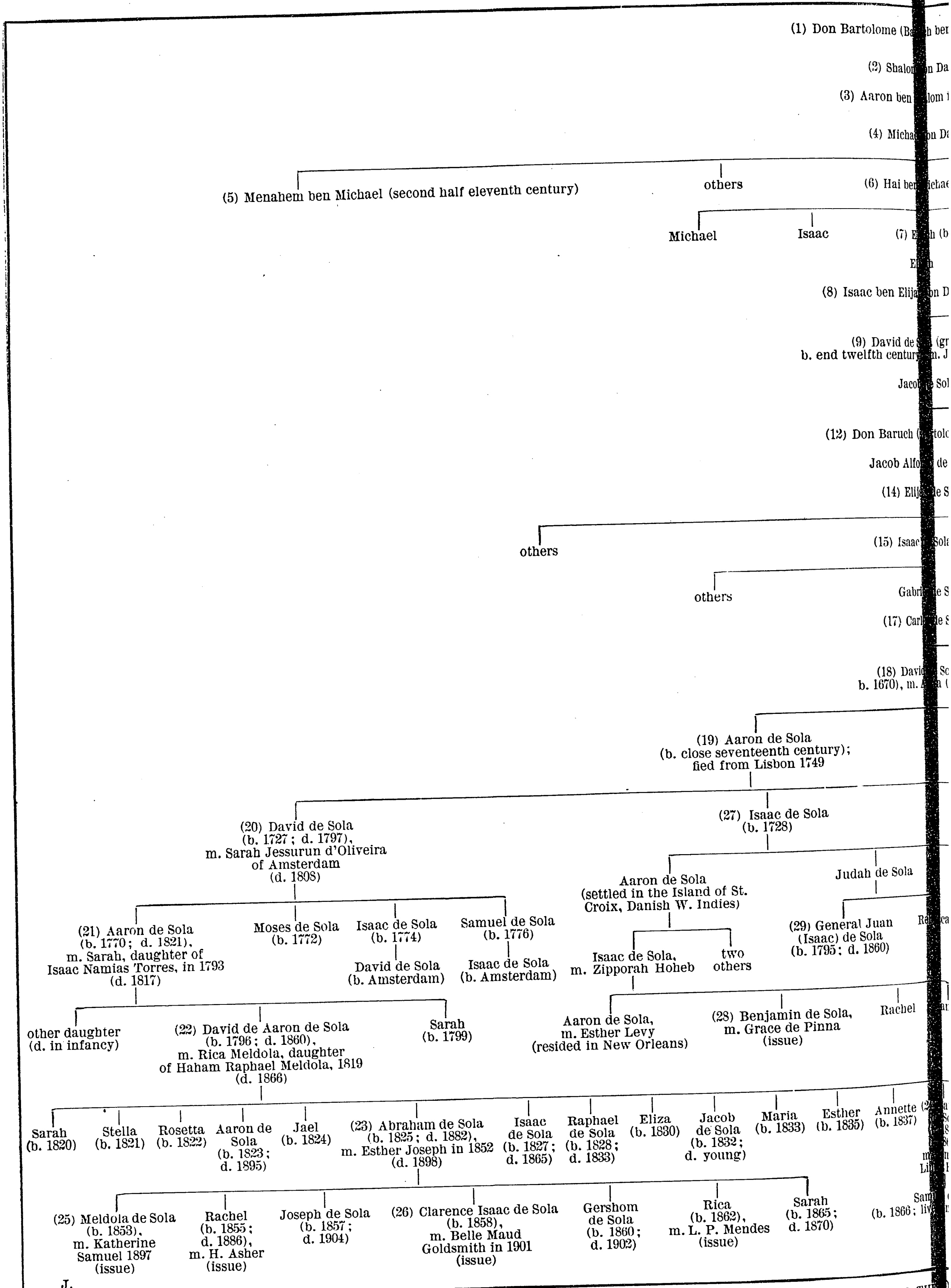
(1) Don Bartolome (Ba
h ben
(2) Shalo
n Da
(3) Aaron ben
lom
(4) Micha
n D
(5) Menahem ben Michael (second half eleventh century)
others
(6) Hai ben
chae
Michael
Isaac
(7) E
h (b
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h
(8) Isaac ben Elija
n D
(9) David de S
(gr
b. end twelfth centur
n. J
Jaco
Sol
(12) Don Baruch (
tol
Jacob Alfo
de
(14) Elij
e S
others
(15) Isaac
Sol
others
Gabri
e S
(17) Carl
e S
(18) David
Sc
b. 1670), m.
(19) Aaron de Sola
(b. close seventeenth century);
fled from Lisbon 1749
(20) David de Sola
(b. 1727; d. 1797),
m. Sarah Jessurun d'Oliveira
of Amsterdam
(d. 1808)
(27) Isaac de Sola
(b. 1728)
Aaron de Sola
(settled in the Island of St. Croix, Danish W. Indies)
Judah de Sola
(21) Aaron de Sola
(b. 1770; d. 1821),
m. Sarah, daughter of
Isaac Namias Torres, in 1793
(d. 1817)
Moses de Sola
(b. 1772)
Isaac de Sola
(b. 1774)
Samuel de Sola
(b. 1776)
David de Sola
(b. Amsterdam)
Isaac de Sola
(b. Amsterdam)
Isaac de Sola,
m. Zipporah Hoheb
two
others
(29) General Juan
(Isaac) de Sola
(b. 1795; d. 1860)
Re
ca
other daughter
(d. in infancy)
(22) David de Aaron de Sola
(b. 1796; d. 1860),
m. Rica Meldola, daughter
of Haham Raphael Meldola, 1819
(d. 1866)
Sarah
(b. 1799)
Aaron de Sola,
m. Esther Levy
(resided in New Orleans)
(28) Benjamin de Sola,
m. Grace de Pinna
(issue)
Rachel
Sarah
(b. 1820)
Stella
(b. 1821)
Rosetta
(b. 1822)
Aaron de
Sola
(b. 1823;
d. 1895)
Jael
(b. 1824)
(23) Abraham de Sola
(b. 1825; d. 1882),
m. Esther Joseph in 1852
(d. 1898)
Isaac
de Sola
(b. 1827;
d. 1865)
Raphael
de Sola
(b. 1828;
d. 1833)
Eliza
(b. 1830)
Jacob
de Sola
(b. 1832;
d. young)
Maria
(b. 1833)
Esther
(b. 1835)
Annette
(b. 1837)
(25) Meldola de Sola
(b. 1853),
m. Katherine
Samuel 1897
(issue)
Rachel
(b. 1855;
d. 1886),
m. H. Asher
(issue)
Joseph de Sola
(b. 1857;
d. 1904)
(26) Clarence Isaac de Sola
(b. 1858),
m. Belle Maud
Goldsmith in 1901
(issue)
Gershom
de Sola
(b. 1860;
d. 1902)
Rica
(b. 1862),
m. L. P. Mendes
(issue)
Sarah
(b. 1865;
d. 1870)
(b. 1866; liv
J.

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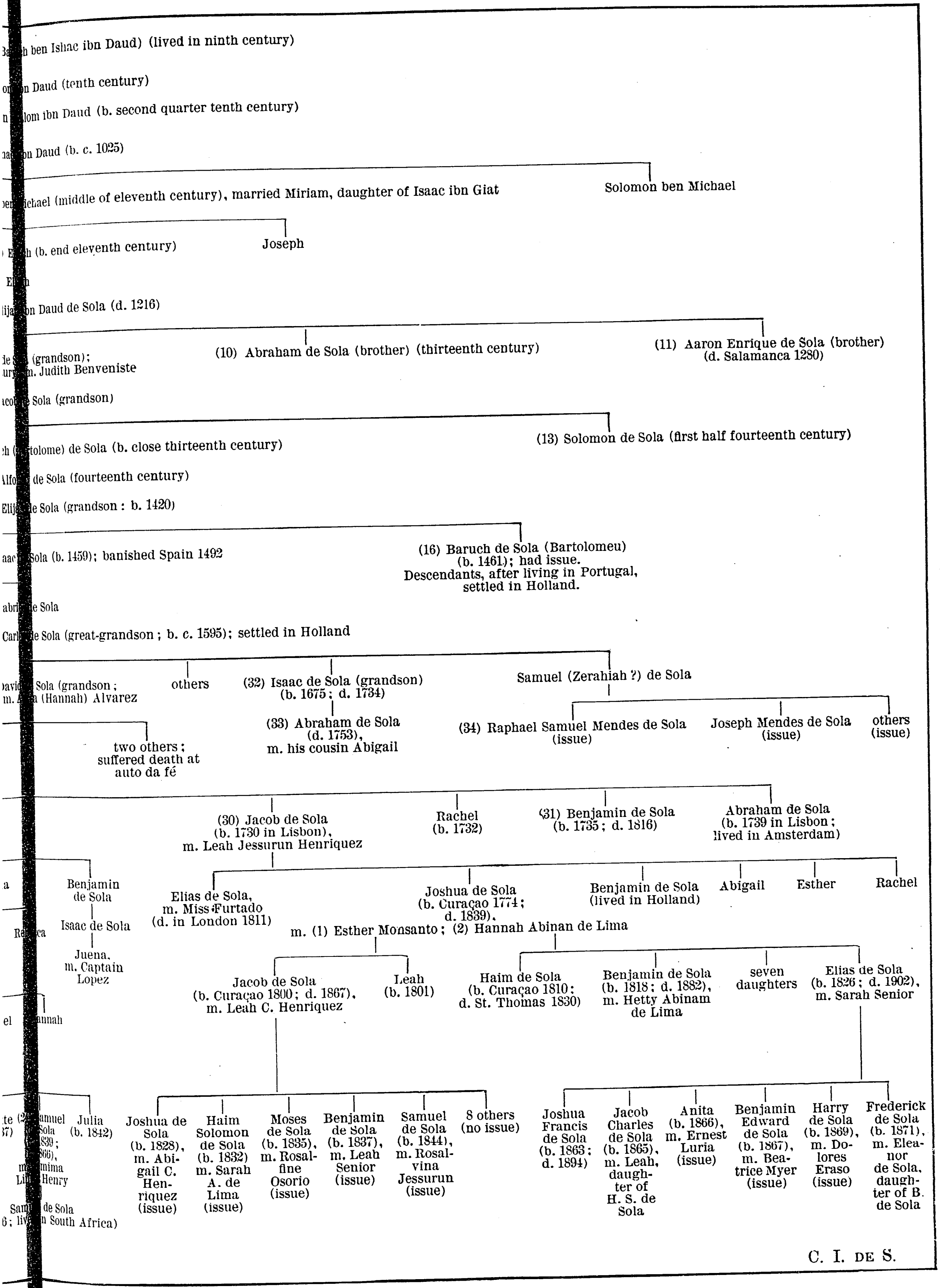

h ben Ishac ibn Daud) (lived in ninth century)
n Daud (tenth century)
lom ibn Daud (b. second quarter tenth century)
n Daud (b. c. 1025)
ichael (middle of eleventh century), married Miriam, daughter of Isaac ibn Giat
Solomon ben Michael
h (b. end eleventh century)
Joseph
n Daud de Sola (d. 1216)
(grandson); m. Judith Benveniste
(10) Abraham de Sola (brother) (thirteenth century)
(11) Aaron Enrique de Sola (brother) (d. Salamanca 1280)
Sola (grandson)
tolome) de Sola (b. close thirteenth century)
(13) Solomon de Sola (first half fourteenth century)
de Sola (fourteenth century)
e Sola (grandson: b. 1420)
Sola (b. 1459); banished Spain 1492
(16) Baruch de Sola (Bartolomeu) (b. 1461); had issue. Descendants, after living in Portugal, settled in Holland.
e Sola
e Sola (great-grandson; b. c. 1595); settled in Holland
Sola (grandson; (Hannah) Alvarez
others
(32) Isaac de Sola (grandson) (b. 1675; d. 1734)
Samuel (Zerahiah ?) de Sola
(33) Abraham de Sola (d. 1753), m. his cousin Abigail
(34) Raphael Samuel Mendes de Sola (issue)
Joseph Mendes de Sola (issue)
others (issue)
two others; suffered death at auto da fé
(30) Jacob de Sola (b. 1730 in Lisbon), m. Leah Jessurun Henriquez
Rachel (b. 1732)
(31) Benjamin de Sola (b. 1735; d. 1816)
Abraham de Sola (b. 1739 in Lisbon; lived in Amsterdam)
Benjamin de Sola
Isaac de Sola
Juena, m. Captain Lopez
Elias de Sola, m. Miss Furtado (d. in London 1811)
Joshua de Sola (b. Curaçao 1774; d. 1839), m. (1) Esther Monsanto; (2) Hannah Abinan de Lima
Benjamin de Sola (lived in Holland)
Abigail
Esther
Rachel
Jacob de Sola (b. Curaçao 1800; d. 1867), m. Leah C. Henriquez
Leah (b. 1801)
Haim de Sola (b. Curaçao 1810; d. St. Thomas 1830)
Benjamin de Sola (b. 1818; d. 1882), m. Hetty Abinam de Lima
seven daughters
Elias de Sola (b. 1826; d. 1902), m. Sarah Senior
annah
Julia (b. 1842)
Joshua de Sola (b. 1828), m. Abigail C. Henriquez (issue)
Haim Solomon de Sola (b. 1832) m. Sarah A. de Lima (issue)
Moses de Sola (b. 1835), m. Rosalfine Osorio (issue)
Benjamin de Sola (b. 1837), m. Leah Senior (issue)
Samuel de Sola (b. 1844), m. Rosalvina Jessurun (issue)
8 others (no issue)
Joshua Francis de Sola (b. 1863; d. 1894)
Jacob Charles de Sola (b. 1865), m. Leah, daughter of H. S. de Sola
Anita (b. 1866), m. Ernest Luria (issue)
Benjamin Edward de Sola (b. 1867), m. Beatrice Myer (issue)
Harry de Sola (b. 1869), m. Dolores Eraso (issue)
Frederick de Sola (b. 1871), m. Eleanor de Sola, daughter of B. de Sola
de Sola
n South Africa)
C. I. de S.

e Sola Family.

8. Isaac ben Elijah ibn Daud de Sola: Grandson of Enoch ben Hai (No. 7); born in the middle of the twelfth century. Isaac de Sola was a rabbi and one of the heads of the Jewish communities of Navarre. He was also a commentator and poet, and made Hebrew renderings of Arabic poems. He died 1216.

9. David de Sola: Grandson of Isaac ibn Daud de Sola (No. 8); born about the close of the twelfth century; lived in Barcelona. He was a man of learning and wealth, and by his munificence greatly encouraged Hebrew scholarship in his native city. Family traditions mention him as the author of a work on the Mekilta and of several theological writings. He married Judith Benveniste. During the second half of the thirteenth century some of his relatives settled in Narbonne, Montpellier, and other parts of southern France, but his descendants in the main line continued in Spain.

10. Abraham de Sola (usually styled **Abraham of Aragon**): Lived in the thirteenth century; a brother of David de Sola (No. 9). He was a distinguished physician, and was employed by Alphonse, Count of Poitou and Toulouse, brother of Louis IX. of France.

11. Aaron Enrique de Sola: Lived in the thirteenth century, and was a brother of David (No. 9) and of Abraham (No. 10); died at Salamanca 1280. He devoted his life to the study of science, and is said to have written works on astronomy and mathematics. His earlier years were spent at Barcelona and Saragossa, but later he went to Toledo at the invitation of Alfonso X. of Castile, el Sabio.

12. Don Baruch (Bartolome) de Sola: Greatgrandson of David de Sola (No. 9). Don Baruch was born at the close of the thirteenth century, either at Barcelona or at Saragossa. Family tradition records that he won distinction fighting as a knight under the infante Alfonso, afterward Alfonso IV. of Aragon. He took part in the war against the Shepherds, 1320–22, and in the war in Sardinia, 1325–30. He was accorded noble rank by the king. After the death of Alfonso IV. he went to Toledo, where he died. His son, **Jacob Alfonso,** lived in Toledo for a while, but outbreaks of intolerance caused him to remove to Granada with his family.

13. Solomon de Sola: Flourished during the first half of the fourteenth century. He was a son of the Jacob de Sola who was a great-grandson of David (No. 9), and was a brother of Don Baruch (No. 12). He was a physician at Saragossa and also a rabbinical scholar.

14. Elijah de Sola: Born in Granada 1420; was a grandson of Jacob Alfonso de Sola, the son of Don Baruch (Bartolome) (No. 12). He was a rabbi and wrote lectures on Hebrew grammar.

15. Isaac de Sola: Son of Elijah (No. 14); born in Granada in 1459. He took part in the defense of his native city, and left it on its fall. The expulsion of the Jews from Spain in 1492 drove him to Portugal. His descendants took up their abode in Holland a century later. Among his children was a son named Gabriel, referred to below.

16. Baruch de Sola (Bartolomeu): Younger brother of Isaac de Sola (No. 15); born at Granada 1461. On the expulsion of the Jews from Spain in 1492 he went to Portugal. (For his connection with the family history see introduction.)

17. Carlos de Sola (Hebrew prænomen variously stated): Born about 1595; great-grandson of Gabriel de Sola, the son of Isaac de Sola (No. 15). He went to Holland in the first half of the seventeenth century. He was the writer of a family chronicle (in manuscript).

18. David de Sola: Grandson of Carlos de Sola (No. 17); born about 1670. His youth was spent chiefly in Holland, although it is uncertain whether he was born there. Through his cousins, the descendants of Baruch (No. 16), he became associated with some of the Maranos of Portugal in extensive mercantile transactions, being interested with them in ships engaged in Portuguese and Dutch commerce, whereby he attained to a position of considerable affluence. He visited Lisbon apparently more than once, and took up temporary residence there, passing as a Marano, usually under the name of Bartolomeu, in a vain attempt to allay the suspicions of the Inquisition. Arrested on a charge of secret adherence to Judaism, he was subjected to the horrors of the torture chamber. But nothing could be wrung from him, and eventually he was released. Broken in health by the awful sufferings he had undergone, he died soon afterward.

19. Aaron de Sola: Son of David de Sola (No. 18); born about the close of the seventeenth century. He was in Portugal as a Marano under an assumed name when his father was tortured by the Inquisition. His position became yet more perilous when two of his brothers, likewise living under assumed names, were ferreted out by the officers of the Inquisition as relapsed Jews, and after cruel sufferings met death at an auto da fé in Lisbon. After some years of extreme danger Aaron succeeded in escaping from Portugal on a British ship in 1749. Landing in London, he and his family at once openly proclaimed their fidelity to Judaism. From London they went to Holland, and here Aaron de Sola spent his latter days. From his six children are descended the several branches of the De Sola family of to-day. His son **Abraham,** who was born 1737 or 1739, took an active part in administering the affairs of the Jewish educational and charitable institutions of Amsterdam. Aaron's daughter **Rachel,** born 1732, married a Cohen in Holland, and her children assumed the name of Cohen-de Solla. Among her descendants was **Henri Cohen-de Solla,** the musician; born 1837; died in London 1904.

The line of David, the eldest son, is as follows:

20. David de Sola: Son of Aaron de Sola (No. 19); born in Lisbon in 1727; died in 1797; fled from that city with his parents in 1749 and settled in Holland. He wrote a number of addresses and essays on religious subjects, and a volume of poems. He was married to Sarah Jessurun d'Oliveira of Amsterdam, who survived him ten years, and by whom he had four sons: **Aaron** (No. 21), **Moses, Isaac,** and **Samuel.**

21. Aaron de Sola: Son of David de Sola (No. 20); born in Amsterdam in 1770; died in that city in 1821. He was a Talmudist, and his name appears in the family papers as the writer of a work on chronology.

22. David de Aaron de Sola: Minister and author; born at Amsterdam 1796; died at Shadwell, near London, 1860; son of Aaron de Sola (No. 21). When but eleven years of age he entered as a student the bet ha-midrash of his native city, and after a course of nine years received his rabbinical diploma. In 1818 he was elected one of the ministers of the Bevis Marks Congregation, London. De Sola's addresses before the Society for the Cultivation of Hebrew Literature led the Mahamad to appoint him to deliver discourses in the vernacular, and on March 26, 1831, he preached the first sermon in English ever heard within the walls of Bevis Marks Synagogue. His discourses were subsequently published by the Mahamad. In 1829 he issued his first work, "The Blessings"; and in 1836 he published his "Translation of the Forms of Prayer According to the Custom of the Spanish and Portuguese Jews," in six volumes, of which a second edition was issued in 1852. This translation formed the basis for several subsequent ones.

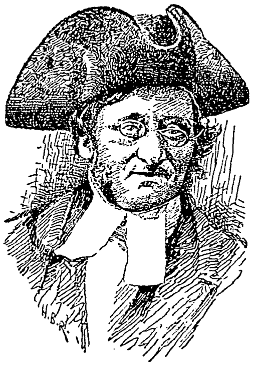
David de Aaron de Sola.

In 1837 De Sola published "The Proper Names in Scripture"; about the same time he wrote "Moses the Prophet, Moses Maimonides, and Moses Mendelssohn"; and in 1838 "Notes on Basnage and Milman's History of the Jews." In 1839, collaborating with M. J. Raphall, he translated eighteen treatises of the Mishnah. The work had a strange fate, for, the manuscript having reached the hands of a member of the Burton Street Synagogue, it was published in 1842, without the permission of the authors, before it had been revised or corrected for the press, and with an anonymous preface expressing views entirely opposed to those of De Sola and Raphall.

In 1840 De Sola, conjointly with M. J. Raphall, began the publication of an English translation of the Scriptures, together with a commentary. Only the first volume, "Genesis," was published, in 1844.

De Sola was instrumental in organizing the Association for the Promotion of Jewish Literature and other societies of a similar character. In 1857 he published "The Ancient Melodies of the Spanish and Portuguese Jews," including a historical account of the poets, poetry, and melodies of the Sephardic liturgy. In the notation of the melodies he was assisted by Emanuel Aguilar, the composer. In 1860 De Sola translated into English, in four volumes, the festival prayers according to the custom of the German and Polish Jews.

Besides his works in English, De Sola wrote in Hebrew, German, and Dutch. He contributed frequently between 1836 and 1845 to the "Allgemeine Zeitung des Judenthums" and to "Der Orient," and published in German "A Biography of Ephraim Luzzato" and a "Biography of Distinguished Israelites in England." His chief work in Dutch was his "Biography of Isaac Samuel Reggio," published in 1855 and afterward translated into English.

David de Sola was married in 1819 to Rica Meldola, the eldest daughter of Haham Raphael Meldola, by whom he had six sons and nine daughters. One daughter, Jael, married Solomon Belais, son of Rabbi Abraham Belais, at one time treasurer to the Bey of Tunis, and another, Eliza, married Rev. Abraham Pereira Mendes, and was the mother of Dr. Frederick de Sola Mendes and of Dr. Henry Pereira Mendes. Of the other daughters five married in London.

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23. Abraham de Sola: Rabbi, author, Orientalist, scientist, and communal leader; born in London, England, Sept. 18, 1825; died in New York June 5, 1882. He was the second son of David de Aaron de Sola (No. 22) and of Rica Meldola. Having received a thorough training in Jewish theology, he early acquired a profound knowledge of Semitic languages and literature. In 1846 he was elected minister of the congregation of Spanish and Portuguese Jews of Montreal, Canada, and he arrived in that city early in 1847.

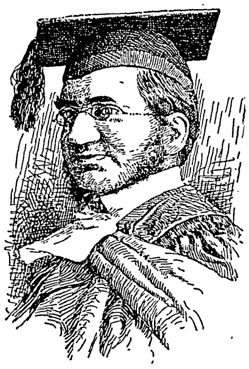
Abraham de Sola.

In 1848 De Sola was appointed lecturer, and in 1853 professor, of Hebrew and Oriental literature at McGill University, Montreal, and he eventually became the senior professor of its faculty of arts. He was president of the Natural History Society for several years, and addressed its members frequently on those branches of scientific investigation which came within its province. The degree of LL.D. was conferred upon him in 1858 by McGill University. This was probably the first instance of a Jew attaining that honor in an English-speaking country.

In 1872, by invitation of President Grant's administration, De Sola opened the United States Congress with prayer. The event was of significance, as De Sola was a British subject, and this was the first indication of a more friendly feeling between the United States and Great Britain after the dangerously strained relations that had been caused by the recently adjusted "Alabama Claims." Mr. Gladstone, then premier, as well as Sir Edward Thornton, the British ambassador at Washington, extended the thanks of the British government to De Sola.

Abraham de Sola frequently visited the United States, and, through his pulpit addresses and numerous contributions to the press, became recognized there as one of the most powerful leaders of Orthodoxy, at a time when the struggle between the Orthodox and Reform wings of the community was at an acute stage. He was intimately associated with Isaac Leeser, Samuel Myer Isaacs, Bernhard Illowy, J. J. Lyons, and other upholders of Jewish tradition, and on the death of Leeser was invited to become successor to his pulpit; but this and many similar offers he declined. For twenty years he was a constant contributor to Leeser's "Occident," and after the latter's death he purchased the copyrights and stereotype plates of his works and continued their publication.

The following is a list of Abraham de Sola's chief literary works:

1848. Scripture Zoology.
1852. The Mosaic Cosmogony.
1852. The Cosmography of Peritsol.
1852. A Commentary on Samuel Hannagid's Introduction to the Talmud.
1853. Behemoth Hatemeoth.
1854. The Jewish Calendar System (conjointly with Rev. J. J. Lyons).
1857. Philological Studies in Hebrew and Aramaic.
1858. Scripture Botany.
1860. The Employment of Anæsthetics in Connection with Jewish Law.
1861. The Sanatory Institutions of the Hebrews. Part i. (parts ii. and iii. appeared the following year).
1864. Biography of David Aaron de Sola.
1869. Life of Shabbethai Tsevi.
1870. History of the Jews of Poland.
1871. History of the Jews of France.
1874. Hebrew Numismatics.
1878. New Edition of the Forms of Prayer of the Spanish and Portuguese Jews, with English translation, based on the versions of David Aaron de Sola and Isaac Leeser.
1880. Life of Saadia Ha-Gaon.

Abraham de Sola also contributed actively to the Jewish press, a large number of articles by him appearing in "The Voice of Jacob," "The Asmonean," "The British-American Journal," and other contemporary Jewish journals. His articles on Sir William Sawson's "Archaia," "Dawn of Life," and "Origin of the World" are specially noteworthy. He also edited and republished English's "Grounds of Christianity" and a number of educational works. J.

24. Samuel de Sola: Born in London in 1839; died there 1866; the youngest son of David de Aaron de Sola (No. 22). In 1863 he was elected to succeed his father as minister of the Bevis Marks Congregation. He composed a large number of melodies for the synagogue and home, which were widely adopted.

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25. Aaron David Meldola de Sola: Canadian rabbi; born in Montreal May 22, 1853; eldest son of Abraham de Sola (No. 23). His theological studies were pursued chiefly under the direction of his father, whose assistant he became in 1876. Meldola de Sola's election as his father's successor in 1882 checked the movement for Reform in his own synagogue.

In 1898 he was appointed the first vice-president of the Orthodox Convention in New York, and he was one of the committee of three that drew up its "Declaration of Principles." At the conventions held in 1900 and 1903 he was elected first vice-president of the Union of Orthodox Jewish Congregations of the United States and Canada, and chairman of the Committee on Presentations of Judaism. In the latter capacity he issued in 1902 a protest against the Central Conference of American Rabbis for discussing the transfer of the Sabbath to the first day of the week. De Sola has written voluminously in the Jewish press in defense of Orthodoxy.

26. Clarence Isaac de Sola: Third son of Abraham de Sola (No. 23); born at Montreal, Canada, Aug. 15, 1858. He has taken an active part in the Zionist movement since its inception, and was largely instrumental in establishing it in Canada. He held the presidency of the Federation of Zionist Societies of Canada from 1899 to 1905, was elected member of the Actions Committee at the Fourth Congress, London, 1900, and at subsequent congresses, and is a Canadian trustee of the Jewish Colonial Trust.

Since 1887 he has been managing director of the Comptoir Belgo-Canadien, the steel and construction trust of Belgium, and in that capacity he has constructed a number of Canada's public works, including many railway and highway bridges. His close association with the development of Belgium's industrial relations with Canada led to his appointment as Belgian consul at Montreal in 1905.

J.

The following are the members of the younger branches descended from Aaron de Sola (No. 19):

27. Isaac de Sola: Second son of Aaron de Sola (No. 19); born in Lisbon in 1728, and fled from that city to Holland with his parents in 1749. He settled in Curaçao and became largely engaged in the West-Indian trade. His descendants live mainly in the West Indies and the United States.

28. Benjamin de Sola: Grandson of the eldest son of Isaac de Sola (No. 27). He resided in the Southern States at the time of the Civil war, and, joining the Confederate army, acquitted himself with credit in a number of engagements.

29. General Juan (Isaac) de Sola: Born about 1795 at Curaçao; died 1860; the son of Judah, the second son of Isaac de Sola (No. 27). In 1817 he went to Angostura (Ciudad Bolivar), Venezuela, and, joining the editorial staff of the "Correo de Orinoco," attracted the support of the patriots by his articles. On the outbreak of the revolt of the South-American colonies from Spain he joined the army of the patriots, and his bravery and capacity led General Piuango to promote him to the general staff. He was attached to the army of Apure, under General Paez, and advanced to the rank of lieutenant-colonel in the army of Colombia (formed then of the republics of Venezuela, New Granada, and Ecuador). On June 24, 1821, he took part in the decisive battle of Carabobo, which sealed the independence of Colombia. Valencia surrendered, and the revolutionary forces under Paez marched on Puerto Cabello, De Sola joining in the expedition. On Nov. 7 and 8, 1823, occurred the storming of Puerto Cabello by General Paez. De Sola took part in the assault, in command of cavalry, and drove the Spaniards before him to the sea, receiving himself a saber-cut across the face, the scar of which he carried till his death.

De Sola was a faithful supporter of Paez throughout his career, and from 1826 to 1830 assisted him in his policy of separating Venezuela from Colombia. In 1830 he attained his full colonelship, and was on Paez's staff, seemingly for a while as chief of staff. In 1843 he retired temporarily from the army, and became proprietor and editor of "El Gaceta Carabobo" and "El Patriota" in Valencia. After Paez's fall in 1848 and the accession of General Monagas, De Sola withdrew to private life for several years.

On March 5, 1858, De Sola commanded the second division of the revolutionary army that overthrew General Jose Tadeo Monagas, and in recognition of the important part he had taken he was created a general by the new government in 1859.

30. Jacob de Sola: Third son of Aaron de Sola (No. 19); born at Lisbon in 1730, where he bore the name of Bartolomeu. After escaping from Portugal he went to Curaçao, where he joined his brother Isaac in West-Indian commerce. His descendants are settled in Curaçao and other parts of America. Jacob's eldest son, **Elias de Sola,** who died in London in 1811, was an active communal worker in Amsterdam. He was president (parnas) of the Amsterdam Talmud Torah and of the Ḥebra Biḳḳur Ḥolim, and treasurer of the 'Eẓ Ḥayyim.

Among other noteworthy descendants of Jacob de Sola were his grandsons, **Benjamin de Sola** (born in Curaçao 1818; died in New York 1882) and **Elias de Sola** (born in Curaçao 1826; died in Caracas 1902). Benjamin was a prominent member of the Curaçao community and was one of those who prevented changes in the ritual of the ancient Mikveh Israel Synagogue. Elias settled in Venezuela in 1856 and took a prominent part in the commercial life of Caracas and La Guayra.

31. Benjamin de Sola: Fourth son of Aaron de Sola (No. 19); born in Lisbon 1735; died at Curaçao 1816. He accompanied his parents to Holland in 1749 and became an eminent practitioner at The Hague and court physician to William V. of the Netherlands. He was educated at and received his medical degree from the University of Utrecht.

Benjamin de Sola was the author of "Dissertatio Medica," written in Latin, and published in Amsterdam in 1773, and of other writings. His sight failing him in his old age, he joined his relatives in Curaçao in 1815.

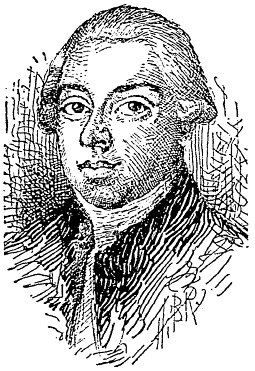

Benjamin de Sola.

32. Isaac de Sola: Brother of David de Sola (No. 18); born in Holland in 1675; died in London Oct., 1734. He was a preacher in London between 1695 and 1700, and preached also before the Congregation Nefutsoth Yehudah of Bayonne. He revisited London in 1704, but returned to Amsterdam the same year.

Isaac de Sola was the author of the following works, in Spanish, published in Amsterdam: "Sermones Hechos Sobre Diferentes Asumptos," 1704; "Preguntas con sus Respuestos," 1704; also a volume of "Expositions of the Psalms," a volume of "Questions and Replies on the Pentateuch," another volume of "Questions and Replies for Pulpit Purposes," and a second volume of "Sermons."

33. Abraham de Sola: Son of Isaac de Sola (No. 32); died in London 1753. He was one of the ministers of the Bevis Marks Synagogue, London, from 1722 till 1749, and was also a preacher and member of the bet din. He married his cousin Abigail. Another cousin, **Laura de Sola,** is said to have written on Jewish history.

34. Raphael Samuel Mendes de Sola: Cousin of Aaron de Sola (No. 19) and of Abraham de Sola (No. 33); born in Amsterdam. He became distinguished as an orator and Talmudist. In 1749 he was elected ḥakam of Curaçao, and held that office until his death in 1761. His brother **Joseph Mendes de Sola** was minister of the Sephardic congregation of London from 1749 to 1770.

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J. C. I. de S.

SOLDI, EMILE-ARTHUR: French engraver, sculptor, and writer on art; born at Paris May 27, 1846; son of David Soldi, a professor of modern languages and a native of Denmark. In 1869 Emile Soldi was awarded the Grand Prix at Rome for medal-engraving. Four years later he exhibited at the Fine-Arts Exposition a cameo in onyx, "Actéon," and a bronze medal in alto-rilievo, "Gallia," both of which were purchased by the government for the museum of the Luxembourg palace, the seat of the French Senate. He sculptured in marble the bas-reliefs "La Science et l'Art," a "Medaille à la Mémoire des Victimes de l'Invasion," and a "Medaille à la Mémoire des Mobiles de la Seine-Inférieure." In 1880 he executed a model of one of the gates of the citadel of Angkor-Tohm, according to Delaporte's plan of restoration. Of his other works may be mentioned medallion portraits of the Duchess Colonna de Castiglione, Mlle. B. Gismondi, and Mlle. Bergole (1876); "A l'Opéra," a plaster statue (1880); and a bust of Guillaumet (1887).

Soldi is the author of the following works on archeology: "L'Art et Ses Procédés Depuis l'Antiquité," "L'Art Egyptien" (1876), "Recueil et Mémoire pour l'Histoire de l'Art," "Les Arts Méconnus," and "Les Nouveaux Musées du Trocadéro" (1881). Soldi is a chevalier of the Legion of Honor.

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S. J. Ka.

SOLIS (sometimes **da Solis** or **de Solis**): Spanish and Portuguese family of crypto-Jews, some of whom were inquisitors, while others were victims of the Inquisition. Those who made good their escape to the Netherlands, France, and England openly professed Judaism. In the eighteenth and early part of the nineteenth century some went to America, settling in various parts of the West Indies and the United States. The American branch of the family traces its descent back to Solomon da Silva Solis, who married Isabel da Fonseca and who emigrated from Spain to Amsterdam in the seventeenth century.

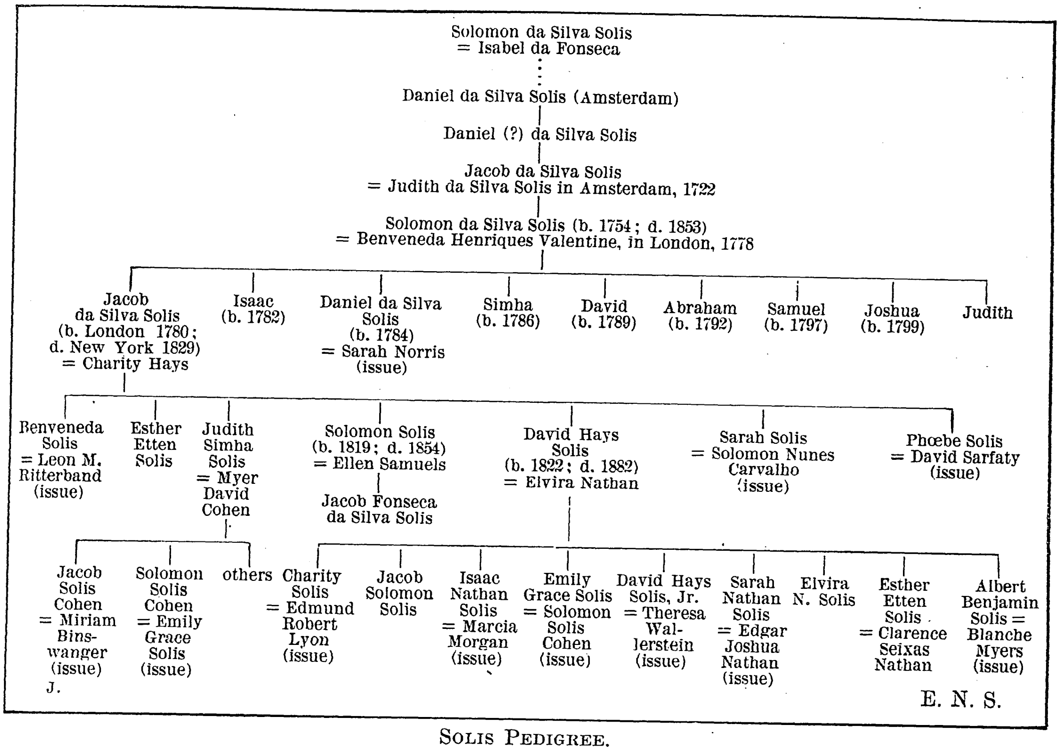
Solomon da Silva Solis
= Isabel da Fonseca
Daniel da Silva Solis (Amsterdam)
Daniel (?) da Silva Solis
Jacob da Silva Solis
= Judith da Silva Solis in Amsterdam, 1722
Solomon da Silva Solis (b. 1754; d. 1853)
= Benveneda Henriques Valentine, in London, 1778
Jacob da Silva Solis (b. London 1780; d. New York 1829) = Charity Hays
Isaac (b. 1782)
Daniel da Silva Solis (b. 1784) = Sarah Norris (issue)
Simha (b. 1786)
David (b. 1789)
Abraham (b. 1792)
Samuel (b. 1797)
Joshua (b. 1799)
Judith
Benveneda Solis = Leon M. Ritterband (issue)
Esther Etten Solis
Judith Simha Solis = Myer David Cohen
Solomon Solis (b. 1819; d. 1854) = Ellen Samuels
Jacob Fonseca da Silva Solis
David Hays Solis (b. 1822; d. 1882) = Elvira Nathan
Sarah Solis = Solomon Nunes Carvalho (issue)
Phœbe Solis = David Sarfaty (issue)
Jacob Solis Cohen = Miriam Binswanger (issue)
Solomon Solis Cohen = Emily Grace Solis (issue)
others
Charity Solis = Edmund Robert Lyon (issue)
Jacob Solomon Solis
Isaac Nathan Solis = Marcia Morgan (issue)
Emily Grace Solis = Solomon Solis Cohen (issue)
David Hays Solis, Jr. = Theresa Wallerstein (issue)
Sarah Nathan Solis = Edgar Joshua Nathan (issue)
Elvira N. Solis
Esther Etten Solis = Clarence Seixas Nathan
Albert Benjamin Solis = Blanche Myers (issue)
J.
E. N. S.

Solis Pedigree.

Abraham Solis: Interpreter; lived in Boston in 1790.

David Hays Solis: Merchant; son of Jacob da Silva Solis; born at Mount Pleasant, N. Y., 1822; died in Philadelphia 1882. He gave valuable aid in the foundation and maintenance of religious, educational, and charitable institutions in both Philadelphia and New York, especially of the B'nai Jeshurun Educational Institute (1854) and the Congregation Shearith Israel, of New York, and of the Hebrew Charitable Fund, the Jewish Publication Society (1845), and the Hebrew Educational Society (1848), of Philadelphia. An earnest supporter of Isaac Leeser, he organized and became first president of the Congregation Beth-El Emeth, Philadelphia (1857). When the plates of the Leeser Bible were destroyed by fire he headed a subscription to replace them. He was an ardent supporter of the anti-slavery movement, and actively promoted the Volunteer Fund and Sanitary Fair.

Eleazar da Solis: Friar, theologian, and preacher; lived in Amsterdam as a professed Jew in 1656. His brother **Simão Pires da Solis** was burned at the stake by the Inquisition at Lisbon (1631).

Francisco de Silva y Solis (Marquis de Montfort): Military commander under Emperor Leopold I.; greatly aided in the defeat of the French Maréchal de Crequi in 1673. He settled in Antwerp as a professed Jew.

Isaac Nathan Solis: Son of David Hays Solis; lawyer and banker of New York and Philadelphia; born 1857.

Jacob da Silva Solis: Son of Solomon da Silva Solis and Benveneda Henriques Valentine; born in London 1780; died in New York 1829. He was a descendant of Solomon da Silva Solis and Donna Isabel da Fonseca (a daughter of the Marquis of Turin and Count of Villa Real and Monterey), both refugees from the Inquisition, who were married as Jews in Amsterdam about 1670. Family tradition reports that in 1760, the Catholic branch of the house of Turin and Villa Real being extinct, the succession was offered to the grandfather of Jacob da Silva Solis (of the same name, and great-grandson of Isabel da Fonseca), on condition of his becoming a Catholic. On his declining, the Portuguese ambassador, himself descended from Maranos, exclaimed, "You fool! It is one of the greatest dignities of Europe." To which Da Silva Solis replied, "Not for the whole of Europe would I forsake my faith, and neither would my son Solomon."

In 1803 Solis went to the United States, and in 1811 married Charity, daughter of David Hays of Westchester county, New York. He was in business with his brother **Daniel** (b. in London 1784; went to America *c.* 1800; died in Philadelphia 1867) in New York city and in Wilmington, Del. In 1826, having business in New Orleans, Jacob went thither about the time of the Passover festival; finding that city without either a maẓẓah bakery or a synagogue, he procured the establishment of both. The Shanarai Chasset congregation was organized through his efforts, and its synagogue dedicated in the following year (1827). For publication with the "Constitution" of the congregation, he compiled "A Calendar of the Festivals and Lunar Months of Every Year Observed by the Israelites Commencing A. M. 5589, and Ending in the Year 5612, Being a Period of 24 Years."

Solomon da Silva Solis: Merchant and litterateur; son of Jacob da Silva Solis; born at Mount Pleasant, N. Y., 1819; died in New York city 1854. He was one of the founders of the first American Jewish Publication Society (1845)—of whose publication committee he was a member—the founder and first president of the Hebrew Education Society of Philadelphia (1848), and a trustee and director of synagogues and charitable institutions in both New York and Philadelphia. He was a friend of and zealous colaborer with Isaac Leeser, and a frequent contributor to the "Occident" and other religious periodicals. As a result of his friendship with Grace Aguilar, whom he met in London, the publication of her works in the United States was brought about.

Ximenes de Solis: Governor of Martos, Spain. His young daughter Isabel was captured by the Moors and taken to the harem of Sultan Muley Ḥasan. Her great beauty won her the name of "Zoraya" (the morning star). The kingdom was divided equally between her and the sultana. Queen Isabella induced her and her sons to receive baptism.

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J. E. S.-C.

SOLIS COHEN. See Cohen, Jacob da Silva Solis; Cohen, Solomon da Silva Solis.

SOLNIḲ, BENJAMIN AARON. See Sloniḳ, Benjamin Aaron ben Abraham.

SOLOMON (שלמה): Third king of all Israel; reigned from about 971 to 931 B.C.; second son of David and Bath-sheba (II Sam. xii. 23-25). He was called Jedidiah (= "beloved of Yhwh") by Nathan the prophet, the Chronicler (I Chron. xxii. 9) assuming that David was told by Yhwh that his son's name should be Solomon (= "peaceful"). These two names are predictive of the character of his reign, which was both highly favored and peaceful.

——**Biblical Data:** The sources for the history of the reign of Solomon are II Sam. xi.-xx. and the corresponding portions of I Chronicles, also I Kings i.-xi. 43 and I Chron. xxviii. 1-II Chron. ix. 31. Some second- or third-hand material is found in Josephus, Eusebius, and elsewhere, mostly taken from the books of Kings and Chronicles. The circumstances attending Solomon's birth indicate that he was "beloved of Yhwh" (II Sam. xii. 24, 25), and that Nathan stood in close association with David's household. Bath-sheba's relations with Nathan at the attempted accession of Adonijah (I Kings i.) show that she was a woman of no mean talent. Solomon's respect and reverence for her, even after his accession to the throne, point in the same direction. By nature and training Solomon was richly endowed and well equipped for the office of leader.

The question of David's successor had come to the front in Absalom's rebellion. That uprising had been crushed. As David was nearing his death, Adonijah, apparently (I Chron. iii. 1-4) in order of age the next claimant to the throne, prepared to usurp it, but passed over, in the invitation to his coronation, some of the most influential friends and advisers of David, as well as his brother Solomon. This aroused the suspicions of Nathan, who so arranged that simultaneously with Adonijah's coronation the court advisers, by order of David, crown Solomon, son of Bath-sheba, king of Israel. Adonijah fled in terror to the horns of the altar, and left them only on the oath of Solomon that his life should be spared.

Beginning of Solomon's Reign.

David, before he died, had given Solomon a charge regarding his own actions as a man, and regarding his attitude toward several of the influential personages about the king's court. As soon as Solomon had become established over the kingdom, Adonijah, through Bath-sheba, the queen-mother, asked the king for Abishag the Shunammite as a wife. This request was equivalent to asking for coregency, and Solomon so regarded it, for he quickly sent Benaiah to slay Adonijah. Abiathar, formerly David's trusted priest, who had conspired with Adonijah, was sent to the priest-city Anathoth, to his own fields, and deprived of his priestly office. Joab, learning the fate of Adonijah and Abiathar, fled to the altar for refuge; but Solomon commissioned the same executioner, Benaiah, to slay him there. Shimei, who had cursed David, was also in the list of suspects. He was given explicit orders to remain in Jerusalem, where his movements could be under surveillance. But on the escape of two of his servants to Philistia he left Jerusalem to capture them; and on his return he, too, fell under the sword of the bloody Benaiah. This completed the destruction of the characters whose presence about the court was likely to be a perpetual menace to the life of Solomon.

Solomon's Choice.

Thenceforth Solomon proceeded both safely and wisely in the development of his government. He came into possession of a kingdom organized and prosperous. His part was to increase its efficiency and glory and wealth; but to succeed in this he needed special gifts. When he went to Gibeon to offer sacrifices—a thousand burnt offerings—Yhwh appeared to him in a dream, saying, "Ask what I shall give thee." Solomon, conscious of the heavy responsibility of the ruler of such a realm, chose the wisdom that is needful in a judge. His choice of this rather than long life, wealth, honor, and the destruction of his enemies, greatly pleased Yhwh.

The wisdom of the young king was soon put to the test. Two harlots appeared before him, each carrying a child, one living and the other dead. Their dispute involved a decision as to the maternity of the children. Solomon, knowing the tender affections of a mother, ordered the living child to be cut into halves with a sword. The problem solved itself, and the king's insight and justice received due praise in Israel.

Solomon chose as his advisers the influential men of his kindgom (I Kings iv. 1-20). His standing army consisted of 12,000 cavalry, with 4,000 stalls for his chariots. The commissary department was thoroughly organized, and his court was one of great magnificence. The organization of Solomon's government carried with it a definite policy regarding his non-Israelitish subjects. Following the custom of the day, he secured for himself a wife from each of the neighboring royal houses, thus binding the nations to him by domestic ties. These various alliances introduced to the Israelitish court a princess from Egypt (for whom the king erected a special residence), and others from the Moabite, Ammonite, Edomite, Zidonian, and Hittite courts, who brought with them certain alien customs and religions, and, best of all, a kind of guaranty of peace. A court of such mixed elements involved also certain requirements which were a charge upon the royal treasury, such as homes for these foreigners and the installation of places for their religious observances. Solomon seems to have fulfilled all his obligations of this nature so lavishly as to have aroused his people near the close of his reign to the point of rebellion.

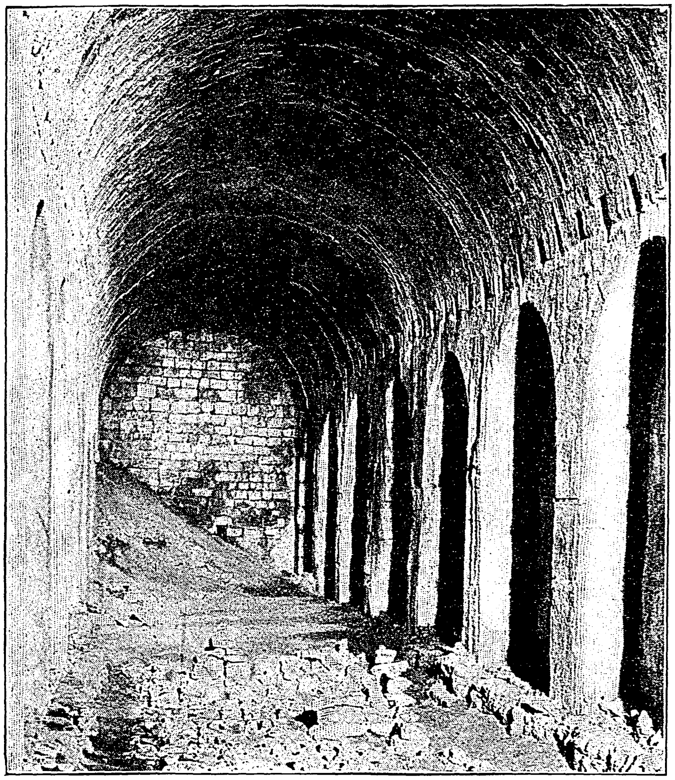

Supposed Stables of Solomon at Jerusalem.
(From a photograph by Bonfils.)

Solomon's Buildings.

No sooner had the king thoroughly organized and set in motion his civil and military machinery than he planned to carry out the desires of David by building a temple to Yhwh. In doing this he utilized his father's friendship with Hiram of Tyre to secure from the latter an agreement to supply cedar from Lebanon for use in the building. He levied also upon his own people and sent, in courses, 150,000 men to Lebanon to cut and hew the timber. Stones were cut for the buildings to be constructed, and the timber was floated in rafts to Joppa and transferred to Jerusalem. Stones and timber were put together noiselessly. Seven years of work completed the Temple, and thirteen years the king's palace. The best and most skilled workmen were Phenicians. Their artistic taste was exercised both on the buildings and on the vessels with which they were furnished (I Kings vii. 13 *et seq.*). In addition to completing these two chief structures, Solomon enhanced in other ways the architectural beauty of the city.

Solomon's foreign alliances formed the basis for foreign commercial relations. From the Egyptians he bought chariots and horses, which he sold to the Hittites and other peoples of the North. With the Phenicians he united in maritime commerce, sending out a fleet once in three years from Ezion-geber, at the head of the Gulf of Akaba, to Ophir, presumably on the eastern coast of the Arabian peninsula. From this distant port, and others on the way, he derived fabulous amounts of gold and tropical products. These revenues gave him almost unlimited means for increasing the glory of his capital city and palace, and for the perfection of his civil and military organizations.

Solomon's Wisdom.

Solomon's wisdom seems to have been as resplendent as his power and glory. His tact in dealing with his subjects and his acquaintance with all that was known in that day regarding trees, fruits, flowers, beasts, fishes, and birds gave him great renown. His genius in composing proverbs and songs was known far beyond the bounds of his own kingdom. His wisdom was said to have surpassed that of the children of the East and all the wisdom of Egypt. He was wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol (I Kings iv. 30, 31). People came from all parts to see the wisest man in the world. The Queen of Sheba traveled with a train of attendants, carrying much wealth, from southwestern Arabia, about 1,500 miles distant, to test the wisdom of Israel's ruler.

Solomon's Religion.

Solomon's religious ancestry and training had given him a basis for a strong life. His own request at Gibeon and his zeal in the worship of Yhwh foretold a vigorous religious career. But, though he built the Temple, and in the prayer attributed to him expressed some of the loftiest sentiments of a man thoroughly zealous in his worship of Israel's God, his career did not fulfil his early religious resolves. The polytheistic worship introduced by his foreign wives into Jerusalem and his faint and ineffectual opposition to their request that their gods should be shown respect led to his moral and religious deterioration, until he lost his hold on the people as well as on his own faith. Disaffection in Edom and in Syria, and the utterances of the prophet Abijah to Solomon's overseer, Jeroboam, portended disintegration and dissolution. In the decline of his life his power waned, and his death was the signal for the breaking up of the kingdom.

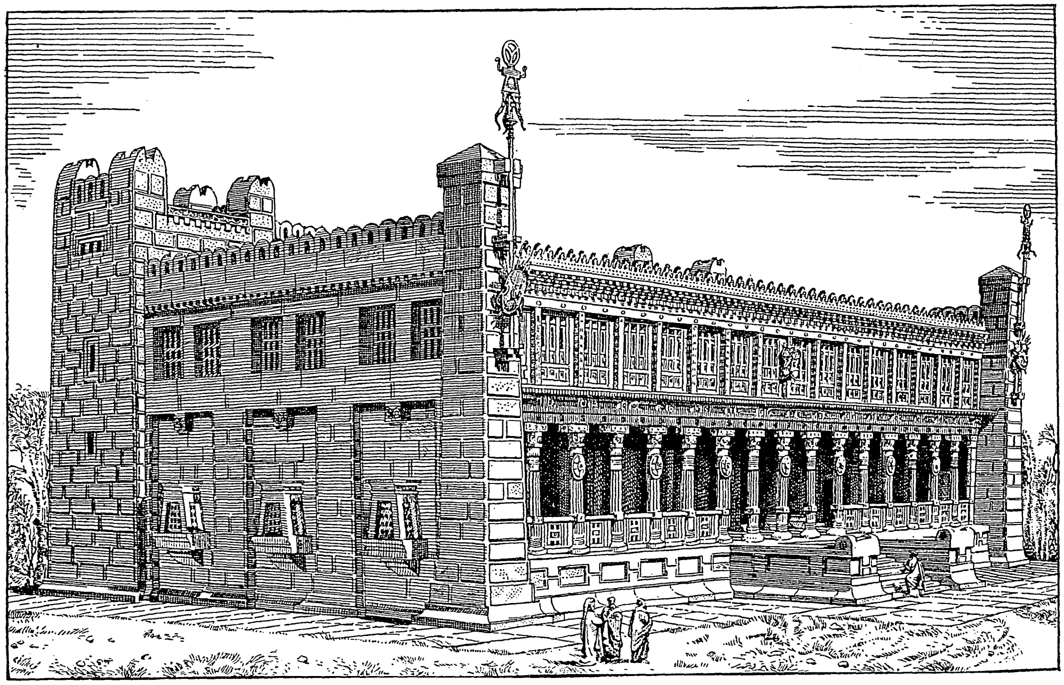

Solomon's House of the Forest of Lebanon.
(Restored by Chipiez.)

The extent of Solomon's permanent literary work is very uncertain. It is possible that he left several psalms and a portion of the Book of Proverbs. It seems to be probable that his life formed the basis of the Book of Ecclesiastes, and possibly of some elements of the Song of Songs.

E. G. H. I. M. P.

——**In Rabbinical Literature and Legend:** Solomon not only occupies a very important part in rabbinical legend, but is glorified even from a theological point of view. It must be added, however, that the Tannaim, with the exception of Jose b. Ḥalafta, were inclined to treat only of his weaknesses and his downfall. Solomon was one of those men to whom names were given by God before their birth, being thus placed in the category of the just ("ẓaddiḳim"; Yer. Ber. vii., 11b; Gen. R. xlv. 11; Tan., Bereshit, 30). Besides his three principal names, Jedidiah (II Sam. xii. 25), Ḳohelet (Eccl. i. 1 *et passim*, Hebr.), and Solomon, various others are assigned to him by the Rabbis, namely, Agur, Bin, Jakeh, Lemuel, Ithiel, and Ucal (Prov. xxx. 1, xxxi. 1), the interpretations of which, according to the earlier school, are as follows: "He who gathered the words of the Torah, who understood them, who later enunciated them, who said to God in his heart, 'I have the power; consequently, I may transgress the prescriptions of the Torah.'" The later school, on the other hand, adopts the following explanations:

Importance in Jewish Legend.

Agur = "he who girt his loins"; Bin = "he who built the Temple"; Jakeh = "he who reigned over the whole world"; Ithiel = "he who understood the signs of God"; and Ucal = "he who could withstand them" (Cant. R. i. 1; Midr. Mishle xxx. 1; Targ. Sheni to Esth. i. 2). Solomon was also one of those who were styled "baḥurim" (= "chosen"), "yedidim" (= "friends"), and "ahubim" (= "beloved ones"; Ab. R. N., ed. Schechter, p. 121). Solomon's instructor in the Torah was Shimei, whose death marked Solomon's first lapse into sin (Ber. 8a).

His Prayer for Wisdom.

The Rabbis concluded that Solomon was twelve (in Targ. Sheni *l.c.* thirteen) years old when he ascended the throne; he reigned forty years (I Kings xi. 42), and consequently he lived fifty-two years, as did the prophet Samuel (Seder 'Olam R. xiv.; Gen. R. c. 11; but comp. Josephus, "Ant." viii. 7, § 8, where it is stated that Solomon was fourteen years old when he began to reign, and that he ruled eighty years; comp. also Abravanel on I Kings iii. 7). He was considered by the Rabbis, who glorified him, to have been the counterpart of David, his father: each reigned forty years, and over the whole world; both wrote books and composed songs and fables; both built altars and transported the Ark of the Covenant with great ceremony; and in both dwelt the Holy Ghost (Cant. R. *l.c.*). Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father. Solomon passed forty days in fasting so that God might bestow upon him the spirit of wisdom (Pesiḳ. R. 14 [ed. Friedmann, p. 59a, b]; Num. R. xix. 3; Eccl. R. vii. 23; Midr. Mishle i. 1, xv. 29).

Solomon and Pharaoh.

Solomon's Judgments.

Solomon was the wise king par excellence, a fact which is expressed in the saying, "He who sees Solomon in a dream may hope for wisdom" (Ber. 57b). He is said to have understood the languages of the beasts and the birds and to have had no need of relying on witnesses in delivering a judgment, inasmuch as by simply looking at the contending parties he knew which was right and which was wrong. The words "Then Solomon sat on the throne of the Lord" (I Chron. xxix. 23) are interpreted to this effect, and an example of such a judgment is that pronounced in the case of the two harlots (comp. I Kings iii. 16 *et seq.*), which judgment was confirmed by a Bat Ḳol (Cant. R. *l.c.*; Targ. Sheni to Esth. i. 2). Indeed, Solomon's bet din was one of those in which the Holy Ghost manifested its presence through a bat ḳol. Independently of this, Solomon is considered as one of the Prophets, in whom the Holy Ghost dwelt. It was under the inspiration of the latter that he composed his three works, Canticles, Proverbs, and Ecclesiastes (Soṭah 48b; Mak. 23b; Cant. R. i. 1: Eccl. R. i. 1, x. 17). His wisdom is stated to have excelled that of the Egyptians (I Kings v. 10), which assertion is the basis of the following legend: "When Solomon was about to build the Temple he applied to Pharaoh, King of Egypt, for builders and architects. Pharaoh ordered his astrologers to choose all the men who would die in the current year; and these he sent to Solomon. The latter, however, by simply looking at them, knew what their fate was to be; consequently he provided them with coffins and shrouds and sent them back to Egypt. Moreover, he gave them a letter for Pharaoh informing him that if he was in want of articles required for the dead, it was not necessary for him to send men, but that he might apply direct for the materials he needed" (Pesiḳ. R. *l.c.*; Pesiḳ. iv. 34a; Num. R. xix. 3; Eccl. R. vii. 23). Owing to his proverbial wisdom, Solomon is the hero of many stories, scattered in the midrashic literature, in which his sagacity is exemplified. Most of them are based upon his judgment regarding the harlot's child; many of them have been collected by Jellinek in "B. H." iv., one of which is mentioned in Tos. to Men. 37a as occurring in the Midrash. It runs as follows: "Asmodeus brought before Solomon from under the earth a man with two heads, who, being unable to return to his native place, married a woman from Jerusalem. She bore him seven sons, six of whom resembled the mother, while one resembled the father in having two heads. After their father's death, the son with two heads claimed two shares of the inheritance, arguing that he was two men; while his brothers contended that he was entitled to one share only. They appealed to Solomon, whose sagacity enabled him to decide that the son with two heads was only one man; and the king consequently rendered judgment in favor of the other six brothers" (comp. "R. E. J." xlv. 305 *et seq.*). The well-known litigation between the serpent and the man who had rescued it is stated in Midrash Tanḥuma (see Buber, "Mebo," p. 157) as having taken place before Solomon, who decreed the serpent's death. Solomon applied his wisdom also to the dissemination of the Law. He built synagogues and houses in which the Torah was studied by himself, by a multitude of scholars, and even by little children. All his wisdom, however, did not make him arrogant; so that when he had to create a leap-year he summoned seven elders, in whose presence he remained silent, considering them more learned than himself (Cant. R. *l.c.*; Ex. R. xv. 20).

On the other hand, the members of the earlier school of Solomon's critics represent him in the contrary light. According to them, he abrogated the commandments of the Torah by transgressing against the three prohibitions that the king should not multiply horses nor wives nor silver and gold (comp. Deut. xvii. 16–17 with I Kings x. 26–xi. 3). He was likewise proud of his wisdom, and, therefore, relied too much on himself in the case of the two harlots, for which he was blamed by a bat ḳol. Judah b. Ila'i even declared that, had he been present when Solomon pronounced the sentence, he would have put a rope round Solomon's neck. His wisdom itself is depreciated. Simeon b. Yoḥai said that Solomon would better have been occupied in cleaning sewers, in which case he would have been free of reproach. His Ecclesiastes has, according to one opinion, no sacred character, because "it is only Solomon's wisdom" (R. H. 21b; Meg. 7a; Ex. R. vi. 1; Eccl. R. x. 17; Midr. Teh. to Ps. lxxii. 1; see Bible Canon).

On account of his modest request for wisdom only, Solomon was rewarded with riches and an unprecedentedly glorious reign (comp. I Kings iii. 13, v. 1 *et seq.*). His realm is described by the Rabbis as having extended, before his fall (see below), over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabit-

His Realm.

ants, including all the beasts, fowls, and reptiles, as well as the demons and spirits. His reign was then so glorious that the moon never decreased, and good prevailed over evil. His control over the demons, spirits, and animals augmented his splendor, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants. The beasts and fowls of their own accord entered the kitchen of Solomon's palace, so that they might be used as food for him. Extravagant meals for him (comp. I Kings iv. 22-23) were prepared daily by each of his thousand wives, with the thought that perhaps the king would feast on that day in her house (Meg. 11b; Sanh. 20b; B. M. 86b; Gen. R. xxxiv. 17; Cant. R. *l.c.*; Eccl. R. ii. 5; Targ. Sheni *l.c.*).

Solomon's Eagle.

More frequently it was the eagle that executed Solomon's orders. When David died Solomon ordered the eagles to protect with their wings his father's body until its burial (Ruth R. i. 17). Solomon was accustomed to ride through the air on a large eagle which brought him in a single day to Tadmor in the wilderness (Eccl. R. ii. 25; comp. II Chron. viii. 4). This legend has been greatly developed by the cabalists as follows: "Solomon used to sail through the air on a throne of light placed on an eagle, which brought him near the heavenly yeshibah as well as to the dark mountains behind which the fallen angels 'Uzza and 'Azzael were chained. The eagle would rest on the chains; and Solomon, by means of a ring on which God's name was engraved, would compel the two angels to reveal every mystery he desired to know." According to another cabalistic legend, Solomon ordered a demon to convey down to the seven compartments of hell Hiram, King of Tyre, who on his return revealed to Solomon all that he (Hiram) had seen in the nether world (Zohar ii. 112b-113a, iv. 233a, b; Naphtali b. Jacob Elhanan, "'Emeḳ ha-Melek," pp. 5d, 112c, 147a; Jellinek, *l.c.* ii. 86).

Solomon's Carpet.

With reference to Solomon's dominion over all the creatures of the world, including spirits, several stories are current, the best known of which is that of Solomon and the ant (Jellinek, *l.c.* v. 22 *et seq.*). It is narrated as follows: "When God appointed Solomon king over every created thing, He gave him a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. Surrounded by his four princes, Asaph b. Berechiah, prince of men, Ramirat, prince of the demons, a lion, prince of beasts, and an eagle, prince of birds, when Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and supped in Media. One day Solomon was filled with pride at his own greatness and wisdom; and as a punishment therefor the wind shook the carpet, throwing down 40,000 men. Solomon chided the wind for the mischief it had done; but the latter rejoined that the king would do well to turn toward God and cease to be proud; whereupon Solomon felt greatly ashamed.

"On another day while sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, 'Enter your houses; otherwise Solomon's legions will destroy you.' The king asked why she spoke thus, and she answered that she was afraid if the ants looked at Solomon's legions they might be turned from their duty of praising God, which would be disastrous to them. She added that, being the queen of the ants, she had in that capacity given them the order to retire. Solomon desired to ask her a question; but she told him that it was not becoming for the interrogator to be above and the interrogated below. Solomon thereupon brought her up out of the valley; but she then said it was not fitting that he should sit on a throne while she remained on the ground. Solomon now placed her upon his hand, and asked her whether there was any one in the world greater than he. The ant replied that she was much greater; otherwise God would not have sent him there to place her upon his hand. The king, greatly angered, threw her down, saying, 'Dost thou know who I am? I am Solomon, the son of David!' She answered: 'I know that thou art created of a corrupted drop [comp. Ab. iii. 1]; therefore thou oughtest not to be proud.' Solomon was filled with shame, and fell on his face.

"Flying further, Solomon noticed a magnificent palace to which there appeared to be no entrance. He ordered the demons to climb to the roof and see if they could discover any living being within the building. The demons found there only an eagle, which they took before Solomon. Being asked whether it knew of an entrance to the palace, the eagle said that it was 700 years old, but that it had never seen such an entrance. An elder brother of the eagle, 900 years old, was then found, but it also did not know the entrance. The eldest brother of these two birds, which was 1,300 years old, then declared it had been informed by its father that the door was on the west side, but that it had become hidden by sand drifted by the wind. Having discovered the entrance, Solomon found many inscriptions on the doors. In the interior of the palace was an idol having in its mouth a silver tablet which bore the following inscription in Greek: 'I, Shaddad, the son of 'Ad, reigned over a million cities, rode on a million horses, had under me a million vassals, and slew a million warriors, yet I could not resist the angel of death.'"

Solomon's Temple.

The most important of Solomon's acts was his building of the Temple, in which he was assisted by angels and demons. Indeed, the edifice was throughout miraculously constructed, the large, heavy stones rising to and settling in their respective places of themselves (Ex. R. lii. 3; Cant. R. *l.c.*). The general opinion of the Rabbis is that Solomon hewed the stones by means of the Shamir, a worm whose mere touch cleft rocks. According to Midrash Tehillim (in Yalḳ., I Kings, 182), the shamir was brought from paradise by the eagle; but most of the rabbis state that Solomon was informed of the worm's haunts through the chief of the demons, who was captured by Benaiah, Solomon's chief minister (see Asmodeus). The chief of the demons, Ashmedai or Asmodeus, told Solomon that the shamir had been entrusted by the prince of the sea to the mountain cock alone (the Hebrew equivalent in Lev. xi. 19 and Deut. xiv. 18 is rendered by A. V. "lapwing" and by R.V. "hoopoe"), and that the cock had sworn to guard it well. Solomon's men searched for the nest of the bird and, having found it, covered it with glass. The bird returned, and, seeing the entrance to its nest closed by what it supposed to be a glass door, brought the shamir for the purpose of breaking the glass. Just then a shout was raised; and the bird, being frightened, dropped the shamir, which the men carried off to the king (Giṭ. 68b).

Solomon, in his prophetic capacity, realized that the Temple would be destroyed by the Babylonians, and therefore he caused an underground receptacle to be built in which the Ark was afterward hidden (Abravanel on I Kings vi. 19). For each of the ten candlesticks made by Solomon (I Kings vii. 49; II Chron. iv. 7) he used 1,000 talents of gold, which, being passed 1,000 times through the furnace, became reduced to one talent. There is a difference of opinion among the Rabbis as to whether Solomon's candlesticks were lit or only the one made by Moses. A similar difference exists with regard to Solomon's ten tables, five of which were on one side and five on the other side of the table made by Moses (Men. 29a, 99b). Solomon planted in the Temple different kinds of golden trees which bore fruit in their proper seasons. When the wind blew over them the fruit fell to the ground. Later, when the heathen entered the Temple to destroy it, these trees withered; but they will flourish again on the advent of the Messiah (Yoma 21b).

Even with regard to his noble act in building the Temple, however, Solomon did not escape the severe criticisms of the Tannaim. The construction of such a magnificent edifice, they said, filled Solomon with pride; consequently when he wished to introduce the Ark of the Covenant into the Sanctuary, the gates shrank to such an extent that it could not be brought in. Solomon then recited twenty-four hymns, but without avail. He then sang: "Lift up your heads, O ye gates; . . . and the King of glory shall come in" (Ps. xxiv. 7). The gates, thinking that Solomon applied to himself the term "King of glory," were about to fall on his head, when they asked him, "Who is this King of glory?" Solomon answered: "The Lord strong and mighty," etc. (*ib.* verse 8). He then prayed: "O Lord God, turn not away the face of thine anointed, remember the mercies of David thy servant" (II Chron. vi. 42); and the Ark was admitted (Shab. 30a; Num. R. xiv. 10; comp. Ex. R. viii. 1 and Tan., Wa'era, 6, where this haggadah is differently stated in the spirit of the Amoraim).

Solomon's Marriage.

The Tannaim lay particular stress on Solomon's criminal act in marrying the daughter of Pharaoh, which they declare took place on the night when the Temple was completed. This assertion is at variance with Seder 'Olam R. xv., where it is held that Solomon married her when he began to build the Temple, that is, in the fourth year of his reign (comp. I Kings vi. 1). The particular love which he manifested for her (comp. *ib.* xi. 1) was rather a depraved passion; and she, more than all his other foreign wives, caused him to sin. He had drunk no wine during the seven years of the construction of the Temple; but on the night of its completion he celebrated his wedding with so much revelry that its sound mingled before God with that of the Israelites who celebrated the completion of the sacred edifice, and God at that time thought of destroying with the Temple the whole city of Jerusalem. Pharaoh's daughter brought Solomon 1,000 different kinds of musical instruments, explaining to him that each of them was used in the worship of a special idol. She hung over his bed a canopy embroidered with gems which shone like stars; so that every time he intended to rise, he, on looking at the gems, thought it was still night. He continued to sleep, with the keys of the Temple under his pillow; and the priests therefore were unable to offer the morning sacrifice. They informed his mother, Bath-sheba, who roused the king when four hours of the day had flown. She then reprimanded him for his conduct; and verses 1–9 of Prov. xxxi. are considered by the Rabbis as having been pronounced by Bath-sheba on that occasion. The destructive effect on the Temple of Solomon's marriage to Pharaoh's daughter is further expressed in the following allegory: "When Solomon wedded Pharaoh's daughter, Michael [another version has Gabriel] drove a rod into the bed of the sea; and the slime gathering around it formed an island on which, later, Rome [the enemy of Jerusalem] was built." R. Jose, however, declares that Solomon's sole intention in this marriage was to convert the daughter of Pharaoh to Judaism, bringing her thus under the wings of the Shekinah (Sifre, Deut. 52; Yer. 'Ab. Zarah i. 39c; Shab. 56b; Yer. Sanh. ii. 6; Sanh. 21b; Lev. R. xii. 4; Num. R. x. 8).

Solomon's Throne.

Solomon's throne is described at length in Targum Sheni (*l.c.*) and in two later midrashim published by Jellinek ("B. H." ii. 83-85, v. 33-39), the second also by J. Perles (in "Monatsschrift," xxi. 122 *et seq.*). According to Targum Sheni, which is compiled from three different sources, there were on the steps of the throne twelve golden lions (comp. Solomon, Biblical Data) and twelve golden eagles so placed that each lion faced an eagle. Another account says that there were seventy-two lions and the same number of eagles. Further it is stated that there were six steps to the throne (comp. *ib.*), on which animals, all of gold, were arranged in the following order: on the first step a lion opposite an ox; on the second, a wolf opposite a sheep; on the third, a tiger opposite a camel; on the fourth, an eagle opposite a peacock; on the fifth, a cat opposite a cock; on the sixth, a sparrow-hawk opposite a dove. On the top of the throne was a dove holding a sparrow-hawk in its claws, symbolizing the dominion of Israel over the Gentiles. There was also on the top of the throne a golden candlestick, on the seven branches of the one side of which were engraved the names of the seven patriarchs Adam, Noah, Shem, Abraham, Isaac, Jacob, and Job, and on the seven of the other the names of Levi, Kohath, Amram, Moses, Aaron, Eldad, Medad, and, in addition, Hur (another version has Haggai). Above the candlesticks was a golden jar filled with olive-oil and beneath it a golden basin which supplied the jar with oil and on which the names of Nadab, Abihu, and Eli and his two sons were engraved. Over the throne, twenty-four vines were fixed to cast a shadow on the king's head. By a mechanical contrivance the throne followed Solomon wherever he wished to go.

The description given in the two midrashim mentioned above differs somewhat from the foregoing. Referring to the words "Then Solomon sat on the throne of the Lord" (I Chron. xxix. 23), the second midrash remarks that Solomon's throne, like that of God, was furnished with the four figures representing a man, a lion, an ox, and an eagle, with cherubim and wheels (comp. Ezek. i. 5 *et seq.*). While the first midrash agrees to a greater extent with Targum Sheni, the second one substitutes for the order in which the pairs of animals were arranged the following: a sheep and a wolf; a deer and a bear; a roebuck and an elephant; a buffalo and a griffin; a man and a demon; a mountain-cock and an eagle; a dove and a sparrow-hawk—the clean beasts and fowls being to the right and the unclean ones to the left of the throne.

The Mechanism of the Throne.

Solomon's progress to his throne is similarly described in Targum Sheni and in the two midrashim. According to the former work, when the king reached the first step, the ox, by means of some sort of mechanism, stretched forth its leg, on which Solomon leaned, a similar action taking place in the case of the animals on each of the six steps. From the sixth step the eagles raised the king and placed him in his seat, near which a golden serpent lay coiled. When the king was seated the large eagle placed the crown on his head, the serpent uncoiled itself, and the lions and eagles moved upward to form a shade over him. The dove then descended, took the scroll of the Law from the Ark, and placed it on Solomon's knees. When the king sat, surrounded by the Sanhedrin, to judge the people, the wheels began to turn, and the beasts and fowls began to utter their respective cries, which frightened those who had intended to bear false testimony. Moreover, while Solomon was ascending the throne, the lions scattered all kinds of fragrant spices. In the second midrash it is said: "When Solomon wished to sit on his throne, the ox took him gently on its horns and handed him over to the lion, which in turn delivered him to the sheep, and so on until the seat was reached. Then the demon placed him on the seat, which was of gold studded with precious stones, and put under his feet a footstool of sapphire which he had brought from heaven [comp. Ex. xxiv. 10]. The six steps also were studded with precious stones and with crystal; and there were besides arches from which palm-trees arose high over the throne to make a shadow for the king's head." Both midrashim state that when Solomon was seated a silver serpent turned a wheel which caused the eagles to spread their wings over the king's head. Then one lion placed the crown on his head, while another placed the golden scepter in his hand. It is explained in the first midrash that six steps were constructed because Solomon foresaw that six kings would sit on the throne, namely, Solomon, Rehoboam, Ḥezekiah, Manasseh, Amon, and Josiah. After Solomon's death King Shishak, when taking away the treasures of the Temple (comp. I Kings xiv. 26), carried off the throne, which remained in Egypt till Sennacherib conquered that country. After Sennacherib's fall Hezekiah gained possession of it. When Josiah was slain by Pharaoh Necho the latter took it away; but, not knowing the proper use of it, he was struck by one of the lions and became lame. Nebuchadnezzar, into whose possession the throne subsequently came, shared a similar fate. The throne then passed to the Persians, with whom it remained till it came into the possession of Ahasuerus, who, however, could not sit upon it (see also Num. R. xii. 21; Midr. Abba Gorion to Esth. i. 2).

His Hippodrome.

The glory of so great a king as Solomon would have been incomplete, in the eyes of the later rabbis, had he not had, like the Roman emperors, a magnificent circus or hippodrome; and a description of his arena is given in the second of the two midrashim mentioned above. According to R. Ze'era, the circus was in use one day in every month, under the successive superintendence of each of the twelve commissaries who had to provide for the king's household (comp. I Kings iv. 7 *et seq.*). In the thirteenth month of an embolismic year, for which there was a special commissary (see Rashi on I Kings iv. 19), there were no horse-races, but races were run by 10,000 young men of the tribe of Gad (or of Naphtali, according to another opinion), "the calves of whose legs were removed, rendering the runners so swift that no horse could compete with them." The hippodrome was three parasangs long and three parasangs wide, and in the middle of it were two posts surmounted by cages in which all kinds of beasts and fowls were confined. Around these posts the horses had to run eight times. As to the day of the month on which the races took place—whether the last day, the first, the second, or the third—different opinions are expressed. Those favoring the last, first, and second days are supported by the fact that on those days Solomon used to flood the cisterns—on the last day of the month for the scholars and their pupils, for the priests and the Levites; on the first day for the Israelites who lived in Jerusalem; and on the second day of the month for those who lived outside that city; the water which flowed from paradise was poured into the cisterns through the mouths of two golden lions, which, besides, exhaled a very fragrant odor.

There were four companies of charioteers, each containing 4,000 men divided into smaller groups; these were placed on separate platforms arranged one above the other. Facing each company were two doors of olive-wood in which different kinds of precious stones were set, and which were decorated with gold and with all kinds of carved figures. The spectators also were divided into four groups: (1) the king with his household, the scholars, the priests, and the Levites, dressed in blue; (2) the people of Jerusalem, dressed in white; (3) the people who lived outside Jerusalem, dressed in red; and (4) the Gentiles who from distant countries brought presents to Solomon, and who were dressed in green.

These four colors symbolized the four seasons of the year—autumn, winter, spring, and summer (comp. Perles, *l.c.* notes).

Solomon and the Queen of Sheba.

The meeting of Solomon and the Queen of Sheba is narrated in Targum Sheni as follows: "Solomon, when merry from wine, used to assemble before him all the kings, his vassals, and at the same time ordered all the other living creatures of the world to dance before them. One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called "Kitor" and whose ruler was a woman, known as 'the Queen of Saba [Sheba].' The bird suggested that it should fly to the queen and bring her to Solomon. The king approved this proposal; and Solomon, accordingly, caused a letter to be tied to the hoopoe's wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun. Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers. Then she freighted several vessels with all kinds of treasures, and selected 6,000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date. . . . On being informed of her arrival, Solomon sent his chief minister, Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in water, lifted her dress, which caused Solomon to smile."

It is stated in I Kings x. 1 that the queen came to propound riddles to Solomon: the text of these is given by the Rabbis. A Yemenite manuscript entitled "Midrash ha-Ḥefeẓ" (published by S. Schechter in "Folk-Lore," 1890, pp. 353 *et seq.*) gives nineteen riddles, most of which are found scattered through the Talmud and the Midrash and which the author of the "Midrash ha-Ḥefeẓ" attributes to the Queen of Saba (Sheba). The first four riddles are also given in Midrash Mishle i. 1, where their transmission is attributed to R. Ishmael. See Sheba, Queen of.

The Rabbis who denounce Solomon interpret I Kings x. 13 as meaning that Solomon had criminal intercourse with the Queen of Sheba, the offspring of which was Nebuchadnezzar, who destroyed the Temple (comp. Rashi *ad loc.*). Solomon's champions, on the other hand, deny the whole story of the Queen of Sheba and of the riddles, and interpret the words "Malkat Sheba" as meaning "the Kingdom of Sheba"; that is to say, the kingdom of Sheba offered its submission to Solomon (B. B. 15b). According to the same rabbis, the sin ascribed to Solomon in I Kings xi. 7 *et seq.* is only figurative: it is not meant that Solomon fell into idolatry, but that he was guilty of failing to restrain his wives from idolatrous practises (Shab. 56b). Still, the legend prevalent in rabbinical literature is that Solomon lost his royalty, riches, and even his reason on account of his sins. This legend is based on the words "I, Ḳohelet, was king over Israel in Jerusalem" (Eccl. i. 12, Hebr.), which show that when he uttered them he was no longer king. He gradually fell from the highest glory into the deepest misery. At first, Solomon reigned over the inhabitants of the upper world as well as over those of the lower; then only over the inhabitants of the earth; later over Israel only; then he retained only his bed and his stick; and finally his stick alone was left to him (Sanh. 20b).

Solomon Loses His Kingship.

Solomon and Asmodeus.

The Rabbis do not agree, however, as to whether Solomon died in poverty or returned to his throne. He "saw three worlds," which, according to one opinion, means that he was successively a private person, a king, and again a private man. According to a contrary opinion, he was king, private person, and again king (Sanh. *l.c.*; Giṭ. 68b; Eccl. R. i. 12). Solomon's ejection from the throne is stated in Ruth R. ii. 14 as having occurred because of an angel who assumed his likeness and usurped his dignity. Solomon meanwhile went begging from house to house protesting that he was the king. One day a woman put before him a dish of ground beans and beat his head with a stick, saying, "Solomon sits on his throne, and yet thou claimest to be the king." Giṭṭin (*l.c.*) attributes the loss of the throne to Asmodeus, who, after his capture by Benaiah, remained a prisoner with Solomon. One day the king asked Asmodeus wherein consisted the demons' superiority over men; and Asmodeus replied that he would demonstrate it if Solomon would remove his chains and give him the magic ring. Solomon agreed; whereupon Asmodeus swallowed the king (or the ring, according to another version), then stood up with one wing touching heaven and the other extending to the earth, spat Solomon to a distance of 400 miles, and finally seated himself on the throne. Solomon's persistent declaration that he was the king at length attracted the attention of the Sanhedrin. That body, discovering that it was not the real Solomon who occupied the throne, placed Solomon thereon and gave him another ring and chain on which the Holy Name was written. On seeing these Asmodeus flew away (see Asmodeus, and the parallel sources there cited). Nevertheless Solomon remained in constant fear; and he accordingly surrounded his bed with sixty armed warriors (comp. Cant. iii. 7). This legend is narrated in "'Emeḳ ha-Melek" (pp. 14d–15a; republished by Jellinek, *l.c.* ii. 86–87) as follows: "Asmodeus threw the magic ring into the sea, where it was swallowed by a fish. Then he threw the king a distance of 400 miles. Solomon spent three years in exile as a punishment for transgressing the three prohibitive commandments [see above]. He wandered from city to city till he arrived at Mashkemam, the capital of the Ammonites. One day, while standing in a street of that city, he was observed by the king's cook, who took him by force to the royal kitchen and compelled him to do menial work. A few days later Solomon, alleging that he was an expert in cookery, obtained the cook's permission to prepare a new dish.

The king of the Ammonites was so pleased with it that he dismissed his cook and appointed Solomon in his place. A little later, Naamah, the king's daughter, fell in love with Solomon. Her family, supposing him to be simply a cook, expressed strong disapproval of the girl's behavior; but she persisted in her wish to marry Solomon, and when she had done so the king resolved to kill them both. Accordingly at his orders one of his attendants took them to the desert and left them there that they might die of hunger. Solomon and his wife, however, escaped starvation; for they did not remain in the desert. They ultimately reached a maritime city, where they bought a fish for food. In it they found a ring on which was engraved the Holy Name and which was immediately recognized by Solomon as his own ring. He then returned to Jerusalem, drove Asmodeus away, and reoccupied his throne." It may be noticed that this story also is at variance with I Kings xiv. 21, where it appears that Solomon had married Naamah in David's lifetime. According to Midrash al-Yithallel (Jellinek, *l.c.* vi. 106 *et seq.*), God sent Asmodeus to depose Solomon, as a punishment for the king's sin. Agreeing with Giṭ. *l.c.* as to the means by which the fraud of Asmodeus was exposed, the narrative continues as follows (Midr. al-Yithallel, *l.c.*): "Benaiah sent for Solomon, and asked him how his deposition had happened. Solomon replied that when sitting one day in his palace a storm had hurled him to a great distance and that since then he had been deprived of his reason. Benaiah then asked him for a sign, and he said: 'At the time of my coronation my father placed one of my hands in thine and the other in that of Nathan the prophet; then my mother kissed my father's head.' These facts having been ascertained to be true, Benaiah directed the Sanhedrin to write the Holy Name on pieces of parchment and to wear them on their breasts and to appear with them before the king. Benaiah, who accompanied them, took his sword and with it struck Asmodeus. Indeed, he would have killed the latter had not a bat ḳol cried: 'Touch him not: he only executed my commands.' "

His Final Fate.

The disagreement among the Rabbis with regard to the personality of Solomon extends also to his future life ("'olam ha-ba"). According to Rab, the members of the Great Synagogue purposed including Solomon among those denied a share in the future life, when the image of David appeared, imploring them not to do so. The vision, however, was not heeded; nor was a fire from heaven, which licked the seats on which they sat, regarded until a bat ḳol forbade them to do as they had purposed (Sanh. 104b; Yer. Sanh. x. 2; Cant. R. i. 1). On the other hand, Solomon is considered to resemble his father in that all his sins were forgiven by God (Cant. R. *l.c.*). Moreover, David is said to have left a son worthy of him (B. B. 116a). When R. Eliezer was asked for his opinion of Solomon's future life, he gave his pupils an evasive answer, showing that he had formed no opinion concerning it (Tosef., Yeb. iii. 4; Yoma 66b; comp. Tos. *ad loc.*).

The Rabbis attribute to Solomon the following "taḳḳanot": 'erubin (see 'ERUB); washing of hands; the recitation of the passage beginning "We-'al ha-bayit ha-gadol" and, together with David, of that beginning "U-bene Yerushalayim," both of which occur in the benediction recited after a meal (Ber. 48b; Shab. 14b; 'Er. 21b).

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W. B. M. SEL.

——In Arabic Literature: Solomon is the subject of a large number of traditions and legends in Arabic literature, in which he completely overshadows in importance his father, David. Solomon is spoken of as the messenger of God ("rasul Allah"), and is in a way a prototype of Mohammed. Hence the importance assigned to his relations with the Queen of Sheba, the submission of whose country is taken to mean the submission of Arabia. The letter addressed to her, summoning her to accept Islam, begins with the same formula ("Bi-ism Allah al-Raḥman al-Raḥim") as that used in the documents issued by Mohammed. The name Solomon is given to all great kings, and it is related that there were a number of Solomons, or universal kings, who lived before the creation of Adam (D'Herbelot, in "Bibliothèque Orientale," v. 369).

Miraculous Power.

Solomon is represented as having authority over spirits, animals, wind, and water, all of which obeyed his orders by virtue of a magic ring set with the four jewels given him by the angels that had power over these four realms. A similar ring is mentioned in stories of the "Arabian Nights." The power inherent in the ring is shown by the following story: It was Solomon's custom to take off the ring when he was about to wash, and to give it to one of his wives, Amina, to hold. On one occasion, when the ring was in Amina's keeping, the rebellious spirit Sakhr took on Solomon's form and obtained the ring. He then seated himself on the throne and ruled for forty days, during which time the real king wandered about the country, poor and forlorn. On the fortieth day Sakhr dropped the ring into the sea; there it was swallowed by a fish, which was caught by a poor fisherman and given to Solomon for his supper. Solomon cut open the fish, found the ring, and returned to power. His forty days' exile had been sent in punishment for the idolatry practised in his house for forty days, although unknown to him, by one of his wives (Koran, sura xxxviii. 33-34; Baiḍawi, ii. 187; Ṭabari, "Annales," ed. De Goeje, i. 592 *et seq.*).

As a Judge.

Solomon's superiority to David is shown in his judgments. While still a child he renders decisions reversing those previously given by his father, as in the famous case, related in the Old Testament, of the two women claiming the one child. In the Arabic tradition a wolf has carried away the child of one of the women, both of whom claim a surviving child. David decides in favor of the elder woman, but Solomon starts to divide the child with a knife, whereupon the younger woman protests and receives the child (Bokhari, "Recueil des Traditions Mahometanes," ii. 364, Leyden, 1864). So in the decision regarding the sheep which has devastated a field (sura xxi. 78, 79; Baiḍawi, i. 621; Ṭabari, *l.c.* i. 573), and in the judgment concerning the treasure discovered in a field after it has been sold, and which is claimed by both buyer and seller (Weil, "Biblical Legends of the Mussulmans," p. 192), Solomon's opinion is held to be superior to David's. When the judges of the realm objected to having one so young interfere in their counsels, David proposed that Solomon be examined publicly before a tribunal of lawyers. This was done, whereupon Solomon not only answered all questions as soon as they were put, but confounded his judges by asking them questions which they could not answer (Weil, *l.c.* pp. 193-196).

As a Warrior.

In Arabic tradition, unlike the Biblical and later Jewish, Solomon is a great warrior. Various warlike expeditions of his are mentioned, and it was the daughter of the conquered King of Sidon who introduced idolatry into his house. His love for horses led him to forget at one time the afternoon prayer (sura xxxviii. 30-31): he had become so much interested in inspecting a thousand horses drawn up before him that the time for prayer passed unnoticed; in repentance therefor he killed the horses. On another occasion he boasted that seventy wives would bear him seventy sons, every one of whom would be a warrior. Unfortunately he forgot to add "if God will," in consequence of which he had only one son, who was misshapen and unfit to be a soldier (Bokhari, *l.c.* ii. 364; Baiḍawi, ii. 187).

Queen of Sheba.

Solomon's interview with the Queen of Sheba and the events leading up to it are narrated in great detail, as befitting their importance in the history of Islam. Solomon in a dream is advised by Abraham (according to some, after the building of the Temple) to undertake a pilgrimage to Mecca. After completing this he proceeds to Yemen, being carried by the winds through the air on a green silk carpet, upon which are assembled men, beasts, and devils, while birds fly overhead in close ranks, so as to form a canopy. On the journey Solomon notices the absence of the hoopoe, or lapwing (Arabic "hudhud"), and threatens it with dire punishment. When the bird returns it appeases the king's anger by reporting the wonderful things it has beheld, telling of Queen Bilkis, her marvelous history and beauty, and of her kingdom. Solomon at once despatches the bird with a letter to Bilkis, bidding her embrace the faith or prepare to be conquered by his hosts. She devises various plans to test his reputed knowledge, but finally, being satisfied that he is all that is claimed for him and more, submits herself with her kingdom to Solomon. An account of the splendor of the reception accorded Bilkis by Solomon and of the puzzles and riddles which she propounded and he solved may be found in sura xxvii. 15-45 and the commentaries on that passage (Baiḍawi and Zamakhshari), in Ṭabari, i. 576-586, and elsewhere. For other stories concerning Solomon, his dealings with the spirit Sakhr, his building of the Temple, the stone which cut stone without noise, and a comparison of Solomon with Jemshid (comp. Grünbaum), see the works mentioned in the bibliography below.

Death of Solomon.

Solomon died at the age of fifty-three, having reigned forty years. As the building of the Temple was not finished at his death and he was afraid that the jinn would not continue to work thereon if he were not there to command them, the angel of death took his soul while he was leaning upon his staff, praying. His body remained in that position a year, until the jinn had finished the Temple, when a worm that had been gnawing at the staff caused it to crumble to pieces; Solomon's body fell, and the jinn discovered that he was dead. It is said that Solomon collected the books of magic that were scattered throughout his realm, and locked them in a box, which he put under his throne to prevent their being used. After his death the jinn, so as to make people believe that Solomon had been a sorcerer, declared that these books had been used by him; many believed the statement to be true, but the accusation was a malicious falsehood.

BIBLIOGRAPHY: Bokhari, *Recueil des Traditions Mahometanes*, ed. Krehl, Leyden, 1864; commentaries on the *Koran* (Baiḍawi and Zamakhshari); D'Herbelot, in *Bibliothèque Orientale*, v. 367-375; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, pp. 189-240, Leyden, 1893 (cites Arabic authors); Hughes, *Dictionary of Islam*; *Koran*, suras xxi. 81, 82; xxvii. 15-45; xxxiv. 11-13; xxxviii. 29-30; Ṭabari, *Annales*, ed. De Goeje, i. 572-597 (see also Index); Weil, *Biblical Legends of the Mussulmans*, pp. 200-248.

E. G. H. M. W. M.

——**Critical View:** The Biblical data concerning the character and deeds of Solomon are not of uniform historical value. As authentic beyond question must pass the account of his elevation to the throne (II Sam. xii. 24; I Kings i. 5 *et seq.*); the violent removal of Adonijah, the rightful heir, as well as of his supporters (*ib.* i. 6; ii. 13 *et seq.*, 28); and the murder of Joab and Shimei (*ib.* ii. 36 *et seq.*). That in resorting to these measures Solomon merely executed his father's injunction is an afterthought (*ib.* ii. 5 *et seq.*) interpolated to cleanse Solomon's memory from the stigma. This is apparent through comparison with the more trustworthy accounts of the manner in which Solomon's agents were rewarded (Benaiah, *ib.* ii. 35, iv. 4; Zadok, *ib.* iv. 4; Nathan's sons, *ib.* iv. 5). That Solomon showed political sagacity is authenticated by the narratives, resting on good foundations, concerning his alliances by treaty or marriage with neighboring dynasties, the erection of fortresses, and the organization of his army after Egyptian models (see Eduard Meyer, "Gesch. des Alterthums," i., § 319); and under him the process of absorbing the non-Hebrew aboriginal population was carried to a certain culmination which contributed not a little toward making his reign a peaceful one (I Kings ix. 20). Similarly the story of his extensive building operations (*ib.* vi. 1, ix. 11) and that of the redistricting of the empire for taxing purposes reflect actual conditions.

Murder of Joab and Shimei.

A critical sifting of the sources leaves the picture of a petty Asiatic despot, remarkable, perhaps, only for a love of luxury and for polygamous inclinations. Solomon certainly could not hinder Edom's independence under Hadad (I Kings xi. 14 *et seq.*)—an event which could not have taken place at the beginning of his reign; otherwise the Hebrew king could not have sailed from Ezion-geber. The rise of Damascus (*ib.* xi. 23 *et seq.*) was another fatal check to his foreign policy. His naval excursions were planned not so much with a view to promoting commerce as with an eye to securing the appointments regarded as indispensable for the proper equipment of the court of an Oriental despot (*ib.* x. 22, 28 *et seq.*; II Chron. i. 16 *et seq.*). Nor was the building of the Temple an act of particular devotion to Yhwh, as the facts show that Solomon did not scruple to erect sanctuaries to other deities (I Kings xi. 4 *et seq.*). These edifices contributed to the splendor of the capital, and were a source of revenue to the court; but Solomon's administration of the country, by its disregard of the old tribal units and its unequal assessment of taxes, rearoused the slumbering jealousy and discontent of the northern section, and did more than anything else to disrupt David's empire.

The Building of the Temple.

In the Deuteronomic Historiography.

Later, when the Temple had actually become the religious center of the Judean kingdom, its builder, Solomon, was naturally credited with the religious convictions of the age. The prayer at the dedication (*ib.* viii. 14 *et seq.*) reflects the Deuteronomic prophetic point of view. The young Solomon is represented in this Deuteronomic historiography as one of the wisest of men (*e.g.*, in the narratives of his dream and of his judgment), far famed for his wealth, which was the reward for his craving for wisdom, but still more renowned for his wonderful sagacity, his proverbs and sayings, so that the Queen of Sheba could not resist the desire to pay him a visit. According to this historiography, only after old age had robbed him of his mental powers did Solomon fall a victim to the blandishments of the alien women in his harem, and thus was held accountable for the empire's decline (*ib.* xi. 1 *et seq.*).

Deut. xvii. 14 gives a more accurate account of the conditions under Solomon. Later, the Chronicler removes every reproach from Solomon. He does not mention Adonijah's assassination, the rebellion of Hadad and Rezon, or Solomon's idolatry and polygamy. In keeping with the tendency to connect some great man with certain literary compositions—*e.g.*, Moses with the Law, David with the Psalms—Solomon now passes for the author par excellence of gnomic sayings—of the Proverbs and even of other "Wisdom" books, Ecclesiastes, the Song of Songs, and Psalms (Ps. lxxii., cxxvii.; comp. the Psalms of Solomon). Later rabbinical and Mohammedan lore continues along similar lines to establish Solomon as a veritable wonder of wisdom, learning, power, and splendor (comp. Stade, "Geschichte des Volkes Israel," i. 310 *et seq.*). E. G. H.

——**Apocryphal Works:** Solomon, having been the wise king par excellence, was regarded later as the author of various works treating of all the sciences and particularly of magic. The legend of Solomon and Asmodeus (see Solomon in Rabbinical Literature) was current as early as the time of Josephus, who states ("Ant." viii. 2, § 5) that God enabled Solomon to acquire skill to expel demons and that he left collections of incantations and directions as to the use of exorcisms (comp. Origen, "Epistola ad Mattheam," xxvi. 63; Nicetas Choniates, "Annales," p. 95). Other writings of Solomon are quoted by Eusebius ("Præparatio Evangelica," ix. 31), Suidas (*s.v.* 'Εζεκιας), and Michael Glycas ("Annales," ii. 183), while Maimonides ("Yad," Ḳiddush ha-Ḥodesh, xvii., and elsewhere) ascribes to Solomon works on mathematics, and Shem-Ṭob Falaquera (in "Sefer ha-Ma'alot") attributes to him works on physics and theology.

Arabic Works.

The chief source of the pseudo-Solomonic works is Arabic literature, in which connection the legend that Solomon was the inventor of the Arabic and Syriac scripts is of interest. It is, indeed, supposed by the Arabs that Solomon wrote orginally in Arabic various scientific works. Abraham Jagel in the fourth part of his "Bet Ya'ar ha-Lebanon" (quoted in "Kerem Ḥemed," ii. 41 *et seq.*) says that Solomon wrote his scientific works in another language than Hebrew so that they might be understood by the foreign kings who came to hear his wisdom (comp. I Kings v. 14). Besides two works of Solomon quoted in the Zohar (see below), Johanan Allemanno enumerates in "Sha'ar ha-Ḥesheḳ," the introduction to his "Ḥesheḳ Shelomoh," thirty works of Solomon taken chiefly from the writings of Abu Aflah al-Sarakosti and Apollonius of Tyana. The Arabic work of the former on palm-trees, the title of which was probably "Kitab al-Nakhlah," was translated (in the fourteenth century ?) into Hebrew under the title "Sefer ha-Tamar" or "Sefer ha Temarim." The chief authority in this work is Solomon; and the author, besides, quotes twenty aphorisms ("ma'amarim") of that king, each of which, with the exception of the first, refers to a special work. There is, however, a difference, with regard to the titles of a few works, between the "Sefer ha-Temarim" and the "Sha'ar ha Ḥesheḳ" as well as between the two manuscripts of the latter work. Several other works ascribed to Solomon are enumerated by Fabricius in his "Codex Pseudepigraphus Veteris Testamenti," i. 1014 *et seq.*

The following is a list of the pseudo-Solomonic works, beginning with those which are better known: (1) "Sifra di-Shelomoh Malka," or "The Book of King Solomon," quoted in the Zohar (i. 76b *et passim*, iii. 10b *et passim*). As this work is once (iii. 193b) referred to as "Sifra de-Ḥokmeta di-Shelomoh Malka," *i.e.*, "The Book of Wisdom of King Solomon," it would seem that the Wisdom of Solomon is meant (comp. Wolf, "Bibl. Hebr." iii. 1033). (2) "Sifra de-Ashmedai," a work quoted in the Zohar under various titles signifying respectively "The Book of Asmodeus, Which He Gave to King Solomon" (Zohar iii. 194b), "The Book of Asmodeus the King" (*ib.* 77a), "The Magic Book of Asmodeus" (*ib.* iii. 43a), "The Magic Book Which Asmodeus Taught King Solomon" (*ib.* ii. 128a), and, finally, "The Book Which Asmodeus Left for King Solomon" (*ib.* iii. 19a). This work is supposed to be the book of magic containing formulas for subjugating demons and the authorship of which is so often ascribed to Solomon; it may be identical with the

Hebrew Works.

"Kitâb al-'Uhud," mentioned by D'Herbelot in his "Bibliothèque Orientale" (comp. Wolf, *l.c.* iii. 1035). (3) "Sefer ha-Refu'ot," on medicaments. This work, which is referred to by Abu Aflaḥ in his citation of the fourteenth of Solomon's aphorisms, is known from other sources also; thus Naḥmanides, also, in the introduction to his commentary on the Pentateuch mentions the "Sefer ha-Refu'ot" written by Solomon. Abraham Jagel (*l.c.*) relates that in his time there came to Rome, from the King of Armenia to Pope Clement VIII., an envoy who disparaged the European physicians, declaring that in his own country they used medical works left to them by Solomon which were more nearly complete and more systematic than the European works. Jagel thinks it is quite possible that the Armenians might possess medical works of Solomon inasmuch as they have always remained in their own country, while the Jews, being driven from one country to another, would be likely to lose them. It is very likely that this is the book of medicine which Hezekiah concealed (see Hezekiah in Rabbinical Literature).

The "Claviculæ Salomonis."

Closely connected with the last-mentioned work is (4) "Sefer Raziel," as at the end of the description of the book of medicine transmitted by the angel Raziel to Noah (Jellinek, "B. H." iii. 160; see Noah in Apocryphal and Rabbinical Literature) it is said: "To Solomon was revealed the book of secrets ["Sefer ha-Razim"] by means of which he ruled over demons and everything in the world" (see Raziel, Book of). It seems that the authority who ascribed the "Book of Raziel" to Solomon confounded "Sefer Raziel" and "Sefer ha-Razim." (5) "Mafteaḥ Shelomoh," containing incantations, and mentioned by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 80a, Amsterdam, 1697) as extant in Hebrew. This work exists in various translations (Latin, French, Italian, and German), and consists mainly of two parts: the first containing secrets useful for every kind of divination; the second, different kinds of pentacles. The title in the Latin and German translations is "Claviculæ Salomonis," extended in the German translation of 1626 to "Claviculæ Salomonis et Theosophia Pneumatica." In the Latin translation is a long introduction in the form of a dialogue between Solomon and his son Rehoboam in which the title of the work is cited as "Secretum Secretorum" (Secret of Secrets). "But," Solomon says, "I named it also 'Clavicula,' because, like a key which opens a treasure, so this work introduces thee into the magical arts." The introduction says further that when the Babylonian philosophers decided to renew Solomon's tomb, they found therein this work, enclosed in an ivory case; but that none of them could understand it, they being unworthy to possess it. Then one of them, the Greek Zoe, proposed that they should fast and pray to God for intelligence. Zoe alone, however, carried out this proposal; and an angel revealed to him the mysteries of the book.

Works Indorsed by the Sages.

The following four works are mentioned by Allemanno as quoted by Apollonius: (6) "Beḥirat ha-Middot," on the choice of attributes, perhaps identical with the "Sefer ha-Beḥirot" quoted by Abu Aflaḥ. (7) "Ha-Mar'ot ha-Elyonot" (The Upper Mirrors). (8) "Yemli'ush" (?). (9) "Melakah Elohit," or "The Divine Work." All these four works are supposed to have been written by Solomon at the angels' dictation. Steinschneider thinks that the "Melakah Elohit" was composed by Apollonius himself, and that it may be identical with the work cited by Allemanno in another passage of the "Sha'ar ha-Ḥesheḳ" as "Meleket Muskelet." According to Sylvestre de Sacy (in "Notices et Extraits des Manuscrits Arabes," iv. 119), the full Arabic title of this work is "Sirr al-Khaliḳah wa-Ṣana'at al-Ṭabi'ah" (The Secret of Creation and the Work of Nature). It is therefore identical with a work which is ascribed to Solomon and the Hebrew title of which is "Sod ha-Ṭib'im," mentioned in Jacob Provençal's responsum published in the "Dibre Ḥakamim" (Metz, 1849) of Eliezer Ashkenazi. (10) "Sefer ha-Miẓpon," a work on alchemy. The other works quoted by Abu Aflaḥ are: (11) "Sefer ha-Nisyonot," on experiments; (12) "Sefer ha-Ziḳnah," on old age; (13) "Sefer ha-Meshalim," on parables; (14) "Sefer ha-Shelemut," on perfection; (15) "Sefer ha-Ma'alalim," or "The Book of Works"; (16) "Sefer ha-Yiḥud," on unity; (17) "Sefer ha-Derishah," on research; (18) "Sefer Ḳeri'at ha-Shemirah," on the observance of certain customs; (19) "Sefer ha-Raẓon," on the will; (20) "Sefer Gillui ha-Shaḳrut," on the detection of falsehood; (21) "Sefer ha-Yashar"; (22) "Sefer ha-Baḳḳashah," on supplication, missing in Allemanno's list; (23) "Sefer ha-Emunah," on faith; (24) "Sefer ha-Beḥirot" (comp. No. 6); (25) "Sefer ha-Nebu'ah," on prophecy, not mentioned by Steinschneider; (26) "Sefer Shemirut ha-Zeruz," on promptness; (27) "Sefer Kittot ha-Ḥakamim," on the various sects of wise men; (28) "Sefer ha-Takliyot," on the end of all things. Allemanno calls attention to three works of Solomon particularly recommended by sages, one of which is the "Sefer Raziel" (see No. 4) and the other two are (29) "Meleket Muskelet" (comp. No. 9), and (30) "Sefer ha-Almadil." This title, probably from the Arabic "al-mudhil" (= "the secret revealer"), figures in the Latin manuscript No. 765 of the Leipsic Library ("Catalogo Kühtzii," No. 11) as "Almodal de Duodecim Choris Angelorum in Aquis Supra-Cœlestibus." Wolf (*l.c.* i. 111) calls the work "Almandel," deriving it from the Arabic "al-mandal" (= "a circle"), that is to say, the circle described by magicians on the ground and in the center of which they sit when invoking demons. The Leipsic catalogue enumerates the following works by Solomon: (31) "Speculum Salomonis" (in German), on metallurgy (comp. No. 7); (32) "Preparatio Speculi Salomonis Insignis," also in German; (33) "Semiphoras" (שם המפרש), that is to say, the Tetragrammaton, a treatise in German on the unutterable name of God; (34) "Septem Sigilla Planetarum"; (35) "Anelli Negromantici dal Salomone" (in Italian), on necromancy; (36) "Verum Chaldaicum Vinculum," also with the German title "Wahrhafte Zubereitung des so Genanten Cinguli Salomonis oder Salomons Schlange"; (37) "Beschwerungen der Olympischen Geister"

(38) "Salomonis Trismosini," called in the Leyden catalogue (p. 367) "Criszmosin," and described as a treatise on colors; Wolf (*l.c.* iv. 983), however, describes it as a cabalistic work.

Albertus Magnus in his "Speculum Astrologicum" (quoted by Fabricius, *l.c.* p. 1051) mentions the following four works of Solomon's: (39) "Liber Quatuor Annulorum"; (40) "De Novem Candariis [Candelariis ?]"; (41) "De Tribus Figuris Spirituum"; "De Sigillis ad Dæmoniacos." Trithemius (in Fabricius, *l.c.* p. 1052) mentions: (42) "Lamené" (?), perhaps identical with No. 8; (43) "Liber Pentaculorum," probably identical with No. 5; (44) "De Officiis Spirituum"; (45) "De Umbris Idearum"; (46) "Hygromantia ad Filium Roboam"; (47) Τὼν *Σολομωνιακῶν Εἴδησις*, mentioned by Fabricius (*l.c.* pp. 1046, 1056) from other sources; (48) "Somnia Salomonis" (Venice, 1516); and (49) "Liber de Lapide Philosophico" (Frankfort-on-the-Main, 1625).

See also Psalms of Solomon; Solomon, Testament of; and Wisdom of Solomon.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 191, No. 640; Fabricius, *Codex Pseudepigraphicus*, i. 1014 *et seq.*, Hamburg and Leipsic, 1718; I. S. Reggio, in *Kerem Ḥemed*, ii. 41 *et seq.*; Steinschneider, in *Ha-Karmel*, vi. 116, 125; *idem*, in *Cat. Bodl.* cols. 2289-2303; Wolf, *Bibl. Hebr.* iii., No. 1967; iv., No. 1967; Winer, *B. R.* s.v. *Salomoh.*

T. M. Sel.

SOLOMON, SEAL OF: The legend that Solomon possessed a seal-ring on which the name of God was engraved and by means of which he controlled the demons is related at length in Giṭ. 68a, b. This legend is especially developed by Arabic writers, who declare that the ring, on which was engraved "the Most Great Name of God," and which was given to Solomon from heaven, was partly brass and partly iron. With the brass part of the ring Solomon signed his written commands to the good genii, and with the iron part he signed his commands to the evil genii, or devils. The Arabic writers declare also that Solomon received four jewels from four different angels, and that he set them in one ring, so that he could control the four elements. The legend that Asmodeus once obtained possession of the ring and threw it into the sea, and that Solomon was thus deprived of his power until he discovered the ring inside a fish (Jellinek, "B. H." ii. 86–87), also has an Arabic source (comp. D'Herbelot, "Bibliothèque Orientale," *s.v.* "Soliman ben Daoud"; Fabricius, "Codex Pseudepigraphicus," i. 1054; and see Solomon in Arabic Literature). The legend of a magic ring by means of which the possessor could exorcise demons was current in the first century, as is shown by Josephus' statement ("Ant." viii. 2, § 5) that one Eleazar exorcised demons in the presence of Vespasian by means of a ring, using incantations composed by Solomon. Fabricius (*l.c.*) thinks that the legend of the ring of Solomon thrown into the sea and found afterward inside a fish is derived from the story of the ring of Polycrates, a story which is related by Herodotus (iii. 41 *et seq.*), Strabo (xiv. 638), and others, and which was the basis of Schiller's poem "Der Ring des Polykrates."

The Arabs afterward gave the name of "Solomon's seal" to the six-pointed star-like figure (see Magen Dawid) engraved on the bottom of their drinking-cups. It is related in the "Arabian Nights" (ch. xx.) that Sindbad, in his seventh voyage, presented Harun al-Rashid with a cup on which the "table of Solomon" was represented; and Lane thinks that this was the figure of "Solomon's seal" (note 93 to ch. xx. of his translation of the "Arabian Nights"). In Western legends, however, it is the pentacle, or "druid's foot," that represents the seal. This figure, called by Bishop Kennet the "pentangle" of Solomon, was supposed to have the power of driving away demons. Mephistopheles says to Faust that he is prevented from entering the house by the druid's foot ("Drudenfuss"), or pentagram, which guards the threshold ("Faust," in Otto Devrient's edition, part i., scene 6). The work entitled "Claviculæ Salomonis" contains treatises on all kinds of pentacles. The tradition of Solomon's seal was the basis of Büschenthal's tragedy "Der Siegelring Salomonis," specimens of which are given in "Bikkure ha-'Ittim," v. 3 *et seq.* (German part). A work regarding a magic signet-ring is ascribed to Solomon (see Solomon, Apocryphal Works of). See also Asmodeus; Solomon in Rabbinical Literature.

Bibliography: Lane, *Arabian Nights' Entertainments*, Introduction, note 21; Lebahn's edition of Goethe's *Faust*, pp. 475–476, London, 1853.

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SOLOMON, TEMPLE OF. See Temple.

SOLOMON, TESTAMENT OF: Pseudepigraphic treatise on the forms and activities of demons and the charms effective against them. Extracts from the work are given by Fabricius ("Codex Pseudepig. Vet. Test." i. 1047) from the notes of Gilbertus Gaulminus on Psellus' tract "De Operatione Dæmonum," but the full text was first published (as far as appears) by F. F. Fleck in his "Wissenschaftl. Reise" (ii. 3); he states (*ib.* i. 2) that he found the Greek manuscript in the Royal Library at Paris, and that, apparently, it had never been published. An annotated German translation is given by Bornemann in Ilgen's "Zeitschrift für Hist. Theologie," 1844, and the Greek text is printed, with Latin translation, in Migne's "Patrologia Græco-Latina," vol. cxxii., as an appendix to the treatise of Psellus. The text seems to have suffered at the hands of scribes.

The Testament professes to be Solomon's own account of certain experiences of his during the building of the Temple. Learning that his chief overseer was plagued by a demon who every evening took the half of his wages and his food, and drew the life out of him by sucking the thumb of his right hand, he appealed for help to God, and received through the angel Michael a seal-ring of magic power. With this he controlled the offending demon, and forced him to bring the chief of the demons, Beelzebub. The latter then was compelled to bring another, and he another, till there had appeared before the king a great number of them, of both sexes, and of such variety and dreadfulness of form as the imagination of the author could conceive. To each Solomon addresses a series of questions: the demon is compelled to give his name and abode (especially to say with what star he is connected), his origin (from what angel), to describe his malefic functions, to say what angel has power over him, and, in some cases, to tell the word (usually a divine name) by which he may be driven away. Some of the names of the angels and demons are familiar; others are strange or unintelligible, perhaps corrupt forms. Probably they were not invented by the author (though this may be true of some of them), but were the product of centuries of magical tradition. At the end of the Testament, Solomon's fall into idolatry and his consequent loss of power over the demons are attributed to his infatuation for a Jebusite woman, who acquired power over him by magic.

The book is a crude formulation of conceptions regarding demonic power that were almost universal in the Jewish and the Christian world for many centuries (see Magic). The belief that Solomon had power over demons is found as early as Josephus ("Ant." viii. 2, § 5); the Book of Enoch shows the disposition to multiply demonic names; and the character of Asmodeus in the Testament is taken from the Book of Tobit. The demonological literature of the first thousand years of the common era is enormous. The author of the Testament was a Greek-speaking Jewish Christian: the demons, it is said, will rule the world till the Son of God, who is spoken of as born of a virgin, shall be hung on the cross. The date of the work can not be fixed precisely. Bornemann discovers a close resemblance between its demonological conceptions and those of the "Institutiones" of Lactantius (about the year 300), and it is probable that it belongs not far from that time. T.

SOLOMON B. AARON TROKI. See Troki.

SOLOMON, ABRAHAM: English artist; born in London May, 1824; died at Biarritz in 1862. At the age of eighteen he was admitted as a student to the school of the Royal Academy, where he gained a medal for drawing from the antique. From 1843 to the year of his death he was a regular contributor to the annual exhibition of the academy, and occasionally to the gallery of the British Institution. His first picture was a scene from Crabbe's poems, "The Courtship of Ditchem"; but the picture which brought him into prominence was "The Breakfast Table," exhibited in 1846. His later pictures gave evidence of a growing originality, and found ready purchasers. Among these were the following: "The Rival Beauties"; "Waiting for the Verdict," 1857, with its sequel, "The Verdict," 1859; "First and Third Class"; and "Found Drowned." Most of these became popular through engravings. One of his pictures, "The Fortune-Teller," was purchased by Alderman Salamons, and another, "Found Drowned," received a prize from the Liverpool Academy of Fine Arts.

Bibliography: *Jew. Chron.* Jan. 16, 1863; Bryan, *Dictionary of Painters and Engravers*, s.v.

J. G. L.

SOLOMON B. ABRAHAM ADRET. See Adret.

SOLOMON BEN ABRAHAM IBN DAUD: Physician and translator. According to Kaufmann and Gross, Solomon belonged to the family of the Spanish translator Abraham ben David ha-Levi of Toledo. Solomon translated, under the title of "Miklol," Averroes' medical work "Kulliyyat" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2212; Paris, Bibliothèque Nationale, No. 1172). Steinschneider supposes that Solomon is identical with the Solomon Daud who is believed to have translated into Hebrew, from the Arabic, the psychological and metaphysical treatise found in manuscript in the Turin Library (Peyron Cat., No. 212, p. 226).

Bibliography: Carmoly, *Histoire des Médecins*, p. 103; Gross, in *Monatsschrift*, 1879, p. 125; Kaufmann, in *Göttinger Gelehrte Anzeigen*, 1883, p. 547; Steinschneider, *Cat. Bodl.* col. 2267; idem, *Hebr. Uebers.* p. 672.

S. I. Br.

SOLOMON BEN ABRAHAM BEN JEHIEL: Italian rabbi; flourished at Rome in the eleventh century; nephew of Nathan b. Jehiel, the author of the "'Aruk." About a quarter of a century after Nathan's death Solomon was a member of the rabbinate of Rome, of which he was for some time president. He was, besides, the chief of Nathan's high school ("Shibbole ha-Leḳeṭ," part ii., No. 56). His authority in rabbinics is seen in the fact that he is quoted in the work just mentioned (part i., No. 128), in a responsum to a question as to why the Eighteen Benedictions (Shemoneh 'Esreh) are not recited on Sabbaths and holy days. He repeatedly answered questions of Menahem b. Solomon b. Isaac (*ib.* part ii., Nos. 56, 57, 75 [No. 75 being in connection with the benediction recited at a marriage ceremony]). Besides these responsa there is extant one which was sent by the rabbinate of Rome to the community of Paris (published by S. D. Luzzatto in "Bet ha-Oẓar," i. 59a *et seq.*), and the first signature to which is that of Solomon, as president.

Bibliography: S. Buber, preface to his edition of the *Shibbole ha-Leḳeṭ*, note 186; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 220, 367.

S. M. Sel.

SOLOMON BEN ABRAHAM HA-KOHEN OF SERES (MaHaRShaḲ): Oriental Talmudist; lived at Salonica in the second half of the sixteenth century. His teacher was Joseph Firman. He was the author of "She'elot u-Teshubot," divided into three parts. The first part of the work contains 197 responsa, a commentary on Maimonides' laws concerning divorce, and halakic novellæ (Salonica, 1586); the second part comprises 263 responsa, besides novellæ on the Tosafot (Venice, 1592); the third part contains 122 responsa (Salonica, 1594). Special editions of the work, including Maimonides' laws on divorce, the halakic novellæ, and the novellæ on the Tosafot, were published at Wilmersdorf in 1720 and at Salonica in 1730.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 38b; Azulai, *Shem ha-Gedolim*, i. 60; Fürst, *Bibl. Jud.* iii. 204; Steinschneider, *Cat. Bodl.* col. 2361.

E. C. I. Br.

SOLOMON BEN ABRAHAM BEN SAMUEL: French Talmudist of the first half of the thirteenth century. He was rabbi at Montpellier, and leader of the movement against Maimonides. When Ibn Tibbon's translation of the "Moreh Nebukim" became known in southern France, it was freely accepted by the liberal Jews; but the strictly orthodox, who adhered firmly to the Talmud, regarded it askance and secretly condemned it. No one, however, dared to express open disapproval of the study of this book until Solomon threw down the gauntlet to the Maimonists. It would be natural to infer from this proceeding, which divided Judaism into two hostile camps, that Solomon had had a philosophical training which enabled him to recognize the import of Maimonides' ideas, and the contradictions existing between the latter's conception of Judaism and that of the Talmud.

Solomon, however, as Luzzatto has definitively proved, while a prominent Talmudic authority and a pious, upright character, who had taken up the quarrel with the best intentions, was unable to comprehend Maimonides' views correctly, and had no idea of a philosophical conception of Judaism. He attacked Maimonides on minor, incidental points, *e.g.*, for his refusal to take the haggadic opinions of the Talmud in their simple, often offensive, literal sense; for his explanation of many miracles by means of natural processes; for his description of paradise and hell in other than haggadic colors; and for his conception of the Godhead on other than anthropomorphic lines. As Graetz happily remarks, Solomon, with his childish views and his clumsy ideas, regarded nearly every word of Maimonides as un-Jewish and heretical. Solomon knew enough, however, to understand that single-handed he would be powerless to make headway against Maimonides' great authority, which prevailed even after his death, and against his numerous adherents. He therefore sought allies; but his demands for the interdiction of scientific studies found little support among the scholars of southern France, only two of his pupils, Jonah ben Abraham Gerondi (Naḥmanides' relative) and David ben Saul, joining him. These three pronounced (in the beginning of the year 1232) a sentence of excommunication on Maimonides' works, on those who studied them, and on those who construed the Scripture otherwise than literally and interpreted the Haggadah at variance with Rashi. Several rabbis of northern France subsequently confirmed this sentence.

This proceeding aroused a storm of indignation among the followers of Maimonides. The communities of Provence, which stood foremost in point of culture, now excommunicated Solomon and his two disciples and hastened to find allies. The controversy became more fierce, the adherents of both parties increasing and growing more bitter; and the discord threatened to spread throughout all Jewry. Many of the rabbis of northern France, frightened at the unexpected consequences, retired from the controversy; but Solomon, whose bigotry knew no bounds, decided upon a shameful and dangerous step. He went to the Dominican monks; and on a certain day in 1233 the citizens of Montpellier saw servants of the Church, filled with hatred of the Jews and incited by an overpious rabbi, publicly burn the works of the greatest rabbi of post-Talmudic times. The news of this event filled all the Jews with horror; and Solomon and his pupils were universally condemned, his follower Al-Fakhkhar trying vainly to excuse him. But the matter did not rest there; Solomon, believing that he had gained nothing by destroying the works of Maimonides so long as his admirers were still in the field, denounced them to the authorities. It seems, however, that the Maimonists, with the help of friends in favor at the court of King James of Aragon, paid Solomon back in his own coin; for several of the calumniators in his party had their tongues cut out. The fate of Solomon himself is not known. Luzzatto infers from the epithet "Ḳadosh" applied to him that he also suffered this shameful mutilation.

Bibliography: Halberstam, in Kobak's *Jeschurun*, viii. 98; Abraham Maimuni, *Milḥamot*, pp. 12, 16, 17, 21; Luzzatto, in *Kerem Ḥemed*, v. 1 *et seq.*; Grätz, *Gesch.* vii., ch. ii.; Gross, *Gallia Judaica*, p. 326.

W. B. A. Pe.

SOLOMON COHEN OF LISSA. See Cohen, Solomon ben Eliezer Lipmann of Lissa.

SOLOMON, EDWARD: English musician and composer; born in London 1856; died there Jan. 22, 1895. Solomon, who was largely a self-taught musician, gained considerable reputation as a composer of light opera; he possessed the gift of creating pleasing melody, and evinced great talent for effective orchestration. He conducted many comic operas, and wrote many successful opera bouffes, somewhat after the style of the Gilbert-Sullivan operettas. Of his compositions the following may be mentioned: "Billee Taylor," produced at the Imperial Theatre, London, 1880; "Claude Duval," "Love and Larceny," and "Quite an Adventure," 1881; "The Red Hussar," "The Nautch Girl," "The Vicar of Bray," "Lord Bateman, or Picotee's Pledge," and "Through the Looking-Glass" (farce), 1882; "Paul and Virginia," 1883; "Polly," 1884; and "Pocahontas," 1885.

His brother **Frederick Solomon** sang in "Billee Taylor" in the provinces (1883), and is the composer of the comic opera "Captain Kidd, or The Bold Buccaneer," produced at the Prince of Wales' Theatre, Liverpool, on Sept. 10, 1883.

Bibliography: *Jew. Chron.* Jan. 25, 1895; *Times* (London), Jan. 23, 1895; Brown, *Dictionary of Music.*

J. G. L.

SOLOMON, EDWARD S. (known also as **Salomon**): American soldier and jurist; born at Sleswick, Sleswick-Holstein, Dec. 25, 1836. On completing his education at the high school of his native town he emigrated to the United States and settled in Chicago, where he was elected alderman in 1860. At the outbreak of the Civil war he joined the Twenty-fourth Illinois Infantry as second lieutenant, participating in the battles of Frederickton and Mainfordsville, Kentucky, and being promoted step by step to the rank of major (1862). On account of some disagreement among the officers of the regiment Major Solomon—together with some comrades—resigned, and organized the Eighty-second Illinois Infantry, in which regiment he became lieutenant-colonel, and then advanced to colonel. Under General Howe, Solomon took part in the battles of Chancellorsville, Gettysburg, Chattanooga, Lookout Mountain, and Missionary Ridge. In 1865 he was brevetted brigadier-general. When peace was restored he settled in Chicago, and became county clerk of Cook county, Ill. In 1870 President Grant appointed him governor of Washington territory, from which position he resigned in 1874, removing to San Francisco, where he still (1905) resides. He has been twice elected to the legislature of California, and has also held the office of district attorney of San Francisco.

Solomon was one of the department commanders of the Grand Army of the Republic, and for eight years commander-in-chief of the Army and Navy Republican League.

BIBLIOGRAPHY: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 164-170, 425, Philadelphia, 1895; *The American Jewish Year Book*, 5665 (1904-1905), pp. 179-180.

A. F. T. H.

SOLOMON THE EGYPTIAN (המצרי): Physician in ordinary to the Byzantine emperor Emanuel Comnenus; lived at Constantinople in the second half of the twelfth century. According to Benjamin of Tudela, who visited that city in 1176, Solomon was highly esteemed by the emperor, and through his influence the Jews of Constantinople, though in a state of oppression, enjoyed many advantages. It was probably due to Solomon's intervention that Emanuel Comnenus placed the Jews of his capital under the jurisdiction of the municipal authorities.

BIBLIOGRAPHY: Carmoly, *Histoire des Médecins*, p. 48; Grätz, *Gesch.* vi. 240.

S. I. BR.

SOLOMON BEN ELIEZER HA-LEVI: Turkish Talmudist of the fifteenth and sixteenth centuries; brother of Abraham b. Eliezer ha-Levi, who quotes him in his "Ma'amar ha-Yiḥud." Solomon was the author of "Moreh Ẓedeḳ," or "'Abodat ha-Lewi" (published perhaps at Constantinople in 1516), a treatise on the 613 commandments, indicating the passages of the Talmud, Sifra, Sifre, Mekilta, Maimonides' "Yad," and later rabbinical literature in which they are treated. According to Shabbethai Bass ("Sifte Yeshenim," *s.v.* "Moreh Ẓedeḳ"), the first part is entitled "Moreh Ẓedeḳ," and the second part "'Abodat ha-Lewi." Solomon states, in the introduction, that he composed this work when he was still very young. Confusing Solomon's brother, mentioned above, with Abraham ha-Levi of Adrianople, Solomon Athias (preface to his commentary on Psalms) credits the latter with the authorship of the "'Abodat ha-Lewi."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 310 (No. 814), 428 (No. 26); Fürst, *Bibl. Jud.* iii. 224; Steinschneider, *Cat. Bodl.* cols. 2309 *et seq.*

W. B. M. SEL.

SOLOMON BEN ELIJAH SHARBIṬ HA-ZAHAB: Oriental astronomer, poet, and grammarian; lived at Salonica and later at Ephesus, in the second half of the fourteenth century. Steinschneider supposes that the name "Sharbiṭ ha-Zahab" is the Hebrew equivalent of the Greek name "Chrysakokka," borne by the translator of the Persian "Astronomical Tables," which Solomon rendered into Hebrew, perhaps under the title "Mahalak ha-Kokabim" (Paris, Bibliothèque Nationale, MS. No. 1042; Vatican MS. No. 393). Another of Solomon's translations from the Greek, still extant in manuscript in various libraries, is the treatise of Ptolemy on the astrolabe. In addition to these translations, Solomon wrote "Ḥesheḳ Shelomoh," a grammatical treatise (Bibliothèque Nationale MS. No. 1042); a commentary written at the request of some prominent Jews of Ephesus on the "Sefer ha-Shem" of Ibn Ezra; and a great number of liturgical poems, some of which are found in the Roman Maḥzor. Several of Solomon's poems (among which one on the alphabet, entitled "Otiyyot ha-Ḳodesh Meribot Zu 'im Zu," is a masterpiece of elegance) have been published by David Kohen ("Aḥiasaf," 1893). Solomon wrote also a commentary on the Pentateuch, in which he vehemently attacked Karaite Biblical interpretations. Against these attacks was directed the "Iggeret ha-Ẓom" of Elijah Bashyaẓi.

BIBLIOGRAPHY: Luzzatto, in *Kerem Ḥemed*, iv. 39; Zunz, *S. P.* p. 372; Grätz, *Gesch.* viii. 290; Fürst, *Gesch. des Karäert.* ii. 306; Steinschneider, in *Hebr. Bibl.* xix. 58; idem, *Hebr. Uebers.* p. 536.

T. I. BR.

SOLOMON BEN ENOCH AL-ḲUSṬANṬINI: Spanish exegete of the first half of the fourteenth century. Grätz believes that Solomon belonged to the Al-Ḳusṭanṭini family of Saragossa, several members of which took a prominent part in the controversy over Maimonides' "Moreh Nebukim." Solomon was the author of a commentary on the Pentateuch entitled "Megalleh 'Amuḳḳot," which is still extant in manuscript in the Vatican Library (No. 399) and which is quoted by Samuel Ẓarẓa of Valencia in his philosophical commentary on the Pentateuch. A firm believer in astrology, Solomon endeavored to demonstrate from the Bible and the Talmud that the stars exercise a great influence on the destiny of man.

BIBLIOGRAPHY: Steinschneider, *Jewish Literature*, p. 103; Grätz, *Gesch.* vii. 291; Benjacob, *Oẓar ha-Sefarim*, s.v. מגלה.

E. C. I. BR.

SOLOMON THE EXILARCH: **1.** Eldest son of the exilarch Ḥasdai; ruled from 730 to 761. In consequence of a dearth of teachers, he found it necessary to install as head of the Academy of Sura a scholar from Pumbedita, though this was contrary to traditional usage. According to Grätz, this scholar was Mar ben Samuel; according to Weiss, Mar Rab Judah ben Rab Naḥman. The fact that Solomon was childless rendered possible the rise to influence of Anan, the founder of the Karaite sect.

2. Another exilarch of the same name, **Solomon b. Ḥasdai**, flourished in the middle of the twelfth century. He was promoted to the exilarchate by Calif Mohammed al-Muktafi. He did not descend in a direct male line from the Davidic house, but from the Palestinian patriarchs, that is, from Hillel, through the female branch. Solomon was a Talmudic scholar, and during his rule R. Ali held the office of head of the newly founded seminary of Bagdad. Solomon left one son, Daniel, who died without issue.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 118, 161, 164; vi. 243, note 10; Weiss, *Dor.* iv. 31, 51, 61; *Itinerary of Benjamin of Tudela*, pp. 60-77.

J. S. O.

SOLOMON, HENRY NAPHTALI: English Hebraist and educationist; born in London 1796; died there Nov. 12, 1881. He was a son of R. Moses Eliezer Solomon, who kept a school at Brixton, where Henry Solomon received his education. Solomon was head master of the Jews' Free School from 1817 to 1822; in the latter year he opened a school in Queen's square, London, subsequently removed to Hammersmith, and in 1838 permanently took up his abode at Edmonton. He was one of the founders of the Jews' and General Literary and Scientific Institution, and was among the pioneers in the Anglo-Jewish pulpit, preaching for some years in the St. Albans Synagogue. He translated the Jewish prayer-book, was a voluminous and versatile writer, and contributed (1833) to the "Hebrew Review," which periodical he ineffectually endeavored to place on a firm basis. For more than forty years Solomon taught at Edmonton, where he was highly respected; his pupils were numbered among every class of the community.

Bibliography: *Jew. Chron.* Nov. 18, 1881; *Jew. World*, Nov. 18 and Dec. 9, 1881.

J. G. L.

SOLOMON B. ISAAC (RASHI). See Rashi.

SOLOMON BEN ISAAC OF ORLEANS: French tosafist of the twelfth century; elder colleague of the tosafist Joseph ben Isaac of Orleans, together with whom he signed responsa ("Sefer ha-Yashar," pp. 70–71, Vienna, 1810). Eliezer ben Joel ha-Levi, who quotes a responsum signed by Solomon and Joseph (MS. Halberstam No. 925), states that he does not know whether or not the R. Solomon in question is Rashi, which proves that these two scholars were sometimes confounded with each other. Solomon carried on a learned correspondence with his contemporary Rabbenu Tam, who addresses him either by his full name or simply as "Rabbi Solomon."

Bibliography: Zunz, *Z. G.* p. 75; Gross, *Gallia Judaica*, p. 34.

W. B. A. Pe.

SOLOMON BEN JEROHAM (Arabic name, **Sulaim ibn Ruḥaim**): Karaite exegete and controversialist; flourished at Jerusalem between 940 and 960. He was considered one of the greatest authorities among the Karaites, by whom he is called "the Wise" ("ha-Hakam"), and who mention him after Benjamin Nahawendi in their prayers for their dead great teachers (Karaite Siddur, i. 137b). Like all the Karaite leaders, Solomon was a zealous propagandist; and in his polemics against the Rabbinites he displayed, more than any of his predecessors, that partizanship and spirit of intolerance which became the characteristic feature of the later Karaitic literature. In a work entitled "Milḥamot Adonai," of which he produced also an Arabic version that is no longer in existence, Solomon violently attacks the Rabbinites, especially Saadia, to whom he applies many derogatory epithets. It is written in verse and is divided into nineteen chapters, each of which contains twenty-two four-lined strophes. After having endeavored in the first two chapters to demonstrate the groundlessness of the oral tradition, he refutes the seven arguments advanced in its behalf by Saadia in the introduction to his commentary on the Pentateuch. Then he criticizes Saadia's views on the Jewish calendar, the laws concerning incest, the celebration of the second days of the feasts, etc., and accuses him in the harshest of terms of having, in his polemics against the Karaites, used arguments which are in direct opposition to the teachings of the Mishnah and the Talmud, and which consequently he must have known to be false. The "Milḥamot Adonai" is extant in manuscript in various European libraries; and parts of it have been published by Pinsker, Geiger, and Kirchheim.

His Polemical Works.

The same spirit of intolerance and partizanship prevails in Solomon's Bible commentaries. He never failed to seize an opportunity of abusing the Rabbinites and their representative, Saadia. His commentary on the Psalms breathes a deep hatred of all foreign nations; and he repeatedly denounces the study of secular subjects. He would not allow the Karaites to study even foreign languages, still less philosophical works. The theories of Euclid and Ptolemy were, in his opinion, contrary to the teachings of the Law. Of his Bible commentaries, which were written in Arabic, only one, that on Lamentations, finished in 955 or 956, has been published (by Solomon Feinstein, Cracow, 1898); most of the others remain in manuscript: on Canticles (Brit. Mus. Hebr. MS. No. 308); on Ruth (St. Petersburg, Firkovich collection, No. 583); on Esther (*ib.* Nos. 583, 584); on Ecclesiastes (*ib.* No. 359; Brit. Mus. Or. No. 2517; the beginning and ch. ii., vii., and ix. were published by Hirschfeld in his "Arabic Chrestomathy," pp. 103–108); on Psalms (St. Petersburg, Firkovich collection, Nos. 555, 556, and 557). Solomon quotes commentaries of his on Daniel, Job, and Proverbs which are no longer in existence, and promises to write one on the Pentateuch. He cites also his "Katab al-Rudd 'ala al-Fayyumi," which is probably the Arabic version of the "Milḥamot Adonai"; "Ḥuruf al-Abdal," on the letters of permutation; and a writing on the advantages of the priests; he furthermore promises to prepare an essay on the resurrection. He also translated into Arabic and commented upon the Karaite prayers (St. Petersburg, Firkovich collection, No. 638), and was the author of a composition entitled "Ḥibbur," which is believed to have been of a liturgical character.

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 130, and index; Fürst, *Gesch. des Karäerthums*, ii. 75 *et seq.*; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 196; Neubauer, *Aus der Petersburger Bibliothek*, p. 10; P. Frankl, in Steinschneider, *Hebr. Bibl.* xix. 93; idem, in *Ha-Shaḥar*, viii.; Kirchheim, in *Orient. Lit.* vii. 17 *et seq.*; Salfeld, *Hohelied*, p. 127; Steinschneider, *Polemische Literatur der Juden*, p. 378; idem, *Hebr. Bibl.* vii. 14, xiii. 103; idem, *Hebr. Uebers.* p. 946; idem, *Die Arabische Literatur der Juden*, § 40; S. Poznanski, in *R. E. J.* xli. 310; *idem*, in *J. Q. R.* xiii. 336; *idem*, in *Monatsschrift*, xliv. 105 *et seq.*

K. I. Br.

SOLOMON BEN JOSEPH: French liturgist of Avallon; lived apparently in the thirteenth century. He composed the following piyyuṭim: "Abbi'ah Pil'i," a "yoẓer" for Purim; "Abbi'ah miḳreh," a "seliḥah" commemorating the massacre of Anjou in 1236, and giving the names of several martyrs; "Addir yamin ya'aṭof," a seliḥah; "She'erit shibyah," a prayer in which every line consists of four words, each beginning with the same letter (read downward, the initial letters of these four columns of words give, four times, the name of the author followed by the alphabet); "She'erit shelameka," arranged like the preceding; "Nafshi bimah tehemi," a "tokeḥah" arranged in four-line strophes.

Bibliography: Gross, *Gallia Judaica*, p. 18; Zunz, *Literaturgesch.* p. 349.

A. M. Sel.

SOLOMON BEN JOSEPH IBN AYYUB OF GRANADA: Spanish physician; lived at Béziers in the middle of the thirteenth century. He translated into Hebrew from the Arabic, at the request of some notables of Béziers, the following works: the "Sefer ha-Miẓwot" of Maimonides (Neubauer, "Cat. Bodl. Hebr. MSS." No. 859); the middle commentary of Averroes on the treatise "De Cœlo" (*ib.* No. 381, 3); "Sefer ha-Arguzah," a medical treatise of Avicenna's (Vienna MS. No. 146). Solomon wrote also an original medical work on hemorrhoids entitled "Ma'amar ba-Teḥorim" (Paris, Bibliothèque Nationale, MS. No. 1120, 2).

Bibliography: Steinschneider, *Hebr. Uebers.* p. 928; Renan, *Les Rabbins Français*, p. 591; Gross, *Gallia Judaica*, p. 100.
S. I. Br.

SOLOMON B. JOSEPH IBN SHOSHEN. See Ibn Shoshan.

SOLOMON BEN JUDAH HA-BABLI: Liturgist of the tenth century. In spite of the epithet "ha-Babli," given him by Rashi (commentary on Ex. xxvi. 15; "Ha-Pardes," p. 43d) and others, he was not a native of any Mohammedan country. Rapoport ("Teshubot ha-Geonim," p. 12b) held that the ancient rabbis included Rome under the designation "Babylon"; this being so, Solomon may have been a native of Rome. He is even so termed by M. Sachs in his translation of the Maḥzor (vii. 89), though without any further justification.

Solomon was the teacher of Meshullam b. Kalonymus, and, with Simeon the Great of Mayence and Kalonymus, Meshullam's father, was declared to have been of the generation which preceded Gershon Me'or ha-Golah. Solomon was the author of numerous piyyuṭim and seliḥot. Of the former there may be mentioned: an "'abodah," commencing "Adderet tilboshet"; an unrimed piyyuṭ, arranged in alphabetical order, consisting of combinations of אבגד and תשרק, each letter being repeated from eight to twenty times; a "yoẓer" for the first day of the Feast of Passover, beginning "Or yesha'" (mentioned by Rashi [commentary on Ex. xxvi. 15 and Cant. iv. 10], Jacob Tam [Tos. to B. B. 14a], and many others); and a yoẓer beginning "Omeẓ dar ḥazaḳim," a haggadic cosmogony. He wrote, besides, several "ofanim" and "zulatot," which are recited on certain Sabbaths. His seliḥot are of the kind termed "shalmoniyyot," and consist of four-line strophes, without any Biblical verse (see Seliḥah). Many piyyuṭim signed "Solomon" may be Solomon ha-Babli's. It has been noticed that in several instances piyyuṭim, or seliḥot, by Solomon ha-Babli stand side by side with those of Solomon ibn Gabirol. Both bear the signature "Solomon b. Judah," and only upon a close examination can they be assigned to the proper author. Indeed, errors are sometimes made, as in the case of the yoẓer "Or yesha'," mentioned above, which is ascribed by a certain commentator to Ibn Gabirol. It appears that Solomon ha-Babli was the first to add to his signature words, and sometimes sentences, of an invocative nature, such as "Ḥazaḳ," or "Yigdal be-Torah." According to Conforte ("Ḳore ha-Dorot," p. 18b), Solomon was the author of a prayer-book; but Conforte seems to have confused him with Rashi.

Bibliography: S. D. Luzzatto, in *Orient, Lit.* vi. 680; idem, *Luaḥ ha-Payyeṭanim*, pp. 66 *et seq.*, in Berliner's *Oẓar Ṭob*, 1880; Steinschneider, *Cat. Bodl.* cols. 2318-2319; Zunz, *S. P.* p. 167; idem, *Literaturgesch.* pp. 100-104, 232-235.
J. M. Sel.

SOLOMON BEN JUDAH OF CHÂTEAU-LANDON: French Talmudist of the end of the thirteenth century. He carried on a learned discussion with Samson of Chinon and Eliezer ben Joseph of Chinon regarding a document that had been antedated—a question which was laid before Solomon ben Adret also. He was reputed to be an eminent Talmudist, and numbered among his pupils Eliezer (father of the author of "Minḥat Yehudah") and also the anonymous author of the commentary on the Pentateuch contained in MS. Hamburg No. 40 (comp. "Monatsschrift," 1881, p. 313). Glosses on the Bible by Solomon are often quoted in the "Minḥat Yehudah"; and some of his responsa are contained in the responsa collection of RaSHBA.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 169; Michael, *Or ha-Ḥayyim*, p. 584; Zunz, *Z. G.* p. 98; Renan-Neubauer, *Les Rabbins Français*, p. 447; Gross, *Gallia Judaica*, p. 260.
W. B. A. Pe.

SOLOMON BEN JUDAH OF DREUX (surnamed "the Holy"): French tosafist and Bible commentator of the twelfth and thirteenth centuries. He was a disciple of Isaac ben Samuel the Elder of Dampierre, and presided over the school of Dreux during the first quarter of the thirteenth century. He was one of the rabbis to whom Meïr ben Todros Abulafia addressed his letter of protest against Maimonides. His name is mentioned in the Tosafot, in "Or Zarua'," and in a commentary of Samuel ben Solomon of Falaise on Joseph Ṭob Elem's codex of the laws concerning Passover. His brother **Jacob ben Judah** likewise was a Bible commentator. **Joseph ben Solomon of Dreux,** who corresponded with Isaac ben Abraham of Dampierre, was most probably a son of the subject of this article.

Bibliography: Gross, *Gallia Judaica*, pp. 171-173; Neubauer, in Geiger's *Jüd. Zeit.* ix. 219; Zunz, *Z. G.* p. 55.
D. S. Man.

SOLOMON B. JUDAH LÖB OF DESSAU: German Hebraist and teacher; born about 1662; died after 1734. He was a teacher in Dessau, and is said by Fürst to be the author of a small dictionary, or rather vocabulary, in Hebrew and Judæo-German entitled "Ḥinnuk Ḳaṭan" (Dessau, n.d.). But it seems that this work, now very rare, was printed in other editions as early as 1658 (Amsterdam) and even 1640 (Cracow) and must therefore be ascribed to another author. Solomon was the author of "Iggerot Shelomoh" (Wandsbeck, 1732), Hebrew and Judæo-German letters, of which the Hebrew part bears the additional title "Kitbe Shelomoh." He wrote also "'Oz Mibṭaḥah" (Amsterdam, 1734), a description of an anti-Jewish riot in Hamburg in the year 1730 (described also in "She'erit Yisrael," ch. xxviii.), of which he was an eye-witness.

Bibliography: Steinschneider, *Bibliographisches Handbuch*, Nos. 59 and 2235, Leipsic, 1859; idem, *Cat. Bodl.* cols. 548 and 2358; Fürst, *Bibl. Jud.* i. 207; Roest, *Cat. Rosenthal. Bibl.* (Hebrew appendix), p. 291.
E. C. P. Wi.

SOLOMON BEN JUDAH OF LUNEL: Provençal philosopher; born in 1411. His Provençal name was **Solomon Vives.** When he was only thirteen years of age he composed, under the direction of his master, Frat Maimon, a commentary on the "Cuzari" of Judah ha-Levi. This commentary is extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2383) under the title "Ḥeshek Shelomoh." The young author displays in this work a considerable knowledge of the philosophical literature of his time. From a quotation made therein, it seems that Solomon wrote another commentary on the "Ruaḥ Ḥen," which he wrongly attributes to Samuel ibn Tibbon.

Bibliography: Steinschneider, *Hebr. Bibl.* xvi. 127; Renan, *Les Ecrivains Juifs Français*, p. 412; Gross, *Gallia Judaica*, p. 290.

S. I. Br.

SOLOMON LEVI OF BURGOS. See Paul de Burgos.

SOLOMON AND MARCOLF: Medieval tale, or romance, describing the adventures and conversations of Solomon and one Marcolf, or Marolf. The adventures have some connection with those of Ashmedai, while the conversations consist chiefly of riddles similar to those put to Solomon by the Queen of Sheba. The exact extent of its indebtedness to the Haggadah is somewhat doubtful, though it is practically certain that the various versions are derived from an Eastern original. The earliest appear to be two in Anglo-Saxon published under the title "Solomon and Saturnus" by J. N. Kemble in 1848, for the Ælfric Society. The tale was popular in Germany, where Marcolf, or Marolf, became a sort of type of the "wise fool." A block-book on the subject was published at Strasburg in 1499. Latin versions of it were often appended to the "Epistolæ Obscurorum Virorum." Both Hans Folz and Hans Sachs made use of the legend. A French version was made by Pierre Mauclerc, Count of Bretagne, in the thirteenth century. In Italian, Julio Cæsare Croce adopted it in his "Bertholdo," another name for Marcolf. This was developed into a book at Bologna in 1736. Other versions occur in the Bolognese and Venetian dialects, and in Dutch, Grecian, Polish, Icelandic, and Welsh. There are two editions in English, one published by Leeu (Antwerp, 1492), and another, "Sayings or Proverbes of King Solomon, with the Answers of Marcolfus," printed by Pynson in 1530, a version of the French "Dictionnaire de Salomon."

Bibliography: E. C. Maccalun, *Solomon in Europe, in Low German and High German Literature*, London, 1884; E. Gordon Duff, in the introduction to *The Dialogue or Communing Between the Wise King Solomon and Marcolfus*, London, 1892.

J.

SOLOMON BEN MAZZAL ṬOB: Turkish Hebrew poet and corrector for the press or, perhaps, printer; flourished at Constantinople in the first half of the sixteenth century. He was active in Hebrew printing from 1513 to 1549, as appears from the following works which bear his signature: David Ḳimḥi's "Sefer ha-Shorashim" (1513); Jacob b. Asher's "Perush 'al ha-Torah" (1514); Isaac Ḳara's "Toledot Yiẓḥaḳ" (1518); Midrash Tanḥuma (1520); Joshua ibn Shu'aib's "Derashot" (1526); David Ḳimḥi's "Miklol" (1532); the four Ṭurim (1540); "Shirim u-Zemirot" (1545 or 1548), a collection of hymns by various authors, including some of his own; and Solomon ibn Melek's "Miklal Yofi" (1549). Wolf ("Bibl. Hebr" i. and iii., No. 2002) seems to ascribe to Solomon the authorship of the whole collection of hymns mentioned above. Solomon published also a Hebrew introductory poem to the "Perush 'al ha-Torah"; and he left a poem on chess-playing, which was published by Edelmann in "Dibre Ḥefeẓ" (London, 1853).

Bibliography: Fürst, *Bibl. Jud.* iii. 225; Steinschneider, *Cat. Bodl.* cols. 2371, 3033.

J. M. Sel.

SOLOMON BEN MEÏR: French grammarian and Biblical commentator of the twelfth century; grandson of Rashi and brother of the great tosafists Isaac ben Meïr (RIBaM), Samuel ben Meïr (RaSHBaM), and Jacob Tam, though the old and many modern authorities (including Zunz and I. H. Weiss) affirm that Meïr, Rashi's son-in-law, had only three sons, the tosafists just mentioned. There is an allusion to the four sons of Meïr in a responsum which Eliezer ben Nathan addressed to Meïr ("Eben ha-'Ezer," p. 148). Zunz ("Z. G." p. 32) holds that the so-called "fourth" son of Meïr was Joseph Porat, Rashbam's son, and Weiss ("Bet Talmud," iii. 228) explains the disputed expression in the responsum as referring to Meïr and his three sons. But in 1874 A. Berliner discovered in the Vatican Library many fragments of Abraham b. Azriel's commentary on the Bible, in which the latter often quotes a commentary of Solomon, to whom he refers sometimes as Solomon ben Meïr, sometimes as Solomon the brother of R. Tam. Berliner published also in his "Magazin" (ii. 45) an extract from the Parma, De Rossi, manuscript No. 181, in which Solomon is clearly said to have been the brother of Jacob Tam and the son of Meïr ben Samuel, and in which Solomon is termed "father of grammarians" ("abi ha-dayḳanim").

An extract from the Vitry Maḥzor, published by Neubauer ("R. E. J." xvii. 67), also shows that Solomon was the brother of Jacob Tam, and that he was a "sheliaḥ ẓibbur" at Ramerupt. It may be added that Abraham b. Azriel quotes Solomon (שלמה אחי ר"תם) in a fragment of his "'Arugat ha-Bosem," published by J. Perles in "Monatsschrift" (xxvi. 369); Porges (*ib.* xxxii. 168), however, interprets this quotation to mean that the Solomon mentioned was Abraham's own brother. There having been four sons of Meïr, Solomon must have been the third, as Jacob Tam refers to himself as the youngest brother (Weiss, *l.c.*; comp. Eliezer b. Nathan, *l.c.*). That Solomon was a Talmudic authority is indicated by the occurrence of his signature with those of his brothers under the taḳḳanot of Jacob Tam (Goldberg, in "Ha-Lebanon," ii. 91–92; but comp. Halberstam, *ib.* ii. 267). It is likely that it is this Solomon who is quoted as a rabbinical authority in the tosafot to Pes. 105b. It must be said, however, that there was an older Solomon b. Meïr, who is mentioned by Rashi (on Ḥul. 116b; see J. Müller, "Teshubot Ḥakme Ẓarefat," p. xxx.).

Bibliography: Berliner's *Magazin*, i. 3; Gross, *Gallia Judaica*, p. 162; Kaufmann, in Berliner's *Magazin*, xiii. 152 *et seq.*; Sokolow, in *Ha-Asif*, ii. 376.

T. M. Sel.

SOLOMON B. MENAHEM. See Frat Maimon.

SOLOMON, MICHAEL: British merchant and politician; born in England 1818; died in Jamaica May 5, 1892. He emigrated to Jamaica at the age of twelve, and eventually became the head of the firm of Bravo Brothers. He spent over sixty years of his life in the island, during the greater part of that time being actively engaged in its administration as a member of the Legislative Council, in which capacity he rendered distinguished services, and as custos of St. Anne's. He took part also in the organization of the exposition in the island, and in 1887, in recognition of his many eminent services to the colony, Queen Victoria conferred upon him the companionship of the Order of St. Michael and St. George.

Bibliography: *Jew. Chron.* May 13, 1892.
J. G. L.

SOLOMON B. MORDECAI: Polish rabbi; died 1609. He was a pupil of Solomon Luria and was rabbi of Meseritz and Ostrog, holding also some rabbinical position in Lemberg. He is referred to as "R. Shelomtzi, the pupil of Maharshal" in a manuscript work which was in the hands of Solomon Margolioth of Brody. He was the author of "Mizbaḥ ha-Zahab," an explanation of a Talmudical passage on the holy incense (Basel, 1602). A work by him named "Seder Giṭṭin" is referred to in the above-mentioned manuscript.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 726; Buber, *Anshe Shem*, p. 204, Cracow, 1895; Lewinstein, *Dor we-Dor we-Doreshaw*, p. 119, Warsaw, 1899.
E. C. P. Wi.

SOLOMON BEN MOSES CHELM: Polish rabbi of the eighteenth century; born at Samoscz, government of Lublin; died at Salonica in 1778. He was successively rabbi of Chelm, Samoscz (a district rabbinate), and Lemberg. To the last place Solomon was called in 1771, to succeed the deceased Ḥayyim ha-Kohen Rapoport. In 1777 Solomon left Lemberg with the intention of going to the Holy Land. After visiting his family in Samoscz, he began his journey toward Palestine. Passing through Lemberg, he gave his approbation there, on Sept. 16, 1778, to Elijah of Belgorai's "Har ha-Karmel." Then he continued to Salonica, intending to superintend the issue of the second edition of his "Merkebet ha-Mishneh"; but he died shortly after his arrival there. Besides being an authority in rabbinics, on which subject he published several works, he was distinguished as a grammarian and mathematician. In 1776 Solomon wrote a defense of Joseph Te'omim, who had been criticized by many rabbis in connection with the issue of a divorce. Solomon gave his approbation for the publication of many current works, especially during the period of his incumbency at Lemberg.

Solomon was the author of the following works: "Merkebet ha-Mishneh" (Frankfort-on-the-Oder, 1751); "Shulḥan 'Aẓe Shiṭṭim," novellæ on Shabbat (Berlin, 1762); "Sha'are Ne'imah," a treatise on the accents of the prophetical books, edited by Solomon Dubno (Frankfort-on-the-Oder, 1775). His "Merkebet ha-Mishneh" comprises novellæ on the four divisions of Maimonides' "Yad"; a pamphlet, entitled "Berakot be-Ḥeshbon," on Talmudic arithmetic and geometry; and "Ẓinẓenet ha-Man," on the Haggadah of the Talmud. A second, revised edition, in three parts, including a defense of Maimonides against the strictures of Abraham ben David, was published at Salonica in 1777–78. Solomon's unpublished works include: "Ḥug ha-Areẓ," on the geography of Palestine; "'Asarah Shulḥanot," novellæ on the four parts of the Shulḥan 'Aruk; and "Leb Shelomoh," a collection of thirty-two responsa. Many of his responsa are to be found in responsa collections of other rabbis.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. חוג הארץ and מרכבת המשנה; S. Buber, *Anshe Shem*, pp. 207 *et seq.*; Fürst, *Bibl. Jud.* i. 172; Steinschneider, *Cat. Bodl.* col. 2376; Zunz, *G. S.* i. 194.
W. B. M. Sel.

SOLOMON BEN MOSES BEN JEKUTHIEL DE ROSSI: Writer, and composer of synagogal hymns; flourished in Rome during the thirteenth century; died after 1284 in the prime of life. He was the earliest literary member of the Rossi family. His wife was Paola Anaw, the highly gifted daughter of the author Abraham ben Joab Anaw (see Jew. Encyc. i. 567b).

Solomon ben Moses was the author of an apologetic work which has become known under four different titles, namely, "Sefer ha-Wikkuaḥ," "'Edut ha-Shem Ne'emanah," "She'elot u-Teshubot," and "Milḥamot ha-Shem." In the preface the author warns against disputations, which, he says, are harmful to Judaism. If, however, one finds himself forced to enter into a controversy, one should remain calm, and avoid discussing such themes as the Trinity, the holy supper, and other dogmas. One should appear only as a defender, not as an aggressor. The work itself is an apology for Christian attacks upon the Jewish view of the Messiah; and it weakens the attempt of the Christians to prove that the Jews are a people abandoned by God.

Solomon is known also as a liturgical poet. Besides three songs, he wrote a poem on the earthquake in Ancona, beginning with the words אל אשר הראיתנו.

Bibliography: Steinschneider, *Hebr. Bibl.* 1863, p. 93, note 2; Brüll, in Weiss, *Bet ha-Midrash*, pp. 143 *et seq.*; Halberstam, in Berliner's *Magazin*, i. 33 *et seq.*, 43 *et seq.*; Berliner, *ib.* xi. 142; Zunz, *Literaturgesch.* p. 366; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 269, 278, 395, 438, 444, 452.
W. B. S. O.

SOLOMON BEN MOSES BEN JOSEPH: Italian liturgist of the thirteenth century; identified by some with Jehiel b. Jekuthiel Anaw, and by others with Solomon b. Jedidiah; a descendant probably of Zedekiah b. Benjamin Anaw. An exhortation called "Widdui" or "Tokaḥah" by him is contained in a Roman manuscript.

Bibliography: Zunz, *Literaturgesch.* p. 366; *Orient, Lit.* x. 487; Steinschneider, *Cat. Bodl.* cols. 1277, 2767; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 395.
W. B. S. O.

SOLOMON BEN MOSES OF MELGUEIL: French philosophical writer and translator of the thirteenth century. The supposition that Solomon was a native of Melgueil, or Melgueir, the present Mauguio, is based on the fact that "Melgueiri"

(מלגוירי, מלגיירי) is always a part of the name. Wolf ("Bibl. Hebr." iii., Nos. 2007–2008) interprets the epithet as either "the Algerian" or "the Algarian," the latter reading being adopted by Renan ("Averroès et l'Averroïsme," p. 192, Paris, 1866). According to Saige ("Les Juifs de Languedoc Antérieurement au XIV^e^ Siècle," p. 126, *ib.* 1881), Solomon ben Moses of Melgueil is the same as the Solomon of Melgueil (a native of Béziers who had settled at Narbonne) who is mentioned in Latin documents of 1284 and 1306—the one of 1284 styling him and his brother Vital "the Jews of the king," and the one of 1306 describing him as one of those whose property had been confiscated. Steinschneider ("R. E. J." v. 278 *et seq.*) declares this identification doubtful.

Isaac Lattes ("Sha'are Ẓiyyon," p. 73) speaks of a Samuel b. Moses Melgueiri (= "of Melgueil") who was a great scholar and who wrote works in all departments of science. This passage is reproduced by Azulai ("Shem ha-Gedolim," i. 176), who adds that among Solomon's works must be especially mentioned his "Ḳeẓ li-Tekunah," "Sefer ha-Melek," and "'Asarah Debarim." Zunz ("Z. G." p. 472) affirms that "Samuel" in this passage is a copyist's mistake for "Solomon," and he consequently ascribes the three works just mentioned to the Solomon of this article. It may be said that Isaac de Lattes himself ascribes these works to Moses ibn Tibbon, and that this opinion is supported by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 54b, Venice, 1587). Wolf, furthermore (*l.c.* Nos. 2001b, 2007), followed by Zunz (*l.c.*) and other scholars, identifies Solomon מאורגול, the translator of Aristotle's "De Republica" and "Meteorologica," with Solomon of Melgueil. But Saige (*l.c.*) holds with Renan that the former Solomon is a different person, the name מאורגול meaning "a native of Urgel, Spain."

Solomon was incontestably the author of "Bet Elohim," a philosophical commentary on the chapter in the Book of Kings which deals with the construction of Solomon's Temple. This work (not yet published) is in three parts, respectively entitled "Sha'are Ẓedeḳ," "Bet Middot," and "Sod ha-Miẓwot," and is written on the same lines as Maimonides' "Hilkot Bet ha-Beḥirah," but in a more Orthodox manner. Solomon translated Avicenna's compendium of Aristotle's "De Cœlo et Mundo," under the title "Sefer ha-Shamayim weha-'Olam." In the introduction Solomon says that he translated this work from the "language of the Christians" (Latin), and asks the student's indulgence for the mistakes which he may have made. Many passages of this translation are quoted by Gershon b. Solomon in his "Sha'ar ha-Shamayim," and therefore a decision as to the exact date of Gershon's composition may help to determine that of Solomon's work.

Solomon translated also: Aristotle's "De Somno et Vigilia," under the title "Ha-Shenah weha-Yeḳiẓah"; Averroes' "Tauṭi'ah," the third treatise of his "Metaphysics," under the title "Hazza'ah la-Ḥokmah"; Platearius' medical work "De Simplici Medicina," or "Circa Instans," accepting the latter title for the translation. It may be added that Hebrew manuscript No. 128, in the Vienna Library, entitled "Sha'ar be-Ḥokmat ha-Parẓuf," a translation of an Arabic treatise on physiognomy, is erroneously ascribed to Solomon of Melgueil.

The name of Melgueiri occurs also in connection with poetry, and Abraham Bedersi mentions it in his "Ḥereb ha-Mithappeket." There are also two piyyuṭim bearing in acrostic the name מלגוירי, one published by Carmoly in "Ha-Karmel" (vi. 402), and the other by Dukes in "Ha-Lebanon" (v. 440). The former is even indicated, in the manuscript from which Carmoly has taken it, as having been composed by Solomon Melgueiri; still it can not be said with certainty that the poet is identical with the subject of this article.

Bibliography: Gross, *Gallia Judaica*, pp. 356 *et seq.*; Renan, *Les Rabbins Français*, pp. 575 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 253, 283–284, 334, 822.

S.
M. Sel.

SOLOMON, MYER: Founder of the St. Alban's Place Synagogue, London; born in the last quarter of the eighteenth century; died Dec. 31, 1840. He was appointed head of the Denmark Court Congregation in 1824, and took a prominent part in founding the new place of worship at St. Alban's place, St. James's (known both as the Western and as the Westminster Synagogue), which was consecrated Sept. 7, 1826. Solomon frequently took part in divine service both as preacher and as ḥazzan; he was also a competent mohel and shoḥeṭ, and he wrote two scrolls of the Law which he bequeathed to his synagogue, together with various other religious appurtenances. Solomon's bric-à-brac store was at 119 Pall Mall, where his sukkah was hospitably open to members of the congregation. The fame he enjoyed brought him visitors from many parts. He delivered a funeral sermon (in English) on the death of George IV. in 1830, and he also composed some Hebrew hymns for various occasions.

Bibliography: Matthias Levy, *The Western Synagogue; Some Materials for Its History*, London, 1897; *Jew. Chron.* Oct. 29, 1897.

J.
I. Co.

SOLOMON NASI BEN ISAAC NASI CAYL: Liturgical poet; lived at Marseilles about 1285. Cayl is a family name, derived from Caylus, a town in the department of Tarn-et-Garonne. Solomon composed the piyyuṭ מי לא ייראך מלך הגוים, found in the Avignon Maḥzor. The name of this poet must not be confounded with that of the rabbi Solomon ben Isaac Cayl, who lived at Marseilles about 1376–86.

Bibliography: Gross, *Gallia Judaica*, pp. 377, 450; Zunz, *Literaturgesch.* p. 489.

D.
S. Man.

SOLOMON BEN NATHAN ASHKENAZI. See Ashkenazi.

SOLOMON, PHILIP S.: Attorney-general of Fiji; born at Lee, Essex, England, Oct. 15, 1830; died in New South Wales March 24, 1895. Early in life he went to Australia, and later to New Zealand, finally settling in Fiji. He arrived there in 1870, and assumed the editorship of the "Fiji Times." Turning his attention to law, he was admitted as a barrister and solicitor of the Supreme Court, and became queen's counsel in 1889. On several occasions, from 1875 to 1895, he served as acting attorney-general, and at various times he performed the functions of legislative councilor, being a member of the council till the time of his death. He was the first warden of Levuka, elected under the ordinance granting municipal privileges to that city.

Solomon wrote a pamphlet which was dedicated to the royal commission appointed to inquire into the feasibility of annexing the Fijian group; the excellent service which this publication rendered to the country was acknowledged by the royal commissioners.

Bibliography: *Jew. Chron.* June 7, 1895.

J. G. L.

SOLOMON DE SABALDUCCHIO: Physician; flourished in Perugia, Italy, in the fourteenth and fifteenth centuries. Pope Boniface IX., shortly after his accession, appointed Solomon his body-physician (Oct. 13, 1392). The bull which this pope issued on April 15, 1402, and in which he granted the Jews certain rights and privileges, was a result of the activity of this physician and of another named Angelo.

Bibliography: *Marini Archiatri Pontificii*, i. 107 *et seq.*, ii. 49; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 317-318.

J. S. O.

SOLOMON SALMAN B. MOSES. See London, Solomon.

SOLOMON BEN SAMSON: Scholar of Worms in the eleventh century; teacher and relative of Rashi, who refers to him as an authority beside his other teacher, Isaac ha-Levi (responsa of the French rabbis, Nos. 11, 24). Most probably he is identical with the Solomon ben Samson mentioned as a native of Vitry, this name being apparently an error for Lorraine, among whose scholars he is cited ("Or Zarua‘," i. 116a).

Bibliography: Gross, *Gallia Judaica*, pp. 217, 295; Zunz, *Literaturgesch.* p. 157; idem, *Z. G.* p. 192.

D. S. Man.

SOLOMON, SAMUEL: English quack; born in 1780; died in London 1818. He flourished in Liverpool and was an original and somewhat eccentric character who became widely known as the inventor and patentee of an empiric preparation called "Balm of Gilead," by the sale of which he amassed a considerable fortune. In 1805 he removed to a large house in Kensington road, where his stately residence, "Gilead House," with its gardens and shrubberies, formed one of the sights of the town. Streets named "Gilead," "Balm," and "Solomon" commemorate his connection with the place. He left two children, a son and a daughter.

Bibliography: Watt, *Bibliographia Britannica*, s.v.; *Jew. Chron.* Jan. 18, 1901; *Liverpool Daily Post*, April, 1900.

J. G. L.

SOLOMON SHALEM B. ḤAYYIM JEHIEL COHEN: Rabbi in the second half of the eighteenth century; died at Amsterdam 1781. He resided successively at Adrianople, Bologna, Sofia, and Amsterdam, in which last-named city he officiated as rabbi of the Portuguese community. He was the author of the following works: "Dibre Shelomoh" (Amsterdam, 1753), sermons on the Pentateuch, with an index to the allusions in the text; "Shoneh Halakot," a commentary on the "Halakot Gedolot" (*ib.* 1762); and "Leb Shalem" (*ib.* 1773), notes and elucidations of the "Yad ha-Ḥazaḳah" of Maimonides.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2390; Fürst, *Bibl. Jud.* iii. 260; Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, pp. 107, 254, 569.

S. J. Z. L.

SOLOMON, SIMEON: English painter; born at Bristol 1834; died at London March 15, 1905; brother of Abraham Solomon. He early showed signs of artistic ability, and came under the influence of D. G. Rossetti. His drawings and paintings carry to an extreme the mystical and sensuous tendencies of the pre-Raphaelite school. He published a number of designs for The Song of Songs, and photographs of ten drawings illustrating Jewish ceremonial. Falling into degenerate habits, he was confined for a time in a sanitarium and lived a vagrant life the remainder of his days.

Bibliography: *Fortnightly Review*, March, 1904; *Jewish Chronicle*, March 18, 1905.

J.

SOLOMON, SOLOMON JOSEPH: English painter; born in London Sept. 16, 1860. He received his artistic training at Heatherly's, at the schools of the Royal Academy, at the Academy of Munich, and at the Ecole des Beaux Arts, Paris, where he studied under Cabanel. His first picture was exhibited in the Royal Academy in 1881; and since that time he has continuously supplied some of the main attractions of that exhibition, his vigorous "Cassandra" (1886) and "Niobe" (1888) having established his reputation as a painter of classical subjects somewhat after the style of Leighton and Poynter. Other paintings of the same character were "Hercules" (1889), "The Judgment of Paris" (1890), "Echo and Narcissus" (1894). Solomon has shown distinction as a portrait-painter also, his portrait of Mrs. Patrick Campbell attracting special attention from its novel arrangement of lights. He was elected an associate of the Royal Academy in 1894.

Solomon has shown marked interest in Jewish affairs. He was one of the founders, and for the first ten years the president, of the Maccabeans, which society owed much of its early success to his genial personality. This interest has been displayed in his art also. The picture that established his reputation was his "Samson and Delilah"; and he has painted several portraits of Jewish friends, *e.g.*, of Dr. Ernest Hart (1888), I. Zangwill (1894), Joseph Jacobs (1900), and Solomon Schechter (1902), besides an impressionist portrait of H. Graetz during that historian's visit to the Anglo-Jewish Historical Exhibition in 1887. The last-named portrait is now in the possession of the Jewish Theological Seminary of America. In this connection should be mentioned his "Allegory" of 1904, which is understood to represent the triumph of Judaism as the final religion of the world.

Bibliography: *Jew. Chron.* Feb. 14, 1896; *Who's Who*, 1905; *Jüdische Künstler*, 1904.

J.

SOLOMON OF TOURS: French Talmudist; contemporary of Rashi, with whom he carried on a learned correspondence. Rashi addresses him as "My dear friend." This expression, as well as the fact that Rashi points out an error which Solomon had made in regard to the Talmud, proves that the latter can not be identical with Rashi's relative and teacher of the same name, whom Rashi even in his old age regarded as an authority.

Bibliography: Gross, *Gallia Judaica*, p. 218.
W. B. A. Pe.

SOLOMON URBINO. See Urbino, Solomon de.

SOLOMON, VABIAN L.: Premier of South Australia; born about 1849; son of Judah Moss Solomon. Early in life Solomon went to the Northern Territory, where he engaged in business, was elected mayor of the chief town, and became connected with the "Northern Territory Times." Returning to Adelaide, he became member for the territory in the House of Assembly, and won recognition in Parliament as an authority on finance. On the resignation of Sir John Darna he was appointed leader of the opposition; and on the fall of the cabinet in Dec., 1899, he became for a short time premier of the new ministry which was formed. Solomon was one of the members of the Federal Council which brought about the federation of the Australian colonies.

Bibliography: *Jew. World*, Dec. 8, 1899.
J. G. L.

SOLOMON DE VESOUL: Son of Manessier de Vesoul, who died in 1375 or 1378. By a decree of Charles V., the Wise, he was appointed clerk and tax-gatherer for the Jews of France (Aug. 9, 1378). Like his father and brothers, Solomon was in high favor at court, and received many proofs of the royal esteem; among other privileges conferred upon him was that of immunity from the obligation of wearing the Jews' badge, which privilege was shared by the members of his family.
S. J. Ka.

SOLOMON IBN YA'ISH BEN ABRAHAM: **1.** Spanish scholar, physician, and (probably) Biblical commentator; died at Seville in May, 1345. According to a Spanish tumular inscription of Seville, from which this date is taken, Solomon wrote many works on medical and other sciences, none of which is extant. He is probably identical with the Solomon ibn Ya'ish called "the Elder," a part of whose supercommentary, that relating to the ephod, on Ibn Ezra's commentary on the Pentateuch, is found in Ezra Gatigno's "Sefer ha-Zikronot," p. 139b (Neubauer, "Cat. Bodl. Hebr. MSS." No. 230). A fragment of Solomon's supercommentary which explains a geometrical calculation is in the same collection (No. 232, 2b; comp. Samuel Ẓarẓah, "Meḳor Ḥayyim," pp. 31b-32b, Mantua, 1559). It may be that it is this Solomon ibn Ya'ish who is mentioned by Ibn Verga ("Shebeṭ Yehudah," ed. Wiener, § 7, p. 18) as one of the envoys sent by the Castilian Aljama (assembly of Jewish elders) to King Alfonso.

2. (Solomon b. Ya'ish the Younger ["ha-Baḥur"] of Guadalajara.) Spanish commentator on Ibn Ezra's commentary on the Pentateuch; the whole of his supercommentary is found in the Bodleian Library (Neubauer, *l.c.* No. 232, 1). The copyist Joseph b. Eliezer declares in the colophon that the text from which he made the copy was full of mistakes, many of which he corrected, while many others had rendered the context so unintelligible that he was compelled to retain them. The fact is that Solomon quotes passages from other commentaries, and it may be that he translated those passages from the Arabic without being able to render them throughout into good Hebrew.

According to Steinschneider ("Jewish Literature," p. 103), Solomon wrote his supercommentary in Arabic, and, at the request of Samuel Ẓarẓah, it was translated into Hebrew by Jacob b. Solomon Alfandari. Steinschneider seems to confuse the two Solomons, as he calls the author of this supercommentary Solomon ibn Ya'ish ben Abraham; in fact, it is not known which of the two wrote in Arabic (see Ersch and Gruber, "Encyc." section i., part 54, p. 359, note 15). The authorities quoted in the supercommentary are Rashi, Maimonides, Abraham b. David Ḳimḥi, Moses ibn Tibbon, and Meïr b. David; the last-named is in one place (in the part relating to Ḥayye Sarah) designated as אדני אבי, indicating that he was Solomon's father, but in another place (Balaḳ) as אדני רבי (= "my master"); it is not known which reading is the correct one.

Bibliography: Carmoly, in Jost's *Annalen*, i. 302; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 232, 1; Steinschneider, *Hebr. Bibl.* vi. 115; Zunz, *Z. G.* p. 411.
W. B. M. Sel.

SOLOMON IBN ẒAḲBEL (צקבל): Spanish poet of the twelfth century; relative of Abu Omar Joseph ibn Sahl, who died in 1124. Solomon was the author of a satirical romance written in the form of the Arabic "Maḳamat" of Abu al-Ḳasim Mohammed al-Ḥarizi, which later were so ably imitated in Hebrew by Judah al-Ḥarizi in his renowned "Taḥkemoni." The hero of this romance, which, according to Schorr, who published it ("He-Ḥaluẓ," iii. 154), is entitled "Taḥkemoni," is named Asher ben Judah; in rimed prose, interspersed with small poems in absolutely strict rhythm, he relates his love adventures, which were marked by various disappointments and vicissitudes of fortune. This poetical production, from which Al-Ḥarizi may have borrowed both the title and the style, is remarkable for the elegance of its language and for its combination of profound thought and light banter. Solomon's poetical talent was highly praised by Judah al-Ḥarizi in his "Taḥkemoni" (ch. xx.).

Bibliography: Grätz, *Gesch.* vi. 112; Steinschneider, *Hebr. Uebers.* p. 851.
S. I. Br.

SOLOMON ZALMAN BEN ISAAC: Polish rabbi; died at Warsaw in 1838. After having filled the position of rabbi at Mashelsk and Praga, he was called to the rabbinate of Warsaw, which he held until his death. Solomon carried on a scientific correspondence with Akiba Eger and Jacob of Lissa. He was the author of "Ḥemdat Shelomoh" (2 vols., Warsaw, 1816), containing responsa on the Shulḥan 'Aruk and novellæ on several Talmudical treatises; and he left in manuscript numerous Talmudical novellæ, two volumes of which, comprising novellæ on Yebamot, Ketubot, Ḳiddushim, Giṭṭin, and Baba

Batra, were published under the above-mentioned title by his son and son-in-law.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2339; Fuenn, *Keneset Yisrael*, p. 328.

E. C. I. Br.

SOLOMON ẒARFATI. See Ẓarfati.

SOLOMONOV, ABRAHAM: Russian author; born in Minsk 1778; died in St. Petersburg. He was a prominent propagandist of the Haskalah movement among the Russian Jews in the first half of the nineteenth century, for which task his intimate knowledge of the Hebrew, Russian, and Polish languages made him especially fit. He took an active part in aiding the Russian government to reform internal affairs which affected the Jews; he was employed for many years by the government as a translator from Hebrew into Russian and Polish, and for six years he officiated as burgomaster (mayor) of his native town. After the dissolution (1825) of the so-called "Deputation of the Jewish Congregations of Russia," which had continued in session in St. Petersburg for seventeen years, Solomonov, who had been connected with that body as a director of chancery, took up the practise of law in St. Petersburg.

In his declining years Solomonov published "Mysl: Izrailityanina" (Thoughts of an Israelite). One part of this book contains a collection of historical material concerning the settlement of the Jews in Europe, particularly in Poland, and a description of their legal status in that country and in Russia under Alexander I. and Nicholas I. The other part of the book consists of citations from the Bible, from the Talmud, and from famous Hebrew theologians and philosophers, to which are added explanatory notes by the author himself. The aim of these citations and of the book in general was to persuade the Jews to abandon religious fanaticism, to adopt European civilization, to be patriotic citizens of their country, and to have confidence in the good intentions of the Russian government.

H. R. S. Hu.

SOLOMONS, ADOLPHUS SIMEON: American communal worker; born in New York city Oct. 26, 1826; son of John Solomons, a native of London who emigrated to the United States in 1810, and of Julia, daughter of Simeon Levy.

Solomons was educated in the University of the City of New York, and entered the employ of a firm of wholesale importers of stationery and fancy goods, becoming within two years its head bookkeeper and confidential man. At the age of fourteen he had enlisted as a color-guide in the Third Regiment Washington Greys (New York State National Guard); he was promoted sergeant five years later, and received a certificate of discharge on May 11, 1847. In 1851 Daniel Webster, then secretary of state, appointed him "Special Bearer of Despatches to Berlin." On his journey he visited for the first time a Jewish ward in a hospital, at Frankfort-on-the-Main, and determined to establish a similar institution in New York. Upon his return home he became a member of a committee of young men who arranged a ball for charity in Niblo's Garden. The sum of $1,034 realized therefrom was, upon Solomons' motion, placed in the hands of Simpson Simson of Yonkers, who, with others, had recently taken out a charter for a Jewish hospital in New York, the present Mt. Sinai Hospital.

In 1859 Solomons established the publishing-house of Philp & Solomons in Washington, D. C., which held for a number of years the government contracts for printing. Solomons was in 1871 elected a member of the House of Representatives for the District of Columbia, serving as chairman of the committee on ways and means.

As a representative of the central committee of the Alliance Israélite Universelle, Solomons at a public meeting held in New York advocated the establishment of the Montefiore Home for Chronic Invalids to mark the one-hundredth anniversary of Sir Moses Montefiore's birth. As trustee and, subsequently, as acting president of the Jewish Theological Seminary Association of New York, he was influential in bringing about a successful reorganization of the society's finances. In 1891 he became general agent of the Baron de Hirsch Fund and director of its many activities in America; and in 1903, when relieved of active work, he was made honorary general agent.

Solomons was an incorporator and for seventeen years an active member of the National Association of the Red Cross, and was also one of its two vice-presidents. President Arthur appointed him and Clara Barton as representatives of the United States government in the International Congress of the Red Cross, held at Geneva, Switzerland, in 1881; and Solomons was elected vice-president of that congress. He was one of the five original members of the New York executive board of the Red Cross Relief Committee, which board was in session during the Spanish-American war and consisted of twenty-five members presided over by Bishop Potter.

Solomons has been a member of the central committee of the Alliance Israélite Universelle, and its treasurer for the United States. He has been for twenty years a director, and for some time treasurer, of the Columbia Hospital and Lying-in Asylum in Washington, D. C.; he is also a charter member of the Garfield Memorial Hospital, acting president of the Provident Aid Society and Associated Charities, founder and president of the Night Lodging-House Association, and trustee of the first training-school for nurses in the District of Columbia; he has been identified also with nearly all the prominent charities in the United States capital.

Solomons has taken active part in all inauguration ceremonies from Lincoln's time to McKinley's.

A. F. T. H.

SOLOMONS, LEVY: One of the founders of the Canadian Jewish community; born early in the eighteenth century; died May 18, 1792. He settled in Montreal almost immediately after the British conquest. Before going to Canada he had lived in Albany, N. Y., where he retained interests, and occasionally resided, almost until the close of his life. He was largely engaged in traffic with the Indians, and his mercantile enterprises extended from Michilimackinac to the Gulf of St. Lawrence, and down the Hudson River. During the American invasion of Canada in 1775 General Montgomery appointed Solomons purveyor to the American hospitals in Canada; and the defeat of Montgomery brought disaster to Solomons, who lost the large quantities of stores carried off by the retreating troops.

The valuable assistance Solomons had given the Revolutionists subjected him to punishment by the Canadian government; General Burgoyne expelled him in July, 1776; his property was confiscated, and he was compelled to take refuge with his family in Lachine. Some time afterward he recovered some of his losses, and was permitted by the British government to return to Montreal. Through his efforts in 1788 a code of laws was drawn up for the government of the Sephardic synagogue of Montreal.

Solomons married (May 31, 1775) Rebekah Franks, daughter of Abraham Franks (one of the earliest Jewish settlers in Canada), and cousin of Col. David Salisbury Franks and Col. Isaac Franks, both of whom figured prominently in the American Revolutionary war. Solomons had two sons and eight daughters. His eldest daughter, Mary, married Jacob Franks, the Hudson Bay trader, who was one of the founders of the town of Green Bay, Mich. His third daughter, Rachel (b. 1780), married (1803) Henry Joseph of Berthier, the founder of Canada's merchant marine. His son **Benjamin Samuel Solomons** (b. 1786) married a daughter of Gershom Mendes Seixas of New York.

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J. C. I. DE S.

SOLOVEICHIK, JOSEPH BAER: Russian Talmudist and rabbi; born at Nieswish, Russia, 1820; died May 1, 1892. At an early age he was sent to Volozhin, where he studied under R. Simon and then entered the yeshibah. When R. Gershon of Minsk was compelled by ill health to surrender the direction of the yeshibah at Minsk, Soloveichik was chosen by Gershon as his successor. While in Volozhin he married into a wealthy family; but soon afterward, failing to give the correct order of the prayers on a certain holy day, he was compelled by his father-in-law to divorce his wife. This so embittered him that he determined to leave Russia and study under R. Kluger at Brody. There, accordingly, he went, in the company of a carrier, to whom he had hired himself as an assistant.

From Brody he went to Lemberg to study under Arenstein; thence he soon removed to Kovno, and then to Volozhin, where he occupied the position of teacher in the yeshibah and later that of rabbi. In 1865 he was called to Slutzk, in 1876 to Warsaw, and two years later to Brisk, Lithuania, where he founded (1890) a society for the Jewish colonization of Palestine. In 1889 he was a member of the committee of prominent Jews convoked in St. Petersburg by the Russian government to discuss the condition of the Jews in Russia and to discover means of improving it.

Soloveichik's writings include: "She'elot u-Teshubot Bet ha-Levi" (part i., Wilna, 1865; part ii., Warsaw, 1874; part iii., *ib.* 1884).

BIBLIOGRAPHY: *Ha-Asif*, vol. vi.

E. C. J. GO.

SOLOVYEV, VLADIMIR SERGEYEVICH: Russian publicist and friend of the Jews; born 1853; died in 1900. In an article, "Rossiya i Yevropa," he opposed the attitude of the Slavyanophil party against the Jews. He became a member of the Society for the Promotion of Culture Among the Jews of Russia, and took an active part in the work of the Historical and Ethnographical Society. Even on his death-bed he is said to have prayed for the Jewish people.

His chief works are: "Krisis Zapadnoi Philosophii"; "La Russie et l'Eglise Universelle"; "Istoriya Buduschnosti Teokratii" ("Philosophiya Bibliskoi Istorii"); "Opravdaniye Dobra"; and "I Kritika Otvlechennyka Nachel."

BIBLIOGRAPHY: Statyi o Solovyevye, *Radlova i Arsenyeva*, in the Russian edition of *Brockhaus Konversations-Lexikon*; *Vyestnik Yevropy*, Sept., 1900; *Voskhod*, Nov., 1900; *Khronika Voskhoda*, 1900, Nos. 60 and 69.

H. R. *

SOLYMOSI, ESTHER. See TISZA-ESZLÁR.

SOMEKH, ABDALLAH ABRAHAM JOSEPH: Rabbi of Bagdad; born in that city 1813; died there 1889. He was educated by Rabbis Jacob Joseph ha-Rofe and Moses Ḥayyim, the latter of whom held the office of ab bet din. Somekh, who was looked upon as the spiritual head of the Bagdad community, was well known also in other parts of Asia, especially India, and his legal decisions were generally accepted as conclusive. About twenty yeshibot were established through his influence with the Sassoon family, E. R. Menashe, and other members of the Calcutta community.

Somekh left in manuscript a work on ritual, parts of which were published after his death (Bagdad, 1900) under the title "Zibḥe Ẓedeḳ." A riot occurred at his funeral, the Mussulmans objecting to his being buried near one of the tombs of their local saints. Of Somekh's pupils, still living, may be mentioned Joseph Ḥayyim Moses; Abraham Hallel, the present ab bet din at Bagdad; Ezekiel Solomon David; and Ezra Cohen.

J. N. E. B. E.

SOMMO, JUDAH. See JUDAH LEONE B. ISAAC SOMMO.

SON. See CHILD, THE.

SON OF GOD: Term applied to an angel or demigod, one of the mythological beings whose exploits are described in Gen. vi. 2-4, and whose ill conduct was among the causes of the FLOOD; to a judge or ruler (Ps. lxxxii. 6, "children of the Most High"; in many passages "gods" and "judges" seem to be equations; comp. Ex. xxi. 6 [R. V., margin] and xxii. 8, 9); and to the real or ideal king over Israel (II Sam. vii. 14, with reference to David and his dynasty: comp. Ps. lxxxix. 27, 28). "Sons of God" and "children of God" are applied also to Israel as a people (comp. Ex. iv. 22 and Hos. xi. 1) and to all members of the human race.

Yet the term by no means carries the idea of physical descent from, and essential unity with, God the Father. The Hebrew idiom conveys nothing further than a simple expression of godlikeness (see GODLINESS). In fact, the term "son of God" is rarely used in Jewish literature in the sense of

"Messiah." Though in Sukkah 52a the words of Ps. ii. 7, 8 are put into the mouth of Messiah, son of David, he himself is not called "son of God." The more familiar epithet is "King Messiah," based partly on this psalm (Gen. R. xliv.). In the Targum the בן of Ps. lxxx. 16 is rendered מלכא משיחא (= "King Messiah"), while Ps. ii. 7 is paraphrased in a manner that removes the anthropomorphism of the Hebrew: "Thou art beloved unto me, like a son unto a father, pure as on the day when I created thee."

The Apocrypha and Pseudepigrapha contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28–29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a filial relation to God (see Wisdom ii. 13, 16, 18; v. 5, where "the sons of God" are identical with "the saints"; comp. Ecclus. [Sirach] iv. 10). It is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). The God-childship of man has been especially accentuated in modern Jewish theology, in sharp contradistinction to the Christian God-sonship of Jesus. The application of the term "son of God" to the Messiah rests chiefly on Ps. ii. 7, and the other Messianic passages quoted above.

The Pious as Sons of God.

The phrase "the only begotten son" (John iii. 16) is merely another rendering for "the beloved son." The Septuagint translates יחידך ("thine only son") of Gen. xxii. 2 by "thy beloved son." But in this translation there is apparent a special use of the root יחד, of frequent occurrence in rabbinical literature, as a synonym of בחר ("choose," "elect"; see Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," *s.v.*); the "only begotten" thus reverts to the attribute of the "servant" who is the "chosen" one.

It has been noted that the Gospel of John and the First Epistle of John have given the term a metaphysical and dogmatic significance. Undoubtedly the Alexandrian Logos concept has had a formative and dominant influence on the presentation of the doctrine of Jesus' sonship in the Johannean writings. The Logos in Philo is designated as the "son of God"; the Logos is the first-born; God is the father of the Logos ("De Agricultura Noe," § 12 [ed. Mangey, i. 308]; "De Profugis," § 20 [ed. Mangey, i. 562]). In all probability these terms, while implying the distinct personality of the Logos, carry only a figurative meaning. The Torah also is said to be God's "daughter" (Lev. R. xx.). At all events, the data of the Synoptic Gospels show that Jesus never styled himself the son of God in a sense other than that in which the righteous might call themselves "sons" or "children" of God.

The parable of the faithless husbandmen and the vineyard (Mark xii. 1 *et seq.*) certainly does not bear out the assumption that Jesus described himself as the "son of God" in a specific theological sense. The parable recalls the numerous "son" stories in the Midrash, in which "son" is employed just as it is here, and generally in similar contrast to servants. If these considerations create a strong presumption in favor of the view that the original gospel did not contain the title, the other Synoptics do not veil the fact that all men are destined to be God's children (Matt. v. 45; Luke vi. 35). The term is applied in Matt. v. 9 to the peacemakers. God is referred to as the "Father" of the disciples in Matt. x. 29, xxiii. 9, and Luke xii. 32. Several parables illustrate this thought (Luke xv. 11 *et seq.* and Matt. xxi. 28 *et seq.*). Much has been made of the distinction said to appear in the pronouns connected with "Father," "our" and "your" appearing when the disciples are addressed, while "my" is exclusively reserved to express the relation with Jesus, and then, too, without the further qualification "who art [or "is"] in heaven" (see Dalman, "Worte Jesu," pp. 157, 230). But in the Aramaic this distinction is certainly not pronounced enough to warrant the conclusion that a different degree or kind of sonship is conveyed by the singular pronoun from what would be expressed by the plural. In the Aramaic the pronoun would not appear at all, "Abba" indiscriminately serving for the apostrophe both in the prayer of a single individual and in the prayer of several.

The title occurs with a distinct theological significance in Rev. ii. 18 and xxii. 13, as it does in the Pauline documents (Rom. i. 3, 4; viii. 3, 4, 32 [Jesus is God's ἴδιος, *i.e.*, own son]; and in Heb. i. 2, 3, 6; v. 5, 8). These writings indicate that the rise of the dogma was subsequent to the decades marked by the ministry of Jesus and his immediate disciples. See Fall of Angels; God, Children of.

K. E. G. H.

SON OF MAN: The rendering for the Hebrew "ben adam," applied to mankind in general, as opposed to and distinct from non-human relationship; expressing also the larger, unlimited implications of humanity as differentiated from limited (*e.g.*, national) forms and aspects of human life. Thus, contrasted with the "sons of God" ("bene Elohim") are the "daughters of man" ("benot ha-adam"), women taken by the former, non-human or superhuman, beings as wives (Gen. vi. 2 *et seq.*). As expressing difference from God, the term occurs in the blessing of Balaam: "God is not a man, that he should lie; neither the son of man, that he should repent" (Num. xxiii. 19). Similarly, David appealing to Saul puts Yhwh over and against the children of men (I Sam. xxvi. 19). The punishment of God, also, is contrasted with that of the "children of men," the former being much more severe, as appears from the promise solemnly given to David (II Sam. vii. 14). God alone knows the heart of the "children of man" (II Chron. vi. 29 *et seq.*). In the prayer in which this thought is expressed, "man" is used in distinction to the "people of Israel"; indeed, "children of men" appears to mark a contrast to "children of Israel" in the Song of Moses (Deut. xxxii. 8, R. V.).

In Contrast to Deity.

"Son of man" is a common term in the Psalms, used to accentuate the difference between God and human beings. As in Ps. viii. 4 (A. V. 5), the phrase implies "mortality," "impotence," "transientness," as against the omnipotence and eternality of God. Yʜᴡʜ looks down from His throne in heaven upon the "children," or "sons," of "man" (Ps. xi. 4, xxxiii. 13). The faithful fail among them (Ps. xii. 2 [A. V. 1]); the seed of Yʜᴡʜ's enemies will not abide among the "children of men" (Ps. xxi. 10). "Children of men" is thus equivalent to "mankind" (Ps. xxxvi. 8 [A. V. 7], lxvi. 5).

"Sons of men," or "children of men," designates also the slanderers and evil-doers in contrast to the righteous, that is, Israel (Ps. lvii. 5 [A. V. 4], lviii. 2 [A. V. 1]). It occurs most frequently, however, as a synonym for "mankind," "the human race" (Ps. xc. 3, cvii. 8, cxv. 16, cxlv. 12); it has this sense also in the passage in which wisdom is said to delight with the "sons of men" (Prov. viii. 31). Job (xvi. 21) employs the expression in the passionate plea for his rights while he is contending against God and against his neighbors. But Bildad insists that the "son of man," who is a mere worm, can not be justified with God (Job xxv. 4-6). In the same spirit the prophet (Isa. li. 12) censures Israel for being afraid of "the son of man which shall be made as grass" when Yʜᴡʜ is their Comforter; but in Isa. lvi. 2-3 the Sabbath is extolled as making the "son of man" (*i.e.*, any man, regardless of birth) blessed; indeed, God has His eyes "open upon all the ways of the sons of men; to give every one according to his ways" (Jer. xxxii. 19).

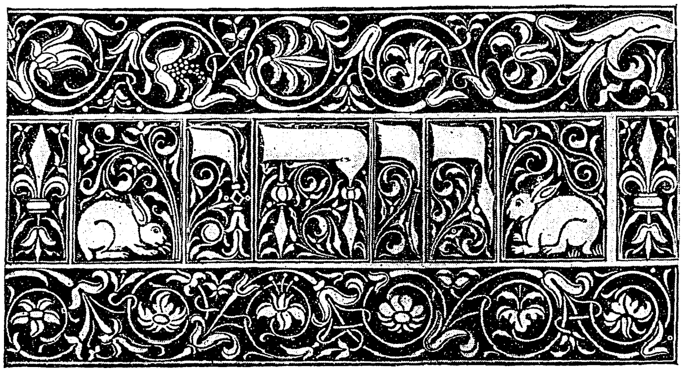

Head-Piece Employed by the Soncinos.
(From the Earlier Prophets, printed in 1485.)

The meaning of the term as employed in these passages admits of no doubt; it connotes in most cases the mortality of man, his dependence upon God, while in only a few it serves to differentiate the rest of the human race from Israel.

In Ezekiel, Daniel, and Enoch.

In Ezekiel the term occurs in Yʜᴡʜ's communications as the prevailing form of address to the prophet (ii. 1; iii. 1, 4, 10, 17; iv. 1 *et al.*; in all about 90 times). It has been held that it conveyed the special idea that a wide chasm stood between God, the speaker, and the prophet so addressed, but that it implied at the same time that Ezekiel was considered to be the ideal man. This view must be abandoned as unwarranted. The term "ben adam" is merely a cumbersome but solemn and formal substitute for the personal pronoun, such substitution being due, perhaps, to the influence of Assyro-Babylonian usage (see Delitzsch, "Wörterbuch," *s.v.* "Amelu"; comp. "zir amiluti" in the Babylonian myth concerning Adapa).

Similarly in Aramaic, "son of man" is the usual designation for "man," and occurs in the inscriptions in Syriac, Mandaic, Talmudic, and other dialects (see Nathanael Schmidt in Cheyne and Black, "Encyc. Bibl." iv. 4707-4708). In Dan. vii. 13, the passage in which it occurs in Biblical Aramaic, it certainly connotes a "human being." Many see a Messianic significance in this verse, but in all probability the reference is to an angel with a human appearance, perhaps Michael.

"Son of man" is found in the Book of Eɴᴏᴄʜ, but never in the original discourses. It occurs, however, in the Noachian interpolations (lx. 10, lxxi. 14), in which it has clearly no other meaning than "man," if, indeed, Charles' explanation ("Book of Enoch," p. 16), that the interpolator misused the term, as he does all other technical terms, is untenable. In that part of the Book of Enoch known as the "Similitudes" it is met with in the technical sense of a supernatural Messiah and judge of the world (xlvi. 2, xlviii. 2, lxx. 27); universal dominion and preexistence are predicated of him (xlviii. 2, lxvii. 6). He sits on God's throne (xlv. 3, li. 3), which is His own throne. Though Charles does not admit it, these passages betray Christian redaction and emendation.

Among Jews the term "son of man" was not used as the specific title of the Messiah. The New Testament expression ὁ υἱὸς τοῦ ἀνθρώπου is a translation of the Aramaic "bar nasha," and as such could have been understood only as the substitute for a personal pronoun, or as emphasizing the human qualities of those to whom it is applied. That the term does not appear in any of the epistles ascribed to Paul is significant. Psalm viii. 5-7 is quoted in Heb. ii. 6 as referring to Jesus, but outside the Gospels, Acts vii. 56 is the only verse in the New Testament in which the title is employed; and here it may be a free translation of the Aramaic for "a man," or it may have been adopted from Luke xxii. 69.

In the New Testament.

In the Gospels the title occurs eighty-one times. Most of the recent writers (among them being H. Lietzmann) have come to the conclusion that Jesus, speaking Aramaic, could never have designated himself as the "son of man" in a Messianic, mystic sense, because the Aramaic term never implied this meaning. Greek translators coined the phrase, which then led, under the influence of Dan. vii. 13 and the Logos gospel, to the theological construction of the title which is basic to the Christology of the Church. To this construction reference is made in Abbahu's controversial saying in Ta'an. 65b. Indeed, examination of many of the passages shows that in the mouth of Jesus the term was an equivalent for the personal pronoun "I."

E. G. H.

SONCINO: Italian family of printers, deriving its name from the town of Soncino, in the duchy of Milan. It traces its descent through a Moses of Fürth, who is mentioned in 1455, back to a certain Moses of Speyer, of the middle of the fourteenth century. The first of the family engaged in printing was Israel Nathan b. Samuel, the father of Joshua Moses and the grandfather of Gershon. He set up his Hebrew printing-press in Soncino in the year 1483, and published his first work, the tractate Berakot, Feb. 2, 1484. The press was moved about considerably during its existence. It can be traced at Soncino in 1483-86; Casal Maggiore, 1486; Soncino again, 1488-90; Naples, 1490-92; Brescia, 1491-1494; Barco, 1494-97; Fano, 1503-6; Pesaro, 1507-20 (with intervals at Fano, 1516, and Ortona, 1519); Rimini, 1521-26. Members of the family were at Constantinople between 1530 and 1533, and had a branch establishment at Salonica in 1532-33. Their printers' mark was a tower, probably connected in some way with Casal Maggiore.

The last of the Soncinos was Eleazar b. Gershon, who worked at Constantinople from 1534 to 1547. It is obvious that the mere transfer of their workshop must have had a good deal to do with the development of the printing art among the Jews, both in Italy and in Turkey. While they devoted their main attention to Hebrew books, they published also a considerable number of works in general literature, and even religious works with Christian symbols.

The Soncino prints, though not the earliest, excelled all the others in their perfection of type and their correctness. The Soncino house is distinguished also by the fact that the first Hebrew Bible was printed there. An allusion to the forthcoming publication of this edition was made by the typesetter of the "‘Iḳḳarim" (1485), who, on page 45, parodied Isa. ii. 3 thus: "Out of Zion shall go forth the Law, and the word of the Lord from Soncino" (כי מציון תצא תורה ודבר ה' משונצינו). Abraham b. Ḥayyim's name appears in the Bible edition as typesetter, and the correctors included Solomon b. Perez Bonfoi ("Mibḥar ha-Peninim"), Gabriel Strassburg (Berakot), David b. Elijah Levi and Mordecai b. Reuben Baselea (Ḥullin), and Eliezer b. Samuel ("Yad").

M. Sel.—J.

The following is a list of the Hebrew productions of the Soncinos:

1. Talmud, Berakot. Soncino (published), Feb. 2, 1484; (finished) Dec. 19, 1483.
2. Talmud, Beẓah. Soncino (published), Feb. 2, 1484; (finished Dec. 19, 1483.
3. Ibn Gabirol, "Mibḥar ha-Peninim." Soncino, Jan. 14, 1484.
4. Jedaiah Bedersi, "Beḥinat ‘Olam." Soncino, Dec. 12, 1484.
5. Abot, with Maimonides. Soncino (published), 1484; (finished) 1484-5.
6. Jacob b. Asher, "Oraḥ Ḥayyim." Soncino, 1485 (?).
7. Talmud, Megillah. Soncino, 1485 (?).
8. Joshua and Judges, with Ḳimḥi. Soncino, 1485.
9. Maḥzor, Roman rite, vol. i. Soncino (begun), Oct., 1485; Casal Maggiore (finished), Aug., 1486.
10. Earlier Prophets, with Ḳimḥi. Soncino, Oct. 15, 1485.
11. Joseph Albo, "‘Iḳḳarim." Soncino, Dec. 29, 1485.
12. Later Prophets, with Ḳimḥi. Soncino, 1486 (?).
13. Haggadah (editio princeps). Soncino, 1486.
14. Tefillat Yaḥid. Soncino, April 17, 1486.
15. Maḥzor, Roman (vol. ii.). Casal Maggiore, Aug. 21, 1486.
16. Talmud, Ketubot. Soncino, 1486-87.
17. Seder Taḥanunim. Soncino, April, 1487.
18. Talmud, Giṭṭin. Soncino, 1487.
19. Talmud, Baba Meẓi‘a. Soncino, 1487.
20. Rashi on the Pentateuch. Soncino, June 16, 1487.
21. Bedersi, "Baḳḳashat ha-Memin"; Ezobi, "Ḳa‘arat Kesef." Soncino, 1488.
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Eleazar b. Gershon Soncino: Printer between 1534 and 1547. He completed "Miklol" (finished in 1534), the publication of which had been begun by his father, and published "Meleket ha-Mispar," in 1547; and Isaac b. Sheshet's responsa, likewise in 1547.

Gershon b. Moses Soncino (in Italian works, **Jeronimo Girolima Soncino**; in Latin works, **Hieronymus Soncino**): The most important member of the family; born probably at Soncino; died at Constantinople 1533. He claims to have been of great assistance to the exiles from Spain, and especially to those from Portugal; and he made journeys to France in order to collect manuscripts for the works to be printed. He makes a pun upon his name by printing it as two words, "Ger Shon," referring to his many travels. In dedicating his edition of Petrarch (Fano, 1503) to Cæsar Borgia, he mentions that he had had Latin, Greek, and Hebrew types cut out by Francisco da Bologna, who is credited also with having made the cursive types attributed to Aldus Manutius. It is curious that Aldus, for his introduction to a Hebrew grammar (Venice, 1501), used the same types that had been employed by Soncino in 1492.

Israel Nathan b. Samuel b. Moses Soncino: Died at Brescia, probably in 1492. He wrote the Epilogue for the Casal Maggiore Maḥzor of 1486. It was at his suggestion that his son Joshua Soncino took up the work of printing.

Joshua Solomon b. Israel Nathan Soncino: Printer at Soncino from 1483 to 1488, at Naples from 1490 to 1492. He was the uncle of Gershon Soncino. It would appear that he had most to do with starting the printing of the Talmud.

Moses Soncino: Printer at Salonica in 1526 and 1527; assisted in the printing of the Catalonian Maḥzor and of the first part of the Yalḳuṭ.

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J.

SONG OF MOSES.—Biblical Data: Poem found in Deut. xxxii. 1–43. It is said that "Moses spake in the ears of all the assembly of Israel the words of this song" (Deut. xxxi. 30, R. V.; comp. *ib.* xxxii. 44). The song exhibits striking originality of form; nowhere else in the Old Testament are prophetic thoughts presented in poetical dress on so large a scale.

The poem opens with an exordium (verses 1–3) in which heaven and earth are summoned to hear what the poet is to utter. In verses 4–6 the theme is defined: it is the rectitude and faithfulness of Yhwh toward His corrupt and faithless people. Verses 7–14 portray the providence which conducted Israel in safety through the wilderness and gave it a rich and fertile land; verses 15–18 are devoted to Israel's unfaithfulness and lapse into idolatry. This lapse had compelled Yhwh to threaten it (verses 19–27) with national disaster and almost with national extinction. Verses 28–43 describe how Yhwh has determined to speak to the Israelites through the extremity of their need, to lead them to a better mind, and to grant them victory over their foes.

The general plan of the poem resembles that of Ps. lxxviii., cv., cvi., and the prose of Ezek. xx., as well as the allegories of Ezek. xvi. and xxiii. In the Song of Moses, however, the theme is treated with greater completeness and with superior poetic power.

——**Critical View:** The poet was also an artist. Conspicuous literary ability and artistic skill are manifested in the development of his theme. His figures are diversified and forcible; the parallelism is unusually regular. One of the best examples of poetic simile in the Bible occurs in verses 11 and 12 of this song:

> "Like a vulture, that stirreth up its nest,
> That hovereth over its young,
> He spread abroad His wings, He took him,
> He bore him upon His pinion:
> Yhwh alone did lead him;
> And no foreign god was with Him." (Driver's transl.)

The conditions presupposed by the poem render the Mosaic authorship of it impossible. The Exodus and the wilderness wanderings lie in the distant past. The writer's contemporaries may learn of them from their fathers (verse 7). The Israelites are settled in Palestine (verses 13–14); sufficient time has passed for them not only to fall into idolatry (verses 15–19), but to be brought to the verge of ruin. They are pressed hard by heathen foes (verse 30); but Yhwh promises to interpose and rescue His people (verses 34–43). The post-Mosaic origin of the poem is therefore clear; and these historical

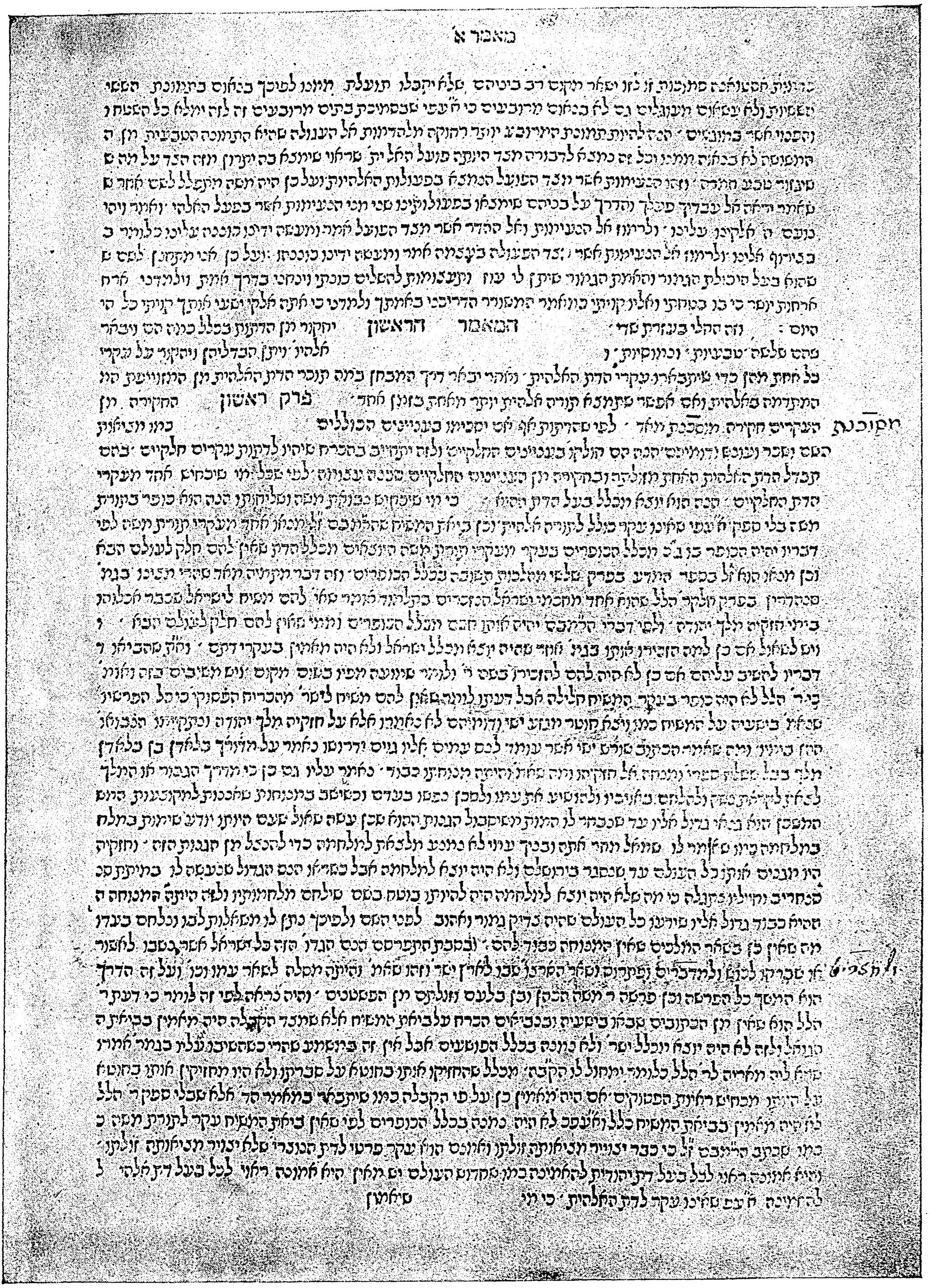

מאמר א׳

PAGE FROM THE FIRST EDITION OF ALBO'S "'IKKARIM," PRINTED BY JOSHUA SOLOMON SONCINO, 1485.
(In the Columbia University Library, New York.)

arguments are confirmed by the theological ideas and phraseology of the poem, neither of these being characteristic of the age of Moses.

On the other hand, there are many points of contact, both in expression and in theological conception, with the prophets of the eighth to the fifth century B.C. Critics are not agreed, however, on the precise date of the song. Formerly, when all of Deut. xxxi. 14–23 was referred to JE, the poem was believed to be anterior thereto, and was believed to be contemporary with the Syrian wars under Jehoash and Jeroboam II. (*c.* 780). To this period it is referred by Dillmann, Schrader, Oettli, Ewald, Kamphausen, and Reuss. Kuenen and Driver, believing the expression "those which are not a people" of verse 21 to refer to the Assyrians, assign the poem to the age of Jeremiah and Ezekiel (*c.* 630), while Cornill, Steuernagel, and Bertholet refer it to the closing years of the Exile—the period of the second Isaiah. In the present state of modern knowledge the date can not be definitely fixed; but there is much to be said in favor of the exilic date.

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E. G. H. G. A. B.

SONG OF SONGS, THE (A. V. **The Song of Solomon**): One of the Five Megillot. The Hebrew title, שיר השירים אשר לשלמה, is commonly understood to mean "the most excellent of songs, composed by Solomon" (not "one of the songs composed by Solomon"); the title, however, is later than the poem, in which the relative pronoun is always ש, never אשר. The ancient versions follow the Hebrew; from the rendering in the Latin Vulgate, "Canticum Canticorum," comes the title "Canticles."

Interpretation: Solomon as Bridegroom.

The oldest known interpretation of the Song (induced by the demand for an ethical and religious element in its content) is allegorical: the Midrash and the Targum represent it as depicting the relations between God and Israel. The allegorical conception of it passed over into the Christian Church, and has been elaborated by a long line of writers from Origen down to the present time, the deeper meaning being assumed to be the relation between God or Jesus and the Church or the individual soul. The literal interpretation of the poem as simply a eulogy of married love had its representatives in early times (Theodore of Mopsuestia, and, to some extent, Abraham ibn Ezra), and, in the renaissance of the sixteenth and seventeenth centuries, was maintained by Grotius, Clericus, and others; but it is only in the last hundred years that this interpretation has practically ousted the allegorical. The Song is now taken, almost universally, to be the celebration of a marriage, there being, in fact, no hint of allegory in the text. Obviously there are two principal personages, a bridegroom and a bride; but opinions differ as to who the bridegroom is. If the title be accepted as genuine, it is a natural conclusion that the poem describes the nuptials of Solomon and a princess (the daughter of Pharaoh) or a country maiden (so Delitzsch and others). But, apart from the question of date, this construction is proved impossible by the fact that the bridegroom is distinguished from Solomon in viii. 11, 12, and probably, by revision, in vi. 8, 9. To meet this difficulty it is assumed (by Ewald, Driver, and many others) that the bridegroom or fiancé is a young shepherd, and that Solomon is his would-be rival; that the king has carried off a beautiful rustic maiden (vi. 10–12) and has brought her to his palace in Jerusalem (i. 4), where he endeavors to win her affections; but that she, resisting the allurements of the court, remains true to her country lover, and is finally united to him (viii. 5–14). This theory, however, rests on unwarranted interpretations of particular passages. The alleged rivalry between a king and a shepherd appears nowhere in the text: there is only one lover, as there is only one maiden; Solomon is introduced as an actor in only one place (iii. 6–11), and here he is represented as the shepherd bridegroom himself. Both the views described above (and the various modifications of them) regard the poem as a drama: it is divided by expositors into acts and scenes. It is, in fact, dramatically conceived (like the Job poem, for instance), since it consists not of narratives, but of lyric utterances put into the mouths of certain characters; but it is not a drama. Not only is there no definite indication of time or place, all being vaguely rhapsodical; but there is no movement, no culmination or catastrophe. The marriage is already consummated in i. 6 (and so in ii. 6, iv. 16–v. 1, vii. 9 [A. V. 8]); and the story is no farther advanced in viii.

Rustic Wedding.

Still another view regards the book as picturing the popular festivities held in Palestine in connection with the wedding-week. Of such festivities there are hints in the Old Testament (Judges xiv. 10–12; Jer. xvi. 9; Ps. xix. 6 [5]; comp. Matt. xxv. 1 *et seq.*); and Wetzstein (in his article "Die Syrische Dreschtafel," in Bastian's "Zeitschrift für Ethnologie," 1873, pp. 270 *et seq.*, and in the appendix to Delitzsch's commentary on the Song) has given the details of the modern Syrian marriage celebration, in which he finds parallels to those of the poem. In the week succeeding the marriage the villagers assemble; the thrashing-board is set up as a throne, on which the newly married pair take their seats as "king" and "queen"; there are songs in praise of the physical charms of the pair, and dances, in which bridegroom and bride take part; especially noteworthy is the "sword-dance," performed by the bride with a naked sword in one hand (see vii. 1 [R. V. vi. 13]). In accordance with this view the "king" of the poem, sometimes called "Solomon" (an imaginative designation of a person of ideal beauty), is the bridegroom; the "daughters of Jerusalem" are the village maidens in attendance on the bride; the royal procession of iii. 6–11 is that of the bridegroom (comp. Ps. xix. 6 [5]); the dialogues, descriptions of bodily charms, and other pieces are folk-songs; according to Budde, the name "Shulamite," given to the bride once (vii. 1 [vi. 13]), is equivalent to "Shunemmite," and is an imaginative reminiscence of the fair Abishag (1 Kings i. 3).

Some explanation such as this is required by the character of the book. It is a collection of pieces in praise of the physical delights of wedded love. The freeness of expression (especially in vii. 2-10 [1-9]), offensive to modern taste, is in accord with ancient custom (comp. Ezek. xvi., xxiii.; Prov. v. 16-20): it may be due in part also to the license of popular festivities. It is not necessary, however, to suppose that the author has merely reproduced the songs of the rustic celebrations of his time; rather, a poet of high ability here sings of married love, following the lines of the festive customs, but giving free play to his imagination: such charm of style as the book shows is not to be looked for in rustic songs. The unity of the poem is one of emotion—all the situations reflect the same circumstances and the same sentiments.

Date.

The date of the Song is indicated by its literary form: the idyl is foreign to the Hebrew genius, and points to the time when the Jews imitated Greek models (Theocritus and Bion). The word אפריון (= "palanquin" [iii. 9]) appears to be the Greek *φορεῖον*; פרדס (iv. 13) was not introduced earlier than the later Persian period (for other late words see Driver, "Introduction"). The date of the book can hardly be determined precisely: it was probably composed in the period 200-100 B.C.; but some of the material may be older.

The discussions at the Synod of Jabneh (Jamnia) show that toward the end of the first Christian century the canonical authority of the Song was disputed in certain quarters (see BIBLE CANON, § 11). Probably the ground of opposition was its non-religious character: it does not contain the Divine Name (except "Yah" in viii. 6, Hebr., as an expression of intensity); its love is sensuous; and its only ethical element is the devotion of one man to one woman in marriage. It is quoted neither by Philo nor in the New Testament. But it appears to have gained popularity; and the probability is that at an early day it was interpreted allegorically by the sages, and that it was on the basis of such an interpretation that its canonicity was finally established. On its ritual use at Passover see MEGILLOT, THE FIVE.

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E. G. H. T.

SONG OF SONGS, MIDRASHIM TO. See SHIR HA-SHIRIM.

SONG OF THE THREE HOLY CHILDREN, THE: Greek insertion in the Book of Daniel after iii. 23, the only one of the additions to Daniel that really add to the text of the book. The title given above is inexact: under it are included two distinct pieces, namely, (1) the Prayer of Azarias, and (2) the Song or Hymn of the Three. In the collection of odes or canticles given in Codex Alexandrinus and two other manuscripts (printed in Swete, "The Old Testament in Greek," vol. iii.) the titles of the pieces are respectively: "Prayer of Azariah" and "Hymn of Our Fathers." The two compositions shared in the fortunes of the other Apocryphal writings: attacked and defended by early Christian writers, they have been adopted as canonical (or deuterocanonical) by Catholics and rejected by Protestants. The older Jewish books do not quote them, but show acquaintance with part of their material: in the Midrash (Lev. R. xxxiii. 6) there is a long conversation between Nebuchadnezzar and "the three" which, while it makes no reference to these writings (though the king cites copiously from the Old Testament), illustrates the disposition to expand the narrative of the Book of Daniel (comp. 'Ab. Zarah 3a; Sanh. 93a; Ta'an. 18b; Pes. 118a; see Ball in Wace, "Apocrypha").

In the poetical parts (the prayer and the song) the two recensions, that of the Septuagint and that of Theodotion, are nearly identical: they differ slightly in the order of verses; and Theodotion simplifies by omitting a few lines. In the prose narrative introducing the poems the Septuagint is the fuller and doubtless the older; Theodotion is superior in literary form. The two pieces are here singularly inappropriate. The prayer is a national petition acknowledging past sins, professing present obedience, and imploring mercy. The song is a doxology calling on all God's creatures to praise Him; and its expressions are taken from the canonical Psalter (see especially Ps. cxlviii.). These are not the natural utterances of men in a fiery furnace, nor do they contain any reference to the existing situation, except in verse 88 (Swete; A. V. 66), in which "the three" are called on to join in the praise; but this verse is an addition by the compiler, who has inserted the two poems (composed before his time), and has adapted the second to the situation. In the prose part (verse 49, Swete; A. V. 26) the fourth person of Dan. iii. 25 is accounted for by the statement that the angel of the Lord descended, pushed aside the flame, and cooled the furnace—an inartistic insertion; the Hebrew, with finer feeling, leaves the reader to infer the descent of the angel. There is no sufficient ground for supposing that any part of these pieces belonged to the original text of Daniel. The motive of the addition was the natural desire to expand a popular story. The material was, doubtless, derived from current legends; thus, the cooling of the furnace is mentioned in Pes. 118a. The date of the prayer is suggested in verse 38 (15), where it is said that at that time there was no prophet, leader, or sacrifice—perhaps between 168 and 165 B.C. (profanation of the Temple by Antiochus); in the song the references to priests and Temple servants (verses 84-85 [62-63]) point to the time after the purification of the Temple (about 164

B.C.). The tone of the two pieces is Palestinian, and the original language was probably Hebrew or Aramaic.

J. T.

SONNEMANN, LEOPOLD: German journalist; born at Höchberg, Lower Franconia, Oct. 29, 1831. After having acquired considerable wealth as a merchant, he founded in 1856 the "Frankfurter Zeitung," a newspaper published in Frankfort-on-the-Main; it soon acquired a leading position in southern Germany, especially in the commercial world. Since 1867 Sonnemann has been its sole proprietor and editor.

From 1871 to 1876 and from 1878 to 1884 Sonnemann was a delegate in the German Reichstag, as a member of the People's party (Volkspartei), for which his paper has always been a representative organ. At his first election (1871) he defeated Baron Rothschild, at the second (1874) Lasker. In 1884 he was defeated by the Social Democrat Labor.

Sonnemann is at present (1905) a prominent member of the aldermanic board of Frankfort-on-the-Main.

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S. F. T. H.

SONNENFELD, SIGISMUND: Hungarian journalist; born at Vagujhely, Hungary, Oct. 1, 1847. He received his education in his native town, at the gymnasia at Prague and Presburg, and at the University of Budapest (Ph.D. 1870). In the year of his graduation he joined the editorial staff of the "Pester Lloyd," on which he served until 1890. From 1877 till 1890 he was also teacher at the gymnasium of Budapest. In the latter year he removed to Paris and became director of the Baron de Hirsch philanthropic institutions. He is at present (1905) director of the Jewish Colonization Association and a member of the Central Committee of the Alliance Israélite Universelle. He was sent by the former association in 1896 and again in 1902 to the Argentine Republic and to Rumania.

Sonnenfeld has written many articles on science, literature, and politics for Austrian, Hungarian, and French papers, and is the author of "Lenau," 1882, a work on that poet.

S. F. T. H.

SONNENFELS: Austrian family of scholars and writers, descendants of Wurzbach Lipmann, members of which became prominent during the eighteenth century.

Perlin Lipmann Sonnenfels: Austrian scholar; son of Wurzbach Lipmann, chief rabbi of Brandenburg. Perlin Lipmann emigrated to Austria, where he became the agent of the princely house of Dietrichstein at Nikolsburg. He, together with his children, embraced the Catholic faith some time between the years 1735 and 1741. He assumed the name Aloys Wiener, and later removed to Vienna, where he became teacher of Semitic languages at the university, and Hebrew interpreter at the juridical court. In 1746 he was knighted and received a patent of nobility entitling him to use the name Sonnenfels, which his two sons adopted. Perlin's wife remained faithful to Judaism.

Joseph von Sonnenfels: Austrian jurist and novelist; born at Nikolsburg, Moravia, 1732; died at Vienna April 25, 1817; son of Perlin Lipmann, and brother of Franz Anton von SONNENFELS. Joseph, who was baptized in his early youth, received his elementary education at the gymnasium of his native town, and then studied philosophy at the University of Vienna. In 1749 he joined, as a private, the regiment "Deutschmeister," advancing to the rank of corporal; upon his discharge in 1754 he took a course in law at the University of Vienna, whereafter he established himself as a counselor at law in the Austrian capital. From 1761 to 1763 he officiated as secretary of the Austrian "Arcierengarde," and in the latter year was appointed professor of political science at the University of Vienna, twice acting as rector magnificus. In 1779 he received the title of "Wirklicher Hofrath," and was in 1810 elected president of the Academy of Sciences, a position which he held until his death.

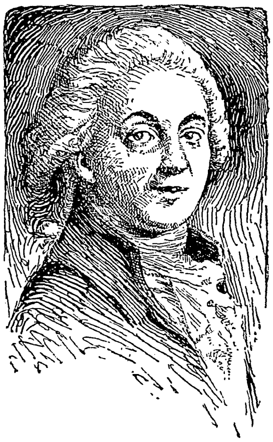

Joseph von Sonnenfels.

Among Sonnenfels' many works may be mentioned: "Specimen Juris Germanici de Remediis Juris, Juri Romano Incognitis," Vienna, 1757; "Ankündigung einer Teutschen Gesellschaft in Wien," *ib.* 1761; "Betrachtungen über die Neuen Politischen Handlungsgrundsätze der Engländer," *ib.* 1764; "Grundsätze der Polizei, Handlung und Finanzwissenschaft," *ib.* 1765-67 (8th ed. 1819); "Briefe über die Wienerische Schaubühne," *ib.* 1768 (reedited by Sauer, *ib.* 1884); "Von der Verwandlung der Domänen in Bauerngüter," *ib.* 1773; "Ueber die Abschaffung der Tortur," Zurich, 1775 (2d ed. Nuremberg, 1782); "Abhandlung über die Aufhebung der Wuchergesetze," Vienna, 1791; "Handbuch der Innern Staatsverwaltung," *ib.* 1798; "Ueber die Stimmenmehrheit bei Criminalurtheilen," Vienna, 1801 (2d ed. 1808). His "Gesammelte Werke" appeared in ten volumes (Vienna, 1783-87), and contained most of his belletristic works, poems, and dramas.

From 1765 to 1767 and from 1769 to 1775 Sonnenfels was editor of "Der Mann ohne Vorurtheil," in which paper he defended the liberal tendencies in literature. He improved the Vienna stage especially through his critical work "Briefe über die Wienerische Schaubühne," in which he attacked the harlequin of the Vienna theater, causing this figure to be eliminated from the personnel of the stage.

He was chiefly instrumental in bringing about the abolition of torture in Austria (1776). Sonnenfels' attitude toward Lessing placed the former in a very unfavorable light, as it was due to his intrigues and jealousy that Lessing was not called to Vienna. Sonnenfels was severely condemned for his action in this affair.

Franz Anton Sonnenfels, Freiherr von: Austrian philanthropist; born at Nikolsburg, Moravia, July 12, 1735; died at Troppau Jan. 11, 1806; son of Perlin Lipmann and brother of Joseph von Sonnenfels, with whom he was baptized. He was educated at the gymnasium of his native town, and entered as agent the service of the princes of Dietrichstein; his extraordinary ability attracted the attention of Emperor Joseph II., who bestowed upon him the title of "Hofrath," and attached him to the office of the secretary of the imperial household. In 1797 he was knighted.

Having no children, he and his wife, Maria Rosalia (née Geyer; died March 18, 1811), left their fortunes to charitable institutions, especially in the city of Nikolsburg. Sonnenfels was buried in the cemetery of that city, and a monument was erected over his grave Oct. 21, 1860.

Bibliography: Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, xxxv. 315 *et seq.*, 317-343; *Brockhaus Konversations-Lexikon*; Kopetzky, *Joseph und Franz von Sonnenfels*, Vienna, 1882.

s. F. T. H.

SONNENTHAL, ADOLF RITTER VON: Austrian actor; born at Budapest Dec. 21, 1834. He was the son of humble parents, and spent his boyhood as a tailor's apprentice, working at his trade until his sixteenth year, when he went to Vienna to better his condition. On his first evening in the Austrian capital the boy visited the Hofburgtheater and witnessed a performance of "Der Erbförster," which made such an impression upon him that he sought out Dawison, then in the zenith of his fame, and announced his determination to become an actor. Dawison, at first amused by the lad's audacity, soon became interested in him, and finally placed him in the care of Laube, who permitted him to study at the Hofburgtheater.

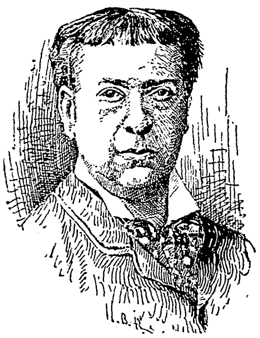

Adolf Sonnenthal.

Having gleaned a superficial knowledge of acting, Sonnenthal made his début Oct. 30, 1851, at the Stadttheater, Temesvar, as *Phöbus* in "Thürmer von Notre-Dame." The next five years he spent in touring various small towns of Hungary, and after three stays of considerable duration at Hermannstadt (1852), Gratz (1854), and Königsberg (1855) respectively, he made his Vienna début at the Hofburgtheater (May 18, 1856) as *Mortimer* in "Maria Stuart." He failed to please either public or critics, and would have been dismissed if he had not triumphed the next evening as *Herzog* in Hackländer's "Der Geheime Agent." When he repeated his success as *Don Carlos*, Laube engaged him for the next three years; and on the expiration of that time, for a life tenure.

In 1870 Sonnenthal was appointed assistant manager, and in 1884 chief manager, of the Hofburgtheater; and from 1887 to 1888 he acted as its director. His twenty-fifth anniversary at this theater was celebrated by all Vienna, and the emperor conferred an order of nobility upon the former Jewish tailor's apprentice. In 1896 the celebration of his fortieth anniversary was marred by the anti-Semitic feeling of the Vienna city council, which, because of his race, refused to extend the freedom of the city to him.

Sonnenthal's repertoire is most extensive, and in spite of his unattractive features he has succeeded in rôles that demand a pleasing personality, such as *Romeo, Kean,* and *Egmont.* Of other parts played by him may be mentioned: *Hamlet, Macbeth, Wallenstein, Uriel Acosta, Nathan der Weise, Othello, Bolingbroke, Fiesco, Marcel de Prie* in "Wildfeuer," *Rochester* in "Waise von Lowood," *Bolz, Narciss, Graf Waldemar, Fürst Lübbenau* in "Aus der Gesellschaft," *Fox* in "Pitt und Fox," *Ringelstern, Pasa, Raoul Gérard* in "Aus der Komischen Oper," *König* in "Esther," *Faust, Tell, Clavigo, Nero, Fritz Marlow, Kerbriand, Mellefont* in "Miss Sara Sampson," *Marc Antony, Richard II., Henry VI., Fabricius,* and *Graf Trast.*

Bibliography: Ludwig Eisenberg, *Adolf Sonnenthal*, Dresden, 1900; A. Bettelheim, *Biographische Blätter*, 1896, pp. 441 *et seq.*; *Meyers Konversations-Lexikon*; *Das Geistige Wien*, i. 535-536; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 227 *et seq.*; *Allg. Zeit. des Jud.* 1891, p. 190.

s. E. Ms.

SONNESCHEIN, SOLOMON H.: American rabbi; born at Szent Marton Turocz, Hungary, June 24, 1839. He received his education at Boskowitz, Moravia, where he obtained his rabbinical diploma in 1863, and later studied at Hamburg and at the University of Jena (Ph.D. 1864). He was successively rabbi at Warasdin, Prague, New York, and St. Louis, Mo., and is now (1905) officiating at the Temple B'nai Yeshurun, Des Moines, Iowa.

Sonneschein has contributed for more than forty years to numerous German and English periodicals.

Bibliography: *The American Jewish Year Book*, 1903-1904, p. 101.

A. F. T. H.

SONNINO, SIDNEY, BARON: Italian politician; born at Alexandria, Egypt, in 1849. His father was a Jewish emigrant from Leghorn, and his mother an English Protestant. He grew up in Florence among a circle of kindred spirits including such men as the historian Pasquale Villari; Karl Hillebrand, the German literary investigator; and Leopoldo Franchetti. In company with the last-named, Sonnino undertook an expedition to southern Italy and to Sicily, the result being a joint publication in which was embodied Sonnino's treatise "I Contadini di Sicilia," on the peasants of the latter place. Another treatise of Sonnino's, entitled "La Mezzadria in Toscana," deals with the leasehold system by which the peasants of Tuscany hold their farms. In both of these treatises Sonnino shows his intimate acquaintance with economic conditions, and his deep interest in the welfare of the poorer classes.

As a member of Parliament, in which he has held a seat since 1882, Sonnino is chiefly occupied with financial and foreign questions. He is an earnest champion of the German-Italian alliance. As leader of the Left Center he was one of the most active and successful opponents of Depretis' cabinet, especially of Magliani, the minister of finance, whom he repeatedly accused of extravagance. During Perazzi's ministry Sonnino filled the office of assistant secretary of state in the department of finance; and from 1893 to 1896 he held the portfolio of finance in Crispi's cabinet. By his wide knowledge of national economy and his shrewd financial operations he has rendered the Italian state valuable services. Since Crispi's fall Sonnino has been one of the most prominent members of the parliamentary Opposition.

BIBLIOGRAPHY: Telesforo Sarti, *Il Parlamento Subalpino e Nazionale*, Terni, 1890; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888; Luigi Brengi, *I Moribondi di Montecitorio*, 1889.
S. S. MUN.

SORANI, UGO: Italian jurist and deputy; born at Pitigliano May 4, 1850. He studied law in his native town and in Mondavi, Leghorn, and Pisa, graduating from the university of the last-named city in 1872. He then established himself as a counselor at law in Florence, acting also for several years as secretary of the Jewish community of that city. In 1900 he was elected to the Chamber of Deputies as the representative of Scansano, district of Grosseto, and was reelected in 1904.

Sorani is the author of the following works: "I Partiti Politici," "Maggioranze e Minoranze," and "Sull' Esercizio Provvisorio del Commercio Concesso al Fallito" (Florence, 1891); "Della Ricerca della Paternità" (3d ed. *ib.* 1892); "La Banca d'Italia, Provedimenti Legislativi, Stato Finanziario e Proposte di Assestamento" (*ib.* 1894); "Della Cambiale e dell' Assegno Bancario" and "Il Fallimento" (Rome, 1896); "La Donna" (3d ed. Poggibonsi, 1896); and "Sull Disegno di Legge per il Riordinamento dell' Imposta di Ricchezza Mobile" (Pitigliano, 1897).

BIBLIOGRAPHY: *Il Vessillo Israelitico*, 1900, p. 204.
S. U. C.

SOSA (SOSSA, SOUSA), DE: Envoy of King John III. of Portugal to the court of Pope Paul III. (1534-50). While he was at Rome the Maranos, seeking relief from the severity of the Inquisition, urged the pope to send a papal nuncio to Portugal in their interest. This measure was opposed by the court, and, at first, likewise by the pope; but the Jewish envoy finally succeeded in gaining the acquiescence of the latter. The envoy's letter to the king informing him of this fact begins with the words, "Rome is a prostituted Babylon, and I feel as if I were in hell." In a letter to the King of France, De Sosa designates Lippomano, the papal nuncio who had been selected to fill the post of papal nuncio in Portugal, as a man "with the hands of an Esau and the voice of a Jacob."

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 229, 231, Berlin, 1867.
J. S. O.

SOSA, GOMEZ DE. See GOMEZ DE SOSA.

SOSA, MARTIN ALFONSO DE: Portuguese envoy at and governor of Goa, in the middle of the sixteenth century. In Cranganore, sixteen miles from Cochin, which at that time had a large Jewish community, he discovered several bronze tablets with ancient inscriptions. An old Jewish philologist of Calcutta declared that they were written in "Malabaric, Chaldaic, and Arabic" and referred to privileges which had been granted to the Jews of that locality. He translated all the inscriptions into Hebrew, and they were later rendered into Portuguese. The Hebrew translation of one of these privileges was in the possession of a certain Leo, cantor of the Greene Street Synagogue in New York, in the fifties of the nineteenth century. See COCHIN.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 164-165.
J. S. O.

SOSA, SIMON DE: One of the wealthiest Maranos in Portugal in the middle of the seventeenth century. He was one of the conspirators, led by the Archbishop of Braga, who intended to burn the royal palaces, murder King John IV., and abduct the queen and the princes. The conspiracy, however, was detected in time, and Sosa, with the other conspirators, was executed.

To the same family probably belonged **Isaac de Sosa Brito** (who carried on a correspondence with Francis de Oliviera) and **Gabriel de Sosa Brito**. The latter was a famous mathematician and cosmographer, and his works are described in "Mem. de Lit. Port." (iv. 329). These two brothers flourished in the seventeenth century.

BIBLIOGRAPHY: De Oliviera, *Mémoires de Portugal* (ed. De Haye), 1743, pp. 379 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 307, 312 (note 2).
J. S. O.

SOSIUS, CAIUS: Roman general. Although Herod had been made king of Judea by the Romans, he was forced to wrest the country from the Hasmonean Antigonus; and as the aid which he had received from Rome was insufficient, he went to Samosata to obtain reenforcements from Antony, who ordered Sosius, the legate of Syria, to give the king his active support. (Josephus, "Ant." xiv. 15, §§ 7-9; *idem*, "B. J." i. 16, §§ 6-7). Sosius reached Jerusalem with a large army in the spring of 37 B.C., and he and Herod, following the tactics of Pompey twenty-seven years before, directed the battering-rams against the city's northern walls. Progress was difficult, however; for the beleaguered garrison made frequent sorties and destroyed the Roman works.

The first wall was carried only after a siege of forty days, and the second wall fell fifteen days later. The defenders of Jerusalem made a desperate stand between the walls of the Temple and in the upper city; but these positions likewise were finally carried "on the solemnity of the fast" (*τῇ ἑορτῇ τῆς νηστείας*), this phrase of Josephus being frequently interpreted as denoting the Day of Atonement, although it more probably refers to some Sabbath ("Ant." xiv. 16, §§ 1-3; "B. J." i. 18, §§ 1-3; Dion Cassius, xlix. 22; Seneca, "Suasoriorum Liber," ii. 21; Tacitus, "Hist." v. 9). It would appear from Dion Cassius that the city was taken in 38 B.C.; but the statements of Josephus, which indicate the year 37, are more trustworthy.

Antigonus surrendered to Sosius, entreating him on his knees for mercy; but the Roman tauntingly called him "Antigone" and put him in chains, while the soldiers were given a free hand to pillage and murder in the city, so that Herod was well pleased when his rich gifts had induced his ally to withdraw with his troops. During the siege Sosius did not prevent those within the city from receiving sacrificial victims for the Temple; and after the capture of the place he showed his reverence for the Sanctuary by rich donations ("Ant." xiv. 16, § 4). It appears from coins and from the triumphal fasti that he received the title of "imperator" and the privilege of celebrating a triumph in honor of his victory over Judea.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 196; Schürer, *Gesch.* 3d ed., i. 314, 357–359; *Prosopographia Imperii Romani*, iii. 253; Unger, *Sitzungsberichte der Academie zu München*, 1895, pp. 273–277.

G. S. Kr.

SOSSNITZ, JOSEPH JUDAH LÖB: Russian-American Talmudic scholar, mathematician, and scientific author; born at Birzhi, government of Kovno, Sept. 17, 1837. When he was only ten years old he prepared a calendar for the year 5608 (= 1847–48). At the age of nineteen he went to Riga as a teacher of Hebrew, and there made the acquaintance of Professor Novik, who gave him access to the library of the polytechnical school, where he studied German and perfected himself in secular sciences, on which he published articles in Jewish periodicals. In 1875 he was invited to Berlin by H. S. Slonimski to act as coeditor of "Ha-Ẓefirah," but as he refused to write against Lichtenfeld, Slonimski's antagonist, he was dismissed. In 1888 he settled at Warsaw as editor of the scientific and cabalistic departments of "Ha-Eshkol." He went to New York in 1891, and two years later he founded, in 104th street, a Talmud Torah, of which he was principal until 1897. Since 1899 he has been lecturer on Jewish ethics in the Educational Alliance.

Sossnitz has written on different treatises of the Talmud, and on astronomy, geometry, physics, etc. His published works are as follows: "Aken Yesh Adonai" (Wilna, 1875), an attack upon modern materialism and particularly upon Büchner's "Kraft und Stoff"; "Ha-Shemesh" (Warsaw, 1878), an essay upon a scientific demonstration of the sun's substance, based on modern investigation and accompanied by astronomical tables; "Seḥoḳ ha-Shak" (Wilna, 1880), a manual of chess, based upon A. von Breda's method; "Der Ewige Kalender" (Riga, 1884); "'Iddan 'Olamim" (Warsaw, 1888), a perpetual calendar for Jews, Christians, and Mohammedans, with tables for comparison; "Ha-Ma'or" (*ib.* 1889), an essay on Jewish religious philosophy, containing, besides, notes on Biblical and Talmudical exegesis.

Bibliography: *American Jewish Year Book*, 5665 (1905), p. 192; B. Eisenstadt, *Hakme Yisrael be-Amerika*, pp. 43 *et seq.*; Sokolow, *Sefer Zikkaron*, p. 41; Zeitlin, *Bibl. Post-Mendels.* pp. 375–376.

E. C. M. Sel.

SOṬAH ("Faithless Wife"; "Woman Suspected of Unfaithfulness"): Treatise in the Mishnah, Tosefta, and Babylonian and Palestinian Talmuds, devoted in the main to an exact definition of the rules of procedure in the case of a wife either actually or supposedly unfaithful (Num. v. 11–31). In most editions this treatise is the sixth in the order Nashim, and is divided into nine chapters containing sixty-seven paragraphs in all. The following is a summary of the contents:

Ch. i.: On the manner in which the husband should manifest his jealousy and restrain his wife from improper relations with another man; the consequences to the wife if she does not heed her husband's warnings (§§ 1–2); how the suspected wife is brought before the Sanhedrin in Jerusalem, how exhorted to confess, if she is guilty, and how admonished (§§ 3–6); with what measure one metes, it is meted unto him also; if a woman adorns herself for sin, God renders her hideous (§ 7); Biblical examples of recompense both of good and of evil: Samson followed whither his eyes led, and they were pierced (Judges xvi. 21), while Miriam stood for an hour on the river-bank because of Moses (Ex. ii. 4), and, as stated in Num. xii. 15, all Israel waited for her seven days (§§ 8–9).

Contents: Ch. i.-v.

Ch. ii.: How the offering of jealousy is prepared (§ 1); how the priest pours the consecrated water into an earthen vessel and whence he takes the earth which he puts in the water (§ 2; comp. Num. v. 17); how he writes the book (comp. Num. v. 23), the verses which are written in it, and the material employed (§§ 3–4); the time and the cases to which the confirmation of the oath on the part of the wife refers (§§ 5–6; comp. Num. v. 22).

Ch. iii.: Way in which the jealousy-offering is brought (§§ 1–2); cases in which the woman has a right to refuse to drink the bitter water (§ 3); commencement of the efficacy of the water of bitterness, and the problem whether a meritorious deed performed by the woman at some previous time may protect her from the action of the water; discussion, in this connection, of the admissibility of instructing women in the Law (§§ 4–5); cases in which the jealousy-offering is burned; distinctions between Israelites and priests and between men and women with regard to certain rights and punishments (§§ 6–8).

Ch. iv.: Women to whom the water of bitterness is not given (§§ 1–4); cases in which the court itself warns the woman against questionable relations with a man (§ 5).

Ch. v.: The water of bitterness affects the adulterer as well as the adulteress (§ 1); list of several textual interpretations that were delivered by R. Akiba and R. Joshua b. Hyrcanus on the day on which Gamaliel II. was deposed and Eleazar b. Azariah was elected "nasi" (§§ 2–5; comp. Ber. 28a).

Ch. vi.: The amount of testimony regarding the unfaithfulness of a woman which prevents her from drinking the bitter water, and testimony which causes her to lose her Ketubah.

Ch. vi.-ix.

Ch. vii.: Prayers which may be said in any language, such as the "Shema'" and the daily prayer (§ 1); what may be said only in the holy tongue (Hebrew), such as most of the sections of the Torah, and the formula spoken at the ḥaliẓah by the woman whom her brother-in-law refuses to marry (§ 2); the method of reciting these formulas, and the time and the mode of reading the portions of the Law (§§ 3-7); the story of King Agrippa II., who wept when he heard the words "Thou mayest not set a stranger over thee, which is not thy brother" (Deut. xvii. 15), since he was himself a descendant of Herod and consequently an Idumean, and to whom the people cried out: "Thou art our brother" (§ 8).

Ch. viii.: The address by the priest anointed for war, delivered to the army before battle (§ 1; comp. Deut. xx. 2 *et seq.*); interpretation of Deut. xx. 5-9; those who are ordinarily exempt from military service, and wars from which they are not exempt (§§ 2-7).

Ch. ix.: The breaking of the neck of a heifer in case the assassin of a man found murdered is unknown (§§ 1-8; comp. Deut. xxi. 1-9); the time of the abolition both of this custom and of the use of the water of bitterness in the trial of women suspected of adultery (§ 9); the discontinuance of other customs, things, and virtues; on many ordinances proclaimed at various times; the gloomy portents of the Messianic time (§§ 10-14); an enumeration of the different grades of holiness and piety, the highest being the gift of the Holy Spirit (§ 15).

The Tosefta.

The Tosefta is divided into fifteen chapters and contains a large number of haggadic and exegetic interpretations, as well as various historical statements and narratives. Particularly noteworthy is the exegesis of several passages, including Deut. xxi. 7-8 (Tosef. ix. 2-9), I Sam. iv. 8-9, Nah. i. 1-2, and Cant. viii. 5-6. Certain sections of interest are devoted to the explanation of contradictions between Biblical statements; for example, Tosef. xi. 11 seeks to harmonize I Sam. x. 2, a passage locating Rachel's grave "in the border of Benjamin," and Gen. xxxv. 19, which describes her burial-place as being near Beth-lehem, in the district of Judah. In like manner xi. 18 and xii. 3 seek to harmonize II Sam. xxi. 8 with iv. 23, and II Chron. xxii. 2 with II Kings viii. 17 respectively. The narratives of special interest are those concerning Simeon the Just—who received, while in the Temple, a premonition of the death of the emperor Caligula (xiii. 6), and who prophesied his own end (xiii. 8)—and the account of the despair which seized the people after the destruction of the Temple, so that many refused to eat meat or to drink wine, until R. Joshua taught them to observe restraint even in their mourning for the loss of their independence (xv. 11).

The Two Gemaras.

Both, Gemaras contain many tales and legends, haggadic interpretations, sayings, and proverbs, in addition to their elucidations of mishnaic passages. The following examples may be cited from the Babylonian Gemara: "Heaven destines a wife for every man according to his merits" (2a); "Whoso is jealous of his wife must be filled with an evil demon" (3a); "The proud man is even as the unbeliever and the idolater" (4b); "Adultery is the most grievous sin, nor can atonement be made for it by any merit or good act" (*ib.*); "Whoso neglecteth his wife and is untrue to her causeth her to become unfaithful and to commit adultery" (10a).

Other points of interest in the Babylonian Gemara are the introductory words on the position of the treatise Soṭah among the other tractates of Nashim (2a), and the stories relating to the coffin of Joseph (13a), the grave of Moses (13b-14a), and the attitude of Joshua b. Peraḥyah toward one of his pupils, who, according to some expositors, was Jesus (47a in the uncensored editions of the Talmud).

With regard to the Palestinian Gemara, special mention may be made of the story of the modesty of R. Meïr, who would disregard his own rank and dignity in his eagerness to restore peace between husband and wife (i. 4, 16d). The very interesting statement is also made that there was indeed a man named Job; but that the calamities described in the book which bears his name never befell him, for he was made its hero simply on account of his sincere and profound piety (v. 5, 20a).

W. B. J. Z. L.

SOUL (נשמה, נפש, from נשם and נפש = "he breathed"; equivalent to the Latin "anima" and "spiritus"): The Mosaic account of the creation of man speaks of a spirit or breath with which he was endowed by his Creator (Gen. ii. 7); but this spirit was conceived of as inseparably connected, if not wholly identified, with the life-blood (*ib.* ix. 4; Lev. xvii. 11). Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism and find its expression in the later Biblical books, as, for instance, in the following passages: "The spirit of man is the candle of the Lord" (Prov. xx. 27); "There is a spirit in man" (Job xxxii. 8); "The spirit shall return unto God who gave it" (Eccl. xii. 7). The soul is called in Biblical literature "ruaḥ," "nefesh," and "neshamah." The first of these terms denotes the spirit in its primitive state; the second, in its association with the body; the third, in its activity while in the body.

Biblical and Apocryphal Views.

An explicit statement of the doctrine of the preexistence of the soul is found in the Apocrypha: "All souls are prepared before the foundation of the world" (Slavonic Book of Enoch, xxiii. 5); and according to II Esd. iv. 35 *et seq.* the number of the righteous who are to come into the world is foreordained from the beginning. All souls are, therefore, preexistent, although the number of those which are to become incorporated is not determined at the very first. As a matter of fact, there are souls of different quality. Solomon says (Wisdom viii. 19 *et seq.*, R. V.): "Now I was a child of parts, and a good soul fell to my lot; nay, rather, being good, I came into a body undefiled." The body returns to earth when its possessor "is required to render back the soul which was lent him" (*ib.* xv. 8, R. V.). The Syriac Apocalypse of Baruch xxx. 2-3 (Kautzsch, "Apokryphen," ii. 423) distinguishes between righteous and common souls in the following passage, which describes the Messianic period and which is characteristic of the concept of preexistence: "The storehouses in which the foreordained number of souls is kept shall be opened, and the souls shall go forth, and the many souls shall appear all at once, as a host with one mind. And the first shall rejoice, and the last shall not be sad."

There are no direct references in the Bible to the

Philo's Views.

origin of the soul, its nature, and its relation to the body; but these questions afforded material for the speculations of the Alexandrian Jewish school, especially of Philo Judæus, who sought in the allegorical interpretation of Biblical texts the confirmation of his psychological system. In the three terms "ruaḥ," "nefesh," and "neshamah" Philo sees the corroboration of the Platonic view that the human soul is tripartite (*τριμερής*), having one part rational, a second more spiritual, and a third the seat of desire. These parts are distinguished from one another both functionally and by the places occupied by them in the body. The seat of the first is the head; of the second, the chest; and of the third, the abdomen ("De Allegoriis Legum," § [ed. Mangey, i. 110]). Both the rational and the irrational sprang like two scions from one root, and yet are so strongly contrasted in their natures that one is divine, while the other is corruptible. The rational part, or the mind (*νοῦς*), which is the leading and sovereign principle of the soul, is a fragment of the Divinity; and as such it is preexistent and immortal. It corresponds to the outermost and indivisible sphere of the fixed stars, and though it introduces unending divisions into the objects of its intelligent apprehensions, is itself without parts. It belongs to the same genus as those incorporeal spirits by which the air is inhabited, and is to the soul what the eyes are to the body, only its vision transcends the sphere of the senses and embraces the intelligible (*idem*, "De Opificiis Mundi," i. 648). As a fountain sends off streams in various directions, so the mind, a spiritual nomad, not only pervades the body, but brings itself in contact with various objects of creation, and makes its way even to God Himself. In this manner the mind transcends space and frees itself from the limitations of time which it anticipates (*idem*, "De Eo Quod Deterius Potiori Insidiatur," i. 208).

However, it is not the mind that acts, but its powers; these, according to Philo, are not mere properties, but independent spiritual essences in which the individual mind has its appointed share. In accordance with his fundamental division of the soul, Philo divides these powers into rational and irrational, or rational and perceptive, because the irrational powers are derived from sensible perception. Even before entering the body, the mind possesses not only rational faculties, but also ascending powers which distinguish the lower orders of creation, the habitual, the organic, the vital, and the perceptive. In order to awaken the sensible perception, the higher energies of the mind must for the time being cease to be active. However, a union between the mind and perception can be effected only through the mediation of a third principle; for the senses can not perceive without the intervention of the mind, nor can the mind discern material objects without the instrumentality of the senses. This third principle is pleasure, which is symbolized in the Bible by the serpent.

Philo recognizes the unity of human consciousness; and he confines knowledge strictly to the mind itself. As a divine being the soul aspires to be freed from its bodily fetters and to return to the heavenly spheres whence it came. Philo does not say why the soul is condemned to be imprisoned for a certain time in the body; but it may be assumed that, as in many other points, he shares also in this one the views of Pythagoras and Plato, who believed that the soul undergoes this ordeal in expiation of some sin committed by it in its former state (see Philo Judæus).

Talmudical Views.

This belief was rejected by the scholars of the Talmud, who taught that the body is in a state of perfect purity (Ber. 10a; Mek. 43b), and is destined to return pure to its heavenly abode. When God confides the soul to man He says, according to the Haggadah, "The soul I have given thee is pure; if thou givest it back to Me in the same state, it is good for thee; if not, I will burn it before thee" (Eccl. R. xii. 7; with some variations in Niddah 30a). Probably it was as a protest against the belief in a sin committed by the soul that the daily morning prayer was instituted: "My God, the soul which Thou didst place in me is pure [comp. Shab. 152b]. Thou hast created it, formed it, and breathed it into me. Thou preservest it in me. Thou wilt take it from me and wilt give it back to me in the world to come" (comp. also Shab. 32b; B. B. 16a).

In rabbinical literature the dualism of body and soul is carried out consistently, as in Ber. 10a, 43b; Shab. 113b, 152b; Yoma 30b; Ned. 32a (the body is a small city); Sanh. 91a, 108 (the body is a scabbard), 110b; and elsewhere. "The soul of man comes from heaven; his body, from earth" (Sifre, Deut. 306 [ed. Friedmann, p. 132, below]).

The Rabbis hold that the body is not the prison of the soul, but, on the contrary, its medium of development and improvement. Nor do they hold the Platonic view regarding the preexistence of the soul. For them "each and every soul which shall be from Adam until the end of the world, was formed during the six days of Creation and was in paradise, being present also at the revelation on Sinai. . . . At the time of conception God commandeth the angel who is the prefect of the spirits, saying: 'Bring Me such a spirit which is in paradise and hath such a name and such a form; for all spirits which are to enter the body exist from the day of the creation of the world until the earth shall pass away.' . . . The spirit answereth: 'Lord of the world! I am content with the earth, where I have lived since Thou didst create me.' . . . God speaketh to the soul, saying: 'The world into which thou enterest is more beautiful than this; and when I made thee I intended thee only for this drop of seed.'" Two angels are assigned to the soul, which is finally shown, among other things, the spirits in heaven which have been perfected on earth (Tan., Peḳude, 3). The entry of the soul into the embryo (see Golem) is similarly described in a conversation between Judah the patriarch and the emperor Antoninus (*c.* 200; Sanh. 91b; comp. *ib.* 16b and Niddah 31a). The spirits which are to descend to earth are kept in 'Arabot, the last of the seven heavens (Ḥag. 12b, below), while the souls of the righteous dead are beneath the throne of God (Shab. 152b). Associated with this belief is the Talmudic saying that the Messiah will not come till all the souls in the "guf" (the superterrestrial abode of the souls) shall have passed through an earthly existence ('Ab. Zarah 5a; comp. Gen. R. viii. and Ruth R., Introduction).

The Platonic theory that study is only recollection, because the soul knew everything before entering the world, is expressed in a hyperbolic fashion in the Talmud, where it is said that a light burns on the head of the embryo by means of which it sees from one end of the world to the other, but that at the moment of its appearance on earth an angel strikes it on the mouth, and everything is forgotten (Niddah 30b). The Rabbis question whether the soul descends to earth at the moment of conception or after the embryo has been formed (Sanh. 90a).

Spirit and Soul.

The tripartite nature of the soul as conceived by Philo is taught in the Talmud also; it divides the non-physical part of man into spirit and soul. Indeed, the "active soul" which God breathed into man and the "vital spirit" with which He inspired him are mentioned as early as Wisdom xv. 11. This differentiation is clearly and plainly expressed by Paul in I Thess. v. 23 and Heb. iv. 12 (comp. Delitzsch, pp. 90 *et seq.*, and Hastings, "Dict. Bible," iii. 166b–167a, where "nefesh" is incorrectly used for "ruaḥ"); and the same idea is found in Ḥag. 12a, where it is said that "spirits and souls" dwell in the seventh heaven, while Niddah 31a, above, prays: "May God give spirit and soul to the embryo" (see Rashi on Ḥag.; Brecher, "Das Transcendentale," etc., p. 64; and Weber, "Jüdische Theologie," p. 228). In the foregoing passage cited from Tanḥuma the same distinction is drawn between soul and spirit, although no very clear theory is advanced concerning the difference between the two. Every Friday God gives the Jew another individual soul, which He takes back again at the end of the Sabbath (Beẓah 16a).

A parallel is established between the soul and God. As the world is filled with God, so is the body filled with the soul; as God sees, but can not be seen, so the soul sees, but is not to be seen; as God is hidden, so also is the soul (Ber. 10a). The Rabbis seem to have considered discernment, reflection, and recollection as faculties of the soul; but they held that the power by which man distinguishes between right and wrong and the inclination to one or to the other are two real essences which God places in the heart of man. These are called "yeẓer ṭob" (good inclinations) and "yeẓer ha-ra'" (evil propensities). The soul has control over these, and, therefore, is responsible for man's moral conduct. The soul's relation to the body is an external one only: when man sleeps the soul ascends to its heavenly abode (Lam. R. iii. 23). There it sometimes receives communications which appear to the sleeper as dreams. Although, like all ancient peoples, the Jews believed in dreams, there were advanced rabbis who explained them psychologically. An example of this is related in the Talmud (Ber. 56a), on the part of Joshua ben Hananiah. A Roman emperor (probably Hadrian) asked the tanna what he (Hadrian) would dream about. Joshua answered: "You will dream that the Persians will vanquish and maltreat you." Reflecting on this the whole day, the emperor dreamed accordingly.

K. I. Br.—L. B.

Among the Jewish Philosophers.

With the transplantation of the Greco-Arabic philosophy to Jewish soil, psychology began to be treated scientifically. Saadia devoted the sixth chapter of his "Emunot we-De'ot" to questions concerning the human soul. After having passed in review the various opinions on the subject current at that time, he gives his own theory, which he endeavors to support by Biblical quotations. According to him, the soul is created by God at the same time as the body. Its substance resembles that of the spheres; but it is of a finer quality. This, Saadia says, is evident from the fact that it is possessed by a thinking power which is lacking in the spheres. This thinking power is not inherent in any way in the body, which becomes lifeless as soon as the soul leaves it. However, like every created thing, the soul needs a medium through which to attain activity; and this medium is the body. Through its union with the body three powers which are latent in it are set in motion: intelligence, passion, and appetite or desire. These powers or faculties are not to be considered as three separate parts of the soul, each having a different seat in the body, but as belonging to the one and indivisible soul, which has its seat in the heart. It is to the advantage of the soul to be united with the body. Without this medium it could not attain paradise and eternal bliss, because these are vouchsafed to it only as a recompense for its obedience to the will of God. This obedience can be performed only through the instrumentality of the body, just as fire needs fuel before it can burn. Saadia is a strong opponent of Plato, who taught the preexistence of the soul and considered its powers of intelligence, passion, and appetite as three distinct parts of it, of which the first was derived from God, and the second and third from matter.

Influence of Platonic Doctrine.

Owing to the influence of the Arabic Neoplatonists, especially the Encyclopedists known as the "Brethren of Sincerity," the Platonic psychology as interpreted and amplified in those schools prevailed among the Jews of the tenth and eleventh centuries. It was propounded in a special work attributed to Baḥya ben Joseph ibn Paḳuda, and entitled "Ma'ani al-Nafs" (translated into Hebrew under the title "Torat ha-Nefesh" by I. Broydé, Paris, 1896). According to him, man possesses three distinct souls, the vegetative, the animal, and the rational: the first two derived from matter, and the last emanating from the active intellect. At the moment of conception a ray of the rational soul penetrates into the embryo, where it supervises the development of the vegetative and animal powers until they become two distinct souls. The principal agent in the formation of the body is the vegetative soul, which derives its forces from the sun and the moon. Supervised by the stars and their spiritual principles, the vegetative soul constructs the body in the shape of the spheres, and exerts on it the same influence as that exerted by the universal soul on the spheres. Each of these three souls has its own attribute: that of the vegetative soul is chastity; of the animal, energy; and of the rational, wisdom. From these is derived another attribute, justice.

These theories respecting the soul seem to have been shared by Ibn Gabirol and Joseph ibn Ẓaddiḳ, who repeatedly asserted in their respective works the existence of three distinct souls in man. A less fanciful psychological system was elaborated by the Jewish Peripatetics, especially by Maimonides. It was substantially that of Aristotle as propounded by his commentators. According to this system the soul is a concrete unit having various activities or faculties. It is the first principle of action in an organized body, possessing life potentially. Its faculties are five: the nutritive, the sensitive, the imaginative, the appetitive, and the rational; the superior comprehending the inferior potentially. The sensitive faculty is that by which one perceives and feels: it does not perceive itself or its organs, but only external objects through the intervention of sight, hearing, smell, taste, and touch. The senses perceive species, or forms, but not matter, as wax receives the impression of a seal without retaining any part of its substance. The imaginative faculty is the power to give quite different forms to the images impressed upon the soul by the senses. Memory is derived from fancy, and has its seat in the same power of the soul. The appetitive faculty consists in the ability to feel either a desire or an aversion. The rational faculty is that which enables man to think, to acquire knowledge, and to discern evil actions from good ones. The action of the intellect is either theoretical or practical: theoretical, when it simply considers what is true or false; and practical, when it judges whether a thing is good or evil, and thereby excites the will to pursue or to avoid it.

Maimonides, except in a few instances, closely followed Aristotle with regard to the ontological aspect of the soul. The life of the soul, which is derived from that of the spheres, is represented on earth in three potencies: in vegetable, in animal, and in human life. In the vegetable it is confined to the nutritive faculty; in the animal it combines, in addition, the sensitive, the appetitive, and, in animals of a higher organism, also the imaginative; while in human life it comprises, in addition to all these faculties, the rational. As each soul, constituting the form of the body, is indissolubly united with it and has no individual existence, so the soul of man and its various faculties constitute with the body a concrete, inseparable unit. With the death of the body, therefore, the soul with all its faculties, including the rational, ceases to exist. There is, however, something in the human soul which is not a mere faculty, but a real substance having an independent life. It is the acquired intellect, the ideas and notions which man obtains through study and speculation.

Levi ben Gershon.

Levi ben Gershon, in "Milḥamot Adonai," followed Maimonides in his psychological system, but differed from him with regard to the knowledge which constitutes the acquired intellect. He divided human knowledge into three classes: (1) that which is acquired directly by the perception of the senses and which relates to the individuals of this world; (2) that which is the product of abstraction and generalities—*i.e.*, of that process of the mind which consists in evolving from knowledge concerning the individual general ideas concerning its species, genus, or family; (3) that which is obtained by reflection and which is relative to God, the angels, etc. There can be no doubt as to the objective reality of the knowledge of the first and third classes; but there is a question as to that of the knowledge of the second class. Levi ben Gershon differs from Maimonides, holding not only that the generic forms of things exist in themselves and outside of these things, "ante rem," in the universal intellect; but that even mathematical theories are real substances and contribute to the formation of the acquired intellect.

Ḥasdai Crescas vehemently attacked, both on theological and on philosophical grounds, the principle of the acquired intellect upon which the psychological system of Maimonides and Levi ben Gershon is based. "How," asked he, "can a thing which came into existence during man's lifetime acquire immortality?" Then, if the soul is to be considered a mere faculty of the body, which ceases with the death of the latter, and only the acquired intellect is a real substance which survives, there can be no question of reward and punishment, since that part of man which committed the sin or performed the good deed no longer exists. "Maimonides," argues Crescas, "asserts that the future reward will consist in the enjoyment derived from objects of which the intellect is cognizant; but since the soul, which is the seat of joy, will no longer be in existence, what is to enjoy?" According to Crescas, the soul, although constituting the form of the body, is a spiritual substance in which the faculty of thinking exists potentially.

Psychology of the Cabala.

The influence exercised by Neoplatonism on the development of the Cabala is particularly noticeable in the psychological doctrines found in the Zohar; these, but for the mystic garb in which they are clothed and the attempt to connect the soul with the all-pervading Sefirot, are the same as those professed by the Neoplatonists. The soul, teaches the Zohar, has its origin in the Supreme Intelligence, in which the forms of the living existences may already be distinguished from one another; and this Supreme Intelligence may be termed "universal soul." "At the time the Holy One, blessed be He! desired to create the world, it came in His will before Him, and He formed all the souls which were prepared to be given afterward to the children of men; and all were formed before Him in the identical forms in which they were destined to appear as the children of the men of this world; and He saw every one of them, and that the ways of some of them in the world would become corrupt" (Zohar i. 96b). The soul is constituted of three elements: the rational ("neshamah"), the moral ("ruaḥ"), and the vital ("nefesh"). They are emanations from the Sefirot; and as such each of them possesses ten potencies, which are subdivided into a trinity of triads. Through the rational element of the soul, which is the highest degree of being, and which both corresponds to and is operated upon by the highest Sefirah, the "Crown," man belongs to the intellectual world (עולם השכל); through the moral element, which is the seat of the ethical qualities, and which both corresponds to and is operated upon by the Sefirah "Beauty," man pertains to the moral world (עולם היצירה); and through the vital element, which is the lowest of the three, being directly connected with the body, and which both corresponds to and is operated upon by the Sefirah "Foundation," man is associated with the material world (עולם העשיה). In addition to these three elements of the soul there are two others of a different nature: one is inherent in the body without mingling with it, serving as an intermediary between the latter and the soul; and the other is the principle which unites them both. "At the moment," says the Zohar, "when the union of the soul and the body is being effected the Holy One sends on earth an image engraved with the Divine Seal. This image presides over the union of man and wife; a clear-sighted eye may see it standing at their heads. It bears a human face; and this face will be borne by the man who is about to appear. It is this image which receives us on entering the world, which grows as we grow, and which quits the earth when we quit it" (*ib.* iii. 104a). The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate creation, to become conscious of itself and its origin, and, finally, to return, after having completed its task in life, to the inexhaustible fountain of light and life—God.

According to the Zohar, there are male souls and female souls, the former proceeding from the masculine Sefirot, which are concentrated in the Sefirah of "Grace," the latter from the feminine Sefirot, which are concentrated in that of "Justice." Before their descent to earth they are paired; but at the moment of their appearance in this world they become separated (*ib.* i. 91b). The relation of the three elements of the soul to one another and to the body is compared by the Zohar to a burning lamp. Two lights are discernible in the flame of the lamp: a white and a dim one. The white light is above and ascends in a straight line; the dim one is below, and seems to be the seat of the other. Both, however, are so indissolubly connected that they form one flame. On the other hand, the dim light proceeds directly from the burning material below. The same phenomenon is presented by the human soul. The vital or animal element resembles the dim light which springs directly from the burning material underneath; and just as that material is gradually consumed by the flame, so the vital element consumes the body, with which it is closely connected. The moral element is comparable to the higher, white light, which is always struggling to disengage itself from the lower one and to rise higher; but so long as the lamp continues to burn it remains united to it. The rational element corresponds to the highest, invisible part of the flame, which actually succeeds in freeing itself from the latter and rises in the air (*ib.* i. 83b). See ESCHATOLOGY; IMMORTALITY; TRANSMIGRATION OF SOULS.

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SOULS, TRANSMIGRATION OF. See TRANSMIGRATION OF SOULS.

SOUSA. See SOSA.

SOUTH AFRICA: Jewish concern with South Africa began, indirectly, some time before the discovery of the Cape of Good Hope, by the participation of certain astronomers and cartographers in the Portuguese discovery of the sea-route to India. There were Jews among the directors of the Dutch East India Company, which for 150 years administered the colony at the Cape of Good Hope. During the seventeenth and the greater part of the eighteenth century the state religion alone was allowed to be publicly observed; but on July 25, 1804, the Dutch commissioner-general Jacob Abraham de Mist, by a proclamation whose provisions were annulled at the English occupation of 1806 and were not reestablished till 1820, instituted in the colony religious equality for all persons, irrespective of creed.

Introduce the Mohair Industry.

Jews did not arrive in any numbers at Cape Town previous to the twenties of the nineteenth century. Benjamin Norden, Simeon Markus, together with a score of others arriving in the early thirties, were commercial pioneers, to whom is due the industrial awakening of almost the whole interior of Cape Colony; thus, the development of the wool and hide trades will always be associated with the names of Julius, Adolph, and James Mosenthal. By their enterprise in going to Asia and returning with thirty Angora goats in 1856 they became the originators of the mohair industry; Cape Colony yields now more than one-half of the world's supply of mohair. Aaron and Daniel de Pass were the first to open up Namaqualand, and for many years (1849-86) were the largest shipowners in Cape Town, and leaders of the sealing, whaling, and fishing industries. Jews were among the first to take to ostrich-farming (*e.g.*, Joel Myers, in the Aberdeen district); and the first rough diamond discovered on the Kimberley Diamond Fields was bought by Lilienfeld of Hopetown. Jews are among the directors of the De Beers Consolidated Diamond Mines, which controls a great part of the world's diamond output to-day.

The Solomons.

These pioneers did not, however, confine their activity to trade. Capt. Joshua Norden was shot at the head of his Mounted Burghers in the Kafir war of 1846; Lieut. Elias de Pass fought in the Kafir war of 1849. Julius Mosenthal (1818-80), brother of the poet S. Mosenthal of Vienna, was a member of the Cape Parliament in the fifties. Simeon Jacobs, C.M.G. (1832-83), who was judge in the Supreme Court of the Cape of Good Hope, as the acting attorney-general of Cape Colony introduced and carried in 1872 the Cape Colony Responsible Government Bill and the Voluntary Bill (abolishing state aid to the Anglican Church), for both of which bills Saul Solomon, the member for Cape Town, had fought for decades. Saul Solomon (b. St. Helena May 25, 1817; d. Oct. 16, 1892), the leader of the Liberal party, has been called the "Cape Disraeli." He several times declined the premiership and was invited into the first responsible ministry, formed by Sir John Molteno. Like Disraeli, too, he early left the ranks of Judaism, but always remained a lover of his people. He went to Cape Town when a lad, where, with his brother Henry, he started a printing-office and, later, founded and edited the "Cape Argus." Descendants of these two brothers, Justice Solomon, Sir Richard Solomon (attorney-general of the Transvaal), and E. P. Solomon, are to-day among the most eminent men in South Africa. The few other St. Helena Jews who settled there during Napoleon's banishment, the Gideon, the Moss, and the Isaacs families, were all related to the Solomons, and, like the members of the last-named family, most of them drifted from Judaism.

Synagogues and Congregations.

The first congregation in South Africa was founded in Cape Town in Nov., 1841, and the initial service was held in the house of Benjamin Norden, at the corner of Weltevreden and Hof streets. Later a room was hired at the corner of Bouquet and St. John streets, S. Rudolph, a German merchant, conducting the services. He was succeeded by a minister of the name of Pulver, who soon left for Australia. In 1859 the congregation, consisting then of about fifteen families, extended a call to Joel Rabbinowitz (1829-1902), who for twenty-three years worked indefatigably for his congregation, and for the scattered Jewish families in the coast towns and the interior of Cape Colony and the Orange Free State. Through his efforts the first synagogue in South Africa was erected in "The Gardens," in 1862. His successor was A. P. Ornstein (1836-1896) of Melbourne. In 1895 A. P. Bender (b. 1863; M.A. Cambridge) became the minister of the congregation. Bender, as did Rabbinowitz, takes a leading part in every humanitarian endeavor in Cape Town. There are now (1905) three other synagogues in Cape Town—the Beth Hamidrash, the New Hebrew Synagogue, and the Wynberg Synagogue; there are also a Zionist hall, a Hebrew public school, and various social, philanthropic, and literary societies. The present president of the Old Hebrew Congregation, H. Liberman, is mayor of Cape Town.

There are synagogues in **Worcester Road, Robertson,** and **Steytlersville**; **Graaf Reinet** (with a congregation since 1861) and **Grahamstown** (seventy years ago an important Jewish settlement) have no synagogues. **Oudtshorn,** with a Jewish population of 400, has a congregation (founded 1883), a synagogue (built 1890; M. Woolfson, minister), a bet ha-midrash, and a Jewish public school. **Port Elizabeth** (Jewish population 600) has had a congregation since 1862 and a synagogue since 1870, the rabbinate having been filled by S. Rappaport, D. Wasserzug, and J. Philips. Jewish services were begun in **Kimberley** in 1869, a regular congregation being formed in 1873, with Col. David Harris, C.M.G. (served under General Warren in 1885, and in various native wars; prominent in the defense of Kimberley in 1899-1900), and G. H. Bonas, J.P., for many years alternate presidents. In the new synagogue (1901), to which Cecil Rhodes was a large donor, is a memorial tablet to all Jewish officers and soldiers who fell in the late Anglo-Boer war; its ministers were M. Mendelsohn, A. Ornstein (who died very young and was given a public funeral), M. L. Harris, and E. Joffe; the present incumbent is H. Isaacs. Alfred Mosely, C.M.G., of Koffyfontein and Kimberley, established the Princess Christian Hospital at Pinetown, Natal, in 1900, and equipped and conducted the Mosely Industrial and Educational Commissions which were sent to the United States in 1902 and 1903.

Natal.

In Natal, Nathaniel Isaacs, in 1825, was among the first to venture into the realms of Tchaka, the Attila of South Africa. Dr. Theal, the eminent historian of South Africa, pronounces Isaacs' "Travels in Eastern Africa" indispensable to a student of early events in Natal. Isaacs left Natal in 1831, when Tchaka's successor had prepared to massacre the few whites living there; and he spent the remainder of a long life in Gambia and on an island in the Gulf of Guinea. But seventeen years before the formal annexation of Natal by the British, and ten years before it was reached by the Boers, Nathaniel Isaacs was its "Principal Chief." The importance of the following document warrants its reproduction in full.

> "At Tchaka's Principal Residence,
> Toogooso, near the River Magatee.
> Sept. 17, 1828.
>
> "I, Tchaka, King and Protector of the Zooloos, do hereby create, in presence of my principal chiefs and strangers assembled, my friend, Mr. Nathaniel Isaacs, Induna Incoola, or Principal Chief of Natal, and do grant and make over to him, his heirs or executors, a free and full possession of my territory from the Umlass River westwards of Natal to the Umshloti eastwards of Natal, with 100 miles inland from the sea, including the Bay of Natal, the islands in the bay, the forests and the rivers between the boundaries here enumerated. I also make over to him the people he now has in his service together with the Maluban tribe. I also grant him a free and exclusive right to traffic with my nation and all people tributary to the Zooloos. So does the powerful King Tchaka of the Zooloos recompense Mr. Nathaniel Isaacs for the services rendered to him to subdue 'Batia en Goma,' for presents received from him and for the

great attention to my people in the mission sent with him and Captain King to conclude an alliance with his Britannic Majesty. All this and my former gifts I do confirm, and, wishing peace and friendship, I sign myself,

his
Tchaka × Esenzengercona
mark
his
John × Jacob, interpreter [a Hottentot]."
mark

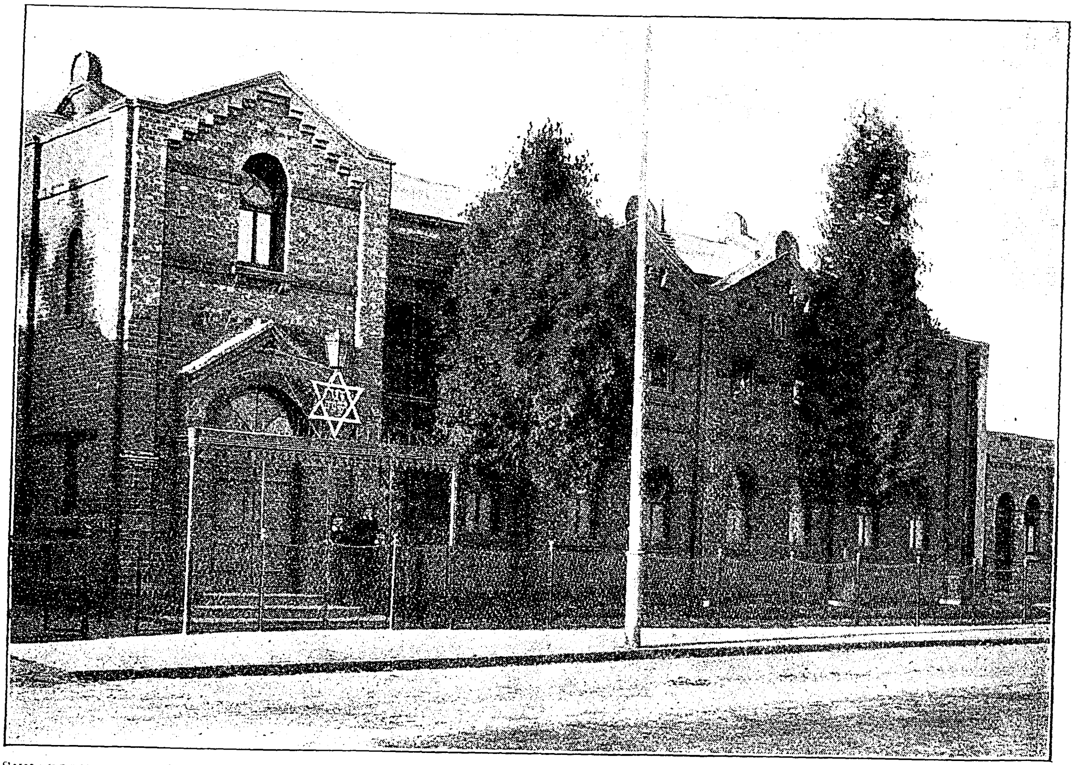

Synagogue of the Witwatersrand Old Hebrew Congregation, Johannesburg; Oldest Synagogue in the Transvaal.
(From a photograph.)

Later Jewish events in Natal merely reproduce, on a smaller scale, those in Cape Colony. Daniel de Pass was among the first sugar-planters in Natal, and Jonas Bergthal (1820–1902) took his seat in the Natal legislative assembly years before Jews were admitted to Parliament in England. In the nineties A. Fass was member of Parliament and M. G. Levy mayor of Maritzburg. Congregational life began at the time of the Zulu war. Services were held in **Maritzburg,** J. Kram ministering to the religious requirements of the few Jews in the entire colony. Services were held in **Durban** in 1874, a cemetery was laid out in 1878, and a synagogue was dedicated on Jan. 1, 1884. The ministers have been Feinstock, J. Kram, and the present incumbents, A. Levy and S. Pincus. The Durban Jewish population, which before the late Anglo-Boer war was only about 200, now numbers 1,250; a new synagogue was dedicated there in June, 1904. Durban has a Zionist hall and various subsidiary communal organizations. Through the annexation of the **Vryheid** district to Natal in 1902, that colony has at Vryheid a second synagogue, which was dedicated in April, 1904.

Orange River Colony.

Jews settled in what was formerly the Orange River Sovereignty, when its white population did not exceed 4,000. Isaac Baumann, born in 1813, arrived at Graaf Reinet in 1837 and moved to Bloemfontein in 1847. He and Martin Pincus were for a long time the principal merchants in the Orange Free State. For forty years after the establishment of the Orange Free State in 1855, one or two German Jewish families, many of them from Hesse-Cassel, were to be found in nearly every hamlet, together controlling the larger portion of the trade of the Free State. An annual Yom Kippur service was instituted in Isaac Baumann's house in 1871, in which year the first Jewish funeral occurred. The **Bloemfontein** congregation was established in 1887; a beautiful synagogue was consecrated in March, 1904, in the presence of the lieutenant-governor, the executive council, and the justices of the colony.

Despite their small number Jews have from the first occupied an enviable position in the Orange Free State. Isaac Baumann was twice mayor of Bloemfontein and also director of the national bank. M. Leviseur, a veteran of the Basuto war (1864–66), has been connected with the State Museum, the Volkshospital, and nearly all other state institutions since their respective foundations; and W. Ehrlich, the president of the congregation, is also deputy-mayor of Bloemfontein, chairman of the Chamber of Commerce, and member of the Inter-Colonial Railway Conference. The Jewish population of Bloemfontein is nearly 800.

Transvaal.

A few Jews lived in the territory across the Vaal even before the seventies. M. de Vries, a Dutch Jew, was public prosecutor of the Transvaal in 1868 and chairman of the Volksraad in 1872, and participated in the Potchefstroom convention of 1870. Daniel F. Kisch (1840–98) held Yom Kippur services in Pretoria after 1876; he was justice of the peace and auditor-general of the Transvaal from 1877 to 1881. Largely through the influence of Alois Nelmapius, a Magyar Jewish friend of Krüger, Rhodes, and Beit, a Jewish cemetery was consecrated at Pilgrimsrest in 1878, and a congregation established on the Barberton Goldfields in 1883. In the following year Samuel Marks (born in Neustadt-Sugind, Russia) went to the Transvaal, and through his coal-, copper-, gold-, and diamond-mines, model farms, and glass, jam, brick, and spirits factories, accumulated great wealth. An intimate friend of President Krüger, and enjoying the confidence of Generals Botha, De Wett, and Delarey, and the respect of Earl Roberts, Lord Kitchener, and Lord Milner, he played no inconsiderable part in the negotiations for the cessation of Anglo-Boer hostilities at Vereeniging, May 29, 1902. Of the big mining-houses which, since the discovery of gold, control the output in the Transvaal, the Barnatos (see BARNATO, BARNETT ISAACS), Neumann, Albu, and several members of the firm of H. Eckstein & Co., are Jews. For the rise and history of Jewish life on the Witwatersrand Goldfields see JOHANNESBURG.

The **Pretoria** community, numbering over 1,000, has a synagogue (erected 1898) and a Jewish public school (opened 1905), the former largely maintained by, and the latter the gift of, Samuel Marks. M. Rosenberg is minister and head master. There are synagogues in **Heidelberg** and **Volksrust** (since 1901), **Krügersdorp, Klerksdorp,** and **Germiston** (1903), and **Roodepoort** (1905). A dramatic interest attaches to the struggle, continued during a decade, for the removal of the special Jewish disabilities which existed beside those to which the other Uitlanders were subject. Though freedom of worship was granted to all residents in 1870, the revised "Grondwet" of 1894 still debarred Jews and Catholics from military posts, from the positions of president, state secretary, or magistrate, from membership in the First and Second Volksraad, and from superintendencies of natives and mines. All instruction was to be given in a Christian and Protestant spirit, and Jewish and Catholic teachers and children were to be excluded from state-subsidized schools. Though there were servile flatterers and concession-hunters who thought lightly of these restrictions, there were seven Jews among the sixty-four "Reformers" imprisoned at Pretoria in 1896: Lionel Phillips (sentenced to death), Captain Bettelheim, Karri Davies, A. Goldring, S. B. Joel, Max Langerman, and Fritz Mosenthal.

The mass of Jews especially felt the educational disability very grievously. President Krüger and the executive council were frequently petitioned in every possible manner. A blunt non possumus, or at best an admonition to trust to God and the good-will of the president, was the usual reply. During the franchise discussions consequent upon the Bloemfontein conference, a mass-meeting of the Jewish inhabitants was called, June 28, 1899, to protest against the exclusion of Russian and Rumanian Jews from the benefits of the franchise which was about to be extended. For addressing that meeting, as well as the Uitlander meeting of July 26, 1899, the Rev. Dr. J. H. Hertz was expelled from the Transvaal, Dec., 1899. Some weeks before the outbreak of hostilities, in the middle of August, when the "Grondwet" was again being revised, the president urged the substitution of the words "those who believe in the revelation of God through His Word in the Bible" for the word "Protestant" in all the above-mentioned articles of the "Grondwet," which change would have largely modified the illiberal provisions; but the Volksraad, both in secret and in open session, rejected his proposals.

Some of the most heroic deeds of the three years' Boer war—as the Gun Hill incident before Ladysmith—were due to the dash and daring of Jewish soldiers like Major Karri Davies. Nearly 2,800 Jews fought on the British side, and, according to careful enumeration, the London "Spectator" declared that the percentage of Jewish soldiers killed (125) in the war was relatively the largest of all. Within the Boer ranks the story of the Jew is much the same. They were with the "Vierkleur" on every battle-field; Jewish "Irreconcilables" fought to the bitter end, and several Jewish prisoners were to be found at St. Helena, Bermuda, and Ceylon.

Rhodesia and Non-British Territories.

Among the most ardent supporters of Cecil Rhodes' "Cape to Cairo all-British Route" were Jews like Alfred Beit and, later, the Weil family at Mafeking. Jews lived with Lobengula about 1865, and D. F. Kisch, later of Pretoria, was his chief adviser from 1868 to 1873, and immediately after his fall in 1893 Jewish congregations were established in **Buluwayo** and even as far north as **Salisbury.** The former has now a Jewish population of 330, with a synagogue (I. Cohen, B.A., minister), a Zionist society, and charitable organizations. In the Matabele rebellion of 1896 fourteen Jews fought, and their proportion among the defenders of Mafeking was exceptionally large. Annual services are held in a few places in Bechuanaland and the Kalahari Desert. In Portuguese territory, some Sephardic Jews in Lourenço Marques are attempting the formation of a permanent congregation, with synagogue, bet ḥayyim, and ḥazzan.

Jewish congregational life throughout South Africa is growing not only extensively, but intensively. The Zionists have established seventy-four societies, forming the South-African Zionist Federation (S. Goldreich, president, to whom Lord Milner entrusted the gradual readmission, after the war, of nearly the whole alien Jewish population of the Rand). Intermarriage, alarmingly prevalent in former years, is diminishing, and Jewish religious education, at present seriously neglected, is the most insistent topic of discussion in every Jewish center. When it was found that the war had left behind it a spirit of prejudice against the poorer Russian Jew, the Jewish Board of Deputies for the Transvaal and Natal was formed in order successfully to vindicate him from false and imaginary charges (Jews furnish but 5 per cent of the offenders against the illicit liquor laws in such a large Jewish center as Johannesburg). The other objects of the board are to Anglicize and naturalize the poorer alien immigrant and to prove to the coast authorities that Judæo-German is a European language (one of the requisites for immigration). The inaugural public meeting of the board was held July 28, 1903, at which the high commissioner delivered a memorable address. A similar board for Cape Colony was established the following year in Cape Town.

Statistics.

No complete and reliable data as to the exact size of the Jewish population in the various colonies are available, as the answer to the denominational question on the census enumeration paper is not compulsory. Approximately, Cape Colony has 20,000 Jews; Natal, 1,700; Rhodesia, 600; the Orange River Colony, 1,500; Portuguese territory, 200; and the Transvaal, 25,000 (7,988 males over 21): a total for South Africa of 47,000 in a white population of 1,100,000.

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J. J. H. H.

SOUTH CAROLINA: One of the thirteen original states of the United States. Most of the events relating to Jews occurring in this state have been connected with the town of Charleston, and will be found treated under that caption. It is only necessary here to deal with matters relating to the state in general, and to give additional information regarding Charleston which has become accessible since that article was written.

Early History.

The very beginnings of the constitution of South Carolina should have encouraged Jewish immigration to that state from England, since the original charter drawn up by John Locke, in 1669, granted liberty of conscience to all, including "Jews, Heathen, and Dissenters." However, advantage does not seem to have been taken of this liberality till the year 1695, when a Jew is referred to as living in Charleston—probably Simon Valentine, who is actually mentioned three years later as holding land in the state. There must have been others, since as early as 1703 protest was raised against "Jew strangers" voting in the election of members to the Common House of Assembly. Most of the early Jewish settlers of South Carolina seem to have come from London or the English colonies, and some of them appear to have been connected with the Barbados trade in rum and sugar. In 1740, owing to the refusal of the trustees of Georgia to allow the introduction of slaves into that state, a number of Jews removed from Georgia to South Carolina, and in 1748 some London Jews connected with the Da Costas and Salvadors, who had sent a number of Jews out to Georgia, proposed a plan for the acquition of a large tract of about 200,000 acres of land in South Carolina. After considerable correspondence with the Colonial Office, through General Hamilton, the project was dropped as a concerted plan; but on Nov. 27, 1755, General Hamilton sold to Joseph Salvador 100,000 acres of land, situated near Fort Ninety-six, for £2,000. Twenty years later Joseph Salvador sold to thirteen London Sephardic Jews 60,000 acres of land for £3,000, and transferred 20,000 acres of the remainder to Rebecca Mendes da Costa, in settlement of a claim which she had upon him. This land was known as the "Jews' lands." Prior to this, Salvador's nephew Francis had arrived at Charleston (Dec., 1773), and purchased a great deal of landed property in the same neighborhood, some of it from his uncle and father-in-law. A Jew from London, Moses Lindo, was one of the chief instruments in increasing the indigo manufacture of the state. He arrived in 1756, and spent in the following year £120,000 in purchasing indigo; and as a consequence of his activity this industry quintupled in the state between 1756 and 1776. Lindo was appointed inspector-general of indigo.

A "Jewish" Company.

During the Revolutionary war Jews of South Carolina were found on both sides. Francis Salvador was a delegate to the Second Provincial Congress, which met in 1775-76 and in which South Carolina was declared an independent state. Most (nearly 40 out of 60) of the members of the Charleston company of militia commanded by Richard Lushington were Jews, for it was drawn chiefly from the district in which they lived. This gave rise to the tradition of an entirely Jewish regiment, or company, fighting in behalf of the Revolution. One of them, Joseph Solomon, was killed at the battle of Beaufort, 1779, and another, David Cardozo, distinguished himself in the attempt to recapture Savannah. Among those who petitioned General Lincoln to surrender Charleston, in May, 1780, were several of the prominent Jews of the town; and during its occupation by Sir Henry Clinton several Jews proved their "loyalty," being reported favorably by a committee appointed by Clinton. The majority, however, were on the "patriot" side, and left Charleston after the surrender. They returned in 1783, several of them becoming auctioneers or brokers. It is recorded that Meyer Moses succored the American wounded, while Mordecai Meyers furnished supplies for the colonial army.

The internal affairs of the Jews centered in the Congregation Beth Elohim Unveh Shalom, founded in 1750 for the Sephardic Jews of Charleston. It would appear that another congregation, formed by the Jews of the German rite, and also called Beth Elohim, came into existence somewhat later. The

Sephardic congregation worshiped in Union street from 1750 to 1757; in King street from 1757 to 1764; in Bedersford street in 1764; and in Hasell street, in the "Old Synagogue," from 1764 to 1781. By 1791 it consisted of more than 400 persons. The "New Synagogue" was built in 1794. In connection with this congregation a Hebrew benevolent society had been founded in 1784.

Largest American Congregation in 1800.

Owing to the liberal constitution of South Carolina and the fortunate position of the Jews at Charleston, that city by 1800 had the largest Jewish population in North America. Beth Elohim had 107 contributing members in that year, and 125 members two years later. The most distinguished member of the community in the early part of the century was Meyer Moses. He was a member of the legislature in 1810, and commissioner of free schools later. The influence of the Jews in South Carolina at this time was shown by the fact that they were intimately connected with the introduction of freemasonry into the state, Emanuel de la Motta, who was educated at Charleston, being one of its leading exponents, while Abraham Alexander, who was honorary reader of the Beth Elohim congregation, was one of those who introduced the Scottish rite into America.

In the War of 1812 a Jewish youth named Jacob Valentine, a descendant probably of the first Jew mentioned in the annals of South Carolina, served in the Palmetto regiment, and in the Mexican war he was wounded in the storming of Cherubusco. Jacob de la Motta served as surgeon in the United States army during the War of 1812.

In 1822 a congregation known as the "Tree of Life" seems to have been established in **Columbia,** which also has a Hebrew benevolent society dating from that year.

South Carolina was the earliest state in the Union to show Reform tendencies. In 1824 twenty-seven members of the Congregation Beth Elohim of Charleston petitioned the vestry for the use of the vernacular in the prayers, and for their shortening, as well as for the preaching of English sermons. On the rejection of the petition a number of the petitioners resigned and organized the Reform Society of Israelites. A second split in the congregation, for a similar reason, took place in 1840, owing to the attempted introduction of the organ into the service, and a new congregation was formed, known as Shearith Israel.

During the Civil war Jews from South Carolina joined the Confederate army to the number of 182, of whom no less than twenty-five were killed. Five brothers of the Moses family joined the Confederate ranks. Benjamin Mordecai, the father of one of the soldiers, is stated to have been the first material contributor to the Southern cause, having donated $10,000 to South Carolina at the beginning of the war. During the reconstruction period many South Carolina Jews removed northward. The total number of Jews in the state at the present day (1905) is estimated at 2,500. Besides Charleston and Columbia, communities exist at **Darlington, Florence, Orangeburg,** and **Sumter.**

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A. J.

SOUTH AND CENTRAL AMERICA: Certain portions of the American continent which were first colonized by the Spaniards and Portuguese, and which still remain Spanish- and Portuguese-speaking. As regards the period during which these countries were under Spanish dominion their interest for Jewish history is concerned almost entirely with the Maranos, or Neo-Christians, secret Jews who nominally professed the Catholic religion; for settlements there were made only subsequent to the expulsion of the Jews from Spain in 1492, and Spanish law did not permit the existence of professing Jews on the soil of Spanish colonies. The same exclusion was enforced in the Portuguese colony of Brazil after the formal expulsion of the Jews from Portugal in 1508. Both in Spanish and in Portuguese America, therefore, the chief external events referring to Jews are connected with the Inquisition, but as this was never formally established in Brazil, there is a notable difference between the fortunes of the Jews in Portuguese and those of the Jews in Spanish America, which regions will accordingly be treated separately.

Portuguese America: Brazil.

Though the Inquisition was never established in Brazil, it had its "familiars" in that country, who spied upon secret Jews, and, in case of detection, seized them and sent them to Lisbon to be tried by the tribunal there. On the other hand, a favorite method of punishment by the Inquisition of Lisbon was to transport convicted relapsed Jews to the colony of Brazil, it is said, twice every year. The earliest notice of Jews in the country refers to some who had been thus banished in 1548. In the same year, however, several Portuguese Jews transplanted sugar-cane from Madeira to Brazil, and Jews were connected with the sugar industry of the country for the following two centuries. During the twenty years following the arrival of the first Jewish settlers they were joined by many volunteer exiles of the same faith, until their prominence in trade became noticeable; and edicts were issued by Don Henrique, regent of Portugal, on June 20, 1567, and March 15, 1568, forbidding Maranos to settle in Brazil. This edict, however, was repealed for the sum of 1,700,000 crusados ($714,000) given by the Maranos of Lisbon and Brazil, and the privileges of residence and free commerce were granted to Neo-Christians by an edict of May 21, 1577.

When Portugal was seized by Philip II. in 1580, Spanish regulations against the existence of Jews, secret or other, in Spanish dominions applied to Brazil also; but the insecure hold of Spain on the great Portuguese colony prevented a rigid application of the Spanish rule, and in 1610 mention is made of Jewish physicians in Bahia, then the capital of Brazil; it is stated also that the richest persons there were Jews, owning property amounting to from 60,000 to 100,000 crusados. The Dutch West India Company, founded in 1620, was largely recruited from the Maranos of Brazil, and it was undoubtedly due to the troubles in that country that no branch of the Inquisition was established there.

From 1618 to 1654 the Dutch made repeated attempts to take possession of Brazil, and during the whole time the Jewish element in that country remained friendly to the Dutch and inimical to the Spanish and, after 1640, to the Portuguese. Thus, as early as 1618 Francisco Ribiero, a Portuguese Jewish captain who had relatives in Holland, is said to have assisted the Dutch in their attempts upon the Brazilian coast. When Bahia was captured in 1624 the Dutch were welcomed by about 200 Jews, to whom freedom of worship had been promised. The capital, however, was recaptured the following year by the Portuguese. Most of the Jews of Bahia moved to Recife (Pernambuco) when the latter city was captured by the Dutch in 1631. So promising was the position of the Jews in Brazil that Ephraim Sueiro, brother-in-law of Manasseh b. Israel, emigrated to that country in 1638, and was to have been followed by Manasseh himself, who dedicated the second part of his "Conciliador" to the community at Recife (1640). Two years later no less than 600 Jews from Amsterdam, including Isaac Aboab da Fonseca and Moses Raphael Aguilar, embarked for Recife. They spread throughout the country, forming congregations at Tamarico, Itamaraca, Rio de Janeiro, and Parahiba; and in 1646 some of them raised large sums to assist the Dutch in defending the coast.

There were said to be no less than 5,000 Jews in Recife when it capitulated to the Portuguese, special clauses of the capitulation referring to the Jews. They found it, however, impossible to remain in Pernambuco, and scattered throughout North America, though a large number, including Aboab and Aguilar, the Pereyras, the Mezas, Abraham de Castro, and Joshua Ẓarfati, returned to Amsterdam, while Jacob de Velosino, the first Hebrew author born on American soil, settled at The Hague. Others went to Cayenne and Curaçao, and it is generally assumed that the first Jewish settlers in New Amsterdam came directly from Pernambuco (see, however, New York). There still remained a number of Maranos on Brazilian soil, whose existence is known mainly through the actions of Brazilian "familiars." Thus Isaac de Castro Tartas, who lived there, was transported to Lisbon Dec. 15, 1647. The number of Brazilian Maranos was augmented by exiles transported from Portugal between 1682 and 1707 for the crime of Judaizing. These were closely watched, and in case of relapse they were returned to Lisbon. Thus, on Oct. 10, 1723, five Jews who had been returned from Rio de Janeiro were punished at an auto da fé at Lisbon. On Oct. 19, 1739, Antonio José da Silva, poet and dramatist, who was originally from Brazil, was burned at the stake, together with his mother and wife. Nevertheless, the Jews flourished in Brazil throughout the eighteenth century, and it is reported that in 1734, after the discovery of diamonds, they controlled the market for those gems. The action of the Inquisition in returning so many Jews from Brazil to Lisbon had a deleterious effect upon the sugar trade, which the Jews almost monopolized; and many sugar-mills were closed at Rio de Janeiro until Pombal put an end to the transportation of Maranos from Brazil to Lisbon.

Spanish America: Mexico.

As early as Oct., 1511, Queen Joan of Spain issued an edict restricting the Maranos from immigrating into New Spain; and the activity of the Inquisition in the Spanish colonies of America was specifically directed against the Maranos and their descendants. Thus, Charles V., under date of Oct. 15, 1538, directed the Inquisition to attend not to the natives, but to the European immigrants and their offspring; and at an uncertain date before 1604 Philip III. issued a rescript forbidding any newly converted persons, or the offspring of such persons, to settle in the Spanish possessions in the East or West Indies. As a matter of fact, the first auto da fé in the New World took place in Mexico in 1574. Four years later three Jews were dealt with by the Mexican Inquisition. The most distinguished of the Mexican Maranos was Luis de Carabajal, who was for some time governor of one of the provinces of Mexico. He was charged with Judaizing on the accusation of Doña Isabel de Herrera in 1590, certain members of the Caceres family being included in the same charge. Carabajal's nephew of the same name was actually executed at an auto da fé in Mexico, Sept. 8, 1596. On the strength of a confession, still extant, which he wrote while a prisoner of the Inquisition he is said to have been the first Jewish author in America (see Carabajal). In 1607 a relative of his, Jorge de Almeida, was tried by the Inquisition of Mexico on the charge of Judaizing, and during the proceedings no less than thirty-two residents of Mexico were denounced as Judaizers. On March 22, 1609, Almeida was condemned to be executed in effigy. At the trial of Gabriel de Granada, which took place in Mexico between 1642 and 1645, no less than 107 persons were charged with Judaizing, showing a considerable increase in the Jewish population of that city. Among those thus charged were members of the families Rivera, Rodriguez, Perez, Espinosa, Tinoco, Nuñez, Del Bosque, De Castro, Da Costa, Sylva, Oliviera, and Sobremonte. The last person referred to, Thomas Trebiño de Sobremonte, appears to have been kept in prison for many years, and to have suffered a martyr's death on April 11, 1649.

Peru and Chile.

The Inquisition was established in Peru on Jan. 9, 1570, when Don Diego de Espinosa was inquisitor-general. Altogether thirty-four autos da fé were held at Lima from 1573 to July 17, 1806, after which the Inquisition ceased its activity. It appears that 131 Jews were condemned during this period, twenty-four of whom were burned at the stake. The most important auto da fé from a Jewish standpoint was that of Jan. 23, 1639, on which occasion no less than sixty-three Jews were condemned, ten of them to death by fire. Among the latter was Manuel Bautista Perez, reported to have been the richest man in Peru at the time, a sum equivalent to no less than $1,000,000 falling into the coffers of the Inquisition through his death. The most distinguished victim of the Chilean Inquisition was Francisco Maldonado de Silva, surgeon, poet, and philosopher (born in 1592), who was seized at Concepcion, Chile, April 29, 1627, on information which was given by his own sister. He remained in the dungeons of the Inquisition for nearly twelve years, during which time his constancy to his faith was conspicuous; while in prison he even converted two Catholics to Judaism. He was executed at Lima Jan. 23, 1639. After the wholesale slaughter of 1639 a respite, in consideration of the sum of 200,000 ducats paid to the governor, Conde de Chinchon, was given to the 6,000 Jews who are said to have remained in Peru at that time. In the early part of the seventeenth century a number of Peruvian Jews went to Chile, possibly for purposes of trade. Between 1636 and 1641 five of these were punished for Judaizing. In 1680 a certain Leon Gomez de Silva, born in Portugal, was accused of Judaizing at Santiago, and although he cleared himself of the charge he was again accused in 1700. The Jews of Peru and Chile are said to have owned all the dry-goods stores and to have controlled almost the entire commerce of these states. They monopolized the retail trade, and established an extensive merchant marine, their agents being scattered throughout the country.

Only occasional references are found to Jews of Argentine and La Plata, the other chief seat of Jewish activity being Colombia, where an inquisitorial tribunal was established at Cartagena in 1610. At the fifty-four autos da fé held in that state up to Aug. 16, 1819, 767 persons were condemned. The proportion of Jews or Maranos among these can not be estimated.

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A. J.

Since the abolition of the Inquisition and the series of revolutions by which the various states of South and Central America effected their independence of Europe, the Maranos have become absorbed in the general population. Jews are to be found throughout the more prosperous cities of the South-American continent, although, with one notable exception, not in large numbers. The Jews of the central states are largely descendants of Sephardim, who once had flourishing communities in the West Indies; but in the south they are mostly traders from Germany, Russia, and Poland, with a few from England. Except in the Argentine Republic there are no synagogues. In Panama there are a few Jews, who have a burial-ground of their own about a mile outside the city; this cemetery is kept in good order, and many of the tombstones bear Hebrew inscriptions of historic value. In Peru, Bolivia, and Chile there are very few Jews; even in the capitals of these states there are hardly enough to form a minyan for public worship. At Lima and Santiago the chief jewelers are German Jews, and one of the prominent Chilean dentists is a Danish Jew. At Valparaiso one of the leading merchants is an English Jew (Jacob Caro). In Dutch Guiana and in Venezuela there are between 200 and 300 Jews, mostly from the Dutch colonies of Surinam and Curaçao. Lately the Jewish Colonization Association has established agricultural colonies in Rio Grande do Sul, Brazil, and has sent thirty-seven Russian and Rumanian families to those settlements. There was an agency of the Alliance Israélite Universelle in Rio de Janeiro, but this was closed in 1902 on the death of the local representative.

In the Argentine Republic the Jewish population may be estimated at about 20,000. That such a comparatively large number of Jews live there is due almost entirely to the Jewish Colonization Association (see AGRICULTURAL COLONIES IN THE ARGENTINE REPUBLIC). For every Jewish colonist who settles on the land at least six find their way to the large cities: Buenos Ayres, Cordova, Santa Fé, Rosario, and Mendoza.

In Buenos Ayres there are two synagogues, both in the Calle Liberdad; and the central office of the Jewish Colonization Association is located in the Calle Callao.

The following is a rough estimate of the Jewish population of the various states of South America:

Argentine Republic	20,000
Brazil	2,000
Guiana, Venezuela, and Colombia	2,000
Ecuador, Bolivia, Peru, Chile, and Uruguay	1,000

A. E. N. A.

SPAETH, JOHANN PETER (MOSES GERMANUS): Convert to Judaism; born at Venice in the first half of the seventeenth century; died at Amsterdam April 27, 1701. On account of rumors of impending war, his father, who was a poor shoemaker, sought refuge, between 1642 and 1645, at Augsburg; and there, as a pious Catholic, he confided Peter to the Jesuits, who took charge of his education. Peter later went to Vienna and earned his living as a private tutor. Becoming dissatisfied with many Catholic dogmas, he embraced Lutheranism (1680). On that occasion he wrote his first work: "*Εκιαγραφια*, Theologico-Philosophico Ænigmatica." The work found much favor with M. Spitzel, head of the board of theological studies at Augsburg, who recommended Spaeth to many influential personages in Strasburg and afterward to others in Frankfort-on-the-Main.

Leaves Catholicism for Lutheranism.

In 1683 Spaeth returned to Catholicism, which he defended and praised in a work entitled "Judicium Amoris de Fundamentalibus Quibusdam, Qui Feruntur Erroribus Ecclesiæ Romanæ." But this reconciliation with the Church of Rome did not last. New doubts assailed his mind; and after having mingled with the members of certain mystic sects, such as the Socinians and Mennonites, and after having taken up the study of Hebrew literature and the cabalistic writings, he renounced Christianity and vehemently attacked it. Even the Sermon on the Mount, as requiring an impossible ideality, did not escape his criticism (Schudt, "Jüdische Merckwürdigkeiten," iv. 194). As for the Christian writings other than the New Testament, he held that until Constantine founded Christianity they were all drawn from Jewish tradition.

It seems that Spaeth did not intend to become a proselyte to Judaism, and that his conversion was brought about, as he himself relates, through the following incident: Once a crucifix dropped from his pocket, and it was picked up by a Jew, who said: "It is Israel, the man of sorrow!" (Schudt, *l.c.* p. 195). Says Spaeth:

Renounces Christianity for Judaism.

> "From those words I understood the 53d chapter of Isaiah: the Jews bore the sins of the heathen, while they were daily persecuted by them. From time immemorial they had been treated in a shameful manner. As the whole history of the Passion tended to render the Jews odious, so the same sort of thing happens nowadays. For instance, the Jews are said to have murdered a child, and to have distributed the blood in quills for the use of their women in childbirth. I have discovered this outrageous fraud in time; and, therefore, I abandon Christianity, which permits such things."

Spaeth became converted at Cleves, taking the name "Moses Germanus."

Besides the above-mentioned works, Moses published the following: a translation of Judah ha-Levi's poem "Mi Kamoka" into Latin, German, and Spanish, with an introduction in Spanish; also "Geistiger Dreieckiger Spiegel der Lehre von dem Weiblichen Geschlechte"); "Epistolæ ad Vindicandum Judaismum" (published by Wachter in his "De Spinosismo in Judaismo"; "A Groote Hosianna der Joden, te Verwellkommenden Messias"; "Maran Ata," a Jewish Christian mystical writing; "Jesus Christi Ehre und Lehre, Gerettet Wider Alle Christen"; "Solus ex Judæis Contra Spinosam"; and "De Ortu et Progressu Medicinæ per Judæos Diatribe."

BIBLIOGRAPHY: Diffenbach, *Judœus Conversus*, p. 130; Wachter, *De Spinosismo in Judaismo*; Speuer, *Theologisch Bedenken*, iii. 534, 961; iv. 623; Zedler, *Universal-Lexicon*, xxxviii. 1398 *et seq.*; Samter, in *Monatsschrift*, xxxix. 178, 221, 271; Wolf, *Bibl. Hebr.* i. 1525, iii. 740; Fürst, *Bibl. Jud.* i. 63.

K. I. Br.

SPAIN (אספמיא. אספניא. אישפניא; also ספרד, the plural of which, ספרדים, was taken as the common name for Jews of Spanish origin): Jews lived in Spain in very early times, although the legend that Solomon's treasurer Adoniram died there, as well as the story that the Jews of Toledo, in a letter addressed to the Sanhedrin at Jerusalem, declared against the crucifixion of Jesus, can not be credited. Yet it is certain that the apostle Paul intended to visit Spain to proclaim his new teaching to the Jews living there, and that Vespasian, and especially Hadrian, who was himself a Spaniard, transported several Jewish prisoners to Spain. Several passages in the Talmud and in the Midrash (Leviticus Rabbah) which treat of אספמיא refer undoubtedly to Spain (Levy, "Neuhebr. Wörterb." i. 128; Kohut, "Aruch Completum," i. 188); and the Jewish coins unearthed in ancient Tarragona give evidence of an early settlement of the Jews in Spain, either voluntary or involuntary.

Early Settlement.

The earliest Jewish tombstone with a Latin inscription and discovered in Spain is that unearthed at Adra; it is of a Jewish girl, and dates back to the third century (Hübner, "Inscriptiones Hispaniæ Latinæ," p. 268, Berlin, 1869; Rios, "Hist." i. 68). The Jews spread rapidly over the Pyrenean peninsula, and were well treated under the sovereignty of the Arian Visigoths; they lived on an equality with the other inhabitants, engaged in trade and agriculture, and were often entrusted with judicial offices. The first attempt to disturb the friendly relations that existed between Jews and Christians originated with the Council of Elvira (303–304), which consisted of nineteen bishops and twenty-four presbyters, the bishops being chosen from Cordova, Seville, Toledo, Saragossa, and other cities inhabited by Jews. This council under pain of excommunication prohibited the Christians from living with Jews or eating in their company; it forbade also the blessing of the produce of Jewish fields "in order that the ecclesiastical benediction might not appear fruitless and vain."

Under Recared.

The position of the Jews became even less favorable when King Recared (586–589), for political reasons, abjured the Arian faith before the third Council of Toledo and entered the Catholic Church. In order to confirm the converted Arians in the Catholic faith and to win the clergy over to his side, he endeavored to prevent the Christians from associating with the Jews, who, as the allies of those opposed to his conversion, might have proved dangerous opponents of his religious plans. At the Council of Toledo in 589 he issued an order to the effect that Jews might not acquire or own Christian slaves, nor fill public offices, nor have intercourse with Christian women; the circumcision of a slave or of a Christian was punished with confiscation of property. Recared did not, however, succeed in enforcing his laws. The Arians, recently converted to the Catholic faith, were true allies of the Jews, who were oppressed like themselves; and the Jews were therefore protected by the Arian bishops and by the independent Visigothic nobility. The successors of Recared were, as a rule, better disposed toward the Jews, King Sisebut being the first who endeavored to enforce fully the laws enacted by Recared. He ordered that the Jews, on pain of the loss of their property, should release all their Christian slaves within a short time, and that in the future they might not hold any slaves.

Sisebut decreed the first persecution of the Jews in Spain. Whether he was influenced by Emperor Heraclius, or whether the clergy brought it about, is unknown, but he ordered that within a year all Jews should either submit to baptism or leave the Visigothic kingdom forever. Many Jews fled; but the greater number, more than 90,000, saved their property and their homes by embracing Christianity, though at heart they remained Jews. On account of this forcible conversion the king was severely criticized by Isidor of Seville, the most learned Spaniard of the time. During the reign of Suintala the fugitives returned to their country and the baptized Jews openly professed Judaism again. Forced to abdicate his throne, Suintala was succeeded by Sisenand. The latter was the tool of the clergy, and at the fourth Toledan Council (633) he ordered that the children of baptized Jews should be taken from their parents and given to Christians or to the cloisters for education. He ordered also that all Jews who had been forcibly baptized and who practised Jewish ceremonies should be given away as slaves.

Under the Visigoths.

The council called at Toledo by Chintila not only confirmed all the previously enacted anti-Jewish laws, but it ordained that no Jew might remain in the country, and that in the future every king at his accession should promise on oath to proceed with the greatest severity against all relapsing baptized Jews. The pseudo-Christians presented to the king a written statement declaring that they would live as good Catholics; but under Chindaswind they openly returned to the fold of Judaism. King Receswind was more severe than any of his predecessors. He ordered that Jews who practised the rites of their faith should be beheaded, burned, or stoned to death. The Jews of Toledo promised (653) to observe the Church regulations, including that ordering them not to abstain from eating pork. Nevertheless, they continued to observe the Jewish festivals and to ignore the Christian, so that the clergy at length insisted upon their celebrating the Christian holy days under the supervision of the Church authorities.

The severe measures taken by the Visigothic civil officers as well as by the councils were mainly directed against the secret Jews, whom the clergy considered more dangerous than the unbaptized ones; the latter were, therefore, left in peace. Erwig, however, attempted to force these to accept baptism, threatening them with the confiscation of their property or with expulsion if they refused; he pronounced the severest punishments for the reading of anti-Christian writings and for practising the rite of circumcision. All the anti-Jewish laws proposed by this king were accepted by the twelfth Toledan Council, presided over by Archbishop Julian of Toledo, who had published several writings against the Jews, although he was himself of Jewish origin and kept a Jewish servant.

Egica, the son-in-law and successor of Erwig, in the beginning of his reign showed himself mild toward the Jews. When, however, they allied themselves with the Arabs, who threatened the kingdom (which already was suffering from internal disturbances), the king confiscated all their property, and, in order to render them harmless for all time, declared all Jews, baptized or not, to be slaves and distributed them as gifts among Christians. Jewish children over seven years of age were taken from their parents and similarly dealt with (end of 694).

The Arrival of the Moors.

Witiza, the son of Egica, is described sometimes as a paragon of virtue and sometimes as a veritable fiend; the latter description of him is the one generally given by ecclesiastical writers. Lucas de Tuy, Archbishop Rodrigo, Ambrosio de Morales, Juan de Mariana, and other Spanish historians hold that this king, to further heretical ends, misused the previous decisions of the councils, that he recalled the exiled Jews, granted them privileges, and even entrusted them with public offices. Whether this be true, or whether, as is more probable, he oppressed them as his predecessors had done, it remains a fact that the Jews, either directly or through their coreligionists in Africa, encouraged the Mohammedans to conquer Spain and that they greeted them as their deliverers. After the battle of Jerez (711), in which African Jews fought bravely under Kaula al-Yahudi, and in which the last Gothic king, Rodrigo, and his nobles were slain, the conquerors Musa and Ṭariḳ were everywhere victorious. The conquered cities Cordova, Malaga, Granada, Seville, and Toledo were placed in charge of the Jewish inhabitants, who had been armed by the Arabs. The victors removed the disabilities which had oppressed the Jews so heavily, and granted them full religious liberty, requiring them to pay only the tribute of one golden dinar per capita (Adolf de Castro, "Historia de los Judios en España," pp. 33 *et seq.*; Rios, "Hist." i. 106 *et seq.*; G. van Vlooten, "Recherches sur la Domination Arabe," Amsterdam, 1894).

A new era now dawned for the Jews of the Pyrenean peninsula, whose number had been considerably augmented by those who had followed the Arab conquerors, as well as by later immigrants from Africa. Hardly a decade after the conquest, however, many Jews left their new home in order to follow a man named Serenus (Zanora, Zonaria) who had appeared in Syria and had proclaimed himself the Messiah (721); the governor, Anbasa (Ambisa), who was collecting enormous sums for the fiscus, confiscated the property of the emigrating Jews for this purpose. Under the Ommiad 'Abd al-Raḥman I., whose greatness is said to have been foretold by a learned Jew who became his adviser, a flourishing kingdom was established, of which Cordova was the center. During 'Abd al-Raḥman's reign the Jews devoted themselves to the service of the califate, to the study of the sciences, and to commerce and industry, especially to trading in silk and slaves, in this way promoting the prosperity of the country. Southern Spain became an asylum for the oppressed Jews of other parts. Bodo-Eleazar, a convert to Judaism, went to Cordova, where he is said to have endeavored to win proselytes for Judaism from among the Spanish Christians; but that the mass of the Spanish Jews of the period in question hated the Christians and aimed at making proselytes is not correct.

Under 'Abd al-Raḥman I. and Al-Ḥakim.

The reigns of 'Abd al-Raḥman I. (called Al-Nasir; 912–961) and his son Al-Ḥakim were the golden era for the Spanish Jews and Jewish science. 'Abd al-Raḥman's court physician and minister was Ḥasdai ben Isaac ibn Shaprut, the patron of Menahem ben Saruḳ, Dunash ben Labraṭ, and other Jewish scholars and poets. During his term of power the scholar Moses ben Enoch was appointed rabbi of Cordova, and as a consequence Spain became the center of Talmudic study, and Cordova the meeting-place of Jewish savants. After the downfall of Al-Ḥakim, who likewise favored the Jews, a struggle for the throne broke out between Sulaiman ibn al-Hakim and Mohammed ibn Hisham. Sulaiman solicited the assistance of Count Sancho of Castile, while Mohammed, through the agency of wealthy Jewish merchants in Cordova, obtained the aid of Count Ramon of Barcelona. For this Sulaiman took fearful revenge upon the Jews, expelling them mercilessly from city and country (1013).

With the overthrow of the Banu Amir the power of the Mohammedan state in Spain came to an end, the mighty califate of Cordova being divided into twelve minor states under different califs. The Abbadites ruled in Seville, the Hammudites in Malaga, the Zayrids in Granada, the Beni-Hud in Saragossa, and others in Almeria, Toledo, Valencia, Niebla, etc. Several Jews left Cordova for Malaga, Granada, Toledo, Murcia, and Saragossa.

Samuel ibn Nagdela.

Among those who fled from Cordova was the Talmudist and linguist Samuel ha-Levi ibn Nagdela (Nagrela), who went to Malaga, which, together with the towns of Jaen, Ronda, etc., belonged to the kingdom of Granada, founded by the Barbary tribe of Sinhagah. Samuel won the favor of the vizier of King Ḥabus of Granada; he appointed him his private secretary and recommended him to the king as counselor, and upon the death of the vizier the king made Samuel his minister and entrusted him with the administration of diplomatic affairs. Samuel, who resided in Granada, officiated as rabbi also, and took an active interest in the sciences and poetry. He retained his court position under King Ḥabus' son Badis, whom he aided against his elder brother Balkin. Samuel remained the protector of his coreligionists, who in Granada enjoyed full civic equality, being eligible for public offices and for service in the army.

A position similar to that of Samuel's was occupied, though only for a short time, by Jekuthiel ibn Ḥasan in Saragossa. Jekuthiel shared the fate of Samuel's son Abu Ḥusain Joseph ibn Nagdela, who succeeded his father as minister upon the latter's death (1055); Abu Ḥusain was accused by his enemies of treason after having held office for eleven years, and was crucified before the gate of Granada on Dec. 30, 1066. On this occasion all the Jews of Granada who had not sought salvation in flight, fifteen hundred families in number, fell victims to the rage of the populace. This was the first persecution of Jews on the Peninsula while under Islamic rule. All Jews were compelled to leave Granada, several finding refuge in Lucena. In the year of the persecution in Granada the talented philosopher Abu al-Faḍl ibn Ḥasdai was appointed vizier in Saragossa; he was the son of the poet Joseph ibn Ḥasdai, who had fled from Cordova in 1013, and he held the office of vizier until Abu Amir Yusuf al-Muʻtamir ascended the throne. The scholar Isaac ibn Albalia, who had escaped the butchery in Granada, was appointed astronomer to Mohammed al-Muʻtamid in Seville, who was a patron of science and poetry; Isaac was appointed also rabbi of all the congregations in that city. At the same time Al-Muʻtamid employed Joseph ibn Migas on diplomatic missions.

Under the Almoravides.

Terrified by the conquests of King Alfonso VI. of Castile, Al-Muʻtamid, heedless of the remonstrances of his son, called to his aid the ambitious Yusuf ibn Tashfin of North Africa. In the terrific battle of Zallaḳa (Oct., 1086), in which Jews fought bravely both in the Christian and in the Moorish army, Yusuf won a victory and the sovereign power. The Almoravides, a warlike, fanatical religious sect, now became the rulers of southern Spain; they did nothing to improve the welfare of the Jews. Yusuf ibn Tashfin endeavored to force the large and wealthy community of Lucena to embrace Islam. Under the reign of his son Ali (1106–43) the position of the Jews was more favorable. Some were appointed "mushawirah" (collectors and custodians of the royal taxes). Others entered the service of the state, holding the title of "vizier" or "nasi"; among these may be mentioned the poet and physician Abu Ayyub Solomon ibn al-Muʻallam of Seville, Abraham ibn Meïr ibn Ḳamnial, Abu Isaac ibn Muhajar, and Solomon ibn Farusal (murdered May 2, 1108). The old communities of Seville, Granada, and Cordova prospered anew.

Under the Almohades.

The power of the Almoravides was of short duration. A fanatic of North Africa, Abdallah ibn Tumart, appeared about 1112 as the upholder of Mohammed's original teachings concerning the unity of God, and became the founder of a new party called the Almohades, or Muzmotas ("Shebeṭ Yehudah," p. 3, gives the correct date as 4872 [= 1112]). Upon the death of Abdallah, ʻAbd al-Mu'min took the leadership and endeavored with sword and brand to exterminate the Almoravides as political and religious enemies. In North Africa he won victory after victory. In the same year in which the Second Crusade brought new distress to the German Jews, ʻAbd al-Mu'min passed over to southern Spain in order to wrest that country from the Almoravides. He conquered Cordova (1148), Seville, Lucena, Montilla, Aguilar, and Baena, and within a year the whole of Andalusia was in the possession of the Almohades. As in Africa, so in Spain, the Jews were forced to accept the Islamic faith; the conquerors confiscated their property and took their wives and children, many of whom were sold as slaves. The most famous Jewish educational institutions were closed, and the beautiful synagogues everywhere destroyed.

The terrible persecutions by the Almohades lasted for ten years. On account of these persecutions many Jews made a pretense of embracing Islam, but a great number fled to Castile, whose tolerant ruler, Alfonso VII., received them with hospitality, especially in Toledo. Others fled to northern Spain and to Provence, in which latter country the Ḳimḥis sought refuge. Various attempts on the part of the Jews to defend themselves against the Almohades were unsuccessful; the courageous Abu Ruiz ibn Dahri of Granada especially distinguished himself in such a conflict (1162; see "Al-Maḳḳari," ed. Gayangos, ii. 23). The part taken by the Jews in the struggle against the Almohades must not be underestimated; the latter's power was broken in the battle of Navas de Toledo on July 16, 1212.

In Castile and Leon.

The first Christian princes, the counts of Castile and the first kings of Leon, treated the Jews as mercilessly as did the Almohades. In their operations against the Moors they did not spare the Jews, destroying their synagogues and killing their teachers and scholars. Only gradually did the rulers come to realize that, surrounded as they were by powerful enemies, they could not afford to turn the Jews against them. Garcia Fernandez, Count of Castile, in the fuero of Castrojeriz (974), placed

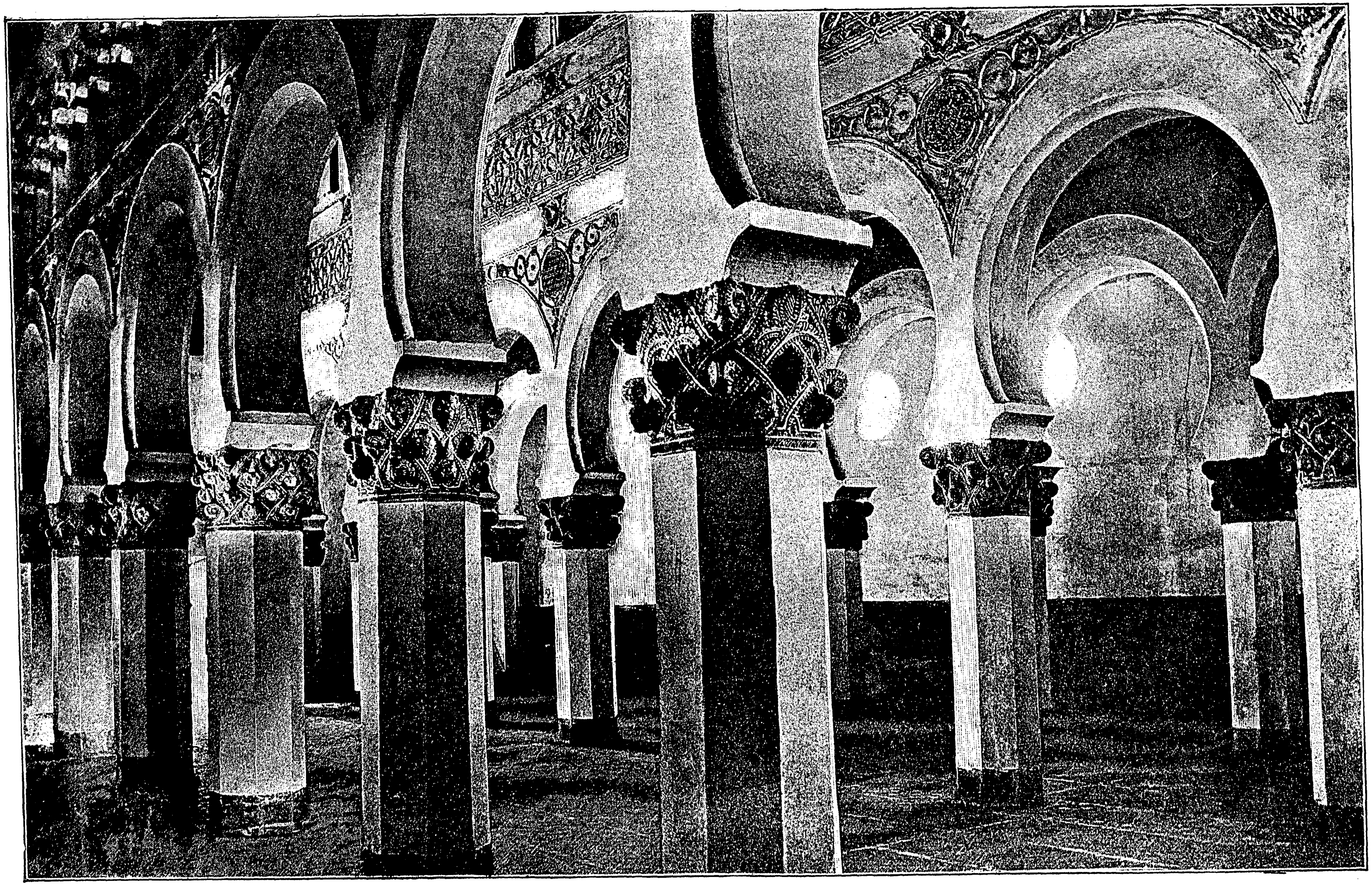

Interior View of St. Maria la Blanca, Formerly a Synagogue, Toledo, Spain.

the Jews in many respects on an equality with Christians; and similar measures were adopted by the Council of Leon (1020), presided over by Alfonso V. In Leon, the metropolis of Christian Spain until the conquest of Toledo, many Jews owned real estate, and engaged in agriculture and viticulture as well as in the handicrafts; and here, as in other towns, they lived on friendly terms with the Christian population. The Council of Coyanza (1050) therefore found it necessary to revive the old Visigothic law forbidding, under pain of punishment by the Church, Jews and Christians to live together in the same house, or to eat together.

Ferdinand I. of Castile set aside a part of the Jewish taxes for the use of the Church, and even the not very religious-minded Alfonso VI. gave to the church of Leon the taxes paid by the Jews of Castro. Alfonso VI., the conqueror of Toledo (1085), was tolerant and benevolent in his attitude toward the Jews, for which he won the praise of Pope Alexander II. To estrange the wealthy and industrious Jews from the Moors he offered the former various privileges. In the fuero of Najara Sepulveda, issued and confirmed by him (1076), he not only granted the Jews full equality with the Christians, but he even accorded them the rights enjoyed by the nobility; this fuero was applied also in other cities, as Toledo (1085), Leon (1090), Miranda de Ebro (1099), etc. The example set by Alfonso was followed in Aragon and Navarre, as is evidenced by the fueros of Jaca (1100), Tudela (1115), Belforado (1116), Carcastello (1129), Calatayud (1131), and Daroca (1142). To show their gratitude to the king for the rights granted them, the Jews willingly placed themselves at his and the country's service. Alfonso employed Jews for diplomatic errands, as, for example, the scholar Amram ben Isaac ibn Shalbib, whom the king sent with a delegation to Mohammed al-Mu'tamid at Seville (1082; according to some sources, not before 1085). A prominent position at Alfonso's court was held probably by the otherwise unknown Samuel ben Shealtiel ha-Nasi, who died on the 16th of Elul (Aug. 27, 1097), or by his father, whose tombstone has but recently been discovered in Arevalo ("Boletin Acad. Hist." xxv. 489 *et seq.*).

The Battle of Zallaḳa.

Alfonso's army contained 40,000 Jews, who were distinguished from the other combatants by their black-and-yellow turbans; for the sake of this Jewish contingent the battle of Zallaḳa was not begun until after the Sabbath had passed. Before the battle the king sent not only to the bishops, but to the Jewish scholars and astrologers also, to hear their predictions for the future (Fernandez y Gonzalez, "Las Mudejares de Castilla," pp. 41 *et seq.*). The king's body-physician and confidant was the Jew Cidelo (Cidelus), who placed before the king a petition from the counts and grandees of the kingdom which neither of these ventured to address to his majesty. The king's favoritism toward the Jews, which became so pronounced that Pope Gregory VII. warned him not to permit Jews to rule over Christians, roused the hatred and envy of the latter. After the unfortunate battle of Ucles, at which the infante Sancho, together with 30,000 men, were killed, an anti-Jewish riot broke out in Toledo; many Jews were slain, and their houses and synagogues were burned (1108). Alfonso intended to punish the murderers and incendiaries, but died before he could carry out his intention (June, 1109). After his death the inhabitants of Carrion fell upon the Jews; many were slain, others were imprisoned, and their houses were pillaged.

Alfonso VII., who assumed the title of Emperor of Leon, Toledo, and Santiago, curtailed in the beginning of his reign the rights and liberties which his father had granted the Jews. He ordered that neither a Jew nor a convert might exercise legal authority over Christians, and he held the Jews responsible for the collection of the royal taxes. Soon, however, he became more friendly, confirming the Jews in all their former privileges and even granting them additional ones, by which they were placed on an equality with Christians. Considerable influence with the king was enjoyed by Judah ben Joseph ibn Ezra (Nasi). After the conquest of Calatrava (1147) the king placed Judah in command of the fortress, later making him his court chamberlain. Judah ben Joseph stood in such favor with the king that the latter, at his request, not only admitted into Toledo the Jews who had fled from the persecutions of the Almohades, but even assigned many fugitives dwellings in Flascala (near Toledo), Fromista, Carrion, Palencia, and other places, where new congregations were soon established. In recognition of his faithful services Judah received, a year after Alfonso's death (1157), from his son Sancho, five yokes of land in Azaña (Illescas) for himself and his children (Fidel Fita, "La España Hebrea," i. 20 *et seq.*).

Under Alfonso VIII.

After the brief reign of King Sancho III. a war broke out between Fernando II. of Leon (who granted the Jews special privileges) and the united kings of Aragon and Navarre. Jews fought in both armies, and after the declaration of peace they were placed in charge of the fortresses. Alfonso VIII. of Castile (1166-1214), who had succeeded to the throne, entrusted the Jews with guarding Or, Celorigo, and, later, Mayorga, while Sancho the Wise of Navarre placed them in charge of Estella, Funes, and Murañon. During the reign of Alfonso VIII. the Jews gained still greater influence, aided, doubtless, by the king's love of the beautiful Jewess Rachel (Fermosa) of Toledo. When the king was defeated at the battle of Alarcos by the Almohades under Yusuf Abu Ya'ḳub al-Manṣur, the defeat was attributed to the king's love-affair with Fermosa, and she and her relatives were murdered in Toledo by the nobility (Rios, "Hist." i. 336 *et seq.*; Grätz ["Gesch." vi. 228] does not accept the traditional belief concerning the murder of the king's paramour). After the victory at Alarcos the emir Mohammed al-Naṣir ravaged Castile with a powerful army and threatened to overrun the whole of Christian Spain. The Archbishop of Toledo summoned the Crusaders to the aid of Alfonso. In this war against the Moors the king was greatly aided by the wealthy Jews of Toledo, especially by his "almoxarife mayor," the learned and generous Nasi Joseph ben Solomon ibn Shoshan (Al-Ḥajib ibn Amar).

The king's debt to the latter amounted in 1204, shortly before Joseph's death, to 18,000 golden maravedis ("Vida del Santa Rey D. Fernando," iii. 233). Joseph stood high in the king's favor, and his sons Solomon and Isaac benefited thereby after their father's death.

The Crusaders ("Ultrapuertos") were hailed with joy in Toledo, but this joy was soon changed to sorrow, as far as the Jews were concerned. The Crusaders began the "holy war" in Toledo (1212) by robbing and butchering the Jews, and if the knights had not checked them with armed forces all the Jews in Toledo would have been slain. When, after the sanguinary battle of Navas de Tolosa (1212), Alfonso victoriously entered Toledo, the Jews went to meet him in triumphal procession. Shortly before his death (Oct., 1214) the king issued the fuero de Cuenca, settling the legal position of the Jews in a manner favorable to them.

Under Ferdinand III. of Castile and James I. of Aragon.

A turning-point in the history of the Jews of Spain was reached under Ferdinand III. (who united permanently the kingdoms of Leon and Castile), and under James I., the contemporary ruler of Aragon. The clergy's endeavors directed against the Jews became more and more pronounced. The Spanish Jews of both sexes, like the Jews of France, were compelled to distinguish themselves from Christians by wearing a yellow badge on their clothing; this order was issued to keep them from associating with Christians, although the reason given was that it was ordered for their own safety. The Jews did all in their power to secure the repeal of this order. James I. of Aragon and Theobald I. of Navarre, however, compelled them to wear the badge, and Innocent IV. admonished Ferdinand III. to see that no Jew appeared in public without it.

But in spite of papal bulls and royal decrees the Jews were often freed from this degradation. Pedro III. of Aragon granted some Jews in Valencia, Tarragona, Barcelona, and other cities exemption from wearing the badge, this privilege being especially extended to physicians ("R. E. J." vi. 91 *et seq.*). Ferdinand III. of Castile and James I. of Aragon (each called "the Conqueror," the former with reference to Cordova and Seville, the latter with reference to the Balearic Isles, Valencia, and Murcia) were religiously inclined, and did not feel particularly friendly toward the Jews, whose conversion they favored. Nevertheless, they made use of the Jews in time of war, and rewarded them for the important services they rendered as secretaries and dragomans, tax-collectors, and tax-farmers. In the cities conquered by him Ferdinand confirmed the Jews in their existing rights and privileges, and after the conquest of Seville he distributed land among them; moreover, in spite of the objections of the clergy he allowed the Jews of Cordova to erect a new and magnificent synagogue. James acted similarly after his conquest of Valencia.

That Ferdinand's death was mourned by the Jews is evidenced by the Hebrew epitaph which appears on his tombstone, together with inscriptions in Latin, Castilian, and Arabic (the Hebrew epitaph is reprinted in Kayserling's "Ein Feiertag in Madrid," p. 12). The death, also, of James I. (1276), who had arranged a religious disputation between Moses ben Naḥman (the "Rab de España") and the neophyte Pablo Christiano, and who had compelled the Jews to listen to conversionist sermons, was publicly mourned by the Jews. Ferdinand's son, Alfonso X. (the Wise), who was a lover of the sciences, maintained relations with the Jews even before his accession to the throne (1252). He had astronomical and astrological writings translated from Arabic into Spanish by Judah ben Moses (Mosca) Kohen, a physician of Toledo, and by the physicians Abraham and Samuel Levi. Zag (Isaac) ibn Sid, the ḥazzan of Toledo, was the editor of the famous astronomical tables called, after the king, the Alfonsine Tables (regarding the astronomical congress see Steinschneider in "Magazin für die Literatur des Auslandes," 1848, No. 58; *idem*, "Cat. Bodl." cols. 1356 *et seq.*; *idem*, "Hebr. Uebers." pp. 979 *et seq.*; Grätz, "Gesch." vii. 467). According to his nephew Juan Manuel, Alfonso did not have the Talmud translated (Rios, "Hist." i. 450); but, probably, he had a translation made of "Toda la Ley de los Judios," as he had the Koran rendered into Spanish. The version of the Bible in that language, the subsequent "Ferrarian Bible," was made probably in the thirteenth century (see Bible Translations).

Disputations and Translations.

Alfonso, who employed Meïr de Malea and his sons Isaac (Zag) and Joseph as treasurers, and Todros ha-Levi, Solomon ibn Albagal, and other Jews as tax-collectors, granted to the Jews of his domains several privileges and other favors. He permitted the Aljama in Toledo to build a magnificent synagogue, the largest and most beautiful one in Spain; he gave all Jews permission to visit the yearly market in Seville; and in 1264 he assigned houses, vineyards, and lands to the Jews who settled in St. Maria del Puerto (Rios, "Hist." i. 451 *et seq.*). Notwithstanding this he subjected the Jews to the strictest limitations, especially in his Fuero Real or Fuero Juzgo, as well as in other laws, contained in the large collection "Siete Partidas," which was issued in the Castilian language and in which the influence of the Lateran Council is unmistakable.

Bull of Innocent IV., 1250.

The bull issued by Innocent IV. in April, 1250, to the effect that Jews might not build a new synagogue without special permission, was placed on the statute-books by this king (reprinted in Rios, "Hist." i. 557). To make proselytes was forbidden to the Jews under pain of death and confiscation of property. They might not associate with the Christians, live under the same roof with them, eat and drink with them, or use the same bath; neither might a Christian partake of wine which had been prepared by a Jew. The Jews might not employ Christian nurses or servants, and Christians might use only medicinal remedies which had been prepared by competent Christian apothecaries. Every Jew should wear the badge, though the king reserved to himself the right to exempt any one from this obligation; any Jew apprehended without the badge was liable to a fine of ten gold maravedis or to the infliction of ten stripes. The Jews were forbidden to appear in public on Good Friday. Alfonso, called "the Wise," was so deluded that he not only used as a theme for his "Libro de las Cantigas" the false legend that the Jews every year on Good Friday crucified a Christian child, but he ordered that every Jew accused of such a crime should be brought before him and, if convicted, slain. Alfonso requested the Jews to live peacefully in their Juderia and to observe conscientiously their religious laws; he ordered that they should not be disturbed in their religious ceremonies or summoned before courts on Sabbaths or festivals; that their synagogues and their sacred furniture should be in every way respected; and that they should be neither forced nor bribed into embracing Christianity.

The last years of Alfonso's reign were sad ones, as well for himself as for the Jews in his dominion. The king condemned to death his faithful "almoxarife" Zag de Malea, because the latter had given to the infante Sancho, who had quarreled with his father, a large sum of money which the king had intended to use in the subjugation of Algeciras (see Malea). Incensed by the act of Malea, the king, in direct opposition to his previous enactments, ordered that on a certain Sabbath all Castilian Jews should be taken prisoners while in their synagogues; he levied upon them a tribute of 12,000 gold maravedis, imposing an additional fine of the same amount for every day the tribute remained unpaid (Rios, "Hist." i. 494). Four years later (1281) the king was dethroned by his son Sancho, with the sanction of the Cortes. Alfonso died in 1284, forsaken by his children, and even by the clergy to which he had made liberal concessions.

Social Position.

The Jews in Spain were Spaniards, both as regards their customs and their language. They owned real estate, and they cultivated their land with their own hands; they filled public offices, and on account of their industry they became wealthy, while their knowledge and ability won them respect and influence. But this prosperity roused the jealousy of the people and provoked the hatred of the clergy; the Jews had to suffer much through these causes. The kings, especially those of Aragon, regarded the Jews as their property; they spoke of "their" Jews, "their" Juderias, and in their own interest they protected the Jews against violence, making good use of them in every way possible. The aljamas of Catalonia, Aragon, and Valencia, for example, were in 1281 ordered by King Pedro III. to furnish 185,000 sueldos in subsidies, and, three years later, a further sum of 130,000 sueldos (order reprinted in Rios, "Hist." ii. 530). In addition to these extraordinary disbursements, the Jews of Aragon and Castile had to pay very large taxes, the money thus obtained being often expended by the kings in gifts to queens, infantes, knights, and bishops, as well as to churches and cloisters.

Sancho IV., the son and successor of Alfonso X., was the first king who, with the aid of his Jewish tax-collectors, levied and regulated the taxes payable by the aljamas to the crown of Castile, under which belonged the provinces of Old and of New Castile, Leon, Galicia (sparsely inhabited by Jews), Estremadura, Murcia, and Andalusia. All Jews of twenty—according to other sources, sixteen or fourteen was the age limit—were required to pay a tax of thirty dineros to remind them of the "thirty pieces of silver" alleged to have been paid by their ancestors to bring about the death of Jesus. This tax, called the "servicio," was not imposed upon the Jews of the archbishopric of Toledo, the bishoprics of Cuenca and Plasencia, the provinces of Murcia and Leon, and the frontier district of Andalusia. The Jews paid also the "encabezamiento," or poll-tax. The apportionment of the taxes among the various communities was entrusted by the king to a committee consisting of Jacob ben Yaḥya (not Jahjon) of Niebla, Isaac ben Azor of Jerez, and Abraham Abenfar of Cordova (the representative from Jaen did not appear), which met in Huete in 1290. If these failed to agree upon the apportionment, David Abudarham the Elder and the aljama of Toledo were to decide.

Population and Dispersion.

The total yearly taxes paid by the Jews of Castile amounted to 2,801,345 maravedis. To base upon this amount any calculation as to the number of Jews then living in the kingdom is not possible; the total of 854,951 given by Rios, or that of 850,000 by Grätz, is surely too large, while 233,784, the estimate of Loeb, must be considered too small. There were about 120 Jewish communities, of which the following were the most important: Toledo, Hita, Almoguera, Burgos, Carrion, Avila, Medina del Campo, Valladolid, Cuenca, Huete, Atienza, Paredes de Nava, Logroño, Almazan, Soria, Villanueva, Ucles, Pancorbo, Sahagunt, Sepulveda, Olmedo, Murcia, Osma, Najera, Talavera, Villa Real, Guadalajara, Arevalo, Plasencia, Villa Diego, and Sant Estevan. Among the communities of lesser importance were the following: Maqueda, Briviesca, Alcaráz, Calahorra, Aguilar, Ayllon, Belforado, Badajoz, Alcalá, Zurita, Vitoria, Buitrago, Albelda, Peñafiel, Trujillo, Roa, Bejar, Miranda, Cea, Castiello, Lerma, Medina de Pomar, Olmeda, Pedraza, Alfaro, Fuendidueña, and Verlanga (the "Repartimiento de Huete," reprinted from the original in Rios, "Estudios," pp. 40 *et seq.*, and "Hist." ii. 53; the foregoing list, with some deviations, is found in "Hist." ii. 531 *et seq.*; a faulty list is given by Asso y del Rio and Manuel y Rodriguez in "Discorso Sobre el Estado de los Judios en España," p. 150, Madrid, 1771, which work has been followed by Lindo, "History of the Jews of Spain and Portugal," p. 109, where the names of the towns are misspelled; see also "R. E. J." xiv. 161 *et seq.*; Grätz, "Gesch." vii. 168 *et seq.*, where some incorrect statements are made).

Catalonia, Aragon, and Valencia were more sparsely inhabited by Jews. The largest congregations were found in Tortosa, Gerona, Barcelona, and Valencia; then followed Saragossa, Calatayud, Monzon, Lerida, Teruel, Jaca, Fraga, Huesca, and Barbastro. Smaller congregations existed in Exea de los Caballeros, Tauste, Besalu, Cervera, Tarragona, Ruesca, Manresa, and Villafranca.

The Jews were burdened with various other taxes in addition to those already mentioned. Whenever the kings of Aragon or Castile stayed in a city in

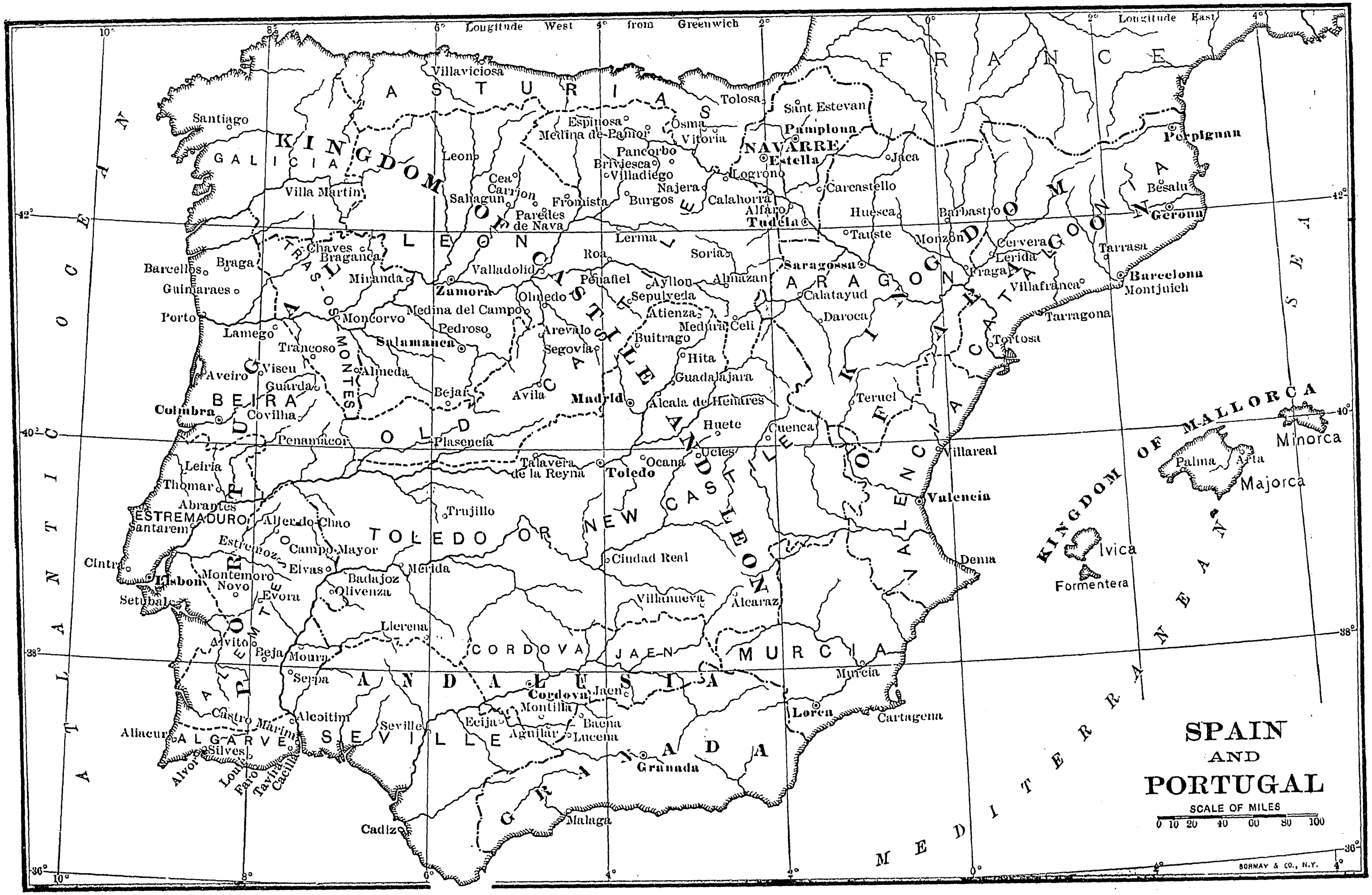
SPAIN
AND
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SCALE OF MILES
0 10 20 40 60 80 100
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FRANCE
ATLANTIC OCEAN
MEDITERRANEAN SEA
KINGDOM OF LEON OF CASTILE AND LEON
KINGDOM OF ARAGON
KINGDOM OF MALLORCA
ASTURIAS
GALICIA
NAVARRE
ARAGON
CATALONIA
VALENCIA
OLD CASTILE
NEW CASTILE
TOLEDO OR NEW CASTILE
MURCIA
CORDOVA
JAEN
SEVILLE
ANDALUSIA
GRANADA
PORTUGAL
TRAS-OS-MONTES
BEIRA
ESTREMADURO
ALEMTEJO
ALGARVE
Villaviciosa
Santiago
Leon
Villa Martin
Tolosa
Sant Estevan
Pamplona
Estella
Jaca
Perpignan
Besalu
Gerona
Espinosa
Medina de Pamor
Osma
Vitoria
Pancorbo
Briviesca
Villadiego
Najera
Logroño
Carcastello
Calahorra
Alfaro
Tudela
Cea
Carrion
Sahagun
Paredes de Nava
Fromista
Burgos
Huesca
Barbastro
Tauste
Monzon
Cervera
Lerida
Fraga
Tarrasa
Barcelona
Montjuich
Villafranca
Tarragona
Tortosa
Lerma
Soria
Roa
Peñafiel
Ayllon
Almazan
Saragossa
Calatayud
Daroca
Chaves
Braganca
Braga
Barcellos
Guimaraes
Porto
Miranda
Zamora
Valladolid
Olmedo
Sepulveda
Atienza
Medina Celi
Medina del Campo
Moncorvo
Pedroso
Arevalo
Segovia
Buitrago
Hita
Lamego
Trancoso
Salamanca
Almeda
Viseu
Aveiro
Guarda
Coimbra
Covilha
Bejar
Avila
Madrid
Guadalajara
Alcala de Henares
Teruel
Huete
Cuenca
Penamacor
Plasencia
Talavera de la Reyna
Toledo
Ocana
Ucles
Villareal
Valencia
Leiria
Thomar
Abrantes
Santarem
Alter do Chao
Trujillo
Estremoz
Campo Mayor
Elvas
Cintra
Lisbon
Montemoro Novo
Evora
Setubal
Badajoz
Olivenza
Merida
Ciudad Real
Villanueva
Alcaraz
Dema
Llerena
Avito
Beja
Moura
Serpa
Murcia
Cordova
Jaen
Montilla
Baena
Aguilar
Lucena
Ecija
Lorca
Cartagena
Alcoitim
Seville
Castro Marim
Silves
Alvor
Loule
Faro
Tavira
Cacilla
Allacur
Granada
Malaga
Cadiz
Palma
Arta
Minorca
Majorca
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Iberian Peninsula, Showing Places Where Jews Resided Before the Expulsion.

which a Jewish community existed, the Jews were required to provide the royal household with beds and other furniture; this duty involved many hardships and led to ill treatment of the Jews by royal servants; it could be escaped, however, by the payment of a specified sum, which was called "yantares" in Castile, "cenas" (= "table expenses") in Aragon. The taxes were so oppressive that in 1354 the representatives of the Jewish communities of Aragon resolved to petition the king to relieve them of this burden ("He-Ḥaluẓ," i. 25). On the occasion of a royal visit to a city inhabited by Jews they paid a tribute to the royal guard, the "Monteros de Espinosa"; for a long time this payment amounted to twelve maravedis for each copy of the Torah; later it was fixed at four silver reals. In addition to all these taxes the Jews paid a coronation-tax ("coronaciones"), pasture-tax, tithes on houses for the bishops and their households, special customs duties and bridge-tolls, etc.

Occupations.

Although the Spanish Jews engaged in many branches of human endeavor—agriculture, viticulture, industry, commerce, and the various handicrafts—it was the money business that procured them their wealth and influence. Kings and prelates, noblemen and farmers, all needed money, and could obtain it only from the Jews, to whom they paid from 20 to 25 per cent interest. This business, which, in a manner, the Jews were forced to pursue in order to pay the many taxes imposed upon them as well as to raise the compulsory loans demanded of them by the kings, led to their being employed in special positions, as "almoxarifes," bailiffs, tax-farmers, or tax-collectors. Jews were employed as "almoxarifes" by Sancho, as well as by the infante Manuel and by the latter's consort Beatriz. Among Jews holding such positions may be mentioned Samuel, Abraham al-Barchilon, and Cag and Abraham ibn Susan. Without the material assistance of the Jews King Sancho, whose secretary was Cag de Toledo, would hardly have succeeded in collecting the taxes.

Opposition of the Cortes.

The "almoxarife mor," or treasurer, of King Ferdinand IV., the son and successor of Sancho, was Samuel, who exercised unlimited authority in diplomatic affairs, thereby incurring the animosity of the queen-mother, Maria de Molina, to such a degree that he narrowly escaped assassination. Queen Maria had full confidence in Todros Abulafia, and her "almoxarife" was Isaac (Samuel?) ibn Ya'ish. Judah Abravanel was for several years financial adviser to Infante Pedro. The jealousy and hatred with which the Christian population regarded the Jews were often openly revealed at the meetings of the Cortes in Aragon, as, for example, in Lerida (1300), and in Saragossa and Alagon (1301). Upon the motion of the Cortes in Valladolid (1293) Sancho IV. decreed that Jews might no longer acquire or own real estate; the Cortes of Burgos (1301) and that of Medina del Campo (1305) demanded that they be no longer employed as tax-farmers or -collectors; and complaints of the usury practised by Jews were frequent. Whenever their own interests were at stake the kings of Aragon protected the Jews, and for extraordinary services rendered by the latter (as, for example, by the aljamas of Tortosa) they often conferred special privileges upon them. On account of the accruing taxes a number of Jewish families that had been expelled from France were admitted into Aragon. Actuated by similar motives, Ferdinand IV. of Castile also protected the Jews of his domains, whom he termed "his own Jews," against arbitrary oppression by the clergy, since he could not dispense with their assistance at the conquest of Gibraltar.

Upon Ferdinand's death (1312) Maria de Molina assumed the reins of government. She employed Jews as tax-collectors, and she even had a Jew, Rabbi Don Mosse (Moussi), as "despensoro" (steward of the household) as late as 1320. At the request of the Cortes of Burgos, the queen, with the infante and the guardians of the young king, and under the direct influence of the Council of Zamora, decreed that Jews might no longer bear Christian names, nor associate in any way with Christians, and that Jewesses might wear no ornaments whatever, whether pearls, gold, or silver. The claims of Jewish creditors were reduced, but no Christian debtor might appeal to a papal bull for the cancelation of his indebtedness to a Jewish creditor. The queen put a fine on usury, and she limited the rate of interest that might be charged. She ordered also that all processes, civil as well as criminal, should be brought before the local magistrate for adjudication. Infante John Manuel, who, like Ferdinand IV., employed the Jew Abraham as his body-physician, restored criminal jurisdiction to the rabbinate; this he did at the request of Judah b. Isaac ibn Waḳar of Cordova, who stood high in the royal favor (Asheri, Responsa, xvii. 8).

Under Alfonso XI.

Complaints against the Jews continued to be made in the Cortes, and in the beginning of the fourteenth century their position was precarious throughout Spain; many Jews emigrated from Castile and from Aragon. It was not until the reigns of Alfonso IV. and Pedro IV. of Aragon, and of the young and active Alfonso XI. of Castile (1325), that an improvement set in. The last-named king protected the Jews against arbitrary enactments and violence, especially in the archbishopric and city of Seville, where Jew-hatred had been nurtured for a long time and where the Jews had been oppressed in every imaginable way by the clergy. The king ordered that in those places every Jew of sixteen or over should pay a tax of thirty dineros, or three maravedis. As his "almoxarife" the king selected Joseph ben Ephraim Benveniste ha-Levi; he was the king's confidant and used his influence with him in favor of his coreligionists in such a manner that the Cortes of Madrid complained bitterly about it. The hatred of the populace grew still deeper, especially against Joseph Benveniste, who, through the intrigues of a lady of the court, came near losing his life (1326).

When, therefore, one of the king's favorites, Garcilaso de la Vega, had been murdered in Soria, and another, Count Alvar Nuñez, had been deposed from office, the grandees of the kingdom endeavored to bring about Joseph's downfall. But instead, he was raised to a higher position; the title of “almoxarife” was abolished, and that of “tesorero” (treasurer) substituted; and it was resolved that thenceforth no Jews should be employed as tax-collectors. Quarrels, which finally led to their ruin, broke out between Joseph Benveniste, who had retained his place in the king's confidence, and Alfonso's body-physician and favorite, Samuel ibn Waḳar, who had obtained permission to mint coins of small denominations. A nobleman and minister of state, Gonzalo Martinez, whom Joseph had helped to obtain high positions, brought against both the accusation that they had enriched themselves while in his Majesty's service, imprisoned them, and confiscated their fortunes. Joseph died in prison, and Samuel suffered torture on the rack. Two other Jews, Moses Abudiel and Ibn Ya'ish, who stood in high favor with the grandees, succeeded in disproving the same accusation by sacrificing large sums of money; Ibn Ya'ish is probably identical with the above-mentioned “almoxarife” of Maria de Molina.

Gonzalo Martinez.

Gonzalo Martinez was contemplating the extermination of all Castilian Jews when Alfonso XI. unexpectedly found himself involved in war. The Emir of Granada, who had declared war against the King of Castile on account of a decree issued upon the advice of Ibn Waḳar, and prohibiting the importation of cereals from Granada, called to his assistance 'Abd al-Malik, the son of Abu al-Ḥasan (Albohacon), King of Morocco, who came to his aid with a large army. Alfonso appointed Gonzalo Martinez commander-in-chief, and as money for carrying on the war was lacking, the latter advised the confiscation of the property of the Jews and their expulsion from the country. The Archbishop of Toledo, however, opposed this proposition, as did, probably, the king himself. In this war, which ended with the victory of Salado and the conquest of the fortress of Algeciras (1339), the Jews rendered very important services, for which the king highly praised them. Gonzalo Martinez, the arch-enemy of the Jews, was sentenced to death as a traitor and burned at the stake. When King Alfonso returned triumphantly from the war the Jews greeted him everywhere with great enthusiasm (“Shebeṭ Yehudah,” ed. Wiener, pp. 30 *et seq.*; Rios, “Hist.” ii. 133 *et seq.*; see MARTINEZ).

Alfonso XI. favored the conversion of the Jews, and upon the appeal of the apostate Abner of Burgos (Alfonso de Valladolid) he forbade the Castilian Jews, on pain of a fine of one hundred maravedis, to continue the reading of a prayer directed against the slanderer; the king did not, however, as Grätz (“Gesch.” vii. 344) writes, declare canceled the promissory notes held by the Jews, but he released the Christians of one-fourth of their indebtedness to the former, and he forbade all Jews of his kingdom to practise usury in any form. On the other hand, the king allowed the Jews to acquire real estate—to the value of 30,000 maravedis beyond the Douro, and to the value of 20,000 maravedis on cisriparian soil (“Ordenamiento de Alcala,” 1348).

Pedro the Cruel.

Pedro I., the son and successor of Alfonso XI. (according to his enemies Pedro Gil, the substituted child of a Jewess), was favorably disposed toward the Jews, who under him reached the zenith of their influence. For this reason the king was called “the heretic”; he was often called “the cruel.” Pedro, by nature passionate and impetuous, spent his youth in seclusion in Seville, together with his mother, the Portuguese infanta Maria, who, humiliated by Leonora de Guzman, Alfonso's paramour, had been put away by the king. In the meantime Pedro's half-brother and Leonora's illegitimate son, Henry de Trastamara, was being brought up under his father's supervision, and gave, while still a boy, evidence of his courage. Pedro, whose education had been neglected, was not quite sixteen years of age when he ascended the throne (1350). From the commencement of his reign he so surrounded himself with Jews that his enemies in derision spoke of his court as “a Jewish court.” The Jews remained ever his true adherents. On the recommendation of his educator and all-powerful minister, the hated John Alfonso de Albuquerque, the king appointed the latter's former agent Samuel Levi as his own “tesorero mayor” (chief treasurer), and Samuel soon became the king's confidant and companion.

It can not be ascertained to what extent Samuel favored Pedro's infatuation for the beautiful Maria de Padilla after the young king had been married against his inclination to the Bourbon princess Blanca, who hated the king's Jewish confidant and would have banished all the Jews from the country. When Pedro, two days after his marriage, left the bride that had been forced upon him, and hastened to his mistress in Toledo, the minister, Albuquerque, prepared to set out with a large retinue and bring back the deserting bridegroom, but he was stopped by Samuel Levi, who brought him a message from the king advising him to desist from his plans. Blanca, who had taken sides with Pedro's half-brother, was kept in confinement, and Albuquerque was deposed from office.

These unhappy family relations, which were primarily brought about by Alfonso XI., resulted in the bloody civil wars that brought disaster to Castile and especially to the Jews. With the alleged intention of freeing Queen Blanca, who was being held prisoner in Alcazar, Henry de Trastamara and his brother, at the head of a rapacious mob, invaded (Sabbath, May 7, 1355) that part of the Juderia of Toledo called the Alcana; they plundered the warehouses and murdered about 12,000 persons, without distinction of age or sex. The mob did not, however, succeed in overrunning the Juderia proper, where the Jews, reenforced by a number of Toledan noblemen, defended themselves bravely.

The more friendly Pedro showed himself toward the Jews, and the more he protected them, the more antagonistic became the attitude of his illegitimate half-brother, who, when he invaded Castile in 1360, murdered all the Jews living in Najera and exposed those of Miranda de Ebro to robbery and butchery.

The days of Samuel Levi were numbered. He was ever active in the interests of the state and the king, and his skilful financial operations placed large sums at the latter's disposal. But he had many

Samuel Levi.

enemies, and the animosity engendered toward him soon extended to all the Jews. A malicious satire, "Rimado del Palacio," by the contemporary poet and historian Pedro Lopez de Ayala, gives evidence of the deep hatred toward Samuel Levi and his family. Together with many other favorites of the king, Samuel was suddenly deposed from his exalted position, but not, as has been asserted, because Maria de Padilla withdrew her favor from him; the king's paramour remained for several years in the cloister in Astudillo, near Castrojeriz, to which she had been sent, and where she maintained communication with Jews ("R. E. J." xxxiii. 147 *et seq.*). Whether envious coreligionists accused him before the king, whether he was involved in the detected "Ricos hombres" conspiracy, or whether Pedro desired to win the favor of the clergy is not known; the fact remains that in 1360 Samuel was seized and taken to Seville, where, in November of that year, he died on the rack. His enormous fortune, consisting of 70,000 doubloons, 4,000 marks in silver, 20 (according to some sources 120) chests filled with jewelry and costly garments, and 80 Moorish slaves, was confiscated by the state. All Samuel's relatives, several of whom were tax-collectors, were arrested with him, and their property, to the value of 300,000 doubloons, seized. Samuel's successor in the office of treasurer, Martin Yañez de Sevilla, claimed to have found vast hoards of silver and gold in the underground cellars of the former's palace, which is still known as the "Palacio del Judio."

Pedro did not lack the means for carrying on warfare, but good fortune had deserted him. In order to win the Castilian throne, Henry called to his aid the dreaded "Grand Company," led by the valiant Bertrand du Guesclin. Wherever his ferocious soldiers went they fell upon the Jews; in Briviesca, near Burgos, not one living soul was left of the 200 Jewish families which had lived there. Having been proclaimed king in Calahorra, Henry entered Burgos triumphantly on March 31, 1366, the city surrendering willingly. The king levied a tax of 30,000 doubloons on the Jews there, who, in order to raise this enormous sum, were compelled to sell all their property, even the ornaments on their Torah scrolls. The Jews of Segovia and Avila also were bereft of their property, while those of Toledo, who had remained loyal to Pedro, were punished by being saddled with the maintenance of the troops in addition to being fined 1,000,000 maravedis. In his distress Pedro solicited aid from the Prince of Wales, the victor of Poitiers. Henry was forced to flee, but soon returned to Castile with fresh troops; and the Jews of Burgos, who for a long time had defended their Juderia against his attacks, were forced to pay 1,000,000 maravedis for permission to remain in the city.

Massacres of 1366.

Everywhere the Jews remained loyal to Pedro, in whose army they fought bravely; the king showed his good-will toward them on all occasions, and when he called the King of Granada to his assistance he especially requested the latter to protect the Jews. Nevertheless they suffered greatly. Villadiego (whose Jewish community numbered many scholars), Aguilar, and many other towns were totally destroyed. The inhabitants of Valladolid, who paid homage to Henry, robbed the Jews, destroyed their houses and synagogues, and tore their Torah scrolls to pieces. Paredes, Palencia, and several other communities met with a like fate, and 300 Jewish families from Jaen were taken prisoners to Granada. The suffering, according to a contemporary writer, Samuel Ẓarẓa of Palencia (see Joseph ha-Kohen, "'Emeḳ ha-Baka," ed. Wiener, Appendix, p. 131), had reached its culminating point, especially in Toledo, which was being besieged by Henry, and in which no less than 8,000 persons died through famine and the hardships of war. This terrible civil conflict did not end until the death of Pedro, to whom the victorious brother said, derisively, "Dó esta el fi de puta Judio, que se llama rey de Castilla?" Pedro was beheaded by Henry and Du Guesclin on March 14, 1369. A few weeks before his death he reproached his physician and astrologer Abraham ibn Ẓarẓal for not having told the truth in prophesying good fortune for him.

When Henry de Trastamara ascended the throne as Henry II. there began for the Castilian Jews an era of suffering and persecution, culminating in their expulsion. Prolonged warfare had devastated the land; the people had become accustomed to lawlessness, and the Jews had been reduced to poverty. The king, who began his reign by having new coins minted, considerably reduced in value (Isaac ben Sheshet, Responsa, No. 197; Rios, "Hist." ii. 307), was unable to meet his obligations to Du Guesclin and his troops. For this reason, on June 6, 1369, two months and a half after his accession, he levied a tribute of 20,000 gold doubloons (about 10,000,000 dineros) on the plundered and poverty-stricken Jews of Toledo, as a punishment for their loyalty to Pedro; he ordered his treasurer Gomez Garcia to sell at public sale all property, movable or immovable, belonging to the Toledan Jews, and to imprison all the latter, women as well as men, and starve and otherwise torture them until they had raised this immense sum (see TOLEDO).

But in spite of his aversion for the Jews Henry could not dispense with their services. He employed wealthy Jews—Samuel Abravanel and others—as financial councilors and tax-collectors. His "contador mayor," or chief tax-collector, was Joseph Pichon of Seville. The clergy, whose power became greater and greater under the reign of the fratricide, stirred the anti-Jewish prejudices of the masses into clamorous assertion at the Cortes of Toro in 1371. It was demanded that the Jews should be kept far from the palaces of the grandees, should not be allowed to hold public office, should live apart from the Christians, should not wear costly garments nor ride on mules, should wear the badge, and should not be allowed to bear Christian names. The king granted the two last-named demands, as well as a request made by the Cortes of Burgos (1379) that the Jews should neither carry arms nor sell weapons; but he did not prevent them from holding religious disputations, nor did he deny them the exercise of criminal jurisprudence. The latter prerogative was not taken from them until the reign of John I., Henry's son and successor; he withdrew it because certain Jews, on the king's coronation-day, by withholding the name of the accused had obtained his permission to inflict the death-penalty on Joseph Pichon, who stood high in the royal favor; the accusation brought against Pichon included "harboring evil designs, informing, and treason."

Anti-Jewish Enactments.

In the Cortes of Soria (1380) it was enacted that rabbis, or heads of aljamas, should be forbidden, under penalty of a fine of 6,000 maravedis, to inflict upon Jews the penalties of death, mutilation, expulsion, or excommunication; but in civil proceedings they were still permitted to choose their own judges. In consequence of a slanderous accusation that the Jewish prayers contained clauses cursing the Christians, the king ordered that within two months, on pain of a fine of 3,000 maravedis, they should remove from their prayer-books the objectionable passages—which did not exist. Whoever caused the conversion to Judaism of a Moor or of any one confessing another faith, or performed the rite of circumcision upon him, became a slave and the property of the treasury. The Jews no longer dared show themselves in public without the badge, and in consequence of the ever-growing hatred toward them they were no longer sure of life or limb; they were attacked and robbed and murdered in the public streets, and at length the king found it necessary to impose a fine of 6,000 maravedis on any town in which a Jew was found murdered. Against his desire, John was obliged (1385) to issue an order prohibiting the employment of Jews as financial agents or tax-farmers to the king, queen, infantes, or grandees. To this was added the resolution adopted by the Council of Palencia ordering the complete separation of Jews and Christians and the prevention of any association between them.

The Massacre of 1391.

The execution of Joseph Pichon and the inflammatory speeches and sermons delivered in Seville by Archdeacon Ferrand Martinez, the pious Queen Leonora's confessor, soon raised the hatred of the populace to the highest pitch. The feeble King John I., in spite of the endeavors of his physician Moses ibn Ẓarẓal to prolong his life, died at Alcalá de Henares on Oct. 9, 1390, and was succeeded by his eleven-year-old son. The council-regent appointed by the king in his testament, consisting of prelates, grandees, and six citizens from Burgos, Toledo, Leon, Seville, Cordova, and Murcia, was powerless; every vestige of respect for law and justice had disappeared. Ferrand Martinez, although deprived of his office, continued, in spite of numerous warnings, to incite the mob against the Jews, and encourage it to acts of violence. As early as Jan., 1391, the prominent Jews who were assembled in Madrid received information that riots were threatening in Seville and Cordova. A revolt broke out in Seville in 1391. Juan Alfonso de Guzman, Count of Niebla and governor of the city, and his relative, the "alguazil mayor" Alvar Perez de Guzman, had ordered, on Ash Wednesday, March 15, the arrest and public whipping of two of the mob-leaders. The fanatical mob, still further exasperated thereby, murdered and robbed several Jews and threatened the Guzmans with death. In vain did the regency issue prompt orders; Ferrand Martinez continued unhindered his inflammatory appeals to the rabble to kill the Jews or baptize them. On June 6 the mob attacked the Juderia in Seville from all sides and killed 4,000 Jews; the rest submitted to baptism as the only means of escaping death.

At this time Seville is said to have contained 7,000 Jewish families. Of the three large synagogues existing in the city two were transformed into churches. In all the towns throughout the archbishopric, as in Alcalá de Guadeira, Ecija, Cazalla, and in Fregenal, the Jews were robbed and slain. In Cordova this butchery was repeated in a horrible manner; the entire Juderia was burned down; factories and warehouses were destroyed by the flames. Before the authorities could come to the aid of the defenseless people, every one of them—children, young women, old men—had been ruthlessly slain; 2,000 corpses lay in heaps in the streets, in the houses, and in the wrecked synagogues.

From Cordova the spirit of murder spread to Jaen. A horrible butchery took place in Toledo on June 20. Among the many martyrs were the descendants of the famous Toledan rabbi Asher ben Jehiel. Most of the Castilian communities suffered from the persecution; nor were the Jews of Aragon, Catalonia, or Majorca spared. On July 9 an outbreak occurred in Valencia. More than 200 persons were killed, and most of the Jews of that city were baptized by the friar Vicente Ferrer, whose presence in the city was probably not accidental. The only community remaining in the former kingdom of Valencia was that of Murviedro. On Aug. 2 the wave of murder visited Palma, in Majorca; 300 Jews were killed, and 800 found refuge in the fort, from which, with the permission of the governor of the island, and under cover of night, they sailed to North Africa; many submitted to baptism. Three days later—Saturday, Aug. 5—a riot began in Barcelona. On the first day 100 Jews were killed, while several hundred found refuge in the new fort; on the following day the mob invaded the Juderia and began pillaging. The authorities did all in their power to protect the Jews, but the mob attacked them and freed those of its leaders who had been imprisoned. On Aug. 8 the citadel was stormed, and more than 300 Jews were murdered, among the slain being the only son of Ḥasdai Crescas. The riot raged in Barcelona until Aug. 10, and many Jews (though not 11,000 as claimed by some authorities) were baptized. On the last-named day began the attack upon the Juderia in Gerona; several Jews were robbed and killed; many sought safety in flight and a few in baptism.

The last town visited was Lerida (Aug. 13). The Jews of this city vainly sought protection in Alcazar; seventy-five were slain, and the rest were baptized; the latter transformed their synagogue into a church, in which they worshiped as Maranos (see bibliography, at end, for sources for the persecutions of 1391).

Thousands of Jews had perished, many of their communities had been annihilated; but the country itself was the main sufferer. The Archdeacon of Ecija, the instigator of this butchery—which even as late as the nineteenth century was described as a "guerra sacra contra los Judios," or as a social eruption—although he was imprisoned four years later, after the accession of Henry III., was soon set free; and from then until his death (1404) he was honored as a saint on account of his piety. In the whole of Castile the agitators remained unpunished. More justice was exercised by John I. of Aragon, who caused twenty-five of the ringleaders—merchants, apothecaries, and tradesmen—to be taken to Barcelona from Palma, Lerida, and other towns, and publicly executed.

The "New Christians."

The year 1391 forms a turning-point in the history of the Spanish Jews. The persecution was the immediate forerunner of the Inquisition, which, ninety years later, was introduced as a means of watching the converted Jews. The number of those who had pretended to embrace Christianity in order to escape death was very large; Jews of Baena, Montoro, Baeza, Ubeda, Andujar, Talavera, Maqueda, Huete, and Molina, and especially of Saragossa, Barbastro, Calatayud, Huesca, and Manresa, had submitted to baptism. Among those baptized were several wealthy men and scholars who scoffed at their former coreligionists; some even, as Solomon ha-Levi, or Paul de Burgos (called also Paul de Santa Maria), and Joshua Lorqui, or Geronimo de Santa Fé, became the bitterest enemies and persecutors of their former brethren.

After the bloody excesses of 1391 the popular hatred of the Jews continued unabated. The Cortes of Madrid and that of Valladolid (1405) mainly busied themselves with complaints against the Jews, so that Henry III. found it necessary to prohibit the latter from practising usury and to limit the commercial intercourse between Jews and Christians; he also reduced by one-half the claims held by Jewish creditors against Christians. Indeed, the feeble and suffering king, the son of Leonora, who hated the Jews so deeply that she even refused to accept their money ("Sumario de los Reyes de España," xlii. 77; "Shebeṭ Yehudah," p. 87), showed no feelings of friendship toward them. Though on account of the taxes of which he was thereby deprived he regretted that many Jews had left the country and settled in Malaga, Almeria, and Granada, where they were well treated by the Moors, and though shortly before his death he inflicted a fine of 24,000 doubloons on the city of Cordova because of a riot that had taken place there (1406), during which the Jews had been plundered and many of them murdered, he prohibited the Jews from attiring themselves in the same manner as other Spaniards, and he insisted strictly on the wearing of the badge by those who had not been baptized. Henry, who employed Moses ben Zarẓal and Meïr Alguades as his body-physicians, died in 1406, twenty-seven years of age. In his testament the king appointed Paul de Burgos executor of his will and guardian of his son John, who was barely two years old. The regency was in the hands of the queen-mother Catalina, a bigoted, light-hearted young matron, and the infante Fernando de Antequera.

Vicente Ferrer.

Renewed sufferings were inflicted upon the Jews when the Dominican friar Vicente Ferrer, a friend and companion of the anti-Jewish Pedro de Luna, set himself up as antipope to Benedict XIII.; Ferrer traveled from one end of Castile to the other, and everywhere zealously urged the Jews to embrace Christianity, appearing with a cross in one hand and the Torah in the other. His impassioned sermons won him great influence, and he accomplished his ends in Murcia, Lorca, Ocaña, Illescas, Valladolid, Tordesillas, Salamanca, and Zamora. He spent the month of July, 1411, in Toledo; he invaded the large synagogue, which he transformed into the Church of Santa Maria la Blanca, and he is said to have baptized more than 4,000 Jews in that city. Toward the end of the same year he went to Ayllon, where Catalina and Fernando received him with great festivities.

At Ferrer's request a law consisting of twenty-four clauses, which had been drawn up by Paul de Burgos, was issued (Jan., 1412) in the name of the child-king John II. The only object of this law was to reduce the Jews to poverty and to further humiliate them. They were ordered to live by themselves, in enclosed Juderias, and they were to repair, within eight days after the publication of the order, to the quarters assigned them under penalty of loss of property. They were prohibited from practising medicine, surgery, or chemistry, and from dealing in bread, wine, flour, meat, etc. They might not engage in handicrafts or trades of any kind, nor might they fill public offices, or act as money-brokers or agents. They were not allowed to hire Christian servants, farm-hands, lamplighters, or grave-diggers; nor might they eat, drink, or bathe with Christians, or hold intimate conversation with them, or visit them, or give them presents. Christian women, married or unmarried, were forbidden to enter the Juderia either by day or by night. The Jews were allowed no self-jurisdiction whatever, nor might they, without royal permission, levy taxes for communal purposes; they might not assume the title of "Don," carry arms, or trim beard or hair. Jewesses were required to wear plain, long mantles of coarse material reaching to the feet; and it was strictly forbidden Jews as well as Jewesses to wear garments made of better material. On pain of loss of property and even of slavery, they were forbidden to leave the country, and any grandee or knight who protected or sheltered a fugitive Jew was punished with a fine of 150,000 maravedis for the first offense (for the "Pragmatica" see Rios, "Hist." ii. 496, 618 *et seq.*; and Lindo, *l.c.* pp. 196 *et seq.*; see also "Shebeṭ Yehudah," p. 88). These laws, which were rigidly enforced, any violation of them being punished with a fine of from 300 to 2,000 maravedis and flagellation, were calculated to compel the Jews to embrace Christianity.

Having accomplished his purpose in Castile, Vicente Ferrer went to Aragon, where the above-mentioned infante Fernando de Antequera, who had been newly elected king, partly through the instrumentality of the Dominican friar, willingly lent himself to the latter's cause. Ferrer's fanatic zeal succeeded also in Aragon in leading many Jews to pre-

Number of Converts.

tended conversion, especially in Saragossa, Daroco, and Calatayud. Besides the places mentioned, he made proselytes in Albacete, Astorga, Avila, Benevent, Burgos, Leon, Mayorga, Majorca, Palencia, Paredes, Toro, Segovia, etc. The total number of Jews converted by him in Spain was, according to Mariana, 35,000; according to Zacuto ("Yuḥasin," p. 225), more than 200,000. The latter statement is greatly exaggerated; according to Usque ("Consolacem," p. 188b), the number of converts in Aragon and Catalonia was only 15,000 ("mais de quinze mil almas Judaicas"); and this figure has been accepted by Joseph ha-Kohen ("'Emeḳ ha-Baka," p. 71) and by Cardoso. The number 16,000 mentioned by Verga ("Shebeṭ Yehudah," p. 87) refers probably to Aragon. Regarding the baptisms see the elegy in the introduction to Duran's "Magen Abot" (ed. Jellinek), which has been reprinted by Grätz ("Gesch." viii. 121).

One of Vicente Ferrer's most zealous assistants in the work of conversion was Joshua ibn Vives Lorqui, or Geronimo de Santa Fé, who aimed at nothing less than baptisms en masse. Lorqui, who was the body-physician of Pope Benedict XIII., influenced the latter to arrange public religious disputations. With the sanction of Fernando of Aragon, the pope issued in Nov., 1412, a request to the larger Jewish communities of Aragon and Catalonia to send two or more of their foremost scholars to Tortosa, there to hold public disputations with Joshua Lorqui regarding certain religious dogmas selected by the pope. The following representatives attended this disputation: Vidal Benveniste, Zerahiah ha-Levi Saladin, and Mattathias ha-Yiẓhari, of Saragossa; the religious philosopher Joseph Albo of Monreal; Astruc ha-Levi of Alcañiz (not of Daroca); Samuel ha-Levi (the nasi) and R. Moses ben Musa, of Calatayud; Joseph ha-Levi and Yom-Ṭob Carcosa, of Monzon; the scholar Bonastruc Desmaëstre (whose presence had been especially requested by the pope, and whose expenses were refunded him), Todros ibn Yaḥya, and Nissim Ferrer, of Gerona; and various representatives from Montalban, Huesca, etc. That the poet Solomon ben Reuben Bonfed, who is not mentioned in any of the sources, accompanied Solomon Maimon as a representative of the community of Tortosa is very unlikely (Steinschneider, "Hebr. Bibl." xiv. 95).

Disputation at Tortosa.

This disputation, the most remarkable ever held, commenced on Feb. 7, 1413, and lasted, with many interruptions, until Nov. 12, 1414. The first meeting, which was opened by the pope, took place before an audience of more than a thousand, among whom were several cardinals, grandees, and members of the city's aristocracy. The disputation mainly concerned the question as to whether the Messiah had already appeared, and whether the Talmud regarded him as such. Geronimo de Santa Fé, who had made false charges against the Talmud, especially opposed Vidal Benveniste (who had thoroughly mastered the Latin language and whom the other Jewish representatives had selected as their leader), Zerahiah ha-Levi, Joseph Albo, Bonastruc Desmaëstre, and Nissim Ferrer; and he was assisted by the learned neophyte Garci Alvarez de Alarcon and the theologian Andreas Beltran of Valencia, who later became Bishop of Barcelona. At the sixty-fifth meeting Joseph Albo and Astruc ha-Levi tendered a memorial in defense of the Talmud, and on Nov. 10, 1414, Astruc, in the name of all the representatives with the exception of Joseph Albo and Nissim Ferrer, declared that the haggadic passages which had been cited as evidence against the Talmud were not considered as authoritative by them. This, however, was in no way equivalent to the acceptance of Jesus as the Messiah and the abandonment of Judaism, as some Spanish historians assert. (Regarding the so-called disputation of Tortosa, which really took place in San Mateo, near Tortosa, see "Shebeṭ Yehudah," ed. Wiener, pp. 67 *et seq.*, and Rios, "Hist." ii. 433 *et seq.* Rios claims to have made use of a Spanish manuscript from the Provincial Library in Segovia, in addition to the Latin protocol which is extant in manuscript in the Escorial. See also Zurita, "Anales de Aragon," iii. 108 *et seq.*, and Grätz, "Gesch." viii. 416 *et seq.*, where several false hypotheses are made.)

According to the not always reliable historian Zurita, more than 3,000 Jews were baptized during the year 1414; this probably was not due so much to the disputation as to the forcible conversions by Vicente Ferrer, who had returned to Aragon. In Guadalajara, as well as in Calatayud, Daroca, Fraga, Barbastro, Caspe, Maella, Tamarite, and Alcolea, many Jewish families submitted to baptism. The persecution of the Jews was now pursued systematically. In the hope of mass-conversions, Benedict issued, on May 11, 1415, a bull consisting of twelve articles, which, in the main, corresponded with the decree ("Pragmatica") issued by Catalina, and which had been placed on the statutes of Aragon by Fernando. By this bull Jews and neophytes were forbidden to study the Talmud, to read anti-Christian writings, in particular the work "Macellum" ("Mar Jesu"), to pronounce the names of Jesus, Maria, or the saints, to manufacture communion-cups or other church vessels or accept such as pledges, or to build new synagogues or ornament old ones. Each community might have only one synagogue. Jews were denied all rights of self-jurisdiction, nor might they proceed against "malsines" (accusers). They might hold no public offices, nor might they follow any handicrafts, or act as brokers, matrimonial agents, physicians, apothecaries, or druggists. They were forbidden to bake or sell maẓẓot, or to give them away; neither might they dispose of meat which they were prohibited from eating. They might have no intercourse with Christians, nor might they disinherit their baptized children. They should wear the badge at all times, and thrice a year all Jews over twelve, of both sexes, were required to listen to a Christian sermon on the Messiah (the bull is reprinted, from a manuscript in the archives of the cathedral in Toledo, by Rios ["Hist." ii. 627–653]).

The persecutions, the laws of exclusion, the humiliation inflicted upon them, and the many conversions among them had greatly injured the Jews, but with them suffered the whole kingdom of

Effects of the Persecutions.

Spain. Commerce and industry were at a standstill; the soil was not cultivated, and the finances were disturbed. In Aragon entire communities—as those of Barcelona, Lerida, and Valencia—had been destroyed, many had been reduced to poverty and had lost more than half of their members. In order to restore commerce and industry Queen Maria, consort of Alfonso V. and temporary regent, endeavored to draw Jews to the country by offering them privileges, while she made emigration difficult by imposing higher taxes. After the persecutions of 1391 there were in Aragon and Castile, in addition to "Judios infides," as Paul de Burgos called them, many converts ("conversos"), or Neo-Christians. On account of their talent and wealth, and through intermarriage with noble families, the converts gained considerable influence and filled important government offices. The highest positions and dignities were held by the following Aragon families: Zaporta, Santangel, Villanova, Almazan, Caballeria, Cabrero, Sanchez, and Torrero.

The position of the Jews of Castile became somewhat more favorable under John II., who ascended the throne at the age of fourteen, upon the death of his mother, Catalina (1418); this improvement was chiefly due to the influence of the king's powerful minister, Alvaro de Luna. In order to bring system into the finances of the state, the king sought the advice of Abraham Benveniste, who enjoyed his full confidence; he appointed the Neo-Christian Diego Gonzales as treasurer; and as chief tax-farmer he installed the scholar Joseph Nasi (identical with Joseph ibn Shem-Ṭob, the philosopher and author; see the document from the archives of Vitoria in Rios, "Hist." iii. 573 *et seq.*; "Shebeṭ Yehudah," pp. 21, 25). Other Jews, as Samuel Alhadar, acted as tax-farmers. The favors thus shown the Jews roused the anger of the old Paul de Santa Maria and his two sons, who, despite the fact that they were greatly indebted to Alvaro de Luna, hated him no less than they hated the Jews. Paul's son Alfonso de Santa Maria, who represented Spain at the Congress of Basel, brought it about that Pope Eugene IV. issued a bull against the Jews (Aug. 10, 1442). This bull, which was published in Toledo during the king's absence, was used by the enemies of the Jews as a pretext for oppressing and ill-treating them and for discontinuing all association with them.

In the interest of the Jews, as well as of the country, Alvaro de Luna induced the king to issue a decree in Aravalo on April 6, 1443, which annulled several clauses in the laws of Queen Catalina as well as in the papal bull. The Jews were allowed to engage in the various trades, as well as in commercial pursuits; and, under certain conditions, they were permitted to practise medicine. They were, however, to continue to live in their Juderias, apart from the Christians, and to wear the badge. The king made it the duty of the authorities to protect the Jews from injustice of any kind; he regarded them as his property and as standing under his immediate protection, and he ordered that any Christian assailing them should be punished with imprisonment and loss of property (this decree is reprinted from manuscript in Rios, "Hist." iii. 583 *et seq.*; less correctly by Lindo, *l.c.* pp. 221 *et seq.*). The intrigues of the sons of Paul de Burgos, however, were finally successful in securing the death of Alvaro de Luna in Valladolid.

Under John II.

During the period of peace under John II. it was the first care of the Jews to reorganize their religious and communal affairs. The statesman and scholar Abraham Benveniste, who had been elected chief rabbi, called a meeting in Valladolid (April, 1432) of rabbis, representatives of communities, and other prominent men; at this meeting taḳḳanot were adopted relating to the study of Jewish law, to divine service, to the system of taxation, etc., and these rules afford an insight into the condition of the communal affairs of that time.

The Jews of Spain formed in themselves a separate political body. They lived almost solely in the Juderias, various enactments being issued from time to time preventing them from living elsewhere. From the time of the Moors they had had their own administration. At the head of the aljamas in Castile stood the "rab de la corte," or "rab mayor" (court, or chief, rabbi), also called "juez mayor" (chief justice), who was the principal mediator between the state and the aljamas. These court rabbis were men who had rendered services to the state, as, for example, David ibn Yaḥya and Abraham Benveniste, or who had been royal physicians, as Meïr Alguadez and Jacob ibn Nuñez, or chief tax-farmers, as the last incumbent of the court rabbi's office, Abraham Senior. They were appointed by the kings, no regard being paid to the rabbinical qualifications or religious inclination of those chosen ("David Messer Leon," in "R. E. J." xxiii. 135).

Organization.

The duties of the court rabbis consisted in levying the public taxes, in adjusting complaints brought by the aljamas or by individual members, or in bringing such complaints to a higher court, and, in cases of dispute, in appointing the dayyanim (magistrates); they were, in short, to represent the aljamas before the kings and to defend their interests. As in Castile, so also in Navarre—the chief rabbis were appointed by the kings. The communal rabbi ("talmid ḥakam"), who at times practised medicine, and who in Aragon was confirmed in his office by the kings, was expected to teach Talmud, Halakah, and Haggadah, deliver Talmudic lectures, instruct the members of his congregation, and sometimes officiate as dayyan. The larger communities had several rabbis, also a bet din (corrupt Spanish, "hedines") consisting of dayyanim, whom the Christians called "rabbis." At times the archbishops appointed or dismissed the rabbis and dayyanim of the aljamas within their archbishoprics. Thus Rabbi Zulema Alfahan was dismissed from his office by Archbishop Pedro of Toledo, and the latter's physician was appointed in his place (1388), the appointment being confirmed by the king (Rios, "Hist." ii. 577 *et seq.*, 590 *et seq.*).

The Jews of Castile had their own judicial system. This fact gave them a certain independence and spared them many expenses and difficulties; nor were they obliged to trouble the Christian justices

Restrictions on Autonomy.

with their quarrels. At various sessions of the Cortes, however, attempts were made to withdraw this privilege; the right to jurisdiction in criminal matters was withdrawn from them in 1380; and in 1412 this was followed by the suspension, though for a short time only, of the right to adjudicate civil cases. In the fifteenth century the Jews of Aragon likewise were deprived of independent jurisdiction; but even then the Christian alcaldes tried cases according to Jewish law. Whoever instituted proceedings before a Christian judge—with the exception of cases referring to customs, etc.—was liable to a heavy fine. The communities paid special attention to the suppression of the system of delation which had become wide-spread among the Spanish Jews (see Moser). The wealthy and influential members of the community often abused their powers by accusing coreligionists before the regents and grandees of the kingdom in order to gain special privileges or avoid taxation.

The taxes imposed were many and heavy. Besides the taxes payable to the kings (the "cabeza," "cena," "yantar," "servicio"), the Jews were required to pay tribute to their local administration, as well as to the archbishops and the Church. These taxes were assessed, according to property and income, by trusted men appointed by the aljama, and they were levied collectively on each community; small communities, or individual Jews, were considered, for the purposes of taxation, as a part of the nearest larger community. In order to escape taxation many Jews procured from the kings, queens, or princes letters of exemption; others left the royal domains and settled elsewhere; while still others endeavored to have their taxes reduced by threatening the tax-commissioners. The taxes on wine and meat ("almahona," "alcabala," "gabela"), which articles were often subjected also to royal taxation, served to maintain the Talmud Torah and to provide for the various needs of the community.

Culture and Education.

The Spanish Jews differed but little from the Christian population with regard to customs and education. They were fond of luxury, and the women wore costly garments with long trains, also valuable jewelry; this tended to increase the hatred of the populace toward them. They were quarrelsome and inclined to robbery, and often attacked and insulted one another even in their synagogues and prayer-houses, frequently inflicting wounds with the rapier or sword which they were accustomed to carry.

In their morals, and especially in regard to married life, the Jews maintained a loftier standard. With royal permission, however, a Jew might have two wives; and the Jews often won their wives in subtle ways, or through the agency of influential Christians, so that it became necessary to order that betrothals might take place only between adults, and with the express permission of the father or the brother of the bride.

Following the custom prevailing within the Church, the Spanish Jews often imposed sentences of excommunication upon members of their congregations. The Karaite sect, which had won numerous adherents in Castile through the instrumentality of Cid ibn Altaras and which had its headquarters in Carrion and Burgos, was persecuted by Judah ben Joseph ibn Ezra of Granada, whom Alfonso VIII. had placed in command of Calatrava after his conquest of that city in 1147; thirty years later Joseph ibn al-Fakhkhar (Farissol ?), who had great influence with Alfonso XI., succeeded in totally suppressing the sect.

Karaites in Spain.

The first Spanish author to undertake a polemic against the Karaites was Judah ibn Balaam ("R. E. J." xix. 206 *et seq.*). In Spain, for centuries an El Dorado for Jewish science, which had found there its most ardent cultivators, an inconceivable degree of ignorance of Jewish matters prevailed after the end of the fourteenth century. The Jews took up other studies; the number of schools was diminished; the children remained without education; and a great many adult Jews could not even read Hebrew. This ignorance did not fail to exert an influence upon the services, which were held according to a peculiar Spanish or Castilian ritual, in most points resembling the Aragonian. This ritual was simple and consistent, and it remained uninfluenced by the poets.

The number of Jewish scholars and rabbis of distinction was comparatively small during the fifteenth century. Talmudic study, once assiduously cultivated in Toledo, Barcelona, Gerona, Monzon, and other places, was then neglected, and the endeavors of Abraham Benveniste to reawaken an interest in Talmudic science were fruitless. The last rabbinical authority of Castile, likewise its last gaon, was Isaac Companton, among whose pupils were Isaac de Leon, Isaac Aboab, and Samuel Alvalensi. The last preachers of renown were the religious philosopher Joseph ibn Shem-Ṭob, his son Shem-Ṭob, Joseph Albo, and Isaac Arama.

In the Second Half of the Fifteenth Century.

The position of the Jews of Spain was fairly favorable in the second half of the fifteenth century, during the reigns of Henry IV. of Castile (1454–74) and John II. of Aragon (1456–79). Wealthy converted Jews occupied prominent positions at both courts. King Henry appointed Diego Arias Davila as "contador mayor" of the kingdom, and he employed as tax-farmers Davila's Neo-Christian relatives, as well as several Jews, among whom were Don Gaon (Chacon) of Vitoria, and Joseph and Moses Calés, Samuel Pachon, and Joseph ibn Ataf, all of Plasencia. The king, as well as the dukes and grandees, disregarded the various enactments of the Cortes which prohibited Jews from holding public offices; even bishoprics employed Jews as tax-collectors, as, for example, R. Abraham Joseph Castellano and Moses of Briviesca. John II. and Henry IV. employed Jews as body-physicians; the famous oculist Abiathar ibn Crescas served the former ruler; and Jacob ibn Nuñez, who, as "rab de la corte," assessed and collected the taxes payable by the aljamas, was employed by the latter.

The principal Jewish communities existed in the smaller places. The community of Toledo, formerly the largest in Spain, had grown unimportant; so

Spread of the Jews in Spain.

had that of Hita. Many Jews lived in the vicinity of Madrid (where no regular community existed), in such small towns as Ocaña, Guadalajara, Almazan, Bentrago, and Alcalá de Henares. The largest communities in Old Castile were those of Avila, Segovia, Soria, Aguilar del Campo, Herrera, Medina del Pomar, Calahorra, Villalon, Aranda, and Cuellar. Burgos had only a few Jews. The province of Estremadura was still thickly populated by them, comparatively large communities existing in Caceres, Badajoz, Truxillo, Xerez, Medelin, and Plasencia. Very few Jews lived in Seville, while Galicia had but one aljama—in the seaport town of Coruña. In the former kingdom of Leon, on the other hand, the Jewish population was much larger, among the most prominent communities being those of Zamora, Valladolid, Mayorga, Medina del Campo, Salamanca, Ponferrado, Bobadilla, Madrigal, and Ciudad Rodrigo. In 1374 the "servicio" taxes paid by all the Jews of Castile amounted to 450,300 maravedis—an amount considerably less than that paid two centuries before. As in Castile so also in Aragon and Catalonia the number of Jews had greatly diminished. In the last-named place only one community, that of Gerona, existed in 1438. Communities of medium size existed in Barbastro, Calatayud, Monzon, Saragossa, and Huesca; and smaller ones in Tausle, Jaca, Fraga, Egea de los Caballeros, Teruel, Almunca, and Alagon. Only a few Jews lived in Daroca (Rios, "Hist." iii. 81, 171, 590 *et seq.*; "R. E. J." xiv. 167 *et seq.*; Grätz, "Gesch." viii. 214).

The Cortes of 1462.

When the various city administrations requested the Cortes held in 1462 to restrict the Jews in their intercourse with Christians the Jews left the cities and settled in places which were under the jurisdiction of the counts. The popular hatred toward the Jews was stirred anew by the fanaticism of the Franciscan friar Alfonso de Spina, the author of "Fortalitium Fidei"; this friar, who held the same views as Paul de Burgos, was a sworn enemy of his former coreligionists. He incited the people against the Jews as well as against the Maranos, whom he called "Judios ocultos" to distinguish them from the "Judios publicos." In order to rouse the anger of the people he declared that the Jews were in the habit of killing Christian children. This accusation was readily believed by the credulous populace, and in Tavara, Toro, and Avila plays illustrating the supposed crime were written and acted. In Sepulvedo R. Solomon Pichon was accused of the murder of a Christian boy, and in Medina del Campo Jews were murdered and burned under similar accusations.

But the popular hatred toward the Neo-Christians exceeded that toward the professed Jews. In Toledo a bloody uprising against the Maranos took place in July, 1467, many being killed. On March 14, 1473, an outbreak occurred at Cordova, the houses of the Neo-Christians being invaded, plundered, and burned, and many of their inmates horribly butchered.*

G. M. K.

Thenceforward the history of the Jews in Spain is connected with the reciprocal relations of the "conversos" and the members of their families who had remained true to the old faith. The nobles of Spain found that they had only increased their difficulties by urging the conversion of the Jews, who remained as much a close corporation in the new faith as they had been in the old, and gradually began to monopolize many of the offices of state, especially those connected with tax-farming. At the Cortes of Fraga (1460) large numbers of "conversos" attended, much to the dismay of the hidalgos. In 1465 a "concordia" was imposed upon Henry IV. of Castile reviving all the former anti-Jewish regulations. So threatening did the prospects of the Jews become that in 1473 they offered to buy Gibraltar from this king: this offer was refused.

As soon as the Catholic monarchs Ferdinand and Isabella ascended their respective thrones steps were taken to segregate the Jews both from the "conversos" and from their fellow countrymen. At the Cortes of Toledo, in 1480, all Jews were ordered to be separated in special "barrios," and at the Cortes of Fraga, two years later, the same law was enforced in Navarre, where they were ordered to be confined to the Jewries at night. The same year saw the establishment of the Inquisition in Spain, the main object of which was to deal with the "conversos" (see INQUISITION). Though both monarchs were surrounded by Neo-Christians, such as Pedro de Caballeria and Luis de Santangel, and though Ferdinand was the grandson of a Jewess, he showed the greatest intolerance to Jews, whether converted or otherwise, commanding all "conversos" to reconcile themselves with the Inquisition by the end of 1484, and obtaining a bull from Innocent VIII. ordering all Christian princes to restore all fugitive "conversos" to the Inquisition of Spain. One of the reasons for the increased rigor of the Catholic monarchs was the disappearance of the fear of any united action by Jews and Moors, the kingdom of Granada being at its last gasp. Yet these rulers had the duplicity to promise to continue to the Jews of the Moorish kingdom all rights that they then possessed there if they would assist the Spaniards in overthrowing the existing rule. This promise was dated Feb. 11, 1490, only two years before it was publicly repudiated by the decree of expulsion. See FERDINAND AND ISABELLA.

Edict of Expulsion.

Several months after the fall of Granada an edict of expulsion was issued against the Jews of Spain by Ferdinand and Isabella (March 31, 1492). It ordered all Jews and Jewesses of whatever age to leave the kingdom by the last day of July, but permitted them to remove their property provided it was not in gold, silver, or money. The reason alleged for this action in the preamble of the edict was the relapse of so many "conversos," owing to the proximity of unconverted Jews who seduced them from Christianity and kept alive in them the knowledge and practises of Judaism. No other motive is assigned, and there is no doubt that the religious motive was the main one. It is claimed that Don Isaac Abravanel, who had previously ransomed 480 Jewish Moriscos of Malaga from the Catholic monarchs by a payment of 20,000 doubloons, now offered them 600,000 crowns for the revocation of the edict. It is said also that Ferdinand hesitated, but was prevented from accepting the offer by Torquemada, the grand inquisitor, who dashed into the royal presence and, throwing a crucifix down before the king and queen, asked whether, like Judas, they would betray their Lord for money. Whatever may be the truth of this story, there were no signs of relaxation shown by the court, and the Jews of Spain made preparations for exile. In some cases, as at Vitoria, they took steps to prevent the desecration of the graves of their kindred by presenting the cemetery to the municipality—a precaution not unjustified, as the Jewish cemetery of Seville was later ravaged by the people. The members of the Jewish community of Segovia passed the last three days of their stay in the city in the Jewish cemetery, fasting and wailing over being parted from their beloved dead.

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* Owing to the death of Dr. M. Kayserling before he had completed this article, its continuation has been written by Mr. Joseph Jacobs.

Number of the Exiles.

The number of those who were thus driven from Spain has been differently estimated by various observers and historians. Mariana, in his history of Spain, claims as many as 800,000. Isidore Loeb, in a special study of the subject in the "Revue des Etudes Juives" (xiv. 162-183), reduces the actual number of emigrants to 165,000. Bernaldez gives details of about 100,000 who went from Spain to Portugal: 3,000 from Benevente to Braganza; 30,000 from Zamora to Miranda; 35,000 from Ciudad Rodrigo to Villar; 15,000 from Miranda de Alcantara to Marbao; and 10,000 from Badajoz to Yelves. According to the same observer, there were altogether 160,000 Jews in Aragon and Castile. Abraham Zacuto reckons those who went to Portugal at 120,000. Lindo asserts that 1,500 families of Jewish Moriscos from the kingdom of Granada were the first to leave the country. It may be of interest to give the following estimates of Loeb's of the numbers of those who were in Spain before the expulsion and of those who emigrated to different parts of the world:

Algeria	10,000
America	5,000
Egypt	2,000
France and Italy	12,000
Holland	25,000
Morocco	20,000
Turkey in Europe	90,000
Elsewhere	1,000
Total emigrated	165,000
Baptized	50,000
Died on the journey	20,000
Total in Spain in 1492	235,000

These estimates must be regarded as a minimum; it is probable that at least 200,000 fled the country, leaving behind them their dead and a large number of relatives who had been forced by circumstances to conceal their religion and to adopt the dominant creed. About 12,000 appear to have entered Navarre, where they were allowed to remain for a short time only. The ports of Cartagena, Valencia, and Barcelona were provided by Ferdinand with ships to take the fugitives where they would; but the Jews often found difficulty in landing, owing to disease breaking out among them while on board ship. Thus at Fez the Moors refused to receive them, and they were obliged to roam in an open plain, where many of them died from hunger; the rest in despair returned to Spain and were baptized. Nine crowded vessels arrived at Naples and communicated pestilence. At Genoa they were only allowed to land provided they received baptism. Those who were fortunate enough to reach Turkey had a better fate, the sultan Salim expressing his gratitude to Ferdinand for sending him some of his best subjects.

The Maranos.

The history of the Jews henceforth in Spain is that of the Maranos, whose numbers, as has been shown, had been increased by no less than 50,000 during the period of expulsion. As Spain got possession of the New World, the Maranos attempted to find a refuge from the Inquisition in both the East and the West Indies, where they often came in contact with relatives who had remained true to their faith, or had become reconverted in Holland or elsewhere. These formed business alliances with their relatives remaining in Spain, so that a large portion of the shipping and importing industry of that country fell into the hands of the Maranos and their Jewish relatives elsewhere. The wealth thus acquired was often sequestrated into the coffers of the Inquisition; but this treatment led to reprisals on the part of the Maranos abroad, and there can be no doubt that the decline of Spanish commerce in the seventeenth century was due in large measure to the activities of the Maranos of Holland, Italy, and England, who diverted trade from Spain to those countries. When Spain was at war with any of these countries Jewish intermediation was utilized to obtain knowledge of Spanish naval activity (see Intelligencers; Maranos).

In this indirect way the Maranos, who had been the occasion of the expulsion, became a Nemesis to the Spanish kingdom. It is, however, incorrect to suppose, as is usually done, that the immediate results of the expulsion of the Jews from Spain were disastrous either to the commerce or to the power of the Iberian kingdom. So far from this being the case, Spain rose to its greatest height immediately after the expulsion of the Jews, the century succeeding that event culminating in the world-power of Philip II., who in 1580 was ruler of the New World, of the Spanish Netherlands, and of Portugal, as well as of Spain. The intellectual loss was perhaps more direct. A large number of Spanish poets and other Jewish writers and thinkers who traced their origin from the exile were lost to Spain, including men like Spinoza, De Silva, Manasseh b. Israel, the Disraelis, and the Montefiores.

When Spain became a republic in 1858, a repeal of the edict of expulsion was secured from General Prim through the influence of H. Guedalla of London, and Jews were permitted to tread once more upon Spanish soil. Very few of them have availed themselves of this privilege, a small congregation at Madrid being the chief sign of renewed life. Even at the present day in Spain Jews are not allowed to have any public building in which to hold their religious services.

BIBLIOGRAPHY: On the general bibliography of the history of the Jews of Spain see Jacobs, *Sources of Spanish Jewish History*, pp. 213-244. There are three general histories: that of Lindo, *History of the Jews of Spain and Portugal*, London, 1848, founded to some extent on original researches in the archives; Amador de los Rios, *Historia Social, Politica y Religiosa de los Judios de España y Portugal*, Madrid, 1875-1876; and M. Kayserling, *Die Juden in Navarra*, Berlin, 1861, the latter only the beginning of a general treatment which was to have included all the separate states of Spain. It is founded mainly on Yanguas, *Diccionario*, Pamplona, 1842. Amador de los Rios' history is based mainly on the chronicles of Ayala and Balaguer and on local histories like those of Ascolono of Valencia, Zuñiga of Seville, Ximena of Jaen, and Landazuri of Vitoria. Much material is contained in the published transactions of the Cortes, as well as in the fueros. Fidel Fita, in the *Boletin de la Real Academia de la Historia*, Madrid, 1882-97, has published much from manuscript sources, and some of his writings have been republished under the title *Historia Hebrea*, Madrid, 1888. The Jews of Aragon are best described in Balaguer, *Historia de Cataluña*. Much material exists also in the works of Jewish chroniclers like Joseph Cohen and Solomon ibn Verga, as well as in Usque.

The chief sources for the persecutions of 1391 are: Ayala, *Cronica de D. Enrique III.*; Zuñiga, *Anales Ecclesiasticos de Sevilla* (contemporary chronicles); *Shebeṭ Yehudah*, Nos. 27, 48; Crescas letter in Appendix to *ib.*, ed. Wiener; *Estrigo de los Juderias Catalanes en 1391, Relacion Contemporanea*, in F. Fita, *La España Hebrea*, i. 166 *et seq.*; Vicente Boix, *Historia de la Ciudad de Valencia*, i. 440 *et seq.*; Rios, *Hist.* ii. 355 *et seq.*, 595 *et seq.*; Henry C. Lea, *Ferrand Martinez and the Massacres of 1391*, in *American Hist. Review*, i. 215 *et seq.*; Grätz, *Gesch.* viii. 62 *et seq.*

J.

SPALATO (SPALATRO): Commercial port of Dalmatia, and a city of note since the days of the Roman empire. Its earliest Hebrew inhabitants were immigrants from the Turkish provinces of Servia and Rumania; but many years passed before a Jewish community was established at Spalato. Eventually, however, when Jewish exiles settled there in numbers after the expulsion from Spain, the port contained the most important community in Dalmatia. It maintained relations with the Jews of Africa and Turkey, as well as with those on the eastern coast of the Italian peninsula, particularly with the Jews of Venice, Ancona, and Brindisi. The Spalato Jews were highly favored by the Venetian republic, local trade and finance being almost entirely in their hands. Among the noted Jewish families were those of Pardo and Macchiero.

The community possesses an ancient and beautiful synagogue, and has always had a cemetery of its own. Its benevolent societies have been numerous, and it has been governed by several rabbis of wide reputation. The Jews of Spalato now (1905), however, are scattered throughout Messina and Triest, and in various parts of the kingdom of Italy; and the community is in a state of decline.

S. V. C.

SPANIER, MEYER: German educationist and writer; born at Wunstorf, Hanover, Nov. 1, 1864; studied philosophy and Germanic philology at Heidelberg (Ph.D. 1894). For some years he acted as teacher in various schools in Altona and Hamburg, and in 1900 he was called to Münster, Westphalia, as director of the Jewish teachers' seminary there. Besides many scientific articles in various periodicals Spanier has published the following works: "Thomas Murner's Narrenbeschwörung" (Halle, 1894), with introduction, notes, and glossary; "Vom Alten und Modernen Sturm und Drang" (Berlin, 1896); "Künstlerischer Bilderschmuck für Schulen" (Leipsic, 1897; 3d ed. 1902); and "Gustav Falke als Lyriker" (Hamburg, 1900). S.

SPANISH TOWN. See JAMAICA.

SPARROW: Rendering given in the English versions (Ps. lxxxiv. 4 [A. V. 3], cii. 8 [A. V. 7]) for the word "ẓippor," which denotes birds in general, but is used especially of small passerine birds. Four species of sparrow are very numerous in Palestine. Tristram identifies the sparrow of Ps. cii. 8 with the *Monticola cyanus*, or blue thrush, from its habit of sitting solitary or in pairs on projecting ledges or on some other conspicuous perch. In the Talmud "ẓippor" is a generic name, always designating a clean bird (comp. Ḥul. 139b).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 200; Lewysohn, *Zoologie des Talmuds*, p. 187.

E. G. H. I. M. C.

SPECIFIC PERFORMANCE: Proceeding by which a court compels an obligor to carry out his contract rather than make him pay damages in money for the breach of it. In English-American law the phrase is used almost exclusively in reference to a contract to convey land at a future time or upon compliance with given terms. Rabbinical law was well acquainted with methods for compelling a defendant to obey decrees, and the phrase "they compel him" (כופין אותו) is often found in the Mishnah. The compulsion might be by excommunication, by imprisonment, or by flogging; there are, for instance, circumstances under which a man might be compelled to give a bill of divorce to his wife (Ket. vii. 10). But compulsion might not be applied to enforce a contract to convey or to buy land, or to complete a purchase or sale of anything in the future, because all such contracts were held to be void. There might be an action for not building or conveying a house, or for not transferring a garden of given dimensions (see SALE OF LANDS), which action would sound in damages; but there was no remedy, even in damages, for failure to sell or convey a specified house or lot; and the more efficient remedy of specific performance was out of the question. The codes ("Yad," Mekirah, i.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 189), at the very opening of the chapters on purchase and sale, declare that, unless title ("ḳinyan") has been conferred in the manner proper to each kind of property (see ALIENATION), either party to a contract may recede therefrom (lit. "turn back"). B. M. iv. 1 and the Gemara commenting thereon are conclusive for this position.

W. B. L. N. D.

SPECTOR, MORDECAI: Russian Judæo-German writer; born at Uman, government of Kiev, May 5, 1859. His earlier education was in the Ḥasidic spirit, and this made it possible for him afterward to write for both Ḥasidim and Mitnaggedim without any prejudice against either. From 1874 to 1877 he studied secular sciences under Colonel Winde, superintendent of government buildings in the district of Uman. In 1878 he made the acquaintance of Eliezer Zweifel, who encouraged him to write novels in the Judæo-German dialect, the first of these, "A Roman Ohn Liebe," appearing in the "Volksblatt" of 1883; and in 1884 he was called to St. Petersburg by Zederbaum as associate editor of the "Volksblatt." Besides numerous feuilletons which he contributed to this paper, he published several novels in book form; one of these, entitled "Der Yüdisher Muzhik," aims at promoting agricultural pursuits among the Jews. The "Volksblatt" changed hands in 1887, whereupon Spector settled in Warsaw, where he founded the "Hausfreund" and the "Familienfreund." To both of these periodicals Spector contributed extensively, writing under his real name, as well as under the pseudonyms "Emes" and "Emeser Lamedvovnik."

Spector has enriched Judæo-German literature with numerous novels which have appeared in various periodicals. One of these, "Der Vetter," was afterward translated into Polish and published in the "Israelita." In the first two volumes of the "Hausfreund," Spector published a collection of 2,056 Jewish proverbs, alphabetically arranged. He also essayed writing in Hebrew, in which language he published "Otot u-Mofetim" (Warsaw, 1887), a reply to attacks made against him by Zederbaum in "Ha-Meliẓ"; and "Ha-Man'alim ha-Rishonim" (in Meisach's "Gan Peraḥim," 1890, ii. 116 *et seq.*), a tale of Jewish life. Some of his sketches depict the life of the middle classes, but more often he occupies himself with the artisans of the small towns who have not received a modern education. Spector is a dispassionate writer, who calmly observes the miseries of the Jewish masses, and endeavors to aid them without attacking their oppressors. His style is simple but graphic, and his writings are very popular.

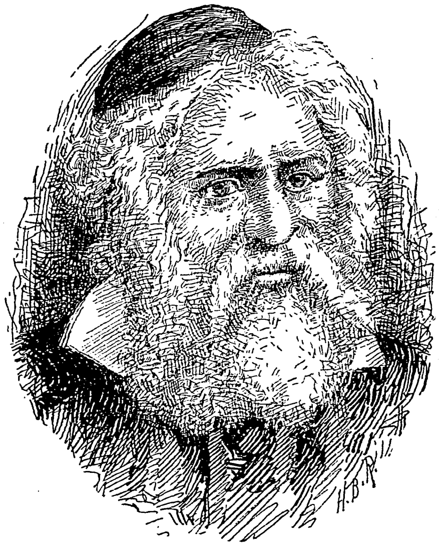
Isaac Elhanan Spektor.

Spector's wife (the daughter of Abraham Shalom Friedberg), whom he married in 1886, also is a clever Judæo-German writer. Under the pseudonym **Isabella** she has published in the "Hausfreund" and in the "Jüdische Bibliothek" some novels in which she points out the danger of superficialness in education, and ridicules the idea of assimilation.

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M. Sel.

E. C.

SPEETH, JOHANN PETER. See Spaeth, Johann Peter.

SPEKTOR, ISAAC ELHANAN: Russian rabbi and author; born at Rosh, government of Grodno, 1817; died at Kovno March 6, 1896. His father, Israel Issar, who was rabbi of Rosh and had a leaning toward Ḥasidism, was his first teacher. Young Isaac Elhanan made remarkable progress in his Talmudical studies, and was soon famous as an "ilui," or prodigy. At the age of thirteen he married, and settled with his wife's parents in Vilkovisk, where he remained for six years. He was for a short time the pupil of R. Elijah Schick; and later he studied under Benjamin Diskin, rabbi of Vilkovisk, who, much impressed by his agreeable manners and great ability, accepted him as a pupil and as the fellow student of his son Joshua Löb Diskin, afterward rabbi of Brisk. Spektor received his "semikah," or ordination, from Benjamin Diskin and from R. Isaac Ḥaber of Tiktin (later of Suwalki). The 300 rubles which his wife had brought him as dowry having been lost through the bankruptcy of his debtor, Spektor, being unable to rely any longer on his father-in-law for support, became in 1837 rabbi of the small adjacent town of Sabelin, with a weekly salary of five Polish gulden. He remained there in great poverty for about two years, when he went to Karlin and introduced himself to R. Jacob of that town (author of "Mishkenot Ya'aḳob"), then considered one of the foremost rabbis of Russia. Jacob was so favorably impressed by the extensive learning and the carefulness of the young man that he recommended him to the first community desiring a rabbi, namely, that of Baresa, where the salary was one ruble a week. Spektor entered upon his new charge in 1839, and made rapid progress. A dispute which he had with Rabbi Isaac of Shavel concerning the formula of a document relating to divorce ended when Isaac, who was much older and better known than Spektor, acknowledged the latter to be in the right.

Early Struggles.

In 1846 Spektor was chosen rabbi of Nishvez, government of Minsk; but the community of Baresa was unwilling to let him go, and he was obliged to leave the town at night. The salary of his new position, four rubles a week, was a munificent one for those days; and at first many of the older members of the community objected to so young a rabbi. After he had become known, however, his popularity was such that when he decided to accept the rabbinate of Novohrodok (government of Kovno), whose community had exonerated him of a false charge made against him by an informer of Nishvez, the people of the latter town wished to restrain him; and he had to leave it, as he had left Baresa, stealthily at night. He went to Novohrodok in May, 1851, and remained there until the same month in 1864, when he accepted the rabbinate of Kovno, which he occupied until his death.

Rabbinical Positions.

Spektor was an indefatigable worker; and in the last forty years of his life, when he was steadily becoming more generally recognized as the foremost rabbinical authority in Russia, he maintained a large correspondence with rabbis, communities, philanthropists, and representative men in many parts of the world, who sought his advice and instruction on all conceivable subjects relating to Jews and Judaism. He early began to take an interest in general

Jewish affairs; and his sound reasoning, his liberal views, and his love of peace combined to establish him as one of the great leaders of Russian Jewry. In 1857 he was the youngest member of a committee of rabbis chosen to regulate the management of the yeshibah of VOLOZHIN. Ten years later he settled a quarrel which threatened to ruin the yeshibah of Mir. In 1868 he stood at the head of a committee to help the poor during a drought which almost produced a famine; and he allowed as a temporary measure the use of peas and beans in the Passover of that year. In 1875 he decided against the use of "etrogim" (citrons) from Corfu, because of the exorbitant price to which they had risen. In 1879 he arranged, through Prof. A. Harkavy, his former pupil, that three rabbis, Reuben of Dünaburg, Lipa Boslansky of Mir, and Elijah Eliezer Grodzenski of Wilna, should be added to the official rabbinical commission, which had thitherto consisted entirely of men of affairs and secular scholars.

Relations with the Russian Government.

Twice Spektor visited St. Petersburg to take part in the conferences held there to consider the situation of the Jews after the riots of 1881. During his second visit, in the summer of 1882, Kovno was partly destroyed by fire; and Spektor collected in the capital a large sum for those who had been ruined by the conflagration. He succeeded in his opposition to the proposed establishment of a new rabbinical school on the plan of those in Wilna and Jitomir; but he failed in his attempt to induce the government to recognize as the real head of the Jewish communities the synagogue rabbi instead of the government rabbi, who was in reality only a civil functionary and a layman.

In 1889 Spektor was elected an honorary member of the Society for the Promotion of Culture Among the Jews of Russia; and in the same year he declared himself emphatically opposed to the proposed celebration of his rabbinical jubilee. His efforts to save the yeshibah of Volozhin from being closed by the government proved unsuccessful, but his sponsorship of the institution known as "Kovnoer Perushim" assisted to provide a substitute. He corresponded with the leading rabbis of western Europe, and was the anonymous friend who induced Samson Raphael Hirsch to write "Ueber die Beziehung des Talmuds zum Judenthum." In his later years he was revered by the Jews of Russia; and his death caused mourning in Orthodox communities throughout the world.

Spektor was the author of the following works, which are considered authoritative by rabbinical scholars: "Be'er Yiẓḥaḳ" (Königsberg, 1858), responsa; "Naḥal Yiẓḥaḳ" (part i., Wilna, 1872; part ii., *ib.* 1884), on parts of the Shulḥan 'Aruk, Ḥoshen Mishpaṭ; "'En Yiẓḥaḳ" (part i., Wilna, 1889; part ii., *ib.* 1895).

R. Isaac Elhanan had three sons: **Ḥayyim,** who was the son-in-law of R. Joseph Böhmer of Slutzk, and died in Kovno in 1874, aged forty; **Benjamin Rabinovich;** and **Hirsch Rabinovich,** who was maggid or preacher of Wilna, and later succeeded his father as rabbi of Kovno, which position he still (1905) holds. An only daughter, named Rachel, died at an early age in 1876.

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E. C. P. WI.

SPELL. See INCANTATION.

SPERLING, JACOB HIRSCH: Austrian teacher of religion at the Jewish school and the German gymnasium in Lemberg, where he was born in 1837; died Dec., 1899. He supported the Haskalah movement in Galicia and was a gifted Neo-Hebrew poet. He has been associated with the periodicals "Shomer Ẓiyyon," "Kokebe Yiẓḥaḳ," "Ha-'Ibri," "Ha-Shaḥar," and "Oẓar ha-Sifrut," was coeditor of the "Jüdische Presse" and the "Neuzeit," and was the founder of the societies Aḥawah we-Haskalah and Shomer Yisrael in Lemberg. In addition to minor writings he has published the following: "Hazzalat Melek" (Lemberg, 1854), a poem on the occasion of Emperor Francis Joseph's escape from an assassin; "Ḥamishshah Ketarim" (*ib.* 1871), containing five poems; "Ḥokmat Shelomoh" (*ib.* 1878), a biography, in verse, of S. L. Rapoport; and "Horodot," an epic poem in five cantos (published in "Oẓar ha-Sifrut," 1887).

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S. S. O.

SPEYER (Hebrew, אשפירא, שפירא, שפיירא): Bishopric of Rhenish Bavaria. The first mention of a Jewish community in Speyer occurs during the episcopate of Bishop Rüdiger, who officiated from 1073 to 1090. He admitted several Jewish refugees, and assigned them, together with the Jews already settled there, a special quarter, which he enclosed with a wall for the sake of protection. This quarter consisted of a hill and a valley outside the city proper. In order further to protect the Jews, he granted them, on Sept. 13, 1084, a special privilege on condition that they should pay $3\frac{1}{2}$ pounds of Speyer money annually to the cloisters. The Jews were also allowed to trade in the harbor in all kinds of goods, and to exchange gold and silver; they received as their special property a burial-ground from the estates of the Church; the chief rabbi was given absolute jurisdiction in all cases arising among them; and they were permitted to hire Christian servants and nurses, and to sell to Christians such meat as they themselves did not use.

The Jewish Quarter.

Henry III. confirmed (Feb. 19, 1090) and even extended grants which had been made to the Jews, in particular to Judah ben Kalonymus, David ben Meshullam, and Moses ben Ghutiel (Jekuthiel). The forcible baptism of any of the children of those specifically mentioned was made punishable by a fine of twelve pounds gold, while the baptism of a heathen slave entailed a fine of three pounds silver and the return of the slave to his owner. The Jews in general were forbidden to purchase Christian slaves. It was enacted that in suits at law a Jewish witness might not be subjected to the ordeal of red-

The Charter.

hot iron or of water or to exceptionally harsh imprisonment. Violation of these decrees was declared punishable by a fine of three pounds silver. For injuries to a Jew not resulting in death a fine of one pound gold was imposed. If the guilty person was unable to pay the fine, his eyes were to be put out and his right hand cut off. In proceedings against Jews the Jew bishop or the bishop of the diocese was to preside. This privilege was signed by the emperor himself. But neither the original charter nor its reenactment proved sufficient to afford the Jews adequate protection.

The Crusades.

In 1096 Speyer was the very first town in which Jews suffered at the hands of the Crusaders, eleven being slain ("Ben Chananja," 1864, No. 5; comp. Salfeld, "Martyrologium," p. 102). Of the Jews who escaped some sought refuge in the king's palace; others were protected by Bishop John (1090–1104) in the cathedral. The instigators of the riot were caught and executed. During the Second Crusade (1146) a fresh butchery occurred in the city, in which not only laymen but also members of the clergy took part. For this affair Bishop Günther received a letter of reproach from Bernard of Clairvaux. Among the martyrs who suffered death on this occasion was a woman named Minna, whose ears and tongue were cut off because she refused to submit to baptism (1146).

Still worse were the excesses which took place fifty years later. During the rule of Bishop Otto (1195), a Christian having been found murdered outside the city walls, the Jews were relentlessly persecuted. The corpse of the recently murdered daughter of Rabbi Isaac bar Asher ha-Levi was disinterred and hanged in the market-place, a mouse being fastened to her hair; and only by paying a large sum of money did the father succeed in redeeming the body. On the following day the rabbi himself and eight other persons were murdered. Many Jews sought refuge on the high balcony of the synagogue, pulling the ladder up after their ascent; in this terrible position they were forced to remain until R. Hezekiah ben Reuben of Boppard and R. Moses ben Joseph ha-Kohen effected their release by paying an enormous ransom. The Jews thereupon fled in the darkness of night; and their houses were plundered and burned. But when Emperor Henry VI. returned from Apulia the murderers were compelled to pay damages to him as well as to the Jews. In 1282 the Jews were accused by Herbord, Ritter von der Ohm, of having murdered his grandson, and such a storm of rage broke out against them that Bishop Werner found himself compelled to lay the matter before the provincial synod of Aschaffenburg (Sept. 8). A direct account of these proceedings is not available, but in the following year (1283) Emperor Rudolph approved the decision reached, and ordered that all the property taken from the Jews should revert to the royal treasury. The persecution continued unabated, however, wherefore the Jews of Speyer decided to emigrate to the Holy Land; a few of them succeeded in carrying out this resolve, whereupon their property was confiscated. On June 24, 1291, Emperor Rudolph issued an order requiring the Jews of Speyer to maintain by extra taxes the newly established Fort Landau and the militia garrisoned there. Bishop Gerhard sold the Jewish taxes of Landau to a citizen of that place (1354). The government taxes payable by the Jews of Speyer were conveyed on June 22, 1298, to the city for such a period as might be necessary to complete payment for the damage done by the imperial troops on their march through the city from Alsace. A document of May 13, 1313, has been preserved which ordered that in case the Jews refused to pay the sum of 1,500 pounds heller, which they had promised the emperor, the city council should have the right to pawn their property and to force them to payment through imprisonment; if any of them should succeed in escaping, the council might admit others as citizens in their places, as also in the places of such as protested against payment.

The Cemetery.

Ludwig the Bavarian utilized the Jewish cemetery at Speyer, which was surrounded by strong walls, as a fortification against Duke Leopold of Austria, who was pursuing him. Only thirteen tombstones from this cemetery have been preserved, the oldest of which dates from 1145; the others were used by the city until quite recent times for building purposes. The use which Bishop Enricho made of the Jewish taxes caused a complaint to be brought against him by the entire diocese, which accused him (1320) of subsisting solely on the usury of the Jews. Bishop Gerhard of Ehrenburg induced Ludwig the Bavarian to issue two decrees: (1) admitting six more Jews to the city and appropriating their taxes for the good of the diocese (June 2, 1337); (2) imposing taxes not only on the Jews of Speyer, but also on those of Landau, Lauterburg, Deidesheim, Bruchsal, Waibstadt, and Udenheim (Nov. 15, 1337). These taxes were collected by Gerhard until 1343, the city of Speyer paying 600 pounds heller for protection and in direct taxes, while the other towns contributed the sum of 700 pounds.

The Black Death.

A great calamity befell the Jews in Easter week, 1343, when the body of a Christian named Ludwig was found. A large number of Jews were captured, tortured, and burned at the stake. On March 11, 1344, the citizens requested the king's permission to confiscate the houses of the Jews for the benefit of the city; and this request was granted. The Black Death (1348–50) was fateful also for the Jews of Speyer. On Jan. 22, 1349, nearly all the Jews, among whom was Rabbi Eliakim, retired to their houses, set fire to them, and perished in the flames. The corpses of those who had been burned or murdered were left in the streets so long that the citizens were obliged to pack them in empty wine-casks and throw them into the Rhine. The whole Jewish quarter was thereupon closed, servants being detailed to collect any treasure that might be found. The houses were torn down and the materials used to repair the city walls; and all money found was turned into the municipal treasury. The few Jewish families which escaped fled to Heidelberg and Sinzheim. When Emperor Charles IV. visited Speyer and inquired into these occurrences, the citizens succeeded in convincing him of their innocence; and on March 29, 1349, the emperor issued a decree exonerating the citizens and declaring all the property of the Jews to belong to the city. If the latter at any time readmitted Jews, the former were to become the absolute property of the municipality.

Expulsion and Return.

Within a short time the Jews were permitted to return to Speyer; and though in 1353 they were again expelled from the city, their houses being distributed among the citizens and their cemetery planted with corn, in the following year they were once more readmitted, and were assigned quarters between the Webergasse and the school-building. On Dec. 24, 1354, they were allowed to use their synagogue and school, as well as part of their cemetery; and their "Dantzhus" or "Brutehus" was given back to them. Ten years later Bishop Adolph borrowed the sum of 800 gulden from the Jews, paying them a weekly interest of one Strasburg pfennig. When Nicolaus succeeded to the bishopric (1390) he granted the Jews permission to settle in any city within the diocese on payment of a yearly tribute of 15 gulden. Of the income thus derived one-half went to the garrison and the remaining half to the diocese. In 1394 King Wenceslaus renewed the decree which declared the Jews to be the property of the city.

From 1405 to 1421 the Jews were entirely excluded from the city. But that they were soon readmitted is evident from the fact that on Feb. 11, 1431, King Sigismund granted them a privilege ordering that any complaint brought against them should be heard only before the municipal court. Four years later, however, the authorities had to yield to the demands of the citizens, and the following decree of expulsion was issued on May 5, 1435:

Final Expulsion.

> "The council is compelled to banish the Jews: but it has no designs upon their lives or their property: it only revokes their rights of citizenship and of settlement. Until Nov. 11 they are at liberty to go whither they please with all their property, and in the meantime they may make final disposition of their business affairs."

For a long time after the Jews left Speyer in compliance with this decree, no organized community existed within the limits of the city, although individual Jews settled there before twenty years had passed.

Formerly it was the custom that upon the entry into the city of a new bishop the Jews should meet him in procession and present him with a gift; and this custom was observed by the Jews of Landau on March 27, 1439, upon the entry of Bishop Reinhard, and in Oct., 1459, on the entry of John II. After the lapse of many years this custom fell into disuse. The taxes levied upon the Jews of the diocese were constantly increased; thus, in the years 1464-78, under Bishop Mathias, the Jews of Landau were required to make an annual payment of 120 pounds heller for the right of retaining their ghetto. The same bishop ordered all the Jews of his diocese to submit to baptism, and upon their refusal to comply he issued (Oct. 21, 1468) a decree containing, among others, the following provisions: All male Jews over five years old were required to wear on their breasts, as a distinctive badge, a piece of yellow cloth in the shape of a wheel; all Jewesses of similar age, two blue stripes on their veils. Jews might take no part in public gatherings or entertainments; they might keep no Christian servants; nor might they have schools or synagogues of their own. They might not occupy dwellings in various portions of the city, but should live close together; on high Christian festivals they were not to appear upon the streets; and they were forbidden to engage in monetary transactions. Any person violating these rules was to be summoned before the bishop at Udenheim. This decree was renewed by that prelate on Dec. 24, 1468, and Dec. 30, 1472. The only modification which the Jews, by gifts of money, succeeded in securing was the permission to have one synagogue in each town, this concession being granted by the bishop in 1469. The number of Jewish families in Speyer at this period, according to the testimony of Schudt ("Jüdische Merckwürdigkeiten," i. 440), did not exceed ten.

Restrictions.

In the Seventeenth Century.

For the following two centuries the internal affairs of the Jews were administered by the rabbi of Worms, who received an annual sum of 10 reichsthaler as compensation, the small community not being able to maintain a rabbi of its own. Official permission was required on the occasion of visits by the rabbi, and documents according such permission have been preserved from 1682, 1685, 1698, 1713, and 1746: in the last-named reference is made to "our rabbi David Strauss of Worms." From the year 1752 the Jews were forbidden, on pain of severe punishment, to solicit the services of any rabbi other than their own. The first rabbi of the diocese was Isaac Weil (1750-63); he was succeeded in the office by Löwin Löb Calvaria, provision for whose salary was made by a bequest in the testament of one Süssle.

Episcopal edicts in 1717, 1719, 1722, 1726, 1727, 1728, 1736, 1741, and 1748 prohibited Gipsies and Jews having no safe-conducts from visiting the estates belonging to the diocese; and those that were provided with safe-conducts were required, for sanitary reasons, to submit their bundles or packages to a rigid examination. The present community of Speyer is young, and its documents are consequently of recent dates.

Scholars and Rabbis.

The most prominent scholars of Speyer have been the following: In the eleventh century: Kalonymus ben Moses, Jekuthiel ben Moses, Moses ben Jekuthiel, Judah ben Kalonymus, and David ben Meshullam.

Twelfth century: Abraham ben Meïr ha-Kohen, Kalonymus ben Isaac, Jacob ben Isaac ha-Levi, Eleazar ha-Ḥazzan, Eliakim ha-Levi, R. Isaac ben Asher ha-Levi, Samuel ben Kalonymus, R. Abraham ben Solomon (רא״בן), R. Isaac of Bohemia, Eliezer ben Isaac, Judah, Meïr ben Kalonymus, David of Speyer, Simḥah ben Samuel, R. Judah ben Kalonymus ha-Baḥur, Shemariah ben Mordecai, Eliezer ben Joel ha-Levi, Simḥah ben Samuel, and Abraham ben Samuel.

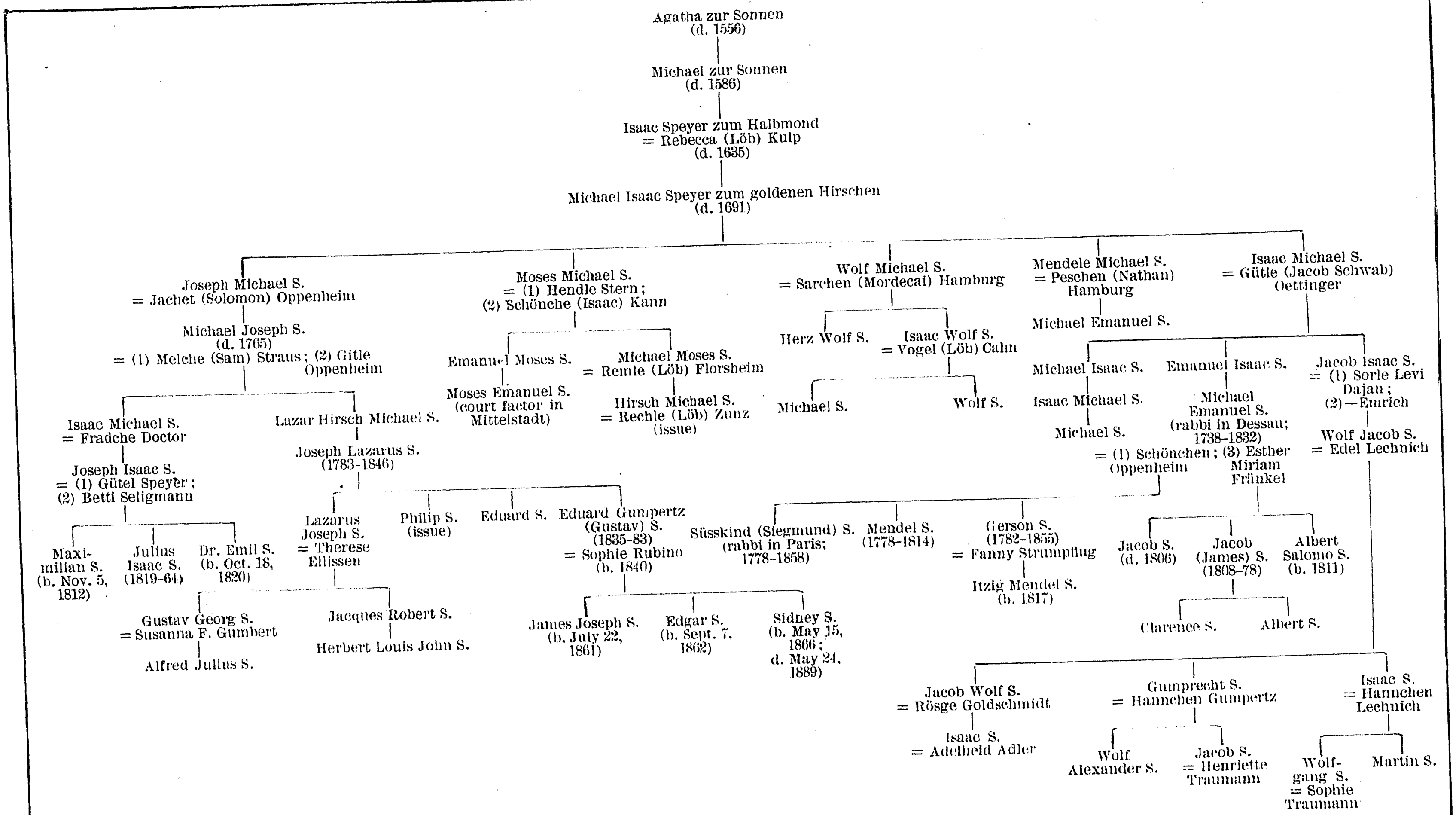
Agatha zur Sonnen
(d. 1556)
Michael zur Sonnen
(d. 1586)
Isaac Speyer zum Halbmond
= Rebecca (Löb) Kulp
(d. 1635)
Michael Isaac Speyer zum goldenen Hirschen
(d. 1691)
Joseph Michael S.
= Jachet (Solomon) Oppenheim
Michael Joseph S.
(d. 1765)
= (1) Melche (Sam) Straus; (2) Gitle Oppenheim
Isaac Michael S.
= Fradche Doctor
Joseph Isaac S.
= (1) Gütel Speyer;
(2) Betti Seligmann
Maximilian S.
(b. Nov. 5, 1812)
Julius Isaac S.
(1819-64)
Dr. Emil S.
(b. Oct. 18, 1820)
Gustav Georg S.
= Susanna F. Gumbert
Alfred Julius S.
Lazar Hirsch Michael S.
Joseph Lazarus S.
(1783-1846)
Lazarus Joseph S.
= Therese Ellissen
Jacques Robert S.
Herbert Louis John S.
Philip S.
(issue)
Eduard S.
Eduard Gumpertz (Gustav) S.
(1835-83)
= Sophie Rubino
(b. 1840)
James Joseph S.
(b. July 22, 1861)
Edgar S.
(b. Sept. 7, 1862)
Sidney S.
(b. May 15, 1866;
d. May 24, 1889)
Moses Michael S.
= (1) Hendle Stern;
(2) Schönche (Isaac) Kann
Emanuel Moses S.
Moses Emanuel S.
(court factor in Mittelstadt)
Michael Moses S.
= Remle (Löb) Florsheim
Hirsch Michael S.
= Rechle (Löb) Zunz
(issue)
Wolf Michael S.
= Sarchen (Mordecai) Hamburg
Herz Wolf S.
Isaac Wolf S.
= Vogel (Löb) Cahn
Michael S.
Wolf S.
Mendele Michael S.
= Peschen (Nathan) Hamburg
Michael Emanuel S.
Isaac Michael S.
= Gütle (Jacob Schwab) Oettinger
Michael Isaac S.
Isaac Michael S.
Michael S.
= (1) Schönchen Oppenheim; (3) Esther Miriam Fränkel
Süsskind (Siegmund) S.
(rabbi in Paris; 1778-1858)
Mendel S.
(1778-1814)
Gerson S.
(1782-1855)
= Fanny Strumpflug
Itzig Mendel S.
(b. 1817)
Jacob S.
(d. 1806)
Jacob (James) S.
(1808-78)
Albert Salomo S.
(b. 1811)
Clarence S.
Albert S.
Emanuel Isaac S.
Michael Emanuel S.
(rabbi in Dessau; 1738-1832)
Jacob Isaac S.
= (1) Sorle Levi Dajan;
(2)—Emrich
Wolf Jacob S.
= Edel Lechnich
Jacob Wolf S.
= Rösge Goldschmidt
Isaac S.
= Adelheid Adler
Gumprecht S.
= Hannchen Gumpertz
Wolf Alexander S.
Jacob S.
= Henriette Traumann
Isaac S.
= Hannchen Lechnich
Wolfgang S.
= Sophie Traumann
Martin S.

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J.

SPEYER PEDIGREE.

Thirteenth century: Eleazar ben Jacob, Jacob of Speyer, R. Jedidiah ben Israel, and Solomon of Speyer.

Fourteenth century: Moses Süsslin, later "Judenmeister" in Frankfort-on-the-Main.

Fifteenth century: Samuel Isaac ha-Ḳadosh and Shemariah Salman = ר״ז ha-Levi (Zunz, "Ritus," p. 200).

Of the cities formerly belonging to the diocese of Speyer may be mentioned: **Speyer,** included in the district rabbinate of Durkheim. The present rabbi is Dr. Wolf Salvendi, and the community numbers 874 Jews and supports six benevolent societies. **Deidesheim,** with 50 Jewish inhabitants. **Landau,** having 874 Jews and five benevolent societies. Its present rabbi is Dr. V. Einstein. **Bruchsal,** with 741 Jews and eight societies, under the spiritual guidance of Rabbi Doctor.

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J. S. O.

SPEYER: German family doubtless deriving its name from the German city of Speyer. Members of it had settled in Frankfort-on-the-Main in the sixteenth century; from that city their descendants spread to various countries, and are now to be found in Germany, England, and the United States. The following are the more important members (given in chronological order):

Joseph Michael Speyer: Parnas and assistant rabbi at Frankfort; died there Oct. 17, 1729. He bequeathed the fund of 4,000 florins known as the "Josef Speyer Stiftung."

Isaac Michael Speyer: Banker in Frankfort; died at Offenbach, near Frankfort, Dec. 4, 1807. He was a grandson of Joseph Michael Speyer. When the French in 1792 occupied the old German "Reichsstadt," their general, Custine, imposed a heavy contribution upon the city, and took Speyer as one of the hostages for its payment. Speyer at his death left a legacy, the value of which is now (1905) $17,000, and which is known as the "Isaac Michael Speyer Stiftung."

Moses Emanuel Speyer: Banker at Frankfort and Mittelstadt; died 1801 at the latter place, leaving a fund which was known as the "Moses Emanuel Stiftung."

Eduard Gumpertz (Gustav) Speyer: Banker; born at Frankfort Feb. 4, 1825; died there July 23, 1883; brother of Philip Speyer. In 1845 he joined his brother in New York, and remained there till 1863, when he returned to Frankfort.

Philip Speyer: American banker; born at Frankfort; died at New York; brother of Eduard Gumpertz Speyer. He emigrated to the United States and founded (1837) in the city of New York the banking-house of Philip Speyer & Co., which later (1876) adopted the firm name of Speyer & Co.

James Joseph Speyer: American banker; born in the city of New York July 22, 1861; eldest son of Eduard Gumpertz Speyer. He was educated at the public school of Frankfort, entered his father's banking-house there (now the firm of Lazard Speyer-Ellisen), and was employed in the Paris and London branches; in 1885 he returned to New York, in which city he is at present (1905) residing. In 1900 he became the senior member of the New York firm of Speyer & Co. Speyer has been much interested in charitable work in New York.

Edgar Speyer: English banker; born in the city of New York Sept. 7, 1862; younger son of Eduard Gumpertz Speyer. He was educated in the public school of Frankfort, joined his father's banking-house, and in 1886 went to London, where he is now (1905) the senior member of the banking-house of Speyer Brothers.

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A. F. T. H.

SPEYER, JACOB SAMUEL: Dutch philologist; born at Amsterdam Dec. 20, 1849. He studied at Amsterdam and at Leyden (Ph.D. 1872); and thereafter officiated as teacher at Hoorn and (1873–1888) at the gymnasium of Amsterdam. On Oct. 15, 1877, he was appointed lecturer in Sanskrit and comparative philology at the University of Amsterdam, and he was about to receive a professorship there when he was called to Gröningen (Dec. 19, 1888) as professor of Latin. He held this chair until March 20, 1903, when he was appointed to succeed his former teacher H. Kern as professor of Sanskrit at the University of Leyden.

Speyer is the author of the following works: "Specimen Inaugurale de Ceremonia apud Indos Quæ Vocatur Jatakarma"; "Lanx Satura," 1886 (Program of the Gymnasium of Amsterdam); "Sanskrit Syntax," Leyden, 1886; "Plautus' Captivi," 1887; "Observationes et Emendationes," 1891; "Vedische- und Sanskritsyntax" (in Bühler's "Grundriss der Indo-Arischen Philologie"), 1896; "Phædri Fabulæ," 1897; and "Latijnsche Spraakkunst" (2d ed. 1878–80; 3d ed. 1900–1). He also made an English translation of the Sanskrit "Jatakamala," which appeared in "Bijdragen van het Instituut voor Taal-, Land- en Volkenkunde van Nederlandsch Indie," 1893–94, and in the "Sacred Books of the Buddhists" (ed. F. Max Müller), vol. i.; as well as an English version of the "Avadanaśataka," which constitutes No. 3 of the "Bibliotheca Buddhica" (St. Petersburg, 1902–5). Speyer is a member of the Royal Academy of Arts and Sciences, and a knight of the Order of the Netherlands Lion. From 1893 to 1904 he was editor of the "Museum."

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S. E. Sl.

SPICES: Aromatic vegetable substances used in preparing food or in compounding salves or perfumes. With the exception of salt, no condiments were known to the ancient Jews, and even cinnamon, with which the Hebrews were familiar, was employed only in unguents and similar mixtures, while aromatic herbs and spices found their sole use in the preparation of mulled wine (see Wine). With a single exception, all the ingredients of unguents and perfumes were vegetable. This exception, called "sheḥelet" (A. V. "onycha"), the operculum of a variety of mussel found in the Red Sea, formed one of the four components of the incense burned in the Temple. It is still used in the East, for, though it exhales a disagreeable odor when burned alone, it gives the requisite pungency to a composition of several spices. Such animal substances as ambergris and musk seem to have been entirely unknown to the ancient Hebrews.

Many of the plants from which spices were obtained are described in special articles (see Aloes; Balm; Balsam; Bdellium; Calamus; Cassia; Cinnamon; Frankincense; Spikenard; Stacte; Storax). To these may be added the bitter, odorous gum galbanum ("ḥelbenah"), another component of incense (Ex. xxx. 34), which is described in Ecclus. (Sirach) xxiv. 15 as yielding a pleasant odor, and which was regarded by the ancients as the pith of the narthex, although the common Persian ferulæ of the family of the *Umbelliferæ* contain a pith with an odor of peculiar strength and likewise called galbanum. The odor of this alone is by no means pleasant, but when mixed with other scents, it adds, like sheḥelet, an agreeable pungency. It is used also for the extermination of insects, and in therapeutics it is employed as an aphrodisiac.

There are no details regarding the preparation of these vegetable products; the modern method of extracting the ethereal oils by distillation was unknown to the ancient Jews. The aromatic elements of such gums and woods as could not be used in their natural state were obtained by boiling the substances in oils or fats (comp. Job xli. 23). The fondness of the Orientals, of both ancient and modern times, for incense and perfumed unguents naturally created an extensive traffic in spices; and the fact that there were professional perfumers shows that the art of manufacturing perfumes by various combinations had reached a high stage of development (see I Sam. viii. 13; Neh. iii. 8).

E. G. H. I. Be.

SPICKER, MAX: German musician; born at Königsberg, Prussia, Aug. 16, 1858. Educated at the Conservatorium, Leipsic, he in 1878 traveled with the violinist Miska Hauser through Germany and Russia. He held the position of conductor of the opera successively at Heidelberg, Cologne, Ghent, Aix-la-Chapelle, Potsdam (Royal Theater), and Hamburg. In 1883 he became conductor of the Beethoven Männerchor, New York, and in 1889 (together with Anton Seidl) of the orchestral concerts at Brighton Beach near that city. In 1891 he became musical director of Temple Emanu-El, New York.

Spicker has written several works, of which may be mentioned: "Anthology of Oratorio," New York, 1890; "Anthology of Opera," *ib.* 1895; (with William Sparger) "The Synagogal Service," *ib.* He has, besides, edited "The Masterpieces of Vocalization."

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A. F. T. H.

SPIDER. See Insects.

SPIEGEL, FREDERICK S.: American jurist; born at Hovestadt, Westphalia, Prussia, Nov. 20, 1858. He attended the gymnasium at Paderborn, Westphalia, until his fourteenth year, when his parents emigrated to the United States, settling in Gadsden, Ala. Here he attended the Southern Institute, from which he was graduated in 1877, whereupon he took up the study of law at the College of Cincinnati, Ohio. In 1881 he was appointed chief of the bureau of statistics of the state of Ohio, and during his term of office he revised the system of compiling statistics; he also published at Columbus a year-book of the history of Ohio. Upon returning to Cincinnati he practised law and was elected a member of the Cincinnati Board of Education, serving as chairman of its German department, in which capacity he inaugurated a new method of studying the German language. In 1890 he was elected county solicitor, and was reelected in 1893. In 1896, and again in 1901, he was elected a justice of the court of common pleas of the first judicial district of the state. Spiegel has taken active interest in the affairs of the Independent Order B'nai B'rith, having served as president of its district No. 2 and as chairman of its district court, and being at present (1905) a member of the supreme court of the order. He has contributed numerous essays on legal and other topics to various journals.

A. F. T. H

SPIELMANN, SIR ISIDORE: English engineer and communal worker; born in London July 21, 1854. He was trained as an engineer, but developed great interest in matters relating to art, and in 1887 he suggested the idea of the Anglo-Jewish Historical Exhibition, of the executive committee of which he was honorary secretary from inception to close, besides being the leading spirit of the whole movement. He was president of the Jewish Historical Society of England from 1902 to 1904. The experience gained in the Anglo-Jewish Historical Exhibition enabled him to be of great assistance in arranging the historical exhibits relating to the Tudor, Stuart, and Guelph periods at the New Gallery (1890–93). He was appointed honorary secretary and director of the British section of the Brussels Exhibition in 1897, in connection with which he was made an officer of the Order of Leopold. He was also honorary secretary and director of the British fine art section of the Paris Exhibition (1900), the Glasgow Exhibition (1901), and the St. Louis Exposition (1904). In recognition of these services he was knighted in 1905. Asked to take a similar position with regard to the Russian Fine Art Exhibition in 1902, he indignantly refused on the ground that on account of being a Jew he would have to ask permission to enter Russia as a favor.

Spielmann is a member of the Russo-Jewish Committee, in which capacity he edited "Darkest Russia" (1890–92), a journal especially devoted to exposing the ill treatment of Jews by the Russian government. Spielmann is interested also in the more progressive religious movement in Judaism, and is honorary secretary of the Jewish Religious Union.

BIBLIOGRAPHY: *Jewish Year Book*, 5665; *Who's Who*, 1905.

J.

SPIELMANN, MARION H.: English author and art critic; born in London May 22, 1858; educated at University College School and University College, London. He began his training as art critic on the "Pall Mall Gazette" (1883-90), for which he wrote articles on the works of G. F. Watts, R.A., and Henriette Ronner. In 1890 he was art critic on the "Daily Graphic," and in 1891 art editor and part founder of "Black and White." In 1898 he was appointed editor of the "Magazine of Art," in which post he remained until 1905, when the publication ceased.

Spielmann has written "History of Punch" (London, 1895), "Millais and His Works" (*ib.* 1898), "John Ruskin" (*ib.* 1900), "British Sculpture and Sculptors of To-day" (*ib.* 1901), and "Charles Keene, Etcher" (*ib.* 1903). He was appointed sole juror for England in the Brussels Fine Art Exhibition (1898), and has done much toward altering the conditions under which works were purchased for the Chantrey bequest by the Royal Academy.

BIBLIOGRAPHY: *Who's Who*, 1905.

J.

SPINA (ESPINA), ALFONSO DE: One of the most inveterate enemies of the Jews and of Judaism—to which he never belonged, despite the assertions of Jost and of Amador de los Rios. He was general of the Order of Franciscans, rector of the University of Salamanca, and confessor of King Henry IV. of Castile; and he accompanied the once-powerful minister ALVARO DE LUNA to the place of execution. The unremitting efforts of Spina were devoted to the utter destruction of the Jewish race, Jews as well as Jewish converts to Christianity, or, as he termed them, "Judios publicos," those who publicly and obstinately clung to their faith, and "Judios ocultos," or secret Jews.

Highly esteemed for his eloquence, Spina continually made the Jews the butt of attacks in his sermons; and in the Latin work entitled "Fortalitium Fidei" (Nuremberg, 1494; Lyons, 1511, 1525), which he wrote in refutation of Judaism and Islam, he collected all the accusations brought against the Jews—those of poisoning the wells, desecrating the host, and murdering of Christian children for ritual purposes: whatever the enemies of the Jews had written or recounted he presented as truth. The entire third book of this work was devoted to them, and served, curiously enough, as a source for Samuel Usque's chronicle ("F. F." = "Fortalitium Fidei"). To inflame the popular hatred Spina accused the Jews of neglecting to cultivate or defend their fields, of appropriating the results of the Christians' labors, and of ingratitude toward Spain, where they fared better than did their coreligionists in any other country. He was especially bitter in his attacks upon the secret Jews, mercilessly demanding that they be burned. "I believe," said he, "that if a real Inquisition were introduced among us, countless numbers of them would be condemned to the stake; for countless numbers combine the adherence to Jewish customs with the observance of the Christian religion."

The idea of the introduction of the Inquisition into Spain originated with Spina. Together with the dignitaries of his order he called upon the chapter of the Order of St. Jerome (Aug 10, 1461) to press this plan for the benefit of the state and the Church, soon gaining the ear of King Henry, who promised to lay the matter before his cabinet.

BIBLIOGRAPHY: Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 96 (where Spina is declared to have been a Jew); Rios, *Hist.* iii. 129, 142 *et seq.* (this author describes Spina as "one of the most learned rabbis of his time"); idem, *Estudios*, p. 435; Wolf, *Bibl. Hebr.* ii. 1123; Grätz, *Gesch.* viii. 236.

S.

M. K.

SPINGARN, JOEL ELIAS: American educator; born in New York city May 17, 1875. He was graduated from Columbia University in 1895, and took postgraduate courses at Harvard and Columbia universities (Ph.D. 1899). In 1899 he was appointed tutor and in the following year adjunct professor of comparative literature at his alma mater.

Spingarn is the author of: "A History of Literary Criticism in the Renaissance" (New York, 1899; translated into Italian, 1904); "The New Hesperides" (*ib.* 1901); and "American Scholarship" (*ib.* 1901).

BIBLIOGRAPHY: *Who's Who in New York City and State*, 1905.

A.

F. T. H.

SPINNHOLZ. See MARRIAGE CEREMONIES.

SPINNING: Spinning and weaving are arts of extreme antiquity, dating back even to prehistoric times. The Egyptians were especially expert in them, their white linen textures being of such fineness as to be diaphanous, while in softness their materials were almost comparable with silk. The threads used in the wrappings of the mummies of the Pharaohs were almost inconceivably delicate, the warp of the bandage around the mummy of Thothmes III. containing 150 threads and the woof 75 threads per inch. It has been calculated that one of these threads 60 miles in length would weigh only one pound. The Egyptian tomb-paintings represent the method of spinning; they show women who turn two spindles simultaneously, twisting each of the two threads from two different kinds of flax. In like manner a certain degree of skill in spinning may be presumed to have existed at a relatively early period among the Hebrews.

Egyptian Spinners.

The raw materials in ancient times were flax, the wool of sheep, and the hair of goats and camels. At a later time COTTON and silk also were used; and the wool of sheep and the hair of camels were made into tentings and mantles, and probably also into garments of mourning ("saḳ"). The most usual materials, however, were wool and flax. The term "wool" ("zemer") by itself is restricted to the wool of sheep. As soon as shorn the fleece was washed in hot water to which alkalis had previously been added. At a later period, in case an especially fine and delicate wool was desired, the young animal was wrapped immediately after birth in a cloth which protected its wool against any stains. The wool after being washed and bleached ("libben") was beaten ("nippeẓ") with sticks to disentangle it, and was then picked with the fingers to rid it of any knots, after which it was carded ("saraḳ"). All of these operations were originally a work of the household; but in later times the carding of wool became a distinct trade.

According to the Mishnah, the wool-carder was universally despised, and wore a woolen cord about his neck as an emblem of his trade. At the present time in Palestine he performs his task with the help of a large bow, whose taut cord is kept in constant vibration by the blows of a hammer and in its oscillations divides the wool with extreme fineness. The same process of carding may have been employed in ancient times. The Mishnah describes another method which was rather a combing of the wool: the carder had an iron comb, apparently consisting of a leather back set with one or two rows of iron pegs. This comb he laid on his knee and drew the wool handful by handful through it. The hair of goats and camels was treated in a similar fashion.

Preparation of Flax.

The preparation of flax is described in the Mishnah: the stalks were torn out of the ground, laid in order, and beaten with sticks to free them from the capsules. In Egypt, as is evident from ancient Egyptian paintings, they were boiled in a large vessel and thus freed from all woody substance. This same purpose is served by the flax-horses described in the Mishnah. The stalks were dried in the sun (Josh. ii. 6), and then laid in a pit of water exposed to the light, being held under the water by stones until their woody substance rotted away. The stalks were then redried in the sun or in an oven, and were beaten with a wooden mallet to free the fibers from their outer covering. Finally the fibers were hackled, so that the longer ones, which were suitable for spinning, might be separated from the shorter ones, which were used only for wicks, cords, and similar objects. Hackling was done both by men and by women (Isa. xix. 9; read שרקות). The raw materials thus prepared were then ready for the spinners, whose task it was to spin long threads from the short filaments.

The tools were very simple, consisting of the spindle and the distaff (comp. Prov. xxxi. 19), the spinning-wheel being unknown in antiquity. The distaff ("ḳiṭor," *ib.*; "imah" in the Mishnah) consisted of a reed about which the carded wool or the hackled flax was wound. This was held by the spinner in his left hand, while with his right he drew out the thread. The spindle was a reed about a foot in length, with a hook at the top to which the thread drawn from the distaff was fastened. At the base of the spindle was a whorl—a perforated ball of clay or a round stone pierced with a hole or a ring of metal, which served to weight the spindle and to keep it upright during the spinning. When the first part of the thread had been spun by hand, it was fastened to the spindle, which was set in motion with the right hand, and while the thread was thus being twisted the raw material was drawn as needed from the supply on the distaff, the spun thread being then wound upon the spindle. The excavations of the English and German Palestine exploration societies have unearthed many of these whorls of clay, stone, and metal at Tell al-Ḥasi and Tell al-Mutasallim.

Spinning is now done in Palestine by men and women alike; and fellahs are frequently seen spinning as they walk. In ancient Hebrew times it seems to have been an occupation restricted to women—at least men are never mentioned as spinners—while in the praise bestowed on virtuous women spinning is mentioned as an occupation essentially feminine (Prov. *l.c.*; comp. Ex xxv. 25 *et seq.*; Tobit ii. 19).

E. G. H. I. Be.

SPINOZA, BARUCH (BENEDICT DE SPINOZA): Dutch philosopher and Biblical critic; born at Amsterdam Nov. 24, 1632; died at The Hague Feb. 21, 1677. The family name is derived from the town of Espinosa, in Leon, not far from the city of Burgos. Baruch's grandfather, Abraham Michael de Spinoza, was one of the leaders of the Sephardic community of Amsterdam, being president thereof in 1639. His father, Michael de Spinoza, was a merchant who married twice, and had three children—two daughters, Miriam and Rebekah, by his first wife, who died in 1627, and a son, the philosopher, by his second wife, Hannah Deborah, who died in 1638. Miriam married a brother of Simon de Caceres.

Spinoza was trained at the communal school, and at the Pereira yeshibah, over which Isaac de Fonseca Aboab, Manasseh ben Israel, and Saul Morteira presided. There he studied, from eight to eleven in the morning and from two to five in the afternoon, Hebrew, Bible, Talmudic literature, and, toward the end of his course, some of the Jewish philosophers, certainly Maimonides, Gersonides, and Ḥasdai Crescas. It was probably during this period that he studied also Abraham ibn Ezra's commentaries. The amount of his cabalistic knowledge is somewhat doubtful, but both Manasseh ben Israel and Morteira were adepts in Cabala. Spinoza was attracted by the atmosphere of free thought characteristic of the Dutch capital. He learned Latin, immediately after leaving school, from Franz van den Ende, an adventurer and polyhistor who had established himself in Amsterdam; under him he studied as well mathematics, physics, mechanics, astronomy, chemistry, and the medicine of the day. Spinoza likewise acquired a knowledge of the scholasticism developed in the school of Thomas Aquinas.

Epoch-making for the development of Spinoza's thought was his acquaintance with the works of Descartes, who led Europe in the attempt to found a philosophy based upon reason, not tradition. But the application of such an idea to Judaism could only be disastrous, and shortly after leaving the Pereira yeshibah rumors became persistent that young Spinoza had given utterance to heretical views, such as had led Uriel Acosta and Orobio de Castro into trouble. It would appear that no action was taken during the life of Spinoza's father, who died March 28, 1654, and there is evidence that Baruch was "called up to the Law" in synagogue on Dec. 5, 1654, offering a small sum as a "mi sheberak." It is recorded that his relatives disputed his claim to any share in his father's estate, and that he found it necessary to resort to legal proceedings, or the threat of them, to secure his rights; but, having obtained them, he took possession only of the best bed as a kind of heirloom.

This was probably after his heretical views had been formally ascertained, according to rabbinical law, by two of his companions, who put questions to him which elicited his opinion that, according to the Scripture, angels were merely fantoms, that the soul is identified in the Bible with life and is regarded as mortal, and that in calling God "great" the Scripture attributes to Him extension, that is, body. This last statement is of considerable interest in view of Spinoza's later philosophic doctrines on this point. He was summoned before the bet din, and seems to have made no concealment of his views; it is claimed that his teacher Morteira offered him, on behalf of the congregation, a pension of 1,000 florins a year provided he would not give public utterance to his heretical views. This Marano expedient was refused, and the congregation proceeded to his formal excommunication on July 27, 1656, which was regularly reported to the Amsterdam magistrates. This latter action shows that the main object of the excommunication was to disavow on the part of the community any participation in Spinoza's pernicious views, and was a natural precaution on the part of a set of men only recently released from persecution on account of their opinions and only half trusting in the toleration of the authorities of the land. At the same time there is no doubt that considerable feeling was aroused by Spinoza's views, and it is reported that a fanatical Jew even raised a dagger against him as he was leaving either the synagogue or the theater. Freudenthal suggests that this happened during an altercation with Spinoza himself.

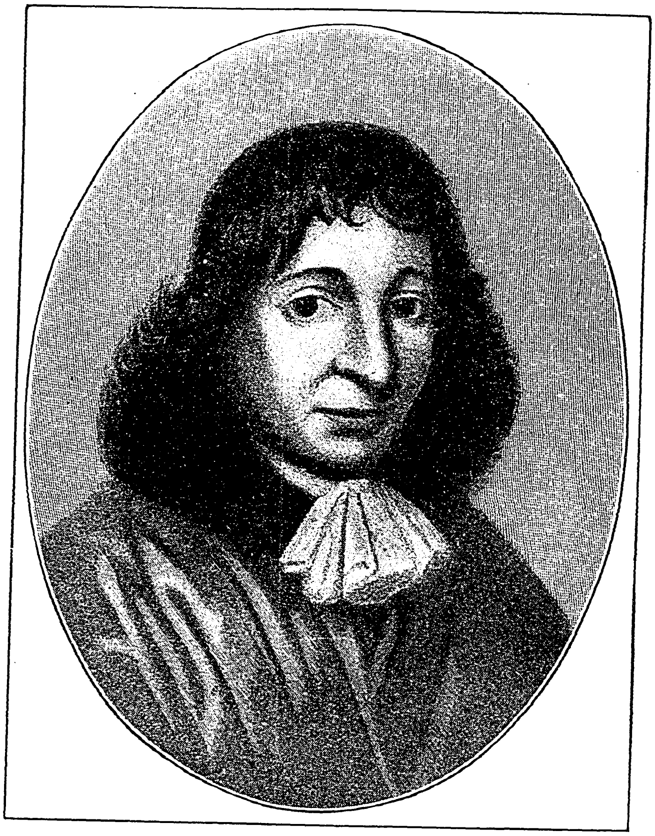

Baruch Spinoza.

(From a miniature in possession of the Queen of Holland.)

Spinoza was thus cast out at the age of twenty-three from all communion with men of his own faith and race, and there is no evidence of his coming into communication with a single Jewish soul from that time to his death (the "I. O." among his correspondents, formerly assumed to be Isaac Orobio, turned out to be Jacob Oosten). It is clear that Spinoza had already formed a circle of friends and disciples, mainly of the Mennonite sect known as Collegiants, whose doctrines were similar to those of the Quakers; and that he had attended a philosophical club composed mainly of these sectaries, one of whom, Simon de Vries, acted as secretary. After his excommunication Spinoza found it desirable to take up his abode with a Collegiant friend who lived two or three miles outside of Amsterdam on the Ouderkerk road, near the old Jewish cemetery. There he communicated with his friends in Amsterdam by letter, and they seem to have submitted to him their difficulties in the same way, leading to a regular philosophical correspondence. As a means of living Spinoza resorted to the calling of a practical optician, in which his mathematical knowledge was valuable, and he also appears to have taken pupils in philosophy, and even in Latin and Hebrew. He remained in his new abode five years, during which he wrote a defense of his position, afterward extended into the "Tractatus Theologico-Politicus," and a short tractate on "God, Man, and Happiness," afterward developed into his "Ethics."

Friends and Disciples.

In 1661 Spinoza removed to Rhijnsburg, near Leyden, then the center of the Collegiants' activity. Here he spent the two most fruitful years of his life, during which he prepared for a pupil a résumé of the Cartesian philosophy, presenting it in a geometric form; composed his treatise on philosophical method, "De Intellectus Emendatione," which, however, remained unfinished; and wrote at least the beginning of his "Ethics," adopting the same geometric form. He finished the "Ethics" in Aug., 1665, at Voorburg, a suburb of The Hague, to which he had removed in April, 1663, probably to be near the De Witt brothers, then at the height of their power. John de Witt had become acquainted with Spinoza, and either at this time, or a little later, gave him a small pension. From Voorburg Spinoza used to send portions of his "Ethics," written in Dutch, to his band of disciples in Amsterdam, who translated them into Latin and wrote him letters in the same language dealing with the difficulties of his theories. Before publishing this work, however, so subversive of the ordinary views of theology and philosophy, Spinoza determined to pave the way by an animated plea for liberty of thought and expression in the commonwealth. To this he devoted the next four years, the result being the "Tractatus Theologico-Politicus." This was published in 1670, without the author's name, and it brought such a storm of opprobrium that it was formally proscribed by the Synod of Dort and by the States General of Holland, Zealand, and West Friesland. It was found necessary, in order to evade this censure, to publish the work under false titles, representing it sometimes as a medical, sometimes as a historical, work.

This reception somewhat alarmed Spinoza, who, hearing in the following year (1671) that a Dutch translation was contemplated, urged his friends to prevent its appearance. Spinoza's reputation as a thinker, however, had by this time been fully established by his two published works, and he was consulted both personally and by letter by many important scientific men of the day, including Oldenburg, secretary of the Royal Society, London; Huygens, the optician; Louis Meyer, the physician; and Count von Tschirnhausen, afterward the discoverer of a new method of obtaining phosphorus and the rediscoverer of the method of producing porcelain. Through von Tschirnhausen, Spinoza came into correspondence with Leibnitz, then (1672) in Paris. He appears to have had some suspicions of Leibnitz's trustworthiness, and it was not till four years later, when the brilliant young diplomat visited him at The Hague, that Spinoza exposed his full mind to Leibnitz and produced that epoch-making effect upon the latter which dominated European thought in the eighteenth century.

At The Hague (1670-77).

Spinoza settled at The Hague in 1670, possibly to be near his patron John de Witt, who was soon to fall under the assassin's dagger (1672). Spinoza was so aroused from his ordinary calmness by this act that he was with difficulty prevented from publicly denouncing it. The following year he received and refused an offer of a professorship in philosophy at Heidelberg University from the elector palatine. A somewhat mysterious visit to the French invading army in 1674 is the only remaining incident in Spinoza's life, which was drawing to a close. He had a hereditary tendency to consumption derived from his mother, and this can not have failed to be intensified by the inhalation of particles of crystal incidental to his means of livelihood. He died, while his landlady was at church, in the presence of his physician, Louis Meyer.

Spinoza left a considerable library, for the purchase of which, in all probability, the pensions he received from his patron John de Witt and from his friend Simon de Vries were spent; a number of finished glasses which, owing to his reputation as an optician, brought high prices; and a few engravings and articles of furniture. The sum realized from the auction of his effects was so small that his sister Rebekah did not find it worth while to make application therefor. His funeral was attended by a number of his disciples and friends, who filled six coaches. He was buried in the cemetery of the new church on the Spuy, in a grave which can no longer be identified. His biographer, Colerus, however, asserts that he was never received into any Christian community, and Spinoza in one of his letters (lxxiii., ed. Land) expressly declared that to him the notion that God took upon Himself the nature of man seemed as self-contradictory as would be the statement that "the circle has taken on the nature of the square." He thus lived and died apart from either Jewish or Christian prepossessions, in the greatest spiritual isolation, which enabled him to regard human affairs with complete detachment; at the same time, however, his calm, prudent, and kindly nature was not estranged from the simple pleasures of the ordinary life of the citizen.

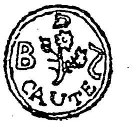

Seal of Spinoza.

Works.

As has been mentioned above, only two of Spinoza's works were published during his lifetime: "Renati Des Cartes Principiorum Philosophiæ Pars i. et ii. More Geometrico Demonstratæ per Benedictum de Spinoza Amstelodamensem. Accesserunt Ejusdem Cogitata Metaphysica," Amsterdam, 1663, and "Tractatus Theologico-Politicus," published without the author's name and printed professedly at Hamburg, though really at Amsterdam, 1670. The latter work was published two years later as the "Opera Chirurgica" of Francisci Villacorta, or as the "Operum Historicorum Collectio" of Daniel Heinsius. The remainder of Spinoza's works appeared in the year of his death (1677) at Amsterdam under the title "B. d. S. Opera Posthuma." They included the "Ethica," the "Tractatus Politicus," the "Tractatus de Intellectus Emendatione," the "Epistolæ," both from and to Spinoza, and the "Compendium Grammatices Linguæ Hebreæ." The same works appeared simultaneously in Dutch under the title "De Nagelate Schriften van B. d. S."; as it seems that Spinoza sent his "Ethics" in the first place in Dutch to his disciples at Amsterdam, it is probable that this edition contains the original draft of the work. About 1852 traces were found of the short tractate ("Korte Verhandeling") which was the basis of the "Ethics," and likewise, in the Collegiant archives at Amsterdam, a number of letters; these were published by Van Vloten as "Ad Benedicti de Spinoza Opera Quæ Supersunt Omnia Supplementum," Amsterdam, 1862, including a tractate on the rainbow which was thought to have been lost, but which appeared at The Hague in 1687. Apart from the "Tractatus Theologico-Politicus," none of his works has been reproduced in the original in a separate edition, but they have always appeared as his "Opera Omnia," of which editions have been prepared by E. G. Paulus (Jena, 1802), A. Gfrörer (Stuttgart, 1830), C. H. Bruder (Leipsic, 1843), H. Ginzberg (*ib.* 1874-78), and Van Vloten and Land (2 vols., The Hague, 1883; 3 vols., *ib.* 1895), the last being at present the standard edition. Translations have been made into German by B. Auerbach (Stuttgart, 1841), into English by R. Willis (1862-70) and R. H. M. Elwes (1883), into French by E. Saisset (Paris, 1842); of the "Ethics" alone there have been published English versions by R. Willis, 1870, and Hale White, 1883, and a Hebrew version by S. Rubin (Vienna, 1887). An edition and translation of the "Korte Verhandeling" were produced by C. Schaarschmidt (Leipsic, 1874), as well as a translation by C. Sigwart (Tübingen, 1870).

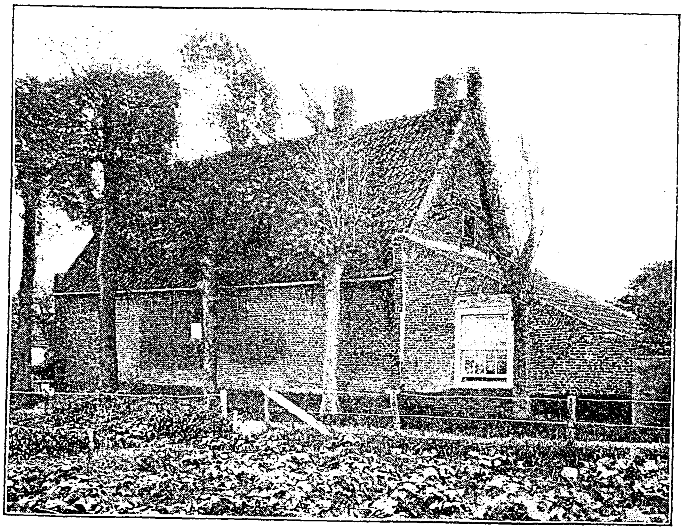

Spinoza's Residence at Rhijnsburg.
(From a photograph.)

There are four portraits extant of Spinoza, one an engraving attached to the "Opera Posthuma"; a second one at Wolfenbüttel; a third one at the beginning of Schaarschmidt's edition of the "Korte Verhandeling," from a miniature formerly in the possession of the late Queen of Holland; and, finally, one in the possession of the Hon. Mayer Sulzberger. The last can be traced to the possession of Cardinal de Rohan, to whom it is stated to have been given by Jewish tenants of his. It is signed "W. V., 1672" (or 1673), which would correspond to the initials of the painter W. Vaillant, who was living at Amsterdam in that year; Vaillant painted the portrait of the elector Karl Ludwig, who, in the following year, invited Spinoza to Heidelberg. This portrait has clearly Jewish features, thus agreeing with the Queen of Holland miniature, whereas the Wolfenbüttel portrait is entirely without Jewish traits. Colerus declares that Spinoza was of marked Jewish type, which would confirm the authenticity of the Vaillant picture, though this has, unfortunately, been "restored." It has hitherto remained unpublished, but is given in facsimile as the frontispiece to this volume of The Jewish Encyclopedia.

Philosophy.

It has been both asserted and denied that the thoughts developed in Spinoza's short life of forty-four years, and put forth anonymously after his death with such remarkable influence on the history of European speculation for at least the last one hundred and fifty years, were derived in large measure from his Jewish training and reading. The question is a very difficult one to decide, owing to the close-linked chain of Spinoza's thought, which he designedly made in his "Ethics" a continuous course of reasoning, each proposition being dependent upon the preceding, exactly after the manner of Euclid. In order to determine the extent of his Jewish indebtedness it is necessary, therefore, to attempt some slight sketch of his whole system. Apart from this object it deserves such exposition as the most influential body of doctrine ever produced by a Jew since Philo.

The key to Spinoza's philosophic system is to be found in his method of investigation as indicated in the fragmentary "De Intellectus Emendatione." Finding that none of the ordinary objects of man's desire—wealth, power, and the like—affords permanent satisfaction, Spinoza came to the conclusion that only the attainment of truth gives that increase of power and accompanying joy which can be described as true happiness or salvation. Turning to the search for truth, he found the powers of the mind to be of a treble nature, each particular function yielding knowledge of various degrees of adequacy: (1) imagination, yielding only confused and inadequate ideas; (2) reason, giving the essences of things, and (3) intuition, disclosing the fundamental principles uniting those essences into a system and connecting individual things with those principles. The logical foundation of his whole system lies in the denial of the validity of all relative propositions, leaving the Absolute as the sole reality of the universe. On this see B. Russell, "Principles of Mathematics" (p. 448, Cambridge, 1903), which work is so far a justification of Spinoza's method in that it proves the possibility of deducing all the principles of pure mathematics and physics from a certain number of indefinables and indemonstrables. All turns with Spinoza, as with Descartes and the scholastics, on getting true and adequate knowledge of the essences of things. All the essences, when presented to the mind, carry with them a conviction of their own truth, and, as they can not contradict one another, they form a system of truths deduced from one principle as their primary cause. Such a principle can only be God, from whose qualities all the essences of things must flow as a matter of necessity, or, in other words, be "caused," since Spinoza does not distinguish between logical dependence and dynamic causation. In this way his logic passes over into his metaphysics, and in attempting to determine the cause of things, from the contemplation of which he is to obtain salvation, Spinoza has to determine the essences of things and their relation to the Highest Reality.

Ontology.

This Highest Reality is called by Spinoza, at the beginning of his "Ethics," to which attention may now be directed, either (*a*) substance, that by which all things subsist, (*b*) the self-caused ("causa sui"), that which is not dependent for its existence on that of anotner, or, finally, (*c*) God. The problem of Spinoza's philosophy is to connect this being, or principle, which is rigidly one, or rather unique, since there is none other, with the multiplicity of things and persons constituting the world of imagination. This he does by positing intermediate states of being which present different aspects of the One. God, being self-caused and, therefore, infinite, must have infinite aspects, or attributes. Two only of these are known to man, extension and thought, which sum up the world as humanly known. These attributes are perfectly parallel one to the other, all portions of extension or space, having attached to them, as it were, corresponding ideas or thoughts, though these in Spinoza's curious psychology are not necessarily conscious, and certainly not self-conscious. But these attributes being infinite, like their substance, can not constitute finite beings, which are due to modifications of these attributes, called by Spinoza modes. Some of these modes are immediate, infinite, and eternal, as "motion" in the attribute of extension, and "infinite intellect" in the attribute of thought. Others, again, are mediate, though still infinite and eternal, and these constitute in the sphere of extension the material universe ("facies totius universi"), and in the attribute of thought the infinite idea of God. Finally, it would seem—though Spinoza's thought is by no means clear and consistent on this point—that the modifications of Deity in these modes, being part of a system, conflict and struggle for existence in their claims to reality, and in this conflict give rise to individual things and persons, each of which has a tendency to self-preservation ("conatus sese conservandi"). In addition, God regarded as a substance with infinite attributes and yielding the essences of things is termed "natura naturans," whereas God in His relation to the modes of existence is termed "natura naturata." The whole scheme of things thus sketched out by Spinoza may possibly be indicated in the accompanying diagram.

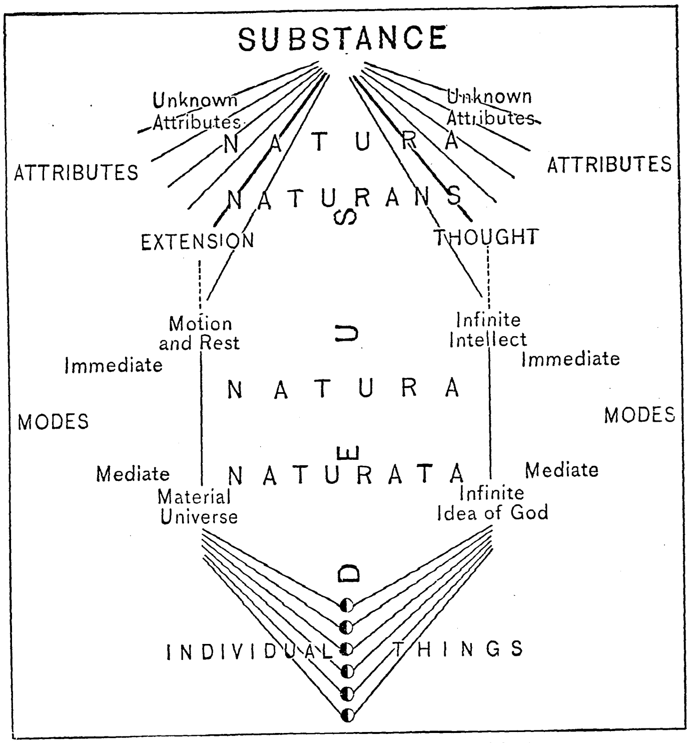

Diagram Illustrating Spinoza's Metaphysical System.

Among the individual things, those constituted by the modifications of the modes, the chief one of interest to the philosopher is man in his dual nature as a mode of extension, in his body, and as a mode of thought, in his mind. Neither of these can directly influence the other, though all changes in each are represented by parallel changes in the other. From this point of view the human mind is regarded by Spinoza as the idea of the body, a conception which is a commonplace in modern psychology, but which immensely shocked Spinoza's contemporaries. The unity of the individual soul is thus made to depend on the unity of the organism, though Spinoza makes a half-hearted attempt to explain the self as the idea of the idea of the body. Spinoza combines this view of mind with his theory of knowledge by supposing that external things, so far as they come in contact with the body, impress their character upon the latter, while their "soul side" makes corresponding changes in the mind. But owing to ignorance as to the mechanism by which these effects are produced by external objects, the changes in the mind are attributed to the external bodies themselves, and thus arise errors of imagination which, so far as they affect the tendency to self-preservation, give rise to passions or emotions that in turn divert the strivings after the true nature of man.

Spinoza's views of the nature and the classification of the emotions are a remarkable instance of scientific simplification. Taking the conatus, or tendency to self-preservation, as the key to human activity, he defines pleasure as everything tending

Emotions.

Reason as Freedom.

to increase the conatus, pain as everything lowering the vitality. There is, therefore, a desire ("cupiditas") to obtain things giving pleasure, and to repel things giving pain. But man is not impelled to act by pleasure or pain alone. The idea with which pleasure or pain is associated produces the desire to act. Hence, Spinoza is enabled to define the various classes of emotions according to the ideas which give rise to them; for example, he defines love as simply pleasure accompanied by the idea of an external cause, and hate as pain accompanied also by the idea of an external cause. Pity, again, is pain felt at another's misfortune, while benevolence is the idea of doing good for another whom we pity, and so on through a list of about fifty emotions, all associated with pain or pleasure through some idea. Spinoza is thus enabled to put aside entirely all free will, since the desire that determines this action is itself determined by the idea giving rise to it, beside which, in the scheme of parallelism, the volition of the mind is simply the soul side of a certain determination of the body derived from the laws of motion and rest (see "Ethics." iii. 2, schol.). Spinoza claims for this rigid determinism a number of advantages—the attainment of happiness through realizing one's intimate union with the nature of things; the distinction between things in one's power and things not in one's power; the avoidance of all disturbing passions; and the performance of social duties from a rational desire for the common good. The only freedom Spinoza recognizes is the freedom of acting in accordance with one's own nature and not being influenced by ideas derived from external things. These, as has been seen, form the emotions, and it is bondage to them which Spinoza calls "man's slavery." Accordingly, the only relief from this bondage lies in acting according to reason, the second of the two forms of knowledge, rather than from imagination, which gives rise to the disturbing emotions. By so doing man acts as himself, and at the same time, since reasoning gives him adequate ideas of the essences of things, or, in other words, of God's real nature, he acts in harmony with the divine character. By acting according to adequate ideas the mind has free play, and its conatus can only result in pleasure; hence the happiness of the sage who in acting from reason has power, virtue, knowledge, and freedom that is also necessity. The ethical side of this quality is fortitude or firmness to stand free of the passive affections, which is accompanied by courage ("animositas") in self-regarding actions, and generosity in action toward others. Not even the idea of death will deter the free man from acting according to these principles. His thoughts will dwell on anything rather than death.

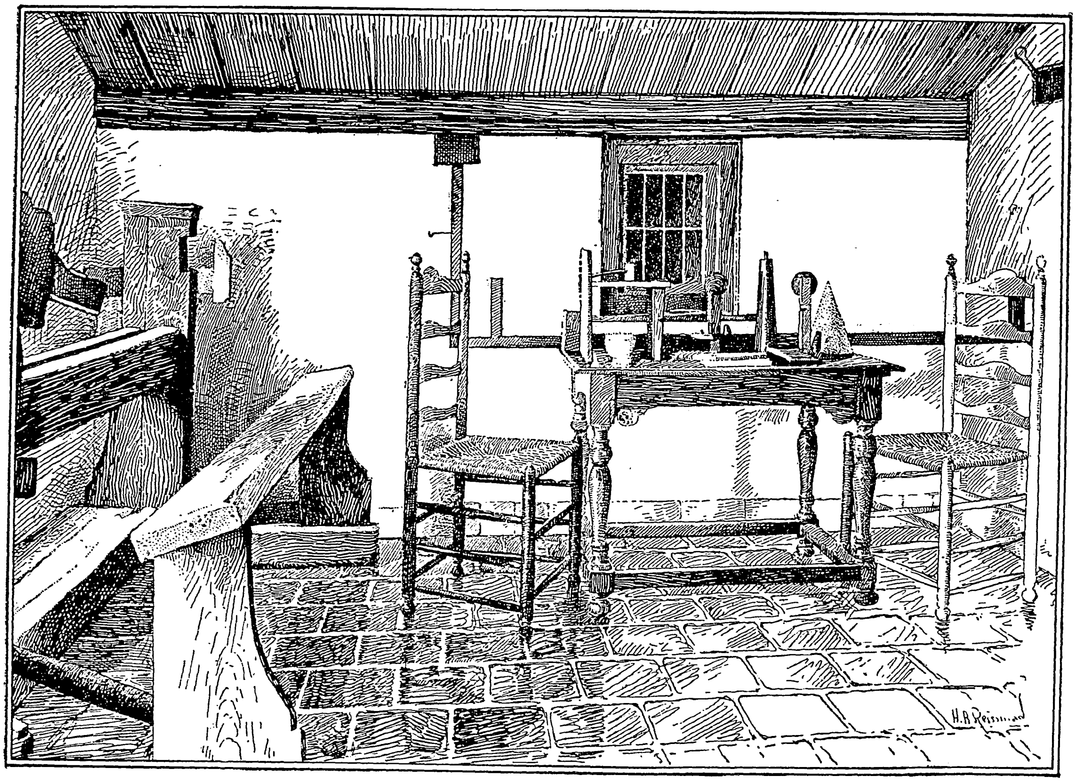

Spinoza's Workroom at Rhijnsburg.
(From a photograph.)

But there still remains the third form of knowledge, the intuitive idea of the whole plan of the

"Intellectual Love of God."

universe; this idea, when kindled into emotion, becomes the mysterious quality known by Spinoza as the "intellectual love of God," which he further qualifies as part of the love with which God loves Himself, though here God is taken as synonymous with natura naturata. This is eternal, or, in other words, not subject to the changeable characteristics of the time and space order, and so far as man has the intuitive knowledge and love of God, his mind is, according to Spinoza, eternal, though he carefully avoids using the term "immortal." It is somewhat difficult to find a definite meaning in this mystical view, but Pollock suggests that Spinoza intends nothing other than that "work done for reason is done for eternity," to use Renan's words. It is somewhat remarkable that the most recent metaphysical views regard personal love as the most adequate expression of the union of insight and interest involved in the knowledge by the Absolute Being of the individual experiences of the universe (A. E. Taylor, "Elements of Metaphysics," pp. 61-62, London, 1903). But there is probably discernible here a direct influence of Spinoza's thought.

Sources: Descartes.

As regards the sources from which the main elements of Spinoza's system were derived, they are mainly two, Descartes and the Jewish philosophers of the Middle Ages. There is some evidence of influence also by Bacon, Hobbes, Giordano Bruno, and, to some extent, the scholastic philosophy, but it is somewhat doubtful, and its extent and importance are not very great, except possibly in the case of Bruno, as will be seen from the following analysis. There is no doubt that Spinoza derived his method from Descartes, who even gives an example of the geometrical method. The conception of God as the Supreme Being and as substance is common to all medieval philosophy, Spinoza's originality consisting in recognizing extension as one of His attributes: this, it will be remembered, was one of the test questions which led to his excommunication. Here he is approached very nearly by the views of Ḥasdai Crescas, who in his "Or Adonai" (I. ii. 1) points to the use of the word "maḳom" (locality) for the Deity, and concludes that "as the dimensions of the vacuum are included in the dimensions of the corporeal and its contents, so is God in all parts of the world. He is their place that supports and holds them." Crescas goes on to disprove the Aristotelian claim that an infinite material magnitude is impossible. Spinoza was without doubt acquainted with Crescas' writings, as he quotes him under the name of "Rab Gasdai" in his twenty-ninth letter (ed. Bruder). On the other hand, the doctrine of the parallelism of thought and extension is original with Spinoza, and is due to his desire to evade the difficulties of the Cartesian doctrine. At first sight the importance given to the attributes in Spinoza's system would seem to affiliate him with the whole line of Jewish thought which was centered around the doctrine of the attributes (see D. Kaufmann, "Gesch. der Attributenlehre," Berlin, 1877; and ATTRIBUTES). In reality Spinoza uses the term "attributes" in a slightly different signification, calling the "attributes" of the Jewish philosophers "properties," and using the distinction first made by Crescas ("Or Adonai," I. iii. 3), who, for example, regarded God's perfection and infinity as His properties rather than His attributes (see Joël, "Don Chisdai Creskas," pp. 19 *et seq.*, Breslau, 1866).

Giordano Bruno.

At the same time, the modes as parts of attributes seem to be derived from Bruno, who also makes the distinction between natura naturans and natura naturata. Bruno regards all nature as animated—a close approach to Spinoza's parallelism of the attributes. On the other hand, Bruno may have taken this notion from some of the cabalists, and in arguing that God is the immanent and not the transient cause of the universe, Spinoza himself claims that he agrees with the Hebrew masters, so far as he could conjecture from certain adulterated views ("Epistolæ," lxxiii.). The plan of the universe, as indicated above, though this is not given by Spinoza himself, resembles in large measure that of the Sefirot, and suggests that, much as he derided them, Spinoza obtained much general suggestion from the cabalists. He even appears to quote, in the "Ethics" (II. vii., note), Moses Cordovero on the identity of the thinker, thought, and the object thought of; this, however, is a general Aristotelian principle (see JEW. ENCYC. x. 370, *s.v.* REMAḲ). In Spinoza's view the doctrine of immanence bears a remarkable resemblance to that of emanation.

With regard to Spinoza's psychology and ethics, the idea of the conatus and even the term "conato de conservarsi" itself are derived from or influenced by Bruno. The doctrine of the emotions is partly influenced by Hobbes, but is mainly a development of and improvement on Descartes. On the other hand, the connection of the conatus with the divine activity may have been influenced by Crescas' view that the creation and conservation of the world imply the same activity of God (comp. Spinoza, "Cogitata Metaphysica," II. x. 6). The view of Spinoza with regard to the relativity of good and evil may possibly be derived from Maimonides' conception of them as belonging to the region of probable opinion ("Moreh," i. 11).

Ḥasdai Crescas.

The determinism of Spinoza was certainly derived from that of Crescas, who explains the difficulty of rewards and punishments from the same standpoint ("Or Adonai," II. v. 2) and on the same lines as Spinoza ("Cogitata Metaphysica," II. ix. 4), though it must be observed that Spinoza when he wrote the "Cogitata Metaphysica" was nominally at least a libertarian. So, too, in his denial of final causes Spinoza agrees with Crescas (*l.c.* II. vi. 1); therefore Spinoza may have obtained from Crescas, who identifies the divine will and understanding (*l.c.* III. i. 5), also the doctrine that the will and the understanding are the same faculty of the mind. The insistence of Spinoza upon the love of God as the highest quality of human reason is undoubtedly influenced by Crescas' original view that love rather than knowledge was the divine essence (*ib.*). The view, however, that the terms "wisdom" and "will" as applied to the Divine Being are not identical, but are merely homonymous, with the same terms as applied to man, is derived from Maimonides ("Moreh,"

i. 52 *et seq.*). In speaking of the "intellectual love of God," Joël remarks, Spinoza took the "love" from Crescas, the "intellect" from Maimonides. Finally, the somewhat mystical views as to the eternity of the intellectual love, Sir Frederick Pollock suggests, were derived from the Averroism of Gersonides, who considered that contemplative knowledge was the only proper function of the eternal mind, and, therefore, that the individual soul was immortal as regards the knowledge possessed by it at the time of death, though, being then deprived of an organism, it could not in any way extend it after death (see Pollock, "Spinoza, His Life and Philosophy," 2d ed., pp. 270–271, London, 1899). With regard to his views on eternity, and his remarkable conception that truth must be viewed "sub specie eternitatis," it is worthy of remark that Spinoza in the "Cogitata Metaphysica" (II. x. 5) adopts the view of Maimonides that Creation did not arise in time, but time in Creation ("Moreh," II. ii. 13). It should perhaps be added that besides these specific instances of indebtedness Spinoza is characteristically Jewish in two main aspects of his thought: the stress laid upon knowledge as an ideal (though this is common to all the Aristotelian schools), and his conception of cheerfulness as one of the highest virtues (see Joy).

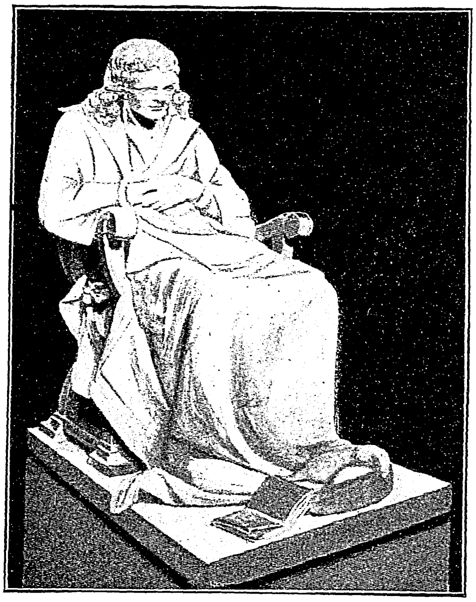

Baruch Spinoza.
(From a statue by Mark Antokolski.)

It has been suggested by Joël that the development of Spinoza's thought was somewhat as follows: His early training was entirely from Jewish philosophers, but he was withdrawn from them by the attraction of Descartes, who freed his mind from the principle of authority in philosophy, and, as it appears, in religion; but he was never a pure Cartesian, not even when he wrote his account of the philosophy of Descartes, and he came back to the Jewish philosophers to solve the conflicting elements of Descartes' thought, with the important difference, however, that he did not attempt to reconcile the conclusions to which they led him with the statements of Scripture. His thought is thus Jewish, cast in a Cartesian mold, the chief difference being with regard to the authority of Scripture, and it is, accordingly, in his "Tractatus Theologico-Politicus" that his views are found most opposed to Jewish views.

"Tractatus Theologico-Politicus."

Spinoza's arguments in the "Tractatus Theologico-Politicus" are almost throughout connected either by way of agreement or opposition with those of Maimonides on the same topics. One of the main objects of the book is to show the contradictory nature of statements in the Scriptures, and Spinoza speaks with contempt of the efforts of the Rabbis to reconcile them. He is no doubt here referring to the most important work of his teacher Manasseh b. Israel, the "Conciliador." In his chapter on prophecy Spinoza differs from Maimonides in regarding the work of a prophet as being due almost entirely to imagination, which can not, like reason, give rise to truth. Spinoza does an injustice in stating that Maimonides regards angels as existing only in dreams, which was partly due to a misreading in the edition of Maimonides used by him; this again is one of the test questions leading to his excommunication. The criterion of a true revelation selected by Spinoza—the vividness of the prophetic vision—is that used by Crescas ("Or Adonai," II. iv. 3), and both thinkers used the same example, that of Hananiah. Spinoza's view of the selection of the Israelites, that they exceeded other nations neither in learning nor in piety, but in political and social salvation, places him in opposition to both Maimonides and Crescas. He here attributes the preservation of the Jews to their rites ("Tractatus Theologico-Politicus," iii. 53), but sees no reason why they should not once again become an independent nation (*ib.* iii. 55). In his discussion of ceremonies Spinoza declares that they are no longer binding on Jews or others, and were put into force only through the influence of the Rabbis and other ecclesiastical authorities. In opposing belief in miracles, as he does in the sixth chapter of the "Tractatus," Spinoza has in mind the examples and arguments of both Maimonides and Gersonides; in the remaining part Spinoza outlines what was later known as the "higher criticism," and anticipates in a somewhat remarkable manner some of the results of the school of Kuenen and Wellhausen, declaring, for example, that the Law was introduced, if not written, by Ezra. Many of the examples of inconsistency in the Pentateuch here cited were those familiar to Spinoza from Abraham ibn Ezra (see Pentateuch). Spinoza throughout argued against the connection of creed with citizenship, claiming liberty of thought, and to that extent pleading the cause of his own people; but in reality the book is an expansion in Latin of his former apologia written in Spanish for withdrawing from Jewish communion, and is opposed to ecclesiasticism of all kinds. Hence the violence of the opposition which it found in the age of ecclesiasticism.

Influence.

With regard to Spinoza's influence, one must distinguish between the effect of his views and life upon the general progress of free thought in Europe, and that of his special doctrines. The former first drew down upon him the execration of all the ecclesiastics and authoritarians whom he had opposed by his views, and the respect of a few freethinkers like Bayle, Edelmann, Goethe, Shelley, and Byron, who proposed to translate the "Ethics" jointly, and Marian Evans (George Eliot), who actually produced a translation, which, however, was never published. The spread of his special views began with the small circle of disciples which surrounded him at Amsterdam, and to which the world is probably indebted for the Latin translation of his "Ethics." The chief of these were B. Becker and Louis Meyer; but the publication of his works in Dutch had a considerable influence on Dutch theology in the persons of Frederick van Leenhoff (1647–1712), Wilhelm Deurhoff (1650–1717), and especially Pontiaan van Hattem (1641–1706), who created quite a school, of which Jacob Brill (1639–1700) was, after Hattem, the chief representative (see A. van der Linde, "Spinoza, Seine Lehre und Deren Erste Nachwirkungen in Holland," Göttingen, 1862).

Spinoza and Leibnitz.

But the principal person upon whom Spinoza's thought and personality had a decisive effect was Leibnitz (1646–1716), whose system of philosophy, as developed by Wolff, dominated the continent of Europe throughout the whole of the eighteenth century up to Kant, and whose views, developed by Herbart and Lotze, have again come to the fore in recent times. Those of Leibnitz's works that have been published give little evidence of any connection with Spinoza other than in the latter's calling as optician, and his public utterances on Spinozism were in every case hostile and derogatory; but more recent evidence shows that during the critical period of his development, from 1676 to 1686, he took a more favorable attitude toward both Spinoza and Spinozism, and this has been traced to an intimate personal association of the two philosophers during a whole month in 1676, not long before Spinoza's death. It was during this period that Leibnitz developed from a pure Cartesian into an opponent of Descartes, chiefly as regards the definition of body and the principles of motion, both of which subjects it is known that Leibnitz discussed with Spinoza. On reading the "Opera Posthuma," Leibnitz declared that the absence of teleology was the only thing with which he did not agree. When, however, a strong outcry broke out against Spinoza's "atheism," Leibnitz devoted himself to finding an escape from Spinozism, and it took him nearly ten years before he arrived at his theory of the monads, which he declared to be the only solution of the difficulty (see L. Stein, "Leibniz und Spinoza," Berlin, 1890). The most recent investigator of the philosophy of Leibnitz declares that in his views on soul and body, on God and ethics, he "tends with slight alterations of phraseology to adopt (without acknowledgment) the views of the derided Spinoza" (B. Russell, "Philosophy of Leibniz," p. 5, Cambridge, 1900).

Mendelssohn and Jacobi.

This opposition of Leibnitz practically ruined any chance of influence by Spinoza on the Germany of the early part of the eighteenth century, where the philosophy of the former and his follower Wolff was all-powerful. A revival of interest, however, was brought about by Jacobi's declaration that Lessing was a professed Spinozist and had declared that "there is but one philosophy, the philosophy of Spinoza." Mendelssohn, who in philosophy was a Wolffian, devoted some of his "Morgenstunden" to defending the memory of his friend Lessing from what he considered to be an aspersion, and this again tended to discourage any active adherence to Spinoza in Germany. Kant, by making the problem of metaphysics how man knows instead of what he knows, changed the course of metaphysical thought for a time; but renewed attention was drawn to Spinoza by his followers, Fichte, Schelling, and Hegel, the last-named of whom declared that to be a philosopher one must first be a Spinozist. Schleiermacher expressed himself in the highest terms of Spinoza, and Novalis called the so-called "atheist" a "God-intoxicated Jew." This revival of interest in Spinoza was due possibly to the influence of Herder and Goethe, who had both given utterance to great admiration for Spinoza's life and thought. The wide influence of Goethe, whose philosophical views were entirely Spinozistic and were expressed in some of the profoundest of his poems, was perhaps the chief influence which drew to Spinoza the attention of such men as Coleridge, Auerbach, Matthew Arnold, Froude, and Renan.

Science and Spinozism.

It was mainly the spread and influence of science in its more dogmatic aspects that, toward the end of the nineteenth century, caused especial interest to be taken in Spinoza's thought. By a sort of instinct Spinoza seems to have anticipated, by deductions from first principles, many of the most fundamental principles of modern science; *e.g.*, the conservation of energy (in his belief that the total quantity of motion in the universe is constant); the non-existence of a vacuum; and the existence of nothing real in the universe but configurations and motions (expressly stated in the "Ethics" I., Appendix). Even the infinity of attributes, which occupy such an otiose position in Spinoza's system, may be regarded as a premonition of the recognition by modern mathematicians of the infinity of non-Euclidean spaces. Especially as regards the connection of body and mind the Spinozistic view of parallelism has been growing in favor among psychologists, though just at present there is somewhat of a reaction against it. The positing of the conatus as the central force of mind is in full agreement with the most recent insistence upon conation as the key to mental activities, while the tendency of the conatus to maintain things pleasant seems to be an anticipation of Bain's law of conservation. The conatus has been regarded as anticipating even the theory of evolution, but this is due to mistaking the statical nature of Spinoza's thought. Nevertheless, the two great exponents of philosophical evolution Herbert Spencer and Haeckel have adopted many, if not most, of Spinoza's views, which have thus become representative of science as opposed to religion. Meanwhile there has been a recent tendency to resort once more to Leibnitz for a defense of the faith, as shown in the Gifford lectures of Professors Ward and Royce, so that at the present day, at any rate in the English-speaking world, the problem of philosophy is once more resolved into the opposition of Spinoza and Leibnitz. Thus, of the chief contemporary English philosophers, F. H. Bradley, with his follower A. E. Taylor, may be regarded as representing Spinoza, while G. E. Moore and his disciple B. Russell are adherents of the school of Leibnitz.

Position Among Jews.

With his excommunication all communion between Spinoza and his own people ceased, and among Jews little notice was taken of his thought for nearly a century, except by a few philosophical thinkers, who dealt with his views as they would with those of other philosophers. Thus David Nieto was accused before Ḥakam Ẓebi in 1705 of having identified God and nature after the manner of Spinoza, but defended himself satisfactorily by distinguishing between the individual things of nature and nature in general; in other words, between natura naturans and natura naturata. Mendelssohn, as before mentioned, was, owing to his Leibnitzian tendencies, strongly opposed to Spinoza as a philosopher, but made use in his "Jerusalem" of some of the arguments of the "Tractatus." Solomon Maimon, like Wachter before him and A. Krochmal after him, tried to prove the identity of Spinozism and cabalism (see Krochmal's "Eben ha-Roshah," Vienna, 1871). Heine accords the life of Spinoza respectful treatment, but does not appear to have made any particular study of his thought. On the other hand, Berthold Auerbach did much to spread the knowledge of Spinozism in Germany by his excellent translation of the works as well as by his novelistic account of the career of the philosopher ("Spinoza, ein Denkerleben," Leipsic, 1847). M. Joël has contributed more, perhaps, than any other investigator to the study of the sources from which Spinoza derived his main conceptions. L. Stein has elucidated the relations of Spinoza and Leibnitz, while M. Grünwald has traced Spinoza's influence in Germany, and I. Elbogen has made a study of the "De Intellectus Emendatione." One of the best recent monographs on the philosopher is that of L. Brunschvicg, and the best account of the "Ethics" in English is by H. H. Joachim. Jacob Freudenthal's work on his life and his system of thought is the result of a life's work on the subject. Altogether, it may be said that Spinoza has at last come to his own among his own people.

But it would be misleading to regard Spinoza as specifically or characteristically Jewish in his thought. His antagonistic attitude toward the authority of the Scriptures differentiates him from all thinkers recognized to be Jewish, and S. D. Luzzatto was, after all, in the right in protesting violently against regarding the philosophy of Spinoza as especially Jewish while in such opposition to the Judaism of the Rabbis and the mass of the Jews. Whether any reconciliation can be made between Spinozism and Judaism on the higher plane of philosophic thought is another question, to which S. Rubin has devoted his life. In any case, Spinoza's thought is so definitely connected either by derivation or by opposition with that of the Jewish medieval thinkers that it must be regarded either as the consummation or as the evisceration of Jewish philosophy.

Bibliography: A whole literature has collected around the name of Spinoza and is summed up in A. van der Linde, *Benedictus Spinoza*, The Hague, 1871, which contains 441 entries. This may be supplemented by the bibliography given in M. Grünwald, *Spinoza in Deutschland*, pp. 361-370, Berlin, 1897, containing 226 entries of the literature between 1870 and 1897. The chief editions of the works have been referred to above, but it may be added that a portfolio of facsimiles of the recently recovered letters of Spinoza was published in Leyden in 1904. The standard life of Spinoza is that of Jacob Freudenthal, *Spinoza, Sein Leben und Seine Lehre*, Stuttgart, 1904, founded on a collection of sources (including the contemporary life by Colerus) issued by the same author under the title *Lebensgeschichte Spinoza's*, Berlin, 1899. Spinoza's relations to his Dutch contemporaries are best given in Meinsma, *Spinoza en Zijn Kring*, The Hague, 1896. The best accounts of Spinoza's system are those of Camerer, *Die Lehre Spinoza's*, Stuttgart, 1877; James Martineau, *A Study of Spinoza*, 3d ed., London, 1895; and Sir Frederick Pollock, *Spinoza, His Life and Philosophy*, 2d ed., London, 1899. Though written from a hostile standpoint, partly based upon Trendelenburg, *Historische Beiträge zur Philosophie*, Berlin, 1867, Martineau's study is by far the clearest with relation to Spinoza's system. Studies of the "Ethics" have been written by Kirschmann, 2d ed., Berlin, 1871 (with notes on the other works), and by H. H. Joachim, Oxford, 1901. The literature which followed the discovery of the *Korte Verhandeling* is summarized by Van der Linde, Nos. 342-353; noteworthy is the study by Avenarius, *Ueber die Beiden Ersten Phosen des Spinozischen Pantheismus*, Leipsic, 1868. A. Chajes has written *Ueber die Hebräische Grammatik Spinoza's*, Breslau, 1869, and C. Siegfried, *Spinoza als Kritiker und Ausleger des Alten Testaments*, Berlin, 1867. On the relation of Spinoza to his Jewish predecessors see Joël, *Beiträge zur Geschichte der Philosophie*, Breslau, 1876, and J. Jacobs, *Jewish Ideals*, pp. 49-56. Rubin, in his *Teshubah Niẓẓaḥat*, Vienna, 1857, discussed Luzzatto's attacks on Spinoza. The latest histories of Jewish philosophy as a matter of course contain sections on Spinoza; *e.g.*, J. S. Spiegler, *Gesch. der Philosophie des Judenthums*, xli.-xliii. Berlin, 1900; and S. Bernfeld, *Da'at Elohim*, pp. 521-530, Wilna, 1898.

J.

SPIRA (SPIRO): Family of scholars and rabbis of Speyer, Rhenish Bavaria, with numerous branches in other parts of Germany, and in Bohemia, Galicia, and Poland. It originally bore the name "Ashkenazi," to distinguish it from the Kahane or Katz-Spira family. Many prominent families of Bohemia added to their names that of "Spiro" or "Spira"; *e.g.*, **Frankl-Spiro, Wiener-Spiro,** and **Porges-Spiro.**

1. **Aaron Jehiel Michel Spira:** Son of Benjamin Wolf Spira (No. 7) and grandson of Jehiel Spira; rabbi of the Meisel Synagogue, Prague.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 12; Zunz, *Literaturgesch.* p. 438; Podiebrad-Foges, *Alterthümer der Prager Judenstadt*, pp. 76, 149, Prague, 1870.

2. **Aaron Simeon Spira:** Son of Benjamin Wolf Spira (who died in 1630); rabbi at Frankfort, Lemberg, Brez in Lithuania, Lublin, Cracow, Vienna, Prague (1640), and also rabbi of Bohemia; born 1599; died Dec. 3, 1679, at Prague. He led an ascetic life, and collected many pupils about him. He wrote "Moreh Yeḥezḳiel Ḳaṭon" (Prague, 1695), penitential prayers ("seliḥot") on the sufferings of the Jewish community of Prague when that city was besieged by the Swedes in 1648.

3. **Aryeh Löb Spira** (called also **Klein Löb**): Son of Isaac Spira; born 1701; died May 19, 1761, at Wilna, where he was associate rabbi. At the age

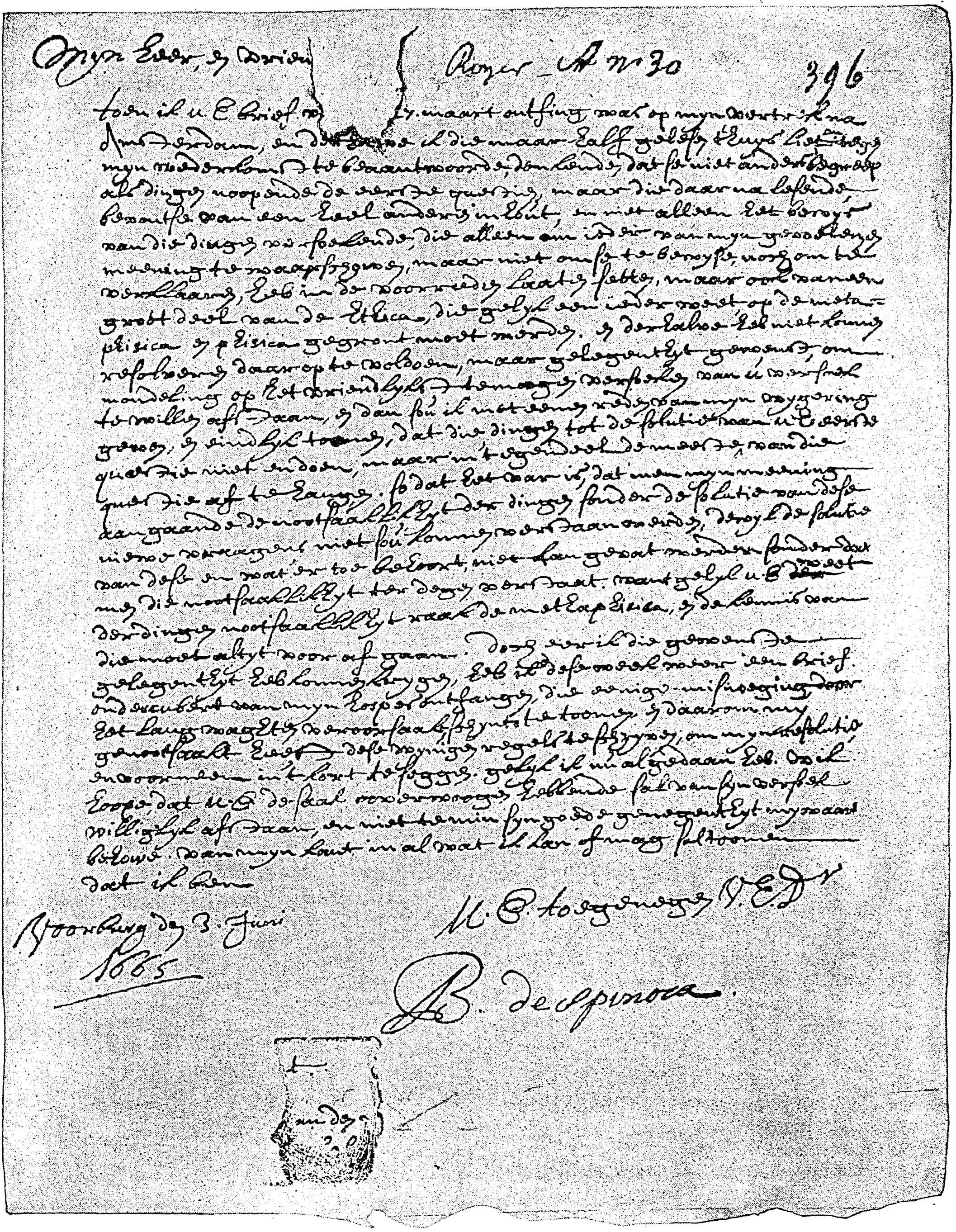

Myn Heer, en Vrient Royer _ A no 30 396

toen ik u. E brief v 19. maart ontfing, was op myn vertrek na
Amsterdam, en daerom liet ik die maar half gelesen t'huys liggen
myn wederkomst te beantwoorden, denkende, dat hij niet anders begreep
als dingen nopende de eerste questie, maar die daar na lesende,
bevont hij een heel anders inhielt, en niet alleen het bewys
van die dingen versoekende, die alleen om ieder van myn gevoelen en
meening te waarschouwen, maar niet om hem te bewyse, nog om hem
verklaren, heb in de voorreeden laten setten, maar ook van een
groot deel van de Ethica, die gelyk een ieder weet op de meta-
phisica en phisica gegront moet worden. en derhalve heb niet konnen
resolveren daarop te voldoen, maar gelegentheyt gewenst, om
mondeling op het vriendelykste te mogen versoeken van u verstant
te willen afstaan, en dan sou ik met eenen reden van myn weygering
geven, en eyndelyk tonen, dat die dingen tot de solutie van u eerste
questie niet en doen, maar in tegendeel de meeste van die
questie af te hangen. so dat het waar is, dat men myn meening
aengaande de nootsaakelykheyt der dingen sonder de solutie van dese
nieuwe vraegen niet sou konnen verstaan werden, dewyl de solutie
van dese en wat er toe behoort, niet kan gevat werden sonder dat
men die nootsaakelykheyt der dingen verstaat. want gelyk u. E weet
die nootsaakelykheyt raakt de methaphisica, en de kennis van
die moet altyt voor af gaan. doch eer ik die gewenste
gelegentheyt heb konnen krygen, heb ik dese week weer een brief
onder couvert van myn hospes ontfangen, die eenige misnoeging door
het lang wachten verooorsaakt schynt te tonen, en daarom my
genootsaakt heeft dese weynige regels te schryven, om myn resolutie
en voornemen in 't kort te seggen. gelyk ik nu al gedaan heb. doe ik
hope dat u. E dese saak overwogen hebbende sal van syn versoek
willighlyk afstaan, en niet te min syn goede genegentheyt my waart
behouwe. van myn kant in al wat ik kan of mag sal toonen
dat ik ben

Voorburg den 3. Junii
1665

U. E. toegenegen V. Dr
B. de Spinoza

HOLOGRAPH LETTER OF BARUCH SPINOZA, DATED 1665.

(From Van Vloten and Land, "Benedicti De Spinoza Opera.")

of seventeen he corresponded with the rabbi of the Karaites at Troki. Aryeh Löb acquired a knowledge of mathematics and Hebrew grammar. He wrote "Naḥalat Ariel" and "Me'on 'Arayot" (Dyhernfurth, 1732), a double commentary on the treatise Soferim.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 118; Fuenn, *Ḳiryah Ne'emanah*, pp. 111 *et seq.* (contains Spira's epitaph).

4. **Asher Anshel Spira**: Son of Aaron Wolf Spira; died in 1661 at Vienna, in which city he had married the daughter of the wealthy and learned Moses Mirels. He was the ancestor of the Frankl-Spira family.

BIBLIOGRAPHY: Podiebrad-Foges, *l.c.* p. 149.

5. **Benjamin Wolf Spira**: Son of Jehiel Spira; died at Prague Oct. 12, 1630. He was for more than thirty years associate rabbi and director of a Talmudic academy in that city. Although universally respected his extraordinary modesty prevented him from accepting the chief rabbinate of Prague; but he took charge of it temporarily from 1629 until his death.

6. **Benjamin Wolf Spira**: Son of Asher Anshel Spira; died at Prague in 1712. He was educated by his grandfather Aaron Simeon Spira in that city. He was the father of the parnas Simon Wolf Frankl.

7. **Benjamin Wolf Spira**: Son of Aaron Simeon Spira; born 1640 at Prague; died there Jan. 11, 1715. He was for twenty years chief rabbi of Bohemia.

BIBLIOGRAPHY: Podiebrad-Foges, *l.c.* pp. 73, 148 *et seq.*

8. **Elijah Spira**: Son of Benjamin Wolf Spira; died at Prague April 14, 1712. He was rabbi at Tiktin, and afterward preacher and director of a large Talmudic academy at Prague. He published "Eliyahu Zuṭa," a commentary on that part of Mordecai Jafe's "Lebush" relating to the Shulḥan 'Aruk, Oraḥ Ḥayyim (Prague, 1689, 1701). His valuable work "Eliyahu Rabbah" (Sulzbach, 1757), containing discussions on the Oraḥ Ḥayyim, was printed posthumously by his son, whose name is not given. "Shishah Shiṭṭot," novellæ on six Talmudic treatises, were published by his grandson Elijah b. Wolf Spira (Fürth, 1768). His manuscript works, including commentaries on the Bible and Talmud, as well as sermons, responsa, etc., were destroyed by fire in 1754.

BIBLIOGRAPHY: *Eliyahu Rabbah*, Preface; Fürst, *Bibl. Jud.* i. 239 (contains many incorrect statements); Zunz, *Monatstage*, p. 19.

9. **Isaac Spira**: Son of Eliezer Spira; died March 16, 1711, at Lemberg. He wrote "Elef ha-Magen" (notes on the four ritual codices), printed by his son Nathan Spira (Zolkiev, 1732).

10. **Isaac Spira**: Son of Jehiel Michael Spira; died at Prague in 1749. He was rabbi at Lissa, then at Jung-Bunzlau, Bohemia (1704-27), and finally at Prague, and was the teacher and father-in-law of Jonathan Eybeschütz. He wrote novellæ on Talmudic treatises, likewise responsa, etc.; but none of his works has been printed.

BIBLIOGRAPHY: Buber, *l.c.* p. 118; Fuenn, *l.c.* p. 111.

11. **Isaac Kohen-Spira**: Son of David Kohen-Spira; died in 1582 at Cracow, where he had officiated as rabbi. He was the father-in-law of Rabbi Meïr Lublin. He had a namesake and contemporary, **Isaac Kohen-Spira**, who was probably rabbi at Kreminiec, and afterward at Cracow.

BIBLIOGRAPHY: Frankel, *Zeitschrift*, iii. 386; *Ha-Karmel*, xii. 658; J. B. R., *Bemerkungen zu I. M. Zunz Ir ha-Zedek*, p. 18, Brody, 1878.
E. C. M. K.

12. **Isaac ben Nathan Spira**: Rabbi and scholar of the sixteenth and seventeenth centuries; born at Grodno; died in Lublin 1623. He was principal of a large yeshibah at Kowlo, whence he went to Cracow and became identified there with the publication of his father's "Imre Shefer." While engaged upon this work he accepted a call as rabbi to Lublin, and the uncompleted work of his father's was taken to Venice, where it was published in 1583 under the title "Bi'urim." On account of the misrepresentations which were circulated in Venice regarding the contents of this work Isaac found himself compelled to forbid its further sale in that city; and in 1586 he issued a new edition in Lublin.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 372; Friedberg, *Marganita Shappira*, pp. 4-6.

13. **Isaac ben Nathan Spira**: Polish merchant; born at Cracow 1624; died there 1649; son of Rabbi Nathan. He was a man of means, and when, in May, 1641, the Jewish community of Cracow was financially embarrassed he voluntarily made it a loan of 800 Polish gulden in gold. When, toward the end of the eighteenth century, his tombstone began to decay, the community showed its gratitude by erecting a new one.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iv. 1207; Fürst, *l.c.* iii. 372; Friedberg, *Luḥot Zikkaron*, pp. 61-62, Frankfort-on-the-Main, 1904.

14. **Israel Issachar Spira**: Son of Nathan Nata Spira (No. 23); died at Worms 1630. He was chairman of the rabbinical college at Pinsk, and later rabbi at Worms. He is mentioned in the responsa (No. 88) of MaHaRaM of Lublin, and in the responsa collection "Ḥuṭ ha-Shani," § 22.

BIBLIOGRAPHY: Friedberg, *Luḥot Zikkaron*, p. 59; *Ḳobeẓ 'al Yad*, iii. 5, Berlin, 1887; Friedberg, *l.c.* p. 6.

15. **Israel ben Nathan Spira** (known also as **Israel ha-Darshan**): Scholar, rabbi, and preacher of the seventeenth century; died in 1700. While still young he was called to Kalisz in Poland, where he founded a large school which soon became famous. Among his most prominent pupils were Jehiel Michael Segal and Selig Margolioth. Israel was the author of "Bet Yisrael," a commentary on the "Hilkot Sheḥiṭah," of which 201 paragraphs appeared in Berlin in 1726. Appended thereto was a second work, "Bet Pereẓ," a commentary on the treatise Megillah which he wrote in honor of his son-in-law.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 74; Friedberg, *l.c.* pp. 7-10.

16. **Jacob ben David ha-Kohen Spira**: Rabbi of Neutitschein, Moravia, in the seventeenth and eighteenth centuries; relative of Isaac ben David Spira. He was the author of "Ohel Ya'aḳob," haggadic novellæ (Frankfort-on-the-Oder, 1719). His sons Moses Moeschel and Isaac severally added to it "Liḳḳuṭim" to difficult passages in the Midrash and Yalḳuṭ and novellæ to Yoreh De'ah.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1257; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 187; Benjacob, *l.c.* p. 19; Fuenn, *Keneset Yisrael*, p. 577; Azulai, *Shem ha-Gedolim*, ii. 3; Fürst, *l.c.* i. 17.

E. C. S. O.

17. Jacob Kohn-Spira: Son of Isaac Spira; lived at Lemberg in the seventeenth century. He was the author of "Be'er Mayim Ḥayyim" (Cracow, 1616), a commentary on the Pentateuch and on Rashi's commentary.

BIBLIOGRAPHY: Buber, *l.c.* p. 112.

E. C. M. K.

18. Judah Löb Spira (nicknamed **Pap**): Rabbi of the seventeenth and eighteenth centuries; officiated probably in Frankfort-on-the-Main. He was the author of "Ha-Reḳasim la-Biḳ'ah" (Altona, 1815), containing brief notes on the Bible.

BIBLIOGRAPHY: Steinschneider, *l.c.* col. 1373; Fürst, *l.c.* iii. 372.

E. C. S. O.

19. Menahem Zion b. Meïr Spira: A native probably of Speyer. He wrote in 1430 "Ẓiyyuni" (Cremona, 1560), a cabalistic commentary on the Pentateuch, prefaced by a song for the Sabbath and enumerating the labors forbidden on that day.

BIBLIOGRAPHY: Steinschneider, *Cat. Munich*, codices 68, 76; Landshuth, *l.c.* p. 193; Zunz, *S. P.* p. 110; idem, *Literaturgesch.* p. 523.

E. C. M. K.

20. Nathan ben Isaac Spira: Cabalist and rabbi of Lublin in the seventeenth century; died in that city 1652; grandson of Nathan Spira of Grodno. He edited and published the Zohar (Lublin, 1623), to which he added a commentary.

BIBLIOGRAPHY: Friedberg, *l.c.* p. 6.

E. C. S. O.

21. Nathan Nata Spira: Son of Selig Spira and grandson of Nathan Nata Spira; died Nov. 13, 1761, at Eibenschütz. He was rabbi in various communities, his last charge being at Eibenschütz, in Moravia, where he officiated only one year, dying in early manhood.

BIBLIOGRAPHY: Dembitzer, *Kelilat Yofe*, i. 118 (contains Spira's epitaph, in which ס"ב must be read instead of ס"ח).

22. Nathan Nata Spira: Son of Reuben David Spira, associate rabbi of Cracow; died at Reggio, Italy, in 1662. He was sent from Jerusalem to Germany and Italy to collect alms. Most of his works are cabalistic in nature, including "Tub ha-Areẓ" (Venice, 1655; Zolkiev, 1781), on the excellencies of the Holy Land, on the holy vessels, etc.; "Yayin ha-Meshummar" (*ib.* 1660), on "Yayin Nesek"; "Maẓẓot Shimmurim" (*ib.* 1665), on the mezuzah, ẓiẓit, etc. Azulai saw the manuscripts of his religious discourses and of several of his cabalistic works.

BIBLIOGRAPHY: Azulai, *l.c.* i. 148; De Rossi-Hamberger, *Hist. Wörterb.* p. 301; Steinschneider, *Cat. Bodl.* col. 2051.

23. Nathan Nata Spira: Son of Samson Spira; rabbi at Grodno; died 1577. He wrote a supercommentary on the commentaries of Rashi and Elijah Mizraḥi under the title "Imre Shefer," and a commentary on the Pentateuch, published by his son Isaac (Lublin, 1586 [1597]), and at the request of his pupils "Mebo She'arim" (Lublin, n.d.; Jessnitz, 1724), a commentary on Isaac Duran's "Sha'are Durah." The Zohar was edited not by him, as Fürst and others think, but by Nathan b. Isaac Spira (Lublin, 1624). Nathan Nata left two sons: Isaac (No. 12) and Israel Issachar (No. 14).

BIBLIOGRAPHY: David Gans, *Ẓemaḥ Dawid*, ed. Offenbach, p. 30a; Jehiel Heilprin, *Seder ha-Dorot*, ed. Warsaw, i. 248; Azulai, *l.c.* i. 148; De Rossi-Hamberger, *l.c.* p. 301; Fuenn, *l.c.* p. 55; Fürst, *l.c.* iii. 373; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 609.

24. Nathan Nata Spira: Son of Solomon Spira and grandson of Nathan Nata Spira (No. 23); born about 1584; died July 20, 1633. In 1617 he was called to the rabbinate of Cracow, where, being well-to-do, he refused to accept a salary. He was gifted with an extraordinary memory, and devoted much time to the study of the Cabala. He wrote a cabalistic commentary on the prayer of Moses in Deut. iii. 24, and two prayers, under the title "Megalleh 'Amuḳḳot" (Cracow, 1637; Fürth, 1691). He published also novellæ to Alfasi's work which were printed with it (Amsterdam, 1720).

BIBLIOGRAPHY: Azulai, *l.c.* i. 148; De Rossi-Hamberger, *l.c.* p. 301; Steinschneider, *l.c.* col. 2049; Zunz, *Monatstage*, p. 41; Zedner, *l.c.* p. 610; I. M. Zunz, *'Ir ha-Ẓedeḳ*, pp. 52, 176 (contains Spira's epitaph).

25. Solomon Spira: Son of Nathan Nata Spira (No. 24); born in 1616; slain by the Cossacks under Chmielnicki in 1648. He was rabbi of Satanow, and edited, together with his brother Moses, the work "Megalleh 'Amuḳḳot," to which he wrote additions and a preface.

BIBLIOGRAPHY: Fuenn, *l.c.* p. 66.

E. C. M. K.

SPIRIT. See HOLY SPIRIT.

SPIRITS, CONCEPTION OF. See DEMONOLOGY.

SPIRO, JOSEPH MOSES: Austrian rabbi and Talmudic author; born in Trietsch, Moravia, about 1770; died at Kanitz, Moravia, Aug. 3, 1830. He was educated by his father, Abraham, who was rabbi in Trietsch, and, although a sickly child, he became at an early age a Talmudist of distinction. At first officiating as dayyan in his native city, he became successively rabbi in Schafa, Moravia; Habern, Bohemia; and, finally (1824–30), in Kanitz. He was one of the earliest advocates of systematic instruction in religious literature, and condemned the pilpul very severely. He edited the "Sefer ha-Ḥinnuk" (Brünn, 1799), which he, like many others, ascribed to Aaron ha-Levi of Barcelona; and also wrote a book entitled "Mesillah le-Elohenu" (Prague, 1810). This work is divided into three parts: the first, entitled "Ha-Derek ha-Yashar," treating of the evils of the unsystematic training of children; the second, called, in honor of his father, "Berit Abraham," containing halakic discussions; and the third, "Rebid ha-Zahab," containing homilies.

BIBLIOGRAPHY: *Deborah*, 1902, pp. 97 *et seq.*

D.

SPITZ, ABRAHAM (NAPHTALI HIRSCH) BEN MOSES HA-LEVI: Moravian rabbi; born about 1628; died at Worms in 1712. In 1663 he was appointed rabbi of a Moravian congregation, and in 1692 dayyan at Nikolsburg, where he officiated for twelve years. In 1704 he was called to Worms, where he remained until his death. He was the author of the following works: "Male Raẓon"

(Frankfort-on-the-Main, 1710), novellæ to forty-five treatises of the Talmud; "Yerushshat Naftali" (appended to "Male Razon"), explanations of the most difficult Tosafot passages in the Talmud; and many unpublished works that relate to the Talmud. Before he died he instructed his sons to study daily two pages of his commentary during the year of mourning. An approbation by him of the ritualistic work "Maginne Erez" was printed in the edition of that work (Dyhernfurth, 1692)

BIBLIOGRAPHY: Levysohn, *Nafshot Ẓaddikim*, pp. 75-76, Frankfort-on-the-Main, 1855; Benjacob, *Oẓar ha-Sefarim*, pp. 329-330; Azulai, *Shem ha-Gedolim*, ii. 80; Steinschneider, *Cat. Bodl.* col. 703.

E. C. S. O.

SPITZ, ISAAC (EIZIG): Ab det din in Bunzlau, Bohemia; born 1764; died in Bunzlau May 6, 1842. He wrote "Mat'amme Yiẓḥaḳ," songs, melodies, and sayings, which was published by his son Yom-Ṭob in Prague in 1843.

BIBLIOGRAPHY: Busch, *Jahrbuch*, i. 176; Benjacob, *Oẓar ha-Sefarim*, p. 323; Steinschneider, *Cat. Bodl.* col. 2651.

E C. S. O.

SPITZ, MEÏR B. JOHANAN: Rabbi of Oronie, Hungary, in the eighteenth century. He wrote "Katit la-Ma'or," halakic novellæ to some Talmudic treatises; and "Shemen ha-Ma'or," novellæ on ritualistic matters. Both these works appeared in Vienna in 1792.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 375; Steinschneider, *Cat. Bodl.* col. 1717; Benjacob, *Oẓar ha-Sefarim*, p. 251.

E. C. S. O.

SPITZ, MORITZ: American rabbi; born at Csaba, Hungary, Oct. 14, 1848. He was educated at the University of Prague, and received his rabbinical diploma from Rabbi Judah Tebeles of that city. From 1870 to 1871 he officiated as rabbi of Congregation B'nai Sholom, Chicago, Ill.; from 1871 to 1878, of Congregation Emanu-El, Milwaukee, Wis.; and since 1878 he has been rabbi of Congregation B'nai El of St. Louis, Mo.

Spitz has contributed to the "American Israelite" and to "Die Deborah," signing his articles with the nom de plume "Ben Abi." He was formerly editor of the "Jewish Tribune," and is at present (1905) editor of the "Jewish Voice" of St. Louis.

BIBLIOGRAPHY: *The American Jewish Year Book*, 1903-4, p. 101.

A. F. T. H.

SPITZ, YOM-ṬOB BEN ISAAC: Teacher of Hebrew and German in the Jewish school of Prague during the first half of the nineteenth century. He was the author of "Aïon Bakut" (Prague, 1826), on the death of his grandfather R. Eleazar Fleckeles of Prague; "Zikron Eliezer" (*ib.* 1827), a biography of Fleckeles; and "Toledot Yiẓḥaḳ," a biography of his father, Isaac Spitz. Yom-Ṭob was a collaborator on the "Bikkure ha-'Ittim," to vols. vi. and vii. of which he contributed sixteen scientific essays.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2651; Benjacob, *Oẓar ha-Sefarim*, pp. 36, 157; Fürst, *Bibl. Jud.* iii. 375.

E C. S. O.

SPITZ, ẒEBI HIRSCH: German author and Talmudist of the eighteenth century. He wrote "Dibre Ḥakamim we-Ḥidotam" (Offenbach, 1802), a commentary on those passages of the Talmud in which it is said "the Torah speaks in the language of man" or "the passage is explained according to its literal sense."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 104.

E. C. S. O.

SPITZER, BENJAMIN SOLOMON: Austrian rabbi and champion of Orthodoxy; died in Vienna, at an advanced age, Dec. 5, 1893. He was the son-in-law of R. Moses Sofer, and was for more than forty years rabbi of the ultra-Orthodox congregation of Vienna, whose synagogue was situated in the "Shiffgasse." He was a strong opponent of Reform, and severely attacked the Vienna "Culturgemeinde" for the Reform measures it introduced in 1872. A collection of his sermons, funeral orations, and novellæ on Talmudical subjects (the latter part bearing the separate title "Shimlat Binyamin") was published by his son-in-law Joseph Baer Kohen, under the title "Tiḳḳun Shelomoh" (Vienna, 1892). Benjamin was buried in Presburg.

BIBLIOGRAPHY: A. Rabbinowitsch, *Eine Interessante Errinerungs-Geschichte von dem Ehrwürdigen Rabbiner Soloman Spitzer* (in Judæo-German), Vienna, 1894; *Der Israelit* (Mayence), 1893, Nos. 97, 99; *Aḥiasaf*, 5655 (1895), pp. 457-458.

E. C. P. Wi.

SPITZER, FRIEDRICH (SAMUEL): French art collector and dealer; born in Presburg 1814; died in Paris 1890. He was the son of the official grave-digger of the community and went penniless to Vienna. In 1848 he accompanied the Austrian army to Italy, and upon his return commenced collecting objects of art. A picture which he bought for five gulden proved to be an Albrecht Dürer and laid the foundation of his fortune. Together with a dealer, König, he went to London, but being unable to sell this picture there, he disposed of it in Paris. His visits to the large collectors in England had, however, revealed to him the value placed upon old weapons, and accordingly, on his return to Austria, he bought up whatever old arms he could find, and sold them in London. Later he established a business at Aix-la-Chapelle, where he sold many antiquities to Baron Adolf von Rothschild. Wishing to increase his business, he went to London, but failing of success in that city, he accepted the invitation of Rothschild to settle permanently in Paris, where his business prospered greatly. In 1870, at the outbreak of the Franco-Prussian war, he sent the greater part of his collection to London, where it was subsequently bought by Sir Richard Wallace. His collection of armor he took to Vienna, where Baron Anselm von Rothschild bought it for 500,000 francs. Spitzer thereupon purchased the celebrated collection of Caran in Lyons. He had gradually amassed a large fortune and a splendid private collection of art objects, for which Gambetta offered him 6,000,000 francs. The collection was to be embodied in a state museum, of which Spitzer was to be director for life. A lottery was even instituted to provide the money, but the offer was finally refused. A Berlin syndicate, headed by the banker Hainauer, offered 25,000,000 francs for the whole gallery; but nothing resulted from this offer. In his will Spitzer arranged that his collection should be sold three years after his death. It then brought

10,000,000 francs, the armor being sold to the present King of England. The illustrated "Catalogue de la Collection Spitzer" (3 vols., Paris, 1887) is a remarkable production; its price was 1,200 francs.

S. G.

SPITZER, SAMUEL: Hungarian rabbi; born in 1839 at Keszthely, where his father was rabbi; died in 1896; a descendant of Yom-Ṭob Lipmann Heller. He studied at Prague, and became rabbi at Esseg in 1856. He was generally recognized as an authority on religious questions, and several humanitarian societies were founded within his congregation as a result of his activity.

Besides several sermons, Spitzer published numerous works on the history of civilization, of which the following may be mentioned: "Das Heer- und Wehrgesetz der Alten Israeliten, Griechen, und Römer," 1869; "Die Jüdische Ehe," Esseg, 1869; "Die Jüdische Gemeindeordnung," *ib.* 1873; "Das Mahl bei den Alten Völkern," Presburg, 1877; "Urheimisch in Slavischen Ländern," 1880; "Das Jubiläum in Wörtlicher und Historischer Bedeutung," Esseg, 1882; "Das Blutgespenst auf Seine Wahre Quelle Zurückgeführt," 1883; "Das Religiöse Bedenken, oder Kann Man den Eid vor einem Andersgläubigen Ablegen?" 1883; "Ueber Baden und Bäder bei den Alten," 1883; "Die Uhr bei den Alten," 1885; "Ueber Sitte und Sitten der Alten Völker," 1886; and "Der Brief bei den Alten Völkern," 1893.

S. G. S.

SPITZER, SIGMUND: Austrian physician; born at Nikolsburg, Moravia, 1813; died at Vienna 1894. Two years after receiving his degree of doctor of medicine from the University of Vienna he accepted a professorship in anatomy at the medical school of Constantinople. There he founded the anatomical museum, for which he prepared many specimens. It was partly his influence which overcame the opposition predominant in Constantinople to dissections. In 1844 he took charge of the medical clinic.

Spitzer was summoned in 1845 to attend the sultan 'Abd al-Majid, whom he cured of a very dangerous chronic disease. This led to his appointment as chief private physician to the sultan. In 1847 he was appointed director of the medical academy at Constantinople. Spitzer's near relations with 'Abd al-Majid aroused the envy of the courtiers; and several futile endeavors were made to get rid of him. Finally an attempt upon his life induced him to resign his position. The sultan then appointed him councilor to the Turkish embassy at Vienna. In 1857 he was appointed representative of the Porte at the court of Naples, where he remained until 1860. 'Abd al-Majid died in the following year, and Spitzer severed his connection with the Turkish governmental service. The remainder of his life he spent in Paris and Italy.

BIBLIOGRAPHY: *Jew. Chron.* No. 1343, p. 9; Pagel, *Biog. Lex.*

S. F. T. H.

SPITZER, SIMON: Austrian mathematician; born at Vienna Feb. 3, 1826; died there April 2, 1887. He studied mathematics at the University of Vienna, was graduated in 1850, and became in 1851 privat-docent at the Vienna polytechnic institute. In 1857 he was appointed professor of algebra at the Vienna "Handelsschule," which position he held until 1887, at the same time lecturing at the polytechnic, where he became assistant professor of analytic mechanics in 1863, and professor in 1870. When the "Handelsschule" was changed into the "Handelsakademie" Spitzer became its first rector (1872-73).

Of Spitzer's numerous works the following may be mentioned: "Ueber die Aufsuchung der Imaginären Wurzeln Höherer Numerischer Gleichungen"; "Allgemeine Auflösung der Zahlengleichungen mit Einer und Mehreren Unbekannten"; "Anleitung zur Berechnung der Leibrenten und Anwartschaften"; "Tabellen über die Zinseszinsen- und Rentenrechnung"; and "Ueber Münzen und Arbitragen Rechnung."

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1887, pp. 219 *et seq.*

S. F. T. H.

STACTE. See INCENSE; SPICES.

STADE: City in the province of Hanover, Prussia. Its Jews are first mentioned in a charter granted them in 1349. In 1613 they received a patent of protection from Johann Friedrich, Archbishop of Bremen; and on Sept. 28, 1615, he threatened that if the Hamburg council imposed a special Jewish safe-conduct on his protégé and court Jew "Solomon Herscheider, Jewish physician living at Stade," who had hitherto been permitted to conduct business and to trade in Hamburg without taxation, the Portuguese of the latter city would no longer be allowed free passage through his territory. In 1618 Solomon, the "protected Jew of Stade," who is doubtless identical with this Solomon Herscheider, was purveyor of silver for, or perhaps joint lessee of, the mint; in 1620, however, he was thrown into prison, apparently on a charge of embezzlement.

There was a Jewish cemetery in Stade which in 1632 was turned into a garden. In the years 1628 and 1630 the tax paid by the Jews for their protection amounted to 60 marks per annum, whereas it had been 75 marks in 1624 and 180 marks in 1619. During the Danish siege of Stade, which ended the Swedish dominion over the city, a great fire broke out (Aug. 29, 1712) that destroyed the Jewish street and other quarters of the town. In 1827 in the royal Hanoverian district of Stade three presidents for the communities of Otterndorf, Osterholz, and Rotenburg were appointed from among the Jews themselves.

At present (1905) the Jews of Stade number 26 in a total population of 10,000. They meet for worship in a rented house.

BIBLIOGRAPHY: Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 9 *et seq.*, Hamburg, 1902; idem, *Hamburgs Deutsche Juden*, in *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, xii. 7 *et seq.*; W. H. Fobelmann and W. Wittpenning, *Gesch. der Stadt Stade* (revised by Bährfeldt), pp. 89, 154, Stade, 1897.

D. A. LEW.

STADE, BERNHARD: German Protestant Hebraist and historian of Israel; born in Arnstadt May 11, 1848. He became privat-docent in the University of Leipsic in 1873, and professor of theology at Giessen in 1875.

Of Stade's works the following may be mentioned: "De Isaiæ Vaticiniis Æthiopicis Diatribe" (Leipsic, 1873); "Ueber die Alttestamentliche Vorstellung vom Zustand nach dem Tod" (*ib.* 1877); "Lehrbuch der Hebräischen Grammatik" (part i., *ib.* 1879), an attempt at harmonizing the philological methods of Olshausen and Ewald; "Geschichte des Volkes Israel" (vol. i., Berlin, 1881–84; 2d ed. 1885; vol. ii., in collaboration with O. Holtzmann, *ib.* 1888), a critical reconstruction of the history of Israel in accord with Graf and Wellhausen; "Hebräisches Wörterbuch zum Alten Testament" (in collaboration with Siegfried, Leipsic, 1893); "Ausgewählte Akademische Reden und Abhandlungen" (Giessen, 1899). In conjunction with F. Schwally, Stade edited a revised Hebrew text of the Book of Kings (Leipsic, 1904), for Haupt's "Sacred Books of the Old Testament." Stade has been the editor since 1881 of the "Zeitschrift für Alttestamentliche Wissenschaft."

BIBLIOGRAPHY: *Brockhaus Konversations-Lexikon.*

T. F. T. H.

STADTHAGEN, JOSEPH: German rabbi, apologist, and author; died at Stadthagen Sept. 5, 1715; son of Samson of Metz, where his grandfather Joseph b. Isaac ha-Levi ASHKENAZI (died at Frankfort-on-the-Main in 1628) officiated as rabbi for many years. Joseph acted for several decades as "Landesrabbiner" for the district of Schaumburg-Lippe, and took the name "Stadthagen" from his place of residence. Well versed both in apologetic literature and in the New Testament, he was peculiarly qualified to become a leader in religious controversies. He was called to Hanover by the Hanoverian financial agent Leffmann BEHRENDS, and there, on July 21, 1704, in the presence of the elector Georg Ludwig and the noted electoress Sophie (the friend of Leibnitz), he took part in a very successful religious disputation with a convert (Edzardus of Hamburg?). In the following year (1705) Stadthagen published in Amsterdam his "Dibre Zikkaron," a work in two parts, containing ethical reflections on the rules for ritual slaughtering.

Of Stadthagen's seven daughters may be mentioned **Rebekka,** wife of Samuel Bonn of Altona (Kaufmann, "Heinrich Heine's Ahnensaal," p. 298), and **Hindele,** who married Uri Lipmann b. Joseph of Elrich (near Nordhausen). Of his sons the most important were **Bernard,** who attended the fair at Leipsic in 1697 and 1698 ("Monatsschrift," 1901, p. 507), and **Gershon,** who died at Altona on the 10th of Aug., 1721 (Grunwald, "Hamburgs Deutsche Juden," 1904, p. 243, No. 836). Among his descendants were "Landesrabbiner" Levi HERZFELD of Brunswick, and Ephraim Rothschild, manufacturer and philanthropist of Stadtoldendorf, Brunswick, who died Jan. 30, 1901.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 103, No. 63; Wiener, in *Monatsschrift*, 1864, p. 169; Kaufmann, in *R. E. J.* 1891, p. 98; manuscript of Stadthagen's *Minḥat Zikkaron*, and also manuscript notes in a copy of the *Dibre Zikkaron*, both in the possession of Dr. A. Lewinsky.

E. C. A. LEW.

STAFF ("shebeṭ," "maṭṭeh," etc.): Herodotus (i. 195) and Strabo (xvi. 746) assert that among the Babylonians every man carried a ring and a staff, which latter was decorated at the upper end with a carved representation of a flower or something similar. It seems to have been the universal custom among the ancient Hebrews also to carry a staff (comp. Gen. xxxviii. 18)—a custom which perhaps dates from the time when they lived the nomadic life of herdsmen. The staff was indispensable to the herdsman, for by means of it he kept his flock together (Ex. iv. 2; Lev. xxvii. 32; Ps. xxiii. 4; Micah vii. 14; Zech. ii. 7); the upper end of the long staff was bent, as Egyptian illustrations indicate. Nor was the staff to be despised as a weapon (Ps. xxiii. 4). Similarly, a long, perhaps straight, stick, with a goad at the end, was used by the peasants for driving and guiding the oxen before the plow, and also for breaking the clods behind it, as the peasants still use the stick to-day; this also was an effective weapon (Judges iii. 31; I Sam. xiii. 21, xvii. 43). Finally, the staff was indispensable to the wanderer, and a support to the weak and sick (Gen. xxxii. 10; Ex. xxi. 19; Zech. viii. 4). In the hands of the overseers it became an instrument of punishment, and therefore a badge of office (Isa. ix. 4, xxx. 31, *et al.*).

E. G. H. I. BE.

STAHL, FRIEDRICH JULIUS: German jurist and publicist; born at Munich Jan. 16, 1802; died at Brückenau Aug. 10, 1861. In his eighteenth year he took the examination for the position of teacher at the Munich gymnasium, but was confronted by the usual difficulty experienced by Jewish youths seeking government positions, and he adopted Christianity Nov. 6, 1819, in Erlangen. He studied jurisprudence at the universities of Würzburg, Heidelberg, and Erlangen, and in 1827 became privat-docent at the University of Munich. In the same year his treatise "Ueber das Aeltere Römische Klagerecht" was published in that city; and he then devoted himself to his great work on the philosophy of law, "Die Philosophie des Rechts nach Geschichtlicher Ansicht," 2 vols., Heidelberg, 1830–37 (5th ed. 1878). In 1832 he was called to the University of Erlangen, as associate professor, and in November of the same year was appointed professor in the University of Würzburg. He published his "Die Kirchenverfassung nach Lehre und Recht der Protestanten" at Erlangen, in 1840 (2d ed. 1862).

In politics, as in philosophy, jurisprudence, and religion, Stahl was an extreme reactionary, in which spirit he issued a number of pamphlets devoted to a vigorous criticism of the revolutionary tendencies, proposals, and proceedings, of that troublous period. He was rewarded by the king with an appointment in 1849 as life member of the First Chamber, afterward known as the "Herrenhaus"; and from 1852 to 1858 he was a member of the "Evangelischer Oberkirchenrat." The downfall of the Manteuffel ministry led to the loss of his influence in the latter body, and in 1858 he resigned. In both assemblages he remained from beginning to end the recognized leader of his party. According to Lord Acton, he had a more predominant influence and showed more political ability than Lord Beaconsfield (Acton, "Letters to Mary Gladstone," p. 103, London, 1904).

The writings which Stahl produced in Berlin during the revolutionary agitation were: "Ueber die Kirchenzucht," 1845 (2d ed. 1858); "Das Monarchische Prinzip," Heidelberg, 1845; "Der Christliche Staat," *ib.* 1847 (2d ed. 1858); "Die Revolution und die Konstitutionelle Monarchie," 1848 (2d ed. 1849); "Was Ist Revolution?" *ib.* 1852, of which three editions were issued. His subsequent writings were: "Der Protestantismus als Politisches Prinzip," *ib.* 1853 (3d ed. 1854); "Die Katholischen Widerlegungen," *ib.* 1854; "Wider Bunsen," 1856; "Die Lutherische Kirche und die Union," 1859 (2d ed. 1860). After his death there were published "Siebenzehn Parlamentarische Reden," *ib.* 1862, and "Die Gegenwärtigen Parteien in Staat und Kirche," *ib.* 1868.

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S. M. Co.

STAHL, WILHELM: German economist; born at Munich June 2, 1812; died at Giessen March 19, 1873. While still very young he lost both parents, and was cared for in the house of a well-known philologist, Döderlein, in Erlangen, after his brother, Friedrich Julius Stahl, had adopted Christianity. After completing his studies at the gymnasium he attended the universities of Munich and Halle, and devoted himself particularly to the study of physics and chemistry, later securing a position as teacher at the industrial school in Fürth. Encouraged by Professor Hermann of Erlangen, he applied himself zealously to the study of political economy, and finally established himself as docent of that science at the University of Erlangen, where he soon received an appointment as associate professor. In 1848 he was elected a representative to the Frankfort Parliament, and three years later received a call as professor at the University of Giessen, where he remained until his death.

Of Stahl's published works the following are the most important: "Die Einführung der Neueren Staatsprincipien im Grossherzogthum Hessen," Giessen, 1862; "Die Bedeutung der Arbeiter-Associationen in Vergangenheit und Gegenwart," *ib.* 1867; and "Das Deutsche Handwerk," *ib.* 1874.

BIBLIOGRAPHY: K. Umpfenbach, in *Allg. Deutsche Biographie*, xxxv. 403.

S. M. Co.

STANDARD. See FLAG.

STANISLAVSKI, SIMON JUDAH: Russian author and journalist; born at Nikopol, Yekaterinoslav, Russia, Dec. 18, 1850; son of Moses Stanislavski, a wealthy Lithuanian merchant. Simon was at first destined for a commercial career, but he finally overcame the opposition of his father, and during 1863-64 he received instruction from Dobsewitch, who went to Nikopol from Pinsk in 1861. During this period young Stanislavski carried on an extensive correspondence with such men as Abraham Lebensohn, Samuel Fuenn, and others; but his new teacher, Ilya ORSHANSKI, turned his ambition into other directions. Under Orshanski's guidance Stanislavski read Buckle, Draper, Darwin, and Mill, and also began a systematic study of Latin, mathematics, and other sciences.

Stanislavski began his journalistic career by writing for the "Peterburgskie Viedomosti," and for the "Den," which was edited by Orenstein. An article on the works of Dr. Erter gained for him the acquaintance of Morgulis and of A. Y. Landau, who in 1871 began publishing the "Yevreiskaya Biblioteka." When the "Voskhod" commenced to appear (1881), Landau invited Stanislavski to fill the position of assistant editor on that periodical. Among the most important articles written by Stanislavski may be mentioned a sketch of B. Stern's Jewish school in Kishinef ("Voskhod," April, 1884), and biographies of Mendel Levin, Israel Samostz ("Voskhod," June, 1886), Hyman HURWITZ, Solomon Posner, and Benjamin Mandelstamm. Stanislavski wrote also many other articles on various topics under the pseudonyms הרואה and "Z."

BIBLIOGRAPHY: Autobiography in *Sefer ha-Zikkaron*, 1890, p. 106 (edited by Sokolow).

H. R. J. Go.

STANS IBN ABITUR, JOSEPH. See ABITUR, JOSEPH BEN ISAAC BEN STANS IBN.

STAR-WORSHIP: This is perhaps the oldest form of idolatry practised by the ancients. According to Wisdom xiii. 2, the observation of the stars in the East very early led the people to regard the planets and the fixed stars as gods. The religion of the ancient Egyptians is known to have consisted preeminently of sun-worship.

Among the Israelites.

Moses sternly warned the Israelites against worshiping the sun, moon, stars, and all the host of heaven (Deut. iv. 19, xvii. 3); it may be said that the prohibition of making and worshiping any image of that which is in heaven above (Ex. xx. 4; Deut. v. 8) implies also the stars and the other celestial bodies. The Israelites fell into this kind of idolatry, and as early as the time of Amos they had the images of Siccuth and Chiun, "the stars of their god" (Amos v. 26, R. V.); the latter name is generally supposed to denote the planet Saturn. That the kingdom of Israel fell earlier than that of Judah is stated (II Kings xvii. 16) to have been due, among other causes, to its worshiping the host of heaven. But the kingdom of Judah in its later period seems to have outdone the Northern Kingdom in star-worship. Of Manasseh it is related that he built altars to all the host of heaven in the two courts of the house of YHWH, and it seems that it was the practise of even kings before him to appoint priests who offered sacrifices to the sun, the moon, the planets, and all the host of heaven. Altars for star-worship were built on the roofs of the houses, and horses and chariots were dedicated to the worship of the sun (*ib.* xxi. 5; xxiii. 4-5, 11-12). Star-worship continued in Judah until the eighteenth year of Josiah's reign (621 B.C.), when the king took measures to abolish all kinds of idolatry (*ib.*). But although star-worship was then abolished as a public cult, it was practised privately by individuals, who worshiped the heavenly bodies, and poured out libations to them on the roofs of their houses (Zeph. i. 5; Jer. viii. 2, xix. 13). Jeremiah (vii. 18) describes the worship of the queen of heaven to have been more particularly common among the women. Ezekiel, who prophesied in the sixth year of the captivity of Jehoiachin (591 B.C.), describes the worship of the sun as practised in the court of the Temple (Ezek. viii. 16 *et seq.*), and from Jer. xliv. 17 *et seq.* it may be seen that even after the destruction of the Temple the women insisted on continuing to worship the queen of heaven. In Job (xxxi. 26 *et seq.*) there is an allusion to the kissing of the hand in the adoration of the moon (see Moon, Biblical Data). According to Robertson Smith ("The Religion of the Semites," p. 127, note 3, Edinburgh, 1889), star-worship is not of great antiquity among the Semites in general, nor among the Hebrews in particular, for the latter adopted this form of idolatry only under the influence of the Assyrians. But Fritz Hommel ("Der Gestirndienst der Alten Araber," Munich, 1901) expresses the opposite opinion. He points to the fact that the Hebrew root which denotes the verb "to swear" is the same as that which denotes "seven," and claims that this fact establishes a connection between swearing and the seven planets; and he furthermore declares that there are many Biblical evidences of star-worship among the ancient Hebrews. Thus, the fact that Terah, Abraham's father, had lived first at Ur of the Chaldees, and that later he settled at Haran (Gen. xi. 31), two cities known from Assyrian inscriptions as places of moon-worship, shows that Abraham's parents were addicted to that form of idolatry. According to legend, Abraham himself worshiped the sun, moon, and the stars before he recognized the true God in Yhwh (see Abraham in Apocryphal and Rabbinical Literature). The golden calf, Hommel declares, was nothing more than an emblem of the moon-god, which, in the Assyrian inscription, is styled "the youthful and mighty bull" and the lord of the heavenly hosts (comp. "Yhwh Ẓeba'ot," which term is intentionally omitted from the Pentateuch). He assigns the same character to the two calves made by Jeroboam several centuries later (I Kings xii. 28).

The ancient Hebrews, being nomads, like the Arabs favored the moon, while the Babylonians, who were an agricultural nation, preferred the sun. But, as appears from Ezek. xx. 7-8, the moon-worship of the Israelites, even while they were still in Egypt, was combined with sun-worship. The close similarity between the ancient Hebrews and the southern Arabs has led Hommel furthermore to find allusion to moon-worship in such Hebrew names as begin with "ab" (= "father"), as in "Abimelech" and "Absalom," or with "'am" (= "uncle"), as in "Amminadab" and "Jeroboam," because these particles, when they appear in the names of southern Arabs, refer to the moon.

The term "star-worship" ("'abodat kokabim u-mazzalot") in the Talmud and in post-Talmudic literature is chiefly a censor's emendation for "'abodah zarah." In connection with star-worship, it is related in the Mishnah ('Ab. Zarah iv. 7) that the Rabbis ("zeḳenim") were asked if God dislikes idolatry why He did not destroy the idols. The Rabbis answered: "If the heathen worshiped only idols perhaps God would have destroyed the objects of their adoration, but they worship also the sun, the moon, the stars, and all the host of heaven, and God can not destroy the world on account of the heathen."

E. C. M. Sel.

STAROKONSTANTINOV: City in the government of Volhynia, Russia. Jews seem to have settled in this city soon after it was founded, for during the great uprising of the Cossacks under Chmielnicki (1648–58) it had a considerable Jewish community. In 1648–49 the wild Cossacks and Tatars killed the greater part of the Jewish inhabitants, although the latter were very bravely defended by the Polish general Wishnevetzki. Three years later (1651), according to the testimony of Prince Semen Prozorovski, the murderous hordes, on their way to Sborowo, captured Starokonstantinov anew, murdering the greater part of the inhabitants and applying the torch to the city itself. In 1659 the city was besieged by the hetman Vygovski, but the inhabitants successfully defended themselves. In 1793 Starokonstantinov, together with the rest of the Ukraine, was annexed to Russia. At present (1905) the city has about 17,000 inhabitants, of whom the Jews constitute approximately 60 per cent. The inhabitants carry on a considerable trade with Austria and Prussia, as well as with the surrounding towns and villages. The city has two synagogues, five prayer-houses, a city school for Jewish children, and the usual Jewish benevolent institutions.

Bibliography: *Regesty i Nadpisi*, i.; *Entziklopedicheski Slovar*; Gurland, *Le-Ḳorot ha-Gezerot be-Yisrael*, iv. 16.

H. R. J. Go.

STATISTICS: As referring to Jews, statistics deal mainly with populations, their ages and distribution, Migration, Morbidity, Mortality, Occupations, Criminality, Births, and Marriages. Most of these topics have already been treated in articles in The Jewish Encyclopedia; it remains to deal here only with the Jewish population as a whole and its distribution.

Ancient Times.

The Pentateuch contains a number of statements as to the number of Jews that left Egypt, the descendants of the seventy sons and grandsons of Jacob who took up their residence in that country. Altogether, including Levites, there were 611,730 males over twenty years of age, and therefore capable of bearing arms; this would imply a population of about 3,154,000. The Census of David is said to have recorded 1,300,000 males over twenty years of age, which would imply a population of over 5,000,000. The number of exiles who returned from Babylon is given at 42,360. Tacitus declares that Jerusalem at its fall contained 600,000 persons; Josephus, that there were as many as 1,100,000, of whom 97,000 were sold as slaves. It is from the latter that most European Jews are descended. These appear to be all the figures accessible for ancient times, and their trustworthiness is a matter of dispute. The difficulties of commissariat in the Sinaitic desert for such a number as 3,000,000 have been pointed out by Colenso; and the impossibility of the area of Jerusalem containing much more than 80,000 persons with any comfort has been referred to as proving the exaggeration of the figures of Josephus and Tacitus.

In the Hadrianic war 580,000 Jews were slain, according to Dion Cassius (lxix. 14). According to Mommsen, in the first century C.E. there were no less than 1,000,000 Jews in Egypt, in a total of 8,000,000 inhabitants; of these 200,000 lived in Alexandria, whose total population was 500,000. Harnack ("Ausbreitung des Christentums," Leipsic, 1902) reckons that there were 1,000,000 Jews in Syria at the time of Nero, and 700,000 in Palestine, and he allows for an additional 1,500,000 in other places, thus estimating that there were in the first century 4,200,000 Jews in the world. This estimate is probably excessive.

As regards the number of Jews in the Middle Ages, Benjamin of Tudela, about 1170, enumerates altogether 1,049,565; but of these 100,000 are attributed to Persia and India, 100,000 to Arabia, and 300,000 to Thanaim (?), obviously mere guesses with regard to the Eastern Jews, with whom he did not come in contact. There were at that time probably not many more than 500,000 in the countries he visited, and probably not more than 750,000 altogether. The only real data for the Middle Ages are with regard to special Jewish communities, of which the following is a list, mainly derived from I. Loeb ("R. E. J." vol. xiv.):

JEWISH POPULATIONS OF MEDIEVAL CITIES.

[Where authors' names only are given, the works referred to are Cassel, *s.v.* "Juden"; Benjamin of Tudela, "Itinerary," ed. Asher; Weyden, "Gesh. der Juden zu Cöln," Cologne, 1867; Bücher, "Bevölkerungen von Frankfort," Tübingen, 1886; Usque, "Consolacão"; Ziemlich, "Machsor Nürnberg," Berlin, 1886; Stern, "Analecten zur Gesch. der Juden."]

City.	Date.	Population.	Source.
Aix.........	1341	(203 families) 1,207	"R. E. J." xiv. 170.
Amalfi......	1170	20	Benjamin of Tudela.
Amsterdam	1620	(400 families)	Grätz, "Gesch." ix. 503.
"	1671	(4,000 ")	Grätz, "Gesch." x. 257.
Arles.......	1170	200	Benjamin of Tudela.
Ascoli......	1170	40	" "
Austerlitz..	1523	445 (34 houses)	JEW. ENCYC.
Avignon....	1358	(210 families)	De Maulde.
Barcelona..	1391	900 (?)	"R. E. J." xiv. 170.
Benevento..	1170	200	Benjamin of Tudela.
Blois.......	1171	40	Joseph Cohen, "'Emek ha-Baka."
Bourg St. Gilles.	1170	100	Benjamin of Tudela.
Brindisi....	1170	10	" "
Capua......	1170	300	" "
Carpentras.	1277-1600	(12-119 families)	"R. E. J." xii. 190.
"	1742	(168 families) 752	" " "
Castellon de la Plana..	1450	(31 families)	Loeb, *l.c.*
Castrogiovanni.	1400	(80 ")	Zunz, "Z. G."
Ceuta......	1785	381	Cassel, p. 155b.
"	1840	150	" " "
Cologne....	1348	(55 houses)	Weyden.
Dyon.......	1384	52	Cassel, p. 111b.
Estella.....	1366	(89 families)	Kayserling, "Die Juden in Navarra," p. 45.
Falces......	1366	(18 families)	Kayserling, *l.c.*
Ferrara.....	1601	1,530	Cassel, p. 155b.
"	1785	1,066	" " "
"	1840	1,800	" " "
Frankfort-on-the-Main.	1241	200 (? families)	Bücher.
Genoa......	1170	2	Benjamin of Tudela.
Granada....	1688	(1,500 houses)	Usque.
Hamburg..	1612	(230 adults)	Grätz, *l.c.* x. 18.
Lucca......	1170	40	Benjamin of Tudela.
Lugo.......	1785	600	Cassel, p. 155b.
Lunel......	1170 (?)	300 (? families)	Benjamin of Tudela.
Manresa....	1294	(45 families)	Loeb, *l.c.*
Marseilles..	1170	300	" "
Melfi.......	1170	200 (? families)	Benjamin of Tudela.
Messina....	1170	200	Zunz, "Z. G."; Benjamin of Tudela.
"	1543	(180 families)	
Metz.......	1657	(96 ")	Cassel, p. 113a.
Naples.....	1170	500	Benjamin of Tudela.
Nuremberg.	1338	(212 adults)	Ziemlich; Loeb, in "R. E. J." xiv. 170-173.
Otranto.....	1170	500	Benjamin of Tudela.
Palermo....	1170	1,500	" "
"	1490	(850 families)	Grätz, "Gesch." viii. 260.
Palma......	1391	1,540 (?)	"R. E. J." xiv. 171.
Paris.......	1296-97	(82 families)	" i. 63.
Perpignan..	1413-14	(180 ")	" xiv. 65.
Peralta.....	1366	(10 ")	Kayserling, *l.c.*
Pisa........	1170	2	Benjamin of Tudela.
Posquières.	1170	40(400 ?)	" "
Rome......	1170	200	" "
"	1550	3,000	Cassel, p. 155a.
Salerno	1170	600	Benjamin of Tudela.
San Marco..	1492	350	Zunz, "Z. G."
Sanguesa...	1366	(25 families)	Kayserling, *l.c.*
Strasburg..	1349	2,000	Loeb, *l.c.*
" ..	1369	(6 families: killed)	Cassel, p. 113a.
" ..	1383	(15 families; killed)	" " "
Tafalla.....	1366	(10 families)	Kayserling, *l.c.*
Talavera de la Reyna.	1477	(168 ")	Loeb, *l.c.*
Tarento....	1170	200	Benjamin of Tudela.
Trani......	1170	200	" "
Trapani....	1439	200	Zunz, "Z. G."
Trevoux....	1429	(15 families)	"R. E. J." x. 35.
Tudela.....	1366	(270 ")	Rios, "Hist." ii. 285.
"	1386	(200 ")	Loeb, *l.c.*
Venice.....	1152	1,300	Cassel, p. 158b.
"	1170	1,300	Benjamin of Tudela.
"	1500	933	Cassel, p. 159a.
Worms	1096	434	Stern.
"	1438	400	Grätz, *l.c.* vii. 371.

The Middle Ages were mainly a period of expulsions. In 1290, 16,000 Jews were expelled from England; in 1396, 100,000 from France; and in 1492, about 200,000 from Spain. Smaller but more frequent expulsions occurred in Germany, so that at the commencement of the sixteenth century only four great Jewish communities remained: Frankfort-on-the-Main, 2,000; Worms, 1,400; Prague, 10,000; and Vienna, 3,000 (Grätz, "Gesch." x. 29). It has been estimated that during the five centuries from 1000 to 1500, 380,000 Jews were killed during the persecutions, reducing the total number in the world to about 1,000,000. In the sixteenth and seventeenth centuries the main centers of Jewish population were in Poland and the Mediterranean countries, Spain excepted.

According to the estimate of Basnage, at the beginning of the eighteenth century the total number of European Jews was 1,360,000, and the Jews of the kingdom of Poland (including Lithuania), according to a census at the first division in 1772, numbered 308,500. As these formed the larger part of the European Jews, it is doubtful whether the total number was more than 400,000 at the middle of the eighteenth century; and, counting those in the lands of Islam, the entire number in the world at that time could not have been much more than 1,000,000.

But since then the increase has been remarkably rapid. It was checked in Germany by the laws limiting the number of Jews in special towns, and perhaps still more by overcrowding, regarding which a few details may be given:

Place.	Date.	Jews.	Houses.	Average.	Authority.
Prague....	1786	7,951	266	29.3	Ficker, "Bevolk. Böhmen," p. 55.
Frankfort.	1811	2,214	159	13.9	"The Times" (London), Aug. 8, 1884.
Prague....	1843	5,646	279	20.3	Ficker, *l.c.*

Tchubinsky reports that in 1840 the Jews of southern Russia were accustomed to dwell thirteen in a house, whereas among the general population the average was only four to five ("Globus," 1880, p. 340). The rapid increase has undoubtedly been due to the early age of marriage and the small number of deaths of infants in the stable communities (see GENERATION, LENGTH OF). The chief details known for any length of time are for Holland, Hungary, Poland, and Württemberg:

HOLLAND.

Date.	Population.
1829	46,408
1839	52,245
1849	58,626
1859	63,790
1869	68,003
1879	81,693

HUNGARY.

Date.	Population.
1720	12,656
1785	75,089
1786	77,647
1804	124,128
1805	127,816
1829	202,328

Date.	Population.
1842	241,632
1850	352,400
1857	413,118
1869	516,658
1880	624,737
1890	725,222

POLAND.

Date.	Population.
*16th century	†200,000
*1659	100,000
*1764	315,298
1816	212,000
1825	341,125
1826	368,773
1828	384,263

Date.	Population.
1856	563,000
1868	764,947
1875	860,327
1882	1,045,000
1893	1,229,000
1897	1,333,000

WÜRTTEMBERG.

Date.	Population.
1832	10,670
1846	12,356
1858	11,088
1864	11,610
1871	12,245
1880	13,331
1890	12,639
1900	11,916

*From Reclus, "Nouvelle Géographie," v. 397.
†Of these, 16,580 paid taxes.

There is also a certain amount of evidence as to the Jewish increase in proportion to that of adherents of other creeds. The following table is taken from Haushofer, "Lehrbuch," p. 510, and from Oettingen, "Moralstatistik."

Country.	Years.	Catholic.	Protestant.	Jews.
Austria	1851-57	8.20	5.40	19.60
"	......	0.76	0.76	3.35
" Western	1861-70	2.86	2.86	3.08
Baden	1846-64	1.50	5.00	3.60
"	1857-63	0.85	1.06	1.04
Bavaria	1852-64	4.50	4.50	4.20
France	1861-66	0.36	1.10	2.27
Hanover	1852-64	3.30	5.00	8.60
Netherlands	1849-59	1.20	1.60	0.30
Prussia	1831-49	0.85	0.94	1.26
"	1852-64	11.40	11.10	12.90
Saxony	1854-64	27.10	15.30	68.10
Switzerland	1850-60	5.30	4.20	34.00
Württemberg	1846-64	0.20	0.40	3.40

But the figures of increase are often very deceptive, as they may indicate, not the natural increase by surplus of births over deaths, but accession by immigration. This applies especially to Germany during the early part of the nineteenth century, when Jews from Galicia and Poland seized every opportunity of moving westward. On the other hand, Ruppin has shown that within recent years, when forcible measures have been taken to prevent Russian Jews from settling in Germany, the growth of the Jewish population there has almost entirely ceased, owing to the falling off in the number of births, and, possibly, to emigration. The increase of the Jews of England and the United States during the last quarter of a century has, however, been exceptional, owing to extensive immigration.

There is only one further point to be considered in connection with the increase of Jewish population, and that is the losses by conversion which have occurred during the nineteenth century and which are still occurring in the lands where the Jews are persecuted. Leroy ("Judentaufen im 19. Jahrhundert: Ein Statistischer Versuch," in "Nathanael," iii. and iv., Berlin, 1899) has made the following estimate for the nineteenth century:

	Became Protestant.	Became Roman Catholic.	Became Greek Catholic.	Total Loss.
Bavaria	330	5,000	......	22,520
Prussia	13,128			
Saxony	770			
Württemberg	115			
Others parts of Germany	3,177			
Denmark	100	......	......	100
France	600	1,800	......	2,400
Great Britain	28,830	......	......	28,830
Holland	1,800	......	......	1,800
Norway and Sweden.	500	......	......	500
Switzerland	100	......	......	100
Austria	6,300	28,200	200	44,756
Hungary	2,056	8,000		
Italy	......	300	......	300
Rumania	......	......	1,500	1,500
Russia	3,136	1,000	69,400	84,536
Turkey	......	......	3,300	3,300
Other parts of the Balkan Peninsula.	......	......	100	100
Asia and Africa	100	500	......	600
Australia	200	......	......	200
North America	11,500	1,500	......	13,000
Totals	72,742	57,300	74,500	204,542

This would give an average of only 2,000 per annum throughout the century, but the number has largely increased of recent years. A rough estimate made ten years ago placed the number of conversions at about 3,000 per annum—1,000 in Austria-Hungary, 1,000 in Russia, 500 in Germany, and the remainder in the Anglo-Saxon world. A slight reduction, about 500 a year, must be made in the figures regarding the total losses, because of the converts to Judaism, such conversions resulting mainly through the marriage of Christian women to Jews.

The difficulty of ascertaining to which cause any increase is due—whether to immigration or to natural augmentation—consequent upon the fact that accurate statistics with regard to Jews are available for comparatively few countries, formerly caused the widest diversity to exist as to the total number of Jews in the world, as can be seen from the list of estimates given in the table on page 531.

The approximation of the latest estimates shows that the foundations for enumeration are becoming more sure and the variations possible less wide. The basis of modern estimates is that of I. Loeb, given in 1879, the chief errors of which were the omission of the 1,000,000 Jewish inhabitants of Poland and the estimate of the Falashas at 200,000. Andree gives details founded upon actual censuses, and he has been followed by Jacobs, Harris, and Ruppin. Of the earlier estimates, that of Jost, in the tenth volume of his history, is the most noteworthy, and was founded on a set of careful figures and enumerations derived mainly from censuses taken about 1840. He does not estimate the total, but an addition of his figures results in 3,143,000, a figure probably not far from the truth. Of recent years very much fuller and more accurate details have been obtained as to the number of Jews, especially in Europe, where the majority of countries consider the religious creeds of their inhabitants as part of the census returns.

Authority.	Time.	Estimated Number.	Authority.	Time.	Estimated Number.
"French-Jewish Almanac."	1828	4,947,000	Andree......	1881	6,193,662
			"Encyc. Brit."	1881	6,200,000
Balbi.........	1829	4,000,000	Heckler......	1883	6,136,662
Hörschelman.	1833	6,598,000	A. Nossig....	1887	6,582,500
Jost..........	1846	3,143,000	J. Jacobs.....	1896	9,066,534
Berghaus....	1854	4,000.000	I. Harris	1902	10,319,402
Boudin.......	1857	3,900,000	"American Jewish Year-Book."	1904–5	10,932,777
Legoyt.......	1868	4.550,000			
Alexander....	1870	6,798.029			
I. Loeb.......	1879	6,276,957	A. Ruppin...	1904	10,456,000

Methods of Estimating Population.

In the English-speaking world, especially in England and America, where no religious census is taken, recourse must be had to estimates instead of enumerations. These are mainly derived from three sources: (*a*) the death-rate, (*b*) the marriage-rate, (*c*) school statistics. As regards the first source, the burials in Jewish cemeteries are almost always a sure indication of the number of Jewish inhabitants. If the population is a stable one, an estimate based on the ordinary death-rate of the country would give too small a figure (see MORTALITY); where much migration has occurred the error would be still greater, owing to the fact that migrants are chiefly of the most viable ages. The estimate deduced from the marriage-rate is generally much above the true figures, if the ordinary marriage-rate is taken, as, owing to the nubile ages of migrants, a larger proportion of Jews marry in the Western countries. It is usual to assume that the children of school age, whose numbers can be very frequently ascertained, are one-fifth of the population. Here, again, Jewish statistics vary somewhat from general statistics, owing to the eagerness of Jewish parents to send their children to school. In cases where no actual enumeration of the number of Jewish children is possible, an estimate can at times be made by finding the number of children absent from school on the Day of Atonement, which, as a rule, corresponds almost exactly to the number of Jewish children attending the schools. See LONDON.

The following list, taken from various sources, gives the numbers of Jews in each country, together with the ratio to its entire population. The cities having a large Jewish population are given under the head of the country to which they belong, their proportion to the general population being given also. As far as possible, the date at which the census was made is given; and where the city estimate is of later or earlier date, this also is mentioned. When no date is given, the census of 1900–1 is meant. Estimates are indicated by asterisks.

TABLE OF RATIOS OF JEWISH TO TOTAL POPULATION IN THE PRINCIPAL COUNTRIES AND CITIES OF THE WORLD.

	Jewish Population.	Percentage of Jewish to Total Population.	Total Population.
EUROPE.			
Austria	1,224,899	4.68	26,150,708
Brody	15,050	75.00	20,071
Cracow...............	25,430	29.13	87,274
Czernowitz...........	22,000	32.53	67,622
Lemberg..............	40,000	25.00	159,875
Prague...............	20,000	9.92	201,589
Triest	5,100	3.22	158,344
Vienna	150,000	8.95	1,687,954
Belgium*................	12,000	.18	6,687.651
Antwerp	4,500	1.58	285,600
Brussels..............	6,500	1.16	561,782
Bosnia and Herzegovina.	8,213	.58	1,404,000
British Isles*	250,000	.57	41,454,573
England	235,000	.85	27,483,490
Birmingham.........	4,000	.77	522,182
Leeds	15,000	3.50	428,953
Liverpool	7,000	1.04	684,947
London (1902)........	150,000	2.27	6,581,327
Manchester	28,000	5.15	543,969
Ireland	3,769	.08	4,704,750
Scotland *.............	10,000	.24	4,025,647
Glasgow	6,500	.86	760,468
Wales	500	.03	1,519,035
Bulgaria.................	33,663	.90	3,733,189
Rustchuk	3,075	10.92	28.121
Sofia..................	7,000	14.89	47,000
Crete....................	728	.24	294,192
Cyprus and Malta.	130	.03	376,175
Denmark..................	5,000	.20	2,464,770
Copenhagen............	3,500	1.11	313,000
France..................	86,885	.22	38,595,500
Bordeaux	3,000	1.17	257,471
Lyons..................	2,636	.58	453,145
Marseilles.............	5,500	1.11	494,769
Paris..................	58,000	2.18	2,660,000
Germany (1901)..........	586,948	1.04	56,367,178
Berlin.................	86,152	4.56	1,844,151
Breslau	18,440	4.36	422,738
Cologne................	8,400	2.40	372,229
Dresden................	38,700	9.00	289,844
Frankfort-on-the-Main..	22,000	7.63	289,489
Hamburg	17,308	2.76	625,552
Hanover	4,151	1.76	235,666
Königsberg	4,076	2.16	187,897
Leipsic	4,844	1.06	455,089
Mayence	4,300	5.10	84,500
Munich	9,500	1.90	498,503
Nuremberg	6,500	2.49	261,000
Posen..................	5,810	5.00	117,014
Greece...................	8,350	.34	2,433,806
Athens.................	300	.27	111,486
Larissa................	1,500	10.00	15,000
Holland..................	103,988	2.00	5,179,100
Amsterdam	60,000	11.30	530,718
Rotterdam..............	12,000	4.00	222,233
Hungary..................	851,378	4.43	19,207,103
Budapest...............	168,985	23.08	732,322
Grosswardein	12,294	31.85	38,557
Miskolcz	8,551	28.08	30,444
Szegedin...............	5,863	6.93	87,410
Temesvar	8,916	22.37	39,850
Italy	34,653	.10	34,000,000
Leghorn	4,050	4.12	98,321
Rome	7,800	1.17	663,000
Turin..................	4,300	1.27	335,639
Venice	3,800	2.50	151,840
Luxemburg *	1,200	.50	236,543
Norway and Sweden*....	5,000	.07	7,376,321
Poland (1897)............	1,316,776	16.25	8,000,000
Czenstochow............	12,000	26.66	45,130
Lodz (1903)	74,999	24.38	307,570
Lomza..................	10,380	39.42	26,075
Lublin.................	22,495	44.90	50,152
Warsaw (1902)..........	262,824	41.18	638,209
Portugal*................	1,200	.02	5,428,659
Lisbon	250	.08	308,000

	Jewish Population.	Percentage of Jewish to Total Population.	Total Population.
EUROPE—*Continued.*			
Rumania (1900)	269,015	4.99	5,408,743
Bakau	7,850	60.38	13,000
Botoshani	16,660	47.60	35,000
Braila	10,811	23.14	46,715
Bucharest	43,274	15.34	282,071
Galatz	12,970	20.85	62,678
Jassy	30,441	38.99	78,067
Monastir	6,000	.90	664,379
Russia (1897)	3,872,625	3.29	117,668,000
Berdychev	47,000	87.52	53,600
Biela Zerkow	16,000	48.48	33,000
Bobrinsk	19,125	54.33	35,177
Brest-Litovsk	36,650	78.81	46,502
Byelostok	42,000	65.62	63,925
Dvinsk	32,369	44.83	72,231
Grodno	24,611	52.45	46,871
Homel	23,000	62.16	36,846
Jitomir	22,000	33.61	65,452
Kherson	18,967	27.14	62,219
Kiev	16,000	6.46	247,432
Kishinef	50,000	49.95	108,796
Kovno	28,405	38.60	73,543
Libau	9,700	15.04	64,505
Minsk	49,957	54.60	91,494
Moghilef	25,000	58.14	43,106
Nikolaief	16,000	17.39	92,060
Odessa	150,000	37.03	405,041
Pinsk	22,000	80.10	27,938
Riga	18,000	7.02	256,197
Rostof	15,000	12.50	119,889
St. Petersburg (1900)	20,385	1.41	1,439,616
Wilna	63,986	40.00	159,568
Yekaterinoslav	36,000	29.54	121,216
Yelisavetgrad	24,340	39.26	61,841
Servia	5,102	.20	2,493,770
Spain *	5,000	.02	18,089,500
Gibraltar	3,000	10.90	27,460
Madrid	300	.06	498,000
Switzerland	12,551	.38	3,315,443
Turkey and Eastern Rumelia *	282,277	4.91	5,746,986
Adrianople (1904)	17,000	20.98	81,000
Bagdad	35,000	24.14	145,000
Constantinople	44,361	3.94	1,125,000
Philippopolis	3,800	8.86	42,849
Salonica	60,000	57.14	105,000
ASIA.			
Arabia *	30,000	.42	7,000,000
Aden	3,059	7.42	41,222
Asia Minor and Syria *	65,000	.55	11,800,432
Aleppo	10,000	8.54	117,000
Brusa	3,500	4.58	76,303
Corfu	3,500	19.00	17,918
Damascus	10,000	4.44	225,000
Smyrna	25,000	12.44	201,000
Caucasus	58,471	.77	7,536,828
Baku	11,650	11.31	103,000
China and Japan *	2,000	.0004	427,663,231
Hongkong	143	.06	221,441
India	18,228	.06	231,899,507
Bombay	5,357	.67	776,000
Calcutta	1,889	.17	1,125,400
Palestine *	78,000	12.00	650,000
Haifa	1,800	13.84	13,000
Hebron	1,500	7.50	18,000
Jaffa	3,500	8.75	40,000
Jerusalem	41,000	68.33	60,000
Safed	6,870	27.48	25,000
Tiberias	2,600	65.00	4,000
Persia *	35,000	.39	9,000,000
Shiraz	5,000	16.66	30,000
Teheran	5,100	2.42	210,000
Russian Central Asia	12,729	.16	7,740,394
Samarcand	4,379	.51	859,123
Siberia	34,477	.60	5,666,659
Turkestan and Afghanistan	18,435	.22	8,241,913
AFRICA.			
Abyssinia (Falashas) *	50,000	1.00	5,000,000
Algeria (1902)	51,044	1.07	4,729,331
Algiers	10,800	14.44	74,792
Constantine	7,200	15.47	46,581
Oran	10,636	14.27	74,510
Tlemçen	4,909	16.61	29,554
Egypt (1897)	30,678	.31	9,734,405
Alexandria	12,433	3.89	319,000
Cairo	14,362	2.51	570,062
Morocco *	109,712	2.11	5,000,000
Fez	10,000	6.88	145,000
Mogador	8,676	45.66	19,000
Morocco	15,700	31.40	50,000
AFRICA—*Continued.*			
Sfax	5,000	7.14	70,000
Tangier	12,000	40.00	30,000
Tetuan	6,500	29.54	22,000
Tripoli	18,680	2.33	800,000
Tunis	62,545	4.16	1,500,000
Tunis	12,000	8.96	135,000
South Africa *	50,000	4.54	1,100,000
Cape Colony	20,000	1.27	1,527,224
Natal	1,700	.31	543,983
Durban	1,250	2.08	60,046
Orange River Colony	1,500	.72	207,503
Bloemfontein	800	11.94	6,760
Portuguese Territory	200	.....	....
Rhodesia	600	.....	....
Transvaal	25,000	5.12	487,457
Johannesburg	10,000	9.80	102,078
AMERICA. (NORTH AMERICA.)			
Canada	22,500	.42	5,369,666
Montreal	10,000	3.75	266,826
Toronto	3,500	1.68	207,971
Winnipeg	25,000	59.52	42,000
Central America *	4,035	.12	3,143,968
Mexico *	1,000	.008	11,642,720
United States *	1,500,000	1.97	76,085,794
Baltimore	30.000	7.90	434,439
Boston	40,000	8.91	448,477
Chicago	60,000	3.53	1,698,575
Cincinnati	18,000	5.52	325,902
New York	672,776	19.56	3,437,202
Philadelphia	75,000	5.80	1,293,697
St. Louis	45,000	9.96	451,770
San Francisco	20,000	6.68	298,997
(SOUTH AMERICA.*)			
Argentine Republic	20,000	.42	4,659,214
Buenos Ayres	10,000	1.25	800,000
Brazil	2,000	.01	14,002,335
Rio de Janeiro	300	.03	800,000
Dutch Guiana	1,121	1.97	57,388
Ecuador, Bolivia, Peru, Chile, and Uruguay	1,000	.01	9,318,033
Guiana, Venezuela, and Colombia	2,000	.03	6,345,539
AUSTRALASIA.			
Australia	15,122	.49	3,036,570
New South Wales	6,447	.56	1,132,234
Sydney	6,000	1.33	451,000
Queensland	733	.18	406,658
South Australia	786	.24	320,431
Victoria	5,897	.51	1,140,405
Melbourne	5,500	1.11	493,956
Western Australia	1,259	2.54	49,782
Perth	500	1.38	36,274
New Zealand	1,611	.20	772,719
Tasmania	107	.07	146,667

From this it will be seen that the total number of Jews in the various continents is 11,273,076, distributed as follows:

Europe	8,977,581	North America	1,527,535
Asia	352,340	South America	26,121
Africa	372,659	Australasia	16,840

The accuracy of these figures is doubtful since, as stated above, England and the United States have no religious statistics. With respect to the lands of Islam, an attempt has recently been made by the Alliance Israélite Universelle to obtain some definite data; the result is given below:

MOHAMMEDAN COUNTRIES.

Algeria	63,000
Bulgaria	31,064
Egypt	30,578
Morocco	109,712
Persia	49,500
Tripoli	18,660
Tunis	62,540
Turkey in Europe	188,896

(Turkey in Asia.)	
Archipelago (Turkish)	4,557
Asia Minor	77,458
Crete	646
Mesopotamia	59,235
Syria and Palestine	79,234
Yemen	35,000
Total	810,080

With some of these results may be compared those of Cuinet ("La Turquie d'Asie," Paris, 1892–95): 121,381 for Turkey in Asia, and 70,382 for Syria and Palestine.

The difficulty in securing trustworthy results from Asiatic and Islamic countries may be illustrated by reproducing the various estimates made of the Jewish population of Jerusalem—a subject which is, of course, interesting in itself:

Estimate.	Authority.	Year.
7,100	Prussian consul	1867
7,120	Zochokke	1868
8,000	Lemisse	1873
9,000	English consul Moore	1887
14,000	Lortel	1881
16,000	Ritter	1895
21,000	Luncz ("Luaḥ")	1898
25,000-30,000	"New International Encyclopedia"	1903
28,000	Meyer's tours	1893
29,000	M. A. Meyer (JEW. ENCYC. vii. 151)	1904
30,000	W. W. Wilson ("Encyc. Brit.")	1902
30,774	Cuinet	1896
41,000	Baedeker and Brockhaus	1902
55,000	Wilson ("Encyc. Brit.")	1902

Probably 95 per cent of the persons included in these estimates of Jewish populations are Ashkenazim. As far as can be ascertained, the numbers of Sephardim are as follows:

Turkey in Europe	90,000
" " Asia	45,000
Egypt, etc.	10,000
Algeria	40,000
Morocco	50,000
France	6,000
Italy	18,000
Holland, etc.	50,000
America	5,000
Total	314,000

But there are others, besides these two groups, who may be included under the heading "Jews"; the following classes may be enumerated:

	Nativity.	Number.	Per cent of Whole.
A. Jews both by religion and by birth		11,000,000	98.9
Ashkenazim	Teutonic and Slavonic	10,475,000	92.8
Sephardim	Romance, Levantine, African.	314,000	5.1
Samaritans (?)	Nablus	150	
B. Jews by religion, but not by birth		75,000	1.1
Falashas	Abyssinian	50,000	
Karaites	Crimean	6,000	
Daggatouns, etc.	Saharic	10,000	
Beni-Israel	Bombay	6,500	
Cochin	Cochin	1,600	
C. Jews by birth, but not by religion		12,000	0.2
Chuetas	Belearic Isles	6,000	
Maiminim	Salonica	4,000	
Gedid al Islam	Khorasan	2,000	

The following list summarizes the proportion of Jews to general population in the several countries:

	Per cent.
Poland	16.25
Palestine	12.00
Rumania	4.99
Austria	4.68
Hungary	4.43
Russian Empire	3.29
Morocco	2.11
Holland	2.00
United States	1.97
Prussia	1.11
Algeria	1.07
Germany	1.04
Bulgaria	.90
United Kingdom	.57
Luxemburg	.50
Argentine Republic.	.42
Canada	.42
Persia	.39
Switzerland	.38
Australasia	.38
Greece	.34
Egypt	.31
France	.22
New Zealand	.20
Servia	.20
Denmark	.20
Belgium	.18
Italy	.10
Norway and Sweden	.07
India	.06
Portugal	.02
Spain	.02

Town and Country.

Turning from distribution to social characteristics, the most marked one is the preference for living in towns, though this tendency, of course, is now common. A few figures with regard to this point may be here inserted. Dr. S. Neumann ("Die Fabel von der Jüd. Masseneinwanderung," p. 65) gives the following percentage of Jews living in the open country in Prussia, to which has been added, after Jannasch, the proportion of the general population:

Year.	Older Parts.	New Possessions.	Together.	Proportion.
1849	20.85	......	......	73.48
1858	21.75	......	......	70.39
1867	19.73	39.38	22.88	68.70
1871	18.41	34.89	21.90	67.67

Here the decrease in the rural population is not so very marked, but the small proportion to the general population is noteworthy. In countries in which the Jewish population is smaller the contrast is more striking. Thus, in Saxony, in 1880, while 72 per cent of the general population dwelt in the country, only 3 per cent of Jews lived outside of towns ("Statist. Jahrb. für Sachsen," 1883, p. 5). At the last census of Victoria, in 1881, the percentages of the population were as follows ("Religions of the People," part iii.):

	Towns, etc.	Shires.	Outside Local Jurisdiction.
General	50	49	1
Jews	93	7	0

The following table, taken from Ruppin, "Die Juden der Gegenwart," gives the number of Jews in large cities in the countries named for the year 1900:

Country.	Percentage of Jews in Large Cities.	Percentage of Christians in Large Cities.	Percentage of Inhabitants of Large Cities Who Are Jews.
Austria	23.33	10.60	9.76
Holland	42.72	15.90	2.75
Hungary	26.11	6.39	15.89
Prussia	49.21	16.55	3.30

The same writer gives an equally interesting table of the proportion of Jews in the following important cities:

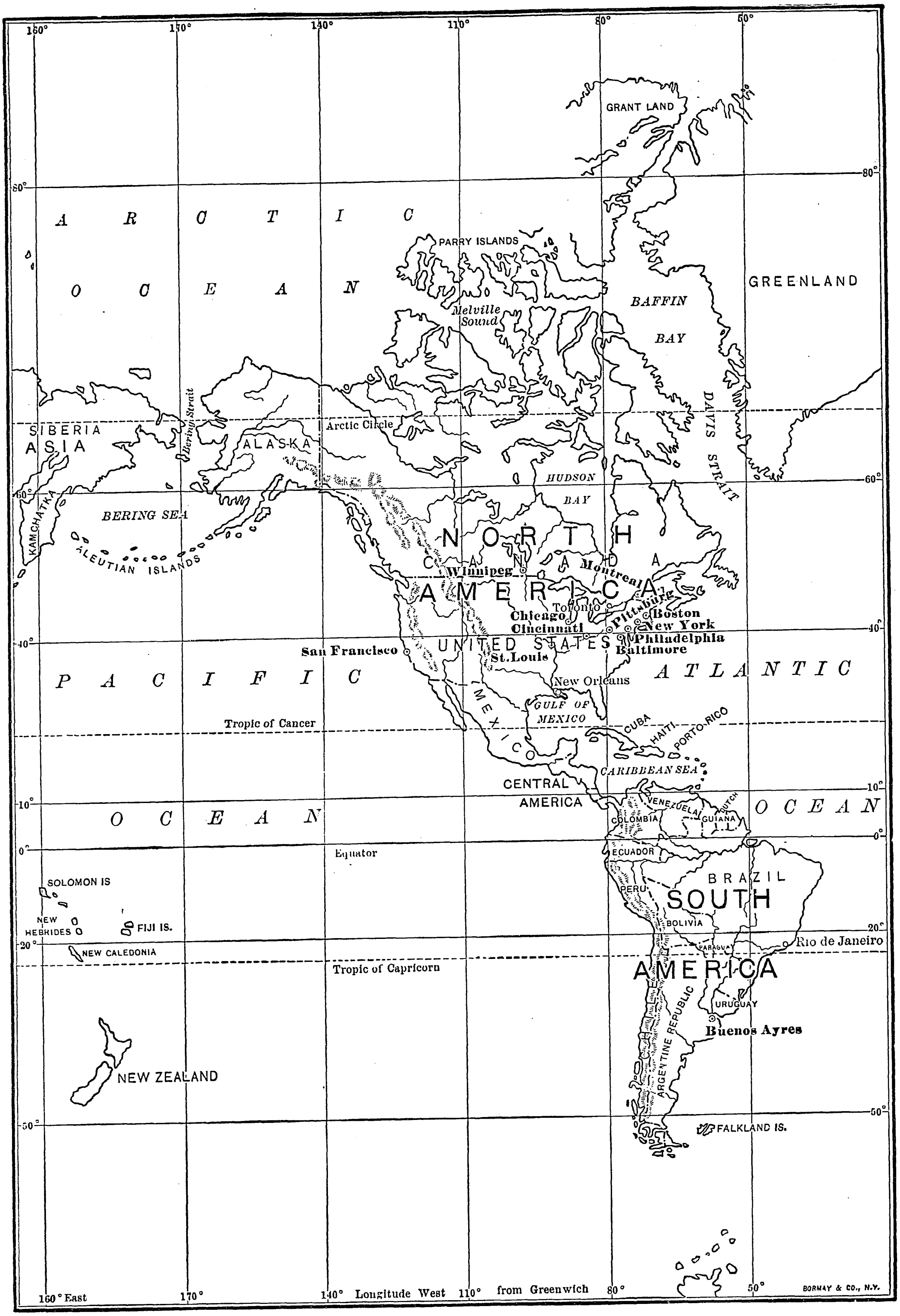
160°
170°
140°
110°
80°
50°
80°
60°
40°
20°
10°
0°
50°
GRANT LAND
A R C T I C
O C E A N
PARRY ISLANDS
Melville Sound
BAFFIN BAY
GREENLAND
DAVIS STRAIT
SIBERIA
ASIA
Bering Strait
ALASKA
Arctic Circle
HUDSON BAY
KAMCHATKA
BERING SEA
ALEUTIAN ISLANDS
NORTH AMERICA
CANADA
Winnipeg
Montreal
Toronto
Chicago
Cincinnati
Pittsburg
Boston
New York
Philadelphia
Baltimore
UNITED STATES
San Francisco
St. Louis
New Orleans
P A C I F I C
A T L A N T I C
MEXICO
GULF OF MEXICO
Tropic of Cancer
CUBA
HAITI
PORTO-RICO
CARIBBEAN SEA
CENTRAL AMERICA
O C E A N
O C E A N
VENEZUELA
DUTCH GUIANA
COLOMBIA
Equator
ECUADOR
SOLOMON IS
BRAZIL
PERU
SOUTH AMERICA
BOLIVIA
NEW HEBRIDES
FIJI IS.
NEW CALEDONIA
PARAGUAY
Rio de Janeiro
Tropic of Capricorn
ARGENTINE REPUBLIC
URUGUAY
Buenos Ayres
NEW ZEALAND
FALKLAND IS.
160° East
170°
140° Longitude West 110° from Greenwich
80°
50°
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Map of the Western Hemisphere, Showing Chief Centers of Jewish Population.

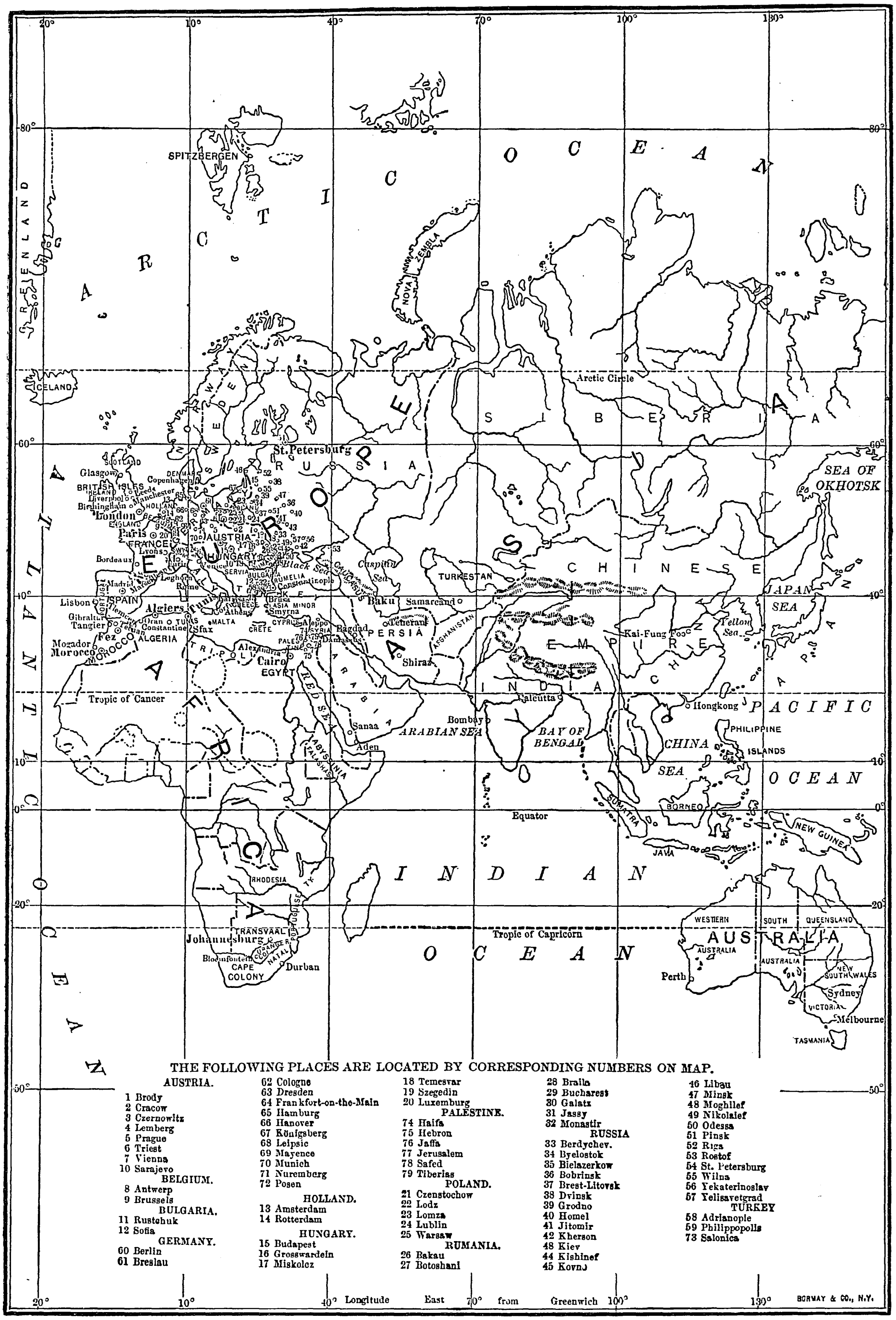
ARCTIC OCEAN
SPITZBERGEN
NOVA ZEMBLA
GREENLAND
ICELAND
ATLANTIC OCEAN
NORWAY
SWEDEN
EUROPE
RUSSIA
St. Petersburg
Glasgow
BRITISH ISLES
IRELAND
Liverpool
Manchester
Leeds
Birmingham
London
ENGLAND
Copenhagen
DENMARK
HOLLAND
Paris
FRANCE
Lyons
Bordeaux
AUSTRIA
HUNGARY
Venice
Leghorn
Rome
SERVIA
BULGARIA
RUMELIA
Constantinople
Black Sea
Caspian Sea
CAUCASUS
Madrid
SPAIN
PORTUGAL
Lisbon
Gibraltar
Tangier
Fez
MOROCCO
Mogador
Morocco
Algiers
Tunis
Oran
Constantine
ALGERIA
TUNIS
Sfax
MALTA
Athens
GREECE
Smyrna
Brusa
ASIA MINOR
CRETE
CYPRUS
Aleppo
SYRIA
PALESTINE
Damascus
Bagdad
Alexandria
Cairo
EGYPT
TRIPOLI
AFRICA
Tropic of Cancer
RED SEA
ARABIA
Sanaa
Aden
ABYSSINIA
SOMALILAND
Baku
Samarcand
Teheran
PERSIA
AFGHANISTAN
Shiraz
TURKESTAN
SIBERIA
Arctic Circle
ASIA
CHINESE EMPIRE
Kai-Fung-Foo
Yellow Sea
JAPAN
JAPAN SEA
SEA OF OKHOTSK
INDIA
Calcutta
Bombay
ARABIAN SEA
BAY OF BENGAL
CHINA SEA
Hongkong
PHILIPPINE ISLANDS
PACIFIC OCEAN
BORNEO
SUMATRA
JAVA
NEW GUINEA
Equator
INDIAN OCEAN
RHODESIA
PORTUGUESE
TRANSVAAL
Johannesburg
ORANGE R. COLONY
NATAL
Bloemfontein
CAPE COLONY
Durban
Tropic of Capricorn
AUSTRALIA
WESTERN AUSTRALIA
SOUTH AUSTRALIA
QUEENSLAND
NEW SOUTH WALES
Perth
Sydney
VICTORIA
Melbourne
TASMANIA
20°
10°
40°
70°
100°
130°
80°
60°
40°
20°
10°
0°
20°
50°
Longitude East from Greenwich
BORMAY & CO., N.Y.

THE FOLLOWING PLACES ARE LOCATED BY CORRESPONDING NUMBERS ON MAP.

AUSTRIA.
1 Brody
2 Cracow
3 Czernowitz
4 Lemberg
5 Prague
6 Triest
7 Vienna
10 Sarajevo

BELGIUM.
8 Antwerp
9 Brussels

BULGARIA.
11 Rustchuk
12 Sofia

GERMANY.
60 Berlin
61 Breslau
62 Cologne
63 Dresden
64 Frankfort-on-the-Main
65 Hamburg
66 Hanover
67 Königsberg
68 Leipsic
69 Mayence
70 Munich
71 Nuremberg
72 Posen

HOLLAND.
13 Amsterdam
14 Rotterdam

HUNGARY.
15 Budapest
16 Grosswardein
17 Miskolcz
18 Temesvar
19 Szegedin
20 Luxemburg

PALESTINE.
74 Haifa
75 Hebron
76 Jaffa
77 Jerusalem
78 Safed
79 Tiberias

POLAND.
21 Czenstochow
22 Lodz
23 Lomza
24 Lublin
25 Warsaw

RUMANIA.
26 Bakau
27 Botoshani
28 Braila
29 Bucharest
30 Galatz
31 Jassy
32 Monastir

RUSSIA
33 Berdychev.
34 Byelostok
35 Bielazerkow
36 Bobrinsk
37 Brest-Litovsk
38 Dvinsk
39 Grodno
40 Homel
41 Jitomir
42 Kherson
48 Kiev
44 Kishinef
45 Kovno
46 Libau
47 Minsk
48 Moghilef
49 Nikolaief
50 Odessa
51 Pinsk
52 Riga
53 Rostof
54 St. Petersburg
55 Wilna
56 Yekaterinoslav
57 Yelisavetgrad

TURKEY
58 Adrianople
59 Philippopolis
73 Salonica

MAP OF THE EASTERN HEMISPHERE, SHOWING CHIEF CENTERS OF JEWISH POPULATION.

City.	Percentage of Jews in City.	Permillage of Jews of Country.	Permillage of Others.
Amsterdam	13.40	560	80
Berlin	4.88	235	53
Bucharest	13.30	161	50
Budapest	23.08	199	31
Copenhagen	1.04	800	143
London	1.59	585	157
New York	17.46	528	45
Rome	1.18	179	20
St. Petersburg	35.77	193	57
Vienna	8.77	123	61

In this connection it is interesting to give a list of the chief cities having more than 10,000 Jews:

Adrianople	17,000	Jerusalem	41,000
Aleppo	10,000	Jitomir	22,000
Alexandria	12,433	Johannesburg	10.000
Amsterdam	60,000	Kherson	18,967
Bagdad	35,000	Kiev	16,000
Baku	11,650	Kishinef	50,000
Baltimore	30,000	Kovno	28,403
Berdychev	47,000	Lemberg	40,000
Berlin	86,152	Lodz	74,999
Biela Zerkow	16,000	Lomza	10.380
Bobrinsk	19,125	London	150,000
Boston	40.000	Lublin	22,495
Botoshani	16,660	Minsk	49.957
Braila	10,811	Moghilef	25,000
Breslau	18,440	Montreal	10,000
Brest-Litovsk	36,650	Morocco	15.700
Brody	15,050	New York	672.776
Bucharest	43,274	Nikolaief	16.000
Budapest	168,985	Odessa	150,000
Buenos Ayres	10,000	Paris	58,000
Byelostok	42,000	Philadelphia	75,000
Cairo	14,362	Pinsk	22,000
Chicago	60,000	Prague	20,000
Cincinnati	18,000	Riga	18,000
Constantinople	44,361	Rostof	15,000
Cracow	25,430	Rotterdam	12,000
Czenstochow	12,000	St. Louis	45,000
Czernowitz	22,000	St. Petersburg	20,385
Damascus	10,000	Salonica	60,000
Dresden	38,700	San Francisco	20,000
Dvinsk	32,369	Smyrna	25,000
Fez	10,000	Tangier	12,000
Frankfort-on-the-Main	22,000	Tunis	12,000
Galatz	12,970	Vienna	150,000
Grodno	24.611	Warsaw	262,824
Grosswardein	12,294	Wilna	63,986
Hamburg	17,308	Winnipeg	25,000
Homel	23,000	Yekaterinoslav	36,000
Jassy	30,441	Yelisavetgrad	24,340

Owing to the large dispersion of the Jews of Russia, Galicia, and Rumania during the past twenty-five years, amounting probably to 1,000,000, a somewhat peculiar statistical condition occurs in the Jewish population of the English-speaking world, where for the most part the emigrants have been received (see MIGRATION). The latter are largely of the most viable ages—between fifteen and forty-five—and therefore the death-rate is very low and the marriage-rate very high. The absence of the aged from the stream of immigration also tends to reduce the death-rate, though it increases the proportion of deaths under the age of five to an abnormal degree. This, for example, is the reason why in London such deaths are more than 50 per cent of the total number of deaths.

Another example of the result of the Russian emigration is the distribution of males and females in the Jewish as compared with the general population; this can be seen from the following table:

NUMBER OF WOMEN TO 100 MEN.

	Jews.	General.		Jews.	General.
Bavaria	106	105	Ireland	89	105
Denmark	110	103	Italy	101	99
France	99	101	Prussia	108	103
Holland	105	102	Russia	104	102
Hungary	103	103	Sweden	103	109

Notwithstanding the fact that the number of male births among Jews is larger than among other races, the proportion of Jewesses to Jews is greater than that of females to males in the general population. This is due in large measure to the frequent emigration of young men to seek their fortunes in other lands; hence, in America and England there is a much larger proportion of young men to young women, which again leads to a higher marriage-rate.

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J.

STATURE: Natural height of man. The stature of the Jews is a racial characteristic which has been thoroughly investigated in various countries. Besides numerous anthropological works, many of the recruiting-offices in eastern Europe have contributed considerable material on the subject. Topinard considers the average stature of man to be 165 cm. Judged by this standard, the Jews are below the mean height. As may be seen from the appended table (No. 1) of measurements of about 14,000 Jews, the average height is found to be 161 to 163 cm. In some places it is considerably higher, reaching 167 cm. in Odessa, and even 171.4 cm. among the richer class of Jews in the West End of London (Jacobs). As will be noticed from the figures in Table 2, showing the average height of Jews as compared with that of the non-Jewish inhabitants in eastern Europe, the stature of the former corresponds to a great extent with that of their Gentile neighbors. Wherever the latter are tall, the Jews also are tall, and vice versa. Thus in Galicia and Poland, where the indigenous Polish population is short of stature, measuring 162 to 163 cm. on the average, the shortest Jews are found. In Little Russia and South Russia, where the Gentiles are characterized by their superior height, measuring 165 to 167 cm. on the average, the Jews also are comparatively tall, averaging 163 to 167 cm. The same is true of the Jews in Rumania, Bukowina, etc.

Jews Compared with Non-Jews.

It is a significant fact that while the stature of the Jews is in a measure correlative to the stature of the Gentile races among which they live, still they rarely reach the same height. With but two exceptions (Rumania and Hungary), the Jews are everywhere from 1 to 3 cm. shorter than the Gentiles. This shortness of stature has been cited by certain writers to prove that the Jews are an inferior race, which of course can not be seriously considered, because it is not known that superior stature necessarily goes hand in hand with superior physical and mental powers. The Japanese, for instance, are among the shortest of races—much shorter on the average than the Jews—yet, as is indicated by their recent and rapid progress, they are by no means an inferior or degenerate race. Particularly in Poland, where the natives are of inferior stature, many Gentile publicists, while discussing the degeneracy of their people, have attempted to show that this deficiency is due to the presence of a large number of Jews in that country whose low stature reduces the average. Measurements of conscripts were used in support of this view. On the other hand, it has been shown that the ages of conscripts are usually twenty and twenty-one, and Jews at these ages have not yet reached their full growth (see GROWTH OF THE BODY), and that even then the Jews measure 161.3 cm., not much less than the Poles, who average 162.7 cm. Measurements taken by Olechnowicz in the provincial government of Radom show that the Polish peasants are only 161.7 cm. in height on the average; and in Lomza, according to Talko-Hryncewicz's measurements, they are no taller.

It is characteristic of the stature of the Jews that the proportion of short individuals among them is larger than among the surrounding races and peoples, as may be seen from the appended table (No. 1) taken from Fishberg's work (see bibliography):

Inferior Stature of Jews.

It appears from this table that the proportion of persons less than 160 cm. in height is everywhere larger among the Jews than among the non-Jews of the same country, with but one exception, that of Rumania, which may possibly be explained by the fact that the figures for these Jews are obtained by measuring immigrants to the United States, who are always taller than the people from whom they spring. The percentage of these short individuals seems to run in almost direct ratio to the percentage found among the Gentiles in the same locality. In Galicia and in Russian Poland, where the proportion of Gentiles under 160 cm. in height exceeds 20 per cent, the Jews have 25 per cent of short men. On the other hand, in Little Russia, where such persons are found to the extent of only 14 per cent, and in Rumania, where it is only 12 per cent among the Gentiles, the Jews also show a lower percentage, namely, 24 and 18 respectively. Persons of tall stature, 170 cm. and over, are met with less frequently among the Jews than among others in the same country. Such persons are found to the extent of 10 per cent among the Galician Jews, but the percentage increases as it increases among the non-Jewish races in a given country, and is found to be 17 per cent among the Little-Russian Jews,

TABLE I.—STATURE OF JEWS COMPARED WITH THAT OF NON-JEWS IN VARIOUS COUNTRIES.

Country.	Jews.			Non-Jews.		
	Number Observed.	Average Stature (in mm.).	Observer.	People or Race.	Average Stature (in mm.).	Observer.
Austria	132	1,634	Weisbach.			
Galicia	954	1,623	Majer and Kopernicki.	Poles Ruthenians	1,622 1,640	Majer and Kopernicki.
" (emigrants to United States).	305	1,622	Fishberg.			
Little Russia	438	1,625	Talko-Hryncewicz.	Little Russians	1,667	Talko-Hryncewicz.
" " (recruits)	....	1,642	Snigireff.	" " (recruits)	1,651	Snigireff.
South Russia	239	1,648	Weissenberg.			
Odessa (recruits)	500	1,669	Pantukhof.	" " "	1,661	Pantukhof.
Little Russia (emigrants to United States).	219	1,657	Fishberg.			
Poland (recruits)	4,470	1,613	Snigireff.	Poles (recruits)	1,624	Snigireff.
" "	689	1,623	Zakrzewski.	" "	1,655	Zakrzewski.
" "	1,006	1,613	Tolwinski.	" "	1,648	Tolwinski.
"	200	1,610	Elkind.	"	1,640	Elkind.
" (emigrants to United States).	315	1,634	Fishberg.			
Lithuania (recruits)	2,122	1,612	Snigireff.	Lithuanians (recruits)	1,639	Snigireff.
"	69	1,619	Talko-Hryncewicz.	Letto-Lithuanians	1,644	Talko-Hryncewicz.
White Russia	139	1,617	Yakowenko.	White Russians	1,636	" "
Lithuania (emigrants to United States).	275	1,642	Fishberg.			
London (East End)	363	1,641	Jacobs.	English	1,720	Anthropometric Committee.
" (West End)		1,714	"			
Hungary (recruits)	....	1,633	Scheiber.	Magyars	1,619	Scheiber.
" (emigrants to United States).	140	1,657	Fishberg.	Germans Slavonians	1,646 1,646	" "
Bavaria	329	1,620	Ranke.			
Bukowina (soldiers)	100	1,654	Himmel.	Ruthenians Rumanians	1,670 1,673	Himmel. "
Bosnia	55	1,634	Glück.			
Baden	86	1,643	Ammon.	Germans	1,652	Ammon.
Turin	62	1,633	Lombroso.	Italians	1,651	Lombroso.
Rumania (emigrants to United States).	150	1,660	Fishberg.	Rumanians	1,650	Pittard.
Caucasia	305	1,618	Pantukhof.	Armenians	1,630	Pantukhof.
Daghestan	61	1,644	"	Lesghians	1,686	Kurdoff.
" (mountaineers)	14	1,663	Swiderski.			
United States	124	1,679	Fishberg.			

TABLE II.—STATURE OF JEWS COMPARED WITH THAT OF NON-JEWS IN VARIOUS COUNTRIES IN EASTERN EUROPE.

Country.	Less Than 160 cm.	160 to 164.9 cm.	165 to 169.9 cm.	170 cm. and Over.	Less Than 165 cm.	165 cm. and Over.	Number Observed.	Average Stature (in mm.)	Observer.
Galicia:									
Jews	35.95	33.22	20.24	10.61	69.15	30.85	1,141	1,623	Fishberg, Kopernicki.
Poles	13.67	32.93	28.90	24.50	46.60	53.40	2,861	1,622	Kopernicki.
Ruthenians	21.78	26.47	22.94	28.81	48.25	51.75	1,355	1,640	"
Poland:									
Jews	35.53	29.71	24.47	10.29	65.24	34.47	515	1,625	Fishberg, Elkind.
Poles	23.50	38.22	21.99	16.23	61.78	38.22	191	1,640	Elkind.
Lithuania and White Russia:									
Jews	27.05	34.06	25.85	13.04	61.11	38.89	414	1,635	Fishberg, Yakowenko.
White Russians	23.93	28.62	32.15	15.14	52.55	47.29	961	1,636	Talko-Hryncewicz.
Letto-Lithuanians	18.07	31.52	27.94	22.47	49.59	50.41	476	1,644	" "
Little Russia:									
Jews	24.35	30.30	28.31	17.04	54.65	45.35	657	1,639	Fishberg, Talko-Hryncewicz.
Little Russians	14.52	32.88	26.86	25.74	47.40	52.60	1,694	1,670	Ivanovski.
Rumania:									
Jews	18.00	27.33	24.00	30.67	45.33	54.67	150	1,660	Fishberg.
Rumanians	12.58	29.80	31.79	25.83	42.38	57.62	151	1,650	Pittard.

and even 30 per cent among the Rumanian Jews. From the observations of Talko-Hryncewicz, Otto Ammon, and Majer and Kopernicki, it appears also that this condition obtains in other countries.

Measurements of only 946 Jewesses are available, of which 435 are of immigrant Jewesses in New York city, obtained by Fishberg. The following figures give the average height in centimeters according to nativity:

STATURE OF JEWESSES.

Country of Nativity.	Number Measured.	Average Stature.	Observer.
Poland	125	150.6	Elkind.
" (emigrants to the United States)	56	152.0	Fishberg.
Little Russia	206	151.5	Talko-Hryncewicz.
" " (emigrants to the United States)	74	154.6	Fishberg.
South Russia	70	153.6	Weissenberg.
Lithuania	110	150.7	Yakowenko.
" (emigrants to the United States)	100	153.7	Fishberg.
Galicia (emigrants to the United States)	122	152.4	"
Rumania (emigrants to the United States)	44	154.5	"
Hungary (emigrants to the United States)	39	154.4	"

Height of Jewesses.

It appears from the figures in this table that the average stature of Jewesses differs according to their nativity. Like the Jews, the Jewesses are tall in countries where the women of the indigenous races are tall, and vice versa. In Poland they measure only 150.6 cm. on the average, while in South Russia they reach 153.6 cm. As a general rule, they are shorter by 1 to 3 cm. than their non-Jewish sisters.

The difference in the stature of the Jews and Jewesses is about 12 cm. in favor of the Jews, which is about the same as has been observed among other races, the height of the Jewesses being about 92 per cent of that of the Jews. Short women measuring 140 cm. and less in height are very often encountered among the Jewesses, but only rarely among Gentile women in the countries in which Jews live, while the proportion of tall women, measuring 158 cm. and over, is much smaller among Jewesses than among others. Here again is to be noted the phenomenon observed with regard to the men: the proportion of tall individuals is in direct ratio to the proportion of such persons among the Gentile women. Among the Polish women there is only 17.45 per cent exceeding 157 cm. in height (Elkind); among the Jewesses in that country, 12.15 per cent (Fishberg). In Lithuania and White Russia, where the natives include more than 20 per cent of tall women, the Jewesess have 16.5 per cent of tall women among them; and among the Little Russians, the tallest of the Slavonians, the Jewesses include 20 per cent over 158 cm. in height, compared with 37.45 per cent of tall women among the Gentiles in that country.

Causes.

The short stature of the Jews has been attributed to race influence. All the available evidence tends to show that the ancient Hebrews were short of stature, compared with the other races in Palestine, particularly the Amorites (see GIANTS). This characteristic is said to have been hereditarily transmitted to the modern Jews. On the other hand, social factors must not be overlooked. The deplorable hygienic, material, and social conditions of the eastern European ghettos may be considered a factor in reducing the average stature of the Jews. Also as town-dwellers Jews are said to be at a disadvantage as regards their height; and it appears that the population of modern cities is inferior in stature to the rural population. The occupations in which Jews mostly engage are of the indoor or domestic variety; and this also has a great influence in reducing their average stature. From Fishberg's investigations of the Jews in the United States it appears that those working indoors are 4.4 cm. shorter than those working at outdoor occupations, as may be seen from the following figures:

	Average Stature.
Indoor occupations:	
Tailors	161.3 cm.
Cobblers	160.4 "
Factory-workers	162.2 "
Average	161.3 "
Merchants	168.7 "
Professional men	169.6 "

	Average Stature.
Outdoor occupations:	
Carpenters	164.9 cm.
Iron-workers	166.3 "
Masons	167.9 "
Laborers	166.8 "
Average	166.4 "

It appears from these figures that the factor of occupation is not a negligible quantity in considering the average stature of the Jews. While the effect of race can hardly be underestimated in such problems, still adverse social and sanitary conditions have also a great influence in reducing the stature. The foregoing figures are confirmed by the observations of Weissenberg on the Jews in South Russia. He found that those who were in higher material and social circumstances were taller than their poorer coreligionists. Jacobs, as mentioned above, records the same to be the case with the Jews in London, where those of the East End average only 164.1 cm. in height, while their richer brethren in the West End of that city average 171.4 cm. In Poland, Zakrzewski has shown that in Warsaw the stature of the Jews is less in the poorer districts, and considerably greater in the richer ones. The maps of that city prepared by that statistician (reproduced by Ripley in his work "The Races of Europe") show in a striking manner how poverty goes hand in hand with shortness of stature.

Social Conditions.

Others are inclined to attribute the differences in the stature of the Jews in various countries to intermixture with the native races. It is argued that while the influence of environment calls for serious consideration, still it has not been proved that the superior or inferior stature produced by favorable or unfavorable social conditions is perpetuated by hereditary transmission. This view is sustained by the fact that, although the social and economic conditions in Little and South Russia are not by any means better than those in Poland, still the Jews of the former countries are taller than their Polish brethren. In Bukowina, likewise, the average height of the Jews is superior to that of their Galician brethren, although the social and economic environment is in both cases about the same. All this is used as an argument by some anthropologists in support of their advocacy of the intermixture of Jews with Gentiles.

Jewish immigrants to the United States are on the average taller than the coreligionists they have left behind them, as may be seen from the table giving the stature of the Jews. The average stature of 1,528 immigrant Jews in New York city was 164.5 cm. (Fishberg) as against an average of 162.0 cm. for 1,681 Jews in Russia and Galicia. A subdivision into four classes presented the following results:

	New York. Per Cent.	Eastern Europe. Per Cent.
Short (less than 160 cm.)	23.30	35.46
Below the average (160 to 164.9 cm.)	30.10	32.48
Above the average (165 to 169.9 cm.)	27.49	21.41
Tall (170 cm. and above)	19.11	10.65

It appears from these figures that Jews of short stature were found in Europe to reach 35.46 per cent, as compared with 23.3 per cent among those who emigrated to the United States. The percentage of tall individuals (170 cm. and over) in eastern Europe is only 10.65, whereas in New York city it is 19.11, or nearly double. Persons of intermediate stature are found in about equal proportions in both groups.

Stature of Immigrants.

This phenomenon is attributed to a process of selection by emigration. Those who venture on a long journey to a distant land are usually superior physically to the average of the population from which they spring. It is not confined to the Jews. Gould has shown that the German, Irish, French, English, and other immigrants to the United States are as a rule taller than their fellow countrymen at home. Other countries to which immigration is extensive show the same phenomenon.

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J. M. Fi.

STATUTES. See Law, Civil.

STAUB, HERMANN: German jurist; born at Nikolai, Upper Silesia, March 21, 1856. After having studied for some time at the gymnasium at Beuthen he attended the universities of Breslau, Berlin, and Leipsic, graduating from the last-named institution in 1880. Having been admitted to the bar, he established himself as counselor at law in Berlin, making civil law his specialty. Staub has published "Kommentar zum Allgemeinen Deutschen Handelsgesetzbuch" and "Kommentar zur Allgemeinen Deutschen Wechselordnung." He is associate editor of the "Deutsche Juristenzeitung."

Bibliography: *Das Geistige Berlin*, 1897, p. 514.

S.

STAUBER, DANIEL. See Widal, A.

STEBLICKI (SEBLITZKY), JOSEPH ABRAHAM: German convert to Judaism; son of a Catholic butcher; born at Nikolai, Upper Silesia, about 1726; died there May 16, 1807. He received a good education in Jesuit colleges, and became teacher and later city treasurer in his native town, and finally a member of the city council. Retiring from active life in 1780, he occupied himself with religious studies, and began to observe the Sabbath and the dietary laws; then he circumcised himself, as he stated later; and on the Day of Atonement in 1785 he attended services in the Jewish synagogue dressed in a white gown, like other worshipers.

When the authorities were informed of Steblicki's conversion, proceedings against him were immediately instituted which, according to the law of Leopold I., of 1709, then still in force, should have led to a sentence of death. But the king, Frederick II., ordered the proceedings to be suspended (Dec. 12), and left to the revenue authorities the questions as to whether Steblicki, as a Jew without right of residence ("unvergleiteter Jude"), should be tolerated, and whether he should be required to pay the special Jewish taxes. On July 28, 1786, the authorities decided that he should not be molested, on the ground that he must be mentally unbalanced. Steblicki lived more than twenty years after his conversion in harmony with his wife and his son, and was highly respected by the small Jewish community of Nikolai. His life was made the subject of legendary exaggerations in David Samoscz's "Ger Ẓedeḳ" (Breslau, 1816) and in M. A. Hertzberg's "Der Neue Jude" (Gleiwitz, 1845).

Bibliography: *Berlinische Monatsschrift*, Aug., 1786, pp. 152–173; Brann, in *Jüdischer Volks- und Hauskalender*, 1892, p. 56; Biberfeld, *Josef Abraham Steblicky, ein Ger Zedek des 18. Jahrhunderts*, in Berliner's *Magazin*, xx. 181–198; Neustadt, *Josef Steblicki, ein Proselyt Unter Friedrich dem Grossen*, Breslau, 1894 (comp. review of this work by Brann in *Monatsschrift*, xxxix. 379–384, Breslau, 1895).

D.

STECKLER, ALFRED: American jurist; born in New York city Dec. 18, 1856. He was educated in the public schools of New York city and at Columbia Law School, graduated in 1877, and was admitted to the bar in the same year. In 1881 he was elected a judge of the Fourth District Court of New York city, and served till 1893. In 1900 he was appointed to fill a vacancy in the Supreme Court of the First Judicial District of New York County.

Steckler has taken an active part in politics, without affiliating himself with any party.

A. F. T. H.

STEIGER. See Music, Synagogal.

STEIN, ABRAHAM: German rabbi; born at Wanfried, Prussia, Jan. 13, 1818; died at Prague Sept. 18, 1884; studied at the Teachers' Seminary of Cassel (1832–34) and at the University of Berlin (Ph.D. 1844). He was principal of the seminary of Cassel 1845–47, rabbi at Filehne 1848–50, and rabbi of the Altschottländische community of Danzig 1850–63. When the old Meisel Synagogue of Prague was changed in 1864 to a modern temple with a choir, organ, and sermon, Stein received a call as preacher to this place of worship, where he officiated until his death. From 1865 to 1868 he acted also as teacher of Talmud at the Talmud Torah founded by Rapaport in this community.

Stein, who was eminent both as preacher and as linguist, published the following works: "Geschichte der Juden in Danzig, nach Handschriftlichen Quellen Dargestellt," Danzig, 1860; "Ueber den Unterricht im Talmud nach Wissenschaftlicher Methode," Prague, 1866; "Talmudische Terminologie, Zusammengestellt und Alphabetisch Geordnet, und die Aufgabe einer Präparandie für die Studierenden der Theologie," *ib.* 1869.

s. A. Ki.

STEIN, LEOPOLD: German rabbi; born in Burgpreppach Nov. 3, 1810; died at Frankfort-on-the-Main Dec. 2, 1882. After finishing his earlier education at Erlangen and Bayreuth, he attended (1830) the University of Würzburg. In 1833 he delivered his first sermon in Frankfort, in which he pleaded for the introduction of reforms; two years later he became rabbi of Burg and Altenkunstadt (Franconia); and from 1844 to 1862, when he withdrew from public life, he was rabbi at Frankfort-on-the-Main. He was especially prominent as one of the leaders of the Reform movement.

With Dr. S. Süsskind, Stein was editor of "Der Israelitische Volkslehrer" (1860–69); he edited also the year-book "Achawa," published by the Lehrerverein. His works include the following: "Stufengesänge," poems, Würzburg, 1834; "Gebete und Gesänge zum Gebrauche bei der Oeffentlichen Andacht," Erlangen, 1840; "Koheleth," Frankfort-on-the-Main, 1846; "Die Rabbiner-Versammlung: ein Wort zur Verständigung," *ib.* 1846; "Der Eid More Judaico," *ib.* 1847; "Lehre und Gebot," *ib.* 1858; "Die Hasmonäer," *ib.* 1859; "Gebetbuch für Israelitische Gemeinden: nach dem Ritus der Haupt-Synagoge zu Frankfurt-am-Main," *ib.* 1860; "Mein Dienstverhältniss zum Israelitischen Gemeindevorstande zu Frankfurt-am-Main, Actenmässig zur Begründung Meiner Amtsniederlegung Dargestellt," *ib.* 1861; "Haus Ehrlich," a drama in five acts, Leipsic, 1863 (performed at Mannheim); "Der Knabenraub von Karpentras," Berlin, 1863; "Sinai, die Worte des Ewigen Bundes," a didactic poem, Frankfort-on-the-Main, 1868; "Die Schrift des Lebens," the contents of the Jewish religion, *ib.* 1868; "Torath-Chajim," the Jewish religious law, Strasburg, 1877; "Der Geklärte Judenspiegel," 1882. He likewise composed for the Reform ritual the song "Tag des Herrn," to be sung to the music of "Kol Nidre" on the eve of the Day of Atonement.

Stein was a friend of Friedrich Rückert, to whose year-book he contributed several essays.

Bibliography: *Allgemeine Zeitung des Judenthums*, Sept. 4 and 11, 1903.

S.

STEIN, LUDWIG: Hungarian philosopher; born at Erdö-Benye, Hungary, Nov. 12, 1859; educated at the gymnasia of Papa, Saros-Potak, and Zwolle, at the universities of Berlin and Halle (Ph.D. 1880), and at the Jewish Theological Seminary of Berlin (Rabbi, 1880). He lived in Berlin as rabbi from 1881 to 1883, and as journalist from 1883 to 1886. In 1886 he became privat-docent at the University of Zurich, and was in 1889 appointed professor at the polytechnic of that city. Since 1891 he has been professor of philosophy at the University of Bern.

Stein is the author of the following works: "Die Falaschas," Berlin, 1880; "Die Willensfreiheit bei den Jüdischen Philosophen des Mittelalters," *ib.*

1882; "Berthold Auerbach," *ib.* 1882; "Eduard Lasker," *ib.* 1883; "Die Psychologie der Stoa," *ib.* 1886; "Die Erkenntnistheorie der Stoa," *ib.* 1888; "Leibniz und Spinoza," *ib.* 1890; "Friedrich Nietzsche's Weltanschauung und Ihre Gefahren," *ib.* 1893; "Das Erste Auftauchen der Sozialen Frage bei den Griechen," *ib.* 1896; "Die Soziale Frage im Lichte der Philosophie," Stuttgart, 1897 (2d ed. 1903; Russian and French transl. 1900); "Die Philosophie des Friedens," *ib.* 1899; "An der Wende des Jahrhunderts," *ib.* 1900; "Der Sinn des Daseins," *ib.* 1904; and "Der Sociale Optimismus," *ib.* 1905.

Stein is now (1905) the editor of "Archiv für Geschichte der Philosophie" (since 1886), "Berner Studien zur Philosophie und Ihrer Geschichte" (since 1896), and "Archiv für Systematische Philosophie" (since 1897).

Bibliography: *Meyers Konversations-Lexikon.*

s. F. T. H.

STEIN, MARC AUREL: Hungarian Orientalist and archeologist; born at Budapest in 1862; educated at Vienna, Tübingen, Oxford, and London. In 1888 he was appointed registrar of the Punjab University at Lahore, and principal of the Oriental College in the same university; eleven years later he became principal of the Calcutta madrasah, where he remained until 1901. He is now (1905) inspector of schools in the Punjab. Stein is chiefly known, however, as an archeologist, the results of his explorations in Kashmir and Chinese Turkestan under a government commission being very important. His works are as follows: "Kalhaṇa's Rajatarañgiṇi, or Chronicle of the Kings of Kashmir" (3 vols., text and translation, Bombay and Westminster, 1892–1900); "Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir" (Bombay, 1894); "Detailed Report of an Archeological Tour with the Buner Field Force" (Lahore, 1898); "Memoir on Maps Illustrating the Ancient Geography of Kaçmir" (Bombay, 1899); and "Sand-Buried Cities of Khotan" (London, 1903). In addition he has written numerous articles in various Oriental journals.

s. L. H. G.

STEIN, PHILIP: American jurist; born at Steele, Rhenish Prussia, March 12, 1844. He emigrated to the United States in 1854, and was educated in the public and the high school of Milwaukee, and at the University of Wisconsin, obtaining the degree of A.M. in 1868, in which year he was also admitted to the bar. After postgraduate courses at the universities of Heidelberg, Bonn, and Berlin he settled in 1870 in Chicago. In 1892, and again in 1898, he was elected judge of the Superior Court of Cook County, Illinois, and in 1903 he was appointed judge of the appellate court of that state, of which court he is now (1905) presiding justice.

Bibliography: *American Jewish Year Book*, 5665 (1904–1905), p. 195.

A. F. T. H.

STEIN, PHILIPP: German author; born Dec. 3, 1853, at Königsberg. In 1864 his parents removed with him to Berlin. The death of his father there prevented him from continuing his studies, and he became a bookseller. After having worked for some time on the editorial staff of the "Deutsches Montagsblatt," Stein in 1881 became one of the editors of the "Dresdener Zeitung." In 1884 he returned to Berlin and became chief editor of the "Litterarische Merkur"; and from this time he developed great activity as contributor to various political, artistic, and literary papers. Stein is now (1905) editor-in-chief of the Berlin "Bazar," and dramatic critic of the "Berliner Zeitung." He has published "Illustrirte Kunstgeschichte," 1886, and "Von Schreibtisch und Werkstatt," 1896, and has edited "Briefe von Goethe's Mutter," 1891; "Reden des Fürsten Bismarck," 1895–98; "Rückert's Ausgewählte Werke," 6 vols., 1897; "Briefwechsel Zwischen Schiller und Goethe," 1901.

Bibliography: *Das Geistige Berlin*, 1897, pp. 514–515.

S.

STEIN-AM-ANGER (Hungarian, **Szombathely**): Town in Hungary. Although now one of the largest and most important in the country, the Jewish community of Stein-am-Anger is of comparatively recent origin. In 1567 Emperor Maximilian II. granted to the town the privilege of allowing none but Catholics to dwell within its walls; and even in the seventeenth and eighteenth centuries, when the municipal authorities rented shops to Jews, the latter were permitted to remain in the town only during the day, and then only without their families. Down to the beginning of the nineteenth century but three or four Jewish families succeeded in taking up a permanent residence there. The members of the little community of Stein-am-Anger, therefore, dwelt not in the town itself, but in the outlying districts (now united into one municipality). They separated in 1830 from the community of Rechnitz, of which they had previously formed a part, and were henceforth known as the community of Szombathely. When the Jews of Hungary were emancipated by the law of 1840, the city was obliged to open its doors to them; but at the beginning of the revolution of 1848 they were not only attacked and plundered, but threatened with expulsion. The authorities interfered, however, and when peace was restored the community quickly developed.

The first elementary school was founded in 1846, and is now (1905) organized as a normal school, with four grades and about 230 pupils. The first synagogue was built by the former lord of the town, Duke Batthyányi, who sold it to the Jews. In 1880 a large temple was built; it is one of the handsomest edifices of its kind in Hungary. The founder of the community and its first rabbi was Ludwig Königsberger (d. 1861); he was succeeded in turn by Leopold Rockenstein, Joseph Stier, and Béla Bernstein (called in 1892). A small Orthodox congregation, numbering about 60 or 70 members, separated from the main body in 1870. It has its own synagogue, an elementary school with two teachers, and an independent organization.

s. B. Be.

STEINBACH, EMIL: Austrian statesman; born at Vienna June 11, 1846. After graduating from the Vienna University (LL.D.) he established himself as a lawyer, becoming soon afterward attached to the Ministry of Commerce. From February, 1891, to November, 1893, he was minister of finance in the cabinet of Taaffe. In 1894 he was appointed president of the Supreme Court of the Austrian Empire, which position he still holds (1905). He has embraced Christianity.

Steinbach is the author of the following works: "Rechtskenntnisse des Publikums" (1878); "Eigenthum an Briefen nach Oesterreichischem Rechte" (1879); "Stellung der Versicherung im Privatrechte" (1883); "Erwerb und Beruf" (1896); "Rechtsgeschäfte der Wirtschaftlichen Organization" (1897); "Moral als Schranke des Rechtserwerbes" (1898); "Zur Friedensbewegung" (1899); "Treue und Glaube im Verkehr" (1900); "Der Staat und die Modernen Privatmonopole" (1903).

Bibliography: *La Grande Encyclopédie.*

S.

STEINBACH, JOSEF: Austrian physician; born at Fünfkirchen, Hungary, Jan. 3, 1850. Educated at the gymnasium of his native town and at the University of Vienna (M.D. 1875), he acted for a short time as assistant physician at the university hospital, and in 1876 was appointed surgeon in the navy, resigning the latter position in 1881. After a postgraduate course at the University of Vienna he established himself as gynecologist in Franzensbad.

Steinbach has published the following belletristic works: "Heimatsklänge," Leipsic, 1882; "Uebersetzung von J. Kiss' Gedichten," Vienna, 1886; and "Eigenes und Fremdes," *ib.* 1888. Since 1886 he has been associate editor with G. A. Egger of the "Oesterreichisch-Ungarische Badezeitung." He has contributed several essays to professional journals, and is the author of "Die Stellung der Militärärzte im Oesterreichisch-Ungarischen Heeresverbande."

Bibliography: Eisner, *Das Geistige Wien*, vols. i. and ii., Vienna, 1893.

S. F. T. H.

STEINBERG, JOSHUA: Russian writer and educator; born in Wilna 1839. He was graduated from the rabbinical school of his native city, and then for a short time occupied the position of rabbi at Byelostok, being called to Wilna in 1861 to fill a similar position. In 1867 he was appointed head teacher of Hebrew and Aramaic at the rabbinical seminary, and in 1872 was promoted to the position of inspector, which post he held until 1904. Steinberg's activities were not, however, limited to the sphere of higher education; for it was due to his tireless devotion and persistent representations that the Russian government in 1863 established in Wilna seven elementary city schools for Jewish children. Following the example of Wilna, other schools of the same pattern were established in nearly all cities containing a large Jewish population.

In 1863 the Russian government appointed Steinberg censor of all Jewish publications, both domestic and foreign—a position which he still holds (1905). In 1887 he was requested by the government to inspect the yeshibah at Volozhin with a view to introducing into the curriculum of that institution the study of the Russian language and literature and other general subjects. Steinberg succeeded in convincing the officials of the institution of the necessity of such reforms, and they promised faithfully to carry out his plans; two years passed, however, without their making the least effort to comply with the request of the government, and the institution was closed in spite of Steinberg's earnest pleadings for another year's delay. Steinberg was the recipient of many honors from the Russian government for his devotion and many-sided activities in both literary and educational fields. A hereditary honorary citizenship was bestowed upon him, and he was decorated many times.

Steinberg's literary productions are many and varied. The following is a list of his more important works:

Russian: "The Organic Life of the Language" (1871), published in the "Viestnik Yevropy"; "Grammar of the Hebrew Language" (Wilna, 1871); "Book of Exercises in the Chaldean Language" (1875); "Complete Russian-Hebrew Dictionary" (1880); "Hebrew and Chaldean Dictionary of the Bible," awarded a prize by the Holy Synod; "The Jewish Question in Russia" (1882); "Complete Russian-Hebrew-German Dictionary" (1888), seventeen editions; "The World and Life," two editions; "Count Muraviev and His Relations to the Jews of the Northwestern Parts of Russia" (1889); "The Five Books of Moses," with commentary.

Hebrew: "Human Anatomy, According to the Most Modern Investigations" (1860); "Or la-Yesharim" (Wilna, 1865), an anthology from the ancient and the modern classics, written in the poetic style of the Bible, and annotated with moral reflections and observations; "Massa Ge Ḥizzayon" (1886), metric translations from the Greek Sibyls; "A Hebrew-Russian-German Encyclopedic Dictionary of the Bible" (1896); "Darwin's Theory in Its Relation to the Organic Life of Languages" (1897); "Ma'arke Leshon 'Eber," a Hebrew grammar.

German: "Knospen," a translation of Hebrew poems by A. B. Lebensohn; "Gesänge Zions," a translation of Hebrew poems by Michael Lebensohn.

Bibliography: Zeitlin, *Bibl. Post-Mendels.*

H. R. J. Go.

STEINBERG, SAMUEL: Hungarian historian; born at Güssing, Hungary, Dec. 16, 1857. He received his education at Gratz (Ph.D. 1882; LL.D. 1894), and in 1895 became privat-docent at the University of Vienna. In 1901 he was appointed professor of history at the German University of Prague. Steinberg has contributed several essays, especially on the history of the fourteenth and sixteenth centuries, to various historical journals, and is the author of "Nuntiaturberichte aus Deutschland" (Vienna, 1897).

S. F. T. H.

STEINDORFF, GEORG: German Egyptologist; born at Dessau Nov. 12, 1861. He studied Oriental languages at Leipsic and Berlin, was appointed privat-docent at the university of the latter city, and succeeded in 1893 his teacher Georg Ebers as professor of Egyptology at the University of Leipsic. He has embraced Christianity.

Steindorff, who is associate editor of the "Zeitschrift für Aegyptische Sprache und Alterthumskunde," is the author of the following works:

"Koptische Grammatik" (1894, 2d ed. 1904), "Grabfunde des Mittleren Reichs in den Königlichen Museen in Berlin" (1897–1901), "Das Kunstgewerbe im Alten Aegypten" (1898), "Die Apokalypse des Elias" (1898), "Die Blütezeit des Pharaonenreichs" (1900), and "Durch die Libysche zur Amonsoase" (1905). Under the title "Aegyptische Kunstgeschichte" (Leipsic, 1889) he translated into German G. Maspero's "L'Archéologie Egyptienne"; he also edited Baedecker's "Aegypten" (1902) and Ebers' "Aegyptische Studien" (1900), as well as the latter's "Urkunden des Aegyptischen Alterthums" (1904).

Bibliography: *La Grande Encyclopédie.*

S.

STEINER, KILIAN VON: German financier; born at Laupheim in 1835; died at Stuttgart Sept. 24, 1903. At first attorney at law, he rose to the leadership of Württemberg finance as president of the Württemberg'sche Vereinsbank. He was also founder (1871) of the Württemberg'sche Notenbank. Steiner was a patron of science and art and an intimate friend of Berthold Auerbach. In recognition of the part he took in the foundation of the Schwäbische Schillerverein and the Schiller-Museum in Marbach he was made an honorary citizen of Schiller's birthplace.

Bibliography: *Allgemeine Zeitung des Judenthums*, Oct. 9, 1903.

S.

STEINFELD, EMANUEL: Australian statesman; born at Neisse, Silesia, in 1827; died at Melbourne May 6, 1893. He attended the College of Brieg, and after residing in London (1847–53) went to Ballarat, Australia, where he established (1866) the firm of Steinfeld & Levison. He was the first mayor of Ballarat East, holding that office for three years, and was one of the chief founders of the Ballarat Orphan Asylum, the Water Scheme, and the Freehold Market. He was an enthusiastic advocate of imperial federation. In May, 1885, Steinfeld became a member of the Victoria Chamber of Manufactures, and two years later was elected its president. At his suggestion the chamber held three international conferences on the subject of the establishment of intercolonial free trade. He was also a member of the commission appointed to consider the question of technical education introduced by himself. In Sept., 1892, he was elected to the legislative council of Victoria from the district of Wellington.

Bibliography: *Jew. Chron.* June 2, 1893.

J. G. L.

STEINHARDT, JOSEPH B. MENAHEM MENDEL: German rabbi; born about 1720; died at Fürth in 1776; lived in early manhood at Schwabach in Bavaria. His first incumbency was the rabbinate of Rixheim, and shortly afterward he was elected chief rabbi of Upper Alsace. In 1755 he was chosen chief rabbi of Nieder-Ehenheim in Lower Alsace, and eight years later was called as rabbi to Fürth, where he officiated until his death. Steinhardt was one of the foremost Talmudists of his time, and questions were addressed to him from Hungary, Italy (Verona), the Netherlands (Amsterdam), and Switzerland. He was extremely conservative, and induced the lord of the manor of Nieder-Ehenheim to forbid men and women dancing together. His attitude in his controversy with Pick regarding Eleazar Ḳalir is also noteworthy, since he maintained that the word "Be-Rabbi" was not a second name, but merely an honorary title of Ḳalir's, who he claimed was a contemporary of Saadia.

Steinhardt was the author of the following works: "Zikron Yosef" (Fürth, 1773), a work in four parts, containing responsa and decisions modeled on the ritual codices; "Mashbir Bar" (Prague, 1827), comprising notes on the Pentateuch; and "Koaḥ Shor" (*ib.* 1827), containing novellæ on the treatise Baba Batra, with notes by his grandson Akiba.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1533; Carmoly, in *Revue Orientale*, iii. 307; Frankel, in *Orient, Lit.* viii. 246.

E. C. S. O.

STEINHARDT, MENDEL: German rabbi and scholar of the eighteenth and nineteenth centuries; held the rabbinate of Minden. When the consistory of Westphalia was convened in 1807 he was elected its counselor. In defense of Israel Jacobson's advocacy of the Reform movement among the Jews of Westphalia, Steinhardt wrote "She'elot u-Teshubot Dibre Menaḥem" (Offenbach, 1804), containing ninety responsa on various rabbinical subjects, and supplied with an index arranged according to the Talmudic treatises; he wrote also "Dibre Iggeret" (ed. W. Heidenheim, Rödelheim, 1812), a work seeking to justify the innovations introduced by the Jewish consistory at Cassel, and essaying to prove that they were undertaken in conformity with Talmudic principles.

Bibliography: S. Bernfeld, *Toledot ha-Reformazion ha-Datit be-Yisrael*, p. 59, Cracow, 1900; Zeitlin, *Bibl. Post-Mendels.* p. 379.

S. S. O.

STEINHEIM, SOLOMON LUDWIG (LEVY): German physician, poet, and philosopher; born Aug. 6, 1789, in Altona (according to some authorities, in Bruchhausen, Westphalia); died May 19, 1866, at Zurich, Switzerland. He was educated first at the Christianeum, Altona, and pursued his medical studies at the University of Kiel. He had hardly graduated when he found a wide field for his activity in Altona, whither the inhabitants of the sister city of Hamburg, then occupied by the French troops, had fled to escape the Russian blockade, bringing with them typhus fever, which at that time was raging in the Hanseatic town. In 1845 ill health forced him to abandon a medical career and to betake himself to milder climes. He settled in Rome, returning to his country only twice, in 1845 and 1864.

Steinheim, besides remaining a lifelong student of Aristotle, Hippocrates, and Celsus, took a great interest in natural history. In 1820 he published a pamphlet on the grasshopper, and in 1842 one on animal instinct. His treatise on the pathology of tumors (1846) was his chief contribution to medical literature. His main attention, however, was devoted to philosophy and religion; he was a zealous adherent of Kant. As early as 1818 he had written an essay on ecstasis; and in 1835 he published the first volume of his "Die Offenbarung nach dem

Lehrbegriff der Synagoge." In this work, for which he prepared himself by a careful study of comparative religion, he, though a freethinker, endeavored to raise revelation from a religious belief to a philosophic truth. While, according to him, all important philosophic systems lead to the dualistic struggle between good and evil, the revelation of the Old Testament places in the forefront as axioms "creatio ex nihilo," and, consequently, the unity of God, belief in which is essential to religion and morality.

The second volume of Steinheim's life-work, consisting of twenty-five lectures, appeared under the title "Das Dogma der Synagoge als Exakte Wissenschaft"; the third volume (1863) treats of the struggle between revelation and paganism; while the fourth volume (1865) contains a series of separate essays on various subjects (*e.g.*, the theory of Creation according to the Old Testament), polemics against Döllinger's "Heidenthum und Judenthum" and Baur's "Dogmengeschichte," etc.

Steinheim in his "Meditationen" and in his contributions to the "Kieler Zeitung" earnestly advocated the emancipation of the Jews. Of his poems, "Sinai" and "Obadjah Sohn Amos aus der Verbannung" (Altona, 1829; 2d ed. Frankfort-on-the-Main, 1837) deserve special mention.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, s.v.; S. Bernfeld, *Da'at Elohim*, i. 593; M. Isler, in *Arch. Isr.* 1866, pp. 671-677.

S.

STEINITZ, CLARA (née **Klausner**; pseudonym, **Hans Burdach**): German authoress; born at Kobylin April 16, 1852. She was educated at Halle-on-the-Saale, and in 1873 married Siegfried Heinrich Steinitz. She has published the following novels: "Des Volkes Tochter," 1878; "Die Hässliche," 1884; "Ihr Beruf," 1886; "Im Priesterhause," 1890; "Ring der Nibelungen," 1893; and "Irrlicht," 1895. She has also translated several novels from foreign languages; of these may be mentioned: "Joseph und Sein Freund," original by Bayard Taylor; "Die Liebschaften Philipps von Boisvilliers," by Octave Feuillet; "Gunnar" and "Unter dem Gletscher," by Boyesen; and "Fräulein Ludingtons Schwester," by Bellamy.

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, p. 667.

S.

STEINITZ, WILHELM: Chess champion of the world from 1866 to 1894; born at Prague, Bohemia, May 17, 1836; died, insane, on Wards Island, New York, June 22, 1900. Destined for the rabbinate, he studied Talmud diligently, but his fondness for mathematics overcame his parents' wishes, and he continued his education at the Polytechnic Institute, Vienna. When a student he was troubled with much bodily infirmity, which accompanied him through life. At one time he was on the staff of a Vienna newspaper, but was obliged to relinquish his position owing to defective eyesight.

Steinitz learned the moves of chess when he was twelve years old. Being unable to afford a proper board and set of men, he crudely carved some pieces from kindling-wood; and a painted square of linen did duty for a board. He applied himself to the game with such earnestness that he soon beat his professor and came to be regarded as an expert by the leading players of Prague. In 1858, while in Vienna, he secured an introduction to the Chess Club of that city, and soon became known as a strong and brilliant player. In the club tournament of 1861 he won the first prize, losing only one game out of thirty-four played. Then he devoted himself wholly to chess, his principal patron being Epstein, the banker.

In 1862 Steinitz represented Austria in the International Chess Tournament held in London, at which he secured the sixth prize, and this was the beginning of an unparalleled career as a chess-master. In July, 1866, he played a match with Anderssen which he won with 8 games to 6, thereby becoming champion of the world, a title which he retained for twenty-eight years, ultimately losing it in 1894 to Emanuel LASKER.

Steinitz resided for more than twenty years in England, in which country he became naturalized. For some time he was chess editor of the London "Field," and edited also "The Chess Monthly." A visit to America in 1881 having proved very successful, and his relations with the leading English chess-masters having become somewhat strained, Steinitz in 1893 settled in New York, where he resided until his death. For some time he was engaged in editing the chess terms for the "Standard Dictionary."

Steinitz was the inventor of the gambit which bears his name and which has been described in the JEW. ENCYC. iv. 20, *s.v.* CHESS. He may be said to have founded a new school of chess. In place of the dashing game of the older players, he aimed at speedily securing an advantage—often slight, such as a doubled pawn—and, by careful development, at making his position invincible. His record as a chess-player, extending over a period of forty years, is an extraordinary one, as the subjoined lists of tourney games and matches testify:

TOURNAMENTS.

1859, Vienna: Third prize after Hamppe and Jenay.
1860, " Second prize after Hamppe.
1861, " First prize.
1862, London: Sixth prize (12 players).
1865, Dublin: First prize.
1866, London: Handicap, first prize, 8 to 0.
1867, Paris: Third prize after Kolisch and Winawer.
" Dundee: Second prize after Neumann.
1868, British Chess Association: First prize, handicap; Fraser, second.
1870, Baden-Baden: Second prize after Anderssen.
1871, British Association, London: First prize, 12 to 0.
1872, " " " First prize, 7 to 1.
1873, Vienna: First prize.
1882, " First and second prizes divided with Winawer.
1883, London: Second prize after Zukertort.
1894, New York: First prize; Albin, second.
1895, Hastings: Fifth prize.
1896, St. Petersburg Quadrangular Tourney: Second prize after Lasker; Pillsbury, third; Tchigorin, fourth.
" Nuremberg: Fifth prize.
1898, Vienna: Fourth prize.
" Cologne: Fifth prize.

MATCHES.

1862, beat S. Dubois, 5 to 3. 1 draw.
1863, " J. H. Blackburne, 7 to 1. 2 draws.
" " F. Deacon, 5 to 1.
" " Montgredien, 7 to 0.
1864, " V. Green, 5 to 0. 2 draws.
" " Healey at Kt odds, 5 to 0.

1866, beat Anderssen, 8 to 6.
“ “ Bird, 7 to 5. 5 draws.
1867, “ Fraser, 3 to 1.
“ “ Fraser at P and move, 7 to 1. 1 draw.
1870, “ Blackburne, 5 to 0. 1 draw.
1872, “ Zukertort, 7 to 1. 4 draws.
1876, “ Blackburne, 7 to 0.
1882, “ Martinez, 7 to 0.
“ “ Martinez, 3 to 1. 3 draws.
“ “ Sellmann, 3 to 0. 2 draws.
1885, “ Sellmann, 3 to 0.
1886, “ Zukertort, 10 to 5. 5 draws.
1887, “ Mackenzie, 3 to 1. 2 draws.
“ “ Golmayo, 8 to 1. 2 draws.
“ “ Martinez, 9 to 0. 2 draws.
1888, “ Vasquez, 5 to 0.
“ “ Golmayo, 5 to 0.
“ “ Ponce, 4 to 1.
1889, “ Tchigorin, 10 to 6. 1 draw.
1890–91, beat Gunzberg, 6 to 4. 9 draws.
1892, beat Tchigorin, 10 to 8. 5 draws.
1894, lost, Lasker, 5 to 10.
1896, “ “ 2 to 10

BIBLIOGRAPHY: C. Devidé, *A Memorial to William Steinitz*, New York, 1901; *The Hastings Chess Tournament*, ed. H. F. Cheshire, London. 1896; *The Living Age* (Boston), Dec. 22, 1900, pp. 759-767.

S. A. P.

STEINSCHNEIDER, MORITZ: Austrian bibliographer and Orientalist; born at Prossnitz, Moravia, March 30, 1816. He received his early instruction in Hebrew from his father, Jacob Steinschneider (b. 1782; d. March, 1856), who was not only an expert Talmudist, but was also well versed in secular science. The house of the elder Steinschneider was the rendezvous of a few progressive Hebraists, among whom was his brother-in-law, the physician and writer Gideon Brecher.

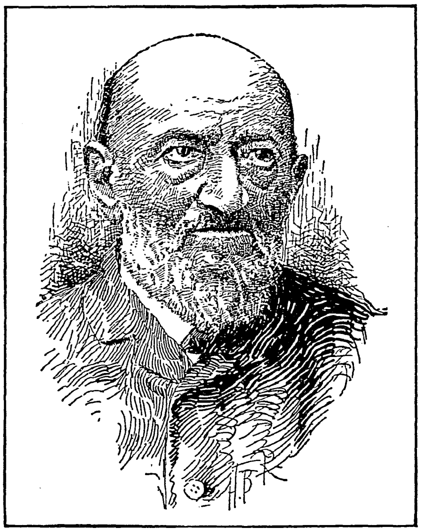
Moritz Steinschneider.

Education.

At the age of six Moritz was sent to the public school, an unheard-of proceeding at that time with regard to a Jewish child; and at the age of thirteen he became the pupil of Rabbi Nahum Trebitsch, whom he followed to Nikolsburg in 1832. The following year, in order to continue his Talmudic studies, he went to Prague, where he remained until 1836, attending simultaneously the lectures at the Normal School. His countryman Abraham Benisch, who also was studying in Prague at this time, inaugurated among his intimate friends a kind of Zionistic movement, which Steinschneider joined. Later, however, seeing the impracticability of the scheme, he withdrew from it completely (1842).

In 1836 Steinschneider went to Vienna to continue his studies, and, on the advice of his friend Leopold Dukes, he devoted himself especially to Oriental and Neo-Hebrew literatures, and most particularly to bibliography, which latter was destined to become the principal field of his activity. Being a Jew, Steinschneider was prevented from entering the Oriental Academy; and for the same reason he was unable even to obtain permission to make extracts from the Hebrew books and manuscripts in the Imperial Library, Vienna. In spite of these drawbacks he continued his studies in Arabic, Syriac, and Hebrew with Professor Kaerle at the Catholic Theological Faculty of the university. He had at this juncture the intention of adopting the rabbinical career. In Vienna, as formerly in Prague, he earned a livelihood by giving lessons, teaching Italian among other subjects. For political reasons he was compelled to leave Vienna and decided to go to Berlin; but, being unable to obtain the necessary passport, he remained in Leipsic. At the university there he continued the study of Arabic under Professor Fleischer. At this time he began the translation of the Koran into Hebrew and collaborated with Franz Delitzsch in editing Aaron ben Elijah's “'Eẓ Ḥayyim” (Leipsic, 1841); but the rules of the Austrian censorship did not permit the publication of his name as coeditor. While in Leipsic he contributed a number of articles on Jewish and Arabic literature to Pierer's Universal Encyklopädie.

Having at length secured the necessary passport, Steinschneider in 1839 proceeded to Berlin, where he attended the university lectures of Franz Bopp on comparative philology and the history of Oriental literatures. At the same time he made the acquaintance of Leopold Zunz and Abraham Geiger. In 1842 he returned to Prague, and in 1845 he followed Michael Sachs to Berlin; but the Orthodox tendencies of the latter caused Steinschneider to abandon definitely his intention of becoming a rabbi. At this time he was employed as a reporter of the “National-Zeitung” at the sessions of the National Assembly in Frankfort and as correspondent of the “Prager Zeitung.” In 1844, together with David Cassel, he drafted the “Plan der Real-Encyclopädie des Judenthums,” a prospectus of which work was published in the “Literaturblatt des Orients”; but the project was not carried through (see specimen page reproduced in JEW. ENCYC. i., Preface, p. xviii.).

On March 17, 1848, Steinschneider, after many difficulties, succeeded in becoming a Prussian citizen. The same year he was charged with the preparation of the catalogue of the Hebrew books in the Bodleian Library, Oxford (“Catalogus Librorum Hebræorum in Bibliotheca Bodleiana,” Berlin, 1852–60), a work which was to occupy him thirteen years, in the course of which he spent four summers in Oxford. In 1850 he received from the University of Leipsic the degree of Ph.D. In 1859 he was appointed lecturer at the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, where his lectures were attended by both Jewish and Christian students.

From 1860 to 1869 he served as representative of the Jewish community at the administration, before the tribunals of the city, of the oath More Judaico, never omitting the opportunity to protest against this remnant of medieval prejudice. From 1869 to 1890 he was director of the Jüdische Mädchen-Schule (school for girls of the Jewish community), and in 1869 he was appointed assistant ("Hilfsarbeiter") in the Royal Library, Berlin. From 1859 to 1882 he edited the periodical "Hebräische Bibliographie." In 1872 and 1876 he refused calls to the Berlin Hochschule für die Wissenschaft des Judenthums and the Landesrabbiner-Schule in Budapest, respectively, holding that the proper institutions for the cultivation of Jewish science were not the Jewish theological seminaries, but the universities.

His Field of Activity.

It is a characteristic feature of Steinschneider's vast literary activity that he chose fields far removed from that of theology proper, *e.g.*, mathematics, philology, natural history, and medicine, endeavoring thereby to display the part which the Jews had taken in the general history of civilization ("Kulturgeschichte"). Thus while Zunz had laid the foundations of Jewish science, Steinschneider completed many essential parts of the structure. He was the first to give a systematic survey of Jewish literature down to the end of the eighteenth century, and was the first also to publish catalogues of the Hebrew books and manuscripts which are found in the great public libraries of Europe. The gigantic Bodleian catalogue laid the foundation of his reputation as the greatest Jewish bibliographer. This and the catalogues of the libraries of Leyden, Munich, Hamburg, and Berlin, as well as the twenty-one volumes of his "Hebräische Bibliographie," form an inexhaustible mine of information on all branches of Jewish history and literature. One of his most important original works is "Die Hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher: Ein Beitrag zur Literaturgeschichte des Mittelalters, Meist nach Handschriftlichen Quellen," Berlin, 1893. As the author states in his preface, the first plan of this monumental work goes back as far as 1849. Having become conscious, while writing his article on Jewish literature for Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaften und Künste" (1844–47), of the lack of sources on the influence of foreign works on Jewish literature, he determined to supplement the monographs of Huet, Jourdain, Wüstenfeld, and Wenrich on the history of translations by one having the Neo-Hebrew literature as its subject. In 1880 the Institut de France offered a prize for a complete bibliography of the Hebrew translations of the Middle Ages; Steinschneider won it with two monographs written in French in 1884 and 1886. His "Uebersetzungen" is an enlarged translation into German of these two French monographs.

Steinschneider writes with equal facility in German, Latin, French, Italian, and Hebrew; his style is not popular, and is intended only "for readers who know something, and who wish to increase their knowledge"; but, curiously enough, he did not hesitate to write, together with Horwitz, a little reader for school-children, "Imre Binah" (1846), and other elementary school-books for the Sassoon School of the Beni-Israel at Bombay. In this same connection the fact deserves mention that in 1839 he wrote "Eine Uebersicht der Wissenschaften und Künste Welche in Stunden der Liebe Nicht Uebersehen Sind" for Saphir's "Pester Tageblatt," and in 1846 "Manna," a volume of poems, adaptations of Hebrew poetry, which he dedicated to his fiancée, Augusta Auerbach, whom he married in 1848.

The following is a list of the more important independent works of Steinschneider, arranged in chronological order:

'Eẓ Ḥayyim, Ahron ben Elias aus Nikomedien des Karäer's System der Religionsphilosophie, etc., edited together with Franz Delitzsch. Leipsic, 1841.

Die Fremdsprachlichen Elemente im Neuhebräischen. Prague, 1845.

Imre Binah: Spruchbuch für Jüdische Schulen, edited together with A. Horwitz. Berlin, 1847.

Manna (adaptations of Hebrew poetry from the eleventh to the thirteenth century). Berlin, 1847.

Jüdische Literatur, in Ersch and Gruber, "Encyc." section ii., part 27, pp. 357–376, Leipsic, 1850 (English version, by William Spottiswoode, "Jewish Literature from the Eighth to the Eighteenth Century," London, 1857; Hebrew version, by H. Malter, "Sifrut Yisrael," Wilna, 1899).

Catalogus Librorum Hebræorum in Bibliotheca Bodleiana. Berlin, 1852–60.

Die Schriften des Dr. Zunz. Berlin, 1857.

Alphabetum Siracidis . . . in Integrum Restitutum et Emendatum, etc. Berlin, 1858.

Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ (with 10 lithograph tables containing specimens from Karaite authors). Leyden, 1858.

Bibliographisches Handbuch über die Theoretische und Praktische Literatur für Hebräische Sprachkunde. Leipsic, 1859 (with corrections and additions, *ib.* 1896).

Reshit ha-Limmud, a systematic Hebrew primer for D. Sassoon's Benevolent Institution at Bombay. Berlin, 1860.

Zur Pseudoepigraphischen Literatur, Insbesondere der Geheimen Wissenschaften des Mittelalters. Aus Hebräischen und Arabischen Quellen. Berlin, 1862.

Alfarabi des Arabischen Philosophen Leben und Schriften, etc. St. Petersburg, 1869.

Die Hebräischen Handschriften der Königlichen Hof- und Staatsbibliothek in München (in the "Sitzungsberichte der Philosophisch-Historischen Klasse der Königlichen Akademie der Wissenschaften in München"). Munich, 1875.

Polemische und Apologetische Literatur in Arabischer Sprache Zwischen Muslimen, Christen und Juden. Leipsic, 1877.

Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg. Hamburg, 1878.

Die Arabischen Uebersetzungen aus dem Griechischen. Berlin, 1889–96.

Die Hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher, etc. Berlin, 1893.

Verzeichniss der Hebräischen Handschriften der Königlichen Bibliothek zu Berlin. Part i., Berlin, 1897; part ii., *ib.* 1901.

Die Arabische Literatur der Juden. Frankfort-on-the-Main, 1902.

Besides a great number of contributions, in widely differing forms, to the works of others (see "Steinschneider Festschrift," pp. xi.–xiv.), the following independent essays of Steinschneider deserve special mention:

"Ueber die Volksliteratur der Juden," in R. Gosche's "Archiv für Literaturgeschichte," 1871; "Constantinus Africanus und Seine Arabischen Quellen," in Virchow's "Archiv," vol. xxxvii.; "Donnolo: Pharmakologische Fragmente aus dem 10. Jahrhundert," *ib.*; "Die Toxologischen Schriften der Araber bis zum Ende des XII. Jahrhunderts," *ib.* lii. (also printed separately); "Gifte und Ihre Heilung: Eine Abhandlung des Moses Maimonides," *ib.* lvii.; "Gab Es eine Hebräische Kurzschrift?" in "Archiv für Stenographie," 1877 (reprint of the article "Abbreviaturen," prepared by Steinschneider for the proposed "Real-Encyclopädie des Judenthums," see above); "Jüdische Typographie und Jüdischer Buchhandel" (together with D. Cassel), in Ersch and Gruber, "Encyc." section ii., part 28, pp. 21–94;

"Die Metaphysik des Aristoteles in Jüdischer Bearbeitung," in the "Zunz Jubelschrift," 1886; "Jehuda Mosconi," in Berliner's "Magazin," 1876; "Islam und Judenthum," *ib.* 1880; "Ueber Bildung und den Einfluss des Reisens auf Bildung" (two lectures delivered in the Verein Junger Kaufleute; reproduced in the Virchow-Wattenbach "Sammlung Gemeinverständlicher Wissenschaftlicher Vorträge," 1894); "Lapidarien: Ein Culturgeschichtlicher Versuch," in the Kohut Memorial Volume, 1896; "Jüdisch-Deutsche Literatur," in Neuman's "Serapeum," 1848-49; "Jüdisch-Deutsche Literatur und Jüdisch-Deutsch," *ib.* 1864, 1866, 1869; the articles on Arabia, Arabic, Arabic literature, the califs, the Koran, the Mohammedan Religion, and Mohammedan sects in the second ed. (1839-43) of Pierer's "Universallexikon"; "Letteratura Italiana dei Giudei," in "Il Vessillo Israelitico," 1877-80; "Letteratura Antigiudaica in Lingua Italiana," *ib.* 1881-83; "Zur Geschichte der Uebersetzungen aus dem Indischen in's Arabische," in "Z. D. M. G." 1870-71; "Hebräische Drucke in Deutschland," in Ludwig Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," 1886-92; "Abraham Judaeus-Savasorda und Ibn Esra," in Schlömilch's "Zeitschrift für Mathematik und Physik," 1867; "Abraham ibn Esra," *ib.* 1880.

Very interesting and highly characteristic is Steinschneider's philosophic testament in the preface to his "Arabische Literatur der Juden," in which he who laid the main foundation of the study of Jewish literature and history did not hesitate, at the age of eighty-six, to formulate an agnostic "confession de foi."

Bibliography: Wurzbach, *Biographisches Lexikon*; Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880; *Keneset Yisrael* (year-book), 1886; A. Berliner, *Catalogue of Steinschneider's Works*, 1886; M. Kayserling, in *Allg. Zeit. des Jud.* March 27, 1896; G. A. Kohut, *Bibliography of the Writings of Prof. M. Steinschneider*, in *Festschrift zum 80sten Geburtstage Steinschneider's*, 1896; *idem*, in *The American Hebrew*, 1896. S.

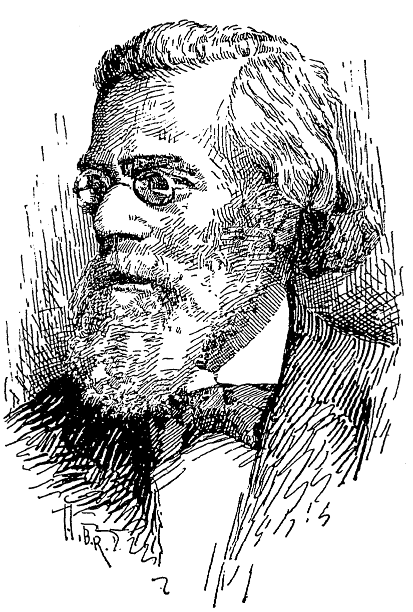

Hermann Steinthal.

STEINTHAL, HERMANN (HEYMAN): German philologist and philosopher; born at Gröbzig, Anhalt, May 16, 1823; died at Berlin March 14, 1899. He studied philology and philosophy at the University of Berlin, and was in 1850 appointed privat-docent of philology and mythology at that institution. He was a pupil of Wilhelm von Humboldt, whose "Sprachwissenschaftliche Werke" he edited in 1884. From 1852 to 1855 Steinthal resided in Paris, where he devoted himself to the study of Chinese, and in 1863 he was appointed assistant professor at the Berlin University; from 1872 he was also privat-docent in critical history of the Old Testament and in religious philosophy at the Hochschule für die Wissenschaft des Judenthums. In 1860 he founded, together with his brother-in-law Moritz Lazarus, the "Zeitschrift für Völkerpsychologie und Sprachwissenschaft," in which was established the new science of racial psychology. Steinthal was one of the directors (from 1883) of the Deutsch-Israelitische Gemeindebund, and had charge of the department of religious instruction in various small congregations.

Steinthal's principal works are: "Die Sprachwissenschaft W. von Humboldts und die Hegel'sche Philosophie" (Berlin, 1848); "Klassifikation der Sprachen, Dargestellt als die Entwickelung der Sprachidee" (*ib.* 1850), which appeared in 1860 under the title "Charakteristik der Hauptsächlichsten Typen des Sprachbaues," and later, after being reedited and enlarged by the author and Misteli, as the second volume of the "Abriss der Sprachwissenschaft" (*ib.* 1893); "Der Ursprung der Sprache im Zusammenhang mit den Letzten Fragen Alles Wissens" (*ib.* 1851, 4th enlarged ed. 1888); "Die Entwickelung der Schrift" (*ib.* 1852); "Grammatik, Logik, Psychologie: Ihre Prinzipien und Ihre Verhältniss zu Einander" (*ib.* 1855); "Geschichte der Sprachwissenschaft bei den Griechen und Römern" (*ib.* 1863, 2d ed. 1889-91); "Philologie, Geschichte und Psychologie in Ihren Gegenseitigen Beziehungen" (*ib.* 1864); "Die Mande-Negersprachen, Psychologisch und Phonetisch Betrachtet" (*ib.* 1867); "Abriss der Sprachwissenschaft" (vol. i.: "Einleitung in die Psychologie und Sprachwissenschaft," *ib.* 1871; 2d ed. 1881); "Allgemeine Ethik" (*ib.* 1885); "Zu Bibel und Religionsphilosophie" (*ib.* 1890; new series, 1895), consisting mainly of lectures delivered before the Gesellschaft der Freunde for the benefit of the Lehranstalt für die Wissenschaft des Judenthums. The first volume of his "Gesammelte Kleine Schriften" appeared at Berlin in 1880.

Bibliography: H. S. Morais, *Eminent Israelites of the Nineteenth Century*, Philadelphia, 1880, pp. 233-335; *Brockhaus Konversations-Lexikon*; *Allg. Zeit. des Jud.* March 17 and 24, 1899; *Ost und West*, July, 1903; Th. Achelis, *Heyman Steinthal*, Hamburg, 1898 (in Holtzendorff-Virchow's *Sammlung Gemeinverständlich-Wissenschaftlicher Vorträge*). S.

STEINTHAL, MORITZ: German physician; born at Stendal Oct. 22, 1798; died at Berlin May 8, 1892. He studied at the University of Berlin (M.D. 1821), and, after traveling throughout the Continent and England for two years, established himself as a physician in Berlin, where he soon built up a large practise, and where he resided until his death. He was the first Prussian Jew to receive the title of "Sanitätsrath" (1847), later becoming a "Geheimer Sanitätsrath."

Steinthal was the author of the following works: "Ueber Tabes Dorsalis"; "Medizinische Analekten: Eine Auswahl Ausgezeichneter Krankheitsfälle"; "Encephalopathien des Kindlichen Alters"; "Ueber Nervenfiber, Carcinosen und Psychosen"; and "Rückschau auf Meine Fünfzigjährige Wirksamkeit." He was a contributor to many medical journals, and published in 1870 a new edition of Hufeland's "Makrobiotik."

Bibliography: *Jew. Chron.* May 12, 1893; Hirsch, *Biog. Lex.*
S. F. T. H.

STEPHEN: Hellenist Jewish convert to Christianity who, according to tradition, was martyred at Jerusalem Dec. 26, in the year 29 C.E. Epiphanius ("Hæres." xx. 4) records him as one of the seventy chosen disciples of Jesus. That he was a Hellenist is seen from his Greek name; according to Basil of Seleucia ("Oratio de S. Stephano"), his Jewish name was Kelil (= "crown"), the equivalent of *Στέφανος*. Stephen is said to have been chosen one of the seven deacons charged with the distribution of the common fund entrusted to the Apostles. To him was ascribed the power of miracle-working (Acts vi. 5 *et seq.*); but he was accused of having spoken blasphemous words in declaring that Jesus would destroy the Temple and would change the customs instituted by Moses (verses 11-15 of the same chapter). When the high priest asked him whether such was the case, Stephen is said to have made a long speech in reply, imitating that of Samuel (I Sam. xii. 6 *et seq.*) and passing in review Jewish history from the time of Abraham until that of the building of the Temple of Solomon. Then, imitating the Prophets, he rebuked the people for their stubbornness, insisting that the Temple stood against the desire of God. This enraged the people, who cast him out of the city and stoned him, Saul of Tarsus being present at the execution and consenting thereto (Acts vii. 1-viii. 1).

J. M. SEL.

STERN, ABRAHAM: Polish inventor and educator; born at Hrubieszow, government of Lublin, 1769; died at Warsaw Feb. 3, 1842. He was the son of poor parents, and showed, while still very young, marked fondness for the study of Hebrew books, which inspired him with a love for philosophy and mathematics. Minister Stasitz, the owner of Hrubieszow, discovered the natural aptitude of young Stern and encouraged him to devote himself to the study of mathematics, Latin, and German, later sending him to Warsaw to continue his studies.

Abraham Stern.

The first result of Stern's inventive genius was a computing-machine, which he perfected in 1817, and which included a device for calculating the square roots of numbers. This invention attracted wide attention, and led to his being elected (1817) a member of the Warsaw Society of the Friends of Science. In 1816, and again in 1818, he was presented to Emperor Alexander I., who received him cordially and granted him an annual pension of 350 rubles, promising, in case of his death, to pay half of this sum to his widow. Encouraged by his friends, Stern invented a topographical wagon for the measurement of level surfaces, an invention of great value to both civil and military engineers. The committee appointed by the academy to examine this invention reported very favorably upon it. Stern rendered great services to agriculture by his improvements in the construction of thrashing- and harvesting-machines, as well as by his invention of a new form of sickle. He invented also a device by which the danger of runaways could be eliminated by means of a detachable tongue and a brake.

Stern took an active interest in educational affairs. He accepted the post of inspector of Jewish schools and also that of censor; and the rabbinical school at Warsaw was organized according to the plan suggested by him. His official duties, however, did not prevent him from making contributions to Hebrew literature. He wrote an ode in honor of the coronation of Nicholas I., which appeared in Hebrew under the title "Rinnah u-Tefillah" and was translated into Polish by J. Gluegenberg (Warsaw, 1829). He wrote also "Shirim" (Hebrew poems), which appeared in the "Shire Musar Haskel" collection edited by Alex. Gazon (Warsaw, 1835). Besides his knowledge of Hebrew, Stern was well versed in Aramaic and Polish.

Stern always remained an Orthodox Jew; he wore a skull-cap in the presence of his eminent friends, and when staying in the castle of Adam Czartoriski a Jewish cook prepared his meals. Among his friends were Dibitz, Zabalkanski, Prince Novosilchev, and Prince Radziwill. Stern was the father-in-law of Ḥayyim Selig Slonimski, the editor of "Ha-Ẓefirah."

BIBLIOGRAPHY: *Ha-Ẓefirah*, 1876, No. 9; *Ha-Lebanon*, 1872, Nos. 3, 4, 5; Fuenn, *Keneset Yisrael*, p. 65; *Allg. Zeit. des Jud.* 1842, p. 184 (where the year of Stern's birth is given erroneously as 1762).

H. R. J. G. L.

STERN, ADOLF: German poet and historian of literature; born at Leipsic June 14, 1835. He studied philosophy and history at Leipsic and Jena, and resided from 1853 to 1865 in Weimar, Chemnitz, Zittau, and Schandau, finally settling in Dresden, where in 1868 he became assistant professor, and the following year professor, of the history of literature and art at the polytechnic.

Stern's literary activity has been very extensive; of his many works the following may be mentioned:

Poetical: "Gedichte," Leipsic, 1860 (3d ed. 1882); "Am Königssee," *ib.* 1863; "Historische Novellen," *ib.* 1866; "Das Fräulein von Augsburg," *ib.* 1868; "Johannes Guttenberg," *ib.* 1873 (2d ed. 1889); "Neue Novellen," *ib.* 1875; "Die Deutschherrn," a tragedy, Dresden, 1878; "Aus Dunklen Tagen," Leipsic, 1879; "Die Letzten Humanisten," *ib.* 1880 (3d ed. 1889); "Ohne Ideale," *ib.* 1881; "Camoens," *ib.* 1886; "Drei Venezianische Novellen," *ib.* 1886; "Auf der Reise," Dresden, 1890; "Die Wiedergefundene," Stuttgart, 1891.

Historical: "Fünfzig Jahre Deutscher Dichtung," Leipsic, 1871 (2d ed. 1877); "Katechismus der Allgemeinen Litteraturgeschichte," *ib.* 1874 (2d ed. 1892); "Zur Litteratur der Gegenwart," *ib.* 1880; "Lexicon der Deutschen Nationallitteratur," *ib.* 1882; "Geschichte der Neuern Litteratur," *ib.* 1883-85; "Geschichte der Weltlitteratur," Stuttgart, 1887-88; "Beiträge zur Litteraturgeschichte des Siebzehnten und Achtzehnten Jahrhunderts," Leipsic, 1893;

"Studien zur Litteratur der Gegenwart," Dresden, 1895.

Miscellaneous: "Wanderbuch," Leipsic, 1877 (3d ed. 1890); "Herman Hettner," *ib.* 1885; "Die Musik in der Deutschen Dichtung," *ib.* 1888.

Stern has edited the following works: W. Hauff's "Sämmtliche Werke," Berlin, 1879; Herder's "Ausgewählte Schriften," Leipsic, 1881; Chr. Gottfried Körner's "Gesammelte Schriften," *ib.* 1882; Vilmar's "Geschichte der Deutschen Nationallitteratur," Marburg, 1890 (to this work Stern added "Die Deutsche Nationallitteratur vom Tode Goethes bis zur Gegenwart," which appeared also in a separate edition); Peter Cornelius' "Gesammelte Gedichte," Leipsic, 1890. In collaboration with Erich Schmidt, Stern edited also Otto Ludwig's "Gesammelte Schriften," Leipsic, 1891 (with a life of the author, which appeared also separately). He has furthermore translated from the Swedish the poems of Count Snoilsky, Dresden, 1892.

BIBLIOGRAPHY: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. F. T. H.

STERN (SZTERÉNYI), ALBERT: Hungarian rabbi; born at Nagy-Kanizsa in 1826; died in the insane asylum at Ofen June 16, 1888; educated at Presburg and Ofen. Stern, who was the son-in-law of Rabbi Hirsch Bär Fassel, officiated as rabbi at Lengyeltoti from 1851 to 1867, when he was called to the rabbinate of Uj-Pest; but on account of his extravagant demands in behalf of Reform he was obliged to resign the latter position in 1884.

Stern was a versatile scholar. He founded the Hebrew periodical "Ha-Meḥaḳḳer" (3 vols., 1877–1879), in which he published his studies on the laws governing proselytes, the history of rabbinical seminaries, exhumation, ritual divorce, the life of Alfasi, and the judicial decisions "Dinah de-Malkutah Dinah." He wrote also on Jewish names (Nagy-Kanizsa, 1864), and on the law and history of burial (Pesth, 1874).

In his desire for assimilation, Stern changed his name to Szterényi. All of his five children accepted baptism. His son **Joseph Sztерényi** is at present (1905) secretary in the Ministry of Commerce.

S. L. V.

STERN, ALFRED: German historian; born Nov. 22, 1846, at Göttingen, where his father, Moriz Abraham Stern (1807–94), was professor of mathematics (see "Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich," 1894). Stern studied in the gymnasium of his native city, in Heidelberg, and in Berlin. From 1869 to 1870 he acted as assistant archivist in Carlsruhe, and two years later established himself in Göttingen as privat-docent in history. In 1873 he was appointed professor at the University of Bern, which position he held until 1887, when he accepted the chair of general history at the Eidgenössische Polytechnikum at Zurich.

Stern is the author of the following works: "Ueber die Zwölf Artikel der Bauern und Einige Andere Aktenstücke aus der Bewegung von 1525" (Leipsic, 1868); "Milton und Seine Zeit" (2 vols., *ib.* 1877–79); "Geschichte der Revolution in England" (1881, 2d ed. Berlin, 1898); "Abhandlungen und Aktenstücke zur Geschichte der Preussischen Reformzeit 1807–15" (Leipsic, 1885); "Das Leben Mirabeaus" (2 vols., Berlin, 1889); "Geschichte Europas seit den Verträgen von 1815 bis zum Frankfurter Frieden von 1871" (*ib.* 1894). He edited "Briefe Englischer Flüchtlinge in der Schweiz" (Göttingen, 1874); and, together with W. Wischer, the first volume of the "Baseler Chroniken" (Leipsic, 1872).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*.

S.

STERN, BASILIUS: Russian educator; born at Tarnopol, Galicia, in 1798; died at Odessa March 15, 1853. He received a thorough Talmudic education, and later entered the school of Joseph Perl, where, at the age of twenty, he became instructor, holding that position for ten years. During this time he studied assiduously, and acquired a fair knowledge of modern languages. On the death of Ephraim Sittenfeld (1828) Stern was appointed his successor as director of the Jewish school in Odessa. He conducted the institution very successfully and exerted a great and lasting influence on the education of the Jews in South Russia. Under his management the school prospered greatly, and Stern succeeded in winning over the adherents of the old Orthodox party, who were at first bitterly opposed to the Russianizing tendencies of the institution. In 1837 Stern received permission from the governor-general of the New-Russian provinces to open a school for boys and girls in Kishinef, Bessarabia.

Stern was highly esteemed by the government, which often solicited his advice in Jewish matters. Thus, during the reign of Nicholas I., when the government was considering means for the intellectual and religious uplifting of the Russian Jews, Stern was invited to present his suggestions. Among the measures proposed was the reorganization of the rabbinate. In the archives of the governor-general of New Russia there is a document dealing with the establishment in Odessa of a committee for the purpose of devising a plan to regulate the religious administration connected with the offices of the government rabbis. Such a committee was formed in Odessa in 1840, Basilius Stern, Ḥayyim Efrusi, and Moses Lichtenstadt being the delegates appointed. Stern suggested also that a Jewish seminary be founded in Russia for the education of rabbis. In reporting this project to Count M. S. Vorontsov, the military governor of Odessa, Major-General Akhlestyshev praised the work of Stern and suggested that hereditary honorary citizenship be conferred upon him; this honor was later granted him by Czar Nicholas I. To the work of this committee may be attributed the founding of rabbinical schools in Wilna and Jitomir nine years later. In 1843 Stern was called to St. Petersburg by the minister of education in order to attend the sessions of the committee on educational affairs. In his letter to Uvarov, minister of education, Governor-General Vorontsov of New Russia speaks highly of Stern's experience, knowledge, and education; and in his report of March 31, 1843, Akhlestyshev again refers to the services of Stern, stating that he had granted the latter 600 rubles instead of the 300 asked for, in order to cover the expenses of his journey to St. Petersburg. On April 11, 1843, Stern left for the Russian capital. As a member of the committee on Jewish affairs he undoubtedly contributed much toward the framing of the proposed legislation.

Stern was a master of ancient languages, especially of Hebrew, and he devoted himself to the study of history also, especially the early history of the Slavonic peoples.

Bibliography: Werbel, *Sifte Renanot*, p. 86, Odessa, 1864; *Allg. Zeit. des Jud.* 1853, p. 571; Lerner, *Yevrei v Novorossiskom Kraye*, p. 34, Odessa, 1901.
H. R. J. G. L.

STERN, DAVID, VISCOUNT DE: English banker; born in Frankfort-on-the-Main; died in London Jan. 19, 1877. He was a member of a prominent family descendants of which established banking-houses in different European capitals. The title of viscount was bestowed upon him in 1869 by the King of Portugal in recognition of the part taken by his firm in floating Portuguese loans. He was a member of the Commission of Lieutenancy of the City of London, and was a director of the Imperial Bank. David de Stern married a daughter of Aaron Asher Goldsmid, and was succeeded in the title by his son Sydney de Stern, later created Baron Wandsworth.

Bibliography: *Jew. Chron.* Jan. 26, 1877.
J. G. L.

STERN, HENRY ABRAHAM: Christian missionary; born at Unterreichenbach, Hesse-Cassel, April 11, 1820; died in London May 13, 1885. He obtained his early education in Frankfort-on-the-Main, and at the age of seventeen entered a commercial house in Hamburg. In 1839 he emigrated to London, where he drifted into the Operative Jewish Converts' Institution, and was baptized in 1840, in the Palestine Place Chapel, later being appointed a missionary to Busrah and Bagdad. His duty was to found "a mission to the Jews in Chaldea and Persia," and he set out for his destination early in 1844. He worked as a missionary among the Jews for more than forty years, and traveled in Mesopotamia, Persia, Arabia, Turkey, Abyssinia, and England. While in Abyssinia, where he won over many Falashas to Christianity, he was imprisoned by King Theodore, and remained a captive during the years 1863-67. He was ultimately liberated by an English force under Sir (afterward Lord) Robert Napier.

Bibliography: A. A. Isaacs, *Life of Henry A. Stern*, London, 1886.
J. I. Co.

STERN, HERMANN, BARON DE: English financier; born in Frankfort-on-the-Main in 1815; died in London Oct. 20, 1887. Together with his brother David de Stern he settled in London in 1844, where the brothers founded the firm of Stern Brothers, which soon won recognition as one of the most successful and reputable banking-houses in the city; and from time to time several important loans were floated by the firm. Baron de Stern was principally connected with Portuguese finance, but he was prominently concerned also in floating the Danubian 7-per-cent loan of 1864, the Spanish mortgage loan, and the Italian tobacco-monopoly loan. In 1869 patents of nobility were conferred upon both brothers by the government of Portugal, David being created a viscount, and Hermann a baron.

Baron de Stern was a member of the Anglo-Jewish Association and of the Jews' Free School, and a director of the Imperial Bank, the Bank of Rumania, the London and San Francisco Bank, and the East London Waterworks Company.

Bibliography: *Jew. Chron.* and *Jew. World*, Oct. 21, 1887; *Times* (London), Oct. 21, 1887.
J. G. L.

STERN, JULIUS: German musician; born at Breslau Aug. 8, 1820; died at Berlin Feb. 27, 1883. He received his elementary education in music from the violinist Peter Lüstner, and at the age of nine played at concerts. In 1832 his parents removed to Berlin, where Stern studied first under Maurer, Ganz, and St.-Lubin, and later under Rungenhagen at the Königliche Akademie der Künste. As a result of several compositions which he had written while a pupil of the academy, King Frederick William IV., who was an ardent lover of art, granted Stern a stipend which enabled him to pursue his studies. He went to Dresden, where he received instruction from Miksch; and thence to Paris, where he subsequently was appointed leader of the Deutscher Gesangverein Society. While in the latter city he composed, among other works, the music to Mendelssohn's "Antigone."

In 1846 Stern returned to Berlin, where, in the following year, he founded the Stern Gesangverein. The first performance of Mendelssohn's oratorio "Elijah" (Oct., 1847) established Stern's reputation as one of the foremost conductors of his day, and his choir constantly increased in size and efficiency, so that the repertoire of the society soon embraced not only the standard works of Handel, Haydn, and Bach, but also those of contemporary composers. In 1872 the Gesangverein celebrated its twenty-fifth anniversary amid great enthusiasm; two years later Stern was compelled to resign his directorship on account of ill health.

Of even greater importance for the development of music was the Stern Conservatorium, founded conjointly in 1850 by Stern, Kullak, and Marx. By the resignation of Theodor Kullak in 1855, and of A. B. Marx in 1857, Stern became sole proprietor of the institution, which he managed until his death. From 1869 to 1871 he conducted the Berlin Symphony Orchestra, and from 1873 to 1874 the concerts in the Reichshalle, where he found an opportunity of carrying out his favorite idea of bringing the works of talented young musicians before the public. In 1849 he received the title of "Royal Musical Director," and in 1860 that of "Professor."

Bibliography: Richard Stern, *Erinnerungsblätter an Julius Stern*, Berlin, 1886; Mendel, *Musikalisches Konversations-Lexikon*; Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*.
S. J. So.

STERN, KAROLINE: German prima donna; born at Mayence April 10, 1800; date of death unknown. She studied first under her father, a violinist of repute, and then under Heidelhof. She made her début (1816) at the Nationaltheater at Treves in Spontini's "Das Unterbrochene Opferfest," and thence went to Düsseldorf, where she became acquainted with the Heine family; she is mentioned in laudatory terms in young Heinrich Heine's verse. After a short engagement at Aix-la-Chapelle, she became in 1819 prima donna at the Hoftheater at Stuttgart, which she left for Mayence in 1825. Soon afterward, however, she was called to Munich, and subsequently filled engagements at Augsburg and Würzburg. She retired from the stage in 1841. Her rich voice, her histrionic ability, and her impressive personality enabled her to sing the most important of rôles. Her greatest triumphs were scored in the operas of Mozart, Weber, Spontini, Rossini, and Meyerbeer. After leaving the stage she was equally successful as a concert-singer as late as 1855.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 320-323.

S. R. N.

STERN, LOUIS: American merchant and politician; born at Ziegenhain, Hesse-Cassel, Germany, Feb. 22, 1847. Together with his parents he emigrated to America in 1853, settling in Albany, N. Y., where he attended the public school and academy. In 1867 he went to New York city, and entered upon a commercial career, establishing, with his elder brother Isaac (born at Ziegenhain May 9, 1843), the dry-goods house of Stern Brothers.

Stern has taken active part in the political life of New York city, affiliating himself with the Republican party. In 1897 he was an unsuccessful candidate for the presidency of the borough of Manhattan. In 1890 he was a United States commissioner to the Paris Exposition, and in 1904 chairman of the executive committee of the New York State Commission to the St. Louis Exposition. In 1905 he became one of the directors of the Equitable Life Assurance Society. He is interested also in Jewish affairs.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904-1905).

A. F. T. H.

STERN, LOUIS WILLIAM: German psychologist; born in Berlin April 29, 1871; educated at the Kölnische Gymnasium and at the university of his native city (Ph.D. 1893). He was appointed privat-docent at the University of Breslau in 1897, and founded in that city a branch of the German society for psychological investigation.

Stern is the author of the following works: "Die Analogie im Volkstümlichen Denken," 1893; "Psychologie der Veränderungsauffassung," 1897; "Ueber Psychologie der Individuellen Differenzen," 1900; "Die Psychologische Arbeit im 19. Jahrhundert," 1900; and "Zur Psychologie der Aussage," 1902. He has published also numerous articles in the "Zeitschrift für Psychologie und Physiologie," and in other periodicals. S.

STERN, MAX EMANUEL (MENDEL BRI STERN): Hungarian Hebraist; born at Presburg Nov. 9, 1811; died at Vienna Feb. 9, 1873. He studied under his father, who was a teacher at the Jewish primary school in Presburg, and when the elder Stern became blind, Max, then only fourteen years of age, took charge of his classes, devoting his nights to further study and to writing his "Dichtungen," his "Maslul," and his "Perlenblumen," the last-named being translations, in rime and meter, of the Proverbs. In 1833 he accepted the position of corrector for Schmid's printing-press at Vienna, and two years later was appointed principal of the Judæo-German school at Eisenstadt, where he wrote his epic "Tif'ereth ha-Tishbi." In 1838, after having taught for half a year at Triesch, he returned to Vienna, where he prepared his epic for the press, publishing it under the pseudonym of "M. I. Ernst" (Leipsic, 1840); at the same time he issued his satire "Thurmbau zu Babel." In 1845 Stern began to publish his periodical "Kokebe Yiẓḥaḳ," which was twice subsidized by the Imperial Academy of Science at Vienna; later he received from the emperor the gold medal "pro litteris et artibus," besides being made an honorary member of the Deutsche Morgenländische Gesellschaft.

Stern published the following works, in addition to those already mentioned: "König Sauls Glück und Ende" (Presburg, 1833); "Sprüche Salomos," with translation and a Hebrew commentary (*ib.* 1833; 2d ed., Vienna, 1854); "Shire ha-Yiḥud" (Vienna, 1840); "Ebel Mosheh" (*ib.* 1840); "Perlen des Orients" (*ib.* 1840); "Zeitstimmen" (Leipsic, 1841); "Klänge aus der Vorzeit" (Vienna, 1841); "Das Buch Ezechiel" (*ib.* 1842); "Bet ha-Sefer" (*ib.* 1842); "Die Fromme Zionstochter" (*ib.* 1842); "Toledot Yisrael" (*ib.* 1844); "Die Weisheitssprüche des Josua b. Sirach" (*ib.* 1844); "Festgebete der Israeliten"; "Bikkure ha-'Ittim" (one number; *ib.* 1844); "Rachel" (*ib.* 1844); "Ha-Shenah ha-Nimkeret" (*ib.* 1847); "Beḥinat ha-'Olam," by Jedaiah ben Abraham Bedersi (*ib.* 1847); "Nazional-Harfenlied" (*ib.* 1848), with music by Solomon Sulzer; "Mosedot Emunah" (*ib.* 1851); "Seliḥot" (*ib.* 1853); "Haggadah" (*ib.* 1854); "Taḥkemoni" of Judah al-Ḥarizi (*ib.* 1854); "Die Rabbinerwahl in Bumesl" (*ib.* 1856); "Lehrbuch der Herzenspflichten nach Bechai" (*ib.* 1856); "Hoḳmat Shelomoh" (*ib.* 1858); "Zur Alexander-Sage" (*ib.* 1861); "Oẓar ha-Millin" (*ib.* 1863); a translation of the "Moreh Nebukim" (*ib.* 1864); "Keter Torah" (*ib.* 1864); and a translation of Mansello's "Tofet we-'Eden" (*ib.* 1865).

BIBLIOGRAPHY: Reich, *Beth-El*, i. 146; Kohut, *Berühmte Israelitische Männer*, ii. 126.

S. L. V.

STERN, MORIZ ABRAHAM: German mathematician; born at Frankfort-on-the-Main June 29, 1807; died at Bern, Switzerland, Jan. 30, 1894. He studied philology at the University of Heidelberg, and prepared himself for a rabbinical career. Later, however, he took up the study of mathematics at the University of Göttingen, where in 1829 he became privat-docent. In 1848 he was appointed assistant professor, and in 1859 professor, of mathematics. In 1887 he resigned his professorship and settled in Bern, where his son was professor at the polytechnic.

He took an active part in the Reform movement, and was the author of the following works bearing on that subject: "Brief an Gabriel Riesser vom 29. Dec., 1842," reprinted in Ludwig Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," 1887, vol. ii.; "Offene Briefe über den Reform-Verein," in "Der Israelit des Neunzehnten Jahrhunderts," 1844, 1845.

The following is a partial list of Stern's works in the fields of philology and mathematics, a complete enumeration of which may be found in the "Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich," 1894.

Philology: "Ueber die Monatsnamen Einiger Alter Völker," Berlin, 1836; "Die Dritte Gattung der Achämenidischen Keilinschriften," Göttingen, 1850; "Die Sternbilder im Buche Hiob, Kapitel 38, Vers 31, 32," in "Jüdische Zeitschrift," 1866.

Mathematics: "Observationum Infractiones Continuas Specimen," Göttingen, 1829; a fourth edition of Winterfeld's "Anfangsgründe der Mathematik," Brunswick, 1833; "Theorie der Kettenbrüche und Ihre Anwendung," in Crelle's "Journal für die Reine und Angewandte Mathematik," Berlin, 1834; "Darstellung der Populären Anatomie," Berlin, 1834; "Himmelskunde," Stuttgart, 1846 (2d ed. 1854); "Lehrbuch der Algebraischen Analyse," Leipsic, 1860.

Stern published also "Lehrbuch der Mechanik" (Berlin, 1835-36), a translation from the French of Poisson.

Bibliography: Rudio, in *Vierteljahrschrift der Naturforschenden Gesellschaft in Zürich*, 1894.

s. F. T. H.

STERN, SAMUEL: Hungarian physician; born at Halas, Hungary, Sept. 16, 1839; educated at the universities of Prague and Vienna (M.D. 1858). He acted for some time as assistant physician at the communal hospital of Vienna; in 1863 he was appointed privat-docent and in 1870 assistant professor of clinical propædeutics at the university there. He is the author of the following works: "Beiträge zur Kenntniss der Functionen des Nervensystems," Neuwied, 1868; "Die Propädeutische Klinik als Selbstständiges Theoretisch-Medicinisches Forschungs Institut," Vienna, 1870; "Diagnostik der Brustkrankheiten vom Propädeutisch-Klinischen Standpunkte," *ib.* 1877.

Bibliography: Eisner, *Das Geistige Wien*, i., Vienna, 1893; Pagel, *Biog. Lex.*

s. F. T. H.

STERN, SIMON ADLER: American author, editor, and critic; born in Philadelphia 1838; died May 2, 1904. As a boy he displayed marked talent as a violinist, in spite of which he devoted himself more to literature. Of his works may be mentioned "Scintillations from the Prose Works of Heinrich Heine," containing translations of "Florentinische Nächte" and of numerous aptly chosen autobiographical excerpts from the poet's works; and translations of Auerbach's "Waldfried" (1873) and "Auf der Höhe" (1875). On his return from a trip to the Far East (1887) he published an account of his travels in a book entitled "Jottings of Travel in China and Japan." Stern contributed critical articles on literature and art to numerous periodicals, and was for several years managing editor of the "Penn Monthly," as well as editor of the "Industrial Review." He was one of the first members of the publication committee of the Jewish Publication Society of America. He was also engaged in several business enterprises, serving for a number of years as treasurer of the Finance Company of Pennsylvania.

Bibliography: *American Jewish Year Book*, 5665 (1904-5), pp. 409-418.

A. F. N. G.

STERN, VICTOR: Austrian dramatist; born at Vienna May 5, 1837. After a brief experience in commercial life he turned to literature, receiving in his new vocation the encouragement of Friedrich Hebbel (1861), under whose auspices he did some of his best work. This includes the following tragedies: "Valentin," 1868; "Das Kronenhaus," 1872; "Calas," 1889; and "Schloss Arnheim," 1893.

Bibliography: *Das Geistige Wien*, ii. 545.

s. E. Ms.

STERN, WILHELM: German physician and philosophical writer; born at Sandberg, Posen, Aug. 11, 1844; son of a rabbi. From 1860 to 1865 he attended the Jewish Theological Seminary of Breslau, and thereafter studied philosophy for two semesters, finally deciding upon a medical career (M.D. Berlin, 1869). In 1870 he settled in Bromberg as a practising physician, removing to Berlin in 1873, where he engaged in literary work.

Stern, whose philosophical bent is critical positivism, is the author of the following works: "Ueber die Tiefe Lage der Nieren" (Berlin, 1869); "Grundlegung der Ethik als Positiver Wissenschaft" (*ib.* 1897); "Die Allgemeinen Principien der Ethik auf Naturwissenschaftlicher Basis" (*ib.* 1901); "Das Wesen des Mitleids" (*ib.* 1903); and "Ueber den Begriff der Handlung" (*ib.* 1904), which appeared in the "Philosophische Aufsätze," published by the Philosophical Society of Berlin on the occasion of its sixtieth anniversary.

Bibliography: *Brockhaus Konversations-Lexikon*, 1904, vol. xvii.

S.

STERNBERG. See Mecklenburg.

STERNE, SIMON: American lawyer; born in Philadelphia July 23, 1839; died in New York Sept. 22, 1901. He was educated in the public schools of his native city, and studied at the universities of Heidelberg (Germany) and Pennsylvania, being graduated from the latter institution in 1859. In the following year he was admitted to the bar in Philadelphia and New York, and opened a law-office in the latter city. He soon succeeded in building up a large practise, making a specialty of constitutional law and of laws relating to railroads. He was counsel for the Interstate Commerce Commission in many well-known cases, and upon the request of the United States Senate Committee on Railways he drafted the Interstate Commerce Act. He represented the city of New York in a suit with the New York Central Railroad Company concerning certain improvements in Fourth avenue, New York, and at the time of his death he was the legal representative of many large corporations, among which may be mentioned the Missouri, Kansas, and Texas Railroad Company.

Sterne took great interest in public affairs. He was a member of the executive committee of the Free Trade Union, and a lecturer on political economy in Cooper Union (1861-63). As secretary of the "Committee of Seventy" in 1870 and 1871, he helped to overthrow the Tweed ring, and in 1894 he was a member of the committee that succeeded in electing Strong as anti-Tammany candidate for the mayoralty. He was also a member of the commission appointed (1875) by Governor Tilden to devise plans for the government of the cities of New York state; in 1894 he was appointed by President Cleveland a commissioner to report on "the relation of railways and state in western Europe"; and in 1896 he was a member of the commission appointed by Governor Morton to recommend changes in methods of State-administration.

During 1863–64 Sterne was editor of the "Commercial Advertiser" in New York city, and in the following year he published the "Social Science Review." He was a voluminous writer on political and historical subjects, the following being among his principal works: "Representative Government," 1871; "Development of Political and Constitutional History of the United States," 1882; "Introduction to Mongredien's Wealth Creation," 1883. To Lalor's "Cyclopedia of Political Science and United States History" he contributed articles on "Administration of American Cities," "Legislation," "Monopolies," "Railways," and "Representation"; and he wrote also many articles and essays for American and foreign publications.

BIBLIOGRAPHY: *Who's Who in America*, 1901-2; obituaries in *The New York Times*, Sept. 23, 1901, and *Jewish Messenger*, Sept. 27, 1901; Foord, *The Life and Public Services of Simon Sterne*, London, 1903.

A. F. T. H.

STERNER, ALBERT EDWARD: English artist; born in London March 8, 1863. He studied at Julien's Académie and the Ecole des Beaux Arts, Paris, and in 1881 emigrated to the United States. From 1881 to 1885 he lived in Chicago, occupying himself with lithographic work and scene-painting. Since 1885 he has lived in the city of New York.

Sterner has contributed many illustrations to the magazines; *e.g.*, to "Harper's," "The Century," and "Scribner's Monthly"; and he has illustrated G. W. Curtis' "Prue and I" (which established his reputation as a black-and-white artist); Coppée's "Tales," 1891; "Works of Edgar Allan Poe," 1894; Mrs. Humphry Ward's "Eleanor," 1900; and the same author's "The Marriage of William Ashe," 1905. His oil-painting "The Bachelor" received the bronze medal at the Paris Exposition of 1900.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904-5), p. 196.

J. F. T. H.

STETTENHEIM, JULIUS: German humorist; born at Hamburg Nov. 2, 1831. He at first pursued a commercial career, but went in 1857 to Berlin, where he studied until 1860. Returning to Hamburg in 1861, he founded the humoristic-satiric periodical "Die Wespen." This publication did not attain any considerable success, whereupon Stettenheim transferred its publication to Berlin (1868); there it appeared under the name of "Berliner Wespen," and soon took rank among the best of its kind in Europe. The name of the paper was subsequently changed to "Deutsche Wespen," under which name it still appears (1905) with Stettenheim as editor. From 1885 to 1894 he was the editor also of "Das Humoristische Deutschland," which was published first at Stuttgart, and later at Berlin.

Stettenheim is regarded as the greatest living satirist in Germany, and there have been few public events of importance which he has not commemorated by poems published in his paper. Many of these poems were soon forgotten, but the figure of "Wippchen," which began to appear in 1870 as war reporter, still continues to hold the attention of the German public. Of Stettenheim's works the following may be mentioned: "Letzte Fahrt," Berlin, 1861; "Berliner Blaubuch aus dem Archiv der Komik," *ib.* 1869–70; "Wippchens Sämmtliche Berichte," *ib.* 1878–96; "Muckenichs Reden und Thaten," *ib.* 1885; "Wippchens Gedichte," *ib.* 1889 and 1894; "Humor und Komik," *ib.* 1890; "Wippchen in Chicago," *ib.* 1890; "Ein Lustig Buch," *ib.* 1894; "Heitere Erinnerungen," *ib.* 1895; "Humoresken und Satiren," *ib.* 1896; "Heiteres Allerlei," *ib.* 1898; "Der Moderne Knigge," *ib.* 1899; "Lustige Gesellschaft," *ib.* 1900.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S. F. T. H.

STETTIN: District of Pomerania, with its capital of the same name. On Dec. 2, 1261, Duke Barnim I. of Pomerania ordered that the Jews of Stettin, and those of other parts of his duchy, should enjoy rights similar to those accorded the Jews of Magdeburg. But less than three years later (July 26, 1264) he permitted the town of Greifswald to expel its Jews and to forbid them to return. The reason for this action is said to have been that the Jews had acquired control of the mint. In the seventeenth century Glückel of HAMELN was a resident of the city of Stettin. Since the middle of the nineteenth century there has existed in the city a Hebrew printing-press, from which Buxtorf's "Concordance" was issued in 1856, and the Shulḥan 'Aruk in 1862 (2 vols.).

The entire district of Stettin contains 6,416 Jews in a total population of 1,634,654. The capital, **Stettin**, contains 3,000 Jews. Its present (1905) rabbi is H. Vogelstein. The community maintains a Jewish orphan asylum; a Jewish infirmary, with which is connected an endowment society; and seven other benevolent societies.

Next in importance is **Stargard** with 600 Jews. The present rabbi is Dr. Silberstein; and the leading benevolent institution is a hospital for the poor, founded by Reisemann. The town of **Posewalk** contains 164 Jews; its present rabbi is E. Finkel; and there are four Jewish benevolent societies. To the rabbinate of Posewalk belong the communities of **Demmin, Greifswald, Stralsund, Swinemünde,** and **Uekermünde,** together with the entire district of **Cöslin.**

BIBLIOGRAPHY: Aronius, *Regesten*, p. 283, No. 678; *Die Memoiren der Glückel von Hameln*, ed. Kaufmann, pp. 155–165, Frankfort-on-the-Main, 1896; Kohut, *Gesch. der Deutschen Juden*, pp. 227, 337, 634, 800; *Statistisches Jahrbuch*, 1903, pp. 23-26.

E. C. S. O.

STIASSNY, WILHELM: Austrian architect; born in Vienna Oct. 15, 1842. He was graduated from the Vienna Polytechnic in 1861, and thereupon studied for five years at the Academy of Fine Arts under Professors Van der Nüll, von Siccardsburg, Rösner, and Dombaumeister Schmid. In 1862 Stiassny, with the assistance of a few of his colleagues from the academy, founded the "Wiener

Bauhütte," which still exists, and of which he was president for a number of years.

In 1867 Stiassny was appointed delegate to the Paris Exposition by the Ministry of Commerce, and in the following year he settled in Vienna as an architect. Up to the present time (1905) he has directed the construction of 180 palaces, schools, residences, factories, hospitals, and synagogues, among which may be mentioned the Rothschild Hospital at Währing (1873), the Hall of Ceremonies in the Jewish section of the Vienna Central Friedhof, the Königswater Institute for the Blind at Hohewarte, the Kindergarten in the second district of Vienna, the Rothschild Hospital at Smyrna, and the synagogues at Malaczka (Hungary), Gablonz, Czaslau, and Weinberge. From 1878 to 1900 Stiassny was a member of the aldermanic board of Vienna and of the Donauregulirungs-Commission. Since 1879 he has been a member of the board of trustees of the Jewish community of Vienna. In 1895 he founded the Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmälern des Judenthums.

Bibliography: Wurzbach, *Biog. Lex.*
S.

STIEGLITZ, HEINRICH: German writer; born at Arolsen, Waldeck, Feb. 22, 1801; died at Venice Aug. 23, 1849. He was educated at the universities of Göttingen and Leipsic, and in 1828 became teacher at a gymnasium in Berlin and custos of the Royal Library in that city; owing to ill health he had, however, to resign these positions. After the death of his wife he spent much time in traveling. He became a Christian.

Stieglitz was the author of the following works: "Bilder des Orient," Leipsic, 1831-33; "Stimmen der Zeit in Liedern," *ib.* 1834; "Das Dionysosfest," Berlin, 1836; "Bergesgrüsse," Munich, 1839.

Bibliography: Brümmer, *Deutsches Dichterlexikon*; H. Curtze, *Heinrich Stieglitz: Eine Selbstbiographie*, Gotha, 1865.
S. F. T. H.

STIEGLITZ, JULIUS OSCAR: American chemist; born at Hoboken, N. J., May 26, 1867; educated in the public schools of New York, the real-gymnasium of Carlsruhe, and the universities of Berlin and Göttingen. Shortly after his return to the United States he became connected with the University of Chicago, and has served it in turn as instructor, assistant professor, and associate professor of chemistry. He has been a frequent contributor to the chemical periodicals of the United States and Germany, articles by him having appeared in the "American Chemical Journal," "Journal of the American Chemical Society," and "Berichte der Deutschen Chemischen Gesellschaft," 1892-1903.

Bibliography: *Decennial Volumes I. and II.* University of Chicago, 1903.
A. I. G. D.

STIEGLITZ, LUDWIG VON: Russian banker; born in Arolsen, Waldeck, Germany, in 1778; died at St. Petersburg March 18, 1843. He emigrated to Russia when a young man, was appointed court banker to the czar, and, after adopting Christianity, was raised to the dignity of a Russian hereditary baron (Aug. 22, 1826). He had previously received various important Russian decorations.

Stieglitz took an active part in many financial affairs of his adopted country, and it was due especially to his efforts that steam navigation was introduced between Lübeck and St. Petersburg. He purchased the estate of Gross-Essern in Courland, and his name was inscribed in the register of the nobility of Courland (May 3, 1840). His son **Alexander** (died Oct. 24, 1884) became his successor as head of the banking-house of Stieglitz & Company, and continued as such until that firm went into voluntary liquidation in 1863. The descendants of Ludwig von Stieglitz were confirmed in the dignity of Russian hereditary barons by ukase of the Senate of April 3, 1862.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 362; Rietstap, *Armorial General*, ii. 841; Siebmacher, *Der Adel der Russischen Ostsee-Provinzen*, ii. 205, iii. 11.
H. R. H. Gut.

STIER, JOSEF: German rabbi; born at Neustadt-on-the-Waag, Hungary, April 12, 1844. He was educated at the gymnasium and Talmud Torah at Presburg, at the universities of Vienna (Ph.D. 1869) and Breslau, and at the Jewish Theological Seminary at Breslau (Rabbi, 1872). In 1872 he was appointed chief rabbi at Stein-am-Anger, Hungary, officiating also as teacher of Jewish religion at the local gymnasium. Later he went to Berlin, where since 1890 he has held a rabbinate.

Stier is the author of the following works: "Fr. Deak," 1875; "Festschrift zur Einweihung der Synagoge in Steinamanger," 1880; "Priester und Propheten," 1884; "Zunz," 1893; "Theismus und Naturforschung in Ihrem Verhältniss zur Teleologie," 1896; and "Die Ehre in der Bibel," 1897.
S. F. T. H.

STILLER, BERTALAN: Hungarian physician; born at Miskolcz June 23, 1837; studied at Budapest and Vienna (M.D. 1863). In 1864 he was appointed assistant physician at the Jewish Hospital in Budapest; in 1874, chief of a division; in 1876, privat-docent; and in 1886, assistant professor. The following are his more important works: "Az Ideges Gyomorbántalmak" (Budapest, 1884), translated into German under the title "Die Nervösen Krankheiten des Magens"; "A Lép Betegsegei" (*ib.* 1895), treating of the diseases of the spleen; and "A Hashártya Betegsegei" (*ib.* 1897), treating of the diseases of the peritoneum.

Bibliography: *Pallas Lex.*
S. L. V.

STILLING, BENEDIKT: German anatomist and surgeon; born at Kirchhayn, Hesse, Feb. 22, 1810; died at Cassel Jan. 28, 1879. He studied at the University of Marburg, and, on taking his degree of M.D. in 1832, was appointed assistant at the anatomical institute attached to his alma mater. In 1833 he was appointed district surgeon at Cassel, which position he resigned in 1840 in order to devote himself entirely to his private practise. In 1867 he received the title of "Geheimer Sanitätsrath."

In 1836 and in 1843 Stilling took postgraduate courses in Paris; and in 1858, 1869, and 1873 he was engaged in scientific researches in Italy, Paris, London, Edinburgh, and Vienna. He was the first surgeon to introduce ovariotomy into Germany

(1837); and he was also the first anatomist who used the term "vasomotor nerves" (1840). His works on the central organs of the nervous system, especially the brain, were standard productions for which he received several prizes from the French Institute.

Of Stilling's works the following may be mentioned: "Die Bildung und Metamorphose des Blutpfropfs oder Thrombus in Verletzten Blutgefässen," Eisenach, 1834; "Die Natürlichen Processe bei der Heilung Durchschlungener Blutgefässe, mit Besonderer Rücksicht auf den Thrombus," *ib.* 1834; "Die Gefässverschlingung," Marburg, 1835; "Geschichte einer Exstirpation eines Krankhaft Vergrösserten Ovariums," etc., in Holscher's "Hannöverschen Annalen der Gesammten Heilkunde," 1841 (ten years later Duffin published in London a report of his operations in the same field, claiming the initiative for himself); "Physiologisch-Pathologische und Medicinisch-Praktische Untersuchungen über die Spinal Irritation," Leipsic, 1841; "Untersuchungen über die Funktionen des Rückenmarks und der Nerven," *ib.* 1842; "Ueber Textur und Funktionen der Medulla Oblongata," Erlangen, 1843; "Untersuchungen über Bau und Verrichtungen des Gehirns," Jena, 1846; "Neue Untersuchungen über den Bau des Rückenmarks," Cassel, 1859; "Untersuchungen über den Bau des Kleinen Gehirns," *ib.* 1864-67; "Die Rationelle Behandlung der Harnröhrenstrikturen," *ib.* 1870; "Neue Untersuchungen über den Bau des Kleinen Gehirns," *ib.* 1878.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; Kussmaul, *Dr. Benedikt Stilling*, Strasburg, 1879.

s. F. T. H.

STILLING, JAKOB: German ophthalmologist; born at Cassel Sept. 22, 1842; son of Benedikt STILLING. He studied at the universities of Marburg (M.D. 1865), Würzburg, Berlin, and Paris, and in 1867 established himself as ophthalmologist in his native city. In 1880 he was admitted as privat-docent of ophthalmology to the medical faculty of the University of Strasburg, where in 1884 he was appointed assistant professor.

In addition to many essays in medical journals, Stilling is the author of the following works: "Ueber die Heilung der Verengrungen der Thränenwege," Cassel, 1868; "Beiträge zur Lehre von den Farbenempfindungen," Stuttgart, 1875; "Ueber Farbensinn und Farbenblindheit," Cassel, 1877; "Ueber das Sehen der Farbenblinden," *ib.* 1878; "Untersuchungen über den Bau der Optischen Centralorgane," *ib.* 1882; "Untersuchungen über die Entstehung der Kurzsichtigkeit," Wiesbaden, 1887; "Schädelbau und Kurzsichtigkeit," Strasburg, 1888; and "Grundzüge der Augenheilkunde," Vienna, 1897.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

s. F. T. H.

STOBBE, JOHANN ERNST OTTO: Christian historian of the Jews; born at Königsberg, East Prussia, June 28, 1831; died at Leipsic May 19, 1887. He studied philology and history, and later jurisprudence, at the university of his native town, graduating as LL.D. in 1853. During the following two years he continued his Germanic studies in Leipsic and Göttingen. In 1855 he became privat-docent at the University of Königsberg, where in 1856 he was appointed assistant professor and in the same year professor of German law. In 1859 he was called to Breslau and in 1872 to Leipsic to fill similar positions. In 1880 he received the title of "Geheimer Hofrat."

Among Stobbe's works that of special interest to Jewish readers is "Die Juden in Deutschland Während des Mittelalters," Brunswick, 1866. This work was the first to treat of the Jews in medieval Germany from a strictly constitutional standpoint, and was based on the author's thorough knowledge of the archival literature of that period. He especially traced, practically for the first time, the connection between the position of the Jews in the Byzantine empire and the position of those in the Carlovingian empire. The book, which has been taken as a standard for similar research, became very scarce, and was reprinted by the anastatic process in 1902.

Stobbe, though a Christian, was a member of the committee appointed by the Gemeindebund to collect materials for the history of the Jews of Germany (see HISTORISCHE COMMISSION). His other works are all of purely juristic and historical interest, the chief of them being the "Geschichte der Deutschen Rechtsquellen" (Brunswick, 1860-64), translated into Italian by E. Bollati (Florence, 1868).

J. F. T. H.

STOCK EXCHANGE. See FINANCE.

STÖCKER, ADOLF: German Protestant theologian, politician, and anti-Semitic agitator; born at Halberstadt Dec. 11, 1835. He studied at the universities of Halle and Berlin, and in 1863, after having acted for some years as tutor, was appointed pastor at Seggerda, near Halberstadt. In 1866 he was called to Hamersleben, and in 1871 to the pastorate of a military division at Metz. In 1874 he was appointed court preacher at the Domkirche of Berlin, which position he held until 1890, when he was dismissed on account of his political views. In 1878 he founded the Christian Socialistic party, which gave impetus to an anti-Semitic movement. From the pulpit, as well as in public assemblies, he denounced Judaism and its adherents as a danger to Christianity and the German empire; and upon the strength of this and similar accusations he was in 1879 elected a member of the Prussian Diet. From 1881 to 1893 he was also a member of the Reichstag, which he again entered in 1898.

Not only have many of Stöcker's former partizans, as Förster, Böckel, and Ahlwardt, become his bitter enemies, but also the general press and public have turned against him. Prof. Hermann L. Strack of the University of Berlin wrote a pamphlet entitled "Herr Adolf Stöcker, Christliche Liebe und Wahrhaftigkeit," in which he censured Stöcker very severely. In his work "Christlich-Social" (Bielefeld, 1884; 2d ed. Berlin, 1890) Stöcker published social-political and anti-Jewish speeches, while in his "Wach auf, Evangelisches Volk" (Berlin, 1893) he sets forth his religious-political views. He published also several collections of sermons (*ib.* 1894-1895, 1897, 1901), as well as a retrospect of his career as court preacher entitled "Dreizehn Jahre Hofprediger und Politiker" (*ib.* 1895). His "Gesammelte Schriften" appeared in Berlin in 1896. Since

1887 he has been publisher, and since 1892 also editor, of the "Deutsche Evangelische Kirchenzeitung." See ANTI-SEMITISM; BISMARCK.

BIBLIOGRAPHY: *Mittheilungen aus dem Vereine zur Bekämpfung des Antisemitismus*; *Die Neuzeit*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*.

S. S. MAN.

STÖCKL, MADAME. See HEINEFETTER, KLARA.

STOKVIS, BAREND JOSEPH: Dutch physician; born at Amsterdam Aug. 16, 1834; died Sept 28, 1902; son of the physician **J. B. Stokvis** (1808–87). He studied at the Latin school in Amsterdam (1843–50) and at the Athenæum (1856), visited Paris and Vienna (1857–59), and finally established himself as a physician in Amsterdam. In 1867 he was awarded a gold medal by the Brussels Academy for his essay "Recherches Expérimentales sur les Conditions Pathogéniques de l'Albuminurie."

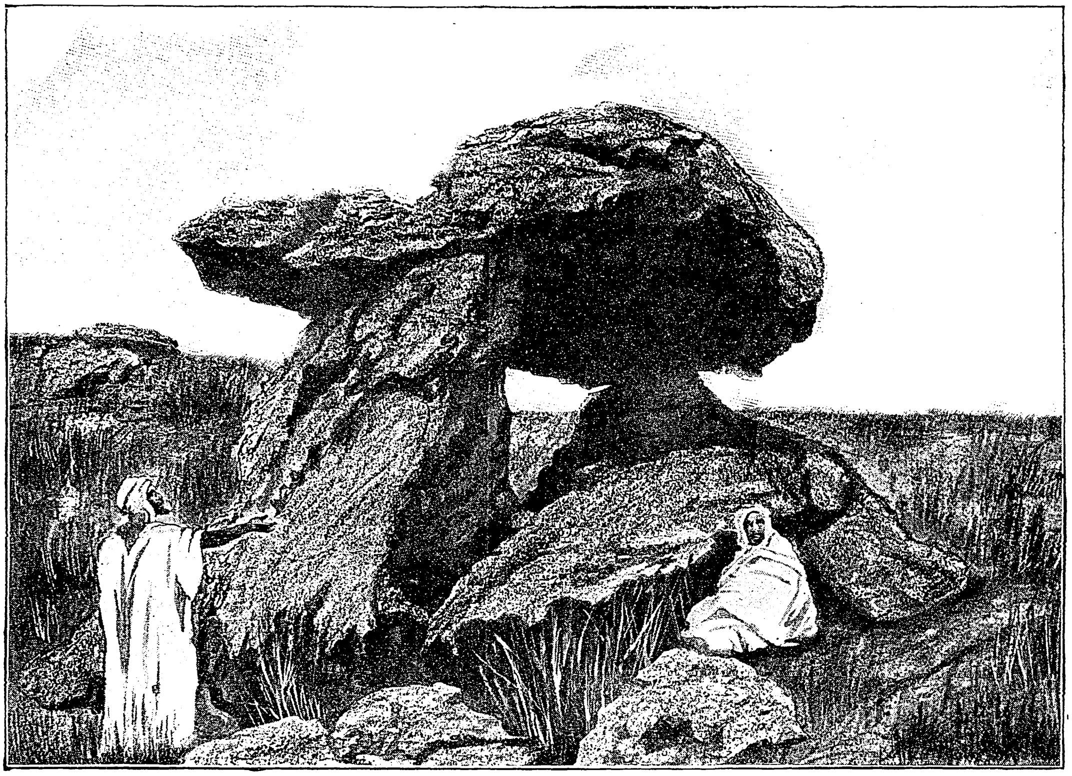

CROMLECH NEAR 'AMMAN.

(From a photograph by the Palestine Exploration Fund.)

In 1874 he was appointed professor of pathology and pharmacodynamics at the University of Amsterdam. He was president of the Internationaal Koloniaal Geneeskundig Congres held in Amsterdam in 1883, and also of the first congress of Dutch physicians and surgeons. In 1879 he was elected a member of the Royal Academy of Sciences, and in 1896 its vice-president; and in 1884 the University of Edinburgh conferred upon him the degree of LL.D.

Stokvis was the author of the following works: "De Suikervorming in de Lever in Verband met de Suikerafscheiding bij Diabetes Mellitus," 1856; "Over de Glycose Stof in de Lever," 1869; "Bijdragen tot de Physiologie van het Acidum Uricum," 1869; "Over de Sterfte van Croup bij de Nederlandsche Israelietische Gemeente te Amsterdam," 1869; "Voordrachten over Homoeopathie," 1887; "Voordrachten over Geneesmiddelenleer," 3 vols., 1891–1902 (vols. i. and ii., 2d ed. 1895); and "Invloed der Tropische Gewesten," 1893. Stokvis succeeded his father as president of the Nederlandsche Israelietische Armbestuur at Amsterdam.

BIBLIOGRAPHY: W. Koster, in *Eigen Haard*, 1893, No. 35, p. 548; 1902, No. 41, p. 644 (with portrait); Münch, in *Medicinische Wochenschrift*, 1902, No. 46; Deutsch, *ib.* 1902, No. 42; *Lancet*, Oct. 11, 1902; *Mannen von Beteekenis*, 1899; R. N. Saltet, *Propria Cures*, 1902–3, No. 2.

S. E. SL.

STONE AND STONE-WORSHIP: Sacred stones are mentioned with great frequency in the Old Testament; they were erected by Jacob at Beth-el (Gen. xxviii. 18; comp. xxxi. 13), at Shechem (Gen. xxxiii. 20 [where מצבה should be read instead of מזבח]), at Gilead (Gen. xxxi. 52), and over the grave of Rachel; and by Joshua in the sanctuary of Shechem (Josh. xxiv. 26; comp. Judges ix. 6). The "stone of help" ("Eben-ezer") set up by Samuel (I Sam. vii. 12) was such a "maẓẓebah"; and other sacred stones existed at Gibeon (II Sam. xx. 8), at En-rogel (I Kings i. 9, "the serpent-stone"), and at Michmash (I Sam. xiv. 33). Twelve stones of this charac-

Maẓẓebah.

ter were set up by Moses near his altar at the foot of Mount Sinai (Ex. xxiv. 4), and a circle of twelve at Gilgal was ascribed to Joshua (Josh. iv. 20). Finally, Jachin and Boaz, the two columns of the Temple (I Kings vii. 15 *et seq.*), were such maẓẓebot, not intended as supports for the building, but possessing an independent purpose, as is shown by their names.

The Phenician temples also contained such columns, and maẓẓebot long served as legitimate symbols of Yhwh. Even the prophet Hosea forewarned Israel of the terrible days to come (Hos. iii. 4; comp. x. 12), when they should be "without a sacrifice, and without an image ["maẓẓebah"], and without an ephod, and without teraphim"—that is, without public worship; while Isaiah prefigured the conversion of Egypt to Yhwh with the words, "There shall be . . . a pillar at the border thereof to the Lord" (Isa. xix. 19, Hebr.).

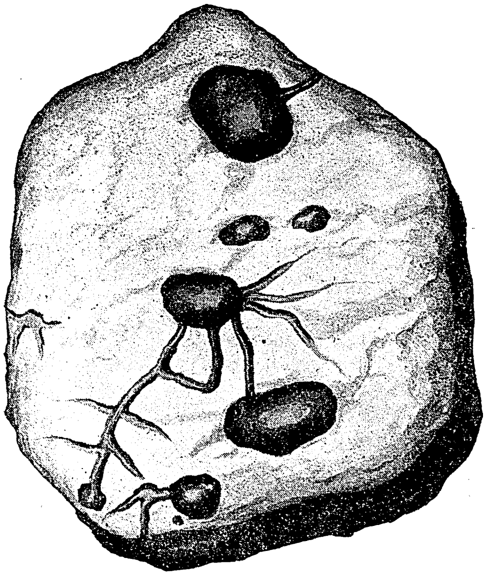
Dolmen.
(After Conder.)

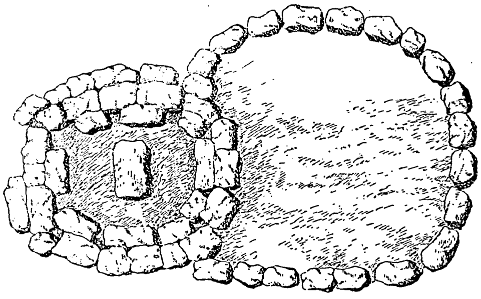
Cromlech.
(From Benzinger, " Hebräische Archäologie.")

The Deuteronomic code, on the other hand, rejected the maẓẓebot, rightly recognizing that they did not originally belong to the cult of Yhwh, but had been adopted from the Canaanites (Deut. xii. 3, xvi. 22; comp. Lev. xxvi. 1, and the commandment to destroy the maẓẓebot, "asherot," and similar objects of Canaanitish worship in Ex. xxiii. 24 and xxxiv. 13). The Deuteronomic historian accordingly regarded the downfall of the people as due to the erection of these maẓẓebot by Judah and Israel (I Kings xiv. 23; II Kings xvii. 10), while the pious kings showed their righteousness by destroying them (II Kings iii. 2, x. 26, xviii. 4, xxiii. 14).

Semitic Stone-Worship.

The worship of sacred stones constituted one of the most general and ancient forms of religion; but among no other people was this worship so important as among the Semites. The religion of the nomads of Syria and Arabia was summarized by Clement of Alexandria in the single statement, "The Arabs worship the stone," and all the data afforded by Arabian authors regarding the pre-Islamitic faith confirm his words. The sacred stone ("nuṣb"; plural, "anṣab") is a characteristic and indispensable feature in an ancient Arabian place of worship. Among the Canaanites, as the Old Testament abundantly proves, the worship of maẓẓebot was common; while with regard to the Phenicians, Herodotus states (ii. 44) that the temple of Melkart at Tyre contained two sacred pillars. In like manner, two columns were erected for the temples at Paphos and Hierapolis, and a conical stone was worshiped as a symbol of Astarte in her temple in the former city. The representation of the temple of Byblos on a coin shows a similar conical pillar. Such examples may readily be multiplied (comp. Ezek. xxvi. 12).

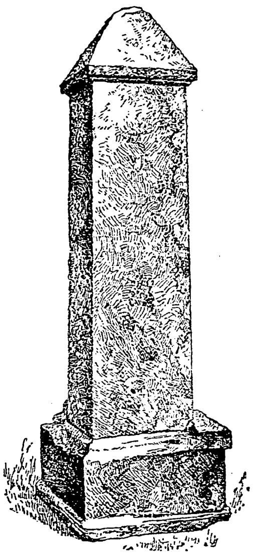
Phenician Maẓẓebah.
(From Benzinger, " Hebräische Archäologie.")

These stones were extremely diverse in form, ranging from rough blocks, over which the blood of the sacrifice, or the anointing-oil, was poured (Gen. xxviii. 18; I Sam. xiv. 33 *et seq.*), to carefully wrought columns, such as those erected in the Temple of Solomon or in the Phenician sanctuaries. A number of simple stone columns have been preserved. Thus there is a Phenician boundary-stone from Cyprus, in the form of an obelisk, and set on a small pedestal; others have been found in the excavations of the Deutscher Palästinaverein at Tell al-Mutasallim, the ancient Megiddo. The sanctuary at the latter place had at its entrance two stone columns, simple quadrilateral monoliths, tapering slightly toward the top, and very similar to the maẓẓebot at the entrance to the place of sacrifice in the ancient Edomite sanctuary at Petra.

The original signification of the sacred stone is well illustrated by the account of the one at Beth-el (Gen. xxviii.). Jacob slept with a stone for a pillow, and dreamed that the Lord addressed him. When he awoke he said, "Surely the Lord is in this place; and I knew it not"; then he anointed the stone, or, in other words, rendered an offering to it.

Belief Involved. This belief in a maẓẓebah, or in a stone, as the habitation of a deity is spread throughout the world, and even the designation "Beth-el" was adopted among the Greeks and Romans, under the forms *βαιτύλιον* and "bætulus," to denote a stone of this character. At a very early period the stone served likewise as an altar of sacrifice, and the offering laid upon it was by implication given to the deity that dwelt therein. It must also be borne in mind that originally, even in the case of a burnt offering, it was the blood and not the act of burning which constituted the essential of the sacrifice, and that the shedding of blood on the sacred stone served the same purpose as anointing it. There was no idea, however, of identifying the deity with the stone, as is shown by the fact that a number of stones, or trees, sacred to a divinity might stand together. Where specially chosen or prepared sacred stones took the place of natural landmarks, they expressed an invitation to the deity to take up his abode in them (comp. Hos. xiii. 2). Among the Greeks the sacred pillars of stone were developed into images of the deity, and received a head and a phallus; but the Israelitish maẓẓebot did not pass through this evolution.

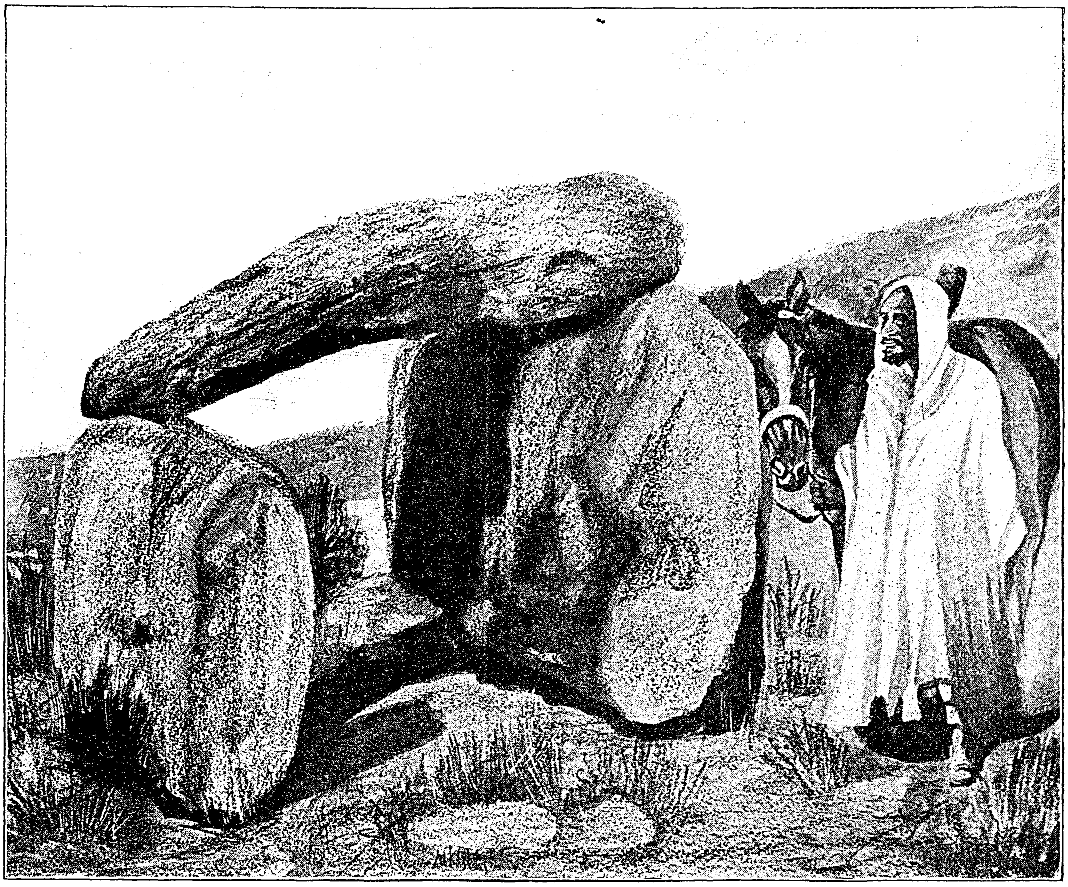

Dolmen near Heshbon.
(After Conder.)

It is clear that the maẓẓebah and the altar originally coincided. When the Arabs offered bloody sacrifices the blood was smeared on the sacred stones, and in the case of offerings of oil the stones were anointed (comp. Gen. xxviii. 18, xxxi. 13). The same statement holds true of the Greco-Roman cult, although the black stone of Mecca, on the other hand, is caressed and kissed by the worshipers.

Relation to Altar. In the course of time, however, the altar and the sacred stone were differentiated, and stones of this character were erected around the altar. Among both Canaanites and Israelites the maẓẓebah was separated from the altar, which thus became the place for the burning of the victim as well as for the shedding of its blood. That the altar was a development from the sacred stone is clearly shown by the fact that, in accordance with ancient custom, hewn stones might not be used in its construction.

It thus becomes evident that originally the maẓẓebot were unknown to the Sinaitic Yhwh cult, although the entire course of history renders their incorporation in the religion of Israel readily intelligible. Such sacred stones were found by the Israelites in the Canaanite sanctuaries and on the "high places," and were thus taken over like so many other features of religious observance. No attempt was made, however, to justify such a usage, or to bring it into relation with the cult of Yhwh, but these sacred stones came to be regarded as memorials of events in the lives of the Patriarchs or in the history of the nation, as in the case of Jacob's stone at Beth-el, Joshua's at Gilgal, and the stone Samuel set up between Mizpeh and Shen.

Bibliography: Kuenen, *Religion of Israel to the Fall of the Jewish State*, i. 390-395; Smith, *Rel. of Sem.* pp. 200 *et seq.*; Benzinger, *Arch.* pp. 375 *et seq.*; Gall, *Altisraelitischer Baalkultus*, 1898; Lagrange, *Etude sur les Religions Sémitiques; Enceintes et Pierres Sacrees*, in *Rev. Bib.* April, 1900.

E. G. H. I. Be.

STONES, PRECIOUS. See Gems.

STONING. See Capital Punishment.

STORK ("ḥasidah"): Unclean bird (Lev. xi. 19; Deut. xiv. 18). The name (comp. Latin, "pia avis") alludes to the filial piety and devotion attributed by the ancients to the stork (comp. Aristotle, "Historia Animalium," ix. 14, 1). Both the white and black storks (*Ciconia alba* and *Ciconia nigra*) occur in Palestine: the former is a migrant, passing through in April (comp. Jer. viii. 7); the latter is especially abundant in the neighborhood of the Dead Sea.

The Talmud considers "dayyah lebanah" to be the proper name of the stork, and "ḥasidah" to be an epithet applied to it because it lovingly shares its food with its fellows (Ḥul. 63a). The gall of the stork cures the bite of the scorpion (Ket. 50a; comp. Pliny, "Historia Naturalis," xxix. 5, 33).

Bibliography: Tristram, *Nat. Hist.* p. 244; Lewysohn, *Zoologie des Talmuds*, p. 171.

E. G. H. I. M. C.

STÖRK, KARL: Austrian laryngologist; born at Ofen, Hungary, Sept. 17, 1832; died at Vienna Sept. 13, 1899. He studied at the universities of Prague and Vienna, graduating as M.D. in 1858, when he was appointed assistant at the communal hospital of Vienna. In 1858, while acting as assistant to Professor Türk, Störk demonstrated the possibility of introducing remedies into the throat and larynx by aid of the laryngoscope; and he also invented various instruments for such treatment. In 1864 he became privat-docent at the University of Vienna; in 1875, assistant professor; and in 1891, professor of laryngology and chief of the laryngological clinic.

Of Störk's many works the following may be mentioned: "Laryngoscopische Mittheilungen," Vienna, 1863; "Laryngoscopische Operationen," *ib.* 1870 (2d ed. 1872); "Beiträge zur Heilung des Parenchym und Cystenkropfes," Erlangen, 1874; "Mittheilungen über Asthma Bronchiale und die Mechanische Lungenbehandlung," Stuttgart, 1875; "Klinik der Krankheiten des Kehlkopfes, der Nase und des Rachens," *ib.* 1876-80; "Sprechen und Singen," Vienna, 1881; "Die Erkrankungen der Nase, des Rachens und des Kehlkopfes," *ib.* 1895-97.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

STRACK, HERMANN LEBERECHT: German Protestant theologian and Orientalist; born at Berlin May 6, 1848. Since 1877 he has been assistant professor of Old Testament exegesis and Semitic languages at the University of Berlin. He is the foremost Christian authority in Germany on Talmudic and rabbinic literature, and studied rabbinics under Steinschneider. Since the reappearance of anti-Semitism in Germany Strack has been the champion of the Jews against the attacks of such men as Hofprediger Stöcker, Professor Röhling, and others. In 1885 Strack became the editor of "Nathanael. Zeitschrift für die Arbeit der Evangelischen Kirche an Israel," which is published at Berlin; and in 1883 he founded the Institutum Judaicum, which aims at the conversion of Jews to Christianity. In the beginning of his career the Prussian government sent Strack to St. Petersburg to examine the Bible manuscripts there; on this occasion he examined also the antiquities of the Firkovich collection, which he declared to be forgeries.

Of Strack's numerous works the following may be mentioned: "Prolegomena Critica in Vetus Testamentum Hebraicum" (Leipsic, 1873); "Katalog der Hebräischen Bibelhandschriften der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg" (St. Petersburg and Leipsic, 1875), in collaboration with A. Harkavy; "Prophetarum Posteriorum Codex Babylonicus Petropolitanus" (*ib.* 1876); "A. Firkowitch und Seine Entdeckungen" (*ib.* 1876); editions of the Mishnah tractates Abot (Carlsruhe, 1882; 2d ed. Berlin, 1888), Yoma (*ib.* 1888), 'Abodah Zarah (*ib.* 1888), and Shabbat (*ib.* 1890); "Hebräische Grammatik" (Carlsruhe, 1883; 3d ed. Munich, 1902); "Lehrbuch der Neuhebräischen Sprache und Litteratur" (*ib.* 1884), in collaboration with Karl Siegfried; "Herr Adolf Stöcker" (*ib.* 1885; 2d ed. 1886); "Einleitung in den Talmud" (Leipsic, 1887; 2d ed. 1894), a revised reprint of his article on the subject in Herzog-Hauck's "Real-Encyklopädie," to which he made a whole series of contributions on rabbinic subjects; "Einleitung in das Alte Testament" (Nördlingen, 1888; 5th ed. Munich, 1898); "Der Blutaberglaube in der Menschheit, Blutmorde und Blutritus" (*ib.* 1891; 5th ed. 1900); "Die Juden. Dürfen Sie 'Verbrecher von Religionswegen' Genannt Werden?" (Berlin, 1893); "Abriss des Biblischen Aramäisch" (Leipsic, 1897). Since 1886 Strack has been associated with Zoeckler in editing the "Kurzgefasster Kommentar zu den Schriften des Alten und Neuen Testaments" (Nördlingen and Munich). Strack is a member of the Foreign Board of Consulting Editors of The Jewish Encyclopedia.

Bibliography: *Brockhaus Konversations-Lexikon.*

S. F. T. H.

STRAKOSCH, ALEXANDER: Hungarian actor and dramatic teacher; born at Sebes, near Eperies, Hungary, Dec. 3, 1845. After a brief trial of commercial life he went on the stage at Reichenberg (Sept., 1863). Subsequently he danced, sang, and acted at Troppau, and his versatility then obtained for him an engagement at the Hoftheater, Hanover, and later (1864) one in Budapest. In the same year he went to Paris to study under Martel of the Comédie Française. While in the French capital his talent attracted much attention, and he appeared repeatedly as a reader of the plays of Schiller and Goethe.

When Laube visited Paris in 1867 he engaged Strakosch as dramatic teacher for the Stadttheater at Leipsic, and subsequently for the Stadttheater at Vienna. Strakosch remained in this position until 1879, when he toured Europe as dramatic reader. The season of 1887–88 he spent in the United States. In 1891 he went to Munich, but remained there only a short time, settling eventually in Görlitz. He has been a professor at the Vienna Conservatorium for many years.

Bibliography: *Das Geistige Wien*, pp. 551-552; O. G. Flüggen, *Bühnen-Lexikon*, p. 300.

s. E. Ms.

STRAKOSCH, MORITZ: Austrian pianist, singer, and impresario; born at Brünn, Austria, 1825; died at Paris Oct. 9, 1887. He made his first appearance in public at the age of eleven, when he played a concerto by Hummel at a concert given in his native town. His success was so marked that his father allowed him to enter upon an artistic career, and during the following years he made tours through Germany, afterward going to Italy to complete his education in vocal music. About 1848 he took a trip to Paris, but upon the outbreak of the revolution went to America, where he met Salvator Patti. In 1850 he married Amelia, the sister of Adelina and Carlotta Patti. From her eighth to her eleventh year Adelina Patti traveled with Strakosch, singing in concerts. In 1859 Strakosch became director of the Italian opera in New York, where he arranged for the début of Patti (Nov. 24, 1859). In consequence of the great success which she achieved under his management he received offers from managers in various parts of the world; and in 1870 he made a contract with Christine Nilsson engaging her to sing in concerts in America, and promising her 5,000 francs for every performance at which the receipts exceeded 20,000 francs. This enterprise was attended with pronounced success, and in 1874 Strakosch had another successful season in America with Nilsson and Campanini. It was Strakosch also who first introduced Clara Louise Kellogg to the London public. His opera "Giovanni di Napoli" was produced in New York, and he wrote also salon pieces and other music for pianoforte.

Bibliography: *New York Herald*, Oct. 10, 1887; Baker, *Biog. Dict. of Music and Musicians*.

s. J. So.

STRANGER. See Gentile; Hospitality; Proselyte.

STRANGULATION. See Capital Punishment.

STRASBURG: German commercial and fortified city in the province of Alsace-Lorraine. Legend relates that after the destruction of the Temple a number of fugitive Jews escaped to Europe, some settling in the south of France, while others wandered north along the banks of the Rhine, finally establishing themselves in the town of Worms and throughout the province of Alsace, where they founded Strasburg. Authentic history of this city begins with the Schoepflin "Chronicles," in which Jews are recorded as living there in the days of Charlemagne under relatively favorable conditions. They enjoyed freedom in commercial matters, had their own judicial code, and possessed the right to own property, bear arms, and demand the protection of the authorities. This peaceful time ended with the inception of the Crusades. In 1095, when the First Crusade was preached by Peter the Hermit, 1,500 Jews were burned alive in Strasburg alone. Similar scenes of revolting cruelty attended the preaching of the Second Crusade, in 1156, when a monk named Rudolf of Strasburg declaimed against the Jews as the worst enemies of Christianity; but the emperor and some of the higher dignitaries of the Church protected them from at least the more violent outbreaks of popular fury.

Privileges Granted.

In 1160, the year of the visit of Benjamin of Tudela, Strasburg was one of those cities which possessed Jewish schools conducted by illustrious scholars. On the demolition of the ramparts around the "Jewish Gate" in 1882, a monument to the memory of a certain Jewess named Marone (daughter of R. Mosse), who died in 1223, was discovered. In 1288 the Jews of Alsace, including Strasburg, complained to Emperor Rudolph of the murder of forty of their number by peasants, who had fabricated a story of the ritual murder of a child on Good Friday. Owing to the protection extended by the emperor, the rabbi and some others who were then in prison were released on the payment of 20,000 marks in silver. In 1330 Louis of Bavaria took the persons and property of the Jews of Strasburg under his protection, and conferred upon them certain rights and privileges in consideration of an annual payment of 50 silver marks. In 1338 the civil magistrates, on payment of 1,000 marks in silver, granted similar toleration to sixteen Jewish families for a term of five years. On Nov. 25, 1347, Charles IV., for 60 marks in silver, granted the Jews letters of protection, and confirmed their former rights and privileges. He gave them the formal assurance that they should not be subjected to the jurisdiction of any Jewish authorities outside the city, and ordered the judges and bailiffs concerned to render the Jews assistance in the recovery of their rights.

Persecution recommenced, however, and with increased severity, in 1349. During the period of the Black Death, Strasburg lost 16,000 of its inhabitants. Thereupon the rumor quickly spread that the Jews had poisoned the wells, and that, by the advice of their physicians, they had removed the buckets from their own cisterns and wells and refrained from drinking water. At Bern and Zofingen confessions were wrung from a few Jews by the usual method of torture, whereupon the cities of Basel, Freiburg, and Strasburg were invited to follow this example. The bishop convened an assembly at Benfeld, in Alsace, of the feudal seigniors and certain delegates from the above-mentioned cities, at which the final destruction of the Jews was determined upon, in spite of the protests of the Strasburg envoys, who declared that there was nothing whatever to be said against the Jewish population of their city; that the Jews had received their privileges from the emperor himself, and from the bishop and magistrates, and had paid well for them; that, furthermore, the city owed the Jews large sums, payment of which had been guaranteed on a fixed date; that the city government had also granted the Jews sealed letters of protection and had published an edict against all who should venture to commit excesses against them, imposing heavier penalties than were usual in the case of Christians; and that the magistrates, therefore, were only acting within their rightful authority and according to their duty in making a vigorous opposition to any species of persecution.

But the populace, enraged by the excessive fluctuations in the prices of grain, and urged on by those who knew their own power, would not be guided by the calmer reasoning of their rulers. For a brief space, it is true, their anger was appeased by the representations of the authorities, but it broke forth anew at the instigation of the butchers' gild. The "Ammeister" Peter Schwarber, and the two "Stettmeister" Goffe Sturm and Conrad Kuntz, were accused of having been bribed to oppose the Jews' extermination, and were removed

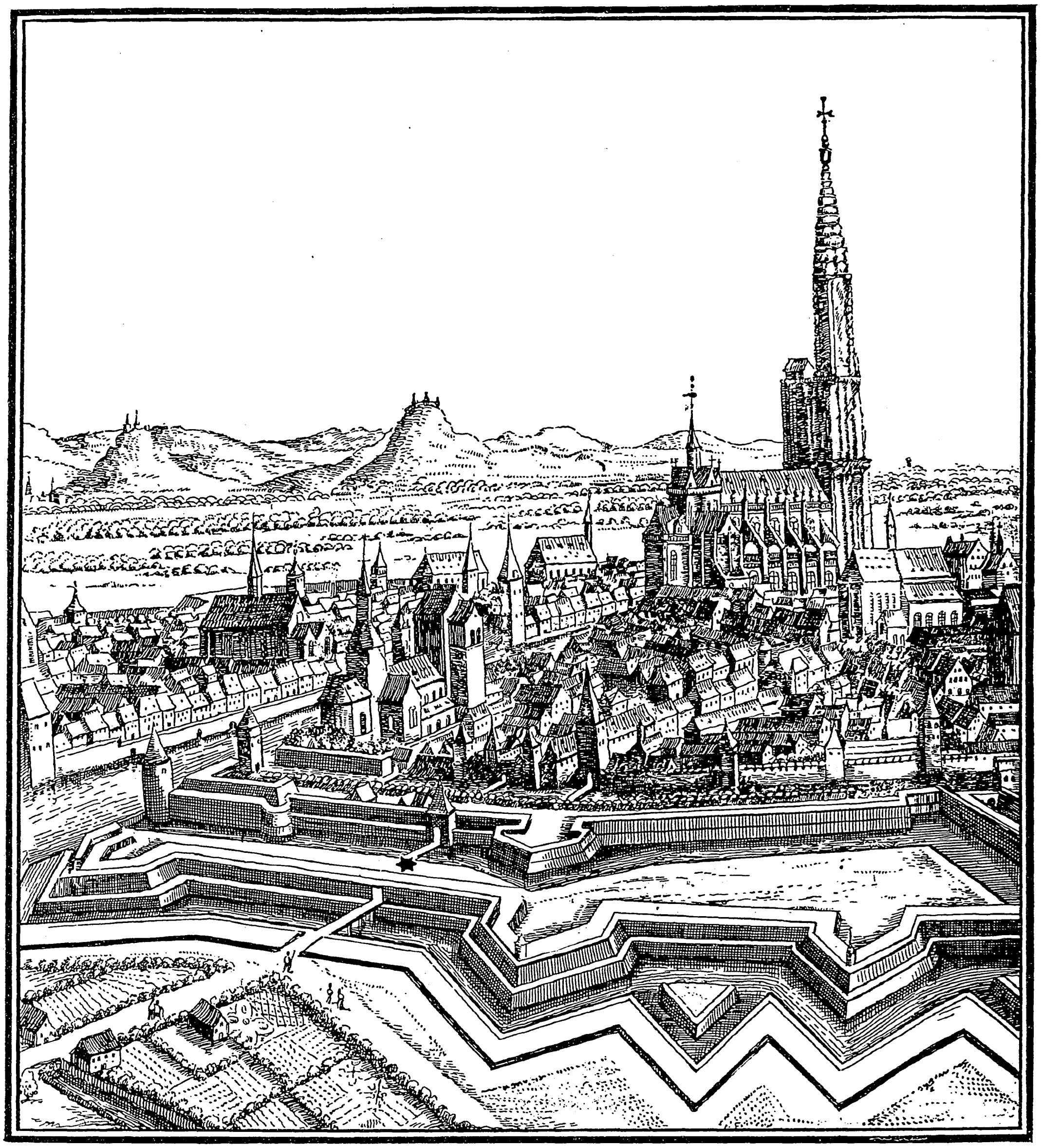

Plan of Strasburg. Star Shows the Gate Leading to the Jewry.
(From an early seventeenth-century print.)

from office. Schwarber was banished from the city, and his property, except the share that reverted to his children, was divided, according to the custom of the time, among his fellow magistrates, who entered his dwelling and seized the great seal and standard of the city. To fill the places of the deposed officials, Nicolas Beulach was appointed "Ammeister," and Gozzo Engelbrecht and the butcher Jean Betchold were made "Stettmeister."

On Saturday, Feb. 14, 1349, the Feast of St. Valentine, the mob barricaded the Judgengasse (now the Domstrasse), and drove the Jews back into the cemetery, where a huge pyre had been made; there more than 2,000 Jews, men, women, and children, suffered death in the flames; some saved their lives by renouncing the faith of their ancestors. The Jews Jekelin and Mannekint (sons of the widow Salomon), to whom Margrave Rudolf of Baden had pledged his crown, perished probably on this occasion. These two bankers had been taxed an amount five times in excess of that paid by any of their coreligionists. In the same year the municipal council returned the crown to the sons of the dead margrave, who gave a receipt for it.

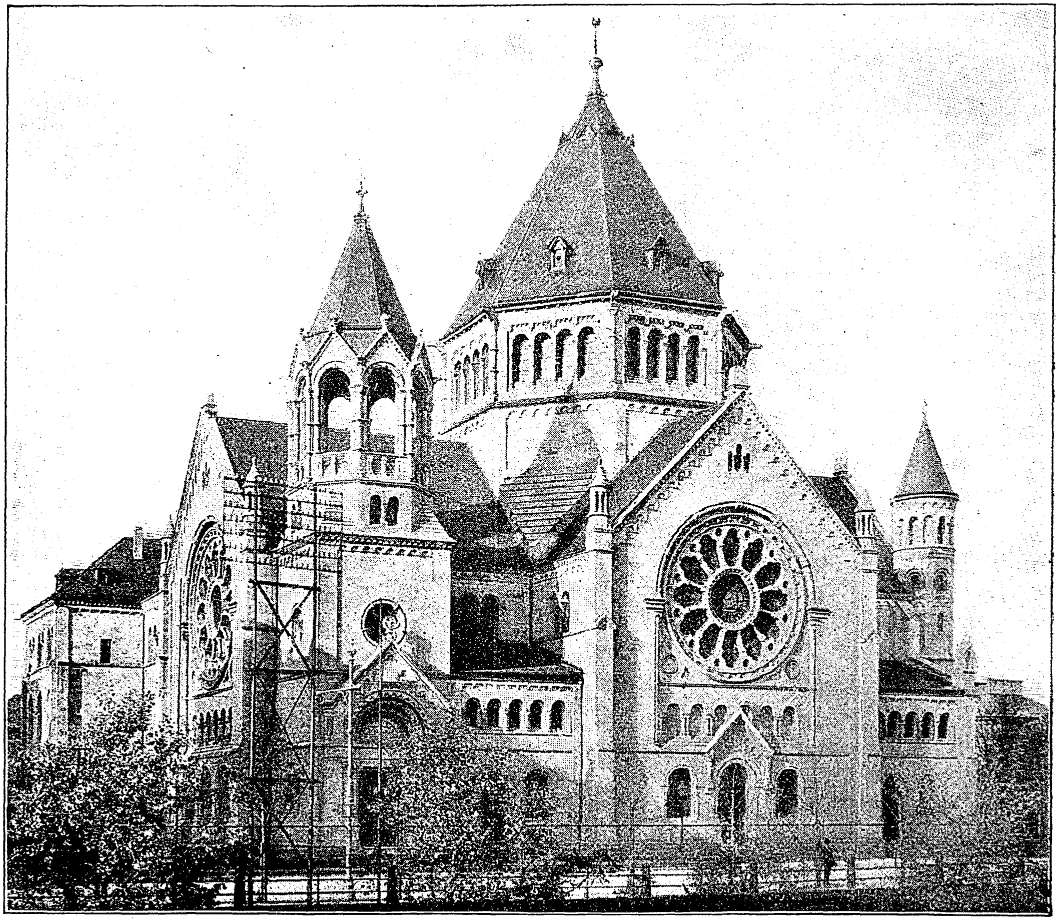

Exterior of the Synagogue at Strasburg.
(From a photograph.)

The "Grusselhorn."

After the massacre of 1349 the council of Strasburg issued a decree prohibiting the admission of the Jews into the city, which decree remained in force for two centuries. From this epoch dates the "Grusselhorn." Among the various objects found during the plunder of the synagogue was the ram's horn used at the autumn festivals. The pillagers were ignorant of the uses of this horn, and one of their number expressed the opinion that the Jews had intended to betray the city by giving a signal at an opportune moment to their allies outside. This opinion was soon universally accepted, and the town council resolved to perpetuate the memory of their deliverance. Two large trumpets, copies of the original, were cast in bronze. One was blown daily at eight in the evening by the vergers of the cathedral, at which signal, known as the "Judenblos," all Jews who happened to be within the city limits were obliged to depart.

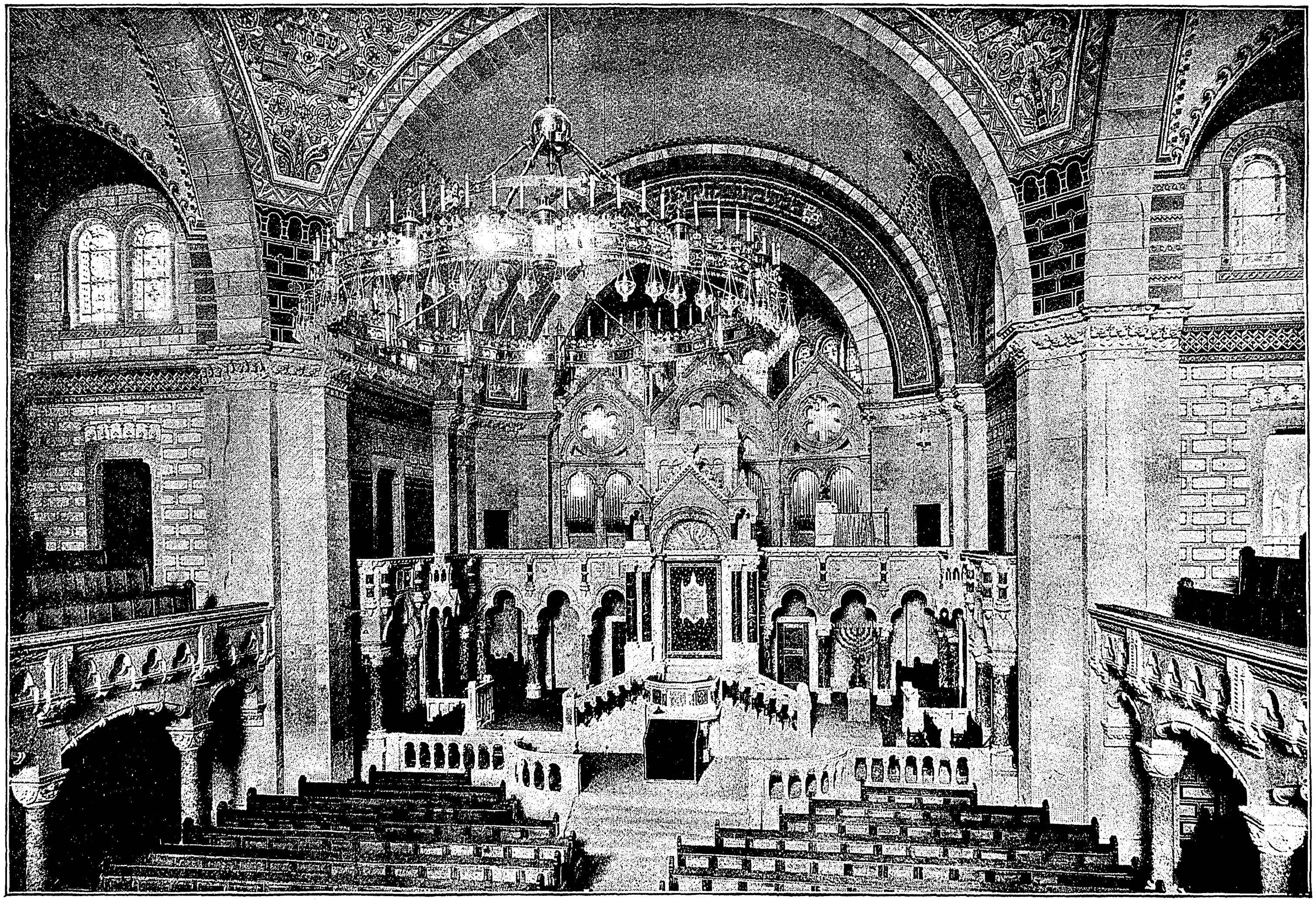

INTERIOR OF THE SYNAGOGUE AT STRASBURG.

(From a photograph.)

The second was blown at midnight to recall to the inhabitants the alleged traitorous plot of 1349.

The rigid enforcement of the decree forbidding any Jew to reside in Strasburg was soon relaxed, and in 1368 six families were permitted to return for a term of five years, under certain conditions. This term was later extended to 1375. Nine other families obtained a similar license in 1369, on condition of an annual payment to the town council and the bishop. On Dec. 7, 1384, a Jewish physician, Dr. Gutleben, obtained leave from the council to reside in the city for six years without the payment of any protection money, in order that he might bestow the benefit of his medical knowledge upon the populace. He was even to receive a fixed stipend of 300 florins per annum for his services during this period, and was authorized to lend at interest money belonging to himself, although he did not enjoy this liberty with funds belonging to others.

Somewhat later, in 1388, the Jews of Strasburg ceased to pay their taxes regularly; and, having adopted a somewhat critical and censorious attitude in regard to a dispute between the city and the Duke of Burgundy, they were sentenced to perpetual banishment and to the payment of a fine of 20,000 florins. This second decree of banishment was so strictly enforced, and the time allowed for preparation so inadequate, that the Jews had to abandon their books as well as the scrolls of the Law and other articles used in religious services. The copies of the Talmud and the scrolls of the Law were preserved in the library of the city, and were destroyed, with many other literary treasures, in the bombardment of 1870.

Little mention of the Jews occurs in the monastic chronicles throughout the entire fifteenth century. In 1520 they were allowed to enter the city only during the usual hours for strangers, on condition of wearing a yellow badge or shield in some conspicuous place on their garments. In 1534 Rabbi Joselmann of Rosheim wrote a letter of thanks to the council for certain privileges granted to his fellow worshipers. A decree, issued in 1539 and renewed in 1570, 1628, and 1661, forbade Christians to enter into any contracts with Jews, save such as related to the purchase of horses or of food-supplies.

In the Seventeenth Century.

In 1657 Louis XIV. took the Jews of Alsace under his royal protection, greatly to the dissatisfaction of the smaller communes, which, faithful to old traditions, considered them as interlopers and dangerous parasites. But after the capitulation of 1681 the city of Strasburg succeeded in maintaining in force the old statutes against the Jews. Nevertheless, qualified permits of entry and residence within the city continued to be issued to the Jews.

In 1743 the council relaxed its extreme severity and granted a number of privileges to various Jews, especially to a certain Moses Bliem. Count d'Argenson of Versailles wrote personally to the municipal authorities, stating that the Moses Bliem in question, together with his coreligionists and business associates Jacob Baruch Weill, Aaron Meyer Lehmann, and Lieb Netter, had for two years past been furnishing supplies to the royal armies of Germany, and that they required permission to open an office in Strasburg for their correspondence. The permission was granted, but not for any definite length of time; it was understood that it was to last only as long as the army remained in Germany. A single Jew, of all the dwellers on the Upper and Lower Rhine, won the unanimous respect of the authorities on both sides, owing to his great wealth and still more to his charities during the scarcity of food-supplies in 1770 and 1771; this was Herz Cerfbeer, of Bischofsheim, near Strasburg.

In the Eighteenth Century.

On Aug. 5, 1767, Cerfbeer, whose real name was Herz Medelsheim, proposed to the Jewish communities of Alsace to contract for the furnishing of supplies to the armies of Louis XIV., and for this purpose requested permission from the Strasburg authorities to spend the winter in that city in order to escape the robberies so frequent on the outskirts. At first his petition was rejected; but Cerfbeer applied to the Duke of Choiseul at Paris, and an order dated Versailles, Jan. 22, 1768, was sent to the council and magistracy of Strasburg, directing them to accede to this request. Thus Cerfbeer was the first Jew who had a definite residence in the city after this long period. He was at first obliged to submit to certain restrictions, such as those against opening a synagogue or receiving any foreign Jew into his house. He soon obtained permission to live in the city during the summer as well; and in a document dated Nov. 5, 1771, the Marquis of Monteynard declared to the royal procurator that the presence of Cerfbeer was necessary for the welfare of the city, and that it was the king's will that Cerfbeer should reside in the town throughout the year.

In March, 1775, by letters patent given at Versailles, the king granted naturalization to Cerfbeer and his children in return for the many important services rendered by him to the army and as a testimony to his zeal for the good of the state. Cerfbeer thus was the first Jewish citizen of Strasburg: the household he brought with him comprised sixty persons. A royal decree dated Jan., 1784, abolished the poll-tax levied first upon Moses Bliem and later upon Cerfbeer. In 1781 a deputation from Alsace-Lorraine was sent to present the Jewish grievances at the bar of the National Assembly at Paris, and the subject was debated at several sittings. Rewbel, Maury, and the Duc de Broglie, deputies from Alsace, contended that the Jews were all addicted to usury and had turned Alsace into a Jewish colony. To this Mirabeau, the Abbé Grégoire, and even Robespierre replied that the vices of the Jews were the result of the degradation into which they had been thrust; and that they would behave well as soon as they found any advantage in doing so.

On April 8, 1790, the city of Strasburg submitted to the National Assembly an address requesting that the ancient laws against the Jews should be strictly enforced. But on Sept. 27, 1791, the National Assembly proclaimed the complete social and political emancipation of all Jews residing in France. This decree was followed in 1806 and 1807 by the general reorganization of Jewish religious administration, and the cessation of one of the minor annoyances to which the Jews had been subjected—the blowing of the "Grusselhorn." In 1809 the community of Strasburg opened its first synagogue in the ancient Poële des Drapiers. In 1836 the erection of a new synagogue was begun on the Rue Ste. Hélène; it was in existence until 1898, when it was replaced by a larger one on the Quai Kleber, in the heart of the city. The new synagogue was opened Sept. 8, 1898. There is also a congregation, 'Eẓ Ḥayyim, composed of about forty families, which separated from the main body owing to a difference regarding the question of an organ in the synagogue, but which maintains friendly relations with the larger community.

The first chief rabbi of Strasburg was David Sinzheim, president of the Sanhedrin of 1807 (d. Paris, Feb. 12, 1812, while chief rabbi of France). He was succeeded by Arnold Aron, who filled the office for more than half a century, and died April 4, 1889. Isaac Weill, chief rabbi of Metz, succeeded him, and died in June, 1899, at the age of fifty-eight. Chief Rabbi Adolphe Ury of Metz was appointed in his stead by an imperial decree dated Jan. 23, 1900, and was formally installed in office Feb. 18, 1900. He is the present head of the Strasburg community, as well as of all communities of Lower Alsace. In addition to numerous societies for the aid of the sick and the poor, a large hospital was erected in 1887, on the Hagenau Platz, near the Steinthor. There is also an orphanage for young girls, which entered its own quarters March 26, 1903. In 1853 Louis Ratisbonne, president of the consistory, founded at his own expense an almshouse, the Eliza Hospiz, in memory of one of his cousins. The foundation in 1825 of a Jewish school of arts and trades, the Ecole de Travail, was also due to Ratisbonne.

The total population of Strasburg is 150,258, including about 1,000 Jewish families.

S. A. U.

STRASHUN, MATHIAS: Russian Talmudist and writer; born in Wilna Oct. 1, 1817; died Dec. 13, 1885. He studied under Manasseh of Ilye and Isaac of Volozhin, who were highly impressed with his ability. Besides Talmud and Hebrew, Strashun acquired a knowledge of Russian, German, French, and Latin, and of mathematics, philosophy, and other sciences. He likewise engaged in business: and although his first venture was a complete failure and he lost everything he possessed, his enterprises were afterward very successful. Strashun spent a great part of his considerable fortune in collecting a magnificent library; and his house soon became a rendezvous for scholars and students from all parts of Europe. He corresponded with eminent Jews like Zunz and Rapoport; and even Gentile scholars, such as Professor Wünsche and others, sought his advice with regard to complicated problems.

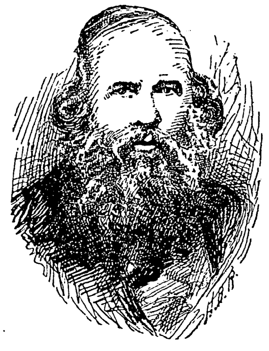

Mathias Strashun.

His studies and books, however, were not the only matters to claim Strashun's attention. He took an active interest in public affairs also, and was for many years president of the Hebrew charities in Wilna. The government appointed him adviser to the state bank, and bestowed many honors upon him for his faithful services.

Strashun's first literary productions appeared in the "Pirḥe Ẓafon," "Kerem Ḥemed," "Ha-Maggid," and "Ha-Karmel." In book form he published: "Reḥobot Ḳiryah," an introduction and annotations to the "Ḳiryah Ne'emanah," by Fuenn; and "Liḳḳuṭe Shoshanim" (Berlin, 1889), a catalogue of the Strashun library.

Bibliography: Suvalski, *Keneset ha-Gedolah*, 1890; *Ha-Asif*, 1885, vol. ii.; Zeitlin, *Bibl. Post-Mendels.* p. 388; *Ha-Meliẓ*, 1885, p. 93.

E. C. J. Go.

STRASHUN, SAMUEL B. JOSEPH: Russian Talmudist; born in Zaskevich, government of Wilna, 1794; died in Wilna March 21, 1872. He was educated by his father, and became known as a proficient Talmudist. He married at an early age, and settled with his wife's parents in the village of Streszyn, commonly called Strashun (near Wilna), and assumed the latter name. The distillery owned by his father-in-law was wrecked by the invading French army in 1812, and the family removed to Wilna, where Samuel established another distillery and became one of the most prominent members of the community. His wife conducted the business, as was usual in Wilna, and he devoted the greater part of his time to studying the Talmud and to teaching, gratuitously, the disciples who gathered about him. The Talmud lectures which for many years he delivered daily at the synagogue on Poplaves street were well attended, and from the discussions held there resulted his annotations, which are now incorporated in every recent edition of the Babylonian Talmud. His fame as a rabbinical scholar spread throughout Russia, and he conducted a correspondence with several well-known rabbis.

Strashun was offered the rabbinate of Suwalki, but he refused it, preferring to retain his independence. His piety did not prevent him from sympathizing with the progressive element in Russian Jewry, and he was one of the few Orthodox leaders who accepted in good faith the decree of the government that only graduates of the rabbinical schools of Wilna and Jitomir should be elected as rabbis. He wrote good modern Hebrew, spoke the Polish language fluently, was conspicuously kind and benevolent, and was highly esteemed even among the Christian inhabitants of Wilna. Besides the above-mentioned annotations, he wrote others to the Midrash Rabbot, which first appeared in the Wilna editions of 1843-45 and 1855. Some of his novellæ, emendations, etc., were incorporated in the works of other authorities.

Bibliography: S. Antokolsky, *Mekore ha-Rambam*, Wilna, 1871; H. Katzenellenbogen, *Netibot 'Olam*, pp. 197-206, 227-228, Wilna, 1858; Suvalski, *Keneset ha-Gedolah*, pp. 22-24, Warsaw, 1890; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 540, 737.

E. C. P. Wi.

STRAUS: American family, originally from Otterberg, in the Rhenish Palatinate. The earliest member known was one **Lazarus,** born in the first half of the eighteenth century, whose son **Jacob Lazarus** was known also as Jacques Lazare. Lazarus was elected in the department of Mont Tonnerre for the Assembly of Jewish Notables convened by Napoleon in Paris July 26, 1806, preliminary to the establishment of the French Sanhedrin. His son **Isaac** took the name of Straus in the year 1808, when Napoleon passed the decree ordering all Alsatian Jews to adopt family names. Isaac's son **Lazarus** was possessed of considerable means, made in both agricultural and commercial pursuits. Being of liberal tendencies, he was involved in the revolutionary movement of 1848; he emigrated to the United States in 1854 and settled in Talbotton, Ga. In 1865 he established in New York a successful pottery and glassware business, in conducting which he was joined in 1872 by his sons. It was due to his instigation that Kayserling undertook the researches in Spain resulting in his work on Christopher Columbus. He died in New York in April, 1898.

Isidor Straus: Merchant; eldest son of Lazarus Straus; born at Otterberg Feb. 6, 1845. He accompanied his parents to the United States in 1854, and was educated at Collinsworth Institute. He was elected lieutenant of a Georgia company at the opening of the Civil war, but was not allowed to serve on account of his youth. In 1863 he went to England to secure ships for blockade-running. In 1865 he went with his father to New York, where they organized the firm of L. Straus & Son; in 1888 he entered the firm of R. H. Macy & Company, and in 1892 that of Abraham & Straus, Brooklyn. He was elected a member of the Fifty-third Congress in 1892, and was instrumental in inducing President Cleveland to call the extra session of Congress which repealed the Sherman Act. Straus has been identified with the various movements in behalf of fiscal and tariff reform, and was a delegate to the Sound Money Convention held at Indianapolis. He was one of the founders of the Educational Alliance (of which he is now [1905] president), is a director of several banks and financial institutions, and is a prominent member of the Board of Trade and vice-president of the Chamber of Commerce. The Washington and Lee University conferred upon him the degree of LL.D. in 1905.

Nathan Straus: Merchant; second son of Lazarus Straus; born at Otterberg Jan. 31, 1848. With his family he went to the United States in 1854. It settled at Talbotton, Ga., where he attended school; afterward he was trained at Packard's Business College, New York. He joined his father in the firm of L. Straus & Son in 1872, and his brother Isidor in the firm of R. H. Macy & Company. Straus has shown considerable interest in municipal affairs, becoming a member of the New York Forest Preserve Board and park commissioner of New York in 1893. He was offered the nomination of mayor of New York in 1894, and was appointed president of the Board of Health of New York in 1898. He originated in 1890, and has since maintained at his own expense, a system for the distribution of sterilized milk to the poor of New York city which has been shown by the report of the Health Department of New York to have saved many infant lives. He contributed also to the establishment of the same system in Chicago and Philadelphia. He likewise originated and maintained during the coal strike in the winter of 1903–4 a system of depots for the distribution of coal to the poor of New York. Straus has shown considerable interest in trotting.

Oscar Solomon Straus: Merchant and diplomat; third son of Lazarus Straus; born at Otterberg Dec. 23, 1850. He went with his family to Talbotton, Ga., in 1854, and removed with it to Columbus, Ga., in 1863, and to New York in 1865. He was educated at Columbia Grammar School and Columbia College, graduating in 1871. Afterward he attended the Columbia Law School, graduating from that institution in 1873. He began the practise of law in the firm of Hudson & Straus, which afterward became Sterne, Straus & Thompson, the senior member being Simon Sterne. The strain of a large practise in commercial and railway cases told upon Straus's health, and in Jan., 1881, he retired from law and entered his father's firm. Straus was active in the campaign which resulted in the election of President Cleveland in 1884, and was appointed minister plenipotentiary to Turkey in 1887 at the suggestion of Henry Ward Beecher. Straus did excellent work while at Constantinople, especially in obtaining recognition of the American schools and colleges in the Turkish dominion. He was again appointed minister plenipotentiary to Turkey (1897–1900) by President McKinley, and was enabled by his influence with the sultan to help reconcile the Mohammedan inhabitants of the Sulu Archipelago in the Philippines to the recognition of the suzerainty of the United States.

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Oscar Solomon Straus.

Straus has performed much valuable public service as member of various commissions, as, for instance, those appointed to investigate New York public schools and to improve institutions for the insane. He was president of the National Primary League in 1895, and of the American Social Science Association from 1899 to 1903, as well as of the National Conference of Capital and Labor held in 1901. He was instrumental in founding the National Civic Federation, of which he has been vice-president since 1891. In 1902, on the death of ex-President Harrison, Straus was appointed by President Roosevelt to succeed him as a member of the Permanent Court of Arbitration at The Hague, this high honor being given him in recognition of his diplomatic service and knowledge of international relations. Straus has written much for the magazines, has delivered lectures at Yale and Harvard universities, and, since 1903, has lectured annually upon international law before the United States Naval War College at Annapolis. He is the author of "The Origin of the Republican Form of Government in the United States" (New York, 1885), and "Roger Williams, the Pioneer of Religious Liberty" (*ib.* 1894). He has been very active in connection with the study of American Jewish history, and he was one of the founders, and the first president, of the American Jewish Historical Society, from which position he retired in 1898. Straus is at present (1905) a trustee of the Baron de Hirsch Fund. The honorary degrees of L.H.D. (Brown University) and LL.D. (Columbia University) have been conferred upon him.

Bibliography: *Appleton's Cyclo. of American Biography*; *Who's Who in America*, 1905; *New York Times*, Dec. 3, 1893.

A. J.

STRAUS, LUDWIG: Hungarian violinist; born at Presburg March 28, 1835; studied under Hellmesberger and Joseph Böhm (violin), and under Preyer and Nottebohm (composition). His first public performance took place at Vienna in June, 1850. He made several successful concert tours, and in 1857 became acquainted with Piatti, the cellist, with whom he toured Germany and Sweden. In 1859 he was appointed leader of the opera orchestra at Frankfort-on-the-Main, and in the following year he conducted the Museum concerts in the same city. He then visited England, in which country he finally settled in 1864, being engaged as solo violinist at the court orchestra, and also as conductor of the Philharmonic concerts at London, and the Halle concerts at Manchester. For several years he played the viola in the string quartet at the Sunday evening and Monday popular concerts in London. Straus was teacher of the violin at the London Academy of Music, from which position he retired in 1894.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Biog. Dict. of Musicians*, New York, 1900.

S. A. P.

STRAUSS, ADOLF: Hungarian geographer and ethnologist; born at Cece, Hungary, May 15, 1853; educated at Fejervar and Budapest; in the latter city he frequented the military academy, subsequently being attached to the staff of Field-Marshal Ghyczy. Strauss began his literary activity in 1878, and on account of his intimate knowledge of the geography of the Balkan Peninsula he was repeatedly sent to the East on missions for the Hungarian government. His works include: "Bosnien, Land und Leute" (Budapest, 1881; Vienna, 1882); "Bosznia és Herczegovina" (2 vols., Budapest, 1883; Vienna, 1884); "Bosnische Industrie" (Vienna, 1885); "Bulgarische Industrie" (*ib.* 1886); "Voyage au Monténégro" (Paris, 1888); "Bolgár Népköltési Gyüjtemény" (on folk-songs of Bulgaria; 2 vols., Budapest, 1892); "Bulgarische Grammatik" (Vienna, 1895); "Bolgár Néphit" (on popular superstitions in Bulgaria; Budapest, 1897); "Románia Gazdasági és Néprajzi Leírása" (on the political economy and ethnography of Rumania; *ib.* 1899). Strauss was the founder and editor of the "Revue de l'Orient" and of the "Gazette de Hongrie." At present (1905) he occupies the position of professor at the Oriental Academy of Commerce at Budapest.

Bibliography: *Pallas Lex.*

S. L. V.

STRAUSS, CHARLES: French jurist and politician; born at Gundershoffen, Lower Alsace, Oct. 14, 1834. He was graduated from the law school of Paris in 1874, and in the same year established himself as an attorney at the Court of Appeals in Paris. After occupying various administrative positions in the office of the Ministry of the Interior, he was appointed prefect of the department of the Drôme in 1888. For some years he was a resident of Algeria, where he filled various important positions. As an officer in the Algerian militia, he organized the victualing department of the Algerian troops during the Franco-Prussian war of 1870–71. He drafted the official proclamation of the French republic and published it in Algiers on Sept. 4, 1870. In 1873 he organized a banquet on the occasion of the departure from Algiers of the first Hebrew conscripts for military service in France. On Dec. 31, 1895, he was created an officer of the Legion of Honor.

Strauss is the author of the following works: "L'Administration et la Reconstitution du Ministère d'Algérie," Paris, 1874; "L'Algérie et la Prusse," *ib.* 1874; "La Maison Nationale de Charenton" (illustrated), *ib.* 1900.

S. J. Ka.

STRAUSS, GUSTAVE LOUIS MAURICE: British author; born at Trois-Rivières, Canada, 1807; died at Teddington, England, Sept. 2, 1887; educated at Linden, Hanover, Berlin (Ph.D.), and at the Montpellier School of Medicine. In 1832 he visited England for the first time, and in the following year went to Algiers as assistant surgeon of the French army. He was at first attached to the Foreign Legion, but in 1834 he severed his connection with that body. He returned to France, but was banished in 1839 for alleged complicity in a revolutionary plot, whereupon he settled in London as author, linguist, tutor, dramatist, and surgeon. Through the intervention of Mr. Gladstone he received some years before his death an annuity from the government, but he nevertheless ended his career in straitened circumstances.

Strauss was the author of the following works: "Men Who Have Made the German Empire" (2 vols., London, 1874); "The Reminiscences of an Old Bohemian" (2 vols., *ib.* 1882); "Stories by an Old Bohemian" (*ib.* 1883); "Philosophy in the Kitchen" (*ib.* 1885); and "The Emperor William" (*ib.* 1887). He was the author also of a French and a German grammar, and of other educational works. He translated into English many books from French and German, and contributed to numerous London periodicals, of which may be mentioned the "Grocer" (of which he was the first editor), the "Punchinello," the "Lancet," and the "Morning Advertiser." He wrote also some pieces for the stage, of which one, a farce, was produced with success at the Drury Lane Theatre in 1868.

Bibliography: *Athenæum*, Sept. 17, 1887.

J. G. L.

STRAUSS, JOSEPH: English rabbi; born in Germany 1848; educated at the Royal Gymnasium at Stuttgart, and at the universities of Würzburg and Tübingen (Ph.D. 1873). He also pursued the study of theology, and, after having passed the state examination, was ordained rabbi in 1870. He at once proceeded to England, and was appointed rabbi of the Rowland Street Synagogue in Bradford, which position he still occupies (1905). He has been lecturer in German and Oriental languages for three years at the Bradford Technical College and Airedale Independent College, and for twenty-one years at Yorkshire College, Victoria University. Strauss is the author of "Religion and Morals," and "Religiöse Philosophie des Abraham ibn Esra," 1875.

Bibliography: *Jewish Year Book*, 5665 (1904-5).

J. V. E.

STRAUSS, PAUL: French senator; born at Rongchamp, Haute-Saône, Sept. 23, 1852. He studied at Paris, and was graduated from the Faculty of Medicine. In 1876 he entered the field of political journalism, becoming a regular contributor to "L'Indépendant," the "Droits de l'Homme," the "Radical," the "Voltaire," and the "Petite République." In 1883 he was elected town councilor of Paris, and a member of the legislative assembly of the department of the Seine. He continued to serve in these capacities until 1897, when he was elected a member of the French Senate, which office he still holds (1905). Strauss has been mainly influential in reorganizing the French system of public charities, and it was chiefly through his efforts that departments were established for the care of deserted children and for pregnant women. He was instrumental also in founding the Asile Michelet and the Asile Ledru-Rollin, the latter of which takes care of women who are convalescing after childbirth.

Strauss is the author of the following works: "Le Suffrage Universel" (Brussels, 1878), with a preface by Alfred Naquet; "Paris Ignoré" (Paris, 1892); "L'Enfance Malheureuse" (1896); "Dépopulation et Puériculture"; "La Croisade Sanitaire" (1902); "Assistance Sociale, Pauvres et Mendiants"; "La Loi sur la Santé Publique"; and "Les Habitations à Bon Marché en Allemagne." In 1897 he founded the "Revue Philanthropique," which he still conducts.

Bibliography: *Journal de la Mutualité Française*, 1900; *La France Contemporaine*, 1904, iii.

S. J. Ka.

STREET. See Way.

STRELISKER, MORDECAI BEN DAVID: Cantor in the synagogue of Mihăilenĭ in Rumania; born in Brody, Galicia, 1809; died Sept., 1875. He spent his youth in his native town, where he acquired a knowledge of Hebrew literature under the instruction of Erter and Krochmal. His most important contributions in this field are twelve literary essays in vols. viii., ix., x., and xi. of the "Bikkure ha-'Ittim." He carried on a literary correspondence with Judah ben Jonah Jeiteles in "Kerem Ḥemed," ii. 183. The following works of Strelisker's have appeared separately: "Za'ḳat Sheber" (Vienna, 1829), a lamentation on the death of Zalman Margulies; "Ta'anit Yeshurun" (Zolkiev, 1835), an elegy on the death of Emperor Francis I. of Austria, sung during a mourning ceremony held in the old Brody synagogue; "Zeker 'Olam" (Lemberg, 1849), a biography and an elegy of his father; and "Shirat ha-Kohen" (reprinted from "Ha-Maggid," 1860), on the occasion of the seventieth anniversary of the birth of J. S. Rappaport.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2662; Benjacob, *Oẓar ha-Sefarim*, p. 156; *Kerem Ḥemed*, 1836, ii. 183–188; *Ha-Zefirah*, 1875, No. 43; *Ha-Shaḥar*, 1875, vi. 690-691; Fürst, *Bibl. Jud.* iii. 393.

J. S. O.

STRELITZ. See Mecklenburg.

STRICKER, SALOMON: Austrian pathologist; born at Waag-Neustadt, Hungary, 1834; died at Vienna April 2, 1898. He received his education at the University of Vienna, studying first law, and later medicine (M.D. 1858). In 1859 he joined the staff of the communal hospital at Vienna, where he acted as assistant at several clinics; he resigned this position in 1862, when he became privat-docent in embryology at the University of Vienna. After having acted in the capacity of assistant to Professors Brücke (1863) and Oppolzer (1866), he was in 1868 appointed assistant professor of experimental pathology and director of a new institute built for experimental purposes. In 1872 he was elected professor of general and experimental pathology, which position he held until his death. In 1875 he was appointed a member of the Imperial Academy of Sciences at Vienna.

Stricker made many contributions to the science of pathology. He was an excellent teacher and an indefatigable worker. In his "Studien" (1869) he attacked Cohnheim's theory regarding pus and the white blood-corpuscles, although that theory had been generally accepted. He introduced the method of embedding microscopic subjects in wax or gum arabic and thus making them adaptable for microtomy, but this method was soon superseded by that of freezing.

Stricker's contributions to medical journals number about 140, and treat of his discoveries in the histology of the cornea, the mechanism of lymphatic secretion, cell theories, vasomotor centers, etc. Of his works the following may be mentioned: "Untersuchungen über die Papillen in der Mundhöhle der Froschlarven" (Vienna, 1857), written while Stricker was a pupil of Professor Brücke; "Studien" (*ib.* 1869); "Handbuch der Lehre von den Geweben des Menschen und der Thiere" (*ib.* 1871–73); "Vorlesungen über die Allgemeine und Experimentelle Pathologie" (*ib.* 1877–83); "Studien über das Bewusstsein" (*ib.* 1879); "Studien über die Sprachvorstellungen" (*ib.* 1880); "Ueber die Bewegungsvorstellungen" (*ib.* 1882); "Studien über die Association der Vorstellungen" (*ib.* 1883); "Physiologie des Rechts" (*ib.* 1884); "Allgemeine Pathologie der Infectionskrankheiten" (*ib.* 1886); and "Die Behandlung der Nervenkrankheiten" (*ib.* 1891). His works are enumerated in "Dreiszig Jahre Experimenteller Pathologie," an essay which was published at the celebration of the twenty-fifth anniversary of his professorship.

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*; Georg Kapsammer, in *Wiener Medizinische Wochenschrift*, 1898, No. 10.

S. F. T. H.

STRIPES: The only corporal punishment named in the Pentateuch is that of stripes; and the limitations put upon the judges are that they must cause the culprit to be beaten in their presence, and that the number of stripes imposed must not exceed forty (Deut. xxv. 2, 3). Wherever the written law merely forbids an act, or, in the language of the sages, wherever it says "Thou shalt not," and does not prescribe any other punishment nor any alternative, a court of three judges may impose stripes as the penalty for wrong-doing. The same punishment may be inflicted in the case of transgressions which the Torah decrees should be punished with excision. He who takes "the dam with the young," says the Mishnah, with reference to the finder of the bird's nest (Deut. xxii. 6), "must let her go, but may not be flogged." R. Judah's opinion to the contrary is overruled with the statement, "This is the general principle: Any command reading 'Thou shalt not,' coupled with 'Arise, do!' is not punishable with stripes" (Mak. iii. 4; Ḥul. xii. 4).

Offenses.

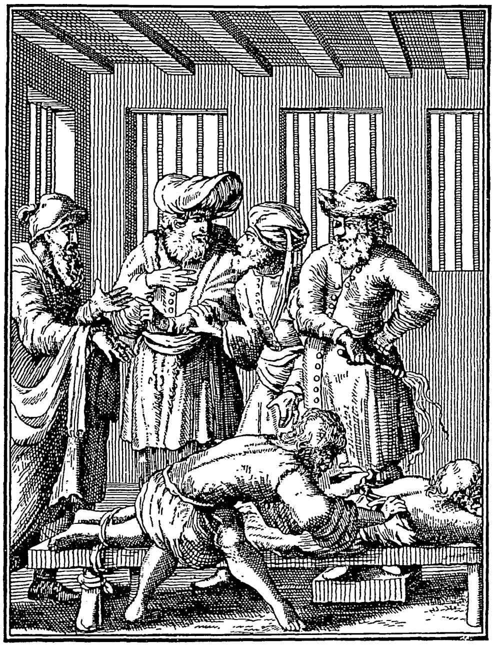

Inflicting Stripes.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1657.)

This rule disregards the thief, the robber, the embezzler, the seducer, the ravisher of an unbetrothed damsel; the law imposes some other punishment upon each of these. In one case, that of the man who "utters an evil report" regarding his newly married wife, the text (Deut. xxii. 18, 19) itself imposes the double punishment of both stripes and a money payment. The "plotting witness" (see Alibi) is flogged for violating the command "Thou shalt not bear false witness" only when the party against whom he testifies would have been flogged, or when the identical punishment which he might have brought upon his victim can not be inflicted.

The Mishnah (Makkot) enumerates fifty offenses as deserving stripes, but this enumeration is evidently incomplete. Thus, the two cases expressly mentioned in Scripture, that of the man who "utters an evil report," and that of the bondwoman who is betrothed to one man and cohabits with another (Lev. xix. 20), are not in the list. Maimonides ("Yad," Sanhedrin, xix.) endeavors to give a full enumeration of all the offenses in this class, the number of which he carries up to two hundred and seven, eighteen being offenses of commission which the Scripture punishes with excision. The last three in his list are cases in which the king (1) takes too many wives, (2) accumulates too much silver and gold, or (3) collects too many horses.

The discussion in Mak. iii. as to when one may, for the same act, incur the punishment of stripes for several reasons, and the discussion of the further question as to when a continuous violation of a law subjects to one, and when to several, inflictions, may be here omitted. Usury is not punished with stripes, for the money paid may be recovered by the debtor, which recovery is in the nature of a punishment; and in the absence of express words there can be only one punishment for the same act.

It is well known, both from the Mishnah (Mak. iii. 10) and from the New Testament (II Cor. xi. 24), that no more than thirty-nine stripes were ever administered; this merciful regulation was, of course, derived in some way from the letter of Scripture. Only excess is forbidden, not diminution; hence before determining the number of stripes, the culprit's ability to bear punishment was estimated. The number inflicted was always a multiple of three—two stripes on the back and one on the breast; so that, if the estimate was twenty stripes, only eighteen were inflicted. If, after the infliction of part of the stripes, the judges came to the conclusion that to continue would endanger the culprit's life, the beating came to an end, and he was free from further punishment. If a smaller number than thirty-nine had been determined upon, the judges could not administer more even if they found that the original number caused no suffering to the culprit (Mak. iii. 10 and Gemara *ad loc.*).

The culprit was bound with his hands to a pillar, leaning forward (the text says "shall cause him to lie down"); the "overseer of the community" (the Mishnah uses here a term not found elsewhere) takes hold of his clothes and pulls them down so as to lay bare his breast and back. The strokes are given with a strip of calfskin, doubled twice; the overseer holds it in one hand, but strikes with all his force. A bystander recites, by way of count, three verses, of thirteen words each, the third verse being Ps. lxxviii. 38 ("But he, being full of compassion, forgave their iniquity," etc.). Should the pain force an excretion, the beating must cease, lest "thy brother become vile in thy eyes." Should the culprit die under the lash, the overseer is free from guilt; but if by mistake he has given even one stroke more than the number determined, he is guilty of involuntary manslaughter, and should be exiled to a city of refuge. The culprit who has undergone the punishment of stripes has not only earned thereby forgiveness of the sin for which he has suffered, even when excision has been pronounced against it (Mak. iii. 15), but he is restored also to those civil rights, such as the right to testify as a witness or to clear himself by his oath in a lawsuit, which he may have forfeited by the crime ("Yad," Ṭo'en we-Niṭ'an, ii. 10).

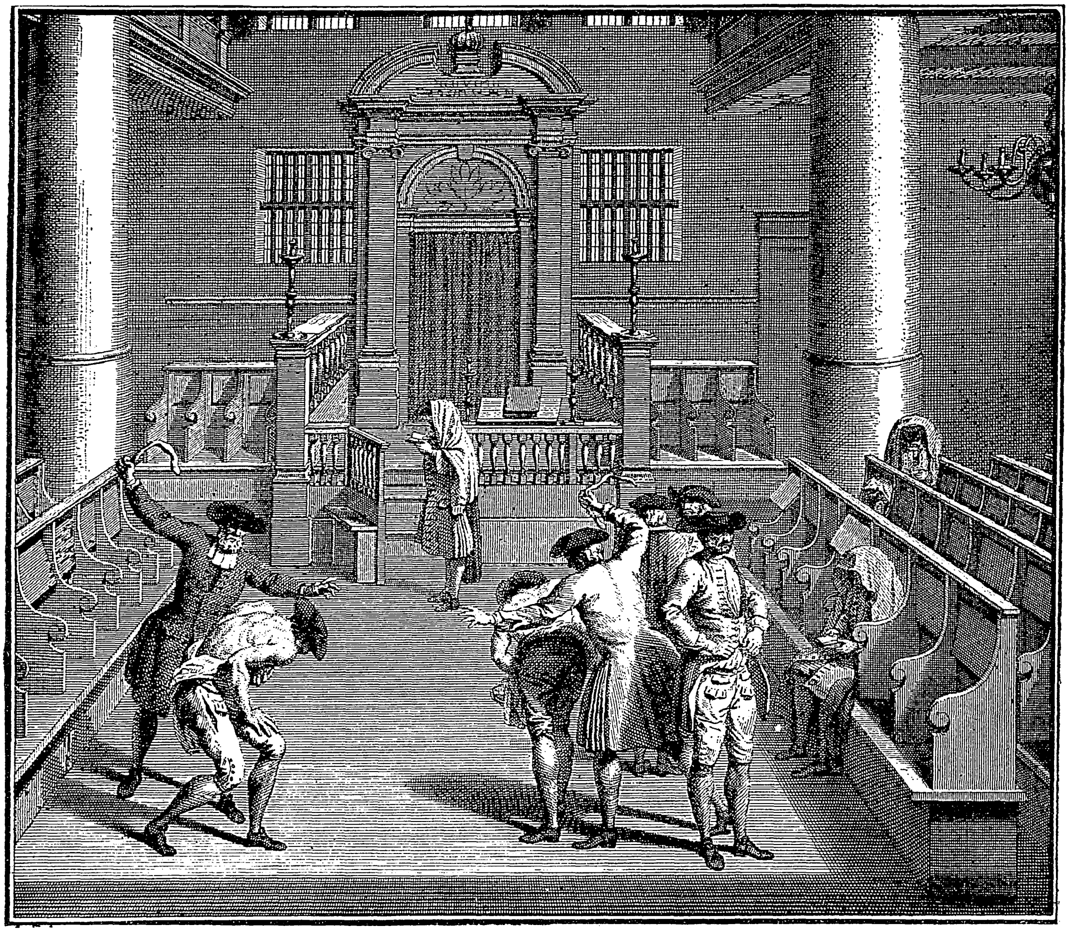
Inflicting Stripes in a Dutch Synagogue of the Early Eighteenth Century.
(From Picart.)

The courts of Israel ceased, long before the destruction of the Temple, to try cases involving the death-punishment; but they continued to condemn to stripes till the fall of the Temple, and, in many places in Palestine, much longer. But as this could be done by ordained judges only, the courts of the Jewish colonies in Babylonia and elsewhere, though exercising much authority, could not sentence a man to stripes "according to the Torah." Hence, as a necessity, the Rabbis undertook to impose a "beating for rebellion" ("makkat mardut"), sometimes for capital, sometimes for other, offenses against the Mosaic law; sometimes for disobedience to "institutions of the scribes"; often in order to compel the performance of a duty; and all this without the judicial formalities which surrounded the infliction of the forty stripes. The custom is fully explained in the responsa of R. Naṭronai, a Babylonian chief rabbi, or gaon, in the eighth century.

"Makkat Mardut."

W. B. L. N. D.

STRISCHOW, ELIEZER. See Fischel, Eliezer b. Isaac.

STROPHIC FORMS IN THE OLD TESTAMENT: The strophe may be defined as a union of several lines into one rhythmic whole. Certain evidence points to the occurrence of strophic formations in poems of old Hebrew literature; for instance, a number of passages in Psalms contain phrases which are repeated at the end of a regular number of verses: Ps. xxxix. (end of verses 6 and 12 [Hebr. text, as throughout article]): "Every man is but vanity"; Ps. xlii. (verses 6 and 12) and xliii. (5): "Why art thou cast down, O my soul? and why art thou disquieted within me? For I shall continually praise Him who is the health of my countenance, and my God"; Ps. xlvi. (verses 8 and 12): "Yhwh Sebaoth is with us; the God of Jacob is our refuge." In the last example cited two sections of four verses each are terminated by this formula, while the preceding part contains only three verses; accordingly it has been suggested with good reason that, originally, the same confession of faith stood after verse 4 also. Such identical, or similar, phrases, marking the end of the symmetrical parts of a poem, may be called refrains; similar instances are met with in Ps. xlix. 13, 21 (A.V. 12, 20); lvii. 6, 12; lix. 6, 12, 18.

L. Philippson, in his "Kommentar zu den Psalmen" (1856), pp. 370 *et seq.*, cites other poems in which this special kind of epanalepsis occurs, though only sporadically: II Sam. i. 19, 25, 27; Ps. lvi. 5, 11 *et seq.*; lxii. 2 *et seq.*, 6 *et seq.*; lxvii. 4, 6; lxxx. 4, 8, 20; cvii. 6, 8, 13, 15, 19, 21, 28, 31; cxvi. 14, 18. But again, in Ps. cxxxvi., every second line (stichos) is identical, and the same refrain, "For His mercy endureth for ever," is met with fourteen times in the newly discovered Sira text ("The Wisdom of Ben Sira," ed. Schechter and Taylor, 1899; comp. the refrain, "Incipe Mænalios mecum, mea tibia!" in Vergil, "Ecloga," viii. 21, 31, 36, 42, 46, 51, 57). Another sign of the strophic arrangement of the poem is the succession of the initial letters in the following alphabetic poems: Ps. ix. and xxxvii., where each two lines are connected; Lam. iii., where every three lines begin with the same letter; and Ps. cxix., where the same letter introduces every group of eight lines.

Extent of Strophic Characteristics.

However, not the whole of the poetical part of the Old Testament is in this sense strophic. In parts of these poems line may succeed line, just as, for instance, in many poetical works of the Greeks, the hexameters follow each other, in uninterrupted succession. Nevertheless it may be questioned whether a further extension of the strophic formation in Hebrew poetry may be recognized from any other peculiarities. Are the logical divisions of a poem signs of a strophic organization? Without doubt the progressive development of the thought is clearly discernible in Ps. ii. (1–3, 4–6, 7–9, 10–12); and in the following cases the logical divisions may be recognized with almost the same certainty: Ps. iii. 2–3, 4–5, 6–7, 8–9; xii. 2–3, 4–5, 6–7, 8–9; xvii. 1–5, 6–12, 13–15; xxxvi. 2–5, 6–10, 11–13; lxxxv. 2–4, 5–8, 9–14; cxiv. 1–4, 5–8; cxxviii. 1, 2 *et seq.*, 4, 5 *et seq.*; cxxx. 1–2, 3–4, 5–6, 7–8; cxxxix. 1–6, 7–12, 13–18, 19–24; Job iii. 3–10, 11–19, 20–26. In these cases an identical or very similar wording is chosen for the different aspects of the theme which the poet wished to develop, and the relative dissimilarity of the form, which was noticeable in some of the passages cited, may have been due to the fact that the Hebrew poets aimed at only a material symmetry (see Poetry). One may speak, therefore, with good reason of logical strophes in the poems which have been cited as examples.

But such logical divisions are not found in all poems. While Ps. i., for instance, may be divided into three corresponding sections, 1–2, 3–4, 5–6, or into two, 1–3, 4–6, and Ps. iv. is rightly divided into 2, 3 *et seq.*, 5–6, 7–8, and 9 (Delitzsch and others), Psalms like cv. and cvi. do not show even a material symmetry in the nature of a logical division. Nor is the Selah an independent sign of a strophe.

Recent Views.

Recently the so-called "responsion" has been made to count as a characteristic of strophes in the Old Testament. According to D. H. Müller, in his "Die Propheten in Ihrer Ursprünglichen Form" (1895), "that which is parallelism in the verse is the responsion in the strophe and in discourse"; and, "when the responsion is rigidly carried out, each line of one strophe answers to the corresponding line of the second strophe, either literally or metaphorically, parallelly or antithetically" (p. 191). Such an agreement between the parts of a longer section is of itself not wholly natural, because the hearer or the reader would be compelled to keep the preceding verses in mind in order to notice the correspondence. The inventor of this theory has failed in his very first example (Amos i. 3–5, 6–8), since he finds in this section "two strophes of five lines which are separated by a double verse as refrain (4 and 7)." But the correspondence between verses 5 and 8 consists only in the fact that the words "and I will cut off the inhabitant" are used in 5b and 8a, and the words "and him that holdeth the scepter" in 5c and 8b. But, first, the identical expressions do not stand in parallel lines; and, secondly, these expressions lie so near to hand that they would naturally be used twice in warning two cities. Müller has endeavored (p. 200) to find another proof for the strophe in the so-called "concatenation," and he seeks it, for example, in the two phrases "I will tear" (אטרף) and "he tore" (טרף; Hos. v. 14b and vi. 1a). But this is only an anadiplosis, which is met with also in the classical orators (*e.g.*, Cicero, "Oratio Catilinaria," i. 1). He finds "inclusion" to be an evidence of the strophic character of poetry—for instance, in the correspondence between "reviling" and "revile" (Zeph. ii. 8, 10). But this can not possibly be accepted as a proof that Zephaniah endeavored to divide his prophecies into strophes, nor has Müller been able to establish the correctness of his views in his later book "Strophenbau und Responsion" (1898).

J. K. Zenner, in his book "Die Chorgesänge im Buch der Psalmen" (1896), has endeavored to demonstrate the existence of an alternate strophe. He made Ps. cxxxii. the chief object of his research, and as a result placed lines 1a, b after lines 10a, b, because "their responsion had to be made more complete." But this would amount to imposing a mechanical, schematic character on the psalm. He says, further, "First, one chorus sings the first strophe (2–5); then the second chorus answers with a responding strophe (11 *et seq.*): hereupon follows a strophe (6, 13, 7, 14) in which the two choruses alternate verse for verse (alternate strophe); this is concluded with a second strophe by the first chorus (8–10, and 1), and a second strophe in response by the second chorus (11–18)." In the first place, however, no sufficient reason can be brought forward as to why this order of the verses was not preserved in copying the poem, if it had been so intended. In the second place, it would be unnatural for Yhwh's statement, "This is my rest for ever" (14) to be followed by the exhortation, "Arise, O Lord, into thy rest" (8). Nivard Schloegl ("Canticum Canticorum Hebraice," 1902) is no more convincing in his theory that ii. 7 and iii. 5 of the Song of Solomon are "versus intercalares." In the opinion of the present writer, all these modern theories are too artificial to suit the old Hebrew poetry. The poets of the Old Testament placed emphasis on the development of ideas rather than on the construction of form.

Bibliography: Julius Ley, *Leitfaden der Metrik der Hebräischen Poesie*, 1887, pp. 30 *et seq.*; Ed. Sievers, *Metrische Untersuchungen*, 1901, § 103 (opposes the theories of D. H. Müller). A list of older works on the strophe in the Old Testament may be found in Ed. König, *Stilistik*, *Rhetorik*, *Poetik*, 1900, pp. 346 *et seq.*

E. G. H. E. K.

STROUSBERG, BETHEL HENRY (BARUCH HIRSCH): German railway contractor; born at Neidenburg, East Prussia, Nov. 20, 1823; died at Berlin June 1, 1884. After an unsuccessful business career in London he emigrated to America, and for some time taught languages at New Orleans. In 1849 he returned to London with money made by trading in damaged goods, and became identified with the publication of "The Chess Player," "Lawson's Merchants' Magazine," and "Sharpe's London Magazine." In 1855 he settled in Berlin as agent for an insurance company, and in 1861 obtained for English capitalists the concession of building East-Prussian railways. After acting for some time as agent for different companies, he established himself as an independent contractor and built several railway lines, chiefly in northern Germany, Hungary, and Rumania. He became the owner of vast establishments for producing all the requisite materials, as well as of various factories and mines. His holdings were enormous; at one time he employed more than 100,000 persons, and was engaged in speculations involving nearly £100,000,000. During the Franco-Prussian war (1870–71) he met with serious reverses, and in 1872, after a ruinous settlement with the Rumanian government on account of unfulfilled railway contracts, he was forced into liquidation. He was declared bankrupt in 1875, and, after standing trial in Russia for alleged fraudulent transactions with a bank, he returned to Berlin, where he lived in partial retirement until his death. He embraced Christianity while young.

Bibliography: *Jew. World*, June 6, 1884.

J. G. L.

STROUSE, MYER (MEYER STRAUSS): American lawyer and politician; born in Germany Dec. 16, 1825. In 1832 his parents emigrated to the United States and settled in Pottsville, Pa. He studied law, and after he had been admitted to the bar founded (1848) the "North American Farmer," which was published in Philadelphia. In 1852 he resigned his position as editor and established himself as a lawyer in Philadelphia. Ten years later he was elected a member of the Thirty-eighth Congress from the tenth congressional district of Pennsylvania; he was elected also to the Thirty-ninth Congress, and served until 1867.

Bibliography: *Allg. Zeit. des Jud.* 1868, p. 346; Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *American Jewish Year Book*, 5661 (1900–1), p. 523.

A. F. T. H.

STRUCK, HERMANN: German painter; born at Berlin March 6, 1876. He was originally destined for a rabbinical career, but soon showed marked talent for drawing and painting, whereupon he entered the Berlin Academy of Fine Arts, where he studied for five years, Prof. Max Koner being his chief instructor. He then traveled through southern France, Italy, Belgium, England, and Holland. Three of his drawings, "Polish Rabbi," "The Old Jew," and "Old Man in Profile," were purchased in 1901 by the Prussian government for the copperplate section of the Berlin Museum.

Struck is a devout Jew, and an ardent student of the Talmud in his leisure hours. He signs his pictures "Chaim Aron ben David," his Hebrew name. He furnished the illustrations for Adolf Friedmann's "Reisebilder aus Palästina" (Berlin, 1904).

Bibliography: *Allg. Zeit. des Jud.* Sept. 20, 1901; *Ha-Ẓofeh*, Feb., 1903; *Ost und West*, 1904.

S.

STUDENZKI, MOSES: Polish physician; born in the early part of the nineteenth century at Zbarasz, Galicia, where his father, Aaron Polak, was rabbi; died at Warsaw about 1876. Until he was fourteen Studenzki studied Hebrew and Talmud under his father, and for the next three years attended the yeshibah of Brody. At the age of seventeen he went to Warsaw, where he graduated from the Lyceum and entered the Alexander University, studying medicine and philosophy. When that university was removed from Warsaw, Studenzki went to Berlin University, and finished there his medical studies (M.D. 1834). He then returned to Warsaw, where he practised as "physician of the first degree," and where he graduated as "doctor accoucheur" in 1846.

Studenzki was the author of "Rofe ha-Yeladim" (Warsaw, 1847), a work written in both Hebrew and German, and treating of children's diseases and of ways to prevent them; it received the approbation of the Rady Lekarski (board of physicians) of Warsaw and of Ḥayyim Davidsohn, then rabbi of Warsaw. The second edition (1876) is in Hebrew only. He wrote also "Orḥot Ḥayyim" (*ib.* 1853), a work on hygiene and a guide for the preservation of health, and prepared an edition of M. Levin's "Refu'ot ha-'Am" (Lemberg, 1851), to which he added a treatise on children's and women's diseases.

Bibliography: *Rofe ha-Yeladim*, Introduction; Zeitlin, *Bibl. Post-Mendels.* pp. 389–390.

S. M. Sel.

STUHLWEISSENBURG (Hungarian, **Szekesfehervar**; Latin, **Alba Regia**): Coronation city of the Hungarian kings from the time of St. Stephen to 1527. As early as the fourteenth century it contained the most influential Jewish community of Hungary; and because of the fact that the royal court frequently visited the city, the leaders of the Stuhlweissenburg community often had occasion to be the spokesmen in behalf of Jewish interests throughout the country. The only known Jewish name of that date, however, is that of a certain Solomon who appeared as advocate of the interests of the Hungarian Jews before King Sigismund. The Jewish community continued to exist in the sixteenth and seventeenth centuries, during the Turkish dominion; but after the expulsion of the Turks (1686) the Jews also had to leave the city; and it was not until the time of Emperor Joseph II. that

Sixteenth and Seventeenth Centuries.

a Jewish family—that of the innkeeper Ḥayyim Stern—was again given permission to dwell there.

Article xxix. of the constitution of 1839-40 permitted Jews to settle in the royal free cities; and after that time, as early as 1842, a small congregation existed there, whose first president was Solomon Hahn and whose first rabbi was Daniel Pillitz. The latter in 1843 accepted a call to Szegedin, Mayer Zipser being chosen his successor at Stuhlweissenburg in the same year. Zipser was the real organizer of the community; but by his attempts at ritual Reform, which, although not at all contrary to Jewish law, were yet in opposition to deeply rooted customs, he brought about a disruption of the community. His bitterest opponent, who led the Conservative party in the struggle, was Gottlieb Fischer, a pupil of Moses Sofer. When Fischer was chosen president in 1851 there were so much agitation and friction in the congregation that the secular authorities had frequently to be appealed to; and in 1858 Zipser decided to accept a call to Rohoucz (Rechnitz). The Conservatives then succeeded in inducing Joseph Guggenheimer of Aussee, son-in-law of Samson Raphael Hirsch, to accept the rabbinate of Stuhlweissenburg. He entered on his position in March, 1859, but the reactionary changes which he introduced failed to meet with success, and he resigned voluntarily in March, 1861. The disagreement, however, had attained such proportions that the Hungarian magistracy finally interfered; and it decreed that the community should be divided into two parts under a common presidency. Thereupon the two factions, worn out by fighting and financially crippled, appeared to be seeking a rapprochement; but this was prevented by the action of Samson Raphael Hirsch.

Nineteenth Century.

The progressive mother congregation now chose the energetic S. L. Wertheim as president (June 2, 1867); previously (April 22, 1867) it had called Alexander Kohut as rabbi; but their attempts to win back the dissenters by sheer force of self-abnegation proved futile. Kohut caused Stuhlweissenburg to be the first city in Hungary in which a separate Orthodox congregation was approved by a ministerial decree (Dec. 4, 1871). Since that time the two congregations have worked quietly side by side. Kohut removed in Sept., 1874, to Pecs (Fünfkirchen), and the Stuhlweissenburg congregation remained without a rabbi until March, 1889, when the present (1905) incumbent, Dr. Jacob Steinherz, was elected. S. L. Wertheim, who had conducted the affairs of the congregation for twenty-four years, died Sept. 2, 1890, and was succeeded in the presidency by Dr. Max Perl, who still occupies the office.

Bibliography: Löw, *Zur Neueren Geschichte der Juden*, in *Nachgelassene Schriften*, iii.; Reich, *Beth-El*, ii., Budapest, 1856; Kohn, *A Zridók Története Magyarornágon*; Steinherz, *A Székesfehérvári Zridók Története*.

s. L. V.

STUTTGART: German city, and capital of the kingdom of Württemberg. The first historical mention of Stuttgart dates from the administration of Eberhard the Illustrious (1265-1325, and to a somewhat later period belongs the earliest mention of a Jewish community there, for in 1348-49, the year of the Black Death, the Jews of Stuttgart, as well as of other places, met the fate of martyrs in the flames (Stälin, "Wirtembergische Gesch." iii. 244, notes 3-4). A ghetto and a "Judenschule" existed in this period, and a Jew named Leo is specifically mentioned (Hartmann, "Chronik der Stadt Stuttgart," Stuttgart, 1886).

Traces of Jews in Stuttgart are again found in 1393, when mention is made of one Baruch Baselless; while under the joint rule of the counts Eberhard the Younger and Ulrich V., the Well-Beloved, Moses, surnamed Jäcklin, lived in the city with his family and servants, and even received citizenship, letters of protection and privilege being granted to him. Whether this Moses Jäcklin is identical with the Moses Jecklin of Esslingen (1404-51) is uncertain. During this same period mention is made of a Solomon who purchased a patent of protection for eight florins (1435-41), of a Lazarus who obtained a similar document for ten florins (1437-1443), and of Kaufman and Bel (1459). The Jew Brein (?) received the permission of Count Ulrich to settle in Cannstatt and to lend money at interest, although he was forbidden to take more than one pfennig per pound, and he had not the right to levy a distress. These scanty allusions justify the assumption that there were Jewish communities, even though they were small, at Stuttgart and Cannstatt in the fifteenth century; but in 1492 Count Eberhard im Bart, despite the earnest remonstrances of their zealous friend Reuchlin, absolutely forbade the Jews to reside there longer. Duke Ulrich (1498-1550) and his successor, Duke Christopher (1550-68), at the urgent petition of Josel of Rosheim, finally granted safe-conducts to Jews, but refused them residence. Nevertheless, a number of Jews lived at Stuttgart for a time, though they had no opportunity of establishing a community. In 1522, moreover, the city passed into the possession of the emperor Charles V., and later of his successor, Ferdinand, while in 1535 the Reformation was effected.

Fifteenth and Sixteenth Centuries.

Conditions changed, however, with the accession of Duke Frederick (1593-1608), who showed special favor to the great artist Abraham Calorno, and even greater favor, in 1598, to Maggino Gabrieli, the consul-general of a company of Jewish merchants. He granted the latter the freedom of trade which they desired, received them gladly, and sold them a house in the market-place, the "Armbrustschutzhaus," in which they held religious services. The magistracy of the city, however, aided by the court chaplain, Lucas Osiander, brought charges against them, while the consistory declared that "next to the devil, the Jews are the worst enemies of the Christians"; to this the duke retorted that "the Jew is no magician, but you and those like you are worthless priests, and adulterers"; and Osiander, who had denounced the Jews from the pulpit, was obliged to leave the city. On May 23, 1598, Frederick made an agreement with the members of Gabrieli's company, assigning them Neidlingen as a residence, but forbidding them all exercise of religion; and three months later they left the country.

Despite all the obstacles which were set up by the authorities and despite the added restrictions upon the granting of safe-conducts imposed by Duke Johann Frederick (1608-28) and the princely administrator Louis Frederick, some Jews seem to have remained in Stuttgart, and Duke Eberhard III. (1628-74) soon ordered their expulsion from the city "because there were too many of them." Their entreaties were unavailing, and only Solomon, Emanuel, and the latter's wife, Feile, were allowed fourteen days to arrange their affairs ("Landesordnung," pp. 93, 100).

Seventeenth and Eighteenth Centuries.

Nevertheless, Jews evidently continued to reside at Stuttgart for some time afterward. In 1661 the complaint was made that travelers on foot between Stuttgart and Ulm, Augsburg, Strasburg, and Frankfort carried out and in large quantities of wares, including goods belonging to Jews, and defrauded the government of all excises. But since such travelers were protected by the citizens of the towns mentioned as well as of the neighboring districts, it was almost impossible to bring one of them to punishment; the merchants of those cities, moreover, allowed themselves to be used as shields for foreign traders, to the disadvantage of their class as a whole. The conditions were exactly the same with the traders as with the Jews, who were restricted to the lending of money and to commerce. Although expelled from Württemberg, the Jews held their own owing to their commercial relations in the neighboring regions, while they were entitled to safe-conducts through the country in that they were "servants of the empire"; and the Christian merchants themselves, disregarding all attacks upon the Jews and all the threats of the government, continued to avail themselves of their services, and frequently used them as a means of carrying out some prohibited negotiation (*ib.* pp. 187-188, 191).

In the year 1679, Jews were again permitted to settle in Stuttgart; in 1706 they were allowed to engage in traffic at public fairs, and in the following year to receive pledges; and in 1712 the Jews Solomon Frankel, Leon Wolff, Marx Nathan, and Baer obtained the privilege, despite the opposition of the district, of trading throughout the country. In 1710, however, Model Löw of Pforzheim, a favorite of the Count of Würben, had received permission to deal in cattle and jewels, and he had become jealous of the new favorites of the duke and had intrigued against them in a most scandalous manner; but finally his slanders were exposed, and he was imprisoned on Jan. 31, 1721, although he was released in 1726 to carry his case to the highest court.

By this time a community had again been formed in Stuttgart, but it frequently suffered under the enforcement of various oppressive laws; for many ordinances were enacted against the Jewish religion, and circumcision, *e.g.*, could be performed only abroad. The reign of Carl Alexander (1733-1737), on the other hand, brought many ameliorations and an increase in the number of communities. His confidential adviser, Joseph Süss Oppenheimer, conferred upon Moses Drach the right of printing playing-cards (Feb. 25, 1734), while Jacob Uhlmann was given the contract of supplying rations for the troops of the district (March 18, 1734), and on Jan. 21, 1737, Oppenheimer himself again received the privilege of granting rights of residence to Jewish families. The fall of Oppenheimer on March 12 of the same year in consequence of the sudden death of the duke brought terror and destruction on all the Jews of Stuttgart. The sons and sons-in-law of Levin were expelled, but Marx Nathan, Noah and his associates, Solomon Meïr, Moses Drach, and Elijah Ḥayyim were permitted to remain, although they were exposed to the fury of the people until the provost was ordered to protect them.

Community Organized.

The Jewish community of Stuttgart was now apparently fully organized, for a miḳweh is mentioned in 1721 (*ib.* p. 171). During the control of the administrators Carl Rudolf and Peter Carl Frederick the laws against the Jews were again enforced, and in 1739 they were expelled, although their recall soon followed. The court bankers Seeligmann (1741) and Ullmann (1743) were permitted to reside in the city. One of the laws issued about this time decreed that circumcision might be performed only in a dwelling-house; this offers sufficient evidence that the community possessed a synagogue (even though it may have been but a small room for prayer), in which circumcisions had taken place; and the prohibition was probably due to the fact that children in being carried through the street aroused the displeasure of the populace. Another law required that notice was to be given immediately of the presence of non-resident Jews (1747), and the court banker Seeligmann was fined ten florins for having sheltered a Jew from another city without the knowledge of the provost. The charge that the Jews celebrated the Sabbath with too much noise is another proof of the existence of a community at that time, and a still stronger confirmation is found in the patent which was conferred on the two bankers Seeligmann and Ullmann and on Seeligmann Baiersdorfer, authorizing them to install such butchers and other officials as were necessary, and to celebrate private worship within proper bounds. Non-resident Jews, however, who might arrive on the day before the Sabbath, were obliged to leave at the close of the latter.

In general it may be said that Carl Eugene (1744-1793) was well disposed toward the Jews. In 1758 he granted Aaron Seidel, the court banker of the Prince of Ansbach, the monopoly for three months of purchasing all silver for the ducal mint, while protected Jews of Hechingen were made subcontractors. In the following year the court bankers Mark and Elias Seeligmann were authorized to import French salt for a period of twenty years, while in 1761 they were empowered to purchase forage for the French army; and four years later the prohibition against dealing in cattle at the annual fairs was repealed. The right to purchase tartar at the ducal cellars was conferred on the merchants Sontheimer and Consorten. The inhabitants resented these proofs of the duke's friendship for the Jews, but he disregarded their restrictions, even after his reconciliation with them (Jan. 27, 1770); and his decree of Feb.

10, 1779, that no Jew should be deprived of the right of residence unless convicted of crime, brought new families to the community of Stuttgart, while the destruction in 1782 of the gallows erected for Oppenheimer likewise evinced a friendly attitude toward the Jews. In the year before his death Duke Frederick Eugene (1793–97) permitted the widow of the court banker KAULLA of Hechingen to establish a mercantile house at Stuttgart (Nov. 2, 1797).

Conditions became worse, however, under Frederick William (duke and elector, 1797–1805), who repealed the protection formerly accorded the Jews; but notwithstanding all commercial and industrial annoyances and obstacles, the life of the community was maintained. In 1799, despite the opposition of the Christian merchants, the contract for provisioning the army was given to members of the Kaulla family; and in 1802 the royal bank of Württemberg was founded with the cooperation of this family. The official religious census of 1803 gives the following heads of houses in the city: Isaac Löw and his wife Friederike; Solomon Aaron and his wife Rebekah; Uhlmann and his sister Henele; Maier and his cousin Jonas Lazarus; Councilor Kaulla and his wife, with their boarders and servants, Amson Heymann, Jacob Joseph, Solomon Bloch, Löw Bernstein, Ḥayyim Mayer, and Ḥayyim Ḥayyim; Kaulla and household, with coachmen, servants, and cooks; Moses Feit; the protected Jew Benedict and his wife Rosina, with their children Seligmann, Isaac, Jacob, Wolf, Fradel, and a grandson, together with their maid servants.

Nineteenth Century.

When Württemberg became a kingdom in 1806 a vast improvement was effected in the condition of the Jews in the country at large, especially in the community of Stuttgart. By a decree of June 27, 1806, King Frederick I. conferred on the imperial and royal councilor Jacob Raphael Kaulla and a number of his relatives the citizenship of Württemberg for themselves and their descendants, in recognition of the services which he had rendered the country on critical occasions, and this family has since exerted an influence for good on the Jews of the entire district, especially on their coreligionists in Stuttgart.

In 1808 the need of a synagogue was felt, and the raising of funds was authorized. At this time only those Jews were permitted to reside in the city who had property amounting to twenty thousand gulden; and they were obliged, by an enactment of July 18, 1819, to pay twelve florins each for protection. Two years later the right of citizenship was denied them. Now began the struggle for the elevation and equality of the Jews, and one of the members of the committee appointed in 1820 to determine ways and means for their civil and moral improvement was Nathan Wolf Kaulla of Stuttgart. At the same time Karl Weil was another active champion of their rights; he proposed a law which was submitted to the government in 1824, and aided in settling other legal matters as well, while Samuel Mayer, who later became professor at Tübingen, also defended the Jews. The result of the work of this committee of 1820 was the law of 1828 regarding Jewish education and emancipation; and the development of the communal life of the Jews of Stuttgart under the new enactments was rapid.

Communal Institutoins.

In 1832 a self-dependent community of 126 members was founded under an ordinance of Aug. 3, and Stuttgart was made the seat of a rabbinate which comprised Stuttgart, Esslingen, Ludwigsburg, Hochberg, and Aldringen. In the following year the estate of Hoppelauer was acquired for a cemetery, and in 1834 a fund was obtained for the salary of a rabbi, whereupon Dr. Eichberg was appointed cantor; Dr. Maier was installed as district rabbi on Jan. 9, 1835. Public worship then began, the first services being held in the houses of members of the community. The parnasim, whose president was Eichberg, were Dr. Dreifuss, Solomon Jacob Kaulla, and Wolf von Kaulla. From the fall of 1835 the place of worship was the apartments of E. Hastig on the Postplatz, and from the summer of 1837 a synagogue in a house on Langestrasse (No. 16). The Jews of Stuttgart numbered 265 in 1846, and 330 in 1852. In 1831 an orphan asylum was established, and in 1848 a society for the relief of the sick, while in 1853 the Ḥebra Gemilut Ḥasadim was founded with ninety-four members under the presidency of Privy Councilor Adolph Levi. The struggle for political equality found earnest advocates in the community of Stuttgart. Commercial Councilor Pfeiffer, Court Banker Solomon Jacob Kaulla, Dr. Karl Weil, Court Banker Aaron Pfeiffer, and Abraham Thalheimer signed a petition to the government in 1833, and they were joined in 1845 by Moses Benedikt, Solomon Maier Kaulla, Counselors Jordan and L. Kaulla, Rudolf and Fr. Kaulla, and P. Holland. Through their efforts the rights conferred upon the Jews by the statutes of the German people were confirmed by the king, while in 1852 the anti-Semitic attacks on these rights were definitely defeated. Following in the footsteps of his ancestors, the counselor at law Max Kaulla, aided by Nördlingen, S. Levi, and Adolf Levi, won the decisive victory in the petitions of 1861, 1863, and 1864. The community of Stuttgart sought to adapt itself to the manners, customs, and modes of thought of its non-Jewish surroundings. In 1862 a synagogue, designed in Moorish style by Wolf, was erected, containing an organ for which Emanuel Feist composed a number of new hymns, while a prayer-book which was free from dogmatic subtleties lent dignity and simplicity to the service, so that the community of Stuttgart became an inspiration for many other Jewish congregations in Germany.

When Maier died, Aug. 8, 1873, he was succeeded by Dr. Wassermann of Mühringen, who held office until Oct. 13, 1892. During this time the number of the officials of the community was increased by the appointment of Cantor E. Gundelfinger and that of D. Stössel of Lathenbach, the latter acting as a teacher of religion and as the rabbi's assistant.

The conservative members of the community of Stuttgart were grouped around the Ḥebra Ḳaddisha, which was founded in 1875, and performed works of charity for the sick, dying, and dead. A new cemetery was purchased in 1876, and religious instruction was given in the first six classes of the public schools. In 1883 the Ḥebra Gemilut

Ḥasadim was reorganized, and the tariff for burial was revised in 1888. Wassermann was the recipient of many honors. On Oct. 2, 1888, he celebrated his jubilee of office, and on July 16, 1891, his eightieth birthday, receiving the greetings of king, government, and community. A small portion of the rigidly Orthodox, however, were not pleased with his administration; and in 1878, when the wardens endeavored with especial severity to prohibit the use of the ṭallit, an independent religious body was organized under the leadership of J. Landauer. After the death of Wassermann the rabbinate was divided (1893), Th. Kroner becoming first rabbi, and D. Stössel second rabbi. The former assumed office on April 14, 1894, and since that time a number of benevolent societies have been formed within the community, including the Talmud Torah Verein, the societies for Jewish young men (1894) and women, the society for feeding the poor (1894), the pauper aid society, the working men's society (1896), the Stuttgart lodge (1899), the endowment society (1901), the loan society (1902), the Shomere Emunim, and the society for the aid of local and transient poor. Stuttgart is also the seat of branches of the Central Union of German Citizens of the Jewish Faith, the Society for Defense Against Anti-Semitism, and the Society for the Relief of German Jews. In the last twelve years, accordingly, much activity has been manifested in philanthropic movements, the latest organization being a Jewish Sisterhood. In religious instruction many changes have been made. The religious school of the community has one rabbi and four teachers, and in the public institutions both rabbis and three teachers give organized instruction. There have been no innovations, however, in the ritual of worship, but, on the contrary, many old customs have received increased observance.

A number of the members of the community of Stuttgart are prominent in public life: the manufacturers Reif and Arnold and the merchant Reis are members of the municipal council; the advocate Erlanger is second vice-president of the board of aldermen; the district judge Stern, N. Levi, an advocate, and Hallmann, a judge of the higher court, are members of the judicial organization of the district, while N. Levi is also the president of the board of directors of the chamber of advocates of the superior court of Stuttgart. The faculty of the Polytechnic High School of the city includes the Jewish teachers Kaufmann, Marx, and Schmidt; and that of the Conservatory for Music, Singing, and Dramatic Art, Professors Singer and Wien; while Gerstmann is a member of the regular company of the Hoftheater.

In 1903 the records of the community of Stuttgart showed 62 births, 16 marriages in the synagogue, and 33 burials. According to the latest census, the community comprised 776 households with 3,015 persons. The community has a library and 224 "Jahrzeit" foundations.

s. T. K.

STYRIA: Austrian province. The first documentary mention of Jews in Styria occurs in connection with the village of Judenburg under date of 1075 (Peinlich, "Judenburg und das Heilige Geistspital," p. 7); another place between Graz and Rein is called in the archives "ad Judæos"; and at Marburg was a Jewish cemetery which became, after the expulsion of the Jews from Styria in 1496, the property of the Minorite order (Puff, "Marburg," i. 119). In general it may be stated that numerous towns and villages, bearing such names as "Judendorf," "Judenanger," "Judengraben," etc., are so many indications of the distribution of Jews throughout the province in the early Middle Ages.

Indications of Early Jewish Settlements.

In Graz (where they inhabited a special quarter), in Judenburg (which was one of the commercial centers of Austria), and in Marburg, Radkersburg, and other localities the existence of organized Jewish communities may be taken for granted. In Judenburg the Jew Cham was in 1460 proprietor of six houses; his coreligionist Manl, of three. Besides engaging in commerce, the Jews of Judenburg busied themselves with agriculture and road-building. It is interesting to note that the church of Judenburg is designated in local documents as having been a former synagogue, many of the stones in the building bearing, indeed, Hebrew inscriptions.

In 1238 King Frederick II. forbade the baptism of Jewish children against the wishes of their parents, this prince showing in general a favorable disposition toward his Jewish subjects, who had the right to appeal directly to him. A similar attitude was taken by Duke Frederick the Warlike (1278) and the powerful minister of Albrecht I., Abbot Heinrich von Admont (1296), and by Ottocar II. and his son Rudolph.

Riots at Fürstenfeld and Judenburg.

Christmas of 1312 was marked by a bloody riot against the Jews of Judenburg and Fürstenfeld; but papal bulls and the intervention of Duke Albrecht II., who on this account was nicknamed "Judendulder," arrested the anti-Jewish uprisings. In Wolfsberg, however, seventy Jews were burned at the stake on a charge of having desecrated the host. On the 11th of May, 1421, all the Jews of Styria were, almost at the same hour, thrown into prison. Some died at the stake; others were expelled from the province; while a small number embraced Christianity. Milder treatment was meted out to the Jews during the reign of Frederick the Peaceful (1424-93), who granted his protection even to the Jewish refugees from other Austrian provinces. But in 1496, urged by the estates, Maximilian I. decreed the expulsion of all Jews from Styria, only nine months being allowed them in which to liquidate their affairs. Most of them seem to have emigrated to Italy.

Although in 1753 and 1775 a few individual Jews (see Baumgarten, "Die Juden in Steiermark," p. 38) were allowed to reside temporarily in the province, the first real attempt at a resettlement began under a decree of Joseph II. of 1781, which granted the Jews permission to frequent the markets of Graz; but the old decree of Maximilian was renewed in 1783, 1797, 1819, 1823, and 1828. Even after the revolution of 1848 the status quo was maintained; with few modifications it was renewed by imperial decree of Oct. 2, 1853; and not until 1861 was the prohibition repealed. In Sept., 1865, the first prayer-house in Graz was dedicated by Adolph Jellinek and Solomon Sulzer, who, accompanied by representative Jews and the entire choir personnel, went from Vienna for the purpose. On May 17, 1869, the organization of the new Jewish community was duly confirmed by the governor. It has remained the only congregation in the community, and numbers (1905) about 1,200 souls. Its rabbi is Samuel Mühsam; and it possesses three charitable institutions—a ḥebra ḳaddisha, a ladies' society, and Ḥebra Matnat 'Aniyyim—besides a communal school with about 200 pupils.

Congregation of Graz Officially Recognized.

Judenburg has a Jewish "Korporation," *i.e.*, a congregation lacking official indorsement; the same is the case with the minyan in Leoben. There are Jewish cemeteries in Judenburg and Gleichenberg-Trautmannsdorf. At the latter place, a well-known health resort, a Jewish hospital was erected in 1884, owing partly to the efforts of the poet Leopold Kompert. There are small Jewish settlements at Andritz, Auhmühl, Aussee, Bruck, Brunnsee, Cilly, Dietersdorf, Egenberg, Feldkirchen, Fehring, Fernitz, Friedau, Gratwan, Hausmanstetten, Irdning, Kindberg, Knittelfeld, Köflach, Leoben, and twenty-four other localities (Baumgarten, *l.c.* p. 50).

In 1892 the old synagogue at Graz was replaced by a beautiful building, which was visited in 1895 by the emperor. During the twelve years 1890 to 1902 about 170 Jews in Styria embraced Christianity, while during the same period twenty-one Christians adopted Judaism.

The Jews of Styria are occupied mainly in trade and commerce; but there are also some farmers among them; and, curiously enough, one of the greatest swineries near Graz is maintained by a Jew.

See, also, FÜRSTENFELD and JUDENBURG.

BIBLIOGRAPHY: Emanuel Baumgarten, *Die Juden in Steiermark*, Vienna, 1903.

S.

SUASSO: Spanish family, with branches in Holland and England. The following are the more important members (in chronological order):

Antonio (Isaac) Lopez Suasso: Resident of The Hague. For services rendered to King Charles II. of Spain, that monarch in 1676 created Suasso a baron, his estate of Avernas de Gras in Brabant, now called "Cras Avernas," being made a barony. He was one of the most ardent supporters of the house of Orange; and when William III. undertook his expedition to England in 1688, Suasso advanced him 2,000,000 gulden without interest and did not even ask for a receipt, merely saying: "If you are successful you may repay me; if you are not successful, I will be the loser." Frederick II. of Prussia commemorates this instance of self-sacrifice as the act "of a Jew named Schwartzau" ("Œuvres Historiques," i. 152).

BIBLIOGRAPHY: Koenen, *Geschiedenis der Joden in Nederland*, pp. 208 *et seq.*

Abraham Lopez Suasso: Son of Antonio (Isaac) Lopez Suasso; married a daughter of Manuel de Teixeira, chargé d'affaires at Hamburg for Queen Christina of Sweden (1632–54).

Antonio (Isaac) Lopez Suasso: Son of Abraham Lopez Suasso; married in 1714 a daughter of Moses Mendes da Costa, governor of the Bank of England.

Francisco Lopez Suasso: Dedicatee of an epithalamium entitled "Certamen de las Musas" by the poet Immanuel de Leon of The Hague.

BIBLIOGRAPHY: Gaster, *Hist. of Bevis Marks*, p. 98; Kayserling, *Sephardim*, p. 316.

Alvarez Lopez Suasso: Resident of London; one of the wealthiest men of his time. In 1725 he was a member of the board of directors of the Spanish-Portuguese community of London; and seven years later he received permission from the English government to send settlers to the colony of Georgia.

BIBLIOGRAPHY: Gaster, *Hist. of Bevis Marks*, p. 128; *Publ. Am. Jew. Hist. Soc.* ix. 109; x. 67, 69.

Antonio Lopez Suasso: Great-grandson of the baron De Avernas; born in Amsterdam April 1, 1776; died at Mechlin Oct. 12, 1857. In conformity with the will of his maternal grandmother, he assumed his mother's name, Diaz de Fonseca, and renounced Judaism. He entered the English army as an officer, and resigned with the rank of captain in 1829. After residing for two years at Brussels, he settled at The Hague, where he devoted himself to literature, studying mainly political and military subjects. His chief work was "La Politique Dégagée des Illusions Libérales" (2 vols., 1838), in recognition of which the King of Hanover sent him a diamond ring. His last work was "La Haye par un Habitant" (2 vols., 1853).

BIBLIOGRAPHY: *Unsere Zeit, Jahrbuch*, iv. 77, Leipsic, 1860.

J. M. K.

SUBBOTNIKI ("Sabbatarians"): One of the Russian rationalistic bodies known under the general name of "Judaizing sects" (see JUDAIZING HERESY). On the whole, the Subbotniki differ but little from the other Judaizing societies. They first appeared in the reign of Catherine II., toward the end of the eighteenth century. According to the official reports of the Russian government, most of the followers of this sect practise the rite of circumcision, believe in one God, do not believe in the Trinity, accept only the Old Testament portion of the Bible, and observe the Sabbath on Saturday instead of on Sunday. According to the same source, however, some of them, as, for instance, the Subbotniki of Moscow, do not practise circumcision; moreover, they believe in Jesus, but regard him as a saint and prophet and not as the son of God. Others await the coming of the Messiah as king of the earth. Some of them revere the New Testament; others place it on a lower level than the Old Testament.

Relation to Jews.

However, the Russian official sources can not be trusted implicitly, since the Subbotniki, like other Judaizing sects, carefully conceal from the Christians their religious beliefs and rites. They do not act so guardedly toward the Jews; indeed, they even style themselves "Jews." The Russian government carefully isolates the Subbotniki from the followers of either religion, but whenever the opportunity offers itself the Subbotniki apply to the Jews for Hebrew religious books. Apart from practising the rite of circumcision, they also slaughter cattle according to the law of "sheḥiṭah," wherever they can learn the necessary rules. Moreover, they clandestinely use tefillin, ẓiẓit, and mezuzot, and pray in almost the same manner as the Jews; namely, in private houses of prayer, with covered heads, reciting their prayers from Jewish prayer-books with Russian translation. The cantor reads the prayer aloud and the congregants then pray silently; during prayers a solemn silence is observed throughout the house. On Saturdays readings are made from the Torah also. Of all the Jewish rites and traditions the Subbotniki observe the Sabbath most zealously, whence their name. They are careful on that day to avoid work altogether; and they endeavor not to discuss worldly affairs.

According to the testimony, private and official, of all those who have studied their mode of life, the Subbotniki are remarkably industrious; they read and write; they are very hospitable; and are strangers to drunkenness, poverty, and prostitution. Up to 1820 the Subbotniki lived for the most part in the governments of Voronej, Orel, Moscow, Tula, and Saratof. After that year the government deported those who openly acknowledged their membership in this sect to the foothills of the Caucasus, to Transcaucasia, and to the governments of Irkutsk, Tobolsk, and Yeniseisk, in Siberia.

Under Alexander I. and Nicholas I.

In the reign of Alexander I., owing to that czar's personal tolerance, the Subbotniki enjoyed more freedom. Nevertheless the Russian clergy killed in Moghilef (Mohilev) about 100 Subbotniki and their spiritual leaders, including the ex-archbishop Romantzov, while the latter's young son was tortured with red-hot irons before being burned at the stake. The Subbotniki, however, succeeded in gaining a measure of peace by means of an agreement which they made with the Greek-Orthodox popes. In order that the latter might not be the losers from a material standpoint by the defection of the Subbotniki from their congregations, the members of the sect undertook to pay them the usual fee of two rubles for every birth and three rubles for every marriage. The czar then permitted the Subbotniki to profess their faith openly, but on the condition that they should not engage Jewish preachers and should not themselves proselytize among the Christians. These stipulations were not, however, fully complied with.

In the reign of Nicholas I. a feeling of unrest became apparent among the Subbotniki. Many of them wished to embrace Judaism; and some of their number were sent into the Pale of Settlement in order to become fully acquainted with the Jewish religion. On learning of this the Russian government sent among the Subbotniki a number of priests with the view of effecting their return to the Greek-Orthodox fold. But the religious disputations and the persuasion of the priests did not meet with success. The government then decided to suppress the Subbotniki by violent measures, and many of them were subjected to cruel treatment by the officials. The government then decided (1826) to deport those who had openly professed themselves Subbotniki to the above-mentioned regions in the Caucasus, Transcaucasia, and Siberia, at the same time, but for reasons quite opposite in the two instances, prohibiting the residence in their settlements of Jews and of members of the Greek-Orthodox Church.

Statistics.

It is impossible at present to determine the exact number of Subbotniki in Russia, the discrepancy between the government statistics and the actual numbers of this sect being so very wide. The official data represent the membership of the sect as numbering several thousand, while the traveler and writer Dinard, who has been in personal contact with the Subbotniki, states that there are 2,500,000. It may be that Dinard included in his figures all of the Judaizing sects. As regards dress, and mode of life apart from their religious rites, the Subbotniki do not in any way differ from the Greek-Orthodox Russians.

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H. R. S. Hu.

SUBPŒNA: In English law, a writ which commands witnesses to come into court and to give testimony. Scripture (Lev. v. 1) makes it the duty of any one who has seen or heard things which are material to the right decision of a lawsuit, whether civil or criminal, to come forward and testify; otherwise he will "bear his iniquity." Further, it contemplates that the party interested in the case will proclaim publicly what testimony he needs, and will lay his curse on those who are able to give such testimony but who fail to do so. It might thence be inferred that the rabbinical law supplies means corresponding to the subpœna in English law, to command the attendance of witnesses, and to punish them for non-attendance. But, on the contrary, a baraita (B. Ḳ. 55b) enumerates four kinds of wrongdoers who are liable to punishment only in the heavenly and not in a human tribunal: among them is the witness who refuses to testify. The codes (Maimonides, "Yad," 'Edut, i.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 28) follow this baraita, giving to the party who needs the testimony only the right publicly to proclaim his needs, with an imprecation on him who, being able to testify, refuses to do so; but here they stop. ReMA, in his gloss on Ḥoshen Mishpaṭ 28, 2, does, however, point out, that Joseph Caro, in his "Bet Yosef," on the "Arba' Ṭurim," had suggested some means for compelling the attendance of witnesses, nay even of the adversary, making the latter a witness; but he does not venture to specify the process. It is suggested also that to compel one witness to testify where the issue may be established only by the testimony of two, would generally be of little avail.

In the same connection the moral obligation of one who can testify to come into court and do so, is subjected to a somewhat curious exception. A great scholar ("talmid ḥakam"), it is said, need not attend, at least in a civil cause, as a witness before a court composed of judges inferior in learning to himself. He should, however, go promptly and do his duty as a witness when the cause is such that the miscarriage of justice therein through the lack of his testimony might lead to a scandal ("ḥillul ha-shem").

W. B. L. N. D.

SUBSCRIPTION. See SIGNATURE.

SUCCESSION. See AGNATES; INHERITANCE.

SUCCOTH: **1.** The first stopping-place of the Israelites on their way out of Egypt (Ex. xii. 37, xiii. 20; Num. xxxiii. 5 *et seq.*); probably the Egyptian Thuku, name of the district of PITHOM and also of the fortress itself (see Ebers in "Zeit. für Egyptische Sprache und Altertum," 1885, p. 49).

2. City in Palestine east of the Jordan, in the territory of Gad (Joshua xiii. 27). The name (= "huts") is derived from Jacob's settling there on his return from the country of the Arameans. Jacob came from Penuel; while Gideon, pursuing the Midianites from the west, reached first Succoth and then Penuel (Judges viii. 5 *et seq.*, 14 *et seq.*). Succoth, therefore, was nearer to the Jordan (comp. Judges viii. 4 *et seq.*). It lay in the valley, according to Joshua xiii. 27. The "valley of Succoth" mentioned in Ps. lx. 8 (A. V. 6), cviii. 8 (A. V. 7) is, therefore, the valley of the Jordan at Succoth. Jerome says, in a comment on Gen. xxxiii. 17, that Sukkoy belongs to the territory of Scythopolis (Baisan). Hence it probably lay north, not south, of the Jabbok (= Nahr al-Zarḳa). According to the Talmud, it was subsequently called Tar'ala (comp. Neubauer, "G. T." 1868, p. 248); and S. Merill identifies the place and the Talmudic name with the artificial hill Der Allah, 20 meters high, and somewhat to the north of the place where the Jabbok emerges from the mountains and seeks the plain (Merill, "East of the Jordan," 1881, p. 387). But this does not agree with the statements of Eusebius. This Succoth is identical with that mentioned in I Kings vii. 46 and II Chron. iv. 17. According to these passages, Hiram's foundry, in which he cast the vessels for the Temple, lay between Succoth and Zeredah in the valley of the Jordan.

E. G. H. I. BE.

SUCHOSTAVER, MORDECAI: Galician adherent of the HASKALAH, and teacher of philosophy at the rabbinical seminary of Jitomir, Russia; born near Brody, Galicia, 1790; died at Jitomir July 29, 1880. As a youth he was the pupil of Nachman Krochmal. He left Brody for Odessa, where, in the early thirties of the nineteenth century, he was appointed private secretary and tutor in the household of Baron Joseph Yozel Günzburg, settling in Kamenetz-Podolsk. Upon the opening of the rabbinical seminary at Jitomir, Suchostaver was called to that city; and he remained identified with the institution until it was closed (1873).

Influenced by the school of the Haskalah, Suchostaver wrote a philosophical introduction to Maimonides' "Moreh Nebukim," which was published at Zolkiev in 1829. He was the author also of several Biblical-scientific articles, preserved in manuscript, one of which, entitled "'Edim Zomemim," a treatise on Deut. xix. 15-20, appeared in the monthly "Miẓpah" (1885, part iii.).

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E. C. S. O.

SUFISM (Arabic, "Tasawwuf"): The mystic and ascetic doctrines of the Mohammedan sect of the Sufis, whose name is derived from the Arabic noun "ṣuf" (wool), having reference to the woolen cloth worn by its adherents to typify the primitive simplicity enjoined by Islam. Sufism has a special claim upon the attention of Jewish scholars because of its influence on the ethical and mystic writings of the Judæo-Arabian period. According to their own view the Sufis are simply esoteric Mohammedans, setting aside the literal meaning of the words of Mohammed for a mystic or spiritual interpretation.

Doctrines.

The Sufic movement arose in the land of the Magis; and in the first stages of its development it bore a purely ascetic and ethical character. It declared theological knowledge to be far inferior to inward perception, or mystic intuition acquired through religious ecstasies. Later, however, under the influence of Arabian Neoplatonism, and partly also under that of the Vedanta school of the Hindu philosophers, speculative, metaphysical, and pantheistic elements were added; and in this way arose the Sufic theological system. For the Sufis, God alone has a real existence, while the material world or contingent being is merely a reflection of Him, revealing His attributes and perfections without partaking of His substance. In loving wisdom, beauty, or goodness, man in reality loves God; and in realizing that God is the only reality he is able to overleap, as it were, his own limitations and to attain the state of absorption in God. This can only be reached after one has passed through the following three stages: (1) humanity ("nasut"), in which the disciple, or seeker after God, must live according to the Law, observing all the rites, customs, and precepts of religion; (2) angelhood ("malkut"), through which lies the pathway of purity; and (3) the possession of power ("jabrut"), through which man acquires knowledge—the knowledge of God, which is diffused through all things. As the soul of man is an exile from its Maker, and human existence is its period of banishment, death should be the desire of the Sufi; for thereby he returns to the bosom of his Creator. According to the Sufis, all religious beliefs, such as those relating to paradise, hell, etc., are allegories. There does not really exist any difference between good and evil; all is reduced to unity, and God is the real author of the acts of mankind. It is He who determines the will of man: the latter therefore is not free in his actions. No one can obtain spiritual union without God's grace; but this is vouchsafed to those who fervently ask for it.

Influence on Yudghanites.

To the spread of Sufism in the eighth century was probably due the revival of Jewish mysticism in Mohammedan countries at that period. Under the direct influence of the Sufis arose the Jewish sect called YUDGHANITES. Like the Sufis, the Yudghanites set aside the literal meaning of the Torah for a supposed mystic or spiritual interpretation (comp. Saadia, "Emunot we-De'ot," pp. 39b and 68a; Ibn Ezra, Commentary on the Pentateuch, Introduction). There are also many points of similarity between the mysticism of the Sufis and that of the Merkabah-riders of the geonic period (see MERKABAH). To enter the state of ecstasy in which the Merkabah-ride was taken one had to remain motionless, with the head between the knees, absorbed in contemplation, and murmuring prayers and hymns. The Sufis distinguished seven different ecstatic stages, each of which was marked by the vision of a different color. The contemplative successively saw green, blue, red, yellow, white, and black; while in the seventh and last stage he saw nothing, being completely absorbed in God, like a drop of water which, falling into the sea, loses its individual identity and acquires an infinite existence. The same distinction by colors of the ecstatic stages was made by the Merkabah-rider, who at each new stage entered a heavenly hall ("hekal") of a different color, until he reached the seventh, which was colorless, and the appearance of which marked both the end of his contemplation and his lapse into unconsciousness (comp. Zohar, i. 41b).

Influence on Baḥya.

Views of Abraham bar Ḥiyya.

A far greater influence was exercised by Sufism upon the ethical writings of the Judæo-Arabian period than upon the mysticism of the Geonim. In the first writing of this kind, the "Kitab al-Hidayah ila Fara'iḍ al-Ḳulub" of Baḥya ben Joseph ibn Paḳuda (translated by Judah ibn Tibbon into Hebrew under the title "Ḥobot ha-Lebabot"), the author says: "The precepts prescribed by the Law number 613 only; those dictated by the intellect are innumerable." This was precisely the argument used by the Sufis against their adversaries, the 'Ulamas. The very arrangement of the book seems to have been inspired by Sufism. Its ten gates or sections correspond to the ten stages through which the Sufi had to pass in order to attain that true and passionate love of God which is the aim and goal of all ethical self-discipline. It is noteworthy that in the ethical writings of the Sufis Al-Kusajri and Al-Harawi there are sections which treat of the same subjects as those treated in the "Ḥobot ha-Lebabot" and which bear the same titles: *e.g.*, "Bab al-Tawakkul" (שער הבטחון); "Bab al-Taubah" (שער התשובה); "Bab al-Muḥasabah" (שער חשבון הנפש); "Bab al-Tawaḍu'" (שער הכניעה); "Bab al-Zuhd" (שער הפרישות). In the ninth gate Baḥya directly quotes sayings of the Sufis, whom he calls "Perushim." However, the author of the "Ḥobot ha-Lebabot" did not go so far as to approve of the asceticism of the Sufis, although he showed a marked predilection for their ethical principles. On the other hand, Abraham bar Ḥiyya teaches the asceticism of the Sufis. His distinction with regard to the observance of the Law by various classes of men is essentially a Sufic theory. According to it there are four principal degrees of human perfection or sanctity; namely: (1) of "Shari'ah," *i.e.*, of strict obedience to all ritual laws of Mohammedanism, such as prayer, fasting, pilgrimage, almsgiving, ablution, etc., which is the lowest degree of worship, and is attainable by all; (2) of "Ṭariḳah," which is accessible only to a higher class of men who, while strictly adhering to the outward or ceremonial injunctions of religion, rise to an inward perception of mental power and virtue necessary for the nearer approach to the Divinity; (3) of "Ḥaḳikah," the degree attained by those who, through continuous contemplation and inward devotion, have risen to the true perception of the nature of the visible and invisible; who, in fact, have recognized the Godhead, and through this knowledge have succeeded in establishing an ecstatic relation to it; and (4) of the "Ma'arifah," in which state man communicates directly with the Deity.

Influence on the Cabala.

Complete seclusion from the world was highly praised by many cabalists. In his commentary on the Pentateuch entitled "Me'irat 'Enayim" Isaac ben Samuel of Acre expresses himself as follows: "He who reaches the degree of attachment to God [דבקות] will reach that of indifference [השתוות]; and he who reaches the degree of indifference will reach that of seclusion from the world." The degree of seclusion is illustrated by R. Abner in the following story: "A lover of wisdom once addressed himself to an anchoret and asked to be enrolled in his order. The hermit said to him: 'My son, may the blessings of Heaven be upon thee; for thy intention is good. But tell me, hast thou been indifferent or not?' 'Master, what do you mean by that?' 'My son, is the man who respects thee, and the one who offends thee, equal in thy eyes or not?' 'By your life, master, I find pleasure in the man who shows me respect, and feel hurt by him who offends me; but I bear no grudge against the offender, and do not seek vengeance.' 'Depart in peace, my son,' said the anchoret; 'so long as thou art not completely indifferent to praise and blame, thou art not prepared for the life of a hermit'" (Deut. vii.).

Like the Sufis, the cabalists considered love of God to be the final object of the existence of the soul. "In the love of God," says the Zohar, "is found the secret of the divine unity: it is love that unites the higher and the lower stages, and that raises everything to that stage in which all must be one" (Zohar, ii. 216a).

The allegorical and symbolical style of the Sufic poetry found imitators among many liturgical poets of the Middle Ages. Of these the most renowned was Israel Najara, who, in the preface to his "Zemirot Yisrael," acknowledges this influence, saying that in his youth he had composed many religious hymns to Arabic and Turkish tunes, with the intention of turning the Jewish young men from profane songs. The characteristic feature of these hymns is the same as that of the Sufic poetry; namely, the representation of the highest things by human emblems and human passions, and the use of erotic terminology to illustrate the relations of man and God, religion being identical with love. Thus in the language of the Sufis, as well as in that of many Jewish poets, the beloved one's curls indicate the mysteries of the Deity; sensuous pleasures, and chiefly intoxication, the highest degree of divine love as ecstatic contemplation; while the wine-room merely represents the state in consequence of which the human qualities merge or are exalted into those of the Deity.

Although Ḥasidism is opposed to asceticism, it has many points in common with Sufism. Like the latter, it aims to create by means of psychological suggestion a new type of religious man—a type that places emotion above reason and rites, and religious exaltation above knowledge. As the Sufis, too, the Ḥasidim believe that by means of constant spiritual communion with God it is possible to secure clear mental vision and the gift of prophecy, and to work miracles. A striking analogy between Ḥasidism and Sufism is the prominence, in both sects, of the spiritual guide. As Sufism inculcates the absolute necessity of blind submission to the "murshid," or inspired guide, so Ḥasidism teaches that the ẓaddiḳ is the mediator between God and ordinary persons, and that through him the salvation of the soul is achieved and earthly blessings are obtained.

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K. I. Br.

SUICIDE: Self-murder. The influence of race on the frequency of suicide is evident from statistics giving the rates of mortality from this cause in various countries. Of the European peoples, the Germans, Scandinavians, English, etc., *i.e.*, those who are mostly of the Teutonic race, are more given to self-destruction than the peoples of Celtic or Mediterranean origin. Wherever the Celtic race is in the majority the rates of suicide fall perceptibly. In the United States, where nearly all the European races live under approximately the same environment, each nationality retains its own rate of suicide.

Influence of Social Environment.

Morselli declares that religion has a great influence on the suicide rate, and that Catholics and Jews are the least liable to commit suicide. He maintains that those who are fervently devoted to religion, especially women (nuns and lay sisters), furnish very few suicides. That religion is not the only factor in such cases, however, is shown by the fact that "a great difference generally exists between Catholic and Protestant countries only, not between Catholic and Protestant inhabitants of the same country. Where the tendency to suicide is great among the latter, it will be found to be also high among the former" (Morselli). "When it is found that people living under the same social, economic, and physical environments soon come to have the same suicide rate, whatever their faith, we have proof that the difference between Protestantism and Roman Catholicism as preventives of suicide can not be great" (Strahan).

Among the ancient Hebrews suicide appears not to have been very common, only four cases being definitely mentioned in the Old Testament: those of Samson, Saul and his armor-bearer, and Ahithophel; to these may perhaps be added the cases of Abimelech, Razis (II Macc. xiv. 46), and a few others. Later it appears to have become more frequent. Josephus records the suicide of several thousand Jewish soldiers who were besieged by the Romans in the stronghold of Masada in the year 72 or 73 C.E. Under medieval persecution the Jews often chose self-destruction as a means of relief. In 1190 in York, England, 500 Jews committed suicide to escape persecution; and many similar instances are to be found in the history of the Jews in England, France, and Germany. In modern times (during the first half of the nineteenth century) Jews were less liable to self-destruction. Suicide is said to be very infrequent among the Orthodox Jews in Europe, particularly those living in small towns in Russia, Poland, and Galicia.

Table Showing the Average of Suicides Among Catholics, Protestants, and Jews per 1,000,000 of Population (After Morselli).

Country.	Period.	Total Average of Suicides.	Catholics.	Protestants.	Jews.
Austria	1852-54 1858-59	72.0	51.3	79.5	20.7
Austria	1864-65	.....	73.7	100.0	33.3
Baden	1864-69	139.0	121.1	161.9	141.0
Baden	1870-74	156.6	136.7	171.0	124.0
Bavaria	1844-56	72.0	49.1	135.4	105.9
Bavaria	1857-66	80.0	55.2	136.1	100.3
Bavaria	1866-67	91.0	56.7	152.7	140.4
Bavaria, Upper	1844-56	44.6	56.0	237.0	123.0
Bohemia	1858-59	81.0	69.0	132.0	81.0
Franconia, Central	1844-56	126.0	59.0	134.0	86.0
Franconia, Lower	1844-56	61.0	49.0	164.0	141.0
Franconia, Upper	1844-56	107.0	75.0	146.0	114.0
Galicia	1858-59	47.9	45.0	16.0	10.0
Hungary	1852-54 1858-59	30.0	32.8	54.4	17.6
Moravia	1858-59	69.4	67.0	67.0	12.0
Palatinate of the Rhine	1844-56	50.3	52.0	62.0	35.0
Posen	1849-55	68.7	41.5	124.1	38.0
Prussia	1849-55	122.0	49.6	159.9	46.4
Prussia	1869-72	133.0	69.0	187.0	96.0
Prussia Province	1849-55	99.7	31.0	96.6	33.3
Rhine Province	1849-55	52.6	27.7	108.0	34.5
Silesia	1849-55	152.0	58.5	153.0	31.2
Transylvania	1852-54 1858-59	36.0	113.2	73.6	35.6
Westphalia	1849-55	63.5	24.4	80.2	66.2
Württemberg	1846-60	96.7	77.9	113.5	65.6
Württemberg	1873-74	163.0	120.0	180.0	80.0

Comparative Infrequency.

From the figures in the foregoing table it is found that in most countries the order of frequency of suicide, according to religions, is: Protestants, Catholics, Jews. It is, however, a striking fact that the Jews vary more among themselves in different countries than do Catholics from Protestants, who maintain a certain relative proportion with little variation. Morselli is inclined to attribute these differences to the anthropological and social diversities observed among the Jews in various countries. This is substantiated by the fact that in Austria, where they are economically poor and socially isolated, the number of suicides per 1,000,000 Jews is only 20.7, and in Galicia only 10. On the other hand, in Baden and Bavaria, where socially and economically they are on a higher plane, the rate is as high as 140, about seven times more frequent than in Austria; while in Posen, where their condition at the time these statistics were taken was an intermediate one, the suicide rate was 38 per 1,000,000 Jews.

Another important point observable from these figures is that the rate of suicide among Jews is greatly influenced by that among Gentiles in the same country; and this is particularly true when comparison is made with the Protestants, and can best be seen by comparing the rates in Austria with those in Prussia, Bavaria, and Baden. In Austria the rates are low both among the general population and among the Jews. In Baden and Prussia, where it is higher among the Christians, it is higher among the Jews also. The same is evidently true of the various provinces of Austria and Prussia.

Increase in Modern Times.

It is a known fact that suicide is increasing in most of the European countries and in America. From the time when statistics were first collected to the present the increase has been very great, even in respect to countries differing in race, religion, and number of inhabitants. Morselli explains this increase as due to the effects of that "universal and complex influence to which we give the name 'civilization.'" In western Europe this increase is more pronounced among the Jews than among the Christian populations of the same countries. In Prussia the suicide rate from 1849 to 1901 was as follows:

1849-55		46.4	per 1,000,000	Jews.
1869-72		96.0	" "	"
1892-1901	Jews	370.4	" "	"
	Jewesses	124.1	" "	"

This shows that in fifty years the rate increased more than sevenfold. When compared with the Christians in Prussia, it is found that Jews are decidedly more liable to self-destruction than non-Jews, as may be seen from the following figures per 100,000 population:

Year.	Suicide Rate.		Year.	Suicide Rate.	
	Non-Jews.	Jews.		Non-Jews.	Jews.
1890	19	18	1896	20	21
1891	21	29	1897	20	27
1892	21	25	1898	19	23
1893	21	26	1899	19	20
1894	21	26	1900	20	23
1895	19	21	1901	20	32

While during the twelve years mentioned in the table the suicide rate has remained almost stationary among the non-Jewish population in Prussia, among the Jews it has increased from 18 to 32 per 100,000 population. This increase applies to Jewesses also, and in a much higher degree than among the non-Jewish women. From 1892 to 1901 the annual average of suicides per 100,000 women was: Jewesses, 12.41; Christian women, 8.11. This shows that while among the general population men commit suicide twice as often as women, Jews commit suicide nearly three times as often as Jewesses. Hoppe has called attention to the fact that the absence of alcoholism among the Jews reduces the rate of suicide when compared with that of non-Jews, while early puberty increases the rate among Jewesses.

The increase of suicide among the Jews is not confined to Prussia. In Bavaria, where, according to Morselli, the rate per 1,000,000 Jews was 105.9 in the period 1844-56, falling to 100.3 in 1857-66, and rising to 140.4 in 1866-67, it further increased to 185.6 (among the Christians 128.3 only) in 1883-92. In Württemberg the rate was 142 during 1881-90 (P. Hanvillier, "Du Suicide," 1899, p. 65) as against 65 in 1846-60. In Baden the rate, which was 87 in 1852-60, increased to 210 in 1878-88. In Hungary, only 17.6 per 1,000,000 Jews committed suicide during 1852-59, while in the period 1891-95 the rate increased to 54.7 (among the Christians it was much higher, 136.9). In Vienna, according to Bratessevic ("Die Selbstmorde in Wien Während der Jahre 1854-1894," in "Statistische Monatsschrift" [1895], xxi. 263), the rate was as follows: 230 in 1869; 234 in 1880; 246 in 1890.

In general it may be stated that suicide among the Jews increased in western Europe during the second half of the nineteenth century to a much greater extent than among the Christian population. Suicide due to drunkenness is very rare among the Jews, while among non-Jews about one-third of all suicides are directly or indirectly traceable to the abuse of alcoholic beverages. This indicates that self-destruction not due to alcoholism is nowadays even more frequent among Jews than among Christians, and that these statistics do not represent the exact conditions.

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J. M. Fr.

SUKKAH ("Tabernacle"): Treatise in the Mishnah, the Tosefta, and both Talmudim, dealing chiefly with the regulations regarding the Feast of Tabernacles (Lev. xxiii. 34-36; Num. xxix. 12 *et seq.*; Deut. xvi. 13-16). In most of the editions it is the sixth treatise in the mishnaic order Mo'ed. It is divided into five chapters, containing fifty-three paragraphs in all. The contents may be summarized as follows:

Ch. i.: Prescribed height of the Tabernacle; its walls; nature of the covering; and time of making the tent or booth (§ 1); circumstances rendering the booth unfit for use at the festival; material to be used for the covering and the walls; nature of the walls; distance between the walls and the covering (§§ 2-11).

Contents.

Ch. ii.: How the obligation of sleeping in the tent during the festival may be fulfilled (§ 1); further details as to the nature of the tent (§§ 2-3); cases in which a person is released from the obligation of sleeping and eating in the booth (§ 4); how the obligation of eating in the tent may be met, and how many meals must be eaten in the booth during the festival (§§ 5-7); women, slaves, and small children are released from all obligation regarding the tent; age at which children are subjected to the laws regarding the booth (§ 8); cases in which persons are released from the obligation of remaining in the booth during rain (§ 9).

Ch. iii.: The Lulab (comp. Lev. xxiii. 40; Neh. viii. 15), made of the palm-, myrtle-, and willow-branches, and the etrog (citron); the kinds of branches that are unfit ("pasul"; §§ 1-3); the number of myrtle- and willow-branches necessary for the lulab (§ 4); the kind of etrog that is unfit (§§ 5-7);

material for binding the lulab (§ 8); passages of the Psalms during which the lulab must be waved on reciting "Hallel" (§ 9); recitation of the "Hallel" (§§ 10–11); while the Temple was standing the lulab was carried within its walls on all the seven days of the feast, but outside on one day only: after the destruction of the Temple R. Johanan b. Zakkai decreed that in commemoration of the former custom the lulab should be carried in the provinces on all the seven days (§ 12); what must be done if the first day of the Feast of Tabernacles falls on a Sabbath (§§ 13–15).

The Ceremony of Drawing the Water.

Ch. iv.: Number of days on which the several ceremonies of Sukkot are observed (§§ 1–3, 8); manner of observing the regulation regarding the lulab (§ 4); manner of placing the willow-branches around the altar, and the processions around it; the recitations during these processions, and the sentences at their close; how this ceremony is observed on the Sabbath (§§ 5–7); the custom of pouring out water, and attendant ceremonies, and how observed on the Sabbath (§§ 9–10).

Ch. v.: Further details regarding the ceremonies of drawing and pouring water; manifestations of joy during the act, and the recitations with musical accompaniment (§§ 1–4); how many times during the day the shofar was sounded in the Temple, and how many times on the Friday of the feast (§ 5); sacrifices offered at the Feast of Tabernacles; the divisions of priests taking part in them, and the distribution among them of the sacrificial portions and the showbread (§§ 6–8).

The Tosefta.

The Tosefta to this treatise, which is divided into four chapters, contains many haggadic sentences, of which the following may be quoted here: "Every tribe of the people of Israel has produced a judge of the people and a prophet; Judah and Benjamin also anointed kings through their prophets" (i. 9). "If certain signs indicate the approach of troublous times or a crisis for men, the Jews have the greatest cause for anxiety, since they generally suffer most under them" (ii. 6). Noteworthy in the Tosefta are the descriptions of the miraculous well which traveled with the Israelites in the desert (iii. 11), and of the splendid synagogue (basilica) in Alexandria (iv. 6), and the story of Miriam bat Bilga (the daughter of a priest), who became a pagan and married a general of the Greek kings. When the pagans entered the Temple, Miriam stepped to the altar and cried: "Lykos! Lykos! [= "Wolf! Wolf!"], you have devoured Israel's possessions, and you have not helped them in time of need" (iv. 28).

The Gemaras.

Both Gemaras contain, aside from explanations of the various laws of the Mishnah, numerous stories and many interesting sentences. The following may be quoted from the Babylonian Gemara: "The practise of philanthropy is better than many sacrifices" (49b). "Israel could not justify itself for its sins, if the sentences in Jer. xviii. 6 and Ezek. xxxvi. 26, which in a certain sense deny the freedom of the will, had not in a way relieved it from responsibility for its acts" (52b). Noteworthy in the Palestinian Gemara is the story of the cause of Trajan's persecution of the Jews. A son was born to him on the Jewish fast of the Ninth of Ab, and his daughter died on Ḥanukkah, on which feast the Jews lighted candles. Hence, the Jews being suspected of having mourned over the birth of the prince and of having rejoiced over the death of the princess, Trajan persecuted them (55b). There is also a curious account of the enlargement of the well of Siloah, in the hope that the flow of water would increase. After the well was enlarged, however, the water flowed less freely; and it was only after the aperture had been restored to its original size that the flow became as formerly (55d).

W. B. J. Z. L.

SUKKOT, FEAST OF. See Tabernacles, Feast of.

SULAMITH: First Jewish monthly magazine in the German language, its subtitle being "Eine Zeitschrift für Beförderung der Kultur und Humanität Unter der Jüdischen Nation." The first volume appeared in Leipsic, July, 1806, and was edited by David Frankel (d. in Dessau May 18, 1865) and Joseph Wolf. Subsequent volumes were edited by Frankel alone and published at Dessau, where he was director of the Jewish schools, or, as he signs himself, "Herzogl. Furstl. Anhalt. Direktor der Jüd. Schulen." Six monthly numbers constituted a volume, and the dates of issue were as follows: vol. ii. 1807; second year, vol. i. 1808, vol. ii. 1809; third year, vol. i. (Cassel), 1810, vol. ii. (again Dessau), 1811; fourth year, vol. i. 1812, vol. ii. 1815–16; fifth year, vol. i. 1817–18, vol. ii. 1818–19; sixth year, vol. i. 1819–21, vol. ii. 1822–24; seventh year, 1824–33; eighth year, 1833–40. Vol. ix. of the new series appeared in 1846.

The object of the "Sulamith" was to promote progress and Reform according to the views of Mendelssohn's German followers. It contained biographies, historical sketches, sermons (by G. Salomon and others), poems, educational news, and belletristic, educational, and miscellaneous articles, all imbued with the spirit of progress. It contained several Hebrew contributions also. David Friedländer, Ignatz Jeiteles, Johlson, Lowisohn, and Richter were among its contributors. While much of its contents is now obsolete, the remainder furnishes a considerable amount of material for contemporary Jewish biography and history.

Bibliography: Fürst, *Bibl. Jud.* i. 291; Steinschneider, *Cat. Bodl.* No. 5070.

S. P. Wi.

SULLAM, SARA COPIA (COPPIO): Italian poetess; born in Venice 1592; died there Adar 5 (Feb. 14), 1641; eldest daughter of Simon and Rebecca Coppio. Her father was a man of culture, who enjoyed the respect of the community in which he dwelt. At his death, when Sara was not quite fifteen years old, she could read the Latin and the Greek classics, the Holy Scriptures, and Spanish literature, each in its original tongue, and she had already won local fame for her poems in Italian. To these attainments were added charm of person, a voice of unusual sweetness, musical ability, the gift of improvisation, and such exquisite social graces that she became the leader of a salon.

Leon of Modena dedicated to Sara his translation of Solomon Usque's Spanish drama "Esther." An epic poem bearing the same title, and written by the Genoese monk Ansaldo Cebà, was the cause of much trouble for her. The work aroused not only her admiration for but also her gratitude toward a non-Jewish author who glorified a Jewish heroine. This sentiment she communicated in writing to Cebà, who was filled with ambition to win his correspondent for the Church. An exchange of letters ensued (1618–22); but though Sara was persuaded to read the New Testament, she remained firm in her allegiance to Judaism. Cebà's letters to Sara were published in 1623; but her answers were suppressed, probably at the bidding of the Inquisition.

In 1621 a frequenter of her salon, the priest Baldassar Bonifaccio, accused her, in a pamphlet, of having denied the dogma of the immortality of the soul, a crime for which the Church decreed extreme penalties. Sara hastened to defend herself in a "manifesto," dedicated to her father's memory, the only one of her works published separately by her. This reply displays powers of sarcastic refutation, and the clear, logical thinking for which Sara was noted. Several Italian poems of hers have been printed.

Sara was married in 1614 to Jacob Sullam, a wealthy and well-educated Venetian. The epitaph upon her tomb is supposed to have been written by Leon of Modena.

Bibliography: A. F. Rio, *Les Quatre Martyrs*, pp. 79 *et seq.*, Paris, 1856; M. A. Levy, *Sara Copia Sullam*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, iii. 65 *et seq.*; Grätz, *Gesch.* x. 146–148; Geiger, *Jüd. Zeit.* vii. 178–183; Ernest David, *Sara Copia Sullam, une Héroïne Juive au XVIIe Siècle*, Paris, 1877; Kayserling, *Die Jüdischen Frauen*, 1879, pp. 159–170; Nahida Remy, *Das Jüdische Weib*, n.d., pp. 170–184; Karpeles, *Jewish Literature and Other Essays*, 1895, pp. 124–128.

J. H. S.

SULTANSKY, MORDECAI: Karaite ḥakam; born at Lutzk in 1785; died at Eupatoria, in the Crimea, before 1878. He was one of the most prominent scholars of the Karaite sect during the nineteenth century. He officiated as ḥakam of Lutzk (in succession to his father), and later at Eupatoria. He wrote a Hebrew grammar entitled "Petaḥ Tiḳwah" (Eupatoria, 1857), and "Sefer Tetib Da'at" (*ib.* 1858), directed against rabbinical philosophy and Ḥasidic mysticism, and endeavoring to explain Biblical angelology.

Bibliography: Fürst, *Bibl. Jud.* iii. 396; S. Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 231, London, 1894.

K. S. O.

SULZBACHER, LOUIS: American jurist; born in the Rhenish Palatinate, Germany, May 10, 1842. He was educated in Germany, but later emigrated to the United States, and in 1900 was appointed judge of the Supreme Court of Porto Rico, which position he resigned in 1904. In the same year he was appointed judge of the Federal Court of the Western District of Indian Territory.

Bibliography: *American Jewish Year Book*, 5665 (1904–5), p. 200.

A. F. T. H.

SULZBERGER: American family which derived its name from the town of its origin, Sulzbürg, near Ratisbon, in the Bavarian Palatinate. The first known member of the family is **Eliezer Sussmann Sulzberger,** born about the beginning of the seventeenth century. His great-grandson **Ezra Judah Jacob Sulzberger** was rabbi and shetadlan at Sulzbürg in the early part of the eighteenth century, and established there a charitable institution which still exists. He wrote an ethical will which is published in Dinard's "Or Me'ir" (pp. 45–52); he died in 1762. Of his descendants, some have taken the name of Bayersdorfer and others of Löwenmaier; one of the latter was cantor of Sulzbürg, and died in 1868. From a female member of this family is descended Dr. Kaufmann Kohler, president of the Hebrew Union College, Cincinnati, Ohio. Most of the descendants are established in various towns of Baden (Eppingen, Grunbach, Bruchsal), and four of the branches have emigrated to the United States. The eldest of these is represented by **Ferdinand Sulzberger,** head of the packing establishment of Schwarzschild & Sulzberger, New York. Of the descendants of **Mayer Sulzberger** who settled in New York may be mentioned **Solomon Sulzberger,** president of Temple Beth-El, New York, and treasurer of the I. O. B. B., and his son **Myron Sulzberger,** for a time member of the assembly of New York. **Leopold Sulzberger** (d. 1881) emigrated to the United States in 1838 and was known in the Philadelphia community for his piety. From him descended **David Sulzberger** of Philadelphia, communal worker, for a time secretary and a trustee of Gratz College, trustee of the Jewish Theological Seminary of America, a visitor to the state penitentiaries for the eastern districts of Pennsylvania, but principally known for his work in behalf of the Hebrew Educational Society of Philadelphia, whose honorary secretary he has been since 1876; **Solomon Lindauer Sulzberger** of Chicago, chairman of the United Hebrew Charities of that city; and Cyrus L. Sulzberger. From **Sarah,** a daughter of Leopold Sulzberger, is descended Dr. Cyrus Adler.

Cyrus L. Sulzberger: Born in Philadelphia July 11, 1858. He went to New York in 1877 as bookkeeper for the firm of Erlanger, Blumgart & Co., of which he later became the head. He has taken part in various movements looking to the reform of New York municipal politics, and was in 1904 a candidate on the Fusion ticket for president of the borough of Manhattan, New York. He was for many years treasurer of the United Hebrew Charities of that city, and is (1905) president of the Jewish Agricultural and Industrial Aid Society, Industrial Removal officer, and vice-president of the American Federation of Zionists.

Abraham Sulzberger, who had been ḥazzan and teacher in Heidelsheim, emigrated to America as a result of the uprisings of 1848; he was well known in the community of Philadelphia; and the establishment of the Jewish Hospital of that city, of which he became vice-president, was due to his suggestion. The most prominent member of the family is his son Mayer Sulzberger.

Mayer Sulzberger: American judge and communal leader; born at Heidelsheim, Baden, June 22, 1843. He went to Philadelphia with his parents in

1848, and was educated at the Central High School of Philadelphia, and after graduating he studied law in the office of Moses A. Dropsie. In 1864 he was admitted to the bar, and attained eminence in the practise of his profession. He was elected judge of the Court of Common Pleas on the Republican ticket in 1895, and was reelected as a nominee of both parties in 1904, becoming the presiding judge of the Court of Common Pleas No. 2.

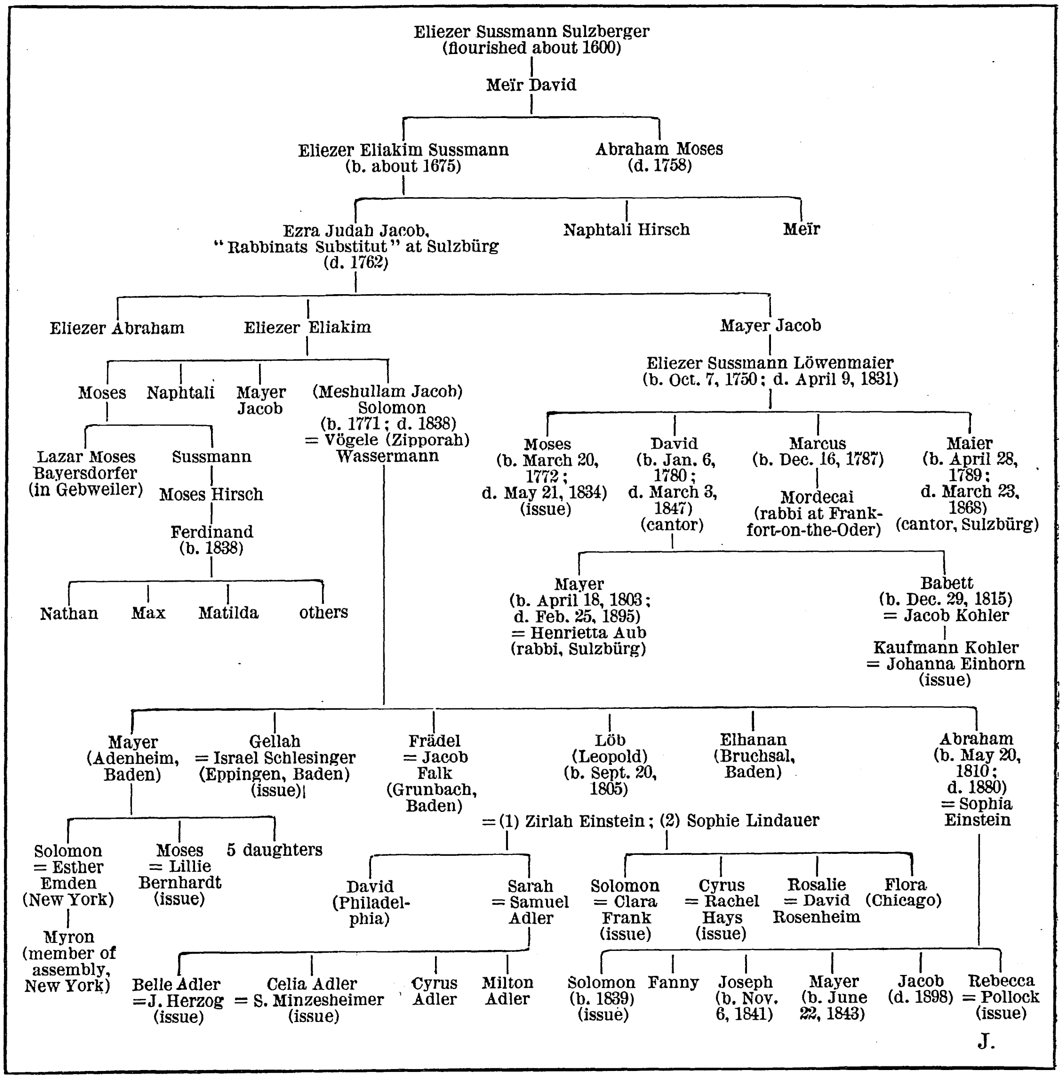
Eliezer Sussmann Sulzberger
(flourished about 1600)
Meïr David
Eliezer Eliakim Sussmann
(b. about 1675)
Abraham Moses
(d. 1758)
Ezra Judah Jacob,
"Rabbinats Substitut" at Sulzbürg
(d. 1762)
Naphtali Hirsch
Meïr
Eliezer Abraham
Eliezer Eliakim
Mayer Jacob
Moses
Naphtali
Mayer Jacob
(Meshullam Jacob) Solomon
(b. 1771; d. 1838)
= Vögele (Zipporah) Wassermann
Lazar Moses Bayersdorfer (in Gebweiler)
Sussmann
Moses Hirsch
Ferdinand
(b. 1838)
Nathan
Max
Matilda
others
Eliezer Sussmann Löwenmaier
(b. Oct. 7, 1750; d. April 9, 1831)
Moses
(b. March 20, 1772; d. May 21, 1834)
(issue)
David
(b. Jan. 6, 1780; d. March 3, 1847)
(cantor)
Marcus
(b. Dec. 16, 1787)
Mordecai
(rabbi at Frankfort-on-the-Oder)
Maier
(b. April 28, 1789; d. March 23, 1868)
(cantor, Sulzbürg)
Mayer
(b. April 18, 1803; d. Feb. 25, 1895)
= Henrietta Aub
(rabbi, Sulzbürg)
Babett
(b. Dec. 29, 1815)
= Jacob Kohler
Kaufmann Kohler
= Johanna Einhorn
(issue)
Mayer
(Adenheim, Baden)
Gellah
= Israel Schlesinger
(Eppingen, Baden)
(issue)
Frädel
= Jacob Falk
(Grunbach, Baden)
Löb
(Leopold)
(b. Sept. 20, 1805)
= (1) Zirlah Einstein; (2) Sophie Lindauer
Elhanan
(Bruchsal, Baden)
Abraham
(b. May 20, 1810; d. 1880)
= Sophia Einstein
Solomon
= Esther Emden
(New York)
Myron
(member of assembly, New York)
Moses
= Lillie Bernhardt
(issue)
5 daughters
David
(Philadelphia)
Sarah
= Samuel Adler
Solomon
= Clara Frank
(issue)
Cyrus
= Rachel Hays
(issue)
Rosalie
= David Rosenheim
Flora
(Chicago)
Belle Adler
= J. Herzog
(issue)
Celia Adler
= S. Minzesheimer
(issue)
Cyrus Adler
Milton Adler
Solomon
(b. 1839)
(issue)
Fanny
Joseph
(b. Nov. 6, 1841)
Mayer
(b. June 22, 1843)
Jacob
(d. 1898)
Rebecca
= Pollock
(issue)
J.

Sulzberger Pedigree.

Sulzberger has throughout his career shown great interest in Jewish affairs. While studying for the bar he taught at the Hebrew Education Society's school. For a time he was interested in the affairs of Maimonides College and was secretary of its board. He was closely associated with Isaac Leeser, and assisted that scholar in editing "The Occident," contributing to it a partial translation of Maimonides' "Moreh Nebukim." After Leeser's death Sulzberger edited vol. xxvi. of "The Occident." He was one of the founders of the Young Men's Hebrew Association, which he served as president; and he has taken great interest in the Jewish Hospital of Philadelphia, of which he has been vice-president since 1880. He has been from the beginning (in 1888) chairman of the publication committee of the Jewish Publication Society of America; was one of the original trustees of the Baron de Hirsch fund; and has interested himself in the establishment of agricultural colonies at Woodbine, N. J., and in Connecticut.

Sulzberger has one of the best private libraries in America; it contained a very large number of Hebraica and Judaica, together with many other early Hebrew printed books (including no less than forty-five Incunabula), and many manuscripts, and these he presented to the Jewish Theological Seminary of America, at whose reorganization he assisted and of which he is a life director. Sulzberger is a finished orator, and has been chosen as the orator of the Jewish community upon several notable occasions. The honorary degree of doctor of laws has been conferred upon him by the Jefferson Medical College, of which he is now a trustee.

Mayer Sulzberger.

A younger brother, **Jacob Sulzberger,** was known in Philadelphia literary circles for his verse and for his unusual knowledge of English literature.
J.

SULZER, SALOMON: Austrian cantor and composer; born at Hohenems, Tyrol, March 30, 1804; died at Vienna Jan. 17, 1890. His family, which prior to 1813 bore the name of Loewy, removed to Hohenems from Sulz in 1748. He was educated for the cantorate, studying first under the cantors of Endingen (Switzerland) and Carlsruhe, with whom he traveled extensively, and later under Salomon Eichberg, cantor at Hohenems and Düsseldorf. In 1820 Sulzer was appointed cantor at Hohenems, where he modernized the ritual, and introduced a choir. At the instance of Rabbi Mannheimer of Vienna he was called to the Austrian capital as chief cantor in 1826. There he reorganized the song service of the synagogue, retaining the traditional chants and melodies, but harmonizing them in accordance with modern views.

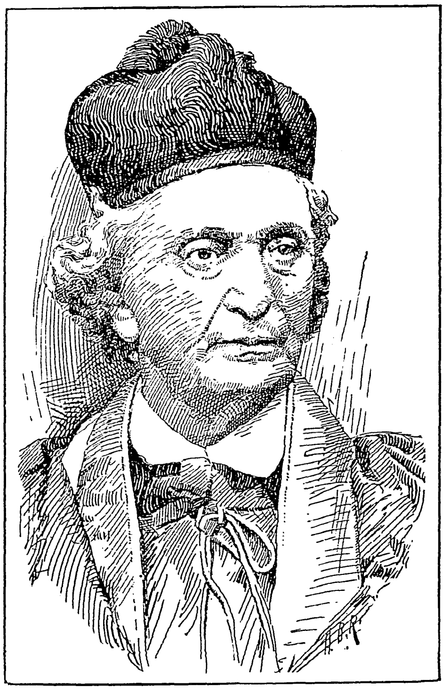
Salomon Sulzer.

Sulzer's "Shir Ẓiyyon" (2 vols., Vienna, 1840-65) established models for the various sections of the musical service—the recitative of the cantor, the choral of the choir, and the responses of the congregation—and it contained music for Sabbaths, festivals, weddings, and funerals which has been introduced into nearly all the synagogues of the world. In the compilation of this work he was assisted by some of the best musical composers of Vienna. Sulzer published also a small volume of songs for the Sabbath-school, entitled "Duda'im"; and a number of separate compositions, both secular and sacred. His responses are tuneful, and though more melodious than the choral chant of the Catholic Church, show a strong resemblance to it. In all his compositions strict attention is paid to the Hebrew text; and a scrupulous adherence to syntactic construction is observed throughout. The collection "Zwanzig Gesänge für den Israelitischen Gottesdienst" (Vienna, 1892) was printed posthumously. In his "Denkschrift an die Wiener Cultusgemeinde" he sums up his ideas on the profession of cantor. Sulzer, who was widely famed as a singer and as an interpreter of Schubert, was a professor at the imperial conservatorium of Vienna, a knight of the Order of Francis Joseph I., and a maestro of the Reale Accademia di St. Cecilia in Rome. Universally recognized as the regenerator of synagogal music, he has been called the "father of the modern cantorate."

Bibliography: Graetz, *Hist.* v. 581; Tänzer, *Gesch. der Juden in Hohenems*, 1903; A. Friedman, *Der Synagogale Gesang*, Berlin, 1904; Josef Singer, *Entwickelung des Synagogengesanges: Gedenkblätter an Salomon Sulzer*, Vienna, 1882; Alois Kaiser, *Salomon Sulzer*, in *Report of Society of American Cantors*, New York, 1904; idem, *Sulzer's Music*, in *Year-Book of the Central Conference of American Rabbis*, 1904.
S.
A. Kai.

SUMMONS (דיסקא דזימנותא, זימון): Writ, process, or order sent by the court messenger ("sheluḥa di-rabbanan," or "sheluaḥ bet din"), and commanding a defendant to appear before the bet din. Raba, as dayyan, frequently indorsed such a document (Giṭ. 88a, and Rashi *ad loc.*). Disobedience of a summons is treated as contempt of court. In villages, where the people are often absent from their homes, the process-server must try at least three times to find the defendant and personally hand him the summons for the trial to be held on the first or second Monday or the intervening Thursday, these being the regular court days (B. Ḳ. 113a). Should the messenger fail to find him, he may leave the notice with the defendant's wife or with one of his neighbors. If the defendant does not put in an appearance after three court days have passed, the bet din will declare him in contempt ("niddui"), and he must apologize to the court within thirty days, when the niddui will be quashed; otherwise he is excommunicated, and the bet din will issue a "petiḥah," or preliminary order, of which the following is an example:

> "Before us, a tribunal of three sitting as a unit, there came N. N. and produced a promissory document of N. N. for the

> sum of . . . And we have duly summoned him and appointed a day for him to come and defend the action; and we have waited for him Monday, Thursday, and Monday, but he has failed to put in an appearance. We have therefore declared him in contempt for thirty days. And now we issue this petiḥah and will allow him another thirty days and in addition thirty days more, at the expiration of which time if he still fails to come, we will issue an 'adrakta' [final judgment] to sell his property for the benefit of the creditor. Done in our presence, on [date] . . . at [place] . . . [Signed by three dayyanim]."

This form, probably of the ninth century, in the Aramaic language, is copied by Isaac b. Abba Mari of Marseilles in his "Sefer ha-'Iṭṭur." Judah b. Barzillai of Barcelona (11th cent.) had in his collection a long document in Hebrew as a substitute for the Aramaic form ("Sefer ha-Sheṭarot," ed. Meḳiẓe Nirdamim, p. 3, Berlin, 1898).

The three terms of thirty days each are respectively granted for the following reasons: (1) to allow the defendant time to borrow money; (2) if he is unable to borrow, to enable him to dispose of his property; and (3) to allow the purchaser time to pay for the property (B. Ḳ. 112b).

A change of venue does not affect the summons. A woman who was cited to appear before the court of Amemar in Nehardea was compelled to follow the court to Maḥuza (R. H. 31b). The defendant may plead that he wishes to be tried before a higher tribunal ("bet din ha-gadol"), but not after the petiḥah has been issued by the lower court (B. Ḳ. 112b).

The summons may not be served on a Friday, when people are busy preparing for Sabbath, nor may it call for an appearance during the month of Nisan or of Tishri, when the people are celebrating the holy days. If the defendant appears and offers ample excuse for not being able to attend the trial on the days appointed, the bet din may adjourn the case.

When the defendant is a distinguished woman who would regard her attendance in court as a disgrace to her, or when a learned man is sued by one of the common people ("'am ha-areẓ"), the bet din is empowered to send notaries to interrogate the defendant at home, and to waive personal appearance in court.

Bibliography: Maimonides, *Yad*, *Sanhedrin*, xxv. 5-11; *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, ii. 124.

W. B. J. D. E.

SUMPTUARY LAWS: Laws that restrict individual expenditures as to food, clothing, etc. In the Mishnah several expensive customs are abolished by reason of evil times which had come over Israel (Soṭah ix. 9): "During the war of Vespasian the use of crowns by bridegrooms and the beating of the drum [at weddings] were forbidden; during the war of Titus the crowns of brides, etc., were forbidden; during the last war [the revolt of Bar Kokba] it was ordered that the bride should not be carried through the city in a palanquin [hung with curtains]; but our masters [supposed to mean R. Judah, the patriarch, and his school] permitted her to do so." In the Gemara (*ib.* 49b) one teacher claims that the bridegroom's crown is forbidden only when made in the old fashion of rock salt and brimstone; but he permits a wreath of myrtles and roses. Another forbids even such a wreath, but allows one made of canes and reeds. A third teacher forbids even this. The bride's crown is explained as having been a golden image of a city wall. The use of the palanquin in which the bride was conveyed to and from the wedding is said to have been reintroduced from motives of modesty, to guard against the gaze of the crowd.

The preceding section of the Mishnah has a wider bearing: "R. Simeon ben Gamaliel on the authority of R. Joshua says: 'Since the day when the Temple fell into ruins there has not been a day without its calamity. The dew no longer comes down for a blessing; the taste of the fruits is gone.'" Not here only, but in many other passages of the Mishnah and the Gemara, the view is expressed that, with the Temple in ruins, there should be to the Israelite no unmixed enjoyment; hence no display in raiment, in food, or in drink. Although this is not a sumptuary law, it represents a tendency stronger than law.

The change in burial customs in Mishnaic and Talmudic times—from the elaborate processions and costly scaffoldings and hangings, cerements, and coffins which had been the custom since early Biblical times—is treated in Jew. Encyc. iii. 436a, *s.v.* Burial, where the most important reference is that to Yer. M. Ḳ. 32b. Here may be added what is said in a baraita (M. Ḳ. 27a): "Formerly they brought the [bodies of the] rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor were put to shame. Accordingly the rule ["taḳḳanah"] was made that every one should bring [his corpse?] in a basket of wickerwork." Again: "Formerly [at funerals], in serving drink white glass was used in the houses of the rich, and colored [dark] glass in the houses of the poor, which shamed the poor. The rule was therefore made that drink should be served everywhere in dark glass. Formerly they were accustomed to lay bare the faces of the rich, but cover the faces of the poor, because the latter looked blackish from scanty nourishment; so the rule was made to cover the faces of all corpses." In other words, the customs were changed in all cases to those which of necessity prevailed among the poor.

In the later Middle Ages sumptuary laws were often made by the Rabbis or by the communal authorities of cities or districts; and sometimes they were imposed on the Jews of this or that country by the king or other ruler, who begrudged them the pleasure of seeing their wives and daughters in rich attire. Israel Abrahams, in his "Jewish Life in the Middle Ages," gives examples of sumptuary laws proceeding from the latter as well as from the former source; *e.g.*, on p. 144, a decree by the Jewish community of Forli limiting the number of guests at a wedding or a "berit milah"; p. 145, a limitation of the weight of silver goblets; p. 181, a limitation in Italy on the number of finger-rings; p. 277, a reproof by the King of Castile concerning the rich dresses of the Jewesses; p. 291, reproofs by Italian rabbis relating to the rich attire of the men, even on the Sabbath; pp. 2-4 and 295, regulations, also in Italy, against jewelry and pearls, worn both by men and by women. Regulations like those of the baraita were sometimes made to lessen the gulf between the rich and the poor, but oftener to disarm the ill-will of the Gentile oppressor.

W. B. L. N. D.

SUN (Hebrew, "shemesh," and, poetically, "ḥammah" [= "heat"] and "ḥeres").—**Biblical Data:** The conceptions of the Hebrews with regard to physical phenomena were those that obtained among their neighbors, the sun being considered as a torch or light ("ma'or") suspended in the firmament (Gen. i. 16). It was created on the fourth day together with the moon, the two constituting the great lights; and as the larger of them, the sun was given dominion over the day (*ib.*; Ps. cxxxvi. 2). The sun had a habitation (Hab. iii. [A. V. ii.] 11), a tent (Ps. xix. 5), a bridal chamber, as it were (Ps. xix. 6), from which it came forth ("yaẓa," "zaraḥ," Gen. xix. 23; Nah. iii. 17; Ex. xxii. 2; Eccl. i. 5) and to which it returned ("bo," Gen. xv. 12, 17; xxviii. 11; Ex. xxii. 25; Josh. x. 27; comp. Eccl. i. 5); hence the East is known as "Mizraḥ" (Josh. xiii. 5; Judges xxi. 19; I Kings x. 33), and the West as "Mabo" (Josh. i. 4, xxiii. 4), while the phrase "from the rising [going forth] of the sun unto the going down [coming back] of the same," designates the whole extent of the earth (Ps. cxiii. 3; Mal. i., xi.; Isa. xlv. 6, where the term "ma'arab," which etymologically means "going back," is used to denote the "setting." "Under the sun" is another idiomatic phrase to connote the earth: it is a favorite expression of the author of Ecclesiastes (Eccl. i. 3, 9, 14; ii. 11, 17 *et seq.*).

Early Conceptions of It.

As in the latitudes in which the Hebrews lived the variations in the daily course of the sun are insignificant for practical purposes, the phrase "the time the sun is hot" (1 Sam. xi. 9; Neh. vii. 3) denotes a definite portion of the day, from noon to four in the afternoon, after which, the heat decreasing, the sun draws nearer the hour of its "coming back" (A. V. "going down"), which it was supposed to know (Ps. civ. 19). The sun is subject to God's will: were He to so order, it would cease to shine (Job ix. 7). God orders its course (Ps. lxxiv. 16). The sun is benevolent (II Sam. xxiii. 4): it brings forth the fruits of the earth (Deut. xxxiii. 14). The light is sweet; and it is delightful for the eyes to behold the sun (Eccl. xi. 7). But at times the great luminary produces evil: it scorches and consumes (Ps. cxxi. 6; Isa. xlix. 10; Jonah iv. 8; Ecclus. [Sirach] xliii. 3, 4); for from its heat "there is nothing hid" (Ps. xix. 7). It has power (Judges v. 31), which explains why the lovers of Yhwh are likened to the sun rising in its might. Sunstroke was dreaded (comp. Ps. cxxi. 6).

Used as a Simile.

The sun is used as a simile of lasting fame (*ib.* lxxii. 17). The enduring nature of David's dynasty is expressed by the statement that his throne shall be before Yhwh as the sun (*ib.* lxxxix. 38 [A. V. 36]). The sun is used also as a symbol of victory and might (Yhwh is "a sun and a shield"; *ib.* lxxxiv. 12 [11]). Like the dawn, which has wings (*ib.* cxxxix. 9) and eyelids (Job iii. 9, xli. 10), the sun is credited with wings on which it, as the sun of righteousness, shall carry healing (Mal. iii. 20 [A. V. iv. 2]). The sun is an emblem of beauty also (Cant. vi. 11); it typifies the progress of a good man toward perfection (Prov. iv. 18); and as the great luminary (Ecclus. [Sirach] xvii. 31) it is the adornment of the heavens (*ib.* xxvi. 16).

In the apocalyptic descriptions of the end of time, the sun's darkening at rising is accentuated as one of the tokens of impending judgment (Isa. xiii. 10). At noonday the sun will set (*ib.* lx. 2; Jer. xv. 9; Amos viii. 9; Mic. iii. 6). On the other hand, in the Day of the Lord the sun will shine seven times more brightly than usual (Isa. xxx. 26); indeed, Israel's sun will no more go down, as God Himself will be an everlasting light (*ib.* lx. 19–20).

Sun-Miracles.

The Bible records two occurrences in which the regularity of the sun's daily progress was apparently suspended. (1) It is reported that at Joshua's command the sun stood still (Josh. x. 12–14; Ecclus. [Sirach] xlvi. 5). This episode is based on an old lay from the "Sefer ha-Yashar," the poetic fragment quoted being, as in all similar cases, older than the prose narrative. Some obscure mythological reference underlies the incident, in which poetic-mythological conceptions and descriptions are represented as actual happenings. The attempt to read into the Hebrew some natural phenomenon—an eclipse or an extraordinary degree and intensity of solar refraction—is preposterous.

(2) In connection with the illness of Hezekiah (II Kings xx. 8–11; Isa. xxxviii. 7; II Chron. xxxii. 24, 31) the sign of assured convalescence is the retrogression of the shadow (the sun) ten steps on the Dial. It has been suggested either that this incident is based on a solar eclipse or that the movement of the shadow was purely an optical illusion. However, the whole episode may be one of the many "miracles" serving to embellish the life of the prophet Isaiah, in imitation of the method applied in the biographies of Elijah and Elisha.

That the Hebrews worshiped the sun, in adaptation of non-Hebrew, Canaanitish, or Babylonian custom, may be admitted on the evidence of such ancient names of localities as Beth-shemesh, En-shemesh, Mount Heres, and Kir-heres (but see Cheyne, "Encyc. Bibl." *s.v.* "Sun"). A common act of Adoration was throwing a kiss with the hand (Job xxxi. 26–28). Idolatrous solar-worship was prohibited (Deut. iv. 19), the penalty therefor being lapidation at the city gates (*ib.* xvii. 2–5). Disregard of this law (which, however, probably was as yet non-existent; see Deuteronomy) is reported more especially of Manasseh, who had erected in the Temple altars in honor of the heavenly hosts (II Kings xxi. 3–5, xxiii. 12). Other altars, on roofs, were removed by Josiah (*ib.* xxiii. 12; comp. Jer. xix. 13; Zeph. i. 5), as were horses dedicated to the sun by the kings of Judah, and sun-chariots stationed at the western entrance to the Temple. These horses and chariots point to Assyro-Babylonian prototypes (Schrader, "K. A. T." 3d ed., p. 370), as the act of sun-worship described in Ezek. viii. 16, 17 (Gunkel, "Schöpfung und Chaos in Urzeit und Endzeit," p. 141), is generally held to be in imitation of a Persian custom. In Enoch, lxxii. 5, 37; lxxv. 4, and in the Greek Apocalypse of Baruch, vi. (see Gunkel, *l.c.* p. 141), mention is made of the solar chariot. With great plausibility Isa. xxiv. 27, where judgment is pronounced against the sun, which will be "ashamed" (*ib.* xxiv. 23), is explained as referring to idolatrous worship of the sun (but see end of verse). E. G. H.

Sun and Moon.

——**In Rabbinical Literature:** The more usual word for "sun" in rabbinical literature is "ḥammah," though "shemesh" occurs also. The sun and the moon were created on the 28th of Elul (Pirḳe R. El. viii.; Midr. ha-Gadol, ed. Schechter, p. 37). Originally the sun and the moon were of equal magnitude; but jealousy induced dissensions between them, each claiming to be greater than the other. This necessitated the reduction in size of one of them; and the moon was assigned the inferior rank (*ib.* vi.). The moon was thus degraded because it had unlawfully intruded into the sun's domain. This account is based on the phenomenon that the moon is sometimes visible while the sun is still above the horizon (Gen. R. vi. 3, 7). God subsequently regretted having degraded the moon, whose fault was virtually His, He having ordered the world. He therefore pleaded that an expiatory sacrifice be offered in His behalf to atone for His injustice to the moon (*ib.*). By way of compensation the moon was given the splendid retinue of the stars. Sun and moon are, as it were, the king's two prefects, one choosing the administration of the restricted city, the other that of the larger province. To reward the modest choice of the former, the king appoints for it an official suite (*ib.* vi. 4).

Originally the sun was designated Jacob's tutelary luminary; but later God assigned it to Esau, the moon being set over Jacob. This did not please the latter (see "Yalḳuṭ Ḥadash," ed. Warsaw, 1879, p. 181), he failing to understand that the sun, though the larger light, ruled over the day only, while the moon, though the smaller, exercised control over both day and night. Esau's luminary indicated that he had a share in this world alone, while that set over Jacob assured him of a part both in this world and in the world to come. For this reason Jacob reckons by the lunar calendar (Gen. R. vi. 3).

It was the intention in the beginning that the sun alone should furnish light to the earth; but God, foreseeing the idolatrous worship which would be paid to the heavenly bodies, decided that it would be better to have two large celestial lights, reasoning that if there was only one the danger of that one being deified would be greatly increased (*ib.* vi. 1; see also the "yoẓer" for Sabbath, "He called the sun, and it gave forth light," etc.).

Cover of the Sun.

God placed the sun in the second firmament because if He had placed it in the one nearest the earth which is visible to terrestrial eyes, all would have been consumed by its heat (Midr. Teh. xix. 13; Pesiḳ. xxix. 186a). Indeed, the sun was in a sort of cover or bag (*ib.* 186b [see note by Buber]; Tan., Teẓawweh [ed. Buber, p. 98 and note]; Midr. Teh. *l.c.* [ed. Buber, p. 168 and note]). In the "future time" God will bring forth the sun from this cover, and the wicked will be consumed by its terrible heat; hence in that time there will be no Gehenna (Ned. 8b; Midr. Teh. xix. 13). But while utterly annihilating the evil-doers, the sun will heal the righteous of all ills, and be for them a glorious ornament (*ib.*). According to R. Jonathan, the sun moves like the sail of a ship, or like a ship with 365 ropes (equivalent to the number of days in the solar year), or like a ship hailing from Alexandria, which has 354 ropes (corresponding to the number of days in the lunar year). The moon covers in two and one-half days the distance made by the sun in thirty days (Midr. Teh. *l.c.*). The sun and the moon are loath to set out on their journeys. They are compelled to cover their eyes before the upper light. God, therefore, has to light up their paths before them (see Ps. lxxxix. 16). The same thing happens at their setting, when God has to show them the way by means of torches, arrows, and lightning (*ib.*). They are ashamed to come forth on account of the worship paid them by idolaters.

But the sun sings in honor of God while pursuing its course. This appears from the verse Mal. i. 11 in connection with Josh. x. 12 (Midr. Teh. to Ps. xix. 11; Tan., Aḥare Mot, ed. Buber, p. 14). Contrary to the opinion that the sun hesitates to rise in the morning and to run its course, the conclusion is drawn from Ps. xix. 5-6 that the day-star performs its joyous task voluntarily.

The Days of the Sun.

The sun ascends by means of 366 steps, and descends by 183 in the east and 183 in the west. There are 366 windows in the firmament, through which the sun successively emerges and retires. These windows are arranged so as to regulate the sun's movements with a view to their concordance with the "teḳufot," Nisan, Tammuz, and Ṭebet. The sun bows down before God and declares its obedience to His commands (Pirḳe R. El. vi.). Three letters of God's name are written on the sun's heart; and angels lead it—one set by day, and another by night (*ib.*). The sun rides in a chariot (*ib.*). When looking downward its face and horns are of fire; when turned upward, of hail. If the sun did not periodically change its face, so that heat and cold alternate, the earth would perish (*ib.*).

According to rabbinical interpretation, Joshua did not really command the sun to "stand still" but to "be still" (Josh. x. 12). At first the sun refused to obey Joshua, urging that as it had been created on the fourth day, while man had not been fashioned till the sixth, it was the superior, and was not called upon to take orders from an inferior. Thereupon Joshua reminded the sun that it had acknowledged its position as a slave by its obeisance paid to Joseph, while even earlier Abraham had been hailed as the owner of all that is in heaven (Gen. xiv. 19, the word "possessor" being applied to Abraham, not to God). Still the sun desired to be assured that even after its silence God's praise would be sung; and it was only when Joshua had promised that he himself would sing His praise that the sun acquiesced (Gen. R. vi., end, lxxxiv. 11). According to the cabalists, the sun stood still also at the command of Moses and of Nicodemus the son of Gorion (see "Yalḳuṭ Ḥadash," p. 102, § 16).

The sun and the moon would not rise when Korah was disputing with Moses. They would not consent to give light to the earth until they were assured that justice would be done to the son of Amram (comp. Hab. iii. 11; Ned. 39b; Sanh. 110a).

The Solar Cycle.

The solar cycle ("maḥzor") comprehended twenty-eight years (as against the lunar cycle of nineteen years). He who beheld the sun at the beginning of the cycle pronounced the blessing commemorating God's creative power (Ber. 59b; but it seems more likely that the reference is to the sight of the sun after cloudy days; see Yer. Ber. ix. 13d). The sun is used in illustrations of the impossibility of beholding God (Ḥul. 60a). The expression "seeing the sun" is equivalent to "being seen by the sun"; *i.e.*, "to exist" (Ned. 30b; B. B. 82a).

"Shemesh" or "shimsha" is used in a particular sense in such phrases as "shimsho shel ẓaddiḳ" (the sun of the righteous), meaning "life." "The Almighty never permits the sun of one righteous man to set without causing that of another equally righteous to arise and shine forth" (Gen. R. lviii. 1, in reference to the birth of Rabbi on the day on which R. Akiba died). "Shimsha" is used also to denote the "righteous" (Gen. R. lxviii.).

E. G. H.

Color and Efficacy.

The rotation of the sun causes the emission of beams and rays, as dust is produced by sawing wood. Save for the noise of the multitudes in the towns, the sound which the sun makes in its rotation might be heard (Yoma 20b). The saying "A cloudy day is all sun" is based on the fact that the sun's rays pierce through the thickest cloud. The humidity of the sun is worse than its heat; and the dazzling sunlight breaking through openings in the clouds is harder to bear than the uncovered sun (Yoma 28b). There is a difference of opinion in the Talmud as to the color of the sun. One authority says its natural color is red, as is seen at sunrise and sunset, yet it appears white during the day on account of the dazzle of its rays. Another says the sun is actually white, but that it appears red in the morning, when it passes through and reflects the red roses in the Garden of Eden, and also toward evening, when it passes through and reflects the fire of Gehinnom (B. B. 84a).

The Talmud adduces the healing efficacy of the sunlight from the verse "But unto you . . . shall the sun of righteousness arise with healing in his wings" (Mal. iii. 20 [A. V. iv. 2]; Ned. 8b). Abraham possessed a precious stone which healed the sick; and when he died God set it in the sphere of the sun (B. B. 16b; Yalḳ., Mal. 593). Sunshine on Sabbath is comfortable and welcome to the poor (Ta'an. 8b). Sunshine helps the growth of plants. A plant called "'adane" or "'arane," growing in the marshes, turns its leaves toward the sun and closes them at nightfall (Shab. 35b, and Rashi *ad loc.*).

Adam when he first beheld the approach of evening thought the world was being destroyed for his sin; and he sat up all night bewailing his misfortune. Eve sat opposite him, crying, till the dawn appeared. When he realized that the night was a law of nature he offered a sacrifice to God ('Ab. Zarah 8a).

Each of the seven planets successively predominates during one hour of the day and one of the night, and exercises an important influence upon the person born in that hour. The one born during the hour of the sun's ascendency will be of fair complexion, independent, and frank; and if he attempts to steal he will not succeed. Mercury is the secretary of the sun; consequently, one who is born during its hour will be bright and wise (Shab. 156a).

Eclipses.

An eclipse of the sun is an evil sign for the Gentiles, and one of the moon augurs evil for the Jews; for the Gentiles reckon by the cycle of the former and the Jews by that of the latter. When the eclipse occurs in the eastern horizon, it forecasts the coming of evil to the inhabitants of the East; if in the western, it betokens ill to those of the West; while if it occurs in the zenith it threatens the entire world. When the color of the eclipse is red it betokens war; when gray, famine; when changing from red to gray, both war and famine. When the eclipse occurs in the beginning of the day or of the night it signifies that the evil will come soon; if late in the day or night, that it will arrive tardily. In either case the Jews who are true to their faith need not worry about these premonitions, inasmuch as the prophet has said: "Be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. x. 2; Suk. 29a).

Symbols.

The sun and the moon are employed as symbols in the Cabala. Generally, the sun is masculine and represents the principal or independent—technically it is the "giver" ("mashpia'"); Abraham is the sun; so is Samuel, because he was independent, accepting no gift or fee from any one (I Sam. xii. 3). The moon is feminine, and represents the secondary or dependent—technically the "receiver" ("meḳabbel"). Thus the sun means the father; the moon, the mother. Moses and Aaron; the rich man and the poor man; the Torah and the Talmud; Rabbi and Rabina (or R. Ashi), are respectively the sun and the moon (Heilprin, "'Erke ha-Kinnuyim," *s.v.* חמה). Samson's name denotes "sun," as he, likewise, was independent. The initial letters of the names Samuel, Moses, and Samson spell "shemesh" (= "sun"). The Messiah is the sun: "And his throne as the sun before me" (Ps. lxxxix. 36).

J. J. D. E.

SUN, BLESSING OF THE: Formula of benediction recited on the day when the sun enters upon a new cycle, which occurs on the first Wednesday of Nisan every twenty-eight years. The present cycle commenced on the 5th of Nisan, 5657 = April 7, 1897. According to Abaye, the cycle commences with the vernal equinox at the expiration of Tuesday (sunset) and the beginning of Wednesday eve when the planet Saturn is in the ascendency (Ber. 59b). This is calculated by the calendar of Samuel Yarḥina'ah, which allots to the solar year 365¼ days, and asserts that each of the seven planets rules over one hour of the day in the following sequence: Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon. Consequently the first planet, Saturn, is 7¼ hours advanced at the beginning of the summer solstice, and 30 hours (1¼ days) at the turn of the year, or 5 days in 4 years, at the end of which this planet again takes its place at the beginning of the eve of the vernal (Nisan) equinox. This period is called "maḥzor ḳaṭan" (short cycle). A space of five days follows every such cycle, so that the second cycle begins on Monday, the third on Saturday, the fourth on Thursday, the fifth on Tuesday, the sixth on Sunday, and the seventh on Friday. Seven short cycles complete a "maḥzor gadol," or long cycle, of twenty-eight years; then Saturn returns to its original position at the first hour of Wednesday eve, and a new cycle begins (*ib.*; Rashi *ad loc.*).

The ceremony of blessing the sun is held to commemorate the birth of that luminary on Wednesday eve of the Creation, which it is claimed was the exact time when the planets, including the sun and the moon and beginning with Saturn, were for the first time set in motion in the firmament by the Almighty. This calculation became obsolete after the adoption of R. Adda's calendar, which makes the solar year about five minutes less (see CALENDAR), thus upsetting the theory of the coincidence of the Nisan equinox with Saturn at the beginning of Wednesday eve every twenty-eight years. Nevertheless the ritual was still maintained, the celebration being fixed for the first Wednesday in Nisan, which necessarily rendered the date irregular, sometimes as many as sixteen days past the equinox. The ceremony originally began after sunrise, although most of the congregations in modern times commence it after the morning prayer, when the sun is about 90° above the eastern horizon.

The blessing begins with a few appropriate verses: Ps. lxxxiv. 12, lxxii. 5, lxxv. 2; Mal. iii. 20; Ps. xcvii. 6; and Ps. cxlviii. in full. Then the benediction of the Talmud, "Praised be the Lord our God, Maker of the genesis of Creation," is recited, being followed by Ps. xix. and cxxi. Then are inserted the reference of Abaye in Berakot and the baraita of R. Hananiah b. 'Aḳashyah (end of Makkot), "Ḳaddish di-Rabbanan." The blessing ends with the following prayer:

> "May it please Thee, O Lord our God and God of our fathers, as Thou hast given us life and sustenance and hast permitted us to reach and celebrate this event, so mayest Thou prolong our life and sustenance and make us worthy again to render the blessing on the return of this cycle, which may reach us in gladness in the sight of Thy city rebuilt and in the enjoyment of Thy service; that we may be privileged to see the face of Thy Messiah; and that the prophecy may be fulfilled [citing Isa. xxx. 26]."

The blessing is concluded with "'Alenu" and "Ḳaddish Yatom." An account of the celebration of 1869, in which was included dancing by the children, is given in "Or ha-Ḥammah" (p. 5). The blessing of the sun was celebrated by the Jews in New York city in 1897 in Tompkins square. The completion of the cycle will occur during the twentieth century on April 1, 1925; March 18, 1953; and April 8, 1981. Compare NEW MOON, BLESSING OF THE.

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W. B. J. D. E.

SUN, RISING AND SETTING OF THE:

In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and the setting of the sun. According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset (Ibn Ezra, commentary on Ex. xviii. 14). This confirms the opinion of R. Jose that twilight is like the twinkling of the eye, that is to say, with sunset day immediately changes to night (Shab. 35a). The Hebrew term "'alot ha-shaḥar" (the rising of the morning) denotes the period immediately before sunrise (comp. Gen. xix. 15, 23). "'Af'appe shaḥar" (the brows of the morning) is the poetic expression for the "dawning of the day" (Job iii. 9). The morning star is called "barkai" (Yoma iii. 1) and "ayyelet ha-shaḥar" (Yer. Ber. i. 1). "Neshef" (Isa. xxi. 4) denotes either dawn or twilight (Ber. 3b). "Boḳer" is the beginning of the day; and "'ereb" is the beginning of the night. "Ben ha-'arbayim" (Ex. xii. 6) is interpreted by the Rabbis as meaning the late afternoon, when the sun declines to its setting, while "ben ha-shemashot" (between the suns; *i.e.*, between the setting of the sun and the rising of the moon or the appearance of the stars) denotes the evening twilight. The Rabbis consider it doubtful whether twilight belongs to the day or to the night (Shab. 34b); consequently they treat it as a safeguard against encroachment upon either—for example, the twilight of Friday is reckoned as Sabbath eve, and that of Saturday as Sabbath day; and the same rule applies to festival days. This practise is termed "adding from the secular to the holy."

Dawn and Twilight.

The Rabbis differ as to the duration of twilight. They all agree that dawn ends when the upper limb of the sun appears ("henez ha-ḥammah"), and that twilight begins when the same limb sinks below the horizon ("sheḳi'at ha-ḥammah"). A baraita says: "Twilight begins with sunset and lasts as long as there remains a glowing reflection in the east: when the lower part of the heavens becomes pale and the upper part is still aglow it is twilight; and when the upper part likewise becomes pale it is night."

Twilight is indicated also by the appearance of stars: If only one star is seen, it is day; if two are visible, the time is doubtful; when three stars appear, it is night. The stars observed are to be of a medium size, neither too large, as those seen by day, nor too small, as those seen late at night (*ib.*). It is conceded by all authorities that the appearance of the stars is a sign of night; and they cite Neh. iv. 15, 16 (A. V. 21, 22) to prove that the regular day's labor ceased therewith (Rabbenu Tam, in Tos. to Men. 20b, *s.v.* נפסל).

R. Nehemiah says twilight lasts a journey of $\frac{1}{2}$ mil (1 mil = 2,000 ells, or $\frac{1}{40}$ part of a day's journey of 12 hours = 18 minutes) = 9 minutes. Samuel gives the time as $\frac{3}{4}$ mil = 13$\frac{1}{2}$ minutes; another version places it at $\frac{2}{3}$ mil = 12 minutes (*ib.* 35a).

The limit of twilight is important since it separates one day from another; that of dawn is of less consequence, hence there are fewer opinions and less controversy with regard to it. The full period of the dawn, according to R. Johanan, is 5 mils, or 90 minutes; that of twilight is the same (Pes. 84a). R. Judah fixes the time at 4 mils, or 72 minutes. Ibn Ezra estimates the extent of dawn or of twilight at 1$\frac{1}{3}$ hours (commentary on Eccl. xii. 2); Rabbenu

Tam, at 3¼ mils, or 58½ minutes. Maimonides says dawn lasts 1⅕ periodical hours (see Table IV.) as the reflection of the sun strikes the atmosphere, which is 51½ mils above the earth (= 103,000 ells, or 68,667 yds.).

Astronomical Twilight.

The divergent calculations of the length of dawn and twilight are accounted for by the difference in the latitude in which the Rabbis made their observations and by the difference in regard to the use of terms. The period of ¾ of a mil, or 13½ minutes, is calculated for Jerusalem (lat. 32° N.), and is evidently that of the first part of twilight, which is considered as being part of the day. At the end of 13½ minutes after sunset the sun would be about 3½° below the horizon, when the afterglow illuminates the eastern regions of the sky; the glow in the zenith lasts till the sun reaches 6½° below the horizon (= 26 minutes), when the stars become visible and night sets in. The stars appear in the latitude of Jerusalem about 22 minutes after sunset in winter, and about 28 minutes in summer, while there still is seen the reflection of the sun's rays traversing the earth's atmosphere above the spectator's horizon, which lasts till the sun has disappeared 18° below the horizon (= 72 minutes). This is known as the astronomical twilight, which increases with the inclination of the sun's obliquity toward the poles (comp. Table III.).

The full duration of the astronomical twilight is not considered in Jewish law, especially in the northern regions, where, beyond lat. 50°, between June 9 and July 9, and beyond 60°, between April 20 and Aug. 18, dawn and twilight overlap each other.

The highest Jewish authorities, including Maimonides, estimate the full extent of dawn and twilight at 1⅕ "sha'ot zemanniyyot," or periodical hours, whose length is equal to one-twelfth of either the day or the night, whichever is the longer. Thus if the day and the night each equal 12 hours of 60 minutes each, the 1⅕ periodical hours would contain 72 minutes; but when the day is 13 hours long every periodical hour contains 65 minutes, and the 1⅕ hours are increased proportionately (see Table IV.).

This calculation corresponds almost exactly with that of the astronomical twilight in latitudes near the equator; but with every degree northward the duration of the twilight increases till it is double in latitude 60°. Even Maimonides' shorter twilight of 1⅕ periodical hours has to be divided at that latitude, one part belonging to the day, and the other part to the night. Or, as a precaution against possible error, the 1⅕ periodical hours may be divided into three parts: (1) day, (2) doubtful, and (3) night. R. Moses Alashkar in his responsa (No. 96) gives a rough estimate of 40 minutes as the time which elapses "from the setting of the upper limb of the sun to the appearance of stars," which corresponds with the average twilight of Maimonides at latitude 36°.

Standard and Jerusalem Time.

Calculations of the rising and the setting of the sun are based on the appearance and disappearance respectively of its upper limb, and are made according to the European solar time. Standard or railroad time gives an arbitrary division by single hours drawn on irregular lines for the convenience of business; hence it becomes necessary either to add to or to subtract from that time to obtain a correspondence with solar time. Jerusalem time is reckoned according to the Turkish system, beginning always at sunset, and counting 12 hours for the night and 12 hours for the day throughout the year (see page 594, Table I., last column). Jerusalem time was calculated by Ḥiyya David Spitzer from observations made on Ṭur, the highest point of Mount Olivet.

Fixed Times for Various Occasions.

The time for the morning "Shema'" prayer, according to the "wetiḳin" (pious and punctual observers of the precepts), is just before sunset, and is calculated so that the "Shemoneh 'Esreh" begins exactly at sunrise (see Prayer). The wetiḳin in Jerusalem commence the morning prayer on weekdays 36 minutes, and on Sabbaths and holy days 51 minutes, before sunrise. The Psalms, the "Shema'," and the benedictions are timed by the clock to end punctually at full sunrise, when the "'Amidah" is recited. The elapsed time between the appearance of the sun's upper and that of its lower limb amounts to 1/10 of an hour, or 6 minutes (Maimonides, "Yad," Ḳeri'at Shema', i. 11). The time-limit of the morning "Shema'" ends after three hours, or ¼ of the day (see also Minḥah Prayer).

The Sabbath candles are lighted on Friday late in the afternoon, when the sun's rays touch only the tops of the trees. The earliest time is 1¼ hours before sunset; the latest, 15 minutes before sunset ("Lebush ha-Tekelet," 261, 2; 267, 2; comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 261, 2; "Be'er Ḥeṭeb," *ad loc.*).

The time for ceasing to eat unleavened bread

Time–Limits.

14th of Nisan. Years.	Corresponding Common Date.	Length of Day.	Sunrise.	Twilight 1⅕ Periodical Hours.	Jaffe.				Isserles.			
					Fourth Hour Ends.	Fifth Hour Ends.	Limit for		Fourth Hour Ends.	Fifth Hour Ends.	Limit for	
							Eating Ḥameẓ.	Burning Ḥameẓ.			Eating Ḥameẓ.	Burning Ḥameẓ.
		h. m.		h. m.								
1905	April 19	13 28	5.15	1 21	4.29	5.36	9.44	10.51	4.56	6.10	10.11	11.25
1906	April 9	13 2	5.30	1 18	5.20	5.26	9.50	10.56	4.46	5.58	10.16	11.28
1907	March 29	12 30	5.51	1 15	4.10	5.12	10.01	11.03	4.35	5.43	10.26	11.34

TABLE I.

Day of Month.	L. 44° N. (For Maine, Nova Scotia, Northern New York, Michigan, Wisconsin, Minnesota, North and South Dakota, Montana, Washington, Northern Oregon, Northern Idaho.) Portland, Me.					L. 42°. (For Massachusetts, New Hampshire, Vermont, Central New York, Southern Michigan, Wisconsin, Northern Iowa, Wyoming, Southern Idaho, Southern Oregon.) Boston, Mass.					L. 40°. (For Southern New York, Connecticut, Rhode Island, Pennsylvania, New Jersey, Northern Ohio, Indiana and Illinois, Southern Iowa, Nebraska, Northern Colorado, Utah, Nevada, California.) New York City. Chicago, Ill.				
	Dawn Begins.	Sunrise.	Length of Day. h. m.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day. h. m.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day. h. m.	Sunset.	Twilight Ends.
Jan. 1....	5.52	7.37	8 54	4.31	6.16	5.48	7.30	9 8	4.38	6.20	5.46	7.25	9 18	4.43	6.22
5....	5.52	7.37	8 58	4.35	6.21	5.48	7.30	9 11	4.41	6.23	5.46	7.25	9 21	4.46	6.24
10....	5.51	7.36	9 4	4.40	6.25	5.48	7.29	9 17	4.46	6.28	5.46	7.25	9 26	4.51	6.29
15....	5.50	7.34	9 12	4.46	6.29	5.48	7.27	9 24	4.51	6.32	5.47	7.23	9 33	4.56	6.33
20....	5.47	7.30	9 23	4.53	6.35	5.48	7.24	9 34	4.58	6.36	5.45	7.19	9 44	5.03	6.38
25....	5.44	7.26	9 33	4.59	6.40	5.46	7.20	9 44	5.04	6.40	5.43	7.16	9 52	5.08	6.42
Feb. 1....	5.39	7.19	9 50	5.09	6.49	5.38	7.14	10 0	5.14	6.50	5.37	7.10	10 8	5.18	6.51
5....	5.35	7.14	10 1	5.15	6.55	5.34	7.09	10 10	5.19	6.54	5.33	7.06	10 16	5.22	6.55
10....	5.29	7.07	10 15	5.22	7.01	5.29	7.04	10 22	5.26	6.59	5.29	7.01	10 28	5.29	7.00
15....	5.22	7.00	10 29	5.29	7.07	5.24	6.57	10 35	5.32	7.06	5.20	6.54	10 41	5.35	7.06
20....	5.15	6.52	10 44	5.36	7.12	5.17	6.50	10 48	5.38	7.12	5.17	6.48	10 52	5.40	7.12
25....	5.09	6.44	10 58	5.42	7.17	5.09	6.42	11 3	5.45	7.18	5.10	6.41	11 5	5.46	7.17
March 1....	5.01	6.37	11 11	5.48	7.24	5.02	6.35	11 15	5.50	7.23	5.03	6.35	11 16	5.51	7.22
5....	4.53	6.30	11 23	5.53	7.30	4.56	6.29	11 26	5.55	7.28	4.56	6.29	11 26	5.55	7.27
10....	4.43	6.21	11 39	6.00	7.37	4.48	6.21	11 40	6.01	7.34	4.49	6.21	11 40	6.01	7.32
15....	4.34	6.12	11 54	6.06	7.43	4.39	6.12	11 55	6.07	7.41	4.40	6.12	11 54	6.06	7.39
20....	4.26	6.03	12 10	6.12	7.49	4.30	6.03	12 10	6.12	7.46	4.33	6.04	12 7	6.11	7.44
25....	4.16	5.53	12 26	6.19	7.56	4.22	5.55	12 24	6.19	7.52	4.24	5.57	12 20	6.17	7.49
April 1....	4.00	5.40	12 47	6.27	8.07	4.08	5.43	12 43	6.26	8.01	4.12	5.45	12 39	6.24	7.56
5....	3.51	5.33	12 59	6.32	8.14	3.59	5.36	12 54	6.30	8.07	4.04	5.37	12 51	6.28	8.01
10....	3.41	5.24	13 15	6.39	8.21	3.49	5.27	13 8	6.35	8.13	3.54	5.28	13 5	6.33	8.08
15....	3.29	5.15	13 30	6.45	8.30	3.39	5.19	13 21	6.40	8.21	3.46	5.21	13 17	6.38	8.15
20....	3.19	5.07	13 44	6.51	8.39	3.29	5.11	13 34	6.45	8.28	3.36	5.13	13 30	6.43	8.21
25....	3.11	4.58	13 59	6.57	8.46	3.21	5.03	13 49	6.52	8.36	3.28	5.06	13 43	6.49	8.29
May 1....	2.52	4.49	14 16	7.05	9.01	3.07	4.54	14 5	6.59	8.47	3.16	4.59	13 56	6.55	8.32
5....	2.45	4.44	14 25	7.09	9.06	3.00	4.49	14 14	7.03	8.54	3.09	4.55	14 4	6.59	8.38
10....	2.36	4.37	14 38	7.15	9.14	2.53	4.44	14 24	7.08	9.02	3.02	4.50	14 14	7.04	8.45
15....	2.26	4.31	14 50	7.21	9.27	2.44	4.39	14 34	7.13	9.10	2.54	4.44	14 25	7.09	8.53
20....	2.16	4.26	15 0	7.26	9.37	2.35	4.36	14 42	7.18	9.18	2.46	4.39	14 35	7.14	9.00
25....	2.06	4.22	15 10	7.32	9.45	2 26	4.30	14 53	7.23	9.26	2.38	4.35	14 43	7.18	9.05
June 1....	1.55	4.17	15 21	7.38	10.00	2.17	4.25	15 4	7.29	9.37	2.32	4.31	14 53	7.24	9.23
5....	1.51	4.15	15 26	7.41	10.06	2.14	4.23	15 9	7.32	9.41	2.29	4.29	14 57	7.26	9.27
10....	1.47	4.14	15 30	7.44	10.12	2.11	4.22	15 13	7.35	9.47	2.27	4.28	15 1	7.29	9.32
15....	1.44	4.13	15 34	7.47	10.16	2.09	4.22	15 16	7.38	9.51	2.25	4.28	15 4	7.32	9.34
20....	1.44	4.14	15 35	7.49	10.18	2.08	4.23	15 16	7.39	9.53	2.25	4.29	15 5	7.34	9.36
25....	1.45	4.15	15 34	7.49	10.18	2.08	4.25	15 15	7.40	9.54	2.26	4.30	15 5	7.35	9.37
July 1....	1.55	4.18	15 31	7.49	10.10	2.12	4.26	15 14	7.40	9.54	2.28	4.31	15 4	7.35	9.37
5....	2.03	4.20	15 28	7.48	10.04	2.17	4.28	15 11	7.39	9.50	2.33	4.33	15 1	7.34	9.34
10....	2.12	4.24	15 22	7.46	9.58	2.23	4.32	15 6	7.38	9.44	2.38	4.37	14 56	7.33	9.31
15....	2.20	4.28	15 15	7.43	9.51	2.30	4.36	14 59	7.35	9.40	2.45	4.41	14 49	7.30	9.26
20....	2.27	4.32	15 7	7.39	9.44	2.37	4.40	14 52	7.32	9.35	2.50	4.44	14 43	7.27	9.21
25....	2.36	4.37	14 57	7.34	9.36	2.44	4.45	14 42	7.27	9.28	2.56	4.49	14 33	7.22	9.15
Aug. 1....	2.46	4.46	14 40	7.26	9.25	2.55	4.52	14 28	7.20	9.17	3.06	4.56	14 20	7.16	9.06
5....	2.55	4.51	14 30	7.21	9.15	3.02	4.56	14 19	7.15	9.09	3.12	5.00	14 12	7.12	8.59
10....	3.06	4.57	14 17	7.14	9.03	3.12	5.01	14 8	7.09	8.59	3.19	5.05	14 1	7.06	8.50
15....	3.15	5.02	14 4	7.06	8.52	3.21	5.06	13 56	7.02	8.49	3.27	5.10	13 49	6.59	8.41
20....	3.23	5.07	13 51	6.58	8.41	3.27	5.11	13 44	6.55	8.39	3.34	5.15	13 38	6.53	8.33
25....	3.33	5.14	13 35	6.49	8.30	3.33	5.17	13 31	6.48	8.30	3.41	5.20	13 25	6.45	8.23
Sept. 1....	3.40	5.22	13 15	6.37	8.20	3.44	5.24	13 12	6.36	8.16	3.50	5.27	13 6	6.33	8.10
5....	3.48	5.27	13 3	6.30	8.11	3.49	5.29	13 1	6.30	8.09	3.54	5.31	12 56	6.27	8.03
10....	3.55	5.33	12 47	6.20	7.59	3.55	5.34	12 47	6.21	7.59	4.00	5.36	12 43	6.19	7.54
15....	4.01	5.39	12 32	6.11	7.48	4.00	5.39	12 33	6.12	7.48	4.06	5.41	12 29	6.10	7.45
20....	4.07	5.45	12 16	6.01	7.39	4.07	5.44	12 20	6.04	7.38	4.12	5.45	12 17	6.02	7.36
25....	4.13	5.51	12 1	5.52	7.30	4.14	5.49	12 5	5.54	7.28	4.16	5.50	12 8	5.53	7.28
Oct. 1....	4.22	5.58	11 43	5.41	7.16	4.23	5.56	11 47	5.43	7.17	4.25	5.56	11 47	5.43	7.16
5....	4.28	6.03	11 30	5.33	7.10	4.27	6.01	11 37	5.38	7.10	4.29	6.00	11 38	5.38	7.08
10....	4.35	6.09	11 16	5.25	6.59	4.33	6.06	11 23	5.29	7.00	4.35	6.05	11 26	5.31	6.58
15....	4.40	6.16	11 0	5.16	6.51	4.39	6.12	11 8	5.20	6.52	4.39	6.10	11 13	5.23	6.50
20....	4.45	6.22	10 45	5.07	6.43	4.44	6.18	10 55	5.13	6.45	4.45	6.15	11 1	5.16	6.43
25....	4.50	6.29	10 30	4.59	6.35	4.51	6.24	10 41	5.05	6.38	4.50	6.21	10 47	5.08	6.38
Nov. 1....	5.00	6.38	10 11	4.49	6.28	4.58	6.33	10 22	4.55	6.30	4.57	6.29	10 30	4.59	6.31
5....	5.04	6.44	10 0	4.44	6.24	5.02	6.38	10 12	4.50	6.26	5.01	6.34	10 20	4.54	6 27
10....	5.10	6.51	9 47	4.38	6.18	5.07	6.44	10 0	4.44	6.21	5.09	6.40	10 9	4.49	6.21
15....	5.16	6.57	9 35	4.32	6.15	5.13	6.51	9 48	4.39	6.18	5.12	6.47	9 56	4.43	6.18
20....	5.20	7.04	9 24	4.28	6.12	5.18	6.57	9 38	4.35	6.14	5.17	6.53	9 46	4.39	6.15
25....	5.25	7.10	9 14	4.24	6.10	5.23	7.03	9 28	4.31	6.12	5.21	6.58	9 37	4.35	6.13
Dec. 1....	5.32	7.17	9 4	4.21	6.07	5.29	7.10	9 19	4.29	6.09	5 27	7.05	9 29	4.34	6.11
5....	5.35	7.22	8 58	4.20	6.07	5.33	7.14	9 14	4.28	6.08	5.30	7.09	9 24	4.33	6.11
10....	5.39	7.27	8 53	4.20	6.08	5.37	7.19	9 9	4 28	6.08	5.35	7.14	9 19	4.33	6.11
15....	5.43	7.31	8 50	4.21	6.09	5.41	7.23	9 5	4.28	6.09	5.38	7.17	9 17	4.34	6.12
20....	5.45	7.34	8 49	4.23	6.09	5.43	7.26	9 4	4.30	6.11	5.41	7.20	9 16	4.36	6.14
25....	5.47	7.36	8 50	4.26	6.10	5.45	7.28	9 4	4.32	6.14	5.43	7.22	9 16	4.38	6.16

TABLE I.—*Continued.*

Day of Month.	L. 38°-36°. (For District of Columbia, Delaware, Maryland, Virginia, West Virginia, Southern Ohio, Southern Indiana, Southern Illinois, Northern Missouri, Kansas, Central Colorado, Central Utah, Central Nebraska, Central California.) Washington, D. C. Norfolk, Va.					L. 34°-32°. (For South Carolina, Northern Georgia, Alabama, Mississippi, Louisiana, Texas, Southern New Mexico, Arizona, and California.) Savannah, Ga. Charleston, S. C.					L. 30°-28°. (For Florida, Southern Georgia, Alabama, Mississippi, Louisiana, and Texas.) Pensacola, Fla. New Orleans, La.					Jerusalem. (From Special Observations; Turkish Time Beginning from Sunset.)				
	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	Length of Day.	Sunset.	Twilight Ends.	Dawn Begins.	Sunrise.	"Shema" Time Ends.	Midday.	Length of Day.
			h. m.					h. m.					h. m.							h. m.
Jan. 1	5.43	7.19	9 30	4.49	6.25	5.35	7.03	10 2	5.05	6.33	5.30	6.57	10 14	5.11	6.38	12.27	1.46	3.21	6.53	10 14
5	5.44	7.19	9 33	4.52	6.26	5.37	7.03	10 5	5.08	6.34	5.32	6.58	10 16	5.14	6.40	12.25	1.44	3.19	6.52	10 16
10	5.45	7.19	9 38	4.57	6.31	5.37	7.03	10 10	5.13	6.39	5.33	6.58	10 20	5.18	6.42	12.21	1.40	3.16	6.50	10 20
15	5.44	7.17	9 45	5.02	6.34	5.38	7.02	10 15	5.17	6.42	5.33	6.57	10 24	5.21	6.48	12.15	1.35	3.13	6.48	10 25
20	5.43	7.14	9 54	5.08	6.39	5.37	7.01	10 19	5.20	6.47	5.32	6.56	10 29	5.25	6.51	12.11	1.30	3.09	6.45	10 30
25	5.41	7.11	10 2	5.13	6.45	5.36	6.59	10 26	5.25	6.50	5.31	6.55	10 37	5.29	6.55	12.05	1.24	3.05	6.42	10 36
Feb. 1	5.36	7.06	10 16	5.22	6.52	5.31	6.56	10 36	5.32	6.57	5.29	6.51	10 46	5.37	6.56	11.56	1.16	2.58	6.38	10 44
5	5.32	7.02	10 24	5.26	6.55	5.28	6.53	10 43	5.36	7.00	5.26	6.48	10 53	5.41	6.57	11.48	1.10	2.53	6.35	10 50
10	5.27	6.57	10 34	5.31	7.02	5.25	6.48	10 53	5.41	7.04	5.22	6.43	11 2	5.45	7.05	11.38	1.01	2.46	6.31	10 59
15	5.21	6.52	10 45	5.37	7.05	5.20	6.43	11 3	5.46	7.08	5.18	6.39	11 10	5.49	7.10	11.28	12.52	2.38	6.26	11 08
20	5.16	6.46	10 56	5.42	7.11	5.16	6.38	11 12	5.50	7.11	5.15	6.35	11 17	5.52	7.12	11.18	12.44	2.31	6.22	11 16
25	5.10	6.40	11 7	5.47	7.16	5.11	6.33	11 20	5.53	7.16	5.11	6.30	11 26	5.56	7.16	11.07	12.35	2.23	6.18	11 25
March 1	5.04	6.33	11 19	5.52	7.21	5.07	6.28	11 29	5.57	7.19	5.07	6.26	11 33	5.59	7.19	10.57	12.25	2.16	6.13	11 35
5	4.58	6.28	11 28	5.56	7.26	5.02	6.24	11 36	6.00	7.23	5.02	6.22	11 40	6.02	7.22	10.50	12.18	2.10	6.09	11 42
10	4.50	6.20	11 41	6.01	7.31	4.55	6.19	11 45	6.04	7.26	4.56	6.16	11 47	6.05	7.25	10.39	12.09	2.02	6.05	11 51
15	4.42	6.12	11 54	6.06	7.36	4.48	6.11	11 57	6.08	7.31	4.53	6.10	11 58	6.08	7.29	10.30	12.00	1.54	6.00	12 00
20	4.35	6.05	12 6	6.11	7.41	4.41	6.05	12 6	6.11	7.35	4.43	6.05	12 7	6.12	7.33	10.19	11.50	1.47	5.55	12 10
25	4.27	5.57	12 19	6.16	7.45	4.35	5.58	12 17	6.15	7.38	4.38	5.58	12 17	6.15	7.35	10.09	11.41	1.39	5.50	12 19
April 1	4.15	5.46	12 36	6.22	7.53	4.25	5.49	12 31	6.20	7.43	4.29	5.50	12 29	6.19	7.39	9.55	11.28	1.28	5.44	12 32
5	4.07	5.40	12 45	6.25	7.58	4.20	5.44	12 39	6.23	7.46	4.24	5.45	12 36	6.21	7.42	9.47	11.21	1.22	5.41	12 39
10	3.58	5.31	12 59	6.30	8.05	4.13	5.37	12 49	6.26	7.50	4.18	5.39	12 45	6.24	7.45	9.37	11.11	1.13	5.36	12 49
15	3.49	5.24	13 11	6.35	8.11	4.04	5.31	12 59	6.30	7.55	4.10	5.34	12 53	6.27	7.49	9.27	11.02	1.05	5.31	12 58
20	3.40	5.17	13 23	6.40	8.16	3.57	5.25	13 8	6.33	8.00	4.04	5.29	13 1	6.30	7.54	9.15	10.53	12.59	5.27	13 07
25	3.33	5.10	13 35	6.45	8.23	3.51	5.20	13 17	6.37	8.05	3.58	5.24	13 9	6.33	7.56	9.05	10.44	12.52	5.22	13 16
May 1	3.22	5.02	13 50	6.52	8.32	3.43	5.13	13 28	6.41	8.11	3.51	5.17	13 20	6.37	8.02	8.54	10.34	12.43	5.17	13 26
5	3.15	4.58	13 59	6.55	8.38	3.38	5.10	13 35	6.45	8.15	3.46	5.14	13 26	6.40	8.07	8.46	10.27	12.38	5.14	13 33
10	3.08	4.53	14 7	7.00	8.45	3.32	5.05	13 43	6.48	8.20	3.41	5.11	13 33	6.44	8.13	8.36	10.19	12.30	5.09	13 41
15	3.00	4.48	14 17	7.05	8.53	3.27	5.02	13 49	6.51	8.26	3.36	5.07	13 40	6.47	8.17	8.27	10.11	12.23	5.06	13 49
20	2.54	4.44	14 25	7.09	9.00	3.22	4.59	13 55	6.54	8.31	3.33	5.05	13 45	6.50	8.22	8.18	10.04	12.17	5.02	13 56
25	2.48	4.41	14 32	7.13	9.05	3.18	4.56	14 1	6.57	8.35	3.29	5.02	13 50	6.52	8.26	8.12	9.58	12.12	4.59	14 02
June 1	2.41	4.36	14 42	7.18	9.13	3.13	4.53	14 8	7.01	8.41	3.24	5.00	13 55	6.55	8.31	8.04	9.51	12.06	4.56	14 09
5	2.38	4.35	14 45	7.20	9.17	3.12	4.52	14 11	7.03	8.44	3.23	4.59	13 58	6.57	8.33	8.00	9.47	12.03	4.54	14 13
10	2.36	4.34	14 49	7.23	9.21	3.11	4.52	14 13	7.05	8.47	3.22	4.59	14 0	6.59	8.37	7.57	9.45	12.01	4.53	14 15
15	2.35	4.33	14 54	7.27	9.24	3.10	4.52	14 16	7.08	8.50	3.22	4.59	14 3	7.02	8.38	7.55	9.43	11.59	4.52	14 17
20	2.35	4.34	14 54	7.28	9.26	3.10	4.52	14 18	7.10	8.52	3.22	4.59	14 5	7.04	8.40	7.53	9.41	11.57	4.51	14 19
25	2.35	4.35	14 54	7.29	9.27	3.11	4.53	14 18	7.11	8.52	3.23	5.00	14 4	7.04	8.41	7.55	9.41	11.57	4.51	14 19
July 1	2.39	4.37	14 52	7.19	9.27	3.13	4.55	14 16	7.11	8.53	3.25	5.01	14 4	7.05	8.41	7.55	9.43	11.59	4.52	14 17
5	2.42	4.39	14 49	7.28	9.25	3.16	4.57	14 14	7.11	8.52	3.27	5.02	14 2	7.04	8.40	7.57	9.45	12.01	4.53	14 15
10	2.47	4.43	14 44	7.27	9.22	3.19	5.00	14 10	7.10	8.51	3.30	5.05	13 58	7.03	8.38	8.00	9.47	12.03	4.54	14 13
15	2.53	4.47	14 37	7.24	9.16	3.23	5.03	14 6	7.09	8.48	3.35	5.08	13 54	7.02	8.35	8.06	9.52	12.07	4.56	14 08
20	2.58	4.51	14 30	7.21	9.12	3.27	5.05	14 2	7.07	8.45	3.38	5.11	13 49	7.00	8.33	8.11	9.57	12.11	4.58	14 03
25	3.04	4.55	14 22	7.17	9.07	3.32	5.08	13 56	7.04	8.40	3.42	5.14	13 43	6.57	8.29	8.17	10.02	12.16	5.01	13 58
Aug. 1	3.14	5.00	14 12	7.12	8.58	3.39	5.13	13 45	6.58	8.33	3.48	5.19	13 34	6.53	8.24	8.28	10.13	12.25	5.07	13 47
5	3.19	5.03	14 5	7.08	8.52	3.43	5.16	13 38	6.54	8.28	3.52	5.21	13 28	6.49	8.19	8.36	10.19	12.30	5.09	13 41
10	3.26	5.08	13 54	7.02	8.44	3.47	5.19	13 30	6.49	8.22	3.56	5.24	13 21	6.45	8.13	8.46	10.27	12.38	5.14	13 33
15	3.33	5.13	13 42	6.55	8.37	3.52	5.22	13 22	6.44	8.14	3.59	5.27	13 14	6.41	8.07	8.55	10.35	12.45	5.18	13 25
20	3.40	5.18	13 31	6.49	8.28	3.57	5.26	13 13	6.39	8.08	4.04	5.29	13 7	6.36	8.00	9.05	10.44	12.52	5.22	13 16
25	3.45	5.22	13 20	6.42	8.20	4.01	5.29	13 5	6.34	8.02	4.08	5.32	12 59	6.31	7.54	9.15	10.53	12.59	5.27	13 07
Sept. 1	3.54	5.29	13 2	6.31	8.06	4.08	5.35	12 50	6.25	7.52	4.14	5.37	12 46	6.23	7.46	9.30	11.06	1.08	5.33	12 54
5	3.58	5.33	12 52	6.25	7.59	4.11	5.37	12 43	6.20	7.45	4.16	5.39	12 39	6.18	7.41	9.39	11.13	1.15	5.37	12 47
10	4.01	5.37	12 41	6.18	7.51	4.15	5.40	12 30	6.14	7.39	4.19	5.42	12 30	6.12	7.35	9.49	11.22	1.24	5.41	12 38
15	4.09	5.41	12 29	6.10	7.41	4.19	5.43	12 24	6.07	7.30	4.23	5.44	12 22	6.06	7.28	9.59	11.32	1.31	5.45	12 28
20	4.16	5.45	12 17	6.02	7.32	4.23	5.47	12 14	6.01	7.23	4.27	5.47	12 14	6.01	7.22	10.09	11.41	1.39	5.50	12 19
25	4.20	5.50	12 3	5.53	7.25	4.26	5.49	12 5	5.54	7.17	4.30	5.50	12 4	5.54	7.15	10.19	11.50	1.47	5.55	12 10
Oct. 1	4.27	5.56	11 47	5.43	7.13	4.32	5.54	11 51	5.45	7.08	4.34	5.53	11 53	5.46	7.06	10.31	12.01	1.56	6.01	11 50
5	4.31	6.00	11 38	5.38	7.06	4.34	5.56	11 45	5.41	7.04	4.36	5.56	11 46	5.42	7.01	10.39	12.09	2.02	6.05	11 51
10	4.36	6.04	11 27	5.31	6.58	4.37	6.00	11 35	5.35	6.57	4.39	5.59	11 37	5.36	6.55	10.50	12.18	2.10	6.09	11 42
15	4.41	6.10	11 14	5.24	6.51	4.40	6.05	11 24	5.29	6.51	4.42	6.02	11 29	5.31	6.51	10.59	12.27	2.17	6.14	11 33
20	4.46	6.14	11 0	5.16	6.45	4.45	6.07	11 16	5.23	6.45	4.44	6.06	11 19	5.25	6.46	11.10	12.36	2.25	6.18	11 24
25	4.51	6.21	10 49	5.10	6.38	4.49	6.11	11 7	5.18	6.40	4.48	6.09	11 11	5.20	6.40	11.20	12.45	2.32	6.23	11 15
Nov. 1	4.57	6.29	10 32	5.01	6.31	4.54	6.16	10 55	5.11	6.34	4.53	6.14	11 0	5.14	6.35	11.34	12.58	2.43	6.29	11 02
5	5.01	6.34	10 23	4.57	6.27	4.57	6.20	10 48	5.08	6.30	4.57	6.17	10 54	5.11	6.32	11.42	1.05	2.49	6.33	10 55
10	5.05	6.40	10 12	4.52	6.23	5.01	6.25	10 38	5.03	6.27	5.00	6.21	10 47	5.08	6.30	11.52	1.13	2.56	6.37	10 47
15	5.09	6.47	10 0	4.47	6.20	5.05	6.30	10 30	5.00	6.25	5.02	6.26	10 40	5.04	6.28	12.00	1.20	3.01	6.40	10 40
20	5.14	6.53	9 51	4.44	6.18	5.09	6.35	10 22	4.57	6.23	5.06	6.29	10 32	5.01	6.26	12.07	1.26	3.06	6.43	10 34
25	5.18	6.58	9 43	4.41	6.16	5.13	6.39	10 16	4.55	6.21	5.09	6.34	10 26	5.00	6.25	12.12	1.31	3.09	6.46	10 29
Dec. 1	5.25	6.59	9 41	4.40	6.13	5.17	6.44	10 11	4.55	6.21	5.13	6.38	10 22	5.00	6.25	12.17	1.37	3.14	6.49	10 23
5	5.28	7.03	9 35	4.38	6.14	5.20	6.47	10 8	4.55	6.22	5.16	6.41	10 19	5.00	6.26	12.22	1.41	3.16	6.51	10 19
10	5.33	7.08	9 30	4.38	6.14	5.23	6.51	10 4	4.55	6.24	5.21	6.46	10 15	5.01	6.27	12.25	1.44	3.19	6.52	10 16
15	5.35	7.12	9 27	4.39	6.15	5.26	6.54	10 2	4.56	6.26	5.23	6.49	10 13	5.02	6.28	12.28	1.47	3.22	6.54	10 13
20	5.38	7.14	9 26	4.40	6.17	5.29	6.57	10 1	4.58	6.28	5.26	6.52	10 12	5.04	6.29	12.30	1.49	3.24	6.55	10 11
25	5.40	7.16	9 27	4.43	6.19	5.31	7.01	9 59	5.00	6.31	5.28	6.54	10 12	5.06	6.31	12.30	1.49	3.24	6.55	10 11

TABLE II.

Day of Month.	L. 60° N. St. Petersburg, Russia.			L. 58°. Scotland; Government of Novgorod, Russia.			L. 56°. Government of Moscow; Nijni-Novgorod, Russia.			L. 54°. Ireland; North Germany; Governments of Wilna, Grodno, Minsk, Moghilef.		
	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.
		h. m.			h. m.			h. m.			h. m.	
Jan. 1.....	8.57	6 20	3.17	8.41	6 52	3.33	8.28	7 18	3.46	8.17	7 40	3.57
10.....	8.51	6 35	3.26	8.36	7 5	3.41	8.23	7 31	3.54	8.12	7 53	4.05
21.....	8.34	7 17	3.51	8.22	7 41	4.03	8.11	8 3	4.14	8.02	8 23	4.25
31.....	8.13	8 3	4.16	8.03	8 23	4.26	7.52	8 43	4.35	7.46	8 57	4.43
Feb. 10.....	7.47	8 56	4.43	7.40	9 10	4.50	7.33	9 24	4.57	7.27	9 36	5.03
20.....	7.18	9 52	5.10	7.13	10 2	5.15	7.09	10 10	5.19	7.05	10 18	5 23
March 2.....	6.50	10 44	5.34	6.47	10 52	5.39	6.44	10 56	5.40	6.42	11 0	5.42
12.....	6.21	11 38	5.59	6.20	11 40	6.00	6.19	11 42	6.01	6.18	11 44	6.02
22.....	5.51	12 28	6.19	5.52	12 30	6.22	5.53	12 28	6.21	5.54	12 26	6.20
April 1.....	5.19	13 30	6.49	5.23	13 22	6.45	5.26	13 16	6.42	5.29	13 10	6.39
11.....	4.49	14 25	7.14	4.55	14 13	7.08	5.00	14 3	7.03	5.05	13 53	6.58
21.....	4.20	15 18	7.38	4.28	15 2	7.30	4.35	14 48	7.23	4.42	14 34	7.16
May 1.....	3.53	16 9	8.02	4.03	15 49	7.52	4.12	15 21	7.43	4.20	15 15	7.35
11.....	3.28	16 58	8.26	3.41	16 32	8.13	3.52	16 10	8.02	4.01	15 52	7.53
21.....	3.05	17 44	8.49	3.20	17 14	8.34	3.34	16 46	8.20	3.46	16 22	8.08
31.....	2.28	18 21	9.09	3.06	17 45	8.51	3.22	17 13	8.35	3.34	16 49	8.23
June 10.....	2.38	18 44	9.22	2.58	18 4	9.02	3.15	17 30	8.45	3.29	17 2	8.31
20.....	2.36	18 52	9.28	2.57	18 10	9.07	3.14	17 36	8.50	3.28	17 8	8.36
30.....	2.44	18 40	9.24	3.04	18 0	9.04	3.20	17 28	8.48	3.33	17 2	8.35
July 10.....	2.58	18 14	9.12	3.15	17 40	8.55	3.30	17 10	8.40	3.42	16 46	8.28
20.....	3.19	17 34	8.53	3.33	17 6	8.39	3.46	16 40	8.26	3.57	16 18	8.15
30.....	3.40	16 51	8.31	3.53	16 25	8.18	4.03	16 5	8.08	4.12	15 47	7.59
Aug. 9.....	4.02	16 5	8.07	4.14	15 41	7.55	4.22	15 25	7.47	4.29	15 11	7.40
19.....	4.28	15 8	7.36	4.35	14 54	7.29	4.42	14 40	7.22	4.47	14 30	7.17
29.....	4.53	14 14	7.07	4.58	14 4	7.02	5.02	13 56	6.58	5.06	13 48	6.54
Sept. 8.....	5.16	13 21	6.36	5.19	13 15	6.34	5.21	13 11	6.32	5.24	13 5	6.29
18.....	5.38	12 29	6.07	5.40	12 25	6.05	5.40	12 25	6.05	5.41	12 23	6.04
28.....	6.02	11 35	5.37	6.01	11 37	5.38	6.00	11 39	5.39	5.59	11 51	5.40
Oct. 8.....	6.26	10 41	5.07	6.24	10 45	5.09	6.20	10 53	5.13	6.18	10 57	5.15
18.....	6.51	9 47	4.38	6.46	9 57	4.43	6.41	10 7	4.48	6.37	10 14	4.51
28.....	7.16	8 55	4.11	7.08	9 8	4.19	7.02	9 23	4.25	6.56	9 35	4.31
Nov. 7.....	7.42	8 3	3.45	7.31	8 25	3.56	7.23	8 41	4.04	7.15	8 57	4.12
17.....	8.07	7 16	3.23	7.54	8 4	3.38	7.44	8 02	3.46	7.34	8 22	3.56
27.....	8.30	6 37	3.07	8.15	7 7	3.22	8.03	7 31	3.34	7.52	7 53	3.45
Dec. 7.....	8.48	6 9	2.57	8.31	6 43	3.14	8.18	7 9	3.27	8.06	7 33	3.39
17.....	8.59	5 57	2.56	8.42	6 31	3.13	8.28	6 59	3.27	8 15	7 25	3.40
27.....	9.02	6 0	3.02	8.45	6 34	3.19	8.31	7 2	3.33	8.19	7 26	3.45

Day of Month.	L. 52°. Holland; Governments of Warsaw and Orenburg, Russia.			L. 50°. England; Governments of Jitomir, Kiev, Poltava, and Kharkov, Russia.			L. 48°. South Germany; Governments of Yekaterinoslav and Kamenetz-Podolsk, Russia.			L. 46°. Austria; Governments of Odessa and Kherson, Russia.		
	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.	Sunrise.	Length of Day.	Sunset.
		h. m.			h. m.			h. m.			h. m.	
Jan. 1.....	8.07	8 0	4.07	7.58	8 18	4.16	7.50	8 34	4.24	7.42	8 50	4.32
10.....	8.03	8 11	4.14	7.54	8 29	4.23	7.46	8 45	4.31	7.39	8 59	4.38
21.....	7.54	8 37	4.31	7.46	8 53	4.39	7.39	9 7	4.46	7.33	9 19	4.52
31.....	7.40	9 9	4.49	7.33	9 23	4.56	7.27	9 35	5.02	7.22	9 45	5.07
Feb. 10.....	7.21	9 48	5.09	7.16	9 58	5.14	7.11	10 8	5.19	7.07	10 16	5.23
20.....	7.01	10 26	5.27	6.57	10 34	5.31	6.53	10 42	5.35	6.51	10 46	5.37
March 2.....	6.40	11 4	5.44	6.34	11 13	5.47	6.35	11 14	5.49	6.34	11 16	5.50
12.....	6.17	11 46	6.03	6.17	11 46	6.03	6.17	11 46	6.03	6.16	11 48	6.04
22.....	5.55	12 24	6.19	5.55	12 24	6.19	5.57	12 20	6.17	5.57	12 20	6.17
April 1.....	5.31	13 6	6 37	5.33	13 2	6.35	5.36	12 56	6.32	5.37	12 54	6.31
11.....	5.08	13 47	6.55	5.12	13 39	6.51	5.15	13 33	6.48	5.19	13 25	6.44
21.....	4.46	14 25	7.11	4.52	14 14	7.06	4.56	14 6	7.02	5.01	13 56	6.57
May 1.....	4.27	15 1	7.28	4.34	14 47	7.21	4.40	14 25	7.15	4.45	14 25	7.10
11.....	4.10	15 34	7.44	4.18	15 18	7.36	4.25	15 4	7.29	4.32	14 50	7.22
21.....	3.56	16 2	7.58	4.05	15 44	7.49	4.13	15 28	7.41	4.20	15 14	7.34
31.....	3.46	16 25	8.11	3.56	16 5	8.01	4.05	15 47	7.52	4.14	15 29	7.43
June 10.....	3.40	16 40	8.20	3.51	16 18	8.09	4.01	15 58	7.59	4.09	15 42	7.51
20.....	3.40	16 44	8.24	3.51	16 22	8.13	4.01	16 2	8.03	4.10	15 44	7.54
30.....	3.45	16 38	8.23	3.56	16 16	8.12	4.06	15 56	8.02	4.14	15 40	7.54
July 10.....	3.53	16 24	8.17	4.03	16 4	8.07	4.13	15 44	7.57	4.21	15 26	7.49
20.....	4.07	15 58	8.05	4.15	15 42	7.57	4.24	15 24	7.48	4.31	15 10	7.41
30.....	4.20	15 31	7.51	4.27	15 17	7.44	4.35	15 1	7.36	4.40	14 51	7.31
Aug. 9.....	4.36	14 57	7.33	4.42	14 45	7.27	4.48	14 32	7.21	4.52	14 25	7.17
19.....	4.53	14 18	7.11	4.57	14 10	7.07	5.02	14 0	7.02	5.05	13 54	6.59
29.....	5.11	13 38	6.49	5.14	13 32	6.46	5.16	13 28	6.44	5.19	13 22	6.41
Sept. 8.....	5.27	12 59	6.26	5.28	12 57	6.25	5.30	12 53	6.23	5.32	12 49	6.21
18.....	5.41	12 23	6.04	5.42	12 21	6.03	5.43	12 19	6.02	5.44	12 17	6.01
28.....	5.59	11 41	5.40	5.58	11 43	5.41	5.57	11 44	5.41	5.56	11 57	5.43
Oct. 8.....	6.15	11 3	5.18	6.14	11 5	5.19	6.12	11 9	5.21	6.09	11 15	5.24
18.....	6.32	10 25	4.57	6.30	10 29	4.59	6.26	10 37	5.03	6.27	10 40	5.07
28.....	6.50	9 47	4.37	6.45	9 57	4.42	6.41	10 5	4.46	6.36	10 15	4.51
Nov. 7.....	7.07	9 13	4.20	7.01	9 25	4.26	6.55	9 37	4.32	6.50	9 47	4.37
17.....	7.26	8 38	4.04	7.19	8 52	4.11	7.12	9 6	4.18	7.05	9 20	4.25
27.....	7.43	8 11	3.54	7.34	8 29	4.03	7.26	8 45	4.11	7.19	8 59	4.18
Dec. 7.....	7.56	7 53	3.49	7.46	8 13	3.59	7.38	8 29	4 07	7.30	8 35	4.15
17.....	8.04	7 47	3.51	7.54	8 7	4.01	7.46	8 23	4.09	7.38	8 39	4.17
27.....	8.08	7 48	3.56	7.59	8 6	4.05	7.50	8 24	4.14	7.42	8 40	4.22

TABLE III.—Duration of Dawn and Twilight According to Astronomical Calculation. Northern and Southern Latitudes Compared.

Dates for Northern Latitudes.	30°	40°	45°	50°	55°	60°	Dates for Southern Latitudes.
	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	
Jan. 1......	1 27	1 39	1 48	2 1	2 20	2 48	Dec. 16.
11......	1 26	1 38	1 47	1 59	2 17	2 44	6.
21......	1 24	1 36	1 45	1 57	2 13	2 38	Nov. 26.
31......	1 23	1 34	1 43	1 54	2 9	2 30	16.
Feb. 10......	1 22	1 33	1 41	1 53	2 7	2 27	6.
20	1 22	1 32	1 40	1 51	2 5	2 24	Oct. 27.
March 1......	1 21	1 31	1 39	1 49	2 3	2 21	17.
11......	1 21	1 31	1 40	1 50	2 6	2 24	7.
21......	1 21	1 33	1 41	1 52	2 13	2 31	Sept. 27.
31......	1 22	1 34	1 43	1 55	2 15	2 41	17.
April 10......	1 24	1 36	1 47	2 0	2 30	3 10	7.
20......	1 26	1 40	1 53	2 9	3 0	....	Aug. 28.
30......	1 28	1 45	2 0	2 21	....	....	18.
May 10......	1 31	1 51	2 6	2 33	....	....	8.
20......	1 34	1 56	2 14	2 40	....	....	July 29.
30......	1 36	2 0	2 25	3 45	....	....	19.
June 9......	1 37	2 4	2 35	....	....	....	9.
19......	1 38	2 4	2 34	....	....	....	June 29.
29......	1 38	2 4	2 34	....	....	....	19.

Dates for Northern Latitudes.	30°	40°	45°	50°	55°	60°	Dates for Southern Latitudes.
	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	
July 9......	1 36	2 1	2 26	....	....	....	June 9.
19......	1 33	1 55	2 15	3 40	....	....	May 30.
29......	1 32	1 51	2 9	2 41	....	....	20.
Aug. 8......	1 29	1 46	2 3	2 24	....	....	10.
18......	1 26	1 42	1 55	2 14	3 5	....	April 30.
28......	1 24	1 38	1 49	2 4	2 27	3 12	20.
Sept. 7......	1 23	1 35	1 46	1 58	2 17	2 50	10.
17......	1 22	1 33	1 43	1 53	2 10	2 30	March 31.
27......	1 21	1 32	1 40	1 50	2 5	2 25	21.
Oct. 7......	1 21	1 31	1 39	1 49	2 3	2 23	11.
17......	1 21	1 32	1 40	1 50	2 4	2 22	1.
27......	1 22	1 33	1 40	1 51	2 5	2 24	Feb. 20.
Nov. 6......	1 23	1 34	1 42	1 54	2 8	2 28	10.
16......	1 25	1 36	1 44	1 56	2 11	2 36	Jan. 31.
26......	1 26	1 37	1 46	1 58	2 15	2 40	21.
Dec. 6......	1 27	1 38	1 47	1 59	2 17	2 43	11.
16......	1 27	1 39	1 48	2 0	2 19	2 46	1.
26......	1 27	1 39	1 49	2 1	2 20	2 49	Dec. 26.

TABLE IV.—Duration of Dawn and Twilight in Jewish Law (According to Maimonides, Calculated to be $1\frac{1}{5}$ Periodical Hours).

Dates.				Latitudes, North.												
				30°	36°	40°	42°	44°	46°	48°	50°	52°	54°	56°	58°	60°
				h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	June 22..	....	Dec. 22..	1 23	1 27	1 30	1 31	1 32	1 34	1 36	1 38	1 40	1 43	1 46	1 49	1 53
Jan. 1.....	11..	July 1..	13..	1 23	1 27	1 30	1 30	1 32	1 33	1 35	1 37	1 39	1 42	1 45	1 48	1 52
10.....	1..	11.	3..	1 22	1 26	1 29	1 29	1 31	1 32	1 34	1 36	1 38	1 40	1 43	1 46	1 49
20.....	May 21..	21..	Nov. 23..	1 21	1 24	1 27	1 28	1 30	1 31	1 32	1 34	1 36	1 38	1 40	1 42	1 45
30.....	11..	Aug. 1..	13..	1 20	1 23	1 26	1 26	1 28	1 29	1 30	1 32	1 33	1 34	1 36	1 38	1 41
Feb. 9.....	1..	11..	3..	1 19	1 20	1 21	1 23	1 25	1 26	1 27	1 29	1 30	1 31	1 32	1 34	1 36
19.....	April 21..	21..	Oct. 24..	1 17	1 18	1 19	1 20	1 22	1 23	1 24	1 25	1 26	1 27	1 28	1 29	1 30
March 1.....	11..	Sept. 1..	14..	1 15	1 16	1 16	1 17	1 18	1 19	1 20	1 21	1 21	1 22	1 23	1 24	1 25
11.....	1..	12..	4..	1 13	1 13	1 13	1 14	1 15	1 16	1 16	1 17	1 17	1 18	1 18	1 19	1 20
21.....	....	24..	....	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12	1 12

("ḥameẓ") on the day before Passover is fixed at the end of the fourth hour of the day; that for burning ḥameẓ, at the end of the fifth. Mordecai Jaffe holds that in each case the hour equals $\frac{1}{12}$ of the length of the day from sunrise to sunset ("Lebush ha-Tekelet," 233, 1), while Moses Isserles and later authorities claim that the dawn and the twilight of the same day form part of that day. The table on page 592 for the 14th of Nisan in the years 1905–7 (the first being an intercalated year) gives the time-limit for eating and for burning ḥameẓ according to Jaffe and Isserles respectively, in the latitude of New York city (40° N.). See HOROLOGY.

KEY TO THE TABLES.

Table I. is for latitudes 44° to 28° N., including the United States from Maine to Florida, and records, for intervals of five days in every month during the year, the time of sunrise and sunset, also the beginning of dawn and the ending of twilight. South of latitude 28° to the equator there is little variation in the time of twilight; and there are few, if any, Jewish settlements requiring a special table. In the right-hand column of the table similar information for Jerusalem is given.

Table II., for latitudes 60° to 46°, covering the northern countries of Europe together with Canada, gives the time of sunrise and sunset at intervals of ten days. The times of dawn and twilight are omitted for the reason that the duration of the astronomical dawn and twilight in these regions is much longer than that as fixed by Maimonides.

Table III. gives the duration of dawn and twilight for northern and southern latitudes, according to astronomical calculations.

According to strict rabbinical law, the astronomical dawn and twilight ought to be divided equally between night and day. To avoid possible error, however, they are actually divided into three equal parts: (1) actual day; (2) actual night; and (3) the middle part, doubtful. The doubtful part, as noted above, is always calculated "on the safe side"; *e.g.*, on Friday evening as "night" and on Sabbath evening as "day"; also on Yom Kippur as "day," to complete the fast. For example, Yom Kippur of 1904 fell on Sept. 19, which date was near the autumnal equinox, when sunset was about 6 P.M. The astronomical twilight for latitudes 44° to 28° N. varied from 98 to 82 minutes, two-thirds of which (66 to 54 minutes), added to 6 P.M., would make the fast expire between 7.06 and 6.54 P.M. In case Yom Kippur is far removed from the autumnal equinox the variations increase. For example, the figures for Yom Kippur of 1905, falling on Oct. 9, give the following results (comp. Table I. under Oct. 10):

TABLE V. TIME OF SUNSET FOR THE

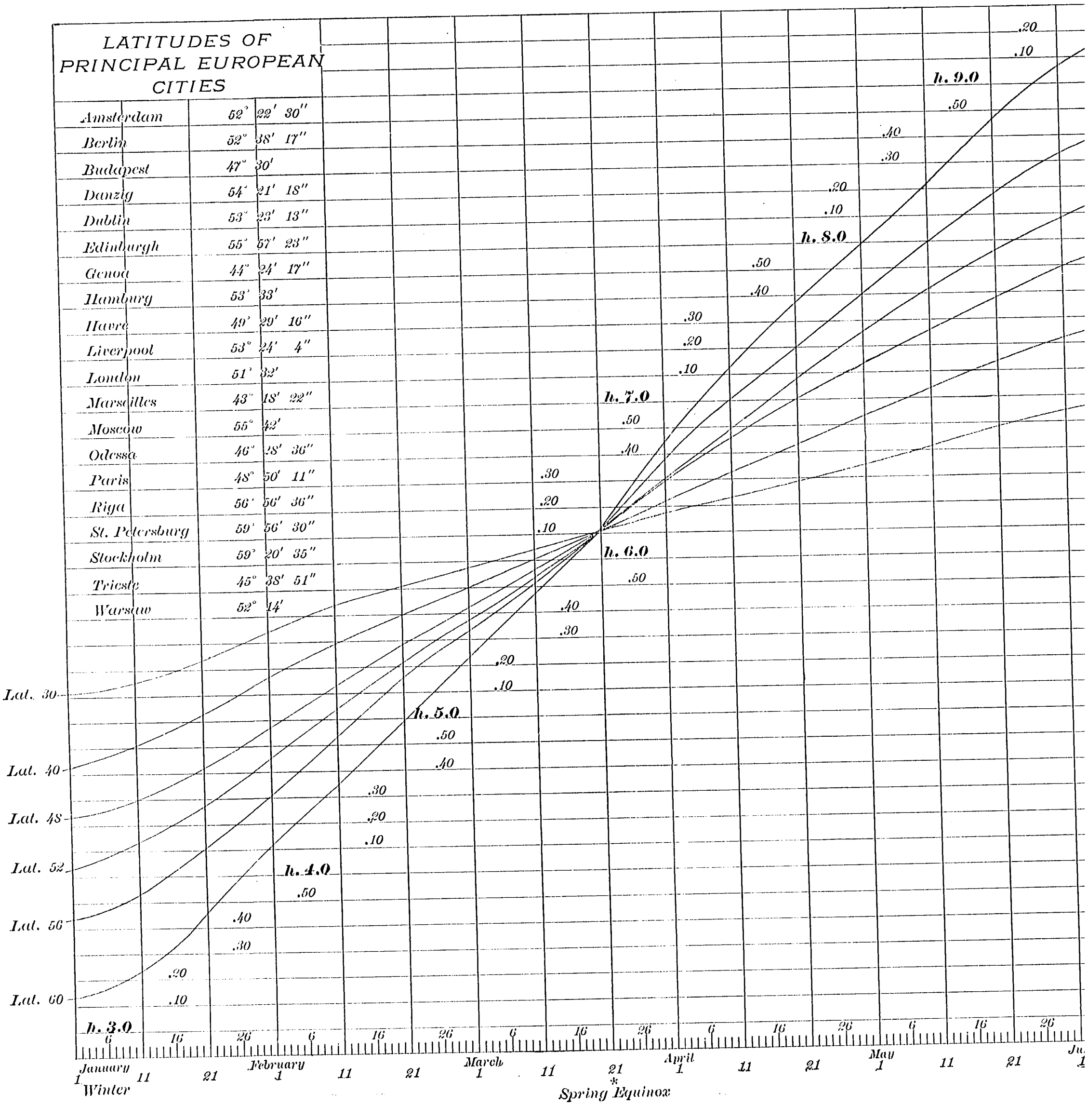

LATITUDES OF PRINCIPAL EUROPEAN CITIES

Amsterdam	52°	22′	30″
Berlin	52°	38′	17″
Budapest	47°	30′	
Danzig	54°	21′	18″
Dublin	53°	23′	13″
Edinburgh	55°	57′	23″
Genoa	44°	24′	17″
Hamburg	53°	33′	
Havre	49°	29′	16″
Liverpool	53°	24′	4″
London	51°	32′	
Marseilles	43°	18′	22″
Moscow	55°	42′	
Odessa	46°	28′	36″
Paris	48°	50′	11″
Riga	56°	56′	36″
St. Petersburg	59°	56′	30″
Stockholm	59°	20′	35″
Trieste	45°	38′	51″
Warsaw	52°	14′	

R THE ENTIRE YEAR IN VARIOUS LATITUDES NORTH OF TH

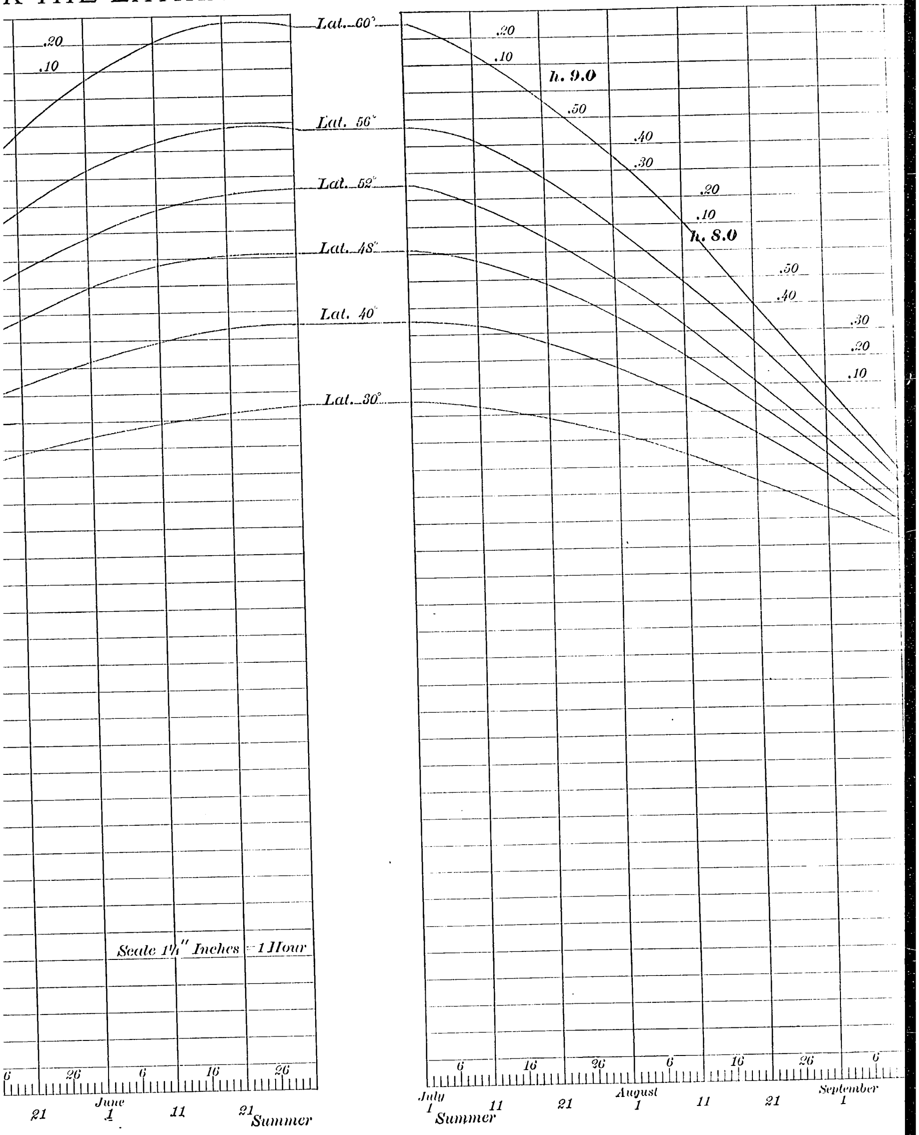

SET FOR THE ENTIRE YEAR IN VARIOUS LATITUDES NORTH OF THE EQ

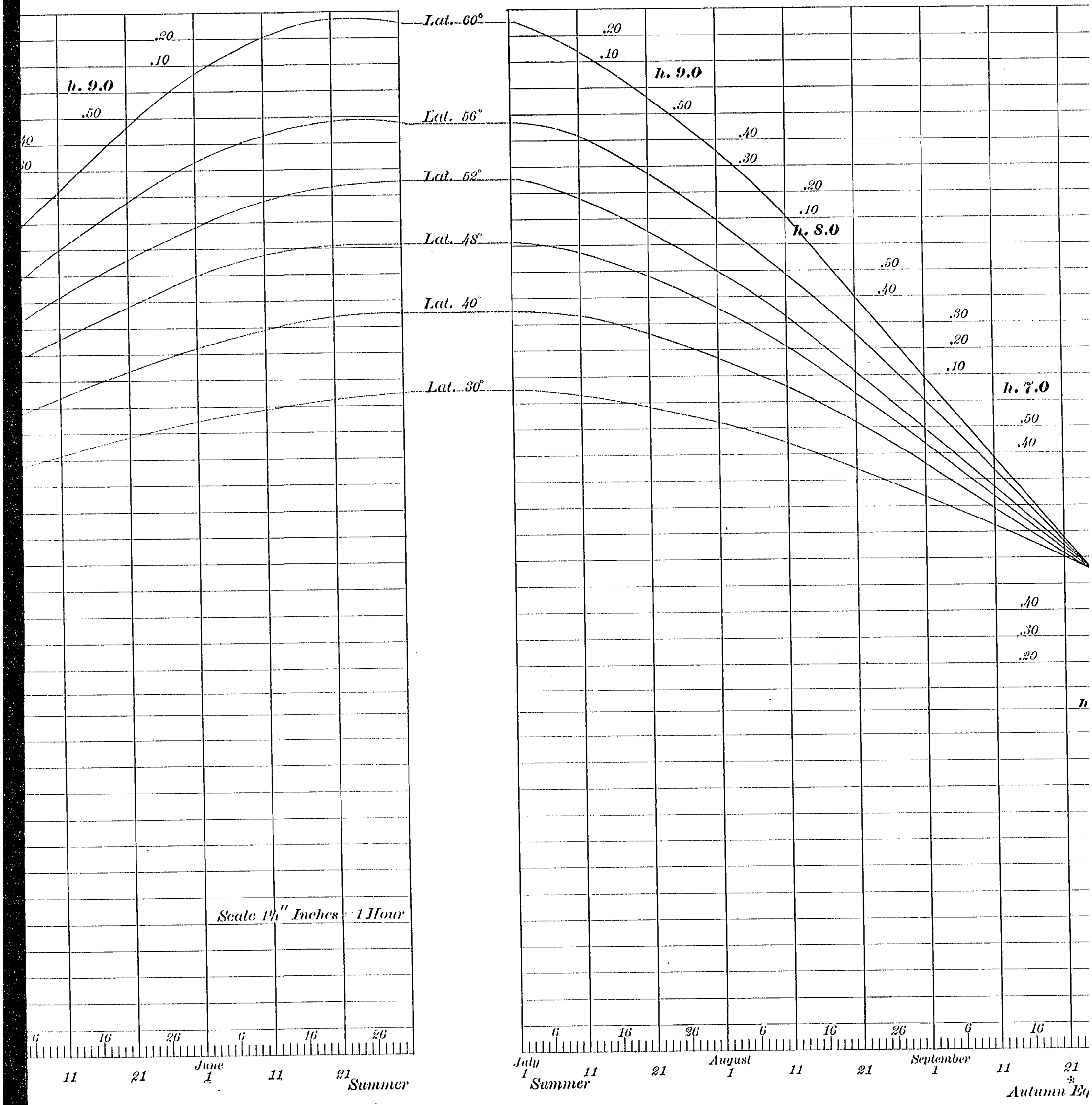

THE EQUATOR

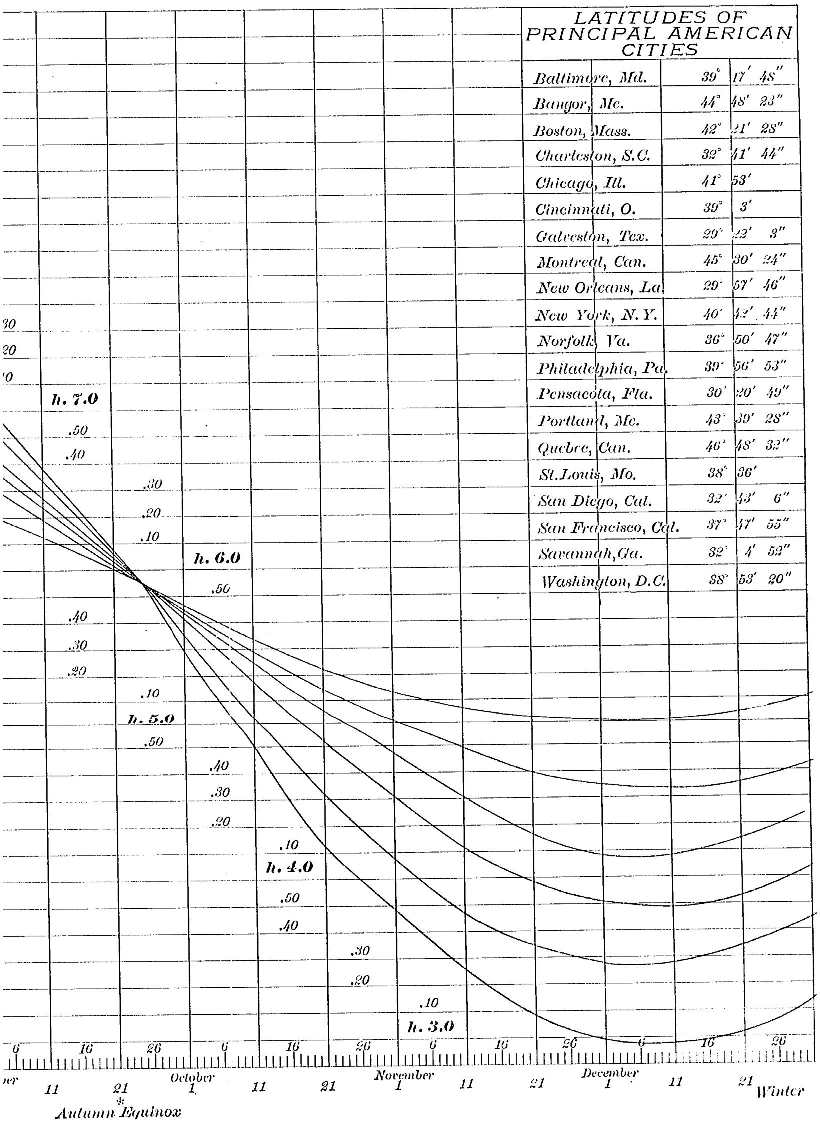

LATITUDES OF PRINCIPAL AMERICAN CITIES

Baltimore, Md.	39°	17′ 48″
Bangor, Me.	44°	48′ 23″
Boston, Mass.	42°	21′ 28″
Charleston, S.C.	32°	41′ 44″
Chicago, Ill.	41°	53′
Cincinnati, O.	39°	3′
Galveston, Tex.	29°	22′ 3″
Montreal, Can.	45°	30′ 24″
New Orleans, La.	29°	57′ 46″
New York, N.Y.	40°	42′ 44″
Norfolk, Va.	36°	50′ 47″
Philadelphia, Pa.	39°	56′ 53″
Pensacola, Fla.	30°	20′ 49″
Portland, Me.	43°	39′ 28″
Quebec, Can.	46°	48′ 32″
St. Louis, Mo.	38°	36′
San Diego, Cal.	32°	43′ 6″
San Francisco, Cal.	37°	47′ 55″
Savannah, Ga.	32°	4′ 52″
Washington, D.C.	38°	53′ 20″

Latitudes.	Length of Day.	Sunset.	Astronomical Twilight Ends.	Two-thirds of Astronomical Twilight Ends.	Two-thirds of Maimonides' Twilight Ends.
	h. m.				
44° N..............	11 16	5.25	6.59	6.27	6.17
42°..................	11 22	5.29	7.00	6.29	6.20
40°..................	11 26	5.31	6.58	6.29	6.21
38°-36°	11 25	5.31	6.58	6.29	6.21
34°-32°	11 34	5.35	6.57	6.29	6.24
30°-28°	11 37	5.36	6.55	6.29	6.24

Up to this point there are few variations between the astronomical twilight and that according to Maimonides' calculations; but they increase with every degree northward, especially during the longest and shortest days. Here, it appears, the general custom was to discard the astronomical figures and to accept Maimonides' calculation of 10 per cent of the day for the total twilight. Thus for the fast of the Ninth of Ab, 1904, which fell on July 21, the following data are presented for latitudes 60° to 46°:

Latitudes.	Length of Day.	Sunset.	Two-thirds of Maimonides' Twilight Ends.	Latitudes.	Length of Day.	Sunset.	Two-thirds of Maimonides' Twilight Ends.
	h. m.				h. m.		
60° N.....	17 34	8.53	10.03	52° N ..	15 58	8.05	9.09
58°.......	17 6	8.39	9.47	50°.....	15 42	7.57	9.00
56°.......	16 40	8.26	9.33	48°.....	15 24	7.48	8.50
54°.......	16 18	8.15	9.21	46°.....	15 10	7.41	8.42

Table IV. gives the duration of dawn and twilight according to Jewish law, as based on the calculations of Maimonides and other eminent authorities.

Table V. and chart show the times of sunset for the whole year in various latitudes. The time of sunset for each degree of latitude between 30° and 60° is indicated by curves marked at the side for the latitude, the date being given at the bottom of the chart. The point on the curve where it intersects the vertical line passing through the point marking the date indicates the time of sunset for that date at that latitude.

To ascertain sunset and twilight for any particular place, at any definite date, one must first find its latitude and compare it with the latitude in these tables. For convenience, a list of some of the principal cities in America and Europe, with their latitudes, is marked on the chart.

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J. J. D. E.

SUNDAY AND SABBATH. See SABBATH AND SUNDAY.

SUNDELES, ẒEBI HIRSCH BEN ENOCH: Polish scholar of the sixteenth century. He published the following works: "Tefillot mi-Kol ha-Shanah" (Lublin, 1571; Cracow, 1606), in collaboration with Koppelmann, and consisting of the Jewish daily prayers, with a commentary; the Maḥzor (Lublin, 1579; Cracow, 1597; Wilmersdorf, 1673), containing the Jewish festival prayers according to the Polish, Bohemian, and Moravian rituals, with a commentary on the same; "Seliḥot" (Cracow, 1584; Prague, 1587; Lublin, 1643), consisting of a collection of prayers for atonement according to the Polish ritual, together with a commentary composed by his father-in-law, Mordecai Mardos, and edited by Sundeles; and "Yoẓerot" (Cracow, 1592), written in collaboration with Koppelmann, and containing the prayers ordained for the different Sabbaths, together with a commentary thereupon.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 397; Benjacob, *Oẓar ha-Sefarim*, pp. 219, 318, 420, 622.

E. C. S. O.

SUNNAH. See ḤADITH.

SUPERCOMMENTARIES. See BIBLE EXEGESIS.

SUPERSTITION.—Biblical Data: That views and practises borrowed from paganism and not in accord with the monotheistic belief of Israel —as, for instance, witchcraft and sorcery—existed in Bible times is proved by the fact that they are prohibited. They are referred to as "the abominations of those nations," and the Israelite is warned against all of them in the words "Thou shalt be perfect with the Lord thy God" (Deut. xviii. 9 *et seq.*; Sifre, 171, 172; Tosef., Sanh. x. 6, 7 [ed. Zuckermandel, p. 430]; Sifra, 90b, 91a, 93d [ed. Weiss]; Sanh. 65a, b). Although the penalty of death attached to the practise of sorcery (Ex. xxii. 18), such superstitions did not relinquish their hold upon the Israelites, as is shown by the invocation of Samuel's spirit by Saul (I Sam. xxviii. 8 *et seq.*), the witchcrafts of Queen Jezebel (II Kings ix. 22), and the doings of King Manasseh (*ib.* xxi. 6; II Chron. xxxv. 5 *et seq.*). All the Prophets preached against these and the immoral practises connected with them (comp. Micah v. 12; Nahum iii. 4; Jer. xxvii. 9; Isa. xlvii. 9, 12; Mal. iii. 5). All the practises which were prohibited, such as "cutting the flesh," probably savored of superstition, and Judaism in this way was the first religion to attempt to cast off its shackles.

In Talmudic Times.

With the absolute establishment of monotheism, superstition lost its idolatrous character and no longer led to immoralities, as in ancient times; but it still remained, underlying public consciousness. Prohibitory laws were published against the superstitious practises connected with sheḥiṭah (Ḥul. 40a), against incantations for wounds (Sanh. 90a), and the like. On the other hand, the Rabbis permitted some cures the pagan character of which was less manifest (Shab. vi. 3), while they forbade others as savoring of the "ways of the Amorites" (Tosef., Shab. vi.-vii.; see AMORITES). The custom of invoking the gods Dan and Gad is thus characterized, affording an interesting parallel to Amos viii. 14 and Isa. lxv. 11 (Shab. 67a). Many superstitions of Egyptian, Babylonian, and

Persian origin found a place in the Talmud; many by a process of syncretism came also through the channel of Greek and Roman custom: though on principle the Talmud may be said to have opposed superstition as connected with idolatry (see Demonology). R. Ḥanina, for instance, answered a woman who desired to bewitch him, "It is written, 'There is none else beside Him'" (Deut. iv. 35; Sanh. 67b; Ḥul. 7b).

As instances of superstitions mentioned, if not countenanced, by the Talmud, the following may be referred to: "It is unlucky to be between two dogs, two palms, or two women; and it is equally unlucky for two men to be separated by one of these" (Pes. 111b). "Drink not froth, for it gives cold in the head; nor blow it away, for that gives headache; nor get rid of it otherwise, for that brings poverty; but wait until it subsides" (Ḥul. 105b). "If one of several brothers die, the others must beware of death. Some say death begins with the eldest, some with the youngest" (Shab. 106a). "It is dangerous to borrow a drink of water, or to step over water poured out" (Pes. 111a).

In the Middle Ages superstition was greatly strengthened, owing in large measure to Christian surroundings, trials for witchcraft being carried on under the protection of the Church, and particularly by the Inquisition. The ideas found their way into Jewish literature and even in a high degree influenced religious ceremonies. Jews and Christians borrowed from each other. Hebrew words, whose meanings were not known to Christians, especially the names of God, frequently occur in the great mass of Latin and Greek charms, magical blessings, and amulets, and in the same way Greek and Latin words, whose meanings were not understood by Jews, appear in Hebrew magical formulas and Hebrew prayers. A phenomenon frequent in the history of mankind is here repeated. Stupidity and superstition unite mankind more readily than knowledge and enlightenment. It was of little avail that influential rabbis sought to hinder the spread of such ideas and practises; only in modern times has it become possible to weed out the growths of superstition from the pure monotheism of Judaism.

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J. M. G.

——**Modern:** Whatever be the fact with regard to Jews of ancient and medieval times, there can be no doubt that they share with their neighbors of the same stage of culture in that worship of luck which is at the root of superstition. There are found among uneducated Jews just the same class and amount of superstitious beliefs and practises as among their neighbors of Christian creed and of similar want of culture. Important collections have been made in recent years of such beliefs and practises among the Jews, chiefly of eastern Europe. How far these customs and ideas can be classified as specifically Jewish is another and more difficult question. In many cases they can be traced to the habits of their neighbors; in others, while they are common to most sections of the country, it is just possible that the Jews were the originators and the peasantry the recipients; but there has not been sufficient investigation to determine the degree and kind of indebtedness.

Many of these customs have been transplanted from the east of Europe to England and America, and a large number of them have been collected in the east side of New York city. In that city there is found a fully developed belief in the efficacy of the Evil Eye and the significance of Dreams. One antidote for the former is to take a handful of salt and pass it around the head of the child who has been bewitched, to throw a little of it in each corner of the room, and the remainder over the threshold.

Expectoration.

Another remedy against the evil eye, or any other evil, is for the mother to kiss her child three times, spitting after each kiss. At Brody, if a child has been "overlooked" with the evil eye the mother counteracts the effects by licking the forehead of the child twice, spitting, and repeating, "Ny hory ny hory ny buri ny kory," which is simply Polish for "Neither mountains nor forest nor barley nor oats." This must have been borrowed from the neighboring peasants ("Urquell," v. 20). Indeed, the efficacy of expectoration is fully recognized in Jewish folklore. When children are at odds, and one of them resorts to spitting tactics, the victim will often purposely allow himself to be spat upon because in so doing it is believed that the spitter takes upon his own shoulders the sins of the former. In order to stop a youth from spitting he need only be reminded that "Du nemst fun mir arop die sind" (You rid me of my sins). If one has a bad dream which it is desired to forget on waking in the morning, the advice is given to spit three times in order that the desired effect may be produced ("Mitteilungen der Gesellschaft für Jüdische Volkskunde," x. 114).

In Minsk traces of more subtle methods of removing sin are found in the process known as "sin-searching." When an epidemic occurs in a small Russo-Jewish community, search is instantly made for some guilty individual, whose sin, it is assumed, is the cause of the epidemic, and the rabbi issues an excommunication against any one refusing to give what information he may have on the subject. When the sinner takes upon himself due punishment, the epidemic, it is believed, will cease. It is considered by Russian Jews unlucky to dream of money, and it is a curious coincidence that Shylock, in "The Merchant of Venice" (Act ii., Scene v.), says:

> "I am right loath to go.
> There is some ill a-brewing towards my rest,
> For I did dream of money-bags to-night."

That some of the superstitions held by Russian Jews have been derived from their neighbors is clear from the following example: Russo-Jewish farmers have full belief that there are certain "maziḳim" who braid the manes of animals beautifully, and even the hair of men who sleep in stables. These are clearly the "domovickes," or brownies, of the Russian peasants. On the other hand, Jews sometimes derive their customs from the impulse to oppose Christian ones. Thus barley may not be eaten on Christmas eve, when Christians eat it. One can even watch the

Some of Modern Origin.

growth of superstitions among modern Russian emigrants. In Brest-Litovsk it is believed that the great frosts of 1903-4 in America were taken there by the Russian Jews; and that, on the other hand, the more moderate climatic conditions in southern Russia in that year were due to the large return of Russian Jews to Odessa, bearing with them the milder climate of the United States. Superstitions are found not alone among the more ignorant members of the congregation; even the rabbis, though perhaps not the better educated, encourage them. Thus it is stated that during the cholera epidemic of 1887 the rabbis told fathers of children under thirteen to bind red ribbon around their necks ("Ha-Meliẓ," 1887, col. 1730).

In the country places of Lithuania, when a fire breaks out, it is customary for the rabbi to go out and stand in front of a building that is not burning, and to extinguish the fire by speaking to it ("varreden dem feier"). Sometimes a Jewish turn is given to a general superstition, as in the case of the belief that it is unlucky to have the clothes mended on the person, as this will "sew up" (lose) the memory. If, however, it is absolutely necessary to do so, the side-locks ("pe'ot"), ẓiẓit, or some other article must be held in the mouth while the repairs are being made. It is curious to notice the mythopeic tendency at work even at the present day. Thus in Galicia it is recommended not to leave a tank of water uncovered during the Passover, even while pouring water into the tank, which should be done through a cloth. The object of this practise is supposed to be the prevention of the angel of leaven from spitting into the tank. The personality of Satan seems to be kept alive in the folk-lore of Russia and Galicia, for it is thought to be lucky if the shofar fails to emit a sound on New-Year's Day, the implication being that Satan is imprisoned therein (this is especially current among the Ḥasidim). The means adopted by peasants in Russia to evade drawing a number for conscription has certainly a Jewish tinge, as it consists in taking with them four pieces of maẓẓah, one in each corner of the ARBA' KANFOT. In order to secure the full efficacy of the unleavened bread they claim the right to wear the arba' kanfot even when stripped for medical examination. It is still considered lucky to begin an undertaking or journey on Tuesday, because in describing the third day of Creation it is said, "God saw that it was good." For the contrary reason it is unlucky to commence anything on Monday, when this was not said at all. Steinschneider found that this belief was entertained by an eighteenth-century printer (Ersch and Gruber, "Encyc." section ii., part 28, p. 27), and it is mentioned as far back as the Talmud (Pes. 2a).

Some Derived from Neighbors.

The rule of the Turkish Jews not to mention the "shedim," or demons, by name (Garnett, "Turkish Life," p. 283, London, 1904) is analogous to the practise of the Scotch in speaking of the fairies as the "good folk." The local turn given to different superstitions is instanced by that current among the Jews of Salonica, who believe that the Messiah will appear first in Jerusalem and will then sail to Salonica; on the Day of Atonement, therefore, they collect near the water (*ib.* p. 286). This is possibly mistaken for the practise of TASHLIK; yet Ezra Stiles reports that the Jews of Newport, R. I., in his day used to open their windows during a storm for the Messiah to enter (G. A. Kohut, "Ezra Stiles," p. 24).

Superstitions may have quite a Jewish air without being specifically Jewish. Thus it is said that Adar is a lucky month because Moses was born in that month, but the inherent idea of one time being more unlucky than another is not specifically Jewish. It is said that a piece of AFIḲOMEN placed between two coins brings luck (Schiffer, "Galician Superstitions," No. 72), but the local superstitions must be examined before it can be proved that this was confined to Jews. The practise, mentioned in the "Sefer Refu'ot" (14b), of curing bleeding by baking the blood in bread and giving it to a pig can scarcely have arisen among Jews.

Such a specifically Jewish custom as that of plucking some blades of grass and throwing them behind one on leaving a cemetery (Landshuth, "Biḳḳur Ḥolim," lxix.) can not be traced earlier than the twelfth century. Abraham ben Nathan, in his Responsa (No. 11), can not give any reason for it, yet it is almost certainly German, being mentioned by Wuttke ("Deutsche Aberglaube," pp. 93-145), and in Scheffel's notes to Ekkehard (No. 135).

Death Superstitions.

The idea of kindling lights—in order to make the demons flee—before the death-rattle is heard (comp. Job xviii. 5; see "Ma'abar Yabok," 105b) has many folk-lore analogies (comp. J. G. Frazer in "Journal of the Anthropological Society," xv. 90 *et seq.*). Even at the present day curious customs arise or are revived when epidemics make their appearance. During the cholera, marriages often take place in the cemetery, as that in Kovno of a lame young man to a deaf-mute or hunchback woman. At Pinsk, and in other communities, two orphans are married, under a black ḤUPPAH, on the graves of the parents of one of them, the idea being that the cholera is thus conducted to the graves. There is even a tradition in some remote communities that a woman may be married to the dead. Several curious customs are mentioned in the remarkable will of Judah Ḥasid. Thus, at the dedication of a cemetery, it was usual to kill a rooster and bury it as the first victim of death. If a man meets a ghost and it asks him to go with it, he should say, "It is God's will that I go not with thee." The next day he should go to the cemetery three times, fasting, and say: "As God wills life, do not come forth, thou or any messenger of thine, to carry away me or my children, or any Israelite, for I desire this, not the future world." Peculiar objection seems to be taken to being the first person buried in a cemetery. Small communities sometimes hire an old man to join them so that he may be the first to be buried in their cemetery. It is reported that an aged man was maintained by the community of Passaic, N. J., for ten years, being taken there in 1893, but not dying till 1903 ("The Sun" [New York], Jan. 14, 1903).

One of the most startling of the superstitions observed among modern Jews at Lemberg is the following: If a woman dies pregnant, it is supposed to be undesirable for her sake and for that of the congregation that the fetus should remain within the body. The corpse is therefore bathed at midnight, and after half an hour the name of the dead is called seven times, and a shofar is blown seven times in her ear. The corpse, with many groans, will then give birth to a dead, undeveloped child ("Urquell," ii. 192; comp. new series, ii. 270).

The essence of superstition being that it obeys no rule, and, therefore, scarcely admits of classification, renders it desirable, perhaps, to give a certain number of examples culled from various sources. Most of the following instances have been collected in New York among Jewish immigrants from various districts of Russia. Where superstitions have been taken from printed sources, these are indicated either in full or with the following abbreviations: Sch. (= collected by Schiffer, in "Urquell," ii.); Grimm (= Grimm, "Deutsche Mythologie," iii., appendix on superstitions). Territorial sources also are indicated. In every case it must be understood that while the superstition has been observed among Jews, further and very difficult research is required before it can be determined whether it has been borrowed from neighbors or has arisen from peculiarly Jewish conceptions.

'Aliyah. Never refuse a visitor to the synagogue an 'aliyah; he may be Elijah (German). Elijah once visited Hebron, but, not being called to the Law, he returned to heaven (Palestine).

Alone. If you go alone to look for or call a midwife, your course will be lengthened and made troublesome to you by shedim. You will imagine, for instance, that you are within a few feet of the place you are going to, whereas in reality you are several minutes away from it (Minsk).

Animal. If you see an animal of any kind, even a man, where you would not expect it to be, it is a sign that such an animal is a treasure transformed. Throw your shoe at such an animal, and the latter will become a heap of treasures, which you will be at liberty to take away with you (Minsk).

Bachelor. At a funeral of a bachelor cast sand before the coffin to blind the eyes of the unbegotten children of the deceased (Kurdistan).

Barrenness. To get children, drink water in which has been cooked moss that has grown on the Temple walls (Palestine; Sch. v. 235).

Bat. Kill a bat with a "randel" (gold coin) and put the bat under the threshold, and your house will be lucky (Rumania).

Bathtub. A child's bathtub must not be used for any other purpose, or the child will not prosper (Galicia; Sch. v. 141).

Bear's heart. If a person eats the heart of a bear he will become a tyrant (Minsk).

Bed. Girls sit upon the bridal bed for luck (Morocco; Meakin, "The Moors," p. 441).

Beggar. The curse of a beggar is effective (Byelostok; Kiev).

Birthday. At a child's birthday light as many candles as the number of years the child has lived (Breslau).

Blood. To cure sickness Algerian Jews go with an Arab sorceress to a spring, kill a black cock, and smear with the blood the chest, forehead, etc., of the patient. Then they light a fire and sprinkle fire and patient with blood (Benjamin II., "Eight Years in Asia and Africa," p. 313).

Bone in the throat. If you are choking with a fish-bone, put another fish-bone on your head, and you will either swallow the one in your throat or get it out. If the bone is a meat-bone, put another meat-bone on your head, and the result will be the same (Minsk).

Book. It is dangerous to leave a book open and go away, for a "shed" (demon) will take your seat and create havoc.

Bread. Never eat from a piece of bread over which you have recited a "berakah" (blessing), unless you cut it in two (general superstition).

Bride. If, on returning from the ḥuppah, the bride takes the groom's hand first, she will dominate in family matters. If he takes her hand first, then he will direct affairs (Minsk).

Broom. Do not dust the table with a broom lest one of the household die (Galicia; Sch. v. 46).

Brothers. Three married brothers should not dwell in one town (comp. Deut. xxv. 5; Judah he-Ḥasid, "Sefer Ḥasidim," p. 33).

Buckets. It is unlucky to come across an empty bucket on first going out, but lucky to pass a full one (general superstition).

Cat. When a cat licks her paws it is a sign that visitors will come (general superstition). To keep a cat in the house and prevent her injuring the memory, cut off part of her tail; then she will never go away, even if you drive her. (This is called "Gepasled die Katz"; Wilna; Little Russia.)

Childbirth. In the case of hard labor ensuing during confinement, the unmarried girls in the house should unbraid their hair and let it loose on their shoulders (Kovno; Rumania).

Cohen. Aleppo Ḥasidim thought it unlucky for an ordinary Israelite to marry the daughter of a kohen, referring to Lev. xxii. 23 (Benjamin II., "Eight Years," etc., p. 72).

Convulsions. Break a pot or dish in front of the child to drive away the demon of convulsions (Galicia; "Urquell," ii. 33). Prick the finger of the child with a needle, suck blood therefrom, spit thrice, and then put some of the mother's blood in the child's mouth (*ib.*).

Curse. An undeserved curse has no effect, but may fall back upon the head of him who utters it (comp. Gen. xii. 3). (Sometimes Jews who feel that they are being cursed unjustly express the hope that "zol es ois gehm of sein kopf, wos er wünscht mir" [may all the evil he wishes me turn upon him] [Russia].)

Dead. The deceased is thought to hear and know everything that is said and done about him until the last spade of earth is thrown over him (Gamaliel ben Pedahzur, p. 16).

Dead, Calling the. On visiting the grave of a relative, you should take with you a pious man to call him and communicate with him by putting his ear to the grave (Russian, in America).

Discovering treasure. To discover hidden treasure, go on Johannistag and find on a hazel-tree four twigs of the same year, and bind them into one; then take them in your left hand, and gold and riches in your right hand, and pass the twigs round them three times, saying, "Be these twigs lucky to me as were once the rods to our ancestor Jacob, so that I may discover gold and silver treasures," etc. Next morning, before sunrise, go to the tree, cut off the twigs, cast them east, west, north, and south, and say, "Dear God, I beg Thee," etc., and let two boys follow them (Perles, in "Grätz Jubelschrift," p. 33).

Eggs. If you steal an egg you will have seven years of poverty (Pinsk; Byelostok).

Epidemics. During epidemics open the door only when the person outside has knocked thrice (Galicia; Sch. 202).

Evil eye. To throw off the evil eye, spit three times on your finger-tips, and each time make a quick movement with your hand in the air (Galicia; Sch. 179).

Fingers. The reason for holding the fingers downward and extended while washing them in the morning is that the evil spirits which hover about man in the night-time may be washed away (Gamaliel ben Pedahzur).

"*Feldmesten.*" If one is sick his female relatives should go to the graves of some pious men and measure the graves and the distances between them with wicks; candles should then be made of the length of these wicks and be presented to the synagogue or bet ha-midrash (general in Russia).

Feet. Itching of the feet implies that you will come to some unknown place ("Sefer Ḥasidim," p. 162; comp. Wuttke, *l.c.* p. 41).

If the bridegroom steps on the bride's foot when both are under the ḥuppah it is a sign that he will rule her. If she steps on his foot then she will rule him (Lithuania).

Hair, Cutting a child's. If a child's hair is cut an elf-lock will grow (JEW. ENCYC. iv. 31, *s.v.* CHILDBIRTH).

Hanging-rope. If you put into a barrel of whisky, or of other liquor, a piece of a rope used in a hanging, or with which some one has hanged himself, the liquor will last longer than otherwise (Minsk).

Ḥol ha-Mo'ed. As Ḥol ha-Mo'ed is only a half-holiday, you should write on that day obliquely or sidewise (Riga).

House-building. Do not build a house where no one has built before; if you do, get some one to inhabit it for a year, for the first tenant in a newly constructed house is likely to become poor. Neither door nor window should be entirely closed; leave a small opening for the demons (Lithuania; Kiev; Dvinsk; "Sefer Ḥasidim," pp. 17, 20).

Invisibility. To be a "ro'eh welo nir'eh" (one who can see without being seen) go into a stall or any similar place, eat a roll half a pound in weight, baked hard and crisp, and see that not a crum of it is lost. After you have successfully accomplished this task a "taichel" (devil) will show himself before you and endeavor by different pranks to make you laugh; if you are successful in not laughing, another taichel will bring you a "yarmulka" (hat); then a third will perform other funny pranks. If you still refrain from laughing, a fourth will present you with a bone. If you carry this bone you will become a ro'eh welo nir'eh.

Languages. Some Russian Jews believe that some time before a child is born the angel Raphael teaches it all the (70) languages of the world; but that as the child leaves the mother's womb the same angel gives the child a fillip on the upper lip, causing it to forget them all (Pinsk).

Looking back. In running from danger never turn to look back, as you may be transformed, like Lot's wife, into a bag of salt (Kiev).

Minyan. It is lucky to be the tenth of a minyan (general superstition).

Mirrors. If you break a mirror you will have seven years of poverty (Pinsk).

If you place a mirror in front of a sleeping man with a candle between them, and then call him by name, he will follow you wherever you will; but if he gives you a "backhander" you will not live the year out (Galicia; Sch. 53).

Money. In taking money out of a money-bag or safe never take out all of it, but leave a coin or two "for luck," for money attracts money (Grodno).

It is lucky to save the first money made at market (Kiev; comp. Grimm, p. 85: "He who lends the first money he makes at market gives away his luck").

Mourning. Weep not too much for the dead, or you may have some one else to weep for: weep three days, mourn seven, and put aside ornaments thirty. If you do more, God will say, "Are you more pitiful than I?" ("Sefer Ḥasidim," p. 15).

Ovens. Never leave an oven or stove empty; if you have nothing to cook or bake in it put a piece of wood in it; if you leave it empty you may not have anything to bake or cook when you want it (Minsk).

Plagues. If there is an epidemic write on the door of the house, "Here has Typhus [or Cholera, etc.] already been," and the house will remain untouched. Or hang on the door a locked "Schloss" and throw the key away. Or draw a black mark with coal on the outer wall (Galicia; Sch. 80-82).

Rats. If rats run from one house to another, the house into which they have run will have luck (Byelostok).

Right and left eye. If the right eye itches, you will rejoice; if the left, you will cry (Galicia; Sch. 19).

Sale of children. In a family in which several children have died, the mother, before she gives birth to another child, goes to an old man whose children, and even grandchildren, are all alive, and sells him her unborn child for a certain sum, which the old man agrees to pay. The old man is then considered the "grandfather" of the boy. One of the conditions in this transaction is that the old man reserves the right to name the child, which name is not told to the boy nor to his parents, but will be disclosed in the "grandfather's" will if he dies, or to the bride of the "grandchild" under the ḥuppah, when the sum which the old man has paid will be refunded. The boy is called "Alter" (see Names). The old man is said to have "haẓlakah" (Russia and America).

Shoes. Never walk in one shoe, or one slipper, etc., otherwise one of your parents will die (Minsk).

Shroud. In making a shroud, avoid knots (South Russia; "Roḳeaḥ," p. 316; comp. Wuttke, "Deutsche Aberglaube," p. 210).

Sin-buying. If a boy has committed some slight sin (*e.g.*, torn a paper on the Sabbath) another says to him, "What will you give if I buy your sin from you?" "An apple," "a marble," may be the reply. The bargain is made; the conscience of the one is quieted, but the other is called the "sin-buyer" and despised ("Urquell," ii. 165-166). This sometimes occurs among adults, and the buyer often has trouble to induce the sinner to "take back his sin" (see "Sin-Eater," in "Folk-Lore," ii.).

Sisters. Sisters should not marry on the same day lest the evil eye fall on the parents; and two brothers should not marry two sisters ("Sefer Ḥasidim," pp. 23-26). Do not marry two sisters one after the other (*ib.* p. 27). Father and son should not marry two sisters (*ib.* p. 28).

Stepping across a child. If you step over a child it will stop growing (Kiev). To make it resume growing, recross it (Galicia; Sch. iv. 93; this superstition is wide-spread; see a large collection of references in "Urquell," vi. 111).

Sweeping. You should not throw sweepings out of the room at night; if you do you may die (Galicia; Sch. 7).

Throwing out dirt. You must not throw dirt after a man as he is leaving a room (Galicia; Sch. 4).

You must not sweep a chamber at night; if you do, you will either not be able to sleep, or you will lose something (Galicia; Sch. 5, 6)

Widowhood. The third (fourth, etc.) husband of a widow, or wife of a widower, will die soon after the marriage (Wilna).

It is to be observed that Jews themselves recognize their tendency to superstition. A proverbial expression among the Russian Jews runs, "Last year's snow for headache"—a sarcastic reference to the impractical nature of folk-medicine. See 'Alenu; Bibliomancy; Childbirth; Death, Views and Customs Concerning; Dibbuḳim; Folk-Lore; Folk-Medicine; Golem; Holle Kreish; Numbers and Numerals; Salt; Teḳufah; Ten; Transmigration of Souls.

Bibliography: Brecher, *Das Transcendentale im Talmud*; Güdemann, *Gesch.* ii. 326 *et seq.*; Leo Wiener, *Yiddish Literature*, pp. 50, 51, note (bibliography); *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, 1897–1905.

J.

SUPPORT. See Husband and Wife.

SURA. See Babylon.

SURETYSHIP: The liability, contract, or undertaking of one who becomes a surety. Reference to a surety occurs only once in the Pentateuch; namely, in Gen. xliii. 9, where Judah tells Jacob that he will be surety for Benjamin's safe return. But in Proverbs the commercial surety, the man bound for the debt of another, is mentioned again and again, both in warnings against undertaking a suretyship and in admonitions to fulfil the obligation when it has been undertaken. The Hebrew word ערב, and the derivative ערבון, "pledge or earnest-money," were also Phenician words, and came, through them, into Latin in the form "arrabo."

"Arrabo."

The Talmud distinguishes between the surety in the usual form and one who, though he has not received the benefit of a loan or sale, makes himself in form the principal debtor; and it calls such a person "ḳabbelan" (undertaker). This relation is known in modern law as that of an accommodation maker or acceptor; and it may arise in many other ways than that referred to in the Talmud.

For the necessity of a consideration for the suretyship, see Deed; for the means at the disposal of the surety to protect or to recoup himself, see Indemnity.

I. Where the loan is made or credit is given on the faith of the surety, and he joins in the bond or contract, no question of his liability arises. But if the loan or sale has been made the money or goods are handed over to the borrower, and if afterward a third person offers to become surety in order to obtain forbearance for the debtor ("let him alone and I become his surety"), opinions differ as to the requirements for a binding contract. Maimonides, basing his views on the discussions in the Talmud (Ket. 101b, 102a, and B. B. 176a, b), takes the ground that the surety's promise must, even when he joins in the bond, rest on a "ḳinyan" (acquisition), some article being delivered to him pro forma as a consideration for his promise; while others require such a formality only when the surety comes in after the ensealing of the debtor's several bond.

Suretyships may be contracted in open court. A judgment having been rendered against A, proceedings in execution against him may be stayed if B, a solvent and well-to-do man, makes himself answerable for the judgment, as is the case in many states of the United States ("replevin bonds" or "stay bonds"). Maimonides admits that in such a case no formal ḳinyan is necessary; and he is of opinion that a recognizance made in open court operates like a bond ("sheṭar") upon sold or encumbered land.

Surety After Debtor.

II. Though the surety be fully bound, the creditor must demand payment from the principal debtor before demanding it from the surety; and if the former has any property, this should be exhausted before that of the surety. But when the principal debtor has property only in another country, or when he is a man of violence, who will not submit to the judges, or will not appear in court, the creditor may satisfy his claim out of the surety first, and leave him to contest the matter with the debtor. Under an institution of the Geonim the creditor, unless he is excused as above, before proceeding against the surety has to make oath (the lesser oath) that he has exhausted the debtor's estate and that the debt is still unpaid. But if the parties have agreed that the surety may be sued first, the creditor may sue him; and the "ḳabbelan" who contracts in form as principal is always sued in the first instance. The language which constitutes one a ḳabbelan must be very precise: thus the words "lend money to him" indicate a borrower; and he who is mentioned after those introductory words as promising to pay is necessarily a surety (B. B. 174a).

The Talmud (*ib.* 174b) takes it for granted that among the Gentiles the creditor has always the right to sue the surety first; certainly in the Roman law two or more joint obligors may be sued together, regardless of the question which of them enjoyed the consideration and which was only bound as surety. Where two sureties have bound themselves for a debt the creditor may levy on the estate of either. On the other hand, following an opinion of the Palestinian Talmud in Shebu. v., it was held that where two men borrow on the same bond, or partners incur a joint debt, each one is a principal for his own share, but only a surety for his companion as to the remainder, which he should not be compelled to pay while the true debtor has property open to levy.

As Regards Dowry.

III. It seems (*ib.*) that one who declares himself liable for the jointure ("ketubah") as fixed by law is not held liable unless he be the groom's father, and then only by means of ḳinyan; but a suretyship on the clause to refund the dowry is binding. In decisions of later date than the Talmud, but fully recognized by Maimonides, a suretyship on a conditional contract—for instance, on a warranty of title in a deed of conveyance—is not binding at all, even though the forms of ḳinyan be observed. It is admitted, however, that where A says to B, "Be thou surety for C, and I will be surety to thee against loss," the agreement is binding.

The question as to the validity of indefinite guaranties is not discussed in the Talmud; and the later authorities differ concerning it. Maimonides says: "Where one has not defined the amount of suretyship, but says, 'Whatever thou shalt lend him, or whatever thou shalt sell him, I am good for,' some of the Geonim taught that even if 20,000 dinars' worth of goods or 100,000 in money had been advanced, the surety [guarantor] is bound for it all; but in my opinion he is bound for nothing, because his mind had never conceived what he was bound for. But let whoever understands these things reason the matter out." The Shulḥan 'Aruk does not touch the point.

Bibliography: *Yad, Malweh*, xxv., xxvi.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 129-132.

W. B. L. N. D.

SURINAM. See West Indies.

SURNAMES. See Names.

SUSA. See Shushan.

SUSANNA, THE HISTORY OF: One of the books of the Protestant Apocrypha; entitled in some manuscripts "The Judgment of Daniel." The Greek text is extant in two recensions: that of the Septuagint (given only in the Codex Chisianus) and that of Theodotion. The latter is the one adopted by the early Christian writers and followed in the present common English translations. That it was in early times regarded as a part of the Book of Daniel appears from the fact that in most Greek manuscripts it stands at the beginning of that book; Jerome places it at the end of Daniel, with a notice that it is not found in the Hebrew Bible. It was accepted as canonical by the Christians generally up to the third century (its canonicity was disputed by Julius Africanus); and it is still so regarded by Catholics. Origen observes (in the "Epistola ad Africanum") that it was "hidden" by the Jews; but the precise significance of this remark is not clear, as there are no early Jewish references to the book (the comparison of a woman to a red rose, made in the Midrash on Lev. R. xv. at end, has no discernible connection with Susanna).

Contents.

The texts of the Septuagint and Theodotion differ from each other in a number of details; and other variations are found in the Syriac versions (ed. by Walton and Lagarde). The main story is as follows: Susanna (ששנה = "lily"; comp. Cant. ii. 1), the beautiful and pious wife of the rich Joacim (Joakim) of Babylon, walking in her garden, is seen by two elders, recently appointed judges, who, inflamed with lust, approach her with an infamous proposal, and, when repulsed, accuse her publicly of adultery. Brought before the tribunal, she is found guilty, and is led forth to execution; but at this moment Daniel, then a young lad, interposes and by a clever device shows the falsity of the accusers. These are put to death; Susanna is justified; and Daniel's reputation among the people is thenceforth very high. The Septuagint version appears to be the older: it is cruder than the other, and introduces an angel (verse 45) who inspires Daniel with wisdom for the emergency. The Theodotion text is fuller, and has more literary finish.

The origin of the story is uncertain: possibly it rests on some tradition, but more probably is a pure invention suggested by facts of not infrequent occurrence (see Jer. xxix. 23, and comp. Koran ii. 96). The author's purpose is variously conceived: as insistence on carefulness in judging or as admonition to young men to be wise like Daniel (see verse 62 in the Septuagint). But it is unnecessary to suppose a definite moral. The story is a folk-tale in laudation of the famous prophet Daniel; and the moral, such as it is, develops naturally from the incidents.

The booklet probably dates from the second or first century B.C. It appears to have been written originally in Greek: the style is flowing; and the Hebraisms are such as are found in the Septuagint. There are two plays upon words in the Greek (verses 54, 55, and 58, 59); and these are commonly supposed to point to a Greek original; but Marshall (in Hastings, "Dict. Bible," *s.v.*) maintains that they may be explained from an Aramaic text. T.

SUSLIN HA-KOHEN, ALEXANDER. See Alexander Suslin.

SUSPENDED LETTERS: There are four suspended or elevated ("teluyah") letters in the Hebrew Bible: (1) the "nun" in מנשה, in Judges xviii. 30; (2) the "'ayin" in מיער, in Ps. lxxx. 13; (3) the "'ayin" in רשעים, in Job xxxviii. 13; and (4) the "'ayin" in מרשעים, *ib.* verse 15. This masorah is mentioned in the Talmud, and appears to be earlier than that of the Small and Large Letters.

The object in suspending the letters in question is not quite clear. The Rabbis proposed to eliminate the suspended "nun" and to read "Mosheh" (Moses) in place of "Manasseh," as Gershom was the son of Moses (I Chron. xxiii. 15); it is only, they said, for the reason that Jonathan (the son of Gershom) adopted the wickedness of Manasseh that he is called "the grandson of Manasseh" (B. B. 109b; comp. Yer. Ber. ix. 3). But the difficulty is that there is no record that Moses' son Gershom had a son named Jonathan, his only known son being Shebuel (I Chron. xxvi. 24). On the other hand, Jonathan, the priest of the Danites, was evidently a young Levite (Judges xviii. 3), and not the son of Manasseh.

Commenting on the suspended "'ayin" in the word מיער, the Midrash says that the word may also read (without the "'ayin") מיור = מיאור = "from the river or the sea." The boar or swine coming from the sea is less (another version "more") dangerous than that from the forest (Lev. R. xiii.). This refers to the Roman government, which is compared to the swine (Gen. R. lxviii.; see also Krochmal, "Moreh Nebuke ha-Zeman," xiii.).

Regarding the suspended "'ayin" in the word רשעים, occurring twice in Job, the Talmud eliminates the letter and reads רשים, which word has a double meaning—"rulers" and "poor"—the tyrants below who are poor and powerless above. But, it is explained, out of respect to King David the rulers in this case were not identified with the wicked; hence the spelling רשעים (Sanh. 23b; see Rashi *ad loc.*, and Geiger, "Urschrift," p. 258).

A more plausible explanation is that the suspended letters are similar in origin to the "ḳere" and "ketib." In this case the authorities, who could not decide between two readings, whether the letter in question preceded or followed the next letter, placed it above, so that it might be read either way. Thus the original reading in Judges was probably "Jonathan, the son of Gershom in Manasseh" = במנשה (comp. Judges vi. 15), *i.e.*, in the land of Manasseh, whither the Danites emigrated. Another reading was "the son of Moses" (בן משה); and the suspended "nun" makes it possible to read the word either way ("Moses" or "Manasseh"). Another possible explanation is that the original reading was "Mosheh," the "nun" being introduced to suggest "Manasseh," so as to avoid the scandal of having a grandson of Moses figure as the priest of an idolatrous shrine. The suspended "'ayin" of מיער makes the second reading מעיר, "of the city," referring to the capital Rome as alluded to in the Midrash. The word רשעים in Job, if the "shin" and "'ayin" be transposed, reads רעשים, "storms" (the plural of רעש); this change brings the verses into entire harmony with the context and in accord with the previous chapter (comp. Job xxxvii. 3, 4, 6, 11 with *ib.* xxxviii. 1, 9, 22, 28, 34, 35). On further constructions of the words in question see the critical commentaries.

T. J. D. E.

Bibliography: Eisenstein, in *Ner ha-Ma'arabi*, i. (1896), p. 7.

SÜSSKIND, ALEXANDER B. MOSES. See Alexander Süsskind b. Moses.

SÜSSKIND, ALEXANDER B. SAMUEL. See Alexander Süsskind b. Samuel.

SÜSSKIND, ALEXANDER B. SOLOMON WIMPFEN: Wealthy citizen of Frankfort-on-the-Main, and a resident of Worms in the second half of the thirteenth century; died on the Day of Atonement, 1307. He spent almost his entire fortune in ransoming the body of Meïr of Rothenburg, which had been denied burial for nearly fourteen years; he asked as his sole reward that he might be interred beside it. His tombstone has been preserved almost intact.

Bibliography: Heilprin, *Seder ha-Dorot*, p. 58; Cassel, *Lehrbuch der Jüdischen Gesch. und Literatur*, p. 378, Leipsic, 1879; Grätz, *Gesch.* vii. 175; Lewysohn, *Nafshot Ẓaddiḳim*, pp. 39–41, Frankfort-on-the-Main, 1855.

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SÜSSKIND (SUEZKINT) OF TRIMBERG: German minnesinger; flourished in the second half of the thirteenth century, or, according to Graetz, about 1200. He is called after his birthplace Trimberg, a town with a castle of the same name, in Franconia, near Würzburg. Little is known of his life; but it is supposed that he was a physician. The six poems of his which have been preserved in the Manesse collection (now at Paris, formerly in Heidelberg) show that he took high rank among the poets of his time. He sang of the worth of the virtuous woman, and portrayed for the knights the ideal nobleman: "Who acts nobly, him will I account noble."

Sharing the suffering of his oppressed brethren, he bitterly complains that the wealthy grant him scanty support, for which reason he is determined to abandon poetry and to live henceforth as a Jew. The most characteristic of his poems is the Fable of the Wolf:

"Ein Wolf viel jaemerlichen sprach:
Wâ [where] sol ich nû belîben [remain],
Sît [since] ich dur mînes lîbes nâr [for my support]
Muoz wesen in der âhte [must live in ban]?
Darzuo sô bin ich geborn, diu schult, diun ist nicht mîn [it is not my fault];
Vil manic man hât guot gemach [many a one is in pleasant circumstances],
den man siht valscheit trîben [whom one sees deal falsely]
unt guot gewinnen offenbâr [and evidently acquire wealth]
mit sündeclîber trâhte [with sinful aspirations];
der tuot wirser vil, dan ob ich naem ein genslein.
Jân [not at all] hab ich nicht, des goldes rôt
Zegebene umb mîne spîse [to give for my food],
des muoz ich rouben ûf den lip durch hungers nôt [therefore I must deprive myself and suffer hunger],
der valsch in sîner wîse ist schedelîcher, dan ich,
unt wil unschuldic sîn [the false man acts much worse than I, and yet wishes to appear innocent]."

Evidently this fable refers to the author's own circumstances or at least to those of his coreligionists.

Bodmer (1759) and Von der Hagen (1838) reprinted the poems from Manesse's collection.

Bibliography: *Allgemeine Deutsche Biographie*, xxxvii. 334-336; Grätz, *Gesch.* 3d ed., vi. 233 *et seq.*; Kurz, *Gesch. der Deutschen Literatur*, 8th ed., i. 76; *Allg. Zeit. des Jud.* 1896, p. 395.

S. S. Man.

SUSSMANN, ABRAHAM BEN JOSEPH: Shoḥeṭ in London in the first half of the nineteenth century. He wrote a commentary on Yoreh De'ah in four parts, which were entitled respectively "Sifte Zahab," "Adne Zahab," "Lebushe Tebu'ah," and "Lebushe Serad." He also compiled an index to the last-named work which was entitled "Be'er Yosef," and two supplements, "Ḥezkat ha-Bayit," and, later, "Maẓẓebet Me'ir Yosef" (Königsberg, 1853).

Bibliography: Fürst, *Bibl. Jud.* iii. 398; Benjacob, *Ozar ha-Sefarim*, p. 70; S. van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 333.

J. S. O.

SUSSMANN, ELIEZER. See Roedelsheim, Eleazar Sussmann b. Isaac.

SUSSMANN, EZRA BEN JEKUTHIEL: Polish scholar of the eighteenth century. He was the author of "Ḥoshen Yeshu'ot" (Minsk, 1802), a commentary on the Pirḳe Abot.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 171; Fürst, *Bibl. Jud.* iii. 398; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 246; S. van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 367.

E. C. S. O.

SUSSMANN, LÖB BEN MOSES: Printer of the eighteenth century. In 1750 he established a Hebrew press in the printing-office of Johann Jansen in Amsterdam, and Baruch ben Eliezer Lippmann Wiener and his sons Jacob and Ḥayyim worked for him. A few years later Sussmann established an independent office, and engaged, besides the abovementioned assistants, the proselytes Simeon and Jacob ben Gedaliah.

From Sussmann's press were issued the following works: Judah ben Benjamin Stadthagen's "Minḥat Yehudah," 1763; Solomon Hanau's prayer-book and grammatical commentary, 1766; the Book of Job, with Baḥya's commentary on same, 1766; the Pentateuch, with Isaac Prenzlau's "Tiḳḳun Soferim," 1767; and the opinions of Meḳor Baruk, 1771. Shortly after the publication of the last-named work Sussmann emigrated to Leyden; he remained there but a short time, however, and in 1779 he became associated with J. H. Munnikhuisen in The Hague, where he published the "Mebbaḳesh" by Falaquera. His son **Sussmann ben Löb** worked, toward the end of the eighteenth century, with the printer Johann Levi Rofe of The Hague on the publication of "Yoreh De'ah."

Bibliography: Ersch and Gruber, *Encyc.* section ii., s.v. *Jüdische Typographie*, pp. 73-74; Fürst, *Bibl. Jud.* iii. 398.

S. S. O.

SUSSMANN, SHABBETHAI BEN ELIEZER: Scholar of the eighteenth century. He compiled under the title "Me'ir Natib" (Altona, 1793–1802) a general index, in three volumes, to the tosafot to the entire Talmud. In the introduction to this work he mentions as other works written by himself the following: "'Ammude Kesef," "Dammeseḳ Elie'zer," "Ner Tamid," and "Katit la-Ma'or." None of these has, however, been published.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 278; Fürst, *Bibl. Jud.* iii. 398; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 692.

E. C. S. O.

SUTRO, ABRAHAM: German rabbi; born at Brück, near Erlangen, July 5, 1784; died at Münster Oct. 10, 1869. He studied in the yeshibot of Fürth and Prague, and was in 1814 appointed teacher in Reichensachsen by the then existing consistory of Westphalia; later in the same year he was transferred as teacher to Beverungen, where he officiated also as rabbi of the district of Warburg. After the redistricting of Westphalia he was appointed "Landesrabbiner" for the districts of Münster and Dortmund in 1815, and in 1828 chief rabbi of the district of Paderborn, holding the latter position until his death. He wrote: "Widerlegung der Schrift des Herrn H. B. H. Cleve 'Der Geist des Rabbinismus' aus Bibel und dem Talmud" (Münster, 1823); and "Milḥamot Adonai" (Hanover, 1836; 2d ed., Frankfort-on-the-Main, 1836), a protest against religious reforms, especially the use of the organ in the synagogue. He published also sermons and articles in the "Zionswächter" of Altona.

Sutro was an active advocate of the emancipation of the Jews, and during the era of reaction he repeatedly petitioned the Prussian Diet to repeal the ordinances declaring the Jews ineligible for public office. A few months before his death he had the satisfaction of seeing passed the law of July 3, 1869, which removed all the disabilities of the Jews. Some of Sutro's grandchildren have become converts to Christianity ("Allg. Zeit. des Jud." 1902, p. 488; 1903, p. 325).

Bibliography: *Der Israelit*, pp. 829-831, Mayence, 1869.

S. D.

SUTRO, ADOLPH HEINRICH JOSEPH: American mechanical engineer; born at Aix-la-Chapelle, Rhenish Prussia, April 29, 1830; died at San Francisco Aug. 8, 1898; educated in his native town, and at several of the best polytechnic schools of Germany. At an early age he was placed in charge of his father's extensive woolen mills, but the revolution of 1848 impoverished the family and it was compelled to emigrate to America, settling in Baltimore in 1850. In the same year, however, the discovery of gold induced Sutro to go to San

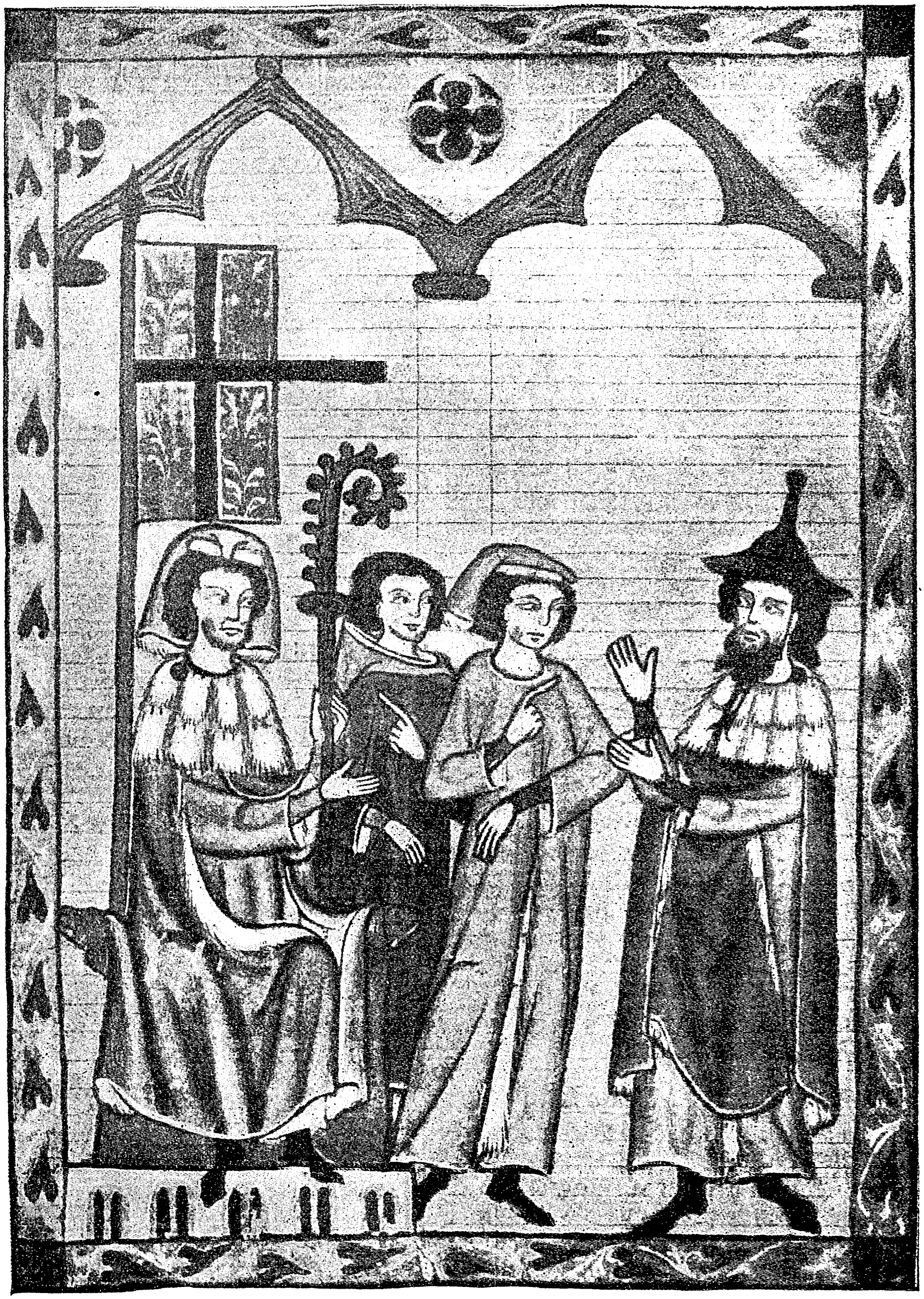

SÜSSKIND OF TRIMBERG BEFORE CHURCH DIGNITARIES.

(From a thirteenth-century manuscript.)

Francisco, where he engaged in business until, several years later, the discovery of mines in Nevada attracted him thither. He inspected the fields there, and soon established at Dayton, Nev., a stamping-mill for the reduction of silver ore, which proved a technical and financial success. The scheme of constructing a tunnel to serve as a drain through the Comstock lode, in which the heat resulting from the great depth of the shafts had made work impossible, originated with Sutro. In 1864 he matured his plans, and after many efforts to interest American and European capitalists in his venture, he chartered The Sutro Tunnel Company on Feb. 4, 1865, receiving the approval of Congress in the following year. The construction of the shaft of the tunnel, which is situated at Sutro, a village in the Carson River valley, was begun Oct. 19, 1869, and finished July 8, 1879. The main shaft is 12 feet wide, 10 feet deep, 20,500 feet long, and is 1,600 feet below the surface.

In 1879 Sutro sold his interest in the company and returned to San Francisco, where, during the Kearny riots and sand-lot agitation, he invested heavily in real estate, not sharing in the general despair of the city's future. As a result he became one of the richest men on the Pacific slope, owning about one-tenth of the area of San Francisco, including Sutro Heights, which he turned into a beautiful public park and which became the property of the municipality after his death. He gave the city, also, many statues and fountains, built an aquarium and baths, and in 1887 presented it with a duplicate of Bartholdi's monument, "Liberty Enlightening the World."

In 1894 Sutro was elected mayor of San Francisco on the Populist ticket. He was an active collector of books and manuscripts, and left a library of over 200,000 volumes, including 135 rare Hebrew manuscripts and a large collection of early Americana.

Bibliography: *America's Successful Men of Affairs*, p. 777, New York, 1896; *Appleton's Cyclopedia of American Biography*, vi. 2.

A. I. G. D.

SUTRO, ALFRED: English author and dramatist; born in London about 1870; educated at the City of London School and in Brussels. He began his career with a series of translations of Maeterlinck's works, all of which except the dramas he has translated from the French. Afterward turning his attention to the drama, he at first collaborated with Arthur Bourchier in producing "The Chili Widow" (1896), then wrote in rapid succession "The Cave of Illusion" (1900), "Arethusa" (1903), "A Marriage Has Been Arranged" (1904), and finally made a great success with "The Walls of Jericho," produced at the Garrick Theatre, London, Oct. 21, 1904.

Bibliography: *Who's Who*, 1904.

J.

SUTRO, THEODORE: American lawyer; born at Aix-la-Chapelle, Prussia, March 14, 1845. When only five years of age he emigrated with his parents to the United States, and was educated at Harvard University, from which he graduated in 1871, and in the law school of Columbia College, at which he took his degree in 1874. In the latter year he was admitted to the New York bar, where he has practised ever since. When, in 1887, the Sutro Tunnel Company of Nevada was financially embarrassed Sutro organized the Comstock Tunnel Company, which took over the stock of the Sutro Company, and thus saved the latter from absolute ruin.

Sutro is well known as an authority in cases referring to the laws of taxation. He has taken an active interest in politics, and was commissioner of taxes in New York city from 1885 to 1898. He has contributed to various periodicals articles treating of the laws of taxation, of corporations, of medical jurisprudence, and of mining.

A. F. T. H.

SVÁB, KARL: Hungarian landed proprietor, and member of the Hungarian Upper House; born at Csongrad in 1829; educated at the real-school of Budapest. In 1846 he began to devote himself to agriculture, but two years later he took part, as lieutenant and adjutant under Colonel Bene, in the Hungarian struggle for liberty. On the restoration of peace Sváb resumed his agricultural pursuits, and was active in the founding of agricultural societies in the counties of Bekes and Torontal. From 1875 to 1885 he sat in the Hungarian Parliament as a member for the district of Török-Kanizsa, and in 1885 King Francis Joseph I. made him a life member of the Hungarian Upper House. Sváb is president of the Ungarisch-Israelitischer Landes-Stipendien-Verein.

Bibliography: Sturm, *Országgyülési Almanach*, 1901-5.

S. L. V.

SVIIT. See Periodicals.

SWALLOW: Rendering in the English versions for "deror" (Ps. lxxxiv. 4 [A. V. 3]; Prov. xxvi. 2) and for "sus" or "sis" (Isa. xxxviii. 14; Jer. viii. 7 [A. V. "crane"]). There are about ten species of swallow (*Hirundinidæ*) and the closely allied martin and swift (*Cypselidæ*) in Palestine. In the Talmud "senunit" is the usual name for the swallow, and the Biblical "deror" is also used. A distinction is made between the white, the green (or yellow), and the house swallow (Ḥul. 62a). The senunit, which, according to Shab. 77b, inspires the eagle with dread, may perhaps be intended for another bird of the species *Tyrannus intrepidus*, which seats itself on the back of the eagle and which resembles the swallow.

Bibliography: Tristram, *Nat. Hist.* p. 204; Lewysohn, *Zoologie des Talmuds*, p. 206.

E. G. H. I. M. C.

SWAN: The rendering of the Authorized Version for "tinshemet" (Lev. xi. 18; Deut. xiv. 16). The Revised Version, more correctly, gives "horned owl" (see Lizard; Mole; Owl).

Two species of swan have been found in Palestine, the whooper, or wild swan (*Cygnus musicus*, or *ferus*), and the *Cygnus olor*, or *mansuetus*; they are, however, comparatively rare.

Some take the "barburim abusim" of the Talmud (B. M. 86b) to mean "swans," though the usual rendering is "fattened hens."

Bibliography: Tristram, *Nat. Hist.* p. 249; Lewysohn, *Zoologie des Talmuds*, p. 194.

E. G. H. I. M. C.

SWAYING THE BODY: The habit of swaying the body during study and prayer has been peculiar to the Jews from very early times, and it is one still practised by them in the Orient and eastern Europe. In the Zohar, R. Jose asks R. Abba: "Why is it that among all nations the Jews alone have the habit of swaying the body when they study the Law?" R. Abba answers: "It illustrates the excellence of their souls. The spirit of man is the candle of the Lord' [Prov. xx. 27] refers to them. The light of that candle flickers and wavers in unison with the light of the Torah. The Gentiles have not the light of the Torah, and burn up like straw" (Zohar, Pineḥas, pp. 118b, 119a).

Judah ha-Levi (12th cent.), in his "Cuzari" (ii. 80), assigns two reasons for the habit: (1) it causes animation and activity; (2) the scarcity of books compelled many scholars to use the same volume, and the necessity of alternately leaning forward to read developed a habit of swaying which persisted in later years, when books were more plentiful. The second explanation is rather ingenious; the custom of many scholars studying together from one volume is still in vogue among the Yemen Jews. The first explanation, however, is in harmony with the idea of the verse, "All my bones shall say, Lord, who is like unto thee?" (Ps. xxxv. 10). Jacob ben Asher, the "Ba'al ha-Ṭurim" (14th cent.), in his comment upon the passage "When the people saw it, they removed" ("wa-yanu'u" = "swayed in unison"; Ex. xx. 18), says: "This accounts for the swaying of the body during the study of the Torah, which was received with awe, trembling, and shaking."

Nathan of Lunel (flourished in 1176) quotes from a midrash the custom of swaying at prayer, and adds, "This is the custom of the rabbis and pious laymen in France" ("Ha-Manhig," p. 15b, ed. Goldberg, Berlin, 1855). The custom is mentioned also in Abudarham and in Isserles' notes on Shulḥan 'Aruk (Oraḥ Ḥayyim, 48, 1). R. Jacob Mölln was accustomed at the "'Amidah" prayer "to hold a 'siddur' in the right hand (his left hand, concealed under his mantle, resting against his heart), and to sway his body forward and backward" ("Sefer ha-Maharil," p. 61a, ed. Warsaw, 1874). The author of "Shibbole ha-Leḳeṭ" (p. 10a, ed. Buber) quotes Rashi to explain the custom of raising oneself on tiptoe three times when saying "Holy, holy, holy," at the "Ḳedushshah": it is to symbolize the verse, "And the posts of the door moved [shook] at the voice of him that cried" (Isa. vi. 4); *i.e.*, they shook in awe of YHWH.

Perhaps the most plausible explanation of the swaying of the body is that of Dr. Simon Brainin. It was intended, he thinks, to afford the body exercise during study and prayer, which took up a large portion of the time of a great number of Jews (Brainin, "Oraḥ la-Ḥayyim," p. 126, Wilna, 1883).

Some authorities are opposed to the swaying of the body, especially at prayer. Samuel ha-Nagid (1027-55), the author of "Mebo ha-Talmud," in one of his poems describes the principal and the students of the yeshibah he visited as "swaying trees in the desert" (quoted in "Ha-Miẓpah"; see bibliography). Menahem Azariah di Fano (1548-1620) forbids any motion of the body at the "'Amidah" ("'Asarah Ma'amarot," article "Em Kol Ḥai," § 33, Amsterdam, 1649; *idem*, Responsa, No. 113, Venice, 1600). Another opponent of the custom was Isaiah Horowitz (1555-1630), who said that the swaying of the body may be allowed at the singing of hymns, but not at the "'Amidah," for one should bear in mind that such violent motion would not be tolerated in the presence of even a temporal king (comp. Isa. vii. 2; "Shelah," ed. Amsterdam, 1698, p. 250a).

Bibliography: Lewysohn, *Meḳore Minhagim*, § 2, Berlin, 1846; Senior Sachs, in Zederbaum's *Ha-Miẓpah*, St. Petersburg, 1886.

J. J. D. E.

SWEDEN: Kingdom of northern Europe. The existence of Jews in Sweden in the seventeenth century is vouched for by church records at Stockholm, from which it appears that several Jews had joined the Lutheran Church, a condition at that time imposed upon any Jew who desired to settle in Sweden. In 1681, for example, two Jews of Stockholm, Israel Mandel and Moses Jacob, together with their families, twenty-eight persons in all, were baptized in the German church of that city in the presence of King Charles XI., the dowager queen Ulrika Eleonora, and several high state officials.

Baptism a Condition of Residence.

In 1680 the Jews of Stockholm petitioned the king that members of their race be permitted to reside there without abandoning their creed, but the application was denied because the local consistory had refused to indorse it. On Dec. 3, 1685, Charles XI. ordered the governor-general of the capital to see that no Jews were permitted to settle in Stockholm, or in any other part of the country, "on account of the danger of the eventual influence of the Jewish religion on the pure evangelical faith." In case Jews were found in any Swedish community, they were to be notified to leave within fourteen days.

Permission to Settle.

In the seventeenth century, however, the Jewish question had merely a religious aspect in Sweden, and had not yet assumed the character of a race problem. Through court patronage Jewish merchants were occasionally appointed royal purveyors; and during the warlike reign of Charles XII. (1697-1718) the king usually had one or more wealthy Jews with him in the field, to take care of the paymaster's department of his army. Through their influence permission was obtained (1718) for Jews to settle in the kingdom without the necessity of abjuring their religion. After the death of Charles XII. (1718) the Swedish government was financially embarrassed for a long time, and the royal household was often relieved from pecuniary difficulties by the Jewish merchants of Stockholm, who, as a reward for their accommodations, insisted on the granting of additional privileges to themselves and their coreligionists. As a consequence the concession of 1718 was renewed, and supplemented by royal edicts of 1727, 1746, and 1748, but the permission had reference only to settlement in the smaller cities and rural communities.

In 1782 an ordinance was issued by which the Jews were permitted, on certain conditions, to settle anywhere in the kingdom, and to practise freely the tenets of their religion. It was, however, specified that Jews were ineligible for government positions and for election to the legislative assembly; they were, moreover, forbidden to establish schools for the propagation of their creed, and to combine with their religious services such ceremonies as might possibly cause disquietude in the minds of the general population.

Restricted to Three Cities.

The government was desirous of attracting wealthy Jews to the country, but it was equally careful to keep out itinerant usurers, quite a number of whom had in previous years entered Sweden from Germany. Any foreign Jew who landed in Sweden was accordingly required to report, within eight days of his arrival, to the local authorities, and to produce his passport and a certificate of character, as well as a statement of his purpose in coming to the country. These certificates were issued by the elders of the congregation to which the immigrant belonged in his native country, and had to be verified by the municipal authorities of the place in which the immigrant had last resided. If the certificates were unsatisfactory, the authorities were at liberty to expel the holder; but in case he was admitted he was directed to Stockholm, Gothenburg, or Norrköping. Jews who were residents of the country prior to the promulgation of this ordinance were called upon to present their certificates of character to the proper authorities, together with a statement setting forth in which city they desired to settle and make their living. The ordinance enumerated the different trades the Jews were permitted to follow, and it stipulated also that they should apprentice their sons to Swedish tradesmen in one of the three cities mentioned above. In order to prevent the overcrowding of the mercantile field it was prescribed that no foreign-born Jew should be allowed to start in business unless he possessed at least 2,000 riksdaler (about $800) in cash or negotiable securities; a native-born Jew need have only 1,000 riksdaler.

As to the retail business, the Jews were prohibited from selling victuals, liquor, and drugs, and they were permitted to retail their special articles of food, wine, kasher meat, mazzot, etc., among themselves only. Furthermore, the Jewish retail dealer was not permitted to offer his goods for sale in markets outside the city in which he was located, and he was compelled to conduct his business in open shops and was forbidden to peddle from house to house or in the streets.

The Jews were allowed to establish synagogues in the above-mentioned three cities, and to keep rabbis and other clerical officials. Intermarriages between Jews and Christians were forbidden. For every Jewish marriage celebrated a fee of six riksdaler was to be paid to the orphanage of the royal guards, this stipulation being intended as a compensation to the army for the exemption of the Jews from military service. In order to protect the interests of descendants of immigrant Jews the state ordered that, on the death of a Jew, the elders of the congregation should make an inventory of his estate and submit an account thereof, either to the orphans' court or to the municipal authorities. The Jews, however, had the right to appoint guardians of minors; and a rabbinical court had jurisdiction in inheritance cases. In litigations between Jews and Christians where the facts could not be established except under oath, the Jew might be ordered to take the customary Jewish oath in the synagogue in the presence of the judge. A Jew convicted of perjury became liable to expulsion from the country.

The ordinance of 1782 contained a separate clause referring to "particularly wealthy Jews, or such as are proficient in some trade almost, or quite, unknown in the country." Such persons could, through the Department of Commerce, petition the king for privileges and concessions other than those granted in the general ordinance.

Reactionary Decree of 1838.

After 1782 the Jews gradually secured concession after concession from the government, but those living in Stockholm grew overconfident, and carried their ambitious designs so far that a feeling of indignation arose among the general population against the ambitious Jewish financiers. This aversion to the Jews grew more pronounced as their privileges were more widely extended; and it reached the limit in 1838, when a new ordinance was promulgated which abolished nearly all the former restrictions upon their civic rights (in this ordinance the Jews were, for the first time, designated "Mosaiter," *i.e.*, adherents of the Mosaic faith). As a result a serious uprising took place in the capital; and numerous complaints were presented to the government, denouncing the alleged undue preference shown the Jews at the expense of other citizens. On Sept. 21 of the same year the government was compelled to revoke the new ordinance.

During the following years the book-market was deluged by brochures for and against the "Mosaiter." This controversy between sympathizers and antagonists of the Jews continued until 1840, when the Commons in the Riksdag petitioned the government to reestablish the ordinance of 1782 in its original form. The friends of the Jews tried to show that the petitioners were actuated by religious intolerance, but their adversaries openly declared the question to be one not of religion, but of race. The anti-Semites in the Riksdag endeavored to prove that the Jews had greatly abused the rights and privileges granted them in 1782, and that they had done so at the expense and to the detriment of the native merchants and tradesmen. The efforts to create anti-Jewish sentiment in the Riksdag were, however, unavailing, and at a later session of that body (1853), when public opinion had turned more in favor of the Jews, they were accorded additional privileges.

During the latter half of the nineteenth century the few remaining disabilities of the Jews were removed. By the law of Oct. 26, 1860, they were granted the right to acquire real estate in the rural communities, whereas they had previously been permitted to hold real property in the cities only. On Jan. 20, 1863, another ordinance removed the prohibition against intermarriages between Jews and Christians, which were declared to be legal provided they had been attended by due ceremonies. A later ordinance (Oct. 31, 1873) stipulated that the issue of marriages between members of the Swedish state church and Jews should be brought up in the Lutheran faith. If, however, a pact concerning the religion of their future children had been made in writing by the parents before their marriage, and submitted to the clergyman or other authority who performed the marriage ceremony, such agreement should remain valid.

There are, of course, various privileges which the Jews, like any other non-Lutherans, can not obtain as long as the present constitution of the Swedish kingdom is in force. Thus, they can not become members of the council of state; nor can they, as judges or as members of committees, take part in discussions concerning religious questions. Otherwise they enjoy the same rights and are subject to the same duties as the Swedish citizens of the Lutheran faith.

During the reign of Gustavus III. (1771-92) the Jews of Stockholm invited Levi Hirsch from Alt-Strelitz, Mecklenburg, to officiate as their rabbi. The first Swedish synagogue was located at Köpmantorget (Merchants' Square), Stockholm, in the Sjöberg house. After a few years this place was found to be too small, and the Jews in the capital selected the old auction chamber at Tyska Brunn (German Well), where they worshiped until some years ago, when a synagogue was erected at Vahrendorfsgatan (Vahrendorf street). At present (1905) there are synagogues in all of the larger Swedish cities in which Jews have settled in any considerable number.

According to the statistics of 1890 there were in the entire kingdom of Sweden 3,402 Jews. Since then, however, their number has been considerably augmented, and a conservative estimate places the Jewish population at 4,000.

Bibliography: A. Strindberg, *Svenska Folkei t Helgd och Söcken*, Stockholm, 1882; *Sveriges Statskalender*, Stockholm, 1903; *Sveriges Rikes Lag*, Stockholm, 1900; *Statistisk Tidskrift*, Stockholm, 1901.

J. G. Li.

SWINE: Rendering in the English versions of the Hebrew "ḥazir." The swine is enumerated among the unclean animals (Lev. xi. 7; Deut. xiv. 8); the use of its flesh as food is branded as apostasy (Isa. lxv. 4; lxvi. 3, 17); and the contempt in which the animal was held is expressed in the proverbial use of its name (Prov. xi. 22). The boar is referred to in Ps. lxxx. 13 as the "swine of the woods," *i.e.*, of the thickets along the banks of the Jordan from Jericho to the Sea of Galilee, where it still swarms, being comparatively rare elsewhere in Palestine.

The abhorrence to the swine in later times is illustrated by the endeavor in the Talmud to avoid even mentioning it by name, the expression "another thing" ("dabar aḥar") being used instead. Hence tyrants and heathen mobs used to enjoy the diversion of forcing Jews to eat swine (Philo, ii. 531; II Macc. vi. 18, vii. 1; comp. Josephus, "Ant." xiii. 8, § 2). Not only was the breeding of the swine forbidden (Men. 64b); but to keep it among flocks was prohibited also (B. Ḳ. vii. 7; Yer. Sheḳ. 47c).

The swine is the emblem of filthiness (Ber. 43b). It is the richest of all animals because it can find its food everywhere (Shab. 155b). Breeders of swine are compared to usurers because both grow rich easily and rapidly; for the swine fattens quickly (Ber. 55a).

Among the parts of the swine mentioned as being used are its haunches, which were considered a delicacy; its fat, with which cheeses were embellished; the bristles of its back, which were used as needles; and its excrement, which was employed by tanners (Ḥul. 17a; 'Ab. Zarah 35b; Shab. 90b [Rashi]; Ber. 25a). The swine is one of the three animals which grow stronger with age (Shab. 77b; see Serpent); it is, of all animals, most subject to disease (Ḳid. 49b); and as its intestines most resemble those of man, an epidemic among swine was cause for the ordinance of public prayers and fasting (Ta'an. 21b). Its period of gestation is sixty days (Bek. 8a). The boar is mentioned under the name of "ḥazir ha-bar": it roams in swamps and marshy places (Ḥul. 122a). It crushes its prey, eating its fill, and trampling the rest (Pes. 118b). The Egyptian swine is referred to in Sanh. 33a, 93a. See, also, Leopard.

Bibliography: Tristram, *Nat. Hist.* pp. 54, 145; Lewysohn. *Z. T.* p. 146; Cassel, *De Judæorum Odio et Abstinentia a Porcina Eiusque Causis*, Magdeburg, 1740.

E. G. H. I. M. C.

SWITZERLAND: Republic of central Europe. Jews were living at Basel as early as 1213, and ten years later the church chattels were pawned with them. There were Jews at Bern in 1259, at St. Gall in 1268, at Zurich in 1273, and at Schaffhausen, Diessenhofen, and Luzerne in 1299. In the last-named year a Jew of Schaffhausen named Solomon owned three houses termed the "Haselstaude"; in 1333 these houses were in the possession of his son Jacob ben Solomon, the "circumciser," who seven years later sold them to the Bishop of Constance (Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," p. 433). About this time Jews from Alsace, Ulm, Nuremberg, and various cities of southern Germany, and even from France, settled at Neuchâtel, Biel, Vevay, Pruntrut (where many Jewish merchants were living in 1346), Solothurn, Winterthur, Zofingen, and various places in Aargau and Thurgau.

Early Settlers.

The Jews of Switzerland, like those of Germany, were regarded as "Kammerknechte" of the Holy Roman Empire, and were under the immediate protection of the emperor, to whom they paid an annual tribute called the "goldener Opferpfennig"; secondarily, they stood under the protection of the several cities which had acquired the "Judenregal," or right of protecting the Jews and of levying taxes on them. A number of towns admitted the Jews as citizens, Biel being the first to do so (1305). They did not, however, participate in all the rights and duties of the Christian population, their citizenship merely implying that they were under municipal protection during a term of residence limited to a definite period. In several places, including Basel, Bern, Biel, Zurich, Schaffhausen, and Freiburg, they were thus admitted on payment of a certain sum for periods varying from one to ten years. At Basel this settlement tax amounted to between two and twenty gulden a year, at Schaffhausen between eight and ten, and at Zurich between seven and eighty, the amount being fixed according to the value of the property owned by the taxpayer; in case the Jew's privilege of sojourn was prolonged he was obliged to pay between 300 and 400 gulden annually. Foreign Jews were allowed to remain only for a limited time in each city: at Zurich, one day and one night, on payment of one gulden; at Freiburg, four days. Despite the nominal protection involved in the rights of citizenship the Jews were in reality entirely defenseless, and were at the mercy of the city authorities or of the ruling bishops, and the promises made them were kept only so long as self-interest dictated.

Jews' Social Position.

During the Middle Ages the Jews were almost exclusively engaged in money-lending, and they advanced funds to counts and nobles, citizens and peasants, clergymen and magistrates. The customary rate of interest permitted by the authorities was two pfennig weekly per pound (1 pound = 240 pfennig), although the rate was occasionally higher. At Basel the Jews were obliged, at the request of the board of aldermen, to loan the city five pounds for half a year without interest. Money was generally loaned on security, and the Jews were forbidden to take church treasures in pledge, or to advance funds on weapons, armor, ecclesiastical vestments, chalices, or on bloody or wet garments; at Zurich silk in quantities of one pound or more might not be pawned with a Jew.

The Jews of Switzerland were hated and despised, and socially ostracized. They were compelled to wear the so-called Judenhut as a badge, only Jewish physicians, of whom there were several in the country, being occasionally exempt from this restriction. At Freiburg Master Joseph practised from 1356 to 1370, settling in the latter year at Basel, where he was appointed municipal physician at a yearly salary of 25 pounds. He was succeeded in this office by Master Gutleben, who received a salary of 50 pounds. Master Simon, a French Jew, was living at Freiburg in 1402, and Ackin of Vesoul, who was famous for his skill as a physician and surgeon, resided there from 1412 to 1423, when he was called to Bern, where Jewish physicians had been living at even an earlier date. In 1425 Master Joseph, who had been a resident of Zurich in 1423, was called to Luzerne, where the physician Lazarus, who practised at Winterthur also, lived as late as 1518. The majority of the Jewish physicians in Switzerland came from Italy. Even in the seventeenth century the physician Joseph Jacobson, a native of Prague, was practising at Basel and Zurich, and was especially successful in treating cases of calculus (Ad. Steinberg, "Studien zur Gesch. der Juden in der Schweiz," pp. 87 *et seq.*; "Monatsschrift," xi. 351 *et seq.*).

Persecutions.

In the cities of Switzerland, as elsewhere, the Jews were confined to certain streets which were set apart for them, and which they were not permitted to leave during Holy Week. The Jews' street in Bern, in the vicinity of the present Casino, is mentioned as early as the thirteenth century. At Zurich most of the Jews lived in the Brunnengasse (called also Judengasse), which was located outside the city proper. The Jewish quarter at Basel, previous to 1349, was in the Rindermarkt, the houses of the Jews being built on land belonging to the convent of St. Leonard. Their slaughter-house and their synagogue were located there, the latter in a wing of a house called "Zum Alten Safrön"; subsequently this was transferred to a building which even in the nineteenth century retained the name of "Die Judenschul." At Zurich the synagogue was situated opposite the Rindermarkt in the Brunnengasse already mentioned; with the permission of the Bishop of Constance a new synagogue was built in 1383, probably on the site of the old one. The small synagogues previously existing, in which disturbances had been frequent, were closed by the municipal council. The Jews did not have cemeteries for all their communities. The burial-ground at Bern was situated at the end of the Judengasse, and that at Basel, below St. Alban; the latter, however, was taken from the Jews after the persecution of 1294. In 1394 the council of Basel granted the Jews a plot for a new cemetery in the suburb Ze Spitalschüren, near the Spahlenthurm, and permitted them to inter corpses from other places on payment of one gulden for each burial. At Zurich the Jewish cemetery was situated at the Lindenthor, and there also the Jews were permitted to inter bodies from elsewhere, although this privilege was subsequently restricted to certain places. A burial-tax was levied in many cities; at Basel, for example, half a gulden had to be paid for the burial of every resident Jew, and at Zurich one gulden. After the expulsion the tombstones of the Jewish cemeteries at Basel and Zurich were used for repairing the city walls. Ulrich gives several Jewish epitaphs (*l.c.* pp. 38 *et seq.*, 458).

Cemeteries.

There were very few Jewish scholars in Switzerland. Rabbi Moses, who was the author of the so-called "Zürcher Semak" (Zunz, "Ritus," p. 211), lived at Zurich in 1347; and about 1410 the pious Moses Cohen, the father-in-law of R. Jacob Mölln ha-Levi (MaHaRIL, Responsa, Nos. 8, 33), resided at Bern.

The Jews of Switzerland, being almost exclusively engaged in money-lending, were tolerated because of their wealth and were persecuted for the same reason. Whenever the Christian inhabitants were heavily indebted to the Jews a pretext was sought to get rid of the latter, and all kinds of crimes were ascribed to them, including ritual murder, the poisoning of wells, and the desecration of the host. The first Swiss persecution of the Jews took place at Bern in 1294, when they were accused of having cruelly murdered a boy named Rudolf (Ruff). They were accordingly expelled from the city, although they were soon readmitted. Then came the plague of the year 1349, when the Black Death raged throughout Switzerland. At Vevay, Geneva, and neighboring places Jews were broken on the wheel, hanged, and subjected to other persecutions (Hottinger, "Kirchengesch." ii. 168; Ulrich, *l.c.* p. 228).

Further Persecutions.

At Zofingen, where poison was said to have been found in the wells, some Jews were put to the test of "Dümeln" (thumbscrews), whereupon they declared themselves guilty of the charges brought against them. This discovery was then communicated to the people of Basel, Zurich, Freiburg-im-Breisgau, and even of Cologne. The Jews of Basel were burned on an island in the Rhine on Jan. 9, 1349 (not Christmas day, 1348), and their children, who were spared, were baptized. At Zurich, as at Basel, the municipal council endeavored to protect the Jews, but as the latter were accused at the same time of the murder of a boy whose body had been found in the Wolfsbach, the authorities could not restrain the mob, and the Jews were tortured and burned on the eve of St. Matthias, Sept. 21, 1349 (not 1348, as Grätz asserts, "Gesch." vii. 387; see Ulrich, *l.c.* p. 98; Vögelin, "Aus dem Alten Zürich," pp. 62 *et seq.*, Zurich, 1829). The impecunious Eberhard of Kyburg expelled the Jews of Burgdorf, in the territory of Bern, on the night of Feb. 16, 1349, and confiscated their property. At St. Gall, where many Jews lived in the street behind the so-called Brotlaube, some were burned and the others expelled, while at Diessenhofen their houses were forcibly entered and robbed, and they themselves dragged to the stake and burned. Some of them, however, together with coreligionists from Winterthur and probably from other places as well, escaped to the castle of Kyburg, where they were protected by the governor. The cities from which the Jews had fled demanded that their defender, Duke Albrecht of Austria, should have them burned alive by his judges, and threatened that otherwise they themselves would take the necessary steps; a large number of Jews, 330 it is said, were accordingly sent to the stake on Sept. 18, 1349, although some saved their lives by accepting baptism (Ulrich, *l.c.* p. 126; "Monatsschrift," xii. 405). Schaffhausen alone was guiltless of such indiscriminate slaughter, although even there some Jews are said to have been burned alive (Ulrich, *l.c.* p. 209; but comp. Löwenstein, "Gesch. der Juden am Bodensee," p. 141).

Readmission of the Jews.

The object of these persecutions was attained: the promissory notes of the citizens were destroyed, their pledges recovered, and their debts canceled. In view of the high taxes the Jews paid, however, they were soon readmitted to all the places from which they had been expelled. By 1352 they had returned to Zurich, and by 1361 to Basel, which had determined to keep them excluded for a period of 200 years; in 1375 they loaned the municipal council of the latter city the sum of 5,000 gulden. Five years later (1380) they were once more in Bern. In 1401, however, a new accusation of ritual murder led to a repetition of the persecutions. A postilion of the governor had killed the four-year-old son of a councilor, and the charge was lodged against a Jew named Michael Vinelmann, a former resident of Basel, that he had promised the murderer three gulden for the blood of the child. The murderer was broken on the wheel, and the Jew burned alive without trial. The news of the crime was quickly brought to Schaffhausen, where shortly before a similar accusation had been successfully refuted. Several of the Jews of the city fled, but were captured and taken back to Schaffhausen, where they were thrown into a dungeon and terribly tortured. Hot pitch was poured into incisions made in their loins, and the soles of their feet were burned "until the bare flesh could be seen." Thus tortured, they answered every question in the affirmative, whereupon all the Jews living at Schaffhausen were condemned to death. Thirty were burned alive on June 25, 1401, and four weeks later eighteen men and women died at the stake in Winterthur. The Jews of Zurich, however, were protected (Ulrich, *l.c.* pp. 24, 126 *et seq.*, 248; Joseph ha-Kohen, "'Emek ha-Baka," p. 72; "Monatsschrift," xii. 406, xiv. 49 *et seq.*; Löwenstein, *l.c.* pp. 64 *et seq.*, 82 *et seq.*).

Expulsions.

During the Middle Ages the Jews were more oppressed and persecuted in Switzerland than in any other country, but on account of their being indispensable during financial difficulties they were more frequently readmitted into Swiss cities than elsewhere. With marvelous persistence they returned again and again to the cities and villages which they had been ordered to leave. They were banished from the city and canton of Bern in 1427, from Freiburg in 1428, from Zurich in 1436, from Schaffhausen in 1472, from Rheinau (where they were plundered) in 1490, from Thurgau in 1494, and from Basel in 1543. But despite the edict of exile, individual Jews succeeded in gaining readmission to various cities, even in the territories of Zurich and Bern, until the diet of the thirteen cantons in 1622 expelled the Jews forever from the Swiss Confederation. Nevertheless, twenty-four Jewish families were living in the village of Mammern as late as 1643, but after that date they were admitted only by Aargau (which did not join the confederation until 1803), and here they settled especially in the villages of Klingnau, Lengnau, and Endingen.

The emancipation and civil enfranchisement of the Jews of Switzerland were accomplished only after a bitter struggle. The French Revolution, however, ameliorated their condition. In the Great Council of Helvetia (1798–99) the most liberal-minded men of Switzerland, including Escher, Suter, Zimmermann, Herzog, and Secretan, advocated civic equality for the Jews, and attacked the ancient prejudices of intolerance. The first concessions granted them were, however, the result of treaties relating to settlement and commerce negotiated by the Swiss government with foreign powers. The ambassadors of France, England, and the United States insisted that the right of settlement should be granted to all citizens of their respective countries, without distinction of creed. During several decades before 1860, Jews, mostly from France, resided at Geneva and Bern, where they could acquire citizenship, and also at Basel, Neuchâtel, and Waadt. In 1860 the canton of Graubünden repealed all class legislation restricting the settlement of Swiss and foreign Jews; and in 1861 the canton of Zurich, which contained 175 Jews, granted them all civic and political rights, with the exception of naturali-

Emancipation.

zation. Similar measures were adopted by Solothurn and by Schaffhausen, all laws restricting the free settlement of Swiss Jews being repealed by the Great Council in May, 1865; while Thurgau, by a popular vote taken in Jan., 1866, granted the right of free settlement without distinction of creed. All the intercantonal restrictions affecting the Jews were finally removed by the revision of the confederal constitution in 1874, when articles 41 and 48 were stricken out, and religious liberty proclaimed.

Agitation Against Sheḥiṭah.

Notwithstanding the granting of civic equality to the Jews, certain religious customs peculiar to them were still restricted, especially ritual slaughtering, which had been forbidden in Aargau and St. Gall as late as 1867. Under the revised constitution of 1874 the question arose whether this prohibition was not contrary to the spirit of the law granting religious liberty. In 1886 the Aargau Society for the Prevention of Cruelty to Animals demanded that the government prohibit ritual slaughtering; while, a year later, the Jews of Baden petitioned the government to grant permission to all Jewish communities in Switzerland to slaughter according to Mosaic law. The confederal government decided that while such a prohibition might contravene liberty of worship, the regulations issued by the several cantons to prevent cruelty in slaughtering should be upheld. The question was thereupon submitted to a referendum; and by popular vote of Aug., 1893, an article was inserted in the constitution declaring ritual slaughtering illegal throughout Switzerland.

During the last four decades of the nineteenth century the Jewish population of Switzerland became doubled, and now (1905) numbers more than 10,000. In addition to the older communities at Endingen, Lengnau, Baden, Basel, Bern, and Geneva, there is a community at Zurich, the largest in the country, and one at St. Gall, established in 1865. The two last-named communities have new synagogues, their own cemeteries, and, for the last forty years, their own rabbis. Of rabbis at Zurich may be mentioned M. Levin (until 1877), A. Kisch (1877–1892), and M. Littmann (the present incumbent). St. Gall has had two rabbis, H. Engelbert (appointed in 1865) and E. Schlesinger (since 1900). Lucerne, Biel, Burgdorf, Langenthal, Pruntrut, St. Imier, Neuchâtel, Chaux de Fond, Avenches, and Lausanne are smaller congregations with but one official each. A Swiss Jewish home for the aged has been built at Lengnau by voluntary contributions from the Guggenheim brothers of New York. See AARGAU; BASEL; BERN; BIEL.

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J. M. K.

SWORD ("ḥereb"; "baraḳ" [poetic form] in Job xx. 25; Greek, *μάχαιρα, ῥομφαία, ξίφος*): The sword hung at the hip from a sword-belt (I Sam. xvii. 39; xxv. 13; II Sam. xx. 8), probably on the left side, Judges iii. 16, 21, notwithstanding. It was kept in a sheath ("ta'ar," I Sam. xvii. 51; "nadan," I Chron. xxi. 27; *θήκη*, John xviii. 11), whence the phrases "heriḳ," "shalaf," or "pataḥ ḥereb" (= "to draw the sword"). Some swords were double-edged (comp. "ḥereb shene piyot," Judges iii. 16; Prov. v. 4), and were used for both cutting (I Sam. xxxi. 4; II Sam. ii. 16; I Chron. x. 4) and thrusting (comp. "hikkah ba-ḥereb" and I Kings iii. 24). There are no detailed descriptions of the various kinds of swords used by the Israelites, but they probably resembled those of Assyria and Egypt, being sometimes straight and sometimes curved, and either long or dagger-shaped and short. The existence of the straight variety is proved by the fact that swords were used for thrusting; and is also implied in the phrase "nafal ba-ḥereb," used of those who commit suicide by this weapon (I Sam. xxxi. 4 *et seq.*). The story of Ehud, who thrust his sword, haft ("niẓẓab"), and all into Eglon's belly (Judges iii. 16–22), shows that short, dagger-like swords were used.

The blade ("lahab") of the double-edged sword was probably straight, and this portion of the weapon seems generally to have been made of iron, sometimes (but rarely) of bronze (comp. I Sam. xiii. 19; Joel iii. 10; Micah iv. 3; Isa. ii. 4); this was also the custom among the Egyptians, as the blue blades in the paintings indicate. The hilt of the sword was made probably of a different material, in accordance with Egyptian and Assyrian usage; probably the hilt afforded, sometimes, an opportunity for artistic workmanship. The word "mekerah" in Gen. xlix. 5 has frequently been compared with *μάχαιρα* and rendered "sword," but this explanation is very doubtful. Originally *μάχαιρα* denoted the Lacedemonian, slightly curved sword used for cutting, having a knife-like blade, a blunt back, and a point turning up toward the latter. The same name was given to any curved saber, in contradistinction to *ξίφος* (the dagger-like sword).

In the Roman period the Jews adopted the short dirk ("sica") used by the Romans, and especially by the gladiators. This weapon, which was concealed in the garments, and which was especially affected by the SICARII, who derived their name from it (Josephus, "Ant." xx. 8, § 10; "B. J." ii. 13, § 3), was only a foot in length, and somewhat curved.

E. G. H. W. N.

SYCAMORE (SYCOMORE [שקמה; *Ficus Sycomorus*]): A medium-sized bushy tree of Syria and Egypt, allied to the common fig. It is often mentioned in the Bible (Amos vii. 14; I Kings x. 27; Isa. ix. 9, 11; Ps. lxxviii. 47; I Chron. xxvii. 28; II Chron. i. 15, ix. 27), and still grows plentifully in the plain along the coast, the Shefelah (comp. the ancient name of the place Haifa, Sykaminon, after the Greek designation of the tree [*συκάμινος*] in the Septuagint and elsewhere). The trees grew freely also in the valley of the Jordan, in the vicinity of Jerusalem, and in Lower Galilee. It was one of the most widely scattered trees of ancient Egypt (comp. Ps. lxxviii. 47; Wilkinson, "Manners and Customs of the Ancient Egyptians," iii. 419); it was more valued there than in Palestine, where its fruit, a small fig not particularly palatable, seems to have been chiefly the food of the common people. Even to-day it is eaten by the poor only (Anderlind, in "Z. D. P. V." xi. 100; Henslow, "The Plants of the Bible," p. 91). In order to make it palatable the fruit must be slit when it is maturing, to let the tart juice flow out (Amos vii. 14). The Hebrews valued the tree chiefly on account of its wood, which is light and very durable. In Palestine it was the common timber (I Kings x. 27; II Chron. i. 15, ix. 27; Isa. ix. 10). In Egypt most of the domestic utensils that have been preserved, as well as the sarcophagi, were carved from this wood.

E. G. H. I. Be.

Beginnings of the Community.

SYDNEY: Capital of New South Wales, Australia. Its congregation dates from 1817, when about a score of Jews formed a ḥebra ḳaddisha, and they obtained permission to bury their dead in a special corner of the general cemetery. Eleven years later prayer-meetings were held in the house of P. J. Cohen. About 1830 the chief rabbi of London, Solomon Herschell, sent Aaron Levi, member of the bet din, to assist in consolidating the congregation; and in 1832 a synagogue was established in a rented room. J. B. Montefiore, who had previously obtained a grant of land from the government for a Jewish burial-place, became the congregation's first president. The first Jewish marriage in Australia, that of Moses Joseph, took place in 1830; and in the following year a certain Rose was engaged as the first minister. He was followed by Jacob Isaacs. The Jews of Sydney then acquired a synagogue of their own in York street, which was opened for divine worship on April 2, 1844. In 1862 A. B. Davis, born in London in 1828, who had been minister at Portsmouth and Kingston (Jamaica), became senior minister of the congregation, serving for no less than forty-one years, during which period he helped to create several of the communal institutions, *e.g.*, the Sabbath-school and the education board. During his incumbency, also, the present synagogue, the handsomest building of its kind on the Australian continent, was built in Elizabeth and Castlereagh streets and dedicated Jan. 26, 1875. In 1905, on his retirement as rabbi emeritus, F. L. Cohen was selected to succeed him.

Charitable Institutions.

Almost a plethora of charitable institutions has arisen in Sydney. The oldest is the Hebrew Philanthropic Society, which was founded in 1833. In 1882 it was converted into a home and styled the "Sir Moses Montefiore Home." Accommodations are provided for about fifteen inmates; meals are furnished to casuals; aid is granted monthly to old men; and general relief is afforded to the poor and needy. The Dorcas Society, whose usefulness is confined entirely to women, was founded in 1840. On similar lines the Help in Need Society was formed in 1898; its operations are more limited. A society that is doing a great amount of good is the Jewish Mutual Aid, founded in 1896 by A. Blashki, Jr. It is purely a loan society, lending at interest sums of not less than £25. The Baron de Hirsch Memorial Aid Society, an institution for the general relief of the poor, was founded in 1896. In 1894, with a view to enlisting the sympathy and help of the young, a society, known as the Jewish Girls' Gild, was formed by S. A. Joseph; and in 1897, through the instrumentality of Henry Harris, another ḥebra ḳaddisha was formed. A year later a ladies' section of the society came into existence under the direction of a Mrs. Samuels. As in most Australian congregations, Sydney possesses a branch of the Anglo-Jewish Association. Since its foundation (1872) this branch has been presided over by A. B. Davis.

Many leading Jews of Sydney have displayed an interest in communal matters, including S. A. Joseph, L. W. Levy, and Charles Collins, M.L.H. The first-named reached New Zealand on the first ship to arrive at that colony from England in the year 1842. Subsequently he settled in Sydney, where he joined Jacob Montefiore and formed the firm of Montefiore, Joseph & Co. For nearly a quarter of a century he was a member of the synagogue board of management. Charles Collins was for many years the leading citizen of the district of Narrabri. He was its first mayor, and he held that position for three successive years. In Parliament he sat as the representative of Namoi from 1885 to 1887 and again from 1890 till his death in 1898. L. W. Levy occupied various official positions, including that of member of the legislative council in 1882. Of the other leading Jews the name of J. G. Raphael must be recorded. Several streets in Sydney perpetuate his memory. From 1872 to 1878 he represented West Sydney in the legislative assembly. In the same body J. J. Cohen was elected a member for Petersham in 1898.

Jews in Public Life.

In no city have the Jews borne a more praiseworthy part in the development of commerce and trade, in the growth of institutions, and in the administration of public affairs than in Sydney. The example set by the Montefiores was followed by other early settlers, including Louis Phillips, P. J. Cohen, and Samuel Cohen, the last of whom was the first Jewish member of the Parliament of New South Wales. The election of George J. Cohen, Richard Gotthelf, and other Jews to the position of president of the chamber of commerce bears testimony to services rendered in the sphere of commerce, while Sigismund Hoffnung and David Cohen were prominent as merchants and philanthropists.

Three Jews of Sydney have attained distinction in the government service; namely, Sir Saul Samuel, Bart., for several years agent-general of the colony in England; Sir Julian Salomons, K.C., who was for a short time chief justice of the colony, and who also held the post of agent-general in London; and H. E. Cohen, one of the judges of the Supreme Court of New South Wales. At the present time (1905) three Sydney Jews are members of the legislative assembly; namely, J. J. Cohen, Daniel Levi, and A. E. Collins. The number of Jews living in Sydney and its suburbs, according to the census of 1901, was 5,137 (2,665 males and 2,472 females), in a total population of 488,382. Intermarriages with members of other religions have been very frequent among the Sydney Jews, about one-fifth of the men having taken wives not of the Jewish faith.

The "Hebrew Standard" has been published for several years in Sydney.

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D. I. F.—J.

SYENE: Ancient city of Egypt on the Ethiopian frontier in the Thebaid; situated on the eastern bank of the Nile, equidistant from Alexandria and Meroe. In the Bible it is called "Sweneh" (סונה: Egyptian, "Sun"; Coptic, "Suan," whence it may be assumed that the Hebrew name was originally סונ, the ה being a locative suffix). Syene is mentioned as a frontier city of Egypt (Ezek. xxix. 10, xxx. 6); but the combination "migdol Sweneh" (A. V. "tower of Syene") is due to a corruption of the text, as was seen by Jerome (*ad loc.*). The Septuagint accordingly has a place-name, "Magdolon"; so that the passage should read "from Magdolon [the northern frontier of Egypt] to Syene [the southern boundary]." While Jerome refers to a tower still standing there in his time, this was merely a Roman fort. Josephus also alludes to Syene as a frontier city ("B. J." iv. 10, § 5). Neubauer is wrong in asserting ("G. T." p. 419) that coins from Syene are mentioned in the Talmud (Ket. 67b). The entire district is rich in deposits of pink granite called syenite (Pliny, "Historia Naturalis," xxxvi. 8, § 13). The Syrians termed the place "Aswan," the name by which it is known to-day (Assouan). The modern city, however, lies northeast of the ancient Syene.

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G. S. KR.

SYLVESTER, JAMES JOSEPH: English mathematician and Savilian professor of geometry in the University of Oxford; born in London Sept. 3, 1814; died there March 15, 1897. He was educated at Neumegen's school, at the Royal Institution, Liverpool, and at St. John's College, Cambridge. In 1837 he passed the examination for the mathematical tripos as second wrangler, but was precluded by his Jewish origin from taking his degree and from competing for either of the Smiths' prizes. In 1872, after the passing of the Tests Act, the complete degree of M.A. "propter merita" was conferred upon him. He became professor of mathematics at University College, London (1837); University of Virginia, Charlottesville (1841); Military Academy, Woolwich (1855-70); Johns Hopkins University, Baltimore (1877-83); and at Oxford (1883), where he founded a mathematical society.

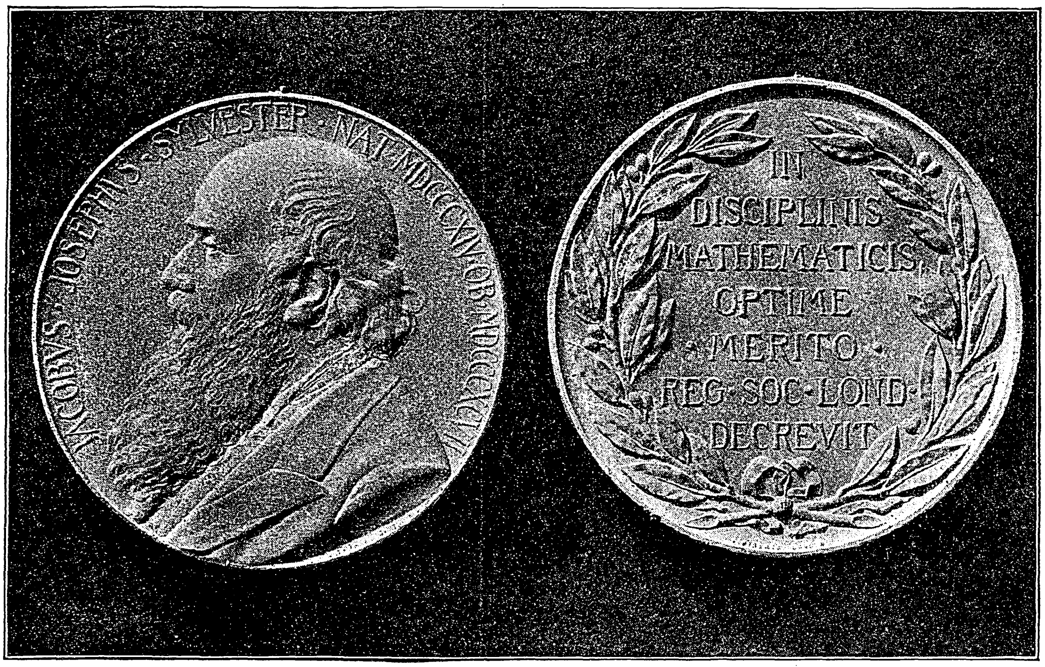

THE ROYAL SOCIETY MEDAL ESTABLISHED IN HONOR OF JAMES JOSEPH SYLVESTER.

Sylvester was the founder and first editor of the "American Journal of Mathematics." He received the Royal Medal of the Royal Society in 1860, the Copley Medal in 1880, and the triennial De Morgan Commemoration Medal from the London Mathematical Society in 1887. He was made an honorary D.C.L. of Oxford and LL.D. of Dublin and Edinburgh; was a member of many scientific societies in Europe and the United States; and in May, 1890, was created an officer of the Legion of Honor by the President of the French Republic.

Sylvester was chiefly known as an algebraist, and as the fellow worker of Professor Cayley in the foundation of the doctrine of "invariants." His first printed paper was "On Fresnel's Optical Theory of Wave Surfaces" (in "Philosophical Magazine," 1837). He discovered the proof and extension of Newton's theorem on the imaginary roots of equations, this proof, which was published in the Proceedings of the London Mathematical Society, having been a desideratum since the days of Newton. He also contributed a paper on the reversion of series, solving in its complete form a problem which had been but imperfectly solved by Jacobi. His first paper to attract attention abroad was that in which he gave a new form to Sturm's celebrated theorem on equations. His work on canonical forms is described by Cayley as containing crowds of ideas embodied in the new words "cogredient," "contragredient," "concomitant," "covariant," "contravariant," "invariant," etc., most of which have been adopted into mathematical terminology.

In addition to the foregoing, Sylvester published a theory of versification in a volume entitled the "Laws of Verse" (1870), as well as poetical translations from the German and Latin, and various sonnets and other original pieces in verse.

After his death there was established through the Royal Society a triennial prize and medal in Sylvester's honor. His position as leader in pure mathematics in England in the nineteenth century is challenged only by his colaborer Cayley.

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J. G. L.

SYMBOL: A visible representation of an object or an idea. In Hebrew the word denoting symbol is "ot," which in early Judaism denoted not only a sign, but also a visible religious token of the mystic relation between God and man. In the latter sense ancient Israel had two fundamental symbols, each regarded as representing the pledge of the covenant made by God with His people. These were (1) the Sabbath, "a sign for ever" (Ex. xxxi. 17), and (2) circumcision, the token of the covenant made by God with Abraham and his descendants (Gen. xvii. 11; comp. Ex. xiii. 9 and Deut. vi. 8). All other instances of symbolism in the Jewish ritual and in Hebrew poetry may be divided into the following groups: (1) the Temple and its accessories; (2) the sacrifices; (3) the officiating priests; (4) numbers; (5) metals and colors; (6) the Cherubim; (7) festivals and holy days; (8) the visions of the Prophets.

(1) **The Temple** ("ohel mo'ed," "miḳdash," "mishkan"). The state of Israel became a theocratic one as a result of the establishment in its midst of the Temple, the dwelling-place and throne of God and the place of mediation between God and man. On the other hand, the "mishkan" was also interpreted anthropomorphically, as a symbol of man or of human nature, while Philo explained the Tabernacle cosmically ("Vita Mosis," ed. Schwickert, iii. 201–219, Leipsic, 1828; similarly, "Cuzari," ii., §§ 26–28). The two cherubim, the only images in the Temple, were intended to symbolize the concentration of all natural life, and as adjuncts to the throne of God they were the immediate witnesses and representatives of His glory. Philo regarded them as symbolizing the two hemispheres, in contrast to the other cherubim mentioned in the Bible, which represented divine omnipotence ("Vita Mosis," iii. 206). Philippson drew a sharp distinction between the cherubim in the vision of Ezekiel and all others, holding that the former were mere inventions of the imagination, while the latter were known under a definite form and shape ("Israelitischer Bibel," i. 453).

As the Decalogue represented the heart and soul of all the people, so the Ark of the Covenant was set in the Holy of Holies, while the mercy-seat ("kapporet") and the two cherubim, the center of the dwelling of Yhwh, formed the place where the people were cleansed once a year from all their sins; and as the Ark was kept in its particular place simply as a token of God's covenant with Israel, so the Ark, mercy-seat, and the cherubim together symbolized both the place where the holiness of God was revealed, and the place where the people's sins were removed and where they renewed their fellowship with God (Yalḳuṭ Re'ubeni, vi. 2; Maimonides, "Moreh," i. 54, iii. 45; Abravanel on Ex. xl. 34).

The table with the showbread served as a symbol of the acknowledgment of all the people that they owed to God their bread, or, in other words, all that they needed for their sustenance, and that they must extol Him and glorify Him accordingly (Yarḥi and Abravanel *ad loc.*). The candlestick, according to Philo (*l.c.* iii. 207), typified the seven planets, while later exegetes interpreted it as the symbol of the congregation of the people of God (Hengstenberg, "Beiträge," iii. 645). The altar of incense was a symbol of prayer, since the perfume and fragrance which it spread typified the outward manifestation of the inward excellence of some person or thing. In like manner, the altar of sacrifice represented the place where the Godhead was revealed, and accordingly its four horns were symbols of power and dominion; so that he who grasped them signified that he placed himself under the protection of God (I Kings i. 50, ii. 28).

(2) **The Sacrifices:** The burnt offering ("'olah"; Lev. xiv. 20) symbolized perfection and entirety, typifying the general as distinguished from the particular, and the complete as contrasted with the incomplete. It therefore denoted the all-inclusive, and was regarded by Philo as the emblem of absolute dedication to God ("De Victimas Offerentibus," pp. 324–326, Leipsic, 1828). Ibn Ezra, in his introduction to Leviticus, considered it the atonement of the heart for sinful thoughts. The thank-offering ("todah," "zebah," "shelamim"), together with the meal-offering and the wave-offering, typified the relation of fellowship and friendship between God and Israel; and since Yhwh was also the Creator of the universe, the act of turning toward every side symbolized the conviction that God held all the world and the ends thereof. The sin-offering ("ḥaṭṭat") denoted complete atonement (*i.e.*, covering and concealment), and the mercy-seat was accordingly sprinkled seven times. The guilt-offering ("asham") was brought to arouse and maintain a sense of sin; it was divided by Maimonides ("Hilkot Zebaḥim," ix.) into sacrifices for doubtful and for certain guilt,

while Philo (*l.c.*) asserted that the guilt-offering could be brought only by one whose awakened conscience and conviction of guilt had obliged him to accuse himself. The sacrifice for purification from leprosy consisted of two sparrows (Lev. xiv. 3-7); one of them was killed and its blood drained into running water, into which the other bird was dipped, being then liberated, while the leper was sprinkled with the blood by means of a piece of hyssop bound to a stick of cedar-wood by a scarlet cord. This ceremony typified the sinful and unclean past and the sinless future, while the purification by means of cedar-wood and hyssop was intended to indicate that high and low alike must bow to God in their sinfulness (Ḥul. 134b; Lev. R. xvi. 6). The breaking of the calf's neck ("'eglah arufah") was a judicial act symbolizing the punishment of death justly meted out to the murderer, and the washing of the hands typified the purification from crime, while the requirement that the blood from the carcass must be entirely washed away by the brook flowing beneath indicated that guilt was altogether removed. The laying on of hands ("samak") signified, according to Philo (*l.c.*), that the hands performing this act had done no evil, but in the view of Bähr ("Christliche Symbolik des Mosaischen Cultus," ii. 341) it symbolized the devotion of one's self to YHWH even unto death, and hence dedication to death for His sake, the burning of the sacrifice representing the place and the goal of the sacrificial gift.

(3) **The Officiating Priests:** The priests mediated between God and man by offering sacrifices and by other services in the Temple. The chief representative among them was the high priest, who wore eight vestments, twice as many as the others, these garments being symbols of holiness and sanctification from sin. Why, asks the Talmud, is the high priest clothed in white on the Day of Atonement? and it answers: Because the service in the terrestrial Temple must equal that in the heavenly Temple (Yoma 44b). The coat was woven in one piece, in contrast to the idea of "ḳara'" (to rend), the latter being the symbol of mourning; the miter was a blossom, and the priest might not uncover his head ("para'"; Lev. x. 6) lest thereby he should suggest the dropping of blossoms. The breeches symbolized the abolition of the distinction between the heavenly and the mortal part of man, as contrasted with the divine nature, which is absolutely holy and living. The girdle was the emblem of the priest as the servant of the Lord, and it was made in the same four colors as the curtains of the Holy of Holies; it is said to have been 32 ells long, to indicate the windings of the heart (Yer. Yoma 44b; Lev. R. x.). The priests went barefoot to express their sense of the sanctity of the Temple.

The vestments of the high priest were interpreted in three ways. The explanation of Philo is as follows ("Vita Mosis," iii. 209): His upper garment was the symbol of the ether, while the blossoms represented the earth, the pomegranates typified running water, and the bells denoted the music of the water. The ephod corresponded to heaven, and the stones on both shoulders to the two hemispheres, one above and the other below the earth. The six names on each of the stones were the six signs of the zodiac, which were denoted also by the twelve names on the breastplate. The miter was the sign of the crown which exalted the high priest above all earthly kings.

Josephus' explanation is this ("Ant." iii. 7, § 7): The coat was the symbol of the earth, the upper garment emblemized heaven, while the bells and pomegranates represented thunder and lightning. The ephod typified the four elements, and the interwoven gold denoted the glory of God. The breastplate was in the center of the ephod, as the earth formed the center of the universe; the girdle symbolized the ocean, the stones on the shoulders the sun and moon, and the jewels in the breastplate the twelve signs of the zodiac, while the miter was a token of heaven.

Yerushalmi (Men. vii. 1) and Leviticus Rabbah (x.) give the following interpretation: The coat symbolized atonement for murder or for the sin of wearing mixed garments, and the undergarment typified atonement for unchastity. The miter denoted atonement for pride, and the belt for theft or trickery. The breastplate represented atonement for any perversion of the Law, the ephod for idolatry, and the robe for slander.

(4) **Numbers:** The rules governing calculations of dimension and number were not merely external, but represented the divinity as the supreme intelligence. The arrangement of the Tabernacle especially was determined according to numbers. The number three was the symbol of holiness, so that the Holy of Holies occupied one-third and the Holy Place two-thirds of the entire Temple; the tapestries were ten times three ells in length, and there were three vessels each for the altar of burnt offering, the altar of incense, and the Ark. The candlestick had twice three arms (besides the shaft, which also held a lamp), and each arm had three knobs. The blessing of the priest consisted of three sections (Num. vi. 24, 25), and in the invocation of God the word "holy" ("ḳadosh") was repeated thrice (comp. Isa. vi. 3).

The symbolism of the number four was based on the most simple contemplation of the quaternity as found in the universe, which included both heaven and earth (comp. Job xxxvii. 3; Isa. xi. 12; Ezek. vii. 2; I Chron. ix. 24; Dan. viii. 8), and it therefore connoted heaven as the throne of God in contradistinction to earth, thus revealing the glory of God and bearing witness to Him. The Holy of Holies was in the form of a cube, and the Holy Place was a double cube in length. All the vessels of the Temple except the candlestick were square. According to Ezek. i. 26-28, four symbolized the divine revelation, while in the view of Philo it was the number of complete harmony ("De Opificio Mundi," pp. 13-15).

The number five typified semicompletion. The dimensions of the curtain of the Holy of Holies were four ells by five; the altar in the court covered a surface of five square ells; and there were five pillars at the entrance to the Tabernacle.

The number seven was the general symbol for all association with God, and was the favorite religious number of Judaism, typifying the covenant of holiness and sanctification, and also all that was holy and sanctifying in purpose. The candlestick had seven lamps, and the acts of atonement and purification were accompanied by a sevenfold sprinkling. The establishment of the Sabbath, the Sabbatical year, and the year of jubilee was based on the number seven, as were the periods of purification and of mourning (Lev. iv. 6, 17; xxiii. 15; xxvi. 21; Deut. xv. 1; II Kings v. 14; Ps. cxix. 164).

The number ten symbolized absolute completeness. The court to the Tabernacle was ten times ten ells long, and five times ten ells wide, and in the Holy of Holies the Ten Commandments were preserved.

The number twelve, being the product of three and four, typified the union of the people with God. On the table were twelve loaves of showbread, and the breastplate of the priest contained twelve precious stones as emblems of the twelve tribes of Israel, which camped round about the Sanctuary. Twelve victims were sacrificed during the dedication of the Tabernacle (Num. vii. 87). Four times twelve cities were assigned as the dwelling-places of the Levites, and David divided the priests into twice twelve orders (I Chron. xxiv. 7 *et seq.*). See Numbers and Numerals.

(5) **Metals and Colors:** Gold was the symbol of the divine or celestial light, the glory of God (Zech. vi. 11 *et seq.*; Dan. xi. 21), and silver the emblem of moral innocence and of holiness (Isa. i. 22; Jer. vi. 30), while brass typified hardness, strength, and firmness (Lev. xxvi. 19; Jer. xv. 12; Job xl. 18). Brass was a substitute for gold, and iron for silver (Isa. lx. 17). The metals were in general symbols of splendor, and in the Temple a certain classification of them was observed, so that the majority of the vessels in the Holy of Holies were of gold, while those used in the other parts of the Temple were of silver or brass. In mystic passages paradise was similarly pictured: its apartments were made of gold, silver, and crystal, and contained beds, chairs, and candlesticks of gold and precious stones (comp. Eisenmenger, "Entdecktes Judentum," ii. 302, 309).

Salt was expressly declared to be necessary for the completion of the covenant between God and Israel, since it must be included in every meal-offering, in which it takes the place of the blood in the animal sacrifices (Lev. ii. 13; but comp. Ezek. xliii. 24). The heave-offering incumbent on every Israelite was called "berit millat 'olam" (Num. xviii. 19). In the Talmud salt symbolizes the Torah, for as the world can not exist without salt, so it can not endure without the Torah (Soferim xv. 8).

"Tekelet" represented heaven, according to the view of Maimonides ("Yad," Ẓiẓit, ii.); while Abravanel and Ḳimḥi on Ex. xxv. 4 regarded it as the greenish color of the sea, most of the other commentators agree with Maimonides in interpreting it as the symbol of the dwelling-place of Yhwh, and thus as corresponding to the color of the divine revelation (Num. R. xv.). "Argaman" was the symbol of sublimity, of power, and of glory (Isa. lx. 6; Judges viii. 26), so that Alexander Balas robed Jonathan in purple (I Macc. x. 20), which was especially used to designate royal dignity (I Macc. x. 20, xi. 58). "Tola'at" and "shani" ("scarlet," "crimson") symbolized blood, and thus frequently typified life, although this color often designated sin, as well as joy and happiness (Gen. xxxviii. 28; Josh. ii. 18, 21; Jer. iv. 30). Purification from sin was also symbolized by purple (Lev. xvi. 10; Nahum ii. 4 [A. V. 3]). "Shesh" (white), like "buẓ" (byssus), was the symbol of physical and intellectual purity, being the true color of light, without any modification (Cant. v. 10; Dan. iv. 10, 14, 20; Zech. xiv. 5).

(6) See Cherubim.

(7) **Festivals and Holy Days:** The system of the Jewish festivals was ternary, since the year, like the day and the night, was divided into three parts. The first of these festivals was the Passover, which celebrated the rebirth of nature, and thus symbolized the origin of the Jewish people. The yearling lamb typified innocent youth. It was regarded as especially holy, and might neither be boiled nor its bones broken, but had to remain entire. Since anything sour was regarded as unclean, and as the people were obliged to refrain from touching anything unclean during Passover, leavened food was forbidden. Even in the Bible the eating of the bitter herbs typified the miseries of the Egyptian bondage. In the evenings four cups were drained, to symbolize the four world-kingdoms (Yer. Pes. 37c; Gen. R. lxxx.), and those who partook of the Passover meal reclined in token of their liberation from slavery. The Passover was likewise the Feast of the First-Born, since it was regarded as typifying also the death of the first-born in Egypt.

The second festival was that of Shebu'ot, the Feast of Weeks, and as the Passover marked the beginning of a definite period, so Shebu'ot marked its close, the former denoting the day of ripening, and the latter marking the last day of using the scythe, whence it received the alternative names of "'aẓarta" or "'aẓeret shel Pesaḥ" (Pes. 42b). The third of the festivals was the Feast of Sukkot, or the Feast of Tabernacles, originally observed as an autumnal festival, but subsequently as a feast of joy (Lev. R. v. 30), being regarded at a still later time as commemorating the huts occupied by the children of Israel in the desert (Suk. 55b; Men. xiii. 5). The stem of the palm-branch corresponded to the human spine, the leaf of the myrtle to the eye, the willow-leaf to the mouth, and the etrog to the heart, these being the most important members of the body (Lev. R. xxx.). The palm-branches borne by the Jews on the Feast of Tabernacles typified their victories over the heathen (Pesiḳ. 180a; Lev. R. *l.c.*).

There were two other special festivals, the New-Year and the Day of Atonement. The distinguishing feature of the former was the blowing of the shofar, to signify that Israel was remembered in the presence of Yhwh, while the Talmud emphasized the fact that only a straight shofar was blown, to symbolize the straightening of the heart, as distinguished from the usage on fast-days, when a curved shofar was blown, to symbolize the heart writhing in repentance (Yer. R. H. 58d). Abravanel on Lev. xxiii. 24 represented New-Year's Day as the symbol of complete freedom, while Philo regarded the blowing of the shofar on New-Year as a commemoration of the giving of the Law, and as a proclamation of the benefits which the world would derive from the dissemination of righteous laws, as well as the end, set by God, to the strife among the forces of nature ("De Septenario," pp. 43-44). The Day of Atonement was considered the most holy day of the entire year, and was regarded as the symbol of the complete atonement of the people and of their absolution from their sins (comp. the various articles on the festivals).

(8) **The Visions of the Prophets:** Jeremiah beheld an almond-tree as a token of the speedy fulfilment of the word of God (play on "shaḳed" in Jer. i. 11), and Amos saw a basket of summer fruit as a symbol of the approaching end of Israel (play on "ḳayiẓ" in Amos viii. 1). Ahijah the Shilonite tore Jeroboam's mantle into twelve pieces, to typify the division of the kingdom of Israel (I Kings xi. 30), and Zedekiah made horns of iron to encourage Ahab to engage in war with Ramoth-gilead (I Kings xxii. 11). King Joash, at the command of the prophet Elisha, shot arrows from the open window into the air, to symbolize the destruction of his enemies (II Kings xiii. 15-19). Isaiah walked naked and barefoot to show how the Egyptians and Ethiopians would be treated when taken captive by the Assyrians (Isa. xx. 2), while Jeremiah wore a yoke upon his neck to induce the nations to submit to the King of Assyria (Jer. xxvii. 2-4, 10-12). Ezekiel was commanded to inscribe the names of certain tribes upon separate pieces of wood, to show that God would reunite those tribes (Ezek. xxxvii. 15 *et seq.*; comp. Isa. vi.; Ezek. i.; Dan. vii.).

Miscellaneous Symbols.

The following symbolic acts may also be mentioned: the dedication of the priest by sprinkling his ears, hands, and feet with blood, since they were the members which performed the most important functions; the wearing of fringes on the garment, since they typified the word of the Law, the liberation from Egypt, the fulfilment of all the commands of God, and the warning against idolatry and other sins; and the prohibition of a garment of divers materials, as a symbol of the commandment not to trespass against the divine order of nature. The presentation of the shoe was taken to symbolize the transferring of one's rights to another (Ruth iv. 7); at weddings the bride was sprinkled with grains of wheat as a symbol of fruitfulness (Ket. ii. 1).

Seals and gems of the sixth and seventh centuries B.C. likewise contain symbolic figures, although their meaning is no longer clear. Thus, a steer facing to the right appears on the seal of Shemariah, son of Azariah, and the seal of Nathan, son of Abadiah, has ibexes and deer above and below the name, either as a symbol of some Syrian goddess or to show that the owner of the gem was fond of hunting. The seal of Shebaniah, son of Uzziah, bears a man with a large stick in his right hand, while the reverse shows butterflies above and below the legend.

The coins of the time of Simon Maccabeus have an almond-blossom to symbolize the priesthood of Aaron, and other coins of the same period bear a lulab and an etrog, which are difficult to explain. Most of the coins of the time of John Hyrcanus show two interlaced horns as a symbol of power, while the rulers of the house of Herod had ships, helmets, Syrian shields, and grapes engraved upon their coins. A coin of Agrippa I. bears two clasped hands as a token of his friendship with Claudius. The coins struck during the first revolution present grapes, the lyre, and the palm.

The symbolism on Jewish tombstones is very simple, the same emblems appearing on most of them. Two hands with outspread fingers indicated that the dead man was descended from priestly stock, and a jug was carved on the tombstones of the Levites as an emblem of the priest who washed his hands before he pronounced the blessing. Other gravestones show a tree with branches either outspread or broken off, symbolizing the death of a young man or an old man respectively; or they have a cluster of grapes as an emblem of Israel. The Magen Dawid occurs frequently, and an erect female figure was carved on the tombstone of a virgin, to typify the life which rises upward. Most frequently, however, the figures symbolized the name of the deceased, as the figure of a lion for Loeb, a wolf for Benjamin, and a rose for the name Blume.

Influence on Christian Symbols.

The influence of Judaism upon Christian symbolism as early as the second and third centuries C.E., is apparent both in painting and in sculpture, the most frequent motives being those which occur in the Mishnah as formulas for prayer on fast-days. The prayer beginning with the words "Mi she-'anah," which was included in the seliḥah at an early date, was adopted in the Christian ritual as the litany "Libera domine," and this litany was figuratively used in a certain sequence as a symbol, for the sacrifice of Isaac was regarded as a symbol of the crucifixion of Jesus, since the primitive Church considered Isaac the prototype of Jesus, and the act of sacrifice emblemized the death on the cross; Abraham was represented as the symbol of the power of faith and Isaac as the sacrificed redeemer. The ascension of Elijah was believed to typify the ascension of Jesus, who was regarded by Christian symbolism as an analogue to Elijah, although this ascension was also taken as a type of the general resurrection from the dead. Job sitting among the ashes was the symbol of patience and of the power of resistance of the flesh; and Hananiah, Mishael, and Azariah in the fiery furnace typified steadfastness in persecution and faith in the aid of God. The sarcophagi, moreover, contained representations of the fall of man, Noah and the ark, scenes from the life of Moses in three variations, Joshua, David, and Daniel.

In later times pictorial symbolism gradually gave place to verbal. Originally there were three kinds of such verbal symbolism: "peshaṭ," referring to the past or the changeable; "derash," to the present, with the interests and emotions expressed by it; "sod," to the future, or to the investigation of the eternal. Subsequently, and up to the eleventh century, a fourth form of symbolism was used, namely, "remez," or the symbolizing of the supernatural. These four kinds were designated either as "the four legs of the table of the Lord" or as the four rivers issuing from paradise. The literal interpretation was said to express the facts, the allegorical interpretation to teach the doctrine, the moral interpretation to teach right living, and the mystical interpretation to indicate the order of the supernatural world of spirit.

In recent times Zionism has encouraged pictorial symbolism by adopting an erect lion for its escutcheon, in symbolic interpretation of Gen. xlix. 9. Other examples are the famous window in the B'nai B'rith Lodge of Hamburg, where Theodor Herzl is represented as Moses "the liberator," and the symbolic illustrations and cover-designs of the painter Lilien. See also TITLES OF BOOKS.

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J. S. O.

SYMMACHUS: Translator of the Bible into Greek; flourished at the end of the second or the beginning of the third century of the common era. According to Eusebius and Jerome, he was an Ebionite and consequently a Christian; according to Epiphanius, a Samaritan who embraced Judaism. Geiger has tried to identify him with the tanna Symmachus ben Joseph; but this view has been generally regarded as unfounded. Symmachus' translation of the Bible won such quick recognition and was adopted so rapidly that Origen incorporated it in his Hexapla. Field has made the most complete collection of the fragments which have been preserved in the Hexaplar manuscripts. New material has been furnished of late years by the Hexaplar discovery of Mercati, a complete publication of which has yet to be made, and by the small Hexaplar fragment discovered and published by Taylor. In contrast to the Septuagint, to Aquila, and to Theodotion, Symmachus writes good Greek, comparatively free from Hebraisms; and he strives above all to reproduce clearly the sense of the original (comp. Field, "Origenis Hexaplorum," etc., xxx. *et seq.*). He has, therefore, only seldom transcribed in Greek letters Hebrew words which were difficult to translate, as his predecessors often did.

Some uncertainty still prevails as to Symmachus' relationship to Aquila and Theodotion. Swete holds it probable that when Symmachus made his translation he had before him the work of both of these translators. In Symmachus' variations from the Septuagint, Geiger finds unmistakable traces of Jewish tradition in that he takes into account the dogmatic convictions of Judaism at the time (avoiding anthropomorphisms, referring to resurrection and everlasting life, softening harsh expressions), follows rabbinic interpretations in other ways also, and adopts for many words in the Bible a meaning which occurs only in the later Hebrew. This does not contradict the fact that he was an Ebionite—a fact of which Harnack has furnished important proofs, even tracing back to him the name of the Ebionite sect of the Symmachians. Jerome often made use of the translation of Symmachus, for which compare Field, *l.c.* xxxiv.–xxxv., in which work also (xxxvi.–xxxvii.) an alleged second recension of his translation is mentioned.

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T. F. P.

SYNAGOGAL MUSIC. See MUSIC, SYNAGOGAL.

SYNAGOGE, DIE. See PERIODICALS.

SYNAGOGENBLATT, DAS. See PERIODICALS.

SYNAGOGUE: The origin of the synagogue, in which the congregation gathered to worship and to receive the religious instruction connected therewith, is wrapped in obscurity. By the time it had become the central institution of Judaism (no period of the history of Israel is conceivable without it), it was already regarded as of ancient origin, dating back to the time of Moses (see Yer. Targ., Ex. xviii. 20 and I Chron. xvi. 39; Pesiḳ. 129b; Philo, "De Vita Mosis," iii. 27; Josephus, "Contra Ap." ii., § 17; Acts xv. 21). The "house of the people" (Jer. xxxix. 8 [Hebr.]) is interpreted, in a midrash cited by Rashi and Ḳimḥi (*ad loc.*), as referring to the synagogue, and "bet 'amma," the Aramaic form of this phrase, was the popular designation in the second century for the synagogue (Simeon b. Eleazar, in Shab. 32a). The synagogue as a permanent institution originated probably in the period of the Babylonian captivity, when a place for common worship and instruction had become necessary. The great prophet, in the second part of the Book of Isaiah, in applying the phrase "house of prayer" to the Temple to be built at Jerusalem (Isa. lvi. 7 and, according to the very defensible reading of the LXX., also lx. 7), may have used a phrase which, in the time of the Exile, designated the place of united worship; this interpretation is possible, furthermore, in such passages as Isa. lviii. 4. The term was preserved by the Hellenistic Jews as the name for the synagogue (προσευχή = οἶκος προσευχῆς; comp. also the allusion to the "proseucha" in Juvenal, "Satires," iii. 296).

Established During the Exile.

After the return from the Captivity, when the religious life was reorganized, especially under Ezra and his successors, congregational worship, consisting in prayer and the reading of sections from the Bible, developed side by side with the revival of the cult of the Temple at Jerusalem, and thus led to the building of synagogues. The place of meeting was called "bet ha-keneset," since an assembly of the people for worship was termed a "keneset"; the assembly described in Neh. ix.–x. was known in tradition as the "great assembly" ("keneset ha-gedolah"; see SYNAGOGUE, THE GREAT). The synagogue continued to be known by this name, although it was called also, briefly, "keneset" (Aramaic, "kanishta"), and, in Greek, συναγωγή.

The synagogues of Palestine are first mentioned in Ps. lxxiv., in which the words "mo'ade el" (verse 8) were interpreted as meaning "synagogue" as early as Aquila, although strictly it connotes merely a place of assembly (comp. "bet mo'ed," Job xxx. 23; "bet wa'ad," Ab. i. 4). Neither of the first two books of the Maccabees, however, mentions the burning of the synagogues of the country during the persecutions by Antiochus. The synagogue in the Temple at Jerusalem is mentioned in halakic tradition (see Yoma vii. 1; Soṭah vii. 7, 8; Tosef., Suk. iv.). According to one legend, there were 394 synagogues at Jerusalem when the city was destroyed by Titus (Ket. 105), while a second tradition gives the number as 480 (Yer. Meg. 73d *et al.*). Other passages give the additional information that the foreign Jews at Jerusalem had their own synagogues. Thus there was a synagogue of the Alexandrian Jews (Tosef., Meg. ii.; Yer. Meg. 73d); this synagogue is mentioned in Acts vi. 9 (comp. ix. 29), which refers also to the synagogues of the Cyrenians, Cilicians, and Asiatics. Josephus mentions both the synagogue built by Agrippa I. at Dora ("Ant." xix. 6, § 3) and the great synagogue at Tiberias, in which, during the war against Rome, political meetings were once held on the Sabbath and the following days ("Vita," § 54). The synagogue of Cæsarea rose to importance during the inception of this uprising (Josephus, "B. J." ii. 14, §§ 4-5); it was called the "revolutionary synagogue" ("kenishta di-meradta") as late as the fourth century (see Grätz, "Gesch." 2d ed., iv. 313).

Spread of Synagogues.

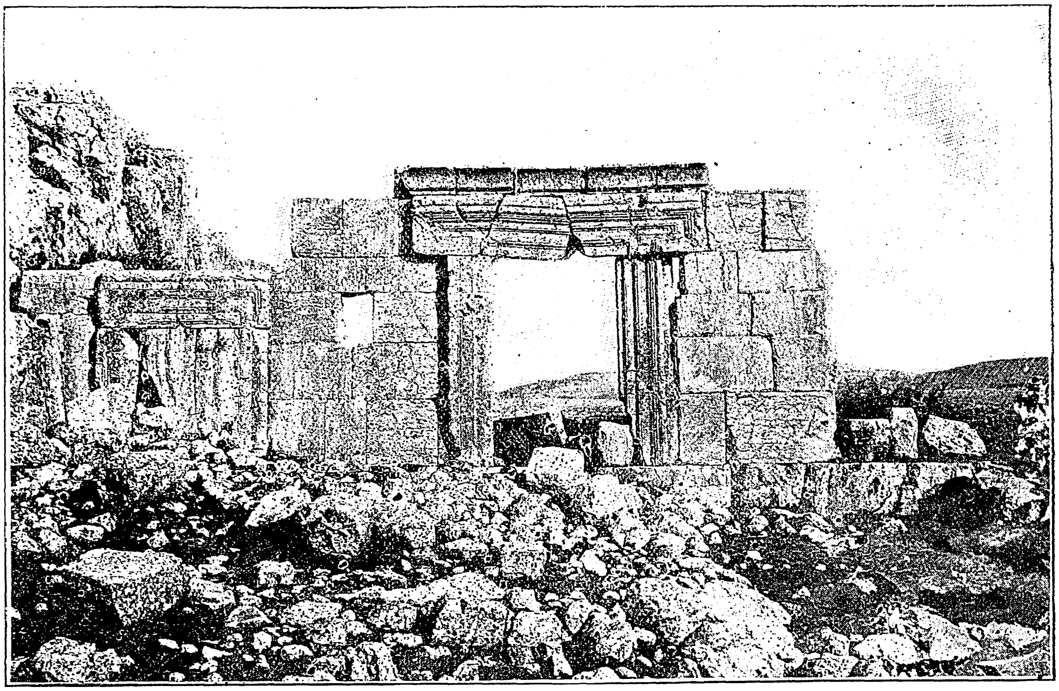

RUINS OF AN ANCIENT SYNAGOGUE AT MERON.

(From a photograph by the Palestine Exploration Fund.)

The evangelists refer to the synagogues of Nazareth (Matt. xiii. 54; Mark vi. 2; Luke iv. 16) and Capernaum (Mark i. 21; Luke vii. 5; John vi. 59) as places where Jesus taught. There are but few details given in traditional literature concerning the other synagogues of Palestine, although mention is made of those in Beth-shean (Scythopolis; Yer. Meg. 74a), Cæsarea (Yer. Bik. 65d; see above), Kefar Tiberias (Pesiḳ. R. 196b), Kifra, or Kufra (Yer. Ta'an. 68b; Meg. 70a), Lydda (Yer. Sheḳ. v., end), Maon (Shab. 139a; Zab. 118b), Sepphoris (Pesiḳ. 136b [the great synagogue]; Yer. Ber. 9a; Yer. Shab. 8a [the Synagogue of the Babylonians]; Yer. Ber. 6a [the Synagogue of the Vine]), Tiberias (Ber. 8a, 30b [thirteen synagogues]; Yer. Ta'an. 64a [the Synagogue of the βουλή]; 'Er. x. 10), and Ṭibe'in (Tosef., Meg. ii.).

The earliest document relating to the settlement of the Jews in Egypt and their adoption of Hellenic customs was discovered in 1902. This is a marble slab with the following inscription in Greek: "In honor of King Ptolemy and Queen Berenice, his sister and wife, and their children, the Jews [dedicate] this synagogue" (προσευχή). The stone was found in the ancient Shedia, 20 kilometers from Alexandria; the king mentioned on it is Ptolemy, according to Th. Reinach (in "R. E. J." xlv. 164). Similar dedicatory inscriptions have been discovered in Lower Egypt, one of them declaring that the king had bestowed the rights of asylum (ἄσυλον) on the synagogue (*ib.*

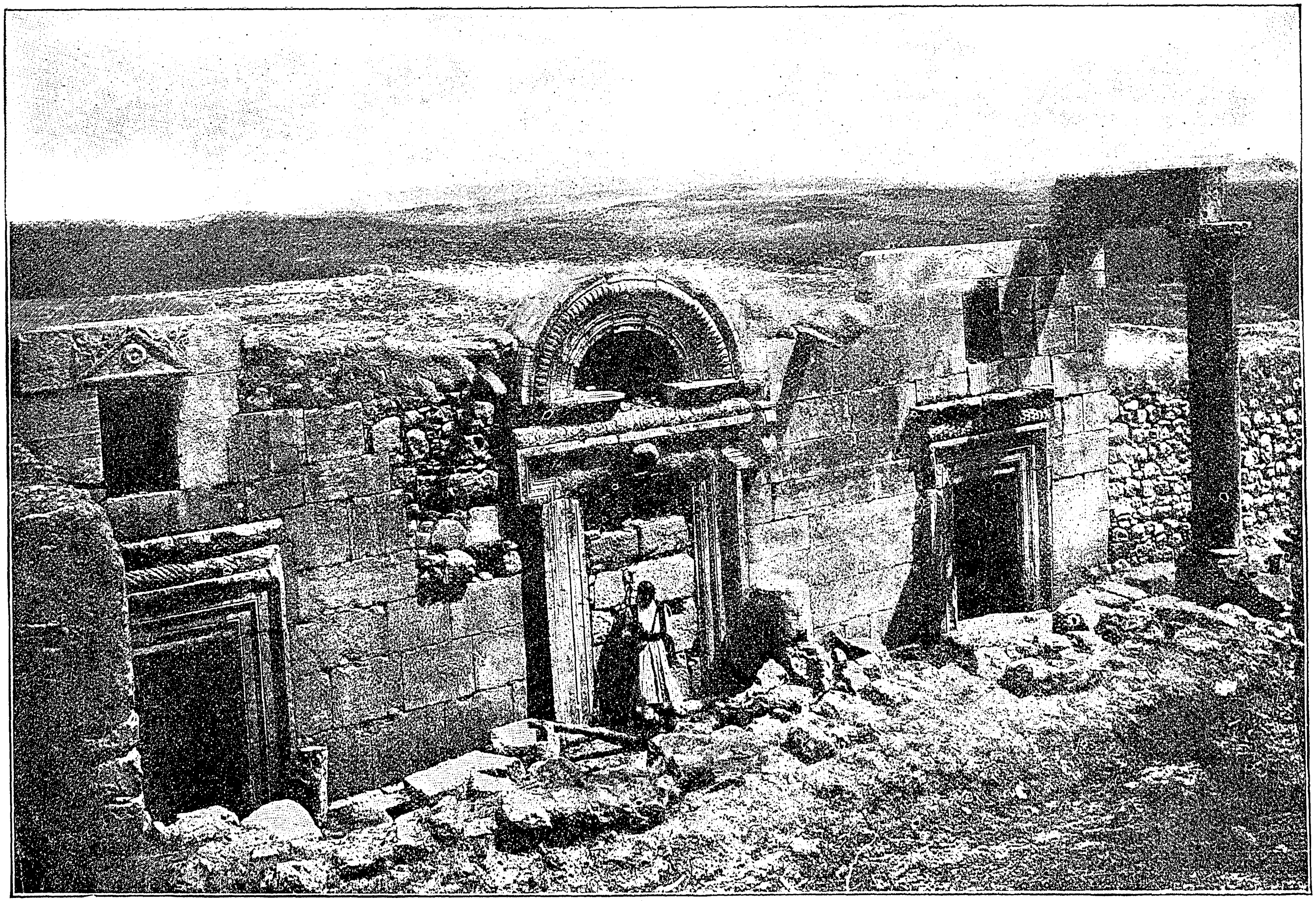

Ruins of an Ancient Synagogue at Kafr Bir‘im, the Most Perfect Remains of a Synagogue in Palestine.

(From a photograph by the Palestine Exploration Fund.)

xlv. 163). In III Macc. vii. 20 there is an account of the founding of a synagogue at Ptolemais (on the right bank of the Baḥr Yusuf) during the reign of King Ptolemy IV. Philo expressly states ("De Legatione ad Caium," § 20) that the large population of Alexandria had many synagogues in various quarters of the city, and he says also (*ib.*) that when the Alexandrian synagogues were destroyed the same fate was shared by the shields, golden wreaths, stelæ, and inscriptions which in honor of the emperors had been set up in the open halls (*περιβολαί*) of the courts of the synagogues (Philo, "In Flaccum," § 7). The great synagogue of Alexandria, which was destroyed during the reign of Trajan, was especially famous, its size and splendor being made the subject of glowing descriptions in the schools of Palestine and Babylon (Suk. 51a; Tosef., *ib.* iv.; Yer. Suk. 55a).

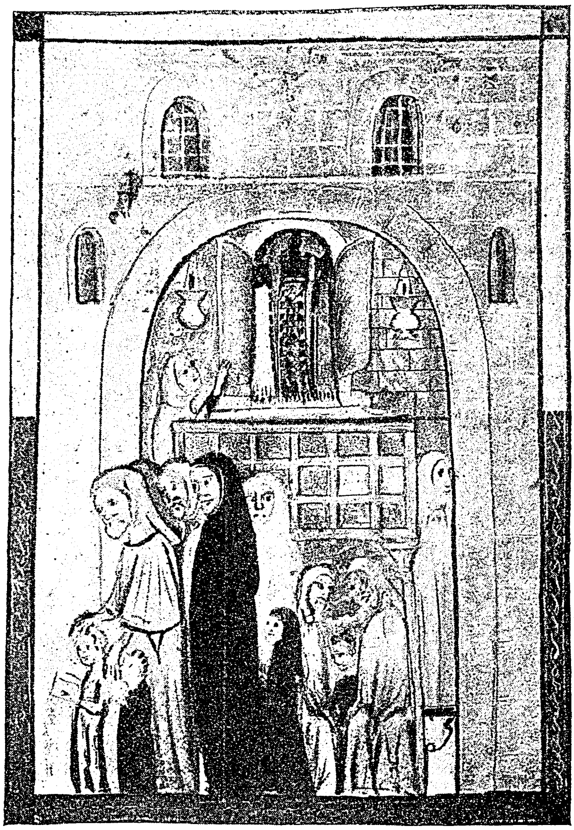

Illuminated Representation of a Synagogue.

(From the Sarajevo Haggadah of the fourteenth century.)

In Syria the great synagogue of Antioch was famous; to it, according to Josephus ("B. J." vii. 3, § 3), the successors of Antiochus Epiphanes presented the bronze votive offerings which had been taken from Jerusalem. Its site was occupied in the fourth century by a Christian basilica dedicated to the Maccabean martyrs (the seven brothers mentioned in II and IV Maccabees [see Cardinal Rampolla in "Rev. de l'Art Chrétien," 1899, p. 390]). The apostle Paul preached in various synagogues in Damascus (Acts ix. 20). In the account of his journeys through Asia Minor, Macedonia, and Greece he mentions synagogues at Antioch in Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Salamis (several synagogues; Acts xiii. 5, 14; xiv. 1; xvi. 13; xvii. 1, 10, 17; xviii. 4, 7).

Philo speaks of the synagogues of the capital of the Roman empire at the time of Augustus ("De Legatione ad Caium," § 23); and the inscriptions show that Rome contained a synagogue named in honor of the emperor Augustus, another called after Agrippa, and a third after a certain Volumnus. One synagogue received its name from the Campus Martius, and one from the Subura, a populous quarter of Rome; while another was termed "the Synagogue of the Olive-Tree." The inscriptions refer even to a synagogue of "the Hebrews," which belonged probably to a community of Jews who spoke Hebrew or Aramaic. The synagogue of Severus at Rome is mentioned in an ancient literary document dealing with the variant readings in a copy of the Pentateuch (see Schürer, "Gesch." 3d ed., iii. 44 *et seq.*; Berliner, "Gesch. der Juden in Rom," i. 62 *et seq.*).

The ruins of a synagogue were discovered in 1883 at Hammam-Lif, near Carthage. A Latin inscription was found in the outer court, while a mosaic with an inscription, and picturing various animals and the seven-branched candlestick, was set in the floor of the synagogue itself ("R. E. J." xiii. 45-61, 217-223). Remains of ancient synagogues, some of which date from the second or, perhaps, even from the first century of the common era, have been found in various localities of northern Galilee, in the vicinity of Lake Merom, and on the shores of Lake Gennesaret (see Renan, "Mission de Phénicie," pp. 761-783). The best preserved of these ruins are those of Kafr Bir'im; while those of Ḳasyun contain a Greek inscription from the reign of the emperor Septimius Severus. These Galilean ruins are especially important as showing the architecture of the ancient Palestinian synagogues, which bears general traces of Greco-Roman influence, although it has not surrendered its individuality (see Schürer, *l.c.* ii. 462). It may be noted here that the great synagogue of Alexandria is designated as *διπλῆ στοά* in the description of it mentioned above, and that a haggadist of the fourth century applies the same term to the chief synagogue of Tiberias (see Midr. Teh. on Ps. xciii.; Bacher, "Ag. Pal. Amor." iii. 672).

Only a few synagogues of the Babylonian diaspora are mentioned by name in the Talmud. Those situated in Shaf we-Yatib, near Nehardea, and in Huẓal (Meg. 29b) were believed to be the oldest on Babylonian soil and were said to have been founded at the time of the Captivity. In the third century there was a synagogue named in honor of

Daniel ('Er. 21a), and in the following century there was a synagogue of "the Romans" at Maḥoza, which belonged probably to Jews from the Roman empire (Meg. 26b). In Babylonia the synagogues were frequently situated outside the cities, in many cases at a considerable distance from them (see Ḳid. 73b; Shab. 24b; comp. Tan., ed. Buber, "Ḥayye Sarah," p. 7), this custom, apparently, being due to the fact that after the destruction of the synagogues by the Persians during the Sassanian period the Jews were forbidden to rebuild within the city limits (see Hastings, "Dict. Bible," iii. 638).

The synagogue and the academy were the two institutions which preserved the essence of the Judaism of the Diaspora and saved it from annihilation. As the place of public worship, the synagogue became the pivot of each community, just as the Sanctuary at Jerusalem had been the center for the entire people. Ezek. xi. 16, "Yet will I be to them as a little sanctuary," was rightly interpreted, therefore, to mean that in its dispersion Israel would retain the synagogue as a sanctuary in miniature in compensation for the loss of the Temple (Targ. *ad loc.*), and the community crystallized around the synagogue, the only possible organization for the Jews of the Diaspora. Synagogal worship, therefore, however much it might vary in detail in different countries, was the most important visible expression of Judaism, and the chief means of uniting the Jews scattered throughout the world; while the academy, in like manner, guaranteed the unity of the religious spirit which animated the synagogue. The synagogue, consequently, is the most important feature of the Jewish community, which is inconceivable without it.

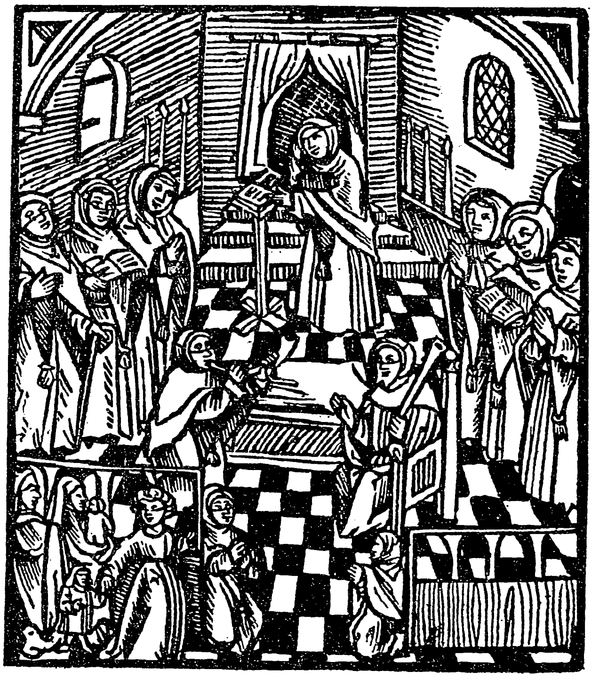

Interior of a Sixteenth-Century Synagogue.
(From a woodcut of 1530.)

Importance of the Institution.

A history of the synagogue is possible only in so far as Jewish history is considered from the point of view of this important institution. A distinction may be drawn, however, between its internal and its external history, the former dealing with the changes in the cult connected with the synagogue and with its different institutions, and the latter treating of the fortunes of the followers of Judaism and of their social and cultural status in so far as these influenced the synagogue.

In sketching briefly the external history of the synagogue, it is, in a sense, ominous that the first allusion to it (in Ps. lxxiv.) should be to its destruction. For nearly fifteen hundred years razed synagogues typified the fortunes of the Jewish communities, especially in Christian countries. In the Roman empire, during the fourth century, Theodosius the Great was frequently obliged to check the excessive zeal of the Christians, who burned and plundered synagogues or transformed them into churches (Grätz, "Gesch." 2d ed., iv. 385). His son Arcadius likewise was compelled to take stringent measures against the proposed destruction of synagogues in Illyria in 397. Theodosius II. (408–450), however, expressly forbade the Jews to build new synagogues; and when the Christians of Antiochia seized certain Jewish places of worship, the emperor, although he at first commanded their restoration, was later persuaded by St. Simeon Stylites to revoke the edict.

In Medieval Times.

Eight years before (415), the Christians of Alexandria, instigated by Bishop Cyril, had confiscated the synagogue there and forced the Jews to emigrate, while at Constantinople the great synagogue was dedicated as the Church of the Mother of God, probably during the reign of Theodosius II. When the victories of Belisarius subjugated northern Africa to the Byzantine empire, Justinian commanded (535) that the synagogues should be transformed into churches. During the reign of Theodoric the Great the Christian populace of Rome burned the synagogue; but although he commanded the Senate to punish those who had done so, and though he permitted the Jews of Genoa to repair theirs, he allowed neither the building nor the decoration of synagogues elsewhere. Pope Gregory the Great was noted for his justice toward the Jews; yet he was unable to restore the synagogues that had been taken from them at Palermo by Bishop Victor and dedicated as churches, although he obliged the bishop to pay for them. During the Merovingian period a synagogue at Orleans was destroyed by the mob, and the Jews were unable to induce King Guntram to permit it to be rebuilt (584). The epoch of the Crusades was initiated by "the liberation of Jerusalem," when the victorious crusaders drove the Jews into a synagogue and cremated them there (1099). In France, Philip Augustus commanded in his edict of expulsion, dated 1181, that the synagogues should be transformed into churches, and at the coronation of King Richard I. eight years later the synagogues of London were destroyed by the crusaders. When Philip the Fair expelled the Jews from France, in 1307, the synagogues were either sold or given away, one of those in Paris being presented by the king to his coachman; Louis X. restored them when the Jews were recalled in 1315. At the time of the Black Death (1349) the entire community of Vienna sought death in the synagogue in order to escape persecution. In 1473 the Jews were expelled from Mayence and their synagogue dedicated to Christian worship. Two decades later all the Jews were expelled from Spain, their synagogues were turned into churches and convents, and the magnificent synagogue at Toledo, built in the fourteenth century by the statesman Samuel Abulafia, became the Church de Nuestra Señora de San Benita (or del Transito), still existing as a monument to the former splendor of the Jewish culture of Spain.

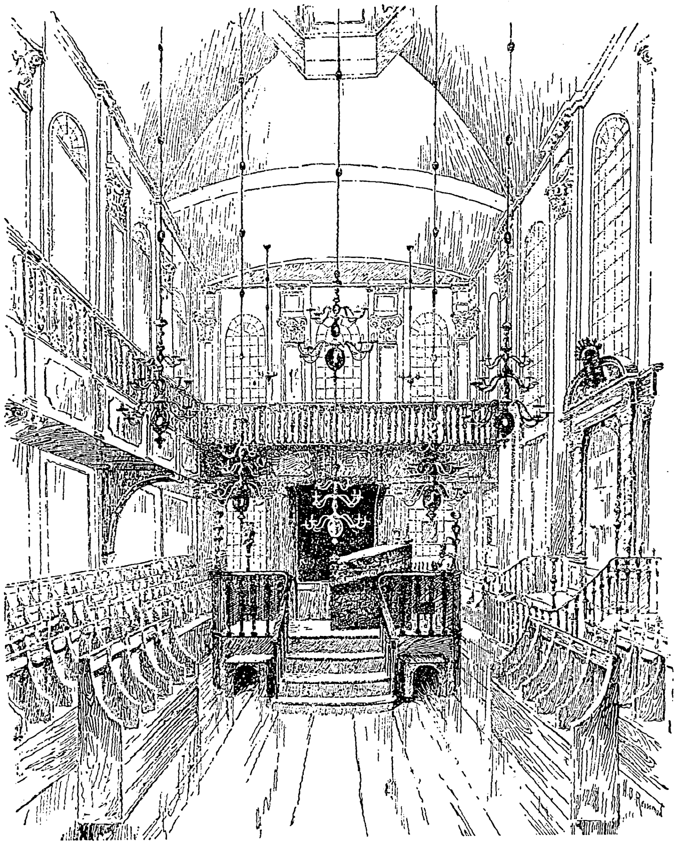

Interior of the Synagogue at Rotterdam.
(From an old print.)

Synagogues in Spain.

The following information regarding transformed synagogues still existing in Spain is given by Kayserling: In the Calle de la Sinagoga in Toledo there is, in addition to the former synagogue of Samuel Abulafia, the great synagogue built in the reign of Alfonso X., now the Church of Santa Maria la Blanca, a name given it by Vicente Ferrer in the early part of the fifteenth century, when it was dedicated. Both these buildings were restored in the last decade of the nineteenth century, after being closed as churches and declared to be national monuments. One of the large synagogues of Seville was transformed into the Church of S. Bartolomé in 1482, and is now one of the finest in the city; its Hebrew inscriptions were seen by Rodrigo Caro, the author of "Antiguedada de Sevilla," in 1630. The old synagogue at Segovia, burned in 1899, was dedicated as the Church of Corpus Christi (see "R. E. J." xxxix. 209–216). A church at the entrance to the ghetto of Saragossa is said to have been a synagogue; but there are no documents to verify this statement, although the style of architecture supports it. On the synagogue discovered by Fidel Fita under the name of the Church of Santa Quiteria, at Cordova, see "R. E. J." ix. 157, x. 245.

When the Jews of Ratisbon were expelled in 1519, their synagogue, which was built of freestone, was demolished by the citizens (even the nobles and the bishop taking part in the work of destruction), and a church was erected on the site. The intention of Ferdinand I. of Austria to transform the synagogues of Prague into churches (1557) was not executed, and it was reserved for Leopold I., another member of the house of Hapsburg, to issue the last general order to this effect recorded in history. When the Jews were expelled from Vienna, in 1670, a church was built on the site of their demolished synagogue.

In Islam.

These episodes in the history of the synagogue in Christian countries have had very few parallels in Mohammedan lands, although the rule of Islam also began with an edict against the synagogue. It was decreed in the "pact of Omar" (see Jew. Encyc. vi. 655, *s.v.* Islam) that in those countries which should be conquered no new synagogues might be built, nor old ones repaired. The calif Al-Mutawakkil confirmed this decree in the ninth century, and commanded all synagogues to be transformed into mosques. The Egyptian calif Al-Ḥakim (d. 1020) also destroyed synagogues, and many were razed in

Africa and Spain by the fury of the Almohades (after 1140). The great synagogue of Jerusalem was destroyed in 1473, although the Jews were soon permitted to rebuild it. In eastern Mohammedan countries the names of Biblical personages or of representatives of tradition (*e.g.*, a tanna or amora) were given to many synagogues. The following examples are taken from Benjamin of Tudela ("Itinerary"), from the list of tombs compiled for R. Jehiel of Paris (1240), and from a similar list entitled "Eleh ha-Massa'ot"; the two last-named sources are appended to Grünhut's edition of Benjamin of Tudela (pp. 140-160). Some examples are found also in Pethahiah's itinerary, and in Sambari's chronicle of the year 1682, printed in Neubauer, "M. J. C." i. In the following list the name "Sambari" precedes the page numbers of citations from this latter source; all other references are to the pages of Grünhut's edition of Benjamin of Tudela's "Itinerary."

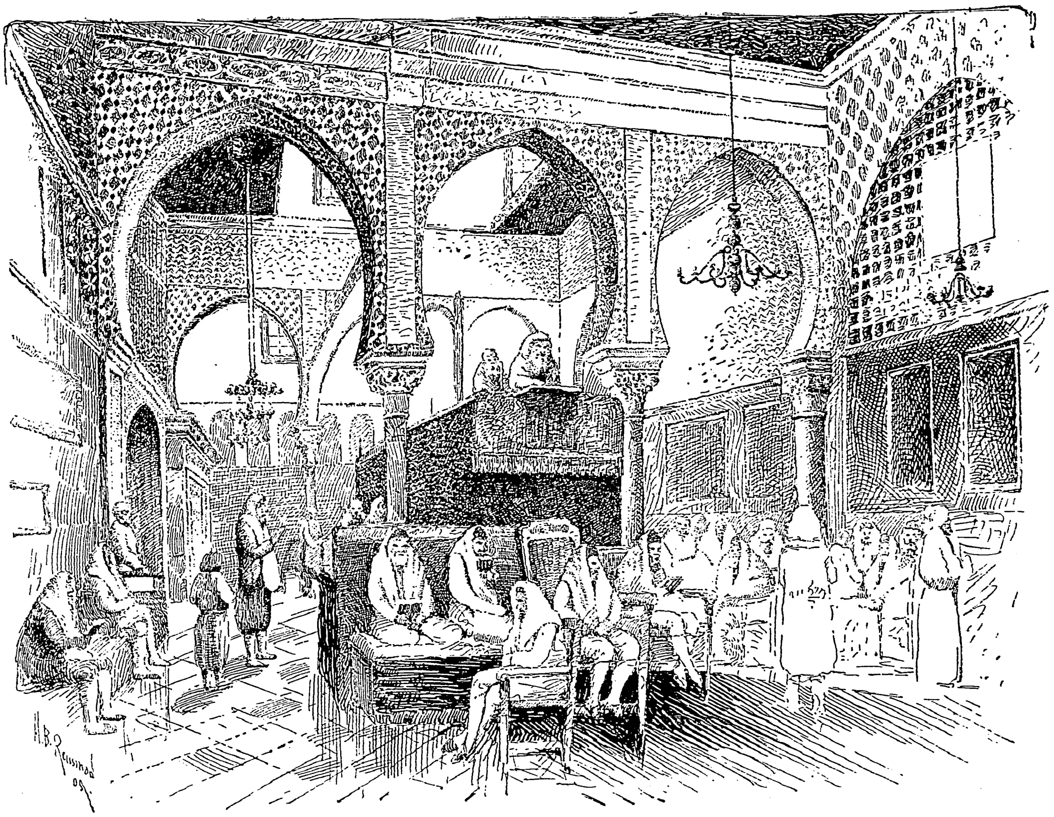
Interior of the Synagogue at Algiers.
(From an old print.)

Legendary Foundations.

In the village of Janjar, in Egypt, there was a synagogue named in honor of the prophet Elijah, since Phinehas b. Eleazar was born there (Sambari, p. 121; Phinehas = Elijah; see Jew. Encyc. v. 122). The synagogue of the Palestinians at Fostat was also called after Elijah; the prophet Jeremiah was said to have prayed there (Sambari, p. 118; p. 137); and there were other synagogues of Elijah at Damascus (p. 157, "between the gardens—a very splendid edifice"), Byblus (p. 158, "an extraordinarily splendid edifice"), Laodicea (p. 158), and Ḥama (p. 159), while Grätz believed ("Gesch." 1st ed., v. 53) that there was a synagogue of Elijah also in Sicily, at the time of Pope Gregory I. Benjamin found a "Keneset Mosheh" outside the city of Fostat (p. 94). According to Sambari (p. 119; comp. p. 137), the name of "Kanisat Musa" was given to the synagogue of Damwah (see Jew. Encyc. v. 64, *s.v.* Egypt), in which Moses himself was said to have prayed (comp. Ex. ix. 29), and in which, on the 7th of Adar, the Jews of all Egypt assembled, during the period of the Nagids, for fasting and prayer. One of the three synagogues of Aleppo was called after Moses (p. 158). Benjamin mentions synagogues named in honor of Ezra at Laodicea (= Kalneh; comp. Sambari, p. 158), Haran, and Jazirat ibn Omar, on the upper Tigris, the first one having been built, he was told, by Ezra himself (pp. 47 *et seq.*). Pethahiah mentions two synagogues built by Ezra at Nisibis. There was a synagogue at Ezra's tomb, and one near the grave of the prophet Ezekiel; the latter was said to have been built by King Jehoiachim ("Itinerary," ed. Benisch, pp. 61, 68). In the province of Mosul (Asshur), Benjamin (p. 48) saw the synagogues of the three prophets Obadiah, Jonah, and Nahum. The tomb of Daniel at Susa and the graves of Mordecai and Esther (pp. 68, 75, Pethahiah) were placed in front of synagogues, and Benjamin (p. 41) mentions a synagogue near Tiberias named in honor of Caleb, the son of Jephunneh—apparently the synagogue built, according to Pethahiah's itinerary, by Joshua, the son of Nun.

At Ramlah (Rama) the Christians found the tomb of Samuel beside the synagogue (p. 39, Benjamin), while at Kafr Jubar, near Damascus, there was a synagogue built, according to legend, by Elisha (Sambari, p. 152). Among the Tannaim the name of Simeon b. Yoḥai was given to two synagogues, one at Meron (pp. 141, 154) and the other at Kafr Bir‘im (p. 154, "a very splendid edifice, built of large stones with great pillars"; see above). At Damascus, according to Benjamin, there was a synagogue of Eleazar b. ‘Arak (Pethahiah says Eleazar b. Azariah), and at Nisibis one of Judah b. Bathyra. Several Babylonian synagogues mentioned by Benjamin were named in honor of amoraim: the synagogues of Rab, Samuel, Isaac, Nappaḥa, Rabba, Mar Ḳashisha, Ze‘era b. Ḥama, Mari, Meïr (at Hillah), Papa, Huna, Joseph, and Joseph b. Ḥama (pp. 60, 61, 63, 65). All these synagogues stood at the graves of the amoraim whose names they bore.

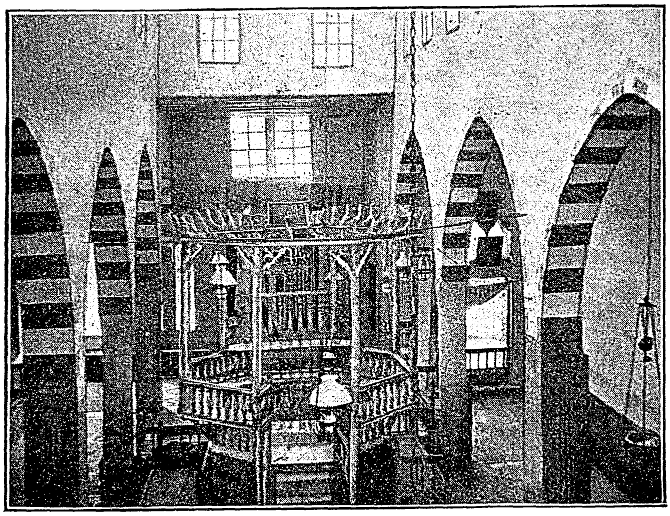

Interior of an Old Synagogue at Jerusalem

(From a photograph by E. N. Adler.)

These examples show that the synagogues bearing the names of Biblical or Talmudic celebrities were often similar in character to the "ḳubbah" (vault; Hebr. כיפה) regularly built over the grave of a Mohammedan saint, and serving as an oratory for the pilgrims to the tomb. Similar ḳubbahs were erected, according to Benjamin (p. 63), over the graves of Hananiah, Mishael, and Azariah, the three friends of Daniel, near the tomb of Ezekiel. In his commentary on Job xxi. 32 Ibn Ezra states that Hai Gaon explained the word "gadish" as the "ḳubbah over the grave, according to the custom in Mohammedan countries."

Special Synagogues.

Some of the synagogues mentioned in the sources quoted above are described as buildings of exceptional beauty, although statements to that effect are rarely found elsewhere. It is also quite noteworthy that Benjamin of Tudela does not praise the architecture of any synagogue in the European countries through which he traveled; but it must be borne in mind that the cities of Spain were not included in his descriptions. According to Judah al-Ḥarizi, there were several magnificent synagogues at Toledo, second to none, among them being the splendid edifice built by Joseph b. Solomon ibn Shoshan (Grätz, "Gesch." 3d ed., vi. 189). The synagogue of Samuel Abulafia at Toledo and other Spanish synagogues still standing have been mentioned above. Bagdad contained twenty-eight, according to Benjamin of Tudela (Pethahiah says thirty), in addition to the synagogue of the exilarch, which is described by Benjamin as a "building resting on marble columns of various colors and inlaid with gold and silver, with verses from the Psalms inscribed in golden letters upon the pillars. The approach to the Ark was formed by ten steps, and on the upper one sat the exilarch together with the princes of the house of David." The anonymous itinerary mentioned above, in referring to the synagogue which the author saw at Tyre, describes it as "a large and very fine building" (Benjamin of Tudela, ed. Grünhut, p. 158).

The synagogue of Worms, built in the eleventh century (see A. Epstein, "Jüdische Alterthümer in Worms und Speier," Breslau, 1896), and the Altneue Synagogue of Prague are the two oldest structures of their kind which still exist in Europe, and are of interest both historically and architecturally. The five Roman synagogues built under one roof formed until recently a venerable architectural curiosity. The great synagogue of Amsterdam, dedicated in 1675, is a monument both to the faith of the Hispano-Portuguese Maranos and to the religious freedom which Holland was the first to grant to the modern Jews; a similar monument is the Bevis Marks Synagogue, London, which was dedicated in 1701 (see Gaster, "History of the Ancient Synagogue," London, 1901).

Wooden Synagogues.

Special reference must be made to the wooden synagogues built in the sixteenth and seventeenth centuries in some Polish cities, many of them being markedly original in style. They also attest the wealth and culture of the Polish Jews before the year 1548 (see M. Bersohn, "Einiges über die Alten Holzsynagogen in Polen," in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," 1901, viii. 159-183; 1904, xiv. 1-20). Bodenschatz, in the middle of the eighteenth century, stated that "rather handsome and large synagogues are

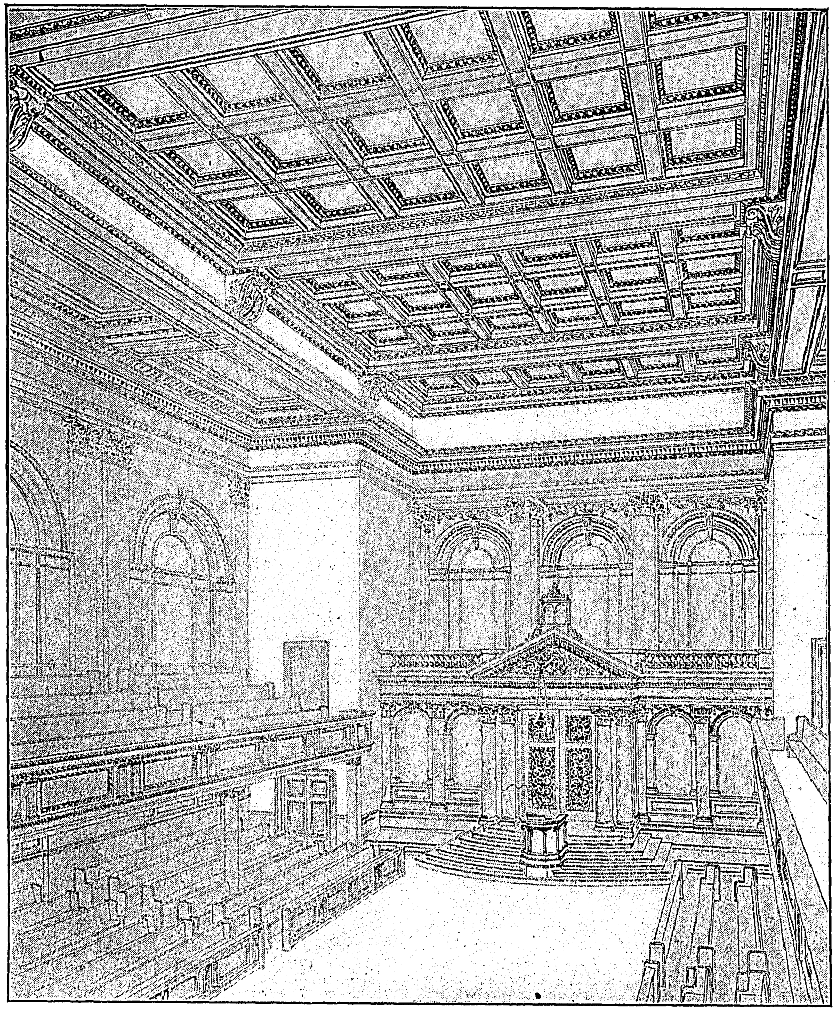

INTERIOR OF THE SHEARITH ISRAEL SYNAGOGUE, NEW YORK.
(From the original drawing in the possession of the architect Arnold W. Brunner.)

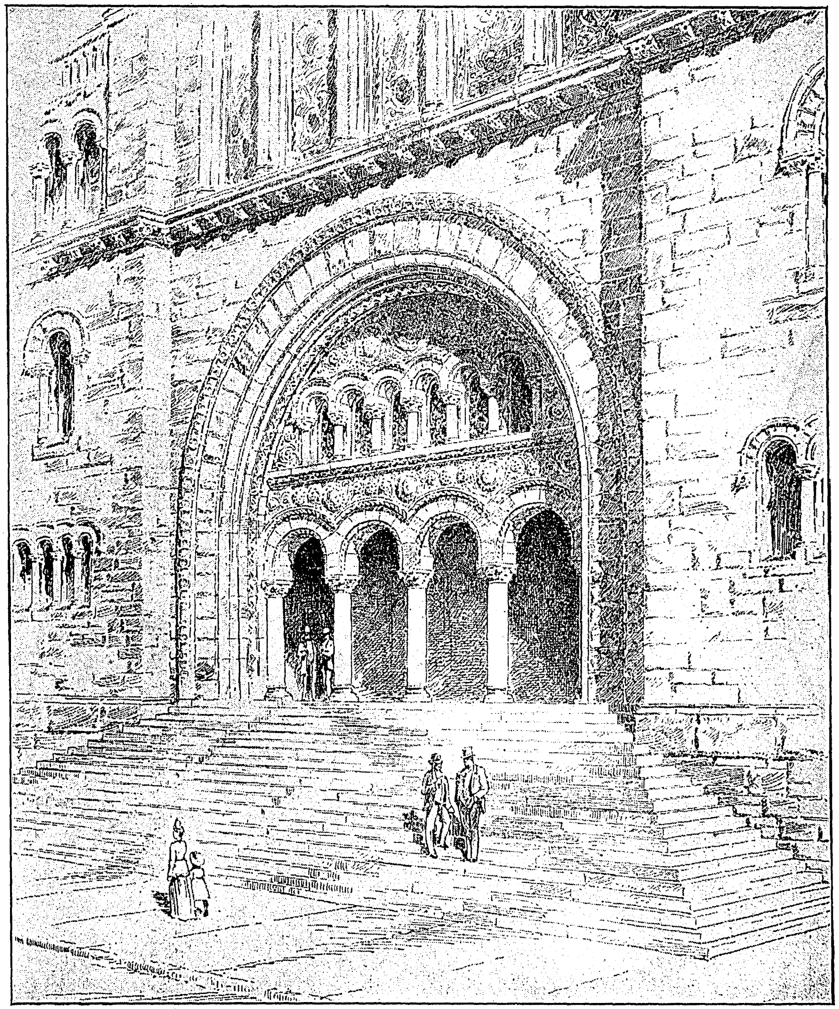

MAIN ENTRANCE TO TEMPLE BETH-EL, NEW YORK.
(From the original drawing in the possession of the architect Arnold W. Brunner.)

found in Germany, especially in Hamburg, and also among the Portuguese, as well as in Prague, particularly in the Polish quarter, besides Fürth and Bayersdorf; but the Dutch synagogues are more splendid than all the rest" ("Die Kirchliche Verfassung der Juden," ii. 35).

In the nineteenth century the great changes which ushered in a new epoch in the history of the civic and intellectual status of the European Jews affected also the style and the internal life of the synagogue, especially as religious reform proceeds primarily from that institution, and is chiefly concerned with synagogal worship. A private synagogue at Berlin (1817) became the first "seminary for young Jewish preachers" (Grätz, "Gesch." xi. 415); while the synagogue of the Reform-Tempel-Verein at Hamburg (1818) was the first to introduce radical innovations in the ritual of public worship, thereby causing a permanent schism in Judaism, both in Germany and elsewhere. These reforms likewise influenced the arrangement of the synagogue itself. The introduction of the organ, the shifting of the almemar from the center of the building to a position just in front of the Ark, the substitution of stationary benches for movable desks, and the abolition of the high lattices for women, were important from an architectural point of view. The chief factors which promoted and determined the construction of new synagogues were the emancipation of the Jews from the seclusion of the ghetto, their increasing refinement of taste, and their participation in all the necessities and luxuries of culture.

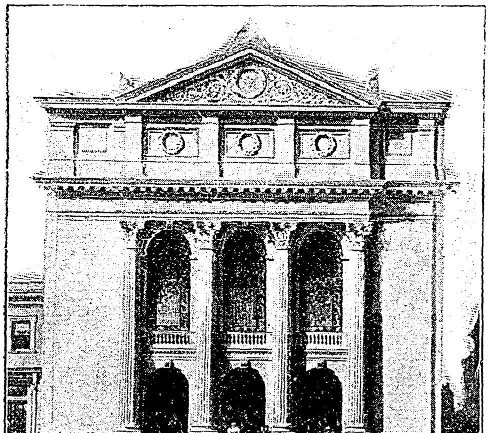

Main Entrance to Shearith Israel Synagogue, New York.
(From the drawing in the possession of the architect Arnold W. Brunner.)

Object of Splendid Buildings.

Internal causes, however, which were not always unmixed blessings, were the prime agents in the increased importance of the synagogue. As the external observances of religion and the sanctity of tradition lost in meaning and often disappeared entirely within the family and in the life of the individual, the synagogue grew in importance as a center for the preservation of Judaism. It thus becomes explicable why the religious attitude of both large and small communities in Europe and America appears most of all in the arrangement and the care of the synagogues; and it is not mere vanity and ostentation, which lead communities on both sides of the Atlantic to make sacrifices in order to build splendid edifices for religious purposes, such as are found in many cities.

The increasing importance which the synagogue has thus acquired in modern Jewish life is, consequently, justified from a historical point of view, both because it is a development of the earliest institution of the Diaspora—one which it has preserved for two thousand years—and because it is the function of the synagogue to maintain the religious life and stimulate the concept of Judaism within the congregation. The synagogue has in the future, as it has had in the past, a distinct mission to fulfil for the Jews.

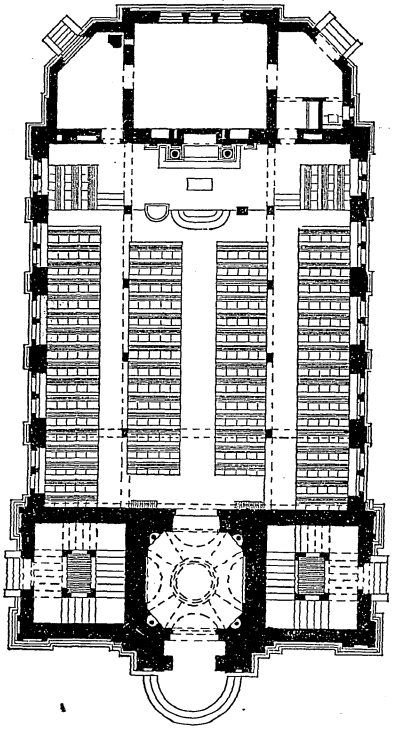

Ground-Plan of the Synagogue at Reichenberg, Bohemia.

BIBLIOGRAPHY: Down to the completion of the Talmud, see the sources mentioned in Schürer, *Gesch.* 3d ed., ii. 427-464. Bacher, in Hastings, *Dict. Bible*; Grätz, *Gesch.* iv.-xi.; Abrahams, *Jewish Life in the Middle Ages*, pp. 1-34, London, 1896; L. Palsczy, *Zsidó Templomsk Európában*, in *Jahrb. der Ungarisch-Israelitischen Litteraturgesellschaft*, 1898, pp. 1-44.

W. B.

——**Legal Aspect:** No mention is made in the Talmud of any tax for the building of synagogues; but the Tosefta to B. B. i. 6, as reported by Alfasi, says: "The men of a city urge one another to build a synagogue [בית הכנסת] and to buy a book of the Law, the Prophets, and the Hagiographa" (see

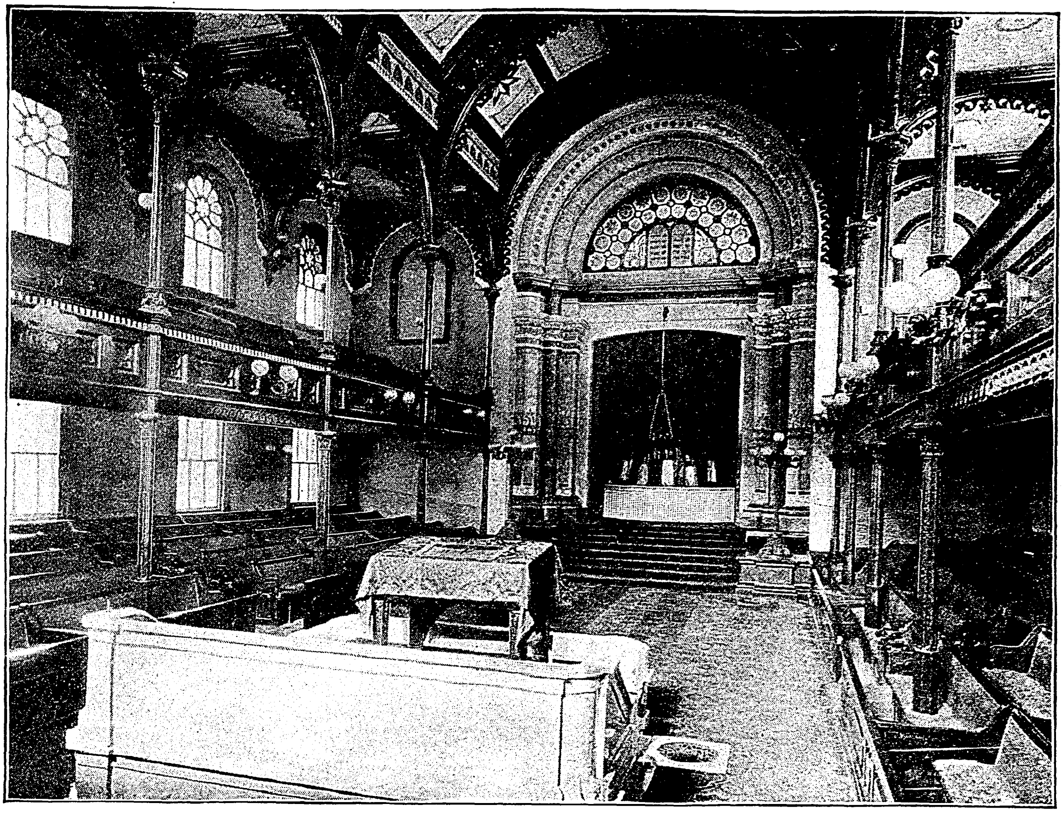

Interior of the Mikvé Israel Synagogue, Philadelphia.
(From a photograph.)

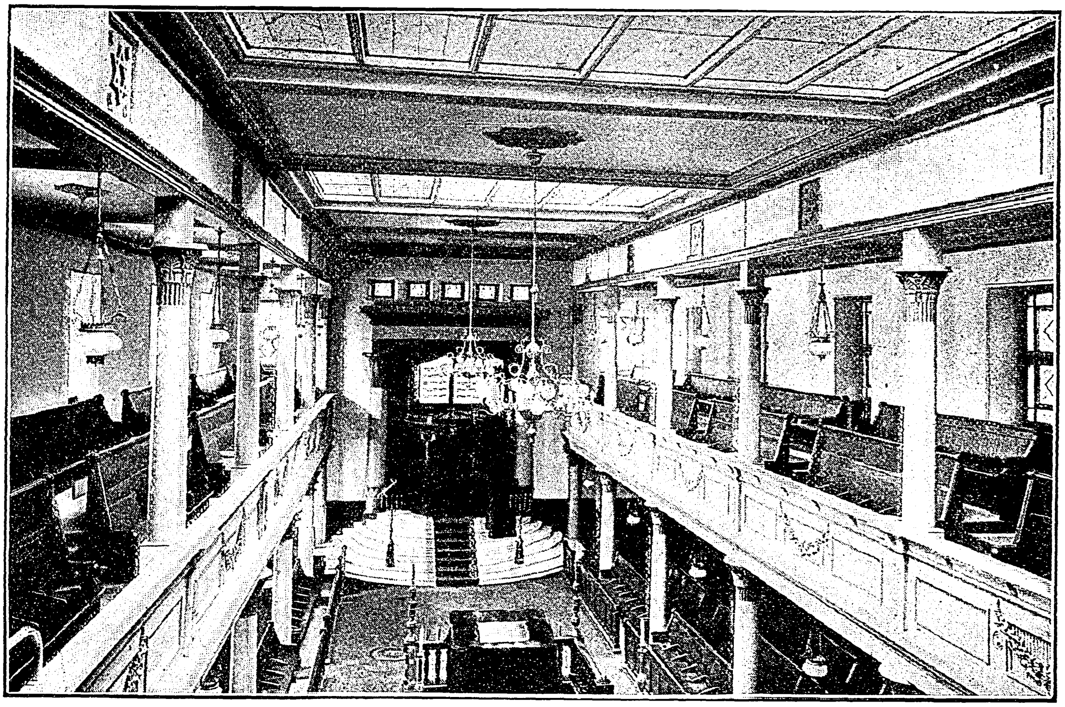

Interior of the Synagogue of the Spanish and Portuguese Jews at Montreal, Canada.
(From a photograph.)

"Yad," Tefillah, xi.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 150, 151). The codes teach, further, on the strength of a saying ascribed to Rab (Shab. 11a), that the building should stand in the highest part of the town (comp. Prov. i. 21) and rise above all surrounding edifices. Of course, this rule can not always be carried out where the Jews live as a small minority in a town of Gentiles; but a synagogue should never occupy the lower part of a house which contains bedrooms in an upper story. According to a tosefta, the doors of the synagogue should be in the east; but the opinion has prevailed that they should be opposite the Ark and in that part of the room toward which the worshipers face in prayer.

Position of Synagogue Building.

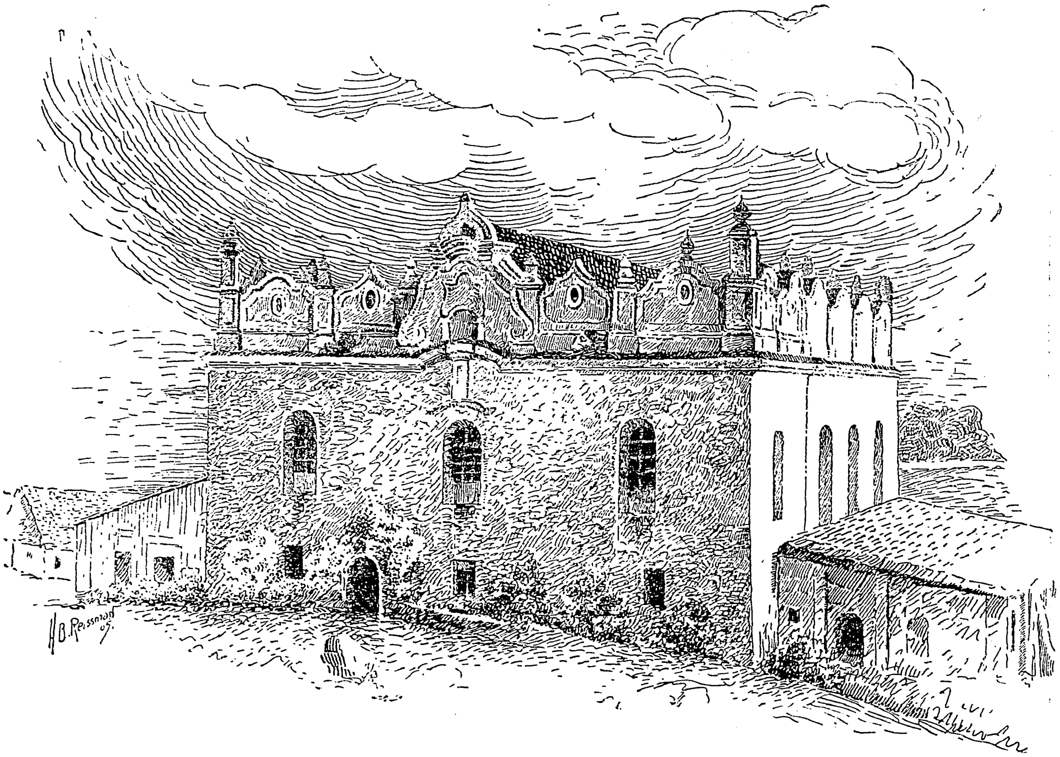

Synagogue at Zaragorod, Russia.
(From a woodcut.)

The Ark is built to receive the scrolls of the Law. "They put a platform in the middle of the house," says Maimonides, "so that he who reads from the Law, or he who speaks words of exhortation to the people, may stand upon it, and all may hear him" (see Almemar). According to the same author, the elders sit facing the people, who are seated in rows one behind the other, all with their eyes turned toward the elders and toward the Holy Place (neither code speaks in this connection of the women's gallery). When the "messenger of the congregation" arises in prayer he stands on the floor before the Ark (this, however, is not the custom among the Sephardim of the present time). In the Holy Land, in Syria, Babylonia, and North Africa, etc., the floor is spread with matting, on which the worshipers sit; but in the countries of Christendom they occupy chairs or benches.

Honor Must Be Paid to Synagogue.

Honor should be paid to synagogues and houses of study. People must not conduct themselves lightly nor laugh, mock, discuss trifles, or walk about therein; in summer they must not resort to it for shelter from the heat, nor in winter should they make it serve as a retreat from the rain. Neither should they eat or drink therein, although the learned and their disciples may do so in case of an emergency. Every one before entering should wipe the mud from his shoes; and no one should come in with soiled body or garments. Accounts must not be cast in the synagogue or house of study, except those pertaining to public charity or to religious matters. Nor should funeral speeches be delivered therein, except at a public mourning for one of the great men of the time. A synagogue or house of study which has two entrances should not be used as a thoroughfare; this rule was made in analogy with that in the Mishnah (Ber. ix. 5) forbidding the use of the Temple mount as a thoroughfare.

Some honor is to be paid even to the ruins of a synagogue or house of study. It is not proper to demolish a synagogue and then to build a new one either on the same spot or elsewhere; but the new one should be built first (B. B. 3b), unless the walls of the old one show signs of falling. A synagogue may be turned into a house of study, but not vice versa; for the holiness of the latter is higher than that of the former, and the rule is (Meg. iii. 1): "They raise up in holiness, but do not lower in holiness."

The synagogue of a village, being built only for the people around it, may be sold on a proper occasion; but a synagogue in a great city, which is really built for all Israelites who may come and worship in it, ought not to be sold at all. When a small community sells its synagogue, it ought to impose on the purchaser the condition that the place must not be turned into a bath-house, laundry, cleansing-house (for vessels), or tannery, though a council of seven of the leading men in the community may waive even this condition (*ib.* 27b).

W. B. L. N. D.

SYNAGOGUE ARCHITECTURE: Ancient Jewish art is mainly represented by the Temple and its fittings, of which all that is left to contemplate is the lower portion of a fortified wall. Even if this overstates the fact, it is most probable that very little distinctively Jewish art ever flourished for an extended period. The position of Judea and its history naturally discouraged the development of art, however vigorous its beginning may have been. The remains of the ancient synagogues that are now extant present very meager data, and the best preserved of the ancient ones, such as the great synagogue in Kafr Bir'im, while containing much of interest and many characteristic forms, give but little inspiration to the synagogue-builder.

Kafr Bir'im Synagogue.

On the main façade of the Kafr Bir'im synagogue there were evidently three doorways with ornamented architraves, the central one being surmounted by an enriched semicircular arch. Of the plan there is practically no indication, except that the building was rectangular, with a portico in front supported by columns. Other remains, while offering suggestions of moldings and ornament, add but little information. The door of the synagogue faced to the west, the Ark was at the eastern end, and the almemar was placed approximately in the center of the building; the space on either side was devoted to the men, while the women occupied a gallery reserved for their exclusive use.

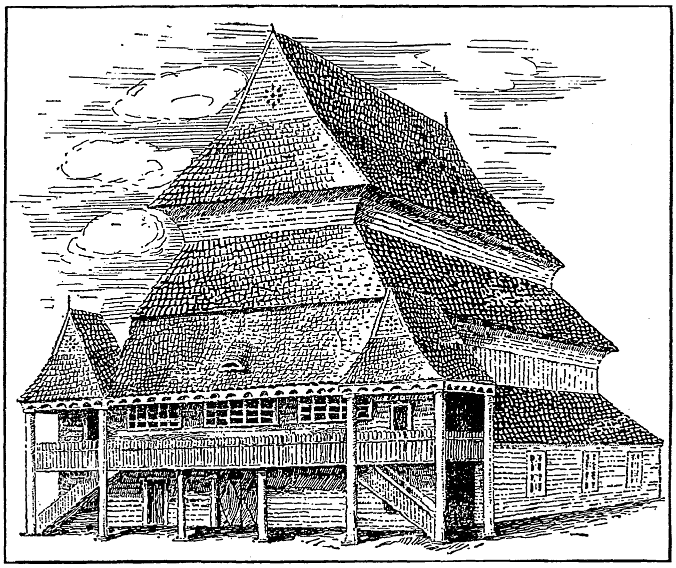

Wooden Synagogue at Pogrebishche, Russia.
(From Bersohn, "Kilka Slow.")

The regulations governing the position and number of doors and windows, and other details, seem to have been confusing and more or less neglected in the Hellenic synagogues. But by degrees a certain type of building was evolved—that of the basilica—a rectangular structure, with or without columns, and without what is known in church architecture as transepts, the cruciform plan of the church and cathedral being naturally avoided by Jews. The synagogue was unquestionably fashioned, up to quite recent times, in the style of architecture that prevailed in the country in which it was built. This statement, perhaps, is best exemplified in Russia, where the synagogue-builders were less influenced by foreign architectural modes than in other countries, and where they built quite naturally in the accustomed manner; there, accordingly, local conditions dictated the form of building; the types thus produced are well shown in illustrations, pages 630, 631, 633, which are interesting in themselves and confirm the general point of view. In each of these cases the composition is different; the roof-lines and the arrangement of doors and windows follow no style, but are apparently the result of the attempt of the builder to solve his problem in the simplest and most familiar way, using the forms to which he was accustomed. The buildings are certainly Russian, and no attempt has been made to secure a Jewish type of architecture.

Built in Local Style.

Of larger and more important examples of synagogue architecture, there are many instances, as at Odessa and Riga, of dignified, well-considered buildings, Russian in style, and worthy examples of straightforward treatment.

As the style of the country in which the synagogue was built was followed, naturally the style of the neighboring churches had a great influence on its architecture, only that part of the plan being Jewish which was dictated by the necessities of the form of worship. Accordingly in Strasburg, Cassel, Budweis, Munich, and Hanover well-designed and extremely interesting synagogues are found quite in the style of the neighboring churches. The conditions generally compelled the building to be inconspicuous, however, and the fulfilment of the Talmudical regulation that the synagogue should tower above the other buildings of the city was forbidden by papal authority. Sometimes the papal restriction was evaded by the erection of tall rods on the roof, so that the Talmudical regulation was complied with in letter if not in spirit.

In Italy there are many synagogues in the style of the Italian Renaissance (see Leghorn; Padua; and Venice). Those in Padua and Venice possess interiors of great beauty, and are excellent examples of Renaissance work. So, too, in England; the interiors of Great St. Helens and Duke's Place in London are well designed, and strongly suggest some of the work of Sir Christopher Wren and Inigo Jones. Similarly, in Paris pure types of French architecture are found, and throughout Europe there are synagogues in Romanesque, Gothic, and the many variations of the style of the Renaissance. Even in Japan this law is followed, as can be seen in the illustration under Nagasaki. In America the little synagogue in Newport, R. I., was built in 1763 by the prosperous colony of Spanish Jews. It was designed by a noted architect of the day in the Colonial or Georgian style, even to the minutest detail, though it was well adapted in its plan and interior disposition to the purpose of Jewish worship.

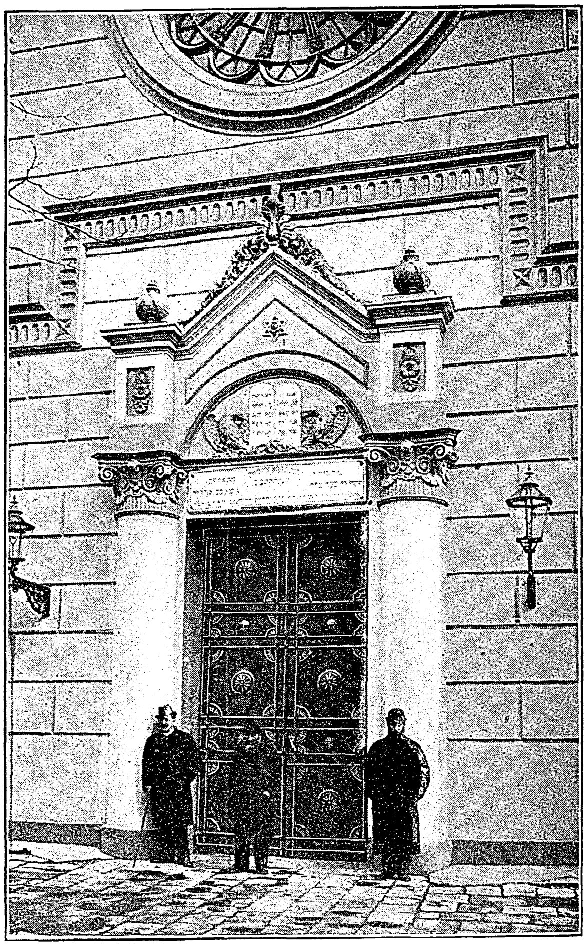

Main Entrance to the Great Synagogue at Odessa.
(From a photograph.)

Influence of Pseudo-Moorish.

After the expulsion from Spain there was a general feeling among wealthy Sephardim that Moorish architecture was appropriate in synagogues, and many of the most famous ones in the world have been constructed in this style, although Moorish architecture is by no means Jewish, either in fact or in feeling. The two most familiar Spanish synagogues are in Toledo, one known as El Transito, the other as Santa Maria la Blanca, and both, undoubtedly very beautiful, are now preserved as national monuments. The former is a small building containing very rich decorations; the latter is especially noteworthy, and contains long rows of octagonal columns with curiously carved capitals, from which spring Moorish arches supporting the roof (see Spain; Toledo). The Alhambra has furnished inspiration for innumerable synagogues, but seldom have its graceful proportions or its delicate modeling and elaborate ornamentation been successfully copied; the fact is, the style is not flexible, and can not readily be adapted to different climates and conditions. The general results of the Moorish movement have been unfortunate; the greatest delicacy of feeling for both form and color is needed to preserve the beauty of Moorish architecture, and curiously shaped domes and towers and misapplied horseshoe arches, turrets, and pinnacles have often resulted, presenting in many cases a grotesque appearance rather than the dignity and simplicity that should have been attained.

The unpleasant results may be seen in St. Petersburg, London, Philadelphia, and in many parts of Germany. Emphasizing the towers that contain the stairs to the galleries, which are invariably on either side of the main entrance, is a common device, and the Temple Emanu-El in New York is so treated. In this case the minarets are graceful and skilfully placed; but the usual result is a loss of dignity; a single central motive is more pleasing.

The most successful buildings in all great architectural periods are simple in design; whether large or small, richly decorated or not, simplicity is their main characteristic, and the desire to produce the picturesque and unusual is fatal to the dignity which should characterize the synagogue. The synagogue in Milan has a well-balanced, unpretentious façade, and in Reichenberg (illustration, page 628) the central feature is enlarged and crowned by an octagonal dome, producing excellent results.

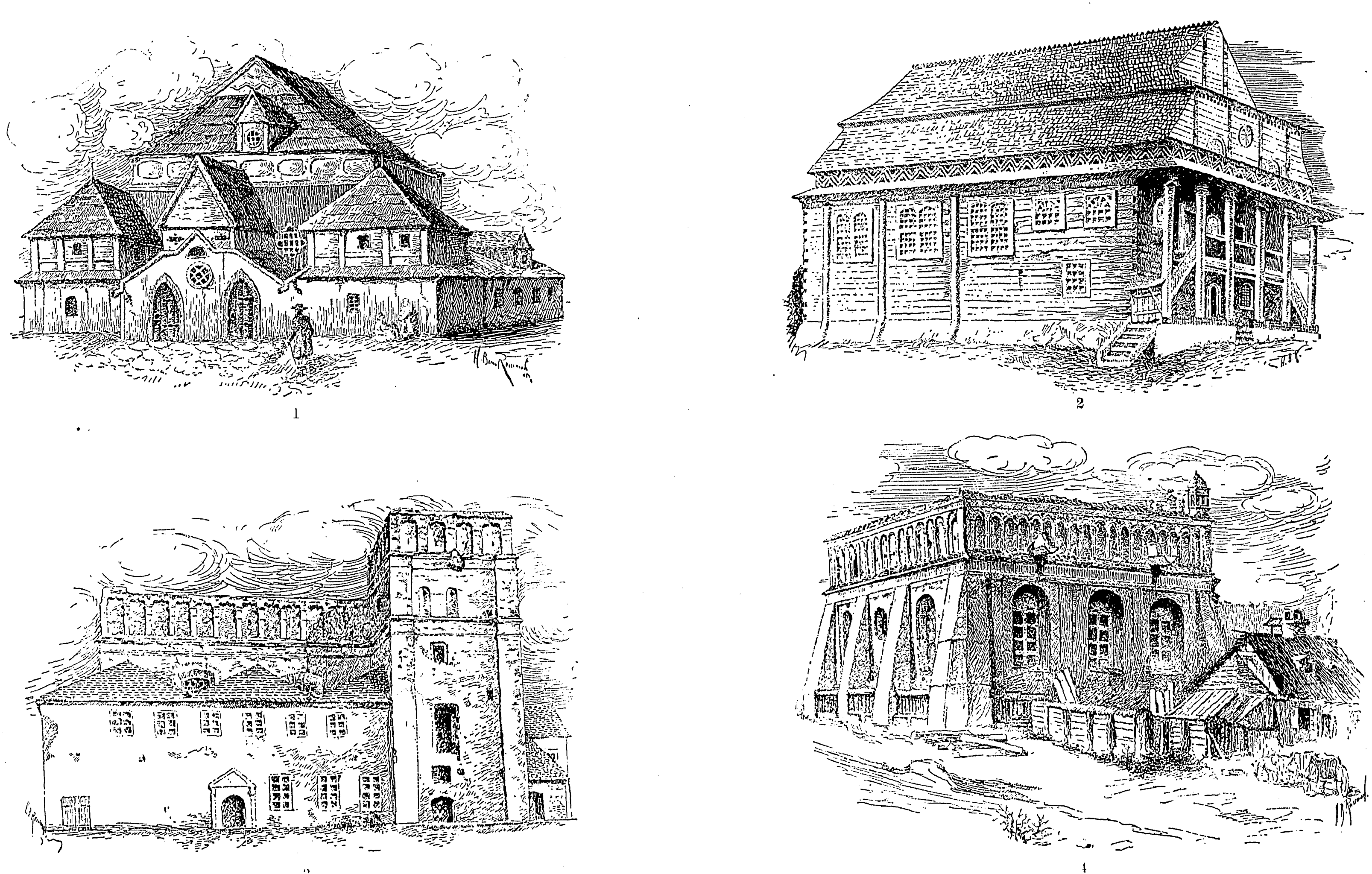

EXTERIORS OF RUSSIAN AND GALICIAN SYNAGOGUES.

1. Wilkowiszki, Russia. 2. Lutomirsk, Russia. 3. Lutsk, Russia. 4. Zolkiev, Galicia.

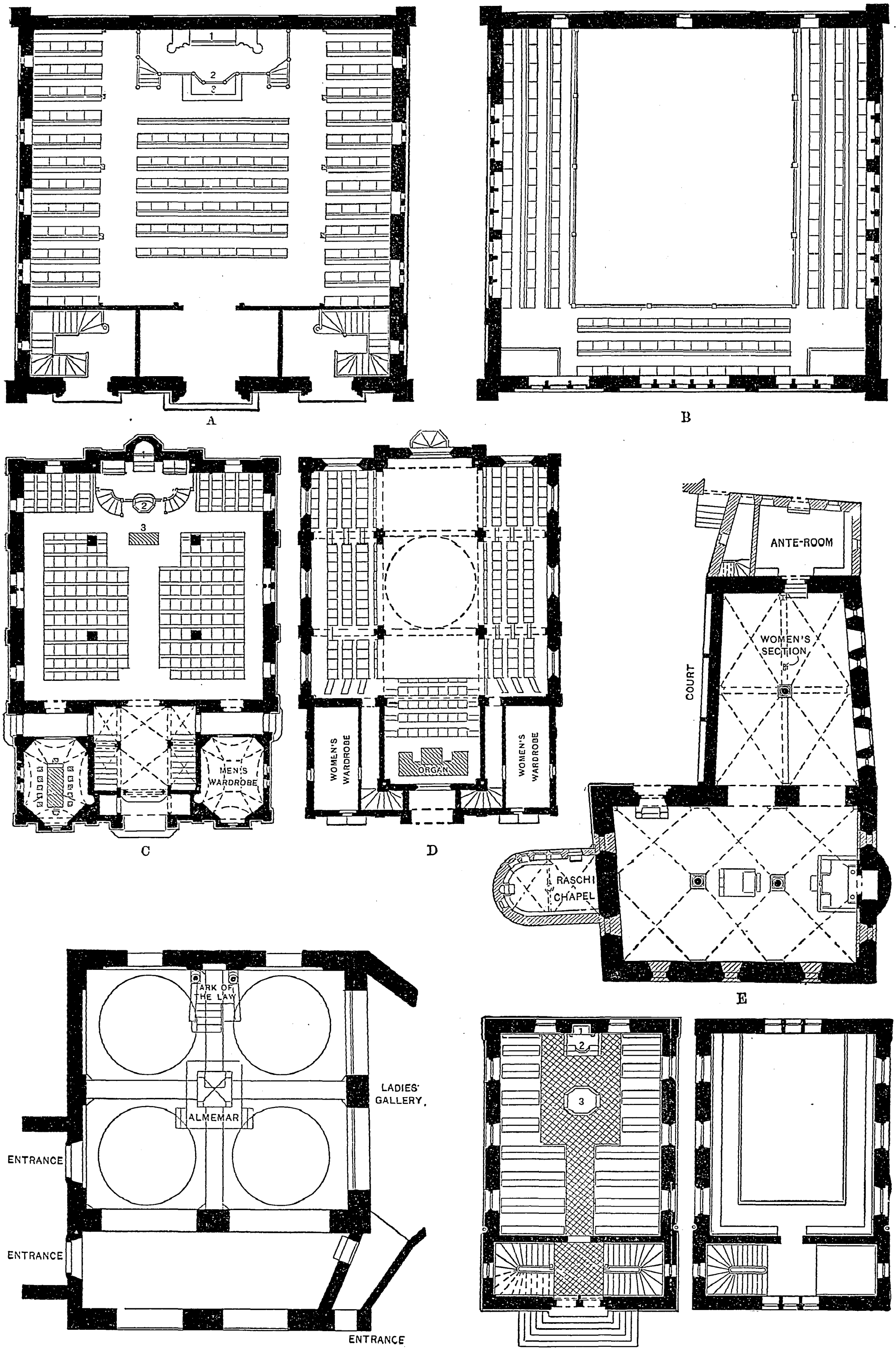
1
2
3
A
B
3
2
MEN'S WARDROBE
C
WOMEN'S WARDROBE
ORGAN
WOMEN'S WARDROBE
D
ANTE-ROOM
WOMEN'S SECTION
COURT
RASCHI CHAPEL
E
ARK OF THE LAW
ALMEMAR
LADIES' GALLERY
ENTRANCE
ENTRANCE
ENTRANCE
F
1
2
3
G
H

Plans of Synagogues.

A and B. Landsberg (ground-plan and gallery). C and D. Göppingen (ground-plan and gallery). E. Worms (ground-plan). F. Nikolsburg (ground-plan). G and H. Heidenheim (ground-plan and gallery). 1. Ark. 2. Pulpit. 3. Almemar.

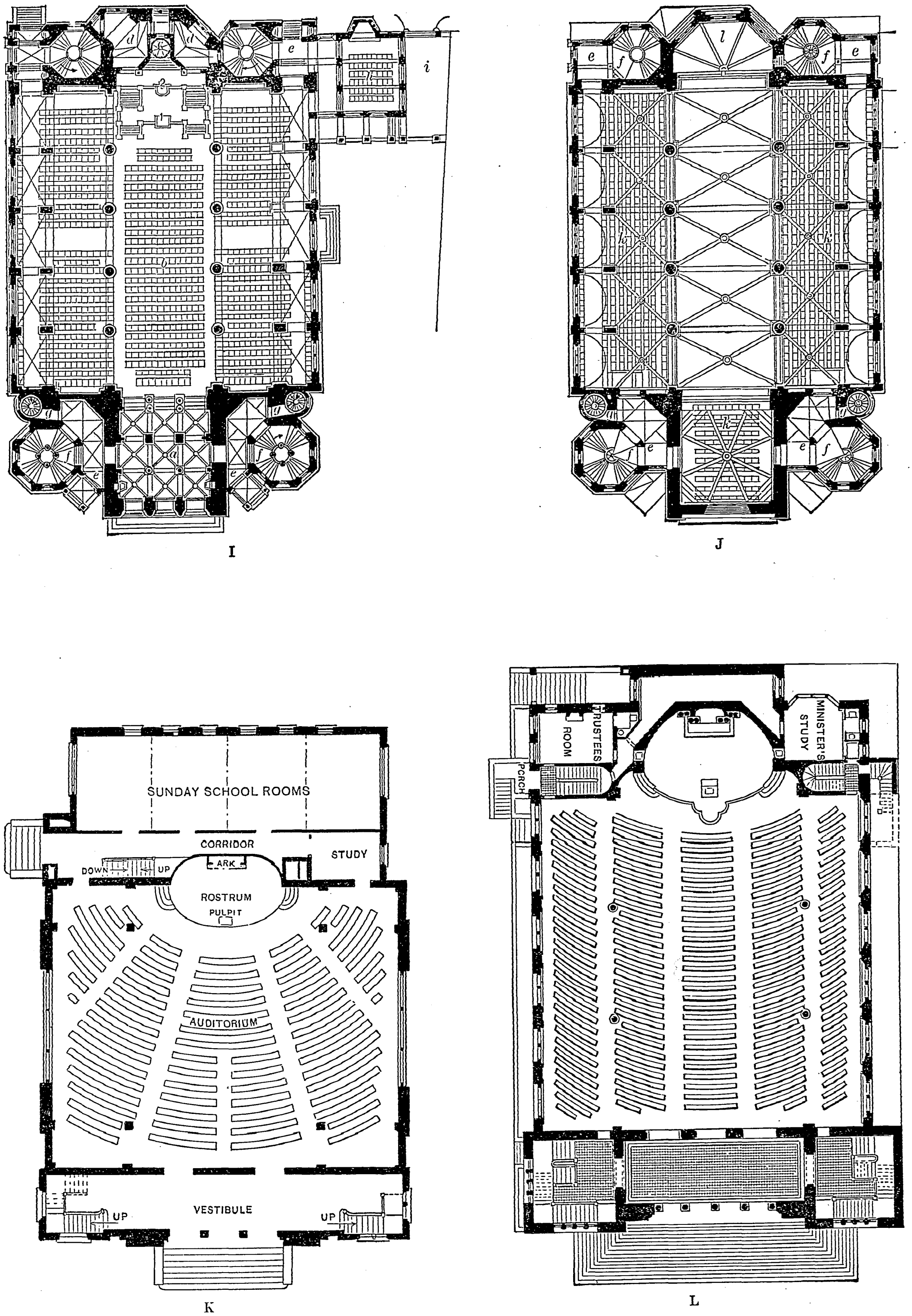
I
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SUNDAY SCHOOL ROOMS
CORRIDOR
STUDY
DOWN
UP
ARK
ROSTRUM
PULPIT
AUDITORIUM
VESTIBULE
TRUSTEES ROOM
MINISTER'S STUDY
PORCH

PLANS OF SYNAGOGUES.

I and J. Munich (ground-plan and gallery): *a*, vestibule; *b*, men's section; *c*, Ark; *d*, minister's and cantor's rooms; *e*, women's entrance; *f*, stairs to gallery; *g*, side stairs; *h*, synagogue used on week-days; *i*, passageway; *k*, women's section on gallery; *l*, choir; 1, almemar; 2, pulpit. K. Indianapolis (ground-plan). L. Beth-El, New York (ground-plan).

Special Examples. Many synagogues are designed in the Classic style, and the Shearith Israel Synagogue in New York (illustration, page 628) and the synagogue in WARSAW have four great Corinthian columns supporting pediments on their main fronts. The use of the Classic orders seems especially adapted to the synagogue, and many variations in design are possible. The Warsaw synagogue, while very ornate, is impressive, and presents many suggestions worthy of emulation. In the synagogue in Rome (illustration, page 639) the division into two stories is clearly indicated on the exterior, and each story is ornamented with columns. The whole is surmounted by a square dome, which is a favorite form with synagogue-builders. The synagogue in Florence (illustration, page 637) is Moorish in detail. The central dome, supported on pendentives, is well expressed on the exterior, and the general composition is pleasing, especially from the point of view of the illustration, which is taken from the rear. Sometimes four smaller domes are used, as in the synagogue at SARAJEVO, where this idea is admirably executed. This building is a most successful example, combining the Eastern expression so much desired with an aspect of grandeur and repose. Some of the old synagogues are often irregular in shape, and are hidden away in odd angles and courtyards, where they have been compelled to take unusual forms. **Plans.** The Altneue Synagogue in Prague is divided into three portions, and adjoining it is a smaller synagogue for special services. In the synagogues in Nikolsburg and Worms (illustrations E and F, page 634) there are curious, vaulted ceilings, some of the arches resting on columns that must have seriously interfered with the service. The latter synagogue is probably the oldest extant in Europe. In all these cases the Ark is in a recess in a thick wall, and the almemar is in the center of the building, with no special provision for the accommodation of the worshipers.

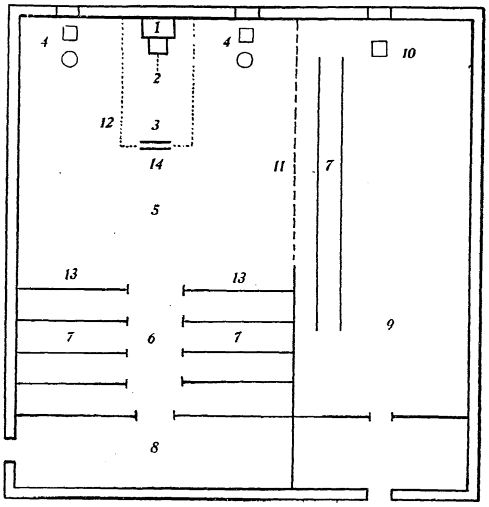

GROUND-PLAN OF A KARAITE SYNAGOGUE.

1. Hekal. 2. Dukan. 3. Meḳom 'asarah. 4. Shulḥan with chair. 5. Meḳom 'esrim. 6. Moshab zeḳenim. 7. Benches. 8. 'Azarah. 9. Women's section. 10. Shulḥan. 11. Latticed partition. 12. Balustrade. 13. Breast-high partition. 14. Steps.

By degrees a plan was evolved that met the requirements: a rectangular building, with the Ark at the eastern end opposite the entrance, and with an almemar, benches for the men on either side, and a women's gallery reached by staircases from the outer vestibule. Variations of this simple plan followed: the vestibule became larger, and the staircases to the women's gallery were separated from the vestibule and given more importance. As the buildings became larger, rows of columns were required to support the roof, but in every case the basilican form was retained. The Ark, formerly allowed a mere niche in the wall, was developed into the main architectural feature of the interior, and was flanked with columns, covered with a canopy and richly decorated. The almemar in many cases was joined to the platform in front of the Ark, and elaborate arrangements of steps were provided. This process of development may be noted in illustrations, pages 634–635. **The Almemar.** In the synagogues in Reichenberg (page 628) and Munich (I and J of illustrations, page 635), where this plan has been developed to the greatest extent, it will be seen that its characteristics are preserved notwithstanding the size of the buildings, the rows of columns, and the elaborately vaulted roofs. In

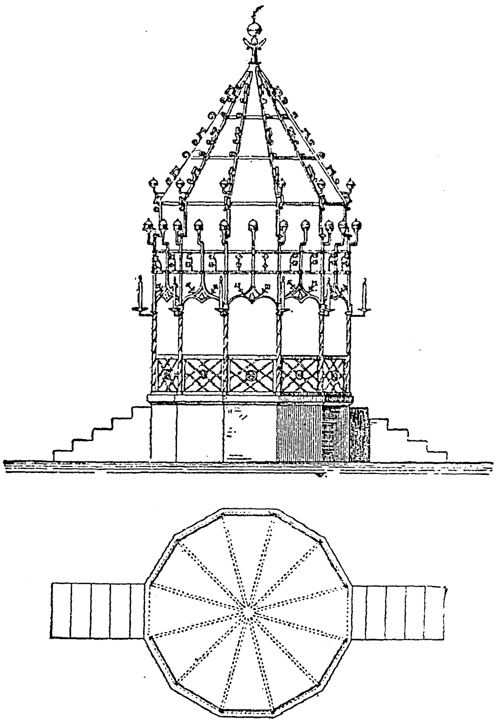

Almemar of the Old Synagogue at Casimir, near Cracow.
(From a drawing.)

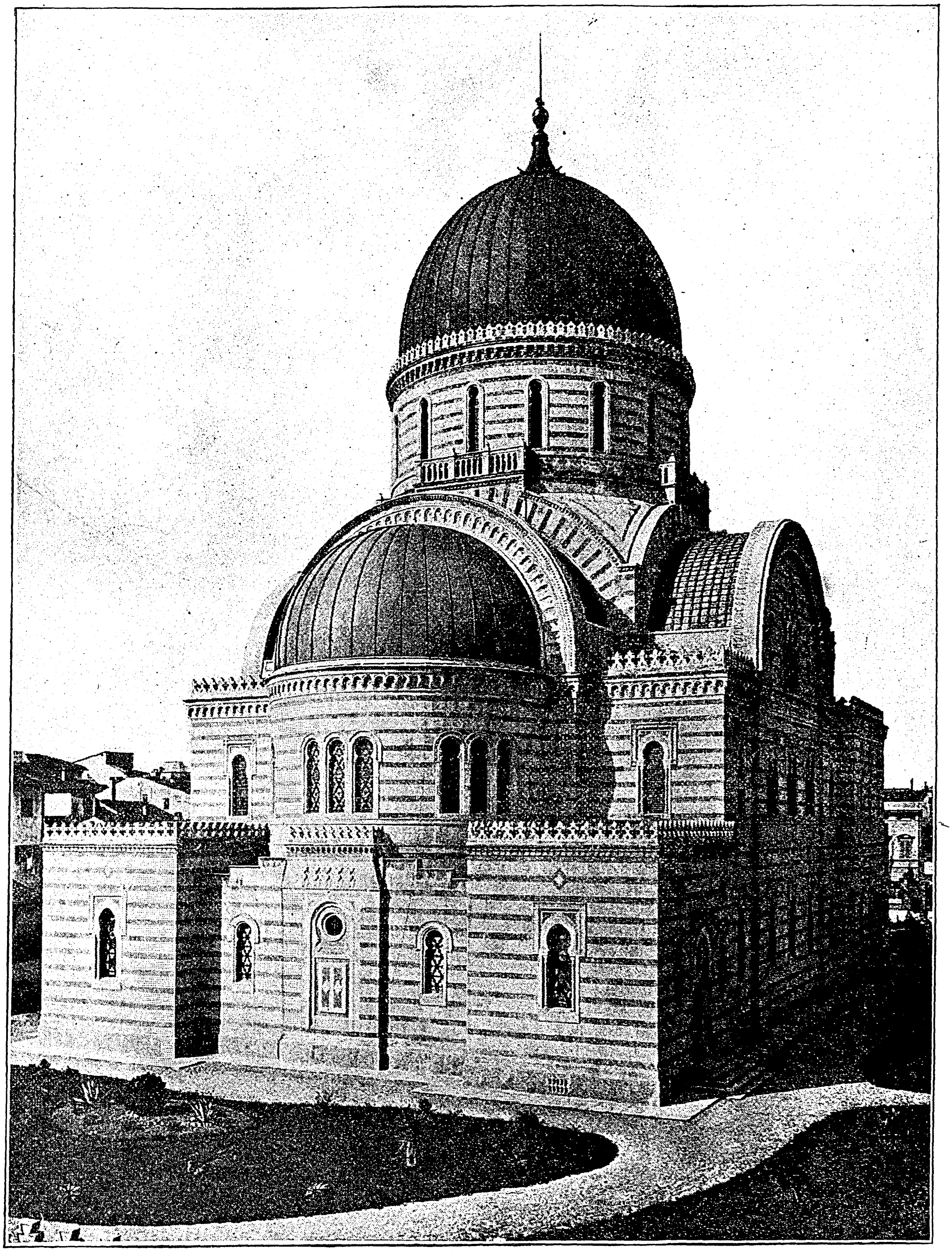

SYNAGOGUE AT FLORENCE, ITALY.

(From a photograph.)

the Munich synagogue there are staircases at both ends of the building, the vestibules and halls are greatly multiplied, and the women's gallery is enlarged; while there is a side entrance, as well as an aisle dividing the seats, the cruciform plan is avoided.

The combination of almemar with the platform upon which the Ark rests, while seldom used in England, is becoming general with Reform congregations on the Continent and in America. It provides no opportunity for the processional and similar portions of the Orthodox service, as the carrying of the scrolls of the Law to the reading-desk, which ceremonies are necessarily eliminated as the central space surrounding the almemar disappears; but, on the other hand, much greater seating capacity is secured, and the worshipers are so grouped that all have approximately an equal view of the Ark, the pulpit, and the almemar.

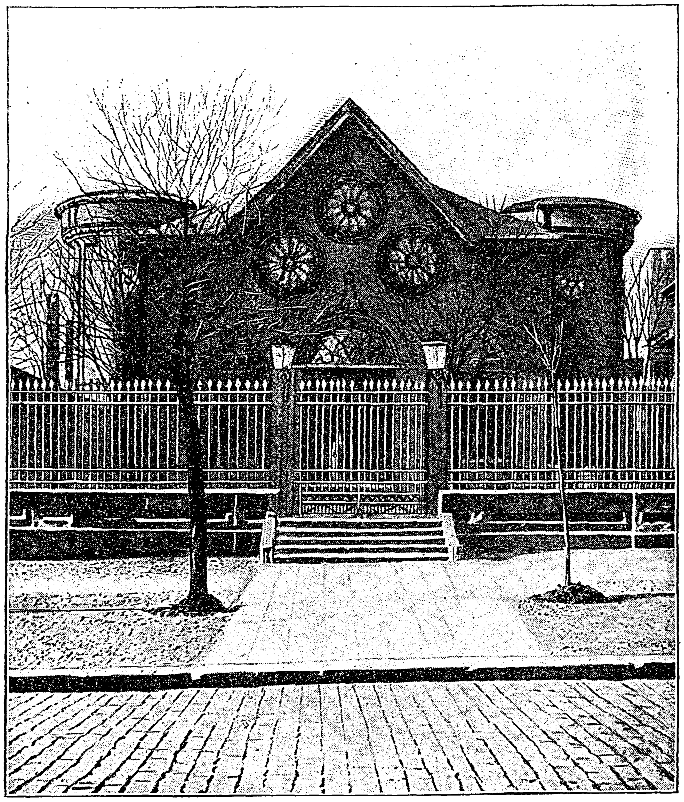

Karaite Synagogue at Odessa, Russia.

(From a photograph.)

Arrangement of Seats.

The desire to obtain the greatest seating capacity possible in the given space has led to many variations in the arrangement of the benches. In the Temple Beth-El, built in New York city in 1891, the seats are curved, so that those at the side of the building still face the Ark (illustration L, page 635), while the aisles are parallel. In the temple in Indianapolis (illustration K, page 635), built in 1900, the same arrangement is used, but the aisles converge. In the former example the dignity of the Ark is maintained by placing it in a deep semicircular niche, so that a large space on the platform is secured without encroaching upon the floor-space proper.

The modern synagogue, besides containing the minister's study, trustees' rooms, choir-rooms, and organ-loft, devotes much space to school purposes; generally the entire lower floor is used for class-rooms. The interior treatment of the synagogue allows great latitude in design, but the simplest and most dignified have proved to be the most successful; the same rules apply to the interior as to the exterior; note the effect of Great St. Helens in London (Jew. Encyc. viii. 159, *s.v.* London), and some of the synagogues in Paris, where architectural unity is preserved and a devotional atmosphere obtained.

The rectangular floor-plan universally employed permits a restful treatment of the ceiling, which is either paneled, as in the case of the Shearith Israel Synagogue in New York, or arched, as in Paris. The absence of the transept allows an unbroken surface, and there are instances of central domes, or semidomes, over the Ark. The galleries for women were formerly closely latticed, and in the ancient synagogue these galleries were often placed at a great height (see Venice). In modern times the lattice is discarded and the galleries are placed lower, so that the occupants may obtain a view of the Ark and the almemar.

The Ark.

The Ark is the most important feature of the interior, and is generally dignified by proper decoration and raised upon a suitable platform, reached by at least three steps, but often by more. It is crowned by the tables of the Law. Sometimes the elaboration is overdone, to the exclusion of other ornamentation in the building, as in the case of the old synagogue in Berlin (Jew. Encyc. iii. 71), where may be seen an arrangement in which the worshipers are provided with stands (known as "Städte") to hold their books, but not with seats. Another instance of this is in Husiatyn, where the Ark is decorated curiously and richly but not pleasantly. In the synagogue in Padua there is a beautiful Ark of marble, above which the ceiling is arched (see Ark of the Law).

The almemar is raised above the synagogue floor, whether it is in the center of the building or not; it is approached by steps, contains seats, and is surrounded by a railing. There are instances of curiously wrought and elaborate iron grilles, which

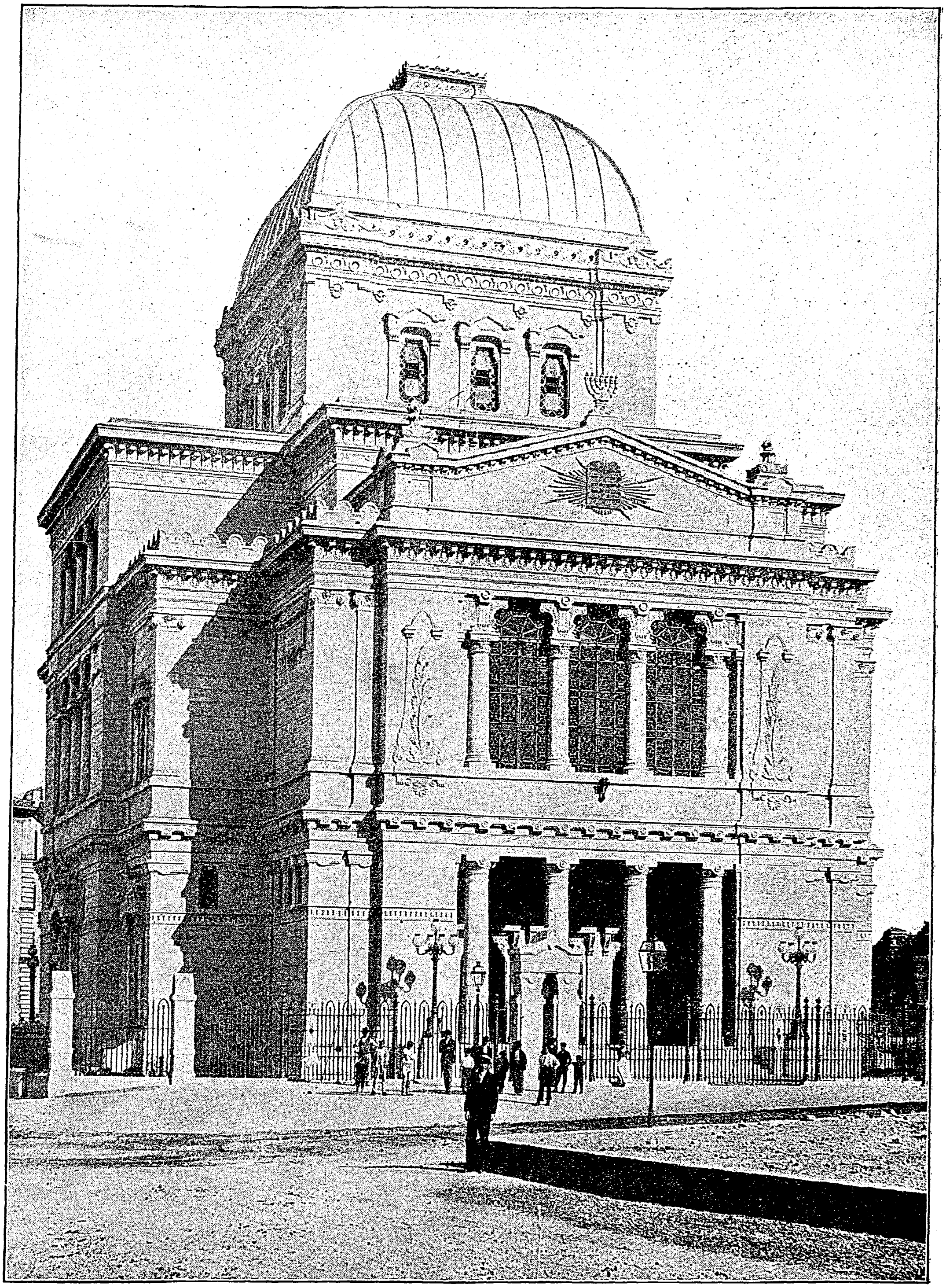

THE NEW SYNAGOGUE AT ROME, ERECTED ON THE SITE OF THE ANCIENT GHETTO.
(From a photograph.)

may be seen in the synagogue in Jerusalem (illustration, page 626) or in Casimir (illustration, page 636). See also CRACOW and LEMBERG.

The position of the pulpit varies; it may be placed on either side of the Ark, and is occasionally found in the center of the steps, as in the Shearith Israel Synagogue in New York (illustration, page 627). In some cases the desk on the almemar is used in the delivery of the sermon, as in the case of the Mikvé Israel Synagogue in Philadelphia (illustration, page 629), which has no pulpit. The treatment of the entrance varies according to the situation; at times the doors are approached by steps, as in Temple Beth-El, New York (illustration, page 627); in other instances the doors are flush with the street, as in the case of the Odessa synagogue (illustration, page 632).

Symbolic Designs.

In the desire to secure abundant light, good acoustics, large seating capacity, and comfort for the worshipers, modern synagogues have in many cases lost the suggestion of devotion. There are but few emblems which may be used that are characteristically Jewish; the interlacing triangles, the lion of Judah, and flower and fruit forms alone are allowable. The perpetual lamp hangs in front of the Ark; the tables of the Law surmount it. The seven-branched candlestick, or menorah, may be placed at the sides. Occasionally the shofar, and even the lulab, may be utilized in the design. Hebrew inscriptions are sparingly or seldom used; stained-glass windows, at one time considered the special property of the Church, are now employed, but figured subjects are not used.

J. A. W. B.

The only plan in existence presenting the interior arrangements of a Karaite synagogue is that of S. Weissenberg (in "Globus," lxxiv. 142), which is here reproduced (page 636). The synagogue, which is known as kenesah, is always built north and south, and is divided into two parts, for men and women. In the women's section, which is separated by a low grille from that of the men, there are two rows of seats (7), and a table (10) upon which to place the Bible, which each woman kisses as she enters the building. The men's section is divided into three parts, one known as the "meḳom 'asarah" (3), or place of the ten elders, in which is the Ark (1), and the "dukan" (2), or place for the reader, which is a small desk or pulpit. On each side are tables with seats (4) for the first and second readers. Steps (14) separate this section from the second section, the "place of the twenty" ("meḳom 'esrim") (5), and this again is separated by a balustrade (13) from the section known as the "moshab zeḳenim" (6), or seats for the aged, each of which contains a desk or box, and a receptacle for shoes, which must be removed before treading the holy soil. The vestibule (8) is termed "azarah." The pulpit and the place for the twelve elders is surrounded by a balustrade (12). It is somewhat difficult to understand the object of placing the more aged members of the community in a portion of the synagogue away from the body of the hall, but the probable reason is that the younger members are obliged to stand in the center (5) during the long services, while the place for the elders and the aged is provided with seats.

Reproductions of synagogues, other than those illustrating this article, occur under the following topics. The asterisk indicates that an interior view of the synagogue has been given.

Albany
Alt-Ofen
America
*Amsterdam
Antwerp
*Arad
Arkansas
Augusta
Avignon
Baltimore
*Bayonne
*Berlin
*Bevis Marks
*Bokhara
Bombay
Bonn
Budapest
Budweis
Byelostok
Cassel
Cavaillon
*Charleston
*China
Cincinnati
Cleveland
Cochin
Cologne
Colorado
*Cordova
*Cracow
*Curaçao
*Damascus
Egypt
Endingen
Erfurt
*Florence
*Frankfort-on-the-Main
Fürth
Geneva
Gibraltar
Hanover
Jamaica
Jerusalem
Karlsbad
Königsberg
*Leghorn
*Lemberg
*London
Lübeck
*Mayence
*Metz
Michigan
Moghilef
Munich
National Farm School
*New York
Nuremberg
Odessa
Ostrog
*Padua
*Paris
Pesaro
Philadelphia
Poltava
*Portsmouth
*Prague
Queensland
Richmond
Riga
Rome
Saint Petersburg
*San Francisco
*Sarajevo
*Smyrna
South Africa
*Spain
*Strasburg
*Szegedin
*Teheran
*Toledo
*Tripoli
*Tunis
Turin
*Venice
*Vienna
Warsaw
*Wilna
*Worms

See also ALMEMAR; ARK OF THE LAW; PULPIT.

J.

SYNAGOGUE, THE GREAT (כנסת הגדולה): The members of the Great Synagogue, or the **Great Assembly**, are designated in the Mishnah (Ab. i. 1) as those representatives of the Law who occupied a place in the chain of tradition between the Prophets and the earliest scholars known by name. "The Prophets transmitted the Torah to the men of the Great Synagogue. . . . Simon the Just was one of those who survived the Great Synagogue, and Antigonus of Soko received the Torah from him" (Ab. i. 1 *et seq.*). The first part of this statement is paraphrased as follows in Ab. R. N. i.: "Haggai, Zechariah, and Malachi received from the Prophets; and the men of the Great Synagogue received from Haggai, Zechariah, and Malachi." This is the reading of the first version; the second version (ed. Schechter, p. 2) reads: "The Prophets to Haggai, Zechariah, and Malachi; and these to the men of the Great Synagogue." In this paraphrase the three post-exilic prophets are separated from the other prophets, for it was the task of the former to transmit the Law to the members of the Great Synagogue. It must even be assumed that these three prophets were themselves included in those members, for it is evident from the statements referring to the institution of the prayers and benedictions that the Great Synagogue included prophets.

Included the Last Prophets.

According to R. Johanan, who wrote in the third century, "the men of the Great Synagogue instituted for Israel the benedictions and the prayers, as well as the benedictions for ḳiddush and habdalah" (Ber. 33a). This agrees with the sentence of R. Jeremiah (4th cent.), who states (Yer. Ber. 4d), in reference to the "Shemoneh 'Esreh," that "one hundred and twenty elders, including about eighty prophets, have instituted these prayers." These one hundred and twenty elders are undoubtedly identical with the men of the Great Synagogue. The number given of the prophets must, however, be corrected according to Meg. 17b, where the source of R. Jeremiah's statement is found: "R. Johanan said that, according to some, a baraita taught that one hundred and twenty elders, including some prophets, instituted the 'Shemoneh 'Esreh.'" Hence the prophets were in a minority in the Great Synagogue. Another statement regarding the activity of this institution alludes to the establishment of the Feast of Purim according to Esth. ix. 27 *et seq.*, while the Babylonian Talmud (Meg. 2a) states, as a matter requiring no discussion, that the celebration of the Feast of Purim on the days mentioned in Meg. i. 1 was instituted by the men of the Great Synagogue. But in the Palestinian Talmud R. Johanan (Meg. 70d; Ruth R. ii. 4) speaks of "eighty-five elders, among them about thirty prophets."

Their Number.

These divergent statements may easily be reconciled (see Krochmal, "Moreh Nebuke ha-Zeman," p. 97) by reading, in the one passage, "beside them" (עמהם) instead of "among them" (מהם); and in the other passage, "thirty" instead of "eighty." The number eighty-five is taken from Neh. x. 2–29; but the origin of the entire number (120) is not known. It was undoubtedly assumed that the company of those mentioned in Neh. x. was increased to one hundred and twenty by the prophets who took part in the sealing of the covenant, this view, which is confirmed by Neh. vi. 7, 14, being based on the hypothesis that other prophets besides Haggai, Zechariah, and Malachi were then preaching in Israel. These passages indicate that this assembly was believed to be the one described in Neh. ix.–x., and other statements regarding it prove that the Amoraim accepted this identification as a matter of course. According to Abba b. Kahana, the well-known haggadist of the latter half of the third century (Shem-Ṭob on Ps. xxxvi., end), "Two generations used the 'Shem ha-Meforesh,' the men of the Great Synagogue and the generation of the 'shemad'" (the persecution of Hadrian and the Bar Kokba war). This reference is explained in a statement by Giddel, a pupil of Rab (Yer. Meg. iii., end; Yoma 69b): "The word הגדול in Neh. viii. 6 indicates that Ezra uttered the great Tetragram in his praise of God."

The Generation of Ezra.

The combination of these two passages, which evidently have the same basis, offers another instance of the general assumption that all the members of this body were regarded as belonging to one generation, which included Ezra, while Joshua b. Levi, one of the earliest amoraim, even derived the term "Great Synagogue" from Neh. ix. 32. The authors of the prayers restored the triad of the divine attributes introduced by Moses (Deut. x. 17), although Jeremiah (xxxii. 18) and Daniel (x. 17, Hebr.) had each omitted one of the three attributes from their prayers. "The Great Assembly was so called because it gave the divine attributes their ancient 'greatness' and dignity" (Yoma 69b [with other authorities]; Yer. Ber. 11c and Meg. 74c; Shem-Ṭob on Ps. xix.; see also Ber. 33b); although this is merely a haggadic explanation of the old term, it indicates that the Amoraim did not think the Great Synagogue could be any other assembly or council than the one mentioned as the source of the prayers in Neh. ix.; and there are other examples in traditional literature evidencing this view. In Yer. Ber. 3a (Gen. R. xlvi., lxxviii.) this objection is raised in regard to a thesis of R. Levi based on Gen. xvii. 5 and referring to Neh. ix. 7: "Did not the men of the Great Synagogue call Abraham by his former name, Abram?" In the name of the men of the Great Synagogue, R. Abbahu (Gen. R. vi.) quotes the words "The heaven of heavens, with all their host" (Neh. ix. 6) as an explanation of Gen. i. 17; and the same authority is invoked in a haggadic passage by Abin (Tan., Shemot, i.) in reference to Neh. ix. 5 (*ib.* 2, anonymous), as well as in one by Samuel b. Naḥman (Ex. R. xli., beginning; Tan., Ki Tissa, 14) alluding to Neh. ix. 18.

R. Johanan connected the following story with Neh. x. 1–2 (Ruth R. ii. 4): "The men of the Great Synagogue wrote a document in which they voluntarily agreed to pay heave-offerings and tithes. This document they displayed in the hall of the Temple; the following morning they found the divine confirmation inscribed upon it." Since Nehemiah himself was a member, Samuel b. Marta, a pupil of Rab, quoted a phrase used by Nehemiah in his prayer (i. 7) as originating with his colleagues (Ex. R. li.; Tan., Peḳude, beginning). Ezra was, of course, one of the members, and, according to Neh. viii., he was even regarded as the leader. In one of the two versions of the interpretation of Cant. vii. 14 (Lev. R. ii. 11), therefore, Ezra and his companions ("'Ezra wa-ḥaburato") are mentioned, while the other version (Cant. R. *ad loc.*) speaks merely of the "men of the Great Synagogue" (compare the statements made above regarding the pronunciation of the Tetragram). In the targum to Cant. vii. 3, in addition to "Ezra the priest" the men mentioned in Ezra ii. 2 as the leaders of the people returning from the Exile—Zerubbabel, Jeshua, Nehemiah, Mordecai, and Bilshan—are designated as "men of the Great Synagogue." In the same targum (to vi. 4) the leaders of the exiles are called the "sages of the Great Synagogue."

It appears from all these passages in traditional literature that the idea of the Great Assembly was based on the narrative in Neh. viii.–x., and that, furthermore, its members were regarded as the leaders of Israel who had returned from exile and laid the foundations of the new polity connected with the Second Temple. All these men were regarded in the tannaitic chronology as belonging to one generation; for this reason the "generation of the men of the Great Synagogue" is mentioned in one of the passages already cited, this denoting, according to the chronological canon of Jose b. Ḥalafta (Seder 'Olam Rabbah xxx. [ed. Ratner, p. 141]; 'Ab. Zarah 8b), the generation of thirty-four years during which the Persian rule lasted, at the beginning of the period of the Second Temple. As the last prophets were still preaching during this time, they also were included. That prophecy began only at the end of this period, when the reign of Alexander the Great commenced, was likewise a thesis of the tannaitic chronology, which, like the canon of the thirty-four years, was adopted by the later Jewish chronologists (Seder 'Olam Rabbah *l.c.*; comp. Sanh. 11a), although the view occurs as early as Josephus ("Contra Ap." i., § 8).

Position in Tannaitic Chronology.

In view of these facts, it was natural that the Great Synagogue should be regarded as the connecting-link in the chain of tradition between the Prophets and the scholars. It may easily be seen, therefore, why Simon the Just should be termed a survivor of this body, for, according to the tradition current in the circle of Palestinian scholars, it was this high priest, and not his grandfather JADDUA, who met Alexander the Great, and received from him much honor (see Yoma 69a; Meg. Ta'an. for the 21st of Kislew; comp. ALEXANDER THE GREAT).

It is thus evident that, according to the only authority extant in regard to the subject, the tradition of the Tannaim and the Amoraim, the activity of this assembly was confined to the period of the Persian rule, and thus to the first thirty-four years of the Second Temple, and that afterward, when Simon the Just was its only survivor, there was no other fixed institution which could be regarded as a precursor of the academies. This statement does not imply, however, that such a body did not exist in the first centuries of the Second Temple, for it must be assumed that some governing council existed in those centuries as well, although the statements regarding the Great Synagogue refer exclusively to the first period. The term primarily denoted the assembly described in Neh. ix.-x., which convened principally for religious purposes—fasting, reading of the Torah, confession of sins, and prayer (Neh. ix. 1 *et seq.*). Since every gathering convened for religious purposes was called "keneset" (hence "bet ha-keneset" = "the synagogue"; comp. the verb "kenos," Esth. iv. 16), this term was applied also to the assembly in question; but as it was an assembly of special importance it was designated more specifically as the "great assembly" (comp. Neh. v. 7, "ḳehillah gedolah").

In addition to fixing the ritual observances for the first two quarters of the day (Neh. ix. 3), the Great Synagogue engaged in legislative proceedings, making laws as summarized in Neh. x. 30 *et seq.* Tradition therefore ascribed to it the character of a chief magistracy, and its members, or rather its leaders, including the prophets of that time, were regarded as the authors of other obligatory rules. These leaders of post-exilic Israel in the Persian period were called the "men of the Great Synagogue" because it was generally assumed that all those who then acted as leaders had been members of the memorable gathering held on the 24th of Tishri, 444 B.C. Although the assembly itself convened only on a single day, its leaders were designated in tradition as regular members of the Great Synagogue. This explains the fact that the references speak almost exclusively of the members of the Great Synagogue, the allusions to the body itself being very rare, and based in part on error, as, for example, the quotation from Ab. i. 2 which occurs in Eccl. R. xii. 11.

As certain institutions supposed to have been established in the first period of the Second Temple were ascribed to Ezra, so others of them were ascribed to the men of the Great Synagogue. There is, in fact, no difference between the two classes of institutions so far as origin is concerned. In some cases Ezra, the great scribe and the leader of the Great Synagogue, is mentioned as the author, in others the entire body is so mentioned; in all cases the body with Ezra at its head must be thought of as the real authors. In traditional literature, however, a distinction was generally drawn between the institutions of Ezra and those of the men of the Great Synagogue, so that they figured separately; but it is not surprising, after what has been said above, that in Tan., Beshallaḥ, 16, on Ex. xv. 7, the "Tiḳḳune Soferim," called also ("Oklah we-Oklah," No. 168) "Tiḳḳune 'Ezra" (emendations of the text of the Bible by the Soferim, or by Ezra; and according to the tannaitic source [see Bacher, "Ag. Tan." ii. 205], originally textual euphemisms), should be ascribed to the men of the Great Synagogue, since the author of the passage in question identified the Soferim (*i.e.*, Ezra and his successors) with them.

Institutions and Rulings.

The following rulings were ascribed to the men of the Great Synagogue: (1) They included the books of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets in the Biblical canon; this is the only possible explanation of the baraita (B. B. 15a) that they "wrote" those books. The first three books, which were composed outside Palestine, had to be accepted by the men of the Great Synagogue before they could be regarded as worthy of inclusion, while the division of the Minor Prophets was completed by the works of the three post-exilic prophets, who were themselves members of that council. The same activity in regard to these books is ascribed to the men of the Great Synagogue as had been attributed to King Hezekiah and his council, including the prophet Isaiah, with regard to the three books ascribed to Solomon (see also Ab. R. N. i.) and the Book of Isaiah. It should be noted that in this baraita, as well as in the gloss upon it, Ezra and Nehemiah, "men of the Great Synagogue," are mentioned as the last Biblical writers; while according to the introduction to the Second Book of the Maccabees (ii. 13) Nehemiah also collected a number of the books of the Bible.

(2) They introduced the triple classification of the oral law, dividing the study of the Mishnah (in the larger sense) into the three branches of midrash, halakot, and haggadot, although this view, which is anonymous, conflicted with that of R. Jonah, a Palestinian amora of the fourth century, who declared that the founder of this threefold division of traditional science (see JEW. ENCYC. iii. 163, *s.v.* BIBLE EXEGESIS) was R. Akiba (Yer. Sheḳ. v., beginning). This view is noteworthy as showing that the later representatives of tradition traced the origin of their science to the earliest authorities, the immediate successors of the Prophets. The men of the Great Synagogue, therefore, not only completed

the canon, but introduced the scientific treatment of tradition.

(3) They introduced the Feast of Purim and determined the days on which it should be celebrated (see above).

(4) They instituted the "Shemoneh 'Esreh," as well as the benedictions and other prayers, as already noted. The tradition in regard to this point expresses the view that the synagogal prayers as well as the entire ritual were put into definite shape by the men of the Great Synagogue.

Other Activity.

The list of Biblical personages who have no part in the future world (Sanh. x. 1) was made, according to Rab, by the men of the Great Synagogue (Sanh. 104b), and a haggadic ruling on Biblical stories beginning with the phrase "Wa-yehi bayamim" (And it came to pass in those days) is designated by Johanan, or his pupil Levi, as a "tradition of the men of the Great Synagogue" (Meg. 10b). This is merely another way of saying, as is stated elsewhere (Lev. R. xi.) in reference to the same ruling, that it had been brought as a tradition from the Babylonian exile. There are references also to other haggadic traditions of this kind (see Bacher, "Ag. Tan." 2d ed., i. 192; *idem*, "Die Aelteste Terminologie," p. 107). Joshua b. Levi ascribes in an original way to the men of the Great Synagogue the merit of having provided for all time for the making of copies of the Bible, tefillin, and mezuzot, stating that they instituted twenty-four fasts to insure that wealth would not be acquired by copyists, who would cease to copy if they became rich (Pes. 50b). A haggadic passage by Jose b. Ḥanina refers to the names of the returning exiles mentioned in Ezra ii. 51 *et seq.* (Gen. R. lxxi. *et passim*), one version reading "the men of the Great Synagogue" instead of "sons of the Exile," or "those that returned from the Exile" ("'ole goleh"). This shows that the men of the Great Synagogue included the first generation of the Second Temple. In Esth. R. iii. 7 the congregation of the tribes mentioned in Judges xx. 1 is apparently termed "men of the Great Synagogue." This is due, however, to a corruption of the text, for, according to Luria's skilful emendation, this phrase must be read with the preceding words "Ezra and the men of the Great Synagogue"; so that the phrase corresponds to the "bene ha-golah" of Ezra x. 16.

There is, finally, a passage of three clauses, which the Mishnah (Ab. i. 12) ascribes to the men of the Great Synagogue as stated above, and which reads as follows: "Be heedful in pronouncing sentence; have many pupils; put a fence about the Torah." This aphorism, ascribed to an entire body of men, can only be interpreted as expressing their spirit and tendency, yet it must have been formulated by some individual, probably one of their number. At all events, it may be regarded as a historical and authentic statement of the dominating thought of those early leaders of post-exilic Israel who were designated in the tradition of the Palestinian schools as the men of the Great Synagogue. It must also be noted that this passage, like the majority of those given in the first chapter of Abot, is addressed to the teachers and spiritual leaders rather than to the people. These three clauses indicate the program of the scholars of the Persian period, who were regarded as one generation, and evidence their harmony with the spirit of Ezra's teaching. Their program was carried out by the Pharisees: caution in pronouncing legal sentences; watchfulness over the schools and the training of pupils; assurance of the observance of the Law by the enforcement of protective measures and rulings.

An attempt has thus been made to assign correct positions to the texts in which the men of the Great Synagogue are mentioned, and to present the views on which they are based, although no discussions can be broached regarding the views of the chroniclers and historians, or the different hypotheses and conclusions drawn from these texts concerning the history of the period of the Second Temple. For this a reference to the articles cited in the bibliography must suffice. Kuenen especially presents a good summary of the more recent theories, while L. Löw (who is not mentioned by Kuenen) expresses views totally divergent from those generally held with regard to the Great Synagogue; this body he takes to be the assembly described in I Macc. xiv. 25-26, which made Simeon the Hasmonean a hereditary prince (18th of Elul, 140 B.C.).

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W. B.

SYNOD: Representative council, composed of rabbis and laymen, and convened to deliberate upon and determine points of Jewish doctrine, policy, and practise. The "elders" in the time of Moses and the members of the Great Assembly in the time of Ezra may be regarded as the elements of a synodal organization. Hananiah ben Hezekiah ben Garon was the head of a synod that decided upon the Bible canon and compiled the "Megillat Ta'anit," the official scroll of the fast-days. Many important decrees were issued from Hananiah's retreat (Shab. 13b).

Origin of Synods.

In the Middle Ages the synod known as the "asefah" (assembly) was called into existence not only for the protection of Judaism but for the purpose of solving current problems concerning Jews and their relations to their Christian neighbors. Under the presidency of R. Tam (d. 1171) a synod composed of several hundred rabbis and scholars of northern France and Germany assembled frequently at Troyes and Rheims. Its decisions included regulations regarding civil cases, over which the Jews had special jurisdiction. In one of its meetings it was decreed that no Jew might purchase a crucifix or any church furniture, because such an act might endanger the Jewish community. An amendment to the ordinance of R. Gershom forbidding polygamy provided that in case the wife was insane the rule might be abrogated with the written consent of one hundred rabbis from three different provinces (*e.g.*, Francia, Normandy, and Anjou). The ban of excommunication was pronounced against all who transgressed these or other decisions of the synod.

A synod held at Mayence in July, 1223, regulated the special Jewish tax and enacted that no Jew might incur blame by dishonorable dealings with Christians or by passing counterfeit coin. About twenty rabbis were assembled, among them being R. Eleazar of Worms, author of the "Rokeaḥ." The synod of Spanish Jews held on Sept. 25, 1354, represented the communities of Catalonia, Aragon, Valencia, and Majorca ("He-Ḥaluẓ," i. 15–29). A synod of rabbis and communal leaders held at Mayence on Aug. 5, 1381, renewed the taḳḳanot of Speyer, Worms, and Mayence (known collectively as "Shum"), especially that regarding the protection of the childless widow against extortion or delay in her release through the ceremony of ḥaliẓah.

In the Middle Ages.

A synod was convened at Weissenfels, Saxony, in 1386 for the purpose of deliberating on certain religious questions and adopting resolutions concerning measures of public utility. The members provided themselves with safe-conducts from the Saxon princes; nevertheless brigands, with the connivance of the nobles, waylaid the travelers on their return journey, robbed them, and held them for ransom.

The Jews of Italy convened a synod, first at Bologna and then at Forli (1416–18), to consider measures for averting the dangers which were threatened by the attitude of the Dominican Vicente Ferrer. The rabbis of Safed, Damascus, Salonica, and Constantinople called a synod at Jerusalem in 1552 to determine the Sabbatical year (Azkari, "Sefer Yere'im," p. 83). A permanent synod of rabbis and leaders assembled at Lublin, Poland, in 1650, and occupied itself, among other things, in amending the stringent laws against the remarriage of an 'Agunah. The synod in Starokonstantinov on Rosh ha-Shanah, 1756, ratified the ban against the Frankists and appealed to R. Jacob Emden to enter upon a crusade against them. The sittings of the Council of Four Lands were held regularly from the middle of the sixteenth century to the beginning of the eighteenth century.

In Russia.

These synods assembled at the call of the interested communities or of the leading rabbis, and bore an international character. In some cases the government of the country in which a synod was to be held suspected a political design and prohibited its meeting. At other times the local government itself would call a synod of rabbis and Jewish representatives for the purpose of explaining Jewish law and usage. Such a synod was the notable convocation known as the French Sanhedrin (1806). Alexander I. of Russia, by an edict of Dec. 4, 1804, called for a Jewish deputation to meet at St. Petersburg ("Ha-Karmel," 1871, p. 587). The object and result of this synod are not clear. In 1843, by order of Nicholas I., under a commission headed by Count Uvarov, a synod consisting of leaders of the various Jewish groups assembled in St. Petersburg. R. Senior Zalman of Lodi and Israel Heilprin of Poland represented the Ḥasidim; R. Isaac of Volozhin represented the anti-Ḥasidim; while Bezaleel Stern of Odessa and Max Lilienthal represented the Haskalah movement. Sir Moses Montefiore and Isaac Adolphe Crémieux were invited, but did not attend (Ḥayyim Meïr, "Bet Rabbi," ii., Berdychev, 1902). The synod was interrogated on certain questions of Jewish law in relation to the national law, and on Jewish education in particular. Similar synods were called in St. Petersburg in 1857, 1862, and 1879. That of the last date was presided over by F. Blumenfeld, and included, besides rabbis, A. Harkavy and other prominent laymen. The government required information on the question of marriage and divorce; likewise as to whether polygamy is considered a crime, and, if so, what is the punishment attached to it ("Ha-Meliẓ," 1879, No. 28).

An interesting synod was held in Cracow Aug. 9, 1903, when about fifty rabbis from different countries assembled at the call of R. Elijah Ḥazzan, ḥakam-bashi of Alexandria, Egypt, the sessions being presided over by Ḥayyim Levi Horowitz, the rabbi of Cracow. A special feature of this synod was the public oath taken by the rabbis in declaring that the Blood Accusation was absolutely false, and that neither the Talmud nor any other rabbinical book contains any mention of the ritual use of blood, which would be contrary to Jewish law. This synod also warned the Jewish youth to refrain from joining the ranks of the Nihilists or the Socialists, whose object, the destruction of the existing government, it declared to be treasonable according to Jewish law.

These synods always gave decisions on traditional lines; they never attempted to change a doctrine or principle of faith or to abolish any law, although they modified the latter when there was urgent need, as in the case of the 'agunah. The object of the synod was rather to strengthen the Law and to fence it about. Another aim was to raise the ethical standard of the Jews and provide means to better their position among the Christians.

The synods of the Reform Jews were of a quite different character. In their first attempt to organize a synod, in 1845, through the Berlin Genossenschaft für Reform im Judenthum, they declared for "a synod which shall renew and establish Judaism in a form worthy of continuance as a living force." They desired a synod composed of a large number of like-minded persons—of theologians and leaders of communities elected by their congregations—its essential task to be "to see to it that its decisions expressed the convictions of the communities at large and satisfied their needs." The decree of the synod was to be decisive and binding on the congregations which united to form it—binding, but not forever. "We must not look upon the decrees of this synod as the authentic interpretation of the divine will, but as the complete expression of the contemporary religious consciousness and as the realization of the religious needs apparent in the Judaism of to-day" (S. Stern, "Die Gegenwart. Bewegung in Judenthume," 1845, pp. 44-45). Ludwig Philippson approved the plan of a German synod in 1848; Samuel Holdheim, Abraham Geiger, and Zacharias Frankel also were in favor of it; yet it did not meet till long afterward—in 1869 in Leipsic and in 1871 at Augsburg.

In America.

The appeal for a synod in Germany was echoed in America, where its principal advocate was Isaac M. Wise. It was largely due to his efforts that the Conference of American Rabbis, held in Cleveland, Ohio, in 1855, recommended the calling of a synod. Wise wrote many editorials in the "Israelite" in favor of a synod, supporting his contention by the authority of the Bible, the Talmud, and Jewish procedure. Wise, like Holdheim, though extremely radical, wished to give Reform a legal aspect by connecting it with the Talmud and with Jewish legalism. He combated the plea of priestly domination; and from the start he was confronted with strong opposition, particularly in the Eastern States. B. Felsenthal in 1856 strenuously opposed the creation of a synod, because the "modern Jewish consciousness is opposed to all sanhedrins, and denies them the right to usurp the authority which belongs to the individual Jew." David Einhorn, rabbi in Baltimore, Md.; James K. Gutheim, rabbi in New Orleans, La.; Emil G. Hirsch, and Kaufmann Kohler also opposed the idea. So strong was the opposition that the matter was dropped for over twenty years, until after the death of Wise, when the advocates of the synod were again heard from at the Central Conference held at Buffalo, N. Y., in 1900. H. G. Enelow, in a paper read before that body, reviewed the question in favor of establishing a synod on Reform principles for the purpose of readjusting ancient religious theories to a new environment and new conditions of life.

Revival of the Synod Question.

Joseph Silverman, of Temple Emanu-El, New York, in 1903 expressed himself in favor of a synod that would decide on questions of Jewish theology, on the way to further the observance of Sabbath and the festivals, and on the problems of intermarriage, proselytism, cremation, in uniformity in synagogal music and religious instruction. Joseph Krauskopf, acting president of the Central Conference held at Louisville, Ky., June 27, 1904, strongly recommended that the conference enter seriously and at once upon the formation of a synod.

Beside Felsenthal the most outspoken opponent of the synod was Solomon Schechter, president of the Jewish Theological Seminary of America. His negative attitude was inspired by the dread of hierarchical pretensions and sacerdotal tendencies on the part of such a synod. This dread, he said, might not be justified in the eastern countries of Europe, where the Torah is the source of authority and the rabbi is but the interpreter of the Law; but in western countries loyalty to the Torah is replaced by blind devotion to a favorite orator, and the rabbi assumes the rôle of an independent authority. But Schechter argues against the plea that a synod is needed to counteract the whim and caprice of the individual rabbi, as he fears that the remedy may prove worse than the evil of a permanent schism in the congregation of Israel. If the synod is to become a blessing, he declares, it must first recognize a standard of authority in the Bible, the Talmud, and the lessons of Jewish history as to what is vital and essential in Judaism.

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J. J. D. E.

SYNOD OF FOUR COUNTRIES. See Council of Four Lands.

SYNOD, THE GREAT. See Synagogue, The Great.

SYNOD OF USHA: In the middle of the second century C.E. an important synod of rabbinical authorities was convened in the Galilean city of Usha, near Shefar'am, Tiberias, and Sepphoris. There also R. Judah b. Baba ordained five (or seven) disciples, and there the Sanhedrin sometimes sat (Sanh. 31b). The reason for the Sanhedrin's frequent change of seat is to be sought in the turbulence of the period, but mainly, perhaps, in the Hadrianic persecutions; this, therefore, approximately establishes the terminus a quo of the Synod of Usha, while the terminus ad quem is indicated by the fact that Shefar'am, the later residence of Judah I., is mentioned as the next seat of the synod after Usha. The Galilean synod was convened, then, between these two dates—more exactly during the reign of Antoninus Pius, and after that emperor had, about 140, annulled the anti-Jewish laws instituted by Hadrian. For while Judah b. Baba had to suffer a martyr's death for his ordinations and these, therefore, must have taken place under Hadrian, this synod, though it was attended by large numbers of people and marked by special festivities, met unhindered; it must, therefore, have been convened after the annulment of the laws mentioned. The rabbinical sources give various and inconsistent accounts of the synod.

Assembled at Usha.

"Our teachers congregated in Usha at the termination of the persecution [בשלפי השמד]. They were R. Judah [b. Ilai], R. Nehemiah, R. Meïr, R. Jose, R. Simeon b. Yoḥai, R. Eliezer [son of R. Jose the Galilean], and R. Eleazar b. Jacob. They sent to the elders of Galilee, saying, 'Those who have already learned, come and teach; those who have not yet learned, come and be taught.' They met and arranged everything that was necessary; and when the time came to depart they said, 'It would be wrong to leave [without blessing] a place where we have been so well received.' The honor of the blessing they bestowed upon R. Judah because he was a son of that city, and R. Judah arose and preached. In like manner did the other rabbis also preach, as befitted the occasion" (Cant. R. ii. 5).

Pupils of R. Akiba.

The seven inaugurators of the synod here mentioned, at whose call other scholars of Galilee repaired to Usha, are no doubt identical with the seven pupils of R. Akiba mentioned elsewhere (Gen. R. lxi. 3). In the Jerusalem Talmud (Ḥag. 78d) reference is made to a synod held in the Valley of Rimmon, and the names of the seven elders calling it are given as Meïr, Judah, Jose, Simeon, Nehemiah, Eleazar b. Jacob, and Johanan ha-Sandalar. The intercalation of the extra month was agreed upon without dissension; but with regard to the degree of holiness and the ḥallah, Meïr and Johanan ha-Sandalar became involved in a violent dispute. In spite of this they kissed each other at parting, and their friendship became so strong that the one of them that possessed a garment of the kind the Rabbis donned when rendering legal decisions tore it into halves and gave one half to his friend, who had none (*ib.*). To commemorate the synod, each rabbi drove a nail into a block of marble which lay near by, and this block was thenceforth named the "nail-stone" (*ib.*).

This is the most valuable datum concerning the ceremonies attending an old Jewish synod. The incident of the garment is told somewhat differently elsewhere, and in regard to R. Judah ben Ilai and six pupils (Sanh. 20a); but the number seven seems to identify the two occurrences. In two other passages of the Babylonian Talmud, however, four and three teachers, respectively, are mentioned as having delivered the sermons preached at Usha; but in these passages Jabneh is mentioned as the place of meeting (Ber. 63b; Shab. 33b). This is no doubt due to a transmitter's mistake in naming Jabneh as the place more often cited; but to agree with Zacharias Frankel that there may have been two different synods, one in Jabneh and one in Usha, would seem out of the question.

Enactments of the Synod.

No less erroneous is Grätz's theory, which gives the enactments ("taḳḳanot") of Usha as belonging to the beginning of Hadrian's reign, while it places the synod under Antoninus Pius. It can not be with certainty determined whether these enactments were issued by the Sanhedrin while sitting at Usha, or by the synod. A resolution which concerns the calendar and which the Jerusalem Talmud attributes to the Synod of Usha, is elsewhere ascribed to the bet din of Usha (R. H. 32a; comp. Yer. R. H. 59c; Tosef., R. H. iv. 5). R. Simeon ben Gamaliel was patriarch at Usha at the time of the synod, though no patriarch is mentioned in connection with the synod. This points to the conclusion either that the patriarch was too young to officiate or that he refused to officially represent Judaism at the synod, fearing that his connection with it might be misconstrued.

Of the regulations adopted at Usha, the following are known, R. Jose b. Ḥanina being supposed to have transmitted them (Ket. 49b, 50a). These regulations, no doubt, were made necessary by the conditions then existing, when many Jews lived in such poverty that it was necessary to formally and legally order parents to take care of their children.

"(1) Parents must care for their sons and daughters so long as their children are minors. (2) Should a parent deed his property during his lifetime to his sons, the latter must support their parents from the estate. (3) One who spends freely may not use more than one-fifth of his fortune. [In Yer. Pe'ah 15b this is taken to mean that one may not use more than one-fifth of his fortune for ḥallah and tithes.] (4) The father must be patient in teaching his sons until they are twelve years of age; then he may send them out into the world [that is, may cease to support them if they will not study]. (5) Should a wife sell her marriage-portion while her husband is alive, if he survives her he may legally take the property from the purchasers. [Both the Jerusalem and the Babylonian Talmud state that this is an older enactment.] (6) The ḥallah must be burned [in six given cases of suspected uncleanness] (Shab. 15b). [This also is an older regulation, the reissue of which had become necessary.] (7) An enactment in regard to the 'etrog'" (see Tosef., Sheb. iv. 21; R. H. 15a).

These regulations form a part of the Halakah, and are treated more fully and confirmed in the Talmud, as well as in the compendiums.

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W. B. S. Kr.

SYRACUSE: City in the state of New York; situated on Lake Onondaga. The first settlement of Jews in Syracuse dates back to 1839, when the warehouse of Bernheim & Block served as a meeting-place for Jewish traders from neighboring cities and towns. In 1841 a permanent religious organization was established, with the name "Society of Concord"; services were then held in an upper room of Jacob Garson's house. The membership increased rapidly, and in 1846 a house in Madison street was purchased and converted into a synagogue, in which the congregation worshiped until, through the efforts of Jacob Stone, the present synagogue was built, and dedicated (Sept., 1850) by Isaac M. Wise, then rabbi in Albany, N. Y. Under the presidency of Joseph Falker and the spiritual guidance of Dr. Deutsch many reforms were introduced in the service. This resulted in a division of the congregation in 1864. The seceding members formed the Adath Jeshurun congregation, of which Joseph Wiseman became president and Jacob Levi reader. The pulpit of the Society of Concord is at present (1905) occupied by Dr. Adolph Guttman, who was called from Hohenems, Tyrol, in 1883.

There are several other congregations in the city: New Beth Israel (organized 1854), New Adath Jeshurun (1870), Adath Israel (1882), Poiley Zedek (1888), and several minor congregations that worship according to the Orthodox ritual. Joseph Hertz, David Levine, and Henry Morais successively occupied the rabbinate of the New Adath Jeshurun congregation. Temporarily Orthodox congregations have no rabbis, their services being conducted by readers.

The Syracuse community includes many prominent merchants, physicians, and lawyers. Gates Thalheimer, president of the Society of Concord, is a trustee of the State Industrial School at Rochester, N. Y.; Drs. H. L. Elsner, Nathan Jacobson, and I. H. Levy are professors in the Syracuse Medical College; and many Jewesses occupy positions as teachers in the public and high schools. The principal charitable and educational societies of the Jewish community are: the United Jewish Charities; two ladies' aid societies; several ḥebras, giving aid in cases of sickness and death; and a branch of the Jewish Orphan Asylum of Western New York. The Hebrew Free School for Boys occupies a commodious building, while an industrial school for girls and likewise a Boys' Culture Club have been established under the auspices of the local branch of the Council of Jewish Women.

The population of Syracuse is 121,000, of whom about 5,000 are Jews.

A. A. Gu.

SYRIA: Country in Asiatic Turkey. The terms "Syria" and "Syrians" do not occur in Hebrew; they are found first in the Greek period. Following Nöldeke, these terms are usually explained as abbreviations of "Assyria" and "Assyrians." The identity of the two names is affirmed by Herodotus (vii. 63), who regarded "Assyrians" as the barbarian form, and "Syrians" the Greek spelling. The name "Syrians" has recently been derived by Winckler (in Schrader, "K. A. T." 3d ed., pp. 27 *et seq.*) from the "Suri" mentioned in the cuneiform inscriptions as a Babylonian designation for "the West," including Mesopotamia, northern Syria, and Asia Minor as far as the Halys—regions which had been inhabited by Arameans since the middle of the second millennium. In the Septuagint "Syria" is used to translate the Hebrew "Aram."

Political Meaning and History.

In a political sense the name "Syria" denotes the empire of the Seleucids, the territory implied varying with the boundaries of their dominions; for the great Syrian kingdom, whose capital originally was Babylon, and then Antioch on the Orontes, had no essential unity, but lost one district after another, until, in 65 B.C., Pompey made the remnant a Roman province which corresponded in general to the Syria of the ancient and modern geographers. Strabo, Pliny, and Ptolemy give the boundaries of Syria as the Taurus on the north, the Arabian desert on the south, the Mediterranean on the west, and the lower portion of the Euphrates and the region now called the Syrian desert (but anciently termed the Arabian desert) on the east. The southern portions of this region, Arabia Deserta and Petræa, as well as Palestine, did not belong to the Roman province of Syria, but formed independent districts. The term "Syria" now includes the district which lies to the east of the Mediterranean, between Egypt and Asia Minor, and stretches from the coast to the desert. Whether this desert, the great Syro-Arabian desert, called the Hamaḍ (the Arabia Deserta of the ancients), is to be regarded as a part of Syria or Arabia is a question of minor importance.

The boundaries of Syria are essentially natural ones: the Mediterranean on the west, and the desert on the east and south, although the desert forms no hard-and-fast limit, since the area available for habitation and cultivation has varied at different times. Since early times it has been a problem, as it still is, whether even a strong government could protect the peasants that cultivated the land on the desert frontiers against the predatory attacks of the warlike Bedouins. When such protection could be given, the arable districts increased in extent; but when the reverse was the case, the desert gained, or, in other words, the nomads forced the peasants to withdraw. Thus, during the Roman period the Ḥauran (comp. PALESTINE) had many flourishing villages and a large population, while under Turkish dominion it has fallen into the hands of the nomads and become desolate. Only within the last two decades has the Turkish government assumed control in the border districts and placed certain localities under military control, thereby making a distinct change for the better and driving the Bedouins farther back.

The Taurus Range.

The northern boundary is formed by the great Taurus range that runs from west to east, from Lake Van to Cilicia Trachea, where it slopes down to the Mediterranean. In the northwest, Syria is separated from eastern Cilicia, or Cilicia Campestris, by the chain anciently known as the Amanus, which runs northeast, from the northeast corner of the Mediterranean (the Gulf of Issus) through the Taurus. This range, however, has several easy passes, so that Cilicia Campestris, even as far as the Taurus, was always influenced by Syrian civilization. The region bounded by these limits never formed a political unit, and it had a history only so far as it formed a part of some greater country. In civilization, on the other hand, it was one, for this entire region was under the immediate and powerful influence of Babylonia and Assyria, which had impressed their own characteristics on the culture of all these lands.

This district is marked geographically by a system of dips running through the entire region from north to south. The "great Syrian dip" begins in the valley of the Ḳarasu, north of the ancient Antioch, and traverses the valleys of the Orontes (Nahr al-Aṣi) and the Leontes (Nahr al-Liṭani). Between Lebanon and Anti-Lebanon the upper courses of both these rivers lie in the depression now called Al-Biḳa' and corresponding to the ancient Cœle-Syria. The dip then sinks quickly, with the Jordan valley, below the level of the Mediterranean, reaching its greatest breadth and depth (793 meters below sea-level) in the Dead Sea. From that point it rises again to the 'Arabah, but it may nevertheless be traced as far as the Gulf of Aila. This dip, caused by the faulting of the great cretaceous layers bounding the Syrian desert, divides the land geographically into two sections, the mountain-ranges in both running for the most part parallel with it. The deepest depression is reached in the Dead Sea, while the mountains attain their highest point in Lebanon and Anti-Lebanon, the former on the west and the latter on the east of the great dip, being separated by the plain of Al-Biḳa'. The highest peaks of Lebanon are the Jabal Makmal (3,052 meters) and the Ḍahr al-Ḳuḍib (3,063 meters), both east of Tripoli, while the highest point of Anti-Lebanon is Mount Hermon (2,860 meters).

In the north, the Lebanon range ends at the Nahr al-Kabir, being continued beyond this plain by the Jabal Nuṣairiyyah, while beyond the valley of the Orontes rise the mountains anciently known as the Amanus, although they have no generic modern name. In the south, Lebanon finds its continuation in the west-Jordan hill-country of Palestine, but on the east of the great depression the chain of Anti-Lebanon comes to its northern terminus south of the Lake of Ḥums, the valley of the Orontes being marked by only slight elevations. Southward, however, the east-Jordan plateau shows considerable elevations (comp. PALESTINE). The valley between the two halves has been fully described, so far as its lower portion, the Jordan valley, is concerned, in the article PALESTINE. The northern part, the fertile district of the ancient Cœle-Syria, has its watershed at Baalbek. In this vicinity arise the two great rivers which drain the plain. The Nahr al-Liṭani, the ancient Leontes, flows southward, and is separated by the chain of the Jabal al-

Ḍahr on the east from the source of the Jordan, the Nahr Ḥaṣbani, which flows parallel with it. The Leontes then turns sharply to the west, entering the Mediterranean a little to the north of Tyre. The course of the Orontes (Nahr al-Aṣi) is directly antithetical, since it flows for a long distance northward through the entire plain, and does not bend to the west until it reaches the northern limits of the Jabal Nuṣairiyyah.

The Seacoast.

The seacoast of Syria consists for the most part of a narrow strip of land, the Lebanon frequently extending almost to the water. In the north the coast has many more indentations than in the south, and consequently possesses better harbors. The best of these is St. George's Bay, on which is situated Beirut, now the commercial center of Syria. The coast district, for the greater part, is separated from the interior by a mountain chain which is crossed by few passes. It must, therefore, be distinguished from the interior in political relations also, since the fact that its inhabitants, the Phenicians, were a maritime and commercial people whose interests lay seaward rather than inland, had its basis primarily in geographical conditions. The southern portion of the eastern desert which borders on Palestine is barren and uninhabitable, but the greater part of the northern district between Anti-Lebanon and the Euphrates may be regarded as inhabitable. From Anti-Lebanon to the Euphrates a range of hills runs northeast, and in their northern portion in ancient times there was a series of settlements at the various springs, although now only heaps of ruins remain.

In like manner the road from Damascus to the Euphrates runs along the southern slopes through a series of oases which were inhabited. Of these the most important are Palmyra and Damascus. Palmyra, or Tadmor, still is, as it has ever been, a stopping-point for caravans from Damascus to Bagdad, and, having all natural facilities for the development of a great commercial city, it became the capital of a powerful kingdom in the third century of the present era. Damascus also is an extremely ancient city, and owes its greatness and its importance to the fact that it is an oasis in the desert. The water from the eastern slope of Hermon forms the Nahr al-Barada and the Nahr al-A'waj (respectively the Amana and the Pharpar of the Bible), and these streams, flowing to the east, are lost in swamps in the desert, thus forming a large oasis, in the center of which the city lies. Since there is no direct route from the valley of the Jordan to Cœle-Syria, the road from southern Syria to the north, like the highway of commerce from Arabia to the north, naturally passes through Damascus. It has already been stated that the route from the Euphrates to the sea was by way of Palmyra and Damascus.

With the exception of the latter city, all the ancient towns are now abandoned, and this entire region, which once was populated, has now fallen into the hands of the nomads, who continually press forward from the interior of Arabia. The statement has already been made that the extensive district of Syria never had a political unity of its own, nor does it appear in history, except as a part of some great empire, such as the Babylonian or the Persian. (For the earliest history compare DAMASCUS; HITTITES.) It was not until after the death of Alexander that a kingdom bore the name of Syria. When his dominions were divided among the Diadochi, who succeeded him, the greater part of the Asiatic provinces of the empire of the Achæmenidæ came, together with Babylon as the capital, into the possession of Seleucus I., Nicator, and his successors, this Seleucid kingdom being called Syria, although this term was scarcely accurate. The capital was soon shifted westward, Seleucus himself, the founder of the dynasty, making Antioch on the Orontes his metropolis, and thus creating a center of Greek civilization in western Asia. The inherent weakness of the new kingdom lay in the fact that it was a huge conglomerate of the most varied ethnic components, with no essential unity. An additional factor was the war with the Egyptian Ptolemies for the possession of Egypt. This conflict lasted for a century, and it did not end until the reign of Antiochus III. (198 B.C.), after it had seriously weakened the kingdom, especially under Antiochus I. (280-261). The danger was equally great when the Parthians won their independence in the middle of the third century. Even Antiochus III., the Great (222-187), who was able to resist Egypt, was powerless to subject the Parthians.

Ethnic Factors.

The war against the Romans ended in 190, when the battle of Magnesia broke the power of Antiochus. By the terms of peace he was forced to surrender all lands lying north of the Taurus and Halys. The kingdom now hastened to its fall. The endeavor of Antiochus IV., Epiphanes (175-164) to Hellenize the Jews led to the Hasmonean revolt and the loss of southern Syria. Despite all the struggles for the throne, the dynasty, although reduced in territory to Syria alone after the middle of the second century, retained a show of power until the invasion of the Armenians, who conquered the country under their king Tigranes in 83 B.C. Their power, however, was of short duration, for they in turn were soon crushed by the Romans. The last of the Seleucids, Antiochus XIII., Asiaticus (69-64), lost his kingdom in 64, when Pompey declared the entire country a Roman province. This province was placed under a Roman governor at Antioch, although the smaller Syrian dynasties, such as those of Commagene, Chalcis, Damascus, Petra, and Jerusalem, were left undisturbed. In 70 C.E. Palestine was separated from Syria, and itself became a province ruled by an imperial governor. Later, during the reign of Hadrian, Syria was divided into three parts: Cœle-Syria (with Antioch as the capital), Syria Euphratensis (with Hierapolis as the capital), and Phœnice (with Emesa [Ḥums] as the capital); the last-named province embraced the coast with the adjacent inland districts.

The present (1905) population of Syria is 3,317,600.

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E. G. H. I. BE.

SYRKIN, MAXIMILIAN (MEYER-JEHUDAH): Russian jurist and editor; born at Ponjewezh, government of Kovno, Oct. 27, 1858; a descendant of the family of Joel Sirkes ב"ך. He studied law at the University of St. Petersburg, and is at present (1905) practising his profession at the St. Petersburg bar. He was associate editor of the "Regesty i Nadpisi" (documents relating to the history of the Jews in Russia), published by the Society for the Promotion of Culture Among the Russian Jews in 1899; since that time he has been editor of the "Voskhod." Syrkin is the author of a book on art, entitled "Plasticheskol Iskusstvo" (St. Petersburg, 1900).

H. R. G. D. R.

SYZYGIES. See Cabala.

SZABOLCSI, MAX: Hungarian author; born at Tura Aug. 27, 1857. In his youth he studied Talmud, and for a short time attended the rabbinical seminary at Budapest, later writing for Hebrew periodicals under the pseudonym of "'Ibri Anoki," and preparing a Hungarian translation of the haggadic portions of the treatise Sanhedrin. His most important literary activity, however, began with the Tisza-Eszlár affair, in which he took prominent part by contributing articles for the defense to the "Debreczeni Ellenör." In 1884 Szabolcsi became editor of the "Jüdische Pester Zeitung," and two years later he assumed control of the Hungarian religious paper "Egyenlöség," published weekly at Budapest.

S. L. V.

SZANTO (ABAUJ-SZANTO): Town of Hungary, on the slope of the hills of Tokay. Its Jewish community is one of the oldest in the country. Its age is shown by the two cemeteries, the more modern one of which has been in use since 1780. Its oldest existing Jewish document, relating to the ḥebra ḳaddisha, is dated 1790, at which time the society had ninety-six members. In a document dated 1787, which is extant, the community pledges itself to build a school. The first teacher was Leopold Singer.

The first rabbi of Szanto known by name was Rabbi Jeremiah, author of the "Sefer Moda'ah." His successors have been: his son Joab, author of the "Ḥen Ṭob"; Eleazar Löw, called "Shemen Roḳeaḥ" (d. 1837); Nathan Lipschitz; his son Leopold Lipschitz (d. 1904 in Budapest, where he was president of the Orthodox congregation); and the present incumbent (1905), Paul Jungreise (since 1896).

The Jews of Szanto number 1,500 in a total population of 5,000.

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S. L. V.

SZANTO, EMIL: Austrian philologist; born at Vienna Nov. 22, 1857; died there Dec. 14, 1904; son of Simon Szanto. He studied at the University of Vienna (Ph.D.), and in 1884 was appointed privat-docent at his alma mater; in 1893 he became assistant professor and in 1898 professor of Greek history and archeology.

Szanto was considered an authority in his specialty, Greek epigraphy. Among his works may be mentioned: "Untersuchungen über das Attische Bürgerrecht," 1881; "Plataä und Athen," 1884; "Anleihen Griechischer Staaten," 1885; "Hypothek und Scheinkauf im Griechischen Recht," 1887, in collaboration with Edward Haüler; "Das Griechische Bürgerrecht," 1892; and "Reise in Karien," 1892. In 1887 he brought out a second edition of Bojesen's "Handbuch der Griechischen Antiquitäten."

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S. F. T. H.

SZANTO, SIMON: Hungarian journalist; born at Nagy-Kanizsa, Hungary, Aug. 23, 1819; died in Vienna Jan. 17, 1882. He was a son of Rabbi Meïr Szanto, and when only ten years of age lost both parents. He received his education at the yeshibot at Lakenbach and Gross-Jenikau (Bohemia), the public school at Prague, the gymnasium at Presburg, and the University of Prague, studying philosophy and Jewish theology under S. J. L. Rapoport. In 1845 Szanto went to Vienna, where he founded (1849), together with his brother Josef, a Jewish school, of which he was the director. Later he was appointed docent at the Theologische Lehranstalt at Vienna.

In 1861 Szanto founded, together with his brother-in-law Pick, the weekly journal "Die Neuzeit," of which he became sole editor after having been associated for a short time with Kompert. For a time he was editor also of Busch's "Jahrbuch für Israeliten," and of J. von Wertheimer's "Jahrbuch für Israeliten." In 1864 he was appointed Hebrew interpreter at the juridical courts of Vienna, and in 1869 supervisor of religious instruction at the Jewish schools of Vienna.

Szanto contributed numerous feuilletons and essays to various periodicals. For Busch's "Jahrbuch für Israeliten" he wrote "Bilder aus Alexandriens Vorzeit"; for Wertheimer's "Jahrbuch," "Schullehrers Paradoxa" and "Fahrende Juden"; and for the "Wiener Zeitung," "Sturmpetition eines Pädagogen," these articles appearing over the pen-names "Dr. Unbefangen," and "S. Pflüger." He contributed also to "Ost und West," "Bohemia," the "Orient," the "Tagespresse," and the "Frauenzeitung." He was the author also of the poem "Der Juden Vaterland" (Vienna, 1848).

Bibliography: *Allg. Zeit. des Jud.* 1882, pp. 93 *et seq.*

S. F. T. H.

SZEGEDIN: Town of central Hungary. Jews are mentioned there as tax-farmers during the Turkish rule in Hungary (1552). When the Turks were driven out of that country the Jews of Szegedin had to leave; subsequently, in 1714, three Jews, who had settled there without the permission of the magistrate, were expelled, and at the conscription of 1768 the authorities claimed that not one Jew was living in the town.

In 1719 Charles III. granted to Szegedin the privilege, enjoyed by most of the free royal cities, of admitting Jews and Gipsies, or refusing to admit them, at its pleasure; and Szegedin, like the other cities, exercised this privilege with the utmost rigor to the disadvantage of the Jews. In 1781 Michael Ḥayyim Pollak settled in the city without permission of the magistrate, but three years later six families obtained such permission. After this the number of tolerated Jews gradually increased; there were 11 families in the town in 1785, 18 in 1786, and 58 in 1799. In virtue of the decree of 1790 the Jews were to remain unmolested in whatever circumstances they were at the time of the decree. This encouraged them to acquire houses within the limits of the city; and whereas in 1788 only the above-mentioned Pollak possessed a house, in 1807 ten Jews were house-owners. In 1813 a boundary-line was drawn within which Jews were permitted to acquire houses, but as early as 1824 the Jews encroached on ground beyond this boundary, though the ordinance was not repealed until 1859. In 1825 the community had increased to 111, in 1831 to 367, and in 1840 to 800. In 1884 there were 800 Jewish taxpayers in Szegedin.

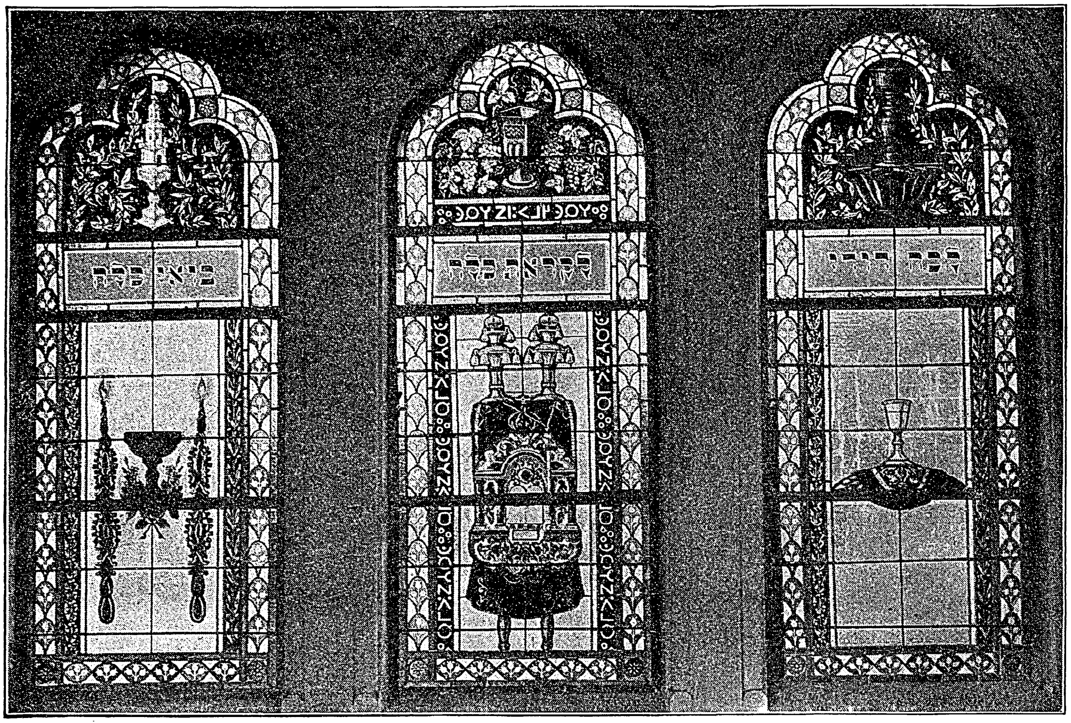

Stained-Glass Windows with Jewish Symbols in the Synagogue at Szegedin.
(From a photograph.)

Organization.

The first communal statutes, referring especially to worship, were drafted in 1791, and included nineteen sections; they were enlarged in 1801 and revised in 1830. Until 1867 a commissioner delegated by the municipal authorities presided at the election of the governing board. In 1825 it was decided to elect a committee of thirty-one members, whose rights and duties were determined in 1830 and revised in 1833. After a futile attempt to reorganize the community in 1842, a marked advance was achieved in 1857, when the magistrate undertook the work of organization. In 1863 Leopold Löw, the chief rabbi, drafted statutes that are still the basis of government. These statutes were modified in 1867 and thoroughly revised in 1870; in 1903 new statutes went into force. In the period between 1788 and 1902 twenty-three judges, or presidents, conducted the affairs of the community. Toward the end of the War of Liberation the Diet, the members of which had fled to Szegedin, emancipated the Jews (July 28, 1849); but this act had no practical results. The proposition of Provost Kremminger in 1861 to elect Jews to the municipal council shows the respect which the community enjoyed.

Synagogues.

As early as 1789 the community decided to build a synagogue, having so far held services in a hired apartment; but in consequence of the opposition of the municipal authorities this project could not be carried out until 1803; and when permission was given to build, it was on condition that the synagogue should have a chimney and a kitchen, so that it might have the appearance of being a private house. It contained 129 seats for men and 99 for women. This synagogue was replaced by a new building in 1839, with 400 seats for men and 260 for women, which was dedicated on May 19, 1843, by Löw Schwab, chief rabbi of Budapest. After the great floods of 1879 it was renovated, and services are still held there (1905). Opposite this building is a newer and more imposing synagogue, one of the notable edifices of the country, erected at a cost of 500,000 crowns; it seats 806 men and 623 women.

The first rabbi of Szegedin, R. Jehiel, officiated from 1789 to 1790; his successors have been Hirsch

Bak (1790–1843), Daniel Pillitz (1843–47), Leopold Löw (1850–75), Wilhelm Bacher (1876–77), and the present incumbent, Immanuel Löw (since 1878). In 1831 a dayyan was appointed as assistant to the chief rabbi, and in 1894 an associate rabbi also was engaged. The community has had a notary since 1824.

Synagogal and Philanthropic Societies.

The Szegedin Ḥebra Ḳaddisha was founded in 1787; about the same time the Jewish hospital was established, in a rented building; but in 1856 the community erected a hospital-building of its own. The first cemetery was laid out in 1793; it was enlarged in 1810; but in time it was surrounded by houses, in consequence of the rapid growth of the city, and the bodies had to be exhumed (1867) and reburied in a common grave in the new cemetery. The Ḥebra Ḳaddisha had 490 members in 1903, and a fund of 120,000 crowns. The Biḳḳur Ḥolim was founded in 1821, and reorganized in 1861 under the name "Rofe Ḥolim." In 1831 a society for the relief of the poor was founded under the name Ḥebrat Orḥe 'Aniyyim, and in 1837 a similar society, the Ḥebrat 'Aniyye 'Irenu, which still exists. The Women's Society, which was the first one of its kind in Hungary, was founded in 1835 by Johanna Kohen. Chief Rabbi Löw founded in 1860 the society Ḥebra de-Sandiḳos. A society for dowering poor girls was founded in 1865. Since 1892 the Orphan Society has had its own building, equipped with all modern improvements. The Young Women's Society conducts a kitchen during the winter for the benefit of poor children.

Schools.

The community founded in 1820 a school with four classes, in which only Jewish subjects were taught. At the same time the Talmud Torah was formed to provide instruction for poor children. In 1839 steps were taken to organize, with the funds of the Talmud Torah, a regular public school, but the project could not be carried out until 1844. The girls' school was opened in 1851, through the efforts of the society Ḥebrat Ne'urim (founded in 1833 and in existence until 1855). A new building was erected in 1871, but it was replaced by other buildings in 1883 and 1895. It has eight teachers and one assistant; in 1902 there were 546 children on its rolls. The community provides religious instruction in the secondary schools, which contained 454 children in 1902. The new hall of the community, built at a cost of 150,000 crowns, is one of the most beautiful edifices in the city. Among the charitable foundations should be mentioned the fund of 60,000 crowns donated by David Kiss for clothing poor children.

Szegedin has a total population of 87,410, including 5,863 Jews, 1,243 of whom are taxpayers.

S. A. Löw.

SZENES, PHILIP: Hungarian painter; born at Szent Miklos Török in 1864. After studying at the technical school at Budapest, he devoted himself to art, residing for several years successively at Munich, in Italy, and at Paris. In 1895 he was awarded first prize by the Paris Academy of Art, and on his return to Budapest he at once took rank with the foremost painters of Hungary. His chief works are: "Samson and Delilah," "Esther," "Judith," "St. Cecilia," "After Dinner," "The Evening Paper," "Sunbeams," and "The Shepherd." Collections of his works are found in the National Museum of Budapest, in the Kunstverein at Dresden, and in the private gallery of Emperor Francis Joseph I.

S. L. V.

SZERENCSÉS (FORTUNATUS), EMERICH: Hungarian deputy treasurer; died Aug., 1526. As a married man he had had illicit intercourse with a Christian woman, and when this became known, in order to escape severe punishment he was forced to embrace Christianity; he was baptized by Ladislaus Szalkai, Archbishop of Grau, while the palatine Emerich Perényi, whose first name he thenceforth adopted, acted as sponsor. After Szerencsés' conversion he was appointed deputy treasurer, in which position he exercised a great deal of influence in favor of his former coreligionists. Whenever they were in danger he sent them letters of warning written in secret characters; and on one occasion when he learned that an accusation of ritual murder had been lodged against the Jewish community of Ofen, he persuaded the king and the dignitaries to deliver the calumniator to him. When an order of expulsion was issued against the Jews of Prague he made great sacrifices in order to secure its revocation. He likewise rescued a Jew and a Jewess who had been condemned to death by fire; and he had the children of a baptized Jew brought up in the Jewish faith. As long as he lived he distributed alms among the poor Jews every Friday. As a token of their gratitude toward him the rabbis of Ofen, Padua, and Constantinople ordered that his sons, Abraham and Ephraim, who, like their mother, had remained Jews, should be called up to the Law by their father's name, and not, as was the custom when the father had become a Christian, by their grandfather's. This action was taken as an indication that Szerencsés was not considered an apostate at heart.

But meanwhile the nobility of the realm, headed by Stephan Werböczi, accused Szerencsés of being the cause of the financial embarrassment of the country; and some of the members of the Diet of 1525 even demanded that he be burned at the stake. Szerencsés, indeed, had been grossly negligent in his official duties, and, in common with many of the most respected noblemen of the time, had made free use of the state's money. He was therefore imprisoned by King Louis II., whose favorite he had been, but was released shortly afterward. On the adjournment of the Diet servants of the nobles, reenforced by the rabble, attacked and plundered his home, and he escaped the rage of the populace only by flight. At the same time the mob stormed the ghetto, and seized all the valuables belonging to the Jews. When the Diet convened in the following year (1526) on account of the threatening incursions by the Turks, Szerencsés was once more restored to favor, but he died shortly afterward. On his death-bed, surrounded by many Jews, he repented his sins, with tears and prayers. His descendants adopted the name of Sachs.

S. A. Bü.

SZILASI, MORIZ: Hungarian philologist; born 1854; died at Klausenburg, Hungary, May 15, 1905. He studied philology at Budapest and Leipsic, and was appointed teacher successively at a gymnasium in Budapest and at Eötvös College. In 1902 he was called to the chair of Hungarian language and literature in the University of Klausenburg.

Szilasi translated into Hungarian parts of the works of Plutarch and Thucydides, as well as Curtius' "Griechische Geschichte" and Church's "Roman Life in the Time of Cicero." He was the author also of a Vogulic dictionary and of a "Vocabularium Cseremissicum."

Bibliography: M. Eisler, in *Dr. Bloch's Oesterreichische Wochenschrift*, Vienna, June 2, 1905, pp. 342, 343.

S. F. T. H.

SZILI, ADOLF: Hungarian ophthalmologist; born at Budapest in 1848; educated at Vienna (M.D. 1872). In 1874 he went to Budapest, where he became head physician of the ophthalmological department of the Jewish hospital; in 1883 he was appointed privat-docent at the university, and in 1895 assistant professor. In 1902 King Francis Joseph I. elevated him to the Hungarian peerage, when he assumed the name "Szilsárkány." His chief works are: "Eine Innervationserscheinung der Iris" (1874); "Therapeutische Versuche mit Eserinum" (1877); "A Szemüveg," on spectacles (1882); "Zur Morphologie der Papilla," in "Centralblatt für Praktische Augenheilkunde," 1889; "Optische Verwerthung von Brillenreflexen," in Graefe's "Archiv für Ophthalmologie," 1893; "Ueber Disjunction des Hornhautepithels," (*ib.* 1900); "Augenspiegelstudien zu einer Morphographie des Sehnerveneintrittes beim Menschen" (1901).

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S. L. V.

SZOLD, BENJAMIN: American rabbi and scholar; a leader of the conservative wing of the Reform movement in America; born at Nemiskert, county of Neutra, Hungary, Nov. 15, 1829; died at Berkeley Springs, W. Va., July 31, 1902. He studied under Rabbis Jacob Fischer of Shalgaw, Wolf Kollin of Werbau, and Benjamin Wolf at the Presburg yeshibah, and received the rabbinical authorization from Judah Assod of Bur and Simon Sidon of Tyrnau. In 1848 he studied in Vienna, but when the revolution of that year broke out he went to Presburg. From 1849 to 1855 he tutored in private families in Hungary, and in the latter year entered the University of Breslau, where he remained until 1858. While a student he officiated during the holy days at Brieg, Silesia (1857), and at Stockholm, Sweden (1858). In 1859 he accepted a call from the Oheb Shalom congregation of Baltimore, in whose service he remained until his death, first as rabbi and later (after 1892) as rabbi emeritus. He arrived in the United States on Sept. 21, 1859, about a month after his marriage to Sophie Schaar, and immediately took active charge of the congregation. Under his guidance it grew rapidly, and, actuated by his example, it became widely known for its strict observance of the Sabbath. Before Szold's arrival the congregation had adopted for use in its Sabbath service the "Minhag America," though on the great fall holy days it reverted to the "Minhag Ashkenaz"; after much discussion with his congregation Szold introduced a new prayer-book, "'Abodat Yisrael," which closely followed traditional lines. The first edition of this prayer-book appeared in 1863, with German translation, and was widely adopted by congregations in the United States; new editions were published in 1864 and 1865 (the latter with English translation), and another, revised edition in 1871, Rabbis Marcus Jastrow of Philadelphia and Henry Hochheimer of Baltimore being associated with Szold in its publication.

During his entire career Szold opposed radicalism, and fought the extreme tendencies that had already manifested themselves when he went to the United States. He took prominent part in communal life, and besides aiding in establishing the charitable institutions of Baltimore, he devoted himself to helping Russian refugees who had emigrated to America on account of the iniquitous May Laws. He was in sympathy with the nationalist (later Zionistic) movement, speaking in its favor as early as the winter of 1893–94 before the Zion Society of Baltimore. As an exegete he developed a subtle and original system in which full account was taken of the work of the Masorites. His "Commentary on Job" (Baltimore, 1886), written in classical Hebrew and conceived in an original and deeply Jewish spirit, attests the accuracy of his scholarship. His publications include articles in Jewish and in secular periodicals, as well as sermons, lectures, religious schoolbooks, and devotional literature. He wrote also a commentary on the eleventh chapter of Daniel (Kohut Memorial Volume), edited "Bibelkritische Notizen" by Michael Heilprin, and published a sketch of Moses Mendelssohn on the occasion of the 150th anniversary of his birth. He left numerous manuscripts.

Bibliography: *Jewish Comment*, x., No. 5; xviii., No. 4.

A. L. H. L.

SZOLD, HENRIETTA: Eldest daughter of Benjamin Szold; born at Baltimore, Md. Since 1893 she has been secretary of the literary committee of the Jewish Publication Society of America, and in connection therewith has translated Darmesteter on the Talmud (Philadelphia, 1897), and Lazarus, "Ethics of Judaism" (*ib.* 1900). In association with Cyrus Adler she has edited the American Jewish Year Book, and, independently, has contributed numerous articles to the Jewish periodicals. She has attended for several years the classes of the Jewish Theological Seminary of New York.

J.

T

ṬA'AMIM. See Accents; Cantillation.

TA'ANIT ("Fasts"): Treatise in the Mishnah, Tosefta, and both Talmuds, devoted chiefly to the fast-days, the practises peculiar to them, and the prayers which must be said thereon. In most editions this treatise is the ninth in the mishnaic order of Seder Mo'ed, and is divided into four chapters containing thirty-four paragraphs in all. The contents may be summarized as follows:

Contents.

Ch. i.: Concerning the time after which one must begin to mention rain in the second benediction of the "Shemoneh 'Esreh" and to pray for rain in the eighth benediction (§§ 1-3); the time during which one should fast on account of scarcity of rain—two successive periods of three days each, and a final one of seven days—and the distinctions between these various days with regard to strictness in fasting (§§ 4-6); nature of the national mourning in case no rain falls despite many fast-days (§ 7).

Ch. ii.: The ceremonies which must be observed in fasting (§ 1); the prayers and the blowing of the trumpet in this connection (§§ 2-5); the participation of the priests both in the fasts of three days and in that of seven days (§§ 6-7); days on which public fasts are prohibited according to the Megillat Ta'anit (§§ 8-10).

Ch. iii.: Cases in which the order of fasting may be changed, and the trumpet may be blown at the very beginning of the fast (§§ 1-3); other occasions on which a fast is held and the trumpet blown, as when a plague breaks out in a city or when an army marches against it (§§ 4-7); concerning Ḥoni (Onias) ha-Me'aggel, who prayed for rain (§ 8); cases in which fasting ceases when rain begins to fall (§ 9).

Ch. iv.: Days on which the priests raise their hands four times to bless the people (§ 1); the institution of lay assistants ("ma'amadot") for the sacrifice, the time when they assembled, the days on which they fasted, and the sections of Scripture which they read on each day (§§ 2-4); the day of the month appointed for the bringing of the wood-offering (Neh. x. 34) during the period of the Temple (§ 5); the Seventeenth of Tammuz and the Ninth of Ab, and the five sad events which befell the Jewish people on each of these days (§§ 6-7); the festivities which marked the Day of Atonement and the Fifteenth of Ab (the most important day of the wood-offering) in ancient times in Jerusalem, when the maidens, dressed in white, danced in the vineyards and called on the young men to seek worthy brides for themselves (§ 8).

The Tosefta to this treatise contains much that elucidates and supplements the Mishnah. Especially noteworthy are the account of the origin of the priestly classes (iv. 2), the changes which affected them after the return from the Captivity, and how they were again subdivided (ii. 1).

The two Gemaras contain, in addition to the explanations of individual mishnayot, a wealth of haggadic sayings, as well as many narratives and legends. The following sayings from the Babylonian Gemara may be cited here: "Why is learning compared to a fire? Because, as many chips burn better together than singly, so learning is promoted when it is pursued by many scholars studying in company." "A sage who holds himself aloof from other scholars deteriorates in learning." "R. Ḥanina said he had learned much from his teachers, but more from his colleagues, and most of all from his pupils." "Learning is like water; for as water can not remain in a high place, so learning can not be the possession of a proud and haughty man" (7a). "If a pupil finds study difficult, it is only because he has not systematically arranged the material to be learned" (8a). "If when Israel is visited with affliction a man severs fellowship with his brethren, the two angels who accompany each one come to him, lay their hands upon his head, and say: 'This man would not suffer with his people; therefore he shall not behold them when they are comforted and see days of happiness'" (11a). Among the narratives particular attention should be given to the story of Nicodemus b. Gorion (19b-20a) and to the legend of Onias ha-Me'aggel, who slept for seventy years (23a).

Noteworthy in the Palestinian Gemara is the account of the three scrolls of the Law which were in the Temple and which differed from one another in various passages. Where two of these scrolls agreed as regards a reading, it was accepted as the correct text (iv. 68a). This Gemara contains also a remarkable saying of R. Abbahu, which is evidently directed against Christianity: "If a man say, 'I am God,' he lieth; and if he say, 'I am the son of man,' he will have to repent; and if he say, 'I shall go up to heaven,' he will not do it, nor achieve what he promises" (ii. 65b). It likewise relates how Bar Kokba killed Eleazar of Modi'im, whom a Samaritan had falsely accused of treason (iv. 68d).

W. B. J. Z. L.

TABERNACLE: The portable tent-like structure that served the Israelites as a sanctuary during their wanderings in the wilderness and in the early period of their life in Palestine. It is chiefly in Ex. xxvi. and its parallel, *ib.* xxxvi. 8-38, that the oldest sanctuary of Yhwh is mentioned. Its fundamental part consisted of a framework of acacia-wood. Each board was 10 cubits long and 1½ cubits broad (an old Hebraic cubit measured probably, like the Babylonian, 55.5 cm.). The north and south sides each contained twenty such boards (*ib.* xxvi. 18, 20). The western side consisted of six similar boards (*ib.* verse 22), with the addition of two more which were to join the western with the northern and southern sides, respectively, in a manner rather obscurely described (*ib.* verses 23-25). These forty-eight boards were fixed in silver sockets, two to each board, by means of "hands" ("yadot"), *i.e.*, tenons, and they were kept from falling apart by five cross-bars on a side (*ib.* verses 26–28). The eastern side remained open.

Parts.

Since this framework was of course the first part to be set up (*ib.* xl. 18), it has been mentioned first here; but what really constituted the dwelling of the Lord, according to the express words of the Old Testament (*ib.* xxvi. 1, 6; xxxvi. 8, 13), were the inner curtains, which gave the structure its characteristic form. The quality and colors of these curtains were chosen accordingly; they were woven from the finest threads, some white, some bluish and reddish purple, and some scarlet. Pictures of cherubim were also woven in them (*ib.* xxvi. 1-6). A second set of curtains was made of goat-hair, which was the usual material for tents (*ib.* verses 7–13); these, by synecdoche (comp. König, "Stilistik," etc., p. 64), were called the "tent" (*ib.* xxvi. 7; xxxviii. 14, 18; xl. 19), inasmuch as they formed the chief part thereof; and upon them were placed two coverings, one of ramskin dyed red, and one of skins of the "taḥash." This latter was probably a seal; in any case it was a less common animal than the sheep, which Friedrich Delitzsch in his "Prolegomena zu einem Neuen Hebräisch-Aramäischen Wörterbuch" (p. 79) understands by "taḥash." With regard to the first-mentioned curtains, some scholars, as Winer ("B. R." *s.v.*) and Holzinger (on Ex. xxvi. 15, in "K. H. C." 1900), have declared that they formed not the walls of the Tabernacle, but merely an inner covering of those walls; but the contrary view is much more probable, and is the one adopted by De Wette, for instance ("Hebräische Archäologie," § 194), by Riehm ("Handwörterbuch des Biblischen Altertums," p. 1559), and by Baentsch ("Handkommentar zum Exodus," 1900, p. 228); indeed, the circumstance that these curtains are called "the dwelling" and that the tent-covering is placed upon them (Ex. xl. 19) is convincing evidence for the opinion that they enveloped the boards almost completely lest they might become soiled; they were not to touch the floor, and so were made only 28 cubits long. This fact would not be so comprehensible had the curtains been merely interior hangings. The objection has been raised, it is true, that cherubim were woven into them, and that in Solomon's Temple cherubim were carved on the inner walls; but the latter case presents a necessary modification which resulted naturally when the dwelling of the Lord no longer consisted chiefly of curtains. Moreover, the text contains no suggestion of hooks or any other appliances by means of which the curtains might have been suspended had they been intended merely to cover the inner surface of the walls.

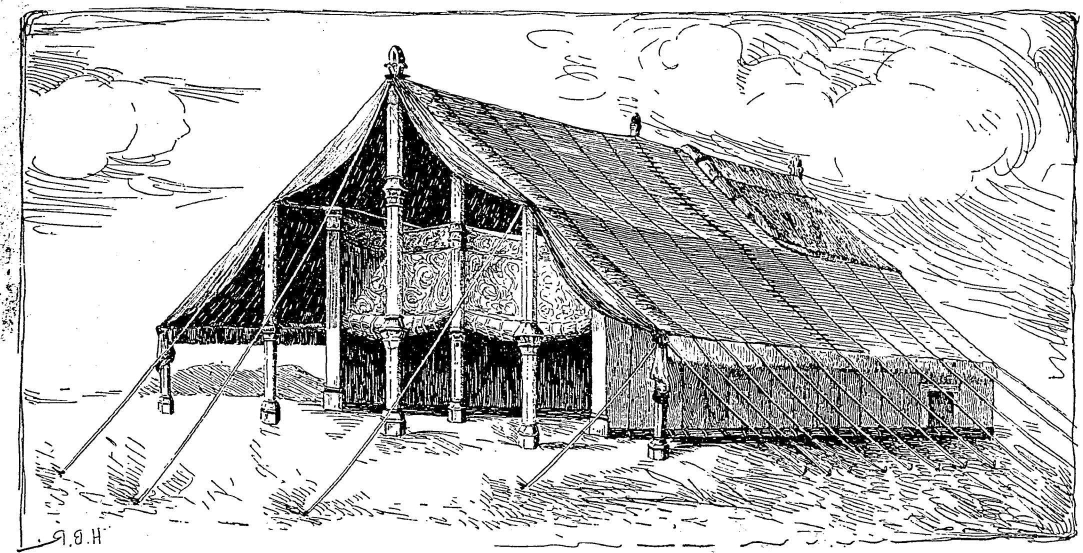
The Tabernacle.
(Restored by Ferguson.)

Size.

The examination of the component parts of Yhwh's dwelling mentioned above leads to a consideration of its size. The height was undoubtedly 10 cubits; but the length was not simply 20 × 1½ cubits, since there must also be taken into consideration the eight boards on the western side. These measured 12 cubits by themselves; and, in addition, the thickness of the two boards by which the western wall was joined on one side to the southern and on the other to the northern wall (*ib.* xxvi. 23–25) must be reckoned in determining the exterior length of the Tabernacle. The thickness of these boards may be estimated from the following calculation: The Holy of Holies was 10 cubits high and 10 cubits long, since half of the inner covering, which was 40 cubits long, reached from the lower end of the western wall to the edge of the Holy of Holies (*ib.* xxvi. 33). This most holy place in all probability formed a cube of 10 cubits (comp. "ka'bah" = "cube"). If so the breadth of the Tabernacle must have

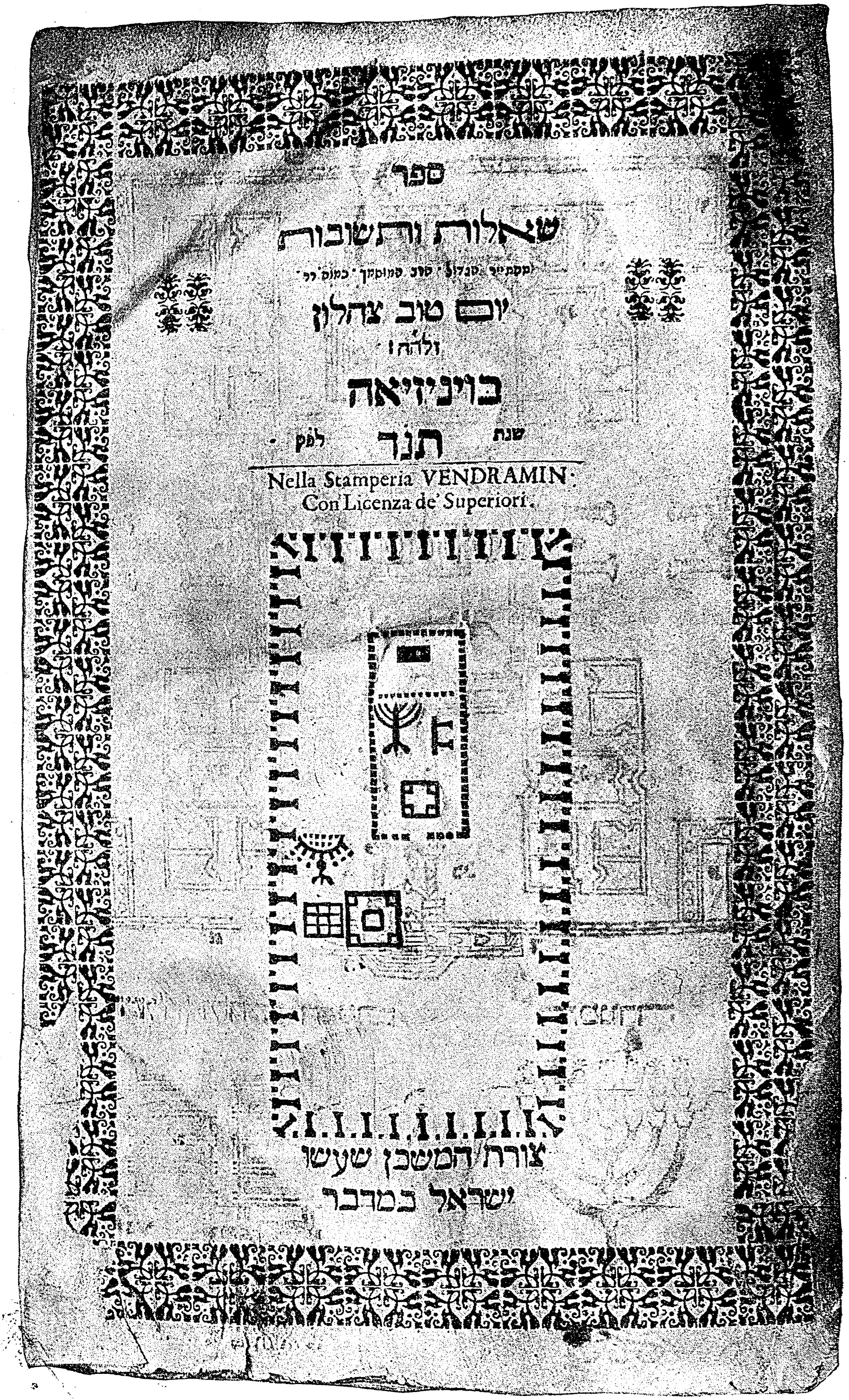

ספר
שאלות ותשובות
מהמ״ר הגדול׳ הרב המובהק׳ כמוה״רר׳
יום טוב צהלון
זלה״ה׳
בוויניזיאה
שנת תנ״ד לפ״ק׳

Nella Stamperia VENDRAMIN.
Con Licenza de' Superiori.

צורת המשכן שעשו
ישראל במדבר

TITLE-PAGE FROM YOM-ṬOB ẒAHALON'S "SHE'ELOT U-TESHUBOT," VENICE, 1694, SHOWING GROUND-PLAN OF THE TABERNACLE.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

been 10 cubits, *i.e.*, the breadth of its inner space, whereas the eight western boards measured 12 cubits; and the southern and northern walls must each have covered one of the 12 cubits of the western wall; *i.e.*, the boards must each have been 1 cubit thick. The outer length of the Tabernacle was, then, $20 \times 1\frac{1}{2} + 1$ cubit $= 31$ cubits; and its outer width was $8 \times 1\frac{1}{2}$ cubits. But the inner length was 30 cubits, and the inner breadth 10 cubits; and since the inner space constituted the dwelling of the Lord, Josephus says ("Ant." iii. 6, § 3), not without reason, "its length, when it was set up, was 30 cubits, and its breadth was 10 cubits."

Holy Place.

This tent was divided, by means of a curtain hung 10 cubits from the western wall, into a most holy place ("Ḳodesh ha-Ḳodashim") and a holy place ("Ḳodesh"). This curtain was called "paroket," and was woven from the same four stuffs as the costly curtains which formed the inner covering (Ex. xxvi. 31–35). The eastern entrance to the holy place, which was 20 cubits long, was covered by a curtain ("masak") of the same materials (*ib.* verses 36 *et seq.*). Finally a court (ḥaẓer) formed in a certain measure a part of the Tabernacle. This court was 100 cubits long and 50 cubits broad (*ib.* xxvii. 9–13), and, since the Tabernacle was placed in its western part, it was rightly called a forecourt. The Tabernacle could be taken down (Num. x. 17); and it is therefore called a "tent." Its form does not need to have been that of a house (namely, that of Solomon's Temple), since (despite Holzinger's [*l.c.* p. 129] and Baentsch's [*l.c.* p. 231] statements) tents are sometimes made in an elongated form.

Name.

As has been mentioned above, this sanctuary of Yhwh (Ex. xxv. 8) was in the nature of things called the "dwelling" par excellence ("ha-mishkan") and the "tent" par excellence ("ha-ohel"); but its most frequent designation is "ohel mo'ed" (*ib.* xxvii. 21 *et seq.*). This term means "tent of mutual appointment," that is, "place of meeting [of God with Moses and with his successors]" (*ib.* xxv. 22; comp. the heathen "har mo'ed," Isa. xiv. 13). It was a mistake to interpret "mo'ed" here in a temporal sense, as if it had meant "tent of fixed time" (Targ., Pesh., Arabic). The expression means still less "tent of witness" (LXX.: *σκηνὴ μαρτυρίου*, wrongly upheld by A. Zahn, "Das Deuteronomium," 1891, p. 67). This interpretation can not be commended on account of the fact that the expression "ohel 'edut" = "tent of testimony" (Num. ix. 15, xvii. 22 *et seq.*, xviii. 2; II Chron. xxiv. 6) or "house of testimony" (Ex. xxxviii. 21; Num. i. 50, 53) also occurs; for if the same idea was to have been expressed the same word would have been used in both cases.

Age and Origin.

It was natural that the Ark of the Covenant should have been erected in some protected place; and such a place is expressly mentioned in Ex. xxxiii. 7–11 (which section is correctly ascribed to a comparatively ancient chronicler), and is called "ohel mo'ed." It is, to be sure, stated in the same place that Moses used to set up the Tabernacle outside of the camp (comp. König, "Syntax," §§ 157, 367e), and its position is so designated in Num. x. 32; xi. 24, 26 *et seq.*, 30; xii. 4, whereas according to Num. ii. 2, 17; v. 1 *et seq.*, the ohel mo'ed formed the central point of the camp. This obscurity in the memory of Israel is not to be denied; but, nevertheless, the question remains as to whether or not the Tabernacle, the description of which has been given above, is to be treated as a pure invention of the later priests, as is claimed by many exegetes and with special emphasis by Baentsch (*l.c.* p. 220). The argument that the splendor with which the Tabernacle was furnished according to Ex. xxvi. 1 *et seq.*, precludes its assignment to the time of Moses is of no weight, since the passage Ex. iii. 22 *et seq.* does not admit the conclusion that the Israelites who came out of Egypt were wholly destitute. Moreover, it is not remarkable, as has been claimed, that the tent of meeting should sometimes have been called "house" ("bayit"; comp. Josh. xviii. with Judges xviii. 31), since the tent which David erected for the Ark of the Covenant (II Sam. vi. 17) is similarly called "house of Jehovah" (*ib.* xii. 20); and if the Tabernacle was a product of the imagination, with Solomon's Temple as its prototype, other differences between the descriptions of the two would be hard to explain (*e.g.*, one candlestick instead of ten).

Symbolic Meaning.

It is probable that the characteristic features of the place of worship in the Old Testament bore, in addition to their outward purpose, an inner relationship to religious ideas. The following may be considered the chief of these: the opening of the gate toward the east had reference to the rising of the sun (comp. Isa. xli. 1 *et seq.*); the distinction between the holy place and the most holy place corresponded to the distinction between heaven and the innermost heaven ("sheme ha-shamayim"; I Kings viii. 27, etc.); and the forecourt, according to Isa. lxvi. 1, symbolized the earth. This interpretation was suggested by Josephus (*l.c.* iii. 6, § 4), and has been developed chiefly by Bähr ("Symbolik des Mosaischen Kultus," 1837).

E. C. E. K.

TABERNACLES, FEAST OF.—Biblical Data: Third of the great festivals on which all males were required to make pilgrimages to the Temple at Jerusalem. The celebration of this festival begins on the fifteenth day of the seventh month (Tishri). Originally it lasted seven days; but in the course of time its duration was extended to nine days. In the Bible it is variously styled חג הסכות, "the Feast of Tabernacles" (Lev. xxiii. 34; Deut. xvi. 13, 16; xxxi. 10; Zech. xiv. 16, 18, 19; Ezra iii. 4.; II Chron. viii. 13); חג האסיף, "the Feast of Ingathering" (Ex. xxiii. 16, xxxiv. 22), or merely החג, "the Feast" (I Kings viii. 2; Ezek. xlv. 23; II Chron. vii. 8); or חג יהוה, "Feast of the Lord" (Lev. xxiii. 39; Judges xxi. 19). In the Septuagint the first designation is rendered by *ἡ ἑορτὴ* (*τῶν*) *σκηνῶν* or *τῆς σκηνοπηγίας*; the second by *ἡ ἑορτὴ συντελείας* or *συναγωγῆς*. II Macc. x. 6 has *ἡ τῶν σκηνῶν ἑορτή*; Josephus ("Ant." iv. 209; comp. *ib.* iii. 247) and the New Testament (John vii. 2) *σκηνοπηγία*; Philo ("De Septenario," § 24) *σκηναί*; and Plutarch ("Symposiaca," iv. 6, 2) *σκηνή*. In later Hebrew literature חג (Aramaic, חגא) is generally employed.

Name.

From the frequent notice of it, as well as from its designation as "the Feast," it would seem that the Feast of Tabernacles held the most prominent place among Israel's festivals. That it was agricultural in origin is evident from the name the "Feast of Ingathering," from the ceremonies accompanying it, and from the season and occasion of its celebration: "At the end of the year when thou gatherest in thy labors out of the field" (Ex. xxiii. 16, xxxiv. 22, R. V.); "after that thou hast gathered in from thy thrashing-floor and from thy wine-press" (Deut. xvi. 13, 16, R. V.). It was more particularly a thanksgiving for the fruit harvest (comp. Judges ix. 27); but coming as it did at the completion of the entire harvest, it was regarded likewise as a general thanksgiving for the bounty of nature in the year that had passed.

——**Critical View:** Connected with the possession of the land, it may have had a Canaanitish prototype (see Judges *l.c.*). Early, however, it appears as an Israelitish festival, celebrated yearly at Shiloh with dances by the maidens in the vineyards (*ib.* xxi. 19) and with family pilgrimages and sacrifices (I Sam. i. 3, 7, 21). Such even then was its prominence that it alone was celebrated at a central sanctuary, whereas the other festivals, it would seem from the absence of express statement regarding the question, were celebrated, if at all, at local shrines.

In early times the festival had no fixed date. Under the early kings it was apparently celebrated in the eighth month. In this month the Temple was completed (I Kings vi. 38); and it is most probable that the dedication followed immediately (*ib.* viii. 2, 65, would therefore be erroneous, as its dating involves a delay of eleven months). This date is further confirmed by the report (*ib.* xii. 32) that Jeroboam "ordained a feast, in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah." But in the earlier laws no definite time is appointed. As in I Sam. i. 20, so in Ex. xxxiv. 22, the phrase is at the "revolution of the year," or "when thou hast gathered in thy labors out of the field" (Ex. xxiii. 16). It is simply the "Feast of Ingathering," one of the three pilgrimage festivals, when all males are obligated to appear at the sanctuary (xxiii. 17, xxxiv. 23); no further directions as to the manner of celebration are given.

The Date.

No more definite is the date in Deuteronomy, where the festival is called "the Feast of Tabernacles" (xvi. 13–16), and, as in Exodus, its celebration is observed "after that thou hast gathered in from thy thrashing-floor and thy wine-press" (xvi. 13). Further particulars, however, are here added. The celebration is to take place only at the divinely chosen sanctuary. It is to be a joyous season, and, in the humanitarian spirit of Deuteronomy, the unfortunate and the dependent are to share in the festivity. The holiday is to last seven days (as already presupposed in I Kings viii. 66). The dwelling in booths is here taken for granted—presumably as an existing practise going back to the custom of living in booths during the fruit harvest, a custom which has survived to this day in Palestine. Further, it is ordained that every seventh year—the "year of release"—the Law is to be read to the assembled multitude (xxxi. 10, 11). It is also assumed that the Feast of Booths was the season for bringing to Jerusalem the first-fruits—a command for which Deut. xxvi. 1–11 assigns no time—as also for bringing the Deuteronomic tithes (see Cheyne, "Encyc. Bibl." *s.v.* "Tabernacles," § 4; Herzog-Hauck, "Real-Encyc." xl. 304).

The older law contained in Lev. xxiii. 39–43 amplifies the Deuteronomic legislation. As in the latter, the festival bears the general dating "when ye have gathered in the fruits of the land" (the beginning and end of the verse do not seem original); its duration is likewise seven days; and it is to be a season of rejoicing. Unlike the Deuteronomic provision (Deut. xvi. 14), its celebration is restricted to native Israelites (unless, as Bertholet supposes ["Die Stellung der Israeliten und der Juden zu den Fremden," pp. 171 *et seq.*], the text originally contained the words "and the strangers"). As a new provision occurs the command "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook" (Lev. xxiii. 40, R. V.). The use to which these branches are to be put is not indicated; and this omission gave rise to divergent interpretations at a later time. The Sadducees and Karaites maintained that they were meant for building the booth, as would appear from Neh. viii. 14–18, while their opponents contended that they were to be carried in the procession (see below, and Lulab). Originally these branches may have been used in the festal dances (Judges xxi. 19 *et seq.*), when it would be natural for those taking part in them to adorn themselves with sprigs and garlands (see also the passage from the Book of Jubilees quoted below); and here also their purpose was probably to be carried in the hand as was later the lulab. The dwelling in booths implied in Deuteronomy is in Leviticus expressly commanded. The booths themselves are, moreover, given a symbolic meaning, and are brought into relation with the wandering in the

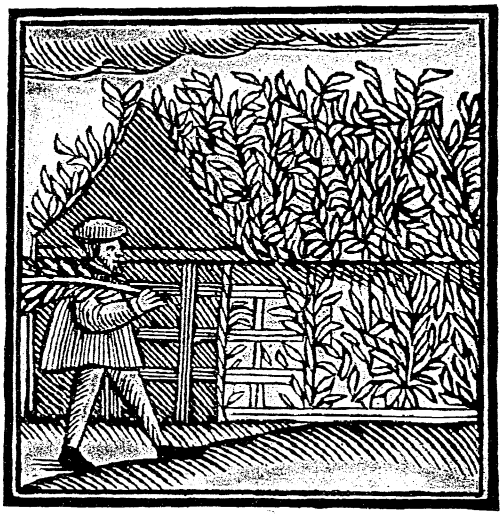

Sukkah or Booth.

(From the Amsterdam Haggadah of 1695.)

wilderness—"that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." Significant in this new interpretation attached to the feast, is the conversion of the harvest festival into a historical festival.

Date in Ezekiel.

When the Deuteronomic reformation had made the Feast of Tabernacles a general Temple festival, a more exact date became necessary; and this need is supplied by Ezekiel xlv. 25. He designates the holy day as the "feast" or the "feast of the Lord," and fixes the fifteenth of the month as the time for beginning its celebration. This date had already become customary, it appears (I Kings viii. 2).

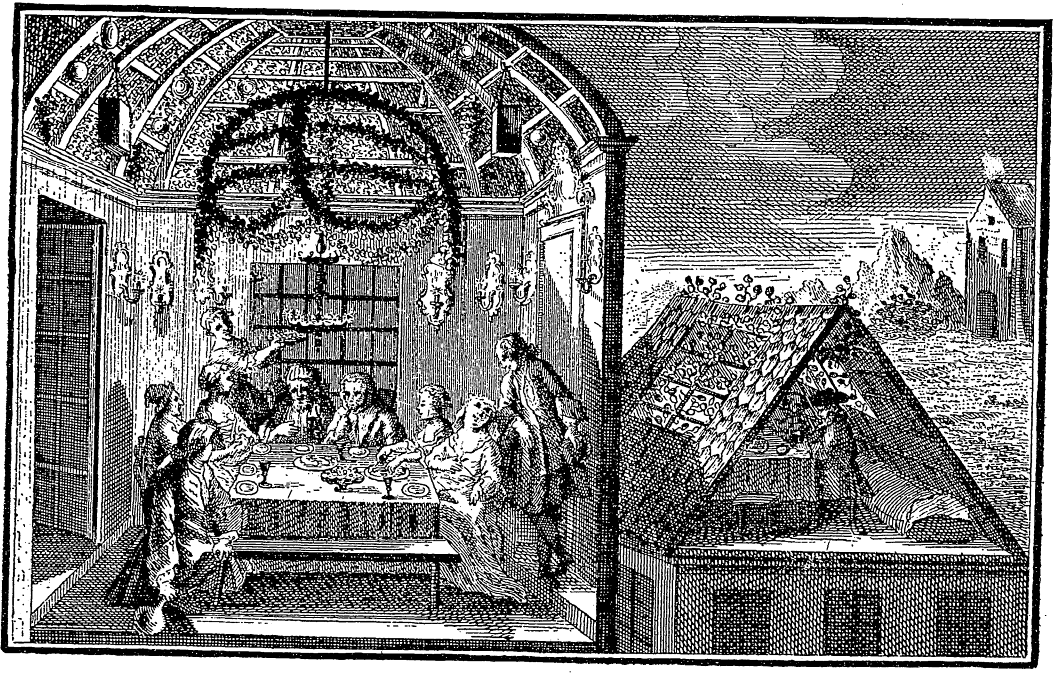

Feast of Tabernacles Among German Jews of the Eighteenth Century.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

More definiteness is also introduced in the method of observance. The sacrifices that were formerly voluntary are now prescribed—every day a burnt offering of seven bullocks and seven rams and a sin-offering of a he-goat; and with each bullock and each ram a meal-offering of an epha, and a hin of oil (Ezek. xlv. 23-24).

The last stage of legal evolution appears in Lev. xxiii. and Num. xxix. 12-38. The date and duration of the festival are the same as in Ezekiel; the name, as in Deuteronomy. As in Ezekiel, the agricultural significance is altogether absent. Furthermore, an eighth day is added as a concluding festival ("'aẓeret"; Lev. xxiii. 36, 39; Num. xxix. 35), which has an independent character: like the first day, it is a "holy convocation"; on it no labor is permitted, in which respect, as also in the sacrifices, it differs from the intervening six days. Exact sacrificial prescriptions are given in Num. xxix. 13-39, distinguishing this festival from the rest in the abundance of sacrifices. In addition to the daily regular offerings, there is to be a daily burnt offering of two rams, fourteen lambs, and bullocks—thirteen on the first day, twelve on the second day, and so diminishing by one daily on the other five days. In each case there is to be also the proper meal-offering of fine flour mixed with oil—three-tenths to each bullock, two-tenths to each ram, and one-tenth to each lamb. As a sin-offering a he-goat is to be sacrificed daily. On the eighth day the sacrifices differ, consisting of a he-goat as a sin-offering, and a single bullock, a ram, and seven lambs as a burnt offering—all of which are brought together with the meal-offering appropriate in each case.

Post-Exilic Celebration.

After the return from the Captivity occurs the first mention of a celebration of the festival in strict conformity with the Law. Mention of its observance is made in Ezra iii. 4; and a description is presented in Neh. viii. 14-18. Here it is said that the feast was observed in obedience to the command to dwell in booths. The people gathered "olive-branches, and branches of wild olive, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written," and they "made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim" (*ib.* viii. 15-16, R. V.). While no mention is here made of the sacrifices (as in Ezra iii. 4), the dwelling in booths is given special prominence, the writer adding that "since the days of

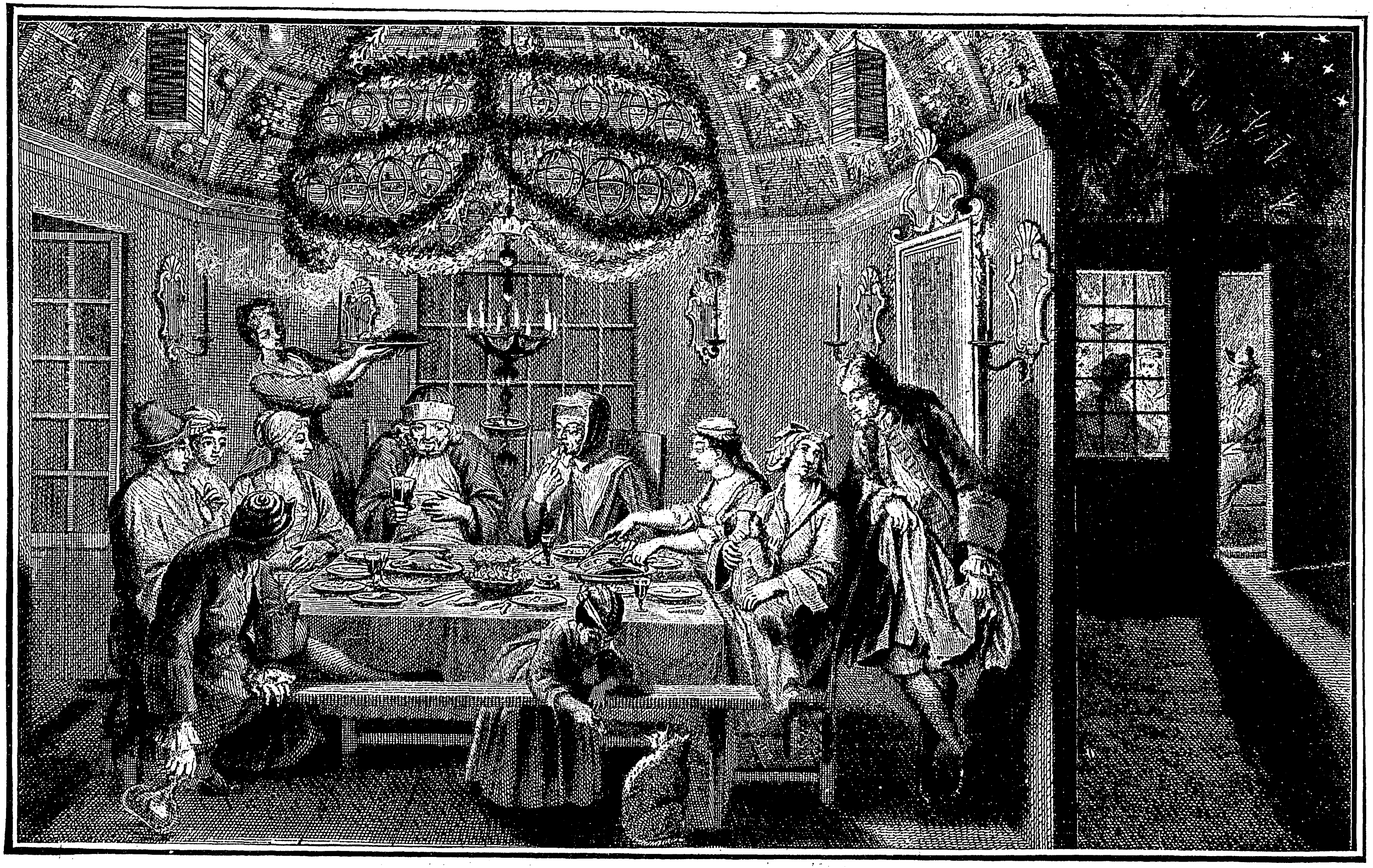

FEAST OF TABERNACLES AS OBSERVED BY DUTCH JEWS OF THE EARLY EIGHTEENTH CENTURY.

(From Picart.)

Jeshua the son of Nun unto that day had not the children of Israel done so" (Neh. viii. 17). The inference is that with the transfer of the festival to the Temple, the ancient practise had lost all significance, until revived with the historical meaning, and referred to the tents in which Israel had dwelt in the wilderness (on this point see Cheyne, "Encyc. Bibl." *s.v.* "Tabernacles"). According to Nehemiah's account of the celebration, the Law was read every day; the eighth day was duly celebrated as a solemn assembly (viii. 18). II Chron. vii. 8, transferring the festival of its time to antiquity, represents Solomon as celebrating an eight-day festival and as dismissing the people on the twenty-third day of the month (*i.e.*, the ninth day), whereas in reality Solomon dismissed the people on the eighth day (I Kings viii. 66).

The place held by the festival in post-exilic times shows itself clearly in Zech. xiv. 16-19. According to the author, Tabernacles is in the Messianic era to become a universal festival; and all the surrounding nations will make pilgrimages annually to Jerusalem to celebrate the feast there. Furthermore, the festival is here associated with the granting of rain—an idea further developed in later literature (see below)—the penalty to be visited on the nations who fail to come to Jerusalem being the withholding of rain.

In Post-Biblical Literature.

The festival continued to develop; and there were later added a number of features that are not described in the Biblical passages. In the liturgy it became known as the "season of our joy" ("zeman simḥatenu"). The Law in Lev. xxiii. 40 was generally interpreted to refer to the festal thyrsus, and minute regulations centered about it. The duty of dwelling in booths gave rise to much legislation as to what constituted a booth and what signified residence therein. Symbolic meanings were attached to the booth, the festal bouquet, and the other ceremonies. Practises, some perhaps of ancient origin, grew up, prominently the libation of water and the rejoicing connected therewith on the second evening of the festival. The seventh day of the feast assumed a special and solemn character (see HOSHA'NA RABBAH), and when the holy days were celebrated for two days the ninth day thus added took on distinctive features (see SIMḤAT TORAH).

In the Book of Jubilees the origin of the feast is carried back to Abraham (see ed. R. H. Charles, xvi. 20-31 and notes *ad loc.*). Abraham celebrates it with sacrifices (deviating in character, however, from the Biblical precepts) and by dwelling in booths, "for it is ordained forever regarding Israel that they should celebrate it and dwell in booths and set wreaths upon their heads and take leafy boughs and willows from the brook. And Abraham took branches of palm-trees and the fruit of good trees, and every day going around the altar with the branches seven times in the morning, he praised and gave thanks to his God for all things in joy." Jacob likewise celebrates the feast (*ib.* xxxii. 4-9). The description is strikingly at variance in a number of points with the later manner of celebration. The eighth day is not mentioned at all. Abraham is described as setting wreaths on his head—a detail that is unique. The marching around the altar seven times was later customary only on the seventh day. II Macc. x. 6-7 speaks of an eight-day celebration, similar to the Feast of Tabernacles, at the rededication of the Temple, in which the people carried wands encircled with foliage, palm-branches, and other beautiful branches (see also Ps. cxviii. 25). Josephus speaks of Tabernacles as a "most holy and important feast" ("Ant." viii. 4, § 1), describing it as an eight-day festival celebrated by dwelling in booths and by offering sacrifices in the Temple. On it the people "carry in their hands branches of myrtle and willow and a bough of the palm-tree with the addition of the pomecitron" (*ib.* iii. 10, § 4); the same fruit is elsewhere called "citron" (*ib.* xiii. 3, § 5). The feast is alluded to in John vii. 1-x. 21 also.

In Philo and the Mishnah.

Philo, unlike the other authorities, mentions none of the details of the celebration, and speaks of it as an agricultural feast of thanksgiving. Its duration is seven days, to which is added an eighth "as a seal." It teaches "equality, the first principle and beginning of justice . . . and that it is becoming also, after witnessing the perfection of all the fruits of the year, to give thanks to the Being who has made them perfect." Philo also mentions the historical significance of the feast. The eighth day he regards as the crowning of all the feasts of the year.

As enumerated in the Mishnah (Suk. iv. 1), the features of the feast are the following: the lulab, the willow-branch, the "Hallel" (Ps. cxiii.-cxviii.), the rejoicing, the sukkah, the libation of water, and the flute-playing or the festivity connected with the libation of water on the second evening of the feast ("simḥat bet ha-sho'ebah"). The lulab was used every day of the seven, except on the Sabbath, unless the first day of the festival fell on a Sabbath. During the chanting of Ps. cxviii. 1, 25, 29 it was waved. Willow-branches gathered daily from a place called Moẓa or Colonia were used to adorn the altar, around which a procession marched once on each of the first six days and seven times on the seventh day, to the sound of the trumpet—to commemorate the seven-day encompassment of the walls of Jericho—each man taking his festal bouquet in his hand and reciting Ps. cxviii. 25 (Suk. iv. 2-7). To such a practise, evidently, is reference made in Matt. xxi. 8, 9, 15 and in John xii. 12, 13. "Hallel" was recited every day; and the eighth day, too, was included in the "season of rejoicing."

The sukkah or booth was to be a structure especially built for the festival (Suk. i. 1), thatched so as to be a protection against the sun, while allowing the stars to shine through it at night. It was to serve as a permanent place of dwelling for the seven days (*ib.* ii. 9), and all males were obligated to reside in it, unless prevented by ill health or other cause (*ib.* ii. 7, 8, 9; Maimonides, "Yad," Sukkah, vi. 1, 2, 5, 6, 9; Shulḥan 'Aruk, Oraḥ Ḥayyim, 625, 629, 640).

The libation of water (Suk. iv. 1, 42b) was a ceremony to which grave importance was attached. The custom may perhaps be traced to the very ancient practise of drawing and pouring out water at religious services as reported in I Sam. vii. 6. It is regarded as symbolic of rain, which, as has been seen, was already associated by Zechariah with the festival, and which is more clearly connected with it in later literature. So the statement is made (R. H. i. 2; Ta'an. 2a) that at Tabernacles judgment is passed in regard to the rain. The "four kinds" of plants are associated with the rain (see Lulab), and God is made to say (R. H. 16a), "Pour out water before Me on the festival in order that your rains for the year may be blest." A prayer for rain is recited on the eighth day (Ta'an. i. 1, 2; Ber. v. 2). The practise is assigned an ancient origin in the Talmud (see Yer. Suk. iv., beginning; Suk. 34a, 54b); it is said to be referred to in Isa. xii. 3 (Suk. 48b, 51a); and the claim is even made that it originated in the six days of creation (*ib.* 51a). A golden pitcher holding three logs was filled by a priest with water from the Siloah, and brought through the water-gate, the multitude reciting Isa. xii. 3. Amid trumpet-blasts the water was poured simultaneously with a libation of wine into a tube in the altar, through which it flowed, mingling with the libation of wine, by an underground passage to the Kidron (Suk. iv. 9, 10; Tosef., Suk. iv.; the Sadducees seem to have opposed this practise [see Yer. Suk. v., beginning: Suk. 55a], perhaps because it was a popular innovation); and the officiating priest was required to lift up his hands, so that the assembled worshipers might see that the function had been properly discharged. Alexander Jannæus, who failed to do so, was pelted with etrogim by the multitude (Suk. iv. 9; "Ant." xiii. 13, § 5).

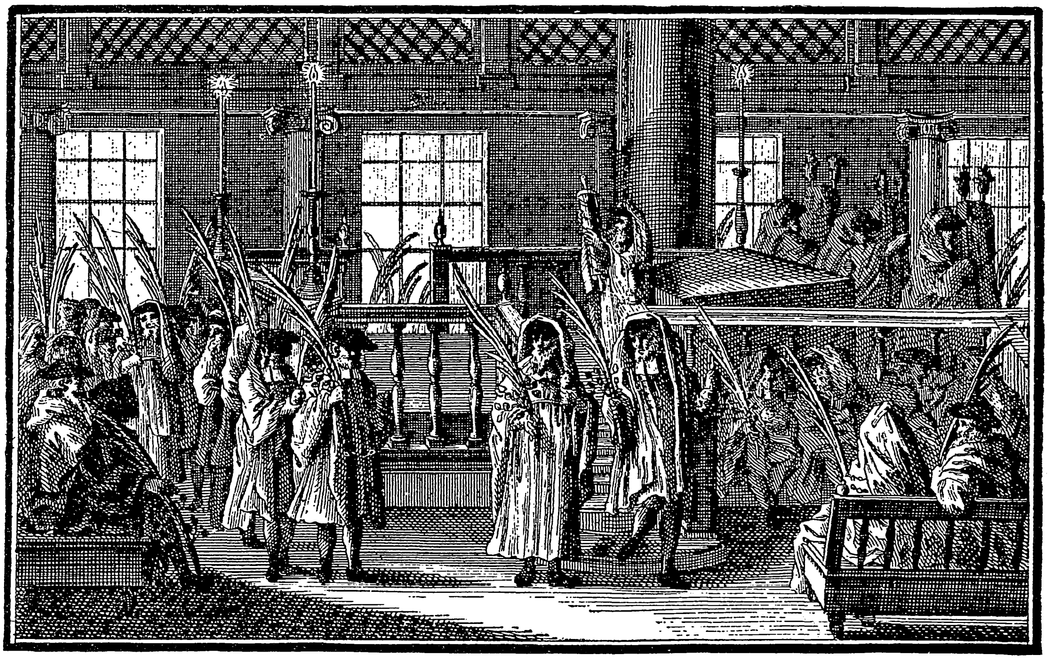

Procession Showing the Carrying of Palms During the Feast of Tabernacles.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The Libation of Water.

The festivity of the season attained its height on the evening of the first day in the "simḥat bet ha-sho'ebah." Of this celebration it is said that whoever has not witnessed it has never seen a real festivity (Suk. v. 1). In the brilliantly illuminated court of the women, before the assembled multitude occupying the double gallery erected by the priests and Levites, the most prominent Israelites took part in a torch-dance, reciting at the same time hymns and songs of praise. Meanwhile on the steps of the inner court stood the Levites singing Ps. cxx.-cxxxiv., accompanied by various musical instruments. The celebration continued till cockcrow, when the two priests at the Nicanor gate sounded the signal, and the crowd departed, facing about, however, at the eastern gate, when the priests recited, "Our forefathers in this place turned their backs on the altar of God and their faces to the east, worshiping the sun; but we turn to God" (comp. Ezek. viii. 15, 16; Suk. v. 1-4; Tosef., Suk. iv.). Plutarch probably had in mind either this portion of the festivity or that connected with the lulab when he spoke of the festival as being one held in honor of Dionysus (*l.c.* iv. 6, 2). As the sukkah was later made symbolic of the "clouds of glory" with which God shielded Israel from harm in the wilderness (Oraḥ Ḥayyim, 625, 1), and the Lulab was likewise given symbolic significance, so this ceremony was spiritualized. In Yer. Suk. v. it is called "the house of drawing the water" because thence the Holy Spirit is drawn (comp. Tosef., Suk. iv., beginning; Levy, "Neuhebr. Wörterb." *s.v.* "Sho'ebah").

With the destruction of the Temple such practises as were bound up with the feast disappeared or were modified to fit altered conditions. The sukkah and the lulab remained; the latter was, however, not to be used on the Sabbath, even when this was the first day. In the synagogue the season was distinguished by the liturgy. The entire "Hallel" was recited even on the intervening days ("ḥol ha-mo'ed"). Hymns ("piyyuṭim") containing allusions to the festival were introduced in both morning and evening prayers. At the "Hallel" the lulab was waved as it had been in the Temple.

Every day selections from the Torah were read. The sections from the Pentateuch and the hafṭarot are such as refer to the festival. Thus on the first and second days Lev. xxii. 26-xxxiii. 44, which concludes with the Biblical law on Sukkot, is read; for the Mafṭir the selection is the sacrificial prescription for the day (Num. xxix. 12-16). The hafṭarah for the first day is the passage already discussed above (Zech. xiv. 1-21), and that for the second day is I Kings viii. 2-21, recounting the dedication of the Temple, an event which occurred on the festival.

Torah and Hafṭarah.

For the intervening days the Scriptural selection is from Num. xxix. 17-34, except when a Sabbath occurs, when the appropriate section from this passage is read for the mafṭir, and the Scriptural reading is Ex. xxxiii. 12-xxxiv. 26, wherein are contained the laws commanding the observance of Sabbath (xxxiv. 21) and of Tabernacles (xxxiv. 22); the hafṭarah is Ezek. xxxviii. 18-xxxix. 16, which is understood to refer to the time prophesied by Zechariah in ch. xiv. (For the readings from the Torah see Meg. 31a.) The Book of Ecclesiastes is read on such a Sabbath just before the Scriptural section, or, if no Sabbath occurs, it is read on Shemini 'Aẓeret. Ibn Yarḥi assigns as a reason for the practise that King Solomon read this book to the people who had assembled on Tabernacles ("Ha-Manhig," section "Sukkah," 27; see note to Ḳohelet in the Rödelheim edition of Maḥzor for Sukkot).

The Musaf is recited every day. On the first two days and on the last two the Dukan is pronounced. On the first seven days, except on a Sabbath, the Musaf is followed by a procession, the worshipers, lulab in hand, marching around the reading-desk and reciting hymns having as their refrain "Hosha'na!" (Deliver Thou!). This custom is a memorial of the libation of water in the Temple (see Vitry Maḥzor, ed. Hurwitz, § 381, p. 443; see also Hosha'na Rabbah; Shemini 'Aẓeret; and Simḥat Torah).

Bibliography: Maimonides, *Yad*, *Sukkah* and *Lulab*; *Shulḥan 'Aruk*, *Sukkah* and *Lulab*; *Vitry Maḥzor*, *Sukkah*; Herzog-Hauck, *Real-Encyc.* vii. 15, 19, and the bibliography there given.

J. H. G. F.

ṬABI: **1.** Slave of Gamaliel II., known for his acquaintance with the Talmudic laws and for his piety; mentioned in several instances in the Mishnah. During the Feast of Tabernacles, Ṭabi used to sleep under the bed in the booth. In allusion to this habit Gamaliel observed, "Ṭabi, my slave, is a scholar; he knows that the law of booths does not apply to slaves, and therefore he sleeps under the bed" (Suk. ii. 1 [20b]). Yet Ṭabi used to wear phylacteries, a duty and privilege of free men; but, his piety being known, he was not interfered with (Yer. 'Er. x. 26a). Wishing to free him, but unable to do so since it would be contrary to the Law, Gamaliel, ostensibly by accident, put out one of his slave's eyes; then, meeting R. Joshua, he expressed his great joy at having found occasion to free his slave (comp. Ex. xxi. 26-27). Joshua, however, told him that he was mistaken, since no witnesses had been present and since he had confessed to the act himself (B. Ḳ. 74b; comp. Yer. Ket. iii. 28a). When Ṭabi died his master received condolences from his friends, a rare occurrence in the case of slaves (Ber. 16b). It is said in Azariah da Fano's "Gilgule Neshamot" (*s.v.* "Gamaliel") that Gamaliel's soul emanated from that of Shem, while Ṭabi's soul emanated from that of Ham, who was destined to be a slave to his brother (comp. Gen. ix. 25). Besides, according to the lesser numerical values ("mispar ḳaṭon") of the letters of the alphabet, the names of Ham and Ṭabi both have the same numerical value, namely, twelve.

2. Amora of the third generation (third and fourth centuries); mentioned in both Talmuds as transmitting halakot of R. Hamnuna (Yer. Suk. iv. 1), of R. Ḥisda (Yer. Shab. iii. 1), and, more often, of R. Josiah (Ber. 15b *et al.*). He disputed with Naḥman b. Jacob (Tem. 34b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.; Levy, *Neuhebr. Wörterb.*

W. B. M. Sel.

TABLE. See Furniture, Household.

TABLE, GOLDEN. See Showbread.

TABLES OF THE LAW: Tablets containing the Ten Commandments.—**Biblical Data:** Moses, bidden to go up to God on the mountain to receive "tables of stone, and a law ["Torah"], and commandments ["miẓwot"]" (Ex. xxiv. 12, R. V.), is given "two tables of testimony, tables of stone, written with the finger of God" (*ib.* xxxi. 18) "on both their sides" (*ib.* xxxii. 15), "the work of God" (*ib.* xxxii. 16). Descending from the mount with these two tables, Moses, beholding the iniquity of the golden calf (see Calf, Golden), cast them "out of his hands and brake them" (*ib.* xxxii. 19). Later he was ordered by God to hew two tables of stone like unto the first; and on these God wrote the words that had been written on the original tablets (*ib.* xxxiv. 1-4), that is to say, the words of the covenant, the Ten Commandments (*ib.* xxxiv. 28). These new tables also are designated "the two tables of the testimony" (*ib.* xxxiv. 29). According to I Kings viii. 9, these tables of stone were put by Moses into the Ark at Horeb (*ib.* xxv. 10 *et seq.*), and were still in it when the Solomonic Temple was dedicated. Compare Decalogue; Engraving; Revelation.

E. G. H.

——**In Rabbinical Literature:** The two tables furnish copious suggestions for amplifications and analogies. According to R. Berechiah, the tables were six handbreadths in length. In their delivery to Moses two handbreadths were held in the grasp of the Almighty, two constituted the distance between God and Moses, and two were seized by Moses (Ex. R. xxviii.). The number of the tables, two,

Why Two Tables.

corresponds to the natural coupling of pairs, such as bridegroom and bride, heaven and earth, this world and the world to come. By the circumstance that "luḥot" is written defectively without "waw," לחת, not לחות, the fact is indicated that the two tablets were perfectly equal (*ib.* xli.). The splendor of Moses' face (Ex. xxxiv. 30) was derived from the part of the tables that was between God and himself (*ib.* xlvii.). The first tables were given to Moses without effort on his part; the second, only after forty days of self-humiliation and privations (*ib.*). The angels objected to the writing of the second set by Moses on the ground that he might claim to be the author of the tables or might even go so far as to change their text and content; but God trusted him implicitly (with reference to Num. xii. 17; Ex. R. *l.c.*). Moses was commanded to write the second set, just as a royal husband who had written a matrimonial pact with his wife might, upon discovering that she had violated it, pardon her, but would most likely require her to draw up the second agreement (Deut. R. iii.; Ex. R. *l.c.*; Tan., Ki Tissa, ed. Buber, p. 117a). The word חרות in Ex. xxxii. 16 must be pointed חירות ("free"), indicating that death, earthly governments, and pain had no power over the Israelites, who accepted the tables (Lev. R. xviii.; Pirḳe R. El. xlvi.).

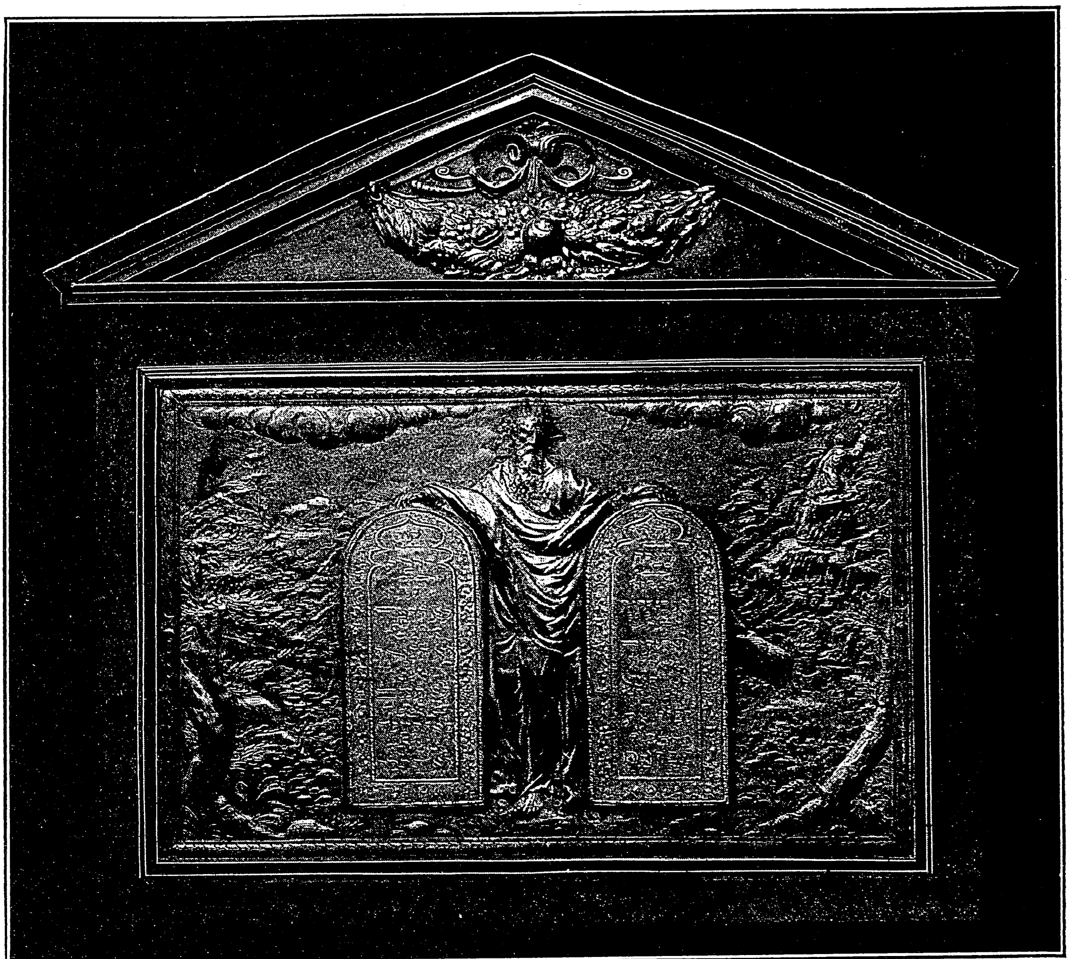

TABLES OF THE LAW FROM AN ITALIAN SYNAGOGUE, DATED 1671.
(In the Victoria and Albert Museum, South Kensington, London.)

Moses' Block of Sapphire.

Moses had in his tent a block of sapphire, created for the very purpose, from which he hewed the second set of tables (Pirḳe R. El. *l.c.*). The tables had a weight of 40 seah (Tan., *l.c.* p. 117b). Indeed, from the sale of the chips made in the course of the dressing of the block, Moses became rich (Ned. 38a). This sapphire was of a nature that admitted of the tables being rolled up (Ex. R. viii.; Cant. R. v. 14). The fact that the tables were of stone is emphasized as indicating that stoning was the punishment for infractions of the laws written thereon (Tan., *l.c.*, ed. Stettin, p. 158a). The letters of the inscription were 613 in number, suggesting the 613 COMMANDMENTS (Num. R. xviii.). Moses having thrown away the first set, it was only fair that he should provide the second (Deut. R. iii.). The sapphire from which Moses hewed the tables had been quarried from the solar disk (Cant. R. v. 14).

The Breaking of the Tables.

As to the arrangement of the words, rabbinical opinions differ: according to some, five commandments were inscribed on one table and five on the other; according to others, each table contained the complete DECALOGUE (Cant. R. v. 14). Moses was able to carry the heavy tables because God helped him; but when God saw that the people were worshiping the GOLDEN CALF, He withdrew His support; and this compelled Moses to cast the tables away. According to another version, the letters supported themselves as well as the stone in which they were encased; but, learning of Israel's lapse from grace, they flew back to heaven, and thus Moses was left, too feeble to carry the heavy burden. Again, the account is varied to introduce a struggle between God and Moses, or between Moses and the letters, Moses doing his utmost to save the tables from falling (Yer. Ta'an. iv.).

After all, it was well that the first tables were not delivered to Israel; for, having been written by the finger of God, they would have brought about the annihilation of every creature on account of their intense brightness (Tan., *l.c.*). As the first set had been given after loud proclamation and amid great pomp, the EVIL EYE had control over the tables; therefore the second set was given quietly to teach the lesson of humility (*ib.*). The seventy elders, indeed, endeavored to prevent Moses from breaking the tables; but in the struggle Moses prevailed. He, knowing their contents, would not deliver them to the faithless Israelites lest he should entail punishment on them; but when the letters flew away Moses was forced to drop the tables. When Moses broke the tables God was wroth with him: "Hadst thou worried and labored to produce them, thou wouldest have been more careful"; therefore Moses was commanded to hew the second set, which was given on the Day of Atonement, in the afternoon (Yalḳ., Ex. 392). According to some, Moses did not cast away the first set until God had encouraged him, saying, "May thy strength increase because thou brakest the tables" (Ab. R. N. ii. 3; Yalḳ., Ex. 363, 740). The instrument by which the inscription was traced was God's third finger (Pirḳe R. El. xlviii.). Moses broke the first set on the 17th of Tammuz (*ib.* xlvi.).

In the Cabala.

The tables were not of earthly but of celestial origin. The stone had been in existence from the very beginning of time, and the writing, too, had been extant equally long (*ib.*). The letters "mem" (final) and "samek" were miraculously supported in the stone, indicating "Meṭaṭron" and "Sandalfon" (comp. "Yalḳuṭ Ḥadash," p. 121a). In cabalistic expositions the numerical values of the text or of single words are utilized very extensively to indicate mystic and occult suggestions. The Divine Name, for instance, is by this method alleged to be found in the tables in varied combinations (see, for examples, *ib.* s.v. לוחות).

Both the second set and the fragments of the first were deposited in the Ark (Ber. 14b); and in connection with this the expression "fragments of the tables" came to be used to designate a learned man who in consequence of old age or infirmity had forgotten his learning, but to whom respect was nevertheless due. Similarly the phrase "the tables of the covenant" (לוחות הברית) was employed to paraphrase "the heart of Rabbi" (Yer. Kil. ix. 32b, above).

W. B. E. G. H.

——**Critical View:** In the account of the tables of the Law two historical reminiscences have been combined: (1) that in olden times laws and other public documents were written on stone; and (2) that a stone of some sort served as a tribal or national palladium, and was transported from place to place (in times of war more particularly) in a box specially made for it (comp. ARK OF THE COVENANT).

Tables of laws would naturally be set up in conspicuous places, and not, as in the case of those mentioned in Exodus, hidden away where none could see them. A "holy" stone, however, would thus be screened from vulgar eyes; for a profane gaze to rest upon it meant sure death for the perpetrator of the insufferable transgression. The early references to the Ark in Samuel make no mention of the tables which, according to the later theory, were contained therein. Furthermore, tradition is uncertain concerning the text of the inscription engraved on the tables (see DECALOGUE). This uncertainty probably gave rise, on the one hand, to the explanation that an older set of tables had been broken, and, on the other, to confusion with the invisible fetish hidden away in the chest. If none had seen the tables, there is small wonder that there was no agreement concerning the inscription. Furthermore, the dimensions of the ARK make it very improbable that two tables of the kind presupposed could be stored away therein. Significant as referring to tables of stone is Jeremiah's simile of "tables of the heart" (Jer. xxxi. 32).

E. G. H.

TABOR: 1. Mountain of Palestine, the modern Jabal al-Ṭur, on the northern edge of the plain of Jezreel. It is a dome-shaped hill with softly rounded outlines, and rises about 400 m. above the surrounding plain and 562 m. above sea-level. Standing out boldly on all sides, except in the northeast, where a low ridge connects it with the hill-country of Nazareth, it rises high above all the elevations in its vicinity and forms a landmark visible at a great distance. From the southwest it forms almost a semicircle. Its beauty and symmetry, together with its isolated position, render it, like Carmel and Hermon, important in history and tradition (Jer. xlvi. 18; Ps. lxxxix. 13 [A. V. 12]). In ancient times it formed the boundary between Zebulun, Issachar, and Naphtali (Judges iv. 6, 12, 14); and there Barak assembled his army to battle against Sisera (*ib.* iv. 6), while it was also the center of an ancient cult (Hos. v. 1). The Tabor mentioned in Judges viii. 18 must not be identified with this mountain, even in case the text does not require emendation (comp.

Moore, "Judges," p. 228), but is rather to be localized in the vicinity of Ophrah, the home of Gideon. In like manner "the plain of Tabor" mentioned in I Sam. x. 3 has no connection with the mountain under consideration, but the name seems to have been a frequent designation for places in the territory of Benjamin.

In later Jewish history Tabor is mentioned in the wars between Antiochus III., the Great, and Ptolemy VII., Philopator, the city of Atabyrium, which was situated on this mountain, being taken by Antiochus in 218 B.C. In 55 B.C. the proconsul Gabinius, the general of Pompey, defeated Alexander, the son of Aristobulus, in a bloody battle at the foot of Tabor. The mountain was fortified against Vespasian by Josephus as governor of Galilee (67 C.E.); but lack of water compelled those who survived the defeat in the plain to surrender to the general Placidus (Josephus, "B. J." iv. 1, § 8; *idem*, "Vita," § 37).

The sanctity ascribed to the mountain from very early times reappears in Christian legend; for the Gospel according to the Hebrews designates it as the scene of the transfiguration of Jesus (Matt. xvii. 1; Mark ix. 2; Luke ix. 28), and as early as the fourth century churches and monasteries were built on its summit. This tradition is incorrect, however; for a comparison of the statements of the Evangelists shows that they localized the event on a mountain north of the Lake of Gennesaret.

2. A city of Zebulun bordering on Issachar (Josh. xix. 22); a priestly city of the family of Merari (I Chron. vi. 62 [A. V. 77]). It was situated on a peak of the mountain of the same name, and covered a level surface of considerable extent, being about 900 m. from east to west and 400 m. from south to north, with a periphery, according to Josephus, of 26 stadia. The place existed even in the post-exilic period. Polybius (v. 70) calls it "Atabyrium"; and the walls with which Josephus fortified it may very possibly correspond to the outer walls of the peak in modern times.

BIBLIOGRAPHY: *Survey of Western Palestine*, i. 388 *et seq.*; Robinson, *Researches*, pp. 351 *et seq.*; G. A. Smith, *Historical Geography of the Holy Land*, pp. 394 *et seq.*; Barnabé, *Le Mont Thabor*, Paris, 1900.

E. C. I. BE.

TÁBÓRI, ROBERT: Hungarian author; born at Almas Nov. 10, 1855; educated at Baja, Budapest, and Vienna. He began his literary career in 1874 as a journalist on the Vienna "Fremdenblatt," later joining the staff of the "Morgenpost." From 1887 to 1890 he edited the "Südungarische Zeitung" at Temesvar, and at present (1905) he is the editor of the literary magazine "Uj Idök" in Budapest.

Of Tábóri's works, which have become especially popular among the young, may be mentioned: "A Szobor Titka," 1885, a novel; "Kulturképek," 1889, short stories; "Ildiko," 1890, a drama; "Párboj," 1890, a novel; "Az Etet Fobytatásokban," 1890, a novel; "Atalakulások," 1893, a novel; "Szabadtághösok," 1894, a novel; "Korhadt Oszlopok," 1895, a novel; "Oceania," 1898, short stories; and "Megfagyott Pezsgö," 1899, a novel.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

TABYOMI (generally known as **Mar**): Babylonian amora of the fifth century; died at the end of Yom Kippur, 468. He achieved a reputation as a teacher of the Law even during the lifetime of his father, ASHI, the famous director of the Academy of Sura (see Ber. 26a; Ḥul. 76b, 98a); and there is an allusion to his marriage, which took place in his father's house (Ket. 8a). Tabyomi was not elected director of the Academy of Sura until 455, twenty-eight years after his father's death, when he was chosen under the extraordinary circumstances narrated in B. B. 12b. He then officiated for the remainder of his life, a period of thirteen years.

Tabyomi continued his father's work in the revision of the Talmud; and Abraham ibn Daud mentions him, together with Maremar, as the final redactor of Babli. The statement of the same authority that Tabyomi received his name from the "happy days" ("yomin ṭobin") which prevailed during his lifetime, must be based on an earlier source, although this etymology is unhistorical, since the beginning of his official activity was marked by the bitter religious persecution by Yezdegerd III. That king died in 457; and his death was ascribed in part to Tabyomi's prayer (see Letter of Sherira Gaon in Neubauer, "M. J. C." i. 34, 187).

Few details are known of Tabyomi's official activity, although his relation to the house of the exilarchs is mentioned in Ḥul. 97b. He once alleged legal disability to sit in judgment on a scholar, making his plea in the characteristic words: "I love every scholar as myself; and no one can pronounce impartial sentence on himself" (Shab. 119a). The anecdote (Ḥul. 105b) which relates how he forced a demon into submission is typical of the views both of Tabyomi and of his time. His authority in the field of the Halakah is evidenced by a rule, probably of saboraic origin, in the "Seder Tanna'im we-Amora'im," to the effect that everywhere, with two exceptions, decisions are rendered according to Tabyomi's views (comp. Tosef., Sanh. 29b). No haggadic sayings of his have been preserved.

BIBLIOGRAPHY: Grätz, *Gesch.* 2d ed., iv. 402 *et seq.*; Halevy, *Dorot ha-Rishonim*, iii. 93 *et seq.*; Rapoport, *'Erek Millin*, p. 37; Weiss, *Dor*, iii. 213.

W. B.

TACHAU: City in Bohemia, thirty-three miles west of Pilsen; seat of one of the oldest Jewish communities of the country, as is shown by the remains of an ancient Jewish cemetery. R. Samuel b. Ḥasdai, a contemporary of Isaac Or Zarua' of the thirteenth century, lived there, so that Talmudists must have resided in Bohemia as early as the tosafistic period. When the country was first divided into districts, Tachau was the seat of a district rabbi; but the rabbinate was abolished about a century ago. Rabbi Schidloff, who died in 1894 at an advanced age, was very active in behalf of the Jews of Bohemia, and frequently presented petitions to the Austrian Reichstag relating to the improvement of the circumstances and the efficiency of the rabbis. The Jewish population of Tachau is now (1905) 260, and its rabbi is Dr. M. Wohl. The foundations and societies include a ḥebra ḳaddisha (with a fund of 6,000 crowns), an Ahabat Torah (for the maintenance of the school), a Talmud Torah, and a women's society for nursing and relieving the poor (with a fund of 8,000 crowns).

S. A. Ki.

TACITUS. See Classical Writers and the Jews.

TADMOR. See Palmyra.

TADSHE. See Midrash.

TAGIN (Aramaic, תגין, תאגי, תגא; Hebrew, כתרים): Decorative "crowns" which are sometimes placed on the letters of the Hebrew alphabet. The taga is regularly composed of three flourishes or strokes, each of which resembles a small "zayin" and is called "ziyyun" (זיונים, זיון = "armor," *i.e.*, "dagger"). In the New Testament the taga is called "tittle" (Matt. v. 18). The seven letters צ, ג, ז, נ, ט, ע, ש have the crowns on the points of the upper horizontal bars. The flourishes are placed on the tops of the letters, and they are found only in the Scroll of the Law, not in the printed copies of the Pentateuch. The tagin are a part of the Masorah. According to tradition, there existed a manual, known as "Sefer ha-Tagin," of the tagin as they appeared on the twelve stones that Joshua set up in the Jordan, and later erected in Gilgal (Josh. iv. 9, 20). On these stones were inscribed the books of Moses, with the tagin in the required letters (Naḥmanides on Deut. xxvii. 8). The baraita of "Sefer ha-Tagin" thus relates its history: "It was found by the high priest Eli, who delivered it to the prophet Samuel, from whom it passed to Palti the son of Laish, to Ahithophel, to the prophet Ahijah the Shilonite, to Elijah, to Elisha, to Jehoiada the priest, and to the Prophets, who buried it under the threshold of the Temple. It was removed to Babylon in the time of King Jehoiachin by the prophet Ezekiel. Ezra brought it back to Jerusalem in the time of Cyrus. Then it came into the possession of Menahem, and from him was handed down to R. Neḥunya ben ha-Ḳanah, through whom it went to R. Eleazar ben 'Arak, R. Joshua, R. Akiba, R. Judah, R. Miyasha (מייאשא), R. Nahum ha-Lablar, and Rab."

Referred to in the Talmud.

The Aramaic language and the Masoretic style of the "Sefer ha-Tagin" would fix the time of its author as the geonic period. But the frequent references in the Talmud to the tagin suggest the probability of the existence of "Sefer ha-Tagin" at a much earlier period. Raba said the seven letters צ, ג, ז, נ, ט, ע, ש must each have a taga of three daggers (Men. 29b). The letter ח likewise has a taga (*ib.*). The taga of the ד is also referred to (Soṭah 20a). The taga of the "ḳof" is turned toward the "resh" (Shab. 104a; 'Er. 13a). R. Akiba was wont to interpret every point ("ḳoẓ") with halakic references ('Er. 21b). The Haggadah calls the tagin "ḳetarim." "When Moses ascended to heaven he found the Holy One 'crowning' the letters" (Shab. 89a). In the Midrash, in the comment on Hezekiah's reception of the ambassadors of Merodach-baladan, to whom he showed the "precious things" (Isa. xxxix. 2), R. Johanan says, "He showed them a dagger swallowing a dagger"; and R. Levi adds, "With these we fight our battles and conquer" (Cant. R. iii. 3; comp. Sanh. 104a; Pirḳe R. El. lii., end). Naḥmanides (1194–1270) quotes this midrash with the reading, "Hezekiah showed them the 'Sefer ha-Tagin'" (comment on Gen. i. 1). Maimonides evidently quotes the formula of the tagin for the phylacteries and the mezuzah scrolls from the "Sefer ha-Tagin" (see "Yad," Tefillin, ii. 9; Mezuzah, v. 3); in his responsa "Pe'er ha-Dor" (No. 68, p. 17b, ed. Amsterdam, 1765) he says, "The marking of the tagin in the Sefer Torah is not a later custom, for the tagin are mentioned by the Talmudists as 'the crowns on the letters.' . . . The Torah that Moses wrote also contained tagin."

The Vitry Maḥzor of R. Simḥah (written in 1208), a disciple of Rashi, copied the "Sefer ha-Tagin" (pp. 674–683). Menahem b. Zerahiah (1365), in "Ẓedah la-Derek" (I. i., § 20), says, "The 'Sefer ha-Tagin' is veiled in mysticism." Profiat Duran, in the introduction to "Ma'aseh Efod" (ed. Friedländer, p. 12, Vienna, 1865), says of the "Sefer ha-Tagin," "They were scrupulous in maintaining the form of the letters as revealed to Moses, inasmuch as they feared that a change might affect the efficacy attached to them." To R. Eleazar of Worms (1176–1238), the author of "Roḳeaḥ" and of several cabalistic works, also is ascribed a "Sefer ha-Tagin" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1566), which was, perhaps, his commentary on the text of "Sefer ha-Tagin"; he was not the author of the original book, as Zunz erroneously thought (see Zunz, "Z. G." p. 405, and note 2), since Naḥmanides, who flourished about the same time as R. Eleazar of Worms, quotes the "Sefer ha-Tagin" from the Midrash.

Cabalistic Significance.

The significance of the tagin is veiled in the mysticism of the Cabala. Every stroke or sign is a symbol revealing, in connection with the letters and words, the great secrets and mysteries of the universe. The letters with the tagin are supposed, when combined, to form the divine names by which heaven and earth were created, and which still furnish the key to the creative power and the revelation of future events. These combinations, like the Tetragrammaton, were sometimes misused by unscrupulous scholars, especially among the Essenes. Hence, perhaps, the injunction of Hillel: "He who makes a common use of the crown [taga] of the Torah shall waste away" (Ab. iv. 7); to which is added, "because one who uses the Shem ha-Meforash has no share in the world to come" (Ab. R. N. xii., end); the words of Hillel, however, may be interpreted figuratively (Meg. 28b).

A plausible explanation of the tagin is that they are scribal flourishes, "'iṭṭur soferim" (decoration of the scribes), the intention being to ornament the scroll of the Law with a "keter Torah" (crown of the Law), for which purpose the letters ז, נ, ט, ע, ש, צ, ג were chosen because they are the only letters that have the necessary bars on top to receive the tagin, excepting the letter "waw," of which the top is very narrow, and the "yod," whose head is turned aside and has a point ("ḳoẓ") on the bottom. The tagin of the other letters were intended probably to serve as diacritical points for distinguishing between ב and כ, ה and ח, ד and ר, ו and ז, ם and ס wherever a mistake was possible. Technically, as noted above, a taga is composed of three ziyyunin, or daggers. A line or stroke placed on a letter with a flat top is called "ḳeren" (= "horn"), but as a rule authors are not careful to descriminate between the terms "horn" and "dagger."

List.

The "Sefer ha-Tagin" gives a list of the unusual occurrences of the tagin and other flourishes in the Pentateuch, as follows (the tops of the letters being called "heads" and the shafts "legs"): (1) *alef*, 7 letters each with 7 tagin; (2) *bet*, 4 letters with 3; (3) *gimel*, 3 letters with 4; (4) *dalet*, 6 letters with 4, and 1 letter with 1; (5) *he*, 360 letters with 4 horns disjoined (not penetrating inside); (6) *he*, 18 letters with 1 horn and joined (penetrating inside); (7) *waw*, 38 letters with raised heads and legs coiled forward; (8) *zayin*, 14 letters with only one taga in the center; (9) *zayin*, 9 letters without tagin, but with coiled heads; (10) *ḥet*, 28 letters with 3 horns, 2 backward and 1 forward; (11) *ḥet*, 37 letters with legs astride; (12) *ṭet*, 67 letters with 4; (13) *yod*, 83 letters coiled like a "kaf"; (14) *kaf*, 58 letters with 3; (15) final *kaf*, 74 letters with 4 horns; (16) final *kaf*, 3 letters with their legs coiled forward; (17) *lamed*, 44 letters with long necks, and tagin lowered from the top beside the neck, forming something like a "yod" at the lower end; (18) *mem*, 39 letters with 3; (19) final *mem*, 130 letters with 3 tagin disjoined; (20) *nun*, 50 letters with their hooks coiled backward; (21) final *nun*, 16 letters with heads coiled, but without tagin; (22) *samek*, 60 letters with 4 tagin disjoined; (23) *'ayin*, 17 letters with hind heads suspended; (24) *'ayin*, 8 letters with tails coiled backward; (25) *'ayin*, 6 letters with heads coiled backward; (26) *pe*, 83 letters with 3; (27) *pe*, 191 letters without tagin, but with the mouth coiled inside; (28) final *pe*, 11 letters with 3; (29) final *pe*, 3 letters with mouth coiled inside; (30) *ẓade*, 70 letters with 5; (31) *ẓade*, 2 letters without tagin (all the rest have 3 tagin); (32) final *ẓade*, 8 letters with 5; (33) *ḳof*, 181 letters with 3 tagin disjoined; (34) *ḳof*, 2 letters without tagin, but with legs coiled backward; (35) *resh*, 150 letters with 2 horns; (36) *shin*, 52 letters with 7 horns; (37) *taw*, 22 letters with higher heads than are usual.

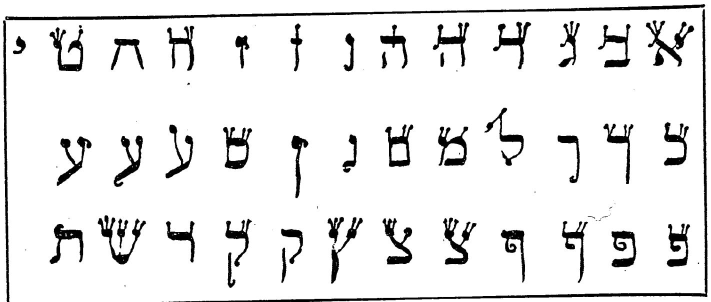

Letters with Tagin, as Described in "Sefer ha-Tagin."

(Compare "Sefer ha-Tagin," opposite p. 55; Vitry Maḥzor, opposite p. 800).

Variations.

There are some variations of this list in the Vitry Maḥzor, in the "Badde ha-Aron" of R. Shem-Ṭob (13th cent.), and in Ginsburg's "Massoretico-Critical Text of the Hebrew Bible." Maimonides (Responsa, No. 68) says, "The tagin vary in the number of daggers, some letters having one, two, three, or as many as seven. . . . Owing to the lapse of time and the exilic troubles there were so many variations in this Masorah that the authorities considered the advisability of excluding all tagin. But since the validity of the scroll does not depend on the tagin, the Rabbis did not disturb them." This probably accounts for the fact that only the tagin on the letters צ, ג, ז, נ, ט, ע, ש have been retained; those on all the other letters have been omitted in the scrolls of the Law used during the last three or four centuries (see R. Judah Minz, Responsa, No. 15; Shulḥan 'Aruk, Oraḥ Ḥayyim, 36, 3).

Bibliography: *Sefer ha-Tagin* (*Liber Coronularum*) and *Badde ha-Aron* (with introduction by Senior Sachs and Latin introduction by J. J. L. Bargès, edited by B. Goldberg), Paris, 1860; D. Oppenheim, in *Orient, Lit.* p. 547; C. D. Ginsburg, *The Massorah*, ii. 680-701.

T. J. D. E.

TAḤANUN: Prayer for grace; said after the "'Amidah" of the morning ("shaḥarit") and afternoon ("minḥah") prayers on week-days. It is so called from the initial words of "Raḥum we-ḥannun" ("O Merciful and Gracious; I have sinned before Thee. O Lord, full of compassion, have mercy upon me and accept my supplications"). This is followed by Ps. vi., and then by "Wa-anaḥnu lo neda'" ("Neither know we what to do: but our eyes are upon Thee" [II Chron. xx. 12]) and several verses from the Psalms. On Mondays and Thursdays poetical verses are interpolated pleading for divine intervention, evidently composed during the Crusades and persecutions. These verses begin: "O Lord of Israel, turn from Thy fierce wrath. . . . Strangers say, 'There is no hope or expectation for thee.' Be gracious unto a people that trust in Thy Name. O Lord, spare us in Thy tender mercy, and deliver us not into the hands of the cruel . . . ." After every stanza the congregation answers with the refrain, "Yet, despite all this, we have not forgotten Thy Name: we beseech Thee, forget us not." On public fast-days is added "Shomer Yisrael" ("O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who recite 'Shema' Yisrael,'" etc.). The modern minhag always couples this with the "Taḥanun." The verse "Wa-yomer Dawid" (II Sam. xxiv. 14), preceding the "Taḥanun," is a later addition, first mentioned by Jehiel Michael Epstein in his "Kiẓẓur Shelah" (p. 56, Amsterdam, 1701). Its insertion is due to the fact that it contains the words, "Let us fall," since the "Taḥanun" is known also as the "prostration" prayer, it being customary for the worshiper while reciting the prayer in silence to sit with the head resting on the arm and with the face downward. The head reclines on the left arm, unless the tefillin are adjusted on that arm,

Prostration.

when the right is substituted. Prostration is not performed in a place where there is no Sefer Torah. The "Taḥanun" is entirely omitted in a case of mourning or of joy; nor is it said on Sabbath, holy days, or semiholy days.

The ceremony of prostration is derived from Moses, who "fell down before the Lord" (Deut. ix. 18), and Joshua, who "fell to the earth upon his face" (Josh. vii. 6). The custom is connected with the expression "mappilim taḥanunenu" (Dan. ix. 18), which means, literally, "we cause our supplications to fall." It is mentioned in the Talmud as being the practise of the Babylonian Jews: when Rab happened to be in Babylon on a public fast-day he noticed that all the people fell on their faces in supplication. He, however, refused to do so, because, it is explained, he either considered it a pagan custom or regarded it as not obligatory upon a distinguished personage (Meg. 22b). The efficacy of prostration is shown in the case of R. Eliezer b. Hyrcanus, who in that way brought about the death of R. Gamaliel ha-Nasi (B. M. 59b).

The Zohar connects Ps. xxv. with the prostration prayer (Zohar, section "Ba-Midbar," p. 120b). This psalm is also given in the Vitry Maḥzor (p. 70), and is substituted in the Sephardic ritual for Ps. vi. Maimonides ("Seder Tefillot") gives quite a different version of the "Taḥanun"; the fact is that there was no fixed formula for this prayer up to the fourteenth century (see Ṭur Oraḥ Ḥayyim, § 131); and even as late as the sixteenth century it was composed in various forms to suit different minhagim (Shulḥan 'Aruk, *l.c.*). See ADORATION, FORMS OF.

J. J. D. E.

ṬAHARAH: Ceremony of washing a dead body before burial. This rite is performed by the members ("mit'assekim") of the "ḥebra ḳaddisha." The body is lifted from the ground, where it has been placed after death, and laid, feet toward the door, on the cleansing-table known as the "ṭaharah-board." The black cover and the old garments are removed, and a white sheet put under it, while the members assembled say a prayer for the dead, and recite, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. iii. 4). Then begins the washing. The body is thoroughly rubbed and cleansed with lukewarm water, during which process the mouth is covered so that no water may enter it. Next water is poured over the head, while Ezek. xxxvi. 25 is recited: "Then will I sprinkle clean water upon you, and ye shall be clean." This is followed by washing each limb downward, the appropriate verses of Cant. v. 11 *et seq.* being repeated as the washing progresses: "His head is as the most fine gold . . . His eyes are as the eyes of doves," etc.

The position of the body is changed with the successive stages of the operation. First it lies face upward; next, upon the right and the left side; finally it is returned to its original position. After the body has been cleansed nine measures ("ḳabs") of cold water are poured over it while it is in a partly upright position. This last operation really constitutes the ceremony of ṭaharah. The body is then thoroughly dried, care being taken to keep it covered. It is then clothed in the shroud, appropriate verses being recited. The bodies of women undergo the same process of purification at the hands of their own sex (comp. Acts ix. 37).

A more elaborate ceremony is performed over the body of a great man. The order of the "grand washing" ("reḥiẓah gedolah") for such occasion is credited to Hillel the Elder (see "Ma'abar Yabboḳ," p. 42b, end). The ceremony should be performed by two persons at least, and the water be perfumed with essence of roses, with myrtle, or with spices. Fumigation with aromatic spices is an ancient custom (II Chron. xvi. 14); the Mishnah mentions especially the myrtle in connection with ceremonies for the dead (Beẓah 6a; Ber. viii. 1). The Mishnah mentions also the practise of cleansing and anointing the body, forbidding the ceremony on the Sabbath (Shab. xxiii. 5). It appears that in the early periods the body was washed in a regular bath; and Babylon was criticized because the ceremony was not observed there, and was called "Shinar" (see Gen. xi. 2) because the Babylonians "die in filth, without a candle and without a bath" (Yer. Ber. iv. 7b; Gen. R. xxxviii. 5; see Joseph Perles, "Leichenbestaltung," p. 12). The so-called "Tombs of the Kings" in Jerusalem has a bath below the entrance to the courtyard. Other ancient tombs are similarly provided with baths.

The reason assigned for the washing is the verse "As he came, so shall he go" (Eccl. v. 15, Hebr.): "When born he is washed, and when dead he is washed" ("Sefer Ḥasidim," § 560). **Object of Washing.** The washing is for the purpose also of removing all impurities, that the body may not be repulsive to the attendants ("Kol Bo," p. 114). The "Kol Bo" gives as a reason for rubbing the dead with beaten eggs that eggs symbolize the perpetual wheel of life (*ib.*; see the cabalistic view in "Ma'abar Yabboḳ," iii. 12). R. Benjamin, in his "Binyamin Ze'eb" (responsum No. 204, ed. Venice, 1539), records the testament of R. Eliezer ha-Levi ordering that his body should be cleansed carefully, including the ears and the fingers, and that his nails should be pared and his hair combed, that he may go to his rest as he was wont to go to the synagogue on Sabbath eve ("Darke Mosheh" on Ṭur Yoreh De'ah, 352). In ancient times the hair was cut (M. Ḳ. 8b), but now it is only washed and combed. The nails are not cut, but are cleansed with a special kind of pin.

After the ceremony the ṭaharah-board is cleansed and dried. There is a superstition that if it is turned with the upper surface downward, another person will die within three days (R. Judah he-Ḥasid, Testament, vi. 10). Those who perform the ṭaharah cleanse their hands with salt water.

In the time of R. Jacob Mölln (d. 1427) there was in Prague a separate cleansing-house ("bet ṭaharah") annexed to the cemetery ("Sefer ha-Maharil," end; "Yosef Omeẓ," p. 190a). In modern times the ṭaharah is performed in the house of the deceased. See BURIAL; FUNERAL RITES; PURITY OF RACE.

BIBLIOGRAPHY: Modena, *Ma'abar Yabboḳ*, iii., §§ 11 and 12, and pp. 41a, 45b, ed. Amsterdam, 1732; Landshuth, *Seder Biḳḳur Holim*, Introduction, § 22, and p. 86; A. P. Bender, in *J. Q. R.* vii. 259.

E. C. J. D. E.

TAḤASH (תחש): A word translated in the A. V. by "badger." Taḥash-skins were used in making the outer covering of the tent of meeting (Ex. xxvi. 14), and covers for various utensils used in the Tabernacle: for the Ark of the Covenant (Num. iv. 6), the showbread table (*ib.* iv. 8), the candelabrum (*ib.* iv. 10), the golden altar (*ib.* iv. 11), and the altar (*ib.* iv. 14). They were used also in the making of sandals (Ezek. xvi. 10). The Targum on Ex. xxv. 5 translates "taḥash" by "brilliant"; the Septuagint reads *ὑακίνθινα* = "hyacinth-colored"; the Vulgate, similarly. Rashi and Ibn Ezra take it as the name of an animal, but make no attempt at identification (commentary *ad loc.*). Modern commentators disagree. It has been suggested that it means the dolphin, or some animal like it. This is based on a comparison with the Arabic "tukhas." An Egyptian origin is assigned it by Bondi. Delitzsch ("Prolegomena," pp. 77 *et seq.*) has probably solved the problem by a comparison with the Assyrian word "taḥshu" = "wether," and from the passages quoted it is clear that wether-skin was also used by the Assyrians for purposes of covering; *e.g.*, Shalmaneser used such skins for covering boats. The expression used by him, "mashak taḥshu," corresponds exactly with the Hebrew term "'orot teḥashim" (= A. V. "skins of badgers"); and the Targum translates "'orot" by "mashke," which is exactly the same word as the Assyrian "mashak." "Wether-skins," therefore, seems the most probable interpretation of the Hebrew "'orot taḥash"; at all events, "badger-skins" is quite impossible, since far too few badgers were to be found to allow of such extensive use as is indicated by Num. iv. and Ex. xxvi.

J. JR. G. B. L.

TAḤKEMONI. See AL-ḤARIZI, JUDAH.

TAIKOS (טייקוס), **GEDALIAH BEN ABRAHAM MENAHEM**: German scholar of the eighteenth century. Under the title "Be'er ha-Torah" he translated into German the Pentateuch, the Haftarot, and the Five Scrolls, and published the work in Amsterdam in 1758. Taikos was the author of: "Sefer Torat Ḳaṭan," divided into two parts, the first, entitled "Eleh ha-Miẓwot," containing the 613 commandments, and the second, entitled "Ḥen ha-Lashon," comprising the rudiments of Hebrew grammar (*ib.* 1765); and "Emunot Yisrael," the ethical principles of Judaism, with a German translation (Amsterdam, 1764; Wilna and Grodno, 1837; Warsaw, 1844 and 1861).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 406; Fuenn, *Keneset Yisrael*, p. 210; Benjacob, *Oẓar ha-Sefarim*, letter א, No. 770.

E. C. I. BR.

ṬAIṬAZAḲ: Name of a prominent Spanish family, several members of which distinguished themselves as Talmudic authorities. Various opinions have been expressed as to the origin of the name, the exact orthography and signification of which can not be ascertained. After the expulsion from Spain in 1492 Solomon Ṭaiṭazaḳ, with his two sons Joseph and Judah, settled at Salonica, where members of the family subsequently became the leading spirits of the community. The most prominent were:

Jacob ben Samuel Ṭaitazaḳ: Talmudist of the sixteenth century; author of a responsum inserted in Samuel di Medina's collection entitled "She'elot u-Teshubot MaHRaSHDaM" (vol. iii., § 203, Salonica, 1598).

Joseph ben Solomon Ṭaiṭazaḳ: Talmudic authority and cabalist; lived at Salonica in the fifteenth and sixteenth centuries. With his father and his brother he went in 1492 from Spain, his native land, to Salonica, where he became rabbi. He was considered one of the greatest Talmudists of his time, even Joseph Caro invoking his authority ("Abḳat Rokel," § 56). Among Joseph's disciples were Isaac Adarbi and Samuel di Medina. Joseph was a fervent adherent of the Cabala, in which he was well versed, and led an ascetic life. Elijah de Vidas, in his "Reshit Ḥokmah" ("Sha'ar ha-Ḳedushshah," ch. vii.), relates that, with the exception of Sabbath nights, Joseph for forty years never slept in a bed, but on a box, with his feet on the ground. With such a disposition to asceticism and mysticism it was but natural that Joseph should become enthralled by the Messianic vagaries of Solomon Molko, whom he supported while preaching at Salonica in 1529.

Joseph's scientific activity lay chiefly in the field of Biblical exegesis. He was the author of "Ben Porot," a commentary on Ecclesiastes (Venice, 1599), and of "Leḥem Setarim," on the Book of Daniel and the Five Scrolls (*ib.* 1608), and on Psalms, Job, and Proverbs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 206, 2; 329; 969; 2270, 8; 3521). Joseph wrote also: a commentary on the sayings of the fathers; responsa, some of which have been included in the writings of his contemporaries and pupils; notes on casuistical matters; commentaries on haggadic passages; and a treatise on the astrolabe (Neubauer, *l.c.* Nos. 834, 7, 10; 2080, 3; 2254, 8). According to Isaac Adarbi ("Dibre Ribot," p. 64), Joseph was the author also of novellæ on Alfasi.

BIBLIOGRAPHY: Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 49a; Conforte, *Ḳore ha-Dorot*, p. 35a; Azulai, *Shem ha-Gedolim*, i. 40; De Rossi, *Dizionario*, p. 314; Geiger, *Zeitschrift*, iii. 285, No. 21; Steinschneider, *Cat. Bodl.* col. 1533; Grätz, *Gesch.* ix. 35, 236, 299.

Judah ben Solomon Ṭaiṭazaḳ: Talmudist; brother of Joseph ben Solomon; lived at Salonica in the fifteenth and sixteenth centuries. He was the author of "She'erit Yehudah" (Salonica, 1599–1600), commentating and supplementing Joseph Caro's "Bet Yosef," on the second volume of the Ṭurim.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 34b; Steinschneider, *Cat. Bodl.* col. 1373.

Samuel Ṭaiṭazaḳ: Talmudist; lived at Salonica in the sixteenth century. He was the author of "She'elot u-Teshubot," responsa, some of which have been included in Judah Ṭaiṭazaḳ's "She'erit Yehudah" and in Samuel di Medina's collection of responsa.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 38a; Azulai, *Shem ha-Gedolim*, i. 88; Steinschneider, *Cat. Bodl.* col. 2481.

S. I. BR.

TAḲḲANAH (plural, **Taḳḳanot**): An enactment which (1) revises an ordinance that no longer satisfies the requirements of the times or circumstances, or which (2), being deduced from a Biblical passage, may be regarded as new. It is, therefore, the antithesis of the GEZERAH. Taḳkanot were framed even in the time of the Second Temple, those of unknown origin being ascribed to earlier leaders, and they have been promulgated at all subsequent periods of Jewish history. The term is applied also to the institution provided for in the enactment.

Among the earlier taḳḳanot are especially noteworthy the institutions ascribed to Moses (see also Sinaitic Commandments): (1) the observance on holy days of the ceremonies peculiar to the festivals in question (Meg. 32a; comp. Tosef., Meg. vii.); (2) reading aloud from the Torah on the Sabbath, on holy days, on New Moons, and on the semifestivals (Meg. 28a; Yer. Meg. iv. 1); (3) the first blessing in the grace after meals (Ber. 48b); (4) the eight watches of the priests, four by Eleazar and four by Ithamar, which Samuel and David increased to twenty-four (Ta'an. 27a); (5) the seven days of wedding festivities for a virgin, and seven days of mourning for the dead (the festivities for a widow's wedding were later ordained to last three days; Yer. Ket. i. 1; comp. Ket. 3a, b). Other taḳḳanot were ascribed as follows:

To Joshua: (1) the second blessing in the grace after meals (Ber. 48b); (2) ten regulations which, however, are not taḳḳanot in the strict sense of the term (B. Ḳ. 80b, 81b, 114a; Tosef., B. M. xi.; comp. Bloch, "Institutionen des Judenthums," i. 54-68).

To Boaz, the ancestor of David: the salutation in the name of God (Ber. 54a).

To David: (1) increase of the eight watches of the priests to twenty-four (see above); (2) the recitation of a hundred benedictions daily (Num. R. xviii., but comp. Men. 43b); (3) the third blessing in the grace after meals (Ber. 48b).

Taḳḳanot of Moses, Solomon, and Others.

To Solomon: (1) the practise regarding the 'Erub (Shab. 14b; 'Er. 21a; Yalḳ., Cant. 23); (2) the washing of the hands before Kiddush, which Shammai and Hillel made obligatory for Terumah as well, while later authorities extended it to still other occasions (Shab. 14b; 'Er. 21b); (3) the regulation regarding entrance upon another's fields after the harvest (possibly enacted by Joshua also; B. Ḳ. 80b).

To the Earlier Prophets: (1) the singing of Hallel on every important occasion, and especially after escape from danger (Pes. 117a); (2) the introduction of twenty-four divisions of laymen, corresponding to the twenty-four watches of the priests (Ta'an. 27a).

To the Prophets before the destruction of the Temple: (1) the payment of terumah and tithes in Babylon as well as in Palestine (Yad. iv. 3); (2) the payment of the second tithe ("ma'aser sheni") in the seventh year (*ib.*); (3) payment of it in Egypt, Ammon, and Moab likewise (*ib.*); (4) payment of the tithe for the poor ("ma'aser 'ani") even in the seventh year (*ib.*).

To the Prophets after the destruction of the Temple: fasting on the Seventh of Tammuz, Ninth of Ab, First of Tishri, and Tenth of Ṭebet ("Yede Eliyahu," ed. Constantinople, 1728, xl. 14).

Taḳḳanot of Ezra.

To Ezra: (1) the reading of ten verses of the Torah by three men on Monday and Thursday (Men. 82a); (2) the reading of Lev. xxxiii. 14-46 before the Passover, and of Deut. xxvii. 15-69 before New-Year (Meg. 31b); (3) sessions of the courts on Monday and Thursday (B. Ḳ. 82a); (4) the washing of clothes on Thursday (*ib.*); (5) the eating of garlic on Friday (*ib.*); (6) early rising on Friday morning for the purpose of baking (*ib.*); (7) the wearing of a girdle by women for reasons of modesty (*ib.*); (8) the obligation of the ritual bath (*ib.*); (9) the regulation obliging pedlers to traverse the city in case they deal in articles necessary for women (*ib.*); (10) ritual baths for those who have become unclean (*ib.*).

To the 120 elders, including the Prophets (the "men of the Great Sanhedrin"): (1) the recitation of the "Shemoneh 'Esreh" on week-days; (2) the insertion of the prayer against heretics in the time of Gamaliel, and, much later, of the "Adonai Sefatai" before the "Tefillah," and of the "Yiheyu le-Raẓon" after it (Meg. 17b).

To Ezra and his court: the use of the words "min ha-'olam we-'ad ha-'olam" as the conclusion of the blessings in the morning prayer.

To the "men of the Great Synagogue": (1) the reading of Megillat Esther in the villages and unwalled cities on the Fourteenth of Adar and in walled cities on the following day; banquets on those days; and the giving of alms (Meg. 2a); (2) the introduction of seven blessings into the "Tefillah" on the Sabbath and on holy days; the addition of nine benedictions to the musaf for the New Moon and for the semifestivals, and of twenty-four on fast-days (Ber. 33a); (3, *a*) recitation of a number of prayers, (*b*) period of duration of each prayer, (*c*) the offering of prayer daily, (*d*) three times on week-days, (*e*) four times on the Sabbath, festivals, fasts, and New Moons, and (*f*) five times on the Day of Atonement; later addition of the "Magen Abot" from the "Tefillah" on Friday evening, and the genuflection before and after the first blessing ("Abot") and before and after the penultimate "hoda'ah" (Ber. 26b); (4) introduction of Benediction, prayer, Kiddush, and Habdalah (Ber. 33a).

To John Hyrcanus (135-106 B.C.): (1) decree forbidding the recitation of the prayer of thanksgiving, "Widdui Ma'aser" (Deut. xxvi. 5-10), by any who have not paid the proper tithes at the end of the third year (Yer. Soṭah ix. 11); (2) the appointment of officials to collect the tithes (Tosef., Soṭah, xiii.; Ma'as. Sh. v. 16); (3) the use of rings in the shambles to force the animals to stand still (Soṭah 47a); (4) prohibition of blacksmithing on semifestivals (*ib.*; M. Ḳ. 11a).

In his "Hodegetica in Mischnam" Frankel considers the first generation of the Tannaim as the true period of the taḳḳanot; but only a few of the extant ordinances of this period are ascribed to Simeon b. Sheṭaḥ or to John Hyrcanus, the remainder being attributed to the court of the Hasmoneans or to the "court of the priests." The following ordinances were instituted in the first century B.C.:

By the court of the Hasmoneans: (1) the solemn celebration of the Ḥanukkah festival, beginning on the 25th of Kislew (Meg. Ta'an.; Shab. 21b); (2) insertion of the name of God in legal documents (R. H. 18b; subsequently abrogated).

By the court of the priests: (1) the daughter of a priest to be entitled to 300 zuzim under her marriage contract, and the widow of a priest to 100 zuzim (Ket. 12a); (2) the ketubah of a woman about to contract a levirate marriage to form a lien on the property of her first husband; and if he had no property, that of the levir to be appropriated (Yeb. 39a; Ket. 82b); (3) the ketubah of a virgin to be of the value of 200 zuzim, and that of a widow or divorcée, 100 zuzim (Ket. 10a).

Taḳḳanot of Simeon ben Sheṭaḥ.

By Simeon b. Sheṭaḥ: (1) all the real estate of the husband to be entered in the marriage contract in favor of the wife (Shab. 14b; Ket. viii., end), but the former may employ the dowry in his business; (2) compulsory attendance at school (*ib.*); (3) the declaration that foreign glass is impure (*ib.*).

By Hillel (75 B.C.–5 C.E.): (1) introduction of the Prosbul (Sheb. x. 3, 4; Giṭ. 36a); (2) the purchase-money of a house to be deposited in the Temple; the original owner may seize it by force in order to prevent its payment to the seller before the expiration of a year (ʿAr. 31b; Giṭ. 74b).

By Gamaliel I. (middle of 1st cent.): (1) the condemnation of 2,000 (subsequently increased) ells of ground in which the New Moon witnesses might freely move on the Sabbath (R. H. 23b); (2) the full names of the husband and the wife to be inserted in a bill of divorce (Giṭ. 34b); (3) the signatures of witnesses to the bill of divorce (*ib.*); (4) a widow may take the portion secured to her by her marriage contract only after all claims of the orphans have been fully satisfied (*ib.*); (5) a bill of divorce may be declared invalid only in the presence of the messenger who has brought it, or in the presence of the wife before she has received it (Giṭ. 32a).

The following taḳḳanot date from the last century before the common era and the first century of that era:

Priestly Ordinances.

Enactments concerning the priestly office: (1) the casting of lots by the priests for taking the ashes from the altar (Yoma 21a); (2) the exact determination of the time of the daily sacrifice (Pes. 58a); (3) the festal sacrifice ("ḥagigah") on the day of the Passover (Pes. 69b); (4) the distribution of the skins of the sacrificial victims (Tosef., Yeb. xi.); (5) the expense of the drink-offerings to be defrayed by the communal treasury from the "lishkah" (Sheḳ. vii. 4, 5); (6) the same ordinance for the sacrifice by a Gentile (*ib.* vii. 6); (7) the same for a dead proselyte (*ib.*); (8) in case of the death of a high priest, his sacrifice to be offered at the expense of the community (*ib.*); (9) the priestly usufructs of the salt and wood given to the Temple (*ib.*); (10) abrogation of the sacrifice for the use of the ashes of the red heifer (Men. 51b); (11) a pair of doves which have become unfit for sacrifice to be replaced at the expense of the community (Sheḳ. vii. 7); (12) those who guard the after-growth in the fields during the Sabbatical year to receive their wages from the "terumah ha-lishkah" (Sheḳ. iv. 1; B. M. 118b; Men. 84a); (13) the priest who burns the red heifer becomes unclean (Parah iii. 7), and (14) must pass the period of his uncleanness in a certain hall of the Temple (*ib.* iii. 1); (15) the mezuzah at the door of the antechamber in which the priest spends the time before the Day of Atonement (Yoma 10a); (16) promulgation of rules concerning the shekels on the First of Adar (Ex. xxx. 11 *et seq.*); the reading on New Moon in case it falls on a Sabbath (Ex. xxx. 11; Sheḳ. i. 1); (17) exhortation to caution against sowing mixed seed (Sheḳ. i. 1); (18) men must be sent on the Fifteenth of Adar to repair the public highways, grounds, and cisterns, to repaint tombstones, and to perform similar duties (*ib.*); (19) each man must have the "widdui bikkurim" (see Deut. xxvi. 3) recited, or repeat it himself, in the presence of the person whom it concerns (Bik. iii. 7); (20) double separation of the Ḥallah, once for the heave-offering and once for the priest (Ḥal. iv. 8); (21) for this purpose a housewife gives one part in twenty-four, and a baker one in forty-eight (Ḥal. ii. 7); (22) the great heave-offering, when given by a generous person, amounts to one part in forty; when given by an avaricious man, to one in sixty; and when given by one who is neither, to one part in fifty (Ter. iv. 3); (23) an ox, corresponding in value to the terumah, may be brought to the priest (Ḥal. 134b); (24) every one must have the Lulab in the house on the first day of Sukkot, in case this festival falls on a Sabbath (Suk. 42); (25) the lulab and the "ʿarabah" preponderate in the Temple on the Sabbath in case that day coincides with the seventh or last day of Sukkot (Suk. 42b); (26) testimony relating to the New Moon may be received only from those who are properly qualified (R. H. 22a); (27) the reading of Ex. xxx. 11, Deut. xxv. 18, Num. xix. 1, and Ex. xii. 1 on the four special Sabbaths before the Passover; (28) regulations governing the reading of the Torah (Meg. 21a); (29) permission to import vegetables in the Sabbatical year (Sheb. vi. 4); (30) concerning the collection of wood and stones in a neighbor's field.

Ordinance ascribed to Joshua b. Gamla (*c.* 65 C.E.): appointment of teachers in all the cities of Judea for children between six and seven years of age (B. B. 21a).

Taḳḳanot of Johanan ben Zakkai.

Most of the ordinances of Johanan b. Zakkai were promulgated before the time of the destruction of the Temple, and were consequently modified after the year 70. Frankel enumerates eleven of these decrees in his "Hodegetica," although Bloch lists nine only (comp. R. H. 31b), which are as follows: (1) the New Moon witnesses must go to the place where the court assembles (R. H. 31b); (2) the testimony of such witnesses to be received at any time during the day (*ib.* 30b); (3) they may not desecrate the Sabbath by traveling, except in Nisan and Tishri, the most important two months (*ib.* 21b); (4) the shofar to be blown even on the Sabbath (R. H. 29b); (5) the lulab to be swung on all the seven days of the festival (*ib.* 30a); (6) the consumption of new grain is forbidden during the entire day of the waving of the ʿOmer (*ib.*); (7) priests may not wear sandals when they ascend the "dukan," or platform, to pronounce the benediction (Soṭah 40a; R. H. 31b); (8) a proselyte must deposit a quarter-shekel in the treasury to be able to bring his sacrifice when the Temple shall be rebuilt (this was repealed by Johanan b. Zakkai himself; Ker. 9a; R. H. 31b); (9) abolition of the ritual governing trials for adultery (Soṭah 47a).

Ordinance ascribed to Gamaliel II. and the court of Jabneh: agriculture is permitted until the first day of the Sabbatical year (Tosef., Sheb. i.).

Taḳḳanah ascribed to the court of Jabneh: the fourth benediction in the grace after meals in memory of those who fell at Bethar (Ber. 48b).

After R. Gamaliel's death the Sanhedrin of Jabneh seems to have gone to Usha (the modern Al-Us) for reasons which are no longer known, and the grounds of its taḳḳanot are equally obscure. In view of their ethical import, however, these enactments soon became binding. They were as follows: (1) a man must support his minor children; (2) if a man transfers his property to his sons, both he and his wife enjoy a life income from it; (3) the gift of more than one-fifth of one's property for alms is forbidden; (4) a father must deal gently with his son until the latter reaches the age of twelve; but after that age he may be severe with him; (5) after a wife's death the husband may sell the property included in her dowry; (6) one who attacks an old man must pay one pound of gold for the injury; (7) elucidation of the seven doubtful reasons through which the terumah becomes unfit for use and must be burned (Ket. 49a, 50b; Yer. Ket. iv. 28b; M. Ḳ. 17a; Yer. M. Ḳ. iii. 8; Shab. 15b). These ordinances were enacted by the rabbis of the second generation of tannaim, R. Ishmael being especially mentioned (B. B. 28b; Niddah 14b).

An ordinance is also extant which dates from the time called the period of religious persecution ("shemad"). When Hadrian issued his decree forbidding the Jews to observe their religion, the teachers, including R. Akiba, R. Ṭarfon, and R. Jose the Galilean, met in council and agreed that during the time of the persecution the Law might be transgressed in all respects, except as regarded the commands relating to idolatry, chastity, and morality, although this regulation was observed only superficially and only when necessary in order to deceive the Roman spies.

Three ordinances have been preserved which were promulgated by R. Jose b. Ḥalafta of Sepphoris, of the third generation of tannaim, who flourished about the middle of the second century. They are as follows: (1) during a funeral the mourners must remain standing while those who console them pass by (Sanh. 19a); (2) women living in lonely places must associate with one another, so as not to attract the attention and evil desire of any man (*ib.*); (3) a child accompanied by its mother must not lag behind on the road, lest it come to harm (*ib.*).

Ordinances of the Last Tannaim.

The following ordinances are ascribed to the last generation of tannaim (end of the second and beginning of the third century): To R. Judah I., ha-Nasi: (1) messengers must be sent every month to announce the new moon to the Diaspora (R. H. 22b); (2) concerning the purchase of fields among the Sicarii (Giṭ. 55b); (3) on menstruation (Niddah 66a).

Ordinances from the period of the Mishnah and relating to women are as follows: (1) an orphan girl married during her minority may leave her husband without a bill of divorce on attaining her majority (Ket. 46b); (2) the permission to marry a feeble-minded girl (Yeb. 112b); (3) a virgin should be married on a Wednesday (Ket. 1a); (4) various laws of purification (Niddah 11a); (5) the earnings of the wife belong to her husband (Ket. 46a); (6) the husband must pay all bills for his wife's illness (Ket. 51a); (7) a husband must ransom his wife from captivity (*ib.* 76b); (8) a husband must defray the expenses of his wife's burial (*ib.* 76a); (9) whatever is found by the wife belongs to her husband (B. M. 12a); (10) a widow is entitled to remain in the house of her deceased husband and to share in the income (*ib.* 52b); (11) orphan girls share the income from their father's estate until they reach their majority (*ib.* 52b); (12) male heirs succeed to the property of the mother, even after their father's death (*ib.* 52b); (13) the daughter is entitled to a certain portion of her father's estate as her dowry (*ib.* 67a); (14) a bill of divorce must be written and signed in the presence of the messenger who is to deliver it (Giṭ. i. 1); (15) the date must be given in all legal documents (*ib.* 17a); (16) in a bill of divorce the date must be given according to the state calendar (Giṭ. 79b; later it was also dated according to the era of Creation); (17) witnesses must sign a bill of divorce in the presence of each other (*ib.* 10a); (18) introduction of the "geṭ mekushshar" to make divorce more difficult (B. B. 160a); (18) a woman becomes free even though only a single witness testifies to her husband's death (Yeb. 87b).

Ordinances "for the Sake of Peace."

The more the Jews came in contact with the Romans and the Persians, the more they were obliged to modify the letter of their laws, and to introduce ordinances of the class characterized as necessary (*a*) "for the preservation of the order of the world," or (*b*) "for the sake of peace." The regulations of this type, like those already mentioned, date from the mishnaic period, and were promulgated for the sake of morality. In addition, there were other taḳḳanot designed (*c*) to facilitate repentance and (*d*) to contribute to "the interests of the market" or of business.

(*a*) Taḳḳanot "for the preservation of the order of the world": (1) a servant who is half free may compel his master to manumit him entirely; but he must give a note for one-half his value; and this debt must be paid (Giṭ. 41a); (2) the ransom paid for prisoners must not exceed the usual sum (*ib.* 45i); (3) prisoners must not be allowed to escape (*ib.*); (4) phylacteries and other sacred articles must not be taken from any who are not Gentiles (*ib.*); (5) if land in Palestine is sold to a Gentile, the first-fruits must be forfeited (*ib.* 47a); (6) if one divorces his wife for immorality, he may never take her back again (*ib.* 45a); (7) on demand, one who has suffered injury is to receive reimbursement from the best of the estate; a creditor, from the medium; and a wife, with her marriage contract as security, from the worst (*ib.* 48b); (8) if there is any property without encumbrance, nothing may be taken in payment of a debt from a field which has been mortgaged (*ib.*); (9) the least desirable portion of the real estate of orphans may be taken in payment of debts (*ib.*);

(10) mortgaged property may not be applied to the pleasure or support of the wife (*ib.*); (11) one who finds anything shall not take an oath (*ib.*); (12) a guardian may not be compelled to take an oath (*ib.* 52a); (13) accidental defilement of holy vessels either by a layman or by the priest in the Temple is punishable (*ib.* 52b).

(*b*) Ordinances "for the sake of peace": (1) the call to the reading of the Law to be made in a definite order (Giṭ. 59a); (2) the "'erub" may be arranged even with unoccupied houses (*ib.*); (3) the cistern nearest the river is to be filled first (*ib.*); (4) hunting includes robbery (*ib.* 59b); (5) things found in the possession of one to whom they would not normally come imply theft (*ib.*); (6) the poor are permitted to pluck fruit from a neighbor's tree, but taking what remains on the ground is theft (*ib.*); (7) even the Gentile may share in the harvest gifts to the poor (*ib.*).

(*c*) Ordinances facilitating repentance: (1) one who steals a beam and builds it into his house need pay for the damage to the beam only (Giṭ. 55a); (2) if a robber or a usurer wishes to restore goods or money taken, they or it shall not be accepted (*ib.*); (3) purchase and sale by persons not regularly dealing in the wares in question are valid, in case such persons have reached years of maturity, in order that they may support themselves (Giṭ. 59a); (4) if one brings a stolen animal as a sin-offering before the theft is known, the sacrifice is valid (*ib.* 55a).

(*d*) Taḳḳanah in "the interests of the market" or of business: if one unwittingly purchases stolen goods, the owner must refund the money paid for them (B. Ḳ. 114b).

Business Taḳḳanot.

Ordinances relating to legal proceedings, like those which governed the religious life, were highly important so long as the Jews retained their own judicial system in the Diaspora. These regulations fall, according to Bloch (*l.c.*), into three categories: ordinances relating (*a*) to commerce; (*b*) to civil law; and (*c*) to the oath.

(*a*) Ordinances relating to commerce: (1) it is permissible to take possession of real estate under certain conditions (B. M. 10a, b); (2) movables may be acquired only by actual possession, not by purchase (*ib.* 44a); (3) movables when together with immovables are acquired by purchase or contract (Ḳid. 26a); (4) acquisition by a verbal conveyance of the three parties concerned is legal (Giṭ. 13b; Ḳid. 48a; this is not, however, expressly declared to be an ordinance); (5) a verbal conveyance of property by one who is moribund is legally binding (B. Ḳ. 146b); (6) a proselyte may be the heir of a Gentile father (Ḳid. 17b); even before taking possession a son may dispose of a part of his deceased father's property to defray the funeral expenses (B. M. 16a; Tosef., Ned. vi.).

(*b*) Ordinances relating to civil law: (1) in actions for debt testimony may be accepted without further investigations (Sanh. 3a, 32a); (2) actions for debt may be tried even by judges who have not yet received the "semikah" (ordination; Sanh., beginning); (3) a contract may be authenticated only by the witnesses who have signed it (Ket. 18b); (4) on the strength of his contract a creditor may collect his debts either from the heirs or from those who purchase from the debtor (B. B. 176a).

Ordinances on the Oath.

(*c*) Ordinances relating to the oath: (1) if a laborer demands his wages and his employer asserts that he has paid them, the former must take an oath before he can obtain payment (Shebu. 44b); (2) one who has been robbed must take an oath before he can recover his property (*ib.* 44b); (3) one who asserts that he has been injured by another person must take an oath before he can recover damages (*ib.*); (4) if a manager asserts that he has paid an employee, and the latter denies it, both parties take the oath, and the employer pays them both (*ib*); (5) if a contract is falsified by the wife or by the creditor, they must each take an oath before they can receive payment (Ket. 87a); (6) if an employer has only one witness to testify to the payment of a contract, the claimants must take an oath before they can receive their money (Ket. 97a); (7) money due from the property of orphans may be paid only under oath (*ib.* 87a); (8) the payment of debts from mortgaged property may be made only under oath (*ib.*); (9) payment in the absence of the debtor may be made only under oath (*ib.*); (10) liquidation of a debt by means of property dedicated to the sanctuary may be made only under oath (Shebu. 42b); (11) expenses incurred in behalf of the wife's property may be recovered only under oath (Ket. 79b); (12) if two parties each claim to have received the same piece of property at the same time, they must take oath to that effect (B. M. 2a); (13) if one asserts that a piece of property entrusted to him has been stolen from him, he must take an oath to that effect (B. M. 34b); (14) one who has unwittingly purchased stolen property must take an oath before he can recover his money (B. Ḳ. 114b); (15) if one has unintentionally damaged the property of another, he must take an oath to that effect before he can be released from the payment of damages (B. M. 82b).

Other ordinances dating from the mishnaic period were as follows: Ordinances relating to the Passover: (1) leaven must be sought with a light on the eve of the 13th of Nisan (Pes. 2a); (2) on Passover eve bitter herbs, mixed with "ḥaroset," must be eaten (*ib.* 120a); (3) four cups of wine must be drunk (*ib.* 99b); (4) those who partake must recline while eating, in token of freedom (*ib.*).

Miscellaneous ordinances: (1) if a Sabbath follows a holy day, an "'erub tabshilin" is made in order that food for the Sabbath may be prepared on the holy day (Beẓah 15b); (2) on the Sabbath and on holy days one may move freely within a radius of 2,000 cubits ('Er. 49b); (3) the owner of lost property must bring witnesses to testify that he is not dishonest, and he must then describe his property before he is entitled to recover it (B. M. 28b); (4) lost articles to be announced in the synagogue (*ib.* 28a).

The privilege of making new ordinances did not end with the completion of the Mishnah: enactments were promulgated also in the amoraic, saboraic, and geonic periods, although their exact dates are no longer known. The post-mishnaic ordinances which belong in this category are as follows: (1) the dowry of a wife and the movables of orphans may be taken in payment of debt (comp. Mordecai on

Post-Mishnaic Ordinances.

Ket. 10; Maimonides, "Yad," Ishut, 15); (2) movables may be attached for the dowry of orphan girls (Ṭur Eben ha-'Ezer, 112, 113); (3) an oath is valid in cases involving real estate ("Halakot Gedolot," xxii.); (4) no oath may be taken on the Bible ("Sha'are Ẓedeḳ," v. 4, § 22); (5) criminal cases may be tried in Babylon (*ib.* iv. 1, § 62); (6) the property of orphans may be taken for the marriage portion of the wife ("Ḥemdah Genuzah," p. 60a); (7) the debtor must take an oath if he is unable to pay (Ṭur Ḥoshen Mishpaṭ, 61, 2); (8) the debtor must take an oath if he has obliged the creditor to do so (*ib.* 87); (9) a widow is obliged to take an oath only in case the property bequeathed to her by her husband is insufficient to discharge her marriage contract ("Sha'are Ẓedeḳ," iv. 59); (10) in legal trials both the principals and the witnesses must remain seated (Maimonides, "Yad," Sanhedrin, xxi. 5); (11) Mohammedan wine is not "issur" (responsa, "Ge'onim Ḳadmonim," xlvi.); (12) the priest to be the first one called up to the reading of the Law, he preceding even the nasi (Ṭur Oraḥ Ḥayyim, 135); (13) permission to trade with Gentiles on their holy days (Ṭur Yoreh De'ah, 149); (14) the fast-day on the Thirteenth of Adar (Abudarham, ed. Prague, p. 78d); (15) an apostate may draw up a bill of divorce ("Ḥemdah Genuzah," li., lxxxvi.); (16) if a Samaritan betroths a Jewess, she must have a bill of divorce before any one else can marry her (Ṭur Eben ha-'Ezer, 44); (17) the passage Ex. xxxii. 11-14 must be read on fast-days ("Ḥemdah Genuzah," iv.; Masseket Soferim xvii.; Meg. 31b; Tosef., Ber. xix.); (18) the interruption of the first and last three benedictions of the "Tefillah" by the supplications זכרנו לחיים, מי כמוך, וכתוב לחיים, בספר חיים ("Ḥemdah Genuzah," cxii.; "Halakot Gedolot," p. 9a); (19) the recitation of the morning benediction in the synagogue (Ṭur Oraḥ Ḥayyim, 46); (20) the recitation of the prayer "Ahabah Rabbah" in the morning and of "Ahabat 'Olam" in the evening ("Ḥemdah Genuzah," cxxv.); (21) the recitation of the Biblical passage "Praised be the Lord in eternity, Amen and Amen" (Ps. xli. 13) in the daily evening prayer before the "Tefillah" (Ṭur Oraḥ Ḥayyim, 236); (22) the insertion of the passage I Chron. xxix. 10-13 in the morning prayer (*ib.* 51); (23) the recitation of the "Shema'" in the "Ḳedushshah" (Abudarham, p. 53c); (24) introduction of the prayer beginning with the words כתר יתנו לך in the "Ḳedushshah" of the musaf, and the prayers beginning with the words אז בקול רעש and ממקומך מלכנו in the "Ḳedushshah" of the Shaḥarit Tefillah of Sabbath (Ṭur Oraḥ Ḥayyim, 221); (25) the recitation of Ps. cxix. 142 at the Minḥah prayer on the Sabbath, in memory of the death of Moses (*ib.* 292); (26) the benediction for the bridal night (Abudarham, p. 115a); (27) "Parashat ha-Musafim" (Ṭur Oraḥ Ḥayyim, 283).

The following are ordinances of the ninth century, chiefly directed, according to Weiss, against Karaite teachings: (1) the benediction when the Sabbath candles are lit (earliest source of the "Siddur Rab 'Amram"; Maimonides, "Yad," Shab. v.; ROSH on Shab. ii., § 18); (2) the counting of the "'omer" in the evening ("Halakot Gedolot," p. 101c); (3) the ring in the marriage ceremony ("Sha'are Ẓedeḳ," i. 3, §§ 12, 16); (4) the Mishnah "Ezehu Meḳoman" in the morning prayer (Ṭur Oraḥ Ḥayyim, 50).

Geonic Taḳḳanot.

Only the following five ordinances, so far as known, bear the name of a gaon: (1) of Rab Rabbah of Pumbedita and R. Huna of Sura (7th cent.): if a woman demands a bill of divorce, it must be drawn up for her immediately (Weiss, "Dor," iv. 5, 9, 37; "Sha'are Ẓedeḳ," iv. 4, § 15); (2) of R. Huna at Pumbedita and Mar Rab Bibai of Sura (8th cent.): a debt and a marriage portion may be recovered even from the property of orphans (*ib.* iv. 28, 37, 41, 45); (3) of Mar Rab Zadok of Sura (9th cent.): in suits relating to real estate the defendant must take an oath (controverting Shebu. 45a; Weiss, *l.c.* pp. 43, 123); (4) of R. Naḥshon of Sura (end of 9th cent.): the introduction of "Amen" before the "Tefillah" ("Seder ha-Eshkol," ed. Halberstadt, 1867, i. 9; Weiss, *l.c.* p. 124); (5) of Hananiah b. Judah of Pumbedita (1000): abrogation of the "ketubat benin dikrin" ("Sha'are Ẓedeḳ," iv. 4, 17; Weiss, *l.c.* pp. 162, 203).

Taḳḳanot of R. Gershom.

Although the succeeding ordinances belong to the same period, their place of origin is Europe instead of the East. The first to promulgate enactments in Europe was R. GERSHOM; and, while it is no longer possible to determine how many rules he authorized, their number was doubtless considerable, since the renewal of old taḳḳanot in the thirteenth and fourteenth centuries seems to have been due to him. The following ten ordinances by Gershom are found in a manuscript in the possession of N. Brüll: (1) one who wittingly enters a thoroughfare against the orders of the court is liable to punishment; (2) the prohibition of bigamy; (3) respect for the privacy of letters; (4) services in the synagogue must not be interrupted on account of a quarrel; (5) the owner of a synagogue may not refuse admission to any one on the score of a personal grievance; (6) services may be interrupted to search for a lost object, and he who finds it without reporting the fact is liable to excommunication; (7) a majority may refuse to obey a regulation of the communal directors only with the consent of the court; (8) property held in trust may not be retained maliciously; (9) no case may be carried before a secular court except one involving heavy damages; (10) a divorce may not be forced upon a woman (comp. Meïr of Rothenburg, Responsa, p. 111d; "Kol Bo," ed. Fürth, Appendix, 1a).

The following taḳḳanot also are ascribed to R. Gershom: (1) no one ought to leave the synagogue if only ten are present; but if one should leave, the service may be continued; (2) a Jew is forbidden to rent to another Jew who lives with a Gentile; (3) if absence or poverty renders it impossible for a man to support his wife, the community must provide for her; (4) in case of an altercation with serious consequences, both parties are liable to punishment: and if one of them falls ill a second time in consequence of the brawl, he may bring the matter into court; (5) one who is summoned to court by a messenger must attend (Meïr of Rothenburg, *l.c.* pp. 112d–113a).

Taḳḳanot of Synods.

During the twelfth century rabbinical synods were convened for the first time in the post-Talmudic period in the chief cities where fairs were held. The object of these synods was to promulgate new ordinances as circumstances required and to harmonize Talmud law with the conditions obtaining in Christian Europe, from a religious, legal, and moral point of view. R. Tam seems to have acted as the chairman of several synods, although the precise ones over which he presided are uncertain. The chief scholars mentioned as members of these bodies were RaSHBaM, Isaac b. Solomon of Sens, Solomon b. Jacob of Auxerre, Isaac b. Nehemiah of Drôme, and Menahem b. Perez of Joigny. Seven ordinances are ascribed to these conventions, although their exact provenience is no longer known. One of the earliest of the enactments seems to have been that governing commercial relations with Christians, which was promulgated as a result of the persecutions during the Second Crusade. The ordinances in question are as follows: (1) no Jew may purchase crucifixes, ecclesiastical vessels, vestments, ornaments, or prayer-books; (2) cases may be tried in the national court only with the mutual consent of plaintiffs and defendants; (3) if the case of either party has been prejudiced by this procedure, the plaintiff must make amends according to the judgment of the seven directors of the community; (4) no one may accept an appointment from the government; (5) if a wife dies within a year of her marriage, her husband must return her dowry; (6) if the dowry was payable at a later date, the husband has no claims upon it; (7) a bill of divorce, when once drawn up, may not be questioned or criticized ("Kol Bo," ed. Fürth, 1782, § 117; "Sefer ha-Yashar," No. 579; Grätz, "Gesch." [Hebr. ed.] iv. 235-236).

When the representatives of the Jews convened at Mayence in the early part of the thirteenth century (1220 or 1223) to regulate the taxes and imposts to be paid to the emperor, they promulgated new ordinances which were accepted throughout Judaism, and they also revised earlier enactments. Among the members of the first synod were David b. Kalonymus of Münzenberg, Baruch b. Samuel of Mayence, Hezekiah b. Reuben of Boppard, Simḥah b. Samuel of Speyer, Eliezer b. Joel ha-Levi of Cologne, and Eleazar b. Judah of Worms. These ordinances have been preserved under the name of "taḳḳanot Shum" (שום = Speyer, Worms, and Mayence), and are indicative of the status of the German Jews of the period. Six of the enactments may be ascribed with some degree of certainty to the first synod, and are as follows: (1) no Jew should be guilty of bad faith toward a Christian, or of counterfeiting; (2) one who has caused harm by lodging information must make amends for it; (3) court Jews are not to be exempt from the communal taxes; (4) quiet and devotion must rule in the synagogue; (5) a brother-in-law must enter upon the levirate marriage without raising any objections; (6) controversies must be decided by the rabbis of Mayence, Speyer, and Worms (Meïr of Rothenburg, *l.c.* p. 112a; Moses Minz, Responsa, No. 202; Luria, "Yam shel Shelomoh" on Yeb. iv., No. 18).

In 1245 in one of these same three cities another synod of rabbis convened, at which David b. Shaltiel, Isaac b. Abraham, and Joseph b. Moses ha-Kohen were present. The ordinances of the earlier synod were confirmed, and two new ones were promulgated: (1) the rabbi may not excommunicate any one without the consent of the community, nor may the congregation do so against the will of the rabbi; (2) if rabbis from other cities should endeavor to induce a local rabbi to excommunicate any person, he must refuse to do so unless he gains the consent of the community concerned (Meïr of Rothenburg, *l.c.*, end; Moses Minz, *l.c.* No. 102, p. 153b).

The German rabbis again assembled at the time of the Black Death, to renew the ancient ordinances, their enactments referring chiefly to the dissolution of levirate marriages and to the division of an estate between the widow and the levir. Other synods convened toward the end of the fourteenth century (at Weissenfels) and in the middle of the fifteenth century (at Nuremberg and Bingen), but no record of their ordinances has been preserved. A single taḳḳanah by Jacob Weil, however, is extant, and reads thus: "The following is one of the many enactments which we have promulgated at Nuremberg: if one of the two parties wishes to use the German language in court, the other party must do likewise" (Weil, Responsa, No. 101). The ordinances which Seligman Oppenheim issued at the Bingen synod were originally intended to be enforced only in the district of the lower Rhine; and when he attempted to enforce them for the upper Rhine, a controversy resulted which destroyed the permanent validity of his enactments.

To these synods must be ascribed also the following ordinances of uncertain date which have been preserved under the name "taḳḳanot ha-ḳehillot me-ashkenaz": (1) no Jew may wear a garment or cuffs after the Christian fashion, nor may he have his beard cut with a razor; (2) no wine made by Christians may be used by Jews; (3) no Jew may cause a jar to be filled with water by a non-Jew on the Sabbath; (4) a Jew may not gamble with a Christian; (5) the punishment of guilt by solitary confinement in an apartment of the synagogue in enjoined; (6) entertainments and banquets are prohibited; (7) Jews who were recipients of charity had to give tithes of same; (8) all persons must wear the "kittel" in the synagogue; (9) the margins of a book must not be cut (Moses Minz, *l.c.* No. 102; "Codex Halberstadt," No. 49).

At the end of the fifteenth and at the beginning of the sixteenth century taḳḳanot were issued at Toledo; and after the expulsion from Spain others were promulgated at Fez by the scholars of Castile. Additional enactments seem to have been made by Isaac b. Sheshet (RIBaSH) and Simeon b. Ẓemaḥ Duran (RaSHBaẒ). Twelve ordinances were promulgated at Toledo, and thirty-two at Fez, the latter including four concerning the taking of a second wife in the lifetime of the first; five dealing with the attitude of a husband toward his wife when the latter has deserted him; and fourteen devoted to lawsuits ("Kerem Ḥamar," ii. 34a-36b).

Various taḳḳanot were also promulgated from time to time by the COUNCIL OF FOUR LANDS. Some of these ordinances, which were binding on all Polish Jews in the sixteenth, seventeenth, and eighteenth centuries, were published in a volume bearing the name of Joshua ben Alexander FALK ha-Kohen, and entitled "Ḳonṭres 'al Dine Ribbit" (Sulzbach, 1692; Brünn, 1775).

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W. B. S. O.

ṬAL. See GESHEM.

TAL, TOBIAS: Dutch rabbi; born at Amsterdam 1847; died at The Hague Oct. 24, 1898; studied at Dünner's theological seminary (1862-74) and at the University of Utrecht (D.D. 1874). After officiating for a short time as rabbi at Amsterdam, Tal accepted a call as chief rabbi of Gelderland in 1880, and removed to Arnhem on June 26, 1881; here he remained until 1895, when he was called to The Hague as successor to chief rabbi Berenstein. From 1880 to 1881 he was engaged in a controversy with Professor van Oort of the University of Leyden concerning the ethical value of the Talmud.

In 1898 Tal published, under the title "Oranjebloesems," a history of the Jews of the Netherlands, deriving his material for this work chiefly from unpublished documents in the private archives of Queen Wilhelmina. He was the editor of "Choreben Jedidjah," a periodical which appeared in Rotterdam (1887), and in which he published several articles over the pseudonym of "Jotham."

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S. E. SL.

TALKAR, DANIEL RAHAMIM: Beni-Israel soldier; enlisted in the 4th Rifles on April 1, 1842. He was made jemidar and native adjutant on Jan. 1, 1857; subahdar on Jan. 1, 1861; subahdar-major and bahadur in 1878. He served with the reserve forces in the expedition to Bahawalpur in 1846, and two years later left Karachi for Mooltan on field service, being present at the successful attack on the enemy's position in the suburbs of the latter city on Dec. 27, 1848. Though wounded he was with the regiment when it stormed the breach and captured the city, and he was engaged in all the subsequent siege operations until the capitulation of the fort and citadel on Jan. 22, 1849 (medal and clasp). Talkar served also in the Persian campaign of 1856-57, during which he was present at the occupation of the island of Kurrack, at the landing in Hallilah Bay, and at the advance on and surrender of the town and fort of Bushire; he took part also in the forced march on Barazgoon, the night attack of Feb. 6, 1857, and the battle of Khooshab (medal and clasp). In 1858 he served in the Central India Field Forces.

J. J. HY.

TALKAR, EZEKIEL: Beni-Israel soldier; born at Ahmedabad, India, in 1848; joined the 3d Regiment, Native Light Infantry, now called Bombay Rifles, on Sept. 16, 1864. He was promoted jemidar Jan. 1, 1877; subahdar Oct. 5, 1879; and subahdar-major June 12, 1890. During this period the regimental school owed its efficiency in musketry largely to his skill, most of the officers and senior non-commissioned officers receiving from him instruction in the theory of firing small arms. Talkar served in the Kathiawar Field Forces from 1865 to 1868, took part in the Afghan war (1879-80), was engaged in the affair at Kucheli Pass (medal), and saw active service also during the Burmese war of 1886-88 (medal and two clasps). In 1893 he retired from the service and joined the Dhrangadhra State Police as police inspector, later acting in a similar capacity at the city of Bhavnagar. In 1896 the maharaja Saheb, who greatly appreciated his services, transferred him to the State Regiment, in which he still (1905) holds the rank of second in command.

J. J. HY.

TALLAGE: A tax arbitrarily imposed upon a community, which was made collectively responsible for the entire sum. This tax was frequently levied on the English Jews during the twelfth and thirteenth centuries. A tallage of £60,000, known as the "Saladin tallage," was levied on them, for example, at Guildford in 1189, the ostensible object being the crusade then being prepared against Saladin. Another tallage, of 10,000 marks (£6,666 13s. 4d.), which was probably levied at an earlier date, is also referred to. It is reported that John tallaged the Jews in 1210 to the extent of 60,000 marks (£40,000). There are likewise records of tallages under Henry III. of 4,000 marks (1225) and 5,000 marks (1270). Important tallages were made by Edward I. in the second, third, and fourth years (£1,000), and in the fifth year (25,000 marks), of his reign. These taxes were in addition to the various claims which were made upon the Jews for relief, wardship, marriage, fines, law-proceedings, debts, licenses, amercements, etc., and which they paid to the English exchequer like their fellow subjects, though probably on a larger scale.

It has been claimed that the loss of the income from the Jews was the chief reason why Edward I. was obliged to give up his right of tallaging Englishmen in general.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 325-326; M. Schwab, *Documents sur les Juifs d'Angleterre*, in *R. E. J.* xi. 268-270; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. xvi.

J.

ṬALLIT (טלית): Mantle with fringes (ẓiẓit) at the four corners; a prayer-shawl worn over the garments, and used by men after marriage and, in modern times, by boys after their confirmation as "bar miẓwot." The ṭallit, which can be spread out like a sheet, is woven of wool or silk, in white, with black or blue stripes at the ends. The silk ones vary in size, for men, from about 36 × 54 inches to 72 × 96 inches. The woolen ṭallit is proportionately larger (sometimes reaching to the ankle) and is made of two lengths sewed together, the stitching being covered with a narrow silk ribbon. A ribbon, or, for the wealthy, a band artistically woven with silver or gold threads (called "spania"), with the ends hanging, and about 24 inches long by from 2 to 6 inches wide, is sewed on the top of the ṭallit. From the four corners of the ṭallit hang ẓiẓit, in compliance with the Mosaic law (Num. xv. 38 *et seq.*; see Ẓiẓit). The woolen ṭallit is preferred by the pious, especially if made of coarse and half-bleached lamb's wool from the Holy Land, when it is known as a "Turkish ṭallit." Woolen ṭallits are made in Russia also, but are finer spun and almost pure white. The silken ṭallit was formerly made principally in Germany; but of late several silk manufacturers in the United States (at Paterson, N J.) have produced the bulk of the American supply.

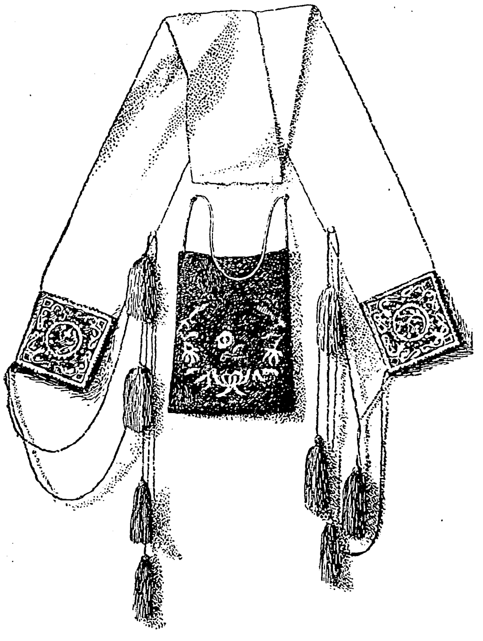

Karaite Ṭallit and Bag.
(From a photograph.)

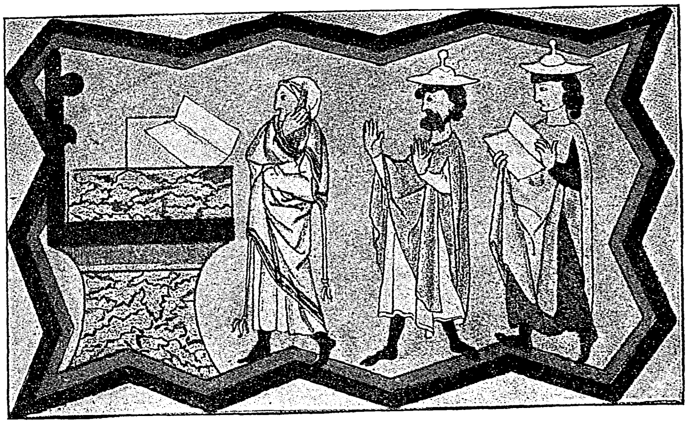

Jew with Ṭallit.
(From an illuminated maḥzor of the fifteenth century.)

The original ṭallit probably resembled the "'abayah," or blanket, worn by the Bedouins for protection from sun and rain, and which has black stripes at the ends. The finer ṭallit, very likely, was similar in quality to the Roman pallium, and was worn only by distinguished men, rabbis, and scholars (B. B. 98a; Gen. R. xxxvi.; Ex. R. xxvii.). The ṭallit of a "talmid ḥakam" extended to within a handbreadth of the length of the bottom of his undergarment (B. B. 57b). The ṭallit was sometimes worn partly doubled, and sometimes with the ends thrown over the shoulders (Shab. 147a; Men. 41a).

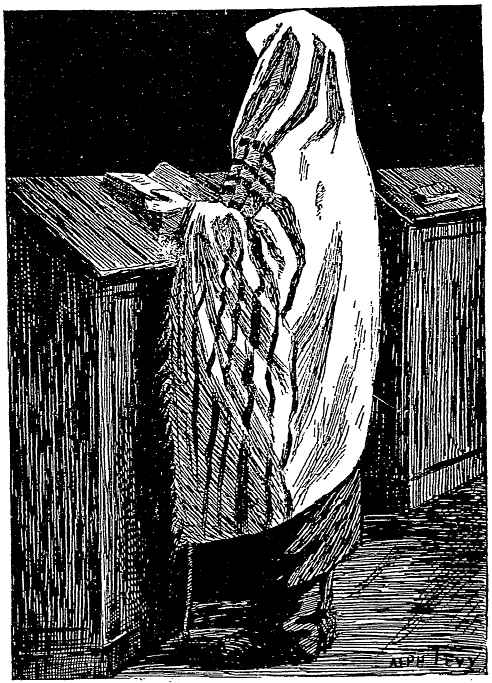

Jew with Ṭallit.
(From a drawing by Alphonse Lévy.)

The most approved style of adjusting the ṭallit is the Turkish ("'aṭifat yishma'elim"), and is as follows: The scarf is thrown over the head with the middle point of one of the longer edges over the middle of the forehead and the left-hand end hanging over the left shoulder; the right end is then also thrown over the left shoulder so that all the four corners are upon the left side; a short pause is then made, and the corners are allowed to fall back in their original position, two corners suspended from each shoulder. The portion covering the head is next pushed backward, and may be removed entirely therefrom and made to rest on the back of the neck. The more modern style is to roll up the ṭallit like a scarf, put it round the neck, and let the ends hang from the shoulders (comp. Yalḳ., Ps. 723; Pesiḳ. R., ed. Friedmann, ix. 32a, note).

The cabalists considered the ṭallit as a special garment for the service of God, intended, in connection with the phylacteries, to inspire awe and reverence for God at prayer (Zohar, Exod. Toledot, p. 141a). The ṭallit is worn by all male worshipers at the morning prayer on week-days, Sabbaths, and holy days; by the ḥazzan at every prayer while before the Ark; and by the reader of the scroll of the Law when on the almemar. In earlier times the ṭallit was likewise spread over the canopy at the nuptial ceremony.

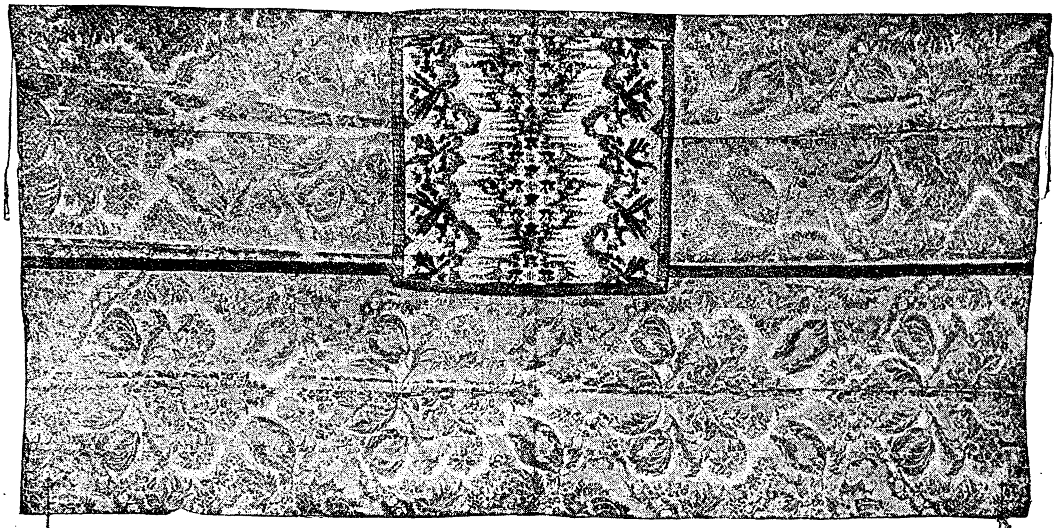

Embroidered Ṭallit.
(In the possession of the Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler, Frankfort-on-the-Main.)

In the Talmudic and geonic periods the phylacteries were worn by rabbis and scholars all day, and a special ṭallit at prayer; hence they put on the phylacteries before the ṭallit, as appears in the order given in "Seder R. 'Amram Gaon" (p. 2a) and in the Zohar (Ba-Midbar, 120b). In later times, when the phylacteries came to be worn at morning prayer only, the ṭallit was put on first, after a special benediction had been recited. See Fringes.

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 8-24; David de Ginsburg, in *R. E. J.* (1890) xx. 16-22.

J. J. D. E.

TALLY: A piece of wood on which is written a deed of indebtedness, the sum due being indicated by notches along the edge. The stick is then cut in two in such a manner that each piece thereof contains a part of every notch. One part is then given to the debtor, and the other to the creditor. This was, in the medieval ages, the ordinary way of giving receipts to Jews and others. A certain number of these tallies have been discovered at Westminster, each containing the record of a debt due to a Jew before the Expulsion. The object of the device was to prevent fraud. When a Jew claimed a certain amount as his debt, the two parts of the tallies were brought together, and if there was any discrepancy in the joining of the notches, the sum indicated in the tally kept in the archa by the chirographer for the debtor was held to be decisive. Tallies were used also for general receipts by the British exchequer, and it is stated that when the British Houses of Parliament were burned down in 1832 the fire was the result of carelessness in burning the stock of tallies. The same means of checking fraud was used in American cities; for example, Philadelphia, within the last thirty years.

Bibliography: *Proceedings of the Jewish Historical Society of England*, 1905, v.

J.

TALMID ḤAKAM (plural, **Talmide ḥakamim**): Honorific title given to one well versed in the Law. Prizing knowledge, especially that of the Torah, above all worldly goods, the talmide ḥakamim formed in Jewish society a kind of aristocracy having many privileges and prerogatives as well as duties. To the Jews, birth, riches, and other advantages are as nothing in comparison with learning. The Mishnah says: "A scholarly bastard takes precedence over an ignorant high priest" (Hor. 13a). In the Middle Ages the talmid ḥakam enjoyed the full confidence of his coreligionists, who consulted him not only in spiritual matters, but also in worldly affairs. Even when he held no official position in the community, he supervised the cult, determined the time and form of prayers, verified weights and measures, etc. To enable him to devote himself entirely to study, Jewish legislation exempted him from the payment of taxes and from performing any specific duties (Shulḥan 'Aruk, Yoreh De'ah, 243).

Although modesty is one of the cardinal virtues of the talmid ḥakam, he is enjoined to uphold his rank and not to compromise his dignity. As in the case of a king, he is not permitted to allow any one to omit the performance of any public act of reverence due to him, inasmuch as in him the Law is honored or slighted (Maimonides, "Yad," Teshubah, iii.). There are, according to the Talmud, six acts which a talmid ḥakam ought to avoid: to go abroad in perfumed garments; to walk alone at night; to wear shabby shoes; to converse with a woman in the street, even if she be his wife; to sit in the society of an ignoramus; and to be the last to enter the bet ha-midrash (Ber. 43b). With regard to association with an ignoramus, the Talmud says: "The talmid ḥakam is first likened by the ignoramus to a vase of gold; if he converses with him, he is looked upon as a vase of silver; and if he accepts a service from him, he is regarded as a vase of earth" (Sanh. 52b). Among the privileges of the talmid ḥakam is the right of declining to present himself as a witness in suits concerning money transactions before a judge who is his inferior in knowledge (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 28).

The talmid ḥakam was expected to be familiar with all branches of human learning. "He who understands astronomy," says R. Johanan, "and does not pursue the study of it, of that man it is written: 'But they regard not the work of the Lord, neither consider the operation of his hands'" (Isa. v. 12). R. Johanan says also that only he who is able to answer all halakic questions, even those which deal only with the insignificant treatise Kallah, is a talmid ḥakam worthy to be appointed leader of a community (Shab. 114a). In accordance with this view of the standard of learning required in one who aspires to the title of talmid ḥakam, some later rabbinical authorities assert that in modern times no one deserves to be called by that epithet ("Keneset ha-Gedolah" on Yoreh De'ah, § 18).

The principles in accordance with which the talmid ḥakam must live are enumerated in the first chapter of Derek Ereẓ Zuṭa, opening with the following sentence: "The way of the wise is to be modest, humble, alert, and intelligent; to endure injustice; to make himself beloved of men; to be gracious in his intercourse even with subordinates; to avoid wrong-doing; to judge each man according to his deeds; to act according to the motto 'I take no pleasure in the good things of this world, seeing that life here below is not my portion.' Wrapped in his mantle, he sits at the feet of the wise; no one can detect anything unseemly in him; he puts pertinent questions, and gives suitable answers."

E. C. I. Br.

END OF VOL. XI.

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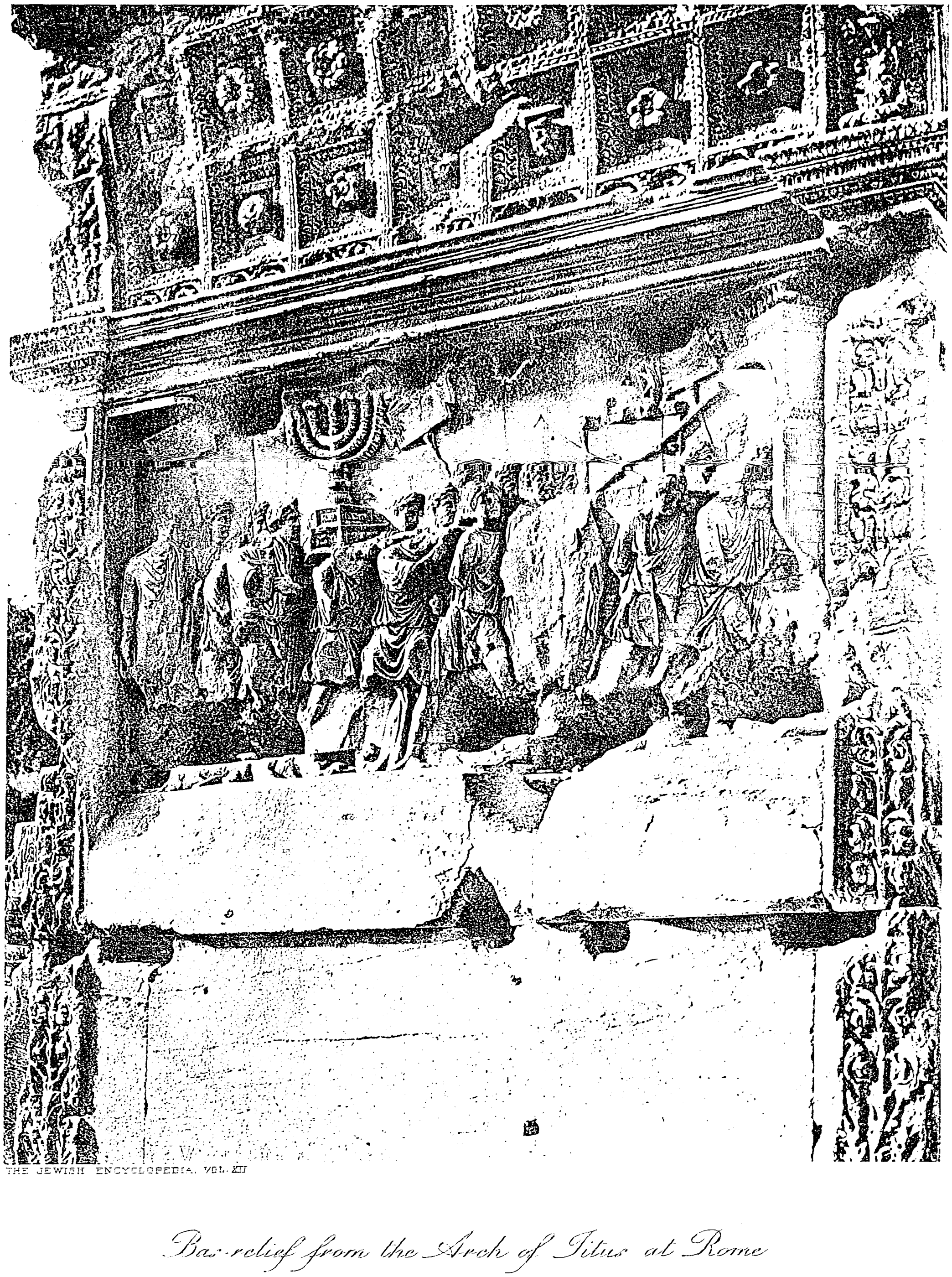

THE JEWISH ENCYCLOPEDIA. VOL. XII

Bas-relief from the Arch of Titus at Rome
Showing Spoils from the Temple of Jerusalem
(Candlestick, Table of Showbread and Trumpets)

14/15

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g., Moses,* not Mosheh; *Isaac,* not Yiẓḥaḳ; *Saul,* not Sha'ul or Shaül; *Solomon,* not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr.*

ב *b*	ז *z*	ל *l*	פּ (*with dagesh*), *p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ (*without dagesh*), *f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע ʿ	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of פּ. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ (ḳameẓ) *a*	◌ֻ *u*	◌ַ *a*	◌ֱ *e*	וֹ *o*
◌ָ (ḳameẓ ḥatuf) *o*				
◌ֵ *e*	◌ֶ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words, except such as have become familiar to English readers in other forms, as *Mohammed, Koran, mosque,* are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع ʿ	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* ◌ِ *i* ◌ُ *u*

No account has been taken of the *imalah; i* has not been written *e,* nor *u* written *o.*

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah.* The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g.*, *Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'kub*, not *Ya'kubun;* or in a title, *Kitab al-Amanat wal-I'tikadat.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h*, *v*, or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Kimhis (or Kamhis) under *Kimhi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Hasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d'*, *de*, *da*, *di*, *van*, *von*, *y*, *of*, *ben*, *ha-*, *ibn*[*] are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.* The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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[*] When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N	Abot de-Rabbi Natan
'Ab. Zarah	'Abodah Zarah
ad loc	at the place; to the passage cited
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const	Apostolical Constitutions
'Ar	'Arakin (Talmud)
Arch. Isr	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T	Das Alte Testament
A. V	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaïten
B. B	Baba Batra (Talmud)
B.C	before the Christian era
Beḳ	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bibl. Rab	Bibliotheca Rabbinica
Bik	Bikkurim (Talmud)
B. Ḳ	Baba Ḳamma (Talmud)
B. M	Baba Meẓi'a (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia
Breslauer Jahresbericht	Jahresbericht des Jüdisch-Theologischen Seminars Fränkelscherstiftung
Brit. Mus	British Museum
Brüll's Jahrb	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch	chapter *or* chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A	Corpus Inscriptionum Atticarum
C. I. G	Corpus Inscriptionum Græcarum
C. I. H	Corpus Inscriptionum Hebraicarum
C. I. L	Corpus Inscriptionum Latinarum
C. I. P	Corpus Inscriptionum Peloponnesi
C. I. S	Corpus Inscriptionum Semiticarum
comp	compare
Curinier, Dict. Nat	E. E. Curinier, Dictionnaire National des Contemporains
d	died
D	Deuteronomist
De Gubernatis, Diz. Biog	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
Driver, Introduction	S. R. Driver, An Introduction to the Literature of the Old Testament
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
'Eduy	'Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
'Er	'Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaften und Künste
Esd	Esdras
et seq	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Ewald, Gesch	Ewald, Geschichte des Volkes Israel
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gesch	Geschichte
Gesenius, Gr	Gesenius, Grammar
Gesenius, Th	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist	Graetz, History of the Jews
Grätz, Gesch	Grätz, Geschichte der Juden
Güdemann, Gesch	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
H	Holiness Code
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb	Epistle to the Hebrews
Hebr	Masoretic Text
Herzog-Plitt *or* Herzog-Hauck, Real-Encyc.	Herzog-Plitt or Herzog-Hauck, Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H	Jellinek, Bet ha-Midrash
Jew. Chron	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
J. Q. R	Jewish Quarterly Review
J. R. A. S	Journal of the Royal Asiatic Society
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kautzsch, Apokryphen	Kautzsch, Die Apokryphen und Pseudepigraphen des Alten Testaments
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Kayserling, Die Jüdischen Frauen	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳil'ayim (Talmud)
Ḳin	Ḳinnim (Talmud)

Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
Kuenen, Einleitung	Kuenen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
Lewysohn, Z. T.	Lewysohn, Zoologie des Talmuds
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma‘as.	Ma‘aserot (Talmud)
Ma‘as. Sh	Ma‘aser Sheni (Talmud)
Macc.	Maccabees
Maimonides, Moreh.	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak.	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me‘i.	Me‘ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid.	Middot (Talmud)
Midr	Midrash
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwa’ot (Talmud)
M. Ḳ.	Mo‘ed Ḳaṭan (Talmud)
Monatsschrift.	Monatsschrift für die Geschichte und Wissenschaft des Judenthums
Mortara, Indice.	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc.	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray’s Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d.	no date
Ned.	Nedarim (Talmud)
Neg	Nega‘im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund.	Palestine Exploration Fund
Pallas Lex.	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R.	Pesiḳta Rabbati
Pirḳe R. El.	Pirḳe Rabbi Eli‘ezer
Proc	Proceedings
Publ	Publications
R	Rab *or* Rabbi *or* Rabbah *or* Redactor
Rahmer’s Jüd. Lit.-Blatt.	Rahmer’s Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
R. E. J.	Revue des Etudes Juives
Rev. Bib.	Revue Biblique
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rios, Estudios.	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal’schen Bibliothek
R. V.	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schiller-Szinessy, Cat. Cambridge	Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb.	Shebi‘it (Talmud)
Shebu	Shebu‘ot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Soc. Bibl. Arch.	Society of Biblical Archæology
Stade’s Zeitschrift	Stade’s Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Leyden.	Steinschneider, Catalogus Codicum Hebræorum Bibliothecæ Academiæ Lugduno-Batavæ
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta‘an	Ta‘anit (Talmud)
Tan.	Tanḥuma
Targ	Targumim
Targ. Onḳ.	Targum Onḳelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr.	Testaments of the Twelve Patriarchs
Toh	Tohorot
Tos	Tosafot
Tosef	Tosefta
Tr.	Transactions
transl	translation
Tristram, Nat. Hist.	Tristram, Natural History of the Bible
T. Y.	Tebul Yom (Talmud)
‘Uḳ	‘Uḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Virchow’s Archiv	Virchow’s Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor.	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
“Yad”	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus.	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

CONTRIBUTORS TO VOLUME XII

A.............**Cyrus Adler, Ph.D.,**
President of the American Jewish Historical Society; Former President of the Board of Directors of the Jewish Theological Seminary of America; Assistant Secretary of the Smithsonian Institution, Washington, D. C.

A. Bü........**Alexander Büchler, Ph.D.,**
Rabbi, Keszthely, Hungary.

A. Fe........**Alfred Feilchenfeld, Ph.D.,**
Principal of the Realschule, Fürth, Bavaria, Germany.

A. Ga.........**Abraham Galante,**
Formerly Editor of "La Buena Esperanza," Smyrna; Cairo, Egypt.

A. Kai.......**Alois Kaiser,**
Cantor, Temple Oheb Shalom, Baltimore, Md.

A. Ke.........**A. Kecskemeti,**
Rabbi, Makow, Hungary.

A. Ki.........**Alexander Kisch, Ph.D.,**
Rabbi, Meysel-Synagoge, Prague, Bohemia, Austria.

A. Ku........**A. Kurrein, Ph.D.,**
Rabbi, Teplitz, Bohemia, Austria.

A. Lew......**Abraham Lewinsky, Ph.D.,**
Chief Rabbi, Hildesheim, Hanover, Germany.

A. Lu.........**Abraham Lubarsky,**
New York City.

A. M. F......**A. M. Friedenberg, B.S., LL.B.,**
Counselor at Law, New York City.

A. M. H.....**A. M. Hyamson,**
London, England.

A. M. Ho...**A. M. Hofmann,**
United States National Museum, Washington, D. C.

A. P...........**A. Porter** (*Office Editor*),
Formerly Associate Editor of "The Forum," New York; Revising Editor of "Standard Cyclopedia"; New York City.

A. Pe.........**A. Peiginsky, Ph.D.,**
New York City.

A. S...........**Abram Simon,**
Rabbi, Hebrew Congregation, Washington, D. C.

A. S. I........**Abram S. Isaacs, Ph.D.,**
Professor of German Language and Literature, New York University Graduate Seminary, New York City; Rabbi, B'nai Jeshurun Congregation, Paterson, N. J

A. S. W.......**A. S. Waldstein, B.A.,**
New York City.

A. Tä. ....**Aaron Tänzer, Ph.D.,**
Rabbi, Hohenems, Tyrol, Austria.

A. V. W. J..**A. V. W. Jackson, Ph.D., Lit.D., LL.D.,**
Professor of Indo-Iranian Languages, Columbia University, New York City.

B. P...........**Bernhard Pick, Ph.D., D.D.,**
Pastor of St. John's Lutheran Church, Newark, N. J.

B. R...........**Baer Ratner,**
Author, Wilna, Russia.

C. I. de S....**Clarence I. de Sola,**
President of the Federation of Canadian Zionists; Belgian Consul, Montreal, Canada.

C. J. F.......**Charles J. Freund,**
Rabbi, Congregation B'nai Israel, Salt Lake City, Utah.

C L..........**Caspar Levias, M.A.,**
Formerly Instructor in Exegesis and Talmudic Aramaic, Hebrew Union College, Cincinnati, Ohio.

D.............**Gotthard Deutsch, Ph.D.,**
Professor of Jewish History, Hebrew Union College, Cincinnati, Ohio.

D. P..........**David Philipson, D.D.,**
Rabbi, B'ne Israel Congregation; Professor of Homiletics, Hebrew Union College, Cincinnati, Ohio.

E. A. V......**Ernest A. Vizetelly,**
Author of "Emile Zola, Novelist and Reformer"; London, England.

E. C..........**Executive Committee of the Editorial Board.**

E. Co........**Ernst Cohn,**
Berlin University, Berlin, Germany.

E. G. H......**Emil G. Hirsch, Ph.D., LL.D.,**
Rabbi, Sinai Congregation; Professor of Rabbinical Literature and Philosophy, University of Chicago; Chicago, Ill.

E. K..........**Eduard König, Ph.D., LL.D.,**
Professor of Old Testament Exegesis, University of Bonn, Germany.

E. L..........**Eude Lolli** (*deceased*),
Late Chief Rabbi; Professor of Hebrew at the University of Padua, Italy.

E. Me........**Eduard Meyer, Ph.D.,**
Professor of Ancient History, University of Berlin, Germany.

E. Ms........**E. Mels,**
New York City.

E. N..........**Eduard Neumann, Ph.D.,**
Chief Rabbi, Nagy-Kanizsa, Hungary.

E. O. A. M..**E. O. Adelbert Marx, Ph.D.,**
Professor, Heidelberg, Germany.

E. Sc.........**Emil Schlesinger, Ph.D.,**
Rabbi, St. Gallen, Switzerland.

F. C...........**Frank Cramer, B.Sc.,**
New York City.

F. C. C......**Frederick C. Conybeare, M.A.,**
Late Fellow of University College, Oxford, England.

F. H. V......**Frank H. Vizetelly, F.S.A.,**
Associate Editor of the STANDARD DICTIONARY; author of "The Preparation of Manuscripts for the Printer," New York City.

F. L. C.....**Francis L. Cohen,**
Chief Minister, Sydney, N. S. W., Australia.

F. N. L......**Florence N. Levy,**
New York City.

F. S. W......**Franklin S. Wilson, M.A.,**
New York City.

F. T. H......**Frederick T. Haneman, M.D.,**
Brooklyn, N. Y.

G.............**Richard Gottheil, Ph.D.,**
Professor of Semitic Languages, Columbia University, New York; Chief of the Oriental Department, New York Public Library; New York City.

G. A. B......**George A. Barton, Ph.D.,**
Professor of Biblical Literature and Semitic Languages, Bryn Mawr College, Bryn Mawr, Pa.

G. L..........**Goodman Lipkind, B.A.,**
Rabbi, New York City.

G. Se........**G. Selikovitch,**
Journalist, New York City.

H. B.........**H. Brody, Ph.D.,**
Rabbi; Coeditor of the "Zeitschrift für Hebräische Bibliographie"; Nachod, Bohemia, Austria.

H. C.........**Henry Cohen,**
Rabbi B'nai Israel Congregation, Galveston, Tex.

H. F.........**Herbert Friedenwald, Ph.D.,**
Formerly Superintendent of the Department of Manuscripts, Library of Congress, Washington, D. C.; Recording Secretary of the American Jewish Historical Society; Philadelphia, Pa.

H. L.........**Harry Levi,**
Wheeling, W. Va.

H. L. R......**Harry L. Rosenthal,**
Ardwick, Manchester, England.

H. M.........**Henry Malter, Ph.D.,**
Professor of Talmud and Instructor in Judæo-Arabic Philosophy, Hebrew Union College, Cincinnati, Ohio.

H. Ma.......**Hillel Malachowsky,**
Teacher, New York City.

H. R.........**Herman Rosenthal,**
Chief of the Slavonic Department of the New York Public Library, New York City.

H. S.........**Henrietta Szold,**
Secretary of the Publication Committee of the Jewish Publication Society of America, New York City.

I. A. H......**Isaac A. Hourwich, Ph.D.,**
Expert Special Agent of the Bureau of the Census, Department of Commerce and Labor, Washington, D. C.

I. Be.........**Immanuel Benzinger, Ph.D.,**
Professor of Old Testament Exegesis, University of Berlin, Germany; Jerusalem, Palestine.

I. Br.........**Isaac Broydé** (*Office Editor*),
Doctor of the University of Paris, France; formerly Librarian of the Alliance Israélite Universelle, Paris, France; New York City.

I. Gi..........**Ignatio Guidi,**
Professor of Hebrew Language and Comparative Semitic Philology, University of Rome, Italy.

I. H..........**Isidore Harris, A.M.,**
Rabbi, West London Synagogue, London, England.

I. K..........**Isidor Kahan,**
Rabbi, Znaim, Moravia, Austria.

I. L. B.......**I. L. Bril,**
Associate Editor of the "American Hebrew"; New York City.

I. Lév........**Isaac Lévy,**
Chief Rabbi, Bordeaux, France.

I. Lö.........**Immanuel Löw, Ph.D.,**
Chief Rabbi, Budapest, Hungary.

I. M. C......**I. M. Casanowicz, Ph.D.,**
United States National Museum, Washington, D. C.

I. M. P......**Ira Maurice Price, Ph.D., LL.D.,**
Professor of Semitic Languages and Literature, University of Chicago, Chicago, Ill.

I. R..........**I. Rosenberg, Ph.D.,**
Thorn, Prussia.

I. Sa.........**I. Sachs,**
Paris, France.

I. Sc.........**Ignaz Schipper, Ph.D.,**
Szczakowa, Galicia, Austria.

J..............**Joseph Jacobs, B.A.,**
Formerly President of the Jewish Historical Society of England; Corresponding Member of the Royal Academy of History, Madrid; New York City.

J. D. E......**Judah David Eisenstein,**
Author, New York City.

J. de H......**J. de Haas,**
Journalist, New York City.

J. F. McL....**J. F. McLaughlin, M.A., B.D.,**
Professor of Oriental Languages and Literature, Victoria College, Toronto, Canada.

J. G. L......**J. G. Lipman, Ph.D.,**
Assistant Agriculturist, New Jersey State Experiment Station, New Brunswick, N. J.

J. Go.........**Julius Gottlieb, M.A., Ph.D.,**
New York City.

J. Hy.........**J. Hyams,**
Bombay, India.

J. Ka.........**Jacques Kahn,**
Rabbi, Paris, France.

J. Leb.......**Joseph Lebovich,**
Harvard University, Cambridge, Mass.

J. Si..........**Jakob Singer,**
Rabbi, Temesvar, Hungary.

J. So.........**Joseph Sohn,**
Contributor to "The New International Encyclopedia"; formerly Musical Critic on the New York "American and Journal"; New York City.

J. Z. L.......**Jacob Zallel Lauterbach, Ph.D.** (*Office Editor*),
Rabbi, Congregation Agudat Achim, Peoria, Ill.

K..............**Kaufmann Kohler, Ph.D.,**
Rabbi Emeritus of Temple Beth-El, New York; President of the Hebrew Union College, Cincinnati, Ohio.

L. B..........**Ludwig Blau, Ph.D.,**
Professor, Jewish Theological Seminary; Editor of "Magyar Zsidó Szemle"; Budapest, Hungary.

L. G..........**Louis Ginzberg, Ph.D.,**
Professor of Talmud, Jewish Theological Seminary of America, New York City.

L. Grü......**Lazarus Grünhut,**
Director of Orphan Asylum, Jerusalem, Palestine.

L. H. G......**Louis H. Gray, Ph.D.,**
Assistant Editor of the "Orientalische Bibliographie"; formerly on the editorial staff of "The New International Encyclopedia"; Newark, N. J.

L. Hü...... **L. Hühner, A.M., LL.B.,**
Counselor at Law, New York City.

L. K. ....**Lesser Knoller, Ph.D.,**
Rabbi; Principal of the Bildungsanstalt für Jüdische Lehrer; Hanover, Germany.

L. La........**Laura Landau,**
New York City.

L. Lew......**Louis Lewin, Ph.D.,**
Rabbi, Pinne, Posen, Germany.

L. Loe......**Louis Loewenstein,**
Troy, N. Y.

L. N. D......**Lewis N. Dembitz, D.H.L.,**
Counselor at Law, Louisville, Ky.

L. N. Le.....**Lilian N. Levy,**
New York City.

L. R..........**Louis Roth,**
New York City.

L. V.........**Ludwig Venetianer, Ph.D.,**
Rabbi, Ujpest, Hungary.

L. Wi........**Leo Wise,**
Editor of the "American Israelite," Cincinnati, Ohio.

M. B.........**Moses Beer,**
Berlin, Germany.

M. C.........**M. Caimi,**
Corfu, Greece.

M. Fi........**Maurice Fishberg, M.D.,**
Surgeon to the Beth Israel Hospital Dispensary; Medical Examiner to the United States Hebrew Charities, New York City.

M. Fr........**M. Franco,**
Principal, Alliance Israélite Universelle School, Gallipoli, Turkey.

M. H. H.....**M. H. Harris, Ph.D.,**
Rabbi, Temple Israel of Harlem, New York City.

M. K.........**Meyer Kayserling, Ph.D.** (*deceased*),
Late Rabbi, Budapest, Hungary.

M. L. B......**Moses Löb Bamberger, Ph.D.,**
Rabbi; Lecturer on Rabbinics, Jewish Seminary, Würzburg, Bavaria, Germany.

M. L. M.....**Max L. Margolis, Ph.D.,**
Professor of Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. L. S......**M. L. Stern, Ph.D.,**
Rabbi, Triesch, Moravia, Austria.

M. Lw.......**M. Lewin, Ph.D.,**
Rabbi, Wreschen, Posen, Germany.

M. R.........**Max Rosenthal, M.D.,**
Visiting Physician, German Dispensary, New York City.

M. Ri........**M. Richtmann, Ph.D.,**
Budapest, Hungary.

M. Sa........**Max Samfield, Ph.D.,**
Rabbi, Children of Israel Congregation; Editor of the "Jewish Spectator," Memphis, Tenn.

M. Sal.......**Marcus Salzman,**
Wilkesbarre, Pa.

M. Sc........**Max Schloessinger, Ph.D.,**
Librarian and Lecturer on Biblical Exegesis, Hebrew Union College, Cincinnati, Ohio.

M. Sel.......**Max Seligsohn** (*Office Editor*),
Doctor of the University of Paris, France; New York City.

M. Si ....**Moritz Silberstein, Ph.D.,**
Rabbi, Wiesbaden, Nassau, Germany.

M. W. M....**Mary W. Montgomery, Ph.D.,**
New York City.

M. Z.........**M. Zametkin,**
New York City.

N. D.........**Newell Dunbar, B.D.,**
Author, Newark, N. J.

N. E. B. E...**N. E. B. Ezra,**
Shanghai, China.

N. Sl.........**N. Slouschz,**
Doctor of the University of Paris, France; Lecturer on Neo-Hebraic Literature, University of Paris, France.

N. T. L......**N. T. London,**
New York City.

P. S. M......**Percival S. Menken,**
New York City.

P. Wi ....**Peter Wiernik,**
Journalist, New York City.

R. N. ....**Regina Neisser,**
Author, Breslau, Silesia, Germany.

S.............**Isidore Singer, Ph.D.,**
MANAGING EDITOR, New York City.

S. Hu........**S. Hurwitz,**
New York City.

S. J..........**S. Janovsky,**
Counselor at Law, St. Petersburg, Russia.

S. K..........**S. Kahn,**
Rabbi, Nîmes, France.

S. Kr........**Samuel Krauss, Ph.D.,**
Professor, Normal College, Budapest, Hungary.

S. Led.......**Sampson Lederhändler,**
New York City.

S. Man......**S. Mannheimer, B.L.,**
Instructor, Hebrew Union College, Cincinnati, Ohio.

S. O..........**Schulim Ochser, Ph.D.** (*Office Editor*),
Rabbi, New York City.

S. Sa.........**Siegmund Salfeld, Ph.D.,**
Rabbi, Mayence, Hesse, Germany.

S. S. W......**Stephen S. Wise, Ph.D.,**
Rabbi, Temple Beth Israel, Portland, Ore.

S. We........**Samuel Wessel, Ph.D.,**
Rabbi, Sarajevo, Bosnia.

T.............**Crawford Howell Toy, D.D., LL.D.,**
Professor of Hebrew, Harvard University, Cambridge, Mass.

T. F. J.......**T. F. Joseph,**
Rabbi, Temple de Hirsch, Seattle, Washington.

T. K.........**Theodor Kroner, Ph.D.,**
Rabbi, Stuttgart, Württemberg, Germany.

T. L..........**Theodor Lieben, Ph.D.,**
Secretary of the Israelitische Kultusgemeinde, Vienna, Austria.

U. C.........**Umberto Cassuto,**
Editor of "La Rivista Israelitica," Florence, Italy.

V. C.........**Vittore Castiglione,**
Chief Rabbi, Rome, Italy.

V. E.........**Victor Rousseau Emanuel,**
New York City.

V. R.........**Vasili Rosenthal,**
Krementchug, Russia.

W. B.........**Wilhelm Bacher, Ph.D.,**
Professor, Jewish Theological Seminary, Budapest, Hungary.

W. M.-A....**W. Muss-Arnolt, Ph.D.,**
Assistant Professor of Biblical Philology, University of Chicago, Chicago, Ill.

W. M. M....**W. Max Muller, Ph.D.,**
Professor of Bible Exegesis, Reformed Episcopal Theological Seminary, Philadelphia, Pa.

W. N.........**Wilhelm Nowack, Ph.D.,**
Professor of Old Testament Exegesis, University of Strasburg, Germany.

W. Sa........**W. Salzberger, Ph.D.,**
Erfurt, Germany.

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ERRATUM.—*Schlesinger, Herman.*

Page 102. col. b. delete "committed suicide at Frankfort-on-the-Main Aug. 23, 1902," the subject of the article having been regrettably confused with another person of the same name who died by his own hand.

THE
JEWISH ENCYCLOPEDIA

TALMUD (תלמוד): Name of two works which have been preserved to posterity as the product of the Palestinian and Babylonian schools during the amoraic period, which extended from the third to the fifth century C.E. One of these compilations is entitled "Talmud Yerushalmi" (Jerusalem Talmud) and the other "Talmud Babli" (Babylonian Talmud). Used alone, the word "Talmud" generally denotes "Talmud Babli," but it frequently serves as a generic designation for an entire body of literature, since the Talmud marks the culmination of the writings of Jewish tradition, of which it is, from a historical point of view, the most important production.

The Name.

"Talmud" is an old scholastic term of the Tannaim, and is a noun formed from the verb "limmed" = "to teach." It therefore means primarily "teaching," although it denotes also "learning"; it is employed in this latter sense with special reference to the Torah, the terms "talmud" and "Torah" being usually combined to indicate the study of the Law both in its wider and in its more restricted sense, as in Pe'ah i. 1, where the term "talmud Torah" is applied to study as a religious duty. On the other hand, the learning acquired by study is also called "talmud," so that Akiba's pupil Judah ben Ilai could say: "He from whom one derives the greater part of his knowledge ["talmudo"] must be regarded as the teacher" (Tosef., B. M. ii., end; Yer. B. M. 8d; B. M. 33a has "ḥokmah" instead of "talmud"). To designate the study of religion, the word "talmud" is used in contrast with "ma'aseh," which connotes the practise of religion. Akiba's view that on this account the "talmud" ranked above the "ma'aseh" was adopted as a resolution by a famous conference at Lydda during the Hadrianic persecution (see Sifre, Deut. 41; Ḳid. 40b; Yer. Pes. 30b; Cant. R. ii. 14). The two terms are contrasted differently, however, in the tannaitic saying (B. B. 130b), "The Halakah [the principles guiding decisions in religious law] may not be drawn from a teaching of the master ["talmud"] nor be based upon an act of his ["ma'aseh"], unless the master expressly declare that the teaching or act under consideration is the one which is applicable to the practise."

In the second place, the word "talmud"—generally in the phrase "talmud lomar"—is frequently used in tannaitic terminology in order to denote instruction by means of the text of the Bible and of the exegetic deductions therefrom. In the third place, the noun "talmud" has the meaning which alone can be genetically connected with the name "Talmud"; in tannaitic phraseology the verb "limmed" denotes the exegetic deduction of a halakic principle from the Biblical text (for examples see R. H. ii. 9; Sifre, Num. 118); and in harmony with this meaning of the word "talmud" denotes that exposition of a halakic saying which receives an exegetic confirmation from the Biblical text. Of the terms, therefore, denoting the three branches into which the study of the traditional exegesis of the Bible was from earliest times divided by the Tannaim (see Jew. Encyc. iii. 163, *s.v.* Bible Exegesis), "midrash" was the one identical in content with "talmud" in its original sense, except that the Midrash, which includes any kind of Biblical hermeneutics, but more especially the halakic, deals with the Bible text itself, while the Talmud is based on the Halakah. The Midrash is devoted to Biblical exposition, the result being the Halakah (comp. the phrase "mi-kan ameru" [= "beginning here the sages have said"], which occurs frequently in the tannaitic Midrash and which serves to introduce halakic deductions from the exegesis). In the Talmud, on the other hand, the halakic passage is the subject of an exegesis based on the Biblical text.

Relation to Midrash.

In consequence of the original identity of "Talmud" and "Midrash," noted above, the former term is sometimes used instead of the latter in tannaitic sentences which enumerate the three branches of traditional science, Midrash, Halakah, and Haggadah (see Ber. 22a [comp. M. Ḳ. 15a and Yer. Ber. 6c, 39]; Ḳid. 30a; Suk. 28a; B. B. 134a; Ab. R. N. xiv. [comp. Masseket Soferim, xvi. 8]; Yer. B. Ḳ. 4b, 31 [comp. Sifre, Deut. 33]; Tosef., Soṭah, vii. 20 [comp. Yer. Soṭah 44a]), while sometimes both "Talmud" and "Midrash" are used (M. Ḳ. 21a; Ta'an. 30a); it must be noted, however, that in the editions of the Babli, "Gemara" is usually substituted for "Talmud," even in the passages here cited. The word "Talmud" in all these places did not denote the study subsequently pursued by the Amoraim, but was used instead of the word "Midrash," although this did not preclude the later introduction of the term "Talmud" into tannaitic sayings, where it either entirely displaced "Midrash" or was used side by side with it.

After the term "Talmud" had come to denote the exegetic confirmation of the Halakah, it was applied also to the explanation and exposition of halakic passages in general. As early as the end of the tannaitic period, when the halakot were finally redacted by the patriarch Judah I. and were designated as "Mishnah," a term originally applied to the entire system of traditional learning, the Talmud was developed as a new division of this same science; and it was destined to absorb all others. In a baraita dating, according to the amora Johanan, from the days of Judah I. (B. M. 33a; comp. Yer. Shab. 15c, 22 *et seq.*), the Mishnah and the Talmud are defined as subjects of study side by side with the "Miḳra" (Bible), the study of the Talmud being mentioned first. To this baraita there is an addition, however, to the effect that more attention should be given to the Mishnah than to the Talmud. Johanan explains this passage by the fact that the members of Judah's academy, in their eagerness to investigate the Talmud, neglected the Mishnah; hence the patriarch laid stress upon the duty of studying the Mishnah primarily. In these passages the word "Talmud" is used not in its more restricted sense of the establishment of halakot by Biblical exegesis, but in its wider signification, in which it designates study for the purpose of elucidating the Mishnah in general, as pursued after Judah's death in the academies of Palestine and Babylon. This baraita is, furthermore, an authentic document on the origin of the Talmud.

Three classes of members of the academy are mentioned in an anecdote referring to Judah I. (B. B. 8a): (1) those who devoted themselves chiefly to the Bible ("ba'ale Miḳra"); (2) those whose principal study was the Mishnah ("ba'ale Mishnah"); and (3) those whose main interest lay in the Talmud ("ba'ale Talmud"). This is the original reading of the passage, although the editions mention also the "ba'ale Halakah" and the "ba'ale Haggadah" (see below). These three branches of knowledge are, therefore, the same as those enumerated in B. M. 33a. Tanḥum b. Ḥanilai, a Palestinian amora of the third century, declared, with reference to this threefold investigation ('Ab. Zarah 19b): "Let the time given to study be divided into three parts: one-third for the Bible, one-third for the Mishnah, and one-third for the Talmud." In Ḳid. 33a this saying is quoted in the name of the tanna Joshua b. Hananiah, although this is probably a corruption of the name of Jose b. Ḥanina (amora). Yudan, a Palestinian amora of the fourth century, found in Eccl. xi. 9 an allusion to the pleasure taken in the three branches of study, Miḳra, Mishnah, and Talmud.

The Three Subjects of Study.

The old trichotomy of traditional literature was changed, however, by the acceptance of the Mishnah of Judah I., and by the new study of the Talmud designed to interpret it. The division termed "Halakot" (singular, "Halakah") in the old classification was then called "Mishnah," although in Palestine the Mishnah continued to be designated as "Halakot." The Midrash became a component part of the Talmud; and a considerable portion of the halakic Bible hermeneutics of the Tannaim, which had been preserved in various special works, was incorporated in the Babylonian Talmud. The Haggadah (plural, "Haggadot") lost its importance as an individual branch of study in the academies, although it naturally continued to be a subject of investigation, and a portion of it also was included in the Talmud. Occasionally the Haggadah is even designated as a special branch, being added as a fourth division to the three already mentioned. Ḥanina ben Pappa, an amora of the early part of the fourth century, in characterizing these four branches says: "The countenance should be serious and earnest in teaching the Scriptures, mild and calm for the Mishnah, bright and lively for the Talmud, and merry and smiling for the Haggadah" (Pesiḳ. 110a; Pes. R. 101b; Tan., Yitro, ed. Buber, p. 17; Massek. Soferim, xvi. 2). As early as the third century Joshua ben Levi interpreted Deut. ix. 10 to mean that the entire Law, including Miḳra, Mishnah, Talmud, and Haggadah, had been revealed to Moses on Sinai (Yer. Pes. 17a, line 59; Meg. 74d, 25), while in Gen. R. lxvi. 3 the blessings invoked in Gen. xxvii. 28 are explained as "Miḳra, Mishnah, Talmud, and Haggadah." The Palestinian haggadist Isaac divided these four branches into two groups: (1) the Miḳra and the Haggadah, dealing with subjects of general interest; and (2) the Mishnah and the Talmud, "which can not hold the attention of those who hear them" (Pesiḳ. 101b; see Bacher, "Ag. Pal. Amor." ii. 211).

According to a note of Tanḥuma ben Abba (of the latter part of the 4th cent.) on Cant. v. 14 (Cant. R. *ad loc.*), a student must be familiar with all four branches of knowledge, Miḳra, Mishnah, Halakah (the last-named term used here instead of "Talmud"), and Haggadah; while Samuel b. Judah b. Abun, a Palestinian amora of the same century, interpreted Prov. xxviii. 11 as an allusion to the halakist ("man of the Talmud") and to the haggadist ("man of the Haggadah"; Yer. Hor. 48c; see also Pesiḳ. 176a; Lev. R. xxi., Talmud and Haggadah). Here may be mentioned also the concluding passage of the mishnaic treatise Abot (v., end): "At the age of five to the Bible; at the age of ten to the Mishnah; at the age of fifteen to the Talmud." This is ascribed by many to the ancient tanna Samuel ha-Ḳaṭon (see Bacher, "Ag. Tan." i. 378), although the sequence of study which it mentions is evidently that which was customary during the amoraic period (comp. also the saying of Abaye in Ket. 50a).

The following passages from the Babylonian Talmud may likewise serve to illustrate the special usage which finally made the word "Talmud" current as the name of the work. Samuel, one of the earliest Babylonian amoraim, interpreted the words of Zech. viii. 10, "neither was there any peace to him that went out or came in," as applying to the restlessness of one who turns from the Talmud and confines himself to the study of the Mishnah (Ḥag. 10a). Johanan, the younger Palestinian contemporary of Samuel, extends the allusion to "him also who turns from one Talmud to study another," referring here to Babli and to Yerushalmi. It is very possible that he had noticed that in the case of his numerous Babylonian pupils the transition from the mishnaic exegesis which they had acquired at home to that of the Palestinian schools was not made without disturbing their peace of mind. Allusions to the "Talmud of Babylon" by two prominent Babylonians who settled in Palestine (Ze'era and Jeremiah) have likewise been preserved (B. M. 85c; Sanh. 24a); and they confirm Johanan's conception of the meaning of the term.

The Gemara.

In Babylonia the Aramaic noun "gemar" (emphatic state, "gemara") was formed from the verb גמר (which does not occur in Palestinian texts), having the meaning of "learn." This substantive accordingly designates that which has been learned, and the learning transmitted to scholars by tradition, although it is used also in a more restricted sense to connote the traditional exposition of the Mishnah; and it therefore gained currency as a designation of the Talmud. In the modern editions of the Babylonian Talmud the term "Gemara" occurs very frequently in this sense; but in nearly every case it was substituted at a later time for the objectionable word "Talmud," which was interdicted by the censor. The only passage in which "Gemara" occurs with the meaning of "Talmud" in the strict sense of that term and from which it was not removed by the censor is 'Er. 32b, where it is used by Naḥman bar Jacob, a Babylonian amora of the second half of the third century. For further details see Bacher, "Gemara," in "Hebrew Union College Annual," pp. 26-36, Cincinnati, 1904, where the word is shown to have been used for "Talmud" from the geonic period (see also *idem*, "Die Terminologie der Amoräer," pp. 31 *et seq.*, Leipsic, 1905). The later editions of the Talmud frequently substitute for the word "Gemara" the abbreviation ש"ס (Aramaic, שתא סדרי = "the six orders of the Mishnah"), which has come to be, with the pronunciation "Shas," a popular designation for the Babylonian Talmud.

Here may be mentioned the term "Shem'ata" (שמעתא), which was used in Babylonia to designate the halakic portion of the Talmud, and which was thus contrasted with "Haggadah" (see Ḥag. 26a; Soṭah 20a; Sanh. 38b; comp. also M. Ḳ. 23a, where "Shemu'ah," the Hebrew form, occurs in a baraita). In the tenth century this word was used in Mohammedan circles to designate Jewish tradition as well as its chief source, the Talmud; so that Mas'udi refers to Saadia Gaon as an "ashma'ti" (*i.e.*, a believer in the tradition), using this term in contrast to "Karaite" (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," i. 5). A "Kitab al-Ashma'ah" (*i.e.*, "Talmud") is also mentioned ("Z. D. M. G." lviii. 659).

The theorem that the Talmud was the latest development of traditional science has been demonstrated by this discussion of the meaning and the use of the word itself. The Talmud accordingly dates from the time following the final redaction of the Mishnah; and it was taught in the academy of Judah I. as the commentary on the tannaitic Halakah. The editorial activity which, from the mass of halakic material that had accumulated since Akiba's Mishnah, crystallized the Talmud in accordance with the systematic order introduced by that teacher, implied the interpretation and critical examination of the Halakah, and was, therefore, analogous to Talmudic methodology.

There were, likewise, many elements of tannaitic tradition, especially the midrashic exegesis of the Bible, as well as numerous halakic interpretations, lexicographical and material, which were ready for incorporation into the Talmud in its more restricted meaning of the interpretation of the Mishnah of Judah I. When this Mishnah became the standard halakic work, both as a source for decisions of questions of religious law, and, even more especially, as a subject of study in the academies, the Talmud interpretation of the mishnaic text, both in theory and in practise, naturally became the most important branch of study, and included the other branches of traditional science, being derived from the Halakah and the Midrash (halakic exegesis), and also including haggadic material, though to a minor degree. The Talmud, however, was not an independent work; and it was this characteristic which constituted the chief difference between it and the earlier subjects of study of the tannaitic period. It had no form of its own, since it served as a running commentary on the mishnaic text; and this fact determined the character which the work ultimately assumed.

Relation to Mishnah.

The Talmud is practically a mere amplification of the Mishnah by manifold comments and additions; so that even those portions of the Mishnah which have no Talmud are regarded as component parts of it and are accordingly included in the editions of Babli. The history of the origin of the Talmud is the same as that of the Mishnah—a tradition, transmitted orally for centuries, was finally cast into definite literary form, although from the moment in which the Talmud became the chief subject of study in the academies it had a double existence, and was accordingly, in its final stage, redacted in two different forms. The Mishnah of Judah I. was adopted simultaneously in Babylon and Palestine as the halakic collection par excellence; and at the same time the development of the Talmud was begun both at Sepphoris, where the Mishnah was redacted, and at Nehardea and Sura, where Judah's pupils Samuel and Rab engaged in their epoch-making work. The academies of Babylon and of Palestine alike regarded the study of the Mishnah and its interpretation as their chief task. The Amoraim, as the directors and members of these academies were called (see AMORA), became the originators of the Talmud; and its final redaction marked the end of the amoraic times in the same way that the period of the Tannaim was concluded by the compilation of the Mishnah of Judah I. Like the Mishnah, the Talmud was not the work of one author or of several authors, but was the result of the collective labors of many successive generations, whose toil finally resulted in a book unique in its mode of development.

Before entering into any discussion of the origin and peculiar form of the Talmud, the two recensions of the work itself may be briefly described. The general designation of the Palestinian Talmud as "Talmud Yerushalmi," or simply as "Yerushalmi," is precisely analogous to that of the Palestinian Targum. The term originated in the geonic period, when, however, the work received also the more precise designations of "Talmud of Palestine," "Talmud of the Land of Israel," "Talmud of the West," and "Talmud of the Western Lands." Yerushalmi has not been preserved in its entirety; large portions of it were entirely lost at an early date, while other parts exist only in fragments. The editio princeps (ed. Bomberg, Venice, 1523 *et seq.*), on which all later editions are based, terminates with the following remark: "Thus far we have found what is contained in this Talmud; and we have endeavored in vain to obtain the missing portions." Of the four manuscripts used for this first edition (comp. the note at the conclusion of Shab. xx. 17d and the passage just cited), only one is now in existence; it is preserved in the library of the University of Leyden (see below). Of the six orders of the Mishnah, the fifth, Ḳodashim, is missing entirely from the Palestinian Talmud, while of the sixth, Ṭohorot, it contains only the first three chapters of the treatise Niddah (iv. 48d–51b). The treatises of the orders of the Mishnah are arranged in the following sequence in this Talmud; the pagination also is given here, in parentheses, to indicate the length of the several treatises:

The Palestinian Talmud.

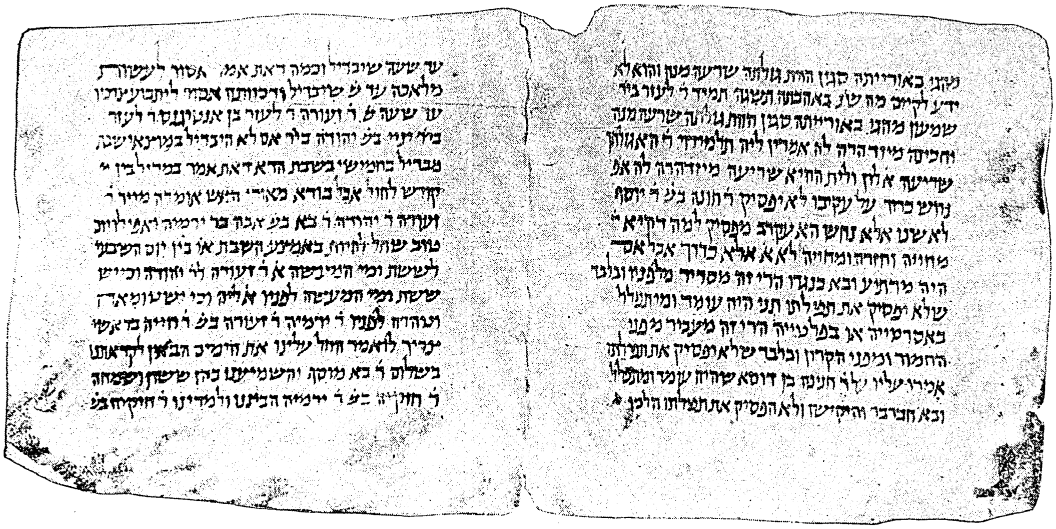

Pages from a Manuscript of the Jerusalem Talmud.
(From the Cairo Genizah.)

I. **Zera'im:** Berakot (2a–14d); Pe'ah (15a–21b); Demai (21c–26c); Ki'layim (26d–32d); Shebi'it (33a–39d); Terumot (40a–48b); Ma'aserot (48c–52a); Ma'aser Sheni (52b–56d); Ḥallah (57a–60b); 'Orlah (60c–63b); Bikkurim (63c–65d).

II. **Mo'ed:** Shabbat (2a–18a); 'Erubin (18a–26d); Pesaḥim (27a–37d); Yoma (38a–45c); Sheḳalim (45c–51b); Sukkah (51c–55d); Rosh ha-Shanah (56a–59d); Beẓah (59d–63b); Ta'anit (63c–69c); Megillah (69d–75d); Ḥagigah (75d–79d); Mo'ed Ḳaṭan (80a–83d).

III. **Nashim:** Yebamot (2a–15a); Soṭah (15a–24c); Ketubot (24c–36b); Nedarim (36c–42d); Giṭṭin (43a–50d); Nazir (51a–58a); Ḳiddushin (58a–66d).

IV. **Neziḳin:** Baba Ḳamma (2a–7c); Baba Meẓi'a (7c–12c); Baba Batra (12d–17d); Sanhedrin (17d–30c); Makkot (30d–32b); Shebu'ot (32c–38d); 'Abodah Zarah (39a–45b); Horayot (45c–48c).

VI. **Ṭohorot:** Niddah (48d–51b).

In order ii. the last four chapters of Shabbat are missing from the Palestinian Talmud, while the treatise Sheḳalim has been incorporated into the editions of the Babylonian Talmud from Yerushalmi, and is found also in a Munich manuscript of Babli. In order iv. the treatises Abot and 'Eduyot are missing in both Talmudim, and the concluding chapter of Makkot is wanting in Yerushalmi. In order vi. the treatise Niddah ends abruptly after the first lines of ch. iv.

Maimonides expressly states in the introduction to his commentary on the Mishnah that in his time Yerushalmi was extant for the entire first five orders (comp. Abraham ibn Daud, ed. Neubauer, "M. J. C." i. 57); therefore he must have seen the Yerushalmi of the order Ḳodashim, although he himself does not quote it in his commentary on this order (see Frankel, "Mebo," p. 45b). Except for the treatise Niddah, on the other hand, there was, according to Maimonides (*l.c.*), no Yerushalmi for the sixth order. A South-Arabian work of the fifteenth century, however, quotes the Gemara "on 'Uḳẓin in the Gemara of the people of Jerusalem," which is said to contain a passage on the zodiac (see Steinschneider, "Catalog der Hebräischen Handschriften der Königlichen Bibliothek zu Berlin," p. 65, Berlin, 1878). The author of this quotation, therefore, knew Yerushalmi for the last treatise of the sixth order, although it is possible that the passage quoted may have been in the lost portion of the treatise Niddah, and that the name "'Uḳẓin" may have been used instead of "Ṭohorot." For further details on the missing sections of Yerushalmi see Frankel, *l.c.* pp. 45a *et seq.*; Weiss, "Dor," iii. 232; Buber, in Berliner's "Magazin," v. 100–105; and Strack, "Einleitung in den Talmud," pp. 63–65. The mishnaic text on which the Palestinian Talmud is based has been preserved in its entirety in a manuscript belonging to the library of the University of Cambridge, and has been edited by W. H. Lowe ("The Mishnah on Which the Palestinian Talmud Rests," Cambridge, 1883).

The Palestinian Talmud is so arranged in the editions that each chapter is preceded by its entire mishnaic text with the paragraphs numbered, this being followed by the Talmud on the several paragraphs. In the first seven chapters of Berakot the paragraphs are designated as "First Mishnah" (מתני' א'), "Second Mishnah," etc.; while in the remaining chapters and all the other treatises the paragraphs are termed "halakot" (הלכה א'). In the early chapters the mishnaic text of each paragraph is repeated entire in the Talmud at the beginning of the paragraph; but later only the first words are prefaced to the Talmudic text. Even in cases where there is no Talmud the designation of the paragraph and the beginning of the mishnaic text are given. The editio princeps seems to have borrowed this arrangement from the manuscripts, although the system is much more simple in the fragment of Yerushalmi edited by Paul von Kokowzoff in the "Mémoires de la Société Archéologique de St. Petersbourg" (xi. 195–205), which contains some paragraphs of the sixth and eighth chapters of Baba Ḳamma. This fragment begins with the concluding lines of the Talmudic text of ch. v.; but between them and the beginning of ch. vi. the Mishnah is lacking, so that the superscription, "Chapter vi.," is followed immediately by the Talmudic text. There is no reference to the beginning of the paragraph, either in the first or in the succeeding paragraphs; nor is there any explanation of the fact that paragraphs 4 and 7 of ch. viii. have no Talmud. It is clear, therefore, that the manuscript to which this fragment belonged contained only the Talmudic text, thus presupposing the use of a special copy of the Mishnah. It is likewise noteworthy that in the first two chapters of Berakot the sections of the Talmudic text on some of the paragraphs are designated in the editions by the word "pisḳa" (section), a term found occasionally also in other portions of the text of Yerushalmi.

The Style of the Yerushalmi.

The style of Yerushalmi may be indicated by a brief analysis of a few sections, such as Ber. i. 1; R. H. i. 1, 2; Giṭ. ii. 1; and B. B. i. 6.

Ber. i. 1: The text of this paragraph, which begins the Mishnah, is as follows:

> "During what time in the evening is the reading of the 'Shema'' begun? From the time when the priests go in to eat their leaven [see Lev. xxii. 7] until the end of the first watch of the night, such being the words of R. Eliezer. The sages, however, say until midnight, though R. Gamaliel says until the coming of the dawn."

The Talmud on this paragraph (2a, line 34–3a, line 3) contains three sections, which correspond to the three opinions and the contents of which are as follows: (1) A citation, from a baraita, of another tannaitic regulation defining the Mishnah that governs the reading of the "Shema'" in the evening; two sayings of Jose (a Palestinian amora of the 4th cent.), serving to elucidate the baraita (2a, 34–45). Remarks on the position of one who is in doubt whether he has read the "Shema'," with analogous cases, according to Jeremiah, whose views were transmitted by Ze'era II. (4th cent.), the first case being decided according to the baraita already mentioned (2a, 45–2b, 4). Another passage from the baraita, designating the appearance of the stars as an indication of the time in question; explanation of this baraita by Abba bar Pappai (transmitter, Phinehas; both of the 4th cent.); other passages on the appearance of the stars as bearing on the ritual, together with a dialectic explanation by Jose b. Abin (second half of the 4th cent.) and a saying by Judah b. Pazzi (2b, 5–31). A baraita on the division between day and night, and other passages bearing on the same subject (*ib.* lines 31–41). The meaning of "ben ha-shemashot" (twilight), and an answer by Tanḥuma b. Abba (latter part of the 4th cent.), together with another solution given by a baraita (*ib.* lines 41–46). Discussion of this baraita by Aḥa and Jose (4th cent.); reference by Mani to a question dealing with this subject which he addressed to Hezekiah of Cæsarea (4th cent.) from Mishnah Zab. i. 6, and the answer of the latter (2b, 46–2c, 9). Amoraic sayings and a baraita on the beginning of the day (*ib.* lines 9–20). A sentence of tannaitic origin in no way related to the preceding matters: "One who prays standing must hold his feet straight," and the controversy on this subject between Levi and Simon (3d cent.), the one adding, "like the angels," and the other, "like the priests"; comments on these two comparisons (2c, 20–31). Further discussion regarding the beginning of the day, introduced by a saying of Ḥanina's (3d cent.); haggadic statements concerning the dawn; a conversation between Ḥiyya the Elder and Simeon b. Ḥalafta (latter part of the tannaitic period); cosmological comments: dimensions of the firmament, and the cosmic distances expressed in units of 50 and 500 years, together with similar haggadic material, chiefly tannaitic in origin; Haggadic sayings on Gen. i. 6, introduced by a saying of Abin's (4th cent.), and including sayings by Rab, Judah b. Pazzi, and Ḥanina; Haggadic material on Isa. xl. 22, introduced by a controversy between Johanan and Simeon b. Laḳish (3d cent.), and on Gen. ii. 4 (2c, 31–2d, 11). On the second part of the first mishnaic sentence; the views of Judah I. and Nathan on the number of the night-watches, and an exegetic discussion of them, with an allusion to Ps. cxix. 62 ("at midnight"), as well as haggadic material concerning David and his harp, with especial reference to Ps. lvii. 9 (2d, 11–44).

Examples.

(2) Assi in the name of Johanan: "The ruling of the sages ["until midnight"] is the valid one, and forms the basis for the counsel given by Jose [4th cent.] to the members of the academy" (*ib.* lines 45–48). Baraita on the reading of the "Shema'" in the synagogue; a question bearing on this matter, and Huna's answer in the name of the Babylonian amora Joseph (*ib.* lines 48–52), an illustration being given in an anecdote regarding Samuel b. Naḥman, together with a haggadic saying by him (*ib.* lines 52–58). A contradictory view by Joshua b. Levi, together with pertinent haggadic sayings to the effect that the "Shemoneh 'Esreh" must follow immediately the after-benediction of the "Shema'" (*ib.* lines 59–73).

(3) R. Gamaliel's view compared with an analogous opinion of Simeon b. Yoḥai, together with a question which remains unanswered (2d, 74–3a, 3).

R. H. i. 1, 2: These two paragraphs, which are combined into one in Babli, deal with the commencement of the four seasons (new years): Nisan 1, Elul 1, Tishri 1, and Shebaṭ 1 (or 15). The Talmud on par. 1 is found in 56a, 44–56d, 52, and that on par. 2 in 56d, 52–57a, 30.

Talmud on par. 1: (*a*) The "new year of the kings." Exegetic deductions and elucidations, beginning with the interpretation of Ex. xii. 1; Johanan's explanation of II Chron. iii. 2; a controversy between Hananiah and Mani regarding the same verse; an explanation by Aḥa of Ex. xii. 1; a baraita by Samuel on the same verse; and similar material (56a, 44–56b, 10). Ḥanina's saying that even the years of Gentile kings were dated from Nisan, and the confirmation thereof by Biblical passages from Haggai and Zechariah, together with the contradictory view of the Babylonian amora 'Efa or Ḥefa; remarks and objections by Jonah and Isaac (56b, 10–29). Jonah on the practical importance of the new year for dating business documents (*ib.* lines 29–33). On the new year in the chronology of the kings of Israel and Judah, together with an interpretation of I Kings ii. 11, and several haggadic passages referring to David (*ib.* lines 33–52).

(*b*) The "new year of the feasts." Statement that according to Simeon b. Yoḥai Nisan 1 marks the beginning of the year for the sequence of the feasts; a tannaitic midrash of considerable length on Lev. xxiii. 38, and a reply by Ela (4th cent.) to a question bearing on this matter; additional remarks and objections by amoraim of the fourth century, together with the citation of a saying by the scholars "of that place" (*i.e.*, Babylonia; 56b, 52–56c, 15); various discussions on kindred subjects, especially those whose content involved halakic exegesis (56c, 15–56d, 14).

(*c*) The "new year for tithes of cattle," declared by Meïr to be Elul 1. Proof by the Babylonian amora Huna, who deduced an opposing view from Ps. lxv. 14; the relation between Ben 'Azzai, who is mentioned in a baraita belonging to this passage, and Akiba (*ib.* lines 14–33); interpretation of Mishnah Bek. vii. 7 as being analogous in content; a citation by Mani of a halakic exegesis by his father, Jonah (*ib.* lines 33–52).

Talmud on par. 2: (*a*) Tishri 1, the "new year for the counting of the years." Deductions from Biblical passages; discussion on the subject between Jonah and the members of the college; Jonah's quotation of Ḥanina's saying on the names of the months, and a saying of Simeon b. Laḳish on the names of the angels (56d, 52–77). (*b*) The "new year for the Sabbatical years and the years of jubilee." Biblical inference (56d, 77–57a, 2). (*c*) The "new year for the planting of trees." Explanation and exegetical deduction (*ib.* lines 3–14). (*d*) The "new year for vegetables." Elucidation and discussion (*ib.* lines 14–23). (*e*) The "new year for trees," this section being supplemented by an example from a tannaitic account of Akiba's practise, with explanations (*ib.* lines 23–30).

Further Examples.

Giṭ. ii. 1: Inadequate attestation of the preparation of a bill of divorce. The Talmud on the passage (44a, 34–71); a special case in the Mishnah shown to contain the opinion of Judah b. Ilai (*ib.* lines 34–40); two casuistic questions by Jose and the Babylonian amora Ḥisda, and the answers furnished by the Mishnah (*ib.* lines 40–50); a more detailed discussion of another question of similar content, with reference to a controversy between Johanan and Simeon b. Laḳish, together with notes thereon by Ammi and Ze'era, and a discussion concluding with a comment by Mani (*ib.* lines 50–71).

B. B. i. 6: (*a*) A short exegetic proof by Ela, based on Prov. xviii. 11 (12d, 71 *et seq.*). (*b*) A baraita dealing with analogous matter, together with a remark by Jose b. Abin (*ib.* lines 72–75).

Although this analysis of the contents of four parts of Yerushalmi gives no adequate idea of the structure of the entire work, it will serve to show the difference between its several parts in regard both to their length and to their amplifications of the simple explanations of the Mishnah. A comparison of the portions of the Palestinian Talmud here summarized with the corresponding sections of Babli, as given below, is especially instructive.

Passages Repeated.

Yerushalmi, when regarded as a work of literature, is noteworthy for a textual peculiarity which is characteristic of it, though found also in Babli, namely, the large number of literal repetitions. Entire passages, sometimes whole columns, of the Talmud are found in two, occasionally in three, separate treatises, in which they differ from each other by mere variants, most of them due to corruptions of the text. These repetitions throw some light on the redaction of the Talmudic text, since they prove that before the editing of the treatises was undertaken a uniform mass of material was already at hand in a definitely revised form; they likewise show that in the compilation of the Talmud one portion was explained by another, as was natural in view of the character of the contents. The opportunity was gladly seized, moreover, to repeat didactic material in passages where it did not strictly belong. These repetitions are obviously of great value in the textual criticism of the Talmud. Since sufficient attention has never yet been paid to this phenomenon of Yerushalmi, a list is here given of those passages of the first order, Zera'im, which are repeated in other orders. It must be noted, however, that this list includes neither citations based on passages of another treatise nor parallel passages consisting of a single sentence.

(*a*) Passages from the order i. repeated in the order ii.:

Ber. 3b, lines 10–55 = Shab. 3a, 69–3b, 20. Ber. 4a, 30–56 = Sheḳ. 47a, 13–59 = M. Ḳ. 83c, 40–83d, 8. Ber. 5a, 33–62 = M. Ḳ. 82b, 14–47. Ber. 5d, 14–20 = Shab. 3a, 55–61. Ber. 5d, 65–6a, 9 = M. Ḳ. 83a, 5–27. Ber. 6c, 4–17 = Yoma 44d, 58–68. Ber. 6d, 60–67 = Meg. 73d, 15–22. Ber. 7b, 70–7d, 25 = Ta'an. 67c, 12–67d, 47. Ber. 7d, 75–8a, 59 = Ta'an. 65c, 2–69. Ber. 8c, 60–69 = R. H. 59d, 16–25. Ber. 9a, 70–9b, 47 = Ta'an. 63c, 66–63d, 44. Ber. 9c, 20–31 = Meg. 75c, 8–19. Ber. 9c, 49–54 = Meg. 75b, 31–36. Ber. 10a, 32–43 = Pes. 29c, 16–27. Ber. 11c, 14–21 = Pes. 37c, 54–71. Ber. 12c, 16–25 = 'Er. 22b, 29–37. Ber. 12c, 44–62 = Suk. 24a, 6–21 = Meg. 72a, 15–31. Ber. 13d, 72–14a, 30 = Ta'an. 64a, 75–64b, 35. Pe'ah 15a, 67–15b, 21 = Ḥag. 76b, 24–53. Pe'ah 17a, 39–72 = Ḥag. 76b, 13–47. Pe'ah 18d, 16–33 = Sheḳ. 46a, 48–67. Pe'ah 18d, 66–19a, 5 = Sheḳ. 48c, 75–48d, 13. Pe'ah 21a, 25–29 = Sheḳ. 48d, 55–58. Dem. 22a, 31–40 = Sheḳ. 48d, 40–49. Kil. 29b, 27–61 = 'Er. 19c, 15–49 = Suk. 52a, 40–73. Kil. 29b, 62–76 = Suk. 52a, 73–52b, 11. Sheb. 34c, 27–49 = M. Ḳ. 80b, 26–52. Sheb. 38a, 50–60 = Shab. 3c, 55–65. Ter. 44a, 32–38 = Shab. 44d, 4–10. Ter. 45d, 42–51 = Shab. 3d, 2–15 (comp. 'Ab. Zarah 41d, 13–28). Ter. 46a, 41–46b, 35 = Pes. 28a, 34–28b, 37. Ma'as. 49a, 22–28 = Suk. 53d, 43–53. Ma'as. 49b, 14–32 = Shab. 6b, 17–36. Ma'as. 49b, 39–48 = Beẓah 62b, 72–62c, 6. Ma'as. Sh. 53b, 6–44 = Yoma 45c, 2–36 (comp. Shebu. 32b, 56–34c, 3). Ma'as. Sh. 54b, 48–58 = Sheḳ. 51b, 15–25. Ma'as. Sh. 55a, 23–55 = 'Er. 24c, 33–66. Ma'as. Sh. 55d, 62–67 = M. Ḳ. 80b, 72–80c, 10. Ḥal. 57c, 16–20 = R. H. 57b, 60–63.

(*b*) Passages from the order i. repeated in the order iii.:

Ber. 6a, 35-6b, 17 = Naz. 56a, 12-68. Ber. 6b, 51-56 = Ḳid. 61c, 11-17. Ber. 9d, 3-19 = Giṭ. 47b, 49-63. Ber. 11b, 42-68 = Naz. 54b, 2-27. Ber. 14b, 45-70 = Soṭah 20c, 40-64. Pe'ah 15b, 41-47 = Ket. 32c, 10-16. Pe'ah 15c, 7-16 = Ḳid. 61a, 75-61c, 10. Dem. 25b, 60-25c, 7 = Ḳid. 63a, 75-63b, 21. Kil. 32a, 64-32d, 7 = Ket. 34d, 74-35b, 56. Sheb. 36b, 25-68 = Ḳid. 61c, 56-61d, 17. Ter. 40c, 42-40d, 6 = Yeb. 13c, 70-13d, 32. Ter. 42b, 44-53 = Naz. 53d, 16-27. Ter. 44c, 9-44d, 44 = Ket. 27b, 5-27c, 39. Ma'as. Sh. 55a, 69-55b, 13 = Giṭ. 47d, 55-70. 'Orlah 61b, 8-33 = Naz. 55c, 32-63. Bik. 64a. 32-44 = Yeb. 9b, 71-9c, 8.

(*c*) Passages from the order i. repeated in the order iv.:

Ber. 3a, 52-69 = Sanh. 30a, 65-30b, 8 = 'Ab. Zarah 41c, 46-63. Ber. 6b, 20-41 = Sanh. 20a, 43-60. Pe'ah 16b, 22-25, 43-60 = Sanh. 27c, 38-60. Sheb. 35b, 26-40 = 'Ab. Zarah 44b, 27-41. Sheb. 39b, 14-38 = Mak. 31a, 33-50. Ter. 45c, 24-45d, 11 = 'Ab. Zarah 41a, 18-41b, 3. Ter. 47c, 66-47d, 4 = 'Ab. Zarah 41c, 13-23. Ma'as. Sh. 54d, 71-55a, 8 = Sanh. 19a, 63-76. Ma'as. Sh. 56c, 9-18 = Sanh. 18d, 13-22. 'Orlah 62b, 49-62c, 10 = 'Ab. Zarah 45a, 32-45b, 10.

The following parallel passages from the second and fourth orders may also be mentioned on account of their length: Shab. 9c, 62-9d, 59 = Sanh. 24c, 19-24d, 14; Shab. 14d, 10-15a, 1 = 'Ab. Zarah 40d, 12-41a, 4.

Despite these parallel passages in the four orders of Yerushalmi, which might be regarded as a proof of the uniform redaction of the entire work, there is proof to the contrary, which shows that the first two orders differ in origin from the third and fourth. While the first and second contain a large number of baraitot with the introductory formula "Samuel transmits [תני שמואל]," there is not a single baraita by Samuel in the third and fourth orders. These latter two include, on the other hand, many controversies between Mani and Abin, two amoraim of the second half of the fourth century, while Zera'im and Mo'ed contain very few (see Bacher, "Ag. Pal. Amor." iii. 398). The redaction of Yerushalmi is discussed in further detail below.

The Haggadot of the Yerushalmi.

The haggadic portions of Yerushalmi are also characteristic of its style. As in Babli, they frequently have only a slight bearing, sometimes none at all, on the subject of the mishnaic section and its Talmudic interpretation, being added to the passages in which they are found either because they were mentioned in the academy on account of some subject under discussion, or because, in the process of the redaction of the treatise, this haggadic material, which was valued for some special reason, seemed to fit into the Talmudic text at the passage in question. Many haggadic portions of Yerushalmi are likewise found almost word for word in the earlier works of Palestinian midrashic literature, especially in Genesis Rabbah, Leviticus Rabbah, Pesiḳta di-Rab Kahana, Ekah (Lamentations) Rabbati, and Midrash Shemuel. These parallel passages do not always prove actual borrowing; for the same earlier source may have been used in the redaction both of Yerushalmi and of the midrashic works. The haggadot of the Palestinian Talmud were collected and annotated by Samuel ben Isaac Jaffe Ashkenazi in his "Yefeh Mar'eh" (Venice, 1589), and they were translated into German by Wünsche ("Der Jerusalemische Talmud in Seinen Haggadischen Bestandtheilen," Zurich, 1880).

Linguistically, the Palestinian Talmud is Aramaic, in so far as its framework (like the elucidations of the mishnaic text by the members of the academies and the amoraic discussions connected with them) is redacted in that language; the greater portion of the terminology is in like manner Aramaic. The same dialect is employed in general for the narrative sections, including both the haggadot and the accounts of the lives of the sages and their pupils. The Aramaic portion consequently comprises all that is popular in origin or content. The Hebrew sections, on the other hand, include the halakic sayings of the Tannaim, the citations from the collections of baraitot, and many of the amoraic discussions based on the tannaitic tradition, together with other sayings of the Amoraim. This linguistic usage is due to the fact that both in Palestine and in Babylon the Halakah was for the most part elucidated and expanded by the Amoraim themselves in the language in which it had been transmitted by the Tannaim. In the academy the Hebrew of the Mishnah held its place side by side with the Aramaic, thus giving to the latter a certain coloring, especially from a lexicographic point of view. Hebrew was retained in great measure also in the amoraic Haggadah. The Aramaic, which assumed a fixed literary form in Yerushalmi, is almost the same as that of the earlier Palestinian midrashic works, differing from them only in a few peculiarities, mostly orthographic. This idiom, together with that of the Palestinian Targum on the Pentateuch, has been analyzed in G. Dalman's "Grammatik des Jüdisch-Palästinischen Aramäisch" (Leipsic, 1894; 2 ed. 1905).

Editions of the Babli.

The first complete edition of the Babylonian Talmud (תלמוד בבלי) was printed at Venice, 1520-23, by Daniel Bomberg, and has become the basis, down to the present day, of a very large number of editions, including that of Basel, 1578-81, which, with the changes and omissions made by the censor, exerted a powerful influence on later texts until the edition of Frankfort-on-the-Main, 1720-22, with its additions, became the model of all subsequent editions of the Talmud (see below). The external form of Babli was determined by the editio princeps. While the first edition of Yerushalmi, in its two columns on each folio page, contains only the text, the editio princeps of Babli adds the commentary of Rashi on one margin and the tosafot on the other, together with kindred matter. Especially noteworthy is the fact that the first edition of Babli has a pagination which has been retained in all subsequent editions, thus rendering it possible to quote passages with exactness, and to find citations readily. The mishnaic treatises which have no Babylonian Talmud are included in the editions of the Talmud, together with commentaries, and these same tractates are likewise found in the only complete manuscript of Babli (that at Munich), where they form an appendix, although they precede the post-Talmudic treatises, which are likewise contained in the editions. It has been noted above that the editions of Babli contain the Yerushalmi for the treatise

Shekalim; and this is also the case in the Munich manuscript.

The following list gives the names of the treatises of Babli which have been preserved, together with the sequence generally followed in the editions, and the number of folios in each tractate, the pagination always beginning with fol. 2. Of the 570 leaves of the Munich codex, containing about eighty lines to a page, 490 belong to Babli; this gives an approximate idea of the size of this Talmud. The amount of text on each page of the editions, however, varies greatly on account of the varying length of the commentary of Rashi and the tosafot which accompany it; but the number of leaves shows the comparative lengths of the several treatises.

I. **Zera'im:** Berakot (64).

II. **Mo'ed:** Shabbat (157); 'Erubin (105); Pesaḥim (121); Beẓah (40); Ḥagigah (27); Mo'ed Ḳaṭan (29); Rosh ha-Shanah (35); Yoma (88); Sukkah (56); Ta'anit (31); Megillah (32).

III. **Nashim:** Yebamot (122); Ketubot (112); Ḳiddushin (82); Giṭṭin (90); Nedarim (91); Nazir (66); Soṭah (49).

IV. **Neziḳin:** Baba Ḳamma (119); Baba Meẓi'a (119); Baba Batra (176); 'Abodah Zarah (76); Sanhedrin (113); Shebu'ot (49); Makkot (24); Horayot (14).

V. **Ḳodashim:** Zebaḥim (120); Menaḥot (110); Bekorot (161); Ḥullin (142); 'Arakin (34); Temurah (34); Keritot (28); Me'ilah (22); Tamid (9).

VI. **Ṭohorot:** Niddah (73).

Missing Gemaras.

Babli thus contains but one treatise each of the first and sixth orders; of the second, Sheḳalim (see above) is lacking; and there is no Talmud on 'Eduyot or Abot either in Babli or Yerushalmi. The fifth order of Babli contains neither Middot nor Ḳinnim, nor the third, fifth, sixth, and seventh chapters of Tamid. It is incorrect, however, to speak of missing portions of the Babylonian Talmud, since in all probability the sections which it omits were entirely disregarded in the final redaction of the work, and were consequently never committed to writing (for a divergent opinion see Weiss, "Dor," iii. 271). It will be shown further on that the mishnaic treatises lacking in Babli were subjects of study in the Babylonian academies.

In the editions the Babylonian Talmud is so arranged that each paragraph of the Mishnah is followed by the portion of the Talmud which forms the commentary on it; the portions are frequently divided into sections, rubricked by the successive sentences of the mishnaic paragraph on which they are based, although an entire paragraph occasionally serves as a single text. Thus Babli on Ket. ii. 1 (16a–18b) is divided into six sections; but there is no division into sections for ii. 2 (18b–20b), ii. 3 (20b–22a), ii. 5 (23b), and ii. 9 (27b–28a). There are three sections for ii. 4 (23a); two for ii. 6 (23b–26a), ii. 7 (26b–27a), and ii. 8 (27a, b); and eight for ii. 10 (28a, b). In the Munich codex, which is based on a manuscript of the middle of the ninth century (see Lewy in "Breslauer Jahresbericht," 1905, p. 28), the text of the entire chapter of the Mishnah is written in large characters on the inner portion of the page, separated from the Talmudic text, which is in a different script. In the fragments in the Bodleian Library, Oxford, written in 1123 and containing a portion of the treatise Keritot (see "J. Q. R." ix. 145), each chapter is headed by the entire mishnaic text on which it is based. Then follow the sections of the Talmud, each beginning with the word 'מתני and the first part of the mishnaic paragraph in question, although some sections are marked by the superscription 'פיס (= פיסקא). The superscription גמרא, which in the editions marks the beginning of the Talmud on each paragraph of the Mishnah, is found neither in the Munich codex nor in the Bodleian fragments. Most of the manuscripts containing one or more treatises of Babli, and described by R. N. Rabbinovicz in the introductions to vols. i., iv., viii., ix., and xi. of his "Diḳduḳe Soferim," are so arranged that the entire mishnaic text is placed at the beginning of the chapter; and this is also occasionally the case in the editions, as in the first chapter of the treatise Sanhedrin. In a St. Petersburg manuscript said to date from 1112 the paragraphs are repeated in their proper places (*ib.* viii. 3). A number of codices in the Vatican Library are arranged partly in the one way and partly in the other (xi. 13, 15, 17, 18), while the system adopted in the printed texts occurs in manuscripts also (see *ib.* iv. 6, 8; xi. 20). It may be mentioned as a curious circumstance that in one manuscript of the Vatican (*ib.* xi. 19), containing the treatise Pesaḥim, many passages are vocalized and accented, as is also the case in a Bodleian fragment of Yerushalmi on Berakot ("J. Q. R." ix. 150). A fragment of considerable length in the Cambridge Library, and possibly the earliest extant manuscript of Babli, also contains the treatise Pesaḥim; it has been edited by Lowe ("The Fragment of Talmud Babli of the Ninth or Tenth Century," Cambridge, 1879); and in its four folios it includes the text of fols. 7a, below –9a, middle, and 13a, below –16a, above, of the editions. The pages are divided into two columns; and the entire mishnaic text precedes the chapter; the several sections, even those beginning with a new paragraph of the Mishnah, have an introduction only in the case of the first word of the mishnaic passage in question, with the word 'מתני as superscription.

Earliest Manuscript of the Babli.

The character of Babli and its divergencies from Yerushalmi may best be illustrated by a citation of its commentary on the same passages of the Mishnah as those contained in the sections of the Palestinian Talmud already analyzed.

Ber. i. 1 (divided in Yerushalmi into four paragraphs, but in Babli forms one only, the explanations of which are given in 2a–9a; for the purposes of the present comparison, only those discussions in Babli which refer to that part of the Mishnah which in Yerushalmi forms the first paragraph are here summarized): (*a*) The initial question of the Mishnah and its basis; two divergent answers, together with an objection and its refutation (2a; all anonymous). The initial statement of the Mishnah, and an interpretation of Lev. xxii. 7 based on a baraita on this verse and concluding with a note of Rabbah b. Shela (2b), and the method of teaching this interpretation in Palestine. The contradictions between the statement of the Mishnah and three baraitot which are successively stated and dialectically refuted (all anonymous). A discussion of the third baraita (3a). The opinion of R. Eliezer ("until the end of the first watch of the night"), and the problem whether

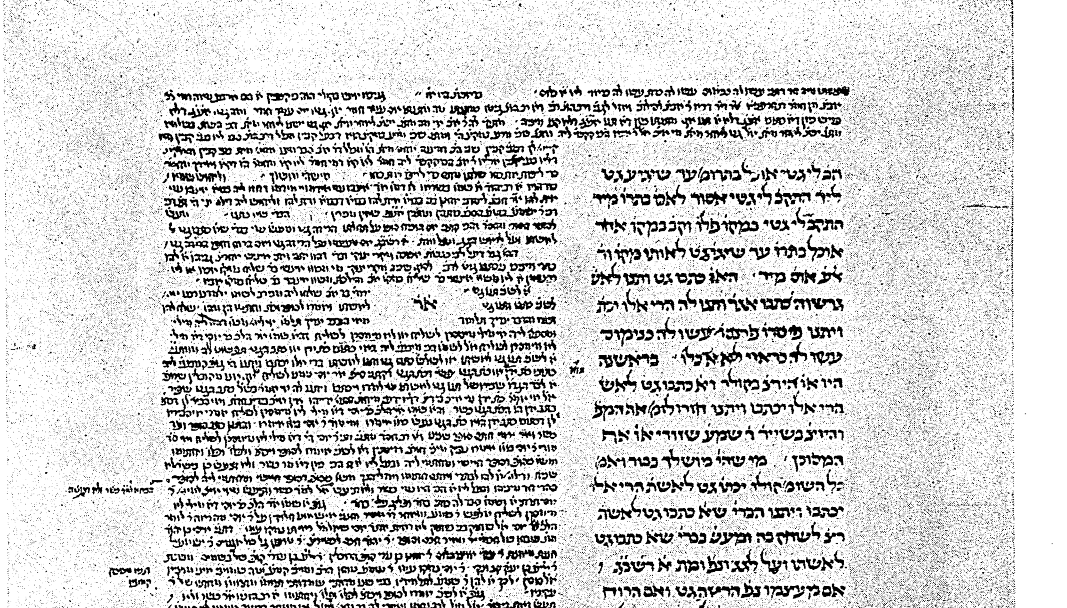

PAGE FROM THE MUNICH MANUSCRIPT OF THE BABYLONIAN TALMUD.

הבא לי גטי או׳ בתרומ׳ עד שיגיע גט
לידה התקב׳ לי גטי אסור לאכ׳ בתרו׳ מיד
התקב׳ לי גטי במקו׳ פלו׳ וקב׳ במקו׳ אחר
אוכ׳ בתרו׳ עד שיגיע גט לאותו מקו׳ ור׳
אליע׳ אוס׳ מיד׳ · הא׳ כתבו גט ותנו לאש׳
גרשוה שטרו אגר׳ ותנו לה הרי אלו יכת׳
ויתנו פטרו׳ פרנסו׳ עשו לה כנימוס
עשו לה כראוי לא אמ׳ כלו׳ · בראשונה
היו או׳ היוצא בקולר ואמ׳ כתבו גט לאש׳
הרי אלו יכתבו ויתנו חזרו לומ׳ אף המפ׳
והיוצ׳ בשייר׳ ר׳ שמע׳ שזורי או׳ אף
המסוכן · מי שהי׳ מושלך בבור ואמ׳
כל השומ׳ קולו יכתו׳ גט לאשת׳ הרי אלו
יכתבו ויתנו · הברי׳ שא׳ כתבו גט לאשת׳
רצ׳ לשחק בה · מעש׳ בברי׳ שא׳ כתבו גט
לאשתו ועל׳ לגג ונפ׳ ומת · א׳ רשב״ג
אם מעצמו נפ׳ הרי זה גט ואם הרוח
דחתו אינו גט · א׳ לשנ׳ תנו גט לאש׳
או לשל׳ כתבו גט ותנו לאשת׳ הרי אלו
יכתבו ויתנו · א׳ לשלש תנו גט לאשתו
יאמרו לאחרי׳ ויכתבו מפני שעשא׳
ב״ד דבר׳ ר׳ מאי׳ וזו הלכ׳ העל׳ חנני׳ איש
אונו מבית האסורי׳ מקובלני שאו׳ לשל׳
תנו גט לאשתו שיאמ׳ לאחרי׳ ויכתבו
ויתנו לה מפני שעשא׳ ב״ד אמ׳ ר׳ יוסי ·
נומינו לשל׳ אף אנו מקובלני׳ שאפי׳ א׳
לב״ד הגדו׳ שבירושל׳ שילמדו ויכתבו
ויתנו לה · א׳ לעשר׳ כתבו גט לאשתו
אחד כות׳ ושני חות׳ כולכ׳ כתובו אחד
כות׳ וכולן חותמ׳ לפיכ׳ אם מת אח׳ מהן
הרי הגט בטל׳

סליק פירקא

הדרן עלך האומר התקבל מאי

three or four night-watches were implied; a haggadic baraita with a saying of R. Eliezer on the three watches of the night, together with a discussion of it. A haggadic excursus of some length, beginning with Rab's saying regarding the three watches of the night, and containing a baraita (a poem by Jose b. Ḥalafta) and a disquisition on it (3b). Further details of the night-watches, beginning with a controversy between Judah I. and Nathan (in a baraita); a haggadic saying of Joshua b. Levi transmitted by Zeriḳa and Ammi, this section concluding with a saying of Ashi. Another saying of Joshua b. Levi, transmitted in like manner, together with two versions of a comment by Abba b. Kahana. Discussion of the first saying of Joshua b. Levi, beginning with the rising of David "at midnight" (Ps. cxix. 62), and devoted in the main to the connotation of the word "neshef" (*ib.* cxix. 147), together with sayings of Babylonian amoraim. The way in which David knew when midnight had arrived, and concerning his harp (4a). Further details regarding David, Ps. lvii. 9, and Ex. xi. 4, with an exegesis by Ashi, which concludes the entire discussion. Additional haggadic material concerning David, and a controversy between the Palestinian haggadists Levi and Isaac on Ps. lxxxvi. 2 with reference to Ps. cxix. 62, together with comments and citations of a kindred nature.

Examples from the Babli.

(*b*) Dialectic exposition of the relation of the view of the scholars to the opinions of R. Eliezer and R. Gamaliel, together with the citation of a baraita (4b). A controversy between Johanan and Joshua b. Levi on the sequence of the "Shema'" and prayer, based on a sentence in this baraita ("the 'Shema'' is read: prayer is offered"), together with a discussion devoted chiefly to exegetic inferences. An objection alleged by Mar b. Rabina and based on a passage in the Mishnah, and a haggadic saying of Eleazar b. Abina to the effect that he who recites Ps. cxlv. thrice daily is assuredly a son of the world to come, the citation being made in this place on account of an aphorism of similar content given by Johanan in the course of the same debate. A discussion of these matters, and a saying of Johanan on Ps. cxlv., together with another haggadic aphorism by Eleazar b. Abina on the angels Michael and Raphael, and its elucidation. The view of Joshua b. Levi on the evening "Shema'," which should be recited in bed (5a), and amoraic sayings on the same subject, together with a confirmation, by a citation of Ps. iv. 6, of the ruling of Joshua b. Levi; a haggadic saying of Simeon b. Laḳish transmitted by Levi b. Laḥma, as well as another aphorism of this scholar transmitted by the same authority. A haggadic saying by Isaac on reading the "Shema'" in bed, and a comment by Ashi, followed by another haggadic aphorism by Isaac based on Job v. 7; interpretation of this verse as denoting afflictions sent by God ("yissurim"), against which the study of the Torah gives protection; haggadic sentences on the Law. A long series of haggadic sayings by Palestinian and Babylonian amoraim, and especially by Johanan, regarding affliction (5b), with anecdotes from Palestine and Babylon. A baraita with a saying of Abba Benjamin regarding prayer before retiring, and its elucidation, together with three other baraitot and haggadic sayings of Abba Benjamin regarding prayer (6a), regarding demons (with various sayings of Babylonian authors), and praying in the synagogue. A haggadic saying by Isaac on the last subject transmitted by Rabin b. Adda, together with a saying of Ashi and additional elucidations, followed by another aphorism transmitted by Rabin in the name of Isaac regarding the "phylacteries of God," and by a discussion of the subject by Babylonian amoraim, the view of Ashi standing last. A third haggadic saying of Isaac, of similar transmission, concerning prayer in the synagogue (6b), and a series of aphorisms of a like nature, the first being by Johanan, and the second by Huna transmitted by Ḥelbo. These, interspersed with other sayings, are followed by five more aphorisms transmitted by Ḥelbo in the name of Huna and regarding departure from the synagogue, the Minḥah prayer, participation in marriage festivities, the fear of God, and the refusal to return a salutation. A series (7a) of five haggadic sayings transmitted by Johanan in the name of Jose ben Ḥalafta: the prayer offered by God, pacification of an angry neighbor, discipline of one's own conscience, three requests of Moses, and the teaching that a threat or promise by God is not recalled, even though given only conditionally, and that neither, therefore, is ever unfulfilled. After a number of sayings, partly tannaitic and partly amoraic in origin, come six haggadic aphorisms (7b) transmitted by Johanan in the name of the tanna Simeon ben Yoḥai, the second treating of the same subject as the corrresponding one in the previous series. To these sayings are appended various aphorisms and elucidations, followed by a conversation between Naḥman b. Jacob and Isaac, in which the latter cites a sixth saying, concerning prayer in the synagogue, transmitted by Johanan in the name of Simeon ben Yoḥai. Additional haggadic aphorisms (8a) on this subject as well as on the importance of the synagogue, followed by three sayings of 'Ulla transmitted by Ḥiyya b. Ammi, and by various aphorisms on the reading of the Torah in the synagogue (8b) and other kindred matters. This portion is concluded by the instructions which Joshua b. Levi gave to his sons, and by the analogous instructions which Raba gave to his children, as well as by elucidations of details of these teachings and by sayings of a similar import.

(*c*) In the name of Samuel, Judah declares that the opinion of R. Gamaliel is authoritative. A baraita giving a similar view by Simeon ben Yoḥai, followed by an interpretation of it with a final decision by Joshua ben Levi, and by another version of the relation to it of the ruling of Joshua ben Levi. The section (9a) terminates with an opinion on this baraita by a scholar who had come from Palestine to Babylon.

R. H. i. 1 (§§ 1–2 in Yerushalmi; the Talmud on these sections is contained in 2a–15b): (*a*) Ḥisda's answer to the question as to the practical importance of the "new year of the kings," with a citation of the mishnaic passage (Sheb. x. 5) regarding antedated and postdated promissory notes. A baraita on the reckoning of regnal years, and its elucidation (2b), together with hermeneutic deductions from the Bible regarding Nisan as the begin-

Further Examples.

ning of the regnal year, introduced by an inference of Johanan based on I Kings vi. 1 as compared with Num. xxxiii. 38, Deut. i. 3, 4, Num. xxi. 1 (3a), and similar passages, preference being finally given to Eleazar's deduction founded on II Chron. iii. 2. A baraita giving the deduction of Johanan. The assertion of Ḥisda that the regnal years of non-Israelitish kings were reckoned from Tishri, together with Biblical passages in confirmation of this view, beginning with Neh. i. 1 and its hermeneutic exposition (3b), the conclusion being formed by a variety of haggadic material on the Persian kings mentioned in the Bible (4a).

(*b*) Ḥisda's answer to the query why Nisan 15, the first day of the Feast of Passover, was not made the "new year of the feasts," while a baraita shows that this view was promulgated by Simeon ben Yoḥai himself. Another baraita (4b) on the ritual order of the festivals, together with exegetic deductions from the views contained therein and additional discussions, concluding with an elucidation (5a) of other halakic and exegetic sayings on festivals and sacrifices. Baraita (5b) on Deut. xxiii. 22 *et seq.*, and a detailed discussion, followed by a similar section (6a, b) on Deut. xxiii. 24. Baraita (7a) on Nisan 1 and its four meanings, the first being deduced from Ex. xii. 2 and Deut. xvi. 1, although an objection caused Lev. xxiii. 39 to be regarded by Ḥisda as the basic passage, while Zech. i. 7 was cited to refute an allegation made by Rabina, additional Biblical passages being quoted by the Babylonian amoraim 'Ulla, Kahana, and Ashi; the section is concluded by a deduction of the three other meanings of Nisan 1 (7b) mentioned in the baraita.

(*c*) The signification of Elul 1 as the "new year for tithes of cattle," as taught by R. Meïr. The various origins of the sentences collected in R. H. i. 1, together with a saying by Joseph, followed by a series of aphorisms of later Babylonian amoraim, and one by Ashi (8a). Johanan's deduction, from Ps. lxv. 14, of the double view concerning the new year for tithes of cattle, and its dialectic elucidation.

Second half of the mishnaic paragraph: (*a*) The question regarding the practical utility of the new year for the counting of the years, answered by Pappa in exactly the same way as Ḥisda had solved the question concerning the new year of the kings; solution of the discrepancy and further elucidations of the principle that Tishri 1 was the new year for the counting of the years. Two baraitot on Ps. lxxxi. 4 *et seq.* (8b).

(*b*) An inference regarding the year of jubilee, based on Lev. xxv. 4; and the obviation of the difficulty presented by Lev. xxv. 9 (with reference to the Sabbatical year) by means of a baraita on the following verse, together with two other baraitot on the same subject (9a) and an elucidation of Tishri 10, concluded by a baraita on Lev. xxv. 11 and its interpretation (9b).

(*c*) Biblical deduction regarding the planting of trees and a baraita thereon, with an inference drawn from the Bible by Johanan (10a), and an elucidation of another baraita cited in explanation of the first. Johanan's deduction from Gen. viii. 13 regarding the opposing views of R. Meïr and R. Eleazar (10b) as to whether a day may be reckoned like a year, thus introducing a baraita containing the controversy between R. Eliezer and R. Joshua on the month of Creation, the former arguing for Tishri and the latter for Nisan; exegetic haggadot of considerable length (11a–12a) on this section.

(*d*) A baraita stating that "tithes" and "vows" as well as "vegetables" belong to Tishri 1, together with interpretations by hermeneutics and other methods (12b), and with discussions of the subject by the Palestinian and Babylonian schools, and halakic exegeses (13a–14a).

(*e*) An argument by Hoshaiah transmitted by Eleazar (14a), and a baraita recording the practise of R. Akiba (14b–15b), as well as elucidations of it. Another baraita on Shebaṭ 15, with a controversy between Johanan and Simeon ben Laḳish, and a discussion of it.

Giṭ. ii. 1 (the Talmud on this section is contained in 15a–17a): (*a*) The purpose of the entire paragraph, although its content is immediately apparent from the opening sentence of the mishnaic treatise.

(*b*) The problem of the connotation of "the half" of the bill of divorce, and Ashi's answer.

(*c*) The law regarding a case in which only "the half" of a bill of divorce is signed by witness in the presence of the bearer; the more rigorous interpretation of it by Ḥisda and subsequent modifications by Raba and (15b) Ashi, as well as a dialectic discussion of these three sayings. Analogous cases from other branches of the Halakah and casuistic questions bearing on them (16a), concluding with one by Pappa which remains unanswered.

(*d*) Case in which one of the bearers of a bill of divorce witnesses the engrossing of the document and the other the signature; exact definition given by Johanan and transmitted by Samuel b. Judah (16b); the answer of the latter to the objection of Abaye, although another version of the entire affair makes Ashi the author of the objection; controversy on the subject between Hoshaiah and 'Ulla. Anecdote of a visit made by Judah b. Ezekiel to Rabbah bar bar Ḥana during an illness of the latter, and their conversation on a problem connected with Giṭ. i. 1.

(*e*) The case in which the engrossing of a bill of divorce is witnessed by one and the signature by two persons (17a), and the exact definition of such an event, given by Johanan and transmitted by Ammi, the section being concluded by a discussion between Ammi and Assi.

Legal Example.

B. B. i. 6 (the Talmud on this section is contained in 7b–11a): (*a*) "One who is part owner of a courtyard is obliged to contribute to the cost of the gateway as well as of the door itself"; the citation of a legend concerning Elijah to prove that a gateway is not necessarily a subject for praise, concluded by a casuistic definition of the case presupposed by the Mishnah.

(*b*) According to R. Simeon b. Gamaliel, "Every courtyard is not adapted to a gateway"; a baraita containing the complete version of this saying.

(*c*) According to R. Simeon b. Gamaliel, "One who dwells in a city is obliged to contribute toward the building of the walls and the doors," etc.; a baraita containing the complete version of this saying. Johanan's answer to the query advanced by Eleazar concerning the method of levying contributions, followed by a second version of the same account. The patriarch Judah II. and the scholars contributed toward building the wall, although the legality of this action was questioned by Simeon b. Laḳish on the basis of a haggadic deduction from Ps. cxxxix. 18, while Johanan proposed another verse, Cant. viii. 10, to aid in the solution of the problem (8a); Rabbah's interpretation of this passage of Canticles. An instance of contributions on the part of the scholars of Babylonia, and the proof of their illegality furnished by the exegesis of three Biblical passages, taken respectively from the Pentateuch, the Prophets, and the Hagiographa. Pappa's proof that a certain tax was imposed on orphans, and a discussion of it, followed by a tannaitic account (half Aramaic) by Judah I. of the support of scholars during a time of famine.

(*d*) "How long must one dwell in a city to have equal rights with its citizens? Twelve months"; a conflicting baraita which speaks of thirty days; Rabbah's solution of this contradiction, while Johanan reconciles the discrepancy between the period of twelve months and that given in another baraita. The saying of Johanan as to the liability of scholars to taxation, and various statements regarding the practise of the Babylonian sages. The way in which Joseph (4th cent.) expended a sum of money sent him by the mother of King Sapor, together (8b) with an interpretation of Jer. xv. 2. Baraita on the mode of levying taxes for the poor, and the right of assessment of municipal taxes. The rule of the Mishnah (Sheḳ. v. 2) that the smallest number of persons who may be entrusted with raising taxes is two, and its Biblical basis according to Naḥman b. Jacob, together with sayings and examples bearing on this matter. An interpretation of Dan. xii. 3 as referring to the collectors and trustees of the tax for the poor, followed by two baraitot on these collectors and Abaye's statements regarding the practise of Rabbah b. Naḥmani, as well as (9a) by a note of Ashi and an opinion of Rabbah. Baraita on the auditing of the accounts of the trustees of the tax for the poor, and elucidations of it. Notes and anecdotes illustrating Mishnah Pe'ah viii. 7 (on the amount to be given to the poor), followed by haggadic passages on the importance of almsgiving, among these aphorisms being one cited by Rabbah as transmitted to Eleazar by a certain 'Ulla with a curious surname, which forms the basis of an anecdote. Further haggadic passages on the charity of Eleazar, Isaac, and others. A baraita giving R. Meïr's answer (10a) to the question why God Himself does not nurture the poor, followed by an account of the conversation on this subject between R. Akiba and Tineius Rufus. Sermon by Judah b. Shalom (Palestinian amora of the 4th cent.) on Jer. lvii. 17, and anecdotes from the lives of Johanan b. Zakkai and Pappa. Haggadic sayings by tannaim and amoraim on alms. The vision of Joseph b. Joshua b. Levi (10b) of the future life, together with baraitot on the interpretation of Prov. xiv. 34 by Johanan b. Zakkai and his scholars as well as by Gamaliel II. and the other sages of Jabneh. The charity of the mother of Sapor, and two baraitot: one (11a) the story of the beneficence of Benjamin ha-Ẓaddiḳ; the other an account of the generosity of King Monobaz.

(*e*) "If one obtains a dwelling-place in the city, he immediately receives equal rights with the citizens"; an opposing view by Simeon b. Gamaliel transmitted in two versions.

Framework of Commentary.

This analysis of four different passages of the Babylonian Talmud shows, in the first place, that the framework, as in the Palestinian Talmud, is formed by a running interpretation of the Mishnah, despite the heterogeneity of the material which is interwoven with it. The Talmud, however, is not a mere commentary on the Mishnah, since, in addition to its haggadic portions, it contains a varied mass of halakic material, connected only loosely, if at all, with the contents of the mishnaic paragraphs in question; and while the Talmud sometimes adheres closely to the text of such a paragraph, its commentary on a single section of the Mishnah is often expanded into the compass of a small book. In this respect Babli is much more free than Yerushalmi, which is more concise in other regards as well; the wider interests of the former and its greater variety and length are due at least in large part to the fact that the Babylonian academies enjoyed a longer existence and hence its redaction extended over a more protracted period.

The fact that the Haggadah is much more prominent in Babli, of which it forms, according to Weiss ("Dor," iii. 19), more than one-third, while it constitutes only one-sixth of Yerushalmi, was due, in a sense, to the course of the development of Hebrew literature. No independent mass of haggadot developed in Babylon, as was the case in Palestine; and the haggadic writings were accordingly collected in the Talmud. The most curious example of this is a midrash on the Book of Esther, found at the end of the first chapter of the treatise Megillah (pp. 10b-17a). Except for the fact that the text of this section naturally alludes to the Book of Esther, the midrash has no connecting-link with the preceding portion of the Talmud. It is a true midrashic compilation in the style of the Palestinian midrashim, introduced by sixteen proems (mostly by Palestinian authors), and followed by exegeses and comments on individual verses of Esther in the order of the text, each preceded by a catchword (for further details on this midrash see Bacher, "Ag. Bab. Amor." p. 119). A fragment of a similar compilation on Lamentations, treating of a few verses of the first two chapters, is found in the last chapter of Sanhedrin (104, 4 *et seq.*), this fragment being inserted there on account of the preceding casual allusion to the Babylonian exile (*ib.* p. 120). The treatise Giṭṭin (55a-58a) contains a haggadic compilation on the destruction of Jerusalem, its elements being found partly in the Palestinian literature, partly in Ekah Rabbati, and partly in the treatise Ta'anit of the Jerusalem Talmud. This haggadah, which begins with a saying by Johanan, is appended to the brief halakic elucidation of the first sentence of the mishnaic paragraph on the law of the Sicarii (Giṭ. v. 6), mentioning those who fell in the war against

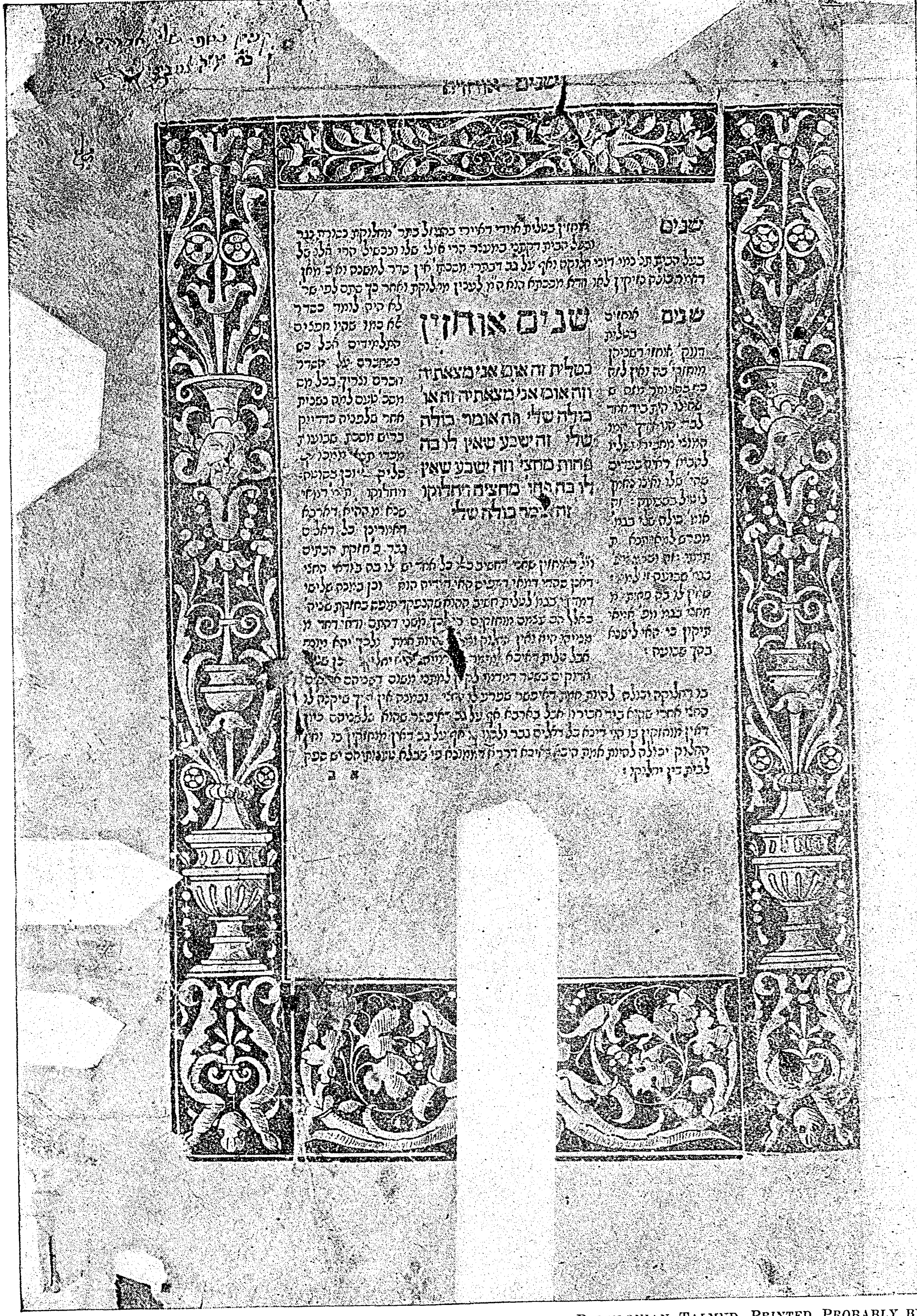

שנים אוחזין

בטלית זה אומ׳ אני מצאתיה
וזה אומ׳ אני מצאתיה וזה או׳
כולה שלי וזה אומר כולה
שלי זה ישבע שאין לו בה
פחות מחצי׳ וזה ישבע שאין
לו בה פחו׳ מחציה ויחלוקו
זה אומר כולה שלי

Page from an Unknown Edition of Tractate Baba Meẓi'a of the Babylonian Talmud, Printed Probably by Soncino Before 1500.

(By courtesy of Prof. Solomon Schechter.)

Haggadah of the Babli.

the Romans. In Babli such haggadic interpolations, often of considerable length, are extremely frequent, while the very content of the mishnaic paragraphs often affords a basis for lengthy haggadic excursuses. Thus the last (in Yerushalmi, next to the last) chapter of Sanhedrin is made the foundation for a mass of haggadic comments, most of them only loosely connected by an association of ideas with the text of the passages of the Mishnah to which they are assigned. In this exceptionally long chapter of Babli (pp. 90a–113b) only that portion (111b–112b) which refers to the Law in Deut. xiii. 12 *et seq.* is halakic in nature. The haggadic conclusion of the first chapter of Soṭah furnishes the basis for further Talmudic comments in the style of the Haggadah (8b, 14a); so that, for example, the interpretation of Ex. ii. 4, cited in the Mishnah (11a), is followed (11a–13b) by an independent section which forms a running midrash on Ex. i. 8–ii. 4. Additional examples may be found in nearly every treatise of the Babylonian Talmud. The haggadic sections of this Talmud, which form an important part of the entire work, have been collected in the very popular "‘En Ya‘aḳob" of Jacob ibn Ḥabib (1st ed. 1516), as well as in the rarer "Haggadot ha-Talmud" (Constantinople, 1511; comp. Rabbinovicz, "Diḳduḳe Soferim," viii. 131); and they have been translated into German by A. Wünsche ("Der Babylonische Talmud in Seinen Haggadischen Bestandtheilen," 3 vols., Leipsic, 1886–89).

An important factor in the composition of the Talmud, and consequently one it is necessary to consider in a discussion of its literary form, is the frequent juxtaposition of several sayings ascribed to one and the same author. These sayings, which are frequently linked together by the name of their common transmitter as well as by that of their author, were evidently taught in this connected form in the academies, thus finding their way into the appropriate passages of the Talmudic text. Such groups of aphorisms are extremely frequent in Babli; and several of them are found in the passage from Ber. 2a–9a which has been analyzed above (regarding Yerushalmi see Frankel, "Mebo," p. 39a). Other circumstances which must be considered in discussing the composition of the text of the Talmud are set forth in the account of its origin and redaction given below.

Style and Language.

The remarks already made concerning the relation of the Hebrew and the Aramaic elements in the vocabulary of Yerushalmi apply with little modification to Babli, although the Aramaic of the latter is more nearly akin to the Syriac (the eastern Aramaic dialect then current in Babylonia) and is even more closely related to Mandæan (see Nöldeke, "Mandäische Grammatik," p. xxvi., Halle, 1875; on the Persian elements in the vocabulary of Babli see Jew. Encyc. vii. 313b, *s.v.* Judæo-Persian). In regard to Greek and Latin terms Levy makes the incomprehensible statement ("Neuhebr. Wörterb." iv. 274a) that "no Greek or Latin words are found in the Babylonian Talmud." This is, however, incorrect; for a large number of words from the Latin and Greek (see Krauss, "Lehnwörter," i. p. xxiii.) are employed in the Talmud, both in the tannaitic passages found in Babli, and in the sayings of Palestinian as well as of Babylonian amoraim, such as Rab (see Bacher, *l.c.* p. 32). On the exegetic terminology as applied in Biblical and traditional hermeneutics, see Bacher, "Terminologie der Amoräer," Leipsic, 1905. An interesting linguistic peculiarity of Babli is the fact that tannaitic traditions, especially stories, are occasionally given entirely in Aramaic, or an anecdote, begun in Hebrew, is continued in Aramaic (such as the story, designated by תנו רבנן as a baraita, concerning Joshua b. Peraḥyah and his pupil Jesus [Sanh. 107b]).

The Halakah in Babli.

The contents of the Talmud—this term being restricted to Babli, although much which applies to it holds true of Yerushalmi as well—fall into the two main divisions of Halakah and Haggadah. Although, as stated above, the Mishnah itself frequently furnishes the ground for the inclusion of haggadic elements in the Talmud, and although the subjects discussed in the Halakah frequently lead of themselves to haggadic treatment, the Haggadah occupies only a secondary position in the Talmud, since this is, both in origin and in purpose, a halakic work, and was intended to serve as a commentary on the chief authoritative work of the tannaitic Halakah, the Mishnah of Judah I. Those portions, therefore, which treat of the interpretation of the Mishnah are the substance of the Talmud. This interpretation, however, was not merely theoretical, but was primarily devoted to a determination of the rules applying to the practise of the ceremonial law; on the other hand, the development of the Halakah had not ceased in the academies of the Amoraim, despite the acceptance of the Mishnah, so that the opinions and the decisions of the Amoraim themselves, even when they were not based merely on an interpretation of the Mishnah and other tannaitic halakot, became the subject of tradition and comment. In addition to the Mishnah, furthermore, the Midrash (the halakic exegesis of the Bible) and the Halakah in the more restricted sense became the subject of tradition and of study, and were preserved in different collections as being the other results of the tannaitic period. In this way the Talmud, in its strict connotation of the interpretation of the Mishnah, was increased by an inexhaustible mass of material, which afforded the amoraic academies a basis both for the interpretation and for the criticism of the Mishnah; for since the Talmud deals with the criticism of the Mishnah, not only in text and meaning, but also in its relation to the baraitot, these baraitot themselves were frequently interpreted in the same way as were mishnaic passages (*e.g.*, R. H. 10a, 12b, 29a), and were supplied with their Talmud. Moreover, the Talmud was further augmented by the inclusion within it of the views which the scholars expressed in the course of their public, judicial, and other activities, as well as by the data regarding their private lives and their religious practises which were discussed and memorized in the academies. If this brief sketch of the Talmud as regards its halakic contents be supplemented by the statement that the sayings of the several amoraim as well as the opposing views of their contemporaries and the members of the academies, whether teachers or pupils, are frequently recorded in connection with the report of the discussions of the academies, a more complete view of the nature of the Talmud and a better conception of its form may be gained.

The Framework Anonymous.

The real framework of the Talmud, however, on which the entire structure was built, was, as noted above, provided by the questions, comments, and discussions which are based on individual paragraphs of the Mishnah, and which are anonymous, or not ascribed to any author. Appended to these passages and interspersed among them are sayings whose authors are named; and this class frequently preponderates greatly. The anonymous framework of the Talmud may be regarded as the warp resulting from the united activity of the members of the academy, and upon which the woof of the Talmud was interwoven and developed during three centuries, until its final redaction gave it definitive form. The Talmud is really the work of the body of scholars in the academies, who devoted themselves to it generation after generation, and kept its traditions alive. Although many members of the academies—the great as well as the small, teachers as well as pupils—are mentioned as the authors of various sayings and decisions, and as taking part in the discussions and controversies, some of them being deemed scholars worthy of record on account of a single remark, the background of the Talmud, or rather the background for those elements regarding whose authorship statements are made, was formed by the united efforts of those who labored to produce that work. The manifold objections and refutations introduced by the word "metibi" (= "they object"), and the questions (generally casuistic in nature) preceded by the formula "ibba'ya lehu" (= "they have asked") refer to this body of scholars, regardless of the date at which they lived.

Redaction.

This allusion to the anonymous framework of the Talmud suggests the problem of its redaction, which is partially answered by the allusion itself; for the work began with the inception of the collection, and the first amoraim laid the foundation for the task, which was carried on by succeeding generations, the final result being the Talmud in its present form. The system of mishnaic hermeneutics, which was in a sense official, and was at all events sanctioned by the lectures delivered in the academy, was determined as early as the first generation, and remained valid thenceforth. It is interesting to notice that the only certain occurrence of the word "Gemara" in the sense of "Talmud" ('Er. 32b) is found in connection with an account which throws a flood of light upon the first stages of the redaction of the Talmud. This account begins with the interpretation of 'Er. iii. 4, and is as follows: "R. Ḥiyya b. Abba, R. Assi [Palestinian amoraim in Babylon], and Rabba b. Nathan sat; and beside them sat also Rab Naḥman. They sat and said [here follows a dialectic discussion on the nature of the place of the tree mentioned in the paragraph of the Mishnah]. Then R. Naḥman said: 'It is correct; and Samuel also has approved of this explanation.' Then the first three asked: 'Hast thou established this explanation in the Gemara?' [*i.e.*, "Hast thou included it as a fixed element in the Talmud? Naḥman answers in the affirmative, whereupon a confirmatory amoraic tradition is added; and, in the name of Samuel, Rab Naḥman interprets the mishnaic passage under consideration in the light of that exegesis]." The term "ḳaba'" ("establish") was used in a later age by Sherira Gaon to designate the incorporation of portions that were used to make up the Talmud into its text (see Lewy, "Interpretation des Ersten Abschnitts des Palästinischen Talmud-Traktates Nesikin," p. 4; Bacher, in "Hebrew Union College Annual," 1904, p. 34), while in the Talmud itself the word was applied to the redaction of tannaitic traditions (see R. H. 32a, above; Ḳid. 25a; Sanh. 21b; Zeb. 114b). This account, which dates from the beginning of the amoraic period in the Academy of Nehardea, is, curiously enough, an isolated instance; for among the many dates and accounts which the Talmud contains in reference to the academy and its members, there is no direct statement concerning the redaction of the text, either in its earlier stages or at its conclusion, although certain statements on divergent traditions of amoraic sayings and discussions afford an idea of the way in which the Talmudic text emerged from the various versions given by the scholars and schools that transmitted it. These statements, which have been collected by Lewy (*l.c.* pp. 4-14), use the verb "tanni" ("pa'el" from תני) in referring to lectures on the Talmudic text as well as amoraic sayings or discussions on them (Bacher, "Terminologie der Amoräer," p. 239). Thus it is stated (Shab. 48b; B. B. 86a) that at Sura a certain interpretation was given in the name of Ḥisda and at Pumbedita in that of Kahana. There are a number of other similar statements concerning traditions, in regard to differences, as between Sura and Pumbedita, and between Sura and Nehardea, in the wording of the amoraic sayings and in their ascribed authorship (Giṭ. 35a). Especially frequent is the mention of amoraim of the fourth and fifth centuries as transmitters of these divergent statements, either two amoraim being named as authorities for two different versions, or an amora being cited as opposing another version to an anonymous tradition. As examples of the former may be mentioned Rabba and Joseph (Zeb. 25b), Pappa and Zebid (Shab. 66b), Kahana and Tabyomi (Ned. 16b), Ashi and Mar Zuṭra (Shab. 119a), and Rabina and Aḥa (Ket. 31b); while many other instances are cited by Lewy (*l.c.*).

Particularly interesting are the cases in which a divergent account is presented before Ashi, and thus before the one who projected the definitive redaction of the Talmud, Ashi appearing in all these cases as representing the version first given. Thus the amora Mordecai said to Ashi: "Thou teachest thus; but we teach differently" (Men. 42b; Ber. 5a). In addition to such statements, which are ascribed to members of the Babylonian academies, and which indicate divergencies in amoraic tradition, the extant text of the Talmud contains also a number of other

Technical Terms for Tradition.

variants, which are included without such statements. These are introduced by such formulas as "And if you will say" (ואי תימא), referring to other authorities, or "There are those who say," or "There are those who teach," and similar phrases. The expression "another version" (לישנא אחרינא) frequently appears in the text as a superscription to a divergent account (Naz. 9b; B. Ḳ. 59a; Ḥul. 119b; Tem. 5a, 6a, 9b, 11b, 30b [comp. Frankel in "Monatsschrift," 1861, x. 262]; Niddah 29a, 38a). All these instances afford an idea, even though but an imperfect one, of the gradual development of the Talmudic text. To comprehend why only practically a single Talmud was produced, despite the various academies, the great number of authoritative transmitters of the mass of material, and the number of generations that collaborated on the work, it must be borne in mind that there was a continual interchange of ideas between the academies, and that the numerous pupils of the successive generations who memorized the Talmud, and perhaps committed at least a part of it to writing, drew from a single source, namely, the lectures of their masters and the discussions in the academies; further, that, since the work on the Talmud was continued without interruption along the lines laid down by the first generation of amoraim, all succeeding generations may be regarded as one body of scholars who produced a work which was, to all intents and purposes, uniform. This unity finds its expression in the phraseology adopted in the anonymous framework of the Talmud, which terms the authors "we," exactly as a writer speaks of himself as "I" in an individual work. Examples of this phraseology occur in the following formulas: והוינן בה ("We then raised the question"; see Shab. 6b, 71a, 99b; Yoma 74a, 79b; Suk. 33a; Meg. 22a; Yeb. 29b; Ḳid. 49a; Giṭ. 60b; Shebu. 22b; 'Ab. Zarah 35a, 52b; Niddah 6b); ורמינהו ("We have opposed [another teaching to the one which has been quoted]"); תנן ("We have learned," or, in other words, "have received by tradition"), the conventional formula which introduces mishnaic passages; and, finally, מנא לן ("Whence have we it?"), the regular preface to an inquiry regarding the Biblical basis of a saying. In all these formulas the "we" denotes the authors of the Talmud regarded as a collective unity, and as the totality of the members of the academies whose labors, covering three centuries of collaboration, resulted in the Talmud. It was in the Babylonian Academy of Sura, moreover, that the final redaction of the Talmud took place, the very academy that took the lead in the first century of the amoraic period; and the uniformity of the Talmud was thus assured, even to the place of its origin.

Date of Redaction.

The statements already made concerning the continuous redaction of the Babylonian Talmud apply with equal force to the Yerushalmi, this fact being expressed by Lewy (*l.c.* pp. 14–15) in the following words: "In Palestine, as in Babylon, there may have been different Talmudim in the various schools at different periods. . . . Similarly in the Palestinian Talmud different versions of amoraic sayings are quoted in the names of different authors, from which it may be inferred that these authors learned and taught different Talmudim." Lewy speaks also (*l.c.* p. 20) of several redactions which preceded the final casting of the Palestinian Talmud into its present form. The actual condition of affairs can scarcely be formulated in these terms, however, since the divergencies consist, for the most part, of mere variants in certain sentences, or in the fact that there were different authors and transmitters of them; and although many of these deviations are cited by R. Jonah and R. Jose, who lived and taught contemporaneously at Tiberias, this fact scarcely justifies the assumption that there were two different Talmudim, one taught by Jonah and the other by Jose; it will nevertheless be evident, from the statements cited above, that the Talmud existed in some definite form throughout the amoraic period, and that, furthermore, its final redaction was preceded by other revisions. It may likewise be assumed that the contemporaneous schools of Tiberias, Sepphoris, and Cæsarea in Palestine taught the Talmud in different redactions in the fourth century. Lewy assumes, probably with correctness, that in the case of Yerushalmi the treatise Neziḳin (the three treatises Baba Ḳamma, Baba Meẓi'a, and Baba Batra) was taken from a redaction differing from that of the other treatises. (Allusion has already been made to a difference of content between the first two and the last two orders of the Yerushalmi.) With regard to Babli, Frankel has shown ("Monatsschrift," x. 194) that the treatise Tamid, in which only three chapters out of seven are accompanied by a Talmud, belongs to a different redaction from that of the other treatises; and he endeavors to show, in like manner (*ib.* p. 259), both "that the redactor of the treatise Ḳiddushin is not identical with that of Baba Batra and Nedarim," and "that the redactor of the treatise Giṭṭin is not the same as that of Keritot and Baba Batra." However, as these remarks refer to the final redaction of the Talmud, they do not touch upon the abstract unity of the work as emphasized above. It is sufficient to assume, therefore, that the final redaction of the several treatises was based on the versions used in the different academies. It may be postulated, on the whole, that the Palestinian Talmud received its present form at Tiberias, and the Babylonian Talmud at Sura (comp. the passages in Yerushalmi in which הכא [= "here"] refers to Tiberias, and those in Babli in which the same word denotes Sura [Lewy, *l.c.* p. 4]).

The chief data regarding the academies of Palestine and Babylon, whose activity resulted in the Talmud, have been set forth elsewhere (see Jew. Encyc. i. 145–148, *s.v.* Academies), so that here stress need be laid only on those events in the history of the two schools and of their teachers which are especially noteworthy in connection with the origin and the final redaction of the two Talmudim. It may be said, by way of preface, that the academies of Palestine and Babylon were in constant intercommunication, notwithstanding their geographical position. Many prominent Babylonian scholars settled permanently in Palestine, and many eminent Palestinians sojourned in Babylon for some time,

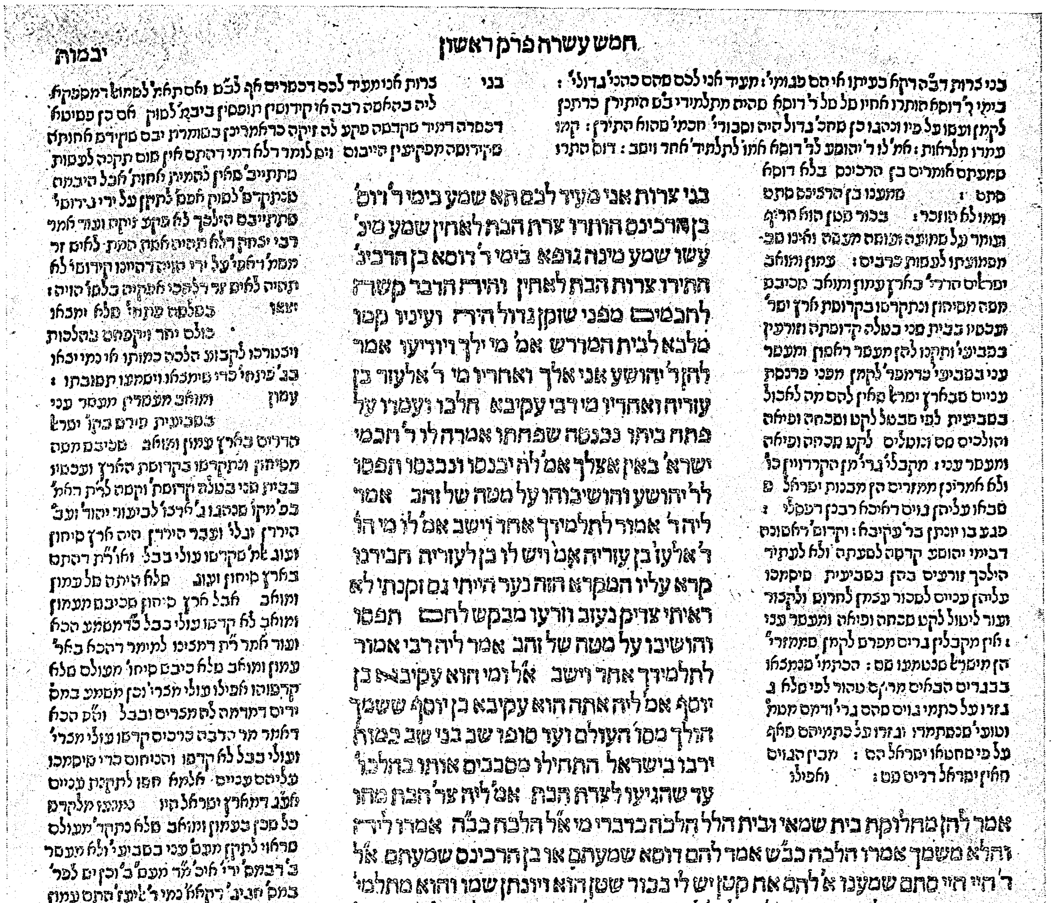

חמש עשרה פרק ראשון

יבמות

בני צרות אני מעיד לכם תא שמע בימי ר' דוס'
בן הרכינס הותרו צרת הבת לאחין שמע מינ'
עשו שמע מינה גופא בימי ר' דוסא בן הרכינ'
התירו צרות הבת לאחין והיה הדבר קשה
לחכמים מפני שחכם גדול היה ועיניו קמו
מלבא לבית המדרש אמ' מי ילך ויודיעו אמר
להן ר' יהושע אני אלך ואחריו מי ר' אלעזר בן
עזריה ואחריו מי רבי עקיבא הלכו ועמדו על
פתח ביתו נכנסה שפחתו אמרה לו ר' חכמי
ישרא' באין אצלך אמ' לה יכנסו ונכנסו תפסו
לר' יהושע והושיבוהו על מטה של זהב אמר
ליה ר' אמור לתלמידך אחר וישב אמ' לו מי הו'
ר' אלעז' בן עזריה אמ' ויש לו בן לעזריה חבירנו
קרא עליו המקרא הזה נער הייתי גם זקנתי לא
ראיתי צדיק נעזב וזרעו מבקש לחם תפסו
והושיבו על מטה של זהב אמר ליה רבי אמור
לתלמידך אחר וישב א"ל ומי הוא עקיבא בן
יוסף אמ' ליה אתה הוא עקיבא בן יוסף ששמך
הולך מסו' העולם ועד סופו שב בני שב כמות
ירבו בישראל התחילו מסבבים אותו בהלכ'
עד שהגיעו לצרת הבת אמ' ליה צר' הבת מהו
אמר להן מחלוקת בית שמאי ובית הלל הלכה כדברי מי א"ל הלכה כב"ה אמרו ליה
והלא משמך אמרו הלכה כב"ש אמר להם דוסא שמעתם או בן הרכינס שמעתם א"ל
ר' חיי סתם שמענו א"ל להם אח קטן יש לי בכור שטן הוא ויונתן שמו והוא מתלמי'
שמאי והזהרו שלא יקפח אתכ' בהלכ' לפי שיש עמו ג' מאות תשובו' בצר' הבת שהי'
מותר' אבל מעיד אני עלי שמים וארץ שעל מדוכה זו ישב חגי הנביא ואמר ג' דברים
צרת הבת אסורה עמון ומואב מעשרין מעשר עני בשביעית ומקבלים גרים מן
הקרדויים ומן התרמודים תנא כשנכנסו נכנסו בפתח אח' וכשיצאו יצאו בשלשה
פתחים פגע בו ר' עקיבא אקשי ליה ואוקמי אמ' ליה אתה הוא עקיבא ששמך הולך
מסוף העולם ועד סופו אשריך שזכית לשם ועדיין לא הגעת לרועי בקר א"ל ר' עקיבא
ואפילו לרועי צאן : עמון ומואב מעשרין מעשר עני בשביעית דאמר מר הרבה
כרכים כבשו עולי מצרים ולא כבשום עולי בבל וקדושה ראשונה קידשה לשעתה
ולא קדשה לעתיד לבא והניחום כדי שיסמכו עליהן עניים בשביעית ומקבלים גרים
מן הקרדויים והתרמודים איני והא תני רמי בר יחזקאל אין מקבלים גרים מן הקרדוי'
אמר רב אשי קרתויים איתמר כדאמרי אינשי קרתוי פסולים ואיכא דאמרי תני רמי
בר יחזקאל אין מקבלים גרים מן הקרתויים מאי לאו היינו קרתויים היינו קרדויים
אמר רב אשי לא קרתויי לחוד וקרדויי לחוד כדאמרי אינשי קרתויי פסולי ר' יוחנן
וסביא דאמרי תרוייהו אין מקבלים גרים מן התרמודים ומי אמר רבי יוחנן הכי והתנן
כל הכתמים הבאים מן הרקם טהורים ורבי יהודה מטמא מפני שהם גרים וטועים
מבין הגוים טהורים והוינן בה קפסיק

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or even for a considerable portion of their lives. In the second half of the third century Babylonian students sought the Palestinian schools with especial frequency, while many pupils of Johanan went during the same period to Babylon; and in the troublous days of the fourth century many Palestinian scholars sought refuge in the more quiet regions along the Euphrates. This uninterrupted association of scholars resulted in an active interchange of ideas between the schools, especially as the activity of both was devoted in the main to the study of the Mishnah. The Jerusalem Talmud accordingly contains a large number of sayings by Babylonian authorities, and Babli quotes a still larger number of sayings by Palestinian scholars in addition to the proceedings of the Palestinian academies, while it likewise devotes a very considerable space to the halakic and haggadic teachings of such Palestinian masters as Johanan, Simeon b. Laḳish, and Abbahu. Anonymous Palestinian sentences are quoted in Babli with the statement, "They say in the West"; and similar maxims of Babylonian origin are quoted in Yerushalmi in the name of "the scholars there." Both the Talmudim thus acquired more traits in common than they had formerly possessed despite their common foundation, while owing to the mass of material which Babli received from the schools of the Holy Land it was destined in a measure to supplant the Palestinian Talmud even in Palestine.

Activity of Jonah and Jose.

The history of the origin of Yerushalmi covers a period of two centuries. Its projector was Johanan, the great teacher of Tiberias, who, together with his pupils and contemporaries, some of them of considerable prominence, laid the foundations for the work which was continued by succeeding generations. The extreme importance of Johanan in the genesis of the Palestinian Talmud seems to have been the basis of the belief, which first found expression in the twelfth century, although it is certainly older in origin, that he was the author of Yerushalmi (see Frankel, "Mebo," p. 47b). As a matter of fact, however, almost a century and a half elapsed after the death of Johanan (279) before this Talmud received its present form, but it was approximated to this form, toward the end of the fourth century, by Jonah and Jose, the two directors of the Academy of Tiberias. Their joint halakic sentences, controversies, and divergent opinions on the utterances of their predecessors are scattered throughout Yerushalmi; but the conclusion that Jose redacted it twice, which has been drawn from certain statements in this Talmud, is incorrect (Frankel, *l.c.* p. 101a; Weiss, "Dor," iii. 113 *et seq.*, 211; see Lewy, *l.c.* pp. 10, 17; Halevy, "Dorot ha-Rishonim," ii. 322). Jonah's son Mani, one of the scholars most frequently named in Yerushalmi, seems, after studying at Cæsarea, where noteworthy scholars were living in the fourth century, to have raised the school of Sepphoris to its highest plane; and a large number of the sayings of the "scholars of Cæsarea" was included in Yerushalmi (see "Monatsschrift," 1901, pp. 298-310). The only other halakist of importance among the Palestinian amoraim is Jose b. Abin (or Abun). According to Frankel (*l.c.* p. 102a), he occupied about the same position in regard to the redaction of Yerushalmi as was held by Ashi in regard to that of Babli (see also Weiss, *l.c.* iii. 117). The final redaction of the Talmud was reserved for the succeeding generation, probably because the activity of the Academy of Tiberias ceased with the discontinuance of the patriarchate (*c.* 425). This was the time during which Tanḥuma b. Abba (see Bacher, "Ag. Pal. Amor." iii. 502) made his collection and definite literary arrangement of the haggadic exegesis of the amoraic period.

The beginnings of the Babylonian Talmud are associated both with Nehardea, where the study of the tradition had flourished even before the close of the tannaitic period, and with Sura, where Rab founded a new academy which soon surpassed Nehardea in importance. Rab and Samuel, who respectively presided with equal distinction over the two schools, laid the foundation of the Babylonian Talmud through their comments on the Mishnah and their other teachings. Their views are frequently contrasted in the form of controversies; but on the other hand they are often mentioned as the common authors of sentences which were probably transmitted by certain pupils who had heard them from both masters. One of these pupils, Judah b. Ezekiel, when asked to explain some of the more obscure portions of the Mishnah, subsequently alluded plaintively to the "hawayyot" of Rab and Samuel, meaning thereby the questions and comments of the two masters on the entire Mishnah (Ber. 20a and parallels). In like manner, scholars of the fourth century spoke of the hawayot of Abaye and Raba, which formed, as it were, the quintessence of the Talmud, and which, according to an anachronistic addition to an old baraita, were even said to have been included in the branches of knowledge familiar to Johanan b. Zakkai (Suk. 28a; B. B. 134a).

The pupils of Rab and Samuel, the leading amoraim of the second half of the third century—Huna, Ḥisda, Naḥman b. Jacob, Sheshet, and the Judah mentioned above, who is especially prominent as a transmitter of the sayings of his two teachers—added a mass of material to the Talmud; and the last-named founded the Academy of Pumbedita, where, as at Sura, the development of the Talmud was continued. Pumbedita was likewise the birthplace of that casuistic and hair-splitting method of interpreting and criticizing halakic passages which forms the special characteristic of the Babylonian Talmud, although the scholars of this academy devoted themselves also to the study of the collections of tannaitic traditions; and at the beginning of the fourth century the representatives of the two movements, "Sinai" Joseph and Rabbah, the "uprooter of mountains," succeeded their master Judah and became the directors of the school. Their sayings and controversies, together with the still more important dicta and debates of their pupils Abaye and Raba, form a considerable part of the material of the Talmud, which was greatly increased at the same time by the halakic and haggadic sentences brought from Palestine to Babylon. All the six orders of the Mishnah were then studied, as is stated by Raba (not Rabba; see Rabbinovicz, "Diḳduḳe Soferim," on Ta'anit, p. 144), although in Judah's time the lectures had been confined to the fourth order, or, according to the view of Weiss ("Dor," iii. 187), which is probably correct, to the first four orders (comp. Meg. 28b; Ta'an. 24a, b; Sanh. 106b; Raba's pupil Pappa expresses a similar view in Ber. 20a).

Activity of Raba.

Rab's activity marks the culmination of the work on the Talmud. The time had now come when the preservation and arrangement of the material already collected were more important than further accretions. Naḥman b. Isaac, pupil and successor of Raba (d. 352), whom he survived but four years, expressed the task of the epigoni in the following words (Pes. 105b): "I am neither a sage nor a seer, nor even a scholar as contrasted with the majority. I am a transmitter ["gamrana"] and an arranger ["sadrana"]." The combination of the former term with the latter, which occurs only here, very concisely summarizes the activity of the redactor. It is clear that Naḥman b. Isaac actually engaged in this task from the fact that he is mentioned as the Babylonian amora who introduced Mnemonics ("simanim"), designed to facilitate the memorizing and grouping of Talmudic passages and the names of their authors. The mnemonics ascribed to him in the Talmud (see J. Brüll, "Die Mnemonotechnik des Talmuds," p. 21; Bacher, "Ag. Bab. Amor." p. 134), however, constitute only a very small part of the simanim included in the text of that work. These again form but a remnant of the entire mass of what N. Brüll ("Jahrb." ii. 60) terms the "mnemotechnic apparatus," of which only a portion was included in the printed text of the Talmud, although many others may be traced both in the manuscripts of the Talmud and in ancient citations (see N. Brüll, *l.c.* pp. 62 *et seq.*, 118 *et seq.*). The material, to which the epigoni of the second half of the fourth century had added little, was now ready for its final redaction; and it was definitively edited by Ashi (d. 427), who during his long period of activity infused fresh life into the Academy of Sura. In view of his recognized authority, little was left for the two succeeding generations, except to round out the work, since another redaction was no longer possible. The work begun by Ashi was completed by Rabina (Abina), whose death in 499 marks, according to an ancient tradition, the end of the amoraic period and the completion of the redaction of the Talmud.

Committed to Writing.

The date at which the Talmud was committed to writing is purely conjectural. The work itself contains neither statements nor allusions to show that any complete or partial copy of the work redacted and completed by Ashi and Rabina had been made in their days; and the same lack of information characterizes both Yerushalmi and the Mishnah (the basis of both the Talmudim), as well as the other works of the tannaitic period. There are, however, allusions, although they are only sporadic, which show that the Halakah and the Haggadah were committed to writing; for copies were described as being in the possession of individual scholars, who were occasionally criticized for owning them. This censure was based on an interdiction issued in the third century, which forbade any one to commit the teachings of tradition to writing or to use a manuscript of such a character in lecturing (see Giṭ. 60a; Tem. 14b). Replying to the scholars of Kairwan, Sherira Gaon in his letter (ed. Neubauer, "M. J. C." i. 26) alludes to this prohibition as follows: "In answer to your question asking when the Mishnah and the Talmud were respectively committed to writing, it should be said that neither of them was thus transmitted, but both were arranged [redacted] orally; and the scholars believe it to be their duty to recite them from memory, and not from written copies." From the second part of this statement it is evident that even in Sherira's time the "scholars," a term here restricted to the members of the Babylonian academies, refrained from using written copies of the Talmud in their lectures, although they were sufficiently familiar with it to be able to recite it from memory. The statement that the exilarch Naṭronai (8th cent.), who emigrated to Spain, wrote a copy of the Talmud from memory (see Brüll, "Jahrb." ii. 51), would show that the scholars of the geonic period actually knew the work by heart. Although this statement is not altogether free from suspicion, it at least proves that it was believed to be within the powers of this exilarch to make a copy of the Talmud without having an original at hand. This passage also throws light upon the period of the development and redaction of the Talmud, during which the ability to memorize the mass of material taught in the schools was developed to an extent which now transcends conception.

On the other hand, Sherira's statement shows that his denial of the existence of the Talmud and the Mishnah in written form was limited to an officially recognized redaction; for manuscripts of the kind mentioned by him were then current, as they had been in the geonic period, despite the interdiction; for they were used at least as aids to study, and without them the Talmud could not possibly have been memorized. In like manner, this prohibition, in the light of Sherira's words, does not preclude the existence of private copies of portions of the traditional literature, even in earlier times. The concealed rolls ("megillot setarim") with halakic comments which Rab found in the house of his uncle Ḥiyya (Shab. 6b; B. M. 92a), as well as the note-books (πίνακες) mentioned at the beginning of the amoraic period and in which such scholars as Levi b. Sisi, Joshua b. Levi, Ze'iri, and Ḥilfai or Ilfa (Shab. 156a; Yer. Ma'as. 49d, 60b; Men. 70a) entered sentences, some of them halakic in character, indicate that such personal copies were frequently used, while the written Haggadah is repeatedly mentioned. It may therefore be assumed that the Mishnah and other tannaitic traditional works were committed to writing as early as the time of the Amoraim. In like manner, there may have been copies of the amoraic comments on the Mishnah, as aids to the memory and to private study. In the early part of the fourth century Ze'era disputed the accuracy of the halakic tradition taught by the Babylonian amora Sheshet; and as he based his suspicions on Sheshet's blindness, he evidently believed that it was impossible for the Babylonian scholar to confirm and verify his knowledge by the use of written notes (see Bacher, "Ag. Pal. Amor." iii. 4). When Ashi undertook the final redaction of the Talmud he evidently had at his disposal notes of this kind, although Brüll (*l.c.* p. 18) is probably correct in ascribing to Rabina the first complete written copy of the Talmud; Rabina had as collaborators many of the Saboraim, to whom an ancient and incontrovertible tradition assigns numerous additions to the Talmudic text.

No Formal Ratification.

When Rabina died a written text of the Talmud was already in existence, the material contributed by the Saboraim being merely additions; although in thus extending the text they simply continued what had been done since the first redaction of the Talmud by Ashi. The Saboraim, however, confined themselves to additions of a certain form which made no change whatsoever in the text as determined by them under the direction of Rabina (on these saboraic additions as well as on other accretions in Babli, see the statements by Brüll, *l.c.* pp. 69-86). Yet there is no allusion whatever to a formal sanction of the written text of the Talmud; for neither did such a ratification take place nor was a formal one at all necessary. The Babylonian academies, which produced the text in the course of 300 years, remained its guardians when it was reduced to writing; and it became authoritative in virtue of its acceptance by the successors of the Amoraim, as the Mishnah had been sanctioned by the latter and was made the chief subject of study, thus becoming a basis for halakic decisions. The traditions, however, underwent no further development; for the "horayot," or the independent exegesis of the Mishnah and the halakic decisions based on this exegesis, ceased with Ashi and Rabina, and thus with the completion of the Talmud, as is stated in the canon incorporated in the Talmud itself (B. M. 86a). The Mishnah, the basal work of halakic tradition, thenceforth shared its authority with the Talmud.

Among the Jews who came under the influence of western Arabic culture the belief that the Talmud (and the Mishnah) had been redacted orally was superseded by the view that the initial redaction itself had been in writing. This theory was first expressed by R. Nissim of Kairwan ("Mafteah," p. 3b), although even before his time the question addressed, as already noted, to Sherira Gaon by the Jews of Kairwan had shown that they favored this view, and the gaon's response had received an interpolation postulating the written redaction of the Talmud.

The definitive redaction of the Babylonian Talmud marks a new epoch in the history of the Jewish people, in which the Talmud itself becomes the most important factor, both as the pivotal point of the development and the manifestation of the spirit of Judaism, and as a work of literature deeply influenced by the fortunes of those who cherished it as their palladium. On the internal history of Judaism the Talmud exerted a decisive influence as the recognized source for a knowledge of tradition and as the authoritative collection of the traditional religious doctrines which supplemented the Bible; indeed, this influence and the efforts which were made to escape from it, or to restrict it within certain limits, constitute the substance of the inner history of Judaism. The Babylonian academies, which had gradually become the central authority for the entire Jewish Diaspora, found their chief task in teaching the Talmud, on which they based the answers to the questions addressed to them. Thus was evolved a new science, the interpretation of the Talmud, which produced a literature of wide ramifications, and whose beginnings were the work of the Geonim themselves.

Influence of the Talmud.

The Talmud and its study spread from Babylon to Egypt, northern Africa, Italy, Spain, France, and Germany, regions destined to become the abodes of the Jewish spirit; and in all these countries intellectual interest centered in the Talmud. The first great reaction against its supremacy was Karaism, which arose in the very stronghold of the Geonim within two centuries after the completion of the Talmud. The movement thus initiated and the influence of Arabic culture were the two chief factors which aroused the dormant forces of Judaism and gave inspiration to the scientific pursuits to which the Jewish spirit owed many centuries of marvelous and fruitful activity. This activity, however, did not infringe in the least on the authority of the Talmud; for although it combined other ideals and intellectual aims with Talmudic study, which it enriched and perfected, the importance of that study was in no wise decried by those who devoted themselves to other fields of learning. Nor did the speculative treatment of the fundamental teachings of Judaism lower the position of the Talmud; for Maimonides, the greatest philosopher of religion of his time, was likewise the greatest student of the Talmud, on which work he endeavored to base his philosophic views. A dangerous internal enemy of the Talmud, however, arose in the Cabala during the thirteenth century; but it also had to share with the Talmud the supremacy to which it aspired.

During the decline of intellectual life among the Jews which began in the sixteenth century, the Talmud was regarded almost as the supreme authority by the majority of them; and in the same century eastern Europe, especially Poland, became the seat of its study. Even the Bible was relegated to a secondary place, and the Jewish schools devoted themselves almost exclusively to the Talmud; so that "study" became synonymous with "study of the Talmud." A reaction against the supremacy of the Talmud came with the appearance of Moses Mendelssohn and the intellectual regeneration of Judaism through its contact with the Gentile culture of the eighteenth century, the results of this struggle being a closer assimilation to European culture, the creation of a new science of Judaism, and the movements for religious reform. Despite the Karaite inclinations which frequently appeared in these movements, the great majority of the followers of Judaism clung to the principle, authoritatively maintained by the Talmud, that tradition supplements the Bible; and the Talmud itself re-

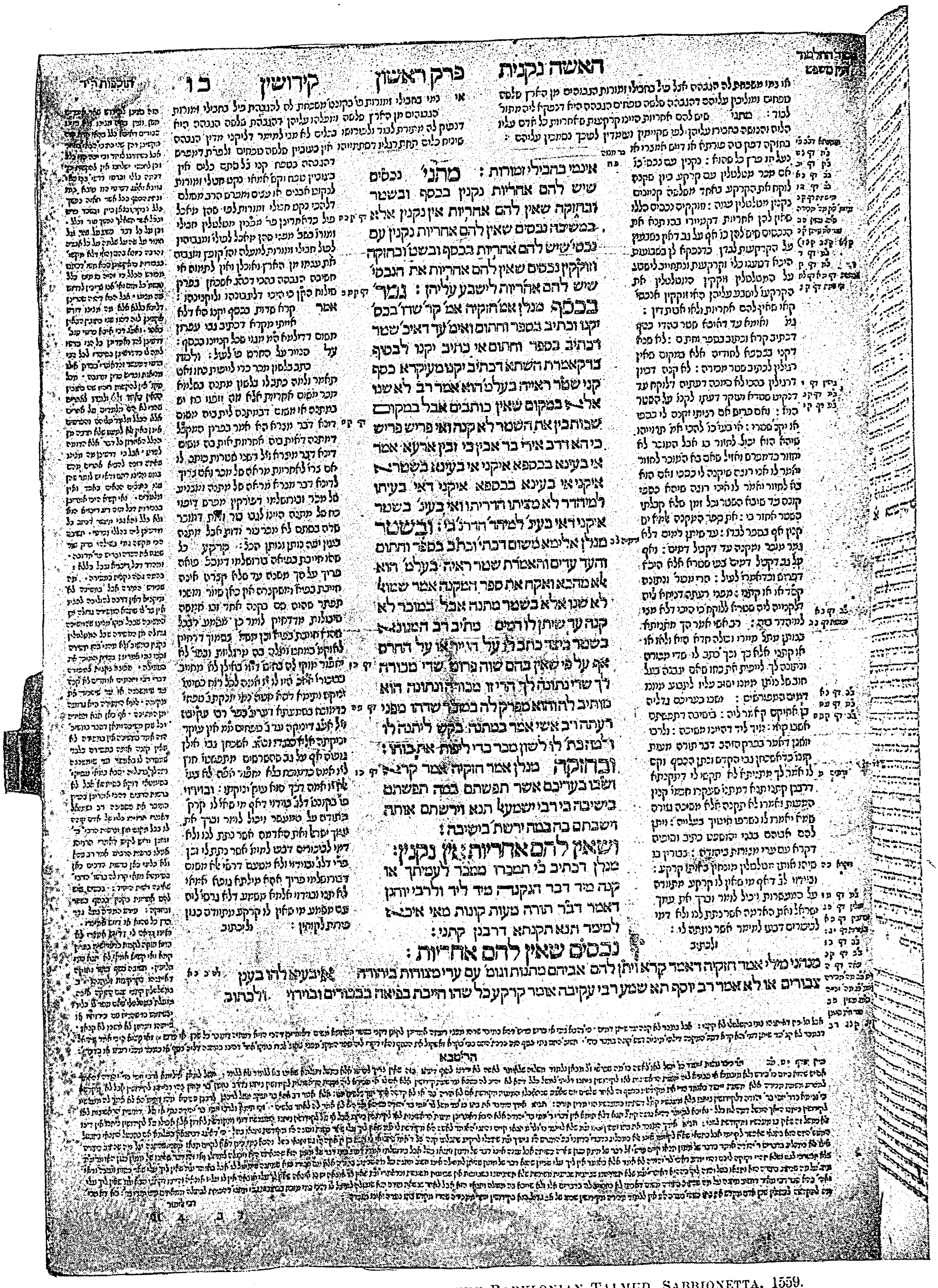

האשה נקנית פרק ראשון קידושין כו

מתני׳ נכסים
שיש להם אחריות נקנין בכסף ובשטר
ובחזקה שאין להם אחריות אין נקנין אלא
במשיכה נכסים שאין להם אחריות נקנין עם
נכסים שיש להם אחריות בכסף ובשטר ובחזקה
וזוקקין נכסים שאין להם אחריות את הנכסים
שיש להם אחריות לישבע עליהן : גמ׳
בכסף מנלן אמר חזקיה אמר קרא שדות בכסף
יקנו וכתיב בספר וחתום ואימא עד דאיכא שטר
דכתיב בספר וחתום אי כתיב יקנו לבסוף
כדקאמרת השתא דכתיב יקנו מעיקרא כסף
קני שטר ראיה בעלמא הוא אמר רב לא שנו
אלא במקום שאין כותבים אבל במקום
שכותבין את השטר לא קנה ואי פריש פריש
כי הא דרב אידי בר אבין זבן ארעא אמר
אי בעינא בכספא איקני אי בעינא בשטרא
איקני אי בעינא בכספא איקני דאי בעינא
למיהדר לא מצינא הדרינא ואי בעינא בשטר
איקני דאי בעינא למיהדר הדרנא בי : ובשטר
מנלן אילימא משום דכתיב וכתוב בספר וחתום
והעד עדים והאמרת שטר ראיה בעלמא הוא
אלא מהכא ואקח את ספר המקנה אמר שמואל
לא שנו אלא בשטר מתנה אבל במוכר לא
קנה עד שיתן לו דמים מתיב רב המנונא
בשטר כיצד כתב לו על הנייר או על החרס
אף על פי שאין בהם שוה פרוטה שדי מכורה
לך שדי נתונה לך הרי זו מכורה ונתונה הוא
מותיב לה והוא מפרק לה במוכר שדהו מפני
רעתה רב אשי אמר במתנה בקש ליתנה לו
וכתב לו לשון מכר כדי ליפות את כחו :
ובחזקה מנלן אמר חזקיה אמר קרא
ושבו בעריכם אשר תפשתם במה תפשתם
בישיבה בי רבי ישמעאל תנא וירשתם אותה
וישבתם בה במה ירשת בישיבה :
ושאין להם אחריות אין נקנין
מנלן דכתיב כי תמכרו ממכר לעמיתך או
קנה מיד דבר הנקנה מיד ליד ולרבי יוחנן
דאמר דבר תורה מעות קונות מאי איכא
למימר ותנא תקנתא דרבנן קתני :
נכסים שאין להם אחריות :
מנהני מילי אמר חזקיה דאמר קרא ויתן להם אביהם מתנות וגו׳ עם ערי מצורות ביהודה איבעיא להו בעינן
צבורים או לא אמר רב יוסף תא שמע רבי עקיבה אומר קרקע כל שהו חייבת בפאה בבכורים ובחו׳ ולכתוב

הריטבא

PAGE FROM TRACTATE KIDDUSHIN OF THE BABYLONIAN TALMUD, SABBIONETTA, 1559.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tained its authority as the work embodying the traditions of the earliest post-Biblical period, when Judaism was molded. Modern culture, however, has gradually alienated from the study of the Talmud a number of Jews in the countries of progressive civilization, and it is now regarded by the most of them merely as one of the branches of Jewish theology, to which only a limited amount of time can be devoted, although it occupies a prominent place in the curricula of the rabbinical seminaries. On the whole Jewish learning has done full justice to the Talmud, many scholars of the nineteenth century having made noteworthy contributions to its history and textual criticism, and having constituted it the basis of historical and archeological researches. The study of the Talmud has even attracted the attention of non-Jewish scholars; and it has been included in the curricula of universities.

Edict of Justinian.

The external history of the Talmud reflects in part the history of Judaism persisting in a world of hostility and persecution. Almost at the very time that the Babylonian saboraim put the finishing touches to the redaction of the Talmud, the emperor Justinian issued his edict against the abolition of the Greek translation of the Bible in the service of the Synagogue, and also forbade the use of the δευτέρωσις, or traditional exposition of Scripture. This edict, dictated by Christian zeal and anti-Jewish feeling, was the prelude to attacks on the Talmud, conceived in the same spirit, and beginning in the thirteenth century in France, where Talmudic study was then flourishing. The charge against the Talmud brought by the convert Nicholas Donin led to the first public disputation between Jews and Christians and to the first burning of copies of the work (Paris, 1244). The Talmud was likewise the subject of a disputation at Barcelona in 1263 between Moses ben Naḥman and Pablo Christiani. In this controversy Naḥmanides asserted that the haggadic portions of the Talmud were merely "sermones," and therefore devoid of binding force; so that proofs deduced from them in support of Christian dogmas were invalid, even in case they were correct. This same Pablo Christiani made an attack on the Talmud which resulted in a papal bull against it and in the first censorship, which was undertaken at Barcelona by a commission of Dominicans, who ordered the cancelation of passages reprehensible from a Christian point of view (1264). At the disputation of Tortosa in 1413, Geronimo de Santa Fé brought forward a number of accusations, including the fateful assertion that the condemnations of pagans and apostates found in the Talmud referred in reality to Christians. Two years later, Pope Martin V., who had convened this disputation, issued a bull (which was destined, however, to remain inoperative) forbidding the Jews to read the Talmud, and ordering the destruction of all copies of it. Far more important were the charges made in the early part of the sixteenth century by the convert Johann Pfefferkorn, the agent of the Dominicans. The result of these accusations was a struggle in which the emperor and the pope acted as judges, the advocate of the Jews being Johann Reuchlin, who was opposed by the obscurantists and the humanists; and this controversy, which was carried on for the most part by means of pamphlets, became the precursor of the Reformation. An unexpected result of this affair was the complete printed edition of the Babylonian Talmud issued in 1520 by Daniel Bomberg at Venice, under the protection of a papal privilege. Three years later, in 1523, Bomberg published the first edition of the Palestinian Talmud. After thirty years the Vatican, which had first permitted the Talmud to appear in print, undertook a campaign of destruction against it. On New-Year's Day (Sept. 9), 1553, the copies of the Talmud which had been confiscated in compliance with a decree of the Inquisition were burned at Rome; and similar burnings took place in other Italian cities, as at Cremona in 1559. The Censorship of the Talmud and other Hebrew works was introduced by a papal bull issued in 1554; five years later the Talmud was included in the first Index Expurgatorius; and Pope Pius IV. commanded, in 1565, that the Talmud be deprived of its very name. The first edition of the expurgated Talmud, on which most subsequent editions were based, appeared at Basel (1578–1581) with the omission of the entire treatise of 'Abodah Zarah and of passages considered inimical to Christianity, together with modifications of certain phrases. A fresh attack on the Talmud was decreed by Pope Gregory XIII. (1575-85), and in 1593 Clement VIII. renewed the old interdiction against reading or owning it. The increasing study of the Talmud in Poland led to the issue of a complete edition (Cracow, 1602–5), with a restoration of the original text; an edition containing, so far as known, only two treatises had previously been published at Lublin (1559–76). In 1707 some copies of the Talmud were confiscated in the province of Brandenburg, but were restored to their owners by command of Frederick, the first king of Prussia. The last attack on the Talmud took place in Poland in 1757, when Bishop Dembowski, at the instance of the Frankists, convened a public disputation at Kamenetz-Podolsk, and ordered all copies of the work found in his bishopric to be confiscated and burned by the hangman.

Attacks on the Talmud.

The external history of the Talmud includes also the literary attacks made upon it by Christian theologians after the Reformation, since these onslaughts on Judaism were directed primarily against that work, even though it was made a subject of study by the Christian theologians of the seventeenth and eighteenth centuries. In 1830, during a debate in the French Chamber of Peers regarding state recognition of the Jewish faith, Admiral Verhuell declared himself unable to forgive the Jews whom he had met during his travels throughout the world either for their refusal to recognize Jesus as the Messiah or for their possession of the Talmud. In the same year the Abbé Chiarini published at Paris a voluminous work entitled "Théorie du Judaïsme," in which he announced a translation of the Talmud, advocating for the first time a version which should make the work generally accessible, and thus serve for attacks on Juda-

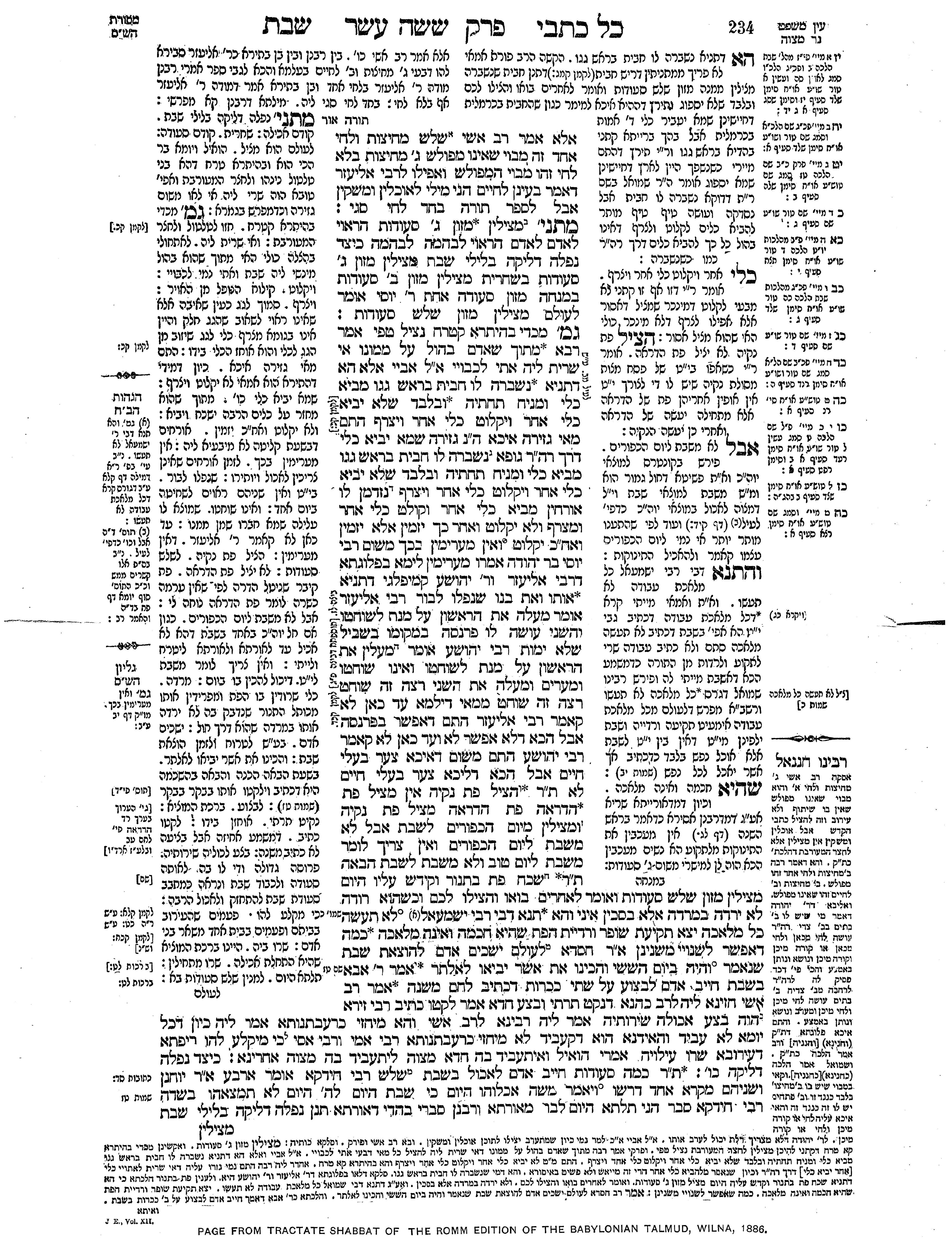

עין משפט נר מצוה — 234 — כל כתבי פרק ששה עשר שבת — מסורת הש"ס

תורה אור

אלא אמר רב אשי *שלש מחיצות ולחי אחד זה מבוי שאינו מפולש ג' מחיצות בלא לחי זהו מבוי המפולש ואפילו לרבי אליעזר דאמר בעינן לחיים הני מילי לאוכלין ומשקין אבל לספר תורה בחד לחי סגי:

מתני' מצילין *מזון ג' סעודות הראוי לאדם הראוי לבהמה כיצד נפלה דליקה בלילי שבת מצילין מזון ג' סעודות בשחרית מצילין מזון ב' סעודות במנחה מזון סעודה אחת ר' יוסי אומר לעולם מצילין מזון שלש סעודות:

גמ' מכדי בהיתרא קטרח נציל טפי אמר רבא *מתוך שאדם בהול על ממונו אי שרית ליה אתי לכבויי א"ל אביי אלא הא דתניא *נשברה לו חבית בראש גגו מביא כלי ומניח תחתיה *ובלבד שלא יביא כלי אחר ויקלוט כלי אחר ויצרף התם מאי גזירה איכא ה"נ גזירה שמא יביא כלי דרך רה"ר גופא נשברה לו חבית בראש גגו מביא כלי ומניח תחתיה ובלבד שלא יביא כלי אחר ויקלוט כלי אחר ויצרף נזדמן לו אורחין מביא כלי אחר וקולט כלי אחר ומצרף ולא יקלוט ואחר כך יזמין אלא יזמין ואח"כ יקלוט °ואין מערימין בכך משום רבי יוסי בר יהודה אמרו מערימין לימא בפלוגתא דרבי אליעזר ור' יהושע קמיפלגי דתניא *אותו ואת בנו שנפלו לבור רבי אליעזר אומר מעלה את הראשון על מנת לשוחטו והשני עושה לו פרנסה במקומו בשביל שלא ימות רבי יהושע אומר מעלין את הראשון על מנת לשוחטו ואינו שוחטו ומערים ומעלה את השני רצה זה שוחט רצה זה שוחט ממאי דילמא עד כאן לא קאמר רבי אליעזר התם דאפשר בפרנסה אבל הכא דלא אפשר לא ועד כאן לא קאמר רבי יהושע התם משום דאיכא צער בעלי חיים אבל הכא דליכא צער בעלי חיים לא ת"ר *הציל פת נקיה אין מציל פת *הדראה פת הדראה מציל פת נקיה ומצילין מיום הכפורים לשבת אבל לא משבת ליום הכפורים ואין צריך לומר משבת ליום טוב ולא משבת לשבת הבאה ת"ר *שכח פת בתנור וקידש עליו היום מצילין מזון שלש סעודות ואומר לאחרים בואו והצילו לכם וכשהוא רודה לא ירדה במרדה אלא בסכין איני והא *תנא דבי רבי ישמעאל(א) °לא תעשה כל מלאכה יצא תקיעת שופר ורדיית הפת שהיא חכמה ואינה מלאכה *כמה דאפשר לשנויי משנינן א"ר חסדא °לעולם ישכים אדם להוצאת שבת שנאמר °והיה ביום הששי והכינו את אשר יביאו לאלתר *אמר ר' אבא בשבת חייב אדם לבצוע על שתי ככרות דכתיב לחם משנה *אמר רב אשי חזינא ליה לרב כהנא דנקט תרתי ובצע חדא אמר לקטו כתיב רבי זירא הוה בצע אכולה שירותיה אמר ליה רבינא לרב אשי והא מיחזי כרעבתנותא אמר ליה כיון דכל יומא לא עביד והאידנא הוא דקעביד לא מיחזי כרעבתנותא רבי אמי ורבי אסי כי מיקלע להו ריפתא דעירובא שרו עליה אמרי הואיל ואיתעביד בה חדא מצוה ליתעביד בה מצוה אחרינא: כיצד נפלה דליקה כו': *ת"ר כמה סעודות חייב אדם לאכול בשבת שלש רבי חידקא אומר ארבע א"ר יוחנן ושניהם מקרא אחד דרשו °ויאמר משה אכלוהו היום כי שבת היום לה' היום לא תמצאהו בשדה רבי חידקא סבר הני תלתא היום לבר מאורתא ורבנן סברי בהדי דאורתא תנן נפלה דליקה בלילי שבת מצילין

J. E., Vol. XII.

PAGE FROM TRACTATE SHABBAT OF THE ROMM EDITION OF THE BABYLONIAN TALMUD, WILNA, 1886.

ism. In a like spirit modern anti-Semitic agitators have urged that a translation be made; and this demand has even been brought before legislative bodies, as in Vienna. The Talmud and the “Talmud Jew” thus became objects of anti-Semitic attacks, although, on the other hand, they were defended by many Christian students of the Talmud.

In consequence of the checkered fortunes of the Talmud, manuscripts of it are extremely rare; and the Babylonian Talmud is found entire only in a Munich codex (Hebrew MS. No. 95), completed in 1369, while a Florentine manuscript containing several treatises of the fourth and fifth orders dates from the year 1176. A number of Talmudic codices containing one or more tractates are extant in Rome, Oxford, Paris, Hamburg, and New York, while the treatise Sanhedrin, from Reuchlin's library, is in the grand-ducal library at Carlsruhe. In the introduction to vols. i., iv., viii., ix., and xi. of his “Diḳduḳe Soferim, Variæ Lectiones in Mischnam et in Talmud Babylonicum,” which contains a mass of critical material bearing on the text of Babli, N. Rabbinovicz has described all the manuscripts of this Talmud known to him, and has collated the Munich manuscript with the printed editions, besides giving in his running notes a great number of readings collected with much skill and learning from other manuscripts and various ancient sources. Of this work, which is indispensable for the study of the Talmud, Rabbinovicz himself published fifteen volumes (Munich, 1868–86), containing the treatises of the first, second, and fourth orders, as well as two treatises (Zebaḥim and Menaḥot) of the fifth order. The sixteenth volume (Ḥullin) was published posthumously (completed by Ehrentreu, Przemysl, 1897). Of the Palestinian Talmud only one codex, now at Leyden, has been preserved, this being one of the manuscripts used for the editio princeps. Excepting this codex, only fragments and single treatises are extant. Recently (1904) Luncz discovered a portion of Yerushalmi in the Vatican Library, and Ratner has made valuable contributions to the history of the text in his scholia on Yerushalmi (“Sefer Ahabat Ẓiyyon we-Yerushalayim”), of which three volumes have thus far appeared, comprising Berakot, Shabbat, Terumot, and Ḥallah (Wilna, 1901, 1902, 1904).

Early Editions.

The first edition of Babli (1520) was preceded by a series of editions, some of them no longer extant, of single treatises published at Soncino and Pesaro by the Soncinos. The first to appear was Berakot (1488); this was followed by the twenty-three other tractates which, according to Gershon Soncino, were regularly studied in the yeshibot. The first edition by Bomberg was followed by two more (1531, 1548), while another was published at Venice by Giustiniani (1546–51), who added to Bomberg's supplements (such as Rashi and the Tosafot, which later were invariably appended to the text) other useful marginal glosses, including references to Biblical quotations and to parallel passages of the Talmud as well as to the ritual codices. At Sabbionetta in 1553, Joshua Boaz (d. 1557), the author of these marginalia, which subsequently were added to all editions of the Talmud, undertook a new and magnificent edition of the Talmud. Only a few treatises were completed, however; for the papal bull issued against the Talmud in the same year interrupted the work. As a result of the burning of thousands of copies of the Talmud in Italy, Joseph Jabez published a large number of treatises at Salonica (1563 *et seq.*) and Constantinople (1583 *et seq.*). The mutilated Basel edition (1578–81) and the two editions which first appeared in Poland have been mentioned above. The first Cracow edition (1602–5) was followed by a second (1616–20); while the first Lublin edition (1559 *et seq.*), which was incomplete, was followed by one giving the entire text (1617–39); this was adopted for the Amsterdam edition (1644–48), the partial basis of the edition of Frankfort-on-the-Oder (1697–99). Many useful addenda were made to the second Amsterdam edition (1714–19), which was the subject of an interesting lawsuit, and which was completed by the edition of Frankfort-on-the-Main (1720–22). This latter text has served as the basis of almost all the subsequent editions. Of these the most important are: Prague, 1728-39; Berlin and Frankfort-on-the-Oder, 1734–39 (earlier ed. 1715–22); Amsterdam, 1752–65; Sulzbach, 1755–63, 1766–70; Vienna, 1791–1797, 1806–11, 1830–33, 1840–49, 1860–73; Dyhernfurth, 1800–4, 1816-21; Slawita, Russia, 1801–6, 1808–13, 1817–22; Prague, 1830–35, 1839–46; Wilna and Grodno, 1835–54; Czernowitz, 1840–49; Jitomir, 1858–64; Warsaw, 1859–64, 1863–67 *et seq.*; Wilna, 1859–66; Lemberg, 1860–65 *et seq.*; Berlin, 1862–68; Stettin, 1862 *et seq.* (incomplete). The edition of the Widow and Brothers Romm at Wilna (1886) is the largest as regards old and new commentaries, glosses, other addenda, and aids to study.

Two other editions of Yerushalmi have appeared in addition to the editio princeps (Venice, 1523 *et seq.*), which they closely follow in columniation—those of Cracow, 1609, and Krotoschin, 1866. A complete edition with commentary appeared at Jitomir in 1860–67. The latest edition is that of Piotrkow (1898–1900). There are also editions of single orders or treatises and their commentaries, especially noteworthy being Z. Frankel's edition of Berakot, Pe'ah, and Demai (Breslau, 1874–75).

“Variæ Lectiones” and Translations.

A critical edition of Babli has been proposed repeatedly, and a number of valuable contributions have been made, especially in the huge collections of variants by Rabbinovicz; but so far this work has not even been begun, although mention should be made of the interesting attempt by M. Friedmann, “Kritische Edition des Traktates Makkoth,” in the “Verhandlungen des Siebenten Internationalen Orientalisten-Congresses, Semitische Section,” pp. 1–78 (Vienna, 1888). Here the structure of the text is indicated by such external means as different type, sections, and punctuation. The edition of Yerushalmi announced by Luncz at Jerusalem promises a text of critical purity.

The earliest allusion to a translation of the Talmud is made by Abraham ibn Daud in his historical “Sefer ha-Ḳabbalah” (see Neubauer, “M. J. C.” i. 69), who, referring to Joseph ibn Abitur (second half of 10th cent.), says: “He is the one who translated the entire Talmud into Arabic for the calif Al-Ḥakim." The tradition was therefore current among the Jews of Spain in the twelfth century that Ibn Abitur had translated the Talmud for this ruler of Cordova, who was especially noted for his large library, this tradition being analogous to the one current in Alexandria in antiquity with regard to the first Greek translation of the Bible. No trace, however, remains of Joseph Abitur's translation; and in all probability he translated merely detached portions for the calif, this work giving rise to the legend of his complete version. The need of a translation to render the contents of the Talmud more generally accessible, began to be felt by Christian theologians after the sixteenth century, and by Jewish circles in the nineteenth century. This gave rise to the translations of the Mishnah which have been noted elsewhere (see Jew. Encyc. viii. 618, *s.v.* Mishnah). In addition to the complete translations mentioned there, single treatises of the Mishnah have been rendered into Latin and into modern languages, a survey being given by Bischoff in his "Kritische Geschichte der Thalmud-Uebersetzungen," pp. 28–56 (Frankfort-on-the-Main, 1899). Twenty treatises of Yerushalmi were translated into Latin by Blasio Ugolino in his "Thesaurus Antiquitatum Sacrarum," xvii. (1755), xxx. (1765); and the entire text of this Talmud was rendered into French by Moïse Schwab ("Le Talmud de Jérusalem," 11 vols., Paris, 1871–1889). The translation by Wünsche of the haggadic portions of Yerushalmi has already been mentioned; and an account of the translations of single portions is given by Bischoff (*l.c.* pp. 59 *et seq.*). In 1896 L. Goldschmidt began the translation of a German version of Babli, together with the text of Bomberg's first edition; and a number of volumes have already appeared (Berlin, 1898 *et seq.*). The insufficiency of this work apparently corresponds to the rapidity with which it is issued. In the same year M. L. Rodkinson undertook an abridged translation of the Babylonian Talmud into English, of which seven volumes appeared before the translator's death (1904); Rodkinson's point of view was quite unscholarly. Of translations of single treatises the following may be mentioned (see Bischoff, *l.c.* pp. 68–76): Earlier Latin translations: Ugolino, Zebaḥim, Menaḥot (in "Thesaurus Antiquitatum Sacrarum," xix.), Sanhedrin (*ib.* xxv.); G. E. Edzard, Berakot (Hamburg, 1713); F. B. Dachs, Sukkah (Utrecht, 1726). Noteworthy among the Jewish translators of the Talmud are M. Rawicz (Megillah, 1863; Rosh ha-Shanah, 1886; Sanhedrin, 1892; Ketubot, 1897); E. M. Pinner (Berakot, 1842, designed as the first volume of a translation of the entire Talmud); D. O. Straschun (Ta'anit, 1883); and Sammter (Baba Meẓi'a, 1876). Their translations are entirely in German. Translations published by Christian scholars in the nineteenth century: F. C. Ewald (a baptized Jew), 'Abodah Zarah (Nuremberg, 1856); in 1831 the Abbé Chiarini, mentioned above, published a French translation of Berakot; and in 1891 A. W. Streane prepared an English translation of Ḥagigah. A French version of several treatises is included in J. M. Rabbinovicz's works "Législation Civile du Talmud" (5 vols., Paris, 1873–79) and "Législation Criminelle du Talmud" (*ib.* 1876), while Wünsche's translation of the haggadic portions of Babli (1886–89) has been mentioned above.

Function in Judaism.

To gain a comprehensive view of the Talmud it must be considered as a historical factor in Judaism as well as a literary production. In the latter aspect it is unique among the great masterpieces of the literatures of the world. In form a commentary, it became an encyclopedia of Jewish faith and scholarship, comprising whatsoever the greatest representatives of Judaism in Palestine and in Babylon had regarded as objects of study and investigation and of teaching and learning, during the three centuries which elapsed from the conclusion of the Mishnah to the completion of the Talmud itself. When the Mishnah, with the many ancient traditions to which it had given rise since the latter centuries of the Second Temple, was incorporated into the Talmud as its text-book, the Talmud became a record of the entire epoch which was represented by the Jewish schools of Palestine and Babylon, and which served as a stage of transition from the Biblical period to the later aspect of Judaism. Although the Talmud is an academic product and may be characterized in the main as a report (frequently with the accuracy of minutes) of the discussions of the schools, it also sheds a flood of light on the culture of the people outside the academies. The interrelation between the schools and daily life, and the fact that neither teachers nor pupils stood aloof from that life, but took part in it as judges, instructors, and expounders of the Law, caused the Talmud to represent even non-scholastic affairs with an abundance of minute details, and made it an important source for the history of civilization. Since, moreover, the religious law of the Jews dealt with all the circumstances of life, the Talmud discusses the most varied branches of human knowledge—astronomy and medicine, mathematics and law, anatomy and botany—thus furnishing valuable data for the history of science also.

The Talmud, furthermore, is unique from the point of view of literary history as being a product of literature based on oral tradition and yet summarizing the literature of an entire epoch. Aside from it, those to whose united efforts it may be ascribed have left no trace of intellectual activity. Though anonymous itself, the Talmud, like other products of tannaitic and amoraic literature, cites the names of many authors of sayings because it was a universal practise to memorize the name of the author together with the saying. Many of these scholars are credited with only a few sentences or with even but one, while to others are ascribed many hundreds of aphorisms, teachings, questions, and answers; and the representatives of Jewish tradition of those centuries, the Tannaim and the Amoraim, received an abundant compensation for their renunciation of the fame of authorship when tradition preserved their names together with their various expositions, and thus rescued even the least of them from oblivion. The peculiar form of the Talmud is due to the fact that it is composed almost entirely of individual sayings and discussions on them, this circumstance being a result of its origin:

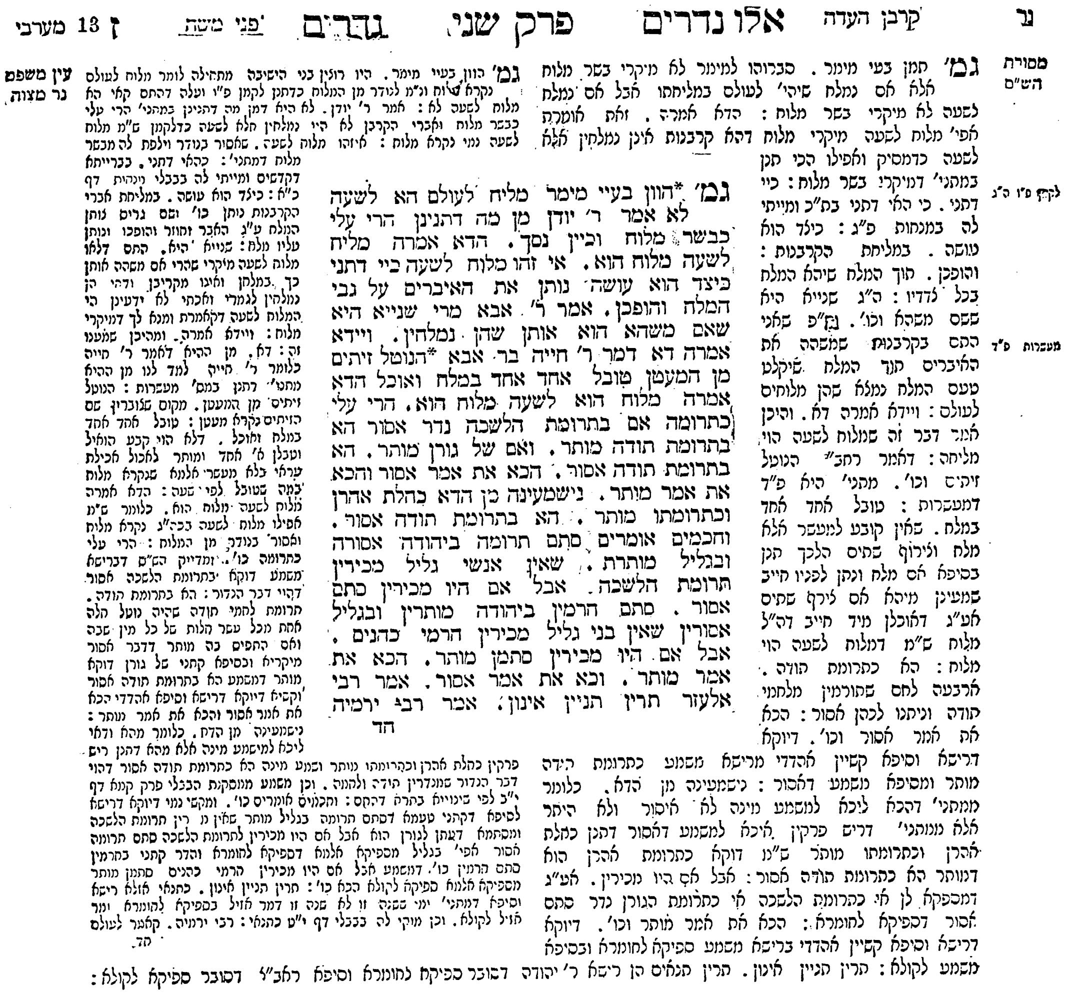

נר קרבן העדה **אלו נדרים** פרק שני **נדרים** פני משה ז 13 מערבי

מסורת הש״ס

עין משפט נר מצוה

גמ׳ תמן בעיי מימר. סברוהו למימר לא מיקרי בשר מלוח אלא אם נמלח שיהי׳ לעולם במליחתו אבל אם נמלח לשעה לא מיקרי בשר מלוח: הדא אמרה. זאת אומרת אפי׳ מלוח לשעה מיקרי מלוח דהא קרבנות אינן נמלחין אלא לשעה כדמסיק ואפילו הכי תנן במתני׳ דמיקרי בשר מלוח: כיי דתני. כי האי דתני בת״כ ומייתי לה במנחות פ״ג: כילד הוא עושה. במליחת הקרבנות:

גמ׳ הוון בעיי מימר. היו רוצין בני הישיבה מתחילה לומר מלוח לעולם נקרא מלוח ונ״מ לנודר מן המלוח כדתנן לקמן פ״ו ועלה דהתם קאי הא מלוח לשעה לא: אמר ר׳ יודן. לא היא דמן מה דתנינן במתני׳ הרי עלי כבשר מלוח ובשרי הקרבן לא היו נמלחין אלא לשעה כדלקמן ש״מ מלוח לשעה נמי נקרא מלוח: איזהו מלוח לשעה. שאסור בנודר וילפת לה מבשר מלוח דמתני׳: כהאי דתני. בברייתא

לקמן פ״ו ה״ג

מעשרות פ״ד

גמ׳ *הוון בעיי מימר מליח לעולם הא לשעה לא אמר ר׳ יודן מן מה דתנינן הרי עלי כבשר מלוח וביין נסך. הדא אמרה מליח לשעה מלוח הוא. אי זהו מלוח לשעה כיי דתני כיצד הוא עושה נותן את האיברים על גבי המלח והופכן. אמר ר׳ אבא מרי שנייא היא שאם משהא הוא אותן שהן נמלחין. ויידא אמרה דא דמר ר׳ חייה בר אבא *הנוטל זיתים מן המעטן טובל אחד אחד במלח ואוכל הדא אמרה מלוח הוא לשעה מלוח הוא. הרי עלי כתרומה אם בתרומת הלשכה נדר אסור הא בתרומת תודה מותר. ואם של גורן מותר. הא בתרומת תודה אסור. הכא את אמר אסור והכא את אמר מותר. נישמעינה מן הדא כחלת אהרן וכתרומתו מותר. הא בתרומת תודה אסור. וחכמים אומרים סתם תרומה ביהודה אסורה ובגליל מותרת. שאין אנשי גליל מכירין תרומת הלשכה. אבל אם היו מכירין כתם אסור. סתם הרמין ביהודה מותרין ובגליל אסורין שאין בני גליל מכירין הרמי כהנים. אבל אם היו מכירין סתמן מותר. הכא את אמר מותר. וכא את אמר אסור. אמר רבי אלעזר תרין תניין אינון. אמר רבי ירמיה הד

רידב״ז

תוס׳ הרי״ד

רשב״ל

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PAGE FROM THE LATEST EDITION OF THE JERUSALEM TALMUD, PRINTED AT PIOTRKOW, 1899-1903.

(In the possession of J. D. Eisenstein, New York.)

the fact that it sought especially to preserve the oral tradition and the transactions of the academies allowed the introduction only of the single sentences which represented the contributions of the teachers and scholars to the discussions. The preservation of the names of the authors of these apothegms, and of those who took part in the discussions, transactions, and disputations renders the Talmud the most important, and in many respects the only, source for the period of which it is the product. The sequence of generations which constitute the framework of the history of the Tannaim and Amoraim may be determined from the allusions contained in the Talmud, from the anecdotes and stories of the academies, and from other valuable literary material, which exhibit the historical conditions, events, and personages of the time, not excepting cases in which the facts have been clothed in the garb of legend or myth. Although it was undertaken with no distinctly literary purpose, it contains, especially in its haggadic portions, many passages which are noteworthy as literature, and which for many centuries were the sole repositories of Jewish poetry.

Its Authority.

After the completion of the Talmud as a work of literature, it exercised a twofold influence as a historical factor in the history of Judaism and its followers, not only in regard to the guidance and formulation of religious life and thought, but also with respect to the awakening and development of intellectual activity. As a document of religion the Talmud acquired that authority which was due to it as the written embodiment of the ancient tradition, and it fulfilled the task which the men of the Great Assembly set for the representatives of the tradition when they said, "Make a hedge for the Torah" (Ab. i. 2). Those who professed Judaism felt no doubt that the Talmud was equal to the Bible as a source of instruction and decision in problems of religion, and every effort to set forth religious teachings and duties was based on it; so that even the great systematic treatise of Maimonides, which was intended to supersede the Talmud, only led to a more thorough study of it. In like manner, the Shulḥan 'Aruk of Joseph Caro, which achieved greater practical results than the Mishneh Torah, of Maimonides, owed its authority to the fact that it was recognized as the most convenient codification of the teachings of the Talmud; while the treatises on the philosophy of religion which strove as early as the time of Saadia to harmonize the truths of Judaism with the results of independent thinking referred in all possible cases to the authority of the Talmud, upon which they could easily draw for a confirmation of their theses and arguments. The wealth of moral instruction contained in the Talmud exercised a profound influence upon the ethics and ideals of Judaism. Despite all this, however, the authority enjoyed by it did not lessen the authority of the Bible, which continued to exercise its influence as the primal source of religious and ethical instruction and edification even while the Talmud ruled supreme over religious practise, preserving and fostering in the Diaspora, for many centuries and under most unfavorable external conditions, the spirit of deep religion and strict morality.

The history of Jewish literature since the completion of the Talmud has been a witness to its importance in awakening and stimulating intellectual activity among the Jews. The Talmud has been made the subject or the starting-point of a large portion of this widely ramified literature, which has been the product of the intellectual activity induced by its study, and to which both scholars in the technical sense of the word and also a large number of the studious Jewish laity have contributed. The same faculties which had been exercised in the composition of the Talmud were requisite also for the study of it; the Talmud therefore had an exceedingly stimulating influence upon the intellectual powers of the Jewish people, which were then directed toward other departments of knowledge. It is a noteworthy fact that the study of the Talmud gradually became a religious duty, and thus developed into an intellectual activity having no ulterior object in view. Consequently it formed a model of study for the sake of study.

The Talmud has not yet entirely lost its twofold importance as a historical factor within Judaism, despite the changes which have taken place during the last century. For the majority of Jews it is still the supreme authority in religion; and, as noted above, although it is rarely an object of study on the part of those who have assimilated modern culture, it is still a subject of investigation for Jewish learning, as a product of Judaism which yet exerts an influence second in importance only to the Bible.

The following works of traditional literature not belonging to the Talmud have been included in the editions of Babli: Abot de-Rabbi Natan; Derek Ereẓ Rabbah; Derek Ereẓ Zuṭa; Kallah; Semaḥot; Soferim.

Bibliography: The manuscripts, editions, and translations have been discussed in the article. For an introduction to the Talmud the following works may be mentioned in addition to the general ones on Jewish history: Weiss, *Dor*, iii.; Halevy, *Dorot ha-Rishonim*, ii., Frankfort-on-the-Main, 1901; H. L. Strack, *Einleitung in den Talmud*, 2d ed., Leipsic, 1894 (covers the Mishnah also and contains an extensive bibliography of the Talmud); M. Mielziner, *Introduction to the Talmud*, Cincinnati (also gives good bibliography of the Talmud; the second part of this work contains a clear discussion of the hermeneutics and the methodology of the Talmud). On the Palestinian Talmud: Z. Frankel, *Mebo*, Breslau, 1870; J. Wiener, *Gib'at Yerushalayim*, Vienna, 1872 (reprinted from *Ha-Shaḥar*); A. Geiger, *Die Jerusalemische Gemara*, in his *Jüd. Zeit.* 1870, pp. 278-306 (comp. *Monatsschrift*, 1871, pp. 120-137); I. Lewy, *Interpretation des Ersten Abschnitts des Palästinischen Talmud-Traktates Nesikin*, in *Breslauer Jahresbericht*, 1895, pp. 1-19. On the Babylonian Talmud: Z. Frankel, *Beiträge zur Einleitung in den Talmud*, in *Monatsschrift*, 1861, pp. 168-194, 205-212, 258-272; N. Brüll, *Die Entstehungsgeschichte des Babylonischen Talmuds als Schriftwerkes*, in his *Jahrb.* 1876, ii. 1-123. On the earlier works introductory to the Talmud: J. H. Weiss, in *Bet Talmud*, i., ii., Vienna, 1881, 1882; Samuel b. Hophni, *Madkhal ila 'al-Talmud* (= "Introduction to the Talmud"; this is the earliest work bearing the title and is known only through a quotation in the lexicon of Ibn Janaḥ, *s.v.* דרש); Samuel ha-Nagid, *Mebo ha-Talmud* (forming an appendix to the first volume of modern editions of the Talmud); Joseph ibn 'Aḳnin, an introduction to the Talmud (Hebr. transl. from the Arabic), edited in the *Jubelschrift des Breslauer Seminars zum Siebzigen Geburtstage Frankels*, 1871. For other works on the subject see Talmud Hermeneutics; a list is given in Jellinek, *Konṭres ha-Kelalim*, Vienna, 1878. General articles on the Talmud in reviews and encyclopedias: Emil Deutsch, in *Quarterly Review*, 1867, frequently reprinted and translated; J. Derenbourg, in Lichtenberg's *Encyclopédie des Sciences Religieuses*, 1882, xii. 1007-1036; Arsène Darmesteter, in *R. E. J.* xviii. (*Actes et Conferences*, pp. ccclxxxi.-dcxlii.); S. Schechter, in Hastings, *Dict. Bible*, extra vol., 1904, pp. 57-66; E. Bischoff, *Talmud-Katechismus*, Leipsic, 1904. On the literature of the Talmud commentaries see Talmud Commentaries. On grammatical and lexicographical aids to the study of the Talmud see Jew. Encyc. vi.

80, *s.v.* GRAMMAR, HEBREW, and *ib.* iv. 580-585, *s.v.* DICTIONARIES, HEBREW.. On the terminology of the Talmud see, in addition to the works on Talmudic methodology: A. Stein, *Talmudische Terminologie, Alphabetisch Geordnet*, Prague, 1869; W. Bacher, *Die Exegetische Terminologie der Jüdischen Traditionslitteratur:* part i., *Die Bibelexegetische Terminologie der Tannaiten*, Leipsic, 1899 (original title, *Die Aelteste Terminologie der Jüdischen Schriftauslegung*); part ii., *Die Bibel- und Traditionsexegetische Terminologie der Amoräer*, ib. 1905.

W. B.

TALMUD COMMENTARIES: The commentaries on the Talmud constitute only a small part of halakic literature in comparison with the responsa literature and the commentaries on the codices. At the time when the Talmud was concluded the traditional literature was still so fresh in the memory of scholars that there was no need of writing Talmudic commentaries, nor were such works undertaken in the first period of the gaonate. Palṭoi Gaon (*c.* 840) was the first who in his responsa offered verbal and textual comments on the Talmud. Ẓemaḥ b. Palṭoi (*c.* 872) paraphrased and explained the passages which he quoted; and he composed, as an aid to the study of the Talmud, a lexicon which Abraham Zacuto consulted in the fifteenth century. Saadia Gaon is said to have composed commentaries on the Talmud, aside from his Arabic commentaries on the Mishnah (Benjacob, "Oẓar ha-Sefarim," p. 181, No. 430). According to the Karaite Solomon b. Jeroham, a commentary on Yerushalmi by Ephraim b. Jacob existed as early as the time of Saadia, although this is highly improbable (Pinsker, "Liḳḳuṭe Ḳadmoniyyot," Supplement, p. 4; Poznanski, in "Kaufmann Gedenkbuch," p. 182).

Earliest Attempts.

The last three great geonim, Sherira, Hai, and Samuel b. Ḥofni, did much in this field. Most of Sherira's comments were explanations of difficult terms. Many of these are quoted by Abu al-Walid (Bacher, "Leben und Werke des Abulwalid Merwân ibn Gānāḥ," etc., p. 85). It appears from the quotations in the "'Aruk" that Hai Gaon wrote commentaries on at least eleven treatises (Kohut, "Aruch Completum," xiii. *et seq.*). Abu al-Walid quotes Hai's commentary on Shabbat (Bacher, *l.c.* p. 87). In the eleventh century commentaries on the Talmud were composed not only in Babylon but also in Africa, Spain, and Germany. In the first half of that century Nissim b. Jacob, of Kairwan in northern Africa, composed his "Kitab Miftaḥ Maghaliḳ al-Talmud" (Hebr. title, "Sefer Mafteaḥ Man'ule ha-Talmud" = "Key to the Locks of the Talmud"), a commentary in which he explains difficult passages by references to parallel ones and occasionally to Yerushalmi also. The work of Hananeel b. Ḥushiel corresponds more to a commentary in the exact sense of the term. He sums up the Talmudic discussions, perhaps in order to facilitate the halakic decision, devoting his attention principally to determining the correct text of the Talmud. The first teachers in Spain, Enoch ben Moses, Joseph ibn Abitur, Isaac ibn Ghayyat, and Isaac Albargeloni, are also known to have composed commentaries on the Talmud (Weiss, "Dor," iv. 276 *et seq.*). Naḥmani quotes Talmudic comments from a work by Samuel ha-Nagid (Benjacob, *l.c.* No. 481). According to a not entirely authenticated statement (*ib.* No. 247), the famous exegete Abraham ibn Ezra composed a commentary on the treatise Ḳiddushin. In Germany, Gershom b. Judah engaged in similar labors, though his commentaries have come to light only in the last century: they appear to have been the chief sources used by Rashi (1040–1105), the greatest commentator of the Talmud. Although Rashi drew upon all his predecessors, yet his originality in using the material offered by them has always been admired. His commentaries, in turn, became the basis of the work of his pupils and successors, who composed a large number of supplementary works that were partly in emendation and partly in explanation of Rashi's, and are known under the title "tosafot." These works were printed together with Rashi's commentaries in the first editions of single Talmud treatises, and then in the collective editions. The tosafot included in the present editions are taken from various collections. There are tosafot of Sens, tosafot of Evreux, tosafot of Touques, etc. (Winter and Wünsche, "Die Jüdische Litteratur," ii. 465). Instead of the simple, strictly logical method of exegesis a dialectic method showing great acumen is frequently employed in the tosafot. Originating in the German and French schools, and thence adopted by the Spanish and Arabic, it found in the following centuries (13th to 15th) brilliant representatives in Moses b. Naḥman, Solomon ben Adret, and others in Spain, as well as in various scholars in Turkey, although the Oriental Jews generally followed the simple method of Talmud study. The commentators are called "rishonim" (elders) down to the sixteenth century, and subsequently "aḥaronim" (juniors).

Rashi.

In the sixteenth century the hair-splitting dialectic study of the Talmud known as the PILPUL came to the fore. The method called "ḥilluḳ," originating in Augsburg and Nuremberg, claimed chief attention, especially through the influence of Jacob POLLAK of Poland, that country becoming in the course of the century the principal center of the study of the Talmud. Special rules were formulated for composing the ḥilluḳim (Jellinek, in Keller's "Bikkurim," i. 3). It is frequently intimated in subsequent pilpulistic works that the author himself regards his expositions as artificial, though he believes them to contain a grain of truth. This method still dominates to some extent the study of the Talmud in the eastern countries of Europe. But Jewish science demands a scientific treatment of the Talmud—an examination of its sources and parallel passages from a historical, archeological, and philological point of view, a methodical analysis of its text, and a comparative study of it by the side of other monuments of antiquity.

Method of Ḥilluḳim.

The Palestinian Talmud was studied much less than the Babylonian, although occasional comments on Yerushalmi are found in Alfasi and other earlier authorities, especially in the commentary of Samson of Sens on the mishnaic order Zera'im. The first connected commentary on many treatises of Yerushalmi was composed in the seventeenth century by R. Joshua Benveniste, who had at hand R. Solomon Sirillo's commentary on certain treatises. Elijah

Palestinian Talmud.

Fulda commentated in 1710 the order Zera'im and part of the order Neziḳin. The greater part of Yerushalmi was edited about the middle of the eighteenth century by Mendelssohn's teacher David Fränkel; and a complete commentary was written by Moses Margolioth. Noteworthy as commentators in the nineteenth century are Nahum Trebitsch and Zacharias Frankel.

The commentaries on Babli may be divided into: (1) "perushim," running commentaries accompanying the text; (2) "tosafot" (additions), glosses on Rashi's commentary; (3) "ḥiddushim" (novellæ), explicit comments on certain passages of the Talmud text; and (4) "haggahot," or marginal glosses. As appears from the following chronological list, the treatises Seder Mo'ed, Nashim, and Ḥullin, which deal particularly with the religious life and which were therefore made special subjects of study and instruction, were most frequently commentated, while the Seder Ḳodashim is less often made the subject of comment. In the subjoined list only the edited commentaries are enumerated, no note being taken of treatises on which there are no commentaries. The letter "W" indicates the Wilna (Widow & Brothers Romm) Talmud edition of 1886.

Chronological List of Commentators on Both Talmudim.

Eleventh Century.

Nissim b. Jacob (d. 1040), Sefer Mafteaḥ (see above; Ber., Shab., 'Er.), ed. I. Goldenthal, Vienna, 1847; in W.

Gershom b. Judah (d. 1040), perush (Ber., Ta'an., B. B., entire Seder Ḳodashim excepting Zeb.); in W.

Hananeel b. Ḥushiel (d. 1050), perush (Seder Mo'ed, Seder Neziḳin excepting B. B.); in W.

Solomon b. Isaac (Rashi), commentary on thirty treatises; in all editions.

Twelfth to Fifteenth Century.

Samuel b. Meïr, commentary on Baba Batra from the third section and on the last section of Pesaḥim; in all editions.

Isaac b. Nathan, commentary on Makkot; in all editions, beginning with 19b.

Eliezer b. Nathan, commentary on Nazir; in W.

Jacob Tam (d. 1171), ספר הישר, on thirty-one treatises, Vienna, 1811.

Isaac b. Samuel of Dampierre, tosafot to Ḳiddushin; in W.

Joseph ibn Migash, ḥiddushim (Sheb., Salonica, 1759; B. B., Amsterdam, 1702).

Moses b. Maimon, perush (R. H.), Paris, 1865.

Judah Sir Leon (d. 1224), tosafot (Ber., in ברכה משולשת), Warsaw, 1863.

Samson of Sens, tosafot (Shab., 'Er., Men., in all editions; Soṭah in W.).

Perez, tosafot (Beẓah, Ned., Naz., Sanh., Mek., Me'i., in all editions; B. Ḳ., Leghorn, 1819).

Moses of Evreux, tosafot (Ber.); in all editions.

Samuel of Evreux, tosafot to Soṭah, *ib.*

Samuel of Falaise, tosafot to 'Abodah Zarah, *ib.*

Baruch, tosafot to Zebaḥim, *ib.*

Meïr Abulafia (d. 1244), יד רמה (B. B., Salonica, 1803; Sanh., *ib.* 1798).

Judah b. Benjamin ha-Rofe, perush (Sheḳ.); in W.

Peraḥyah b. Nissim (c. 1250), ḥiddushim, in מעשה רוקח, Venice, 1752.

Isaiah di Trani (*c.* 1250), tosafot (i., B. Ḳ., B. M., B. B., 'Ab. Zarah, Niddah, Shab., Ḥag.; ii., 'Er., R. H., Yoma, Suk., Meg., M. Ḳ., Pes., Beẓah, Ned., Naz., Lemberg, 1862; Ket., Giṭ., in W.).

Jonah Gerondi (d. 1263), ḥiddushim (Sanh., in סם חיים), Leghorn, 1801.

Moses b. Naḥman (d. *c.* 1270), ḥiddushim (Ber., 'Er., Pes., M. Ḳ., Ḥag., R. H., Suk., Ta'an., Meg., in לקוטות הרמב"ן, Salonica, 1791; Shab., in אוצר נחמד, Presburg, 1837; Yeb., Homburg, 1700; Ket., Metz, 1765; Giṭ., Niddah, in חמשה שטות, Sulzbach, 1762; B. B., Venice, 1723).

Todros ha-Levi (d. 1283), אוצר הכבוד (on the haggadot), Novidvor, 1808; ḥiddushim (Meg., Yoma, in סם חיים), Leghorn, 1801.

Aaron ha-Levi (d. 1293), ḥiddushim (Ket., Prague, 1742; Beẓah, in מראה האופנים, Leghorn, 1810).

Meïr of Rothenburg (d. 1293), tosafot to Yoma; in all editions.

Solomon b. Adret (d. 1310), ḥiddushim (Shab., R. H., Meg., Yeb., Ned., B. Ḳ., Ḥul., Constantinople, 1720; Sheb., Salonica, 1729; Niddah, Altona, 1737; Men., Warsaw, 1861; 'Er., *ib.* 1895).

Yom-Ṭob b. Abraham, ḥiddushim (Sheb., Salonica, 1805; 'Er., Ta'an., M. Ḳ., Ket., B. M., Amsterdam, 1729; R. H., Königsberg, 1858; Yoma, Constantinople, 1754; Meg., Warsaw, 1880; Yeb., Leghorn, 1787; Ḳid., Sabbionetta, 1553; Giṭ., Salonica, 1758; 'Ab. Zarah, in אורין תליתאי, *ib.* 1759; Sanh., in לשון חכמים, Leghorn, 1781; Sheb., in מעשה הצדיקים, *ib.* 1780; Mak., Sulzbach, 1762; Ḥul., Prague, 1735; Niddah, Vienna, 1868).

Menahem Me'iri (*c.* 1300), בית הבחירה (Shab., Leghorn, 1794; Yoma, *ib.* 1760; Meg., Ḥag., Ta'an., Prague, 1810; Ned., Naz., Soṭah, Beẓah, Berlin, 1859; Yeb., Salonica, 1794).

Asher b. Jehiel (d. 1327), perush (Ned., Naz.), in W.; tosafot (Ber., in ברכה משולשת, Warsaw, 1862; Suk., Jerusalem, 1903; R. H., *ib.* 1871; Meg., *ib.* 1884; 'Ab. Zarah, *ib.* 1888; Giṭ., Constantinople, 1711; B. M., Dyhernfurth, 1823; Sanh., Ḥul., in חמשה שטות, Sulzbach, 1762; Sheb., Venice, 1608; Niddah, under the title תורת שלמים, Venice, 1741); Aaron ha-Levi, חידושי הרא"ה, Ḳid., Husiatyn, 1902; חידושי מהר"ם חלאווה (Pes.), Jerusalem, 1873.

Isaac Aboab (d. 1493), ḥiddushim (in the responsa of Moses Galante), Venice, 1608.

Sixteenth Century.

Jacob be-Rab (d. 1546), ḥiddushim (Ket., Ḳid.), in his responsa, Venice, 1663.

1549. Joshua Boaz Baruch, the indexes עין משפט נר מצוה, תורה אור, Venice.

1552. Mattathias Delacrut, ḥiddushim ('Er.), Lublin.

1561. Joseph ibn Leb, ḥiddushim (Ket., B. Ḳ., Sheb., Constantinople, 1561; Giṭ., *ib.* 1573).

Solomon Luria (d. 1573), ים של שלמה (Beẓah, Lublin, 1636; Yeb., Altona, 1740; Ḳid., Berlin, 1766; Ket., Lemberg, 1862; Giṭ., Berlin, 1761; Ḥul., Cracow, 1615); חכמת שלמה on nineteen treatises, Cracow, 1581.

1573. Judah b. Moses, מסורת תלמוד ירושלמי, Constantinople.

1577. Jacob (מוהרי ק"ש), תולדות יעקב (Beẓah), Jerusalem, 1865.

1587. Samuel Jaffe Ashkenazi, יפה מראה, on the haggadot of Yerushalmi, Venice, 1590.

Abraham Burjil, לחם אבירים (Yeb., Ket., B. Ḳ., Bik.), *ib.* 1605.

1591. Joseph ibn Ezra, עצמות יוסף (Ḳid.), Salonica.

Bezaleel Ashkenazi, שטה מקובצת (Ber., Warsaw, 1863; Beẓah, Constantinople, 1731; Ket., *ib.* 1738; Naz., Leghorn, 1774; Soṭah, *ib.* 1800; B. Ḳ., Venice, 1762; B. M., Amsterdam, 1726; B. B., Lemberg, 1809; Seder Ḳodashim, excepting Ḥul., in W.).

Seventeenth Century.

1602. Samuel b. Eleazer, ḥiddushim (Ket., Giṭ.), Prossnitz.

1603. Jedidiah Galante, ḥiddushim (Beẓah, Yeb., Giṭ., B. Ḳ., 'Ab. Zarah), Venice.

1608. Abraham Ḥayyim Shor, תורת חיים ('Er., Pes., B. Ḳ., B. M., B. B. Sanh., Sheb., 'Ab. Zarah, Ḥul.), Lublin; צאן קדשים (Seder Ḳodashim), Wandsbeck, 1729.

Mordecai Jaffe (d. 1611), מסורות חדשות (glosses); in W.

Moses b. Isaiah, ḥiddushim (Zeb.), Berlin, 1701.

1612. Samuel Edels, ḥiddushim (מהרש"א on all treatises), Lublin.

1614. Issachar Bär, באר שבע (Hor., Ker., Soṭah, Ḥul.), Venice.

1619. Meïr Lublin, מאיר עיני חכמים (on most of the treatises), *ib.*

Isaac ha-Levi, ḥiddushim (Sheb., Beẓah, Yeb., Ḳid., Ket., 'Ab. Zarah, Ḥul.), Neuwied, 1736.

Abraham di Boton (d. 1625), ḥiddushim (B. Ḳ., in מהררי נמרים), Venice, 1599.

Joseph di Trani (d. 1639), ḥiddushim (Ḳid.), *ib.* 1645.

Joel Sirkes (d. 1640), haggahot; in W.

Joshua b. Solomon (d. 1648), מגני שלמה (Shab., Pes., Beẓah, Yeb., Ket., Ḳid., B. Ḳ., Ḥul.), Amsterdam, 1715.

Lipmann Heller (d. 1654), מלאכת יום טוב (notes); in W.

1652. Ḥiyya Rofe, מעשי חייא (on nineteen treatises), Venice.

1660. Mordecai Kremsier, קטרת המזבח (on the haggadot of Ber.), Amsterdam.

1662. Joshua Benveniste, שדה יהושע (Yer. Zera'im, Constantinople, 1662; Mo'ed, Nashim, Neziḳin, *ib.* 1754).

Meïr Schiff b. Jacob, ḥiddushe halakot (i., ii., Sheb., Beẓah, Ket., Giṭ., B. Ḳ., B. M., B. B., Sanh., Zeb., Ḥul.), Ẓolkiev, 1826, and in the editions.
Joshua Höschel (d. 1663), ḥiddushim (B. Ḳ., B. M., B. B.), Frankfort-on-the-Main, 1725.
1664. Solomon Algazi, לחם סתרים (ʻAb. Zarah, Ber., Ḥul., Venice, 1664; תאוה לעינים, Salonica, 1655; and זהב שיבה, Constantinople, 1683; on haggadot).
1669. Aaron Samuel Kaidanover, ברכת הזבח (Zeb., Men., ʻEr., Ker., Tem., Meʻi.), Amsterdam, 1669; תפארת שמואל (Pes., Beẓah, Yeb., Ket., Giṭ., B. Ḳ., B. M., Ḥul.), Frankfort-on-the-Main, 1696.
1670. Jonah Teomim (d. 1699), קיקיון דיונה (on thirteen treatises), Amsterdam.
1671. Moses Benveniste of Segovia, דובב שפתי ישנים (Ber., Seder Moʻed), Smyrna.
Ḥayyim ben Israel Benveniste (d. 1673), המרא וחיי (Sanh.), Leghorn, 1802.
1682. Samuel Eliezer b. Judah, ḥiddushe aggadot, Frankfort.
1686. Isaac Benjamin Wolf, ḥiddushim (B. M.), *ib.*
Moses ibn Ḥabib (d. 1696), שמות בארץ (R. H., Yoma, Suk.), Constantinople, 1727.
1693. Moses b. Simeon, פנים מסבירות (Ber., Seder Moʻed), Prague.
1698. Judah b. Nissan, בית יהודה (Yeb., Ket., Ḳid., Giṭ., B. Ḳ., B. M., B. B., Ḥul.), with ḥiddushim of David Oppenheim, Dessau.
1698. Naphtali Cohen, ברכת יהודה (Ber.), Frankfort.
1699. Samuel Ẓarfati, דברי שמואל (Ber., ʻEr., Beẓah, R. H., B. Ḳ., Hor.), Amsterdam.
Meïr Schiff b. Soloman, דרך אניה בלב ים (Ber., Sheb., Beẓah, Pes., Men.), Fürth, 1798.
Baruch Angel, ḥiddushim (Ket., Giṭ., B. Ḳ., B. M., Sheb., ʻAb. Zarah, Ḥul.), Salonica, 1717.
Nehemiah b. Abraham Feiwel Duschnitz, דברי נב"א (on twelve treatises), Amsterdam, 1694.
Judah Liva b. Bezaleel גור מריה (Shab., ʻEr., Pes.), Lemberg, 1861.

EIGHTEENTH CENTURY.

1700. Joseph b. Jacob, ראש יוסף (on the haggadah), Amsterdam.
Elijah Spira (d. 1712), אליהו רבה (Ḳid., Ket., Giṭ., B. Ḳ., B. M., Ḥul.), Fürth, 1768.
Abraham Broda (d. 1717), אשל אברהם (Pes., Giṭ., B. M., B. B.), Frankfort-on-the-Main, 1747; תולדות אברהם (Ḳid., Ket.), Fürth, 1769; ḥiddushim (B. Ḳ., B. M., Sanh. in הדושי הגאונים), Offenbach, 1723.
1710. Elijah b. Judah, perush on Yer. Zeraʻim and Sheḳ., Amsterdam, 1710; B. Ḳ., B. M., B. B., Frankfort, 1742.
1710. Abraham Naphtali Spitz, מלא רצון (on most of the treatises), Frankfort-on-the-Main.
1711. Samuel Shotten, כוס הישועות (Seder Neziḳin, excepting Hor.), *ib.*
1714. Akiba b. Judah Löb, האהל עולם (Ket.), *ib.*
1715. Meïr Eisenstadt (d. 1744), פנים מאירות (part i., Zeb., Shab., Ḥul., Amsterdam, 1715; part ii., Giṭ., Sulzbach, 1733; part iii., Ḳid., Beẓah, *ib.* 1738; also B. Ḳ., Sudilkov, 1832).
Joseph ha-Kohen Tanuji (d. 1720), בני יוסף (B. Ḳ., B.M., ʻAb. Zarah), Leghorn, 1793.
1720. Solomon Kohen, ḥiddushim (on eleven treatises), Wilmersdorf.
1725. Samuel di Avila, כתר תורה (Naz.), Amsterdam.
Menahem Nahum b. Jacob, זכרון מסחן (on fourteen treatises), Dyhernfurth, 1726.
1728. Johanan Kremnitzer, אורח מישור (Naz.), Berlin.
1728. Elijah b. Jacob, ברכת אליהו (Pes., Ḳid., Ket., Giṭ., B. Ḳ.), Wandsbeck.
Elijah ha-Kohen (d. 1729), אגדת אליהו (Yer. Zeraʻim), Smyrna, 1755.
1729. Judah of Gross-Glogau, קול יהודה (on most of the treatises), Amsterdam.
1729. Jacob b. Joseph Reischer, עיון יעקב (on haggadot), Wilmersdorf.
1730. Menahem Manuele, זרע ברוך (on most of the treatises), Wandsbeck.
1731. Isaac b. David, פני יצחק (Ber., Seder Moʻed), Amsterdam.
Jacob b. Joseph Kremer, זרע ישראל (R. H., Amsterdam, 1731; Meg., Altona, 1735).
Aryeh Löb b. Asher, גבורות ארי (Taʻan.), Wilna, 1862; טורי אבן (R. H., Ḥag., Meg.), Metz, 1781.
1733. Selig b. Phoebus, עולת אהרון (on haggadot), Offenbach.
1733. Ephraim b. Samuel, לוית חן (on most of the treatises), Altona.
1737. Ẓebi Hirsch b. Joshua, גאון צבי (Yeb., Ket., Ḳid., B. Ḳ., B. M., Ḥul.), Prague.
1739. Jacob Joshua Falk (d. 1756), פני יהושע (Ket., Giṭ., Ḳid., Amsterdam, 1739; Ber., Shab., Pes., R. H., Suk., Frankfort-on-the-Main, 1752; B. Ḳ., B. M., *ib.* 1756; Ḥul., Mak., Sheb., Fürth, 1780).
1740. Shabbethai b. Moses, מנחת כהן (on most of the treatises), Fürth.
1741. Israel b. Moses, נצח ישראל (on the mathematical passages), Frankfort-on-the-Oder.
1743. David Fränkel, קרבן עדה and שירי קרבן (Yer. Seder Moʻed, Dessau, 1743; Seder Nashim, *ib.* 1757).
1750. Moses Margolioth, פני משה (Yer. Nashim, Amsterdam, 1750; Neziḳin, Leghorn, 1770).
1751. Jacob Samosc, חדות יעקב (Ber., Suk., Beẓah, Ḳid., B. Ḳ., B. M., Sheb.), Rödelheim.
1755. Aaron b. Nathan, שם אהרון (on most of the treatises), Zolkiev.
1756. Ḥayyim Joseph David Azulai, שער יוסף (Hor.), Leghorn.
Akiba Eger (d. 1758), משנת דרבי עקיבא (Ber., Shab., ʻEr., Pes., Beẓah, Suk., Yeb., Ket., Ḳid., Giṭ., Seder Neziḳin, Seder Ḳodashim, Niddah), Fürth, 1781.
1757. Joseph b. Meïr Teomim (d. 1793), פורת יוסף (Yeb., Ket.), Zolkiev, 1757; ראש יוסף (Ḥul., Frankfort-on-the-Oder, 1794; Sheb., Meg., Lemberg, 1863).
1760. Isaiah Berlin, קשות מיושב and אומר השכחה (notes on all the treatises; ḥiddushim on Naz.), n.p.; haggahot in W.
1763. Joseph Darmstadt, עץ יוסף (Ber., Beẓah, Meg.), Carlsruhe.
Jonathan Eybeschütz (d. 1764), הסדי יהונתן (on most of the treatises), Piotrkow, 1897.
1766. Isaac Ashkenazi, גבול יהודה (Giṭ., Ket., B. Ḳ.), Salonica.
1766. Isaac Nuñez-Vaez, שיח יצחק (Yoma, Leghorn, 1766; Ḥag., *ib.* 1794).
Jacob Emden (d. 1776), glosses; in W.
1776. Elijah Sidlov, עטרת אליהו (Zeb., Men., Tem.), Fürth, 1776.
1776. Eleazar Kallir (d. 1801), אור חדש (Pes., Frankfort-on-the-Oder, 1776; Ḳid., Vienna, 1799).
Judah Lissa, מראה כהן (Zeb.), Frankfort-on-the-Main, 1776; מנחת כהן (Men.), Prague, 1788.
1777. Itzig b. Samson, קרבן אשם (Yoma, Beẓah, Sheb., Ḥul., ʻAr., Tem., Meʻi., Ker.), Sulzbach.
1778. Saul b. Aryeh (d. 1790), בית תלמוד (on fourteen treatises), Amsterdam.
1778. Raphael Peiser, אור לישרים (Pes., Shab., Beẓah, Ket., R. H., Ḥul.), Dyhernfurth, 1778; גולת התתיות (Ḳid., Giṭ.), *ib.* 1805.
1781. Eliezer de Avila, מגן גבורים (i., B. M., Hor.; ii., Ket., Ḳid., Leghorn, 1781–85).
1784. Nathan Maas, בנין שלמה (Sanh., Offenbach, 1784; ʻAb. Zarah, *ib.* 1796).
1784. Ezekiel Landau ציון לנפש חיה = צ"ל"ח (Pes., Prague, 1784; Ber., *ib.* 1791; Beẓah, *ib.* 1799; Sheb., ʻEr., Warsaw, 1879; R. H., Yoma, Suk., Taʻan., Ḥag., Meg., *ib.* 1890; Ḥul., Zeb., Men., *ib.* 1891); glosses; in W.
Elijah Wilna (d. 1797), glosses and elucidations of both Talmudim in various editions.
1785. Moses Katz, דרבוני זהב (Sheḳ.), Fürth.
1786. Phinehas Horwitz, הפלאה (part i., Ket., Offenbach, 1786; part ii., Ḳid., *ib.* 1801; part iii., Ber., Munkacs, 1895).
1786. Meïr Barby, ḥiddushe halakot (i., Beẓah, Pes., Ḳid., Ket., Dyhernfurth, 1786; ii., Yoma, Suk., Giṭ., Ḥul., Sheb., Prague, 1793).
Uziel Meisels, עץ הדעת טוב (Sheb.), Lemberg, 1886.
1788. Wolf Lasch, קדושת ישראל (i., ii., Ket., Ḳid., Giṭ., Brünn, 1788; Vienna, 1829).
1789. Joseph David Sinzheim, יד דוד (Ber., entire Seder Moʻed), Offenbach.
David Schiff (d. 1792), לשון הזהב (on most of the treatises), *ib.* 1822.
1791. Levi Pollak, עמודי שטים לבית לוי (B. Ḳ., B. M., B. B., Sheb., ʻAb. Zarah), Prague.
1792. Isaac b. Ẓebi, טהרות הקדש (Zeb.), Lemberg.
1792. Meïr Spitz, כתית למאור (R. H., Yoma, Suk., Meg., Taʻan.), Vienna.
1794. Judah Najar, אלפי יהודה (Sheb.), Leghorn, 1794; שמחת יהודה (Ker.), Pisa, 1816.
1796. Baruch b. Samuel Zanwil, זרע שמואל (Ket.), Vienna, 1796.
1796. Joseph b. Moses, מעשה חושב (B. Ḳ.), Lemberg.
1799. Elijah Ventura, ככבא דשביט (on twenty-one treatises), Salonica.
Aryeh Judah Löb Teomim, אילת אהבים (Ber., Shab., Pes., Beẓah, Ḥul., Ḳid., Sheb.), Zolkiev, 1802.

Ḥayyim Shabbethai Lago, שמחת עולם (Ber., Pes., Ḳid., Sanh., Ḥul.), Salonica, 1801.
Abraham b. Jacob Mutal, תורת נזיר (Naz.), n.p., 1821.
Ḥayyim Abraham b. Samuel, ḥiddushim (Shab., R. H., Suk., Ḥul.), Salonica, 1804.

Nineteenth and Twentieth Centuries.

1801. Ẓebi Hirsch Horwitz, מחנה לוי (14 treatises), Offenbach.
1801. Eleazar Karpeles, מאבני המקום (Hor.), Prague; ערכי עדי (Ḥul., 'Ar.), *ib.* 1815.
1802. Bezaleel Ronsburg, הורה גבר (Hor.), Prague; מעשי ר"ב, notes, in W.
1802. Eleazar Löw, שמן רוקח (Ber., Pes., Beẓah), Prague.
1804. Abraham Aryeh Kahana, אור הנערב (on most of the treatises), Ostrog.
1810. Meïr Schlesinger, דברי מאיר (Shab., R. H., Giṭ., B. M.), Prague.
1811. Jacob Simeon Shabbethai, מתת אלהים (Meg., Ta'an.), Pisa, 1821; אביר יעקב (Ker.), *ib.* 1811.
1814. Jacob Günzburg, זרע יעקב (Ber., Shab.), Prague.
1815. Benedetto Frizzi, פתח עינים (on haggadot), Leghorn.
1821. Nahum Trebitsch, שלום ירושלים (Yer. Seder Mo'ed), Vienna.
1822. David Deutsch, אהל דוד (on most of the treatises), Vienna, 1822, 1825; Presburg, 1836; Ungvar, 1867.
Moses Sofer, חידושי חתם סופר (Beẓah, Piotrkow, 1898; B. B., *ib.* 1896; Shab., Vienna, 1889; Ḥul., Giṭ., *ib.* 1893; Pes., Jerusalem, 1894); haggahot in W.
1822. Gabriel Cohen, עיני ישראל (B. B., Sheb.), Vienna.
1823. Jacob Lissa, בית יעקב (Ket.), Hrubisov.
1824. Marcus Hirsch, דרך המלך (Seder Mo'ed excepting Shab., 'Er., Ḥag.), Prague.
Shalom Ullmann (d. 1825), דברי ו"ש (on most of the treatises), Vienna, 1826.
Akiba Eger (d. 1837), דרוש וחדוש (Ber., Seder Mo'ed, Yeb., Ket.), Warsaw, 1892; חדושי ר' עקיבא איגר (B. M., Giṭ.), Berlin, 1858; notes in W.
1826. Ẓebi Hirsch Leipnik, קב ונקי לשד השמן (Ber., Shab., 'Er., Pes., Beẓah, Ket., Ḳid., Giṭ., B. M., Ker., Zeb.), Ofen.
Isaac Ardit, יקר הערך ('Ar.), Salonica, 1828.
1829. Jacob Weiler, בית יעקב ('Er.), Zolkiev.
Aaron Kuttner (d. 1829), משחת אהרן (Nid.), Paks, 1901.
Cosman Wodianer (d. 1831), נחלת יהושע (2 parts, on most of the treatises), ed. Bacher, Vienna, 1890.
Ẓebi Hirsch Heller, חידושי טוב גיטין (Giṭ.), Zolkiev, 1844.
1834. Solomon Kluger, מי נדה (Niddah), Zolkiev, 1834; בגדי יום טוב (Beẓah), Lemberg, 1891.
Ezekiel Binet (d. 1836), תורת יחזקאל (Shab., Pes., Beẓah, Ḳid., Giṭ., Mek., Ḥul.), Paks, 1899.
Wolf Bär Schiff (d. 1842), מנחת זכרון ('Er.), Cracow, 1894.
Koppel Reich, חידושי יעבץ על חולין, Presburg, 1837.
Benjamin Rapoport, עדות לישראל (Mak.), Vienna, 1839.
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Aryeh Judah b. Akiba, לב אריה (Ḥul.), Lemberg, 1861.
1850. Samuel Freund, עת לחננה (Seder Mo'ed), Prague.
1850. Jacob Ettlinger (d. 1869), ערוך לנר (Ker., Altona, 1850; Yeb., *ib.* 1854; R. H., Sanh., Warsaw, 1873); עטור בכורים (Suk.), Altona, 1858.
1851. David b. Samuel, קדשי דוד (Seder Ḳodashim), Leghorn, 1851; ידי דוד (Naz.), Algiers, 1853.
1851. Isaac Kamarun, פני זקן (Sheḳ.), Lemberg.
1854. Nathan Coronel, בית נתן (Ber.), Vienna.
1857. Issachar Bär ben Sinai, מנחת עני (on most of the treatises), Vienna, 1857.
1859. Wiesner, scholia on Babli (part i., Ber., Prague, 1859; part ii., Shab., *ib.* 1862; part iii., 'Er., Pes., *ib.* 1867).
1860. Zeeb Ettinger and Joseph Nathansohn, נר מערבי, עין משפט, גליון הש"ס, ציון וירושלים (glosses, etc., on Yer.), Jitomir.
1861. Ezekiel b. Moses, בנין יחזקאל (Ket., Ned.), Warsaw.
Mordecai Müller, בן אורי (Shab.), Vienna.
1862. Weissman Chajes, Solomon Brann, Judel Slabatki, notes on Yer., Krotoschin.
1864. Mordecai Herzka, דברי חכמים (Ber.), Vienna.
Issachar Präger, מוצל מאש (Giṭ.), Lemberg.
1867. A. Krochmal, ירושלים הבנויה (notes on Yer.), Lemberg.
1867-97. Rabbinovicz, דקדוקי סופרים, i.-xvi. (variant readings on the entire Talmud), Munich and Przemysl.
1869. Aryeh Löb Zunz, גרש ירחים (Giṭ.), Warsaw.
Joshua Eizik, נועם הירושלמי (Yer. Seder Neziḳin), Wilna.
1874. Zacharias Frankel, אהבת ציון (i., Yer. Ber., Beẓah; ii., Dem.), Breslau, 1874-75.
1876. Asher Cohen, ברכת ראש (Naz.), Warsaw.
1877. Raphael Schlesinger, חידושי רפאל (Sanh., Sheb.), Berlin.
1878. Naphtali Ẓebi ha-Levi, בית לוי (Giṭ.), Przemysl.
1880. I. Ḥayyim Deiches, נתיבות ירושלים (Yer. B. Ḳ.), Wilna.
1883. Benjamin Ḥeshin, אמתחת בנימין (Seder Neziḳin, Ḳodashim), Warsaw.
1888. Meïr Friedmann, notes on his edition of Mak., Vienna.
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W. B. M. Ri.

Classes of Rules.

TALMUD HERMENEUTICS: The science which defines the rules and methods for the investigation and exact determination of the meaning of the Scriptures, both legal and historical. Since the Halakah, however, is regarded simply as an exposition and explanation of the Torah, Talmud hermeneutics includes also the rules by which the requirements of the oral law are derived from and established by the written law. These rules relate to: (*a*) grammar and exegesis; (*b*) the interpretation of certain words and letters and superfluous words, prefixes, and suffixes in general; (*c*) the interpretation of those letters which, in certain words, are provided with points; (*d*) the interpretation of the letters in a word according to their numerical value (see Gematria); (*e*) the interpretation of a word by dividing it into two or more words (see Notariḳon); (*f*) the interpretation of a word according to its consonantal form or according to its vocalization; (*g*) the interpretation of a word by transposing its letters or by changing its vowels; and (*h*) the logical deduction of a halakah from a Scriptural text or from another law.

Compilations of such hermeneutic rules were made in the earliest times. The tannaitic tradition recognizes three such collections, namely: (1) the seven Rules of Hillel (baraita at the beginning of Sifra; Ab. R. N. xxxvii.); (2) the thirteen Rules of R. Ishmael (baraita at the beginning of Sifra; this collection is merely an amplification of that of Hillel); and (3) the thirty-two Rules of R. Eliezer b. Jose ha-Gelili. The last-mentioned rules are contained in an independent baraita which has been incorporated and preserved only in later works. They are intended for haggadic interpretation; but many of them are valid for the Halakah as well, coinciding with the rules of Hillel and Ishmael.

It must be borne in mind, however, that neither Hillel, Ishmael, nor Eliezer ben Jose ha-Gelili sought to give a complete enumeration of the rules of interpretation current in his day, but that they omitted from their collections many rules which were then followed. For some reason or other they restricted themselves to a compilation of the principal methods of logical deduction, which they called "middot" (measures), although the other rules also were known by that term (comp. Sifre, Num. 2 [ed. Friedmann, p. 2a]).

Dates of the Rules.

All the hermeneutic rules scattered through the Talmudim and Midrashim have been collected by Malbim in "Ayyelet ha-Shaḥar," the introduction to his commentary on the Sifra, and have been arbitrarily reckoned at 613, to correspond with the 613 commandments. The antiquity of the rules can be determined only by the dates of the authorities who quote them; in general, they can not safely be declared older than the tanna to whom they are first ascribed. It is certain, however, that the seven middot of Hillel and the thirteen of Ishmael are earlier than the time of Hillel himself, who was the first to transmit them. At all events, he did not invent them, but merely collected them as current in his day, though he possibly amplified them.

The Talmud itself gives no information concerning the origin of the middot, although the Geonim regarded them as Sinaitic (הלכה למשה מסיני; comp. R. Samson of Chinon in his "Sefer ha-Keritot"). This can be correct only if the expression הלכה למשה מסיני means nothing more than "very old," as is the case in many Talmudic passages. It is decidedly erroneous, however, to take this expression literally and to consider the middot as traditional from the time of Moses on Sinai.

The middot seem to have been first laid down as abstract rules by the teachers of Hillel, though they were not immediately recognized by all as valid and binding. Different schools interpreted and modified them, restricted or expanded them, in various ways. Akiba and Ishmael and their scholars especially contributed to the development or establishment of these rules. Akiba devoted his attention particularly to the grammatical and exegetical rules, while Ishmael developed the logical. The rules laid down by one school were frequently rejected by another because the principles which guided them in their respective formulations were essentially different. According to Akiba, the divine language of the Torah is distinguished from the speech of men by the fact that in the former no word or sound is superfluous. He established two principles broadening the scope of the rule of his teacher Nahum of Gimzo, who had declared that certain particles, like את, גם, and או, were inclusive and certain others, such as אך, רק, and מן, were exclusive. These two principles are: (1) אין רבוי אחר רבוי אלא למעט (= "one inclusion added to another is equivalent to an exclusion"; Sifra, Ẓaw, Pereḳ, 11 [ed. Weiss, p. 34d]); and (2) לשונות רבויין הן (= "words are amplifications"; Yer. Shab. xix. 17a). Hence he interprets the following forms of expression as amplifications: an infinitive before a finite verb, *e.g.*, הכרת תכרת (Sanh. 64b); the doubling of a word, *e.g.*, איש איש (Yeb. 71a); and the repetition of a term by a synonym, *e.g.*, ודבר ואמר (Yer. Soṭah viii. 22b).

Ishmael, on the contrary, lays down the principle, דברה תורה כלשון בני אדם (= "the Torah speaks in the language of men"; Sifre, Num. 112). The Bible may, therefore, have employed superfluous words and sounds; and forced values should not be assigned to them for the purpose of deducing new rules therefrom. The same statement holds with regard to the repetition of an entire section. Ishmael is of the opinion that "the Torah at times repeats a whole section of the Law in order to give a new application to it" (כל פרשה שנאמרה במקום אחד וחזרו שנאה במקום אחר לא שנאה אלא בשביל דבר שנתחדש בה; Sifre, Num. 2, according to the reading of Elijah Wilna). It is not necessary, therefore, to draw a new inference from every repetition. Thus, for instance, in Num. v. 5-8 the Torah repeats the section on אשם גזלות in Lev. v. 20-26 (vi. 1-7, A. V.) for the purpose of teaching the new ruling that in certain cases recompense for sin shall be made directly to the priests. Akiba asserts, on the other hand (in Sifre, *l.c.*, according to the reading of Elijah Wilna), that "Everything that is said in a section so repeated must be interpreted" (= כל מה שנאמר בה צריך להדרש), and that new deductions may be drawn from it. According to this view, in Num. v. 5-8, for example, a new meaning must be sought in the repetition of the Law.

Akiba's Rules.

According to Akiba, the traditional vocalization in the Bible of a word which may be read in various ways is well founded (יש אם למקרא); and he deduces many rules from the meanings which such words have according to traditional pointing. This rule had been formulated before Akiba by a tanna named R. Judah ben Ro'eẓ, who is not mentioned elsewhere, and of whom, consequently, nothing more is known (comp. Sanh. 4a).

Ishmael, in opposition to Akiba, follows the principle יש אם למסורת, *i.e.*, that the tradition regarding only the consonantal text is authoritative, and that rules may be deduced only from that text. A single example will serve to illustrate the difference between the methods of the two schools. In Lev. xxi. 11, in the law which forbids a priest to defile himself by touching a corpse, the word נפשת is written defectively. Since the traditional reading indicates the plural, "nafshot," Akiba draws the conclusion that a quarter-log of blood, the minimum quantity by which a priest may be rendered unclean through contact with a single corpse, also defiles him when it issues from two bodies. According to Ishmael, however, this minimum quantity defiles a priest only when it issues from a single corpse; for the word, according to the consonantal text, is to be read in the singular "nafshat" (comp. Sanh. 4a, b, Ḥul. 72a, and Tosafot to both passages).

According to Akiba, laws may be deduced from the juxtaposition of two legal sections, since "every passage which stands close to another must be explained and interpreted with reference to its neighbor" (כל פרשה שהיא סמוכה לחבירתה למדה הימנה; Sifre, Num. 131). According to Ishmael, on the contrary, nothing may be inferred from the position of the individual sections, since it is not at all certain that every single portion now stands in its proper place. Many a paragraph which forms, strictly speaking, the beginning of a book and should stand in that position, has been transposed to the middle.

Ishmael explains the occurrence of a section in a place where it does not properly belong (ולמה נכתב כאן) by declaring that "there is no first or last in the Scriptures" (אלא מפני שאין מקדם ומאחר בתורה), not as due to any special reason (Mek., ed. Weiss, p. 48a; Eccl. R. i.; comp. Pes. 6b, where R. Pappa defines this principle in such a manner that it does not contradict Ishmael's rules concerning "Kelal u-feraṭ"). Eliezer b. Jose ha-Gelili expanded this rule in his baraita and divided it into two parts (Nos. 31 and 32). The opposition between the schools of Ishmael and Akiba lessened gradually, and finally vanished altogether, so that the later tannaim apply the axioms of both indiscriminately, although the hermeneutics of Akiba predominated. In this way all the principles cited above obtained general recognition.

A more detailed discussion of the seven rules of Hillel and of the thirteen of Ishmael may now be given, together with certain other important canons of Talmud hermeneutics.

1. Ḳal (ḳol) wa-ḥomer: The first rule of Hillel and of Ishmael, called also "din" (conclusion). This is the argument "a minori ad majus" or "a majori ad minus." In the Baraita of Eliezer b. Jose ha-Gelili this rule is divided into two (Nos. 5 and 6), since a distinction is made between a course of reasoning carried to its logical conclusion in the Holy Scriptures themselves ("ḳal wa-ḥomer meforash") and one merely suggested there ("ḳal wa-ḥomer satum"). The completed argument is illustrated in ten examples given in Gen. R. xcii. The full name of this rule should be "ḳal wa-ḥomer, ḥomer we-ḳal" (simple and complex, complex and simple), since by it deductions are made from the simple to the complex or vice versa, according to the nature of the conclusion required. The major premise on which the argument is based is called "nadon," or, at a later period, "melammed" (that which teaches); the conclusion resulting from the argument is termed בא מן הדין, or, later, "lamed" (that which learns). The process of deduction in the ḳal wa-ḥomer is limited by the rule that the conclusion may contain nothing more than is found in the premise. This is the so-called "dayyo" law, which many teachers, however, ignored. It is formulated thus: דיו לבא מן הדין להיות כנדון ("The conclusion of an argument is satisfied when it is like the major premise"). The discovery of a fallacy in the process of deduction is called "teshubah" (objection), or, in the terminology of the Amoraim, "pirka." The possibility of such an objection is never wholly excluded, hence the deduction of the ḳal wa-ḥomer has no absolute certainty. The consequences of this are: (*a*) that the conclusions have, according to many teachers, no real value in criminal procedure, a view expressed in the axiom that the conclusion is insufficient to punish the violator of an inferred prohibition (אין עונשין מן הדין; Sifre, Num. 1); (*b*) that very often a passage is interpreted to mean something which may be inferred by means of a ḳal wa-ḥomer (מילתא דאתיא בק"ו טרח וכתב לה קרא; Pes. 18b; Yoma 43a).

2. Gezerah shawah ("Similar laws, similar verdicts"): The second rule of Hillel and of Ishmael, and the seventh of Eliezer b. Jose ha-Gelili. This may be described as argument by analogy, which infers from the similarity of two cases that the legal decision given for the one holds good for the other also. The term "gezerah shawah" originally included arguments based on analogies either in word or in fact. Before long, however, the latter class was designated as "heḳḳesh," while the phrase "gezerah shawah" was limited to analogy in the case of two different Biblical laws containing a word common to both. The gezerah shawah was originally restricted to a *δὶς λεγόμενον*, *i.e.*, a word occurring only in the two passages offering the analogy. Since such a word is found nowhere else, there is no reason to assume that it bears different meanings in the two passages. The gezerah shawah consequently attaches to the word in the one passage the entire sequence of ideas which it bears in the other. Such a gezerah shawah is purely lexicographical, as seeking to determine the exact signification of a word by comparison with another passage in which the full meaning of such word is clear. The rule thus demonstrates itself. An example will illustrate this more clearly. The phrase מלק את ראשו ("to wring off the head") occurs only twice in the Pentateuch, namely, in Lev. i. 15 and *ib.* v. 8. In the latter passage, however, the meaning of the phrase is more closely defined by ממול ערפו ("from the neck"). The Sifra (ed. Weiss, p. 9a) concludes, therefore, that the nearer definition, "from the neck," in the second passage, is part of the concept of the word מלק, and, consequently, that in the former passage, also, מלק means "to wring the head from the neck." At a later period, however, the gezerah shawah emerged from these narrow bounds and inferred the identity of legal requirements from the identity of their terminology, even when such terminology occurred in many passages besides the two which formed the analogy. Thereby the gezerah shawah lost its inherent power of demonstration; for it is wholly unreasonable to attribute to a word a meaning which happens to be associated with it in a single passage, when various other passages connect ideas entirely different with the same word. Since, moreover, each individual teacher might choose which two expressions he would select for a gezerah shawah, contradictory conclusions might be drawn, which would each have the same claim to validity, since both were obtained by a gezerah shawah. Consequently, in order to be binding, a gezerah shawah was obliged to conform to two requirements which, on the one hand, greatly restricted its application, and, on the other, gave legal decisions thus obtained the value of those deduced from a superfluous word in the Holy Scriptures. These conditions are: (*a*) אין אדם דן גזירה שוה מעצמו ("No one may draw a conclusion from analogy upon his own authority"; Pes. 66a; Niddah 19b). This rule, however, is not to be regarded as implying that every gezerah shawah must have been handed down from Sinai, as Rashi (on the various passages) and many expositors who followed him explained it, but that the use of this method of hermeneutics is to be permitted only to an entire board or council, and is to be employed only when its results agree with the traditional halakah, which thereby acquires the importance of a law implied in the Scriptures. In Yerushalmi this rule reads: אדם דן גזירה שוה לקיים תלמודו ואין אדם דן ג"ש לבטל תלמודו ("From a gezerah shawah conclusions may be deduced which support tradition, but not such as are opposed to tradition"; comp. Maimonides in the introduction to his "Mishneh Torah"). (*b*) The words of the text which form the basis of the deduction from analogy must be free, *i.e.*, they must be superfluous and non-essential, or they may not be used (מופנה להקיש ולדין הימנו גזירה שוה). This limitation of the gezerah shawah, however, to superfluous words is not generally recognized. Akiba considers the gezerah shawah valid when neither of the two words is superfluous (אינו מופנה כלל). According to Ishmael, it is sufficient if the analogy is free on one side (מופנה מצד אחד), *i.e.*, if one of the two words forming the basis of the analogy is pleonastic. Eliezer alone requires both words to be superfluous (מופנה משני צדדים; comp. Hoffmann, "Zur Einleitung in die Halachischen Midraschim," p. 6).

3. Binyan ab mi-katub eḥad ("A standard from a passage of Scripture"): A certain passage serves as a basis for the interpretation of many others, so that the decision given in the case of one is valid for all the rest.

4. Binyan ab mi-shene ketubim ("A standard from two passages of Scripture"): By this rule a decision in two laws having a characteristic in common (הצד השוה) is applied to many other laws which have this same characteristic. Ishmael unites rules 2 and 4 in his third rule, while the same combination forms the eighth rule of Eliezer b. Jose ha-Gelili.

5. Kelal u-ferat and **ferat u-kelal** ("General and particular, particular and general," *i.e.*, limitation of the general by the particular and vice versa): According to Ishmael, this principle has eight special applications, and thus includes eight separate rules in his scheme (Nos. 4–11). This method of limitation is one of the main points of difference between Ishmael and Akiba. According to the former, who follows his teacher R. Neḥunya b. ha-Ḳanah, the particular is only an elucidation of the preceding general expression, so that the latter includes only what is contained in the particular (כלל ופרט אין בכלל אלא מה שבפרט). But if still another general follows the particular, the two general expressions are defined by the intermediate particular, so that the law applies only to what is like the particular (כלל ופרט וכלל אי אתה מרבה אלא כעין הפרט). Akiba, on the contrary, applies the rule of increase and decrease (רבוי ומיעוט) which had been taught him by his teacher Nahum of Gimzo. According to this principle, the general followed by a particular subsumes everything which is like the particular (Sanh. 45b, 46a). If, however, another general term follows the particular, the former subsumes also what is not similar to the latter. The two general terms are decreased in only one respect by the intermediate particular (רבוי ומיעוט ורבוי ריבה הכל ומאי מיעט דבר אחד; Shebu. 26a; comp. also Rashi on Sanh. *l.c.*).

6. Ka-yoẓe bo mi-maḳom aḥer ("Like that in another place"): The explanation of a Biblical passage according to another of similar content.

7. Dabar ha-lamed me-'inyano ("Something proved by the context"): Definition from the context. Ishmael omits rule 6 entirely, and has another (No. 13) instead which is not found in Hillel, and which reads thus: שני כתובים המכחישים זה את זה עד שיבא הכתוב השלישי ויכריע ביניהם ("If two passages contradict each other, this contradiction must be reconciled by comparison with a third passage"). The method of solution of such opposing statements by the help of a third passage is a point of divergency between Ishmael and Akiba. According to the latter, the third sentence decides in favor of one of the two contradictory statements (Mek., ed. Weiss, 6a); according to the former, it modifies the interpretation of both. With regard to the meaning of words which are pointed in the text, Simeon b. Eleazar laid down the rule that if the pointed part of the word (נקודה) is equal to the unpointed part (כתב) in length, the word must not be interpreted at all; but if one part is longer than the other, such part must be interpreted (Gen. R. lxxviii.). Concerning the interpretation of words by a change of letters or vowels the rule is: אל תקרא ("Do not read so, but so"). Under this rule the integrity of the text itself is not assailed, the changes made being only for the purpose of explanation.

To support a halakic decision, and more especially to find a point of departure in the Haggadah, the traditional reading of a word is altered by transposition of its consonants or by substitution of others which are related to them, or the consonant-group is retained with alteration of its vowels, the last method being the most frequent. A halakic example of this form of hermeneutics is the interpretation of the word "kapot" (bough; Lev. xxiii. 40) as though it were "kaput" (bound; Sifra, ed. Weiss, p. 102d; Suk. 32a). It is noteworthy, moreover, that only the Tannaim derived new halakot with the aid of these rules, while the Amoraim employed them only in advancing haggadic explanations or in establishing the old halakot of the Tannaim.

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W. B. J. Z. L.

TALMUDIC LAW: The development of thousands of years is represented by the Jewish law as it is found in the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, of Joseph Caro (16th cent.), as well as in numerous other works which elaborate or elucidate individual passages in various ways. The history of the Hebrew code falls into three chief epochs: (1) the Pentateuch, (2) the Talmud, and (3) post-Talmudic literature. The Pentateuch forms the basis of the Talmud, while the latter serves in its turn as a foundation for post-Talmudic law, which has tenaciously maintained its validity in less cultured countries to the present day. Although these three periods are closely related in so far as the later epochs were developed from the earlier, they must be regarded as mutually independent, since they represent different phases of evolution. As controverting the theory which formerly prevailed, especial stress must be laid upon the fact that in the course of time the changes both in material and in spiritual life profoundly modified Jewish law, the stages of whose evolution are linked together only by the legal fictions common to all history of law. It may accordingly be said that there were three judiciary systems: the Mosaic, the Talmudic, and the rabbinic. The Talmudic code is generally termed the "Mosaic-Talmudic," since the authorities of the Talmud took the Mosaic law as their basis. From the point of view of judicial history, however, the Talmud must be regarded as an independent structure; and it is therefore more correct to use the simple term "Talmudic law." The present article excludes all reference to rabbinic law, and discusses only those aspects of the Mosaic system which facilitate an intelligent comprehension of the Talmudic code.

Three Historical Periods of Jewish Law.

Religious and Secular Law.

The Torah, revealed by God, was the basis of the code; and God Himself was consequently the Supreme Source of law. The Talmud, like the Torah, drew no distinction between religious and secular law, thus conforming to the general custom of ancient peoples, especially in the East. One result of this peculiarity was the wide range and close articulation of the Talmudic system, since the commandments of religion influenced secular law, and modified civil relations in so far as any infraction of them was punishable. It is impossible, therefore, to differentiate sharply between religious and secular law. Everything pertaining to the former is discussed more properly under Halakah, and is, therefore, omitted here so as to render possible a brief outline of secular jurisprudence and a citation of parallels with other systems. While the application of modern legal categories to Talmudic law is foreign to its nature, it can not be avoided; a careful check, however, must be kept upon this method. In like manner a careful distinction must be drawn between the civil and the penal codes of Talmudic law. While the civil code was actually enforced, the penal code was a dead letter; for the Romans, about 30 c.e., had withdrawn all criminal jurisdiction from the Jews (Sanh. 41a; Yer. Sanh. i. 1, vii. 2; Mommsen, "Römische Geschichte," v. 512). After the destruction of the Temple, in the year 70, jurisdiction in civil cases as well seems to have been given to the Roman courts (Mommsen, *l.c.* p. 548; Frankel, "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte," pp. 45, 142; *idem*, "Zeitschrift für die Religiösen Interessen," i. 153, 189), although this can have been only a temporary measure, and, in view of the power possessed by the parties involved to refuse to submit to such a court, can never have been rigidly enforced. Civil jurisdiction may be regarded, therefore, as a right which really existed, while criminal law was, for the most part, merely theoretical from the very beginning. Survivals from the period of independence, Pentateuchal laws, and the penal codes of foreign rulers are the component elements of the criminal law of the Talmud. Very frequent, moreover, are the instances in which exegeses of Biblical passages served as sources, often elucidating laws which were never actually enforced. The origin of the Talmudic penal code explains the majority of its peculiarities as well as its weaknesses and its merits. The merits consist chiefly in leniency. Thus, for example, while the code recognized capital punishment and the frequency of its infliction as ordered by the Pentateuch, it rendered the death-sentence practically impossible, since this penalty was so conditioned by requirements of proof of malice aforethought that finally guilt could no longer be proved. Capital punishment, even for murder, was so abhorrent to the authorities of tradition that its infliction was to be prevented by all legal means (Mak. i. 10 *et passim*). In view of these circumstances and principles, the penal law in general and its theoretical development in particular aimed at strengthening moral consciousness and at rousing a sense of guilt. In like manner, the punishments inflicted were mild. Thus, a thief was obliged to return twice the value of the stolen goods, while early Roman law visited a thief caught in the act with a terrible penalty, which was extended under the empire to other forms of theft as well. The Germans frequently punished theft with death or at least with amputation of a hand or a foot.

Civil and Penal Codes.

The impetus to the development of the Talmudic code was given by the study of the divine law, the precepts of which had to be expounded and elucidated even to the least dot on the smallest letter. No other people ever honored its national literature so highly or guarded it so carefully as the Jews did the teachings of Moses. Numerous scholars of the Law consequently arose, who may be regarded as jurists both individually and collectively. Every place of any size had its bet ha-midrash, where men of all vocations gathered daily for discussions. The result of five centuries of this activity was the Talmudic code. The civil law was intelligible even to laymen, and it was, moreover, interpreted by scholars; consequently its development was essentially practical, not merely theoretical as was that of the criminal code. These scholars, all working without compensation, evolved a legal system which in scope and excellence stands far above the period of civilization for which and in which it was created. The wealth of Talmudic law and its comparative freedom from defects are best seen when it is compared with a compendium of modern law, such as Josef Kohler's "Einführung in die Rechtswissenschaft" (2d ed., Berlin, 1905).

Absence of Commercial Law.

The history of the Jews explains the fulness of development in the code of civil law, its deficiencies as regards public law, and the entire absence therefrom of international law. In civil law the most noteworthy features are the provisions relating to persons, property, claims, family estates, and inheritance. A distinct branch of commercial law, such as has been highly developed among modern nations, does not exist in the Talmudic code, although regulations concerning commerce are not lacking; for in Talmudic times the Jews were not as distinctly a commercial nation as they became in the post-Talmudic and medieval periods. Indeed, the highly developed system of damages, as, for instance, in the case of injuries by animals (Kohler, *l.c.* p. 96), characterizes them as an agricultural people. The following is a list of the various legal articles in The Jewish Encyclopedia:

Abetment
Abrogation of Laws
Acceptance
Accessories
Accident
Accommodation of the Law
Accusatory and Inquisitorial Procedure
Acquittal in Talmudic Law
Admissions in Evidence
Adoption
Adultery
Agency, Law of
Agnates
Agrarian Laws
'Agunah
Alibi
Alienation and Acquisition
Aliens
Alimony
Anathema
Anointing
Asmakta
Assault and Battery
Assignment
Asylum
Attestation of Documents
Attorney
Attorney, Power of
Authentication of Documents
Authority, Rabbinical
Avenger of Blood
Azharot
Baba Batra
Baba Ḳamma
Baba Meẓi'a
Bail
Bailments
Bar Miẓwah
Barter
Bastard
Bequest
Bererah
Betrothal
Bigamy
Birthright
Blood-Money
Borrower
Boundaries
Breach of Promise of Marriage
Bribery
Burglary
Calumny
Cancelation of Documents
Capital Punishment
Captives
Caution
Charity and Charitable Institutions
Chattels
Circumstantial Evidence
Clerical Errors
Commercial Law
Conditions
Confiscation and Forfeiture
Conflict of Laws
Consent
Contempt of Court
Contract
Corporal Punishment
Corporation
Costs
Crime
Criminal Procedure
Crucifixion
Damage
Daughter in Jewish Law
Deaf and Dumb in Jewish Law
Debtor and Creditor
Debts of Decedents
Deed
Demands
Derelicts
Desertion
Devotion
Din
Divorce
Domain, Public
Domicil
Dowry
Drunkenness in Law
Duress
Earnest-Money
Easement
Embezzlement
Embryo
Evidence
Excommunication
Execution
Family and Family Life
Family Vault
Fault
Fee
Finder of Property
Fines and Forfeiture
Fixtures
Foreign Attachment
Fraud and Mistake
Gambling
Gentile
Geṭ
Gezerah
Gifts
Gleaning of the Fields
Government
Guardian and Ward
Ḥaliẓah
Ḥallah
Hammurabi
Hatra'ah
Hawkers and Pedlers
Ḥazaḳah
Health Laws
Hefḳer
Heresy and Heretics
Hiring and Letting
Holy Days
Homicide
Husband and Wife
Identity, Proof of
Ignorance of the Law
Illegitimacy
Imprisonment
Incest
Indemnity
Infancy, Legal Aspects of
Inheritance
Insanity
Intention
Intermarriage
Joint Owners
Judge
Judgment
Jurisdiction
Ketubah
Ketubot
Ḳiddushin
Lamp, Perpetual
Landlord and Tenant
Law, Civil
Law, Codification of
Laws, Noachian
Levirate Marriage
Loans
Majority
Makkot
Marriage
Marriage Laws
Martyrdom, Restriction of
Master and Servant
Master and Workmen
Maxims (Legal)
Medicine in Bible and Talmud
Mezuzah
Miggo
Minyan
Mi'un
Monogamy
Mortgage or Hypothec
Navigation
Neighboring Landowners
New Moon, Blessing of the
Niddah
Oath
Oral Law
Orphan
Palestine, Laws and Customs Relating to
Partnership
Paternity
Pedigree
Perjury
Pledges
Police Laws
Poll-Tax
Polygamy
Precedence
Primogeniture
Priority
Procedure in Civil Causes
Prosbul
Proselyte
Real Estate
Remainders and Reversions
Restraints on Alienation
Right of Way
Riparian Owners
Robbery
Sabbatical Year and Jubilee
Sale
Sanctuary
Sanhedrin
Seduction
Set-Off
Signature
Slander
Slaves and Slavery
Specific Performance
Subpœna
Suicide
Summons
Sumptuary Laws
Suretyship
Synagogue, Legal Aspect
Taxation
Tort
Treason
Trees
Trespass
Trusts and Trustees
Usury
Vows
Weights and Measures
Widow
Wills
Witchcraft
Woman

While the foregoing list will give an idea of the extent of the Talmudic code, an estimate of its value compared with other systems may be gained by a perusal of the following list of rubrics which do not occur in the Talmud. The pages cited in parentheses are those of Kohler's above-mentioned work:

Associations (p. 81; societies only)
Bankruptcy (p. 145)
Bills of Exchange and Kindred Matters (p. 88; promissory notes only)
Commercial Firms (p. 79)
Counterfeiting (p. 155)
Defamation of Character, Slander, Calumny, etc. (p. 174; no specific penalty was fixed for these crimes; they were branded as most immoral; and the severest divine punishment was invoked upon the offender)
Embezzlement (included under theft, and does not constitute a specific crime; p. 175)
Insurance (pp. 66 *et seq.*)
Joint-Stock Companies (p. 68)
Lawful Duels (as ordeals, which ceased in Italy in the thirteenth century; p. 170)
Lex Talionis (p. 161)
Limited Liability Companies and Financial Trusts (p. 82)
Maritime Law (p. 87; river law, however, existed)
Ordeals (p. 133)
Pardon (p. 166)
Secrets of Manufacture and Commerce (p. 172)

High Development of Talmudic Law.

The penal code made no provision for a public prosecutor or for torture, although the latter was employed in Europe until the last quarter of the eighteenth century. A few examples will serve to show the lofty standard of the civil and marriage codes of the Talmud. According to Talmudic law, the agent was equal in all respects to the party he represented; and the Jews even allowed betrothal, itself a contract, to take place by proxy (*ib.* p. 32). On this subject Kohler says (*l.c.* p. 27): "Representation is an institution of elaborate development, introduced at a comparatively recent period by legal regulation. It is a creation of the highest type, rendering it possible for one to own a fortune of millions without having to administer it in person." Among other ancient peoples the debtor was held responsible for his debt with liberty, life, and limb, the law relating to debt being based on the value of the debtor; Talmudic law, however, agrees with modern codes, which permit the debtor neither to be sold as a slave nor to be deprived of his liberty in any other way. The payment of a debt was a moral, not a legal, obligation (B. B. 174a and parallel passages; comp. Kohler, *l.c.* p. 58).

The Jewish laws relating to family life did not recognize the unlimited authority of the head of the household as did Roman law, but, on the contrary, a son who had attained his majority (13 years) might hold property in his own name. In the Christian world this was not the case until after the reign of Justinian (*ib.* p. 93). The law of inheritance, as in modern codes, recognized the system based on kinship. Jewish law restricted the prohibitions against consanguineous marriages, and permitted divorce. With regard to these cardinal points of marriage legislation, modern codes, in opposition to canon law, adopt the same point of view as Judaism, probably because derived from the Roman law. There are numerous legal questions and even judicial principles in which modern views coincide with those of the Talmud, and to which a general allusion may be made.

Assyro-Babylonian Influence.

The Talmud has been completed for 1,400 years; and the greater part of the legal material which it contains is more than 2,000 years old. It is therefore self-evident that foreign elements from the great civilized nations of the ancient world must have exercised an influence on it. Following the chronological order, mention should first be made of the Assyro-Babylonian elements. With regard to the relation of the Mosaic law to the code of Hammurabi, see Hammurabi and the literature there cited, as well as numerous later works. There can be no doubt that the Assyro-Babylonian laws outlived the state by centuries, while their influence was felt even in the Christian period, and may still be traced in Talmudic law. The most common terms for written contracts, "sheṭar" and "geṭ," are Babylonian; and clay tablets were still used in Talmudic times for promissory notes (Blau, "Althebräisches Buchwesen," p. 18). A receipt was called "ẓober," *i.e.*, "ẓebiru" in Assyrian contracts. Giṭ. 86a gives the text of a contract regarding the sale of slaves, the first part of which is apparently Assyrian in origin. Even in post-Talmudical literature, as in the "Sefer ha-Sheṭarot" of Judah b. Barzillai (ed. Halberstam, Berlin, 1898), there are distinct reminiscences of Babylonian formulas. The contracts included in this work number more than seventy, and in them the phrase "the contracting party has made all stipulations 'in accordance with his pleasure'" recurs in all varieties of terminology (*e.g.*, pp. 9 *et seq.*). The same formula appears in Babylonian contracts, this example, like others, being furnished by Pick ("Assyrisches und Talmudisches Kulturgeschichte und Lexicalische Notizen," pp. 22, 30).

Influence of Roman Law.

Incomparably greater was the influence exerted by Greco-Roman jurisprudence in later days. The lingua Franca of the East, even during the period of Roman sovereignty, was the κοινή; so that about seventy of the seventy-seven foreign legal terms that are found in the Talmud (Löw, in Krauss, "Lehnwörter," ii. 630), are Greek, only the remaining few being Latin. As a rule the Jews learned Roman law from the actual practise of the courts and not from legal writings only. Greek terms are used for document, will, protocol, guardian, contract, hypothec, purchase, accusation, accuser, attorney, and the like; and Latin words for legacy, bill of indictment, divorce, etc. Roman law, with its high development, exercised a much greater influence on the Talmudic system than has hitherto been shown, thorough investigations having as yet been made only sporadically. Frankel ("Gerichtlicher Beweis," pp. 58 *et seq.*) thinks that the majority of the legal cases in Talmudic law have parallels in the Roman code. "The same subjects are often treated in both, and form a basis for the application of the legal principles. This resemblance was due to the conditions and requirements of the time; and for the same reason many legal provisions are common to both codes." The difference between the two lies, in his view, "in the divergent mental processes of Orientals and Occidentals, so that Talmudic law formulated anew the very parts it borrowed from the Roman code. The Oriental in his method of investigation is characterized by acuteness and facility of comprehension; so that he is guided in his legal enactments by the vivacity of his mind rather than by a principle. . . . The Occidental is marked by thoughtfulness: he desires a universal concept, not a schematized nexus or a reduction to some principle. He therefore combines the law into a harmonious whole, while the code of the Oriental consists of disconnected parts."

Although this characterization is in the main correct, it must be borne in mind that Frankel underestimates the influence of the Roman code on the Talmud. Several Talmudists of the early part of the second century were so deeply versed in the Roman civil law that they decided cases according to it if they were so requested. Constantin l'Empereur of Oppyck, in his "De Legibus Ebræorum Forensibus" (1637; reprinted by Surenhuis in his "Mischna," iv.), was the first to compare the Roman and Talmudic systems, although he did not postulate any adaptation from the one code by the other.

Subsequently Zunz ("Etwas über die Rabbinische Litteratur," 1818), Jost ("Gesch." iv. 144, and appendix), Frankel (*l.c.*), Krochmal ("Moreh Nebuke ha-Zeman," 1845), and others (comp. Blau, "Concursus Vitiorum" [in Hungarian], pp. 8, 11, 13) made similar comparisons.

Influence of Persian Law.

The Jews lived for a time both under the ancient Persian régime of the Achæmenidæ (550–330 B.C.) and under the neo-Persian dynasty of the Sassanids (250–500 C.E.). Persian law has, therefore, also been a factor, although the present knowledge both of the Achæmenian and the Sassanid codes is insufficient for an estimate of the extent of their influence on the Jews. The Talmud, on the other hand, characterizes the legal system of the Sassanids as a superficial one, and quotes some extracts in support of its assertions, *e.g.*, the creditor may seize the security (B. B. 173, borrowed from Turkish law). See further Frankel, *l.c.* p. 56, where the theory is advanced that Sassanid law influenced the code of the Babylonian Talmud.

Compilations of Talmudic Law.

Among the compilations of Talmudic law, the "Mishneh Torah," or religious code, of Maimonides took a foremost place. Superior in system and arrangement to its predecessors and successors alike, even though its author did not codify the law of the Talmud in the strict sense of the term, but only the rabbinico-legal system as formulated at the time, it served as an authority for subsequent centuries. The Christian literature on the subject in the sixteenth and seventeenth centuries, and, to a great extent, even the modern literature of the nineteenth century, are dependent upon this work, even in cases where the treatises are termed "Mosaic-Talmudic." The authors who combined Talmudic and legal knowledge were, generally speaking, rare; for the majority were either Talmudists or jurists, but not both.

In recent times Rapoport has begun a systematic compilation of Talmudic law (the laws of inheritance, endowments, obligations, etc.); and his work has been favorably received by the eminent historian of jurisprudence, Josef Kohler of Berlin. Rapoport, however, has not drawn a sharp distinction between the three chief epochs, the Mosaic, the Talmudic, and the rabbinic, nor has he paid sufficient heed to the historical criticism contained in traditional literature. Much work still remains to be done in this field.

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W. B. L. B.

TALMUD TORAH:

TALMUD TORAH: Public free school for poor and orphaned boys, who are there given an elementary education in Hebrew, the Scriptures (especially the Pentateuch), and the Talmud (Halakah), and are thus prepared for the YESHIBAH. The Talmud Torah school is known simply as the Talmud Torah, and has the essential elements of the HEDER, the latter being a private self-supporting school.

In the remotest time of Jewish history the father was the sole teacher of his children (Deut. xi. 19). The institution known as the "be rab" or "bet rabban" (house of the teacher), or as the "be safra" or "bet sefer" (house of the book), is supposed to have been originated by Ezra and his Great Assembly, who provided a public school in Jerusalem to secure the education of fatherless boys of the age of sixteen years and upward. But the school system did not develop till JOSHUA BEN GAMLA the high priest caused public schools to be opened in every town and hamlet for all children above six or seven years of age (B. B. 21a). Strict discipline was observed. Rab, however, ordered Samuel b. Shilat to deal tenderly with the pupils, to refrain from corporal punishment, or at most to use a shoestrap in correcting pupils for inattention. A stupid pupil was made monitor until able to grasp the art

Origin of Schools.

of learning. Raba fixed the number of pupils at twenty-five for one teacher; if the number was between twenty-five and forty an assistant teacher ("resh dukana") was necessary; and for over forty, two teachers were required. The expense was borne by the community. There is a difference of opinion regarding the qualification of the "melammed" (teacher). Raba preferred one who taught his pupils much, even though somewhat carelessly, while R. Dimi of Nehardea preferred one who taught his pupils little, but that correctly, as an error in reading once adopted is hard to correct (*ib.*). It is, of course, assumed that both qualifications were rarely to be found in one person. Only married men were engaged as teachers.

Girls Excluded.

Girls were invariably excluded from the Talmud Torah, first because teaching them is not obligatory, and second because they are "light-minded." R. Eliezer said: "Whosoever teaches his daughter the Torah is as one who teaches her frivolity" (Soṭah 21b). Maimonides, however, held that the prohibition refers to the Talmud, and not to the Bible ("Yad," Talmud Torah, i. 13). Girls were mostly taught privately, and received a fair education. The teaching in the Talmud Torah consumed the whole day, and in the winter months a few hours of the night besides. Teaching was suspended in the afternoon of Friday, and in the afternoon of the day preceding a holy day. On Sabbaths and holy days no new lessons were assigned; but the work of the previous week was reviewed on Sabbath afternoons by the child's parent or guardian (Shulḥan 'Aruk, Yoreh De'ah, 245).

The Talmud Torah did little for the religious teaching and training of the pupils; this was left to parents or guardians. The main object of the early schools was to instruct the pupil in the laws of Moses and in the knowledge of the rabbinical writings, more from a literary than from a practical standpoint. In later times, influenced in a measure by the Christian parochial schools of the thirteenth century, the reading of the prayers and benedictions and the teaching of the principles of the Jewish faith were included. In almost every community an organization called "Ḥebra Talmud Torah" was formed, whose duty was to create a fund and provide means for the support of public schools, and to control all teachers and pupils.

R. Asher b. Jehiel (1250-1328) decided to allow withdrawals from the funds of the Talmud Torah for the purpose of meeting the annual tax collected by the local governor, since otherwise great hardships would fall upon the poor, who were liable to be stripped of all their belongings if they failed in the prompt payment of their taxes (Responsa, rule vi., § 2). On the other hand, money from the general charity fund was at times employed to support the Talmud Torah, and donations for a synagogue or cemetery were similarly used (*ib.* rule xiii., §§ 5, 14).

In the Responsa.

Samuel di Medina (1505-89) ruled that in case of a legacy left by will to a Talmud Torah and guaranteed by the testator's brother, the latter was not held liable if the property had been consumed owing to the prolonged illness of the deceased (Responsa, Ḥoshen Mishpaṭ, No. 357). A legacy for the support of a yeshibah and Talmud Torah in a certain town, if accompanied by a provision that it may be managed "as the son of the testator may see fit," may be transferred, it was declared, to a yeshibah elsewhere (*ib.* Oraḥ Ḥayyim, i., No. 60; see also "Paḥad Yiẓḥaḳ," *s.v.* הקדש, p. 43a).

Solomon b. Abraham ha-Kohen (16th cent.) decided that it requires the unanimous consent of the eight trustees of a Talmud Torah to engage teachers where a resolution has been passed that "no trustee or trustees shall engage the service of a melammed without the consent of the whole" (Responsa, ii., No. 89, ed. Venice, 1592).

The Pinkes Record.

As a specimen of the medieval organization of these schools that of the Cracow schools may be selected. From the congregational record (pinḳes) of Cracow in 1551 it appears that the Talmud Torah society controlled both private and public schools. It passed the following taḳḳanot: (1) The members shall have general supervision over the teachers and shall visit the Talmud Torah every week to see that the pupils are properly taught. (2) No melammed may teach the Pentateuch except with the translation "Be'er Mosheh" (Judæo-German transl. by Moses b. Issachar, Prague, 1605), "which is in our vernacular"; for the advanced pupils he shall use no other than the Rashi commentary. (3) A melammed in the primary class shall teach not more than twenty-five pupils and shall have two assistants. (4) One melammed shall not compete with another during the term of his engagement, and shall not seek to obtain a pupil in charge of another teacher, even at the expiration of the term, unless the father or the guardian of the pupil desires to make a change. (5) The members of the Ḥebra Talmud Torah shall hire a competent and God-fearing melammed, with an assistant, for poor and orphaned boys at the bet ha-midrash. (6) The melammed and assistant shall teach pupils the alphabet (with the vowels), the Siddur, the Pentateuch (with the "Be'er Mosheh" translation), the Rashi commentary, the order of the prayers, etiquette, and good behavior—every boy according to his grade and intelligence; also reading and writing in the vernacular. The more advanced shall be taught Hebrew grammar and arithmetic; those of the highest grade shall study Talmud with Rashi and Tosafot. (7) Boys near the age of thirteen shall learn the regulations regarding tefillin. (8) At the age of fourteen a boy who is incapable of learning Talmud shall be taught a trade or become a servant in a household.

Sources of Income.

The income of the society was derived from several sources: (*a*) one-sixth of the Monday and Thursday contributions in the synagogues and other places of worship; (*b*) donations at circumcisions from guests invited to the feast; (*c*) donations at weddings from the groom and the bride and from invited guests; (*d*) one-tenth of the collections in the charity-box known as the "mattan ba-setar." The election of officers was made by ballot—three gabba'im, three vice-gabba'im, and a treasurer. Only learned and honorable men over thirty-six years of age were eligible for election. The taḳḳanot regulating these sources of the Talmud Torah's income were in existence in the time of R. Moses Isserles. R. Joel Sirkes, rabbi of Cracow in 1638, indorsed these regulations and added many others, all of which were confirmed at a general assembly of seventy representatives of the congregations on the 25th of Ṭebet, 5398 (1638; F. H. Wetstein, "Ḳadmoniyyot," document No. 1, Cracow, 1892).

The Talmud Torah organization in Rome included eight societies in 1554, and was reconstituted Aug. 13, 1617 (Rieger, "Gesch. der Juden in Rom," p. 316, Berlin, 1895). Later, certain synagogues assumed the name "Talmud Torah," as in the case of one at Fez in 1603 (Ankava, "Kerem Ḥemed," ii. 78, Leghorn, 1869) and one at Cairo. This was probably because the school was held in or adjoined the synagogue.

Curriculum.

The Sephardim conducted their schools more methodically. The one in Amsterdam was highly praised by R. Sheftel b. Isaiah Horowitz ("Wawe ha-'Ammudim," p. 9b, appended to "Shelah," Amsterdam, 1698). Shabbethai Bass, in the introduction to his "Sifte Yeshanim" (p. 8a, *ib.* 1680), describes this Talmud Torah and wishes it might serve as a model for other schools. He says: "It is built near the synagogue, and has six rooms, each accommodating a separate class under a melammed. The first class is for small boys who are learning to read their prayers. In the second class they learn the Pentateuch from beginning to end, with the musical accents. In the third, they translate the Pentateuch into the vernacular and use the Rashi commentary, divided into the regular weekly sidrot. In the fourth, they learn the Prophets and the Hagiographa, with the proper accents and translation. In the fifth, they learn grammar and begin upon a series of halakic excerpts from the Talmud, the text being in Hebrew and the explanations in the vernacular. Before the approach of a holy day they memorize the laws in the Shulḥan 'Aruk pertaining to that holy day. The sixth class is preparatory to the yeshibah in the bet ha-midrash and is conducted by the ḥakam-rabbi. In this class every day one halakah, with the commentaries of Rashi and the Tosafot, is studied, and compared with the conclusions in the codes of Maimonides, Asheri, and Caro. The hours of study are from 8 to 11 in the morning, and from 2 to 5 in the afternoon; in winter, till the Minḥah prayer. The expense of maintaining this school is defrayed from a fund contributed by the members of the Ḥebra Talmud Torah. This Sephardic school made an exception to the rule of keeping the pupils in Talmud Torah all day, and a few hours of the night in the short winter days."

The Modern Talmud Torah.

The Talmud Torah at Nikolsburg, Moravia, from 1724 to 1744, gave poor boys an education equal to that which was offered their more fortunate companions. The studies consisted of Siddur, Ḥumesh (Pentateuch), and Talmud (Güdemann, "Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei den Deutschen Juden," p. 275). The schools in eastern Europe retained the ancient type and methods of the Ashkenazic schools up to the middle of the nineteenth century, when a movement for improvement and better management took place in the larger cities. Thus at Odessa, in 1857, the Talmud Torah, which had existed ever since the city was chartered, was reorganized into a model school by distinguished pedagogues. In 1881 S. J. Abramowitch was appointed principal over 400 pupils. In 1904 two branches were opened in the suburbs with an additional 400 pupils. The boys are furnished text-books and clothing free. The expenses are about 20,000 rubles annually. There is a Talmud Torah in every city within the Pale in Russia. The income is derived from the Jewish tax on meat and from private contributions.

In Jerusalem the Talmud Torah of the Sephardim, called "Tif'eret Yerushalayim," was reorganized by the ḥakam bashi R. Raphael Meïr Panejil in 1891, with 300 pupils and 13 teachers; there the boys learn Arabic and arithmetic in addition to other subjects, which range from the alphabet to the Talmud. The time of study is from sunrise to sunset. The largest contributions for the support of the school come from the Sassoons in Bombay and Calcutta, through the meshullaḥim. The Ashkenazic Talmud Torah and yeshibah 'Eẓ Ḥayyim, with 35 teachers and over 1,000 pupils, succeeded the school established by R. Judah he-Ḥasid of Siedlce. It was started with a fund contributed by Hirsch Wolf Fischbein and David Janover in 1860. The annual expenditure is about $10,000, over half of which is collected in the United States. At Jaffa the Talmud Torah and yeshibah Sha'are Torah was organized in 1886 by N. H. Lewi, with 9 teachers and 9 classes for 102 boys. Its expenses are about $2,000 yearly, mostly covered by donations from abroad.

In America.

In America the Machzikei Talmud Torah in New York was organized in 1883 by Israel (Isidor) Rosenthal. It maintains schools on its own premises at 225-227 East Broadway. It instructs over 1,100 boys at a yearly expense of about $12,000. On Jan. 22, 1905, the society opened a branch at 67 East 7th street, to which Jacob H. Schiff donated $25,000. The society is managed by a board of directors and a committee of education. The studies comprise elementary Hebrew, the reading of the prayers, the translation of the Pentateuch into Yiddish and English, and the principles of the Jewish faith and practise. The time of study occupies only two hours per day, after public-school hours, as all pupils attend the city schools for secular education. There are several other Talmud Torahs in New York; and similar institutions exist in all cities of the United States and Canada that have a large Jewish population. See EDUCATION; ḤEDER; PEDAGOGICS; YESHIBAH.

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J. J. D. E.

TAM, JACOB. See JACOB BEN MEÏR TAM.

TAM, JACOB B. DAVID IBN YAḤYA: Portuguese-Turkish rabbi and physician; born in Portugal in the second half of the fifteenth century;

died in Constantinople between 1534 and 1542. His father, David b. Solomon (d. Constantinople, 1504), one of the most prominent members of the great Yaḥya family, fled from Portugal to Naples in 1493, and thence went to Constantinople about 1497. Tam, who accompanied his father on both journeys, was recognized as a Talmudical authority, and presumably he succeeded Elijah Mizraḥi as rabbi of the Turkish capital. It is stated that he was the body-physician of Sultan Sulaiman and a renowned authority on Mohammedan law, but there is reason to believe that his admirers exaggerated his importance. Tam's 213 responsa, which, under the name "Ohole Tam," form a part of "Tummat Yesharim" (edited by Benjamin b. Abraham Motal, Venice, 1622), constitute all that has been preserved of his writings. The preface to "Yosippon," attributed to him and first published in the Constantinople edition of 1510, is really the work of Judah Leon b. Moses Mosconi (see Jew. Encyc. vii. 260, *s.v.* Joseph ben Gorion). Tam had two sons, **Joseph** and **Gedaliah,** and a grandson, **Tam b. Gedaliah,** whose actual name, as in the case of his grandfather, was Jacob.

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S. P. Wi.

TAMAN: Peninsula between the Black Sea and the Sea of Azof; now included in the Russian province of Kuban. It contains the Cossack settlement of Taman, which has (1897) a population of 4,291. The peninsula was the seat of prosperous Greek colonies at the beginning of the Christian era. That a large number of Jews lived there at that time and subsequently is testified to by the Byzantine historian Theophanes (d. 817) in his "Chronographia." In 680 (or 679) Taman was captured by the Chazars, and was then known as Tame, from which originated the Russian Tmutarakan. The peninsula and the settlement near the site of the present town of Taman were known also under other names, among them Matega (by the Venetians). In 965 the Chazars were expelled from Taman by the Russian prince Swyatoslaw, a Russian colony being established at Tmutarakan; and in 1016 they were driven from their remaining Crimean possessions. In 1475, at the time of the conquest of the Crimea by Mohammed II., Taman was under the rule of the Guizolfis, descendants of the Genoese Jew Simeon de Guizolfi (see Guizolfi, Zacharias).

In the excavations made on the Taman peninsula after the middle of the nineteenth century there were discovered about sixty tombstones which once marked Jewish graves. The inscriptions on two of these tombstones were partly deciphered; on the others only single Hebrew letters could be made out. All of them bear Jewish symbols — candelabra, shofar, and lulab. Of the two partly deciphered inscriptions one belongs to the fourth or fifth century, and contains the name of Menahem, son of Amtz; the other dates back to the eighth or ninth century, and contains the words "in this grave lies the body of Mir[iam]." A marble slab which forms a part of the wall in the lodge of the synagogue in Theodosia bears the name of the "respected Joshua, the son of Meïr of Taman Ashkenazi," who died on Wednesday, the 27th of Ṭebet, 5269 (Dec. 31, 1508). See Crimea; Kaffa; Karaites; Kertch.

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H. R. J. G. L.

TAMAR: 1. City mentioned in the vision of Ezekiel (Ezek. xlvii. 19) as one terminus of the southern boundary-line of Canaan, which extended thence through Meriboth-kadesh to the Mediterranean. According to Ezek. xlviii. 28, moreover, this entire district was to belong to the tribe of Gad. A comparison of this boundary-line with that given in Num. xxxiv. 3-5 shows that Tamar was probably situated in the border-land of Moab, near the Dead Sea.

2. Same as Hazazon-Tamar.

S. S. O.

TAMAR: 1.—Biblical Data: Daughter-in-law of Judah. After the death of her husband, Er, she married his brother Onan; but when he also died, Judah sent her back to her father's house, fearing to let her marry his third son, Shelah. When Tamar saw that Shelah, having reached maturity, did not marry her, she disguised herself and met Judah on his way to Timnath. Supposing her to be of questionable virtue, he approached her and entered into relations with her that resulted in her pregnancy. As a pledge of payment, he left with her his staff, seal, and belt. When her condition was discovered, and she was about to be burned to death in punishment for unchastity, she confronted her father-in-law with the tokens he had left with her, declaring that she was with child by the man to whom they belonged. She bore him the twins Zarah and Pharez (Gen. xxxviii.).

——**In Rabbinical Literature:** Tamar was the daughter of Shem, the son of Noah. Shem was a priest, and when Tamar was charged with fornication (Gen. R. lxxxv. 11) she was condemned to be burned to death in conformity with Lev. xxi. 9.

In the house of Judah, her father-in-law, she was extremely virtuous and timid, and used to keep her face constantly covered with a veil, so that Judah failed to recognize her when he saw her sitting by the roadside (Soṭah 10b; Gen. R. lxxxv. 9). Tamar prayed to God that she might not go barren from Judah's house, and resolved upon the course which she subsequently pursued (Gen. R. lxxxv. 8). In reply to Judah's questions she declared that she was not a Gentile, and that she was unmarried (Gen. R. lxxxv. 9; Soṭah 10a). When she had become pregnant she was not at all ashamed of her condition, but boasted to all that she would be the mother of kings and redeemers (Gen. R. lxxxv. 11). When charged with unchastity, she was unwilling to assert directly that she was with child by her father-in-law, for she feared that such a disclosure might humiliate him, and she was ready to die rather than incriminate him (Ber. 43a; Soṭah 12b). She was willing, however, indirectly to cause him to confess, and therefore sent him the articles which he had left her as a pledge, and which had been taken from her by Samael and restored by Gabriel. After her innocence had been proved, Judah continued to live with her in marital relations (Soṭah 10b).

2.—Biblical Data: Sister of Absalom, and the victim of the passion of her half-brother Amnon. At the suggestion of Jonadab, his confidant, Amnon feigned illness, and Tamar was sent by the king to his apartment to prepare food for him. Amnon took advantage of this opportunity to dishonor her forcibly, after which he drove her away. Weeping and lamenting, she went to her brother Absalom, in whose house she remained. Absalom avenged his sister two years later by killing Amnon (II Sam. xiii.).

——In Rabbinical Literature: Tamar was the natural daughter of David by a captive whom he married after she had abjured her Gentile religion, and who became the mother of Absalom. Because of her illegitimacy it would have been lawful for her to marry Amnon, the son of David, and she therefore besought him (II Sam. xiii. 13) not to dishonor her, but to ask the king to bestow her on him as his wife, a request which would surely have been granted (Sanh. 21a).

S. J. Z. L.

TAMARISK: Tree, several species of which are found in and around Palestine. The Hebrew term for the tamarisk is doubtful. The word אשל, which occurs three times in the Old Testament, is interpreted by modern scholars as meaning "a tamarisk," and is so rendered in the Revised Version. Abraham planted a "tamarisk-tree" (R. V.) in Beer-sheba (Gen. xxi. 33; A. V. gives "a grove"). "Saul was sitting . . . under the tamarisk-tree in Ramah" (I Sam. xxii. 6, R. V.). Finally, the bones of Saul and his sons were buried "under the tamarisk-tree in Jabesh" (I Sam. xxxi. 13, R. V.). The parallel passage of I Chron. x. 12 has אלה, which is rendered "oak-tree" by both the English versions (R. V., margin, "terebinth"). Therefore אשל in the last-mentioned passage is rendered "tree" in the Authorized Version.

S. M. Sel.

TAMID (in full, **'OLAT TAMID**): Treatise in the Mishnah and the Babylonian Gemara; devoted chiefly to the regulations regarding the morning and evening burnt offerings (comp. Ex. xxix. 38-42; Num. xxviii. 3-8), but dealing also with other ceremonies in the ritual of the Temple which are binding on the priests and the Levites. In most editions this treatise stands ninth in the order Ḳodashim, and it is divided into seven chapters (six in Lowe's edition of the Mishnah), containing thirty-four paragraphs in all.

Ch. i.: The priests kept watch in three places in the Temple; where the young priests were on guard, and where the older ones slept who held the keys (§ 1); all who sought admission to remove the ashes from the altar were obliged to prepare themselves by a ritual bath before the officer appeared; when he appeared and when he called upon the priests to draw lots (§ 2); the mutual greetings of the priests (§ 3); how the one chosen by lot to remove the ashes from the altar performed his duties (§ 4).

Ch. ii.: How the other priests continued the task of cleansing the altar (§ 1); the piling of the ashes, in the center of the altar, into a hillock, which was considered an adornment (§ 2); the supply of fuel for the altar and the kind of wood used (§ 3); the arrangement of the wood and fire in layers (§§ 4-5).

Ch. iii.: The drawing of lots for various official duties, such as slaying the tamid, sprinkling its blood, and cleansing the altar and the candlestick (§ 1); the announcement of the time of slaying the morning sacrifice (§ 2); the bringing of the sacrificial lamb, which was given to drink from a golden cup before it was killed; who was charged with taking it to the place of sacrifice (§§ 3-5); the mode of cleansing the inner altar and the candlesticks, together with the statement, in conformity with Ezek. xliv. 2, that no man ever passed through the postern on the southern side of the large door; how the opening of this great portal was heard as far as Jericho, as was the sound of the trumpets and other music of the Temple (§§ 6-9).

Ch. iv.: The ritual for killing and dismembering the sacrificial lamb; how the parts of the sacrifice were brought to the altar.

Ch. v.: The daily morning prayer in the Temple, which was supplemented on the Sabbath by a benediction on the division of priests who then completed their duties (§ 1); the drawing of lots for offering incense; the question as to whether one might make this offering twice, and the mode of burning the incense (§§ 2-5); the "magrefah," a musical instrument used in the Temple (see Organ), and the various priestly and Levitical meanings of the signals given on it (§ 6).

Ch. vi.: Additional details in regard to offering incense.

Ch. vii.: The ritual used in case the high priest himself performed the sacrifice; the mode in which he pronounced the benediction on the people; the divergency of this benediction from that bestowed by the priests outside the Temple, and the music which accompanied the high priest's performance of his functions (§§ 1-3); enumeration of the Psalms sung by the Levites in the Temple on the various days of the week (§ 4).

Although the extant Babylonian Gemara covers only ch. i., ii., and iv. of Tamid, it contains several sayings and ethical maxims of importance, as well as stories and legends of much interest. The following saying may be cited as a specimen (29a): "The Pentateuch and the writings of the Prophets and the mishnaic sages contain many exaggerated expressions which can not be taken literally, such as, 'The cities are great and walled up to heaven'" (Deut. i. 28). On the legends contained in this treatise concerning Alexander the Great, his conversation with the sages of the South, his journey to Africa, and his adventures among the Amazons and at the gate of paradise, see Jew. Encyc. i. 342 *et seq.*, *s.v.* Alexander the Great.

W. B. J. Z. L.

TAMMUZ (Assyrian, "Dumuzi"): Babylonian deity supposed to be referred to in Ezek. viii. 14. He is regarded as the husband, or sometimes as the son, of the goddess Ishtar, who descended to Hades every year in the fourth month, named after him, and remained there till the following spring. He is accordingly supposed to represent the spirit of the spring vegetation; and there was a period of mourning in Babylonia to mark the discontinuance of growth. It has been suggested that the fast of the Seventeenth of Tammuz was a survival in Jewish folk-lore of the mourning for Tammuz; while the myth of Adonis in classical literature has also been associated with the legend. The reference in Ezekiel to the women weeping for Tammuz certainly shows a trace of a cult in early Israel; but how far it extended it is difficult to say. W. Robertson Smith attempted to associate the Tammuz-worship with the sacrificial rites connected with "the king of the woods."

Bibliography: Frazer, *Golden Bough*, 2d ed., i. 360 *et seq.*; Jastrow, *Religion of the Babylonians and Assyrians*, p. 549, Boston, 1898; W. Robertson Smith, *Rel. of Sem.* p. 411; Barton, *Sketch of Semitic Origins*, pp. 211 *et seq.*

S. J.

TAMMUZ (תמוז): Fourth ecclesiastical and tenth civil month of the Hebrew calendar. It consists of twenty-nine days, and corresponds to part of June and part of July. During the last years of the Second Temple the 14th of Tammuz was declared a feast-day in commemoration of a victory gained by the Pharisees over the Sadducees in a dispute regarding the interpretation of the Law (Ta'an. iv. 6). The 17th of Tammuz is the public fast-day called "Shib'ah 'Asar be-Tammuz," in commemoration of the breaking down of the walls of Jerusalem by Nebuchadnezzar. As stated in Jer. xxxix. 2, this catastrophe occurred on the 9th day of the month; the 17th was selected because, during the siege of Jerusalem by Titus, a similar catastrophe happened on that day (Ta'an. 26a; Shulḥan 'Aruk, Oraḥ Ḥayyim, 549).

According to the Megillat Ta'anit (iv. 6), four other calamities had overtaken the people of Israel on the 17th: the breaking of the tables of the Law by Moses, the cessation of the perpetual offering, the burning of the Torah and the erection of an idol in the sanctuary by Apostomus (comp. Josephus, "Ant." xx. 5, § 4; *idem*, "B. J." ii. 12, § 2), and the discontinuance of the sacrifices. With the 17th begin the three weeks of mourning over the destruction of Jerusalem, which end with the 9th of Ab. During this period it is forbidden to celebrate marriages, to cut the hair, to bathe, etc. (Shulḥan 'Aruk, Oraḥ Ḥayyim, 551). The pious fast every day during these three weeks (*ib.*). The 27th of Tammuz is the anniversary of the burning of the tanna Ḥanina ben Teradion during the Hadrianic persecutions (additions to Megillat Ta'anit, ed. Neubauer, in "M. J. C." ii. 24).

J. I. Br.

TANG, ABRAHAM: English author; flourished in London in the latter half of the eighteenth century. In 1773 he published a philosophic commentary on Ecclesiastes which gives evidence of some classical scholarship. The mythology of Greece and of Rome is presented in this commentary in a very clear and concise manner; and the "Anthologia Græca," Ovid, Vergil, and Seneca are frequently cited. Tang wrote also an exposition of the Talmudical passages in which the sayings of the "Ancients of Athens" are quoted (London, 1772); this work was dedicated to R. Moses of Minsk.

Bibliography: *Jew. Chron.* Dec. 19, 1884.

J. G. L.

TANGIER. See Morocco.

TANḤUM B. ELIEZER: Lithuanian rabbi and merchant; born 1746; died in Grodno Jan. 12, 1819. He was the son of R. Eliezer of Urle (Orle), in the government of Grodno, and succeeded his father in that rabbinate. Later he occupied the position of "rosh bet din" at Grodno, where his father had been called as rabbi. Upon his failure to secure the rabbinate of Grodno after the death of his father (1791), Tanḥum engaged in business, in which he was very successful. There is a tradition that he enjoyed the confidence of the last king of Poland and that he was well thought of by Emperor Alexander I. His signature is first under the resolutions adopted by the Jewish delegates who met in Wilna in 1818 to select three deputies to reside permanently in St. Petersburg and represent Jewish affairs before the government (see Jew. Encyc. i. 345, *s.v.* Alexander I.). Tanḥum left several works in manuscript under the collective title "Neḥamat Ẓiyyon"; these in 1860 were in possession of his grandson Elijah Perez of Wilna. His son was Issachar Bär b. Tanḥum.

Bibliography: Fuenn, *Kiryah Ne'emanah*, pp. 35, 236, Wilna, 1860; Friedenstein, *'Ir Gibborim*, pp. 54, 69-70, Wilna, 1880.

E. C. P. Wi.

TANḤUM BAR ḤANILAI (or **ILAI**): Palestinian amora of the third century, although his father's name suggests a Babylonian origin. He transmitted the sayings of Joshua ben Levi, Johanan, and Bar Ḳappara. In the Babylonian Talmud he appears as the author of decisions which in the Jerusalem Talmud are attributed to older authorities. Thus, in Sanh. 93a he is said to be the author of a decision which in Pesiḳ. xi. (ed. Buber, p. 99a) is ascribed to Eleazar b. Pedat. On the other hand, halakic sentences of his have been preserved in the Jerusalem Talmud (Ma'as. 48b; Ḥag. 76a; Ter. 41c; Shab. 5d; Ta'an. 65a). Among those who transmitted sayings of his were Abbahu (Cant. R. ii. 7) and Tanḥuma (Pesiḳ. R. 112).

It appears from Yer. Ta'an. 65a, b that Tanḥum bar Ḥanilai was active as a preacher, and that he once preached with Abba bar Zabdai and Josefa. He died during a Ḥanukkah festival (Yer. M. Ḳ., end). His sayings were of a high ethical and moral character: "God speaks thus to Israel: 'My daughter [*i.e.*, the Torah] is in thy hands; thy daughter [soul] is in My hands. If thou protect Mine, then will I protect thine'" (Tan., Ki Tissa, end). With regard to the prohibition against certain kinds of food, he said: "A physician once visited two sick people; the one who had no hope of recovery was permitted to eat everything, while the one who had every prospect of recovery was allowed only certain foods. So God treats the Jews; because they have hope of a future life, He gives them certain dietary laws; while the heathen, who have no part in the life to come, are permitted to eat of all things" (Lev. R. xiii. 2).

Tanḥum bar Ḥanilai's haggadah is especially characteristic because of his system of connecting the last words of one Bible paragraph with the opening words of the next, as Lev. i. 16 with ii. 1 (Lev. R. iii. 4), Lev. xii. 2 *et seq.* with xiii. 2 *et seq.* (Lev. R. xv. 5), Ps. xciv. 1 with xciii. 5 (Midr. Teh. *ad loc.*), and Num. v. 12 *et seq.* with v. 2 *et seq.* (Num. R. ix. 4). Haggadic sayings of his are quoted in the following places: Sanh. 7a, 100a; 'Ab. Zarah 18b, 19b; B. M. 86b; Shab. 22a; Ḥag. 7a; Ber. 8b, 13b; Meg. 15b; Mak. 10a; Yer. Ta'an. 68c; Gen. R. iv. 6, xci., beginning; Pesiḳ. R. 21, end; Ex. R. xlii., end; and Lev. R. xxvi. The Midrash Mishle begins with a prooemium by Tanḥum bar Hanilai, although his name is not mentioned in any other part of the book. He is mentioned twice in the Pirḳe Rabbi Eli'ezer (xxxix., xlix.) by the name of Tanḥum.

Bibliography: Heilprin, *Seder ha-Dorot*, ii. 283a; Bacher, *Ag. Pal. Amor.* iii. 627-636 and Index; Frankel, *Mebo*, p. 131a.
W. B. S. O.

TANḤUM B. ḤIYYA: Palestinian amora of the third century; a pupil of Simeon b. Pazzi, whose sayings he transmits. In the Babylonian Talmud he is constantly referred to as R. Tanḥum b. Ḥiyya of Kefar 'Akko (M. Ḳ. 25b; Yeb. 45a), of which place he was a native; he resided, however, in Tiberias, where on one occasion, with the aid of Aḥa, the lord of the castle, he ransomed some Jewish women who probably had been taken there by Roman troops (Yeb. 45a). He was a member of the commission which determined the intercalations of the calendar (Yer. Sanh. 6c). He was on terms of friendship with Assi, who visited him (Yer. Shab. 6c), and he maintained friendly relations with Hananiah b. Papa (Yer. M. Ḳ. 83c). Tanḥum was wealthy and philanthropic. It is recorded that when his mother purchased meat for the household a similar quantity was always purchased for distribution among the poor (Lev. R. xxxiv. 1).

Only three halakic sayings by him have been preserved (Bek. 57b; Yer. Meg. 75a, twice); but several of his haggadic utterances are extant. The following may be mentioned: "When one who has learned, taught, and observed the Law fails to prevent the evil which it is in his power to prevent, or to confirm the good which it is in his power to confirm, then shall smite him the curse pronounced [Deut. xxvii. 26] over those who fail to confirm 'all the words of this law'" (Yer. Soṭah 21d). He interpreted Prov. vi. 32 ("Whoso committeth adultery with a woman lacketh understanding") as referring to those who seek office for the sake of gain (Pesiḳ. R. 22 [ed. Friedmann, p. 111a]). Tanḥum was the author also of a prayer to be read by any one who has had an ominous dream (Yer. Ber. 9a). It was told in Babylon that when Tanḥum died all the statues in Tiberias moved from their places (M. Ḳ. 25b, according to the correct reading in Rabbinovicz's "Variæ Lectiones," *ad loc.*).

Bibliography: Frankel, *Mebo*, pp. 130b, 131a; Bacher, *Ag. Pal. Amor.* iii. 636-639.
W. B. J. Z. L.

TANḤUM BAR JEREMIAH: Palestinian amora of the fourth century; pupil of R. Manis the Elder. In the town of Ḥefer in Galilee he once rendered a legal decision on a religious question, whereupon his attention was called to the fact that his action was unwarranted, since his teacher resided within twelve miles of that place. Only one halakic decision of his—regarding the liturgy—is extant (Yer. Ber. 7b). He was the author of several haggadic sentences (Midr. Teh. to Ps. xxxi.; Gen. R. iv. 8; Lam. R. ii. 1; and Pesiḳ. 163b).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 751-752; Frankel, *Mebo*, p. 131a; Heilprin, *Seder ha-Dorot*, ii. 152b.
E. C. S. O.

TANḤUM BEN JOSEPH YERUSHALMI: Oriental philologist and exegete of the thirteenth century. He was a scholar of great merit and was one of the last representatives of the rationalistic school of Biblical exegesis in the Orient; he is called by modern writers "the Ibn Ezra of the East." He lived in Palestine, perhaps for a time in Egypt also, and had a son, Joseph, who maintained a correspondence with David, the grandson of Maimonides (comp. Brody in "Sammelband," 1893, issued by the Meḳiẓe Nirdamim). Tanḥum's very existence was unknown to European scholars until the eighteenth century, when fragments of his works were brought from the Orient by Pocock, who published some of them in his "Porta Mosis." Tanḥum skilfully handled the Arabic language, in which he composed his works; he possessed some knowledge of Greek, and was well versed in philosophy and natural science. He was the author of "Kitab al-Ijaz wal-Bayan," consisting of commentaries on the Biblical books, with an introduction entitled "Kulliyyat" giving a sketch of Hebrew grammar and an account of the philologists of the Middle Ages.

With the exception of those on Ezra and Nehemiah, the commentaries are found in manuscript, complete or in fragments, in the libraries of St. Petersburg, Oxford, and London; and they are known also through quotations made either by the author himself or by later writers. The commentaries which have been published are: "Ad Libros V. T. Commentarii Arabici Specimen una cum Annott. ad Aliquot Loca Libri Judicum" (ed. Ch. F. Schnurrer, Tübingen, 1791); "Commentarii in Prophetas Arabici Specimen," etc. (ed. Theodor Haarbrücker, Halle, 1842); "Commentarii Arabici in Lamentat." (ed. Cureton, London, 1843); "Commentaire sur le Livre de Habakkouk, Publié en Arabe avec une Traduction Française par Salomon Munk" (in Cahen's French Bible, vol. xvii.); "Arab. ad Libros Samuelis et Regum Locos Graviores, Edidit et Interpretationem Latinam Adjecit Th. Haarbrücker" (Leipsic, 1844); on Joshua, by the same editor (published with the "Blätter aus der Veitel-Heine-Ephraim Lehranstalt," Berlin, 1862); extracts from the commentary on Judges, published by Goldziher in his "Studien," 1870; on Ḳohelet (ed. Samuel Eppenstein, Berlin, 1888); on Jonah (ed. Kokowzow, in the "Rosen-Festschrift," St. Petersburg, 1897). In his commentaries, Tanḥum, being a decided adversary of midrashic exegesis, endeavored to give a philological or a philosophical interpretation of the Scriptural text. He quotes the prominent exegetes from Saadia down to Abraham ibn Ezra.

Tanḥum wrote also "Al-Murshid al-Kafi," a lexicon giving in alphabetical order the etymologies and significations of all the vocables found in Maimonides' "Mishneh Torah," and of a great number of those found in the Mishnah. The main sources used are the "'Aruk" and Maimonides' commentary on the Mishnah. The author quotes Saadia, Ibn Janaḥ, Dunash, Moses ibn Ezra, and other prominent philologists. Specimens of the "Murshid," still extant in manuscript (Bagdad, Jerusalem, and Oxford), have been published by Wilhelm Bacher under the title "Aus dem Wörterbuche Tanchum Jerushalmi's" (Strasburg, 1903).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2666; idem, *Die Arabische Literatur der Juden*, p. 174; Goldziher, *Studien über Tanchum*, Leipsic, 1870; Poznanski, in *R. E. J.* xl., xli.; *idem*, in *Zeitschrift für Hebräische Bibliographie*, v. 122, 184; *idem*, in *Z. D. M. G.* lv. 603; Harkavy, *Studien*, iii. 43; idem, *Ḥadashim gam Yeshanim*, vi. 2; Grätz, *Gesch.* vii. 144, note 2.

W. B. I. Br.

TANḤUM OF NAVE. See Tanḥuma b. Abba.

TANḤUMA B. ABBA: Palestinian amora of the fifth generation; one of the foremost haggadists of his time. He was a pupil of Ḥuna b. Abin (Num. R. iii.; Gen. R. xli.), from whom he transmits halakic (Yer. Ḥal. 57d; Shab. 10c) as well as haggadic sayings (Yer. Pe'ah 15b; Shab. 11d; 'Ab. Zarah 43a). He received instruction also from Judah b. Shalom (Midr. Teh. to Ps. cxix. 2) and R. Phinehas (Yer. Sheḳ. 49d). According to Bacher, he resided in Nave, a town in Peræa (comp. Neubauer, "G. T." p. 23).

Retort to the Emperor.

Of Tanḥuma's life the Babylonian Talmud relates the following incident, probably based on an actual occurrence. The emperor—a Christian ruler no doubt being meant—said to Tanḥuma, "Let us all become one people." To this the latter replied, "Yes; but since we are circumcised we can not become like you; whereas you, by having yourself circumcised, may become like us." The emperor thereupon said, "You have answered me correctly; but he who worsts the king must be thrown to wild beasts." This was done, but the animals did Tanḥuma no harm. An unbeliever who stood by remarked that perhaps they were not hungry, whereupon he himself was thrown after Tanḥuma and was instantly torn to pieces (Sanh. 39a).

With regard to Tanḥuma's public activity, the only fact known is that he ordered a fast on account of a drought. Two fasts were held, but no rain came, whereupon Tanḥuma ordered a third fast, saying in his sermon: "My children, be charitable unto each other, and God will be merciful unto you." On this occasion one man gave money to his divorced wife, who was in need; Tanḥuma thereupon lifted his face toward the heavens and prayed: "Lord of the Universe, this hard-hearted man took pity on his wife when he saw that she was in need, and helped her, although not obliged to do so; how much more shouldest Thou, the Gracious and Merciful, be filled with pity when Thou seest Thy beloved children, the sons of Abraham, Isaac, and Jacob, in need." As soon as he had ceased praying, rain came, and the world was relieved of its distress (Gen. R. xxxiii.; Lev. R. xxxiv.).

His Haggadot.

Tanḥuma is not often mentioned as a halakist: a few remarks on and explanations of halakic teachings are ascribed to him in the Palestinian Talmud (Yer. 'Er. 26c; Pes. 37b, d; Yoma 44d; Sheḳ. 47c; Ta'an. 67a), while the Babylonian Talmud mentions an objection raised by him against a halakic thesis advanced by the Palestinian schools (Ḥul. 55b). As a haggadist, on the other hand, he is frequently mentioned, and the numerous haggadic sentences of his which are still preserved touch every province of the Haggadah. He often points out the Scriptural bases for the sayings of older authors, always using the characteristic formula of introduction: "I give the reason"; that is, "I cite the Biblical authority" (Yer. Ber. 12c; Gen. R. iv. 3; Lev. R. xxi.). He also explains and annotates older sayings (Gen. R. xxiv.), adjusts differing traditions (Lev. R. xxiv. 5), and varies the text of old haggadic sentences (Gen. R. xliii. 3). His own haggadic teachings differ but little from those of his contemporaries, although some of his interpretations approach the simple exegetic method. An example of this is furnished by his interpretation of Eccl. iii. 11, where he explains the word "ha-kol" as meaning "the universe" (Gen. R. ix. 2).

Tanḥuma often made use of symbolism to illustrate his thought. Some of his haggadic utterances may be quoted: "Just as the spice-box contains all kinds of fragrant spices, so must the wise youth be filled with all kinds of Biblical, mishnaic, halakic, and haggadic knowledge" (Cant. R. v. 13). On Isa. xlv. 3 Tanḥuma said: "Nebuchadnezzar grudged his son and successor Evil-merodach his treasures, wherefore he filled iron ships with gold and sunk them in the Euphrates. When Cyrus conquered Babylonia and decided to rebuild the Temple in Jerusalem, he diverted the river into another channel, and 'the treasures of darkness, and hidden riches of secret places' were given to him" (Esth. R. iii. 1).

Polemics.

Tanḥuma often held religious disputations with non-Jewish, especially Christian, scholars; and he himself tells of one which took place in Antioch (Gen. R. xix. 4). He was asked concerning Gen. iii. 5, where the word "Ke-Elohim [yode'e ṭob wa-ra']" seems to point to a plurality of gods. Tanḥuma replied that such a construction was refuted by the immediately preceding words, "yodea' [singular] Elohim." His frequent intercourse with non-Jews led him to formulate the following rule: "When a non-Jew greets you with a blessing, answer him with an 'Amen'" (Yer. Ber. 12c; Suk. 54a). The Pesiḳta Rabbati contains about eighty proems said to have originated with Tanḥuma, and beginning with the phrase "Thus said R. Tanḥuma." A great number of proems bearing his name are found also in the Midrash Tanḥuma. In addition to these proems several lengthy sections of the Pesiḳta Rabbati as well as of the Midrash Tanḥuma are followed by the note "Thus explained [or "preached"] R. Tanḥuma." See Tanḥuma, Midrash.

Bibliography: Weiss, *Dor*, iii. 142–144; Frankel, *Mebo*, p. 131a, b; Buber, *Einleitung zum Midrash Tanḥuma*, pp. 3a, 4a; Bacher, *Ag. Pal. Amor.* iii. 465–514.

W. B. J. Z. L.

Three Midrashim.

TANḤUMA, MIDRASH: Name given to three different collections of Pentateuch haggadot; two are extant, while the third is known only through citations. These midrashim, although bearing the name of R. Tanḥuma, must not be regarded as having been written or edited by him. They were so named merely because they consist partly of homilies originating with him (this being indicated by the introductory formula "Thus began R. Tanḥuma" or "Thus preached R. Tanḥuma") and partly of homilies by haggadic teachers who followed the style of R. Tanḥuma. It is possible that R. Tanḥuma himself preserved his homilies, and that his collection was used by the editors of the midrash. The three collections were edited at different times; they will, therefore, be treated in chronological order.

Tanḥuma A: The collection published by Buber (Wilna, 1885), who gathered the material from several manuscripts. This collection, consisting of homilies on and haggadic interpretations of the weekly sections of the Pentateuch, is the oldest of the three, as well as perhaps the oldest compilation of its kind arranged as a running commentary on the Pentateuch. It is even older than Bereshit Rabbah, which quotes several of its decisions. This midrash (Tanḥuma) was edited in the fifth century, before the completion of the Babylonian Talmud, to which work it nowhere refers. On the contrary, a passage in the Babylonian Talmud seems with probability to indicate that the redactor of that work had referred to the Midrash Tanḥuma. This passage (Ḳid. 33b) says that two amoraim differed in their interpretations of the words "and [they] looked after Moses, until he was gone into the tabernacle" (Ex. xxxiii. 8). One amora interpreted the words in a complimentary sense, while the other held that the people looked after Moses and made unfavorable remarks about him. The favorable interpretation only is given in the Talmud, while the adverse opinion is referred to with the words "ki de-ita" (as it is said). Inasmuch as the adverse view is given in the Tanḥuma Peḳude (ed. Buber, p. 65a), it is extremely probable that the words "ki de-ita" in the Talmud have reference to the former work, or that the reference originally read "ki de-ita be-Tanḥuma" (as it is said in the Tanḥuma), the words "be-Tanḥuma" having been eliminated later.

The homilies contained in Midrash Tanḥuma A begin with the words "As the Scriptures say" or sometimes "As it is written." Then follow a verse (in most cases taken from the Hagiographa), its explanation, and a homily on the particular passage of the Pentateuch referred to. Several of the homilies on the first, third, and fourth books of the Pentateuch begin with brief halakic dissertations bearing on the passages to which the homilies refer. The halakic treatises consist of a question introduced with the words "Yelammedenu rabbenu" (May our teacher instruct us), and of a reply beginning with the phrase "Kak shanu rabbotenu" (Thus have our teachers instructed us); the replies are always taken from either a mishnah or a baraita. Many of the homilies close with words of hope and encouragement regarding the future of the Jews; but several of them are abbreviated and not entirely completed, this curtailment being apologized for in the words "Much more might be said on this subject, but we shall not tire you" (Noaḥ xxvi. 27b), or "This passage has been elucidated by several other interpretations and expositions, but in order not to tire you we quote only that which is necessary for to-day's theme" (Ḥuḳḳat xvi. 57a).

Contents.

Although essentially a haggadic midrash, Tanḥuma A contains many halakic sayings. In addition to its sixty-one introductions to homilies, which contain halakic questions and answers, there are several halakic rules and decisions quoted throughout the work. These halakic passages were taken from the Mishnah or the Baraita, and not from the Babylonian Talmud; indeed, many of the decisions given are in opposition to those of the latter work (comp. Buber, Introduction, pp. 15 *et seq.*). The haggadic contents of the midrash are also very extensive and varied; it contains, too, simple explanations of Scriptural passages; several refutations of heretics; explanations of the differences between "ḳere" and "ketib" and between words written "plene" (male) and defectively ("ḥaser"); interpretations according to noṭariḳon and gemaṭria; several narratives and parables; and numerous aphorisms, moral sayings, and popular proverbs.

Some of the aphorisms and proverbs may be cited here: "One may not give an honest man an opportunity to steal, much less a thief" (Wayishlaḥ xii. 85b). "The office seeks those that would escape it" (Wayiḳra iv. 2b). "If you yield not to wickedness it will not follow you nor dwell by you" (Tazria' xi. 20b). "Do the wicked no good in order that thou reap not that which is evil" (Ḥuḳḳat i. 50a).

This Tanḥuma midrash has been referred to in many other midrashim, as, for example, all the Rabbot, Pesiḳta de-Rab Kahana, Pesiḳta Rabbati, and in the midrashim to Samuel, Proverbs, and Psalms, which all quote passages from it. The Geonim also and the older rabbinical authorities made use of it, and cited halakic as well as haggadic sentences from it (comp. Buber, *l.c.* pp. 37 *et seq.*). The first to refer to this midrash by the name of Tanḥuma, however, was Rashi, who mentions it in several passages of his commentary, and quotes from it. Most of Rashi's quotations are taken from Tanḥuma A (see Buber, *l.c.* pp. 44 *et seq.*).

Tanḥuma B, or Yelammedenu: This second midrash with which the name of Tanḥuma is associated is known as the "Yelammedenu" from the opening words of the halakic introductions to the homilies—"Yelammedenu rabbenu" (May our teacher instruct us). It is referred to also under the name of Tanḥuma, though by only a few authorities, as Hai Gaon and Zedekiah ben Abraham (Buber, *l.c.* pp. 44a, 50a). The reason for this confusion of names may be found in the fact that a later collection of midrashim (Tanḥuma C) included a great part of the material contained in the Yelammedenu, especially that referring to the second book of the Pentateuch. The Yelammedenu, which contains several passages from Tanḥuma A, is often cited in the "'Aruk," and has been extensively referred to by the redactor of the Yalḳuṭ. Other old rabbinical authorities refer to the Yelammedenu by that name, and quote passages from it; but otherwise the work has been completely lost.

Tanḥuma C: The third haggadic midrash to the Pentateuch bearing the name of Tanḥuma contains many passages taken from A and B. It is, in fact, an amended edition of the two earlier works, with various additions by later authors. Its homilies on Genesis are original, although they contain several revised passages from Tanḥuma A as well as from the Yelammedenu, the Babylonian Talmud being largely drawn upon for additional interpretations and expositions. The part referring to Exodus is borrowed almost entirely from the Yelammedenu, with the exception of the Wayaḳhel and Peḳude sections, which contain homilies not embodied in the lost work. For the portions to the books of Leviticus, Numbers, and Deuteronomy the redactor of this midrash has made extensive use of the material that he found in Tanḥuma A, which he has revised and supplied with numerous additions. The first authority to cite this midrash was Rashi, who in some passages of his commentary refers to Tanḥuma C and not to the A collection (comp. Buber, *l.c.* pp. 44 *et seq.*). Because of the fact that the third midrash contains much of the material of the lost Yelammedenu, the two works were often confounded. Some authorities believed that it was the Tanḥuma C and not the Yelammedenu which had been lost (Menahem de Lonzano, in "Ma'arik," *s.v.* "Tanḥuma"; comp. Azulai, "Shem ha-Gedolim," ii.). Others erroneously considered this midrash identical with the Yelammedenu, thinking the work had a double title; and the first editions of Tanḥuma C appeared, therefore, under the title "Midrash Tanḥuma, Called Also the Yelammedenu."

Literary History.

Tanḥuma C was first published at Constantinople in 1522, and was reprinted without emendation at Venice in 1545. The third edition, which served as a basis for all the later editions, was published at Mantua in 1563 by Meïr b. Abraham of Padua and Ezra of Fano. This edition contains several additions, consisting of single sentences as well as of entire paragraphs, which Ezra of Fano selected from two of the original manuscripts and also from the Yalḳuṭ. Ezra indicated the added matter by marking it with open hands, but in the following editions these marks were omitted, so that it is no longer possible to distinguish between original contents and material added by revisers. Ezra of Fano further added to his edition an index of all halakic decisions, as well as of the legends and parables contained in this midrash; this index has been retained in all later editions.

Bibliography: Zunz, *G. V.* pp. 226-238; Solomon Buber's *Introduction* (*Mebo*) to his edition of the *Midrash Tanḥuma*, Wilna, 1885; Theodor, in *Monatsschrift*, 1885-86; Bacher, *Ag. Pal. Amor.* iii. 500-514; Weiss, *Dor*, iii. 268-273; A. Epstein, *Ḳadmut ha-Tanḥuma*, in *Bet Talmud*, v. 7-23; L. Grünhut, *Sefer ha-Liḳḳuṭim*, iv.-vi., Jerusalem, 1900.

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TANḤUMA B. SKOLASTIḲAI: Palestinian teacher of the Law. His period is not known, but according to a conjecture (see "'Aruk," *s.v.* "Askolastika") he was the son of that Joshua b. Hananiah who in Gen. R. lxiv. 10 is called "Askolastikus." Tanḥuma is mentioned but once in the Palestinian Talmud, namely, in Ber. 7d, where it is said that he read the following prayer: "May it be Thy will, O Lord my God, and the God of my fathers, that the evil desire which dwells within our hearts shall be destroyed. Thou hast created us to do Thy bidding, and we are constrained to follow Thy will. Thou desirest it, and we also desire it, but the yeast in our dough [*i.e.*, the tendency toward evil] hinders us. Thou knowest that we do not possess strength enough to withstand it; let it therefore be Thy will to destroy and suppress it, so that we may do according to Thy will with all our hearts." According to Frankel ("Mebo," 131b), Tanḥuma b. Skolastiḳai is identical with Tanḥuma b. Abba (comp. Bacher, "Ag. Pal. Amor." iii. 470).

Bibliography: Heilprin, *Seder ha-Dorot*, ii., Warsaw, 1882.

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TANḤUMA B. YUDAN: Palestinian amora of the fourth century, some of whose haggadic utterances have been preserved. The words ואחר כבוד in Ps. lxxiii. 24 are interpreted by him as implying that on account of the honor in which Esau held his father, Isaac, the recognition of Jacob's merit in this world was delayed (Pesiḳ. R. xxiii. 124a). On account of the different meanings of the two names of God he declared (Yer. Ber. 14b), with reference to Ps. lvi. 2, that he praised the name of God regardless of whether it indicated severe justice ("middat ha-din") or mild grace ("middat ha-raḥamim"). From the fact that in Judges vi. 24 (see margin) God is given the name of "Peace" he deduces that it is forbidden to use the word "peace" as a term of greeting in an unclean place (Lev. R. ix., end). Two other sayings of Tanḥuma b. Yudan are really transmitted baraita sentences (Yer. Ber. 11d [comp. Frankel, "Mebo," p. 24b]; Yer. Yoma 38b; in the latter passage it is noted that the saying is contained in a baraita).

Bibliography: Frankel, *Mebo*, p. 131a; Bacher, *Ag. Pal. Amor.* iii. 752-753; Heilprin, *Seder ha-Dorot*, ii. 192a.

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TANNA. See Tannaim and Amoraim.

TANNA DEBE ELIYAHU: Composite name of a midrash, consisting of two parts, whose final redaction took place at the end of the tenth century of the common era. The first part is called "Seder Eliyahu Rabbah" (thirty-one chapters); the second, "Seder Eliyahu Zuṭa" (fifteen chapters). A distinct reference to this midrash occurs in the Talmud in Ket. 106a: "Elijah used to come to R. Anan, upon which occasions the prophet recited the Seder Eliyahu to him. When, however, R. Anan had given this decision [one previously narrated in the Talmud] the prophet came no more. R. Anan fasted in consequence, and begged forgiveness, whereupon the prophet came again; but R. Anan had such great fear of Elijah that, in order to avoid seeing him, he made a box and sat in it until the recitation was over" (but see Jew. Encyc. i. 552, *s.v.* Anan). Hence, according to Rashi, the midrash has the two names, "Rabbah" for the earlier, and "Zuṭa" for the later lectures. Anan was a

Origin of the Name.

Babylonian amora of the third century. The collection of baraitot concerning him, referred to in this midrash, is cited in the Babylonian Talmud under the title "Tanna debe Eliyahu" (see below); and the utterances in question are found in the midrash itself. The tosafot to Ketubot (106a, *s.v.* והיינו) say that the midrash consists of a large book and a small one. R. Nathan in his "'Aruk" (*s.v.* סדר, ii.) says: "The midrash contains baraitot which the prophet taught to Anan, and consists of two parts, a large seder with thirty chapters, and a small seder with twelve chapters; and all of the Tanna debe Eliyahu cited in the Talmud is to be found in these baraitot." The inner connection between these two midrashim is a loose one, and it is only in sections 5 to 10 that the second refers to the first.

The Underlying Principle of the Book.

The underlying theme of the Tanna debe Eliyahu, which, with many interruptions, runs through the whole work, is the evolution of the world-system. The midrash calls the single periods of the history of man "shiṭṭot" (series). The first series, which deals with the beginning of the world and extends to the moment when man was driven out of Eden, consists of two subsections, (*a*) "Ma'aseh Merkabah" and (*b*) "Ma'aseh Bereshit." The six series of the world-system, however, were created in the divine mind even before any being, with the exception of Israel, existed. They were: (1) the divine law (תורה); (2) hell (גיהנם) and (3) paradise (גן עדן), or punishment and reward in the future world; (4) the throne (כסא הכבוד), or the divine government of the world; (5) the name of the Messiah (שם המשיח), or the restoration of the universe when about to be destroyed; and (6) the Temple (בית המקדש), or the dependence of man upon God. Even before these six foundations, however, Israel was, as stated above, already in being in the divine mind, because without Israel there could have been no Torah (Friedmann, "Seder Eliyahu," p. 161).

The second series embraces the period from the expulsion of man from Eden to the Flood. In the ten generations from Adam to Noah man did not adhere to "meekness," did not do what was right (*ib.* p. 80), but fell lower and lower until he practised violence, theft, immorality, and murder. For this reason his destruction became a necessity (*ib.* p. 190).

The Periods of Jewish History.

The third series extends from the Flood to King Manasseh of Judah. It treats of the time of the study of the Law, of the priestly office, of the kingdom, and of the end of Israel's prosperity through the evil administration of Manasseh. In the days of Abraham the period of "tohu wa-bohu" (confusion) ceases and the 2,000 years of law begin. This time is divided into the following periods: (1) the sojourn of the children of Israel in Egypt, the Exodus, to Joshua; (2) the kingdom of love extending to Samuel; (3) the kingdom of fear, to the time of Elijah; (4) the kingdom of truth, to the time of Jeroboam II.; (5) the time of Israel's salvation from oppression under Hezekiah; (6) from the time of Hezekiah to the reign of Manasseh (see Friedmann, "Mebo," v. 108).

The fourth series is filled with "meekness" (*ib.* p. 163). Whoever studies the Torah receives "meekness" as a reward. In addition there is a second recompense, which is the Mishnah. In this introduction of the Mishnah there is a trace of apology intended for those who believe that only the Torah was delivered on Sinai. The fifth series extends from King Manasseh to the building of the Second Temple (*ib.* p. 163). The last series treats of the future. God, surrounded by all the saints, sits in His bet ha-midrash and counts up the generations of the different periods of time, what they have learned, and what reward they shall receive therefor (*ib.* p. 4). The future of these saints will be like the beginning of the life of man (*ib.* p. 164).

The Three Periods.

These six series are again divided into three main periods: (1) the present world; (2) the Messianic period; and (3) the future world. These are subdivided into: (*a*) 2,000 years of confusion ("tohu"); (*b*) 2,000 years of the Torah; (*c*) 2,000 years of the Messiah; (*d*) inauguration of a general peace; (*e*) the future world (*ib.* p. 115).

Besides this fundamental idea both parts of the midrash emphasize the importance of virtue, of a religious life, and of the study of the Law, and exhort to repentance and almsgiving, greater tolerance toward both Jews and non-Jews, diligent study and respect for scholars, modesty and humility, and the avoidance of non-Jewish manners and customs. The midrash, further, attempts to prove that all human life is based on the two extremes, toil in the sweat of the brow, and the regaining of the freedom of the soul. Hence it begins with the expulsion of Adam from Eden (Gen. iii. 24), and closes with the same theme. The cherubim in Eden are identified with man, and are the symbol of the reward of well-doing; the flaming sword is hell, the punishment for evil-doing. The way to the tree of life is said to be "derek ereẓ" (good behavior); while the guarding of the tree of life is like the guarding of the word of God. By derek ereẓ the midrash understands that which is fitting, useful, and honest; and these three qualities are the fundamental principles upon which the human world-system and society rest. An example of derek ereẓ in this midrash is the following: The princes of the Philistines possessed derek ereẓ, because when the Philistines wished to convey the Ark to the Israelites they would not send it back without sacrifices (I Sam. vi. 3; Friedmann, *l.c.* p. 58). On the other hand, the inhabitants of Beth-shemesh did not possess it, inasmuch as instead of bowing before the Ark they rejoiced and danced before it boldly, so that misfortune came upon them and 50,000 of them fell (*ib.*).

Quality of Derek Ereẓ.

The opposite of derek ereẓ is "to walk in the crooked way," *i.e.*, to do unworthy deeds and to give oneself up to immorality. Yet no nation of the world, with the exception of Egypt, has sunk so low as this. In ordinary life, however, the transgression of a command or prohibition, indecency, or even theft is a most pronounced opposite of derek ereẓ; and every father of a family should strive to preserve those depending on him from these vices, because they belong to those evils which might bring about the destruction of the world.

The twelve chapters of the second part of the midrash are characterized by the fact that the narratives showing why in this world things often go amiss with the good and well with the wicked, are commonly introduced by the words "It happened" (מעשה) or "Once on a time" (פעם אחת). The midrash is sometimes interspersed with very beautiful prayers (see, for example, Friedmann, *l.c.* pp. 6, 18, 19, 28).

The Tanna debe Eliyahu is the only haggadic work which contains a rabbinic-karaitic polemic. In the second chapter of the second part is an account of a meeting of the author with a Karaite, who possesses a knowledge of Scripture, but not of the Mishnah; the differences discussed, however, are not important. The polemical attitude is much more noticeable in ch. xv. of the first part. There the following points are treated in detail: (1) washing the hands (comp. Ḥul. 106a; Shab. 62b; Soṭah 4b); (2) slaughtering (comp. Ḥul. 27a); (3) partaking of human blood (comp. Ker. 20b); (4) prohibition against eating fat (comp. Lev. vii. 23; Ker. 4b; Pinsker, "Liḳḳuṭe Ḳadmoniyyot," p. 20); (5) robbery from a Jew and from a non-Jew (comp. B. Ḳ. 113b); (6) degrees of relationship as bearing on marriage (comp. "Eshkol ha-Kofer," p. 117b); (7) grades of purity (comp. *ib.* p. 111b; Shab. 13a). Unlike other polemics, this one is not couched in acrimonious terms; but it adopts a mild, conciliatory tone.

Composed in the Tenth Century.

As to the time of the composition of the work, all scholars agree in assigning it to the end of the tenth century; but as to the place where it was written, authorities differ. Whereas certain scholars (*e.g.*, Zunz, Rapoport, Bacher, Oppenheim, and Hochmuth) suppose Babylonia or Palestine, Güdemann is of the opinion that the work was written in Italy, or at least that its author must have been an Italian who had traveled a great deal and had been as far as Babylon, who learned there of the polemic between the Rabbinites and Karaites, but who abstained from mentioning Europe or Italy because he considered he would be likely to create a greater impression among his fellow countrymen by relating observations which he had made abroad. Furthermore, the fact that he knew nothing of Babylonia beyond its name shows that he could not have been a native of that region. Derenbourg also places the origin of the work in Rome. Grätz goes farthest of all, by simply identifying the Babylon of the midrash with Rome, and the fights of Gog and Magog described in the work with the devastating invasion of the Hungarians into Italy from 889 to 955. The most radical opponent of this view is Friedmann. For him all arguments concerning the age of the Tanna debe Eliyahu and against its identification with the Seder Eliyahu mentioned in Ket. 10b, are only superficial and only apparently sound; and he accordingly assigns the origin of the work "eo ipso" to Babylonia.

The age of the midrash is approximately ascertainable by three data contained in the book itself. (1) In ch. ii. the author speaks of the seventh century of the 2,000 years of the Messianic period as having passed; this period began in 242 C.E., hence the time of writing must have been the tenth century. (2) The second datum relates to the temporal reckoning of the jubilees, and is treated by Rapoport in "Toledot de-R. Natan," p. 144. (3) The third datum (ch. xxx.) indicates that nine centuries had passed since the destruction of the Temple; hence the last redaction of the midrash falls in the interval between 968 and 984.

Examples of Exegesis.

Of especially original midrashim contained in the work a few may be noticed here. On the passage "and set me down in the midst of the valley which was full of bones" (Ezek. xxxvii. 1-11) it is said, "Instead of 'bones' [עצמות] should be read 'tree of death' [עץ מות]; for it was the same tree which, through Adam's disobedience, brought death to him and to all his descendants" (v. 24). "'And this man went up out of his city yearly' [I Sam. i. 3]: from these words it appears that Elkanah went to Shiloh four times a year, three times in accordance with the legal prescription, and once in addition, which last journey he had assumed voluntarily" (Friedmann, *l.c.* p. 47). "On the day of Adam's death his descendants made a feast, because on account of his age he had long been a burden to himself and to them" (*ib.* p. 81). "'I will not execute the fierceness of mine anger' [Hos. xi. 9]: God has sworn to His people that He will not give them in exchange for another people, nor change them for another nation" (Friedmann, *l.c.* p. 127). "'The fool hath said in his heart, there is no God' [Ps. xiv. 2]: a man may not say in his heart, 'This world is a tohu wa-bohu; I will give myself up to sensual pleasures and will retire from the world'" (xxiii. 127-128). "From the words 'Israel was holiness unto the Lord' [Jer. ii. 3] it follows that the holiness of God, of the Sabbath, and of Israel is the same" (Friedmann, *l.c.* p. 133).

The passages in the Talmud cited in Tanna debe Eliyahu are: Shab. 13a; Pes. 94a, 112a; Meg. 28b; Ḳid. 80b; 'Ab. Zarah 5b, 9a; Sanh. 92a; Tamid 32a. Those cited in the Talmud under "Tanu Rabbanan" and found also in this midrash are: Shab. 88b and Giṭ. 36b = Tanna debe Eliyahu (ed. Friedmann), p. 78; Pes. 49a = *ib.* p. 30; Pes. 49a = *ib.* p. 68; Suk. 52a = *ib.* p. 20; R. H. 18a = *ib.* p. 53; Meg. 14a = *ib.* p. 82; Ḳid. 82a = *ib.* p. 101; B. Ḳ. 97b = *ib.* p. 21; B. B. 90b = *ib.* p. 77; B. B. 147a = *ib.* p. 157; Sanh. 19a = *ib.* p. 147; Sanh. 43b = *ib.* p. 102; Sanh. 109a = *ib.* p. 168; Sheb. 39a = *ib.* p. 132; Yeb. 62b = *ib.* p. 78. Furthermore, in the midrash are found sentences of the following amoraim: Johanan, Joshua b. Levi, R. Abbahu, and Eleazar.

Editions.

The first edition of the midrash appeared at Venice in the year 1598, prepared from a copy dated 1186. In 1677 an edition by Samuel b. Moses Haida, with changes in the text and with a commentary (בעורין דאשא זקוקין דנורא), appeared in Prague. The text itself was presented in a "nusḥa ḥadasha" (new text) and in a "nusḥa yeshana" (old text), being wholly distorted from its original form by Talmudic and cabalistic interpolations. This edition consists of three parts, the first two of which contain the text of the Rabbah and the Zuṭa (thirty-one and twenty-nine chapters respectively). These two parts are preceded by prefaces bearing the titles "Mar Ḳashshisha" or "Sod Malbush ha-Neshamah" (Mystery of the Clothing of the Soul) and "Mar Yanuḳa" or "Sod Ḥaluḳa de-Rabbanan" (Mystery of the Clothing of the Rabbis). Then follows an introduction (common to part ii. and part iii.), with the title "Sha'ar Shemuel" (Gate of Samuel), and a third part consisting mainly of an exegesis of ch. xx.

The following editions are specially to be recommended, namely: that by Jacob b. Naphtali Herz of Brody, with a commentary, "Yeshu'at Ya'aḳob" (Zolkiev, 1798); that by Abraham b. Judah Löb Schick, with the commentary "Me'ore Esh" (Sidlkov, 1835); that by Isaac Elijah b. Samuel Landau, with a commentary, "Ma'aneh Eliyahu" (Wilna, 1840). Among the best editions is the Warsaw one of 1880 containing both texts. The latest edition appeared in Vienna in 1900 and 1903, under the titles "Seder Eliyahu Rabbah" and "Seder Eliyahu Zuṭa," after a Vatican manuscript of the year 1073, critically revised, and with a commentary entitled "Me'ir 'Ayin," and a voluminous introduction by M. Friedmann. In this edition Seder Eliyahu Zuṭa is divided into fifteen chapters.

BIBLIOGRAPHY: Bacher, in *Monatsschrift*, xxiii. 267 *et seq.*; *idem*, in *R. E. J.*, xx. 144-146; T. Derenbourg, in *R. E. J.* ii. 134 *et seq.*, iii. 121-122; Friedmann, introduction (*Mebo*) to his ed. of *Seder Eliyahu*; Grätz, *Gesch.* 3d ed., v. 294-295; Güdemann, *Gesch.* ii. 50, 52 *et seq.*, 300-303; Hochmuth, in *Neuzeit*, 1868, Nos. 23 *et seq.*; Oppenheim, *Bet Talmud*, i. 304 *et seq.*; Rapoport, *Toledot de-Rabbi Natan*, in *Bikkure ha-'Ittim*, x. 43; J. Theodor, in *Monatsschrift*, xliv. 380-384, 550-561; Zunz, *G. V.* ii. 119-124, Frankfort-on-the-Main, 1892.

W. B. S. O.

TANNAIM AND AMORAIM: The name "tanna" is derived from the Aramaic "teni" or "tena" (= "to teach"), and designates in general a teacher of the oral law, and in particular one of the sages of the Mishnah, those teachers of the oral law whose teachings are contained in the Mishnah and in the Baraita. The term was first used in the Gemara to indicate a teacher mentioned in the Mishnah or in a baraita, in contradistinction to the later authorities, the Amoraim. Not all the teachers of the oral law who are mentioned in the Mishnah are called tannaim, however, but only those belonging to the period beginning with the disciples of Shammai and Hillel and ending with the contemporaries of Judah ha-Nasi I. The authorities preceding that period are called "zeḳenim ha-rishonim" (the former elders). In the time of the Amoraim the name "tanna" was given also to one well versed in the Mishnah and the other tannaitic traditions.

The Name.

The period of the Tannaim, which lasted about 210 years (10-220 C.E.), is generally divided by Jewish scholars into five or six sections or generations, the purpose of such division being to show which teachers developed their principal activity contemporaneously. Some of the tannaim, however, were active in more than one generation. The following is an enumeration of the six generations and of the more prominent tannaim respectively belonging to them:

First Generation (10-80 C.E.): Principal tannaim: the Shammaites (Bet Shammai) and the Hillelites (Bet Hillel), 'Aḳabya b. Mahalaleel, Rabban Gamaliel the Elder, Ḥanina, chief of the priests ("segan ha-kohanim"), Simeon b. Gamaliel, and Johanan b. Zakkai.

Second Generation (80-120): Principal tannaim: Rabban Gamaliel II. (of Jabneh), Zadok, Dosa b. Harkinas, Eliezer b. Jacob, Eliezer b. Hyrcanus, Joshua b. Hananiah, Eleazar b. Azariah, Judah b. Bathyra.

Third Generation (120-140): Principal tannaim: Ṭarfon, Ishmael, Akiba, Johanan b. Nuri, Jose ha-Gelili, Simeon b. Nanos, Judah b. Baba, and Johanan b. Baroḳa. Several of these flourished in the preceding period.

Fourth Generation: This generation extended from the death of Akiba (*c.* 140) to that of the patriarch Simeon b. Gamaliel (*c.* 165). The teachers belonging to this generation were: Meïr, Judah b. Ilai, Jose b. Ḥalafta, Simeon b. Yoḥai, Eleazar b. Shammua, Johanan ha-Sandalar, Eleazar b. Jacob, Nehemiah, Joshua b. Ḳarḥa, and the above-mentioned Simeon b. Gamaliel.

Fifth Generation (165-200): Principal tannaim: Nathan ha-Babli, Symmachus, Judah ha-Nasi I., Jose b. Judah, Eleazar b. Simeon, Simeon b. Eleazar.

Sixth Generation (200-220): To this generation belong the contemporaries and disciples of Judah ha-Nasi. They are mentioned in the Tosefta and the Baraita but not in the Mishnah. Their names are: Polemo, Issi b. Judah, Eleazar b. Jose, Ishmael b. Jose, Judah b. Laḳish, Ḥiyya, Aḥa, Abba (Arika). These teachers are termed "semi-tannaim"; and therefore some scholars count only five generations of tannaim. Christian scholars, moreover, count only four generations, reckoning the second and third as one (Strack, "Einleitung in den Talmud," pp. 77 *et seq.*).

For the term "amora" and a list of the generations of amoraim, see AMORA.

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The following list enumerates all the zeḳenim ha-rishonim, tannaim, and amoraim mentioned in the Talmudic-Midrashic literature, those who are well known and frequently mentioned as well as those whose names occur once only in the Mishnah and Tosefta or in the Talmud and Midrash. To this pretannaitic period belong the so-called "pairs" ("zugot") of teachers: Simeon the Just and Antigonus of Soko; Jose ben Joezer and Jose ben Johanan; Joshua ben Peraḥyah and Nittai of Arbela; Judah ben Tabbai and Simeon ben Sheṭaḥ; Shemaiah and Abtalion; Hillel and Shammai.

Stars indicate that separate articles appear under the names so marked.

LIST OF TANNAIM.

Abba Benjamin
*Abba Doresh
Abba Eleazar b. Dula'i
Abba Eleazar b. Gamaliel
*Abba Gorion of Sidon
*Abba Ḥanin
*Abba Jose b. Dosetai
*Abba Jose b. Ḥanin
*Abba Jose of Maḥoza
Abba Jose Torti
Abba Joseph the Horonite
Abba Kohen of Bardala
*Abba Saul
*Abba Saul b. Baṭnit
Abba Yudan of Sidon
*Absalom the Elder
*Abtalion
Abtolemus
Abtolos
Admon
*Aḥa I.
Aḥai b. Josiah

*'Aḳabya b. Mahalaleel
*Akiba b. Joseph
*Antigonus of Soko
Antoninus
Azariah
*Baba ben Buṭa
Baitos b. Zonin
*Bar Ḳappara
*Ben Bag-Bag
Ben Buḳri
Ben Paṭuri
Benaiah
*Benjamin (an Egyptian proselyte)
Dosa
Dosa b. Harkinas
*Dosetai
*Dosetai b. Judah
*Dosetai of Kefar Yatma
*Dosetai b. Yannai
*Eleazar ben Aḥwai
*Eleazar ben 'Arak
*Eleazar b. Azariah
*Eleazar ben Dama
Eleazar ben Hananiah ben Hezekiah
Eleazar b. Ḥarsom
*Eleazar b. Ḥisma
*Eleazar b. Jacob
*Eleazar b. Jose
*Eleazar b. Judah of Bartota
Eleazar b. Judah of Kefar Obelim
*Eleazar ha-Ḳappar
*Eleazar b. Mattai.
*Eleazar of Modi'im
*Eleazar ben Peraṭa I.
*Eleazar ben Peraṭa II.
Eleazar b. Phinehas
Eleazar b. Pilai (or Piabi)
*Eleazar b. Shammua
*Eleazar b. Simeon
Eleazar b. Yannai
*Eliezer ben Hyrcanus
*Eliezer b. Isaac
*Eliezer b. Jacob (1st cent.)
*Eliezer b. Jose ha-Gelili
Eliezer b. Judah (contemporary of Judah I.)
*Eliezer b. Taddai
*Eliezer b. Zadok, I.
*Eliezer b. Zadok, II.
*Elisha ben Abuyah
*Ephraim Maḳsha'ah
*Eurydemus ben Jose
*Gamaliel I.
*Gamaliel II. (of Jabneh)
*Gamaliel III. (b. Judah I.)
*Ḥalafta
Ḥalafta b. Ḥagra
Ḥalafta b. Jose
*Ḥalafta b. Karuya
*Ḥalafta of Kefar Hananiah
*Hanan, Abba
*Hanan the Egyptian
Hanan b. Menahem
*Hananiah (nephew of R. Joshua)
Hananiah b. 'Adai
*Hananiah b. 'Aḳabya
*Hananiah b. 'Aḳashyah
*Hananiah b. Ḥakinai
Hananiah b. Hezekiah b. Garon
Hananiah b. Jose ha-Gelili
*Hananiah b. Judah
*Hananiah of Ono
*Hananiah (Ḥanina) b. Teradion
Hananiah of Ṭibe'im
*Ḥanina
*Ḥanina b. Adda
*Ḥanina b. Antigonus
*Ḥanina b. Dosa
*Ḥanina b. Gamaliel II.
Ḥanina Segan ha-Kohanim
Hezekiah Abi 'Iḳḳesh
*Ḥidḳa
*Hillel
*Ḥiyya bar Abba (Rabbah)
Ḥiyya b. Eleazar ha-Ḳappar
Ḥiyya b. Naḥmani
Huzpit the Meturgeman
Ilai
Isaac
Ishmael b. Eleazar b. Azariah
*Ishmael b. Elisha
*Ishmael b. Johanan b. Baroḳa
*Ishmael b. Jose b. Ḥalafta
*Jacob of Kefar Ḥiṭṭaya
*Jacob b. Ḳorshai (R. Jacob)
Jaddua (Babylonian pupil of R. Meïr)
*Jeremiah
Jeshebab
*Johanan b. Baroḳa
Johanan b. Dahabai
*Johanan b. Gudgada
*Johanan ben ha-Ḥoranit
Johanan b. Joseph
Johanan ben Joshua
Johanan b. Josiah
Johanan b. Matthias
*Johanan b. Nuri
*Johanan ha-Sandalar
*Johanan b. Torta
*Johanan ben Zakkai
Jonathan b. Abtolemus
Jonathan b. Bathyra
Jonathan b. Joseph
Jonathan b. Meshullam
*Jonathan ben Uzziel
Jose (son of the Damascene)
*Jose b. 'Aḳabya
Jose b. Assi
Jose b. Eleazar
Jose b. Eliakim
Jose b. Elisha
*Jose ha-Gelili
Jose b. Gilai
Jose b. Gurya
*Jose b. Ḥalafta
Jose b. Ḥanina
Jose ha-Ḥoram
*Jose ben Joezer
*Jose ben Johanan
Jose ben Josiah
*Jose (Ise) ben Judah
Jose b. Ḳaẓrata
Jose b. Kippor
Jose b. Ḳisma
*Jose ha-Kohen
Jose b. Menahem
Jose b. Meshullam
Jose of Modi'im
Jose b. Petros
Jose b. Shammai
Jose b. Yasyan
Jose b. Zimra
Joshua b. Akiba
Joshua b. Bathyra
Joshua ha-Garsi
*Joshua b. Hananiah
Joshua b. Hyrcanus
Joshua b. Jonathan
Joshua b. Kaposai
*Joshua b. Ḳarḥa
Joshua b. Mamal
Joshua b. Matthias
*Joshua b. Peraḥyah
Joshua b. Ziruz
*Josiah
*Judah I. (ha-Nasi)
Judah b. Agra
*Judah b. Baba
*Judah b. Bathyra
Judah b. Dama
Judah b. Doroteus
Judah b. Gadish
Judah b. Gamaliel
Judah b. Gerim
Judah b. Hananiah
*Judah ben Ilai
Judah b. Jair
Judah b. Johanan b. Zakkai
Judah b. Jose
Judah ha-Kohen
*Judah ben Laḳish
Judah b. Naḳosa
Judah b. Nehemiah
Judah b. Ro'eẓ
Judah b. Shammua
Judah b. Simeon
Judah b. Ṭabbai
Judah b. Temah
Levi ha-Saddar
*Levi b. Sisi
Levitas of Jabneh
*Mattithiah b. Ḥeresh
Mattithiah b. Samuel
*Me'asha
*Meïr
Menahem of Galya
Menahem b. Jose
Menahem b. Nappaḥa
Menahem b. Sagnai
Mona
Monobaz
*Nahum of Gimzo
Nahum ha-Lablar
*Nahum the Mede
*Nathan
Nehemiah
Nehemiah of Bet Deli
Nehorai
Neḥunya b. Elinathan
Neḥunya b. Gudgada
*Neḥunya ben ha-Kanah
*Nittai of Arbela
*Onias ha-Me'aggel
*Onḳelos
Pappias
*Pappos b. Judah
Perida
*Phinehas ben Jair
Polemo
*Reuben ben Strobilus
Samuel the Younger
Shammai
Shela
Shemaiah
Simai
Simeon (brother of Azariah)
*Simeon b. 'Aḳashyah
Simeon b. Akiba
Simeon b. Azzai
Simeon b. Bathyra
*Simeon b. Eleazar
Simeon b. Gamaliel I.
Simeon b. Gamaliel II.
Simeon b. Gudda
Simeon b. Ḥalafta
*Simeon b. Ḥanina
Simeon he-Ḥasid
Simeon b. Hillel
*Simeon b. Jehozadak
*Simeon b. Jose b. Lekonya
*Simeon b. Judah of Kefar 'Ikos
*Simeon b. Judah ha-Nasi I.
Simeon the Just
Simeon b. Kahana
*Simeon of Ḳiṭron
*Simeon b. Menasya
*Simeon of Mizpah
*Simeon ben Nanos
*Simeon b. Nethaneel
*Simeon ha-Paḳoli
*Simeon ben ha-Segan
*Simeon ben Sheṭaḥ
*Simeon Shezuri
*Simeon of Shiḳmona
*Simeon b. Ṭarfon
*Simeon of Teman
*Simeon b. Yoḥai
Simeon b. Zoma
*Symmachus
*Ṭarfon
*Theodosius (Theudas) of Rome
*Yannai
Zachariah b. Abkulas
Zachariah b. Ḳabutal
Zachariah b. ha-Ḳaẓẓab
*Zakkai

J.

J. Z. L.

List of Amoraim.

[Babylonian and Palestinian amoraim are distinguished respectively by the initials B and P in parentheses; the figures indicate the centuries to which they belonged. For amoraim whose names are preceded by the dagger-sign, see also Jew. Encyc. s.v. Yiẓḥaḳ.]

*Aaron (B)
Aaron (B)
Abba (father of Abba Mari; P)
Abba (father of Ḥiyya; B)
*Abba bar Abba (B)
Abba b. Abimai (B)
*Abba b. Abina (P)
*Abba of Acre (P)
Abba b. Aḥa (P)
Abba Arika (B)
Abba of Bira (P)
*Abba b. Bizna (P)
Abba of Cæsarea (P)
*Abba of Carthage (P)
Abba b. Eliashib (P)
Abba b. Hamnuna (P)
Abba bar Ḥana (P and B)
Abba Ḥanan (B)
Abba b. Ḥanina
Abba b. Ḥilefai (P)
*Abba b. Ḥiyya (P)
Abba b. Huna (B)
Abba b. Huna (P)
Abba b. Ilai (P)
Abba b. Isa (P)
Abba b. Isaac (P)
Abba b. Jacob (B)
Abba b. Jacob (P)
*Abba bar Jeremiah (B)
Abba b. Jonah (P)
Abba b. Joseph (B)
Abba b. Judah (P)
Abba b. Kahana (P)
Abba b. Levi (B)
Abba b. Lima
Abba b. Mar Papa (B)
Abba Mari (B)
Abba Mari (P)
Abba Mari (P)
Abba Mari (brother of Jose; P)
Abba b. Mari (?)
*Abba bar Memel (P)
Abba b. Mina (P)
Abba b. Naḥman (B)
Abba of Narsoh
Abba b. Nathan (P)
Abba bar Papa (P)
*Abba b. Pappai (P)
Abba b. Safra (P)
Abba b. Samuel Rabbah
Abba b. Shila
Abba b. Taḥlifa (P)
Abba Umana (B)
Abba b. Zabda (B)
*Abba b. Zabdai (P)

Abba b. Ze'era (P)
Abba Zuṭi
Abba b. Zuṭra (P)
Abbahu (P)
Abbahu (father of Samuel)
Abbahu b. Aḥa (P)
Abbahu b. Bebi (B)
Abbahu b. Ehi (B)
Abbahu b. Geniba (B)
Abbahu b. Zuṭarti (B)
Abbai (called Naḥmani; B)
Abbai b. Abbin (B)
Abbai b. Benjamin (P)
Abbai the Elder (B)
Abdima b. Ḥama (B)
*Abdima b. Hamdure (P)
Abdima b. Ḥisda (B)
Abdima b. Neḥunya (P)
*Abdima of Sepphoris (P)
Abdimi (brother of Jose)
Abdimi (father of Isaac)
*Abdimi of Ḥaifa
*Abiathar
*Abimi (B)
*Abimi b. Abbahu (P)
Abimi the Colleague
*Abimi of Hagrunya
Abimi the Nabatæan
Abimi b. Papi (B)
Abimi b. Tobi (P)
Abin (the pupil of Johanan)
*Abin (Rabin) b. Abba (P)
*Abin ben Adda (B)
Abin b. Bisna (P)
Abin b. Ḥinana (B)
*Abin b. Ḥiyya (P)
Abin b. Ḥuna (B)
*Abin b. Kahana (P)
Abin ha-Levi (P)
Abin Naggara
Abin b. Naḥman (B)
Abin of Nashikiya
Abin the Old
*Abin b. Rab Ḥisda (P)
Abin b. Samuel
Abin of Sepphoris
*Abin b. Tanḥum (P)
Abina I. (P)
Abina II. (B)
Abina III. (B)
Abram of Ḥuza (B)
Abudemi (grandson of Tobi; P)
Abudemi b. Tanḥum (P)
Abudemi b. Tobi (P)
*Adda b. Abimi (P)
Adda b. Abin (B)
Adda b. Aḥa (B)
*Adda b. Ahabah (B)
Adda of Be Zeluḥit
*Adda of Cæsarea
Adda b. Isaac (B)
Adda of Jaffa
Adda Karḥina
*Adda b. Matnah (B)
*Adda b. Minyomi (B)
Adda of Naresh
Adda b. Papa (B)
Adda b. Simi (B)
*Adda b. Simeon (P)
Adda of Sura
Afes (Efes) (P; 1)
Aggara or Agra (B)
Aḥa (brother of R. Jose)
Aḥa b. Abba (B)
Aḥa b. R. Abba (B)
Aḥa b. Abba b. Aḥa (B)
Aḥa b. Abbai (B)
Aḥa b. Abin (P)
*Aḥa b. Adda (B)
Aḥa b. Aḥa (B)
Aḥa b. Ahaba (P)
Aḥa b. Ami (B)
Aḥa b. Ashi (B)
Aḥa b. Awira (B)
*Aḥa b. Awya (B)
Aḥa b. Azza (B)
*Aḥa Bardala
Aḥa of Be Ḥusa
Aḥa b. Bebi (B)
Aḥa b. Bizna (P)
Aḥa of Carthage
Aḥa of Carthage (P)
*Aḥa of Difti
Aḥa of Galilee
*Aḥa b. Ḥanina (P)
Aḥa b. Haya (B)
Aḥa b. Hoshaiah (P)
*Aḥa b. Ḥuna (B)
Aḥa of Huẓal
*Aḥa b. Iḳa (B)
*Aḥa b. Isaac (P)
*Aḥa b. Jacob (B)
Aḥa b. Jose (P)
*Aḥa b. Joseph (B)
Aḥa b. Ḳaṭṭina (B)
Aḥa the Long (B)
*Aḥa b. Minyomi (B)
Aḥa b. Naḥman (B)
Aḥa b. Papa
Aḥa b. Phinehas (B)
Aḥa of Porsika
Aḥa b. Rabbina (B)
Aḥa Saba
Aḥa Sar ha-Birah
*Aḥa b. Shila (P)
*Aḥa b. Taḥlifa (B)
*Aḥa b. 'Ula (B)
Aḥa b. Yeba
Ahabah b. Ze'era (P)
*Aḥadboi (B)
*Aḥadboi b. Ammi (B)
Aḥadboi b. Matnah
Ahilai (B)
Aibu (name of several Palestinian amoraim)
Alexa (P)
Alexandra b. Haga (P)
*Alexandri (P)
*Alexandri (P)
*Amemar I.
*Amemar b. Mar Yanuḳa (B)
Ammi (P)
Ammi (father of Samuel)
Ammi b. Abba (B)
Ammi b. Abiu (B)
Ammi b. Ada (B)
Ammi b. Aḥa (B)
Ammi the Babylonian
Ammi b. Ḳarḥa (P)
Ammi b. Matnah (B)
Ammi b. Nathan (B)
Ammi b. Tobi
Ammi of Wadina (P; 3)
*Amram R. (B; 3)
*Amram Ḥasida (B)
Anan b. Ḥiyya (B)
Anan b. Joseph (P)
Anan b. Taḥlifa (B; 2)
*'Anani b. Sason (P; 3)
Armania (P; 1)
*Ashi (B; 6)
Ashi b. Abin (B; 4)
Ashi of Awira? (6)
Ashi of Huẓal (B; 4)
Ashi the Old (B; 1)
*Ashyan bar Jakim (P; 4)
*Ashyan Naggara
*Ashyan b. Nidbak (P)
*Assi I. (B)
*Assi II. (P)
Assi of Nehor Bal (B)
*Awia Saba
*Awira (B; 3)
Babahu (B)
Bali (B; 4)
Banna'ah or Bannayah (P; 1)
Banna'ah b. 'Ula (B; 4)
Baruka of Ḥuza (B; 5)
Baruna (B: 2)
Batha (B and P; 3)
Beba b. Abba (P; 3)
*Bebai b. Abaye (B; 5)
*Bebai b. Abba (P)
Bebai b. Ashi (B; 6)
Bebai b. Mesharshiya (P; 5)
*Benjamin b. 'Ashtor (P; 3)
*Benjamin b. Giddel (P; 4)
Benjamin Ḥiyya (B)
*Benjamin b. Japhet (P; 3)
*Benjamin b. Levi (P; 3)
Beotes (P; 3)
Berechiah (P; 5)
*Berechiah (P: 2)
Berechiah b. Abba (P)
Berechiah b. Ḥamma
Berechiah ben Ḥelbo (P; 4)
Berechiah b. Judah (P)
Berechiah Saba
Berechiah b. Simeon (P: 2)
Berim (P; 2)
Berna or Bera (B; 4)
Bisa or Bisna (P; 1)
*Bisna (P; 4)
Bisna b. Zabda (P)
Budia (B; 6)
Burakai (P; 5)
*Daniel, Ḥayyaṭa (P)
*Daniel b. Ḳaṭṭina (B)
Dari b. Papa (B)
*Dimi (brother of Rab Safra; B; 4)
Dimi b. Abba (B)
Dimi b. Abui
*Dimi b. Ḥinena (B; 5)
*Dimi b. Huna of Damharia (B; 6)
*Dimi b. Isaac (B: 4)
*Dimi b. Joseph (B; 3)
*Dimi b. Levai (B; 4)
Dimi b. Naḥman (B; 5)
*Dimi of Nehardea (B)
Dimi b. Sheshna
Dosetai (father of Aftoriki)
Dosetai of Beri
Dosetai b. Maton
Elai b. Berechiah (P)
Elai b. Eliezer (B; 2)
*Eleazar b. Abina (P)
Eleazar b. Antigonus (P; 2)
Eleazar of Basra (P)
*Eleazar of Hagrunya (B; 4)
Eleazar b. Ḥagya
Eleazar b. Ḥanina (P)
*Eleazar b. Jose II. (P; 5)
*Eleazar b. Malai (P; 3)
Eleazar b. Maram (Miriam or Maron?) (P; 4)
Eleazar b. Marinus (P)
*Eleazar b. Menahem (P; 3)
Eleazar the Nabatæan
Eleazar of Nineveh (B; 3)
*Eleazar b. Pedat (P; 3)
Eleazar of the South (P; 5)
Eleazar b. Yannai (P: 2)
Eleazar Ze'era (the little)
Eliakim (B; 5)
Eliehoenai (P)
Ezekiel
Gadda (B; 4)
Gamaliel b. Elai (P: 4)
Gamaliel b. Ḥanina (P; 4)
Gamaliel Zoga (P; 2)
Gamda
*Gebiha of Argizah (B; 5)
*Gebiha of Be Katil (B; 5)
Gedaliah
Geniba (B; 1)
Gershom (P; 5)
Gidal or Giddul (B; 2)
Gidal b. Minyomi
Gidal of Naresh
Giddul b. Benjamin (P; 2)
Giddul b. Menaschi (B; 5)
Giora (proselyte)
Gorion (P; 2)
Gorion of Asparak (B; 3)
Gorion b. Astion (B)
Ḥabiba (B; 1)
Ḥabiba of Ḥuza (B; 6)
Ḥabiba b. Joseph (B; 4)
Ḥabiba of Sora (B; 6)
Ḥabiba b. Surmaki (B and P: 4)
Ḥagga (B; 4?), contemporary of R. Naḥman
Ḥagga (pupil of R. Huna; B; 4)
Ḥagga of Sepphoris (P; 2)
Haggai (P; 3)
Haggai Kusmai (?)
Haggai of the South (P; ?)
Hagra (Haggaria; P; 2)
Ḥalafta of Cæsarea (P)
*Ḥalafta of Huna (P; 1)
*Ḥalafta Ḳaroya (the Bible reader)
Ḥalafta of Radfa (P; 2)
Ḥalfa b. Idi (P)
Ḥama (grandfather of Raba)
Ḥama b. Adda
Ḥama b. Ashi (P)
*Ḥama b. Bisa (P)
Ḥama b. Buzi (B; 5)
Ḥama b. Gurya (B; 3)
*Ḥama b. Ḥanina (P; 2)
Ḥama b. Joseph (P; 2)
Ḥama b. Mari
Ḥama of Nehardea (B; 5)
Ḥama b. Osha'ya (P; 2)
Ḥama b. Papa (P; 5)
Ḥama b. Rabbah (P; 4)
Ḥama b. Tobia (B; 6)
Ḥama b. 'Uḳba (P; 3)
Hamnuna (B; 2)
*Hamnuna I. (B; 3)
*Hamnuna II. (B; 3, 4)
Hamnuna b. Ada b. Ahabah (B; 6)
Hamnuna of Babylonia
Hamnuna b. Joseph (B; 4)
Hamnuna b. Rabbah of Pashronia (B)
*Hamnuna Zuṭa
Ḥana b. Adda
Ḥana b. Aḥa
Ḥana of Bagdad
*Ḥana b. Bizna
Ḥana of Carthage
*Ḥana b. Ḥanilai
Ḥana b. Ḥinena
Ḥana b. Judah
Ḥana b. Ḳaṭṭina
Ḥana of Kefar Teḥumim
Ḥana b. Lewai
Ḥana Sha'onah
Hanan b. Abba (B; 2)
Hanan b. Ammi
Hanan of Be Zeluḥit
Hanan Ḥayyaṭa
Hanan b. Ḥisda (B; 4)
Hanan of Nehardea (B: 2)
Hanan b. Rabbah (B; 2)
Hanan b. Taḥlifa (B; 4)
Hanan b. Zabdi (P; 1)
Hanana (B; 3)
*Hananeel (B: 2)
Hananeel b. Papa (B)
Hananiah (B)
Hananiah (B; 4)
Hananiah (B)
*Hananiah (P: 3, 4)
Hananiah b. Aibu (P)
Ḥanilai of Ḥuza
Ḥanilai b. Idi

Ḥanina (B; 6)
*Ḥanina b. Abbahu (P; 4)
Ḥanina b. Abdimi (B)
*Ḥanina b. 'Agul (P; 3)
Ḥanina of Akra
Ḥanina of Anat
Ḥanina b. Andrai (P)
Ḥanina b. Atal
Ḥanina b. Bebai (B; 5)
*Ḥanina b. Ḥama (P; 1)
Ḥanina b. Hillel (P)
Ḥanina b. Ḥiyya (B; 3)
Ḥanina of Ḥuza
*Ḥanina b. Iḳa
Ḥanina b. Isi (P; 3)
Ḥanina b. Joseph (P; 1)
Ḥanina Ḳara (the Bible reader)
*Ḥanina Katoba (the writer)
*Ḥanina b. Papa (B)
*Ḥanina b. Pazi (P)
Ḥanina b. Samson (P)
Ḥanina b. Samuel (P; 2)
Ḥanina Sholḳa (the cook)
Ḥanina b. Sisi (P; 1)
*Ḥanina of Sura
Ḥanina of Sura near the Euphrates
Ḥanina b. Tiba
Ḥanina of Tirta or Tarna
*Ḥanina b. Torta
Ḥanina b. Uri
*Ḥasa
Henaḳ
Hezekiah (B)
Hezekiah (P)
Hezekiah Akkaya
Hezekiah b. Ḥiyya
Hezekiah of Hukuk
Ḥilfa (P; 2)
Ḥilfa (grandson of Abbahu; 4)
Hilkiah (father of Minjamin; B)
Hilkiah b. Awia (B)
Hilkiah of Hagrunya (B)
Hilkiah b. Tobia (B; 3)
Hilkiah of the South (B)
Hillel (P; 3)
Hillel (B; 6)
Hillel (son-in-law of Jose; P; 6)
*Hillel b. Berechiah (P)
Hillel b. Helena (P)
Hillel of Kifra (P; 5)
Hillel b. Pazi (P; 4)
Hillel b. Samuel b. Naḥman (P; 4)
Hillel b. Vales (Valens; P; 3)
Ḥinena (father of Yanta)
Ḥinena b. Abin
Ḥinena b. Assi
Ḥinena b. Kahana (B; 3)
Ḥinena b. Rabbah (B; 4)
Ḥinena b. Shelamya (B; 2)
Ḥinena b. Shila (B; 1)
Ḥinena of Wardan
*Ḥisda (B; 3)
Ḥisda b. Abdami
Ḥisda b. Joseph (B; 4)
Ḥiyya
Ḥiyya (P and B; 4)
Ḥiyya b. Abba (B and P; 3)
Ḥiyya b. Abbahu (B)
Ḥiyya b. Abbui (B; 4)
*Ḥiyya b. Adda (P)
Ḥiyya b. Adda (P; 5)
Ḥiyya b. Adda of Joppa (P)
Ḥiyya b. Ammi (B; 4)
Ḥiyya b. Amram (B)
Ḥiyya Arika (the tall one)
Ḥiyya b. Ashi (B; 2)
Ḥiyya b. Assi (B)
Ḥiyya b. Awia (B; 3)
Ḥiyya of Ctesiphon (B; 3)
Ḥiyya of Difta (B; 3)
*Ḥiyya b. Gammada (P)
Ḥiyya b. Garya (B)
Ḥiyya of Hagra (B; 3)
Ḥiyya b. Ḥanina (B)
Ḥiyya b. Huna (B; 5)
Ḥiyya of Hurmis (B; 4)
Ḥiyya b. Isaac (P)
Ḥiyya b. Isaac (P; 5)
Ḥiyya b. Jacob (P)
Ḥiyya b. Joseph (B and P; 2)
Ḥiyya b. Joshua? (B; 4)
Ḥiyya b. Judah
Ḥiyya b. Judah (B; 3)
*Ḥiyya Ḳara (the Bible reader)
Ḥiyya of Kefar Teḥumim (P; 4)
Ḥiyya b. Lulianos (P; 5)
Ḥiyya b. Luliba (P; 4)
Ḥiyya b. Matnah (B; 3)
*Ḥiyya b. Moria (P; 5)
Ḥiyya b. Naḥman (P; 3)
Ḥiyya b. Nathan (B; 4)
Ḥiyya b. Papa (P; 3)
Ḥiyya of Parwada (B; 3)
Ḥiyya b. Rab (B; 2)
Ḥiyya b. Rabbah (B; 4)
Ḥiyya b. Shabbethai (P; 4)
Ḥiyya b. Tanḥum (P; 4)
Ḥiyya b. Tiba
Ḥiyya b. Titus (P; 4)
Ḥiyya b. 'Uḳba (P)
Ḥiyya b. Yannai (P)
Ḥiyya b. Zarnaki (P; 2)
*Huna (B)
Huna b. Abin (B; 5)
Huna b. Aḥa
Huna b. Ashi (B; 2)
Huna b. Berechiah
Huna of Damharia
Huna of Diskarta
Huna b. Geniba
Huna b. Halob (B; 4)
*Huna b. Ḥanina (B; 4)
Huna of Hauran
Huna b. Hillel (P)
Huna b. Hiwan (B; 6)
Huna b. Ḥiyya (B)
Huna b. Ida (B; 6)
Huna b. Iḳa (B; 6)
Huna b. Ilai
Huna b. Jeremiah (B; 5)
*Huna b. Joshua (B; 5)
Huna b. Judah (B; 4)
Huna b. Ḳaṭṭina (B; 3)
Huna b. Lewai (B)
Huna b. Manoah (B; 5)
Huna Mar b. Awia (B; 5)
Huna b. Maremor (B; 6)
Huna b. Matnah (B; 4)
Huna b. Minyomi (B; 3)
Huna b. Moses (B; 4)
Huna b. Naḥman (B; 4)
*Huna b. Nathan (B; 7)
Huna b. Nehemiah (B; 6)
Huna b. Papi
Huna b. Phinehas (B)
Huna of Porsica
Huna b. Rabbah (B; 6)
Huna b. Saḥḥora (B; 4)
Huna of Sepphoris
Huna of Sura
Huna b. Taḥlifa (B; 5)
Huna b. Torta
Huna b. Zuṭi (B; 6)
Hunya Jacob of Apretaim
Ishmael (father of Judah; P; 3)
Ishmael b. Abba (P; 2)
Ishmael b. Jacob (P)
Ishmael b. Ḳathriel (P; 1)
Ishmael of Kefar Yama (P; 3)
Isaac (B; 6)
Isaac (father of Samuel)
Isaac b. Abba (B; 2)
Isaac b. Abba (B; 4)
Isaac b. Abdimi I. (P; 1)
Isaac b. Abdimi II. (B; 3)
Isaac b. Abin
†Isaac b. Adda (B)
Isaac b. Aḥa (B)
Isaac b. Ammi (P)
Isaac b. Ammi (B; 4)
Isaac b. Ashi (B, 2)
Isaac b. Ashya (B; 5)
†Isaac ha-Babli
Isaac Berrabi
Isaac b. Bisna (B; 2)
†Isaac of Carthage
Isaac Dibaha
Isaac b. Elai
Isaac b. Eliashib (P; 4)
†Isaac b. Eleazar (P; 4)
Isaac of Gufta
†Isaac b. Ḥaḳola
Isaac b. Ḥalub (B; 3)
Isaac b. Ḥanina (B; 3)
†Isaac b. Ḥiyya (P; 2)
Isaac b. Jacob
Isaac b. Jonathan (P; 4)
Isaac b. Joseph (P; 2 and 3)
Isaac b. Judah (B; 3)
Isaac b. Ḳappara (P)
Isaac Kaskasa
Isaac of Kefar 'Itos
Isaac Krispa
Isaac b. Levi
†Isaac of Magdala
†Isaac b. Marion (P; 3)
Isaac b. Menahem (P)
Isaac b. Mesharshiya (B, P; 6)
Isaac b. Naḥmani (P; 3)
Isaac b. Naphtali (B; 6)
†Isaac Nappaḥa (the smith)
Isaac b. Ostiya (P)
†Isaac b. Parnak
Isaac Paska
†Isaac b. Phinehas (B and P; 3)
Isaac b. Rabbah b. bar Ḥana (B; 4)
†Isaac b. Redifa (P; 4)
Isaac b. Samuel (B; 2)
Isaac b. Shila (B)
Isaac b. Simeon (P)
†Isaac b. Tabla (P; 4)
Isaac b. Teradion
†Isaac b. Ze'era or Sita (P; 4)
Jabez
Jacob (grandson of Aḥa b. Jacob)
Jacob (grandson of Samuel)
*Jacob b. Abba I.
*Jacob b. Abba II.
*Jacob b. Abbuha
*Jacob b. Abina
Jacob b. Adda
Jacob b. Adda b. Athaliah
Jacob of Adiabene
*Jacob b. Aḥa (B; 3)
Jacob b. Aḥa (P)
*Jacob b. Aḥa (P; 4)
Jacob b. Aḥa b. Idi
Jacob b. Ammi
Jacob of Armenia
Jacob b. Dosai
Jacob of Emaus
Jacob of Gebula
Jacob b. Ḥama
Jacob b. Hapiliti (Hippolytus)
Jacob b. Ḥisda
Jacob b. Idi
Jacob b. Idi b. Oshaya
Jacob b. Ise (Jose)
*Jacob of Kefar Ḥanin
Jacob of Neboria
Jacob of Nehar-Peḳod
Jacob of Rumania
Jacob b. Sisai
Jacob of the South
Jacob b. Taḥlifa
Jacob b. Yannai
Jacob b. Yoḥai
*Jacob b. Zabdai
Jehiel
Jeremiah (B; 6)
Jeremiah (B and P; 2)
*Jeremiah b. Abba (B; 3)
Jeremiah b. Aḥa (B)
*Jeremiah of Difte
Jeremiah of Gufta
Jeremiah Rabba (the great)
Jeremiah Safra (the scribe)
Jeremiah of Shebshab
Jeremiah of the South
Jeremiah b. Taḥlifa (B)
Johanan (son of the smith)
Johanan (brother of Safra; B)
Johanan Antonarta
Johanan b. Kassarta
Johanan of Maḥuka (P; 1)
*Johanan b. Meriya (P; 5)
*Johanan b. Nappaḥa
Johanan b. Rabbina (B; 5)
Johanan Safra of Gufta
Johanan b. Shila (P)
Joḥani (B; 1)
*Jonah (P; 4)
Jonah of Bosra (P; 5)
Jonah b. Taḥlifa (B; 4)
Jonathan (P; 1)
Jonathan b. 'Akmai (P; 3)
Jonathan b. Amram (P; 1)
*Jonathan of Bet Gubrin (P)
Jonathan b. Eliezer
Jonathan b. Haggai (P)
Jonathan b. Ḥila (P)
Jonathan b. Isaac b. Ahor (P)
Jonathan Kefa (P; 4)
Jose b. Abba or Abai
*Jose b. Abin
Jose b. Ashyan
Jose b. Bebai
Jose of Cæsarea
Jose b. Elai
Jose b. Eliakim
Jose the Galilean (amora)
Jose b. Gezira
Jose b. Haṇaniah
Jose b. Ḥanina
Jose of Kefar Dan
Jose of Kefar Gufta
Jose Kuzira
*Jose b. Jacob
Jose b. Jason
Jose b. Jose
Jose b. Joshua
*Jose b. Ḳaẓrata
*Jose of Malaḥaya
Jose the Mede
Jose b. Menashya
Jose of Nahar Bul
Jose b. Nathan
*Jose b. Nehorai
Jose of Oni
Jose b. Pazi
Jose b. Petros
Jose Resha
Jose b. Saul
Jose of the South
Jose b. Tanḥum
Jose of Yodkarat
Jose of Zaitur
Jose b. Zebida
Jose b. Zemina
Jose b. Zimra
Joseph b. Abba
Joseph b. Ammi
Joseph b. Ḥabu
Joseph b. Ḥama
Joseph b. Ḥanin
Joseph b. Ḥiyya
*Joseph b. Joshua b. Levi

Joseph b. Menasya of Dewil
Joseph b. Minyomi
Joseph b. Neḥunya
Joseph b. Rabba
Joseph b. Salla
Joseph b. Samuel
Joseph b. Shemaiah
Joseph of Sidon
Joshua (brother of Dorai; P)
Joshua b. Abba
*Joshua b. Abin (P)
Joshua b. Benjamin
Joshua b. Beri (P)
Joshua b. Boethus
Joshua of Gizora (P; 4)
Joshua b. Idi
*Joshua (ha-Kohen) b. Nehemiah (P)
*Joshua b. Levi
Joshua b. Levi b. Shalum
Joshua b. Marta (B; 1)
Joshua b. Naḥman
*Joshua b. Nehemiah
Joshua of Ona (P)
Joshua b. Pedaya
*Joshua of Shiknin
Joshua of the South
Joshua b. Tanḥum
Joshua b. Timi (P)
Joshua of 'Uzza
Joshua b. Zidal (P; 1)
Josiah
Josiah of Huẓal
Josiah of Usha
Judah (brother of Sola Ḥasida)
Judah b. Aḥitai
Judah b. Aibu
*Judah b. Ammi
Judah b. Ashi
Judah b. Ashtita
Judah b. Astira
Judah b. Bisna
Judah b. Buni
Judah of Difte
Judah of Diskarta
*Judah b. Ezekiel
Judah of Gallia
Judah b. Gamda
Judah b. Ḥabiba
Judah of Hagrunya
Judah b. Ḥama
Judah b. Ḥanina
Judah b. Ḥiyya
Judah b. Huna
Judah b. Idi
Judah b. Isaac
Judah b. Ishmael
Judah b. Joshua
Judah Klaustra
Judah b. Levi
Judah b. Menashya
Judah b. Meremar
Judah Mosparta
Judah b. Naḥmani
Judah b. Oshaya
Judah b. Pazi
Judah b. Pedaiah
Judah b. Samuel
Judah b. Shalum
Judah b. Shila
*Judah b. Simeon
Judah b. Simeon b. Pazi
Judah of Soporta
Judah b. Titos
Judah b. Zabda
Judah b. Zebina
Judah b. Zeruya
Justa Ḥabra (the Colleague; P)
Justa b. Judah (P)
Justa of Shunem (P; 5 and 6)
Justa b. Simeon (P; 4)
Justina (P; 3)
Kadi
Kahana (B)
Kahana (B and P)
Kahana (brother of Judah)
Kahana (father-in-law of Mesharshiya)
Kahana b. Ḥanina
Kahana b. Jeremiah
Kahana b. Malkai
Kahana b. Malkiya
Kahana b. Nathan
Kahana b. Nehemiah
*Kahana b. Taḥlifa
Ḳarna
*Ḳaṭṭina
Ḳiris of Urmia
Krispa
Kruspedai
Levanti
Levi b. Berechiah
Levi of Biri
Levi b. Buta
Levi b. Ḥaita
Levi b. Ḥama
Levi b. Ḥini
Levi b. Ḥiyya
Levi b. Huna
Levi b. Isaac
*Levi b. Laḥma
Levi b. Panti
Levi b. Parta
Levi b. Pitam
Levi b. Rabbi
Levi Saba
Levi b. Samuel
Levi b. Samuel b. Naḥman
Levi of Sandaria
Levi b. Seira
*Levi b. Sisi
Levi of Suki
Luda
Lulianos of the South
Lulianos of Tiberias
Malkio
Maluk of Arabia
Mana of Sepphoris
Mana of Shab
Mana b. Tanḥum
Manasseh
Manasseh b. Zebid
Mani b. Jonah
Mani b. Patish
Mar b. Ashi
Mar Johanya (B; 4)
Mar b. Joseph
Mar Kashshisha
Mar b. Rabina
Mar Yanka
Mari (son of the proselyte Isar)
Mari b. Abbuh
Mari b. Bisnaa
Mari b. Ḥisda
Mari b. Huna
Mari b. Kahana
Mari b. Mar
Mari b. Phinehas
Mari b. 'Uḳba
Marino
Marinus
Marinus b. Oshaya
Marion
Matnah
Mattatya b. Judah
Matun
Menahem of Gallia
Menahem b. Nopaḥ
Menahem b. Simai
Menahem Tolomia
Menashya
Menashya of Dewil
Menashya b. Gada
Menashya b. Jacob
Menashya b. Jeremiah
Menashya b. Judah
Menashya b. Menahem
Menashya b. Raba
Menashya b. Taḥlifa
Meremar
Meremar b. Ḥanina
Mesharshiya b. Ammi
Mesharshiya b. Idi
Mesharshiya b. Dimi
Mesharshiya b. Nathan
Mesharshiya b. Paḳod
Mesharshiya b. Raba
Mesharshiya of Tosnia
Minyomi
Mona
Mordecai
Naḥman b. Ada
Naḥman b. Baruk
Naḥman b. Gurya
Naḥman b. Ḥisdai
Naḥman b. Isaac
*Naḥman b. Jacob
Naḥman b. Kohen
Naḥman b. Minyomi
Naḥman b. Papa
Naḥman b. Parta
Naḥman b. Rabbah
Naḥman b. Samuel
Naḥman b. Zabda
Nahum (brother of Ila)
Nahum (servant of Abbahu)
Naḥumi
Naḥumi b. Zechariah
Naphtali
Nasah
Nathan (father of Huna)
Nathan (brother of Ḥiyya)
Nathan b. Abba
Nathan b. Abbai
Nathan b. Abin
Nathan b. Ammi
Nathan b. Asya
Nathan b. Berechiah
Nathan of Bira
Nathan b. Mar 'Uḳba
Nathan b. Mar Zuṭra
Nathan b. Minyomi
Nathan b. Oshaya
Nathan b. Tobia
*Nathan de Ẓuẓita (exilarch)
Nehemiah
Nehemiah b. Ḥiyya
Nehemiah b. Huna
Nehemiah b. Joseph
Nehemiah b. Joshua
Nehilai
Nehorai
Nehorai b. Shemaiah
Niha b. Saba
Niḳomeki
Osha'ya (Hoshaiah)
Paddat
Paddaya
Panda
*Papa
Papa b. Abba
Papa b. Aḥa
Papa b. Hanan of Be Ẓeluḥit
Papa b. Joseph
Papa b. Naḥman
Papa Saba
Papa b. Samuel
Parnaḳ
Pazi
*Pereda
Philippi
Phinehas
Phinehas b. Ammi
*Phinehas b. Ḥama
Phinehas b. Hananiah
Phinehas b. Ḥisda
Phinehas of Joppa
Phinehas ha-Kohen
Phinehas b. Mari
Phinehas b. Zakkai
*Raba b. Ada
*Raba b. Joseph b. Ḥama
Raba b. 'Ula
Rabbah b. Abba
*Rabbah b. Abuha
Rabbah b. Aḥa
Rabbah b. Ahilai
Rabbah b. Ahini
Rabbah b. Ammi
Rabbah b. Ashi
Rabbah b. Bar Ḥanah
Rabbah of Barnash
Rabbah b. Baruna
Rabbah b. Ḥaklai
*Rabbah b. Hanan
Rabbah b. Ḥanina
*Rabbah b. Ḥiyya
*Rabbah b. Huna
Rabbah b. Idi b. Abin
Rabbah b. Ihi or Iti
Rabbah b. Ilai
Rabbah b. Isaac
Rabbah b. Ishmael
Rabbah b. Isi
Rabbah b. Jeremiah
Rabbah b. Jonathan
Rabbah b. Kahana
Rabbah b. Ḳisma
Rabbah of Kubaya
Rabbah b. Lema
Rabbah b. Lewai
Rabbah b. Marion
*Rabbah b. Matnah
Rabbah b. Meḥasya
Rabbah b. Mesharshiya
Rabbah b. Minyomi
Rabbah b. Papa
*Rabbah of Parziḳi
Rabbah b. Raba
Rabbah b. Saba
Rabbah b. Safra
*Rabbah b. Samuel
*Rabbah b. Shela
Rabbah b. Shumni
Rabbah b. Simi
Rabbah b. Taḥlifa
Rabbanai
Rabbanai of Ḥuza
*Rabina I.
*Rabina II.
Rabina III.
Rafram
*Rafram I. (b. Papa)
*Rafram II.
Raḥbah or Reḥabah
Raḥmai
Rakish b. Papa
Rammi b. Abba
Rammi b. Berechiah
Rammi b. Ezekiel
Rammi b. Ḥama
Rammi b. Judah
Rammi b. Papa
Rammi b. Rab
Rammi b. Samuel
Rammi b. Tamre
Rammi b. Yeba
Redifa
Reuben
Romanus
Safra
Safra b. Se'oram
Safra b. Tobia
Safra b. Yeba
Saḥḥorah
Salla Ḥasida (the pious)
Samlai
Samlai of Bira
Samlai of Cæsarea
Samlai of Lydda
Samma b. Aibu
Samma b. Asi
Samma b. Ḥalkai
Samma b. Jeremiah
Samma b. Judah

Samma b. Mari
Samma b. Mesharshiya
Samma b. Rabbah
Samma b. Rakta
Samuel (brother of Berechiah)
Samuel (brother of Osha'ya)
Samuel (brother of Phinehas b. Ḥama)
Samuel b. Abba
Samuel (Mar) b. Abba b. Abba
Samuel b. Abba of Hagrunya
*Samuel b. Abbahu
Samuel b. Abdimi
Samuel b. Abin
Samuel b. Ada
Samuel b. Aḥa
Samuel b. Aḥitai
Samuel b. Ahunai
*Samuel b. Ammi
*Samuel b. Anaya
Samuel b. Bisna
Samuel of Cappadocia
Samuel of Difte
Samuel b. Gedaliah
Samuel b. Ḥalafta
Samuel b. Hananiah
Samuel b. Ḥanina
*Samuel b. Ḥiyya
Samuel b. Iḳa
Samuel b. Isaac
Samuel b. Jacob
*Samuel b. Jose b. Bun
Samuel b. Judah of India
Samuel b. Ḳaṭṭina
Samuel b. Marta
Samuel b. Nadab
*Samuel b. Naḥmani
*Samuel b. Nathan
Samuel b. Papa
Samuel Podagrita
Samuel b. Raba
Samuel b. Rabbi
Samuel Saba
Samuel b. Shaba
Samuel b. Shilot
Samuel b. Simi
Samuel of Sofafta
Samuel b. Sustra or Susreta
Samuel b. Suṭar
Samuel b. Yeba
Samuel b. Zadok
Samuel of Zarkonya
Samuel b. Ze'era
Samuel b. Zuṭra
Saul of Nawah
Se'oram
Shaba
Shabbethai
Shabbethai b. Marinus
Shabbethai of Saduki
Shalemya
Shalman of Be Zeluḥit
Shalman b. Levi
Shappir
Shayin
Shazbi
Shela
Shela b. Abina
Shela b. Isaac
*Shela of Kefar Tamarta
Shela Mari
Shela of Shalomya
Shemaiah
Shemaiah b. Zera
Shephatiah
Sherebiah
Shesha b. Idi b. Abin
*Sheshet
Sheshet b. Joshua
Sheshet of Ḳarṭiza
Sheshna b. Samuel
Sidor
Simeon b. Abba
Simeon b. Abishalom
Simeon b. Aibu
Simeon b. Bisna
Simeon b. Hillel b. Pazi
Simeon b. Ḥiyya
Simeon b. Ḥiyya of Ḥuza
Simeon b. Jacob of Tyrus
*Simeon b. Jakim
Simeon b. Jasina
*Simeon b. Jehozadak
Simeon b. Jonah
Simeon b. Joshua
Simeon the Judge
Simeon b. Ḳana or Sana
Simeon b. Ḳarsena
Simeon b. Ḳisma
*Simeon b. Laḳish
Simeon b. Levi
Simeon b. Me'asha
Simeon b. Narshiyah
Simeon b. Nezira
*Simeon b. Pazi
Simeon the Pious
Simeon the Scribe
Simeon of Shiloh
Simeon b. Simeon
Simeon b. Taḥlifa
Simeon of Tospata
*Simeon b. Yannai
Simeon b. Zachariah
Simeon b. Zebid
Simeon b. Zirud
Simi b. Abba
Simi b. Ada
Simi b. Ashi
Simi of Birtadesḥore
Simi b. Hezekiah
Simi b. Ḥiyya
Simi of Maḥaza
Simi of Nehardea
Simi b. 'Uḳba
Simi Ze'era
Sisai
Surḥab b. Papa
Ṭabala
*Ṭabi
Ṭabi (grandson of Mar Ṭabi)
Ṭabi, Mar
Ṭabut
Ṭabut Rishba
*Ṭabyome (B)
Ṭabyome (P)
Ṭabyome II. (B)
Taddai
Taḥlifa
Taḥlifa (father-in-law of Abbahu)
Taḥlifa (father-in-law of Aḥa)
Taḥlifa (father of Huna)
Taḥlifa b. Abdimi
Taḥlifa b. Abimi
Taḥlifa b. Abina
Taḥlifa b. Bar Ḥana
Taḥlifa of Cæsarea
Taḥlifa b. Gazza
Taḥlifa b. Ḥisda
Taḥlifa b. Imo
Taḥlifa Ma'araba (the Palestinian)
Taḥlifa b. Samuel
Tanḥum b. Ammi
Tanḥum of Bosra
*Tanḥum b. Ḥanilai
Tanḥum b. Ḥanina
*Tanḥum b. Ḥiyya
Tanḥum b. Ḥiyya b. Abba
Tanḥum b. Ḥiyya of Kefar Agin
Tanḥum b. Ḥiyya of Kefar Ako
*Tanḥum b. Jeremiah
*Tanḥuma b. Abba
*Tanḥuma b. Judah
Tanḥum of Parwad
Tanḥum b. Skolastiḳai
Tanḥuma
Tarayya
Ṭayyefa Simmuḳa
Tobi b. Isaac
Tobi b. Ḳaṭṭina
Tobi b. Kisna
Tobi b. Mattanah
Tobi b. Nehemiah
Totai
'Uḳba b. Abba
'Uḳba b. Ḥama
'Uḳba b. Ḥiyya
'Uḳba, Mar
'Uḳba of Meshan
'Uḳba of Pashronya
'Uḳba, Rabbana
Ulla b. Abba
Ulla b. Ashi
Ulla of Biri
Ulla of Cæsarea
Ulla Ḥazzana
Ulla b. Ḥinena
Ulla b. Idi
Ulla b. Ilai
Ulla b. Ishmael
Ulla b. Menasya
Ulla b. Rab
Ulla Rabbah
Uzziel (grandson of Uzziel Rabbah)
Uzziel b. Neḥunya
*Yannai
*Yannai (grandson of Yannai the Elder)
Yannai b. Ammi
Yannai of Cappadocia
*Yannai b. Ishmael
Yannai b. Naḥmani
Yannai Ze'era (the little one)
Yeba (father-in-law of Ashyan)
Yeba Saba (the old one)
Yemar
Yemar of Difte
Yemar b. Ḥashwai
Yemar Saba (the old one)
Yemar b. Shazbi
Yemar b. Shelmia
*Yudan (father of Mattaniah)
Yudan b. Aibu
Yudan of Cappadocia
*Yudan of Magdala
*Yudan b. Phila
Yudan of Saknin
Yudan b. Shakli
Zabda
Zabda (father of Abba)
*Zabda b. Levi
*Zakkai
Zakkai of Alexandria
*Zakkai the Butcher (Ṭabbaḥa)
Zakkai the Great (Rabbah)
Zakkai of Kabul
*Zakkai of Shab
*Zebid
Zebid of Nehardea
Zebid b. Osha'ya
Zebulun b. Don (B)
Zechariah
Zechariah (son-in-law of Joshua b. Levi)
*Ze'era (P)
Ze'era b. Abbahu (P)
Ze'era b. Ḥama (P)
Ze'era b. Ḥanina (P)
Ze'era or Zera (B and P)
Zemina (P)
*Zerika
Zerika (brother-in-law of Zerikan)
Zerikan
Zuga
Zuga or Zawwa of Adiabene
Zuṭi
Zuṭra b. Huna
Zuṭra, Mar (the colleague of Ashi)
Zuṭra, Mar (the great)
Zuṭra, Mar (the pious)
Zuṭra b. Mari
Zuṭra b. Naḥman
Zuṭra b. Rishba
Zuṭra b. Samuel
Zuṭra b. Tobia
Zuṭra b. Ze'era

J. L. G.

TANNENBAUM, ABNER: Yiddish and Hebrew journalist; born at Schirwind, East Prussia, March 1, 1848. He studied in Kamenetz-Podolsk and in the Kishinef Lyceum, and was awarded a diploma by the Imperial University of Odessa for his historical and geographical studies. He chose a commercial career, and, after having held various positions, became manager of a wholesale drug business. In 1887 he emigrated to New York, where he devoted himself to journalism.

Tannenbaum has translated into Yiddish several of the works of Jules Verne, among which may be mentioned "Kalt und Warm," London, 1895, and "Gesucht und Gefunden," New York, 1896. He is especially known as a popularizer, among Russian immigrants, of the secular sciences, having written extensive treatises on historical topics, natural science, etc., in almost all Yiddish periodicals of the United States. He is the author of a "History of the Jews in America" (2 parts, New York, 1905) and of a "Commercial, Industrial, and Agricultural Geography of the United States" (*ib.* 1905).

J. L. La.

TANUJI, ISHMAEL HA-KOHEN: Egyptian rabbi and author of the sixteenth century. He was a descendant of the Tanuji (from "Tanjah" =

"Tangiers") family of Tunis, to which belonged R. Samuel ha-Kohen and his son R. Judah, both rabbis of Jerusalem. In 1543 he wrote a book, popular in style, entitled "Sefer ha-Zikkaron" and containing halakic decisions on current topics (Ferrara, 1555). As the chief of the Egyptian rabbis he appended his name to an approbation of the responsa of R. Elijah ben Ḥayyim (Ranaḥ). There still exists in Egypt a synagogue in which Ishmael ha-Kohen Tanuji had been wont to pray, and which is therefore called by his name (see Jew. Encyc. v. 72a, line 1).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 111; Fuenn, *Keneset Yisrael*, p. 674.

G. N. T. L.

TANYA: Collection of ritual laws and customs, published first at Mantua, 1514, then at Cremona, 1565, and later in two other editions. The epigraph of the Mantua edition reads as follows: "'Minhag Abot Sefer Tanya' was terminated in the month of Siwan, 5074 of Creation" (= 1314). This is interpreted by Dukes ("Orient, Lit." v. 219), to mean that the work was originally called "Minhag Abot" and that it was composed in 1314. Buber (introduction to his edition of "Shibbole ha-Leḳeṭ"), however, proves that 1314 is a misprint for 1514, which is the date of the first edition. Steinschneider supposes that the "Minhag Abot" mentioned by Abraham ha-Levi in his treatise "Ha-Hora'ah" (see "Oẓar Neḥmad," ii. 152) is the same as "Tanya." This book is arranged in the same way as the "Shibbole ha-Leḳeṭ," which, as well as its author, Zedekiah ben Abraham, is often quoted. The author of the "Tanya," besides, frequently cites as his teachers Benjamin b. Abraham (Zedekiah's brother) and Judah b. Benjamin; and in certain places the expression "I, Jehiel the scribe," is found. These details gave rise to a discussion among different authorities as to the authorship of the book, which is variously ascribed to Judah b. Benjamin, to a pupil of his, and to Jehiel b. Asher b. Jekuthiel.

Among the opinions of modern scholars that of Osias Schorr may be mentioned, namely, that the "Tanya" is simply a copy of the "Shibbole ha-Leḳeṭ," called "Tanya" after its initial word, but written in such a way as to make it appear the copyist's own composition; *e.g.*, in many places Schorr declares the copyist ascribes this or that to the "Shibbole ha-Leḳeṭ" to make it appear that he took only so much from that work. Where the author of the "Shibbole" refers to "my brother Benjamin" the copyist of the "Tanya" omits the words "my brother." The copyist for the most part confined his attention to the Law, neglecting the customs. He also added extracts from Maimonides' "Yad."

Bibliography: Azulai, *Shem ha-Gedolim*; Benjacob, *Oẓar ha-Sefarim*, p. 657, No. 660; Conforte, *Ḳore ha-Dorot*, p. 21a; Schorr, in *Ẓiyyon*, i. 147–148; *idem*, in *He-Ḥaluẓ*, i. 103–105; Steinschneider, *Cat. Bodl.* col. 2771.

W. B. M. Sel.

TÄNZER, AARON: Austrian rabbi; born at Presburg, Hungary, Jan. 30, 1871; studied at the Presburg Rabbinerschule, and Oriental philology and history at the University of Berlin (Ph.D. 1895). In 1896 he was called to Hohenems as chief rabbi of Tyrol and Vorarlberg; and since 1904 he has been rabbi of Meran (Tyrol). He is the author of "Die Religionsphilosophie Josef Albo's," Frankfort-on-the-Main, 1896; "Der Israelitische Friedhof in Hohenems," Vienna, 1901; "Judenthum und Entwickelungslehre," Berlin, 1903; and "Geschichte der Juden in Tirol und Vorarlberg," vol. i., *ib.* 1903–4.

S.

TAPPUAH: 1. City in the Shefelah, described as lying between the towns of En-gannim and Enam; probably situated north of the Wadi al-Sunṭ, and identical with the modern 'Artuf (Josh. xv. 34). **2.** City in Ephraim, marking the western boundary of the tribe (Josh. xvi. 8). **3.** The land of Tappuah, which belonged, with the exception of the city of the same name, to the tribe of Manasseh (Josh. xvii. 8). It was one of the thirty-one districts whose kings were vanquished by the Jews when they first invaded Palestine (Josh. xii. 17). **4 (En-tappuah).** Southern boundary of the tribe of Manasseh (Josh. xvii. 7). **5.** Son of Hebron (I Chron. ii. 43).

Bibliography: Schwarz, *Palestine*, pp. 89, 102, Philadelphia, 1850.

J. S. O.

TARASCON (Hebrew, טרשקון, טאראשקן): City in the department of Bouches-du-Rhône, France. In 1276 King Charles I. intervened in behalf of its Jews against the inquisitors, who had obliged them to enlarge the wheel-shaped badge worn by them, and had extorted large sums from them in the guise of a fine. Several Jews who were expelled from Languedoc in 1306 went to Tarascon, where they were cordially received; but in 1308 Charles II., on the complaint of Christians, forbade Jews to hold public office. Queen Jeanne, however, took the Tarascon Jews under her protection (1348 and 1378); and her daughter, Marie de Blois, treated them still more favorably, making no distinction whatever between her Jewish and her Christian subjects (1390). Louis II. of Anjou exempted them (1400) from all new taxes, and granted them a special letter of protection ("sauvegarde"), by the terms of which the other inhabitants of Tarascon were enjoined to provide for their defense and for the preservation of their property. Louis III. appointed conservators of these privileges in order to remove the Jews from the arbitrary jurisdiction of the courts.

In 1454 King René issued a decree mitigating the severity of the edict of Charles I. relative to the wearing of the badge; but in 1460, at the request of the syndics, he ordered that no Jew should thenceforth hold public office, on pain of a fine of fifty marks in silver. In 1475 he obliged the Jews of the city to pay him a subsidy of 8,000 florins. Owing to their letter of protection of 1400, the Jews of Tarascon did not suffer during the bloody excesses committed in Provence in 1484 by a band of reapers; and in 1489 the municipal council, in conformity with the "sauvegarde," took steps which enabled the Jewish inhabitants to escape from the populace, which had attacked their quarter.

This quarter was commonly called the "Carrière des Juifs," or simply the "Carrière," though the names "Juzataria" and "Juateria" also occur occasionally. It included, on the one side, the portion of the Rue du Château between the royal court and the château of King René, and, on the other side, the portion which separated the traverse, now the Rue des Juifs, from the monastery of the Benedictines of St. Honorat. When some Jews settled outside of the Carrière a royal decree of 1377 ordered them to return to their former domicil, on pain of a fine of 100 livres. In case of necessity, however, the Jews were permitted to go outside as far as the Rue des Baptêmes, but the condition was made that they should construct no gate or other opening to this street near the Church of St. Marthe.

The exact site of the synagogue is unknown. In 1368 the community paid to the public treasury a tax of 10 oboles for the possession of this building. In the Middle Ages the community had two cemeteries, one of them situated on the island of Tarnègue near the old commandery of St. Antoine, and the other outside of the Condamine gate between the road to Maillane and that to St. Georges. In 1526 the latter became the property of the city, which erected a pest-house on the plot.

The following scholars of Tarascon are known: R. Eliezer and his brother Joshua, Solomon of Salon, Israel of Valabrègue, Immanuel ben Jacob (Bonfils), Joseph Caspi, Don Bonafous, Samuel b. Judah and his brother En Bondavi of Marseilles; also the following physicians: Comprat Asser, Bonjuhas Guassin, Rossel, Ferrier, Bellant, Nathan, Jacob of Lunel, Orgier, Maystre Aron, Mosse Meyr, and Joseph b. Joseph.

Bibliography: Arnaud Camille, *Essai sur la Condition des Juifs en Provence*, pp. 24, 36, 37, 39, 52; Bardinet, *Revue Historique*, 1880; Blancard, *Inventaire Sommaire des Archives Départementales des Bouches-du-Rhône*, B. 142; Bédarride, *Les Juifs en France*, pp. 317, 320; Bondurand, *Les Coutumes de Tarascon*, pp. 53, 64, 65, 80, 84, Nîmes, 1892; Bouche Hon, *Histoire de Provence*, II., book ix., section iv.; Depping, *Les Juifs dans le Moyen Age*, pp. 198, 206, 207; Gross, *Gallia Judaica*, pp. 249-250; S. Kahn, *Les Juifs de Tarascon*, pp. 3-57 (reprinted from *R. E. J.* 1889); Nostradamus, *Histoire de Provence*, part 6; Renan-Neubauer, *Les Rabbins Français*, pp. 477, 561, 688; idem, *Les Ecrivains Juifs Français*, pp. 692 *et seq.*; *Revue des Langues Romanes*, 1897, pp. 224-226.

S. S. K.

ṬARFON (Greek, Τρύφων; Yer. Bik. 64c): Tanna of the third generation, living in the period between the destruction of the Temple and the fall of Bethar. He was of priestly lineage, and he expressly states that he officiated in the Temple with the priests (Yer. Yoma iii. 7); in the pride of his rank he used to demand the heave-offering even after the Temple had fallen (Tosef., Ḥag. iii., end). His devotion to his mother was such that he used to place his hands beneath her feet when she was obliged to cross the courtyard barefoot (Ḳid. 61b), while his generosity made him return to the father the redemption-money for the first-born, although it was his priestly perquisite (Tosef., Bek. vi. 14). Once, in a time of famine, he took 300 wives so that they might, as wives of a priest, exercise the right of sharing in the tithes (Tosef., Ket. v. 1). On one occasion, when from his window he saw a bridal procession evidently of the poorer classes, he requested his mother and sister to anoint the bride that the groom might find more joy in her (Ab. R. N. xli., end). Although he was blessed with riches, he possessed extraordinary modesty; in one instance he deeply regretted having mentioned his name in a time of peril, since he feared that in using his position as teacher to escape from danger he had seemingly violated the rule against utilizing knowledge of the Torah for practical ends (Ned. 62b).

As Halakist.

Although as a halakist R. Ṭarfon was an adherent of the school of Shammai, only two passages describe him as following its teachings (Yeb. 15b; Yer. Sheb. iv. 20), and he always inclined toward leniency in the interpretation of those halakot of Shammai which had not actually been put into practise (Kil. v. 6; Yeb. xv. 6; Ket. v. 2); often he decided in direct opposition to the Bet Shammai when it imposed restrictions of excessive severity (Yeb. xv. 47; Naz. v. 5). R. Ṭarfon was also the author of independent halakot, one being on the form of benediction when quenching thirst with water (Ber. vi. 8), and another on the benediction for the eve of the Passover (Pes. x. 6). The majority of his rulings, however, deal with subjects discussed in the orders Nashim, Ḳodashim, Ṭohorot, and Neziḳin. In those found in Ṭohorot his tendency is always toward severity, while in Neziḳin are found his sayings on lost objects and usufruct (B. M. iv. 3, v. 7), the payment of debts, the money due a woman when she receives a bill of divorce (Ket. ix. 2, 3), and damage caused by cattle (B. Ḳ. ii. 5, and the baraitot connected with this passage, p. 26). If he had belonged to the Sanhedrin, the death-penalty would have been abolished (Mak. i. 10; comp. Frankel, "Der Gerichtliche Beweis," p. 48, Berlin, 1846). R. Ṭarfon engaged in halakic controversies with R. Akiba (Ket. 84a; Pes. 117, 118), but the two agreed with regard to a tosefta (Miḳ. i.; Ḳid. 66; Yer. Yoma i. 1; Ter. iv. 5; Mak. i. 10; Ker. v. 3), with R. Simeon (Men. xii. 5; possibly, however, an error for R. Akiba), and R. Eleazar ben Azariah (Yad. iv. 3). Other sayings of his have been preserved which were accepted without controversy (Pes. 117a, 118a; Giṭ. 83a); and two of his apothegms are especially noteworthy as indicating his intense earnestness: "The day is short, the labor vast, the toilers idle, the reward great, and the Master urgent" (Ab. i. 15); "It is not thy task to complete the work, neither art thou a free man that thou canst withdraw thyself; if thou hast learned much, great shall be thy reward, for He that doth hire thee will surely repay thee for thy toil; yet the requital of the pious is in the future" (Ab. i. 17). In the discussion as to the relative importance of theory and practise, Ṭarfon decided in favor of the latter.

Incidents of His Life.

When Eliezer ben Hyrcanus was sick, and a deputation was sent to him, R. Ṭarfon acted as the spokesman, addressing him as follows: "Master, thou art of more worth to Israel than the sun, for that gives light only on earth, while thou dost shed thy rays both in this world and in the world to come" (Sanh. 101a; Mek., Baḥodesh, xi. [ed. Weiss, p. 80a]). In like manner he led a number of scholars in a visit to R. Ishmael ben Elisha, upon the death of the sons of the latter (M. Ḳ. 28b); and when Jose the Galilean, R. Ṭarfon, R. Eliezer ben Azariah, and R. Akiba assembled to decide on the disputed sayings of Eliezer ben Hyrcanus, Ṭarfon was the first speaker (Tosef., Giṭ. vii.; Giṭ. 83a). He was one of those whose names occurred in the deposition of Gamaliel II., and it is expressly stated that he was addressed as "brother" by the other scholars. He is said to have dwelt at Jabneh, although it is evident that he lived also in Lydda (Ta'an. iii. 9; B. M. iv. 3; Ḥag. 18a).

R. Ṭarfon was accustomed to open his haggadic discourses with a halakic question (Tosef., Ber. iv. 16). In his own upper chamber at Jabneh it was decided that benevolence should be practised according to the injunction of Ps. cvi. 3 (Esth. R. vi. 2, 5). Ṭarfon held that God did not allow His glory to overshadow Israel until the people had fulfilled a task (Ab. R. N. ii.), and that death can overtake one only when he is idle (comp. Gen. xlix. 33).

Domestic Life.

On festivals and holy days R. Ṭarfon was accustomed to delight his wife and children by preparing for them the finest fruits and dainties (Yer. Pes. 37b). When he wished to express approval of any one, he would say, "'A knop and a flower' [Ex. xxv. 33]; thou hast spoken as beautifully as the adornments of the candlestick in the Temple"; but when it was necessary to upbraid another, he would say, "'My son shall not go down with you'" (Gen. R. xci.), repeating the words of Jacob to his sons in Gen. xlii. 38. When he perceived that his two nephews, whom he was instructing personally, were becoming careless, he interrupted his lecture and regained their attention by saying, "Then again Abraham took a wife, and her name was Johanna" (instead of Keturah; Gen. xxv. 1), whereupon his pupils interrupted him by exclaiming, "No, Keturah!" (Zeb. 26b). His chief scholars were R. Judah ('Er. 45b; Yeb. 101b), Simeon Shezari (Men. 31b), and Judah ben Isaiah ha-Bosem (Ḥul. 55b).

R. Ṭarfon was extremely bitter against those Jews who had been converted to the new faith; and he swore that he would burn every book of theirs which should fall into his hands (Shab. 116a), his feeling being so intense that he had no scruples against destroying the Gospels, although the name of God occurred frequently in them.

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 101–105, Leipsic, 1859; Brüll, *Einleitung in die Mischna*, i. 100–103, Frankfort-on-the-Main, 1876; Bacher, *Ag. Tan.* pp. 342–352; Ḥamburger, *R. B. T.* ii. 1196; Derenbourg, *Hist.* pp. 379 *et seq.* A list of the mishnayot which mention R. Ṭarfon is given by Schürer, *Gesch.* ii. 378, note 137; of the Tosefta passages in which his name occurs, by Zuckermandel in his edition of the Tosefta; of similar sections in the Mekilta, Sifra, and Sifre, by Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, p. 85, Berlin, 1887.

W. B. S. O.

TARGUM: The Aramaic translation of the Bible. It forms a part of the Jewish traditional literature, and in its inception is as early as the time of the Second Temple. The verb תרגם, from which the noun תרגום is formed, is used in Ezra iv. 7 in reference to a document written in Aramaic, although "Aramit" (A. V. "in the Syrian tongue") is added. In mishnaic phraseology the verb denotes a translation from Hebrew into any other language, as into Greek (see Yer. Ḳid. 59a, line 10, and Yer. Meg. 71c, line 11; both statements referring to the Greek version of Aquila); and the noun likewise may refer to the translation of the Biblical text into any language (see Meg. ii. 1; Shab. 115a). The use of the term "Targum" by itself was restricted to the Aramaic version of the Bible (see Bacher, "Die Terminologie der Tannaiten," pp. 205 *et seq.*). In like manner, the Aramaic passages in Genesis, Jeremiah, Daniel, and Ezra were briefly called "Targum," while the Hebrew text was called "Miḳra" (see Yad. iv. 5; Shab. 115b).

Name.

As an interpretation of the Hebrew text of the Bible the Targum had its place both in the synagogal liturgy and in Biblical instruction, while the reading of the Bible text combined with the Targum in the presence of the congregation assembled for public worship was an ancient institution which dated from the time of the Second Temple, and was traced back to Ezra by Rab when he interpreted the word "meforash" (Neh. viii. 8) as referring to the Targum (Meg. 3a; Ned. 37b; comp. Yer. Meg. 74d, line 48; Gen. R. xxxvi., end). The rules for reading the Targum are formulated in the Halakah (see Meg. iii. and the Talmud *ad loc.*; Tosef., Meg. iv.). The Targum was to be read after every verse of the parashiyyot of the Pentateuch, and after every third verse of the lesson from the Prophets. Excepting the Scroll of Esther, which might be read by two persons in turn, only one person might read the Targum, as the Pentateuch or prophetic section also was read by a single person. Even a minor might read the Targum, although it was not fitting for him to do so when an adult had read the text. Certain portions of the Bible, although read, were not translated (as Gen. xxxv. 22), while others were neither read nor translated (as Num. vi. 24–26; II Sam. xi.–xiii.). The reader was forbidden to prompt the translator, lest any one should say that the Targum was included in the text of the Bible (Ulla in Meg. 32a). With regard to the translation of Biblical passages, Judah ben Ilai, the pupil of Akiba, declared that whosoever rendered a verse of the Bible in its original form was a liar, while he who made additions was a blasphemer (Tosef., Meg., end; Ḳid. 49a; comp. the geonic responsum in Harkavy, "Responsen der Geonim," pp. 124 *et seq.*, and the quotation from Midr. ha-Gadol in "J. Q. R." vi. 425). A passage in Ab. R. N. (Recension B, xii. [ed. Schechter, p. 24]) referring to R. Akiba's early training says that he studied the Bible and the Targum; but allusions to the Targum as a special subject of study in connection with the Bible are excessively rare. It must be assumed, however, that the Targum was an integral part of the Biblical course of study designated as "Miḳra"; and Judah b. Ilai declared that only he who could read and translate the Bible might be regarded as a "ḳaryana," or one thoroughly versed in the Bible (Ḳid. 49a). In Sifre, Deut. 161 the Targum is mentioned as a branch of study intermediate between the Miḳra and the Mishnah.

The professional translator of the text of the Bible in the synagogue was called "targeman" ("torgeman," "metorgeman"; the common pronunciation being Meturgeman; see Meg. iv. 4). His duties naturally formed part of the functions of the communal official ("sofer") who had charge of Biblical instruction (see Yer. Meg. 74d). Early in the fourth century Samuel ben Isaac, upon entering a synagogue, once saw a teacher ("sofer") read the Targum from a book, and bade him desist.

Liturgical Use.

This anecdote shows that there was a written Targum which was used for public worship in that century in Palestine, although there was no definitely determined and generally recognized Targum, such as existed in Babylonia. The story is told (Yer. Ber. 9c) that Jose b. Abin, an amora of the second half of the fourth century, reprehended those who read a Targum to Lev. xxii. 28 which laid a biased emphasis on the view that the command contained in that verse was based on God's mercy (this same paraphrase is still found in the Palestinian Targum); see also the statements on the erroneous translation of Ex. xii. 8, Lev. vi. 7, and Deut. xxvi. 4 in Yer. Bik. 65d; as well as Yer. Kil. viii., end, on Deut. xiv. 5; and Meg. iii. 10 on Lev. xviii. 21. In addition to the anecdotes mentioned above, there are earlier indications that the Targum was committed to writing, although for private reading only. Thus, the Mishnah states (Yad. iv. 5) that portions of the text of the Bible were "written as a Targum," these doubtless being Biblical passages in an Aramaic translation; and a tannaitic tradition (Shab. 115a; Tosef., Shab. xiv.; Yer. Shab. 15c; Massek. Soferim v. 15) refers to an Aramaic translation of the Book of Job which existed in written form at the time of Gamaliel I., and which, after being withdrawn from use, reappeared in the lifetime of his grandson Gamaliel II. The Pentateuchal Targum, which was made the official Targum of the Babylonian schools, was at all events committed to writing and redacted as early as the third century, since its Masorah dates from the first half of that century. Two Palestinian amoraim of the same century urged the individual members of the congregation to read the Hebrew text of the weekly parashah twice in private and the Targum once, exactly as was done in public worship: Joshua ben Levi recommended this practise to his sons (Ber. 8b), while Ammi, a pupil of Johanan, made it a rule binding on every one (*ib.* 8a). These two dicta were especially instrumental in authorizing the custom of reciting the Targum; and it was considered a religious duty even in later centuries, when Aramaic, the language of the Targum, was no longer the vernacular of the Jews. Owing to the obsolescence of the dialect, however, the strict observance of the custom ceased in the days of the first geonim.

Disuse.

About the middle of the ninth century the gaon Naṭronai ben Hilai reproached those who declared that they could dispense with the "Targum of the scholars" because the translation in their mother tongue (Arabic) was sufficient for them (see Müller, "Einleitung in die Responsen der Geonen," p. 106).

At the end of the ninth or in the beginning of the tenth century Judah ibn Ḳuraish sent a letter to the community of Fez, in which he reproved the members for neglecting the Targum, saying that he was surprised to hear that some of them did not read the Targum to the Pentateuch and the Prophets, although the custom of such a perusal had always been observed in Babylonia, Egypt, Africa, and Spain, and had never been abrogated. Hai Gaon (d. 1038) was likewise much astonished to hear that the reading of the Targum had been entirely abandoned in Spain, a fact which he had not known before (Müller, *l.c.* p. 211); and Samuel ha-Nagid (d. 1056) also sharply criticized the scholars who openly advocated the omission of the reading of it, although according to him the Targum was thus neglected only in the northern provinces of that country (see the responsum in Berliner, "Onḳelos," ii. 169). As a matter of fact, however, the custom did entirely cease in Spain; and only in southern Arabia has it been observed until the present time (see Jacob Saphir, "Eben Sappir," i. 53b; Berliner, *l.c.* p. 172), although the Targum to the hafṭarot, together with introductions and poems in Aramaic, long continued to be read in some rituals (see Zunz, "G. V." pp. 410, 412; *idem*, "Literaturgesch." pp. 21 *et seq.*; *idem*, "Ritus," pp. 53, 60 *et seq.*, 81; Bacher, in "Monatsschrift," xxii. 220–223). In the synagogues of Bokhara the Persian Jews read the Targum, together with the Persian paraphrase of it, to the hafṭarah for the last day of Passover (Isa. x. 32–xii.; see "Zeit. für Hebr. Bibl." iv. 181).

The Aramaic translations of the Bible which have survived include all the books excepting Daniel and Ezra (together with Nehemiah), which, being written in great part in Aramaic, have no Targum, although one may have existed in ancient times.

Targumim to the Pentateuch: 1. Targum Onḳelos or **Babylonian Targum:** The official Targum to the Pentateuch, which subsequently gained currency and general acceptance throughout the Babylonian schools, and was therefore called the "Babylonian Targum" (on the tosafistic name "Targum Babli" see Berliner, *l.c.* p. 180; "Mordekai" on Giṭ. ix., end, mentions an old "Targum Babli" which was brought from Rome). The title "Targum Onḳelos" is derived from the well-known passage in the Babylonian Talmud (Meg. 3a) which discusses the origin of the Targumim: "R. Jeremiah [or, according to another version, R. Ḥiyya bar Abba] said: 'The Targum to the Pentateuch was composed by the proselyte Onḳelos at the dictation of R. Eliezer and R. Joshua.'" This statement is undoubtedly due to error or ignorance on the part of the scholars of Babylonia, who applied to the Aramaic translation of the Pentateuch the tradition current in Palestine regarding the Greek version of Aquila. According to Yer. Meg. 71c, "Aquila the proselyte translated the Pentateuch in the presence of R. Eliezer and R. Joshua, who praised him in the words of Ps. xlv. 3." In this passage, moreover, R. Jeremiah is described as transmitting the tradition on the authority of R. Ḥiyya bar Abba. There is no doubt that these accounts coincide; and the identity of אונקלוס הגר and עקילס הגר is also clear, so that Onḳelos and Aḳylas (Aquila) are one and the same person (but see Onḳelos). In the Babylonian Talmud only the first form of the name occurs; the second alone is found in the Palestinian Talmud; while even the Babylonian Talmud mentions Onḳelos as the author of the Targum only in the passage cited. The statements referring to Onḳelos as the author of the Aramaic translation of the Pentateuch originated in the post-Talmudic period, although they are based entirely on Meg. 3a. The first citation of a targumic passage (on Gen. xlv. 27) with the direct statement "Onḳelos has translated" occurs in Pirḳe R. El. xxxviii. The gaon Sar Shalom, writing in the ninth century, expressed himself as follows on the Targum Onḳelos: "The Targum of which the sages spoke is the one which we now have in our hands; no sanctity attaches to the other Targumim. We have heard it reported as the tradition of ancient sages that God wrought a great thing [miracle] for Onḳelos when He permitted him to compose the Targum." In a similar fashion Maimonides speaks of Onḳelos as the bearer of ancient exegetic traditions and as a thorough master of Hebrew and Aramaic (see Bacher, "Die Bibelexegese Moses Maimunis," pp. 38-42). The designation "Targum Onḳelos" was accordingly established in the early portion of the geonic period, and can no longer be effaced from the terminology of Jewish learning.

Babylonian Influence.

The accepted Targum to the Pentateuch has a better claim to the title "Targum Babli" (Babylonian Targum), as has already been explained. It is noteworthy, moreover, that the Jews of Yemen received this Targum, like that to the Prophets, with the Babylonian punctuation (see Merx, "Chrestomathia Targumica"); and the colophon of a De Rossi codex states that a Targum with Babylonian punctuation was brought to Europe (Italy) from Babylon in the twelfth century, a copy with the Tiberian punctuation being made from it (see Berliner, *l.c.* ii. 134). In the Babylonian Talmud the accepted Targum is called "our Targum," thus connoting the Targum of Babylonia or of the Babylonian academies (Ḳid. 49a, "Targum didan," for which Maimonides, in his "Yad," Ishut, viii. 4, substitutes "Targum Onkelos"). Passages from the Targum are cited with great frequency in the Babylonian Talmud with the introductory remark "As we translate" (Berliner *l.c.* p. 112), and the Babylonian geonim also speak of "our Targum" as contrasted with the Palestinian Targum (see Hai Gaon in Harkavy, *l.c.* Nos. 15, 248).

The Targum Onḳelos, moreover, shows traces of Babylonian influence in its language, since its vocabulary contains: (1) Aramaic words which occur elsewhere in the Babylonian vernacular, *e.g.*, the Hebrew ראה ("to see") is always translated by **חזא**, and not by the Palestinian **חמא**, while the Hebrew **סביב** ("round about") is rendered by **חזור חזור** and not by **סחור סחור**; (2) Aramaic words used to render Greek words found in the Palestinian Targum; (3) a few Persian words, including "naḥshirkan" (hunter; Gen. xxv. 27); and "enderun" (*ib.* xliii. 30) instead of the Greek *κοιτών* found in the Palestinian Targum. These peculiarities, however, justify only the assumption that the final redaction of the Targum Onḳelos was made in Babylonia; for its diction does not resemble in any other respects the Aramaic diction found in the Babylonian Talmud; indeed, as Nöldeke has shown ("Mandäische Grammatik," p. xxvii.), "the official Targum, although redacted in Babylonia, is composed in a dialect fundamentally Palestinian." This statement is confirmed by the text of the Targum Onḳelos, by the results of historical investigations of its origin, and by a comparison of it with the Palestinian Targum. These researches into its history show that the Targum which was made the official one was received by the Babylonian authorities from Palestine, whence they had taken the Mishnah, the Tosefta, and the halakic midrashim on the Pentateuch. The content of the Targum shows, moreover, that it was composed in Palestine in the second century; for both in its halakic and in its haggadic portions it may be traced in great part to the school of Akiba, and especially to the tannaim of that period (see F. Rosenthal in "Bet Talmud," vols. ii.-iii.; Berliner, *l.c.* p. 107). The Targum Onḳelos can not be compared unqualifiedly with the Palestinian Targum, however, since the latter has been preserved only in a much later form; moreover the majority of those fragments which are earliest seem to be later than the redaction of the Targum Onḳelos. Yet even in this form the Palestinian Targum to the Pentateuch furnishes sufficient evidence that the two Targumim were originally identical, as is evident from many verses in which they agree word for word, such as Lev. vi. 3, 4, 6-7, 9, 11, 18-20, 22-23. The difference between the two is due to two facts: (1) the Pentateuchal Targum of the tannaitic period was subjected to a thorough and systematic revision, which may have taken place in Palestine, this revision of subject-matter being followed by a textual revision to make it conform with the vernacular of the Babylonian Jews; and (2) the version of the Targum resulting from this double revision was accepted and committed to writing by the Babylonian academies.

Peculiarities.

Despite the fact that the Targum was thus reduced to a fixed form in Babylonia, the Palestinian meturgemanim had full license to revise and amplify it, so that the final redaction as it now exists in the so-called "Targum pseudo-Jonathan" (and this is true in even a greater degree of the "Fragmenten-Targum" mentioned below), though it was made as late as the seventh century, approximates the original Targum much more closely both in diction and in content, and includes many elements earlier than the Targum bearing the name of Onḳelos and belonging in its final form to the third century.

The Masorah on the Targum Onḳelos is first mentioned in the "Patshegen," a commentary on this same Targum, written in the thirteenth century; it was edited by Berliner (1877), and reedited in alphabetical order by Landauer ("Letterbode," viii., ix.). This Masorah contains statements concerning the divergencies between the schools of Sura and Nehardea, exactly as the Talmud (Zeb. 54a; Sanh. 99b) alludes to controversies between Rab and Levi over individual words in the Targum. The system followed in the revision of the subject-matter which resulted in the Targum Onḳelos becomes clear when the latter is compared with the Palestinian Targum. The principal object being to conform the Targum as closely as possible to the original text both in diction and in content, explanatory notes were omitted, and the Hebrew words were translated according to their etymological meaning, although the geographical names were retained in their Hebrew form almost without exception, and the grammatical structure of the Hebrew was closely followed. The paraphrastic style of translation affected by the Targumim generally, in order to obviate all anthropomorphisms in reference to God, is observed with special care in the Targum Onkelos, which employs paraphrases also in the poetic sections of the Pentateuch and in many other cases. In some instances the original paraphrase is abbreviated in order that the translation may not exceed the length of the text too greatly; consequently this Targum occasionally fails to represent the original, as is evident from paraphrases preserved in their entirety in the Palestinian Targum, as in the case of Gen. iv. 7, 10; xlix. 3, 22; Ex. xiv. 15; Num. xxiv. 4; and Deut. xxix. 17. An example of an abbreviated paraphrase is found also in the Targum Onkelos to Deut. i. 44, as compared with the paraphrase in Soṭah 48b made by a Babylonian amora of the third century.

Supposed Authorship.

2. **The Palestinian Targum (Targum Yerushalmi):** A responsum of Hai Gaon, already cited with reference to the Targumim, answers the question concerning the "Targum of the Land of Israel [Palestine]" in the following words: "We do not know who composed it, nor do we even know this Targum, of which we have heard only a few passages. If there is a tradition among them [the Palestinians] that it has been made the subject of public discourse since the days of the ancient sages [here follow the names of Palestinian amoraim of the third and fourth centuries], it must be held in the same esteem as our Targum; for otherwise they would not have allowed it. But if it is less ancient, it is not authoritative. It is very improbable, however, in our opinion, that it is of later origin" (comp. "R. E. J." xlii. 235). The following statement is quoted ("Kol Bo," § 37) in the name of R. Meïr of Rothenburg (13th cent.) with reference to the Targum: "Strictly speaking, we should recite the weekly section with the Targum Yerushalmi, since it explains the Hebrew text in fuller detail than does our Targum; but we do not possess it, and we follow, moreover, the custom of the Babylonians." Both these statements indicate that the Palestinian Targum was rarely found in the Middle Ages, although it was frequently quoted after the eleventh century (see Zunz, "G. V." pp. 66 *et seq.*), especially in the "'Aruk" of Nathan b. Jehiel, which explains many words found in it. Another Italian, Menahem b. Solomon, took the term "Yerushalmi" (which must be interpreted as in the title "Talmud Yerushalmi") literally, and quoted the Palestinian Targum with the prefatory remark, "The Jerusalemites translated," or "The Targum of the People of the Holy City." After the fourteenth century Jonathan b. Uzziel, author of the Targum to the Prophets, was believed to have been the author of the Palestinian Targum to the Pentateuch also, the first to ascribe this work to him being Menahem Recanati in his commentary on the Pentateuch. This error was probably due to an incorrect analysis of the abbreviation ת"י (= "Targum Yerushalmi"), which was supposed to denote "Targum Jonathan." The statement in the Zohar (i. 89a, on Gen. xv. 1) that Onkelos translated the Torah, and Jonathan the Miḳra, does not mean, as Ginsburger thinks ("Pseudo-Jonathan," p. viii.), that according to the Zohar Jonathan translated the entire Bible, and thus the Pentateuch; but the word "Miḳra" here refers to the Prophets (see "R. E. J." xxii. 46). It is possible, however, that the view, first advanced by Recanati, that Jonathan composed also a Targum on the Pentateuch, was due to a misinterpretation of the passage in the Zohar. Azariah dei Rossi, who lived in the sixteenth century, states ("Me'or 'Enayim," ed. Wilna, p. 127) that he saw two manuscripts of the Palestinian Targum which agreed in every detail, one of which was entitled "Targum Yerushalmi" and the other "Targum Jonathan b. Uzziel." The editio princeps of the complete Palestinian Targum was printed from the latter (Venice, 1591), thus giving currency to the erroneous title.

Relation to Onkelos.

In addition to the complete Palestinian Targum (pseudo-Jonathan) there exist fragments of the Palestinian Targum termed "Targum Yerushalmi"; but of these fragments, comprised under the generic term "Fragment-Targum," only those were until recently known which were first published in Bomberg's "Biblia Rabbinica" in 1518 on the basis of Codex Vaticanus No. 440. A few years ago, however, Ginsburger edited under the title "Das Fragmententhargum" (Berlin, 1899) a number of other fragments from manuscript sources, especially from Codex Parisiensis No. 110, as well as the quotations from the Targum Yerushalmi found in ancient authors. This work rendered a large amount of additional material available for the criticism of the Palestinian Targum, even though a considerable advance had already been made by Bassfreund in his "Fragmenten-Targum zum Pentateuch" (see "Monatsschrift," 1896, xl.). The general views concerning the Palestinian Targum and its relation to Onḳelos have been modified but slightly by these new publications. Although the relation of the Targum Yerushalmi to Onkelos has already been discussed, it may be added here that the complete Palestinian Targum, as it is found in the pseudo-Jonathan, is not earlier than the seventh century; for it mentions Ayeshah ('A'ishah) (or, according to another reading, Khadija [Ḥadijah]) and Fatima, the wife and daughter of Mohammed, as wives of Ishmael, who was regarded as Mohammed's ancestor. It originated, moreover, at a period when the Targum Onkelos was exercising its influence on the Occident; for the redactor of the Palestinian Targum in this form combined many passages of the two translations as they now exist in the Targum Yerushalmi and the Targum Onkelos (see "Z. D. M. G." xxviii. 69 *et seq.*), besides revealing his dependence on the Onkelos in other respects as well. The fragments of the Targum Yerushalmi are not all contemporaneous; and many passages contain several versions of the same verses, while certain sections are designated as additions ("tosefta"). The text of the majority of the fragments is older than the pseudo-Jonathan; and these remnants, which frequently consist of a single word only or of a portion of a verse, have been fused according to a principle which can no longer be recognized; but they may have consisted in part of glosses written by some copyist on the margin of the Onḳelos, although without system and thus without completeness. Many of these fragments, especially the haggadic paraphrases, agree with the pseudo-Jonathan, which may, on the other hand, be older than some of them. In like manner, haggadic additions were made in later centuries to the text of the Targum, so that an African manuscript of the year 1487 alludes to the capture of Constantinople by the Turks in 1453. Early in the twelfth century Judah ben Barzillai wrote as follows with regard to these additions: "The Palestinian Targum contains haggadic sayings added by those who led in prayer and who also read the Targum, insisting that these sayings be recited in the synagogue as interpretations of the text of the Bible." Despite the numerous additions to the Palestinian Targum, and notwithstanding the fact that the majority of the fragments are of later date than Onḳelos, both pseudo-Jonathan and the fragments contain much that has survived from a very early period; indeed, the nucleus of the Palestinian Targum is older than the Babylonian, which was redacted from it.

Targum to the Prophets: 1. The Official Targum to the Prophets: Like the Targum Onḳelos to the Pentateuch the Targum to the Books of the Prophets gained general recognition in Babylonia in the third century; and from the Babylonian academies it was carried throughout the Diaspora. It originated, however, in Palestine, and was then adapted to the vernacular of Babylonia; so that it contains the same linguistic peculiarities as the Targum Onḳelos, including sporadic instances of Persian words (*e.g.*, "enderun," Judges xv. 1, xvi. 12; Joel ii. 16; "dastaka" = "dastah," Judges iii. 22). In cases where the Palestinian and Babylonian texts differ, this Targum follows the latter ("madinḥa'e"; see Pinsker, "Einleitung in die Babylonische Punktuation," p. 124). It originated, like the Targum to the Pentateuch, in the reading, during the service, of a translation from the Prophets, together with the weekly lesson. It is expressly stated in the Babylonian Talmud that the Targum accepted in Babylonia was Palestinian in origin; and a tannaitic tradition is quoted in the passage already cited from Megillah (3a), which declares that the Targum to the Prophets was composed by Jonathan b. Uzziel "from the mouths of Haggai, Zechariah, and Malachi," thus implying that it was based on traditions derived from the last prophets. The additional statements that on this account the entire land of Israel was shaken and that a voice from heaven cried: "Who hath revealed my secrets to the children of men?" are simply legendary reflections of the novelty of Jonathan's undertaking, and of the disapprobation which it evoked. The story adds that Jonathan wished to translate the Hagiographa also, but that a heavenly voice bade him desist. The Targum to Job, which, as already noted, was withdrawn from circulation by Gamaliel I., may have represented the result of his attempts to translate the Hagiographa (see Bacher, "Ag. Tan." i. 23 *et seq.*; 2d ed., pp. 20 *et seq.*). JONATHAN B. UZZIEL is named as Hillel's most prominent pupil (comp. JEW. ENCYC. vi. 399, *s.v.* HILLEL); and the reference to his Targum is at all events of historical value, so that there is nothing to controvert the assumption that it served as the foundation for the present Targum to the Prophets. It was thoroughly revised, however, before it was redacted in Babylonia. In the Babylonian Talmud it is quoted with especial frequency by Joseph, head of the Academy of Pumbedita (see Bacher, "Ag. Bab. Amor." p. 103), who says, with reference to two Biblical passages (Isa. viii. 6 and Zech. xii. 11): "If there were no Targum to it we should not know the meaning of these verses" (Sanh. 94b; M. Ḳ. 28b; Meg. 3a). This shows that as early as the beginning of the fourth century the Targum to the Prophets was recognized as of ancient authority. Hai Gaon apparently regarded Joseph as its author, since he cited passages from it with the words "Rab Joseph has translated" (commentary on Ṭohorot, quoted in the "'Aruk"; see Kohut, "Aruch Completum," ii. 293a, 308a). As a whole, this Targum resembles that of Onḳelos, although it does not follow the Hebrew text so closely, and paraphrases more freely, in harmony with the text of the prophetic books. The Targum to the Prophets is undoubtedly the result of a single redaction.

Targum Jonathan.

2. A Palestinian Targum (Targum Yerushalmi): This Targum to the prophetic books of the Bible is frequently cited by early authors, especially by Rashi and David Ḳimḥi. The Codex Reuchlinianus, written in 1105 (ed. Lagarde, "Prophetæ Chaldaice," 1872), contains eighty extracts from the Targum Yerushalmi, in addition to many variants given in the margin under different designations, many of them with the note that they were taken from "another copy" of the Targum. Linguistically they are Palestinian in origin. Most of the quotations given in the Targum Yerushalmi are haggadic additions, frequently traceable to the Babylonian Talmud, so that this Palestinian Targum to the Prophets belongs to a later period, when the Babylonian Talmud had begun to exert an influence upon Palestinian literature. The relation of the variants of this Targum to the Babylonian Targum to the Prophets is, on the whole, the same as that of the fragments of the Palestinian Targum to the Onḳelos; and they show the changes to which the targumic text was subjected in the course of centuries, and which are shown also both by the earliest editions of the Targum to the Prophets and by their relation to the text of the Codex Reuchlinianus. This question is discussed in detail by Bacher, "Kritische Untersuchungen zum Prophetentargum" ("Z. D. M. G." xxviii. 1-58). Additions ("tosefta") to the Targum to the Prophets, similar in most cases to those in the Targum Yerushalmi, are also cited, especially by David Ḳimḥi. The chief extant portion of this Palestinian Targum is the translation of the hafṭarot (see Zunz, "G. V." pp. 79, 412).

Targum Yerushalmi.

Targum to the Hagiographa: The Babylonian Targumim to the Pentateuch and that to the Prophets were the only ones which enjoyed official recognition; so that even in Babylonia there was no authorized Targum to the Hagiographa, since this portion of the Bible furnished no sidrot for public worship. This fact is mentioned in the legend, already noted, that Jonathan ben Uzziel was forbidden to translate the Hagiographa. Nevertheless, there are extant Targumim on the hagiographic books; they are, for the most part, Palestinian in origin, although the Babylonian Talmud and its language influenced the Targumim on the Five Megillot.

A Separate Group.

1. To the Psalms and to Job: These Targumim form a separate group, and, in view of their entire agreement in diction, hermeneutics, and use of the Haggadah, may have a common origin. In no other Targum, excepting the Targum Sheni to Esther, does ἄγγελος, the Greek word for "angel," occur. In rendering Ps. xviii., the Targum to Psalms avails itself of the Targum to II Sam. xxii., although it does not reproduce the linguistic peculiarities found in the Babylonian recension of the latter. The Targum to Psalms contains an interesting dramatization of Ps. xci., cxviii, and cxxxvii., while both in it and in the Targum to Job the two constant themes are the law of God and its study, and the future life and its retribution. In Ps. cviii. 12 the parallel construction in the two sections of the verse is interpreted in such a way as to mention Rome and Constantinople as the two capitals of the Roman empire, thus indicating that the work was composed before the fall of Rome in 476. The Targum to Job iv. 10 (where שְׁנֵי is read instead of שִׁנֵּי) also seems to allude to the division of the empire; and this hypothesis is confirmed by the presence of a Greek and a Latin word in the Targum to Job, which in all cases renders "nagid" or "nadib" by ἄρχων (on this word as an official title in the Jewish communities, see Schürer, "Gesch." ii. 518), and translates "ḥanef" by "delator," a term which was applied in the Roman empire to the vilest class of informers. Characteristic of both these Targumim is the fact that they contain more variants from the Masoretic text in vowel-points and even in consonants than any other Targum, about fifty of them occurring in the Targum to Psalms, and almost as many being found in the Targum to Job, despite its relative brevity. A number of these variants occur also in the Septuagint and in the Peshiṭta, thus affording a confirmation of the early date of composition assigned to the two Targumim. Both of these contain, moreover, a number of variants, fifty verses of Job having two, and sometimes three, translations, of which the second is the original, while the later reading is put first (for a confirmation of the statements in "Monatsschrift," xx. 218, see Perles, *ib.* vii. 147, and "R. E. J." xxi. 122). The Targum to Psalms, like that to Job, is quoted by Naḥmanides under the title "Targum Yerushalmi" (Zunz, "G. V." p. 80).

2. To Proverbs: This Targum differs from all other Judæo-Aramaic translations of the Bible in that it shows Syriac characteristics, and also agrees in other respects with the Peshiṭta, to which, according to Geiger ("Nachgelassene Schriften," iv. 112), one-half of it corresponds word for word. This Targum contains scarcely any haggadic paraphrases. It may be assumed either that its author used or, rather, revised the Peshiṭta, or, with a greater degree of probability, that the Targum to Proverbs was derived from the same source as the Peshiṭta of that book, the Syriac version itself being based on a translation originally intended for Jews who spoke the Syriac dialect. This Targum also is quoted in the "'Aruk" and by Naḥmanides as "Targum Yerushalmi" (Zunz, *l.c.*).

3. To the Five Megillot: These Targumim are alike in so far as all of them are essentially detailed haggadic paraphrases. This is especially the case in the Targum to Canticles, in which the book is interpreted as an allegory of the relation between God and Israel and of the history of Israel. In the "'Aruk," the first work to cite these Targumim, the Targum to Canticles is once (*s.v.* פלטיא) called "Targum Yerushalmi"; and Rashi applies the same name (Targ. Yer. to Deut. iii. 4) to the second Targum on Esther, the so-called "Targum Sheni," which may be termed, in view of its length, and of the fact that it betrays eastern Aramaic influences in its diction, an Aramaic midrash on Esther. This last-named work, which is quoted as early as the Massek. Soferim (xiii. 6), has proved extremely popular. The Book of Esther is the only one of the hagiographic books which has a Targum noticed by the Halakah, rules for its reading having been formulated as early as the tannaitic period. The other "scrolls," however, were also used to a certain extent in the liturgy, being read on festivals and on the Ninth of Ab, which fact explains the discursiveness of their Targumim.

4. To Chronicles: This Targum follows the Palestinian Targumim both in language and in its haggadic paraphrases, although it shows the influence of the Babylonian Talmud also. It remained almost wholly unknown, however, not being cited even in the "'Aruk," nor included in the first editions of the Targumim. It was first published in 1680 (and 1683) by M. F. Beck from an Erfurt codex of 1343; and it was again edited, by D. Wilkins in 1715, on the basis of a Cambridge manuscript of 1347, this edition containing a later revision of the targumic text.

Apocryphal Additions to Esther.

Among the apocryphal additions to Esther the "Ḥalom Mordekai" (Dream of Mordecai) has been preserved in a Targum which is designated in a manuscript as an integral portion of the Targum to the Hagiographa. This passage, divided into fifty-one verses in Biblical fashion, has been printed in Lagarde's edition of the Targumim ("Hagiographa Chaldaice," pp. 352-365) and in Merx's "Chrestomathia Targumica," pp. 154-164 (see Bacher in "Monatsschrift," 1869, xviii. 543 *et seq.*). On the Targum to the Book of Tobit, known to Jerome, and preserved in a recension published by A. Neubauer ("The Book of Tobit," Oxford, 1878), see Dalman, "Grammatik des Jüdisch-Palästinensischen Aramäisch," pp. 27-29). It is probable, moreover, that a complete Aramaic translation of Ben Sira once existed (*ib.* p. 29).

The view prevailed at an early time that the amora Joseph b. Ḥama, who had the reputation of being thoroughly versed in the Targumim to the Prophets, was the author of the Targumim to the

Hagiographa. In the Masseket Soferim (*l.c.*) a quotation from the Targum Sheni to Esth. iii. 1 is introduced by the words "Tirgem Rab Yosef" (Rab Joseph has translated); and a manuscript of 1238, in the municipal library of Breslau, appends to the "Dream of Mordecai" the statement: "This is the end of the book of the Targum on the Hagiographa, translated by Rab Joseph." The manuscript from which the copyist of the Breslau codex took the "Dream of Mordecai," together with this colophon, included therefore all the Targumim to the Hagiographa, excepting that to Chronicles, the one to Esther standing last (see "Monatsschrift," xviii. 343). In his commentary on Ex. xv. 2 and Lev. xx. 17, moreover, Samuel ben Meïr, writing in the twelfth century, quoted targumic passages on Job and Proverbs in the name of R. Joseph. The belief that Joseph was the translator of the Hagiographa was due to the fact that the phrase frequently found in the Talmud, "as Rab Joseph has translated," was referred to the Targum to the Hagiographa, although it occurred only in passages from the Prophets and, according to one reading (Soṭah 48b), in a single passage of the Pentateuch. The Palestinian characteristics of the hagiographic Targumim, and the fact that the translations of the several books are differentiated according to the grouping noted above, prove that the view is historically baseless. The Tosafot (to Shab. 115a, below), since they ascribed a tannaitic origin to the Targum to the Hagiographa (comp. Tos. to Meg. 21b), naturally refused to accept the theory of Joseph's authorship.

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W. B.

TARNOPOL: Town of eastern Galicia, Austria; situated on the Sereth. It was founded in 1540 by the Polish hetman Johann Tarnowski. Polish Jews were at once admitted, and soon formed a majority of the population; during the sixteenth and seventeenth centuries there were 300 Jewish families in the city. Among the towns destroyed by Chmielnicki during his march of devastation from Zloczow through Galicia was Tarnopol, the large Jewish population of which carried on an extensive trade. Shortly afterward, however, when the Cossacks had been subdued by John Casimir II., of Poland, the town began to prosper anew, and its Jewish population exceeded all previous figures. It may be noted that Ḥasidism at this time dominated the community, which opposed any introduction of Western culture. During the troublous times in the latter part of the eighteenth century the city was stormed (1770) by the adherents of the Confederacy of Bar, who massacred many of its inhabitants, especially the Jews.

After the second partition of Poland, Tarnopol came under Austrian domination; and Joseph Perl was able to continue his efforts to improve the condition of the Jews there, which he had begun under Russian rule. In 1813 he established a Jewish school which had for its chief object the instruction of Jewish youth in German as well as in Hebrew and various other branches. The controversy between the Ḥasidim and the Maskilim which this school caused resulted four years later in a victory for the latter, whereupon the institution received official recognition and was placed under communal control. Since 1863 the school policy has gradually been modified by Polish influences, and very little attention has been given to instruction in German. The Tempel für Geregelten Gottesdienst, opened by Perl in 1819, also caused dissensions within the community, and its rabbi, S. J. Rapoport, was forced to withdraw. This dispute also was eventually settled in favor of the Maskilim. The present (1905) rabbi of the Tempel is Dr. Taubeles, who officiates also as a teacher of religion in the local gymnasium. The Jewish community is still growing, and at present numbers 14,000 in a total population of 30,415. The Jews are engaged principally in an active import and export trade with Russia through the border city of Podwoloczyska.

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J. S. O.

TARNOW: Town of Austrian Galicia. An organized community existed there in the middle of the sixteenth century. The Jews were, for the most part, under the jurisdiction of the lords of Tarnow, the city being the hereditary possession of the latter. In 1637 Ladislaus Dominik granted the Jews a privilege placing them under the jurisdiction of the castle, assuring them of protection, and permitting them to engage in commerce on the same footing as other citizens. In 1654, however, popular jealousy, combined with the intrigues of the magistracy, secured the abrogation of this privilege; but when the town was brought to the verge of ruin in 1670 by the plague, conflagrations, and attacks of the Swedes, Alexander Janusz, its overlord, was forced to restore the privilege to the Jews in the interest of the town. This privilege was confirmed by Michael Radziwill in the same year, by Stanislaus Koniecepolski in 1676, and by Katarina Radziwill in 1681 and 1684.

In 1670 Janusz succeeded in effecting the following agreement between the Jewish inhabitants and the magistrate and the gilds: (1) the Jews should pay 30 per cent of all municipal taxes; (2) they should purchase goods only from the gilds within the town, except at the annual and weekly fairs; (3) they should surrender to the gilds a certain percentage of all goods purchased in the markets for retail purposes.

When misfortune on misfortune had reduced Tarnow to ruins early in the eighteenth century, its revival was due to the Jews, who paid, in accordance with a decree of Paul, Prince Sanguszko, then the lord of Tarnow, about three-fourths of all the taxes of the municipality (1730), receiving in return certain commercial privileges. Scarcely had the town been reestablished by these measures when the citizens, and even more eagerly the Christian gilds, resumed their attacks upon the Jews and the Jewish gilds, which had been organized about that time. This crusade was headed by the clergy, who insisted on Jewish isolation, although they maintained profitable business relations with the synagogue of Tarnow. In 1765 the community of Tarnow numbered 2,325 persons, but it ceased to exist after the first partition of Poland (1772).

s. I. Sc.

TARRAGONA (טרכונה, טרגונה): Capital of the province of Tarragona, Spain; the ancient **Tarraco.** It was called the "City of the Jews" by Edrisi (ed. Conde, p. 64), and contained a community at an early date, as is shown by Jewish coins discovered in the course of excavations there some decades ago (Helfferich, "Der Westgothische Arianismus," p. 68, Berlin, 1860). The Jews' quarter was in the street now known as Plaza de las Monjas de la Enseñanza; and their cemetery was near the Plaza del Milagro. When the Count of Barcelona won Catalonia from the Moors, he granted rights and privileges to the Jews of Tarragona, whose ghetto contained ninety-five houses in 1239. They elected their own administrators, and engaged in commerce, industry, and brokerage, their circumstances and their taxes being similar to those of their coreligionists at Barcelona and other Catalonian cities. In 1322 the Archbishop of Tarragona confiscated the property of the Jews of the city, and in 1348 almost 300 Jews were killed at Tarragona and the neighboring Solsona, while in 1391 the community suffered the same fate as that of Barcelona, many of its members being slain. Even after this Tarragona was the residence of a number of Jews, who were noted for their piety. Isaac Arama officiated for some time as rabbi there; and a certain D. Benjamin was city physician. Two tombstones with Hebrew inscriptions, dating from the years 1300 and 1302, have recently been found at Tarragona: one (1½ meters wide and 43 centimeters high) marks the grave of Ḥayyim b. Isaac, who died in the month of Nisan, 1300; and the other commemorates Hananiah b. Simeon ארלבי, perhaps Alrabi.

Tarragona must not be confounded with Tarazona in Aragon, where the philosopher and apologist Shem-Ṭob ben Isaac ibn Shaprut lived for a time, and where there was a small but wealthy community, which paid a poll-tax of 145 "sueldos jaqueses" in 1282, and one of 200 "sueldos" in the middle of the fourteenth century.

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G. M. K.

TARRASCH, SIEGBERT: German physician and chess-master; born at Breslau March 5, 1862; studied medicine at the universities of Berlin, Halle, and Nuremberg, in which last-named city he engaged in practise as a physician. Tarrasch has been one of the most successful of modern chess-players, as the following list shows. In the tournaments at Manchester, Dresden, and Leipsic he lost but a single game.

1884. Nuremberg, first prize.
1885. Hamburg, tied for second prize.
1887. Frankfort-on-the-Main, divided fifth and sixth prizes.
1889. Breslau, first prize.
1890. Manchester, first prize.
1892. Dresden, first prize.
1894. Leipsic, first prize.
1895. Hastings, fourth prize.
1896. Nuremberg, fourth prize.

1898. Vienna, first prize.
1902. Monte Carlo, sixth prize.
1903. Monte Carlo, first prize.
1905. Ostend, divided second and third prizes with Janowski.

In 1893 he played a drawn match with Tchigorin, 9 games all, 4 being drawn. In 1905, at Nuremberg, he played with Marshall a match of eight games up (draws not counted) in which the American player won only one game.

Tarrasch is an able writer on chess; and his annotations of games evince great analytical power. For some time he was joint editor with Gottschall of the "Schachzeitung." He has published "Dreihundert Schachpartieen Gespielt und Erläutert" (Leipsic, 1894).

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s. A. P.

TARREGA: City of Catalonia. Jews were among its inhabitants when the counts of Barcelona took Catalonia from the Moors. They enjoyed certain privileges, which were confirmed in 1332 and later. At the special request of the king the community was permitted in 1346 to build a new synagogue 80 feet long, 50 feet wide, and 60 feet high; also a school. On this occasion Pedro Montell, vicar of the Bishop of Vich, assured the Jews that, in conformity with canonical law, their cemeteries should not be desecrated, nor they themselves disturbed on their holy days; further that any one found guilty of acting contrary to this assurance would be strictly punished. Three years later, on the Ninth of Ab (July 26), the citizens of Tarrega attacked the Jews, killing more than 300, throwing their bodies into a pit, and plundering their houses. The survivors, robbed of all their possessions, fled, and remained hidden until the danger had passed.

Many Jews of Tarrega were killed during the persecutions of 1391; but a small community continued to dwell in the town, and it sent delegates to the funeral services held for King James at Cervera. In the civil war of 1462 some Jews of Tarrega and Cervera were killed and their possessions confiscated.

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J. M. K.

TARSHISH: In the genealogical table of the Noachidæ, Tarshish is given as the second son of Javan and is followed by Kittim and Dodanim (Gen. x. 4; I Chron. i. 7). As with all these names, Tarshish denotes a country; in several instances, indeed, it is mentioned as a maritime country lying in the remotest region of the earth. Thus, Jonah flees to Tarshish from the presence of Yhwh (Jonah i. 3, iv. 2). With Pul, Tubal, and Javan, it is mentioned as one of the remote places that have not heard of Yhwh (Isa. lxvi. 19, comp. lx. 9; Ps. lxxii. 10; Ezek. xxxviii. 13). Any large vessel capable of making a long sea-voyage was styled a "ship of Tarshish," though this did not necessarily mean that the vessel sailed either to or from Tarshish (Ps. xlviii. 7; I Kings x. 22, xxii. 48; Isa. ii. 16; *et al.*). It seems that in parallel passages referring to Solomon's and Jehoshaphat's ships (I Kings *l.c.*) the author of Chronicles did not understand the meaning of "ships of Tarshish" (II Chron. ix. 21, xx. 36).

Tarshish appears to have had a considerable trade in silver, iron, tin, and lead (Jer. x. 9; Ezek. xxvii. 12). It gave its name, besides, to a precious stone which has not yet been satisfactorily identified (see Gems). The Targum of Jonathan renders the word "Tarshish" in the prophetical books by "sea," which rendering is followed by Saadia. Moreover, the term "ships of Tarshish" is rendered by Jewish scholars "sea-ships" (comp. LXX., Isa. ii. 16, *πλοῖα θαλάσσης*). Jerome, too, renders "Tarshish" by "sea" in many instances; and in his commentary on Isaiah (*l.c.*) he declares that he had been told by his Jewish teachers that the Hebrew word for "sea" was "tarshish." In Isa. xxiii. 1 the Septuagint, and in Ezek. xxvii. 12 both the Septuagint and the Vulgate, render "Tarshish" by "Carthage," apparently suggested by Jewish tradition. Indeed, the Targum of Jonathan renders "Tarshish" in I Kings xxii. 48 and Jer. x. 9 by "Afriḳi," that is, Carthage.

Josephus ("Ant." i. 6, § 1), apparently reading "Tarshush," identifies it with Tarsus in Cilicia. This identification was adopted by Bunsen and Sayce ("Expository Times," 1902, p. 179); but it seems from Assyrian inscriptions that the original Hebrew name of Tarsus was not "Tarshush." Bochart (in his "Phaleg"), followed by many later scholars, identifies Tarshish with Tartessus, mentioned by Herodotus and Strabo as a district of southern Spain; he thinks, moreover, that "Tartessus" is the Aramaic form of "Tarshish." On the other hand, Le Page Renouf ("Proc. Soc. Bibl. Arch." xvi. 104 *et seq.*) refutes this theory, declaring besides that Tartessus never really existed. Renouf's opinion is that "Tarshish" means a coast, and, as the word occurs frequently in connection with Tyre, the Phenician coast is to be understood. Cheyne (in "Orientalische Litteraturzeitung," iii. 151) thinks that "Tarshish" of Gen. x. 4, and "Tiras" of Gen. x. 2, are really two names of one nation derived from two different sources, and might indicate the Tyrsenians or Etruscans. Thus the name may denote Italy or the European coasts west of Greece.

s. M. Sel.

TARSUS: Turkish town in the vilayet of Adana, 12 miles from the Mediterranean, on the River Cydnus. During the Roman period it was the capital of Cilicia. It was important on account of its commerce and its textile products, and was famed for its schools of rhetoric. In Tarsus, as in Cilicia generally, the original population was Semitic, a fact reflected in the tradition that the city was a Phenician colony (Dio Chrysostom, "Orationes," xxxiii. 40), while on Phenician coins it was often called "Taraz" (תרז). Josephus ("Ant." i. 6, § 1), in agreement with rabbinical literature (Gen. R. xxxvii. 1; Yer. Meg. 71b; Targ. Yer. to Gen. x. 4), identified the city with Tarshish (Gen. x. 4), and accordingly believed it was to Tarsus that Jonah wished to flee ("Ant." ix. 10, § 2). A monument to Jonah was discovered in Tarsus in 1876; but it doubtless dates from the Christian period.

The Hellenization of the city began in the days of Alexander the Great; this influence was fully felt by the Jews, who had been colonized at Tarsus by the Seleucids about 170 B.C. During the reign of Antiochus Epiphanes a revolt of these colonists proved a factor in Jewish history (II Macc. iv. 30–38). Nothing further is known regarding the Jews of this city, although it later became famous as the birthplace of Saul of Tarsus, who lived there for a time (Acts ix. 11, xi. 25, xxi. 39, xxii. 3) and claimed Roman citizenship in virtue thereof. Ramsay, followed by Schürer, has proved (see Hastings, "Dict. Bible," ii. 105, *s.v.* "Diaspora") that a Jew could not have been a citizen in a Greek town unless the sovereign had ordered that the Jews of the city in question form a separate gens, an event which must have happened in Tarsus, probably, as Ramsay thinks, at the instance of Antiochus Epiphanes ("Expository Times," xvi. 18 *et seq.*).

The city of Tarsus is frequently mentioned by the Rabbis. There R. Jose ben Jasian boarded a vessel (Eccl. R. vii. 11), and R. Nahum ben Simai lectured (Pesiḳ. R. 15 [ed. Friedmann, p. 78a]). The Rabbis allude to the inhabitants and the language of Tarsus in connection with Bigthan and Teresh (Esth. ii. 21), although the exact meaning of this passage is not clear. The presence of Jews in Tarsus is further evidenced by inscriptions: one in Rome names a certain Asaphat of Tarsus (Levy, in "Jahrbuch für die Gesch. der Juden," ii. 287), and an epitaph found at Jaffa was inscribed to the memory of one Judah ben Joseph of the same city (Schürer, "Gesch." 3d ed., iii. 17). Mention is likewise made of one Isaac, elder of the synagogue of the Cappadocians at Tarsus, who was a dealer in linen ("Pal. Explor. Fund, Quarterly Statement," No. 110, p. 18), proving not only the existence of a Jewish community at Tarsus but also Jewish participation in mercantile pursuits. In the Middle Ages the town came under the dominion of the Isaurians and other barbarians, later falling into the hands of the Arabs and Turks, who deprived it of its importance. Its present (1905) permanent population is about 7,000.

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J. S. Kr.

TARTAK: Deity mentioned but once in the Bible (II Kings xvii. 31). His name occurs together with that of Nibhaz or Nibhan, who was a divinity of the Avites, a tribe colonized by Sargon on Israelitish soil. In the Babylonian Talmud (Sanh. 63a; comp. Yalḳuṭ Shim'oni, 234) R. Judah, transmitting a saying in the name of Abba Arika, states that Tartak was worshiped in the form of an ass. All attempts to identify this god have thus far proved unsuccessful. No similar divinity is found among the Babylonians or Assyrians; and an Egyptian parallel exists only in so far as the ass was sacred to the god Typhon and was sacrificed to him.

E. C. S. O.

TARTAN (Assyrian, "tartanu," "turtanu"): Title of an Assyrian official; twice mentioned in the Bible. A tartan, accompanied by a "rabsaris" and a "rab-shakeh," was sent to Jerusalem by Sennacherib to command Hezekiah to surrender the city (II Kings xviii. 17); and another is mentioned as Sargon's envoy to Ashdod in the year of a prophecy of Isaiah (Isa. xx. 1). The title was borne only by the two generals next to the king; thus there were a "tartanu rabu" (great tartan) and a "tartanu shanu" (second tartan). It is no longer possible to identify the tartans mentioned in the Bible, although the names of three of these officials are known: Ashur-isku (?)-udannim in 720 (the first year of Sargon's reign), Ilu-ittea in 694 (the beginning of the reign of Sennacherib), and Bel-emuranni in 686.

Bibliography: Delitzsch, *Assyriologisches Handwörterbuch*.

S. S. O.

TARTAS, DAVID. See Castro Tartas, David b. Abraham.

TARTAS, ISAAC DE CASTRO. See Castro Tartas, Isaac.

TARYAG MIẒWOT. See Commandments, The 613.

TASHLIK: Propitiatory rite, the name of which is derived from the passage (Micah vii. 18–20) recited at the ceremony. In illustration of the sentence "Thou wilt cast all their sins into the depths of the sea," it is customary to congregate near a running stream on the afternoon of New-Year's Day, when Micah vii. 18–20 is recited and penitential prayers are offered. The prayers and hymns used are given in Emden's Siddur ("Bet Ya'aḳob," ii. 54b, 55a, Warsaw, 1881).

When and where the custom was first introduced is problematical. Kalman Schulman (in "Ha-Meliẓ," 1868, viii., No. 14) is of the opinion that it is referred to in Josephus ("Ant." xiv. 10, § 23), in the decree of the Halicarnassians permitting Jews to "perform their holy rites according to the Jewish laws and to have their places of prayer by the sea, according to the customs of their forefathers." The Zohar, perhaps, refers to the custom when it says that "whatever falls into the deep is lost forever; . . . it acts like the scapegoat for the ablution of sins" (Zohar, Leviticus, p. 101a, b). But the fact that the Talmud, the geonic literature, and the early casuistic authorities are silent on this custom gives the impression that it originated not earlier than the fourteenth century, with the German Jews. The first direct reference to it is by R. Jacob Mölln (d. 1425) in "Sefer Maharil" (p. 38a, Warsaw, 1874), where, by the midrashic haggadah of the "Sefer ha-Yashar," he explains the minhag as a reminder of the "'Aḳedah" incident; *i.e.*, Satan, by throwing himself across Abraham's path in the form of a deep stream, endeavored to prevent him from sacrificing Isaac on Mount Moriah; Abraham and Isaac nevertheless plunged into the river up to their necks and prayed for divine aid, whereupon the river disappeared (comp. Tan., Wayera, 22). Mölln, however, forbids the practise of throwing pieces of bread to the fish in the river during the ceremony, especially on the Sabbath, being opposed to carrying the bread without an 'Erub. This shows that in his time tashlik was duly performed, even when the first day of New-Year fell on the Sabbath, though in later times the ceremony was on such occasions deferred till the second day. The significance of the fish is thus explained by R. Isaiah Horowitz

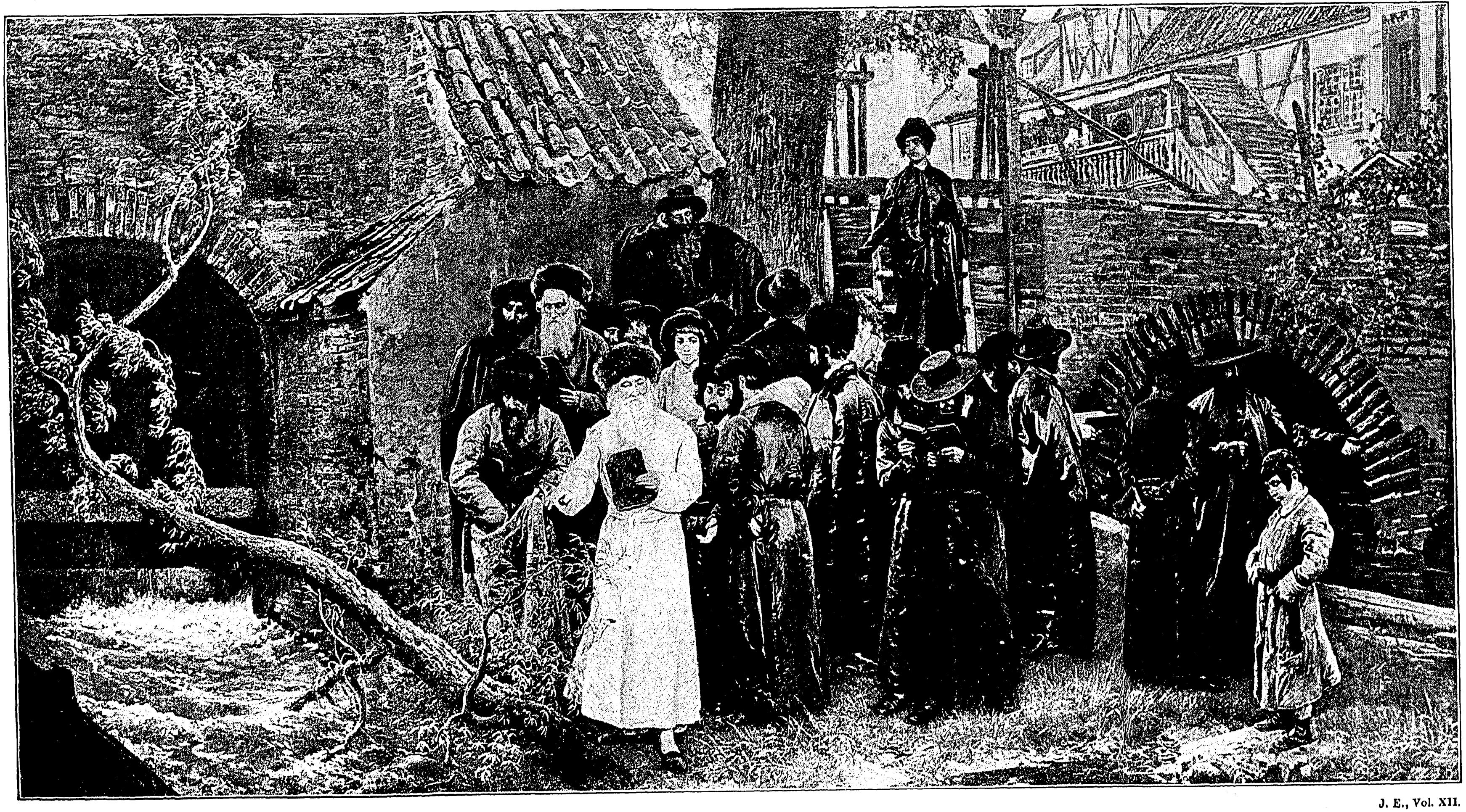

Stryowski pinxit.

TASHLIK CEREMONY IN GALICIA

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("Shelah," p. 214b): (1) they illustrate man's plight, and also arouse him to repentance: "As the fishes that are taken in an evil net" (Eccl. ix. 12); (2) as fishes have no eyebrows and their eyes are always wide open, they symbolize the guardian of Israel, who slumbereth not. Moses Isserles gives this explanation: "The deeps of the sea saw the genesis of Creation; therefore to throw bread into the sea on New-Year's Day, the anniversary of Creation, is an appropriate tribute to the Creator" ("Torat ha-'Olah," iii. 56).

The cabalistic practise of shaking the ends of one's garments at the ceremony, as though casting off the "ḳelippot" (lit. "shells"; *i.e.*, the clinging demons of sin), has caused many who are not cabalists to denounce the whole custom, as it created the impression among the common people that by literally throwing their sins into the river to be swept away by the stream, they might escape them without repenting and making amends. The Maskilim in particular have ridiculed the custom and characterized it as heathenish. The best satire on this subject is by Isaac Erter, in his "Ha-Ẓofeh le-Bet Yisrael" (pp. 64-80, Vienna, 1864), in which Samael watches the sins of the hypocrites dropping into the river. The Orthodox Jews of New York perform the ceremony in large numbers from the Brooklyn and Manhattan bridges.

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 583, 2, Isserles' note; Baer's Siddur, *'Abodat Yisrael*, p. 407; Moses Brück, *Rabbinische Ceremonialgebräuche*, § 4, Breslau, 1837; I. Abrahams, in *Jew. Chron.* Sept. 27, 1889.

S. J. D. E.

TATNAI (R. V. **Tattenai**): Governor of Cœle-Syria under Darius Hystaspes (Ezra v. 3). He was one of those who tried to prevent Zerubbabel and Jeshua from continuing the building of the Temple, and who sent to Darius asking that search be made in the royal archives to ascertain whether there was any foundation for the claim put forward by the Jews that Cyrus had given them permission to rebuild the sanctuary.

According to Eduard Meyer ("Entstehung des Judenthums," p. 32, Halle, 1896; comp. also Justi, "Iranisches Namenbuch"), the Old Persian name was probably "Thithinaya" or "Thathanaia." Both the Septuagint and Josephus ("Ant." xi. 4, §§ 5, 6, 7) transcribe the name by Σισίνης.

S. S. O.

TAUBE, DIE. See Periodicals.

TAUBER-BISCHOFSHEIM. See Bischofsheim-on-the-Tauber.

TAUBES, AARON MOSES B. JACOB: Rumanian rabbi and author; born in Lemberg 1787; died in Jassy 1852. He became rabbi of Sniatyn and its districts in 1820, and in 1841 was appointed rabbi of Jassy, where he remained until his death. His works are: (1) "To'afot Re'em," responsa on the four parts of the Shulḥan 'Aruk. Among these are some written to his son R. Samuel and some to his grandson R. Shalom Taubes (Zolkiev, 1855). (2) "Ḳarne Re'em," novellæ on the Talmud, mentioned in "She'elat Shalom," No. 254. (3) Novellæ on Alfasi (according to Walden in his "Shem ha-Gedolim he-Ḥadash," Let. A, No. 129), which remained in manuscript. He corresponded on halakic subjects with Rabbi Solomon Kluger and with Rabbi Jacob Ornstein, author of "Yeshu'ot Ya'aḳob."

Bibliography: Buber, *Anshe Shem*, p. 27.

E. C. N. T. L.

TAURIDA, RUSSIA. See Crimea.

TAUSIG, CARL: Polish pianist and composer; born at Warsaw Nov. 4, 1841; died at Leipsic July 17, 1871. He received his early musical education from his father, Aloys T. Tausig (1820-85), who was a pupil of Thalberg and a composer of brilliant pianoforte music. When Carl was fourteen years of age his father took him to Weimar to study under Liszt, whose favorite pupil he soon became. In 1858 he made his début in public at an orchestral concert conducted by Bülow at Berlin; and during the following two years he gave concerts in various German cities. After a sojourn at Dresden he went to Vienna (1862), where, however, his classical programs and his artistic views failed to find acceptance. He married in 1865 and settled in Berlin, where he opened a Schule des Höheren Klavierspiels, and occasionally gave pianoforte recitals. Shortly before his death he made several concert tours through Germany and Russia, and was everywhere received with enthusiasm.

Carl Tausig ranks with Liszt and Rubinstein as one of the three greatest pianists of the nineteenth century. He was one of the stanchest champions of the "music of the future," and a close personal friend of Richard Wagner. It was he who formulated a plan for raising 300,000 thaler for building the Bayreuth Theater, and who "with his exceptional endowment and splendid energy seemed to regard the execution of this plan as his own particular task" (Richard Wagner, "Gesammelte Schriften," ix. 385). An epitaph composed by Wagner (*l.c.* p. 386) was inscribed on Tausig's tombstone.

Of Tausig's original compositions and numerous arrangements of classical works the following may be mentioned: "Deux Etudes de Concert," replacing an earlier pianoforte transcription of his symphonic ballad "Das Geisterschiff"; "Ungarische Zigeunerweisen," a composition for pianoforte; "Nouvelles Soirées de Vienne"; "Tägliche Studien," finger exercises of high value; a selection of studies from Clementi's "Gradus ad Parnassum"; a transcription of Bach's "Toccata und Fuge für die Orgel in D moll"; and adaptations of Weber's "Aufforderung zum Tanz," of six Beethoven quartets, and of Wagner's "Die Meistersinger von Nürnberg."

Bibliography: *Musikalisches Wochenblatt*, ii. 488-490, Leipsic, 1871; Grove, *Dictionary of Music and Musicians*; Richard Wagner, *Gesammelte Schriften*, ix. 385, 386; Baker, *Biographical Dictionary of Music*; Kohut, *Berühmte Israelitische Männer und Frauen.*

S. J. So.

TAUSSIG, EDWARD DAVID: American naval officer; born at St. Louis, Mo., Nov. 20, 1847. Educated at the public schools of his native city, he entered the United States Naval Academy at Annapolis in 1863, graduating in 1867, since which date he has been in active service. In 1868 he was appointed ensign; 1870, master; 1872, lieutenant; 1892, lieutenant-commander; and 1902, captain. He served on the Pacific and European stations and in the coast-survey until 1898, when he was made commander of the "Bennington." He took possession of Wake Island for the United States, and was placed in charge of Guam when that island was ceded by Spain on Feb. 1, 1899. During the following year he served in the Philippines, and during the early part of 1900 in China, assuming command of the "Yorktown" in June of the latter year. From Nov., 1901, to May, 1902, he served in the navy-yard at Washington, D. C., and at Boston, and was then appointed commander of the "Enterprise." Since the beginning of 1903 he has been commander of the navy-yard at Pensacola, Fla.

Although of Jewish descent, Taussig was brought up in the Unitarian Church.

BIBLIOGRAPHY: *Who's Who in America*, 1905.

A. F. T. H.

TAUWITZ, EDUARD: German composer; born Jan. 21, 1812, at Glatz; died July 26, 1894, at Prague. While studying law at the University of Breslau he devoted himself to music under the direction of Wolf and Mosovius. At the same time he took charge of the Akademische Gesangverein. Having decided not to follow a juridical career, he left Breslau in 1837 to accept a call to Wilna as director of the orchestra of the theater there. In 1840 he went in the same capacity to Riga, but in 1843 returned to Breslau, and two years later accepted a similar position in Prague, where he also taught music. On the death of Leopold Zwonar he succeeded him as the director of the Sophienakademie.

Tauwitz was a very prolific composer of songs; he wrote in addition two operettas, "Schmolke und Bakel" and "Bramante." Of his songs the following are worthy of special mention: "Zwölf Soldatenlieder für Vier- und Fünfstimmigen Männergesang" and "Zweiundzwanzig Banner- und Schwertlieder für Vierstimmigen Männergesang."

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S.

TAW (ת): The twenty-second letter of the Hebrew alphabet. Its name is connected with "taw" = "sign" (see ALPHABET). "Taw" has a twofold pronunciation: (1) a soft, lisping sound uttered with a gentle expiration, like the Greek "theta" and the English "th" in "thin," and (2) a hard, attenuated sound without expiration, like the English "t"; the latter pronunciation is indicated by a "dagesh lene" in the letter. In the classification of letters (consonants) as it is found for the first time in "Sefer Yeẓirah" (iv. 3), the "taw" is included in the group of linguals דטלנת, which are formed at the upper edge of the tongue. According to modern phonetic terminology, "taw" is a surd mute dental, corresponding to which is the sonant dental "d." "Taw" sometimes interchanges with the lingual "ṭet" and the dental "shin." It occurs both as a radical and as a formative element. As a numeral "taw" has (in the later period) the value 400.

T. I. BR.

TAWUS, JACOB B. JOSEPH: Persian translator of the Bible; flourished in the sixteenth century. The polyglot Pentateuch printed at Constantinople in 1546 included a Persian translation in Hebrew characters, in addition to the Targum of Onḳelos and the Arabic rendering by Saadia Gaon. In his preface the editor of the polyglot referred to this version as "a Persian translation which a wise and learned man, R. Jacob b. Joseph Tawus, has made for us"; this is followed by a statement indicating that the translator or the translation had been brought to Constantinople by Moses Hamon, the physician of Sulaiman I. Of the two interpretations, the view which makes the word "hebi'o" refer to the translator, thus implying that Jacob Tawus went to Constantinople at the request of Moses Hamon, is probably correct, as the editor expressly says "us"; the version accordingly seems to have been made by Tawus at Constantinople specifically for this polygot. Except for these data, nothing is known concerning the translator, whose name denotes "peacock." About 1570, however, a certain Jacob ben Issachar Tawus is described in a responsum of R. Moses Alshech (No. 103) as a thorough Talmudist. According to Zunz (in Geiger's "Wiss. Zeit. Jüd. Theol." iv. 391), this Jacob ben Issachar was a nephew of the translator, a view which is far more plausible than that of Kohut, who seeks to identify him with the translator himself by substituting the name Issachar for Joseph ("Kritische Beleuchtung," etc., p. 10). When Moses Hamon accompanied Sulaiman on his first Persian campaign (1534–35), he may have induced the scholarly Persian Jew to return with him to Constantinople (see Grätz, "Gesch." ix. 34). Jacob Tawus based his work on the old traditions of the Judæo-Persian Bible translations (see JEW. ENCYC. vii. 317), although he was influenced in many passages by the Targum of Onḳelos and Saadia's Arabic version, as well as by the commentaries of Rashi and Ibn Ezra. His version, transcribed in Persian characters, was reprinted in 1657 in the fourth volume of the London Polyglot, with a Latin translation by Thomas Hyde; but it remained almost unnoticed until Munk recognized its true character, and determined its date in his "Notice sur R. Saadia Gaon" (Paris, 1838). The work is apparently known to a certain extent among the Jews of Persia, inasmuch as Simeon Ḥakam, the latest Judæo-Persian translator of the Pentateuch, states in the preface to his "Miḳra Meforash" (Jerusalem, 1901, vol. i.) that he remembered seeing as a youth a copy of the Constantinople Polyglot of the Pentateuch in his native place, Bokhara, although he became acquainted with the translation by Tawus only when he found it in the London Polyglot at Jerusalem.

BIBLIOGRAPHY: Kohut, *Kritische Beleuchtung der Persischen Pentateuch-Uebersetzung des Jacob b. Joseph Tawus*, Leipsic, 1871; A. Geiger's review of the same in *Jüd. Zeit.* x. 103–113.

W. B.

ṬAWWAH, ABRAHAM BEN JACOB IBN: Algerian Talmudist; flourished at Algiers in the sixteenth century. On his mother's side he was a grandson of Solomon b. Simeon Duran, and therefore a descendant of Naḥmanides and a great grandson of Simeon b. Ẓemaḥ Duran I., to all of whom as his ancestors he refers frequently in his responsa. Ṭawwah was the contemporary of Solomon b. Ẓemaḥ Duran and of his brother Simeon b. Ẓemaḥ Duran II., the latter's son Ẓemaḥ having been Ṭawwah's pupil. Of Ṭawwah's responsa thirty-five were inserted in the fourth part of Simeon b. Ẓemaḥ Duran's responsa entitled "Ḥuṭ ha-Meshullash"; others are quoted in part and also copied by various authorities. Judah 'Ayyash quotes a part of Ṭawwah's responsa, entitled "Nofek," in his "Bet Yehudah" (p. 113a) and his "Maṭṭeh Yehudah" (p. 20b), and Solomon Ẓeror, in his "Peri Ẓaddiḳ," No. 10, quotes that part of his responsa entitled "Sappir." It may be concluded that Abraham ibn Ṭawwah divided his responsa into twelve parts, calling them after the precious stones in the high priest's breastplate.

Bibliography: Fuenn, *Kenesset Yisrael*, p. 35; Michael, *Or ha-Ḥayyim*, No. 100.

E. C. M. Sel.

TAX-GATHERERS (מוכסין): During the Egyptian government of Palestine the taxes of each city were annually leased to the highest bidder (Josephus, "Ant." xii. 4, § 3). The lessee paid into the royal treasury a fixed annual sum; and whatever the revenue yielded in excess was his gain, whereas if the sum was not realized he had to bear the loss. Under Ptolemy IV., Philopator, all the royal revenues from Cœle-Syria, Phenicia, and Judea were leased by Joseph ben Tobiah, nephew of the high priest Onias II. He held the office of tax-collector for twenty-two years, and was succeeded by his son Hyrcanus. How exacting the tax-collectors must have been may be judged from the fact that in spite of the increase of the annual rental from 8,000 to 16,000 talents, Joseph and Hyrcanus were still able to accumulate immense riches. The former, according to Josephus (*ib.* § 4), beheaded twenty distinguished citizens of Ascalon and Scythopolis for refusing to pay their taxes, and then confiscated their possessions. However, both father and son showed great leniency toward their coreligionists; and their accumulated wealth raised the material condition of Judea.

In Palestine Under Egyptian Rule.

In the Talmud.

Under the government of Palestine by the Syrian kings all the taxes were collected by state officials. The Romans left to the governors or procurators the collection of the regular taxes, such as the land-tax and poll-tax, but leased the customs duties, the market tolls, and similar special imposts. The lessees were generally Roman knights; but there were among them Jews also. Mention is made of a Jewish tax-gatherer named John, who headed a deputation sent to Florus by the inhabitants of Cæsarea (Josephus, "B. J." ii. 14, § 5). The fact that they were helping the Romans in the exaction of the heavy taxes imposed upon the Jews, combined with the rapacity of some tax-collectors who, taking advantage of the indefiniteness of the tariffs, overcharged the taxpayer, rendered this class of officials hateful to the people. Hence the stringent Jewish legislation which classified the tax-collectors with robbers. Thus, for instance, it was forbidden to take payment in coin from the treasury of the tax-gatherer or to receive alms from it, because the money had been gained by robbery (B. Ḳ. x. 1; "Yad," Gezelah, § 5; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 370, 389). The tax-gatherer was ineligible to serve as judge or even as a witness (Sanh. 25b). If one member of a family was a tax-gatherer, all its members were liable to be considered as such for the purposes of testimony, because they would be likely to shield him (Sheb. 39a).

In the Middle Ages.

During the Middle Ages the position of tax-collector was often filled by Jews. Mention is made of Jewish tax-collectors in France as early as the sixth century (Gregory of Tours, "Historia Francorum," vii. 23). In 587 the Council of Mâcon issued among other prohibitions one against farming the taxes to Jews. That this prohibition was disregarded is seen from the fact that the Council of Meaux (849) deemed it necessary to renew it. The collection of Jewish taxes was always entrusted to Jews; during the reign of Charles V. (1364-80) Menassier of Vesoul was receiver-general of the Jewish taxes for the north of France, and Denis Quinan for Languedoc. The kings likewise often entrusted to Jews the position of receiver-general of taxes. Among the renowned receivers mention may be made of Joseph Pichon, Joseph of Ecija, and Samuel ibn Waḳar, all of whom paid with their lives for the riches they had accumulated in office. Until the regency of John I. of Castile (1385) Jews held the position of tax-receivers in Portugal also.

In Germany the Jews were very early excluded from all public offices; and it can not be ascertained whether they ever filled there the position of tax-receiver. It seems, however, that such Jewish officials existed in Austria in the thirteenth century; for in a document dated 1257 two Jews are mentioned as the king's financiers. In Hungary the Jews were excluded from the office in 1279 by the Council of Buda. The higher Polish nobility, however, depended largely on the Jews for tax-collectors; until lately the Russian government also made use of Jewish tax-gatherers ("sborschiki") for the collection of taxes from the Jews; and it still leases to the highest bidder the special Jewish taxes, such as that on kasher-meat ("korobka"), and on the candles used for Sabbath and for other religious purposes. Until the middle of the seventeenth century the customs duties were generally leased by the Turkish government to Jews. According to Manasseh ben Israel (1656), "the viceroy of Egypt has always at his side a Jew who bears the title 'ṣarraf bashi,' or 'treasurer,' and who gathers the taxes of the land. At present Abraham Alkula holds the position." Alkula was succeeded by Raphael Joseph Halabi, the rich friend and protector of Shabbethai Ẓebi (Grätz, "Gesch." x. 34). See Publican.

Bibliography: For the tax-gatherers in Judea: Wünsche, *Neue Beiträge zur Erläuterung der Evangelien*, 1878, p. 71; Hamburger, *R. B. T.* ii., s.v. *Zoll*; Schürer, *Gesch.* i. 478 *et seq.*; Herzfeld, *Handelsgeschichte der Juden*, pp. 161 *et seq.*

J. I. Br.

TAXATION.—Biblical Data: The Bible gives scant information concerning the secular or political taxes of the Jews. Practically all that can be gathered is the following: Just as Abraham (Gen. xiv. 20) voluntarily gave a tenth "of all" (*i.e.*, according to the context, of the whole spoil taken in war), so the Israelitish and foreign subjects of the kings of Israel voluntarily brought presents to their rulers.

These gifts were withheld by churlish people only (comp. I Sam. x. 27), but were given by all others (*ib.* xvi. 20; II Sam. viii. 2, 11 *et seq.*; xii. 30; I Kings x. 10, 25; II Kings iii. 4; II Chron. ix. 24; Isa. xvi. 1; Ps. lxxii. 10). A chief source of the king's income consisted in his landed possessions (I Chron. xxvii. 25 *et seq.*; II Chron. xxvi. 10); but a money- or poll-tax is not mentioned among the royal prerogatives, even in the detailed description of them with which Samuel tried to deter the people from choosing a king (I Sam. viii. 11-17). The census of the people which was ordered by David (II Sam. xxiv. 1 *et seq.*) was intended perhaps to furnish a basis for a methodical distribution of the military burdens and taxes; but Solomon was the first monarch to systematize the furnishing of foodstuffs (I Kings iv. 7-28), and to demand toll from the merchants (*ib.* x. 15), and he, moreover, made the lot of the people an inordinately heavy one (xii. 4), probably imposing an additional money-tax. The later kings again received only voluntary gifts from their subjects, as is recorded of the time of Jehoshaphat and Hezekiah (II Chron. xvii. 5, xxxii. 23), a money-tax being levied in time of war only, when the demands of victorious enemies had to be satisfied (II Kings xv. 20, xxiii. 35).

The repugnance of the free Israelites to the payment of a money-tax was overcome by the post-exilic foreign rulers. Although the Persian kings exempted the priests and Levites (Ezra vii. 24), they demanded toll (הלך) and other imposts which likewise had to be paid in money (Ezra iv. 13; Neh. v. 4: "We have borrowed money for the king's tribute"). The taxes often grew to be an especially heavy burden under the Ptolemaic and Seleucidan kings. These rulers employed tax-farmers, who, of course, endeavored not only to collect the taxes, but also to derive a large personal profit in addition (I Macc. xi. 28, xiii. 15; Josephus, "Ant." xii. 4, §§ 1, 4 *et seq.*). Josephus (in the passage just cited) narrates that Joseph, the son of Tobias, accumulated great wealth as a tax-farmer, although he had to pay to the Egyptian king Euergetes the enormous sum of 16,000 talents. The Seleucidan kings likewise demanded a poll-tax (I Macc. x. 29: *φόρους*, according to "Ant." xii. 3, § 3, denoting what is paid per head).

This tax was imposed by the Roman rulers also. Julius Cæsar, it is true, showed himself very lenient toward the Jews, and even was considerate with regard to the Sabbatical year ("Ant." xiv. 8, § 3); but under Augustus conditions changed. During the latter's reign a "descriptio orbis" was completed, in which the property of the inhabitants of the whole Roman empire was set down. He chose twenty of the most eminent men, and sent them into all the countries of the subjugated peoples, to make a list of persons and property; moreover he wrote with his own hand a "breviarium totius imperii," which contained a list of the number of citizens carrying arms and of the allies, of the tributes or taxes, etc. This census was introduced into Judea when Herod's son Archelaus was removed, in the year 760 of the foundation of Rome, and was exiled to Vienna in Gaul; it is mentioned in Matt. xxii. 17. The precise amount of this tax is not known, nor can it be estimated with certainty from the fact that the denarius is called the "coin of the census" (A. V. "tribute money") in Matt. xxii. 19; for these words may mean also "a sample of the Roman coins with which the tribute is paid." In any case the tax imposed by the Romans was high and oppressive.

Refusal to pay taxes involved rebellion against the suzerainty of the Romans, as in the case of Judas the Gaulonite in the year 760 of the foundation of Rome ("Ant." xviii. 1, § 1).

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E. G. H. E. K.

Transferred to Nobles and Church Dignitaries.

——**Middle Ages:** A direct result of the persecutions of the Jews in the eleventh and twelfth centuries was that they came under the immediate protection of the rulers; this, in turn, led to their becoming KAMMERKNECHTE. The imperial rights were often transferred to minor rulers. Thus, the widow of Duke Roger of Apulia bequeathed to the church of Salerno the revenues derived from the Jews; and in like manner the Jews of Bohemia, in the twelfth century, came under the immediate protection of the Bohemian princes. In the thirteenth century the Jews became at times the wards of the ecclesiastical potentates also, to whom they were then obliged to pay their taxes. For example, in 1209 the taxes paid by the Jews of the archbishopric of Mayence fell into the coffers of Archbishop Siegfried; in 1212 the Jewish taxes for Provence were paid to the church of Arles.

Special Taxes.

The assessment of taxes to be paid by individual members of the communities was the duty of the elders, who took into consideration both the property owned by each member and his yearly income. Particularly wealthy Jews, by placing themselves under the personal protection of the ruler, sometimes escaped communal taxes; this aroused the anger of the communities and caused them to complain to the emperor. As a rule only Jewish physicians and such Jews as had rendered the state special services were exempt from taxation. The following twelve taxes, which may almost be termed "official," were generally levied upon German Jews of medieval times:

(1) The Coronation Tax: When this tax was introduced is not known; but the Jews of the entire German empire were compelled to pay a certain sum whenever a new ruler ascended the throne. At the coronation of Philip the Fair the Jews of Champagne paid a tax of 25,000 florins French money; while the Jews of Italy, upon the accession of a pope, paid a tribute consisting of one pound of pepper and two pounds of cinnamon.

(2) Taxation on Dress: In 1405 the Jews of several German and French cities were allowed to purchase exemption from wearing the Jewish badge by payment of a higher annual tax (Weizsäcker, "Reichstagsacten," v. 637).

(3) The Golden Opferpfennig: Introduced by Ludwig the Bavarian (1342). The income derived from this tax amounted in the fourteenth century

to 30,000 gulden. Beginning with the seventeenth century it was gradually abolished (see OPFERPFENNIG, GOLDENER).

(4) Judengeleitsgeld: For each safe-conduct a payment of 1 turnose was exacted, and even a Christian, if traveling with a Jew, had to pay this fee.

(5) Landfrieden Protection Tax: This was one of the heaviest taxes imposed upon the Jews, and was paid only when the latter had been publicly assured that protection had been granted them, as, for example, by Henry IV. (1103) and Henry of Hohenstaufen (1254), by the cities of Worms, Mayence, and Oppenheim (1260), and by Archbishop Werner of Mayence (1265).

(6) The Leibzoll (see JEW. ENCYC. vii. 669).

(7) The Real Estate and Building Tax: Levied as early as the ninth century. When a Jew purchased a house or a lot he placed himself under the protection of the local church or monastery, to which he paid a certain tribute: for a house, one-tenth of the income derived from it; for a lot, a certain quantity of barley, wheat, and wine. The custom of acquiring real property under the protection of the Church was rendered more difficult during the thirteenth century, measures against it being taken in Normandy, 1222, in northern Germany, 1240, in Gascony, 1288, and by Charles of Valois, 1324. Toward the middle of the fifteenth century it fell entirely into disuse.

(8) The Reichssteuer: Imposed by the emperor Wenceslaus (1383). The right to levy taxes upon the Jews was granted to cities only on condition that one-half of the income thus derived should be paid into the treasury of the state. A similar Jewish tax existed in France from the middle of the fourteenth century.

(9) Royal and Papal Protection Tax: From the twelfth century the popes granted letters protecting the Jews against the severity of their overlords. The amounts paid for these privileges varied from 1,000 to 3,000 marks for each letter. Such taxes were received by popes Alexander III., Clement III., Innocent III. (1199), Honorius III. (1217), Gregory IX. (1235), Innocent IV. (1246), and Innocent V. The same class of tax was imposed in England for the renewal of charters; *e.g.*, 4,000 marks were paid to John in 1200.

(10) The Servitium: Sum paid in lieu of personal services. It was first paid in Spain and in France in the middle of the thirteenth century, especially under Charles the Wise, when exemption from statute labor might be purchased with money. It was collected also in Germany, especially in Cologne.

(11) The Tenth Pfennig: Levied upon all German Jews within the jurisdiction of the archbishops of Mayence. The fact that the archbishops had this prerogative caused a rupture between John II. and Emperor Rupert (1403–4); eventually an agreement was reached by which the emperor acquired the right to levy the tax.

(12) The Third Pfennig: Imposed by the Nuremberg Reichstag (Aug. 9, 1422) to defray the expenses of the Hussite war. It was levied on all Jews of the German empire, which, for that purpose, was divided into four districts presided over by Margrave Bernhard of Baden, Palsgrave John of Neumarkt, Landgrave John of Lupfen, and Freiherr della Scala of Bavaria.

Besides these regular taxes, however, the Jews were often forced to pay extra tributes. Noteworthy instances of such extra taxation occurred under Conrad IV. and Ludwig the Bavarian, but especially under Emperor Sigismund (1416, 1418, 1423). The specifically Jewish taxes, in various forms, continued to be levied until the nineteenth century, and were not abolished until the Jews had been generally accorded full civic rights. It should be added that, while more onerous, taxes on Jews were, as a rule, not more numerous than those levied on all citizens possessing means. See SPAIN; TALLAGE.

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S. O.

J.

TAXO: The mysterious name of "the man of the tribe of Levi" who, under a Roman governor in the time of Herod, according to the Assumptio Mosis, ix. 1–7, underwent martyrdom with his seven sons amidst the cruel persecution of the Zealots (vi.-viii.). He exhorted his sons thus: "Let us die rather than transgress the commands of the Lord of Lords, the God of our Fathers, for if we do this and die our blood will be avenged before the Lord." Here the story breaks off abruptly. It appears, however, that Josephus ("Ant." xiv. 15, § 5) refers to this martyrdom of Taxo during Herod's cruel onslaught against the Zealots, when he states that "one old man was caught within one of these caves with seven children and a wife, and rather than permit any of these to surrender he killed them all and finally himself, preferring, as he said, death to slavery, and reproaching Herod with the meanness of his family although he was king." Charles, in the "Assumptio Mosis" (1897), thinks that "Taxo" (תכסא) is a corruption of the word הקנא ("the Zealot"), and that the Samaritan legend of Moses in Heidenheim's "Vierteljahrschrift" (1871, iv. 210), in speaking of a "Levite" who would be a zealous battler for the congregation "and die and after three days rise again," refers to the same Taxo mentioned in the "Assumptio Mosis." According to Gen. R. lvii. end, "Taḥash" ("Taḥshon") signifies a rebel.

K.

TAYLOR, CHARLES: English Christian Hebraist; born in London 1840; educated at King's College, London, and St. John's College, Cambridge, of which he is now master. In 1874 he published an edition of "Coheleth"; in 1877 "Sayings of the Jewish Fathers," an elaborate edition of the Pirḳe Abot (2 ed., 1897); and in 1899 a valuable appendix giving a list of manuscripts. This is probably the most important contribution to rabbinic learning of any living Christian Hebraist. Taylor discovered the Jewish source of the "Didache" in his "Teaching of the Twelve Apostles," 1886, and has published also "Essay on the Theology of the Didache," 1889.

Taylor took great interest in Professor Schechter's work in Cairo, and the genizah fragments presented to the University of Cambridge are known as the Taylor-Schechter Collection. He was joint editor with Schechter of "The Wisdom of Ben Sira," 1899. He has published separately "Cairo Genizah Palimpsests," 1900.

He has published also several works on geometry.

Bibliography: *Who's Who in England.*

J.

ṬAYYIB: Tunisian family, first known in the second half of the seventeenth century. The more prominent members are the following:

Abraham Ṭayyib: Grandson of Abraham b. Isaac Ṭayyib (see below); lived at the end of the eighteenth century. He was the author of "Ḥayye Abraham" (Leghorn, 1826), a commentary on the treatises Shabbat, Pesaḥim, Megillah, Ta'anit, Mo'ed Ḳaṭan, Yebamot, Ketubot, Ḳiddushin, Baba Ḳamma, Sanhedrin, Makkot, Shebu'ot, 'Abodah Zarah, and 'Arakin. Appended to it are notes on Maimonides' "Yad," on Alfasi, and on Rashi to the Pentateuch.

Abraham ben Isaac Ṭayyib (surnamed **Baba Sidi**): Rabbi of Tunis, where he died in 1741. He was a companion of Ẓemaḥ Ẓarfati and one of the teachers of Isaac Lombroso, chief rabbi of Tunis. He was the author of novellæ on the treatises of the order Ḳodashim, printed in Jacob Faitusi's "Mizbaḥ Kapparah" (Leghorn, 1810). Other novellæ of his are to be found in Joseph Tanuji's "Bene Yosef" (Salonica, 1726).

Ḥayyim ben Abraham Ṭayyib: Rabbi of Tunis, and author of "Derek Ḥayyim" (printed with his father's Ḥayye Abraham"), a commentary on Pesaḥim, Ketubot, Ḳiddushin, Baba Meẓi'a, and Ḥullin.

Isaac ben Benjamin Ṭayyib: Rabbi and cabalist of Tunis; died in 1830. He was the author of: (1) "'Erek ha-Shulḥan," novellæ on the four divisions of the Shulḥan 'Aruk, Oraḥ Ḥayyim (Leghorn, 1791; preface by Joseph Sarko, who seems to have been Isaac's teacher), Yoreh De'ah (*ib.* 1798), Ḥoshen Mishpaṭ (*ib.* 1815; Tunis, 1890–92), and Eben ha-'Ezer (Leghorn, 1844); (2) "Wawe ha-'Ammudim" (*ib.* 1837), a commentary on Eliezer of Metz's "Sefer Yere'im," cabalistic in spirit and containing quotations from cabalistic works; (3) "Ḥuḳkot ha-Pesaḥ" (*ib.* 1853), novellæ on the part of the Shulḥan 'Aruk containing the laws regarding the Passover feast; (4) "Sefer ha-Zikkaron" (Tunis, 1892), in two parts, the first being a collection of Isaac's divers notes, and the second a cabalistic commentary on Abot and on the Pesaḥ Haggadah.

Bibliography: D. Cazès, *Notes Bibliographiques*, pp. 307 *et seq.*, Tunis, 1893; Fürst, *Bibl. Jud.* iii. 406.

J. M. Sel.

ṬEBET: Tenth ecclesiastical and fourth civil month; it invariably has twenty-nine days. The name, like those of the other months, appears to be taken from the Assyro-Babylonians, who called their tenth month, described as the month of violent rains, "Ṭebetu" (Delitzsch, "Wörterbuch," p. 298). This month fell near the close of the rainy season in Palestine, to which fact the gloss in Ta'an. 6b alludes, holding that the year will be fertile if Ṭebet be "ugly" (*i.e.*, rainy). The observation that that year will be a good one in which Ṭebet is "widowed" (*i.e.*, rainless) presupposes that a sufficient precipitation had preceded the month, the rainy season normally beginning with the month of Ḥeshwan (the 8th month).

Of notable events and dates connected with this month, the following are among the more important: Ṭebet 1 and 2: Seventh and eighth days of Ḥanukkah. Ṭebet 5: See Ezek. xxxiii. 21; R. H. 18b. Ṭebet 8: Day on which the translation of the Septuagint was completed, when the earth was shrouded in darkness for three days ("Megillat Ta'anit," end). Ṭebet 9: Fast-day, but for reasons not known (*ib.*; Shulḥan 'Aruk, Oraḥ Ḥayyim, 580); it is said to have been the day on which Ezra died (*ib.*), and Abu Ḥusain Joseph ibn Nagdela was killed on this day (1066). Ṭebet 10: Fast-day, commemorating the beginning of the siege of Jerusalem under Nebuchadnezzar (see Jer. lii. 4; II Kings xxv. 1; Ezek. xxiv. 1; R. H. 18b); when this fast-day falls on the Sabbath, it is observed on the day following. Ṭebet 12: Ezekiel received a revelation (Ezek. xxix. 1). Ṭebet 20: Death of Moses Maimonides (1204). Ṭebet 24: The discomfiture of the Sadducean party (B. B. 115b) by Johanan ben Zakkai (according to "Megillat Ta'anit," this occurred on the 24th of Ab). Ṭebet 25: Said to have been the day of Alexander the Great's appearance before the walls of Jerusalem (Yoma 60a). Ṭebet 28: Another anti-Sadducean feast-day ("Megillat Ta'anit," x.); on this day the majority of the Sanhedrin passed over to the Pharisees.

E. G. H.

ṬEBUL YOM: Name of a treatise in the Mishnah and in the Tosefta; in most editions of the Mishnah it is tenth in the order Ṭohorot. According to Lev. xv. 5 *et seq.*, one who takes the prescribed bath still remains unclean until sunset. The degree of uncleanness in such a case is slight, and according to rabbinical interpretation neither the "ḥallah" nor sanctified flesh is rendered unclean by being touched by such a person, even before sunset; it is merely rendered unfit ("pasul"). Profane or unsanctified things may be touched by him without fear. The treatise Ṭebul Yom more closely defines the degree of uncleanness attaching to such a person, and stipulates also how far the purity of anything is affected by his touch. The treatise comprises four chapters, containing twenty-six paragraphs in all.

Ch. i.: Regulations concerning bread and other things which are of such a form that if a ṭebul yom or any other uncleanness touches part of them the whole is rendered unclean.

Ch. ii.: Concerning liquids touched by a ṭebul yom; when such contact renders the whole unfit, and when it affects only the part touched.

Ch. iii.: Continuation of ch. ii.: regulations concerning liquids easily rendered unclean.

Ch. iv.: Regulations concerning utensils touched by a ṭebul yom; enumeration of halakic rules which have undergone changes in the course of time; of the halakic regulations which R. Joshua declared were introduced by the sages ("soferim"), and which he was unable to explain.

In the Tosefta the treatise is divided into two chapters.

W. B. J. Z. L.

TEDESCHI, MARCO: Italian rabbi and poet; born at Piova, Piedmont, in 1817; died at Triest in

1870. He removed to Vercelli with his father (d. 1836), who had been appointed rabbi there; and in 1838 he went to Turin to study under R. Hillel Cantoni. He was successively elected rabbi of Nizza-Monferrato, Saluzzo, Asti, and Triest. His principal poems were published by Vittorio Castiglione in the "Yelid Kinnor" (Drohobycz, 1886). He translated from the French "Les Prières d'un Cœur Israélite." Marco Tedeschi was celebrated as a preacher.

S. V. C.

TEDESCHI, MOSES ISAAC: Italian translator, Biblical commentator, and teacher; born at Triest June 6, 1821; died there June 17, 1898. He lectured on Biblical exegesis in the Tamud Torah of his native city, and occasionally delivered sermons on holy days. He was the author of the following works: "Ho'il Mosheh," comprising commentaries on the Earlier Prophets (Göritz, 1870), the Book of Job (Padua, 1877), the Psalms (Leghorn, 1880), the Five Megillot and the Book of Proverbs (*ib.* 1880), the Pentateuch (*ib.* 1881), the Minor Prophets (Triest, 1887), the books of Daniel, Ezra, and Nehemiah, and Chronicles (Przemysl, 1889); "Musar Melakim," a collection of ethical homilies based on the Pirḳe Abot (Triest, 1878); "Zeker Rab," an Italian translation of the didactical prose-poem of Mussafia (Padua, 1878); "Oẓar Nirdefe Leshon 'Ibri," on Hebrew synonyms (*ib.* 1879); "Simḥat ha-Regel," homilies and glosses on the Targum to Proverbs. The author's autobiography is appended to the last-named work. He published also, in "Ha-Asif" (1886), an introduction to the Minor Prophets.

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S. M. B.

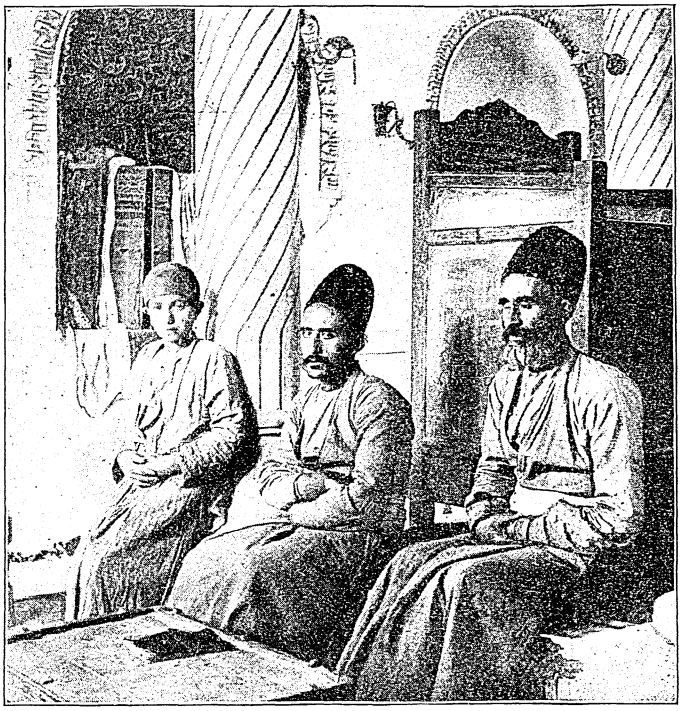

Interior of the Great Synagogue at Teheran.

(From a photograph by E. N. Adler.)

TEDESCO, IGNAZ AMADEUS: Austrian pianist; born at Prague 1817; died at Odessa Nov. 13, 1882; a pupil of Triebensee and Tomaschek at Prague. He made numerous successful concert tours, especially in southern Russia, and settled at Odessa, although he lived for a short time at Hamburg (1848) and London (1856).

As a pianist Tedesco was distinguished for his fine technique; he was called the "Hannibal of octaves." In recognition of his ability he was appointed pianist to the Grand Duke of Oldenburg. He wrote brilliant salon music, comprising a pianoforte concerto, caprices de concerts, mazurkas, nocturnes, rhapsodies, waltzes, and transcriptions.

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S. J. So.

TEFILLIN. See PHYLACTERIES.

TEHERAN: Capital and commercial center of Persia; situated about seventy miles south of the Caspian Sea. The chief development of the city took place within the last half of the nineteenth century, under Shah Naṣir al-Din, whose court physician, J. E. POLAK, was a Jew. The antiquity of Teheran is not great, since its existence can hardly be traced beyond the twelfth century. It appears gradually to have taken the place of the ancient Rai, which sank slowly into oblivion and is now a mass of ruins in the suburbs of Teheran. Rai itself had a long history, being the ancient metropolis of Media mentioned in the Apocrypha as Rages (Tobit i. 14 *et seq.*) or Ragau (Judith i. 15), in the Avesta and Old Persian inscriptions as Ragha or Raga (Vendidad, i. 15; Yasna, xix. 18; Behistun, ii. 70-74, iii. 1-10), and in the classics as Rhagæ (Strabo, §§ 1, 3, 19, etc.). It is mentioned as an emporium of Jewish trade by Ibn Khordadhbeh, 817 (see JEW. ENCYC. iv. 189, *s.v.* COMMERCE).

Teheran covers a considerable area, as the wall which surrounds it is eleven miles in circuit and is pierced by twelve gates. The Europeans reside in the northern section of the city, where the foreign legations are located. The Jews live in a quarter of their own. In their daily life they are subject to much the same restrictions and disabilities as the Gabars and the Armenians; and they were formerly liable to acts of persecution which resulted in reducing them to a state of misery, ignorance, and degradation. A riot against them occurred in Teheran as late as May 16, 1897. The Alliance Israélite

Universelle has accomplished a great deal toward removing this condition of affairs by bettering the position of the Jews in the community and by establishing schools for the education of the children. The Alliance report for 1904 shows a combined attendance of nearly 400 pupils at the two schools, established six years previously for boys and for girls. The occupations of the Jews in Teheran, as elsewhere in Persia, are largely those of traders, silversmiths, wine-merchants, and petty dealers. Teheran has a total population of 250,000, including about 5,000 Jews.

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J. A. V. W. J.

TEḤINA, ABBA (called also **Teḥina ben Perisha** ["the Pharisee"] or **Ḥasida** ["the pious one"]): A leader of the Zealots. Together with Eleazar ben Dinai, he is mentioned in the remarkable dictum of Johanan ben Zakkai concerning the Zealots: "Since the murderers have increased, the expiation ceremony of the 'eglah 'arufah [the heifer whose neck is broken for a murder the perpetrator of which is unknown; Deut. xxi. 1-9] has come into abeyance because of the many murders by these only too well-known Zealots. Such murderers are Eleazar ben Dinai and Teḥina, who was formerly called 'the Pharisee' and later on received the name of 'the Murderer'" (Soṭah ix. 9; Sifre, Deut. 205).

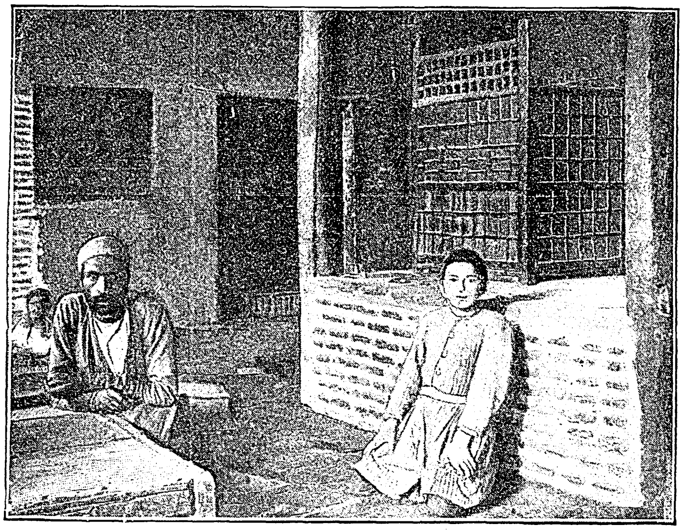

Synagogue of Asher the Physician at Teheran.
(From a photograph by E. N. Adler.)

This Teḥina has aptly been identified by Derenbourg ("Essai sur l'Histoire et la Géographie de la Palestine d'Après les Thalmuds et les Autres Sources Rabbiniques," i. 279-280, Paris, 1867) with the Abba Teḥina Ḥasida of Eccl. R. ix. 7. Derenbourg, however, takes the epithet "Ḥasid" to be ironical; but he ignores the very nature of the passage to which he refers and which is as follows: "Teḥina the Essene [Ḥasid] with the title Abba [see Kohler, "Abba, Father," in "J. Q. R." xiii. 567-575], returning to his native town on Friday afternoon shortly before the beginning of the Sabbath, and carrying upon his shoulder a bundle containing the provisions for his household for the Sabbath, met a disease-stricken man unable to move, who asked him to have pity on him and bring him into the town, where his wants might receive the necessary attention. This placed Teḥina in a quardary: he was afraid if he left his bundle he might lose all his Sabbath provisions; and if he did not aid the sick man, he (Teḥina) would be accounted as guilty of death. His better impulses proving victorious, he carried the sick man to a safe place, and then went back for his bundle. Meanwhile it had grown dark; and the people, seeing him carry a bundle on Sabbath eve, wondered, saying, 'Is this Abba Teḥina the Pious?' Teḥina himself was in doubt as to whether he had really violated the Sabbath, when a miracle happened: God caused the sun again to shine forth to show that the Sabbath had not yet begun, as it is written (Mal. iii. 20 [A. V. iv. 2]): 'But unto you that fear my name shall the sun of righteousness arise with healing in his wings.'" Later the punctilious Essene became a fierce Zealot (see Zealots).

Eleazar ben Dinai is mentioned by Josephus several times, while Teḥina is not. He has been identified with the Alexander mentioned together with Eleazar b. Dinai by that author (Josephus, "B. J." ii. 12, § 4; see Eleazar ben Dinai); but Alexander appears to be identical with Amram, cited as companion of Ben Dinai in "Ant." xx. 1, § 1 (comp. Cant. R. iii. 5: "In the days of Amram [?] and in the days of Ben Dinai they attempted to bring about the Messianic time by violence"; see Grätz, "Gesch." 3d ed., iii. 431), whereas it is quite possible that Teḥina is identical with 'Αννιβας who was executed by order of Fadus (Josephus, "Ant." *l.c.*; Grätz, *l.c.* p. 278). K.

TEḤINNAH. See Devotional Literature.

TEITELBAUM, MOSES: Austrian Ḥasid; died July 17, 1841. According to Löw, he signed his name **Tamar,** this being the equivalent of **Teitelbaum,** which is the Yiddish for **Dattelbaum** = "palm-tree." He officiated as rabbi, first in Przemysl, and later in Sátoralja-Ujhely, to which latter place he was called in 1809. In Ujhely he founded a Ḥasidic congregation which was independent of the Galician leaders. In 1822 Teitelbaum was suspected of having supplied amulets to certain Jewish culprits who had been cast into prison for libel, in order to assist them in escaping. When called upon to vindicate himself he declared that the amulets in question served only as substitutes for the mezuzah and that their only purpose was to protect their bearers against demons.

Teitelbaum enjoyed an enviable reputation, even R. Moses Sofer paying him homage. He was the author of: "Yismaḥ Mosheh" (1849; 2d ed. 1898), homilies on the Torah; "Tefillah le-Mosheh," commentaries on the Psalms; and "Heshib Mosheh," a collection of responsa.

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S. L. V.

TEIXEIRA, TEIXEYRA, TEXEIRA, or **TEIXARA:** Noble Portuguese Marano family, originally bearing the surname of **Sampayo.** In accordance with a decree of King Philip IV. of Spain, its coat of arms—azure, a cross potencée or—was included in the Spanish roll of arms. In the patent, dated 1643, conferring nobility on Diego Teixeira his armorial bearings are blazoned as follows: Quarterly, 1 and 4, or, an eagle displayed purple; 2 and 3, checky or and sable (sixteen fields); bordure gules, charged by eight "S's" argent. This coat of arms was exchanged by the family, with the exception of a few members, for another, probably that of the De Mattos, with whom they intermarried, the new bearings being: Gules, a fir-tree sinople, rooted argent between two lions rampant, affronte, or, armed azure. The family was known also as **Teixeira de Mattos,** and members of it, distinguished for their riches, philanthropy, commercial activity, and influence, have resided until very recently in Hamburg, Holland, London, Vienna, and Venice.

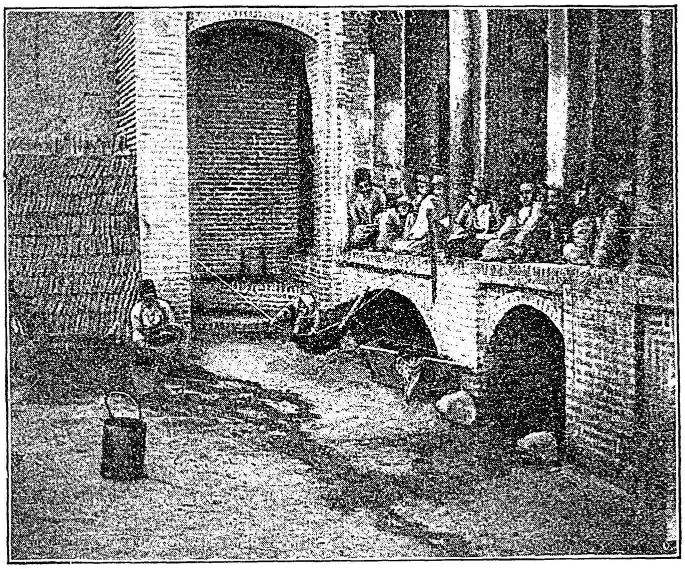

Jewish School at Teheran.

(From a photograph by E. N. Adler.)

Diego Teixeira Sampayo (Abraham Senior Teixeira): Portuguese Marano; left Portugal for Antwerp in 1643; died at Hamburg Jan. 6, 1666. After a brief residence at Antwerp he settled in Hamburg, professing Catholicism until Good Friday in 1647 or 1648, when he and his wife openly acknowledged Judaism, while Diego, who was approaching seventy, together with his two sons, one of whom was born out of wedlock, was circumcised by a rabbi. The imperial government thereupon demanded the surrender of Diego's person and the confiscation of his estate, but the senate of Hamburg energetically opposed this demand (M. Grunwald, "Portugiesengräber," p. 124). Diego Teixeira, who never added "de Mattos" to his name, was known in Hamburg only as the "rich Jew." He rode in an ornate carriage upholstered with velvet, had liveried servants, and kept a princely house, which, in 1654, was for some time the residence of Queen Christina of Sweden, to whom Diego had been recommended by the Spanish ambassador D. Antonio Pimentel, and by whom he was held in high esteem. He always took a keen interest in the affairs of his coreligionists; and at his intercession in 1657 King Frederick III. of Denmark granted them privileges, which were later confirmed by Christian V. For several years he was the head of the Spanish-Portuguese community in Hamburg, and at his son's wedding he presented the congregation with a ewer and a basin of silver plated with gold, while in 1659 he contributed 15,000 marks for the erection of a synagogue. It was he who supplied the copper roofing for the great Church of St. Michael in Hamburg, and when the elders asked for his bill he requested them to accept it receipted without payment. There still exist two benevolent institutions founded by Diego Teixeira and his wife, Sara d'Andrade (d. Dec. 5, 1693): Zur Ausstattung Dürftiger Jungfrauen and Zur Auslösung von Gefangenen.

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Manuel Teixeira (Isaac Ḥayyim Senior Teixeira): Only son of Diego Teixeira and Sara d'Andrade; born in Lisbon about 1625; died at Amsterdam June 5, 1705. He was twice married, his second wife being Esther Gomez de Mesquita, whom he wedded at Hamburg April 7, 1654. Like his father, he was the financial agent and resident minister of Queen Christina of Sweden, retaining this position until 1687, as is proved by the patent of dismissal given him by her (Archenholtz, "Mémoire de Christine de Suède," iv.). Christina esteemed her ambassador so highly for his integrity and discretion that when the magistracy of Hamburg attempted to prevent him from leaving the city the queen regarded their action as a personal affront. She considered Teixeira's opinions and advice of such value that she recommended her ambassador Rosenbach to follow his counsels, "for they are wise and clever, and I approve of them," while in one of her letters to Count Wassenau the queen said: "Teixeira has written you a letter so clever and sagacious that King Solomon himself could not have improved upon it. I can only add that you must do all things as he bids you, and undertake nothing in opposition to his views. . . . Be careful not to do anything without his sanction" (Archenholtz, *l.c.* iii. 399, 465).

During her repeated visits to Hamburg, Queen Christina always took up her residence in Teixeira's house, which was situated in the most beautiful portion of the town, on the Jungfernstieg; she remained there for an entire year in 1661. When she revisited Hamburg in July, 1666, and instead of accepting the hospitality of the municipal council became the guest of Teixeira, the rabble, instigated by the clergy, endeavored to storm the house. For more than a quarter of a century Teixeira served the queen faithfully, and, even when, in 1685, he refused to advance further sums on her appanage, her governor-general, Olivekraus, did not succeed in disgracing him; on the contrary, she maintained a correspondence with him until her death.

Although Manuel Teixeira, like his father, kept a princely house and moved in the highest circles, he was a faithful adherent of Judaism, and supported a Talmud Torah in which Jacob Sasportas was employed as teacher. Like many other Jews of Spanish-Portuguese extraction, he was a follower of Shabbethai Ẓebi. In 1670, when the Jews were threatened with expulsion from Vienna and from the Austrian domains, Teixeira, in response to the appeal of the Vienna community, advocated their cause with great devotion. He accordingly wrote to several of his friends among the grandees of Spain and invoked the aid of Cardinal Azzolino at Rome, the confidential friend of Queen Christina, while at his request the queen herself wrote to the papal nuncio in Vienna and sent Teixeira letters for the dowager empress and for the empress. Manuel must have removed to Amsterdam before 1699, since in that year he was head of the Spanish-Portuguese congregation in that city.

Bibliography: *Jahrbuch für Israeliten*, vii. 1-13, Vienna, 1860; Grätz, *Gesch.* x. 227, 263; xxii. *et seq.*; J. Sasportas, *Ohel Ya'aḳob*, responsum No. 77; *Zeitschrift des Hamburger Geschichtsvereins*, ii. 409 *et seq.*; D. H. de Castro, *Keur van Grafsteenen*, pp. 104 *et seq.*; *Jew. Chron.* Aug. 11, 1905; Diamant, in *Magyar Zsidó Szemle*, vi. 269 *et seq.*, 323 *et seq.*

S. M. K.

TEIXEIRA, PEDRO: Portuguese traveler; born at Lisbon of Marano parents; died about the middle of the seventeenth century either at Verona (according to De Barrios, who is followed by Wolf, Zunz, and others) or at Antwerp (according to Barbosa Machado), whither he had removed from Venice. A man of education and a close observer, he traveled for eighteen months through the Philippines, China, and parts of America, and, after spending two years at Lisbon, undertook a scientific journey to India, Persia, and other countries. As a result he published "Relaciones de Pedro Teixeira d'el Origen, Descendencia, y Sucesion de los Reyes de Persia, y de Hormuz, y de un Viage Hecho por el Mismo Autor Dende la India Oriental Hasta Italia por Tierra" (Antwerp, 1610), containing a history of the kings of Persia according to Persian sources, as well as a fund of information on the Jews of Aleppo, Bagdad, and other cities, with notes on Jewish monuments. It served as a guide for Thomas de Pinedo and others, and has been translated into English by W. J. Sinclair, and edited by D. Fergeson; the latter also supplied the edition with an introduction.

Bibliography: Barrios, *Relacion de los Poetas Españoles*, p. 58; Wolf, *Bibl. Hebr.* iii. 922; Zunz, *G. S.* i. 188; Barbosa Machado, *Biblioteca Lusitana*, iii. 622; Kayserling, *Pedro Teixeira: Eine Reiseskizze als Einleitung zu J. J. Benjamin, Acht Jahre in Asien und Africa*, Hanover, 1858 (English transl. *ib.* 1859); idem, *Bibl. Esp.-Port.-Jud.* p. 105.

S. M. K.

TEḲI'AH. See Shofar.

TEKOA: City of southern Judea, frequently mentioned in the Old Testament. The "wise woman" who brought about the recall of Absalom was a resident of the city (II Sam. xiv. 2 *et seq.*), and it was also the home of the prophet Amos (i. 1), the herdsman and the gatherer of sycamore fruit. The fortification of Tekoa by Rehoboam (II Chron. xi. 6) gave it strategic importance. In the post-exilic period its inhabitants were Calebites (I Chron. ii. 24); and they aided Nehemiah in rebuilding the wall (iii. 5, 27).

The site of Tekoa is fixed by Biblical data. It was in the south (Jer. vi. 1), and in the vicinity of the valley of Berachah ("blessing"), near the desert to which it gave its name (II Chron. xx. 20, 26; I Macc. ix. 33). The place is still more accurately localized in Josh. xv. 60, where the Greek text of a passage lost in the Hebrew places it, together with Beth-lehem and other towns of the hill-country of Judah, south of Jerusalem. According to the "Onomasticon" of Eusebius and Jerome, it lay twelve Roman miles (eighteen kilometers) south of that city and to the east of Beth-lehem on the edge of the desert. The site of the city is represented by the modern Khirbat Taḳu'ah, a mass of scantily inhabited ruins, with ancient cisterns and tombs and the remains of a church, lying on a hill which commands a wide landscape. Since the days of Jerome the grave of Amos has been shown there. The Mishnah speaks in high praise of the oil of Tekoa; and medieval Arabic authors mention its honey.

E. C. I. Be.

Seasons.

TEḲUFAH (lit. "turn," "cycle"): Season of the year. The four teḳufot are: (1) Teḳufat Nisan, the vernal equinox (March 21), when the sun enters Aries; this is the beginning of spring, or "'et ha-zera'" (seed-time), when day and night are equal; (2) Teḳufat Tammuz, the summer solstice (June 21), when the sun enters Cancer; this is the summer season, or "'et ha-ḳaẓir" (harvest-time), when the day is the longest in the year; (3) Teḳufat Tishri, the autumnal equinox (Sept. 23), when the sun enters Libra, and autumn, or "'et ha-baẓir" (vintage-time), begins, and when the day again equals the night; (4) Teḳufat Ṭebet, the winter solstice (Dec. 22), when the sun enters Capricornus; this is the beginning of winter, or "'et ha-ḥoref" (stripping-time), when the night is the longest during the year. Each teḳufah, according to Samuel Yarḥinai, marks the beginning of a period of 91 days and 7½ hours.

Table of the Teḳufot During 1905–14.

Year.	Teḳufat Ṭebet.	Day in Ṭebet.	Teḳufat Nisan.	Day in Nisan.	Teḳufat Tammuz.	Day in Tammuz.	Teḳufat Tishri.	Day in Tishri.
1905	10.30 a.m. Fri., Jan. 6....	29	6 p.m. Fri., April 7.....	3	1.30 a.m. Sat., July 8.....	5	9 a.m. Sat., Oct. 7.......	8
1906	4.30 p.m. Sat., Jan. 6....	9	12 p.m. Sat., April 7.....	13	7.30 a.m. Sun., July 8....	14	3 p.m. Sun., Oct. 7.......	18
1907	10.30 p.m. Sun., Jan. 6...	21	6 a.m. Mon., April 8....	24	1.30 p.m. Mon., July 8...	26	9 p.m. Mon., Oct. 7......	30
1908	4.30 a.m. Tues., Jan. 7..	4	12 a.m. Tues., April 7....	6	7.30 p.m. Tues., July 7...	9	3 a.m. Wed., Oct. 7......	12
1909	10.30 a.m. Wed., Jan. 6..	13	6 p.m. Wed., April 7....	17	1.30 a.m. Thur., July 8...	19	9 a.m. Thur., Oct. 7......	22
1910	4.30 p.m. Thur., Jan. 6..	25	12 p.m. Thur., April 7...	28*	7.30 a.m. Fri., July 8.....	1	3 p.m. Fri., Oct. 7........	4
1911	10.30 p.m. Fri., Jan. 6....	7	6 a.m. Sat., April 8.....	10	1.30 p.m. Sat., July 8.....	12	9 p.m. Sat., Oct. 7........	16
1912	4.30 a.m. Sun., Jan. 7...	17	12 a.m. Sun., April 7.....	20	7.30 p.m. Sun., July 7....	23	3 a.m. Mon., Oct. 7.......	26
1913	10.30 a.m. Mon., Jan. 6..	27	6 p.m. Mon., April 7....	1	1.30 a.m. Tues., July 8...	3	9 a.m. Tues., Oct. 7......	6
1914	4.30 p.m. Tues., Jan. 6..	8	12 p.m. Tues., April 7....	12	7.30 a.m. Wed., July 8...	14	3 p.m. Wed., Oct. 7......	17

*Adar II.

It will be noticed that the teḳufot fall from fourteen to eighteen days later than the true solar equinox or solstice; this, however, does not interfere with the calendar, which follows the figures of R. Ada.

Superstition.

An ancient and widely believed superstition is connected with the teḳufot. All water that may be in the house or stored away in vessels in the first hour of the teḳufah is thrown away in the belief that the water is then poisoned, and if drunk would cause swelling of the body, sickness, and sometimes death. Several reasons are advanced for this. Some say it is because the angels who protect the water change guard at the teḳufah and leave it unwatched for a short time. Others say that Cancer fights with Libra and drops blood into the water. Another authority accounts for the drops of blood in the water at Teḳufat Nisan by pointing out that the waters in Egypt turned to blood at that particular moment. At Teḳufat Tammuz, Moses smote the rock and caused drops of blood to flow from it. At Teḳufat Tishri the knife which Abraham held to slay Isaac dropped blood. At Teḳufat Ṭebet, Jephthah sacrificed his daughter (Abudarham, "Sha'ar ha-Teḳufot," p. 122a, Venice, 1566).

The origin of the superstition can not be traced. Hai Gaon, in the tenth century, in reply to a question as to the prevalence of this custom in the "West" (*i.e.*, west of Babylon), said it was followed only in order that the new season might be begun with a supply of fresh, sweet water. Ibn Ezra ridicules the fear that the teḳufah water will cause swelling, and ascribes the belief to the "gossip of old women" (*ib.*). Hezekiah da Silva, however, warns his coreligionists to pay no attention to Ibn Ezra's remarks, asserting that in his own times many persons who drank water when the teḳufah occurred fell ill and died in consequence. Da Silva says the principal danger lies in the first teḳufah (Nisan); and a special announcement of its occurrence was made by the beadle of the congregation ("Peri Ḥadash," on Oraḥ Ḥayyim, 428, end). The danger lurks only in unused water, not in water that has been boiled or used in salting or pickling. The danger in unused water may be avoided by putting in it a piece of iron or an iron vessel ("Bet Yosef" on the "Ṭur," and Isserles' note to Shulḥan 'Aruk, Oraḥ Ḥayyim, 455, 1; "Be'er Heṭeb," to Yoreh De'ah, 116, 5). R. Jacob Mölln required that a new iron nail should be lowered by means of a string into the water used for baking maẓẓot during the Nisan teḳufah ("Sefer Maharil," p. 6b, ed. Warsaw).

See Calendar; Month; Sun, Blessing of.

J. J. D. E.

TELASSAR (תלאשר): City, along with Gozan, Haran, and Reseph, which Rabshakeh mentions as having been conquered by Sennacherib's predecessors (II Kings xix. 12; Isa. xxxvii. 12). This city was inhabited by the Bene 'Eden. The cuneiform inscriptions mention a Bit-Adini, located in the upper Mesopotamian country, which may be identical with the Biblical place. "Telassar" is probably, as Schrader holds, the same name as "Til-Ashshuri" (the hill of Ashur), and may have been given to any place on which a temple was built. One such place is found east of the Tigris, as shown by Schrader; and another, mentioned by Tiglath-pileser III., was probably in Babylonia. Esarhaddon, too, mentions one near the land of the Mitanni. Telassar, then, being a possible general name, is located in at least three sections of the great Mesopotamian valley by as many separate cuneiform documents.

E. C. I. M. P.

TELCS, EDUARD: Hungarian sculptor; born at Baja May 12, 1872. At the age of twelve he went to Budapest and studied decorative art, but he soon left that city for Vienna, where he was educated for four years in the Allgemeine Bildhauerschule, winning the Füger gold medal with his "St. Boniface Striking Down the Banner of Wotan." He next entered Professor Zumbusch's school, where he studied for three years, gaining the school's first prize with his "Two Drinkers," which later won a medal of the second class at the World's Fair in Antwerp. Telcs attracted particular attention in 1900 by being awarded, for his monument in honor of Empress Elizabeth of Austria, first prize among many competitors. He is now (1905) at work on a statue of the poet Vörösmarty to be erected in

Budapest, and another of Kossuth in Kecskemet, having been awarded both these commissions as a result of competition.

S. L. V.

TELESINUS: Jew of Telesia, who lived at Rome about 480. Not only did Pope Gelasius refer to him, in a letter to Bishop Quingesius, as a "vir clarissimus" and his most deserving friend, but he recommended Telesinus' relative Antonius (Antius) to the bishop. Telesinus, moreover, is mentioned in papal documents as the physician of Pope Gelasius. Of late it has been denied that Telesinus was physician in ordinary to Gelasius or even a physician at all.

Bibliography: Berliner. *Gesch. der Juden in Rom*, ii. 4; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 128, and note.

S. A. M. F.

Of the Eighteenth Dynasty.

TELL EL-AMARNA: Name derived from the Beni 'Amran or El-Amarna Bedouins, and now given to the extensive ruins and rock-cut tombs which are the last relics of the ancient royal city of Khut Aten. These ruins are in middle Egypt, on the east bank of the Nile, near the villages of Hagg Ḳandil on the south and Et-Tell on the north. They are the ruins of a city built by Amenophis IV., of the eighteenth Egyptian dynasty. Shortly after the beginning of his reign, Amenophis broke away from the worship of all gods except Aten, the god of the solar disk. He accordingly removed from Thebes, which for centuries had been the Egyptian capital, and built a new city, in which ancient traditions and invested religious interests should not be able to oppose his reforms. He selected the site now known as El-Amarna, in the Hermopolitan nome in central Egypt, in which a royal palace and a temple of Aten were soon surrounded by residences of nobles and of others who would naturally follow in the train of royalty. After the death of Amenophis the old religion reasserted itself, the royal residence was soon moved back to Thebes, and the city which he had been at so much pains to build fell into decay. As the reign of Amenophis was less than twenty years, the occupation of his new capital can not have been long. Its site was never reoccupied, so that the course of the streets of Khut Aten and the plans of the ancient palaces and houses may still be traced in the mound.

The position of the palace of Amenophis was discovered by Petrie during his excavation at El-Amarna in 1891–92. It is indicated on the mound to-day by a building erected to preserve some painted stucco pavements which once formed a part of the palace. These paintings, as well as those in the neighboring tombs, prove that the artists of the time of Amenophis had emancipated themselves from ordinary Egyptian conventions, and represented objects much more naturally than had hitherto been the case.

The attention of the modern world was first called to El-Amarna by the discovery, accidentally made by a peasant woman late in 1887, of more than 300 cuneiform tablets, which turned out to be letters written to Amenophis III. and Amenophis IV. by kings of various Asiatic countries and by Egyptian officials or vassals in Phenicia, Syria, and Palestine. This correspondence opened vistas of Oriental history that had been entirely unsuspected. Kadashman-Bel and Burnaburiash, kings of Babylon; Ashuruballit, a king of Assyria; Dushratta, a king of Mittani; and a king of Alashia (supposed to be Cyprus)—all had friendly correspondence with the Egyptian kings. An entirely new conception of international relations at this period was thus acquired; and the remarkable fact was established that the language of diplomatic intercourse was then the cuneiform Babylonian. The majority of the letters were from vassals or officials in places like Gebal, Tyre, Sidon, Lachish, Jerusalem, etc.—letters which proved that even in writing to Egyptians the natives of this region used Babylonian cuneiform. Thus a long domination of these countries by Babylonian influence, before the Egyptian conquest by Thothmes III., was evident. The contents of the letters afford a vivid picture of the way in which the Asiatic empire of Egypt was disintegrating under the weak administration of Amenophis IV.

The El-Amarna Tablets.

Amenophis IV. had an Asiatic mother. He was accordingly more interested in preserving these letters than most Egyptian kings would have been; those which had been written to his father he took to his new capital, while those which were written to himself were stored in the same archive, where they remained until 1887. After their discovery the British Museum purchased 87 of them, the Berlin Museum 160 (a considerable number being fragments), the Gizeh Museum at Cairo obtained 60, while about 20 were purchased by private persons.

Bibliography: Baedeker, *Egypt*; pp. 203 *et seq.*, Leipsic, 1902; Budge, *History of Egypt*, iv. 117–141, 184–241, London, 1902; Bezold, *The Tell-El-Amarna Tablets in the British Museum*, London, 1891; *Oriental Diplomacy*, London, 1893; Winckler, *Der Thontafelfund von El-Amarna*, Berlin, 1889; *Die Thontafeln von Tell-El-Amarna* (vol. v. of Schrader, *K. B.*).

E. C. G. A. B.

TELLER, LEOPOLD: Hungarian actor; born at Budapest April 3, 1844. For a time he studied medicine at the University of Vienna, but in 1862 he went to Laibach, where he joined a theatrical company. During the following ten years he played at small theaters in Iglau, Klagenfurt, Troppau, Budapest, Leipsic, and Liebenstein; and from 1874 to 1890 he was a member of the "Meininger," and appeared in such rôles as *Shylock*, *Iago*, *Gessler*, *Franz Moor*, and *Marinelli*. On leaving the "Meininger" he secured an engagement at the Stadttheater in Hamburg, where his principal rôles were *Graf Trast*, *Doctor Crusius*, and *Graf Menges*. In 1899 he retired from the stage, and settled as teacher of elocution in Hamburg. He has written a play entitled "Wintersonnenwende," which has met with considerable success.

Bibliography: Eisenberg, *Biog. Lex.*

S. F. T. H.

TELLER, PROBST. See Friedländer, David.

TELLHEIM, CAROLINE. See Bettelheim, Caroline von.

TEMAN: Originally, the name of a tribe and then of a district of the Edomites. In Biblical genealogy it is the name of the eldest son of Eliphaz, the first-born of Esau, and one of the "dukes" of Edom (Gen. xxxvi. 11, 15, 42; I Chron. i. 36, 53). The genealogy here noted proves that Teman was one of the most important of the Edomite tribes, and this is confirmed by the fact that "Teman" is used as a synonym for Edom itself (Amos i. 12; Obad. 9; comp. Jer. xlix. 20, 22; Hab. iii. 3). The Temanites were famed for their wisdom (Jer. xlix. 7; Baruch iii. 22); Eliphaz, the oldest and wisest of the friends of Job, is described as a member of this tribe (Job ii. 11 *et passim*).

Teman is referred to in Obad. 9 as a part of the mount of Esau, while Amos i. 12 mentions it in connection with the Edomitic "palaces of Bozrah"; Ezek. xxv. 13 speaks of it in contrast to the southern boundary Dedan. The "Onomasticon" of Eusebius (260, 155) mentions a region called Thaiman, in Gebalene (the GEBAL of Ps. lxxxiii. 8 [A. V. 7]), and thus in the district of Petra, noting also an East Teman, a town with a Roman garrison fifteen (according to Jerome, five) miles from Petra.

E. C. I. BE.

TEMERLS, JACOB BEN ELIEZER (known also as **Jacob Ashkenazi**): German Talmudist and cabalist; born at Worms at the end of the sixteenth century; died at Vienna about 1667. At an early age Temerls went to Poland, and for some years directed a Talmudical school at Lublin. Thence he removed to Kremenetz, where he passed the greater part of his life. In his old age he settled at Vienna, where he remained until his death. He enjoyed a high reputation both as a Talmudist and as a cabalist, and was lauded by his contemporaries for his great piety. He is said to have fasted forty years, during which period he never left the bet ha-midrash.

Temerls was the author of "Sifra di-Ẓeni'uta de-Ya'aḳob," containing a cabalistic commentary on the Pentateuch and rules for the study of the Cabala (Amsterdam, 1669). He left in manuscript: "She'elot u-Teshubot," a collection of responsa, quoted in "Emunat Shemuel" (§ 53); a comprehensive commentary on the Pentateuch and the Megillot, quoted by himself in his "Sifra di-Ẓeni'uta de-Ya'aḳob"; a commentary on the "Idrot"; a commentary on difficult passages in the Babylonian and Palestinian Talmuds; explanations of some passages of the Zohar, the books of the Prophets, and the Hagiographa; and a dissertation on Luria's cabalistic writings.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 210, 350 (where Jacob is confounded with the brother of Shabbethai Bass); Steinschneider, *Cat. Bodl.* col. 1258; Fuenn, *Keneset Yisrael*, p. 581; Dembitz, *Kelilat Yofi*, ii. 117.

S. I. BR.

TEMESVAR: Hungarian city. The oldest gravestone in the Jewish cemetery is dated 1636, and was erected in memory of Azriel Assach of Salonica. Between 1552 and 1716 large numbers of Spanish Jews settled in Temesvar, where the Turkish government received them with favor; but after the capture of the city in 1716 by Prince Eugene their treatment became less favorable, for Temesvar and its district were annexed to Hungary and administered as an Austrian province. In 1718 the provincial government ordered the expulsion of the Jews from the city on the charge of being Turkish spies. The order was not strictly enforced, however, on account of the influence of Moses Lopez Pereira Diego d'AGUILAR, the founder of the Sephardic community; Maria Theresa even permitted five other Spanish Jewish families to settle in the city. D'Aguilar presented to the Sephardic community mantles of the Law and silver crowns for the scrolls of the Torah. At that time the Spanish Jews had a society for the promotion of the study of the Bible, while another association received official recognition from the Count of Wallis, the commander-in-chief of the citadel.

Residence Limited.

As in Bohemia and Moravia, the Jews of Temesvar were oppressed by the restrictions formulated by Maria Theresa in 1776. Only forty-nine were permitted to reside in the city. They were restricted to a single community, headed by a dayyan and a rabbi; nor might they contract marriages or leave the city without the permission of the authorities. Only eight were allowed to engage in commerce; and the distinction between Ashkenazim and Sephardim was abolished, the whole Jewry being comprised under the term "protected Jews of the cities and counties of the Banat." Jews from other places were forbidden to enter the city except for commercial purposes, when they were required to pay a daily tax of five groschen for protection, and were obliged to leave the city at night. Jews were forbidden either to have Christian servants or to live in the houses of Christians, and were compelled to reside in a ghetto in the citadel, their quarter being bounded by the streets now called Varoshaz, Szerb, Erzsibet, and Jenö. Marriages might be performed only by the rabbi of Temesvar, and all Jews who died in the province were to be buried in the cemetery of the city. It was not until the reign of Joseph II. (1780–90) that the condition of the Jews of Temesvar began to improve.

The community's most important society, next to the charitable organization, is the Jewish Women's Club of the citadel, one of the oldest societies of Hungary, founded by Sarolta Fischel in 1846. This is the famous Jewish society which gave Louis Kossuth 800 crowns for patriotic purposes on the outbreak of the Hungarian revolution. During the occupation of Bosnia and Herzegovina this society rendered valuable aid by sending food to the wounded; and at the time of the flood at Szegedin, in 1879, it materially assisted the poor, especially by maintaining a soup-kitchen. The community supports two other women's clubs, founded in 1847 and 1869 respectively, as well as the Talmud Torah (a charitable organization), the Maskil el Dal, and a ḥebra ḳaddisha, the last-named established in 1748, although its hospital in the citadel has since been demolished.

Temesvar has had the following rabbis: Jacob Moses of Belgrade (Sephardi; 1739); Eliezer Lipmann, author of the commentary "Migdal Dawid" (1748); Jonathan Trebitsch, chief rabbi of Transylvania (1752); Johanan b. Isaiah (1775); Ẓebi Hirsch

b. Israel (Hershele Ḥarif; 1782); and David b. Ẓebi Oppenheim (1801), and his son David Hirsch Oppenheim, author of "'Enc ha-Da'at" (Budapest, 1829). The rabbinate of Temesvar has always included the entire district composed of Lugos, Versecz, Karansebes, Pancsova, and Nagy Becskerek. In 1863 Moritz Hirschfeld was elected rabbi, and was succeeded by Moritz Löwy. Since 1860, however, internal dissensions have divided the community into factions, with the Reform rabbi, Moritz Löwy, at the head of the one in the city, and the Orthodox rabbi, Jakob Singer, leading that in the citadel.

The latter contains a synagogue in the Renaissance Gothic style, designed by Leopold Baumhorn; the city possesses a synagogue in the Moorish style, built in 1865. There is a small Sephardic synagogue in the citadel, but the Spanish Jews in Temesvar are now very few, and their old place of worship, the Judenhof, founded in 1760, has been demolished to make room for the new Reform synagogue.

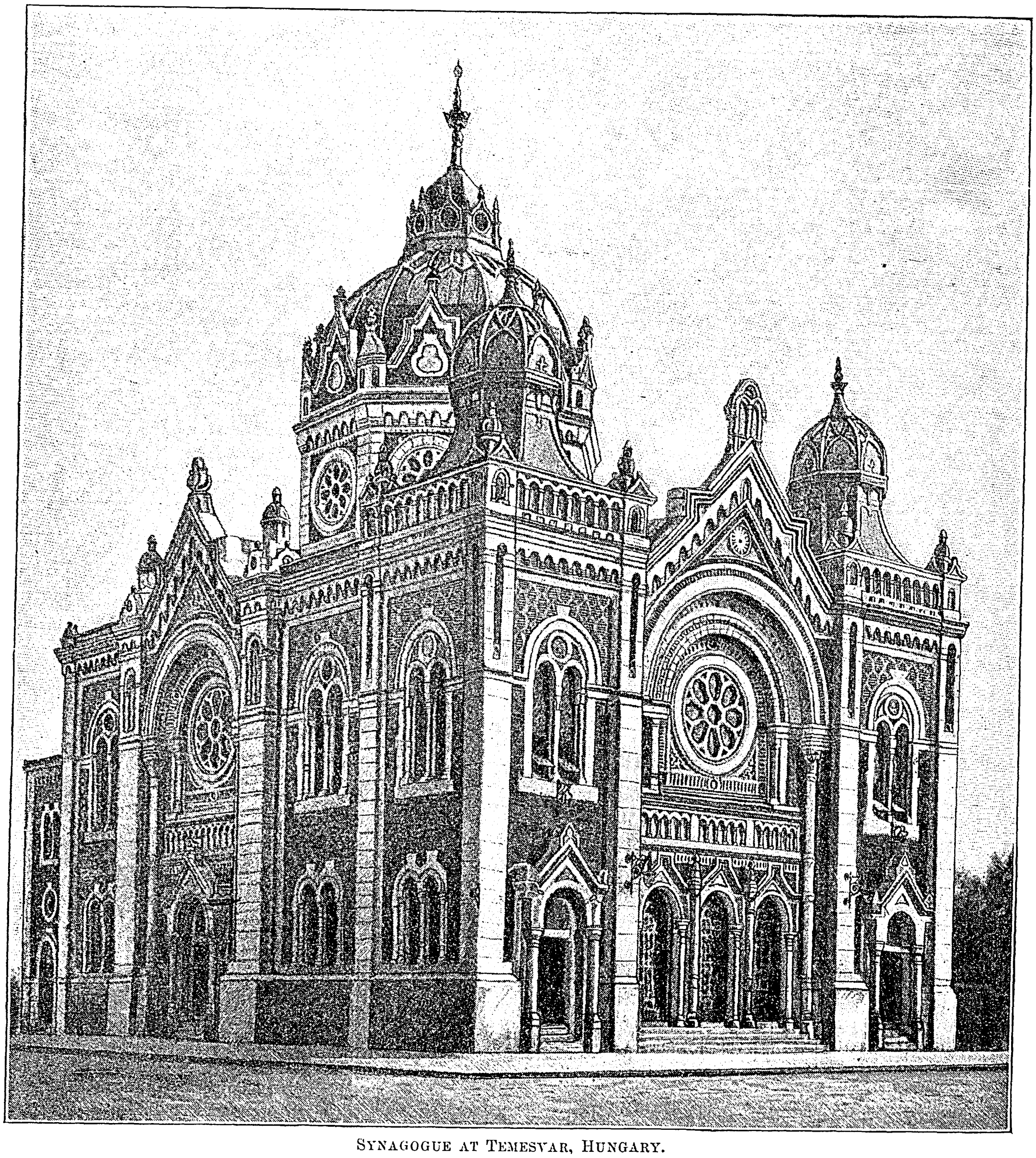

Synagogue at Temesvar, Hungary.
(From a photograph.)

The earliest Jewish census at Temesvar was taken in 1739, when there were 139 Ashkenazim and 81 Sephardim (46 families altogether). In 1755 there were 23 Jewish families in the city; 53 in 1772; 76 in 1776; and 72 in 1781. In 1840 the Jewish population of the city was about 1,200, of whom 750 lived in the citadel, 340 in the city, and about 50 in the suburbs. In 1858 the number was 2,202; in 1890, 4,870; and in 1901, 5,788 (including Jewish soldiers, 5,916). The total population of Temesvar is 53,033.

Bibliography: M. Löwy, *Skizzen zur Geschichte der Juden in Temesvár*; Jakob Singer, *Adata a Bánati Zsidók Törten*, Budapest, 1905.

J. Si.

S.

TEMPLE, ADMINISTRATION AND SERVICE OF: The affairs of the Second Temple were managed by a board of fifteen appointed officers ("memunnim"). The Mishnah records the following names of officers of the Temple without stating their respective periods of activity; but it is presumed they were those appointed in the time of Agrippa: (1) Johanan b. Phinehas, in charge of the seals given in exchange for money to purchase sacrifices; (2) Ahijah, of libations; (3) Mattithiah b. Samuel, of allotments (*i.e.*, the selection of priests for the day); (4) Pethahiah, of the nests of fowls (for sacrifices); (5) Ben Ahijah, of the health department (treating especially a disease of the bowels caused by the bare feet touching the cold marble pavement); (6) Neḥunya, of the digging of wells (for the pilgrims on the highways leading to Jerusalem); (7) Gebini (Gabinimus), of announcements (the Temple crier); (8) Ben Geber, of the gates (opening and closing them); (9) Ben Babi, of the wicks for the candlestick ("menorah"); (10) Ben Arza, of the cymbals (leading the music of the Levites); (11) Hugras (Hugdas) b. Levi, of the musical instruments; (12) the Garmu family, of the preparation of the showbread; (13) the Abṭinas family, of the incense; (14) Eleazar, of the curtains; and (15) Phinehas, of the vestments (Sheḳ. v. 1; comp. Maimonides, "Yad," Kele ha-Miḳdash, vii. 1).

Officers.

Seven trustees ("amarkelim") and three cashiers ("gizbarim") had charge of the Temple treasury. In the courts were thirteen contribution-boxes in the shape of shofarim, with narrow necks and broad bases (Sheḳ. vi.). The half-shekel contribution for public sacrifices, etc., was demanded on the first of Adar and was payable by the twenty-fifth of the same month (*ib.* i. 1, 3). There was a special room, called "Lishkat Ḥashsha'im" (Secret Chamber), for anonymous donations, out of which fund the worthy poor were supported. Into the Vessel Chamber the people threw donations of silver and gold vessels. Every thirty days this chamber was opened by the cashiers, who selected such vessels as could be utilized in the Temple, the rest being sold and the proceeds applied to a fund for repairing the Temple building ("bedeḳ ha-bayit"; *ib.* v. 4).

The priestly officials were: the high priest, his deputy ("segan"), and his two attendants ("ḳatolikin" = "catholicus").

Priestly Guard.

A strict watch over the Temple was maintained, the guard being composed of three priests and twenty-one Levites. The priests were stationed one at the Chamber of the Flame ("Bet ha-Niẓoẓ"), one at the Chamber of the Hearth ("Bet ha-Moḳed"), and one at the Chamber (attic) of Abṭinas (see diagram, page 95). The Levites kept guard as follows: one at each of the five gates of the mount entrances; one at each of the four corners within the mount enclosure; one at each of the five important gates of the courts; one at each of the four corners within the court; one at the Chamber of Sacrifice; one at the Chamber of Curtains; and one behind the "Kapporet" (Holy of Holies). The captain of the guard saw that every man was alert, chastising a priest if found asleep at his post, and sometimes even punishing him by burning his shirt upon him, as a warning to others (Mid. i. 1).

The priests were divided into twenty-four patrols ("mishmarot"), which were changed every week. The patrol was quartered partly in the Chamber of the Flame and principally in the Chamber of the Hearth, both of which were on the north side of the inner court ("'azarah"). The latter chamber was a capacious one, surmounted by a dome. Half of the chamber extended outside the court to the "ḥel," a kind of platform surrounding the courts, which was considered as secular, in contrast to the sacred premises within, where the priests were not allowed to sit down, much less to sleep. A fire was always kept burning in the outer extension, at which the priests might warm their hands and bare feet. Here also they might sit down and rest for a while. At night the elder priests slept here on divans placed on rows of stone steps one above another. The younger priests slept on cushions on the floor, putting their sacred garments under their heads and covering themselves with their secular clothing (Tamid i. 1). The elder priests kept the keys of the Temple, putting them at night under a marble slab in the floor; to this slab a ring was attached for lifting it. A priest watched over or slept on the slab until the keys were demanded by the officer in the morning.

The king when visiting the Temple had no rights beyond those of the ordinary Israelite; only the kings of the house of David were privileged to sit down in the 'azarah (Soṭah 41b; Tamid 27a).

The Judiciary.

The major Sanhedrin, composed of 71 members, sat in the Chamber of Hewn Stone ("Lishkat ha-Gazit") on the extreme north of the priests' hall. Two tribunals of minor Sanhedrin, each composed of twenty-three members, sat one by the south gate of the mount and one in front of the hall on the north side. The sessions were held from the morning sacrifice till that of the afternoon. On Sabbaths and holy days, to facilitate increased business the major Sanhedrin sat outside on the ḥel (Sanh. 88b), and the minor Sanhedrin assembled in the bet ha-midrash situated on the mount (Tosef., Ḥag. ii.).

Local Divisions and Water-Supply.

Entrance within the enclosure of the mount was permitted to any one who was decently attired and who carried no burden. Israelites when ritually unclean and Gentiles were not allowed to pass beyond the "soreg," a fence which surrounded the courts at a distance of ten cubits. The outer court, called "'Ezrat Nashim" (Women's Hall), was for the use of ordinary Israelites. The priests' hall was reserved for the priests and Levites; occasionally, however, men and women presenting sin-offerings, sacrifices on which they were required to place the hands ("semikah"), made use of it. At the festivals, to accommodate the large crowds, all Israelites were permitted to enter the priests' hall, on which occasion the curtain of the vestibule was raised to show the people the interior of the "Hekal" (see Pilgrimage). The people, though tightly packed, were able to find sufficient space in which to prostrate themselves, this being one of the miracles associated with the Temple. The people crowded to within eleven cubits behind the Holy of Holies (Yoma 21a).

Another phenomenon was the water-supply. A spring rising below the Holy of Holies from an opening as narrow as the antennæ of a locust increased when it reached the entrance to the Hekal to the size of a warp-thread; at the entrance to the vestibule it assumed the size of a woof-thread; and at the house of David it became an overflowing brook (Yoma 77b, 78a). This spring is referred to in the passage "And behold, waters issued out from under the threshold of the house . . . at the south side of the altar" (Ezek. xlvii. 1, 2); it was the mysterious spring that filled the bath of Ishmael the high priest, situated by the attic of Abṭinas on the south of the court, at the water-gate. There was another bath, in a passage under the Chamber of the Hearth, for the use of any ordinary priest who might become ritually unclean. This was reached by a winding staircase. The priest, having bathed, dried himself by the fire; he then dressed and returned to his comrades above, with whom he waited until the gates were opened, when he left the 'azarah, being unfit for service till sunset of the same day.

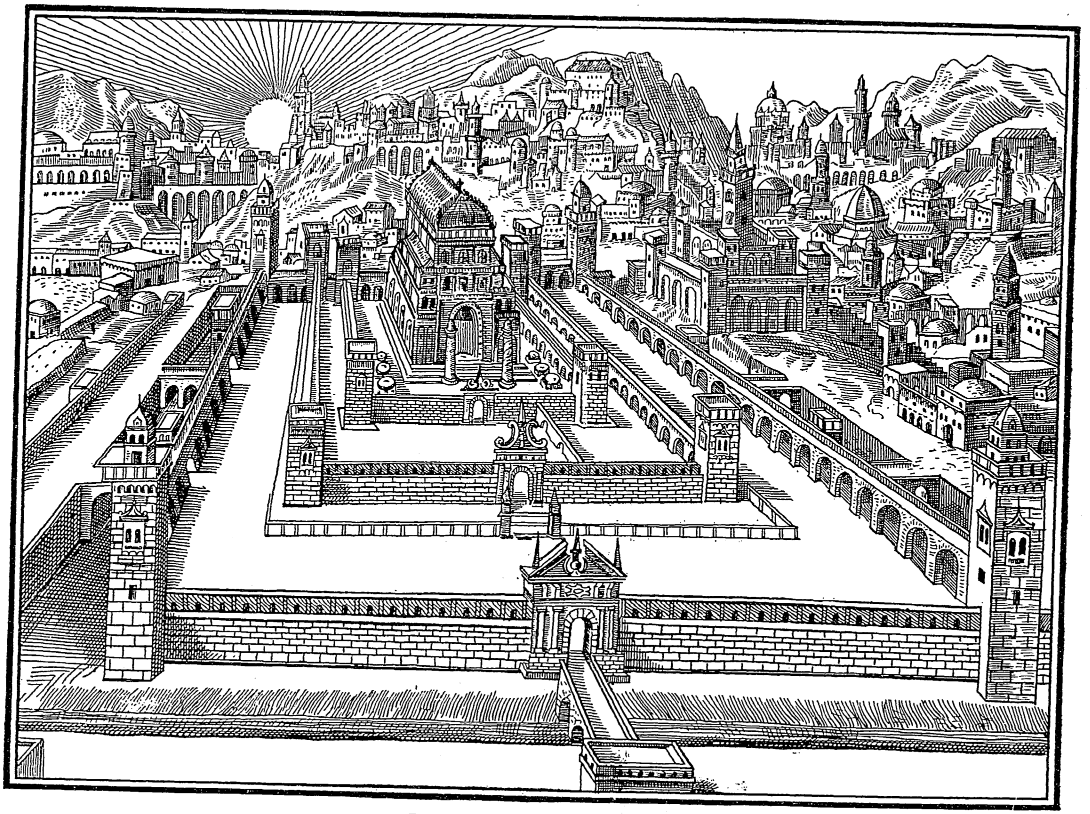

The Temple at Jerusalem.
(From a Passover Haggadah, printed at Amsterdam, 1695.)

Order of Service.

The order of the priests' daily service in the Temple was as follows: One of the priests arose early and bathed before the arrival of the officer, who usually came about cockcrow. The officer knocked at the door of the Chamber of the Hearth, and the priests opened it. He called for the priest who had bathed, and ordered him to decide by lot which of the priests should serve that day. The officer then took the keys and entered through the wicket ("pishpush") of the door to the 'azarah, followed by the priests who formed the patrol, each holding two torches. The patrol was divided into two sections; one going through the colonnade on the east, and one on the west, the sections meeting on the south side at the chamber where they prepared the "ḥabittin" (the baked cake for the meal-offering). The priests now asked one another "Is all well?" and received the answer "All is well." The officer assigned by lot the making of the ḥabittin. Similarly he selected a priest to clean the altar of ashes, his comrades uttering the warning: "Be careful not to touch the sacred vessels before thou sanctifiest [by washing] thy hands and feet at the laver; and see that the coal-shovel ["maḥtah"] is in its place [near the "kebesh," the inclined plank or bridge leading to the altar]." Proceeding without

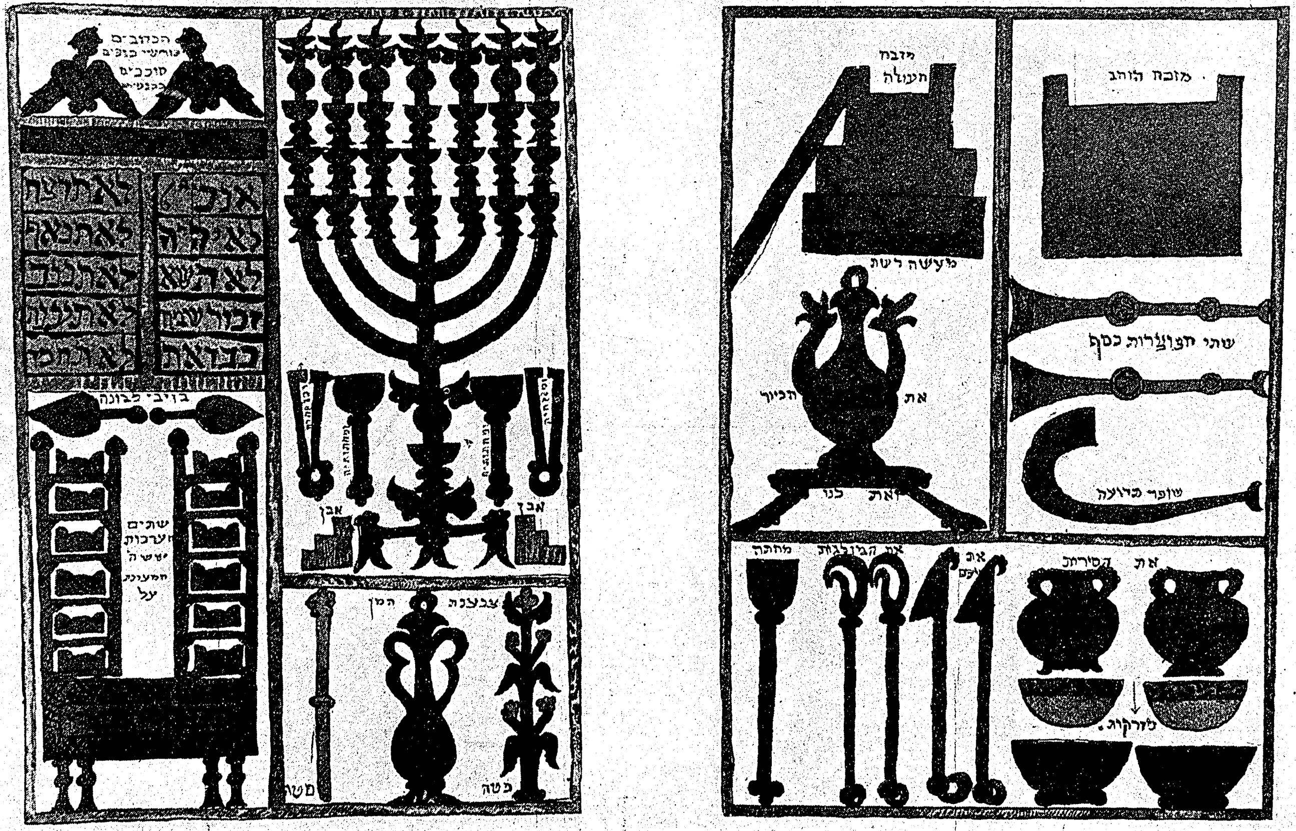
הכרובים
פורשי כנפים
סוככים
בכנפיהם
בזיכי לבונה
שתים
מערכות
שש ה
המערכת
על
אבן
אבן
צנצנת
המן
מטה
פטה
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מזבח הזהב
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שתי חצוצרות כסף
את
הכיור
ואת כנו
שופר תרועה
מחתה
את המזלגות
את
היעים
את הסירות
למזרקות

UTENSILS OF THE TEMPLE.
(From an illuminated Hebrew manuscript of the 13th century in the Bibliothèque Nationale, Paris.)

any light save that of the pyre ("maʿarakah") on the altar, he disappeared below, and was next heard operating the machinery for raising the laver from the well. This consisted of a wooden wheel and shaft and a chain, a device designed by the high priest Ben Ḳaṭṭin. The noise caused by this operation fixed the time for washing hands and feet. The priest took the silver "maḥtah" and ascended the altar; pushing the large coals aside, he took a shovelful of ashes and charred wood, and, descending, turned northward and deposited the ashes in a heap on the floor three handbreadths from the "kebesh," where also the ashes from the golden altar and the candlestick were placed. The authorities disagree as to the disposition of the ashes: some say they fell through a grate in the floor; others, that they were removed later. Observing his act, the priest's comrades hurried to wash their hands and feet at the laver. They then took large shovels ("magrefot") and made a heap ("tappuaḥ") of the ashes of the altar in the center, other priests meanwhile using flesh-hooks to place aside the portions of the sacrifices that had not been consumed during the night. When the heap of ashes was sufficiently large it was removed outside the city. The priests now brought pieces of all kinds of wood except olive and vine, and built a new pyre, on which they replaced the unconsumed portions of the sacrifices. For a second pyre, intended for the burning of incense, they selected the best fig-wood. Having lit the two pyres, they descended from the altars.

The Tamid Sacrifice.

The officer then ordered the priests to decide by lot who should slaughter the sacrificial victim, who should sprinkle the blood, who should clean the ashes from the golden altar and from the golden candlestick, and who should attend to the sacrifices in detail. This being done, the officer commanded: "Go ye and see if it is time to commence the sacrificial service!" Mounting to an eminence of the Temple, they looked toward the east, till at length one shouted, "Barḳai!" (the morning light has appeared). Mattithiah b. Samuel said they asked him, "Has the light in the east reached Hebron?" and he answered, "Yes." The mention of Hebron was made to honor the memory of the patriarchs buried there. The officer then said: "Go and fetch a lamb from the Chamber of the Lambs" (situated at the northeast corner of the ʿazarah). The priests entered also the Vessel Chamber and took therefrom ninety-three vessels of silver and gold. The lamb was now examined by the light of torches to see whether it was free from blemishes; and water from a golden cup was given it to drink. The priest selected by lot then dragged the animal to the abattoir, north of the altar. Meanwhile other priests advanced with the "ṭeni," a gold dish in the shape of a basket of a "tarḳab" measure; the "kuz," a gold pitcher; and two keys wherewith to open the Hekal, one from the outside and one from within through the wicket or lattice of a cell on the north side of the vestibule. The bolt was thrown back and the doors unlocked, causing a noise which was heard a long distance and which was the signal for the shoḥeṭ to slaughter the perpetual morning sacrifice ("tamid shel shaḥarit") at the abattoir, while the priest in the Hekal carefully gathered up all the ashes of the golden altar into the ṭeni, put this on the floor, and went out. The priest with the kuz cleared the candlestick of ashes, leaving the two lights nearest to the east to burn till the evening. If he found them extinguished he renewed and relighted them, after which he trimmed the other lamps. In front of the candlestick were three marble steps, on the top one of which the priest stood to trim and light the lamps. When he had finished he put the kuz on the second step and went out. On the first step the tongs and snuff-dishes were placed (Maimonides, "Yad," Bet ha-Beḥirah, iii. 11). The ṭeni was removed by the priest chosen to remove the ashes of the altar after the incense had been offered; the kuz, by the priest who in the afternoon attended to the two lights of the candlestick that had been burning all day.

The Abattoir.

The slaughter of the lamb was effected as follows: The front legs were bound to the hind legs, the head pointing south with its face toward the west. The shoḥeṭ stood facing the west. The morning tamid was slaughtered at the northwest corner, that of the afternoon at the northeast corner, of the altar at the second ring. There were twenty-four rings, in four rows, fixed to the floor on hinges; in these the heads of the animals were held in position. The priest who received the blood in a basin stood facing the south. He sprinkled the blood on both sides of the northeast and southwest corners of the altar. The removal of the hide and the dissection of the carcass were shared by the priests, and were followed by the meal-offering (Lev. vi. 13). This accomplished, the priests went to the Chamber of Hewn Stone. There the officer directed them to recite one benediction ("Ahabah Rabbah") and to read the Ten Commandments and the "Shemaʿ," after which they blessed the people. On Sabbaths they blessed also with "love, brotherhood, peace, and friendship" the patrol that was about to go off duty.

The Incense Service.

Finally, the priests drew lots for the incense service, and the various assignments were made, only those who had not been previously selected being admitted to the ballot. The priests that were not to share in the service of the day now removed their priestly garments and then, having delivered them to an attendant who placed them in the proper lockers, dressed themselves in their secular clothes and retired from the ʿazarah till their next turn.

During the sacrifice the Levites were at their stations on the steps leading to the priests' hall, and in front of the dukan; but they did not commence their music until the libation at the conclusion of the service. The musical instrument called the "magrefah," somewhat similar to the organ, stood between the altar and the vestibule. Its tones, which could be heard a long distance, were the signal for the priests to prostrate themselves: this took place after the incense-offering.

Special honor was paid to the high priest. He was attended by three priests: one on his right, one on his left, and one holding up the breastplate adorned with precious stones. The high priest entered the Hekal alone, and after the curtain was lowered, he prostrated himself and retired. The officer who waited in the vestibule, on hearing the sound of the bells on the hem of the high priest's garment, raised the curtain. After the high priest had left, the officer who acted as sagan entered the Hekal and prostrated himself; and on his retirement the other priests entered and followed his example. In case the high priest desired to offer the incense he was assisted by the officer and two attendants.

Honor to the High Priest.

At the conclusion the priests bearing the five empty vessels—the basket, pitcher, ladle, spoon, and cover—used in the service of the altar, and those carrying the candlestick and incense, stood in line on the staircase of the vestibule, and, raising their hands as high as their shoulders, recited the priestly benediction.

The high priest then offered the libation of wine ("nesakim"). The officer stood in the corner with kerchief (flag) in hand, and two priests with silver trumpets by the table, the cymbals meanwhile playing between them. The trumpeters sounded "teḳi‘ah, teru‘ah, teḳi‘ah"; the high priest commenced the ceremony of the libation; the officer unfurled the kerchief; the cymbals clashed; and the Levites sang hymns accompanied by music. During the pauses the trumpet sounded "teḳi‘ah," and the people in the ‘azarah prostrated themselves; at every pause a teḳi‘ah and a prostration. The order of the daily Psalms from Sunday to Saturday was as follows: Ps. xxiv., xlviii., lxxxii., xciv., lxxxi., xciii., xciv.

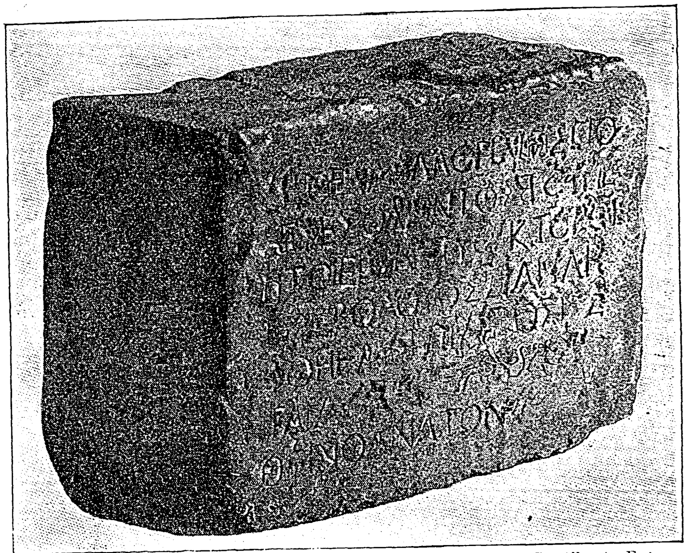
Greek Inscription, Found on Site of Temple Area, Forbidding Gentiles to Enter Within the Inner Temple Walls.
(In the museum at Constantinople.)

J. J. D. E.

TEMPLE OF HEROD: In the eighteenth year (20–19 B.C.) of his reign Herod rebuilt the Temple on a more magnificent scale. There are many evidences that he shared the passion for building by which many powerful men of that time were moved. He had adorned many cities and had erected many heathen temples; and it was not fitting that the temple of his capital should fall beneath these in magnificence. Probably, also, one of his motives was to placate the more pious of his subjects, whose sentiments he had often outraged.

The Jews were loth to have their Temple pulled down, fearing lest it might not be rebuilt. To demonstrate his good faith, Herod accumulated the materials for the new building before the old one was taken down. The new Temple was rebuilt as rapidly as possible, being finished in a year and a half, although work was in progress on the outbuildings and courts for eighty years. As it was unlawful for any but priests to enter the Temple, Herod employed 1,000 of them as masons and carpenters.

Dimensions.

The Temple proper as reconstructed by Herod was of the same dimensions as that of Solomon, viz.: 60 cubits long, 20 cubits wide, and 40 cubits high. This space was divided into the Holy of Holies and the "Hekal." The former measured 20 × 20 cubits; the latter, 20 × 40 ("B. J." v. 5, § 5). At the entrance to the outer Temple hung a veil embroidered in blue, white (byssus), scarlet, and purple; the outer Temple was separated from the Holy of Holies by a similar curtain. The outer curtain was folded back on the south side, and the inner one on the north side, so that a priest in entering the Holy of Holies traversed the outer Temple diagonally. The Holy of Holies was quite empty. In the Holy Place stood the altar of incense, near the entrance to the Holy of Holies the seven-branched golden Candlestick to the south, and the table of showbread to the north. Above the gate of the Temple were golden vines and grape-clusters as large as a man ("Ant." xv. 11, § 3; "B. J." v. 5, § 4). The Temple building had an upper story similar in size to the lower ("B. J." v. 5, § 5). Side-structures, as in Solomon's Temple, afforded space for three stories of chambers on the north, south, and west sides of the Temple. These chambers were connected by doors; and trapdoors afforded communication from those of one story to those of the story immediately above or below. The whole breadth of the structure including the side-buildings was 70 cubits (Mid. iv. 7).

East of Herod's Temple there was, as in Solomon's, a porch, 100 cubits wide, 100 cubits high, and 20 cubits deep, thus extending 15 cubits on either side of the Temple ("B. J." v. 5, § 4). Its gateway, which had no gates, was 20 cubits broad and 70 cubits high. Over this gateway Herod erected a golden eagle, which was afterward pulled down by the Jews ("Ant." xvii. 6, § 2). The front of the porch was covered with gold ("B. J." v. 5, § 4); and it was most brilliant when the rays of the morning sun fell upon it.

In front of the Temple, 22 cubits distant from the porch, stood the altar of burnt offering, constructed of unhewn stones. Its length and breadth were each 50 cubits, and its height 15 cubits ("B. J." v. 5, § 5). To the north of the altar twenty-four rings were fixed in the ground, to which the sacrificial animals were tied. Near by were eight pillars supporting cedar beams, on which the carcasses of the animals were hung. There were also eight marble tables for preparing sacrificial flesh (Mid. iii. 5, v. 2; Tamid iii. 5; Sheḳ. vi. 4). On the south was a bronze laver for the priestly ablutions (Mid. iii. 6; Yoma iii. 10).

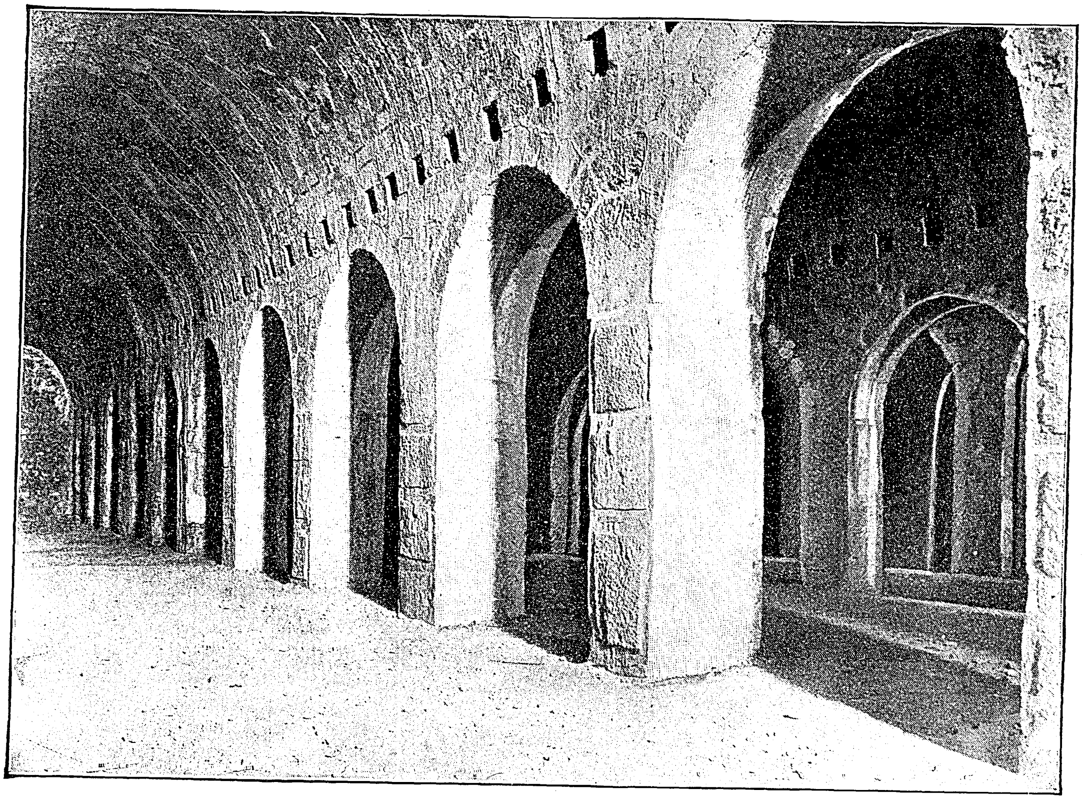

Substructure of Temple of Herod, Now Called "Solomon's Stables."
(From a photograph by the American Colony at Jerusalem.)

The Temple Courts.

If sacred tradition compelled Herod to conform closely to the ancient plan of the holy house, allowing him to vary little from precedents save in its façade, his Grecized taste and his genius for building found ample scope in the Temple courts and cloisters. First of all, he greatly enlarged the Temple area. Josephus says that before the time of Herod the Temple area was square, each side being a stadium ("Ant." xv. 11, § 3—conflicting with the statement of Hecatæus, see Jew. Encyc. xii. 97b), and that Herod so enlarged the courts that the perimeter was increased to six stadia ("B. J." v. 5, § 2). If the first part of this account is true, only the length of the Temple area was enlarged, the width remaining the same. It is more probable that Herod enlarged the area in both dimensions, though it is possible that it had been enlarged to the size of a square stadium by one of the Hasmoneans. The size to which Herod increased the area was almost that of the present Ḥaram enclosure. The sacred territory has been increased since the time of Herod only on the north.

In order to obtain space for this area on the top of a hill the sides of which sloped so steeply, it was necessary to extend artificially the surface of the hill itself. This was done, especially to the south, where the massive masonry (called by the Arabs "Solomon's Stables") which Herod constructed to support a pavement on a level with the surface of the hill farther to the north may still be seen. The whole was surrounded by a battlemented wall ("B. J." iv. 9, § 12). The number of gates which this wall contained is somewhat uncertain, as Josephus and the Mishnah differ. The former says ("Ant." xv. 11, § 5) that there were four gates in the western wall. Probably one of these was at the southwest corner and led to the upper city over the bridge where Robinson's arch may still be seen. This bridge, broken down by Pompey, was reconstructed; indeed, the remains of the arch in the modern wall are evidence that it was rebuilt. Probably there was another gate some 600 feet farther to the north,

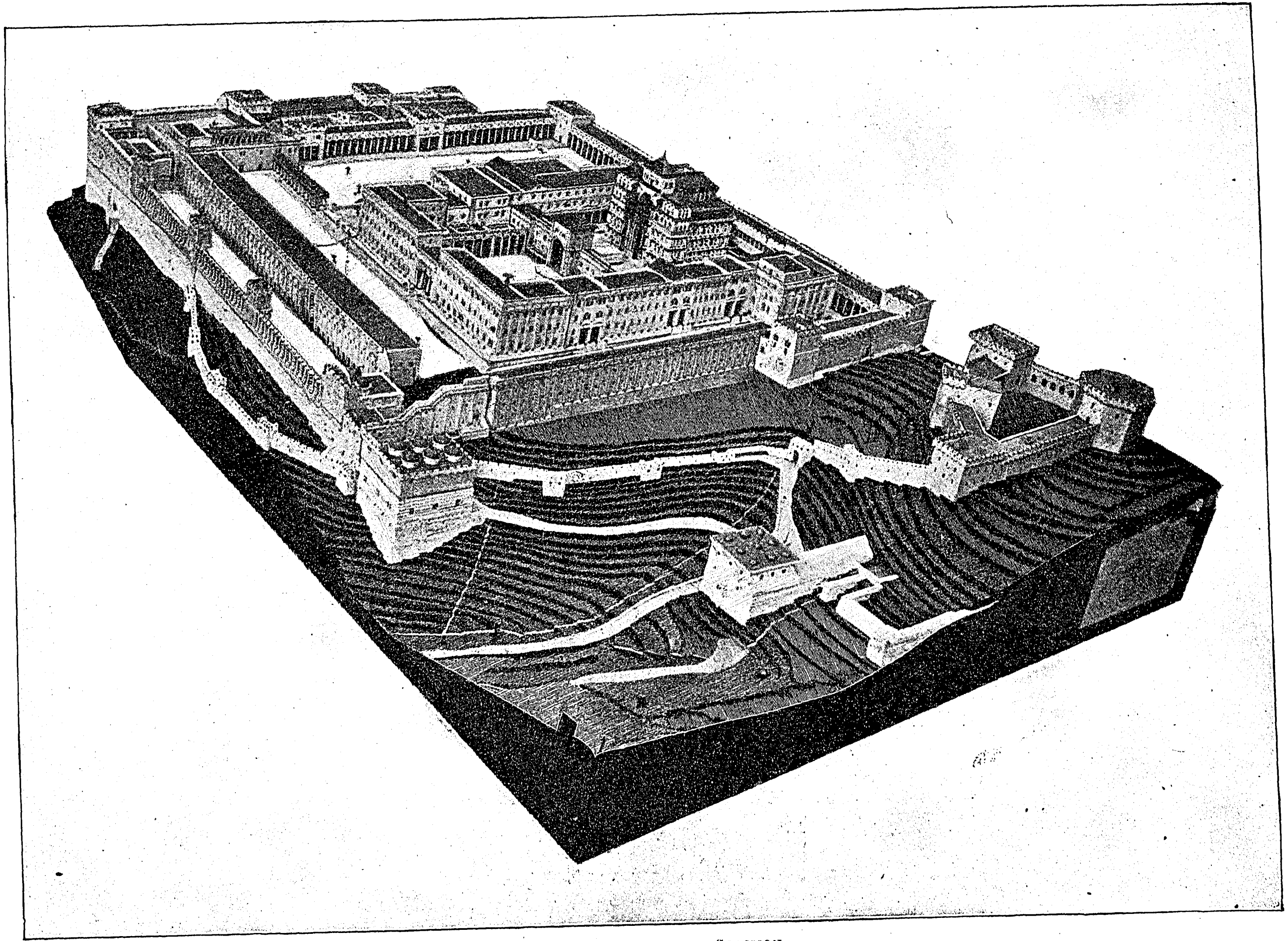

VIEW OF THE TEMPLE OF SOLOMON.
(Reconstructed by Schick.)

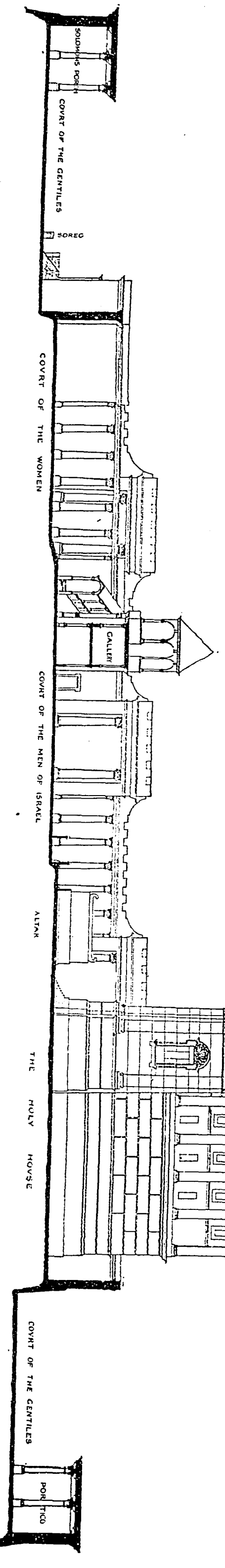

SECTIONAL VIEW OF THE TEMPLE OF HEROD, LOOKING SOUTH.
(Reconstructed by Sanday.)

where Wilson's arch (comp. Warren and Conder, "Jerusalem," pp. 195 *et seq.*) supported a causeway across the valley to the city. The gates in the south wall may be more easily traced. Josephus says ("Ant." xv. 11, § 5) that it had gates in the middle; these the Mishnah calls "gates of Huldah," and they may still be traced in the substructures of the present wall. From them a double tunnel leads by an inclined plane under the modern mosque Al-Aḳṣa to the level of the Temple courts. About 250 feet farther to the east a triple gate may also be traced. Josephus does not mention this; but perhaps it was the second Huldah gate of the Mishnah.

The Cloisters.

Around the entire interior of this wall were ranged porticoes or cloisters. The finest were those on the south. They consisted of four rows of Corinthian columns of white marble; and there were 162 columns in all. The ceilings were of carved wood ("Ant." xv. 11, § 5; "B. J." v. 5, § 2). The eastern cloister was known as "Solomon's Porch" (John x. 23; Acts iii. 11, v. 12); it must accordingly have been believed that there were here Solomonic substructures.

The Gates.

The open space beyond the cloisters was paved with various kinds of stone, probably forming a mosaic. This outer court was, strictly speaking, not a part of the Temple. Its soil was not sacred, and it might be entered by any one. Some distance within, one came to an interior court which was raised 15 cubits above the other. Access to it was gained by means of fourteen steps. This was the beginning of the sanctuary. It probably coincided with the elevated court still to be seen in the central part of the Ḥaram area. This raised court was surrounded by a terrace 10 cubits in breadth ("B. J." v. 5, § 2). A breastwork of stone ran around the whole at the level of the steps. On it were placed at frequent intervals inscriptions in Greek and Latin forbidding a non-Jew to enter farther on pain of death. One of these has been recovered. It reads: "No foreigner may pass within the lattice and wall around the sanctuary. Whoever is caught, the guilt for the death which will follow will be his own" (comp. "Pal. Explor. Fund, Quarterly Statement," 1871, p. 132; Benzinger, "Arch." p. 404; Nowack, "Lehrbuch der Hebräischen Archäologie," ii. 77). This enclosure was penetrated by nine gates. Four of these were on the north, four on the south, and one on the east, the western side having none. The eastern part of this court was separated from the western, and formed the court of the women. Women might pass beyond the court of the Gentiles into this court alone. The Temple proper might be entered by men only. One of the four gates on the north and one on the south gave entrance to the women's hall, as did likewise the sole gate which led on the east from the court of the Gentiles. The remaining six of the nine gates led into the court of the men. A large gate led from the court of the women into the court of the men. The gates had double doors which were covered with silver and gold donated by a certain Alexander of Alexandria. The gate on the east was especially magnificent, and was covered with Corinthian bronze. The greatest of all the gates was, however, the "gate of Nicanor," which led from the court of the women into the court of the men. It was the "great gate," its height being 50 cubits and its breadth 40 cubits ("B. J." v. 5, § 3); fifteen steps led up to it from the women's court. Whether this gate or the one directly east of it in the eastern wall of the women's court was the gate "Beautiful" of Acts iii. 2 can not now be determined. Each gate was porch-like in form.

Along the enclosing wall of the men's court was a series of chambers for storing utensils, vestments, and other articles. Within this western court, or court of the men, was another raised platform, to which access was gained by twelve steps, and on which the Temple, as already described, was situated. On the north the fortress which had existed from the time of Nehemiah was rebuilt and named "Antonia" in honor of Mark Antony. It was connected with the Temple by a secret passage ("Ant." xv. 11, § 7).

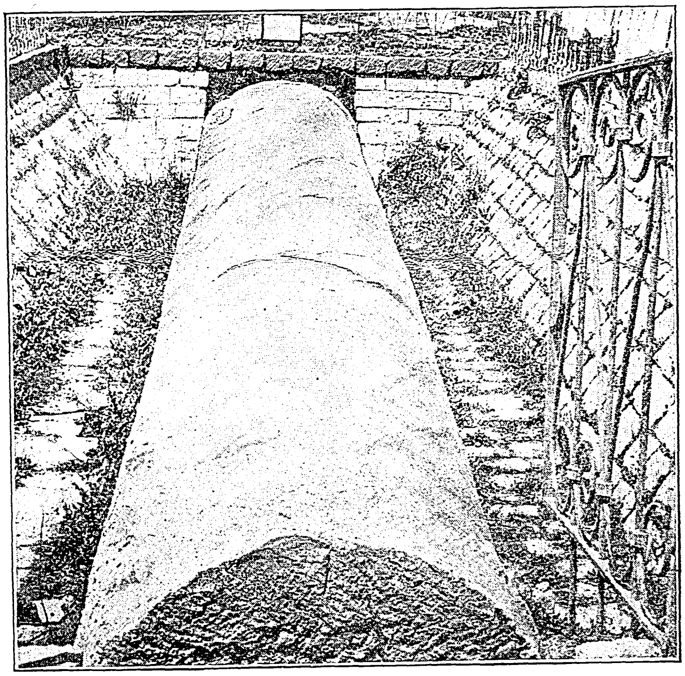
Column from the Temple of Herod.
(From a photograph by the Palestine Exploration Fund.)

The construction of all this work occupied, according to John ii. 20, forty-six years; in reality, however, it was not completed until the procuratorship of Albinus (62-64 C.E.), more than eighty years after its commencement. Less than a decade later (70) it was destroyed by fire during the siege of Jerusalem by Titus.

Bibliography: Josephus, *Ant.* especially xv. 11; idem, *B. J.* especially v. 5; idem, *Contra Ap.* i. 22; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 71-83; Benzinger, *Arch.* 1894, pp. 399-404; Schick, *Die Stiftshütte, der Tempel in Jerusalem und der Tempelplatz der Jetztzeit*, 1896; Sanday, *Sacred Sites of the Gospels*, 1903, pp. 58-63, 107-117.

E. C. G. A. B.

TEMPLE OF MOUNT GERIZIM. See Gerizim, Mount.

TEMPLE OF ONIAS. See Leontopolis.

TEMPLE, PLAN OF SECOND: The plan and description of the Second Temple according to Talmudic sources were as follows:

Mount Moriah, known as the "Har ha-Bayit" (Mount of the House), had an area of 500 × 500 cubits or ells (1 cubit = 21.85 inches). It was lowest on the east side, rising gradually to its highest point on the west, and was walled on all sides. The main entrance was on the south, and consisted of two gates near the center, the one on the right for admission, and the other for exit. The two gates were named "Huldah," after the prophetess who used to preach there to the people; the space on this side being the greatest, 265 cubits in width. The next largest space, 115 cubits, was on the east side. The eastern gate was called "Shushan" because it bore a model of Susa, the capital of Persia, in recognition of the permission given by that government to rebuild the Temple. The entrance on the north was through the "Tadi" gate, *i.e.*, the gate of obscurity or privacy, it being used only by those who were ceremonially unclean and by mourners and those under the ban. The space on this side was 100 cubits. The space on the west was the least of all, measuring only 63 cubits to the court wall. The gate on this side was called "Ḳiponus," meaning "garden bower," from the fact that Joshua planted on its site the herbs, etc., from which the ingredients for the incense were derived. Each gate was 10 cubits wide and 20 cubits high. The height of the walls above the gates is not recorded; but it does not appear that they were raised much above the lintels. The Tadi gate had no lintel, but was triangular in shape, this distinguishing it as a private entrance. The walls were all 5 cubits thick and of a uniform height. From the eastern side of the mount, which, as stated above, was the lowest, a flight of steps, consisting of thirty-nine of a rise of ½ cubit each and one of 1 cubit (total, 20½ cubits), gave access to the floor of the Hekal, which was nearly level with the top of the eastern wall, rendering it easy for the priest to observe the inside of the Holy of Holies while standing on Mount Olivet opposite the eastern gate, when he sprinkled the ashes of the red heifer in the direction of the Sanctuary.

A reticulated fence of sticks, called "soreg," 10 handbreadths in height and at a distance of 10 cubits from the outer wall of the courts, surrounded the

The Soreg.

Temple. This fence was on the edge of the foundation of the platform called "ḥel," which was between the fence and the courts. The soreg served as a barrier beyond which Gentiles and the ceremonially unclean might not pass (Kelim i. 8); and it was provided with a guarded entrance opposite each gate of the courts. The exclusion of Gentiles angered the Greeks, who, when they gained control over the Jews, made thirteen openings in the soreg; but after the Maccabean victory these breaches were repaired.

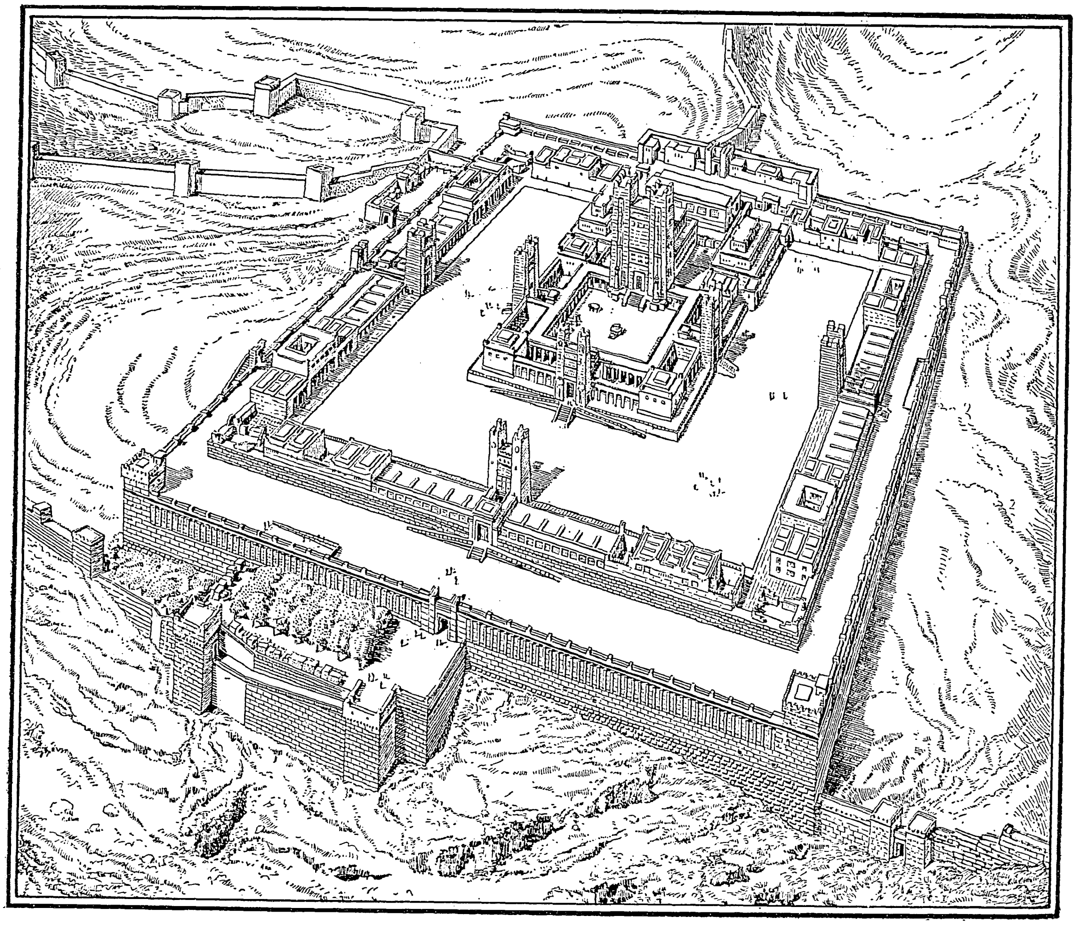

The Temple Area.
(Reconstructed by Chipiez.)

Leading up from the ḥel to the courts were twelve marble steps, each of ½ cubit rise. These steps were protected from the sun and rain; and on them the people sat and rested (Pes. 13b).

The Courts.

Within the soreg were the courts: the outer court, known as "'ezrat nashim" (women's hall), to the east, and the inner court, the Temple enclosure, to the west. The two together measured 135 × 322 cubits, the dimensions of the outer court being 135 × 135 cubits and those of the inner one 135 × 187 cubits. The Temple service was conducted in the inner court, the outer one being used mainly for the gathering of the people, including women (hence its name), especially during the celebration of the water libation at the close of the first day of Sukkot, when the women occupied the galleries above (see Gallery). This court contained four unroofed chambers, one at each corner, each measuring 40 × 40 cubits. They were used as follows: (1) that on the southeast as the Chamber of the Nazarites, where, after the expiration of their terms, the Nazarites cooked their peace-offerings and burned their superfluous hair; (2) that on the northeast as the Chamber of Wood, where fuel for the altar and the hearth was stored; (3) that on the northwest as the Chamber of the Lepers, where, after they had been cured and had bathed on the eighth day of their purification, lepers remained prior to their admittance to the inner court for the anointing of their toes, etc.; (4) that on the southwest as the Chamber of Oils, in which oil for the candlestick and the meal-offering, as well as wine for the libation, was kept.

The inner court, with the Nicanor gate in the center, was 7½ cubits higher than the outer one, and was connected with the latter by fifteen steps (each of ½ cubit rise). On these steps the Levites sang the "hymns of degrees," fifteen in number (Ps. cxx.–cxxxv.), corresponding with the number of steps (Yoma 38a); these were recited at the festival of the rejoicing of the water (Suk. 51b). Several chambers built under the inner court opened on either side of the staircase into the outer court below; among these were two music chambers for the Levites. In the inner court above were two chambers, one on each side of the Nicanor gate. On the right was the Chamber of Phinehas, the vestment-keeper, who had charge of the priests' lockers built in the wall and who arranged for the 24 patrols ("mishmarot"; Tamid v. 3). To the left was the Chamber of the Pancake-Makers ("'ose ḥabittim"), where twelve cakes were prepared daily, six for the morning and six for the afternoon sacrifice (*ib.* i. 3). The high priest had a special chamber called "lishkat parhedrin" (πάρεδροι = "assessors") = "the Counselors' Chamber" (Yoma 10a). The inner court was divided. On the east was the Israelites' hall ("'ezrat Yisrael"), 135 × 11 cubits; and on the west the priests' hall ("'ezrat kohanim"). Slats or sticks, also a step of 1 cubit rise, divided the priests' hall from that of the Israelites. In front of the priests' hall stood the dais (Dukan), three stone steps, from the highest of which the priests blessed the people. This hall contained also several chambers (Mid. v. 16).

The Hall of the Priests.

The space between the priests' hall and the vestibule of the Temple proper was 54 cubits. The altar occupied 32 cubits, leaving 22 cubits vacant. The space of 135 cubits along the width of the 'azarah, from north to south, was made up as follows: 8 cubits space from the wall; 12½ cubits for the four rows of posts on which the slaughtered sacrificial victims were hung and flayed; 4 cubits for the eight marble tables, in two rows, on which the animal sacrifices were washed (*ib.* iii. 2); 4 cubits between the tables and the rings; 24 cubits for the twenty-four rings, in four rows, to which the animals were secured for slaughtering (*ib.* v. 2); 8 cubits between the rings and the altar; 32 cubits for the altar; 30 cubits for the "kebesh" (plank or bridge) leading up to the altar; and 12½ cubits to the southern wall. In front of the kebesh were two tables. The laver stood southwest of the altar.

On the north of the 'azarah was the Chamber of the Hearth ("Bet ha-Moḳed"), which extended to the ḥel, and part of which was used as a shelter for the patrol. This chamber was capacious and was surmounted by a dome. Four small chambers opened into it: (1) the one in which the sacrificial lambs were kept, on the southwest; (2) that in which the showbread was made, on the southeast; (3) a chamber in which the stones of the altar defiled by the Greeks were preserved (I Macc. ii. 25), on the northeast; (4) the bath-chamber, on the northwest. A row of slats or sticks divided the Bet ha-Moḳed, separating the sacred part within the court from the secular part in the ḥel. In the bath-chamber was a trap-door leading to a bath and lavatory below (*ib.* i. 6; Tamid iii. 3).

The Vestibule.

The vestibule was 6 cubits higher than the 'azarah, and was connected with it by twelve steps, each of ½ cubit rise. The front wall of the vestibule was 100 cubits long from north to south; its thickness was 5 cubits; and its height up to the Hekal was 100 cubits (*ib.* iv. 7). The entrance to the vestibule was 20 cubits wide and 40 cubits high. It had in place of doors a richly embroidered curtain. The lintel of this entranceway consisted of five superimposed oaken beams artistically carved. The lower one extended 1 cubit on each side over the entrance, which was 20 cubits wide; the second beam extended 2 cubits, or 1 cubit beyond the first; and so on to the fifth, which extended 5 cubits on each side, bringing its total length to 30 cubits. A row of stones separated each beam from the next (*ib.* iii. 4). Cross-beams of cedar stretched from the vestibule wall to that of the Hekal. From the ceiling of the vestibule were suspended golden chains, up which the young priests climbed to see the crowns in the windows of the Hekal, such as the crowns of Helem, Tobijah, Jedaiah, and Hen ben Zephaniah "for a memorial in the Temple of the Lord" (Zech. vi. 14; Mid. iii. 5). From the cedar cross-beams was suspended a golden vine on the branches of which various donors hung nuggets of gold and precious vessels. The vine was a symbol of Israel. The dimensions of the vestibule were 11 cubits from east to west and 70 cubits along the Hekal (*ib.* iv. 7). In it stood two tables: one of marble, to the right, on which were laid the loaves of showbread prior to their being taken into the Hekal; and one of gold, to the left, on which the old loaves were temporarily placed (Sheḳ. vi. 4; Men. xi. 7). On each side, north and south of the vestibule, was a Chamber of Knives ("Bet Ḥalifot"), each chamber being 11 × 15 × 8 cubits; evidently they were used for other purposes besides the storing of the sacrificial knives. A wicket on either side of the vestibule gave entrance to the closets or cells around the Hekal. The southern wicket, however, was always closed.

The Hekal.

The Temple proper, known as the Hekal, had an entrance 10 × 20 cubits, with a double door. The thickness of the walls was 6 cubits. The height of the Hekal was 100 cubits, made up as follows: foundation 6 cubits; inner height 40; paneling (entablature) 1; receptacle for water, which might drop through a leak in the roof, 2; beams 1; concrete of ceiling 1; attic 40; paneling 1; receptacle for dripping 2; beams 1; concrete of ceiling 1; balustrade 3; device to exclude the ravens 1 (*ib.* vi. 5). It is thus seen that the Hekal was a two-story building, the upper story being of the same size as that below. The Hekal proper was 20 × 40 × 40 cubits. Besides the golden table to the right, on which every Sabbath the showbread was placed, and the seven-branched candlestick to the left, were five tables along the north and five tables along the south, with five menorot on each side, which Solomon had added to the Temple. The golden altar stood between the showbread-table and the candlestick, a little nearer the vestibule. The Hekal had windows near the top.

The dimensions of the Holy of Holies were 20 × 20 × 40 cubits. It was divided from the Hekal by two curtains. The outer one was folded back to the right; the inner, to the left. There was a space of 1 cubit between the two, which was considered doubtful ground, it being uncertain whether it belonged to the Hekal or to the Holy of Holies; hence the space was named "ammah ṭeraḳsin" (*τάραξις* = "confusion"). Nearly in the center of the Holy of Holies, somewhat toward the west, was the foundation-stone ("eben shetiyyah"), on which was placed the Ark of the Covenant. In the Second Temple the Ark was missing, and the eben shetiyyah was there exposed to the extent of three thumb-breadths (about 6 inches) from the ground.

Cells and Attic.

Thirty-eight cells surrounded the Hekal. There were fifteen, in three rows of five cells each on the north side, and the same number on the south. The bottom row was 5 cubits deep; the second, 6 cubits; and the third, 7 cubits. The length of the cells from east to west is not recorded; but it is presumed to have been about 8 cubits. On the west side of the Hekal were eight cells in three rows, namely, two of three cells each and one, the uppermost, of two. Their depth corresponded with that of those on the sides. Three doors in each cell connected it with the side and upper cells, except in the case of the two corner cells on the northeast and southeast, each of which had 1 (2 ?) in addition, connecting with the Hekal and the vestibule. The door of the southeast cell to the vestibule was, however, never used (*ib.* iv. 7). The cells had bay windows. The thickness of the walls was 5 cubits, and there was a space of 3 cubits between the lower cells and the wall, 5 cubits thick, which surrounded the cells; this space on the north and south sides was a "mesibbah" (winding passageway). A bridge reached from this passage to the upper cells on the northwest. From the upper cells southwest the bridge stretched upward to the southeast corner of the Hekal, connecting with the attic, whence a trap-door and staircase led down to the roof of the Hekal (*ib.* iv. 5). On the south side a leader carried off the rain from the roofs of the Hekal and of the upper cells (*ib.*).

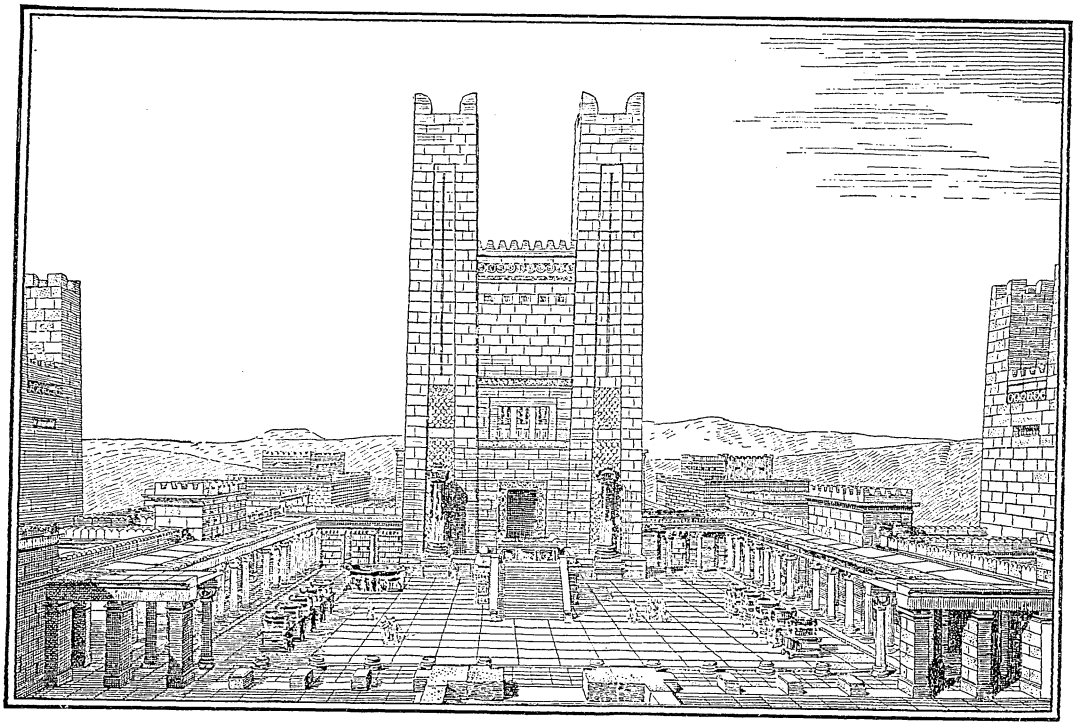

Court of Priests.
(Reconstructed by Chipiez.)

The use of the attic above the Hekal and of the 38 cells is not mentioned in the Talmud, but there is no doubt that they were built for defense and for the storage of weapons, etc., when necessary. The two chambers for knives in the vestibule are significant in this connection.

It appears that there was a colonnade or veranda inside the courts; the size of it is not recorded.

Bibliography: *Middot*, passim; Maimonides, *Yad*, *Bet ha-Beḥirah*, passim; Jacob de Leon, *Tabnit Hekal*, Amsterdam, 1650; Israel Lipschütz, *Zurat Bet ha-Miḳdash* (annexed to his commentary on *Middot*); Menahem Ḥayyim Lewinsohn, *Binyan Neẓaḥ*, Warsaw, 1875; Israel Elijah Plotkin, *Bi'ur Ben Shelomoh*, St. Petersburg, 1875; Joshua J. Kolbo, *Binyan Ariel*, Vienna, 1883; idem, *The Glorious Temple and City of Jerusalem*, London, 1884; James Fergusson, *The Temple of the Jews*, London, 1878.

J. J. D. E.

TEMPLE IN RABBINICAL LITERATURE: Mount Moriah, on which the Temple was erected, is known by tradition as the spot where Adam was born and where he built an altar to God; where Cain and Abel offered their sacrifices; and

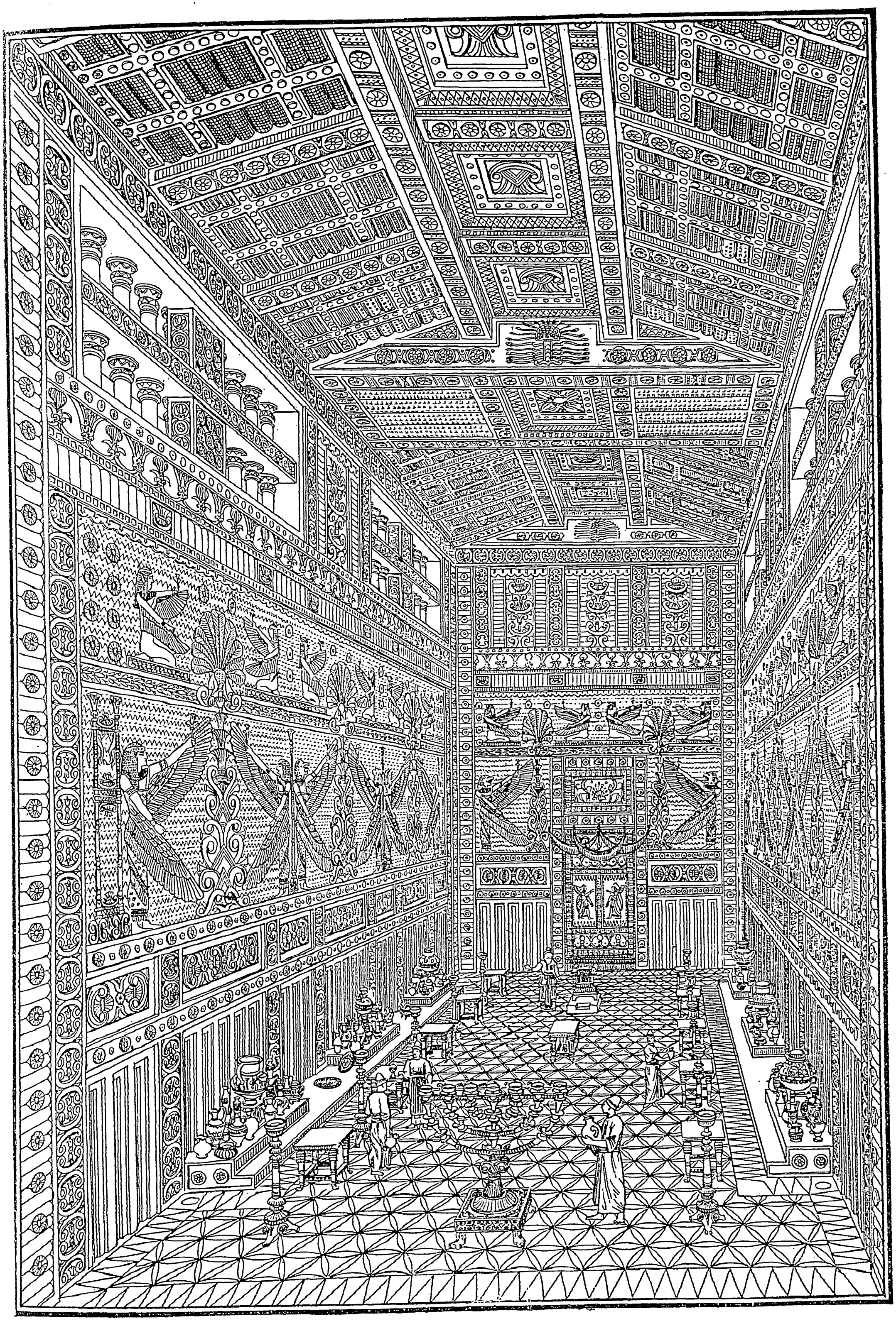

HOLY OF HOLIES OF THE TEMPLE AT JERUSALEM.

(Reconstructed by Chipiez.)

Site.

where Noah built an altar after the Flood (Gen. viii. 20). Abraham offered Isaac as a sacrifice on this "mount of the Lord" (*ib.* xxii. 14); David purchased the spot from Araunah "to build an altar unto the Lord" (II Sam. xxiv. 21); and finally it was chosen as the site of the permanent altar in the Holy of Holies of Solomon's Temple (Maimonides, "Yad," Bet ha-Beḥirah, ii. 2). The stone on which rested the Ark of the Covenant was called "eben shetiyyah" = "the foundation-stone," on which the world was based (Yoma 54b). The west side of the mount was selected for the Temple site because the Shekinah rests in the west (B. B. 25a), and also in opposition to the rite of the heathen, who worship the sun in the east (Maimonides, "Moreh," iii. 45).

Mount Moriah was allotted by Joshua to the tribes of Judah and Benjamin. The area of the mount, the halls, and the chambers of the courts were assigned to Judah; but the vestibule ("ulam"), the Hekal, and the Holy of Holies were built on the lot of Benjamin. However, a strip of land running into the Hekal, on which stood the altar, belonged to Judah. According to another authority, Jerusalem was not divided among the tribes, and Mount Moriah became their common property.

King David proposed to build the Temple; and he designed the plans and prepared the materials. God would not, however, allow him to build it because he had been a man of war and had shed blood (I Chron. xxviii. 3); but its erection was entrusted to Solomon, who, being a man of peace, was well fitted to construct an edifice representing peace. The people, being aware of this fact, anxiously

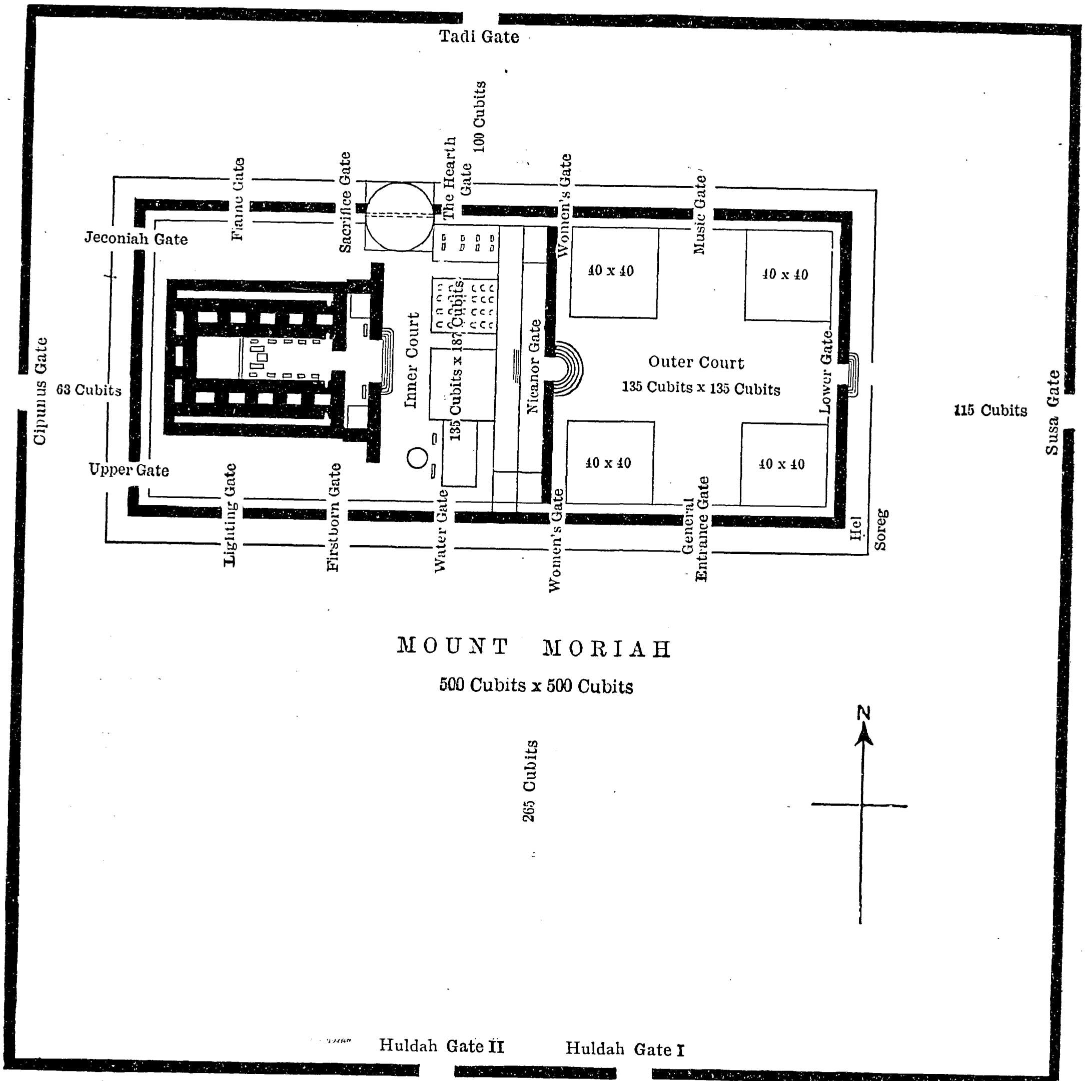
Tadi Gate
100 Cubits
The Hearth Gate
Sacrifice Gate
Flame Gate
Jeconiah Gate
Women's Gate
Music Gate
40 x 40
40 x 40
Inner Court
135 Cubits x 187 Cubits
Nicanor Gate
Outer Court
135 Cubits x 135 Cubits
Lower Gate
Cipunus Gate
63 Cubits
115 Cubits
Susa Gate
Upper Gate
40 x 40
40 x 40
Lighting Gate
Firstborn Gate
Water Gate
Women's Gate
General Entrance Gate
Hel
Soreg
MOUNT MORIAH
500 Cubits x 500 Cubits
N
265 Cubits
Huldah Gate II
Huldah Gate I

PLAN SHOWING POSITION OF THE TEMPLE ON MOUNT MORIAH ACCORDING TO THE TALMUD.
(Designed by J. D. Eisenstein, New York.)

PLAN OF THE TEMPLE ACCORDING TO THE TALMUD.

(Designed by J. D. Eisenstein.)

NOTE. The smallness of the scale has rendered impossible the delineation of the full number of steps in each staircase. The exact position of the Temple upon Mount Moriah is indicated in the illustration given on the preceding page.

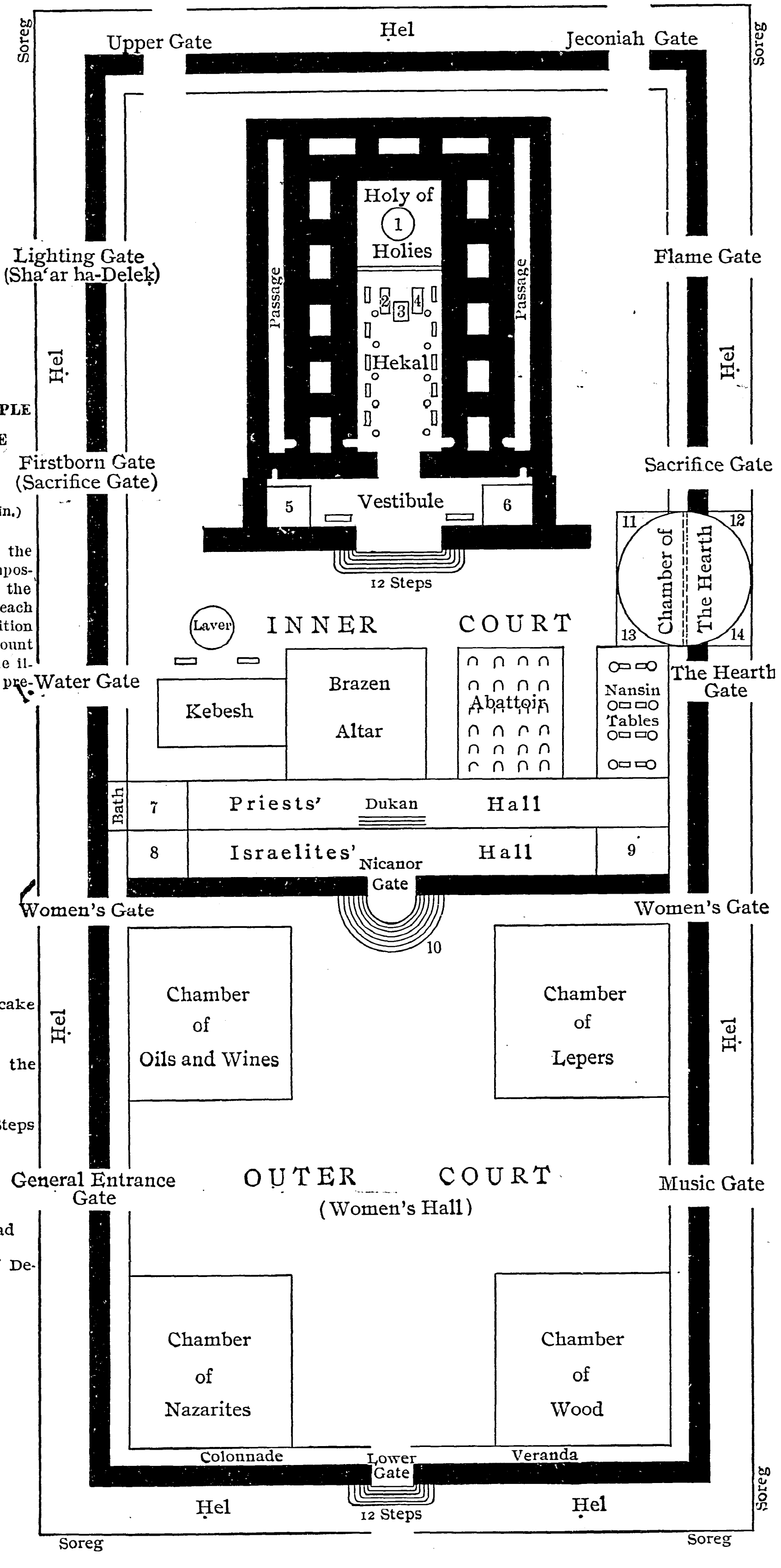
Soreg
Upper Gate
Hel
Jeconiah Gate
Soreg
Holy of
1
Holies
Passage
2
3
4
Hekal
Passage
Lighting Gate
(Sha'ar ha-Delek)
Flame Gate
Hel
Hel
Firstborn Gate
(Sacrifice Gate)
Sacrifice Gate
5
Vestibule
6
12 Steps
11
12
Chamber of The Hearth
13
14
Laver
INNER COURT
Water Gate
Kebesh
Brazen Altar
Abattoir
Nansin Tables
The Hearth Gate
Bath
7
Priests' Hall
Dukan
8
Israelites' Hall
9
Nicanor Gate
Women's Gate
Women's Gate
10
Chamber of Oils and Wines
Chamber of Lepers
Hel
Hel
General Entrance Gate
OUTER COURT
(Women's Hall)
Music Gate
Chamber of Nazarites
Chamber of Wood
Colonnade
Lower Gate
Veranda
Hel
12 Steps
Hel
Soreg
Soreg
Soreg

1 Eben Shetiyyah

2 Candlestick

3 Altar of Incense

4 Table of Showbread

5, 6 Chamber of Knives

7 Attic of Abṭinas

8 Chamber of the Pancake Makers

9 Chamber of Phinehas the Vestment Keeper

10 Fifteen Semicircular Steps

11 Chamber of Lambs

12 Bath Chamber

13 Chamber of Showbread

14 Chamber of Stones of Defiled Altar

awaited Solomon's accession. A haggadah says David once overheard the people say: "How soon will the old man die, that his son may commence to build the Temple and we may visit the house of the Lord?" Their talk pleased David somewhat; and he chanted: "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. cxxii. 1). The Almighty consoled David, assuring him that "A day in thy courts is better than a thousand" (*ib.* lxxxiv. 10); that is, God prefers one day of David's study of the Law in the courts of learning to 1,000 offerings of sacrifice in the Temple by Solomon (Mak. 10a). In the same sense Raba said: "One who is engaged in the study of the Law need bring neither a burnt offering, a sin-offering, nor a meal-offering" (Men. 110a), showing the tendency of the Talmudists to belittle the importance of sacrifices.

Legends of David and Solomon.

David was apprehensive lest his enemies should assign his sin with Bath-sheba as the reason for God's refusal to allow him to build the Temple: he therefore appealed for divine intervention, praying, "Show me a token for good; that they which hate me may see it, and be ashamed" (Ps. lxxxvi. 17). God granted his wish when Solomon had finished the Temple and was about to bring in the Ark to the Holy of Holies. At this moment the doors slammed to and could not be opened. Solomon thereupon recited twenty-four hymns and cried: "Lift up your heads, O ye gates . . . ye everlasting doors; and the King of glory shall come in" (*ib.* xxiv. 7). But no response came. Finally he prayed, "O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant" (II Chron. vi. 42); and immediately the doors opened of themselves. Then the enemies of David were cast down, and their faces turned black, the people being convinced that the sin of David had been forgiven (Shab. 30a).

Everything connected with the Temple is distinguished as "yedid" = "amiable," "beloved." A Talmudic epigram runs: "Solomon, who was named Jedidiah [= "God's beloved"; II Sam. xii. 25], had built the Temple [Tabernacle], referred to as 'amiable' [Ps. lxxxiv. 1] and situated in the lot of Benjamin 'the beloved' [Deut. xxxiii. 12], in honor of God, who is 'beloved' [Isa. v. 1], in order that the sins of Israel who is 'dearly beloved' [Jer. xii. 7] might be forgiven" (Men. 53a, b).

Through the agency of Ashmedai, Solomon acquired the Shamir, either a worm or an exceedingly hard stone, which hewed or cut with perfect ease all kinds of granite, marble, and glass necessary in building the Temple (Giṭ. 68b). Indeed, its mere touch cleft the hardest substance in existence (Soṭah 9a). In size the shamir was no larger than a grain; and it had been preserved since the Creation. R. Oshaya (Hoshaiah) declared that Solomon planted in the Temple various kinds of aromatic trees of gold, bearing fruit which, when the heathen entered the Temple, withered away, but which the Almighty will restore in the future Temple: "It shall blossom abundantly . . . the glory of Lebanon shall be given unto it" (Isa. xxxv. 2; Yoma 21b). "Lebanon" is the poetic name of the Temple, because the latter was built of cedars of Lebanon.

Herod's Temple.

Solomon's Temple was an artistic structure of the highest conception. In its commanding position on the mount, in the pleasing effect of its white stone ornamented with cedar-wood, and in its symmetrical proportions it surpassed Herod's Temple, though the latter exceeded the former in mere magnificence. "One who did not see Herod's Temple missed seeing the most beautiful building in the world. It was constructed entirely of polished granite interspersed with dark-colored marble, with beveled edges, set in plaster. Herod even proposed to fill up the edges with gold; but the Rabbis advised him to abstain from doing so, as the white plaster combined with the granite and marble gave the Temple the appearance of waves of the sea" (Suk. 57b). Thus it is evident that Herod was somewhat gaudy in his taste and that his Temple was less artistic in design and coloring than that of Solomon. Two views are expressed in commenting on the verse "The glory of this latter house shall be greater than that of the former" (Hag. ii. 8). One is that the Temple was more beautiful than its predecessor, while the other says it was only "greater" in years, alluding to the fact that it stood 420 years, whereas that of Solomon existed for 410 years only (Mid. iv. 6; B. B. 3a).

The Two Temples Compared.

The sacredness of Solomon's Temple was greater than that of Herod's, as the latter lacked five important accessories: (1) the Ark and the "kapporet" (mercy-seat, cherubim), (2) the divine fire, (3) the Shekinah, (4) the Holy Spirit, and (5) Urim and Thummim (Yoma 21b). It lacked also the pot of manna and Aaron's staff alongside the Ark, the jar of holy oil, and the coffer with jewels of gold presented by the Philistines as a trespass-offering on returning the Ark (I Sam. vi. 8). King Josiah, anticipating the fall of the Temple, concealed these sacred objects (Yer. Sheḳ. vi. 1). Evidently they were hidden in the subterranean passage under the Temple, where, it is claimed, were buried also, as soon as the Temple was finished, all the parts of the Tabernacle (Soṭah 9a). A priest in the Temple once noticed that the flooring under his feet was uneven; and he showed it to a comrade, with a view to investigation. No sooner had he spoken about it, however, than a spark issued from a crevice in the floor and killed him. The priests then surmised that the Ark was buried in that place. R. Hoshaiah says that the priest pounded the floor with a hammer, whereupon a fire arose and consumed him (Yer. Sheḳ. vi. 2; Yoma 54a). In the Second Temple two curtains, instead of the cedar-wood partition of the First Temple, separated the Hekal from the Holy of Holies. The First Temple was destroyed on account of three sins, namely, bloodshed, immorality, and idolatry. In the Second Temple there were learning, obedience to the commandments, and charity, but there were also enmity and malevolence among the people, which outweighed the three great sins for which the First Temple was destroyed (Yoma 9b).

After the destruction of the Temple the Rabbis endeavored to enshrine its memory in the hearts of the Jews. As a reminiscence of its usage ("zeker le-miḳdash ") R. Johanan b. Zakkai ordered that the celebration of the lulab be continued for seven days during the Sukkot festival as had been the custom in the Temple, although in Temple times the celebration was observed outside the sanctuary on one day only (Suk. iii. 12). As a sign of mourning for the destruction of the Temple, one should not whitewash or paint his house entirely, but should leave a space about one cubit square above the door (B. B. 60b). See Sanctuary.

J. J. D. E.

TEMPLE, THE SECOND: The Temple of Solomon was destroyed by Nebuchadnezzar in 586 B.C. (II Kings xxv. 9). It is usually supposed that its sacred site was desolate and unused for fifty years, until the accession of Cyrus made the rebuilding of the Temple possible. This view is shown by Jer. xli. 5 to be mistaken; for two months after the city was destroyed a company of men from Samaria, Shechem, and Shiloh came to keep the Feast of Ingathering at Jerusalem. It is true that Giesebrecht (*ad loc.*) argues that the men were bound for Mizpah and not for Jerusalem; but if that be so the whole narrative is meaningless. No reason is known why at this date men from a distance should go to Mizpah to worship. More probably they were on their way to Jerusalem, when the messenger from Mizpah enticed them into that town. It is probable, therefore, that, though the building was in ruins, the site of the Temple was used by the poor Hebrews resident in Palestine as a place of worship all through the Exile.

The Decree of Cyrus.

With the accession of Cyrus in 538 it became possible—that monarch replacing the old Assyro-Babylonian policy of transportation by a policy of toleration—for the Jews to resuscitate their religious institutions. The Chronicler, who wrote much of the Book of Ezra, represents Cyrus as issuing a decree for the rebuilding of the Temple at Jerusalem; but this assertion is of doubtful authority. The Aramaic document in Ezra relates that the sacred vessels which Nebuchadnezzar had carried away were delivered to Sheshbazzar with authority to take them back and rebuild the Temple (Ezra v. 14, 15). It states also that Sheshbazzar "laid the foundations of the house," but it is doubtful if any building was then done, as the house remained unbuilt in the time of Haggai, twenty years later. The Chronicler (Ezra iii. 1) declares that Zerubbabel (whom he puts in place of Sheshbazzar, thus placing him twenty years too early) "builded the altar of the God of Israel, to offer burnt offerings thereon"; but as Haggai (ii. 14) declared that all which was offered here was unclean, it is altogether probable that the altar was the same that had been used throughout the Exile, and that the Chronicler's statement is a mistake.

The Rebuilding.

In the second year of the reign of Darius Hystaspes (519) the real rebuilding began. The people were aroused to the effort by the preaching of Haggai and Zechariah; and in the course of three years the rebuilding was accomplished. It is now generally recognized that the representation in the Book of Ezra, that the work was begun immediately upon the accession of Cyrus and was then interrupted by opposition from Israel's neighbors, is unhistorical.

Dimensions.

Of the dimensions of this Temple there are given but few data. Hecatæus, a Greek writer contemporary with Alexander the Great, is quoted by Josephus ("Contra Ap." i. 22) as saying that the Temple area was enclosed by a wall a plethra, or 500 Greek feet, in length and 100 Greek cubits in breadth, *i.e.*, 485½ × 145½ English feet. The altar was built of unhewn stones in conformity with the precepts of the Law (comp. I Macc. iv. 44 *et seq.*). The dimensions of the building were probably the same as those of Solomon's Temple, though the edifice was apparently at first lacking in ornament. It was probably because the building was less ornate that the old men who had seen the former Temple wept at the sight of its successor (Ezra iii. 12; Josephus, "Ant." xi. 4, § 2). Nehemiah in rebuilding the city wall followed the lines of the former wall, and it is altogether likely that the old lines were followed in building the walls of the Temple also. The statement in Ezra vi. 3 that Cyrus gave permission to make the Temple 60 cubits high and 60 cubits broad has probably no connection with its actual dimensions: how the statement arose can now be only conjectured. The authorities for this period make no mention of the palace of Solomon. If the wall of the Temple was at this period less than 500 feet long, the whole Temple court occupied but about one-third the length of the present Ḥaram area, and less than half its width (comp. Baedeker, "Palestine and Syria," ed. 1898, p. 39). It is probable that the site of Solomon's palace either lay desolate or was covered by other dwellings.

The Temple was surrounded by two courts (I Macc. i. 22, iv. 48); but until the time of Alexander Jannæus (104–79 B.C.) it would seem that these were separated by a difference of elevation only. That ruler surrounded the inner court with a wall of wood because the Pharisees, with whom he was unpopular, had pelted him with citrons while officiating at the altar at the Feast of Tabernacles (comp. "Ant." xiii. 13, § 5). The inner court contained chambers for storing the garments of the priests (I Macc. iv. 38, 57). The stone altar of burnt offering probably occupied the site of the bronze altar in Solomon's Temple.

Furniture of the Temple.

The Temple, or Holy Place, seems to have had two veils or curtains at its front (*ib.* iv. 51). It had also one holy candlestick, a golden altar of incense, and a table of showbread (*ib.* i. 21, 22). Separated from the Temple by another veil was the Holy of Holies (Josephus, "B. J." v. 5, § 5). According to Josephus, this contained nothing; but, according to the Mishnah (Mid. iii. 6), the "stone of foundation" stood where the Ark used to be, and the high priest put his censer on it on the Day of Atonement. According to the Babylonian Talmud (Yoma 22b), the Second Temple lacked five things which had been in Solomon's Temple, namely, the Ark, the sacred fire, the Shekinah, the Holy Spirit, and the Urim and Thummim.

In the time of Nehemiah there were two towers, named respectively Hananeel and Meah, which probably formed parts of a fortress on the site afterward occupied by the tower Antonia (comp. Neh. xii. 39, and Mitchell in "Jour. Bib. Lit." xxii. 144). The small size of the Temple area at this period makes it improbable that this fortress adjoined the Temple court. The "gate of the guard" (Neh. xii. 39) was probably an entrance into the Temple court on the north side.

History.

From the time of Zerubbabel to the time of Antiochus Epiphanes the history of this Temple was comparatively uneventful. Sirach (Ecclus.) l. 1 *et seq.* says that "Simon, son of Onias, the great priest," repaired the Temple and fortified it; but the text of the passage is corrupt. In the year 168 Antiochus, as a part of a policy to enforce Hellenistic practises on the Jews, robbed the Temple of its candlestick, golden altar, table of showbread, and veils (these being its distinctive furniture), and compelled the high priest to sacrifice swine upon its altar. This led to the Maccabean revolt (comp. I Macc. i.), as a result of which the Jews after three years regained possession of their Temple and rededicated it. They carefully replaced the stone altar of burnt offering with stones which had not been defiled, and replaced the other characteristic articles of furniture (*ib.* iv. 43–56). Judas Maccabeus at this time fortified the Temple with high walls and towers (*ib.* iv. 60, vi. 7); so that thenceforth the Temple was the real citadel of Jerusalem. These walls were pulled down by Antiochus V. (*ib.* vi. 62), but were restored by Jonathan Maccabeus ("Ant." xiii. 5, § 11). The fortifications were afterward strengthened by Simon (I Macc. xiii. 52). At the time of the rededication, in the year 165, the front of the Temple was decorated with gilded crowns and shields (*ib.* iv. 57).

At some time during the ascendency of the Hasmonean dynasty a bridge was built across the Tyropœon valley to connect the Temple with the western hill ("Ant." xiv. 4, § 2). This bridge was probably situated at the point where Robinson's arch (so called because its nature and importance were first discovered by Prof. Edward Robinson; see his "Biblical Researches," ed. 1856, i. 287 *et seq.*) may still be seen. The nature and purpose of this bridge have been regarded as obscure problems; but there can be little doubt that the structure was intended to afford easy access to the Temple from the royal palace which the Hasmoneans had built on the western hill ("Ant." xx. 8, § 11). From this palace the movements of people in the Temple courts could be seen, as Josephus records; and as the Hasmoneans were high priests as well as monarchs, the purpose of the bridge is clear.

In 63 B.C. Pompey, the Roman general, captured Jerusalem and had a hard struggle to take the Temple ("Ant." xiv. 4). In the conflict the bridge was broken down. In exploring Jerusalem Sir Charles Warren found its remains, or the remains of its successor, lying in the ancient bed of the Tyropœon valley eighty feet below (comp. Warren and Conder, "Jerusalem," p. 184, London, 1884). Pompey did not harm the Temple itself or its furniture; but nine years later Crassus plundered it of all its gold ("Ant." xiv. 7, § 1). In 37 B.C Herod during his siege of Jerusalem burned some of the cloisters about the courts, but did not otherwise harm the Temple (ib. 16, § 2).

BIBLIOGRAPHY: See TEMPLE OF HEROD.

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TEMPLE OF SOLOMON.—Biblical Data:

David, according to II Sam. vii. 2 *et seq.*, desired to build a temple for YHWH, but was not permitted to do so, although, according to the Chronicler (I Chron. xxii. 14 *et seq.*), he prepared for the building a large quantity of material, which he later gave to his son Solomon. David also purchased a thrashing-floor from Araunah the Jebusite (II Sam. xxiv. 21 *et seq.*), on which he offered sacrifice; and there Solomon afterward built his Temple (II Chron. iii. 1). In preparation for the building Solomon made an alliance with Hiram, King of Tyre, who furnished him with skilled workmen and, apparently, permitted him to cut timber in Lebanon. Solomon began to build the Temple in the fourth year of his reign; its erection occupied seven years (I Kings vi. 37, 38).

The structure was 60 cubits long, 20 cubits wide, and 30 cubits high (I Kings vi. 2). It faced the east (Ezek. xlvii. 1). Before the Temple stood a porch 20 cubits long (corresponding to the width of the Temple) and 10 cubits deep (I Kings vi. 3). II Chron. iii. 4 adds the curious statement (probably corrupted from the statement of the depth of the porch) that this porch was 120 cubits high, which would make it a regular tower. The stone of which the Temple was built was dressed at the quarry, so that no work of that kind was necessary within the Temple precincts (I Kings vi. 7). The roof was of cedar, and the whole house was overlaid with gold (I Kings vi. 9, 22).

Structure.

The structure was three stories in height. The wall was not of equal thickness all the way up, but had ledges on which the floor-beams rested. Around the structure was a series of chambers, of varying size because of the differences in the thickness of the wall. Those of the lowest story were 5 cubits in depth; those of the second 6; and those of the third, 7. The Temple was also provided with windows of fixed latticework (I Kings vi. 4, 6, 8, 10). At the rear of this edifice was the Holy of Holies, which was in form a perfect cube, each of its dimensions being 20 cubits. The interior was lined with cedar and overlaid with pure gold. The Holy of Holies contained two cherubim of olive-wood, each 10 cubits high (I Kings vi. 16, 20, 21, 23–28) and each having outspread wings 10 cubits from tip to tip, so that, since they stood side by side, the wings touched the wall on either side and met in the center of the room (comp. CHERUB). According to II Chron. iii. 14, a veil of variegated linen separated the Holy of Holies from the rest of the Temple.

The rest of the building, the Holy Place, was of the same width and height as the Holy of Holies, but 40 cubits in length. Its walls were lined with cedar, on which were carved figures of cherubim, palm-trees, and open flowers, which were overlaid with gold. Chains of gold further marked it off from the Holy of Holies. The floor of the Temple was of fir-wood overlaid with gold. The door-posts, of olive-wood, supported folding-doors of fir. The doors of the Holy of Holies were of olive-wood. On both sets of doors were carved cherubim, palm-trees, and flowers, all being overlaid with gold (I Kings vi. 15 *et seq.*).

The Pillars.

Before the Temple, Solomon erected two bronze pillars, called Jachin and Boaz. Each of these was 18 cubits in height, and was surmounted by a capital of carved lilies, 5 cubits high. Before the Temple, a little to the southeast (I Kings vii. 39), there stood the molten sea, a large laver 10 cubits in diameter, ornamented with knops. This laver rested on the backs of twelve oxen (*ib.* vii. 23-26). The Chronicler gives its capacity as "three thousand baths" (II Chron. iv. 5-6) and states that its purpose was to afford opportunity for the ablutions of the priests.

Another article of Temple furniture is described as a "base." It was a portable holder for a small laver, and was made of bronze, provided with wheels, and ornamented with figures of lions, cherubim, and palm-trees. These vessels especially excited the admiration of the Jews. The author of the books of the Kings describes their minute details with great interest (I Kings vii. 27-37). Each of these "bases" supported a laver which held "forty baths" (I Kings vii. 38). From II Kings xvi. 14 it is learned that a brazen altar stood before the Temple. II Chron. iv. 1 says that this altar was 20 cubits square and 10 cubits high; according to I Kings vii. 48 there stood before the Holy of Holies a golden altar of incense and a table for show-bread. This table was of gold, as were also the five candlesticks on each side of it. The implements for the care of the candles—tongs, basins, snuffers, and fire-pans—were of gold; and so were the hinges of the doors. The Temple was surrounded by a court, which was separated from the space beyond by a wall of three courses of hewn stone, surmounted by cedar beams (I Kings vi. 36). The Chronicler calls this the court of the priests (II Chron. iv. 9).

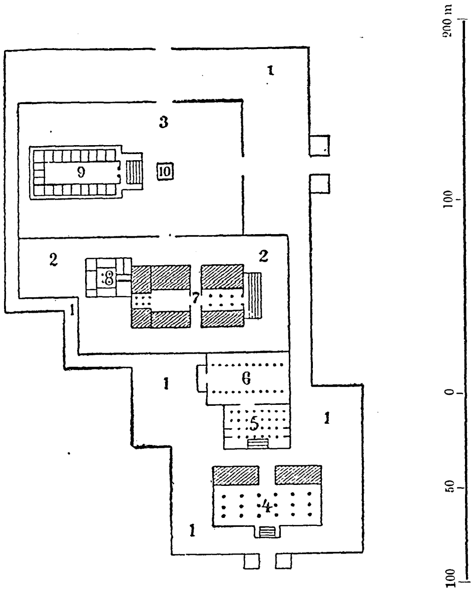

PLAN OF THE ROYAL BUILDINGS ERECTED BY SOLOMON ON THE TEMPLE MOUND (ACCORDING TO STADE).

1. Great court. 2. Middle court. 3. Temple court. 4. House of Lebanon. 5. Porch of pillars. 6. Throne porch. 7. Royal palace. 8. Harem. 9. Temple. 10. Altar.

The Vessels.

The Temple did not stand alone; it was part of a splendid pile of buildings which Solomon constructed in immediate connection with it. This pile included Solomon's own residence, the palace of Pharaoh's daughter, the throne-room, the "porch of pillars," and "the house of the forest of Lebanon" (I Kings vii. 1-8). These were so arranged that in entering the palace enclosure one came first to the "house of the forest of Lebanon," with its splendid pillars, then to the inner "porch of pillars," the hall of state, or throne-room, Solomon's private dwelling, and, lastly, to the palace of Pharaoh's daughter. For the splendor of these buildings Solomon was indebted to Phenician architects and workmen (I Kings vii. 40-47).

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——**Critical View:** When the Temple was constructed it was, together with Solomon's palace, by far the most splendid pile of buildings that the Hebrews had ever seen. Even to this day, as one comes from the surrounding country to Jerusalem, the city seems magnificent, although in comparison with a European capital it is far otherwise. Similarly the influence of environment may be seen in the description of Solomon's Temple. With the lapse of time Israel's fortunes declined, and the age of Solomon seemed even more glorious in comparison with later obviously decadent periods; and this increased the tendency to exaggerate the splendor of the Temple. Moreover, religious reforms made some of the arrangements of the Temple seem unorthodox, and various scribes seem to have amplified its description; as they did not always have the same point of view, present accounts are confused to a degree (comp. Stade's "Zeitschrift," 1883, pp. 129 *et seq.*). One of the exaggerations of later times probably produced all those statements which declare that the inner parts of the Temple and all its implements were overlaid with gold (comp. Kittel, "Königsbücher," in Nowack, "Hand-Kommentar," pp. 46-55).

Exaggerations in Account.

As a result of editorial reworking of the description, the narrative in Kings contains no account of the great brazen altar which stood before the Temple. Ex. xx. 24 *et seq.* provided that an altar might be made of earth or unhewn stone; and as it offended a later age to think that Solomon made an altar of bronze, its description was removed from I Kings vii. Nevertheless it is recorded elsewhere (*ib.* viii. 64; II Kings xvi. 14) that it was a part of the furniture of the original Temple. Later scribes, too, are responsible for those statements which represent David as desiring to build the Temple, and as making preparation for it. Had he desired to build it he certainly could have done so. But in his reign the nomadic idea still prevailed, and a tent was thought to be YHWH's proper dwelling (comp. II Sam. vii. 6). Later generations, to whom the Temple seemed a necessity, could not understand why so venerated a man as David did not build it; hence these statements.

There can be no doubt that the Temple of Solomon was situated upon the more easterly of the two hills which form the site of the present Ḥaram area in Jerusalem, in the center of which area is the Mosque of Omar. Fergusson, Trupp, Lewin, and W. R. Smith held that the Temple was built in the southwest corner of the present Ḥaram area; but the view is false. That site is a part of an artificial extension of the level of the Temple area over the Tyropœon valley, and probably was not made before the time of Herod. The most probable site of the Temple is just west of the "Dome of the Rock" in the center of the Mosque of Omar. The bronze altar was probably on this rock. The mosque was built over a rock the traditions of which were sacred; probably the site was the same as that of the temple which Hadrian erected to Jupiter. This in turn was on the site of Herod's temple, which would naturally be on that of Solomon's. The persistency of sacred sites in the East makes this most likely.

The Site.

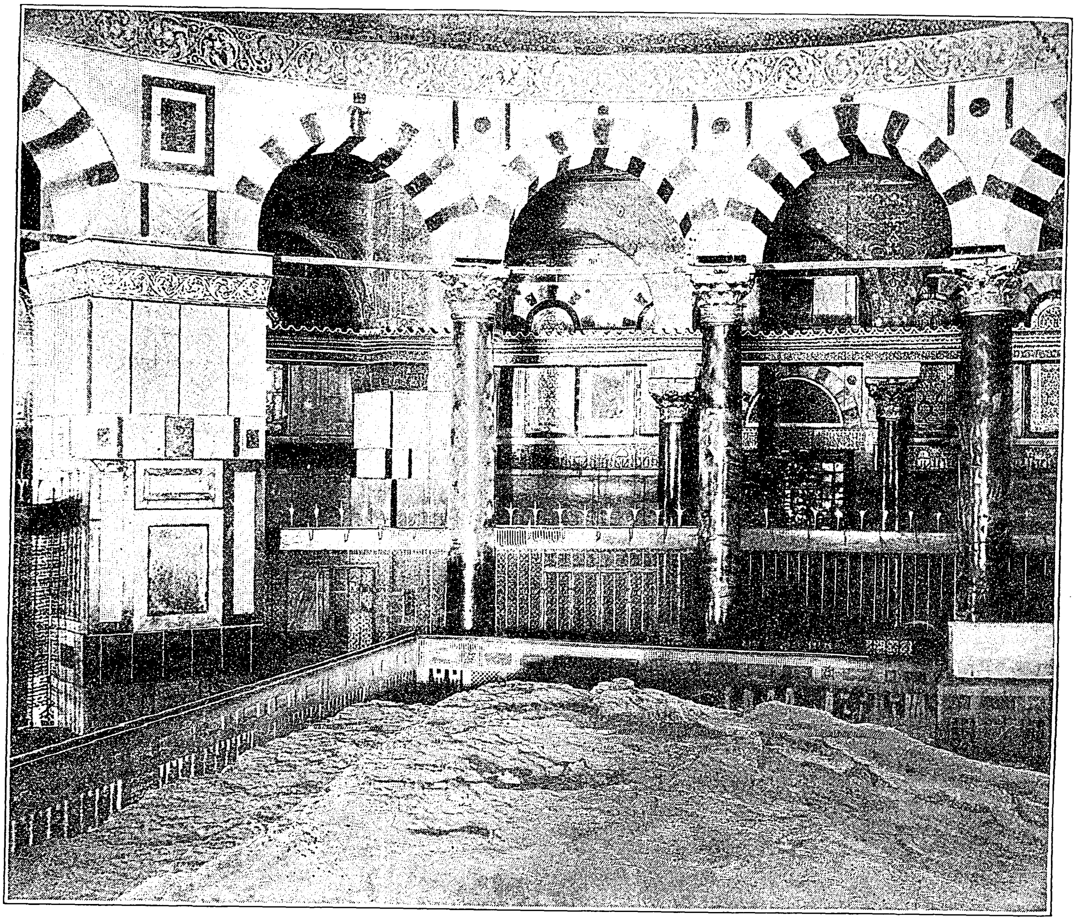

Interior of the "Dome of the Rock" Showing Traditional Site of Holy of Holies.
(From a photograph by the American Colony at Jerusalem.)

It was probably a sacred place of the Jebusites before David's time, though II Sam. xxiv. connects its consecration with an incident in David's reign. Solomon's palace probably lay to the south of the Temple. The most probable arrangement of the buildings is that suggested by Stade ("Gesch. des Volkes Israel," i. 314, 315).

The Biblical text makes it clear that Solomon received from Hiram, King of Tyre, much aid in constructing his buildings. As the Hebrews were an agricultural people, this aid probably involved not only material (cedar-wood, etc.), but architectural direction and skilled craftsmen. The architectural features will be considered later. Among the details which were probably copied from Tyre were the two pillars Jachin and Boaz. Herodotus (ii. 44) says that the temple at Tyre contained two such, one of emerald and the other of fine gold. In the same way the ornamentation of palm-trees and cherubim were probably derived from Tyre, for Ezekiel (xxviii. 13, 14) represents the King of Tyre, who was high priest also, as being in the "garden of God." Probably both at Tyre and at Jerusalem the cherubim and palm-tree ornaments were survivals of an earlier conception—that the abode of God was a "garden of Eden." The Tyrians, therefore, in their temple imitated to some extent the primitive garden, and Solomon borrowed these features (comp. PARADISE). Similarly, the bronze altar was a Phenician innovation; and probably the same is true of the bronze implements which were ornamented with palm-trees and cherubim. The Orthodox Israelitish altar was of earth or unhewn stone. The Decalogue of Ex. xx. (Elohist) prohibited the making of graven images, while that of Ex. xxxiv. (Jahvist) prohibited the making of molten gods; and the Deuteronomic expansions prohibited the making of any likeness whatever. All these are, to be sure, later than Solomon's time; but there is no reason to believe that before that time the Hebrews had either the skill or the wealth necessary to produce ornamentation of this kind.

Comparison with Other Temples.

Several temples in Babylonia, many in Egypt, and some of the Phenicians are now known. In Babylonia the characteristic feature was a "ziggurat," or terraced tower, evidently intended to imitate a mountain. The chamber for the divine dwelling was at its top. The early Egyptian temples consisted of buildings containing two or three rooms, the innermost of which was the abode of the deity. A good example is the granite temple near the sphinx at Gizeh. The Middle Empire (12th dynasty) added obelisks and pylons, and the New Empire (18th dynasty) hypostyle halls. The Phenician temples varied somewhat in form, and were surrounded by courts. Solomon's Temple was not a copy of any of these, but embodied features derived from all of them. It was on the summit of a hill, thus expressing the Babylonian idea of the divine abode; it was surrounded by courts, like the Phenician temples and the splendid temple of Der al-Bakri at Thebes, while its general form reminds one of Egyptian sanctuaries. The two pillars Jachin and Boaz had their parallel not only at Tyre but at Byblus, Paphos, and Telloh (see, however, De Sarzec, "Découvertes en Chaldée," pp. 62-64). In Egypt the obelisks expressed the same idea. All these were phallic emblems, being survivals of the primitive Hamito-Semitic "maẓẓebah" (comp. W. R. Smith, "Rel. of Sem." 2d ed., p. 208; Schmidt, "Solomon's Temple," pp. 40 *et seq.*). Jachin and Boaz were really isolated columns, as Schick has shown ("Die Stiftshütte, der Tempel in Jerusalem," etc., pp. 82 *et seq.*), and not, as some have supposed, a part of the ornamentation of the building. Their tops were crowned with ornamentation as if they were lamps; and W. R. Smith supposed (*l.c.* p. 488) that they may have been used as fire-altars. This assumes that they contained cressets for burning the fat.

A Miniature World.

The chambers which surrounded the Holy Place in Solomon's Temple are said in I Chron. xxviii. 12 to have been storehouses for the sacred treasure. These are paralleled in Babylonian and Egyptian temples by similar chambers, which surrounded the naos, or hypostyle hall, and were used for similar purposes. The "molten sea" finds its parallel in Babylonian temples in a great basin called the "apsu" (deep). As the ziggurat typified a mountain, so the apsu typified the sea. The Temple thus became a miniature world. This apsu was used as early as the time of Gudea and continued in use till the end of Babylonian history; it was made of stone and was elaborately decorated (comp. Jastrow, "Rel. of Bab. and Assyria," p. 653). In Solomon's Temple there was nothing to correspond to the hypostyle hall of an Egyptian temple; but this feature was introduced into Solomon's palace. The "house of the forest of Lebanon" and the "porch of pillars" remind one strongly of the outer and the inner hypostyle hall of an Egyptian temple.

Solomon's Temple was, then, a fine example of an Oriental temple. Although it had features in common with the temples of all the races kindred to the Jews, it combined those features in a new and independent way, so that the Temple at Jerusalem was one of the most interesting architectural products of the Hamito-Semitic religious life.

The Temple Solomon's Chapel.

The Temple of Solomon was in reality an innovation in Israel. It was a part of a regal magnificence which was foreign to the national life, and which had to be introduced from outside and patterned on foreign models; and it was looked upon with little favor by many of his subjects. Moreover, the Temple was erected upon a site but recently conquered from the Jebusites, and which for the Israelites had no sacred associations. Other sites —those of Shechem, Beth-el, Hebron—were consecrated by patriarchal tradition (Gen. xxii. 2 is the product of a later time), but Jerusalem was unhallowed by such associations, and its sanctuary was full of foreign innovations. When Jeroboam revolted and erected Beth-el and Dan into royal sanctuaries he perpetuated a ritual of a simpler and more national character (comp. I Kings xii. 28). The Temple at Jerusalem was in reality Solomon's chapel —a part of that regal pile of buildings which he had constructed not so much for the use of his subjects as for his personal aggrandizement. It was later events, such as Sennacherib's invasion, Isaiah's conception that Jerusalem was inviolable, the Deuteronomic reform (which made all sanctuaries except that at Jerusalem illegal), and, above all, the tragic events of the Exile, which made this Temple supremely sacred in the thought of Jews of later times.

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G. A. B.

E. C.

TEMPLER, BERNHARD: Austrian theologian; born at Brzesko, Galicia, May 1, 1865; educated at the University and the Bet ha-Midrash of Vienna, and at the Hochschule für die Wissenschaft des Judentums at Berlin. At the age of fifteen he began contributing articles to various Hebrew periodicals, and two years later he published his "Dober Ṭob" (Lemberg, 1882), novellæ and commentaries on obscure Talmudic passages. Of other works from his pen may be mentioned: "Peḳuddat ha-Ẓaddiḳim" (Cracow, 1883), comments on Biblical passages; and

"Die Unsterblichkeitslehre (Psychologie, Messianologie und Eschatologie) bei den Jüdischen Philosophen des Mittelalters" (Leipsic, 1895).

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S.

TEMURAH ("Exchange"): Treatise in the Mishnah, Tosefta, and Babylonian Talmud mainly concerned with the regulations in Lev. xxvii. 10, 33 regarding the exchange of consecrated things. In most editions of the Mishnah this treatise is the sixth in the order Ḳodashim. It is divided into seven chapters, containing altogether thirty-four paragraphs.

Ch. i.: Regarding those who are allowed to make an exchange; things that may be exchanged, and things that may not be exchanged (§§ 3-6). Regulations concerning drawn water which is unfit for the miḳweh; concerning water for sprinkling, and a field in which there is a grave that can not be found (§§ 4-5).

Ch. ii.: In what ways the sacrifices of the congregation are different from the sacrifices of individuals (§§ 1-2). Difficulties connected with consecrated objects in general which do not affect objects consecrated through temurah and vice versa (§ 3).

Ch. iii.: Sacrifices in which the young of the sacrificial animal is equivalent to the sacrificial animal itself; sacrifices in which this is not the case (§§ 1-2). What must be done when some one consecrates a female animal for a sacrifice for which only a male animal is appropriate (§§ 3-4). In what ways the first-born and the tenth are different from other sacrificial animals (§ 5).

Ch. iv.: The young of a sin-offering; temurah in connection with a sin-offering; other regulations concerning sin-offerings. Cases in which the bringer of the sin-offering dies before the sacrifice is made; in which the sin-offering has been lost and found again; in which a sin-offering with a blemish is consecrated.

Ch. v.: How, an animal being pregnant, its young may be consecrated while still unborn (§§ 1-3). The form of words with which a temurah is made.

Ch. vi.: Things that may not be placed on the altar (§§ 1-4). The young of animals which may not be placed on the altar may be sacrificed; sacrificial animals which have become unfit ("ṭerefah") through sickness may not be redeemed (§ 5).

Ch. vii.: In what ways things which have been consecrated for the altar are different from things which are dedicated only for the maintenance of the Temple, and in what ways they are similar (§§ 1-3). What sacrificial objects must be burned and what buried; in this connection are enumerated other unconsecrated things which must be partly burned and partly buried (§§ 4-6).

The Tosefta to this treatise is divided into four chapters, and contains various additions to and amplifications of the Mishnah. The Gemara of the Babylonian Talmud contains, in addition to the discussions and explanations of the Mishnah, many interesting haggadic utterances. Of these, two deserve special notice: (1) the saying concerning the custom of not writing down sentences of oral teaching, and how this was abrogated because if it had been adhered to the oral teaching would have been forgotten (14b), and (2) that concerning the numerous halakic utterances which were forgotten in the days of mourning for the death of Moses (16a).

W. B. J. Z. L.

TEMURAH, MIDRASH (or **MIDRASH TEMUROT**): Ethical haggadic work consisting of three chapters. Its tendency is to prove that changes and differences are necessary to the world's welfare, and that earthly contrasts—as wealth and poverty, beauty and ugliness—serve to harmonize the whole, thus giving evidence of the divine wisdom. From this purpose the work has derived its name.

In the third chapter of the Midrash Temurah, Ps. cxxxvi. is interpreted as referring to the changes in human life mentioned in Eccl. iii. 1-8. The first and second chapters introduce R. Ishmael and R. Akiba as lecturers; and for that reason this midrash was erroneously ascribed to those two tannaim. Certain passages in the work indicate that it was not written until the end of the twelfth or the beginning of the thirteenth century. According to Jellinek, the author of the Midrash Temurah made use of the works of Ibn Ezra as well as of Galen's dialogue on the soul; this would show that he could not have lived before the latter part of the twelfth century. The literary style of the work, which contains in the initial chapter later Hebraisms as well as some medical terms, also points to the twelfth century. The first chapter includes anthropological, and the second cosmogonic, passages. The first author to refer to this work as the Midrash Temurah was Gedaliah ibn Yaḥya, in his "Shalshelet ha-Ḳabbalah" (ed. Amsterdam, p. 24b). The midrash was first printed by Azulai, after part ii. of his "Shem ha-Gedolim" (Leghorn, 1786); later it was reprinted with the Agadat Bereshit (Zolkiev, 1804). The last-named edition is that included by A. Jellinek in his "Bet ha-Midrash" (i. 106-114).

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W. B. J. Z. L.

TEN: The art of counting was founded on the number of the fingers and toes, which constituted the basis for the quinary, decimal, and vigesimal systems, according to whether one hand was used or two, or whether the toes were included or not. Among the ancient Hebrews the decimal system prevailed, as is shown by the Hebrew names for the numbers from one to ten. In the later development likewise the number ten preserved its importance as a higher unity, although the number seven, which was, like three, a sacred number, predominated in religious usage.

Bible.

Ten forms a basal unit in the round numbers of the measurements of Noah's ark, and is clearly present in the dimensions of the Tabernacle (Ex. xxvi.-xxvii.) and of both Solomon's and Ezekiel's temples (I Kings vi., vii.; Ezek. xl.-xlii.), and in the number of the commandments (Ex. xx.; Deut. v.); and possibly it served to measure the week (Gen. xxiv. 55; comp. Dan. i. 14). It appeared also in the ritual for the

Day of Atonement (Lev. xvi. 29), which was observed on the tenth day of the seventh month, and in the celebration of the Passover (Ex. xii. 3). The Egyptians were visited with ten plagues (Ex. viii.–xi.); as a punishment ten women were to bake bread in one oven (Lev. xxvi. 26), while of a hundred who went forth to war ten only would remain alive (Amos v. 3). Furthermore, "a new song" was played in the Temple on an instrument of ten strings (Ps. cxliv. 9), and Jacob promised to give God a tenth of all that He might give him (Gen. xxviii. 22). Abraham bestowed a tenth of everything on the priest (Gen. xiv. 20), so that the Levites and the poor received a tithe (Num. xviii. 26; Lev. xxvii. 30-32; *et al.*), while according to a very ancient custom the king demanded a similar portion (I Sam. viii. 15, 17).

Ten is used also as a round number (Gen. xxxi. 7; Num. xiv. 22; Job xix. 3; I Sam. i. 8; *et al.*), and it often occurs in the Bible, although a large portion of its symbolic interpretations are unwarranted. The multiples of ten likewise occur frequently; but seventy (as in Num. xi. 16) is to be regarded as a multiple of seven. In general, ten is the number of completion, of perfection, of foundation, and the like.

Talmud and Midrash.

In the Talmud and Midrash the number ten is still more important: out of a single incomplete series of sayings beginning with a definite number, twenty-six commence with ten ("Pirḳe de-Rabbenu ha-Ḳadosh," in Schönblum, "Sheloshah Sefarim Niftaḥim," pp. 39–41, Lemberg, 1877). It is found also both in the Halakah and in the Haggadah.

In the regulations governing the day on which the scroll of Esther is to be read a "large" city is defined as one in which there are ten men who have no occupation, and hence are always free for divine service (Meg. i. 3; comp. Baṭlanim); and in Meg. iv. 3 nine functions are enumerated at which ten men must be present, since they form a congregation in themselves (Abot iii. 6; Meg. 23b; see Jew. Encyc. viii. 603b). Ten classes of families were distinguished in regard to racial purity (Ḳid. iv. 1), and just as many kinds of leprosy in houses (Neg. xiii. 1), while ten verses of Scripture in which God's attributes are mentioned were to be recited on New-Year's Day (R. H. iv. 6). Ezra instituted ten laws (B. Ḳ. 82a, top), and there were ten special legal regulations for Jerusalem (*ib.* 82b). A large number of similar laws existed. Josephus, for example, states ("B. J." vi. 9, § 3) that as a rule not less than ten men gathered around every Passover meal.

Haggadah.

The Haggadah is even more partial to the number ten, as a reference to a few selected passages will show. The world was created by ten utterances of God, while between Adam and Noah, as well as between Noah and Abraham, there were ten generations. Ten things were created in the evening twilight of the first Friday, including the rainbow, the art of writing, the stylus, and the two tables of the Law (Abot v. 1–6). There are, moreover, ten things (the instances cited number twelve) which form a series in the order of their strength, so that one overcomes the other: rock, iron, fire, water, cloud, wind, the body (which inhales the wind), anxiety, wine, sleep, death, and alms (B. B. 11a). Ten measures of wisdom came down from heaven to earth, the land of Israel taking nine, and the rest of the world one. The same proportion is observed in the distribution of beauty between Jerusalem and the world; nine-tenths of the wealth in the world was Rome's; of poverty, Babylon's; of pride, Elam's; of bravery, Persia's; of lice, Media's; of magic, Egypt's; of immorality, Arabia's; of shamelessness (or bastards), Mesene's; of gossip, women's; of drunkenness, Ethiopia's; of sleep, slaves' (Ḳid. 49b; Ab. R. N., Recension A, xxviii., beginning; Recension B, xli.; comp. "Monatsschrift," xxii. 270–276). There are also midrashic works whose titles contain the number ten: Ten Martyrs (Jellinek, "B. H." ii. 66, vi. 19–35); The Ten Signs of the Messiah (*ib.* ii. 58); and The Exile (*ib.* iv. 133, v. 113).

Pythagorean speculation ascribed a peculiar creative power to the number ten, which is important also in Jewish mysticism. According to the "Sefer Yeẓirah," a work based on Pythagorean principles, beside the twenty-two letters of the alphabet stand "the ten digits, since they, as a complete decade, form the higher principle of existence which is superior to that of the letters" (Bloch, "Gesch. der Entwickelung der Kabbala," p. 23; translation of the chief passages, p. 27; comp. Epstein, "Recherches sur le Sepher Yeçira," p. 29; Lehmann, "Aberglaube und Zauberei," p. 122; and Jew. Encyc. iii. 474 *et seq.*, *s.v.* Cabala [the Ten Sefirot]).

The custom of pouring out ten glasses of wine for the mourners on the day of a funeral (Sem., end) and for a bridegroom on the wedding-day belongs to the domain of folk-lore.

Bibliography: Bähr, *Symbolik des Mosäischen Cultus*, Heidelberg, 1837; *Z. D. M. G.* xxiv. 662 *et seq.*; Bloch, *Gesch. der Entwickelung der Kabbala*, Treves, 1894; Epstein, *Recherches sur le Sepher Yeçira*, Versailles, 1894; Lehmann, *Aberglaube und Zauberei*, Stuttgart, 1898; Pick, *Der Einfluss der Zehnzahl und der Siebenzahl auf das Judenthum*, in *Allg. Zeit. des Jud.* lviii. 29-31.

W. B. L. B.

TEN COMMANDMENTS. See Decalogue.

TEN PLAGUES. See Plague.

TENANT. See Landlord and Tenant.

TENCZER, PAUL: Hungarian author; born at Nagy Bejom April 11, 1836; died at Budapest Feb. 6, 1905. He was educated at Keszthely and in Budapest, where he studied law. In 1861 he was one of the founders of the society for the naturalization and emancipation of Hungarian Jews; and from 1862 to 1867 he edited the "Magyar Izraelita," the organ of that society. In 1868 he was elected a member of the Diet, in which he was one of the leaders of the Radical party.

Tenczer founded the periodicals "Magyar Ujság" and "Neues Politisches Volksblatt," the latter of which he edited for eighteen years. He was prominent both in Jewish and in communal affairs in Budapest, and it was due to his efforts that tuition was made free in the public schools of the Hungarian capital.

Bibliography: *Pallas Lex.*

S. L. V.

TENNESSEE: One of the Southern States of the American Union; admitted in 1796—the third after the incorporation of the original thirteen; seceded June 18, 1861; readmitted in 1866. A few Jews were among a number of traders who settled near the Holston River, in the present Hawkins county, in 1778; otherwise no traces of Jewish settlement during the eighteenth century are found. The first congregations organized were those of MEMPHIS (see JEW. ENCYC. viii. 463) and Nashville (see below).

Chattanooga: Jews settled here in 1858; but for many years divine services were held only during the holy days. About 1890 the Mizpah congregation was organized and Reform worship introduced, the officiating rabbis being successively Judah Wechsler, L. Weiss, Moses Gries, L. Rubinstein, S. H. Sonneschein, and Leo Mannheimer. The present (1905) incumbent is the Rev. Jonah Wise. An Orthodox congregation, the B'nai Zion, has also been established. The societies organized for benevolent purposes are: the Hebrew Ladies' Aid Association; the Jewish Relief Society of Chattanooga; the Federation of the Sons and Daughters of Zion; Chattanooga Lodge I. O. B. B. Two of the most prominent members of the community have been Adolph Ochs and George W. Ochs, the former as editor of the "Chattanooga Times," and the latter as mayor and president of the Chamber of Commerce, the Board of Education, and the Library Association. As publishers of the "New York Times" and the "Philadelphia Public Ledger," both brothers now reside on the Atlantic coast. Chattanooga has a population of 30,154, including not more than 600 Jews.

Knoxville: The community of Knoxville is divided into two Orthodox congregations—Beth-El and Cheska Emunah. Recently (1904) a B'nai B'rith lodge has been organized; a Young Men's Hebrew Association was formed in 1900. The Ladies' Hebrew Benevolent Society and the Jewish Ladies' Sewing Circle attend to the needs of the poor. The Rev. I. Winnick is the rabbi of the Cheska Emunah congregation. Knoxville has a population of 32,637, including about 700 Jews.

Nashville: In 1845 several Jewish families settled in Nashville. Additions to these resulted in the establishment in 1854 of the Congregation Magen David, with Abraham Schwab as president. Another congregation was formed at the same time under the name B'nai Jeshurun; and this in 1865 was merged in the Reform congregation Ohavai Sholom, with the Rev. Judah Wechsler as rabbi. The latter congregation, whose pulpit has been occupied in turn by H. Goldammer, L. Tintner, I. S. Moses, and I. Lewinthal (the present incumbent), is progressive and prosperous; it has a synagogue on Vine street and a cemetery with a mortuary chapel. Its membership is 225, and 150 pupils attend the Sabbath-school. A Ladies' Auxiliary Society is attached to it. The Orthodox congregation Adath Israel is fully organized, and its membership has been augmented by an influx of Russian immigrants. The following benevolent societies have been established: Maimonides Lodge I. O. B. B.; Gal-Ed Lodge, Free Sons of Israel; the Hebrew Relief Society (founded 1885); and the Standard Club (1880; a social organization). Nashville has a population of 80,865, of whom about 2,400 are Jews.

Brownsville (population 2,645) and **Jackson** (population 10,039) both have congregations. Though the Jewish population of Brownsville is only 100, its congregation, known as Adas Israel, was established and its burial-ground purchased as early as 1867. The present incumbent of the rabbinate is Emil Tamm. Its synagogue was dedicated in 1882 by Dr. M. Samfield of Memphis. West Tennessee Lodge I. O. B. B. and a Ladies' Hebrew Relief Association discharge the charitable obligations of the community. Jackson, with a Jewish population of 150, has a congregation and a synagogue. A B'nai B'rith lodge was formed there in 1903. **Columbia** and **Clarksville** have small Jewish communities; and Jewish settlers are found in **Franklin, Ripley, Murfreesboro, Bristol, Pulaski,** and **Dyersburg.**

A. M. Sa.

TENT (אהל): The usual home of nomads, who are accordingly described as dwelling in tents (Gen. iv. 20). As distinguished from the hut of boughs ("sukkah") it is a portable habitation of skin or cloth stretched over poles. The tent of the ancient Israelites was in all probability very similar to that of the modern Bedouins of Syria and Arabia. The covering of the tent ("yeri'ah") originally consisted of skins, later of the modern coarse tent-cloth spun of the hair of black goats (comp. Cant. i. 5); the Arabs accordingly speak of their "houses of hair" ("bait wabar," "bait sha'r"). This cloth, which is spun in long narrow strips on primitive looms by the Bedouin women, felts quickly, and is proof against the heaviest rains. The strips are sewed together to form a covering of the required size, and are stretched over three rows of three tent-poles each ("'ammudim"; Judges xvi. 26). The center poles are somewhat higher than those in front and behind, and the covering of the tent consequently falls away slightly on either side, where the rows of poles, also, are frequently lower, so that the roof is somewhat arched; Isaiah accordingly compares the heavens to a tent which is spread out (Isa. xl. 22).

The covering of the tent was held in place by strong cords ("metarim," Ex. xxxv. 18, Isa. liv. 2, Jer. x. 20; "yeter," Job iv. 21), which were fastened to wooden pegs driven into the ground ("yated"; see below), whence were derived such phrases as "nasa'," with or without "yated," in the sense of breaking camp (Gen. xxxv. 16 *et passim*). A tent-cloth was hung from the top in such a way as to give protection against wind and sun; and a curtain suspended on the three middle poles divided the tent into two sections, one for the men and the other for the women ("ḥeder"; Judges xv. 2; Gen. xliii. 30), since only the wealthiest had special tents for the latter (Gen. xxiv. 67, xxxi. 33). The tents of a clan or a family were grouped as a camp, a small number being pitched in a circle (comp. "ṭirah" [= "enclosure"] used as a term for the camp of the Israelites), while larger encampments formed long rows.

The tents were furnished with extreme simplicity. A few coarse straw mats covered a portion of the floor and served for both chairs and beds, while a hole in the ground in the men's division formed the hearth. A round piece of leather was spread on the floor as a table ("shulḥan"), and bags of goatskin ("no'd," "ḥemet") with the hair outward contained water, milk, or grain, the equipment being completed by a baking-pan, a few rough metal spoons, a hand-mill for grinding grain, and saddles for the camels.

After settling in the land of Canaan, and in proportion as they became agriculturists, the Hebrews ceased to dwell in tents, although, for religious reasons, the Rechabites long observed the ancient mode of life; and even to the latest period the Hebrew language retained, even in cases where the primitive idea was no longer present, a number of terms originally derived from life in tents, as is shown by the phrase "halak le-oholo" = "to return home" (comp. Josh. xxii. 4 *et seq.*; Judges vii. 8, xix. 9; I Kings xii. 16), and by the frequent mention of tents in symbolic language (*e.g.*, in Isa. xxii. 23, xxxviii. 12; Ezra ix. 8; Jer. iv. 20).

The word "yated" (Ex. xxvii. 19, xxxv. 18, xxxviii. 31; Judges iv. 21, 22; Isa. xxxiii. 20, liv. 2) designates a tent-pin. Among the Bedouins to-day the poles which form the framework of the tent, as well as part of the tent-cloth placed upon them, are held in place by ropes fastened to pegs driven into the ground at a certain distance from the tent. These pegs are of wood, about a foot long and an inch in diameter, pointed at one end, and with a hook at the other, to which the rope can be tied. The Hebrew equivalent for the expression "to pitch a tent" is, therefore, "taḳa'" (comp. Gen. xxxi. 25; Jer. vi. 3), which means "to drive in the tent-pins." In the same way "to pull out the tent-pins," as noted above, means to strike tent for a journey.

E. C. I. Be.

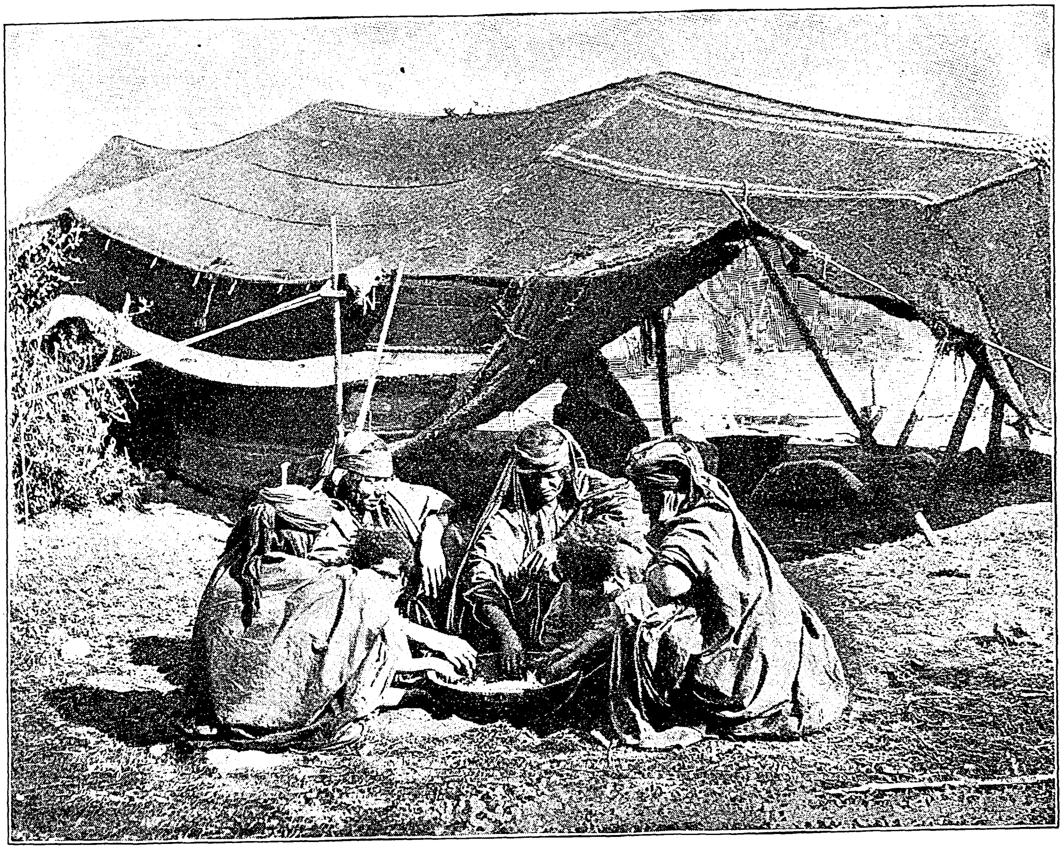

Bedouin Tent.
(From a photograph by Bonfils)

TE'OMIM, HEZEKIAH (FEIWEL) BEN JONAH: Rabbi at Przemysl; lived in the seventeenth and eighteenth centuries. He was the author of "Teḳa' be-Shofar" (Breslau, 1719), containing documents concerning the litigation between the author and the community of Przemysl, which, in spite of a formal contract, had nominated for rabbi Samuel of Lemberg, formerly rabbi of Slonim.

Bibliography: Steinschneider, *Cat. Bodl.* col. 845.

E. C. I. Br.

TE'OMIM, JONAH BEN ISAIAH: Bohemian rabbi at Prague; died at Metz April 16, 1669. After having exercised the function of rabbi at Nikolsburg and in several other Bohemian communities he was called in 1660 to the rabbinate of Metz. In 1666 he was appointed rabbi of Posen, but he was prevailed upon by the community of Metz to remain in the latter city. Te'omim was the author of

"Nimuḳim," containing notes on David ben Samuel's "Ṭure Zahab" (on Ḥoshen Mishpaṭ; Cracow, 1692), and "Ḳiḳayon de-Yonah," novellæ on three Talmudical treatises (Amsterdam, 1669–70).

BIBLIOGRAPHY: Zunz, in Liebermann's *Deutsches Volkskalender*, 1853, p. 68; Carmoly, in Jost's *Annalen*, ii. 88; *idem*, in *Revue Orientale*, ii. 172; Steinschneider, *Cat. Bodl.* col. 1430; Abraham Cohen, *Les Rabbins de Metz*, p. 34, Paris, 1886.

E. C. I. BR.

TE'OMIM, JONAH (ḤAYYIM) BEN JOSHUA FEIWEL: Rabbi successively at Przemysl, Zülz, and Breslau; lived in the seventeenth and eighteenth centuries; son-in-law of David Oppenheim, rabbi of Prague, and later of Hirsch ben Benjamin, rabbi of Berlin. He was the author of: "'Aleh de-Yonah," novellæ on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, and including some parts of his commentary on Maimonides' "Perush ha-Mishnah"; "Ḳonṭres R. Ḥayyim Yonah," novellæ on the laws called גרמי (Jesnitz, 1723); and novellæ on Shebu'ot (*ib.* 1724).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1431.

E. C. I. BR.

TE'OMIM, JOSEPH BEN MEÏR: Galician rabbi; born at Lemberg in 1727; died at Frankfort-on-the-Oder in 1793. While still young he succeeded his father in the position of preacher and rabbinical instructor in the yeshibah of Lemberg. Later he went to Berlin, where he stayed several years in the bet ha-midrash of Daniel Jafe. Then he resumed his former position at Lemberg, and in 1782 was appointed rabbi at Frankfort-on-the-Oder, where he remained until his death.

Te'omim, who was one of the foremost rabbis of his time, was a thorough student of rabbinical literature, and was not unlearned in the secular sciences. He wrote: "Peri Megadim," a twofold commentary on the Oraḥ Ḥayyim—one part being entitled "Mishbeẓot Zahab," containing a supercommentary on David ben Samuel's "Ṭure Zahab," and the other "Eshel Abraham," on Abraham Abele's "Magen Abraham" (Frankfort-on-the-Oder, 1753); "Porat Yosef," novellæ on Yebamot and Ketubot, with rules for halakic decisions (Zolkiev, 1756); "Ginnat Weradim," seventy rules for the comprehension of the Talmud (Frankfort-on-the-Oder, 1767); "Peri Megadim," a twofold commentary on the Yoreh De'ah—one part being entitled "Mishbeẓot Zahab," containing a supercommentary on David ben Samuel's "Ṭure Zahab," and the other "Sifte Da'at," on Shabbethai Kohen's "Sifte Kohen" (ש"ך; Berlin, 1772); "Tebat Gome," on the Sabbatical sections (Frankfort-on-the-Oder, 1782); "Shoshanat ha-'Amakim," a methodology of the Talmud, published together with the preceding; "No'am Megadim," commentaries on the prayers, published with the prayer-book "Hegyon Leb." Te'omim left in manuscript "Sefer ha-Maggid" (a commentary on the Pentateuch and the Hafṭarot, sermons for Sabbaths and festivals, and a twofold commentary on Pirḳe Abot) and "Em la-Binah" (a Hebrew, Aramaic, and Chaldaic lexicon; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1500). In the introduction to the last-named work Te'omim mentions a great number of writings of his own, on halakot and ethics, which are no longer in existence.

BIBLIOGRAPHY: D. Cassel, in Ersch and Gruber, *Encyc.* section ii., part 31, p. 97; Steinschneider, *Cat. Bodl.* col. 1534; Neubauer, in *Ha-Maggid*, xiii. 285; Fuenn, *Keneset Yisrael*, p. 514; Buber, *Anshe Shem*, p. 95.

E. C. I. BR.

TE'OMIM, JOSHUA FEIWEL BEN JONAH: Rabbi at Przemysl in the seventeenth and eighteenth centuries. He was the author of "Panim Masbirot," a polemical work directed against Meïr ben Isaac Eisenstadt (1715).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1564.

E. C. I. BR.

TE'OMIM (ARYEH JUDAH), LÖB BEN MOSES (called also **Zunz** or **Zinz**): Rabbi and scholar of the seventeenth and eighteenth centuries; lived in Pinczow, and later in Plotzk. He was the author of the following works: "Ya'alat Ḥen" (Zolkiev, 1802), sermons on different parashiyyot; "Geṭ Meḳushshar" (Warsaw, 1812), compendium to that part of Maimonides' "Yad" which treats of divorce; "Magen ha-Elef," called also "Shem Ḥadash" (*ib.* 1817), on the regulations of the ritual codex referring to the Passover festival (to this work are appended notes on the "Maḥaẓit ha-Sheḳel" of Samuel ha-Levi Kolin); "She'elot u-Teshubot Gur Aryeh Yehudah" (Zolkiev, 1827), compendium of the four ritual codices; "Ḥiddushim" (Warsaw, 1830), treating of the sheḥiṭah and ṭerefah; "Simḥat Yom-Ṭob" (*ib.* 1841), complete commentary on the treatise Beẓah; "She'elot u-Teshubot Meshibat Nefesh" (*ib.* 1849), responsa on the ritual codices; "Ḥiddushim" (*ib.* 1859), compendium of the ritual codex Yoreh De'ah; "Birkat ha-Shir" (n.p., n.d.), a Passover Haggadah together with commentary; "Melo ha-'Omer," commentary on the Pentateuch and the Five Megillot; and "Ṭib Ḥaliẓah" and "Ṭib Ḳiddushin" (n.p., n.d.), collections of responsa on the ceremony of ḤALIẒAH as observed in modern times, and on marriage contracts.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* s.v. *Zinz*; Benjacob, *Ozar ha-Sefarim*, pp. 94, 96, 175, 208, 227, 296, 376, 591, 592, 594, 636.

S. S. O.

TE'OMIM, MEÏR BEN SAMUEL: Polish Talmudist of the eighteenth century; died July, 10, 1773. Meïr was a grandson of Joseph Te'omim, and was a preacher in Lemberg. He wrote: "Nofet Ẓufim" (included in his son Joseph Te'omim's "Rab Peninim"; Frankfort-on-the-Oder, 1782); "Birkat Yosef we-Eliyahu Rabba" (Zolkiev, 1750). According to his son Joseph, he wrote a work entitled "'Emeḳ Halakah," comprising explanations of a large part of the Talmud. His decisions are cited in the works of later Talmudists.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, i. 87; Buber, *Anshe Shem*, p. 136; Benjacob, *Ozar ha-Sefarim*, p. 88, No. 654; p. 542, No. 59; Steinschneider, *Cat. Bodl.* col. 1717; Zedner, *Cat. Hebr. Books Brit. Mus.* No. 256.

E. C. A. PE.

TE'OMIM-FRÄNKEL, BARUCH BEN DAVID: Rabbi at Wisnicz, Austrian Galicia, and at Leipnik, Moravia, during the first half of the nineteenth century; grandson of Aryeh Löb ben Joshua Feiwel Te'omim. He was famous as a Talmudist, and was the author of "Baruk Ṭa'am" (Lemberg, 1841), Talmudic dissertations, and of notes to the Mishnah and the Talmud, included in the Lemberg (1862) edition of the former and in the Warsaw (1859-64) edition of the latter.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 756; Fürst, *Bibl. Jud.* i. 290; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 32; Dembitzer, *Kelilat Yofi*, i. 82, note.

S. S. A. PE.

TEPLITZ: Town in northern Bohemia, about 46 miles northwest of Prague. The earliest documentary evidence of the presence of Jews there is dated 1414; but the earliest Jewish source referring to them belongs to the end of the sixteenth century. In 1480 the Jewish community obtained from the town a burial-ground and built a synagogue. In an agreement dated Aug. 1, 1583, the Jews bound themselves to pay the town a certain sum yearly, in return for which they were permitted the unrestricted use of the baths. The Thirty Years' war caused a decrease in the number of Jews in Teplitz; in 1621 there were only 24 Jewish families there, occupying 11 houses; but in spite of this small number the old synagogue was torn down and rebuilt on a larger scale.

With the counter-reformation in Bohemia evil times came to the community in Teplitz. Those Jews who had no fixed business there were expelled (1667); this left only 8 families (34 persons); and though enough returned to bring the number up to 262 before the year expired, in 1668 they were again forced to leave the town. The Jews were by this time restricted to the Judengasse, and as a distinctive badge they were required to wear a large ruff around the neck. About this time, too, the old cemetery was closed and a new one opened. The wearing of the white ruff around the neck was abolished in 1781, in accordance with the decree of toleration issued by Emperor Joseph. Three years later, in accordance with a law relating to the Jews throughout the empire, the Teplitz Jews, whose disputes hitherto had been settled by their rabbi, were placed under the jurisdiction of the civil authorities.

After 1848, when the walls of the ghetto disappeared and the Jews obtained full liberty, the community grew appreciably. The Jews were active not only in commerce, but in manufacture, the introduction and development of which must be largely attributed to them, for they were among the founders and first builders of factories in Teplitz. Hosiery and glassware are the chief manufacturing products. In 1862 the second cemetery was closed and a new one opened. In 1883, about 400 years after the building of the first place of worship, a new basilican synagogue was erected at a cost of 150,000 kronen.

Whether the Jews of Teplitz had a rabbi previous to 1548 is doubtful, as the following clause is found among the instructions given them in that year by the lord of the manor Radislau: "The Jews of Teplitz must in the future conform to the order issued to earlier Jews, forbidding them to submit their difficulties to the rabbi in Prague, and requiring them to lay them before the elder of the Jewry and the local authorities in Teplitz." No mention is here made of a rabbi in the latter place. Probably the first rabbi was Nathan, son of Rabbi Joseph, who died in 1599, and whose tombstone was discovered in the old cemetery. Other rabbis known to have officiated in Teplitz were: Jacob, son of Monasch (d. 1717); Simḥah Kohen Poppers (d. 1744); Abraham Kohen Poppers (d. 1775); Isaac Kalisch (d. 1783); Naphtali Herz Emden (d. 1796); Joseph b. Abraham (d. 1800); Solomon Strasser (d. 1820); Isaiah Levi Eidlitz (d. 1831); Zacharias Frankel (called to Dresden in 1836); David Pick (district rabbi; d. 1878); Adolf Rosenzweig (to 1887, when he was called to Berlin); Adolf Kurrein (the present [1905] incumbent).

The communal institutions of Teplitz include a ḥebra ḳaddisha, a biḳḳur ḥolim, an almshouse (founded 1834), a brides' dowry society (founded 1866), a women's society (Nashim Ẓidḳoniyyot), a society for the aid of sick and necessitous women, a Tempelverein (founded 1882 for the building and decoration of the synagogue), Samel's orphan foundation, Philipp Spitz's Chanukkastiftung for clothing poor school-children at Ḥanukkah, Wilhelm Rindskopf's institute for the blind, a society for the support of poor wayfarers passing through Teplitz, and a hospital for residents or visitors in need of treatment at the springs (founded in 1836 by Naphtali Katz).

The following table shows the growth of the Jewish population of Teplitz:

Year.	Number of Jewish Inhabitants.	Year.	Number of Jewish Inhabitants.
1414	20	1786 (47 houses)	452
1590	78	1791	403
1621	96	1792	425
1640	211	1823 (50 houses)	496
1650	231	1835	554
1660	237	1870	1,290
1667	262	1880	1,720
1674	154	1890	1,900
1702 (944 Christians)	187	1900	3,000
1724	321		

The total resident population of Teplitz is 30,000.

BIBLIOGRAPHY: Hallwich, *Gesch. von Teplitz*, Leipsic, 1886; Rosenzweig, *Skizze zur Gesch. der Juden in Teplitz*, in *Allg. Zeit. des Jud.* 1887, pp. 13 *et seq.*

S. A. KU.

TERAH: Father of Abraham, Nahor, and Haran (Gen. xi. 26). His original home was Ur of the Chaldees; but later he emigrated with his sons to Haran, where he died (Gen. xi. 32). According to Joshua's remarks at the assembly of the Israelites at Shechem, he was an idolater (Josh. xxiv. 2). Modern exegetes do not agree as to the etymology of the name "Terah," some identifying it with the Assyrian "turahu" (wild goat), with which the name of the Mesopotamian town Til-sha-turakhi might be compared, while others suppose it to be identical with the Syriac "tarḥa." Recently the name "Terah" has been regarded as a mutilation of "yeraḥ" (moon); in this case it would refer to a mythological person.

According to the Midrash (Gen. R. xxxviii.), Terah, in addition to being an idolater himself, made and sold idols; and during his absence he compelled Abraham to act as a merchant for him. The "Sefer ha-Yashar" (ed. Leghorn, 1876, pp. 14b *et seq.*) regards him as a great general of Nimrod, whom he accompanied on all his campaigns. Angry at Abraham for the destruction of his idols, Terah accused his son before Nimrod, who condemned him to be burned to death. Thereupon Abraham persuaded his father to emigrate to Canaan. See ABRAHAM IN APOCRYPHAL AND RABBINICAL LITERATURE.

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Friedrich Delitzsch, *Prolegomena zu einem Neuen Hebr.-Aram. Wörterbuche*, p. 80, Leipsic, 1886; Nöldeke, in *Z. D. M. G.* 1886, p. 167; Winckler, *Gesch. des Volkes Israel*, ii. 24, note 1, Leipsic, 1900.

W. B. S. O.

TERAPHIM (תרפים): Plural word of unknown derivation used in the Old Testament to denote the primitive Semitic house-gods whose cult had been handed down to historical times from the earlier period of nomadic wanderings. The translation of the term "teraphim" by the Greek versions, as well as its use in the Scriptures, gives an excellent idea of the nature of these symbols. Thus Aquila renders the word by "figures"; the Septuagint in Genesis by "images," in Ezekiel by "carved images," in Zechariah by "oracles," and in Hosea by "manifest objects" (*δῆλοι*). The Authorized Version often simply transcribes the word, as in Judges xvii. 5, xviii. 14 *et seq.*, and Hos. iii. 4, but frequently translates it "images," as in Gen. xxxi. 19 *et passim.* The rendering "images" occurs in I Sam. xix. 13 also, "idols" in Zech. x. 2, and "idolatry" in I Sam. xv. 23.

The form of the word in Hebrew must be regarded as a plural of excellence. Just as "Elohim" denotes "gods" and "God," the form "teraphim" is applicable to each single object as well as to the entire class (comp. I Sam. xix. 13 and Gen. xxxi. 19).

——**Biblical Data:** That teraphim were really images of human shape and of considerable size is plainly seen from I Sam. xix. 13, where Michal, the daughter of Saul, places one in David's bed in order to conceal his escape from her enraged father. It is furthermore evident that they were not too large to be easily portable, inasmuch as Gen. xxxi. 19 mentions that Rachel, without her husband's knowledge, stole the teraphim which belonged to her father, Laban, and, when she wished to conceal them, placed them among the camel's furniture and sat upon them (Gen. xxxi. 34).

Nature of Cult.

The nature of the teraphim cult and its gradual decay seem also perfectly clear. It may be noted that teraphim were regarded in early times as representatives of real gods endowed with divine attributes (comp. Gen. xxxi. 30, where Laban, rebuking Jacob for Rachel's theft of the teraphim, asks, "Wherefore hast thou stolen my gods?"), and that evidently the teraphim cult was practically on a plane with Yhwh worship. In Judges xvii. 5 Micah has "an house of gods" (בית אלהים) with a duly appointed priest; he makes an ephod (see below) and teraphim, which were used together with "a graven image" and "a molten image" made from silver dedicated to Yhwh; the figures were evidently Yhwh images. The value of the teraphim to the family and the tribe is shown by the statements that Rachel stole them from her father (Gen. xxxi. 19), and that the Danites, when they went to spy out the land of Laish, took away by force from the house of Micah not only the Yhwh images just mentioned, but also the ephod, the teraphim, and the Levitical priest (see Judges xviii.).

Acceptance and Rejection.

In early times teraphim-worship was undoubtedly tolerated by the Yhwh religion, as may be seen, for example, from I Sam. xix. 13 (the story of Michal, the daughter of Saul), where it is tacitly implied that a teraphim was a usual piece of furniture in the household of a loyal follower of Yhwh. In Hos. iii. 4 and in Gen. xxxi. 19, also, teraphim are alluded to without comment, although Prof. H. P. Smith ("Samuel," p. xxxiv.) thinks he detects a touch of sarcasm in the latter passage. It is certain, however, that teraphim soon became an object of distinct condemnation in the Yhwh cult.

In Gen. xxxv. 2 *et seq.* Jacob orders that the "strange gods" (אלהי הנכר), by which teraphim images were probably meant, be put away by his household and buried. The spot which was thus defiled was made a holy place by Joshua (Josh. xxiv. 20–26). Furthermore, in I Sam. xv. 23 Samuel in his rebuke to Saul is made to classify teraphim with iniquity (און) and rebellion (מרי). Josiah, the reforming king, did away with the magicians and wizards as well as with the teraphim and idols (גללים), all of which are grouped together as "abominations" (II Kings xxiii. 24). With these passages should also be compared Zech. x. 2 (R. V.): "for the teraphim have spoken vanity, and the diviners have seen a lie; and they have told false dreams."

Function.

It will appear from the above quotations that the most important function of the teraphim, at any rate after the spread of the Yhwh cult over Israel, was that of divination. Evidently the images were used chiefly for oracular purposes, although nothing is known of the method of their consultation: it is probable, however, that they were used in connection with casting the sacred lot (comp. Zech. x. 2; Ezek. xxi. 26 [A. V. 21]). The mention of an ephod in connection with teraphim (Judges xvii. 5, xviii. 20) is a peculiar use of that word, which in these passages represents merely "a portable object employed or manipulated by the priest in consultation with the oracle" (comp. Moore, "Judges," p. 379, and see Judges viii. 27, which clearly describes an ephod as an object employed in divination). This use of the word seems to be quite distinct from that in the so-called P document (Ex. xxviii. 6 *et seq.*), where a high-priestly garment of the same name is referred to (see EPHOD).

Such oracles were probably consulted down to a quite late date (comp. Hos. iii. 4, Hebr.: "for the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice [זבח], and without a pillar [מצבה], and without an ephod, and without teraphim"). The passage II Kings xxiii. 24, cited above, makes it evident that teraphim had survived in later Judah. The mention of teraphim in Zech. x. 2 may have been due to an archaizing tendency of the author of this section (see ZECHARIAH), and would not in itself be sufficient evidence to prove that the teraphim cult had continued into the Greek period; if, however, this passage is taken in conjunction with the statement of Josephus ("Ant." xviii. 9, § 5) that the custom of carrying house-gods on journeys into strange countries prevailed in his time in the Mesopotamian regions, it appears highly likely that the use of teraphim continued into the first Christian century and possibly even later.

As Household Gods.

It would seem, then, as remarked above, that teraphim, like the Roman Lares and Penates, originally represented house-gods, which were carried about by the primitive Semitic nomads as fetishes along with their family effects, and that these deities were in all probability worshiped at first as the most important divine objects known to the followers of this cult. Although nothing whatever is known about the origin of the teraphim cult, it may have been a survival of primitive ancestor worship; *i.e.*, the images may have originally represented the deified ancestors of the family which revered them, and may have become later a sort of Manes oracle. They were probably not astral personifications. The cult could not have been regarded as indigenous among the Israelites, because the deities are characterized as "gods of the stranger" (A. V. "strange gods") in Gen. xxxv. 4. In Ezek. xxi. 26 (A. V. 21) it is recorded that the King of Babylon consulted teraphim and "looked in the liver"; *i.e.*, he made use of magical incantations as well as of the astrological rites common in Babylonia. It is not at all unlikely that the Israelites obtained the teraphim cult from their Aramean kinsmen.

E. C. J. D. P.

——**In Rabbinical Literature:** The word "teraphim" is explained by the Rabbis as meaning "disgraceful things" (Yer. 'Ab. Zarah ii. 41b; Tan., Wayeẓe). It is rendered "ẓalmanaya" or "ẓilmanaya" (= "images") by the Targumim of Onkelos and pseudo-Jonathan to Gen. xxxi. 19, 34, and by the Targum of Jonathan in the other parts of the Bible, except in connection with the image of Micah (Judges xvii. 5; xviii. 14, 18, 20), where it is rendered "dema'in" (= "likenesses"). The nature of the teraphim is much discussed by ancient commentators. According to Targ. pseudo-Jonathan to Gen. xxxi. 19, the teraphim were made of the head of a man, a first-born, which, after the man had been slain, was shaved and then salted and spiced. After a golden plate on which magic words were engraved had been placed under the tongue, the mummified head was mounted on the wall, and it spoke to the people. This legend is more fully developed in Pirḳe R. El. xxxvi., where it is said that after the head had been displayed on the wall, lighted candles were placed round it; the people then prostrated themselves before it, and it talked to them.

Ibn Ezra (on Gen. *l.c.*) records two definitions of "teraphim"; namely, (1) a copper dial by means of which one might ascertain the exact time, and (2) an image made by astrologers at a certain time and under the influence of certain stars, which caused it to speak. Ibn Ezra himself favored the latter interpretation, it appearing from I Sam. xix. 13, 16 that the teraphim had the shape of a man. Naḥmanides (on Gen. *l.c.*), however, thinks that while the teraphim of Laban might have been idols, those of I Sam. *l.c.* were not, inasmuch as there could have been no idols in David's house. He thinks that in general teraphim were astrological tables by means of which one might learn future events (comp. Ḳimḥi on I Sam. *l.c.*). The "Sefer ha-Yashar" (section "Wayeẓe," pp. 46b–47a, Leghorn, 1870), after having repeated the description which Pirḳe R. Eliezer gives of the teraphim, declares that they were made of gold or silver, in the image of a man and at a certain moment, and that by the influence of the stars they revealed the future. It adds that the teraphim of Laban were of the latter description.

W. B. M. SEL.

TEREBINTH. See OAK AND TEREBINTH.

ṬEREFAH: Term signifying originally the flesh of a clean animal that had been torn or mortally wounded by beasts of prey, and had been rendered thereby unfit for food. In rabbinical literature the word came to be applied to the flesh of an animal that had received a fatal injury, or suffered any one of certain diseases, or was marked by some physical abnormality, but which otherwise would be "kasher" (fit and proper as food). "Ṭerefah" in a broader sense includes also a regularly but unskilfully killed animal, in contradistinction to NEBELAH, which refers to the carcass of a clean animal that has died an unnatural death or been killed irregularly (comp. Ḥul. iv. 2). Both flesh that is nebelah and flesh that is ṭerefah are forbidden as food by the Mosaic law (Lev. xxii. 8).

The Talmudic rule is that when an animal is so injured that it can not live, its flesh is ṭerefah; hence only such injury, disease, or abnormality is involved as must cause an untimely death and affect the health of the animal at the time it is slaughtered (Ḥul. iii. 1; 42a).

Symptoms of Ṭerefah.

According to 'Ulla, the Mosaic law recognizes eight principal ṭerefah signs, as follows: (1) "derusah" (violent attack by beast or bird of prey); (2) "neḳubah" (perforation of a vital organ); (3) "ḥasurah" (natural deficiency of an organ); (4) "neṭulah" (loss of an organ); (5) "ḳeru'ah" (a rent in the body); (6) "nefulah" (a fall that might cause internal injuries); (7) "pesuḳah" (severance or dislocation of a limb); (8) "sheburah" (fracture of a rib or other bone). In each of these classes there are a number of cases. The Mishnah gives a list of eighteen principal ones: (1) when the gullet ("wesheṭ") is punctured or perforated, the hole penetrating to the interior; (2) when the windpipe ("gargeret") is split or torn across its width; (3) when the membrane ("ḳerum") nearest to the brain is perforated; (4) when the heart is pierced as far as one of its ventricles; (5) when the spine is broken and the spinal cord is severed; (6) when the liver is entirely wanting; (7) when there is a perforation through the two membranes covering the lungs; (8) when the lungs lack any of their lobes; (9) when there is a hole in the maw, or (10) in the gall-bladder, or (11) in the intestines; (12) when there is a hole in the interior, or lower, stomach, or when (13) the greater part of the flesh covering the stomach is torn; (14) when there is a perforation of the omasum (המסס = "manyplies"), or (15) in the greater venter, or upper stomach, beyond the place where the two stomachs are joined; (16) when the animal has fallen off a roof; (17) when the majority of the ribs are fractured; (18) when the animal has been seized by a wolf with its forepaws or claws. A small bird is ṭerefah when a sparrowhawk has struck its talons into it; and a larger bird, as a fowl or goose, when it has been struck by a falcon, eagle, or other large bird of prey.

The Seventy Ṭerefot.

Maimonides enumerates seventy indications of ṭerefah ("Yad," Sheḥiṭah, x. 9), and says: "Seventy ṭerefot are the limit, and must not be increased or diminished, even though it should be found by scientific investigation that some of the injuries are not dangerous to the life of the animal, or that some unenumerated conditions are dangerous to its life. Only those indications of ṭerefah may be followed which have been accepted by the Rabbis and handed down by tradition" (*ib.* x. 12, 13). Questions of Jewish law can not be decided by the evidence of philosophers (R. Sheshet, responsum No. 447).

The Shulḥan 'Aruk arranges the symptoms according to the various parts of the animal, describing minutely every injury, disease, or abnormality, from the head to the hind legs, internally and externally, whether a perforation, fracture, amputation, or discoloration, which might make the flesh of the animal ṭerefah; stating also when such defects are harmless. The lungs are more liable to injury than any other organ: the number and position of the lobes, the bronchial tubes, the tubercles, and any adhesion to the flesh ("sirka") must be considered. The lungs are inflated to discover any perforation. When the lungs are shrunk it is a sign of fright, and if the fright has been caused by human agency, as when an animal sees a man killing another animal, the flesh is ṭerefah. But if the fright was caused by an act of God, as by thunder or lightning, or if the animal has seen one animal kill another, the flesh is kasher. A test is made by soaking the lungs in lukewarm water for twenty-four hours: in the first case the shrinkage remains; in the second case the shrinkage disappears. Double organs, such as two livers, in an animal or fowl render it ṭerefah, as the rule is that "a superfluity is to be treated like a deficiency." When the gall is wanting, the flesh is ṭerefah; but when a part of it remains, it is kasher. A test is made by cutting the liver across and touching the incision with the tongue; if there is no bitter taste, it proves the entire absence of the gall. Two gall-bladders render the animal ṭerefah; but when there is a connecting flow between them, though they appear double, it is kasher. Some species of fowl, as doves and pigeons, have no gall-bladders, and are kasher.

A cow or an ox has twenty-two large ribs, eleven on each side; if twelve or more are fractured, it is ṭerefah. The extraction of only one rib with its vertebra renders it ṭerefah. If the spine is broken, but the spinal cord is not severed, it is kasher.

Derusah.

The signs of ṭerefah in derusah are explained. The lion's attack is fatal to any animal; the wolf's is not fatal to large cattle, like oxen or calves, but it is fatal to small cattle, like sheep; that of a cat or marten ("nemiyyah"; Ḥul. 52b) and a fox is fatal only to kids, lambs, and fowls; that of a weasel is fatal only to fowls. The lion and the wolf are the most ferocious animals of their size; the attacks of other beasts of prey are not fatal to animals. The attacks of birds of prey are not fatal to cattle, except in the case of the hawk, which is fatal to kids and lambs when it pierces their bodies with its beak. The attacks of ordinary birds of prey are fatal only to birds of their own size, or smaller; that of the eagle is fatal to all other birds.

A fall of ten "ṭefaḥim" (handbreadths) renders the flesh of an animal ṭerefah. A shorter fall, if sudden, without a chance of adjustment on the part of the animal, might be fatal, as internal injuries are possible. Therefore special care must be taken when casting the animal for the sheḥiṭah.

In later rabbinical speech the term "ṭerefah" is applied to food rendered unfit by the mixture of meat and milk; or to things forbidden by the dietary laws; or to things to which the terms "pasul" and "asur," often interchanged, are applied. See BEDIḲAH; CARCASS; CLEAN AND UNCLEAN ANIMALS; DIETARY LAWS; KASHER; NEBELAH; PORGING; SHEḤIṬAH.

BIBLIOGRAPHY: Maimonides, *Yad*, *Sheḥiṭah*, v.-xi.; Joseph Caro, *Shulḥan 'Aruk*, *Yoreh De'ah*, 29-60; Alexander Sender Schorr, *Tebu'ot Shor*, Zolkiev, 1733; Benjamin Wolf Winternitz, *Gebul Binyamin*, Vienna, 1824; Isaac ha-Kohen, *Zibḥe Kohen* (Hebrew and Italian), Leghorn, 1832; Rabbinowicz, *Principes Talmudiques de Schechitah et de Terepha*, Paris, 1877; idem, *Médecine des Thalmuds*, pp. 258-262, Leipsic, 1883; Krochmal, in *He-Ḥaluẓ*, i. 73, ii. 87, iii. 25; Wiener, *Die Jüdischen Speisegesetze*, pp. 220-248, Berlin, 1895.

W. B. J. D. E.

TERNI, DANIEL BEN MOSES DAVID:

TERNI, DANIEL BEN MOSES DAVID: Italian rabbi, poet, and Biblical commentator of the eighteenth and nineteenth centuries; a native of Ancona. After having taught for some time at Lugo, he was called to the rabbinate of Florence. He was the author of the following works: "Se'uddat Miẓwah" (Venice 1791), consisting of sermons for holy days and some responsa; "Simḥat Miẓwah" (Florence, 1793), a dramatic poem in two parts composed on the occasion of the inauguration of a new synagogue at Florence, and mentioned in his "'Iḳḳere Dinim"; "Mattenat Yad" (*ib.* 1795), a treatise on charity in the form of sermons; "'Iḳḳere Dinim," called also "'Iḳḳere ha-Dat" = "ha-Rab Daniel Terni" (*ib.*, 1803), a compendium of the laws contained in the Shulḥan 'Aruk (Oraḥ Ḥayyim and Yoreh De'ah), arranged according to ancient and later responsa; "Derek Siaḥ," casuistic sermons, and "En Ḳeẓ," a bibliographical work similar to Shabbethai Bass' "Sifte Yeshenim" (both of these works are still unpublished); and "Shem 'Olam," a commentary on the Pentateuch (a manuscript of this work was in Osias Schorr's library).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 263; Fürst, *Bibl. Jud.* iii. 418; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 79.

E. C. M. SEL.

TERNI, MATTATHIAH NISSIM BEN JACOB ISRAEL: Italian rabbi and poet; flourished in the eighteenth and nineteenth centuries. He was rabbi at Florence, Urbino, Pesaro, and Sinigaglia. He wrote: "Sefat Emet," halakic decisions (Leghorn, 1797); "Midbar ba-'Arabah," on the marriage laws (Florence, 1807 [?]); "Midbar Mattanah," responsa, in four parts (*ib.* 1810; the appendix, in Italian, was published at Urbino). A volume of poems by him is entitled "No'am we-Ḥobelim we-Derek Emunah" (Geiger, "Zeit. Jüd. Theol." iii. 286, No. 44).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 418; Mortara, *Indice*, p. 64; Steinschneider, *Cat. Bodl.* col. 1684.
E. C. M. Sel.

TERONGI, RAPHAEL BENITO: Martyr. He, his teacher Raphael Valls, and his sister Catalina Terongi were together publicly burned as "Judios impenitentes" at the auto da fé held in Palma, Majorca, May 6, 1691. As soon as the victims beheld the flames they tried with all their power to escape the fetters, in which effort Raphael Terongi finally succeeded, immediately flinging himself upon the pyre. Catalina implored pitifully to be saved from the flames, though she was not able to bring herself to utter the name of Jesus. According to a report of James Stanhope (who was an eye-witness of this and other autos da fé held in Palma) to his father in Madrid, the victims were, in most cases, wealthy and the owners of magnificent dwelling-houses.

BIBLIOGRAPHY: *Spain Under Charles II.* pp. 12 *et seq.*; Garan, *La Fe Triumfante*, in A. de Castro, *Judios en España*, p. 215; Kayserling, *Geschichte der Juden in Spanien*, i. 187; idem, *Ein Feiertag in Madrid*, p. 45.
S. M. K.

TERQUEM, OLRY: French mathematician; born at Metz June 16, 1782; died at Paris May 6, 1862. In 1801 he began his studies at the Ecole Polytechnique in Paris, where he became assistant professor in mathematics in 1803. In the following year, after obtaining his degree as "docteur ès sciences," he received a call as professor of higher mathematics to the Lyceum of Mayence, then still a French city. In 1811 he became professor at the artillery school at Mayence, and went in the same capacity to Grenoble in 1814. In 1815 he returned to Paris as librarian of the artillery central depot of St. Thomas d'Aquin, which position he retained until his death.

In 1842 he, together with Gerono, founded the "Nouvelles Annales de Mathématiques" (continued by Charles Brisse). He also edited, from 1855 to 1861, the "Bulletin de Bibliographie, d'Histoire et de Biographie de Mathématiques."

In 1852, when Napoleon III. visited the Musée d'Artillerie, Olry Terquem was created an officer of the Legion of Honor. His funeral, which was attended by General Lebœuf as representative of the emperor, and a dozen other generals, all his former pupils, was remarkable in that Terquem insisted on being buried according to the rites of Judaism, although no other member of his family remained true to his ancestral faith. Isidor, chief rabbi of France, officiated; but General de Bressolles as representative of the minister of war delivered the funeral oration.

Besides several handbooks on elementary mathematics and mechanics, a "Commentaire sur la Mécanique Céleste [of Laplace]," and a "Histoire d'Artillerie" (the latter two works remaining unfinished), Terquem wrote "Lettres Tsarphatiques" (nine pamphlets, Paris, 1831-37), which were first published in the "Journal de la Moselle." In these letters he pleaded for the introduction of reforms in Judaism, especially for a Sunday Sabbath.

Terquem contributed also several treatises to the French Bible translation by S. Cahen, and a great number of articles to the "Archives Israélites."

BIBLIOGRAPHY: E. Prouhet, in *Bulletin de Bibliographie, d'Histoire et de Biographie de Mathématiques*, 1861, pp. 81-90; *Archives Israélites*, 1862, pp. 313-320; *La Grande Encyclopédie*; Fuenn, *Keneset Yisrael*, s.v. *Olry Terquem*.
S.

TERRACINO: Italian rabbinical family, of which the following members are known:

David Mordecai Terracino: Rabbi at Asti in the nineteenth century.

Hezekiah Terracino: Italian scholar of the seventeenth century; flourished in Lugo, where he probably held the position of ab bet din; a contemporary of Nathanael Trabotti. In a responsum printed in Lampronti's "Paḥad Yiẓḥaḳ" (i. 112) Hezekiah pleads total blindness as an excuse for the incomplete answer given to a question addressed to him.

Moses ben Menahem Terracino: Rabbi at Ferrara in the seventeenth century. He was the author of a responsum on the controversy at Lodi between Manasseh ha-Kohen and the Pavia brothers; also of a responsum (in the collection "Palge Mayim," p. 36) in which he retracted a decision previously given.

Solomon Terracino: Mentioned in Shabbethai Bär's responsa collection (§ 51).

BIBLIOGRAPHY: Mortara, *Indice*, p. 64: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 111, 237; Fürst, *Bibl. Jud.* iii. 418 and note 2.
E. C. S. O.

TERRITORIALISTS. See Zionism.

TERU'AH. See Shofar.

TERUEL (טירול): City of Aragon. In the Middle Ages it possessed a prominent Jewish community, which enjoyed several privileges, and which paid in the fourteenth century a yearly tax of 300 sueldos. Its members were engaged in commerce and industry, especially in wool-weaving. During the persecutions of 1391 many of them were killed, while others accepted Christianity in order to save their lives. The Jews of Teruel had a statute according to which a document was legal only if it had been drawn up by the communal secretary and bore his seal. Failure to comply with these regulations entailed a fine of 20 gold gulden (Isaac b. Sheshet, Responsa, No. 304). About 1385 a delator ("malsin") appeared at Teruel; and the community asked Isaac b. Sheshet how, under existing circumstances, he should be dealt with. Among the many wool-dealers of the city were Don Solomon ibn Yahya and Don Judah ibn Yahya. Other prominent Jews living in Teruel were the scholarly Judah ben David, whom Isaac b. Sheshet commended to the community, and his contemporaries Rabbi Moses Gabbai and Isaac Lappa.

BIBLIOGRAPHY: Jacobs, *Sources*, Nos. 789, 943, 988; Rios, *Hist.* ii. 297, 378, 402; Isaac b. Sheshet, *Responsa*, Nos. 222, 225, 234 *et seq.*, 252, 347, 452.
S. M. K.

TERUMOT: Treatise in the Mishnah, Tosefta, and Palestinian Talmud. There were two kinds of heave-offerings or gifts to the priest: one was the

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regular heave-offering, known also as the "great heave-offering" ("terumah gedolah"), which the Israelites were required to give to the priest from the fruits of their fields (comp. Num. xviii. 8 *et seq.*; Deut. xviii. 4); the other was the so-called "tithe heave-offering" ("terumat ma'aser"), *i.e.*, the tithe which the Levites put aside for the priests from the tithe due to them as Levites (comp. Num. xviii. 25 *et seq.*). The treatise gives a more precise definition of the rules governing both these heave-offerings, but the great heave-offering forms the chief subject of discussion. In most editions of the Mishnah this treatise is sixth in the order Zera'im. It is divided into eleven chapters, containing altogether one hundred and one paragraphs.

Ch. i.: Enumeration of five classes of persons who may not make the heave-offering (§§ 1-3). From what sacrifices the heave-offering may not be taken (§§ 4-5). Five other classes of persons who may not make the selection, though where they have done so in ignorance of the prohibition, their act is considered valid (§ 6). The selection is not to be made according to measure, weight, or number, but according to estimated value (§ 7). Different cases in which the heave-offering is considered valid, although the method by which it was selected is generally not permissible (§§ 8-10).

Contents.

Ch. ii.: Further enumeration of cases in which the heave-offering is valid, although the method of procedure followed in selecting it was not legitimate, such as in selecting clean grain for unclean as a heave-offering (§ 1). Cases in which the heave-offering obtained by an unallowable method of procedure is valid only if the wrong method was used unwittingly. In this connection various methods are enumerated which, although properly not allowed, are considered valid if they have been used unwittingly (§§ 2-3). The heave-offering may not be made from one kind for another kind, nor from imperfect fruits for perfect ones of the same kind, although perfect fruits may be given as a heave-offering for imperfect fruits of the same kind (§§ 4-6).

Ch. iii.: Circumstances under which the heave-offering must be given twice (§§ 1-2). A case in which each of two joint owners sets apart the heave-offering from the fruits belonging to them in common (§ 3). The owner may empower his servant to set apart the heave-offering (§ 4). How the heave-offering is determined (§ 5). In what order the different taxes, as the first-born tax, the heave-offering, and the tithe, are to be given (§§ 6-7). What shall be done when one makes a slip of the tongue while selecting the heave-offering, or during the consecration of the sacrifice or the taking of an oath (§ 8). Gifts and offerings of non-Jews (§ 9).

Ch. iv.: Selecting and measuring the great heave-offering. The great heave-offering should be about one-fortieth, one-fiftieth, or one-sixtieth of the whole from which it is taken, according to the generosity of the giver (§§ 1-5). The tithe heave-offering, like the tithe, is taken according to number, measure, or weight (§ 6). Concerning the mixing of heave-offerings with other fruits and the proportions of the various ingredients in regard to the question of "meduma'" (§§ 7-13).

Ch. v.: Further discussion concerning the mixing with other fruits of clean heave-offerings and of those which have become unclean.

Ch. vi.: Concerning the compensation that must be made by one who has eaten, or otherwise derived benefit from, a heave-offering (comp. Lev. xxii. 14).

Ch. vii.: Continuation of ch. vi.; cases in which only the value of what has been eaten need be paid, without the additional fifth part ("homesh"; §§ 1-4). Further regulations concerning the mixing of heave-offerings (§§ 5-7).

Ch. viii.: The same theme continued (§§ 1-3). Regarding wine, set apart for the heave-offering, which has stood uncovered; the danger of poisoning (§§ 4-7). Concerning the defilement of heave-offerings (§§ 8-11). Regarding women who are in danger of being outraged by heathen (§ 12).

Ch. ix.: What must be done in case, either wittingly or unwittingly, a heave-offering has been sown; regulations concerning the fruits from the sowing of a heave-offering.

Ch. x.: Cases in which the taste which certain foods have acquired from a heave-offering makes them unlawful; regulations regarding other cases in which lawful foods become unlawful through the taste which they have derived from unlawful foods.

Ch. xi.: Regulations concerning the use which may be made of clean heave-offerings, as well as of those which have become unclean.

Tosefta and Gemara.

The Tosefta is divided into ten chapters, and, besides additions to and amplifications of the Mishnah, contains some interesting utterances, as, for instance, the definition of the boundaries of the territory belonging to the land of Israel (ii. 12). The Palestinian Gemara to this treatise explains and discusses the halakot of the Mishnah and contains almost no haggadic sayings. There are only a few narratives in it; from these the following has been selected:

Diocletian, in his youth, was a swineherd in Tiberias, where the young pupils from the school of Judah II. used to beat him and make fun of him. When he became emperor he determined to revenge himself on the Jews and especially on the scholars. He went to Paneas, a place at some distance from Tiberias, and from there sent a summons to Judah (ha-Nasi) II., ordering him, with the other scholars, to appear before the emperor on Sabbath evening. He directed his messenger to deliver the summons to Judah on Friday evening so that the scholars, who would not travel on the Sabbath, would have no time to make the journey, and would therefore render themselves liable to punishment for disobedience. By a miracle, however, the scholars succeeded in appearing before the emperor on Sabbath evening; and they appeased his anger by saying that they scorned only the swineherd Diocletian, but obeyed and honored the emperor. Diocletian then remarked that they should be cautious, and never insult a Roman even of lowly condition, because he might mount in rank and take revenge (46b). The same story, with a few divergencies in detail, is found in Gen. R. lxiii. 12.

W. B. J. Z. L.

TESTAMENT. See Wills.

TESTAMENTS OF THE TWELVE PATRIARCHS: Title of twelve connected documents which purport to record the last words and exhortations of the twelve sons of Jacob. They also bear in several of the manuscripts subtitles indicating the virtues inculcated or the vices condemned by each of these patriarchs in turn. Thus Reuben discourses of evil motives and desires, especially as regards women; Simeon, of envy; Levi, of priesthood and pride; Judah, of courage, avarice, and fornication; Issachar, of simple-mindedness; Zebulun, of compassion and pity; Dan, of anger and falsehood; Naphtali, of natural goodness; Gad, of hatred; Asher, of the two characters of vice and virtue; Joseph, of temperance and chastity; Benjamin, of purity of heart.

Contents.

In each testament the patriarch first narrates his own life, dwelling on his virtues or his sins. Next he exhorts his descendants to emulate the one and to avoid the other. Lastly, he launches out into prophetic visions of their futures. In these apocalyptic passages the writings of Enoch are often appealed to and cited, though the citations are seldom found in the Ethiopic or Slavonic Enoch. In the biographies the writer follows the Old Testament, adding many details from Jewish tradition.

Many prophetic passages are apparently of Christian origin, and foretell the incarnation, the sanctification by water (*i.e.*, baptism), and the crucifixion of the Highest. In them Jesus is often identified with God. It is easy to detect and detach these Christian passages; and the manuscripts and versions assist one in doing so. Notably a eulogy of Paul (in which, however, his name is not mentioned), found in the Greek text of the Testament of Benjamin, is absent from the old Armenian version. Tertullian ("Adversus Marcionem," v. 1) seems to allude to this passage. If so, it was interpolated at least as early as the second century. However, Tertullian's allusion is not certain.

There is little external testimony regarding the Testaments. Besides the doubtful allusion of Tertullian (*c.* 200), a mention of them by name occurs in Origen ("Homilia XV. in Josuam," ch. vi.). There are doubtful references also in Jerome and Procopius, as well as specific mention in the "Synopsis Sacræ Scripturæ" wrongly ascribed to Athanasius, and in the "Stichometria" of Nicephorus. The Testaments are not again heard of until Matthew Paris relates in his chronicle (ed. London, 1571, p. 801), under the year 1242, that Robert Grosseteste, Bishop of Lincoln, translated them into Latin, a certain John of Basingstoke having brought them from Athens. This translation was rendered into most modern languages, as a weapon serviceable against the Jews. It was frequently printed before Grabe in 1698 edited the Greek text in his "Spicilegium."

Jewish Documents.

Apart from Christian interpolations, these Testaments are Jewish documents, originally written in Aramaic or Hebrew; and in the genizah of old Cairo, fragments of the original Semitic text have been discovered by M. Gaster, H. L. Pass, and A. Cowley. Dr. Gaster's Hebrew fragment ("Proc. Soc. Bibl. Arch." vol. xii.) answers to a part of Naphtali; but it is probably a late Jewish paraphrase of an older Aramaic text. The other fragments are Aramaic, and closer to the Greek text. They belong together and answer to parts of Levi. Pass, assisted by J. Arendzen, published his fragment in "J. Q. R." (iii. 651-661). Cowley's awaits publication. An old Syriac fragment (noticed by Sinker) in Brit. Mus. Codex Add. 17,193 (of the year 874) is nearly identical verbally with the Aramaic fragment.

These discoveries confirm the previous conjectures of such scholars as Grabe, Kayser, Schürer, and Schnapp, and explain the many Semitisms of the Greek text. They prove that the latter is a paraphrase of an old Aramaic midrash, interpolated by generations of Christians.

Editions.

The only critical edition is that of R. Sinker (Cambridge, 1869), who takes a tenth-century Cambridge manuscript as the basis of his text, adding a collation of four more. A collation of a twelfth-century manuscript in the Vatican (No. 1238) has been published by the present writer ("J. Q. R." v., viii.), as well as a collation of the old Armenian. An old Slavonic version also exists, and has been published by Tichonrawow. An old Georgian version also exists.

The Testaments of the Twelve Patriarchs are usually included in Armenian codices of the Bible; the Vatican codex mentioned above as containing them is a Septuagint, and entitles them "Lepté Genesis" or "Parva Genesis." A new critical edition, taking account of the recovered Semitic texts, of the Greek codices in Athos, Patmos, Paris, and Rome, and of the ancient Armenian and Slavonic versions, is being prepared by Professor R. H. Charles.

Bibliography: Besides the works mentioned above see the references given under Apocalypse and Apocrypha.

T. F. C. C.

The Hebrew Original and Its Haggadic Character.

Owing in part to its Christological interpolations, and in part to the similarity of many of its teachings and utterances to those of the New Testament, the Testaments of the Twelve Patriarchs was regarded as a Christian work until by critical analysis Grabe, in his "Spicilegium Patrum" (Oxford, 1714), arrived at the conclusion that the basis of the work is Jewish, though there are many Christological interpolations. Nevertheless, the old view prevailed, and the work was ascribed to a Judæo-Christian (see, *e.g.*, Sinker, in his edition of the Testaments, Cambridge, 1869). Schnapp, however, in his "Die Testamente der Zwölf Patriarchen Untersucht" (Halle, 1884), revived Grabe's view and elaborated it, proving the spurious character of the Christian passages and also distinguishing two different Jewish sources in the main work. Schnapp's results were approved by Schürer ("Gesch." 3d ed., iii. 252-262) as far as the Jewish origin of the book is concerned, while the Armenian version brought to light by Conybeare ("J. Q. R." v. 375-378; viii. 260-268, 471-485) shows the gradual growth of Christian interpolations. New light was thrown on the book by "The Pre-Talmudic Haggadah" of Kohler (*ib.* v. 400-414), who found direct allusions to the Testaments in Sifre, Num. 12; Soṭah 7b, and Yer. Soṭah

16d, where "early writings" ("ketubim rishonim") are mentioned containing haggadic matters concerning the relations of Reuben with Bilhah and of Judah and his relations with Tamar. In the same article it was shown that the king and priest with prophetic powers described in the Testament of Levi is none other than John Hyrcanus, and that the campaigns of the sons of Jacob recounted in the Testament of Judah correspond exactly with the Maccabean wars.

Composition.

The various spellings of the names in Test. Patr., Joseph, 1–9 and 10–18 led Sinker to postulate a double authorship for this section of the work, although two different tendencies are distinctly visible throughout the book, especially in the Testaments of Levi and Joseph, thus indicating two different writers, one Hasidæan and the other Maccabean. The monition to respect the priestly tribe of Levi is shown by closer investigation to be a mere addition to the main part of the book, which is ethical in character and may have been used in the Temple like one of the Hagiographa. The apocalyptic portion in Test. Patr., Levi, 14 seems to refer to the orgies of Alexander Jannæus (Josephus, "B. J." i. 4, § 6), but there are no allusions to Rome, thus disproving the hypothesis of Bousset, who dates the work in the time of Pompey. The original language of the Testaments of the Patriarchs was Hebrew, as is shown by the etymologies of the names (Test. Patr., Simeon, 2; Levi, 11; Judah, 1; *et passim*), by the Hebrew parallelism of poetry, and especially by many mistranslations of Hebrew words, such as "King Zur" and "King Tapuah" for "King of Hazor" and "King of Tappuah."

Contents of the Book.

Omitting the Christian interpolations altogether, the following summary may be given of the twelve sections in which each of the twelve sons of Jacob delivers a farewell address giving an account of such of his experiences as offer some lesson, either warning against sin that he had committed or exhorting to virtues that he had practised.

Testament of Reuben.

Reuben: Unchastity. Reuben relates (ch. i. 3–4) how, inflamed with passion at the sight of Bilhah, he had committed an incestuous crime in Edar near Beth-lehem (Gen. xxxv. 21–22). Stricken with sorrow and shame, he had suffered for seven months from disease of the loins, owing his recovery only to his father's prayer. He then became a life-long penitent. Seven months he fasted, abstaining from wine and meat and pleasant bread (comp. Dan. x. 3; and for Reuben's repentance see Pesiḳ. 159b; Gen. R. lxxxii. 12, lxxxiv. 18). He accordingly warns his children against looking on women with lustful eyes (comp. Matt. v. 28; Sifre, Num. 115; Ber. 12b, 14a; Ned. 20b; B. B. 57b; 'Ab. Zarah 20a, b), against being alone with a married woman (comp. Sanh. 21a) or meddling with the affairs of women (Ḳid. 70a, 80b; Ab. i. 5), and against every lustful thought (Ber. 12a; Yoma 29a), since it is the imagination, when man is filled with the spirit of Belial, which works iniquity. Ch. iv., on the seven evil spirits, seems a later interpolation. The fall of the angels in the legend of Enoch, on the other hand, is used (ch. v.–vi.a; comp. Enoch viii., xvi. 3; Jubilees vii. 21; 'Ab. Zarah 20b; Targ. Yer. to Gen. vi. 2; I Cor. xi. 10) to warn women against captivating men by their adornments of head and face. Even the longing for licentiousness ("zenut") is destructive (comp. Job xxxi. 1; Prov. vii. 26–27), to say nothing of licentious conduct. Joseph, however, was protected against lustful thought in the hour of temptation by his singleness of heart in the fear of God.

This section is followed, with no connecting-link except the word "ḳin'ah" (="jealousy") in ch. vi.a, by a warning against any jealousy of the tribe of Levi, who was the priest that gave instruction in the Law, and the judge that offered up the sacrifices for Israel, blessed the people whom he ruled with Judah, and gave his life for them in wars visible and invisible, thus reestablishing the kingdom for all time (comp. Targ. Yer. to Deut. xxxiii. 11 with reference to John Hyrcanus).

Testament of Simeon.

Simeon: Envy. In the first four chapters of his Testament, Simeon dwells on the spirit of jealousy with which Satan, the "sar ha-mastemah" of the Jubilees, had filled him so that he had hated his brother Joseph and had plotted his murder, being prevented only by Judah, who had sold Joseph as a slave while Simeon was absent. The lameness of his right hand for a week showed him God's punitive justice in view of his own five months' wrath, and for two years he had repented and fasted. In like manner, he looked upon his imprisonment in Egypt by Joseph as a punishment which he indeed deserved (comp. Targ. Yer. to Gen. xxxvii. 19, xlii. 24; Gen. R. xci. 6). He accordingly warns his children against jealousy, which destroys both him that is envied and him that envies, and he exhorts them (ch. iv.–v.) to emulate Joseph, who loved his brothers, though they had hated him; and who was good to look upon, since there was no wickedness in him, nor had the evil eye any power over him (comp. Targ. Yer. to Gen. xlix. 22; Soṭah 36b). "You also," he says in conclusion (ch. vi.), "will flourish after all envy has been removed from your hearts, and your holy ones will multiply, and their branches will spread afar, and the seed of Canaan, Amalek, Caphtor [Cappadocia], Kittim [Macedonia], and Ham [=Egypt] will be destroyed for the triumph of Shem and the establishment of the kingdom of the God of Israel, before whom all the spirits of deceit [idolatry] will vanish forever."

The Testament closes with a warning against a war of rebellion against the Maccabean dynasty represented by the priestly tribe of Levi and by the victorious royal leader from the midst of Judah. In the concluding words the bones of Simeon are described as placed in a coffin of incorruptible wood.

Levi: The Priesthood and Pride. The Testament of Levi, which is incomplete at the beginning and at the close, contains two different accounts of his election to the priesthood, the Hasidæan version being spiritual in character, and the Maccabean political. According to the former (ch. i.–iv.), Levi, when a youth of twenty, was filled with sorrow for the iniquity and corruption of men, whereupon God answered his prayer for salvation by

Hasidæan Testament of Levi.

sending him an angel who showed him the throne of the Most High in the third heaven. He was also told that he should stand in the presence of the Lord, and serve Him, and be His son; that he should be a light of knowledge and a sun to Israel; and that he should be given understanding and counsel to instruct his sons concerning God. In another vision (ch. viii.) the seven insignia of priesthood were conferred upon him by seven angels, who anointed him with pure oil and consecrated him, since his seed was to be divided into the three kingdoms of the priests, the judges and scribes, and the guardians of the sanctuary. Thereupon, in accordance with a vision, Levi's father, Jacob, made him priest over his house, while his grandfather, Isaac (comp. Jubilees xxxi. 9-32), instructed him in all the laws concerning priesthood, sacrifice, and purification. Levi is particularly warned against (Samaritan) pollution of his seed by marrying a foreign (Philistine) or Gentile (Amorite) wife; and he accordingly married his kinswoman Milkah, who bore him three sons, among whom Kehat, the ancestor of Aaron and Moses, stood forth in his vision as "one amid the haughty of the assembly." In ch. xiii. Levi admonishes his children to walk in the way of the Law in all simplicity of heart and in the fear of God, and warns them never to cease to study it, lest they should fail to give their children knowledge which should win them honor and friends. "Perform righteousness on earth that ye may find treasures in heaven [comp. Luke xii. 21]; sow good works in your souls that ye may reap them in life." This exhortation is followed by a eulogy of wisdom, and the address closes with the words: "If a man teach these things and do them, he shall sit upon a throne with the king, as did our brother Joseph."

Maccabean Testament of Levi.

According to the other version (comp. Jubilees xxx. 17-23), Levi's act of vengeance upon Shechem fitted him for the priesthood (ch. v.-vii. and part of ch. viii.), for Michael, "the angel who intercedeth for the race of Israel," bestowed upon him a shield and a sword with which he should wreak vengeance on Shechem for Dinah; and though the Shechemites were circumcised, he acted in accordance with the will of God, despite his father's curse (Gen. xlix. 7), and exterminated the city of "the foolish" (comp. נבלה = "folly;" Gen. xxxiv. 7; Ecclus. [Sirach] l. 26). The "three kingdoms" that were to spring from Levi were, accordingly, distinct from the three classes mentioned above, being Moses, who was "faithful" (Num. xii. 7), Aaron, and John Hyrcanus, the royal priest who, like Melchizedek (Ps. cx. 4), was to manifest his prophetic power (comp. Josephus, "B. J." i. 2, § 8; Tosef., Soṭah, xiii. 5). Ch. x. and xiv.-xvii., devoted to the fearful corruption and depravity of the priesthood under Alexander Jannæus, which is mentioned also in the Psalms of Solomon, disclose the last experiences of the Maccabean writer. The Messianic prophecy in ch. xviii. seems to belong to the older Hasidæan document, and its Messiah opens the gates of paradise to the saints while he overcomes Belial with his hosts. In the closing chapter Levi bids his children, who are themselves represented as speaking, to choose between the Lord and Belial, whereupon they swear allegiance to God.

Judah: Courage, Avarice, and Fornication. Judah narrates to his children (ch. i.-vii., ix.) the feats of strength which he, who was, like David, destined to be a king, had displayed in his youth. He also tells them of the swiftness, courage, and power which he had shown in his wondrous combats with all kinds of wild beasts that assailed his flock and with the Canaanitish kings of Hazor and Tappuah and their men, besides describing how he surpassed his brothers in the war with the Amorites and the sons of Esau (comp. Jubilees xxxiv. 1-9; Midr. Wayissa'u, ed. Jellinek, "B. H." iii. 1-5 and Introduction; Kohler, *l.c.*). A boast of immaculate youth which he made to Reuben caused him, like David (Sanh. 107a), to be ensnared by a woman (ch. viii. 10-14). At a feast given him by Barsua', the King of Adullam, he became drunk, and in that state he fell in love with the princess Bat Sua', who was presented to him decked with gold and pearls. He married her, but the children of the union were wicked (Gen. xxxviii. 3-10). Bat Sua' hated Tamar because she was related to Abraham, being the daughter of Shem, according to Gen. R. lxxxv. 11; Targ. Yer. to Gen. xxxviii. 6, and refused to allow her sons to marry her. Even when Tamar contrived to be united with Judah in a levirate marriage, he was again deceived by drunkenness, due to the feast he celebrated at the waters of Kezib (ch. xiii.-xvii.). Judah accordingly warns his children against excessive pride, covetousness, and licentiousness, but most of all against indulgence in wine, since it reveals all the secrets of God and leads to sin. Ch. xv. is an interpolated midrash on Gen. xxxviii. 18 (comp. Gen. R. lxxxv. 10). His monition concludes with the statement (ch. xx.) that Satan is the cause of sin, wherefore they must choose between the Lord, the Spirit of Truth, who sees each act of man written on his breast, and the Spirit of Error. The address closes (ch. xxii. 24-25) with a Messianic prophecy which emphasizes Judah's lasting claim to the resurrection of the saints, the triumph of the poor and the martyrs, and the burning of Belial and all his hosts. A denunciation of the royal custom of embalming, which was antagonistic to the doctrine of the resurrection, ends the Testament.

Testament of Judah.

In sharp contrast to this Judaic or Davidic prophecy stand the accentuation of the Levitic or Maccabean royalty (ch. xxi.) and the references to its hero (ch. xxv.). These are obviously interpolations by the Maccabean reviser, and ch. xxiii. is a still later insertion.

Issachar: Simplicity. Issachar, whose name is explained at length in accordance with Gen. xxx. 14-18, represents himself to his children as one who walked all his life in simplicity (ch. iii.). Being a husbandman, he never failed to give the priest the first-fruits of his lands, sharing the residue with his father and with the poor and afflicted, so that he was greatly blessed. He spoke ill of no one, nor did he meddle in the affairs of others; he harbored no lustful thoughts in his heart and was happy with his wife and his field. He accordingly admonishes his children (ch. iv.-vii.) to walk in simplicity, and to refrain from envy and all lustful thoughts, prying into no secrets, but loving God and man, and filled with compassion for the poor and feeble. He urges them, moreover, to find contentment in husbandry and to seek the divine blessing in the fruit of the soil, for abandonment of agricultural life would, in his view, lead them in the latter days to transgression and dispersion among the Gentiles. This denunciation of mercantile pursuits, which were the chief occupations of the Jews in the Diaspora, indicates the period at which the original Testaments were written. With a glance at the Epicurean life of the Sadducees, Issachar concludes with the words: "I am 120 years old, and have known no mortal sin. Except my wife, I have known no woman, nor have I gone a-whoring with the lifting up of mine eyes; I have drunk no wine to lead me astray, nor have I desired the desire of my neighbor. Craft hath not been in my heart, nor hath falsehood come through my lips. I sighed with every one that was troubled, and I gave my bread to the poor. I ate not alone; I broke no oath; I wrought piety and truth all my days. I have loved the Lord with all my might, and I have loved every man even as my children. Do ye these things, my children, and every spirit of Belial will flee from you, and no deed of evil men will have power over you; and ye shall subdue every wild beast, having with you the God of heaven, that walketh with men in simplicity of heart." In this picture of the ideal Ḥasid, who dies "at a good old age and with his strength unabated," the passage in ch. v., which emphasizes the supremacy of Levi and Judah as priest and ruler, contains no indication of late Maccabean influence (comp. Targ. Yer. to Gen. xlix. 14-15; Gen. R. xcix. 11).

Testament of Issachar.

Zebulun: Compassion and Pity. Unlike the rabbinical conception of Zebulun, which is that of the merchant who supports Issachar while he devotes his life to the study of the Torah (see Targ. Yer. to Deut. xxxiii. 18), Zebulun in the Testaments Ḥasidically typifies the fisherman who supplies the household with fish and gives of his store to the stranger, the sick, the aged, and the needy that he may be blessed by God for his compassion (ch. vi.). He tells his children, moreover, that it was his deep compassion for Joseph which restrained Simeon and Gad from bloodshed, for he had joined his youngest brother in an appeal to their sympathy and had adjured them with tears not to commit the crime, thus anticipating even Reuben, who made the proposal to cast Joseph into the pit to save the young lad's life. When the other brothers took the twenty pieces of silver for which they sold Joseph and used them to buy sandals (Pirḳe R. El. xxxviii.; Targ. Yer. to Gen. xxxvii. 28, based on Amos ii. 6), Zebulun, like Reuben, refused to share in the money. Whenever he saw a person unclad he used to cover him with garments of his own, and he was accordingly blessed by God, nor did any sickness befall his house, for "as man showeth compassion on his fellow beings, so doth God show compassion on him" (Sifre, Deut. 96; Shab. 151b).

Testament of Zebulun.

Zebulun therefore admonishes his children to show mercy to every man, and to bear neither grudge nor malice toward any, but to love one another, taking Joseph for their model. The address closes (ch. ix.) with a warning against dissensions in Israel, since they would lead to a division of the kingdom and to dispersion among the Gentiles, and with an expression of his longing for the Messianic period, when Belial and his hosts should be trodden under foot and God alone should reign in Jerusalem as the sun of righteousness with the healing of compassion on its wings. The closing chapter expresses the hope of resurrection as forming part of the final judgment in which Zebulun, one of the twelve judges, will appear as the ruler of his tribe. The name of Levi does not occur in this Testament.

Dan: Anger and Falsehood. Dan, the black sheep among the tribes of Israel (see Dan), tells his children (ch. i.) that, under the influence of Belial, he had been filled with anger against Joseph and that, "eager to devour him as a leopard devours a kid," he had planned to kill him that he might supplant him in the heart of his father. Dan accordingly warns his children (ch. ii.-v.a) against anger, since it heeds neither parent, nor brother, nor prophet, nor righteous man, nor friend. Ch. iii. and other interpolated passages add a warning against lying which is scarcely a genuine part of the Testament. Anger may be roused by words only, yet it leads to action. Therefore his children are exhorted to refrain from anger either at spoken words or at misfortunes, lest they should be overcome by Belial and the Lord should depart from them, the lesson of the Testament being that they should flee from wrath and love God and man in order that the Lord might dwell among them and Belial be driven from them. The last sentence of the Testament is obviously a Jewish interpolation.

Testament of Dan.

Naphtali: Natural Goodness. Naphtali, who died in perfect health at the age of 132, relates to his children that he resembled Joseph since he was born on Rachel's knees. The explanation of the names of Naphtali (comp. Gen. R. lxxxix. 22; Num. R. xiv. 23; Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," p. 74), Bilhah, and Zilpah are curious haggadic remnants. Swift of foot as a deer (Gen. xlix. 21; comp. Pirḳe R. El. xxxix.; Soṭah 13a), Naphtali served his father, Jacob, as a messenger; and in the father's grief at the loss of Joseph he was comforted by Naphtali, who told him of two dreams in which the future greatness of Levi, Judah, and Joseph had been revealed to him (ch. v.-vi.). The text is extremely corrupt, and must be corrected on the basis of the Hebrew "Testament of Naphtali" discovered by Gaster in the "Chronicles of Jerahmeel" and reproduced in a German translation by Schnapp, in Kautzsch, "Apocryphen," ii. 489-492. According to this document, which is decidedly better preserved than the Greek version, Naphtali speaks of the pleasant land that fell to the lot of his tribe (Deut. xxxiii. 23) and then warns his children not to become overbearing in their prosperity. The monition to observe the law of God and to refrain from such corruptions as had been prac-

Testament of Naphtali.

tised by the men of Sodom, the idolatrous nations, and the fallen angels in the days of Enoch is preceded by the lesson that, in accordance with Deut. xxxii. 8-9 (comp. Targ. Yer. *ad loc.*), each of the seventy nations worships its own guardian angel as a deity, while Abraham chose on behalf of his descendants the only one God and Creator of the world as Guide and Protector, since Michael, the guardian angel of Israel, had taught him the Hebrew language, thus enabling him to learn the true order of things and the wisdom of creation. As sun, moon, and stars change not their order, so should the children of Naphtali not change the order of things. This section is followed by the apocalyptic part, in which Maccabean elements referring to the supremacy of Levi seem again to be mingled with Hasidæan tenets.

Testament of Gad.

Gad: Hatred. Gad tells his children that in his strength he had been accustomed to guard the flock at night, and to kill every wild beast that assailed it. Joseph, however, was too delicate to stay with the flock in the heat of the day and went home to his father, whom he informed that Gad and the other sons of the two concubines were eating lambs that had been torn by wild beasts and had not been slaughtered either by Judah or by Reuben according to the prescribed rule (comp. Targ. Yer. to Gen. xxxvii. 2; Pirḳe R. El. xxxviii.; Gen. R. lxxxiv. 7). This so provoked Gad that he hated Joseph, and, like Simeon, wished to kill him, being eager "to devour him as the calf devours the grass." His hatred finally brought upon him a disease of the heart which lasted for eleven months, the length of time that he entertained this feeling of enmity before he repented and his father's prayers saved him from death (ch. i.-ii. 5). He therefore warns his children against the spirit of hatred which fills the heart with poison, and allies itself with Satan and with every evil, leading to all manner of impiety and death, while love effects the salvation of man. "Love ye one another in act, and word, and thought. . . . If one sin against thee, tell him in peace, removing the poison of hate, and foster not guile in thy soul [comp. Lev. xix. 17; Matt. xviii. 15]. And if he confess and repent, forgive him [Yoma 87a; Luke xvii. 3] . . . and if he deny it, strive not with him lest he swear and thou sin doubly. . . . But give the vengeance unto God" (Deut. xxxii. 35; Rom. xii. 19). "Envy not the prosperous, for the poor man who is free from envy is rich" (ch. vi.-vii.). As its concluding words this Testament contains a totally irrelevant passage concerning Judah and Levi.

Testament of Asher.

Asher: The Two Characters of Vice and Virtue. It is possible that the Testament of Asher is defective, since the only reference to his own personal experience is found in ch. v., where he says that he observed life and sought out the commandments of God, only to find that the two ways of light and darkness, of good and evil, and of truth and error must ever be kept distinct, for doublefacedness serves not God but Belial (ch. iii.). The allusions in ch. ii. to unclean animals, such as swine, which appear half clean but in reality are unclean, and the reference in ch. iv. to clean animals, such as stags and hinds, which appear unclean in a wild state but are actually clean, are indicative of such concepts as are expressed in the Letter of Aristeas, §§ 153-169. The moral of the Testament may be summed up in the words: "Follow the truth with singleness of face and hate the spirits of error, . . . distinguishing the angels of the Lord and of Satan" (ch. vi.; comp. II Cor. xi. 14), and it closes with a brief apocalyptic passage predicting the exile and the restoration.

Testament of Joseph.

Joseph: Chastity. The Testament of Joseph presents Joseph in two different aspects. In the first part (ch. i.-x.a) he speaks as the same type of chastity in which he is presented by the rabbinic Haggadah (Targ. Yer. to Gen. xlix. 22; Soṭah 36b; Pirḳe R. El. xxxix.). In the second part (ch. x.b-xvii.) he appears as the model of brotherly love. In the former, Potiphar's wife is termed "the Egyptian"; in the latter "the Memphian." The first portion of the Testament is written in forcible poetic style; the latter, which chronologically is the earlier, is in simple prose, so that the whole is evidently the work of two different authors.

Joseph begins by declaring that his trust in God brought him rescue and exaltation through all the time that he was envied and hated, sold and slandered. It is, accordingly, the picture of a Ḥasid, the persecuted saint, that is exhibited in the first two chapters. During his stay of seven years with "the shameless woman," he proved another Daniel, even his fasting lending greater beauty to his face. He gave his food to the poor, and wept and prayed for the conversion of Potiphar's wife, even after his prayer had obtained for her, in her childless state, a son. He wished to instruct her in the way of righteousness, while she attempted to capture him by means of witchcraft (ch. iii.-vi.); and finally, when all her contrivances failed and he was cast into prison because of her slander, he sang songs of thanksgiving to God for his escape from the allurements of her shameless attitudes (ch. vii.-ix.; the last sentence is misplaced). "God loveth the chaste who endureth in his den of darkness. . . . If, therefore, ye follow after chastity and holiness in patience and humility of heart, the Lord will dwell among you, . . . and exalt you, and bless you with all good things even as He blessed me" (ch. ix.-x.).

In the second part (ch. x.b-xvii.) Joseph dwells on the fact that, lest he should put his brothers to shame, he never revealed his birthplace and his family either to the merchants, who had bought him as a slave, or to Potiphar, whose wife had fallen in love with the beautiful lad at sight of him, or to any of the eunuchs of Pharaoh, who stripped and beat him to wrest from him the confession that he was the son of a mighty man in Canaan (comp. Gen. xl. 15). "Therefore," said he to his children, "love one another, and with long-suffering hide each other's faults, for God delighteth in the unity of brethren" (ch. xvii.).

The apocalyptic passage, preserved in longer form in the Armenian version, but obviously curtailed and interpolated by Christian hands, describes the captivity and downfall of the kingdom of Joseph and the permanence of the kingdom of Judah. The reference to Levi is a Maccabean insertion.

Testament of Benjamin.

Benjamin: Purity of Heart. Benjamin, who is represented both by the Testament which bears his name and by rabbinic literature as the one who clings lovingly to his brother Joseph (see Gen. R. xciv. 7), typifies affectionate regard for the righteous. The hero himself, whose name is explained in ch. i. as "the child of old age," dwells on the nobility of Joseph, but since he would not impute an evil act to his brothers, he construed the story of the coat in their favor (ch. ii.), and besought his father to pray to God that He should not impute to them the evil they had devised against him (ch. iii.). Benjamin accordingly admonishes his children ever to direct their mind toward the good and pure, for the good man has no "evil eye," but sympathy for all, and mercy to the poor (ch. iv.), thus having a good influence even on the evil (ch. v.). The spirit of Belial will have no power over him, nor will he look with lust upon woman. Cain, the evil brother, had to suffer for seven hundred years, but Joseph could be defiled by sin no more than is the sun by shining over dung and mire. The whole monition (ch. ii.-viii.), however, is in great disorder. The apocalyptic portion (ch. ix.-xi.), based partly upon Gen. xlix. 27 and partly upon Deut. xxxiii. 12, is so interpolated by Christian writers that any analysis of it is extremely difficult.

In the New Testament.

Charles (*l.c.*) has already called attention to the frequent use of the Testaments of the Twelve Patriarchs by Paul and other writers of the New Testament. I Thess. ii. 16 is a quotation of Test. Patr., Levi, 6, 10; Rom. xii. 19 of Gad, 6, 10; Rom. xii. 21 of Benjamin, 6, 3; II Cor. vii. 10 of Gad, 5, 7; and Ephes. v. 6 of Naphtali, 3, 1. As has been indicated above, the New Testament teaching of forgiveness, of love even for enemies, of chastity in thought, and of similar matters is clearly presented in these far older Essene utterances of the patriarchs Gad, Issachar, Joseph, Benjamin, and others. The dualistic psychology and cosmology, as well as the eschatology, are the same in both, and the Testaments belong to the same class of literature and age as the DIDACHE and DIDASCALIA, being Jewish works appropriated and remodeled by the Church.

BIBLIOGRAPHY: Edition by Sinker, Cambridge, 1869; translated by the same scholar on the basis of this text in the *Anti-Nicene Library*, Edinburgh, 1890. For the literature see Schürer, *Gesch.* 3d ed., iii. 252-262, and Bousset in *Zeit. für Neutestamentliche Wissenschaft*, 1900, pp. 141-209; Charles, in *Hibbert Journal*, 1905, pp. 558-573.

T. K.

ṬET (ט): Ninth letter of the Hebrew alphabet. The signification of its name is uncertain. Its sound is that of an emphatic surd dental (palatal English "t"). It occurs only as a radical, never as a formative element. It sometimes interchanges with the dentals ד and ת and with the sibilant צ. As a numeral, "ṭet" (in the later period) has the value 9.

T. I. BR.

TETRAGRAMMATON: The quadriliteral name of God, יהוה, which is thus referred to in Josephus, in the Church Fathers, in the magic papyri, and in the Palestinian Talmud (Yoma 40a, below), whence it has passed into the modern languages. Other designations for this name, such as "Ha-Shem," "Shem ha-Meforash," and "Shem ha-Meyuḥad," have frequently been discussed by recent scholars (see bibliography in Blau, "Altjüdisches Zauberwesen," p. 128, note 1, and, on the terms, pp. 123-128). The term "Tetragrammaton" apparently arose in contradistinction to the divine names containing respectively twelve and forty-two letters and formed likewise from the letters Y, H, W, H (*ib.* pp. 137-146); for only thus is the designation intelligible, since ADONAI likewise has four letters in Hebrew.

Statistics of Occurrences.

The Tetragrammaton is the ancient Israelitish name for God. According to actual count, it occurs 5,410 times in the Bible, being divided among the books as follows: Genesis 153 times, Exodus 364, Leviticus 285, Numbers 387, Deuteronomy 230 (total in Torah 1,419); Joshua 170, Judges 158, Samuel 423, Kings 467, Isaiah 367, Jeremiah 555, Ezekiel 211, Minor Prophets 345 (total in Prophets 2,696); Psalms 645, Proverbs 87, Job 31, Ruth 16, Lamentations 32, Daniel 7, Ezra-Nehemiah 31, Chronicles 446 (total in Hagiographa 1,295).

In connection with אדני the Tetragrammaton is pointed with the vowels of "Elohim" (which beyond doubt was not pronounced in this combination); it occurs 310 times after אדני, and five times before it (Dalman, "Der Gottesname," etc., p. 91), 227 of these occurrences being in Ezekiel alone. The designation "YHWH Ẓeba'ot," translated "Lord of Hosts," occurs 260 times, and with the addition of "God" four times more. This designation is met with as follows: Isaiah 65 times, Jeremiah 77, Minor Prophets 103 (Zechariah 52; Malachi 24), Samuel 11, Kings 4; but it does not occur, on the other hand, in the Pentateuch, in Joshua, in Judges, or in the Hagiographa. Adding these 264 occurrences and the 315 just noted to the 5,410 instances of the simple Tetragrammaton, the word "YHWH" is found to occur 5,989 times in the Bible. There is no instance of it, however, in Canticles, Ecclesiastes, or Esther; and in Daniel it occurs 7 times (in ch. ix.)—a fact which in itself shows the late date of these books, whose authors lived at a period when the use of the Tetragrammaton was already avoided, its utterance having become restricted both in the reading of the Bible and still more in colloquial speech. For it was substituted ADONAI; and the fact that this name is found 315 times in combination with "YHWH" and 134 times alone shows that the custom of reading the Tetragrammaton as if written "Adonai" began at a time when the text of the Biblical books was not yet scrupulously protected from minor additions. This assumption explains most of the occurrences of "Adonai" before "YHWH"; *i.e.*, the former word indicated the pronunciation of the latter. At the time of the Chronicler this pronunciation was so generally accepted that he never wrote the name "Adonai." About 300 B.C., therefore, the word "YHWH" was not pronounced in its original form. For several reasons Jacob ("Im Namen Gottes," p. 167) assigns the "disuse of the word 'YHWH' and the substitution of 'Adonai' to the later decades of the Babylonian exile."

Reason for Disuse.

The avoidance of the original name of God both in speech and, to a certain extent, in the Bible was due, according to Geiger ("Urschrift," p. 262), to a reverence which shrank from the utterance of the Sublime Name; and it may well be that such a reluctance first arose in a foreign, and hence in an "unclean" land, very possibly, therefore, in Babylonia. According to Dalman (*l.c.* pp. 66 *et seq.*), the Rabbis forbade the utterance of the Tetragrammaton, to guard against desecration of the Sacred Name; but such an ordinance could not have been effectual unless it had met with popular approval. The reasons assigned by Lagarde ("Psalterium Hieronymi," p. 155) and Halévy ("Recherches Bibliques," i. 65 *et seq.*) are untenable, and are refuted by Jacob (*l.c.* pp. 172, 174), who believes that the Divine Name was not pronounced lest it should be desecrated by the heathen. The true name of God was uttered only during worship in the Temple, in which the people were alone; and in the course of the services on the Day of Atonement the high priest pronounced the Sacred Name ten times (Tosef., Yoma, ii. 2; Yoma 39b). This was done as late as the last years of the Temple (Yer. Yoma 40a, 67). If such was the purpose, the means were ineffectual, since the pronunciation of the Tetragrammaton was known not only in Jewish, but also in non-Jewish circles centuries after the destruction of the Temple, as is clear from the interdictions against uttering it (Sanh. x. 1; Tosef., Sanh. xii. 9; Sifre Zuṭa, in Yalḳ., Gen. 711; 'Ab. Zarah 18a; Midr. Teh. to Ps. xci., end). Raba, a Babylonian amora who flourished about 350, wished to make the pronunciation of the Tetragrammaton known publicly (Ḳid. 71b); and a contemporary Palestinian scholar states that the Samaritans uttered it in taking oaths (Yer. Sanh. 28b). The members of the Babylonian academy probably knew the pronunciation as late as 1000 C.E. (Blau, *l.c.* pp. 132 *et seq.*, 138 *et seq.*). The physicians, who were half magicians, made special efforts to learn this name, which was believed to possess marvelous powers (of healing, etc.; Yer. Yoma 40a, below). The cures, or the exorcisms, of demons in the name of Jesus which are mentioned in the New Testament and the Talmud (see EXORCISM) imply that Jesus was regarded as a god and that his name was considered as efficacious as the Tetragrammaton itself, for which it was even substituted.

Church Fathers and Magic Papyri.

It was in connection with magic that the Tetragrammaton was introduced into the magic papyri and, in all probability, into the writings of the Church Fathers, these two sources containing the following forms, written in Greek letters: (1) "Iaoouee," "Iaoue," "Iabe"; (2) "Iao," "Iaho," "Iae"; (3) "Aia"; (4) "Ia." It is evident that (1) represents יהוה, (2) יהו, (3) אהיה, and (4) יה. The three forms quoted under (1) are merely three ways of writing the same word, though "Iabe" is designated as the Samaritan pronunciation. There are external and internal grounds for this assumption; for the very agreement of the Jewish, Christian, heathen, and Gnostic statements proves that they undoubtedly give the actual pronunciation (Stade's "Zeitschrift," iii. 298; Dalman, *l.c.* p. 41; Deissmann, "Bibelstudien," pp. 1-20; Blau, *l.c.* p. 133). The "mystic quadriliteral name" (Clement, "Stromata," ed. Dindorf, iii. 25, 27) was well known to the Gnostics, as is shown by the fact that the third of the eight eons of one of their systems of creation was called "the unpronounced," the fourth "the invisible," and the seventh "the unnamed," terms which are merely designations of the Tetragrammaton (Blau, *l.c.* p. 127). Even the Palestinian Jews had inscribed the letters of the Name on amulets (Shab. 115b; Blau, *l.c.* pp. 93-96); and, in view of the frequency with which the appellations of foreign deities were employed in magic, it was but natural that heathen magicians should show an especial preference for this "great and holy name," knowing its pronunciation as they knew the names of their own deities.

Meaning and Etymology.

It thus becomes possible to determine with a fair degree of certainty the historical pronunciation of the Tetragrammaton, the results agreeing with the statement of Ex. iii. 14, in which YHWH terms Himself אהיה, "I will be," a phrase which is immediately preceded by the fuller term "I will be that I will be," or, as in the English versions, "I am" and "I am that I am." The name יהוה is accordingly derived from the root הוה (= היה), and is regarded as an imperfect. This passage is decisive for the pronunciation "Yahweh"; for the etymology was undoubtedly based on the known word. The oldest exegetes, such as Onḳelos, and the Targumim of Jerusalem and pseudo-Jonathan regard "Ehyeh" and "Ehyeh asher Ehyeh" as the name of the Divinity, and accept the etymology of "hayah" = "to be" (comp. Samuel b. Meïr, commentary on Ex. iii. 14). Modern critics, however, who, after the lapse of centuries, correct the Hebrew texts without regard to the entire change of point of view and mode of thought, are dissatisfied with this etymology; and their various hypotheses have resulted in offering the following definitions: (1) he who calls into being, or he who gives promises; (2) the creator of life; (3) he who makes events, or history; (4) the falling one, the feller, *i.e.*, the storm-god who hurls the lightning; (5) he who sends down the rain (W. R. Smith, "The Old Testament," p. 123); (6) the hurler; (7) the destroyer; (8) the breather, the weather-god (Wellhausen). All these meanings are obtained by doing violence to the Hebrew text (Herzog-Hauck, "Real-Encyc." viii. 536 *et seq.*).

Assyro-Babylonian Cuneiform Inscriptions.

Attempts have also been made to explain the Divine Name יהוה as Hittite, Persian, Egyptian, and even as Greek; but these assumptions are now absolutely set aside, since the name is at all events Semitic. The question remains, however, whether it is Israelitish or was borrowed. Friedrich Delitzsch, in discussing this question, asserts that the Semitic tribes from whom the family of Hammurabi came, and who entered Babylon 2500 B.C., knew and worshiped the god Ya've, Ya'u (*i.e.*, YHWH, Yahu; "Babel und Bibel," 5th ed., i. 78 *et seq.*); and Zimmern (in Schrader, "K. A. T." 3d ed., pp. 465-468) reaches the conclusion that "Yahu" or "YHWH" is found in Babylonian only as the name of a foreign deity, a view with which Delitzsch agrees in his third and final lecture on "Babel und Bibel" (pp. 39, 60, Stuttgart, 1905). Assyriologists are still divided on this point, however; and no definite conclusions have as yet been reached (comp. the voluminous literature on "Babel und Bibel").

Abbreviated Tetragrammaton.

"Yah," an abbreviated form of the Tetragrammaton, occurs 23 times: 18 times in the Psalms, twice in Exodus, and three times in Isaiah. This form is identical with the final syllable in the word "Hallelujah," which occurs 24 times in the last book of the Psalms (comp. also "be-Yah," Isa. xxvi. 4 and Ps. lxviii. 5). It is transcribed by the Greek "Ia," as "Ehyeh" is represented by "Aia," thus showing that "Yah" was the first syllable of יהוה. The form corresponding to the Greek "Iao" does not occur alone in Hebrew, but only as an element in such proper names as Jesaiah ("Yesha'yahu"), Zedekiah ("Ẓidḳiyahu"), and Jehonathan. According to Delitzsch ("Wo Lag das Paradies?" 1881), this form was the original one, and was expanded into יהוה; but since names of divinities are slow in disappearing, it would be strange if the primitive form had not been retained once in the Bible. The elder Delitzsch thought that "Yahu" was used independently as a name of God (Herzog-Plitt, "Real-Encyc." vi. 503); but, according to Kittel, "This could have been the case only in the vernacular, since no trace of it is found in the literary language" (Herzog-Hauck, "Real-Encyc." viii. 26, 533). All the critics have failed to perceive that the name "Yao" was derived from the same source as "Yaoue," namely, from Gnosticism and magic, in which Jews, Christians, and heathen met. "Yahu" was in fact used in magic, as is clear from the "Sefer Yeẓirah," which shows many traces of Gnosticism; in the cosmology of this work the permutation of the letters יהו furnishes the instruments of the Creation.

Other Names of God.

With the Tetragrammaton must be included the names of God formed of twelve, forty-two, and seventy-two letters respectively, which are important factors in Jewish mysticism (Ḳid. 71a *et passim*). They have, according to tradition, a magical effect; for mysticism and magic are everywhere allied. These great names are closely akin to the long series of vowels in the magic papyri, and are obtained by anagrammatic combinations of the effective elements of the Tetragrammaton. The simplest way of determining these three names is to form a magic triangle, whose base is a single Tetragrammaton, and its apex the Tetragrammaton repeated thrice. The four upper lines (12 + 11 + 10 + 9) give the names with forty-two letters; and the entire figure represents the Divine Name of seventy-two letters (Blau, *l.c.* pp. 144 *et seq.*). According to the book of Bahir (ed. Amsterdam, 1651, fol. 7a), the Sacred Name of twelve letters was a triple יהוה (Dalman, *l.c.* p. 39; Blau, *l.c.* p. 144).

In the earliest manuscripts of the Septuagint the Tetragrammaton was given in Hebrew letters, which in Greek circles were supposed to be Greek and were read *πιπι* (Field, "Origenis Hexaplorum Quæ Supersunt," i. 90, Oxford, 1875; Herzog-Hauck, *l.c.* viii. 530; Blau, *l.c.* p. 131). See also Aquila; Gnosticism; Jehovah; Names of God; Shem ha-Meforash.

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T.

L. B.

TETRARCH (Greek, *τετράρχης*): A governor of a quarter of a province; the title of several feudal lords of Palestine and neighboring countries who were subject to Roman suzerainty. This title, which evidently implies a rank somewhat lower than that of Ethnarch, was held by the following Jewish princes: Herod the Great before he became king, and his brother Phasael, both of whom received the office from Antony (Josephus, "Ant." xiv. 13, § 1; *idem*, "B. J." i. 12, § 5); Pheroras, whom Augustus, at the request of Herod, appointed tetrarch of Perea (20 B.C.), a post which yielded him an income of 100 talents ("Ant." xv. 10, § 3; "B. J." i. 24, § 5); Herod Antipas, who was tetrarch of Galilee (Luke iii. 1); Philip, who governed Iturea and Trachonitis (*ib.*); and Lysanias, who ruled Abilene (*ib.*).

The district governed by a tetrarch was called a tetrarchy ("Ant." xx. 7, § 1); and this term was first used by Euripides, who applied it to Thessaly, attributing to it its original connotation of a quarter province, since Thessaly was divided into four districts. "Tetrarch" was employed in a similar sense with reference to Galatia; but in other countries, as well as among the Jews, it lost its primary meaning, and came to imply a ruler whose power was less than that of a king. Such tetrarchs were especially numerous in Syria (Pliny, "Historia Naturalis," v. 74), and one Sohemus of Lebanon is mentioned by Josephus ("Vita," § 11). Kings and tetrarchs furnished auxiliary troops to the army of Varus ("Ant." xvii. 10, § 9). The Herodian tetrarchs, either from error or from mere flattery, were addressed also as kings (comp. Matt. ii. 22, xiv. 9); and it was with but little justification that Agrippa II. styled himself "king," since, as a matter of fact, he was but a tetrarch.

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E. C.

S. Kr.

TETUAN. See Morocco.

TEWELES, HEINRICH: Austrian dramatist; born at Prague Nov. 13, 1856. He made his début in 1881 with a drama entitled "Die Schauspielerin." His other works are: "Kampf um die Sprache," 1884; "Die Armen," novel, 1885; "Presse und Staat," 1886; "Eherecht," a comedy, 1886; "Schule der Frauen," comedy, 1887; "Der Ring des Polykrates," comedy, 1888; "Gesellschafterin," comedy, 1889; "Der Hundertste Geburtstag," play, 1891; "Mein Papa," farce, 1893; "Johann Strauss," play, 1894; "Demetrius," a rewritten version of Hebbel's play, 1895; "Volksfreund," sketch, 1898;

and "Beitrag zur Goethefeier in Prag," 1899. He published also the "Prager Dichterbuch," 1893.

Teweles is dramaturgist of the German Landestheater in his native city.

S. E. Ms.

TEXAS: Largest state in the American Union; admitted in 1845; seceded Feb. 1, 1861; and readmitted in 1870. Previous to its admission to the Union, Texas was an independent republic (1836-45).

Early Settlement and Mexican War.

Samuel Isaacs removed from the United States to Texas in 1821, with Austin's first colonists. For serving in the army of the Republic of Texas he was given 320 acres of land. When Abraham Cohen Labatt visited Texas in 1831, he found at Velasco Jacob Henry and Jacob Lyons, of England and Charleston, S. C., respectively, engaged in mercantile pursuits. Jacob Henry's will provided for the building of a hospital at Velasco. Nacogdoches seems to have been the center of immigration. Prominent settlers (1832-40) were Adolphus Sterne, who participated in the Fredonian war, subsequently acting as alcalde and official interpreter; Dr. Joseph Hertz and his brother Hyman, Simon Schloss, Albert Emanuel, Sam. Maas (who married a sister of Offenbach, the composer), and Simon Weiss. They were pioneers in mercantile enterprises, and served the government in civil and military capacities. Simon and Jacob Mussina settled in Galveston (1836), the former editing a paper and practising law. Edward J. Johnson, from Cincinnati, Ohio, was killed while fighting under Fannin at Goliad (1836), where three other Jews also fought—Benjamin H. Mordecai (killed by Indians in 1840), M. K. Moses, and Herman Ehrenberg. Notable services were rendered to Texas by Levi Charles Harby (sometimes known as Levi Myers Harby), Isadore Dyer, and Leon Dyer. Michael Seeligson settled in Galveston in 1836; he was alderman of the city in 1840 and 1848, mayor in 1853, and worked untiringly for the annexation of the Republic of Texas to the United States. Henry Seeligson, his son, went to Galveston from Michigan in 1839, held several military appointments, and fought in three wars, in one of which he was highly complimented by Gen. Zachary Taylor. Prominent in the early wars, from San Jacinto (1835) to the war with Mexico (1846), were: Eugene Joseph Chimène, Kohn (Texas spy-company), Henry Wiener, Moses Albert Levy (surgeon-general in Sam. Houston's army in the Texas-Mexican war; was present at the storming of the Alamo, Dec. 5, 1835), A. Wolf (killed in the Alamo, 1836; his name is inscribed on the Alamo monument at Austin), Dr. Isaac Lyons of Charleston (surgeon-general, 1836), and D. I. Kokernot. Michael de Young, a French Jew, settled in San Augustine in 1840, and furnished the necessary equipment to volunteers during the war with Mexico. Three years earlier Edward S. Solomon settled in the same town. Many acres of land in Texas, now under cultivation, were originally allotted to David Moses and Michael de Young for services rendered to the republic.

Jacob de Cordova.

Jacob de Cordova (b. Spanish Town, Jamaica, 1808; d. Texas, 1868) removed to Galveston from New Orleans in 1837, and became an expert in real estate; "De Cordova's Land Agency" was known throughout the states. Upon a visit to Jamaica in 1833 he founded the "Daily Gleaner." In 1856 he published at Austin "The Texas Emigrant's and Traveler's Guide-Book," and later "Texas, Her Resources and Her Public Men" (Philadelphia, 1858). De Cordova introduced the Order of Odd Fellows into Texas. In 1847 he represented Harris county in the Texas legislature, and in 1849 he laid out the city of Waco. During 1856-58 he lectured on the resources of Texas in the large cities of the United States and in England. In 1848 his brother Phinehas (b. Philadelphia, 1819; d. 1903) joined him in the establishment of the "Texas Herald," a fortnightly. Phinehas subsequently edited in Austin the "South-Western American," a weekly (1849-52), which successfully advocated the loaning of the school-fund and the donating of a portion of the public lands to aid the building of railroads.

Emigration to Texas found an active advocate in Henry Castro (b. France, 1786; d. Mexico, 1861). In 1842 Castro entered into a contract with Sam. Houston, President of the Republic of Texas, to settle a colony west of the Medina, and Houston appointed him consul-general in France for Texas. Between 1843 and 1846 Castro sent to Texas 5,000 emigrants from the Rhenish provinces—the first organized emigration to Texas from a foreign country; considering the unsettled state of the country, it was a masterly undertaking. These emigrants settled in the towns of Castroville and Quihi (1845), Vandenburg (1846), and D'Hanis (1847). Castro county, in northwest Texas, was named in honor of this intrepid Jew, who sank $150,000 of his personal estate in the venture. Castro published pamphlets and maps in French and German to facilitate his emigration scheme.

The Jewish settlers in each district began communal life by establishing first a cemetery and then a synagogue. A cemetery was established in Houston in 1844, and a synagogue in 1854; in Galveston, 1852 and 1868 respectively; in San Antonio, 1854 and 1872; in Austin, 1866 and 1876; in Waco, 1869 and 1881; in Dallas, 1872 and 1874.

Synagogues.

German immigration from the fifties to the seventies was followed by Russian immigration from the eighties to the present time (1905); during the latter period Orthodox synagogues have been erected in all the foregoing cities. Synagogues, cemeteries, and communally active congregations exist in the following towns: Beaumont (synagogue erected 1895), Brenham (1895), Corsicana (1898), El Paso (1898), Fort Worth (Orthodox, 1892; Reform, 1904), Gainesville (1882), Hempstead (1897), Marshall (1886), Palestine (1900), Texarkana (1900), Tyler (1889), Victoria (1894). There are cemeteries in Bonham, Brownsville, Bryan, Calvert, Cleburne, Columbus, Corpus Christi, Denison, Ennis, Greenville, Hallettsville, Henderson, Jefferson, Laredo, Lufkin, Luling, Marlin, Mexia, Mineola, Nacogdoches, Navasota, Orange, Wharton. In these towns services are held on Rosh ha-Shanah and Yom Kippur, and religious schools have been organized in most of them, largely through the influence of Jeannette Miriam Goldberg. Hebrew benevolent associations, ladies' auxiliary and general social societies, and branches of national and international Jewish organizations are widespread; a few Zionists are found in the larger cities.

The following towns in addition to those which have been mentioned have from two to ten Jewish families each: Abilene, Alto, Alvarado, Amarillo, Aquilla, Beeville, Bellville, Bremond, Caldwell, Clarksville, Columbia, Crockett, Decatur, Del Rio, Denton, Eagle Lake, Eagle Pass, Elgin, Farmersville, Giddings, Gonzales, Groesbeck, Hearne, Hillsboro, Honey Grove, Jacksonville, Kaufman, Kennedy, Kyle, Lagrange, Llano, Lockhart, Longview, McDade, McKinney, Mount Pleasant, Mount Vernon, Paris, Pittsburg, Richmond, Rio Grande City, Rockdale, Rusk, San Angelo, San Diego, Schulenburg, Sealy, Seguin, Sherman, Skidmore, Sulphur Springs, Taylor, Temple, Terrell, Uvalde, Waelder, Waxahachie, Weatherford, Weimar, Wichita Falls, Willis, Wills' Point, and Yoakum.

In the early days, before there was any Jewish communal life, intermarriage between Jews and non-Jews was not uncommon; but to-day throughout the state, although Jew and Gentile mingle freely, intermarriage does not obtain to any appreciable degree.

Texas Jews in Army and Navy.

During the Civil war 103 Texas Jews served in the contending armies (Simon Wolf, "The Jew as Patriot, Soldier, and Citizen," p. 424), and the defense of Galveston is inseparably connected with the name of Capt. L. C. Harby (*ib.* pp. 72 *et seq.*, 116). The number of Texas Jews serving with the American forces in the Spanish-American war (1898) was: regular officers and enlisted men, 67 (state volunteers); non-commissioned officers and privates, 25. Benjamin Frenkel was surgeon on the U. S. S. "Hornet," and subsequently served at the naval station at San Juan, Porto Rico. Adjutant-General Openheimer, Texas State Militia, served as colonel of the Second Volunteer Infantry and major-general of the Texas Volunteer Guard ("Am. Jewish Year Book," 1900-1, pp. 535 *et seq.*). Colonel Openheimer is a member of the National Board for the Promotion of Rifle Practise, appointed by the secretary of war March 11, 1893.

Jews are found in both houses of the Texas legislature; Jewish physicians and lawyers are to be met with in all the larger towns; and the state's second assistant attorney-general, Isaac Lovenberg, is a Jew, as was Leo N. Levi (b. Victoria, Texas, 1856; d. New York city, 1904).

In C. W. Raines's "A Bibliography of Texas" (Austin, 1896) mention is made of the following publications of interest to Jews: George M. Walton, "The Jews, Their Origin, History, and Final Destiny" (Austin, 1895); J. E. McAshen, "The Jews," in the "Texas Quarterly"; Major B. Rush Plumley, "Poems for Rosh Hashono" (Galveston, 1876-78). Mrs. Leah Cohen Harby is the author of the "Flag-Song of Texas."

A considerable number of local and national Jewish and non-sectarian institutions have been the beneficiaries of Texas Jews; in this way the names of Rosanna Osterman, Isadore Dyer, Mrs. Tennie H. Northman, Moritz Kopperl, and Isabella Kopperl have become well known.

Texas has a total population of 3,048,710, of whom about 17,500 are Jews. The Jewish population is increasing as a consequence of direct immigration from Europe through the port of Galveston. See America; Dallas; Galveston; Houston; San Antonio.

Bibliography: Henry Cohen, *Settlement of the Jews in Texas*; idem, *The Jews in Texas*; *Henry Castro, Pioneer and Colonist*, in *Publ. Am. Jew. Hist. Soc.* Nos. 2, 4, 5; Simon Wolf, *The Jew as Patriot, Soldier, and Citizen.*

A. H. C.

TEXEIRA. See Teixeira.

THANKSGIVING. See Benedictions.

THEBEN, KOPPEL (JACOB BEN ABRAHAM MANDL): President of the Jewish community in Presburg; died at Prague Aug. 26, 1799. As "sheṭadlan" of the Hungarian Jews he gained distinction; and under Joseph II., Leopold II., and Francis I. he labored indefatigably in behalf of his coreligionists, striving to protect them from harsh regulations. On March 31, 1783, Joseph II. issued the proclamation which was the foundation of the culture of the Hungarian Jews and the beginning of a happier era. One of its provisions, however, was that the Jews should not wear beards; but Theben obtained the revocation of this clause. When Joseph II. compelled the Hungarian Jews to perform military service, Theben sought, though unsuccessfully, to have this ordinance also revoked. In these undertakings his associate was Naphtali ben Isaac Judah Rosenthal, a wealthy citizen of Moor, and in his youth a friend of Moses Mendelssohn.

In 1791, when Leopold II. was crowned at Presburg, the Hungarian Jews, led by Theben, arranged an enthusiastic celebration, during which Theben urged the king not to require the Jews to serve any longer as soldiers. On this occasion the king presented Theben with a gold medal. In the same year Theben strove to free certain Jews who had been imprisoned and tortured in Per on account of a blood accusation. Indeed, there was scarcely any important matter connected with the Jews in which the Theben community did not take an active part.

"Theben" (Hungarian, "Dévény") is the name of a place near Presburg, whence Theben's ancestors probably came.

Bibliography: Ignatz Reich, *Beth-El*, 2d ed., ii. 363-381; Joshua Levinsohn, *Rabbi Ya'aḳob Koppel Theben*, Warsaw, 1899.

E. C. A. Bü.

THEBES: Ancient and famous city of Greece; capital of Bœotia. Although there is no documentary evidence of the presence of Jews at Thebes in antiquity, it may be assumed that they resided there, since their coreligionists had lived from a very early period throughout Greece, including the neighboring cities of Athens and Corinth, while in the letter of Agrippa to the emperor Caius, Bœotia is described as inhabited by Jews (Philo, "Legatio ad Caium," § 36). At the time of the First Crusade a certain Tobias of Thebes is described as bringing Messianic prophecies from Salonica to Cairo ("J. Q. R." x. 148), and in Al-Ḥarizi's "Taḥkemoni" (ed. Lagarde, p. 92) mention is made of one Michael ben Caleb of Thebes. Abraham Zuṭra (or Zuṭa) of Thebes, moreover, was the author of a commentary on the Sifra (Zunz, in Asher's ed. of Benjamin of Tudela's "Itinerary," ii. 36; Michael, "Or ha-Ḥayyim," No. 86); for the study of the Midrashim was cultivated in Thebes as well as elsewhere in the Byzantine empire.

These scanty data are insufficient to determine the size of the Jewish community in Thebes, the earliest specific information in relation to which is derived from Benjamin of Tudela (ed. Grünhut, i. 15), who describes the city as a large one with more than 2,000 Jewish families, including the most skilful manufacturers of silk and purple in all Greece. Among them were many students of the Mishnah and of the Talmud; and they belonged to the foremost scholars of their age. At the head of the community stood R. Aaron Kuti, his brother R. Moses, R. Elijah Tortono, and R. Joktan; and their equals were not to be found in any of the Greek dominions except Constantinople. Of the large and prominent community of Thebes no further data exist.

E. C. S. Kr.

THEFT (גנבה) AND STOLEN GOODS.—

The Moral Aspect: To steal is to break one of the Ten Commandments, "Thou shalt not steal"; and it is immaterial whether one steals from an Israelite or from an idolatrous Gentile, from an adult or from a child. The value of a peruṭah was regarded as the minimum value the theft of which constituted a complete transgression. But it is forbidden to steal anything, even as a joke, or with the intention of returning it or of paying for it; for by acting thus a person learns to steal in earnest (B. M. 61b; Sanh. 57a).

Receiver Worse than Thief.

It is forbidden to buy a stolen article; indeed, it is a great sin; for thereby the hand of transgressors is strengthened, and the thief is led to steal more. If there were none to buy, there would be none to steal; whence the Scripture, "Whoso is partner with a thief hateth his own soul" (Prov. xxix. 24).

And one should not buy from men whose employment indicates that the articles offered by them belong to their employers. In the Talmud this law is applied mainly to herdsmen. Wool or kids should not be bought from them; milk and cheese only in the wilderness, not in the settled country. However, one may buy four sheep or four fleeces from the shepherd of a small flock, and five from the shepherd of a large one, there being no presumption against these being his own. Nor should grain or fruits or wood be bought from those charged with watching such articles, unless the sellers offer their wares in public, with the baskets and scales before them; and garden stuff should be purchased only at the front gate of the garden, not at the back gate. It is, however, allowable to buy produce from a tenant on shares. Goods should not be bought from housewives, from servants, or from children, except those articles which such persons are in the habit of selling with the knowledge of the owner. Nor should remnants be bought from an artisan working up for his customers materials which by the custom of the country do not belong to him; and in all cases it is forbidden to buy from a person who says "Hide it" (B. Ḳ. 118b).

Criminal and Civil Liability: There is this distinction between theft and robbery: the thief takes the property of another secretly and without his knowledge, while he who takes openly by force is not a thief, but a robber. One is not punished as a thief for stealing either slaves, or documents having no intrinsic value. On the principle that where the Torah prescribes another penalty for a forbidden act stripes are not inflicted, the only punishment for theft is double restoration, and for stealing an ox or sheep, and selling or slaughtering it, fourfold and fivefold compensation (Ex. xxi. 37, xxii. 3); and on the strength of the words (*ib.* xxii. 8) "he shall pay double to his neighbor" it is held that he who steals either from a Gentile or from the Sanctuary is held only for single compensation: in other words, he is not punished at all. No compensation may be recovered from infants—not even simple restitution if the stolen article has been consumed — nor from a slave, as he has no property; but should the latter be manumitted, he is then liable for double compensation. It is, however, the duty of the court, when a boy is caught stealing, to cause a moderate whipping to be administered to him, and to a slave a sound whipping, so as to check the stealing habit. The master is not liable for what his slave steals any more than for damage arising from the latter's negligence.

Punishment Double Restitution.

The verse quoted above refers to the depositary who steals deposited goods. It orders double compensation only from him whom the judges condemn. Hence this penalty can not be imposed where the thief confesses; and opinions in the Talmud go so far as to relieve him, if he confesses to the court, of all but simple restitution, even though witnesses appear against him immediately thereafter. Nor can he in any case be sold for a Hebrew servant in satisfaction of more than simple restitution (Ḳid. 18a, expounding Ex. xxii. 2). He who steals a thing from a thief before the owner has given up the hope of recovery, and before the thing has been changed in substance, is not liable to the penalty, either to the first thief or to the owner. To make him liable for double compensation there must be such a taking of possession by the thief as would in a sale give "ḳinyan" (see Alienation and Acquisition); hence pulling the article or beast as long as it is within the owner's premises, even with delivery to a third person, is not sufficient; but lifting it, which always gives ḳinyan, completes the theft (B. Ḳ. vii. 6).

The fourfold restitution for an ox which the thief has sold or slaughtered and the fivefold restitution for a sheep or goat so disposed of are thus treated in the Mishnah (*ib.* vii. 2):

Fourfold and Fivefold Restitution.

> "He who has stolen, as proved by two witnesses, and has slaughtered, as proved by these or by two others, must pay fourfold or fivefold; he who has stolen and sold on the Sabbath, stolen and sold for idol-worship, stolen and slaughtered on the Day of Atonement, stolen his father's beast and slaughtered or sold and whose father then dies, or stolen and slaughtered and has then consecrated, pays fourfold and fivefold: he who has stolen and slaughtered for use as a medicine or as food for dogs, or has slaughtered and the carcass proves to be unsound ["ṭerefah"], or has slaughtered common food within the Temple yard, pays fourfold or fivefold."

The validity of the last two provisions is disputed. After another section dealing with the liability of plotting witnesses (see Alibi) who have testified against the supposed thief (*ib.* vii. 4), the Mishnah proceeds:

> "He who, according to two witnesses, has stolen and, according to one witness or his own admission, has slaughtered or sold pays twofold restitution. but not fourfold or fivefold; he who has stolen or slaughtered on the Sabbath, or for the purposes of idol-worship, or has stolen from his father and, his father having died, has sold and slaughtered thereafter, or has sold and consecrated and thereafter sold or slaughtered, pays double, but not fourfold or fivefold [with a disputed distinction, *ib.* vii. 5]. He who has sold all but a one-hundredth part thereof [which refers to other than horns or fleece] or has sold an article in which he himself has a joint interest, or has slaughtered in an unlawful manner, pays twofold, but not fourfold or fivefold. He who has stolen within the domain of the owner, but has sold or slaughtered outside thereof, pays fourfold or fivefold; but if he has stolen and sold or slaughtered all within the owner's dominion he is free."

The depositary who, when he has converted goods to his own use, claims that they are lost, is deemed a thief (Ex. xxii. 8); and if the deposit is an ox or a lamb, which he has sold or slaughtered, he is liable to fourfold or fivefold restitution (B. Ḳ. 106a).

In the baraita under these sections there are a number of other distinctions, especially as to the conditions and value of a stolen beast at the time of the theft and the time of the trial. The restitution, beyond the simple return of the stolen thing, is in all cases to be made in money, not in kind.

It happens sometimes that, in order to avoid disgrace, a thief voluntarily restores a stolen article without acquainting the owner of the restitution. In such a case, if he puts it back in its place and it is lost or stolen before the owner who has missed it has knowledge of its return, the repentant thief is liable for the loss (*ib.* 118a, where some nice distinctions will be found).

Sale in Market Overt.

The Stolen Article; Title: As a general principle, when the stolen thing is given, bartered, or sold to a third person, or when, upon the death of the thief, its possession passes to his sons, the title remains in the former owner; and his rights are more fully enforced as regards goods stolen than those taken by robbery and force. However, the Talmud speaks of an "institution of the market" (*ib.* 115a), according to which, when the seller of the stolen goods is not a notorious thief, the owner should repay to the buyer the price—generally much less than the value of the goods—which the latter has paid the thief, should take the stolen thing, and should then go to law with the thief regarding the sum paid. This institution calls to mind the sale in market overt under the common law of England. But, to bring the institution into play, the thief must have sold for money: it does not apply where he has paid a debt with the stolen thing; but it does apply where he has pawned the thing for an advance of money.

It would seem that the circumstances mentioned above, under which it is forbidden to buy goods because they are presumably stolen, would affect not only the conscience but also the title of the buyer; but the codes do not say so explicitly, referring only to purchase from a notorious thief. Certainly the words "Hide it" are an indication of theft.

If the stolen thing has been sold after the owner has lost all hope of recovery (see Robbery) or after it has lost its shape and name, the title passes to the buyer. It is remarked that where the stolen articles are (Hebrew) books, the presumption will hardly ever arise that the owner has lost all hope of recovery, inasmuch as the thief can not sell them to Gentiles, but only to Israelites.

When implements, books, or other articles in a house are not kept for sale, and some are stolen, and the owner finds them and recognizes them as his; or when goods are kept for sale, but the owner, after a theft, recognizes articles that were kept to be hired out, then the owner should prove by witnesses that they are his, and the buyer should swear in solemn form what he has paid for them. On repaying this amount the owner should recover his goods, but not otherwise; for, as the Mishnah (*ib.* x. 3) says, he might have sold them to a third person, from whom they were bought. This passage in the Mishnah is a basis for the "institution of the market" found, as above cited, in the Talmud.

Bibliography: *B. Ḳ.* ch. vii., x., and Talmud thereon: *Yad, Genebah*; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 248-258.

W. B. L. N. D.

THEOCRACY (Greek, Θεοκρατία): System of state organization and government in which God is recognized as the ruler in whose name authority is exercised by His chosen agents, the Priests or the Prophets. The word in its technical meaning seems to have been first used by Josephus, to describe the peculiar nature of the Jewish government as devised under divine direction by Moses: "Our legislator . . . ordained our government to be what, by a strained expression, may be termed a theocracy, by ascribing the authority and the power to God" ("Contra Ap." ii., § 17).

Derived from Josephus.

The term expresses most succinctly the conception of the Old Testament historiographers, and more especially that of the books which are written from a priestly-Levitical point of view (*e.g.*, Chronicles, the Levitical code P). Basic to the notion is the relation of Israel to God as His peculiar people (comp. Ex. xix. 5), which therefore is to constitute "a kingdom of priests and an holy nation" (*ib.* xix. 6). By redeeming Israel from Egyptian bondage God has acquired this people for Himself (*ib.* xv. 16). The wonderful manifestations of divine power at the Red Sea proclaim God the Ruler forever (*ib.* xv. 18). Moses is only God's man, bringing the people's concerns before Yhwh (*ib.* xviii. 19), and communicating to the people God's will. Gideon rejects the proffered crown on the plea that God alone should rule over Israel (Judges viii. 22 *et seq.*).

The desire of the people for a king is regarded as equivalent to the rejection of Yhwh (I Sam. viii. 7). Even after the kingdom is established God is said to go before the king (II Sam. v. 24). Therefore, down to their least details all legal, political, and social provisions are essentially religious, as the direct outflow of God's regal and supreme will; and the Torah as God's word is the ultimate revelation of the divine King's commands, and the basic law of the nation. Even the retribution meted out to criminals and their detection are the immediate concern of God (Lev. xx. 3, 5–6, xxiv. 12; xx. 20; Num. v. 12 *et seq.*; Josh. vii. 16).

Relation Between Heavenly and Earthly Ruler.

The visible king—originally not known and recognized in Israel—is seated on God's throne (I Chron. xxix. 23; comp. *ib.* xxviii. 5). His authority is derived from that of the real ruler, God: hence the prophet's prerogative to dethrone even the king (comp. Samuel; see I Sam. xv. 26, xvi. 1 *et seq.*; I Kings xi. 29, xiv. 10, xvi. 1 *et seq.*, xxi. 21). The king represents before the people the reflected majesty of God (Ps. xlv. 7). The king's enemies are God's enemies (Ps. ii. 1 *et seq.*, xxi. 10): hence the Messianic visions are organically interwoven with the restoration of the kingdom in the dynasty of David (see Messiah). But the rerise of this theocratic kingdom in Israel will coincide with the acknowledgment of God as the ruler over the whole earth (see 'Alenu; Rosh ha-Shanah; Shofar).

It is certain that in antiquity every people felt itself to be under the direct tutelage and government of its ancestral god: all government in ancient days was theocratic; and the conception that Israel is bound to be loyal to Yhwh is not exceptional. In the stories relating to the rise and fall of Saul's family and the choice of David, later antipathies and sympathies of the prophetic party come to light (see Samuel; Saul). The theocratic idea, in the sense that it postulates the supreme authority of the Torah with the effect of making Israel a holy nation, is the final development of the Levitical-sacerdotal program culminating in P, and carried out under Ezra and Nehemiah, leading at the same time to the recasting of antecedent history along the lines of this sacerdotal program (see Chronicles).

An original theocratic republicanism of Israel can not be admitted. The tribal organization of Israel was none other than that obtaining among its cognates. The restrictions placed upon royal authority (Deut. xvii. 14–20) by the Deuteronomist reflect on the practises prevailing at court, as the strictures placed on the lips of Samuel (I Sam. viii. 6 *et seq.*) describe actual conditions that prevailed in pre-Deuteronomic times and that were, of course, condemned by the Prophets. The hereditary kingdom was probably an adopted foreign (Canaanitish) institution; the Israelitish tribes, jealous of their independence, being ruled by elders (sheiks) or judges, possibly by elective monarchs. But even these sheiks were only in so far agents of theocracy as the "oracles" of the tribal deity were consulted and obeyed. The dominance of the Law is as clearly recognized in Islam as it ever was in post-exilic Judaism. In fact, Islam is even to-day a theocracy (comp. Juynboll, "Handleiding der Mohammedaansch Wetenschap," Leyden, 1903).

K. E. G. H.

THEODOR, JULIUS (JUDAH): German rabbi; born Dec. 28, 1849, at Schmalleningken, East Prussia. He studied philosophy and Orientalia at the University of Breslau and rabbinica at the Jewish theological seminary in the same city. After receiving from Breslau his diploma as rabbi and his Ph.D. from the University of Königsberg (1876), he became second rabbi and teacher at the religious school at Bromberg. In 1885 he was called as rabbi to Berent; and since 1888 he has occupied the rabbinate of Bojanowo, Posen. In 1890 he visited London, Oxford, and Paris for the purpose of examining the midrashic manuscripts in the libraries of those cities.

Theodor is the author of: "Zur Composition der Agadischen Homilien," in "Monatsschrift," 1879–80; "Die Midraschim zum Pentateuch und der Dreijährige Palästinische Cyclus," *ib.* 1885–87; "Der Midrasch Bereschit Rabba," *ib.* 1893–95; and "Bereschit Rabba mit Kritischem Apparate und Kommentare," parts i. and ii., Berlin, 1903, 1904.

S. F. T. H.

THEODORA: Queen of Bulgaria from 1335 to 1355; born at Tirnova la Grande, capital of the ancient kingdom of Bulgaria, of a family of Byzantine Jews, from whom she received the Greek name of Theodora, although she was called also Sarah and was termed "the beautiful Jewess." She was chosen on one occasion to present a petition to Ivan Alexander, Czar of Bulgaria, and that monarch, though he had had two wives and was the father of three children, became infatuated with her and married her after she had accepted Christianity of her own accord. He became by her the parent of three children: two sons, named Assen and Ivan Chichman, and a daughter, called Tamar or Mara (but see Jew. Encyc. iii. 426a, *s.v.* Bulgaria).

According to Christo J. Poppof, an ecclesiastical historian of Bulgaria, the Jews of Tirnova, taking advantage of the fact that one of their number sat on the throne, and presuming on the queen's favor, set no limits to their insolence, profaning the icons, the churches, even the eucharist itself, and blaspheming all that is most sacred to Christianity; so that their evil deeds encouraged heretics and fomented popular disturbances.

By the advice of the patriarch Theodore, Ivan Alexander called a national council in 1352, which was attended by all the prelates of the country; and in the presence of the czar himself and of Queen Theodora and her children a solemn anathema was pronounced against all heretics and Jews, and their expulsion from the country was decreed. Owing to the entreaties of Theodora, however, three Jews who had been condemned to death for blasphemy were reprieved, their sentences being commuted to other punishments; but in accordance with the decree of the council, the community of Tirnova, which had long inhabited a ghetto at the foot of the citadel of Trapesitza, was dispersed, and Jews never settled again in that city. According to another account (see Jew. Encyc. *l.c.* p. 426b), they emigrated to Nicopolis on the death of Ivan Chichman.

Theodora brought her influence to bear on her husband and secured the throne for Ivan Chichman, her own son by him, leaving for her two stepsons only the provinces of Widdin and Dobrudja, and thus exposing herself to the charge of the Bulgarian historians that in her maternal blindness she weakened the kingdom. Ivan Chichman was defeated by Sultan Murad I. about 1360; and Theodora died some years later.

Bibliography: Poppof, *Etvimii, Dernier Patriarche de Tirnova et de Trapesitza*, Philippopolis, 1901; *Revue des Ecoles de l'Alliance Israélite Universelle*, July, 1901. A portrait of Theodora and her children appears in *Svornik Narodni Umutvorenia*, Sofia, 1892.

S. M. Fr.

THEODORE OF MOPSUESTIA: Christian bishop and Church father; born and educated at Antioch; died at Mopsuestia about 429; teacher of Nestorius and Theodoret, and the foremost exegete of the school of Antioch, which was represented also by Lucian, Diodorus, and several others. In that school the historical interpretation of the Old Testament, which was at variance with the allegorical hermeneutics of Origen, had become the rule; and in this, the only rational and adequate exegesis, no one in antiquity was greater than Theodore, who, therefore, is in perfect harmony with modern methods of interpretation.

Commentary on the Psalms.

The early maturity of his friend Chrysostom impressed Theodore to such an extent that he, after a crisis in his life, early devoted himself to the study of the Bible, and at the age of twenty published his commentary on the Psalms, his most important work from a Jewish and an exegetical point of view. As a priest in Antioch Theodore sided with Diodorus and with Flavian, likewise a famous exegete; and he waged an active warfare against Arians, Apollinarians, and other heretics (Theodoret, "Historia Ecclesiastica," v. 39), although there is no mention of Jews in the long list of those whom he opposed. The fame which he acquired secured for him the bishopric of Mopsuestia, which he retained for the remainder of his life. After his death his works, like those of Diodorus, were declared heretical by the Fifth Ecumenical Council on the ground that he had interpreted the Psalms "in Jewish fashion."

None of the Church Fathers equaled Theodore either in accurate grammatical and historical hermeneutics or in originality of view. His commentaries are free from rhetoric and homiletics; but this very fact gives them value in the eyes of modern exegetes. He is, moreover, rigid in his interpretations, since he systematically avoids symbolisms and allegories. He is the chief authority, the "interpreter" par excellence, for the Syrian Nestorians. The boldness of his hermeneutics is astonishing; and in his criticism he is centuries ahead of his time.

Theodore was the author of numerous works, the titles of forty-one volumes by him being mentioned by Assemani; and to these works must be added several written in Syriac (Assemani, "Bibliotheca Orientalis Clementino-Vaticana," ii. 478). His chief works of Jewish interest are his commentaries on the Psalms, on Job, on Canticles, and on the Twelve Minor Prophets, as well as his five books against the allegorists; the latter work, now lost, probably contained his principles of exegesis.

Works.

Although Theodore made the mistake, which Jerome alone avoided, of interpreting the Septuagint instead of the Hebrew, he knew that the text of the former was sometimes corrupt; and he therefore examined it critically, having recourse to the Syriac version, to Aquila, to Theodotion, and, above all, to Symmachus (Stade's "Zeitschrift," vi. 265). Diestel alleges that Theodore knew neither Syriac nor Hebrew, and consequently lacked the fundamental knowledge necessary for exegesis, but Baethgen has proved that his commentaries show a certain knowledge of Hebrew, and that he was familiar with the curt lapidary Hebrew style which becomes incomprehensible when imitated in Greek. It must be confessed, nevertheless, that his knowledge of Hebrew was faulty, and that he relied far too much on the text of the Septuagint. His brother Polychronius, who was an adherent of the same school, was far superior to him in knowledge of Hebrew; but Theodore was the more important exegete.

Views on Prophecy.

Theodore interpreted most of the Psalms historically, holding, however, that David's prophetic gifts enabled him to foretell future events and to identify himself with them. He carried the idea of prophecy too far, however; for in his opinion it consisted merely in the ability to foretell events, embracing the immediate as well as the far distant future. But, though he refers much (in the Psalms) to the future, he confines his references to Jewish history, alluding but seldom to Jesus, which is the more remarkable since his was the period of the wildest allegorical and typological interpretation. He considers that Jesus is referred to in only three of the Psalms, namely, viii., xlv., and cx., to which may possibly be added, on the basis of other indications, lxxxix. and cxviii.; but not in xxii. nor in lxxii., which at most, he thought, might be interpreted typically in so far as Solomon, like Jesus, was a prince of peace. For seventeen psalms he offers no historical explanation, while he holds that references to David and his time occur in nineteen, to Jeremiah in one, to the Assyrian in twenty-five, to the Chaldean in sixty-seven, and to the Maccabean period in seventeen. This feature of his commentary is of especial importance as showing the keenness and soundness of his criticism. Not less noteworthy is the courage with which he rejects the authenticity of the superscriptions to the Psalms, which, he declares, were added by ignorant scribblers who could not be too severely censured.

He absolutely denied, moreover, that the Old Testament contained any references to the Son of God or to the Trinity, while any interpretation of Zech. ix. 9, 10 as applicable to Jesus was, in his view, evidence of extreme ignorance, since this passage, like Amos ix. 10, 11 and Micah v. 2, referred rather to Zerubbabel. The Song of Solomon he regarded as a secular epithalamium; and the Book of Job he considered a mixture of fact and fiction. It was a cardinal maxim of Theodore's that the authors of the Old and New Testaments were equally endowed with the mysterious gift of the Holy Spirit (commentary on Neh. i. 1).

Views on Inspiration.

Three degrees of inspiration were recognized by Theodore, although he gave no clear definition of them, asserting, for example, that David had the gift of the spirit (on Ps. lxxxi. 3, *τῇ τοῦ πνεύματος χάριτι*), yet regarding him in all other respects as a prophet. According to Theodore, Solomon had the gift of wisdom only, not that of prophecy; this view shows the influence of Jewish tradition, which accepted a similar gradation as existing in the three groups of the canonical Scriptures.

Although Baethgen has advanced the hypothesis that Theodore's works contain other traces of Talmudic tradition, such as the view advocated by him in his commentary on Ps. lv. that the son of Simon, and not the son of Onias III., built the temple at Leontopolis, no deductions can be drawn from such meager data. In his theories concerning the superscriptions in the Psalter and the Maccabean portions of that book, Theodore showed himself a decided opponent of tradition. The orthodox Church, however, could not endure the candor of his exegesis; and consequently only fragments of his commentaries have survived, namely, of that on the Psalms (part of which exists in a Syriac version), of that on the Twelve Minor Prophets, and of those on various books of the New Testament (see Baethgen's "Studies" in Stade's "Zeitschrift," v.-vii.)

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T. S. Kr.

THEODOSIA. See Kaffa.

THEODOTION: One of the Greek translators of the Old Testament (see Jew. Encyc. iii. 187, *s.v.* Bible Translations). He is the supposed author of one of the two extant Greek versions of the Book of Daniel and the apocryphal additions thereto, to a discussion of which the present article is confined. The other version is that of the Septuagint. In Church use the latter has been replaced by the former so effectively that only one manuscript of the Greek Old Testament contains the Septuagint text, viz., the Codex Chisianus, known as Codex 87 (Holmes and Parsons MS. 88), though the translation of the Seventy underlies the Syriac Hexaplar (see Swete, "The Old Testament in Greek," iii., pp. vi., xii.; he publishes both texts).

Used in Daniel for Septuagint.

"The relation of the two extant Greek versions of Daniel is a perplexing problem" (Swete, "Introduction to the Old Testament in Greek," p. 46). The preference for Theodotion goes back to a very early period. Origen gave the Septuagint a place in his Hexapla, but an examination of his quotations proves that in his writings he almost invariably cites according to Theodotion. Jerome (in his preface to Daniel) records the fact of the rejection of the Septuagint version in Church usage, assigning as the reason therefor that that translation is very faulty. Earlier Church fathers, Clement of Alexandria, for instance, had set the precedent; and in Hermas and in Justin clear indications are found of the extensive popularity of Theodotion's version (Swete, "Introduction," p. 47; Gwynn, in "Dictionary of Christian Biography," *s.v.* "Theodotion," iv. 97 *et seq.*).

Still it is plain that Theodotion did not translate Daniel directly from the Hebrew-Aramaic (Masoretic). For the apocryphal additions no Aramaic (or Hebrew) original may be assumed. Gaster (in "The Unknown Aramaic Original of Theodotion's Additions to Daniel," in "Proc. Soc. Bibl. Arch." 1894, xvi.) proves that the Aramaic text is itself an adaptation from the Greek of Theodotion, not its original (see, also, Schürer in Herzog-Hauck, "Real-Encyc." i. 639). Nor are other Aramaic-Hebrew accounts of the Dragon or of Susanna (Neubauer, "The Book of Tobit," 1878, p. xci.; Jellinek, "B. H." vi. 126-128) entitled to be considered as originals. The original language of the additions was Greek. Theodotion's version is an elaboration of this Greek original; and his translation of the text of Daniel also is manifestly a working over of a previous Greek rendering.

Relation to Chigi Manuscript of Septuagint.

But whether this Greek version which underlies Theodotion's text is the Septuagint as contained in the Chigi manuscript or another, independent, translation, is still in doubt. Schürer (*l.c.*) inclines to the opinion that Theodotion used the Septuagint and corrected it and supplied its deficiencies by comparison with the Masoretic text, while in the additions he recast the Septuagint with a free hand. Gwynn, whose treatise on Theodotion in the "Dictionary of Christian Biography" presents an elaborate investigation of the matter, argues for the view that two pre-Christian versions of Daniel, both passing as Septuagint texts, were current, one of which is that preserved in the Codex Chisianus, while the other furnished the basis for Theodotion's revision, the reviser consulting where possible the standard Hebrew text.

In order to illustrate the character of Theodotion's work, a comparison of his version of the additions to Daniel with that of the Chigi manuscript is very helpful. In The Song of the Three Holy Children he and the Septuagint agree in the main. The prayer of Azarias is placed after Dan. iii. 23. In the Septuagint the text of the preceding Biblical passages is somewhat changed in order to establish a better connection for the insertion. Theodotion omits verse 22b, while in verse 23 the simple statement is made that Shadrach, Meshach, and Abednego (Septuagint has Azarias) had fallen bound into the heated furnace. Verse 24 in the Septuagint reads: "In the following manner did Ananias, Azarias, and Mizael pray and praise the Lord when the king had commanded that they should be cast into the furnace." Theodotion's rendering is as follows (verse 24): "And they went about in the midst of the flames, praising God and blessing the Lord. Then [verse 25] Azarias stepped forth and prayed; he opened his mouth in the midst of the flames and spake."

Variants from Septuagint.

Other variants consist in transpositions of verses (*e.g.*, verses 54 and 55 occur in the reverse order in Theodotion), the omission of conjunctions, the substitution of the singular for the plural, and of the definite for the indefinite article, and the dropping of parts of verses. Analysis of these discrepancies confirms the view that Theodotion's text presents a recast of an anterior Greek version which, if not identical with, must have been similar to the one now extant in the Septuagint.

The history of Susanna presents wider divergencies, the Septuagint being briefer, and Theodotion's text exhibiting the character of an elaboration. The fact is clear that they are based on a common traditional story, while it is perhaps doubtful whether Theodotion's amplifications presuppose his use of the extant Septuagint text. The possibility that the two are parallel developments of an antecedent written account is, theoretically, certainly admissible. A few passages may illustrate the foregoing observations. Verses 12 *et seq.* read in the Septuagint:

> "But when the morning had dawned, they set out and hurried clandestinely, each hiding before the other, who should meet her and speak to her. And behold she was walking about as was her wont. But as soon as one of the elders had arrived, the other also made his appearance, and one asked the other: 'Why art thou gone forth so early without bidding me go along?' And they confessed to each other their pains of love."

Theodotion's version is as follows:

> "Yet they watched jealously from day to day to see her. And the one said to the other, 'Let us now go home; for it is dinner-time.' So when they were gone out, they parted one from the other, and, turning back again, they came to the same place. After they had asked one another the cause, they acknowledged their lust, and then appointed a time both together when they might find her alone."

The account of how they met Susanna is very elaborate in Theodotion (verses 15-28), while the Septuagint sums up the proposal and answer in two terse sentences. It must be noted that the play on the names of the respective trees occurs in both versions (verses 55 and 59).

In Bel and the Dragon Theodotion affects greater historical accuracy, giving details concerning names and dates that are not found in the Septuagint, where general statements, such as the "King of Babylon," predominate. Theodotion's Daniel is more profuse in his profession of faith, *e.g.*, verse 25, "Thy Lord, my God, will I worship; for He is a living God," which the Septuagint omits. These traits again suggest that Theodotion's method was that of an elaborator.

T. E. G. H.

THEOLOGY: The science that treats of God and of His relation to the world in general and to man in particular; in a less restricted sense, the didactic representation of the contents and essence of a religion. Jewish theology, therefore, denotes the doctrinal representation of the contents and essence of Jewish religion, the principles on which it rests, and the fundamental truths it endeavors to express and to realize.

Judaism a Revealed Religion.

Orthodox, or conservative, Judaism, from the standpoint of which this article is written, regards the Jewish religion as a revealed religion, the teachings of which were made known by God to man by supernatural means. These supernatural, divine communications of religious truths and doctrines took place, however, only at certain times in the past; and they were made only to chosen people (the Prophets, among whom Moses was preeminent). With the cessation of prophecy they were discontinued altogether. Through these supernatural manifestations God revealed to human beings all the religious truths essential to their guidance through life and to their spiritual welfare. These religious truths it is not necessary for man to supplement with human doctrines; nor may any of them be annulled. They are mainly contained in the Holy Scriptures, written by men who were inspired by God; and in part they are among the teachings and manifestations revealed by God to Moses which were not written down, but were preserved to the nation by oral tradition. Although the source of all religious truths within Judaism is to be found in revelation, Jewish theology is not solely revealed theology: natural theology has received recognition also. It is considered a fundamental maxim among almost all Jewish theologians and religious philosophers that the teachings and religious truths contained in the Scriptures as emanating from God can not be in direct contradiction to human intellect, which is itself of divine origin. The truths, understood and accepted by the human mind, which constitute the sum of natural theology are therefore taken into consideration in the determination of revealed religious truths. And, besides, the human mind has been allotted a general right to judge of the value and importance of the divine teachings; this it could do only by using as a standard the fundamental truths recognized by itself.

Connection with Natural Theology.

The theological system binding on every Orthodox, conservative Jew, and containing his confession of faith, is therefore a composition of natural and revealed theology. Revealed theology, however, is the preponderating element; for even such teachings and principles as might have been set up by human intelligence are considered, when embodied in the Holy Scriptures, as revealed by God. This theological system is not, however, simply a system of abstract truths and articles of faith in which the Jew is merely required to believe; for it contains the fundamental theological teachings and religious principles on which is based the Jewish conception of the world and of life; and it requires not only a belief in and approval of these principles, but also, as a necessary adjunct to such approval, the doing of deeds which are in keeping therewith. It imposes upon the believing Jew duties by which his life must be regulated. It must be admitted that Judaism—that is, the

Connection with Jewish National Customs.

sum total of the rules and laws, ideas and sentiments, manners and customs, which regulate the actions, feelings, and thoughts of the Jews—is more than a mere theological system, inasmuch as many of its rules and customs are of national character. It is not easy, however, to differentiate strictly between the national and the theological elements in Judaism. Several national customs are also divine precepts, whose observance is recommended in the Scriptures. And, besides, there exists between the Jewish religion and its supporters, the Jewish nation, a connection so intimate that Jewish nationalism and Jewish theology also are closely allied. National customs have become formulas expressing certain theological ideas and doctrines, while, on the other hand, theological rules have come to be considered characteristics of the nation, because they have become habitual to the people. Thus, for example, the customs and habits observed in commemoration of the most important national event—the delivery from Egypt—at the same time convey an idea of God's providence and of His influence upon the history of the nation which found such glorious expression in the Exodus. On the other hand, the theological system, with its precepts and requirements, has become a national bond which keeps the Jews together as one people. Without denying the partly national character of Judaism, it may therefore be said that Judaism is a peculiar theological system which, among other purely theological doctrines and religious principles, also sets up as articles of faith the belief in the imperishability of the Jews as a nation and the hope of a revivification of their independence. It imposes also the duty of preserving the nationality of Israel by observing the prescribed customs.

The Dogmas of Judaism.

The present article gives a representation of this theological system: the individual religious truths and fundamental teachings—the dogmas of the Jewish faith—will be cited and explained; and their importance for the practical religious life, as well as the moral and religious duties deduced from them, will be referred to. This imposition of moral and religious duties is characteristic of the dogmas of the Jewish religion, which, however, are not dogmas in the sense that belief in them alone insures the salvation of the soul; for mere belief in them, without action in accordance with such belief, is, according to the Jewish theological conception, of no value. The dogmas of the Jewish faith must not only be believed and acknowledged, but they also demand that one act in accordance with their logical requirements. In this sense the dogmas of the Jewish religion are not only those truths and fundamental doctrines with the denial of which Judaism would cease to be a religion, but also such teachings and articles of faith as are obligatory upon each individual. With these doctrines and articles of faith the most enlightened spirits and the most prominent thinkers of the Jewish nation have at all times occupied themselves. This being the case, it is not to be wondered at that differences of opinion have arisen with regard to details of individual points, one scholar having interpreted a particular sentence at variance with another. In all such cases where the most enlightened men of the nation have disagreed in the interpretation of a doctrine or an article of faith, the authoritative opinion of the majority is used as a basis in the following discussion (see Authority). Such views and teachings as were at all times considered obligatory on adherents of the Jewish religion are the fundamental doctrines of Judaism. Any interpretation of an article of faith which was at any time advocated by only one or a few persons is to be regarded merely as his or their individual opinion; it is not obligatory upon all followers of Judaism and will therefore not be considered here.

The fundamental dogma of the Jewish religion, without which such faith would be inconceivable, is the belief in the existence of God. This is also the fundamental principle of all other religions; but the conception of God taught by the Jewish faith is in essential points different from the conceptions voiced by other creeds. This peculiarly Jewish conception of God regards Him as the Creator of the world and of all creatures; and it bestows upon Him, therefore, the name "Ha-Bore yitbarak shemo" (The Creator whose name is glorified).

God as Creator.

The conception of God as the Creator of the universe, which is taught in the history of the Creation (Gen. i.), finds expression in the Decalogue also (Ex. xx. 11), and is often repeated in the prophetic books. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded," says God through the mouth of the prophet (Isa. xlv. 12). Nehemiah says: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. ix. 6); and the Psalmist calls God the Creator "which made heaven, and earth, the sea, and all that therein is" (Ps. cxlvi. 6). The creation of the world by God, as the Jewish religion teaches, was a "creatio ex nihilo," since God, the Creator, merely through His will, or His word, called into existence the world out of absolute nothingness (Maimonides, "Yad," Teshubah, iii.; "Moreh Nebukim," ii. 27; Albo, "'Iḳḳarim," i. 12). God, as the Creator of the world, is its preserver also; and the creation is not a completed act, but a continuous activity. The laws which, with great regularity, rule the world have been instituted by God, and remain valid only through the will of God, who in this way "repeats every day the work of creation through His goodness." But "whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Ps. cxxxv. 6); and He is able to abolish the laws which govern nature. At certain times in the world's history, when it was necessary for higher purposes, He has done this, and caused events and phenomena to happen which were contrary to the usual laws of nature (see Miracle). All the miracles recorded by the Scriptures happened in this manner. The natural laws are nevertheless to be regarded as valid forever; for they were introduced by God in His wisdom as permanent rules for the order of nature, and He never has cause to change the plans once made by Him, nor to change the arrangements made according to these plans. Even the miracles, although taking place during a temporary suspension of natural laws, were not due to changes in the divine plans; for they were embodied in the original plan. For from the very creation of the world and the establishment of natural laws, God, in His prescience, realized that at certain times a deviation from this order would be necessary for the welfare of humanity, in order to show it that the laws of nature had no independent power, but were subject to a higher being, their Creator. It was therefore prearranged that these deviations should take place at the times decided upon. In the personificative language of the Midrash this teaching is expressed as follows: "When God ordered Moses to cleave the sea, the latter wondered, and said, 'Thou, O Lord, hast said it Thyself, and hast instituted it as a natural law, that the sea should never become dry.' Whereupon the Lord said, 'From the beginning, at the time of creation, when I decided the laws for the sea, I have stipulated that it should divide itself before Israel, and leave a dry path through its midst for that nation'" (Ex. R. xxi. 6). What has here been said concerning the phenomenal division of the water refers also to every other phenomenon which is a deviation from the natural order of things.

God in History.

Even as God is recognized as the Creator and Upholder of the world, so is He regarded as its Ruler. God's rulership over the world is secured through His creatorship (Ps. xxiv. 1-2). The doctrine of recognizing in God not only the Creator of the world, but also the Arbiter of its destiny, was revealed by God Himself upon Mt. Sinai when He declared to the Israelites that it was He who had freed them from Egyptian bondage and made them an independent nation (Ex. xx. 2). Nehemiah, after having recognized God as the Creator and Upholder of the world, enumerates His marvelous deeds, thereby acknowledging Him also as the Arbiter of its destiny (Neh. ix. 7-13). In Ps. cxxxvi. God is praised and acknowledged both as the Creator of the world and as the Author of all events. The direct result upon man of this belief in God as the Creator and Upholder of the world and as the Arbiter of its destiny, is to make him dependent upon and responsible to God who created him. According to Gen. i., God's creation of the world culminated when He created man in His own image. This resemblance of man to God refers to his spiritual qualities, which raise him above the animals, and enable him to rule the world. It also enables man to commune with God, to acknowledge Him, and to act according to His will. It therefore becomes the duty of man to exercise his God-given rulership of the world only in accordance with divine precepts. He may not follow his own inclination, but must in all things do according to the will of God. And in order to make it possible for man to do according to the divine will, God has, through a revelation, communicated His will to man (see Revelation).

God Incorporeal.

The belief in God as the sole Creator of the world and of all living creatures necessitates also a belief in the eternity of God. He is the Cause which has called all things into existence. But He needed no outer cause for His own existence, He Himself being the cause thereof. From this it follows that no limit can be placed upon His existence, that He has existed from all eternity, and that He will continue to exist forever. "I am the first, and I am the last," says the Lord through the mouth of the prophet (Isa. xliv. 6). He is called, therefore, "the eternal God" ("Elohe ḳedem"; Deut. xxxiii.), and the Psalmist calls Him the God who "from everlasting to everlasting is God" (Ps. xc. 2). This God, teaches the Jewish religion, is no carnal being; no carnal attributes may be assigned to Him, nor do earthly conditions apply to Him; and there exists, moreover, no other being that resembles Him. This doctrine is especially emphasized by Jewish theologians, because several Biblical expressions apparently favor a conception of God as a carnal being, and many teachers take these expressions literally. It is the nature of a carnal body that it is limited and defined by space. God, as a non-corporeal being, is not limited by space; and Solomon says, therefore, "behold, the heaven and heaven of heavens can not contain thee" (I Kings viii. 27). The sages expressed this conception thus: "God arranges the whole universe and sets its limits: but the universe has not sufficient room for Him; it can not contain Him" (Midr. Teh. to Ps. xc. 1 [ed. Buber, 195b-196a]). God is thus omnipresent. When expressions occur in the Holy Scriptures mentioning God as dwelling at a certain place, or when a house of God is spoken of, it is not to be understood that God is subject to limitations of space. For the heavens and the entire universe can not contain Him; how much less can a temple built by human hands? All such expressions are only means to convey the idea that certain places are fitted to bring human beings into such a frame of mind that they may approach God and find Him. In like manner do the Holy Scriptures warn against the attribution to God of any definite shape, and the conception of Him in any given likeness. "Ye heard the voice of the words, but saw no similitude. . . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb" (Deut. iv. 12, 15). All the Biblical expressions which mention God in anthropomorphic terms are to be understood figuratively. God's "hand" signifies His power; His "eye" and His "ear," His omniscience, through which He sees and hears everything. His "joy" signifies His satisfaction; His "anger," His disapprobation of human acts done against His will. All these expressions are merely metaphorical, and were selected in order to make the power of God comprehensible to human beings, who are accustomed to see every action done through a human agency. When the Bible wishes to explain anything that has taken place on earth through divine intervention, it uses the same expressions as are employed in the case of human acts. But in reality there is no comparison whatever possible between God, the absolute, spiritual being, and man, or between God's acts and man's. "To whom then will ye liken God? or what likeness will ye compare unto him? . . . To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isa. xl. 18, 25). "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (*ib.* lv. 8; comp. Maimonides, "Moreh," i.48; Albo, *l.c.* ii. 14–17).

God Unique.

A further article of faith teaches the acknowledgment of God as the only God, and the belief in no gods besides Him. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," says God to Israel on Mt. Sinai (Ex. xx. 2-3). Even prior to the revelation on Sinai monotheism (the belief in one God) was an inheritance of the Jewish nation. The patriarch Jacob, in his dying hour, is filled with unrest because he doubts whether his children will preserve the faith which Abraham transmitted to him. His children, who are gathered about him, declare, however, that even as he believes in one God only, so also will they believe in the only God; and they pronounce the monotheistic article of faith: "Hear, O Israel: The Lord our God is one Lord" (Deut. vi. 4; Gen. R. xcviii. 4). This confession of faith the Jew pronounces thrice daily, and even in his dying hour he breathes it (see Shema'). With this confession on their lips, thousands of Jews have suffered martyrdom because they would not deny the unity of God. Many later religions have derived the monotheistic belief from Judaism, without, however, preserving it in the same degree of strict purity. The Jewish religion not only teaches its adherents to believe in no other god besides the One, but it also forbids the ascription to God of any attributes which, directly or indirectly, conflict with the strict belief in His unity. To ascribe to God any positive attributes is forbidden because it might lead to a personification of the divine qualities, which would interfere with the purity of the monotheistic faith. Many of the attributes ascribed to God are explained as negative characteristics. Thus, when it is said that God has a will, it implies only that He is not constrained in His actions; it must never be understood in the sense that His will is anything apart from Himself. Nor may it be taken to mean that His will is a part of His essence, for the unity of God is absolute and indivisible. Most of the attributes ascribed to God in Holy Writ and in the prayers are to be understood not as inherent qualities, but as ways and means by which He rules the world (see Middot, Shelosh-'Esreh). The emphatic mention of these divine attributes occurs so often in the Bible and in the prayers, because they exercise a great influence upon the religious and moral life of man. And for the same reason, and that its adherents may realize that they can rely only on God, does the Jewish religion impress upon them the fact that God is omnipotent. In their belief in God's omnipotence they can say with the Psalmist: "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. cxviii. 6). God, in His omnipotence, can frustrate any plans made against them; and the fear of man need therefore never lead them astray from the path of their religion. They can proudly refuse to commit any immoral act, although demanded of them by the mightiest of the earth, even as Hananiah, Mishael, and Azariah refused the order of Nebuchadnezzar with the words: "If it be so, our God whom we serve, He is almighty, and He can deliver us and protect us" (Dan. iii. 17, Hebr.). To the many occasions on which this confidence in the omnipotence of God has protected the Jews from denying their faith, every page of their history bears witness.

God's Omniscience.

God is omniscient. This is the basis of the belief in the divine providence, of which the following is a circumstantial treatment. The belief in God's omniscience exercises great influence also on the moral and religious thoughts and acts of human beings. "Can any hide himself in secret places that I shall not see him?" says the Lord through the mouth of His prophet (Jer. xxiii. 24). All human acts are seen by God; and though they may be hidden from the eyes of human justice, they can not be hidden from Him. Therefore, no evil deed may be committed even in secret. Also the inmost emotions of the human mind are known to God, for He "knoweth the thoughts of man" (Ps. xciv. 11). Man may entertain no wicked feelings in his heart; for God "seest the reins and the heart" (Jer. xx. 12).

God is omniscient and all-kind. This faith is the foundation of Jewish Optimism. The world is the best possible world that could be created (Gen. R. ix. 2), for "God saw everything that he had made, and, behold, it was very good" (Gen. i. 31). Also in His government of the world does God exercise His loving-kindness, and "all that God does is done for the good" (Ber. 60b), even when it does not so appear to human beings. This faith, together with the belief in God's justice and never-ending love, gives man courage and strength to follow the straight path to his perfection unhindered by the adversities of life, and to endure with equanimity and with faith in God all the hardships of life. "It must not be believed of God that He would pass an unjust judgment upon man" (Ber. 5b). When, therefore, man is visited by affliction, he should first submit his entire conduct and all his actions to a severe test, to see if he has not called down his sufferings upon himself through his own misconduct. But even if, after a strict examination of his life, he can find nothing which could have been the cause of his suffering, he should despair neither of himself nor of divine justice; he should regard his afflictions as the "sufferings of love" ("yissurin shel ahabah") which God, out of His loving-kindness, has visited upon him (Ber. 5a). "For whom the Lord loveth he correcteth" (Prov. iii. 12), and He inflicts sufferings upon him in order to lead him to his salvation.

God Immutable.

The Jewish faith in the absolute unity of God necessarily implies His immutability, the unchangeableness of His resolutions, and the constancy of His will. This doctrine of God's immutability is often emphasized in the Scriptures: "For I am the Lord, I change not" (Mal. iii. 6); "God is not a man, that he should lie; neither the son of man, that he should repent" (Num. xxiii. 19); "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent" (I Sam. xv. 29). It is also said with reference to His ordinances that they are everlasting and unchangeable: "He hath also stablished them for ever and ever: He hath made a decree which shall not pass" (Ps. cxlviii. 6; comp. Maimonides, "Moreh," iii. 20; Albo, *l.c.* ii. 19).

Re-pentance.

This doctrine of the immutability of God and the constancy of His will is in apparent conflict with two other important teachings of Judaism; namely, the doctrines of the power of repentance and the efficacy of prayer. These doctrines will therefore be briefly treated here; and it will be shown how Jewish theologians view this apparent contradiction. Almost all the prophets speak of the power of Repentance to avert from man the evil which threatens him, and to procure for him the divine grace. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," says the prophet Isaiah (lv. 7); and in the same spirit speak Hosea (xiv. 2), Joel (ii. 12–14), Amos (iv. 6–11), Jonah (iii. 8–10), Zephaniah (ii. 1–3), Jeremiah (iii. 22, iv. 1–2), and Ezekiel (xviii. 21–32). And in like manner speak the sages of the Mishnah and the Talmud, comparing repentance to a shield which protects man from the punishment decreed upon him (Ab. iv. 13), or to a mediator who speaks to God in man's defense and obtains for him divine grace (Shab. 32a), or to a medium which brings salvation to the world (Yoma 86a). The question arises: How can God, on account of man's repentance, change His resolve, and avert the unfavorable judgment passed upon him; and does not such action conflict with the doctrine of the immutability of His plans? The answer to this question is that God never changes His will; and when man is able, through conversion, to escape the unhappy fate which would otherwise have been his, such escape is due to the fact that it was included in God's original plan. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. xviii. 23, 32). Sufferings and misfortunes were preordained for man on account of his sins; but it was also preordained that they should afflict him only as long as he persisted in his ungodly life and evil ways—the cause of his sufferings. And it is preordained, also, that when man through repentance removes the original cause of his sufferings, these and his misfortunes shall leave him (comp. Albo, *l.c.* iv. 18). The sages of the Talmud expressed this as follows: "Even before the world was created repentance ["teshubah"] was called into existence" (Pes. 54a); which means that before God created the world and human beings, before He decreed any fate for man, and before He made any resolutions, He had "teshubah" in mind; ordaining that through penance, which changes man's attitude toward God, God's attitude toward man should also become more favorable. Man's repentance, therefore, causes no change in God's will or decisions.

Power of Prayer.

What has been said above in regard to the power of penance applies likewise to prayer. The belief in the power of prayer to obtain God's help and grace finds expression in the Bible, where it is said of the Patriarchs and the Prophets that they prayed; and the Biblical examples of prayers that have been answered are numerous (see Prayer). The most conspicuous examples are the prayers of Hannah (I Sam. i. 10 *et seq.*) and Jonah (Jonah ii. 2 *et seq.*). But the efficacy of prayer does not necessitate a change in the divine plans. The only way in which to pray so that the prayer may be heard and answered is for man to turn to God with all his heart and with all his soul (comp. I Kings viii. 48–50), to repent all his sins, and to resolve henceforth to live in such a way as will be pleasing to God, from whom he solicits aid and grace. A prayer uttered in such a frame of mind and with such intention is not only a desire spoken to God, but it is an expression of the inner transformation which has taken place in the one who prays. His thoughts and his intentions have become entirely changed, and pleasing to God; and he deserves, therefore, the divine grace which has previously been withheld from him only because he lacked the sentiments to which his prayer has given expression (comp. Albo, *l.c.* iv. 18). The Talmudists express this teaching as follows: "How can a prayer help any one who is sick? If it be the divine intention that he die from his disease, no prayer can help him, since the divine resolution is unchangeable. But if it be the intention of God that he recover, why then should he pray?" The answer is: "Prayer can help man, even if the divine decree be not in his favor" (R. H. 16a). The unfavorable decree has been rendered conditionally and is to be fulfilled only if the man remains in his original frame of mind. But if he repents, and through prayer expresses the change that has taken place in him, then the decree is annulled; for thus was it preordained by God.

Besides the belief in the efficacy of prayer, the Jewish religion teaches also another sentence regarding prayer which distinguishes it from other creeds. This doctrine is that prayer may be directed only to God; and that, besides Him, there is no other being worthy of prayer (Maimonides' commentary on Sanh. xi. 1). This doctrine is, of course, only a consequent result of the doctrine of God's omnipotence, and that He alone is the Creator and the Ruler of the world, so that He alone can grant men their desires. But in this inhibition against praying to other beings, the Jewish religion includes also the invocation of angels or aught else as mediators between God and man. The Jew needs no agent whatever when he prays to his God: "When men will approach God," says the Talmud (Yer. Ber. ix. 13a), "they need seek out no mediator, nor need they announce their arrival through a doorkeeper. God says to them, 'When ye are in need, call upon none of the angels, neither Michael nor Gabriel, but call upon Me, and I will hear ye at once, as it is written (Joel iii. 5 [A. V. ii. 32]): "Whosoever shall call on the name of the Lord shall be delivered.'' '" Every man can reach his God through prayer, without any mediation; for even though God is elevated high above the world, when a man enters a house of God and utters a prayer, even in a whisper, He hears it immediately (Yer. Ber. *l.c.*). "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. cxlv. 18). He is equally near to all: to the highest as well as to the lowliest. If a prayer be uttered in the right frame of mind and with right intentions, it is efficacious whether pronounced by a Moses or by the lowliest one in Israel (comp. Ex. R. xxi. 3).

Holy Scripture mentions several instances where a prophet or a pious man prays for another; as, for example, Abraham for Abimelech, Moses for Pharaoh, etc. These prayers, although not expressive of the improved condition of those for whom they are uttered, are nevertheless heard by God, in order to show that He is the Ruler of the world and that those who believe in Him do not call upon Him in vain. "He is a prophet, and he shall pray for thee, and thou shalt live," says God to Abimelech (Gen. xx. 7). God inflicts sufferings upon unbelievers, with the intention of recalling them through the prayer of a pious one, thereby to show the unbelievers that He, the Ruler of the world, is accessible to the prayers of those that believe in Him.

As has been said above, the circumstance that man was created in the image of God imposes upon him the duty of ordering his life entirely according to the will of God; and only by doing so can he attain the highest perfection and fulfil his destiny. In order to act according to the will of God it is necessary that man should know what God wills of him. Through his God-given intellect man is enabled, in many cases, to recognize the will of God; but, in order to understand it fully, he needs a direct communication from God; that is, a divine revelation. Such a manifestation of the divine will was made even to the first human being, Adam, as well as to Noah and to the patriarchs Abraham, Isaac, and Jacob. Moses assured Israel that God would raise after him other prophets, who would make known to the people the divine will (Deut. xviii. 15-18); and he indicated to them the signs by which they might distinguish a true prophet from a false one (*ib.* xiii. 2-6, xviii. 20-22). The purpose of the true Prophets was only to enlighten the people as to the will of God, thereby bringing them to a clearer understanding of their duty: to live according to that will (Albo, *l.c.* iii. 12).

Divine Revelation.

The seers that arose in Israel and in Judah, and whose prophecies have been preserved in the books of the Old Testament, proved themselves true prophets through their personal characters as well as through the nature of their prophecies. The Jewish religion has, therefore, established as an important doctrine the recognition, as inspired by God, of all the prophetic utterances that have been handed down (Maimonides' commentary on Sanh. xi. 1). The times and places at which God bestows on a man the distinction of revealing Him to the people depends entirely upon His own will; but prophets must possess certain virtues and characteristics that make them worthy of receiving the divine communications (see Prophets and Prophecy). Those whom God found worthy of receiving such direct information regarding His will were, in a manner which seemed inexplicable and supernatural to the laity, possessed of the firm impression and the unshakable conviction that God spoke to them and apprised them of His will. They were convinced also that this impression was not a mere feeling of their souls, but that it came to them from without: from God, who revealed Himself unto them, making them His instruments through which He communicated His will to their fellow beings (see Revelation). But in order to inspire the laity with faith in the Prophets, God considered it necessary on Mt. Sinai to let the whole Jewish people hear that He spoke to Moses, that they might believe him forever (Ex. xix. 9); and when God then revealed Himself to the entire nation He convinced them "that He could commune with a human being" (comp. Deut. v. 24). They thereupon renounced all desire to receive commands and teachings from God direct. They were convinced that Moses repeated God's words to them faithfully; and they declared themselves willing to hear all that he spoke in God's name, and to act accordingly (Deut. v. 24). God thereupon revealed to Moses all the commandments and all the statutes and judgments, which Moses communicated to the people (*ib.* 31)

The Torah.

This revelation on Mt. Sinai is therefore the chief foundation of the Jewish faith, and guarantees the divine origin of the Law as contained in the Pentateuch. Before his death Moses wrote down the five books named after him (the Pentateuch), and gave them to the people (*ib.* xxxi. 24-26); and he commanded them to observe everything therein written, and to transmit it to their children as the teaching of God. However much the succeeding generations of Israel, after the death of Moses, fell off from God and became idolaters, there has been in each generation a group of pious men who have guarded faithfully the holy inheritance and transmitted it to their children. And through this careful transmission the teachings of Moses have been preserved unchanged through all ages. It is therefore set up as one of the fundamental dogmas of the Jewish religion that the Torah contained in the Pentateuch is identical with that which was revealed by God to Moses on Mt. Sinai (Maimonides' commentary on Sanh. xi. 1). No changes have been made therein except with regard to the characters in which it was written (Sanh. 21b).

The Torah contains rules and regulations which should govern the life of man and lead him to moral and religious perfection. Every rule is expressive of a fundamental ethical, moral, or religious idea. Those regulations in which human intelligence is unable to discern the fundamental idea are, through belief in their divine origin, vouchsafed the same high religious importance; and the ethical value of submission to the will of God where its purpose is not understood is even greater. In observing the Law man's good intention is the chief point (see Nomism).

These written laws are supplemented through oral teachings; and the interpretation of the written doctrines is entrusted to the sages and scholars, who expound them according to prescribed rules. They add to or deduct from the individual regulations; and in many instances, when it is for the good of the Law, they may annul an entire clause. In such cases, however, the whole body of scholars, or at least a majority, must agree as to the necessity and correctness of the measure (see AUTHORITY; ORAL LAW). Aside from such minor changes and occasional annulments, which are made in the spirit of the Law, and are intended to sustain the entire Torah ("Biṭṭulah shel torah zehu yissudah"; Men. 99b), the Law is to be regarded, in whole or in parts, as unchangeable and irrevocable. It is a firm article of faith in the Jewish religion that this Law will never be changed, and that no other doctrines will be given by God to man (Maimonides, *l.c.*).

Permanence and Sufficiency of the Torah.

Of many clauses of the Law it is expressly stated that they are meant to be eternal rules ("ḥuḳḳot 'olam"), or that they are obligatory on all generations ("le-dorot 'olam"); and there is not a single indication in the Holy Scriptures that the Law is ever to be replaced by other revealed doctrines. The new covenant of which Jeremiah speaks (xxxi. 31-33) is not to be made on the basis of a new revealed law, but on the basis of the old law, which shall take firmer root in the hearts of the believers. It was even promised to the Israelites that new prophets should arise, and they were commanded to harken to the words of these prophets (Deut. xviii. 15-18). But the new prophets can reveal no new law, and a prophet who sets up a law which conflicts with the old doctrines is a false prophet (*ib.* xiii. 1-4). And also a prophet who declares the old law to be valid for a certain period only, is a false prophet, for his statement conflicts with the teachings of Moses, the greatest of all prophets, who plainly says in many passages (Ex. xii. 14, 17 *et seq.*) that the regulations shall be obligatory forever (Maimonides, "Yad," Yesode ha-Torah, ix.; *idem*, "Moreh," ii. 39; Saadia, "Emunot we-De'ot," iii. 7-10). The words "It [the commandment] is not in heaven" (Deut. xxx. 12) are explained in the Talmud (B. M. 59b) as meaning that there is nothing left in heaven that has yet to be revealed in order to elucidate the Law. A decision or a legal question based only on such a heavenly revelation is not recognized (Maimonides, "Yad," *l.c.*). The doctrine of the unchangeableness of the Law is further emphasized by another fundamental dogma of Judaism, which declares the prophecy of Moses to surpass that of any of his predecessors or successors (Maimonides, *l.c.*). That the prophecy of Moses is different from and superior to that of any other prophet is explicitly stated in Num. xii. 8. Whether this difference was one of quality, as Maimonides thinks ("Yad," *l.c.* vii. 6; "Moreh," ii. 35), or one of degree only, as Albo (*l.c.* iii. 17) supposes, is immaterial. The fact is sufficient that the prophecy of Moses was superior to that of any other prophet. The Torah was given through Moses, of whose superior gift God Himself convinced the Israelites on Mt. Sinai. Should another prophet arise and declare the Law given by God through Moses to be invalid, then he would have to be a greater prophet than Moses; this, however, is inconceivable according to the fundamental doctrine which declares Moses to be the greatest prophet of all time. Those prophets are not to be believed who declared the old covenant to be dissolved, and that they were sent by God to make a new one; for one can not be as firmly convinced of their divine authority as of that of the old covenant, which they themselves do not deny (Abraham ibn Daud, in "Emunah Ramah," ii.; comp. also Albo, *l.c.* iii. 19).

Freedom of the Will.

The fact that the Law was given to man, and that he was requested to observe its precepts, implies that it depends on man alone whether or not he will do so. The freedom of the human will is explicitly announced in the Bible also: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days" (Deut. xxx. 19-20). The Mishnah teaches: "Everything has been foreseen by God, and yet He has given to man freedom of will" (Ab. iii. 15). Also the Talmud plainly teaches of the freedom of will: "Everything is in the hand of God, with the exception of the fear of God, and piety: these alone are dependent upon the will of man" (Ber. 33b). "When any one would keep his life clean and virtuous, he is aided; but if he chooses to keep it unclean and wicked, he is not hindered," says Simeon ben Laḳish (Shab. 104a). The teachers of post-Talmudic times all regarded the liberty of the human will as a fundamental doctrine of Judaism. Although it is difficult to reconcile this doctrine with the knowledge or prescience of God, various attempts have been made to effect such a reconciliation, in order that it might not become necessary to deny either of them (comp. Saadia, "Emunot we-De'ot," ii. 9; "Cuzari," v. 20; Maimonides, "Moreh," iii. 20; Crescas, "Or Adonai," II. i. 4; Albo, *l.c.* iv. 5). The liberty and responsibility of man justify some retribution for his acts: rewards for the observance of divine precepts and commandments, and punishment for their transgression. A just retribution presupposes God's providence and His omniscience. The belief in God's omniscience—that is, the belief that He sees and knows everything, even the secret thoughts of man, and that nothing can take place in the world otherwise than by His will—is one of the fundamental dogmas of Judaism. Moses warns Israel not to forget that all events proceed from God: "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. viii. 17, 18). Isaiah promises that punishment shall be meted out to the Assyrian king because he flattered himself with the belief that he owed his glory to his own power and to his own wisdom, and did not realize that he was only God's instrument (Isa.

God's Providence.

x. 12-16). Only the ungodly say, "The Lord shall not see, neither shall the God of Jacob regard it" (Ps. xciv. 7). The Psalmist reproves them, and says to them that God sees and hears everything, and that He knows the very thoughts of men, even when they are vain (*ib.* verses 8-11). And in another passage he thanks God for regarding even the lowliest and most insignificant of men and for caring for them (Ps. viii. 5, cxliv. 4). The words "Fear thy God" are, according to the Rabbis, added to commandments which depend upon the intentions of man; as if to say to him: "Fear God who knows thy thoughts" (Ḳid. 32b). That nothing takes place in the world without divine ordination is expressed by the Rabbis in the maxim that no man hurts his finger here on earth unless Heaven willed it so (Ḥul. 7b). Also the theologians and religious philosophers of the Middle Ages recognized the belief in divine providence as a fundamental doctrine of Judaism (comp. Maimonides, "Moreh," iii. 17-18; Albo, *l.c.* iv. 7-11; see also Providence).

In close relation with the doctrine of divine providence stands the doctrine of retribution: that God rewards those who keep His commandments, and punishes those who transgress them. **Divine Retribution.** The doctrine of retribution is one of the fundamental teachings of Judaism, and was revealed to the Jews on Mt. Sinai when God said to them that He would visit the sins of the fathers upon the children, and show mercy to those who loved Him and kept His commandments (Ex. xx. 5-6). In many commandments the reward given for their observance is indicated (Ex. xx. 12; Deut. xxii. 6-7). This doctrine, however, contains also a difficulty; for if nothing can take place in the world without God's will, and since He rewards the pious and punishes the transgressors, how does it come to pass that so many pious suffer while the ungodly prosper? This problem, which engaged the prophets Jeremiah (xii. 1) and Habakkuk (i. 13, ii. 4), the author of Job, and the psalmist Asaph (Ps. lxxiii. 2 *et seq.*), has also in post-Biblical times held the attention of the most prominent spirits of each generation; and in Talmudic, as also in post-Talmudic, times several attempts were made to solve and explain it (comp. Ber. 7a; Albo, *l.c.* iv. 7, 12-15). Most of the solutions and explanations have been based on the following two ideas: (1) Man, with his limited intellect, is not able to determine who is in reality a pious man ("ẓaddiḳ gamur") or who is in reality a sinner ("rasha' gamur"). Man can mistake a pious one for a transgressor, and vice versa. Nor can man correctly determine actual good and actual evil. Much which appears evil to man proves to be productive of good; while, on the other hand, many things which are seemingly good have evil results for human beings. Short-sighted man, therefore, able to judge from appearances only, may not pretend to judge the acts of God. (2) The other idea which endeavors to reconcile the doctrine of divine retaliation with the fact that pious men suffer while transgressors prosper, is the idea of the immortality of the soul. When man dies his soul does not die with him, but returns to God who gave it to man (Eccl. xii. 7). The soul is immortal, and after the death of man, separated from the body, it continues its existence in another world; and in this other world does complete retaliation take place. The doctrine of the immortality of the soul and of a future life is not definitely stated in the Holy Scriptures; but it is implied in many passages, especially in the Psalms (comp. "Cuzari," i. 115; Albo, *l.c.* iv. 39-40; Wohlgemuth, "Die Unsterblichkeitslehre in der Bibel," in "Jahresbericht des Rabbinerseminars in Berlin," 1899). **Immortality of the Soul.** The doctrine of the soul's immortality, and of a future life in which retribution shall take place, is set forth plainly and emphatically in post-Biblical Jewish literature—in the Mishnah and in the Talmud. "Let not thy imagination persuade thee that the grave is to be a place of refuge for thee," says the Mishnah (Ab. iv. 22); "Thou wert born against thy will, and against thy will livest thou. Against thy will shalt thou die and be compelled to account for thy life before the King of Kings, the Holy One, praised be He." In Deut. vii. 11 it is said with reference to the commandments: "which I command thee this day, to do them," and these words are explained by the Rabbis as meaning: "Today—that is, in this world—shall man observe the commandments; but he should not expect his reward in this world, but in another" ('Ab. Zarah 3a). "Reward for good deeds should not be expected in this world" (Ḳid. 39b). By the promise of a long life for those who honor their parents (Ex. xx. 12) is meant eternal life in the hereafter. The reward and punishment for good and evil deeds respectively to be meted out in the other world, can be of a spiritual nature only, since they apply entirely to the soul. "In the future world are to be found no material pleasures; but the pious ones, with their crowns of glory, enjoy the splendor of God," says the Talmud (Ber. 17a). As the object of doctrines and commandments is to lead man to the highest degree of perfection, so also is the reward for his observance of the Law an eternal enjoyment of the presence of God and true knowledge of Him. The punishment of the transgressor consists in his being excluded from all the divine splendor. This causes the soul to experience the greatest agony and remorse for its ungodly life. Although the belief in divine retribution is a fundamental doctrine of the Jewish religion, the latter teaches at the same time that neither the expectation of a reward nor the fear of punishment should influence the mind of man in his observance of the divine precepts. Judaism sets it up as an ideal that the commandments be kept through love of God (Soṭah 31a; 'Ab. Zarah 19a; see Immortality; Nomism).

The belief in the resurrection of the dead is closely connected with the doctrine of the immortality of the soul and of retribution in the hereafter. This belief in resurrection is conceived in various manners by Jewish theologians. **Resurrection of the Dead.** Some hold that, since retribution in the world to come can fall upon the soul only, bodies will, upon the day of resurrection, rejoin their souls so that both may be rewarded or punished together for the deeds done in common (comp. Albo, *l.c.* iv. 35).

This conception is expressed also in the parable of the lame and the blind (Sanh. 91a, b). Maimonides, on the other hand, understands resurrection figuratively only, and believes it refers to the immortality of the soul, which, after death, awakens to a new life without incarnation ("Ma'amar Teḥiyyat ha-Metim," *passim*).

But no matter how differently the theologians view the doctrine of resurrection, they all firmly believe that God can quicken the dead, and that He will do it when He so chooses (Maimonides' commentary on Sanh. xi. 1). As to when, in what manner, and for what purpose resurrection will take place; who will participate therein, whether the Jewish nation alone, or even only a part thereof; and whether the resurrected dead will thenceforth live forever or die anew—all these questions can not be answered. Explanations bearing on them have been made by various teachers (Saadia, "Emunot we-De'ot," vii.), but they are all mere conjectures (comp. Albo, *l.c.* iv. 35).

The Chosen People.

The doctrine of resurrection is expressed by Daniel (xii. 2): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The sages of the Talmud hold that resurrection is alluded to also in various passages of the Pentateuch (comp. Sanh. 90b), one of which is as follows: "I kill, and I make alive" (Deut. xxxii. 39). The Mishnah sets up this doctrine as an important article of faith, and holds that those who do not believe therein, or who do not believe that it is embodied in the divine teachings of Judaism, and indicated in the Law, can have no share in the world to come (Sanh. xi. 1). By the Talmud, and by the theologians and religious philosophers of medieval times also, the doctrine of resurrection was recognized as an important article of faith (comp. "Albo," *l.c.*). The supporter of the Jewish religion and of all the ethical and moral ideals therewith connected is the Jewish nation, which God chose from among all peoples (Deut. vii. 6). The selection of the Jewish nation is evidenced in the fact that God found it worthy of a direct manifestation on Mt. Sinai, that He revealed to it religious truths, and that He bestowed upon it the peculiar grace of causing prophets, who should explain these truths, to arise from its midst.

This choice of the Jewish nation was not, however, made arbitrarily by God; it was based upon special merit which the Jews possessed above other ancient peoples. Abraham, the progenitor of the Jewish nation, possessed a true knowledge of God; and he commanded his children and descendants to "keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19). But of all the descendants of Abraham, the Jewish people is the only one which has kept the legacy of its progenitor (comp. "Cuzari," ii. 6).

This knowledge of God which the Jews inherited from Abraham made them more religiously inclined than other nations; it made them fit to receive revelation, and to acknowledge the value of the laws and accept them. R. Johanan expresses this as follows: "God offered the Torah to all the nations, but none could or would accept it, until He offered it to the Israelites, who were both willing and qualified to receive it" ('Ab. Zarah 2b). Israel, however, may not keep these teachings for itself alone; they were not given it for its own exclusive property. The doctrines were given to Israel only because it was the only one among the nations which was qualified to accept them and to live according to them. And through Israel's example the other nations will be led to a true knowledge of God, and to the acceptance of His teachings. In this way will be fulfilled the promise which was given to Abraham (Gen. xxii. 18), that "in thy seed shall all the nations of the earth be blessed." With the exception of such laws and precepts as are based on national events, the whole Law is intended for all of humanity, which, through observance of the divine doctrines, may acquire a true knowledge of God and of His will.

The Messiah.

With reference to Lev. xviii. 5, the sages say that by the statutes of the Law are designated not the law for the priests or the Levites or the Israelites, but the statutes of the Law which man has to observe, and according to the regulations of which he must live (Sifra, Aḥare Mot, xiii. [ed. Weiss, p. 86b]). Israel has acted according to this principle, and has not withheld the laws of God from the nations. Most civilized nations owe their knowledge of God to these teachings. But the nations have not yet attained to a correct understanding of these doctrines, and neither in their political nor in their social lives have they reached the ideals of justice and brotherly love. The Jews, in possession of the revealed doctrines, and peculiarly gifted to comprehend the same and to realize their ideals, have been called upon, as they once taught the nations the knowledge of God, so in future to teach them other religious ideals. But this they can not do as long as they live in exile, dependent and persecuted and despised, and regarded as the reprobate sons of God. They can do this when they again attain political independence, settling in the land of their fathers, where they, in their political and social life, can realize the ideals of justice and love taught by the Jewish religion. The belief that this will some time happen constitutes an article of faith in Judaism which reads as follows: "A redeemer shall arise for the Jewish nation, who shall gather the scattered Jews in the land of their fathers. There they shall form an independent Jewish state and reawaken to independent national life. Then all nations shall go often to Palestine to study the institutions of a state founded on love and justice. From Zion the peoples shall be taught how they, in their own state institutions, may realize the ideals of justice and brotherly love; and the highest religious doctrines shall go forth from Jerusalem" (comp. Isa. ii. 2–4; Mic. iv. 1–4). The mission of salvation to be accomplished through the redemption of Israel is, however, only an indirect and remote aim. The direct and first aim is to compensate the Jewish nation for all the sufferings it has endured through its years of exile. God's relations to a nation are similar to those toward an individual.

The Restoration of Israel.

The Jewish nation lost its political independence on account of its sins and failings, and was sent into exile for that reason. This punishment, however, is not calculated to annihilate the Jewish people; for as God does not wish the death of the individual transgressor, but rather his conversion, neither does He wish the destruction of a nation which has sinned. God has promised the Jews that He will not cast them away even while they are in the lands of their enemies; neither will He break His covenant with them (comp. Lev. xxvi. 44).

God has promised to redeem them when they repent of all the sins which caused the loss of their national independence. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers" (Deut. xxx. 1-5). When and in which manner this redemption will take place is not explained by any reliable tradition; and the many descriptions given by various teachers are only personal conjectures. When will the redemption take place? That is a question which can not be answered. And all calculations regarding the time of the advent of the redeemer are only conjectures. But it is a traditional belief among the Jews that it may take place at any time when the people are properly prepared to receive him (Sanh. 98a). The natural consequence of this belief is the demand for good acts. The nation must uphold its national and religious endowments, and not, through ill conduct, irreligious actions, and antinational endeavors, frustrate or make difficult its redemption. When the Jewish people believe in their redemption, when they desire it with all their hearts, and when with all their actions they strive to deserve it—then the redeemer may at any time arise from among them (*ib.*).

Bibliography: Besides the works cited throughout the article see also: Baḥya b. Joseph, *Ḥobot ha-Lebabot*; Samson Raphael Hirsch, *Nineteen Letters of Ben Uziel*, transl. by Drachman, New York, 1899; S. Schechter, *Studies in Judaism*, Philadelphia, 1896; M. Friedländer, *The Jewish Religion*, London, 1891; Morris Joseph, *Judaism as Creed and Life*, ib. 1903.

K. J. Z. L.

THEOPHANY: Manifestation of a god to man; the sensible sign by which the presence of a divinity is revealed. If the word is taken in this sense, and the passages which merely mention the fact of a revelation without describing it are separated from those which speak of the "angel of God," only four theophanies will be found in the Bible. Kautzsch (in Herzog-Plitt, "Real-Encyc." xv. 538) interprets the term in a broader sense, and divides theophanies into three classes, as follows: (1) those related as historical facts; (2) those which are the subjects of prophetic vision or annunciation; and (3) those which consist in purely poetic fancy. This classification may be applied to the four theophanies. The Sinaitic revelation is historical; the passages relating the divine inspiration of Isaiah (Isa. vi.) and of Ezekiel (Ezek. i.) represent subjects of prophetic vision; and Ps. xviii. 4-16 is poetic description.

The Sinaitic Theophany.

The Sinaitic revelation is related in calm, simple language in Ex. xix. 16-25. The manifestation is accompanied by thunder and lightning; there is a fiery flame, reaching to the sky; the loud notes of a trumpet are heard; and the whole mountain smokes and quakes. Out of the midst of the flame and the cloud a voice reveals the Ten Commandments. The account in Deut. iv. 11, 12, 33, 36 and v. 4, 19 is practically the same; and in its guarded language it strongly emphasizes the incorporeality of God. Moses in his blessing (Deut. xxxiii. 2) points to this revelation as to the source of the special election of Israel, but with this difference: with him the point of departure for the theophany is Mount Sinai and not heaven. God appears on Sinai like a shining sun and comes "accompanied by holy myriads" (comp. Sifre, Deut. 243). Likewise in the song of Deborah the manifestation is described as a storm: the earth quakes; Sinai trembles; and the clouds drop water. It is poetically elaborated in the prayer of Habakkuk (Hab. iii.); here past and future are confused. As in Deut. xxxiii. 2 and Judges v. 4, God appears from Teman and Paran. His majesty is described as a glory of light and brightness; pestilence precedes Him. The mountains tremble violently; the earth quakes; the people are sore afraid. God rides in a chariot of war, with horses—a conception found also in Isa. xix. 1, where God appears on a cloud, and in Ps. xviii. 11, where He appears on a cherub.

In Isaiah and Ezekiel.

Isaiah and Ezekiel receive their commissions as prophets amid glorious manifestations of God. Isaiah supposedly sees God on a high and lofty throne. In reality, however, he sees not Him but only His glorious robe, the hem and train of which fill the whole temple of heaven. Before the throne stand the seraphim, the six-winged angels. With two wings they cover their faces so as not to gaze on God; with two they cover their feet, through modesty; and with the remaining two they fly. Their occupation is the everlasting praise of God, which at the time of the revelation took the form of the thrice-repeated cry "Holy!" (Isa. vi.).

Ezekiel in his description is not so reserved as Isaiah. The divine throne appears to him as a wonderful chariot. Storm, a great cloud, ceaseless fire, and on all sides a wonderful brightness accompany the manifestation. Out of the fire four creatures become visible. They have the faces of men; each one has four wings; and the shape of their feet enables them to go to all four quarters of the earth with equal rapidity and without having to turn. These living creatures are recognized by the prophet as cherubim (Ezek. x. 20). The heavenly fire, the coals of which burn like torches, moves between them. The movement of the creatures is harmonious: wherever the spirit of God leads them they go. Beneath the living creatures are wheels ("ofannim") full of eyes. On their heads rests a firmament upon which is the throne of God. When the divine chariot moves, their wings rustle with a noise like thunder. On the throne the prophet sees the Divine Being, having the likeness of a man. His body from the loins upward is shining ("ḥashmal"); downward it is fire (in Ezek. viii. 2 the reverse is stated). In the Sinaitic revelation God descends and appears upon earth; in the prophetic vision, on the other hand, He appears in heaven, which is in keeping with the nature of the case, because the Sinaitic revelation was meant for a whole people, on the part of which an ecstatic condition can not be thought of.

In the Psalms.

Very different is the theophany of the Psalmist (Ps. xviii. 8-16). He is in great need; and at his earnest solicitation God appears to save him. Before Him the earth trembles and fire glows. He rides on a cherub on the wings of the wind. He is surrounded with clouds which are outshone by His brightness. With thunder and lightning He destroys the enemies of the singer and rescues him.

As may be seen from the descriptions of the various theophanies, the deep monotheistic spirit of the Israelites hesitates to describe the Divine Being, and confines itself generally to describing the influence of the revelation upon the minds and characters of those beholding it. See REVELATION.

BIBLIOGRAPHY: Kautzsch, in Herzog-Plitt, *Real-Encyc.* xv., *s.v.*; Hamburger, *R. B. T.* i., s.v. *Herrlichkeit Gottes.*

K. M. RI.

THEOPHILUS: High priest; son of Anan, and brother of JONATHAN, who was deposed by Vitellius in 37 C.E. in favor of Theophilus (Josephus, "Ant." xviii. 5, § 3). He officiated for about three years, when he was succeeded by Simon Cantheras. This Theophilus is probably identical with the father of the high priest Matthias, and, according to Büchler, he is likewise the same as Hananeel the Egyptian (Parah iii. 5). The name of Theophilus figures in the Seder 'Olam (Neubauer, "M. J. C." i. 167).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 317; Schürer, *Gesch.* 3d ed., ii. 218; Büchler, *Das Synedrion in Jerusalem*, p. 97, Vienna, 1902.

W. B. S. KR.

THEOSOPHY. See CABALA.

THERAPEUTÆ (Greek, *Θεραπευταί* = "Worshipers of God"): A community of Jewish ascetics settled on Lake Mareotis in the vicinity of Alexandria at the time of Philo, who alone, in his work "De Vita Contemplativa," has preserved a record of their existence. The fact that the Therapeutæ are mentioned by no other writer of the time, and that they are declared by Eusebius (3d cent.) in his "Historia Ecclesiastica" (II., ch. xvi.-xvii.) to have been Christian monks, has induced Lucius, in a special work entitled "Die Therapeuten und Ihre Stellung in der Geschichte der Askese" (1879), to attempt to prove the Christian origin and character of the Philonean work and of the "monks and nuns" described therein, after Grätz ("Gesch." 4th ed., iii. 799) had declared it to be spurious. Lucius found many followers, among whom was Schürer ("Gesch." 3d ed., iii. 535-538). His arguments, however, have been refuted by the leading authorities on Philo, viz., Massebieau ("Revue de l'Histoire des Religions," 1887, pp. 170-198, 284-319), Wendland ("Die Therapeuten," 1896), and most thoroughly and effectively by Conybeare ("Philo About the Contemplative Life," Oxford, 1895; see also Bousset, "Religion des Judenthums im Neutestamentlichen Zeitalter," 1903, pp. 443-446). Although the life of the Therapeutæ as depicted by Philo appears rather singular and strange, its Jewish character may as little be questioned as the authenticity of the Philonic work itself. The influx of many currents of thought and religious practise produced in the Jewish diaspora many forms of religious life scarcely known to the historian: several of these helped in the shaping of the Christian Church. The name "Therapeutæ" (*Θεραπευταί*; *Ἱκεταί* is another name for these ascetics) is often used by Philo for Jewish believers or worshipers of God; and it was the official title of certain religious gilds found in inscriptions, as was also the Latin name "Cultores" = "Worshipers" (see Conybeare, *l.c.* p. 293, and METUENTES). It corresponds with the Aramean "Pulḥane di-Elaha." The members of the sect seem to have branched off from the Essene brotherhood; hence also the meaning "Physicians" given to the name "Therapeutæ" (Philo, *l.c.* § 1), just as the title "Asaiai" (= "Healers") was given to the Esaioi (see ESSENES). The Therapeutæ differed, however, from the Essenes in that they lived each in a separate cell, called "monasterium," in which they spent their time in mystic devotion and ascetic practises, and particularly in the study of the Torah ("the Law and the Prophets") and in reciting the Psalms as well as hymns composed by them. While remaining in retirement they indulged in neither meat nor drink nor any other enjoyment of the flesh.

Depicted by Philo.

Mode of Life.

Like the Essenes, they offered every morning at sunrise a prayer of thanksgiving to God for the light of day as well as for the light of the Torah, and again at sunset for the withdrawal of the sunlight and for the truth hidden within the soul. In studying the Scriptures they followed the allegorical system of interpretation, for which they used also works of their own sect. They took their meals only after sunset and attended to all their bodily necessities at night, holding that the light of day was given for study solely. Some ate only twice a week; others fasted from Sabbath to Sabbath.

Sabbath.

On the Sabbath they left their cells and assembled in a large hall for the common study of the Law as well as for their holy communion meal. The oldest member of the community began with a benediction over the Torah and then expounded the Law while all listened in silence; the others followed in turn.

After this they sat down to a common meal, which was very simple, consisting of bread and salt and herbs (hyssop); and water from a spring was their drink in place of wine. The Therapeutæ, differing in this respect from the Essenes, included women members. These, though advanced in years, were regarded as pure virgins on account of their lives of abstinence and chastity; and they seem to have been helpful in nursing and educating waifs and non-Jewish children that took refuge in such Essene communities (Philo, *l.c.* § 8). For these female members a partition was made in the assembly hall, separating them from the men by a wall three to four cubits in height, so that they might listen to the discourses on the Law without infringing the rules of modesty becoming to women (comp. the "tikkun gadol" in the Temple gatherings at Sukkot; Suk. v. 2); also at meals the women sat at separate tables remote from the men. Young men, but no slaves, waited at table; and probably young women at the tables of the women. They all wore white raiments like the Essenes. After the repast, passages of Scripture were explained by the presiding officer and other speakers, with special reference to the mysteries of the Law; and each of these interpretations was followed by the singing of hymns in chorus, in which both men and women invariably joined.

Pentecost.

Of all the festivals of the year they celebrated with especial solemnity "the night of the seventh Sabbath" (Pentecost), when they ate unleavened bread in place of the two loaves of leavened bread from the new wheat offered on Pentecost in the Temple. After this they spent the whole night until sunrise in offering up praises and in songs of thanksgiving sung in chorus by men and women; the song of Moses and Miriam at the Red Sea was thus sung. The singing itself was rendered according to the laws of musical art, which seems to have been borrowed from Egyptian temples, and was then transmitted to the Christian Church (see Conybeare, *l.c.* p. 313).

Whether these nocturnal celebrations took place every seventh week or only at Passover and Pentecost (and the Feast of Sukkot), as Conybeare thinks, is not made clear in Philo's description. The probability is that the Passover night gave the first impulse to such celebration (see Wisdom xviii. 9); and the custom of rendering the song of the Red Sea chorally appears to have prompted its recitation every morning in the synagogal liturgy in a manner betraying an Essene tradition. How far back the celebration of the night preceding Shabu'ot by study and song until daybreak goes may be learned from the Zohar (Emor, iii. 93), where reference is made to the custom of "the ancient Ḥasidim who spend the whole night in the study of the Law and thus adorn Israel as a bride to be joined anew to God, her bridegroom."

In no way, however, does the Philonic description bear any trace of the Christian character attributed to it by Grätz and Lucius. See also JEW. ENCYC. x. 8b, *s.v.* PHILO JUDÆUS. K.

THESSALONICA. See SALONICA.

THESSALY: Province of northern Greece, on the Ægean Sea. It numbered Jews among its inhabitants at a very early date, although those that now (1905) live there speak Spanish and claim to be descendants of refugees who emigrated from Spain. There are Jewish communities at Larissa, Trikala, and Volo. None of them has a rabbi; and Hebrew studies there are in a state of decay. At Larissa and Trikala religious instruction is given in Jewish public schools established under the provincial law relating to such schools; they are supported by the government. The community of Trikala, by reason of numbering (according to the census) "not more than 1,000 members," has no special school. The Jewish students finish their education in the government higher schools; and some even enter the University of Athens.

The congregations have synagogues similar to those of every community in Turkey: one story, with colored windows, and with columns in the middle which support the dukan and candlesticks. The most beautiful of these synagogues is that at Larissa, which is very large and is situated in the center of a court in which there are several "batte midrashim"; one of these serves as a library and yeshibah, where religious studies are daily pursued. The congregation of Larissa is proud of its past grandeur. Its members speak of the famous "Yeshibat Rabbanim," which was a seat of learning at which twenty to twenty-five chief rabbis studied the Talmud and wrote religious works. Of the latter some manuscripts still exist in the old library.

Larissa, which formerly possessed a great number of rich Jews, was called "The Tree of Gold." About fifty-five years ago a riot took place, the poor Jews rising up against the rich. It became so serious that many of the wealthy Israelites emigrated, which wrecked the city's prosperity. To-day its rich Jews may be counted on the fingers; and the numerous poor ones are cared for by a charitable institution. Among the philanthropic members of the congregation should be mentioned the Matalon brothers. The Greco-Turkish war of 1897 gave the finishing stroke to this already impoverished community: besides the misfortune which the Jews shared in common with the other inhabitants in having their homes destroyed and their property stolen, they were accused by slanderers of having taken part in the plundering.

The community of **Trikala,** which is younger than that of Larissa, is more prosperous, not having suffered from the ruinous consequences of the war. This community numbers among its members the richest Greek Jew, Elia Cohn, whose fortune is estimated at from five to ten million francs.

Volo possesses the youngest Jewish community in Thessaly. It was organized toward the close of the nineteenth century by Spaniards of the province, and by other Jews who came from Janina, Chalcis, and Salonica. Since its annexation to Greece the city has become the first port in Thessaly. Most of the Jews of Volo are in easy circumstances; there are hardly any poor among them. The community is the most progressive in Greece. The Jewish youth speak Greek even in their social intercourse; and they have organized a club, called "The Future," in connection with which instructive lectures are delivered; and work is undertaken having for its aim the building up of the community. This club is presided over by Solomon Daffas, formerly director of a school of the Alliance Israélite Universelle. The Jews of Volo have organized also a Philharmonic Society.

S. M. C.

THEUDAS: 1. Pseudo-Messiah, who appeared during the consulate of Cuspius Fadus and succeeded in winning a large number of adherents. In proof of his Messianic mission he is said to have promised to lead his followers across the Jordan after dividing its waters simply by his word. Regarding this as indicative of open rebellion against Rome, Cuspius sent a division of cavalry against Theudas and his followers, who were almost entirely annihilated (comp. Acts v. 36). Theudas was decapitated, and his head was carried to Jerusalem as a trophy of victory.

BIBLIOGRAPHY: Josephus, *Ant.* xx. 5, § 1; Eusebius, *Hist. Eccl.* II. ii.; Schmidt, in Herzog-Plitt, *Real-Encyc.* xv. 553-557; Klein, in Schenkel, *Bibel-Lexikon*, v. 510-513; Schürer, *Gesch.* i. 566, and note 6.

2. Expounder of the Law; flourished in Rome during the Hadrianic persecutions. He aided with generous gifts of money the teachers of the Law who had suffered from these persecutions, and arranged with the Roman communities that the taxes formerly paid to the Temple in Jerusalem should be used for the schools, which otherwise would have been without any source of support (Yer. M. Ḳ. 81a).

Theudas introduced into Rome the practise of eating on the eve of Passover a lamb prepared in accordance with the custom observed in Jerusalem with regard to the sacrificial lamb (Pes. 53a, b; Ber. 19a; Beẓah 23a). According to tradition, this so enraged the Palestinian codifiers that they sent him the following message: "If you were not Theudas we would excommunicate you." In his capacity as archisynagogue it was Theudas' duty to deliver a sermon in the synagogue each Saturday. One of these sermons has been preserved, in which he emphatically asserts that it is the duty of a Jew to suffer martyrdom rather than abandon his faith (Pes. 53b; Midr. Teh. to Ps. xxviii.).

In the Talmud, Theudas is once erroneously mentioned in connection with Simeon ben Sheṭaḥ—a mistake which has been pointed out by Bacher. The oldest Mishnah teacher to mention Theudas is R. Jose.

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W. B. S. O.

THIEF. See THEFT AND STOLEN GOODS.

THIENGEN. See TYPOGRAPHY.

THISTLES. See THORNS AND THISTLES.

THOMAS, EMILE (EMIL TOBIAS): German actor; born at Berlin Nov. 24, 1836. Thomas has had a most varied career. He made his début in 1852 with the company of Pitterlin, which traversed the Erzgebirge, Saxony. The plays were ultrasensational—"Der Wahnsinnige," "Die Giftmischerin," and "Die Grabesbraut." Thomas received no monetary compensation, being paid in food; and the arrangement lasted for three years. He then obtained engagements in Görlitz, Leipsic, Cologne, Danzig, and Breslau. In the last-named city, Dreichmann, director of the Friedrich-Wilhelmstädtische Theater, Berlin, saw the young actor and engaged him for his house. Thomas made his début there Dec. 3, 1861, as the *Baker's Boy* in "Hermann und Dorothea." So great was his success that he was made stage-manager. In this capacity he produced Offenbach's "Die Schöne Helene" (himself playing *Kalchas*) and Salingré's "Pechschulze." In 1866 Chéri Maurice engaged him for the Thalia Theater, Hamburg, where he remained until 1875, when he became manager of the Woltersdorfftheater, Berlin. Two years later he resigned and went on a starring tour which lasted a year; he then joined the Ringtheater, Vienna. After the destruction of this house in 1881, Thomas appeared at the Wallnertheater, Berlin. In 1886 he went with his wife, Betty Thomas-Damhofer, to the United States, scoring financial and artistic successes.

On his return to Germany in 1887, Thomas assumed the management of the Centraltheater, Berlin, which he renamed the "Thomas-Theater"; but his direction was most unsuccessful, and he was forced to relinquish it. Since then he has played in the principal theaters of Germany and Austria. Since 1902 he has acted at the Metropoltheater, Hamburg. His best rôles are: *Striese* in "Der Raub der Sabinerinnen"; *Kälbchen* in "1733 Thaler, 22½ Silbergroschen"; and *Geier* in "Der Flotte Bursche."

BIBLIOGRAPHY: *Das Geistige Berlin*, p. 540; Eisenberg, *Biog. Lex.*

S. E. Ms.

THOMAS, FATHER. See DAMASCUS AFFAIR.

THOMASHEFSKI, BORIS: Judæo-German actor; born at Kiev May 30, 1866. He went to New York to seek work in 1881 and soon organized a Jewish troop which played in Turn Hall, Fourth street. Three years later he removed to Chicago, where he became a theatrical manager. In 1893 he settled in New York, and became one of the leading Yiddish actors. At present (1905) he is lessee and manager of the People's Theater in that city.

Thomashefski plays the chief character in almost all the pieces produced at his theater, most of which are written by Latteiner. He has himself written some Judæo-German plays and published a collection of witty sayings (in "Theatre Journal," 1903-1905, i., ii.).

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A. M. SEL.

THORN: Town of West Prussia, founded in 1233 by the Knights of the Teutonic Order. Jews were not permitted to dwell in Thorn while the knights held sway; and after the Polish government took possession of the town, in 1453, they were admitted only occasionally. Several Jews were living there about the middle of the seventeenth century; and in 1749 they were allowed to open a school. In 1766 all the Jews except six were expelled; but they seem to have returned in the following years. In 1774 and 1779 the Jews were again driven out; returning, they were once more ordered to leave in 1793, when Prussia took possession of the town; and, though they succeeded in obtaining a respite, they were expelled in 1797. Many Jews settled gradually in the town when it became part of the duchy of Warsaw, after the Peace of Tilsit; according to the town records, they stole in during the French occupation. In 1823 the community numbered 52 families, comprising 248 individuals.

The first rabbi was Samuel Heilmann Leyser of Lissa, who seems to have settled in the town toward the end of the eighteenth century; he officiated without remuneration down to 1847. His successors were: Dr. Krakauer (1847–57); Dr. Engelbert (1857–62); Dr. Rahmer (1862–67); Dr. Oppenheim (1869–91); and Dr. I. Rosenberg, the present incumbent, who has held office since 1892. The following scholars have lived at Thorn: Ẓebi Hirsch Kalischer (d. 1875), author of "Derishat Ẓiyyon," "Emunah Ramah," and "Sefer ha-Berit 'al ha-Torah"; his son Louis Kalischer, author of "Ḳol Yehudah"; and Isaac Miesses, author of "Ẓofnat Pa'neaḥ" and other works.

The community possesses a synagogue, built in 1847; a home for the aged, organized in 1892; a religious school, a loan society, a ḥebra ḳaddisha, and a literary society. In 1903 the Jews of Thorn numbered 1,200 in a total population of 30,000. The Jewish inhabitants of the suburbs of Podgorz and Mocker, and of several neighboring villages, are members of the Thorn congregation.

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S. I. R.

THORNS AND THISTLES: The desert flora of Palestine is unusually rich in thorns and thistles, containing a whole series of acanthaceous shrubs and various thistles, including Acanthus, Carduus (thistle), Centaurea Calcitrapa (star-thistle), Cirsium acarna, Linn. (horse-thistle), Cnicus benedictus, Linn. (blessed thistle), Cynara Syriaca, Linn. (cardoon), Echinops (globe-thistle), Eryngium nitraria, Noea, Notobasis Syriaca, Linn. (Syrian thistle), Ononis antiquorum, Linn. (tall rest-harrow; var. leiosperma, Post), Onopordon (down-thistle), Phæopappus scoparius, Sieb., Silybum Marianum, Linn. (milk-thistle), Tribulus terrestris, Linn. (land-caltrops), and others, some of them in many subspecies. All these plants were very troublesome to the farmer (Prov. xxiv. 31), who frequently set fire to his fields to get rid of them (Isa. x. 17), while the Prophets threatened the people with a plague of briers and thistles (Isa. v. 6; Jer. xii. 13). The tyrant is compared to the useless bramble (Judges ix. 14); and King Amaziah is likened to the thistle (II Kings xiv. 9). Instead of fruit the earth is to bring forth "thorns and thistles" (Gen. iii. 18), which must, therefore, be edible, and which are considered by the Midrash to be artichokes.

Many names for these plants are found in the Bible as well as in post-Biblical literature. Acanthaceous trees and shrubs, some of them admitting of classification, constitute the first group, which includes: אטד, Bible and Mishnah (also Assyrian, Phenician, and Aramaic) = Lycium Europæum, Linn. (not Rhamnus), box-thorn; סנה, Bible, Mishnah, and Aramaic = Rubus sanctus, Schreb., blackberry; שטה = Acacia; עוזרד, Mishnah, and טולשי, Talmud = Cratægus Azarolus, Linn., hawthorn; רימין, Mishnah, and כנרא, Talmud = Zizyphus lotus, Lam., jujube, and Zizyphus spina-Christi, Linn., Christ's-thorn; שיזפין, Mishnah, and שיסקי, Talmud = Zizyphus vulgaris, Lam., common jujube.

The second group comprises acanthaceous or prickly herbs, shrubs, and nettles: נעצוץ (?), Bible, היגה, Mishnah, and היגתא, Talmud (Assyrian, "egu" [?]) = Alhagi Maurorum, DC., alhagi; חריע and קוץ, Mishnah, מוריקא and מוריקא, Talmud = Carthamus tinctorius, Linn., safflower; דרדר, Bible, and חיורא, Talmud = Centaurea Calcitrapa, Linn., star-thistle; חוח (?), Bible, היזמא, Mishnah and Talmud = Echinops spinosus, Linn., or Echinops viscosus, DC., echinops (?); חרחבינה = Eryngium Creticum, Lam., button-snakeroot; קינרס, כנגר = Cynara Scolymus, Linn., artichoke; עכבית = Cynara Syriaca, Boiss., and Cynara Cardunculus, Linn., cardoon (the heads of which are well described by Rashi in his commentary on Ps. lxxxiii. 14); שמיר = Paliurus aculeatus, Linck., garland-thorn; ברקנים (?), Bible = Phæopappus scoparius, Sieb., phæopappus; חדק = Solanum coagulans, Forsk., nightshade; סרפד, קמש (?), Bible, and קרצובא, Talmud = Urtica urens, Linn., nettle.

General terms, some of them applied also to thorns, are חוח, סיר, צנים, קוץ, שכים, and שית in the Bible, and הובאי, חוח, יערא, כובא, עצבנית, and קוץ in the Mishnah and Talmud.

S. I. Lö.

THRASHING-FLOOR. See Agriculture.

THREE. See Numbers and Numerals.

THRESHOLD: In early times the threshold had a special sanctity; and that of the Temple was a marked spot, indicating specific taboos (see I Sam. v. 4 *et seq.*; comp. Zeph. i. 9). There were special keepers (A. V. "porters") of the threshold (II. Kings xxii. 4; I Chron. ix. 22; II Chron. xxiii. 4; Jer. xxxv. 4). There is a wide-spread custom of making family sacrifices at the threshold in addition to those at the hearth. Herodotus reports this of the Egyptians (ii. 48). Trumbull suggests that there is a specific reference to the threshold in Ex. xii. 22 (LXX.), in connection with the institution of the Passover. Even to the present day it is considered unlucky to tread on the threshold. He suggests also that the word "pesaḥ," or "passover," means a "leaping over" the threshold, after it has been sanctified with the blood of the threshold-covenant. The threshold of Dagon's temple was evidently sacred in this way; and it has been suggested by Cheyne that I Kings xviii. 20–21 should be rendered "How long will ye leap over both thresholds?" (that is, worship both Baal and Yhwh).

Bibliography: H. Clay Trumbull, *Threshold Covenant*, Philadelphia, 1896.

J.

THRONE: 1. A royal seat, or chair of state. The king sits "upon the throne of his kingdom" (Deut. xvii. 18). Pharaoh delegated full power to

Joseph to rule over Egypt; "only in the throne will I be greater than thou" (Gen. xli. 40). The royal throne is sometimes designated as "the throne of the kings" (Jer. lii. 32). The most magnificent throne was that of SOLOMON (see JEW. ENCYC. xi. 441 *et seq.*; J. S. Kolbo made a model of Solomon's throne and exhibited it in New York city in 1888). The throne, like the crown, was a symbol of sovereign power and dignity. It was also the tribunal, the "throne of judgment" (Prov. xx. 8), where the king decided matters of law and disputes among his subjects. Thus "throne" is synonymous with "justice."

2. The Throne, the abode of God, known as "Kisse ha-Kabod" (the Throne of Glory), from which God manifests His majesty and glory. Micaiah "saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left" (I Kings xxii. 19; compare the vision of Isaiah [vi. 1] with that of Ezekiel [x. 1]). The throne of God is Heaven (Isa. lxvi. 1); in future it will be Jerusalem (Jer. iii. 17), and even the Sanctuary (Jer. xvii. 12). Thus the idea of the majestic manifestation of God gradually crystallized in the cabalistic expression "koaḥ ha-ẓimẓum" (the power of concentration). God's Throne is the symbol of righteousness; "justice and judgment are the habitation of thy throne" (Ps. lxxxix. 15 [A. V. 14]).

The Throne of Glory is an important feature in the Cabala. It is placed at the highest point of the universe (Ḥag. 12b); and is of the same color as the sky—purple-blue, like the "sapphire stone" which Ezekiel saw and which had previously been perceived by the Israelites (Ex. xxiv. 10; Soṭah 17a). Like the Torah, it was created before the world (Pes. 54a). R. Eliezer said that the souls of the righteous are concealed under the Throne (Shab. 152b). When Moses ascended to heaven to receive the Torah the angels objected, whereupon God told him to hold on to the Throne and defend his action (Shab. 88b). It is asserted that the likeness of Jacob is engraved on the Throne of Glory (Zohar, Wayiggash, p. 211a). For the throne of Elijah see ELIJAH'S CHAIR.

J. J. D. E.

THUNDER: The sound that follows lightning. The proper Hebrew term for it is רעם (Ps. lxxvii. 19 *et passim*; Job xxvi. 14; Isa. xxix. 6), but it is often rendered in the Bible by קול, plural קולות (= "voice," "voices"), the singular being always followed by יהוה (= "the voice of YHWH"; Ps. xxx. 3; Isa. xxx. 30). In the plural, with the exception of Ex. ix. 28, where it is followed by אלהים, the word "God" is omitted but understood (*ib.* ix. 23 and elsewhere).

Thunder is one of the phenomena in which the presence of YHWH is manifested; and it is also one of His instruments in chastising His enemies. According to Ps. lxxvii. 18–19, it was a thunder-cloud that came between the Israelites and the Egyptians when the former were about to cross the Red Sea (comp. Ex. xiv. 20). The hail in the seventh plague of Pharaoh was accompanied by thunder (*ib.* ix. 23 *et passim*). The Law was given to the Israelites from Sinai amid thunder and lightning (*ib.* xix. 16). In the battle between the Israelites and the Philistines in the time of Samuel, a thunder-storm decided the issue in favor of the Israelites (I Sam. vii. 10; Ecclus. [Sirach] xlvi. 17). Later, when the Israelites asked Samuel for a king he prayed to God for a thunder-storm that the petitioners might be overawed (I Sam. xii. 18). The declaration of Jeremiah (Jer. x. 13): "When he uttereth a voice there is a multitude of waters," probably refers to thunder. The most poetical description of a thunder-storm occurs in Ps. xxix. 3 *et seq.* Thunder following lightning is spoken of in Job xxxvii. 3–4; and in two other passages they are mentioned together (*ib.* xxviii. 26, xxxviii. 25). The separation of the water from the dry land at the time of the Creation (comp. Gen. i. 9) is said in Ps. civ. 7 to have been accomplished by the voice of God, which probably refers to thunder. The clattering noise of battle is likened to thunder (Job xxxix. 25). Thunder is metaphorically used to denote the power of God (*ib.* xxvi. 14). The goods of the unjust disappear in a noise like thunder (Ecclus. [Sirach] xl. 13). In the ritual is included a special benediction to be recited on hearing thunder (see LIGHTNING, BENEDICTION ON).

S. M. SEL.

THURGAU. See SWITZERLAND.

TIAO KIU KIAOU. See CHINA.

TIBBON. See IBN TIBBON.

Founded by Herod Antipas.

TIBERIAS: City founded by Herod Antipas in the year 26 C.E., and named in honor of the emperor Tiberius; situated on the western shore of Lake Gennesaret, near certain hot springs, in the most beautiful region of Galilee. The population of the city was very heterogeneous, thus giving rise to various stories. For example, one legend was to the effect that after the building of the city had been begun human bones were found, whence the conclusion was drawn that the site must once have been a burial-place; so that the whole city was declared unclean. The pious were accordingly forbidden to dwell there, since the merest contact with graves made one unclean for seven days (Num. xix. 16; Oh. xvii., xviii.). Herod, being determined to people the city at all hazards, was, therefore, obliged to induce beggars, adventurers, and foreigners to come there; and in some cases he had even to use violence to carry out his will. The majority of the inhabitants, nevertheless, were Jews.

Government.

The city had its own government, with a council (βουλή) of 500 members at the head, the archon (ἄρχων) being the presiding officer. From this council was chosen a board of ten members called "the ten elders" (δέκα πρῶτοι), their chief function being the punctual levying of the taxes, for which their own means were security. There were also hyparchs and an "agronomos" at the head (comp. Pauly-Wissowa, "Real-Encyc." *s.v.*). Since Tiberias was the capital of Galilee, it was ruled by Herod until he was exiled to Lyons (France) in 39. It then came under Agrippa I., in whose possession it remained until his death in 44, after which it was subject directly to Rome. It was the capital of Galilee until 61, when Nero gave it to Agrippa II., and thus detached it from Galilee, since that province did not belong to him.

When, in 66, the great revolution raged through the whole of Palestine, the inhabitants were divided into three factions: (1) the party on the side of Agrippa and the Romans; (2) the great mass of the poor, who were partizans of the rebellion; and (3) the neutrals, including the historian Justus of Tiberias, who were neither friendly to Rome nor eager for the revolution. The revolutionists, headed by Jesus ben Zappha or Zopha, archon of the city, soon gained control; but the Roman faction would not give way. When, therefore, John of Giscala lodged a complaint in the Sanhedrin at Jerusalem against Josephus, who was then at Tiberias, the council sent to the city an embassy of four men with 2,500 troops. Josephus at first sought to annul the decision of the Sanhedrin; but his efforts proved unsuccessful, and, compelling the embassy to return to Jerusalem, he subdued the revolutionary party, whereupon the Roman sympathizers appealed to Agrippa for aid, which he refused to grant. After Vespasian had conquered the greater part of Galilee, however, Tiberias voluntarily opened its gates to him, and favor was shown the inhabitants for Agrippa's sake.

Jewish School-Children at Tiberias.

(From a photograph by E. N. Adler.)

Buildings.

Of the famous buildings in Tiberias the most prominent were the royal palace (which was stormed and destroyed in the Jewish war on account of its pictures), the stadium, a synagogue (*προσευχή*), and a great assembly hall (*μέγιστον οἴκημα*), while after the close of the war pagan temples, including the Adrianeum (*'Αδριανεῖον*), were built there as well as in other cities. The baths of Tiberias, called "demosin" or "demosin de-Ṭebarya" (*δημόσια*), were famous as early as the third century (Yer. Ber. ii. 5, 3; iii. 6, 3). The synagogues of the city were the Kifra (Yer. Meg. i. 1) and the Kenishta 'Attiḳta de-Serongin (Yer. Kil. ix. 5), while the "castle of Tiberias," mentioned in Yer. 'Ab. Zarah iii. 1, appears to have been the building which Josephus fortified to defend the city. A saying of Raba or of Abaye, "I know this or that halakah as well as Ben 'Azzai [a tanna of the early part of the second century] knows the streets of Tiberias" ('Er. 29a; Ḳid. 20a; Soṭah 45a; 'Ar. 30b), shows that Jewish scholars lived in the city, at least temporarily, very soon after its foundation, although there is no mention of a definite Jewish settlement there until the second half of the second century.

After Simeon ben Yoḥai had fled from the persecutions of the Romans, and had lived in hiding for many years, thus injuring his health, he bathed in the springs of Tiberias and recovered. He seems, in his gratitude, to have declared either a part or the whole of Tiberias to be clean (Yer. Sheb. ix. 38d; Gen. R. lxxix.; Eccl. R. on x. 8; Esther R. i. 9; Shab. 35b; 'Ab. Zarah 10a; Grätz, "Gesch." iv. 208, 473). Judah ha-Nasi also resided there (R. H. 31b; comp. Rashi, *s.v.* "Bet She'arim"); and from the time when Johanan b. Nappaḥa settled in Tiberias (Yer. Sheb. ix. 1; Beẓah i. 1) the city became the center of scholarship, so that other academies could not compare with it. Even R. Abbahu sent his son from Cæsarea to Tiberias to study (Yer. Pes. iii. 7). It was, moreover, the last city in which a Sanhedrin held sittings (R. H. 31b; Yer. Pes. iv. 2).

During Persecutions.

During the persecutions in the reigns of the emperors Constantius and Gallus the Tiberian scholars decided to intercalate a month in the calendar for the year 353; but fear of the Romans led to the substitution of "Rakkath" (Josh. xix. 35) for "Tiberias" in the letter which conveyed the information to Raba at Maḥuza (Sanh. 12a). The sessions of the scholars were held in a grotto near Tiberias, and only by the flickering of torches was it possible to distinguish between night and day (Gen. R. xxxi.). In several places in the Talmud, *e.g.*, in Meg. 6a, the identity of Tiberias with Rakkath is established.

Even in the sixth century Tiberias was still the seat of religious learning; so that Bishop Simeon of Bet-Arsham urged the Christians of Palestine to seize the leaders of Judaism in Tiberias, to put them to the rack, and to compel them to command the Jewish king, Dhu Nuwas, to desist from persecuting the Christians in Najran (Assemani, "Bibliotheca Orientalis Clementino-Vaticana," i. 379).

In 614 a monk of Mt. Sinai went to Tiberias to become a Jew. He received the name of Abraham, and married a Jewess of that city (Antiochius, "Homilia Octoginta-Quarta," in Migne, "Patrologia Græca," xii. 265). In the ninth century the grammarians and Masorites Moses and Aaron ben Asher lived at Tiberias, which was then called Mu'izziyyah, in honor of the Fatimite calif Mu'izz. The system of Hebrew punctuation still in use originated in Tiberias and is accordingly called the Tiberian system (comp. Grätz, *l.c.* 3d ed., v., note 23, ii., and the remarks of Halberstam).

At the beginning of the twelfth century the Jewish community in Tiberias numbered about fifty families; and at that time the best manuscripts of the Torah were said to be found there. According to some sources the grave of Moses Maimonides is at Tiberias; but this statement is of very doubtful accuracy (see Conforte, "Ḳore ha-Dorot," p. 13a; "Sefer Yuḥasin," ed. Filipowski, p. 131b).

In the sixteenth century Joseph ben Ardut, aided by the riches of Doña Gracia and by the daily remittances of 60 aspers sent him by order of Sultan Sulaiman, undertook to rebuild the city of Tiberias, and to allow only Jews to reside there. The old superstition was revived, however, that the Jewish religion would conquer all others when Tiberias was rebuilt, whereupon the workmen refused to work and had to be forced to do so. After a year the city was completed, and Joseph wished to introduce the breeding of silkworms and the manufacture of wool (Charière, "Négociation," ii. 736; Gratiani, "De Bello Cypro," p. 492, note). The first Jewish immigrants to the new city went thither from the Pontifical States, as a result of a papal bull; and they were aided by Joseph Nasi. Their numbers and fortunes are alike unknown.

Don Joseph Nasi.

In 1837 an earthquake destroyed most of the city, while in 1865 and 1866 the ravages of the cholera forced the leaders of the community to apply to Europe for aid, appeals being printed in nearly all the Jewish weekly periodicals. Conditions have much improved, however; and since the year 1889 the community has had its own physician. The cemetery is situated on the ruins of the old city. The Jews of Tiberias number about 2,000 in a total population of 3,600.

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E. C. S. O.

TIBERIAS, LAKE. See Chinnereth.

TIBERIUS JULIUS ALEXANDER. See Alexander, Tiberius Julius.

TIBNI: One of the rulers of the kingdom of Israel during the interregnum between Zimri and Omri; son of Ginath. When Zimri, after a reign of seven days, had ended his life, the people of Israel were divided into two factions, one siding with Omri, and the other with Tibni. Omri's followers gained the upper hand; and, finally, Tibni having died, Omri was declared king (I Kings xvi. 21-22). From a comparison of verses 15 and 23 of the chapter just cited, it appears that Tibni was regent over half the kingdom of Israel for a period of four years. According to the Septuagint (*ad loc.*), Tibni had a brother named Joram, who seconded him in the dispute over the throne and who died at the same time as himself, probably at the hands of Omri's party.

J. M. Sel.

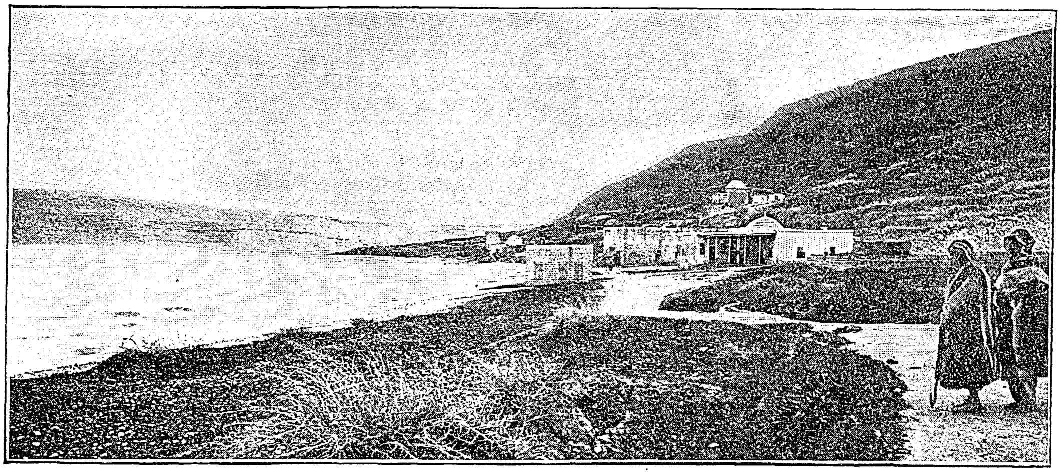

View of Tiberias Showing the Tomb of Rabbi Meïr.
(From a photograph by the American Colony at Jerusalem.)

TIEN-TSIN: Commercial city of China. Its Jewish inhabitants number about 150, most of whom are Russian and Polish. They have not organized as a community and hold divine services only during the penitential season, when private halls are used and Sefer Torahs are brought from Shanghai. In 1902 J. Dietrich purchased a piece of land and presented it to the Jewish inhabitants for burial purposes. In 1904 a branch of the Anglo-Jewish Association was formed, of which Dr. M. Linscer is president. The Tien-Tsin Jews are mainly merchants and hotel-keepers.

J. N. E. B. E.

TIETZ, HERMANN: German rabbi; born at Birnbaum, Posen, Germany, Sept. 3, 1834, and educated at the University of Berlin (Ph.D. Halle). He was rabbi in Schrimm, and since 1888 he has been a "Stiftrabbiner" and teacher in the bet ha-midrash at Inowrazlaw. He has published "Das Hohe Lied," translated in verse, and with notes according to the Midrash (Berlin, 1878), and "Megillat Eka," with a metrical translation and a Hebrew commentary, under the title "Zikron Yehudah" (Schrimm, 1881).

S. F. T. H.

TIFLIS. See CAUCASUS.

TIGLATH-PILESER (Hebrew, תגלת־פלאסר, and a corrupt form, תלגת־פלנסר, in I Chron. v. 6, 26; II Chron. xxviii. 20; Assyrian, "Tukulti-apil-e-šar-ra" = "my help is the son of Ešarra"): King of Assyria from 747 to 727 B.C.; designated by modern Oriental historians as Tiglath-pileser III. He first appears under the name "Pul" (II Kings xv. 19; comp. I Chron. v. 26), the proper form of which is "Pulu," as is seen in the list of Babylonian kings. When he assumed the crown over Assyria he seems to have called himself Tukulti-pal-Ešar-ra after the great ruler of the same name in the twelfth century.

Tiglath-pileser left several important inscriptions of his reign; but these were badly broken when discovered. Upon his accession he inaugurated a new policy for the government and administration of Assyria. Former kings had maintained by military force the union of the so-called empire; the new policy established a method of organization which more closely united the central and provincial sections of the government: systems of transportation and transplantation of strong but rebellious subjects minimized dangers that had wrecked other governments. This was the method pursued by Sargon at Samaria, by Sennacherib, and by other rulers down into Persian times.

Tiglath-pileser's first campaign into the west country took place in 743-742, when he entered northern Syria. While here he received tribute from Rezin of Damascus and Hiram of Tyre. A two-year siege was necessary to reduce to complete submission the plucky little city of Arpad, in 740 (comp. Isa. x. 9; II Kings xix. 13). The very next year he seems to have clashed with the interests of Azariah (Uzziah), King of Judah, far in the north (comp. II Kings xiv. 28) and to have established Assyrian sovereignty there. Either in this or in the following year Menahem (II Kings xv. 19, 20), king of northern Israel, purchased his throne of the Assyrian ruler.

Not until 734 was Tiglath-pileser's presence again required in the west. Pekah, who had secured by strategy and tragedy the throne of northern Israel, formed a league with Rezin of Damascus to withstand any further assumption of sovereignty over Israel and Syria by the power centered on the Tigris. Together they besieged Ahaz at Jerusalem, either to force him to join the anti-Assyrian coalition or to put a man of their own choice on the throne. Ahaz in desperation appealed to Tiglath-pileser for help. The Assyrian king made a dash for Damascus and laid siege to it. In the meantime he ravaged northern Israel (comp. II Kings xv. 29) and other territory all the way to Philistia. In 732 Damascus fell (comp. Isa. viii. 4; II Kings xvi. 9). At this time apparently Ahaz, among a number of petty kings, appeared within Damascus before the throne of the great conqueror and paid the price of submission. Soon after this event, probably, Tiglath-pileser incited or encouraged Hoshea to slay Pekah, the unyielding king of northern Israel. Hoshea was rewarded by being put in authority over this Assyrian province; and Tiglath-pileser retired to the east. In 728 he became master of Babylon, and died the following year.

J. I. M. P.

TIGRIS (Hebrew, חדקל; Aramaic and Talmudic, דגלת; the modern **Dijlah**): One of the four streams mentioned in Gen. ii. 14 as watering the Garden of Eden, and described, from the standpoint of Palestine, as flowing "in front of Assyria" (R. V.). The Tigris has its source in several springs in Mount Ararat, not far from the head-waters of the Euphrates. Near one of these springs the figures of Sardanapalus and Tiglath-pileser III. are found carved in the rock. After flowing a short distance the river receives the waters of several mountain brooks from the east; and at Diarbekr it is already a fairly large stream. South of Mosul it is navigable for rafts, and at Bagdad it carries boats; while at Korna it unites with the Euphrates to form the Shaṭṭ al-'Arab, which empties into the Persian Gulf. Its chief period of rise occurs, opposite Mosul, at the time of the melting of the snow (Ecclus. [Sirach] xxiv. 25), when it devastates the surrounding country. Hence, even in antiquity it was necessary to dig transverse canals in various places to carry off the superfluous water, which is whitish in color and is famed for its potability among those who live in the vicinity and who are accustomed to it. The river contains great numbers of fish. The Tigris is referred to in only one other place in the Bible, namely, Dan. x. 4, where in the English version the name is transliterated simply "Hiddekel."

The Targum and the Talmud term it the Diglat, the earlier form of the name. In answer to the question why this river was called also Hiddekel, R. Ashi replied that it was on account of its sharpness and swiftness, the word חדקל being etymologized as a compound of חד ("sharp," "swift") and קל ("light," "quick"; Ber. 59a). Neubauer proposed to separate the name into חד or חץ and דקל ("the swiftly running Diklah"). In the Talmud the water of the river is considered to be both quickening for the mind and healthful for the body on account of its lightness (*ib.*). It was also held to be one of the oldest rivers; and when a Jew saw its waters from the bridge Bostane he was enjoined to recite the blessing "Blessed be He who hath made the work of Creation" (*ib.*; Yeb. 121a).

From Bagdad to Apameia the river formed the boundary of Babylon (Ḳid. 71b).

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S. S. O.

TIKTIN: A Silesian family of rabbis originating from Tiktin, a town in Poland.

Abraham ben Gedaliah Tiktin: German rabbi; born at Schwersenz, Posen; died at Breslau Dec. 27, 1820. In 1811 he was appointed rabbi at Glogau, and five years later, by a royal rescript of Sept. 5, he became chief district rabbi at Breslau, where he officiated until his death. He was the author of several works, although only one appeared in print, namely, "Petaḥ ha-Bayit" (Dyhernfurth, 1820), novellæ on the fourth part of the Shulḥan 'Aruk. At Tiktin's funeral Rabbis Jacob of Lissa, Moses Kronik, and Solomon Plessner delivered sermons, all of which were published.

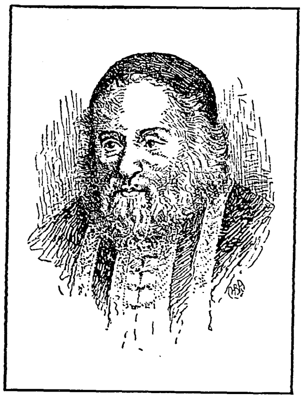
Abraham Tiktin.
(From an old print.)

S. S. O.

Gedaliah Tiktin: German rabbi; born about 1808; died at Breslau Aug. 8, 1886. Like his father, Solomon Tiktin, whom he succeeded in the rabbinate of Breslau in 1843, Gedaliah was the champion of Orthodox Judaism. The war which had been carried on for years between the Orthodox and Reform parties, headed respectively by Solomon Tiktin and Abraham Geiger, was continued after the former's death. The Reform party endeavored to influence the German government to recognize Geiger as rabbi of Breslau; but, owing to Tiktin's personal merit, King Frederick William IV. confirmed him in office, and, later, even conferred on him the title of "Königlicher Landesrabbiner." It was not until after Geiger's death that Tiktin and Joël, Geiger's successor, came to an understanding in order to maintain peace in the Jewish community of Breslau. Even after his confirmation by the king, Tiktin had not exercised his power with regard to the slaughterers ("shoḥaṭim"), but had contented himself with abstaining for several years from eating meat.

Tiktin was known also for his charitable activity during the forty-three years of his rabbinate; and there was hardly any charitable institution of which he was not a member. In 1870 he received the decoration of the Order of the Red Eagle in recognition of services rendered by him to the sick and wounded during the Franco-German war of 1870–71. Special courtesies were paid to him by the German government on account of his weekly visits to the Jewish prisoners.

Tiktin was the author of a pamphlet entitled "Beitrag zur Bearbeitung der von Seiten der Behörde . . . Gerichteten, den Jüdischen Kultus Betreffenden Fragen" (Breslau, 1843).

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1886, p. 554; Fürst, *Bibl. Jud.* iii. 431; *Ha-Ẓefirah*, xiii., No. 106.

Solomon Tiktin: German rabbi; born at Glogau; died in Breslau March 20, 1843; son of Abraham Tiktin. He was a prominent champion of Orthodox Judaism; and some idea of his anti-Reform activity may be gathered from the writings of his opponent, A. Geiger. Tiktin became rabbi at Breslau in 1824. In 1836 he prohibited the printing in Breslau of Moses Brück's "Die Reform des Judenthums." But the real war between Tiktin and the Reform party began when Geiger presented himself as a candidate for the position of second rabbi ("Rabbinatsassessor" or "dayyan") of Breslau. Geiger was invited to preach in Breslau on July 21, 1838; but Tiktin is said to have applied to the police to prevent Geiger from doing so. In 1842 Tiktin published his two pamphlets, "Darlegung des Sachverhältnisses in Seiner Hiesigen Rabbinats-Angelegenheit" and "Entgegnung auf den Bericht des Ober-Vorsteher-Collegiums der Hiesigen Israeliten-Gemeinde an die Mitglieder," in which he accused Geiger of having deliberately planned the destruction of the foundations of Judaism. Tiktin insisted that Geiger should not be present either at a divorce or at a ḥaliẓah ceremony, thus denying him recognition as a rabbinical authority.

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S. M. SEL.

TIKTINER, JUDAH LÖB BEN SIMḤAH: Russian rabbi of the eighteenth century. He officiated as ab bet din in Zagora, and later was a resident of Wilna. Tiktiner was the author of "Shalme Simḥah" (2 vols., Wilna, 1806), containing novellæ on the halakot of Asher ben Jehiel, preceded by a presentation of various basal principles of the Talmud, as well as of various casuistic writings. The work is, however, incomplete, extending only as far as the treatise Ta'anit.

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E. C. S. O.

TIKTINER, REBECCA BAT MEÏR: Austrian authoress of the sixteenth century; flourished at Prague, where she died, apparently in 1550. She wrote two works: (1) "Meneḳet Ribḳah" (Prague, 1609; Cracow, 1618), divided into seven "gates," treating of a housewife's duties, and containing various Talmudic and Midrashic anecdotes; (2) "Simḥat Torah Lied" (Prague, n.d.), a poem for the Simḥat Torah festival.

BIBLIOGRAPHY: Hock-Kaufmann, *Die Familien Prags*, p. 153a; Zunz, *Z. G.* p. 285; Benjacob, *Oẓar ha-Sefarim*, p. 325;. Steinschneider, *Cat. Bodl.* cols. 562, 573, 2134–2135; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 310; De Rossi, *Dizionario*, p. 313.

E. C. S. O.

TIKTINSKI, ḤAYYIM JUDAH LÖB B. SAMUEL: Lithuanian Talmudist; born in Mir Oct. 13, 1823; died in Warsaw March 30, 1899. He was the second son of Samuel Tiktinski, founder of the yeshibah in Mir, who died in 1835, leaving his eleven-year-old son without any material means. Despite his very unfavorable circumstances, young Tiktinski succeeded by diligent application in passing a rabbinical examination before he was twenty, at which age he officiated as substitute for Rabbi Elihu Shik in Deretschin when the latter went on a long journey. In 1850 he was invited by Rabbi

Moses Abraham ben David of Mir to deliver lectures before the local yeshibah. By his brilliant delivery and his rejection of the pilpul he attracted many scholars; and when, in 1867, Moses Abraham died, Tiktinski was entrusted with the entire control of the yeshibah. Among his many pupils were Meïr, rabbi of Draderkewin, and Mordecai Elihu, author of "Ner le-Ma'or."

In 1876 Tiktinski's son **Samuel** delivered some of the lectures at the yeshibah; and in 1883, when Samuel died, his younger brother, **Abraham,** took his place. When, in the summer of 1898, the yeshibah was destroyed by fire for the second time, Tiktinski, in spite of illness, procured the necessary funds to rebuild it. He left no works, his contributions to the explanation of the Talmud having been destroyed in the above-mentioned fire.

BIBLIOGRAPHY: M. L. Goldberg, *Sefer Toledot ha-Gaon Ḥayyim Judah Löb*, Warsaw, 1901.
E. C. A. PE.

TIMBREL or **TABRET**: Musical instrument. In the Hebrew music of Old Testament times, as indeed in Oriental music to-day, rhythm was of much greater importance, in comparison with the melody, than it is in modern Occidental music. Accordingly instruments like the drum and tambourine, which serve principally to accentuate the rhythm, played the greatest part. The most ancient means of marking rhythm was the clapping of hands, a method which is still employed. Among the instruments of percussion, the timbrel or hand-drum ("tof") is the oldest and most popular. It is very simple, consisting of a broad or narrow hoop of wood or metal over which the skin of an animal is stretched. Sometimes small, thin pieces of metal are hung upon the rim, which jingle when the timbrel is shaken, as in the modern tambourine. The instrument is held high in one hand, while the performer beats on the drumhead with the fingers and the back of the other hand. The form of the instrument is similar to that of the modern tambourine, as is also the manner of playing on it.

The Egyptians and the Assyrians possessed this instrument. The pictures of the former show it only in the hands of women; among the Assyrians it was played by men also. Among the Hebrews it was usually played by women, as an accompaniment to joyful dancing (Judges xi. 34; I Sam. xviii. 6; Jer. xxxi. 4) and to songs (Gen. xxxi. 27; Ex. xv. 20; I Sam. xviii. 6). The timbrel is an instrument which in its whole character is inappropriate for mournful occasions, being in keeping only with cheerful songs and games, such as accompany weddings (I Macc. ix. 39), popular rejoicings (*e.g.*, the reception of a victorious general; I Sam. xviii. 6 *et seq.*), banquets (Isa. v. 12), and religious festivals of a joyful and popular character (Ex. xv. 20; Ps. lxxxi. 2). It is more rarely found in the hands of men. All the prophets who speak at length of music refer to the hand-drum (I Sam. x. 5).

The tambourine apparently had no place in the Temple service, however; at least in the enumeration of the instruments of the Temple orchestra (II Chron. v. 12 *et seq.*) only the cymbals are mentioned among the instruments of percussion.
E. C. I. BE.

TIMNATH-SERAH (in Judges ii. 9, **Timnath-heres**): Town in Mount Ephraim, situated on the northern slope of the hill of Gaash (Josh. xxiv. 30). It was given to Joshua as an inheritance, was fortified by him (*ib.* xix. 50), and served as his place of burial (*ib.* xxiv. 30). According to the "Onomasticon" of Eusebius, Timnath was an important city in the district of Diospolis (Lydda); and the grave of Joshua was shown there. On the site of the city is situated the modern town of Tibna, about ten miles north of Beth-el on the Roman road from Cæsarea to Jerusalem. Among its ruins and tombs is a grave of remarkable size and construction, which is probably the one identified in the days of Eusebius as that of Joshua. Another tradition, however, of Samaritan origin, locates the tomb farther to the northeast, in the small village of Kafr Ḥaris, which is therefore frequently regarded as the site of Timnath. The city seems to have been identical with the Thamnatha of I Macc. ix. 50, which, according to Josephus ("Ant." xiv. 11, § 2; "B. J." iv. 8, § 1), was the capital of a Jewish toparchy.

BIBLIOGRAPHY: Guérin, *Judée*, iii. 37; idem, *Samarie*, ii. 89 *et seq.*; *Pal. Explor. Fund, Memoirs*, ii. 374 *et seq.*; idem, *Quarterly Statement*, 1879, pp. 193 *et seq.*; *Z. D. P. V.* ii. 13 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 181-186.
E. C. I. BE.

TIN. See METALS.

TIRADO, JACOB: Convert to Judaism in Amsterdam in the sixteenth century; died in Jerusalem. With several Maranos he sailed from Portugal in a vessel which was driven out of its course to Emden in East Friesland. Following the advice of Rabbi Moses Uri ha-Levi, he continued his travels with his companions to Amsterdam. After his arrival there he confessed the Jewish faith openly, and afterward, though advanced in years, underwent the rite of circumcision.

Together with Jacob Israel Belmonte and Samuel Palache, Tirado founded the Spanish-Portuguese community of Amsterdam, being its first president. Having acquired a house on the Houtgracht, he transformed it into a synagogue, which was called after him "Bet Ya'aḳob," or "Casa de Jacob," and was consecrated at the New-Year's festival, 5358 (= Sept., 1597). Annually on Yom Kippur a special prayer in his behalf is recited as an acknowledgment of his important services to the community. In his old age Tirado traveled to Jerusalem, where he died. See MOSES URI B. JOSEPH HA-LEVI.

BIBLIOGRAPHY: De Barrios, *Casa de Jacob*, pp. 3 *et seq.*; idem, *Relacion de los Poetas*, p. 53; D. H. de Castro, *De Synagoge der Portugeesch-Israelitische Gemeente te Amsterdam*, pp. 5, 7; Grätz, *Gesch.* ix., pp. lxxxiii. *et seq.*
S. M. K.

TIRHAKAH (תרהקה): King of Ethiopia (*i.e.*, Nubia). When Sennacherib and his general (Rabshakeh) were besieging Lachish, Libnah, and Jerusalem, it was reported that Tirhakah was approaching with an army to assist the Palestinians against the Assyrian forces (II Kings xix. 9; Isa. xxxvii. 9).

This king, the Tarakos of Manetho (comp. "Tharaca," LXX. and Vulgate), the Tearkos of Strabo, the Tharsikes of Josephus, and the Tarḳu of the Assyrian inscriptions (written "Ta-h-ru-ḳ" in hieroglyphics with strange vocalization; the consonants suggest as emendation a transposition of the second and third consonants in the Hebrew form), was the third Pharaoh of the twenty-fifth or Ethiopian dynasty of Egypt. He was a usurper who tried later to legalize his usurpation by marriage with the widow of his predecessor, Shabataka (the Sebichos of Manetho). Assyrian reports assign his death to 668–667 B.C.; and Egyptian inscriptions state that he reigned twenty-six years (twenty or eighteen according to Manetho). Thus his ascension to the throne would fall in 694–693 B.C. (according to others, his coronation occurred in 691 and his death in 665).

Tirhakah has left in Egypt many monuments, extending from Tanis to Napata, his capital in Nubia. No line of his inscriptions speaks of the great wars which he had to wage, at least from 676. The Assyrians, accusing him of having aided their rebellious vassal, King Baal of Tyre, invaded Egypt in that year, but their army was finally annihilated. In 671, however, King Esarhaddon undertook another expedition, invaded Egypt by way of Magdali (perhaps the Biblical Migdol), defeated an army at Iskhupri, and by two further victories drove Tirhakah out of Egypt. The twenty petty rulers (nomarchs) among whom this country was distributed by the Assyrians followed a treacherous course, wavering between the Assyrians and Tirhakah, who invaded Egypt again in 669 and occupied the land. A third Assyrian army, however, was victorious at Karbanit (in the northwest of the Delta), destroyed the rebellious Saïs, Mendes, and Tanis, and pursued Tirhakah as far back as Thebes, which closed its doors to the fugitive king. The energetic Ethiopian rallied his troops for another campaign, and had already forced Thebes to surrender, when he died. His stepson and successor, Tandamani (thus the Assyrian; Tinwat-Amon in hieroglyphics; Tementhes in Polyænus, "Strategica," vii. 3), made only one more futile attempt to regain Egypt.

It will be seen from the above chronology that the monumental data can not easily be harmonized with the seemingly conflicting chronology of the Bible, which mentions Tirhakah in 701 both as king and as at war with the Assyrians. It is at present not possible to explain this discrepancy; the latest attempt at an explanation is that of Prašek ("Mitteilungen der Vorderasiatischen Gesellschaft," 1903, viii. 148), who holds that the Biblical passage concerning Tirhakah referred originally to an expedition in 691 or later, the report being misplaced in the present text.

BIBLIOGRAPHY: For the monuments of Tirhakah: Wiedemann, *Gesch. Aegyptens*, p. 590. For his ascension to the throne: Maspero, *Histoire Ancienne*, 1899, iii. 361 (with some reservations). On the cuneiform accounts: Winckler, in Schrader, *K. A. T.* 3d ed., pp. 88 *et seq.* (also *Mitteilungen der Vorderasiatischen Gesellschaft*, 1898, p. 29; *Altorientalische Forschungen*, p. 97).

E. C. W. M. M.

TIRZAH: 1. Ancient Canaanitish capital (Josh. xii. 24), which, from the context, seems to have been situated in the northern part of the country. Possibly, therefore, it should be distinguished from the Israelitish capital of the same name (I Kings xiv. 17; xv. 21, 33), which was made a royal city by Jeroboam I. (*ib.* xiv. 17), and which remained the residence of the kings of Israel until Omri. Subsequently Tirzah is mentioned only as the center of the revolution of Menahem (II Kings xv. 14, 16); and even in this passage "Tirzah," on the basis of the Septuagint text, should perhaps be read "Tharseila" and be identified with the village of that name, which, according to the "Onomasticon" of Eusebius, was a Samaritan town in Bashan, corresponding to the modern Tsil.

The only information possessed concerning the royal city of Tirzah, which is praised for its beauty in Cant. vi. 4, is that it was situated in the district of Zelophehad in the tribe of Manasseh (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3); but, since neither Josephus nor the "Onomasticon" gives any details regarding it, all identifications are uncertain. Robinson considered it to be the site of the modern Ṭalluza, the Ṭarlusa of the Talmud, a town about seven kilometers northeast of Nablus (Neubauer, "G. T." p. 268), while Conder, on the other hand, identified it with Tayasir, an ancient site with caverns, tombs, and other remains, nineteen kilometers northeast of Nablus. The translation of "Tirzah" by "Tir'an" in the Targum to Cant. vi. 4 has led other scholars to identify the place with the modern Al-Ṭirah, which lies south of Nablus, although this Tir'an may perhaps be represented rather by Ṭur'an, northeast of Nazareth.

2. The youngest of the five daughters of Zelophehad (Num. xxvi. 33).

E. C. I. BE.

TISHBI, ELIJAH. See LEVITA, ELIJAH.

TISHBI, JUDAH BEN ELIJAH: Karaite scholar and liturgical poet; flourished at Belgrade in the first half of the sixteenth century; grandson of Abraham ben Judah. He copied and completed the exegetical work of his grandfather, entitled "Yesod Miḳra," and was the author of liturgical poems, several of which have been inserted in the Karaite prayer-book ("Siddur ha-Ḳera'im," ii. 215; iii. 171, 172, 174). Judah was the copyist of the "Yehi Me'orot," on the precepts attributed to Tobiah ben Moses.

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 93; Fürst, *Gesch. des Karäert.* ii. 293.

K. I. BR.

TISZA-ESZLAR AFFAIR: Accusation of ritual murder brought against the Jews of Tisza-Eszlar, a Hungarian town situated on the Theiss. On April 1, 1882, Esther Solymosi, a Christian peasant girl fourteen years old, servant in the home of Andreas Huri at Tisza-Eszlar, was sent on an errand from which she did not return. The search for her being fruitless, a rumor was circulated that the girl had become a victim of religious fanaticism. The agitations of the anti-Semites, whose leaders, Onody of Tisza-Eszlar and Victor von Istóczi, had in the House of Deputies proposed the expulsion of the Jews, exercised a most pernicious influence upon the country population. In the general excitement which they stirred up and which led to bloody excesses in many parts of Hungary, the suspicion that the Jews had foully dealt with the girl, in order to use her blood at the approaching Passover (April 4), found ready credence; and

Origin of the Accusation.

on May 4 the alarmed mother accused the Jews before the local judge of having killed her daughter, and urged him to hold an investigation.

"Confessions" of the Scharf Children.

On May 19 the county court of Nyireghyhaza sent the notary Bary to act as examining judge at Tisza-Eszlar. After having placed the suspected Jews under the surveillance of the police, Bary began his inquiry with Samuel, the five-year-old son of the synagogue sexton Josef Scharf. The babble of this child, from whom by means of money presents and pieces of sugar some women and girls had elicited the statement that his father had called Esther into his house and pinioned her, and that the slaughterer ("shoḥeṭ") had cut off her head, was the point at issue in all the proceedings. Before Bary the boy stated that in the presence of his father and other men the slaughterer had made an incision in the girl's neck, while he himself and his brother Moriz had received the blood in a plate. The father, as well as Moriz, who was nearly fourteen years old, and the other suspected persons, denied any knowledge of the disappearance of the girl and of her conjectured murder. On May 19 Scharf and his wife were arrested; Moriz repeated his statement, and said in addition that he had never known anything about the missing girl, not even from hearsay. On the evening of that day Moriz was given in charge of Recszy, the commissary of safety, who took him to his country house in Nagy-Falu, where the court clerk, Peczely, received orders to watch over the boy's safety. Peczely, a brutish man who had served twelve years in jail for murder, connived with Recszy to make Moriz the instrument of a blood accusation. Intimidated by cruelty and threats, the boy confessed in the night that after Sabbath morning service his father had called Esther to his house under the pretext of requiring her to remove some candlesticks (an act forbidden to Jews on Saturday); that a Jewish beggar, Hermann Wollner, who lodged with them, had led the girl to the vestibule of the synagogue and felled her; and that, after having undressed her, two slaughterers, Abraham Buxbaum and Leopold Braun, had held her while another slaughterer, Solomon Schwarz, incised her neck with a large knife and emptied the blood into a pot. These three men, applicants for the vacant position of precentor and shoḥeṭ, had come to Tisza-Eszlar to officiate on that particular Sabbath, and had, as the boy said, remained in the synagogue after morning service. All this, according to his confession, Moriz had observed through the keyhole of the synagogue door. During forty-five minutes that he thus stood on watch, he saw also that after the operation a rag was tied around the neck of the girl and her body dressed again, in the presence of Samuel Lustig, Abraham Braun, Lazar Weissstein, and Adolf Jünger. The two conspirators Recszy and Peczely immediately sent for the examining judge Bary, before whom the same night Moriz repeated his account, adding that, after the perpetrators had left the scene of their crime he had locked the synagogue, and that neither the corpse nor any blood marks were to be found. With feverish zeal Bary continued his investigations in the synagogue and houses and among the graves; but nowhere could any traces of the living or dead girl be discovered. Twelve Jews were arrested on suspicion; and Moriz Scharf was given in charge of the jailer.

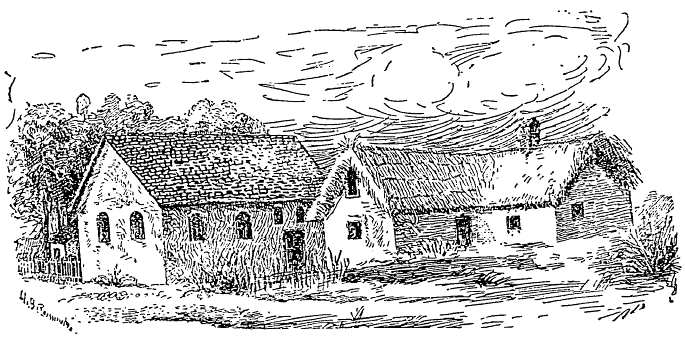
Synagogue at Tisza-Eszlar, with Home of Joseph Scharf.
(From a photograph.)

On June 18 there was drawn out of the River Theiss near Dada a body which the district physician declared to be that of a fourteen-year-old girl, and which many recognized as that of Esther Solymosi. Her mother, however, emphatically denied that it was Esther's corpse, although she afterward recognized the clothes in which the body was found as those of her daughter. A committee of experts, two physicians and one surgeon, declared that the corpse was that of a girl eighteen to twenty years of age, who had met with her death but eight or ten days before. It was then buried in the Catholic cemetery of Tisza-Eszlar. The anti-Semites, among whom was the Catholic priest of the town, insinuated that the body had been smuggled in by the Jews and clothed in the garments of Esther Solymosi in order to conceal the crime of ritual murder. Several of the raftsmen who had found the body were induced by promises, threats, and cruel treatment to revoke their former testimony and to declare that they had brought the body to the river and that an unknown Jewess had furnished them with the clothes in which they had dressed it. New arrests were made; and the affair, which had now become a cause célèbre, was considerably protracted.

Formal Accusations Made.

On July 29 formal accusations were made against fifteen persons, as follows: Solomon Schwarz, Abraham Buxbaum, Leopold Braun, and Hermann Wollner, of murder; Josef Scharf, Adolf Jünger, Abraham Braun, Samuel Lustig, Lazar Weissstein, and Emanuel Taub, of voluntary assistance in the crime; Anselm Vogel, Jankel Smilovics, David Hersko, Martin Gross, and Ignaz Klein, of abetting the crime and smuggling the body. The delay in the case was caused mainly by the illegal and arbitrary acts of Bary, who conducted his examinations without the aid of the state attorney, wrote without witnesses the minutes of the proceedings, and tortured the accused and suspected. By order of the government, Moriz Scharf was given in charge of the district bailiff, who placed him in the custody of the warden Henter; thus removed from contact with his coreligionists, he was entirely under the influence of their adversaries, and received instructions as to the testimony to be given by him at the trial.

The accused were defended by Karl Eötvös, journalist and member of the House of Deputies, with whom were associated the advocates B. Friedmann, Alexander Funtak, Max Szekely of Budapest, and Ignaz Heumann of Nyireghyhaza, the seat of the county court before which the case was tried. In a petition to Minister of Justice Pauler, Eötvös protested against the system of torture practised by Bary, Recszy, and Peczely; but this protest had little effect upon that official. The affair was so long drawn out that State Attorney Kozma of Budapest went to Nyireghyhaza in September to hasten the examination.

Protest by Louis Kossuth.

This dragging on of the proceedings attracted general attention. The country was greatly agitated. A number of pamphlets appealed to the passions of the people, and attempted to establish the guilt of the accused. Louis Kossuth, then living in exile at Turin, raised his powerful voice to castigate the action of the authorities and to deprecate this stirring up of medieval prejudices. The suspicion of ritual murder, he considered, was a disgrace to Hungary; to represent as a racial crime or as a ritual crime a murder which at the worst was an individual one was, he said, unworthy of modern civilization. This cry of indignation from the veteran patriot was strangely in contrast with the fury of persecution and prejudice which raged throughout the country and which was echoed in the House of Deputies. An interpellation addressed to the minister of justice by the deputy Ernest Mezei in Nov., 1882, called forth exciting scenes. The attorney-general Havas was then sent to Nyireghyhaza, and he found that, despite the official declaration of the examining judge, the accused had not had a single hearing. He released some prisoners; but, realizing that he was hampered by powerful influences in his endeavor to accelerate the affair, he offered his resignation, which was readily accepted.

Esther's Corpse Exhumed.

In the middle of November the wife of Josef Scharf was set free, her husband and the other prisoners being still detained. At the request of the defending lawyers the body found in the Theiss was exhumed (Dec. 7) and reexamined by three professors of medicine at the University of Budapest—Schenthauer, Belky, and Mihalkovics. They found that the opinion of the members of the former committee of examination had no scientific basis, and later, before the court, they taxed them with gross ignorance: the body was too much decayed to allow a positive judgment. The fact that the corpse was not claimed by any one, left no doubt in their opinion, however, that it was that of Esther Solymosi; and as the neck was not cut, no ritual murder could have been committed.

On June 17, 1883, the last act in this shameful affair began before the court of Nyireghyhaza. Judge Francis Korniss presided, Eduard Szeyffert acting as state attorney. Although the testimony of Moriz Scharf was the only basis of the accusation, the court held thirty sessions to examine the case in all its details; and many witnesses were heard. The glaring contradictions of the boy despite the careful training he had received, and the falsity of his accusation as exposed by a local inspection of the alleged scene of the murder made by the court in Tisza-Eszlar on July 16, resulted, as was inevitable, in the unanimous acquittal of the accused (Aug. 3). Szalay, the attorney for the widow Solymosi, in a speech full of bitter invectives, appealed against the decision; but the supreme court rejected his appeal and confirmed the verdict of the county court.

The youthful accuser whom the maneuvers of the anti-Semites had alienated from his faith and his coreligionists, and whose filial feelings they had suppressed, returned to his parents, who gladly received him. Moriz fully redeemed his past: he supported his father until the death of the latter (1905).

Acquittal of the Accused.

The verdict of acquittal and the deliverance of the prisoners, most of whom had languished fifteen months in prison, were the signal for uprisings in Presburg, Budapest, and other parts of Hungary. The spectators who thronged the court-house during the sessions, and among whom Onody, the representative of Tisza-Eszlar in the House of Deputies, was most conspicuous, conducted themselves scandalously during the proceedings: they insulted the prisoners, threatened the witnesses and lawyers for the defense, and exhibited intense passion, prejudice, and hatred.

Bibliography: *Allg. Zeit. des Jud.* 1882–83, 1884, p. 248; *Die Neuzeit*, 1882–83; *Der Blutprozess von Tisza-Eszlar*, New York, 1883; Paul Nathan, *Der Prozess von Tisza-Eszlar*, Berlin, 1892.

s. S. Man.

TITHE (מעשר): The tenth part of anything, appropriated as tax or sacrifice.—**Biblical Data:** Tithing one's possessions was a very ancient custom, existing as early as the time of the Patriarchs. Abraham gave Melchizedek "tithes of all" (Gen. xiv. 20); and Jacob made a vow that if he should return to his father's house in safety he would acknowledge Yhwh as his Lord and would give Him a tenth of everything he possessed (*ib.* xxviii. 20–22). Later the Mosaic law made the tithe obligatory upon the Israelites. The tithe, whether of the seed of the land or of the fruit of the tree, belonged to Yhwh and consequently was holy. It was redeemable by "adding thereto the fifth part thereof." The tithe of cattle, however, was not redeemable; and if one beast was exchanged for another both became holy unto the Lord. The method of levying the tithe of cattle is indicated: they were counted singly; and every tenth one that passed under the rod became the tithe animal (Lev. xxvii. 30–33).

There is apparently a discrepancy between the Book of Numbers and that of Deuteronomy with regard to the tithe. In Num. xviii. 21–26 it is stated that "all the tenth in Israel" is given to the Levites "for an inheritance"; as they had no part in the land, the tithe was to be their principal source of sustenance. On the other hand, the Levites themselves were required to give the priests a tenth of all the tithes received by them. Deut. xiv. 22-29, however, enjoins the annual tithing of the increase of the field only; this was to be eaten before the Lord, that is to say, in the city in which the Temple was built. But if the distance to such city was so great as to render the transportation of all the tithes impracticable, the people might convert the tithe into money and spend the sum in the city on eatables, etc. ("whatsoever thy soul desireth"; *ib.* verse 26). Every third year the tithes were not to be carried to the city of the Temple, but were to be stored at home ("within thy gates"), and "the Levite, the stranger, and the fatherless, and the widow" were to "eat and be satisfied" (*ib.* verse 29). It is to be concluded that, the seventh year being a Sabbatical year and no tithing being permissible therein, the tithe of the first, second, fourth, and fifth years of every cycle of seven years had to be brought to the Temple and eaten by the landowner and his family, while the tithe of the third and sixth years was to be left at home for the poor.

The third year was called the year of tithing; and after the distribution of the tithe among the Levites and others, the landowners were required to announce solemnly before the Lord that they had observed all the laws connected therewith, concluding such declaration with a prayer for God's blessing (*ib.* xxvi. 12-15). A mourner was not allowed to eat the tithe, nor might one employ it for any unclean use, nor give it for the dead.

Samuel informed the Israelites that they would have to give a tenth of everything to the king (I Sam. viii. 15, 17). When the Israelites afterward fell into idolatry, they continued to bring their tithes to the temple of their idols; but they seem to have adopted another system of offering them (comp. Amos iv. 4, Hebr. and R. V.). King Hezekiah again imposed the tithe on his subjects; and the people of Judah brought it in abundance, apparently for the use of the Levites. Indeed, the quantity was so great that the king ordered special chambers in the Temple to be prepared for its reception (II Chron. xxxi. 6-12). The same arrangement was made later by Nehemiah (Neh. x. 39, xiii. 12).

J. M. Sel.

——**In Rabbinical Literature:** According to the Rabbis, the Books of Numbers and Deuteronomy are complementary to each other (comp. Tithe, Biblical Data); consequently there can be no contradiction between them. Thus there were three kinds of tithes: (1) that given to the Levites as stated in Num. xviii. 21 *et seq.*, and termed "the first tithe" ("ma'aser rishon"); (2) the tithe which was to be taken to Jerusalem and there consumed by the landowner and his family, and which was termed "the second tithe" ("ma'aser sheni"), it being taken from what remained after the first tithe had been appropriated; and (3) that given to the poor ("ma'aser 'ani"). Therefore two tithes were to be taken every year except in the seventh year: Nos. 1 and 2 in the first, second, fourth, and fifth years; Nos. 1 and 3 in the third and sixth years.

The Tithing Year.

The Rabbis inferred from Deut. xiv. 22 that each tithe was to be taken of every year's produce separately, whether of crops, of cattle, or of anything else subject to tithing (Sifre, Deut. 105; Ter. i. 5; R. H. 8a, 12b). Also they fixed a particular day to mark the beginning of the year for tithing. The first of Elul according to R. Meïr, or the first of Tishri according to R. Eleazar and R. Simeon, is the new year for the tithing of cattle; the first of Tishri, for the produce of the land; the first of Shebaṭ according to the school of Shammai, or the fifteenth of Shebaṭ according to the school of Hillel, for the fruit of the trees (R. H. i. 1). The removal of the tithes and the recitation of the confession (comp. Deut. xxvi. 12 *et seq.*) must take place on the eve of the Passover festival of the fourth and seventh years of every cycle of seven years. Although the removal is mentioned only with regard to the tithe of the poor, the Rabbis concluded that the other two tithes must also be cleared away at the same time (Sifre, Deut. 109). The Rabbis fixed the following rules by which one might distinguish tithable produce: it must be eatable, the property of an individual, and the product of the soil. Fruit must be ripe enough to be eaten; when one eats untithed fruit in an immature state, he is not guilty of having transgressed the Law (Ma'as. i. 1 *et seq.*). As appears from the Bible, the law of tithing was originally to be applied in Palestine only; the Prophets, however, ordained that tithing should be observed in Babylonia also, it being near Palestine. The earlier rabbis applied the law of tithing to Egypt and to the lands of Ammon and Moab (Yad. iv. 3); and the scribes seem to have instituted tithes in Syria (Dem. vi. 11; comp. Shulḥan 'Aruk, Yoreh De'ah, 331, 1 *et seq.*).

Merit of the Tithe.

The Rabbis emphasize in more than one instance the importance of tithes. Tithing is one of the three things through the merit of which the world was created (Gen. R. i. 6), and by virtue of which the Israelites obtain from God their desire (Pesiḳ. xi. 96b; Tan., Re'eh). Through the merit of tithes, also, the Israelites after death escape the punishment which the wicked suffer for twelve months in hell (Pesiḳ. xi. 97b-98a; Midr. Mishle xxxi.). The Patriarchs observed the law of tithing, concerning which statement there are two different accounts: (1) Abraham offered the first tithe, Isaac brought the heave-offering for the priests ("terumah gedolah"), and Jacob brought the second tithe (Pesiḳ. R. 25 [ed. Friedmann, p. 127b]); (2) Abraham presented the heave-offering, Isaac offered the second tithe, and Jacob brought the first one (Pesiḳ. xi. 98a; comp. Gen. R. lxiv. 6; Num. R. xii. 13; Pirḳe R. El. xxvii., xxxiii.). He who partakes of fruit that has not been tithed is like one who eats carrion; and Judah ha-Nasi's opinion is that one who eats fruit of which the tithe for the poor has not been appropriated is deserving of death (Pesiḳ. xi. 99a, b). One of the interpretations of Prov. xxx. 4 is that he who fulfils the duty of tithing causes rain to fall, and that he who fails therein causes drought (Yalḳ., Prov. 962). Non-fulfilment of the law of tithing brings hurricanes (Midr. Teh. to Ps. xviii.).

The tithe for the poor gave rise to the tithing of one's earnings, with the object of distributing among the needy the sum so appropriated. This is inferred in Sifre (quoted in Tos. to Ta'an. 9a) from Deut. xiv. 22, and is therefore considered as an obligation imposed by the Mosaic law ("Ṭure Zahab" to Shulḥan 'Aruk, Yoreh De'ah, 249, 1; comp. Isaiah Horwitz, "Shene Luḥot ha-Berit," and Joseph Hahn, "Yosef Omeẓ," p. 176, Frankfort-on-the-Main, 1723). Joel Sirkes in his "Bayit Ḥadash" (to Shulḥan 'Aruk, *l.c.*), however, thinks that tithing one's earnings is simply a custom and is not obligatory either under the Mosaic or under the rabbinical law. The whole of the tithe must be given to the poor; and no part of it may be appropriated to any other religious purpose (Shulḥan 'Aruk, *l.c.*, Isserles' gloss).

W. B. M. Sel.

——**Critical View:** There are evidently two conflicting sources with regard to tithes. D mentions only the tithes of corn, wine, and olive-oil, which were to be levied every year and to be eaten by the landowner in the Holy City in the first, second, fourth, and fifth years of every Sabbatical cycle, while in the third and sixth years they were to be distributed among the Levites, strangers, orphans, and widows (Deut. xii. 16, xiv. 22 *et seq.*). P, on the other hand, destines this tithe for the Levites (Num. xviii. 21 *et seq.*); and, in a probably late addition (Lev. xxvii. 30–33), tithing is extended to the fruit of the trees and to cattle also. It is true that in D the Levites, too, have a share in the tithe (Deut. xii. 18; comp. xiv. 27); but the owner's invitation to the Levite to partake thereof seems to have been voluntary. It may be noticed that in the priestly part of the Book of Ezekiel (xliv. 15 *et seq.*) there is no mention whatever of a tithe appointed for the Levites. Nehemiah instituted such a tithe; and he directed that the Levites should give a tithe of their portions to the priests (see Tithe, Biblical Data). Hence it may be concluded that the passages in Numbers and Leviticus regarding tithes were written under the influence of the Book of Nehemiah.

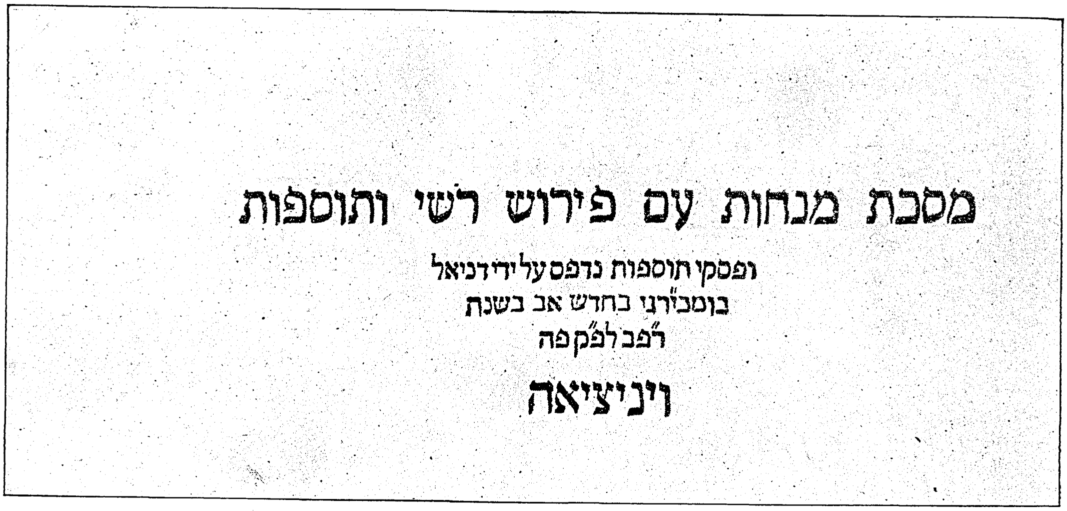

מסכת מנחות עם פירוש רשׁי ותוספות
ופסקי תוספות נדפס על ידי דניאל
בומבו״רגי בחדש אב בשנת
ר״פב לפ״ק פה
ויניציאה

Title-Page of Tractate Menaḥot, Printed by Daniel Bomberg, Venice, 1522.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

That the tithe spoken of in D, and which is termed by the Rabbis "the second tithe" (see Tithe in Rabbinical Literature), is more ancient has been concluded by W. R. Smith ("Rel. of Sem." 2d ed., pp. 245 *et seq.*), who, moreover, thinks that in earlier times the tribute was not a fixed amount, but that it took the form of first-fruits, and that at a later period a tithe was fixed to provide the public banquets at sacred festivals. Subsequently the tithe became the prerogative of the king (I Sam. viii. 15, 17); but from the Book of Amos (iv. 4) it appears that in the time of that prophet the Israelites paid tithes for the use of their sanctuaries in the Northern Kingdom, as, similarly, in the Persian period the tithes were converted to the use of the Temple of Yhwh (Mal. iii. 8–10). Those instituted by Nehemiah for payment to the Levites were a development of the heave-offering ("terumah") given to the priests. Not only do the terms "terumah" and "ma'aser" often occur together in the Old Testament, but it is stated in Neh. x. 37 *et seq.* that the Levites were required to collect their tithes under the supervision of a priest. R. Eleazar b. Azariah held that the first tithe might also be paid to the priest (Yeb. 86b).

Comparing verse 30 with verse 32 of Lev. xxvii., it may be concluded that the tithe of cattle was to go to the priests or the Levites. This was the opinion of Philo ("De Prœmiis Sacerdotum," § 2 [ed. Mangey, ii. 234]); but the Rabbis refer the whole passage to the second tithe (Sifre, Deut. 63; Ḥag. i. 4; Men. vii. 5).

J. M. Sel.

TITLE-PAGE: Hebrew incunabula, like manuscripts, were mostly provided with colophons, which served as title-pages. The title of the Soncino edition of Berakot, 1483, is given in the printer's colophon. The title-page of Ibn Gabirol's (or Jedaiah Bedersi's ?) "Mibḥar ha-Peninim" (Soncino, 1484) is preceded by a short preface. In Naḥmanides' commentary on the Pentateuch (Lisbon, 1489) the title, "Ḥiddushe Torah," precedes the preface. In

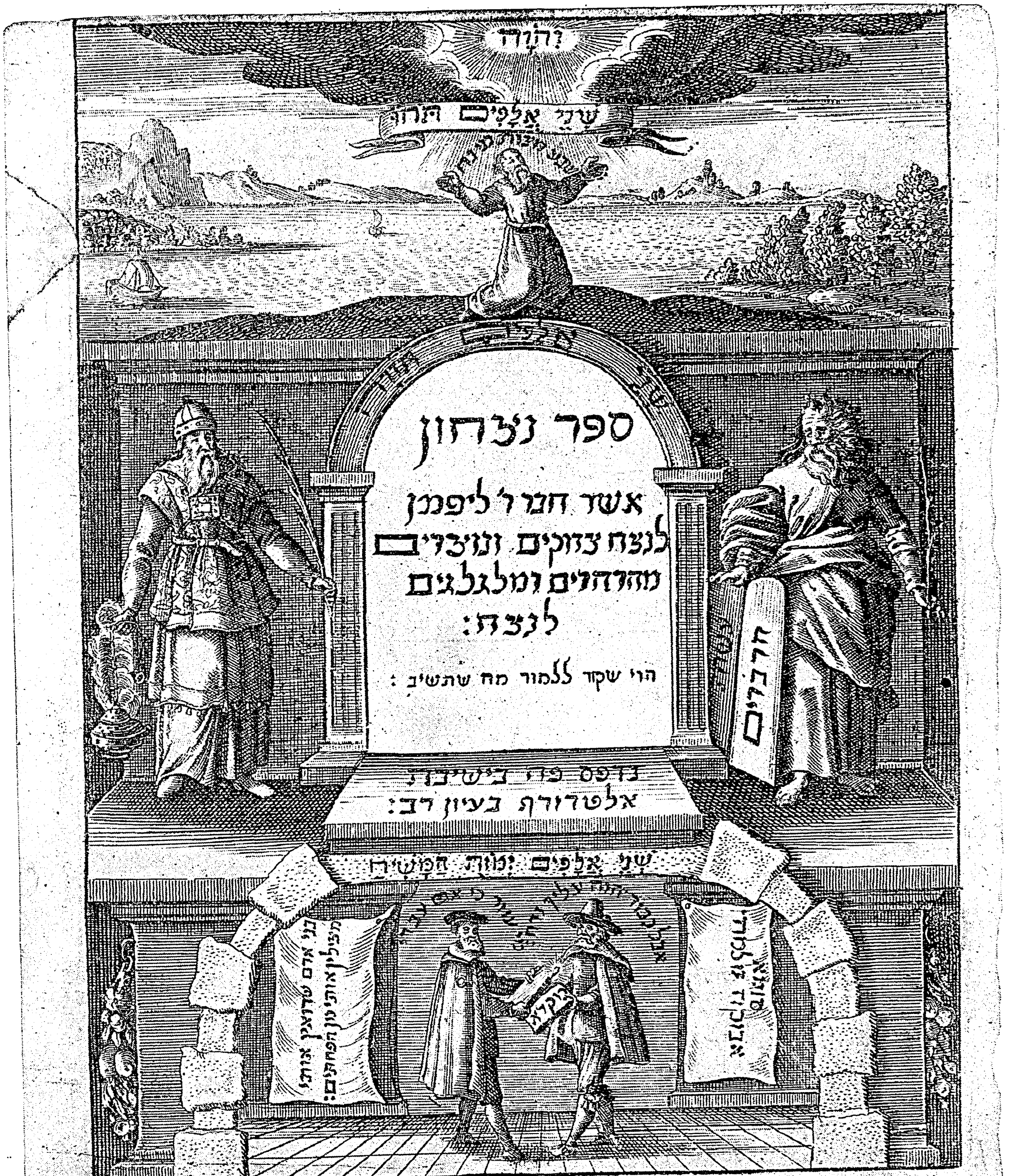

ספר נצחון

אשר חבר ר' ליפמן
לנצח צדוקים ומינים
מהרהרים ומלגלגים
לנצח:

הוי שקוד ללמוד מה שתשיב:

נדפס פה בישיבת
אלטדורף בעיון דב:

יהוה
שני אלפים תהו
שני אלפים ימות המשיח
מקרא

TITLE-PAGE OF "SEFER NIẒẒAḤON," ALTDORF, 1644.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

"Seder ha-Taḥanunim Asher Nahagu Bene Roma" (= The Order of Devotions According to the Custom of Rome) the title is given in the colophon (Soncino, 1487). In David Ḳimḥi's "Sefer ha-Shorashim" (Naples, 1491) the title, on the first page, is surrounded by a wood-engraving.

Decorations.

In the early sixteenth century the colophon still predominated. The title of the "Sefer Minhag Abot," the condensed liturgical code of Zedekiah b. Abraham's "Shibbole ha-Leḳeṭ," appears in the colophon (Mantua, 1514). About this period the titles of books began to appear on the first page, next to the cover. In the first complete Babylonian Talmud, which was printed by Bomberg in Venice, 1520–23, the title on the first page occupies a narrow space of five lines, a little above the center, and, translated, reads: "Massekt Niddah, with Commentaries of Rashi, Tosafot, Extracts of Decisions in Tosafot, Commentary on the Mishnah by Maimonides, Commentary and Decisions by Asheri. Printed by Daniel Bomberg, in the year 5280, in Venice." Soon, however, the titles began to occupy the entire page, some being bordered with ornamental wood- or metal-engravings of flowers, or of Moses, Aaron, David, and Solomon, or of angels, deer, and lions. The original engravings were sometimes used by non-Jewish artists, which accounts for the non-Jewish character of some of the title-pages. The borders included the printer's device and marks. The printers at Prague in the sixteenth century decorated their title-pages in the style of an illuminated manuscript. As a popular title-page design, the entrance to the Temple, above which was inscribed "This gate of the Lord, into which the righteous shall enter" (Ps. cxviii. 20), with the pillars of Jachin and Boaz, occupied high rank. The Amsterdam, 1666, "Tiḳḳun," for night reading, has an engraved title-page with a representation of Shabbethai Ẓebi and his disciples. Isaac Aboab's "Menorat ha-Ma'or" (Amsterdam, 1722) has a very elaborately engraved title-page. Maimonides' "Sefer ha-Miẓwot" (with Judæo-German translation by J. Landau, Prague, 1798) has the entire first title-page, including the title and inscription of the book, engraved, and contains the figures of David and Solomon, the Levites' musical instruments, the Ark, and the candlestick.

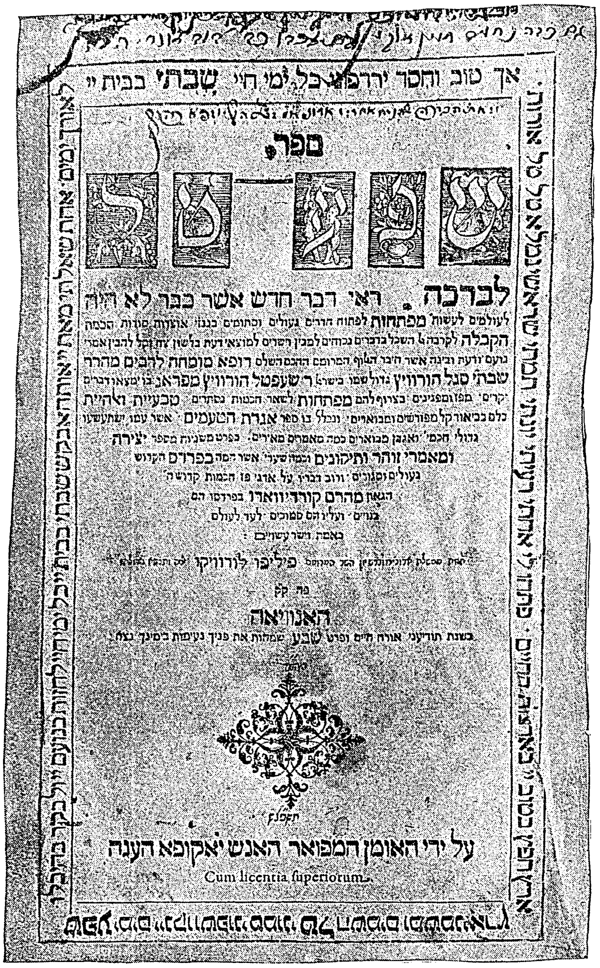

אך טוב וחסד ירדפוני כל ימי חיי ושבתי בבית

ספר

שפע טל

לברכה . ראי דבר חדש אשר כבר לא היה

על ידי האומן המפואר האנש יאקופא הענה

Cum licentia ſuperiorum.

Title-Page of "Shefa' Ṭal," Hanau, 1612.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Frequently two title-pages were used, the first being ornamented and giving the name and contents of the book in general terms, the second giving a fuller description in plain type. The Amsterdam, 1679, edition of the Bible, which has a Judæo-German translation, has a second engraved title-page. Often the title-page was artistically very attractive; the largest types were used for the title. The Talmud published by Schapira in Slobuta (1817–22) gives the titles of the treatises and the special commentaries (not printed in former editions) and the name of Slobuta in red. In the second Slobuta edition, 1834–36 (only Berakot, Shabbat, and 'Erubin being published), there were two title-pages, some lines being in red and some in black; the Wilna-Grodno edition (1832–52) followed this style. The matter on the title-page is sometimes spaced and sometimes crowded. The Venice Abudarham of 1566 has the author's preface of eighteen lines on the title-page. Joshua Falk Cohen's "Abne Yehoshua'," the first rabbinical work published in America (New York, 1860), has the description of the contents, on the title-page, set in the form of a triangle. A number of modern books use vowel-points on the title-page.

Some title-pages misrepresent the contents of the book. The title-page of the Bomberg Pentateuch,

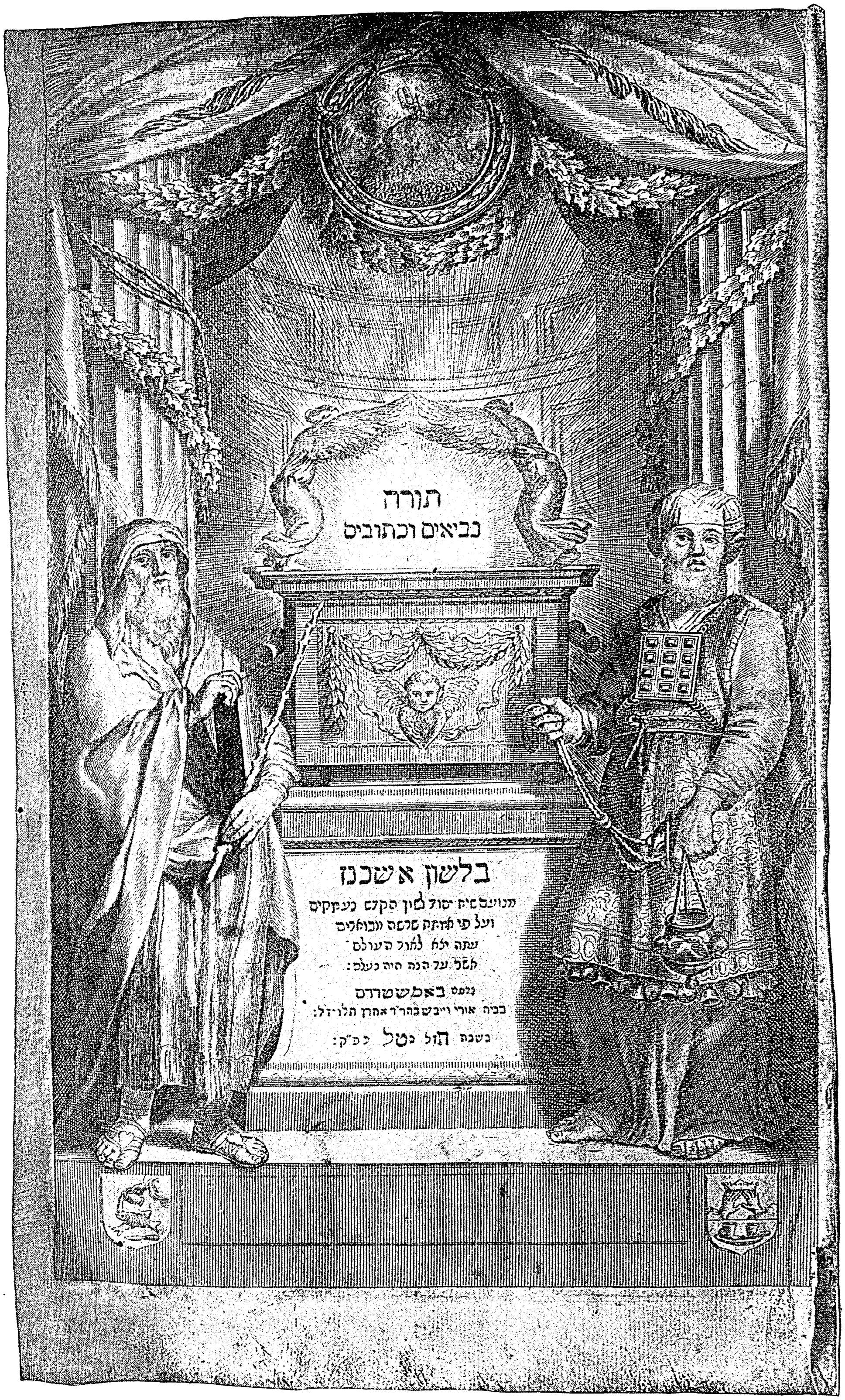

תורה
נביאים וכתובים

בלשון אשכנז
[illegible] [illegible] לשון הקדש נעתקים
ועל פי [illegible] [illegible] ומבוארים
עתה יצא לאור העולם
אשר עד הנה היה נעלם:

נדפס באמשטרדם
בבית אורי וייבש בהר"ר אהרן הלוי ז"ל:
בשנת תול נטל לפ"ק:

TITLE-PAGE OF BIBLE, AMSTERDAM, 1679.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Venice, 1524, calls for Ibn Ezra's commentary on the Five Rolls, which, however, is not in the book. The same thing occurred in the case of Isaac Abravanel's commentary on the Megillot (Venice, 1573). Judah ha-Levi's "Cuzari," with translation and commentary by David Cassel (Leipsic, 1853), has a second title-page, dated 1841, which states that part of the commentary was written conjointly by H. Jolowicz and D. Cassel. Moses Ḥayyim Luzzatto's "Migdal 'Oz" (*ib.* 1854) mentions "F. Delitzschii prolegomena" in the title-page, but the latter is not included in the book.

Some old works were supplied with new title-pages. Elijah Levita's "Sefer ha-Tishbi" (Isny, 1541) was given a new title-page and preface at Basel in 1557. The title-page bearing the imprint of Frankfort-on-the-Oder, 1595, covers the edition of Wittenberg, 1587, by Crots. The "Yosippon," with the title-page of Leipsic, 1710, is the old edition of Gotha, 1707. The commentary of Abravanel on the Early Prophets with the title-page of Frankfort-on-the-Main, 1736, is the Leipsic edition of 1686. This device of changing the title-page was probably due to the bookseller's desire to mislead the purchaser; or perhaps the old title-pages were missing and were replaced by a second printer. Still it is difficult to explain why one edition of a certain date and place should have various title-pages, as in the case of Ibn Shu'aib's "Kol Bokim," a commentary on Lamentations (Venice, 1589), and Ḥayyim Abraham Ostrosa's "Sefer Ben le-Abraham" (Salonica, 1826), some copies of which read "Sefer Ben Abraham," omitting the "le"; perhaps the printer dropped that letter from the form before he had finished the edition.

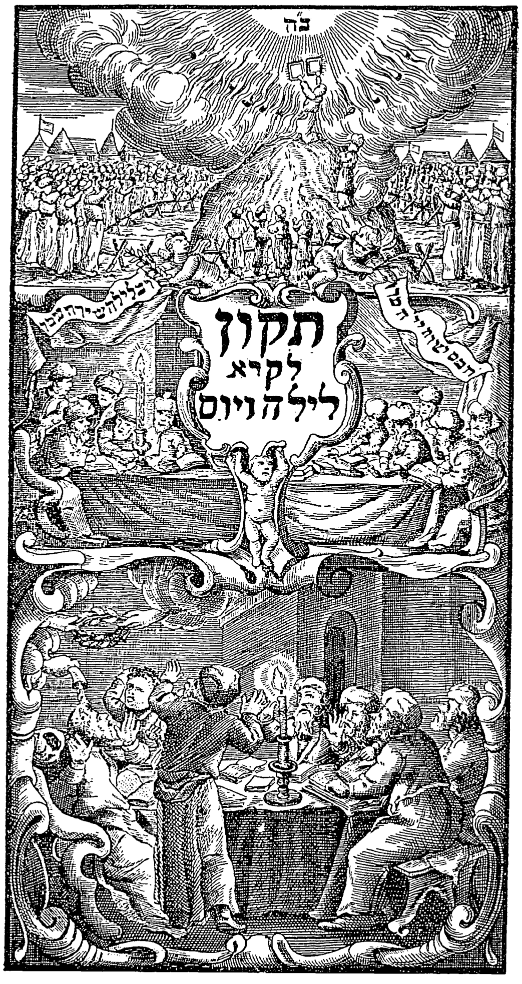

Title-Page from a Shabbethaian "Tikkun," Amsterdam, c. 1666.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

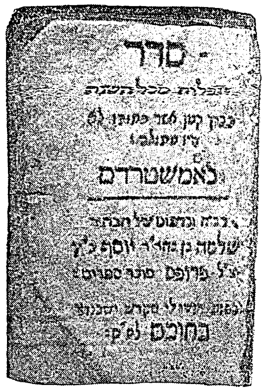

סדר

לאמשטרדם

Title-Page from a Miniature Siddur, Amsterdam, 1728.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Errors in Names and Titles.

Some of the errors in the title-pages affect the name of the author. In Moses b. Elijah Galina's "Ḥokmat ha-Parẓuf" (Amsterdam, 1658) the name reads "Elijah ben Moses." In Elijah Alfandari's "Seder Eliyahu Rabbah," responsa (Constantinople, 1719), the name "Shabbethai" on the title-page is an error. Mistakes in dates of publication, especially in acrostics, are numerous. Sometimes the date on the title-page is different from that in the colophon, or the two title-pages disagree. For example, the Amsterdam, 1705, edition of the Bible has a second title-page dated 1700-3. Elijah b. Joseph Trillinger's "Mishnat R. Eli'ezer" (Frankfort-on-the-Oder, 1707) gives the correct date in the colophon, but on the title-page of the first volume the date 1655 is given in acrostic. On some title-pages the dates are incorrectly given, as in the Ṭur Ḥoshen Mishpaṭ of Venice, 1567, in which the date given is 5027, instead of 5327. A similar mistake occurred in Joseph b. Ḥayyim Jabez's commentary on the Psalms (Salonica, 1571), in which the words "Shelosh Me'ot" (= "three hundred") are omitted.

Bibliography: De Vinne, *Title-Pages as Seen by a Printer*, New York, 1901.

J. J. D. E.

TITLES OF HEBREW BOOKS: In Hebrew literature, books, with few exceptions, are recognized by their titles independently of their authors' names. Citations from and references to the "Pene Yehoshua'," or "Sha'agat Aryeh," are often made by students who neither know nor care to know the name of the author. Hence the bibliographer's first aim is the listing of Hebrew books by their titles rather than by the names of their authors.

The titles of the Biblical books are said to have been decided by the Great Assembly, headed by Ezra. "Torah," "Nebi'im," and "Ketubim" (Pentateuch,

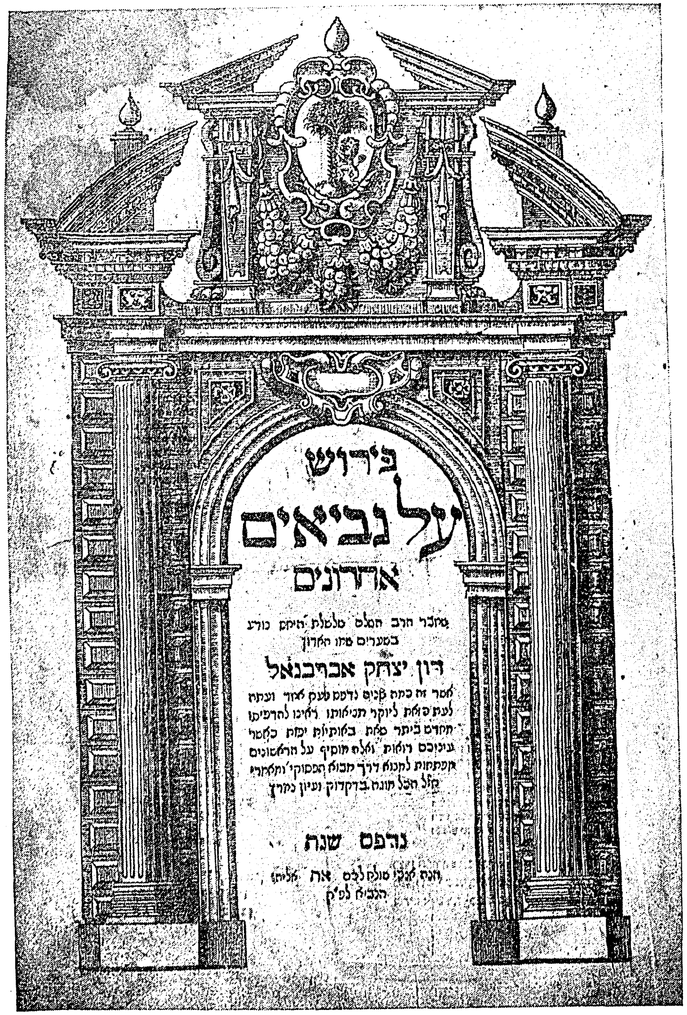
פירוש
על נביאים
אחרונים

דון יצחק אברבנאל

נדפס שנת

TITLE-PAGE FROM LATER PROPHETS, WITH ABRAVANEL'S COMMENTARY, AMSTERDAM, 1641.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

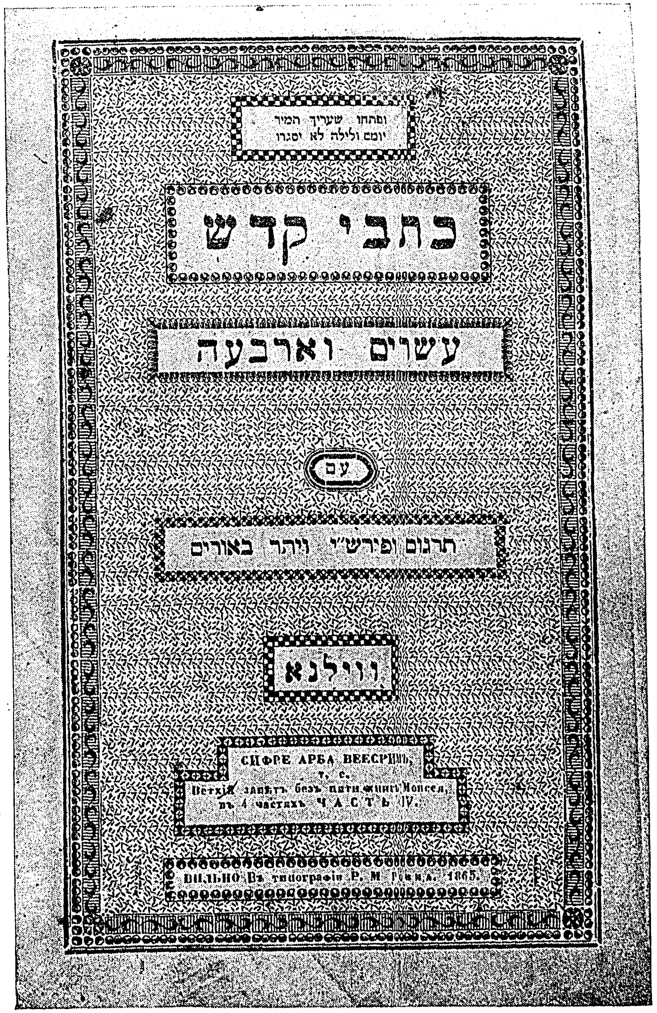
ופתחו שעריך תמיד
יומם ולילה לא יסגרו

כתבי קדש

עשרים וארבעה

עם

תרגום ופירש"י ויתר באורים

ווילנא

СИФРЕ АРБА ВЕЕСРИМЪ,
т. е.
Ветхій завѣтъ безъ пяти книгъ Моисея,
въ 4 частяхъ ЧАСТЬ IV.

ВИЛЬНО Въ типографіи Р. М. Ромма. 1865.

TITLE-PAGE FROM BIBLE, WILNA, 1865.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Prophets, and Hagiographa) were the titles given to the principal divisions. The Torah was subdivided into five "fifths," entitled "Ḥamishshah Ḥumshe Torah" (Ḥag. 14a). The Book of Exodus was called "Ḥomesh Sheni" (Second Fifth), and Numbers, "Ḥomesh ha-Peḳudim" (Fifth of the Numbered; Soṭah 36b). The Minor Prophets were known as the "Shenem 'Asar" (The Twelve), and Chronicles as "Dibre ha-Yamim" (The Events of the Days; B. B. 14a).

Biblical Titles.

In a later period the five "books of Moses" received respectively the titles "Bereshit," "Shemot," "Wayiḳra," "Bemidbar," and "Debarim," these being merely the first important words in the five books; while the separate sections of the Talmud and the different midrashic works became known by titles indicating either their contents or the general nature of their relation to the Law. The Mishnah and Gemara together form the Talmud, *i.e.*, the "Study," "Teaching."

In the geonic period, besides the collections of responsa and codes called "Halakot Pesuḳot," or "Halakot Gedolot" (halakic decisions credited to Judah Gaon), there were Saadia Gaon's "Sefer ha-Emunot we-ha-De'ot" (Book of Creeds and Opinions), Hai Gaon's "Miḳḳaḥ u-Mimkar" (Buying and Selling), and Amram Gaon's "Seder," or "Siddur." The title "Reumah" is curious for a work on "sheḥiṭah" by Nahshon Gaon; but this is explained by Reifmann to be a misprint, the proper title being "Re'u Mah" (See What), the two words beginning the text.

Cabalistic Books.

Immediately after the geonic period the works of legal authorities were known by their authors' names—Alfasi, RaMBaM (Maimonides), Mordecai, Asheri. The commentators Rashi, Ibn Ezra, RaSHBaM, Abravanel, and others gave no other title than "Perush" (exposition, commentary) to their works. Later, the titles of the books again took the place of the authors' names, and references were made to the "Ba'al ha-Ṭurim," the "Ba'al ha-Lebushim," the "Bet Yosef," and the "Shulḥan 'Aruk"; among the few exceptions in later times were the works of Wilna Gaon and R. Akiba Eger. Cabalistic books bear fanciful and highly poetical titles: "Zohar" (Brightness), formerly known as the "Midrash of R. Simeon b. Yoḥai"; "Bahir" (Shining); "Ra'ya Mehemna" (True Shepherd); "Sifra di-Ẓeni'uta" (Book of Secrets); "Libnat ha-Sappir" (Sapphire Paving); "Ginnat Bitan" (Garden of the Palace); "Bat Melek" (Daughter of the King); "'Eẓ Ḥayyim" (Tree of Life). General titles were given to certain classes of literature, such as "Tosafot" (additions or glosses to the Talmud, chiefly by French rabbis), "Posḳim" (decisions), "Ḥiddushim" (novellæ on halakic subjects), and "Derushim" (notes on haggadic expositions). The "She'elot u-Teshubot" (responsa) bear sometimes the name of the author, sometimes a special title. In modern times "Bi'ur" (explanation) has replaced the title "Perush."

Special Expedients.

Most Hebrew titles are catchwords or familiar Biblical phrases; some have reference to the name of the author; for example, "Zera' Abraham" or "Zera' Yiẓḥaḳ" (Seed of Abraham, or Isaac). "Helel ben Shaḥar" ("Lucifer, son of the morning"; Isa. xiv. 12) is appropriated by an author whose first name is Hillel. "Derek Oniyyah" ("the way of a ship"; Prov. xxx. 19) is due to the surname of the author being "Schiff" (ship). One author by the name of Cohen made the titles of all his works refer to that name, all beginning with a "waw": "We-Shab ha-Kohen" ("And the priest shall come again"; Lev. xiv. 39); "We-He'erik Oto ha-Kohen" ("and the priest shall value him"; Lev. xxvii. 8); "We-Hishshab-Lo ha-Kohen" ("And the priest shall reckon unto him"; Lev. xxvii. 18, Hebr.). Samuel Jaffe chose as titles for his works Biblical phrases beginning with his name; thus, "Yefeh 'Enayim" (Beautiful Eyes), "Yefeh Ḳol" (Beautiful Voice), etc. "Elef ha-Magen" ("a thousand bucklers"; Cant. iv. 4) is the title of a work by Moses Galante containing a thousand responsa. The title of one of Azulai's books is "Debash le-Fi" (Honey to My Mouth), "DeBaSh" being the abbreviation of "David ben Sarah." Lipschütz's "Tif'eret Yisrael" contains references to his own name and to the numerical values of the names of his father, children, and grandchildren (see his introduction to Ṭohorot). Most of the Biblical phrases used as titles have no relation to the names of the authors of the works, as in the case of "Ba-Urim Kabbedu YHWH" ("Glorify ye the Lord in the fires"; Isa. xxiv. 15), the title of a commentary on Rashi on the Pentateuch.

Some authors found titles in the nomenclature of the Tabernacle—its accessories, the vestments of the priests, the various ingredients of the incense—and the names of flowers, fruits, wines, and oils. Mordecai Jaffe is the author of the "Lebushim" (Garments), divided into "Lebush Tekelet" (Blue Apparel), "Ḥur" (White), "Buẓ we-Argaman" (Linen and Purple), "'Aṭeret Zahab" (Crown of Gold), "'Ir Shushan" ("the city of Shushan"; based on Esth. viii. 15). It made little difference whether the title had or had not any bearing on the contents of the book so long as it appealed to the fancy of the author. Abraham Jacob Paperna, in criticizing this method, said that if the custom of choosing Biblical phrases at random were continued, it would soon be possible to read the whole Bible by collecting and arranging Hebrew book-titles. According to a popular belief, the Messiah will appear when that has been done ("Ḳanḳan Ḥadash Male Yashan," p. 24, Wilna, 1867). Authors borrowed also Talmudical phrases, such as the one just quoted, which means "A New Vessel Full of Old [Wine]" (Ab. iv. 20), and "Emat Mafgia' 'al Ari" (The Lion's Fear of the Gnat; see Shab. 77b), the title of a counter-criticism by Benamozegh of Leon of Modena's "Ari Nohem" (The Howling Lion), an attack upon the Zohar.

Self-Flattery in Titles.

The relation of a commentary to a text is sometimes indicated by a similarity in titles: Maimonides' "Mishneh Torah" was followed by Caro's commentary "Kesef Mishneh" (Double Money), De Boton's "Leḥem Mishneh" (Double Bread), and Judah Rosanes' "Mishneh le-Melek" (Vice-King). Caro's Shulḥan 'Aruk (Table Prepared) is covered by Isserles' "Mappah" (Table-

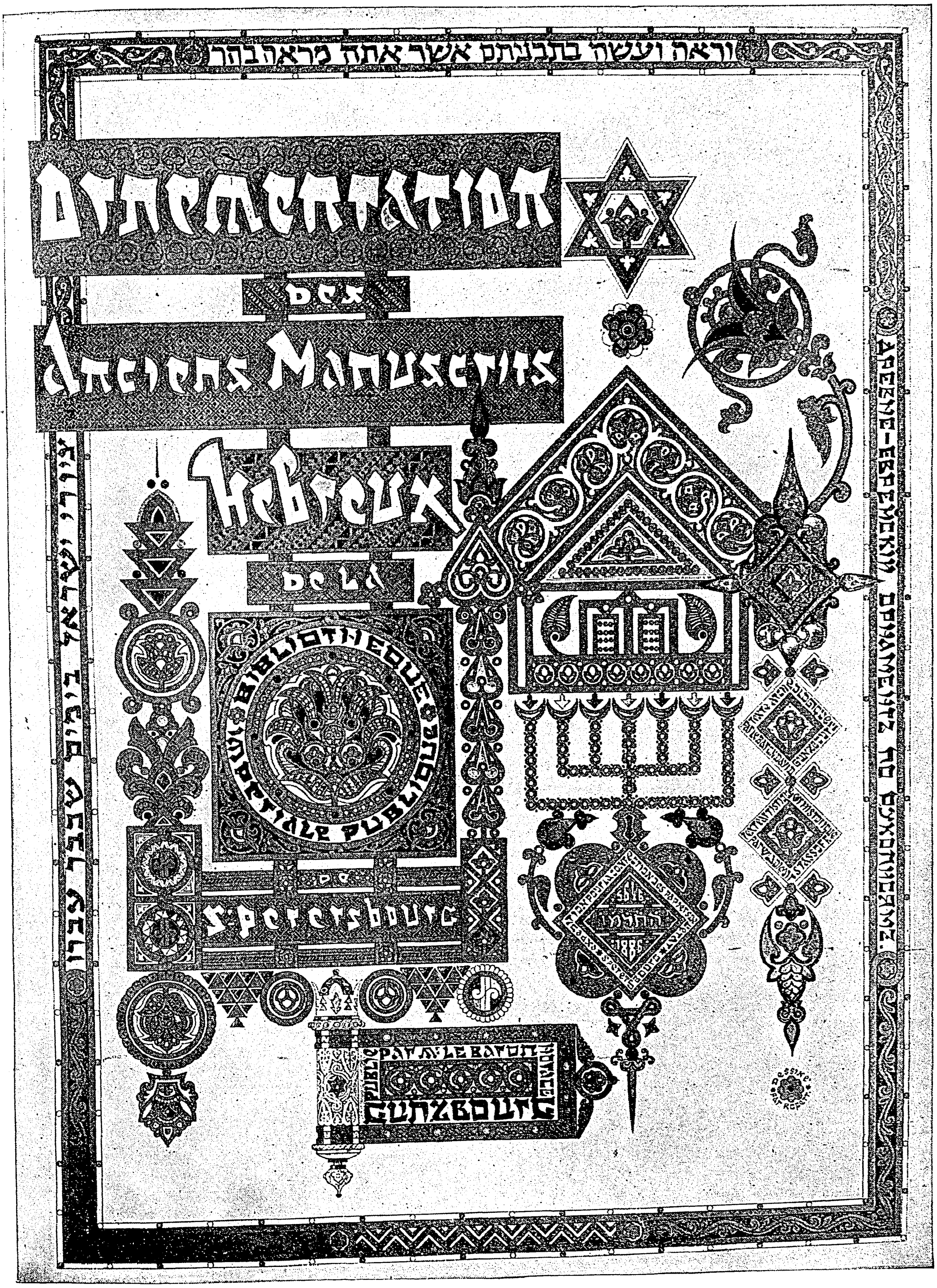

Ornementation des Anciens Manuscrits Hebreux de la Bibliothèque Impériale Publique de S. Petersbourg
par M. le Baron David Günzbourg
1886

TITLE-PAGE IMITATING VIGNETTES IN HEBREW MANUSCRIPTS.
(From Günzburg's "Ornamentation des Anciens Manuscrits," St. Petersburg, 1904.)

Eulogistic Titles.

cloth), annotations. Caro himself annotated his "Bet Yosef" (House of Joseph) in his "Bedeḳ ha-Bayit" (Breach in the House). In his eagerness to embellish his work with a beautiful Biblical phrase an author rarely hesitated, on the score of modesty, to select such a title as "Zeh Yenaḥamenu" (He [This] Shall Comfort Us) or "Matoḳ mi-Debash" (Sweeter than Honey). Highly extravagant titles, especially when referring to nobles or kings, sometimes aroused the suspicion of a government. This was so in the case of Yom-Ṭob Lipmann Heller's commentaries on Asheri which he entitled "Ma'adanne Melek" (Royal Dainties) and "Leḥem Ḥamudot" (Pleasant Bread [from the King's Table]; see Dan. x. 3; the Prague, 1628, edition), the author being accused of treasonable pretensions. Consequently the publishers of the edition of Fürth, 1745, were compelled to change the titles to "Ma'adanne Yom-Ṭob" (Dainties of Yom-Ṭob) and "Dibre Ḥamudot" (Pleasant Words).

On the other hand, some authors took pains to select titles that would indicate the nature of the contents of their books, as in the works "Agur" (Gatherer); "Kol Bo" (All in It), collections of liturgical minhagim; "Keneset ha-Gedolah" (Great Assembly), a digest of all the responsa in the order of the Ṭurim; "Torat ha-Kena'ot" (Law of Jealousies), rules for polemics; and "Shebeṭ le-Gew Kesilim" (Rod for the Fool's Back), the last-named being a severely censorious work. Perhaps the most appropriate titles are those used in memorial and eulogistic works. The Talmudical treatise "Ebel Rabbati" (Great Mourning) later received the euphemistic title "Semaḥot" (Joys). The modern manual for mourners is similarly called "Sefer ha-Ḥayyim" (Book of the Living). The book of recitations and prayers in commemoration of Simeon b. Yoḥai is called "Hillula Rabbah" (Grand Celebration). Others have such titles as "Allon Bakut" (Gen. xxxv. 8), "Ebel Kabed" (Grievous Mourning), "Ebel Mosheh" (Mourning for Moses), "Misped Mar" (Bitter Wailing), "Ḳol Nehi" (Voice of Lamentation), "Ḳol Bokim" (Voice of Crying), "'Emeḳ ha-Baka" (Valley of Baca; see Ps. lxxxiv. 6). Some books have two Hebrew titles, and others have one in Hebrew and one in another language, references being made to either.

The repetition of the same title by various authors is a source of annoyance and confusion to the bibliographer. Benjacob, in his "Oẓar ha-Sefarim" (up to 1863), records no less than 27 books entitled "'Eẓ Ḥayyim"; 20 entitled "Shir Yedidut"; 16 entitled "Ẓofnat Pa'aneaḥ"; 15 entitled "Leshon Limmudim"; 14 each entitled "Keter Torah," "Leḳaḥ Ṭob," "Ma'amar Mordekai," "Meḳor Ḥayyim," "Sefat Emet"; 13 each called "Ḥesheḳ Shelomoh," "Safah Berurah"; 12 each entitled "Eben Boḥan," "Dereḳ Ḥayyim," "Miḳweh Yisrael"; and there are twenty other titles each of which is used for from 8 to 12 books.

Bibliography: Delmedigo, *Beḥinat ha-Dat*, ed. Reggio, p. 132, Vienna, 1833; I. D'Israeli, *Curiosities of Literature*, p. 104; Reifmann, in *Ha-Shaḥar*, ii. 342; S. Schechter, *Studies in Judaism*, xi.; A. Berliner, *Hebräische Büchertitel*, Frankfort-on-the-Main, 1905.

J. J. D. E.

TITLES OF HONOR: Words and phrases applied to persons to distinguish their noble birth, or their official or social rank and station, or as marks of acknowledgment of their learning and piety.

Origin.

——**Biblical Data:** The title "adon" = "lord" was given to the owner of property and slaves; also to the person to whom homage was paid as a guest of honor (Gen. xviii. 3) or who has done an act of kindness (*ib.* xix. 18). Abraham was entitled "lord" and "nesi elohim" = "mighty prince" (*ib.* xxiii. 6), also "prophet" (*ib.* xx. 7). The representative of the people was a "melek" = "leader," or in some cases "king." Next in rank was the "aluf" = "duke" or "chieftain." Each of the dukes of Esau was the ruler of a family or clan (*ib.* xxxvi. 15), and was probably subject to the head of the whole tribe. The king appointed a viceroy termed "mishneh" = "second." Joseph was mishneh to Pharaoh, with the title "abrek" = "bow the knees" (*ib.* xli. 43), denoting the reverence due to his dignity; though according to the Talmud "ab-rek" (אב רך) is a compound word whose two elements signify respectively "father" (in wisdom) and "young" (in years), the whole denoting "young father" in the sense of "Jupiter" = "Ju" + "pater" (Levinsohn, "Shorashe Lebanon," *s.v.* אברך). Pharaoh renamed Joseph "Zaphnath-paaneah" = "the revealer of secrets."

Moses as a spiritual leader was recognized by the titles "ish ha-Elohim" = "the man of God" (Deut. xxxiii. 1) and "'ebed YHWH" = "the servant of the Lord" (*ib.* xxxiv. 5). These titles were applied to other prophets also (I Sam. ii. 27; Isa. xlii. 19).

The civil administration was conducted by judges who had the title of "prince," "ruler" ("sar," "sarim") over certain divisions of the people, comprising thousands, hundreds, fifties, and tens (Ex. xviii. 21). In a later period the judges ("shofeṭim") became the real rulers of the Israelites, till, like the Gentiles, the latter adopted a king. In Moses' time these were called also the "zeḳenim" = "elders" and the "nesi'im" = "rulers" (Lev. iv. 22) of the congregation.

Titles of Birth and Nobility.

The title of birth, "bekor," assigned to the first-born son in every family, carried with it special privileges of inheritance. The title "kohanim" = "priests," applied to all descendants of Aaron, and that of "Lewiyim" = "Levites," to the rest of the tribe of Levi, carried with them privileges with regard to tithes and certain duties in connection with the administration of religious services in the Temple; thus the senior priest was called "kohen mashiaḥ" = "the anointed priest" or "kohen gadol" = "the high priest." The prophet ("nabi") bore also the titles "ro'eh" and "ḥozeh" = "seer" (I Sam. ix. 9; II Kings xvii. 13).

Titles of nobility not connected with the tribe of Levi, but recognized by the people or conferred by the king as distinctions of ancient and noble stock, high descent, and gentility, were the following: "aẓil," "ḥor" = "freeman"; and "nasik," "rozen," or "razon" (Prov. xiv. 28) = "prince." Titles of civil officers chosen by the people were: "aluf," "nasi," "nagid," "ḳaẓin," and "rosh" = "chief." Titles of officers connected with the royal palace were: "abi ha-melek" (the father of the king, *i.e.*, prime minister); "saris" (eunuch, chamberlain, the king's friend; I Kings iv. 57); "rab ha-ṭabbaḥim" (executioner); "yoresh 'eẓer" (crown prince); "mishneh" (viceroy); "shalish" (third in rank, chief of staff); "niẓẓab" or "neẓib" (tribal governor; I Kings iv. 7); "peḥah," "sagan" (lieutenant and deputy; Jer. li. 23); "abir," "addir" (knight and hero); "kereti" and "peleti" (royal couriers and headsmen forming the body-guard of David); "seren" (satrap of the Philistines); "ṭifsar" (a military prefect); "partam," "'aḥashdarpan" (satrap under the Persian government); "sarek" (overseer; Dan. vi. 3); "rab," "rabreban" (chief, chieftain); "mazkir" (recorder). During the Exile the Persian king gave his courtiers titles: thus Daniel was renamed "Belteshazzar" (*ib.* i. 7), and Nehemiah "Tirshatha" (Neh. viii. 9). For later titles see Exilarch, Gabbai, Gaon, Nasi, Parnas, Rabbi, etc.

J. · J. D. E.

Aristocracy.

——**In Rabbinical Literature:** The Rabbis lay stress on the distinction due to "yiḥus" and "zekut abot" (see Patriarchs). A descendant of a noble family is a "yaḥsan" (well-born; comp. "gentle" in "gentleman"). The destruction of Jerusalem is ascribed to the lack of distinction between the nobles and the common people: "As with the people, so with the priest; as with the servant, so with the master" (Isa. xxiv. 2; Shab. 119b). With the exception of Simeon ha-Ẓaddiḳ (= "the just") the members of the Great Assembly and of the Sanhedrin were not referred to by any title (Ab. i. 2). The Biblical title "nasi" for the president of the community and "ab bet din" (father of the court of law) for the chief justice existed at an early period in the Palestinian academies. The title "rabban" (general master of the community) was given to Johanan b. Zakkai and to Gamaliel the Elder. The title "rabbi," designating an individual master, was only less honorable than "rabban." In the Babylonian schools "rab" was used instead. The title "rabbi" without the proper name was used to designate Judah ha-Nasi I. The scholars mentioned in the Mishnah, known as Tannaim, except those of the early period, have the title "rabbi" prefixed to their names, as have also the Palestinian amoraim, the Babylonian amoraim bearing that of "rab" (see Amoraim). The later Talmudists bear the title Mar (master). Ḥaber ("colleague") and Ḥakam were titles used in Palestine. Abba was used in Babylon, as was the title "resh galuta" (Exilarch), or "rosh ha-keneset" (head of the synagogue). Resh Kallah denoted the president of the students who assembled in the months of Adar and Elul. Parnas was the title of the administrator of the community; Gabbai, that of the public almoner, the collector and distributer of charities (Ned. 65b). The Ḥazzan in the mishnaic period was the sexton of the synagogue; in later times he was the reader of prayers; while the sexton or beadle was known as the "shammash." A teacher was called "melammed," and his assistant "resh dukana" (B. B. 21a). The latter taught the class of younger children stationed on a platform; hence the name Dukan.

Communal and Religious Titles.

Honorific phrases used as epithets were assigned to the great rabbis in the Talmudic period by their disciples and admirers. R. Johanan b. Zakkai was called "the light of Israel, the right pillar, the mighty hammer" (Ber. 28b). Jose the priest, a disciple of Johanan b. Zakkai, was styled "ḥasid" = "pious" (Ab. ii. 11); there was also a R. Simeon Ḥasida (Suk. 52b). R. Eleazar called R. Asi "mofet ha-dor" = "the wonder of the generation" (Ḥul. 103b). Metaphorical terms were similarly used: R. Eleazar b. Simeon was "a lion the son of a lion" (B. M. 84b); R. Ḥiyya b. Abin was exalted as "the lion of society" (Shab. 111); Samuel was known as "the lion of Babylon" (*ib.* 53a); R. Akiba, as "oẓar balum" = "a treasure of knowledge" (Giṭ. 67a); R. Meïr (whose real name was Me'ashah) was so called because he enlightened the eyes of the wise in the Halakah ('Er. 13b); R. Menahem b. Simeon, "the son of the holy" ('Ab. Zarah 50a); R. Eleazar, "the best scholar" (Ker. 13b); R. Joseph, a "sharp knife" (Yeb. 122a), meaning that he was keen and logical in reasoning. The last-mentioned title was given also to Raba, Joseph's son (Ḥul. 77a). R. Joseph was styled "Sinai," and Rabbah "'oḳer harim" = "mountain-razer" (Hor. 14a). The former title describes the traditional and logical scholar; the latter, the pilpulist who depends on technical argumentation.

Titles in the Middle Ages.

In the geonic period the title Gaon replaced "nasi" as referring to the president of the community. The principal of the academies of Sura and Pumbedita were known as "rosh yeshibah" or "resh metibta." The principal teachers were the "resh sidra" and the "resh kallah." The title "nagid" was conferred on R. Samuel (1027-55), the author of "Mebo ha-Talmud," and later replaced the title "gaon" in Egypt (see Egypt). The title "dayyan" (judge) appears to have been first used in the eleventh century, in Spain (see Baḥya, Joseph ibn Paḳuda). In France and Germany the title "parnas" was revived, "manhig" (leader) being applied to the same official. The title Gabbai for the receiver of the taxes and contributions of the congregation was revived among the Sephardim; he ranked next to the parnas. The title "rabbenu" (our master) was given to Gershom, Tam, Hananeel, and Nissim.

The title Morenu ("our teacher") as a rabbinical degree introduced by R. Meïr ha-Levi of Vienna, was first conferred on R. Shalom and R. Jacob Mölln at the end of the fourteenth century. The titles "darshan" and Maggid were given to preachers.

Among the titles conferred on eminent Jews by governments in various countries were the following: In England during the twelfth and thirteenth centuries Bishop of the Jews, or "episcopus Judæorum," and Presbyter Judæorum, equivalent to the title "rabbi" or "ab bet din." In Germany the rabbi was sometimes called Hochmeister, "Judenmeister," or "Judenbischoff"; the learned Jew, "gelehrte Jude." "Court Jew" ("Hofjude") was equivalent to Shetadlan (שתדלן), the title of the attorney and representative of the Jews in their relations with the government in Poland and later in Russia.

Government Titles.

King Matthias of Hungary created the offices of "princeps Judæorum," "supremus Judæorum," and "præfectus Judæorum," held by members of the Mendel family (1482–1539), who were responsible for the Jewish taxes and were clothed with special jurisdiction over the Jews. Other government officials were "doctor Judæorum" and "magister Judæorum," whom the emperor appointed to settle all disputes between the Jews (Jost, "Gesch. der Israeliten," vi. 54, Berlin, 1826). Rabbi Leon of Mantua in the fifteenth century received the title of Messer ("maestre"), usually given to physicians. The Turkish government confers the title "ḥakam bashi" on the chief rabbi of the Sephardim; it thus also occurs in Egypt.

In the sixteenth century the title "maran" (our lord) was applied to Joseph Caro of Safed, author of the Shulḥan 'Aruk; and for a long time thereafter it was not given to any other person. The title "gaon" was revived in honor of Elijah b. Solomon of Wilna (1720–97); and since it has been misapplied to ordinary rabbis, the gaon of Wilna is described also as "gaon amitti" = "the genuine gaon." The title "ḥarif," from the Talmudic title "sakkina ḥarifa" (sharp knife), was revived in the eighteenth century. The title Baḥur dates back perhaps to the fourteenth century. It was used later in combination with an adjective, as "baḥur heḥashub" (the honored or worthy youth); and "yeshibah baḥur" designated the student in the yeshibah. The title "'illuy" (par excellence) described the young Talmudic genius.

The Ḥasidim came into existence in the time of Elijah Wilna. Their rabbis are variously styled "ẓaddiḳ" (righteous), "ba'al mofet" (wonder-master), "ba'al shem" (renowned master), and in Judæo-German "Rebbe" or "guter Yid."

Modern Titles.

In modern times the principal rabbi is known as "rab ha-galil" (district rabbi) and "rab ha-kolel" (equivalent to "chief rabbi" and "grand rabbin"); also as "rabbi" and "dayyan," with "ab bet din" connoting the president of the religious and civil court. A new title, "zeḳan ha-rabbanim" (elder rabbi), was conferred by the United Orthodox Rabbis of America, at their convention in Philadelphia in 1903, on R. Jacob David Ridbaz.

The German titles are "Rabbiner," "Rabbinats Assessor" (dayyan), and "Rabbinats Verweser." The title "reverend," conferred by the chief rabbi of England upon a Hebrew teacher, was criticized on the ground that "it ranks among the most mischievous and un-Jewish innovations peculiar to latter-day Anglo-Judaism" ("Jew. Chron." Jan. 3, 1902).

Abuse of Titles.

During the nineteenth century all Jewish titles were used in great profusion and indiscriminately. The title "gaon" was applied to nearly every rabbi, and some were addressed as "ha-ga'on ha-gadol" (the great gaon), "ha-ga'on ha-mefursam" (the well-known gaon), and, as if to out-Herod Herod, "ga'on ha-Ge'onim" (the gaon of the Geonim); also as "ha-ma'or ha-gadol" (the greater light), "me'or ha-Golah" (the light of the Exile), and "rabban shel kol bene ha-Golah" (the master of all the members of the Exile). The titles "ḥarif," "baḳi" (familiar with the Law), and "muflag" (extraordinary) were common ones for the ordinary learned layman. The abuse of titles has been the subject of biting criticism, sarcasm, and even ridicule by the Maskilim, especially by Isaac Erter and Leon Gordon.

As to the moral right to address one by an unmerited title, R. Samuel di Medina (1505–89) rules against it, though he permits such titles as are customary (Rashdam, "Eben ha-'Ezer," No. 65). Ḥayyim Hezekiah Medini, in his "Sedeh Ḥemed" (i., letter ח, § 140; ק, § 157, Warsaw, 1896), reviews the decisions in the responsa collections on this question, and comes to the conclusion that since the title "gaon" has become a common rabbinical one it would be a breach of etiquette to omit it in addressing a rabbi of some authority and repute.

Some authors in compiling their responsa are careful to remove personal titles from their correspondence. R. Akiba Eger in his testament ordered his executors to erase before publication all titles except "rabbi" in the numerous letters addressed to him on matters of casuistry.

Joel Höschel ("'Ateret Yeshu'ah," Wilna, 1799) and Jehiel Heilprin ("'Erke ha-Kinnuyim," Dyhernfurth, 1806) give lists of epithets of Biblical personages. Certain Hebrew letter-writers also contain various forms of titles; in particular that of Joseph Rakower, "Leshon Naḳi" (Prague, 1704, and often reprinted), should be mentioned. The only special work known on the subject of this article is one in manuscript by Jehiel Mendelssohn (d. 1904).

J. J. D. E.

TITUS (full name, **Titus Flavius Sabinus Vespasianus**): Emperor of Rome from 79 to 81; born in 39 or 41; died Sept. 13, 81; son of Vespasian, the conqueror of Jerusalem. He was educated at the courts of Claudius and Nero. Titus served first in Germany and later in Britain under his father, whom he subsequently assisted greatly in Judea by suppressing the rebellion of the Jews.

In Judea.

While Vespasian was operating in Galilee, the news of the death of Nero (June 9, 68) was received; and Titus, accompanied by Agrippa II., was sent to Rome to swear allegiance to Nero's successor. Galba was murdered in the meantime, however; and Titus hastened back to Judea, where the Egyptian and Syrian troops proclaimed Vespasian emperor, an occurrence which Josephus declares he had predicted in the presence of Titus himself (Josephus, "B. J." iii. 8, § 9; comp. Suidas, *s.v.* Ἰώσηπος; in Dion Cassius, lxvi. 1, Titus is not mentioned). It was Titus, moreover, who, under the leadership of his father, reduced the cities of Jotapata, Taricheæ, and Giscala, where he displayed, on the one hand, great courage and contempt of death, and, on the other, bitter cruelty toward the conquered; when, therefore, Vespasian went to Rome as emperor, Titus was left to prosecute the Jewish war.

With a considerable force he left Cæsarea and reached the walls of Jerusalem a few days before the Passover festival of the year 70. Omitting the details of this memorable war, only those events which concern Titus personally need be mentioned here. Together with 600 horsemen he rode ahead of his main army to reconnoiter the surrounding country, and had ventured so far in advance that only his valor saved him from capture in a Jewish attack ("B. J." v. 2, § 2). He endeavored at first to persuade the Jews to submit by making promises to them (Dion Cassius, lxvi. 4); and Josephus was sent to them several times with messages to that effect. They refused all overtures, however; and battering-rams were then set in action, and the beleaguerment of Jerusalem began. The Jews often destroyed these siege-works, and during one of their sorties Titus himself was so severely wounded in the left shoulder by a stone that his hand remained weak ever afterward (Dion Cassius, *l.c.* § 5; Josephus in "B. J." v. 6, § 2 relates a similar occurrence, although he does not mention the wounding of Titus). According to Dion Cassius, the Romans refused to attack the Temple on account of their respect for its sanctity; and Titus had to force them to do so. Josephus, on the other hand, differs on this point also, stating instead that Titus first held a council of war with his commanding officers, among them Tiberius Julius Alexander, and that certain generals advised the destruction of the Temple. He himself, however, wished to spare it ("B. J." vi. 4, § 3), and gave orders to extinguish the fire which had begun to consume the cloisters, apparently displaying this mildness either on account of Berenice or to show his friendship for Agrippa. Against this stands the narrative of the monk Sulpicius, who is said to have drawn his information from Tacitus; and, following this authority, Jacob Bernays ("Programm des Jüdisch-Theologischen Seminars in Breslau," 1861, p. 48) charges Josephus with untruthfulness; Grätz, however ("Gesch." iii. 539), is inclined to believe in the veracity of Josephus' statement.

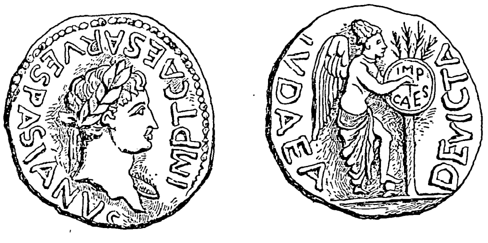

Coin of Titus Struck in Palestine, with Inscription, "Ivdaea Devicta."
(After Madden, "History of Jewish Coinage.")

Besieges Jerusalem.

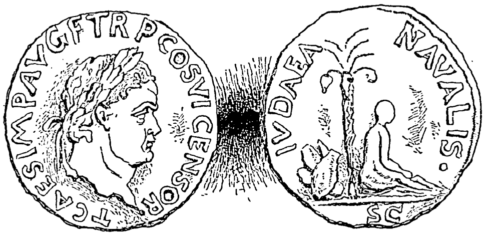
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Coin of Titus, with Inscription "Ivdaea Navalis."
(After Madden, "History of Jewish Coinage.")

On the following day (the tenth of Ab, 70) the Jews made a desperate sortie, and one of the Roman soldiers, weary of fighting, threw a burning piece of wood into the Temple. In vain did Titus give orders to extinguish the flames; his voice was drowned in the uproar. Titus himself, impelled by curiosity, entered the Sanctuary, but the smoke forced him to withdraw; and thus the destruction of the Temple of Jerusalem became associated with his name. On the ruins of the Sanctuary Titus was proclaimed emperor by his soldiers ("B. J." vi. 6, § 1; Dion Cassius, *l.c.* § 7; Suetonius, "Titus," v.), although both he and his father refused the epithet "Judaicus," because the word might suggest an inclination toward the Jewish religion (see, however, Joël, "Blicke in die Religionsgeschichte," ii. 46).

Burning of the Temple.

Even Josephus was able to point to only scanty traces of mildness in the life of Titus, while, on the other hand, cruelties are recorded which must be attributed to personal hatred on his part, and not to the unavoidable harshness of war. In Cæsarea in Palestine, in Cæsarea Philippi, and in Berytus he forced the captive Jews to fight against wild animals and also against one another; and many thousands more were slain to please the revengeful Syrians and Greeks. It was in Rome, however, that he celebrated his triumphs, together with his father and his brother Domitian; there 700 Jews of splendid physique and the leaders of the Zealots, John of Giscala and Simon bar Giora, helped to grace his procession. Two triumphal arches were erected in his honor. Of these, one no longer exists, and is remembered only on account of the inscription which it bore ("C. I. L." vi. 444), but the other, a beautiful structure, still stands in Rome, and on it may be seen representations of the captured vessels of the Temple. See Titus, Arch of.

Arches of Titus.

The Jews hated Titus on account of his share in the destruction of the Temple; and the Rabbis accordingly termed him "Titus the miscreant," thus contrasting sharply with the statements of the classical writers, who regarded him as an ornament of the human race. It may be proved, however, that he was anything but upright while he was crown prince; indeed, he was cruel, licentious, and ambitious, and was even suspected of having sought to poison his father. Only during the latter part of his reign did he display praiseworthy qualities. A significant saying of frequent recurrence in rabbinic sources is to the effect that he was honored in Rome as the conqueror of the barbarians (νικητής βαρβάρων; Gen. R. x.; Lev. R. xxii. 3; Lam. R., Introduction, No. 23, etc.), thus showing that the Jews were regarded as an inferior and barbarous nation. All the other accounts of Titus in rabbinical literature are purely legendary, and their utter unreliability is shown by the fact that he is called the nephew instead of the son of Vespasian, a view which was repeated

Rabbinical Legends.

in medieval chronicles (Neubauer, "M. J. C." i. 50, 70). In the Holy of Holies, moreover, he was said to have pierced the veil of the Ark, to have had intercourse with two courtezans (a reminiscence of his relations with Berenice), and to have defiled the Torah (*ib.*; Giṭ. 56b); in short, to have blasphemed God. That he packed the sacred vessels in a basket and took them on board his ship was also stated in rabbinical tradition. As he stepped from his bath—so runs a legend—a drink was handed to him, when suddenly a gnat (יתוש) stung him in the nose, and thus caused his death (Ab. R. N., Recension B, vii.; it is noteworthy that this form of retribution also figures in Arabic legends, which often confuse Titus with Nebuchadnezzar, who likewise destroyed the Temple; "R. E. J." lxix. 212). This has been interpreted as implying that Titus became melancholy and insane in his declining years (Hamburger, "R. B. T." *s.v.*); but such an explanation seems inadmissible. Despite the Jewish hatred of Titus, many Jews as well as Christians have borne his name (in the New Testament, Titus i. 4; Gal. ii. 3; II Cor. ii. 13, and elsewhere; for the Jews, see Krauss, "Lehnwörter," ii. 262); and in later times four prominent Jewish families of Italy have traced their descent from prisoners taken by him (see Rome).

The medieval Jews invented numerous legends concerning Titus; thus, according to "Yosippon" and Benjamin of Tudela, the Roman consuls (*i.e.*, senators) blamed him for taking three years instead of two to conquer Jerusalem. Benjamin claims also to have seen the supposed palace of Titus at Rome; and, according to Abraham ibn Daud ("Sefer ha-Ḳabbalah," ed. Prague, 1795, p. 40b), Titus put to death the high priest Ishmael b. Elisha and R. Simeon b. Gamaliel, although only the latter was actually executed. The names of hosts of other patriots and martyrs who lost their lives through Titus are unknown.

Bibliography: Grätz, *Gesch.* 4th ed., iii. 494, 532, 539, *et passim*; Schürer, *Gesch.* 3d ed., i. 610-637 *et passim*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 22-25, 91. For the Jewish legends, see I. Lévi in *R. E. J.* xv. 62-69.

J. S. Kr.

TITUS, ARCH OF:

TITUS, ARCH OF: A triumphal arch erected at Rome in honor of the emperor Titus and in celebration of his victory over the Jews. It rises on the prominent part of the Via Sacra, about 20 yards above the Tiber. One of its faces fronts the Colosseum; the other, the Forum. Under the pontificate of Pius VII. the arch was restored in its lateral portions, which had become injured by time. The structure consists of a single arcade adorned with sculptured crowns and tympans. On the right and on the left are two united columns of a composite order with rich entablature, and an elevated attic. Three bas-reliefs adorn the passage of the arcade. One, on the Colosseum side, shows Titus, crowned by Victory, standing upright in a car drawn by four horses and conducted by a female personifying the city of Rome. The second represents Roman soldiers without weapons, crowned with laurels, and carrying the spoils of the Temple of Jerusalem. These spoils are: two tablets fastened on staffs, the seven-branched candlestick, and the golden table upon which are leaning the sacred trumpets. The third bas-relief, under the vault, exhibits Titus sitting on an eagle, as he appears on the medals struck to consecrate his apotheosis.

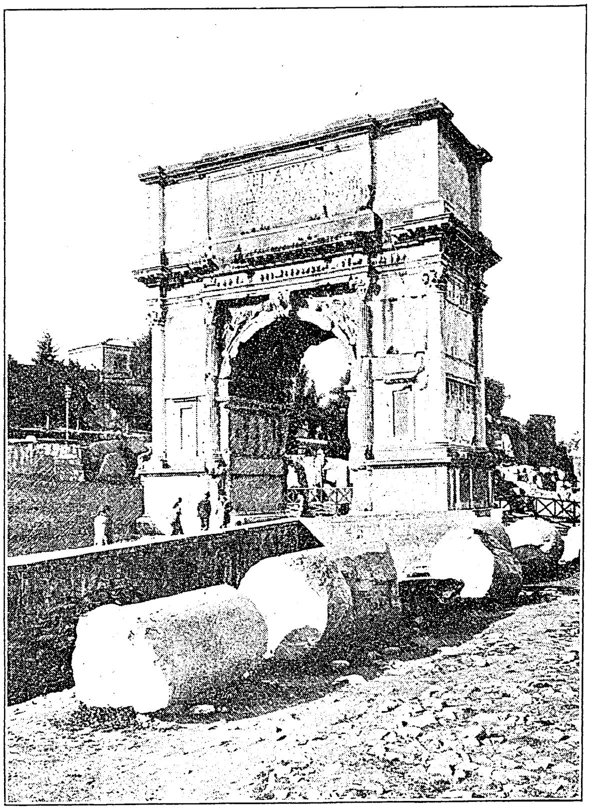

Arch of Titus at Rome.
(From a photograph.)

A tradition, which still prevails in Rome, says that formerly no Jew ever passed under this arch, and that, in order to go from the Colosseum to the Capitol, the inhabitants of the ghetto opened a way between the arch and the Palatine.

Bibliography: Philippi, *Ueber die Römischen Triumphalreliefs*, pl. ii., iii., Leipsic, 1872; Reinach, *L'Arc de Titus*, in *R. E. J.* xx., lxv.; Reland, *De Spoliis Templi Hierosolymitani in Arcu Titiano*. See, also, T. Reinach, *ib.* xx.; Appendix, lxv.-xci.; B. Wolff-Beckh, *Kaiser Titus und der Jüdische Krieg*, in *Neue Jahrbücher für das Klassische Alterthum*, 1903, vi. (also published separately, Berlin, 1904).

J. Jr. I. Be.

ṬOB 'ELEM, JOSEPH. See Bonfils, Joseph b. Samuel.

ṬOB LE-HODOT. See Mizmor Shir le-Yom ha-Shabbat.

TOBACCO (טאבאקו, טוטון): The use of tobacco for smoking and in the form of snuff is common among Jews, who in some countries control to a large extent the manufacture and sale of the product. It is asserted that a Jew named Luis de Terres, who accompanied Columbus on his expedition in 1492, settled in Cuba, learned the use of tobacco, and introduced it into Europe. From this time Jews have been connected with the trade in tobacco, one of the most important in early American history (M. J. Kohler, in "Publ. Am. Jew. Hist. Soc." x. 52). The introduction of tobacco into Europe encountered the resolute opposition of the clergy, who characterized tobacco-smoking as "offering incense to Satan." The Rabbis, however, discussed the use of tobacco not from a moral, but from a legal standpoint—concerning its prohibition on Sabbaths, holy days, and fast-days, and as to whether smoking requires a special benediction. As a subject of controversy it appears first in the "Keneset ha-Gedolah" of R. Ḥayyim Benveniste (1603-73) and the "Magen Abraham" of Abraham Gombiner (1635-83), which fact tends to show that during the seventeenth century the practise of tobacco-smoking spread rapidly among the Jews of all nations.

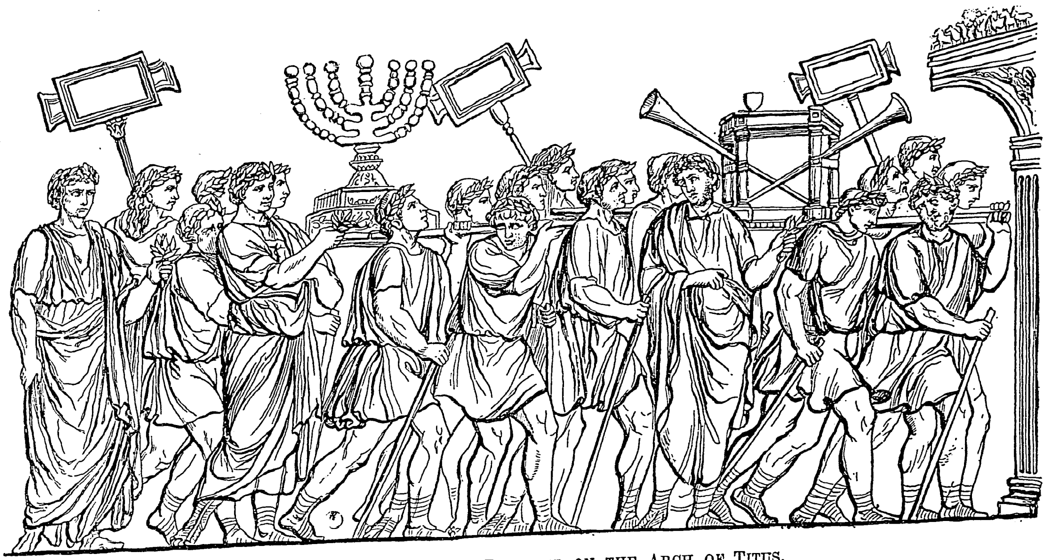

Spoils of the Temple, Pictured on the Arch of Titus.
(After Bartoli's "Admiranda.")

In Jewish Law.

Gombiner describes the "drinking of tabak through a pipe by drawing the smoke into the mouth and discharging it." The rabbi is in doubt whether or not one must pronounce a benediction before inhaling the smoke, since it is a means of refreshment. As an argument against pronouncing a blessing he observes that there is no "substance" in the benefit derived ("Magen Abraham," to Shulḥan 'Aruk, Oraḥ Ḥayyim, 210, 9). He prohibits smoking tobacco "through the mouth" on Passover, as he was informed that the tobacco was soaked in beer, which is "ḥameẓ" (*ib.* 343). Benveniste expresses himself very forcibly against smoking "ṭuṭun" (tobacco) on the Ninth of Ab; and he even excommunicated one who smoked on that day ("Keneset ha-Gedolah," to Oraḥ Ḥayyim, 551, 21). He points out the inconsistency of those authorities who permit smoking on holy days because it is a "necessity," a "means of sustaining life," and who allow it on fast-days because smoke has no "substance" like food. In Benveniste's opinion smoking should be prohibited on holy days; he quotes the venerable R. Joseph Escapa as coinciding in this view, though he thought it unwise to enforce a generally accepted law.

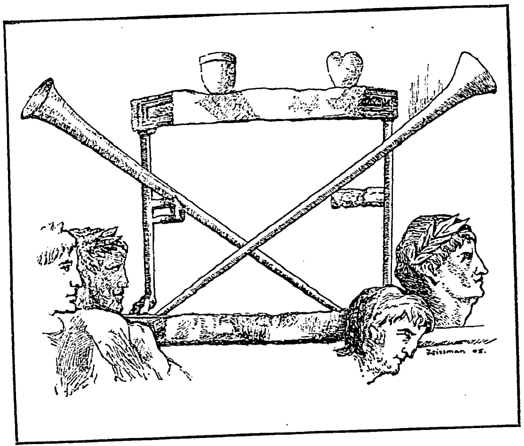

Table of Showbread, Pictured on the Arch of Titus.
(After Reland, "De Spoliis Templi," 1716.)

The Jews of Turkey at that time must have been very much addicted to the habit, for Benveniste pictures them as inveterate smokers, impatient for the close of Sabbath, when they might resume smoking, and as watching for the appearance of the three stars which indicate the end of the day; some began smoking even before "Habdalah." "They lingered

Tobacco-Lovers.

in the streets and public houses, every man with a censer in his hand, inhaling the smoke and discharging it in fantastic diffusion," until "a thick cloud of incense went up" (comp. Ezek. viii. 11). He declares that the Name of God is desecrated when the Gentiles observe Jews smoking on their fast-days, while Mohammedans refrain from smoking on theirs ("Keneset ha-Gedolah," *ib.* 567 [ed. Constantinople, 1729, pp. 101 *et seq.*]). Some Jews, unable to abstain from tobacco even for one day, filled a hooka with smoke on Friday and inhaled it on the Sabbath. Others would visit Mohammedan neighbors for the sake of the tobacco smoke in their houses. This practise was eventually prohibited on the ground that it would make Judaism ridiculous in the eyes of the Gentiles (Alkalai, "Zekor le-Abraham," i. 142-143, Salonica, 1798).

The Turkish narghile, in which the smoke passes through water, early became popular; Benveniste rules that the "tumbak" (cake of tobacco, over which a burning coal is placed at the other end of the narghile) extinguishes the fire, which is forbidden even on holy days. Gombiner prohibits tumbak because it is like "mugmar" (spice for burning), mentioned in the Talmud, which likewise is prohibited. This, however, is disputed by R. Mordecai ha-Levi in his "Darke No'am" (No. 9, Venice, 1698), who permits the use of the narghile on holy days (see "Be'er Heṭeb," to Shulḥan 'Aruk, Oraḥ Ḥayyim, 514, 1). The controversy finally ended in a victory for those rabbis who permitted the use of tobacco on holy days and fast-days, except of course on Yom Kippur, which is like Sabbath; still, some Jews still abstain from smoking on the Ninth of Ab.

Snuff.

In spite of some objections, snuff-taking was permitted at any time—Sabbaths, holy days, fast-days, and Yom Kippur ("Leḳeṭ ha-Ḳemaḥ," p. 51b, Amsterdam, 1707). Jacob Ḥaziz (1620–74) quotes a responsum of Isaiah Pinto permitting the use of snuff on Sabbaths, even though it cures catarrh; for everybody, even healthy people, snuff, and it can not therefore be considered a drug ("Halakot Ḳeṭannot," No. 101).

It appears that women used tobacco almost as much as men (see Elijah of Lublin, "Yad Eliyahu," responsum No. 65, Amsterdam, 1712). Jewish women in the Orient mostly used the narghile, while in Russia old women used snuff; others smoked cigarettes, like men. So prevalent was the habit of smoking that it was practised even in the bet ha-midrash. A strong effort, however, was made to prohibit smoking and snuffing in places of worship ("Paḥad Yiẓḥaḳ," ט, p. 62a). In some batte midrashot prohibitory notices were posted in front of the doors ("Ha-Maggid," 1859, vol. iii., No. 16).

In countries where the government had a monopoly of the tobacco trade, manufacturing and trading privileges were assigned to Jewish merchants at a fixed price per annum for a number of years. The question was raised whether the contractor had a prior right to the next contract as against the claims of a new competitor. Lampronti decided that contracts were open to competition, inasmuch as the matter depended on the laws and regulations of the government ("Paḥad Yiẓḥaḳ," א, p. 90a). Russian Jews have invented some practical cigarette-making machines for which they have obtained patents.

A remarkable book is Raphael Kohen's "Ḥuṭ ha-Meshullash" (Odessa, 1874), which deals with the question of cigar-smoking on Sabbaths, and which finally reaches the conclusion that it is permissible on the ground that it affords "'oneg shabbat" (delight and enjoyment). Not daring to publish his name, the author issued his book under a pseudonym. His discussion was not considered a serious one; nevertheless it is of a kind unusual in Hebrew literature.

There are several Hebrew poems for and against smoking. Solomon Wilder of Amsterdam composed one in acceptance of a tobacco-pipe as a birthday present ("Ha-Karmel," 1862, vol. ii., No. 20). Another poem characterizes the cigar and cigarette as "the two tails of these smoking firebrands" (Isa. vii. 4; see "Ha-Boḳer Or," i. 123).

Bibliography: *Ha-Maggid*, viii., No. 37; *Ha-Ẓefirah*, i., No. 8; *Keneset ha-Gedolah*, iii., end; A. K. Kaufman, *Räuchert un Shikkert*, Warsaw, 1900; Löw, *Lebensalter*, p. 351; Abrahams, *Jewish Life in the Middle Ages*, p. 139; Steinschneider, in *Die Deborah* (1894), vol. xl., No. 1.

J. J. D. E.

TOBIA BEN MOSES HA-ABEL (surnamed also **Ha-'Obed** = "the worshiper," **Ha-Baḳi** = "the erudite," **Ha-Maskil** = "the teacher," and **Ha-Ma'tiḳ** = "the translator"): Karaite scholar, Biblical commentator, liturgical poet, and translator; flourished at Constantinople in the eleventh and twelfth centuries. Fürst ("Gesch. des Karäert." ii. 198 *et seq.*) conjectures Tobia's dates to have been about 1070 to 1140; but it will be seen later that he was born earlier (see also Steinschneider, "Hebr. Uebers." p. 457). Tobia's last three surnames indicate the range of his erudition and literary activity; indeed, his works themselves show his thorough knowledge of rabbinics, philosophy, and theology.

Epoch and Attainments.

He moreover went to Jerusalem, where he studied for some time under Jeshua b. Judah, and where he became acquainted with the Arabic writings of the latter as well as with those of Joseph b. Abraham ha-Ro'eh, afterward translating into Hebrew many of the works of both. In one of his books, entitled "Yehi Me'orot," Tobia declares that he was a propagandist of Karaism, owing to which he suffered many persecutions from his own family as well as from his opponents. But, he says, when one is fully convinced of the truth he must regard neither family nor his own life. It would thus appear that Tobia was of a Rabbinite family and that through studying Karaite works he became an adherent of Karaism, in consequence of which his family turned against him. Possibly the writings of no other scholar were the subject of so much dispute as those of Tobia ben Moses. The following is a list of them as may be gathered from various sources:

(1) "Yehi Me'orot," a work on the commandments, so called after the opening sentence; it is called also "Sefer ha-Mizwot." Firkovich ascribed it to Judah Hadassi; but Aaron b. Joseph in

his "Mibḥar" (on Emor) and Elijah Bashyaẓi in his "Adderet Eliyahu" clearly show Tobia to have been its author. The earliest Rabbinite authority quoted therein is Hai b. David, whose anti-Karaite work with regard to the Rabbinite calendar is repeated; then comes Saadia, many of whose anti-Karaite passages are repeated and refuted; and of Saadia's successors may be mentioned Tobiah b. Eliezer ("Leḳaḥ Ṭob"). It may be concluded from the latter's work that Tobia wrote the "Yehi Me'orot" not earlier than 1100.

Works.

(2) "Zot ha-Torah," commentary on the Pentateuch, a manuscript of which was found in the library of Eupatoria (Kozlov), but was lost during the Crimean war of 1853–56.

Another important work by Tobia was (3) "Oẓar Neḥmad," described by Simḥah Luzki ("Oraḥ Ẓaddiḳim," p. 22b) as in two parts, the first treating of lawful and forbidden foods, and the second of the laws regarding cleanness and uncleanness. In reality this work deals with all the laws contained in Leviticus, as appears from Bashyaẓi (*l.c.* pp. 41d, 43b). The author quotes all the Karaite Biblical commentators; and he particularly refutes the doctrines of Meshwi al-'Ukbari, or Moses of Baalbek, whom he declares to have embraced Christianity toward the end of his life. The main authority upon whom the work is based is David b. Boaz ha-Nasi. Besides Simḥah Luzki (*l.c.*), who asserts that the "Oẓar Neḥmad" was the work of Tobia, Delmedigo ("Nobelot Ḥokmah," p. 56a, Basel, 1631) and Aaron b. Joseph (in his "Sefer ha-Miẓwot," quoted by Mordecai b. Nissan in his "Dod Mordekai") ascribe it to him. Pinsker ("Liḳḳuṭe Ḳadmoniyyot," Appendix, pp. 93–94), however, thinks that the work belongs to Jeshua b. Judah, as is indicated by Bashyaẓi (*l.c.*), and that as Tobia translated this work from Arabic into Hebrew, Luzki mistook him for its author. It must be said, however, that Luzki distinguishes between the "Oẓar Neḥmad" of Tobia and Jeshua's work which bears the same title and which was actually translated by Tobia.

Other works by Tobia were: (4) "Teshubat ha-'Iḳḳar" (Eupatoria, 1834), which, according to Fürst (*l.c.*), is a compendium of Jeshua's "Kitab al-'Arayot" (but see Steinschneider, *l.c.* p. 943). In the introduction the author speaks of the four kinds of intellect ("da'at"), termed in Hebrew "sekel," "ḥokmah," "tushiyyah," and "binah"; he then gives the rules for exegesis, the thirteen hermeneutic rules ("middot") of R. Ishmael, and the twelve of the Greeks. (5) Religio-philosophical questions ("she'elot") addressed to his teacher Jeshua b. Judah in Jerusalem (see Judah Hadassi, "Eshkol ha-Kofer," p. 76a). (6) Addition ("tosafah") to Joseph ha-Ro'eh's "Kitab al-Manṣuri," which he translated into Hebrew under the title "Maḥkimat Peti."

Translations.

Tobia's surname "Ha-Ma'tiḳ" shows his great activity in translating. Steinschneider (*l.c.* p. 457) supposes that this activity began about the middle of the eleventh century; Tobia would then be the first known translator from Arabic into Hebrew. Fürst enumerates the following thirteen works of Joseph ha-Ro'eh and five of Jeshua b. Judah which were translated by Tobia: (1) "Kitab al-Ṣiḥḥah"; (2) "Kitab al-Shira'"; (3) "Kitab al-'Arayot"; (4) "Kitab al-Tauḥid," which Steinschneider supposes to be a mistake for "al-Tamyiz"; (5) "Kitab al-Siraj" under the Hebrew title "Sefer ha-Ma'or" or "Sefer ha-Me'orot" or "Sefer ha-Urim"; (6) a work on "Abib" written against Saadia; (7) one on feasts under the Hebrew title "Sefer ha-Mo'adim"; (8) "Kitab al-Manṣuri" under the Hebrew title "Maḥkimat Peti" (see above); (9) "Kitab al-Rudd 'Ala Abi Ghalib Thabit"; (10) "Aḥwal al-Fa'il"; (11) "Ẓidduḳ ha-Din"; (12) "Al-Muḥtawi," in Hebrew "Sefer ha-Ne'imot" or "Zikron ha-Datot"; (13) "Masa'il wa-Jawa'ib," in Hebrew "She'elot u-Teshubot." Jeshua's works translated by Tobia were: (1) the first part of his religious philosophy, under the Hebrew title "Marpe la-'Eẓem"; (2) "Meshibat Nefesh"; (3) "Oẓar Neḥmad"; (4) a work on speculation under the Hebrew title "Sefer ha-Ra'yon"; (5) Jeshua's completion of Joseph's "Al-Muḥtawi." Fürst, however, omits mention of (6) Jeshua's commentary on the Decalogue translated by Tobia under the title "Pitron 'Aseret ha-Debarim" (see P. Frankl in "Monatsschrift," xxix. 472).

The "Ḥazanya" (old Karaite ritual) contains two piyyuṭim by Tobia: one beginning "Elohenu mi-kol ummah ahabtanu," arranged in alphabetical order, and signed "Tobia b. Moses Ḥazaḳ"; the other beginning "Esh'alah me-El," and being an acrostic on "Ṭobia b. Moses ha-'Obed." The "Siddur ha-Ḳara'im" (iv. 88) also contains a piyyuṭ by Tobia. It may be added that Firkovich, in a note to Gottlober's "Biḳḳoret le-Toledot ha-Ḳara'im" (p. 169), distinguishes between Tobia ha-Baḳi, the author of "Zot ha-Torah" and of a metrical piyyuṭ beginning "Ṭahor 'en sefatai tiftaḥ," and Tobia ha-'Obed, the former having lived about a century earlier than the latter. Firkovich thinks that Tobia ha-'Obed was a descendant of Tobia ha-Baḳi and was the author of "Zot ha-Ḥayyah," a work on clean and unclean animals. Still, Firkovich, in a letter to Pinsker ("Liḳḳuṭe Ḳadmoniyyot," Appendix, p. 94, note 1), contradicts himself in this matter.

Bibliography: Fürst, *Gesch. des Karäert.* ii. 198–207; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, pp. 169–170; S. Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 219, Appendix, pp. 93 *et seq.*, 139; Steinschneider, *Hebr. Uebers.* pp. 154 *et seq.*, 940 *et seq.*

E. C. M. Sel.

TOBIADS: Jewish party in the Maccabean period. A combination of the statements of Josephus ("Ant." xii. 4, §§ 1–11) and of II Macc. iii. 11 yields an interesting family history, which, however, requires critical examination.

During the reign of the Egyptian king Ptolemy and his wife Cleopatra, the high priest Onias, who was feeble-minded and extremely miserly, refused to pay the Jewish tribute of twenty talents which his father, Simon the Just, had always given from his own means. In his anger the king sent Athenion as a special envoy to Jerusalem, threatening to seize the land of the Jews and to hold it by force of arms if the money was not forthcoming. Although the high priest disregarded this threat, the people were greatly excited, whereupon Onias' nephew Joseph, a son of Tobias and a man greatly beloved and respected for his wisdom and piety, reproached his uncle for bringing disaster upon the people, declaring, moreover, that Onias ruled the Jews and held the high-priestly office solely for the sake of gain. He told him, furthermore, that he ought at all events to go to the king and petition him to remit the tribute-money, or at least a part of it. Onias, on the other hand, replied that he did not wish to rule, and expressed himself as willing to resign the high-priesthood, although he refused to petition the king. He permitted Joseph, however, to go to Ptolemy, and also to speak to the people. Joseph quieted the Jews, and received the envoy hospitably in his own house, besides giving him costly presents, so that, when Athenion returned to Alexandria, he informed the king of the coming of Joseph, whom he styled the ruler (προστάτης) of the people. Shortly afterward Joseph started on his journey, having first raised a loan of about 20,000 drachmæ in Samaria, although he was obliged to submit to the jeers of prominent men of Syria and Phenicia, who were visiting Alexandria in order to farm the taxes, and who derided him on account of his insignificant appearance.

Relations with Alexandria.

Not finding Ptolemy at Alexandria, Joseph went to meet him at Memphis, where the king graciously granted him a seat in his own chariot, together with the queen and Athenion. His cleverness won for him the monarch's friendship; and by his offer of 16,000 talents against the 8,000 bid by his opponents he secured the contract for farming the taxes, the king and queen becoming his sureties, since he did not have sufficient ready money. He left Alexandria with 500 talents and 2,000 soldiers, and by punishing all who opposed him in Ashkelon and Scythopolis and confiscating their estates, he made himself feared through all the cities of Syria and Phenicia, while the great fortune which his extortions won was held secure by his continual presents to the king, queen, and courtiers, so that he retained his office of tax-farmer until his death, twenty-two years later. By his first wife Joseph had seven sons. At Alexandria he became infatuated with a dancer, for whom his brother Solymius, who lived in the city, substituted his own daughter, the child of this union being Hyrcanus, who was his father's favorite son and consequently the object of his brothers' enmity.

On the birth of a prince, Joseph feeling too old to visit Alexandria and his other sons likewise declining to go, sent Hyrcanus to bear his congratulations to the court. Arion, Joseph's representative in Alexandria, however, refused to allow Hyrcanus money, and the latter accordingly put him in chains, not only escaping punishment from the king, but even winning both his favor and that of the courtiers, whose aid his brothers had secretly invoked against him. Although the king sent letters recommending him warmly to his father, his brothers, and the officials of Cœle-Syria, the other sons of Joseph met him with armed resistance. He defeated them, however, and killed two of them; but, being unable to remain in Jerusalem, he crossed the Jordan, and in the vicinity of Heshbon built the castle of Tyre, carrying on war with the Arabs, and ruling the district east of the Jordan during the entire seven years of Seleucus IV. The following statement is made by Josephus ("Ant." xii. 4, § 10): "And Hyrcanus' father, Joseph, died. He was a good man, and of great magnanimity, and brought the Jews out of a state of poverty and meanness to one that was more splendid. He retained the farming of the taxes of Syria, and Phenicia, and Samaria twenty-two years. His uncle, Onias, also died, and left the high-priesthood to his son Simon." This statement of Josephus is followed by the correspondence between Onias and King Areus of Sparta, and by an account of the Jewish disturbances due to feuds after the death of Joseph, when the Tobiads became involved in a civil war. The majority of the people, as well as Simeon the high priest, however, sided with the elder brother, and Hyrcanus did not return to Jerusalem, but continued his warfare against the Arabs. Both for his own comfort, and also as a safeguard against attacks by his brothers, he built the castle of Tyre and various other strongholds, ruling there until the death of Seleucus IV. Ptolemy Epiphanes also died, leaving two young sons; but when Hyrcanus saw that Antiochus Epiphanes, the new king of Syria, possessed great power, and when he realized that he would be unable to vindicate himself for his murderous attacks upon the Arabs, he committed suicide, and his property was seized by Antiochus.

The Two Accounts.

It is clear, therefore, that there are here two accounts, both legendary, the hero of the one being Joseph, and of the other, Hyrcanus. The history of the earlier years of the father closely resembles that of the son; in both cases the ambitious youth is opposed by the miserly parent, and in both cases the youth succeeds in putting his competitors to shame before the royal court. The narrative is suspicious in many respects. Onias angers the king, but Joseph travels to the court both to assuage the king's anger and to farm the taxes, while the sanguinary battle between Hyrcanus and his brothers is also obscure. The most serious difficulty, however, is the chronology. An old interpolator of Josephus advanced the opinion that the king mentioned in the story was Ptolemy III.; but this monarch was not the consort of Cleopatra, nor was his immediate successor Seleucus IV. The only ruler to whom the narrative can properly refer is Ptolemy V., Epiphanes (205–182), who in 193 married Cleopatra, the daughter of Antiochus III. In that case, however, Joseph could not have farmed the Egyptian taxes, since Cœle-Syria was then under Syrian, and not under Egyptian, suzerainty, while the assertion that the two powers had divided the revenues of the country is merely an attempt on the part of Josephus to evade the difficulty. Nor was the period between Ptolemy V.'s marriage (193) and his death (182) sufficiently long to agree with the statement concerning the length of time during which Joseph farmed the taxes (twenty-two years), and still less could Hyrcanus have reached manhood in so short a space. Büchler, therefore, finds himself compelled to place Joseph's term of office between 219 and 199, although this stultifies the statement of Josephus regarding a division of the taxes.

Modern Views.

Wellhausen accordingly denies both the historicity and the value of the narrative, although he thinks that the portion dealing with the period of Seleucus IV. and Antiochus IV. may be trustworthy, and he regards the suicide of Hyrcanus as probable, since the latter supported the Ptolemies against the new régime of the Syrians, and might consequently fear the revenge of Antiochus IV. II Macc. iii. 11 mentions money deposited by Hyrcanus, the son of Tobias, "a man of great dignity," taking it for granted that a friendship existed between Onias and Hyrcanus, a supposition which is very reasonable, since only the other Tobiads, the brothers of Hyrcanus, were involved in quarrels with the legitimate high priest. That Hyrcanus is called the son of Tobias, and not of Joseph, is due, Wellhausen holds, to mere abbreviation, and does not imply any divergency in the two accounts.

Willreich distinguishes a threefold tradition concerning the Tobiads, the first being that of the pseudo-Hecatæus (according to Willreich's interpretation), which represents Onias as a worthy man, and attributes to the Tobiads all the misfortunes which befell the Jews. The account of Josephus, on the other hand, which represents Onias as a weakling and the Tobiads as the promoters of Israel's welfare, is drawn from Samaritan sources. With this theory Büchler also agrees, thus explaining why Joseph sought aid in Samaria, and why the account fails to express disapproval of the non-Jewish conduct of Joseph, who ate at the court of an Egyptian king and had dealings with Gentiles. Willreich likewise brings the Tobiads into association both with Tobiah, the servant mentioned by Nehemiah as an Ammonite (ii. 19), who consequently came from the east-Jordanic district, and with the Tubieni (II Macc. xii. 17), who were the enemies of the Jews (comp. I Macc. v. 13). Although Willreich does not absolutely deny the historicity of the narrative, since the castle of Hyrcanus has been discovered in modern times (Schürer, "Gesch." 3d ed., ii. 49), he incorrectly regards Joseph and Hyrcanus as mere names, representing in part Jason and Menelaus, although such a view is quite untenable. The third form of the tradition is that of Jason of Cyrene, on which the second Book of the Maccabees is based; and Schlatter is even of the opinion that Josephus himself drew his account of the Tobiads from this same source.

Büchler's researches have probably established the historicity of the account of the Tobiads, thus furnishing a valuable contribution to the history of the period preceding the Maccabean revolt. The author of the first Book of the Maccabees makes no mention of these events because they added little credit to the fame of the Jews. The quarrels were factional ones, the issue being whether the old and popular government of the Ptolemies should continue, or whether the Jews should deliver themselves over to the Syrian kings and their Hellenization. When Jason and Menelaus struggled for the dominant power in Jerusalem, which was, according to Büchler, political office (the *προστασία* mentioned in the account of the Tobiads), and no longer the high-priesthood, the sons of Tobias (*οἱ Τωβίου παῖδες*) took sides with Menelaus (Josephus, "Ant." xii. 5, § 1; "B. J." i. 1, § 1); and Büchler justly regards the struggle between the Tobiads and the Oniads as a contest between Ptolemæan and Seleucid supremacy in Jerusalem. According to the same scholar, moreover, Menelaus and Jason themselves were Tobiads, although this is denied by Schürer. All scholars are agreed that many points of the Tobiad problem still await solution; and it is also a moot point whether a number of passages in Ecclesiasticus (Sirach) and one in the Assumptio Mosis (v. 3–6) refer to the Tobiads.

BIBLIOGRAPHY: Willreich, *Juden und Griechen vor der Makkabäischen Erhebung*, pp. 64–107, Göttingen, 1895; Wellhausen, *I. J. G.* 4th ed., pp. 243–246; Büchler, *Tobiaden und Oniaden*, Vienna, 1899; Schlatter, in *Theologische Studien und Kritiken*, 1891; Grätz, in *Monatsschrift*, 1872; Schürer, *Gesch.* 3d ed., i. 195.

J. S. KR.

TOBIAH BEN ELIEZER: Talmudist and poet of the eleventh century; author of the "Leḳaḥ Ṭob" or "Pesiḳta Zuṭarta," a midrashic commentary on the Pentateuch and the Five Megillot. Zunz ("G. V." pp. 293 *et seq.*) inferred from Tobiah's reference to his father as "the great" and from his mention of the massacre in Mayence in 1096, that he was a native of Mayence and a son of ELIEZER B. ISAAC HA-GADOL, who is thought by Conforte ("Ḳore ha-Dorot," p. 8b) to have been one of Rashi's teachers. But as in the course of his work Tobiah often attacks the Karaites and, besides, manifests a thorough knowledge of Mohammedan customs, Rapoport, in his biography of Ḳalir, note 33 (in "Bikkure ha-'Ittim," x. 122–123), concluded that toward the end of his life Tobiah settled in Palestine. As to Tobiah's birthplace, it has been proved by Solomon Buber that he was a native of Castoria in Bulgaria, as is testified to by Tobiah's countryman Judah Leon Mosconi in his supercommentary on Ibn Ezra's commentary on the Pentateuch. According to him, the author of the commentary on the Pentateuch mentioned by Ibn Ezra in the preface to his own work was a certain Meïr of Castoria, a pupil of Tobiah b. Eliezer. On the other hand, in his commentary on Ecclesiastes, Tobiah mentions a R. Samson as his teacher; and Buber supposes that he may be identical with the Samson quoted by Rashi in his commentary on Isa. lviii. 14 and Amos vi. 3. It is also to be concluded from various dates given by Tobiah in the course of his work that he wrote it in 1097 and revised it in 1107 or 1108.

A Bulgarian.

Tobiah himself entitled his work "Leḳaḥ Ṭob" in allusion to his name Tobiah; and it is so cited by the earlier rabbis, *e.g.*, IBN EZRA (*l.c.*), Asheri in "Hilkot Tefillin," Zedekiah b. Abraham in "Shibbole ha-Leḳeṭ" (§ 118), and many others. Since the middle of the sixteenth century, however, it has been most often referred to as "Pesiḳta Zuṭarta" (= "the Lesser Pesiḳta") in distinction to the "Pesiḳta Rabbati" (= "the Greater Pesiḳta"). This second title was due to the fact that the editors of the part relating to Leviticus, Numbers, and Deuteronomy (Venice, 1546), found no title in the manuscript, but noted that every verse was headed 'פס (= "pisḳa"), and took it for granted that it was entitled "Pesiḳta." Consequently the rimed title which, Zunz (*l.c.*) thinks, was composed by the press-corrector Johanan Treves begins פסיקתא זוטרתא או רבתא (="Pesiḳta, be it small or great"). In the colophon the editors call it "Pesiḳta Zuṭarta." It was owing to the latter title that the "Leḳaḥ Ṭob" was confused with the Pesiḳta Rabbati by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 24b, Amsterdam, 1697), by Heilprin ("Seder ha-Dorot," i.), by Azariah dei Rossi ("Me'or 'Enayim," ch. xix.), and by others. The "Leḳaḥ Ṭob" is in reality half commentary and half haggadah, covering the whole Pentateuch and the Five Megillot. Every weekly lesson is introduced by a Biblical verse containing the word "ṭob." Moreover, in the text he very often says, "I, Tobiah b. Eliezer" or "Tobiah said." It is true that in the Jerusalem manuscript there occurs very often the expression "our teacher Tobiah b. Eliezer," from which it might be assumed that the "Leḳaḥ Ṭob" was written by Tobiah's pupils; but from a closer examination of the text, and to judge from the Florence manuscript, it is evident that the expression in question is merely a copyist's mistake.

The "Leḳaḥ Ṭob."

As has been said above, the "Leḳaḥ Ṭob" is both a simple commentary ("peshaṭ"), giving the grammatical meaning of the words, and very often a haggadic commentary also. But in many instances Tobiah declares that the standard interpretation is the simple one. Even in his haggadic interpretation, which he derives from the Talmud and from the pre-Talmudic and post-Talmudic literatures, Tobiah manifests his love of good style. He endeavors to arrange the various midrashim in perfect order and to edit them in few words and clear language. He therefore shortens the midrashic passages, and, instead of the Aramaic in which those passages were written, renders them into good Hebrew, omitting also the foreign words which occur in the midrashim. In the parts of the Pentateuch which deal with the commandments he inserts many halakot, apparently taken from various halakic collections, particularly from Aḥai Gaon's "She'eltot." The Talmudic passages which he cites in connection with the halakot he often interprets according to his own judgment and differently from Rashi.

Characteristics and Sources.

Throughout the whole commentary Tobiah shows his thorough knowledge of Hebrew grammar and his acquaintance with the works of the earlier grammarians. Incidentally it may be remarked that he seems to have held the opinion that the Hebrew roots are not necessarily triliteral. In certain places he interprets a Biblical word as though it were a mishnaic or Talmudic one. He considers there is not a letter too many or too few in the whole Pentateuch; and he bases many of his haggadic interpretations on the "ḳeri" and "ketib." One of the main features of his commentary is the allegorical interpretation of all the Biblical passages which speak of God as a corporeal being. He likewise considers that the expressions in R. Ishmael's "Hekalot" must be taken figuratively (see "Leḳaḥ Ṭob" on Deut. iv. 12). In many places he refutes assertions of the Karaites, though he does not expressly name their authors. Like many other Biblical commentators, he translates certain words into the language of the country ("la'az") in which he is living, namely, Greek.

Tobiah seldom mentions the sources for his commentary; but they are found to be as follows: Targum of Onḳelos; Baraita of R. Ishmael; Baraita of R. Eliezer ben Jose ha-Gelili; Sifra; Sifre; Mekilta; Seder 'Olam; "Sefer Yeẓirah"; both Talmudim; Genesis Rabbah; a midrash on the blessing of Jacob (Jellinek, "B. H." iii. 73 *et seq.*); Leviticus Rabbah; midrash on the Five Megillot; Tanḥuma; Yelammedenu; Pirḳe de-Rabbi Eli'ezer; Baraita di-Meleket ha-Mishkan; Agadat Mashiaḥ; "Hekalot" of R. Ishmael; "Sefer ha-Yashar"; Midrash Abkir; Midrash Hashkem; and many other midrashim. It seems that he utilized the "She'eltot" of R. Aḥai, the "Halakot Gedolot," and the "Yosippon." He quotes also Eleazar ha-Ḳalir, Saadia, Hai Gaon, Shabbethai Donnolo, Ben Asher, Ben Naphtali, and his teacher R. Samson, while he cites passages from Menahem b. Saruḳ and Moses ha-Darshan without mentioning their names. Tobiah is in turn quoted by those of Rashi's pupils who redacted the "Liḳḳuṭe ha-Pardes," and by the following: Menahem b. Solomon in his "Sekel Ṭob"; Jacob Tam in his "Sefer ha-Yashar"; RaSHBaM in his commentary on the Pentateuch; Ibn Ezra (see above); Tobiah b. Moses the Karaite in his "Yehi Me'orot"; Isaac b. Abba Mari in his "Sefer ha-'Iṭṭur"; Isaac b. Moses in his "Or Zarua'"; Zedekiah b. Abraham (see above); Judah b. Eliezer in his "Minḥat Yehudah"; Eliezer b. Nathan in his piyyuṭ "Lel Shimmurim"; and numerous later Biblical commentators, halakists, and casuists. It will thus be seen that the "Leḳaḥ Ṭob" was considered as an authority by the German, French, and Italian, but not by the earlier Spanish, scholars. Of the latter Ibn Ezra alone mentions it, disparagingly. But later Spanish authorities who, after the expulsion, settled in the East considered the "Leḳaḥ Ṭob" as the chief source for their works.

As has been said above, only that part of Tobiah's work covering Leviticus, Numbers, and Deuteronomy was edited in Venice, 1546. The same part was afterward reedited with a Latin translation under the title "Pesiḳta" by Ugolino in his "Thesaurus Antiquitatum Sacrarum" (xv.-xvi.); and was subsequently republished by Aaron Moses Padua under the title "Midrash Leḳaḥ Ṭob" (Wilna, 1880), with a short commentary or "bi'ur." Four years later the part comprising Genesis and Exodus was published, also under the title "Midrash Leḳaḥ Ṭob," by Solomon Buber (Wilna, 1884), who added a long introduction and copious notes. The part covering the Five Megillot is not yet printed; but extracts were published by Jellinek in 1855. The commentary on Lamentations was edited by Nacht ("Tobiah b. Eliezer's Commentar zu Threni," Frankfort-on-the-Main, 1895), and that on Ruth by Bamberger (Mayence, 1887).

Tobiah is known as a Hebrew poet through four poems of his which are still extant. One is an introduction to his commentary on Genesis, another is an epilogue to the same, both being acrostics on "Tobiah bar Eliezer Ḥazaḳ"; a third is a short acrostic on "Tobiah," forming an epilogue to Leviticus; and the remaining one is a "seliḥah" beginning "Ehyeh asher Ehyeh," the verses being arranged in alphabetical order, and signed "Tobiah b. Eliezer Ḥazaḳ." The last-cited poem has been published by Buber at the end of his introduction to the "Leḳaḥ Ṭob."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Brüll's *Jahrb.* v. 132 *et seq.*; *Midr. Leḳaḥ Ṭob*, ed. Buber, Introduction; *Ha-Maggid*, xxxix., Nos. 36-37; Steinschneider, *Cat. Bodl.* col. 2674; Winter and Wünsche, *Jüdische Literatur*, ii. 270 *et seq.*; Zunz, *G. V.* pp. 293 *et seq.*; Kaufmann, *Eine Unbekannte Messianische Bewegung Unter den Juden*, in *Jahrbuch für Jüdische Geschichte und Literatur*, i. 148 *et seq.*, Berlin, 1898.

S. M. SEL.

TOBIAH BEN ELIJAH OF VIENNE (BURGUNDY) (called also **Tobias of Burgundy** or simply **R. Tobias**): French tosafist of the thirteenth century. He was a younger contemporary, and perhaps also a pupil, of Isaac ben Abraham of Dampierre, at whose funeral he was present in 1210. Authors of the thirteenth and fourteenth centuries speak of Tobiah as a very prominent teacher of the Law; and he is known also as a Bible commentator and liturgical poet. It seems that he wrote a highly important casuistic work, from which the many decisions quoted in his name were taken. His pupil Abraham ben Ephraim often refers, in his "Sefer ha-Miẓwot," to Tobiah as an authority.

Tobiah is quoted in the Tosafot (B. Ḳ. 69b), several times in "Mordekai," in the "Shibbole ha-Leḳeṭ," and in "Tashbez." His religious poetry, inspired by the persecutions of his coreligionists, consists of "seliḥot," included in a Burgundian Maḥzor. They are impressive in style, and show mastery of form. It appears from a passage in a Cambridge manuscript that Jehiel of Paris visited Tobiah on his journey to Palestine in 1260.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 56; idem, *Literaturgesch.* p. 303; Gross, *Gallia Judaica*, p. 192.

E. C. A. PE.

TOBIAS, EMIL. See THOMAS, EMILE.

TOBIT, BOOK OF: A late Jewish work, never received into the Jewish canon, and included in the Apocrypha by Protestants, although it was pronounced canonical by the Council of Carthage (397) and the Council of Trent (1546). It takes its name from the central figure, called Τωβείτ (Τωβίτ, Τωβείθ) in Greek, and Ṭobi (טובי) in a late Hebrew manuscript.

Outline of the Story.

The story of the book is as follows: Tobit, a pious man of the tribe of Naphtali, who remained faithful to Jerusalem when his tribe fell away to Jeroboam's cult of the bull, was carried captive to Nineveh in the time of Enemessar (Shalmaneser), King of Assyria. There, together with his wife, Anna, and his son Tobias, he gave alms to the needy, and buried the outcast bodies of the slain, keeping himself pure, moreover, from the food of the Gentiles. He was in favor with the king, however, and so prosperous that he was able to deposit ten talents of silver in trust with a friend in Media. With the accession of Sennacherib (the successor of Enemessar) the situation changed. Accused of burying the dead slain by the king, he had to flee, and his property was confiscated; but when Sarchedonus (Esarhaddon) came to the throne Tobit was allowed to return to Nineveh at the intercession of his nephew Achiacharus (AHIḲAR), the king's chancellor. Here he continued his works of mercy; but, accidentally losing his eyesight, he fell into great poverty, so that in his dire distress he prayed that he might die. On that same day a similar prayer was offered by Sarah, the daughter of Raguel of Ecbatana (in Media), in despair because she had been married to seven husbands who had each been slain by a demon on the wedding night. The same day Tobit, remembering his deposit of money in Media, determined to send his son for it. A companion and guide (who turns out to be the angel Raphael) being found for him, the two proceeded on their journey. At the river Tigris, Tobit caught a fish and was instructed by his companion to preserve its heart, liver, and gall. Conducted to Raguel's house, he asked Sarah's hand in marriage, drove away the demon by burning the heart and liver of the fish in the bridal chamber, sent Raphael (whose assumed name was Azarias) for the money, and returned, with him and Sarah, to Nineveh, where Tobit's eyesight was restored by smearing his eyes with the fish's gall. Father, mother, and son reached a good old age (Tobias living to rejoice over the destruction of Nineveh), and died in peace. This brief outline does not do justice to the artistic construction of the story, or to the fine touches in its descriptions of family life, social customs, and individual experiences. It may be reckoned among the most delightful of short stories.

Text and Original Language.

The text exists in Greek, Latin, Syriac, and Judæo-Aramaic, besides two late Hebrew translations. Of the Greek there are three versions: one given in the Vatican and Alexandrian manuscripts of the Septuagint; one in the Sinaitic; and one in Codices 44, 106, 107 of Holmes and Parsons. Of the Latin there are two recensions: the Old Latin, which agrees substantially with the Sinaitic Septuagint; and the Vulgate, made by Jerome from an Aramaic text, which often agrees with it, although it presents many divergencies. The Syriac follows the Vatican in general, although it is by no means literal, while Codices 44, 106, 107 agree sometimes with this text, sometimes with that of the Sinaitic. The Aramaic text (published by Neubauer) also represents the Sinaitic recension in a general way, but is late, and can scarcely be considered the descendant of Jerome's original. The Hebrew copies are late and of no authority. The two chief Greek recensions are the earliest sources for the text of Tobit, though suggestions may be gained from the Latin and the Syriac. Of the Greek forms the Vatican is the shortest (except in ch. iv.); its style is rough and often incorrect, and it has many errors, frequently clerical in nature. The Sinaitic text is diffuse, but frequently gives the better readings. Both of them may depend on an earlier form which has been corrupted in the Vatican and expanded in the Sinaitic, although the question is a difficult one. Equally problematical is the determination of the original language of the book. The forms of the proper names, and such an expression as χάριν καὶ μορφήν (i. 13), which suggests חן וחסד

(Esth. ii. 17), may be held to point to Hebrew, as may also the type of piety portrayed, although it must be noted that there is no mention in early times of a Hebrew text, which Jerome would doubtless have used had he known of its existence. The Sinaitic forms "Ather" for "Asur" (xiv. 4) and "Athoureias" for "Asureias" (xiv. 15), on the other hand, are Aramaic. The excellent Greek style of the Sinaitic may suggest a Greek original. In view of the conflicting character of the data, it is best to reserve opinion as to the original language; the text appears to have suffered a number of revisions and misreadings.

Time and Place.

The picture of religious life given in Tobit (especially the devotion to ritual details) indicates a post-Ezran date for the book. The special significance attached to almsgiving (iv. 10; xii. 8, 9) is identical with the idea in Ecclus. (Sirach) iii. 30 (comp. also Prov. x. 2), and the injunction in iv. 17, "Pour out thy bread on the burial of the just, but give nothing to the wicked," is repeated in import in Ecclus. (Sirach) xii. 4–5. The prediction in xiv. 5 implies a period after the building of the Second Temple, and, apparently, before the commencement of Herod's Temple. The prominence given to the duty of burying the outcast slain (the survival of a very ancient conception) seems to point to a time when the Jews were slaughtered by foreign enemies, as, for example, by Antiochus or by Hadrian. The necessity of marrying within the kin was recognized during a long period and does not define the date precisely. Polycarp's saying ("Ad Phil." x.), "Almsgiving delivers from death," does not prove that he was acquainted with Tobit, since Prov. x. 2 may have been so understood by him. There is no Messianic hope expressed in the book. The more probable view is that it was composed between 200 and 50 B.C. If the original language was Hebrew, the place was Palestine; if Greek, it was Egypt; but this point, too, must be left undecided.

The reference in xiv. 10 to Achiacharus introduces new perplexities into the question of the origin of the book (see Ahiḳar). Here it need only be remarked that the reference is merely an illustration, showing acquaintance with an Ahiḳar story; the allusion is scarcely organically connected with the story of Tobit.

The original form of the book may have told simply how a pious man, doing his duty, came safe out of trouble. The episode of Sarah and Asmodeus appears to be a separate story, here skilfully combined with the other. The advisory discourses in iv. (much shortened in the Sinaitic text) and xii. look like the insertions of an editor. For the ethical tone see especially iv. 15, 16, and for the religious ideas, xii. 8. The book is to be compared with Proverbs, Ecclesiasticus (Sirach), Daniel, and Ecclesiastes.

Bibliography: Swete, *The Old Testament in Greek* (texts of the Vatican, Alexandrian, and Sinaitic codices); Fritzsche, in *Handbuch zu den Apokryphen*; Neubauer, *The Book of Tobit* (Old Latin, Aramaic, and modern Hebrew texts); Schürer, in Herzog-Hauck, *Real-Encyc.* i.; Robertson Smith, in *Encyc. Brit.*; Erbt, in Cheyne and Black, *Encyc. Bibl.*; Marshall, in Hastings, *Dict. Bible*; Schenkel, *Bibel-Lexikon*; Schürer, *Gesch.* 3d ed., iii.; Andrée, *Les Apocryphes de l'Ancien Testament*; Nöldeke, in *Monatsberichte der Berliner Akademie der Wissenschaften*, 1879; Kohut, in Geiger's *Jüd. Zeit.*; Grätz, *Gesch.* iv.; Plath, in *Theologische Studien und Kritiken*, 1901; Israel Lévi, in *R. E. J.* 1902; Abrahams, in *J. Q. R.* i.; Bissell, *The Apocrypha of the Old Testament* (Lange series); Fuller, in Wace, *Apocrypha*.

T.

TOCKELS, MORDECAI BEN ABRAHAM (called also **Mordecai Lisser**): German Talmudist; born at Lissa; died in Berlin June 12, 1743. As a poor young man he went to Berlin, where he was adopted by a Frau Tockels, whose name he adopted in gratitude for her kindness. Tockels' first wife was the daughter of the chief of the Vienna exiles, Abraham ben Model Ries; his second, a daughter of the equally prominent Wolf ben Meshullam Salman. In 1723 Tockels was appointed dayyan; and in 1726 he was made assistant rabbi ("rosh bet din") under Chief Rabbi Michael Ḥasid. In 1729 he was chosen director of the ḥebra ḳaddisha, which office he held until his death.

Tockels was the author of "Torat Ḥayyim we-Ahabat Ḥesed," which was edited by his brother-in-law Abraham ben Meïr (Berlin, 1750, 1829).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 439, s.v. *Lisser*; Landshuth, *Toledot Anshe Shem*, p. 20.

E. C. A. Pe.

TODESCO, HERMANN: Austrian financier and philanthropist; born at Presburg 1792; died there Nov. 23, 1844. At first engaging in the silk trade, he later won fame and wealth in the cotton business; and he established in Marienthal, near Vienna, one of the first cotton-mills worked by machinery. In 1835 he bought the state domain of Legnaro, near Padua, where he established a cotton-mill which became one of the most important of its kind in Europe.

Todesco's main activity, however, lay in philanthropy. At an expense of 25,000 gulden he established a primary and infant school in his native town in 1843, and its inaugural ceremonies, on May 7 of the following year, were attended by the archduchess Maria Dorothea. Todesco was also one of the principal founders of the Jewish hospital at Baden, near Vienna.

After his death his son **Eduard** became the head of the banking firm of Hermann Todesco's Sons, and was raised to the Austrian nobility in 1869. Among his philanthropies special mention may be made of his gift of 100,000 gulden in 1854, of which three-fifths went to the Erzherzog Albrecht Vorschussfund für Unbemittelte K. K. Offiziere, and the remainder was devoted to the establishment of a Speise-Anstalt für Arme Israelitische Studenten. His daughter was married in 1864 to Baron Henry de Worms (later Lord Pirbright).

Hermann's other son, **Moritz Ritter von Todesco,** who was an associate of the firm, died July 17, 1873, at the age of fifty-seven. Eduard's son **Hermann** (born 1850) died at Baszon, Veszprim, Hungary, June, 1876.

Bibliography: *Neuer Nekrolog der Deutschen*, ii. 755, Weimar, 1844; *Wiener Zeitung*, 1845, No. 17; Wurzbach, *Biographisches Lexikon*.

S.

TODROS OF BEAUCAIRE: 1 (called **Ha-Ḳazin**). One of the chief poets of the second half of the thirteenth century; resided in Montpellier. In 1277 he was one of the five representatives of the

Jewish community to which James II. of Aragon granted a synagogue for a long term of years in consideration of the payment of five Melgorian sous annually by the Jews of the city. Abraham Bedersi, who esteemed Todros highly, and considered him, together with Kalonymus ben Meïr of Arles and Kalonymus ben Todros of Narbonne, as one of the greatest men of his period, complained to him in bitter terms of the evil days in which they lived and of the low opinion held of poetry. Abraham also replied in verse to a poem which Todros addressed to him and which when read from left to right has an entirely different sense from that which it has when read from right to left.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 712, 716; *R. E. J.* xix. 265, 273.

2. Rabbinical scholar of Montpellier at the beginning of the fourteenth century. He was one of the most devoted adherents of Abba Mari of Lunel during the period of religious polemics between 1303 and 1306, bitterly opposing all who studied science or philosophy. Despite the presence of Don Crescas Vidal of Perpignan, who was at Montpellier at the time, the fanaticism of Todros drove him to protest violently against the author (probably Moses ibn Tibbon) of a commentary on the Pentateuch which explained as allegories events recorded in the first five books of the Bible. Like Abba Mari, he did not hesitate to disregard the opposition of Jacob ben Machir, and to read publicly in the synagogue of Montpellier the letter addressed by fifteen rabbis of Barcelona, headed by Solomon ben Adret, to the Jewish community, in which the sentence of excommunication was pronounced against all who should devote themselves to the study of philosophy under the age of thirty. This rabbi is identified by Zunz and Gross with Todros ha-Ḳaẓin of Beaucaire.

Bibliography: Gross, *Gallia Judaica*, p. 329; Abba Mari, *Minḥat Ḳena'ot*, ed. Presburg, pp. 48, 61, 63; Renan-Neubauer, *Les Rabbins Français*, pp. 659, 663; Zunz, *Z. G.* p. 476.

S. S. K.

TODROS (or **TAUROS) OF CAVAILLON:** French physician of the latter part of the fourteenth century, who flourished, according to Carmoly, about 1375. He was the author of a treatise entitled "Sha'are ha-Harkabot" (MSS. Paris, No. 1191, 1; Cat. p. 219), a sort of pharmacopœia, written partly in Hebrew and partly in Latin. Carmoly states that Todros was appointed rabbi of Cavaillon by the "elders of the community," but gives no proof of his assertion. Todros is probably identical with the Maestro Toros de Cavaillon who was one of the five "baylons" or directors of the Jewish community of Avignon in 1440. See also Todros ben Moses Yom-Ṭob.

Bibliography: Carmoly, *Histoire des Médecins*, p. 108; Brüll, *Jahrb.* ix. 83; Gross, *Gallia Judaica*, p. 539; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 379; *R. E. J.* i. 273; Steinschneider, *Hebr. Uebers.* p. 783.

S. S. K.

TODROS BEN ISAAC: Talmudist; lived in Italy or in southern France in the latter part of the thirteenth century and the early part of the fourteenth. He was the author of novellæ on the Talmud treatise Nazir, which are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 447). Todros concludes his work by saying that he composed it in 1322, a year in which the Jews were undergoing many persecutions. After the massacre of the lepers (see Jew. Encyc. v. 462 *et seq.*), followed by the outbreak of the Pastoureaux, the Talmud was burned, and the Roman emperor projected still other persecutions. According to Grätz, this Roman emperor was Frederick, the rival of Louis of Bavaria and an enemy of the Jews; and he also advances the theory that an allusion to the persecution mentioned by Todros is contained in an elegy which a certain Joab wrote on the burning of the Talmud and which is found in an Oxford manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1061; comp. idem in "Monatsschrift," 1872, p. 376).

Bibliography: Grätz, in *Monatsschrift*, 1886, p. 8; *idem*, in *J. Q. R.* ii. 104.

E. C. I. Br.

TODROS BEN KALONYMUS: French scholar and liturgical poet; lived at Narbonne in the first half of the twelfth century; son of Kalonymus the Great, who flourished at Narbonne in the eleventh century, and reached the age of eighty years, being renowned for his learning and the services which he rendered to his coreligionists. A war of succession between the city of Narbonne and the Count of Toulouse, which lasted nearly ten years, entailed much suffering on the Jews, then numbering about two thousand; and Todros gave his family in bondage for the special taxes which were imposed upon the Jews to meet the expenses of the war. He was the author of "Azharot," or liturgical poems. He had a son, **Kalonymus Nasi,** as well as a nephew, **Todros ben Moses,** who flourished at Narbonne about the middle of the twelfth century, and is probably identical with the Todros b. Moses who, together with other rabbis of Narbonne, signed a responsum written about 1150.

Bibliography: Gross, *Gallia Judaica*, pp. 406-407.

D. S. Man.

TODROS BEN MESHULLAM BEN DAVID (called also **Todros Todrosi**): Provençal translator; born at Arles in the early part of the fourteenth century. Of his life no details are known except that in 1337 he lived at Trinquetaille, where he completed his translation of Aristotle's "Rhetoric." Many hypotheses have been put forth to explain why Todros, in signing this translation, added to his name the words "mi-zera' ha-Yehudim" (= "of the seed of the Jews"), and affixed to the date "ḥeshbon ha-Yisra'elim" (= "chronology of the Israelites"), although it is possible that he feared that he might be confused with a relative of the same name who had embraced Christianity.

Todros made himself known by his Hebrew translations of Arabic philosophical works, these versions being as follows: (1) "'En Mishpaṭ ha-Derushim," a selection of philosophical aphorisms by Alfarabi (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1339, 2; also in many other libraries), which Todros translated when he was only twenty years of age; (2) "Haẓẓalat ha-Nefesh," a rendering of the physical and metaphysical sections of Avicenna's "Kitab al-Najah" (Cod. Paris, 1023, 4); (3) "Bi'ur," the Middle Commentary of Averroes on Aristotle's "Rhetoric" (*ib.* 932, 4; 933, 3; also in many other libraries); (4) "Bi'ur Sefer ha-Shir," the Middle Commentary of Averroes on Aristotle's "Poetics" (in many libraries); (5) the following three treatises of Averroes: refutation of Avicenna's system, which divided all things into the two categories of those whose existence is only possible of themselves while necessary as a result of the causes from which they proceed, and those whose existence is necessary of themselves; an essay on this system; and "Ma'amar be-Da'at ha-Ḳiddum," a treatise on the problem whether God knows the details concerning His creatures before they are created, and whether His creatures exist potentially before they are actually formed (in many libraries); (6) "Ma'amar be-Sekel ha-Hayulani," a fragment of the treatise of Averroes on the hylic intellect (Cod. Paris, 989, 2; 1023, 5).

Bibliography: Carmoly, *Biographie des Israélites de France*, p. 91; Gross, in *Monatsschrift*, 1880, p. 61; Steinschneider, *Hebr. Uebers.* pp. 62, 182, 197, 285, 294; idem, *Cat. Bodl.* cols. 2680–2683; Renan, *Averroes et Averroisme*, pp. 69–70.

J. I. Br.

TODROS BEN MOSES YOM-ṬOB (or **BONDIA**): French physician; flourished at Cavaillon in the second half of the fourteenth century; identified by Steinschneider with Todros of Cavaillon. In 1394 he prepared a Hebrew translation of a Latin treatise on fever by Johanan ibn Masuyah with a commentary by Peter of Spain. He likewise translated other works, the most important being the treatise of Arnold of Villeneuve on digestive and purgative medicines.

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 726; Steinschneider, *Hebr. Uebers.* p. 791.

S. S. K.

ṬOHOROT ("Purifications"): **1.** Name of the sixth and last order in the Mishnah and the Tosefta. "Ṭohorot" is a euphemism for uncleanness, all the treatises of this order dealing with the laws governing impurity. The order comprises twelve treatises, which, arranged according to the number of their chapters, are as follows: Kelim (30 chapters), Ohalot (18), Nega'im (14), Parah (12), Ṭohorot (10), Miḳwa'ot (10), Niddah (10), Makshirin (6), Zabim (5), Ṭebul Yom (4), Yadayim (4), 'Uḳẓin (3).

2. Treatise in the Mishnah and in the Tosefta, treating especially of the lesser degrees of uncleanness the effects of which last until sunset only. In most editions of the Mishnah it is the fifth treatise in the order Ṭohorot. It is divided into ten chapters, comprising ninety-six paragraphs in all. The contents may be summarized as follows:

Ch. i.: The thirteen regulations concerning the Nebelah of a bird, *i.e.*, a fowl not ritually slaughtered; what quantity of such fowl causes uncleanness as nebelah, and what quantity uncleanness merely as other unclean foods; which parts are not included to make up the minimum required quantity; from which moment a head of cattle not ritually slaughtered acquires a lesser degree of uncleanness, *i.e.*, that of ordinary foods, and when the higher degree of impurity, that of the nebelah; which parts are included in order to make up the minimum quantity for the lesser degree, but not for the higher degree (§§ 1–4); the mixing of different unclean foods to make up the required quantity—the size of an egg; cases in which, when the parts possess different degrees of impurity, the entire quantity becomes unclean either in the lesser or in the higher degree (§§ 5–6); parts of a mass of dough or a loaf of bread connected with or touching each other; how the uncleanness of one part affects the others (§§ 7–9).

Contents: Ch. i.-iv.

Ch. ii.: How foods become impure when touched by an unclean person (§ 1); how a person becomes unclean through partaking of impure food (§ 2); difference between foods not sanctified, those constituting "terumah" (see Heave-Offering), and other sanctified foods, as regards their becoming unclean in the various degrees (§§ 3–8).

Ch. iii.: Impurity of beverages when in a liquid state, and when they have solidified; which drinks acquire the same degree of uncleanness in the liquid as in the solid state (§§ 1–3); how unclean foods become clean by a change of the prescribed quantity (§ 4); the degree of uncleanness of a thing is judged from the condition in which it is found (§ 5); doubtful cases of uncleanness, when it is not known whether the unclean parts have been touched by the person in question; the difference between reasoning and unreasoning beings in such cases; cases in which it is doubtful whether an animal has transferred impurity from unclean drinks to foods (§§ 6–8).

Ch. iv.: Doubtful cases of impurity (§§ 1–4); six cases in which terumah is burned because of suspected impurity (§§ 5–6); doubtful cases of impurity in which the sages declared the object to be clean; other doubtful cases in which the sages declared the object to be permissible (§§ 7–12).

Ch. v.: Regulations concerning various cases of doubtful impurity.

Ch. vi.: Difference between private domain ("reshut ha-yaḥid") and public domain ("reshut ha-rabbim") with reference to cases of doubtful impurity: in the former in all doubtful cases objects are to be declared unclean; in the latter, clean (§§ 1–5); different localities which are considered private domain with reference to the Sabbath, but public domain with regard to cases of doubtful impurity (§§ 6–10).

Ch. v.-x.

Ch. vii.: Various cases in which a thing is rendered unclean by being touched by a person ignorant of the law ("'am ha-areẓ"): as such a person does not observe the laws of cleanliness, his touch is necessarily unclean. Cases in which one must suspect an 'am ha-areẓ of having touched foods and drinks, although he, personally, may have had nothing to do with them. If, for example, the wife of an 'am ha-areẓ is seen to attend to the fire in a stove on which a pot containing terumah is standing, it must be assumed that she, although attending to the fire only, has touched the food also; women being generally curious to find out what their neighbors are cooking, she would most likely remove the cover of the pot in order to discover the contents.

Ch. viii.: Further regulations concerning precautions to be taken by one conversant with the Law ("ḥaber") in order to protect himself against uncleanness caused by the touch of an 'am ha-areẓ

(§§ 1-5); what is to be considered fit for human food, thus forming a basis for the regulations concerning the impurity of foods (§ 6); further regulations concerning the impurity of beverages (§§ 7-9).

Ch. ix.-x.: Concerning olives and the pressing of oil; how they can be rendered unclean. Other regulations concerning cleanness and uncleanness, with special reference to wine-presses.

The Tosefta to this treatise is divided into eleven chapters, and contains many passages elucidating the mishnaic treatise.

W. B. J. Z. L.

TOKAḤAH ("admonition," "malediction"): The term used to connote the prediction by Moses of due punishment in case of disobedience of the divine law on the part of the children of Israel. It was first pronounced in Lev. xxvi., and repeated in Deut. xxviii., the blessings for obedience to the Law being cited first in both passages. According to the Midrash (Deut. R. i. 4), R. Aḥa b. Ḥanina declared that the tokaḥah should, strictly speaking, have been pronounced by Balaam and the blessings by Moses, but this order had been reversed that the Gentiles might learn the blessings through their prophet Balaam, and that the children of Israel might not question the motive of the tokaḥah when given by their friend Moses. The Mishnah terms the tokaḥah "ḳelalot" (= "curses"), in contradistinction to "berakot" (= "blessings"), both being read together on public fast-days, and the whole chapter being assigned to one person (Meg. iii. 6). R. Ḥiyya b. Gammada quoted the verse "Despise not the chastening of the Lord; neither be weary of his correction" (Prov. iii. 11) as a reason for insisting that the reading be continuous and not in sections, while R. Jose b. Abin interpreted it as implying that the portions read in public must be so arranged that each passage should begin and end with a cheerful verse (Yer. *ib.*).

Later custom, however, forbade any subdivision of either version of the tokaḥah (Shulḥan 'Aruk, Oraḥ Ḥayyim, 428, 6). The order of reading the sidra "Beḥuḳḳotai" for the third person called up to the Law is Lev. xxvi. 10-46, and that of "Ki Tabo," for the sixth, is Deut. xxviii. 7-69, both these sections beginning and ending with "good" verses, with the tokaḥah between them. The Ashkenazim do not call up by name the person to whom the tokaḥah is assigned at the public reading in the synagogue; the Sephardim do, although they permit him to read the tokaḥah by himself instead of through the "ba'al ḳore," or public reader. In some congregations the passage was assigned to an "'am ha-areẓ," who did not understand the meaning of the text; hence the reading of the tokaḥah became a sort of reproach, so that many declined to read it when called up to do so. To remedy this disrespect for a portion of the Torah, the ḥakam or rabbi then volunteered to read the passage. In Yiddish parlance, "to lay the tokaḥah on him" means to curse one with all the contents of the tokaḥah.

W. B. J. D. E.

TOLA: **1.** A son of Issachar who had journeyed to Egypt with Jacob (Gen. xlvi. 13). In the census of the people made by Moses and the high priest Eleazar after the plague the Tolaites appear as a tribe (Num. xxvi. 23), and during the reign of David they could put 22,600 warriors in the field (I Chron. vii. 2).

2. The son of Puah. He became judge in Israel after the death of Abimelech. He dwelt in Shamir in the plateau of Ephraim, apparently residing in the extreme northern portion near the borders of Issachar. He was judge for twenty-three years, and was buried in his native city of Shamir (Judges x. 1-2).

E. G. H. S. O.

TOLEDANO (or **DE TOLEDO**): A family taking its name from Toledo, the city in which it originated, and including printers, Talmudic scholars, rabbis, and diplomats in Turkey, Africa, Holland, and England, being still represented in Salonica, Jerusalem, Tiberias, and elsewhere. Its most important members are as follows:

Aaron de Toledo: Author of religious lectures which appeared at Salonica in 1795 under the title "Dibre Ḥefeẓ."

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 46a; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 759.

Abraham Toledano: Rabbi in Salonica about 1640; a contemporary of Shabbethai Jonah, with whom he corresponded.

Abraham de Toledo: Author of "Coplas de Joseph ha-Ẓaddiḳ. This work was written in Judæo-Spanish and published at Constantinople in 1732.

Daniel Toledano: Born at Miquenes; a friend of R. Jacob Sasportas. He was thoroughly versed in the Talmud, possessed a considerable knowledge of statesmanship, and acted as councilor to Sultan Muley Ismail.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 259.

Eliezer Toledano: A scholar who went from Toledo to Lisbon, where he established a printing-house from which he issued the following works between 1489 and 1492: an edition of the Pentateuch with the commentary of Naḥmanides, David Abudarham's work on the ritual, Isaiah and Jeremiah with the commentary of Ḳimḥi, Proverbs with the commentary "Kab we-Naḳi," and the "Halikot 'Olam," but neither the "Ṭur Oraḥ Ḥayyim" nor any treatise on the Talmud was issued from his press, despite statements to the contrary. Don Judah Gedaliah (not Yaḥya), who was employed in Eliezer Toledano's printing-office, later established a press at Salonica (not Constantinople) with type brought from Lisbon.

BIBLIOGRAPHY: Ersch and Gruber, *Encyc.* section ii., part 28, p. 37; Kayserling, *Gesch. der Juden in Portugal*, p. 89; Nehama, *Miktebe Dodim*, p. 162; see also JEW. ENCYC. viii. 107.

Eliezer de Toledo: Rabbi at Costa, where he died in 1848. He was the author of the collection of responsa entitled "Mishnat R. Eli'ezer" (2 vols., Salonica, 1853).

BIBLIOGRAPHY: Jellinek, *Ḳonṭres ha-Maspid*, p. 7.

Ḥabib Toledano: Son of Eliezer, and brother of Abraham and Jonah Toledano; born at Miquenes, where he suffered great hardships throughout his life. He was the author of the "Derek Emunah," a commentary on the Passover Haggadah, which was published, together with the commentaries of Rashi, Samuel ben Meïr, and Yom-Ṭob Ishbili, under the title "Peh Yesharim" (Leghorn, 1838), while his apologetic work, "Terumat ha-Ḳodesh" (*ib.* 1866), is chiefly devoted to a criticism of REGGIO.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 112, 114, which also contains Habib Toledano's genealogical tree of his family; Steinschneider, *Hebr. Bibl.* xiii. 54.

Ḥayyim Toledano: Brother of Joseph Toledano. About 1700 he was appointed ambassador to Holland and England by Sultan Muley Ismail of Morocco.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 260.

Ḥayyim de Toledo: Lived at Salonica, where he published his "Ḥayyim Medabber," a collection of commentaries on legal codes and rulings (Salonica, 1818).

Isaac Toledano: A contemporary of Elijah Mizraḥi and Tam Yaḥya; lived at Brusa about 1530.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 440.

Isaac Toledano: Rabbi at Salonica; died there in Nov., 1683. He was the teacher of R. Joseph David, who delivered a funeral oration in his honor.

Isaac ben Joseph Toledano: Rabbi in Salonica; died Aug., 1713.

Jacob Toledano: Correspondent of Elijah Mizraḥi; lived at Salonica about 1510. Another **Jacob Toledano**—possibly the one that sent to Azulai the manuscript treatises which the latter printed at Leghorn in 1805—was dayyan, together with his brother Ḥayyim, at Miquenes in 1748.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 441; Steinschneider, *Verzeichnis der Hebräischen Handschriften der Königlichen Bibliothek in Berlin*, Nos. 56, 66; the latter work also mentions other members of the Toledano family, chiefly those living at Miquenes.

Joseph Toledano: Son of Daniel, and brother of the ambassador Ḥayyim Toledano. Muley Ismail, the Sultan of Morocco, who had received valuable assistance from Joseph on his accession to the throne of Muley Mohammed, sent him to The Hague to conclude treaties of reciprocity regarding peace, navigation, and commerce.

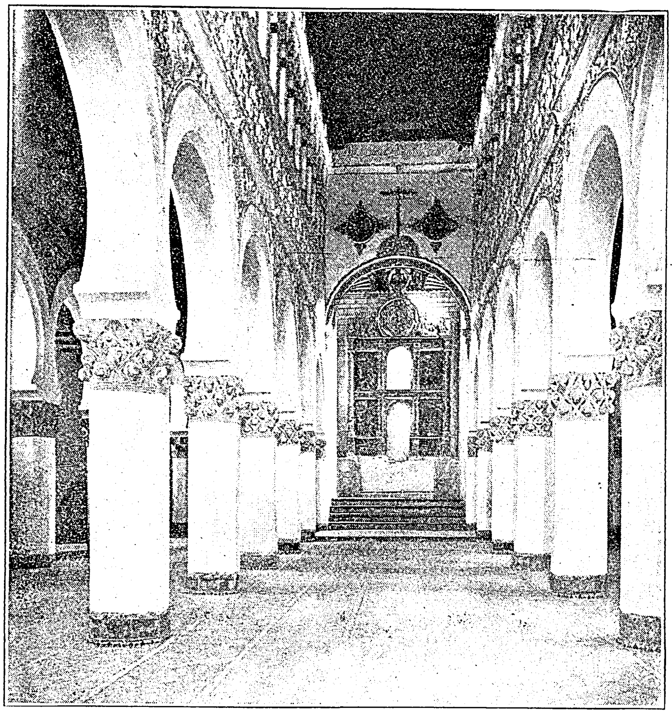
Interior of the Church of St. Maria la Blanca, Toledo, Formerly a Synagogue.
(From a photograph.)

BIBLIOGRAPHY: De Barrios, *Historia Universal Judayca*, pp. 9 *et seq.*, 23; Manasseh ben Israel, *Spes Israelis*, Hebr. transl., p. 56b; Koenen, *Geschiedenis der Joden in Nederland*, p. 209; Isaac da Costa, *Israel und die Völker*, German transl. by Mann, p. 276.

Moses de Toledo: A resident of Jerusalem, and the author of the "Ḥaẓoẓerot Mosheh; La Trompeta de Mose de Toledo, Dividida en Siète Voces, con los Dinim de la Tephilla y Casa de la Oracion" (Venice, 1643), which is probably identical with the "Advertencias Devotas" (Frankfort-on-the-Main, 1641) generally attributed to him.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 821; Fürst, *Bibl. Jud.* iii. 434; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 106.

Moses ben Daniel Toledano: A native of Miquenes; author of "Meleket ha-Ḳodesh," a commentary on Rashi, published by Jacob Toledano (Leghorn, 1803).

Solomon Toledano: Son of Isaac Toledano; died of the plague at Salonica in April, 1697.

BIBLIOGRAPHY: Jellinek, *Ḳontres ha-Maspid*, pp. 26, 41.

J. M. K.

TOLEDO: Metropolitan city of Gothic and Moorish Spain, and capital of Old Castile. Jews must have been established there as early as the sixth century; for the third Toledo Council (589) inserted in its canon provisions against the intermarriage of Jews and Christians, and against Jews holding public office or possessing Christian servants. The eighth Toledo Council (652) confirmed the anti-Jewish legislation of the laws of King Sisenand (Scherer, "Rechtsverhältnisse der Juden," pp. 22–25), while the ninth council (654) ordered baptized Jews to observe Christian as well as Jewish feasts (Aguirre, "Collectio Maxima Conciliorum Hispaniæ," ii. 567). Similarly in 681 the twelfth Toledo Council confirmed the Erwicz decrees against Jewish converts to Christianity (Aguirre, *l.c.* pp. 682–686), and in 693 the sixteenth Toledo Council confirmed the other anti-Jewish laws. It is not surprising, therefore, that the Jews are reported to have assisted the Arabs in the conquest of Toledo (715). During the Arabic period of the city's history little is known of the position of its Jews. Probably it was very advantageous, and the Jews doubtless thoroughly as-

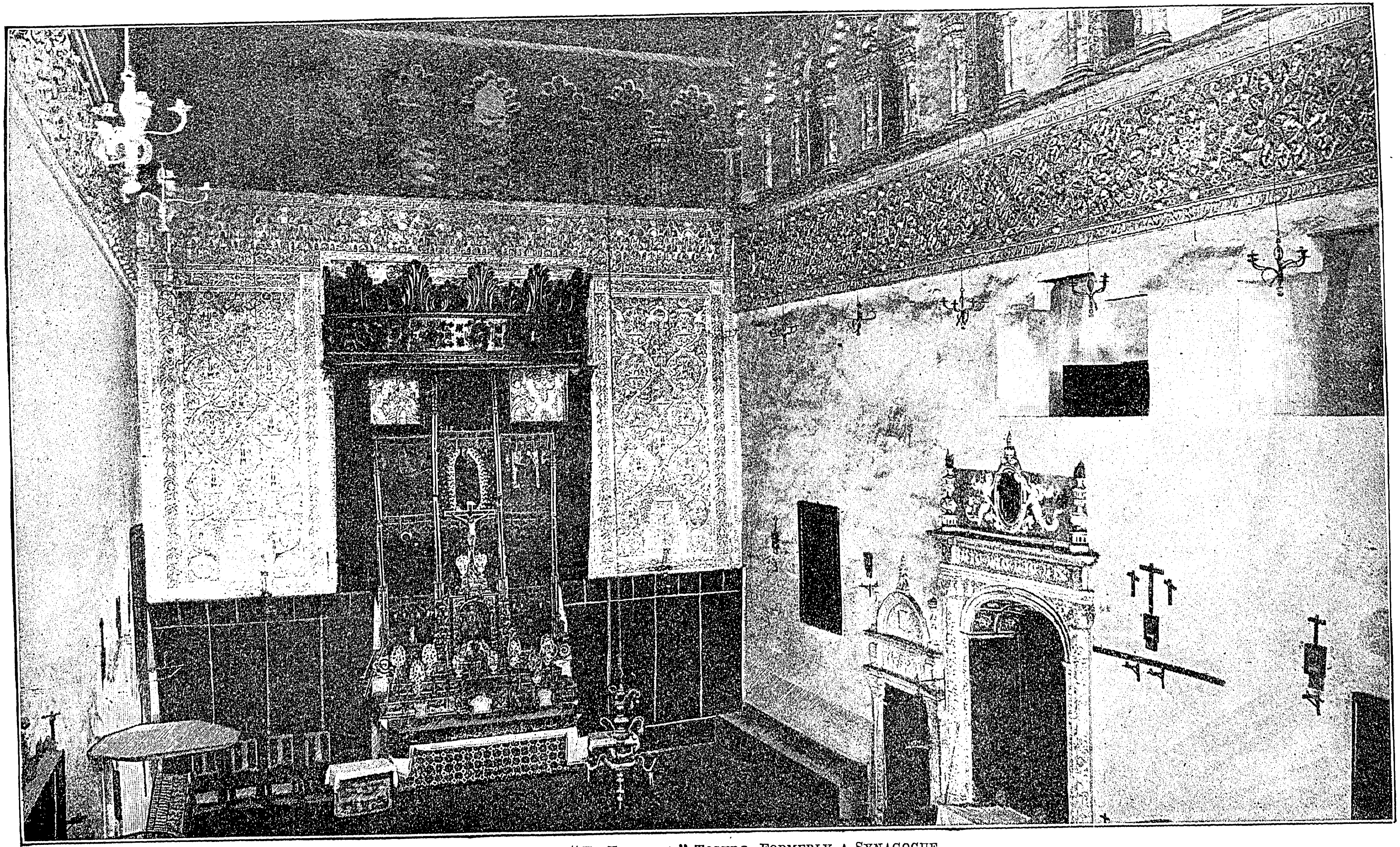

Interior of "El Transito," Toledo, Formerly a Synagogue.

(From a photograph.)

similated themselves with the general population in language and customs, inasmuch as the minutes of the congregation were kept in Arabic down to the end of the thirteenth century (Asher b. Jehiel, Responsa, No. 56; Solomon ben Adret, Responsa, iii. 427).

Several Jewish authors who wrote in Arabic were born and probably educated at Toledo, even after its conquest by the Christians, not to speak of Judah ha-Levi and Abraham ibn Ezra, who were born in Toledo but educated at Cordova. Other Jewish writers in Arabic were: Abraham ibn al-Fakhkhar the poet (b. in Toledo; d. there 1231 or 1239); Israel of Toledo (Zunz, "Z. G." pp. 427–428); Israel Israeli ben Joseph, who as late as the second half of the fourteenth century wrote on the ritual (*idem*, "Ritus," p. 30). It is not surprising, therefore, that Toledo should have been the center of European activity in translation from Arabic into Hebrew, Latin, and Castilian, as will be seen later.

When Alfonso X. took Toledo from the Arabs he recognized the position of the Jews by granting them full equality with the Christians; but friction soon arose between the members of the two faiths. Alfasi refers to persecutions in Toledo in 1090 (responsum No. 217); and there was a massacre of the Jews in 1108, in which Solomon ibn Farissol was murdered (Rios, "Hist." i. 189, 297). The equality of the Jews with the Christians was short-lived; for in 1118 a local decree was passed prohibiting any Jew, or any convert, from exercising jurisdiction over a Christian. It would appear that the "nasi," or chief justice, of the Toledo Jews, who is mentioned about this time, had previously had the right to hale Christians before his court. In 1147 Judah b. Joseph ibn Ezra, probably a relative of the poet and exegete, was nasi at Toledo, and at the same time court chamberlain. In the same year many Jewish exiles, driven out of Arabic Spain by the persecution of the Almohades, took refuge in Toledo. The Jews held important positions at court there, possibly owing to the influence of Fermosa, the Jewish mistress of Alfonso VIII. Thus Ḥayyuj Alfata became the royal physician. This favoritism appears to have led to a riot in Toledo in 1178, in which Fermosa was killed (Lindo, "History of the Jews of Spain and Portugal," p. 71). It is possible that at the same time Judah and Samuel Alnaqua suffered martyrdom (Zunz, "Z. G." p. 434).

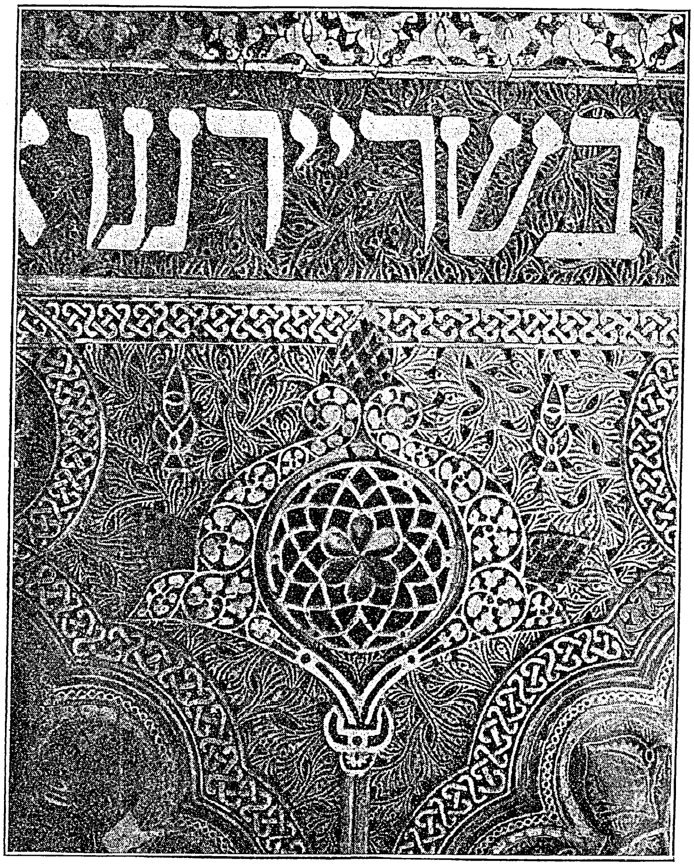

Details of Interior Ornamentation on Wall of "El Transito," Toledo.
(From a photograph.)

At the beginning of the thirteenth century the Shushans, the Al-Fakhkhars, and the Alnaquas were among the chief Jewish families of Toledo, Samuel ibn Shushan being nasi about 1204. His son Joseph built a synagogue which attracted the attention of Abraham ben Nathan of Lunel ("Ha-Manhig," § 22), who settled in Toledo before 1205. During the troubles brought upon Castile by the men of "Ultrapuertos" in 1211–12 Toledo suffered a riot (Rios, *l.c.* pp. 347–349); and this appears to have brought the position of the Jews more closely to the attention of the authorities. In 1219 the Jewish inhabitants became more strictly subject to the jurisdiction of the Archbishop of Toledo, who imposed upon every Jew over twenty years old an annual poll-tax of one-sixth of a gold mark; and any dispute about age was to be settled by a jury of six elders (Jacobs, "Sources," No. 1265), who were probably supervised by the nasi, at that time Solomon ben Joseph ibn Shushan. In the same year papal authority also interfered with the affairs of the Toledo Jews, ordering them to pay tithes on houses bought by them from Christians, as otherwise the Church would be a considerable loser (Jacobs, *l.c.* No. 1273).

Under Alfonso X., the Wise, Toledo rose in importance as a center of Jewish activity in translation from

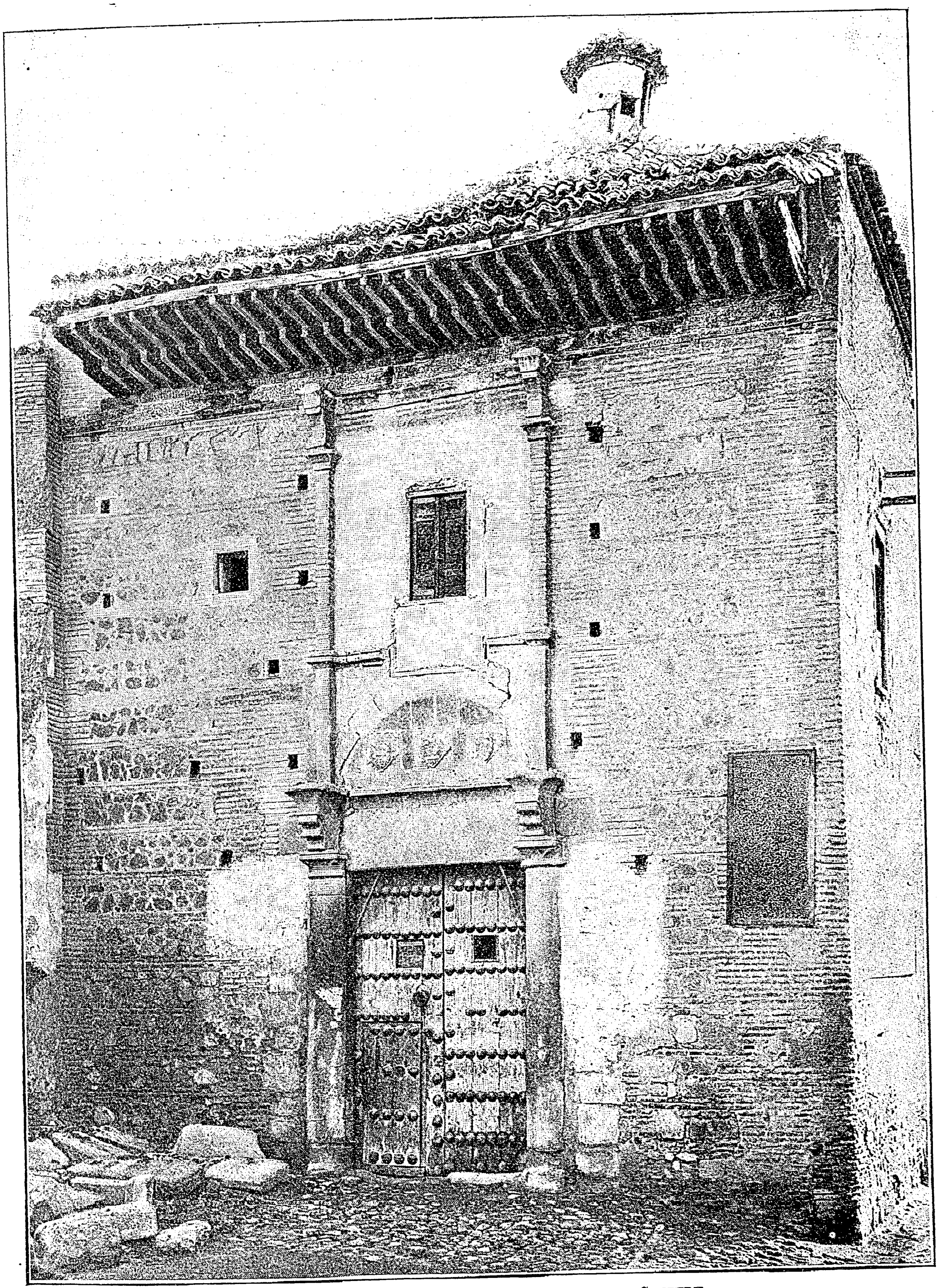

House of Samuel ha-Levi at Toledo, Fourteenth Century.
(From a photograph.)

School of Translators Under Alfonso X.

the Arabic into Hebrew, and less often into Latin and Spanish. Similar activity had occurred previously; but the Jewish translators either were not born in Toledo (as Johannes Hispanensis, who only settled there, and Samuel ibn Tibbon) or flourished mainly elsewhere (as Judah ben Solomon ha-Kohen ibn Matḳah, who was born in Toledo, but passed the greater part of his life in Italy). However this may be, the number of Jewish translators increased under the patronage of the king. Don Zag ibn Sid was the chief compiler of the ALFONSINE TABLES; and Judah Moses Cohen also translated works on astronomy from Arabic into Spanish, as did Abraham of Toledo and Samuel ha-Levi Abulafia. In medicine Abraham Alfaquin was active, as were also Ḥayyim Israel and Judah Cohen. Todros ha-Levi was another translator of the same period and the same place. It is probable also that the Spanish translation of "Kalilah wa-Dimnah" was executed at Toledo about this time. It was likewise at this period (1260) that the Jews of Toledo obtained permission from Alfonso to build the largest and most beautiful synagogue in Spain, though a bull of Innocent IV. expressly forbade the erection of any new synagogue, especially any building higher than or in any way superior to the surrounding churches or houses. After the expulsion this synagogue became the Church of St. Maria la Blanca; and it still (1905) survives as a national monument. Its numerous pillars and arches render it one of the most characteristic buildings of the Moorish type in Spain; and during the nineteenth century its ornamentation formed the model for numerous synagogues in other countries (see SYNAGOGUE ARCHITECTURE).

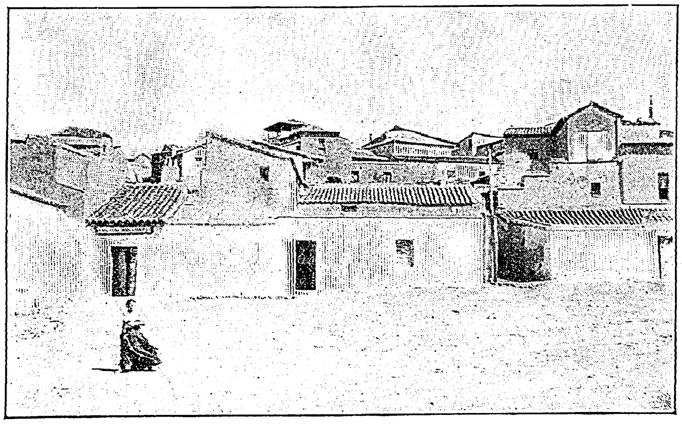
Old Juderia of Toledo, from the Plaza de Barrio Narevo.
(From a photograph by Dr. William Popper.)

The favorable condition of the Jews of Toledo during Alfonso's reign is indicated by the large proportion of the poll-tax for Castile paid by them in 1290—namely, 1,062,902 maravedis out of the total of 2,594,014, the amount of their "servicio" not being given for that year. In addition to this payment, they had to pay tribute to the archbishop in the following year (1291; Jacobs, *l.c.* No. 1282); and there are occasional indications of friction between the royal officers and the episcopal dignitaries as to the exact limitation of their taxation rights over the Jews.

Asherites.

It was toward the beginning of the fourteenth century (probably about 1305) that the Jews of Toledo, on the recommendation of Solomon ben Adret, chose as their spiritual leader Asher ben Jehiel (d. 1328), perhaps the greatest halakist of his time in Germany. His influence, like that of his two sons (Jacob, author of the "Ṭur," and Judah, who succeeded his father in 1328), was directed against the more rationalistic and philosophical tendencies of Jewish Spain; and the family of the Asherites, of which the pedigree given by Zunz ("Z. G." p. 422) is here reproduced, thenceforth ruled spiritual matters in Toledo. In the great controversy between the Maimonists and anti-Maimonists, the Jews of Toledo—*e.g.*, Meïr ben Abraham, Jacob Crisp, Jonathan Ashkenazi, Samson b. Meïr, Meïr b. Joseph, and Solomon b. Moses Abudarham—supported the traditional side (Perles, "R. Salomo b. Abraham b. Adereth," 1863, pp. 10, 45, 48).

In the middle of the fourteenth century there rose into prominence in Toledo, Samuel ha-Levi Abulafia, who appears to have acted as a kind of treasurer and general adviser to Pedro the Cruel. It was on his advice that the king established Maria de Padilla, his mistress, at Toledo; and in the struggles between Pedro and his brother Henry de Trastamara this fact was cited by the adherents of the latter as an explanation of their opposition to Samuel Abulafia. On May 7, 1355, an attack was made on the "alcana," or smaller Jewry, of Toledo by Henry de Trastamara, in which no fewer than 1,200 Jews were killed or wounded (Rios, *l.c.* ii. 224). Notwithstanding this, Samuel Abulafia's influence and riches grew apace; and, in addition to a magnificent private mansion, he obtained permission to build another synagogue, inscriptions in which still recall his munificence. After the expulsion the synagogue was turned into a church and became known as "El Transito"; but in the year 1888 it was converted into a national monument, and the interior decorations, which are in the finest Moorish style, were cleansed and restored. While not presenting so striking an interior as St. Maria la Blanca, the friezes on the walls and the interior lighting by narrow windows near the roof make it remarkable, and have led to imitation in many modern synagogues (see SYNAGOGUE ARCHITECTURE). In the very year (1360) in which the synagogue was built Samuel Abulafia lost his influence with Pedro and was seized and forced to leave Toledo.

Notwithstanding the influence of the Asherites, the increasing stringency of the Castilian laws against the Jews and the great inducements held out to them to accept baptism led to a large number of conversions, either forced or voluntary, at Toledo. The converts ("conversos") were freed from the anti-Jewish legislation of the Cortes, and had at the same time relations with and support from their former brethren in faith; and their political and social influence was increased. This condition of things was strongly opposed by the ecclesiastics of Toledo; and the complaints and bickerings between the two parties led to a violent outbreak against the conversos, lasting three weeks (July 19 to Aug. 9, 1367), during which no fewer than 1,600 houses were burned and a considerable number of conversos lost their lives (Rios, *l.c.* iii. 149; for the details see Jew. Encyc. viii. 319, *s.v.* Maranos). Notwithstanding, or perhaps in consequence of, this, a tribute of no less than 20,000 doubloons was extorted from the Jews of Toledo by the king (June 6, 1369). Friction continued to exist between the ecclesiastical authorities and the Jews. Thus a quarrel arose between the monastery of St. Ursula and the Toledo aljama with regard to certain rights connected with the Jewish abattoirs (Jacobs, *l.c.* No. 1291). Nevertheless, Archbishop Pedro, on May 17, 1388, appointed his own physician, Ḥayyim, as judge of the Jews throughout the whole archbishopric during the absence of Rabbi Don Zulema al-Fakhkhar (Rios, *l.c.* p. 257). The king, however, claimed the right of confirmation for this office (Jacobs, *l.c.* No. 1294).

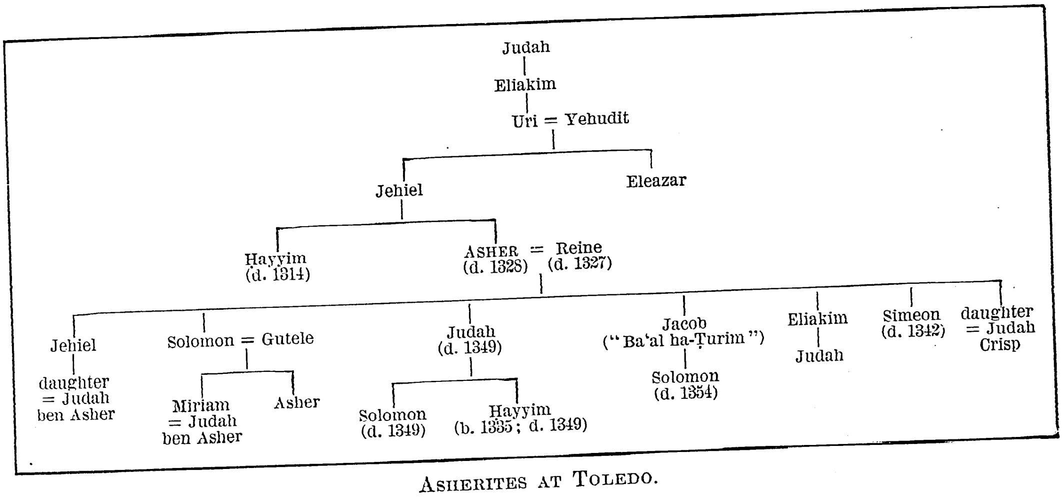

Asherites at Toledo.

In the terrible massacres of 1391, induced by the violent exhortations of Vicente Ferrer, the city was the scene of one of the most appalling outbreaks. Hitherto the nobles of Toledo had on the whole done their part in protecting the Jews; but when the agitation reached that city (Aug. 5) they were found among the most violent in the onslaught on the larger Jewry. This had resisted the attacks of Henry II.; but it was now entered by the rioters at different gates, almost all the Jews being put to death, and their houses and synagogues sacked. Many of the latter edifices were torn down. Among the victims of the riots were Chief Rabbi Judah b. Asher and Israel b. Joseph Alnaqua. Four years later, inhabitants of the neighboring villages of Carlo and Santa were summoned before the Archbishop of Toledo to account for their action on the day of the riots (*ib.* No. 1317).

This was practically the ruin of the Toledo Jewry. Only a few years later Henry III. threatened the Jews with slavery if they did not pay all their taxes (*ib.* No. 1300); and the next year John II. withdrew civil jurisdiction from them and entrusted it to the alcaldes. Ferrer visited the city for a fortnight in May, 1411, with the result that, as stated above, the synagogue was turned into the Church of St. Maria la Blanca. In truth, the majority of the survivors of the massacre of 1391 had saved their lives by becoming converted; so that very few true believers still remained in the city, and the history for the following century deals mainly with the conversos. These were deprived in 1419 of all opportunity to hold public office (*ib.* No. 1264); and on June 15, 1449, thirteen of them were turned out of office as "suspects in faith," among them being members of the Lunez, Lopez, Gonzalez, Herrera, and Cota families, afterward distinguished among the Maranos, whose very name is supposed to have originated in Toledo at this time (Rios, *l.c.* iii. 123). The conversos did not yield their positions without a struggle. There was even another riot in 1467, in which they appear to have got the better of their oppressors; for in the same year they were forbidden to bear arms thenceforth, and in the following year their exclusion from public office was confirmed by Ferdinand IV. (Jacobs, *l.c.* No. 1322).

The few writers whose birth or activity connects them with Toledo after 1391 are mainly converts, as Martin of Toledo, the mathematician; Juan de España and Rodrigo Cota, the poets; and Alfonso de Spina, the controversialist, who was the first to suggest the expulsion of the Jews. A further indication of the low condition to which the Jews of Toledo had fallen is the fact that they were able to pay only 2,600 maravedis for their servicio to the archbishop (1474). Though freed from taxes upon inheritance throughout Castile, at Toledo the Jews had to pay on succeeding to the property of their fathers.

Introduction of the Inquisition.

Though the Inquisition was first introduced at Seville, in Jan. 6, 1481, the largest number of autos da fé in Spain during the existence of the Jews there were held at Toledo. In 1484 many Jews were reconciled by the Inquisition (*ib.* No. 1260). An auto da fé was held on Dec. 10, 1486, at which no fewer than 1,640 were absolved or reconciled, and others on Jan. 15, March 15, and May 7 in the following year, when 822 were reconciled. In 1488 two autos were held, on May 24 and July 30, respectively, at the former of which 21, and at the latter 16, Jews were burned, 400 others being punished later. The tragedy of La Guardia was immediately connected with the Jewry of Toledo; and a representation of the punishment of the victims is still extant in one of the cloisters of the cathedral. The affair is said to have had a determining influence in connection with the expulsion which took place two years later.

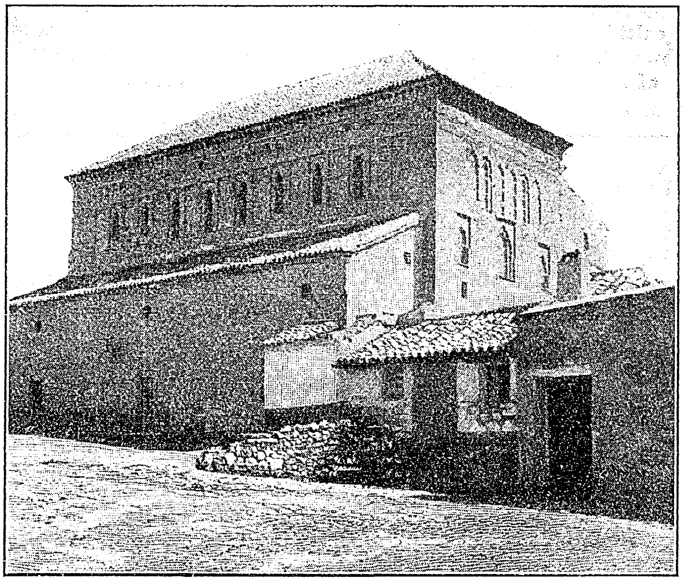

"El Transito," Formerly a Synagogue.
(From a photograph by Dr. William Popper.)

Rabbis and Scholars.

Toledo was practically the center of the Spanish Jewry in Christian Spain. Besides the writers already mentioned, both Judah ha-Levi and Abraham ibn Ezra were born at Toledo, though both left it early for Cordova; Abraham ibn Daud was a Toledan; Judah al-Ḥarizi was born and passed most of his life in the city. Among the payyeṭanim of Toledo may be mentioned Joseph b. Israel, Jacob b. Eleazar, and Mar Isaac b. Jacob. Of secular poets may be mentioned Judah ibn Shabbethai and Jehiel b. Asher. Besides, the astronomer Israel Israeli the Younger deserves notice, as well as Joseph Naḥmias and Abraham ibn Ẓarẓal, though the last-named was more of an astrologer, Toledo being a center for the magic arts generally. It is said that Michael Scott learned his magic from a Toledo Jew named Andreas, who translated works on magic from the Arabic. Judah ibn Balaam the grammarian, Judah ben Shabbethai the satirist, and the cabalists Shem-Ṭob ben Jacob, Joseph ibn Waḳḳar, and Joseph ben Judah lived there; and Jonah Gerondi, Todros Abulafia, Moses Narboni, Solomon Ẓarfati, and Azariah ben Joseph (Bonafos Astruc) were among the visitors to the city. After the arrival of Asher b. Jehiel, Toledo was distinguished as a center of Talmudic study also. Jeroham b. Meshullam lived there, as did Aaron ben Joseph ha-Levi Toledo (for a short time about 1291); Menahem b. Aaron was an authority on the ritual there about 1374; Samuel Sevillo and Joshua Levi b. Joseph learned the Talmud at Toledo; Meïr Cohen, the casuist, lived there, and Isaac, the father of Joseph Caro, was born there; while the name of the first printer in Portugal, Eleazar Toledo, indicates his connection with the Spanish city.

At one time the whole of the southwest portion of the city was inhabited by Jews, and there were two Jewish quarters—the Alcana, or smaller Jewry, and the Juderia itself, in which both the still extant synagogues were located. The Jewish quarters were surrounded by a wall after the Catholic monarchs at the Cortes of Toledo in 1480 had ordered that all Jews should be separated into special "barrios."

Tombstones of the old Toledo Jewry are still in existence; and the inscriptions on them have been published by Luzzatto under the title "Abne Zikkaron."

Bibliography: Zunz, *Z. G.* pp. 404-441; Jacobs, *Sources*, pp. 69-78, 209, 210, 248b; Rios, *Toledo Pintoresca*, Toledo, 1848.

E. C. J.

TOLEDO, OHIO. See Ohio.

TOLEDOT YESHU'. See Jesus in Jewish Legend.

TOLERANZPATENT. See Joseph II.

TOLL. See Leibzoll.

TOMASHOV, JACOB B. SIMEON: Polish rabbi of the seventeenth century. His father is styled "ha-Ḳadosh," a term generally given to a martyr, so that Simeon may have been martyred during the massacres instigated by Chmielnicki. Jacob was probably rabbi at Nemirov, where his wife and three sons were murdered in 1648. He then resolved to emigrate to Palestine, but seems to have remained for several years in Venice, where he published his "Ohel Ya'aḳob" (1667), a homily on that part of the Pentateuch which deals with the 'Aḳedah. He left a work, as yet unpublished, entitled "Toledot Ya'aḳob," which contains homilies on the Pentateuch, the preceding work probably being a part of it.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 19, No. 374; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 182; Steinschneider, *Cat. Bodl.* col. 1256.

M. SEL.

S.

TOMBS: From the earliest times the Hebrews practised burial of the dead (קבר, whence "ḳeber" = "tomb"), so that cremation, which was customary among the Moabites and Edomites, was regarded by the Jewish prophets as sinful and inhuman (Amos ii. 1), and was used only as an additional punishment in the case of criminals (Josh. vii. 25; but see I Sam. xxxi. 12). The most primitive mode of burial seems to have been either to throw the corpse into a pit or to pile stones over it wherever it happened to be at the time of death, an analogy being found in the Mosaic law that the blood of animals which had been killed must be covered with dust on the place where it had been poured out (Lev. xvii. 13). According to Josh. vii. 26, the remains of Achan were buried under a heap of stones in the valley of Achor, and the corpse of a conquered king was similarly interred (*ib.* viii. 29), while Absalom's body was thrown into a pit in the forest, and covered with stones (II Sam. xviii. 17). Adam and Eve are said to have been taught interment by seeing a raven bury its young in the sand (Pirḳe R. El. xxi.), and even Moses interred an Egyptian in the very place where he had killed him (Ex. ii. 12).

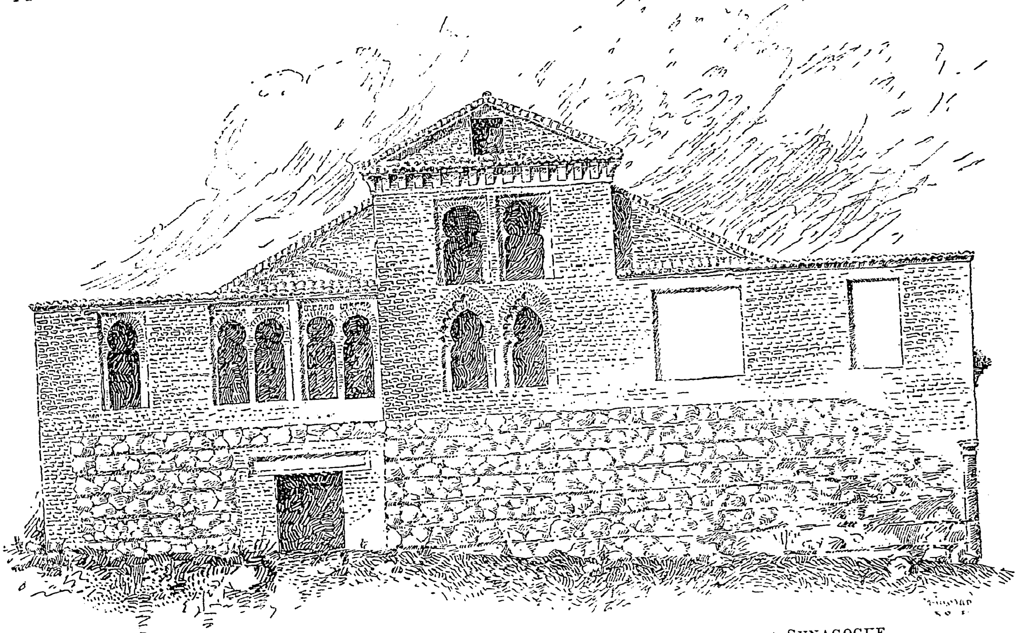
FAÇADE OF THE CHURCH OF ST. MARIA LA BLANCA AT TOLEDO, FORMERLY A SYNAGOGUE.
(From Amador de los Rios, "Monumentos.")

Single Tombs.

Single burial was customary in ancient times, as is still the case among many peoples and in many lands. The most natural method was to bury one's dead near the house on one's own land, as is clear from I Sam. xxv. 1 and I Kings ii. 34, while the latter passage, which refers to Joab, shows that this custom was not restricted to the burial of kings and prophets, as Winer ("B. R." i. 444) has supposed. The custom of interring Jewish kings in their castles, close to the Temple wall, is severely condemned by the prophet (Ezek. xliii. 7-9), this criticism showing that graves were considered unclean, and were therefore not to be made near human habitations (Num. xix. 16). Graves were, accordingly, outside the cities (Luke vii. 12; John xi. 30), or, according to rabbinical precepts, fifty ells from the town (B. B. ii. 9). A special field thus came to be set apart for the dead, but the simple methods of burial observed by the Jews prevented any development of a necropolis resembling the Greek or the modern Italian type. Special care was taken to keep lepers separated from others in death as well as in life, and the body of a leprous king was accordingly buried in the open field (II Chron. xxvi. 23). The graves of the common people were likewise kept separate from those of the wealthy and prominent (II Kings xxiii. 6; Jer. xxvi. 23).

The tomb is to the dead what the house is to the living, so that the grave is termed a "house" (Isa. xiv. 18), or the "long home" (Eccl. xii. 5), while in Job xxx. 23 it is called "the house appointed for all living." The terrors associated with it are expressed by the terms "pit" (Isa. xiv. 19, xxxviii. 18), or "pit of destruction" (Ps. lv. 24), while the appropriate metaphor "silence" (*ib.* xciv. 17, cxv. 17) is still in current use among the Jews. The powers of death are implied by the words "hell" ("sheol") and "destruction" ("abaddon"; Prov. xv. 11; Job xxvi. 6). The later Jewish terms, on the other hand, contain no allusion to the horror of death, the cemetery being called simply the "house of graves" (בית הקברות), or the "house of eternity" (בית עלמין; see Eccl. xii. 5), or even, in a euphemistic sense, the "house of life" (בית החיים).

Family Sepulchers.

The wealthy and prominent followed the custom of the neighboring country of Egypt, and prepared their tombs in their own lifetime, often on an elaborate scale, as is evident from the allusions to Jacob (Gen. xlix. 29, 30; l. 5, 13), Asa (II Chron. xvi. 14), Shebna (Isa. xxii. 16), and Joseph of Arimathea (Matt. xxvii. 60), the reference in all these instances being to family sepulchers, which were the rule. This is confirmed by such phrases, frequently used in mentioning the Patriarchs and David, as "gathered unto his fathers," "slept with his fathers," or "gathered unto his people." Not only was this true of kings and men of prominence (II Kings ix. 28; II Chron. xxxii. 33, xxxv. 24; I Macc. ii. 70, ix. 19, xiii. 25), but the custom was a general one (Gen. xxiii. 20; Judges viii. 32; II Sam. ii. 32; I Kings xiii. 22; Tobit xiv. 10), and it was the natural desire of those who died away from home to be buried in the family grave (Gen. xlvii. 29; II Sam. xix. 38; I Kings xiii. 22, 31; Neh. ii. 3). One who could not hope to be interred thus was at least eager to rest in his native country (II Macc. v. 10) and in holy ground (Josephus, "Ant." x. 4, § 3). From the Talmudic period to the present time it has been the desire of all pious Jews to be buried in the sacred soil of Palestine; and the Talmud itself enumerates instances of prominent men who were interred there. This custom has increased in the course of time to such an extent that many Jews make a point of spending their last days in Palestine so as to be buried there.

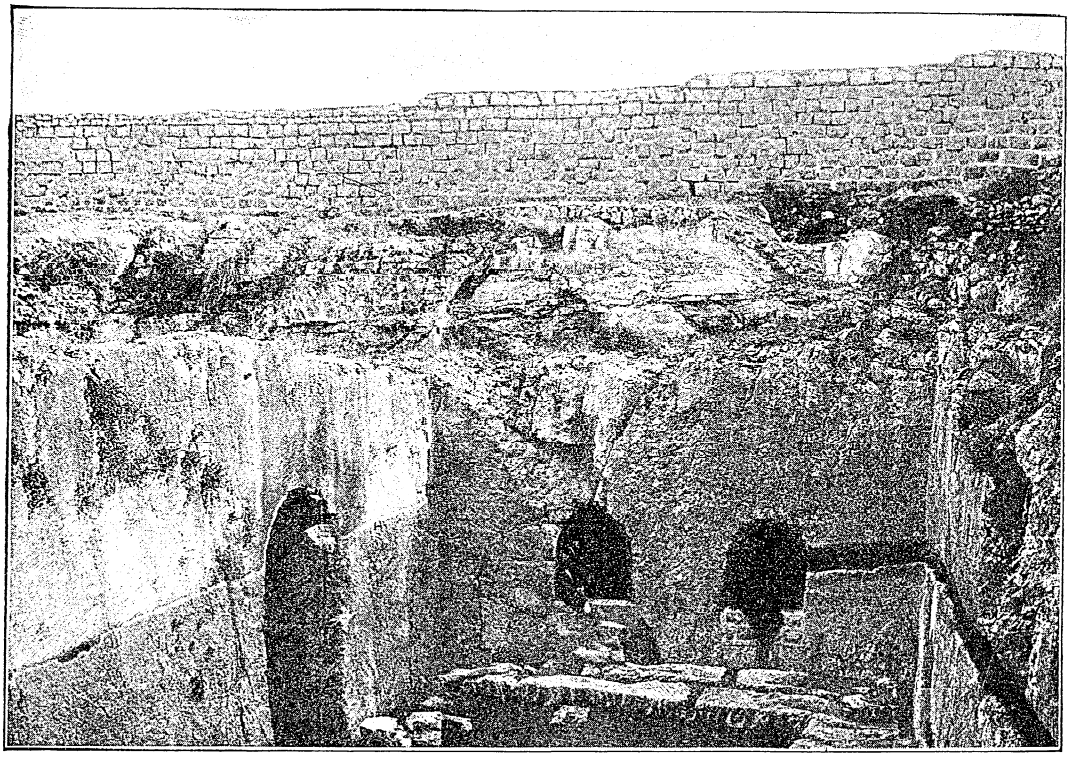

Traditional Tombs of the Kings, near Jerusalem.
(From a photograph by Bonfils.)

Desecration and Consecration.

Desecration of a tomb was regarded as a grievous sin, and in ancient times the sanctity of the grave was evidenced by the fact that it was chosen as a place of worship, thus explaining the circumstance that a sacred stone ("mazzebah") was set on Rachel's grave, and that sacred trees or stones always stood near the tombs of the righteous. The ancient Bedouin custom of placing the graves of their ancestors and of men of superior sanctity on high mountain peaks was imitated by the Israelites, who located the tomb of Aaron on Mount Hor. The mountain summit thus became a place of worship of the divinity, and may, by a slight extension of the term, be designated as taboo, since it was partly holy and partly unclean. Traces of such places of worship can still be found in Palestine, and the Mohammedans in like manner use high places as burial-grounds. "In this respect the usage corresponds precisely to what we find to-day. The 'maḳam' is the place of the saint. It is preferably on a hilltop, but may simply be a tomb of a saint in a rude enclosure under the open heavens, or the tomb may be in a little building, usually with a dome, called a 'ḳubbah'" (Curtiss, "Primitive Semitic Religion To-Day," p. 143, London, 1902; see illustration annexed to p. 178: "Grave of Holy Man near Medeba").

No stranger might be interred in a family sepulcher (Matt. xxvii. 60); and the Nabatæan inscriptions contain curses against those who desecrate the family tombs (Neubauer, in "Studia Biblica," i. 212), a similar inscription being found on the sarcophagus of Eshmunazar, King of Sidon. Freedmen, however, were buried in the family tombs of their former masters. Violation of the tomb was punishable by fines (Schürer, "Gesch." 3d ed., iii. 54).

The preference for family sepulchers resulted in the development of a monumental style of tomb in Palestine as elsewhere. Although such structures afforded ample opportunity for a display of pomp and for the employment of sculpture and painting, as is shown by Egypt, the Jews did not bend their energies in that direction. Despite their insignificant appearance, however, these tombs are the very ones which testify to the activity of the former inhabitants of the country, since the graves, hewn into the solid rock, have shown themselves proof against decay. Few of these tombs reflected any architectural credit on the Jews, since they were mere feeble imitations of the work of the Phenicians and developed no originality of their own.

Rock-Tombs.

Interment in the rocks of the hills was suggested to the Phenicians by the natural conformation of the country, which contained caves everywhere that required artificial agencies only for the final touch. These cave-tombs were often situated at heights which seemed almost inaccessible; and where no natural caverns were formed in the walls of the rock, rectangular and roomy caves were artificially made by hewing excavations into the stone from above, while occasionally subterranean chambers were cut with lofty walls in which the graves were made. According to a Palestinian explorer, "the Phenician sepulchral chambers at Sidon and at Tyre consist for the most part of quadrangular vaults with three half-arched niches, one facing the entrance, and the other two on the sides. The Jewish tombs, on the other hand, are low, oblong chambers with many rows of partitions, so that the corpses are separated only by a small stone ridge. The Phenician structures apparently contained sarcophagi, while the plan of the Jewish tombs shows that they were intended for corpses wrapped in cloth" (Van de Velde, "Reise Durch Syrien und Palästina," German transl. by K. Göbel, i. 235, Leipsic, 1855).

According to the results thus far obtained, three different types of Palestinian tombs may be distin-

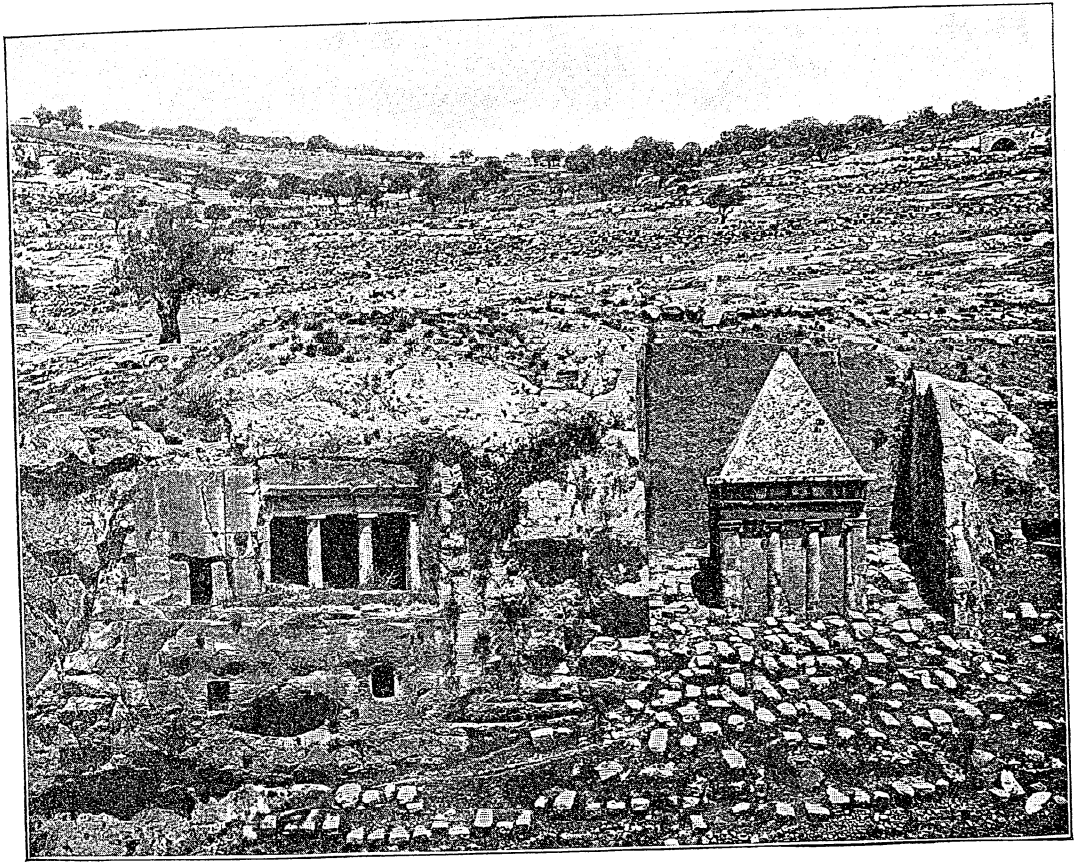

Ancient Tombs Outside the City Walls of Jerusalem.
(From a photograph by Bonfils.)

guished: (I.) Tombs hewn in the rock, which are the most numerous, since the soft limestone of the Palestinian hills favored their construction. A characteristic feature of these tombs is the preference for entire walls instead of pillars (Renan, "Mission de Phénicie," p. 822). These Jewish sepulchers are simple, having nothing in common with the Egyptian pyramids. They are entirely unadorned with paintings; and only those of a comparatively recent period contain inscriptions. Of this type of tombs three varieties may be distinguished: (1) Single chambers without doors or other means of closing them and with but one grave, hewn vertically into the ground. (2) Single chambers with several graves, which might be either (*a*) shelf-graves, in which the corpses were laid on stone shelves which ran along the sides of the rock and which were often hewn breadthwise into it, so that a sort of overhanging vault ("arcosolia") was formed; or (*b*) thrust-graves, quadrangular galleries, which were cut lengthwise into the cliff, and into which the bodies were thrust horizontally. These galleries, or niches, which were called "kok" (plural, "kokim") by the Rabbis, had a length of about 1.8 meter, a width of 0.45 meter, and a height of 0.45 meter, and may be regarded as the specifically Jewish type of grave. (3) Tombs of large size with connecting chambers, which, if not located in a natural cave about the level of the ground, were reached by small stairways hewn into the rock. Tombs entered by vertical shafts, like those constructed by the Egyptians, have not thus far been discovered in Palestine.

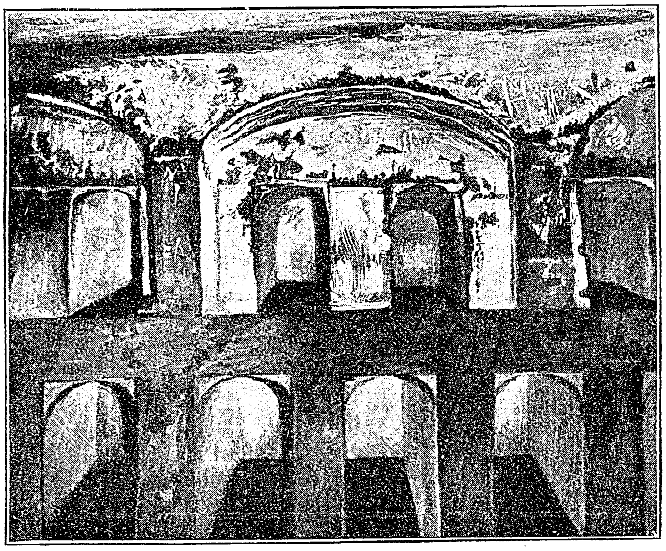

Interior View of the Traditional Tombs of the Judges, Showing Arrangement of Vaults.
(From the "Journal of Biblical Literature.")

(II.) Artificial tombs, which are of later date and occur less frequently. They may be compared with the modern Egyptian graves, which consist of "an oblong vault, having an arched roof, . . . made large enough to contain four or more bodies. Over the vault is constructed an oblong monument (called 'tarkeebeh') of stone or brick, with a stela or upright stone ('shahid') at the head and foot" (Lane, "Manners and Customs of the Modern Egyptians," ii. 302, London, 1846; 5th ed. ii. 265).

(III.) Sarcophagi, which were anthropoid in shape among the Phenicians, but which consisted in their Hebrew type simply of troughs, cut to the length of the body and hewn vertically in the walls. They were, therefore, virtually shelf-graves, although they also bore a certain resemblance to the vertical tombs.

The two types chiefly known to the Rabbis were thrust-graves ("kokim") and vertical graves ("ḳebarot"), neither of which might be constructed on a festival, although it was permitted to dedicate the former if the communal interests required it (M. Ḳ. i. 6). A tannaitic and an amoraic saying state that kokim were dug, while ḳebarot were built. Thrust-graves were so little known among the Jews of the later period that Maimonides did not mention them in his codification of the passages bearing on the subject, alluding only to the earth-grave ("ḳeber"). A section of the Mishnah, however, clearly explains the construction of a family tomb (B. B. vi. 8).

In case one sold a place of burial to an associate, or obtained one from him, he might make the inner room four ells broad and six ells long, the height of the cave being given in Tosef., B. B. vi. 22 as four ells. In this room, moreover, he might construct eight cavities, three in either side wall, and two in the narrow wall facing the entrance. Each cavity was four ells in length, seven in height, and six in width (the Tosef., however, made the height seven "ṭefaḥim," or handbreadths, an extra ṭefaḥ being added for the arched cover of the sarcophagus).

According to R. Simeon, "the inner room of the cave is six ells broad and eight ells long, and it contains thirteen cavities, four on the right, four on the left, three opposite the entrance, and one on each side of it." The owner of the ground on which the tomb was situated was required to grant a frontage of six ells square, so as to admit the bier and its bearers. The purchaser of the vault might from its interior open an additional one to the right and one to the left of the original tomb. In the opinion of R. Simeon, however, the purchaser might open an additional vault on each of the four sides, while R. Simeon b. Gamaliel regarded this as dependent on the formation of the rock (see Samuel b. Meïr's commentary *ad loc.*, and the plan given in all editions of the Talmud).

As the honor of the dead was carefully guarded, the Talmud entered into a discussion of R. Simeon's scheme of construction, which allowed two graves at the entrance since visitors to the tomb would necessarily have to step on them. To the suggestion that they might project from the wall like bolts from a door, the retort was given that not even an ass (or, according to Yer., not even a dog) would be buried in such a fashion. They could, therefore, be located only in the corners of the cave opposite the entrance, and must have been sunk deep in the wall, otherwise they would have touched each other (B. B. 101b). The Palestinian source, however, presupposes a special construction of the cave itself, and considers it allowable to have two cavities, one above the other, provided the cave was protected against trampling (Yer. B. B. 15c).

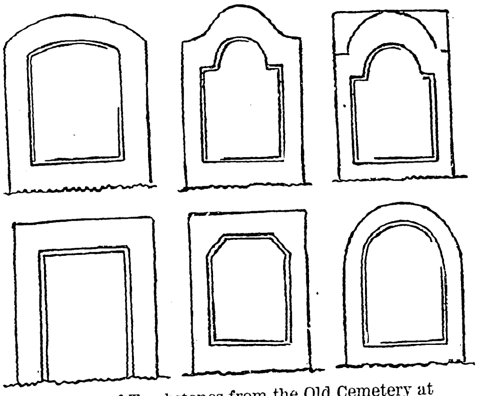
Forms of Tombstones from the Old Cemetery at Frankfort-on-the-Main.
(From Horovitz, "Inschriften.")

Laws About Tombs.

A field in which such graves were located was subject to special laws. Trees might not be planted upon it, nor might seed be sown in it. In Oh. xviii. 4 the corrupt form שרה בוכין appears, which was erroneously derived in M. Ḳ. 5b from "baka," since it was the scene of wailing and lamentation over the dead. Tosef., Oh. xvii. 1, however, has the better reading שדה כוכים, with the correct interpretation: "A kokim field is one in which the earth has been dug up and cavities excavated at the sides." Such niches were known to all ancient Semitic races; the Nabatæans called them "goḥ," and the Palmyrenes "gamchin" (Krauss, "Lehnwörter," ii. 282; I. Löw, *ib.*). The pious will rise from the dead by means of these niches (Targ. Cant. viii. 5), which in other passages are described as cavities ("meḥilot"; Ket. 111a).

Outside of Palestine the custom of interring bodies in galleries was continued in the CATACOMBS; but among the Jews the single grave became more common, as was also the case in Babylonia, where the soil was sandy. Later information concerning the subject is found in a responsum by Naṭronai, gaon of Sura, who was asked whether the face of a corpse laid in a cavity should remain exposed, or whether it should be covered with earth (Kohut, "Aruch Completum," iv. 210). The Jewish graves in Carthage have the exact measurements of the rabbinical kokim.

Many natural graves have been preserved in Palestine. Van de Velde (*l.c.* i. 136) saw at the ancient Canaanitish town of Hazor a vault, called "ḳabur," or grave-cellar, which he declared must have a very large subterranean chamber, though the entrance was filled up.

Famous Graves.

Among the famous graves which have been partly preserved, and more or less accurately identified, may be mentioned the tombs of David, John Hyrcanus, Alexander Jannæus, Herod, and most of the tombs of the kings; also the tomb-chambers of Helena of Adiabene, and the tomb of St. James with the very ancient inscription "Bene Ḥezir." All of these graves, which are of the kokim type, are at Jerusalem.

No less renowned are the tombs of the patriarchs at Hebron, Joshua's tomb at Thamna, the tomb of the Maccabees at Modein, and the grave of Archelaus at Bethlehem, while Jewish legends know also numerous other graves of prophets and rabbis in Palestine and Babylonia (see Luncz, "Jerusalem," i. 71 *et seq.*, where about 300 are mentioned), which still receive great honor, even from Mohammedans. That so few tombs have been preserved is due, according to the Jewish traveler Benjamin of Tudela, to the fact that "the graves of the Jews are situated about three miles from Jerusalem. In ancient times the dead were buried in caves, and each grave was marked with the year of death ["ta'rikh," which, however, can hold good only of the medieval

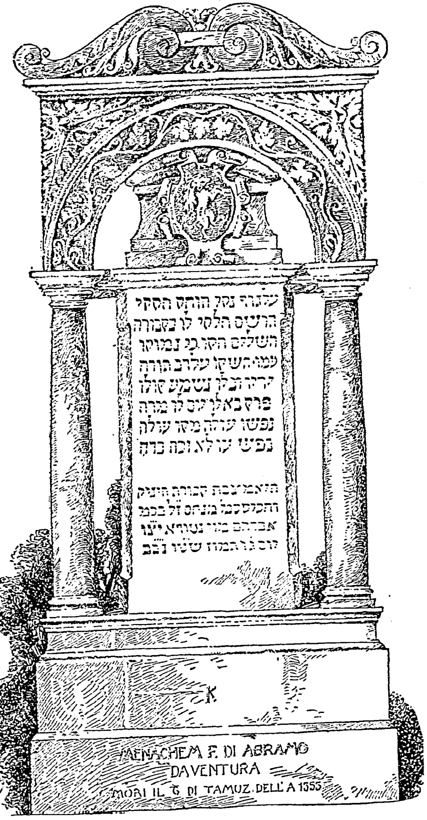

Tombstone of the Sixteenth Century.
(In the Museo Civico, Bologna, Italy.)

period], but the Christians destroyed the graves, and used the stones for building-material" ("J. Q. R." vii. 128). It is clear, therefore, that the same fate was then befalling the Jewish monuments which is still annihilating them, like all other antiquities of the Holy Land.

Protection of Graves.

In ancient times the graves had but one enemy, the ravenous jackal (Pliny, "Hist. Nat." viii. 44), and the tombs were, therefore, closed by means of doors, or by large stones (Matt. xxvii. 60, xxviii. 2; John xi. 38), which in the Talmud is often expressed by the phrase סתם הגולל ("he closed the top-stone"; see Kohut, "Aruch Completum," ii. 281; Jastrow, "Dict." p. 222), "golel" being frequently used in combination with "dofeḳ" (Jastrow, *l.c.* p. 287), which signifies a low estrade of stone enveloping the grave on all sides, and probably used to support the stone cover. In addition to closing the grave with a stone, it was occasionally sealed (Krauss, "Leben Jesu," p. 262, Berlin, 1902).

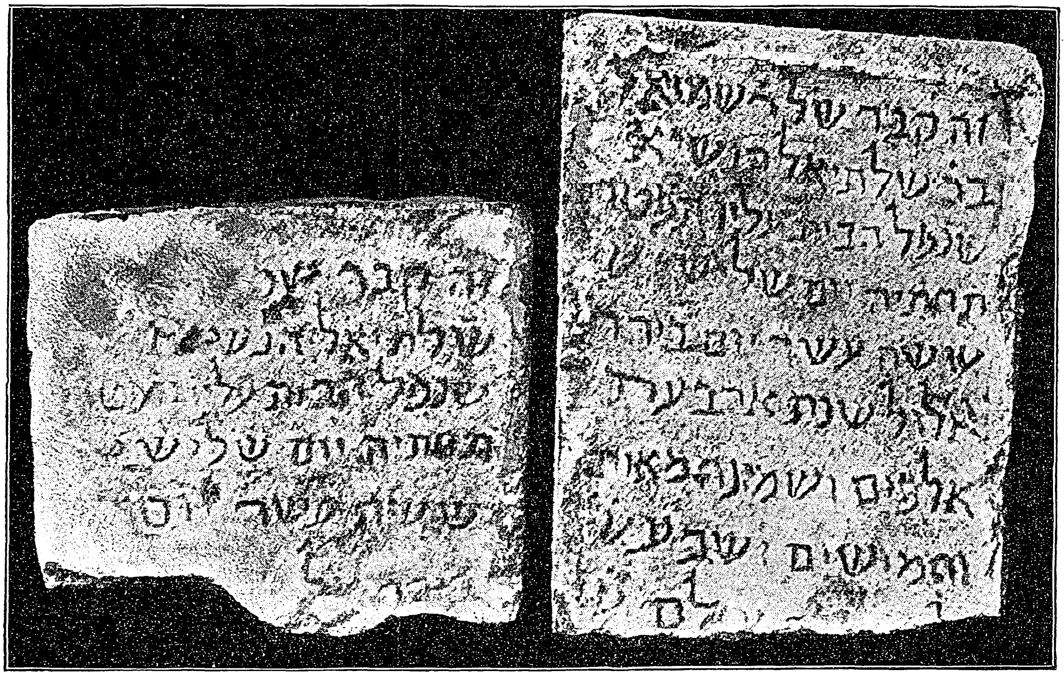

Inscription on the Tombstone of Samuel ben Shealtiel, Dated Monzon, Palencia, 4857 (1096).
(From the "Boletin de la Real Academia de la Historia," Madrid.)

These stone covers, however, must not be confounded with the tombstones erected on graves in honor of the dead. The Sephardic Jews lay these tombstones flat on the graves; but since these monuments are erected to be seen, the upright position, preferred by the German Jews, is the more normal one. In Biblical Hebrew the tombstones are called ציון (II Kings xxiii. 17; Jer. xxxi. 21; Ezek. xxxix. 15), while the Rabbis termed them נפש. The gravestone was erected at the expense of the estate of the deceased (Sheḳ. ii. 5), although it was not necessary to set up a monument in memory of the righteous, since their own deeds (their teachings) were a memorial of them (Yer. Sheḳ. 47a; Gen. R. lxxxii.).

The mishnaic saying (M. Ḳ. i. 1), "The graves should be marked [מציינין] at the festival," probably referred originally to the tombstones, since the Talmud itself bases the passage on the Biblical ציון (M. Ḳ. 5a). It is generally regarded, however, as an allusion to the whitening of the graves after the rainy season (Ma'as. Sh. v. 1; B. Ḳ. 69a, where the reason is given "that the bones are white"), which was done to protect against defilement the numerous pilgrims who traversed the roads at the Passover festival (see Josephus, "Ant." xviii. 2, § 3; Matt. xxiii. 27). R. Bannaah was especially praised for thus marking caves (tombs), including that of Abraham (B. B. 58a), while Simeon ben Lakish is likewise said to have marked the burial-place of R. Ḥiyya (B. M. 85b), and to have cast himself in prayer, for the propitiation of the great, on the graves of the pious (*ib.*), of the Shammaites (Ḥag. 22b), of the justified (*ib.* 16b), and of the wronged (Yoma 87a). In the Middle Ages Jonah Gerondi wished to offer an apology on the grave of Maimonides (Grätz, "Gesch." 3d ed., vii. 98).

Pilgrimages.

The custom of making pilgrimages to famous tombs, and of praying at the graves of parents and ancestors, is still maintained among all classes of Jews. Even in the Biblical period the belief was current that interment beside a great man might work miracles (II Kings xiii. 21). See Pilgrimages.

Judicial procedure required two forms of burial, one for criminals who had been beheaded or hanged, and the other for those who had been stoned or burned (Sanh. 46a), while interment among convicts was the utmost disgrace (Yeb. 32b). The tombs of Gentiles were entirely different from those of Jews

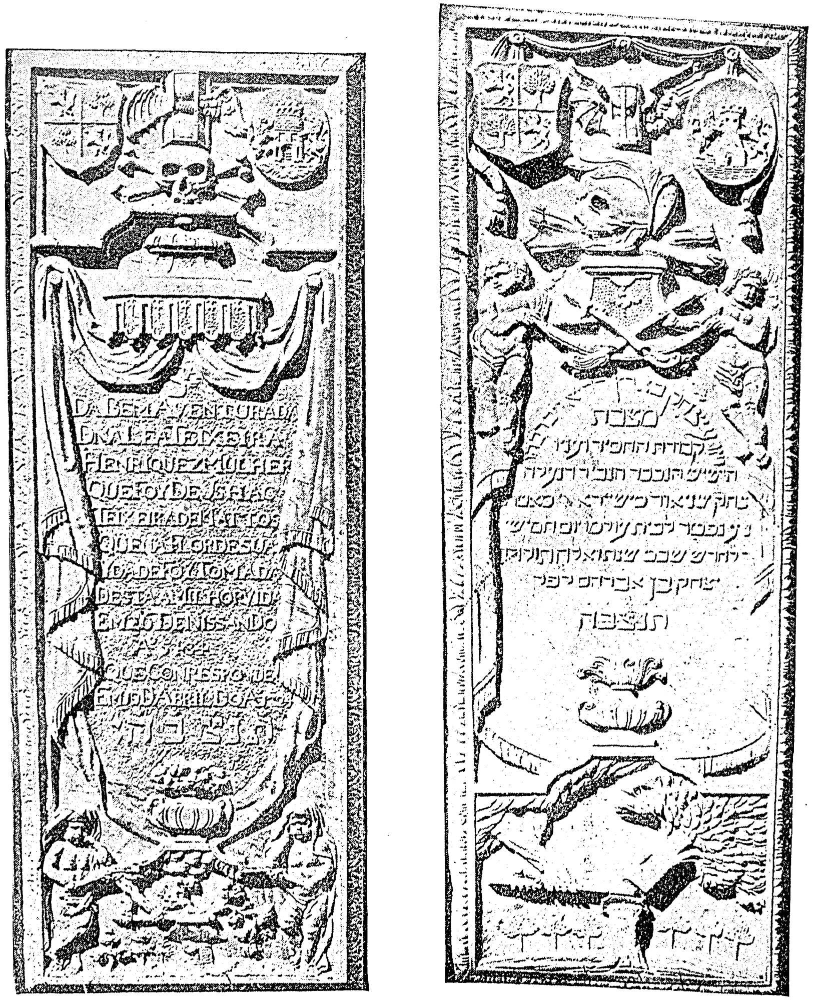
DA BEMAVENTURADA
HENRIQUEZ MULHER
QUE FOY DE ISHAC
QUE A FLOR DE SUA
IDADE FOY TOMADA
DESTA A MILHOR VIDA
מצבת
תנצבה

ORNAMENTAL TOMBSTONES FROM THE CEMETERY AT AMSTERDAM.
(From Castro, "Keur van Grafsteenen,")

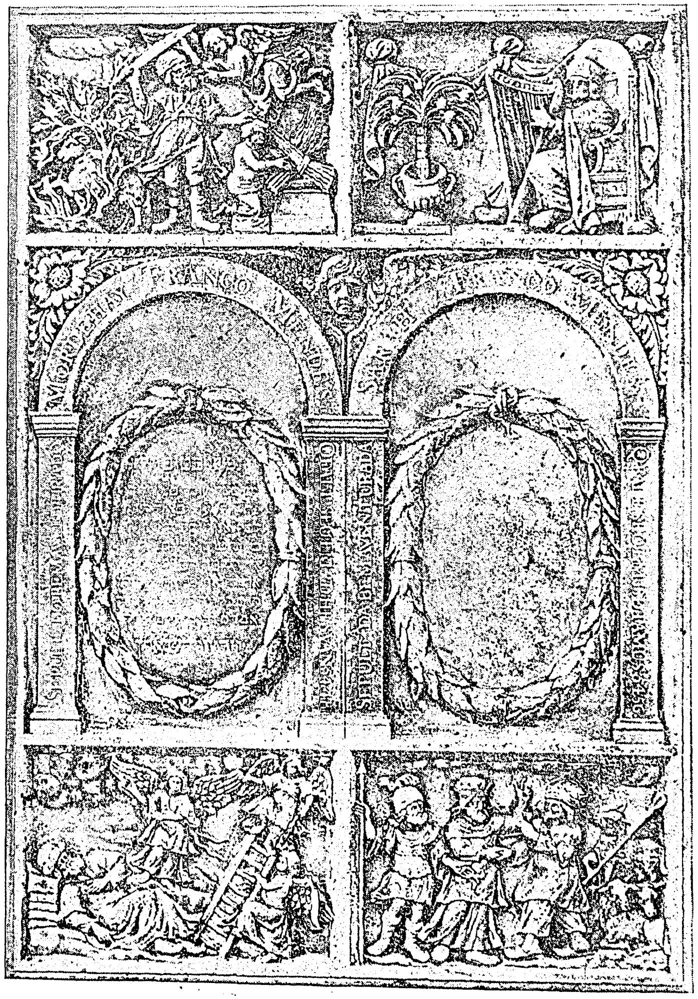
FRANCO MENDES

DOUBLE TOMBSTONE FROM THE CEMETERY AT AMSTERDAM, DEPICTING BIBLICAL INCIDENTS.
(From Castro, "Keur van Grafsteenen.")

(*ib.* 61a). Special caves were used for the interment of the pious ("ḥasidim") and of the members of the Sanhedrin ("dayyanim"; M. Ḳ. 17a), as well as for still-born children ("nefalim"; Ket. 20b). In the ancient cemetery of Prague the Nefel-Platz is still to be seen: different legends are, however, attached to it, and its origin can not, therefore, be determined. Even at the present time all Jewish communities invariably bury suicides in a separate part of the cemetery. Abba Saul was buried at his father's feet (Sem. xii.), thus reviving in a certain measure the use of family tombs.

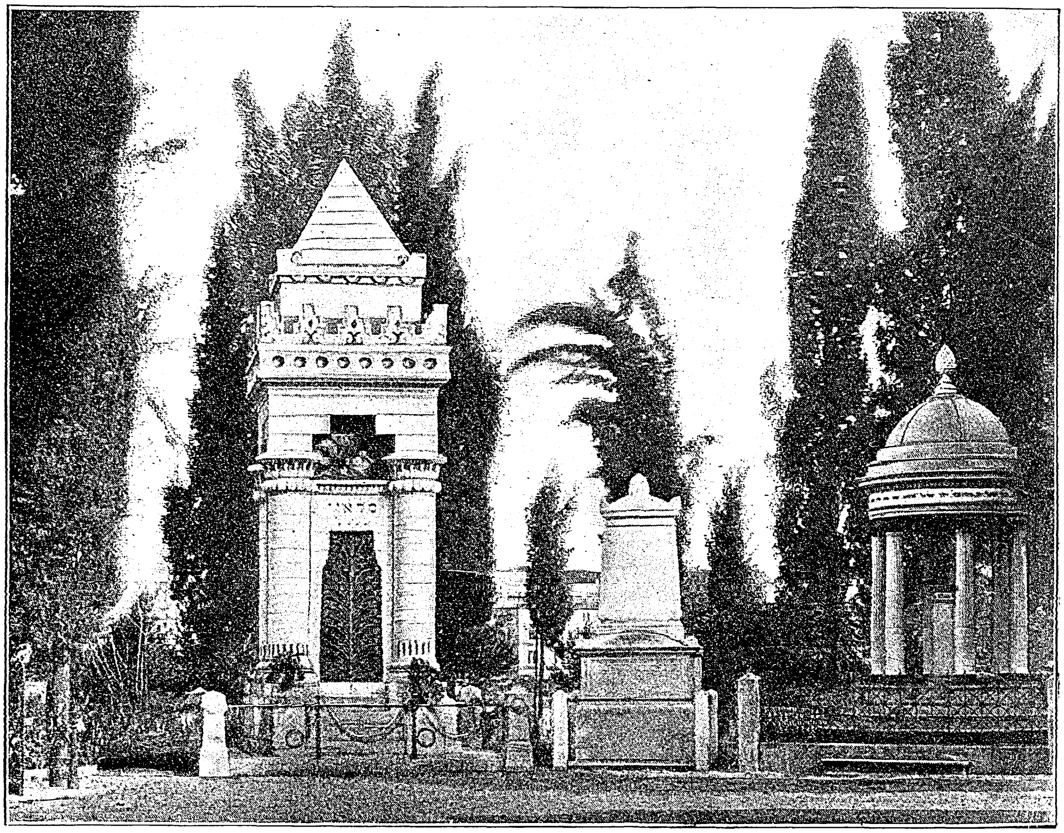

Cemetery at Rome.
(From a photograph.)

Every one who beholds a Jewish grave is required to repeat the following prayer: "Blessed be He who begat thee in righteousness, who nurtured thee in righteousness, who letteth thee rest in righteousness, and who will resurrect thee in righteousness. . . . Blessed be He who giveth life to the dead" (Ber. 58b). For other expressions of the religious sentiments of the Jews as displayed in their tombs, see Burial; Burial Society; Cremation; Funeral Rites; Mourning.

Bibliography: Nicolai, *De Sepulcris Hebraicis*, in Ugolino, *Thesaurus*, xxxiii.; Winer, *B. R.* i. 443; Nicoll, in Hastings, *Dict. Bible*, iv. 454; Stade, *Gesch. des Volkes Israel*, i. 14-15; Hamburger, *R. B. T.* i. 476; Kinzler, *Die Biblischen Altertümer*, p. 345, Calw and Stuttgart, 1884; Rosenmüller, *Arch.* ii. 2; Benzinger, *Arch.* pp. 163 *et seq.*

J. S. Kr.

TOMBSTONES (Hebr. מצבה, pl. מצבות): The custom of marking a grave by a stone which bore an inscription describing the qualities of the deceased and giving his age and the date of his death was foreign to the ancient Hebrews. Stones were indeed used to mark the sites of graves, such as the pillar ("maẓẓebah") placed by Jacob on the tomb of Rachel (Gen. xxxv. 20), and the sign ("ẓiyyun") set up according to Ezekiel (xxxix. 16); but they were not intended as monuments and bore no inscriptions. Even in the geonic period the custom seems to have been unknown to the Jews of the East, and it can not, therefore, have been current in Talmudic times. The stone termed "golel" in the Mishnah (Oh. ii. 1), which, according to Hai Gaon, was laid up on the side-walls (dofeḳin), served only to protect the grave from jackals, while that called "ẓiyyun" was merely a mark to warn passers-by against Levitical impurity. Graves in Palestine were not devoid of monumental ornamentations, however, for "nefashot," or stone buildings in the shape of houses or cupolas, were erected, in Phenician fashion, over them ('Er. v. 1; Sheḳ. ii. 5). On the tomb of his father and brothers at Modin, Simon Maccabeus erected a monument consisting of seven pyramids on which were carved armor and

None in Palestine in Biblical or Talmudic Times.

ships (I Macc. xiii. 27-29). Such monuments became the fashion in the first centuries of the common era, while the rivalries which arose between families, and the love of ostentation, led to the spending of great sums for the adornment of graves. To put an end to this extravagance Simeon ben Gamaliel declared that the pious were remembered by their words, and that it was an insult to their memory to put monuments on their graves as though they would have been forgotten without them (Yer. Sheḳ. ii. 7, 47a). It was only outside Palestine that some Jews, adopting the custom of the Greeks and the Romans, began to use tombstones with inscriptions commemorating the status of the deceased. These epitaphs were written in Greek or Latin in the first centuries of the common era, and began with the name of the deceased or with the introductory phrase 'Ενθάδε καῖται (κεῖται) or "Hic jacet" (= "Here lies"), while eulogies recalling Biblical verses and idioms were used as final formulas, as, for instance, Isa. lvii. 2 or Ps. iv. 9. The stones were adorned with a variety of symbols in addition to the epitaphs themselves, the most common being a seven-branched candlestick (in allusion to Prov. xx. 27, "The spirit of man is the candle of the Lord"), a fruit from which sprang an ear of grain (probably an allusion to the resurrection of the dead), an oil-vessel, a palm-branch, or a curved horn representing the Shofar which will be blown by the Messiah to announce the resurrection of the dead. Except for the presence of these symbols, the Jewish tombstones of the first centuries of the common era could not be distinguished from those of the Christians. Later gravestones, however, bore, in addition to the Greek or Latin inscription, the Hebrew formula שלום על ישראל, as does the tombstone of Narbonne of 688; or else they had a Hebrew translation of the Greek or Latin inscription, as does that of Tortosa.

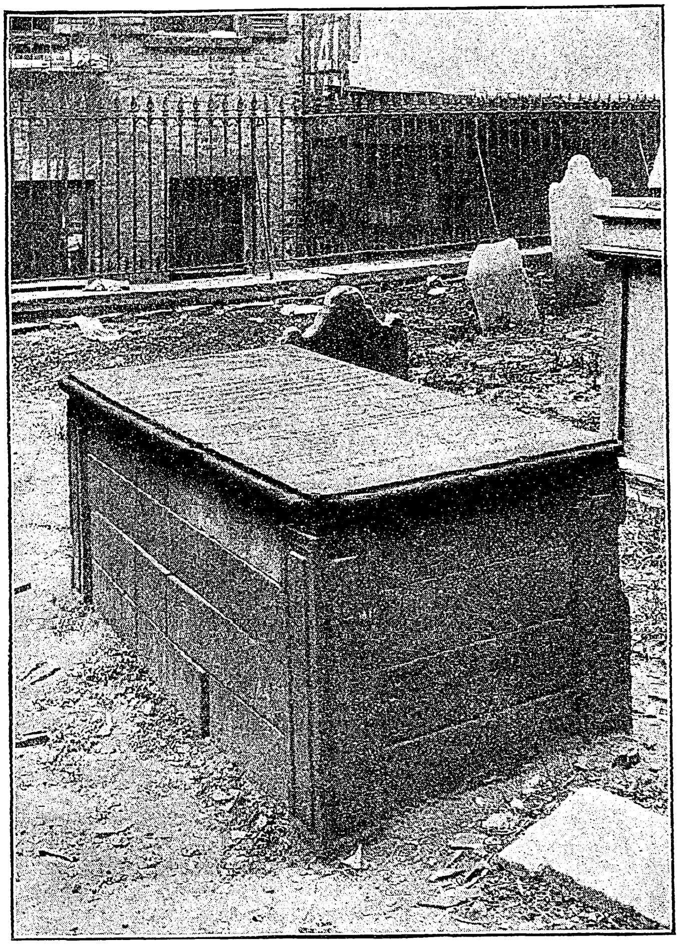

Section of the Old Chatham Square Cemetery, New York.

(From a photograph.)

Earliest in Europe.

It can not be determined with certainty when the custom of inscribing Hebrew epitaphs on tombstones first became general among the Jews in Europe. The oldest example known is a gravestone of Brindisi dated 832. It is true that Jacob Mölln (MaHaRIL) asserts that in his lifetime a gravestone was discovered in the cemetery of Mayence bearing a Hebrew epitaph which was eleven hundred years old, but as he does not state that he himself deciphered the inscription, no credence can be given to his assertion ("Liḳḳuṭe Maharil," ed. Warsaw, p. 86b). A characteristic feature of the epitaphs of the early Middle Ages was the simplicity of their style. They usually began with the words הציון הזה, האבן הזאת, or המצבה הזאת, and closed with one of the usual eulogies (see Invocation).

In the later medieval period epitaphs became more detailed and bombastic, and in some German cemeteries various emblems representing the profession of the deceased were added to the inscriptions. Thus, for instance, a tailor had a pair of shears on his tombstone; a musician, a violin or a harp; a goldsmith, a crown and two chains; a physician, a lion holding a sword; and an apothecary, a mortar. In some places in Germany the tombstones bore the emblems of the houses in which the deceased had lived, thus showing figures of dragons, bears, lions, or stars. The tombs of kohanim are distinguished by two open hands as placed during the priestly benediction, while a Levite's gravestone often bears a ewer. Names, especially those derived from plants or from animal life, are frequently represented pictorially; and reliefs of the whole human body are found.

The form of the tombstone was generally very simple; and the material varied considerably in different countries. In Frankfort-on-the-Main gravestones were generally made of red sandstone, rarely of white sandstone or granite. The Ashkenazim usually placed the tombstones upright, while the Sephardim laid them horizontally on the graves.

Inscriptions.

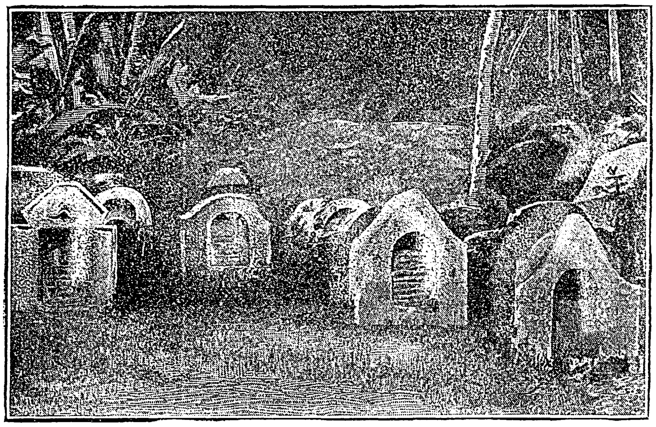

Cemetery of the White Jews of Cochin.

(From a photograph.)

The custom of carving Hebrew inscriptions on gravestones seems to have developed much later in the East than in Europe, since there is no mention of it in geonic literature. Although Benjamin of Tudela attributes the dearth of very ancient tombstones in Palestine to the fact that the Christians destroyed the Jewish graves and used the stones for building-material, this is a mere supposition, and there is no proof whatever that the use of tombstones with Hebrew inscriptions became general in Palestine much earlier than the twelfth century. It is true, on the other hand, that both in the lifetime of Benjamin of Tudela and for several centuries afterward Jewish graves were often destroyed and the stones were used for building purposes in Christian and Mohammedan countries alike. Thus, when the Jews were banished from Fürth, the gravestones of the community were used to erect walls around the city; and David ibn Abi Zimra (sixteenth century) relates that in his lifetime the Egyptian Mohammedans used to steal Jewish tombstones and resell them to Jews after having obliterated the inscriptions. To put an end to this traffic, the local rabbis allowed their congregations to use only newly quarried stones for monuments to the dead (Radbaz, i. 741, quoted by Abrahams, "Jewish Life in the Middle Ages," p. 78). Although tombstones became customary, they were not obligatory (Shulḥan 'Aruk, Yoreh De'ah, 364), and every Jewish cemetery contains some graves without them. The stone was seldom set up before the expiration of a year after the date of death, since the departed soul required that lapse of time before it could be purified. Inscriptions are generally dated according to the era of creation; and the year is preceded by the day of the month, or the Sabbatical section, or both. In some cases the numerical value of a Scriptural phrase is used to mark the date, and there are also instances in which the Christian date is given side by side with the year of creation.

The following are specimens of Hebrew inscriptions found on the tombstones of prominent men. The gravestone of Elijah Levita reads: הלא אבן מקיר תזעק || ותהמה לכל עובר || עלי זאת הקבורה || עלי רבן אשר נלקח || ועלה בשמים || אליהו בסערה || הלא הוא זה אשר האיר || בדקדוק אפלתו || ושם אותו לאורה שנת ש"ט שבט עלה בסופו || ונפשו צרורה בצרור החיים.

"The stone crieth from the wall, and mourneth before every passer-by over the grave—over our rabbi who hath departed and ascended into heaven. Elijah is gone to the Lord in a whirlwind [comp. II Kings ii. 11]—he who shed light on the darkness of grammar and turned it into light. He ascended Shebaṭ toward the end, in the year 309 [= 1549], and his soul is bound up in the bundle of life."

The following epitaph is found on the tombstone of Leon of Modena: ארבע אמות קרקע בחצר זה אגב קנין סודר מימות עולם הקנו ממעל ליהודה אריה ממודינה בזה נסתר ונעלם.

"Four yards of ground in this graveyard, 'by purchase by kerchief,' were from eternity transferred from above to Judah Aryeh of Modena. In these he hid himself and disappeared."

Manasseh ben Israel's tombstone bears the words: לא מת הרב עוד לא כבה נרו || הנה עודנו חי במרומי ערץ || ובעד עטו גם עדן מדברו || נצח יהיה זכרו כימי הארץ.

Examples of Inscription.

"The rabbi did not die; his light is not yet extinguished; he liveth still in the heights of the Terrible. By his pen and the sweetness of his speech his remembrance will be eternal like the days of the earth."

On the tombstone of Joseph Delmedigo is found the following inscription: שאו בכי יללה וקינה וספדו באבילות ובאניה ומרורים שאו כלענה || כי נפל שר וגדול במחנה אשר היה עטרה לחכמי מורשה ותכונה || נאבדה החכמה ונסתרה התבונה הנמצא כזה בכל עבר ופינה || ימה וקדמה נגבה וצפונה אשר רוח אלהים בקרבו נתנה || חכמתו בחוץ תרונה נשמתו תחת כנפי השכינה היא גנוזה וטמונה || מהרו וספדו אוי והוי על גבר על גאון ישראל אשר בין הגזירה עבר || כי הוא זה יוסף המשביר בר אשר שמעו הולך בכל עבר מפרק הרים וסלעים שבר || ולא נעלם ממנו כל דבר בלשון מדברת גדולות ספרים חבר || ספר נובלות החכמה נכבדות בהם מדבר || בתכונה כפשוטה ועיבור || לעשות ספרים הרבה גמר וסבר ובכל שבע חכמות היה כגובר גבר לא הניח דבר קטן וגדול הכל אסף וצבר.

"Take up weeping, wailing, and lamenting, howl in mourning and desolation, suffer bitterness like wormwood, for a chief and a great man is fallen in the camp, one who was the crown of the inherited [sciences, *i.e.*, Jewish learning] and astronomy. Wisdom was lost [with him] and understanding disappeared. Is there one like him in clime or country—west, east, south, north—to whom the spirit of God hath been given? His wisdom singeth in the streets, while his soul, under the wings of the Shekinah, is hidden and preserved. Hasten, break out in lamentations and howlings over the man, the pride of Israel who hath passed away [the phrase בין הגזירה is merely a rhetorical figure in imitation of Gen. xv. 17]. For he is the Joseph who sold corn [*i.e.*, propagated learning; comp. Gen. xlii. 6], whose reputation spread everywhere, who tore up mountains and broke rocks. Nothing was hidden from him. In a tongue that speaketh proud things he composed works. In the 'Noblot Ḥokmah' he creditably speaketh of astronomy and ''ibbur.' To compose many works was his intention and desire. In all the seven sciences he was very efficient. He omitted nothing, small or great; he collected and thesaurized everything."

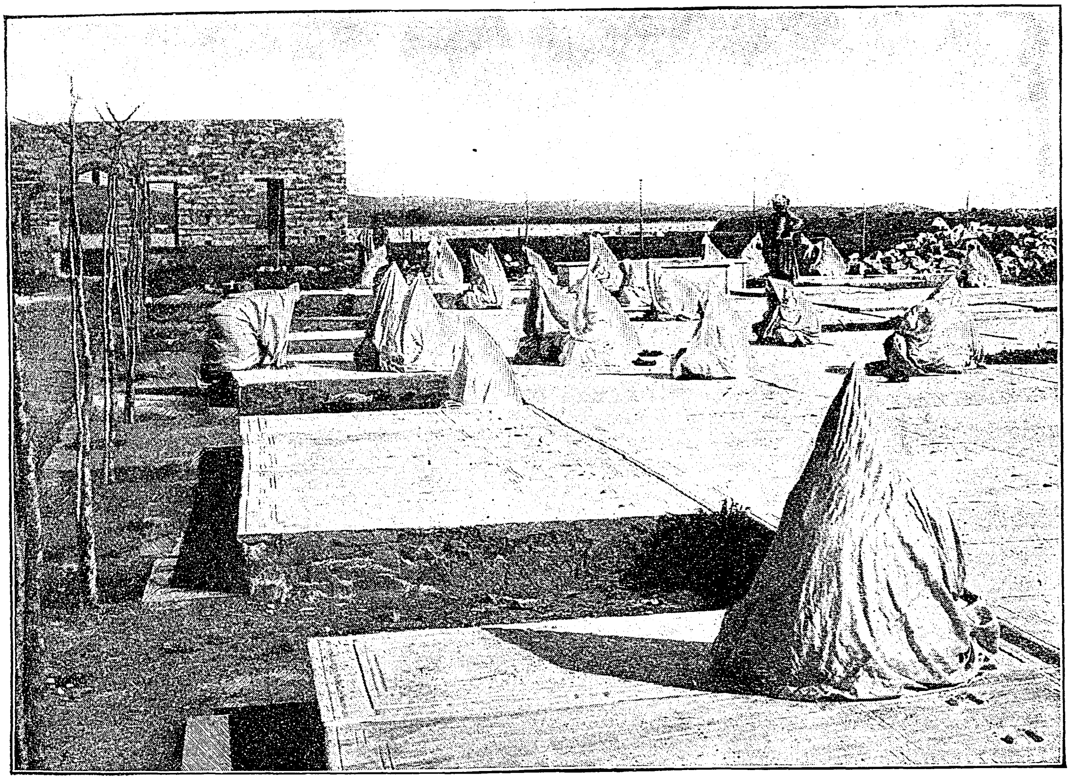

THE CEMETERY AT TUNIS.

(From a photograph in the possession of Dr. Maurice Fishberg, New York.)

The tombstone of Moses Ḥagiz bears the epitaph: עובר פנה אלי קרא נאוה || תחתי אנוש הכין מעון ביתו || אתמול בהוד זרח מאור פניו || יורה גדולתו ומלכותו || גושי אדמה כתרו היום הדרת גויתו ותפארתו || אילו [read: אין לו] דמות הגוף ואינו גוף לא נערוך אליו || לך רק פקח עין ודע כי עוד תפול תמונתו [תמונתך ?] כמו נפל במכמרתו || יום אחרון שור כי חכם לב יביט לסוף דבר בקדמותו.

"Passer-by, turn toward me, read something beseeming: Underneath me a man prepared his dwelling-place. Yesterday the light of his face shone majestically, showing his greatness and sovereignty; to-day clods of earth encompass the beauty of his body and its brilliancy. It hath neither bodily form nor substance; we can compare naught unto it. It behooveth thee only to keep thine eyes open; know that, like him, as a stillborn child thou wilt fall in its [death's] trap. Beware of the last day, for the wise man foreseeth the end from the beginning."

Some prominent men composed for themselves the epitaphs which they wished to be put on their tombstones, such as the one found on the gravestone of Jonathan Eybeschütz, which reads as follows: יראו כל עובר החרות על הלוחות || האיש אשר עמד לנס והיה כשושן פורחת || ושב אל עפר ומראהו מאיש נשחת || נא שימו על לב לשוב בתשובה ניצחת || תפלה תרבו בעדו לאלקי הרוחות || נפשו אליו יאסוף ובל תהיה נדחת || זכות מעשיכם יגונו כי נפשות ישראל אחת || למדו מוסר לשנוא כבוד ומגדולה תהי נפשיכם בורחת.

"Every passer-by should see what is engraved on these tables. The man who stood as a model, who flourished like a lily, returned to dust, and his visage became marred more than any man's. Pray, take it to heart to repent sincerely and to offer for him many prayers to the Lord of spirits that He should gather to Him his soul, and not cast it away. The merit of your deeds will be a protection, for all the souls of Israel are one. Learn to despise honors and to flee from greatness."

See, also, the articles BURIAL, CEMETERY, and PALEOGRAPHY.

BIBLIOGRAPHY: Perles, *Die Leichenfeierlichkeiten des Nachbiblischen Judenthums*, in *Monatsschrift*, 1860; Geiger, *Zeitschrift für die Gesch. der Juden in Deutschland*, iii. 211 *et seq.*; Bender, *Beliefs, Rites, and Customs of the Jews Connected with Death, Burial, and Mourning*, in *J. Q. R.* 1894, 1895; S. Rapoport, *Gal 'Ed*, Introduction; Horowitz, *Inschriften des Alten Friedhofs*, Introduction, Frankfort-on-the-Main, 1901; Schuchostov, *Mazzebat Kodesh*, Introduction, Lemberg, 1863-69.

J. I. BR.

The shape of Jewish tombstones varies, as a rule, according to the country in which they are found,

Sarcophagus Model.

though occasionally the Jews carry with them to other countries the practise of their native land. No very careful examination of the development of Jewish tombstones has hitherto been made; but it appears probable that in the earlier instances the grave of an important personage was covered by a stone in the shape of a sarcophagus, at the end of which a description of the person interred beneath it was incised. This is clearly shown in the collection of tombstones in the old Sarajevo cemetery (see Jew. Encyc. xi. 60) and in the tomb of Isaac ben Sheshet (*ib.* vi. 632). A further development of this method is found in the tomb of Joseph Delmedigo at Prague (*ib.* iv. 509), with which may be compared the tombs of Judah Löw ben Bezaleel (*ib.* vii. 354) and Mordecai Meisel (*ib.* viii. 442). All these have ornamental and decorated panels of stone, corresponding, as it were, to the head and foot of an old-fashioned bedstead. From this type the shape of tombstones appears to have developed in two different directions, adopted by the Sephardim and Ashkenazim respectively: The Sephardim, who, at Amsterdam, for example (*ib.* i. 544, iii. 435), used the sarcophagus form without end-pieces, gradually lowered the sarcophagus till it was almost level with the ground, as can be seen in the Beth Holim burial-ground at London (*ib.* viii. 158); the top was rounded, and on this the inscription was engraved. In Amsterdam this rounding was found inconvenient for the somewhat elaborate coats of arms carved upon tombstones, and the top was made perfectly flat, and practically rested on the ground, so that as the graveyard became filled up it was almost entirely paved with tombstones, as at Altona (*ib.* i. 475) and at Tunis. In Cochin occur sarcophagus tombstones on which the inscriptions still retain their original position at the end (see illustration on p. 192). In Italy the sarcophagus form appears to have been retained only as regards the lid, which formed the whole of the tombstone (*ib.* x. 61).

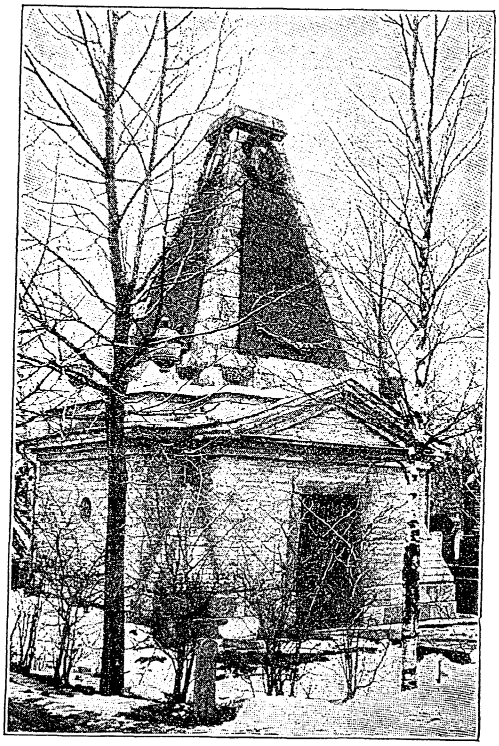

Vault of Friedlander Family at Saint Petersburg, Russia.
(From a photograph.)

With the Ashkenazim, on the other hand, the foot-piece, possibly for economy's sake, was detached from the sarcophagus, and the inscription was incised upon it, apparently on the outside of the grave, as in the case of the Brody cemetery (*ib.* iii. 640), where obviously the inscriptions which abut on the path must be at the ends of the graves, since the latter would otherwise be under the path. Afterward the inscription was cut on the interior of the upright stone, *i.e.*, the portion facing the tomb itself.

The earliest form seems to have been a plain, square, somewhat thick stone, as at Mayence, with which may be compared the Seville tombstone illustrated in Jew. Encyc. xi. 208. This square form is found also in the old cemetery at Worms (see page 562). At Erlangen each grave was marked by a perfectly square block of stone, as can be seen in the article Burial (*ib.* iii. 434). The first attempt at ornament seems to have been to make the top of the stone come to a point, as is seen in many of the tombstones in the old Prague cemetery (*ib.* x. 165). The headstone was shaped at the top, and the inscription was inserted over the head of the corpse and facing the grave itself. A further process was to make a kind of margin for the inscription, which took various forms according to the outline of the stone itself (see illustration on p. 187). Excellent examples of all these types can be seen in the illustration of the Endingen cemetery (*ib.* iii. 639). In the later forms of the sarcophagus tombs of Prague these borders and outlines became very elaborate, as can be seen from the tombstone of Judah Löw (*ib.* vii. 354). Florence uses round pillars instead of the sarcophagus model.

Modern Forms.

In western Europe and America, Jewish tombstones have become exactly similar to those of the surrounding population. Thus, in the United States the stone put over Moses Seixas is a plain square slab of the old-fashioned type (*ib.* xi. 161); that over Judah Touro is a short obelisk (*ib.* ix. 295), while the monument over the grave of Uriah Levy is in its way quite a work of art, and has distinct reference to his naval career (*ib.* viii. 65). In the richer Jewish families the gravestone has already been replaced by a family vault of a somewhat elaborate character. Reference to the following illustrations in The Jewish Encyclopedia (volume and page are given) will show the variety in the shape of tombstones:

Altona	i. 475
Amsterdam	i. 544
Brody	iii. 640
Delmedigo, Joseph	iv. 509

Dessau	iv. 535
Endingen	iii. 639
Frankfort-on-the-Main	iii. 638
Gans, David	v. 566
Isaac ben Sheshet	vi. 632
Judah Löw ben Bezaleel	vii. 354
Levy, Uriah Phillips	viii. 65
London	viii. 158
Mayence	viii. 386, 387
Meisel, Mordecai	viii. 442
Mendelssohn, Moses	viii. 484
New York	i. 511; iii. 641; ix. 284, 288
Newport	i. 510, ix. 295
Nikolsburg	ix. 306
Pisa	x. 61
Prague	x. 165
Saint Petersburg	x. 643, 645
Sarajevo	xi. 60
Seixas, Gershom Mendez	xi. 160
Seixas, Moses	xi. 161
Seville	xi. 208
Tunis	xii. 276
Vienna	xii. 438
Wertheimer, Samson	xii. 504
Worms	xii. 562

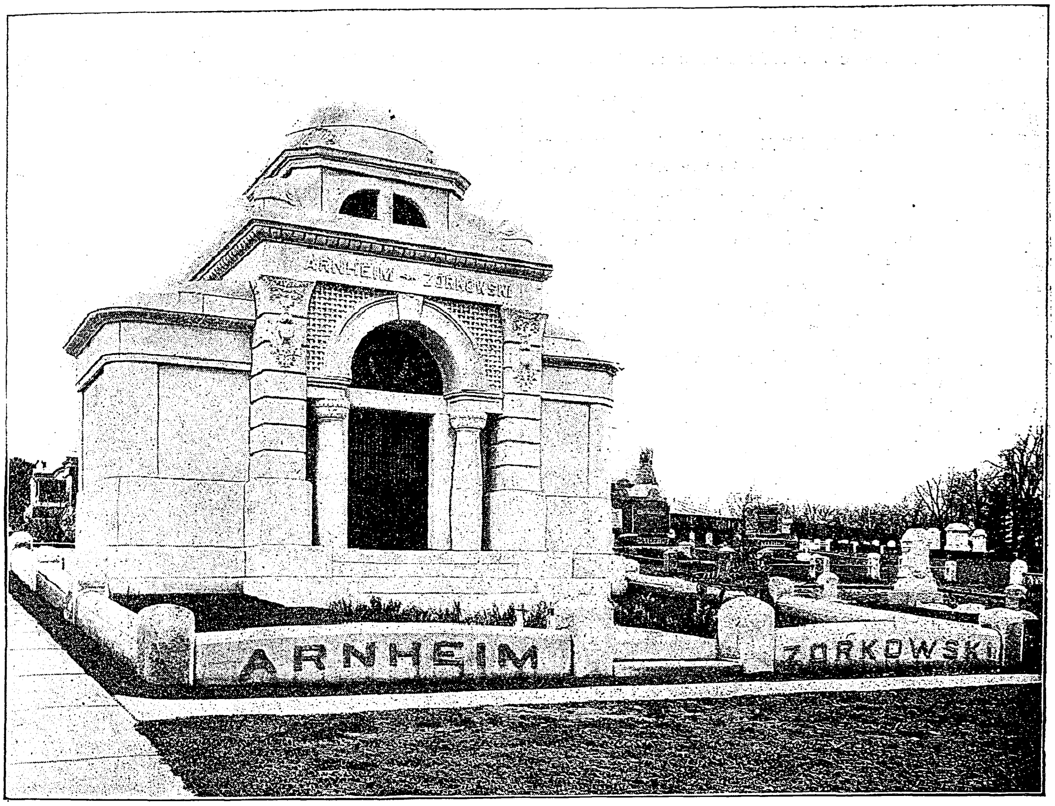

VAULTS OF ARNHEIM AND ZORKOWSKI FAMILIES, SALEM FIELDS CEMETERY, NEW YORK.

(From a photograph.)

BIBLIOGRAPHY: Admirable examples of old tombstones are given in H. de Castro, *Keur van Grafsteenen*, Leyden, 1883, and in L. Jerabek, *Der Alte Prager Juden-Friedhof*, 1903.

J.

TOPAZ. See GEMS.

TOPEKA. See KANSAS.

TOPHET (תפת; תפתה, Isa. xxx. 33): Old Testament term used chiefly by Jeremiah (vii. 31, 32; xix. 6, 11, 12, 13, 14) and once in II Kings (xxiii. 10) to designate a place in one of the valleys just outside the walls of Jerusalem. The meaning of the word is much in dispute. W. Robertson Smith ("Rel. of Sem." p. 227, note) connects it with an Aramaic loan-word which means "fireplaces." The formation of the word is similar to that of "Molech" and "Ashtoreth." The passage in Kings locates the place in the valley of the son of Hinnom. Now there are three valleys in Jerusalem which converge just below the pool of Siloam: Kidron from the east side of the city; Wady al-Rababi from the southwest; and the Tyropœon extending from the Jaffa gate to Siloam. There is no consensus of opinion as to which of these valleys represents the ancient Tophet. There is, however, agreement that the convergence of the three valleys marks a part of Tophet. It is also very generally agreed that Tophet did not extend up the valley of the Kidron on the east side of Jerusalem. It is to be connected, then, either with the Tyropœon depression or, preferably, with the great valley marking the southwest border of the city.

Tophet as described especially in Jer. vii. 31, 32 was dedicated to the horrible rites of human sacrifice, of the immolation of children to Baal and other abominable idols. Josiah takes especial pains (II Kings xxiii. 10) to defile this despicable spot and thus to put a stop to the atrocious sacrifices of human life which had been made by at least two kings of Judah. Jeremiah's references to Tophet characterize it and at the same time specify that the punishment which threatens rebellious Judah shall so revolutionize and reverse current wrongs as to fill this valley with the corpses of those who shall be slain in the impending calamities. Tophet shall henceforth be called "the valley of slaughter" (Jer. vii. 32). After the overthrow of Jerusalem in 586 B.C., and down to New Testament times, incidental references to Tophet or Gehenna (גיא בן הנם) indicate that it was a kind of perpetually burning rubbish-heap, where the refuse of Jerusalem was consumed.

E. G. H. I. M. P.

TORAH (Hebrew, תורה; Aramaic, אורייתא; Greek, Νόμος): Name applied to the five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The contents of the Torah as a whole are discussed, from the point of view of modern Biblical criticism, under Pentateuch, where a table gives the various sources; while its importance as a center of crystallization for the Hebrew canon is treated under Bible Canon. The present article, therefore, is limited to the history of the Pentateuch in post-Biblical Judaism.

The Torah receives its title from its contents, the name itself connoting "doctrine." The Hellenistic Jews, however, translated it by νόμος = "law" (*e.g.*, LXX., prologue to Ecclus. [Sirach], Philo, Josephus, and the New Testament), whence came the term "law-book"; this gave rise to the erroneous impression that the Jewish religion is purely nomistic, so that it is still frequently designated as the religion of law. In reality, however, the Torah contains teachings as well as laws, even the latter being given in ethical form and contained in historical narratives of an ethical character.

Name.

In the books of the Bible the following names of the Pentateuch occur: ספר תורת יהוה in II Chron. xvii. 9, Neh. ix. 3, and, with the added epithet ביד משה, II Chron. xxxiv. 14; while תורת יהוה alone, without ספר, is found in II Kings x. 31, I Chron. xxii. 11, and II Chron. xii. 1, xxxi. 3, 4, and xxxv. 26. Sometimes אלהים, or a word of similar meaning, is added, as ספר תורת אלהים, Josh. xxiv. 26, Neh. viii. 18 (without ספר, *ib.* x. 29). Another designation is ספר תורת משה, Josh. viii. 31, xxiii. 6; II Kings xiv. 6; Neh. viii. 1; or תורת משה, I Kings ii. 3; II Kings xxiii. 25; Mal. iii. 22 (A. V. iv. 4), with the addition of עבדי; Ezra iii. 2 (with the addition of איש האלהים), vii. 6; ספר משה, II Chron. xxv. 4 (preceded by בתורה), xxxv. 12. The oldest name doubtless is ספר התורה (Deut. i. 5; xxxi. 9, 11, 24; xxxii. 46; Neh. viii. 2), sometimes shortened to התורה (Deut. i. 5; xxxi. 9, 11, 24; xxxii. 46; Neh. viii. 2), or to הספר (Neh. viii. 5), or to תורה (Deut. xxxiii. 4). The last two names occur with great frequency in Jewish tradition, where the Torah becomes a living creature. The expression "the five books," which is the origin of the term "Pentateuch," occurs only in Jewish tradition, which has also been the source for "Genesis," etc., as the names of the books of the Pentateuch (see Blau, "Zur Einleitung in die Heilige Schrift," pp. 40-43).

Quinary Division of the Torah.

Division into Sections.

According to all critics, regardless of the schools to which they belong, the Torah forms a single work, which is represented, even at the present day, by the synagogal Scroll of the Law; nor does history know of any other Torah scroll. The fivefold division of the Pentateuch was due to purely external causes, and not to a diversity of content; for in volume the Torah forms more than a fourth of all the books of the Bible, and contains, in round numbers, 300,000 letters of the 1,100,000 in the entire Bible. A work of such compass far exceeded the normal size of an individual scroll among the Jews; and the Torah accordingly became a Pentateuch, thus being analogous to the Homeric poems, which originally formed a single epic, but which were later split into twenty-four parts each. Like them, moreover, the Pentateuch was divided according to the sense and with an admirable knowledge of the subject (Blau, "Althebräisches Buchwesen," pp. 47-49), while subdivisions were also made into the so-called open and closed "parashiyyot," whose exact interrelation is not yet clear. There are in all 669 sections, 290 open and 379 closed. Another class of parashiyyot divides the weekly lessons, now called "sidrot," into seven parts. The Torah also falls, on the basis of the lessons for the Sabbath, into 54 sidrot according to the annual cycle, and into 155 according to the triennial cycle. The former division, which is now used almost universally, is the Babylonian; and the latter, which has recently been introduced into some Reform congregations, is the Palestinian. The latter class of sidrot, however, has no external marks of division in the scrolls of the synagogue; while the divisions in the former, like the parashiyyot, are indicated by blank spaces of varying length (see Sidra). This probably implies a greater antiquity for the sections which are thus designated, although the divisions into 5,845 verses, which seem to be still older, have no outward marks. The system of chapters was introduced into the editions of the Hebrew Bible, and hence into the Torah, from the Vulgate. This mode of division is not known to the Masorah, though it was incorporated in the final Masoretic notes, for individual books of the Pentateuch. It is given in modern editions of the Hebrew Bible simply on the basis of the stereotyped editions of the English Bible Society, which followed earlier examples.

The external form of the Torah is discussed in such articles as Manuscripts, Scroll of the Law, and Mantle of the Law; but so numerous are the assertions of tradition concerning its contents and its value that the repetition of even a very small part of them would far exceed the limits of this article. Every page of the Talmud and Midrash is filled with citations from the Pentateuch and with the most fulsome praise of it, united with superhuman love and divine respect therefor. In the five volumes of Bacher's work on the Haggadah, the Torah and its study form a special rubric in the

Jewish Tradition and the Torah.

account of each "sofer," or scholar of the Law. In all probability there never was another people, except possibly the Brahmans, that surrounded its holy writings with such respect, transmitted them through the centuries with such self-sacrifice, and preserved them with so little change for more than 2,000 years. The very letters of the Torah were believed to have come from God Himself (B. B. 15a), and were counted carefully, the word "soferim" denoting, according to the Talmud (Ḳid. 30a), "the counters of the letters." A special class of scholars devoted all their lives to the careful preservation of the text ("Masorah"), the only analogy in the literature of the world being found in India, where the Vedas were accurately preserved by similar means.

Preexistence of the Torah.

The Torah is older than the world, for it existed either 947 generations (Zeb. 116a, and parallels) or 2,000 years (Gen. R. viii., and parallels; Weber, "Jüdische Theologie," p. 15) before the Creation. The original Pentateuch, therefore, like everything celestial, consisted of fire, being written in black letters of flame upon a white ground of fire (Yer. Sheḳ. 49a, and parallels; Blau, "Althebräisches Buchwesen," p. 156). God held counsel with it at the creation of the world, since it was wisdom itself (Tan., Bereshit, *passim*), and it was God's first revelation, in which He Himself took part. It was given in completeness for all time and for all mankind, so that no further revelation can be expected. It was given in the languages of all peoples; for the voice of the divine revelation was seventyfold (Weber, *l.c.* pp. 16–20; Blau, "Zur Einleitung in die Heilige Schrift," pp. 84–100). It shines forever, and was transcribed by the scribes of the seventy peoples (Bacher, "Ag. Tan." ii. 203, 416), while everything found in the Prophets and the Hagiographa was already contained in the Torah (Ta'an. 9a), so that, if the Israelites had not sinned, only the five books of Moses would have been given them (Ned. 22b). As a matter of fact, the Prophets and the Hagiographa will be abrogated; but the Torah will remain forever (Yer. Meg. 70d). Every letter of it is a living creature. When Solomon took many wives, Deuteronomy threw himself before God and complained that Solomon wished to remove from the Pentateuch the yod of the word ירבה (Deut. xvii. 17), with which the prohibition of polygamy was spoken; and God replied: "Solomon and a thousand like him shall perish, but not one letter of the Torah shall be destroyed" (Lev. R. xix.; Yer. Sanh. 20c; Cant. R. 5, 11; comp. Bacher, *l.c.* ii. 123, note 5). The single letters were hypostatized, and were active even at the creation of the world (Bacher, *l.c.* i. 347), an idea which is probably derived from Gnostic speculation. The whole world is said to be only $\frac{1}{3200}$ of the Torah ('Er. 21a).

Israel received this treasure only through suffering (Ber. 5a, and parallels), for the book and the sword came together from heaven, and Israel was obliged to choose between them (Sifre, Deut. 40, end; Bacher, *l.c.* ii. 402, note 5); and whosoever denies the heavenly origin of the Torah will lose the future life (Sanh. x. 1). This high esteem finds its expression in the rule that a copy of the Pentateuch is unlimited in value, and in the ordinance that the inhabitants of a city might oblige one another to procure scrolls of the Law (Tosef., B. M. iii. 24, xi. 23). The pious bequeathed a copy of the Torah to the synagogue (*ib.* B. Ḳ. ii. 3); and it was the duty of each one to make one for himself, while the honor paid the Bible greatly influenced the distribution of copies and led to the foundation of libraries (Blau, "Althebräisches Buchwesen," pp. 84–97).

Study of the Torah.

The highest ideal of young and old and of small and great was the study of the Law, thus forming a basis for that indomitable eagerness of the Jewish people for education and that unquenchable thirst for knowledge which still characterize them. "As the child must satisfy its hunger day by day, so must the grown man busy himself with the Torah each hour" (Yer. Ber. ch. ix.). The mishnah (Pe'ah i.) incorporated in the daily prayer declares that the study of the Law transcends all things, being greater than the rescue of human life, than the building of the Temple, and than the honor of father and mother (Meg. 16b). It is of more value than the offering of daily sacrifice ('Er. 63b); a single day devoted to the Torah outweighs 1,000 sacrifices (Shab. 30a; comp. Men. 100a); while the fable of the Fish and the Fox, in which the latter seeks to entice the former to dry land, declares Israel can live only in the Law as fish can live only in the ocean. Whoever separates himself from the Torah dies forthwith ('Ab. Zarah 3b); for fire consumes him, and he falls into hell (B. B. 79a); while God weeps over one who might have occupied himself with it but neglected to do so (Ḥag. 5b). The study must be unselfish: "One should study the Torah with self-denial, even at the sacrifice of one's life; and in the very hour before death one should devote himself to this duty" (Soṭah 21b; Ber. 63b; Shab. 83b). "Whoever uses the crown of the Torah shall be destroyed" (Ned. 62a). All, even the lepers and the unclean, were required to study the Law (Ber. 22a), while it was the duty of every one to read the entire weekly lesson twice (Ber. 8a); and the oldest benediction was the one spoken over the Torah (*ib.* 11b). Prophylactic power also is ascribed to it: it gives protection against suffering (*ib.* 5a), against sickness ('Er. 54b), and against oppression in the Messianic time (Sanh. 98b); so that it may be said that "the Torah protects all the world" (Sanh. 99b; comp. Ber. 31a). The following sayings may be cited as particularly instructive in this respect: "A Gentile who studies the Torah is as great as the high priest" (B. Ḳ. 38a). "The practise of all the laws of the Pentateuch is worth less than the study of the scriptures of it" (Yer. Pe'ah i.), a conclusive refutation of the current view of the Nomism of the Jewish faith. After these citations it becomes readily intelligible that, according to the Talmudic view, "God Himself sits and studies the Torah" ('Ab. Zarah 3b).

The spirit of criticism naturally developed from this devotion to the Pentateuch, in spite of faith and reverence. The very existence of the doctrine that the Law was of heavenly origin, and that whosoever

Criticism of the Torah Among Jews.

denied this dogma had no share in the life to come (Sanh. x.), shows that there was a school which assumed a critical attitude toward the Torah. There is much evidence in proof of this; but here only the history of criticism within the orthodox synagogue will be discussed. It was a moot point whether the Law was given all at once or in smaller rolls at different times (Giṭ. 60a); and the further question was discussed, whether Moses or Joshua wrote the last eight verses of the Pentateuch (B. B. 14b–15a). It was definitely affirmed, on the other hand (*ib.*), that Moses composed the sections concerning Balaam (Num. xxii.-xxiv.), thus closing all discussions on that score. Many tacit doubts are scattered through the Talmud and Midrash, in addition to those which Einstein has collected. In the post-Talmudic period, in like manner, there was no lack of critics, some of them recognized as such again only in recent times, although Abraham ibn Ezra, who was joined by Spinoza, has long been recognized as belonging to this class.

Composition.

The composition of the Torah should be discussed on the basis of the old Semitic concepts, which planned a work of literature practically rather than systematically. Repetitions, therefore, should not be eliminated, since things which are good and noble may and should be brought to remembrance many times. From the point of view of effective emphasis, moreover, a change of context may develop a new and independent application of a given doctrine, especially if it be repeated in other words. Thus tradition (The Thirty-two Rules of Eliezer b. Jose ha-Gelili) took "the repeated doctrine" as its rule of interpretation, and left large numbers of repetitions (parallel passages) in its collections of oral teachings. The framework of the Pentateuch is historical narrative bound together by the thread of chronology. There is no rigid adherence to the latter principle, however; and the Talmud itself accordingly postulates the rule: "There is no earlier and no later in the Torah" (Pes. 6b *et passim*). From a Masoretic point of view, the Mosaic code contains the history of a period of about 2,300 years. As has already been noted in regard to the names of the individual books, the Talmud and the Masorah divided the Torah into smaller units according to its contents, so that Genesis includes the story of Creation and of the Patriarchs, Exodus the account of the departure from Egypt, the revelation, and so on.

Style.

The style of the Pentateuch, in keeping with its content, differs widely from the diction of the Prophets and the Psalms. It is less lofty, although it is not lacking in dramatic force, and it is concrete rather than abstract. Most of the laws are formulated in the second person as a direct address, the Decalogue being the best example. In certain cases, however, the nature of the subject requires the third person; but the Torah reverts as quickly as possible to the second as being the more effective form of address (comp., for example, Deut. xix. 11–21). In the Pentateuch, temporal depiction is the usual method. The process of creation, rather than the universe as a whole, is described; and the account brings the world visibly into being in six main parts. In the creation of man, of plants, and of paradise God is seen at work, and the same process of coming into being may be traced in the ark of Noah and similar descriptions. A remarkable example of word-painting is the account of the consecration of Aaron and his sons to the high-priesthood (Lev. viii.). Here the reader watches while Moses washes the candidates, dresses them, etc. ("Magyar-Zsidó Szemle," ix. 565 *et seq.*). Naïve simplicity is a characteristic trait of Pentateuchal style, which understands also the art of silence. Thus, as in all great products of world-literature, feminine beauty is not described in detail; for Sarah, Rachel, and other heroines are merely said to be beautiful, while the completion of the picture is left to the imagination of the reader.

Laws of the Torah.

The contents of the Torah fall into two main parts: historical and legal. The latter commences with Ex. xii.; so that the Tannaim maintained that the Law actually began there, proceeding on the correct principle that the word "Torah" could be applied only to teachings which regulated the life of man, either leading him to perform certain acts (commands = מצות עשה) or restraining him from them (prohibitions = מצות לא תעשה). The Talmud enumerates a total of 613 rules, 248 being commands and 365 prohibitions (see JEW. ENCYC. iv. 181, *s.v.* COMMANDMENTS, THE 613). In the post-Talmudic period many works were written on these 613 "miẓwot," some even by Maimonides. The legal parts of the Pentateuch include all the relations of human life, although these are discussed with greater detail in the Talmud (see TALMUDIC LAWS). The Torah recognizes no subdivisions of the commandments; for all alike are the ordinances of God, and a distinction may be drawn only according to modern ideas, as when Driver (in Hastings, "Dict. Bible," iii. 66) proposes a triple division, into juridical, ceremonial, and moral "torot."

Penal Law.

Montefiore was correct when, in laying emphasis on the ethical aspect of the Biblical concept of God, he declared that even the law of the Bible was permeated with morality, propounding his view in the following words ("Hibbert Lectures," p. 64): "Most original and characteristic was the moral influence of Jahveh in the domain of law. Jahveh, to the Israelite, was emphatically the God of the right. . . . From the earliest times onward, Jahveh's sanctuary was the depository of law, and the priest was His spokesman." The most prominent characteristic of the Pentateuchal law, as compared with the laws of ancient peoples and of medieval Europe, is mildness, a feature which is still further developed in the Talmud. The Torah is justly regarded as the source of humane law. Although such phrases occur as "that soul shall be cut off from his people" or "so shalt thou put the evil away from the midst of thee," it would be incorrect to take them literally, or to deduce from them certain theories of penal law, as Förster has recently done. On the contrary, these expressions prove that the Mosaic law was not a legal code in the strict sense of the term, but an ethical work. Although the Talmudists made it a penal code, instinctively reading that character into it, the penal law of the Torah is something theoretical which was never put into practise. This view is supported by the fact that a commandment is stated sometimes without the threat of any penalty whatever for its violation, and sometimes with the assignment even of death as a punishment for its transgression. In like manner, tradition frequently substitutes such a phrase as "he forfeited his life" for "transgression worthy of death."

Civil Law.

On the other hand, the civil law of the Torah, which is more developed and bears a practical character, probably accords more closely with ancient Jewish legal procedure. It reflects the conditions of an agricultural state, since most of the laws relate to farming and cognate matters. There was no Hebrew word for "store," although "just measure" was mentioned. It must be borne in mind, however, that to satisfy the more advanced conditions of later times, the Talmudists both supplemented the Mosaic law and by means of analogy and similar expedients interpolated into the Torah much which it did not contain originally.

From the earliest times the Synagogue has proclaimed the divine origin of the Pentateuch, and has held that Moses wrote it down from dictation, while the religions based on Judaism have until very recently held the same view. Biblical criticism, however, denies the Mosaic authorship and ascribes only a portion of varying extent to so ancient an origin. A history of criticism in regard to this point is given by Winer ("B. R." ii. 419 *et seq.*) and by Driver (in Hastings, "Dict. Bible," iii. 66), while Montefiore expresses himself as follows (*l.c.*):

> "The Torah—or teaching—of the priests, half judicial, half pædagogic, was a deep moral influence; and there was no element in the religion which was at once more genuinely Hebrew and more closely identified with the national God. There is good reason to believe that this priestly Torah is the one religious institution which can be correctly attributed to Moses. . . . Though Moses was not the author of the written law, he was unquestionably the founder of that oral teaching, or Torah, which preceded and became the basis of the codes of the Pentateuch."

The legal parts of the Torah are found in Ex. xx.-xxiii., xxv.-xxxi., xxxiv.-xxxv.; Lev. i.-viii., xi.-xxv., xxvii.; Num. v.-x., xviii., xix., xxvii.-xxx., these laws being repeated in Deut. iv. *et seq.*

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J. L. B.

TORAT KOHANIM (THE SIFRA). See MIDRASH HAGGADAH.

TORDESILLAS: Spanish city near Valladolid, with a Jewish community, which was visited by Vicente Ferrer toward the end of 1411 for propagandic purposes. He advised the Jews of the city to change their abode for the narrow ghetto of Valladolid, but his counsel was disregarded. In 1474 the number of Jews in Tordesillas was still so great that they paid 900 maravedis in taxes. Tordesillas was the birthplace of Moses ha-Kohen de TORDESILLAS.

BIBLIOGRAPHY: Rios, *Hist.* ii. 428 *et seq.*, iii. 594.

J. M. K.

TORDESILLAS, MOSES HA-KOHEN DE: Spanish controversialist, who was called upon to suffer for his faith, an attempt being made to convert him to Christianity by force. Despite cruel persecution, he remained true to his convictions, although he was robbed of all his possessions and reduced to poverty. Before long he was chosen rabbi by the community of Avila, where he was compelled to carry on a religious debate, about 1372, with the convert JOHN OF VALLADOLID in the presence of Christians and Mohammedans. It was an easy task for Moses ha-Kohen, who was acquainted with the Christian sources, to refute in four debates the arguments of his opponent, who tried to prove the Christian dogmas from the Scriptures. Soon afterward he was obliged to enter upon a new contest with a disciple of the convert ABNER OF BURGOS, with whose writings, especially with his "Mostrador de Jeosticia," Moses was thoroughly acquainted. In 1374, at the desire of the members of his community, he wrote, in the form of a dialogue between a Jew and a Christian, the main substance of his debates, which treated of the Trinity, of the virginity of Mary, of sacrifice, of the alleged new teachings of Jesus and of the New Testament, of the seven weeks of Daniel, and of similar matters. His book, which is divided into seventeen chapters, dealing with 125 passages emphasized by Christian controversialists, is entitled "'Ezer ha-Emunah" (The Support of Faith). It was sent by its author to David ibn Ya'ish at Toledo, and manuscripts of it are found at Oxford, Berlin, Parma, Breslau, and elsewhere.

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J. M. K.

TORONTO: Canadian city; capital of the province of Ontario. Toronto possesses four regularly organized Jewish congregations, the oldest being the Holy Blossom congregation, which had its beginnings in 1845, though it was not formally organized until 1852. Its first synagogue was in Richmond street, the building being dedicated in 1857; later the congregation moved to its present home in Bond street. Attached to it is a large and well-organized Sabbath-school. The Goel Tsedek congregation, founded in 1880, has a synagogue in Elm street; the Shomerei Shabbas, an Austrian congregation organized in 1891, worships in Chestnut street; and the Chevra Tillim congregation, organized in 1895, is at Richmond and York streets. In addition to these there are a number of minor congregations, formed in recent years, but acquiring a large membership and steadily growing in importance.

The Jewish communal institutions of Toronto include organizations of a philanthropic, educational, religious, and literary character. Among these are the Jewish Benevolent Society, the Ladies' Montefiore Aid Society, the Ḥebra Ḳaddisha, the Toronto Hebrew Ladies' Aid Society, the Ḥebra Linous Hatsedek, the Austrian Hebrew Ladies' Aid Society, a branch of the Anglo-Jewish Association, the Toronto branch of the Council of Jewish Women, the Young Men's Hebrew Association, the Jewish Literary Society, the Talmud Torah, the Toronto Hebrew Benevolent Society, the Jewish Shelter Society, the Judean Club, several lodges, and four Zionist organizations—the Agudath Zion, Toronto Daughters of Zion, B'nai Zion Association, and Ahavath Zion Society.

Toronto has a population of 207,971, of whom about 7,000 are Jews.

A. C. I. de S.

TORQUEMADA, TOMAS DE. See Auto da Fé; Inquisition.

TORRE, LELIO (HILLEL) DELLA: Italian rabbi and educator; born in Cuneo, Piedmont, Jan. 11, 1805; died in Padua July 9, 1871. His father, Solomon Jehiel Raphael ha-Kohen, died in 1807; and Lelio was brought up by his uncle Sabbatai Elhanan Treves, a rabbi in Piedmont. From 1823 to 1829 he acted as tutor in Hebrew and in Biblical exegesis in the Collegio Colonna e Finzi founded in Turin by the Jewish community; and in 1827 he was appointed assistant rabbi. When the rabbinical college was founded in Padua in 1829, Della Torre was appointed professor of Talmud, homiletics, and pastoral theology, which position he held until his death; in 1869 he occupied for several months, during a vacancy, the rabbinical chair of Padua. Cuneo, his native town, honored him by engraving his name on a bronze tablet among those of the most illustrious citizens of Italy.

Besides his thorough familiarity with all branches of Hebrew literature and Jewish history, Della Torre was master of several ancient and modern languages, writing Hebrew, Italian, and French with equal facility. He wrote numerous Hebrew poems, most of which were included in his collection "Ṭal Yaldut," which, together with a supplement of later compositions entitled "Egle Ṭal," appeared in Padua in 1868. He was the author also of various articles in Hebrew periodicals, treating mostly of subjects relating to the science of Judaism and written in pure classical Hebrew. They may be found in "Kerem Ḥemed" (iv. 9), in the new "Bikkure ha-'Ittim," in "Oẓar Neḥmad" (i.), and in various volumes of "Kokebe Yiẓḥaḳ." Of his published works the following may be mentioned: "Cinque Discorsi," Padua, 1834; "Della Condizione Degli Ebrei Sotto l'Impero Germanico nel Medio Evo," *ib.* 1842; "I Salmi Volgarizzati sul Testo Massoretico ed Illustrati con Argomenti e Note. Parte Prima, Testo, Traduzione ed Argomenti," Vienna, 1845; "Preghiere degl' Israeliti. Traduzione dall' Ebraico," *ib.* 1846; "Orazioni per Ordinazioni Rabbiniche," Venice, 1852; "Poésies Hébraïques," Padua, 1869; "Iscrizioni Sepolcrali," *ib.* 1870; and "Pensieri sulle Lezioni Sabbatiche del Pentateucho," *ib.* 1872. His "Orazioni Postume" (Padua, 1879, pp. 189-202) contains an autobiographical sketch and a complete list of his works.

Bibliography: *Oẓar ha-Sifrut*, iii. 91-92; S. Jona, in *Corriere Israelitico*, 1872.

S. P. Wi.

TORT (Hebrew, נזיקין: Latin, "delictum"): Any wrongful act, neglect, or default whereby legal damage is caused to the person, property, or reputation of another. Liability arises either from contract or from tort. Direct and wilful tort is Trespass. Trespass on the person is Assault and Battery. Other torts arise from lack of skill or care (see Accident; Bailments [sometimes deemed liabilities from contract]; Fault; Fraud and Mistake; Goring Ox). Among the torts not elsewhere treated are:

Mesne Profits: The income derived from land unlawfully held by the possessor, for which he is answerable to the true owner when the latter recovers the land from him by the judgment of a court. The Talmud speaks of the possessor of land without right as the "robber of the land" (in English law, "disseizor"); and he, or even a third person who takes fruits or branches from land thus withheld from the true owner, is considered as morally guilty of robbery (see the prohibition of an Israelite using, in the ritual thyrsus on the Feast of Booths, a palm-branch or citron taken from land held by a disseizor [Suk. iv. 1, 2]). The liability to pay mesne profits is implied and rather distantly indicated in the Mishnah (Giṭ. v. 2). Assuming that he who sells land with warranty is liable not only for the price of the land which he receives, but also for the mesne profits which the purchaser will have to pay after eviction to the true owner, it is here taught that from motives of public policy the warranty inserted in the deed of sale, though in the nature of a bond, is to be levied, as far as it secures the purchaser against this liability, only upon "free property," not on "subjected property," *i.e.*, on lands which in the meanwhile have been given away, sold, or encumbered (for the distinction see Deed). The Gemara (B. M. 14a, b) discusses this matter fully in the light of the warranty, the liability of the unlawful possessor being taken for granted (see Maimonides, "Yad," Gezelah, ch. xiv.).

In the Mishnah and Talmud.

Depasturing: A liability for full damages is imposed by Ex. xxii. 4 (Hebr.). "If a man pastures on field or vineyard and sends his cattle to pasture in the field of another, he shall make it good with the best of his field and the best of his vineyard." When he pastures thus purposely, it is really a trespass; but the liability for "foot or tooth" is often as full when beasts go of themselves into the domain of another. Accidental injuries of this kind have been referred to under Accident. But when a beast eats the neighbor's produce, is the owner liable for the harm done, or only for his profit by its eating? In the case put in Scripture he is of course bound for the former. Other cases are thus put by

Maimonides ("Yad," Nizḳe Mamon, iii. 6-12), who draws from B. Ḳ. 14-27 *passim*:

Wilful and Accidental.

When, from necessity, a beast eats something not its usual food, *e.g.*, when an ass eats vetches or fish, the owner pays full damage, if the occurrence took place on the grounds of the injured party; but if on the highway, he pays only the amount which he has profited. Where a beast of prey enters the grounds of the injured party and tears or devours a domestic animal, the owner of the beast is liable for full damage, because it is its nature to act in the manner as it did: but if a dog should trespass and eat lambs or a cat eat grown hens, only half damage is due; for this is unusual. When an ass, finding bread in a basket, eats the bread and breaks the basket, the owner pays full damage for both. Where a beast, whether walking or standing, eats grass from the middle of a square, the owner pays what he profits: where it eats from the side he pays full damage. For what it eats out of the door of a shop, its owner is required to pay the equivalent of what he has profited thereby; from the interior of the shop, full damage. If, walking along the road, a beast eats off the back of another beast, only the saving in fodder is paid for; if it jumps out of its place, full damage is due. If one's beast glides or stumbles into another's garden and eats, etc., the owner owes only for what he profits, even if the beast goes from bed to bed, or stays in the garden all day; but if it walks into the garden in the regular way, there is liability for full damage. So, also, if it is pushed into the garden by a companion; for the owner should lead his herd in single file.

Unintentional Injury: Though "a man is always forewarned," that is, liable for his actions, asleep or awake, intentional or unintentional (see Assault and Battery, and authorities there cited), there is a broad exception to the rule; viz., when the mischief is done on the ground of the injuring party. For what a man does within his own domain, he is liable in damages only if it was done wilfully; but he is not liable if done either unconsciously or under compulsion. Where a man climbs a ladder, and a rung falls out under him and strikes another, he is liable if the rung was not strong enough or not well set; but if it was strong and well set, the harm done is regarded as providential, and he goes clear, even if it happened within the domain of the injured party; while on his own ground he would go clear in either case ("Yad," Ḥobel, iv. 3, 4, based on B. Ḳ. 28).

Betrayal: The man of violence ("annas," generally denoting an arbitrary or cruel official of the Gentile kingdom) is often mentioned in the Talmud and the codes. The most odious among torts was that of betraying the person or property of a fellow Israelite into the hands of the annas (see B. Ḳ. 5a, 114a; "Yad," Ḥobel, viii.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 328). In the 'Aruk it is put thus: "He who [by informing] delivers up property into the hands of an annas, whether Gentile or Jew, is bound to make good, from the best part of his estate, whatever the annas has taken, though he has not handled the thing at all, but has only shown the way; and if he dies, the damage done is levied from his estate in the hands of his heirs." The informer is excused if he has given information under bodily duress; but if he has handled the property himself, he is liable even then; for a man has no right to save himself at the cost of another. Further on, a religious sanction is given to this civil liability: "He who delivers up an Israelite, either in his body or in his property, to the Gentile has no share in the world to come." And on the strength of a case reported in B. B. 116a it is also said that it is not only permissible but meritorious to kill an informer in order to put a stop to his villainous trade.

Informers.

Elder "Put to Shame."

Slander and Insult: It has been shown under Assault and Battery that the insult or humiliation incidental to an assault is to be paid for separately; but in the case of an insult when there is no assault, even when one spits at another and does not reach his body but only his garment, there is no ground for recovery (B. Ḳ. 91a). And in the same connection a Palestinian amora is quoted: "The tradition goes [זאת אומרת], 'He who shames another by words is free from everything.'" But the Jerusalem Talmud (B. Ḳ. 6c) makes an exception in favor of the "elder," meaning a rabbi. Thus: "He who puts an elder to shame pays him the price of his shame. One Meshullam affronted R. Judah ben Ḥanina: the matter came before R. Simeon ben Laḳish; and he fined Meshullam a litra of gold." This precedent was carried into the Halakah; and all the Geonim followed it. They applied it to every scholar (תלמיד חכם), and thus the rule appears in the code of Maimonides ("Yad," Ḥobel, iii. 5), where the penalty is put at 35 denarii of gold (the weight of 8¾ shekels of gold); but he adds that in Spain many of the scholars waive their privilege. While others than scholars have no civil remedy for insult or slander, the act of "blanching a man's face in public" or that of "attaching a nickname to one's neighbor" is, as has been seen in Ona'ah, among the unpardonable sins punished in the future world. It is also found (Ket. 46a) that the sin of "bringing out an evil report" (slander) is fully recognized, on the strength of the text "Thou shalt not go up and down as a tale-bearer among the people" (Lev. xix. 16); but there is no civil remedy for the wrong done.

E. C. L. N. D.

TORTOISE: Rendering in the Authorized Version of the Hebrew word "ẓab" (Lev. xi. 29; see Lizard). Some commentators assume "gallim" in Hos. xii. 12 to mean "tortoises," a view which has the support of the Septuagint, the Peshiṭta, and old Arabic versions. Two species of land tortoise, *Testudo græca* and *Testudo leithii*, and several of the aquatic tortoises have been found in Palestine. Of the latter the *Emys caspica* is the most numerous.

The Talmud uses "ẓab" and also "zabuni" to denote the toad (Ṭoh. v. i). In Ber. 33a it is said that the water-snake is the issue of the toad and the snake. The tortoise is assumed to be intended in כילתא and כילי in Nid. 17a and Gen. R. lvii. 2.

Bibliography: Tristram, *Nat. Hist.* p. 255; Lewysohn, *Z. T.* p. 232.

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TORTOSA: City in Catalonia where Jews lived and owned land as early as the Roman period. This Jewish community was one of the richest in the country in the thirteenth and fourteenth centuries, and had certain ancient privileges which were confirmed from time to time until 1328. In 1262 the "bayle" of Tortosa and farmer of the royal taxes was Astruc Jacob Xixen or Xuxen (Shushan). The Jews of the city owed him 9,000 sueldos, and on their refusal to pay, the king, with whom he stood in special favor, and who had granted him privileges for life, gave him the right of distrainer.

The Jews of Tortosa were always ready, however, to make sacrifices if it was for the good of the country. When James II. was in need of money for conquering the county of Urgel, which also contained Jewish communities, the Jews of Tortosa, together with those of Barcelona, Gerona, Valencia, and Lerida, furnished him with 115,000 livres; and when Alfonso, the son and successor of James, was fitting out a fleet in 1323 for the conquest of Cerdeña, the Jewish community of Tortosa contributed and manned two ships, being exempted from all taxes for several years in recognition of their services.

The chief occupations of the Jews of this city were farming, viniculture, commerce, and manufacturing. In 1220 the brothers Astruc of Tortosa possessed lands upon the island of Majorca. They owned large establishments for dyeing linen and cotton, and sold their wares in a special marketplace. They were allowed to take an annual interest of four dinars per livre, but were subject to heavy special taxes, since they were obliged to pay the state 4,000 sueldos in 1284 alone, as table-moneys ("cenas"), in addition to the municipal assessments on their houses and lands. On its own responsibility the Jewish community in Tortosa ordained that, to be valid, all marriages must be performed before authorized persons of the community and in the presence of ten grown men, and that any woman of Tortosa could contract a new marriage without a previous ritualistic divorce, unless married in this fashion. The year of terror, 1391, was eventful for the Jews in Tortosa as well as in other cities. The community, previously so wealthy, could no longer pay its taxes, and there, as elsewhere, many accepted baptism; many Maranos fell victims to the Inquisition in Tortosa.

Tortosa was either the birthplace or the residence of several Jewish scholars. Menahem ben Saruḳ, the earliest Hebrew lexicographer; Shem-Ṭob ben Isaac and his son Abraham, both Hebrew translators; and the physician and philosopher Jacob Mantino were born there; there, too, lived Isaac Maimon and Abraham b. Alfual, who carried on a correspondence with Isaac ben Sheshet; and also the modern Hebrew satiric poet Solomon ben Reuben Bonfed, rabbi and delegate of the community at the disputation of Tortosa.

Bibliography: Belaguer, *Historia de Cataluña*, vi. 12; *Boletin Acad. Hist.* lii. 508; Isaac b. Sheshet, *Responsa*, Nos. 361 *et seq.*, 399; Jacobs, *Sources*, Nos. 201, 253, 806, 830, 834; Rios, *Hist.* ii. 71, 155.

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TORTSCHINER, LÖB B. ABRAHAM. See Cordovero, Aryeh Löb.

Meaning of Name.

TOSAFOT ("additions"): Critical and explanatory glosses on the Talmud, printed, in almost all editions, on the outer margin and opposite Rashi's notes. The authors of the Tosafot are known as **Tosafists** ("ba'ale ha-tosafot"). For what reason these glosses are called "tosafot" is a matter of dispute among modern scholars. Many of them, including Graetz, think the glosses are so called as additions to Rashi's commentary on the Talmud. In fact, the period of the Tosafot began immediately after Rashi had written his commentary; the first tosafists were Rashi's sons-in-law and grandsons, and the Tosafot consist mainly of strictures on Rashi's commentary. Others, especially Weiss, object that many tosafot, particularly those of Isaiah di Trani, have no reference to Rashi. Weiss, followed by other scholars, asserts that "tosafot" means "additions" to the Talmud, that is to say, they are an extension and development of the Talmud. For just as the Gemara is a critical and analytical commentary on the Mishnah, so are the Tosafot critical and analytical glosses on those two parts of the Talmud. Further, the term "tosafot" was not applied for the first time to the glosses of Rashi's continuators, but to the Tosefta, the additions to the Mishnah compiled by Judah ha-Nasi I. "Tosefta" is a Babylonian term, which in Palestinian writings is replaced by "tosafot" (see Yer. Pe'ah ii. 17a; Lev. R. xxx. 2; Cant. R. vi. 9; Eccl. R. v. 8). The Tosafot resemble the Gemara in other respects also, for just as the latter is the work of different schools carried on through a long period, so the former were written at different times and by different schools, and gathered later into one body.

Character.

Up to and including Rashi, the Talmudic commentators occupied themselves only with the plain meaning ("peshaṭ") of the text; but after the beginning of the twelfth century the spirit of criticism took possession of the teachers of the Talmud. Thus some of Rashi's continuators, as his sons-in-law and his grandson Samuel ben Meïr (RaSHBaM), while they wrote commentaries on the Talmud after the manner of Rashi's, wrote also glosses on it in a style peculiar to themselves. The chief characteristic of the Tosafot is that they evidence no recognition of any authority, so that, in spite of the great respect in which Rashi was held by the Tosafists, the latter freely corrected him. Besides, the Tosafot do not constitute a continuous commentary, but, like the "Dissensiones" to the Roman code of the first quarter of the twelfth century, deal only with the difficult passages of the Talmudic text. Single sentences are explained by quotations which are taken from other Talmudic treatises and which seem at first glance to have no connection with the sentences in question. On the other hand, sentences which seem to be related and interdependent are separated and embodied in different treatises. It must be added that the Tosafot can be understood only by those who are well advanced in the study of the Talmud, for the most entangled discussions are treated as though they were simple. Glosses explaining the meaning of a word or containing a grammatical observation are very rare.

The Tosafot may be considered from the point of view of a methodology of the Talmud. The rules are certainly not gathered together in one series, as they are, for instance, in Maimonides' introduction to the Mishnah; they are scattered in various parts, and their number is quite considerable. Neither are they stated in fixed terms; a generally accepted rule is followed by "This is the way of the Talmud" or "The Talmud usually declares." Sometimes the negative expression is found, "This is not the way of the Talmud." A frequently recurring rule is indicated by some such formula as "We find many like this." It must be borne in mind that what has been said hitherto concerns the general features of the Tosafot, and does not conflict with the fact that the writings of different tosafists differ in style and method. With regard to method, it should be said that the Tosafot of Touques (see below) concern particularly the casuistic interpretation of the traditional law, but do not touch halakic decisions.

Mostly of French Origin.

The chief home of tosafot literature was incontestably France, for it began with Rashi's pupils, and was continued mainly by the heads of the French schools. It is true that, practically, tosafot began to be written in Germany at the same time as in France, but the French tosafists always predominated numerically. The first tosafot recorded are those written by Rashi's two sons-in-law, Meïr b. Samuel of Ramerupt (RaM) and Judah ben Nathan (RIBaN), and by a certain R. Joseph (Jacob Tam, "Sefer ha-Yashar," No. 252; "Haggahot Mordekai," Sanh., No. 696; see below). But their tosafot not being otherwise known, the actual father of the tosafot in France was undoubtedly Jacob b. Meïr Tam, whose style was adopted by his successors. He wrote a great number of tosafot, many of which are to be found in his "Sefer ha-Yashar"; but not all, as many passages that are cited in the edited tosafot are not found in the work just mentioned. In Germany, at the same time, there flourished Isaac ben Asher ha-Levi (RIBA), leader of the German tosafists, who wrote numerous tosafot, which are mentioned by Abraham b. David ("Temim De'im," Nos. 158, 207–209), and which are very often cited in the edited tosafot (*e.g.*, to Soṭah 17b). But Isaac ben Asher's tosafot were revised by his pupils, who, according to Jacob Tam ("Sefer ha-Yashar," No. 282), sometimes ascribed to their teacher opinions which were not his. Zedekiah b. Abraham ("Shibbole ha-Leḳeṭ," i., No. 225), however, refutes Jacob Tam's assertion.

The most prominent tosafist immediately after Jacob Tam was his pupil and relative Isaac ben Samuel ha-Zaken (RI) of Dampierre, whose tosafot form a part of the **Tosafot Yeshanim** (see below). Isaac was succeeded by his pupil Samson ben Abraham of Sens (d. about 1235), who, besides enriching the literature with his own compositions, revised those of his predecessors, especially his teacher's, and compiled them into the group known as the **Tosafot of Sens** (תוספות שאנץ). Samson's fellow pupil Judah b. Isaac of Paris (Sir Leon) was also very active; he wrote tosafot to several Talmudic treatises, of which those to Berakot were published at Warsaw (1863); some of those to 'Abodah Zarah are extant in manuscript. Among the many French tosafists deserving special mention was Samuel b. Solomon of Falaise (Sir Morel), who, owing to the destruction of the Talmud in France in his time, relied for the text entirely upon his memory (Meïr of Rothenburg, Responsa, No. 250).

The edited tosafot owe their existence particularly to Samson of Sens and to the following French tosafists of the thirteenth century: (1) Moses of Evreux, (2) Eliezer of Touques, and (3) Perez ben Elijah of Corbeil.

Schools of Tosafists.

(1) Moses of Evreux, one of the most prolific tosafists, furnished glosses to the whole Talmud; they form a distinct group known as the **Tosafot of Evreux** (תוספות איבורא or תוספות אוירא). It may be presumed that the "Tosafot of R. Moses" mentioned by Mordecai b. Hillel ("Mordekai," on Sanh., No. 937) are identical with the tosafot just mentioned. According to Joseph Colon (Responsa, No. 52) and Elijah Mizraḥi ("Mayim 'Amuḳḳim," i., No. 37), Moses wrote his glosses on the margin of Isaac Alfasi's "Halakot," probably at the time of the burning of the Talmud.

(2) Eliezer of Touques, of the second half of the thirteenth century, made a compendium of the Tosafot of Sens and of Evreux; this compendium is called the **Tosafot of Touques** (תוספות טוך), and forms the basis of the edited tosafot. Eliezer's own glosses, written on the margin, are known as the **Tosafot Gillayon** or **Gilyon Tosafot.** It must be premised, however, that the Tosafot of Touques did not remain untouched; they were revised afterward and supplemented by the glosses of later tosafists. Gershon Soncino, who printed these tosafot, declares that his ancestor Moses of Fürth, who lived in the middle of the fifteenth century, was a descendant in the fifth generation of Moses of Speyer, who is mentioned in the Tosafot of Touques. It is supposed that the last redactor of these tosafot was a pupil of Samson of Chinon.

(3) Perez ben Elijah of Corbeil was one of the most active of the later tosafists. Besides supplying tosafot to several treatises, which are quoted by many old authorities and are included among the edited tosafot (and many of which were seen in manuscript by Azulai), he revised those of his predecessors. His pupils were not less active; their additions are known as the **Tosafot of Perez b. Elijah's Pupils.**

It has been said that the first German tosafist, Isaac b. Asher ha-Levi, was the head of a school, and that his pupils, besides composing tosafot of their own, revised his. In the thirteenth century the German schools were represented by Baruch ben Isaac, in Regensburg, and later by Meïr of Rothenburg; the Italian school was represented by Isaiah di Trani. If the tosafot of Asher b. Jehiel (d. 1328) are to be included, the tosafistic period extended through more than two centuries. When the fanaticism of the French monasteries and the bigotry of Louis IX. brought about the destruction of the Talmud, the writing of tosafot in France soon ceased.

Other bodies of tosafot are:

French Tosafot: Mentioned in the novellæ on Tamid ascribed to Abraham b. David. Zunz ("Z.

G." p. 57) thinks that the Tosafot of Sens may be referred to under this title; but the fact that Abraham b. David was much earlier than Samson of Sens leads to the supposition that the glosses indicated are those of previous tosafists, as Jacob Tam, Isaac b. Asher ha-Levi, and Isaac b. Samuel ha-Zaḳen and his son.

Pisḳe Tosafot ("Decisions of the Tosafot"): Collection of halakic decisions gathered from the edited tosafot to thirty-six treatises—Nazir and Me'ilah being excepted—and generally printed in the margin of the Tosafot; in the later editions of the Talmud, after the text. These decisions number 5,931; of these 2,009 belong to the treatise Berakot and the order Mo'ed; 1,398 to Niddah and the order Nashim; 1,503 to Neziḳin; and 1,021 to Ḳodashim. The decisions contained in the tosafot to Shabbat, Pesaḥim, Giṭṭin, Ketubot, Baba Ḳamma, Baba Meẓi'a, Baba Batra, and Ḥullin number fully one-half of those recognized as authoritative. The compiler of these decisions can not be identified with certainty; Asher b. Jehiel, his son Jacob b. Asher, and Ezekiel, uncle of Eliezer of Touques, are given by different authorities. Jacob Nordhausen, also, is known to have compiled tosafot decisions; in fact, references to two groups of "Pisḳe Tosafot" are found in the works of the later casuists.

Spanish Tosafot: This term is used by Joseph Colon (Responsa, No. 72) and by Jacob Baruch Landau ("Agur," § 327), and may apply to Talmudic novellæ by Spanish authors. Jeshuah b. Joseph ha-Levi, for instance ("Halikot 'Olam," § 327), applies the term "tosafot" to the novellæ of Isaac ben Sheshet.

The Edited Tosafot (called also **Our Tosafot**): The tosafot which have been published with the text of the Talmud ever since its earliest edition (see Talmud, Editions of). They extend to thirty-eight treatises of the Babylonian Talmud. Most of the treatises are covered by the Tosafot of Touques, some by the Tosafot of Sens; many are provided with the tosafot of various authors, revised by Perez b. Elijah's school. The authorship of the tosafot to seventeen treatises only can be established with certainty: Berakot, Moses of Evreux; Shabbat, 'Erubin, and Menaḥot, the Tosafot of Sens; Beẓah, Nedarim, Nazir, Sanhedrin, Makkot, and Me'ilah, Perez b. Elijah's school (many written by Perez himself); Yoma, Meïr of Rothenburg; Giṭṭin, Baba Ḳamma, and Ḥullin, the Tosafot of Touques; Soṭah, Samuel of Evreux; 'Abodah Zarah, Samuel of Falaise; Zebaḥim, Baruch b. Isaac of Worms. The tosafot to Mo'ed Ḳaṭon were written by a pupil of a certain R. Isaac; the author of the tosafot to Ḥagigah wrote tosafot to other treatises also. Those to Ta'anit belong to the post-tosafot period, and differ in style from those to other treatises.

Tosafot Alfasi: Quoted by Joseph Colon (Responsa, Nos. 5, 31) and Judah Minz (Responsa, No. 10). The term may designate either the tosafot of Samuel b. Meïr and Moses of Evreux, or glosses to Alfasi's "Halakot."

Tosafot of Gornish (גורנים, גורנייץ, גורניש): Mentioned by Joseph Solomon Delmedigo ("Nobelot Ḥokmah," Preface) and Solomon Algazi ("Gufe Halakot," No. 195), the latter quoting these tosafot to Baba Ḳamma. But as the same quotation is made by Bezaleel Ashkenazi ("Shiṭṭah Meḳubbeẓet," to Baba Ḳamma) and ascribed to a pupil of Perez ben Elijah, Azulai ("Shem ha-Gedolim," ii.) concludes that these tosafot originated in Perez b. Elijah's school. Still, Mordecai b. Hillel ("Mordekai," B. B. on No. 886) mentions a R. Judah of Gornish, and Abraham ibn Akra ("Meharere Nemerim," Venice, 1599) reproduces Talmudic novellæ by "M. of Gornish" (Embden gives "Meïr of Gornish" in the Latin translation of the catalogue of the Oppenheim Library, No. 667). Manuscript No. 7 of the Günzburg collection bears the superscription "Tosafot of Gornish to Yebamot," and in these tosafot French and German rabbis are quoted. Manuscript No. 603 of the same collection contains also the Tosafot of Gornish and novellæ by Judah Minz, and fragments of Gornish tosafot are found in manuscripts in other libraries.

Different theories have been advanced with regard to the name "Gornish." According to Schechter ("Jew. Chron." May 4, 1888), it is a corruption of "Mayence," while H. Adler thinks it a corruption of נוראיץ (the English "Norwich"; see Neubauer in "R. E. J." xvii. 156, and Gross, "Gallia Judaica," pp. 136 *et seq.*). Gross (*l.c.*) thinks that Gornish may be identical with Gournay, in France, and that "M. of Gornish," apparently the author of the Tosafot of Gornish, may be Moses of Gornish and identical with the Moses of גריינץ mentioned in the Tosafot of Sens (to Pesaḥim). It may be added that in the supplement to Zacuto's "Yuḥasin" (p. 164a, Cracow, 1581) a David of "Durnish" occurs.

Tosafot Ḥiẓoniyyot ("Exterior" or "Uncanonical Tosafot"): Tosafot which are neither of Sens nor of Touques. They are so called by Bezaleel Ashkenazi; he included many fragments of them in his "Shiṭṭah Meḳubbeẓet," to Baba Meẓi'a, Nazir, etc.

Tosafot Shiṭṭah (or **Shiṭṭah**): Name sometimes applied to the recensions of Perez b. Elijah or to the tosafot of Jehiel of Paris (Bezaleel Ashkenazi, *l.c.*; notes to "Sha'are Dura," § 57; and many other authorities).

Tosafot Yeshanim ("Old Tosafot"): This group comprises four smaller ones: (1) the general tosafot of Sens, including those appearing among the edited tosafot; (2) the earlier unedited tosafot (for example, those to Ḳiddushin by Isaac b. Samuel ha-Zaḳen of Dampierre, and those to 'Abodah Zarah by his son Elhanan b. Isaac); (3) a collection of old tosafot published by Joseph Jessel b. Wolf ha-Levi in "Sugyot ha-Shas" (Berlin, 1736); (4) various tosafot found in ancient manuscripts, as the tosafot to Ḥullin written in 1360, the manuscript of which is in the Munich Library (No. 236). In the collection published by Joseph Jessel b. Wolf ha-Levi (No. 3), besides the old tosafot to Yoma by Moses of Coucy (comp., however, Israel Isserlein, "Terumat ha-Deshen," No. 94, who declares they belong to the Tosafot of Sens), there are single tosafot to sixteen treatises—Shabbat, Rosh ha-Shanah, Megillah, Giṭṭin, Baba Meẓi'a, Menaḥot, Bekorot, 'Erubin, Beẓah, Ketubot, Ḳiddushin, Nazir, Baba Batra, Horayot, Keritot, and Niddah. In the recent Wilna

Talmud edited by Romm the old tosafot to several treatises are printed.

The Tosafot quote principally Rashi (very often under the designation "ḳontres" [= "commentarius"?]), most of the tosafists, many of the ancient authorities (as Kalonymus of Lucca, Nathan b. Jehiel, and R. Hananeel), some contemporary scholars (as Abraham b. David of Posquières, Maimonides, Abraham ibn Ezra, and others), and about 130 German and French Talmudists of the twelfth and thirteenth centuries. Many of the last-named are known as authors of general Talmudic works, as, for instance, Eliezer b. Nathan of Mayence, Judah of Corbeil, and Jacob of Coucy; but many of them are known only through their being quoted in the Tosafot, as in the case of an Eliezer of Sens, a Jacob of Orleans, and many Abrahams and Isaacs. Some are even mentioned but once, as Eliezer of פלירא (Tos. B. B. 79b), Ephraim b. David (supposed contemporary of Judah Sir Leon; Tos. 'Ab. Zarah 39a), and one Hezekiah (Tos. B. B. 44b). A commentary on the Pentateuch entitled "Da'at Zeḳenim" (Leghorn, 1783) is attributed to the Tosafists. In form this commentary follows the style of the Tosafot; Rashi is often discussed, and sometimes corrected.

Of the great number of tosafists only forty-four are known by name. The following is an alphabetical list of them; many, however, are known only through citations:

A(HaRA): Quoted in the edited tosafot to M. Ḳ. 14b, 19a, 20b, 21a *et seq.*

Abigdor b. Elijah ha-Kohen: Flourished in the middle of the thirteenth century; his tosafot are mentioned in the edited tosafot to Ket. 63b.

Asher b. Jehiel: His tosafot, entitled "Tosefot ha-Rosh" or "Tosefe Tosafot," appeared in various epochs and works. Many of them were inserted by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet"; those to Yebamot and Ketubot appeared separately at Leghorn, 1776; to Soṭah, partly at Prague, 1725, and partly in Jacob Faitusi's "Mar'eh ha-Ofannim" (Leghorn, 1810); to Megillah and Shebu'ot, in Elijah Borgel's "Migdanot Natan" (*ib.* 1785); and to Ḳiddushin, in the "Ma'aseh Roḳem" (Pisa, 1806). They are included in Romm's recent edition of the Talmud.

Baruch b. Isaac (see above and Jew. Encyc. ii. 559).

Eleazar b. Judah of Worms: Author of tosafot to Baba Ḳamma, extracts from which are found in Bezaleel Ashkenazi's "Shiṭṭah Meḳubbeẓet."

Elhanan b. Isaac: Flourished at the end of the twelfth century; his tosafot are mentioned by Abraham b. David in his "Temim De'im" and in the edited tosafot to B. M. 11b and Sheb. 28a. His tosafot to Nedarim are referred to by Joseph Colon (Responsa, No. 52); those to Megillah, in Isaiah di Trani's "Ha-Makria'" (No. 31, p. 19d); those to 'Abodah Zarah, in "Mordekai" (No. 1364).

Eliezer b. Joel ha-Levi (ראבי"ה): Flourished in the beginning of the thirteenth century; author of tosafot to several treatises (comp. Michael, "Or ha-Ḥayyim," No. 427).

Eliezer ben Samuel of Metz (Re'EM): Author of tosafot to several treatises, of which those to Ḥullin were seen by Azulai.

Eliezer of Toul: French tosafist of the beginning of the thirteenth century, whose tosafot are mentioned by Zedekiah Anaw in his "Shibbole ha-Leḳeṭ."

Eliezer of Touques (see above and Jew. Encyc. v. 120).

Elijah ben Menahem: His tosafot are mentioned in "Haggahot Maimuniyyot," Ḳinnim, No. 20.

I (RI, probably R. Isaac, but not to be confused with Isaac b. Samuel ha-Zaḳen, who occurs most often as RI): His tosafot, in which the older RI is quoted, are mentioned by Samson b. Zadok ("Tashbeẓ," § 336).

Isaac ben Abraham (RIBA or **RIẒBA),** surnamed **ha-Baḥur** ("the younger," in distinction from his teacher Isaac b. Samuel ha-Zaḳen): Brother of Samson ben Abraham of Sens. Like his brother, Isaac lived as a youth at Troyes, where he attended the lectures of Jacob Tam ("Temim De'im," No. 87), and afterward at Sens (*ib.*; "Haggahot Maimuniyyot," Ishut, No. 6). After the death of Isaac ben Samuel, Isaac ben Abraham succeeded him as head of the school of Dampierre, after which place he is often called ("Or Zarua'," i. 225a). Isaac ben Abraham was one of the French rabbis to whom Meïr ben Todros Abulafia addressed his letter against Maimonides' theory of resurrection. He died at Dampierre prior to 1210, not long before his brother Samson emigrated to Palestine ("Semaḳ," No. 31; "Mordekai" on Ketubot, No. 357). As he is mentioned often in the edited tosafot (Shab. 3a, *passim*; Yoma 20a; *et al.*) and by many other authorities ("Or Zarua'," i. 26b; "Shibbole ha-Leḳeṭ," i., No. 231), it may be concluded that he wrote tosafot to several Talmudic treatises. Those to Bekorot were in the possession of Ḥayyim Michael of Hamburg. Isaac ben Abraham is frequently mentioned as a Biblical commentator ("Da'at Zeḳenim," 3a, 48b, 49b, Leghorn, 1783; "Minḥat Yehudah," 3a, 13a), and his ritual decisions and responsa are often quoted ("Or Zarua'," i. 13b *et passim*; Meïr of Rothenburg, Responsa, No. 176; *et al.*).

Isaac ben Abraham ha-Baḥur may be identical with the liturgical poet Isaac b. Abraham who wrote a hymn beginning "Yeshabbeḥuneka be-kol miflal," for Simḥat Torah or for the Sabbath after it, and a seliḥah for Yom Kippur beginning "Hen yom ba la-Adonai" (comp. Zunz, "Literaturgesch." p. 335).

Isaac b. Asher ha-Levi (see above and Jew. Encyc. vi. 620).

Isaac ben Jacob ha-Laban: Pupil of Jacob Tam and one of the earlier tosafists ("ba'ale tosafot yeshanim"). He was the author of a commentary on Ketubot quoted by Isaac Or Zarua' (see Judah Minz, Responsa, No. 10). He is quoted very often in the edited tosafot (Yeb. 5b; B. Ḳ. 72a; *et al.*).

Isaac ben Meïr (RIBaM) of Ramerupt: Grandson of Rashi, and brother of Samuel b. Meïr (RaSHBaM) and Jacob Tam; died before his father, leaving four children (Jacob Tam, "Sefer ha-Yashar," No. 616, p. 72b, Vienna, 1811). Although he died young, Isaac wrote tosafot, mentioned by Eliezer b. Joel ha-Levi ("Abi ha-'Ezri," § 417), to several treatises of the Talmud. Isaac himself is often quoted in the edited tosafot (Shab. 138a; Ket. 29b *et passim*).

Isaac ben Mordecai of Regensburg (RIBaM): Flourished in the twelfth century; pupil of Isaac b. Asher ha-Levi. He corresponded with Jacob Tam and was a fellow pupil of Moses b. Joel and Ephraim b. Isaac. His tosafot are quoted by Eliezer b. Joel ha-Levi (*l.c.* § 420) and Meïr of Rothenburg ("Semaḥot," § 73; "Haggahot Maimuniyyot," Abelot, p. 294a). He is often quoted also in the edited tosafot (Ket. 55a; B. Ḳ. 22b *et passim*).

Isaac ben Reuben: His tosafot are mentioned in the "Shiṭṭah Meḳubbeẓet," Ketubot, 43a. He may be identical with the Isaac b. Reuben who made a comment on Rashi to B. Ḳ. 32d.

Isaac b. Samuel ha-Zaḳen (see above and Jew. Encyc. vi. 631).

Isaiah di Trani (RID): Italian tosafist of the first half of the thirteenth century. The greater part of his tosafot were published under the title "Tosefot R. Yesha'yahu" (Lemberg, 1861-69); and many were inserted by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet."

Israel of Bamberg: Lived in the middle of the thirteenth century; mentioned as an author of tosafot in "Mordekai" (to 'Ab. Zarah, Nos. 1244, 1279, 1295, 1356) and "Haggahot Mordekai" (to Shab. xiv.). Extracts from the tosafot of Israel's pupils were reproduced by Bezaleel Ashkenazi (*l.c.*).

J. Cohen: Supposedly a contemporary of Meïr b. Baruch of Rothenburg, and perhaps identical with Judah ha-Kohen, Meïr's relative. In the extracts from his tosafot to Baba Ḳamma, inserted in the "Shiṭṭah Meḳubbeẓet," he quotes, among many other authorities, his still living teacher, the Kohen whom Zunz ("Z. G." p. 42) supposes to be identical with Abigdor b. Elijah ha-Kohen. From the "Shiṭṭah Meḳubbeẓet" to Baba Meẓi'a it is seen that J. Cohen wrote tosafot to the same treatise.

Jacob of Chinon: Lived in the thirteenth century; pupil of Isaac ben Abraham, author of a "Shiṭṭah" ("Mordekai," on Sanh., No. 928). He himself is quoted in the edited tosafot (Ber. 12a; Nazir 53a; *et al.*).

Jacob ben Isaac ha-Levi (Jabez): Flourished at Speyer about 1130; a pupil of Kalonymus b. Isaac the Elder (Eliezer b. Nathan, "Eben ha-'Ezer," p. 13c, Prague, 1610). He was the author of tosafot ("Haggahot Maimuniyyot," Ḳinnim, No. 16) and of decisions ("pesaḳim"; "Mordekai," Ḥul., No. 1183). He is quoted also in the edited tosafot (to Ḳin. 23a).

Jacob ben Meïr Tam (see above and Jew. Encyc. vii. 36).

Jehiel ben Joseph of Paris (d. 1286): His tosafot are quoted as authoritative by Perez b. Elijah (glosses to "'Ammude Golah," p. 50a, Cremona, 1556), in "Kol Bo" (No. 114), and in "Mordekai" (Ḥul., No. 924). He is frequently quoted also in the edited tosafot.

Joseph (or **Yehosef**): Flourished, according to Zunz ("Z. G." p. 33), about 1150. Zunz identifies this Joseph with the pupil of Samuel b. Meïr whose glosses are quoted in the edited tosafot (to Ket. 70a), and thinks he may be identical with the Joseph of Orleans often cited in the edited tosafot (Shab. 12a *et passim*). If so, he must be identified, according to Gross ("Gallia Judaica," p. 34), with Joseph ben Isaac Bekor Shor. Weiss, however, suggests that this Joseph might have been either Joseph Bonfils, Jacob Tam's teacher, or Joseph b. Isaac of Troyes, one of Rashi's pupils. Thus it seems that in any case the tosafist mentioned in the "Sefer ha-Yashar" must be distinguished from the one mentioned in Tos. Ket. 70a, as the latter was a pupil of R. Samuel.

Joseph Porat: Many fragments of his tosafot to Shabbat are included in the edited tosafot.

Judah b. Isaac of Paris (see above and Jew. Encyc. vii. 344).

Judah ben Nathan (RIBaN): Son-in-law and pupil of Rashi, and to a great extent his continuator. It was Judah who completed Rashi's commentary on Makkot (from 19b to the end) and who wrote the commentary on Nazir which is erroneously attributed to Rashi. He wrote, besides, independent commentaries on 'Erubin, Shabbat, Yebamot (Eliezer b. Joel ha-Levi, "Abi ha-'Ezri," §§ 183, 385, 397, 408), and Pesaḥim ("Semag," prohibition No. 79). Finally, Halberstam manuscript No. 323 contains a fragment of Judah's commentary on Nedarim. It is generally considered that Judah b. Nathan wrote tosafot to several treatises of the Talmud, and he is mentioned as a tosafist in "Haggahot Mordekai" (Sanh., No. 696). He is often quoted in the edited tosafot.

Levi: His tosafot are quoted in the "Mordekai" (B. M. iv., end).

Meïr b. Baruch of Rothenburg (see above and Jew. Encyc. viii. 437).

Meïr b. Samuel of Ramerupt: His tosafot are mentioned by his son Jacob Tam ("Sefer ha-Yashar," No. 252) and often in the edited tosafot.

Moses b. Jacob of Coucy: Author of Old Tosafot to Yoma and of some published in the collection "Sugyot ha-Shas" (Berlin, 1736).

Moses b. Meïr of Ferrara: Flourished in the thirteenth century; probably a pupil of Judah b. Isaac of Paris. His tosafot were used by the compiler of the "Haggahot Maimuniyyot" (see Jew. Encyc. ix. 86).

Moses b. Yom-Ṭob of Evreux (see above and Jew. Encyc. ix. 65).

Perez ben Elijah of Corbeil (see above and Jew. Encyc. ix. 600).

Samson b. Abraham of Sens (see above and Jew. Encyc. xi. 2).

Samson b. Isaac of Chinon: Flourished in the thirteenth and fourteenth centuries; author of the "Sefer Keritut." In this work (i. 7, § 1; v. 3, §§ 120, 148) Samson refers to his glosses on 'Erubin and 'Abodah Zarah; he appears to have written glosses on other Talmudic treatises also.

Samuel of Evreux: Author of tosafot to several treatises; those to Soṭah are among the edited tosafot (see Jew. Encyc. xi. 16).

Samuel ben Meïr (RaSHBaM): Author of tosafot to Alfasi; under his supervision his pupils prepared tosafot to several treatises ("Sefer ha-Yashar," p. 85d).

Samuel b. Naṭronai (RaShBaṬ): German Talmudist of the end of the twelfth century; author of tosafot to 'Abodah Zarah (see "Kerem Ḥemed," vii. 50).

Samuel b. Solomon of Falaise (see above and Jew. Encyc. xi. 28).

Simḥah b. Samuel of Speyer: Flourished in the thirteenth century; his tosafot are mentioned by Meïr of Rothenburg (Responsa, iv., No. 154).

Bibliography: Azulai, *Shem ha-Gedolim*, ii.; Benjacob, *Oẓar ha-Sefarim*, pp. 621 *et seq.*; Buchholz, in *Monatsschrift*, xxxviii. 342, 398, 450, 559; Grätz, *Gesch.* 3d ed., vi. 143-144, 210; vii. 108-110; Karpeles, *Gesch. der Jüdischen Literatur*, i. 574 *et seq.*; Weiss, *Dor*, iv. 336-352; idem, *Toledot Rabbenu Tam*, pp. 2-4; Winter and Wünsche, *Jüdische Literatur*, ii. 465 *et seq.*; Zunz (the chief source for this article), *Z. G.* pp. 29 *et seq.*

J. M. Sel.

TOSEFTA (lit. "extensions"; "additions"): Name of a collection of baraitot which treat in a more complete form than does the Mishnah the subject of traditional law. In tannaitic literature old halakot are often amplified by explanatory notes and additions. Such additions were made by R. Akiba ('Eduy. ii. 1, viii. 1; Kil. i. 3; 'Orlah iii. 7), R. Eliezer ben Zadok (Tosef., Men. x. 23), R. Simeon (Sifra, Wayiḳra, Ḥobah, vii. [ed. Weiss, p. 21b]), R. Judah (Shab. 75b; 'Ab. Zarah 43a), R. Jose (Tosef., Kelim, B. Ḳ. vii. 4), and other tannaim. The explanatory notes are introduced with the word "Hosif" ("He has added" or "He has extended"). A sentence thus elucidated and completed was called a tosefta, this term being used not for the additional notes only, but for the entire aphorism in its completed form. This meaning is plainly seen in Yer. Shab. viii. 11a (comp. also Pesiḳ. R. 14; Eccl. R. viii. 1), where it is stated that R. Abbahu was greatly pleased over the discovery of an ancient tosefta, which, as a matter of fact, was an old tannaitic maxim with added explanatory matter.

Contents.

The work known by the name "Tosefta" consists of a collection of such elucidated maxims, giving the traditional sayings in a remarkably complete form, whereas the Mishnah gives them in a condensed form only. The title of this collection, תוספתא, is really a plural word, and ought to be pronounced "Tosefata," as is apparent from the Hebrew form (תוספות, which is used for the Aramaic תוספתא; Eccl. R. v. 8). Erroneously, however, the singular form "Tosefta" has been adopted. A compilation entitled "Tosefta" is often mentioned in Talmudic-midrashic literature; and most authoritative critics regard it as identical with the extant Tosefta, of which this article treats. From R. Johanan's allusions to the Tosefta (Sanh. 86b) nothing can be adduced against the theory of the identity of the extant Tosefta with the work to which he refers; and his words in no way indicate, as Brüll has interpreted them, that R. Nehemiah was the author of the Tosefta (see below). Moreover, the Babylonian Talmud refers to a Tosefta which is certainly identical with the work here treated. Thus Yoma 70a correctly cites a saying by R. Akiba as being contained in the Tosefta (Tosef., Yoma, iii. 19, textus receptus).

Attributed to Ḥiyya bar Abba.

Scholastic tradition regards the tanna Ḥiyya bar Abba as the author of the Tosefta, this belief being based on the circumstance that the schools of the Amoraim regarded as authoritative only those tannaitic traditions which had their origin in the collections of R. Ḥiyya or R. Hoshaiah; and inasmuch as only one Tosefta from the period of the Amoraim had been preserved, there was justification for the belief that only the authentic (and therefore the most commonly used) collection had been saved in the vicissitudes of the ages. On a closer view of the matter, however, this circumstance can not be accepted as proof of Ḥiyya's authorship; for since the collection of Hoshaiah was also considered authoritative, there are equal grounds for supposing either that the latter was the sole author of the Tosefta, or that he and Ḥiyya edited the work in collaboration. Inasmuch, however, as Ḥiyya himself is mentioned in the Tosefta (Neg. viii. 6), the final redaction of the work must be attributed to a later hand.

Relation to Talmudic Baraitot.

To define the purpose of the work presents as many difficulties as does its authorship. Formerly the Tosefta was generally regarded as a sort of commentary on the Mishnah, this belief being fostered by a false interpretation of its title as "supplements." But even disregarding the fact that the correct definition of the word "Tosefta" as given above stamps the work as independent of the Mishnah, a cursory examination of its contents will show that it can not be regarded as a commentary. It does not discuss the passages in the Mishnah in a commentarial manner, and, to judge by its contents, it might be regarded either as a continuation of the Mishnah or as a work of equal rank therewith; for it cites the mishnaic passages in almost the same terms as the Mishnah itself. The latter circumstance, also, precludes the possibility of regarding the Tosefta as a commentary, inasmuch as it contains additions and supplements to the Mishnah; for in a mere supplement there would be no room for almost verbatim repetitions of sentences contained in the Mishnah itself. To this succeeds the question of the relation of the Tosefta to the baraitot cited in Talmudic discussions; for several such baraitot are contained literally in the Tosefta, while others are paraphrased, although the redaction of the parallel passages differs in respect to important points.

The question which thus presents itself is whether the Talmudic baraitot are mere citations from the Tosefta, or whether they originally constituted an independent collection. In the first case it would be difficult to explain the reason for the redactorial differences in the parallel passages. In the second, on the other hand, it would be necessary to take for granted not only the existence of an earlier Tosefta, but also that this, and not the one now extant, was the authentic one. For, as stated above, the Amoraim made use of authentic sources only; and those baraitot that are cited in the Talmud but are not contained in the extant Tosefta must necessarily have been taken from an earlier work. This would disprove the identity of the existing Tosefta with the work mentioned in Talmudic literature. All these questions show how difficult it is to determine the origin, the nature, and the importance of the Tosefta. The solution of the problem has been attempted by various scholars at various periods; and of these attempts those made by Sherira, Maimonides, Me'iri, and Frankel were the most important because they alone rest on critical investigations of historical sources. But even these investigators failed to solve the problem in a manner wholly satisfactory. Frankel's theory, although deficient in so far as it leaves some points unexplained and others not accurately defined, comes nearer the truth than any other. When these deficiencies are supplied and some points modified, a correct conception of the origin and nature of the Tosefta may be formed.

Any investigation to determine the status of the Tosefta must be directed to the following points: the origin and scope of the work; its redaction; its relation to the Mishnah; and its relation to the baraitot cited in the Talmud. Information bearing on the first point is derived from a literary-historical notice by R. Johanan (Sanh. 86a), which, after eliminating material unnecessary for this question, runs as follows: "Those mishnaic sentences that are cited without mention of the author's name (סתם) belong to R. Meïr; the sentences in the Tosefta cited without the name of the author are R. Nehemiah's; all, however, are given in the spirit and according to the method of R. Akiba." This utterance of R. Johanan's implies, therefore, that as the Mishnah had three successive redactors (Akiba, Meïr, and Judah ha-Nasi I.), so must also the redactors of the Tosefta be supposed to have been three in number, namely, Akiba, Nehemiah, and a third, unknown redactor. The origin of the Tosefta can therefore be traced back to Akiba, who laid the foundation of this work as well as of the Mishnah, in both of which he used a peculiar redactorial system of his own. Thus in the Mishnah he gave only the fundamental principles in condensed form, in order to furnish a handbook of traditions as an aid to the memory. In the Tosefta, however, he gave the traditional sentences in their complete form, supplementing them with explanatory notes; he gave also various cases, which in the Mishnah were represented by a single statement. These two collections, compiled according to different methods, were intended to supplement each other; and it was Akiba's aim through them to preserve the traditional teachings in their entirety and in a systematic way, as well as to promote a knowledge of them. Meïr and Nehemiah, both pupils of Akiba, endeavored to accomplish the object had in view by their master; but each restricted himself to one of Akiba's methods. Meïr chose the method of condensation, and compiled a work in which he included much of the material from Akiba's Tosefta, and which combined many of the more important features in both of Akiba's collections. Nehemiah followed the same plan of combining both of Akiba's collections in one work; but in doing so he chose the casuistic method. In this way originated two collective works—Meïr's Mishnah, edited according to the system used by Akiba in his edition of that work, and Nehemiah's Tosefta, edited according to the method followed by Akiba in his Tosefta edition.

Critical Problems.

Relations to Mishnah of R. Meïr.

The relation of Meïr's Mishnah to Nehemiah's Tosefta was not, however, the same as that which existed between Akiba's collections of the same names. The former were not two collections mutually dependent on and supplementing each other: they were rather two independent works, both of which aimed at the preservation and proper arrangement of traditional maxims. The difference between them consisted only in the different methods employed in their compilation. Meïr's Mishnah contained the traditional maxims in condensed form, while Nehemiah's Tosefta cited them in their complete form and provided them with explanatory and supplementary notes. The methods evolved by Akiba and used by Meïr and Nehemiah were adopted also by later compilers in their endeavors to preserve and transmit traditional doctrines. Judah ha-Nasi I., whose Mishnah compilation was based on that of Meïr, followed the latter's method of redaction; while the redactor of the Tosefta now extant followed the method used by Nehemiah, whose Tosefta constituted the basis for his work. The relation between the Mishnah of Judah ha-Nasi and the Tosefta which has been preserved corresponds with that which existed between Meïr's Mishnah and Nehemiah's Tosefta. They are independent works which seek to accomplish by different means a similar purpose. There is, of course, a certain homogeneity between the two works, inasmuch as the Tosefta treats and elucidates the corresponding passages in the Mishnah; but the purpose of the redactor of the Tosefta was to produce an independent collection, and not merely additions to and explanations of another compilation.

Who was the redactor of the extant Tosefta? As has already been proved, the scholastic tradition attributing its authorship to R. Ḥiyya is unreliable, since the circumstance that Ḥiyya himself is mentioned in the Tosefta eliminates the possibility of his being its author; and that Ḥiyya and Hoshaiah edited the work in collaboration is most unlikely. The Jerusalem Talmud often refers to dissensions between these two amoraim; and if the Tosefta should be considered the product of their combined efforts, it would be natural to ask whose authority was accepted as decisive in cases where the redactors disagreed. How, indeed, could a decision have been possible in a case where the difference of opinion related to a halakic tradition? To regard Hoshaiah as sole redactor of the Tosefta is not possible either; for in many questions on which, according to the Jerusalem Talmud, he and Ḥiyya disagreed, the opinion of the latter has been given general validity (comp. Frankel, "Mebo," p. 25a). Only one surmise is possible; namely, that Ḥiyya and Hoshaiah, independently of each other and perhaps with quite different objects in view, were engaged in the compilation of baraitot, as were also their contemporaries Levi, Bar Ḳappara, and Samuel. The collections of Ḥiyya and Hoshaiah differed from the others in that these two compilers took Nehemiah's Tosefta as a basis for their collections. Each of them thus compiled an extended Tosefta enriched with new elements; and these two Toseftot differed in various important respects. A later redactor, whose name has not been ascertained, combined

Authorship.

these two Toseftot into one work, to which he added some maxims taken from the collections of Levi, Bar Ḳappara, and Samuel; and in this manner originated the Tosefta in the form in which it is now extant. This final redactor considered Ḥiyya's opinions authoritative; and in all points where Hoshaiah's Tosefta differed from Ḥiyya's the latter's opinions alone were given validity.

The preference thus given to Ḥiyya's work, however, must not be ascribed to any views held by the schools of the Amoraim, but to the personal convictions of the final redactor. In the schools both Toseftot were considered authoritative, and baraitot cited from either were regarded as authentic. This view also explains the relation of the existing Tosefta to the Talmudic baraitot, which latter could have been taken only from one of these authentic Toseftot. Such baraitot as are given verbatim in the existing Tosefta are either citations from Ḥiyya's work or baraitot which were given alike in both Toseftot; while those baraitot which, either essentially or verbally, differ from the parallel passages in the present Tosefta were taken from the Tosefta of Hoshaiah, the reason for the divergence being that the final redactor of the existing Tosefta preferred the opinion of Ḥiyya.

Division.

Like the Mishnah, the Tosefta is divided into six orders ("sedarim"), the names of which correspond to those of the mishnaic orders; namely, (1) Zera'im, (2) Mo'ed, (3) Nashim, (4) Neziḳin or Yeshu'ot, (5) Ḳodashim, and (6) Ṭohorot. The orders are subdivided into treatises, which, with a few exceptions, bear the same names as those of the Mishnah. Four treatises are missing from the Tosefta, namely, Abot in the order Neziḳin, and Ḳinnim, Middot, and Tamid in the order Ḳodashim. The number of treatises in the Tosefta is thus fifty-nine; but the treatise Kelim in this work is divided into three parts, namely, Baba Ḳamma, Baba Meẓi'a, and Baba Batra. If these three "babot" were regarded as three different treatises the total number would be sixty-one. The treatises are divided into chapters ("peraḳim"), which again are divided into paragraphs; but the division into chapters is not the same in the different manuscripts. According to the Erfurt manuscript, the total number of chapters is 428; according to the Vienna manuscript and the older Tosefta editions, 421.

Texts and Commentaries.

The Tosefta appeared first as an addendum to Isaac Alfasi's "Halakot" (Venice, 1521), and has since been appended to all editions of that work. The best edition of the Tosefta is that published by M. S. Zuckermandl (Pasewalk, 1880), who made use of the Erfurt manuscript. Zuckermandl published also a supplement (Treves, 1882) containing a summary of the work, an index, and a glossary. A Latin translation of thirty-one Tosefta treatises was published by Ugolino in his "Thesaurus Antiquitatum Sacrarum" (vols. xvii.-xx., Venice, 1755-57).

The Tosefta has been the subject of many commentaries. The Wilna edition of the Talmud, for example, which contains the Tosefta in addition to Alfasi's "Halakot," reprints the following two commentaries: (1) "Tana Tosefa'ah," by Samuel Abigdor b. Abraham, a work in two parts, part i., entitled "Minḥat Bikkurim," being the main commentary, while part ii., entitled "Miẓpeh Shemu'el," contains an index to the Tosefta passages cited in the Talmud and in the Midrashim. (2) "Ḥasde Dawid," explanatory notes by David Pardo. In addition to these two commentaries, which cover the entire Tosefta, the same Talmud edition contains the following commentaries on single treatises: "Magen Abraham," by Abraham Abali of Kalisz, on the order Neziḳin; a commentary by Elijah Gaon of Wilna on the order Ṭohorot; and Jacob Kahana of Wilna's "Mare de-Matnita," on the treatise 'Erubin. M. Friedmann wrote a commentary on the order Mo'ed, which he published under the title "Tekelet Mordekai," appending it to his edition of the Tosefta (part i., containing the treatises Shabbat and 'Erubin, Paks, 1898; part ii., Pesaḥim, Sheḳalim, Yoma, and Sukkah, *ib.* 1900). Medieval authors mention two Toseftot to Berakot (see Brüll in "Ha-Maggid," xiii. 127), but it is not clear to which works they applied the name "Toseftot."

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W. B. J. Z. L.

TÖTBRIEF: Term applied in Germany to the edicts issued by the kings and emperors, to the papal bulls, and to the edicts of various ecclesiastical authorities, by which the Christians were exempted from paying their debts to Jews. The Tötbrief might deprive the creditor either of the interest due on the money loaned or of both principal and interest. The first Tötbrief known was that of Louis VII. of France, who, at the instigation of Peter Venerabilis, Abbot of Cluny, issued in 1146 a decree exempting all Crusaders from payment of their debts to the Jews, in accordance with the papal enactment of Eugenius III. in the preceding year. Later, in 1180, Philip Augustus relieved all Christians from their liabilities to their Jewish creditors on condition of their paying to him the fifth part of their debts. Louis VIII. annulled, in 1223, all debts due to Jews by Christians that had been outstanding for five years or more, and canceled the interest on debts less than five years old.

In Germany, in the fourteenth century, such cancelations were common. The first case in which Jews were deprived of the interest due to them was in 1299, when King Albert diverted such interest payments to the Monastery of Eberbach. After the time of Henry VII. and Louis the Bavarian cancelations of the whole debt, principal and interest, were very frequent. The former exempted (1312) Conrad of Weinsberg from the payment of such debts; while the latter relieved (1315) the city of Esslingen from its debts to the Jews of Ueberlingen as well as to other Jews who had settled in cities hostile to him. In 1316 Louis issued a similar edict in favor of the inhabitants of Heilbronn; in 1323, in favor of the Abbey of Fulda; in 1326, in favor of a number of noblemen who owed money to Jews of Alsace; in 1332, in favor of the Abbey of Bamberg. These exemptions were even more numerous in the third and fourth decades of the fourteenth century, when, during the persecutions, the emperors canceled the claims of Jews both living and dead.

All these were single instances of the cancelation of debts due to Jews; only under King Wenzel, toward the end of the fourteenth century, did the Tötbrief assume seriously comprehensive proportions. On June 12, 1385, the king concluded a treaty with the representatives of all the Swabian towns, who agreed that their municipalities should pay the king 40,000 gulden in return for a "privilege," consisting of eight articles, by which their debts to Jews were either entirely or partially canceled, and through which the Jews finally lost all their claims. For, while many Jews who had the means recovered part of the money due to them by paying a certain sum to the city authorities, King Wenceslaus, in order to check this, issued a second edict (1390), commanding the Jews to abandon all claim to debts due from Christians. It must be said, however, that the Tötbrief of 1390 did not apply throughout the whole German empire, but only to its southwestern part, as Bavaria, Würzburg, and other provinces. In Spain the same sort of edict was called a "moratoria" (see Jacobs, "Sources," pp. xxiv., xxv., Nos. 97, 100–103; p. xliii., No. xlv.).

Bibliography: Grätz, *Gesch.* 3d ed., vi. 148 *et seq.*, vii. 23, viii. 50 *et seq.*; Nübling, *Die Judengemeinden in Deutschland*, pp. 134, 374, 391, 402; Stobbe, *Die Juden in Deutschland*, pp. 131 *et seq.*, 249 *et seq.*

J. M. Sel.

TOTEMISM: A primitive social system in which members of a clan reckoned kinship through their mothers, and worshiped some animal or plant which they regarded as their ancestor and the image of which they bore tattooed on their persons. It was suggested by J. S. Maclennan (in "The Fortnightly Review," 1870, i. 207) that this system existed among the early Hebrews; and his view was taken up by Robertson Smith (in "The Journal of Philology," 1880), who based his theories upon the researches of J. G. Frazer on totemism. Robertson Smith later connected this view with his theory of sacrifice, which he regarded as originally a method of restoring the blood covenant between the members of a clan and its totem. The following are the chief arguments in favor of the existence of totem clans among the ancient Israelites:

I. Animal and Plant Names: A considerable number of persons and places in the Old Testament have names derived from animals or plants. Jacobs ("Studies in Biblical Archæology," pp. 94–103) has given a list of over 160 such names, including Oreb (the raven) and Zeeb (the wolf), princes of the Midianites; Caleb (the dog), Tola (the worm), Shual (the fox), Zimri (the chamois), Jonah (the dove), Huldah (the weasel), Jael (the ibex), Nahash (the serpent), Kezia (the cassia), Shaphan (the rock-badger), Ajalon (the great stag), and Zeboim (the hyena). Many of these, however, are personal names; but among the Israelitish tribes mentioned in Num. xxvi. are the Shualites, or fox clan of Asher; the Shuphamites, or serpent clan of Benjamin; the Bachrites, or camel clan; and the Arelites, or lion clan of Gad. Other tribes having similar names are the Zimrites, or hornet clan, and the Calebites, or dog tribe. In the genealogy of the Horites (Gen. xxxvi.) several animal names occur, such as Shobal (the young lion), Zibeon (the hyena), Anah (the wild ass), Dishan (the gazel), Akan (the roe), Aiah (the kite), Aran (the ass), and Cheran (the lamb). The occurrence of such a large number of animal names in one set of clan names suggests the possibility that the Horites, who were nomads, were organized on the totem-clan system.

Arguments in Favor of Totemism.

II. Exogamy is the system under which any member of a clan may not marry within his own clan, but must marry a member of a kindred clan. Smith deduces the existence of such clans among the Horites from the mention of Anah clans and Dishan clans in the list. He also draws attention to Shimeis among the Levites, Reubenites, and Benjamites. Female descent is the only means of tracing kinship in exogamous clans; and Smith sees a survival of this in the case of the marriage of Abraham and Sarah, who were not of the same mother, while Abimelech appealed to his mother's clan as being of his flesh (Judges viii. 19), and Naomi told Ruth to return to her mother's house (Ruth i. 8).

III. Ancestor and Animal Worship: Smith attributes the friendship between David and Nahash, King of the Ammonites, to the fact that they were both members of a serpent clan spread throughout Canaan. That animals were worshiped among the Hebrews is well known, as is shown by the legends of the golden calf and the brazen serpent. The second commandment prohibits this. Smith draws attention to the case of animal worship in Ezek. viii. 7–11, where Ezekiel sees "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about," and in the midst of them stood Jaazaniah ben Shaphan (the rock-badger), "with every man his censer in his hand, and a thick cloud of incense went up." Here there is animal worship connected with the name of a person who appears to be connected with an unclean beast, the "shaphan." See also Ancestor Worship.

IV. Forbidden Food: Members of a totem clan did not eat the totem animal. As such totems gradually spread throughout the nation, a list of forbidden animals would arise which might be analogous to the list of forbidden animals given in Lev. xi. and Deut. xv. Jacobs, however, has shown that in the list of animal names given by him forty-three are clean as against forty-two unclean.

V. Tattooing and Clan Crests: A totem is tattooed on the skin of the totem worshiper; and there is evidence in Lev. xix. 28 that the Israelites were forbidden to make tattoo-marks, while an allusion to this practise may be contained in Isa. xliv. 5 and in Ezek. ix. 4. The mark of Cain may perhaps have been a tattoo-mark. In none of these instances, however, are there indications that the tattoo-marks were in an animal form or connected with animal worship. The tribes of Israel when on the march

Absence of Historic Connection.

had standards (Num. i. 52, ii. 2 *et seq.*); and rabbinic literature gives details of the crests (see FLAG), which were derived from the blessings of Jacob (Gen. xlix.) and Moses (Deut. xxxiii.). In these most of the tribes are compared to an animal: Judah to a lion; Issachar to an ass; Dan to a serpent; etc. In Moses' blessing, however, Dan is compared to a lion's whelp, which seems to show that the tribes were not arranged on a totemic system.

VI. Blood Feud: The practical side of the totem system insured the existence of relatives scattered throughout a tribe, who would guarantee the taking up of the blood feud in case one of the members of the totem clan was injured or killed. The existence of the blood feud can be recognized in Israel (see GO'EL), but there is no evidence of a connection with totemism. Altogether, while traces and survivals are found of institutions similar to those of the totem clan, there is not sufficient evidence to show that it existed in Israel during historic times, though it is possible that some such system was found among the Edomites.

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J.

TOUL (Hebr. טול, טולא; "Or Zarua'," i. 131b; "Mordekai" on B. Ḳ. x., No. 193): Capital of an arrondissement in the department of Meurthe-et-Moselle, France, with a Jewish population dating from the thirteenth century. Among the scholars who were once residents of this city may be mentioned R. Eliezer of Toul, the author of tosafot; and his brother Abraham, a pupil of Rabbi Isaac the Elder of Dampierre and identical, according to Gross, with Abraham of טוך (read טול), one of the scholars to whom Meïr ben Todros Abulafia of Toledo addressed his epistle assailing the doctrine of the resurrection as set forth by Maimonides.

In 1708 the Bishop of Toul petitioned the French government to expel from Nancy the Jewish bankers Samuel and Solomon Levy, Jacob Schwob, Isaiah Lambert, and Moses Alcan, but his efforts were unsuccessful. In 1721, 180 Jewish families, many of them residents of Toul, were permitted by Duke Leopold to remain on his estates without molestation in their religion and commerce. Leon Cohen, one of the leading members of the community of this city, took part in the General Assembly convoked at Paris by Napoleon in 1806. The community of Toul is governed by the Jewish consistory of Nancy, and at present (1905) contains forty or fifty Jewish families.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 211-212; idem, *Monatsschrift*, 1885, p. 519; *R. E. J.* xxxiv. 108; Zunz, *Z. G.* p. 39.

S. S. K.

TOULON (Hebr. טולון): Capital of an arrondissement in the department of the Var, France. Like most of the principal cities of Provence, Toulon contained a Jewish community in medieval times; and under the counts of Provence the Jews of the city fared like those of many other communities, being sometimes oppressed and sometimes treated with kindness. When the Black Death raged throughout France in 1348, the Jews of Toulon were accused of having poisoned the neighboring springs and wells, and forty were killed in a single night. Noteworthy among the scholars of the city were: Berechiah ben Azariah of טולון or מולן (Rabbinovicz, "Diḳduḳe Soferim," xi. 17), to whom belonged the Codex Vat. 120, dating from the fourteenth century and containing a number of treatises of the Talmud; and Astruc of Toulon, one of the publishers of the first edition of Jehiel ben Jekuthiel's "Bet Middot."

At the present time (1905) the Jewish community of the city forms a part of the consistorial circumscription of Marseilles, and numbers about thirty families.

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S. S. K.

TOULOUSE (Hebr. טולושה, טולוזה): Capital of the department of Haute-Garonne, France, where a large number of Jews lived as early as the beginning of the eighth century. In conformity with an old custom, and in punishment for some fancied crime, one of their number, generally the most respected old man of the community, was obliged to appear every Good Friday at the door of the cathedral to have his ears boxed in public. They vainly addressed a petition to King Charles the Bald in 850 to have this custom abolished; but it continued until the beginning of the twelfth century, when it was replaced by an annual tax payable to the monks of St. Sernin between All Saints' Day and the feast of St. Sernin, and by a yearly contribution of 44 pounds of wax, to be delivered on Good Friday at the Cathedral of St. Stephen.

In the thirteenth century the counts of Toulouse were favorably disposed toward the Jews on all occasions, and granted them the right of acquiring real estate without paying rent. Many estates were held by two prominent Jewish families, one represented by Espagnol and his sons Solomon and Provençal, and the other by Alacer (Eliezer) and his sons Abraham and Belid. In 1242 Raymond VII. granted the Jews the right of freely disposing of their property, and of selling, mortgaging, or leasing their farms, estates, and seigniories on condition of paying a tax of 12 Toulouse deniers on each pound of the sale price and 6 deniers on each pound of the rent; but in 1290 King Philip the Fair took action against those Jews who had surreptitiously obtained letters of exemption from the taxes imposed upon them. In the district of the seneschal of Carcassonne a special judge was appointed to take charge of the cases in which Jews were interested; but in Toulouse the Jews were tried before the same judges as the Christians. Philip the Fair confirmed this arrangement in 1304 by decreeing that the regular judges should handle all Jewish cases, whether civil or criminal. Several Jews who were arrested in 1306 accepted baptism rather than leave the city, but Solomon ibn Verga goes too far when he says that the whole community was converted.

The total amount confiscated by the king in the seneschalate of Toulouse was 75,264 pounds Tours currency.

Returning to Toulouse in 1315, the Jews were soon subjected to a tax of 2,000 pounds. In 1321 the PASTOUREAUX massacred many Jews, and forced the remainder to accept baptism, thus annihilating the community.

As early as the eleventh century the Jews of Toulouse possessed a synagogue, which was under the direction of R. Judah b. Moses ha-Darshan, who later went to Narbonne. He is called דשא דונזילה in "R. E. J." x. 102, which, according to a happy conjecture of Gross ("Gallia Judaica," p. 215), must be read דרשן דטולוזה. This synagogue was situated on the present Place des Carmes, but it was confiscated by Philip the Fair in 1306, and sold in 1310.

From the time of the massacre by the Pastoureaux there was no Jewish community at Toulouse until the beginning of the nineteenth century. At the present time (1905) it contains between fifty and sixty families, who are subject to the Jewish consistory of Bayonne.

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s. S. K.

TOURO, JUDAH: American philanthropist; born at Newport, R. I., June 16, 1775; died at New Orleans, La., Jan. 13, 1854; son of Rev. Isaac Touro and Reyna Hays. His father was of Portuguese origin and had settled in Jamaica, but went to Newport about 1760 to serve as minister of the Jewish congregation there. During his residence in the town he became a close friend of Ezra Stiles.

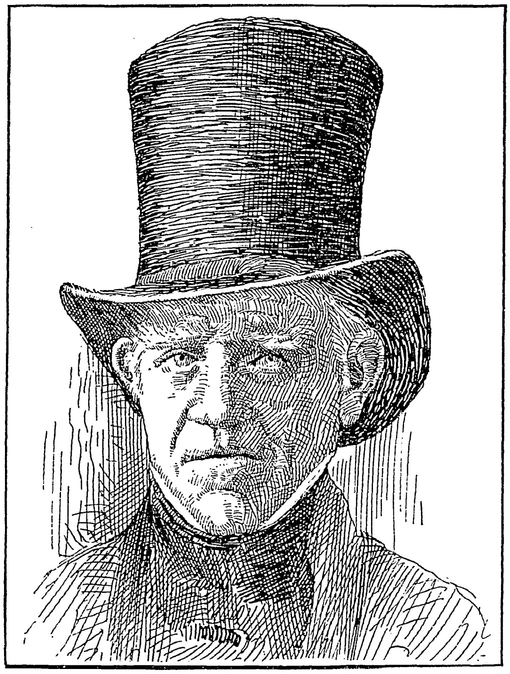
Judah Touro.

Shortly after the outbreak of the American Revolution, Newport was taken by the British, and the Jewish patriot citizens consequently left. The synagogue was closed, and its members scattered throughout the other colonies. The father of Judah went to Kingston, Jamaica, where he died Dec. 8, 1783; thereupon the mother returned to the United States with her children, making her home with her brother, Moses Michael Hays, who had become an eminent merchant of Boston. She died in 1787; and young Touro was reared and educated by his uncle, in whose counting-house he was later employed. At the age of twenty-two he was sent as supercargo with a valuable shipment to the Mediterranean; and the results of the trip showed his remarkable business ability.

Settles in New Orleans.

A few years later (1802) he went to the French territory of Louisiana, settling at New Orleans, then a small town of about 10,000 inhabitants. There he opened a store, and soon built up a thriving trade in New England products. Later he became the owner of many ships and of valuable real estate, until he was numbered among the most prominent merchants of the place. After the territory had become part of the United States, Touro repeatedly exhibited his public spirit. During the defense of New Orleans by Andrew Jackson he entered the ranks as a common soldier, and was severely wounded on Jan. 1, 1815, being given up for dead; but he was saved by the bravery and care of his friend Rezin Davis Shepherd, a young Virginian merchant, who had settled in the same city. Their friendship continued throughout their lives; and both of them amassed great fortunes.

Touro's name will always be numbered among the foremost in the annals of American philanthropy. His charities knew neither race nor creed, and his public spirit was no less noteworthy.

To Amos Lawrence and Judah Touro belongs the credit of supplying the funds for completing the Bunker Hill Monument, each subscribing $10,000 for the purpose. In 1843 the completion of the monument was celebrated by a banquet in Faneuil Hall, Boston, at which the generosity of the two donors was publicly acknowledged. A resolution was also adopted by the directors to the effect that John Quincy Adams, Daniel Webster, Joseph Story, Edward Everett, and Franklin Dexter be appointed a committee to prepare an inscription for a tablet which was to be placed on the monument and which was partly to record the liberality of Lawrence and Touro.

Benefactions to Newport.

Another object of his generosity was his native city of Newport. In 1842 he improved the enclosures of the old Jewish cemetery immortalized by Longfellow; and it was his money which purchased the Old Stone Mill supposed to have been built by the Norsemen, Touro's desire being that the historic landmark and the surrounding grounds might be saved for the town.

The grounds in which the mill is situated are still known as Touro Park.

In him the poor of New Orleans had a constant friend and benefactor, and many incidents of his charity are recorded. A noteworthy case was that of a Universalist congregation whose church was sold at auction under foreclosure of a mortgage and was bought by Touro, who returned it to the worshipers. Its minister, the Rev. Theodore Clapp, became Touro's friend; and in his memoirs he gives a most appreciative account of the benefactor of his church.

Touro's Will.

Though he gave liberally to charitable objects during his entire life, the provisions of the will of Touro, who died unmarried, disposed of over half a million dollars in charity, an enormous sum in those days. These provisions were published throughout the United States and even in the journals and periodicals of many European countries. Among the larger bequests were $80,000 for founding the New Orleans Almshouse, liberal endowments for nearly all the Jewish congregations of the country, bequests to the Massachusetts Female Hospital, the Female Asylum, and the Boys' Asylum of Boston, and one for the preservation of the old cemetery at Newport, and for the payment of the salary of the minister of the old synagogue in that city. A large sum was also left in trust to Sir Moses Montefiore for almshouses in Jerusalem. In addition to these, there were private bequests, including one to the Rev. Theodore Clapp already mentioned; while the entire residuary estate was left by Touro to his friend Shepherd. His body was taken to Newport, and lies in the old Jewish cemetery. The funeral is stated "not to have been equaled since the reinterment of Commodore Perry in 1826." At a later date a public meeting was held at Boston to express regret at his death. On his tombstone, which may still be seen, are inscribed the appropriate words: "The last of his name, he inscribed it in the Book of Philanthropy to be remembered forever."

A few years after his death a public movement was inaugurated by the citizens of New Orleans to erect a monument to his memory; but opposition to this tribute came from a number of Jewish rabbis throughout the country, who claimed that Judaism forbade the erection of any graven image, and that a statue came within the scope of prohibition. This led to an interesting theological controversy, much of which has been preserved in Benjamin's "Drei Jahre in Amerika"; but the outbreak of the Civil war put a sudden end to the matter. The story of Touro's life has been woven into Wassermann's German novel "Judah Touro" (Leipsic, 1871).

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J. L. Hü.

TOURS (Hebr. טורש, "Mordekai" on M. Ḳ. No. 921; or תורש, "Yosippon," ed. Venice, p. 6b): Capital of the department of Indre-et-Loire, France. Since the first half of the sixth century Jews have lived either in the city or in its environs, especially in Civray. About the year 580 a Jewish tax-gatherer of Tours named Amantius, together with his three attendants, one Jew and two Christians, was attacked by a certain Injuriosus, stripped, murdered, and thrown into a well. At the close of the eleventh century Philip I. of France made over to his wife, Bertrade, half the revenues from the Jews of Tours, while in 1119 and 1143 Louis VI. and his son, Louis VII., presented this income as an offering to the Abbey of Saint Martin. In 1141 the Jews were obliged to give the king at Easter the sum of thirty sous, together with half a pound of pepper and other gifts in kind; and at Christmas they were forced to give half a pound of pepper, two loaves of bread, a pitcher of wine, and a certain quantity of meat. At the end of the twelfth century they were compelled to pay 30 sous annually to Richard, King of England and Count of Tours, and to the Abbey of Saint Martin. After the year 1202 the kings of France collected the revenues of the Jews, which amounted to 120 livres in 1234, but which increased to 1,024 livres and 5 denarii in 1298, and reached the sum of 2,077 livres, 9 denarii in the following year. In 1306 the Jews were expelled from Tours; but they returned in 1315, and were molested four years later by a band of rogues who pretended to have a commission from the king to extort money from them. Then came the charge of poisoning the wells; and in 1321 they were again driven from Tours, Amboise, Loches, and Chinon.

The Jews of Tours had their own ghetto, which was called "la Juiverie" and was situated in the parish of Saint-Pierre du Boile in the Rue des Maures, called the Rue des Morts or de la Juiverie in the eighteenth century. In 1306 Philip the Fair presented the Jewish quarter to the archbishop and his clergy.

The cemetery was in the parish of Saint Vincent, in front of the "old garden"; it extended from the vineyards of Saint Vincent to the Rue de la Chèvre, and from the vineyards of the vestry of Saint Julian to the street which ran in front of the "old garden." In the thirteenth century certain disputes arose between the Jews of Tours and the archbishop, Pierre de Lamballe, but in 1255 the latter guaranteed them perpetual possession of their cemetery and of a house and the vineyards attached, reserving for himself only the right of jurisdiction and a rent of five gold oboles of the value of 25 sous, payable annually at Christmas. In case of non-payment the Jews were liable to a fine of 7½ sous, and they were forbidden to till the ground until they should have discharged their debt. In return, the archbishop, in guaranteeing the peaceable possession of the cemetery, granted also the right to inter therein the bodies of their coreligionists without regard to the place of death, while in the house attached to the graveyard they were permitted to place a guardian exempt from service to the archbishop and from the payment of any rental. This agreement was ratified in 1305 by Archbishop Renaud, the successor of Pierre de Lamballe; but in the following year the cemetery was confiscated, together with the other property of the Jews, and it disappeared completely in 1359-60.

The most noteworthy scholars of the city were: Solomon of Tours, the correspondent of Rashi, who called him his "dear friend"; David of Tours; and Joseph ben Elijah, brother of Perez of Corbeil (Zunz, "Z. G." p. 41). At present (1905) there are about twenty Jewish families in the city.

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S. S. K.

TOWER (Hebr. מגדל): A building of strength or magnificence (Isa. ii. 15; Cant. iv. 4, vii. 4), and, with a more limited connotation, a watch-tower in a garden or vineyard or in a fortification. It was customary to erect watch-towers in the vineyards for the guards (Isa. v. 2), and such round and tapering structures may still be seen in the vineyards of Judea. Similar towers were built for the protection of the flocks by the shepherd, in the enclosures in which the animals were placed for the night (comp. the term "tower of the flock," Gen. xxxv. 21; Micah iv. 8), and it is expressly stated that Uzziah built such structures in the desert for his enormous herds (II Chron. xxvi. 10). Around these towers dwellings for shepherds and peasants doubtless developed gradually, thus often forming the nuclei of permanent settlements.

Towers for defense were erected chiefly on the walls of fortified cities, the walls themselves being strengthened by bastions (Neh. iii. 1), and the angles and gates being likewise protected by strong towers (II Kings ix. 17). Thus the walls of the city of Jerusalem were abundantly provided with towers in antiquity, and the ancient tower of Phasael (the so-called "tower of David") in the modern citadel is an excellent specimen of this mode of defense, its substructure being of massive rubblework, and the ancient portion of the tower erected upon it being built of immense square stones (for illustration see JEW. ENCYC. vii. 142). The citadel forming the center of a fortified city was also termed "migdol" (Judges viii. 9, ix. 46). It was usually erected at the highest point of the city, and formed the last place of refuge in case the town was besieged and its walls stormed (Judges ix. 46).

E. G. H. I. BE.

TOY, CRAWFORD HOWELL: American Christian Orientalist; born at Norfolk, Va., March 23, 1836. He was educated at the University of Virginia, and studied Orientalia at the University of Berlin (1866-68). On his return from Europe he was appointed professor of Hebrew at the Southern Baptist Theological Seminary, Greenville, S. C., and in 1880 became Hancock professor of Hebrew and Oriental languages at Harvard University. He is the author of "The Religion of Israel" (1882), and "Judaism and Christianity" (Boston, 1890), a careful and sympathetic study of the relation between the two religions. He edited the Hebrew text and the English translation of Ezekiel for the Polychrome Bible in 1899, and published a commentary on Proverbs in the "International Critical Series" in the same year. Toy has been editor of the Hellenistic department of THE JEWISH ENCYCLOPEDIA since its inception.

BIBLIOGRAPHY: *Who's Who in America*, 1905.

J.

TRABOT (TRABOTTI): Family of Italian scholars of the fifteenth, sixteenth, and seventeenth centuries, which immigrated to Italy from France, so that several of its members bore the additional name "Ẓarfati." The most important representatives of the family are as follows:

Azriel Trabot: **1.** Scholar of the sixteenth century; probably a member of the rabbinical college in Rome. Nothing is known of his literary activity. **2.** Rabbi at Florence and Ascoli in the sixteenth century; son of Jehiel Trabot (1). A responsum by him, dated 1567, is extant in manuscript. **3.** Rabbi of Ascoli at the beginning of the seventeenth century; son of Jehiel Trabot (2). He was the author of some responsa, extant in manuscript, and of a list of rabbis (reprinted in "R. E. J." iv. 208-225) from Rabina and R. Ashi to R. Nissim the Younger.

Jehiel Trabot: **1.** Rabbi at Pesaro during the earlier part of the sixteenth century; son of Azriel Trabot (1). On the maternal side Jehiel was a grandson of Joseph Colon, whose name he bore in addition to his own. He is mentioned in Jacob Alpron's collection of responsa entitled "Naḥalat Ya'aḳob," and responsa signed by him in 1519 and 1520 are extant in manuscript. **2.** Rabbi of Ferrara and Pesaro; died after 1590; son of Azriel Trabot (2). He was the author of certain responsa divided according to the ritual codes; they have been preserved in manuscript.

Levi Trabot: One of the earliest members of the family. He flourished in the first half of the fifteenth century, and emigrated from France to Italy, whence he went to Jerusalem, so that his son Nathaniel called him איש ירושלם. Like several other members of the family, he bore the name "Ẓarfati." Codex Turin No. 65 contains two poems by another Levi Trabot, written in honor of the presentation of scrolls of the Law to the synagogue in Mantua, one being composed in 1581, and the other in 1596.

Menahem ben Perez Trabot: Rabbi at Ferrara in the latter part of the fifteenth and the beginning of the sixteenth century. Responsa by him are still extant in manuscript.

Nethaneel ben Benjamin ben Azriel Trabot: Rabbi of Modena; born about 1576; died Dec. 22, 1653; uncle of Solomon Graciano. He was one of the greatest and most respected of Italian rabbis. Of his works the following have been preserved: a ritual decision at the beginning of the collection of responsa entitled "Kenaf Renanim"; a responsum in the "Paḥad Yiẓḥaḳ" of Lampronti (i. 111b-112a); and a responsum in the "Debar Shemu'el" of Samuel Aboab (No. 19). His great learning is mentioned in the collection entitled "Be'er 'Eseḳ" (No. 53); and his so-called "Testament" has been reprinted by Mortara in Berliner's "Magazin" (xiv. 11-22). Mention should also be made of a responsum treating of the reformation of synagogal music, addressed to Samuel Norzi, and reprinted in the "Monatsschrift," xxxix. 350–357. Four elegies on his death were reprinted in "R. E. J." xxxv. 256–263.

Nethaneel ben Levi ha-Naḳdan Trabot: Calligrapher and punctuator; flourished in the sixteenth century. A copy of the Masorah entitled "Patshegen" (Codex de Rossi No. 7), and a manuscript of the Pentateuch (Codex Ambrosianus No. 35) are still preserved as specimens of his work. He was also known as a liturgical poet, being the author of two Habdalot (Codex de Rossi No. 1050). He likewise composed an elegy in twenty-six stanzas.

E. C. S. O.

Perez Trabot: Hebrew lexicographer; lived in Italy at the close of the fourteenth and the beginning of the fifteenth century. He calls himself either "Ẓarfati" or "Katelani," thus showing that he had emigrated, probably after the expulsion of the Jews from France in 1395, to Catalonia, and thence to Italy. He was the author of a work entitled "Maḳre Dardeḳe," containing a Hebrew-French or a Hebrew-Catalan vocabulary (Naples, 1488), and in his introduction to this work he speaks of the banishment of the Jews from France.

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E. C. I. BR.

Perez Jehiel ben Nethaneel Trabot: Liturgical poet of the sixteenth century. He was the author of three elegies beginning (1) אבן מקיר תזעק; (2) איכה ישבה; and (3) אני ישן.

The following members of the Trabot family are also mentioned: **Abraham Trabot,** who wrote Codex Turin No. 17 as far as Numbers, and dated the colophon on the 2d of Ḥeshwan (Nov.), 1664; **Beraḥiel ben Hezekiah Trabot,** author of a small maḥzor completed at Florence on the 7th of Nisan (March 9), 1490 (Codex Modena No. 6); **Ḥayyim ben Raphael Trabot,** whose signature appears in a Florentine codex (Plut. I., No. 30) of 1462; **Jacob ben Aaron Trabot,** the author of marginal glosses in Codex Turin A. xiii. 3; **Judah Trabot of Nizza,** the author of a commentary on the "Tempio" of Rieti (Codex Turin A. v. 27); **Menahem ben Nethaneel Raphael Trabot,** who purchased Codex Turin A. vii. 18 on July 22, 1472; **Perez ben Menahem Trabot,** rabbi at Ferrara in the sixteenth century (Lampronti, "Paḥad Yiẓḥaḳ," iv. 22); **Phinehas ben R. Menahem Trabot,** rabbi of Ferrara in the sixteenth century (*ib.*, s.v. חליצה); **Raphael Trabot,** who sent Abraham of Perugia an account of a journey to Jerusalem, dated the 28th of Ab (Aug. 21), 1523 (Cod. Florent., Plut. II., No. 35); **Solomon Trabot,** said to have been the father of Joseph Colon (Codex Parma No. 1420; Codex No. 2 of the Foa collection); and **Solomon (da Trevoux) Trabot,** rabbi of Savigliano in the fifteenth century (Steinschneider, "Hebr. Bibl." xii. 117).

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E. C. S. O.

TRACHTENBERG, HERMAN: Russian jurist; born in Jitomir 1839; died there 1895. He studied law at the University of St. Petersburg, and at the end of his course entered the government service. For meritorious work he was granted the Order of Stanislaus of the third degree and that of Vladimir of the fourth degree, thus gaining the rights and privileges of a hereditary citizen. He was noted for his compilations of briefs on criminal cases. At the end of the seventies he was accorded the rare honor of being elected honorary justice of the peace for the district of St. Petersburg.

Trachtenberg always took an active interest in the affairs of the Jewish community of St. Petersburg, and in 1891 devoted much time and energy to the case of the Starodub Jews, who were victims of the anti-Jewish riots.

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H. R. J. G. L.

TRADE. See COMMERCE.

TRADE-UNIONISM.—In England: Excepting in Holland, the creation of a Jewish proletariat has everywhere followed immigration from the east-European centers, where the massing of population gradually led to the formation of a Jewish laboring class. The first union in which mainly Jews were interested, the tailors' union, was founded in 1872. Prior to that date, and for some years after, the Jews had no specific reason for being interested in labor organization. Excepting two, such crafts as the earlier settlers followed called for individual rather than organized effort. These two exceptions were the various branches of the diamond and cigar trades, both of Dutch origin. Diamond-polishing was early subdivided into four branches; and the introduction of steam fostered the natural tendency in this trade toward factory methods. But few men were engaged in the trade at the time of the discovery of the South-African diamond-fields, and the labor system in vogue among them maintained a certain form of mastership for one in every three of the mill-hands.

In Diamond and Cigar Trades.

The cigar industry, owing to heavy duties and licenses, was at an early date forced to follow the factory system, although there was little if any machinery employed in the work, and the subdivision of labor was of the simplest kind. This trade, however, was one of the first to adopt the trade-union principle, and the Jews entered this organization, still one of the strongest in existence, in large numbers; only recently, owing to the combination in some cases of cigar- and cigarette-making, and to the use of Yiddish, have Jews found it necessary to form a specific Jewish union in that trade.

The formation of a Jewish artisan class, particularly in East London, after 1881, together with the introduction of machinery, created possibilities of Jewish labor combination, and the history of some of the strongest organizations begins with 1882. The immigrants introduced into England the manu-

In the Clothing Industries.

facture of cheap clothing (displacing the historic Jewish trade in old clothes), mantle-making, and ladies' tailoring, and developed the fur and rubber trades, both of which are practically in Jewish hands. The evidence presented to the Royal Commission on Alien Immigration, 1902-3, before which the founders of various trades appeared, contains much interesting information on these points. There were at all times certain rough divisions in the various branches of the "needle industries," but the introduction of the steam-driven sewing-, cutting-, and braiding-machines changed the form of the industry from what had been largely home work to factory labor of a highly specialized kind. The Jews were directly responsible for this. One of their advocates before the Royal Commission on Alien Immigration said that "they utilized the sewing-machine as a scientific instrument of production." This subdivision presented the possibility of the middleman turning "sweater," and forcing down the price of labor by introducing the "greener," the craftless immigrant who could learn one or another branch of the trade, according to the degree of skill required, in from six weeks to eighteen months. The same principles applied to the leather and cabinet-making trades; but owing to the existence of the factory form of labor prior to the introduction of specialized machinery the general trade-unions in both cases proved sufficiently powerful to be able to absorb the special Jewish unions soon after their formation. Jewish unions or Jewish unionists, as such, are not nowadays found engaging in strikes. The needle industries, however, became more strongly Jewish, and in 1889 the masters confronted the organizations of their employees by forming their own union, the Jewish Masters' Society. Jewish labor combination followed logically upon the sweater, the greener, and the demand for cheap clothing. Indeed, the creative cause and the condition of Jewish labor are well told in the following demands made in the 1889 strike, in which fully 10,000 Jews participated:

(1) That the hours of work shall be reduced to twelve, with one hour for dinner and a half-hour for tea.

(2) That meals shall be taken outside the factory premises.

(3) That government contractors shall pay wages at trade-union rates.

(4) That government contractors and sweaters shall not give out work to be done at home at night after working hours.

The First Strike.

This strike lasted six weeks, and it seems to have been to the ultimate disadvantage of the Jewish working classes. The history of the movement from that day represents a series of attempts to organize or reorganize, the effort being unquestionably hampered by the fact that the union is estranged from the general trade-unions by the use of Yiddish in all meetings and by the existence of marked socialistic and anarchistic tendencies among the leaders. Of late, however, these have exhibited a well-defined Zionist attitude. In the nineties there were a number of strikes; and in several cases these resulted in shorter hours and better wages. The strikers also made a considerable point of their desire to observe the Sabbath and the Jewish holy days; and in this way they gained the support of the rabbinate. It can not, however, be said that at any time a serious attempt was made to enforce this observance, and it would appear that the pleas of the strikers were more political than religious in purpose.

With the growth of immigration there came an increase in the number of the trades in which the Jews were interested, and a corresponding growth in the strength of the trade-union organizations formed. The movement spread to Birmingham, Leeds, Manchester, and other manufacturing cities. Inter-Jewish conferences were held, an attempt was made to bring the Jewish labor movement as a whole under one organization, and the representatives of the Jewish unions were recognized and took part in the general trade-union conferences held from time to time. Of all these unions only one has so far become conspicuous—that of the Jewish bakers, who have not only fought their masters for sanitary bakehouses, better wages, and shorter hours, but have aided their masters in the fight against the general trade-union of bakers, which endeavored to compel the Jews to obey a law several hundred years old prohibiting the baking of bread in London on Sundays, a restriction that was apparently ignored when Parliament enacted the Sunday exemption clauses for Jews in the Factory Acts.

Weakness of the Movement.

The strength of the movement has differed at various times; to-day (1905) it is weaker than it was ten years ago. It has had its organs and its recognized leaders; but it is contended that a Jew does not make a good unionist, "because one ruling passion never leaves him—his desire to rise from his low position and be a master." Lewis Lyons, who has been particularly active in the creation of the specifically Jewish unions, told the above-mentioned commission that the "Jewish trade-unions fluctuate in consequence of excessive immigration, and that the labor leaders have from time to time the utmost difficulty in maintaining a solid and disciplined organization." On the other hand, statistics show that in the tailoring trade proportionately more Jews than non-Jews are united.

There are no accurate statistics as to the number of Jews in the various Jewish and general unions in England; and the following is merely a list of the number of organizations existing in London between 1882 and 1902: tailors, 31 unions; butchers, 1; bakers, 1; cigar-makers, 1; iron and tin-plate workers, 1; compositors, 1; brush-makers, 1; house-painters, 1; card-box makers, 1. Of these 39 unions, 6 were dissolved and 3 were merged in other organizations. A furriers' and a costermongers' union have been founded since 1902, bringing the present total up to 32. There are, in addition, Jewish tailors' unions in Birmingham (1), Leeds (2, with 1,300 members), Manchester (3), and Sheffield (1). Tailors' organizations probably exist also in Bradford, Bristol, Glasgow, Hull, and Reading.

The chief organs of the Jewish trade-union movement have been: "Der Polischer Jüdel" (1882), "Die Zukunft" (1884), "Die Neue Welt" (1900-1). News items are also given in "Reynolds's Newspaper."

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J. J. de H.

—**In the United States:** It is only in the United States and in England that Jews find the opportunity to enter non-Jewish trade-unions in large numbers. In these countries Jewish workers, like others, enter the unions of their various crafts. From their ranks have risen such trade-union leaders as Samuel Gompers (for more than twenty years president of the American Federation of Labor), Joseph Barondess, and Henry White. Jews have shown a special preference for the clothing trades. According to official reports, three-fourths of the workmen in these trades in New York are Jews. In these industries, therefore, the unions are practically Jewish organizations.

The Beginnings.

The first attempts at organization among Jewish workmen antedate the main influx of Jewish immigration into England and America. The first union of Jewish tailors in New York was organized in 1877. It had an ephemeral existence. When, in the eighties, Jews began to arrive in large numbers, the need of organization was soon realized. Several unions came into existence, and strikes were declared which met with varying degrees of success. About the time of the eleventh census (1890) New York city had become the center for the manufacture of women's ready-made clothing. The year 1890 witnessed the first great strike of Jewish workmen: the cloakmakers struck in all factories and sweat-shops, and after enduring great suffering for eight weeks they won the strike. Wages were raised to such an extent that the workers were able to earn during the busy season from $25 to $30 a week.

The first success cemented the union. In the winter of 1892 another general strike was declared with the object of maintaining the advantages which had been gained by the previous movement; and although this time the employers formed an association and firmly withstood for a while the demands of the strikers, they at length gave way. The union then demanded from the employers the payment of an indemnity for the losses incurred through the strike. The employers regarded this demand as extortion; they paid, but instituted a criminal prosecution against the secretary of the union, Joseph Barondess. He was indicted, found guilty, and sentenced by the trial court. The Supreme Court of the State of New York reversed the sentence, holding that in the absence of intent to appropriate the money to his own use the defendant, who merely acted as the representative of his union, was not guilty of extortion. The decision of the Supreme Court was reversed by the New York Court of Appeals, which affirmed the sentence of the trial court. The defendant, however, was soon pardoned by the governor.

Varying Fortune.

Litigation had exhausted the resources of the union, and when the general depression of business began the union was soon broken up. With the restoration of business prosperity in 1897 it was revived, and has since had a continuous existence, its paying membership reaching at one time 15,000; but at other times its membership has sunk very close to the zero point.

The history of other Jewish unions is similar to that of the Cloak-Makers' Union, which under normal conditions has the largest membership. The weakness of all Jewish unions in the tailoring trades is the fluctuating character of their membership. Prof. John R. Commons, in his report on "Immigration and Its Economic Effects," prepared for the Industrial Commission, speaks as follows regarding the character of Jewish trade-unions in the United States:

> "The Jew's conception of a labor organization is that of a tradesman rather than that of a workman. In the clothing manufacture, whenever any real abuse arises among the Jewish workmen, they all come together and form a giant union and at once engage in a strike. They bring in 95 per cent of the trade. They are energetic and determined. They demand the entire and complete elimination of the abuse. The demand is almost always unanimous, and is made with enthusiasm and bitterness. They stay out a long time, even under the greatest of suffering. During a strike large numbers of them are to be found with almost nothing to live upon and their families suffering, still insisting, on the streets and in their halls, that their great cause must be won. But when once the strike is settled, either in favor of or against the cause, they are contented, and that usually ends the union, since they do not see any practical use for a union when there is no cause to fight for. Consequently the membership of a Jewish union is wholly uncertain. The secretary's books will show 60,000 members in one month and not 5,000 within three months later. If perchance a local branch has a steady thousand members from year to year, and if they are indeed paying members, it is likely that they are not the same members as in the year before."

Sweating.

The instability of the Jewish unions has been ascribed to the character of the Jew, who has an inborn desire to be "his own boss"; the ambition of the Jewish worker is to rise above the working class, rather than to improve his own condition simultaneously with that of his class; hence the sweating system, with its numerous contractors and subcontractors. The clothing trade in its beginnings requiring little capital, the development of the clothing industry in New York within recent years has been marked, in contrast with the general trend of the time, by a tendency toward small-scale production. The scattering of employees in numerous small shops is unfavorable to organization. Another cause which has interfered with the progress of organization in trades followed largely by Jews is the influence of Socialist agitation among Jewish workers. More than one Jewish trade-union has been wrecked by dissensions between divergent schools of Socialism.

One of the oldest and strongest Jewish trade-unions is the organization of compositors of Jewish newspapers and printing-offices, the Hebrew-American Typographical Union, which is affiliated with the International Typographical Union. The Jewish unions of New York are combined in a central body, known as The United Hebrew Trades. This federation comprises the unions of those working in the clothing trades, of compositors, of employees of the

Jewish theaters, and a few minor unions. Some of these unions are affiliated with the American Federation of Labor.

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A. I. A. H.

TRADITIONELLE JUDENTHUM, DAS. See Periodicals.

TRADITIONS: Doctrines and sayings transmitted from father to son by word of mouth, and thus preserved among the people. Such traditions constitute a large part of Jewish oral teachings (see Oral Law); and many halakic doctrines seek to trace their descent from Moses on Mount Sinai (see Sinaitic Commandments). There are other traditions, however, which refer to national and historical events, rather than to halakic problems. Of these haggadot, scattered through Talmudic and midrashic literature, the following two may be cited as examples: (1) Soṭah 10b: "We have received the tradition from our fathers that Amoz, the father of the prophet Isaiah, and Amaziah, the king of Judah, were brothers"; and (2) Yer. B. B. 15c: "It is a haggadic tradition that the space occupied by the Holy of Holies in the Temple was not included in the stipulated measurement of the latter."

The Hebrew designations for tradition are "Masoret" (מסורת) and "Ḳabbalah" (קבלה), while halakic tradition is designated also as "Halakah" (הלכה).

s. J. Z. L.

TRAJAN: Roman emperor from 98 to 117. Like Vespasian, Titus, and Hadrian, he is frequently mentioned by Jewish writers; and he exercised a profound influence upon the history of the Jews throughout the Babylonia, Palestine, and Hellenistic Diaspora. His ambition led him to the farthest eastern boundaries of the Roman empire, where he warred against the Parthians, although in the meantime the Jews arose in Egypt and in Cyrene "as though carried away by some wild and riotous spirit" Eusebius, "Hist. Eccl." iv. 2). The insurrection at Alexandria is mentioned in a papyrus fragment in the Louvre, which refers to a suit brought before the emperor by an Alexandrian and a Jew, although the ruler there designated may be Hadrian, Trajan's successor (see T. Reinach in "R. E. J." xxxvii. 218).

The task of subduing the Jews in Egypt and Cyrene was entrusted by Trajan to Marcius Turbo, with whom the emperor is confused in rabbinical sources, which frequently write the name Trajan "Tarkinos" (Krauss, in "R. E. J." xxx. 206, xxxi. 47; *idem*, "Lehnwörter," ii. 273). Cyprus also was the scene of a violent Jewish uprising, which seems likewise to have been quelled by Turbo. In the same year (116), or possibly a year later, when Trajan thought the Parthians subdued, the Jews of Mesopotamia, mindful of the treatment which their Palestinian brethren had received at the hands of the Romans, and of their own sufferings, especially at Nisibis and Adiabene, during the four years of Trajan's campaign, arose in rebellion, determined to expel the Romans from their country. Trajan thereupon ordered the Mauritanian prince Lusius Quietus to proceed against the Jews, and gave him strict orders to purge the provinces of them, his rigid obedience to this order winning for the legate the governorship of Palestine (Eusebius, "Hist. Eccl." iv. 2; *idem*, "Chronikon," ed. Schoene, ii. 164; Orosius, vii. 12; Dion Cassius, lxviii. 32).

In the meantime, however, rebellion had again broken out in Judea; and it is highly probable that the Palestinian Jews also rendered assistance to their oppressed brethren elsewhere, especially in Egypt, this fact possibly furnishing an explanation of Trajan's expedition to Egypt (Esther R. proem, § 3). The rabbinical legend gives the following reason for the revolution: The emperor's wife (the governor's wife is probably meant) bore a child on the 9th of Ab, when the Jews were lamenting, and it died on the Feast of Ḥanukkah, when the Jews illuminated their houses; and in revenge for these fancied insults the wife urged her husband to punish the Jews (*ib.*). No such legend, however, is needed to explain the Jewish rebellion against the Roman government, for during the reign of Trajan the Christian descendants of David, who were relatives of Jesus, were persecuted; and Schlatter rightly infers that the patriarchal family likewise died for its faith, since it was supposed to be Davidic. The Palestinian revolt appears to have been organized by two brothers, Pappus and Luliani, and rabbinical sources expressly allude to Trajan's proceedings against the pair (Sifra, Emor, viii. 9, and parallels; see also Kohut, "Aruch Completum," iv. 74), whom he is said to have sentenced to death in Laodicea, although he afterward ordered them taken to Rome, where they were executed. Here again the rabbinical sources confuse Trajan with his governor, Lusius Quietus, who was later deposed and executed by Hadrian. The marvelous escape of Pappus and Luliani was celebrated by a semifestival called "Trajan's Day," which fell, according to the Meg. Ta'an., on the 12th of Adar (see Ratner in Sokolow, "Sefer ha-Yobel," p. 507), although it is more probable that this day really commemorated the success of the Jewish forces against the Roman army. Denarii of Trajan are mentioned in the Talmud ('Ab. Zarah 52b); and it is also noteworthy that, according to the inscriptions of this emperor, he constructed a road from the Syrian border to the Red Sea. The unrest which marked the end of his reign was not allayed until his successor Hadrian became emperor.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 112-117; Schürer, *Gesch.* 3d ed., i. 661-668; Schlatter, *Die Tage Trajans und Hadrians*, p. 88, Gütersloh, 1897.

s. S. Kr.

TRANI: Family of scholars, members of which were prominent in Spain and the Levant.

Aaron di Trani: Spanish tosafist; born in Castile; descendant of a family which produced several eminent Talmudists. He received his education under the direction of R. Joseph Alfasi. At an early age he removed to Italy, whence he went, in 1502, to Adrianople. There he made the acquaintance of Joseph Caro, who had gone thither to publish his "Bet Yosef." As a Talmudist, Trani was very highly esteemed by his contemporaries. He ranks among the representatives of pilpul, not only on account of his preference for the Tosafists, but also by virtue of the fact that his nephew and pupil Moses di TRANI, in conjunction with the son of Joseph Caro, introduced pilpul into the schools of Palestine. It may, however, be assumed that Aaron Trani's pilpul did not go to extremes, else Joseph Caro would not have spoken of him so highly. The few notes concerning him which may be found in the works of others were collected by Michael in his "Or ha-Ḥayyim."

J. SR. L. G.

Isaiah (ben Elijah) di Trani (the Younger): See JEW. ENCYC. vi. 644.

Isaiah (ben Mali) di Trani (the Elder; RID): See JEW. ENCYC. vi. 644.

Joseph di Trani: Scholar of the fifteenth and sixteenth centuries; uncle of Moses di Trani. Expelled, with his brother, from the city of his birth in 1502, he settled in Salonica.

Joseph di Trani (the Elder): Talmudist of the latter part of the sixteenth century; lived in Greece. By contemporary scholars he was called מהרימ"ט, and regarded as one of the foremost Talmudists of his time. He was the author of "She'elot u-Teshubot," a work in three parts: part i. comprises 152 responsa, together with a general index (Constantinople, 1641); part ii. consists of 111 responsa in the order of the first three parts of the ritual codex (Venice, 1645); part iii. contains responsa to the fourth part of the ritual codex, together with novellæ to the treatise Ḳiddushin, and supercommentaries on RaN's and Alfasi's commentaries on the treatises Ketubot and Ḳiddushin (*ib.* 1645). The entire work appeared in Fürth in 1764. Joseph also published novellæ to the treatises Shabbat, Ketubot, and Ḳiddushin (Sudzilkov, 1802), and the responsa which were embodied in Alfandari's "Maggid me-Reshit" (Constantinople, 1710). He left several commentaries in manuscript—on Alfasi, on Maimonides' "Yad," and on R. Nathan's "'Aruk."

Joseph (ben Moses ben Joseph) di Trani (the Younger): Talmudist; born at Safed 1573; died at Constantinople 1644. He early showed a marked predilection for Talmudic studies, and upon the death of his father (1585) he was sent to Egypt, where he continued them under his uncle Solomon di Trani. When the latter, in 1587, fell a victim to the plague, Joseph returned to Safed, where he became a pupil of Solomon Sagi. There he remained until 1609, when he received a call to a rabbinate in Constantinople, where he officiated until his death. He is reported to have founded several benevolent institutions in Constantinople. Of his works the only one known is "Ẓofenat Pa'neaḥ" (Venice, 1653; Frankfort-on-the-Oder, 1694), a collection of sermons on the weekly lessons and the festivals.

Moses ben Joseph di Trani (the Elder; called **המבי"ט):** Talmudist; born at Salonica 1505; died in Jerusalem 1585. His father had fled to Salonica from Apulia three years prior to his birth. While still a boy Moses was sent to Adrianople to pursue the study of the Talmud under the supervision of his uncle Aaron. At the age of sixteen he went to Safed and completed his studies under Jacob Berab. In 1525 he was appointed rabbi at Safed; he held this office until 1535, when he removed to Jerusalem.

Moses di Trani was the author of: "Ḳiryat Sefer" (Venice, 1551), commentary on the Bible, the Talmud, and difficult passages in the commentaries of Maimonides; "Sefer ha-Teḥiyyah weha-Pedut" (Mantua, 1556; Wilna, 1799; Sudzilkov, 1834; Warsaw, 1841), commentary and notes on ch. vii. and viii. of Saadia Gaon's "Emunot we-De'ot"; "Bet Elohim" (Venice, 1576), a moral and philosophical work on prayer, atonement, and the fundamental principles of faith; "She'elot u-Teshubot" (vol. i., *ib.* 1629; vol. ii., *ib.* 1630), a collection of 841 responsa, with an index.

Moses ben Joseph di Trani (the Younger): Flourished during the first half of the seventeenth century. He published the commentaries of his father, and wrote some sermons, which appeared in the "Ẓofenat Pa'neaḥ" (Venice, 1653).

Solomon di Trani: Son of Moses ben Joseph the Elder, and brother of Joseph di Trani the Elder; flourished in Egypt, where he died from the plague in 1587. He wrote a preface to the works of his father, in which is contained much information bearing on the Trani family. He is also the reputed author of "Marbiẓ Torah be-Yisrael," a collection of sermons, still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 58, 229-230; idem, *Literaturgesch.* p. 363; Azulai, *Shem ha-Gedolim*; Conforte, *Ḳore ha-Dorot* (ed. Cassel); Jost, *Gesch. der Juden*, viii. 456, note; Güdemann, *Gesch.* ii. 189 *et seq.*; Bass, *Sifte Yeshenim*, i. 49a, 68a; Berliner, *Peleṭat Soferim*, p. 13; *idem*, in his *Magazin*, i. 45, 54; Fuenn, *Keneset Yisrael*; Benjacob, *Oẓar ha-Sefarim*; Steinschneider, *Cat. Bodl.* cols. 1392, 1536, 2006-2007; De Rossi, *Dizionario*, p. 319; Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 51a.

E. C. S. O.

TRANSFER. See ALIENATION AND ACQUISITION.

TRANSLATIONS.—Into Hebrew: After the early victories of the Mohammedans and the consequent spread of Arabic civilization, the Jews of the Eastern countries became familiar with and adopted to a large extent the Arabic language; so much so that rabbis and scholars, if they desired to be understood by the masses, were compelled to write their works in that language. After the center of Jewish learning shifted from the Orient to Spain and southern France, some of these works, especially those dealing with the Halakah and Hebrew grammar, were translated from Arabic into Hebrew. In the lists of translations in this article the title of the translation is, as a rule, given in parentheses, with the date and place of publication of the first edition.

From Arabic.

The oldest Hebrew translations from Arabic date from the eleventh century. In 1078 Isaac ben Reuben Albargeloni rendered into Hebrew, under the title "Ha-Miḳḳaḥ weha-Mimkar," Hai Gaon's treatise on purchase (Venice, 1602), also Ibn Janaḥ's lexicon "Kitab al-Uṣul" ("Sefer ha-Shorashim"). About the same time, perhaps a little earlier, some Karaite writings were translated into Hebrew by Moses ben Tobia. At the beginning of the twelfth century Moses ben Samuel ha-Kohen ibn Gikatilla translated the two principal works of Ḥayyuj, the treatises on "Verbs Containing Weak Letters" and "Verbs Containing Double Letters" (edited with an English translation by John W. Nutt, London and

Berlin, 1870). From the first half of the twelfth century there are a translation, or rather a paraphrase, of Saadia's "Emunot we-De'ot," and a translation of his commentary on the "Sefer Yeẓirah," both by Moses ben Joseph of Lucena. Toward the middle of the same century Ibn Ezra translated Ḥayyuj's grammatical works, two works on the astrology of Mashallah ("She'elot" and "Kadrut"), and a treatise on geomancy ("Sefer ha-Goralot"). About the same time Judah ben Isaac ibn Ghayyat translated a casuistical dissertation on a part of Shebu'ot.

All these translations are said by Judah ibn Tibbon, in the introduction to the "Ḥobot ha-Lebabot," to be defective in character, their imperfections being due either to a less than thorough knowledge of Arabic or Hebrew on the part of the translators, or to the fact that the latter give their own opinions instead of those of the authors. A similar view is expressed by Judah ben Barzillai, in his commentary on the "Sefer Yeẓirah," with regard to Moses ben Joseph's translation of Saadia's commentary on that work, the Hebrew of which he declares to be unintelligible.

The Ibn Tibbons.

A new era in regard to methods of translation began with Judah ibn Tibbon, "the father of translators." At the request of Meshullam ben Jacob and his son Asher, Judah translated, in 1161, the first treatise of Baḥya ben Joseph ibn Paḳuda's ethical work "Kitab al-Hidayah ila Fara'iḍ al-Ḳulub." After its completion Joseph Ḳimḥi translated the remaining nine treatises and then the first one also. However, at the request of Abraham ben David of Posquières, Judah completed, under the title "Ḥobot ha-Lebabot" (Naples, 1489), the translation of the whole work, his version gradually superseding that by Ḳimḥi, of which only a small fragment has been preserved (published by Jellinek in Benjacob's edition of the "Ḥobot ha-Lebabot," Leipsic, 1846). The translation of Baḥya's work was followed by translations of Ibn Gabirol's "Kitab Iṣlaḥ al-Akhlaḳ" ("Tiḳḳun Middot ha-Nefesh," Constantinople, 1550), Judah ha-Levi's "Kitab al-Ḥujjah" ("Sefer ha-Kuzari," Fano, 1506), Ibn Janaḥ's "Kitab al-Luma'" ("Sefer ha-Riḳmah," ed. B. Goldberg, Frankfort-on-the-Main, 1856) and "Kitab al-Uṣul" ("Sefer ha-Shorashim," ed. W. Bacher, Berlin, 1896), and Saadia's "Kitab al-Amanat wal-I'tiḳadat" ("Sefer ha-Emunot weha-De'ot," Constantinople, 1562). To Judah ibn Tibbon is attributed also, although on very slight grounds, the translation of the collection of maxims "Mibḥar ha-Peninim," usually ascribed to Ibn Gabirol, and of Aristotle's "Posterior Analytics." In all these translations Judah endeavored to render faithfully the very words of the authors—by no means an easy task, considering the richness of the Arabic vocabulary and the poverty of the Hebrew.

Literal Method of Translation.

In order to reproduce the abstract ideas found in the philosophical writings new word-forms and technical terms had to be established. These word-forms and technical terms were naturally modeled after those of the Arabic, which, in their turn, were literal translations from the Greek. It is not surprising, therefore, that in the Hebrew versions of the philosophical writings there are many expressions which are unintelligible to those unacquainted with the Arabic terminology; but this can not be imputed as a fault to the translator, who could not find in Hebrew words adequate to the expression of abstract ideas, Hebrew being essentially the language of a people of concrete ideas. Judah's work is nevertheless far from being above criticism; it contains many faults which are due either to the translator's limited knowledge of Hebrew or to his misunderstanding of the original. Desiring to be faithful to the latter, Judah, like all the translators who took him as their guide, invariably rendered each Arabic word into an equivalent in Hebrew, without considering that a literal translation is not always possible and that some sentences must necessarily be recast in order to make them intelligible to a reader who is a stranger to Arabic constructions.

Another grave defect in Judah's method of translation, and one which gave rise to many errors and misunderstandings, was that he always used the same Hebrew word as an equivalent for a given Arabic word, regardless of the variations of meaning attached to the latter. Thus, for instance, he always uses the Hebrew verb עמד ("to stand") for the Arabic וקף, although, according to the preposition by which the latter is followed, it may also mean "to read," "to study," etc. Yet, notwithstanding numerous faults, Judah's translations were recognized as standards and accepted as models by all the Hebrew translators of Arabic in the Middle Ages. Thus his version of the "Cuzari" superseded that made a little later by Judah ibn Cardinal, as his rendering of the "Kitab al-Uṣul" superseded those made by Isaac ha-Levi and Isaac ben Judah Albargeloni.

Translation of Maimonides.

The thirteenth century was especially rich in Hebrew translations from the Arabic, and those of Samuel ibn Tibbon, the son of Judah, were prominent among them. An enthusiastic admirer of Maimonides, Samuel began by translating several of his works, the most important among which was the "Dalalat al-Ḥa'irin," which he finished in 1190 under the title "Moreh Nebukim." Samuel clung more tenaciously than his father to the letter of the Arabic text; he even introduced Arabic words into his translations, and, by analogy with the Arabic, gave to certain Hebrew words meanings different from the accepted ones. This system of translation could but impair the intelligibility of a text difficult in itself; and thus the "Moreh" abounds in passages which are enigmatic to those who do not possess a profound knowledge of Arabic. Samuel's translation was, indeed, approved by Maimonides himself, to whom it had been sent for revision; but in such a case Maimonides was the person least qualified to judge, since, as the author of the original and an expert in Arabic, he naturally had no difficulty in reading the Hebrew version. This at least must have been the opinion of the poet Judah al-Ḥarizi, who, at the beginning of the thirteenth century, made a new translation of Maimonides' work and accused Samuel ibn Tibbon of having intentionally obscured the text. Al-Ḥarizi was not successful in his attempt to supersede Samuel's translation with his own, for the former was found by some critics to be more faithful to the original. Thus Shem-Ṭob ibn Falaquera, passing judgment upon both translations, says: "In Ibn Tibbon's translation the errors are few, and if the learned translator had had time he certainly would have corrected them; but in Al-Ḥarizi's, mistakes are numerous and words are often given wrong meanings."

In addition to the "Moreh," Samuel translated the following works of Maimonides: a treatise on resurrection ("Iggeret," or "Ma'amar Teḥiyyat ha-Metim"); the Mishnah commentary on Pirḳe Abot, with the psychological introduction ("Shemonah Peraḳim"); the "Thirteen Articles of Faith" ("Shelosh 'Esreh 'Iḳḳarim"); a letter addressed to Joseph ibn 'Aknin. Samuel did not confine his activity to Jewish writings, but translated works written by Arabs and bearing on philosophy and medicine. Among these were: Yaḥya ibn Baṭriḳ's Arabic translation of Aristotle's "Meteora" ("Otot ha-Shamayim," or "Otot 'Elyonot"), three small treatises of Averroes ("Sheloshah Ma'amarim"), and Ali ibn Riḍwan's commentary on the "Ars Parva" of Galen.

Judah al-Ḥarizi.

No less prominent in the field of translation was the above-mentioned poet Judah al-Ḥarizi. In addition to the "Dalalat al-Ḥa'irin," he translated Maimonides' treatise on resurrection (already rendered into Hebrew by Samuel ibn Tibbon) and his Mishnah commentary on Zera'im, Ḥariri of Busrah's "Maḳamat" ("Maḥberot Itiel"), Ali ibn Riḍwan's ethical epistle, Galen's essay against hasty interment, a treatise on the soul ("Sefer ha-Nefesh") also attributed to Galen, an originally Greek work on the "Dicta of the Philosophers" ("Mussare ha-Filosofim"), and an anonymous treatise on geomancy ("Sefer ha-Goralot").

A prolific translator, whose style, although less poetic, was more clear than that of his contemporary Al-Ḥarizi, was Abraham ben Samuel Ḥasdai. Among his translations are the following: the pseudo-Aristotelian "Kitab al-Tuffaḥah" ("Sefer ha-Tappuaḥ," Venice, 1519; frequently reprinted); Ghazali's ethical work "Mizan al-'Amal" ("Mozene Ẓedeḳ," in which the translator replaced the quotations from the Koran and the Sunnah with their equivalents from Bible and Talmud; ed. Goldenthal, Leipsic, 1839); Isaac Israeli's "Kitab al-Istiḳṣat" ("Sefer ha-Yesodot"); Maimonides' "Sefer ha-Miẓwot," with his letter to the Yemenite Jews ("Iggeret Teman"); and a romance presenting incidents in the life of Buddha ("Ben ha-Melek weha-Nazir," Constantinople, 1518). About the same time as the last-named work a famous book of fables was translated, under the title "Sefer Kalilah wa-Dimnah," by the grammarian Jacob ben Eleazar.

From about 1230 to 1300 the most important Arabic works on philosophy, medicine, astronomy, mathematics, and other branches of learning were translated. The leading translators of that period were Jacob Anatolio (son-in-law of Samuel ibn Tibbon), Moses ibn Tibbon, Jacob ben Machir ibn Tibbon, the Italian physician Nathan ha-Me'ati, and Zerahiah ben Isaac ben Shealtiel Gracian. Anatolio translated the "Almagest" of Ptolemy ("Ḥibbur ha-Gadol ha-Niḳra al-Majesti"), the "Elements of Astronomy" by Al-Fargani, a treatise on syllogisms by Al-Farabi ("Sefer Heḳḳesh ha-Ḳaẓer"), and the first five books of Averroes' Middle Commentary on Aristotle's "Logic," consisting of the Introduction of Porphyry and the four books of Aristotle on the "Categories," "Interpretation," "Syllogisms," and "Demonstration."

Arabic Philosophy and Science.

Moses ibn Tibbon, like his father, began his career as a translator with several works of Maimonides, including the treatise on hygiene ("Miktab," or "Ma'amar be-Hanhagat ha-Beri'ut"), a mishnaic commentary (probably on Zera'im), the "Book of Precepts" ("Sefer ha-Miẓwot," Constantinople, *c.* 1516), the treatise on logic ("Millot ha-Higgayon," Venice, 1552), the treatise on poisons ("Ha-Ma'amar ha-Nikbad," or "Ha-Ma'amar be-Ṭeri'ak"), and the commentary on Hippocrates' "Aphorisms." Moses' other translations are: Averroes' commentaries on Aristotle's "Physica Auscultatio" ("Ḳiẓẓure ibn Roshd 'al Shema' Ṭib'i," Riva di Trento, 1559); "De Cœlo et Mundo" ("Kelale ha-Shamayim weha-'Olam"); "De Generatione et Corruptione" ("Sefer ha-Hawayah weha-Hefsed"); "Meteora" ("Sefer Otot ha-'Elyonot"); "De Anima" ("Kelale Sefer ha-Nefesh"); the Middle Commentary on the last-named work ("Bi'ur Sefer ha-Nefesh"); "Parva Naturalia" ("Ha-Ḥush weha-Muḥash"); "Metaphysica" ("Mah she-Aḥar ha-Ṭeba'"); a commentary on Avicenna's "Arjuzah" ("Bi'ur Arguza"); Avicenna's "Small Canon" ("Ha-Seder ha-Ḳaṭan"); Batalyusi's "Al-Ḥada'iḳ" ("Ha-'Agullot ha-Ra'yoniyyot," ed. Kaufmann, Leipsic, 1880); Al-Ḥaṣṣar's treatise on arithmetic ("Sefer ha-Ḥeshbon"); Euclid's "Elements" ("Shorashim," or "Yesodot"); Al-Farabi's "Book of the Principles" ("Hatḥalot ha-Nimẓa'ot ha-Ṭib'iyyim," ed. Filipowski, Leipsic, 1849); Geminus' introduction to the "Almagest" ("Ḥokmat ha-Kokabim," or "Ḥokmat ha-Tekunah"); Ibn al-Yazzar's "Viaticum" ("Ẓedat ha-Derakim"); Ḥunain's introduction to medical science ("Mabo el-Meleket ha-Refu'ah"); Razi's works on the division of maladies ("Ha-Hilluḳ weha-Ḥilluf") and on the antidotes; Ḥunain's translation of Themistius' commentary on the treatise "Lamda" ("Perush Ma'amar ha-Nirsham be-Ot Lamed") and of the Aristotelian physical questions ("She'elot Ṭib'iyyot"); Kosta ben Luka's translation of the "Sphærica" of Theodosius Tripolitanus ("Sefer Teodosiyus be-Kadur"); and Ibn Aflaḥ's astronomical work "Kitab Ilahiyah."

Jacob ben Machir ibn Tibbon translated: the "Elements" of Euclid; the treatise of Kosta ben Luka on the armillary sphere; the "Data" of Euclid ("Sefer ha-Mattanot") according to the Arabic translation of Isḥaḳ ben Ḥunain; the treatise of Autolycus on the sphere in movement ("Ma'amar Ṭalḳus"); three treatises on the sphere by Menelaus of Alexandria; Abu 'Ali ibn Ḥasan ibn al-Ḥaitham's astronomical work ("Ma'amar bi-Tekunah," or "Sefer 'al Tekunah"); Abu al-Ḳasim Aḥmad ibn al-Ṣaffar's treatise on the use of the astrolabe; Abu

Mohammed Jabar ibn Aflaḥ's compendium of the "Almagest"; Abu Isḥaḳ ben al-Zarḳalah's astronomical work ("Iggeret ha-Ma'aseh be-Luaḥ ha-Niḳra Sofiḥah"); the preface to Abraham bar Ḥiyya's astronomical work; an extract from the "Almagest" on the arc of a circle; Averroes' compendium of the "Organon" ("Ḳiẓẓur mi-Kol Meleket Higgayon," Riva di Trento, 1559); Averroes' paraphrase of books xi.–xix. of Aristotle's history of animals; Ghazali's "Mizan al-'Uyun," in which are refuted the philosophical ideas antagonistic to religion ("Mozene ha-'Iyyunim").

Thirteenth-Century Activity.

Nathan ha-Me'ati, called the "Prince of Translators" and the "Italian Tibbonide," translated the following medical works: 'Ammar ben 'Ali al-Mauṣuli's "Al-Muntaḥib fi 'Ilaj al-'Ain," on the treatment of the eye; the "Canon" of Avicenna; the aphorisms of Hippocrates, with Galen's commentary; the aphorisms of Maimonides, and a selection from various authors, chiefly from Galen ("Pirḳe Mosheh," Lemberg, 1804). Many anonymous translations are attributed to Nathan ha-Me'ati: Razi's treatise on bleeding ("Ma'amar be-Haḳḳazah"); Zahrawi's "Kitab al-Taṣrif" (Hebrew title, "Ẓeruf"); Ibn Zuhr's "Kitab al-Aghdhiyah" ("Sefer ha-Mezonot"); an anonymous work on the causes of eclipses ("Ma'amar 'al Libbot Liḳḳut ha-Me'orot"). A translation of Galen's commentary on Hippocrates' work "On Airs, Waters, and Places," begun by Nathan, was completed in 1299 by his son Solomon, whose son Samuel in turn concluded the translation of an extract from Galen's commentary on Hippocrates' work "On Regimen in Acute Diseases," and the translation of a medical work by Ibn Zuhr.

Zerahiah ben Isaac ben Shealtiel Gracian translated: Aristotle's "Physics" ("Sefer ha-Ṭeba'"), "Metaphysics" ("Mah she-Aḥar ha-Ṭeba'"), "De Cœlo et Mundo" ("Ha-Shamayim weha-'Olam"), "De Anima" ("Sefer ha-Nefesh"), and "De Causis" ("Ha-Bi'ur ha-Ṭob ha-Gamur"); Averroes' Middle Commentaries on Aristotle's "Physics," "Metaphysics," and "De Cœlo et Mundo," with the commentary of Themistius on the last-named work; the first two books of Avicenna's "Canon"; Al-Farabi's "Risalah fi Mahiyyat al-Nafs" ("Ma'amar be-Mahut ha-Nefesh"); a medical work of Galen from the Arabic of Ḥunain ibn Isḥaḳ ("Sefer ha-Ḥola'im weha-Miḳrim"); three chapters of Galen's Καταγενή, with the same title in Hebrew characters; Maimonides' treatise on sexual intercourse; the "Aphorisms" of Maimonides.

The other translations of the second half of the thirteenth century were by:

Albalag, Isaac: Ghazali's "Maḳaṣid al-Falasifah": Elijah Cohen's "Maḳamah" (similar to the "Assemblies" of Ḥariri), under the title "Megillat ha-'Ofer."

Almoli, Nethaneel: Maimonides' commentary on Ḳodashim.

Ḥayyim ibn Vives: Farewell letter of Ibn Ṣa'igh to 'Ali ben 'Abd al-'Aziz ibn al-Imam of Granada.

Jacob ben Moses ibn 'Abbasi: Maimonides' commentary on Nashim.

Joseph al-Fawwal: Maimonides' Mishnah commentary on Mo'ed.

Ma'arabi, Nahum: Maimonides' "Iggeret Teman" ("Petaḥ Tiḳwah"); Isaac Israeli's, or Jacob ben Nissim's, commentary on the "Sefer Yeẓirah"; Joseph ibn Ẓaddiḳ's "Microcosmos" ("Ha-'Olam ha-Ḳaṭan"); Saadia's commentary on the thirteen hermeneutic rules of R. Ishmael ("Shelosh-'Esreh Middot").

Shem-Ṭob ibn Falaquera: Ibn Gabirol's "Meḳor Ḥayyim."

Shem-Ṭob ben Isaac: Averroes' Middle Commentary on "De Anima"; Razi's "Al-Manṣuri"; Zahrawi's "Al-Taṣrif."

Solomon ibn Ayyub: Averroes' "De Cœlo et Mundo"; Avicenna's "Arjuza"; Ibn Janaḥ's "Kitab al-Taswiyah"; Maimonides' "Kitab al-Fara'iḍ."

Solomon ibn Ya'aḳub: Maimonides' commentary on Neziḳin.

A great number of Arabic works on mathematics, medicine, astronomy, and philosophy, especially by Averroes, were translated during the fourteenth century. The leading translator in the first twenty years of that century was KALONYMUS BEN KALONYMUS BEN MEÏR (Maestro Calo), who rendered the following Arabic works into Hebrew:

Al-Farabi's treatise on the intellect ("Ma'amar be-Sekel weha-Muskal").

Al-Farabi's division of the sciences ("Ma'amar be-Mispar ha-Ḥokmot").

Al-Farabi's treatise on the method of studying philosophy ("Iggeret be-Siddur Ḳeri'at ha-Ḥokmot").

Al-Kindi's treatises on nativities ("Iggeret be-Ḳiẓẓur ha-Ma'amar be-Moladot") and on the influence of the heavenly bodies on rain ("Iggeret be 'Illot").

Al-Kindi's treatise on humidity and rain ("Iggeret be-Laḥit ube-Maṭar").

'Ali Ibn Riḍwan's "Kitab al-'Imad fi Uṣul al-Ṭibb" ("Ha-'Ammad be-Shoroshe ha-Refu'ah").

Archimedes' treatise on the sphere and the cylinder, from the version of Kosta ben Luka.

Averroes' commentaries on the "Topics" ("Bi'ur Sefer Ṭobiḳi") and on "Sophisms" ("Bi'ur Sufisṭiḳa").

Averroes' Great Commentary on the "Second Analytics" ("Bi'ur Sefer ha-Mofet").

Translations of Averroes.

Averroes' Middle Commentaries on "Physics"; on "De Generatione et Corruptione" ("Sefer ha-Hawayah weha-Hefsed"); on "Meteora" ("Otot ha-Shamayim").

Averroes' Middle Commentary on the "Metaphysics" ("Sefer Mah she-Aḥar ha-Ṭeba'").

Averroes' dissertations on the first book of the "First Analytics."

Commentary on the Καρπός of Ptolemy, from the Arabic version of Abu Ja'far Aḥmad ben Yusuf ben Ibrahim ("Sefer ha-Peri ha-Niḳra Me'ah Dibburim").

Galen's treatise on clysters and colic, from the version of Ḥunain ibn Isḥaḳ ("Sefer Galyanus be-Ḥaḳna ube-Kulga").

Galen's essay on bleeding ("Sefer Galyanus be-Haḳḳazah").

Nichomæus of Gerasa's treatise on arithmetic, with a commentary of Abu Sulaiman Rabiya ibn Yaḥya.

Ptolemy's treatise on the planets ("Be-'Inyane ha-Kokabim ha-Nebukim").

Thabet ibn Kurrah's work on geometry, "Fi al-Shakl al-Ḳuṭṭa" ("Sefer ha-Temunah ha-Ḥittukit").

Treatise on the triangle by Abu Sa'adan.

Treatise on mathematical propositions ("Sefer Meshalim be-Tishboret").

Treatise on Euclid's five geometrical bodies in relation to the theory of Apollonius, and the commentary of Simplicius.

Treatise on cylinders and cones ("Ma'amar be-Iẓṭawwonot ube-Ḥiddudim").

Treatise on plants, attributed to Aristotle, with Averroes' commentary ("Sefer ha-Ẓemaḥim").

Treatise on animals ("Iggeret Ba'ale Ḥayyim"), from the twenty-first treatise of the encyclopedia of the Brethren of Sincerity (Mantua, 1557).

Another important translator from the Arabic, and of the same period, was Samuel ben Judah (Bonjudas) Males. His translations include:

Abu Abdallah Mohammed ibn Mu'ad of Seville on the eclipse of the sun, July 3, 1097, and on the dawn ("Iggeret be-'Ammud ha-Shaḥar").

Abu Isḥaḳ al-Zarḳalah on the movement of the fixed stars ("Ma'amar be-Tenu'at ha-Kokabim ha-Ḳayyamim").

Abu Mohammed Jabbar ibn Aflaḥ's compendium of the "Almagest."

Alexander of Aphrodisias on the intellect ("Ma'amar Aleksander al-Firduzi").

Averroes' Middle Commentary on Aristotle's "Nichomachean Ethics."

Averroes' commentary on Plato's "Republic."

Averroes' Short Commentary on the "Organon"; on geometrical bodies (books xxx. and xxxi. of Euclid), a supplement to the translation of Kalonymus ben Kalonymus; commentary on the "Almagest," i.-iii.

Dissertations on some obscure passages of Averroes' commentary on the "Organon," by Abu al-Ḳasim ibn Idris, Abu al-Ḥajjaj ibn Ṭalmus, Abu al-'Abbas Aḥmad ben Ḳasim, and 'Abd al-Raḥman ben Tahir.

Other Arabic works were translated in the fourteenth century by:

Ibn Vives al-Lorqui: Various books of the "Short Canon" of Avicenna.

Isaac ben Joseph ibn Pulgar: Ghazali's "Maḳaṣid al-Falasifah" ("Kawwanot ha-Filosufim").

Isaac ben Nathan of Cordova: Maimonides' "Maḳalah fi al-Tauḥid" ("Ma'amar ha-Yiḥud"), Tabrizi's commentary on Maimonides' twenty-five premises, and probably Joseph ibn 'Aknin's metaphysical essay.

Joseph ben Abraham ibn Waḳḳar: A medical work ("Sefer Refu'ot") and Zahrawi's "Kitab al-Taṣrif."

Moses ben Samuel ben Asher: Averroes' commentary on "Logic."

Moses ben Solomon of Beaucaire: Averroes' Great Commentary on the "Metaphysics."

Nathan Judah ben Solomon: Ibn Abi Ṣalt Umayya's medical work ("Kelal Ḳaẓer weha-Sammim ha-Nifradim") and Ghazali's "Maḳaṣid" ("Kawwanot ha-Filosufim").

Nethaneel ben Meshullam (or Menahem ben Nethaneel): Judah ibn Balaam's treatise on the Hebrew accents ("Horayyat ha-Ḳore").

Samuel Motot: Abraham ibn Daud's "Al-'Aḳidah al-Rafi'ah" ("Emunah Ramah"; the same work was translated, under the title "Emunah Nisa'ah," by Solomon Labi). Samuel Motot translated also passages from pseudo-Ibn Ezra ("Sefer ha-'Aẓamim").

Shem-Ṭob Ardotial: Isaac Israeli's ritual work ("Miẓwot Zemaniyyot").

Samson ben Solomon: The compendium of Galen's writings by the Alexandrians ("Ha-Ḳibbuẓim le-Aleksandriyim").

Solomon Dapiera: Moses ben Tobi's commentary on the didactic poem "Al-Saba'niyyah" ("Batte ha-Nefesh").

Solomon ibn Patir: Ibn Haitham's astronomical work "Ḳaul fi Ḥi'at al-'Alam."

Aristotelian Commentaries.

Todros Todrosi: Averroes' Middle Commentaries on the "Poetics" and "Rhetoric," the three essays against Avicenna, the treatise on the intellect, Avicenna's "Naja," and Al-Farabi's philosophical questions, "'Uyun al Masa'il" ("'En Mishpaṭ ha-Derushim").

———Averroes' treatise against Ghazali's "Tahafut al-Falasifah" ("Happalat ha-Happalah").

———Ghazali's answers to philosophical questions ("Ma'amar bi-Teshubot She'elot Nish'al Mehem").

———Pseudo-Ibn Ezra's "Sefer ha-'Aẓamim," and Joseph ibn Waḳḳar's and Solomon ibn Ya'ish's supercommentaries on Ibn Ezra's commentary on the Pentateuch.

With the fourteenth century the era of translations from the Arabic was practically closed, only a few works being translated during the fifteenth and sixteenth centuries. These were:

Ḥayyim ibn Musa: A medical work of Al-Jazzar.

Isaac ben Joseph Alfasi: Ghazali's "Mishkat al-Anwar" ("Mashkit ha-Orot we-Pardes ha-Niẓanim").

Maẓliaḥ of Galilee and Solomon Ma'arabi: Isaac Alfasi's rules relating to the treatise Ketubot.

Moses Galina: An astronomical treatise of Omar ibn Mohammed Meṣuman ("Sefer Mezuḳḳaḳ"). Moses Galina translated also a work on astrology ("Mishpaṭ ha-Mabbaṭim") and one on geomancy ("Sefer ha-Goralot").

Moses ben Joseph Aruvas: The pseudepigraphic work known as the Aristotelian "Theology."

Saadia ben David al-Adeni: Ghazali's "Zakat al-Nufus." (Saadia declared this to be his own work.)

Tanḥum Moses of Beaucaire: Hippocrates' "Prognostics" ("Panim le-Panim").

Zerahiah ha-Levi Saladin: Ghazali's "Tahafut al-Falasifah" ("Mappalat ha-Pilusufim").

Several translations from the Arabic were made in the second half of the nineteenth century: Reckendorf translated the Koran (Leipsic, 1857); Joseph Derenbourg translated Maimonides' commentary on Seder Ṭohorot (Berlin, 1887–89); fragments of Saadia's commentaries on Proverbs, Isaiah, and Job were translated by Derenbourg, Meyer Lambert, and Wilhelm Bacher; Isaac Broydé translated Baḥya's "Ma'ani al-Nafs" ("Torot ha-Nefesh," Paris, 1896).

The following are among the numerous works translated anonymously by Jewish authors:

Anonymous Translations.

Sahl ibn Bishr, astrological work, under the title "Kelalim": four works attributed to Isaac Israeli: (1) "Kitab al-Adwiyat al-Mufridah wal-Aghdhiyah," on diet ("Sefer Meḥubbar mi-Ma'amar ha-Rishonim be-Ṭeba' ha-Mezonot we-Koḥatam"); (2) "Kitab al-Bul" ("Sefer Meḥubbar mi-Ma'amar ha-Rishonim be-Yedi'at ha-Sheten"); (3) "Kitab al-Ḥummayat"; (4) "Aphorisms" ("Musar ha-Rofe'im"): Saadia's "Emunot"; Hai Gaon's treatise on oaths ("Mishpeṭe Shebu'ot"); Responsa of the Geonim (Naṭronai, Saadia, Sherira, Hai); Japheth ben Ali's commentary on the Pentateuch; Joshua's "Teshubot ha-'Iḳḳarim" and Bereshit Rabbah; Judah ibn Baalam's works on homonyms ("Kitab al-Tajnis"), on the particle ("Otot ha-'Inyanim"), and on "Verba Denominativa," "Al-Af'al al-Mushtaḳḳah min al-Asma" ("Ha-Po'alim Shehem me-Gizrot ha-Shemot"); Moses ibn Ezra's "Kitab al-Ḥada'iḳ fi Ma'ani al-Mujaz wal-Ḥaḳiḳah" ("'Arugat ha-Bosem"); Joseph ibn Ẓaddiḳ's "Microcosm" ("'Olam Ḳaṭan"); Maimonides' treatises on the calendar ("Sefer ha-'Ibbur"), on happiness, "Maḳalah fi al-Sa'adah" ("Pirḳe ha-Hazlaḥah"), and on forced conversions ("Iggeret ha-Shemad"), responsa on hemorrhoids. "Fi al-Bawasir" ("Ha-Ma'amar be-Refu'at ha-Ṭeḥarim"), on sexual intercourse, "Fi al-Jama'ah" ("Ma'amar ha-Mishgal"), and on poisons, "Al-Sumum wal-Mutaḥarriz min al-Adwiyah al-Ḳitalah," and the commentary on Hippocrates' "Aphorisms"; Joseph ibn 'Aḳnin's "Maḳalah fi Ṭibb al-Nafs" ("Marpe le-Nefesh"); Abraham Maimonides' "Kifayah"; Moses Abulafia's theological work "Ma'amar Elohi"; Joseph ibn Naḥmias' astronomical work "Nur al-'Alam" ("Or 'Olam"); Joseph ibn Waḳḳar's work on the Sefirot.

The oldest known Hebrew translation from the Latin belongs to the thirteenth century. About 1250 Solomon ben Moses Melgueiri translated the treatise known as "De Somno et Vigilia" and attributed to Aristotle ("Ha-Shanah weha-Yeḳiẓah"); Averroes' commentary on the third book of Aristotle's "Metaphysics"; Avicenna's "De Cœlo et Mundo"; and Matthæus Platearius' "De Simplici Medicina." About the same time Berechiah ben Naṭronai Krespia ha-Naḳdan gave a Hebrew version of Adelard of Bath's "Quæstiones Naturales," and of a "Lapidary" containing a description of sixty-three kinds of stones. Toward the end of the same century Samuel ben Jacob of Capua rendered into Hebrew, under the general title "Meha-'Eẓah weha-Ṭeba'im," the Latin version "De Medicamentarum Purgationum Delectio," or "Castigatione," of a work of Mesue the Elder. About the same time Hillel ben Samuel translated the Latin version of Hippocrates' "Aphorisms" by Constantinus Africanus, and "Chirurgia Burni."

From the Latin.

The fourteenth century, an age of translations from the Arabic, was equally fertile in translations from the Latin. About 1305 Estori Farḥi translated, under the title "Targum Sefer Refu'ot," Armengaud Blaise's "De Remediis," and, under the title "Sefer ha-Kibbusim," an anonymous work on purgatives that had been rendered into Latin from the Arabic by Elijah ben Judah. In 1320 Hezekiah ben Ḥalafta gave a Hebrew version of Petrus Hispanus' treatise on logic ("Higgayon"). About the same time Samuel ben Benveniste translated, under the title "Menaḥem Meshib Nafshi," Boethius' "De Consolatione Philosophiæ." In 1327 Israel Caslari translated, under the title "Ma'amar be-Hanhagat ha-Beri'ut," Arnaud de Villeneuve's "Regimen Sanitatis."

More important than the above translations from the Latin were those made by Leone Romano, who, toward the middle of the same century, rendered into Hebrew the following works: Ægidius, "De Esse et Essentia" ("Ma'amar ha-Nimẓa weha-Meẓi'ut"); his treatises on the faculties of the soul ("Ma'amar Hebdale Koḥot ha-Nefesh we-Ḥilluḳehem"), and on syllogisms ("Ma'amar ha-Hawayah ha-Heḳḳeshiyyah"); his commentary on the third book of Aristotle's "De Anima"; and extracts from the commentary on Aristotle's "De Demonstratione"; Albertus Magnus' commentary on the third book of Aristotle's "De Anima," and various extracts from Albertus Magnus' works; Alexander the Minarite's glosses to Aristotle's "Metaphysics"; extracts from Angelo de Camerino's works; the "Liber de Causis" ascribed to Aristotle; Thomas Aquinas' "Treatise on Ideas," and extracts from his "Contra Gentiles" ("Neged ha-Ummot"); Averroes' "De Substantia Orbis" ("'Eẓem ha-Shamayim"); Boethius' "De Unitate et Uno" ("Ma'amar ha-Eḥad weha-Aḥadut"). Other translations from the Latin were as follows: Johannes Paulinus' treatise on the medical virtues of the skin of the serpent ("Ma'amar bi-Segullot 'Or ha-Naḥash"), by David ibn Bilia; Francesco dei Cenneli's, Gentile da Foligno's, and John of Burgundy's "Consilia" ("'Eẓah"), by Joshua of Bologna; Arnaud de Villeneuve's treatise "De Vinis" ("Ha-Dibbur be-Yenot"), and Bernard of Gordon's and Gilbert's treatises on fevers, both translated by Judah Nathan ("En Bongodas" and "Bonjues"); Bernard de Gordon's "Lilium Medicinæ" ("Peraḥ ha-Refu'ot"), by Moses ben Samuel of Roccambra (John of Avignon) and by Jekuthiel ben Solomon of Narbonne ("Shoshan ha-Refu'ah"); Leon's "Historia de Prœliis" ("Toledot Aleksander"), by Immanuel ben Jacob Bonfils; Bernard Alberti's "Materia Medica" ("Mebo ha-Melek"), Arnaud de Villeneuve's "Medicationis Parabolæ" and his work on digestion and purgatives, the commentary of Gerard de Solo on the ninth book of Razi's "Al-Manẓuri," and Petrus Hispanus' treatise on logic, all by Abraham Abigdor (Bonet) ben Meshullam ben Solomon; Gerard de Solo's commentary on the ninth book ("Pathology") of Razi and his manual of medicine ("Meyashsher ha-Mathḥilim"), a chapter on the relation between astronomy and medicine attributed to Hippocrates, and Bernard de Gordon's "Lilium Medicinæ" and "Prognostic," all by Leon Joseph of Carcassonne; Arnold de Villeneuve's "Digestiva," by Todros ben Moses Yom-Ṭob; Arnold de Villeneuve's "De Judiciis Astronomiæ" ("Panim la-Mishpaṭ") and Sacrobosco's "Sphæra Mundi" ("Moreh ha-Ofannim"), by Solomon ben Abraham Abigdor (the first work was translated by him at the age of fifteen); Arnold de Villeneuve's "Tabula Super Vita Brevis," by Bonenfante of Milhaud; Ibn Rijal's astronomical work from the Latin version of Ægidius or of Petro de Regio ("Mishpaṭe ha-Kokabim"), by Solomon ben David Davin.

The fifteenth century was for the Hebrew translations from the Latin what the fourteenth was for those from the Arabic; it was the richer in literary productions, but with it the era of translations closed. The most important of the translated works in that century were:

Abraham ben Joseph ben Naḥmias: Thomas Aquinas' commentary on Aristotle's "Metaphysics."

Abraham Solomon Catalan: Albertus Magnus' "Philosophica Pauperum" ("Ḳiẓẓur ha-Filosofia ha-Ṭib'it"), and Marsilius' "Questions" on the "Isagoge" of Porphyry, on the "Categories," and on hermeneutics.

Abu al-Khair: Albubather's "Liber de Nativitatibus" ("Sefer ha-Moladot") and Rajil's astronomical work "Completus."

Asher ben Moses Valabrega: Guy de Chauliac's "Chirurgia Parva."

Medieval Science and Philosophy.

Azariah ben Joseph ben Abba Mari: Boethius' "De Consolatione Philosophiæ," the twenty-eighth book of Zahrawi's "Liber Practicæ" (after the Latin of Simon of Genoa), the second book of the "Simplicia" of Dioscorides, and Gerard de Sabbionetta's astronomical work "Theorica."

Baruch ben Isaac ibn Ya'ish: Aristotle's "Metaphysics" and the tales, "Gesta Romanorum" ("Sefer Ḥanok"), of Petrus Alfonsis.

Benjamin ben Isaac of Carcassonne: Juan de Burgundia's treatise on the spread of the plague ("Be-'Ippush ha-Awwir weha-Deber," or "'Ezer Eloah").

David ben Jacob Meïr: John of Gmünd's astronomical work.

David ibn Shoshan ben Samuel of Avignon: Thomas Bicot's "Textus Abbreviatus Aristotelis, Super VIII. Libros Physicæ et Tota Naturalis Philosophia" ("Toledot Adam").

Elijah ben Joseph Ḥabillo: Thomas Aquinas' "Quæstiones Disputatæ," "Quæstio de Anima," "De Anima Facultatibus" ("Ma'amar be-Koḥot ha-Nefesh," published by Jellinek in "Philosophie und Kabbalah," Leipsic, 1854), and "De Universalibus"; Questions on Thomas Aquinas' treatise on "Being and Quality" ("She'elot Ma'amar be-Nimẓa ube-Mahut"); Occam's "Summa Totius Logices" and "Quæstiones Philosophicæ"; Aristotle's "De Causa"; and Vincenz de Beauvais's "De Universalibus."

Ephraim Mizraḥi: Georg Purbach's astronomical work "Theorica" ("Ṭe'oriḳa ha-Niḳra Mahalak ha-Kokabim").

Isaac Cabret (or Cabrit): John Sancto Amanelo's "Expositio in Antidotarium Nicolai."

Joseph ben Benveniste: Joshua ben Joseph ibn Vives al-Lorqui's treatise on the effects of nourishment, and on the simple and compound medicaments ("Gerem ha-Ma'alot").

Judah Shalom (Astruc) ben Samuel: Petrus Hispanus' "Parva Logica" and his commentary on Hippocrates' "Aphorisms."

Meïr Alguadez: Aristotle's "Ethics" and "Economics."

Mordecai Finzi: The Alfonsine Tables.

Moses ben Abraham of Nîmes: The Alfonsine Tables.

Moses ben Maẓliaḥ: Serapion's "Simplicia," from the Latin of Gerard de Cremona.

Phinehas ben Ẓebi ben Nethaneel: Raimundus Lullus' "Ars Brevis."

Solomon ben Moses Shalom: Antonius Guainerius' "De Febribis" ("Kelal meha-Ḳaddaḥut") and Bartolomeo Montagnana's "Consilium" ("Meha-'Eẓah").

Thaddeus: Treatise on fevers ("Kelal Ḳaẓer 'al Minhag ha-Ḳaddaḥut").

After the sixteenth century Hebrew translations from the Latin became very scarce. The few works translated included: a treatise on eclipses of the sun and moon ("Ma'amar Nikbad be-Liḳḳuyot Shamshiyyot we-Yeraḥiyyot"), by Moses ben Abraham Sahlun; Albertus' (Magnus ?) "Questions and Answers on the Six Natural Things Required by the Body According to the Science of Medicine," by Moses ibn Ḥabib; an ethical work ("Ẓemaḥ Ẓaddiḳ," Venice, 1600), by Leon de Modena; Thomas Aquinas' "Summa Theologiæ Contra Gentiles," by Joseph Ẓahalon; the letters of Seneca, by Judah Leon ben Eliezer Brieli (published in "Kerem Ḥemed," ii. 119 *et seq.*); Spinoza's "Ethics," by Solomon Rubin ("Ḥeḳer Eloah"); the thirteenth chapter of Tacitus' history, by Solomon Mandelkern.

During the sixteenth and seventeenth centuries very few works of any kind were translated into Hebrew; but with the Haskalah movement in Russia and Galicia the works of prominent European writers began to be rendered into that language. The following is a list of them, given under the heading of the language from which the translations were made:

Modern Times.

English. Aguilar, Grace: “Vale of Cedars” (“ ‘Emeḳ ha-Arazim,” by Abraham Shalom Friedberg, Warsaw, 1875).

Bunyan: “Pilgrim's Progress” (transl. by S. Hoga, London, 1845).

Byron: “Hebrew Melodies” (“Shire Yeshurun,” by Solomon Mandelkern, Leipsic, 1890).

Cumberland, Richard: “The Jew” (“Ish Yehudi,” by Joseph Brill, Wilna, 1878).

Defoe, Daniel: “Robinson Crusoe” (“Kur ‘Oni,” by Isaac Moses Rumseh, Wilna, 1861).

Disraeli, Benjamin: “David Alroy” (“Ḥoṭer mi-Geẓa‘ Yishai,” by Abraham Abel Rekowski, Warsaw, 1880); “Tancred” (“Nes la-Goyim,” by Judah Löb Levin, *ib.* 1883).

Eliot, George: “Daniel Deronda” (transl. by David Frischman, Warsaw, 1894).

Longfellow: “Excelsior” (transl. by Henry Gersoni, New York, 1871).

Milton: “Paradise Lost” (“Wa-Yegaresh ha-Adam,” by Isaac Edward Salkinson; also under the title “Toledot Adam we-Ḥawwah,” by Samuel Raffalowich, Jerusalem, 1892).

Mocatta, F. D.: “The Jews in Spain” (“Ha-Yehudim bi-Sefarad,” by Israel Be'er Franklin, Jerusalem, 1876); “The Jews in Spain and Portugal, and the Inquisition” (transl. by Isaac Hirsch Barth, Cracow, 1888).

Shakespeare: “Othello” and “Romeo and Juliet” (“Itiel” and “Rom we-Ya‘el,” by Isaac Edward Salkinson, Vienna, 1874 and 1878).

Spencer, Herbert: “Education, Intellectual, Moral, and Physical” (“Sefer ha-Ḥinnuk,” by Judah Löb Davidovich, Warsaw, 1894).

Zangwill, Israel: “Ghetto Tragedies” (“Maḥazot ha-Geṭṭo,” by S. L. Gordon, Warsaw, 1896).

French. Bernardin de Saint Pierre: “Harmonie de la Nature” (“Sulam ha-Ṭeba‘,” by Joseph Herzberg, Wilna, 1850).

Carnot, Hippolyte: “Histoire de la Révolution Française” (“Ha-Mahpekah ha-Ẓarfatit,” by Ludvipol, Warsaw, 1898).

Daudet, Alphonse: A short novel transl. by Abraham Shalom Friedberg, in “Me-Sifrut ha-‘Ammim.”

Florian, Jean Pierre Claris de: “Numa Pompilius” (“Eli‘ezer we-Naftali” [?], by Aaron Margolis, Warsaw, 1864; also by Isaac Troller, Wilna, 1867).

Halévy, Ludovic: A short novel transl. by Abraham Shalom Friedberg, in “Me-Sifrut ha-‘Ammim.”

Hugo, Victor: “L'Ane” (“Ha-Ḥamor weha-Filosof,” by Wolfgang Gronich, Vienna, 1881); “La Guerre Civile” (“Milḥemet ben Aḥim,” by J. Lewner, Warsaw, 1896); “Le Dernier Jour de la Vie d'un Condamne” (transl. by Safran, *ib.* 1898).

Kahn, Zadoc: “L'Esclavage Selon la Bible et le Talmud.”

Maspero: “Histoire des Anciens Peuples de l'Orient” (transl. by Ludvipol and Joseph Halévy, Warsaw, 1898).

Massé, Victor: “Histoire d'une Miette” (“Toledot Pas Leḥem,” by Abraham Jacob Tiktin, Warsaw, 1882); “Une Episode de la Révolution Française” (transl. by Moses Weissberg, *ib.* 1884).

Maupassant, Guy de: “Selections” (“Ketabim Nibḥarim,” 7 vols., Warsaw, 1904–5, by N. Slouschz).

Mickiewicz, Adam: “Le Livre de la Nation Polonaise et les Pelerins Polonais” (“Sefer ‘Am Polonim we-Gere Polonim,” by Moses Ezekiel Ascarelli, Paris, 1881).

Racine: “Esther” (transl. by Joseph Haltren and Solomon J. Rapoport) and “Athalie” (transl. by Meïr ha-Levi Letteris, Prague, 1843).

Scribe: “La Juive” (“Raḥel ha-Yehudiyyah,” by Süsmann Marik, Warsaw, 1886).

Sue, Eugène: “Les Mystères de Paris” (“Mistere Pariz,” by Kalman Schulman, Wilna, 1857–76); “Le Juif Errant” (“Ha-Ẓofeh be-Ereẓ Nod,” by Simḥah Posner, Warsaw, 1856–1873); “Les Sept Péchés Capitana” (“Sheba‘ Ḥaṭṭa'ot She'ol,” by Lasar Schapira, in “Meged Yeraḥim”).

Verne, Jules: “Vingt Mille Lieues sous les Mers” (“Be-Meẓulot Yam,” by Isaac Wolf Sperling); “Voyage au Centre de la Terre” (“Be-Beṭen ha-Adamah,” *idem*).

Zola: Three short stories translated by S. Sluschtsch. Warsaw, 1898.

Z——ski, L.: Novel, published by the “Archives Israélites,” depicting Jewish life in Russia (“Ḥatan Damim,” by Abraham Jacob Bruck, Lemberg, 1878).

German. Andersen: “Märchen und Erzählungen” (transl. by D. Frischmann, Warsaw, 1897).

Bernstein: “Aus dem Reiche der Natur” (“Yedi‘at ha-Ṭeba‘,” by D. Frischmann, *ib.* 1882–85); “Brahmanische Weisheit” (“Mishle Brakman,” by Schorr, Lemberg, 1867).

Börne, Ludwig: “Briefe aus Paris” (transl. by S. J. E. Triwasch, Warsaw, 1897).

Campe: “Theophron” (“Musar Haskel,” by Baruch Schönfeld, Prague, 1831; transl. also by Arnopolsky, Odessa, 1863); on sea-voyages (“Massa‘ot ha-Yam,” by Elias Levi, Zolkiev, 1818); “Sittenbüchlein” (transl. by David Zamoscz, Breslau, 1818); “Die Entdeckung Amerika's” (“Meẓi'at Ameriḳa,” by Moses Mendelsohn, Altona, 1807; transl also by David Zamoscz, Breslau, 1824); “Robinson der Jüngere” (transl. by David Zamoscz, *ib.* 1824).

Cassel, David: “Geschichte und Literatur der Juden” (transl. by D. Radner, Warsaw, 1880).

Eckhard: German transl. of Philo's “Legatio ad Caium” (“Malakut Filon ha-Yehudi,” by Marcus Aaron Günzburg, Warsaw, 1837).

Ellenberger, Henri: “Die Leiden und Verfolgungen der Juden” (“Ẓal we-Or,” by Hermann Horowitz, Presburg, 1882).

Francolm: “Die Juden und die Kreuzfahrer” (“Ha-Yehudim be-Angliya,” by Miriam Mosessohn).

Goethe: “Faust” (“Ben Abuyah,” by Meïr ha-Levi Letteris, Vienna, 1860); “Hermann und Dorothea” (“Ha-Ẓedeḳ,” by Marcus Rothenburg, Warsaw, 1857).

Grätz, Heinrich: “Geschichte der Juden” (“Dibre ha-Yamim li-Bene Yisrael,” by S. P. Rabbinowitz, Warsaw, 1890).

Güdemann: “Geschichte des Erziehungswesens” (“Ha-Torah weha-Ḥayyim ba-Araẓot ha-Ma‘arab li-Yeme ha-Benayim,” by Abraham Shalom Friedberg, *ib.* 1893–95).

Gustavsohn: “Sammlung von Jugenderzählungen” (transl. by N. Pius, Warsaw, 1896–98); “Die Drei Brüder” (“Shelashot Aḥim”); “Der Hirt und die Königstochter” (“Ha-Ro‘eh we-Bat ha-Melek”); “Der Schlaflose König” (the last three transl. by J. Lewner, Warsaw, 1896–98).

Heine, Heinrich: “Judah ha-Levi,” a poem (transl. by Solomon Luria, Warsaw, 1886).

Heise, Paul: “Sulamit” (transl. by S. Gordon, *ib.* 1896).

Herzberg, Frankel: “Die Vergeltung” (“Ha-Gemul,” by P. Slonimsky, Odessa, 1867).

Herzl, Theodor: “Der Judenstaat” (“Medinat ha-Yehudim,” by Michel Berkovitz, Warsaw, 1896); “Das Neue Ghetto” (“Ha-Geṭṭo he-Ḥadash,” by Reuben Brainin, *ib.* 1898).

Hoffmann, Fr.: “Königssohn” (“Ben ha-Melek,” by Moses Samuel Sperling, Warsaw, 1876); “Unredliches Gut” (“Naḥalah Mebohelet,” by Manus Manassewitz, Wilna, 1887).

Honigmann: “Die Erbschaft” (“Ha-Yerushshah,” by Samuel Joseph Fuenn, Wilna, 1884).

Jellinek, A.: “Der Jüdische Stamm in Nichtjüdischen Sprüchwörtern” (transl. by Elimelech Wechsler, in “Ha-Asif,” vol. iii.).

Josephus: “Jüdische Alterthümer” (“Ḳadmoniyyot ha-Yehudim,” by Kalman Schulman, Wilna, 1864); “Kriege” (“Milḥamot ha-Yehudim,” *idem*, ib. 1884).

Kayserling: “Biographische Skizze des Menasseh ben Israel” (“Toledot Manasseh ben Yisrael,” by Joseph Lasar Epstein, in “Ha-Karmel,” iii.).

Klopstock, G.: “Der Tod Adams” (“Mot Adam,” by Menahem M. Litinsky, Prague, 1817).

Kohn, S.: “Der Retter” (“Podeh we-Maẓẓil,” by Lasar Isaac Schapira, Warsaw, 1866).

Kompert, L.: “Zwei Trümmer” (“Shete Ḥarabot,” by Süsmann Marik, St. Petersburg, 1880; transl. also by Wolf Jawetz, Warsaw, 1887).

Kotzebue: “Der Schatz” (“Ha-Oẓer,” by David Rosenhand, Warsaw, 1845); “Der Arme Poet” (“Ha-Meshorer ha-‘Ani,” by Isidor Brüstiger, Lemberg, 1884).

Lazarus, M.: “Der Prophet Jeremiah” (transl. by Reuben Brainin, Warsaw, 1896).

Lehmann, M.: “Der Graf und Jude” (transl. by Joseph Löb Petuchowsky, in “Ha-Lebanon,” 1872; also by Samuel Joseph Fuenn, under the title “Ha-Ḥilluf,” Wilna, 1873); “Das Licht der Diaspora” (“Ma'or ha-Golah,” by Joseph Löb Petuchowsky, *ib.* 1890); “Bostanai” (transl. by Samuel Joseph Fuenn, *ib.* 1872).

Lessing, Gotthold Ephraim: “Nathan der Weise” (“Nathan he-Ḥakam,” by S. Bacher, Vienna, 1866; transl. also by A. B. Gottlober, who rendered the Hebrew in the same meter as the original, *ib.* 1874); “Philotas” (“Abinadab,” by J. Falkovich, Odessa, 1868); “Die Juden” (“Ha-Yehdim,” by Jacob Kohn, Warsaw, 1875; also in verse by Hirsh Teller, Vienna, 1881); “Der Freigeist” (“Ḥonen we-Noten,” by D. Kohn); “Miss

Sara Sampson” (“Sarah Bat Shimshon,” by Israel Frenkel, Warsaw, 1887); “Fabeln (“Lessing we-Sippuraw,” by Moses Reicherson, New York, 1902).

Lippert, Julius: “Kulturgeschichte” (“Toledot Hashlamat ha-Adam,” by David Frischmann, Warsaw, 1894–1901).

Maier: “Die Zerstörung von Betar” (“Harisut Beter,” by Kalman Schulman, Wilna, 1858); “Elisha ben Abuyah” (in “Safah Berurah,” *idem*, ib. 1847).

Manes: “Gesammelte Schriften” (transl. by Joseph Kuttner, Vienna, 1865).

Meisel: “Die Meiselgasse” (transl. by J. Lewner, Warsaw, 1897).

Mendelssohn, Moses: “Jerusalem” (transl. by A. B. Gottlober, Jitomir, 1867; also by Vladimir Federow, Vienna, 1876); “Die Sache Gottes” (“Ma’amar ‘al ha-Hashgaḥah,” by Samuel Joseph Fuenn, Wilna, 1872); “Phädon” (transl. by Isaiah Beer-Bing, Berlin, 1786).

Mosenthal: “Deborah” (transl. by David Radner, Warsaw, 1880).

Philippson, Ludwig: “Israelitische Religionslehre” (“Yesod ha-Dat ha-Yisraelit,” by Isaac Beer Epstein, Königsberg, 1849); “Miriam die Hasmonäerin” (“Miryam ha-Ḥashmonit,” by Joseph Lasar Epstein, Wilna, 1863); “Spanien und Jerusalem” (“Sefarad we-Yerushalayim,” by Phöbus Dicker, in “Ha-Asif,” vol. iii.); “Die Marranen” (“Nidḥe Yisrael,” by Abraham Abel Rakowsky, Warsaw, 1875); “Jacob Tirado” (“Ya‘aḳob Ṭirado,” by Samuel Joseph Fuenn, Wilna, 1874); “Der Flüchtling aus Jerusalem” (“Ha-Paliṭ,” by Miriam Mosessohn); “‘Ezra ha-Sofer” (epic poem, transl. by Solomon Mandelkern, Vienna, 1886); “Das Martyrerthum” (“Ḳiddush ha-Shem,” by Zupnik, Brody, 1867; “Jojachin” (transl. by S. Bacher, Vienna, 1859).

Reckendorf: “Geheimnisse der Juden” (“Zikronot le-Bet Dawid,” by A. S. Friedberg, Warsaw, 1893–95; under the title “Mistere ha-Yehudim,” the first volume was translated by Abraham Kaplan).

Reclam: “Gesundheitschlüssel” (“Netib Ḥayyim,” by A. Schapira, Warsaw, 1887).

Samter: “Rabbi von Liegnitz” (“Rab le-Hoshia‘,” by Abraham Shalom Friedberg, Warsaw, 1886).

Samuely: “Aus dem Finsteren” (transl. by A. Mirsky, in “Keneset Yisrael,” vol. iii.).

Schiller: “Spaziergang Unter den Linden” (transl. by Kalman Schulman, in “Safah Berurah,” Wilna, 1847); “Philosophische Briefe” (transl. by Solomon Rubin, Lemberg, 1851); “Die Zerstörung Troja’s” (“Harisat Ṭroya,” in verse, by Micah Lebensohn, Wilna, 1851); “Die Sendung Moses” (“Dibre Emet,” by Elias Levin, *ib.* 1866); “Die Braut von Messina” (“Medanim ben Aḥim,” by Jacob Levin, Brody, 1868); “Die Räuber” (“Ha-Shodedim,” by Moses Schulbaum, Lemberg, 1871); “Wilhelm Tell” (transl. by David Radner, Wilna, 1878); “Don Carlos” (by the same, *ib.* 1879); “Marie Stuart” (transl. by Solomon Kovner, *ib.* 1879); “Turandot” (“Tirẓah,” by Osias Atlas, Przemysl, 1879); “Fiesco” (“Ḳesher Fiesko,” by Samuel Apfel, Drohobicz, 1889); “Resignation” (“Amarti Yesh Tiḳwah,” by Neumanowitz, Warsaw, 1888). Meïr ha-Levi Letteris translated a number of pieces in “Ayyelet ha-Shaḥar,” Vienna, 1860.

Schleiden, M.: “Die Bedeutung der Juden” (“Mif‘alot ha-Yehudim,” by Arie Geronim Gordon, Wilna, 1882).

Schumacher, P.: “Berenika” (transl. by David Frischmann, Warsaw, 1895).

Steinschneider, Moritz: “Die Jüdische Literatur” (“Sifrut Yisrael,” by Malter, Warsaw, 1899).

Tugendhold, W.: “Der Denunciat” (“Ha-Moser,” or “Aḥarit Resha‘,” Breslau, 1847).

Weisel, L.: “Die Goldene Strasse” (“Reḥob ha-Zahab,” by J. Lewner, Warsaw, 1897); “Die Falsche Beschuldigung” (“‘Alilot Shaw,” by Moses Samuel Sperling, Warsaw, 1878).

Wertheimer, Ritter von: “Jüdische Lehre und Jüdisches Leben” (“Emet we-Mishpaṭ,” by Zupnik, Drohobicz, 1883).

Zschokke: “Das Abenteuer der Neujahrsnacht” (“Lel Shimmurim,” by Isidor Margolis, Wilna, 1878).

Italian. Dante: “Divina Commedia” (“Mar’ot Elohim,” by Saul Farmiggini, Triest, 1869).

Luzzatto, Simeon: “Discorso Circa il Stato Degli Hebrei, ch. xiii.” (transl. by Isaac Reggio, in “Iggeret Yashar,” vol. i.).

Marfei: “Merope,” a tragedy (transl. by Samuel Aaron Romanelli, Rome, 1903).

Metastasio: “Isacco” (“‘Aḳedat Yiẓḥaḳ,” by Elijah Bardach, Vienna, 1833); a poem (“Teshu‘at Yisrael bi-Yede Yehudit,” by Franco-Mendez, Rödelheim, 1804).

Polish. Kozlowski: “Estherka,” a drama (“Ma‘aseh Ester,” by Israel Frankel, Warsaw, 1889).

Orzhesko: “Okanski” and “Mirtala” (transl. by Abraham Abel Rakowsky, Warsaw, 1886 and 1888).

Paulicki: On popular medicine (“Marpe le-‘Am,” by Bezaleel Judah Eliasberg, Wilna, 1834, 1842; Jitomir, 1886).

Rinaldo Rinaldini: novel (“Lahaḳat Shodedim,” by Ḥayyim Goldstein, Warsaw, 1859).

Russian. Bogron: “Poimannik” (“Ha-Nilkad be-Sheḥitot Anshe Resha‘,” by Isaac Andres, Warsaw, 1877).

Frug: Poems (“Kol Shire Frug,” by Jacob Kaplan, Warsaw, 1898).

Harkavy: “Judah ha-Levi” (transl. by Abraham Shalom Friedberg, in “Keneset Yisrael,” vol. ii., 1886).

Hufeland: “Enchiridion Medicon” (“Darke ha-Refu’ot,” by Jacob Frohnberg, Jitomir, 1869).

Krilov: Fables (“Tiḳḳun Meshalim,” by Moses Reicherson, Wilna, 1860).

Lewanda: “Genev i Milost Magnata” (“‘Ir u-Behalot,” by Samuel Löw Citron, in “Keneset Yisrael,” 1886); “Abraham Yosefovich” (“Abraham ben Yosef,” *idem*).

Rabbinovich, Osip: “Shtrafnoi” (“Ben ‘Onesh,” by Kanelsky, Odessa, 1865).

Turgenef: Short story transl. by Abraham Shalom Friedberg, in “Me-Sifrut ha-‘Ammim.”

Spanish. Cervantes: “Don Quixote” (“Abino‘am ha-Gelili,” by I. Fraenkel, Lemberg, 1871).

Crescas, Ḥasdai: “Tratado” (“Biṭṭul ‘Iḳre Dat ha-Noẓarim,” by Joseph ibn Shem-Ṭob, published by Ephraim Deinard, Kearny, N. J., 1894).

Escudero, Lorenzo (Abraham Peregrino): “Fortalezza del Judaismo y Confusion del Estraño” (“Ẓeriaḥ Bet El,” by Marco Luzzatto of Triest [in manuscript]).

Morteira, Saul: “Tractado de la Verdad de la Ley” (“Torat Mosheh,” by Isaac Gomez de Gosa [in manuscript]).

Into Arabic.

——**From the Hebrew:** Aside from the Arabic versions of the Bible, the Talmud, and the prayers (with which this article is not concerned), only three Arabic translations from the Hebrew are extant: the travels of Eldad ha-Dani, by an anonymous translator; the Yosippon (“Yusuf ibn Karyun”), by Zechariah ibn Sa‘id; and Isaac ibn Crispin’s “Sefer ha-Musar” (“Maḥasin al-Adab”), by Joseph ibn Ḥasan, which is supposed by Steinschneider to have been itself an adaptation from the Arabic. Through the Hebrew versions of the Arabic scientific works the treasures of the East and of ancient Greece were opened to the West. Indeed, with the exception of a small number of Latin translations made directly from the Arabic, mostly with the assistance of Jewish interpreters, all the works from which the Latin world learned mathematics, astronomy, medicine, philosophy, and other sciences were translated from the Hebrew versions made from the Arabic. Although it is possible that some among the Latin translations of the twelfth century were made from the Hebrew, the oldest known dates only from the thirteenth century. About 1260 John of Capua translated, under the title “Directorium Vitæ Humanæ” (published by J. Derenbourg, Paris, 1887), Joel’s Hebrew version of the “Kalilah wa-Dimnah.” He translated also Maimonides’ work on the dietary laws and Ibn Zuhr’s medical work “Al-Taisir.” Toward the end of the same century Armengaud Blasius translated Jacob ben Machir ibn Tibbon’s treatise on the quadrant invented by the latter, under the title “Quadrans Novus” or “Quadrans Judaicus.”

During the fourteenth century only a few works were translated from the Hebrew into Latin. Among these were the anonymous “Sefer ha-Ḥinnuk,” on the precepts, and Abner of Burgos’ “Iggeret ha-Gezerah.” During the fifteenth century Latin literature was enriched with many valuable works from the Hebrew. About 1486 Elijah Delmedigo made the following translations: “Quæstiones Tres: i. De

Into Latin.

Primo Motore; ii. De Mundi Efficientia; iii. De Esse Essentia et Uno" (Venice, 1501); "Averrois Quæstio in Libro Priorum" ("Analytics," Venice, 1497); Averroes' commentary on Plato's "Republic" ("De Regimine Civitatis"); "Averrois Commentatio [Summa] in Meteora Aristotelis," with fragments from Averroes' Middle Commentary (*ib.* 1488); "Averrois Commentatio [Media] in Metaph. Aristotelis," i.-vii. (*ib.* 1560); Averroes' proem to the Large Commentary on Aristotle's "Metaphysics," xii.; Averroes' "De Substantia Orbis"; "Sperma." Delmedigo's protector, Pico de Mirandola, translated at the same time the commentary of Menahem Recanati on the Pentateuch, the "Ḥokmat ha-Nefesh" ("Scientia Animæ") of Eleazar of Worms, and the "Sefer ha-Ma'alot" of Shem-Ṭob Falaquera. The teacher of Pico de Mirandola, Flavius Mithridates, translated thirty-eight fragments of various cabalistic works, Maimonides' epistle on resurrection, Levi ben Gershon's commentary on Canticles, and Judah's "Ma'amar ha-Hawwayah ha-Heḳḳeshiyyah" ("Sermo de Generatione Syllogismorum Simplicium et Compositorum in Omni Figura").

Very important contributions to Latin literature from the Jewish mystical writings were made at the end of the fifteenth century and at the beginning of the sixteenth by Cardinal Ægidius de Viterbo, who translated the Zohar, "Ginnat Egoz," "Sefer Razi'el," "Ma'areket Elahut," "'Eser Sefirot," and other cabalistic works. Among the translations of purely scientific works made in the sixteenth century, the most noteworthy are those of Abraham de Balmes, Kalonymus ben Judah (Maestro Calo), Jacob Mantino, and Moses Alatino. Abraham de Balmes translated Ibn Haitham's astronomical work ("Liber de Mundo") from the Hebrew version of Jacob ben Machir ibn Tibbon, and the "farewell letter" of the Arabic philosopher Ibn Baga or Avempace ("Epistolæ Expeditionis"). Kalonymus ben Judah translated Zeraḥiah ha-Levi's Hebrew version of Ghazali's "Tahafut al-Falasifah" ("Destructio," Venice, 1527), Samuel ibn Tibbon's Hebrew version of Averroes' treatise on the intellect ("De Conversione Intellectus," *ib.*), and Moses ibn Tibbon's Hebrew version of Alpetragius' treatise on astronomy (Venice, 1531). The translations of Jacob Mantino were: "Paraphrasis Averrois de Partibus et Generatione Animalium," with the commentary of Levi ben Gershon; Averroes' compendium of Aristotle's "Metaphysics"; the Middle Commentary on Aristotle's "Isagoge"; books i.-iv. of "Topics" and "Poetics" (Venice, 1550); a commentary on Plato's "Republic"; proem to the Large Commentary on the third book of Aristotle's treatise on the soul; proem to book xii. of Aristotle's "Metaphysics"; the Middle Commentary on Aristotle's "Physics"; Averroes' medical work "Colliget"; the first book of Avicenna's "Canon"; Maimonides' "Shemonah Peraḳim." Moses Alatino translated Moses ibn Tibbon's Hebrew version of Themistius' paraphrase of the four books of Aristotle's "De Cœlo" (Venice, 1574); Avicenna's "Canon"; Nathan ha-Me'ati's Hebrew version of Galen's commentary on a work of Hippocrates ("De Aëre, Aquis et Locis"). Among other works translated into Latin in the sixteenth century were: Ezobi's "Ḳa'arat Kesef" (by Reuchlin, Tübingen, 1512-14, and Jean Mercier, Paris, 1561); Levita's "Tishbi" (by Paul Fagius, 1541, who translated also the "Alfabeta de Ben Sira" and the "Sefer Amanah"); Benjamin of Tudela's travels (by Arias Montanas); the travels of Eldad ha-Dani (by G. Genebrard, Paris, 1584); Levita's grammatical works and Maimonides' treatise on logic (by Sebastian Münster, Basel, 1524 *et seq.*, who translated also the Yosippon, 1529-41); and a list of the 613 commandments from "SeMaG" (1533).

Christian Translators into Latin.

With the close of the sixteenth century the era of Latin translations, from the Hebrew, of Arabic scientific works ended, and the Jews ceased to serve as intermediaries between the civilizations of the East and the West. The work dropped by them was taken up by Christians, who had acquired from Jews their knowledge of Hebrew and other Oriental languages, and who made Latin translations of many Jewish writings of the Middle Ages. Foremost among these translators, in the first half of the seventeenth century, were the Buxtorfs; the elder Buxtorf translated the Biblical concordance, "Me'ir Netib," of Isaac Nathan ben Kalonymus and the "Iggeret Shelomim" ("Institutio Epistolaris Hebraica, sive de Conscribendis Epistolis Liber, cum Epistolarum Hebraicarum Centuria," Basel, 1610); the younger Buxtorf, Johannes, translated Maimonides' "Moreh Nebukim" ("Doctor Perplexorum," Basel, 1629) and Judah ha-Levi's "Cuzari" ("Liber Cosri," *ib.* 1660). Among the other Jewish works translated in the same century the most noteworthy were: Lipman-Mühlhausen's "Sefer ha-Niẓẓaḥon" (by John Heinrich Blendinger, Altdorf, 1645); the disputations of R. Jehiel and of Naḥmanides; Isaac Troki's "Ḥizzuḳ Emunah"; the "Toledot Yeshu"; the "travels" of R. Pethahiah and the "Megillat Wenz" (by Wagenseil); Cordovero's "Pardes Rimmonim" ("De Sanctissima Trinitate Contra Judæos," by Joseph Ciantes, Rome, 1664); Leon de Modena's dialogue on the subject of gambling (by August Pfeifer, Wittenberg, 1665; also by Thomas Hyde, Oxford, 1698, who translated Farissol's "Iggeret Orḥot 'Olam," under the title "Tractatus Itinerum Mundi," *ib.* 1691); the commentaries of Abravanel and others on Joshua; Moses Ḳimḥi's "Introductio ad Scientiam"; Joseph Yaḥya's commentary on Daniel; "Itinerarum Benjaminis of Tudela" (by Constantin l'Empereur); the "Alphabet of Ben Sira," "Megillat Antiochus," "Otiot de Rabbi 'Aḳiba," a part of Eldad ha-Dani's mythical travels, and Azariah dei Rossi's "Me'or 'Enayim" (all by Bartolocci in his "Bibliotheca Magna Rabbinica"); Abravanel's commentary on Daniel (by Höttinger); the "Idra Rabbah," the "Idra Zuṭa," the "Sifra de-Ẓeni'uta," the cabalistic essays of Naphtali Herz and Jacob Elhanan, the "Sha'ar ha-Shamayim" of Abraham Cohen de Herrera, and several of the writings of Isaac Luria (by Knorr von Rosenroth in his "Kabbala Denudata," Sulzbach, 1677-78); Maimonides' hilkot "'Abodat Yom ha-Kippurim," "Ḥameẓ u-Maẓẓah," "Ḳiddush ha-Ḥodesh," "Ta'aniyot," "Seder ha-'Abodah," and "Seder ha-Ḳorbonot" (by Ludwig

Compiegne de Weil, who translated also Abraham Yagel's catechism, "Leḳaḥ Ṭob"); the first part of Gans's "Ẓemaḥ Ṭob" (by Wilhelm Varot and also by Voisin); Zacuto's "Sefer ha-Yuḥasin," various parts of Maimonides' "Mishneh Torah," and part of the account of the travels of the Karaite Samuel ben David; Maimonides' "Yad," Talmud Torah and Teshubah (by Robertus Claverius).

Among the Latin translations of the eighteenth century the most noteworthy are: part of Maimonides' "Mishneh Torah" and extracts from the rabbinical commentaries on Psalms (by Heinrich Jacob Bashuysen, Hanover, 1705; Hanau, 1712); the "Sefer ha-Tappuaḥ" ("Biga Dissertationum," Giessen, 1706); Rashi's commentary on the Bible and the "Yosippon" (by John Frederick Breithaupt, Gotha, 1707, 1710); the Karaite Mordecai ben Nissim's "Dod Mordekai" ("Notitia Karæorum ex Tractate Mardochai," by Wolf, who translated also various fragments of Jewish writings in his "Bibliotheca Hebræa"); selections from the commentaries of Rashi, Abravanel, Ibn Ezra, and Isaiah di Trani on Joshua, and Moses Naḳdan's "Sha'ar ha-Neginot" ("Porta Accentuum," by John Georg Abicht); a part of Elijah Levita's "Shibre Luḥot" (by Nagel, Altdorf, 1758–71); portions of the "Taḥkemoni" (by Ure); Jedaiah Bedersi's "Beḥinat 'Olam" (by Uchtmann); the "Seder 'Olam Rabbah" (by Eduard Maier).

The following is a list of the works which have been translated from Hebrew into modern languages:

English. Aristotle, Pseudo-: "Sefer ha-Tappuaḥ," on the immortality of the soul (by Isidor Kalisch, Detroit, 1882).

Bedersi: "Beḥinat ha-'Olam" (by Tobias Goodman).

Benjamin of Tudela: "Massa'ot" (by Asher, London, 1840).

Ḥayyuj, Judah: "Two Treatises on Verbs Containing Treble and Double Letters," and the "Treatise on Punctuation" (by John W. Nutt, London and Berlin, 1870).

Joseph ha-Kohen: "Dibre ha-Yamim" (by Bialloblotzky, London, 1834–36).

Judah al-Ḥarizi: Portions of the "Taḥkemoni" (by F. de Sola Mendes, in "Jew. Chron." London, 1873).

Judah ha-Levi: Poems (by M. Breslau, in "Ginze Oxford," London, 1851; Edward G. King, in "Jew. Quart. Rev." vii. 464; Joseph Jacobs, in "Jewish Ideals"; Emma Lazarus, "Songs of a Semite," New York, 1882; Lady Magnus, "Jewish Portraits," London, 1897; A. Lucas, in "Jewish Year Book," London, 1898; Nina Davis, "Songs of an Exile," Philadelphia, 1901).

Levinsohn: "Efes Damim" (by Loewe, London, 1840).

Levita, Elijah: "Massoret ha-Massorah" (by Ch. D. Ginsburg, London, 1887).

Maimonides: "Moreh Nebukim" (by Michael Friedländer, London); parts of the "Mishneh Torah" (by H. Bernard and E. Solowcyczik, *ib.* 1863).

Mapu, Abraham: "Ahabat Ẓiyyon" (by Frank-Jaffe, London, 1887).

Nieto, David: "Maṭṭeh Dan" (by Loewe, London, 1842).

Pethahiah of Regensburg: "Massa'ot" (by Benisch, London, 1856).

Romanelli: "Massa' ba-Arab" (by Schiller-Szinessy, Cambridge, 1887).

Schwarz: "Dibre Yosef," geography of Palestine (by Isaac Leeser, Philadelphia, 1850).

Troki, Abraham: "Ḥizzuḳ Emunah" ("Faith Strengthened," by M. Mocatta, London, 1851).

"Yashar, Sefer ha-" (by Mordecai Noah, New York, 1840).

"Yeẓirah, Sefer" (by Isidor Kalisch, 1877).

Yosippon: Parts (by Gaster, in "Jerahmeel," London, 1899).

French. Abraham ibn Ezra: "Ma'adanne Melek" ("Délices Royales, ou le Jeu des Echecs," by Hollaenderski, Paris, 1864).

Alfonsi, Petrus: "Sefer Ḥanok," tales (by Picques).

Bedersi, Jedaiah ben Abraham: "Beḥinat ha-'Olam" (by Philippe Aquinas and Michel Beer).

Benjamin of Tudela: "Massa'ot" (by Jean Philippe Boratier, Paris, 1734).

Bilia, David ben Yom-Ṭob ibn: "Yesodot ha-Maskil" (by S. Klein, Metz, 1849).

Caro, Joseph: Shulḥan 'Aruk (extracts from the first and second parts under the title "Rituel du Judaïsme," by Pavly and Neviasky, Orleans, 1896–1901).

Eldad ha-Dani (transl. by Carmoly, Brussels, 1834).

Joseph ha-Kohen: "'Emeḳ ha-Baka" ("Vallée des Pleurs," by Julian Sée, Paris, 1881).

Judah al-Ḥarizi: "Taḥkemoni" (by Carmoly, Brussels, 1843–1844; parts were translated by Sylvestre de Sacy).

Maimonides: Treatise on poisons ("Traité de Poisons," by I. M. Rabbinowicz, Paris, 1865); "Moreh Nebukim" ("Guide des Égarés," by S. Munk, Paris, 1856).

Modena, Leon of: Dialogue on the subject of gambling ("Le Joueur Converti," by Carmoly).

Pethahiah of Regensburg: "Sibbub Rab Petaḥyah" (by Carmoly, who translated also, under the title "Itinéraires de la Terre Sainte," accounts, by various writers, of travels in Palestine).

German. Aboab, Isaac: "Menorat ha-Ma'or" (by Jacob Raphael Fürstenthal, Breslau, 1844).

Abraham ibn Daud: "Emunah Ramah" (by S. Weil, Frankfort-on-the-Main, 1882).

Abraham ibn Ezra: "Yesod Mora" (by Michael Creizenach, Mayence, 1840).

Albo, Joseph: "Sefer ha-'Iḳḳarim" (by W. Schlessinger, Frankfort-on-the-Main, 1844).

Aristotle, Pseudo-: "Sefer ha-Tappuaḥ" (by J. Musen, Lemberg, 1873).

Baḥya ben Joseph: "Ḥobot ha-Lebabot" (by Fürstenthal, Breslau, 1835, and by Baumgarten and Stern, Vienna, 1854).

Bedersi, Jedaiah: "Baḳḳashat ha-Memim" (by Benjamin Wolf Prerau, Brünn, 1799); "Beḥinat 'Olam" (by Isaac Auerbach, Hirsh ben Meïr, Joel ben Joseph Faust, Simson Hamburger, Auerbach, J. Levy, Joseph Hirshfeld, Stern [in verse], and Judah Kron).

Benjamin of Tudela: "Massa'ot" (by Mordecai Drucker, Amsterdam, 1691).

Carmoly: "Maimonides und Seine Zeitgenossen" (Frankfort-on-the-Main, 1840).

Caro, Joseph: Shulḥan 'Aruk (by H. Löwe, Vienna, 1896, and by Fr. Lederer, 1897–1901).

Crescas, Ḥasdai: The fifth chapter of the "Or Adonai" (by Philip Bloch, 1879).

Duran, Profiat: "Al Tehi ka-Aboteka" (by Geiger, in "Wiss. Zeit. Jüd. Theol." iv.).

Eldad ha-Dani (Dessau, 1700; Jessnitz, 1723; and in Eisenmenger's "Entdecktes Judenthum," ii. 527).

Ephraim of Bonn: The persecutions by the Crusaders (by S. Baer, Berlin, 1892).

Francis, Immanuel: "Meteḳ Sefatayim" ("Die Hebräische Verskunst," by Martin Hartmann, Berlin, 1894).

Ḥasdai, Abraham: "Ben ha-Melek weha-Nazir" ("Prinz und Dervisch," by Wolf Alois Meisel, Stettin, 1847).

Isaac Israeli: "Sefer ha-Yesodot" (by S. Fried, Frankfort-on-the-Main, 1900).

Joseph ha-Kohen: "'Emeḳ ha-Baka" (by Wiener, Leipsic, 1858).

Judah al-Ḥarizi: "Taḥkemoni" (by Kämpf, Berlin, 1845); "Mussare ha-Filosufim" (by J. Löwenthal).

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Kalonymus ben Kalonymus: "Eben Boḥan" (by Moses Eisenstadt, or, according to Zedner, by Katzenellenbogen, Sulzbach, 1705; in condensed prose by W. Meisel, Budapest, 1878).

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Maimonides: "Moreh Nebukim" (the first part by Fürstenthal, Krotoschin, 1839; the second, by M. Stein, Vienna, 1864; the third, by Scheyer, Frankfort-on-the-Main, 1838); "Millat ha-Higgayon" (by M. S. Neumann, Vienna, 1822; by Heilberg, Breslau, 1828); Introduction to the Mishnah ("Das Jüdische Traditionswesen" (by Fürstenthal, Breslau, 1844); treatise on poisons ("Gifte und Ihre Heilungen," by M. Steinschneider, Berlin, 1873); essays on hygiene (by D. Winternitz, 1843).

Mapu, Abraham: "Ahabat Ẓiyyon" ("Tamar," by S. Mandelkern, Leipsic, 1885).

Mendelssohn, Moses: "Sefer ha-Nefesh" (by David Friedländer, Berlin, 1887).

Modena, Leon of: Dialogue on gambling (by Friedrich Albert Christiani, 1638); the abridged commentary on the Passover Haggadah of Isaac Abravanel, entitled "Ẓeli Esh" (Fürth, 1804).

Rashi: Commentary on the Pentateuch (Prague, 1833-38).

Rosenfeld: "Tenubot Sadeh," poems and epigrams (by Fürstenthal, Breslau, 1842).

Saadia: "Emunot we-De'ot" (by Julius Fürst, Leipsic, 1845; the introduction and first chapter, by Philip Bloch, 1879).

Schweitzer: "Mazkeret Ahabah" (metrically translated by Fürstenthal, Breslau, 1841).

Verga, Solomon: "Shebeṭ Yehudah" (by Wiener, Hanover, 1856).

Wiener: "Gezerat Ostraik" (by Jehiel Michael Moroweyczyk, Cracow, 1852).

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Bedersi, Jedaiah: "Beḥinat 'Olam" (in "Antologia Israelitica," 1880).

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Judah ha-Levi: "Canzoniere Sacra di Giuda Levita" (by S. de Benedetti, Pisa, 1871).

Luzzatto, S. D.: "Derek Ereẓ" ("Il Falso Progresso," by Pontremoli, Padua, 1879).

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Modèna, Leon of: The abridged commentary of Abravanel on the Passover Haggadah, entitled "Ẓeli Esh."

Moses: "Vita e Morte de Mose" (by Benedetti de Salvatore).

Rieti, Moses: The second part of the "Miḳdash Me'aṭ," entitled "Me'on ha-Sho'alim" (by Deborah Ascarelli, Venice, 1601).

Solomon: "Clavis Solomonis" (by Abraham Colorni).

Russian. Abramovich: "Ha-Abot weha-Banim" ("Otzy i Dyeti," by Leo Bienstok, St. Petersburg, 1867).

Brandstädter: "Mordekai Kizwiz" (in "Yevreiskaya Biblioteka").

Eichhorn: "Ha-Ḳerab" (by Osip Rabbinovich, 1847).

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Nathan Nata of Hanover: "Yewen Meẓulah" (by S. Mandelkern, St. Petersburg, 1878).

Rosensohn: "Shelom Aḥim," on the catholicity of the Mosaic religion (transl. Wilna, 1876).

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Alguadez, Meïr: Prescriptions for various diseases (by Joseph ha-Kohen).

Baḥya ben Joseph ibn Paḳuda: "Ḥobot ha-Lebabot" (by Joseph Pardo, Amsterdam, 1610).

Elijah de Vidas: Several sections of the "Reshit Ḥokmah" (by David Cohen Lara, under the title "Tratado del Temur Divino," Amsterdam, 1633).

"Ḥinnuḳ, Sefer ha-": Anonymous work on the precepts, of the thirteenth century.

Jonah Gerondi: Ethical work (by Joseph Shalom Gallego, or Galigo, under the title "Sendroe [Sendero] de Vidas," Amsterdam, 1640).

Judah ha-Levi: "Cuzari" (by Jacob Abendana).

Maimonides: ("Tratado de los Articulos de la Ley Divina," by David Cohen de Lara, Amsterdam, 1652); commentary on the Mishnah (by Jacob Abendana).

For other translations from and into the Hebrew see Bible Translations; Maḥzor; Talmud.

J. I. Br.

TRANSLITERATION.—Into Hebrew: The Greek and Latin words which entered into the language of the Hebrews are transcribed in the Talmud, Midrash, and Targum according to purely phonetic principles, their etymologies being entirely disregarded. Besides the lack in Hebrew of that rich system of vocalization which characterizes the Latin, and especially the Greek, the alphabets of these languages include characters which are not represented in the Hebrew, and therefore their transliteration is attended with many complications; sometimes it is even very difficult to detect the root of the transcribed word. The Hebrew consonants represent the following Greek and Latin equivalents: ב = β or "b," π or "p," φ or "f"; ג = γ or "g" and sometimes also κ; ד = δ or "d"; ו = the Latin "v" and sometimes also β or "b"; ז = ζ or "z" and sometimes also σ; ח = χ; ט = θ and also τ or "t"; י = the Latin "j"; כ = χ and sometimes also κ; ל = λ or "l"; מ = μ or "m"; נ = ν or "n"; ע has no equivalent either in Greek or in Latin; פ = π or "p" and φ or "f"; צ = σ; ק = κ or "k" and the Latin "q"; ר = ρ or "r"; ש = σ; ת = θ. The Greek double letters ξ and ψ are respectively represented by קס or כס, and by פס. The nasal sounds γγ, γκ, γχ are reproduced in a manner analogous to the Latin, Syriac, Arabic, etc., as, for instance, אנגלא for *ἄγγελος*, אנגקי for *ἀνάγκη*, קונכי for *κόγχη*. The Latin and Greek vowels are transcribed as follows: α by א, sometimes by ע or ה: ε or "e" by א, sometimes by ע or י; ι by א, אי, or י; ο by א, או, or ו; η by אי or י, less frequently by ה; ω by או or ו; αι (Latin "æ") by אי or י; ει by י; οι by א or י; αυ by או, אי, or אב; ευ by או, אוי, or אי; ου (Latin "u") by או or ו. The hiatus is always neglected, while both the spiritus asper and the spiritus lenis are scrupulously represented, the former by ה and the latter by א. The aspirated ῥ is indicated by רה or הר; even internal aspiration occurs, as, for instance, סנהדרין for *συνέδριον*. However, the vowels are not always kept intact, but are often interchanged contrary to the rule. Syllables are frequently elided by apocope, apheresis, and especially syncope.

With the adoption of the Arabic language by the Jews residing in Moslem countries, the Jewish writers treating of subjects pertaining to religion and Judaism were forced in some degree to conform to the culture of the people for whom they wrote, the great mass of whom, though speaking Arabic as their mother tongue, were not able to read it. Jewish authors, or at least those among them whose works were destined for the common people, were therefore compelled to transliterate their Arabic into Hebrew characters. The system of transliteration generally adopted by them was as follows: For each Arabic letter the corresponding Hebrew was given. The letters, ث خ ذ ض ظ غ, which have no equivalents in Hebrew, were represented by ת̇כ̇ד̇צ̇ט̇ג̇, with dots above or below the letters except in the case of the ג, which, when dotted, corresponds to ج and not to غ. In some writings both ض and ظ are rendered by a dotted צ̇. In vocalized texts the vowel-points are reproduced either by the same signs as are used in the Arabic or by the vowel letters אוי; the "hamza," the "waslah," and the "tashdid" are always rendered by the same signs as in the Arabic. Indeed, the transliteration into Hebrew from the Arabic is the most simple and the easiest, since, with the exception of the six letters mentioned, which are always transcribed in the same way, the pronunciation of each Arabic letter finds an exact equivalent in Hebrew. Far more complicated is the system of transliteration from the Persian, which includes four additional characters that have no equivalents either in Arabic or in Hebrew; even the purely Arabic characters have not always the same sound in both languages, and their transcription in Hebrew is variable. Thus in the older Judæo-Persian literary productions the system of transliteration is different from that used in more recent writings in Bokhara. In the former ב is frequently written with dagesh when it designates "b" and without dagesh when it stands for "w"; ג with or without dagesh corresponds to the Persian گ; ג̄ corresponds to غ ج چ; and also to ژ; ד represents the ذ, and sometimes also the ڊ; כ with or without dagesh represents ك and خ; ס = ص, פ with rafeh = ف, without it پ. In the vocalized texts the long "ā" is indicated by the vowel letter א or by ḳameẓ; short "ă" or "ĕ" is designated either by shewa or by א; short "ŭ" is designated by the vowel letter ו; short "ĭ" by the vowel letter י. In the modern writings four forms of ג are used: (1) גּ for ج; (2) ג for the غ; (3) ג̈ for ژ; and (4) ג̄ for چ.

The use of Hebrew characters for foreign words or sentences was introduced into France in the tenth century. Some Biblical or Talmudical commentators, in order to convey to the reader the exact meaning of a word or sentence not easily explained in Hebrew, accompanied the Hebrew word or sentence with an equivalent in the vernacular. With the exception of the following letters, the method of transliteration adopted by these commentators is the same as that used in the Talmud for the Latin consonants: "c" before "a," "o," "u," or in combination with "h" is represented by ק, and before "e," "i," "y," or when it is provided with a cedilla ("ç"), by צ; "g" before "a," "o," "u" is reproduced by ג, and before "e," "i," "y," by ז; double "s" is represented by צ; "j" by a single or double י, and sometimes also by ג, as, for instance, גיטיר (= "jeter"); "gn" is rendered by a single or double י, and also by נ; "n" is often eliminated in the transliteration, as, for instance, אפנט (= "enfant"), and מ is often rendered by נ, as, for instance, נון (= "nom"); "h" is rendered by א or י; "x" and "z" by ש or צ; "v" is rendered by ב or ו. The system of transliteration of the simple vowels "a," "e," "i," "o," "u," "y" is the same as that used in the Talmud for the Latin, their pronunciation being identical in both languages: "a" = א; "o" and "u" = ו; and "e," "i," "y" = י. The accentuated "e" is sometimes rendered by a double י, and the mute "e" at the end of a word by א or ה or by both. As to the diphthongs, "ai," "ei," "ie" are represented by a single or double י, with or without א; *e.g.*, אליינא (= "haleine"), ביין (= "bien"); "oi," "aui," "aeu," and "eui" are reproduced by a single or double י preceded by ו, as, for instance, פויילא (= "feuille"), אוייברא (= "œuvre"); "au" and "eau" are rendered by א or ו or by both; "eu" and "ou" almost always by ו.

With the single exception of "a," which is sometimes rendered by ה instead of א, the simple vowels are transliterated in Judæo-Spanish, or Ladino, in the same way as in French. The Spanish diphthongs, being very limited in number, and each of the vowels being pronounced, present no difficulty; thus "ei," "ey," and "ie" are always rendered by a double י, while "io," "ya," and "yo" are reproduced by either a double or a single י; "ia" is reproduced by a single י, followed by א or ה or both. Great confusion reigns in the transliteration of the consonants, many of which are indifferently reproduced by various Hebrew letters, while the same Hebrew letter may represent many Spanish. Thus the soft "c" is indifferently represented by ז, ס, צ, and ש; "f" and "g" are rendered by ח, *e.g.*, חואי (= "fue"), חינירא (= "genero"); "h" by נ (especially before "æ"), פ, and א, and when occurring at the beginning or in the middle of a word it is frequently omitted; "j" by ג, ח, ז, ש, and sometimes also by י; "ll" and "ñ" by double י; "m" and "n" often interchange in the transliteration, as, for instance, קאנפי (= "campe"), מוס (= "nos"). Metathesis of "d" before "r" takes place in the transliteration, as, for instance, וידרי (= "verde"), אקודראר (= "accordar"); or of "r" before "e," as, for instance, טאדרה (= "tarde"); "q" preceding "i" is rendered by קי; "s" = ס, ש, and ז; "x" = ש; "z" = ס or ז. The other consonants are represented by the same Hebrew letters as their equivalents in Latin or French. The following first two verses of the Bible in Ladino and in Spanish may serve as an illustration of the method of transliteration: אין פרינסיפיו קריאו איל דיו לוש סיילוש אי לה טיירה אי לה טיירה אירה ואגואה אי וואזיאה אי אישקורידד שוברי פאסיש די אבישמו אי וינטו דיאיל דיו אישמובייגשי שוברא פאסיש די לאש אגואש = "En principio crio el Dios los cielos y la tierra. Y la tierra era vagua y vacia y escuridad sobre façes del abysmo, y viento del Dio esmoniense sobre façes de las aguas."

The transliteration of Italian into Hebrew differed but little from that of French and Spanish. The soft "c" was represented by ז, ס, צ, while the hard "c," "ch," and "cch" were rendered by ק; "g" before "e," "i," "l," or "n," and "gg" were rendered by a single or double י, as, for instance, יודיצי (= "giudice"), יורנו (= "giorno"), פרמייו (= "formaggio"); "gu" and "qu" were generally reproduced by גו; "s," "ss," and "sc" were rendered by ז, ס, and ש; when the "c" following the "s" was a hard one they were rendered by סק or שק. In some cases the "t" was rendered by צ, as, for instance, סטולטיציאה (= "stoltitia"); "z" and "zz" were reproduced by ז, צ, and ש, and in some cases also by ט. The vowels were rendered in the same way as in French, with the exception of the "o," which in Italian was represented by א or או instead of ו. The diphthong "ia" was rendered by a single or double י followed by אה or by א alone; "ie" was represented by a single or double י; "au" and "ao" by או; "ae" by a double י; the vowels which are not pronounced were left out altogether, as, for instance, צוטיל (= "ciottolo"). As an illustration of the Italian method of transliteration the following verse of the "Me'on ha-Sho'alim" of Moses Rieti may serve, which was translated into Italian by Deborah Ascarelli, and incorporated in Hebrew characters in the Roman Maḥzor: או טימפיו דאראטורי ויליא אינפיניטה די קי צירקא פייטא גראצייא אי פאוורי טוא פונטי בינידיטו ספאנדו ויטה = "O tempio dóratori, voglia infinita, di chi cerco pieta grazia e favore, tuo fonte benedetto spanda vita."

Judging from the Anglo-Jewish contracts of the thirteenth century published by the Anglo-Jewish Historical Exhibition, the method of transliteration into Hebrew from the English differed from the French or Italian only in those consonants and vowels which have a special pronunciation. The soft "c" was represented by צ or ש; "ch" by ק or צ; "j" and the soft "g" by a single or double י; "s" or "ss" by ש, צ, or ז; "th" by ז, זט, or טה, followed by ש or צ; "v" by וו or בו. כ sometimes stands for ק; ת for ט; ב (rafeh) for ו; and נ for מ. The simple vowels were transcribed in the same way as the French; as to the diphthongs, "ai" and "ay" were rendered by double י; "au" and "ou" by ו, וא, or א; "ea" and "ee" by a single י; "ei" by a single or double ו; "ia," "ie," and "ey" by a double or single י followed by א or ה or both; "oi" and "oy" by וי; "ew" by יו or by ו. In the transliteration of the numerous English words which entered the Judæo-German in the English-speaking countries, the pronunciation was faithfully preserved. The hard "c," "ch," and "q" are represented by ק, while the soft "c" is rendered by צ; the "f" and "p" are both rendered by פ, with the only difference that for the former the פ is rafeh, while for the latter it is with a dagesh; the soft "g" is represented by דש; the "j" by דזש; "s" or "ss" by ס; "t" by ט, and before "ion" by ש; "th" by דה; "v" by ב (rafeh) or ו; "w" by וו or או. According to the English pronunciation, the "a" is represented by א or יי; the "e" by ע or י; the "i" by י or איי; the "o" by ו; the "u" by ו or א. In the transliteration of the diphthongs the vowels that are not pronounced are left out altogether.

Up to the beginning of the nineteenth century the transliteration of the German words which form the bulk of the jargon called Judæo-German differed little from that current in the other Western dialects; the only deviation in the transcription of the vowels was the use of the א to represent both "a" and "o," whereas the latter was rendered in Spanish and French by ו. At the beginning of the nineteenth century the transliteration of the German underwent many changes. א became silent at the end of words after vowels, and at the beginning before ו and י. "E" was represented by ע instead of by י; "aj" and "ej" by יי; "ö" and "ü" by וי; "ä," "au," "eu" by ייו; "ei" by יי or איי; "au" by וי or אוי. Of the consonants the following may be mentioned: "ch" was represented by כ (rafeh), but when followed by "s," by ק; "sch" and "ss" by ש; soft "s" by ז; "s" before "t" or "p" by ש; "f" and "v" by ב (rafeh) and ו. In modern times "v" is rendered by ו and not by ב, and "w" by וו, so that only one letter occurs with rafeh, namely, פ for "f." In printed books פּ stands generally for "p," while פֿ is "f."

——**From Hebrew:** From the time of Origen (*c.* 185–254), who in his Hexapla transliterated the text of the Pentateuch into Greek characters, to the middle of the nineteenth century no attempt was made to elaborate a scientific system of transcription of Hebrew in foreign characters, and every one followed his own caprice. In 1854 Bargès published the Book of Ruth with a French transliteration of the text. In his system, which was followed by nearly all the French Orientalists, the letters בגדכפת, according as they have or have not dagesh, are represented by their equivalent French letters with or without "h." Thus בּ = "b," ב = "bh," גּ = "g," ג = "gh," דּ = "d," ד = "dh," כּ = "k," כ = "kh," פּ = "p," פ = "ph." Both ה and ח are represented by "h," the former pronounced with a slight aspiration, and the latter with a hard one. ע is represented by a capital "H"; צ by "ts" or "s"; ק by "q"; ש by "sch." The following may serve as an illustration of Bargès' method of transliterating both the Hebrew consonants and vowels: "Va-iehi b-îmé schephot hasch-schôphetim va-iehi ra Habh bâ'ârets. Va-ielekh isch mib-bet Lehem ie-houdhah la-ghour bi-sedhé Mo'ab hou ve-ischt-o ou-schene bhanâ-v," which reads in Hebrew: וַיְהִי בִּימֵי שְׁפוֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו.

A more rational system of transliteration was suggested by the Royal Asiatic Society for Great Britain and Ireland, which transcribes the Hebrew alphabet as follows: א = "'"; ב = "b̬"; בּ = "b"; ג = "g̬"; גּ = "g"; ד = "d̬"; דּ = "d"; ה = "h"; הּ = "h̬" or "hh"; ו = "v"; ז = "z"; ח = "ḥ"; ט = "ṭ"; י = "y"; כ = "k̬"; כּ = "k"; ל = "l"; מ = "m"; נ = "n"; ס = "s"; ע = "'"; פּ = "p"; פ = "f"; צ = "ṣ"; ק = "q"; ר = "r"; שׁ = "s̬"; שׂ = "ṣ"; ת = "t̬"; תּ = "t." The long vowels are represented by "ā," "ē," "ī," "ō," "ū"; the short by "a," "e," "i," "o," "u"; the three vowels with the ḥaṭaf by "a̮," "e̮," "o̮"; the dagesh forte by doubling the letter. As an illustration of the latest system of transliteration adopted by German scholars the following passage of Jeremiah published by Wilhelm Erbt (Göttingen, 1902) may serve: "Pittitani, Jahvé, wa'eppat ḫa-zaqtani wattukal, hajiti lisḫóq kol-hajjom kulló lo'eg-li ki-middé 'adabbèr 'ez'aq: ḫamàs wašod 'eqrá'. Ki-hajâ debar-jahwe li leḫerpa ul-qelés Kol-hajjom. We 'amarti: lo-'ezkerennu, we lo 'adabber 'od bišmó, we-haja belibbi ke'eš bo'eret 'aṣur be'aṣmotái, wenil'éti kalkél, welo 'ukal." = פִּתִּיתַנִי יְהוָֹה וָאֶפָּת חֲזַקְתַּנִי וַתּוּכָל הָיִיתִי לִשְׂחוֹק כָּל־הַיּוֹם כֻּלֹּה לֹעֵג לִי׃ כִּי־מִדֵּי אֲדַבֵּר אֶזְעָק חָמָס וָשֹׁד אֶקְרָא כִּי־הָיָה דְבַר־יְהוָֹה לִי לְחֶרְפָּה וּלְקֶלֶס כָּל־הַיּוֹם׃ וְאָמַרְתִּי לֹא־אֶזְכְּרֶנּוּ וְלֹא־אֲדַבֵּר עוֹד בִּשְׁמוֹ וְהָיָה בְלִבִּי כְּאֵשׁ בֹּעֶרֶת עָצֻר בְּעַצְמֹתָי וְנִלְאֵיתִי כַּלְכֵל וְלֹא אוּכָל.

In regard to the system of transliteration followed in THE JEWISH ENCYCLOPEDIA, see p. vii. of this volume.

S. I. BR.

TRANSMIGRATION OF SOULS (termed also **Metempsychosis**): The passing of souls into successive bodily forms, either human or animal. According to Pythagoras, who probably learned the doctrine in Egypt, the rational mind (φρήν), after having been freed from the chains of the body, assumes an ethereal vehicle, and passes into the region of the dead, where it remains till it is sent back to this world to inhabit some other body, human or animal. After undergoing successive purgations, and when it is sufficiently purified, it is received among the gods, and returns to the eternal source from which it first proceeded. This doctrine was foreign to Judaism until about the eighth century,

Doctrine Refuted by Saadia.

when, under the influence of the Mohammedan mystics, it was adopted by the Karaites and other Jewish dissenters. It is first mentioned in Jewish literature by Saadia, who protested against this belief, which at his time was shared by the Yudghanites, or whomsoever he contemptuously designated as "so-called Jews" (ממיש נקראים יהודים ; see Schmiedl, "Studien," p. 166; *idem*, in "Monatsschrift," x. 177; Rapoport, in "Bikkure ha-'Ittim," ix. 23; *idem*, introduction to Abraham bar Ḥiyya's "Hegyon ha-Nefesh," p. lii.; Jellinek, in "Orient, Lit." 1851, p. 410; Fürst, "Gesch. des Karäert." i. 81). According to Saadia, the reasons given by the adherents of metempsychosis for their belief are partly intellectual and partly Scriptural. The former are as follows: (1) Observation shows that many men possess attributes of animals, as, for instance, the gentleness of a lamb, the rage of a wild beast, the gluttony of a dog, the lightness of a bird, etc. These peculiarities, they assert, prove that their possessors have in part the souls of the respective animals. (2) It would be contrary to the justice of God to inflict pain upon children in punishment for sins committed by their souls in a previous state. The Scriptural reasons are conclusions drawn from certain Biblical verses, such as: "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day" (Deut. xxix. 14, 15); "Blessed be the man that walketh not in the counsel of the ungodly," etc. (Ps. i. 1). Both sets of reasons are refuted by Saadia, who says that he would not consider it worth while to show the foolishness and the low-mindedness of the believers in metempsychosis, were he not afraid lest they might exercise a pernicious influence upon others ("Emunot we-De'ot," vi.).

Influence of Cabala.

The doctrine counted so few adherents among the Jews that, with the exception of Abraham ibn Daud ("Emunah Ramah," i. 7), no Jewish philosopher until Ḥasdai Crescas even deemed it necessary to refute it. Only with the spread of the Cabala did it begin to take root in Judaism, and then it gained believers even among men who were little inclined toward mysticism. Thus one sees a man like Judah ben Asher (Asheri) discussing the doctrine in a letter to his father, and endeavoring to place it upon a philosophical basis ("Ṭa'am Zeḳenim," vii.). The cabalists eagerly adopted the doctrine on account of the vast field it offered to mystic speculations. Moreover, it was almost a necessary corollary of their psychological system. The absolute condition of the soul is, according to them, its return, after developing all those perfections the germs of which are eternally implanted in it, to the Infinite Source from which it emanated. Another term of life must therefore be vouchsafed to those souls which have not fulfilled their destiny here below and have not been sufficiently purified for the state of reunion with the Primordial Cause. Hence if the soul, on its first assumption of a human body and sojourn on earth, fails to acquire that experience for which it descended from heaven, and becomes contaminated by that which is polluting, it must reinhabit a body till it is able to ascend in a purified state through repeated trials. This is the theory of the Zohar, which says: "All souls are subject to transmigration; and men do not know the ways of the Holy One, blessed be He! They do not know that they are brought before the tribunal both before they enter into this world and after they leave it; they are ignorant of the many transmigrations and secret probations which they have to undergo, and of the number of souls and spirits which enter into this world and which do not return to the palace of the Heavenly King. Men do not know how the souls revolve like a stone which is thrown from a sling. But the time is at hand when these mysteries will be disclosed" (Zohar, ii. 99b). Like Origen and other Church Fathers, the cabalists used as their main argument in favor of the doctrine of metempsychosis the justice of God. But for the belief in metempsychosis, they maintained, the question why God often permits the wicked to lead a happy life while many righteous are miserable, would be unanswerable. Then, too, the infliction of pain upon children would be an act of cruelty unless it is imposed in punishment for sin committed by the soul in a previous state.

Opposition to the View.

Although raised by the Cabala to the rank of a dogma, the doctrine of metempsychosis still found great opposition among the leaders of Judaism in the fourteenth and fifteenth centuries. In his "Iggeret Hitnaẓẓelut," addressed to Solomon ben Adret in defense of philosophy, Jedaiah Bedersi praises the philosophers for having opposed the belief in metempsychosis. Ḥasdai Crescas ("Or Adonai," iv. 7), and after him his pupil Joseph Albo ("'Iḳḳarim," iv. 29), attacked this belief on philosophical grounds, considering it to be a heathen superstition, opposed to the spirit of Judaism. The opposition, however, gradually ceased; and the belief began to be shared even by men who were imbued with Aristotelian philosophy. Thus Isaac Abravanel sees in the commandment of the levirate a proof of the doctrine of metempsychosis, for which he gives the following reasons: (1) God in His mercy willed that another trial should be given to the soul which, having yielded to the sanguine temperament of the body, had committed a capital sin, such as murder, adultery, etc.; (2) it is only just that when a man dies young a chance should be given to his soul to execute in another body the good deeds which it had not time to perform in the first body; (3) the soul of the wicked sometimes passes into another body in order to receive its deserved punishment here below instead of in the other world, where it would be much more severe (commentary on Deut. xxv. 5). These arguments were wittily refuted by the skeptical Leon of Modena in his pamphlet against metempsychosis, entitled "Ben David." He says: "It is not God, but the planets, that determine the temperament of the body; why then subject the soul to the risk of entering into a body with a temperament as bad as, if not worse than, that of the one it has left? Would it not be more in keeping with God's mercy to take into consideration the weakness of the body and to pardon the soul at once? To send the soul of a man who died young into another body would be to make it run the risk of losing the advantages it had acquired in its former body. Why send the soul of the wicked to another body in order to punish it here below? Was there anything to prevent God from punishing it while it was in its first body?"

The School of Luria.

Upon the doctrine of metempsychosis was based the psychological system of the practical Cabala, inaugurated by the cabalists of the school of Luria. According to them, all the souls destined for the human race were created together with the various organs of Adam. As there are superior and inferior organs, so there are superior and inferior souls, according to the organs with which they are respectively coupled. Thus there are souls of the brain, of the eye, of the head, etc. Each human soul is a spark ("niẓaẓ") from Adam. The first sin of the first man caused confusion among the various classes of souls; so that even the purest soul received an admixture of evil. This state of confusion, which gives a continual impulse toward evil, will cease with the arrival of the Messiah, who will establish the moral system of the world on a new basis. Until that time man's soul, because of its deficiencies, can not return to its source, and has to wander not only through the bodies of men, but even through inanimate things. If a man's good deeds outweigh his evil ones, his soul passes into a human body; otherwise, into that of an animal. Incest causes the soul to pass into the body of an unclean animal; adultery, into that of an ass; pride in a leader of a community, into that of a bee; forgery of amulets, into that of a cat; cruelty toward the poor, into that of a crow; denunciation, into that of a barking cur; causing a Jew to eat unclean flesh, into a leaf of a tree which endures great suffering when shaken by the wind; neglect to wash the hands before meals, into a river.

The main difference between the passing of the soul into a human body and its transmigration into an animal or an inanimate object consists in the fact that in the former case the soul ignores its transmigration, while in the latter it is fully aware of its degradation, and suffers cruelly therefrom. With regard to the transmigration of the soul into a crow Moses Galante, rabbi at Safed, relates that once he accompanied Isaac Luria to 'Ain Zaitun to pray at the tomb of Judah ben Ilai. On approaching the place he noticed on an olive-tree which grew near the tomb a crow which croaked incessantly. "Were you acquainted," asked Luria, "with Shabbethai, the tax-farmer of Safed?" "I knew him," answered Galante: "he was a very bad man and displayed great cruelty toward the poor, who were not able to pay the taxes." "This crow," said Luria, "contains his soul" ("Shibḥe ha-Ari," p. 29).

Impregnation of Souls.

A quite new development of the doctrine of metempsychosis was the theory of the impregnation of souls, propounded by the cabalists of the Luria school. According to this theory, a purified soul that has neglected some religious duties on earth must return to the earthly life and unite with the soul of a living man, in order to make good such neglect. Further, the soul of a man freed from sin appears again on earth to support a weak soul unequal to its task. Thus, for instance, the soul of Samuel was supported by those of Moses and Aaron; the soul of Phinehas, by those of Nadab and Abihu. However, this union, which may extend to three souls at one time, can take place only between souls of a homogeneous character, that is, between those which are sparks from the same Adamite organs. As the impregnated soul comes either to make good a neglect or to support a weak soul, it enters into the body only after the man has completed his thirteenth year, when he reaches the age of religious duty and responsibility.

The dispersion of Israel has for its purpose the salvation of man; and the purified souls of Israelites unite with the souls of other races in order to free them from demoniacal influences. Each man, according to the practical Cabala, bears on his forehead a mark by which one may recognize the nature of the soul: to which degree and class it belongs; the relation existing between it and the superior world; the transmigrations it has already accomplished; the means by which it may contribute to the establishment of the new moral system of the world; how it may be freed from demoniacal influences; and to which soul it should be united in order to become purified. He who wishes to ascertain to which of the four worlds his soul belongs must close his eyes and fix his thought on the four letters of the Ineffable Name. If the color he then beholds is a very bright, sparkling white, his soul has proceeded from the world of emanation (עולם האצילות); if an ordinary white, from that of creative ideas (עולם הבריאה); if red, from that of creative formation (עולם היצירה); and if green, from that of creative matter (עולם העשיה).

Special Instances.

The cabalists of the Luria school pretended to know the origins and transmigrations of all the souls of the human race since Adam; and in their works accounts are given concerning Biblical personages and the great teachers of Judaism. Thus, for instance, the soul of Aaron is said to have been derived from the good part of that of Cain. It entered into the body of the high priest Eli, who, in expiation of the sin committed by Aaron in making the golden calf—a sin punishable with lapidation—broke his neck in falling from his seat. From Eli it transmigrated into the body of Ezra; and it then became purified. The name "Adam" contains the initials of David and Messiah, into whose bodies the soul of the first man successively entered. The name "Laban" contains the initials of Balaam and Nabal, who successively received Laban's soul. Jacob's soul passed into Mordecai; and because the former had sinned in prostrating himself before Esau, Mordecai obstinately refused to prostrate himself before Haman, even at the risk of endangering the safety of the Persian Jews. Interesting is the account given in the "Sefer ha-Gilgulim" of the souls of some contemporaries of Isaac Luria. The soul of Isaac de Lattes is said there to have been a spark from that of a pious man of the olden times (צדיק קדמון); that of Joseph Vital, one from the soul of Ezra; that of Moses Minz, one from the soul of Seth, the son of Adam. To the soul of Moses Alshech was united that of the amora Samuel ben Naḥmani; hence the former's talent for preaching. Both Moses Cordovero and Elijah de Vidas partook of the soul of Zechariah ben Jehoiada; hence the great friendship that existed between them. Because of some sin his soul had committed in a previous state Moses Vital was unable to acquire a perfect knowledge of the Cabala. The soul of Joseph Delpino entered into a black dog. Ḥayyim Vital possessed, according to Isaac Luria, a soul which had not been soiled by Adam's sin. Luria himself possessed the soul of Moses, which had previously been in the bodies of Simeon ben Yoḥai and Hamnuna Saba.

Generally the souls of men transmigrate into the bodies of men, and those of women into the bodies of women; but there are exceptions. The soul of Judah, the son of Jacob, was in part that of a woman; while Tamar had the soul of a man. Tamar's soul passed into Ruth; and therefore the latter could not bear children until God had imparted to her sparks from a female soul. The transmigration of a man's soul into the body of a woman is considered by some cabalists to be a punishment for the commission of heinous sins, as when a man refuses to give alms or to communicate his wisdom to others.

Gilgul.

The theory of impregnation gave birth to the superstitious belief in "dibbuḳ" or "gilgul," which prevailed, and still prevails, among the Oriental Jews and those of eastern Europe. This belief assumes that there are souls which are condemned to wander for a time in this world, where they are tormented by evil spirits which watch and accompany them everywhere. To escape their tormentors such souls sometimes take refuge in the bodies of living pious men and women, over whom the evil spirits have no power. The person to whom such a soul clings endures great suffering and loses his own individuality; he acts as though he were quite another man, and loses all moral sense. He can be cured only by a miracle-working rabbi ("ba'al shem") who is able to cast out the soul from his body by exorcisms and amulets. The usual exorcism in such cases consisted in the rabbi's reciting, in the presence of ten men (see Minyan), the 91st Psalm, and adjuring the soul in the name of God to leave the body of the afflicted one. In case of refusal on the part of the soul to yield to this simple injunction, the ban and the blowing of the shofar are resorted to. In order that it may cause the least possible amount of damage to the body, the soul is always directed to pass out through the small toe.

The belief that migrant souls seek refuge in the bodies of living persons became more and more deeply rooted; and regular methods for expelling them are given in the cabalistic works of the seventeenth century. This superstition is still widely spread, especially in Ḥasidic circles. Curtiss relates ("Primitive Semitic Religions of To-Day," p. 152) that a few years ago a woman was exorcised in Palestine, and that the spirit when questioned replied that it was the soul of a Jew who had been murdered in Nablus twelve years before. The migrant soul was generally believed to belong to a wicked or murdered person; but it may happen that that of a righteous man is condemned, for a slight offense committed by it, to wander for a while in this world. Such a soul is, however, free from demoniacal influences, and it enters the body of a living person not to avoid evil spirits (who have no power over it), but to atone for the fault it has committed. As soon as this has been accomplished it leaves the body of its own free will. Ḥayyim Vital records that while sojourning at Damascus in 1699 he was called upon to entertain himself with the soul of a pious man which had entered the body of the daughter of Raphael Anaw. The soul informed him that it was exiled from heaven for having slighted the virtue of repentance. For a time it dwelt in a fish, but this fish was caught and sold to Raphael for the Sabbath meal; the soul then entered the body of the daughter of the house. In proclaiming before Vital the great importance of repentance it became free to return to its heavenly abode ("Shibḥe Ḥayyim Wiṭal," ed. Lemberg, p. 11). Narratives of this sort abound in the cabalistic writings of the seventeenth and eighteenth centuries, and many of them are reproduced in the "Nishmat Ḥayyim" of Manasseh ben Israel, who showed himself a firm believer in all kinds of gilgulim and dibbuḳim. He even went so far as to endeavor to demonstrate that references to them are to be found in the Bible. It is noteworthy that most of the cases of exorcism occurred at Safed or in its neighborhood; that is, in localities where mysticism was flourishing. A curious case is cited by Moses Prager in his "Zera' Ḳodesh": it is interesting from the fact that David Oppenheim, the collector of Hebrew books and manuscripts, who was the rabbi of Nikolsburg, Moravia, was one of the signatories of the narrative. See Dibbuḳim.

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K. I. Br.

TRANSVAAL. See South Africa.

TRANSYLVANIA (Hungarian, **Erdély**; German, **Siebenbürgen**): A district which has formed a part of Hungary since 1867. According to one tradition, the first Jewish settlers of this region were subjects of the Persian king Xerxes, who fled thither after the battle of Salamis; while another tradition states that they were colonized there by the Dacian king Decebulus. It is certain, at all events, that Jews lived in Transylvania soon after the country had become a part of Dacia during the Roman period. The earliest mention of them in historical sources, however, is in 1578, when it was decreed in Art. xxii. of the regulations passed by the national assembly at Kolozsvar that "Greeks and likewise Jews might not engage in trade, except in places especially assigned them for residence." This "locus depositionis" in which Jews were allowed to live was Gyulafehérvár (Karlsburg, formerly called Weissenburg, Alba Julia, and Alba Carolina), a frontier town, where the Turkish trade passed through Jewish hands. In 1623 the grand duke Gabriel Bethlen granted the Jews the privilege of settling in fortified cities, of carrying on commerce throughout the country, and of unrestricted observance of religion. This privilege, although made a law by the national assembly in 1627, was of short duration. The ordinances passed by the national assembly in 1650 provided that the Jews should be restricted commercially, and should be forced, like the Greeks, to wear distinctive articles of clothing and badges; and the intolerant grand duke George Rakoczy II. deprived them of the right of residence in fortified towns. These provisions, however, were never carried out. While the emperor Joseph II., in his patent of 1781, appointed Gyulafehérvár as a residence for the Jews, and while the same provision was made by the government as late as 1845, the Jews have always lived in various parts of the country, although their numbers may have been small. The religious congregation and the only community officially recognized, however, were at Gyulafehérvár, where there was a bet din as early as 1591. The first rabbi whose name is known was Joseph Reisz Auerbach (1742-50), who was succeeded by Solomon Selig b. Saul ha-Kohen (1754-58), Johanan b. Isaac of Belgrade (until 1760), Benjamin Zeeb Wolf of Cracow (until 1777), Moses b. Samuel ha-Levi Margolioth (1778-1817), Menahem b. Joshua Mendel (1818-23), Ezekiel b. Joseph Panet (1823-45), and Abraham Friedmann (1845-79), all of whom held the title of district rabbi.

The Sabbatarians (Sambatianer) are important factors in the history of the Jews in Transylvania. This sect originated among the Christians, under the influence of the Reformation, and was founded in 1588 by Andreas Eössy, whose followers regarded the Jews as the chosen people and held their belief to be the only true faith. They observed the Jewish dietary laws, kept the Jewish feasts, and were especially strict in their observance of the Sabbath. The persecutions of the princes Gabriel Bethlen and George Rakoczy I. alienated the Sabbatarians further and further from Christian doctrines, until they approached Judaism so closely that the only congregation which survived the persecution, and which still exists in Bözöd-Ujfalu, officially adopted Judaism with the permission of Baron Eötvös, minister of religion. At present (1905) the Jewish population of Transylvania is 59,239.

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S. L. V.

TRASTEVERE. See Rome.

TRAUBE, LUDWIG: German physician and medical author; born at Ratibor, Prussian Silesia, Jan. 18, 1818; died at Berlin April 11, 1876; elder brother of Moritz Traube. He studied at the gymnasium of his native town and the universities of Breslau, Berlin (M.D. 1841), and Vienna. After a postgraduate course at Vienna University he established himself as a physician in the city of Berlin in 1842. In 1843 he opened a private seminary course on auscultation and percussion, which he continued for a year; in 1844 he commenced his experiments on animals, especially in regard to affections of the lungs through cutting of the nervus vagus, in which experiments he followed the work of Longet. The results of his labors were: "Die Ursachen und die Beschaffenheit Derjenigen Veränderungen, Welche das Lungenparenchym nach Durchschneidung der Nervi Vagi Erleidet" and "Beitrag zur Lehre von den Erstickungserscheinungen am Respirations-Apparat," published in 1846 and 1847 respectively in "Beiträge zur Experimentellen Pathologie."

Traube became privat-docent at Berlin University and assistant to Schoenlein at the Charité Hospital in 1848, and was appointed chief physician of a department of the same institution and assistant professor in 1857. In 1862 he was appointed professor at the Prussian institution for army surgeons (Friedrich Wilhelms-Institut zur Ausbildung von Militärärzten); in 1866 he received the title of "Geheimer Medizinalrath"; and in 1872 he became professor at the university.

Through the above-mentioned essays Traube became one of the leading German specialists in experimental pathology, in which field he remained prominent up to his death. His fame as a clinician, too, was great, he being one of the best teachers at his university. Traube was also one of the leading practitioners of Europe. Many of his essays were epoch-making. To these belong his monographs on digitalis, fever, thermometry in medicine, diseases of the lungs, heart, and kidneys ("Ueber den Zusammenhang von Herz- und Nierenkrankheiten," Berlin, 1856), and above all his works on experimental pathology. His essays were originally published in the "Charité Annalen," "Verhandlungen der Berliner Medizinischen Gesellschaft," and other medical journals. He collected them later and published them in "Gesammelte Beiträge zur Pathologie und Therapie" (vol. i., Berlin, 1871, contains his experimental essays; vol. ii., *ib.* 1871, his clinical experiments; vol. iii., *ib.* 1878, published after his death by his nephew Albert Fränkel, contains his diary, and minor scientific works). In 1867 Traube published "Die Symptome der Krankheiten des Respirations- und Circulationsapparates" (not complete).

In 1878 a monument was erected to the memory of Traube in the second court of the Charité.

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S. F. T. H.

TRAUBEL, HORACE: American editor; born at Camden, N. J., Dec. 19, 1858; educated in the public schools of his native town. In 1892 he was appointed, jointly with Richard Maurice Buckle and Thomas B. Harned, literary executor of Walt Whitman; he has contributed to the periodical press a number of essays on that poet. In 1886 he founded the Contemporary Club in Philadelphia. Among the publications which Traubel has edited are: "The Conservator" (Philadelphia; from 1890 to 1905); "The Dollar or the Man," and "Cartoons of Homer Davenport" (1900). In conjunction with his coexecutors he edited a memorial volume on Walt Whitman. Traubel is editor-in-chief of "The Artsman," a publication founded in Philadelphia in 1903. He is also secretary of the International Walt Whitman Fellowship.

A. F. H. V.

TRAVELERS: Jews early became accustomed to wandering, either by compulsion, as in the Exile and in the Diaspora, or through natural dispersion. The spreading out of the Jewish race in the first and second centuries indicated a willingness to change homes rarely found in other classes under the Roman empire, owing to the local nature of their cults. After the destruction of the Temple there was nothing to prevent Jews worshiping in any part of the habitable globe. Jews were found as far north as the Black Sea and as far west as Spain, and the intercourse between Palestine and Babylonia was continued, as is shown by the cases of Hillel, Akiba, and Rab. Communications between Palestine and Rome were frequent; and the example of Saul of Tarsus shows the wide extent of country that an individual without any means could cover in the course of a few years (see Harnack, "Ausbreitung des Christenthums," Berlin, 1904). With the spread of Islam, Jewish traders became the chief intermediaries between Moslem and Christian lands; and two routes between Spain and China are recorded as traversed by Jewish traders known as "Radanites," who are described in the "Book of Ways," written about 817 by Ibn Khordadhbeh (see Commerce). Other Jewish trade-routes ran from Byzantium to Prague, and possibly extended farther north. A Jew named Isaac accompanied an embassy of Charlemagne's from Aix-la-Chapelle to Bagdad in 802. It is said that Jacob ibn Tarik was sent in the ninth century from Bagdad as far as Ceylon to obtain astronomical books from the Indians; and according to Abraham ibn Ezra a Jewish traveler brought from India the so-called Arabic numerals (see "Fables of Bidpai," ed. Jacobs, p. xxiv.). His name is given also as "Joseph of Spain" (Weissenbron, "Zur Gesch. der Jetzigen Ziffern," 1892, pp. 74-78).

The travels of Eldad ha-Dani are stated to have extended from Babylonia to Spain, but their authenticity is somewhat doubtful. The travels of Abraham ibn Ezra between 1140 and 1168 extended as far as Palestine on the one side, and to England on the other. The same century was distinguished by two important travelers. Benjamin of Tudela started from Saragossa in 1160 and went at least as far as Bagdad, returning to Spain about 1171. It is doubtful whether his accounts of countries east of Bagdad are derived from personal knowledge or from hearsay. About the same time Pethahiah of Regensburg traveled from Prague to Poland and South Russia, to Bagdad, to Jerusalem, and back to Greece and Bohemia. In 1210 a band of over 300 rabbis from France and England made a pilgrimage to the Holy Land, following the example of Judah ha-Levi in 1140 and starting the practise of pilgrimages, a list of which will be found under Pilgrimage. Estori Farhi was perhaps the most important of their followers; after the expulsion of Jews from France in 1306 he wandered in Spain, Egypt, and Palestine, over which he traveled very thoroughly for seven years for geographical purposes.

Part in Geographical Discovery.

Jews were intimately connected with the important extension of geographical knowledge in the fifteenth century—theoretically through the school of Majorca map-makers to which belonged Cresques lo Juheu and Mecia, and practically through a number of travelers like Affonso de Bayba, Abraham of Bega, and Joseph of Lamejo, who accompanied Pedro de Covilham on the discovery of the land-route to the East Indies, and Gaspar da Gama, who had gone from Poland to Goa, where he met Vasco da Gama (Jacobs, "Story of Geographical Discovery," p. 89, New York, 1904). Jews accompanied Columbus on his first voyage to America (see America, Discovery of).

Pilgrimages like those of Meshullam b. Menahem of Volterra and Obadiah Bertinoro to the Holy Land and back became too frequent to deserve special mention; David Reubeni's travels were in the opposite direction. A certain Jew named Jehonadab of Morocco, mentioned by André Thevet as having acquired twenty-eight languages from personal intercourse with those who spoke them, was probably well acquainted with North Africa. Antonio de Montesinos appears to have traveled widely in South America; he claimed to have discovered there the Lost Ten Tribes about 1642. Moses Pereira de Pavia traveled from Holland to Cochin and described the Jews there (1687), while Teixeira's descriptions of his travels in the Philippines, China, and parts of America are of considerable interest. In the eighteenth century few names of travelers occur, apart from those of pilgrims to Palestine and wanderers through Europe, though Samuel Romanelli of Mantua, who lived in Berlin in 1791, described his travels from Gibraltar to Algiers and Morocco, giving many interesting details. In the nineteenth century Jews took a large share in travel in unknown parts. Mention may be made of Joseph Wolf and his travels to Bokhara; of Nathaniel Isaacs, who was one of the earliest to explore Zululand and Natal; and of C. S. Pollack, one of the earliest settlers in New Zealand, of which he wrote an account ("Residence in New Zealand," 2 vols., London, 1831-37). W. G. Palgrave gave an interesting account of his journeys in central Arabia; Arminius Vámbéry of his in central Asia; Captain Binger discovered the bend of the Niger; and Captain Foa wandered from South to North Africa. Emin Pasha and Louis A. Lucas are also to be mentioned as having added to the knowledge of darkest Africa. On Polar expeditions Bessels, Israel, and Angelo Heilprin have done service.

Among modern travelers who have devoted their attention particularly to the condition of Jews in various lands have been: Benjamin II., who wandered over all the continents except Australia; Jacob Saphir, who was especially interested in the Jews of Yemen; J. Halévy, who visited the Falashas; and J. Rinmann, who traveled among the Jews of India. Chorny's travels among the Jews of the Caucasus and Deinard's among those of the Crimea should be mentioned. To these should be added E. N. Adler, who has visited most of the outlying colonies of Jews in Africa, Asia, and America ("Jews of Many Lands," Philadelphia, 1905).

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S. J.

TRAVNIK: Town of Bosnia. The first Jews settled there at the beginning of the nineteenth century, during the reign of the sultan 'Abd al-Majid, most of them being Sephardim from Sarajevo. The first to come were the army purveyor Abraham Eskenasi, the Ottoman army surgeon Isaac Salom (descendants of both of whom are now living at Sarajevo), and the rabbi Isaac Attias. About this time Moses Amar, a Jew from Belgrade, whose descendants still live in that city, was employed by the Ottoman government as collector of taxes at Travnik. His successors down to the time of the occupation (1878) were the following Jews: Judah Montilijo, R. Salom, T. Levi, D. Salom, and M. I. Salom. The Ottoman government treated them liberally, allowing them to close the tax-office on Jewish feast-days and, on Saturdays—a fact which indicates the influence and respect which the Jews enjoyed.

The Jews of Travnik have always been conservative. About 1840, when their number had increased, they built a wooden chapel, which was replaced by a massive temple in 1863, the leading Jews of the community helping in its construction by personally carrying stone and brick. A schoolhouse was erected in 1877, but both these edifices were burned in the conflagration of Sept. 3, 1903. The acting rabbi, Isaac Attias, who has already been mentioned, was succeeded by Abraham Abinon, who officiated for twenty-six years, when he was called to SARAJEVO as chief rabbi of the Sephardim in Bosnia-Herzegovina. The Jews of Travnik have never been subjected to any persecutions or restrictions on account of their religion, and have always lived peaceably with the followers of other creeds. In 1903, out of a total population of 6,626, there were 426 Jews in the town, comprising in a single community sixty-five Sephardic and twenty-four Ashkenazic families, the latter having come after 1878.

J. S. WE.

TREASON.—Biblical Data: In the strictest sense there is no record in the Bible of an attempt to betray one's country, nor is there any mention of an unsuccessful attempt at regicide, which is high treason; but there are numerous instances of successful attempts to overthrow the government by killing its head. Abimelech, the son of Jerubbaal, slew his half-brothers, the seventy sons of Gideon, and proclaimed himself ruler of Israel (Judges ix. 1–5). Athaliah annihilated all those of royal blood and made herself Queen of Judah (II Kings xi. 1).

Saul evidently considered David's action as treasonable and deserving of death (I Sam. xx. 31), and he executed Abimelech and his family of priests for aiding David (I Sam. xxii. 11–18), though Samuel, by God's command, had already anointed David as Saul's successor. Nevertheless, David killed the Amalekite who assisted Saul in committing suicide, "for stretching forth his hand to destroy the Lord's anointed" (II Sam. i. 14). Baanah and Rechab, two captains, killed Ish-bosheth, the son of Saul, in the expectation of being rewarded by David; but the latter charged them with treason and executed them (II Sam. iv. 2–12). Joab killed Absalom for having attempted to overthrow the government and to depose his father, David, in the kingship (II Sam. xviii. 14). Shimei, the son of Gera, was guilty of treason in insulting and cursing David (II Sam. xvi. 5–8). When Shimei begged David's forgiveness, the latter pardoned him (II Sam. xix. 21), but King Solomon found a pretext to avenge his father (I Kings ii. 46). Sheba, the son of Bichri, raised the standard of rebellion against David, and was killed by those he had misled (II Sam. xx. 22). Adonijah was found guilty of treason, and was finally executed (I Kings i. 5, ii. 25).

Zimri, a captain in the army of Elah, the son of Baasha, killed his king, and after a reign of seven days, fearing capture, committed suicide (I Kings xvi. 9–18). His action became proverbial, and was recalled in Jezebel's remark, "Zimri, . . . who slew his master" (II Kings ix. 31). Pekahiah, the son of Menahem, King of Israel, was killed by his captain Pekah, the son of Remaliah, who succeeded him. In return, Hoshea, the son of Elah, conspired against Pekah, killing and replacing him (II Kings xv. 25, 30). Ishmael killed Ahikam's son Gedaliah, whom the king of Babylon had appointed governor (II Kings xxv. 25).

——**In Rabbinical Literature:** The Rabbis find the penalty of death for disobedience to the king in Josh. i. 18 (see Sanh. 49a). A Jewish king may inflict death upon those guilty of revolt. Even if the king orders one of his subjects to go to a certain place, or forbids him to leave his own house, he must obey or become liable to capital punishment. The king also has the right to kill one who insults or disgraces him, as in the case of Shimei ben Gera. Death for treason is by the sword only. The king may also punish the offender otherwise, but he may not confiscate his property, as this would be robbery (Maimonides, "Yad," Melakim, iii. 8). David ben Solomon ibn Abi Zimra defines a king as one chosen by a prophet or elected by the people, but not a self-appointed ruler who has acquired his kingdom by usurpation. No one can be guilty as a "mored be-malkut" in the case of such a king (commentary on the "Yad," *ad loc.*, ed. Wilna, 1900). R. Joseph partly justifies David's action against Uriah by the latter's reference to "my lord Joab, and the servants of my lord" (II Sam. xi. 11), which placed Joab on equal terms with the king, an offense which amounted to treason (Shab. 56a). Others are of the opinion that Uriah deserved death because he disobeyed David's command to go home (Tos. *ad loc.*, s.v. ואמר). David adjudged Nabal guilty of disrespect to the king; but Abigail pleaded that Saul was still living and that David was not yet recognized generally as king: David admitted the force of her argument (I Sam. xxv. 33; Meg. 14b). Amasa was guilty of disobedience when he "tarried longer than the set time which he [David] had appointed him," and thereby earned his death at the hands of Joab (II Sam. xx. 5, 10; Sanh. 49a).

J. J. D. E.

TREASURE-TROVE. See FINDER OF PROPERTY.

TREBINO (TREMINO) DE SOBREMONTE, TOMAS: Martyr; burned at the stake at Mexico, or Lima, April 11, 1649. He had previously been reconciled by the Inquisition; but in 1642, during the trial of Gabriel de Granada, information was brought against him and his wife, Maria Gomez. He appears to have been thrown into the dungeon of the Inquisition at that time, and kept in imprisonment till his death, possibly in order that the Inquisitor might obtain possession of his fortune; for when burning he taunted the officials with using up wood which had cost them nothing, because it had been bought with his money. Out of a group of 109 prisoners, Trebino de Sobremonte was the only one to be burned alive. He died without uttering a groan, mocking "the pope and his hirelings," as he called them, and taunting his tormentors with his last breath. De Barrios, the Spanish-Jewish historian, who visited Cayenne in 1660, dedicated two sonnets to him.

BIBLIOGRAPHY: Obrégon, *Mexico Viejo*, vol. ii.; C. Adler, in *Publ. Am. Jew. Hist. Soc.* vii., pp. vi. 5, 59, 60, 65; G. A. Kohut, *ib.* iv. 124, 161–162; xi. 164.

A. J.

TREBITSCH, ABRAHAM BEN REUBEN ḤAYYAṬ: Austrian scholar; born at Trebitsch, Moravia, about 1760; died at Nikolsburg in the first half of the nineteenth century. He attended the yeshibah of Löb Fischels at Prague in 1775 ("Ḳorot ha-'Ittim," p. 24a), and then settled in Nikolsburg, where he became secretary to the "Landesrabbiner." He was the author of "Ḳorot ha-'Ittim," a history of the European monarchs, including the emperors of Austria, from 1741 to 1801 (part i., Brünn, 1801; with additions, under the title "Ḳorot Nosafot," up to the year 1830, by Jacob Bodek, Lemberg, 1841). It deals especially with the history and literature of the Jews in the Austrian states. Trebitsch's work is a continuation of Menahem Mann ben Solomon ha-Levi's "She'erit Yisrael," which traces the history down to the year 1740 (see JEW. ENCYC. i. 490, *s.v.* AMELANDER).

Trebitsch, with Hirsch Menaḳḳer, was the author of "Ruaḥ Ḥayyim," a story of the exorcising of an evil spirit that possessed a young man (published in Hebrew and Yiddish, Nikolsburg, 1785; Frankfort-on-the-Oder, 1794).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 527, No. 327; Fürst, *Bibl. Jud.* iii. 442; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 176.

D. S. MAN.

TREBITSCH, NEHEMIAH (MENAHEM NAHUM): Austrian rabbi; born at Prague Aug. 14, 1779; died there July 4, 1842. He was a son of Selig Trebitsch, ḥazzan at the Altneuschule, and he received a thorough Talmudical training at the yeshibah of Jacob Günsberg. Upon the recommendation of the "Landesrabbiner" Mordecai Benet (Marcus Benedict), Trebitsch became rabbi of Prossnitz in 1826.

On May 13, 1832, the government confirmed the election of Trebitsch as "Landesrabbiner" of Moravia, in succession to Mordecai Benet, and granted him a salary of 600 florins; he was the last Moravian "Landesrabbiner" of the old school. In Sept., 1833, the provincial government issued a decree conferring upon the chief rabbi the power of proposing candidates for the various rabbinates of the province, and of making an appointment when the congregation failed to inform him of a vacancy or rejected the candidate proposed by the "Landesrabbiner." This decree, for which Trebitsch was declared by his opponents to be responsible, brought him into conflict with the congregations of Gewitsch, Weisskirchen, Prossnitz, and Loschitz; and five years later (May 23, 1838) another decree canceled the chief rabbi's privilege of proposing candidates. Abraham Neuda, rabbi of Loschitz, whom Trebitsch refused to confirm on account of liberal tendencies, was reinstated after having passed a successful examination before a committee of which Trebitsch was a member. This defeat, and the censure of the government for his opposition to the use of the German language among the Jews greatly affected Trebitsch, who died while on a journey to Carlsbad.

Trebitsch wrote: "Shelom Yerushalayim," glosses on Seder Mo'ed of the Palestinian Talmud, with the text and David Fränkel's commentary (Vienna, 1821); "Ḳobeẓ 'al Yad," notes on Maimonides' "Yad ha-Ḥazaḳah," part i., with text (*ib.* 1835).

BIBLIOGRAPHY: *Kol Nehi*, a funeral sermon (Hebr. and German), Prague, 1842; L. Löw, *Das Mährische Landesrabbinat*, in *Gesammelte Schriften*, ii. 195–212.

S. S. MAN.

TREE OF LIFE.—Biblical Data: According to Gen. ii. 9, there stood in the midst of the Garden of Eden a "tree of life," apparently by the side of the "tree of knowledge of good and evil." Although Gen. iii. 3 seems to presuppose but one tree there, Gen. iii. 22 asserts that, after the primitive pair had eaten of the tree of knowledge, they were expelled from Eden lest they should put forth their hands and take of the tree of life and live forever. The view of the writer was that Eden contained a tree the magical power of the fruit of which conferred immortality upon him who partook of it, though YHWH prohibited mortals from partaking of this fruit.

Referred to in Proverbs.

A tradition of this tree lingered long in Israel. In Prov. iii. 16–18 the poet says of wisdom, "Length of days is in her right hand; . . . She is a tree of life to them that lay hold upon her," a passage which clearly alludes to the primitive conception of a life-prolonging tree. Again, Prov. xi. 30 reads, "The fruit of the righteous is a tree of life"; and Prov. xiii. 12, "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." In Prov. xv. 4 it is said, "A wholesome tongue is a tree of life." In the last three references the thought may not be so literal as in the first, but the use of the tree of life in this gnomic poetry is evidence that the tradition lived. In Ezek. xlvii. 12 also there seems to be an allusion to the tree of life. In describing the river which would flow out from Jerusalem to the Dead Sea the prophet says, "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months." In the New Testament, where this passage is quoted (Rev. xxii. 2), the tree is described as the tree of life.

In the extracanonical literature there are two or three additional references. The Ethiopic Book of Enoch (xxiv. 4) describes the tree of life as having "a fragrance beyond all fragrance; its leaves and bloom and wood wither not forever; its fruit is beautiful and resembles the dates of a palm." The Slavonic Book of Enoch (viii. 3) says, "In the midst there is the tree of life . . . and this tree can not be described for its excellence and sweet odor." IV Esd. viii. 52, in describing the future, says, "Unto you is paradise opened, the tree of life is planted," etc.

——**Critical View:** Budde ("Urgeschichte," pp. 46 *et seq.*) showed that in the original narrative of Gen. ii.-iii. there was but one tree. This, he thought, was the tree of knowledge, and he accordingly eliminated the tree of life. Barton, however, has shown ("Semitic Origins," pp. 93 *et seq.*) that in primitive Semitic life the especially sacred tree was the date-palm, and that, because of its bisexual nature and because of a belief that man came to self-realization through sexual relations, it was regarded as both the tree of knowledge and the tree of life. The differentiation which divided these functions between two trees came in at a later time, when knowledge of the origin had become in part obscured. That this is the source of the idea of the tree of life among the Hebrews is rendered probable by the following considerations: (1) the Temple of Solomon, which was evidently intended to imitate a garden (comp. Bevan, in "Jour. of Theol. Studies," iv. 502 *et seq.*), was carved with cherubim, palm-trees, and flowers (I Kings vi. 29-32); (2) a recollection of the real origin of the tree of life crops out in Ethiopic Enoch, xxiv. 4; (3) the tradition came to the Hebrews by way of Babylonia (comp. Paradise, Critical View), and in Babylonia not only was the palm the sacred tree of a sacred garden (comp. Barton, *l.c.* p. 107), but in the literature its name is sometimes written with the determinative for deity (*idem*, "Documents from the Archives of Telloh," 1905, plate 25). For a similar Babylonian conception of a food of life see Paradise, Critical View. In Hebrew literature this idea first appears in its literal form in Genesis, is used as a literary metaphor in Proverbs, and in Ezekiel and the apocalypses becomes a part of the picture of the heavenly paradise.

Bibliography: Budde, *Urgeschichte*, pp. 46-88, Giessen, 1883; Toy, *Proverbs*, in *International Critical Com.* 1899, pp. 69, 70; Barton, *Sketch of Semitic Origins*, pp. 90-98, New York, 1902.

E. G. H. G. A. B.

TREE-WORSHIP: Trees have been objects of worship in all parts of the world (comp. Mannhardt, "Wald- und Feldkulte," Berlin, 1875). They were worshiped among the Semites (comp. Wellhausen, "Reste Arab. Heidentums," 2d ed., 1897, pp. 101 *et seq.*; W. R. Smith, "Rel. of Sem." 2d ed., 1894, pp. 185 *et seq.*; Barton, "Sketch of Semitic Origins," pp. 87 *et seq.*), and the Hebrews were no exception to this. The tree that was generally regarded as sacred in Palestine was the oak, or the terebinth, which in hot countries, especially the more southerly of those about the Mediterranean, takes the place of the oak. It is called "allon," which possibly meant "divine tree" (from אל), though another etymology is perhaps more probable. This was not the only sacred tree; for traces of the worship of the palm-tree survive (comp. Tree of Life), and Abraham planted an "eshel" (tamarisk) by the sacred wells at Beer-sheba and called on the name of God there (Gen. xxi. 33). Tamarisks existed also at Ramah in the time of Saul and at Jabesh in Gilead (I Sam. xxii. 6, xxxi. 13, Hebr.). It was the terebinth, however, which was generally worshiped, and the worship of which was denounced by the Prophets.

The Sacred Terebinth.

The worship of this tree is connected with the earliest traditions. At Shechem, Yhwh is said to have appeared to Abraham at the terebinth (R. V. margin) of Moreh, when he first entered the land (Gen. xii. 6 *et seq.*). Under this tree Jacob buried the foreign gods of his followers (Gen. xxxv. 4); and Joshua set up a "maẓẓebah" under the terebinth which was in the sanctuary of Yhwh (Josh. xxiv. 26). Perhaps it was this tree to which allusion is made in Judges ix. 37. Near Beth-el there was another of these sacred terebinths (Eng. versions, "oak"; Gen. xxxv. 8). At Hebron, Abraham built an altar under one; there he dwelt, and there Yhwh appeared to him (Gen. xii. 18, xiv. 18, xviii. 1 *et seq.*). A descendant of this tree (see illustration *s.v.* Abraham's Oak) is still pointed out at Hebron, and is venerated by the Russo-Greek pilgrims who visit Palestine every year: it has probably maintained its sacred character through all the intervening centuries. At Ophra a sacred terebinth (A. V. "oak") existed in the time of Gideon (Judges vi. 11, 19). The wide-spread existence of this tree is evidenced by the names derived from it—as Elim (Ex. xv. 27), Elon (Judges xii. 11), and Elath (II Kings xiv. 22). The extent of its worship is indicated also by the denunciations of the Prophets. A favorite phrase of theirs in describing idolatrous practises was "upon every high hill and under every green tree" (Deut. xii. 2; Jer. ii. 20). Some-

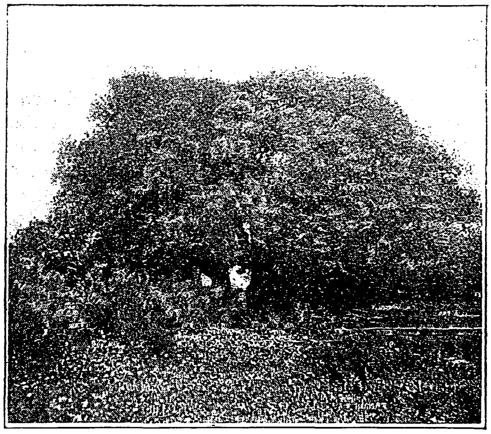

Sacred Terebinth on Jabal Ausha', Palestine.
(From a photograph.)

times the name of the terebinth is combined with this phrase (comp. Isa. lvii. 5 and Ezek. vi. 13, R. V. margin), showing that it was to this tree the Prophets referred.

The sacred character of many of these trees has survived to the present time. There is, for example, one on Jabal Ausha', and others are at 'Ain Yajuz and Suf (comp. Barton in "Biblical World," 1904, xxiv. 170, 174; *idem*, "A Year's Wandering in Bible Lands," 1904, p. 162). The one at Suf is thickly hung with rags. In southern Gilead to-day the limbs of the ordinary terebinth are cut for fire-wood, so that the tops of the trees are kept small and are much misshapen. The sacred ones, on the contrary, are left intact and cast a fine shade. Perhaps this was the case in ancient times also. If so, it would explain the phrase "green tree" as applied to those which were sacred.

Other trees besides those mentioned may have had a sacred character, as is suggested by the fact that David once received an oracle through the mulberry- or balsam-tree ("baka"; comp. II Sam. v. 24); but nearly all trace of such a character has disappeared. As has been pointed out, the Prophets were unable completely to suppress tree-worship, which has survived in Palestine through all religious changes to the present day.

Bibliography: In addition to the works mentioned, see Baudissin, *Studien*, vol. ii.; Jacobs, *Studies in Biblical Archæology*, pp. 68-74.

E. C. G. A. B.

TREES, LAWS CONCERNING: Cutting down fruit-bearing and useful trees is forbidden by the Mosaic law. In time of war the fruit-trees about a besieged city may not be injured or used to build defenses; for war is waged against foes, and not against the life-preserving works of nature (Deut. xx. 19-20). The Rabbis regard this as an admonition against any kind of waste or wilful destruction. The prohibition is technically known as "bal tashḥit" (thou shalt not destroy; Shab. 129a). Some authorities, however, permit the cutting down of fruit-trees when the site is needed for a dwelling ("Ṭure Zahab," to Shulḥan 'Aruk, Yoreh De'ah, 117, 6).

A tree which extends into the public road may be cut to allow a camel and its rider to pass beneath (B. B. ii. 14). Trees were often used to mark the boundary between fields belonging to different owners. The fruit of a tree belongs to the owner of the land in which the tree is planted, though the branches extend over other property. If the trunk of the tree is in two properties, the two owners become partners in the tree and divide the fruit (B. M. 107a; "Yad," Shekenim, vi. 9). One who purchases three trees in one field may claim the right to as much ground around the trees as is necessary for the gatherer and his basket (B. B. 82b); one who purchases less than three trees has no claim to ground. An adjacent owner can not object because the roots of a tree are in his ground. He may, however, cut the roots when they are in the way of his plow or if they enter his well. When there is no fence between two separately owned fields, one must not plant trees nearer than 4 ells from his neighbor's boundary-line (B. B. 26a). Enough space must be left on either side of a river to allow a rower room to run his boat ashore (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 155).

W. B. J. D. E.

TREMELLIUS, JOHN IMMANUEL: Italian Hebraist; born at Ferrara 1510; died at Sedan Oct. 9, 1580. He was educated at the University of Padua. He was converted about 1540 to the Catholic faith through Cardinal Pole, but embraced Protestantism in the following year, and went to Strasburg to teach Hebrew. Owing to the wars of the Reformation in Germany he was compelled to seek asylum in England, where he resided at Lambeth Palace with Archbishop Cranmer in 1547. In 1549 he succeeded Paul Fagius as regius professor of Hebrew at Cambridge. On the death of Edward VI. he revisited Germany, and, after some vicissitudes, became professor of Old Testament at Heidelberg (1561). He ultimately found refuge at the College of Sedan, where he died. His chief literary work was a Latin translation of the Bible from the Hebrew and Syriac. The five parts relating to the Old Testament were published at Frankfort-on-the-Main between 1575 and 1579, in London in 1580, and in numerous later editions. Tremellius also translated into Hebrew Calvin's "Catechism" (Paris, 1551), and wrote a "Chaldaic" and Syriac grammar (Paris, 1569).

Bibliography: *Dictionary of National Biography*.

T. J.

TRÉNEL, ISAAC: French rabbi; born at Metz Dec. 28, 1822; died at Paris in 1890. He studied at Marmoutier under his uncle Jacob Haguenauer, a famous Talmudist, and later at Merzig, Prussia, under the Talmudist Moïse Lévy, known also as R. Moché Merzig. After completing his studies at the rabbinical school of Metz, Trénel was appointed rabbi at Besançon; he resigned that office soon after, however, and went to Paris, where he was for a time secretary of the Comité de Bienfaisance Israélite. After some years he was appointed assistant to the chief rabbi of Paris, and in 1856 director of the Ecole Centrale Rabbinique, which was transferred to Paris in 1859; he retained the latter office until his death. He was the author of a Hebrew-French dictionary, compiled in collaboration with N. Sander (Paris, 1859), and of a study on the life of Hillel the Elder, published in the report of the Séminaire Israélite (*ib.* 1867).

S. I. L.

TRENT (German, **Trient**): Oldest city of the Tyrol; a sovereign bishopric from 1027 to 1803. During the first half of the fourteenth century a small number of Jews, probably from Italy, settled in the episcopal city. During the first decades their history differed in no wise from that of the Jews living in the rest of the Tyrol; but by the beginning of the fifteenth century there existed for the Jews of Trent special ordinances similar to those in force in Bozen, as is proved by an order promulgated by Bishop Ulrich III. of Brixen in 1403. The Jews as prominent business men showed themselves of service to the bishops, and accordingly stood high in favor with them. Thus Bishop Alexander of Masovia (1423-44) on one occasion gave a decision in favor of the Jew Isaac against Peter von Rido (Sept. 3, 1440). The Jewish physician Tobias, who later (1475) died a martyr for his faith, was likewise very popular among the Christians.

The Jews owned houses, estates, and a separate Jewish school, and in general lived on the best of terms with their Christian fellow citizens, until the fanaticism of a priest caused untold disaster to descend upon the small but prosperous community. Bernardinus of Feltre, the indirect and probably the direct instigator of the murder of Simon of Trent, brought about the notorious ritual-murder proceedings of 1475 (see Simon of Trent). The community was dissolved; its rich members were put to death after the confiscation of their property by order of Bishop Hinderbach; and the surviving members were expelled. Sixtus IV., seriously ill at the time, in the bull "Facit nos pietas," dated June 20, 1478, sanctioned these proceedings in spite of the efforts made by the Bishop of Ventimiglia, who showed that the charges which had been brought were a mere tissue of lies. For centuries from that time no Jews dwelt in Trent; and as late as Oct. 20, 1638, the proceedings of 1475 were cited by the prince bishop Karl Emanuel of Madruzzo as ground for forbidding the settlement of Jews in the town. On the same occasion a law was promulgated to the effect that Jews when traveling might not pass through the precincts of Trent in closed wagons or sedan-chairs, and that they must wear on the breast a badge the size of a thaler. The penalty for violating this law was to be a long imprisonment or heavy fine. In 1725 and again in 1731 it was ordered that Jews wear hats covered with red or yellow cloth. A few Jews were allowed to stay in Trent when provided with special letters of protection from the emperor, but only for a few days. Such a safe-conduct was granted, for example, by Emperor Maximilian to the Jew Emanuel, son of Samson, on March 1, 1516.

In recent times several Jewish merchants have settled in Trent; but they have no opportunities for holding religious services, and, like all the Jews in the Tyrol, they belong to the community of Hohenems.

J. A. Tä.

TRESPASS: Injury done directly, in most cases purposely, to the person or property of another. Trespass on the person has been discussed under the head of Assault and Battery: it remains to speak of the Talmudic law of trespass on property.

According to the Mishnah (B. Ḳ. ii. 6), "a man is always forewarned." That is, like the master of the forewarned ox (see Goring Ox), he is always liable for the whole damage arising from his direct act; and the words are added: "whether awake or asleep, whether acting of purpose or from ignorance."

The Scripture prescribes punishment for only one typical case ("ab") of trespass on property (Lev. xxiv. 8, Hebr.): "And he who kills a domestic animal shall make it good, life for life"; and (*ib.* verse 21): "And he who smites a beast shall make it good." This is extended by the oral law to all cases of direct harm done to property; but the above-quoted section of the Mishnah also singles out as a case, "whether he has blinded one's eye, or has broken his vessel, he pays full damage." In other places the Mishnah or Baraita speaks of tearing a person's clothes, or destroying his crops or plants, or killing his beast. Only one exception is made: viz., when the trespass constitutes otherwise a death-deserving, sinful act, there is no liability to make the damage good in money (see the case of the burglar in Sanh. viii. 6).

Trespass on Property.

Not only is sleep or ignorance no defense against the charge of trespass, but unwillingness or acting under compulsion (אונס) does not free from liability—for instance, where one stumbles or falls from the roof and in so doing hurts a person or breaks a thing—unless the hurtful movement was made under irresistible force and was not caused by lack of care (B. Ḳ. 26-28). This is illustrated in the Mishnah (B. Ḳ. iii. 4-5) thus:

> "When two potters [men carrying earthenware] are walking one behind the other, and the first stumbles and falls, and the second stumbles over him, the first is liable for the damage done to the other. Or when one goes along with his jar or barrel, and the other with his joist [meaning side by side], and the jar of the one is broken against the joist of the other, the latter goes clear; for each had the right to go where he went. If the man with the joist walked in front and the jar or barrel was broken against it, the man with the joist goes clear; but if he stood still, unless he told the man with the barrel to stand still also, he is liable. If the man with the barrel walked in front, and the other man behind him, and the barrel was broken by the joist, [the bearer of the latter] is liable; but if the man with the barrel suddenly stands still, without telling the man behind him to stop, the latter goes free. And the same results will follow where one carries a burning lamp and another a bundle of flax."

But when the injurious act is committed on the grounds of the injuring party, he who commits it is liable only for what he does wilfully, not for what he does unwittingly or involuntarily; such at least is the opinion of Maimonides, taken from post-Talmudic authorities, though based upon hints and analogies in the Mishnah and the Baraita.

The trespasser is responsible not only for what he does with his hand or other parts of his body, or with a weapon or implement which he wields, but also for any injury which he does by throwing or shooting or by spitting. But if he casts anything on the ground (even his saliva) and injury arises therefrom afterward (*e.g.*, where it causes a man or a beast to stumble), it is not a trespass, but is in the nature of a pit (see Jew. Encyc. i. 160b, *s.v.* Accident).

Extent of Trespass.

Where one strikes iron with a hammer so that sparks issue therefrom, by which a neighbor's house or goods are burned or otherwise damaged, it is deemed a trespass, for which the wielder of the hammer is liable. When one pushes his neighbor's beast into the water, or prevents it from leaving the water, and it is drowned, or when he locks it in a circumscribed place, where it dies from heat or from lack of air, he is liable; and thus in similar cases of death indirectly inflicted.

Where an injury does not affect the neighbor's property in the body and can not be seen—where the shape of the thing is not changed, yet the thing itself is diminished in value—it is held (Giṭ. 53b) that under the letter of the Torah there is no liability for damage; but there is a rabbinical ordinance to the effect that the person causing the diminution in value must make it good. This would happen where things Levitically clean were defiled by the act of one not the owner; or where "wine of a heathen libation" (יין נסך) was mixed with another man's wine, rendering its use unlawful; or in like cases where food or drink has by the trespasser's act been made a thing forbidden under the Jewish dietary, Levitical, or other religious laws.

Trespass Through Agent.

Where one man orders or procures another to commit a trespass, and the agent does so, both principal and agent are liable for the damage done. Where the construction of a house, or of a similar thing in which several work together, causes an injury, if those doing the several parts of the work are associated as partners therein, all are liable; but if they work as employees, each for his own wages, only the one who actually causes the injury is liable.

This case is also put: Five men have each put a burden on a beast, and it walks along; a sixth puts a further burden on it, and it stops and dies; the sixth alone is liable. If, however, the beast had stopped before the additional weight was laid on it, the sixth man goes free; but if there is doubt as to the facts, all six are liable, and the damage is divided among them; and generally, when two or more jointly have killed an animal or broken an implement, the damage is paid by them in equal parts.

All damages to property are paid in money, and are ascertained by subtracting the value of the dead beast or of the wreckage from the worth of the beast or other article before the trespass was committed. See Robbery.

Bibliography: Maimonides, *Yad, Ḥobel u-Mazzik*, vii. 7; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 400-419, *passim*.

E. C. L. N. D.

TRESPASS-OFFERINGS. See Sacrifice.

TREUE ZIONSWÄCHTER, DER. See Periodicals.

TREUENBURG or **TREUENFELD, JACOB.** See Bassevi, Jacob; Coat of Arms.

TREVES (ancient, **Augusta Treverorum**; German, **Trier**): City of Rhenish Prussia, formerly an electorate comprising upper and lower bishoprics with Treves and Coblenz as capitals (see Jew. Encyc. iv. 133). In all probability Jews lived in the city in the early centuries of the common era, for Treves was the central point connecting Gaul and Rome. There is no specific mention of them, however, before 1066, when Archbishop Eberhard (1047–66) menaced them with expulsion unless they should accept baptism before Easter; but this threat was ineffective, for he was murdered on Feb. 12, 1066, by a priest named Christian, who had been instigated, it was alleged, by the Jews. Thirty years later (June, 1096) the pillaging bands of Emikos advanced upon Treves. Several Jews committed suicide, while the remainder sought refuge in the palace of Archbishop Egilbert, who endeavored to persuade them to accept baptism, although those who were converted obtained the permission of Emperor Henry IV. in the following year to return to Judaism (see Grätz, "Gesch." vi. 102 *et seq.*; Salfeld, "Martyrologium," pp. 3, 19 [Hebrew part], and pp. 98, 140 *et seq.* [German part], where a list of the names of the martyrs is given). The other communities of Treves, including those at Berncastel, Cochem, and Wittlich, were almost totally destroyed by the Crusaders. During the archbishopric of Bruno of Treves early in the twelfth century (1102–1124), one of the residents of the city was a Jew named Joshua, who later embraced Christianity, and who enjoyed a reputation as a physician, mathematician, astronomer, and student of Hebrew literature. Abrion, the Jew of Treves, who was unusually well versed in German, seems to have been a contemporary of Joshua (Goethe, "Reineke Fuchs," ii.).

First Expulsion, 1262.

In 1262 the Jews were expelled from Treves by Archbishop Heinrich of Vinstingen, who invited Lombards to take their places, although the latter proved to be even more usurious than the Jews. The elector Baldwin of Treves employed Jewish financial agents, among them Muskin (1323–36); Jacob Daniel (until 1341), a banker who had a Hebrew chancellery and who, like his chief manager, bore the title of "Judæorum dominus"; and Michael, Jacob's son-in-law, who was in the electoral service until 1349. The Jews of Treves suffered much during the Armleder Persecutions in 1336, when their houses were pillaged (Salfeld, *l.c.* p. 239, note 1); but three years later they were permitted to remain in Treves in consideration of an annual tax of 100 pounds heller, half this sum being paid in May and half on St. Martin's Day. At Coblenz on March 17, 1345, two Jews of Treves farmed the archiepiscopal "Rheinzoll" of 15 tournois for three years at 655 livres gros tournois annually.

At the time of the Black Death the Jews of Treves were persecuted, like those of the entire Moselle valley (Salfeld, *l.c.* pp. 69, 78, 80, 84 [Hebrew part]; pp. 246 *et seq.*, 268, 276, 286 [German part]). On Oct. 9, 1354, Archbishop Boemund II. engaged the Jew Symon as his physician in ordinary, and Emperor Charles V., in a document dated Metz, Dec. 13, 1356, granted the elector the right of admitting Jews. On Sept. 30, 1362, an agreement was made between Archbishop Cuno of Falkenstein and the city of Treves by which the latter pledged itself to protect the Jews of the archbishopric like any other citizens, although the number of families permitted to reside there was limited to fifty; and they were ordered to pay an annual tax of 100 livres noir tournois in two instalments, at St. John's Day and at Christmas, while in case twenty-five families or fewer lived there, they were to pay 50 livres. On Aug. 24, 1405, King Ruprecht waived his claim to the Opferpfennig which had not been collected from the Jews of Treves for several years, although he ordered them for the future to pay it annually (Stern, "König Ruprecht von der Pfalz," p. 31, Kiel, 1898).

The Jewry.

The Jews of Treves anciently lived in a district ("Vicus Judæorum," mentioned in a document of Sept. 21, 1284) represented by the modern Judenplatz; the main street of residence was the Judenmauergasse (Jüdemergasse) near the Jewish cemetery. This

Jewish quarter is mentioned in documents of 1330, 1346, and 1350; the synagogue ("scola") in one of 1235; the cemetery, of 1240; the "Spylhus," or dancing-hall, which was used for marriages (see Güdemann, "Gesch." iii. 138 *et seq.*), of 1315; the hospital, of Oct. 12, 1422; and a "Judenporte" in Simeonsgasse, of 1460. At the head of the Treves community, whose members appear as owners of real estate as early as 1229 and Feb. 19, 1235, was a Bishop of the Jews ("episcopus," "magistratus Judæorum" [1307]), who was required to loan the archbishop 10 marks yearly without interest, receiving in return a cow, an aam of wine, two bushels of wheat, and a discarded cloak. Each Christmas and Easter the Jews gave six pounds of pepper to the archbishop and two to the chamberlain, besides furnishing silk and girdles for new garments for the former. For their cemetery they had to pay six denarii to the cathedral on St. Stephen's Day (Dec. 26 or Aug. 3).

Second Expulsion, 1418.

In 1418 Archbishop Otto von Ziegenheim banished the Jews from the entire electorate of Treves; and almost seventy years elapsed before the Jew Ytzinger was admitted (1486) as a veterinary surgeon into Vallendar, south of Coblenz, where other Jews were afterward allowed to settle (July 19 and Oct. 7, 1499) for a period of five years, on payment of an annual tax of 35 gulden. In the beginning of the sixteenth century Jews were again permitted to live in the archbishopric of Treves, and in a document dated at Cochem, Feb. 1, 1555, Archbishop Johann of Isenburg granted them the privilege, renewed in 1679, of appointing a rabbi, although they were obliged to submit to additional taxation. On July 1, 1561, however, Archbishop Johann von der Leyen notified the Jews that they must leave the archbishopric within five months, though twenty-three families were permitted to remain for another period of five years from Dec. 1, 1561; while Jacob III. and Johann VII. of Schoeneberg ordered the Jews to leave Treves in 1580 and the following years, their complete expulsion occurring on Oct. 28, 1589. After a few years, however, the electors of Treves granted special commercial privileges to some Hebrew merchants, headed by the silk manufacturer Magino, and as early as 1593–94 Jews were again residing in the episcopal city, although, according to the statute-books, they were compelled to wear the yellow Badge on their garments. On Jan. 15, 1618, Archbishop and Elector Lothar von Metternich promulgated a special ordinance for the Jews, which was reissued on Feb. 14, 1624; and in 1663 the electoral court chancery enacted that those Jews of Treves who were under the archbishop's protection should be permitted to use wells and pastures and to gather firewood anywhere.

The 15th of Elul, 5435 (= 1675), marked the beginning of a persecution of the Jews in Treves which lasted until Purim of the same year; and by order of the physician Tewle, who was the head of the Jewish congregation, and who began the Treves memorbook in 1664, this day was appointed a general fast for the community in memory of this event. At Treves, as elsewhere, the Jews suffered at times from the pranks of Catholic students, as in 1666, 1687, 1707, and 1723. In 1681 Archbishop Johann Hugo issued a new Jewish ordinance, and in 1696 the Jews were forbidden to acquire real estate. A law relating to the Jews, promulgated by Elector Franz Ludwig in 1723, remained in force until the end of the electorate, although the archbishopric was secularized in 1803.

Under the French.

The city of Treves was taken by the French on Aug. 10, 1794; by a law enacted on the 29th of Fructidor, year 5 (= Sept. 15, 1797), the Leibzoll was abolished (see Hansen, "Treviris, oder Trierisches Archiv für Vaterlandskunde," ii. 37, No. 217, Treves, 1841); and the French invasion brought also civic equality to the Jews. Treves then became a consistorial diocese, like Bonn and Krefeld. On Sept. 9 and 10, 1859, the new synagogue of Treves was dedicated. At present (1905) the community numbers 900, and maintains several benevolent societies, as well as a Society for Jewish History and Literature. A separate Orthodox congregation also exists.

Rabbis and Scholars.

Among the rabbis and scientists of Treves the following may be mentioned: David Tewle b. Isaac Wallich, communal leader and physician (exiled from Fulda; died Oct. 5, 1691; see Kaufmann, "Vertreibung der Juden aus Wien," pp. 225 [note 3], 226 [note 1]; Löwenstein, "Gesch. der Juden in der Kurpfalz," p. 6, note 2; also mentioned in Gershon Ashkenazi's Responsa, Nos. 13, 21, 84, 89, and in the preface); R. Joseph Israel b. Abraham Worms (died in Bingen Sept. 9, 1684); his son R. Isaac Aaron Worms (died in Metz July 25, 1722; see Löwenstein, *l.c.* p. 99 and note 1; Gershon Ashkenazi's Responsa, No. 18; Cahen, "Le Rabbinat de Metz," in "R. E. J." 1886, pp. 48 *et seq.*); Moses Meïr Grotwohl (died 1691; see Löwenstein, *l.c.* p. 86, note 2; Jair Ḥayyim Bacharach's Responsa, p. 234b; Jacob Reischer's Responsa, i. 110; Freudenthal, "Aus der Heimat Mendelssohns," p. 287); Moses Lewow (see Friedberg, "Luḥot Zikkaron," 2d ed., 1904, p. 78; Lewinstein, "Dor Dor we-Dorshaw," p. 95, No. 628); R. Moses b. R. Heshel (died 1st of Ab, 1788); R. Moses Shah (or Moses Trier b. R. Eliezer = R. Moses Levy, died Nisan, 1840; see Löwenstein in "Blätter für Jüdische Gesch. und Literatur," iii. 98); Joseph Kahn; Dr. I. Holländer (died Dec. 8, 1880); Dr. M. S. Zuckermandel (at present "Stiftsrabbiner" in Breslau); and the present chief rabbi, Dr. Bassfreund.

Bibliography: Ehrmann, in *Israelit*, 1881, Nos. 34 *et seq.*; G. Liebe, in *Westdeutsche Zeitschrift für Gesch. und Kunst*, xii. 321 *et seq.*; A. Schoop, *ib.*, supplementary vol. i. 144 *et seq.*; Schömann, in *Jahresbericht der Gesellschaft für Nützliche Forschung zu Trier*, 1854, p. 40; 1859–60, p. 2 (Hebrew epitaphs of 1346); Lewin, *Das Trierer Memorbuch*, in Rahmer's *Jüd. Lit.-Blatt*, 1881, Nos. 40–41, p. 159; Aronius, *Regesten*, Nos. 2, 160, 176, 180, 189, 222, 352, 475, 499, 581, *et passim*; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, pp. 17, 158, note 62, p. 162, note 80 (on the murder of R. Simeon of Treves); Lamprecht, *Deutsches Wirtschaftsleben im Mittelalter*, 1886, 1, 2, 1446 *et seq.*, 1472 *et seq.*; comp. also Lewinsky in Brann's *Monatsschrift*, 1904, p. 457; Hecht, *ib.* 1858, pp. 179 *et seq.*; 1861, pp. 358 *et seq.*; Güdemann, *Gesch.* i. 224; Kohut, *Gesch. der Deutschen Juden*, pp. 186, 188, *et passim*; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, 1903, p. 85.

D. A. Lew.

TREVES: Family which derived its name from the Prussian city of Treves, famous for its prominent men. No other family can boast such a continuous line of scholars as this one, branches of which have been known under the names **Treves, Tribas, Dreifuss, Trefouse,** and **Drifzan.** There exist, however, no means of tracing the connection of these various branches, which even as early as the fourteenth and fifteenth centuries were already scattered over Germany, Italy, southern France, Greece, Poland, and Russia.

Bibliography: *Ḳobeẓ 'al Yad*, iii. 14, 15; Steinschneider, *Hebr. Bibl.* iv. 152; *Zeitschrift für Gesch. der Juden in Deutschland*, i. 311; Gross, *Gallia Judaica*, p. 242; A. Epstein, in *Monatsschrift*, xlvi. 159-160, notes 2-6.
S. S. O.

The subjoined chart is that of the Italian branch, which is the only one of which a genealogy can be given.

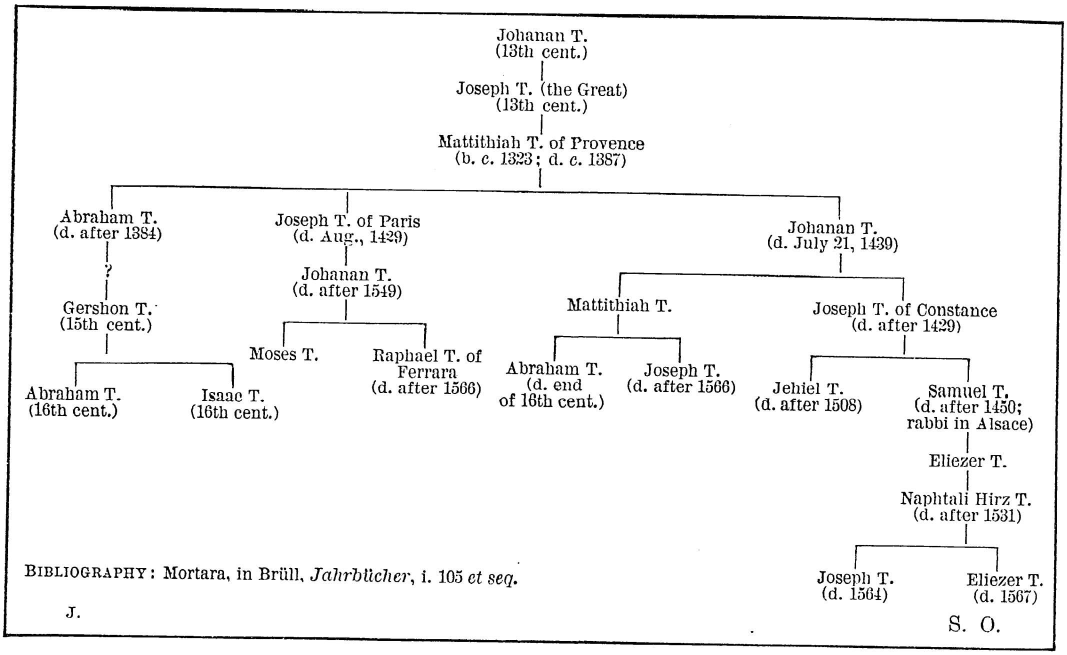

Johanan T. (13th cent.)
Joseph T. (the Great) (13th cent.)
Mattithiah T. of Provence (b. c. 1323; d. c. 1387)
Abraham T. (d. after 1384)
?
Gershon T. (15th cent.)
Abraham T. (16th cent.)
Isaac T. (16th cent.)
Joseph T. of Paris (d. Aug., 1429)
Johanan T. (d. after 1549)
Moses T.
Raphael T. of Ferrara (d. after 1566)
Johanan T. (d. July 21, 1439)
Mattithiah T.
Abraham T. (d. end of 16th cent.)
Joseph T. (d. after 1566)
Joseph T. of Constance (d. after 1429)
Jehiel T. (d. after 1508)
Samuel T. (d. after 1450; rabbi in Alsace)
Eliezer T.
Naphtali Hirz T. (d. after 1531)
Joseph T. (d. 1564)
Eliezer T. (d. 1567)

Bibliography: Mortara, in Brüll, *Jahrbücher*, i. 105 *et seq.*
J. S. O.

Treves Pedigree.

Abraham b. Gershon Treves (called also **Ẓarfati**): French cabalist; flourished about 1572. He was the author of the following works: (1) commentary on the "Ma'areket ha-Elahut" of R. Perez; (2) glosses to the "Sefer Yeẓirah" and to the commentaries of Moses Botarel, Naḥmani, and Abraham b. David; (3) glosses to the "Sha'are Orah."

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 8; Fürst, *Bibl. Jud.* iii. 444; Brüll's *Jahrb.* i. 113-114.
S. F. T. H.

Abraham ben Solomon Treves (called also **Ẓarfati**): Scholar of the sixteenth century. He emigrated from Italy to Turkey, where he officiated as rabbi of German and Portuguese congregations in Adrianople and various other cities. He favored the Sephardic ritual, and corresponded with David Cohen and Elijah Mizraḥi. From one of his letters to Joseph Caro ("Abḳat Rokel," No. 34) it appears that he was a physician also. He was the first scholar to quote the "Kol Bo," and was the author of "Birkat Abraham," a work on the ritual.

Bibliography: Mortara, *Indice*, p. 66; Zunz, *Ritus*, p. 32, note b; Steinschneider, *Cat. Bodl.* col. 711; Benjacob, *Oẓar ha-Sefarim*, p. 87; Azulai, *Shem ha-Gedolim*, ii. 20; Brüll's *Jahrb.* i. 109-111.

Aryeh Löb ben Naphtali Treves: Russo-Polish scholar; born 1848; died 1873; lived in Augustovo. He was a valued collaborator on the journal "Ha-Maggid," to which he contributed articles over the signature "Ṭure Eben."

Bibliography: Brüll's *Jahrb.* i. 121; *Ha-Maggid*, 1873, p. 60.

Dob Bär ben Judah Treves: Scholar of the eighteenth century; died 21st of Tishri (Oct. 17), 1803. Prior to 1760 he officiated as rabbi in Hungary, and from that year to 1790 as rabbinical judge in Wilna. He was the author of "Rebid ha-Zahab" (Grodno, 1797), a commentary on the Pentateuch, in which, through cabalistic explanations, he endeavored to establish a connection between the written and the oral law. He wrote also "Shir Ḥadash" (Wilna, 1800), a commentary on the Song of Solomon.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 893-894; Benjacob, *Oẓar ha-Sefarim*, pp. 543, 575; Fuenn, *Ḳiryah Ne'emanah*, p. 200; Brüll's *Jahrb.* i. 121.

Eliezer ben Naphtali Hirz Treves (known also as **Eliezer Frankfurt**): German rabbi; born 1495; died 1567. He officiated as rabbi in Frankfort-on-the-Main. He was an adherent of Asher Lemmlein, a pseudo-Messiah who appeared in the sixteenth century, and attributed the non-fulfilment of Lemmlein's prophecy concerning the Messiah to circumstances other than fraud.

Eliezer held the Frankfort rabbinate for twenty-two years; and during a ritualistic controversy which took place in 1550 he was called upon to render a decision. In 1558 he was a member of a committee appointed by Emperor Ferdinand I. to organize a system for registering the votes of the Jews of Prague. In 1561 he went for a time to Cracow, where he copied Solomon Molko's commentaries. He was an enthusiastic collector of manuscripts, from which he prepared certain treatises. There are extant several decisions signed by Eliezer, pertaining to the community of Frankfort-on-the-Main, and extending over the period 1556–66 with the exception of the time spent by him in Cracow.

BIBLIOGRAPHY: Gans, *Zemaḥ Dawid*, p. 40b; Moses Isserles, *Responsa*, No. 58; Wolf, in Steinschneider, *Hebr. Bibl.* 1861, p. 151; Grätz, *Gesch.* ix. 364; Zunz, *Z. G.* p. 233 and note d; Gedalia ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 51a; De Rossi, *Dizionario*, p. 520; Steinschneider, *Cat. Bodl.* col. 967; Brüll's *Jahrb.* i. 105-106.

Eliezer ben Samuel Treves (surnamed **Ashkenazi**): Polish scholar of the sixteenth and seventeenth centuries; officiated as rabbi in Opatow. He wrote several Talmudic commentaries, of which, however, only one was published; namely, that on the treatise Ḥullin, entitled "Dammeseḳ Eli'ezer" (Lublin, 1646). In the same year he published a collection of daily prayers under the title "Siaḥ ha-Sadeh." He was the author also of a treatise on the writing of names in bills of divorce; and on a journey through Belgrade he gave a copy of that work to Rabbi Simḥah ha-Kohen Portrapa, who happened to be there at that time, and who later embodied it in a work published by himself. In 1648 Eliezer approved Jacob Chentschin's commentary on the Masorah.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 23b; Steinschneider, *Cat. Bodl.* col. 964; Bass, *Sifte Yeshenim*, p. 75b, No. 106; Benjacob, *Oẓar ha-Sefarim*, p. 175; Brüll's *Jahrb.* i. 117, 118.

S. S. O.

Emilio Treves: Italian writer; born at Triest Dec. 31, 1834. He was educated in his native town, and when quite young entered the printing-office of the "Oesterreicher Lloyd" in that city. He contributed to the "Raccolta dei Classici," a work issued from that press and edited by Anton Racheli. At the same time Treves wrote anonymously for "L'Anelo," a journal prohibited by the Austrian government. When his association with "L'Anelo" was discovered he went to Paris, where he was correspondent for the "Crepusculo" of Milan. Two years later he went for a short time to Turin, and then became manager of a printing establishment at Fiume. When this house failed Treves followed the vocation of a teacher in Udine.

In 1858 he settled in Milan and became translator for the official journal "Gazzetta di Milano," at the same time contributing to the "Italia Musicale" and "Uomo di Pietra." In the war of 1859 he served in Garibaldi's legion, and after peace was declared resumed his connection with the "Gazzetta." In 1862 he founded the "Museo di Famiglia," and in 1865 the "Biblioteca Utile," comprising examples of Italian literature as well as various works translated from other languages into Italian. In 1869 he resigned his position on the "Gazzetta di Milano" and founded the "Corriere de Milano," which he sold in 1871. In the latter year he entered into partnership with his brother Giuseppe, and in 1874 the two founded in Milan the "Illustrazione Italiana," which proved very successful.

Treves has written many articles for various journals and publications, and is the author also of several dramas, *e.g.*, "Richezza e Miserie," Triest, 1847, which was well received, and "Il Duca d'Enghien," *ib.* 1850.

BIBLIOGRAPHY: P. Wurzbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna, 1882.

Gershon Treves: Scholar of the fifteenth century. He was of German descent and resided in Avignon. Upon the death of Joseph Colon, his father-in-law, he arranged the latter's collection of responsa, Nos. 13, 14, 98, and 102 of which contain letters addressed to himself. During a controversy between the rabbi of Padua and Lewa Landau, Treves was drawn into the dispute (see Moses Minz, Responsa, No. 98).

BIBLIOGRAPHY: Colon, *Responsa*, No. 102; Brüll's *Jahrb.* i. 100.

Giuseppe Treves: Brother of Emilio Treves, and with him cofounder in 1874 of the "Illustrazione Italiana."

S. F. T. H.

Ḥayyim Treves (known also as **Ḥayyim Schwarz**): Scholar of the sixteenth century; rabbi of the former provinces of Cologne and Jülich. In 1577 he resided in Königswinter, and from 1585 to 1595 in Ahrweiler. His son-in-law was Isaac ben Ḥayyim of Ahrweiler. Treves in deciding a certain question was said to have attacked Christianity; and his son-in-law, together with other contemporary scholars, was compelled to give testimony in the matter.

BIBLIOGRAPHY: Auerbach, *Berit Abraham*, p. 23a; Brüll's *Jahrb.* i. 106–107.

Isaac Treves: Son of Shneor Treves of Frankfort-on-the-Main. He was rabbi of Kopytzk; but no details of his life are known.

Isaac ben Gershon Treves: Venetian scholar of the sixteenth century. He was employed as a corrector of the press on several rabbinic Bible editions which appeared at Venice in 1508, and later on Issachar ibn Susan's "'Ibbur ha-Shanim" (Venice, 1579), a work treating of the Hebrew calendar. Isaac was the author of an introduction to Eliezer Ashkenazi's "Ma'ase Adonai," of an index to Elijah de Vidas' "Reshit Ḥokmah," and of additions to Solomon al-Ḳabiẓ's commentary on the Book of Esther.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 585, 2912; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 182; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 365; Brüll's *Jahrb.* i. 114.

S. S. O.

Isaac and **Jacob Treves**: Two Austrian philanthropists who in 1828 donated a fund of 2,100 florins to the Sick Soldiers' Home in Vienna (Militär-Invalidenhaus).

S. F. T. H.

Israel Hezekiah Treves: Ḥazzan at the Italian synagogue in Padua in the eighteenth century, and, on the death of its rabbi in 1782, rabbinical judge there. He was a pupil of the poet Moses Ḥayyim Luzzatto, who introduced him to the mysteries of Cabala.

BIBLIOGRAPHY: Almanzi, in *Kerem Ḥemed*, iii. 374; Carmoly, in *Revue Orientale*, ii. 182; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 204; Grätz, *Gesch.* x. 338; Brüll's *Jahrb.* i. 116.

Jacob Treves (called also **Jacob Brisker**, after his native town, Brest, in Russia): Scholar of the seventeenth century; son of the martyr Moses Abraham Treves (Ashkenazi); lived in Frankfort-on-the-Main. In 1680 he wrote an addendum to Shabbethai Bass' supercommentary on Rashi's commentary on the Pentateuch (Frankfort-on-the-Main, 1712).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2230; Benjacob, *Oẓar ha-Sefarim*, p. 609; *Sifte Yeshenim*, Introduction; Brüll's *Jahrb.* i. 119.

Jehiel ben David Treves: German scholar of the seventeenth and eighteenth centuries; rabbi of Gailingen. He was the author of important notes to Rashi and to the tosafot of the treatise Beẓah (Offenbach, 1717).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 910; Brüll's *Jahrb.* i. 117.

Jehiel ben Simeon Sofer Treves (Ashkenazi): Russian rabbi of the eighteenth century; officiated in Tikoczin, Russia. Nothing is known concerning his career; but his "Be'er Heṭeb," a compendium of the Shulḥan 'Aruk, has won the approval of the casuists, and is regarded as a standard work on Jewish law. Certain eminent Talmudists, however (Jacob Reischer and Raphael Meisels, for example), have pointed out the author's imprudence in attacking Moses Isserles in an unjustifiable manner ("Shebut Ya'ḳob," iii., No. 41; introduction to the "Tosefet Shabbat").

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1242; Azulai, *Shem ha-Gedolim*, ii. 12; Benjacob, *Oẓar ha-Sefarim*, p. 64; Brüll's *Jahrb.* i. 119-120.

S. S. O.

Johanan ben Mattithiah Treves: Chief rabbi of France from about 1385 to 1394; died in Italy July 21, 1439. After having received his rabbinical diploma from his father, who was chief rabbi of France, he married the daughter of the rich and influential Manessier de Vesoul, and filled the position of rabbi in a provincial town. On the death of his father he returned to Paris and was appointed, by agreement of Charles VI. with the community, to the chief rabbinate.

During the last years of his incumbency he suffered much persecution at the hands of Isaiah ben Abba Mari (called also "Astruc of Savoy"), a former pupil of his father. Being well versed in rabbinical literature, Isaiah arrogated to himself, with the approbation of Meïr ben Baruch of Vienna, the right to ordain French rabbis, and endeavored by all possible means to undermine Johanan's authority. The latter applied for aid to Ḥasdai Crescas and Isaac ben Sheshet, who pronounced themselves in favor of the persecuted rabbi, blaming both Isaiah and his supporter Meïr ben Baruch ("She'elot u-Teshubot Ribash," No. 270). The quarrels, however, ceased only with the expulsion of the Jews from France in 1394. Johanan then settled in Italy, where he remained until his death.

Johanan was one of the most eminent rabbinical authorities of his time; and his halakic decisions were often cited ("Sha'are Dura," see Neubauer, "Cat. Bodl. Hebr. MSS." No. 690). From Italy he carried on a scientific correspondence with Jacob Mölln (MaHaRIL). A responsum of his on the prayers of orphans for their deceased parents, and a letter addressed to the community of Padua, are still extant in manuscript in the Florence Library (Bisconi, "Bibliothecæ Hebraicæ Florentinæ Catalogus," p. 426).

BIBLIOGRAPHY: Rieti, *Miḳdash Me'aṭ*, p. 104; Lebrecht, *Handschriften und die Ersten Ausgaben des Talmuds*, p. 57, note 2; Carmoly, in *Arch. Isr.* 1856, p. 262; Brüll's *Jahrb.* i. 95 *et seq.*; Gross, *Gallia Judaica*, p. 534.

G. I. Br.

Joseph ben Hirz Treves: German scholar; born in 1490. Together with his brother Eliezer he published his father's commentary on the prayer-book, to which he added an introduction and glosses. He took part in the publication of the mystagogic Midrash on Ruth, which appeared under the title "Tappuḥe Zahab," or "Yesod Shirim" (Thingen, 1560; Cracow, 1569).

BIBLIOGRAPHY: Brüll's *Jahrb.* i. 104-105 and note 76.

Joseph ben Johanan Treves I. (surnamed **ha-Gadol** = "the Great"): First bearer of the name of Treves. He flourished in the fourteenth century, and, according to Zunz ("Z. G." p. 173), was rabbi in Paris. Brüll, however ("Jahrb." i. 90), refers to him as rabbi of Marseilles about 1343. His wife was well versed in Jewish literature, and explained several Talmudical passages; and when later she with her sons took up her residence in Paris the whole family was exempted from wearing the Jewish badge.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 173; Grätz, *Gesch.* viii. 8-9; Isaac ben Sheshet, *Responsa*, No. 271; Isaac de Lattes, *Responsa*, p. 88, Vienna, 1860; Carmoly, in *Revue Orientale*, ii. 114; Brüll's *Jahrb.* i. 90-91.

Joseph ben Lipmann Eliezer Treves (surnamed **Ashkenazi**): Rabbi of the seventeenth century; officiated in Prossnitz, Moravia. He edited a brief abstract of Jacob Weil's "Hilkot Sheḥiṭah" (Amsterdam, 1660), and wrote an elegiac poem ("ḳinah") on the destruction of Kremsir by the Swedes in 1643 and on the devastations which took place in Poland and Lithuania. The poem appeared in 1648.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 435; Steinschneider, *Cat. Bodl.* col. 1456.

Joseph ben Mattithiah Treves: Brother of Johanan Treves; scholar and liturgical poet of the fifteenth century; died on the Ninth of Ab, 1429. At an early age he emigrated to Italy, and there wrote the following liturgical poems: a yoẓer for the Sabbath preceding New-Year; "Silluḳ," consisting of three parts and containing exhortations to repentance; and "Tokaḥah," a prayer written in the form of a dialogue between the living and the dead. In Italy he had copies made of several writings, of which one, of the "Sefer ha-Nayyar," written in 1392, is still extant.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 370; idem, *Ritus*, p. 31; Brüll's *Jahrb.* i. 99.

Joseph ben Mattithiah Treves: Rabbi of Savigliano, Italy, in the sixteenth century. In the divorce proceedings instituted by the physician Joseph Tamari of Venice against his son-in-law Samuel Venturozzo of Perugia, Joseph sided with the latter. Of his writings only a responsum has appeared in print (in Lampronti's "Paḥad Yiẓḥaḳ," i. 105a). A commentary by him on the first chapter of Genesis, and a treatise of his on the Talmudic proverb "An old man in the house is a burden; an old woman, a treasure" ('Ar. 19a), are extant in manuscript.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 161; Mortara, *Indice*, s.v. *Treves*; Zunz, *Ha-Palit*, pp. 22–23.

Levi ben Jacob Treves (surnamed **Ẓarfati**): French scholar of the sixteenth century. He was the first who declared it permissible at the reading from the Law to call up before any Cohen who might be present an Israelite who paid for the privilege. In the course of time this seems to have become customary in several places; for even in the eighteenth century German casuists protested vigorously against it. Levi is probably identical with the Levi ben Jacob who copied Abravanel's commentary on Isaiah, and who, at an advanced age, emigrated to Jerusalem.

BIBLIOGRAPHY: Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Am-
Keneset ha-Gedolah
sterdam, p. 48b; Ḥayyim Benveniste,
on *Shulḥan 'Aruk, Oraḥ Ḥayyim*, No. 135; Ezekiel
Katzenellenbogen, *Keneset Yeḥezḳel*, No. 7; Steinschneider, *Hebr. Bibl.* 1871, p. 135; Brüll's *Jahrb.* i. 115.

Mattithiah ben Joseph Treves (called **the Provençal**): French scholar; chief rabbi of Paris; born there about 1325; died about 1387. He was educated by his father, and later studied under Nissim ben Reuben and Perez Cohen ben Isaac. He lived in various Spanish cities until 1361, when he returned to Paris; and, as at that time there were only a few scholars in France, he founded a seminary in the French capital. Through the intercession of his brother-in-law, Procurator Manessier de Vesoul, Charles V. in 1363 appointed him chief rabbi of Paris.

Mattithiah collected books, and also engaged in literary pursuits. A responsum signed by him is extant in the Paris Library (Codex 676, No. 5). He was the author of a work on Talmudic methodology, fragments of which have been preserved in Joseph ibn Verga's "She'erit Yosef" (ed. Mantua, pp. 3b, 4a). He is said to have been styled "Ha-Parnas," and to have composed several liturgical poems, among which were one for the eve of the Day of Atonement, and one—a penitential prayer in twenty stanzas—treating of the Ten Martyrs. He is the alleged author of a work entitled "Eben Boḥan." A manuscript copy of the Talmud, now in the Royal Library, Munich, and which was made by a German copyist for Benjamin Josiphiah, was at one time in the possession of Mattithiah.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 532-534; Judah
ibn Verga, *Shebeṭ Yehudah*, ed. Amsterdam, p. 50; Zunz,
Literaturgesch. p. 368; Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*,
ed. Zolkiev, p. 48a; Bass, *Sifte Yeshenim*, x., No. 9; Heilprin,
Seder ha-Dorot, ii. 327; Dukes, in *Ḳobeẓ*, Introduction, p.
6; Rabbinovicz, *Diḳduḳe Soferim*, i., Introduction, pp.
27-35; Brüll's *Jahrb.* i. 91 *et seq.*

Menahem ben Abraham Treves (Dreifuss): Rabbi in Sulzburg; died 1857. He was the author of "Oraḥ Mesharim" (Mühlhausen, 1858; 2d ed., Mayence, 1878), treating of the dogmas of faith.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 761; Benjacob, *Oẓar ha-Sefarim*, p. 50; Zeitlin, *Bibl. Post-Mendels.* p. 398; Brüll's *Jahrb.* i. 122.

s. S. O.

Michael Treves: Italian engineer of the nineteenth century; lived in Venice. He is the author of "Sulla Perforazione Meccanica delle Ferriere ed in Particolare sul Gigantesco Traforo delle Alpi Cozie dette del Montcenisio," Venice, 1864; "Di Alcuni Errori Economici . . . della Veneta Industria Vetraria," *ib.* 1864; "Pensieri sull' Avvenire del Commercio e dell' Industria in Italia," *ib.* 1864; "Lezioni Popolari Presso l'Ateneo Veneto," etc., *ib.* 1865.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 444; Wurzbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna, 1882.

s. F. T. H.

Mordecai Treves: Italian scholar of the fourteenth century. He was the author of a historical work treating of the seliḥah poets, in the introduction to which he tells of the persecutions of 1349. He mentions a town named Heila (היילא), where Mar Zuṭra was buried, and which contained large institutions of learning. From this, as well as from the circumstance that Treves confuses the names of the seliḥah poets, Zunz deduces that he failed to consult historical sources.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 625-627; Brüll's *Jahrb.* i. 115.

Moses ben Jacob Treves: Venetian rabbi and scholar of the seventeenth century. His father was a friend of David de Pomis. From 1648 he maintained a regular correspondence with Samuel Aboab. In 1661 he wrote a poem in honor of Yom-Ṭob Valvason, the founder of a bet ha-midrash in Venice; this poem was published in "Hed Urim" (Venice, 1661). In 1668 he was a member of the rabbinical committee of Venice before which the itinerant prophet Nathan of Gaza was arraigned. In 1670 he sanctioned the publication of Solomon Rocca's "Kawwanat Shelomoh," a cabalistic commentary on the prayers.

BIBLIOGRAPHY: *Debar Shemu'el*, No. 375; Emden, *Torat ha-*
Kena'ot, ed. Lemberg, No. 67; Nepi-Ghirondi, *Toledot Ge-*
dole Yisrael, p. 245; Mortara, *Indice*, p. 66; Zedner, *Cat.*
Hebr. Books Brit. Mus. p. 786; Brüll's *Jahrb.* i. 115-116.

Naphtali Hirz Treves: Younger brother of Eliezer ben Samuel Treves (Ashkenazi). He held an important rabbinate in Poland, but no details of his life and literary activity are known.

Naphtali Hirz ben Eliezer Treves: Cabalist and scholar of the sixteenth century; officiated as ḥazzan in Frankfort-on-the-Main. He was the author of "Perush" (1560), a famous cabalistic commentary on the prayer-book; and probably also of "Naftule Elohim" (Heddernheim, 1546), an index to Baḥya ben Asher's commentary on the Pentateuch. The preface to the "Naftule Elohim" consists partly of the result of private studies and partly of quotations from other cabalistic works. Treves wrote, too, a supercommentary on Rashi, which is still extant. Naphtali Hirz engaged in disputations with Christian scholars; and he made comments on the pronunciation of German. He is especially important for his accounts of Jewish customs and ceremonies.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2028-2030;
Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 94; Conforte, *Ḳore*
ha-Dorot, p. 27a; Jost's *Annalen*, ii. 162; Zunz, *Z. G.* p. 190;
Gans, *Ẓemaḥ Dawid*, p. 406, Frankfort-on-the-Main, 1692;
Azulai, *Shem ha-Gedolim*, ii. 92a; Zunz, in Steinschneider,
Hebr. Bibl. x. 134; Brüll's *Jahrb.* i. 101-104.

Raphael ben Baruch Treves: Italian scholar of the seventeenth century. He was the author of a commentary on the Song of Solomon, which, together with some of his Talmudic decisions, was printed in Constantinople in 1743. This commentary is written in the style used by the philosophers of the early Middle Ages, and follows the methods known as "PaRDeS" (the initials of "Peshaṭ," "Remez," "Derash," and "Sod"). Raphael affixed his approbation to Elijah ha-Kohen's "Shebeṭ Musar" (Smyrna, 1667).

Raphael ben Baruch must not be confounded with the Raphael Treves who, in the beginning of the eighteenth century, owned a printing establishment in Constantinople, from which R. Nissim's novellæ to Giṭṭin were issued.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 761; Azulai, *Shem ha-Gedolim*, ii. 29a; Benjacob, *Ozar ha-Sefarim*, p. 108; Steinschneider, *Cat. Bodl.* col. 3024; idem, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 63b; Brüll's *Jahrb.* i. 117.

Raphael Joseph ben Johanan Treves: Rabbi of Ferrara in the sixteenth century. Of his works only two responsa are extant, one treating of the legality of the levirate marriage, and the other of the permissibility of business partnerships between Jews and Christians when the latter attend to business on Saturdays and Jewish holy days. Treves is especially known as a corrector of the press in Foa's printing establishment at Sabbionetta. He wrote encomiums on Maimonides' "Moreh," and Meïr Me'iri's "Yaïr Natib," which appeared in 1553; and he supplied marginal glosses to Abraham ben Isaac ha-Levi's commentary on the Song of Solomon (1558).

In the Tamari-Venturozzo case Treves played a double rôle, for after having signed the sentence of excommunication against Samuel (1566), he appeared as a witness for the latter.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 307; Lampronti, *Paḥad Yiẓḥak*, iii., part 2, pp. 21–23; Steinschneider. *Cat. Bodl.* col. 2129; *Mosè*, v. 125, 231, 232; vi. 268; Brüll's *Jahrb.* i. 113.

S. S. O.

Sabbato Graziado Treves: Austrian rabbi; born at Vercelli in Piedmont about 1780; died at Turin June 25, 1856. Instructed by his father, who was a rabbi, he himself became, about 1800, a rabbi in Asti, where he remained until 1820, when he became chief rabbi at Turin. This office he held until 1833, when he was called to Triest, where he officiated during the remainder of his life.

S. F. T. H.

Samuel ben Eliezer Treves (surnamed **Ashkenazi**): Rabbi of Opatow in the sixteenth and seventeenth centuries. He was the author of novellæ ("ḥiddushim") on the treatises Ketubot and Ḳiddushin (Prossnitz, 1600–2), consisting of abstracts of the works of Joseph ibn Leb, Samuel di Medina, and Solomon Cohen. He appears to have settled permanently in Moravia toward the close of his life.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 183; Steinschneider, *Cat. Bodl.* col. 2424; idem, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* ii. 55; Wolf, *Bibl. Hebr.* i. 1089; Brüll's *Jahrb.* i. 118, note 167.

Samuel Isaac Treves: Italian scholar of the eighteenth century. He published a work entitled "Ḥuṭ ha-Meshullash" (Leghorn, 1876), and consisting of songs, elegies, and lyric poems.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* p. 398.

Shneor ben Joseph Joel Treves: Rabbi of Frankfort-on-the-Main in the seventeenth century. He was the author of a Biblical commentary entitled "Ḥibbur," which was known in Russia in the eighteenth century. With him originated the often-mentioned custom followed by the Treves family of not partaking of a meal in the tabernacle on the eve preceding Shemini 'Aẓeret.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 172, 200, 284, 287; Brüll's *Jahrb.* i. 119; Epstein, in *Monatsschrift*, xlvi. 159–160.

Simeon Treves: Son of Shneor ben Joseph Joel Treves. He was secretary to the community of Frankfort-on-the-Main.

S. S. O.

Virginia Treves (née **Tedeschi**): Italian author; born at Verona; wife of Giuseppe Treves. She contributed to the "Illustrazione Italiana" under the nom de plume "Cordelia," and was the author of "Il Regno della Donna" (Milan, 1879) and "Prime Battaglie" (*ib.* 1881).

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna, 1882.

S. F. T. H.

Ẓebi Hirsch Treves: Scholar in Wilna; son of Zeeb Wolf Treves,

Zeeb Wolf ben Jacob Treves: Scholar of the eighteenth century. He lived in Wilna; and his signature appears attached to rabbinical decisions of the period.

BIBLIOGRAPHY: Fuenn, *Ḳiryah Ne'emanah*, pp. 122, 196; Brüll's *Jahrb.* i. 121.

S. S. O.

TRÉVOUX (Hebrew, טרבוט): Principal town of the arrondissement of the same name in the department of Ain, France. Henry of Villars, Archbishop of Lyons and seignior of Trévoux, stipulated in the charter which he gave to the latter town in 1300 that no Jew should be allowed to settle in it. A certain number of Jews nevertheless obtained permission to establish themselves there on payment of a yearly tax of 15 livres. The Jews who were expelled from Lyons in 1420 sought refuge at Trévoux, where they engaged in making gold and silver wire. In 1425 they were obliged to contribute largely to the forced loan which the city had to make to the Duchess of Bourbon, who had succeeded to the seignioralty of Trévoux.

The other inhabitants of the town, who were jealous of the Jews, especially of their commercial prosperity, accused them in 1429 of having in their possession Hebrew books containing blasphemies against the Christian religion. At the instance of the archbishop the Duchess of Bourbon ordered an investigation, which she entrusted to Jean Namy, appellate judge of Beaujolais; Jean Châlon, licentiate in law; and Ayme, a baptized Jew of Chambéry, who was commissioned to inspect the Hebrew books and to translate the reprehensible passages. The books were thereupon seized and burned, and the Jews, after being sentenced to pay various fines, were expelled from the city (see CHAMBÉRY). Three years later a few of them returned; but they were again driven out in 1467; and there was another expulsion in 1488. A certain number of these Jews subsequently took the name "Trabot" or "Traboto," indicating their native place. Steinschneider ("Cat. Bodl." col. 2052) has given a list, which has been completed by Berliner (see his "Magazin," ii. 16, 96).

BIBLIOGRAPHY: Bédarride, *Les Juifs en France*, etc., p. 316; Depping, *Les Juifs dans le Moyen Age*, p. 195; Gross, *Gallia Judaica*, pp. 219-223; Jolibois, *Histoire de la Ville et du Canton de Trévoux*, pp. 12 *et seq.*, Lyons, 1853; *R. E. J.* x. 33-59.

S. S. K.

TRIAL. See PROCEDURE IN CIVIL CAUSES.

TRIBES, LOST TEN: According to the Bible, Tiglath-pileser (II Kings xv. 29) or Shalmaneser (*ib.* xvii. 6, xviii. 11), after the defeat of Israel, transported the majority of the inhabitants of the Northern Kingdom to Assyria, and placed them in Halah and Habor, on the stream of Gozan, and in the towns of Media. In their stead a mixed multitude was transported to the plains and mountains of Israel. As a large number of prophecies relate to the return of "Israel" to the Holy Land, believers in the literal inspiration of the Scriptures have always labored under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah and Levi (or Benjamin), which returned with Ezra and Nehemiah. If the Ten Tribes have disappeared, the literal fulfilment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name. The numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature.

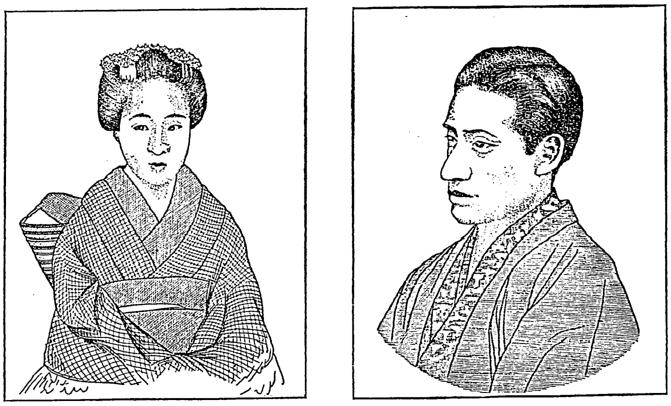

Japanese Types, Showing Jewish Features.
(According to McLeod, "Epitome of the Ancient History of Japan," Tokyo, 1879.)

In the Apocrypha it is presumed that the Ten Tribes still exist as tribes. Thus Tobit is stated to be of the tribe of Naphtali, and the Testaments of the Twelve Patriarchs assume their continuous existence. In the Fourth Book of Ezra (xiii. 39-45) it is declared that the Ten Tribes were carried by Hosea, king in the time of Shalmaneser, to the Euphrates, at the narrow passages of the river, whence they went on for a journey of a year and a half to a place called Arzareth. Schiller-Szinessy pointed out that "Arzareth" is merely a contraction of "ereẓ aḥeret," the "other land" into which the Lord says He "will cast them [the people] as this day"; see Deut. xxix. 27, which verse is referred by R. Akiba to the Lost Ten Tribes (Sanh. x. 4; comp. "Journal of Philology," iii. 114).

According to haggadic tradition, the Ten Tribes were divided into three groups, one on this side of the River Sambation, another on the opposite side, and the third in the neighborhood of Daphne, near Antioch (Lam. R. v. 2). This was based on the Targum of pseudo-Jonathan to Ex. xxxiv. 10; but the course of the River Sambation is differently given, according to the prepossessions of the various writers (see SAMBATION). Akiba, indeed, because he was a believer in the Messianic claims of Bar Kokba, and trusted in the immediate fulfilment of such passages as Isa. xi. 11, Jer. xxi. 7, Ezek. xxxvii. 15, without the restoration of Israel, distinctly expressed the opinion that the Ten Tribes would never return (Sanh. x. 3). In the ninth century ELDAD BEN MAHLI HA-DANI came forward, claiming to give specific details of the contemporary existence of the Ten Tribes and of their location at that time. Dan, Naphtali, Gad, and Asher were in Havilah; Zebulun and Reuben in the mountains of Paran; Ephraim and half of Manasseh in South Arabia; Simeon and the other half of Manasseh in the land of the Chazars (?). According to him, therefore, the Ten Tribes were settled in parts of southern Arabia, or perhaps Abyssinia, in conformity with the identification of Havilah. The connection of this view with that of the Jewish origin of Islam is obvious; and David Reubeni revived the view in stating that he was related to the king of the tribes of Reuben situated in Khaibar in North Arabia.

Arabia, India, and Abyssinia.

According to Abraham Farissol, the remaining tribes were in the desert, on the way to Mecca, near the Red Sea; but he himself identifies the River Ganges with the River Gozan, and assumes that the Beni-Israel of India are the descendants of the Lost Ten Tribes. The Ganges, thus identified by him with the River Sambation, divides the Indians from the Jews. The confusion between Ethiopia and Farther India which existed in the minds of the ancients and medieval geographers caused some writers to place the Lost Ten Tribes in Abyssinia. Abraham Yagel, in the sixteenth century, did so, basing his conclusions on the accounts of David Reubeni and Eldad ha-Dani. It is probable that some of the reports of the FALASHAS led to this identification. According to Yagel, messengers were sent to these colonists in the time of Pope Clement VII., some of whom died, while the rest brought back tidings of the greatness of the tribes and their very wide territories. Yagel quotes a Christian traveler, Vincent of Milan, who was a prisoner in the hands of the Turks for twenty-five years, and who went as far as Fez, and thence to India, where he found the River Sambation, and a number of Jews dressed in silk and purple. They were ruled by seven kings, and upon being asked to pay tribute to the sultan Salim they declared they had never paid tribute to any sultan or king. It is just possible that this may have some reference to the "Sâsanam" of the Jews of Cochin. It is further stated that in 1630 a Jew of Salonica traveled to Ethiopia, to the land of Sambation, and that in 1646 one Baruch, traveling in Persia, claimed to have met a man named Malkiel of the tribe of Naphtali, and brought back a letter from the king of the children of Moses; this letter was seen by Azulai. It was afterward reprinted in Jacob Saphir's book of travels ("Eben Sappir," i. 98). Moses Edrehi wrote a separate work on the subject. So much interest was taken in this account that in 1831 a certain Baruch ben Samuel of Pinsk was sent to search for the children of Moses in Yemen. He traveled fifteen days in the wilderness, and declared he met Danites feeding flocks of sheep. So, too, in 1854 a certain Amram Ma'arabi set out from Safed in search of the Ten Tribes; and he was followed in 1857 by David Ashkenazi, who crossed over through Suakin to make inquiries about the Jews of Abyssinia.

Nestorians and Devil-Worshipers.

In 1835 Asahel Grant, an American physician, was appointed by the American Board of Foreign Missions to pursue his calling among the Nestorians of Mesopotamia. He found among them a tradition that they were descendants of the Lost Ten Tribes, a tradition which had already been gathered by Smith and White during their earlier mission ("Researches in Armenia," vol. ii.). He found also among the Jews of the neighborhood of Urumiah recognition of this tradition, which he considered to be confirmed by the following facts: they dwelt in the neighborhood to which the Israelites were originally deported, while Josephus declared that the Ten Tribes lived beyond the Euphrates up to his time ("Ant." xi. 5, § 3), and his statement is confirmed by Jerome ("Opera," vi. 780); their language is a branch of the Aramaic; they still offer sacrifices and first-fruits like the ancient Israelites, and they prepare for the Sabbath on the preceding evening; they have Jewish names and Jewish features. Other similarities of custom are recorded by Grant ("The Nestorians, or the Lost Tribes," New York, 1845). Grant was of the opinion also that the Yezidis, or devil-worshipers, of the same region were likewise descended from the Ten Tribes, as they observed the rite of circumcision, offered sacrifices, including that of the paschal lamb on the 24th of Nisan, and also abstained from forbidden food (*ib.* pp. 363–372).

Afghans.

According to their native traditions, the Afghans also are to be identified with the Lost Ten Tribes. They declare that Nebuchadnezzar banished them into the mountains of Ghur, whence they maintained correspondence with the Arabian Jews. When some of the latter were converted by Mohammed, one Khalid wrote to the Afghans and invited them to embrace Islam. Several Afghan nobles went to Arabia under one Ḳais, who claimed to trace his descent through forty-seven generations from Saul. He was accordingly greeted by Mohammed by the title of "malik," in deference to this illustrious descent. Ḳais is reported to have died at the age of eighty-seven, in 662; and all the modern chiefs of Afghanistan claim to be descended from him (Malcolm, "History of Persia," ii. 596, London, 1815). The Afghans still call themselves "Beni-Israel," and are declared to have a markedly Jewish appearance. Their claim to Israelitish descent is allowed by most Mohammedan writers. G. Moore, in his "Lost Tribes" (pp. 143–160, London, 1861), also identified the Afghans with the Ten Tribes.

Karaites and the Caucasus.

In order to avoid the disabilities imposed upon Rabbinite Jews, the Karaites of Russia attempted to prove that they were guiltless of the execution of Jesus because they were descended from the Lost Ten Tribes and had been settled in the Crimea since the time of Shalmaneser (seventh century B.C.). In particular Abraham Firkovich edited a number of forgeries of inscriptions on tombstones and manuscripts to prove the early date of their settlement in the Crimea. The argument was effective with the Russian government in 1795, when they were exempted from the double taxation imposed upon the Rabbinites, and in 1828, when it obtained for them exemption from military service. From the similar traditions among the Jews of the Caucasus, according to Chorny ("Sefer ha-Massa'ot," p. 585, St. Petersburg, 1884), the Jews of Derbent declared that the Daghestan Jews were those who were carried away by the Assyrians, and that some of them had ultimately migrated to Bokhara, and even as far as China. It is, of course, only natural that the outlying colonies in China, in India, and even in the Sahara should have been at one time or another identified as remnants of the Lost Ten Tribes.

G. Moore, indeed, attempts to prove that the high-class Hindus, including all the Buddhists, are descendants of the Sacæ, or Scythians, who, again, were the Lost Ten Tribes. He transcribes many of the Indian inscriptions into Hebrew of a wonderful kind to prove this contention. Buddhism, according to him, is a fraudulent development of Old Testament doctrines brought to India by the Ten Tribes. The Kareens of Burma, because of their Jewish appearance, their name for God ("Ywwah"), and their use of bones of fowls for divination purposes, are also identified by him and by Mason as descendants of the Lost Tribes.

Anglo-Israelism.

The identification of the Sacæ, or Scythians, with the Ten Tribes because they appear in history at the same time, and very nearly in the same place, as the Israelites removed by Shalmaneser, is one of the chief supports of the theory which identifies the English people, and indeed the whole Teutonic race, with the Ten Tribes. Dan is identified sometimes with Denmark, and sometimes with the Tuatha da Danaun of Irish tradition; but the main argument advanced is that the English satisfy the conditions of the Prophets regarding Israel in so far as they live in a far-off isle, speak in a strange tongue, have colonies throughout the world, and yet worship the true God. For further discussion of the argument and the history of its development see Anglo-Israelism.

One of the most curious offshoots of the theory is

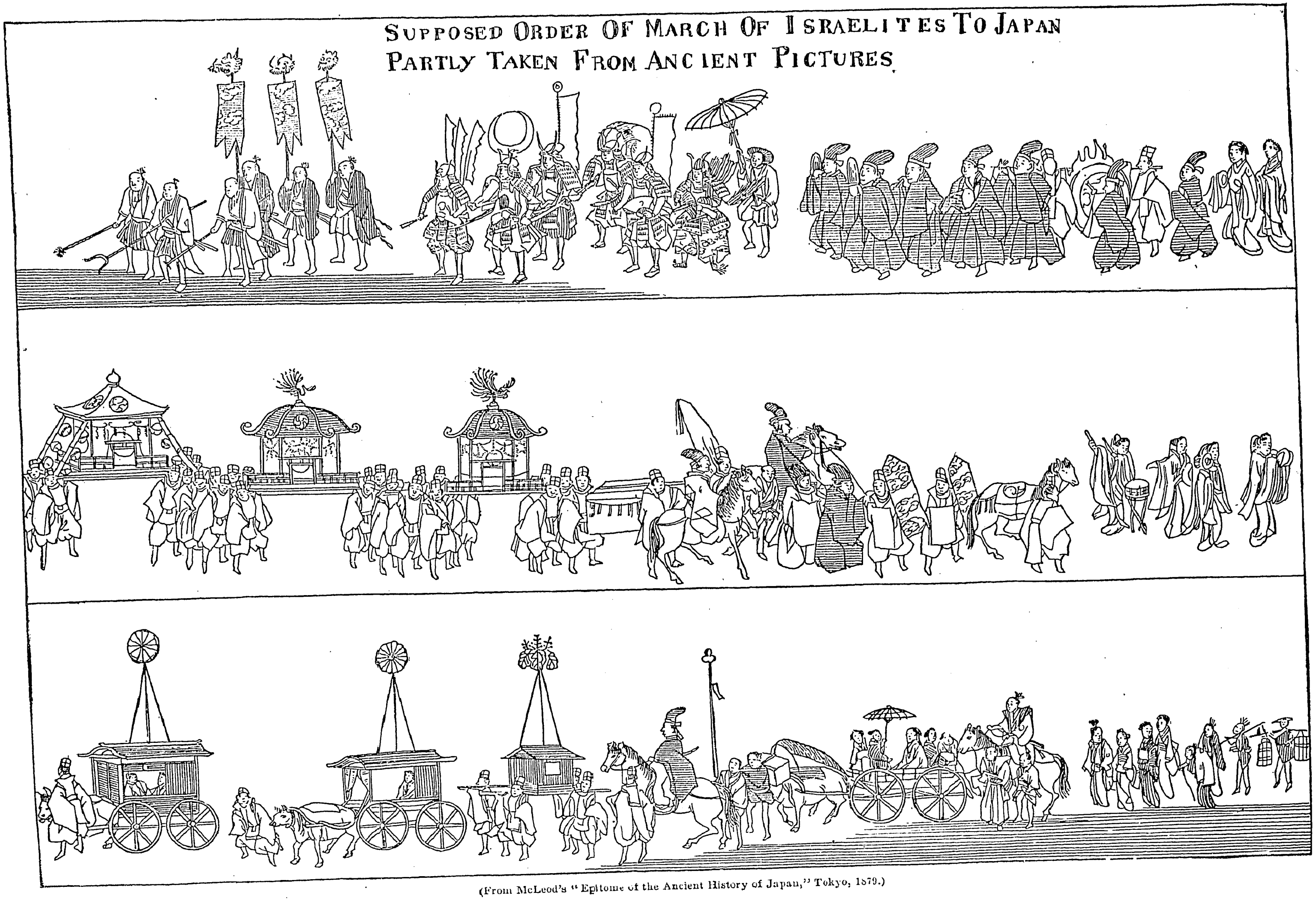

SUPPOSED ORDER OF MARCH OF ISRAELITES TO JAPAN
PARTLY TAKEN FROM ANCIENT PICTURES.

(From McLeod's "Epitome of the Ancient History of Japan," Tokyo, 1879.)

Japan.

that which identifies the Shindai, or holy class, of Japan as the descendants of the Lost Ten Tribes. This is advocated by N. McLeod in his "Epitome of the Ancient History of Japan" (3d ed., Tokyo, 1879). He calls attention to a point of agreement between the two, namely, the fact that the first known king of Japan was Osee, 730 B.C., and the last king of Israel was Hosea, who died 722 B.C. In addition to this, McLeod points out that the Shinto temple is divided into a holy and a most holy place. The priests wear a linen dress, bonnet, and breeches, like the Jewish priests of old, and the ancient Temple instruments are used in the Shinto temple. The Japanese worship their ancestors, as the old Israelites did; and in addition to this McLeod points out the Jewish appearance of some Japanese, and supplements his "Epitome" with a volume of illustrations depicting among other things the supposed rafts on which the Israelites crossed, via Saghalien, to Japan, and their supposed order of march. Still further removed is the suggestion of some writers that the Australians are the Lost Tribes because they practise circumcision ("Allg. Zeit. des Jud." 1842, No. 6).

Quite recently the Masai of British East Africa have been identified owing to similarity of custom (M. Merker, "Die Masai," Berlin, 1904).

America.

Immediately after the discovery of Central and South America the legend of the Lost Tribes began to be referred to the aboriginal inhabitants. Garcia, in his "Origen de los Medianos" (1607, pp. 79-128), declares that the Tribes passed over the "Strait of Aninai," *i.e.*, Bering Strait, and went by that way to Mexico and South America. He deduces their identity from the common cowardice and want of charity of the Israelites and Indians. Both of these peoples, according to him, bury their dead on the hills, give kisses on the cheek as a sign of peace, tear their clothes as a sign of mourning, and dance as a sign of triumph. Garcia claimed to have found many Hebrew terms in the American language.

According to Manasseh ben Israel, Antonio Montesinos deposed in 1644 before the bet din of Amsterdam that while traveling in Peru he had met with a number of the natives who recited the "Shema'" in Hebrew, and who informed him through an interpreter that they were Israelites descended from Reuben, and that the tribe of Joseph dwelt in the midst of the sea. He supported their statements by tracing Jewish customs among other inhabitants of Central and South America. The Indians of Yucatan and the Mexicans rent their garments in mourning and kept perpetual fires upon their altars, as did also the Peruvians. The Mexicans kept the jubilee, while the Indians of Peru and Guatemala observed the custom of levirate marriage. Manasseh ben Israel therefore concluded that the aboriginal inhabitants of America were the Lost Ten Tribes, and as he was of the opinion that the Messiah would come when the whole world was inhabited by the descendants of Israel, he directed his efforts to obtaining admission for the Jews to the British Islands, from which they were at that time excluded (see MANASSEH BEN ISRAEL). The Mexican theory was later taken up by Viscount Kingsborough, who devoted his life and fortune to proving the thesis that the Mexicans were descended from the Lost Ten Tribes, and published a magnificent and expensive work on the subject ("Antiquities of Mexico," 9 vols., 1837-45). Kingsborough's chief arguments are that Mexicans and Israelites believe in both devils and angels, as well as in miracles, and use the blood of the sacrifice in the same way, namely, by pouring it on the ground; also that the high priest of Peru is the only one allowed to enter the inner, most holy part of the temple, and that the Peruvians anointed the Ark, as did the Israelites. He also finds many similarities in the myths and legends. Thus certain Mexican heroes are said to have wrestled with Quetzalcohuatl, like Jacob with the angel ("Antiquities of Mexico," vol. vii.).

North-American Indians.

Manasseh b. Israel's views were taken up by T. Thorowgood in his "Jewes in America" (London, 1650), and he was followed by the "Apostle" Eliot in a publication ten years later; and their views, referring now to the North-American Indians instead of the Mexicans or Peruvians, were adopted by Cotton Mather, Roger Williams, and even William Penn. S. Sewall also gave expression, in 1697, to the same views in a special publication.

Charles Beatty, in his "Journal of a Two-Months' Tour" (London, 1678), declared that he had found among the Delaware Indians traces of Israelitish origin; and J. Adair, in his "History of the American Indians" (London, 1775), devotes a considerable amount of attention to the same view, which he accepts. Adair was followed by Jonathan Edwards. A special work was written by E. Boudinot ("A Star in the West," Trenton, N. J., 1816); and he was followed by Ethan Smith in 1825, and by Israel Worsley ("View of the American Indians, Showing Them to Be Descendants of the Lost Tribes of Israel," London, 1828). Mordecai M. Noah accepted the Israelitish origin of the Indians (1837) in a pamphlet republished in Marryat's "Diary in America" (vol. ii.). J. B. Finlay claimed to have found traces among the Wyandottes in 1840, and the view was even considered by George Catlin in his "Manners . . . of the North American Indians" (London, 1841). Discoveries of alleged Hebrew tablets, as at Pittsfield, Mass., 1815, and Newark, Ohio, about 1860, have given fresh vigor to the theory. Altogether, with the exception of the Anglo-Israelite craze, a larger amount of literature has been written on this identification than on any other.

The Mormons.

It was doubtless owing to this belief in the identity of the Lost Ten Tribes with the American Indians that Joseph Smith was led to adopt a somewhat similar view in his celebrated "Book of Mormon." According to him, America was colonized by two sets of people—one being the Jaredites, who came over after the dispersion from the Tower of Babel; the other a group of sixteen, who came from Jerusalem about 600 B.C. Their chief families were destroyed about the fourth century B.C., and descendants of the remainder are the North-American Indians.

Bibliography: Manasseh b. Israel, *Hope of Israel*, ed. Wolf, pp. 24-28, London, 1901; Eisenmenger, *Entdecktes Judenthum*, ii. 515-573; A. Neubauer, *Where Are the Ten Tribes?* in *J. Q. R.* i. 14-28, 95-114, 185-201, 408-423; A. F. Hyamson, *The Lost Tribes and the Influence of the Search for Them on the Return of the Jews to England*, in *J. Q. R.* xv.; M. Lewin, *Wo Sind die Stämme Israels zu Suchen?* Presburg, 1901; Bancroft, *Native Races of the Pacific*, v. 78-102; Justin Winsor, *Narrative and Critical History of America*, i. 115-116; Mallory, *Israelite and Indian*, New York, 1889.

J.

E. C.

TRIBES, THE TWELVE: The individual tribes having been treated under their respective captions, it is proposed to discuss in the present article the theories concerning the nature, number, and origin of the tribes of Israel. The uncritical or precritical theory accepts as data of personal histories the Biblical accounts of the Patriarchs' lives. Accordingly, the tribes are regarded as having been formed in the main by the natural increase of the offspring of Jacob. The descendants of each of his sons are believed to have held together and thus constituted a social entity, though foreign wives and slaves were at times admitted and their offspring absorbed. The difficulties which have led to the rejection of this theory by most Biblical scholars are of a twofold nature. In the first place, such natural origin could by no means account for the numbers given in the Biblical books as the census of the various tribes. Anthropology furnishes no other example of a nation having arisen by natural descent from one ancestral family. In the second place, the study and comparison of the various (and only in one instance perfectly concordant) lists of the tribes, as preserved in the Biblical records, suggest that considerations other than the fact of common descent underlie the different groupings and discordant order of these tribal tables, and the common origin is thus shown to be only theoretical. The tribes are arranged in twenty different orders, only one of which (Num. ii., vii., x. 14-29) recurs.

The Lists.

Various principles are readily detected to be worked out in the tables. (1) A certain number of tribal lists (*e.g.*, those in Gen. xxix.-xxxv., xlvi., xlix.; Ex. i.; Num. i., ii., vii., x., xiii., xxvi.; I Chron. ii., xxvii.) trace descent from Jacob, but through his various wives and concubines, grouping those always together that have a common mother, thus: (*a*) tribes of Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun; (*b*) tribes of Zilpah (Leah's slave): Gad, Asher; (*c*) tribes of Rachel: Joseph, Benjamin; (*d*) tribes of Bilhah (Rachel's slave): Dan and Naphtali. (2) Other lists are arranged according to geographical position (Num. xxxiv.; Deut. xxxiii.; Josh. xiii.; Judges v.; I Chron. ii. 3-viii.). (3) Tradition concerning both affinity and geographical position (Deut. xxvii.). But even here the relative importance of the tribes decides whether they are to receive a blessing or a curse. Ezekiel's list (Ezek. xlviii.) reflects the prophet's ideal conceptions. It is thus plain that the records do not give simple and indubitable facts, but disclose certain theories and reflect certain post-patriarchal conditions.

As anthropology presents no warrant for assuming that nations are formed through natural descent from one ancestor, so the process of a tribe's origin must be the reverse of that underlying the presentation of Biblical patriarchal tradition. Tribes result from combinations of various septs or clans. The tribe (Hebr. "maṭṭeh" or "shebeṭ") was a confederation of "mishpaḥot" (R. V. "families") and septs; and these again were composed of various households ("battim" or "batte abot"). Community of worship is the characteristic and constitutive element of this ascending and enlarging order of tribal society (comp. I Sam. xx. 6). The names of the tribes probably represent, therefore, former eponymous deities whose "sons"—even in a physical sense—the members of the tribe felt themselves to be. The tribal denominations therefore do not represent historical and personal progenitors, but mythical figures, former divinities, or heroes.

Modern View.

This is the theory now held by most of the modern scholars, modified by the recognition that many of the subclans' names point to localities—the numen of the place being believed to be the father of the inhabitants. This fact suggests a similar original meaning of the names of some of Jacob's sons (*e.g.*, Asher, Benjamin [the southern]); and it is evident that in the patriarchal cycles later history is projected into earlier centuries, so that tribal rankings as expressed in patriarchal family events correspond to subsequent historical relations. For example, Joseph and Judah typify two distinct lines of descent, Judah in all likelihood being a non-Israelitish mixed tribe. In the quarrels of Leah and Rachel are mirrored the struggles for the hegemony waged by these two sets of tribes.

That some of these tribes are descended through a concubine, the bondwoman of a legitimate wife, expresses the historical fact that they were deemed to be of less pure blood or of less importance than others, and were held to a certain extent in vassalage by the more powerful tribes. In like manner later territorial relations are worked out in the tribal genealogies, which accounts for the omission of some of the tribes (*e.g.*, Simeon and Levi) from the lists or from the blessings (Deut. xxxiii., for instance).

Historical Kernel.

The historical kernel involved in all the tribal catalogues and the patriarchal legends would appear to be this: In the Sinaitic Peninsula a number of pastoral tribes had for centuries been pasturing their flocks; and at times, when food was scarce, were driven to take refuge in Egypt, in the border district of which country some (*e.g.*, Joseph) of their number found settled habitations. These tribes were loosely conscious of their common religious affinity, regarding as their progenitor Israel, whose sons they were called ("Beni Israel"). This loose consciousness gave way to a deeper national sense of unity under Moses, though in the conquest of Palestine the tribes still acted without coherence. Judah seems to have stood aloof from the tribe of Joseph and its vassals, and to have joined its fortunes with theirs only after the Joseph group had finally gained a foothold across the Jordan. Geographical considerations after this replaced the traditional memories of relations that prevailed in the trans-Jordanic districts, Judah and Benjamin in the south gaining for a time the ascendency over Joseph in the north.

With the establishment of the kingdom and the later division of the realm the force of tribal association gradually waned. In fact, the premonarchical period of tribal dissensions and intertribal feuds had reduced many of the tribes to a state of weakness which resulted in their absorption by their stronger and more numerous neighbors. This process of tribal disintegration was accelerated by the Syrian and Assyrian wars leading up to deportation and exile, the "ten" tribes constituting the Northern Kingdom being "lost" through natural decimation in consequence of war and famine at home and through absorption by the "people of the land," the Syrians north of them and the colonists settled in their territory by the Assyrian conquerors.

The artificiality of the number twelve is apparent. The subdivisions of Joseph (Ephraim and Manasseh) intrude into the duodecimal notation, while, on the other hand, omissions as frequently reduce the number. Manasseh at times is treated as two, which again interferes with the theory. That twelve is a favorite conventional number, even in connection with non-Jacobean tribes, appears from Gen. xvii. 20; xxii. 20-24; xxv. 13-16; xxxvi. 15-19, 40-43. It probably is of mythological character, having some connection with the twelve months of the year and the twelve signs of the zodiac. According to B. Luther (in Stade's "Zeitschrift" [1901], xxi.), this number recalls the twelve departments into which Solomon divided the land of Israel, which division, however, attests the sacred nature of the number, twelve being used as a round figure. Other reckonings, as ten and eleven, are indicated in II Sam. xix. 43; I Kings xi. 31.

Bibliography: G. B. Gray, *The Lists of the Twelve Tribes*, in *Expositor*, March, 1902; Charles, *Book of Jubilees*, 1902, pp. 170 *et seq.*; Wellhausen, *I. J. G.* pp. 11-13; idem, *Prolegomena*, etc., 4th ed., pp. 322-329; Stade, *Gesch. des Volkes Israel*, 3d ed., i. 519 *et seq.*; Stade's *Zeitschrift*, i.; Steuernagel, *Die Einwanderung der Israelitischen Stämme in Kanaan*, 1901; Gunkel, *Genesis*, 2d ed., p. 285; C. Matthes, *Israels Nederzetting in Kanaan*, in *Theologisch Tijdschrift* (1902), xxxvi.

E. G. H.

TRIENNIAL CYCLE: A cycle of three years, in the course of which the whole Law is read on Sabbaths and festivals. This was the practise in Palestine, whereas in Babylonia the entire Pentateuch was read in the synagogue in the course of a single year (Meg. 29b). The modern practise follows the Babylonian; but as late as 1170 Benjamin of Tudela mentioned Egyptian congregations that took three years to read the Torah ("Itinerary," ed. Asher, p. 98). The reading of the Law in the synagogue can be traced to at least about the second century B.C., when the grandson of Sirach refers to it in his preface as an Egyptian practise; it must, therefore, have existed even earlier in Palestine. It has been suggested that the reading of the Law was due to a desire to controvert the views of the Samaritans with regard to the various festivals, for which reason arrangements were made to have the passages of the Pentateuch relating to those festivals read and expounded on the feast-days themselves.

The Masoretic divisions known as "sedarim" and variously indicated in the text, number 154 in the Pentateuch, and probably correspond, therefore, to the Sabbath lessons of the triennial system, as was first surmised by Rapoport ("Halikot Ḳedem," p. 11). The number varies, however, so that Menahem Me'iri reckoned 161 divisions, corresponding to the greatest number of Sabbaths possible in three years; the Yemen grammars and scrolls of the Pentateuch enumerate 167 (see Sidra); and the tractate Soferim (xvi. 10) gives the number as 175 (comp. Yer. Shab. i. 1). It is possible that this last division corresponds to a further development by which the whole of the Pentateuch was read twice in seven years, or once in three and a half years. The minimum seder for a Sabbath portion when seven persons are called up to the Law (see 'Aliyah) should consist of twenty-one verses, since no one should read less than three verses (Meg. iv. 4). Some sedarim have less than twenty-one verses, however, as, for example, Ex. xxx. 1-8.

Divisions and Beginning of the Cycle.

If the 154 sedarim are divided into three portions corresponding to the three years, the second would commence at Ex. xii. and the third at Num. vi. 22, a passage treating of the priestly blessing and the gifts of the twelve tribal chiefs after the erection of the Tabernacle. Tradition assumes that the events described in Num. vi. took place on the 1st of Nisan, and it would follow that Gen. i. and Ex. xi. would also be read on the first Sabbath of that month, while Deut. xxxiv., the last portion of the Pentateuch, would be read in Adar. Accordingly, it is found that the death of Moses is traditionally assigned to the 7th of Adar, about which date Deut. xxxiv. would be read.

A. Büchler has restored the order of the sedarim on the assumption that the reading of the Law was commenced on the 1st of Nisan and continued for three years, and he has found that Genesis would be begun on the 1st of Nisan, Deuteronomy on the 1st of Elul, Leviticus on the 1st of Tishri, and Exodus and Numbers on the 15th of Shebaṭ, the four New-Years given in the Mishnah (R. H. i. 1). Nisan has always been regarded as the ecclesiastical New-Year. This arrangement would account for many traditions giving definite dates to Pentateuchal occurrences, the dates being, strictly speaking, those of the Sabbaths on which the lessons recording the occurrences are read. Thus, it is declared that the exodus from Egypt took place on Thursday, the 15th of Nisan ("Seder 'Olam," x.), and the passage relating to the Exodus was read on that day. The slaying of the Passover lamb is said to have occurred on the 10th of Nisan, and is described in Ex. xii. 21, the passage read in the triennial cycle on the second Sabbath of Nisan, which would be the 10th where the 15th fell on Thursday. This likewise explains the tradition that the Israelites encamped at Rameses on a Sabbath, the 17th of Nisan, on which Ex. xii. 37 would be read in the triennial cycle. The tradition that Rachel was remembered on New-Year's Day (R. H. 10b) is due to the fact that in the first year of the cycle the sidra Gen. xxx. 22, beginning, "And God remembered Rachel," would be read on Rosh ha-Shanah. As the reading of Deut. xxxiv. would occur on the 7th of Adar, there would be four remaining Sabbaths to be filled in before the new triennial cycle, which began with Nisan. Four special Sabbaths, Sheḳalim, Zakor, Parah, and Ha-

Ḥodesh, still occur in Adar. Including these and the festival parashiyyot, and possibly also the special sedarim for Ḥanukkah and Purim, eleven extra divisions would be obtained, making up the 166 or 167 of the Yemen Bible.

Connections Between Readings and Festivals.

The triennial cycle seems to have been established in New Testament times. John vi. 4 contains an allusion to the Passover, and vii. 2 to the Feast of Tabernacles, while in vi. 59, between the two, reference is made to a sermon on the manna delivered in the synagogue at Capernaum. This would be appropriate for a discourse on the text for the first or eighth of the month Iyyar (*i.e.*, between Passover and Tabernacles), which, in the triennial cycle, dealt with Ex. vi. 1-xvii. 1, where the account of the manna is given. So, too, at the season of Pentecost the cycle of readings in the first year would reach Gen. xi., which deals with the story of Babel and the confusion of tongues, so that in Acts ii. Pentecost is associated with the gift of the spirit which led to a confusion of tongues. Similarly, the Decalogue was read on Pentecost in the second year of the cycle, whence came, according to Büchler, the traditional association of the giving of the Law with Pentecost. Ex. xxxiv., which contains a second Decalogue, is accordingly read on the 29th of Ab, or 80 days after Pentecost, allowing exactly forty days before and after the sin of the golden calf. So too Deut. v., containing a third Decalogue, began on the same day, the 29th of Ab. The above diagram shows the arrangement and the connection of the various dates with the successive sedarim, the three concentric rings showing the three cycles, and the twelve radii separating the months of the Jewish year indicated in the inner circle.

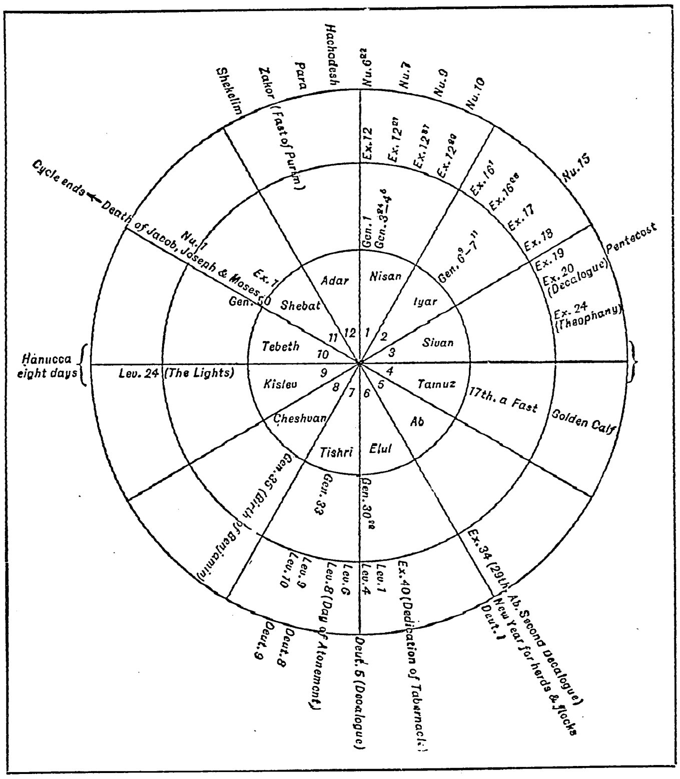
Shekalim
Zakor (Fast of Purim)
Para
Hachodesh
Nu.6^{22}
Nu.7
Nu.9
Nu.10
Nu.15
Ex.12
Ex.12^{21}
Ex.12^{37}
Ex.12^{29}
Ex.16^{1}
Ex.16^{28}
Ex.17
Ex.18
Ex.19
Ex.20 (Decalogue)
Ex. 24 (Theophany)
Pentecost
Gen.1
Gen.3^{24}–4^{6}
Gen. 6^{9}–7^{11}
Cycle ends ← Death of Jacob, Joseph & Moses
Nu.11
Ex.1
Gen.50
Adar
Nisan
Iyar
Sivan
Tamuz
Ab
Elul
Tishri
Cheshvan
Kislev
Tebeth
Shebat
1
2
3
4
5
6
7
8
9
10
11
12
Hanucca eight days
Lev. 24 (The Lights)
17th. a Fast
Golden Calf
Gen.35 (Birth of Benjamin)
Gen. 33
Gen. 30^{22}
Lev.10
Lev.9
Lev.8 (Day of Atonement)
Lev.6
Lev.4
Lev.1
Ex.40 (Dedication of Tabernacle)
Ex.34 (29th Ab. Second Decalogue)
New Year for herds & flocks
Deut.1
Deut.9
Deut.8
Deut. 5 (Decalogue)

Diagram Showing Arrangement of Readings from the Law During the Triennial Cycle. The Readings are Represented by Concentric Circles; Hebrew Months are Indicated by Radii.

(From the "Journal of Theological Studies.")

The Triennial Cycle of the Psalms.

In addition to this division of the Pentateuch into a triennial reading, E. G. King has proposed an arrangement of the Psalms on the same system, thus accounting for their lection in a triennial cycle which varied between 147 and 150 Sabbaths; and he also shows the agreement of the five divisions or books of the Psalms, now fixed by the doxologies, with the five divisions of the Pentateuch, the first and third books of both the Psalter and the Pentateuch ending in the month Shebaṭ. Ps. lxxii. 19 would be read on the same day as Ex. xl. 34, the two passages throwing light on each other. The Asaph Psalms (lxxiii.-lxxxiii.) would begin, on this principle, on the Feast of "Asif" in the seventh month, just when, in the first year of the Pentateuchal cycle, Gen. xxx. *et seq.* would be read, dealing with the birth of Joseph, whose name is there derived from the root "asaf." A still more remarkable coincidence is the fact that Ps. c. would come just at the time in Adar when, according to tradition, the death of Moses occurred, and when Deut. xxxiii. would be read; hence, it is suggested, originated the heading of Ps. xc., "A prayer of Moses, the man of God." The Pilgrim Psalms (cxx.-cxxxiv.) would be read, in this system, during the fifteen Sabbaths from the 1st of Elul to Ḥanukkah, the very time when a constant procession of pilgrims was bringing the first-fruits to the Temple. Many other associations of appropriate Psalms with the festivals which they illustrate have been pointed out.

Besides these examples Büchler gives the following sections of the Pentateuch read on various Sabbaths in the different years of the cycle, basing his identification on certain haggadic associations of the Sabbaths with the events to which they refer. In the first year the four sedarim of Nisan appear to be Gen. i. 1-ii. 3, ii. 4-iii. 21, iii. 22-iv. 26, and v. 1-vi. 8. The second Sabbath of Iyyar was probably devoted to Gen. vi. 9-vii. 24 (comp. vii. 1). In the second year the readings on the Sabbaths of Nisan deal with Ex. xii., xiii., xiv., and xv., ch. xiv. concurring with the Passover; and it is for this reason that the Haggadah states that Adam taught his sons to bring a Passover offering, since the passage Gen. iii. was read during the Passover week in the cycle of the first year. In Iyyar of the second year the readings included Ex. xvi. 1, xxviii., xvii. 1, xviii. 1, and xix. 6, there being usually five Sabbaths in that month. Two of the portions for Siwan are also identified as Ex. xx. 1, xxii. 4; at the end of Elul Lev. i. was read; while on the first days of Tishri *ib.* iv. 1, v. 1, and vi. 12 were the readings, and on the 10th (Yom Kippur) *ib.* viii. 1 and x. 7.

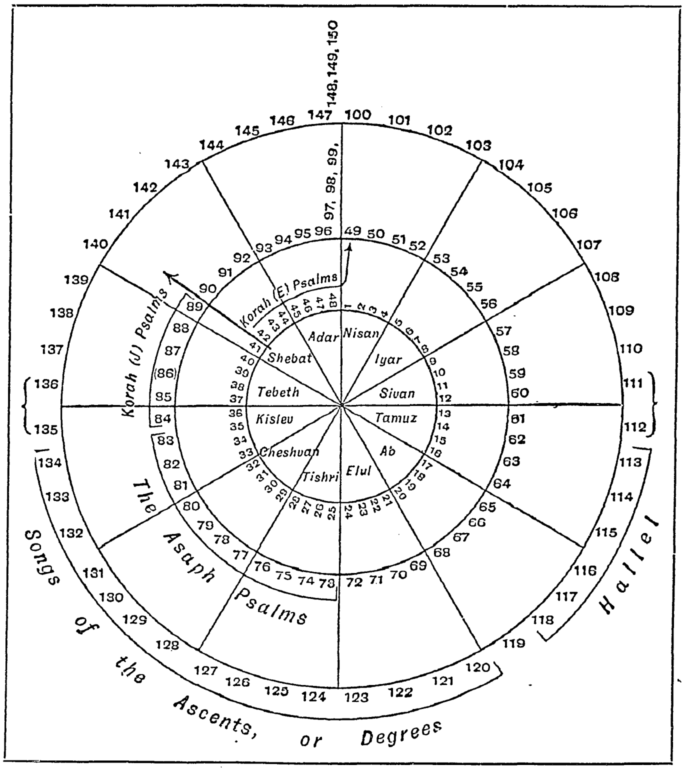

Diagram Showing Arrangement of Readings from the Psalms During the Triennial Cycle. The Psalms are Represented by Concentric Circles; Hebrew Months are Indicated by Radii.

(From the "Journal of Theological Studies.")

In the third cycle, besides the account of the death of Moses already referred to as being read on the 7th of Adar, or the 7th of Shebaṭ, in Nisan the four pericopes were Num. vi. 22, vi. 48, viii. 1, and ix. 1, while the third Sabbath of Iyyar was devoted to the reading of Num. xv. 1, and the 3d of Ab to that of *ib.* xxxvi. Some of these passages were retained for the festival readings, even after the annual cycle had been introduced.

Hafṭarot.

Besides the readings from the Law the readings from the Prophets were also arranged in a triennial cycle. These appear to have been originally a few selected verses intended to strengthen the passage from the Law read previously, and so connect it with the following discourse of the preacher, which took for its text the last verse of the hafṭarah. Thus there is evidence that Isa. lii. 3–5 was at one time regarded as a complete hafṭarah to Gen. xxxix. 1. Even one-verse hafṭarot are known, as Ezek. xlv. 17 and Isa. lxvi. 23, read on New Moons. A list of the earlier hafṭarot suitable for the festivals is given in Meg. 31a. Evidence of two hafṭarot for one festival is shown in the case of Passover, for which Josh. v. 10 and Josh. iii. are mentioned. This can easily be explained by the existence of a triennial cycle, especially as Num. ix. 2–3 was the reading for the first day of Passover, and corresponds exactly to Josh. v. 20. In the case of the New-Year it has been possible to determine the hafṭarot for the three cycles: I Sam. ii. 21, Jer. xxxi. 19, and, for the third year, Joel ii. 1, corresponding to the reading Deut. v., which formed the Pentateuchal lesson. For Ḥanukkah, the Torah seder of which treats of lamps (Num. viii. 1–2), the hafṭarot Zech. iv. 2 and I Kings vii. 49 were selected as being suitable passages. A third hafṭarah is also found (I Kings xviii. 31), completing the triennial arrangement.

The Karaites adopted some of the triennial hafṭarot in their reading of the Law. The hafṭarot of the first year of the cycle can often be identified by this fact. Of the twenty-nine sedarim of the Book of Exodus eighteen were taken from Isaiah, three from Jeremiah, four from the Minor Prophets, three from the historical works, and one from Ezekiel, whose words, for some reason, seem on the whole to have been eschewed by those who selected the prophetic readings. A certain confusion seems to have arisen among the hafṭarot, owing to the fact that among some congregations the reading of the Pentateuchal portions was begun on the 1st of Elul (also regarded as a New-Year).

In the Masoretic text of the Prophets occur a number of divisions marked as sedarim which correspond to smaller divisions in the Torah. Among these may be mentioned:

I Kings vi. 11–13	corresponding	to	Ex. xxv.
Ezek. xii. 20	"	"	Lev. xxvi. 3 or 4?
I Sam. vi. 14	"	"	Num. iv. 17
Josh. xvii. 4	"	"	Num. xxvi. 52
Jer. ix. 22–24	"	"	Deut. viii.
II Kings xiii. 23	"	"	Deut. x.
Judges ii. 7	"	"	Deut. xxxi. 14

The present arrangement of hafṭarot seems to have been introduced into Babylonia by Rab, especially

TRIENNIAL CY[illegible]E OF READINGS
FROM THE LAW [illegible] THE PROPHETS.

SIDROT
(THE LAW)
First year cycle begins in Nisan with Genesis 1: 1.
Sidrot for Holy Days given on outer margin, vary for each year of the cycle.
Asterisks indicate slight changes in annual cycle.

HAFTAROT
(THE PROPHETS)
In outer circles alternative readings connected by braces
K=Karaite Haftarot
AB=Aggadat Bereshit
Seph=Sephardic Haftarot
Haftarot in brackets used in annual cycle.

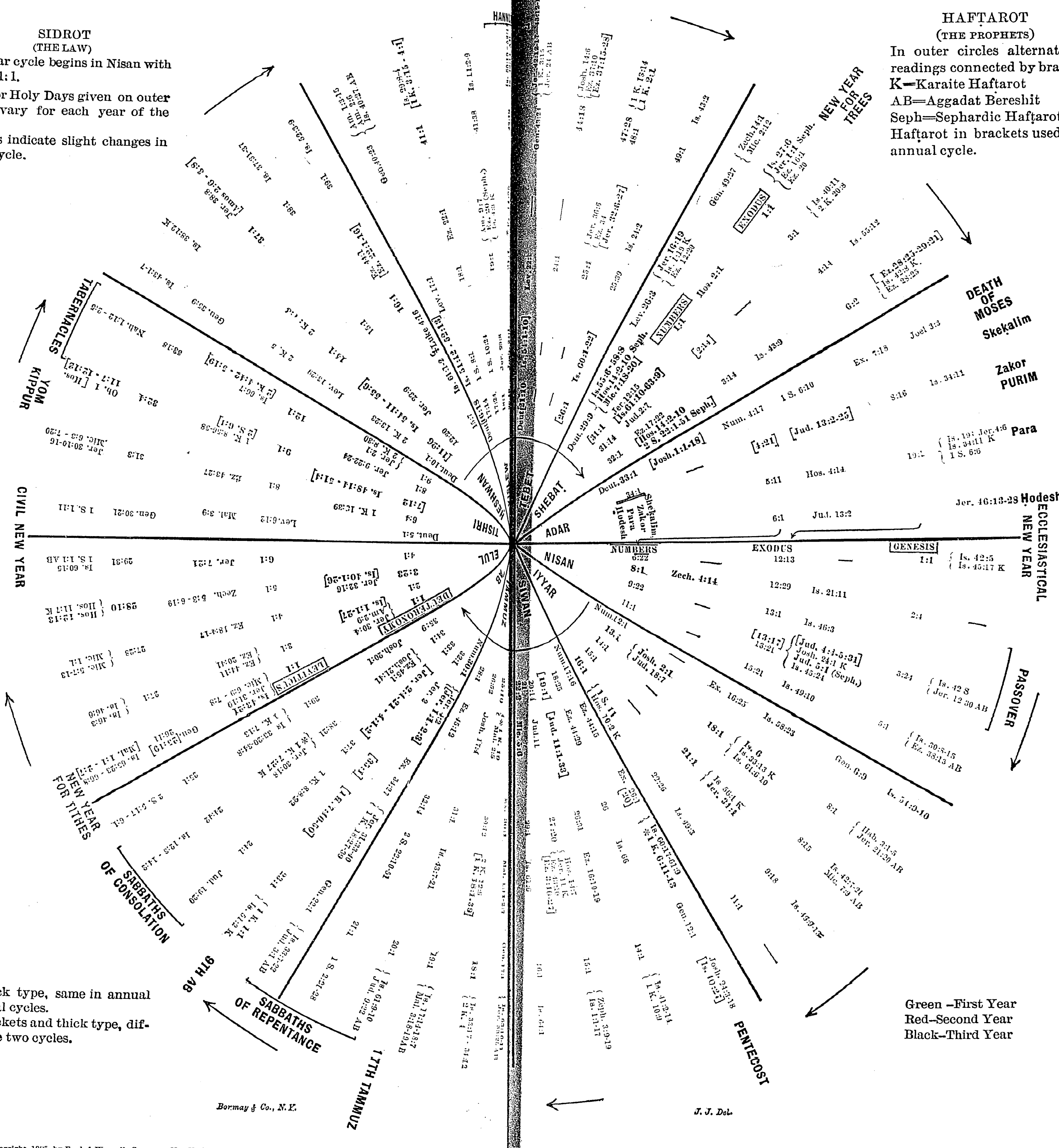

TISHRI
HESHWAN
TEBET
SHEBAT
ADAR
NISAN
IYYAR
SIWAN
TAMMUZ
AB
ELUL
GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY
HANN
NEW YEAR FOR TREES
DEATH OF MOSES
Shekalim
Zakor PURIM
Para
Hodesh
ECCLESIASTICAL NEW YEAR
PASSOVER
PENTECOST
17TH TAMMUZ
SABBATHS OF REPENTANCE
9TH AB
SABBATHS OF CONSOLATION
NEW YEAR FOR TITHES
CIVIL NEW YEAR
YOM KIPPUR
TABERNACLES

Nos. in thick type, same in annual and triennial cycles.
Nos. in brackets and thick type, different in the two cycles.

Green -First Year
Red-Second Year
Black-Third Year

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J. J. Del.

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those for the three Sabbaths of repentance preceding the Ninth of Ab, and the three consolatory ones succeeding it. Büchler has traced the prophetic portions of these three latter Sabbaths for each of the three years of the cycle as follows:

I. Isa. xl. 1, li. 12, liv. 11.
II. Isa. xlix. 14, lx. 1, lxi. 10.
III. Isa. liv. 1, Zech. ii. 14, ix. 9.

He finds traces of the triennial cycle also in the prophetic portions for the four supplementary Sabbaths, Sheḳalim, Zakor, Parah, and Ḥodesh. For Sheḳalim hafṭarot are found from (*a*) II Kings xii., (*b*) Ezek. xlv. onward (among the Karaites), and (*c*) I Kings iv. 20 onward. It is tolerably clear that these were the hafṭarot of the three different years of the cycle when that particular Sabbath came round. It is possible that when the arrangement of the calendar and of the reading of the Law was first made these four supplementary Sabbaths were intended to fill out the time between the 7th of Adar, when the account of the death of Moses in Deut. xxxiv. was read, and the first Sabbath in Nisan, when the cycle began. Traces of the cycle are also found in the hafṭarot for the festivals. Thus, on the first day of Passover, Ex. xii. 29 was read, approximately in its due place in the cycle in the second year; and corresponding to this Josh. v. 10 was read in the Prophets, whereas there are also traces of Num. ix. 22 being read on that day, as would occur in the third year of the cycle, when Josh. iii. was read as the hafṭarah. The passage for the second day of Passover, Num. ix. 1 *et seq.*, which was introduced by the Babylonians, has attached to it II Kings xxiii. 21 as the hafṭarah, and would correspond to the section in the first year's cycle. On Pentecost, Ex. xix. was read in the second year, while Gen. xi. 15 was read for the first year of the cycle. So, too, on New-Year, Gen. xxx. 22 was read in the first year, Lev. iv. in the second, and Deut. v. in the third, the corresponding hafṭarot being Jer. xxxi. 19, I Sam. ii., and Joel ii. For the Sukkot of the first year for the sidra of Gen. xxxii., the hafṭarah was Zech. xiv. 16-19; for that of the second year, Lev. ix. 10, the hafṭarah was I Kings viii. 8; and for that of the third year, Deut. viii. 9, the hafṭarah was Isa. iv. 6 (among the Karaites).

In the accompanying diagram the sidrot of the Law for the Sabbaths of the three years of the cycle are indicated, as well as the hafṭarot which accompany them. Sometimes these have alternatives, and in several cases, as for Gen. xl. 23, xliii. 14, Ex. i. 1, xxvii. 20, and Lev. xix. 1, three hafṭarot are given for the sidra, pointing in all probability to the hafṭarot reading during the triennial cycle. In this enlarged form the connection of the beginning of the reading of the books with the various sacred New-Years, those of Nisan, of Elul (for tithes), and of Shebaṭ (for trees), comes out most clearly and convincingly. The manner in which the present-day reading of the Law and the Prophets has been derived from the triennial cycle is shown clearly by the diagram. It would appear that at the beginning of the cycle all the sidrot of the month were read together; but this was soon given up, as obviously it would result in the whole of the Law being read in three-quarters of a year or less.

There are indications of the application of the triennial cycle to the Psalms also. The Aggadat Bereshit treats twenty-eight sedarim of Genesis uniformly in three sections, one devoted to a passage in Genesis, the next to a corresponding prophetic passage (hafṭarah), and the third to a passage from the Psalms, generally cognate with either the Law or the Prophets. It may be added that in Luke xxiv. 44 a threefold division is made of "the Law of Moses and the Prophets and the Psalms."

The transition from the triennial to the annual reading of the Law and the transference of the beginning of the cycle to the month of Tishri are attributed by Büchler to the influence of Rab, and may have been due to the smallness of the sedarim under the old system, and to the fact that people were thus reminded of the chief festivals only once in three years. It was then arranged that Deut. xxviii. should fall before the New-Year, and that the beginning of the cycle should come immediately after the Feast of Tabernacles. This arrangement has been retained by the Karaites and by modern congregations, leaving only slight traces of the triennial cycle in the four special Sabbaths and in some of the passages read upon the festivals, which are frequently sections of the triennial cycle, and not of the annual one. It would further be of interest to consult the earlier lectionaries of the Church (which has borrowed its first and second lessons from the Jewish custom) to see how far they agree with the results already obtained for the triennial cycle. The Church father Chrysostom about 175 C.E. declared that it was customary to begin reading from Genesis during Lent, that is, in Nisan, thus showing that to the end of the second century the Church followed the Synagogue in commencing the reading of the Law at the beginning of the Jewish ecclesiastical New-Year. See also PARASHIYYOT; SIDRA.

BIBLIOGRAPHY: Büchler, in *J. Q. R.* v. 420-468, vi. 1-73; E. N. Adler, *ib.* viii. 528-529; E. G. King, *Journal of Theological Studies*, Jan., 1904; I. Abrahams, in *J. Q. R.* xvi. 579-583.

J.

TRIER, ERNST JOHANNES: Danish educator; born in Copenhagen Jan. 23, 1837; died at Vallekilde Dec. 29, 1893. He was graduated from the University of Copenhagen (B.D. 1863), officiated for some time as teacher at Blaagaards Seminary, and took part in the war with Germany (1864). In 1865 he became an ardent adherent of Grundtvig, at whose initiative he founded (1866) at Vallekilde a high school which soon grew to be the foremost school of its kind in Denmark. It offers not only the ordinary high-school curriculum of studies, but also courses in navigation and in various branches of trade. It was the first Danish school in which the Swedish system of gymnastics was introduced.

Of Trier's memoirs, entitled "Fem og Tyve Aars Skolevirksomhed i Vallekilde," only two volumes appeared (Copenhagen, 1890, 1894), his untimely death—brought on by overstudy—preventing him from completing the work. Trier was a convert to Christianity.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon.*

S. F. C.

TRIER, FREDERIK JACOB: Danish physician; born in Copenhagen June 14, 1831; died there May 17, 1898. He studied at the Metropolitan School and at the University of Copenhagen (M.D. 1860). In the following year he published several clinical essays (of which "Ulcus Duodeni" was the most noteworthy), and became editor of "Ugeskrift for Læger," a medical journal, a position which he held until 1874. He was also for some years coeditor of "Nordisk Medicinsk Arkiv," to which he contributed valuable medical papers. In 1881 his alma mater conferred upon him the title of professor. From 1874 till his death Trier was resident physician of the clinical division of the Communal Hospital of Copenhagen, and he was president of the medical section of the International Congress of Physicians, held at Copenhagen in 1884. He was a member of the medical board of revisers of the "Pharmacopea Danica" (1889).

BIBLIOGRAPHY: Caröe and Selmer, *Den Danske Lægestand*, 6th ed.; C. F. Bricka, *Dansk Biografisk Lexicon*.

S. F. C.

TRIER, HERMAN: Danish educator, writer, and politician; born in Copenhagen May 10, 1845. He received his early education at the Von Westenske Institut, later attending the University of Copenhagen, where he studied jurisprudence for a few years. In 1864 he took up the study of pedagogics, in which field he has won international fame. In 1876 Trier began publishing a series of "Kultur-Historiske Personligheder," containing biographies and character studies of different authors. In the same year appeared his first work on pedagogics, "Pædagogikken som Videnskab," which endeavored to establish for pedagogics a place among the abstract sciences.

Since 1879 Trier, together with School-Inspector P. Voss of Christiania, has published "Vor Ungdom," a periodical devoted to pedagogics. From 1892 to 1893 he published "Pædagogiske Tids- og Stridsspörgsmaal," and in 1901 a valuable addition to the knowledge of the medieval history of Copenhagen, entitled "Gaarden No. 8 Amagertorv." In 1884 he was elected a member of the Danish Folkething (House of Commons) for the first district of Copenhagen, and in 1898 he became a member of the board of aldermen of that city.

S. F. C.

TRIER, SALOMON MEYER: Danish pharmacist; born in Copenhagen in 1804; died there in Dec., 1888. He was graduated from the Copenhagen College of Pharmacy in 1826, and was from 1830 to 1856 the owner of a pharmacy in Lyngby, Zealand. From 1844 to 1866 Trier published "Archiv for Pharmacy," and in 1868 he assisted in compiling the "Pharmacopea Danica," which is still in use in Denmark and Norway.

S. F. C.

TRIER, SELIGMANN MEYER: Danish physician; born in Copenhagen June 7, 1800; died there Dec. 20, 1863. He was the son of poor parents, who destined him for a mercantile career. His unusual brightness, however, attracted the attention of the family's physician, Professor Herholdt, who took an interest in him and sent him to the University of Copenhagen, where he studied medicine. He graduated in 1823, and in 1825 was appointed physician for the Jewish poor, and shortly after assistant physician at the Royal Frederik's Hospital in Copenhagen. In 1827 he obtained the degree of doctor of medicine from his alma mater. In 1828 Trier's attention was called to the French physician Laënnec's great discoveries in the field of pathological anatomy, and to his invention of the stethoscope for examination of the thorax. Trier devoted some time to the intimate study of these discoveries, and published in 1830 his "Anvisning til at Kjende Lunge og Hjærtesygdomme ved Perkussion og Middelbar Avskultation." This work was translated into Swedish (Stockholm, 1831) by Elliot, and it was for a long time the only authentic Danish manual on stethoscopy. From 1831 to 1832 Trier was coeditor of "Samlinger til Kundskab om Kolera," an instructive work on the symptoms and treatment of Asiatic cholera. In 1836 he was appointed a member of the Copenhagen board of health, an appointment which, on account of his religion, caused a great deal of comment. In 1842, on the death of Prof. O. Bang, Trier became physician-in-chief of the Royal Frederik's Hospital, a position he held for eighteen years. From 1848 to 1853 he assisted in the publication of "Hospitals-Meddelelser," a medical journal of prominence. In 1847 his alma mater conferred upon him the title of professor, and in 1857 King Frederick VII. honored him with the title of "Etatsraad." Trier was a member of the board of revisers of the "Pharmacopea Danica" (1863).

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexicon*; Smith and Bladt, *Den Danske Lægestand*, 4th ed.; Erslew, *Forfatter-Lexicon*; *Illustreret Tidende*, v. 222.

S. F. C.

TRIESCH: City in Moravia. Its Jewish congregation was most probably founded by exiles from IGLAU shortly after 1426. In the latter city the Jews of Triesch transacted their business during the day, spending the night beyond the city limits, and returning home for the Sabbath. They dealt chiefly in wool, which they sold to the cloth-makers in Iglau. Joseph ben Moses, a disciple of Israel Isserlein of Marburg, mentions in his "Leḳeṭ Yosher" (ed. J. Freimann, Berlin, 1904) a rabbinical scholar named Isaac of Triesch (1469). It may be, too, that Isaac of טרישט, mentioned in the letter of JONATHAN LEVI ZION to the congregation of Frankfort-on-the-Main (1509) as having assisted him in his efforts to obtain from Emperor Maximilian the repeal of the confiscation of Hebrew books (see PFEFFERKORN), was from Triesch, which the Jews called "Trieschet" or "Tritsch," and not from Triest ("Monatsschrift," 1900, p. 125). The grant of freedom of residence to the Jews of Austria in 1848 reduced the congregation of Triesch considerably; and the national fanaticism of the Czech population deprived the Triesch Jews of their former position in the commercial life of the town. On the other hand, Jews became prominent manufacturers of cloth, furniture, and matches.

Of the rabbis of the city the following are known: Mordecai Bet ha-Levi, a prolific cabalistic author whose numerous manuscripts were destroyed in the great conflagration of 1824. He composed for the

Seventh of Adar a special service which is still in use. Eleazar Löw, author of "Shemen Roḳeaḥ," was rabbi in Triesch about 1800 to 1810 and, after having officiated meanwhile at Ronsperg, again from 1812 to 1820. He was a prolific author, and took an active part in the controversy on the Hamburg Tempel. Before his second term of office Moses SCHREIBER urged the candidacy of his own father-in-law, Akiba EGER. Löw was succeeded by Moses Friedenthal, Joseph Frankfurter, B. Friedmann (later in GRÄTZ), and Dr. M. L. Stern, the present (1905) incumbent, who has held office since 1885. Moses Joseph SPIRO was a native of Triesch.

The congregation of Battelau belongs to the district of Triesch. The Jews of Triesch number about 300 in a total population of 5,000. The congregation has numerous well-endowed foundations.

D. M. L. S.

TRIESCH, FRIEDRICH GUSTAV (pseudonyms, **Alex Hartmann, Paul Richter, H. Martin**): Austrian dramatist; born at Vienna June 16, 1845. Triesch studied sculpture for a time at the Akademie der Bildenden Künste, Vienna, but soon turned to literature. Lack of means forced him to follow mercantile pursuits for a short period, but the success of his second piece, the farce "Lachende Erben" (1867), caused him to devote all his time to playwriting. In 1868, in the prize competition of the Hofburgtheater, Vienna, he obtained honorable mention and a production for his comedy "Im XIX. Jahrhundert," and in 1877 two of his plays, "Höhere Gesichtspunkte" and "Die Wochenchronik," were similarly honored. In 1879 his comedy "Neue Verträge" won the first prize offered by the Munich Hoftheater; and in 1892 his drama "Ottilie" won the first prize in the competition instituted by the Litterarisches Vermittlungsbureau of Hamburg, there being 383 competitors.

Triesch is also the author of numerous poems and short stories and of the following plays: "Amalie Welden," comedy, 1865; "Mädchenherzen," drama, 1873; "Träume Sind Schäume," comedy, 1873; "Vorsicht," comedy, 1876; "Reine Liebe," comedy, 1877; "Anwalt," drama, 1881; "Hexenmeister," comedy, 1884; "Nixe," comedy, 1887; "Hand in Hand," 1890; "Factotum Flitsch," farce, 1892; "Liquidator," farce, 1896; "Ihr System," farce, 1898; "Endlich Allein," comedy, 1900.

BIBLIOGRAPHY: *Das Geistige Wien*, i. 586-587.

S. E. Ms.

TRIEST: A commercial city and an important seaport, situated at the head of the Adriatic; ethnographically Italian, but politically Austrian. Although no consecutive history of the Jews of Triest has ever been written, much information concerning them may be gleaned from unpublished documents preserved in the municipal records. The city was originally an insignificant town, and first gained importance after it placed itself under Austrian control in 1382. Even before that time, however, a small colony of Jews had settled there, and one of them, the city banker, was permitted to reside in the great square of the city. It appears, moreover, that certain banking establishments existed at Triest under the management of Jews from various parts of Italy, although the earliest Jewish inhabitants of the city seem to have been Germans, since the Ashkenazic ritual was adopted in the first synagogue. This building was situated in the most ancient portion of the ghetto at the head of the Via dei Capitelli, where the structure traditionally regarded as the synagogue was still in existence thirty years ago. Strictly speaking, however, it has been many years since there has been a ghetto at Triest, as the Jews have always enjoyed exceptional favor there, being allowed to live in any part of the city and being exempt from wearing the BADGE. With the growth of Triest the center of the Jewish quarter changed to what is now the Piazza delle Scuole Ebraiche, where an Ashkenazic synagogue was erected. This edifice, together with all the ancient records, was destroyed in a conflagration, and was subsequently rebuilt. A new synagogue, with the German ritual, was erected about 1787 to meet the requirements of the rapid growth of the community. This building, a magnificent structure for its time, is still standing. The first floor is now used as a synagogue by the Jews who have immigrated to Triest from Dalmatia and the East; they adopt the Sephardic ritual. A number of years later a synagogue was built especially for the Sephardim in a central part of the city on the site of an ancient cemetery in the Via del Monte, near the Talmud Torah (to which is annexed a Jewish public school) and the Jewish hospital. The oldest gravestones in this cemetery are between 140 and 150 years old, showing that the Jews must formerly have possessed another burial-place. A new cemetery, recently enlarged, was opened about seventy-five years ago on a site allotted by the municipal government at some distance from the city and in the vicinity of the other cemeteries. Triest likewise has an orphan asylum, a convalescent home for aged invalids, and many charitable societies, the principal one being the wealthy Fraternità della Misericordia, while the Beneficenza Israelitica also disburses large sums of money. The community has recently acquired a site for a new temple, the plans for which are already in process of preparation.

Institutions.

The Jewish population of Triest has recently been increased by a large number of German and Hungarian families, attracted thither by commercial interests. Among the noted Jewish families of the city are the Parentes, Morpurgos, Hirschels, Salems, and Minerbis. Aaron Parente was president of the chamber of commerce of Triest, and was succeeded by his son Solomon, while Baron Elio Morpurgo and his son Mario have been presidents of the Austrian Lloyd. Caliman de Minerbi has been vice-podestà, and the Hirschel family was received at court at a time when the Jews of other cities were persecuted and despised. At present Jews control the principal banks and commercial institutions and the chief insurance companies. The rabbinate of Triest has recently included such noted men as Formiggini, Levi, Treves, Castiglione, and Marco Tedeschi. The city ranks high in the history of Jewish literature as the birthplace of Samuel David Luzzatto and his cousin, the poetess Rahel Morpurgo; of Giuseppe Lazzaro Morpurgo, an economist and Hebrew poet; of Saul Formiggini, who translated Dante's "Inferno" into Hebrew; of Samuel Vita Zelman, poet and author of the "Yelid Kinnor"; of Moses Tedeschi, rabbi and author of "Ho'il Mosheh" (a commentary on the entire Bible), of a dictionary of synonyms, and of other works; and of Aaron Romanini and Vittorio Castiglione, Hebrew poets of high reputation, the latter being also the author of a number of literary, philosophical, and pedagogic works in Hebrew and Italian, and the present chief rabbi of Rome. The population of Triest is now (1905) 180,000, including 5,000 Jews.

S. V. C.

TRIESTE, GABRIEL: Italian merchant and philanthropist; born Dec. 24, 1784; died at Padua March 9, 1860. He was president of the Jewish community in Padua. Of his many benevolent foundations two call for special mention; viz., that of 24,000 Austrian lire for the promotion of art among young Jewish artists, and his prize of 1,000 gulden, in 1850, for the publication of a history of the Jews. Trieste translated Troki's "Ḥizzuḳ Emunah."

BIBLIOGRAPHY: Joseph Wertheimer, in *Jahrbuch für Israeliten*, Vienna, 1861; Wurzbach, *Biographisches Lexikon*, s.v.; Fürst, *Bibl. Jud.* s.v.

S.

TRILLINGER, ELIEZER BEN JOSEPH YOSPA (called also **Eliezer Nin of Nikolsburg**): Austrian rabbi; lived in the latter half of the seventeenth and at the beginning of the eighteenth century; died at Wilna. The name "Trillinger" is probably derived from "Wassertrüdingen," called by the Jews "Wassertrilling" or "Trilling." Trillinger was active in several congregations. At an advanced age he set out for Palestine, but on his way he fell ill at Wilna and, as stated above, died there. He was the author of "Mishnat Rabbi Eli'ezer," derashot on the Pentateuch, published by his son Joseph Yospa at Frankfort-on-the-Oder in 1707 (not 1717, as erroneously stated by some bibliographical authors).

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D. S. MAN.

TRINITY: The fundamental dogma of Christianity; the concept of the union in one God of Father, Son, and Holy Spirit as three infinite persons. It was the Nicene Council and even more especially the Athanasian Creed that first gave the dogma its definite formulation: "And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons; nor dividing the Substance." Equalization of the Son with the Father marks an innovation in the Pauline theology: "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (I Cor. viii. 6, R. V.), while in another passage the Holy Ghost is added (*ib.* xii. 3; comp. Titus ii. 13), thus rapidly developing the concept of the Trinity (II Cor. xiii. 14). Although the Judæo-Christian sect of the EBIONITES protested against this apotheosis of Jesus ("Clementine Homilies," xvi. 15), the great mass of Gentile Christians accepted it.

The Holy Ghost.

The Holy Ghost as the third person of the Trinity could originate only on Gentile soil, since it was based on a linguistic error. The "Gospel According to the Hebrews," which was once held in high esteem, especially in Ebionitic circles, still regards the term "mother" as equivalent to "Holy Ghost" (Origen, Commentary on John ii. 12; see Preuschen, "Antilegomena," p. 4, Giessen, 1901; Hennecke, "Neutestamentliche Apokryphen," p. 19, Tübingen, 1904), since in Aramaic, the language of this Gospel and possibly the original dialect of all the Gospels, the noun "ruḥa" (spirit) is feminine (comp. the Gnostic statement *ἐντεῦθεν πάλιν ἀναδεχθῆναι μητέρα καὶ υἱόν*; Irenæus, "Adversus Hæreses," i. 271). The OPHITES, furthermore, actually taught a trinity of father, son, and mother (Hilgenfeld, "Ketzergeschichte," p. 255); and the fact that the Church father Hippolytus found among the Ophites the Assyrian doctrine of the trinity of the soul (Hilgenfeld, *l.c.* p. 259) justifies the assumption of a kinship of the dogma of the Trinity with older concepts. The MANDÆANS also believe ruḥa to be the mother of the Messiah, though they regard them both as demons (Brandt, "Die Mandäische Religion," p. 124, Leipsic, 1889). The original trinity must, therefore, have included a feminine being, since thus alone could the concept of ruḥa have been obtained, and only after this form of trinity had been accepted in Judæo-Christian circles could the Greek *τὸ πνεῦμα* be regarded as a person, although it then became masculine instead of feminine. Philo's doctrine of the Logos is connected with this belief. God, who created His son in His own image (Gen. ii. 7), thereby made Himself triform, so that He Himself and the biform first Adam (= Logos = Jesus) constituted the first trinity.

Jewish Objections.

The controversies between the Christians and the Jews concerning the Trinity centered for the most part about the problem whether the writers of the Old Testament bore witness to it or not, the Jews naturally rejecting every proof brought forward by their opponents. The latter based their arguments on the Trisagion in Isa. vi. 3, a proof which had been frequently offered since Eusebius and Gregory of Nazianzus. The convert Jacob Perez of Valentia (d. 1491) even found an allusion to the Trinity in the word "Elohim," and Luther saw distinct traces of the doctrine in Gen. i. 1, 26; iii. 21; xi. 7, 8, 9; Num. vi. 22; II Sam. xxiii. 2; and Dan. vii. 13. The Jewish polemics against this doctrine date almost from its very conception. Even in the Talmud, R. Simlai (3d cent.) declared, in refutation of the "heretics," "The three words 'El,' 'Elohim,' and 'YHWH' (Josh. xxii. 22) connote one and the same person, as one might say, 'King, Emperor, Augustus'" (Yer. Ber. ix. 12d), while elsewhere he substitutes the phrase "as if one should say, 'master, builder, and architect'" (*ib.* 13a). There are, however, no other allusions to the Trinity in Talmudic literature, as has been rightly pointed out by Herford ("Christianity in Talmud and Midrash," p. 395, London, 1903), since the polemics of the rabbis of that period were directed chiefly against dualism (שתי רשויות). Another polemic, which is noteworthy for its antiquity and its protagonists, was the disputation between Pope Sylvester I. (314–335) and the Jew Noah (Migne, "Patrologia Græca," viii. 814).

In the Middle Ages the nature of the Trinity was discussed in every one of the numerous disputations between Christians and Jews, the polemic of Abraham Roman (in his "Sela' ha-Maḥaloḳet," printed in the "Milḥemet Ḥobah," Constantinople, 1710) being especially bitter; while in his well-known disputation Naḥmanides wrote as follows:

> "Fra Pablo asked me in Gerona whether I believed in the Trinity [שלוש]. I said to him, 'What is the Trinity? Do three great human bodies constitute the Divinity?' 'No!' 'Or are there three ethereal bodies, such as the souls, or are there three angels?' 'No!' 'Or is an object composed of three kinds of matter, as bodies are composed of the four elements?' 'No!' 'What then is the Trinity?' He said: 'Wisdom, will, and power' [comp. the definition of Thomas Aquinas cited above]. Then I said: 'I also acknowledge that God is wise and not foolish, that He has a will unchangeable, and that He is mighty and not weak. But the term "Trinity" is decidedly erroneous; for wisdom is not accidental in the Creator, since He and His wisdom are one, He and His will are one, He and His power are one, so that wisdom, will, and power are one. Moreover, even were these things accidental in Him, that which is called God would not be three beings, but one being with these three accidental attributes.' Our lord the king here quoted an analogy which the erring ones had taught him, saying that there are also three things in wine, namely, color, taste, and bouquet, yet it is still one thing. This is a decided error; for the redness, the taste, and the bouquet of the wine are distinct essences, each of them potentially self-existent; for there are red, white, and other colors, and the same statement holds true with regard to taste and bouquet. The redness, the taste, and the bouquet, moreover, are not the wine itself, but the thing which fills the vessel, and which is, therefore, a body with the three accidents. Following this course of argument, there would be four, since the enumeration should include God, His wisdom, His will, and His power, and these are four. You would even have to speak of five things; for He lives, and His life is a part of Him just as much as His wisdom. Thus the definition of God would be 'living, wise, endowed with will, and mighty'; the Divinity would therefore be fivefold in nature. All this, however, is an evident error. Then Fra Pablo arose and said that he believed in the unity, which, none the less, included the Trinity, although this was an exceedingly deep mystery, which even the angels and the princes of heaven could not comprehend. I arose and said: 'It is evident that a person does not believe what he does not know: therefore the angels do not believe in the Trinity.' His colleagues then bade him be silent" ("Milḥemet Ḥobah," p. 13a).

The boldness of the Christian exegetes, who converted even the "Shema'," the solemn confession of the Divine Unity, into a proof of the Trinity (Maimonides, in "Teḥiyyat ha-Metim," beginning), furnishes an explanation of the bitterness of the Jewish apologists. Joseph Ḳimḥi assailed the doctrine of the Trinity first of all ("Milḥemet Ḥobah," p. 19a), refuting with weighty arguments the favorite proof based on Gen. xviii. 1–2, where Yhwh is described as first appearing alone to Abraham, who later beholds two persons (comp. Abraham ibn Ezra's commentary, *ad loc.*). Simeon ben Ẓemaḥ Duran, who also refuted the Trinitarian proofs, added: "The dogma itself is manifestly false, as I have shown by philosophic deduction; and my present statements are made only with reference to their [the Christians'] assertions, while the monk Nestor accepted Judaism for the very reason that he had refuted them" ("Milḥemet Ḥobah," p. 48b). Noteworthy among modern polemics against the Trinity is Joshua Segre's critique ("Zeit. für Hebr. Bibl." viii. 22).

In the Zohar.

The Cabala, on the other hand, especially the Zohar, its fundamental work, was far less hostile to the dogma of the Trinity, since by its speculations regarding the father, the son, and the spirit it evolved a new trinity, and thus became dangerous to Judaism. Such terms as "matronita," "body," "spirit," occur frequently (*e.g.*, "Tazria'," ed. Polna, iii. 43b); so that Christians and converts like Knorr von Rosenroth, Reuchlin, and Rittangel found in the Zohar a confirmation of Christianity and especially of the dogma of the Trinity (Jellinek, "Die Kabbala," p. 250, Leipsic, 1844 [transl. of Franck's "La Kabbale," Paris, 1843]). Reuchlin sought on the basis of the Cabala the words "Father, Son, and Holy Ghost" in the second word of the Pentateuch, as well as in Ps. cxviii. 22 (*ib.* p. 10), while Johann Kemper, a convert, left in manuscript a work entitled "Maṭṭeh Mosheh," which treats in its third section of the harmony of the Zohar with the doctrine of the Trinity (Zettersteen, "Verzeichniss der Hebräischen und Aramäischen Handschriften zu Upsala," p. 16, Lund, 1900). The study of the Cabala led the Frankists to adopt Christianity; but the Jews have always regarded the doctrine of the Trinity as one irreconcilable with the spirit of the Jewish religion and with monotheism. See Christianity in Its Relation to Judaism; Polemics.

Bibliography: F. C. Bauer, *Die Christliche Lehre von der Dreieinigkeit*, etc., 3 vols., Tübingen, 1841–43; H. Usener, *Die Dreiheit*, in *Rheinisches Museum für Klassische Philologie*, lviii. 1–47.

K. S. Kr.

TRINQUETAILLE (Hebrew, טרנקאטאלייש or טרנקטלייש): Suburb of Arles, France, on the right bank of the Rhone. Its Jewish community was of much importance in the Middle Ages. Favorably received by the lords of Baux, the Jews lived peacefully at Trinquetaille until 1300, when the town was incorporated with Arles, the two communities being likewise united. In 1349, however, the "baylons" of Arles were obliged to request the provost to authorize them to separate from the Jews of Trinquetaille, who "refused to share in the communal expenses." A reference to the place occurs in Isaac ben Jacob Lattes, "Sha'are Ẓiyyon," pp. 72, 75 (see "R. E. J." ix. 222).

In the thirteenth and fourteenth centuries Trinquetaille was the home of many scholars, including the following: Meïr ben Isaac, author of the "Sefer ha-'Ezer," in which he defended Alfasi against the attacks of Zerahiah ben Isaac ha-Levi Gerondi; Nathan ben Meïr, author of a commentary on the Pentateuch and of the "Sha'are Tefisah," on illegal seizures; and Todros ben Meshullam ben David (Todros Todrosi).

Bibliography: Carmoly, *Biographie des Israélites de France*, p. 91; Gross, *Gallia Judaica*, pp. 246–248; *idem*, in *Monatsschrift*, 1878, p. 379; 1880, p. 61; Munk, *Mélanges*, pp. 358, 438; Renan-Neubauer, *Les Rabbins Français*, p. 515; idem, *Les Ecrivains Juifs Français*, pp. 570–573; Renan, *Averroès*, pp. 69, 70, 191; *R. E. J.* xli. 64; Steinschneider, *Hebr. Uebers.* pp. 62, 182, 285, 294; idem, *Hebr. Bibl.* x. 54, xiii. 17.

S. S. K.

TRIPOLI (ancient **Oea**): Seaport on the northern coast of Africa; capital of the Turkish vilayet of the same name. Local tradition states that under the Fatimite dynasty in Egypt, Jews from the oasis of Pessato established the most ancient community in Tripoli. Benjamin of Tudela, on the other hand, who traveled through northern Africa in the latter part of the twelfth century and visited Tunis and Alexandria, makes no mention of Tripoli.

Early History.

When the Jews were exiled from Spain in 1492, they avoided Tripoli, which was then a part of the dominions of Ferdinand the Catholic; nor did they settle there until it passed into the hands of Sultan Sulaiman the Magnificent in 1551. The surnames of the Jewish families of Tripoli show that Spanish Jews never resided in the city in considerable numbers; for instead of bearing names like "Toledo," "Carmona," and "Tarragone," they are called "Arbib," "Hasan," "Halefi," "Racah," "Tayar," "Tamam," etc. Moreover, the traveler Benjamin II. drew particular attention to the fact that the family of Sylva was descended from Spanish Maranos who had come to the city at some unknown period. In 1667 Miguel Cardoso, one of the most ardent disciples of Shabbethai Ẓebi, endeavored to establish a Shabbethaian sect at Tripoli, but was forced by the Jews to leave the city.

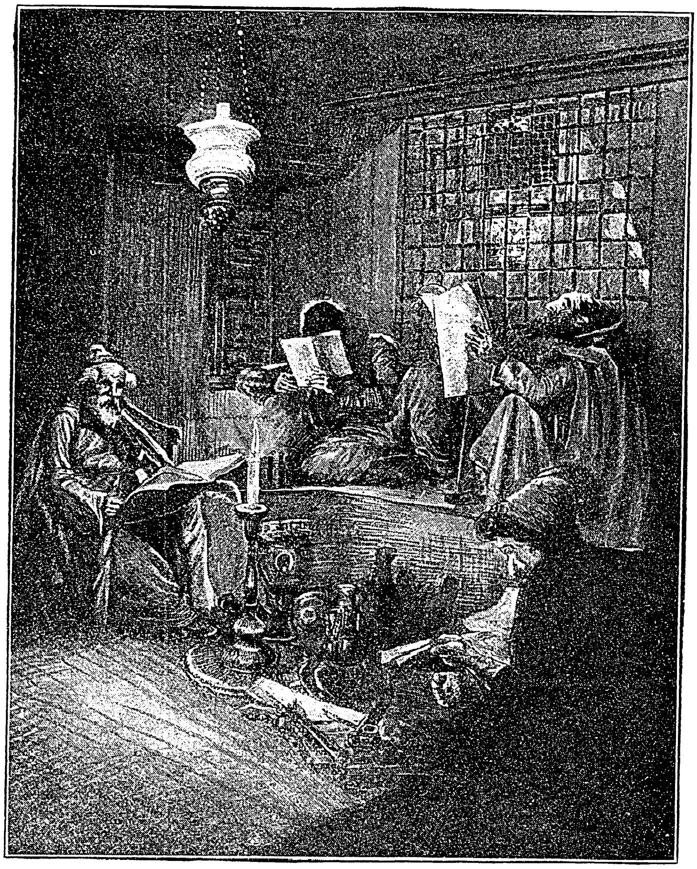

Interior of a Bet Ha-Midrash at Tripoli
(From a painting by Israel Gentz.)

In 1705 the Bey of Tunis made war upon Ḥalil Pasha, governor of Tripoli, and threatened to put the inhabitants to the sword; but his camp was ravaged by an epidemic, and he was forced to retreat. In memory of this event the local rabbis instituted a yearly festival on the 24th of Ṭebet, called "Purim Sherif," or "Purim Kidebuni."

Special Purims.

Eighty-seven years later a corsair named Borghel attacked Ali Pasha Karamanli, the governor, and committed many atrocities in the city, burning at the stake the son of Abraham Ḥalfon, the caid of the Tripolitan Jews. At the end of two years, however, Karamanli succeeded in expelling the invaders; and in commemoration of this deliverance the Jews established the Purim Borghel, which falls on the 29th of Ṭebet. See Purims, Special.

When Benjamin II. visited Tripoli in 1850, he found there about 1,000 Jewish families, with eight synagogues and several Talmudic schools, while the spiritual interests of the community were in the keeping of four rabbis.

Tripoli has produced a number of rabbinical authors, the most important being the following: Simeon b. Labi, who flourished about 1509 and was the head of a local Talmudic school, besides being the author of a cabalistic commentary on Genesis entitled "Ketem Paz" and of a hymn on Simeon b. Yoḥai; Abraham Ḥalfon, who flourished in the latter part of the eighteenth century and wrote "Ḥayye Abraham" (Leghorn, 1826), on the ritual laws of the Bible and the Talmud, in addition to a manuscript diary, still extant; Moses Serussi, who flourished in the second half of the nineteenth century and wrote the "Wa-Yasheb Mosheh"; and Ḥayyim Cohen, author of "Millot ha-Melek," "Leb Shomea'," "Zokrenu le-Ḥayyim," "'Ereb Pesaḥ," "Allon Bakut," "Perush al-Seliḥot," "Na'awah Ḳodesh," "Torat Ḥayyim," "Perush Hosha'anot," and "Miḳra Ḳodesh."

The administration of the community, which pays an annual tax of 4,890 francs for exemption from military service, is in the hands of a chief rabbi ("ḥakam bashi"), who is assisted by four judges.

Rabbis and Scholars.

Since 1840 the following chief rabbis have officiated at Tripoli: Jacob Memun (d. 1849), Shalom Tito, Moses Arbib, Elijah Hazan (1874-88; appointed by a firman of the sultan Aziz and decorated with the Order of the Medjidie), Ezekiel Sasson (1897), David Ḳimḥi (1897-1902), and the present incumbent, Shabbethai Levi. The Jews of Tripoli, who are characterized by many superstitious beliefs, now (1905) number 12,000 in a total population of 40,000. They have many representatives in various mechanical and mercantile pursuits. They possess eighteen synagogues, eleven yeshibot, a society for the relief of the sick; also two schools maintained by the Alliance Israélite Universelle.

A number of towns in the vicinity of Tripoli contain a considerable Jewish population, *e.g.*, **Amrum**, 1,000; **Derne** or **Derna**, 150; **Garian**, 300; **Homs**, 300; **Messilata**, 350; **Misserato**, **Idir**, and **Maatin**, 400; **Tajoorah**, 200; **Yiffren** or **Jebel**, 1,000; **Zanzbur**, 60; **Zawiel**, 450; and **Ziliten**, 450.

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S. M. FR.

TRISTRAM, HENRY BAKER: English clergyman, Biblical scholar, and traveler in Palestine; born May 11, 1822, at Eglingham, Northumberland. He was educated at Durham School and Oxford University, and took orders in 1845; but sickness compelled him to live abroad. He explored the northern Sahara, and in 1858 paid his first visit to Palestine. In 1863 and in 1872 he again visited Palestine and spent a great deal of time there in making scientific observations and identifying Scripture localities. In 1873 he made a similar tour into Moab. In 1879 he declined the offer of the Anglican bishopric of Jerusalem, made to him by the Earl of Beaconsfield. In 1881 he journeyed extensively in Palestine, the Lebanon, Mesopotamia, and Armenia. Since 1873 he has been canon residentiary of Durham.

Among Tristram's many publications those dealing with the Holy Land are: "The Land of Israel, a Journal of Travels with Reference to Its Physical History," London, 1865 (many editions); "The Natural History of the Bible" (*ib.* 1867); "Land of Moab" (*ib.* 1874); "Pathways of Palestine" (*ib.* 1882); "The Fauna and Flora of Palestine" (*ib.* 1884); and "Eastern Customs in Bible Lands" (*ib.* 1894).

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J. A. M. F.

TRIWOSCH, JOSEPH ELIJAH: Russian Hebrew writer and poet; born at Wilna Jan. 18, 1856; settled at Grodno as a teacher of Hebrew and Russian. His literary activity began in 1873, in which year he published in "Ha-Lebanon" his first articles. Since then he has contributed to most of the Hebrew literary periodicals. With the exception of his "Dor Tahapukot" (Warsaw, 1881), which describes the activity of the Russian Social-Democrats, all his novels, representing Jewish life in Russia, have been published in various periodicals. They are as follows: "Toḥelet Nikzabah," in "Ha-Shaḥar," viii., No. 12; "Bi-Meḳom Ẓawwa'aḥ," in "Ha-Karmel," iv.; "Ha-Liṭo'i," in "Ha-Shaḥar," x., No. 12; "'Al Shete ha-Se'ippim," in "Ha-Asif," ii. 577–629. Many of his poems likewise have been published in "Ha-Shaḥar" and in other periodicals.

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H. R. M. SEL.

TROKI: District city in the government of Wilna, Russia. It was an important Jewish center in the fourteenth, fifteenth, and sixteenth centuries; and there is a tradition, quoted by Firkovich, that 330 out of the 483 Karaite families which Grand Duke Witold of Lithuania brought from the Crimea after his war with the Tatars, were settled in the new city of Troki, which was built expressly for them. The provisions of Witold's charter of 1388 to the Jews of Lithuania applied to those of Troki also. In describing Troki as it appeared in 1414 Gilbert de Lannua of Burgundy says: "In this city there live Germans, Lithuanians, Russians, and a great number of Jews, each of these peoples using its own language."

Casimir IV. granted the Magdeburg Rights to the Karaites of Troki in 1441. The latter were to be subject to the jurisdiction of their own elder; and he in turn was to be responsible directly to the king or to judges appointed by the latter. Neither the waywode nor the starost was to interfere in local matters concerning only the Karaites. Lawsuits between Karaites and Christians were to be decided by a tribunal composed of the Karaite elder and the waywode. These privileges were confirmed by Alexander Jagellon in 1492.

Fourteenth, Fifteenth, and Sixteenth Centuries.

Toward the end of the fifteenth century the autonomy of the Jewish community in Troki was still further strengthened by a royal order (1485) directing a separate levy and collection of taxes for its members. Individual Jews gained in influence through their growing commercial enterprises, as is shown by a series of contemporary documents. Thus in 1484 the customs duties of Novogrudok were leased to the Troki Jews Ilia Moiseyevich, Rubim Sakovich, Avram Danilovich, and Eska Shelemovich; in 1486 those of Jitomir, Putivl, Kiev, and Vyshegorod were leased to Simsa Kravchik, Sadka, Shamak Danilovich, and Rizhka, Jews of Kiev and Troki; and in 1489 those of Troki were leased to the Jew Mikhail Danilovich, of whom mention occurs in a document of 1495 also.

Decree of 1507.

At the beginning of the sixteenth century the prosperity of the Troki Jews had declined considerably, and they petitioned King Sigismund for relief. In response the king issued the following decree, dated July, 1507: "In view of the impoverished condition of the Jews of Troki, and desiring to help them to regain the prosperity which they enjoyed under King Casimir, King Sigismund confirms to them their ancient privileges." Suits between Jews were to be decided by the Jewish elder appointed by the waywode of Troki with the king's consent. Suits of Jews against "Lithuanians, Russians, and others" were placed under the jurisdiction of the waywode or his vicegerent. The Jews of Troki were to pay taxes once a year on equal terms with the other citizens; and no other taxes were to be levied upon them. In emergencies, following an ancient practise, they were to contribute according to their means, in common with the other citizens of Troki—Lithuanians, Russians, and Tatars—living in the Jewish portion of the town. They were further permitted to pasture their cattle and to gather hay on the meadows which Jews had used from olden times. They were exempted from all customs duties; and they were further permitted to travel unrestrictedly on the highways and rivers. They were also exempted from field-work and similar tasks connected with the royal castle in Troki.

In 1514 the Troki Jews again petitioned the king for the confirmation of their ancient privileges; and in 1516 Sigismund ordered, "in response to the petition of the inhabitants of Troki of the Roman, Greek-Catholic, and Jewish religions, in consequence of the great impoverishment of the city," that semiannual fairs be held at Troki, and that all merchants traveling from Kovno to Wilna, or vice versa, pass through Troki. In March, 1521, the Jewish elder of Troki, Mordecai Yeskovich, complained to the king that the waywode of Troki had quartered his servants in the Jewish houses contrary to previous usage, which permitted the quartering of officers and nobles in houses of the Jews only during the king's sojourn in the city. The king's decision was favorable to the petitioners. In 1522 mention is made of the Jews of Troki as sharing the privileges granted to the Jews of Lithuania, and in 1529 as having paid their share of the tax of 1,000 kop groschen levied on all the Jews of Lithuania. A document of 1540 confirms the Troki Jew Batko Agrianovich in the possession of lands and of two lakes formerly belonging to Boyar Yuri Stanislavovich. The Troki Jews are mentioned in 1551 as being exempt from the payment of the SEREBSZCZYZNA; also in documents of 1552 and 1555. From a document of 1562 it appears that the salt monopoly of Troki was leased in that year to the Jew Yesko Mordukhayevich; and from one of 1563 it is evident that the Jews of Troki paid a tax of 376 kop groschen imposed on the Jews of Lithuania. Important properties were at this time held by Jews of Troki, as is evidenced by a document of 1568, wherein the king confirms the Jew Zakharias Moizeshovich in the possession of one of the castle properties, and by another of 1569, which refers to the sale of the "Jewish castle" held by the Jew Ogron Mordukhayevich. The castle property included fields, forests, pastures, swamps, etc., as is indicated by the bill of sale, which was signed by Ogron in Hebrew letters.

Under Stephen Bathori.

Stephen Bathori included the Jews of Troki in the confirmation of ancient privileges granted to the Jews of Lithuania in 1576. In 1578 he reminded them of their arrears of taxes; and in 1579 he decreed that the taxes imposed upon them should not exceed in amount those levied in the preceding reigns, and confirmed the privileges granted them by Sigismund in 1507. In 1579 Bathori found it necessary to adjust a suit originating in the commercial rivalry between the Christians, Jews, and Tatars of Troki and the Christian burghers of Kovno. In 1582 the Jewish burghers of Troki, represented by their elder Alexander Isakovich, made complaint to King Stephen Bathori against the waywode Stephen Koributovich, who had quartered his servants in Jewish houses during the king's absence from the town. The complaint was sustained. In 1585 the Jews together with the Christians of Troki are mentioned in a lawsuit against the farmer of the customs duties, who had seized merchandise belonging to them. The difficulty seemingly arose in the abuse by the citizens of Troki of an old privilege exempting them from the payment of customs duties. Four years later the Jews of Troki, through their elder Aaron Sholomovich, complained to King Sigismund that the burghers of Kovno prohibited them from trading freely in that city and confiscated their wares contrary to privileges granted to the Jews by the Polish kings and Lithuanian grand dukes. In response to this petition the king directed (March 28, 1589) that the rights of the Jews of Troki be respected. In 1619 reference is made in a legal document to the Jew Samuel Yakhimovich of Troki.

Present Day.

The Troki Karaites.

In 1897 Troki had a total population of 2,390, of whom 818 were Rabbinites and 424 were Karaites. The Karaites, who enjoy full civic rights, are as a rule friendly to their Rabbinite neighbors, but live separate from them. Considerable antagonism arose between these two classes in the reign of Nicholas I., largely through the action of Firkovich. A law was passed prohibiting Rabbinites from residing in Troki; but this was repealed in the sixth decade of the nineteenth century. The Karaites still use their ancient Tatar dialect; but in their religious services according to the Sephardic ritual they employ Hebrew. In olden times the Karaites were granted 250 deciatines of land, which they are now permitted to use for farming purposes. Most of them are market-gardeners and truckers, and lease their meadows to the peasants. They are engaged also in retail trade and in handicrafts. The young Karaites, desiring broader opportunities, leave their native town to seek their fortunes elsewhere. Some of them enter the liberal professions or become government officials; and not a few have achieved notable success as merchants and manufacturers. Most of them remember their native town and contribute generously toward its communal needs. Large numbers return to Troki for the fall holy days. The evening after Yom Kippur is celebrated with great gaiety. A Karaite ḥakam was formerly stationed at Troki; but now there is only one for all the Russian Karaites: he resides at Eupatoria. The Karaites of Troki have their own shoḥeṭ; but they employ the Rabbinite mohel. Troki has one Karaite school, in which religious instruction is given to the children. The Rabbinites are for the most part merchants of small means. There are no very important industries in the place.

Some of the early Karaite settlers in Troki emigrated to Lutsk in Volhynia and to Halicz in Galicia, and established Karaite communities in those towns. See JEW. ENCYC. vii. 438, *s.v.* KARAITES.

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H. R. J. G. L.

The Karaite community of Troki produced several important scholars, among them being the follow-

Scholars.

ing: Isaac ben Abraham Troki (16th cent.), author of the apologetic work "Ḥizzuḳ Emunah"; Zerah Troki (17th cent.), for whom Joseph Solomon Delmedigo wrote his "Elim"; Ezra Troki (d. 1666), who was a relative and pupil of the above-mentioned Zerah, and studied medicine under Delmedigo, later becoming physician to King John Casimir of Poland; Abraham b. Samuel (second half of 17th cent.), a judge of the Karaites of Troki, and reputed to have been a favorite of King John Sobieski. At that time Troki was recognized as the seat of authority for the Karaites of the surrounding towns of Posvol, Birzhi, Seltz, Shat, Zermer, Neustadt, and others; but the number of Karaites in Troki was apparently very small. In a decision of the Lithuanian council, or "wa'ad," dated Zabludowo, 9th of Adar (March 7), 1664, and relating to the adjustment of the rates of taxation (a matter in which the Karaites seem to have been dependent on the Rabbinites), the authority of the Karaites of Troki was recognized on the condition that at the end of two years Troki should be found to have not less than ten Karaite "ba'ale battim," or heads of families. This amply disproves Firkovich's statement that prior to the pestilence of 1710, in which almost all of them perished, Troki had 500 Karaite families. Since then Troki has been of little importance among the Karaites; and its name is seldom seen in the lists of subscribers to Karaite works. Gabriel Firkovich, son-in-law of Abraham Firkovich, was probably the last Karaite of Troki to attain any prominence.

The Rabbinite community of Troki is likewise of little importance. Rabbi Ẓebi Hirsch, father of Samuel Salant of Jerusalem, was rabbi of Troki in the first half of the nineteenth century, and Benjamin Friedman, later rabbi of Antokol, a suburb of Wilna, occupied the Troki rabbinate from 1865 to 1870.

Bibliography: Firkovich, *Abne Zikkaron*, pp. 251-254, Wilna, 1871; Fürst, *Gesch. des Karäert.* iii. 42, Leipsic, 1869; Maggid, *Zur Geschichte und Genealogie der Günzburge*, pp. 207-210, St. Petersburg, 1899.

H. R. P. Wi.

TROKI: Karaite family deriving its name from the city of Troki, in the government of Wilna, Russia. The more important members of the family are:

Abraham ben Aaron Ḥazzan Troki: Karaite liturgical poet; lived at Troki in the sixteenth century. A liturgical poem of his, beginning with the words אשורר לאדון עולם במורא, for the Sabbatical section "Beshallaḥ," has been inserted in the Karaite Siddur (i. 315). It is possible that the numerous liturgical poems found there under the name "Abraham" without any other indication may also have been composed by Troki.

Bibliography: Fürst, *Gesch. des Karäert.* iii. 37; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 151, Wilna, 1865.

Abraham ben Josiah ha-Shofeṭ Troki: Karaite physician and scholar; born at Troki; died Dec., 1688. He was physician to John III., Sobieski, and later to Grand Duke Sigismund II. Troki was the author of two medical works: one, in Hebrew, entitled "Oẓar ha-'Am," and the other, in Latin, still extant in manuscript (St. Petersburg Cat., No. 732). According to Abraham Firkovich, Troki wrote also a work in seven sections entitled "Masa ha-'Am," which, after having translated it into Latin, he sold to the Dominican friars at Wilna. Simḥah Luzki mentions two other works by Troki, "Bet Abraham" and "Pas Yeda," both of which dealt with scientific subjects.

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S. I. Br.

Isaac ben Abraham Troki: Karaite polemical writer; born at Troki 1533; died in the same city 1594. He was instructed in Bible and Hebrew literature by the Karaite scholar Zephaniah ben Mordecai, and in Latin and Polish literatures by Christian teachers. Moving in Christian circles, Troki was often called upon to take part in religious controversies; and this prompted him to study religious philosophy and Christian theology and to acquaint himself with the tenets of the various Christian sects. In the course of his studies he became interested in the anti-Christian and anti-Jewish writings of his contemporaries and compatriots Nicholas Paruta, Martin Czechowic, and Simon Budni. To refute the arguments of the writers against the Jewish religion and to show the superiority of Judaism, Troki wrote his epoch-making "Ḥizzuḳ Emunah."

His "Ḥizzuḳ Emunah."

This work is in two volumes, containing ninety-nine chapters in all. The author begins by demonstrating that Jesus was not the Messiah predicted by the Prophets. "This," he says, "is evident (1) from his pedigree, (2) from his acts, (3) from the period in which he lived, and (4) from the fact that during his lifetime the promises that related to the advent of the expected Messiah were not fulfilled." His arguments on these points are as follows: (1) Jesus' pedigree: Without discussing the question of the relationship of Joseph to David, which is more than doubtful, one may ask, What has Jesus to do with Joseph, who was not his father? (2) His acts: According to Matt. x. 34, Jesus said, "Think not that I am come to make peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." On the other hand, Holy Writ attributes to the true and expected Messiah actions contrary to those of Jesus. (3) The period of his existence: It is evident that Jesus did not come at the time foretold by the Prophets; for they predicted the advent of the Messiah in the "last days" (Isa. ii. 2). (4) The fulfilment of the Messianic promises: All the Prophets predicted that at the advent of the Messiah peace and justice would reign in the world, not only among men, but even among the animals; yet there is not one sincere Christian who would claim that this has been fulfilled.

Among Troki's objections to the divinity of Jesus the following may be mentioned: The Christian who opposes Judaism must believe that the Jews tormented and crucified Jesus either with his consent or against his will. If with his consent, then the Jews had ample sanction for what they did. Besides, if Jesus was really willing to meet such a fate, what cause was there for complaint and afflic-

Arguments.

tion? And why did he pray in the manner related in Matt. xxvi. 39? On the other hand, if it be assumed that the crucifixion was against his will, how then can he be regarded as God—he, who was unable to resist the power of those who brought him to the cross? How could one who had not the power to save his own life be held as the Savior of all mankind ("Ḥizzuḳ Emunah," ch. xlvii.). In the last chapter Troki quotes Rev. xxii. 18, and asks how Christians could consistently make changes of so glaring a nature; for the change of the Sabbath from the seventh to the first day of the week was not authorized by Jesus or by any of his disciples. Moreover, partaking of the blood and flesh of a strangled beast is a palpable infringement of the dictates of the Apostles.

Editions and Translations.

Troki died before completing his work, the index and preface to which were made by his pupil Joseph ben Mordecai Malinovski Troki. The "Ḥizzuḳ Emunah" remained for many years in manuscript, and the text underwent many changes at the hands of the copyists. One rabbi went so far as to substitute for many of Troki's philosophical arguments Talmudical sayings. The work was first published, with a Latin translation, by Wagenseil in his "Tela Ignea Satanæ" (Freiberg, 1681), and was reprinted in Amsterdam (1705), Jerusalem (1845), and Leipsic (1857). It was also translated into Judæo-German (Amsterdam, 1717), into English by Mocatta (London, 1851), into German by David Deutsch (Sohran, 1865, 2d ed. 1873, with the Hebrew text) and into Spanish, the last-mentioned translation being extant in manuscript. Through its Latin translation the "Ḥizzuḳ Emunah" became the object of passionate debates in Christian circles; and its arguments against Christianity were used by all freethinkers. Voltaire gives the following appreciation of it: "Il a rassemblé toutes les difficultés que les incrédules ont prodiguées depuis. Enfin les incrédules les plus determinés n'ont presque rien allegué qui ne soit dans le Rempart de la Foi du rabbin Isaac" ("Mélanges," iii. 344).

Simḥah Luzki mentions two other works by Troki; namely, a treatise on the new moon, according to the "Gan 'Eden" of Aaron the Younger, and a work, in the form of questions and answers, on the slaughtering of animals, also according to the "Gan 'Eden." Troki composed also liturgical poems, some of which have been inserted in the Karaite Siddur.

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J. I. Br.

Joseph ben Mordecai Malinovski Troki: Karaite scholar; lived at Troki in the sixteenth century; pupil of Isaac ben Abraham Troki, to whose "Ḥizzuḳ Emunah" he wrote the preface and the index. Joseph Troki was the author of: "Ha-Elef Leka" (Amsterdam, *c.* 1626), a prayer consisting of 1,000 words, each beginning with the letter ח; "Ḳizzur 'Inyan Sheḥiṭah" (Vienna, 1830), on the laws concerning the slaughtering of animals according to Elijah Bashyaẓi, published together with the "Dod Mordekai" of Mordecai ben Nissim. Simḥah Luzki attributes also to Troki: "Sefer Minhagim," on the ritual customs of the Karaites; "Perush 'al Haḳdamat Aẓulah," a commentary on the prayer "Aẓulah"; a commentary on the ten Karaite articles of faith; and "Perush 'al 'Inyan ha-'Arayot," on the laws of incest according to Elijah Bashyaẓi.

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Solomon ben Aaron Troki: Karaite scholar; lived at Troki in the seventeenth and eighteenth centuries. He was a relative of Mordecai ben Nissim, author of the "Dod Mordekai," whom he surpassed in knowledge both of rabbinical literature and of secular science, of which latter he made use in his writings. Troki was the author of: "Migdal 'Oz," a polemical work, in seven chapters, against Christianity; "Rak we-Ṭob," a controversy between Karaites and Rabbinites, in the form of questions and answers; "Leḥem Se'orim," in two volumes, each containing five chapters, on the differences between the Karaites and the Rabbinites; "Appiryon," a religious code in two volumes, the first, entitled "Reḥaba'am ben Shelomoh," giving the Karaite view of the Mosaic precepts, and the second, entitled "Yarabe'am ben Nebaṭ," refuting the Christian dogmas. Troki displayed in the last-named work, which is extant in manuscript (St. Petersburg Cat., Nos. 754, 755), a wide knowledge of rabbinical literature. He enumerates the Lithuanian scholars of his time and gives a list of the Karaite works in the possession of Joseph Delmedigo. One chapter is devoted to pedagogy and the religious customs of Karaites in Poland. Troki was the author of another work, also bearing the title "Appiryon," in which he answers in concise form the questions of the minister of the government of Sweden as to the origin of Karaism and as to the points in which it differs from Rabbinism. It is divided into twenty-four short chapters, in which all the ceremonial laws of the Karaites are passed in review. The "Appiryon" has been published by Neubauer in his "Aus der Petersburger Bibliothek" (p. 79, Leipsic, 1866).

Bibliography: Fürst, *Gesch. des Karäert.* iii. 80 *et seq.*; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 201.

Zerah ben Nathan Troki: Karaite scholar; born at Troki 1580. He addressed to Joseph Delmedigo twelve questions on mathematics, astronomy, angelology, Cabala, etc. The answers to these questions, together with seventy mathematical paradoxes, form the subject of Delmedigo's "Elim," which work the Karaites attribute to Troki. Troki's letters to Joseph Delmedigo and to Meïr of Metz, with whom the Karaite scholar became acquainted, were published by Abraham Geiger under the title "Miktab Aḥuz" in his "Melo Chofnajim." Troki composed several liturgical poems, two of which have been inserted in the Karaite Siddur (i. 402; iv., end).

Bibliography: Fürst, *Gesch. des Karäert.* iii. 28; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 165; Geiger, *Melo Ḥofnayim*, Introduction, p. xxxvii.

S. I. Br.

TROP: Judæo-German term for tropes, the short musical cadences, called "distinctions" in the

Church plain-song, which are the traditional vocal interpretation of the accents in the CANTILLATION of the Hebrew Scriptures. See also ACCENTS IN HEBREW.

J. F. L. C.

TROY, N. Y.: City and the capital of Rensselaer county in the state of New York; situated on the east bank of the Hudson River six miles above Albany. Although it was settled in 1787, no authentic record is found of a Jewish inhabitant until about 1842, when Emanuel Marks of Albany, now (1905) a retired merchant, established business relations with some of the people of Troy and, being pleased with their public spirit and progressiveness, settled in that city. He was followed in 1843 by Herman Levy and family, and in 1845 by Charles Wolf.

In Sept., 1851, Emanuel Gratz, who also had settled in Troy, undertook the task of organizing a congregation. He rented two rooms, one for men and one for women, in the old Wotkyns Block on Congress street, and engaged a certain Königsberg as cantor for the holy days, thereafter officiating himself. In 1853, the membership having increased to eighteen, he organized a permanent congregation under the name "Anshe Chased." A hall was hired in Wotkyns Block and furnished in the Orthodox style. In 1855 dissensions arose among the members, and many withdrew, leaving in the old congregation but eight members, not sufficient for a quorum. The seceding members organized a congregation of their own.

In 1857 Aaron Ksensky made Troy his home, and became active in Jewish matters. Seeing the uselessness of two congregations, he at once took steps to reunite them. At a meeting, lasting almost an entire day, harmony was restored, and a congregation was organized under the name "Berith Shalom" (Covenant of Peace). This congregation in 1870 erected on the corner of Third and Division streets a synagogue which is known as the Third Street Temple. About this time some members adhering to the Orthodox doctrine withdrew and formed a congregation known as "Beth Israel Bickur Cholim"; they now (1905) worship in a hall at No. 8 State street. In 1873 another Orthodox congregation came into existence under the name "Sharah Tephilah": it has erected a synagogue on Division street.

The following orders have lodges in Troy: B'nai B'rith, Free Sons of Israel, Kether shel Barzel, B'rith Abraham, and Sons of Benjamin. The following Jewish charitable organizations exist in the community: Sisterhood of the Third Street Temple, the Hebrew Shelter Society, the Ladies' Hebrew Aid Society, and the Ladies' Hebrew Benevolent Society.

J. L. LOE.

TROYES (Hebrew, טרוייש or טרוין): Capital of the department of Aube, France. It contained a Jewish population as early as the tenth century, as is clear from a responsum addressed to the community of Troyes about the year 1000 by Judah ben Meïr ("Sire Léontin") and Eliezer ben Judah (or, more probably, Eliezer the Great, pupil of R. Gershom). Another "teshubah," sent to the same community by Joseph ben Samuel Bonfils of Limoges in the early part of the eleventh century, shows that at that time the Jews of Troyes, with the sanction of the counts of Champagne, who regarded them as an important source of revenue, owned vineyards and other real estate. At the end of the twelfth century and at the beginning of the thirteenth the counts of Champagne and the King of France entered into an agreement by which the contracting parties bound themselves to surrender to each other all Jews who should quit the domains of the one and settle in the territories of the other. In 1204 all rights over the Jews who settled in Ervy were waived by the Seigneur d'Ervy in favor of Countess Blanche of Troyes; and in 1222 Thibaud, Count of Champagne, acknowledged the receipt for 160 livres given by the Jews of the city to Jacob, "Master of the Jews of Troyes."

In March, 1288, the Jewish inhabitants of Troyes were accused of a ritual murder; and on April 24 of the same year the tribunal of the Inquisition condemned to the stake thirteen Jews, whose names, according to the elegy of Jacob ben Judah on the auto da fé, were as follows: Isaac Châtelain, with his wife, two sons, and daughter-in-law, Samson Ḳadmon, Solomon or Salamin ben Vivant, Baruch d'Avirey or Baruch Ṭob 'Elem (Bonfils), Simeon of Châtillon, Jonah or "le Beau Colon," Isaac Cohen, Ḥayyim of Brinon (department of Yonne) or "le Maître de Brinon," and Ḥayyim of Chaource (department of Aube). In 1298 Vivant of Troyes was one of the Jews subsidized by the treasury as an administrator for the Jews of France.

The Jewish revenues from the bailiwick of Troyes indicate that at this time the Jews were very numerous throughout the country; for in 1301 their total income amounted to 1,000 livres. Prosperity reigned among them; and the seigniors of the country and the ecclesiastical dignitaries when financially embarrassed applied to them for assistance. The Jews were expelled from Troyes in 1306, but returned in great numbers in 1315. The "Document sur les Juifs du Barrois" contains the names of some who settled at Troyes during the years 1321 to 1323: Maistre Deuaye, Bonjuyf son of Bonjuyf, Bonne Vie and Domim his son, Terine, and Haquinet. In 1379 the family of Isaac Lyon of Troyes obtained as a special favor permission to reside in Burgundy. Toward the close of the fourteenth century Abraham of Treves, son of Mattithiah, and Johanan of Treves lived at Troyes. At the present day (1905) the Jewish community contains about forty families.

A Hebrew school of great importance, directed by the highest rabbinical authorities and attended by numerous students from various lands, especially Germany and France, flourished at Troyes in the twelfth century. Several synods whose ordinances were adopted in foreign countries assembled at Troyes about 1160.

Among the most noted scholars of the city were RASHI and his chief disciples, Simḥah of Vitry, Judah ben Nathan (ריבן), Joseph ben Simeon Ḳara, Shemaiah and Judah ben Abraham, Samuel ben Meïr (RaSHBaM), Jacob ben Meïr (R. Tam), Joseph ben Moses, Isaac ben Hoshaiah ha-Levi, and Simeon the Tosafist (11th and 12th cents.), as well as Joseph

Ḥazzan ben Judah, and Menahem and his disciple Judah ben Eliezer (13th cent.). Troyes is mentioned in "Mordekai" on Giṭ. ix., No. 446. The "Seder Troyes" (Troyes ritual) has been edited by Max Weiss in the "Festschrift" published in honor of Moses Bloch (Budapest, 1905).

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S. S. K.

TRUMBULL, HENRY CLAY: American Christian Orientalist; born at Stonington, Conn., June 8, 1830; died at Philadelphia Dec. 8, 1903. He was educated at Williston Seminary, Mass., and took up Sunday-school work, becoming in 1858 state missionary of the American Sunday-School Association, and in 1865 the New England secretary of the American Sunday-School Union. In 1875 he took charge of the "Sunday School Times," which he made an organ of considerable influence, even in scholarly circles. In 1881 ill health caused him to travel. He visited Egypt, Arabia, and Syria, and during the journey he identified the site of Kadesh-barnea, on which he wrote a monograph (Philadelphia, 1884). He wrote also "Studies in Oriental Social Life" (1894), dealing especially with the aspects which threw light upon Biblical archeology; and two works of considerable influence; namely, "The Blood Covenant" (New York, 1885), in which he laid down the theory, afterward developed by W. R. Smith, that sacrifice was a blood covenant; and "The Threshold Covenant" (1896; see Threshold).

Bibliography: *Nat. Cyc. of American Biography*, vol. ix.

A. J.

TRUMPET ("ḥaẓoẓerah"): In Shab. 36a (comp. Suk. 34a) it is noted that since the destruction of the Temple the names for the shofar and the trumpet had been confused. The same complaint may be made against the Septuagint, which generally renders the Hebrew "shofar" by σάλπιγξ, properly applicable only to the ḥaẓoẓerah, and against the English versions, which render it by "trumpet" or, still more incorrectly, by "cornet." In the Hebrew text the distinction between Shofar and trumpet is well maintained, as may be seen from such passages as Ps. xcviii. 6 and I Chron. xv. 28, where "shofar" and "ḥaẓoẓerah" are mentioned side by side.

In Num. x. 1 *et seq.* two trumpets of beaten silver are ordered to be made, and, according to II Chron. v. 12, the number was increased in Solomon's Temple to 120; while, judging from the representation on the Arch of Titus, in the Herodian Temple the number was reduced to the original two. Besides the shofar, the trumpet is the only musical instrument of the Old Testament concerning whose shape there is absolute certainty, there being extant a detailed description of it in Josephus and representations on the Arch of Titus and on a Bar Kokba coin. According to Josephus ("Ant." iii. 12, § 6), the trumpet was nearly a yard long and a little wider than a flute, with a slight expansion near the mouthpiece to catch the breath, and terminated in a bell. This description tallies better with the representation on the Bar Kokba coin than with that of the two trumpets leaning against the table of show-bread on the Arch of Titus.

The trumpet, like the shofar, was not so much an instrument of music as one of "teru'ah" (noise), that is, of alarm and for signaling. Its primary use was to give signals to the people and their chiefs to assemble and to break camp (Num. x. 5 *et seq.*, 9, where the manner of blowing is specified so as to indicate the different signals intended); also generally to announce an important event and to aid in the joyous shouting of the people on festive occasions (II Kings xi. 14; Hos. v. 8; Ps. xcviii. 6, cl. 3). But its chief use, at least in later times, was religious; and it was therefore almost exclusively a priestly instrument (Num. x. 8, xxxi. 6; II Chron. xiii. 12, 14). It was sounded on New Moons; at the daily offerings; and during the pauses in the singing of the Psalms, when the people fell down and worshiped (Num. x. 10; II Chron. xxix. 26-28; Tamid vii. 3; comp. Ecclus. [Sirach] l. 16 *et seq.*; I Macc. iv. 40, v. 33). Altogether from twenty-one to forty-eight trumpet-blasts are said to have been sounded daily in the Temple (Suk. 53b). The sound of the trumpet also accompanied the joyous ceremony of water-drawing on the Feast of Tabernacles (*ib.* 51b); and a blast of trumpets announced the beginning and close of the Sabbath (*ib.* 53b; Shab. 35b). As the shofar was the instrument par excellence of New-Year's Day, so was the trumpet that of solemn fast-days (R. H. 26b; Ta'an. 15b, 16b).

From Neh. xii. 41 and I Chron. xv. 24 it has been inferred that there were seven trumpets in the Temple orchestra (comp. Stade's "Zeitschrift," 1899, p. 329).

Bibliography: Adler and Casanowicz, *Biblical Antiquities*, in *Report of the U. S. National Museum for 1896*, p. 977; Brown, *Musical Instruments and Their Names*, New York, 1880; H. Grossmann, *Musik und Musik-Instrumente im Alten Testament*, Giessen, 1903; Pfeiffer, *Die Musik der Alten Hebräer*, 1779; *Psalms*, in *S. B. O. T.* (Eng. ed.) p. 220; Johann Weiss, *Die Musikalischen Instrumente in den Heiligen Schriften Alten Testaments*, Gratz, 1895.

A. I. M. C.

TRUMPETS, FEAST OF. See New-Year.

TRUSTS AND TRUSTEES: It has been shown under Guardian and Ward and under Community how the Jewish law took notice of the various powers and duties of those to whom the property of orphan children or of the community was entrusted for management. But a fiduciary relation might also be sustained toward other parties, as, for instance, a betrothed or married woman; and then the trustee was known as שליש (lit. "a third man"). There is, however, no wide development of the law of trusts, such as is found in modern, especially Anglo-American, law.

The Mishnah (Ket. v. 8) puts the case of a husband who maintains his wife in food and clothing through a trustee, and prescribes the least amount of food, raiment, and pin-money which he must furnish annually. A much more important passage for this purpose, however, is Ket. vi. 7, which presents a case like that of a trust for the separate use of a married woman under the English equity system:

"When one puts money in the hands of a trustee for his daughter and she says, 'I have full confidence in my husband,' the trustee should nevertheless carry out the trust placed in him [that is, he should disregard her wish and invest the money in land for the daughter's use]. Such is the opinion of R. Meïr; while R. Jose says, even if the field has been already bought and she is willing to sell it, it is sold right then. When does this apply? In the case of an adult woman; but the wishes of an infant amount to nothing."

In the Talmud (Ket. 69b), on the basis of a baraita, the position of the sages is thus explained: A betrothed damsel may not, according to R. Meïr, turn the trust fund over to her betrothed. R. Jose says she may. Both, however, agree that, when actually married, the wife, if of age, may turn the fund over to her husband. Later authorities (see Bertinoro *ad loc.*) hold that the Halakah is with R. Meïr.

In Giṭ. 64a a trustee (שליש) is entrusted by the husband with a bill of divorcement, and a dispute arises between the husband and the trustee as to whether the bill was merely deposited with the latter, or was given to him for delivery to the wife, to dissolve the marriage bond. Two amoraim differ on the point whether the husband or the trustee should be credited in his assertion in such a case; but the question is broadened to apply to the more frequent case in which a bond or deed for money or property is deposited with a trustee for both parties to the instrument. The conclusion arrived at is that the word of the trustee must be taken, without any oath, against the assertion of either of the parties who appointed him; for by making him their trustee they have vouched for his truthfulness. It is so ruled in the codes; *e.g.*, in Maimonides, "Yad," Malweh, xv. 8; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 56, 1.

E. C. L. N. D.

TRYPHON: 1. Son of Theudion; one of the four envoys sent by the Jews in 45 C.E. to petition Emperor Claudius that the high-priestly vestments might remain in the possession of the Jews (Josephus, "Ant." xx. 1, §§ 1-2; see also DOROTHEUS).

2. See ṬARFON.

S. S. KR.

TSCHERNIGOFF. See CHERNIGOV.

TUBAL-CAIN: Brother of Jabal and Jubal, sons of Lamech, who appear to have been the originators of several industries and arts. The correctness of the Masoretic text (לטש כל־חרש נחשת וברזל) of Gen. iv. 21-22, describing Tubal-cain, is in dispute. Holzinger and Gunkel maintain that לטש was a marginal gloss to חרש, and that, as in verses 20 and 21, there stood before כל־ originally הוא היה אבי. This would give Tubal-cain a position in metal industries comparable with those of his brothers in their lines. The Septuagint, however, omits any equivalent of קין. This fact is noted by Dillmann, Wellhausen, and others, who think that "Tubal" originally stood alone, and קין, being a later addition, was translated "smith."

Tubal is identified (by Dillmann, Schrader, and Delitzsch) with the Assyrian Tobal, a people living southeast of the Black Sea, and known in later history as the Aryan people, the Tibareni, with whom Phenicia (Ezek. xxvii. 13) traded for articles of bronze (A. V. "brass"). This fact would seem to point to the correctness of the view that "Tubal" originally stood alone and that the bearer of that name was the progenitor of a people whose chief industry was the production of vessels, instruments, and other objects of bronze and iron.

E. G. H. I. M. P.

As stated above, the Septuagint text calls the inventor "Tobel" ("Tubal"). An apocryphal tradition adds "Ḳainan" to the name ("The Book of the Bee," ed. Budge, ch. xix.). This variance of tradition continues in later times. Philo of Byblus (in Eusebius, "Præparatio Evangelica," i. 10) names two brothers as the inventors, one of whom was called "Chrysor" (χρυσώς, perhaps from חרש). These brothers discovered enchantment and sorcery as well as the art of working in iron (comp. חרש and לחש; also נחש and נחשת), and invented rafts and various fishing-implements.

E. G. H. S. KR.

TUBERCULOSIS. See CONSUMPTION.

TUCHMANN, JULES: French folklorist; born in Paris March 23, 1830; died there Feb. 28, 1901. Privately educated, he devoted his whole life to investigating the traces of supernaturalism in traditional beliefs. The results of some of his investigations appeared in a remarkable series of articles on "The Evil Eye" ("La Fascination") which ran through the whole ten volumes of the folk-lore journal "Melusine." While nominally devoted to this subject, however, the monograph deals with all kindred topics, as, for example, witches and witchcraft, folk-medicine, etc. It is perhaps the most thorough investigation of any single branch of folklore.

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S. J.

TUDELA (טודילה, תטילא; ancient **Tutela**): The oldest and most important Jewish community in the former kingdom of Navarre. When Alfonso the Valiant captured the city from the Moors in 1114 it contained a large number of Jews. As they were mentioned after the Moors and the Christians in the "fuero" granted them in 1115 by the conqueror, and suspecting that their safety was threatened, the Jews decided to emigrate; and only at the special request of Alfonso and on his promise that they should be granted municipal rights similar to those of Najera, did they consent to remain. As they continued to suffer much from the hatred of the Christians, they declared to the king that they would be obliged to leave the city if these abuses were not checked; whereupon Sancho the Wise in 1170 confirmed all the rights which Alfonso had granted them. For their greater security he even assigned to them the fortress as a residence and freed them from the tax on merchandise ("lezta"). He permitted them freely to sell their houses located in their former Juderia, and allowed them to establish a cemetery outside the city. He also showed tolerance in his regulation of their legal status (comp. Kayserling, "Gesch. der Juden in Spanien," i. 197).

Jewish Body-Physicians.

Like his grandfather, who had for his body-physicians the Jews Don Joseph and Don Moses Aben Samuel, Sancho also had a Jewish physician, named Solomon, to whom he not only granted baronial rights in the whole kingdom, but also gave farm- and vine-lands in two villages near Tudela. Further, in 1193, a few months before his death, he granted Solomon also proprietary rights in the bath located in front of the Albazares gate.

In Feb., 1235, Tudela was the scene of a rebellion against the government, when many Jews were wounded and several were sacrificed to the rage of the populace. Peace was restored only through a treaty between King Theobald I. and the city council (Kayserling, *l.c.* pp. 200 *et seq.*). The shepherd persecutions of 1321 really began in Tudela. About 30,000 rapacious murderers fell upon the Jews in Tudela, killing many of them. When, some time later, 500 (or, according to other accounts, 300) made another attempt to surprise the Jews, they were overcome by a knight who lay in wait for them. Out of gratitude to Providence for their escape from this danger the wealthier Jews endeavored to alleviate the condition of their coreligionists who had suffered from the persecutions. They collected grain and oil in storehouses, and supported poor Jews therefrom for a period of three years. In the great persecution of 1328, during which 6,000 Jews perished in Navarre, those of Tudela did not escape.

Special Market-Place.

The Jews of Tudela followed the most varying occupations; they traded in grain, wool, cloth, and other wares. There were among them tanners, who were obliged to pay 35 sueldos a year to the king for the use of their tannery, which was situated on the Ebro; and the Jewish shoemakers and gold- and silver-workers had their shops in a special market-place, for which in the year 1269 they paid to Theobald II. 1,365 sueldos. They had also their own "motalafia," or gagers' bureau, where their weights and measures were subjected to official inspection. They engaged in money-lending also, while some of them—D. Joseph and D. Ezmel de Ablitas, for example—had large commercial houses. The farming of the taxes likewise was in their hands. Solomon and Jacob Baco and Ezmel Falaquera were tax-farmers, and Nathan Gabai was chief farmer of the taxes.

As in the other cities of Spain, in Tudela the Jews lived in a separate quarter ("Juderia"), which was located in the fortified part of the city, where were also the large synagogue (repaired in 1401) and several smaller ones. They had their own magistrates, comprising two presidents and twenty representatives ("regidoros"), who drew up new statutes, inflicted penalties, excluded from membership in the community, and pronounced the ban. In 1359 the Jews of Tudela petitioned D. Luis, brother and representative of King Charles II., that they might be allowed to punish those Jews who violated their religious regulations. In a statute drawn up in March, 1363, by the representatives of the community it was decided to deal energetically with denunciators and slanderers. This statute was publicly read in all the synagogues on the Day of Atonement; and in 1400 it was renewed for a period of forty years (the statute is given in Kayserling, *l.c.* pp. 206 *et seq.*). The Jews of Tudela, whose 500 families had by 1363 diminished to 270, were greatly oppressed by the taxes imposed on them by the king. These in 1346 and the following years had amounted to 2,000 livres annually, and in 1375 to 3,382 livres; in addition, the Jews had to pay subsidies from time to time. In consequence of the war with Castile and owing to the ravages of the plague in 1379 and 1380, the community continued to decrease in numbers till in 1386 there were scarcely 200 Jewish families in the city, and these were so poor that the taxes could not be collected from them.

Baptism or Exile.

In 1498 King John, urged by the sovereigns of Castile, issued an edict to the effect that all Jews must either be baptized or leave the country. In Tudela 180 families received baptism, many of them emigrating a few years later to France. The Maranos, or secret Jews, were subjected to scorn, their names being published in a great roll called "La Manta" and exposed in the nave of the cathedral at Tudela.

Tudela was the birthplace or residence of several Jewish scholars, the most famous of whom was the traveler known as BENJAMIN OF TUDELA, the account of whose travels was translated into several languages. The cabalist Abraham Abulafia passed his youth in Tudela; and Ḥayyim ben Samuel, author of the "Ẓeror ha-Ḥayyim," Shem-Ṭob ben Isaac Shaprut, the philosopher and apologist, and several members of the learned MINIR family were born in the city. The following rabbis of Tudela are known: Joel ibn Shu'aib, author of sermons and Bible commentaries; Ḥasdai ben Solomon, a contemporary of Isaac ben Sheshet; and R. Astruc.

BIBLIOGRAPHY: José Yanguas y Miranda, *Historia de Navarra*, San Sebastian, 1832; idem, *Diccionario de Antigüedades de Navarra*, Pamplona, 1842; Rios, *Hist.* ii. 28, 50, 173, 291, 453; iii. 191, 328; Kayserling, *Gesch. der Juden in Spanien*, i.; Jacobs, *Sources*, Nos. 1569, 1619, 1629, 1651, 1659.

S. M. K.

TUGENDHOLD, JACOB: Russian educator and author; born in Breslau 1791; died at Warsaw April 20, 1871. Realizing that education was one of the best means for improving the condition of the Jews in Poland and Lithuania, he founded at Warsaw in 1819 a school for Jewish children, where the instruction was given according to the most modern principles of pedagogy and was not limited to purely Jewish subjects. In carrying out this plan Tugendhold had to overcome many obstacles which the conservative "melammedim" put in his way. In 1820 he was appointed by the Russian government censor of all the Jewish publications that appeared in Warsaw; and when the rabbinical school was established in that city, in 1853, Tugendhold was made director of the institution, which post he held until the school was closed in 1862.

Tugendhold was active not only as an educator but also as a communal worker. It was due to him that the Warsaw Home for Aged and Invalid Jews was built; and he was instrumental also in establishing a number of other benevolent institutions in that city. For a number of years he served as president of the Warsaw kahal.

Tugendhold's literary works include the following: "Book of Errors" (in Polish, Warsaw, 1830), a work, written with the assistance of Dr. Stern, which points out more than 900 errors in L. Chiarini's work on the Hebrew language; an answer to the work "Sposob na Zydow" (*ib.* 1831); "Obrana Izraelitow" (*ib.* 1831), a translation into Polish of Manasseh ben Israel's "Vindiciæ Judæorum," a defense against the blood accusation; "Fedon," a translation of Moses Mendelssohn's "Phädon"; "Ben Yaḳḳir" (*ib.* 1824), a text-book on the fundamental principles of the Jewish faith; "Pierwsza Wskrzeszona Mysl o Jstniemu Boga" (*ib.* 1840), a translation into Polish of Solomon Cohen's poem "Haẓẓalat Abram me-Ur Kasdim"; "Ḳosht Imre Emet we-Shalom" (Polish title, "Wskasawki Prawdy"; *ib.* 1844), a collection of passages from ancient and modern Jewish writings, showing Judaism in its relation to other religions; "Beḥinat 'Olam," a translation of Bedersi's work on the vanity and instability of all that is worldly.

Tugendhold wrote also "Marnot" (*ib.* 1851), a drama in three parts, and contributed extensively to many Polish and German periodicals of his time.

BIBLIOGRAPHY: Zeitlin, in *Maggid Mishneh*, 1872, pp. 59-61; idem, *Bibl. Post-Mendels.* p. 400; *Den*, 1872, No. 21.

S. J. Go.

TUGENDHOLD, WOLF: Russian educator and author; brother of Jacob Tugendhold. He was teacher in the rabbinical school of Wilna and also censor of all the Jewish publications that appeared in that city. Of his writings the following are the most important: "Der Denunciant," a story of Jewish life in Poland based partly upon his brother's drama; "Stimmen der Feiernden Menge" (Warsaw, 1841), a translation of Lebensohn's "Ḳol Hamon Ḥogeg," which was made on the occasion of the celebration of the betrothal of the heir to the Russian throne; and a eulogy on the life and works of the Hebrew writer M. A. Günzberg.

BIBLIOGRAPHY: Zeitlin, in *Maggid Mishneh*, 1845; idem, *Bibl. Post-Mendels.* pp. 26, 193, 352.

S. J. Go.

TULL, EDMUND: Hungarian artist; born at Szekesfejervar 1870. He was educated at Budapest, Milan, and Paris, being in the last-named city a pupil of J. P. Laurens and of B. Constant. His first work, "The Cathedral of Notre Dame," attracted attention at the exposition in Budapest in 1896, while his etchings are especially valued in London and Vienna. His best-known works are: "Peasant Mowing," "A Lane in Dort," and "The Island of Capri," in the historical art museum of Budapest; and "The Smithy," owned by Archduchess Isabella.

S. L. V.

TUNIS: Formerly one of the Barbary States of North Africa, but since 1881 a dependency of France; situated between latitude 31° and 37° north, and longitude 8° and 11° east, and bounded north and northeast by the Mediterranean, southeast by Tripoli, south and southwest by the desert of Sahara, and west by Algeria. A tradition is current among the descendants of the first Jewish settlers, traces of whom are still to be found among the nomadic Mussulman tribes of Drid, Henansha, and Khumir, that their ancestors settled in that part of North Africa long before the destruction of the First Temple. Though this is unfounded, the presence of Jews there at the appearance of Christianity is attested by the Jewish monument found by Prudhomme at Ḥammam al-Laṭif in 1883 (see "Mémoires de l'Académie des Inscriptions et Belles-Lettres," 1883; "Revue Archéologique," March and April, 1883; "R. E. J." 1886).

In Roman Times. After the dissolution of the Jewish state a great number of Jews was sent by Titus to Mauritania, and many of them settled in Tunis. These settlers were engaged in agriculture, cattle-raising, and trades. They were divided into clans, or tribes, governed by their respective heads, and had to pay the Romans a capitation-tax of 2 shekels. Under the dominion of the Romans and (after 429) of the fairly tolerant Vandals, the Jewish inhabitants of Tunis increased and prospered to such a degree that African Church councils deemed it necessary to enact restrictive laws against them. After the overthrow of the Vandals by Belisarius (534), Justinian issued his edict of persecution, in which the Jews were classed with the Arians and heathens ("Novellæ," xxxvii.).

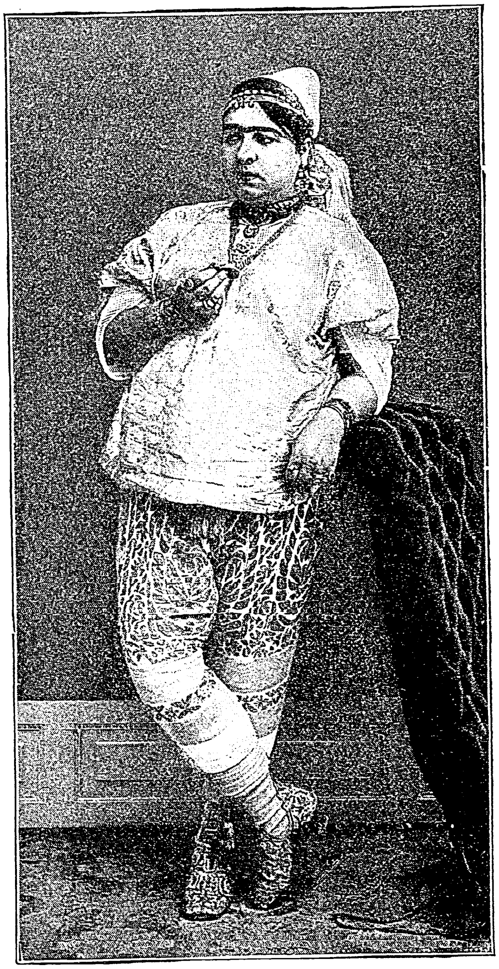

Tunisian Jewess.

(From a photograph.)

In the seventh century the Jewish population was largely augmented by Spanish immigrants, who, fleeing from the persecutions of the Visigothic king Sisebut and his successors, escaped to Mauritania and settled in the Byzantine cities. These settlers, according to the Arabic historians, mingled with the Berber population and converted many powerful tribes, which continued to profess Judaism until the reign of the founder of the Idriside dynasty. Al-Ḳairuwani relates that at the time of the conquest of Hippo Zaritus (Bizerta) by Ḥasan in 698 the governor of that district was a Jew. When Tunis came under the dominion of the Arabs, or of the Arabian califate of Bagdad, another influx of Arab Jews into Tunis took place. Like all other Jews in Mohammedan countries, those of Tunis were subject to the ordinance of Omar.

Under Islam.

In 788, when Imam Idris proclaimed Mauritania's independence of the califate of Bagdad, the Tunisian Jews joined his army under the leadership of their chief, Benjamin ben Joshaphat ben Abiezer. They soon withdrew, however; primarily, because they were loath to fight against their coreligionists of other parts of Mauritania, who remained faithful to the califate of Bagdad; and secondarily, because of some indignities committed by Idris against Jewesses. The victorious Idris avenged this defection by attacking the Jews in their cities. After an unsuccessful resistance peace was concluded, according to the terms of which the Jews were required to pay a capitation-tax and to provide a certain number of virgins annually for Idris' harem. The Jewish tribe 'Ubaid Allah preferred to migrate to the East rather than to submit to Idris; according to a tradition, the Jews of the island of Gerba are the descendants of that tribe. In 793 Imam Idris was poisoned at the command of Harun al-Rashid (it is said, by the governor's physician Shamma, probably a Jew), and about 800 the Aghlabite dynasty was established. Under the rule of this dynasty, which lasted until 909, the situation of the Jews in Tunis was very favorable. As of old, Bizerta had a Jewish governor, and the political influence of the Jews made itself felt in the administration of the country. Especially prosperous at that time was the community of Kairwan, which was established soon after the foundation of that city by 'Uḳba ibn Nafi', in the year 670.

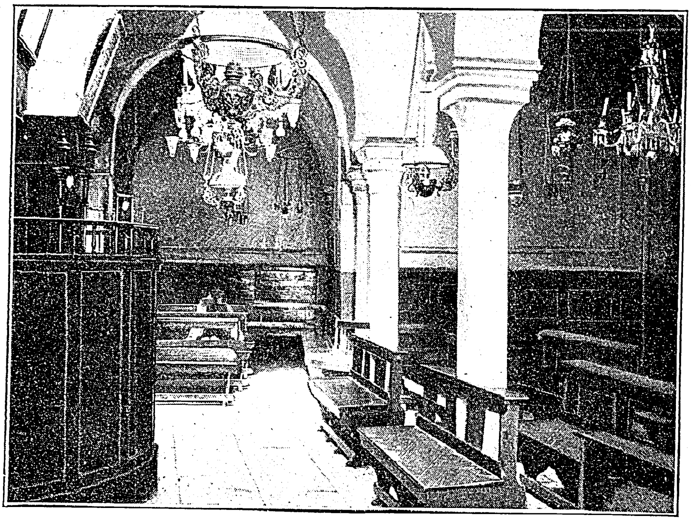

Interior of the Great Synagogue at Tunis.
(From a photograph.)

A period of reaction set in with the accession of the Zirite Al-Mu'izz (1016-62), who persecuted all heterodox sects, as well as the Jews. The persecution was especially detrimental to the prosperity of the Kairwan community, and members thereof began to emigrate to the city of Tunis, which speedily gained in population and in commercial importance.

The accession of the Almohade dynasty to the throne of the Maghreb provinces in 1146 proved very disastrous to the Jews of Tunis. In pursuance of a fanciful belief, of which there is no trace in Moslem tradition, the first Almohade, 'Abd al-Mu'min, claimed that Mohammed had permitted the Jews free exercise of their religion for only five hundred years, and had declared that if, after that period, the Messiah had not come, they were to be forced to embrace Islam. Accordingly Jews as well as Christians were compelled either to embrace Islam or to leave the country. 'Abd al-Mu'min's successors pursued the same course, and their severe measures resulted either in emigration or in forcible conversions. Soon becoming suspicious of the sincerity of the new converts, the Almohades compelled them to wear a special garb, with a yellow cloth for a head-covering.

The intellectual status of the Tunisian Jews at that time was on a level with their political situation. Maimonides, who, while on his way to Egypt, sojourned some time in the island of Gerba and other localities, expressed himself, in a letter addressed to his son, in the following terms:

Maimonides' Opinion.

> "Beware of the inhabitants of the West, of the country called Gerba, of the Barbary States. The intellect of these people is very dull and heavy. As a rule, beware always of the inhabitants of Africa, from Tunis to Alexandria; and also of those who inhabit the Barbary coasts. In my opinion they are more ignorant than the rest of mankind, though they be attached to the belief in God. Heaven is my witness that they can be compared only to the Karaites, who possess no oral law. They evince no lucidity of spirit in their study of the Pentateuch, the Prophets, and the Talmud; not even when they discuss the haggadot and the laws, although there are among them rabbis and dayyanim. With regard to impure women they have the same beliefs and customs as the Bene Meos, a Mussulman tribe which inhabits the same country. They do not look upon the impure woman, and turn their eyes neither to her figure nor to her garments. Nor do they speak to her; and they even scruple to tread on the ground touched by her feet. They do not eat the hinder part of slaughtered animals. In short, there is much to say about their ways and customs."

The Jews of Tunis at that time scrupulously observed most of the festivals, but did not celebrate the second days; they entirely ignored the festival of Purim, although they observed that of Ḥanukkah. According to their statutes, a man who had lost two wives could marry only a widow; on the other hand, if a woman lost two husbands she was called a "husband-killer" and was not allowed to remarry. This prohibition included also a woman who had been twice divorced. Male twins were always named Perez and Zerah; female twins, Sarah and Rebekah; a male and female, Isaac and Rebekah.

Under the Ḥafṣites.

Under the Ḥafṣite dynasty, which was established in 1236, the condition of the Jews greatly improved. Besides Kairwan, there were at that time important communities in Mehdia, Kalaa, the island of Gerba, and the city of Tunis. Considered at first as foreigners, the Jews were not permitted to settle in the interior of the last-named city, but had to live in a building called "Funduḳ"; later, however, a wealthy and humane Mussulman, Sidi Mahrez, who in 1159 had rendered great services to the first Almohade, 'Abd al-Mu'min, obtained for them the right to settle in a special quarter of the city proper. This quarter, called the "Hira," constituted until 1857 the ghetto of Tunis; it was closed at night. In 1270, in consequence of the defeat of Saint Louis of France, who had undertaken a crusade against Tunis, the cities of Kairwan and Ḥammat were declared holy; and the Jews were required either to leave them or to embrace Islam. From that year until the conquest of Tunis by France (1857), Jews and Christians were forbidden to pass a night in either of these cities; and only by special permission of the governor were they allowed to enter them during the day.

Tunisian Jewess.
(From a photograph.)

Taxation.

That the Jews of Tunis, during the fourteenth and fifteenth centuries, were treated more cruelly than those of the other Barbary States may be surmised from the fact that, while refugees from Spain and Portugal flocked to Algeria and Morocco, only a few chose to settle in Tunis. Indeed, the Tunisian Jews had no rabbis or scholars worthy of mention, and had to consult those of Algeria or Morocco on the most ordinary religious questions. Their communal affairs were directed by a council, nominated by the government, the functions of which consisted in the administration of justice among the Jews, and, more especially, in the collection of the Jewish taxes. Three kinds of taxes were imposed upon the Tunisian Jews: (1) a communal tax, to which every member contributed according to his means; (2) a personal or capitation tax; and (3) a general tax, which was levied upon the Mohammedans also. In addition to these, every Jewish tradesman and industrial had to pay an annual tax to the gild to which his trade or industry belonged. In spite of all these exactions, however, the commerce of the country was in Jewish hands, and even the government was compelled to have recourse to Jewish merchants for the exploitation of the various monopolies; after the thirteenth century it adopted the policy of entrusting to a Jew the post of receiver of taxes. This functionary, who bore the title of "caid," served also as an intermediary between the government and the Jews, and his authority within the Jewish commu-

Tunisian Jewesses.
(From a photograph.)

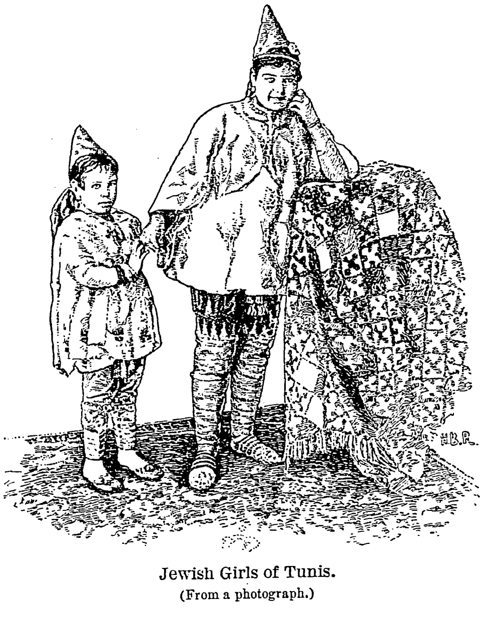
Jewish Girls of Tunis.
(From a photograph.)

nity was supreme. The members of the council of elders, as well as the rabbis, were nominated at his recommendation, and no rabbinical decision was valid unless approved by him.

Under the Spaniards.

During the Spanish occupation of the Tunisian coasts (1535–74) the Jewish communities of Bizerta, Susa, Sfax, and other seaports suffered greatly at the hands of the conquerors; while under the subsequent Turkish rule the Jews of Tunis enjoyed a fair amount of security, being practically guaranteed the free exercise of their religion, and liberty to administer their own affairs. They were, however, always exposed to the caprices of princes and to outbursts of popular fanaticism. Petty officials were allowed to impose upon them the most difficult drudgery without compensation. They were obliged to wear a special costume, consisting of a blue frock without collar or ordinary sleeves (loose linen sleeves being substituted), wide linen drawers, black slippers, and a small black skull-cap; stockings might be worn in winter only. They might ride only on asses or mules, and were not permitted to use a saddle.

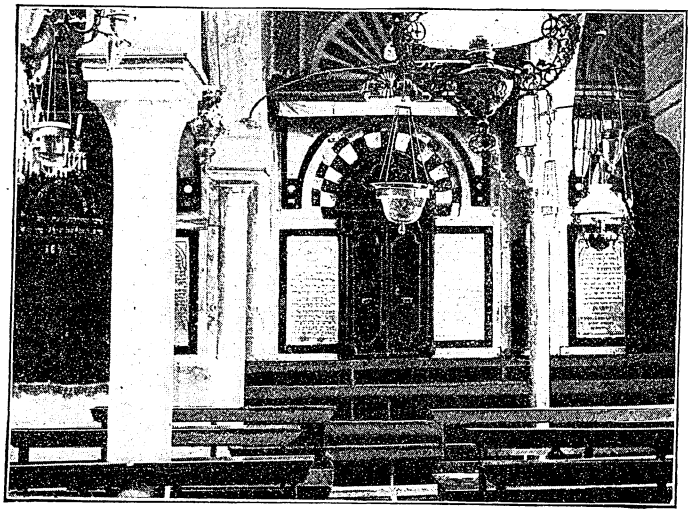

Interior of the Great Synagogue at Tunis, Showing Ark of the Law.

(From a photograph.)

From the beginning of the eighteenth century the political status of the Jews in Tunis steadily improved. This was due to the ever-increasing influence of the political agents of the European powers, who, while seeking to ameliorate the condition of the Christian residents, had to plead also the cause of the Jews, whom Moslem legislation classed with Christians. Joseph Azulai, who visited Tunis in 1772, described in glowing terms the influence at court of the caid Solomon Nataf. Forty-two years later the United States consul to Tunis, Mordecai M. Noah, gave the following account of the situation of the Tunisian Jews:

> "With all the apparent oppression, the Jews are the leading men; they are in Barbary the principal mechanics, they are at the head of the custom-house, they farm the revenues: the exportation of various articles, and the monopoly of various merchandise, are secured to them by purchase, they control the mint and regulate the coinage of money, they keep the bey's jewels and valuable articles, and are his treasurers, secretaries, and interpreters; the little known of arts, science, and medicine is confined to the Jews. . . . If a Jew commits a crime, if the punishment affects his life, these people, so national, always purchase his pardon; the disgrace of one affects the whole community; they are ever in the presence of the bey, every minister has two or three Jewish agents, and when they unite to attain an object, it cannot be prevented. These people, then, whatever may be said of their oppression, possess a very controlling influence, their friendship is worthy of being preserved by public functionaries, and their opposition is to be dreaded" ("Travels in Europe and Africa," p. 308, New York, 1819).

Mohammed Bey.

During the long reign of Aḥmad Bey the Jews enjoyed a period of great prosperity. His successor, Mohammed Bey, inaugurated his reign in 1855 by abolishing the drudgeries formerly imposed upon the Jews; the caid Joseph Scemama, with whom the bey was on very intimate terms, probably used his influence in behalf of his coreligionists. In the same year, however, Mohammed Bey, being very religious, caused the execution of a Jew named Batto Sfoz on a charge of blasphemy. This execution aroused both Jews and Christians, and a deputation was sent to Napoleon III., asking him to interfere in their behalf. After two years of diplomatic negotiations a man-of-war was sent to enforce the demands of the French government. Mohammed Bey yielded, and issued a constitution, according to which all Tunisians, without distinction of creed, were to enjoy equal rights. The following articles of this constitution were of special interest to the Jews: (§ 4) "No manner of duress will be imposed upon our Jewish subjects forcing them to change their faith, and they will not be hindered in the free observance of their religious rites. Their synagogues will be respected, and protected from insult." (§ 6) "When a criminal court is to pronounce the penalty incurred by a Jew, Jewish assessors shall be attached to the said court." The constitution was abrogated in 1864 in consequence of a revolution, which entailed great suffering on several Jewish communities, especially on that of Sfax; but the constant fear of foreign interference rendered the government very circumspect in its treatment of the Jews. Since 1881 Tunis has been a dependency of France; and the Jews now enjoy the same rights as their Mohammedan fellow citizens.

Population and Organization.

The bulk of the Jewish population of the regency, which numbers about 50,000 souls, is found in the city of Tunis (about 30,000 in a total population of 180,000). The Jews of that city are divided into two distinct communities: (1) the Tunsi, which comprises the descendants of the first settlers, and (2) the Grana (from "Granada"), which includes the descendants of the Spanish and Portuguese exiles, and of Jews of Leghorn ("Gorneyim") who settled there during the seventeenth and eighteenth centuries. At first, owing probably to their small numbers, the Spanish and Portuguese exiles mixed with the old settlers; but toward the end of the sixteenth century they formed a separate congregation under the name "Ḳehal Gerush," and worshiped in a reserved place in the Great Synagogue. The new congregation was greatly augmented by the arrival of Italian, or Leghorn, Jews, and by the middle of the seventeenth century it had its own synagogue and its own rabbis. The two congregations, however, were united in so far as both were under the jurisdiction of the caid, both contributing to the communal revenues derived from taxation on articles of consumption, more especially on meat and Passover bread. A complete separation of the two congregations took place at the end of the seventeenth century, when the Leghorn Jews established butcher-shops of their own, refusing to pay the high tax on meat. This naturally provoked bad feelings on the part of the Tunsi congregation, which now had to bear the whole burden of this tax. At last, in 1741, the two congregations entered into an agreement according to which the Tunsi was to pay two-thirds of the taxes and the Grana the remaining third. The Grana congregation remained under the authority of the caid until 1824, when Ḥusain Bey officially recognized its autonomy.

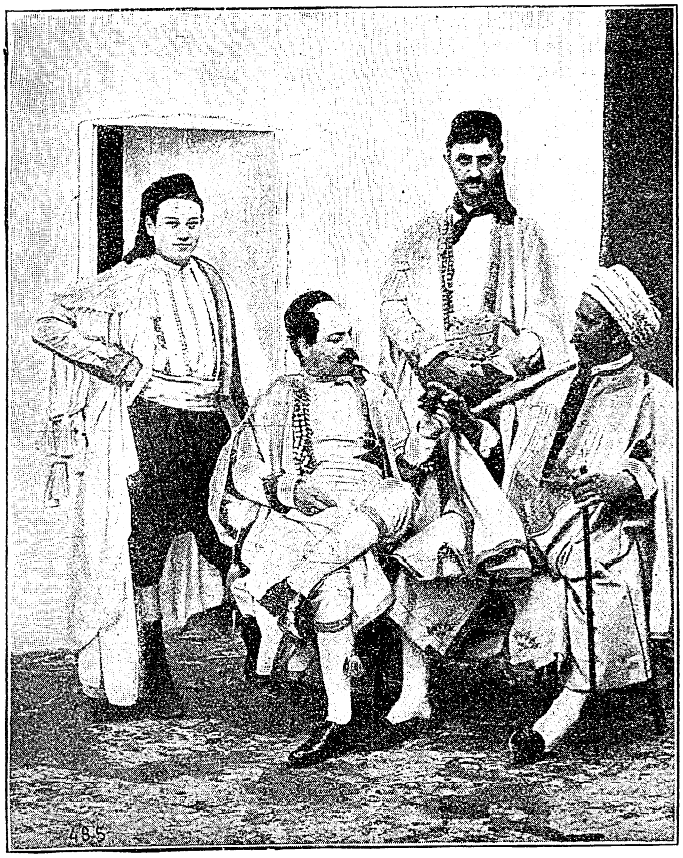

Jews of Tunis in Native Costume.

(From a photograph.)

Rabbis and Scholars.

The intellectual condition of the Tunisian Jews kept pace with their political progress. Even in the seventeenth century there were prominent rabbis and scholars in the city of Tunis and in Gerba. In the middle of that century a descendant of Ẓemaḥ Duran settled at Tunis and established a Talmud Torah which produced many Talmudic scholars. Isaac Lombroso, who officiated as chief rabbi of Tunis from about 1710 to 1752, was the author of a commentary, entitled "Zera‘ Yiẓḥaḳ," on different sections of the Talmud; this work, which appeared posthumously in 1768, is the only Hebrew book which has as yet been published in Tunis. Lombroso's successor as chief rabbi was Mas‘ud Raphael Alfasi, who, conjointly with his sons Ḥayyim and Solomon, published the "Mishḥa de-Rabuta" in Joseph Caro's Shulḥan ‘Aruk (Leghorn, 1805). Among other rabbis of the eighteenth century were Nathan ben Abraham Burgel, author of "Ḥoḳ Natan," novellæ and explanations on the mishnaic order Ḳodashim and the treatise Horayot, etc.; and Elijah Ḥai Vita Burgel, author of "Migdanot Natan," novellæ on various Talmudic treatises. The most prominent rabbis of the nineteenth century were: Joseph Burgel, author of "Zera‘ de-Yosef," on the Tosafot; Isaac Ṭayyib, author of "‘Erek ha-Shulḥan," on the Shulḥan ‘Aruk, "Ḥuḳḳot ha-Pesaḥ," on the laws of Passover, and "Wawe ha-‘Ammudim," on the "Sefer Yere'im" of Eliezer of Metz; Judah Nijar, author of "Ohole Yehudah," on the Sifre, "Shebut Yehudah," on the Mekilta, "Alfe Yehudah," on the treatise Shebu‘ot, "Mo‘ade Adonai," on the Semag; and "Simḥat Yehudah," on the small Talmudic treatises; Joshua Bases; Nathan Burgel; Samuel Sefag; Aaron ha-Kohen Mogadar; Abraham ha-Kohen Tanuji; Samuel Sefag; Abraham Ḥajjaj; Moses Faitusi; Nissim Marik; and Ḥai Bismut. The Tunisian rabbis possess full judicial power in all civil and commercial matters, and even in criminal cases if the crime committed is not one that calls for capital punishment. The community of Tunis possesses twenty-seven synagogues, among which the Great Synagogue of the Tunsi congregation, and that of the Portuguese, are very large. The Jewish inhabitants of Tunis include some financiers and a number of persons following liberal professions, but they are mostly engaged in commerce, in petty traffic, and especially in brokerage. There is also a considerable number of persons who follow various handicrafts.

Other Communities.

The other communities of the regency of Tunis are: **Bizerta,** with a Jewish population of about 600 persons; **Gabès,** with 500 Jews; **Gerba,** having 4,500 Jews and six synagogues; **Goletta,** 400 Jews and one synagogue; **Keff,** with 450 Jews, one synagogue; **Mehdia,** 100 Jews; **Monastir,** containing 500 Jews and one synagogue; **Nabel,** having 1,500 Jews; **Porta Farina,** 1,500 Jews; **Ras el-Jabel,** with 600 Jews and two synagogues; **Soliman,** 700 Jews; and **Susa,** with a Jewish population of 600 souls. Schools for children were established by the Alliance Israélite Universelle at Tunis, Mehdia, Susa, and several other places; special schools for Jews were established by the government at Sfax and Gabès. The superior hygienic conditions prevailing among the Jews of Tunis, in comparison with the other nationalities, caused great surprise to the French military physicians Testivint and Reinlinger. Instituting an inquiry into the number of deaths caused by tuberculosis among the various races of the regency, they found that from 1894 to 1900 the death-rate among the Mussulmans was 11.30 per 1,000 inhabitants; among the Europeans, 5.13; and among the Jews only 0.75 ("Revue d'Hygiène," xxii., No. 11).

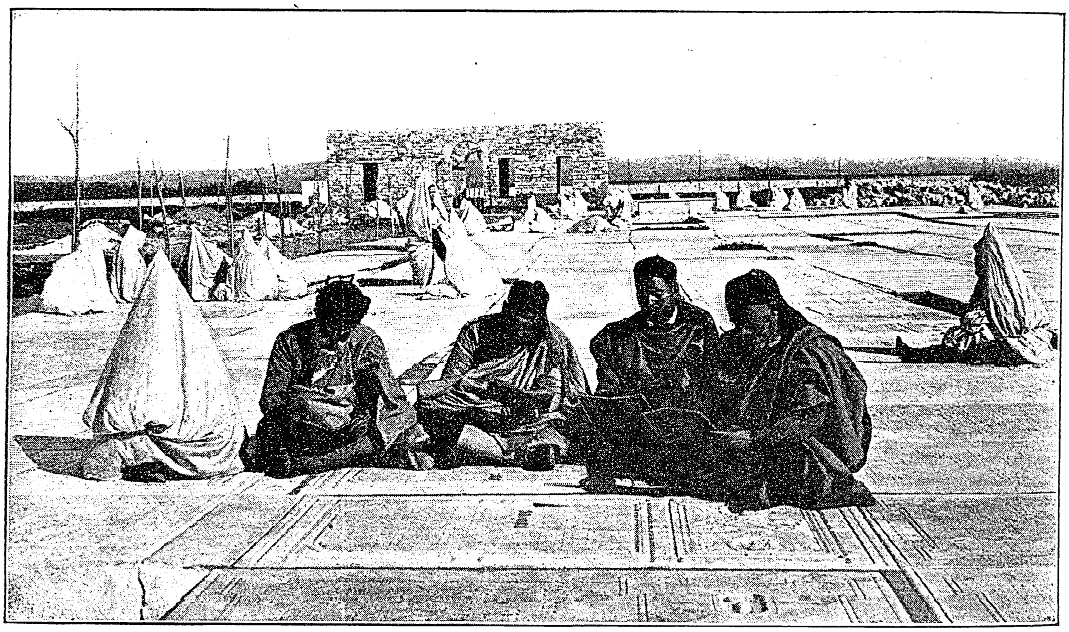

Jewish Cemetery at Tunis.
(From a photograph in the possession of Dr. Maurice Fishberg, New York.)

Religious Customs.

The Tunsi preserve many peculiar religious customs which are not followed elsewhere. Their ritual, especially for the divine service on festivals, differs from the Sephardic as well as from the Ashkenazic. Some of the prayers are in Arabic. The first of every month the Yom Kippur Ḳaṭan is celebrated with great pomp, and the rabbis proclaim publicly full absolution from all sins. Passover cakes, as made in other countries, are wholly unknown to the Tunsi, but they use a peculiar method of their own in fashioning the unleavened dough into sticks, by joining the ends of which the cakes are made in the form of rings.

The Tunsi pronounce Hebrew largely according to the phonetic rules of Arabic. No distinction is made between the long and short vowels; the "ḳameẓ" is always pronounced as "ā." The pronunciation of the "ẓere" resembles more the "ḥiriḳ," while that of the "segol" approaches the "pataḥ." The פ and the ב are often confounded in pronunciation. No distinction is made between the "shewa" quiescent and the "shewa" mobile. Very peculiar is their custom of separating the Sabbatical sections "Maṭṭot u-Mas'e" at times when elsewhere they are read together, and vice versa. Contrary to the Masorah, the section Mishpaṭim is subdivided by the Tunsi into two sections, the first bearing the title of "Mishpaṭim," and the second that of "Im Kesef." Likewise another order is adopted in reading the Hafṭarot. With regard to the examination of the lungs of slaughtered animals ("bediḳah"), the Tunsi do not follow the regulations of Joseph Caro, but an older authority, whose prescriptions are less rigid.

Brides of twelve or thirteen are not uncommon among the Tunsi. The marriage ceremony is performed by a rabbi, and usually takes place in the synagogue. The bride and bridegroom are seated on chairs placed on a table, and a ṭallit covers the heads of both. Two witnesses stand one on each side, while the officiating rabbi takes his position in front of the table, with the prayer-book in one hand and the cup of blessing in the other. It is customary among the Tunsi women to appear every Friday in the cemetery with a small earthen jar containing slaked lime, and a brush, with which they clean and whitewash the tombstones of their relatives and friends. The cemetery is usually outside the city walls, and, not being enclosed, is frequently entered by animals; the tombs, which are built of brick and mortar, are flat, and not more than six inches above the ground. See CARTHAGE.

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J. I. BR.

TUR, NAPHTALI WOLF: Russian Hebraist; born at Wilna; died there May 29, 1885 (according to Zeitlin, June 8, 1884). Tur settled in Warsaw, where he taught Hebrew and several modern languages. He was a talented poet; but, owing to his untimely death, most of his productions remain unpublished. Of those which have been printed may be mentioned: "Ha-Yobel" (in "Ha-Asif," i. 1-10), a long poem in honor of Sir Moses Montefiore's centenary; "Geberet ha-Ḥeshbon"; and "El ha-Ishshah" (*ib.* ii. 556-561). Several of his poems are published in Gottlober's "Ha-Boḳer Or."

BIBLIOGRAPHY: *Ha-Asif*, ii. 763; Zeitlin, *Bibl. Post-Mendels.* p. 400.

S. M. SEL.

ṬURIM. See JACOB BEN ASHER.

TURIN: Italian city on the River Po; formerly capital of the duchy of Savoy, and later of the kingdom of Sardinia; now (1905) the chief city of the province of like name. Jews were admitted to Turin in 1424, probably because they loaned money at a lower rate of interest than the Christians. The first Jew to settle with his family in the city in that year was Elia Alamandi. A statute of Amadeus VIII., dated June 17, 1430, obliged the Jews of the duchy to wear a badge of red cloth on the shoulder, forbade them to live among Christians, and prohibited them from building new synagogues, besides imposing other restrictions. The Jews were now compelled to live in the Via San Tommaso, near the so-called "Gamelotto." About this time originated the treaty or agreement between the duke of Savoy and the Hebrews. It was made for ten years only, but was renewable; it guaranteed to the Jews freedom of residence in Turin, and regulated their rights and privileges. Amadeus, besides, promulgated a special decree forbidding Christians to kill, wound, or flog the Hebrew residents, or to disturb them in their religious worship or festivals.

Under Emmanuel Philibert.

The reign of Emmanuel Philibert (1553-80) fell in a disastrous period for all the Italian Jews. Those of Piedmont alternately received concessions and suffered persecutions, according to the duke's need of money. On July 19, 1560, Emmanuel Philibert decreed the expulsion of all Jews from his dominions; but their own entreaties and the intercession made in their behalf by the Duchess Margherita secured for them a respite of four months. One of the duke's councilors, Negron de Negri of Genoa, urged his master to renew the decree of expulsion and to insist upon the departure of the Jews within ten days. Fortunately, however, the kindly intervention of an official at the ducal tribunal obtained the revocation of the decree; and the duke made an agreement with the Jews under which they were still permitted to inhabit Piedmont. Very soon after, however (Oct., 1566), Emmanuel Philibert again issued a decree ordering the departure of the Jews from his domains within a space of fifteen days unless they paid down 40,000 gold florins. The Jews at once quitted his dominions, but on the payment of half the sum demanded they were permitted to return. They then executed a new agreement under which they pledged themselves to pay a yearly tax of 1,500 gold florins. By another decree (Sept. 4, 1572) Emmanuel Philibert, at the request of Vitale Sacerdoti, introduced some favorable alterations into the statutes of Amadeus VIII. Among other things, the Jews were permitted to enjoy the right of "ḥazaḳah" and of owning real estate. Simon, a brother of Sacerdoti, was sent by the duke in the same year to Constantinople to propose the establishment of a consulate there. Emmanuel Philibert furthermore granted the Jews the right of assembling once a year (for religious purposes), and of owning a special piece of land as a cemetery.

In the Seventeenth Century.

At Philibert's death his son, Charles Emmanuel I., ascended the throne (1580-1630). Cardinal Borromeo of Milan urged him to expel the Hebrews again from his dominions. He yielded, however, to the entreaties of the latter, and made a new contract with them, allowing them to remain in the country on certain conditions. He also confirmed the privileges granted them by his father, and placed them under the jurisdiction of a specially appointed judge called the "conservatore." The first "conservatore" was the senator Gasparo Tesauro, Marquis of Fossiano. Charles Emmanuel also repealed the obligation, imposed on the Jews in 1560, of paying a yearly sum of 25 scudi to the students of the university on St. Catherine's Day. He twice renewed the decree forbidding Christians to molest the Jews or to offend them by disturbing their religious functions (Dec. 15, 1603, and Oct. 20, 1610). In the first instance he also agreed, on condition of a donation of 60,000 scudi payable in twelve years beginning with 1604, that the Jews should engage unmolestedly in trade and commerce, and should not be more heavily taxed than other citizens. Further, he allowed them to lend on pledges, which had been forbidden them by Amadeus VIII. This was, however, regulated by special laws. The tribunals were required to recognize the trustworthiness of the books in which the Jews entered their contracts. Permission was further granted the Jews to meet twice a year to elect their leaders and to arrange for the payment of the tribute due the state. In order to raise this tribute the Jewish community was allowed to tax all Hebrews who came to reside within the limits of the state.

Physicians and surgeons were allowed to follow their professions, subject, however, to the consent of the Archbishop of Turin. Finally, he granted a full pardon for all crimes, offenses, and infractions of the law committed up to the day of publication of the decree on condition of the payment of 2,000 ducats volunteered by certain members of the community, namely, G. Lattes, M. Jarach, C. and S. Melle, and S. Brisa, who were afterward exempted from wearing the distinctive badge. In Aug., 1612, a Jew named Leone Segre was murdered in the enclosure of the ghetto. The Jews accused of this deed were liberated on the payment of 50,000 "ducantoni." In 1614 all sentences then being served were remitted in consequence of the payment of 18,000 "ducantoni."

In 1618 the Jewish community of Piedmont was united with that of the city and territory of Nizza. In 1626 the residence of the Jews was changed, and the district at that time called "San Giovanni di Dio" was assigned to them. In 1640 Victor Amadeus I., at the request of M. Treves, L. Lattes, and A. Levi, confirmed all the rights and privileges granted to the Jews by his predecessors. At the instance of the Jewish community, which presented him with 3,300 lire, these privileges were further confirmed by the Senate on the occasion of the marriage of Charles Emmanuel II. in 1662. In 1680, by an order of the regent, Madama Reale, dated Aug. 12, 1679, the site of the ghetto was again changed, this time to the quarter of Beatus Amadeus; and here the Jews continued to dwell until 1828, in which year certain wealthy families obtained leave to reside beyond the ghetto limits. In 1706 the Jewish cemetery situated near the arsenal was destroyed by the chances of war, and the Jews obtained leave to bury their dead in San Giovanni di Dio, abandoned in 1680 (in 1782 this cemetery became part of the Vanchiglia district, near the River Po; and at length, in 1854, it was incorporated with the common cemetery).

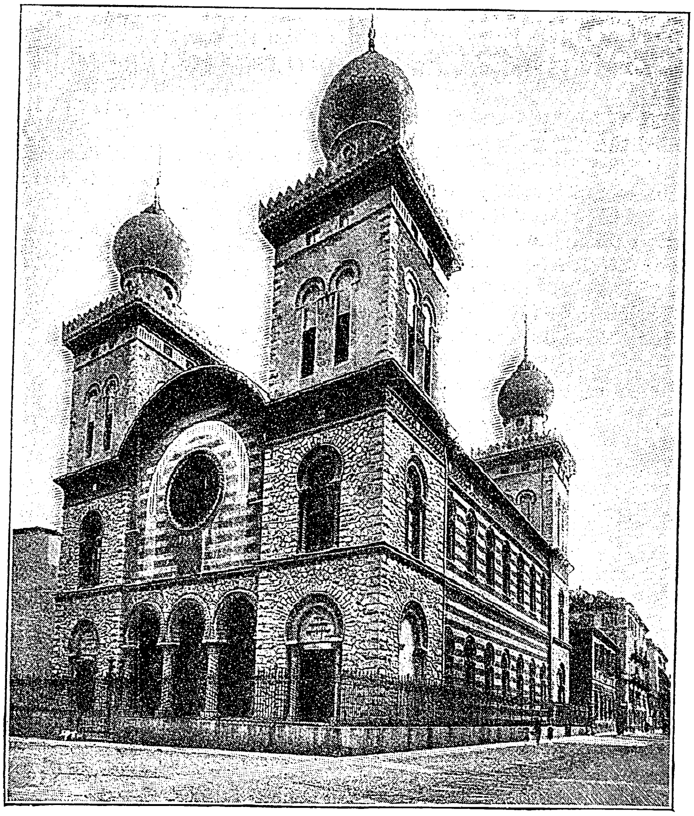
The Synagogue at Turin, Italy.
(From a photograph.)

In the Eighteenth Century.

The condition of the Jews of Piedmont was no better during the eighteenth century, owing to the intolerant spirit shown by the papal government. Indeed, their legal status became in some respects considerably worse. For instance, Victor Amadeus II. wished to deprive them of the power of acquiring landed property. He therefore enforced the constitutions of the years 1723, 1729, and 1770, which, like so many of the ducal laws, were hostile to the interests of the Jews. A certain Luigi Pisani of Jerusalem, formerly a rabbi, but later converted to Christianity, preached a sermon to the Jews of Turin on Feb. 7, 1715, in the church of San Francesco di Paola, to demonstrate to them "the blindness, error, and falseness which enveloped them." In 1780 there were about 1,500 Jews in Turin.

The first indications of the approach of better times for the Jews came with the French Revolution; but the provisional Austro-Russian-Piedmontese government (May, 1799) demanded a stricter observance of all the laws and regulations than had been exacted of the Jews before the Revolution, and subjected the entire community to heavy penalties for the slightest infraction. On the return of French domination, the Jews of Turin obtained from the imperial government equality with their French coreligionists; but upon the restoration the old restrictions soon came into force again. Jewish students were expelled from the schools; and the proprietary classes were allowed five years in which to sell their possessions. At length, by a decree dated March 6, 1816, Victor Emmanuel I. finally exempted the Jews from wearing a distinctive badge, and gave them full liberty to engage in trade, commerce, and the useful arts. They were still excluded, however, from the universities, from municipal offices, and from the administration of works of charity. But better times were approaching. In 1848 a pamphlet, entitled "Dell' Emancipazione

Emancipation.

Civile degl' Israeliti," by the Marquis Massimo d'Azeglio of Turin, later minister of the kingdom of Sardinia, appeared in Florence, and was followed by the statute of March 4 of that year. On July 19, 1848, a law was passed declaring the equality of Jews with other citizens.

The following rabbis of note were natives of Turin: sixteenth century: Nethaneel ben Shabbethai ha-Dani; seventeenth century: Joseph Calvo, Daniel ben Joseph Calvo, and Joseph ben Michael Ravenna; eighteenth century: Joshua Colon, Isaac Formiggini, Abraham Sanson ben Jacob ha-Levi Fubini, Michel Solomon Jonah, Gabriel Pontremoli, Jacob ben Joshua Benzion Segre, Abraham ben Judah Segre, Daniel Valabrega; nineteenth century: Abraham de Cologna, Felice Bachi, Elijah Aaron Lattes, Samuel Solomon Olper, Isaiah Foà Lelio della Torre, Sabbato Graziadio Treves, Giuseppe Lattes, Samuel Ghiron, G. Foa, and G. Bolaffio.

The Jews of Turin in 1901 numbered 5,700.

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TURKEY: Empire of southeastern Europe and western Asia. For present purposes Turkey is taken to mean that part of Europe which is directly under Ottoman rule, Asia Minor, the islands of the Archipelago, and Mesopotamia. Syria and Palestine, although under the direct administration of the Porte, and Arabia are considered as distinct countries, and have been so treated in The Jewish Encyclopedia.

Early History.

Jews have lived in Turkey from very early times. Tradition says that there was a colony of them in Thessaly at the time of Alexander the Great; and later they are found scattered throughout the eastern Roman empire (see Adrianople; Byzantine Empire). The first Jewish colony in Turkey proper was at Brusa, the original Ottoman capital. According to one tradition, when Sultan Urkhan conquered the city (1326) he drove out its former inhabitants and repeopled it with Jews from Damascus and the Byzantine empire. These Jews received a firman permitting them to build a synagogue; and this edifice still exists, being the oldest in Turkey. The Jews lived in a separate quarter called "Yahudi Mahalessi." Outside of Brusa they were allowed to live in any part of the country; and on payment of the "kharaj," the capitation-tax required of all non-Moslem subjects (see below), they might own land and houses in the city or country.

Fourteenth and Fifteenth Centuries.

Under Sultan Murad I. (1360–89) the Turks crossed over into Europe, and the Jews of Thrace and Thessaly came under Ottoman dominion. The change was a welcome one to them, as their new Moslem rulers treated them with much more toleration and justice than they had received from the Christian Byzantines. The Jews even asked their cobelievers from Brusa to come over and teach them Turkish, that they might the quicker adapt themselves to the new conditions. The Jewish community of Adrianople began to flourish, and its yeshibah attracted pupils not only from all parts of Turkey, but also from Hungary, Poland, and Russia. The grand rabbi at Adrianople administered all the communities of Rumelia. About fifty years after the conquest of Adrianople a converted Jewish Moslem, Torlak Kiamal by name, took part in an insurrection of dervishes and preached communistic doctrines, for which he was hanged by Sultan Mohammed I. (1413–21).

Sultan Murad II. (1421–51) was favorably inclined toward the Jews; and with his reign began for them a period of prosperity which lasted for two centuries and which is unequaled in their history in any other country. Jews held influential positions at court; they engaged unrestrictedly in trade and commerce; they dressed and lived as they pleased; and they traveled at their pleasure in all parts of the country. Murad II. had a Jewish body-physician, Isḥaḳ Pasha, entitled "ḥakim bashi" (physician-in-chief), to whom the ruler granted a special firman exempting his family and descendants from all taxes. This was the beginning of a long line of Jewish physicians who obtained power and influence at court. The same sultan created also an army corps of non-Moslems called "gharibah" (= "strangers"); and to this Jews also were admitted when they were unable to pay the kharaj.

Murad's successor, Mohammed the Conqueror (1451–81), issued three days after the conquest of Constantinople a proclamation inviting all former inhabitants to return to the city without fear. Jews were allowed to live freely in the new capital as well as in the other cities of the empire. Permission was granted them to build synagogues and schools and to engage in trade and commerce without restrictions of any kind. The sultan invited Jews from the Morea to settle in Constantinople; and he employed Jewish soldiers. His minister of finance ("defter-dar") was a Jewish physician named Ya'ḳub, and his body-physician was also a Jew, Moses Hamon, of Portuguese origin. The latter likewise received a firman from the sultan exempting his family and descendants from taxes.

Office of Ḥakam Bashi.

It was in this reign that the office of ḥakam bashi of Constantinople came to have so much importance. Moses Capsali was the first to fill the position, being appointed thereto by the sultan. He took his place in the Turkish divan, or state council, beside the mufti, or chief of the Ulema, and above the Greek patriarch. He was the official representative of the Jews before the Turkish government: he apportioned and collected their taxes, appointed rabbis, acted as judge, and administered the affairs of the Jewish communities generally. After Capsali the Jews themselves elected their chief rabbi, the government ratifying their choice as a mere matter of form.

Another celebrated rabbi who lived during the reign of Mohammed the Great was Mordecai b. Eliezer Comtino. Karaites as well as Rabbinites studied under him. The former, although having been the most influential element among the Jews during the Byzantine empire, had now fallen into

Comtino and the Karaites.

such a state of ignorance that for a full century they had produced no author of repute and had been obliged to turn to the Rabbinites for instruction. They were stirred to new life, however, by the increase in their numbers through immigration from Poland and the Crimea, and by contact with the Rabbinites; and they used their new energy in disagreeing among themselves, notably in regard to a reform in connection with the Sabbath light and about the old question of the calendar (see Karaites). Certain Rabbinites, therefore, particularly Gedaliah ibn Yaḥya, thought the proper time had come to effect a reconciliation between the two parties. Mordecai Comtino spoke with respect of the Karaites; and the Karaites and Rabbinites who studied under him acquired tolerance as well as knowledge. The Rabbinite teachers Enoch Saporta, Eliezer Capsali, and Elijah ha-Levi made their Karaite pupils promise not to speak disrespectfully of the Talmudic authorities, and to observe the Rabbinite festivals. On the other hand, the grand rabbi, Moses Capsali, was strongly opposed to any affiliation of the two parties, holding that Karaites ought not to be instructed in the Talmud, since they rejected it. His successor, Elijah Mizraḥi, was more tolerant, and used all his influence to preserve friendly relations. The Karaite community, however, became more and more isolated. Many of its members went to the Crimea; and those who were left lived in a separate quarter walled off from the rest of the Jews.

Isaac Ẓarfati's Letter.

The condition of the Jews in Turkey about the middle of the fifteenth century was so prosperous and in such contrast to the hardships endured by their fellow Israelites in Germany and Europe generally that Isaac Ẓarfati, a Jew who had settled in Turkey, was moved to send a circular letter to the Jewish communities in Germany and Hungary inviting their members to emigrate to Turkey. The letter is preserved in the Bibliothèque Nationale at Paris (Ancien Fonds, No. 291). It gives a glowing description of the lot of Jews in Turkey (for its date see Grätz, "Gesch." viii., note 6). Ẓarfati says:

> "Turkey is a land in which nothing is lacking. If you wish, all can go well with you. Through Turkey you can safely reach the Holy Land. Is it not better to live under Moslems than under Christians? Here you may wear the finest stuffs. Here every one may sit under his own vine and fig-tree. In Christendom, however, you may not venture to dress your children in red or blue without exposing them to the danger of being beaten blue or flayed red."

This letter caused an influx into Turkey of Ashkenazic Jews, who soon became amalgamated with the earlier Jewish inhabitants.

Effects of Expulsion from Spain.

The greatest influx of Jews into Turkey, however, occurred during the reign of Mohammed's successor, Bayazid II. (1481–1512), after the expulsion of the Jews from Spain and Portugal. That ruler recognized the advantage to his country of this accession of wealth and industry, and made the Spanish fugitives welcome, issuing orders to his provincial governors to receive them hospitably. The sultan is said to have exclaimed thus at the Spanish monarch's stupidity: "Ye call Ferdinand a wise king—he who makes his land poor and ours rich!" The Jews supplied a want in the Turkish empire. The Turks were good soldiers, but were unsuccessful as business men; and accordingly they left commercial occupations to other nationalities. They distrusted their Christian subjects, however, on account of their sympathies with foreign powers; hence the Jews, who had no such sympathies, soon became the business agents of the country. Coming as they did from the persecutions of Europe, Mohammedan Turkey seemed to them a haven of refuge. The poet Samuel Usque compared it to the Red Sea, which the Lord divided for His people, and in the broad waters of which He drowned their troubles. The native Turkish Jews helped their persecuted brethren; and Moses Capsali levied a tax on the community of Constantinople, the proceeds of which were applied toward freeing Spanish prisoners.

Sixteenth Century.

The Spanish Jews settled chiefly in Constantinople, Salonica, Adrianople, Nicopolis, Jerusalem, Safed, Damascus, and Egypt, and in Brusa, Tokat, and Amasia in Asia Minor. Smyrna was not settled by them until later. The Jewish population at Jerusalem increased from 70 families in 1488 to 1,500 at the beginning of the sixteenth century. That of Safed increased from 300 to 2,000 families and almost surpassed Jerusalem in importance. Damascus had a Sephardic congregation of 500 families. Constantinople had a Jewish community of 30,000 individuals with forty-four synagogues. Bayazid allowed the Jews to live on the banks of the Golden Horn. Egypt, especially Cairo, received a large number of the exiles, who soon outnumbered the native Jews (see Egypt). The chief center of the Sephardic Jews, however, was Salonica, which became almost a Spanish-Jewish city owing to the fact that the Spanish Jews soon outnumbered their coreligionists of other nationalities and even the original native inhabitants. Spanish became the ruling tongue; and its purity was maintained for about a century.

The Jews introduced various arts and industries into the country. They instructed the Turks in the art of making powder, cannon, and other implements of war, and thus became instruments of destruction directed against their former persecutors. They distinguished themselves also as physicians and were used as interpreters and diplomatic agents. Salim I. (1512–20), the successor of Bayazid II., employed a Jewish physician, Joseph Hamon. This ruler also was kind to the Jews: and after the conquest of Egypt (1517) he appointed Abraham de Castro to the position of master of the mint in that country. Salim changed the administrative system of the Jews in Egypt, and abolished the office of nagid. It is interesting to note that the Turkish Jews were in favor of the conquest of Egypt, whereas the orthodox Moslems opposed it.

Sulaiman the Magnificent (1520–66), like his predecessor Salim I., had a Jewish body-physician, Moses Hamon II., who accompanied his royal master on his campaigns. Turkey at this time was at the high-water mark of its power and influence and was feared and respected by the great powers of

Under Sulaiman the Magnificent.

Europe. Its Jews were correspondingly prosperous. They held positions of trust and honor, took part in diplomatic negotiations, and had so much influence at court that foreign Christian ambassadors were frequently compelled to obtain favors through them. Commerce was largely in their hands; and they rivaled Venice in maritime trade. In Constantinople they owned beautiful houses and gardens on the shores of the Bosporus. In 1551 Nicolo Nicolai, chamberlain to the King of France, who accompanied the French ambassador to Constantinople, described the Jews in Turkey as follows:

Nicolo Nicolai's Account.

> "There are so many Jews throughout Turkey, and in Greece especially, that it is a great marvel and downright incredible. They increase daily through the commerce, money-changing, and peddling which they carry on almost everywhere on land and on water; so that it may be said truly that the greater part of the commerce of the whole Orient is in their hands. In Constantinople they have the largest bazars and stores, with the best and most expensive wares of all kinds. In addition, one meets among them many skilled artists and mechanicians, especially among the Maranos, who some years ago were driven out of Spain and Portugal. These, with great harm and injury to Christendom, have taught the Turks to make implements of war. . . . The said Jews have also established a printing-press, which is a wonderful thing to the Turks. They print books in Latin, Greek, Italian, Syriac, and Hebrew; but in Turkish and Arabic they are not allowed to print. Besides, they know most languages; so that they are employed as interpreters" ("Viaggi nella Turchia," pp. 142-143, Venice, 1580).

Nicolai also mentions Hamon as "a person of great honor, great activity, great renown, and great wealth."

If one recalls the warlike activity of the Turks at this time, when they were laying siege to Vienna and threatening to overrun Europe, the full significance of Nicolai's allusion to the manufacture of implements of war is evident. The Jews also had a more direct influence on the making of war and of peace through the diplomatic negotiations in which they took part. Moses Hamon influenced the sultan in favor of Donna Gracia Mendesia; and the ruler sent an imperial messenger to Venice demanding that the authorities set her at liberty and allow her to proceed to Turkey. She and her nephew Don Joseph Nasi at once took a prominent part in Jewish affairs in Turkey. Joseph, through his wide business connections among his fellow Maranos in the capitals of Europe, was able to furnish the sultan with confidential information as to what was taking place at the foreign courts; and he soon became a favorite counselor. The sultan was induced to take an interest in the fate of the Turkish Jewish prisoners at Ancona; and he wrote a haughty letter to Paul IV. demanding their release. In revenge for the fate of the other Jews at Ancona, the Turkish Jews, led by Donna Gracia and Joseph, endeavored to place an effective boycott upon the port of that city, and to transfer its trade to Ferrara; but the scheme fell through owing to lack of unity among its promoters. Joseph's influence at court was further strengthened by the fact that he openly supported the claims of Sulaiman's son Salim to the throne at a time when the succession was doubtful. He thus won that prince's lasting favor, of which all the later intrigues of the French and the Venetian envoys were unable to deprive him.

Office of Kahiya.

Sulaiman instituted for the benefit of the Jews the office of "ḳiahya" or Kahiya (קהייא). It was the duty of this official to represent them at court and to defend them against injustice and oppression. The first incumbent of the office, appointed by the sultan himself, was Shealtiel. There was the more need for such a defender, since the Jews in the Turkish empire were continually being harassed by their Christian neighbors. In Amasia, in Asia Minor, the old accusation of ritual murder was revived; and several Jews were slain. Later, when their innocence had been established, the cadi in anger put to death some of the Greeks who had made the accusation. Another instance of the kind led Sulaiman to enact a law under which all future blood accusations should be tried before the sultan himself.

Sulaiman conferred the city of Tiberias and its environs upon his favorite Joseph Nasi; and the latter at one time planned the foundation of a Jewish colony in Palestine. The walls of Tiberias were rebuilt, and Joseph invited Jews from Europe, even providing ships for their transportation. It is not known how many responded to the call; but the scheme of a Jewish colony in Tiberias was not realized, and Joseph appears to have transferred his interest elsewhere.

French Ships Seized by Joseph Nasi.

At the accession of Salim II. (1566) Joseph was created Duke of Naxos and of the Cyclades Islands; but he continued to reside at Constantinople, appointing as his vicegerent for the islands a Spanish nobleman named Coronello. Thus in less than 100 years after the Jews had been driven out of Spain a nobleman of that realm was in Jewish employ. In the year following Salim's accession an Austrian embassy was commissioned to call on Joseph Nasi and offer him a fixed salary to secure his good graces. In the next year he received a firman from the sultan empowering him to seize the cargoes of French ships in Turkish waters, to the amount of the debt which the French government had long owed to the Mendesia family and which both Sulaiman and Salim had unsuccessfully tried to collect for him. In 1569 he finally succeeded in reimbursing himself from cargoes seized in the port of Alexandria, France complaining and protesting in vain. Not more successful were the efforts of the French ambassador to undermine Joseph's position at the Turkish court (see Nasi, Joseph). A few years later Joseph succeeded in influencing the sultan to make war against Venice because of Cyprus. Joseph's influence with the sultan was known to be such that even Christian rulers applied directly to him. Emperor Ferdinand of Austria addressed a letter to him, as did also William of Orange, the latter trying to induce him to declare war on Spain. This move, although favored by Don Joseph, was opposed by the grand vizier Mohammed Sokolli, who had long been his enemy. Joseph's influence ceased at the death of Salim, when the rule of the grand viziers, beginning with Sokolli, commenced.

Joseph Nasi's place was taken by another Jew, Solomon Ashkenazi, who, although remaining more in the background, and working through the grand viziers instead of coming directly in contact with the sultan, was even more influential than Joseph. Ashkenazi's name is frequently mentioned in the diplomatic correspondence of the time between the Porte and the other European courts. The war with Venice which had been begun by one Jew was terminated by another. Ashkenazi, who had been working in behalf of peace while hostilities were still in progress, was delegated by the Porte to arrange terms of peace and was sent to Venice for that purpose. The Venetians, distasteful as it was to them, were obliged to receive the Jew with all the honors due the ambassador of so powerful a nation as Turkey. Ashkenazi was influential also in causing the choice of a king of Poland to fall on Henry of Anjou. He was likewise entrusted with the negotiations for a peace between Spain and Turkey.

Sumptuary Laws.

All the favor shown to individual Jews, however, did not affect the lot of the community as a whole, whose fate depended on the caprice of a despotic ruler. Sultan Murad III., for instance, on one occasion ordered the execution of all the Jews in the empire merely because he was annoyed by the luxury which they displayed in their clothing. It was only after the intervention of Solomon Ashkenazi and other influential Jews with the grand vizier, seconded by the payment of a large sum of money, that the order was changed into a law restricting dress. Thereafter Jews were required to wear a kind of cap instead of a turban, and to refrain from using silk in making their garments.

Certain Jewesses became prominent about this time as physicians and intriguers. Esther Kiera was especially famous as the favorite of the Venetian sultana Baffa, wife of Murad III. and mother of Mohammed III. Turkish women of the harem have always exercised more influence than is commonly attributed to them; and the Jewesses who were made welcome there in various capacities frequently acted as go-betweens, and indirectly influenced the actions of prominent men. Esther Kiera, through her position as an intimate of the sultana Baffa, became all-important in the diplomatic intrigues of the time; and she carried on a traffic in army posts. She acquired great wealth, much of which was spent in helping her poor coreligionists and in furthering their literary efforts. Greed, however, appears to have overmastered her discretion; and she met a tragic end. The Mendesia family produced two women, Gracia Mendesia and her daughter Reyna Nasi, wife of Joseph Nasi, who did much for the Jews of Turkey. Another Jewess of importance was the widow of Solomon Ashkenazi. She succeeded in curing the young sultan Aḥmad I. of the smallpox, after all other doctors had failed. A contemporary of Esther Kiera in 1599 wrote a letter which accompanied a present from the sultan's mother to the Queen of England. A translation of it may be found in Kayserling, "Die Jüdischen Frauen," pp. 91-92.

Messianic Hopes.

The prosperity enjoyed by the Jews of Turkey in the sixteenth century led them to entertain hopes of the Messiah, and cabalistic doctrines spread rapidly. Especially prominent in promoting them were Judah Ḥayyat, Baruch of Benevento, Abraham b. Eliezer ha-Levi of Adrianople, Meïr ibn Gabbai, and David ibn Abi Zimra (Franco, "Histoire des Israélites de l'Empire Ottoman," p. 52). In the early part of the century the appearance of that eccentric adventurer David Reubeni, who claimed to be an ambassador from an independent Jewish king in Arabia, sent to seek aid against the Turks, aroused hopes throughout the Jewish world that he was the precursor of the Messiah. Influenced by him, Solomon Molko of Portugal began to have visions, and was moved in one of them to go to Turkey. In Salonica, one of the chief seats of the Cabala in the empire, he fell in with the aged cabalist Joseph Ṭaiṭazaḳ; and in Adrianople he inspired the young Joseph Caro with cabalistic visions. Molko went also to Palestine and remained for some time in Safed, at that time a veritable nest of cabalism. He proclaimed that the Messianic period would begin in 1540 (5300 A.M.). After Molko's death (1532) the Jews of Safed still clung to their hope of the Messiah; and, in order to prepare the way for him, they attempted to introduce unity into Judaism by organizing a recognized Jewish tribunal or Sanhedrin. The plan, however, came to nothing, owing to the personal rivalry of the two leaders of the Safed and Jerusalem communities respectively, Jacob Berab and Levi b. Jacob Ḥabib.

After Berab's death Joseph Caro became the leading rabbi in Safed, having come to Palestine filled with the idea that he was destined to take a prominent part in preparing the way for the Messiah. He, like Molko, saw visions and dreamed dreams. But the visions and religious ecstasies of Molko and Caro were as nothing compared with the extravagances of the cabalistic leaders who succeeded them. In the last three decades of the sixteenth century Safed and all Galilee became the scene of excesses of religious demoniacs, conjurers, and miracle-workers; and cabalistic notions spread thence throughout Turkey and into Europe. This movement derived its impulse principally from two men, Isaac Luria and his disciple Ḥayyim Vital. The former communed with departed spirits, talked with animals and angels, and developed a peculiar theory concerning the origin and quality of souls and their migrations. The Zohar was placed on a level with the Talmud and the Bible.

The prosperous condition of the Jews in Turkey during this period was not a deep-rooted one. It did not rest on fixed laws or conditions, but depended wholly on the caprice of individual rulers. Furthermore, the standard of civilization throughout Turkey was very low, and the masses were illiterate. In addition there was no unity among the Jews themselves. They had come to Turkey from many lands, bringing with them their own customs and opinions, to which they clung tenaciously, and had founded separate congregations. And with the waning of Turkish power even their superficial prosperity vanished. Aḥmad I., who came to the throne in the early years of the seventeenth century, was, it is true, favorably disposed toward the Jews, having been cured of smallpox by a Jewess (see above); and he imprisoned certain Jesuits for trying to convert them.

Seventeenth Century.

But under Murad IV. (1623–40) the Jews of Jerusalem were persecuted by an Arab who had purchased the governorship of that city from the governor of the province; and in the time of Ibrahim I. (1640–49) there was a massacre of Ashkenazic Jews who were expecting the Messiah in the year 1648, and who had probably provoked the Moslems by their demonstrations and meetings. The war with Venice in the first year of this sultan's reign interrupted commerce and caused many Jews to remove to Smyrna, where they could carry on their trade undisturbed. In 1660, under Mohammed IV. (1649–1687), Safed was destroyed by the Arabs; and in the same year there was a fire in Constantinople in which the Jews suffered severe loss. Under the same sultan Jews from Frankfort-on-the-Main settled in Constantinople; but the colony did not prosper. It was also during this reign that the pseudo-Messiah Shabbethai Ẓebi caused such an upheaval in Judaism. It is characteristic of the Turkish attitude toward the Jews, and in striking contrast with the attitude of European powers, that no steps were taken to punish the Jews who took part in the agitation. Shabbethai Ẓebi was one of the few pseudo-Messiahs who have left sects behind them. The chief seat of his followers is at Salonica.

The Dönmeh.

They are called "Dönmeh" (a Turkish word signifying "apostates") or "Ma'aminim." There are three subsects, whose devotions are separate and secret. The first is that of the Ismirlis or Smyrnians, who shave their chins; the second is composed of the followers of Jacob Querido, a reputed son of Shabbethai, who shave their heads, but not their chins; and the third, the members of which shave neither the chin nor the head, consists of followers of Othman Baba, who in the eighteenth century tried to reconcile the first two sects. The Dönmeh resemble the Moslems and outwardly practise their customs, even going to the mosques on Fridays. Their own meeting-houses, or "kals," are secret, and connect with their dwelling-houses by interior passages. They are very respectable and prosperous, and are said to have no poor among them (see Dönmeh; J. T. Bent, "A Peculiar People," in "Longman's Magazine," xi. 24–36).

Michel Febre, a Capuchin monk who lived in Turkey for eighteen years and who published an account of his experiences there and in other lands, has given a description of the Jews in Turkey in the middle of the seventeenth century. He says ("Théâtre de la Turquie," in "R. E. J." xx. 97 *et seq.*):

Michel Febre's Description.

> "There are two classes of Jews in Turkey, viz., natives, or original inhabitants of the country, and strangers, so called because their ancestors came from Spain and Portugal. The former, like the Christians, wear colored turbans, and are only to be distinguished from them by their shoes, which are black or violet, while those of the Christians are red or yellow. The second class wear a ridiculous head-dress, like a brimless Spanish hat. They have separate cemeteries and do not agree with Jews of the other class on certain tenets of religion. Both classes are found in large numbers in most of the cities belonging to the grand seignior, especially in commercial towns such as Smyrna, Aleppo, Cairo, Thessalonica, etc. They are mainly occupied as bankers, money-changers, and usurers; in buying old things and, after mending them, selling them as new; as employees in the custom-houses, as intermediaries in bargains, and as doctors, chemists, and interpreters. . . . They are so skilful and industrious that they make themselves useful to every one; and there will not be found any family of importance among the Turks and the foreign merchants which has not in its employ a Jew, either to estimate merchandise and to judge of its value, to act as interpreter, or to give advice on everything that takes place."

Febre also comments on the filth which he noticed in the Jewish houses.

The history of the Jews in Turkey in the eighteenth century is principally a very brief chronicle of misfortunes.

Eighteenth Century.

One name stands out against the dark background—that of Daniel de Fonseca, who was chief court physician and played a certain political rôle. He is mentioned by Voltaire, who speaks of him as an acquaintance whom he esteemed highly. Fonseca was concerned in the negotiations with Charles XII. of Sweden.

In 1702 a law was passed forbidding Jews to wear yellow slippers and ordaining that in future they should wear only black coverings for the feet and head. In 1728 the Jews living near the Baluk Bazar, or fish-market, were obliged to sell their houses to Moslems and to move away so as not to defile the neighboring mosque by their presence. In 1756 one of the most terrible fires that Constantinople has ever experienced broke out in the Jewish quarter and devastated the city; in the following year the sumptuary laws against the Jews were renewed; and in the next year an earthquake destroyed 2,000 Jewish houses in Safed.

In the beginning of the eighteenth century a colony of Turkish Jews settled in Vienna.

Turkish Colony at Vienna.

Their position was established in the Treaty of Passarowitz (1718) between Turkey and the German empire, which made it possible for the inhabitants of one country to live in and to receive the protection of the government of the other, and vice versa. Many Turkish Jews took advantage of this treaty to live in Vienna, which was forbidden to native Austrian Jews. Consequently the latter obtained passports allowing them to live in Vienna as Turkish subjects (see Austria).

The Janizaries.

The destruction of the janizaries in the early part of the nineteenth century (1826) was a great boon to the Jews; for this lawless corps of soldiery had long been such a terror to them that the word "janissaro" was (and still is) used by Jewish mothers to frighten their disobedient children. The word "janizary" (Turkish, "yenicheri") was applied to soldiers recruited from Christians who as children had been taken away from their parents and brought up in the Mohammedan faith. The corps was first instituted in the middle of the fourteenth century. No Jews appear ever to have been forced into this service; but they suffered most from the excesses of this unruly military body. Nearly every great fire in Constantinople started in the Jewish quarter, being lighted by greedy janizaries, who then pretended to help to quench the flames, while in reality they plundered the houses. The rabbinical responsa from the sixteenth to the nineteenth century are full of cases submitted to Jewish tribunals concerning the outrages, assassinations, and robberies of which the Jews were victims at the hands of these soldiers, both in Constantinople and in the provinces. Nevertheless certain wealthy Jews, under imperial authorization, held the position of banker to this corps. They were called "ojak baziriani," "ṣarraf bashi," "ojak ṣarrafi," or "shapchi bashi." The best-known Jews who occupied this post were Judah Rosanes, Meïr Ajiman, Jacob Ajiman, and Baruch Ajiman, in the eighteenth century, and Isaiah Ajiman and Behor Carmona, at the beginning of the nineteenth century. The Jews of the lowest classes at times fraternized with the janizaries in their drunken debauches; and on the day of their destruction many janizaries sought refuge in Jewish houses.

In the Nineteenth Century.

The low grade of civilization existing throughout Turkey since the beginning of the wars with Russia in the eighteenth century seriously affected the status of the Jews, who were in a miserable condition until toward the end of the nineteenth century, when the fruit of the labor expended by the Alliance Israélite Universelle for their enlightenment began to be visible. The masses are still very ignorant; and in the large cities they live in cramped, dirty quarters. Their sufferings are due not to the legal discriminations against them, but to the general economic condition of the country and to the poverty and ignorance caused by the despotic rule of centuries. The attitude of the government is uniformly kind; and prompt punishment follows attacks on the Jews. Thus reparative acts on the part of the government followed the events that caused the Damascus Affair in 1840; the abduction of a Jewish girl at Haifa in 1864; the extortions of the governors of Bagdad, Larissa, and Salonica in 1866; the troubles in Janina in 1872; and those in Smyrna in 1873. In 1875, through the intervention of the Alliance, the Jews in the region of Diarbekr were protected from molestation by surrounding Kurds. In the same year in Khania the Alliance brought about the appointment of a representative of the Jews in the general council of the island; and again in 1882 the threatened electoral rights of the Jews were safeguarded. In 1883 the sultan publicly expressed his sympathy for the fate of the Jews of other countries and declared his satisfaction at the presence of Jewish officials in the Ottoman administration. That same year, when a fire devastated the Jewish quarter at Haskeui, in Constantinople, the sultan subscribed £T1,000 for the relief of those who had been left homeless, and placed certain barracks at their disposal. In 1887 the minister plenipotentiary from the United States to Turkey was a Jew, Oscar S. Straus. When Straus was replaced by Solomon Hirsch, the grand vizier in his address of welcome to the latter said (see "Allg. Zeit. des Jud." Aug. 15, 1889): "I can not conceal the satisfaction it gives me to see that for a second time your country has called a son of Israel to this eminent position. We have learned to know and esteem your coreligionists in our country, which they serve with distinction." Straus was again minister from 1897 to 1900. The Jews have been loyal supporters of the government. In the war of 1885, although not admitted to the army, they gave pecuniary and other aid. In Adrianople 150 wagons were placed by them at the disposal of the government for the transportation of ammunition; and in the war of 1897 the Jews of Constantinople contributed 50,000 piasters to the army fund.

On the failure, in 1866, of a Belgian firm, Baron de Hirsch acquired from the sultan concessions for the construction of railways in Turkey; and it was owing to his enterprise that the important line connecting Constantinople with the rest of Europe was carried through.

The Turkish government discriminates against foreign Jews visiting Palestine; and they are not allowed to stay in the Holy Land longer than three months. The question of Jewish immigration to Turkey came to the front in 1882, when the good offices of the United States were invoked in obtaining permission for Russian Jews to settle in Turkey. In 1885 the Lubrowsky brothers, two American citizens, were expelled from Safed because they were Jews. The United States government at once protested; but no permanent settlement of the question was arrived at. In 1888 the Porte declared that foreign Jews could not remain in Palestine longer than three months, whereupon the governments of the United States, Great Britain, and France sent notes protesting against such discrimination against creed and race. The Turkish government then announced that the restriction applied only to Jews arriving in Palestine in numbers, the political effects of colonization there being feared. Various protests have since been made at different times and by different governments, but the rule remains in force, and foreign Jews are not allowed to remain in the Holy Land longer than three months.

In 1895 the further question arose whether foreign Jews might hold real estate in Jerusalem, and the Porte decided it in the negative.

On the subject of Zionism, Dr. Theodor Herzl had several long interviews with the sultan in May, 1901 (see also Zionism).

Blood Accusations.

Accusations of ritual murder were frequent during the nineteenth century, hardly an interval of more than two or three years passing in which a disturbance on that score was not created in some part of the country. So late as 1903 there was a serious outbreak in Smyrna. The Ottoman government has always been quick to punish the guilty. The law made in the sixteenth century by Sulaiman the Magnificent in this connection has already been noticed. In 1633 a plot to injure certain Jews by the same accusation was discovered by the grand vizier, and the offenders were summarily punished by the sultan. In 1840 an outbreak in Damascus (see Damascus Affair) caused so serious a massacre of the Jewish inhabitants that the attention of the outside world was attracted to the sufferings of the Jews. A committee composed of Moses Montefiore, Isaac Adolphe Crémieux, and Salomon Munk journeyed to the Orient and insisted on reparation to the injured. This event, by revealing to the Western world the miserable condition of the Jews in Turkey, led to the foundation of the Alliance Israé-

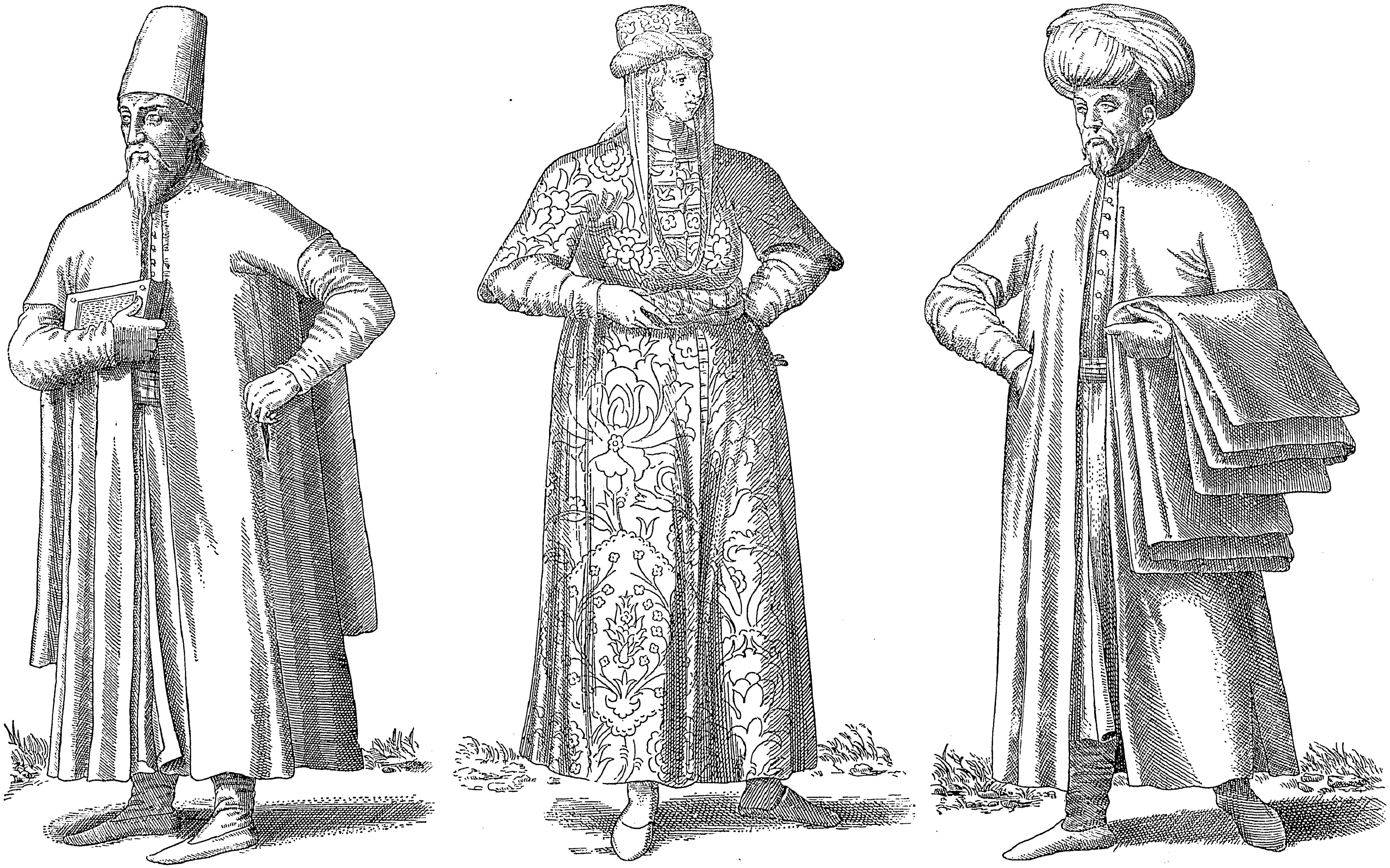

TURKISH JEWS OF THE SIXTEENTH CENTURY.
(From Nicolo Nicolai's "Viaggi nella Turchia," Venice, 1580.)

LITE UNIVERSELLE. This society, through its schools—especially its manual-training and agricultural schools, which prepare their pupils for occupations other than those connected with the handling of money—has done much and is doing more to elevate the Turkish Jews. The names of the Hirsch and Rothschild families as well as that of Sir Moses Montefiore will be forever associated with the work of improving the condition of the Jews in Turkey. With influence and money and through philanthropic foundations they have ably seconded the work of the Alliance. At different times cholera, fire, and famine have reduced the Turkish Jews to the utmost misery, which their Western coreligionists have done their best to alleviate. The Jews in Asia Minor were affected also by the Armenian troubles in the latter part of the nineteenth century; and a rabbi was killed in Keui Sanjak on the Little Zab.

Literature.

The flourishing period of Jewish literature in Turkey was in the fifteenth and sixteenth centuries, after the arrival of the Spanish exiles, though before this time, also, the Turkish Jewry had not been without its literary and scientific men. Printing-presses and Talmud schools were established; and an active correspondence with Europe was maintained. Moses Capsali and his successor, Elijah Mizraḥi, were both Talmudists of high rank. The latter was noted also as a mathematician for his commentary on Euclid's "Elements," as well as for his independent work "Sefer Ha-Mispar." Mordecai Comtino wrote a Bible commentary entitled "Keter Torah," and commentaries on the mathematical and grammatical works of Ibn Ezra and others, and on the logical works of Aristotle and Maimonides. Elijah Capsali, in Candia, a nephew of the ḥakam bashi, wrote in Hebrew a history of the Turkish dynasties (1523), and his correspondence, entitled "Sefer No'am," is of historical value concerning the disputes between Italian, Greek, and Turkish rabbis. Another contributor to historical literature was Samuel Shullam from Spain, who edited Abraham Zacuto's "Yuḥasin" (1566) and wrote a continuation of Abu al-Faraj's "Historia Dynastiarum." Solomon Algazi wrote a compendium of chronology; and Peraḥyah and Daniel Cohen (father and son) in Salonica, and Issachar ibn Susan in Safed, published mathematical and astronomical works. Karaite literature was represented by Elijah Bashyaẓi and Caleb b. Elijah Afendopolo.

Talmudists.

Especially eminent as Talmudic authorities were Levi b. Ḥabib (son of Jacob b. Ḥabib of Salonica, author of "'En Ya'aḳob") and Jacob Berab, the dispute between whom, noticed above, causing the leading rabbinical writers to take sides with one or the other. Moses Alashkar, the synagogal poet, defended Ḥabib, while Moses b. Joseph Trani, the ethical and homiletic writer, took up the cudgels in behalf of Berab. Trani wrote a collection of ethical treatises entitled "Bet Elohim," and a commentary on Maimonides' "Mishneh Torah." His son, Joseph Trani, was also prominent in this field. Other Talmudic scholars were: David ibn Abi Zimra, who wrote exegetic, cabalistic, and methodological works; Samuel Sedillo of Egypt; and his namesake in Safed, who wrote a commentary on the Palestinian Talmud. Collections of responsa were made by David ha-Kohen, David b. Solomon Vital, Samuel of Medina, Joseph b. David ibn Leb, Joseph Ṭaiṭazaḳ, Eliezer Shim'oni, Elijah ibn Ḥayyim, Isaac Adarbi, Solomon b. Abraham ha-Kohen, Solomon Levi, Jacob b. Abraham Castro, Joseph ibn Ezra, Joseph Pardo, Abraham di Boton, Mordecai Ḳala'i, Ḥayyim Shabbethai, Elijah Alfandari, Elijah ha-Kohen, Benjamin b. Metalia, and Bezaleel Ashkenazi of Egypt.

Commentaries on different books of the Old Testament were written by Jacob Berab, David ibn Abi Zimra, Joseph Ṭaiṭazaḳ, Isaac b. Solomon ha-Kohen, Joseph Ẓarfati, Moses Najara, Meïr Arama, Samuel Laniado, Moses Alshech, and Samuel Valerio. Moses b. Elijah Pobian published a translation of the Bible into modern Greek (1576); and a Persian translation was made by Jacob Tawus, who appears to have been brought from Persia to Constantinople by Moses Hamon. Moses Almosnino, a celebrated preacher in Salonica, wrote articles on philosophy and astronomy, a commentary on the Bible, a collection of sermons, and a description of Constantinople entitled "Extremos y Grandezas de Constantinople." Poetry, also, flourished. The most important Hebrew poet of Turkey and of the century was Israel b. Moses Najara of Damascus, who is represented in the ritual of Jewish congregations everywhere.

Cabalistic Writers.

The more distinguished cabalistic writers were: Moses Cordovero, Solomon Alḳabiẓ, Moses Galante and his sons, Elijah di Vidas, Moses Alshech, Moses Basula, and, most celebrated of all, Isaac Luria and Ḥayyim Vital. The leading representative of the Halakah was Joseph CARO, whose Shulḥan 'Aruk, the only really great work published on Turkish soil, marked an epoch in the history of Judaism.

Jewish literature in Turkey declined somewhat after the sixteenth century. The best-known writers of the seventeenth were Joseph Delmedigo, Joseph Cattawi, and Solomon Ayllon; of the eighteenth, Jacob Culi, Abraham of Toledo, and Jacob Vitas, who wrote in Judæo-Spanish. A large number of Talmudic works appeared in the eighteenth century (see Franco, *l.c.* pp. 124 *et seq.*). Many rabbinical works in Hebrew were published during the nineteenth century also; but the Judæo-Spanish literature underwent a change, becoming more popular in style and including translations of novels, biographies of eminent men, histories, scientific works, etc. (see list in Franco, *l.c.* pp. 270 *et seq.*). A certain amount of Hebrew literature has been published in Turkey by Protestant missionary societies (Franco, *l.c.* p. 276).

The only important Jewish writer in Turkish was Ḥaji Isḥaḳ Effendi, who became converted to Islam and was in the service of the Ottoman government as professor of mathematics and interpreter.

The total number of Jews in Turkey, including Syria, Palestine, and Tripoli, is estimated at 463,688 ("Bulletin de l'Alliance Israélite Universelle," 1904, p. 168). Of these, 188,896 (including the Jews of Constantinople) are in Europe. The accompanying table No. I. (compiled from Cuinet, "La

Distribution of Jews.

Turquie d'Asie," Paris, 1892) shows the distribution of Jews in Asiatic Turkey, Syria, and Palestine, according to vilayets, sanjaks, and mutessarifats or mutessarifliks. Table No. II. shows the Jewish population according to cities, and the schools of the Alliance Israélite Universelle. Where the two tables do not agree the figures in No. II. should be given the preference, as the Jews for various reasons (*e.g.*, the fear of increased taxation) are disinclined to give correct figures to a representative of the government ("Bulletin de l'Alliance," 1904, p. 164). In the tables, names are spelled as in the authorities cited.

TABLE NO. I.

Vilayet.	Sanjak.	Jewish Population.
Adana...	....	No Jews.
Aleppo...	Aleppo.....	19,265
	Marash.....	368
	Urfa........	367
Angora..	Angora....	6
	Cæsarea.	
	Kir Shehr.	
	Yuzgat....	478
Bagdad..	Bagdad....	52,200
	Hillah......	500
	Kerbela....	800
Bassora..	Amara.....	950
	Bassora....	2,050
	Muntefilk..	
	Nejd.......	1,500
Beirut...	Acre.......	20,637
	Balka......	297
	Beirut.....	3,100
	Latakia.	
	Tripoli.....	1,102
Bitlis.....	....	No Jews.
Brusa....	Brusa......	2,701
	Ertoghrul..	53
	Kara Hissar Sahib.	
	Karassi.....	501
	Kutaya.....	100
Castamuni.	Bolu.	
	Castamuni.	8
	Kangheri.	
	Sinope.....	9
Constantinople.	(Asiatic)...	5,670
Crete.....	Candia.....	52
	Khania.....	525
	Lassethi....	38
	Rethymo...	31
Diarbekr.	Arghana...	405
	Diarbekr...	284
	Mardin.....	580
Erzerum.	Erzerum....	6
Konia....	Adalia.....	424
	Burbur.....	45
	Hamid-Abad.	20
	Konia......	70
	Nigdeh.....	41
Mamouret-ul-Aziz.	....	No Jews.
Mosul....	Mosul......	6.000
Sivas.....	....	No Jews.
Smyrna...	Aidin......	2,024
	Denizli.	
	Menteche..	423
	Sarukhan..	1,939
	Smyrna....	18,130
Syria.....	Hamah.	
	Hauran.	
	Ma'an.	
	Sham-i-Sherif (Damascus).	5,380
Trebizond.	Gumush-Khana.	40
	Lazistan...	40
	Samsun....	250
	Trebizond..	110
Van......	....	360
	Bigha (cap. Dardanelles)	2,062
	Ismid......	2,500
	Jerusalem..	39,866
	Zor........	50

TABLE NO. II.

(Asterisks denote cities that have Alliance schools.)

TURKEY IN EUROPE. City.	Jewish Population.	No. of Pupils in Alliance Schools.			
		Primary.		Apprentice.	
		Boys.	Girls.	Boys.	Girls.
*Adrianople........	17,000	355	558	33	19
Avlono............	50				
Baba-Eski..........	40				
Camanova..........	70				
Caraferia..........	500				
Castoria..........	1,600				
Caterina...........	80				
Cavalla...........	2,000				
*Constantinople.....	65,000	1,338	1,861	45	66
Dedeagatch.......	200				
*Demotika.........	906	159			
Djumbala..........	175				
Doiran...........	75				
Drama...........	380				
Eskiji.............	185				
Gallipoli...........	1,200				
Gumuljina........	1,200				
Istip..............	500				
*Janina............	4,000				
Kirjali............	50				
*Kirklisseh.........	1,000			3	
Loule Burgas......	350				
*Monastir..........	6.000	172	185		
Mustapha Pasha...	1,700				
Nevrokop..........	110				
Ouzun Köpri.......	200				
Preveza...........	200				
Prichtina..........	300				
*Rodosto...........	2,100				
*Salonica..........	75,000	806	724	50	300
*Serres............	2.000	150			
*Silivri............	1,200				
Scuflli............	25				
Strumnitza........	650				
Tchorlu...........	900				
*Uskub............	1,700	136			
Yenibazar.........	130				
Yenije Vardar.....	60				
Yevgueli..........	60				
Totals..........	188,896	2,807	3,328	131	385
TURKEY IN ASIA. City.					
Archipelago:					
*Chios............	350	48		3	
Cos..............	103				
Mitylene.........	100				
*Rhodes..........	4,000	157	121	5	
Tenedos.........	4				
Asia Minor:					
Adalia..........	203				
Adil Djevas......	74				
Adramit..........	20				
*Aidin............	3,500	241			
Aintab..........	857				
Ak-Issar.........	427				
Akra............	300				
Alashehir........	339				
*Aleppo..........	10,000	267	300	10	5
Alexandretta.....	42				
Amadia.........	1,900				
Angora.........	800				
Antioch.........	266				
Ardjesh.........	60				
Arghana.......	405				
Balikesser......	75				
Baindir.........	100				
Bairamitch......	170				
Bazdoghan......	14				
Biridjick........	45				
Boudroun.......	45				
*Brusa..........	3,502	336	128	18	9
*Cassaba.........	1,150	85			
Castamuni.......	8				
*Dardanelles......	2,900	161	172		
Deirmendjik.....	30				
Denizli..........	50				
Diarbekr.........	280				
Elbab-Djebul....	38				
Elback.........	1.600				
Endemish.......	310				
Erdeck.........	500				
Ertoghrul.......	53				
Erzerum.......	6				
Eski Shehir......	100				
Ghevas.........	300				
Ghevash........	59				
Hamid Abad.....	20				
Hehkiari........	4,000				
Hermasti.......	80				
Isineh..........	100				
Ismid..........	2,500				
Kardighan......	68				
Kilis...........	747				
Konia..........	70				
Kutaya.........	100				
Lampsaki.......	17				
Lazistan.......	40				
*Magnesia.......	1,700	191	108	7	2
Makri..........	300				
Marash.........	211				
Mardin.........	580				

TABLE NO. II.—*Continued.*
(Asterisks denote cities that have Alliance schools.)

TURKEY IN ASIA. City.	Jewish Population.	No. of Pupils in Alliance Schools.			
		Primary.		Apprentice.	
		Boys.	Girls.	Boys.	Girls.
Mazileh	150				
Mehalitch	200				
Melas	600				
Menemen	287				
Moks	72				
Mondamia	50				
Nazili	400				
Nigdeh	41				
Pergamus	600				
Perghri	87				
Phocea	150				
Salikh (and environs)	305				
Samsun	250				
Scala Nova	188				
Shemdinan	200				
Shitak	80				
Sinope	9				
*Smyrna	25,500	262	291	32	30
Tchal	200				
Tchesmeh	190				
Thyra	1,450				
Tokat	400				
Trebizond	110				
Urfa	367				
Van	500				
Vourla	458				
Crete:					
Candia	52				
Khania	525				
Lassethi	38				
Rethymo	31				
Mesopotamia:					
Ali Gharbi	250				
Amara	1,000				
Ana	1,000				
Arbela	1,500				
Azer	100				
*Bagdad	40,000	404	170	14	27
Bakouba	650				
*Bassora	1,500	155			
Charban	120				
Chatra	150				
Divanieh	75				
Djelaa	150				
Faloudja	60				
Halabdja	150				
Hanakin	1,200				
Hay	250				
Hillah	1,500				
Hindieh	200				
Hit	60				
Kerbela Nedjef	70				
Kerkouk	2,000				
Keuy Sanjak	250				
Kezrabat	200				
Kiffel	250				
Koufri	1,000				
Kout Azizieh	200				
Mendeli	400				
Mosul	2,000				
Mousseyb	200				
Nasrieh	200				
Revenduss	200				
Saklaweh	50				
Samara	250				
Semawa	50				
Suleimanieh	2,000				
Palestine and Syria:					
Abedit	150				
Acre	93				
*Beirut	3,000	280	198	19	6
Chefar-Am	19				
*Damascus	10,000	214	264	19	8
Gaza	110				
*Haifa	1,260	175	115	9	
Hebron	1,130				
*Jaffa	3,500	188		10	
*Jerusalem	40,000	321			
Pekiim	100				
Ramleh	80				
*Safed	6,870	90	274	12	
*Saida (and environs)	610	110			
*Tiberias	5,720	140	290	8	
Totals	210,983	3,715	2,431	166	87

Besides these schools, the Alliance has charge of the following: the Talmud Torahs of Adrianople and Damascus, numbering respectively 1,082 and 771 pupils; the Talmud Torah of Smyrna; the schools Revka-Nurial and Aaron Saleh, numbering 500 pupils, in Bagdad; and the common school in Smyrna, numbering 255 pupils. The Alliance has also agricultural schools, which, together with the industrial ones, offer the most hopeful outlook for the Jews of Turkey.

Characteristics.

The Sephardim have held themselves more aloof from the original Jewish inhabitants of the country, and have preserved many of the customs which they brought with them from Spain. The chief seat of the Sephardic Jews is at Salonica; but they predominate in the other cities of western Turkey. Besides these Jews of foreign descent there are the original Jewish inhabitants of the country, called in Palestine "Musta'ribin," and also the "Maghrabin," or Jews of northern Africa. In the eastern part of the Turkish empire, in the vilayets of Van and Mosul, are Jews who are said to be descendants of the Assyrian captives and of those brought back from Palestine by the Armenian king Tigranes III. They are hardly distinguishable from the other inhabitants of the country except by the long curls that they wear hanging over the temples (Cuinet, *l.c.* ii. 654). Of the 5,000 Jews in the vilayet of Van, only 360 adhere to their ancient faith, the rest having adopted the religion of the Armenians.

Language.

The language spoken by the Jews in Turkey is mainly a mixture of Spanish and Hebrew, in which the former is the predominating element. The Ashkenazic Jews speak a Judæo-German jargon. For about a century after their arrival in Turkey the Spanish exiles preserved their mother tongue in its original purity. Gonsalvo de Illescas, a Spanish writer of the sixteenth century, says that he met Jews in Salonica who spoke Castilian with as pure an accent as his own. In later years, however, through the intermixture of words from Hebrew and other tongues, the language degenerated into a jargon (see JUDÆO-SPANISH). For some unknown reason, contrary to their practise in most lands, the Jews have been slow to learn the official language of the country, which is Turkish. Even in the schools founded by the Alliance a knowledge of French was at first held to be more important. Of late years, however, the Jews have become alive to the fact that through their ignorance of the official language they have been crowded out of governmental positions by Greeks and Armenians; and an earnest effort is being made to spread the knowledge of Turkish. The Jews do not appear to have the same antipathy to Arabic; and in Aleppo, Syria, and Mesopotamia, or south of the linguistic line dividing Turkish and Arabic, the Jews ordinarily speak the latter, although Hebrew also is used. In the vilayet of Van the Jews use an Aramaic dialect. The Jews are called "Yahudi" by the Turks, or, with more respect, "Musavi" = "descendants of Moses." A term of contempt which is very commonly applied to them is "tchifut" = "mean," "avaricious."

The Jews have in the main been well treated by

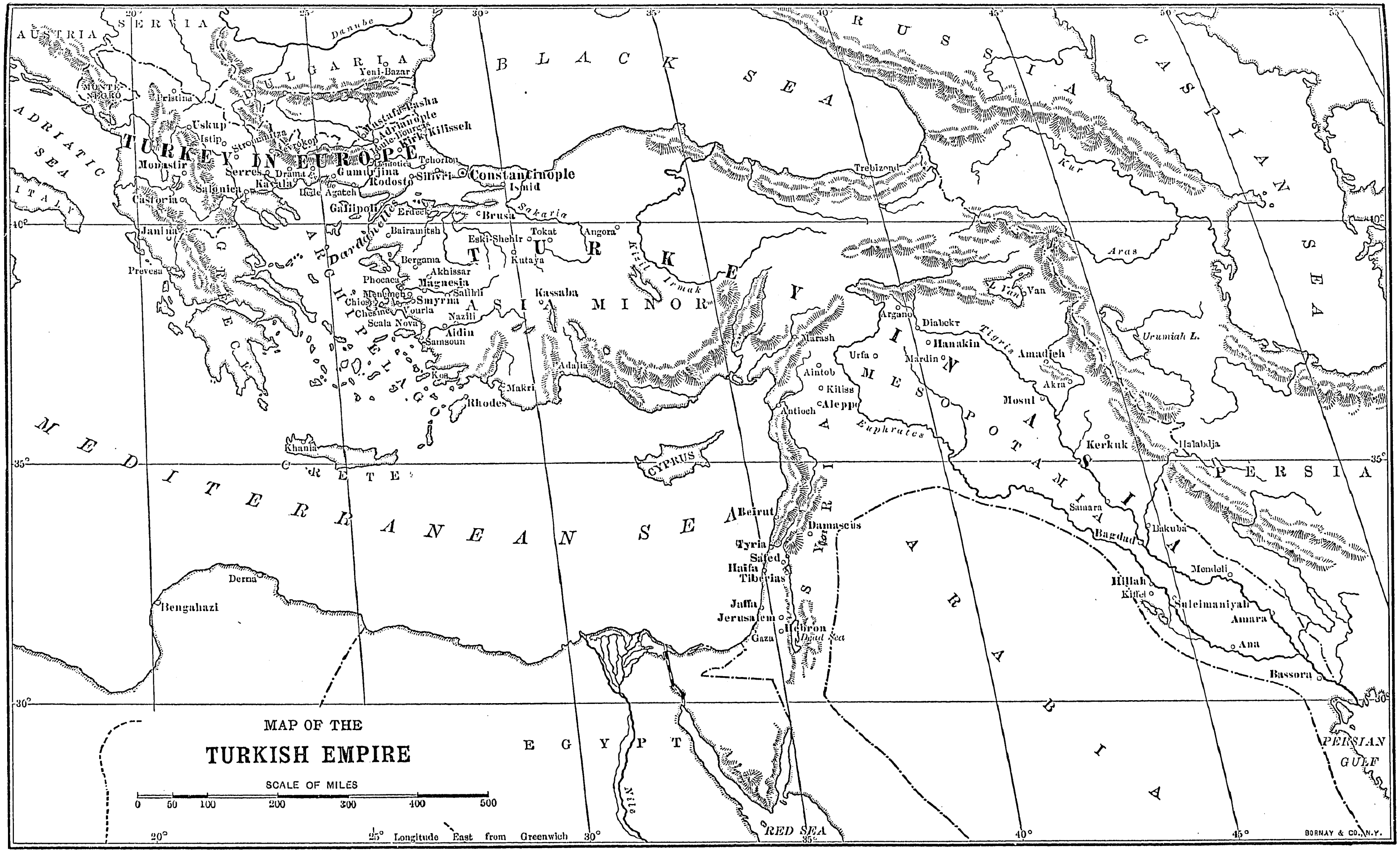
MAP OF THE
TURKISH EMPIRE
SCALE OF MILES
0 50 100 200 300 400 500
Longitude East from Greenwich
20° 25° 30° 35° 40° 45° 50° 55°
BORMAY & CO., N.Y.
AUSTRIA
SERVIA
MONTENEGRO
BULGARIA
Danube
ADRIATIC SEA
ITALY
TURKEY IN EUROPE
GREECE
ARCHIPELAGO
BLACK SEA
RUSSIA
CASPIAN SEA
TURKEY
ASIA MINOR
MESOPOTAMIA
SYRIA
ARABIA
PERSIA
PERSIAN GULF
MEDITERRANEAN SEA
EGYPT
RED SEA
CRETE
CYPRUS
Nile
Dead Sea
Euphrates
Tigris
Kizil Irmak
Sakaria
Kur
Aras
L. Van
Urumiah L.
Dardanelles
Pristina
Yeni-Bazar
Uskup
Istip
Strumnitza
Nevrokop
Mustafa-Pasha
Adrianople
Kirk-Kilisseh
Demotica
Tchorlou
Monastir
Serres
Drama
Gumuljina
Rodosto
Silivri
Constantinople
Ismid
Kavala
Salonica
Kastoria
Gallipoli
Erdek
Brusa
Janina
Prevesa
Bairamitsh
Eski-Shehir
Tokat
Angora
Kutaya
Bergama
Akhissar
Magnesia
Phocaea
Menemen
Chios
Chesme
Smyrna
Salihli
Vourla
Scala Nova
Nazili
Aidin
Samsoun
Kassaba
Kos
Makri
Rhodes
Adalia
Khania
Trebizond
Marash
Aintob
Kiliss
Aleppo
Antioch
Urfa
Argano
Diabekr
Hanakin
Mardin
Van
Amadieh
Akra
Mosul
Kerkuk
Halabdja
Samara
Bagdad
Dakuba
Mendeli
Hillah
Kifel
Suleimaniyah
Amara
Ana
Bassora
Beirut
Damascus
Tyria
Safed
Haifa
Tiberias
Jaffa
Jerusalem
Hebron
Gaza
Derna
Bengahazi

Map of the Turkish Empire, Showing Places Where Jews Reside. Towns Having More Than 1,000 Jews Are Printed in Heavy Type.

Legal Status of the Jews.

the Turkish government; and, as compared with their coreligionists in European countries generally, have been subjected to few restrictions as regards dress and residence. To-day they enjoy the same privileges as all "rayahs," *i.e.*, non-Moslem subjects, whose official position was established in the laws of the "tanzimet" (reform). These were contained in the ḥatti-sherif of Gul-Haneh of 1839 and the ḥatti-humayun of 1856, both issued by the sultan Abd-ul-Mejid. The former placed rayahs and Moslems on an equal footing, guaranteeing them inviolability of person and property. This edict was confirmed and the privileges granted to non-Moslems were increased by the ḥatti-humayun, which assured to all subjects of the sultan, irrespective of creed, the following rights: (1) security of life, honor, and property; (2) civil equality; (3) admission to civil and military service; (4) liberty of religious worship and public instruction; (5) equal taxation; (6) equality on the witness-stand; (7) special and mixed courts; and (8) representation in provincial and communal councils and in the supreme councils of justice. This edict also admits the principle of exemption from military service among non-Moslems on the payment of a fixed tax; and this is the system at present in vogue, non-Moslems not being admitted to the army and paying instead a tax known as "bedel-i-askerieh" (see below).

After the Damascus Affair in 1840 the sultan issued a special firman defining the position of the Jews and protecting them from calumnious accusations. Sultan Abd-ul-Aziz issued a similar firman in 1866 for a similar cause (Franco, "Histoire des Israélites de l'Empire Ottoman," p. 222).

The constitution of 1876 proclaimed the equality of all Ottomans before the law, and admitted them to public office. Thus in the national assembly of 1877 three of the deputies were Jews; there were two Jews in the senate, and two in the council of state; and the secretary of the council was also a Jew. This parliament, however, was adjourned sine die before the world was able to discover what a Turkish parliament could accomplish.

At the time of the Armenian troubles more reforms and privileges were granted to the sultan's non-Moslem subjects, without, however, materially affecting their position. It is not from the nature of the laws but from the method of their execution that the Jews in Turkey suffer; and in this particular they fare no worse than all the other classes of the population.

Taxation.

As regards taxation, it may be remarked that originally the kharaj (see above) was a ransom exacted according to Mohammedan law from conquered peoples who refused to accept Islam and hence were liable to death. Later it came to be regarded as a compensation for exemption from military service. The Jews of Brusa were the first to pay the tax. The tax-paying Jews were distributed into three classes according to property: those of the first class paid 40 drams of silver; those of the second, 20; and those of the third, 10 (a dram at that time was worth a little over 5 cents). The "ḥakam bashi," or chief rabbi, the "millet-cha'ush," or secular agent of the community, the "ḥakam cha'ush," or rabbinical representative, the officiating ministers, teachers, the public slaughterer, and a few families specially favored by the state, were exempt from the tax. It was collected by the millet-cha'ush; and as it was discovered that the statistical lists were not trustworthy, owing to the fact that the rich Jews sometimes paid the tax for the poor, the Jewish tax-gatherers were required to take an oath on a scroll of the Law before delivering the taxes collected by them.

Amplification of the Term "Kharaj."

At the end of the sixteenth century the signification of the term "kharaj" was extended to include twelve different taxes; so that to be exempt from the kharaj was to be exempt from all taxes. The twelve taxes, paid by Jews and Christians alike, were the following: (1) "saliane," or annual levy; (2) "ordu-akchesi," or army-tax; (3) "resim-kismet," or heritage-tax; (4) "cherahor-akchesi," or imperial pasturage-tax; (5) "ḳaza-akchesi," or tax for maintaining the residence of the governor; (6) "ḳassab-akchesi," or meat-tax; (7) "chair-akchesi," or bird-tax; (8) "rab-akchesi," a tax payable by the community collectively; (9) "bedel-kharaj," or "bashi-kharaj," tax for exemption from military service; (10) "jelb-akchesi," tax for the support of the imperial flocks; (11) tax for the support of the imperial couriers; and (12) tax to supply the sultan with furs. Besides these levies the kharaj included certain services to the number of seven, exemption from which might be purchased. These were: work on the fortifications, public buildings, roads, etc.; sentry duty, etc.; and the quartering of new recruits. The promulgation of the ḥatti-sherif of 1839 abolished the kharaj in principle, although the tax survived in fact as compensation for non-performance of military duty, until the issue of the ḥatti-humayun. The admission of rayahs into the army as ordained by this edict presented so many difficulties that a new device was invented: every rayah purchased exemption from military duty by paying the bedel-i-askerieh (see above) instead of the old kharaj. The rayahs of Constantinople—Jews and Christians alike—were exempt from this tax. In the provinces the tax was collected by the "mukhtar," or collector for the rabbinate.

In its turn the bedel was modified; and to-day the rayahs throughout the empire (Constantinople excepted) pay in place of the old kharaj two annual taxes, namely: (1) the "bedel-i-askerieh," which amounts to about $1.68 for every male between the years of twenty and sixty; and (2) the "darbieh," or "yol-parasi" (road-tax), which averages about 76 cents for every male between the same years. In addition the Jews pay communal taxes.

Present Administration.

In the year 1864 the Jews of Constantinople, at the request of the government, drew up a constitution which was approved by Sultan Abd-ul-Aziz May 5, 1865. This provided for three councils: (1) a "mejlis-'umumi," or national assembly, to be composed of eighty members; (2) a "mejlis-jismani," or temporal council, of seven lay members; and (3) a "mejlis-ruḥani," or spiritual council, of nine rabbis. The grand rabbi at Constantinople has no authority over the other grand rabbis of the empire, merely representing them before the Porte and transmitting to them communications from the government. It should be stated that beginning with the reign of Sultan Maḥmud II. (1808-39) the spiritual chief chosen by the Jews has received the imperial sanction before entering upon his duties. The first rabbi to be elected in this way was Abraham Levy (1835), who was installed in office with much pomp and ceremony. His successor, Samuel Ḥayyim, was removed by the government after a year of office because he was a foreigner. Since that time there have been five ḥakam bashis (see Constantinople). The present chief rabbi, Moses ha-Levi, bears the title "ḳaimaḳam" (= "locum tenens").

The judicial authority is in the hands of a bet din of three members, who adjudicate civil and religious cases, but may not pronounce sentence of capital punishment. In the provinces the rabbi or a member of the bet din represents the community before the governor of the province. There are ḥakam bashis also at Adrianople and Salonica in Europe and at Aleppo, Bagdad, Beirut, Jerusalem, and Smyrna in Asia. See Arabia; Bulgaria; Egypt; Palestine; Rumania; Servia; Syria; and special articles on the cities of these countries and of Turkey.

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J. M. W. M.

TURTELTAUB, WILHELM: Austrian physician and poet; born at Rzeszow, Galicia, March 25, 1816. At the age of twelve he wrote a comedy in imitation of Kotzebue's "Sorgen Ohne Noth." In 1830 he entered the University of Vienna to study medicine (M.D. 1840), collaborating at the same time on the "Zuschauer," "Wanderer," and "Sammler." From 1841 he practised his profession in his native town. In 1835 his first work, "Wiener Fresko-Skizzen," was published; and his one-act comedy "Der Nachtwandler bei Tage" was produced with success at the Leopoldstädter Theater. At this time he made the acquaintance of Saphir, who induced him to contribute to his periodical "Der Humorist." In 1837 his "Nur Eine Löst den Zauberspruch" was played in Vienna and various other cities of Austria, and in Germany also. His "Der Abenteuerer" and "Der Jugendfreund" were produced at the Hofburg Theater, Vienna. In 1859 Turteltaub edited the "Wiener Volksbühne."

Bibliography: *Der Jüdische Plutarch*; Wurzbach, *Biographisches Lexikon*.

S.

TURTLE-DOVE. See Dove.

TUS, JACOB. See Tawus.

TUSHIYYAH (lit. "sound knowledge"): Publishing establishment founded in Warsaw in 1896, which, though a private enterprise, is in reality a Hebrew publication society striving to further the development and spread of Neo-Hebrew literature. Its founder, Ben-Avigdor, who was also one of the founders of the older and similar concern, the Aḥiasaf, was its first editor, and M. Balascher was his associate in the business management. The present (1905) editors are Ben-Avigdor and S. L. Gordon (born in Lida, government of Wilna, 1866). The Tushiyyah's program is given in its subtitle: "The editing of good and useful books in the Hebrew language for the spread of knowledge and for the teaching of morality and civilization among Jewish youth; also scientific books in all branches of literature." It has published, either in the original or in translations, numerous novels, biographies, poems, and historical and miscellaneous works, and has contributed much to the revival of Hebrew literature in its latest phases. It has provided Hebrew teachers with the most popular text-books for the elementary teaching of Hebrew according to modern methods, and has also done much to encourage talented Hebrew writers. Among the authors whose works have been published by the Tushiyyah are: Frischman, Bernfeld, Brainin, Ludvipol, Slouschz, Taviov, Berdyczewski, and Rabinowitz.

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H. R. P. Wi.

TYCHSEN, OLAUS GERHARD: Christian Hebraist and Orientalist; born at Tondern in Sleswick, Denmark, Dec. 14, 1734; died at Rostock, Germany, Dec. 30, 1815. He studied rabbinics at the University of Halle, and journeyed through Germany and Denmark in the years 1759 and 1760 on a fruitless mission for the conversion of the Jews, giving rise to an unseemly altercation by a conversionist sermon in the Altona synagogue. In the latter year he was called to the newly founded University of Bützow, Mecklenburg, and remained there as professor of Oriental languages till the university ceased to exist (1789), when he became chief librarian and director of the museum at Rostock. Besides many works on Arabic and Syriac archeology and philology, he published "Bützowische Nebenstunden" (6 vols., Wismar, 1766-69), containing a large amount of material regarding the text of the Old Testament, derived mainly from Jewish commentators like Rashi and from the older versions, as the Septuagint and Targum. He claimed the ability to speak "the Talmudic language," and in a special monograph denied the authenticity of the Maccabean and other Jewish coins.

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T. J.

TYPES, ANTHROPOLOGICAL: Correlated norms of racial qualities. Individuals who present an interrelation between the color of the hair and that of the eyes are considered typical representatives of their race. In the blond races fair hair is generally accompanied by blue eyes; in brunette races brown or black hair is generally accompanied by dark eyes. The former are considered anthropologically blond types; the latter, brunette types. Individuals who do not exhibit such an interrelation of the color of the hair and eyes, having dark hair with blue eyes and vice versa, are called mixed types. Owing to the preponderance of dark hair and eyes among the Jews (see Eye; Hair), anthropologists have counted them among the races of a brunette type.

From extensive investigations of the color of the hair and eyes of the school-children in Germany, Virchow has shown that the Jews have not maintained their type in as pure a state as has been generally supposed. Of 75,377 Jewish children examined, only 46.83 per cent were brunettes having both dark hair and dark eyes; 11.17 per cent were blonds having light hair and light-colored eyes; and 42 per cent were of the mixed type having either dark hair with fair eyes, or vice versa. In Austria, according to Schimmer, 32 to 47 per cent (according to the province) of the Jewish children are pure brunettes, and 8 to 14 per cent are pure blonds. In Bulgaria, Wateff has found that only 49.57 per cent of Jewish children are brunettes, while 8.71 are blonds and 41.72 are of mixed type; and even in North Africa, where the dark type predominates among the Jews, 76.40 per cent are brunettes, 4.62 per cent are blonds, and 18.98 per cent are of mixed type.

TYPES OF PIGMENTATION IN JEWS OF VARIOUS COUNTRIES.

Nativity.	Type (per cent).			Number Observed.	Observer.
	Brunette.	Blond.	Mixed.		
Galician Jews:					
Men in New York.....	43.93	13.12	42.95	305	Fishberg.
Women in New York.	50.82	16.39	32.79	122	Fishberg.
Polish:					
Men in New York.....	53.65	9.52	36.83	315	Fishberg.
Women in New York.	50.00	5.36	44.64	56	Fishberg.
Men in Poland........	57.92	0.55	41.53	183	Elkind.
Women in Poland	58.50	8.50	33.00	118	Elkind.
Lithuanian and White-Russian:					
Men in New York.....	53.09	8.73	38.18	275	Fishberg.
Women in New York..	53.00	12.00	35.00	100	Fishberg.
Men in Lithuania.....	63.06	10.19	26.75	314	Yakowenko, Talko-Hryncewicz.
Women in Lithuania..	74.00	6.00	20.00	100	Yakowenko.
Little-Russian:					
Men in New York.....	49.31	7.31	43.38	219	Fishberg.
Women in New York..	55.41	8.11	36.49	74	Fishberg.
Men in Little Russia..	51.30	16.20	34.00	869	Talko-Hryncewicz.
Women in Little Russia.	68.60	6.90	24.30	799	Talko-Hryncewicz.
Rumanian:					
Men in New York.....	46.67	10.66	42.67	150	Fishberg.
Women in New York..	50.00	13.64	36.36	44	Fishberg.
Hungarian:					
Men in New York.....	45.71	12.14	42.15	140	Fishberg.
Women in New York..	61.54	5.13	33.33	39	Fishberg.
United States:					
Men in New York.....	50.81	8.87	40.32	124	Fishberg.

Among Jewish adults anthropological investigation has shown that the brunette type is not in the majority. From the accompanying table it will be observed that the percentage of brunettes is only 43 among the Galician Jews, while it reaches as high as 74 per cent among Lithuanian Jewesses. Blonds are very rare among the Jews of Russian Poland; but among other classes they are encountered quite often. Among the Little-Russian Jews the proportion reaches 16 per cent. The mixed types are everywhere found in the proportion of from 30 to 40 per cent of all the individuals examined.

Origin of Blond and Mixed Types.

The origin of the blond and mixed types among the Jews has been a favorite topic of discussion for many anthropologists. Some have maintained that they are the product of intermixture with the indigenous peoples of the European countries in which the Jews have lived; others show that even among Jews who do not live among blond races, as, for instance, those of Syria, Tunis, Morocco, and Algiers, many blonds are met with. It is also shown that if intermixture with northern European races were the origin of the blond Jews, the countries whose non-Jewish populations present the largest percentage of blonds, as Prussia, Lithuania, etc., should have the largest proportion of Jewish blonds also. On the other hand, in the south and the east of Europe, where the Gentiles are darker, more Jewish brunettes and fewer blonds should be found. That this is not the case is shown by the following figures, taken from Virchow's census of the color of the hair and eyes of school-children in Germany:

Province.	Per Cent of Blonds.		Per Cent of Brunettes.	
	Jews.	Christians.	Jews.	Christians.
Prussia..............	11.23	39.75	43.34	14.05
Hesse................	11.17	31.53	41.50	13.22
Baden................	10.32	24.34	41.95	21.18
Bavaria..............	10.38	20.36	39.45	21.10
Alsace-Lorraine......	13.51	18.44	34.59	25.21

These figures show in a striking manner that in the provinces of Germany where the percentage of brunettes is smallest among the Christian population—in Prussia, for instance, only 14.05 per cent—the Jews have 42.34 per cent of brunettes; while in Alsace-Lorraine and Bavaria, where the Christians show 25.21 and 21.1 per cent of brunettes respectively, the Jews have only 34.59 and 39.45 per cent respectively of such. This is further confirmed by the following figures (from the works of Virchow and Schimmer) showing the distribution of Jewish pure blond and brunette types in Germany and Austria:

Province.	Germany (Virchow).		Province.	Austria (Schimmer).	
	Pure Blonds.	Pure Brunettes.		Pure Blonds.	Pure Brunettes.
Silesia............	8.20	49.53	Bohemia........	8.29	46.87
Pomerania.......	8.85	50.58	Lower Austria...	8.69	46.16
Brandenburg......	9.64	47.39	Moravia.........	9.86	43.15
East and West Prussia........	11.61	43.04	Bukowina.......	13.55	35.21
Posen............	12.39	39.22	Galicia..........	13.97	32.91

It is evident from these figures that the farther one goes south and east in Europe, the smaller is the

Distribution of Blonds.

percentage of brunettes encountered among the Jews and the larger the percentage of blonds. With the non-Jewish population the reverse is the fact. Most of the blonds are found in Prussia, Pomerania, Sleswick-Holstein, Hanover, Westphalia, etc., while farther east, reaching to Posen, Silesia, Bohemia, Moravia, Upper and Lower Austria, Bukowina, and Galicia, the percentage of pure blonds decreases and that of brunettes increases. It is also noteworthy, as has been pointed out by Virchow, that in localities where, owing to religious and social prejudices, the Jews have lived for centuries in strict isolation from other races, and presumably have not intermarried with their Gentile neighbors, the proportion of blond types is larger than in the Prussian provinces, where they have not been socially isolated, but, on the contrary, have entered into general social intercourse with the non-Jewish inhabitants. Here the largest proportion of brunettes is found among the German and Austrian Jews. But it must be mentioned that in Algiers, Tunis, and Morocco, where the indigenous population is of a dark type, the Jews also are darker.

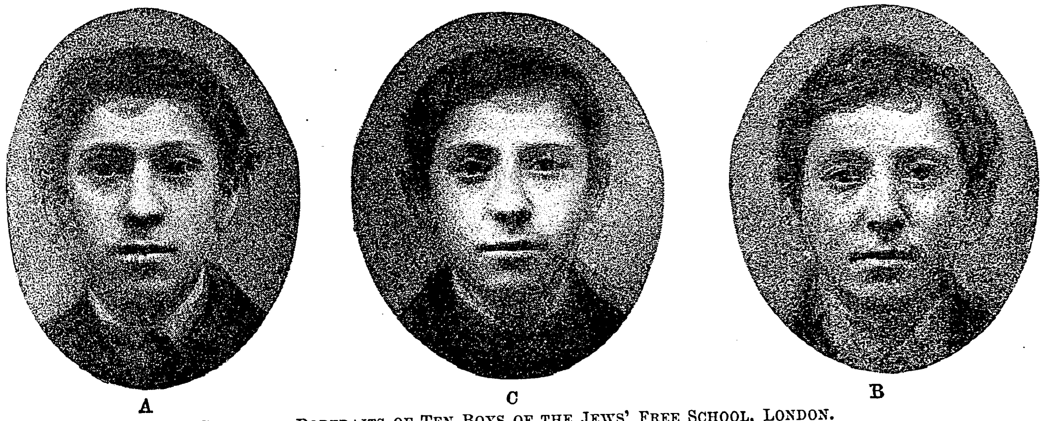

Composite Portraits of Ten Boys of the Jews' Free School, London.
A is the composite portrait of five boys, B of another five, and C a composite of A and B.
(From the "Journal of the Anthropological Institute.")

It has been suggested that the blond type among the Jews is due to intermixture with the so-called Aryan, or north-European, races, in proof of which the following argument has been advanced: The Aryan type is known to consist in the combination of blond hair, blue eyes, tall stature, and dolichocephalism or long-headedness. Among the Galician Jews, Majer and Kopernicki found that while among the brunette Jews 6.2 per cent are dolichocephalic, 20 per cent of the blond Jews of the same section are so. This has been repeatedly cited as evidencing a relation between blondness and long-headedness among the Jews in Galicia, and is thought to be due to Teutonic intermixture. In Odessa, Pantukhof ("Proc. Russian Anthropological Society," pp. 26–30, St. Petersburg, 1889) has found that the Jews who have dark hair and eyes are of short stature, while those who have fair eyes and hair are taller. In Caucasia the same author has observed that the Jews with fair eyes measure on the average 1.644 meters, and those with dark eyes 1.617 meters only. But all these conclusions are based on a small number of cases, and other investigations tend to disprove them. In Baden, Otto Ammon found no relation between blond hair, blue eyes, and dolichocephalism, while in Poland, Elkind noticed that Jews with dark hair and eyes were taller than those with fair hair and light eyes, which phenomena are the reverse of those in the so-called Aryan type. Similar results were obtained by Fishberg in his observations of the immigrant Jews in New York. The darker Jews had practically the same head-form (cephalic index 81.97) as the blond-haired (82.35). The same was the case with tall Jews as compared with those of short stature: the craniometrical lines were about the same. Indeed, Jews with fair hair and eyes were taller than those with dark hair and eyes.

Fishberg concludes from all the statistics gathered by him that the ideal Aryan type is not to be observed among the Jews. On the contrary, the rule appears to be that tall persons have darker hair and eyes, and that a smaller percentage of them are dolichocephalic; while Jews of short stature are of fairer complexion and include a larger percentage of dolichocephalic persons. This tends to exclude the hypothesis that Aryan influence is the cause of the Jewish blond type; but it tends to confirm the theory of admixture from the Slavonian type.

Bibliography: M. Fishberg, *Materials for the Physical Anthropology of the Eastern European Jews*, in *Annals of the New York Academy of Sciences*, 1905; S. Wateff, *Anthropologische Beobachtungen der Farbe der Augen, der Haare und der Haut bei den Schulkindern von den Türken, Pomaken, Tataren, Armenier, Griechen und Juden in Bulgarien*, in *Correspondenzblatt der Deutschen Gesellschaft für Anthropologie*, 1903, xxxiv., Nos. 7, 8. See also Eye and Hair.

J. M. Fi.

What is popularly known as "the Jewish type" is not a correlation of definite anthropological measures or characteristics, but consists principally in a peculiar expression of face, which is immediately and unmistakably recognized as "Jewish" in a large number of cases of persons of the Jewish race. It has been observed that children in New York, Gentile as well as Jewish, can unerringly distinguish between Jew and Gentile, whether juvenile or adult. The negroes of the Gold Coast are said to differentiate the two types of Europeans with equal exactitude, saying "here come two whites and a Jew," instead of "here come three whites" (Andree, "Zur Volkskunde der Juden," p. 38). Yet when taken together in large numbers, a considerable proportion of Jews fail to betray their racial provenience. In collective photographs of Jewish school-children and inmates of institutions it has been found that while about 53 per cent of the subjects can be more or less certainly identified as Jews by their facial expression, the remaining 47 per cent fail to show any distinctive feature which would definitely mark them as Semites, though if compared with Gentiles of the same class they could probably be differentiated. It has also been remarked that persons who do not have the Jewish expression in their youth acquire it more and more as they grow from middle to old age. Although Jewesses appear to be more variable in appearance than Jews, they seem to show the type in its greatest purity when they actually are Jewish in features.

Expression.

Composite Portraits.

The precise nature of this Jewishness is very difficult to determine with any degree of certainty or accuracy. Evidently it is not in any one feature, for whenever any single trait, such as the shape of the nose or the brilliancy of the eyes, is assumed to be characteristic, the very next example is liable to disprove the validity of the test. The sole attempt to obtain any scientific discrimination of the Jewish expression was made by F. Galton and Joseph Jacobs in 1885, by means of composite portraiture. In their experiments Jewish boys of the Jewish Free School, London, were selected as being typically Jewish in appearance, and full-face and profile photographs were first taken on a uniform scale, and then superimposed on a single plate, so that the eyes and mouth in each case fell upon the same spots on the plate. By this means all the varying traits and features blurred out, while the common characteristics were emphasized and became stronger. The results were given in "The Photographic News," April, 1885, and in "The Journal of the Anthropological Institute," 1885. The full-face composite here given is made up of (*a*) that of five Jewish lads, (*b*) that of another five, and (*c*) one of (*a*) and (*b*), thus giving the summary of the characteristic features of ten typically Jewish boys. The result is remarkably Jewish in appearance, and it will be found that this character is given by the eyebrows, eyes, nose, and lips, while the position and contour of the cheek-bone also serve to determine it. The eyebrows are generally well-defined, somewhat bushy toward the nose, and tapering off toward the extremities. The eyes themselves are generally brilliant, both lids are heavy and bulging, and it seems to be the main characteristic of the Jewish eye that the upper lid covers a larger proportion of the pupil than among other persons. This may serve to give a sort of nervous, furtive look to the eyes, which, when the pupils are small and set close together with semistrabismus, gives keenness to some Jewish eyes. The lymph-sac beneath the eye is generally fuller and more prominent than among non-Jews. The high cheek-bone gives as a rule the hollow cheek that adds to the Jewish expression, while the nose in full face can be discerned only by the flexibility of the nostrils, the chief Jewish characteristic of this organ (see Nose). The upper lip is generally short, and the lower projects, giving a somewhat sensual appearance to the face. The chin almost invariably recedes from the lip, leaving an indentation beneath it in the great majority of instances. The ears of many Jewish persons project, and in boys increase the impression of Jewishness.

Adults.

With growth, as already noted, the Jewish expression becomes even more marked. In males this may be due to the appearance of the mustache and beard, and it is frequently found that the mustache is somewhat sparse, a rather bare portion intervening between the tuft under the nostril and the mustache proper. The beard is in some cases comparatively thick and in others luxuriant, curling, and parting naturally. It is to be observed that some Jewish faces have almost all of these stigmata. The miniature of Spinoza (Jew. Encyc. xi. 512) shows the brilliant and sensitive eye, the conspicuous nostril, and the thick underlip. That of Benfey (*ib.* iii. 16) has the projecting ears, the thick underlip, and the conspicuous alæ of the nose, while the lymph-sac is well developed and the pupil of the eye is nearly half hidden by the upper lid. The same characteristic will be seen in the portrait of Moses Berlin (*ib.* iii. 80), which has, in addition, the marked eyebrows and the curved nostril.

Besides all these details, there is something in the whole formation of the face which is generally found in the Jewish type. As a rule, the face is oval in shape, especially in the best type of Jewesses, and if regarded in profile, it is distinctly convex, the nose being, as it were, an appendix to the ellipsoid. It is rare indeed that a Jew is found with a prognathous jaw.

Notwithstanding the similarity of expression found in large measure among all Jews, there are a number of distinctions which enable a close observer to distinguish between various subtypes of the Jew. Close attention to Talmudic study, combined with the peculiar work of the sweat-shop, produced in eastern Europe what is known as "the ghetto bend." The need for wearing phylacteries on the forehead while the head is covered has led in many instances to the hat being worn upon the back of the head. These two characteristics often enable observers to identify Jews from eastern Europe, even before their faces are seen. Among them, too, it has been claimed, various subdivisions can be discerned, consisting mainly in differences in the projection of the cheek-bones, the formation of the eyelids, and the thickness of the lips. It has even been held by those who believe in a strong admixture from surrounding nations that there is a Slavonic, Mongoloid, and Armenioid type of the Jew, due to admixture of Slavic, Tatar, or Armenian blood. Luschan indeed professes to regard

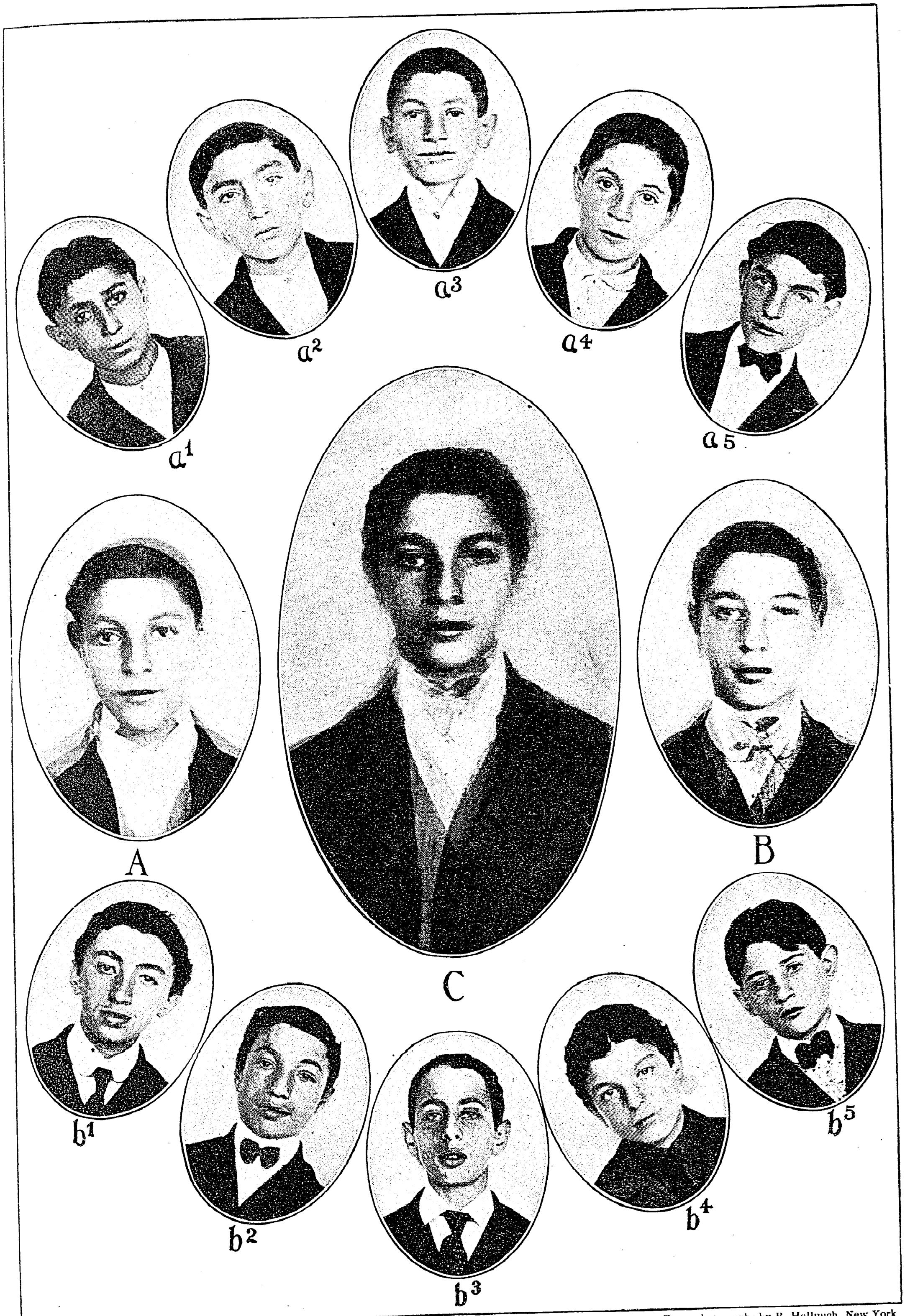
a^1
a^2
a^3
a^4
a^5
A
C
B
b^1
b^2
b^3
b^4
b^5

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From photographs by B. Hellmich, New York.

THE JEWISH TYPE.

Composite Portrait of ten Jewish Lads, New York.

(A=composite of a^1 a^2 a^3 a^4 a^5. B=composite of b^1 b^2 b^3 b^4 b^5. C=co-composite of A and B.)

the last-named as the original source of the Jewish race.

Numbers of Jews are found, on the other hand, who possess none of the characteristics here noted, and yet are recognizable as Jews. This is especially true of the Little-Russians, who apparently resemble their Gentile neighbors in every facial characteristic, but are differentiated from them by some subtile nuance which distinguishes them as Semites. It is seemingly some social quality which stamps their features as distinctly Jewish. This is confirmed by the interesting fact that Jews who mix much with the outer world seem to lose their Jewish quality. This was the case with Karl Marx, Halévy the musician (Meyerbeer was remarkably Jewish), Sir Julian Goldsmid, Sir John Simon (in whom there was a mixture of Gentile blood), Sir David Salomons, and Rubinstein. Two illustrious living Italians, Lombroso and Luzzatti, would scarcely be taken for Jews; and even the late Theodor Herzl was not distinctively Jewish, all observers drawing attention to his resemblance to the Assyrian rather than to the Jewish type.

Bibliography: Jacobs, *Jewish Statistics*, pp. xxxii.-xxxiv.

J.

TYPOGRAPHY: The art of printing. The invention of printing was welcomed by the Jews as "the art of writing with many pens." From the time of the earlier printers reference is made to their craft as "holy work" ("'Abodat ha-Ḳodesh"). It may here be treated under the two headings of history and characteristics.

I. History: The history of Hebrew printing is divided into five stages, of which only a sketch can be attempted in this place, many of the details being already treated under the names of prominent printers or presses. The five stages of Hebrew typography are as follows: I., 1475-1500, incunabula in southern Europe; II., 1500-42, spread to north and east; III., 1542-1627, supremacy of Venice; IV., 1627-1732, hegemony of Amsterdam; V., 1732-1900, modern period, in which Frankfort, Vienna, and, more recently, Wilna and Warsaw have come to the front. For the most part Hebrew printing has been done by Jews, but the printing of Bibles has been undertaken also by Christian typographers, especially at the university towns of Europe. These productions, for lack of space, are for the most part to be neglected in the following sketch.

Incunabula.

I. (1475-1500): It was twenty years before the Jews made use of the art for Hebrew printing, as the conditions in Germany did not admit of their doing so there; and all the Hebrew printing of the fifteenth century was done in the Italian and Iberian peninsulas, where about 100 works were produced before 1500. Hebrew printing began in Italy; and apart from **Reggio di Calabria,** where the first printed book was produced in 1475, and **Rome,** where possibly the earliest Hebrew press was set up, printing was centered about **Mantua,** where it began in 1477. In the same year **Ferrara** and **Bologna** started printing. The chief printer family of Italy was that of the Soncinos, which besides working at Mantua printed at **Casale-Maggiore, Soncino, Brescia, Naples,** and **Barca.** Bible, Talmud, and ritual, halakic, and ethical works naturally formed the chief subjects of printing in these early days. In Spain, Hebrew printing began at **Guadalajara** in 1482, went three years later to **Ixar,** and finished at **Zamora,** while in Portugal it began at **Faro** in 1487, went to **Lisbon** in 1489, and finished at **Leiria** in 1792. The total number of books printed in Spain and Portugal amounted to only 17. The early types were rough in form; but the presswork for the most part was excellent, and the ink and paper were of very enduring quality. Owing to the work of the censor and the persecution of the Jews, the early productions of the Hebrew presses of Italy and the Iberian Peninsula are extremely rare, one-fifth of them being unique (for further particulars see Incunabula).

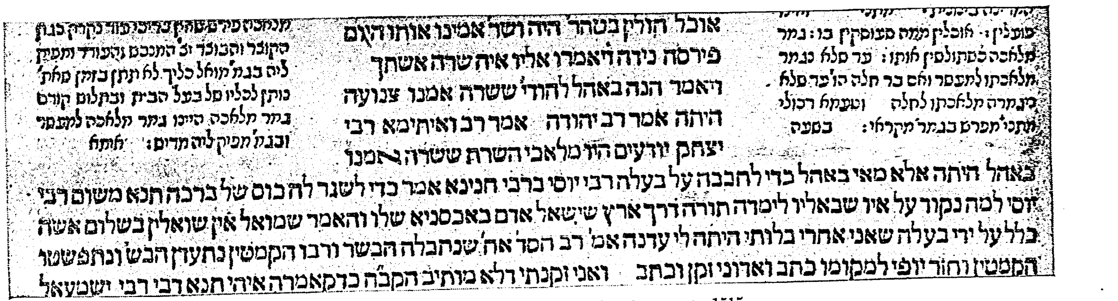

From the Tractate Baba Meẓi'a, Soncino, 1515.

Second Period.

II. (1500-42): This period is distinguished by the spread of Jewish presses to the Turkish and Holy Roman empires. In **Constantinople,** Hebrew printing was introduced by David Naḥmias and his son Samuel about 1503; and they were joined in the year 1530 by Gershon Soncino, whose work was taken up after his death by his son Eleazar (see Constantinople—Typography). Gershon Soncino put into type the first Karaite work printed (Bashyaẓi's "Adderet Eliyahu") in 1531. In **Salonica,** Don Judah Gedaliah printed about 30 Hebrew works from 1500 onward, mainly Bibles, and Gershon Soncino, the Wandering Jew of early Hebrew typography, joined his kinsman Moses Soncino, who had already produced 3 works there (1526-27); Gershon printed the Aragon Maḥzor (1529) and Ḳimḥi's "Shorashim" (1533). The prints of both these Turkish cities were not of a very high order. The works selected, however, were important for their rarity and literary character. The type of Salonica imitates the Spanish Rashi type.

Turning to Germany, the first Jewish press was set up in **Prague** by Gershon ben Solomon Cohen, who founded in that city a family of Hebrew printers, known commonly as "the Gersonides." He began printing in 1513 with a prayer-book, and during the period under review confined himself almost exclusively to this class of publications, with which he supplied Jewish Germany and Poland. He was joined about 1518 by Ḥayyim ben David Schwartz, who played in northern Europe the same wandering rôle the Soncinos assumed in the south. From 1514 to 1526 he worked at Prague, but in 1530 he was found at **Oels** in Silesia, printing a Pentateuch with the Megillot and Haftarot. He transferred his activity to the southwest at **Augsburg**, where in 1533 he published Rashi on the Pentateuch and Megillot, the next year a Haggadah, in 1536 a letter-writer and German prayer-book, and in 1540 an edition of the Ṭurim, followed by rimed Judæo-German versions of Kings (1543) and Samuel (1544). In 1544 he moved to **Ichenhausen**, between Augsburg and Ulm, and finally settled in 1546 at **Heddernheim**, where he published a few works. At Augsburg, 1544, the convert Paulus Emilius printed a Judæo-German Pentateuch. Three works of this period are known to have been printed at **Cracow**, the first of them, in 1534, a commentary of Israel Isserlein on "Sha'are Durah" with elaborately decorated title-page.

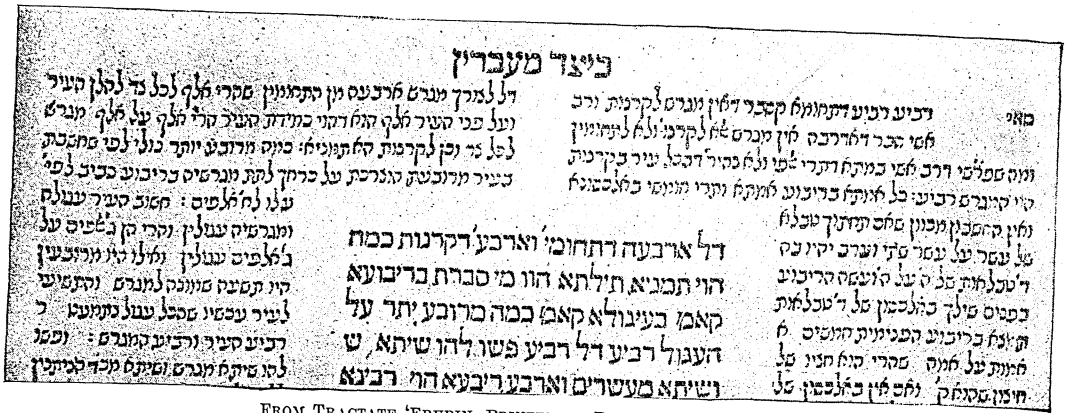

כיצד מעברין

דל ארבעה דתחומי וארבע דקרנות כמה
הוי תמניא תילתא הוו מי סברת בריבוע
קאמי בעיגולא קאמ׳ כמה מרובע יתר על
העגול רביע דל רביע פשו להו שיתא, ש
ושיתא מעשרים וארבע ריבעא הוי רבנא

FROM TRACTATE 'ERUBIN, PRINTED BY BOMBERG, VENICE, 1521.

Other towns of Germany also printed Hebrew works during this period, but they were mainly portions of the Biblical books, mostly editions of the Psalms, produced by Christian printers for Christian professors, as at **Cologne** (1518), **Wittenberg** (1521 onward), **Mayence** (1523), **Worms** (1529), and **Leipsic** (1538). To these should be added Thomas Anshelm's edition of the Psalms at Tübingen in 1512. It was followed by his edition of Ḳimḥi's grammar at **Hagenau**, 1519. With these may be mentioned the **Paris** printers of the sixteenth century (from 1508 onward), who produced grammars and Bibles (see PARIS).

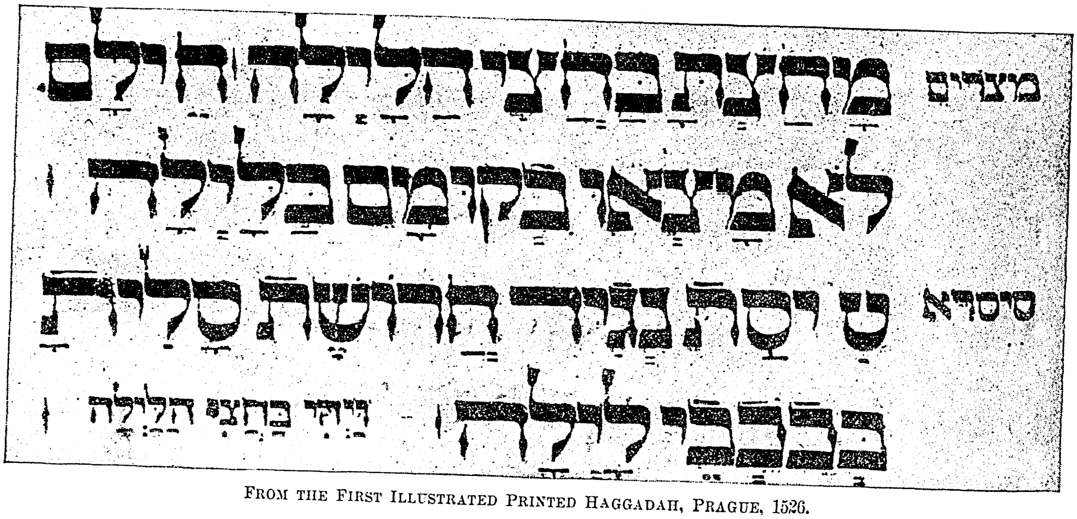

מצרים מחצת בחצי הלילה חילם
לא מצאו בקומם בלילה
סיסרא ט יסת נגיד חרושת סלית
ויהי בחצי הלילה בככבי לילה

FROM THE FIRST ILLUSTRATED PRINTED HAGGADAH, PRAGUE, 1526.

Returning to the earlier home of Hebrew printing, a considerable number of towns in Italy had Hebrew presses early in the sixteenth century, mainly through the activity of Gershon Soncino,

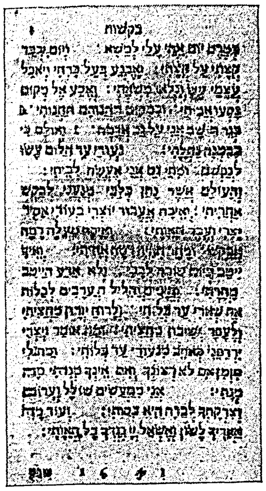

From "Seder Tefillot," Verona, 1648.

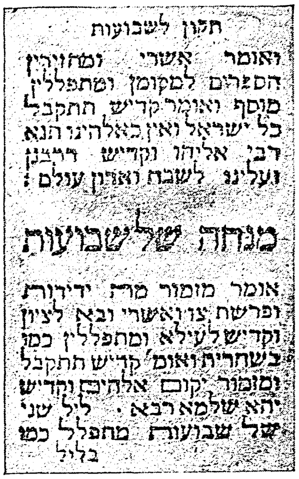

תקון לשבועות
ואומר אשרי ומחזירין
הספרים למקומן ומתפללין
מוסף ואומר קדיש תתקבל
כל ישראל ואין כאלהינו תנא
דבי אליהו וקדיש דרבנן
ועלינו לשבח ואדון עולם :

מנחה של שבועות

אומר מזמור מה ידידות
ופרשת צו ואשרי ובא לציון
וקדיש לעילא ומתפללין כמו
בשחרית ואומ׳ קדיש תתקבל
ומזמור יקום אלהים וקדיש
יהא שלמא רבא • ליל שני
של שבועות מתפלל כמו
בליל

From "Seder Tefillot," Amsterdam, 1739.

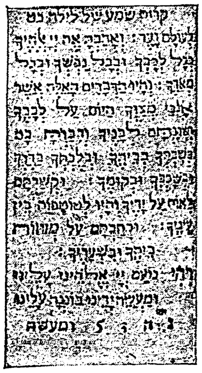

From "Koh Tebareku," Leghorn, 1653.

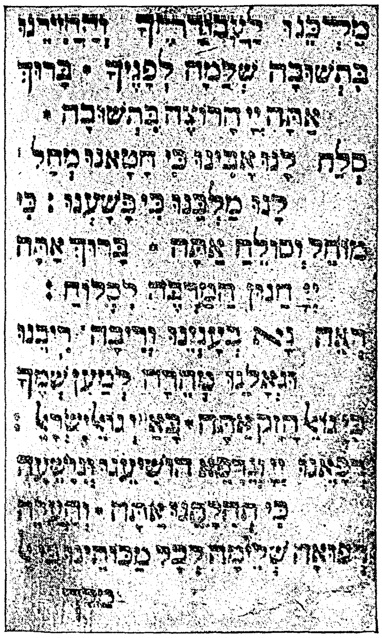

מלכנו לעבודתך והחזירנו
בתשובה שלמה לפניך • ברוך
אתה יי הרוצה בתשובה •
סלח לנו אבינו כי חטאנו מחל
לנו מלכנו כי פשענו : כי
מוחל וסולח אתה • ברוך אתה
יי חנון המרבה לסלוח :
ראה נא בענינו וריבה ריבנו
וגאלנו מהרה למען שמך
כי גואל חזק אתה • בא״י גואל ישראל :
רפאנו יי ונרפא הושיענו ונושעה
כי תהלתנו אתה • והעלה
רפואה שלמה לכל מכותינו

From "Tefillot Ma'ariv," Sulzbach, 1736.

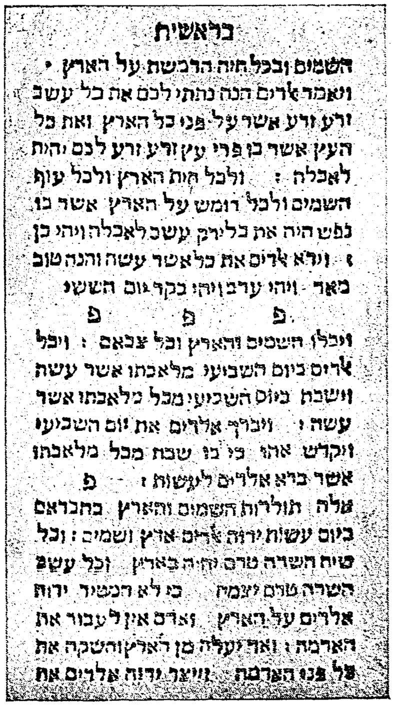

בראשית
השמים ובכל חיה הרמשת על הארץ •
ויאמר אלדים הנה נתתי לכם את כל עשב
זרע זרע אשר על פני כל הארץ ואת כל
העץ אשר בו פרי עץ זרע זרע לכם יהיה
לאכלה : ולכל חית הארץ ולכל עוף
השמים ולכל רומש על הארץ אשר בו
נפש חיה את כל ירק עשב לאכלה ויהי כן
: וירא אלדים את כל אשר עשה והנה טוב
מאד • ויהי ערב ויהי בקר יום הששי
פ פ פ
ויכלו השמים והארץ וכל צבאם : ויכל
אלדים ביום השביעי מלאכתו אשר עשה
וישבת ביום השביעי מכל מלאכתו אשר
עשה : ויברך אלדים את יום השביעי
ויקדש אתו כי בו שבת מכל מלאכתו
אשר ברא אלדים לעשות : פ
אלה תולדות השמים והארץ בהבראם
ביום עשות ידוד אלדים ארץ ושמים : וכל
שיח השדה טרם יהיה בארץ וכל עשב
השדה טרם יצמח כי לא המטיר ידוד
אלדים על הארץ ואדם אין לעבוד את
האדמה : ואד יעלה מן הארץ והשקה את
כל פני האדמה • וייצר ידוד אלדים את

From Pentateuch, Constantinople or Salonica, 1516.

SPECIMENS OF SMALL FORMAT.

who is found in **Fano** (1515), **Pesaro** (1517), **Ortona** (1519), and **Rimini** (1521); other presses were temporarily worked in **Trino, Genoa,** and Rome, the last under Elijah LEVITA. In Bologna nine works were produced between 1537 and 1541, mainly prayer-books and responsa. Above all, this period is distinguished in Italy by the foundation and continuance of the Venetian press under the guidance of Daniel BOMBERG, a Dutchman from Antwerp.

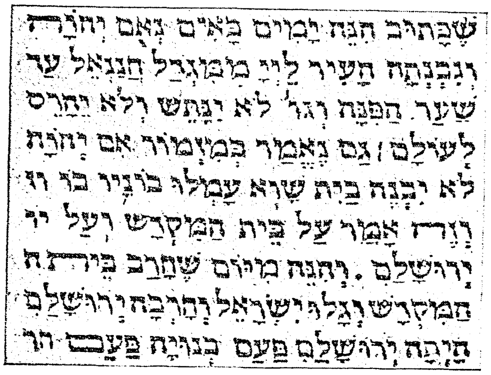
שכתוב הנה ימים באים נאם יהו״ה
ונבנתה העיר ליי׳ ממגדל חננאל עד
שער הפנה וגו׳ לא ינתש ולא יהרס
לעולם ; גם נאמר במזמור אם יהו״ה
לא יבנה בית שוא עמלו בוניו בו וג׳
ודוד אמר על בית המקדש ועל יר
ירושלם . והנה מיום שחרב בית ה
המקדש וגלו ישראל וחרבה ירושלם
היתה ירושלם פעם בנויה פעם חר

From the "Wikkuaḥ" Printed by Sebastian Münster, Basel, 1539.

Daniel Bomberg.

His thirty-five years' activity from 1515 to 1549 was in a measure epoch-making for Hebrew typography. His productions shared in all the excellence of the Venice press, and included the first rabbinic Bible in 1517, the first complete edition of the Babylonian Talmud in 1520 (its pagination is followed at the present day), a large number of editions of the Bible in whole or part, several grammatical, lexicographic, and midrashic works, seven commentaries on the Pentateuch, six responsa collections, philosophical and ethical writings, and several rituals, including a Tefillah and a Maḥzor according to the Spanish rite, one according to the Greek rite (Maḥzor Romania), and a Karaite one. Finally, reference should be made to the university press of **Basel,** where the Frobens produced Hebrew works in a remarkably clear type, with the letters slanting to the left, somewhat after the manner of the early Mantua editions. Froben began in 1516 with an edition of the Psalms, and produced many of the works of Elijah Levita and Sebastian MÜNSTER. Altogether Schwab (in "Incunables Orientaux," pp. 49–128) enumerates about 430 works produced between 1500 and 1540. Allowing for omissions by him, not more than 600 works were produced between 1475 and 1540.

III. (1542–1627): The third period is distinguished by the activity of the censor, which lasted for two centuries or more in southern and eastern Europe. The principle of regulating the books to be read by the faithful, and even by the unfaithful, was inaugurated by the Roman Curia in 1542, though the first carrying out of it was with the burning of the Talmud in 1554. But even previous to that date Jews had taken precautions to remove all cause of offense. About 1542 Meïr Katzenellenbogen censored the seliḥot of the German rite, and Schwartz adopted his changes in the edition which he published at Heddernheim in 1546.

Resuming the history of the Italian presses, that of **Venice** first engages attention.

Third Period. Supremacy of Venice.

Bomberg was not allowed to have a monopoly of Hebrew printing, which had been found to be exceptionally profitable. Other Christians came into the field, especially Marco Antonio Giustiniani, who produced twenty-five works between 1545 and 1552. Another competitor arose in the person of Aloisio BRAGADINI, who began printing in 1550. In the competition both parties appealed to Rome; and their disputes brought about the burning of the Talmud in 1554 at Ferrara, and the strict enforcement of the censorship, even in Venice, the presses of which stopped printing Hebrew books for eight years. Similar competition appears to have taken place with regard to the Hebrew typesetters whom these Christian printers were obliged to employ. Cornelius ADELKIND and his son, German Jews of Padua, first worked with Bomberg, and then were taken over by Farri (1544), and they appear to have also worked for both Bragadini and Giustiniani. There was a whole body of learned press-revisers. Among them should be mentioned Jacob b. Ḥayyim,

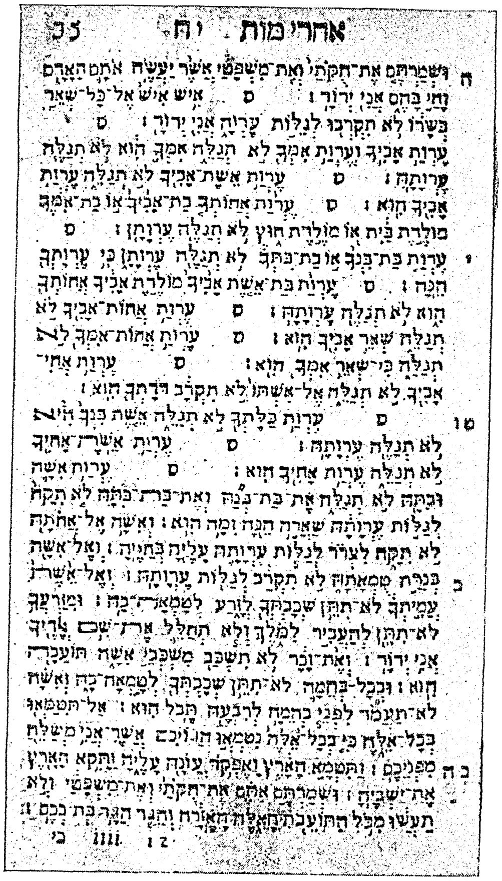
אחרי מות . יח . כב

From Pentateuch, Sabbionetta, 1557.

the editor of the rabbinic Bible, and Meïr Katzenellenbogen, who helped to edit Maimonides' "Yad" (1550). When Venice ceased for a time to issue Hebrew books, printing was taken up in **Ferrara** (1551–1557) by Abraham Usque, who printed the "Consolaçam" of his brother Samuel Usque (1553). In **Sabbionetta** (1551–59) Tobias Foa printed about twenty works, among them a very correct edition of the Targum on the Pentateuch, employing the ubiquitous Adelkind to print a fine edition of the "Moreh" and an edition of the Talmud in parts, only one of which is extant. The Sabbionetta types are said to have gone back to Venice when the Bragadinis resumed work. In **Cremona** a Hebrew press was set up in 1556 by Vincentio Conti, who issued altogether forty-two works up to 1560, including the first edition of the Zohar, 2,000 copies of which were saved with difficulty from the fires of the Inquisition. His first edition of Menahem Zioni's commentary was not so fortunate; notwithstanding that it had received the license of the censor, it was burnt. About thirty-three works were produced during this period at **Riva di Trento** by Joseph Ottolenghi under the auspices of Cardinal Madruz, whose titular hat appears upon the title-pages of the volumes.

Reverting to Venice, printing was resumed in 1564 by Giovanni de Gara, who took up the work of Bomberg, and between 1564 and 1569 produced more than 100 different works, making use of Christian as well as Jewish typesetters, among the latter being Leon of Modena in the years 1595–1601. Besides Gara there were Grippo, Georgio de Cavalli, and the Zanetti family, but none of them could compete with the activity of the Bragadinis, which was resumed about the same time. They made use of Samuel Archevolti and Leon of Modena among their typesetters. It is worthy of mention that several important works appeared at Venice from printing establishments which can not be identified, including the editio princeps of the Shulḥan 'Aruk (1565). A few works were printed at Rome (1546–81) by Antonio Bladao and Francesco Zanetti, and a couple of works in **Verona** by Francesco delle Donne.

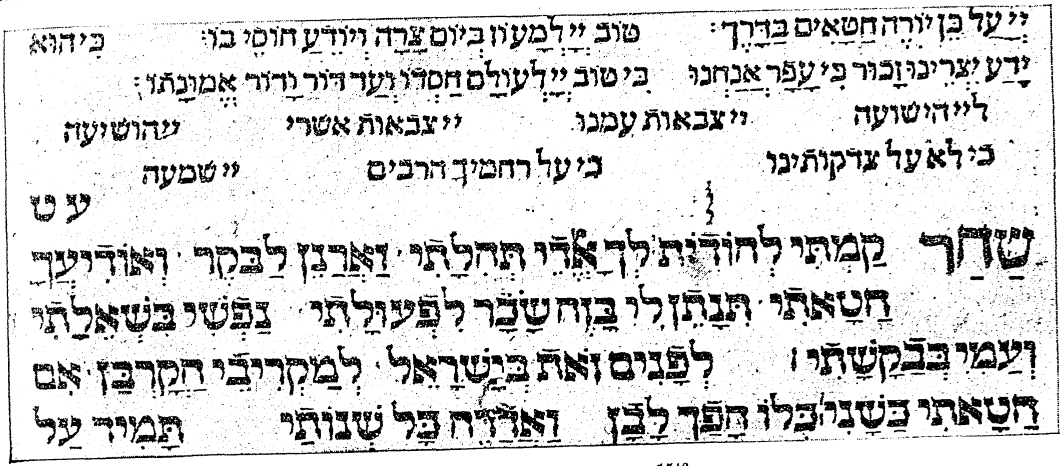
יי על כן יורה חטאים בדרך: טוב יי למעוז ביום צרה ויודע חוסי בו: כי הוא
ידע יצרינו זכור כי עפר אנחנו כי טוב יי לעולם חסדו ועד דור ודור אמונתו:
ליי הישועה ייצבאות עמנו ייצבאות אשרי יהושיעה
כי לא על צדקותינו כי על רחמיך הרבים יי שמעה
ע ט
שחר קמתי להודות לך אדני תהלתי ואערך לבקר ואודיעך
חטאתי תתן לי בזה שבר לפעלתי נפשי בשאלתי
ועמי בבקשתי ו לפנים זאת בישראל למקריבי הקרבן אם
חטאתי בשנה כלו הפך לבן ואדיח כל שנותי תמיד על

From a Seliḥah, Heddernheim, 1546.

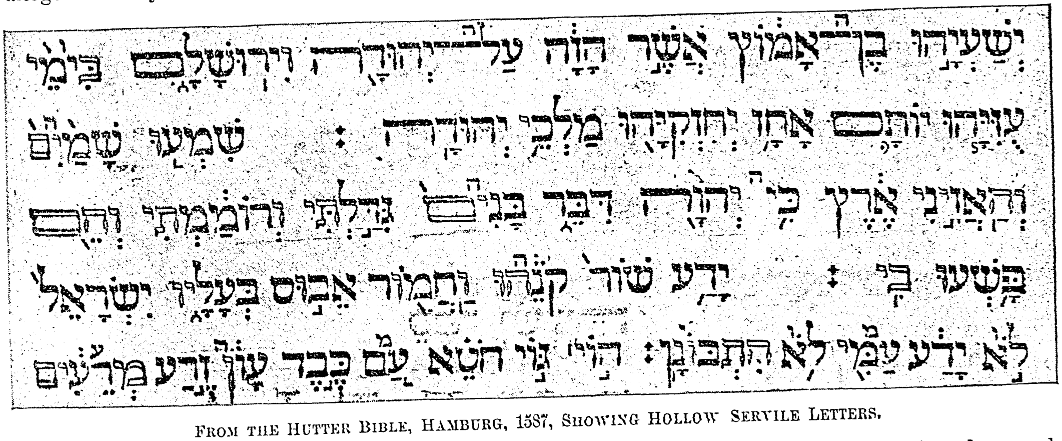
ישעיהו בן אמוץ אשר חזה על יהודה וירושלם בימי
עזיהו יותם אחז יחזקיהו מלכי יהודה: שמעו שמים
והאזיני ארץ כי יהוה דבר בנים גדלתי ורוממתי והם
פשעו בי: ידע שור קנהו וחמור אבוס בעליו ישראל
לא ידע עמי לא התבונן: הוי גוי חטא עם כבד עון זרע מרעים

From the Hutter Bible, Hamburg, 1587, Showing Hollow Servile Letters.

The greatest activity in Italy outside Venice was that carried on at Mantua by the Rufenellis, who employed Joseph Ashkenazi and Meïr Sofer, both from Padua, as their chief typesetters. Their activity was followed by that of Ephraim b. David of Padua and Moses b. Katriel of Prague, both working in the last decade of the sixteenth century, the latter for the publishers Norzi brothers. Altogether

Zunz enumerates seventy-three works produced at Mantua during the third period, including a "Sefer Yeẓirah," "Tanḥuma," Aboab's "Menorat ha-Ma'or," and an edition of Abot in Italian.

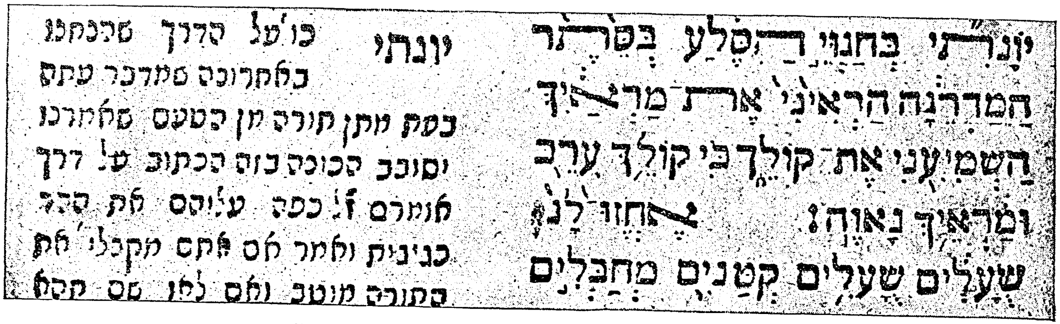
יונתי בחגוי הסלע בסתר
המדרגה הראיני את מראיך
השמיעני את קולך כי קולך ערב
ומראיך נאוה׃ אחזו לנו
שעלים שעלים קטנים מחבלים

יונתי כו׳ על הדרך שהכתנו
באחרונה שמדבר עתה
כעת מתן תורה מן הטעם שאמרנו
ויסובב הכונה בזה הכתוב על דרך
אומרם ז״ל כפה עליהם את ההר
כגיגית ואמר אם אתם מקבלי׳ את
התורה מוטב ואם לאו שם [illegible]

FROM A COMMENTARY ON SONG OF SONGS, SAFED, 1578.

During this period the Hebrew press of Basel received new light in the advent from Italy of Israel b. Daniel Sifroni, one of those wandering master workmen who, like Soncino and Schwartz, characterized the early history of Hebrew printing.

Froben and Waldkirch.

Through his workmanship a number of important works were produced by Froben of Basel between 1578 and 1584, including a Babylonian Talmud, Isaac Nathan's Concordance, and the "'Ir Gibborim," whose publisher in Prague, finding that he could not have printing done as well there as by Sifroni, sent it to the latter in Basel. In the year 1583-84 Sifroni was working for Froben at **Freiburg-im-Breisgau,** where he printed several Judæo-German works, including the Five Megillot with glossary in red ink; he printed also an edition of Benjamin of Tudela's "Travels." Froben's success, like that of Bomberg, induced other Christian printers to join in competition, as Guarin (for whom Sifroni also worked), Beber, and especially Conrad Waldkirch, who from 1598 on published a Great Tefillah, an 'Aruk, an Alfasi in octavo, and "Synagogue Music and Songs" by Elijah b. Moses Loans, who was for a time Waldkirch's corrector for the press. Mordecai b. Jacob of Prossnitz, who, as shown below, had had a large printing experience in the east of Europe, also assisted Waldkirch in 1622. After his departure the Basel Hebrew prints became scarcer, and were confined mainly to the productions of the Buxtorfs, while only sporadic Hebrew works were produced at **Altdorf, Bern,** and **Zurich** (where, however, one of the finest specimens of Hebrew printing had been produced in the Judæo-German "Yosippon" of 1546). Reference may be here made to prints of Paulus Fagius at **Constance** in 1643-44, mainly with Judæo-German or Latin translations. Altogether the total number of Hebrew works produced in Switzerland was not more than fifty.

The history of the Hebrew press in Denmark deserves treatment in fuller detail, as it has been recently investigated by Simonsen. In 1598 Heinrich Waldkirch imported some inferior Hebrew type to **Copenhagen** from Wittenberg; but nothing of importance was printed during the following three decades. In 1631 Solomon Sartor published some excerpts from the Bible; and in 1663 Henrik Göde printed similar extracts. In 1734 Marius Fogh (who later became city magistrate of Odense) published an edition of Isaac Abravanel's commentary on Gen. xlix. This work, which bore the imprint of the Copenhagen publishing-house of I. C. Rothe, was for sale as late as 1893. Christian Nold's concordance of the Bible appeared in 1679 from the press of Corfitz Luft in Copenhagen, and the solid quarto volume, containing 1,210 pages, gives evidence of the author's diligence, as well as of the printer's skill and care. A Lutheran pastor, Lauritz Petersen, in **Nyköbing** on the island of Falster, published in 1640 a new Hebrew versification of the Song of Solomon, intended as a wedding-present for the son of King Christian IV. and his bride Magdalena Sibylla. This work, which was entitled "Canticum Canticorum Salomonis," consisted of Hebrew verse with Danish translation, and with various melodies added; it was printed by Melchior Martzau. Samuel ben Isaac of Schwerin published in 1787 some Talmudic annotations entitled "Minḥat Shemu'el," printed by the Copenhagen firm of Thiele, but showing evidence of lack of skill.

To revert to Switzerland, Fagius printed a number of Biblical, grammatical, and polemical works at **Isny,** with the help of Elijah Levita, who produced there the "Tishbi," "Meturgeman," and "Baḥur," besides a German translation of the "Sefer ha-Middot" in 1542, which is now very rare.

Fagius and Hene.

Another Christian printer who is mentioned throughout this period is Hans Jacob Hene, who produced about thirty Jewish works in Hebrew at **Hanau** (1610-30). He ca-

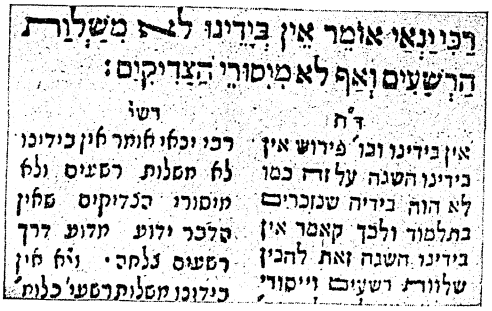
רבי ינאי אומר אין בידינו לא משלות
הרשעים ואף לא מיסורי הצדיקים׃

ד״ה
אין בידינו וכו׳ פירוש אין
בידינו השגה על זה כמו
לא הוה בידיה שנזכרים
בתלמוד ולכך קאמר אין
בידינו השגה זאת להבין
שלוות רשעים ויסורי

רש״י
רבי ינאי אומר אין בידינו
לא משלות רשעים ולא
מיסורי הצדיקים שאין
הדבר ידוע מדוע דרך
רשעים צלחה. ו״א אין
בידינו משלות רשעי׳ כלומ׳

From a Commentary on Pirke Abot, Cracow, 1589.

tered more to the students of the Talmud and Halakah, producing three responsa collections, three commentaries on the Talmud, the Ṭur and Shulḥan 'Aruk, and three somewhat similar codes, as well as a number of Judæo-German folk editions like the "Zuchtspiegel" or the "Brandspiegel" (1626), and the "Weiberbuch" of Benjamin Aaron Solnik. Among his typesetters were a couple of the Ulmas, of the Günzburg family, and Mordecai b. Jacob Prossnitz, who has already been mentioned. Hene's type is distinguished by its clearness, and by the peculiar form of the "shin" in the so-called "Weiberdeutsch." Other isolated appearances of Hebrew works at **Tannhausen** (1594), **Thiengen** (1660), and **Hergerswiese** did not add much to German Jewish typography in this period.

Meantime, in eastern Europe, the Gersonides continued their activity at **Prague,** especially in the printing of ritual works; but they suffered from the competition of the Bak family, who introduced from Italy certain improvements from the year 1605 onward. Among the typesetters at Prague in this period was the Jewess Gütel (daughter of Löb Setzer), who set up a work in 1627. At Prague almost for the first time is found the practise of rabbis issuing their responsa from the local presses. The decoration employed by the Prague press of this period was often somewhat elaborate. Besides the illustrated Haggadah of 1526, the title-page of the Ṭur of 1540 is quite elaborate and includes the arms of Prague.

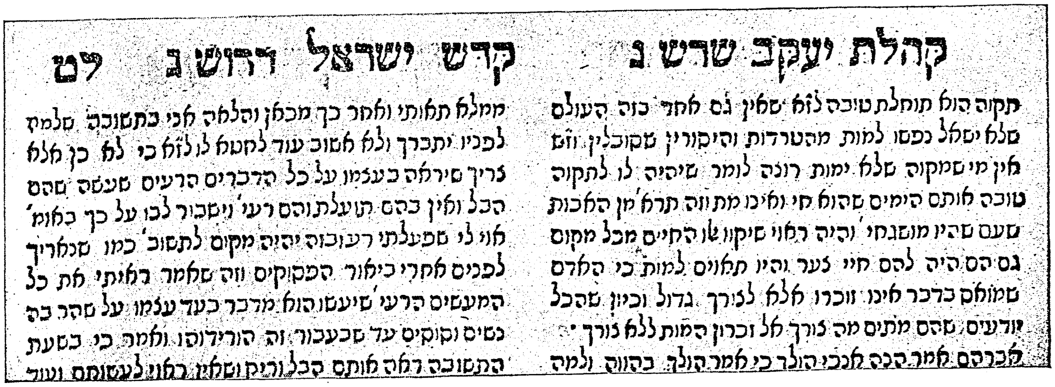
קהלת יעקב שרש ג

תקוה הוא תוחלת טובה לזה שאין גם אחד בזה העולם
שלא ישאל נפשו למות מהטרדות והיסורין שסובלין וזה
אין מי שמקוה שלא ימות רוצה לומר שיהיה לו לתקוה
טובה אותם הימים שהוא חי ואינו מת וזה תרא' מן האבות
שעם שהיו מושגחי' והיה ראוי שיקוו אל החיים מכל מקום
גם הם היה להם חיי צער והיו תאוים למות כי האדם
שמואס בדבר אינו זוכרו אלא לצורך גדול וכיון שהכל
יודעים שהם מתים מה צורך אל זכרון המות אלא צורך
להכרם אמר הנה אנכי הולך כי אמר הולך בהווה ולמה

קדש ישראל דרוש ג לט

ממלא תאותו ואחר כך מכאן והלאה אני בתשובה שלמה
לפניו יתברך ולא אשוב עוד לחטא לו לזה כי לא כן אלא
צריך שירחם בעצמו על כל הדברים הרעים שעשה שהם
הבל ואין בהם תועלת והם רעי' וישבור לבו על כך באומ'
אוי לי שפעלתי רעות יהיה מקום לתשוב' כמו שצריך
לפנים אחרי ביאור הפסוקים וזה שאמר ראיתי את כל
המעשים הרעי' שיעשו הוא מדבר בעד עצמו על שהיה בה
נשים וסוסים עד שבעבור זה הורידוהו ואמר כי בשעת
התשובה ראה אותם הבל ורעות ושאין ראוי לעשותם ועוד

FROM "KEHILLOT YA'AḲOB," VENICE, 1599.

Cracow and Lublin.

In **Cracow** Isaac ben Aaron of Prossnitz revived the Hebrew press in 1569, and produced a number of Talmudic and cabalistic works from that time to his death in 1614, when his sons succeeded to his business. He was assisted by Samuel Bohn, who brought from Venice the Italian methods and title-page designs, which were used up to about 1580. He produced, besides the Jerusalem and Babylonian Talmuds, two editions of the Midrash Rabbot, the "Yalḳuṭ Shim'oni" (1596), and several works of Moses Isserles and Solomon Luria, besides the "Yuḥasin," "Shalshelet ha-Ḳabbalah," and "Yosippon." Isaac b. Aaron for a time ran a press in his native city of **Prossnitz,** where from 1602 to 1605 he published four works.

Lublin competed with Cracow for the eastern trade from 1556 onward, when an edition of the tractate Shebu'ot appeared in the former city. Its printers were mainly of the Jaffe family; Kalonymus Abraham (1562–1600) was followed by his son Zebi (1602 onward), who made use of the services of the above-mentioned Mordecai b. Jacob of Prossnitz. The prints of the Jaffes were mainly productions of local rabbis and Judæo-German works. During the plague which ravaged Lublin in 1592 Kalonymus Jaffe moved his printing establishment to **Bistrovich,** whence he issued a Haggadah with Abravanel's commentary.

It should perhaps be added that at **Antwerp** and **Leyden** in this period Biblical works by Christian printers appeared, at the former place by the celebrated Christopher Plantin, who got his type from Bomberg's workshop.

Fourth Period. Hegemony of Amsterdam.

IV. (1627–1732): This period is opened and dominated by the foundation of the press at **Amsterdam,** the rich and cultured Maranos of the Dutch capital devoting their wealth, commercial connections, and independent position to the material development of Hebrew literature in book form. For nearly a century after its foundation Amsterdam supplied the whole of Teutonic Europe with Hebrew books; and the term "Defus Amsterdam" was used to denote type of special excellence even though cast elsewhere, just as the term "Italic" was applied to certain type cast not only in Italy but in other countries. The first two presses were set up in the year 1627, one under Daniel de Fonseca, the other under Manasseh ben Israel, who in the following twenty years printed more than sixty works, many of them his own, with an excellent edition of the Mishnah without vowels, and, characteristically enough, a reprint of Almoli's "Pitron Ḥalomot" (1637). The work in later times was mainly done by his two sons, Ḥayyim and Samuel. Toward the latter part of Manasseh ben Israel's career as a printer an important competitor arose in the person of Immanuel Benveniste, who in the twenty years 1641–60 produced prayer-books, a Midrash Rabbah, an Alfasi, and the Shulḥan 'Aruk, mostly decorated with elaborate titles supported by columns, which became the model for all Europe. He was followed by the firm of Gumpel & Levi (1648–60). Particular interest attaches to the name of Uri Phoebus ha-Levi, an apprentice of Benveniste's who was in business in Amsterdam on his own account from 1658 to 1689. He was the medium through which the Amsterdam methods of printing were transferred to Zolkiev between 1692 and 1695. His productions, though in the Amsterdam style, were generally of a less costly and elegant nature, and he appears to have printed prayer-books, Maḥzors, calendars, and Judæo-German works for the popular market. Just as Uri Phoebus worked for the German Jews, so Athias contemporaneously published ritual works for the Spanish Jews, who demanded usually a much higher grade of printing, paper, and binding than did their poorer German coreligionists (1660-83). Athias' editions of the Bible, and especially of the Pentateuch, for which he had Leusden's help, are especially fine; and the edition of Maimonides' "Yad" which his son and successor, Immanuel, published in 1703, is a noteworthy piece of printing. A third member of the Athias family printed in Amsterdam as late as 1739-40.

The Sephardic community of Amsterdam had also the services of Abraham de Castro Tartas (1663-95), who had learned his business under the Ben Israels. He printed, chiefly, works in Spanish and Portuguese, and in the decoration of his titles was fond of using scenes from the life of David. A number of Poles who fled to Amsterdam from the Cossack uprisings in 1648-56 were employed by Christian printers of that city, as Albertus Magnus, Christoph von Ganghel, the Steen brothers, and Bostius, the last-named of whom produced the great Mishnah of Surenhusius (1698-1703). A most curious phenomenon is presented by Moses ben Abraham, a Christian of Nikolsburg, who was converted to Judaism, and who printed several works between 1690 and 1694. Abraham, the son of another proselyte named Jacob, was an engraver who helped to decorate the Passover Haggadah of 1695, printed by Kosman Emrich, who produced several important works between 1692 and 1714.

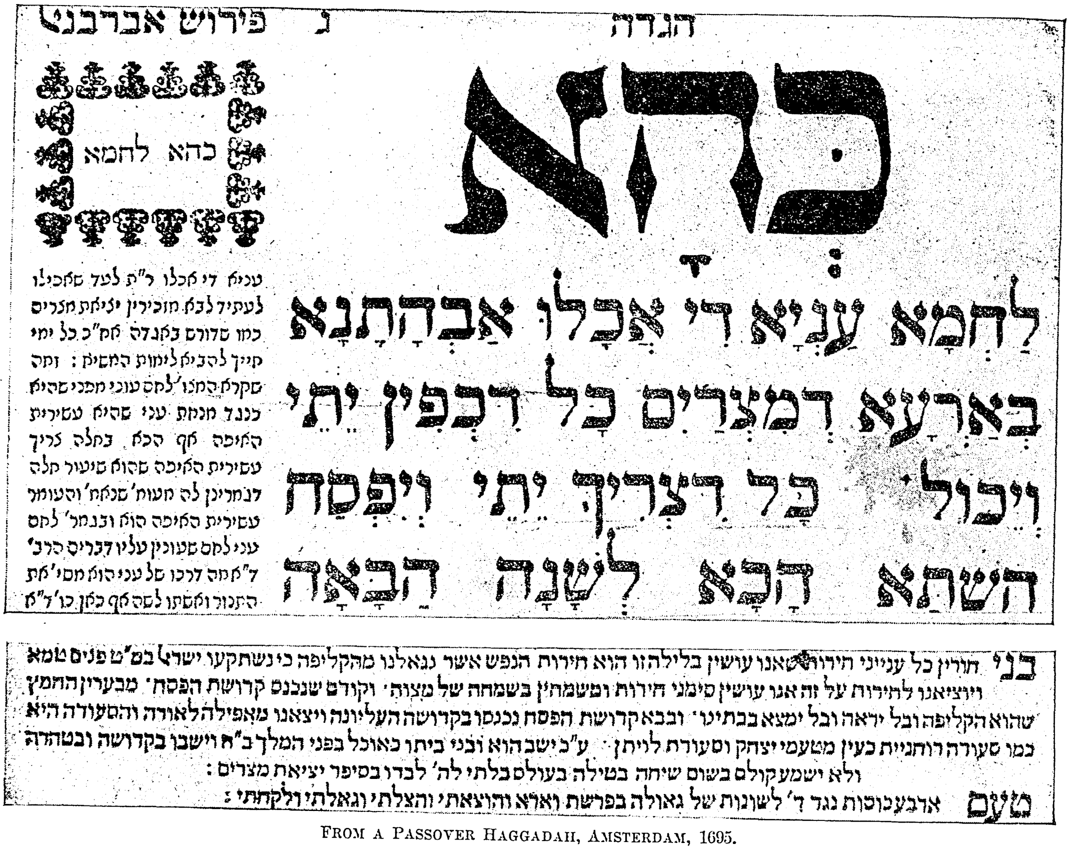

פירוש אברבנאל ג הגדה

כהא לחמא

כהא

לחמא עניא די אכלו אבהתנא

בארעא דמצרים כל דכפין יתי

ויכול כל דצריך יתי ויפסח

השתא הכא לשנה הבאה

עניא די אכלו ר"ל לפי שאכלו
לעתיד לבא. מזכירין יציאת מצרים
כמו שדורש בהגדה אם"כ כל ימי
חייך להביא לימות המשיח : ומה
שקרא המצו' לחם עוני מפני שהיא
כנגד מנחת עני שהיא עשירית
האיפה אף הכא בחלה צריך
עשירית האיפה שהוא שיעור חלה
דבעינן לה מצות שמחת' והעומר
עשירית האיפה הוא ונקרא' לחם
עני לחם שעונין עליו דברים הרבה
ד"א מה דרכו של עני הוא מסיק את
התנור ואשתו לשה אף כאן כו' ד"א

בני חורין כל ענייני חירות שאנו עושין בלילה הזה הוא חירות הנפש אשר נגאלנו מהקליפה כי נשתקעו ישראל במ"ט פנים טמא
ויוציאנו להיות על זה אנו עושין סימני חירות ומשמחין בשמחה של מצוה וקודם שנכנס קדושת הפסח מבערין החמץ
שהוא הקליפה ובל יראה ובל ימצא בבתינו ובבא קדושת הפסח נכנסו בקדושה העליונה ויצאנו מאפילה לאורה והסעודה היא
כמו סעודה רוחניית כעין מטעמי יצחק וסעודת לויתן ע"כ ישב הוא ובני ביתו כאוכל בפני המלך ב"ח וישבו בקדושה ובטהרה
ולא ישמעו קולם בשום שיחה בטילה בעולם בלתי לה' לבדו בסיפר יציאת מצרים :
טעם ארבע כוסות נגד ד' לשונות של גאולה בפרשת וארא והוצאתי והצלתי וגאלתי ולקחתי :

From a Passover Haggadah, Amsterdam, 1695.

Less important presses at the beginning of this period were erected in Amsterdam by Moses Coutinho, Isaac de Cordova, Moses Dias, and the firm of Soto & Brando. Members of the Maarssen family are also to be reckoned among the more productive Hebrew printers of Amsterdam. Jacob, Joseph, David, and Mahrim Maarssen produced many works between 1695 and 1740, among them reproductions of cursive writing. The last-named settled later at Frankfort-on-the-Main.

The Proopses.

By this time the Hebrew press at Amsterdam had become entirely dominated by mercantile considerations, and was represented by the publishing- and printing-houses of Solomon ben Joseph Proops, whose printed catalogue "Appiryon Shelomoh," 1730

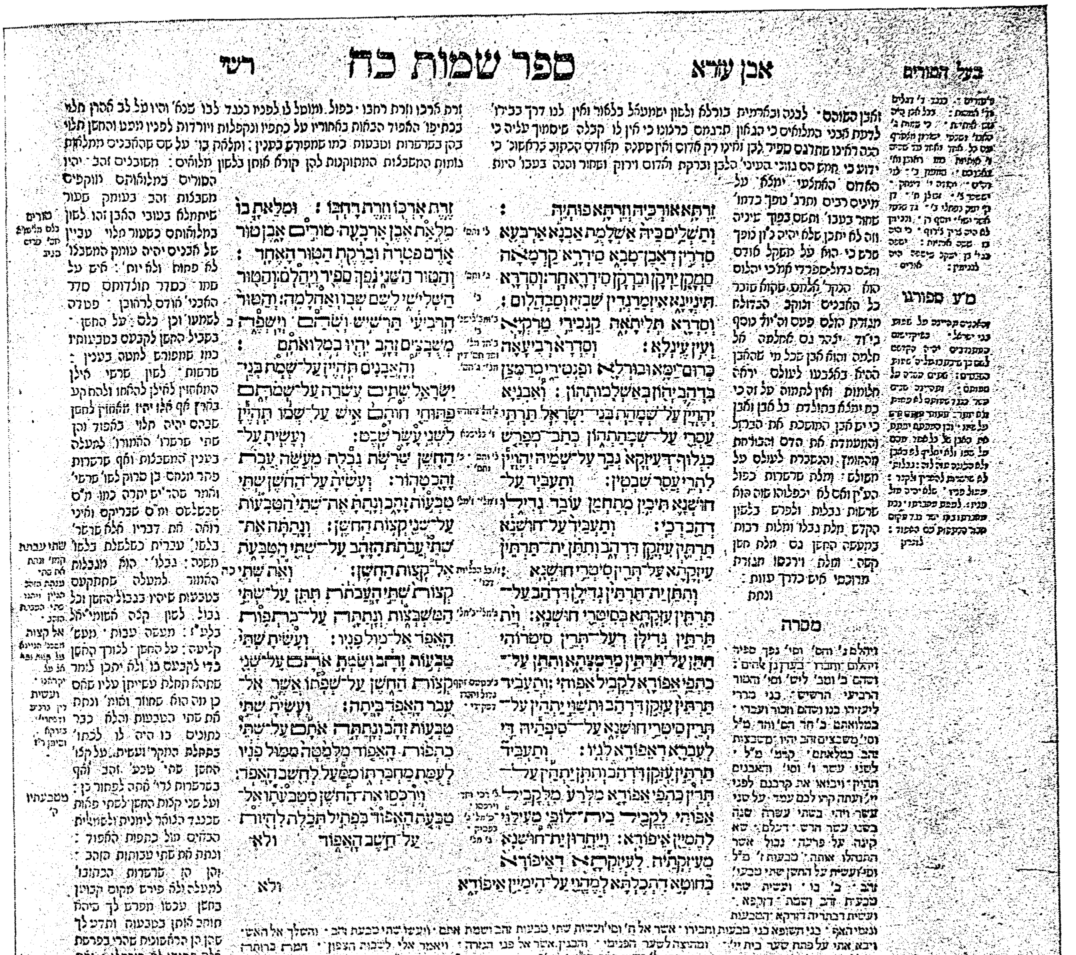

בעל הטורים　אבן עזרא　ספר שמות כח　רש״י

מ״ע ספורנו

זרתא אורכיה וזרתא פותיה :
ותשלים ביה אשלמות אבנא ארבעא
סדרין דאבן טבא סידרא קדמאה
סמקן ירקן וברקן סידרא חד: וסדרא
תניינא איזמרגדין שבזיז וסבהלום :
וסדרא תליתאה קנכירי טרקיא
ועין עגלא: וסדרא רביעאה
כרום ימא ובורלא ופנטירי מרמצן
בדהב יהון באשלמותהון : ואבניא
יהוין על שמהת בני ישראל תרתי
עסרי על שמהתהון כתב מפרש
כגלוף דעיזקא גבר על שמיה יהוין
לתרי עסר שבטין: ותעביד על
חושנא תיכין מתחמן עובד גדילו
דדהב דכי: ותעביד על חושנא
תרתין עיזקן דדהב ותתן ית תרתין
עיזקתא על תרין סיטרי חושנא
ותתן ית תרתין גדילן דדהב על
תרתין עיזקתא בסיטרי חושנא: וית
תרתין גדילן דעל תרין סיטרוהי
תתן על תרתין מרמצתא ותתן על
כתפי אפודא לקביל אפוהי: ותעביד
תרתין עזקן דדהב ותשוי יתהין על
תרין סיטרי חושנא על סיפתיה די
לעברא דאפודא לגיו: ותעביד
תרתין עזקן דדהב ותתן יתהין על
תרין כתפי אפודא מלרע מלקביל
אפוהי לקביל בית לופי מעילוהי
להמין אפודא: ויתרון ית חושנא
מעזקתיה לעיזקתא דאיפודא
בחוטא דתכלתא למהוי על המין אפודא

זרת ארכו וזרת רחבו : ומלאת בו
מלאת אבן ארבעה טורים אבן טור
אדם פטדה וברקת הטור האחד :
והטור השני נפך ספיר ויהלם: והטור
השלישי לשם שבו ואחלמה: והטור
הרביעי תרשיש ושהם וישפה
משבצים זהב יהיו במלואתם :
והאבנים תהיין על שמת בני
ישראל שתים עשרה על שמתם
פתוחי חותם איש על שמו תהיין
לשני עשר שבט: ועשית על
החשן שרשת גבלת מעשה עבת
זהב טהור: ועשית על החשן שתי
טבעות זהב ונתת את שתי הטבעות
על שני קצות החשן: ונתתה את
שתי עבתת הזהב על שתי הטבעת
אל קצות החשן: ואת שתי
קצות שתי העבתת תתן על שתי
המשבצות ונתתה על כתפות
האפד אל מול פניו: ועשית שתי
טבעות זהב ושמת אתם על שני
קצות החשן על שפתו אשר אל
עבר האפד ביתה: ועשית שתי
טבעות זהב ונתתה אתם על שתי
כתפות האפוד מלמטה ממול פניו
לעמת מחברתו ממעל לחשב האפד:
וירכסו את החשן מטבעתו אל
טבעת האפוד בפתיל תכלת להיות
על חשב האפוד　ולא

ולא

מסרה

חזקוני

PAGE FROM THE "MIḲRA'OT GEDOLOT," AMSTERDAM, 1724.

(the first known of its kind), shows works published by him to be mainly rituals and a few responsa, two editions of the "'En Ya'aḳob," the "Ḥobot ha-Lebabot," and the "Menorat ha-Ma'or," two editions of the Zohar (1715), and the Judæo-German "Ma'asehbuch." Proops was evidently adapting himself to the popular taste from 1697 onward. The house established by him continued to exist down to the middle of the nineteenth century, Joseph and Jacob and Abraham being members thereof from 1734 until about 1780. They were followed by Solomon ben Abraham Proops in 1799, while a David ben Jacob Proöps, the last of the family, died in 1849, and his widow sold the business to I. Levisson.

Mention should be made here of the two Ashkenazic Dayyanim of Amsterdam, who added printing to their juridical accomplishments, Joseph Dayyan from 1719 to 1737, and Moses Frankfurter from 1720 to 1743; the latter produced between the years 1724 and 1728 the best-known edition of the rabbinic Bible. The only other Amsterdam printer whom it is necessary to mention is Solomon London (*c.* 1721), on account of his later connection with Frankfort-on-the-Main.

Resuming the history of the **Prague** press during this period, the Bak family continued its activity, especially in printing a number of Judæo-German works, mostly without supplying the place or the date of publication. Many local folk-songs in German now exist only in these productions. One of the productions of this firm, a Maḥzor, the first volume of which appeared in Prague in 1679, was finished in **Wekelsdorf** by the production of the second volume in 1680.

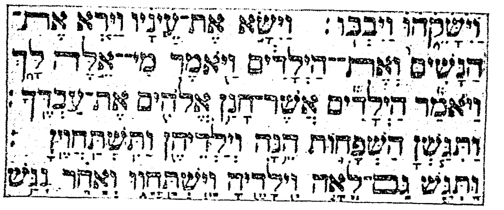
וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃ וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא אֶת־
הַנָּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָּךְ
וַיֹּאמַר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְדֶּךָ׃
וַתִּגַּשְׁןָ הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוֶיןָ׃
וַתִּגַּשׁ גַּם־לֵאָה וִילָדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ

From a Pentateuch, Amsterdam, 1726.

Another offshoot of the Prague press was that of **Wilhermsdorf**, which was founded in 1669 in order to take advantage of the paper-mills erected there by Count von Hohenlohe. The first printer there was Isaac Cohen, one of the Gersonides who printed two works there in poor style in 1691. He was followed in 1712 by Israel ben Meïr of Prague, who sold out to Hirsch ben Ḥayyim of Fürth. Among the 150 productions of these presses may be mentioned a list of post-offices, markets, and fairs compiled by the printer Hirsch ben Ḥayyim and printed in 1724.

In Prague itself the Baks found a serious competitor in Moses Cohen Ẓedeḳ, founder of the Katz family of typographers; this competition lasted for nearly a century, the two houses combining in 1784 as the firm of Bak & Katz.

Cracow during this period is distinguished by the new press of Menahem (Nahum) Meisels, which continued for about forty years from 1631 onward, producing a considerable number of Talmudic and cabalistic works, including such productions of the local rabbis, as the "Ḥiddushe Agadot" of Samuel Edels; this was put up in type by Judah Cohen of Prague, and corrected by Isaac of Brisk. The year 1648, so fatal to the Jews of Slavonic lands, was epoch-making for both Cracow and Lublin. At the latter place a few works appeared from 1665 onward, mainly from the press of Samuel Kalmanka (1673-83) of the Jaffe family.

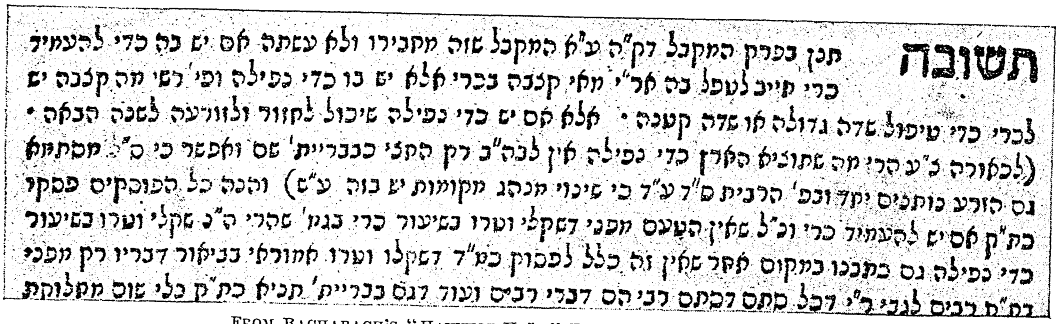
תשובה תנן בפרק המקבל דק״ה ע״א המקבל שדה מחבירו ולא עשתה אם יש בה כדי להעמיד
כרי חייב לטפל בה אר״י מאי קצבה בכרי אלא יש בו כדי נפילה ופי׳ רש״י מה קצבה יש
לכרי כדי שיפול שדה גדולה או שדה קטנה · אלא אם יש כדי נפילה שיכול לחזור ולזורעה לשנה הבאה ·
(לכאורה נ״ע הרי מה שתוציא הארץ כדי נפילה אין לנה״ב רק הקני׳ כנבריית׳ שם ואפשר כי ס״ב מסתמא
גם הזרע כותנים יחד ובפי׳ הרבית ס״ד ע״ד כי שיעור מכהג מקומות יש בזה ע״ש) והנה כל הפוסקים פסקי
כת״ק אם יש להעמיד כרי וכ״ל שאין הטעם מפני דשקלי׳ ועדו בשיעור כדי בגון׳ שהרי ה״ג שקלי׳ ועדו בשיעור
כדי נפילה גם בתבכו במקום אחר שאין זה כלל לפסוק כת״ד דשקלו ועדו אמורל׳ בביאור דבריו רק מפני
דת״ק רבים לגבי ר״י דכל מקום דכתם רבי הם דבדי רבים ועוד דגם בבריית׳ תניא כת״ק בלי שום מחלוקת

FROM BACHARACH'S "ḤAWWOT YAÏR," FRANKFORT-ON-THE-MAIN, 1699.

This period is especially distinguished by the rise of the Jewish Hebrew press in Germany, chiefly in five centers: (1) Frankfort-on-the-Main, (2) Sulzbach, (3) Dessau, (4) Hamburg, and (5) Dyhernfurth. For various reasons presses were erected also in the vicinity of each of these centers.

Germany. In **Frankfort-on-the-Main** the municipal law prohibited any Jew from erecting a printing-press, so that, notwithstanding its large and wealthy Jewish population, the earliest Hebrew productions of this city came from Christian printers, especially Christian Wüst, who produced a Bible in 1677, and an edition of the "Ḥawwot Yaïr" in 1699. Then came the press of Blasius Ilsner, who began printing Hebrew in 1682, and produced the "Kuhbuch" of Moses Wallich in 1687, in which year he produced also part of a German Pentateuch as well as a standard edition of the Yalḳuṭ. This last was published by the bookseller Seligmann Reis. Besides other Christian printers like Andreas and Nicholas Weinmann, Johann Koelner produced a number of Hebrew works during the twenty years 1708-27, including the continuation of an edition of the Talmud begun at Amsterdam and finished at Frankfort-on-the-Main (1720-23); it is probable that the type was brought from Amsterdam. An attempt of Koelner to produce 1,700 copies of an Alfasi by means of a lottery failed, though an edition was produced in Amsterdam four years later. Many of the typesetters of Amsterdam and Frankfort about this period frequently alternated their residence and activity between the two cities. In 1727 few Hebrew books were produced at Frankfort-on-the-Main. In connection with the Frankfort book market a number of presses in the neighborhood turned out Hebrew books, in **Hanau** as early as 1674. The book entitled "Tam we-Yashar" was printed there, with Frankfort as its place of publication. From 1708 onward Bashuysen produced a series of books, including Abravanel on the Pentateuch (1710), which was issued by Reis of Frankfort. Among his workmen were David Baer of Zolkiev, who had worked at Amsterdam, and Menahem Maneli of Wilmersdorf. Bashuysen sold his rights to Bousang (1713), who continued producing Hebrew works till 1725.

Homburg was also one of the feeding-presses for Frankfort, from 1711 to 1750. Its press was possessed from 1737 on by Aaron of Dessau, an inhabitant of the Frankfort Judengasse, who produced among other works two editions of the "Ḥiddushim" of Maharam Schiff (1745). Seligmann Reis, who had learned printing in Amsterdam, started another press in **Offenbach** (1714–20), mostly for Judæo-German pamphlets, including a few romances like the "Artus Hoof," "Floris and Blanchefleur," and "The Seven Wise Masters." In opposition to Reis was Israel Moses, working under the Christian printer De Launoy from 1719 to 1724 and for himself till as late as 1743.

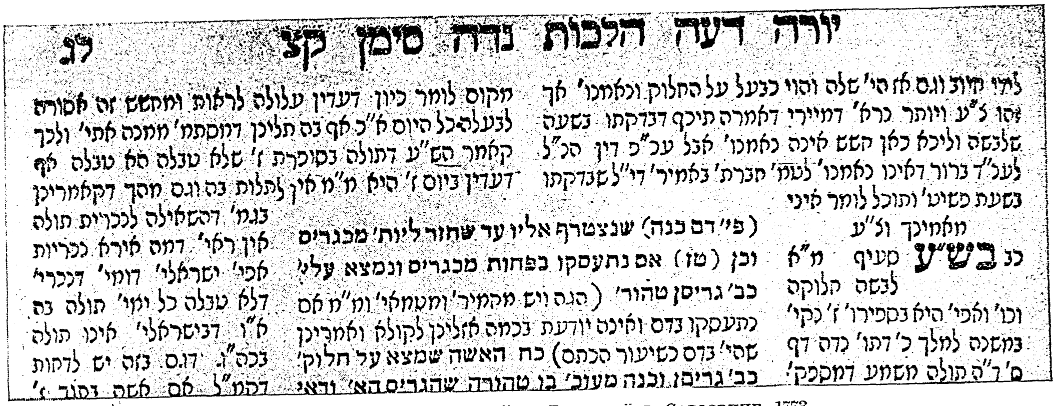
יורה דעה הלכות נדה סימן קצ

לג

(פי׳ דם כנה) שנצטרף אליו עד שחזר לית׳ מכגרים

וכן (טז) אם נתעסקו בפחות מכגרים ונמצא עלי׳

כב׳ גריסן טהור׳

כח האשה שמצא על חלוק׳

FROM A "SHE'ELOT U-TESHUBOT" OF EYBESCHÜTZ, CARLSRUHE, 1773.

Sulzbach.

The history of the **Sulzbach** Hebrew press is somewhat remarkable. On May 12, 1664, one Abraham Lichtenthaler received permission to found a printing-press at Sulzbach. He began to print in 1667 Knorr von Rosenroth's "Kabbala Denudata," a work which was for the Christian world the chief source of information as to the Cabala. This appears to have attracted to Sulzbach Isaac Cohen Gersonides, who produced in the year 1669 a couple of Judæo-German works, "Leb Ṭob" and "Shebeṭ Yehudah," from the press of Lichtenthaler. Nothing followed these first productions till the "Kabbala Denudata" was finished in 1684, when Knorr determined to have an edition of the Zohar printed at Sulzbach, and for that purpose had one Moses Bloch cut Hebrew letters, with which the Zohar was printed in a rather elementary fashion. This attracted attention to Sulzbach as a printing-place; and an imperfect edition of the Talmud was printed in 1694 by Bloch and his son (the latter succeeded Bloch). The competition of the Amsterdam edition of 1697–99 prevented its completion. One of the most curious productions of the Sulzbach press was a Purim parody, which was issued anonymously in 1695. Bloch was followed by Aaron Frankel, son of one of the exiles of Vienna, and founder of the Frankel-Arnstein family, having worked at the office of Bloch as early as 1685. He set up his press in 1699, his first production being a Maḥzor and part of the Talmud; and his son Meshullam carried on the press for forty years from 1724 to 1767. One hundred and fourteen productions of the Sulzbach press have been enumerated up to 1732.

Fürth and Hamburg.

Fürth also commenced in this period its remarkable activity as a producer of Hebrew works, more distinguished perhaps for quantity than quality. Beginning in 1691 just as the Wilmersdorf press gave up, Joseph Shneior established a press at Fürth, which produced about thirty works during the next eight years. Most of his typesetters had come from Prague. An opposition press was set up later (1694, 1699) by Ẓebi Hirsch ha-Levi and his son-in-law Mordecai Model. This was one of the presses which had as a typesetter a woman, Reichel, daughter of Isaac Jutels of Wilmersdorf. The former press was continued in 1712 by Samuel Bonfed, son of Joseph Shneior, together with Abraham Bing (1722–24); the firm lasted till 1730.

Similar presses were founded at **Dessau** by Moses Bonem (1696), and at **Köthen** in 1707–18 by Israel ben Abraham, the proselyte, who had previously worked at Amsterdam, Offenbach, and Neuwied. Israel then transferred his press to **Jessnitz,** where he worked till about 1726, at which date he removed it to **Wandsbeck,** near Hamburg, staying there till 1733, when he wandered to **Neuwied** and back to Jessnitz (1739–44) together with his sons Abraham and Tobias. Another proselyte, Moses ben Abraham, had printed Hebrew in **Halle** (1709–14).

The earliest production of the Hebrew press of **Hamburg** was a remarkable edition of a Hebrew Bible, set up by a Christian, Elias Hutter, and having the servile letters distinguished by hollow type, so as to bring out more clearly the radical letters. Hutter was followed by two Christians: (1) George Ravelin, who printed a Pentateuch with Targum and Hafṭarot in 1663; and (2) Thomas Rose, who from 1686 to 1715 printed several Jewish books and who was succeeded by his son Johann Rose up to 1721. In the neighboring city of **Altona** Samuel Poppart of Coblenz started printing in 1720, mainly ritual matters; and he was followed by Ephraim Hekshcr in 1732 and Aaron Cohen of Berlin in 1735.

Dyhernfurth.

Finally more to the east Shabbethai Bass established at **Dyhernfurth** in 1689 a printing-press especially devoted to meeting the wants of the Breslau book market, which had hitherto been dependent upon Amsterdam or Prague. For the varying history of his press, which lasted till 1713, see his biography (Jew. Encyc. ii. 583). It was sold by Shabbethai's son Joseph to his son-in-law Issachar Cohen for 5,000 thalers, who carried it on till 1729, when he died, his wife then continuing the business.

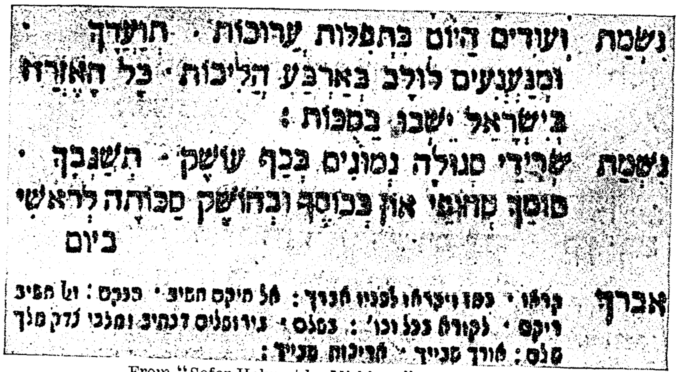

נשמת ועורים היום בתפלות ערוכות · תודך
ומנענעים לולב בארבע הליכות · כל האזרח
בישראל ישבו בסכות :
נשמת שרידי סגולה נמונים בכף ששך · תשבחך
סוכך קרואי און בכוסף ובחושק סכותה לראשי
ביום

אברך

From "Sefer Ḥokmat ha-Mishkan," Leghorn, 1772.

Hebrew works were early printed at **Frankfort-on-the-Oder**, by two Christians, Hartmann Brothers, from 1595 to 1596, who produced Bibles, and Eichhorn, who printed the "Musar Haskel" of Hai Gaon in 1597. Their work was continued in the next century by Professor Beckmann in 1681, and Michael Gottschek, who produced, at the cost of Baermann Halberstadt, an edition of the Babylonian Talmud in 1698 to supply the loss of the Talmuds during the Cossack outbreaks. A second edition of this Talmud was produced by Gottschek in company with Jablonski at Berlin, who had purchased a Hebrew set of types in 1697. They began work in 1699, and produced a Pentateuch with a Rashbam in 1705, and the aforesaid Talmud in 1715–21. One of his chief typesetters was Baruch Buchbinder, who afterward printed in Prausnitz. Other Hebrew books were produced by Nathan Neumark (1720–26), in whose employ Aaron Cohen, afterward at Altona, learned to set type.

In this period a beginning of Hebrew typography was made also in the British Isles, by Samuel Clarke at Oxford about 1667, and by Thomas Ilive (1714–1718) in London, both Christian printers.

To return to the south of Europe: the **Venice** press was carried on by a succession of the Bragadinis: Aloisio II. (1625–28), Geralamo (1655–64), and Aloisio III. (1697–1710). Among the Jewish setters or correctors for the press employed by the Bragadinis may be mentioned Leo de Modena, Moses Zacuto, Menahem Ḥabib, Moses Ḥayyim of Jerusalem, and Solomon Altaras. The chief competitor of the Bragadinis was Vendramini, from 1631 onward; but the opposition of Amsterdam reduced the activity of the Venetian press toward the end of the seventeenth century, while **Leghorn** began to cater to the printing of the Oriental Jews about 1650, when Jedidiah Gabbai produced the "azharot" of Solomon ibn Gabirol. His chief production was a Yalḳuṭ in 1660, after which he removed to **Florence** and finally settled in Smyrna, where his son Abraham printed from 1659 to 1680 with the aid of Samuel Valenci from Venice. Abraham's productions include a few Ladino works in Hebrew characters, among the earliest of the kind. In Constantinople a family of printers named Franco—Solomon (1639), Abraham (1641–83), and Abraham (1709–20)—produced a number of casuistic works. Among their typesetters was Solomon of Zatanof (1648), who had escaped the Cossack outbreaks. The pause from 1683 to 1710 was broken by two Poles from Amsterdam, Jonah of Lemberg and Naphtali of Wilna. Jonah of Lemberg printed a few of his works at **Ortakeui**, near Constantinople, and finally settled at Smyrna.

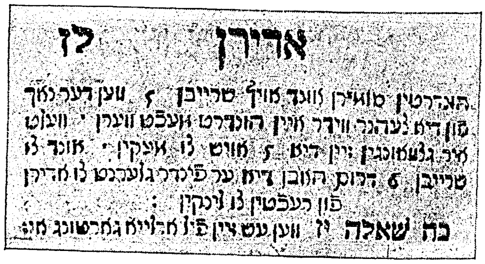

From Moses Eidlitz's "Meleket ha-Ḥeshbon," Prague, 1775.

With the year 1732 the detailed history of Hebrew typography must cease. It would be impossible to follow in minute detail the spread of Hebrew presses throughout the world during the last 160 years. The date 1732 is also epoch-making in the history of Hebrew bibliography, as up to that date the great work of Johann Christoph Wolf, amplified and corrected by Steinschneider in his "Bodleian Catalogue," gives a complete account of the personnel of the Hebrew press, both Jewish and Christian. The list of these printers given by Steinschneider is of

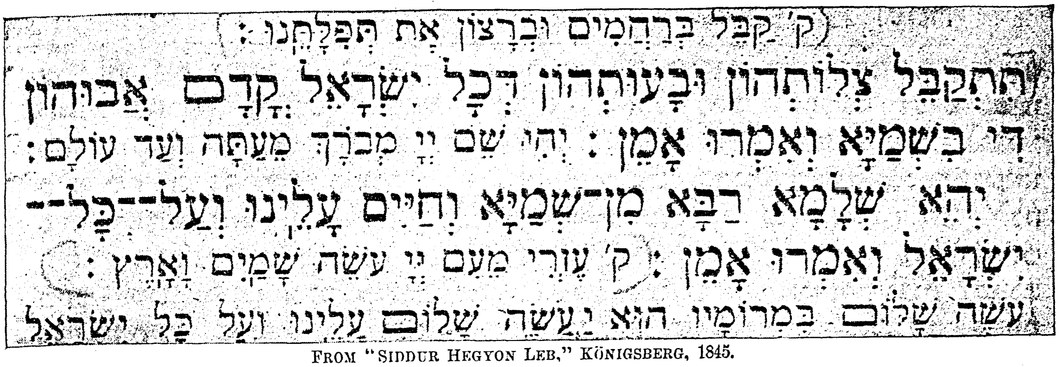

ק׳ קבל ברחמים וברצון את תפלתנו:
תתקבל צלותהון ובעותהון דכל ישראל קדם אבוהון
די בשמיא ואמרו אמן: יהי שם יי מברך מעתה ועד עולם:
יהא שלמא רבא מן־שמיא וחיים עלינו ועל־כל־
ישראל ואמרו אמן: ק׳ עזרי מעם יי עשה שמים וארץ:
עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל

FROM "SIDDUR HEGYON LEB," KÖNIGSBERG, 1845.

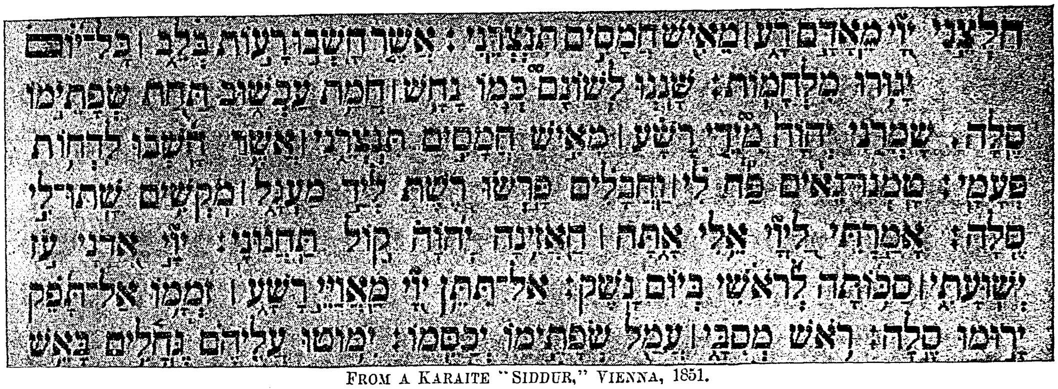

חלצני יי מאדם רע | מאיש חמסים תנצרני: אשר חשבו רעות בלב | כל־יום
יגורו מלחמות: שננו לשונם כמו נחש | חמת עכשוב תחת שפתימו
סלה: שמרני יהוה מידי רשע | מאיש חמסים תנצרני | אשר חשבו לדחות
פעמי: טמנו־גאים פח לי | וחבלים פרשו רשת ליד מעגל | מקשים שתו־לי
סלה: אמרתי ליי אלי אתה | האזינה יהוה קול תחנוני: יי אדני עז
ישועתי | סכותה לראשי ביום נשק: אל־תתן יי מאויי רשע | זממו אל־תפק
ירומו סלה: ראש מסבי | עמל שפתימו יכסמו: ימוטו עליהם גחלים באש

FROM A KARAITE "SIDDUR," VIENNA, 1851.

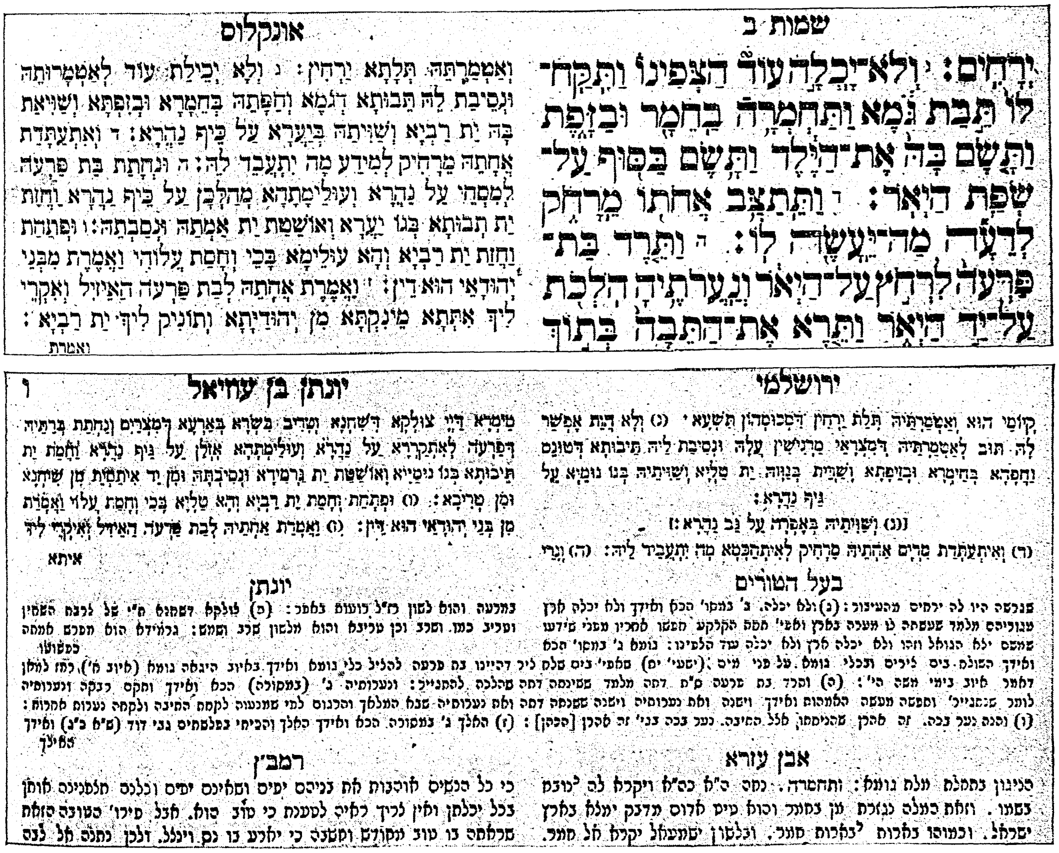

שמות ב

ירחים: ג ולא־יכלה עוד הצפינו ותקח־
לו תבת גמא ותחמרה בחמר ובזפת
ותשם בה את־הילד ותשם בסוף על־
שפת היאר: ד ותתצב אחתו מרחק
לדעה מה־יעשה לו: ה ותרד בת־
פרעה לרחץ על־היאר ונערתיה הלכת
על־יד היאר ותרא את־התבה בתוך

אונקלוס

ואטמרתה תלתא ירחין: ג ולא יכילת עוד לאטמרותה
ונסיבת לה תבותא דגמא וחפתה בחמרא ובזפתא ושויאת
בה ית רביא ושויתה ביערא על כיף נהרא: ד ואתעתדת
אחתה מרחיק למידע מה יתעבד לה: ה ונחתת בת פרעה
למסחי על נהרא ועולימתהא מהלכן על כיף נהרא וחזת
ית תבותא בגו יערא ואושטת ית אמתה ונסבתה: ו ופתחת
וחזת ית רביא והא עולימא בכי וחסת עלוהי ואמרת מבני
יהודאי הוא דין: ז ואמרת אחתה לבת פרעה האיזיל ואקרי
ליך איתתא מינקתא מן יהודיתא ותוניק ליך ית רביא:
ואמרת

ירושלמי

קומי הוא ואטמרתיה תלת ירחין דסכומהון תשעא׃ (ג) ולא הות אפשר
לה תוב לאטמרתיה דמצראי מרגישין עלה ונסיבת ליה תיבותא דטונס
וחפתא בחימרא ובזיפתא ושוית בגווה ית טליא ושויתיה בגו נומיא על
גיף נהרא:
(ג) ושויתיה באפרה על גב נהרא:
(ד) ואתעתדת מרים אחתיה מרחיק לאתחכמא מה יתעבד ליה: (ה) וגרי

יונתן בן עוזיאל ו

מימרא דיי צולקא דשחנא ותריב בשרא בארעא דמצרים ונחתת ברתיה
דפרעה לאתקררא על נהרא ועולימתהא אזלן על גיף נהרא וחמת ית
תיבותא בגו גומייא ואושטת ית גרמידא ונסיבתה ומן יד איתסיית מן שיחנא
ומן טריבא: (ו) ופתחת וחמת ית רביא והא טליא בכי וחסת עלוי ואמרת
מן בני יהודאי הוא דין: (ז) ואמרת אחתיה לבת פרעה האיזיל ואיקרי ליך
איתא

בעל הטורים

יונתן

אבן עזרא

רמב״ן

FROM PENTATEUCH, VIENNA, 1859.

considerable importance, both for identifying unknown or imperfect works of the earlier period, and as affording information of persons learned in Hebrew lore who utilized it only as typesetters or correctors for the press. Many, if not most, of the more distinguished families of recent date have been connected with these masters of printing, whose names are thus of importance for pedigree purposes (see PEDIGREE). For these reasons Steinschneider's list is here reprinted in shortened form.

LIST OF PRINTERS TO 1732.

Name.	Place.	Date.
Aaron	Amsterdam	1703, 6
Aaron b. Aaron Kohen	Amsterdam	1697
Aaron b. Abraham	Hanau	1722
Aaron da Costa Abendana b. Samuel.	Amsterdam	1726, 30
Aaron (Hezekiah) Credo	Amsterdam	1726
Aaron b. (Ḥayyim) David Levi	Zolkiev	1716, 18, 21, 47
Aaron b. David Witmund	Amsterdam	1659-64
Aaron b. Elijah Kohen of Hamburg.	Hamburg	1714-15, 32
	Offenbach	1716
	Sulzbach	1717
	Frankfort-on-the-Oder.	1719
	Jessnitz	1724
	Berlin	1724-26
	Wandsbeck	1726
	Altona	1735
Aaron (Shneor Zalman) b. Gabriel	Amsterdam	1721
Aaron Hamon	Constantinople	1423
Aaron b. Isaac (Drucker) b. Aaron	Prossnitz	1608-9, 10-12, 12-13, 13-19
Aaron b. Isaac Sofer	Amsterdam	1713
Aaron b. Jacob Levi	Dyhernfurth	1689
Aaron b. Jacob Senior	Amsterdam	1659
Aaron Jaffe b. Israel		1702
Aaron Leon	Constantinople	1576-77
Aaron b. Manasseh Ephraim	Amsterdam	1661
Aaron b. Meïr	Prague	1705-13
Aaron b. Moses Krumenau	Cracow	1608-9, 10-12, 17-18
Aaron Rodrigues-Mendes	Amsterdam	1728, 30
Aaron b. Selig of Glogau	Berlin	1709
	Dyhernfurth	1713
	Berlin	1717
	Amsterdam	1726
Aaron b. Shabbethai	Amsterdam	1723-24
Aaron b. Uri Lipmann		1700-17
Abba b. Solomon	Basel	1609
Abba-Mari of Vienna	Prague	1623
Abbele b. Judah	Prague	1706, 10
Abigdor b. Eliezer Ashkenazi	Constantinople	1547
Abigdor b. Eliezer Kohen	Prague	1614
Abigdor b. (Israel) Joseph	Cracow	1638-40, 43, 48
Abigdor b. Samuel b. Moses Ezra.	Cracow	1619
Abraham	Amsterdam	1708
Abraham b. Aaron	Prague	1674 (?)
Abraham b. Abigdor		1530
Abraham Aboab, Sr.	Venice	1590
Abraham Aboab, Jr.	Venice	1655, 57, 59, 60, 69
Abraham b. Abraham	Adrianople (?)	
Abraham Abudiente	Constantinople	1654
Abraham ibn Akra	Salonica	1595
	Venice	1599
Abraham b. Alexander	Venice	1606
Abraham Algazi b. Simeon	Constantinople	1711
Abraham Algazi b. Solomon	Smyrna	1659
Abraham Alkabizi	Constantinople	1516
Abraham Alkaraš	Damascus	1605-6
Abraham Altschul b. Jacob	Frankfort-on-the-Oder.	1697-99
Abraham Amnon b. Jacob Israel	Leghorn	1653-54
Abraham Arama b. Isaac	Salonica	1520
Abraham ibn Ashkara Ẓarfati b. Samuel.	Pesaro	1511
Abraham Bassa of Jerusalem	Amsterdam	1722
Abraham Benveniste b. Aaron	Venice	1546
Abraham b. Bezalel of Posen	Lublin	1622-26, 30, 33-34, 45, 46
Abraham di Boton b. Aaron	Smyrna	1600, 71, 74
Abraham (Hezekiah) Brandon ibn Yaḳḳar.	Amsterdam	(d. 1725)
Abraham Breit b. Moses	Amsterdam	1650
Abraham Broda b. Elijah of Prague.	Sulzbach	1715
	Wilmersdorf	1716
Abraham Cassel	Strasburg	1521
Abraham ("Senior") Coronel	Amsterdam	1661, 67
Abraham Dandosa	Constantinople	1513
Abraham b. David Gojetein	Cracow	1586, 93
	Prague	1608
Abraham b. David Naḥman	Salonica	1709, 13, 24, 29
	Constantinople	1711
Abraham b. David Posner	Wilmersdorf	1685
Abraham b. Dob (Baer) of Lissa	Amsterdam	1701
Abraham Dorheim b. Moses Dorheim.	Frankfort-on-the-Main.	1719
Abraham b. Eliezer Braunschweig	Hanau	1610, 17
	Basel	1618-19
Abraham b. Eliezer Kohen	Cracow	1589
Abraham b. Eliezer Kohen	Wilmersdorf	1685-90, 1712-23
	Sulzbach	1691-1712
Abraham b. Eliezer Rödelsheim	Cracow	1600
Abraham ibn Ezra	Salonica	1721
Abraham Facon (?)	Naples	1492
Abraham Faraji b. Meïr	Salonica	1593-94
Abraham de Fonseca	Amsterdam	1627
Abraham ben (ibn) Garton b. Isaac.	Reggio	1475
Abraham Gedaliah	Leghorn	1650-57
Abraham Ger	Salonica	1651-55
Abraham Ḥaber-Ṭob b. Solomon	Venice	1595, 99, 1614, 17-19, 24, 32-34, 37, 40, 42, 43
	Leghorn	1650-57
Abraham Ḥavez	Amsterdam	1724
Abraham b. Ḥayyim	Pesaro	1477
	Ferrara	1479
	Bologna	1482
	Soncino	1488
Abraham Ḥayyim of Fano	Ferrara	1693
Abraham Ḥayyon b. Solomon b. Abraham.	Constantinople	1578-79
Abraham Hurwitz b. Isaiah	Amsterdam	1728, 29
Abraham Hurwitz b. Judah (Löb) Deborles Levi.		
Abraham b. Isaac Ashkenazi	Safed	1577-79, 87
Abraham b. Isaac b. David	Ixar	1490
Abraham b. Israel	Cracow	1617, 18
Abraham b. Israel Menahem	Lublin	1578
	Offenbach	1729
Abraham b. Israel b. Moses	Neuwied	1735-37
	Jessnitz	1739-40
Abraham b. Issachar Kohen (Kaz) Gersoni of Prague.	Wilmersdorf	1679, 82
	Sulzbach	1684
	Prague	1686, 88, 90-93
Abraham b. Jacob	Hanau	1728
Abraham b. Jacob Levi	Amsterdam	1726, 30
Abraham (Israel) b. Jacob (Koppel) of Vienna.	Frankfort-on-the-Oder.	1705, 9, 11-12
Abraham Jedidiah de Cologna.		
Abraham b. Jekuthiel	Hanau	1715, 47
Abraham b. Jekuthiel Kohen	Hanau	1611-14, 23-30
Abraham b. Joseph	Lublin	1571-72
Abraham b. Joseph	Hamburg	1690
Abraham b. Joseph Manasseh	Constantinople	1732
Abraham b. Joshua Sezze	Venice	1696
Abraham b. Joshua of Worms	Amsterdam	1643-48, 45-46
Abraham b. Judah	Frankfort-on-the-Oder.	1697-99
Abraham b. Judah (Loeb)	Constantinople	1710, 12, 16-20, 26-27, 37
Abraham b. Judah b. Nisan.		
Abraham b. Kalonymus Reumold.	Prague	1614, 17-19, 21-24, 25
Abraham Ḳara	Salonica	1587
	Venice	1589
	Mantua	1589-90
Abraham Landau b. Jacob	Naples	1491-92
Abraham Laniado	Venice	1603
Abraham (Kohen) de Lara	Amsterdam	1691
Abraham Lichtenthaler	Sulzbach	1697
Abraham Luria	Jessnitz	1723
Abraham Mendes-Lindo	Amsterdam	1725
Abraham b. Meshullam of Modena.	Mantua	1558-60
Abraham Molko b. Joseph	Salonica	1709
Abraham b. Mordecai Kohen	Amsterdam	1661
Abraham b. Moses (Schedel)	Prague	1602-4
Abraham b. Moses Goslar	Wandsbeck	1733
Abraham b. Moses Kohen	Bologna	1538
Abraham b. Moses Nathan	Amsterdam	1700

Name.	Place.	Date.
Abraham b. Naḥman Kohen	Lublin	1635
Abraham b. Nathan	Amsterdam	1652
Abraham ibn Nathan b. Ḥayyim of Salonica.	Constantinople	1716, 17, 18, 19
Abraham Netto b. Joseph	Venice	1622
Abraham (Hai) Ortona b. David	Verona	1652
Abraham ibn Paredes	Constantinople	1522
Abraham Pereira b. Elijah	Constantinople	1642–43
Abraham Perls	Amsterdam	1678
Abraham Pescarol b. Kalonymus.	Venice, Cremona.	1544, 65
Abraham ibn Phorni	Venice	1565
Abraham Porto	Venice	1563, 64, 65, 66, 74, 84, 88, 89
Abraham Porto b. Jehiel	Verona	1594
Abraham b. Reuben Abi Saglo	Venice	1606
Abraham Reyna	Constantinople	1560
Abraham Rosanes b. Meïr	Constantinople	1711, 19–20
Abraham Sacchi	Venice	1586
Abraham b. Solomon Levi	Hamburg	1706–7
Abraham b. Samuel b. David Levi.		1692
Abraham b. Samuel Kohen	Constantinople	1561
Abraham b. Selig of Glogau	Berlin	1711–12
	Offenbach	1721
	Wilmersdorf	1726
	Dyhernfurth	1726
	Wandsbeck	1733
	Homburg	1738–41
Abraham Selzer b. Aaron of Minsk	Frankfort-on-the-Oder.	1702
Abraham b. Shalom	Prague	1608
Abraham Shalom b. Isaac	Salonica	1717
Abraham ibn Shangi b. Ephraim.	Constantinople	1534
Abraham b. Shemariah	Constantinople	1539–40
Abraham Shoshan	Constantinople	
Abraham de Silva b. Solomon	Venice	1672, 78, 1728
	Amsterdam	1728
Abraham b. Simeon Friedburg	Prague	1713
Abraham b. Simeon Kolin	Prague	1697
Abraham Sonina	Constantinople	1717
Abraham Talmid Sefardi	Naples	1492
Abraham Uzziel b. Baruch	Venice	1655–56
Abraham von Werd	Fürth	1699
Abraham ibn Ya'ish b. Joseph	Constantinople	1505, 9
	Salonica	1520
Abraham ibn Yaḳḳar b. Jacob Hananiah.	Venice	1718
Abraham Yerushalmi (b. Yom-Ṭob ?)	Constantinople	1512
Abraham Ẓalaḥ b. Shabbethai	Venice	1599–1606
Abraham Ẓarfati	Amsterdam	1626–27
Abraham b. Ẓebi	Lublin	1637
Abraham b. Ẓebi	Verona	1649 (?)
Abraham (Ḥayyim) b. Ẓebi (Hirsch).	Amsterdam	1725–32
Abraham b. Ẓebi of Cracow	Amsterdam	1641, 43
	Cracow	1663
Abraham b. Ẓebi (Hirsch) Kohen	Frankfort-on-the-Oder.	1697–99
Abraham b. Zeeb (Wolf) Levi	Amsterdam	1688, 1706
Adelkind (Brothers)	Venice	1519, 21, 22, 22, 24
Adelkind (Cornelius b. Baruch)	Venice	1524, 24–25, 27, 28–29, 44, 45, 45, 46, 46–48, 48–49, 50–52, 52
	Sabbionetta	1553–54
Adelkind (Daniel b. Cornelio)	Venice	1549–52
Akiba b. Uri (Phoebus)	Berlin	1713
Alexander b. Ezekiel	Prague	1618–20
Alexander b. Ḥayyim Ashkenazi.	Prague	1616–17
Alexander (Süsskind) b. Kalonymus.	Amsterdam	1700, 2, 4
Alexander (Sender) b. Meïr Kassewitz.	Prague	1718–19
Antunes (Antones ?), Aaron	Amsterdam	1717–21 (25?)
Aryeh (Loeb) b. Gershon Wiener.	Frankfort-on-the-Oder.	1727
Aryeh (Judah Loeb) Krochmal b. Menahem.		
Aryeh (Judah) Sabibi b. David.		
Aryeh (Loeb) b. Saul b. Joshua	Amsterdam	1711
Aryeh Sofer b. Ḥayyim	Berlin	1706
Aryeh b. Solomon Ḥayyim	Bologna	1537–40
Aryeh (Loeb) b. Solomon Kohen of Przemysl.	Zolkiev	1709
Aryeh (Judah Loeb) Te'omim b. Aaron.	Frankfort-on-the-Main (?).	1710
Aryeh (Loeb) b. Zeeb (Wolf) Levi.	Amsterdam	1686, 99
Asher (Anschel)		1700
Asher (Anschel) Altschüler b. Naphtali Herzel.	Prossnitz	1603
	Prague	1604, 11–17, 18, 20–21, 22–23
Asher (Anschel) b. Eliezer	Amsterdam	1663–85, 86, 1692–1703, 5, 13
Asher (Anschel) b. Elijah	Amsterdam	1698
Asher (Anschel) b. Gershon Kohen	Prague	1609–10
Asher (Selig) Hurwitz b. Isaac Levi.	Lublin	1624
Asher (Selig) b. Isaac of Dubno	Sulzbach	1702
Asher (Selig) b. Isaac Kohen	Berlin	1703
Asher (Anschel) b. Meïr Prostitz.	Amsterdam	1708
Asher Minz b. Perez	Naples	1491
Asher (Anschel) b. Moses	Cracow	1643
Asher Parentio (Parenz) b. Jacob.	Venice	1579–95
Asher Tiktin b. Menahem	Cracow	1598
Astruc de Toulon b. Jacob	Constantinople	1510–30
Athias, Abraham b. Raphael Hezekiah.	Amsterdam	1728–41
Athias, Immanuel b. Joseph	Amsterdam	1700–9
Athias, Joseph b. Abraham	Amsterdam	1658–85
Azariah	Bologna	1537–38
Azariah Talmid	Venice	1648
Azriel b. Joseph (b. Jacob Gunzenhäuser) Ashkenazi.	Naples	1491, 92
Azriel b. Moses	Hanau	1716
	Fürth	1726
Azriel b. Moses Schedel		1602–9, 13
Azriel Peraḥyah Kohen	Amsterdam	1703
Azriel ben Solomon Diena	Sabbionetta (?)	1550–51
Baer (b. Meshullam Zalman Mirls ?) of Posen.	Berlin	1716–17
Baerle Rappa	Frankfort-on-the-Main.	1713
Baermann b. Judah Lima Levi of Essen.		1697–99, 1721
Bak (Israel b. Joseph b. Judah)	Prague	1686, 89, 90, 91, 95
Bak (Jacob [II.] b. Judah)	Lublin	1648, 73–96
	Prague	1680
Bak (Joseph [I.] b. Jacob)	Prague	1623, 23–24, 24, 29, 57–60, 62
Bak (Joseph [II.] b. Judah)	Prague	1673–96, 79, 84, 86
Bak (Judah [I.] b. Jacob)	Prague	1620–60, 61–69
Bak (Judah [II.] b. Moses b. Jacob)	Prague	1705, 6, 8, 13–20
Bak (Moses [I.] b. Jacob b. Judah).	Prague	1686, 97, 1716
Bak (Moses ben Judah)	Prague	1697
Bak (Yom-Ṭob Lipman b. Moses b. Jacob).	Prague	1713–18, 25
	Fürth	1723–24
Bak, Jacob (I.) b. Gershon Wahl	Venice	1598, 99
	Prague	1605, 7, 9, 12–15
Baruch	Pesaro	1517
Baruch Bloch b. Jacob	Cracow	1609
Baruch Buchbinder of Wilna	Berol	1708–9
	Prossnitz	1711
	Berlin	1712–15, 17
Baruch b. Eliezer Kohen	Venice	1579
Baruch of Frankfort-on-the-Oder.	Frankfort-on-the-Oder.	1705
Baruch b. Joseph b. Baruch	Leghorn	1657
Baruch of Korez	Cracow	1637
Baruch b. Lipmann Wiener	Amsterdam	1726–27
Baruch (Bendet) b. Nathan	Fürth	1727–38
	Sulzbach	1729
Baruch b. Simḥah Kalman	Venice	1583
Baruch b. Simḥah Levi	Amsterdam	1670, 74
Baruch b. Solomon	Lublin	1639
Baruch Uzziel	Ferrara	1551, 56
Baschwitz (Meïr b. Ẓebi Hirsch).	Jessnitz	1731–32
	Berlin	1736
Baschwitz (Ẓebi Hirsch b. Meïr)	Berlin	1701, 3, 9
	Frankfort-on-the-Oder.	1708
	Dyhernfurth	1719, 20
	Hanau (?)	1722
Bat-Sheba (Abraham Joseph)	Salonica	1592–1605
Bat-Sheba (Abraham b. Mattathiah).	Verona	1594
	Salonica	1605, 5–6
Bat-Sheba (Mattithiah)	Salonica.	
Bella Hurwitz Levi	Prague.	
Benjamin (Benusch)	Lemberg (?)	1728
Benjamin (Wolf) b. Aaron Eliezer Worms of Durlach.	Frankfort-on-the-Main.	1712–16
Benjamin b. Aaron Polacco	Venice	1719, 21
	Mantua	1724, 27
	Venice	1728, 29, 30, 44, 53
Benjamin b. Abraham	Cracow	1638–39, 40

Name.	Place.	Date.
Benjamin (Samuel) b. Abraham..	Lublin........	1574-75, 76
Benjamin (Wolf) b. Abraham Kohen Hinfeld.	Wilmersdorf..	1677
Benjamin (Wolf) b. Asher (Anschel).	Amsterdam....	1692, 95-96, 97, 1703
Benjamin Diaz Patto b. Jacob....	Amsterdam....	1645
Benjamin (Zeeb Wolf) b. Elijah..	Frankfort-on-the-Oder.	1680, 97-99
Benjamin b. Elijah Levi..........	Offenbach.	
Benjamin Galmidi..............	Amsterdam....	1631-33
Benjamin (Kohen) Gersoni......	Prague........	1624
Benjamin (Shneor) Godinez......	Amsterdam....	1687-88
Benjamin (Zeeb Wolf) b. Jacob of Ofen.	Prague........	1689
Benjamin b. Jehiel (Michael) of Kalisz.	Amsterdam....	1702
Benjamin b. Jekuthiel............	Hanau........	1624
Benjamin di Jonak..............	Amsterdam....	1708-10
Benjamin b. Joseph d'Arignano..	Rome.........	1546
Benjamin b. Joseph of Berlin....	Berlin.........	1711-12, 17
Benjamin (Wolf) b. Moses Dayyan Frankfurter.	Amsterdam....	1722, 23, 24, 26, 27, 30
Benjamin b. Moses b. Mattithiah b. Benjamin.	Venice........	1614
Benjamin b. Naphtali Moses......	Offenbach.....	1716
Benjamin (Saul) de Rubeis.......	Ferrara.......	1554
Benjamin b. Solomon Cantoris....	Lublin........	1624, 37
	Cracow.......	1646
Benjamin (Zeeb) b. Solomon Kohen of Zolkiev.	Berlin.........	1712
Benjamin Wolf b. Joseph Isaac...	Amsterdam....	1725-29
Benjamin Wolf of Lemberg......	Prague........	1614
Benveniste, or Benbeniste (Immanuel).	Amsterdam....	1641-59
Benzion Ẓarfati (Gallus).........	Venice........	1606-7
Bezaleel b. Abraham.............	Lublin........	1614
Bing (Abraham b. Isaac).........	Fürth.........	1722-24
Bloch (Moses b. Uri Schraga)....	Sulzbach......	1684-93
Bonfed, Shneor b. Joseph b. Zalman Shneor.	Fürth.........	1722-24, 25-28, 29
Caleb Ḥazzan b. Joseph..........	Smyrna.......	1730
Caleb b. Judah Magia'...........	Constantinople	1726-37
Canpillas (Yom-Ṭob b. Moses)....	Constantinople	1711
	Salonica......	1713-24, 29
Castro- (Crasto-) Tartas (David b. Abraham).	Amsterdam....	1660-95
Castro-Tartas (Jacob b. Abraham).	Amsterdam....	1664-65, 69
Christfels, Phil. Ernest (Mordecai b. Moses of Illenfeld).	Wilmersdorf..	1713
Cividal Brothers.................	Venice........	1675
Conat (Abraham b. Solomon).....	Mantua.......	1476
Conat (Estellina).		
Concio (Conzio?), Abraham b. Joseph.	Chieri.........	1627-28
Cordova (Abraham b. Jacob).....	Amsterdam....	1700-5, 6, 8
Cordova (Isaac Hezekiah b. Jacob Ḥayyim).	Amsterdam....	1688-1726
	Hamburg.....	1710-14
Cordova (Jacob Ḥayyim b. Moses Raphael).	Amsterdam....	1662-64, 64, 65, 66, 67-69, 75, 78, 81
	Wilmersdorf..	1683, 92-93, 98-99, 1701-3, 14
Cordova (Moses b. Isaac de)......	Amsterdam....	1641-42
Daniel Pereira b. Abraham.......	Amsterdam....	1729, 31
David b. Aaron Judah Levi of Pinsk.	Amsterdam....	1685
David Aboab b. Samuel...........	Venice........	1702
David b. Abraham (Azubib? Asovev?).	Salonica.......	1578-86 (87?)
David Abravanel-Dormido........	Amsterdam....	1642
David Altaras b. Solomon........	Venice	1675-1718
David Bueno.....................	Leghorn.	
David Bueno b. Raphael Ḥayyim.	Venice........	1704-5, 6, 7, 7-8, 16, 20-21, 32
David de Cazeres................	Amsterdam....	1661
David b. Elasah Levi.............	....	1489
David b. Eliezer Levi of Darlipstadt	Amsterdam....	1723, 28, 30, 33
David b. Elijah (Casti)...........	Constantinople	1574, 75, 86
David b. Elijah b. David..........	Salonica......	1713-21, 29
David Fernandez (b. David)......	Amsterdam....	1715, 26
David Ginz b. Solomon..........	Offenbach.....	1717
David Grünhut...................	....	1712
David b. Ḥayyim Ḥazzan.........	Smyrna.......	1729-41
David b. Isaac Kohen............	Amsterdam....	1644
David b. Isaac of Ottensoss.......	Fürth.........	1727
David b. Issachar (Dob Baer of Zolkiev).	Zolkiev.......	1694, 96
	Berlin.........	1699, 1701, 3, 12
	Amsterdam....	1700, 1, 5
	Hanau........	1710
	Zolkiev.......	1721
David Jonah Jonathan...........	Oels...........	1530
David Jonah Joseph Muskatels...	Prague........	1705-6
David Jonah b. Shabbethai Jonah.	Salonica.......	1653
David b. Judah (Loeb) of Cracow.	Lublin.	
David Kohen.....................	Constantinople	1509
David de Lida b. Pethahiah b. David.	Frankfort-on-the-Main.	1727
David of Maarsen................	Amsterdam....	1715
David Maza b. Aaron.............	Mantua.......	1612
	Salonica.......	1614
David b. Menahem Kohen........	Hanau........	1626-28
David b. Moses of Rheindorf......	Frankfort-on-the-Main.	1692
David Nördlingen................	Cremona......	1565
David Nuñez-Torres.............	Amsterdam....	1697-99, 1700-5
David Peppe b. Abraham.........	Venice........	1663
David Pizzighetton b. Eliezer Levi.	Venice........	1524
David Portaleone b. Moses........	Mantua........	1623
David Portero...................	Pesaro........	1511
David Provençal b. Abraham.....	Venice........	1565
David (Naphtali) di Rieti b. Hananiah.	Mantua.	
David de la Rocca................	Venice........	1601-2
David b. Samuel Kohen..........	Amsterdam....	1726, 32
David b. Shemaiah Saugers.......	Frankfort-on-the-Main.	1700
David de Silva b. Hezekiah.......	Amsterdam....	1706, 26
David (Israel) del Soto............	Amsterdam....	1642
David b. Uri (Phoebus)...........	Amsterdam....	1664, 66
	Zolkiev.......	1705-15 (?)
David Valensi....................	Leghorn......	1650-57
David ibn Yaḥya b. Joseph........	Constantinople	1509
David b. Yom-Ṭob Deuz..........	Amsterdam....	1649-53
Eleazar (Enoch) Altschul........	Prague........	1686, 1705-6
Eleazar b. David.................	Cracow.......	1596
Eleazar b. Isaac Levi.............	Frankfort-on-the-Oder.	1686
Eleazar b. Moses Kohen..........	Amsterdam....	1693
Eleazar b. Shabbethai Balgid.....	Venice........	1586-87
Eleazar Sussmann b. Isaac........	Amsterdam....	1733
Elhanan (Jacob) Archevolti b. Samuel.	Venice........	1602
Elhanan b. Naphtali..............	Amsterdam....	1628
Eliakim (Goetz) b. Israel..........	Homburg.....	1724
Eliakim b. Jacob.................	Amsterdam....	1685-1705
Eliakim (Goetz) b. Mordecai.		
Eliezer (Leser) b. Abraham......	Jessnitz.......	1724-26
Eliezer (ibn) Alantansi b. Abraham.	Ixar..........	1487-90
Eliezer b. Benjamin of Prossnitz.	Cracow.......	1591
	Prossnitz.....	1602
Eliezer of Braunschweig..........	Sabbionetta...	1567
Eliezer Darli.....................	Salonica.......	1522
Eliezer (Lasi) b. David Emrich...	Amsterdam....	1692
Eliezer (Leser) Floersheim.......	Frankfort-on-the-Main.	1707, 8, 9
Eliezer b. Ḥayyim...............	Prague........	1610
	Hanau........	1614, 15
Eliezer Ḥayyut b. Isaac..........	Frankfort-on-the-Oder.	1732
Eliezer b. Isaac Ashkenazi........	Constantinople	1575-76, 86
	Safed.........	1577-79, 87
Eliezer b. Isaac Jacob of Lublin..	Lublin........	1646
Eliezer b. Isaac b. Naphtali.......	Wilmersdorf..	1727
Eliezer b. Isaac of Prague........	Lublin........	1556-73
Eliezer (Ḥayyim) b. Isaiah Nizza.	Venice........	1657
Eliezer (Leser) b. Israel Levi.....	Amsterdam....	1726, 33
Eliezer d'Italia..................	Mantua.......	1612
Eliezer b. Jacob.................	Constantinople	1670-71
Eliezer b. Joseph of Lisk.........	Wilmersdorf..	1673-75, 77
	Frankfort-on-the-Oder.	1680-81
Eliezer b. Joshua Nehemiah......	Wandsbeck...	1732
Eliezer Kohen....................	Cracow........	1593-94
Eliezer Liebermann b. Alexander Bingen.	Hanau........	1715
Eliezer Liebermann b. Yiftaḥ Levi.	Amsterdam....	1710
Eliezer Lipmann b. Issachar Kohen Hannover.	Amsterdam....	1682
	Frankfort-on-the-Oder.	1683
Eliezer b. Meshullam.............	Lublin........	1567
	Prague........	1578
Eliezer b. Meshullam of Lublin...	Prague........	1601
Eliezer b. Mordecai Reckendorf..	Offenbach.....	1716
Eliezer Provençal b. Abraham b. David.	Mantua.......	1596
Eliezer b. Samuel................	Soncino.......	1490
Eliezer (Leser) Shuk.............	Frankfort-on-the-Main.	1690-1700
Eliezer ibn Shoshan b. David.		
Eliezer Supino...................	Venice........	1718
Eliezer Todros...................	Salonica.......	1532-33
Eliezer Toledano.................	Lisbon........	1489-92

Name.	Place.	Date.
Eliezer Treves b. Naphtali Hirz	Zurich	1558
	Thiengen	1560
Eliezer Zarfati b. Elijah.		
Elijah Aboab	Amsterdam	1644–45
Elijah b. Abraham (Israel) b. Jacob Levi.	Frankfort-on-the-Oder.	1711–12
Elijah b. Azriel Wilna	Amsterdam	1690
	Frankfort-on-the-Main.	1704-18
	Homburg	1738
Elijah Belin b. Moses (Joseph)	Hamburg	1663
Elijah Galmidi	Constantinople	1574
Elijah (Menahem) Ḥalfan b. Abba Mari.	Venice	1551
Elijah b. Isaac Schleifer	Prague	1612
Elijah b. Joseph Frankfort	Verona	1649
Elijah b. Joseph of Samoscz	Amsterdam	1697
Elijah b. Judah Ulma	Hanau	1611–14
	Basel	1622
	Hanau	1623-30
Elijah (Judah de) Leon b. Michael.	Amsterdam	1659, 66
Elijah Levi b. Benjamin	Constantinople	1503, 9
Elijah Levita	Venice	1525, 29, 32, 38, 45, 46, 47, 48
Elijah b. Moses b. Abraham Abinu	Frankfort-on-the-Oder.	1704–8
Elijah Rabbah b. Menahem	Venice	1604–5
Elijah Ricco	Salonica	1529
Elijah b. Simeon Oettingen	Fürth	1692
Elijah Velosinos	Amsterdam	1664
Elijah Zünzburger b. Seligman (Selikmann) b. Moses Simeon Ulma.	Hanau	1615–17
Elijah Zur b. Samuel Ẓuri	Constantinople	1537
Elimelech b. David Melammed of Cracow.	Berlin	1705
Elishama Sifroni b. Israel	Mantua	1593
	Venice	1596, 1601
	Mantua	1612
Ella (bat Moses ben Abraham ?)	Frankfort-on-the-Oder.	1699-1700
Ella bat Ḥayyim	Lublin	1556
Enoch	Prague	1602
Enoch b. Issachar (Baermann) Levi.	Berlin	1709
	Frankfort-on-the-Oder.	1712
Ephraim Bueno (ben Joseph)	Amsterdam	1626-28, 30, 48, 50, 52, 61-64
Ephraim b. David Patavinus	Mantua	1589–90
Ephraim b. Isaac	Mantua	1563
Ephraim b. Jonah of Tarli	Frankfort-on-the-Main.	1681
Ephraim Kohen	Adrianople	1555
Ephraim Melli b. Mordecai	Mantua	1676
Ephraim b. Pesach of Miedzyboz.	Lublin (?)	1673
Ephraim (Zalman) b. Solomon Reinbach (Rheinbach ?) of Lissa.	Amsterdam	1699
Esther, widow of Elijah Ḥandali.	Constantinople	1566
Ezekiel b. Jacob	Amsterdam	1695
Ezekiel (Moses) b. Jacob	Prague	1590
Ezekiel b. Moses Gabbai	Cracow	1587–88, 93–94
Ezra Alchadib b. Solomon	Venice	1608–9
Ezra b. Mordecai Kohen	Dyhernfurth	1712, 13, 15, 19, 20, 26
Foa (Nathaniel)	Amsterdam	1702–15
Foa (Tobia b. Eliezer)	Sabbionetta	1551–59
Fonseca (Daniel de)	Amsterdam	1627
Franco (Abraham b. Solomon)	Constantinople	1640–83
Franco (Solomon)	Constantinople	1638–40
Frosch, Christian, of Augsburg	Frankfort-on-the-Main.	1711
Fundam (Isaac)	Amsterdam	1723-24
Gabbai (Abraham b. Jedidiah)	Smyrna	1657–75
	Constantinople	1662
Gabbai (Isaac)	Venice	1597
Gabbai (Jedidiah b. Isaac)	Leghorn	1650–57
Gabriel Levi of Vratislavia	Frankfort-on-the-Oder.	1725
Gabriel Strassburg b. Aaron	Soncino	1484
Gad Conian b. Israel	Constantinople	1719, 20
Gamaliel b. Eliakim (Götz) of Lissa.	Hamburg	1687
Gedaliah (Don Judah)	Lisbon.	
	Salonica	1515–35
Gedaliah Cordovero b. Moses	Venice	1587, 88
Gedaliah b. Solomon Lipschütz	Venice	1616
Gela (Gella)	Halle	1709–10
Gershon Ashkenazi	Cracow	1646–47
Gershon b. Ḥayyim David Levi	Zolkiev	1730
Gershon Ḥefeẓ b. Kalonymus	Venice	1627
Gershon Poper (or Popper)	Prague	1610, 11
Gershon Wiener b. Naphtali Hirsch	Frankfort-on-the-Oder.	1690, 96, 98, 1700, 2, 3, 5, 7, 8, 14, 17, 21, 24
	Berlin	1702, 3, 9
Gumpel Kohen b. Jacob Hannover	Amsterdam	1712
Gumprich b. Abraham	Amsterdam	1717, 21, 25, 26, 27, 28
Gütel bat Judah Loeb b. Alexander Kohen.	Prague	1627
Haehndel (Elhanan) b. Ḥayyim Drucker.	Amsterdam	1711; 13
Halicz (Johannes)	Cracow	1538-39
Halicz (Paul)	Cracow	1540
Halicz (Samuel b. Ḥayyim)	Cracow	1534
Hananiah b. Eliezer ha-Shimeoni Sustin.	Constantinople	1513
	Salonica	1521
Hananiah Finzi	Venice	1587
Hananiah b. Jacob Saul	Salonica	1719
Hananiah ibn Yaḳḳar	Constantinople	1573, 78
Hananiah Marun	Mantua	1623–24
Hananiah ibn Sikri (Saccari ?) b. Isaiah.	Amsterdam	1715
Ḥayyim b. Abraham	Constantinople	1719
Ḥayyim Alfandari	Constantinople	1717
	Ortakeui	1719
Ḥayyim Alscheich b. Moses	Venice	1601, 3, 5, 7
Ḥayyim Alton b. Moses	Venice	1522–23, 27
Ḥayyim Altschul b. Mordecai (Gumpel) of Prague.	Dessau	1696-99
	Dyhernfurth	1703
	Amsterdam	1708, 9, 10, 10-12, 17-18, 21, 23, 24, 26, 32
Ḥayyim Casino	Constantinople	1719
Ḥayyim Cesarini (Casirino) b. Shabbethai.	Constantinople	1519
Ḥayyim b. David Kohen	Constantinople	1537
	Venice	1546
Ḥayyim b. Ephraim (Gumprecht) of Dessau.	Berlin	1712, 17
	Köthen	1717
	Jessnitz	1719
	Berlin	1724 (?)
	Prague	1728(and 35)
	Sulzbach	1729
Ḥayyim (Jedidiah) ibn Ezra	Salonica	1721
Ḥayyim Gatigno b. Samuel	Cremona	1558–60
Ḥayyim b. Ḥayyim	Wilmersdorf	1713, 17, 19
Ḥayyim Ḥazzan b. David Ḥazzan	Constantinople	1717
Ḥayyim b. Isaac b. Ḥayyim	Lublin	1556–67
Ḥayyim b. Isaac Levi Ashkenazi.	Naples	1486
Ḥayyim b. Israel	Amsterdam	1709
Ḥayyim b. Issachar b. Israel	Prague	1623–24
Ḥayyim b. Jacob Drucker	Amsterdam	1680–1724
Ḥayyim b. Jacob of Hamelburg	Amsterdam	1670
Ḥayyim b. Jacob (Gel Jäkels) Kohen.	Prague	1603-4
Ḥayyim (Mordecai) b. Joseph	....	1477
Ḥayyim b. Joseph Kohen	Prague	1691, 1705-6
Ḥayyim b. Judah	Lublin	1648
	Prague	1657, 62-63, 75
Ḥayyim b. Judah (Loeb)	Prague	1689, 91, 94, 96, 97, 1705-6
Ḥayyim b. Judah (Loeb)	Amsterdam	1695
Ḥayyim b. Ḳatriel of Cracow	Prague	1686
	Dyhernfurth	1689, 90, 91, 93, 96, 99
	Berlin	1703–5, 9, 14, 17
	Frankfort-on-the-Oder.	1717
Ḥayyim Katschigi b. Jacob	Constantinople	1732
Ḥayyim Ḳimḥi b. Jacob	Constantinople	1714
Ḥayyim Lubliner	Amsterdam	1702
Ḥayyim (Shalom) Ma'ali Kohen b. Benjamin.	Constantinople	1719–20
Ḥayyim b. Moses Menahem (Man) Danziger Danzig.	Amsterdam	1725–26, 26, 39–40
Ḥayyim (Selig) b. Nathaniel	....	1697
Ḥayyim b. Samuel Ashkenazi	Constantinople	1561–62
Ḥayyim ibn Saruḳ	Venice	1566, 74
Ḥayyim b. Simḥah Ashkenazi Levi	Basel	1609
Ḥayyim b. Solomon Austerlitz	Prague	1601
Ḥayyim Ṭawil b. Moses	Constantinople	1715–18
Ḥayyim b. Ẓebi (Hirsch) Kohen of Kalisz.	Dyhernfurth	1709, 13, 15
	Hanau	1710
Ḥayyim b. Zeeb (Wolf) Levi	Amsterdam	1674–76, 85
Hene (Coelius) of Basel	Prague	1624
Hezekiah Fano	Venice	1574–75
Hezekiah Montro	Venice	1477
Hirsch (Ẓebi) b. Ḥayyim	Wilmersdorf	1712–38
	Fürth	1739–49
Hirz, Gener Eliezer Vindob	Amsterdam	1712

Name.	Place.	Date.
Hirz Levi Rofe	Amsterdam	1721, 25, 26, 27-68
Ḥiyya Meïr b. David	Venice	1519-22
Ḥiyya Pisa	Venice	1574
Hosea Cividal b. Raphael	Venice	1593-94
Immanuel	Zamora	1492
Immanuel ibn Atthar ('Aṭṭar)	Amsterdam	1686
Immanuel b. Gabriel Gallichi	Mantua	1558-60
Immanuel Henriquez b. Joshua	Amsterdam	1730, 32
Isaac	Lublin	1680
Isaac b. Aaron	Prague	1605
Isaac b. Aaron of Prostitz	Cracow	1569-1612
	Prossnitz	1602-5
Isaac b. Aaron Samuel	Prague	1610
Isaac b. Abigdor Levi	Rome	1518
Isaac Aboab	Venice	1590
Isaac Aboab b. David	Amsterdam	1626-27
Isaac Aboab b. Mattithiah.		
Isaac b. Abraham	Lublin	1574-76
Isaac b. Abraham Ashkenazi	Lublin	1597
Isaac b. Abraham Ashkenazi	Damascus	1606
Isaac b. Abraham Kohen of Meseritz.	Lublin	1646
Isaac Alfandari b. Abraham	Constantinople	1711, 16-20
Isaac Alnaqua	Venice	1648
Isaac b. Aryeh (Loeb) Dayyan b. Isaac.	Amsterdam	1727
Isaac b. Asher (Ensel = Anschel) of Nerol.	Wandsbeck	1732
Isaac Bassan b. Samuel	Venice	1560
Isaac Benveniste b. Joseph	Hamburg	1710-11
	Amsterdam	1715
Isaac Bingen b. Samuel	Lublin	1646
	Venice	1654
Isaac (Eisak) Bresnitz Levi	Prague	1623
Isaac Bueno de Mesquita b. Joseph.	Amsterdam	1718
Isaac Cansino	Amsterdam	1685
Isaac Cavallino b. Eliezer Patavini of Mantua.	Venice	1624
Isaac Diaz b. Abraham	Amsterdam	1719
Isaac (Eisak) b. Elia of Rogasen	Frankfort-on-the-Oder.	1725, 29
Isaac (Eisak) b. Elia of Tarli	Frankfort-on-the-Oder.	1717
Isaac b. Eliakim of Bingen	Amsterdam	1643-44
Isaac (Eisak) Eliezer (Lipman)	Hamburg	1690
Isaac (Eisak) Eliezer b. Isaac of Prague.	Lublin	1567-68, 70-73
Isaac (Jacob) b. Eliezer of Prostitz	Lublin	1616, 26, 39, 46
Isaac (Eisak) b. Elijah of Berlin	Amsterdam	1706
Isaac b. Elijah of Brzesc	Cracow	1631
Isaac (Meïr) Fraenkel Teomim	Amsterdam	1676-78
Isaac Gakil	Salonica	1594
Isaac Gershon	Venice	1587-1615
Isaac Gershon	Berlin	1706
Isaac b. Gershon of Torbin	Cracow	1628
Isaac b. Ḥayyim of Cracow	Cracow (?)	
	Lublin (?)	16-
	Prague (?)	
Isaac b. Ḥayyim of Cracow	Wandsbeck	1727-30
	Berlin	1733
	Amsterdam	1739
	Dessau	1742
Isaac b. Ḥayyim Ḥazzan	Constantinople	1550
Isaac b. Ḥayyim b. Isaac Kohen b. Simson.	Prague	1655
	Frankfort-on-the-Main.	1687
Isaac Ḥazzan b. Joseph	Venice	1567
Isaac R. Hoeschels (*i.e.*, b. Joshua)	Cracow	1571
Isaac Hurwitz Levi b. Meshullam.	Frankfort-on-the-Oder.	1677, 80
	Prague	1688-94, 95
	Frankfort-on-the-Oder.	1697-99
	Prague	1705-6, 10
Isaac Hurwitz Levi b. Moses Ḥayyim.	Hamburg	1700-1
Isaac b. Isaiah Jehiel	Constantinople	1654
Isaac Israel	Cracow	1596
Isaac b. Jacob b. Isaac	Venice	1695, 96, 1700, 2, 5, 6
Isaac Jafe b. Israel	Berlin	1717
Isaac Jafe b. Samuel	Venice	1597-1606
Isaac Jare b. David	Mantua	1718-23
Isaac Jeshurun	Smyrna	1659
Isaac (Eisak) b. Jonathan of Posen	Lublin	1595
Isaac (Eisak) b. Joseph (b. Isaac b. Isaiah)	Jessnitz	1724, 26
	Dyhernfurth	1725
	Wandsbeck	1727-32
Isaac (Selig) b. Judah Budin	Dyhernfurth	1692
	Zolkiev	1693
Isaac b. Judah (Loeb) Jüdels Kohen.	Wilmersdorf	1670-90
	Sulzbach.	
Isaac b. Judah Kohen (Kaz)	Prague	1648
Isaac b. Judah Kohen Wahl of Janospol.	Amsterdam	1685-87
Isaac b. Kalonymus of Bilgoraj	Jessnitz	1720
Isaac (Eisak) b. Kalonymus Kohen	Dyhernfurth	1725-26, 27
Isaac Kaspota	Constantinople	1505, 9
Isaac Katzenellenbogen b. Abraham.	Amsterdam	1686
Isaac (Kohen) de Lara b. Abraham	Amsterdam	1699-1704
Isaac (Joshua) de Lattes	Rome	1546
Isaac Leon	Venice	1605
	Constantinople	1618
	Venice	1630
Isaac ha-Levi b. Jacob	Venice	1635, 52
Isaac Luria b. Moses	Venice	1712
Isaac Mahler	Prague	1700
Isaac Marquez di Paz	Amsterdam	1706
Isaac Masia	Tannhausen	1594
Isaac b. Meïr Ashkenazi	Amsterdam	1695
Isaac b. Menahem	Cracow	1534
Isaac (Eisak) b. Menahem (Ẓoref)	Cracow	1638-40, 48
	Lublin.	
Isaac b. Meshullam Posen	Cracow (Novidvor).	1591
Isaac Montalto b. Elijah	Amsterdam	1637
Isaac b. Moses Eckendorf	Basel	1599
Isaac (Eisak) b. Moses Grillingen.	Wilmersdorf	1732
	Fürth	1738-45
Isaac (Eisak) b. Naphtali Didenhofen.	Wilmersdorf	1726
Isaac b. Naphtali (Hirz) Kohen	Amsterdam	1710, 23-24, 32
Isaac Nehemiah	Amsterdam	1627
Isaac Norzi b. Samuel	Mantua	1593
Isaac Nuñez b. David	Amsterdam	1664
Isaac Pacifico b. Asher	Venice	1712-15
Isaac (Lopez) Pereira b. Moses	Amsterdam	1726, 29
Isaac della Pinia b. Abraham	Amsterdam	1712
Isaac Rabbino b. Abraham	Mantua	1718
Isaac Sasportas b. Jacob	Amsterdam	1685
Isaac b. Selig	Frankfort-on-the-Oder.	1725, 27, 29
Isaac Simeon b. Judah (Loeb) of Hechingen.	Frankfort-on-the-Main.	1697
Isaac b. Simeon Samuel Levi	Hanau	1610, 11-14, 23
Isaac b. Solomon (Gumi ?)	Constantinople	1511
Isaac b. Solomon (Zalman)	Dyhernfurth	1695, 96
	Frankfort-on-the-Oder.	1698, 1708, 13, 17, 18, 26
Isaac b. Solomon b. Israel	Wilmersdorf	1730
Isaac Spira b. Nathan	Lublin	1597
Isaac Sullam (Salem ?) b. Joseph	Mantua	1563, 65
	Venice	1568, 1687
Isaac Tausk b. Selig	Prague	1703, 6, 10, 18-19, 25, 28, 35-36
Isaac Treves b. Gershon	Venice	1568, 78, 83, 85
Isaac Tschelebi b. Elia Polichrono	Venice	1630
Isaac (Elijah) b. Uri Kohen	Prague	1621
Isaac (Eisak) b. Ẓebi (Hirsch) Levi of Kalisz.	Jessnitz.	
Isaiah Anaw	Basel	1610
Isaiah Ashkenazi	Constantinople	1719
Isaiah b. Isaac b. Isaiah of Woidislaw.	Frankfort-on-the-Oder.	1717
	Köthen	1717
	Jessnitz	1719-20
Isaiah b. Meïr Bunzlau	Cracow	1594
Isaiah b. Moses of Sniatyn	Constantinople	1711
Isaiah Parnas b. Elasar (Eliezer)	Venice	1529, 31-32
Isaiah di Trani b. Joseph	Constantinople	1641
Ishmael Marono	Venice	1601
Israel b. Abraham	Köthen	1717
	Jessnitz	1719-26
	Wandsbeck	1726-33
	Jessnitz	1739-44
Israel Altschul b. Solomon	Prague	1613, 20
Israel Ashkenazi	Pisaur	
Israel b. Eliakim (Goetz)	Venice	1704-5
Israel b. Ḥayyim Bunzlau	Amsterdam	1688
Israel b. Jedidiah of Leipnik	Lublin	1619
Israel Kohen b. Joseph	Lublin	1556, 66
Israel b. Meïr	Wilmersdorf	1712
Israel b. Moses	Dessau	1696
	Frankfort-on-the-Oder.	1700
	Dessau	1704
Israel b. Moses b. Abraham	Offenbach	1719-33
	Homburg	1734
	Neuwied	1735-36
	Offenbach	1737-38
	Jessnitz	1739
Israel b. Moses b. Abraham Abinu	Amsterdam	1694
Israel b. Moses of Berlin	Berlin	1727

Name.	Place.	Date.
Israel Sifroni b. Daniel	Sabbionetta.	
	Basel	1578-81, 83
	Freiburg	1583-84
	Venice	1588, 1604
Israel Zarfati of Milhau	Constantinople	1518
Issachar (Baer) b. Aaron b. Isaac Drucker.	Cracow	1619
Issachar (Baer) b. Abraham of Kalisz.	Dessau	1704
Issachar (Baer) b. Eliezer of Minden.	Amsterdam	1685, 88, 92-1703, 11
Issachar (Dob Baer) b. Gershon Wiener.	Frankfort-on-the-Oder.	1727-72
Issachar (Baer) Ḥazzan	Prague	1609-10
Issachar (Dob Baer) b. Isaac	Lublin	1680-81
Issachar (Baer) b. Issachar Kohen	Fürth	1691
	Prague	1692, 95, 1718-19
Issachar (Dob Baer) b. Judah (Loeb).	Amsterdam	1725-26, 27, 30, 33
Issachar (Baer) b. Nathan Kohen.	Dyhernfurth	1718-33
Issachar Perlhefter	Prague	1687
Issachar b. (Abi Esri) Selke	Frankfort-on-the-Oder.	1697-99, 1703, 11
	Berlin	1712, 14-15, 17
	Prague	1718-20
	Frankfort-on-the-Oder.	1727, 29
Jabez (Solomon b. Isaac b. Joseph b. Ḥayyim).	Adrianople	1544
	Salonica	1555
	Constantinople	1559-67, 73-75
Jabez Joseph b. Isaac	Adrianople	1554
	Salonica	1563-72, 73-75, 76-84
Jacob b. Aaron Ashkenazi	Venice	1704
Jacob (Koppel) b. (Ḥayyim ?)	Offenbach	1718
Jacob b. Abigdor Levi	Rome	1518
	Tridini	1525
Jacob Aboab b. Abraham	Venice	1669, 82, 83
Jacob Aboab b. Joseph	Venice	1708, 11
Jacob b. Abraham		1665-72
Jacob b. Abraham Ashkenazi	Damascus	1606
Jacob b. Abraham Ashkenazi of Ziwatow.	Constantinople	1648, 52, 54
Jacob b. Abraham Ger	Amsterdam	1708-9, 9, 12, 13, 15, 21, 22, 25, 28, 30
Jacob b. Abraham Israel Ger	Amsterdam	1664
Jacob b. Abraham of Jerusalem	Constantinople	1719-20
Jacob b. Abraham of Leipnik	Cracow	1618
	Lublin	1627, 33-35
Jacob b. Abraham of Lublin	Lublin	1618-20, 22-27, 33 (35?)
Jacob b. Abraham Moses	Amsterdam	1661
Jacob b. Abraham Polak	Basel	1598, 99, 1600, 3
Jacob b. Abraham of Rowno	Berlin	1726
Jacob b. Abraham Tininger	Basel	1599
Jacob Alfandari b. Ḥayyim	Constantinople	1670-71
Jacob Alvarez-Soto	Amsterdam	1708-10
Jacob (Almis ?)	Venice	1621
Jacob Auerbach b. Isaac Reis of Vienna.	Sulzbach	1716-17
Jacob Baruch b. Samuel Baruch	Venice	1656
Jacob Basch	Prague	1627
Jacob Bassan b. Abraham	Amsterdam	1725
Jacob Bibas	Constantinople	1715-16
Jacob Broda	Giessen	1714
Jacob Carillo	Amsterdam	1644
Jacob Castelo	Amsterdam	1661-64
Jacob b. David (Gutrath)	Lublin	1556, 59, 67, 68, 78
Jacob b. Eliakim Ashkenazi	Lublin	1574-76
Jacob (Ẓebi) b. Eliezer	Dessau	1698
	Berlin	1699
Jacob b. Eliezer Levi	Venice	1566
Jacob b. Enoch b. Abraham b. Moses Melammed.	Jessnitz	1720
Jacob Florentin	Salonica	1724
Jacob (Ḥai) Florez b. Abraham	Leghorn	1650
	Venice	1651
Jacob Gabbai	Constantinople	1640-43
Jacob of Haag	Amsterdam	1728, 30
Jacob Ḥaber Ṭob	Mantua	1718-23
Jacob ibn Ḥason	Salonica	1732
Jacob b. Ḥayyim	Venice	1520
Jacob b. Ḥayyim	Constantinople	1711
Jacob b. Ḥayyim b. Jacob Erbich.	Amsterdam	1700-26, 32
Jacob Ḥazḳuni b. Abraham	Amsterdam	1694, 1726
Jacob b. Hillel of Lublin	Prague	1675
Jacob b. Isaac Gomez	Verona	1650
Jacob b. Isaac Levi	Venice	1678, 82, 90, 90-91, 96
Jacob b. Isaac Levi	Amsterdam	1688
Jacob Israel	Mayence (?)	1584
Jacob b. Issachar (Dob) Cantor	Zolkiev	1718
Jacob Jeshurun	Amsterdam	1660
Jacob b. Joel Levi	Amsterdam	1701
Jacob b. Joseph.		
Jacob (Ḥai) b. Joseph (Ḥai) Kohen.	Venice	1693, 96, 98, 1702, 4, 5, 12-15
Jacob b. Judah Noah Kohen Norden.	Amsterdam	1640
Jacob b. Judah Shneor	Amsterdam	1683
Jacob (Koppel) Kohen	Amsterdam	1715
	Offenbach	1718
Jacob Kohen della Man	Venice	1616
Jacob Kulli	Constantinople	1719, 27, 28, 31
Jacob Landau	Naples	1487
Jacob (Koppel) Levi	Sulzbach	1700
Jacob Levi of Tarascon	Mantua	Ante 1480
Jacob Lubemila	Amsterdam	1728
Jacob Luzzaṭ b. Isaac	Cracow	1569
Jacob Marcaria	Riva di Trento	1558-62
Jacob b. Meïr	Lublin	1598-99
Jacob b. Meïr Hölischau	Cracow	1608, 17
Jacob Mendez da Costa	Wandsbeck	1733
Jacob de Meza	Amsterdam	1705
Jacob b. Mordecai	Amsterdam	1708
Jacob b. Mordecai b. Jacob	Prague	1597
Jacob b. Moses	Amsterdam	1696
Jacob (Ẓebi) b. Moses	Wilmersdorf	1688-90, 1712-17, 19-22, 26-38
	Fürth	1691-97, 1724-26, 38
	Sulzbach	1699-1712, 29
Jacob b. Moses Bohemus	Lublin	1556, 59, 66
Jacob b. Moses Drucker	Amsterdam	1690
Jacob b. Moses Kohen	Hanau	1710-11
Jacob (Eliezer) b. Moses Lesers of Wilna.	Cracow	1640
Jacob b. Moses Levi	Amsterdam	1690, 95, 97, 99, 1702-3, 4, 6, 5-10, 11-12, 14, 15, 21, 28, 30, 39
Jacob b. Moses Levi Josbel	Venice	1643, 47-48, 57, 61, 67
Jacob b. Moses-Loeb Pizker	Prague	1609
Jacob b. Moses of Posen	Dessau	1698
Jacob b. Naphtali	Cracow	1576-81?
Jacob b. Naphtali	Fürth	1723
	Wilmersdorf	1728-29, 30
	Sulzbach	1750
	Fürth	1757, 69
Jacob b. Naphtali (Hirsch)	Amsterdam	1683
	Dyhernfurth	1691, 93
Jacob b. Naphtali Kohen of Gazolo	Sabbionetta	1551
	Mantua	1556, 57-60, 60-62
Jacob (Koppel) b. Naphtali (Hirsch) Pas.	Amsterdam	1726, 30
Jacob ibn Phorna b. David	Constantinople	1710, 11, 13, 14
Jacob (Jokew) b. Phinehas Selig	Jessnitz	1722-26
Jacob (Israel) de la Pinia	Amsterdam	1664, 69
Jacob Rewaḥ	Constantinople	1718
Jacob Rodriguez Guadeloupe b. Abraham.	Amsterdam	1663-64, 69, 69
Jacob Sagdun	Venice	1648
Jacob b. Samuel	Amsterdam	1713
Jacob b. Samuel (Sanwel)	Fürth	1722
Jacob b. Samuel of Lemberg	Amsterdam	1697
Jacob Saraval b. Joshua Nehemiah	Venice	1640, 45
Jacob Sasportas	Amsterdam	1651, 53
Jacob (Israel) Shalom b. Samuel	Venice	1709
Jacob Sibuyah	Smyrna	1730, 58
Jacob b. Solomon	Amsterdam	1732
Jacob Stabnitz Levi	Prague	1607
Jacob Sullam	Venice	1614
Jacob Ṭabuḥ	Smyrna	1731
Jacob Treves b. Mattathias of Worms.	Prague	1614-15
Jacob b. Uzziel Solomon	Salonica	1709
Jacob Wimpfen b. Eliezer Wimpfen.	Amsterdam	1689
Jacob ibn Yaḳḳar	Constantinople	1511
Jacob b. Ẓebi	Wilmersdorf	1689-90
Jacob b. Ẓebi	Lublin	1637
	Amsterdam	1641, 43
	Verona	1649
	Constantinople	1654
	Cracow	1670
Jacob b. Ẓebi of Fürth	Sulzbach	1715

Name.	Place.	Date.
Jaffe (Ḥayyim b. Kolonymus)	Lublin	1572-96
Jaffe (Joseph [I.] b. Kalonymus)	Lublin	1572-75
Jaffe (Joseph [II.] b. Ẓebi Hirsch Ḳalmanḳes).	Lublin	1633
Jaffe (Kalonymus [I.])	Lublin	1556-97
	Bistrowitz	1592
Jaffe (Kalonymus [II.] b. Ẓebi Hirsch Ḳalmanḳes).	Lublin	1635-46
Jaffe (Ẓebi b. [Abraham Ḳalmanḳes] Kalonymus).	Lublin	1577, 78, 96, 1604-28, 48
Jaffe, Sarah, daughter of Kalonymus (II.).	Lublin	1665
Jaffe (Solomon or Zalman b. Jacob Ḳalmanḳes) of Torbin.	Lublin	1665-85
Jedidiah Kohen b. Aryeh Judah Loeb.	Constantinople	1732
Jehiel (Michael b. Judah Loeb of Zolkiev).	Zolkiev	1718
Jehiel (Michael) b. Abraham Zalman Shammash.	Wilmersdorf	1670
	Prague	1674, 78
	Weckelsdorf	1686, 89, 92
Jehiel b. Asher Kohen	Cracow	1583
Jehiel Ashkenazi	Constantinople	1546-47
Jehiel (Michael) b. Baruch	Prague	1675
Jehiel Elia Rafael	Pisaur	1509-18
Jehiel b. Jedidiah	Cracow	1587
Jehiel b. Jekuthiel Kohen Rapa	Venice	1544-47
Jehiel Luria Ashkenazi	Venice	1601
Jehiel (Fishel) b. Menahem Levi Ashkenazi.	Smyrna	1730-31
	Constantinople	1734, 36
Jehiel de Monteles b. Solomon	Venice	1585
Jehiel b. Solomon of Verona	Bologna	1537-40
Jehiel (Michael) Stern Kohen b. Wolf.	Frankfort-on-the-Main.	1713
	Hanau	1715
Jehiel Teshubah	Venice	1640
Jehiel Treves b. David of Galingen	Offenbach	1717
Jehiel b. Ẓebi Hirsch	Amsterdam	1703, 9
Jekuthiel b. Asher	Salonica	1587
Jekuthiel Blitz	Amsterdam	1659, 60, 61
Jekuthiel b. David	Prague	1597-1618
Jekuthiel b. Isaac Dan	Prague	1512, 15, 18
Jekuthiel (Süsskind) b. Isaac of Pinczow.	Frankfort-on-the-Main.	1726
	Offenbach	1714-26
Jekuthiel (Zalman) b. Katriel of Satanow.	Constantinople	1654
Jekuthiel b. Moses Kohen	Frankfort-on-the-Oder.	1702
Jekuthiel (Kofman) Sanego	Venice	1600
Jekuthiel b. Solomon	Cracow	1574
Jeremiah (Aryeh Loeb) b. Samuel	Fürth	1694, 98, 1722
Jeroham b. Menahem of Slonim	Amsterdam	1697
Jesse Almoli	Smyrna	1660
Joab b. Baruch of Piatelli (?)	Venice	1665
Joel b. Aaron of Fürth	Fürth	1692-93
Joel b. Aaron Levi	Lublin	1598-99
Joel b. Phoebus	Wandsbeck	1727
Johanan b. Aaron Isaac	Amsterdam	1713
Johanan Durante	Venice	1578
Johanan of Meseritz	Frankfort-on-the-Oder.	1697-99
Johanan Treves	Venice	1545
Jonah Abravanel	Amsterdam	1628, 30, 48, 50, 52
Jonah b. Isaac of Strim	Wandsbeck	1731
Jonah b. Jacob Ashkenazi	Constantinople	1712-42
	Ortakiewai	1717-19
	Amsterdam	1721
	Smyrna	1729-41
Jonah b. Judah of Prague	Prague	1608, 10
Jonah (Ḳlavi ?)	Venice	1666
Jonah b. Moses Polak	Amsterdam	1727, 29, 30, 32, 33, 39
Joseph (?)	Venice	1592
Joseph (Jekuthiel Kofman Wahl).	Prague	1587, 92
Joseph (Venturin b. David)	Venice	1651, 52, 53, 54, 55, 56, 57, 59, 60, 62, 63, 64, 65, 75
Joseph (Maestro)		1477
Joseph b. Abraham	Prague	1728
	Sulzbach	1729
	Amsterdam	1732
Joseph b. Abraham Benjamin Zeeb.	Amsterdam	1727
Joseph b. Abraham of Jerusalem.	Amsterdam	1712
Joseph b. Alexander Süsskind	Amsterdam	1677
Joseph Algazi	Smyrna	1671, 83
Joseph al-Ḳala'i	Constantinople	1711
Joseph Alnaqua b. Abraham	Salonica	1520
	Constantinople	1522
Joseph (Joseph) Alvalensi b. Abraham.	Venice	1676, 78
Joseph (ibn) Alzaig, the elder	Constantinople	1643
Joseph Alzaig b. Isaac, the younger.	Constantinople	1511
Joseph Amaragi b. Moses	Salonica	1653
Joseph b. Asher of Prague	Prague	1674-75
Joseph Askaloni b. Isaac	Belvedere (Kuru Chesme).	1593-94, 97-98
Joseph b. Benjamin Ḥayyim Levi.	Verona	1650
Joseph Bibas	Constantinople	1505-22
Joseph Caravita b. Abraham	Bologna	1482
Joseph (Simel) Cividal b. Asher	Venice	1665
Joseph Crasnik of Rakow	Prague	1732
Joseph di Crasto	Salonica	1522
Joseph ibn Danan b. Jacob	Venice	1615, 17-19
Joseph b. Daniel	Cracow	1587-88
Joseph b. Eliakim b. Naphtali	Venice	1606
Joseph b. Eliezer Halfan	Basel	1602
Joseph b. Eliezer Ḥazzan of Posen	Basel	1602
Joseph Elkeser b. Benjamin	Berlin (?)	1699-1700
Joseph b. Ephraim (Hungarus)	Lublin	1577
Joseph Epstein b. Benjamin Zeeb Wolf Levi.	Berlin	1713
Joseph Esobi b. Judah b. Solomon	Venice	1621
Joseph Falcon b. Solomon Zalman	Constantinople	1710
Joseph Franco Serrano	Amsterdam	1680, 83
Joseph Fürst	Hamburg	1716, 18
Joseph Gabbai	Constantinople	1512
Joseph b. Gershon of Torbin	Lublin	1627, 30
Joseph (Iseppo) Goa	Padua	1640
Joseph ibn Ḥasan b. Solomon	Salonica	1732
Joseph b. Ḥayyim Gumpels	Frankfort-on-the-Oder.	1677, 80, 86
	Prague	1691-92, 94-95, 1700-1
Joseph b. Ḥayyim Ḳaddish	Frankfort-on-the-Main.	1688
Joseph Ḥazzan	Venice	1566, 67
Joseph b. Immanuel Kohen	Salonica	1517
Joseph b. Isaac b. Isaiah Woidislaw.	Dyhernfurth	1696, 97, 1700, 3, 4-5, 13, 16, 18, 20
Joseph b. Isaac b. Jehiel	Venice	1544
Joseph b. Isaac Kohen	Constantinople (?)	1547
Joseph b. Israel	Constantinople	1518
Joseph b. Israel (b.?) Hirsch	Prague	1691
Joseph b. Issachar Baer	Prague	1616, 21
Joseph ibn Jacob	Lublin	1618-20
Joseph ibn Jacob Ashkenazi	Naples	1487-90
Joseph ibn Jacob Braunschweig	Basel	1609
Joseph b. Jacob Kohen	Venice	1657, 59-60, 61, 75, 85, 1709, 12-15
Joseph ibn Jaḳḳar	Schenhausen	1544
Joseph b. Jekuthiel Zalman	Berlin	1715
Joseph (Jospe) b. Joseph But Levi	Prague.	
Joseph b. Joshua (Hoeschel) Kohen.	Offenbach	1721
Joseph (Jospe) b. Judah	Lublin	1598-99
Joseph Ḳabiẓi b. Ayyid	Constantinople	1515
Joseph Khalfon	Lisbon	1491
Joseph Kohen	Constantinople	1509
Joseph b. Kutiel	Dessau	1698
Joseph de Leon b. Solomon Israel.	Venice	1690-91, 93, 94
Joseph b. Manasseh b. Israel	Amsterdam	1646-47, 47, 48
Joseph (Solomon) b. Mendel Plotzkers.	Cracow	1642-44
Joseph b. Meshullam Phoebus Ḥazzan.	Frankfort-on-the-Oder.	1701-2
Joseph Meṭaṭron	Salonica.	
Joseph b. Michael Nehemiah	Hamburg	1711
Joseph Molcho	Venice	1589
Joseph b. Mordecai Gershon	Cracow	1571
Joseph b. Mordecai Kohen	Amsterdam	1708
Joseph b. Moses Levi of Hamburg.	Amsterdam	1692-93, 99, 1702, 3-6, 11, 14, 16, 18-19, 26, 30
Joseph b. Moses Reviẓi (Rachiẓi ?)	Venice	1528-29
Joseph Mubḥar Sefardi	Constantinople	1509
Joseph b. Naphtali (Treves ?)	Zurich	1558
	Thiengen	1560
Joseph b. Naphtali of Konskawola	Amsterdam	1648
Joseph b. Nathan	Fürth	1726
Joseph Nissim	Ferrara	1693
Joseph de Noves b. Judah b. Samuel.	Venice	1605
Joseph Oberlaender	Venice	1701
Joseph Ottolengo	Riva di Trenta	1558-60
Joseph Pardo	Venice	1597-1606
Joseph (Solomon) Pinia	Leghorn	1657

Name.	Place.	Date.
Joseph ibn Piso	Naples	1492
Joseph Porjes b. Judah Loeb	Amsterdam	1709
Joseph Samega	Venice	1587
Joseph (b.?) (Moses) b. Samson	Venice	1598
Joseph b. Samuel Levi	Constantinople	1546-47
Joseph ibn Saruḳ b. Ḥayyim	Venice	1591, 1607-8
Joseph Sason	Constantinople	1726
Joseph Sason b. Aaron of Gallipoli.	Venice	1618
Joseph Sason b. Jacob	Venice	1584, 98-1600
Joseph b. Shabbethai Bass	Dyhernfurth	1707-18
Joseph Shalliṭ	....	1550-73
Joseph ibn Shoshan	Constantinople	1520-22
Joseph Sid b. Isaac	Salonica	1529, 35
Joseph b. Simeon	Amsterdam	1717
Joseph (Dob Baer) b. Solomon	Dyhernfurth	1713, 15, 17, 19
Joseph b. Solomon b. Isaiah Nizza	Venice	1711, 12
Joseph (Sofer) b. Solomon Levi	Cracow	1597-98
Joseph (Ḥayyim) Strasburg b. Aaron.	Bologna	1482
Joseph (Jospe) Trier Kohen	Frankfort-on-the-Main.	1690-1715
Joseph Trillinger b. Eliezer	....	1707
Joseph Wehle b. Solomon	Amsterdam	1685-87
	Zolkiev	1693-96
	Berlin	1699, 1700, 17
Joseph of Witzenhausen	Amsterdam	1644, 47-48, 68-70, 73, 76, 79-86
Joseph ibn Yaḥyah b. Tam	Constantinople	1542, 43
Joseph b. Zalman Shneor	Fürth	1691-92, 98
Joseph b. (Solomon) Zalman of Wilna.	Amsterdam	1726, 27, 29
Joseph Ẓarfati	Amsterdam	1693, 1702
Joseph Ẓarfati b. Judah of Ẓafat	Lublin	1613
Joseph Ẓarfati b. Samuel	Venice	1525
Joseph (Josbel) b. Ẓebi	Offenbach	1716-19
Joshua (Elhanan) b. Abraham Joseph.	Venice	1730
Joshua Falk of Lissa	Frankfort-on-the-Oder.	1697-99
Joshua b. Israel	Lublin	1619-28
Joshua (Gershon) Levi	Mantua	1672
Joshua b. Meïr Levi of Schwersenz.	Wilmersdorf	1727
Joshua b. Michael of Sezze	Mantua	1718-32
Joshua da Silva	Amsterdam	1666-67
Joshua Sin (?).		
Joshua (Hoeschel) b. Solomon Kohen.	Offenbach	1719
Joshua Sonina	Constantinople	1717, 19
Joshua (Falk) b. Zalman of Wiscnowicz.	Constantinople	1710-11
Joshua Ẓarfati (Gallus)	Amsterdam	1658-59, 66
Josiah b. Abigdor of Kalisz	Berlin	1699, 1700
Josiah Mizraḥi	Constantinople	1711
Judah (Loeb) b. Aaron of Prague	Prague	1691, 95, 1700, 1, 7, 10
Judah (Loeb) b. Abraham	Cracow	1642-44
Judah Abudienti	Amsterdam	1675
Judah Albelda b. Moses	Venice	1600-1, 2
Judah b. Alexander Kohen	Prague	1602, 3-4, 5, 6, 9-10, 10, 11, 13, 14, 35, 48
	Lublin	1630, 39
	Cracow	1631
Judah b. Alexander Levi of Worms.	Frankfort-on-the-Main.	1697
Judah (Loeb) b. Asher Anschel Abigdor.	Prague	1669
	Cracow	1670
Judah (Loeb) b. Baruch Wahl	Dyhernfurth	1725
Judah Bassan b. Samuel	Verona	1650
Judah b. Benjamin Zeeb	Prague	1688
	Frankfort-on-the-Oder.	1691
Judah of Berlin	Amsterdam	1682
Judah Briel	Mantua	1672, 94-95
Judah (Lewa) b. David	Prague	1615
Judah b. David b. Judah	Cracow	1644
Judah b. David (Isaac Saekel) Levi of Fürth.	Berlin	1709
Judah b. David Reuben	Venice	1661
Judah b. Eleazar Lubemila	....	1603
Judah (Selig) b. Eliezer Lipman Kohen of Zolkiev.	Zolkiev	1721, 33
Judah (Loeb) Ginzburg.		
Judah b. Hananiah Castoriano	Constantinople	1732
Judah Ḥazzan	Smyrna	1730
Judah (Loeb) Hurwitz Levi of Prague.	Sulzbach	1688
Judah b. Isaac	Prague	1660, 62
Judah (Loeb) b. Isaac Brzesc	Amsterdam	1713
Judah (Loeb) b. Isaac Joel	Amsterdam	1712

Name.	Place.	Date.
Judah (Loeb) b. Isaac Jüdels Kohen (Kaẓ).	....	1619-20, 20, 22, 23, 24, 28
Judah b. Isaac Levi	Mantua	1623
Judah b. Isaac Levi Ashkenazi	Venice	1544-47, 48
	Mantua	1561
Judah (Loeb) b. Isaac of Tikotin	Lublin	1619
Judah b. Israel Samuel Kohen	Prossnitz	1603
Judah b. Issachar Kohen	Wilmersdorf	1673-75
Judah (Loeb) b. Jacob of Prostitz.	Lublin	1602-5, 9, 11, 13, 14, 19
Judah (Loeb) b. Jacob Wandsbeck of Krotoschin.	Hamburg	1686, 88, 90
Judah (Loeb) b. Joel b. Eliezer.	....	1724
Judah (Loeb) b. Joel Levi	Amsterdam	1698
Judah b. (Joseph) Josbel Wetzlar	Offenbach	1720
Judah (Loeb) b. Joseph	Wilmersdorf	1671, 73-74, 80, 81-82, 85-86, 88-90
Judah (Loeb) b. Joseph	Cracow	1592, 94, 99
Judah (Loeb) b. Joseph	Berlin	1699-1700
Judah b. Joseph Levi	Constantinople	1716
Judah b. Joseph Obadiah	Constantinople	1666
Judah (Aryeh Loeb) b. Joseph Samuel.	Frankfort-on-the-Main.	1713
Judah (Loeb) b. Judah Joseph	Amsterdam	1700
Judah (Loeb) b. Judah Kohen	Lublin	1626-35
Judah Karo b. Joseph	Salonica	1597
Judah (Loeb) Klesmer b. Wolf	Berlin	1701, 7
Judah (Loeb) b. Ẓebi of Janow	Jessnitz	1722-23
Judah Lapapa b. Isaac	Smyrna	1674
Judah Luria b. Johanan	Amsterdam	1700-10
Judah (Aryeh Loeb) of Lublin	Cracow	1571
Judah (Aryeh Loeb) Maeler b. Joseph.	Amsterdam	1663
Judah di Medina b. Moses Sustin.	Salonica	1614
Judah (Loeb) b. Meïr	Hamburg	1687
Judah (Loeb) b. Menahem	Dyhernfurth	1719
Judah (Loeb) b. Menahem Nahum Kaẓ.	Prague	1686
Judah di Modena	....	1595-1648
Judah (Loeb) b. Mordecai Gumpel	Amsterdam	1631-32, 37, 40, 42, 43-46, 53, 58, 61-64
Judah (Loeb) b. Mordecai b. Judah.	Dyhernfurth	1719
Judah (Saltaro) b. Moses de Fano.	Venice	1602
Judah (Loeb) b. Moses Jacob of Leipnik.	Prague	1608, 13, 18, 24
Judah (Loeb) b. Moses Schedel	Prague	1602, 3, 4, 5, 6-7, 8, 9, 13
Judah (Aryeh Loeb) b. Naphtali (Hirsch).	Amsterdam	1690
Judah b. Nathan of Cracow	Cremona	1565
Judah (Loeb) Nikolsburg	....	1700 (?)
Judah Perez	Venice	1706-11
Judah Pesaro	Pesaro	1505
Judah Rosanes	Constantinople	1719
Judah (Loeb) b. Sara	Amsterdam	1701
Judah Sason b. Joseph	Constantinople	1514, 15, 16
Judah (Loeb) Schnapper	Frankfort-on-the-Main.	1710
Judah (Gur Aryeh) b. Shalom	Naples	1492
Judah Shamu	Venice	1665
Judah b. Simḥah	Cracow	1592-93
Judah (Loeb Rofe) b. Simeon	Frankfort-on-the-Main.	1677
Judah b. Solomon Kohen Lipschütz.	Lublin	1622 (17-?)
Judah ibn Ya'ish	Venice	1705
Kalonymus b. Isaac b. Isaiah of Woidislaw.	Prossnitz	1711
	Dyhernfurth	1712, 13, 15, 19, 20, 26
	Frankfort-on-the-Oder.	1717
Kalonymus b. Isaac of Zloczow	Dyhernfurth	1703
Kalonymus (Kalman) b. Judah Ashkenazi.	Constantinople	1719, 20
Kalonymus (Kalman) b. Judah (Loeb) Kalisch.	Amsterdam	1721
Kalonymus b. Ẓebi (Hirsch) Kohen b. Kalonymus.	Dyhernfurth	1703, 5, 7, 12-13, 19
Katriel b. Jekuthiel Zalman of Satanow.	Constantinople	1648
Katriel b. Ẓebi Szidlower	Cracow	1638-39, 42
	Lublin	1645
	Cracow	1666, 70
Kaẓ	Prague	1682, 85, 89, 92-95, 98-1700, 2, 6
Kaẓ	Prague	1687-1726, 35
Kaẓ (Aaron b. Israel)	Frankfort-on-the-Oder.	1677, 80
	Prague	1695

Name.	Place.	Date.
Kaẓ (Bezaleel b. Mordecai)	Prague	1569, 78, 85-90 (92?)
Kaẓ (David b. Aaron b. Israel)	Prague	1701, 3, 8
Kaẓ (Geronim b. Solomon)	Prague	1526
Kaẓ (Gershon [II.] Israel)	Prague	1569
Kaẓ (Gershon [III.] b. Joseph Bezaleel).	Prague	1586, 89, 95-96, 1600, 8, 9, 10
Kaẓ (Israel b. Judah [Loeb])	Prague	1652 (?)
Kaẓ (Judah b. Gershon)	Prague	1541
Kaẓ (Judah b. Jacob)	Prague	1624
Kaẓ (Mordecai b. Gershon)	Prague	1529-90
Kaẓ (Mordecai [II.] b. Gershon)	Prague	1608, 20, 23, 24
Kaẓ (Moses b. Gershon)	Prague	1533-34, 35, 36, 40, 41, 49-50, 56
Kaẓ (Moses [II.] b. Joseph Bezaleel).	Prague	1592-94, 99-1635, 47 (?), 48 (?)
Kaẓ (Pesaḥ b. Mordecai)	Prague	1556-69
Kaẓ (Samuel b. Mordecai)	Prague	1569, 78
Kaẓ (Solomon [I.] b. Gershon)	Prague	1529, 30, 33-34, 35, 36, 40
Kaẓ (Solomon [III.] b. Gershon)		1608
Kaẓ (Solomon [II.] b. Mordecai).	Prague	1569, 80-81, 85-88, 90, 92-94
Kaz Gershon (I.)	Prague	1515, 18, 22, 26, 29, 30, 41
Klessner (Georg) of Leipsic	Jessnitz	1720
Koffman b. Asher of Lubin	Constantinople	1711
Kosmann Emrich b. Elijah Cleve	Amsterdam	1688-89, 92-97
Lemberger (Abraham b. Simeon Heide).	Prague	1610, 12, 13-28
Leon-Templo (Isaac b. Solomon Judah).	Amsterdam	1726
Leon-Templo (Solomon)	Amsterdam	1726-27, 30, 31
Leon-Templo (Solomon Judah Raphael b. Jacob).	Amsterdam	1697-99, 1703
Levi	Venice	1602
Levi Laniado (and Isaac Laniado).	Venice	1657
Levi b. Süsschen	Amsterdam	1701
Levi Tilio	Constantinople	1652
Licht (Johann)	Hamburg	1715
Lima b. Naphtali of Fürth	Amsterdam	1711
Lipmann b. Abraham	Frankfort-on-the-Main.	1688
Mahalalel b. Menahem Isaac Levi	Mantua	1713, 24
Mahrim b. (Moses) Jacob Maarssen.	Amsterdam	1710, 15, 20
Mahrim b. Jacob b. Moses Levi	Amsterdam	1726-29, 30, 35, 39-40, 46
Manasseh b. Israel	Amsterdam	1626-40
Manasseh (Jacob) b. Judah Levi of Lubemil.	Cracow	1590
Manasseh Kazin b. Solomon	Venice	1599-1600
Margalita (Aaron)	Halle	1711
Masus b. Alexander	Amsterdam	1730
Meïr	Verona	1647
Meïr b. Asher	Venice	1565, 74
Meïr b. David	Prague	1512, 15, 18, 22, 26, 29
Meïr b. David b. Benjamin	Hamburg	1715, 20
Meïr b. David of Kulk	Lublin	1627
	Cracow	1642-44
Meïr b. Eliezer Lipman Kaẓ (Kohen).	Prossnitz	1711
	Frankfort-on-the-Oder.	1717
	Dyhernfurth	1718-20
Meïr b. Ephraim	Mantua	1557-60, 63-87
Meïr Epstein b. Jacob Levi	Prague	1515, 18, 22
Meïr Friedburg	Hanau	1719
Meïr Gans b. Menahem	Prague	1647 (?)
Meïr (Menahem) Ḥabib b. Joseph.	Venice	1657
Meïr Heilbronn (Heilpron) b. Moses.	Cremona	1557-58
	Mantua	1563
Meïr b. Isaac of Loktsch	Sulzbach	1702
Meïr b. Jacob Koppel	Hamburg	1711
Meïr b. Joseph (Jospe) Kohen of Hamburg.	Offenbach	1717
Meïr b. Manasseh Nikolsburg	Prague	1680
Meïr Melli	Venice	1617-19
Meïr b. Mordecai Levi	Lublin	1568
Meïr b. Naphtali Kossowitz	Prague	1691
	Frankfort-on-the-Oder.	1698
	Prague	1709, 13, 14, 28, 35-36
Meïr Oettingen	Offenbach	1722

Name.	Place.	Date.
Meïr Oppenheim b. Abraham b. Baer.	Frankfort-on-the-Main.	1697
Meïr Parenz	Venice	1545-75
Meïr b. Pethahiah	Lublin	1643
Meïr Rofe b. Ḥiyya Rofe	Venice	1657
Meïr ibn Schangi	Constantinople	1586
Meïr b. Selig of Kalisch	Halle	1710
Meïr b. Shalom	Lublin	1568
Meïr b. Solomon	Lublin	1681
Meïr b. Wolf Schwab	Amsterdam	1722-24
Meïr (ibn) Yaḥya b. Joseph	Fano	1506
Meïr b. Zechariah	Venice	1639-61
Meisel(s) (Judah Loeb b. Simḥah Bonem).	Lublin	1648
	Cracow	1663-70
Meisels (Menahem)	Lublin	1623-27
	Cracow	1631-59
Meisels (Tchernah bat Menahem).	Cracow	1638-39, 46
Menahem b. Aaron Polacco	Venice	1704-5, 8, 11, 12, 19, 28, 30, 60
Menahem b. Abraham Kohen	Venice	1648
Menahem (Mannes) b. Abraham Kohen of Glogau.	Frankfort-on-the-Main.	1694
Menahem b. Abraham of Modena.	Bologna	1537-40
Menahem Azariah	Venice	1589
Menahem (Mendel) b. Bezaleel of Lublin.	Lublin	1665, 72, 80-81
Menahem (Mendel) Bloch b. Moses	Frankfort-on-the-Main.	1713
Menahem Crispin	Salonica	1709
Menahem Dayyan	Constantinople	1525
Menahem (Man) b. Eliezer	Amsterdam	1699
Menahem (Jacob) b. Eliezer Judah Ashkenazi.	Venice	1606
Menahem (Mandel) Grünhut b. David.	Hanau	1717
Menahem (Mendel) b. (Bär) Hirschel.	Prague	1689-90, 92, 1701
	Berlin	1703
	Prague	1714, 20, 28,
Menahem (Man) b. Isaac (Jacob) of Prague.	Prague	1668
	Wilmersdorf	1671, 73-74, 80, 81
	Sulzbach	1684-88
	Dyhernfurth	1689-90, 93
Menahem Mendel b. Isaac Levi	Cracow	1587-88
Menahem (Mendel) b. Israel Kohen Jaroslaw of Lemberg.	Amsterdam	1690
Menahem b. Jacob of Cracow	Venice	1712
Menahem (Man) b. Jacob Jekuthiel.	Wandsbeck	1732
	Altona	1735
Menahem b. (Noah) Jacob Kohen of Norden.	Amsterdam	1649, 76
Menahem Jaffe b. Isaac	Venice	1631
	Constantinople	1648
	Venice	1657
Menahem (Manusch) b. Judah	Hanau	1712
	Sulzbach	1716-17
	Fürth	1723-26
	Offenbach	1729
	Homburg	1734
Menahem b. Meïr Wilna	Amsterdam	1663, 69
Menahem Mendel Korchman b. Samuel Kohen.	Frankfort-on-the-Oder.	1701-2
Menahem b. Moses Israel	Prague	1549-50
	Ferrara	1555
Menahem (Mendel) b. Nathan Eisenstadt.	Prague	1705
Menahem de Rossi b. Azariah	Mantua	1565
Menahem b. Samuel Esra		1614
Menahem (Man) b. Solomon Levi.	Amsterdam	1724-27, 32, 33, 38-39
Menahem Stummer Kohen	Prague	1686-90
Menahem Trinki b. David	Venice	1622
Menahem (Manle b. Judah Loeb) of Wilmersdorf.	Dyhernfurth	1690-91
	Sulzbach	1701
	Hanau	1710-12
	Wilmersdorf	1713-14
	Berlin	1716-17
	Frankfort-on-the-Oder.	1717
Meshullam (Phoebus) b. Aaron Ḥayyaṭ.	Frankfort-on-the-Oder.	1703, 12, 25, 29
Meshullam (Zalman) b. Aaron b. Uri.	Sulzbach	1716-17, 22, 67 (?)
Meshullam (Zalman) b. Abraham Berech Pinkerle.	Amsterdam	1683, 84-85, 85
	Venice	1700, 4
Meshullam Ashkenazi	Venice	1685
Meshullam Bassan	Venice	1587
Meshullam Cusi	Piove di Sacco.	1475
Meshullam Cusi Levi	Venice	1614
Meshullam (Phoebus) b. Elijah	Frankfort-on-the-Oder.	1709, 11-12, 29, 32
Meshullam Gentile b. Moses	Mantua	1673

Name.	Place.	Date.
Meshullam (Phoebus Zalman) Hurwitz.	Frankfort-on-the-Oder.	1703, 5, 8, 11-12, 13, 29
Meshullam Hurwitz Levi	Prague	1647, 48, 63
	Wilmersdorf	1671, 73
	Frankfort-on-the-Oder.	1677
	Sulzbach	1695-96 (?)
Meshullam (Phoebus) b. Isaac	Amsterdam	1715
Meshullam (Kofmann) b. Shemaiah.	Venice	1545-46, 49, 52
Meshullam b. Solomon	Lublin	1556, 59, 66
Meshullam Sullam (Salem?) b. Isaac.	Mantua	1589-90
Michael b. Abraham	Berlin	1699-1700
Michael Diaz Mocatto	Leghorn	1650-52, 55-57
Michael G'acon (?)	Constantinople	1732
Michael Hanau b. Solomon	Frankfort-on-the-Main.	1717, 20
Michael b. Ḥayyim Talmesingen.	Fürth	1727
Michael b. Yom-Ṭob Kohen	Salonica	1732
Mordecai	Verona	1647
Mordecai b. Abraham of Posen	Offenbach	1718
Mordecai b. Abraham Teimer of Zolkiev.	Dyhernfurth	1715
	Amsterdam	1717-18, 20
Mordecai Alfandari b. Shabbethai.	Constantinople	1719, 23
Mordecai of Ansbach	Fürth	1692-93, 1701
Mordecai ibn 'Aṭṭhar b. Reuben	Amsterdam	1721
Mordecai Azulai b. Moses	Amsterdam	1693, 97
Mordecai b. Baruch of Tivoli.	Venice	1585
Mordecai b. Benjamin Zeeb of Cracow.	Prague	1657
	Cracow	1670
Mordecai b. David	Prague	1512
Mordecai (Gumpel) b. Eleazar Hendels.		
Mordecai Gener Baermann Halberstadt.	Amsterdam	1712
Mordecai b. Jacob of Prostitz	Lublin	1596, 1602-5
	Prague	1608, 9
	Hanau	1610
	Basel	1622
	Hanau	1623-25
Mordecai (Baer) Jakerl	Prague	1705
Mordecai b. Jehiel Michael Slawatich.	Frankfort-on-the-Oder.	1690
Mordecai b. Joseph Judah Wahl	Basel	1611-12
Mordecai (Gumpel) b. Judah Loeb (b. Mordecai) Polak.	Amsterdam	1648-50, 50-51, 53, 56, 58, 60-64, 66, 67, 70-71, 83, 89
Mordecai b. Moses Levi	Basel	1580
Mordecai b. Moses Menahem Nahum.	Berlin	1703
	Prague	1705-6, 9-10
Mordecai b. Naphtali	Basel	1612
Mordecai b. Naphtali Hirz	Fürth	1692
	Amsterdam	1702
Mordecai b. Reuben Basla	Soncino	1489
Mordecai Saul b. Samuel Saul	Venice	1607
Mordecai b. Shabbethai	Basel	1598, 1618-19
Mordecai b. Simḥah	Venice	1576
Mordecai Sofer of Prague	Prague	1512
Mordecai b. Solomon	Amsterdam	1732
Moses (b....?)	Lublin	1646
Moses (Moses b. Moses?)	Cracow	1586, 92-93
Moses b. (Aaron?) of Zolkiev	Zolkiev	1718
Moses b. Aaron Ashkenazi	Constantinople	1652
Moses b. Aaron Kohen of Witmund.	Amsterdam	1727
Moses b. Aaron of Worms	Amsterdam	1650, 53, 56-57, 58, 61-63, 64-66, 70-71, 80
Moses b. Abraham Abinu	Amsterdam	1686, 87, 90-94
	Halle	1709-14
Moses b. Abraham Kohen	Wilmersdorf	1721-23, 27-28, 30, 32
Moses b. Abraham of Leipnik	Lublin	1619
Moses b. Abraham Nathan	Lublin	1636 (?)
Moses Abulafia	Venice	1587
Moses b. Alexander Levi	Basel	1610
Moses Alfalas	Venice	1598-1600
Moses Altaras	Venice	1619
Moses (Nathaniel) Altschul b. Aaron Freund of Prague.	Frankfort-on-the-Oder.	1697-99
Moses Amarillo b. Solomon	Salonica	1719, 22
Moses (Isaac) b. Assher	Prague	1668, 1673-75
Moses b. Asher Kohen of Halle	Jessnitz	1725
Moses (Simeon) Basilia b. Shabbethai.	Verona	1652
Moses Belmonte	Amsterdam	1644-45
Moses Benveniste	Venice	1647
Moses Ben-Ẓion	Mantua	1667
Moses (ibn Yaḳḳar) Brandon	Amsterdam	1708-10
Moses Carillo	Smyrna	1659
Moses Corcos	Venice	1606 (?)
Moses b. Daniel of Rohatyn	Zolkiev	1693
Moses b. David	Amsterdam	1723
Moses Diaz b. Isaac	....	1706-13(15?)
Moses Dorheim	Frankfort-on-the-Main.	1719, 23
Moses b. Eliezer	Venice	1614
Moses b. Eliezer	Cracow	1640
Moses b. Eliezer of Wilna	Lublin	1622
Moses b. Ezra	Cracow	1571
Moses Facilino b. Samuel	Constantinople	1516
Moses Falcon b. Samuel	Salonica	1719-29, 32
Moses Frankfurter	Amsterdam	1721
Moses Gabbai	Venice	1578
Moses Gabbai	Salonica	1658
Moses Gifrut	Smyrna	1730, 58, 64
Moses Gomez Mesquita b. Isaac	Amsterdam	1707-8
Moses Ḥabib	Naples	1488
Moses Ḥagiz	Venice	1703-4
	Amsterdam	1708-14
	Wandsbeck	1726-33
Moses b. Ḥalifah Sa'adia	Venice	1711
Moses Ḥalimi b. Solomon	Constantinople	1518
Moses Hamon b. Joseph	Constantinople	1515, 16, 46
Moses Hausen b. Joseph Moses	Sulzbach	1684-85, 88
	Fürth	1701
Moses (David) Hausen b. Zalman.	Venice	1704-5
Moses (David Tebele) b. Ḥayyim Koethen.	Wandsbeck	1723
Moses b. Ḥayyim of Tikotin	Offenbach	1722
Moses Heilprin b. Phinehas	Amsterdam	1650, 62
Moses Hock b. Isaac	Prague	1694
	Frankfort-on-the-Oder.	1698
	Berlin	1699-1701
	Prague	1710, 18-20
Moses b. Isaac	Naples	1492
Moses b. Isaac	Constantinople	1716-17, 19
	Salonica	1719, 31
Moses b. Isaiah b. Isaac	Cracow	1604
Moses b. Israel (Isser) Lasar Cracow.	Lublin	1636
	Cracow	1646
Moses b. Issachar (Baermann) Wink.	Amsterdam	1725-26, 26-27, 30, 32-33, 39-40
Moses b. Jacob Gelhaar of Prague	Prague	1609-10, 13, 14, 16(17?), 20, 23
Moses b. Jacob Maarsen Levi of Amsterdam.	Altona	1728
	Hamburg	1741
	Rödelheim	1753
	Frankfort-on-the-Main.	1756
	Metz	1764
Moses b. Jacob of Slutzk	Jessnitz	1724
Moses Jaffe	Venice	1645
Moses b. Jonah Gamburg	Frankfort-on-the-Main.	1722-28
Moses b. Joseph	Lublin	1642, 48
Moses b. Joseph	Amsterdam	1695
Moses b. Joseph Aryeh	Venice	1606
Moses b. Joseph (b. Isaac Isaiah of Woidislaw).	Prossnitz	1711
	Dyhernfurth	1719
	Jessnitz	1720-26
	Dyhernfurth	1726
	Wandsbeck	1727, 28
Moses b. Joseph Emden	Amsterdam	1698
Moses b. Judah (Loeb) Cleve	Jessnitz	1722
Moses b. Judah of Emden	Amsterdam	1718
Moses (Menahem Nahum) b. Judah (Loeb) Kaz.	Lublin	1648
	Prague	1657, 60, 62, 74-75, 78
	Weckelsdorf	1682, 86, 90,
	Fürth	1691-92, 94, 97
	Prague	1705-6 (?)
Moses Ḳala'i b. Mattithiah b. Samuel.	Venice	1599-1600
Moses Kalaẓ (Khallaẓ)	Constantinople	1536-37
Moses b. Kalman Speier	Frankfort-on-the-Main	1721
Moses Levi Ashkenazi of Modena.	Constantinople	1509
Moses Levi Ḥazzan	Venice	1598
Moses Levi Muja	Venice	1675-78
Moses Maḥbub b. Maimon	Constantinople	1520-22, 42
Moses Maguro b. Daniel	Venice	1693, 94, 96
Moses di Medina b. Samuel	Salonica	1593-1615
Moses di Medina b. Shemaiah	Mantua	1648
Moses (Yom-Ṭob Lipmann) b. Menahem (Man) b. Isaac Jacob.	Dyhernfurth	1693
	Sulzbach	1688
Moses Mendez Coutinho b. Abraham.	Amsterdam	1695, 99-1711
Moses b. Meshullam (Zalman)	....	1727
Moses ibn Minir	Venice	1593

Name.	Place.	Date.
Moses Minz Levi b. Asher	Amsterdam	1713
Moses Minz Levi b. Isaac Menahem b. Moses	Venice	1601
Moses (Hezekiah) b. Mocatta	Amsterdam	1708
Moses b. Moses	Cracow	1594, 96, 99
Moses b. Moses	Wilmersdorf	1726-28
Moses b. Moses Meïr Kohen	Lublin	1591
Moses b. Nathan Hamelburg	Amsterdam	1644, 49
Moses (Raphael) Ottolenghi b. Samuel David	Amsterdam	1712
Moses Parnas b. Eleazar	Constantinople	1546-47, 47-50, 54
Moses Pereira	Amsterdam	1688
Moses Phorno	Smyrna	1731
Moses Pinto Delgado	Amsterdam	1644
Moses Poki	Constantinople	1581
Moses (Aryeh) Posen	Berlin	1715
Moses Principal	Venice	1617
Moses Sachs b. Simeon of Posen	Frankfort-on-the-Oder	1705
Moses Saertels	Prague	1606, 11
Moses b. Samuel (Sanvel)	Hamburg	1690
Moses b. Samuel Kohen of Brzesc	Amsterdam	1709
Moses b. Saul Pauer	Lublin	1571-72
Moses Schedel	Prague	1585-1605
Moses Selimi	Constantinople	1522
Moses Shabbethai b. Ḥayyim Sabbata	Salonica	1651
Moses b. Shabbethai of Loktsch	Prague	1590
Moses b. Shneor (Zalman) Kohen	Amsterdam	1707
	Berlin	1715
Moses ibn Shoshan	Sabbionetta	1554-55
Moses Simeon	Salonica	1621
Moses b. Simeon	Amsterdam	1687
Moses b. Simeon (b.) Anschel Herzel's	Wilmersdorf	1671-73
	Prague	1686
Moses b. Simḥah Bonem	Dessau	1696-1701, 4
	Jessnitz	1720
Moses Solomon	Cracow	1642
Moses b. Solomon Ashkenazi	Venice	1713
Moses b. Solomon Levi	Amsterdam	1669
Moses Spira b. Jacob	Frankfort-on-the-Main	1719
Moses Taranto	Smyrna	1730
Moses Ṭarfon	Venice	1606
Moses Tausk b. Phinehas Shoḥeṭ	Dyhernfurth	1696, 97
	Berlin	1699, 1705, 9, 14-15, 17
	Frankfort-on-the-Oder	1724-25, 33
Moses Trinco Levi of Morea	Venice	1620
Moses Utiz b. Eliezer	Prague	1610, 12
Moses (Ḥai) Venturin b. Joseph	Venice	1707
Moses of Vienna	Prague	1623
Moses Waag	Frankfort-on-the-Main	1711-12
Moses Weisswasser b. Katriel	Mantua	1589, 93
	Prague	1595-97
	Cracow	1598
	Prague	1605-6, 9, 10, 14, 18, 21-22
Moses Welsch	Frankfort-on-the-Main	1704
Moses b. Zachariah Kohen Corfu	Venice	1546, 49, 51, 53, 76
Moses Zacuto	Venice	1648-72
	Mantua	1673-95
Moses (Ḥayyim) Ẓalach	Venice	1665
Moses Ẓarfati di Gerona	Amsterdam	1726
Moses b. Ẓebi	Dyhernfurth	1690-91
Moses b. Ẓebi Kalonymus of Halberstadt	Amsterdam	1712
Moses b. Zerah Ashkenazi	Constantinople	1726
Naḥman b. Jacob of Lublin	Lublin	1648 (?)
Naḥman b. Jehiel of Dessau	Jessnitz	1724
Naḥmias (David ibn)	Constantinople	1503-11
Naḥmias (Samuel b. David)	Constantinople	1503-11, 11-22
Nahum Kohen	Amsterdam	1669
Naphtali (?)	Lublin	1648
Naphtali b. Aaron Ashkenazi	Venice	1704-5
Naphtali Altschul b. Tobiah	Cracow	1593-94, 98
Naphtali (Herzel) Altschüler b. (Jacob) Ascher Anschel b. Naphtali Herzel	Prague	1629, 49
Naphtali Ashkenazi b. Joseph	Salonica	1596-97
	Venice	1601-2
Naphtali (Hirsch) b. Azriel Wilna	Constantinople	1510-11
Naphtali (Hirsch) b. Jacob	Amsterdam	1683-85
Naphtali (Ẓebi) b. Jacob	Venice	1649
Naphtali (Ẓebi) b. Jacob Levi of Gnesen	Berlin	1715
Naphtali (Hirz) b. Judah Lima of Essen	Sulzbach	1615-17
Naphtali (Hirsch) b. Moses of Gojetein	Prague	1595
Naphtali (Ẓebi Hirsch) b. Moses Tobiah (Gutmann)	Cracow	1625
Naphtali (Hirsch) Pappenheim	Amsterdam	1650, 56, 56-57, 58
Naphtali b. Samuel Heida	Prague	1675, 82, 86
Naphtali Schwarz	Lublin	1568
Naphtali (Hirz) b. Simson Langlos	Frankfort-on-the-Oder	1692
Nathan Auerbach b. Moses of Wisnicz	Wilmersdorf	1726-27
	Altona	1732
Nathan b. David Levi	Lublin	1614
Nathan b. Gershon Ashkenazi	Frankfort-on-the-Main	1699
Nathan Gota (Gutta?) b. Isaac b. Abraham	Venice	1629-30
Nathan b. Isaac Friedburg	Cracow	1593
Nathan (Feitel) b. Judah	Amsterdam	1700-10
Nathan Michelbach b. Eliezer	Basel	1612
Nathan (Pheibel) b. Moses	Frankfort-on-the-Oder	1702
Nathan b. Moses Petlitzer	Cracow	1569-71
Nathan de Salo	Ferrara	1477
Nathan b. Samuel	Amsterdam	1726
Nathan (Nata) b. Samuel	Fürth	1722-27
Nathan (Nata) b. Simeon of Posen	Lublin	1623-27
Nathan b. Solomon Ashkenazi	Venice	1605
Nathanael Ḥalfan b. Perez	Trini	1525
Nathanael b. Judah	Lublin	1623-27
Nathanael b. Levi of Jerusalem	Naples	1487-92
Nehemiah b. Abraham	Amsterdam	1721-27 (26?)
Neumark (Nathan b. Loeb)	Berlin	1719-26
Neumark, Moses (or Judah Loeb)	Berlin	1699-1703 (?)
Nicolai (Christian)	Frankfort-on-the-Main	1699
Nissim b. Azriel	Hanau	1712
Nissim Ḥalfan b. Abba-Mari	Venice	1545
Nissim b. Ḥayyim Ashkenazi	Constantinople	1732
Nissim (David) b. Moses	Venice	1719
Nissim ibn Shoshan	....	1597, 99, 1601, 3-4, 5
Nissim Vileisit	Constantinople	1643
Noah Casirino	Mantua	1653
Noah b. Hezekiah	Prague	1675
Noah b. Samuel	Lublin	1623-27
Obadiah Maron and Jehiel d'Italia	Mantua	1672
Obadiah Sabbakh	Constantinople	1578
Obadiah b. Zachariah	Venice	1549
Paulus of Prague	Helmstadt	1580
Pelta (= Paltai) of Meseritz	Frankfort-on-the-Oder	1697-99
Perugia (Joshua b. Judah Samuel)	Mantua	1648
Perugia (Judah Samuel)	Mantua	1622-26
Perugia (Judah Samuel)	Mantua	1657, 59, 61, 62, 64
Perugia, Louis of (?)	Mantua	1667-72, 95, 99
Pethahiah (Moses) b. Joseph of Ofen	Prague	1586, 90-92
Phinehas b. Eliakim	Amsterdam	1706, 10
Phinehas Heilpron b. Judah of Neuersdorf	Basel	1602
Phoebus b. Menahem b. Phoebus	Offenbach	1723
Pinne bat Wolf	Berlin	1717
Polychron b. Isaac	Constantinople	1726-37
Proops (Solomon)	Amsterdam	1704-34
Proops' Heirs	Amsterdam	1734-1849
Pugil (Johann Kaspar)	Frankfort-on-the-Main	1704
Raḥamim Ḥalfon	Venice	1711
Raphael	Hague	1518-19
Raphael Abbas b. Joshua	Amsterdam	1709
Raphael Altschul b. *Mordecai* Gumpel of Prague	Fürth	1691-92
Raphael Hayyim Supino (Sopino?)	Leghorn	1651-52
Raphael (Ḥayyim) d'Italia	Mantua	1724
Raphael b. Moses b. Isaac Judah	Cracow	1667, 70
Raphael di Palasios b. Joshua	Amsterdam	1714-16
Raphael b. Solomon of Lithuania	....	1692
Raphael b. Samuel	Frankfort-on-the-Oder	1683
Raphael de Silva b. Solomon	Venice	1656
Raphael Talmi b. Immanuel of Forli	Bologna	1537-40
Raphael Treves	Constantinople	1711
Rebecca bat Isaac b. Judah Jüdels	Wilmersdorf	1677
Reichel bat Isaac b. Judah Jüdels	Wilmersdorf	1677, 79, 80, 82
	Sulzbach	1691
	Fürth	1692-99, 1701
Reis (Hirz b. Seligmann)	Offenbach	1715
Reis (Isaac Eisak b. Hirz)	Frankfort-on-the-Main	1687
Reis (Seligmann b. Hirz)	Frankfort-on-the-Main	1687, 1706-11
	Homburg	1711-12
	Offenbach	1714-19, 21

Name.	Place.	Date.
Reuben b. Eliakim of Mayence	Amsterdam	1644, 46-47, 47-53, 56, 58, 61-63, 70-71, 78
Reuben Fürst (Ferst) b. Nethaneel	Berlin	1706
Reuben b. Isaac Levi Breidenbach (Breitenbach).	Frankfort-on-the-Oder.	1725, 29
Reyna (Donna)	Constantinople	1593-94
	Kuru Tcheshme.	1597-98
Roizel (wife of Fishel)	Cracow	1586
Saadia b. Abigdor b. Eliezer Kohen	Prague	1614
Saadia Angel b. Samuel	Salonica	1720-21, 29, 32
Saadia b. David	Venice	1623
Saadia Kohen b. Zalman	Leghorn	1655
Samson b. Aaron Isaac	Lublin	1636?
Samson Ḥabillo	Venice	1654
Samson Hanau b. Solomon	Homburg	1724-25
Samson Melli b. Mordecai	Mantua	1676
Samson b. Moses	Lublin	1618-20, 23-27
Samson Sanguine b. Michael	Verona	1650
Samson Tarnigrod b. Ḥayyim	Frankfort-on-the-Oder.	1691
Samuel b. . . ? (of the family of Isaiah b. Samuel Levi).	Lublin	1646
Samuel Abravanel Soeyro	Amsterdam	1650-52
Samuel Amato	Constantinople	1728
Samuel Archevolti	Venice	1564-1602
Samuel b. Aryeh (Loeb) Levi of Posen.	Amsterdam	1707, 7-8, 8, 15
Samuel b. Asher Levi	Prague	1512
Samuel ibn Ashkara Ẓarfati	Ferrara	1551-52
Samuel Baruch and Jacob Baruch	Venice	1656
Samuel Bergel b. Judah Reutling.	Sulzbach	1712
Samuel Bloch b. Jacob	Zolkiev	1695
Samuel Caleb	Salonica	1597
Samuel di Campos	Amsterdam	1685
Samuel Cases b. Moses	Mantua	1559
Samuel di Cazeres	Amsterdam	1659
Samuel b. David Gumpel	Prague	1515, 18
Samuel ibn Deisus	Venice	1596, 97, 98
Samuel Dresle	Cracow	1631 (?), 39-40, 1737
	Berlin	1712
Samuel (Sanwel) b. Eliakim b. Meïr.	Frankfort-on-the-Main.	1714
Samuel b. Elkanah	Fürth	1724, 25, 26
Samuel Fürth (same as preceding?)	Hanau	1719
Samuel (Don) G'acon	Faro	1487
Samuel Ḥabillo	Venice	1643
Samuel Ḥagiz	Venice	1596-98
Samuel b. Ḥayyim	Homburg	1712
Samuel Ḥazzan	Venice	1648
Samuel Heida b. Joseph of Hamburg	Berlin	1706
Samuel b. Hezekiah Levi	Naples	1492
Samuel Hurwitz b. Meshullam (Zalman) b. Joseph Levi of Prague.	Wilmersdorf	1670, 73-74
	Frankfort-on-the-Oder.	1677, 80, 86, 89, 91-1701, 5, 11, 13
Samuel b. Isaac Boehm	Cremona	1556
	Padua	1562
	Venice	1565-67
	Cracow	1569-81
Samuel (Sanwel) b. Jacob (of Lissa).	Hamburg	1686, 87, 88, 90
	Fürth	1691-92, 93-94
Samuel b. Jacob Levi Brandeis	Wilmersdorf	1716
Samuel (Sanwel) b. Jacob Poppicz	Wilmersdorf	1673-74
	Lublin	1599
Samuel b. Jerahmeel	Wilmersdorf	1729
Samuel (Ẓebi Hirsch) b. Joel Sirks	Cracow	1631-40
Samuel b. Jonah (Askeri ?) of Salonica.	Amsterdam	1728
Samuel b. Joseph	Amsterdam	1681-82
Samuel b. Judah.		
Samuel b. Judah Shammash	Amsterdam	1713
Samuel Katzenellenbogen	Venice	1563
Samuel Kolodro	Leiria	1492
Samuel Kusin b. Levi	Venice	1636-37
Samuel Laṭif	Naples	1490
	Mantua	1513-14
Samuel Levi	Cracow	1613(?)
Samuel Levi ibn Ḥakim	Constantinople	1546-47, 47-48
Samuel Magreso	Constantinople	1717
Samuel Mantino b. Jacob	Venice	1546
Samuel Marquez b. Solomon	Amsterdam	1709, 14-16
Samuel di Medina b. Shemaiah	Venice	1647
	Mantua	1648
Samuel Meisel	Prague	1614-15
Samuel b. Michael	Venice	1721
Samuel b. Mordecai Ashkenazi of Przemysl.	Cracow	1612
Samuel (Joseph) b. Mordecai Grasmark.	Cracow	1595-96, 1601-6
Samuel b. Moses Frankfurter	Amsterdam	1731
Samuel b. Moses Levi	Salonica	1563
Samuel b. Moses Levi	Amsterdam	1648-51, 52
Samuel b. Moses Sedjelmessa	Salonica	1709, 13, 22
Samuel b. Musa	Zamora	1492
Samuel Norzi b. Isaac	Mantua	1589-90
Samuel b. Peraḥyah		1565-84
Samuel Pinto	Amsterdam	1666-67
Samuel Poppert	Altona	1727-30
Samuel Rikomin	Constantinople	1511-13
Samuel Rodrigues-Mendes	Amsterdam	1726
Samuel Rosa b. Isaac Baruch	Amsterdam	1664-66
Samuel b. Samuel de Roma	Naples	1486
Samuel Schwab b. Joseph of Günzburg.	Amsterdam	1713, 26, 33-39
Samuel Shalom Sedjelmessi of Lepanto.	Venice	1596
Samuel Teixeira	Amsterdam	1678, 82, 85-87, 88, 95, 1723, 26
Samuel Valensi	Smyrna	1657-59
Samuel (Oppenheim) of Vienna		1699
Samuel Ẓarfati	Rome	1547
Samuel b. Zeeb Wolf b. Ephraim Fischel of Lemberg.	Amsterdam	1697, 98
Sarah bat Jacob	Prague	1605-15
Saul Belgrad b. Joseph of Udine	Venice	1606, 17
Saul b. Benjamin b. Isaac		1645
Saul of Frankfort-on-the-Oder	Frankfort-on-the-Oder.	1712
Saul (Simeon) b. Judah Levi	Lublin	1611-21, 27
Schwarz (Ḥayyim b. David)	Prague	1515, 18, 22, 26
	Oels	1530
	Augsburg	1533-43
	Ichenhausen	1544-45
	Heddernheim	1546
Selig b. Abraham Levi	Amsterdam	1697
Selig (Abi 'Ezri) b. Solomon of Venice.	Dyhernfurth	1692-96
	Frankfort-on-the-Oder.	1697-99, 1701, 5
	Berlin	1705, 9
	Frankfort-on-the-Oder.	1712, 13, 25, 29, 34
Seligmann Ulma b. Moses Simeon.	Hanau	1610-15, 16
Shabbethai (?)	Venice	1675
Shabbethai Bass	Amsterdam	1679, 80, 82
	Dyhernfurth	1689-1718
Shabbethai b. Mordecai of Posen	Basel	1599
Shalom b. David Moses	Prague	1608
Shalom Galliago b. Joseph of Salonica.	Amsterdam	1627
Shalom b. Gershon of Horodlo	Lublin	1604-5
Shalom (Schechna) b. Nahum Kaidanower.	Wilmersdorf	1716
	Jessnitz	1721
Shalom (Mann) Stoks	Offenbach	1718
Shemariah b. Ahron	Cracow	1589, 98
Shemariah b. Jacob of Grodno	Amsterdam	1711
Shem-Ṭob	Salonica	1526-27
Shem-Ṭob ibn Minir	Constantinople	1569
Shem-Ṭob ibn Polkar b. Moses	Constantinople	1511
Shneor Falcon b. Judah	Constantinople	1560
	Venice	1567
Shneor (Zalman) b. Israel Baruch Biechower.	Amsterdam	1685-87
Shneor (Zalman) b. Jonathan Kohen of Posen.	Amsterdam	1698, 1701, 7
Simeon Almosnino	Venice	1587-88
Simeon Altschul b. Asher Anschel Herzels.	Prague	1629
Simeon Altschüler b. Judah (Loeb)	Prague	1701
Simeon (Wolf) b. Asher Kohen Ashkenazi of Frankfort.	Cracow	1646-47
Simeon Blansa Ashkenazi	Venice	1696
Simeon (Wolf) Brandeis b. Jacob.	Frankfort-on-the-Oder.	1693
Simeon Coflo (Copio?)	Venice	1592
Simeon b. Isaac Cracow	Cracow	1574
Simeon b. Judah Joseph	Amsterdam	1700
Simeon (Isaac) Kohen	Cracow	1584
Simeon Labi	Venice	1648
Simeon Levi	Cremona	1565
Simeon (or Wolf) Menz b. Abraham.	Frankfort-on-the-Main.	1709-13
	Offenbach	1719
Simeon b. Naphtali Hirz	Amsterdam	1708, 11-15
Simeon Raner of Danzig	Amsterdam	1685
Simeon Rodeti	Smyrna	1660
Simeon Treves	Frankfort-on-the-Main.	1719
Simeon Witzenhausen b. Joseph	Amsterdam	1679
	Frankfort-on-the-Main.	1680-84, 91

Name.	Place.	Date.
Simḥah b. Isaac	Cracow	1588, 97-98
	Basel	1602, 8
Sinai Ḳimḥi b. Ḥayyim	Constantinople	1717
Solomon	Amsterdam	1662
Solomon (b. . . ?)	Salonica	1621
Solomon (Zalman) b. Aaron Isaac (Säkel) of Norden.	Hamburg	1692
Solomon b. Aaron Levi of Cracow.	Cracow	1648
Solomon Abrabalia (Abravalia)	Salonica	1520
Solomon b. Abraham	Mantua	1561
Solomon b. Abraham of Moravia	Lublin	1571
Solomon ibn Alḳabiẓ b. Moses Levi	Guadalajara	1482
Solomon Altaras	Venice	1685
Solomon Altaras b. David	Venice	1712, 18, 19, 30
Solomon Aptrod b. David	Frankfort-on-the-Main.	1722-30
Solomon (Zalman) Ashkenazi	Amsterdam	1730
Solomon Barzillai b. Moses	Mantua	1565
Solomon (Zalman) b. Bonfet (Bonfed) Shneor.	Fürth	1729, 30
Solomon Bueno b. Jacob	Cremona	1576
Solomon Cavaliero (or Cavallero).	Salonica	1532-33
Solomon b. David	Venice	1600
Solomon Dels b. Simeon	Frankfort-on-the-Main.	1697
Solomon b. Eliezer Kohen	Lublin	1635
Solomon b. Ephraim Kohen	Amsterdam	1708
Solomon ibn Ezra b. Moses	Smyrna	1657-74
Solomon (Zalman) Fürth	Wilmersdorf	1673-74
Solomon Gabbai	Constantinople	1662
Solomon (Ḥayyim) Ḥaber-Ṭob	Venice	1599
Solomon b. Hähnle Naske	Prague	1620
Solomon (Zalman) Hanau	Frankfort-on-the-Main.	1692-1714, (17 ?)
Solomon b. Isaac Kohen Ashkenazi	Salonica	1597
Solomon b. Isaac of Lisbon	Rome	1546
Solomon b. Isaiah Nizza	Venice	1684
Solomon b. Israel of Dubno	Amsterdam	1719
Solomon b. Jacob Judah of Norden (?).	Amsterdam	1640, 42
Solomon Jonah	Venice	1666
Solomon b. Joseph Kohen	Prague	1598
Solomon (Zalman) b. Joshua Ashkenazi.	Prague	1598
Solomon b. Judah Loeb	Prague	1725
Solomon (Zalman) b. Judah Loeb.	Wilmersdorf	1688-89
Solomon (Zalman) b. Kalman Kohen.	Frankfort-on-the-Main.	1699-1700
Solomon ibn Ḳoryaṭ	Leghorn	1650
Solomon (Zalman) of Lemberg	Venice	1716
Solomon London	Amsterdam	1709-14
	Frankfort-on-the-Main.	1714-25
	Offenbach and Hanau.	1716-20
	Amsterdam	1731-35
Solomon Luria	Venice	1607
Solomon Luzzatto b. Abraham	Venice	1567
Solomon Mar David	Venice	1599
Solomon b. Mazzal-Ṭob	Constantinople	1513-49
Solomon (Zalman) b. Mattithiah.	Berlin	1705, 6, 8, 13, 15
Solomon b. Meïr	Cracow	1587-88
Solomon (Zalman) b. Meïr Levi of Schwersenz.	Jessnitz	1720-23
Solomon b. Mordecai	Constantinople	1710
Solomon (Zalman) b. Mordecai	Frankfort-on-the-Oder.	1708
	Amsterdam	1717-18
Solomon b. Moses Abraham	Prague	1713 (?)
Solomon b. Moses Ashkenazi	Dyhernfurth	1712
Solomon (Zalman) b. Moses Frankfurter.	Amsterdam	1722, 24, 26, 33
Solomon b. Moses Ḥazzan	Venice	1711
Solomon b. Moses Levi	Amsterdam	1663, 76
Solomon ibn Mubḥar	Constantinople	1642-43
Solomon ibn Naḥmias b. David	Venice	1599
Solomon Nissim	Venice	1667
Solomon Norzi b. Samuel	Mantua	1593
Solomon Oliveyra	Amsterdam	1680, 86
Solomon b. Perez Bonfoi Ẓarfati	Soncino	1484
	Naples	1490, 92
Solomon b. Samuel Levi	Prague	1512, 15, 22
Solomon (Zalman) b. Samuel Steina-Kopf of Prague.	Sulzbach	1685
Solomon (Hai) Saraval b. Nehemiah.	Venice	1667
Solomon ibn Shoshan b. Samuel	Salonica	1580, 82
Solomon Ṭobyana	Amsterdam	1685
Solomon b. Todros	Amsterdam	1662 (?)
Solomon Trani b. Moses	Venice	1629-30
Solomon Usque	Constantinople	1561
Solomon (Don) Walid b. Judah	Venice	1521
Solomon Wehle b. Moses	Zolkiev	1702-4
Solomon ibn Yaḳḳar	Constantinople	1522
Solomon Yerushalmi b. Menahem.	Salonica	1551
	Sabbionetta	1554
Solomon Zalmati b. Maimon	Ixar	1490
Solomon b. Ẓebi Lokatscher	Dyhernfurth	1700, 2
	Berlin	1703
Soncino (Moses b. . . ?)	Salonica	1526-27
Soncino, Eliezer b. Gershon	Constantinople	1534-47
Soncino, Gershon b. Moses	Soncino	1488-90
	Brescia	1491-94
	Barco	1496-97
	Fano	1503, 5-6
	Pesaro	1507-20
	Fano	1516
	Ortona	1518, 19
	Rimini	1521-26
	Constantinople	1530-33
	Salonica	1532-33
Soncino, Israel Nathan b. Samuel b. Moses.	Soncino	1483
	Casal Maggiore	1486
Soncino, Joshua Solomon b. Israel Nathan.	Soncino	1483-88
	Naples	1490-92
Soncino, Solomon b. Moses	Soncino	1490
Tobiah b. Abraham Kohen	Wilmersdorf	1714, 16-18, 21, 29-30
	Sulzbach	1741
	Fürth	1745
Uri (Phoebus) b. Aaron Witmund Levi.	Amsterdam	1645-48, 56, 58-89
	Zolkiev	1692-95
Uri (Phoebus) b. Abraham Bärmes	Amsterdam	1670-80, 82, 86
Uri b. Abraham Kohen	Amsterdam	1698
Uri (Phoebus) b. Joseph	Amsterdam	1723, 24, 26, 27
Uri b. Moses	Amsterdam	1650
Uri (Shragga Phoebus) b. Solomon (Zalman).	Cracow	1638-40, 43, 48
Usque (Abraham)	Ferrara	1553-57
Veile bat Moses Schlenker of Fürth	Wilmersdorf	1727
Vittoria Eliano	Cremona	1557, 58, 58-60
	Venice	1564, 65, 66, 67
	Rome	1578, 81
Weglin (Sebald)	Frankfort-on-the-Main.	1709
Yaḥya b. Abraham ibn Ḥama Fas.	Venice	1574
Yom-Ṭob b. Michael Kohen	Salonica	1717
Yom-Ṭob Modigliano b. Samuel	Salonica	1723
Yom-Ṭob Zikri b. Rafael	Constantinople	1519
Yom-Ṭob Ẓarfati b. Perez	Naples	1489
Zachariah	Venice	1667
Zadok b. Abraham of Meseritz	Frankfort-on-the-Oder.	1697-99, 1702, 5-8, 11-13, 13, 20, 24, 25
Ẓebi (Hirsch) b. Aaron Ḥayyat	Frankfort-on-the-Oder.	1714
Ẓebi (Hirsch) b. (Jacob) Abraham	Cracow	1642-43
Ẓebi (Hirsch) b. Abraham of Wronek.	Amsterdam	1700-1
Ẓebi (Hirsch) b. Elijah b. Baer Lübeck.	Prague	1691-92
	Dessau	1696
	Frankfort-on-the-Oder.	1697-99
	Berlin	1699, 1700
	Prague	1705-6, 25
Ẓebi (Hirsch) b. Falk Kohen Kümmelbrod.	Fürth	1692
Ẓebi (Hirsch) b. Gershon	Amsterdam	1700-5, 10, 11, 14
Ẓebi (Hirsch) b. Isaac Levi	Amsterdam	1717-18, 23, 26, 28, 30, 33, 38-39
Ẓebi b. Isaac of Ostrog	Cracow	1576-77
Ẓebi b. Isaac of Posen	Lublin	1622
Ẓebi b. Jacob	Lublin	1685
Ẓebi (Hirsch) b. Joseph Levi	Fürth	1691-94, 99, 1701
Ẓebi (Hirsch) b. Josiah Crasnik	Lublin	1627
Ẓebi (Hirsch) b. Kalonymus Kohen of Kalisz.	Dyhernfurth	1691, 96
	Frankfort-on-the-Oder.	1697-99
	Dyhernfurth	1700-1
Ẓebi Levi Ḥazzan	Venice	1598
Ẓebi (Hirsch) Liberls Sofer	Prague	1707
Ẓebi (Hirsch) b. Meïr of Janow	Jessnitz	1720, 21, 22
Ẓebi (Hirsch) b. Meïr of Kossowitz	Prague	1713
Ẓebi (Hirsch) Minz Levi b. Asher.	Amsterdam	1725-26, 26
Ẓebi b. Moses	Lublin	1622
Ẓebi (Hirsch) b. Moses Frankfort.	Amsterdam	1701
Ẓebi b. Shalom	Cracow	1642-44
Ẓebi (Hirsch) b. Tobiah	Lublin	1623-27

Name.	Place.	Date.
Zeeb (Wolf) b. Aryeh (Loeb) b. Isaac.	Amsterdam....	1724
Zeeb (Wolf) b. Isaac Josels.......	Cracow	1638-39
Zeeb (Wolf) Levi.................	Amsterdam....	1685-87
Zeeb (Wolf) b. Meshullam........	Berlin.........	1702-3, 12, 16-17
Zeeb (Wolf) b. Mordecai..........	Cracow	1638-40, 43, 48
Zeeb (Wolf) b. Samuel............	Amsterdam....	1698

List of Christian Printers.

Name.	Place.	Date.
Alberti (Idzardus)................	Franeker......	1642
Albrizzi (Hier.)...................	Venice	1707 (?)
Ambrosini (Christoforo)	Venice	1667, 71-74
Andreae (Jo. Ph.)................	Frankfort-on-the-Main.	1716
Andreae (Matth.)................	Frankfort-on-the-Oder.	1707-12
Andreae (St.)......................	Heidelberg	1586
Anshelm (Thom.)................	Tübingen ..... Hagenau......	1512-14 1518-19
Bakenhoffer (Jo. Phil.)...........	Copenhagen ..	1696
Baron (Jo. Zach.)................	Leyden	1658
Baroni (Andera)	Venice	1692
Bashuysen (H. J. P.)............	Hanau.........	1709-12
Bauernfeld (Jac.)................	Jena...........	1678
Beausang (Jo. Jac.).............	Hanau.........	1715-19
Bebel	Basel	1534-95
Beckmann (Joh. Christ.).........	Frankfort-on-the-Oder.	1677
Blaak (Laur.)......................	Amsterdam ...	1676-78
Bladao (Maestro Anton. B. de Asula).	Rome	1524, 46-47
Blaise (Thom.)...................	Paris..........	1622
Blaue (Wilh.).....................	Amsterdam...	1676-78
Bomberg (Daniel)................	Venice	1516-48
Bona (Domenico)................	Venice	1678
Boom, Baum (Joh.)	Amsterdam....	1705
Borstius (Gerbard and Jacob)....	Amsterdam....	1698-1703
Bragadina.........................	Venice	1664
Bragadini (Aluise, Aloyse).......	Venice	1550-53, 63 (?)-75
Bragadini (Aluise [II.], Aloyse)..	Venice........	1624-30, 39-50
Bragadini (Aluise [III.])..........	Venice........	1697-98, 1710
Bragadini, Bragadino............	Venice........	1550-1800
Bragadini (Giacomo, Jacob)......	Venice........	1639-50
Bragadini (Girolamo, Gerolimo, Hieronym.).	Venice........	1639-50, 55-64, 67
Bragadini (Juan, Zuan, Giovan., Johann.).	Venice........	1579-1614 (15?)
Bragadini (Lorenzo, Laurent.)....	Venice........	1615-30, 39-50
Bragadini (Nicol.)................	Venice........	1639-50
Bragadini (Pietro)................	Venice........	1614-30, 39-49
Bragadini (Vicenzio [I.], Vincent.)	Venice........	1639-49
Bragadini (Vicenzio [II.])........	Venice.......	1697-98
Brand (Justin.)...................	Leipsic........	1683-86
Brandenburger...................	Leipsic........	1712
Brandmüller (Jo.)................	Basel	1691
Breitkopf (Bernh. Christ.)........	Leipsic........	1725
Brion (Anton).....................	Riva...........	1557-58
Brocario (Bul. de)................	Complutum....	1514-17
Brucello (Franc.).................	Venice........	1544
Cajon	Venice........	1613-22, 22-41
Calleoni, Caleoni (Anton).........	Venice........	1642-57
Caphallon.........................	Paris	1533
Cavalli, Caballi (Zorzo)...........	Venice........	1565-68
Christiani (Wilm.)................	Leyden	1633
Clugus (Jos.).....................	Wittenberg....	1525, 29
Collegium Italorum...............	Paris..........	1539
Commelius........................	Heidelberg....	1599-1616
Conti (Vicenz., Vincent.).........	Cremona...... Sabbionetta...	1556-61, 65-66, 67 1567
Cramosius (Sebast.).............	Paris..........	1632
Cratander (Andr.)................	Basel	1531
Crati (Zach.).....................	Wittenberg....	1586-87
Crato (Jo.)........................	Wittenberg ...	1563-76, 82
Crivellari (Gaspar)...............	Padua	1622-23
Crivellari (Giulio, Julius).........	Padua	1640
Decker (Ge.).....................	Basel	1660
Donne (Francesco delle)..........	Verona........	1594-95
Doriguzzi (Zuane, Joh.)..........	Venice........	1670, 85
Draconi (Christoph.)..............	Cremona......	1576
Dreunen (Meinardus)	Utrecht........	1665
Eichhorn..........................	Frankfort-on-the-Oder.	1597
Ellinger (J. G.)...................	Leipsic	1672
Elzevir............................	Leyden	1630-34
Episcopus (Nicol.)...............	Basel	1536, 37, 47-48, 56, 63
Erpeniana.........................	Leyden	1621
Facciotto or Fazot de Montecchio (Giov., Giac).	Rome.........	1518
Fagius (Paul.)....................	Isny........... Constantinople	1541-42 1543-44
Farri (Messer Zuane or Giovanni)	Venice........	1544
Filippon(o), Filipponi (Filotarsi).	Mantua........	1563-64, 68
Filippono (Francesco)............	Mantua........	1561-63
Filoni..............................	Ferrara........	1693
Froben............................	Hamburg	1596
Froben (Ambros.)................	Basel .... Freiburg	1578-81 1583-84
Froben (Hieron.).................	Basel	1531, 36-63
Froben (Jo. [I.]).................	Basel	1516-27 (32)
Fuldius (Mart.)..................	Leipsic	1712
Fyner (Conrad)..................	Esslingen.....	1475, 77
Ganghel (Christoph. van)........	Amsterdam....	1683
Gara, Garra (di, dei)............	Venice	1564-1609 (10)
Gardoni (Alessandro)............	Venice........	1577-78
Giustiniani, Justiniani (Bern)....	Venice........	1593
Giustiniani, Justiniani (Marco Antonio).	Venice........	1545-52
Goebelius.........................	Augsburg. ..	1680-83
Gottschalk (Mich.)...............	Frankfort-on-the-Oder.	1693-1734
Gourmont (Aegid.)...............	Paris..........	1520-29
Gross (Jo. Ad.)..................	Hanau	1714-15
Gruler (Peter)....................	Tannhausen...	1594
Grunbergius (J.).................	Wittenberg....	1521
Grymm (Sigismund), Medicus....	Augsburg......	1520
Gryphius (Franc.)................	Paris..........	1532
Gryphius (Sebast.)...............	Lyons..........	1528-30
Grypho (Giov., Joh.).............	Venice........	1564-67
Guarin (Thom.)..................	Basel..........	1583
Gyselaar, Gijselaar (Joh.)........	Franeker......	1690
Halma (Fr.).......................	Amsterdam....	1701
Hamm (Gn. Wolfg.)..............	Helmstedt.....	1702-3
Harper (Thom.)..................	London........	1643
Hartmann (Joach. and Frid.).....	Frankfort-on-the-Oder.	1595-96
Hayes (Jo.)......................	Cambridge....	1685
Heinscheit, Henscheid (Anton)....	Frankfort-on-the-Main.	1711-19
Henckel (Mart.)..................	Wittenberg....	1609
Hene (Hans, Jacob)..............	Hanau.........	1610-14
Hering (Joh.)....................	Frankfort-on-the-Oder.	1727
Hofer (? Joh.)....................	....	1625
Hoogenhuysen (Cornel.)..........	Amsterdam....	1711
Hutter (Elias)....................	Hamburg...... Nuremberg....	1586-87 1599-1602
Ilive (Thom.).....................	London........	1714-17
Ilsnerus (Blasius)................	Frankfort-on-the-Main.	1682
Imberti (Zuane, Giov., Joh.)......	Venice........	1651-56
Isingrinius (Mich.)...............	Basel..........	1534-35
Jablonski (Dan. Ern.)............	Berlin..........	1697
Jaeger (Gottfr.)..................	Lübeck........	1650
Jaeger (Heredes Jos.)...........	Güstrow	1634
Jansson (Ant.)...................	Leipsic........	1683
Jansson (Joh.)...................	Amsterdam....	1633
Jay (Mich.)	Paris..........	1628-45
Juilleron (Nicol.).................	Lyons.........	1622
Justinianus (Aug.)...............	Paris.	
Juvenis (Martin)..................	Paris..........	1552-54, 59, 63, 68, 69, 74
Kelner (G.).......................	Wittenberg....	1615
Kilius (Nic.)......................	Rostock	1637
Kirchner (Christ.)	Leipsic........	1657
Knebel (Jo. Henr.)...............	Berlin..........	1699
Koelner (Joh.)...................	Frankfort-on-the-Main.	1708-27
Koenig (Joh.)....................	Basel..........	1662, 75
Koenig (Lud.)....................	Basel..........	1618-32, 48
Kopmeier.........................	Augsburg	1680-83
Kurzius (Joh.) of Gross-Glogau ..	Cracow.......	1539
Lacquehay (Joh.)................	Paris..........	1629
Launoy (Bonaventura de).........	Offenbach.....	1719-24
Laurentius (Henr.)...............	Amsterdam....	1630-32, 34-35
Lotther (Melchior)...............	Leipsic........	1533
Luchtmans (Jord.)...............	Leyden........	1685
Lucius (Jac.)....................	Helmstedt..... Hamburg......	1580 1587
Madruz (Christofolo).............	Riva.	
Magnus (Albertus)...............	Amsterdam....	1687-88
Maire (Joh.).....................	Leyden........	1621, 22, 37, 50
Martinelli (Giov., Jos.)...........	Venice........	1636-42, 56

Name.	Place.	Date.
Martzan (Melchior)	Copenhagen	1640
Meyer (Henr.)	Altdorf	1680
Moeller (Reinhart Eustachius)	Frankfort-on-the-Main.	1725
Morellus (Guilelmus)	Paris	1559-63
Moresini, Morosini	Venice	1660-65
Morrhius (Gerardus)	Paris	1531
Nisselius (Jo. Ge.)	Leyden	1656, 62
Oeglin (Erhard)	Augsburg	1514
Oporini (Jos.)	Basel	1567
Orphanotropheum (Waisenhaus)	Halle	1710-19
Paddenburg (Gysbert of)	Utrecht	1714
Panzoni (Alb.)	Mantua	1730
Paoli, Pauli (Giov., Joh.)	Venice	1708-12, 15
Pasquato (Laur.)	Padua	1562, 67
Pauli (Joh.)	Upsala	1652-60
Pauli (Nic. Justinian.)	Genoa	1516
Petrus (Henr.)	Basel	1530-57
Pieters (Jac.)	Amsterdam	1643
Pillehotte (Ant.)	Lyons	1622
Plantinus (Christoph.)	Antwerp	1566-89
Portevecchio (Piero del)	Padua	1562, 67
Presigno (Comin[o])	Venice	1593-96
Procurator (Federigo Contarino)	Venice	1659-67
Propaganda Fide	Rome	1683
Quirino (Carlo)	Venice	1549
Radaeus (Aegid.)	Franeker	1597
Raphelengius (Franc.)	Leyden	1590-1615, 21-22
Ravestein (Nic.)	Amsterdam	1638, 48
Rebenlin (Georf)	Hamburg	1663-68
Rehte (Dav. Fred.)	Gedani	1675
Reuther (Barth.)	Kiel	1709
Rhamba (Joh.)	Leipsic	1564
Rizzini (Anton.)	Venice	1657-59, 60
Rose (Joh., son of Thom.)	Hamburg	1709, 11, 15-21
Rose (Thom.)	Hamburg	1686-1709
Rossi (Francesco de)	Verona	1646-52
Rouviere (Petr. de la)	Geneva	1609-18
Roycroft (Thom.)	London	1651, 53-57
Rufinelli (Giacomo, Jac.)	Mantua	1560-90
Rufinelli, Rufinello (Messer Venturin).	Mantua	1556-59
Rufinelli (Tommas., Thom.)	Mantua	1593
Rüh(e)l (Joh. and Conr.)	Wittenberg	1586-87
Sartorius	Copenhagen	1631
Saxo (Joh.)	Hamburg	1586-87
Schadaeus (El.)	Strasburg	1591
Schaefer (Petr.)	Worms	1529
Schall (Andr.)	Gotha	1707, 10
Schoennerstaedt (Joh. Henr.)	Altdorf	1674
Schurmann (Stephan)	Tannhausen	1593-94
Selfisch (Heredes Sam.)	Wittenberg	1615
Soter (Jac.)	Cologne	1563
Soter (Joh.)	Solingen	1538
Spoor (Jo. Frid.)	Strasburg	1670
Stark (Seb. Gott.)	Berlin	1710
Steen (Caspar)	Amsterdam	1692-1703
Stephanus (Carol.)	Paris	1556-59
Stephanus (Rob.)	Paris	1528, 39-46
	Geneva	1554, 56
Stephanus (Rob.)	Paris	1563-66
Thymii (Jo. Heredes)	Frankfort-on-the-Oder.	1630
Vaesberge (Jo.)	Utrecht	1657
Vedelago (Domenigo)	Venice	1662-64, 63, 65, 74-82
Vendramini, Vendramin	Venice	1630-41
Vendramini	Venice	1642-1705, 1651, 53, 55
Vieceri (Francesco)	Venice	1643-54
Vignon (Eust.)	Geneva	1578
Vitray (Ant.)	Paris	1628-45
Voliet, Vogliet (? Jakob)	Basel	1583
Waldkirch (Conr.)	Basel	1598-1612
Water (Gül. van de)	Amsterdam	1701
Water (Jo. van de)	Utrecht	1683-88
Weimmann (Nic.)	Frankfort-on-the-Main.	1709
Wellens (Jo.)	Franeker	1663
Wernerianis	Upsala	1727
Wittigau (Jo.)	Leipsic	1661
Wust (Jo.)	Frankfort-on-the-Main.	1694-1707
Zanetti, Gianetti, Zanetius (Christofolo).	Venice	1564-66
Zanetti (Daniel)		1596, 97-1606
Zanetti (Francesco)	Rome	1578, 80-81
Zanetti (Matteo)	Venice	1593-96
Zanetti, Zanetto (Zuan, Giov., Jo.)	Venice	1606-9
Zeitler (Frid.) and H. G. Mussel	Magdeburg	1700
Ziletti (Giordano, Jordanus)	Venice	1571-72
Zschauer (Jo. Andr.)	Leipsic	1696
Zyll (Gilb.)	Utrecht	1656

V. (1732-1900): From 1732 many of the presses already referred to have continued their activity down to the present day. That of **Leghorn**, for example, began a new life in 1740 in the workshop of Abraham Meldola; and he was followed by a number of Hebrew printers, who found a market for their products in the Levant and the Barbary States, so much so that Christian printers like Carlo Gorgio (1779) and Giovanni Falerno (1779) found it worth while to compete in producing ritual and cabalistic works for the southern markets. This period also saw the beginning of the remarkable activity of Wolf Heidenheim at **Rödelheim**, producing the well-known editions of the ritual. These, while originally intended for the Frankfort market, have been used by Ashkenazic congregations throughout the world; and the Tefillah had run to as many as 128 editions by 1902 ("Zeit. für Hebr. Bibl." v. 99). This period was likewise marked by the inauguration of Hebrew printing at **Carlsruhe**, at first under the egis of Christian printers beginning with Johann Herald in 1755, and later under Wilhelm Lotter from 1766. It was not till 1782 that Hirsch Wormser and his brother-in-law were allowed to start a printing-press, chiefly for ritual works. They were followed in 1814 by David Marx. Altogether about 61 Hebrew prints from this press are known.

Russia.

But the period is especially noteworthy for the rise and development of Hebrew printing in the lands where most persons lived who were acquainted with Hebrew. It is somewhat difficult to account for the fact that there was absolutely no Hebrew printing in the districts now constituting Russian Poland and the Pale of Settlement till past the middle of the eighteenth century, though they have for the past 200 years contained the largest number of Jews and the greatest number of those acquainted with Hebrew. In the old Polish kingdom the Council of the Four Lands kept a somewhat rigid control over the production of Hebrew books, to which it secured a kind of copyright by threatening excommunication for anybody reprinting works having its approbation. The Cossack outrages of 1648 had destroyed the chance of any independent printing in these countries, and the markets were mainly supplied by Prague, Cracow, Lublin, and later Frankfort-on-the-Oder. It was not till after the troublous period of the three partitions (1772-95) that local presses began to be established in Russia. Mention may here perhaps be made of the printing of the Karaite Tefillah (1784) at **Eupatoria** (not yet, however, within the precincts of the Russian empire), followed by that of the Krimchaks in the next year, and reference may also be made to two or three works printed at **Olexnitz** (1760-67) in connection with the beginnings of Ḥasidism. Soon after this, printing had begun in **Koretz** (1777), and was followed at **Neuhof** (Novy Dvor) near Warsaw (1782), at **Polonnoye** (1783-91), at **Shklov** (1783), and at **Poretzk** (1786-91). Lithuania for the first time obtained a printing-press of its own by the privilege granted by King Stanislaus Augustus to Baruch Romm, who established a printing-office at **Grodno** in 1789. After the settlement at the third partition under Catherine II., a considerable number of Russian printing-offices sprang up, which will be found in the list on pages 328 and 330. They continued to increase during the nineteenth century till Nicholas I. in 1845 passed a law restricting all Hebrew printing to two establishments, one at **Wilna**, the other at Slavuta. **Königsberg, Johannisberg, Lyck, Memel, Eydtkuhnen,** and other cities of East Prussia supplied the Russian requirements. This practically gave a monopoly of the Russian market to the firm of Romm, which had moved from Grodno to Wilna in 1799. But it maintained connection with Grodno, producing in 1835 a well-known edition of the Talmud which bears the imprint "Wilna and Grodno." The Romms down to the present day continue to be the most extensive Hebrew printers in Russia; but of recent years the Warsaw publishing firms "Tushiyyah" and "Aḥiasaf" produce perhaps even to a larger extent than the Wilna firm.

Mention may be made here of the Austrian presses in the nineteenth century, which have been very productive, especially those of **Vienna,** where Anton von Schmid obtained from 1800 onward the monopoly for the Austrian empire, and as a consequence produced about 250 Hebrew works, including a reprint of the Mendelssohn Bible and many Jewish prayer-books, besides the periodical "Bikkure ha-'Ittim." He was succeeded by his son, from whom the business was bought by De la Torre. The monopoly being given up, J. Schlesinger assumed the work; he devoted himself especially to rituals also for the outlying colonies of Jews, producing a Siddur for the Yemen Jews, a Maḥzor for the Algerian Jews, and other rituals for northern Africa; the Catalonian and Aragonian congregations of Salonica also had their rituals printed at Vienna. Other Austrian and Hungarian presses were at **Lemberg, Cracow** (Joseph Fischer), **Presburg** (Alkalai), **Paks, Przemysl, Lublin,** etc. J.

Austria.

Mention has already been made of the beginnings of Oriental typography in the city of **Constantinople.** Toward the end of the sixteenth century Donna Reyna Mendesia founded what might be called a private printing-press at **Belvedere** or **Kuru Chesme** (1593). The next century the Franco family, probably from Venice, also established a printing-press there, and was followed by Joseph b. Jacob of Solowitz (near Lemberg), who established at Constantinople in 1717 a press which existed to the end of the century. He was followed by a Jewish printer from Venice, Isaac de Castro (1764-1845), who settled at Constantinople in 1806; his press is carried on by his son Elia de Castro, who is still the official printer of the Ottoman empire. Both the English and the Scotch missions

Oriental.

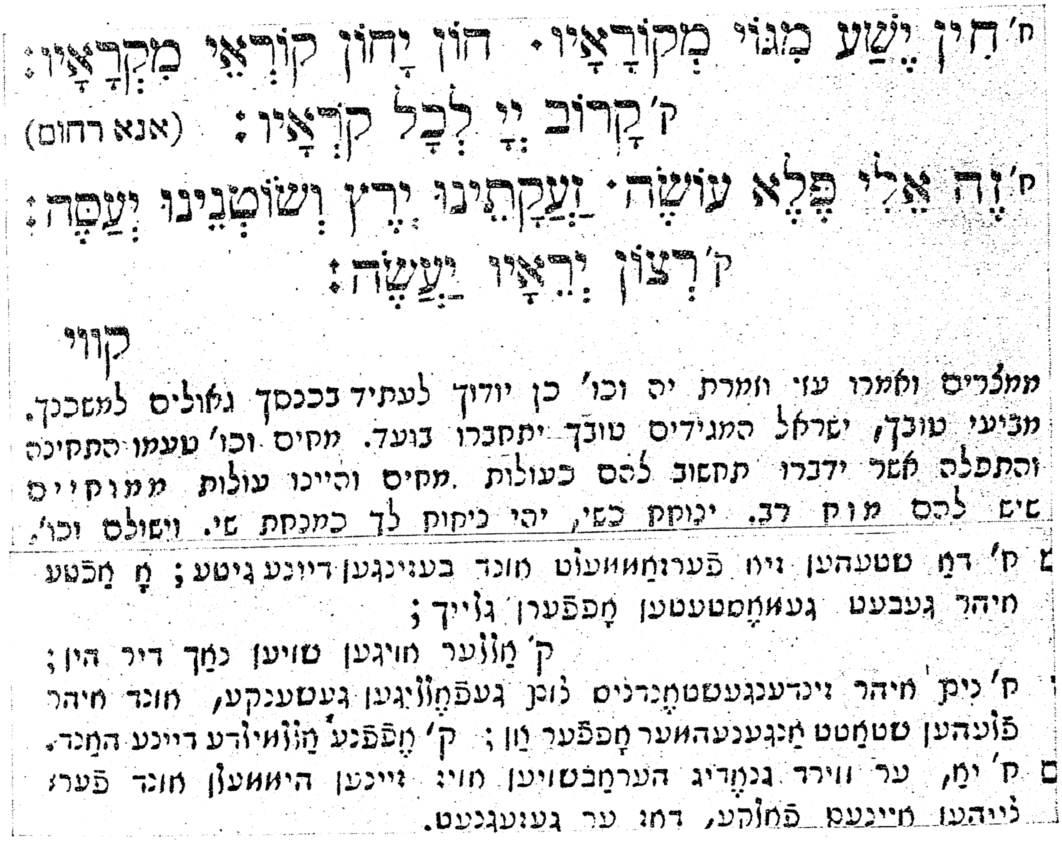

ח׳ חין ישע מגוי מקוראיו · חון יחון קוראי מקראיו:
ק׳ קרוב יי לכל קראיו: (אנא רחום)
ח׳ זה אלי פלא עושה · ועקתינו ירץ ושוטנינו יעשה:
ק׳ רצון יראיו יעשה:

קווי

ממצרים ואמרו עזי וזמרת יה וכו׳ כן יודוך לעתיד בכסף גאולים למשכך. מביעי טובך, ישראל המגידים טובך יתחברו בועד. חקים וכו׳ טעמו התקינה והתפלה אשר ידברו תחשוב להם כעולות. חקים והיינו עולות ממוקיים שים להם מוח רב. ינוקק כשי, יהי ניחוח לך כמנחת שי. וישולם וכו׳.

ק׳ דא שטעהען זיא פערזאממעלט אונד בעזינגען דיינע גיטע; א אכטע איהר געבעט געאכטעטען אפפערן גלייך;
ק׳ וואנער אויגען טויען נאך דיר היין;
ק׳ לאס איהר זינדענגעשטאנדניס פאן געפאלליגען געשענקע, אונד איהר פלעהען שטאטט אנגענעהמער אפפער זיין; ק׳ אפפנע וואוילדע דיינע האנד.
ק׳ יא, ער ווירד גנאדיג הערנבטויען אויף זיינען היאמען אונד פערזליהען איינעם פאלקע, דאז ער געזעגנעט.

From the Heidenheim Maḥzor, Rödelheim, 1832.

to the Jews published Hebrew works at Constantinople.

Together with Constantinople should be mentioned **Salonica,** where Judah Gedaliah began printing in 1512, and was followed by Solomon Jabez (1516) and Abraham Bat-Sheba (1592). Hebrew printing was also conducted here by a convert, Abraham ha-Ger. In the eighteenth century the firms of Naḥman (1709–89), Miranda (1730), Falcon (1735), and Ḳala'i (1764) supplied the Orient with ritual and halakic works. But all these firms were outlived by an Amsterdam printer, Bezaleel ha-Levi, who settled at Salonica in 1741, and in whose name the publication of Hebrew and Ladino books and periodicals still continues. The Jabez family printed at **Adrianople** before establishing its press at Salonica; the Hebrew printing annals of this town had a lapse until 1888, when a literary society entitled Doreshe Haskalah published some Hebrew pamphlets, and the official printing-press of the vilayet printed some Hebrew books.

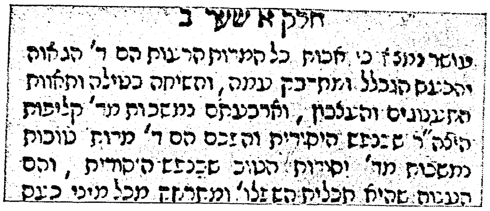

חלק א שער ב

From Ḥayyim Vital's "Sha'are Ḳedushshah," Aleppo, 1866.

From Salonica printing passed to **Safed** in Palestine, where Abraham Ashkenazi established in 1588 a branch of his brother Eleazar's Salonica house. According to some, the Shulḥan 'Aruk was first printed there. In the nineteenth century a member of the Bak family printed at Safed (1831–41), and from 1864 to 1884 Israel Dob Beer also printed there. So too at **Damascus** one of the Bat-Shebas brought a press from Constantinople in 1706 and printed for a time. In **Smyrna** Hebrew printing began in 1660 with Abraham b. Jedidiah Gabbai; and no less than thirteen other establishments have from time to time been founded. One of them, that of Jonah Ashkenazi, lasted from 1731 to 1863. E. Griffith, the printer of the English Mission, and B. Tatiḳian, an Armenian, also printed Hebrew works at Smyrna. A single work was printed at **Cairo** in 1740. Hebrew printing has also been undertaken at **Alexandria** since 1875 by one Faraj Ḥayyim Mizraḥi.

Israel Bak, who had reestablished the Safed Hebrew press, and was probably connected with the Bak family of Prague, moved to **Jerusalem** in 1841 and printed there for nearly forty years, up to 1878. Quite a number of presses which deserve enumeration have been set up in the Holy City; viz., those of Israel Bak (1841) and his son Nisan; Joel Moses Solomon (1863); Elijah Moses Ḥai Sassoon (1864); Israel Dob FRUMKIN (1871), the editor of the journal "Ha-bazzelet"; Isaac Goscinny (1876); Elhanan Tenenbaum (1879-90); Isaac b. Jacob Hirschensohn (1880) and his successors; Samuel Levi Zuckermann (1882); Moses Perez (1884); Abraham Moses LUNCZ (1885), known for his annual publications "Luaḥ Ereẓ Yisrael" and "Yerushalayim"; Eliezer ben Judah, called Perlemann, director of the journal "Hashkafah," originally "Ha-Ẓebi"; J. Nahum Lewi (1887); Adelmann and Meyuḥas (1887); M. Lilienthal (1895); Meir Blumenthal (1897); Sonnenfeld & Blumenthal (1897); Loeb Kahana (1899); A. M. Goldberg (1901); and Moses A. Azriel (1901).

Jerusalem.

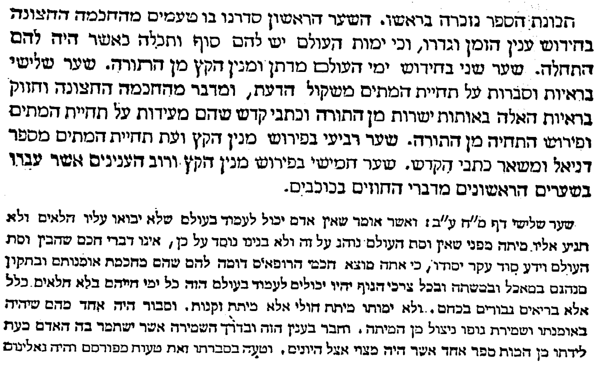

הכונת הספר נזכרה בראשו. השער הראשון סדרנו בו טעמים מהחכמה החצונה
בחידוש ענין הזמן וגדרו, וכי ימות העולם יש להם סוף ותכלה כאשר היה להם
התחלה. שער שני בחידוש ימי העולם מרתן ומנין הקץ מן התורה. שער שלישי
בראיות וסברות על תחיית המתים משקול הדעת, ומדבר מהחכמה החצונה וחזוק
בראיות האלה באותות ישרות מן התורה וכתבי קדש שהם מעידות על תחיית המתים
ופירוש התחיה מן התורה. שער רביעי בפירוש מנין הקץ ועת תחיית המתים מספר
דניאל ומשאר כתבי הקדש. שער חמישי בפירוש מנין הקץ ורוב הענינים אשר עברו
בשערים הראשונים מדברי החוזים בכוכבים.

שער שלישי דף מ"ח ע"ב: ואשר אומר שאין אדם יכול לעמוד בעולם שלא יבואו עליו חלאים ולא
תגיע אליו מיתה מפני שאין וסת העולם נוהג על זה ולא בנינו נוסד על כן, אינו דברי חכם שהבין וסת
העולם וידע סוד עקר יסודו, כי אתה מוצא חכמי הרופאים דומה להם שהם מחכמת אומנותם ובתקון
מנהגם במאכל ובמשתה ובכל צרכי הגוף יהיו יכולים לעמוד בעולם הזה כל ימי חייהם בלא חלאים. כלל
אלא בריאים גבורים בכחם. ולא ימותו מיתת חולי אלא מיתת זקנות. וסבור היה אחד מהם שיהיה
באומנתו ושמירת גופו ניצול מן המיתה. וחבר בענין הזה ובדרך השמירה אשר ישתמר בה האדם בעת
לידתו מן המות ספר אחד אשר היה מצוי אצל היונים. וטעה בסברתו ואת טעות מפורסם וזה גאלינוס

FROM "SEFER HA-'IBBUR," PRINTED BY FILIPOWSKI, LONDON, 1853.

One of the Jerusalem printers, Elijah Sassoon, moved his establishment to **Aleppo** in 1866. About the same time printing began in **Bagdad** under Mordecai & Co., who recently have had the competition of Judah Moses Joshua and Solomon Bekor Ḥussain. At **Beirut** the firm of Selim Mann started printing in 1902. Reverting to the countries formerly under Turkish rule, it may be mentioned that Hebrew and Ladino books have been printed at **Belgrade** since 1814 at the national printing establishment by members of the Alḳala'i family. Later Jewish printing-houses are those of Eleazar Rakowitz and Samuel Horowitz (1881). In **Sarajevo** Hebrew printing began in 1875; and another firm, that of Daniel Kashon, started in 1898. At **Sofia** there have been no less than four printing-presses since 1893, the last that of Joseph Pason (1901), probably from Constantinople. Also at **Rustchuk,** since 1894, members of the Alḳala'i family have

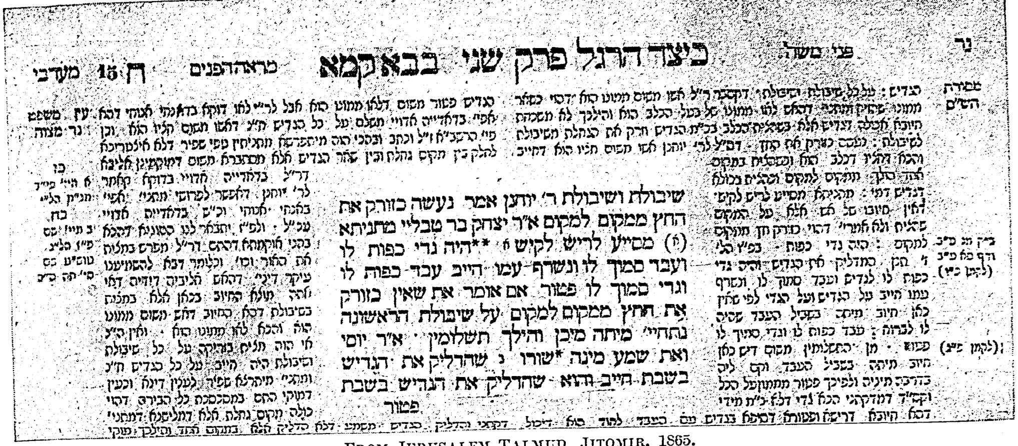

נר פני משה כיצד הרגל פרק שני בבא קמא מראה הפנים ח 15 מעדבי

שיבולת ושיבולת ר' יוחנן אמר נעשה כזורק את
החץ ממקום למקום א"ר יצחק בר טבליי מתניתא
(א) מסייע לריש לקיש א **היה גדי כפות לו
ועבד סמוך לו ונשרף עמו חייב עבד כפות לו
וגדי סמוך לו פטור אם אומר את שאין כזורק
את החץ ממקום למקום על שיבולת הראשונה
נתחייב מיתה מיכן והילך תשלומין · א"ר יוסי
ואת שמע מינה *שורו ג שהדליק את הגדיש
בשבת חייב והוא שהדליק את הגדיש בשבת
פטור

From Jerusalem Talmud, Jitomir, 1865.

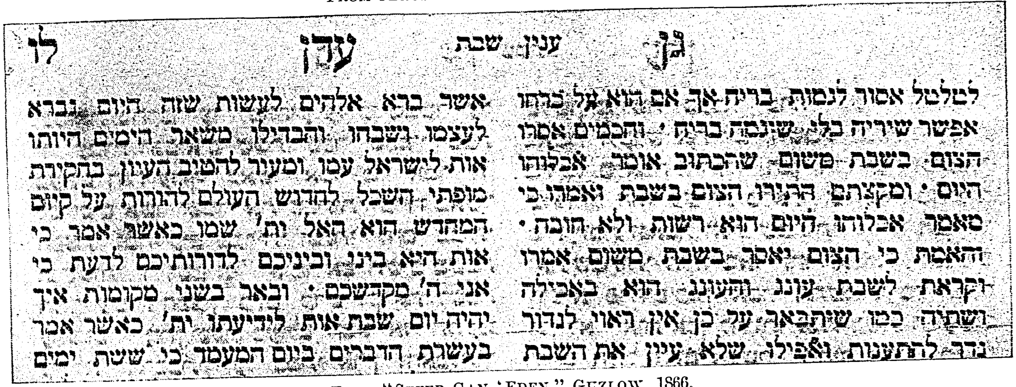

גן עינן שבת עדן לו

לטלטל אסור לגמות בריה אף אם הוא על כהחו
אפשר שיריה כלי שנגמה בריה · והכמים אסרו
הצום בשבת משום שהכתוב אומר אבלוהו
היום · ומקצתם התירו הצום בשבת ואמרו כי
מאמר אבלוהו היום הוא רשות ולא חובה ·
והאמת כי הצום יאסר בשבת משום אמרו
וקראת לשבת עונג והעונג הוא באכילה
ושתיה כמו שיתבאר על כן אין ראוי לנדור
נדר להתענות ואפילו שלא עינן את השבת
אשר ברא אלהים לעשות שזה היום נברא
לעצמו ושבחו והבדילו משאר הימים היותו
אות לישראל עמו ומעיר להטיב העיון בחקירת
מופתי השכל להדוש העולם להורות על קיום
המהדש הוא האל ית' שמו כאשר אמר כי
אות היא ביני וביניכם לדורותיכם לדעת כי
אני ה' מקדשכם · ובאר בשני מקומות איך
יהיה יום שבת אות לידיעתו ית' כאשר אמר
בעשרת הדברים ביום המעמד כי ששת ימים

From "Sefer Gan 'Eden," Guzlow, 1866.

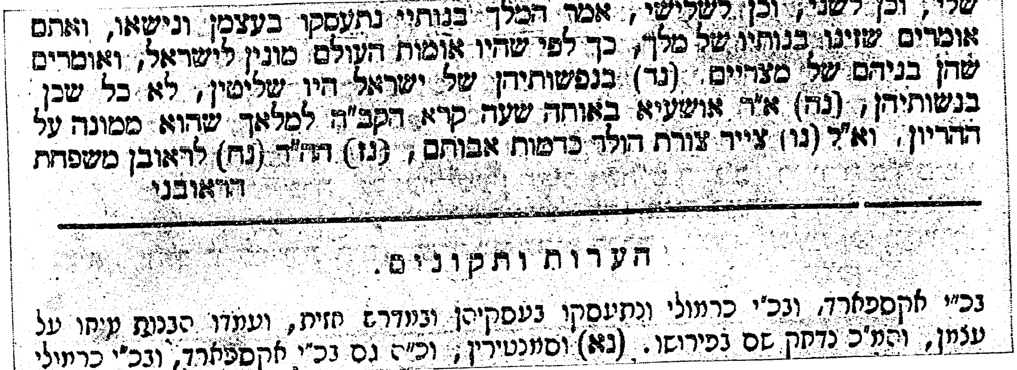

שלי, וכן לשני, וכן לשלישי, אמר המלך בנותיי נתעסקו בעצמן ונישאו, ואתם
אומרים שזינו בנותיו של מלך, כך לפי שהיו אומות העולם מונין לישראל, ואומרים
שהן בניהם של מצריים. (נד) בנפשותיהן של ישראל היו שליטין, לא כל שכן
בנשותיהן, (נה) א"ר אושעיא באותה שעה קרא הקב"ה למלאך שהוא ממונה על
ההריון, וא"ל (נו) צייר צורת הולד כדמות אבותם, (נז) הה"ד (נח) לראובן משפחת
הראובני

הערות ותקונים.

נכ"י אקספארד, ונכ"י כרמולי ונתעסקו בעסקיהן ובמדרש חזית, ועמדו הבנות מיחו על
עצמן, והמ"כ נדחק גם בפירושו. (נא) וסמנטירין; וכ"ה גם בכ"י אקספארד, ובכ"י כרמולי

From Buber's Pesikta, Lyck, 1868.

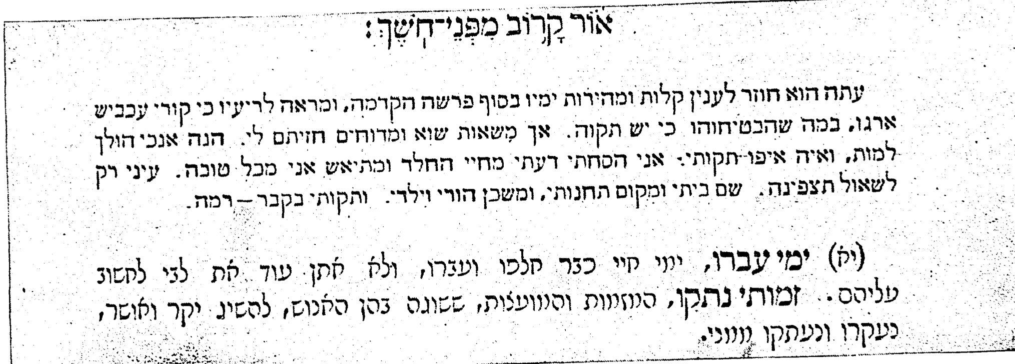

אוֹר קָרוֹב מִפְּנֵי־חֹשֶׁךְ׃

עתה הוא חוזר לענין קלות ומהירות ימיו בסוף פרשה הקדמה, ומראה לריעיו כי קורי עכביש
ארגו, במה שהבטיחוהו כי יש תקוה. אך משאות שוא ומדוחים חזיתם לי. הנה אנכי הולך
למות, ואיה איפו תקותי: אני הסחתי דעתי מחיי החלד ומתיאש אני מכל טובה. עיני רק
לשאול תצפינה. שם ביתי ומקום תחנותי, ומשכן הורי וילדי. ותקותי בקבר — רמה.

(יא) ימי עברו, ימי חיי כבר הלכו ועברו, ולא אתן עוד את לבי לחשוב
עליהם. זמותי נתקו, המזמות והמועצות, שהגה בהן הלבוש, להשיג יקר ואוצר,
נעקרו ונעתקו ממני.

From Szold's Commentary on Job, Baltimore, 1886.

printed, while at **Philippopolis** the Pardo Brothers started their press in 1898 before moving it to Safed. Altogether in the Levant about eighteen cities have had 121 Hebrew printing establishments between 1504 and 1905. Their productions have been mainly rituals, responsa of local rabbis, and Cabala; the type has been mostly Rashi, and the result has not been very artistic.

J. M. Fr.

England and the United States.

In the English-speaking lands Hebrew printing proceeded slowly among the Jews. In England, for example, after a few Hebrew books had been printed by Christian printers the Alexanders began their series of prayer-books about 1770, which have continued to be reissued down to the present day; they were succeeded by the Valentines. The firm of Wertheimer, Lea & Co. printed most of the Jewish Hebrew productions of England till recently, including the first edition of the popular authorized prayer-book, of which 100,000 copies have been issued. The Clarendon Press, however, has during the last thirty years printed many works on rabbinic subjects, and has been followed by the Pitt Press of Cambridge, which issued especially the Mishnah edition by W. H. Lowe and the "Pirḳe Abot" of C. Taylor.

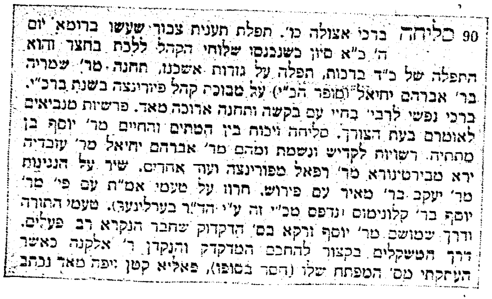

90 סליחה ברכי אצולה כו'. תפלת תענית צבור שעשו ברומא יום
ה' כ"א סיון כשנכנסו שלוחי הקהל ללכת בחצר הוא
התפלה של כ"ד ברכות, תפלה על גזרות אשכנז, תחנה. מר' שמריה
בר' אברהם יחיאל (סופר הכ"י) על מבוכה קהל פירינצה בשנת ברכ"י.
ברכי נפשי לרבי בחיי עם בקשה ותחנה ארוכה מאד. פרשיות מנביאים
לאומרם בעת הצורך. סליחה ויכוח בין המתים והחיים מר' יוסף בן
מתתיה. רשויות לקדיש ונשמת ומהם מר' אברהם יחיאל מר' עובדיה
ירא מברטינורא, מר' רפאל מפורינצה ועוד אחרים. שיר על הנגינות
מר' יעקב בר' מאיר עם פירוש. חרוז על טעמי אמ"ת עם פי' מר'
יוסף בר' קלונימוס (נדפס מכ"י זה ע"י הד"ר בערלינער). טעמי התורה
ודרך שמושם מר' יוסף זרקא בס' הדקדוק שחבר הנקרא רב פעלים.
דרך המשקלים בקצור להחכם המדקדק והנקדן ר' אלקנה כאשר
העתקתי מס' המפתח שלו (חסר בסופו), פאליא קטן יפה מאד נכתב

From Rabinowicz's "Catalogue Merzbacher," Munich, 1888.

In the British colonies only sporadic works have been published at **Bombay** and **Aden**, where the Yemen Jews have recently been printing a few of their manuscripts in oblong format. The use of Hebrew type in the Australian and African colonies appears to be confined to newspapers. The same applies to the French colonies in North Africa, though various productions have appeared at **Algiers, Tunis,** and **Oran.**

In the **United States** Hebrew printing was even later in appearance. Apart from a reprint at Philadelphia in 1814 of Athias' unpointed Bible, and Leeser's reprint of the Van der Hooght Bible in 1849, the first Hebrew book printed in America was "Abne Yehoshua'," by Joshua Falk, at **New York** in 1860. The chief production of the Hebrew press of the United States hitherto has been the commentary on Job by B. Szold, printed by I. Friedenwald at **Baltimore**; but since the emigration from Russia and Rumania large numbers of occasional works have been produced at New York, **Philadelphia,** and **Chicago.** In the first-named city the productions of the press of A. H. Rosenberg are voluminous.

A great deal of very good Hebrew printing, however, is done by non-Jewish printers, and often at university presses, where the Christian theologians who devote their attention to rabbinics print their

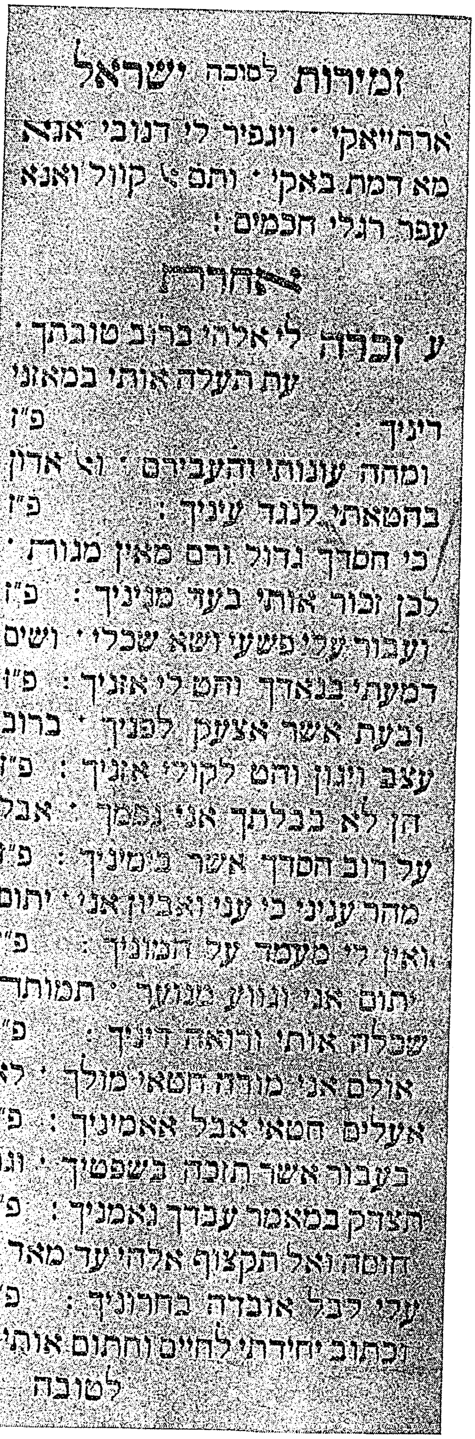

זמירות לסוכה ישראל
ארתייאקי · וינפיר לי דנובי אנא
מא דמת באקי · ותם · קול ואנא
עפר רגלי חכמים :
אחרת
ע זכרה ליאלהי ברוב טובתך :
עת העלה אותי במאזני
דיניך : פ"ז
ומחה עונותי והעבירם · וי אדון
בחטאתי לנגד עיניך : פ"ז
כי חסדך גדול ורם מאין מגורת ·
לכן זכור אותי בעד מניך : פ"ז
ועבור על פשעי ושא שכלי · ושים
דמעתי בנאדך והט לי אזניך : פ"ז
ובעת אשר אצעק לפניך · ברוב
עצב ויגון והט לקולי אזניך : פ"ז
הן לא בבלתך אני נאמן · אבל
על רוב חסדך אשר בימינך : פ"ז
מהר ענני כי עני ואביון אני · יתום
ואין לי מעמד על המונך : פ"ז
יתום אני ונוע מנוער · תמותה
שכלה אותי ורואה דיניך : פ"ז
אולם אני מודה חטאי מולך · לא
אעלים חטאי אבל אאמינך : פ"ז
בעבור אשר תזכה בשפטך · וגם
תצדק במאמר עבדך נאמניך : פ"ז
חוסה ואל תקצוף אלהי עד מאד ·
עלי לכל אובדה בחרוניך : פ"ז
וכתוב יחידתי לחיים וחתום אותי ·
לטובה

From "Zimrot Yisrael," Aden, 1891.

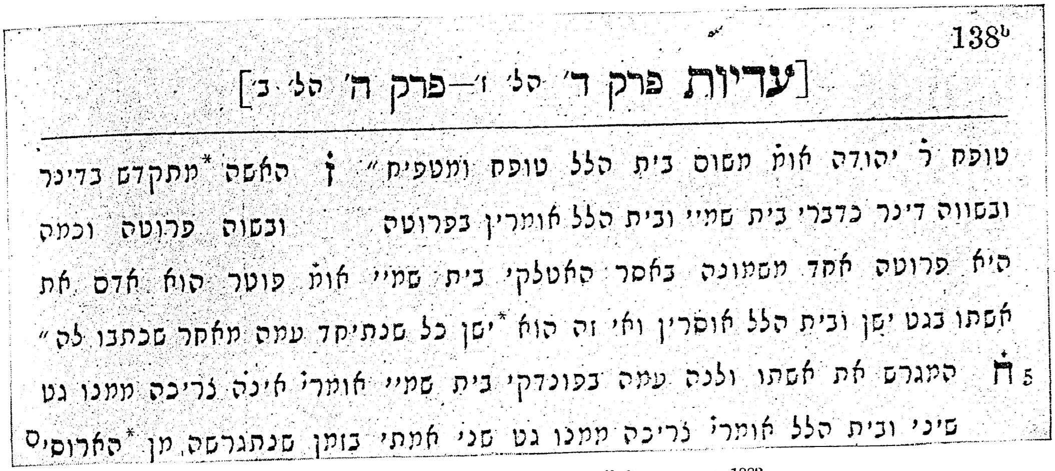

138b

[עדיות פרק ד׳ הל׳ ז׳—פרק ה׳ הל׳ ב׳]

טופח ר׳ יהודה אומ׳ משום בית הלל טופח ומטפיח׃ ז האשה *מתקדש בדינר ובשוה דינר כדברי בית שמיי ובית הלל אומרין בפרוטה ובשוה פרוטה וכמה היא פרוטה אחד משמונה באסר האטלקי בית שמיי אומ׳ פוטר הוא אדם את אשתו בגט ישן ובית הלל אוסרין ואי זה הוא *ישן כל שנתיחד עמה אחר שכתבו לה׃ ח המגרש את אשתו ולנה עמה בפונדקי בית שמיי אומ׳ אינה צריכה ממנו גט שיני ובית הלל אומ׳ צריכה ממנו גט שני אימתי בזמן שנתגרשה מן *הארוסין

FROM W. H. LOWE'S "THE MISHNA," CAMBRIDGE, 1883.

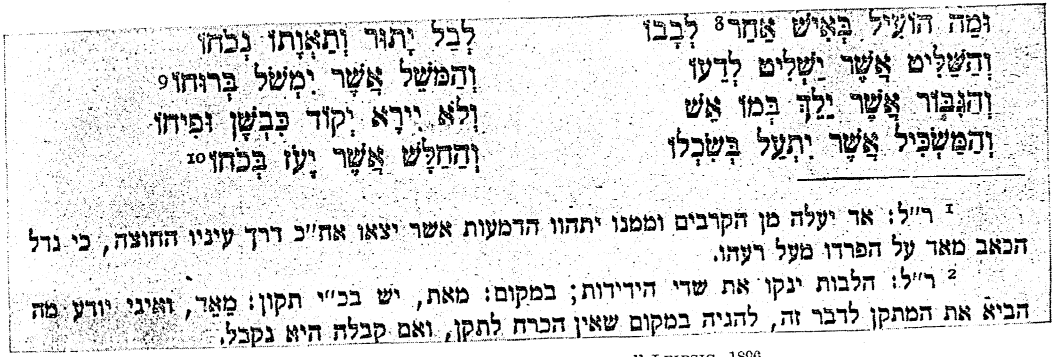

וּמַה הוֹעִיל בְּאִישׁ אַחַר[8] לְבָבוֹ   לְבַל יָתוּר וְתַאֲוָתוֹ נְבָחוֹ
וְהַשַּׁלִּיט אֲשֶׁר יַשְׁלִיט לְרֵעוֹ   וְהַמּשֵׁל אֲשֶׁר יִמְשֹׁל בְּרוּחוֹ[9]
וְהַגִּבּוֹר אֲשֶׁר יֵלֵךְ בְּמוֹ אֵשׁ   וְלֹא יִירָא יְקוֹד כִּבְשָׁן וּפִיחוֹ
וְהַמַּשְׂכִּיל אֲשֶׁר יִתְעַל בְּשִׂכְלוֹ   וְהַחַלָּשׁ אֲשֶׁר יָעֹז בְּכֹחוֹ[10]

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[1] ר״ל: אד יעלה מן הקרבים וממנו יתהוו הדמעות אשר יצאו אח״כ דרך עיניו החוצה, כי גדל הכאב מאד על הפרדו מעל רעהו.

[2] ר״ל: הלבות ינקו את שדי הידידות; במקום: מאת, יש בכ״י תקון: מאד, ואיני יודע מה הביא את המתקן לדבר זה, להגיה במקום שאין הכרח לתקן, ואם קבלה היא נקבל.

FROM THE "STEINSCHNEIDER FESTSCHRIFT," LEIPSIC, 1896.

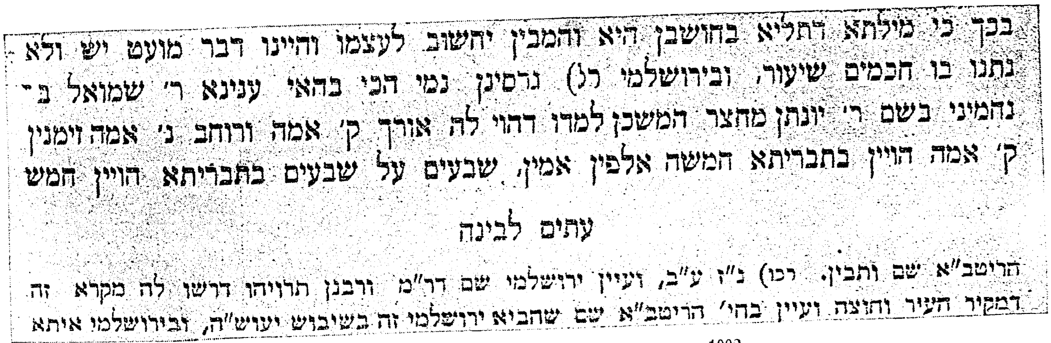

בכך כי מילתא דתליא בחושבן היא והמבין יחשוב לעצמו והיינו דבר מועט יש ולא נתנו בו חכמים שיעור, ובירושלמי רל) גרסינן נמי הכי בהאי ענינא ר׳ שמואל ב״ נחמיני בשם ר׳ יונתן מחצר המשכן למדו דהוי לה אורך ק׳ אמה ורוחב נ׳ אמה וזמנין ק׳ אמה הוין בתבריתא חמשה אלפין אמין, שבעים על שבעים בתבריתא הוין חמש

עתים לבינה

הריטב״א שם ותבין. רכו) נ״ז ע״ב, ועיין ירושלמי שם דר״מ ורבנן תרויהו דרשו לה מקרא זה דמקיר העיר והוצה ועיין בחי׳ הריטב״א שם שהביא ירושלמי זה בשיבוש יעוש״ה, ובירושלמי איתא

FROM SCHORR'S "SEFER HA-'ITTIM," CRACOW, 1902.

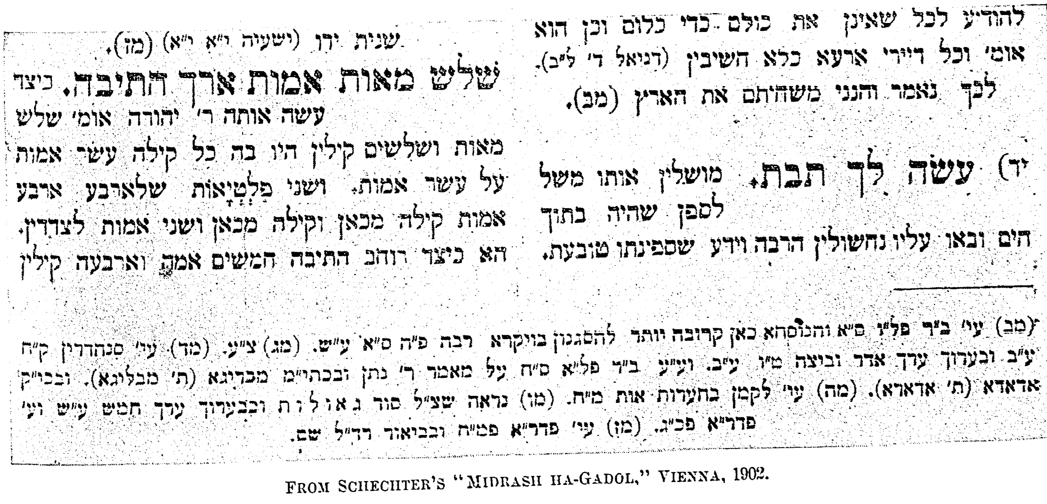

להודיע לכל שאינן את כולם כדי כלום וכן הוא אומ׳ וכל דיירי ארעא כלא חשיבין (דניאל ד׳ ל״ב). לכך נאמר הנני משחיתם את הארץ (מב).

יד) **עשה לך תבת.** מושלין אותו משל לספן שהיה בתוך הים ובאו עליו נחשולין הרבה וידע שספינתו טובעת.

שנית ידו (ישעיה י״א י״א) (מז).

שלש מאות אמות ארך התיבה. כיצד עשה אותה ר׳ יהודה אומ׳ שלש מאות ושלשים קילין היו בה כל קילה עשר אמות על עשר אמות. ושני פלטיאות שלארבע ארבע אמות קילה מכאן וקילה מכאן ושני אמות לצדדין. הא כיצד רוחב התיבה חמשים אמה וארבעה קילין

(מב) עי׳ ב״ר פל״ו ס״א והנוסחא כאן קרובה יותר להסגנון בויקרא רבה פ״ה ס״א ע״ש. (מג) צ״ע. (מד) עי׳ סנהדרין ק״ח ע״ב ובערוך ערך אדר וביצה מ״ו ע״ב. וע״ע ב״ר פל״א ס״ח על מאמר ר׳ נתן ובכתה״י מכדיגא (ת׳ מבליגא). ובכ״י אדאדא (ת׳ אדארא). (מה) עי׳ לקמן בהערות אות מ״ח. (מו) נראה שצ״ל סוד גאולות ובבערוך ערך חמש ע״ש וע׳ פדר״א פכ״ג. (מז) עי׳ פדר״א פמ״ח ובביאור רד״ל שם.

FROM SCHECHTER'S "MIDRASH HA-GADOL," VIENNA, 1902.

lucubrations. In addition, presses that make a special business of Oriental printing, like those of Drugulin of Leipsic and Brill of Leyden, also produce Hebrew works, the former having printed the well-known Polychrome Bible edited by Professor Haupt and published at Baltimore. By a special process the various sources of the Biblical books in this edition are distinguished by different colors, not of the type, but of the paper upon which the sections are printed. The various Bible societies have also produced some fine specimens of Hebrew printing, the chief being the so-called Letteris Bible, having the Authorized Version at the side, printed at Vienna; and the Ginsburg Bible, printed by the court printer Karl Fromme in Vienna. The Masorah, also edited by Ginsburg, is another fine piece of Hebrew printing by Fromme; while one of the best Hebrew prints is the fifth edition of the translation into Hebrew of the New Testament, by Franz Delitzsch, printed by Trowitsch & Co. of Berlin.

The following is a list (extending from the introduction of printing to the present day) of towns at which Hebrew presses are known to have existed; those places in which only Christian printers have been concerned, mainly in issuing Biblical editions, are set in italics. As far as possible, dates have been given for the first publication of Hebrew at the different localities. Where this was effected by Christian printers the date is marked with an asterisk. The letters "J. E." within parentheses following the names of towns indicate that special articles are given in THE JEWISH ENCYCLOPEDIA upon the typography of such towns. In a number of instances special monographs have been written upon the typography of various places, and these are cited together with their references. The remaining towns are mentioned by Steinschneider in his "Jüdische Typographie," in Ersch and Gruber, "Encyc." (section ii., part 28, pp. 21-94), or by Zedner and Harkavy. In a few instances the entries from Zedner may refer to publication rather than to printing.

HEBREW PRESSES.

Aden........... 189-
Adrianople...... 1554-55
Aix........... 1855
Alcala (Complutum).......... 1514
Aleppo.......... 1866
Alexandria (No-Ammon)...... 1875
Algiers.......... 1855
Altdorf......... 1674
Altona.......... 1727 *et seq.*
  Grunwald, *Hamburgs Deutsche Juden*; Steinschneider, *Zeitschrift für Gesch. der Juden in Deutschland*, i. 1-5.
Amsterdam...... 1627 *et seq.*
Andover, Mass.
Antwerp....... 1566-90
Augsburg....... 1514-43
  Steinschneider, *Zeitschrift für Geschichte der Juden in Deutschland*, i. 1-5.
Avignon........ 1765
Bagdad......... 1657, 1867
Baltimore.
Bamberg........ 1837
Barco.......... 1496-97
Basel.......... 1516
Bath.......... 1803
Beirut.......... 1839, 1902
Belgrade........ 1841
Berdychev...... 1798
Bergamo........ 1599
Berlin...........*1699
Bern.......... 1555 ?
Bistrovitz....... 1592
Blizurka........ 1806-7
Boguslav........ 1809-
Bologna........ 1482-83
Bombay........ 1856
Bonn.......... 1537-41
Boston..........*1735
Bremen......... 1673
Brescia......... 1491-94
Breslau......... 1719
  Brann, *Volkskalender*, 1890.
Breznitza.
Brilon......... 1862
Brody.
Brooklyn........ 1893
Brünn.......... 1799
Brunswick...... 1838
Brussels......... 1841
Bucharest....... 1860
Budapest........ 1823
Buenos Ayres... 1891
Byelaya Tserkov 1817-
Byelostok........ 1805-
Cairo............ 1740
Calcutta......... 1844
Cambridge......*1685
Carlsruhe........ 1755-
  Biberfeld, *Zeitschrift für Hebr. Bibl.* i., ii.
Carpentras.
Casal-Maggiore.. 1486
Cassel........... 1807
Chicago.
Chieri........... 1627-29
Cincinnati....... 1857
Cleveland.
Cleves.......... 1770
Cologne......... 1518, 53-63
Colomea.
Constance...... 1543-44
Constantinople (J. E.)......... 1503-86
Copenhagen.... 1628
Corfu............ 1829
Cöthen.......... 1703
  Freudenthal, *Aus der Heimat Moses Mendelssohns.*
Cracow (J. E.).. 1530-1670
Cremona........ 1556-60
  De Rossi, *Annali Typographici*, 1808.
Czernowitz...... 1856
Damascus....... 1605-6
Danzig.......... 1849
Darmstadt....... 1822
Dessau (J. E.)... 1696
  Freudenthal, *Aus der Heimat Moses Mendelssohns.*
Dorpat.......... 1804
Drogobuzh.
Dubno.......... 1794
Dubrovna....... 1802-4
Dyhernfurth (J. E.)............ 1689
  Brann, in *Monatsschrift*, 1896.
Edinburgh....... 1857
Erlangen....... 1593
Esslingen........ 1475
Eupatoria....... 1734
Eydtkuhnen.
Fano............ 1503-16
Faro (J. E.)..... 1487
Ferrara (J. E.).. 1477
  De Rossi, *De Typographia Hebræo-Ferrariensi*, Parma, 1780.
Florence......... 1736
Francker....... 1597-1681
Frankfort-on-the-Main (J. E.)... 1512
Frankfort-on-the-Oder (J. E.)... 1551(?), 1677-
Freiburg........ 1583-84
Fürth........... 1691-1730
  Steinschneider, *Hebr. Bibl.* xviii. 114 *et seq.*
Galatz...........*
Geismar......... 1649
Geneva......... 1554
Genoa........... 1516
Giessen......... 1705, 14
Glogau.......... 1840
Göritz........... 1852
Gotha........... 1702
Göttingen...... 1742
Grodno.......... 1788-
Gröningen...... 1676
Grubeschov...... 1817-
Guadalajara..... 1482
Güstrow......... 1634
Hagenau........ 1515
Hague........... 1779-
Halberstadt...... 1859
Halle............ 1700-19
  Freudenthal, *Aus der Heimat Moses Mendelssohns.*
Hamburg....... 1587-
  Grunwald, *Hamburgs Deutsche Juden*, pp. 153.
Hanau.......... 1610-30
                1708-25
Hanover........ 1840
Heddernheim... 1546
Heidelberg...... 1586
Helmstedt.
Hergeswiese ?
Homburg........ 1711-50
Hrubieszow..... 1819
Husiatyn.
Ichenhausen..... 1544
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Inowrazlaw.
Isny............ 1541-42
Ixar............. 1485-95
Jassy............ 1843
Jastowitz.......*1898
Jena........... 1675
Jerusalem....... 1846
Jessnitz......... 1719-26
  Freudenthal, *Aus der Heimat Moses Mendelssohns.*
Johannesburg.. *1897
Johannisberg.... 1855
Jozefov......... 1826
Kale............ 1734
Kalios.......... 1809-10
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Kiel............ 1709
Kishinef........ 1883
Kones.......... 1797-
Königsberg...... 1759
Kopust......... 1818
Koretz.......... 1776-
Koslov (see Eupatoria).
Kremenetz...... 1805-
Krotoschin...... 1837
Kupil........... 1796
Kuru Chesme... 1597
Ladie........... 1805
Laszow......... 1815
Leghorn........ 1650-
Leipsic........ 1538-
Leiria.......... 1492-94
Lemberg........ 1810
Leyden........ 1528-1756
Libau...........*1879
Lisbon.......... 1489-92
Lissa........... 1824
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Lübeck......... 1650
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Lyck............ 1859
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Madras........ 1819
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Magdeburg...... 1607
Mannheim....... 1856
Mantua (J. E.). 1476-80
                1513-14
                1580-1699
  Zunz, *Z. G.* pp. 249-260.
Marburg.
Mayence........ 1523-
Mecklenburg.... 1724

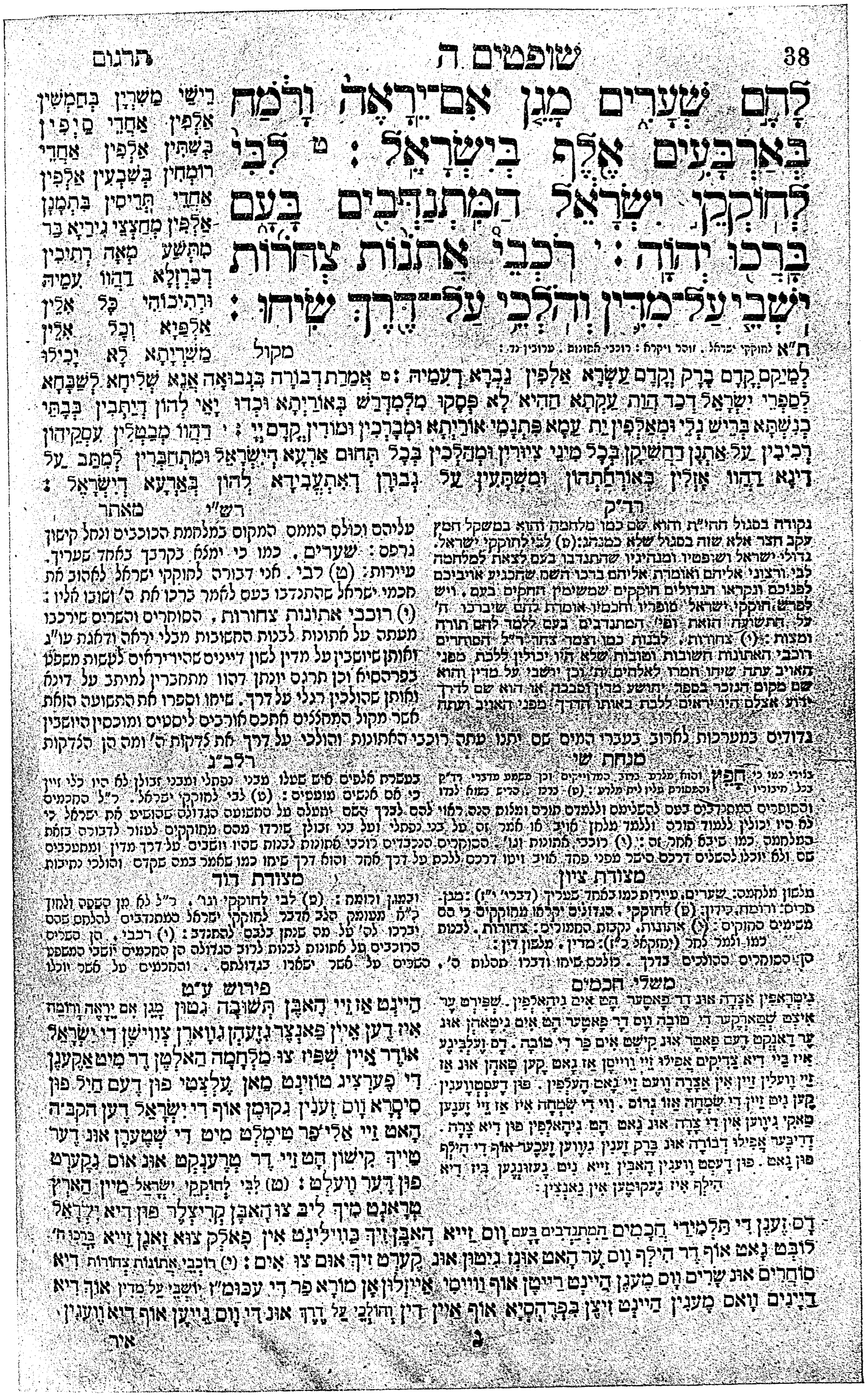

לחם שערים מגן אם־יראה ורמח בארבעים אלף בישראל׃ ט לבי לחוקקי ישראל המתנדבים בעם ברכו יהוה׃ י רכבי אתנות צחרות ישבי על־מדין והלכי על־דרך שיחו׃

ח"א לחוקקי ישראל. זוהר ויקרא: רוכבי אתונות. ערובין נד:

מקול

תרגום

בישי משרין בחמשין אלפין אחדי סיפין בשתין אלפין אחדי רומחין בשבעין אלפין אחדי תריסין בתמנן אלפין מחצצי גיריא בר מתשע מאה רתיכין דברזלא דהוו עמיה ורתיכוהי כל אלין אלפיא וכל אלין משריתא לא יכילו למיקם קדם ברק וקדם עשרא אלפין גברא דעמיה׃ ט אמרת דבורה בנבואה אנא שליחא לשבחא לספרי ישראל דכד הות עקתא ההיא לא פסקו מלמדרש באוריתא וכדו יאי להון דיתבין בבתי כנשתא בריש גלי ומאלפין ית עמא פתגמי אוריתא ומברכין ומודין קדם יי׃ י דהוו מבטלין עסקיהון רכיבין על אתנן דחשיכן בכל מיני ציורין ומהלכין בכל תחום ארעא דישראל ומתחברין למתב על דינא דהוו אזלין באורחתהון ומשתעין על גבורן דאתעבידא להון בארעא דישראל׃

רד"ק

רש"י מאהר

מנחת שי

רלב"ג

מצודת ציון

מצודת דוד

משלי חכמים

געשראפין אזרה אונ דר פאטער האט אים געהאלפין. שפירט ער אייצט שטארקער די טובה וואס דר פאטער האט אים געטאהן אונ ער דאנקט דעם פאטער אונ קישט אים פר די טובה. דס וועלביגע איז ביי דיא צדיקים אפילו זיי ווייסן אז גאט קען טאהן אונ אז זיי וועלין זיין אין צרה וועט זיי גאט העלפין. פון דעסטוועגין קען נים זיין די שמחה אזוי גרוס. ווי די שמחה איז אז זיי זענען טאקי געווען אין די צרה אונ גאט האט געהאלפין פון דיא צרה. דריבער אפילו דבורה אונ ברק זענין געווען וועכער אויף די הילף פון גאט. פון דעסט וועגין האבין זייא נים געזונגען ביז דיא הילף איז געקומען אין גאנצין׃

פירוש ע"ט

היינט אז זיי האבן תשובה געטון מגן אם יראה ורמח אין דען איין פאנצר געזעהן געווארן צווישן די ישראל אודר איין שפיז צו מלחמה האלטן דר מיט אקעגן די פערציג טויזנט מאן עלצטי פון דעם חיל פון סיסרא וואס זענין געקומען אויף די ישראל דען הקב"ה האט זיי אליין פר טומלט מיט די שטערן אונ דער טייך קישון האט זיי דר טרענקט אונ אום געקערט פון דער וועלט׃ (ט) לבי לחוקקי ישראל מיין הארץ טראגט מיך ליב צו האבן קריצלר פון דיא ישראל דס זענען די תלמידי חכמים המתנדבים בעם וואס זייא האבן זיך בוויליגט אין פאלק צוא זאגן זייא ברכו ה׳ לובט גאט אויף דר הילף וואס ער האט אונז געטון אונ קערט זיך אום צו אים׃ (י) רוכבי אתונות צחורות דיא סוחרים אונ שרים וואס מעגן היינט רייטן אויף ווייסי אייזלון אן מורא פר די עכו"ם יושבי על מדין אוך דיא דיינים וואס מעגן היינט זיצן בפרהסיא אויף איין דין והולכי על דרך אונ די וואס גייען אויף דיא וועגין איר

ג

FROM PENTATEUCH, LUBLIN, 1897.

Medzhibozh..... 1817-18
Memel.......... 1861
Metz............ 1765
Carmoly, *Revue Orientale*, iii. 209 *et seq.*, 283 *et seq.*
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Mezkirof........ 1790-95
Milan........... 1620
Minkovsk........ 1790-1803
Minneapolis, Minn.
Minsk........... 1807-
Moghilef-on-the-Dnieper....... 1825
Moghilef-on-the-Dniester....... 1798-
Mühlhausen.
Munich......... 1860
Munkacz.
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Newark.
Nikolsburg...... 1767
Nuremberg 1599
Odessa.......... 1845-
Oels............. 1530-35
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Offenbach....... 1714
Olexnitz......... 1760-67
Oran............ 1856
Ortakoi.......... 1717-19
Ortona.......... 1519-
Ostrog........... 1794-96
Oxford......... 1655
Padua........... 1562-1640
Paks.
Paris (J. E.) ... { *1508-1629 / 17..
Parma.......... 1805
Pasewalk.
Pesaro (J. E.)... 1507-27
Philadelphia....*1814
Philippopolis.... 1898
Piotrkow........ 1877-
Piove di Sacco (J. E.) 1475
Pisa............. 1816
Pittsburg........*
Podbrejetz....... 1796-1803
Podgorze.
Polonnoye...... 1783-91
Pontefract..... 1810
Poritzk.......... 1786-91
Posen........... 1859
Prague.......... 1512
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Radawel (Radziwilof).......... 1814-25
Reggio.......... 1475
Riga............. 1852
Rimini (J. E.)... 1521-26
Riva di Trento (J. E.)......... 1558-62
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Rotterdam....... 1857
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Sadagora........ 189-
Safed............ 1563-87, 1664
St. Louis.
St. Petersburg... 1818-
Salingiaci....... 1515-1655
Salonica......... 1515
San Francisco
Sarajevo......... 1875
Sensburg.
Sentheim.
Shanghai....... 1851
Shklov.......... 1783
Slankowitz...... 1807
Slavuta.......... 1792-96
Smyrna.......... 1657
Sofia............ 1893
Solingen.
Soncino (J. E.).. 1483-90
Sorvi............ 1764
Stade........... 1803
Stettin.......... 1861
Strasburg...... 1591
Stuttgart....... 1724
Sudzilkov....... 1798-1836
Sulzbach........ 1684-
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Thiengen........ 1560
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Thorn.
Triest........... 1858
Trino........... 1525
Tübingen....... 1512
Tunis........... 1768
Turin........... 1526
Turko........... 1763
Ungvar........ 1564
Upsala......... 1655
Utrecht........ 1657
Venice..........*1517-56, 64
Verona.......... 1594-1650
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Waitzen........*1892
Wandsbeck..... 1709
Grunwald, *Hamburgs Deutsche Juden.*
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Würzburg...... 1821
Yaroslav.
Zamora......... 1482-87
Zaslav.......... 1807
Zhitomir........ 1804-5
Zolkiev......... 1693-
Züllichau........1728-
Zurich......... 1546

II. Characteristics: There are in all four chief forms in which Hebrew letters are printed: the square; the Rashi; the Weiberteutsch, so called because it was used for the "Ẓe'enah u-Re'enah" read by women; and finally the cursive, imitating the handwriting used for business and other correspondence. The first three appeared as early as the beginning of Hebrew typography (see INCUNABULA); the fourth, only in the eighteenth century, mainly in books on business training, writing-books in this character being produced at Amsterdam in 1715.

Form of Letters.

One of the characteristics of Hebrew printing from its beginning was the different sizes in which the characters were printed, the Ṭur of Piove di Sacco, 1475, already showing three forms. This is attributed to the commentatorial character of rabbinic literature, the commentary naturally being printed in a smaller type than the text, and the supercommentary in a still smaller one, and the index to both in a yet more minute type. Such a difference of types soon led to the arrangement by which the text was printed in the center, with the commentaries in concentric arrangement around it. This plan has been employed with increasing elaboration; and in the last rabbinic Bible printed by the firm of Schriftgiesser at Warsaw no less than thirty-two commentaries are included, many of which are on a single page. In the beginning this arrangement simply followed that of the ordinary medieval manuscripts in which commentaries occurred. To fill spaces that would otherwise remain empty recourse was had to the use of letters of greater width, the so-called "littere dilatibiles"; but in early prints the first letter of the following word was often inserted instead. Sheet-marks and pagination were only gradually introduced; they were almost invariably in Hebrew letters printed on the recto only; each second page was numbered, the reference to the two sides (pages) of the sheet being by alef, bet, nowadays represented by a, b; *e.g.*, B. Ḳ. 10b; R. H. 17a (Isaiah Berlin tried to introduce the full point and colon, but without much success). The pagination of the Talmud was established by Bomberg, the arrangement of whose pages has been followed in all subsequent editions. Vowel-points and accents occur for the most part only in Bibles and prayer-books, and divisions of chapter and verse in the Bible only rarely till later times.

Paper and Format.

The paper of the early prints is generally good; that of the eighteenth century usually the opposite; the issues of Fürth, Cracow, and Rödelheim are generally distinguished by their foxy paper. White paper was generally used, but the Oppenheimer collection contained fifty-seven volumes on blue, seven on green, two on yellow, and a Haggadah on red paper. Rubrics are printed in red in a work issued at Freiburg in 1584. Amsterdam printers sometimes print red on white; Deinard at Newark on varicolored paper. Large-paper editions occur rather frequently, and parchment was used for special copies, the Oppenheimer collection having fifty-one of these, and many of the copies of the Bologna Tefillah of 1537 being printed on that material, though one on excellent paper is to be found in the Sulzberger collection at New York. All kinds of format occur from the earliest times, but the folio and quarto were chiefly used, the octavo and duodecimo being employed mainly in prayer-books. In the Oppenheimer collection the proportions of the various sizes were as follows:

Folio	1,005	Octavo	901
Quarto	1,240	Duodecimo	330

Strange to say, one of the most bulky of Hebrew books was also one of the earliest, Avicenna's "Canon," with 826 folio pages; this, however, is now far exceeded by the Babli with its 2,947 pages in one volume (Berdychev, 1894).

The Leghorn prints were at times in oblong form, while the recent Aden productions are of the same form, but with the longer side at the back. For variations of the Title-Pages see Jew. Encyc. xii. 154, and for ornamentations see the article Printers' Marks. To those mentioned in the latter article the following may be added: Ashkenazi (Safed, 1587), lion with two tails; Bat-Sheba (Salonica), half lion, half eagle; Mayer ben Jacob (Venice), elephant; Conti (Cremona), shield, angel, eagle; Abraham b. David (Talmud Torah, Salonica, 1719), three crowns; Koelner (Frankfort-on-the-Main), imperial eagle; De Lannoy (Offenbach), nest of bird with flowers; Aaron Lipman (Sulzbach), tree, crab, fish, and serpent; Shabbethai Bass (Dyhernfurth), two bars of music.

מָלַךְ אֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה׃ בֶּן־עֶשְׂרִים וּשְׁתַּיִם
שָׁנָה אֲחַזְיָהוּ בְמָלְכוֹ וְשָׁנָה אַחַת מָלַךְ בִּירוּשָׁלָםִ וְשֵׁם
אִמּוֹ עֲתַלְיָהוּ בַּת־עָמְרִי מֶלֶךְ יִשְׂרָאֵל׃ וַיֵּלֶךְ בְּדֶרֶךְ בֵּית
אַחְאָב וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית אַחְאָב כִּי חֲתַן
בֵּית־אַחְאָב הוּא׃ וַיֵּלֶךְ אֶת־יוֹרָם בֶּן־אַחְאָב לַמִּלְחָמָה
עִם־חֲזָאֵל מֶלֶךְ־אֲרָם בְּרָמֹת גִּלְעָד וַיַּכּוּ אֲרַמִּים אֶת־יוֹרָם׃
וַיָּשָׁב יוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בְיִזְרְעֶאל מִן־הַמַּכִּים אֲשֶׁר
יַכֻּהוּ אֲרַמִּים בָּרָמָה בְּהִלָּחֲמוֹ אֶת־חֲזָהאֵל מֶלֶךְ אֲרָם

From the Letteris Bible, Vienna, 1892.

The idea of representing the title-page of a book as a door with portals appears to have attracted Jewish as well as other printers. The fashion appears to have been started at Venice about 1521, whence it spread to Constantinople. Bomberg used two pillars in his "Miklol" of 1545, and this was imitated at Cracow and Lublin. These pillars are often supported by, or support, figures, draped or undraped, as in the "Toẓe'ot Ḥayyim" of Cracow (c. 1593). A Maḥzor of Cracow (1619) has a flying angel of death, while the Pirḳe R. Eliezer of Constantinople (1640) has a centaur and siren. The tree with the shield of David supported by two lions appears first in the Sabbionetta prints, and is imitated by other symbolic figures, as the eagle in the Amsterdam Seliḥot of 1677. These decorations of the title-page led later to illustrations within the work itself, the first of these being in the "Mashal ha-Ḳadmoni," Soncino, 1491. The "Yosippon" and other works of a historical character were favorite receptacles for rather crude illustrations of this kind, as were also the Passover Haggadot, in which even maps of the Holy Land were printed (see Haggadah).

Colophon and Title-Page.

The place and date of printing, as also the name of the printer, were generally expressed in Colophons, but in later times were also placed on the title-page. The day of the week is often indicated by references to Biblical texts, having in view the lucky character of Tuesday as a beginning day (see Week). The date is also often made known by a text (see Chronogram). The omission of letters in these dates often leads to confusion (Zunz, "Datenbestimmungen," in "G. S." i.); and the place of publication does not always coincide with that of printing. Even the place of printing has sometimes to be checked, as frequently German printers attempted to claim the style and authority of Amsterdam, and those of Fürth passed themselves off as coming from Sulzbach. The place of printing was sometimes omitted in order to evade the censor.

Information is often given in these colophons as to the size of the office and the number of persons engaged therein and the character of their work. In the larger offices there would be a **master printer** ("ba'al madpis"), who was sometimes identical with the **proprietor** of the office ("ba'al ha-defus"). The actual **printer** was called "madpis," or sometimes "meḥoḳeḳ." The master printer was occasionally assisted by a **manager** or factor ("miẓib 'al ha-defus"). Besides these there was a **compositor** ("meẓaref" or "mesadder"), first mentioned in the "Leshon Limmudim" of Constantinople (1542). Many of these compositors were Christians, as in the workshop of Juan di Gara, or at Frankfort-on-the-Main, or sometimes even proselytes to Judaism (see above). Finally, good **proof-readers** or correctors for the press were always indispensable. They were called "maggihim." Notwithstanding their help, a list of errata was often necessary, one of the earliest occurring in a German Maḥzor produced at Salonica in 1563.

Printers.

Up to the nineteenth century all work was naturally hand-work, and printing was comparatively slow. It took nearly a whole year for the Soncinos to print off 638 folio pages, while sixty years later Giustiniani printed 190 pages of Maimonides' letters in seven days.

For the injury done to the correctness of the text by the censors before and even after printing, see Censorship of Hebrew Books. The existence of censors in Italy, Germany, and Poland rendered the works printed previous to 1554 (the date of the Ferrara conference on this subject) of especial value for the text, though care was taken by the Jews themselves before that date not to offend Christian prejudices too much by printing the more outspoken passages. In a measure Jews had their own censorship in the form of Approbations ("haskamot"), without which in the seventeenth and eighteenth centuries no book was considered altogether respectable. These approbations were sometimes accompanied by special privileges, as when the rabbis of Venice issued a decree against any one buying a certain book except from the printer; and the parnasim of Amsterdam had the right of inflicting a fine for the infringement of the copyright of any one whom they favored. In the case of the Frankfort Talmud imperial permission was found necessary to produce it.

Of the cost of printing in early times little is known. The "Yeẓer Ṭob" of Venice (1597–1606) cost a thousand florins to print, while the thirty-six pages of the "Zore la Nefash" (?) of Venice (1619) cost as much as twenty-five ducats. Joseph Witzenhausen got four thalers a sheet for the Judæo-German translation of the Bible published by Athias. In the early days 300 copies of a work were sufficient. This number of the Psalms with Ḳimḥi (1477) was printed; so, too, of the "Yafeḳ Raẓon," while of the "Torat Ḥesed" only 200 came into existence. For the methods adopted in selling books see the article Book-Trade.

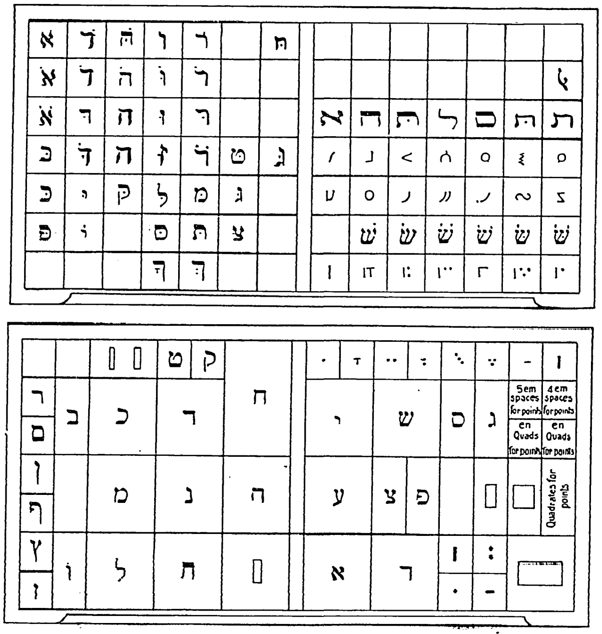

Hebrew Upper and Lower Cases.

(From Theodore L. De Vinne's "Modern Methods of Book Composition," New York, 1904.)

Technique of Hebrew Printing.

Turning to the technical side of Hebrew printing, it has to be remarked that in the justification of Hebrew, wide spacing is to be preferred, and that the vowels and accents have to be justified in a separate line after the consonants have been set up. The wide spacing is rendered necessary by the fact that hyphens can not be used in ordinary Hebrew printing, though in modern works this use is creeping in. To fill out spaces, as mentioned above, the extended letters, "alef," "he," "ḥet," "lamed," "mem," and "taw," are used.

In ordinary Hebrew printing "the compositor begins as he does with English, by setting the characters at the left hand of his copy, turning the nicks of his type inward to face the composing-rule. When the line has been spaced and justified . . . it is turned in the stick" (De Vinne, "Modern Methods of Book Composition," p. 245, New York, 1904). The arrangement of cases for Hebrew varies in different offices, but the accompanying illustration shows that generally adopted. The characters and points most used are in the lower case; accents, broad or extended letters, and letters with points are in the upper case.

The difficulty of Hebrew printing for persons not accustomed to the language consists in the great similarity of some of the letters, as "he," "ḥet," and "taw," "dalet" and "resh," "shin" and "sin," and other letters only distinguished by a dot, representing the dagesh. Final "pe" and final "ẓade" also are sometimes confounded, while their hair-lines often tend to break off during presswork. The contrast of the shaded portions of the letters with the hair-lines is perhaps the most marked type-founder's characteristic of Hebrew as compared with Roman type, in which hair-lines are avoided as much as possible. The actual forms of the letters have changed little since the first appearance of matrices in Italy in the fifteenth century. The tendency is rather toward making the letters smaller in size and squarer. Some of the most beautiful type of this kind is that of Filipowski. It is said that compositors unfamiliar with Hebrew tend to set type more accurately, though more slowly, owing to the extra care they devote to following copy. Few ordinary printing establishments have Hebrew type, and on the rare occasions when it is necessary to use it it is customary to borrow it from an establishment with a more varied outfit of types, or to have the type set up in such an establishment, the whole matter cast, and transferred bodily as a single type into the text. Christian printers handle only the square letter, Rashi and cursive always being set up by Jewish typesetters.

Productivity of Hebrew Presses.

With regard to the works which have been turned out by Hebrew printers during the last 450 years, it would be interesting to determine approximately their number and character. During the first quarter of the century in which incunabula were produced (1475–1500) 100 Hebrew works were issued, at the rate of four per annum. During the next forty years (1500–40) about 440 were issued (M. Schwab, in "Les Incunables Orientaux," enumerates 430 up to this period) averaging eleven per annum. During the next two periods from 1540 to 1732 a rough estimate would give the number of works at 6,605; namely, Bibles, 710; Targum, 70; Talmud, 590; ritual, 1,000; anonymous, 350; Judæo-German, 385; and works of specific authors, 3,500—an average of about thirty-three works issued per annum. During the 160 years since the last-mentioned date the production has rapidly increased, but it is difficult to determine the exact numbers. Some indication can be obtained by the gradually increased number of Hebrew works mentioned in the various sources as follows:

Bibliographer.	Date.	Hebrew Books.
1. Shabbethai Bass	1680	2,200
2. Bartolocci	1693	1,943
3. J. C. Wolf	1733	2,832
4. Azulai	1790	3,527
5. Oppenheimer	1826	4,221
6. Steinschneider, "Hebr. Bibl."	1858-82	2,004
7. Steinschneider	1860	5,232
8. Fürst	1863	9,360
9. Zedner	1867	5,220
10. Benjacob (including manuscripts and references)	1880	14,978 really about 6,500
11. Lippe (vols. i. and ii.)	1880-89	1,210
12. Van Straalen	1894	11,100
13. Zeitlin	1895	3,643
14. Lippe (vol. iii., addenda)	1899	878
15. Wiener (to "ṭet")	1904	4,575

Number of Hebrew Works.

Wiener's list promises to run to 17,000. If one may judge from the numbers given by him, and take account of the fact that the average recorded by Steinschneider between 1860 and 1880, about 100 per annum, is at best only a minimum, having been recently largely increased, there can be no doubt that 20,000 volumes have been produced during the last period. This is confirmed by the fact that the Asiatic Museum of St. Petersburg, containing the largest Hebrew collection in the world, has no less than 30,000 volumes, of which 5,000 are written in Judæo-German and Yiddish. The Jerusalem National Library (founded by Chazanowicz) in 1902 had 22,233 volumes, 10,900 of them Hebrew ("Ha-Meliẓ," 1902, No. 259). The British Museum in 1867 had nearly the same number. It would be of interest to compare the classes under which these various works are included, with the relative number of volumes contained in these two collections (see preceding table).

Classes.	Zedner.	Chazanowicz.
1. Bibles	1,260	794
2. Bible Commentaries	510	
3. Talmud	730	
4. Talmud Commentaries	700	202
5. Methodology	....	272
6. Codes	1,260	447
7. Code Commentaries	....	386
8. Novellæ	520	644
9. Responsa	....	512
10. Liturgy	1,200	881
11. Midrash and Yalḳuṭ	150	389
12. Sermons	450	587
13. Cabala	460	533
14. Grammar and Dictionaries	450	588
15. History, Archeology, and Memoirs.	320	1,231
16. Geography and Travels in Palestine	....	292
17. Poetry, Criticism	770	585
18. Science	180	260
19. Theology and Polemics	690	449
20. Ethics	....	430
21. Educational	....	265
22. Fiction	....	510
23. Periodicals, Newspapers, Catalogues	....	648
24. Yiddish	....	900

It would be still more interesting to determine the actual works and editions of them which go to make up the 20,000 or so separate works which have been produced by the Hebrew presses up to the end of the nineteenth century. Unfortunately Hebrew bibliography is not in such a state that this could be done with any approach to accuracy, but a considerable number of subject lists have been made from which a close approximation can be given for the various branches. The sources from which lists are derived vary in thoroughness, mainly according to their date. Information from Reland, or the old Oppenheim catalogue of 1826, naturally does not vie with points ascertained from Steinschneider or S. Wiener, but such as it is, the following list will serve both as an indication of the topics treated of in Hebrew literature and as a guide to the sources in which the fullest account at present known is given. Occasionally the lists include sections of works which should not strictly be counted, as this leads to duplication, and besides some of the entries include also manuscripts. On the other hand, these items probably do not more than compensate for the omissions in the older lists. In some few instances no actual enumeration is accessible, and in these cases the number given by the Chazanowicz collection has been repeated as being the closest approximation that can now be offered. Altogether about 15,380 works are thus accounted for out of the 18,000 or 20,000 Hebrew works and editions that have been produced.

Subject.	No.	Source.
I. Bibles	......	British Museum Catalogue.
Polyglot	220	
Complete	175	
Yiddish	3	
Pentateuch	177	
Prophets	6	
Hagiographa	13	
Pentateuch Parts.	15	
Megillot Parts	10	
Psalms	44	
Prophets, additional.	11	
Apocrypha	12	
II. Bible Commentaries	......	Reland, "Analecta Rabbinica."
Complete Bible	11	
Pentateuch	214	
Prophets	39	
Hagiographa	62	
Supercommentaries.	65	
Megillot	106	
Miscellaneous	145	
Targum	10	
III. Talmud	172	Zedner and Van Straalen.
IV. Talmud Commentaries on Separate Tractates.	196	Jellinek, "Ḳonṭres."
V. Methodology.		
Indexes	90	Jellinek, "Ḳonṭres."
Hermeneutics	237	Jellinek, "Ḳonṭres."
VI. Codes	310	Steinschneider, "Cat. Bodl."
VII. Code Commentaries	185	Steinschneider, "Cat. Bodl."
Maimonides	207	Jellinek, "Ḳonṭres ha-Rambam."
On the 613 Commandments.	171	Jellinek, "Ḳonṭres Taryag."
VIII. Novellæ	298	Benjacob, *s.v.* "Ḥiddushim."
Poskim	347	Oppenheim.
Names	93	Jellinek, "Ḳonṭres Mazkir."
IX. Responsa	611	Merzbacher, "Ohel Abraham," 1888.

Subject.	No.	Source.
X. Liturgy	1,544	Zedner and Van Straalen.
Teḥinnot	123	Oppenheim.
Seliḥot	97	Oppenheim.
Haggadah	898	S. Wiener, "Oster-Haggadah," St. Petersburg, 1902.
XI. Midrash	213	Jellinek, "Ḳonṭres Midrash."
XII. Sermons	587	Chazanowicz.
Burial	123	Jellinek, "Ḳonṭres ha-Masped."
XIII. Cabala	104	Bartolocci.
XIV. Grammar and Dictionaries.	588	Chazanowicz.
Lexicons	59	Wolf.
Grammar	424	Steinschneider, "Bibl. Hand."
XV. History, Archeology, and Memoirs.		
History	317	Steinschneider, "Geschichts-Litteratur der Juden," 1905.
Tombstone Inscriptions.	21	JEW. ENCYC. iii. 641-642, *s.v.* "Cemeteries."
Taḳḳanot	17	Steinschneider, "Hebr. Bibl." vi. 16.
XVI. Geography	118	Zunz, "G. S."
Palestine	154	Steinschneider, in Luncz's "Luaḥ," 1872.
XVII. Poetry, Criticism...	585	Chazanowicz.
Occasional Poetry	207	Benjacob, *s.v.* "Shirim."
Letters	142	Benjacob, *s.v.* "Iggerot."
Tales	150	Benjacob, *s.v.* "Ma'assim."
Rhetoric	56	Oppenheim.
Purim and Parodies.	28	Steinschneider, in "Monatsschrift," 1903.
Purim Parodies...	57	Steinschneider, in "Letterbode."
Drama, Original..	52	Berliner, "Yesod 'Olam," p. xlii.
XVIII. Science	260	Chazanowicz.
Mathematics	271	Steinschneider, "Mathematik bei den Juden" (to 1650).
Medicine	46	Benjacob, *s.v.* "Refu'ah."
Astronomy	80	Bartolocci.
Chronology	27	Bartolocci.
Calendar	77	Zeitlin, in Gurland's "Luaḥ," 1882.
XIX. Theology and Polemics.	449	Chazanowicz.
Anti-Christian Polemics.	182	De Rossi, "Bibliotheca Judaica Anti-Christiana."
Future Life	44	E. Abbot, "Literature of Future Life," 1891.
Karaitica	51	Deinard (MS. list).
Ḥasidica	307	
XX. Ethics	34	Stein, "Ethik des Talmuds."
Wills, Ethical	60	Abrahams, in "J. Q. R." 481, 4.
Philosophy	76	Oppenheim.
Proverbs	184	Bernstein, "Livres Parémiologiques," Warsaw, 1900.
XXI. Educational	265	Chazanowicz.
XXII. Fiction	510	Chazanowicz.
XXIII. Periodicals.		
Hebrew	199	
Yiddish	191	
Ladino	53	
Almanacs	58	Benjacob, *s.v.* "Luḥot."
Catalogues	46	Zedner.
XXIV. Yiddish	311	Wiener, "Yiddish Literature," p. 99.
Judæo-German ..	385	Steinschneider, "Serapeum," 1848.
XXV. Ladino	164	Kayserling, "Bibl. Esp.-Port.-Jud."
XXVI. Translations, Modern.	152	JEW. ENCYC. *s.v.*

In addition to the examples of Hebrew printing which are given as illustrations in the present article (all of them being derived from the Sulzberger collection in the Jewish Theological Seminary of America in New York city), the volumes of THE JEWISH ENCYCLOPEDIA contain a larger number of reproductions of Hebrew typography than have ever yet been brought together, a list of which, in order of place of publication, may fitly conclude this account.

Where Printed.	Date.	Title.	Jew. Encyc.
			v. p.
Alcala	1514	Bible Polyglot	iii. 159
Altdorf	1644	Title-page of "Sefer Niẓẓaḥon"	xii. 153
Amsterdam	1666	Title-page of Shabbethaian "Tiḳḳun"	xii. 156
Amsterdam	1679	Title-page of Bible	xii. 155
Amsterdam	1701	"Sefer Raziel"	x. 336
Amsterdam	1726	Picart, title-page of Pentateuch	x. 29
Amsterdam	1787	"Me'ah Berakot"	iii. 8
Amsterdam	....	Title-page of miniature Siddur	xii. 156
Amsterdam	....	Title-page of Bible	xii. 157
Basel	1534	Münster Bible	ix. 113
Berlin	1702	Jacob b. Asher, Ṭur Oraḥ Ḥayyim	v. 151
Bologna	1477	Psalms with Ḳimḥi	iii. 155
Bologna	1482	Psalms with Pentateuch	iii. 157
Bologna	1538	"Tefillot Latini"	iii. 299
Brescia	1491	Immanuel b. Solomon, "Meḥabberot"	vi. 565
Brescia	1494	Bible	iii. 158
Budapest	1903	Karaite Siddur	x. 179
Constantinople	1512	Midrash Tillim	iv. 241
Constantinople	1517	Moses ibn Tibbon, translation of Maimonides' "Sefer ha-Miẓwot"	vi. 547
Constantinople	1520	Baḥya b. Asher, "Kad ha-Ḳemaḥ"	iv. 243
Constantinople	1532	Elijah Mizraḥi, "Mispar," Soncino	v. 45
Constantinople	1620	Midrash Eleh Ezkerah	viii. 577
Cracow	1571	Maḥzor (Judæo-German)	iv. 330
Cracow	....	Printer's mark of Isaac b. Aaron of Prossnitz	x. 200
Dyhernfurth	1771	Periodicals	ix. 605
Fano	1503	Hai Gaon, "Musar Haskel"	v. 340
Fano	1506	Judah ha-Levi, "Cuzari"	vii. 349
Fano	1516	Jacob b. Asher, "Arba' Ṭurim"	iii. 643
Faro	1487	Pentateuch	v. 345
Ferrara	1555	Ḥasdai Crescas, "Or Adonai"	v. 371
Genoa	1612	Title-page of "Shefa' Ṭal"	xii. 154
Guadalajara	1482	David Ḳimḥi's Commentary on the Prophets	vi. 103
Homberg-vor-der-Höhe	1737	Schiff, "Ḥiddushe Halakot"	xi. 99
Isny	1541	Elijah Levita, "Tishbi"	viii. 47
Ixar	1485	Jacob b. Asher, Oraḥ Ḥayyim	vii. 13
Lisbon	1489	Abudarham	viii. 105
Lisbon	1489	Naḥmanides, Commentary on the Pentateuch	ix. 89
London	1813	Almanac	i. 428
Lublin	1590	Mordecai Jaffe, "Lebushim"	vii. 59
Lyck	1865	Periodicals	ix. 610
Mantua	1475	"Yosippon"	vii. 261
Mantua	1476	Jacob b. Asher, Ṭur Oraḥ Ḥayyim	iv. 205
Mantua	Before 1480	Levi b. Gershon, Commentary	iv. 173
Mantua	Before 1480	Levi b. Gershon, Commentary on the Pentateuch	viii. 27
Mantua	1561	"Tefillot Vulgar"	iv. 172
Naples	1487	Ḳimḥi, Commentary	x. 247
Naples	1488	Abraham ibn Ezra, Commentary on the Pentateuch	vi. 523
Naples	1489	Baḥya's "Ḥobot ha-Lebabot"	ii. 449
Naples	1489	Kalonymus, "Eben Boḥan"	vii. 427
New York	1899	Periodicals	ix. 609
Paris	1543	Stephanus Bible	ix. 538
Paris	1807	Sanhedrin Prayers	xi. 47
Pesaro	1512	Soncino, "Sefer Yehoshua'"	iii. 321
Piove di Sacco	1475	Jacob b. Asher, "Arba' Ṭurim"	vii. 29
Prague	1525	Maḥzor	viii. 267
Prague	1526	Haggadah	vi. 147
Prague	1526	Haggadah	x. 167
Reggio	1475	Rashi, Commentary on the Bible	x. 329
Rödelheim	1868	Siddur	x. 177
Rome	1480	"'Aruk"	ix. 181
Rome	1480	"Moreh Nebukim"	ix. 79
Rome	1480	"Semag"	ix. 69
Sabbionetta	1559	Talmud	xii. 21
Salonica	1522	Isaac Arama, "'Aḳedat Yiẓḥaḳ"	v. 581
Soncino	1484	Solomon ibn Gabirol, "Mibḥar ha-Peninim"	vi. 531
Soncino	1485	"'Iḳḳarim"	xi. 465
Soncino	1485	Maḥzor	viii. 265

Where Printed.	Date.	Title.	Jew. Encyc. v. p.
Soncino	Before 1500	Title-page of an unknown edition of the Talmud	xii. 13
Venice	1517	Bomberg Bible	iii. 160
Venice	1520	Bomberg Talmud	xii. 17
Venice	1522	Title-page of Bomberg Talmud	xii. 152
Venice	1526	Bomberg Talmud	iii. 301
Venice	1564	Gershon b. Solomon, "Sefer Sha'ar ha-Shamayim"	iii. 645
Venice	1547	Caro, Shulḥan 'Aruk	iii. 587
Venice	1694	"She'elot u-Teshubot"	xi. 655
Venice	....	Title-page of Ritual	xii. 414
Vienna	1901	Periodicals	ix. 615
Wilna	1865	Title-page of Bible	xii. 157
Wilna	1880	Shulḥan 'Aruk	xii. 529
Wilna	1884	Romm Talmud	xii. 22
Zurich	1546	"Yosippon" (Judæo-German)	vii. 263

Bibliography: Cassel and Steinschneider, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 21-94, on which the above account is founded; De Rossi, *Annales Hebræo-Typographici*, Parma, 1795; Schwab, *Les Incunables Orientaux*, Paris, 1883; Harkavy, in *Cat. of Book Exposition*, part viii. (in Russian), St. Petersburg, 1894; Simonsen, *Hebraisk Bogtryk*, Copenhagen, 1901; Theodore L. De Vinne, *Modern Methods of Book Composition*, p. 246, New York, 1904; Ebrard, *Ausstellung Hebräischer Buchdrucke*, 2d ed., Frankfort-on-the-Main, 1902; Steinschneider, *Cat. Bodl.* cols. 2813-3103.

J.

TYRE: Principal city of Phenicia. By "the strong city Tyre," mentioned in Josh. xix. 29 and II Sam. xxiv. 7 as marking the frontier of Israel (Asher), is evidently meant not the main city, but an outpost in the mountains protecting the road to it and to the coast (the Septuagint furnishes in Joshua an interesting variant, making that point a "fountain" in place of a "city").

Under King Hiram.

Tyre is first heard of under King Hiram, who furnished to his friends David (II Sam. v. 11) and Solomon (I Kings v. 1), for their building operations, wood from Mount Lebanon and skilled working men ("Sidonians," *ib.* v. 6), for which aid he received not only payment in grain (*ib.* v. 11), but also land concessions in Galilee (*ib.* ix. 11). Solomon's chief architect, Hiram, also, was a Tyrian (*ib.* vii. 13=II Chron. iv. 11). Tyrian ships in Solomon's service sailed even from the ports on the Red Sea (*ib.* ix. 27-28).

Tyre became immensely rich (Zech. ix. 3) by her commerce (Isa. xxiii. 2-3; comp. the elaborate description in Ezek. xxvii.); and the curses of the Prophets refer especially to its flourishing slave-trade (Amos i. 9; Joel iii. 4). Tyrian merchants—if the term "Tyrians" did not include all Phenicians at that period—furnished the timber for Ezra's Temple also (Ezra iii. 7), and "brought fish and all manner of ware" to Jerusalem (Neh. xiii. 16).

Ps. xlv. 2, lxxxiii. 7, and lxxxvii. 4 treat the city as representative of all Phenicia; elsewhere, however, the Tyrians and the Zidonians are identified in a way which seems to indicate that "Zidonians" was the earlier name for the Phenicians (comp. I Kings v. 6; Judges xviii. 7; Isa. xxiii. 2; and the Homeric use). "Ethbaal king of the Zidonians," the father of Jezebel (I Kings xvi. 31), is identical with Ithobalos of Tyre (Josephus, "Ant." viii. 13, § 2), who, however, may have possessed both cities. This earlier usage dates from a time when Zidon was preponderating among the Phenician cities (comp. the reference in Gen. x. 15 to Sidon, the first-born of Canaan; Tyre is not even mentioned in verse 18 of the same chapter).

Zidon always claimed that Tyre was merely a later colony. However, the Egyptian inscriptions of the eighteenth and nineteenth dynasties, which hardly mention Zidon, seem to show that even then Tyre ("Ṣa-ru," "Ṣa-ra") predominated (W. M. Müller, "Asien und Europa," p. 185), although in the El-Amarna tablets (ed. Winckler, Nos. 149-156) King Abimilki of "Ṣurri" seems to have been inferior to his adversary, Zimrida of Ziduna. This predominance of Tyre is shown also in the fact that the greatest Phenician colony, Carthage, claimed to have been founded from Tyre (probably much before the problematic date assumed by the Greeks, *i.e.*, 826 or 814 B.C.). (Isa. xxiii. 1, 6, 10 does not necessarily imply Tyrian colonization of Tarshish, but only flourishing intercourse with that remote country.)

Its Predominance.

Josephus (*l.c.*) gives a list of ten Tyrian kings from 969 (Hiram!) to 774 (for some kings of Ṣurru in later Assyrian time see Delitzsch, "Wo Lag das Paradies?" p. 284). The long siege by the Assyrians, reported by the local historian Menander (in Josephus, *l.c.* ix. 14) to have taken place under Shalmaneser (IV.), is by modern critics considered as a confusion of several Assyrian attacks under Sennacherib, Esarhaddon, and especially Assurbanipal (see Winckler, "Altorientalische Forschungen," 2d ed., ii. 65). Finally, Tyre submitted to Assyria, but kept always her own kings (comp. Jer. xxv. 22, xxvii. 3; Ezek. xxviii. 2), as also under Persian rule. A naval battle against the Egyptian king Apries (Herodotus, ii. 161) seems to indicate that this independence sought to maintain itself against the two rivals Egypt and Babylonia, but Nebuchadnezzar (comp. Ezek. xxvi. 7) obtained, after a siege of thirteen years, a certain submission in 574 B.C. Alexander the Great (332) first stormed the island-city after building a large dam across the shallow strait; and he sold 30,000 inhabitants as slaves.

Stormed by Alexander the Great.

Nevertheless, the city soon regained great importance. It enjoyed a certain liberty until Augustus, and under the Romans was the most populous of the Phenician cities (frequently mentioned in the New Testament). During the Crusades it was important owing both to its unusually strong fortifications and to its factories of glass, sugar, etc. The Christians under Baldwin II. took it in 1124 and held it to 1291 (Frederick Barbarossa was buried in the cathedral in 1190). The place degenerated afterward into a miserable village, especially after the Shi'itic sect of the Matawilah had taken possession of it; now Ṣûr has from 5,000 to 6,000 inhabitants.

The name seems to have meant "rock"; the Greek form "Tyros" suggests to some Semitists the preservation of the earlier "ẓ" for "ṣ." The earlier Latin form was "Sar(r)a." Now a peninsula by the accretion of sand to Alexander's dam, the city was originally an island (Ezek. xxvii. 3, 4) of limited space (how much of its former area has now been submersed by the sea is a subject of dispute),

Its Temple.

so that the large population was crowded together in very high houses. Nevertheless it contained a large and magnificent temple of Melkart (comp. II Macc. iv. 18 on games held every fifth year in honor of Hercules). The local female divinity was Astarte. On the mainland was a considerable city, Palætyrus, which seems to have had the earlier name "Usû" (so El-Amarna tablets; comp. "Oṭu" in the hieroglyphics, Assyrian, "Ušu"; Talmudic, "Usha," which, however, may be another city); from this place, before the Roman time, Tyre was provided with water. The island had two harbors: one to the north; the other, now sanded, to the south. Strabo (xvi. 223) reports that the purple-factories filled the island with an unpleasant smell from the crushed shells of which the purple was made.

BIBLIOGRAPHY: R. Pietschmann, *Gesch. der Phönizier*, pp. 61 *et seq.*, Leipsic, 1889; F. Jeremias, *Tyrus bis zur Zeit Nebukadnezars*; Winckler, *Altorientalische Forschungen*, ii. 65; Prašek, *Forschungen zur Geschichte des Altertums*, ii. 21. See also PHENICIA.

E. G. H. W. M. M.

TYRIA or **TIREH**: City of Asia Minor, sixty miles from Smyrna. Its Jewish community is of ancient date, the earliest members having arrived at Tyria before the Spanish expulsion; but catastrophes have reduced the Jewish population to insignificant proportions. Since 1825 the laws of the community have been modeled on those of Smyrna; and from the same year until 1882 the community obtained its revenue by means of assessments, although its income is now derived from the salt-tax, poll-tax, gifts, and rents. Most of the Jews of Tyria, who came originally from Constantinople, Brusa, Salonica, and Smyrna, and who speak Turkish, Greek, and Judæo-Spanish, live in a narrow ghetto, while some of them have their residences among adherents of other creeds. The community possesses three synagogues, the latest of which was erected in 1887; and there are a number of benevolent societies, including one for the burial of the poor. The cemetery contains a number of ancient gravestones, one of the oldest being that of Jehiel Caro, who died in 1488. The Talmud Torah at Tyria was converted in 1895 into a school controlled by the Alliance Israélite Universelle.

The list of the chief rabbis of the city includes Ḥayyim Benveniste (author of the "Keneset ha-Gedolah" and later rabbi at Smyrna), Benjamin Lapapa (whose wife died in 1694), Ḥayyim Danon, David Garguir, Ḥayyim Isaac Jaffe, Isaac Aria, Moses Capeluto, Abraham Sasson, Moses bar Siman Ṭob, Ḥayyim Beja, and the present (1905) rabbi, Nissim Joseph Lahana. It is noteworthy, however, that in the series of "hashkabot" recited on the eve of Yom Kippur for the repose of the souls of rabbis the name of Rabbi Lapapa is preceded by the names of Mattathias ben Rey, Joseph Galante, Issachar Abulafia, Solomon Mutevili, and Israel Obadiah, the last-named being followed by Abraham Sasson, although no fixed order and no definite dates are assigned them. The rabbi and physician Moses Abbas and Rabbi Elisha Gallico, both of them predecessors of the rabbis mentioned above, are also noteworthy.

The Jews of Tyria number about 1,600 in a total population of 20,000. In commerce and in industry they have displayed much activity, exporting raisins, cereals, silk, and cotton, and importing merchandise from Europe, while nearly every trade numbers Jews among its craftsmen. The government service likewise is open to Jews. Ḥayyim Jeremiah Danon, who built a Talmud Torah in 1837 and an asylum for the poor in the following year, held a governmental appointment as cashier from 1828 to 1845; while Behor Danon was municipal physician from 1895 to 1904. Formerly the government tithes were collected by Jews.

D. A. GA.

TYRNAU or **TERNAVA** (Hungarian, **Nagy-Szombath**): Manufacturing town of western Hungary. It was the scene of two martyrdoms of Jews: the first, in 1494, when fourteen men and two women gave up their innocent lives, as a manuscript dirge of the Cracow community recounts; the second, when the revenge and hatred of the citizens of Tyrnau were aroused against the Jews at the time that the inroads of the Turks terrified Hungary. The burning of the Jews at PÖSING in 1529 was followed by similar acts in the communities near Tyrnau. Still, the latter city did not succeed until ten years later in getting rid of the Jews within its limits. In 1536 a three-year-old boy of Tyrnau was found dead, whereupon the citizens, who were intriguing against the Jews, accused them of having murdered the child. King Ferdinand I. tried in vain to pacify the angry citizens: the Jews that were suspected were executed; and on the request of the city authorities Ferdinand banished (Feb. 19, 1539) forever the remaining ones (this decree was confirmed by Leopold I. in 1686). Jews were strictly forbidden to set foot within the city or the territory belonging to it; and those who even unwittingly violated the order were severely punished.

In 1717, when a subject of Count Kaunitz was punished, the count, wishing to put an end once for all to these proceedings of the city, did his utmost to secure the annulment of the charter of Ferdinand I.; but he succeeded only so far as to bring about the execution of an agreement between the city of Tyrnau and the Jews, the latter being represented by Simeon Michel, an ancestor of the German poet Heinrich Heine. Under this agreement the Jews renounced all claims that might be brought either by themselves or by their landlords against the city on account of their former imprisonment, while the city promised to allow Jews to pass through Tyrnau on payment of a certain toll. Though the agreement was supposed to be made for all time, Maria Theresa annulled it, and the Jews were again excluded from Tyrnau.

King Joseph II. allowed them to settle in the city (March 31, 1783); and from that time the once famous Jewish community of Tyrnau again began to flourish. See ISAAC TYRNAU.

BIBLIOGRAPHY: Kohn, *Die Gesch. der Juden in Ungarn*, i. 441; Schudt, *Jüdische Merckwürdigkeiten*, i.; Alex. Büchler, in *Egyenlöség*, xvi., No. 6; idem, *History of the Jews in Budapest* (in Hungarian), pp. 95–97; David Kaufmann, *Aus Heinrich Heine's Ahnensaal*, p. 220.

S. A. BÜ.

TYROL: Crownland of Austria. The earliest documents referring to its Jews date from the beginning of the fourteenth century. The statement, found in the "Privilegium Ecclesiæ S. Stephani" in Rendena (Hormayr, "Gesch. Tirols," 1808, document 231), according to which Charlemagne overcame certain Jewish owners of castles in 800, can not be credited. In the fourteenth century Jews settled at Bozen, Meran, Riva, Rovereto, and in the episcopal cities of Brixen and Trent, as merchants, money-lenders, and mint- and tax-farmers. Isaac, "Judeus de Luncz (Lienz)" is mentioned (Aug. 16, 1308) as farmer of the mint at Meran. In 1318 the Jew Nikolaus of Bozen received in fief from King Heinrich of Carinthia a house and garden in that city. According to the accounts of the monk Goswin and others, the Jews of Tyrol were bitterly persecuted in the fourteenth century at the time of the Black Death, when they were accused of poisoning the wells.

There were no general statutes for the Jews of Tyrol; but to individuals a number of grants of privileges were made, many being quite important; noteworthy among them was the liberal decree, containing twenty-seven clauses, issued at Martinmas, 1403, by Bishop Ulrich III. of Brixen, in favor of the Jews Isaac, son of Gansmann, and his brother-in-law Samuel. Still more liberal was the decree, granted May 1, 1431, by Duke Frederick With the Empty Pocket, to the Jews Mendlein, Simeon, and Rubein. Frederick's son Sigmund had the Jew Seligman in his employ as surgeon. Sigmund's reign was marked by the imposition of the first Jews' tax in Tyrol and by the notorious trial for ritual murder on account of Simon of Trent. A similar occurrence is connected with the names of Anderle of Rinn near Innsbruck, and of Ursula of Lienz.

In 1475, while the events at Trent were still fresh in memory, twenty-one peasants of Lienz testified that on Good Friday, 1442, Ursula, the four-year-old daughter of Thomas Pöck of Lienz, had been murdered for ritual purposes by the few Jews of that city; and in consequence of this testimony the alleged murderers, two Jews, two Jewesses, and their accomplice, a Christian woman, were executed after a short trial and excruciating tortures. On Jan. 22, 1520, the Landtag issued a decree expelling all Jews from Tyrol. Soon after, however, Jews were again living at Bozen, Riva, and Nori; but they were forbidden to peddle, and were required to wear a badge and to pay a personal tax. This tax was reduced in 1573, on the complaint of one Abraham, spokesman for the Jews of Tyrol. Jews first settled at Innsbruck in 1578.

In the seventeenth century important privileges were granted to several Jews of Tyrol, especially to the descendants of Solomon of Bassano. In consequence of the attempt of Maria Theresa to expel all Jews from Tyrol in 1748, their numbers decreased so rapidly that by the end of the eighteenth century only eight Jewish families, tolerated under Joseph II., were living at Innsbruck and Bozen. While Tyrol was under Bavarian rule (1806–14) the edict issued by the king in 1813 granted to the Jews an assured legal status. The ancient rights of the Jews of Tyrol were confirmed by Austria in 1817, when Tyrol was again taken by that country, though the laws prohibiting the acquisition of real estate and the holding of public offices, as well as those against new settlers, remained in force. Still, there was a Jewish postmaster at Bozen at the end of the eighteenth century; Jews acted as purveyors to the Austrian army in the Napoleonic wars; and they took an especially prominent part in supporting the revolt of Andreas Hofer in Tyrol in 1809.

There is no legally recognized Jewish community in Tyrol, its Jews being subject to the community at Hohenems (Vorarlberg) in virtue of the law of 1890. Several Jews of Hohenems, as Schwarz of Bozen, have achieved distinction in industrial undertakings, notably in the building of railroads, and as brewers and bankers. Jews are now (1905) living in Tyrol only at Innsbruck, Bozen, Meran, and Trent.

Bibliography: Tänzer, *Gesch. der Juden in Tirol und Vorarlberg*, 1903, vol. i.; Scherer, *Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, pp. 572 *et seq.*, Leipsic, 1901.

s. A. Tä.

U

U-BA LE-ẒIYYON ("And the Redeemer shall come to Zion"; Isa. lix. 20): Opening words of the closing prayer of the daily morning service, before which one should not leave the synagogue (Shulḥan 'Aruk, Oraḥ Ḥayyim, 132). The prayer consists of a series of texts, in which are included the Kedushshah following the lesson, with its Aramaic paraphrase (comp. Soṭah 49a), and two brief, ancient prayers embodying an aspiration for enlightenment through that and other studies. It is always preceded immediately or closely by Ashre (Ps. cxlv.; Ps. xx. intervening on ordinary week-days), and it is repeated in such association before the afternoon prayer on Sabbaths and festivals, and before Ne'ilah on the Day of Atonement.

"U-Ba le-Ẓiyyon" is not chanted at length; the greater portion is read in an undertone after the ḥazzan has intoned the introductory lines. The

U-BA LE-ẒIYYON

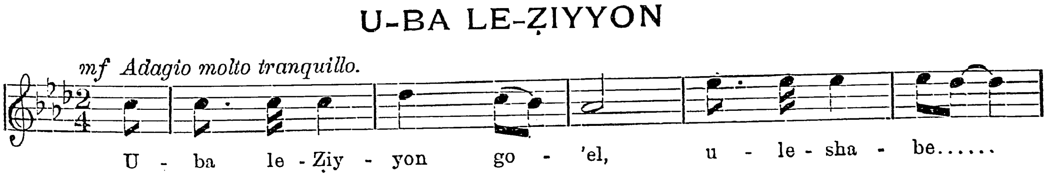
mf Adagio molto tranquillo.
U - ba le - Ẓiy - yon go - 'el, u - le - sha - be......

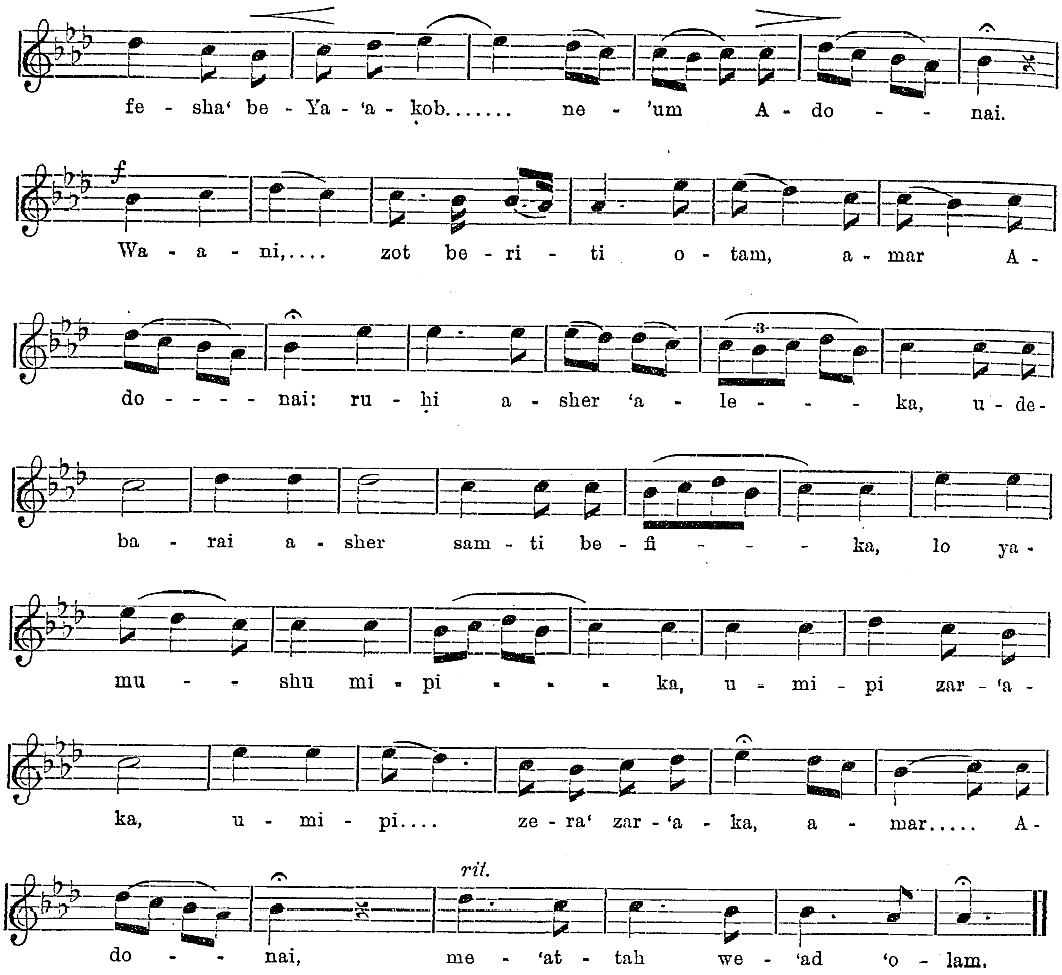
fe - sha' be - Ya - 'a - ḳob....... ne - 'um A - do - - nai.
f
Wa - a - ni,.... zot be - ri - ti o - tam, a - mar A -
do - - - - nai: ru - ḥi a - sher 'a - le - - - ka, u - de-
3
ba - rai a - sher sam - ti be - fi - - - ka, lo ya -
mu - - shu mi - pi - - - ka, u - mi - pi zar - 'a -
ka, u - mi - pi.... ze - ra' zar - 'a - ka, a - mar..... A-
rit.
do - - nai, me - 'at - tah we - 'ad 'o - lam.

chant for these, in the ritual of the Ashkenazim, is founded on the prayer-motive of the Sabbath afternoon service (see Music, Synagogal); but in the tradition of the Sephardim there is employed a special chant, of which a variant is used for Ps. xvi., recited shortly afterward, at the expiration of Sabbath. It is this melody which is here transcribed. In its frequent repetition of a short phrase, and the modification of it to fit the text, it reproduces the chief peculiarity of the worship-music traceable to a Spanish source earlier than 1492.

A. F. L. C.

UÇEDA, SAMUEL BEN ISRAEL DE: Palestinian commentator and preacher; born at Safed in the first quarter of the sixteenth century. His name, Uçeda, originally was derived from the town of that name in the archbishopric of Toledo. He was a pupil of Isaac Luria and Ḥayyim Vital, with whom he studied Cabala, and became rabbi and preacher in Safed and, later, in Constantinople. Samuel was the author of the following works: "Iggeret Shemu'el," commentary and supercommentary on the Book of Ruth (published in 1557; together with the text and the commentary of Rashi, Kuru Chesme, 1597; Amsterdam, 1712; Zolkiev, 1800); "Leḥem Dim'ah," commentary on Lamentations, with the text and the commentary of Rashi (Venice, 1600; Amsterdam, 1710, 1715); "Midrash Shemu'el" (Venice, 1579, 1585, 1597; Cracow, 1594; Frankfort-on-the-Main, 1713). The last-named work was his chief one, and consisted of a detailed commentary on the Pirḳe Abot, with reference to the commentaries (at that time in manuscript) of Jonah Gerondi, Meïr Abulafia, Samuel ben Meïr, Menahem Me'iri, Samuel ibn Sid, Joseph ibn Naḥmias, Baruch ibn Melek, Joseph ibn Susan, Moses Almosnino, and others, most of which have since been printed.

Bibliography: Conforte, *Ḳore ha-Dorot*, pp. 42a, 48a; Azulai, *Shem ha-Gedolim*, i. 172; De Rossi-Hamberger, *Hist. Wörterb.* p. 254; Steinschneider, *Cat. Bodl.* p. 2494; Fürst, *Bibl. Jud.* iii. 44.

W. B. M. K.

UFHAUSEN, SOLOMON ẒEBI HIRSCH. See Brenz, Samuel Friedrich.

UGOLINO, BLAISIO: Italian polyhistor; born at Venice about 1700. He is stated to have been a Jewish convert, and was certainly well acquainted with Talmudic literature. He is known for the huge collection of treatises on Jewish antiquities, written in Latin, which he brought together in his "Thesaurus Antiquitatum Sacrarum" (34 vols., Venice, 1744–69). In this work he reprinted most of the seventeenth-century treatises on Jewish antiquities by Bochart, Bonfrère, Buxtorf, Carpzov, Cellarius, Clavering, Deyling, Goodwin, Hottinger, Huet, Lowth, Opitz, Pfeiffer, Prideaux, Reland, Rhenferd, Saubertius, Selden, Sigonius, Spencer, Trigland, Van Til, Wagenseil, and Witsius, besides obtaining fresh contributors, and translating much himself from the Midrashim. The subjects treated are as follows: (*a*) Festivals, i. (*b*) General antiquities, ii.–iv. (*c*) Geography, v.–vi. (*d*) Priests and temple, vii.–xiii. (*e*) Midrashim, xiv.–xvii. (*f*) Talmud, xvii.–xx. (*g*) Ritual and synagogue, xxi. (*h*) Sects and proselytes, xxii. (*i*) Gentile deities, xxiii. (*j*) Jewish law, xxiv.–xxvii. (*k*) Numismatics, xxviii. (*l*) Costume, marriage, and medicine, xxix.–xxx. (*m*) Poetry and music, xxxi.–xxxii. (*n*) Death and burial, xxxiii. Biblical, Hebrew, author, and subject indexes are contained in vol. xxxiv.

Ugolino himself translated the treatises Menaḥot and Zebaḥim (vol. xix.); Pesaḥim, Sheḳalim, Yoma, Sukkah, Rosh ha-Shanah, Ta'anit, Megillah, Ḥagigah, Beẓah, Mo'ed Ḳaṭan, Ma'aserot, Ma'aser Sheni, Ḥallah, Orlah, and Bikkurim (vols. xvii.–xviii.); Sifra, Sifre, and Tosefta (vols. xvii.–xix.); besides a part of Maimonides' "Yad" and of Abraham Portaleone's "Shilṭe ha-Gibborim."

Bibliography: McClintock and Strong, *Cyc.*; Steinschneider, *Cat. Bodl.* s.v.

T. J.

UJHELY (SATORALJA-UJHELY): City in the county of Zemplin, Hungary. Documents in its archives show that in 1734 Jews were living at Ujhely and that they were allowed to acquire real estate. It is evident that the community was then increasing; for ten years later the Jews possessed a school which in 1829 received a bequest of 260,000 gulden from Martin Raphael Kästenbaum, and which was thenceforth known by his name. The oldest tombstone bears date of 1760, although the ḥebra ḳaddisha, with which was connected a hospital, was not established until 1772, its founder being an itinerant rabbi named Naphtali Hirsch. The first ḥebra-book has a drawing on its title-page representing the last rites.

A synagogue was built at Ujhely in 1790; and when it was demolished in 1887, to be replaced by a new house of worship, it was found to have eight subterranean chambers, which probably served as dungeons. The oldest document of the community is dated 1831, during the rabbinate of Moses Teitelbaum, of whom the story is told that Louis Kossuth, afterward leader of the Hungarian Revolution, when suffering from an infantile sickness, was brought to him, and that the rabbi blessed the child and, referring to the word "ḳosheṭ" in Ps. lx. 6 (A.V. 4), prophesied his future greatness. Teitelbaum died in 1841, and was succeeded by his son Leopold, who, however, soon went to Marmaros-Sziget. Jeremiah Löw was then appointed rabbi of Ujhely. Löw, who was one of the leaders of the Orthodox party, was succeeded by the present chief rabbi, Koloman Weisz, and the preacher Isidor Goldberger. Michael Heilprin, who acted as secretary to Minister Szemere in 1848, was, prior to the Revolution, a teacher in the Jewish school of Ujhely.

The Jews of the city now (1905) number 4,500 in a total population of 13,000.

Bibliography: Albert Székely, *Ujhelyi Zsidók Története*, in *Magyarország Vármegyéi és Városai* (in manuscript).

D. L. V.

'UḲBA, MAR: Exilarch at Bagdad in the first half of the tenth century; the second exilarch to die in banishment. When Kohen Ẓedeḳ II. was appointed gaon of Pumbedita he became involved in a controversy with Mar 'Uḳba over the revenues from Khorasan; and the calif Al-Muḳtadir (908–932) was induced by Ẓedeḳ's friends to depose Mar 'Uḳba. Soon afterward (917) the latter left Bagdad for Karmisin (Kermanshah), but when the young calif went for the summer to his palace at Safran, Mar 'Uḳba devised a scheme to win the royal favor by meeting Al-Muḳtadir's secretary daily in his gardens and greeting him with the recitation of beautiful verses. These pleased the calif's secretary so much that he wrote them down and showed them to his master, who in his turn was so delighted that he sent for Mar 'Uḳba, entered into conversation with him, and asked him to express a wish, whereupon the gaon requested that he might be reinstated. The calif granted this wish, and Mar 'Uḳba soon returned to Bagdad as exilarch. Kohen Ẓedeḳ and his friends, however, again succeeded in securing his deposition and banishment from the country, whereupon he went to Africa, and was received with high honors at Kairwan as a descendant of the royal house. A sort of throne ("bimah") was built for him in the synagogue, near the Ark of the Law, and he was always the third to read the "parashah," the scroll of the Law being brought to him in his seat.

Bibliography: Neubauer, *M. J. C.* ii. 78–79; Grätz, *Gesch.* v. 246–248, note 12; Halevi, *Dorot ha-Rishonim*, iii. 25 *et seq.*; Weiss, *Dor*, iv. 134 *et seq.*

E. C. S. O.

UKRAINE. See Russia.

'UḲẒIN ("Stalks of Plants"): Name of a treatise of the Mishnah and the Tosefta, dealing chiefly with the conveyance of ritual impurity by means of the roots, stalks, and hulls of plants. In the Mishnah it is the twelfth and last treatise of the order Tohorot; and it is also the last of the whole Mishnah. Maimonides says: "This treatise has been placed at the end because the impurity of stalks is not explained in the Bible, and depends solely on the judgment of the Rabbis." It is divided into three chapters, containing twenty-seven paragraphs in all. Its contents may be summarized as follows:

Ch. i.: Difference between roots, stalks, and hulls in regard to impurity; wet roots become unclean sooner than dry ones (§§ 1–2); size of unclean stalks; certain roots that convey no impurity (§§ 3–4); stalks that have been cut from the fruit are clean; a stalk of figs (fresh or dried), or any pods, carobs, gourds, or other portion of a plant, conveys impurity if when taken together with the body of the plant it is as large as an egg (§§ 5–6).

Ch. ii.: Olives preserved with their leaves in liquor receive no impurity; kernels of fruit receive impurity (§§ 1–2); pomegranates and melons that have been partly crushed so that the remnant is smaller than an egg can not become unclean; all husks receive impurity. Rabbi Judah says: "An onion has three skins; the outermost never receives impurity; the innermost always receives impurity; the middle one receives impurity when whole, but not when honeycombed" (§§ 3-4). What parts of garments and plants convey impurity (§§ 5-8); plants growing in the earth can not be unclean; laws relating to plants growing in vases (§§ 9-10).

Ch. iii.: Certain objects can become unclean only after they have once been wet (§§ 1-3); under what conditions dills, spices, pepper, unripe fruit, fish, milk, and honeycombs receive impurity (§§ 4-11). The Mishnah concludes with the following paragraphs (§ 12) which are later additions: "Rabbi Joshua ben Levi says, 'The Holy One, blessed be He! will cause every righteous man to inherit 310 worlds, as it is said: "To make those that love me inherit substance; and their treasuries I will fill [Prov. viii. 21, Hebr.: numerically the letters in the word יש (= "substance") amount to 310]."' Rabbi Simeon ben Ḥalafta says, 'The Holy One, blessed be He! found no other vessel capable of containing so much blessing for Israel as peace, as it is said: "The Lord will give strength unto his people; the Lord will bless his people with peace [Ps. xxix. 11]."'"

In the Tosefta likewise, 'Uḳẓin is the last treatise. It is divided into three chapters, containing forty-two paragraphs in all. It includes no haggadic sayings. 'Uḳẓin has no Gemara.

E. C. S. LED.

ULAM. See TEMPLE IN RABBINICAL LITERATURE.

ULAMO, JACOB DANIEL. See OLMO.

ULIF, GERSHON ASHKENAZI. See ASHKENAZI, GERSHON.

ULLA (עלא; called **Rab 'Ula** in Ket. 65b and Ḳid. 31a): One of the leading halakic amoraim in Palestine during the latter part of the third and in the beginning of the fourth century. In his youth he studied under R. Eleazar II. (Tos. to Ḥul. 34a, *s.v.* "Man Ḥabraya"); and he transmitted nine of his teacher's halakic sayings, seven of which are contained in B. Ḳ. 11, end, one in 'Er. 21b, and one in Ket. 74a. He was greatly respected for his learning; and during his visits to Babylonia he seems to have been invited frequently by the "resh galuta" to deliver halakic lectures (Ket. 65b; Ḳid. 31a; Shab. 157b). He traveled repeatedly to Babylonia; and on one of his journeys he was in danger of assassination by one of his companions, saving his life only by condoning the murder of another (Ned. 22a).

Ulla rendered important decisions regarding the benedictions and the calculation of the new moon, and was accustomed to promulgate his rulings in Babylonia when he went thither (Ber. 38b; R. H. 22b; Pes. 53b, 104b). He was very strict in his interpretation of religious laws (Shab. 147a, 157b); and on one occasion, when he heard R. Huna use an expression which he did not approve, he retorted, "As vinegar to the teeth, and as smoke to the eyes, so are the words of R. Huna," applying to him the first half of Prov. x. 26 (Ḳid. 45b). Only in the presence of R. Naḥman did Ulla hesitate to pronounce his opinions, generally waiting until the former had departed (Giṭ. 11b, 12a); although he frequently sought Naḥman's company (Ket. 53a). Of his contemporaries with whom he engaged in controversies may be mentioned, besides R. Naḥman, R. Abba (B. M. 11a), Abimi bar Papa, Ḥiyya bar Ammi (Ket. 53a), and R. Judah (Ḥul. 68b, 70a); but his personal friend, with whom he associated most frequently, was Rabbah bar bar Ḥana (Tosef., Ḥul. xxxiv. 1).

In addition to the sayings of his teacher Eleazar, Ulla transmitted those of R. Hoshaiah (Ḥul. 76a), Joshua ben Levi (*ib.* 122a), R. Johanan ('Er. 67b), Rab (Shab. 143b), and Simeon ben Laḳish (Ḥag. 8b), while his own sayings were transmitted by R. Aḥa bar Adda (B. M. 117b), Hamnuna (Shab. 10b), Ḥiyya bar Abba (Ḥag. 25b), Ḥiyya bar Ami (Ber. 8a), Raba bar Ḥinena (Men. 30b), R. Ḥisda (Ber. 38b), Judah bar Ammi (M. Ḳ. 5b), and Joshua bar Abba (*ib.* 5b). Raba appears to have been his only son (Shab. 83b).

Ulla died in Babylonia, before his teacher R. Eleazar; but his remains were taken to Palestine for burial (Ket. 111a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, pp. 229-230; Bacher, *Ag. Bab. Amor.*, pp. 93-97.

E. C. S. O.

ULLMANN, ALEXANDER DE ERÉNY: Hungarian deputy and political economist; born at Budapest Feb. 18, 1850; died there 1897; son of **Karl Ullmann** (b. 1809; d. 1880), founder of the first Hungarian insurance company, and vice-president of the Bank of Commerce at Pest. Ullmann was educated in Budapest and Vienna (LL.D. 1872), and was admitted to the bar in 1873. On the death of his father the family was elevated to the Hungarian nobility. From 1884 to 1892 Ullmann represented the electoral district of Also-Arpas in the Hungarian Parliament.

In addition to numerous juridical and economic essays in the "Pester Lloyd," "Ellenör," and "Neuzeit," Ullmann wrote the following works: "A Részvényes Kereseti Jogáról" (Budapest, 1877), on the right of stockholders to institute legal proceedings; "A Kényszeregyezség Kérdéséhez" (*ib.* 1879), on compulsory settlements; "Az Ipartörvény Revíziója" (*ib.* 1880), on the revision of the industrial laws; "A Magyar Kereskedelmi és Iparkamarák Reformja" (*ib.* 1882), on the reform of the Hungarian board of trade and commerce; and "Zsidó Felekezeti Ügyek Rendezése" (*ib.* 1888), on the legal regulation of Jewish affairs.

BIBLIOGRAPHY: Sturm, *Ozsrággülési Almanach*, 1887.

S. L. V.

ULLMANN, SHALOM: Hungarian Talmudist; flourished in the beginning of the nineteenth century; officiated as rabbi in Fürth, and later at Boldogasszony (Frankirchen), a small place in the county of Wieselburg. He was the author of "Dibre Rash" (1826), a work containing notes on various Talmudic treatises.

S. A. KE.

ULM: City and district of Württemberg. As in many other German cities, there is in Ulm a legend that Jews lived there before the Christian era;

Thirteenth and Fourteenth Centuries.

but the first historical evidence of a Jewish settlement is a tombstone dated 1243 and erected in memory of Huknah, daughter of R. Solomon ha-Levi. The next oldest record is a declaration, issued by the city council of Ulm in 1274, which terms the Jewish community a privileged "Darleihergenossenschaft" (loan society), fully authorized to dispose of unredeemed pledges. By the aid of a Jew the Bavarians, who in the fourteenth century were at war with Austria, succeeded in reducing the city (April 20, 1316); and eight years later (Nov. 10, 1324) Louis the Bavarian pledged to the counts of Öttingen the state taxes payable by the Jews of Ulm. In like manner Charles IV. pawned the Jewish taxes of Ulm to Albrecht of Rechberg; and the Jews of the city thus found themselves compelled to collect part of their taxes from their coreligionists of Schelklingen and Ehingen. The Jews of the latter place, however, complained of this procedure; and on Aug. 1, 1348, the Jews of Ulm were officially reprimanded. The imperial prefects of Swabia finally took them under their protection on condition that they paid their "Schutzgeld" (protection-money) promptly. The other fees which they gave for protection went to the city treasury of Ulm, and were used to defray the cost of new fortifications.

Accused of Well-Poisoning.

About this time the Jews of Ulm were accused of poisoning the wells, and were persecuted by mobs, while the city council, on being called to account by Count Helfenstein, declared itself powerless to check the rabble. The property of the victims was attached by the city authorities; and on this occasion a letter from the Jewish community of Jerusalem, informing the Jews of Ulm of the crucifixion of Jesus, is said to have been found (Nübling, "Die Judengemeinden des Mittelalters," p. 300, Ulm, 1896). On the career of the "Grossjuden" Jäcklin, who was an important figure in Ulm during the latter half of the fourteenth century, see Jew. Encyc. vii. 19.

The Jews of Ulm suffered much during the warfare between their city and the kingdom of Württemberg; for when Eberhard III., the Mild (1388-1417) ascended the throne of Württemberg he asked the assistance of the empire in enforcing the laws which had been introduced to liquidate the Jewish debt. His request was granted; and Borziwoy of Swynar was appointed prefect. The Jews of Ulm realized that, so far as they were concerned, the intention was to annul their outstanding claims in order to defray the cost of the war and to cover the so-called "Judenbrände" (riots against the Jews) of the Swabian Bund in the county of Württemberg; consequently they either took their promissory notes to places of safety or else openly resisted these demands, and delayed payment. Consequently the proposed liquidation was postponed until Aug. 11, 1392, when Wenceslaus issued an edict containing the following four clauses:

(1) The city of Ulm is granted the privilege of admitting Jews and Jewesses.

(2) One-half of the Jewish taxes is to be paid to the city, and the Opferpfennig is to be paid during the week preceding Christmas.

(3) Jurisdiction in loan proceedings is vested solely in the supreme court of Ulm.

(4) For a period of ten years a large sum of money is to be paid the city by all the citizens of Ulm as well as by the Jews.

Importance in Spiritual Affairs.

There are no records extant showing the size of the Jewish community of Ulm at this period; but the frequency of the family names "Ulma" and "Ullmann" points to a numerous congregation. That it took high rank in spiritual affairs is evidenced by the fact that it possessed a yeshibah, over which R. Simelin presided. In addition to Simelin, there were three other rabbis in Ulm; namely, Seligmann, Lafen, and Gershon. Simelin violated a regulation, issued by the community of Nuremberg, to which he had himself subscribed; and the result was a controversy which involved the entire congregation. Simelin and the leaders of the community finally brought the matter before Jacob Weil for adjudication; and the latter decided that Simelin should make a public retractation of his utterances in three different communities, or suffer the penalty of excommunication.

Nothing further is known of the spiritual life of the Jews of Ulm at this period; but their social condition steadily deteriorated. The following regulations (dated Nov. 24, 1395) from the so-called "Red Book" are extant:

"Red Book" Regulations.

(1) The Jews must weigh on "sworn money-scales" ("Geldwage") everything which they buy or sell.

(2) From Palm Saturday until Easter Wednesday, as well as on Corpus Christi Day, all Jews must remain within the Jewish quarter; transgressions of this ordinance will be punishable with a fine of five pounds heller.

(3) Any discourtesy shown a Jew by a Christian will be punished twice as severely as if shown to another Christian.

(4) A Jew may not lend money on a pledge unless he knows the debtor well.

(5) No Jew may have a Christian servant in his house.

(6) No inhabitants of Ulm other than Jews may engage in pawnbroking.

As a result of a complaint lodged by the goldsmiths' gild the following restrictions were imposed by the city council of Ulm: (1) No Jew may melt gold, silver, or other precious metals without the knowledge of the gild. (2) Jews may neither buy nor sell silver bullion in the city. (3) They are permitted to trade only in pearls, gems, and undamaged wares in gold and silver. On Sept. 30, 1421, the following laws were promulgated: (1) Christians may not be employed by Jews; (2) cattle purchased by Jews in the market, or meat sold by them, may be examined only by Christian butchers, and animals may be slaughtered only in the courtyard of the synagogue; (3) Jews are forbidden to touch provisions while purchasing them in the market.

On May 15, 1422, the Jews of Ulm were prohibited from advancing loans on wool or cotton. In the middle of the fifteenth century they were accused of the ritual murder of a Swiss boy named Ludwig of Bruck at Ravensburg, near Ulm, in 1428. Until the end of this century nothing further is known concerning the Jewish community; but under Maximilian I. the city council complained to the emperor of the residence of Jews in the city, and received from him a so-called "Freiheitsbrief" authorizing their expulsion under the following conditions: (1)

Expulsion in the Fifteenth Century.

Jews Again in Ulm in the Sixteenth Century.

The Jews were to be given the shortest time possible in which to dispose of their movable property. (2) The proceeds of the sale of the synagogue, cemetery, hospital, bath, dwelling-houses, and the like, together with their appurtenances, were to accrue to Wolf of Asch, the prefect of Geislingen. (3) All former privileges were to be annulled. (4) After the date of the expulsion every Jew remaining in the city was to be outlawed. This manifesto was published on Aug. 6, 1499; and after four days the imperial treasury sold to the city of Ulm for 5,000 gulden the real estate belonging to the Jews, the date of the expulsion being set for five months later. No Jews were again admitted to any town in the district of Ulm until 1526, when one was allowed to settle in Albeck, on condition that he charged interest at the rate of 1, and not 2, heller per gulden. In a short time this Jew succeeded in bringing coreligionists to the district, and the council of Ulm again complained to the emperor; whereupon, on July 18, 1541, Charles V. issued a "Freiheitsrecht" from Regensburg, containing the following clause: "This Jew is not permitted to borrow money. If he does so, he is liable to a fine of 10 marks in gold; and the money, together with interest, shall go to the city of Ulm." Further, a debtor was forbidden to waive his rights under the "Freiheitsbrief" in favor of his creditor; this rendered it impossible for the Jews to remain in the city. A second "Freiheitsbrief" was issued by Ferdinand I. (Vienna, March 28, 1561); and throughout the seventeenth century Jews were found in the district of Ulm only during the Diets, as imperial or princely envoys, or when traveling with safe-conducts, although occasionally they sojourned for some time in the city, and even had their own slaughter-houses.

Eighteenth and Nineteenth Centuries.

During the eighteenth century the condition of the Jews improved slightly. On Jan. 19, 1712, the council permitted them to attend the horse-markets on payment of 10 kreutzer per diem; but they were forbidden to peddle leather. In the middle of the eighteenth century, however (May 20, 1750), they received permission to attend all the fairs and to deal in wares of any kind. They were charged 1 gulden a day for the privilege of staying in Ulm; and their safe-conducts cost 3 kreutzer per hour. At the outbreak of the French war several Jews went to Ulm, among them being the army contractors Kaulla of Hechingen, and Gumberz, manager of the Stadttheater in Ulm. When the condition of the Jews in Württemberg was regulated (1827) and civic equality was granted to them, the Diet of Ulm lodged an unavailing protest. Soon afterward the special taxes levied on Jews for protection and the like were repealed.

On Feb. 3, 1845, the Jews of Ulm organized divine services, Simon Einstein of Laupheim being chosen ḥazzan. In 1853 a Jewish cemetery was opened; on Sept. 12, 1873, a new synagogue was dedicated; and in 1888 Solomon Fried of Ratibor was called as rabbi. The Jews of Ulm now (1905) number 730 in a total population of about 43,000. They support four charitable organizations.

Bibliography: Depping, *Juden im Mittelalter*, Stuttgart, 1834; Haid, *Ulm und Sein Gebiet*, Ulm, 1786; Hassler, *Die Ulmer Judengrabsteine*, ib. 1868; Nübling, *Die Judengemeinden des Mittelalters*, ib. 1896 (strongly prejudiced against the Jews); Pressel, *Gesch. der Juden in Ulm*, ib. 1873; idem, *Ulmisches Urkundenbuch*, i., Stuttgart, 1873; Schultes, *Chronik von Ulm*, Ulm, 1881; Veesenmeyer, *Etwas über den Ehemaligen Aufenthalt der Juden in Ulm*, in *Programm des Ulmer Gymnasiums, 1797*; Salfeld, *Martyrologium*, s.v.; Kohut, *Gesch. der Deutschen Juden*, s.v.

D. S. O.

ULMANN, ALBERT: American banker and author; born in New York city July 2, 1861; educated in the public schools and at the College of the City of New York. In 1900 he became a member of the New York Stock Exchange firm of J. H. Sulzbacher. He is one of the founders and governors of the Judæans, and has been interested in the history of New York and of the Jews in that city. He has contributed to the "New York Times Saturday Review," to the "Saturday Evening Post," and to other journals, and is the author of: "Frederick Struther's Romance" (New York, 1889); "Chaperoned" (*ib.* 1894); "A Landmark History of New York" (*ib.* 1901); and "New York's Historical Sites, Landmarks, Monuments, and Tablets" (*ib.* 1902).

Bibliography: *The American Jewish Year Book*, 1904-5; *Who's Who in America*, 1903-5; *Who's Who in New York City and State*, 1905.

A. F. T. H.

ULMANN, BENJAMIN: French historical painter; born at Blotzheim, Alsace, May 24, 1829; died at Paris Feb. 24, 1884. He studied at the Ecole des Beaux-Arts under Drölling and Picot, and in 1859 won the Prix de Rome.

Of his paintings may be mentioned: "Sylla at the House of Marius" (1866; now in the Luxembourg Museum); "Patroclus and Amphidamas" (in the art gallery at Mans); "Junius Brutus" (in the museum at Melun); "Remorse"; "The Gitanos of Granada"; "The Bell-Ringers of Nuremberg" and "The Lorelei" (exhibited at the Paris Salon, 1872); "A Defeat"; "The Hour of Wailing"; and "The Deliverer of the Fatherland." At the Paris Salons of 1859 and 1872 Ulmann's exhibits won medals of the second and third class. In 1872 he was decorated with the cross of the Legion of Honor.

Bibliography: Hans Wolfgang Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898; Clement and Hutton, *Artists of the Nineteenth Century and Their Works*, Boston, 1880; *La Grande Encyclopédie*.

S. F. C.

ULMANN, SALOMON: French rabbi; born at Zabern, Alsace, Feb. 25, 1806; died at Paris May 5, 1865. He commenced his rabbinical studies at Strasburg under Moïse Bloch (better known as Rabbi Mosche Utenheim), and was the first pupil enrolled at the initial competitive examination of candidates for the Ecole Centrale Rabbinique, inaugurated in July, 1830. He was also the first in his class at this institution to receive the diploma of chief rabbi. In 1834 he was appointed rabbi of Lauterbourg, Alsace; in 1844 he became chief rabbi of Nancy, in Lorraine; and in 1853 he succeeded Marchand Ennery as chief rabbi of the Central Consistory of the Israelites of France.

Ulmann published a limited number of sermons and pastoral letters, and was the author also of

"Catéchisme, ou Eléments d'Instruction Religieuse et Morale à l'Usage des Jeunes Israélites" (Strasburg, 1845; 3d ed., Paris, 1871), which is considered a classic.

The most important act in Ulmann's rabbinical career was the organization of the Central Conference of the Chief Rabbis of France, over whose deliberations he presided at Paris in May, 1856. In that year Ulmann addressed a "Pastoral Letter to the Faithful of the Jewish Religion," in which he set forth the result of the deliberations of the conference, which were as follows: (1) revision and abbreviation of the piyyuṭim; (2) the introduction of a regular system of preaching; (3) the introduction of the organ into synagogues; (4) the organization of religious instruction; (5) the institution of the rite of confirmation for the Jewish youth of both sexes; (6) a resolution for the transfer of the Ecole Centrale Rabbinique from Metz to Paris.

Bibliography: *Archives Israélites* and *Univers Israélite*, May, 1865.

s. J. Ka.

UMAN. See Haidamacks.

UNCLEANNESS. See Ablution.

UNGARISCH-JÜDISCHE WOCHENSCHRIFT. See Periodicals.

UNGARISCHE ISRAELIT, DER. See Periodicals.

UNGER, EPHRAIM SOLOMON: German educator and writer; born at Coswig-on-the-Elbe March 8, 1789; died Nov. 1, 1870. He studied philosophy, mathematics, and natural science at the University of Erfurt, and from 1810 to 1816 was privat-docent in mathematics and philosophy at the same institution. In 1820 he founded, together with his brother David, a school for mathematics and modern languages, which fourteen years later was transformed into a real-school. The school board offered him the directorship on condition that he embraced Christianity, but he refused to do so. He retained, however, the position of "Oberlehrer" until 1862, in which year he was pensioned.

Unger was for many years a member of the city council of Erfurt. He was made an honorary citizen; and the King of Prussia conferred upon him the title of professor and decorated him with the Order of the Red Eagle in recognition of his services. Through his efforts the Jewish congregation of Erfurt was incorporated in 1812; and for many years he was its first overseer. Of his works the following may be mentioned: "Handbuch der Mathematischen Analysis," 4 vols. (Gotha, 1824–27); "Abriss der Geschichte der Zahlenlehre von Pythagoras bis Diophant"; and "Die Bedeutung der Zwei Bücher des Apollonius von den Berechnungen für die Geometrische Analysis."

s. W. Sa.

UNGER, JOACHIM JACOB: Austrian rabbi; born at Homona, Hungary, Nov. 25, 1826; studied at the University of Berlin (Ph.D. 1859), and was appointed rabbi of Iglau, Moravia, in 1860. He is the author of several works, of which the following may be mentioned: "Hebräische Philologie und Biblische Exegese," in "Mannheimer-Album," Vienna, 1864; "Bemerkungen über die Phönicischen Opfertafeln von Marseille und Carthago," in "Zeitschrift der Deutschen Morgenländischen Gesellschaft," xxiv.; "Die Judenfrage in Preussen," in "Neuzeit," 1874; "Patriotische Casual-Reden," Iglau, 1881 (2d ed. Prague, 1899); "Dichtungen," *ib.* 1885; "Fest- und Sabbath-Predigten," Prague and Breslau, 1903.

Bibliography: Lippe, *Biog. Lex.* pp. 505–507, Vienna, 1881; Zeitlin, *Bibl. Post-Mendels.*, p. 401.

s. F. T. H.

UNGER, JOSEPH: Austrian jurist and statesman; born in Vienna July 2, 1828. Having studied law at the university of his native city, he in 1850 was appointed assistant librarian, and in 1852 privat-docent, at his alma mater. The following year he was called to Prague as assistant professor at the university, and in 1855 to Vienna in a similar capacity. In 1857 he was appointed professor of jurisprudence at the latter institution. In 1867 he was successively elected a member of the Austrian Landtag and of the Reichsrath; but on account of ill health he had to resign in the following year. Appointed in 1869 by the Emperor of Austria a life-member of the House of Lords, he soon became the whip of the Liberal Party. Two years later he became minister (without portfolio) in Prince Auersperg's cabinet, but resigned upon the prime minister's defeat in 1879. In 1881 he was appointed president of the Reichsgericht (Supreme Court of Administration). Unger is a convert to Christianity.

Of Unger's works the following may be mentioned: "Die Ehe in Ihrer Welthistorischen Entwicklung" (Vienna, 1850); "Ueber Wissenschaftliche Behandlung des Oesterreichischen Gemeinen Privatrechtes" (*ib.* 1853); "Der Entwurf eines Bürgerlichen Gesetzbuches für das Königreich Sachsen" (*ib.* 1853); "System des Oesterreichischen Allgemeinen Privatrechts" (Leipsic, 1856–64; vols. i. and ii., 5th ed., 1892; vol. vi., 1894), a standard work on Austrian law, which established Unger's reputation; "Die Rechtliche Natur der Inhaberpapiere" (Vienna, 1857); "Der Revidierte Entwurf eines Bürgerlichen Gesetzbuches für das Königreich Sachsen" (*ib.* 1861); "Zur Lösung der Ungarischen Frage" (*ib.* 1861; written in collaboration with Fischhof, and published anonymously), a work advocating a dual monarchy for Austria and Hungary, its appearance marking Unger's entry upon a political career; "Die Verlassenschaftsabhandlung in Oesterreich" (*ib.* 1865); "Zur Reform der Wiener Universität" (*ib.* 1865); "Die Verträge zu Gunsten Dritter" (Jena, 1869); "Schuldübernahme" (Vienna, 1889); "Handeln auf Eigene Gefahr" (Jena, 1891); and "Handeln auf Fremde Gefahr" (*ib.* 1894).

Bibliography: *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon.*

s. F. T. H.

UNGER, MANASSE: German art critic; born in Coswig-on-the-Elbe March 14, 1802; died at Berlin May 17, 1868. When he was only four years of age his parents moved to Erfurt, where he received his first instruction in the art of sketching, and where he also devoted himself to the study of mathematics and architecture, later passing the state examination for architects in Berlin. In spite of this training, however, he decided to pursue an artist's career. Supported by a government scholarship, he traveled through Italy, visiting Venice (1844), Florence, and Rome (1845), and returning in 1846 to Berlin, where he resided until his death. During the Revolution of 1848 Unger was elected captain of the artists' corps which protected the museums. In 1852 he traveled through France, Belgium, and Holland, in which last-named country he discovered Rubens' "Sacrifice of Abraham."

Unger produced no paintings of importance, only a few portraits painted by him being in existence; but his knowledge of the technique and individuality of many a great painter made it possible for him to restore old paintings and to become an art critic of note. He was the author of "Das Wesen der Malerei," Leipsic, 1851; "Kritische Forschungen im Gebiete der Malerei Alter und Neuer Zeit," Berlin, 1868; and "Künstler und Fürst," an epos, published posthumously, Berlin, 1875. After the death of his parents Unger joined the Protestant Church.

BIBLIOGRAPHY: Albert Pick, *Ueber den Erfurter Maler und Kunstgelehrten Manasse Unger*, Erfurt, 1890.

S. F. T. H.

UNICORN: Rendering in the Authorized Version of the Hebrew רים or ראם, following the Septuagint and the Vulgate. Aquila and Saadia, on Job xxxix. 9, read "rhinoceros"; Bochart ("Hierozoicon") and others, "oryx," or "white antelope"; Revised Version, "wild ox" (margin, "ox-antelope"). The allusions to the "re'em" as a wild, untamable animal of great strength and agility, with mighty horns (Job xxxix. 9-12; Ps. xxii. 21, xxix. 6; Num. xxiii. 22, xxiv. 8; Deut. xxxiii. 17; comp. Ps. xcii. 11), best fit the aurochs (*Bos primigenius*). This view is supported by the Assyrian "rimu," which is often used as a metaphor of strength, and is depicted as a powerful, fierce, wild, or mountain bull with large horns. The term evidently denotes from its connection some animal of the bovine or antelope class, perhaps the oryx (so LXX.). The oryx, as well as the wild bull and ox, is common in Palestine and Syria; and aurochs' teeth were found by Tristram on the flooring of an ancient cave in the Lebanon.

The Talmud has for "re'em" אורזילא or ארזילא, which etymologically recalls the Arabic "ghazal" (= "gazel"), but is said to be the name of an animal of such size that it could not enter the ark of Noah, but had to be fastened thereto by its horn (Zeb. 113b: comp. B. B. 74b; Shab. 107b; Yalkuṭ Shim'oni, ii. 97d, where it is said that the re'em touches the clouds). If the Talmud intended the urzila for the unicorn, it can not be identical with the one-horned ox which Adam is said to have offered as sacrifice (Ḥul. 60a and parallels), because the urzila is classed among the animals of the field that may not be offered for that purpose. The Tosefta on the passage in Zebaḥim explains the urzila as the buffalo.

Again, in Ḥul. 59b is mentioned an animal called קרש (perhaps shortened from "monoceros" or "rhinoceros"), which, "though it has only one horn, is allowed as food," and is then explained as the "hart of the forest 'Ilai" (טביא דבי עלאי; comp. B. B. 16b). The Talmud apparently thinks here of the antelope oryx, the mode of depicting which on Persian monuments gave rise to the belief by the ancients (comp. Pliny, "Historia Naturalis," viii. 21, 30) in the existence of the unicorn (comp. "S. B. O.T.," Psalms [Eng. transl.], p. 173). In Arabic likewise "re'em" is applied to the leucoryx. The aurochs is mentioned in the Talmud under the name שור הבר (= "ox of the plain"), in explanation of תורבלא, the rendering of תאו (Deut. xiv. 5) by the Targum, which Rashi (Ḥul. 80a) explains as the "ox of the Lebanon." It is classed among cattle (Kil. viii. 6), and is caught with slings (B. Ḳ. 117a; comp. Isa. li. 20).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 146; Lewysohn, *Z. T.* pp. 114, 126, 149; C. Cohen, *Gesch. des Einhorns*, Berlin, 1896.

E. G. H. I. M. C.

UNION OF AMERICAN HEBREW CONGREGATIONS, THE: Association of American Jewish congregations composed chiefly of the Reform element, and established largely through the persistent efforts, extending for a period of over twenty years, of Isaac M. WISE. The initiative was taken by Moritz Loth, president of Wise's congregation in Cincinnati, who, in his annual message of Oct. 10, 1872, recommended the appointment of a committee to act with committees from other local congregations for the purpose of calling a convention for organization. The five Cincinnati congregations joined in a call, issued on March 30, 1873, in pursuance of which delegates from thirty-four congregations met in that city on July 8, 1873. "The Union of American Hebrew Congregations" was the official title adopted; and under that name the organization was subsequently incorporated pursuant to the laws of Ohio.

The objects of the organization are set forth in section 2 of the constitution:

> A.—To establish and maintain institutions for instruction in the higher branches of Hebrew literature and Jewish theology, with the necessary preparatory schools in such cities of those States as may hereafter be designated.
>
> B.—To provide means for the relief of Jews from political oppression and unjust discrimination, and for rendering them aid for their intellectual elevation.
>
> C.—To promote religious instruction and encourage the study of the Scriptures and of the tenets and history of Judaism.
>
> All this, however, without interfering in any manner whatsoever with the worship, the schools, or any other of the congregational institutions.

Under provision (A) the Hebrew Union College was called into existence by the first council, which met in Cleveland in July, 1874 (see HEBREW UNION COLLEGE). Under (B) a Board of Delegates on Civil Rights has been created with its seat in Washington, D. C., Simon Wolf being its chairman. The objects provided for by (C) have been entrusted to a Board of Managers on Synagogue and (Sabbath) School Extension, which body has charge of the work formerly carried on by the Hebrew Sabbath-School Union of America, which went out of existence in Jan., 1905.

The presidents of the union have been Moritz Loth (1873-89); Julius Freiberg (1889-1903); and Samuel Woolner (since 1903); and Lipman Levy has been secretary from the beginning. The legislative body of the union, and its highest authority, is a council which meets biennially, the members of which are elected by the constituent congregations. In electing these representatives there is no restriction as to sex. During the intervals between the meetings of the council the union is governed by an executive board of thirty members elected by the council. This executive board in turn elects the Board of Governors of the Hebrew Union College, the Board of Delegates on Civil Rights, and the Board of Managers on Synagogue and (Sabbath) School Extension. At present (1905) the union is composed of 128 congregations with an aggregate contributing membership of 14,000.

Bibliography: *31 Annual Reports of The Union of American Hebrew Congregations*; seventy-one volumes of manuscript correspondence collected by Lipman Levy, secretary of The Union of American Hebrew Congregations; *The American Israelite*, 1854-1905; *Die Deborah*, 1855-1900; D. Philipson and L. Grossman, *Life and Writings of Isaac M. Wise*, Cincinnati, 1900; Isaac M. Wise, *Reminiscences*, ib. 1901.

J. L. Wi.

UNION ISRAÉLITE. See Periodicals.

UNION OF JEWISH LITERARY SOCIETIES: An association of societies founded in 1902 in London, England, for the diffusion of Jewish literature, history, and sociology, and for the coordination of the work of Jewish literary societies. The organization grew out of a conference of Jewish literary societies convened by the North London Jewish Literary and Social Union, chief among whose objects was the study of Jewish literature, history, and sociology. Its first president was Israel Abrahams.

The union has constituent societies in many districts of the British empire. Each reserves its complete local independence, and is in no way controlled by the central organization. The union, however, renders assistance to the constituent societies in many ways. It has published a directory of Anglo-Jewish lecturers, with a supplementary list of Jewish litterateurs resident abroad who have placed papers prepared by them at its disposal. It also provides literary material and guidance for members of the constituent societies desirous of preparing lectures, and it has arranged a number of illustrated lectures for their use.

An important feature of the work of the union is its publications. In addition to a number of pamphlets, it issues yearly, in time for the annual conference of constituent societies held in the month of June, the "Jewish Literary Annual," which, besides supplying a record of the work of the union and its constituent societies during the previous year, contains the installation address of the retiring president and a selection of the papers read before the constituent societies during the preceding twelve months. Another feature is a bibliography of books, essays, etc., of Jewish interest published in English during the year.

The union has been instrumental in introducing the Jewish Chautauqua movement into England. It has also arranged with considerable success summer gatherings at English seaside resorts.

J. A. M. H.

UNITARIANISM: A denomination of the Christian Church which rejects the doctrine of the Trinity. One of the Protestant sects that developed out of the Reformation, it is found under various names, first in Poland in the second half of the sixteenth century, and a little later in Transylvania, where it still flourishes, although its modern center of gravity is England and the other English-speaking countries, notably the United States. Exclusion from Protestant synods crystallized the Unitarians into a separate church in 1565. Among its prominent exponents may be mentioned the elder and the younger Socinus, who formulated its first theology; Francis David, its first martyr; and Joseph Priestley, the English discoverer of oxygen. It also claims Milton, Locke, and Newton, and it owes much to James Martineau, who rationalized the crudities of Priestley's theology, while Emerson gave it its transcendental touch and the writings of Channing and Theodore Parker furthered its propaganda.

From its inception this sect has been divided into conservative and radical wings. In the former school the divinity of Jesus is rejected, but the miracles ascribed to him are accepted, and some regard him as preexistent and superangelic. Socinus insisted on his worship. In the new, or radical, wing of Unitarianism, Jesus is still sublimated above all humanity, while the cross, the symbol of the whole of Christianity, is accepted metaphorically as expressed in poetry and hymnal. The Lord's Supper is observed as a commemoration, thus uniting Unitarianism with the whole Church. For about fifteen centuries, accordingly, Unitarianism has been historically linked with Christianity, from which it has never entirely broken away. The Apostles, the Church Fathers, and the Holy Roman Empire are its remote progenitors. More specifically, its progressive steps may be traced from the Arian movement through Calvinism, Socinianism, Arminianism, Presbyterianism, and Congregationalism, the Hicksite Quakers and the Universalists occupying parallel places. Unitarianism has, therefore, been a development out of Trinitarianism. Gradually the Holy Ghost was rarefied into an "influence," and the Son of God was explained away as a figure of speech. The preponderating influence of the parent faith, however, still abides, and the Unitarians do not look upon the character of Jesus in the cold light of history.

K. M. H. H.

UNITED STATES: A federal republic of North America. The history and condition of the Jews in this territory—apart from Russia and Austria the largest concourse of Israelites under one government in the world—is treated, for convenience, under the following rubrics:

1. Successive Waves of Immigration.
2. Separate Cities and States (in order of settlement or population)—New York, Newport, New England, Maryland, Pennsylvania, Georgia, South Carolina, North Carolina, Virginia, West Virginia, Louisiana, Kentucky, Tennessee, Alabama, Mississippi, Florida, Texas, Michigan, Wisconsin, Ohio, Illinois, Missouri, Kansas, Nebraska, Iowa, California, Oregon, Utah, Colorado, Montana, Washington, Idaho, North Dakota, and South Dakota.
3. Jews in Their Relation to the Federal Government.
4. Education.
5. Philanthropy.
6. Religious Development.
7. Military, Naval, and State Service.

8. Civil and Political Rights.
9. Science, Art, Literature, and the Learned Professions.
10. Commerce and Industry.
11. Social Condition.
12. Russian Immigration.
13. Statistics—Growth, Distribution, List of States and Cities with Population 1877 and 1905, Nationalities of Immigrants, Occupations, Clothing Trade, Social Condition, Charity, Destitutes, Defectives and Delinquents, Synagogues, Institutions, Lodges, Periodicals, Distinguished Persons, Biostatics, Anthropology.

1. Successive Waves of Immigration: Persecution is the principal factor affecting Jewish immigration to the United States. The adventurous pioneer, seeking new lands from the desire to conquer obstacles and live a life untrammeled by the conventions of society, is less frequently found among the leaders of Jewish settlement in this country than the hardened victim of persecution—broken in almost everything but spirit and energy—in search of the opportunity merely to live in unmolested exercise of his faith. The effects of the events of European history upon American development might be written almost entirely from the annals of Jewish immigration. The first explorers and settlers of America came from Spain and Portugal; and Jews naturally followed in their wake when the Inquisition made further residence in those countries an impossibility. Naturally, also, following the lines of least resistance, the Jews went to those places where the languages were spoken with which they were familiar. Therefore the first traces of Jews are found in South and Central America and Mexico, whence they spread to the West Indies; and the changes in the map of Europe which are reflected in America during the seventeenth and eighteenth centuries caused the first settlements in the territory which is now the United States.

First Settlers from Spain and Portugal.

The tolerance of Holland (practically the only Jewish refuge in Europe in the sixteenth and seventeenth centuries) was extended to her dominions in the New World, and resulted in laying the foundation of what has developed into the great New York community. By way of gratitude for the favors shown them, Jews effectively aided the Dutch in their resistance to foreign encroachment, especially in South America. From Spain, Portugal, and Holland, then, came most of the first settlers; and though the large majority were of Sephardic stock, a few Germans are also to be found among them. England, where until the beginning of the eighteenth century but few Jews dwelt, contributed but a small number to the effective settlements she was making on the seaboard of the mainland. Though the colony of Georgia had Jewish immigrants in large numbers from 1733 on, they came in ships from England only because passage to the New World could be procured most readily from that country.

The large numbers of Germans who sought refuge from persecution in the freer air of Pennsylvania, during the eighteenth century, attracted Jews as well. They settled not only in the coast towns, but made their way into the interior, and before the close of the century they were to be found among those engaged in developing the western parts of the state. Similarly, the unhappy fate of Poland, dating from 1772, caused that state to send forth its quota of Jews to the United States, and the contribution of that country would be notable if only for the commanding figure of Haym Salomon. The Napoleonic wars and the distress which they wrought, especially upon the South German principalities, once again caused a tide of German immigration to set toward the United States. The Jews joined this migratory movement beginning toward the end of the first quarter of the nineteenth century, and increased in numbers rapidly by reason of the events of 1848. From that time until 1870, when this phase of immigration lost its strength, they came in a steady stream, so that the Jewish population of the United States was quadrupled within the twenty years between 1850 and 1870.

The German Element.

But none of the early migratory movements assumed the significance and volume of that from Russia and neighboring countries. This emigration, mainly from Russian Poland, began as far back as 1821, but did not become especially noteworthy until after the German immigration fell off in 1870. Though nearly 50,000 Russian, Polish, Galician, and Rumanian Jews came to the United States during the succeeding decade, it was not until the anti-Jewish uprisings in Russia, of the early eighties, that the emigration assumed extraordinary proportions. From Russia alone the emigration rose from an annual average of 4,100 in the decade 1871–80 to an annual average of 20,700 in the decade 1881–90. Additional measures of persecution in Russia in the early nineties and continuing to the present time have resulted in large increases in the emigration, England and the United States being the principal lands of refuge. The Rumanian persecutions, beginning in 1900, also caused large numbers of Jews to seek refuge in the latter country. The total Jewish immigration to the United States, through the three main ports of entry, New York, Philadelphia, and Baltimore, from 1881 to Oct. 1, 1905, is stated to have been 996,908, although it is by no means certain that this number does not include Christians from Russia and Austria (see statistical section of this article for details).

Russian Immigration.

In considering the separate states of the Union in detail, the varying records of their Jewish inhabitants may be sketched in outline, reference being made for further particulars to the special articles devoted to each state in The Jewish Encyclopedia.

2. Separate Cities and States: As the Jews of the United States were destined to become more numerous, and consequently of more significance, in the state of **New York** than elsewhere, it were fitting on this account to begin this summary with the account of their settlement and development there. But there is a historical reason as well: the earliest documentary evidence concerning the Jews in this country relates to New York. Jewish connection with the Dutch colony of New Netherlands antedated by many years the beginnings of the migratory movement, for among the influential stockholders of the Dutch West India Company, founded in 1620, were a number of Jews. Their influence upon the fortunes of this company from that time on was of considerable importance. It would appear that Jews were on the muster-rolls of soldiers and sailors sent out to the colony of New Amsterdam in 1652, and that they had engaged to serve for the term of one year. Their identity, however, has been lost.

First Settlement.

The first known Jewish settler in New Amsterdam was Jacob Barsimson, who arrived on July 8, 1654, in the ship "Pear Tree." He was followed in September of the same year by a party of twenty-three who had taken passage in the bark "Saint Catarina." They probably came from Brazil, by way of Cuba and Jamaica, having been driven out when that country capitulated in 1654. The first authentic record of their arrival is obtained from the legal proceedings instituted against them, by the officers of the vessel, to procure the passage-money for which they had made themselves jointly liable. Some were unable to pay, and two were imprisoned in consequence. Others arrived while these proceedings were pending, much to the displeasure of Peter Stuyvesant, the Dutch governor of New Netherlands, who ordered them to leave the colony, and wrote to the directors of the Dutch West India Company asking authority for their exclusion. The directors overruled Stuyvesant, and under date of April 26, 1655, instructed him that his attitude "was unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of the company." They directed that "they [the Jews] shall have permission to sail to and trade in New Netherlands and to live and remain there." Stuyvesant carried out his instructions with no good grace, evaded them whenever possible, and put many obstacles in the way of these early settlers. Further appeals to the directors of the company followed, resulting in the issuance of a reproof to Stuyvesant in March, 1656; the instructions to him directed that the Jews should be permitted to enjoy all the civil and political rights in New Netherlands that were accorded them in Amsterdam, and they were to be allowed to hold real estate and to trade. But they were not to be employed in the public service, nor allowed to open retail shops. This provision against engaging in retail trade had a marked effect upon their own future, as well as upon that of the colony. It resulted in their engaging in foreign intercolonial trade, for which, because of their connections, they were peculiarly fitted. The part the Jews played as importers and exporters, and in the general field of colonial commerce, is accordingly one of great significance.

Asser Levy.

The most prominent figure among these pioneers of the New Amsterdam colony was Asser Levy; and it was due to his determined efforts that many of the political rights which the Jews enjoyed at this time were granted. In 1655, among others, he sought enlistment in the militia; this was refused, and instead, he, with other Jews, was ordered to pay a tax because of their exemption. He declined to do this, and on Nov. 5, 1655, petitioned for leave to stand guard like other burghers of New Amsterdam. The petition being rejected, he appealed to the higher authorities, and in 1657 succeeded in obtaining certain burgher rights, and was permitted to perform guard duty like other citizens. He was the first Jew to own land in what are now known as Albany and New York city. His name figures constantly in the court records, and the litigation almost invariably resulted favorably to him. He appears to have amassed considerable wealth, and to have obtained the respect and esteem of the leading men of the town. Another of the prominent early settlers was Abraham de Lucena, who, with several others, in 1655 applied for permission to purchase a site for a burial-ground. This was denied at the time, on the ground that there was no need for it, but was granted a year later. In June, 1658, the burgomasters declined to permit judgment in civil actions to be taken against Jacob Barsimson, holding that "though defendant is absent, yet no default is entered against him, as he was summoned on his Sabbath." This unusual instance of religious toleration foreshadowed a New York statute of two centuries later, which renders it a misdemeanor maliciously to serve any one with process on his Sabbath, or with process returnable on that day. When, in Oct., 1660, Asser Levy and Moses de Lucena were licensed as butchers, they were sworn "agreeably to the oath of the Jews" and were not to be compelled to kill any hogs.

Under English Rule.

Upon the capture of the colony by the English in 1664, the rights hitherto enjoyed by the Jews were not interfered with, and for twenty years they appear to have lived much as before the British occupation, though with slight increase in their numbers. In 1672 Rabba Couty attained prominence by his appeal to the King's Council, in England, from a decree passed against him by the courts of Jamaica, as a result of which one of his ships had been seized and declared forfeited. His appeal was successful and resulted in establishing the rights of Jews as British subjects, and his appears to be the first case in which a colonial grant of naturalization was recognized as valid.

Shearith Israel.

In 1685 the application of Saul Brown to trade at retail was denied, as was also that of the Jews for liberty to exercise their religion publicly. That they did so privately in some definite place of worship would appear from the fact that a map of New York, dated 1695, shows the location of a Jews' synagogue in Beaver street, also that Saul Brown was the minister, and that the congregation comprised twenty families. Five years later the site of the synagogue was so well known that in a conveyance of property the premises were referred to as a landmark. In 1710 the minister of the congregation, Abraham de Lucena, was granted exemption from civil and military service by reason of his ministerial functions, and reference is made to the enjoyment of the same privileges by his predecessors. The minutes of the Congregation Shearith Israel of New York begin in 1729, when it was located in Mill street, and refer to records dating back as far as 1706. This congregation established on Mill street, in 1730, on a lot purchased two years before, the first synagogue in the United States. It would thus appear that the religious rights of these early Jewish settlers had been secured in the beginning of the eighteenth century, and that they enjoyed also many political rights. An act passed by the General Assembly of New York on Nov. 15, 1727, provided that when the oath of abjuration was to be taken by any British subject professing the Jewish religion, the words "upon the true faith of a Christian" might be omitted. Three days later an act was passed naturalizing one Daniel Nuñez de Costa. A bitter political controversy of the year 1737 resulted in the decision by the General Assembly that Jews should not be allowed to vote for members of that body.

In 1740 Parliament passed a general act permitting foreign Jews to be naturalized in the colonies. Previous to this date, however, the New York Colonial Assembly had passed numerous special acts of naturalization, some of which were applicable to individuals only; others, more general in character, under which Jews could be naturalized without taking oath "upon the true faith of a Christian," were also put upon the statute-book. Between this time and the Revolutionary war the Jewish community in this colony increased by slow stages, the principal immigrants coming from Spain, Portugal, and the West Indies.

During the French and Indian war Jacob Franks was the royal agent, in association with a British syndicate, for provisioning the British forces in America; his dealings with the crown during this period exceeded £750,000 in value.

In the Revolution.

Before and during the Revolutionary war the Jews had representatives of their faith upon both sides of the controversy, though the majority joined the colonial side. On the Non-Importation Agreement of 1769 the names of not less than five Jews are found; this is also the case with respect to other agreements of a similar nature. The outbreak of the Revolutionary war dissolved the congregation in New York; and upon the eve of the British occupancy of the town the majority of the congregation, headed by Gershom Mendes Seixas, took all the belongings of the synagogue and removed to Philadelphia, where they established the first regular congregation, the Mickvé Israel, in 1782. The small number who remained in New York occasionally held services in the synagogue. At the close of the war most of the Jews who had gone to Philadelphia returned to New York, which was rapidly becoming one of the most important commercial cities of the country. From this time on the community grew slowly, so that by 1812 it is estimated there were not more than 500 Jews in New York. However, a number of Jewish soldiers participated in the War of 1812, and the prosperity of the community was ever on the increase. The great tide of emigration from Germany that set in toward the beginning of the first quarter of the nineteenth century brought with it many Jews. They were in sufficient numbers by 1825 to establish the first German Jewish congregation. During the next forty years the German congregations increased rapidly, so that by 1850 no less than ten had been organized. Charitable and relief organizations were established; and a considerable number of Jews took part in the Mexican war and entered the public service. The large influx which followed in the late forties and early fifties laid the foundation for the great community which afterward developed. Previous to 1881 the emigrants came for the most part from Germany, Bavaria, and Poland. Since the latter date Russia, Rumania, and Galicia have furnished the greatest numbers. At the present time (1905) the Jewish population of the state of New York is estimated at 820,000. Jews are now represented in New York city in every walk of life, political, professional, commercial, and industrial. See New York.

Up-State Settlements.

Though most of the earlier emigrants settled in New York city, a few wandered beyond its limits, some even as far as the confines of what now constitutes the state of Pennsylvania. In 1661, when **Albany** was but a trading-post, Asser Levy, as noted above, owned real estate there, but between that date and the early years of the nineteenth century there are no records of any settlers in that town. They were not there in sufficient numbers to form a congregation until 1838, and they had no rabbi until 1846. The present Jewish population is estimated at between 4,000 and 5,000.

Buffalo attained prominence in 1825 through the scheme of Mordecai M. Noah to establish Ararat as a city of refuge for the Jews. The corner-stone of the projected city was laid in one of the churches of Buffalo in that year; but, as is well known, this scheme attracted no settlers, and the first religious organization was not established until 1847. The number of Jews there increased gradually from that time, and many members of the Jewish community have held distinguished political office. The present Jewish population is estimated at 7,000.

The first settlement of Jews in **Syracuse** probably antedates 1839, and a permanent religious organization was established in 1846. At the present time the number of Jews is estimated at 5,000. There are Jewish communities in at least fifty-two of the cities of the state of New York, and most of them have been established within the past twenty years.

Next in historical importance to the settlement of New York city is that of **Rhode Island, at Newport.** Established by Roger Williams upon a basis of toleration for persons of all shades of religious belief, the Jews were among the first settlers. Though the earliest authentic reference to Jews at Newport bears the date 1658, no doubt a few stragglers arrived as early as 1655. Fifteen Jewish families arrived in 1658, bringing with them the first degrees of masonry. They established a congregation almost immediately, and in 1684 had their rights to settle confirmed by the General Assembly. There is record of the purchase of a burial-place in Feb., 1677. Between 1740 and 1760 a number of enterprising Portuguese Jewish settlers from Spain, Portugal, and the West Indies arrived, and by their activity established Newport as the seat of the most extensive trade of the country. The most prominent of the settlers during this period were the Lopez, Rivera, Pollock, Hart, and Hays families. Aaron Lopez was one of the leading merchants of his time, and owned as many as thirty vessels. With the advent of Jacob Rodriguez Rivera, a native of Portugal, in 1745, the

To the President of the United States of America.

Sir

Permit the children of the Stock of Abraham to approach you with the most cordial affection and esteem for your person & merits — and to join with our fellow Citizens in welcoming you to NewPort.

With pleasure we reflect on those days — those days of difficulty, & danger, when the God of Israel, who delivered David from the peril of the sword, — ſhielded Your head in the day of battle: — And we rejoice to think, that the ſame Spirit, who rested in the Bosom of the greatly beloved Daniel enabling him to preside over the Provinces of the Babylonish Empire, rests and ever will rest upon you, enabling you to discharge the arduous duties of Chief Magistrate in these States.

Deprived as we heretofore have been of the invaluable rights of free Citizens, we now (with a deep ſenſe of gratitude to the Almighty diſpoſer of all events) behold a Government, erected by the Majesty of the People. — a Government, which to bigotry gives no ſanction, to persecution no aſsistance — but generously affording to All liberty of conscience, and immunities of Citizenship: — deeming every one, of whatever Nation, tongue, or language equal parts of the great governmental Machine: — This ſo ample and extensive Federal Union whose basis is Philanthropy, Mutual confidence and Publick Virtue, we cannot but acknowledge to be the work of the Great God, who ruleth in the Armies of Heaven, and among the Inhabitants of the Earth, doing whatſoever ſeemeth him good.

For all the Bleſsings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to ſend up our thanks to the Antient of Days, the great preserver of Men — beſeeching him, that the Angel who conducted our forefathers through the Wilderneſs into the promised Land, may graciously conduct you through all the difficulties and dangers of this mortal life: — And, when like Joshua full of days, and full of honour, you are gathered to your Fathers, may you be admitted into the Heavenly Paradise to partake of the water of life, and the tree of immortality.

Done and Signed by Order of the Hebrew Congregation in
NewPort Rhode Island August 17th 1790.

Moses Seixas Warden

Aaron Lopez.

manufacture of spermaceti was introduced in America. In 1762 the erection of a synagogue was begun, and was completed and dedicated in the following year. From 1760 until the outbreak of the Revolution the Rev. Isaac Touro, who had come from Jamaica, was the rabbi of the congregation. In 1763 there were between 60 and 70 Jewish families in Newport. The first Jewish sermon which was preached in America, and which has been published, was delivered in the Newport synagogue on May 28, 1773, by Rabbi Ḥayyim Isaac Carregal. This was delivered in Spanish, and was afterward translated into English. Carregal was a most interesting personality; he appears to have come from Palestine, and was on terms of intimacy with Ezra Stiles, the president of Yale College. The first Jewish club in America was formed in 1761 at Newport, with a membership limited to nine persons. Just before the outbreak of the Revolutionary war the Jewish population of Newport must have numbered nearly 1,000 souls. The war dispersed the community, which never regained its importance. The Jews for the most part espoused the colonial cause, and lost the greater part of their property when the town was captured by the British. In 1790 the congregation presented an address to Washington on the occasion of his visit to the city. The letter of welcome is still preserved and is reproduced here by courtesy of the owner, Mr. Frederick Phillips, New York. Abraham Touro bequeathed a fund to the city of Newport to maintain the synagogue as well as the cemetery; this fund is still in existence, though no representatives of the original families now live in the city. The present Jewish population is about 200. There are Jewish settlements likewise in **Providence, Woonsocket,** and **Pawtucket.** The entire Jewish population of the state is estimated at 3,500.

In Other Parts of New England there were probably occasional stray settlers in the seventeenth and eighteenth centuries, but the intolerance of the Puritans rendered impossible the establishment of any religious communities. An interesting personality is that of Judah Monis, who became a convert to Christianity and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

Mention is found of a Jew in **Connecticut** under date of Nov. 9, 1659, and of another in 1670. The first Jewish family to settle in **New Haven** came in 1772, though a few individuals who had become converts to Christianity dwelt there a few years before. The first congregation was established about 1840, the congregants being members of about twenty Bavarian families. From that date on the community increased by slow stages, and there are at the present time (1905) in New Haven about 5,500 Jewish inhabitants. There are Jewish settlements also in **Bridgeport, Ansonia, Derby, Waterbury, New London,** and **Hartford.** In the last-mentioned city there are about 2,000 Jewish inhabitants, the first congregation having been established in 1843. Since 1891 a number of Jewish farmers have been settled in various parts of the state. The total Jewish population of the state is about 8,500.

The earliest mention of a Jew in **Massachusetts** bears the date May 3, 1649, and there are references to Jews among the inhabitants of Boston in 1695 and 1702; but they can be regarded only as stragglers, as no settlers made their homes in Massachusetts until the Revolutionary war drove the Jews from Newport. In 1777 Aaron Lopez and Jacob Rivera, with fifty-nine others, went from Newport to **Leicester,** and established themselves there; but this settlement did not survive the close of the war. A number of Jews, including the Hays family, settled at **Boston** before 1800. Of these Moses Michael Hays was the most important. In 1830 a number of Algerian Jews went to Boston, but they soon disappeared. The history of the present community begins with the year 1840, when the first congregation was established.

The Jewish immigrants to **Vermont** and **New Hampshire** have never been very numerous, though there are congregations in **Burlington,** Vt., and in **Manchester, Portsmouth,** and **Nashua,** N. H. The number of Jews at the present time (1905) in these two states does not exceed 2,000. Little of importance can be said about the communal life of the Jews in New England, and their numbers increased but slowly until after the beginning of the great Russian emigration in 1882, when the overflow from New York as well as the emigration through Canada commenced to stream into New England. It is estimated that the number of Jews now inhabiting the New England States is between 80,000 and 90,000, more than 60,000 of whom reside in Massachusetts alone.

The opening up of the West and the resulting unprofitable nature of farming in New England drew away from this part of the United States many thrifty farmers, who abandoned their unfruitful fields for the more attractive opportunities in the Western States. Of interest in connection with this shifting of the population is the fact that many of these abandoned farms, especially in Connecticut, have been taken up by Russian Jews, who, principally as dairy farmers, have added a new and useful element to the agricultural community.

Jacob Lumbrozo.

It would seem that only a few Jews found their way to **Maryland** during the first half of the seventeenth century, and that the first settlers of this colony came as individuals, and not in considerable numbers at any time, as was the case in New York, Newport, Savannah, and Charleston. To judge by the names alone it would appear that a few Jews were resident in Maryland from the earliest days of the colony. The most prominent figure, who was unquestionably a Jew, was a Dr. Jacob Lumbrozo, who had arrived Jan. 24, 1656, and who, in 1658, was tried for blasphemy, but was released by reason of the general amnesty granted in honor of the accession of Richard Cromwell (March 3, 1658). Letters of denization were issued to Lumbrozo Sept. 10, 1663. Besides practising medicine, he also owned a plantation, engaged in trade with the Indians, and had active intercourse with London merchants. He was one of the earliest medical practitioners in the colony, and his career casts much light upon the history and nature of religious tolerance in Maryland. By the strength of his personality he was able to disregard nearly all the laws which would have rendered his residence in the colony impossible, and he seems to have observed his faith even though this, under the laws, was forbidden. The unfavorable environment rendered the admittance of Jews to Maryland difficult, and until the Constitution of 1776 established the religious rights of all, few Jews settled in the colony. Beginning with the year 1797, by which time a considerable number of Jews had arrived there, the history of the Jews of Maryland is of special interest. By the terms of the Constitution of 1776 none could hold office in the state who was not a subscriber to the Christian religion. In the year just mentioned Solomon Etting and Barnard Gratz, and others, presented a petition to the General Assembly at Annapolis asking to be placed upon the same footing with other citizens. This was the beginning of an agitation, lasting for a generation, to establish the civil and political rights of the Jews. As this first effort failed it was renewed at almost every session of the Assembly until 1818. During the succeeding seven years the Cohen family, which had come to Baltimore in 1803 from Richmond, Va., took an important part in the attempt to establish their rights as citizens. The most active member of the family in this struggle was Jacob I. Cohen, who was ably assisted by Solomon Etting. Their persistent efforts met with success in 1825, when an Act of Assembly was passed removing the disabilities of the Jews; and in 1826 both of the above-named were elected members of the city council.

Jacob I. Cohen and the Struggle for Religious Liberty.

At the outbreak of the Civil war Maryland, although remaining in the Union, numbered among her citizens a large body of sympathizers with the Confederate cause. Owing to the pronounced antislavery attitude assumed by Rabbi David Einhorn, the conflict of opinion was especially severe among the Jews. For the most part the history of Maryland is the history of **Baltimore,** where Jews had settled in small numbers prior to the Revolution. The most prominent of these settlers was Benjamin Levy, who, in addition to being a prominent merchant, had the distinction of being appointed one of the committee to arrange the celebration in Baltimore of the adoption of the Declaration of Independence. The first cemetery was procured as early as 1786, and the beginnings of communal organization date from 1826, although the congregation was not regularly organized until 1838. The Jews of the city have participated to a considerable extent in the civic life of the town and state, and have taken some part in national affairs. A number have been members of the Assembly, and at the present time (1905) Isidor Rayner is a United States senator. The Jewish population of Baltimore in 1902 was estimated at 25,000, and that of the twenty-three counties, including towns outside of Baltimore, at 1,500, making 26,500 the total Jewish population of the state.

Philadelphia.

It is of record that Jews from New Amsterdam traded along the Delaware River as early as 1655. There were probably some settlers in the southeastern portion of the territory of which William Penn took possession in 1681. A very considerable number of the early **Pennsylvania** colonists were German Jews. The first Jewish resident of Philadelphia was Jonas Aaron, who was living there in 1703. Another early pioneer and one of considerable prominence was Isaac Miranda. He was the first to settle at Lancaster, at which place, as also at Shaefferstown, there was an early Jewish immigration. Miranda became a convert to Christianity and held several state offices. A number of Jews settled in Philadelphia in the first half of the eighteenth century, and became prominent in the life of the city. Among these were David Franks, Joseph Marks, and Sampson Levy. The Non-Importation Resolutions of 1765 contained the signatures of eight Jews, an indication of the importance of the Jewish community at this time. As early as 1747 a number of persons held religious services in a small house in Sterling alley, and afterward in Cherry alley—between Third and Fourth streets. They were mostly German and Polish Jews; and their differences as to the liturgy to be followed prevented, at the time, the formation of any regular congregation. Attempts, indeed, were made in 1761 and 1773 to form one, but none was established until the influx of Jews from New York during the Revolutionary war, with the arrival of Gershom Mendes Seixas, gave the community sufficient strength to carry out this cherished object. A lot was purchased and a synagogue erected, the dedication occurring in Sept., 1782. A number of Philadelphia Jews served in the army of the Revolution; and the inestimable services rendered by Haym Salomon to Robert Morris in the finances of the Revolution make his name stand out as the most prominent character in American Jewry. The Congregation Mickvé Israel adopted the Sephardic ritual, and the most important minister of the congregation after Seixas was Isaac Leeser, who arrived in 1829. He was the leading Jewish minister of his time, and few others have left such an impress upon American Jewish affairs as he. As minister, teacher, organizer, translator of the Bible, editor, and publisher he was a man of indefatigable energy and rare ability. Prominent also were members of the Phillips family, chief among whom were Zalegman Phillips and Henry M. Phillips. The latter was one of the leading lawyers of Philadelphia, a politician of importance, and a member of the 35th Congress. Leeser's successor as minister of the Mickvé Israel congregation was Sabato Morais, a native of Leghorn, Italy, who, from 1851 until his death in 1897, was a leading figure in American Jewish affairs. It was due to his efforts that a Jewish Theological Seminary was established in New York.

Mickvé Israel and Rodeph Shalom.

The first German congregation was the Rodeph Shalom, which was organized in 1802, but which probably had meetings at an earlier date. The most prominent of its rabbis was Marcus Jastrow, who was succeeded by the present incumbent, Henry Berkowitz. The best-known cantor of this congregation was Jacob Frankel. During the Civil war he acted as chaplain of hospitals under the United States government. The first leading Reform minister installed in Philadelphia was

Samuel Hirsch. Many other congregations have been formed, especially since 1882, when the Russian emigration brought large numbers to the city. Next in importance to the settlement at Philadelphia was that at **Lancaster,** where Jews were to be found in 1730, before the town and county were organized. Joseph Simon was the best known of the first arrivals. Meyer Hart and Michael Hart were among the earlier settlers at **Easton,** where they arrived previous to the Revolutionary war. A synagogue was established there in 1839. **Shaefferstown** had a few Jewish settlers at an early date, and a synagogue and cemetery in 1732. For a considerable number of years preceding the Revolutionary war a number of Jews of Pennsylvania were engaged in the exploitation and sale of western Pennsylvania lands. Among the more prominent of these were Jacob and David Franks, Barnard and Michael Gratz, Joseph Simon, and Levy Andrew Levy.

There is an important Jewish settlement in **Pittsburg,** where Jews arrived in considerable numbers as early as 1830, organizing a congregation in 1846; in **Harrisburg,** where a congregation was established in 1851; and in **Wilkesbarre, Scranton,** and **Reading.** As elsewhere, the Russian emigration of 1882 largely increased the number of Jews in Pennsylvania, and communities are now to be found in at least fifty towns of the state. The present (1905) Jewish population of Pennsylvania is estimated at 115,000, of whom nearly 75,000 live in Philadelphia.

The Jewish settlement in **Georgia** dates almost from the very foundation of the colony; and the early history of Georgia is practically the history of the growth and development of **Savannah,** Jewish life centering in that city. It would appear that a movement was set on foot in London to settle some Jews in the colony even before Oglethorpe, in June, 1733, led his first band of followers to the point which soon after became the city of Savannah. The second vessel which reached the colony from England (on July 11, 1733) had among its passengers no less than forty Jewish emigrants. Though their arrival was unexpected, the liberal-minded governor welcomed them gladly, notwithstanding that he was aware that the trustees of the colony in England had expressed some opposition to permitting Jews to settle there. These first settlers were all of Spanish and Portuguese extraction, though within a year of their arrival others, who were apparently German Jews, also took up their residence there. These two bands of settlers received equally liberal treatment from Oglethorpe, and were the progenitors of one of the most important communities of Jews in the United States. Many of their descendants are still living in various parts of the country. The first male white child born in the colony was a Jew, Isaac Minis.

Among the first immigrants was Dr. Nuñez, who was made welcome because of his medical knowledge, and because he, with a number of others, brought sufficient wealth to the colony to enable the immigrants to take up large tracts of land. A congregation was organized as early as 1734. Three years later Abraham de Lyon, who had been a "vineron" in Portugal, introduced the culture of grapes. The cultivation and manufacture of silk and the pursuit of agriculture and of commerce were the chief occupations of these early settlers. A dispute with the trustees of the colony respecting the introduction of slaves caused an extensive emigration to South Carolina in 1741, and resulted in the dissolution of the congregation. But in 1751 a number of Jews returned to Georgia, and in the same year the trustees sent over Joseph Ottolenghi to superintend the somewhat extensive silk-industry in the colony. Ottolenghi soon attained prominence in the political life of his associates, and was elected a member of the Assembly in 1761 and in succeeding years. There seems to have been little if any distinction made socially between the Jews and the other settlers, and educational and philanthropic institutions seem to have been supported by all alike.

In the Revolution.

Though the Jews participated prominently in the events leading up to the Revolution, it would appear that even in the midst of absorbing political discussions they were able, in 1774, to start another congregation. They were not all, however, to be found on the colonial side during the war, for Mordecai Sheftall, Levi Sheftall, Philip Jacob Cohen, Philip Minis, and Sheftall Sheftall were in the first days of the Revolution disqualified by the authorities from holding any office of trust in the province because of the pronounced revolutionary ideas which they advocated. The community was dispersed during the Revolution, but many Jews returned immediately after the close of the war. In 1787 the congregation was reestablished, largely owing to the energy of Mordecai Sheftall, and it was incorporated on Nov. 30, 1790, under the name of Mickvé Israel of Savannah. The charter, with the minutes of the congregation of that date, still exists. Under date of May 6, 1789, Levi Sheftall, in behalf of the Hebrew congregation of Savannah, presented an address to Washington on the occasion of his election to the presidency, to which Washington made a gracious reply. The community does not seem to have prospered in the last days of the eighteenth and the beginning of the nineteenth century, but in 1820 began to increase in importance; and on the occasion of the consecration of a new synagogue in July, 1820, Dr. Jacob de la Motta delivered an address which was printed, and which is still a document of great value to American Jewish history. The synagogue was destroyed by fire in 1829, but was replaced by a substantial brick structure ten years later, and was consecrated in Feb., 1841, by Isaac Leeser. In 1878 the old synagogue, having been outgrown, was closed, and a new edifice was consecrated on the same day. The community has prospered materially within the past twenty-five years, and a number of its members have held important political office. Herman Meyers has held the office of mayor of the city of Savannah for a number of years.

After Savannah, **Augusta** appears to have been the next town in the state in which Jews settled. In 1825 one Florence, accompanied by his wife, was the first arrival. Other families came the following year from Charleston, though a congregation was not organized until 1846. **Atlanta, Columbus,** and **Macon** have quite extensive communities, and congregations are to be found in Augusta, **Albany, Athens, Brunswick,** and **Rome.** They were all established after 1850, and most of them within the past twenty-five years. At Atlanta there is a home for orphans founded and managed by the Independent Order of B'nai B'rith. The community at Savannah still continues to be the most important, and numbers about 3,000. The total Jewish population of the state is estimated at 7,000.

The liberal charter which John' Locke drew up in 1669 for the governance of the **Carolinas** should have operated to attract Jews thither at an early date, since "Jews, heathen, and dissenters" were by the terms of Locke's charter granted full liberty of conscience. Though political changes modified Locke's original plans considerably, the spirit of tolerance was always retained. Nevertheless no Jews in any numbers appear to have come to **South Carolina** until the exodus from Georgia in 1740–1771, already referred to. However, one Simon Valentine is mentioned as living in **Charleston** in 1698, and probably arrived there three years earlier. A few others followed him, for in 1703 a protest was raised against "Jew strangers" voting in an election for members of the Assembly. In 1748 some prominent London Jews set on foot a scheme for the acquisition of a tract of 200,000 acres of land in South Carolina. Nothing came of this, however, though on Nov. 27, 1755, Joseph Salvador purchased 100,000 acres of land near Fort Ninety-six for £2,000. Twenty years later Joseph Salvador sold 60,000 acres of land for £3,000 to thirteen London Sephardic Jews. This land was known as the "Jews' Lands." Another of the Salvadors (Francis, the nephew of Joseph) purchased extensive tracts of land in the same vicinity in 1773–74. Moses Lindo, likewise a London Jew, who arrived in 1756, became actively engaged in indigo manufacture, spending large sums in its development, and making this one of the principal industries of the state. During the Revolutionary war the Jews of South Carolina were to be found on both sides; and the most eminent of the revolutionists was Francis Salvador, who was elected a member of the First and Second Provincial Congresses which met 1775–76, the most important political office held by any Jew during the Revolution. Two-thirds of a company of militia commanded by Richard Lushington was made up of Charleston Jews. After the fall of Charleston in 1780 the majority of Jews left that city, but most of them returned at the close of the war. The Sephardic Jews established a congregation in 1750, and the Jews of German descent another shortly thereafter. In 1791, when the Sephardic congregation was incorporated, the total number of Jews in Charleston is estimated to have been 400. At the opening of the nineteenth century the Charleston Jews formed the most important community in the United States. A number of its members held important political office, and Mayer Moses was a member of the legislature in 1810. About this time it was due to the Jews that freemasonry was introduced into the state. A large number of Jews from New York went to Charleston at the close of the Revolutionary war and remained there until the commencement of the Civil war. The Jews of South Carolina participated in the War of 1812 and in the Mexican war, and were in considerable numbers on the Confederate side during the Civil war. Many South Carolina Jews moved north during the reconstruction period.

Jewish Company.

A congregation was organized at **Columbia** in 1822. Communities also exist at **Darlington, Florence, Orangeburg,** and **Sumter.** The first Reform movement in any congregation in America was instituted at Charleston in 1824 and another in 1840 (see below). The total number of Jews in the state at the present time (1905) is estimated at 2,500.

The first settlers in **North Carolina** seem to have come to **Wilmington** before the end of the eighteenth century, and appear to have been an offshoot of the Charleston community. In 1808 an attempt was made to expel a member of the General Assembly because of his Jewish faith. The community grew slowly, so that in 1826 it was estimated that there were but 400 Jews in the state. No considerable augmentation of their numbers occurred until after the immigration of 1848. Wilmington continues to be the leading community; a congregation was established there in 1867. There are small communities in about ten other cities. The total Jewish population of the state is estimated at 6,000.

To judge by names alone it would appear that a few Jews wandered into **Virginia** as early as 1624. A small number seem also to have been there before the end of the seventeenth century, but for nearly 100 years no traces of Jewish settlement are found. At least one Jewish soldier—possibly two—served in Virginia regiments under Washington in his expedition across the Alleghany Mountains in 1754. It is probable that Jews drifted into the colony from Baltimore and other points in Maryland at an early date. By 1785 **Richmond** had a Jewish community of about a dozen families of Spanish-Portuguese descent, which organized a Sephardic congregation in 1791. This congregation remained in existence until 1898. The migration of German Jews to Richmond began early in the nineteenth century; and in 1829 they were in sufficient numbers to organize a congregation. In 1870, when the public-school system was established in Richmond, the first sessions were held in the rooms of the German Jewish congregation. Over one hundred Virginian Jews saw military service during the Civil war. The Richmond community has achieved prosperity, and now (1905) numbers about 2,500 Jews. An important community is established also at **Norfolk.** Nearly twenty other congregations exist in the remaining towns of the state, and there are similar organizations in about six towns of **West Virginia.** The present Jewish population of the entire state of Virginia is about 15,000, and that of West Virginia about 1,500.

The most prominent early figure in the history of the Jews in **Louisiana** is Judah Touro, who went to **New Orleans** about 1801. The community increased but slowly during the first half of the nineteenth century, but has grown rapidly since that time. The first congregation was established about 1830, and since that date, and especially during the last twenty years, a number of additional congregations have been formed and important charitable organizations established. Martin Behrman is mayor of New Orleans (1905). About twenty towns now have Jewish communities with an estimated population of 12,000.

The Western wave of migration which took place in the early years of the nineteenth century carried with it a considerable number of Jews to **Kentucky.** Among these was one Salamon from Philadelphia, who established himself at **Harrodsburg** about 1808. In 1816 he was made cashier of the Bank of the United States at Lexington. Shortly after the War of 1812 the Jews began to go to **Louisville,** where the most important community of the state is still located. The first congregation there was chartered in 1842, and a synagogue was built in 1850. Another congregation was organized in 1856, and since the Russian emigration, beginning in 1881, a number of others have been established. In 1901 Louisville had six congregations and numerous philanthropic and educational institutions. There are other communities in at least half a dozen other towns in the state. The total Jewish population at the present time (1905) is estimated at 12,000.

A few Jews were among the traders who settled in **Tennessee,** near the Holston River, in 1778, but they were mere stragglers and made no permanent settlement. About 1845 some Jews began to arrive in **Memphis,** where they had been preceded by Joseph J. Andrews. In 1853 a congregation was organized, and an Orthodox congregation in 1862. At **Nashville** a congregation was established in 1854. Jews have been prominent also in **Chattanooga**; in the years 1894 to 1898 George W. Ochs was mayor of the city. There are several communities in other towns of the state, though the total Jewish population probably does not exceed 7,000.

Of the remaining states of the southern group east of the Mississippi River the principal Jewish settlements have been made in **Alabama** and **Mississippi.** An occasional Jew made his way into the territory which is now Alabama during the early part of the eighteenth century. One Pallachio became prominent in 1776. Abraham Mordecai came from Pennsylvania and settled in Montgomery county in 1785; he established trading-posts, and dealt extensively with the Indians, and in Oct., 1802, with the aid of two Jews, Lyons and Barnett, who had come from Georgia, he erected the first cotton-gin in the state. Of the other early settlers Philip Phillips was the most prominent. He moved to **Mobile** about 1835, from Charleston, and held prominent political office; in 1853 he was elected to Congress. He afterward resided in Washington, and became known as a leading attorney there. The first congregation in Mobile was formed in 1841, where the largest community of the state is still to be found. A number of other congregations were established about the middle of the century, notably at **Montgomery.** About six other towns have Jewish communities. The present Jewish population is estimated at 7,000.

It is likely that there were a few Jews in the **Natchez** district of **Mississippi** before the close of the eighteenth century, but no congregation was organized until that of Natchez was established in 1843. No other congregation was organized before 1850. The present Jewish population of this state does not exceed 3,000.

Florida has a Jewish population of about 3,000, and the earliest congregation was established at **Pensacola,** in 1874.

Of the Western States of the southern group none has such Jewish interests as **Texas,** and with the early development of no states other than Georgia and California have Jews been so intimately associated. They were among the first of **Austin's** colonists in 1821, when Texas was still a part of Mexico: and Samuel Isaacs, who served in the Army of the Republic of Texas, received 320 acres of land in Fort Bend county for his services. Many of the earlier settlers came from England. When Abraham C. Labatt arrived in **Velasco** in 1831 he found that several other Jews had preceded him. Between 1832 and 1840 quite a number of Jews settled in the Nacogdoches district, serving the government in civil and military capacities. An unusually large number of Jews were attracted by the stirring events which preceded the annexation of Texas to the Union, and many took part in the military expeditions. Several were with Sam Houston's army in the Mexican war, and were present at the storming of the Alamo in Dec., 1835. A number received land and property for services rendered to the short-lived republic. Jacob de Cordova, a native of Jamaica, came to Galveston from New Orleans in 1837, and during the next thirty years was prominently identified with the development of the country. The real-estate operations in which he engaged in the early days became known far and wide. He published a newspaper, introduced the Order of Odd Fellows, was elected to the legislature from Harris county in 1847, and in 1849 laid out the city of Waco. Another of the prominent early pioneers was Henry Castro, a native of France, who had seen service in the French army and had gone to the United States in 1827. He lived for a time in Rhode Island, but went to Texas about 1840. In 1842 he made a contract with Sam Houston to settle a colony west of the Medina. Between 1843 and 1846 he sent 5,000 emigrants from the Rhenish provinces to Texas—a remarkably organized emigration for that early period. **Castroville** and Castro county, in northwest Texas, serve to perpetuate his name. On the admission of Texas into the Union David S. Kauffman, a Jew, was elected a member of Congress and served until his death in 1851. The first congregation was established at **Houston** as early as 1854, and others followed in **Galveston** and **San Antonio** shortly thereafter. Other important communities are at **Dallas** and **Waco.** Capt. L. C. Harby played a prominent part in the defense of Galveston during the Civil war. There are at present at least twelve other congregations within the state, whose Jewish population now numbers about 17,500.

Jacob de Cordova.

Though no congregation was established in **Michigan** until 1850, a number of individual Jews played a prominent part in the settlement and early history of the territory as Indian traders. The principal settlement has been at **Detroit,** where the first arrivals were from Germany. Since 1882 there has been a large influx of Russians, who have grown to be an important element of the community. In 1883 a colony of Russian Jews was established near **Bad Axe,** which met with some success. Eleven towns have regularly organized congregations, and there are small communities in many other towns. After Detroit, the principal settlements are at **Grand Rapids, Kalamazoo, Bay City,** and **Alpina.** It is estimated that the Jewish population of the state numbers 16,000.

The first Jewish settler in the territory now comprised within the state of **Wisconsin** was Jacob Franks, who went to Green Bay from Canada as early as 1792, and who two years later was granted by the Indians a tract of land on Devil River, about four miles from Fox River. He carried on an extensive trade with the Indians. In 1805 he was known far and wide among them, and established a high reputation for integrity, fair dealing, and hospitality; he erected the first saw- and gristmill ever put up in that region, and returned to Canada in the same year. Other traders followed in his wake, but none came in sufficient numbers to establish any congregation until shortly before the middle of the nineteenth century. The principal settlement was made in **Milwaukee,** where a congregation was organized in 1855. In 1900 there were congregations in ten other cities, and in 1905 the total Jewish population of the state is estimated at 15,000.

The important community of CINCINNATI, in **Ohio,** is the oldest west of the Alleghany Mountains. From the middle of the nineteenth century its Jewish community has played a significant part in Jewish affairs in the United States. The Jewish pioneer of the Ohio Valley was Joseph Jonas, who went to Cincinnati from England in March, 1817. He attracted others from his native country a few years thereafter, and in 1819 they held the first Jewish service in the western portion of the United States. Previous to 1830 considerable additions to the community came from England, and in 1824 the first congregation was formed. Beginning with 1830, a large number of German Jews made their way to Cincinnati, and the first synagogue was erected in 1836. The community was of significance as early as 1850, and contained capable and public-spirited members. Isaac M. WISE, who went to Cincinnati in 1854, and Max LILIENTHAL, who arrived in 1855, helped materially to enable Cincinnati to impress indelibly its individuality upon Judaism in America. These two men aided in making Cincinnati a center of Jewish culture, and assisted in the development of a number of movements that were national in scope. Cincinnati is the seat of the Union of American Hebrew Congregations, the Central Conference of the Reform Rabbis of American Judaism, and the Hebrew Union College, and its graduates occupy many pulpits throughout the country. The Jews of Cincinnati have always shown great public spirit and have filled many local positions of trust, as well as state, judicial, and governmental offices. At the present time (1905) Julius Fleischman is the mayor of the city. Next in importance to Cincinnati is the community of **Cleveland,** where Jews settled as early as 1837, and established a congregation in 1839. The history of the Jews in Ohio during the first half of the nineteenth century is confined to the cities just mentioned. After that date congregations grew up throughout the state. There are at the present time congregations in twenty other towns. About 1,000 Jews of Ohio saw service during the Civil war a number only exceeded by the Jewish contingent from New York. The present population of Ohio is given as 50,000.

The largest community of Jews in America, outside of New York and Philadelphia, is to be found in **Chicago.** It is probable that there were Jewish settlers in the **Illinois** territory when that country was still under French control. John Hays seems to have been the earliest Jewish pioneer, and he held the office of sheriff of St. Clair county from 1798 to 1818, and was appointed collector of internal revenue for the territory by President Madison in 1814, but no Jews appear to have followed in his footsteps until twenty years later. Considerable numbers of Jews found their way to the rising city Chicago previous to 1850, and the first congregation was organized in 1847. In 1842 a Jewish Colonization Society of New York sent Henry Meyer to select a tract in the vicinity of Chicago for a Jewish colony. He succeeded in attracting a considerable number of settlers, though only a few became farmers, the remainder removing for the most part to Chicago. After Chicago the next town to be settled by Jews was **Peoria,** and after the middle of the nineteenth century they settled in considerable numbers in most of the important towns in the state. Through the endeavors of B. Felsenthal, who went to Chicago in 1858, the Reform Congregation Sinai was established in 1861. He played an important part in the history of the development of the community. After the great fire of 1871 the community grew rapidly, and it has become one of the most prosperous in the country, its members being actively interested in the political life of the city and state. There are over fifty Jewish congregations in the city, and the population is estimated at 80,000. Some of the most important manufactories of the state are controlled by Jews. Samuel ALTSCHULER of Aurora was a Democratic nominee for governor in 1900. The Jewish community of Chicago has many notable educational establishments and relief institutions, and has furnished distinguished members to the legal profession, as well as renowned architects and musicians. Among its prominent rabbis, besides B. Felsenthal, have been Liebmann Adler and Emil G. Hirsch. The Jewish population of the state is estimated at 100,000.

In the southern and northwestern group of states **Missouri** stands out in special prominence. Between Chicago and San Francisco there is no city in which Jews have settled where they have formed so prosperous a community as in **St. Louis.** The pioneer Jewish settler in the state was Wolf Bloch, a native of Bohemia, who is reported to have reached St. Louis as early as 1816. A few others followed shortly thereafter, but their identity has been lost. They were not in sufficient numbers to hold services until 1836, and in the following year the first congregation was established. Two other congregations were organized before 1870. During the Civil war Isidore Bush attained prominence as a delegate on the "Unconditional Union Ticket" to the convention which decided that Missouri should remain in the Union. St. Louis harbored a number of refugees from Chicago after the fire of 1871, and since that time has grown rapidly in numbers and wealth. Representatives of the community have attained distinction politically and commercially. Moses N. Sale has been judge of the circuit court, and Nathan Frank was elected to the Fifty-first Congress. Next in importance to the community of St. Louis, whose numbers aggregate about 40,000, is that of **Kansas City**. The Jewish residents of the city number about 5,500. At **St. Joseph** Jews began to settle as early as 1850, and a congregation was organized nine years later. The Jewish population numbers 1,200. There are congregations in eight other cities of the state, whose Jewish population, however, is estimated at 50,000.

The first Jewish congregation in **Kansas** was established at **Leavenworth** in 1859; another was organized at **Kansas City** in 1870. Jews to the number of 3,000 are to be found in at least nine other towns of the state.

The first Jewish settlement made in **Nebraska** was on the site of the present city of **Omaha** in 1856, but it was not until ten years later that the first congregation was organized. There is also a congregation at **Lincoln,** and communities in several smaller cities. The great bulk of the 3,800 Jews of the state live in Omaha.

Jews are recorded as having lived in the river towns of **Iowa,** especially at **Dubuque** and **McGregor,** as early as 1847–48. These were the main shipping- and stopping-points for the far West, and attracted settlers on this account. As the population moved westward small Jewish communities also found their way to **Davenport, Burlington,** and **Keokuk.** The first congregation was established at **Davenport** in 1861, another at **Keokuk** in 1863, and that at **Des Moines** in 1873. The largest Jewish community is in the last-named city. There are Jewish communities in eleven other towns of the state, whose total Jewish population, however, does not exceed 5,000.

The gold discoveries of 1849 on the Pacific Coast proved not less attractive to some Jews than to other adventurous spirits, and to such an extent that as early as 1850 two congregations were organized in **San Francisco.** A striking characteristic of **California** Jewish migration is the cosmopolitan nature of its early Jewish population. Every country, even Australia, was represented among these pioneers. Another significant feature of the early settlement in California was the number of congregations which were organized in the fifties, when the gold fever was at its height, and which soon dwindled to insignificance, and during the course of the next ten or fifteen years passed out of existence. Noteworthy also is the high character of these early settlers, and the leading part they played in consequence in the political as well as the commercial development of this new country. Among the most distinguished was Solomon Heydenfeldt, who had gained prominence in Alabama before he came to California, where he attained the rare distinction of being elected chief justice of the state, a position which he held until his resignation in 1857. Subsequently he took a leading part in the politics of the state. Henry A. Lyons was one of the first three justices of the Supreme Court of California. A number of other Jews have occupied prominent political office; in the commercial world the Jews have been among the pioneers in the development of the state. Some of the leading Jewish bankers of New York came from San Francisco, where Jews are still a decided power in financial and commercial undertakings. Nor have they failed to develop on cultural lines: and the name of Peixotto is one of distinction in art and scholarship. Emma Wolf is a distinguished authoress. M. H. De Young is proprietor of the "San Francisco Chronicle," and Max C. Sloss is prominent as one of the judges of the Superior Court of San Francisco. Julius Kahn represents the San Francisco district in Congress.

Solomon Heydenfeldt.

The two congregations already mentioned grew rapidly; at the present time (1905) there are fourteen congregations in all, and the Jewish population of the city is estimated at 17,000. There are other congregations at **Sacramento, Los Angeles,** and many other towns, making up a Jewish population for the state of 28,000.

The overflow from California made its way into **Oregon,** where Jews were to be found as early as 1850; the first congregation was established in **Portland** in 1858. As in California, they played a prominent part from the very beginning in municipal and state politics. Solomon Hirsch was in 1889 appointed minister to Turkey by President Harrison, he having previously made himself one of the Republican leaders of the state. Joseph Simon has the distinction of having been one of the few Jews who represented a state in the United States Senate (1898–1903). Others, notably D. Solis Cohen, have been active in local politics. There are small communities in various towns of the state, whose Jewish population numbers 6,000.

Jews first settled in **Utah** in 1860, but there is no record of religious services before 1866. The first congregation was established in **Salt Lake City** in 1880. A few Jews have held important political office. The present population is estimated at 1,000.

It would appear that there were a considerable number of Jews among the first settlers of **Colorado.** The principal community is that of **Denver,** where the congregation was established in 1874. One of the prominent philanthropic institutions of the city is the National Jewish Hospital for Consumptives, founded in 1890. **Leadville** is said to have established its congregation in 1864. Five other cities in Colorado have Jewish congregations, and the total Jewish population of the state numbers 5,800.

The states of **Montana, Washington, Idaho,** and **North** and **South Dakota** have not failed to attract Jewish settlers, though for the most part they did not arrive previous to the Russian immigration.

Characteristics of Congregations.

Jews have penetrated into every state and all the territories of the Union, so that at this time practically no settlement of any significance in any part of the United States is without its Jewish community, small though it may be. Certain phases in the development of the Jewish communities throughout the United States have been common to all. The high holy days have always brought them together, often from far distant points, for religious worship. These occasional meetings soon resulted, when the communities grew greater, in the organization of congregations, which was often preceded, sometimes followed, by the purchase of a place of burial. As the communities grew the need for care of the sick and poverty-stricken resulted in the establishment of philanthropic institutions of various kinds. These were followed by the creation of various social organizations, many of which had beneficial features; and closely following in the wake of this development came the establishment, as prosperity became more enduring, of educational institutions; and practically no organized congregation ever failed to care for religious instruction.

3. Relation to the Federal Government: The Damascus Affair of 1840 marks the real beginning of the diplomatic or international phase in the history of American Jews, though a reference to the services which Mordecai M. Noah rendered his country as consul at Tunis (1813–16) should not be omitted. The persecutions and tortures to which some of the most prominent Jews of Damascus had been subjected were reported to the Department of State at Washington by the United States consul at Damascus. Immediate instructions, under date of Aug. 14, 1840, were thereupon issued to John Gliddon, the United States consul at Alexandria, Egypt, by Secretary John Forsyth, in which he directed that all good offices and efforts be employed to display the active sympathy of the United States in the attempts that the governments of Europe were making to mitigate the horrors of these persecutions. Three days later David Porter, the United States minister to Turkey, was instructed by Forsyth to do everything in his power at the Porte to alleviate the condition of the unfortunates. In both these communications the reasons for the intervention of the United States are based upon sentiments of justice and humanity, no American citizens being involved; in the communication to Minister Porter stress was laid upon the peculiar propriety and right of the intervention of the United States, because its political and civil institutions make no distinction in favor of individuals by reason of race or creed, but treat all with absolute equality.

Damascus Affair.

Though it would appear that this action of the United States was taken without the solicitation of any Jews of this country, measures were already on foot to display the feeling of the Jews at this time. Public meetings were held in August and September, 1840, in New York, Philadelphia, and Richmond, participated in by both Christians and Jews, at which resolutions were passed asking the United States to intervene to procure justice for the accused and the mitigation of their hardships. Among the leaders who were instrumental in calling these meetings were Jacob Ezekiel of Richmond, J. B. Kurscheedt and Theodore J. Seixas of New York, and Isaac Leeser and John Moss of Philadelphia. Considerable correspondence passed between these leaders and the Department of State, in which the humanitarian attitude of the government and the nature of its intervention are fully disclosed ("Publ. Am. Jew. Hist. Soc." No. 8, p. 141; No. 9, p. 155; No. 10, p. 119).

Ten years later the Jews of this country were concerned in the diplomatic relations with Switzerland. Almost simultaneously the negotiations assumed two phases: (*a*) respecting the ratification of a treaty in which lurked the possibility that American citizens who were not Christians might be discriminated against, and (*b*) concerning the actual discrimination in Switzerland against American citizens, on the ground that they belonged to the Jewish faith.

Swiss Disabilities.

In Nov., 1850, A. Dudley Mann, the American representative, negotiated a treaty with the Swiss Confederation, which was transmitted to the Senate on Feb. 13, 1851, by President Fillmore. At the same time the president sent a message in which he took exception to a part of the first article of the treaty, which specifically provided that Christians alone were to be entitled to the privileges guaranteed. An agitation against the ratification of the treaty was started by the Jews as soon as its existence was learned of, and Daniel Webster, then secretary of state, and Senator Henry Clay at once (Feb., 1851) went on record as opposed to the objectionable clause of the treaty. The principal agents in stirring up the opposition were Isaac Leeser, David Einhorn, J. M. Cardozo of Charleston, S. C., and Capt. Jonas P. Levy of New York. A movement was set on foot in this country shortly thereafter (1852–53) to procure religious toleration abroad for American citizens generally; this was quite distinct from any movement started by the Jews, but greatly aided the latter. As a result of this combined opposition the Senate declined to ratify the treaty. Senator Lewis Cass of Michigan figured largely in the opposition to it. He corresponded with Rev. Isaac Leeser and Captain Levy respecting it, delivered several notable speeches in the Senate against it in 1854, and presented a petition on April 19, 1854, which had been signed by Jews of the United States at the instance of a committee of New York Jews, of which Alexander J. Kursheedt was chairman. As a result the treaty was amended by the Senate, and in its amended form was ratified and proclaimed Nov. 9, 1855. But the amendment, though less objectionable in phraseology, retained the same connotation and rendered it possible, under its terms, for the Swiss cantons to discriminate against Jews in the manner they had adopted in 1851. Though unsuccessful in preventing the ratification of the treaty, the agitation against it did not cease. Notwithstanding the treaty was proclaimed at the end of 1855, it would appear that this was not generally known until 1857. Attention was drawn to it by the fact that one A. H. Gootman, an American citizen and a Jew, had received notice in 1856 to leave Chaux-de-Fonds, in Neuchâtel, where he had transacted business for five years. Public meetings of protest were held during the year 1857, in Pittsburg, Indianapolis, Easton, Pa., Charleston, Baltimore, and elsewhere, and a vigorous opposition was voiced by Isaac M. Wise in his paper, "The Israelite," by David Einhorn in "Sinai," and by Isaac Leeser in "The Occident." A convention of Jews met in Baltimore in October, and a delegation appointed by this convention waited on President Buchanan in the same month to protest against the treaty and request its abrogation; the president promised to take steps to accede to their request so far as lay in his power. Numerous memorials were also transmitted to the president and the Senate. That this agitation attracted general attention is manifested by the fact that the newspapers throughout the country expressed vigorous opinions against the treaty.

Though sporadic efforts to procure an alteration in the treaty and the establishment of the rights not only of American Jews but of the Jews of all nations in Switzerland continued to be made in the United States, the principal scene of negotiations shifted to the former country, and the principal actor was Theodore Fay, the American minister. Beginning in Aug., 1853 ("U. S. Ex. Doc." xii. 3), when an American citizen, the same Gootman referred to above, received orders from the authorities of Chaux-de-Fonds, canton of Neuchâtel, to leave that canton on the ground that he was a Jew, Fay, though at first disinclined to take any very energetic stand, finally became much interested in the subject of Swiss discrimination against Jews and kept up an active agitation until his recall in 1860. He succeeded in procuring permission for Gootman to remain, but only as an act of grace, not by right. The obstacle Fay had to attempt to overcome lay in the nature of the Swiss Confederation, which left to the cantons the regulation of the rights of domicil, the Federal Council having no control over the cantons in this respect. Fay was ably supported in his contentions by the secretaries of state Marcy and Lewis Cass, especially the latter. In the course of his negotiations Fay made an elaborate study of the Jewish question as it affected Switzerland, and in June, 1859, transmitted what he called his "Israelite Note" to the Federal Council. This is an extensive treatise explaining the American contention with much force, and embodying besides a general defense of the Jews. It was translated into German and French, was offered for sale by the Federal Council, received much notice in the Swiss newspapers, and caused the restrictions against Jews to be abolished in several cantons. In 1860 the executive committee of the Board of Delegates of American Israelites, of which Myer S. Isaacs was secretary, took steps to continue the agitation in America. Henry I. Hart, the president of the above-mentioned board, took up the matter with Secretary Seward shortly after he assumed office in 1861, and the secretary issued specific instructions to the new minister to Switzerland, Fogg, to be no less active in his endeavor to establish the rights of American Jews than was his predecessor. The restrictions in the cantons were gradually abolished, and full civil rights were finally guaranteed to all Jews by the new Swiss Constitution of 1874. It may be added, however, that the treaty of 1855 is still in force (1905; "Publ. Am. Jew. Hist. Soc." No. 11, pp. 7 *et seq.*).

Servia and Palestine.

In 1867 Myer S. Isaacs, on behalf of the Board of Delegates of American Israelites, endeavored unsuccessfully to have the government take some steps to alleviate the condition of the Jews in Servia. In 1882 Gen. Lew Wallace, United States minister to Turkey, moved by the hardships suffered by Russian refugees whom he found starving in the streets of Constantinople, called at the Foreign Office and received a communication from the minister of foreign affairs in which the statement was made that Jews would be made welcome anywhere in Turkey except in Palestine. In 1884 he took vigorous action against the threatened expulsion from Jerusalem of sundry naturalized American Jews. In 1887 and 1888 attempts were made by the Turkish government to limit the sojourn of American Jews in Jerusalem to one month—later extended to three months. This was earnestly opposed by the American minister, Oscar S. Straus, ably supported by Secretary Bayard, who contended that the United States, by reason of its Constitution, could not recognize any distinction between American citizens in respect to their religion. By his exertions Straus successfully halted any steps to expel American citizens who happened to be Jews ("U. S. For. Rel." 1887, 1888, 1889). Secretaries Blaine, Gresham, and Hay repeatedly took a similar stand, and it would appear that rights of American citizens who are Jews have been carefully guarded in Turkey ("U. S. For. Rel." 1894, 1898, 1901).

In 1863 atrocities perpetrated upon the Jews of Morocco led the Board of Delegates to ask the intervention of the United States. Secretary Seward instructed the United States consul at Tangier to use his good offices to further the mission of Sir Moses Montefiore, basing his act on the ground of common humanity. For two years the consul exerted himself to carry out his instructions and met with some slight success. In 1878 the Board of Delegates renewed its endeavors to have the government use its good offices in Morocco, and the consul at Tangier, F. A. Matthews, took earnest steps to alleviate the condition of the Jews whenever the opportunity arose during this and succeeding years. Adolph Sanger, on behalf of the Board of Delegates, in 1880 sent out an agent, L. A. Cohen, to Morocco to report on conditions there. In March, 1881, the United States minister at Madrid, Lucius Fairchild, proceeded to Morocco to investigate the condition of the Jews. He made a sympathetic and valuable report to the secretary of state, Blaine, in which he displayed an acute interest in the unfortunate conditions in that country, and did his utmost to alleviate them.

Rumanian conditions, which have so vitally interested the United States, first had attention drawn to them by the Board of Delegates in June, 1867, when the good offices of the United States in behalf of the persecuted Jews of Rumania were requested. In

1870 B. F. Peixotto of New York was appointed consul-general to Rumania, and during the six years that he held office he exerted himself to bring about an improvement in the condition of the Jews. In 1878 John A. Kasson, minister of the United States to Austria, in a despatch to the Department of State proposed as a condition preliminary to the recognition of Rumanian independence that the United States join with the European powers in exacting from Rumania, at the Congress of Berlin, the recognition of the equal civil, commercial, and religious rights of all classes of her population, as also equal rights and protection under the treaty and under Rumanian laws, irrespective of race or religious belief. In opening negotiations with Rumania in the following year, the recognition by that country of the rights of sojourn and trade of all classes of Americans irrespective of race or creed was strongly emphasized, as it was by Kasson about the same time with respect to Servia. The continued persecutions of the Jews of Rumania, her violations of the provisions of the Treaty of Berlin, and the greatly increased proportions which the Rumanian emigration to the United States assumed in consequence, as also the failure to conclude a naturalization convention between the two countries, because Rumania would not recognize the rights of American citizens who were Jews, moved Secretary of State John Hay to address on Aug. 11, 1902, identical instructions to the representatives of the United States in Russia, France, Germany, Great Britain, Italy, and Turkey upon the subject of Rumania's attitude. In this note he drew attention to the consequences to the United States of the continued persecutions in Rumania—namely, the unnatural increase of immigration from that country—and upon this based his right to remonstrate to the signatories to the Treaty of Berlin against the acts of the Rumanian government. Further, he sustained the right of the United States to ask the above-mentioned powers to intervene upon the strongest grounds of humanity. Acting upon the forcible instructions, the representatives of the United States presented this note to the government to which each was accredited. But beyond the abolition of the Oath More Judaico (1904) and some slight diminution of the harshness of the persecution, little has been accomplished, and Rumania continues (1905) almost unrestrictedly to violate the treaty which established her as an independent nation. In 1905 Congress made provision for an American legation at Bucharest.

Rumanian Disabilities.

The diplomatic correspondence between Russia and the United States involving Jews is of considerable bulk. It relates for the most part to the failure of Russia to recognize the validity of American passports where Jews are involved, which is the principal cause of difference between the United States and Russia. Russia has constantly violated the provisions of her treaty of 1832 with the United States, which gives to the citizens of the two countries unrestricted rights of sojourn, travel, and protection. Until the persecutions in Russia assumed acute form, beginning with 1880, the correspondence between the two countries was not of importance, though occasional earlier instances of discrimination by Russia against American citizens who were Jews had been vigorously protested against by the United States authorities. For the past twenty-five years the record is one of unceasing effort on the part of the United States to establish the rights of American citizens who are Jews, and of continued declination of Russia to live up to her treaty stipulations. The threatened expulsion from St. Petersburg of an American citizen named Pinkos, in 1880, was the occasion for the presentation of energetic notes of remonstrance by John W. Foster, the American minister to Russia. He acted not alone of his own responsibility, but was the recipient of specific instructions from the secretary of state, William M. Evarts. In the course of one of Evarts' letters of instruction the attitude assumed by the United States was clearly set forth in the following terms: "In the view of this government the religion professed by one of its citizens has no relation to that citizen's right to the protection of the United States" ("Am. Jewish Year Book," 1904-5, p. 287). The first protests of Foster and Evarts, inasmuch as they brought forth no satisfactory replies, were succeeded by others of the same tenor, in one of which Evarts stated "that we ask treaty treatment for our aggrieved citizens, not because they are Jews, but because they are Americans" (*ib.* p. 290). All the answers of the Russian Foreign Office are based on the claim that the proscriptive laws against the Jews were in existence prior to the treaty of 1832, that they, therefore, must be assumed under the treaty, and, furthermore, that the Jewish question in Russia was complicated by economic and other difficulties. These views were answered in the able despatch of James Blaine, secretary of state, of July 29, 1881. This despatch covers in considerable detail the whole of the American contention, and is so forcibly put that subsequent consideration of the same subject by the Department of State has been unable to add much to it ("For. Rel. U. S." 1881, p. 1030). As continued remonstrances during subsequent years led to no results, in 1893 the Department of State took the stand that it could not acquiesce in the action of Russian consuls in asking the religion of American citizens desiring to travel in Russia before granting a visé to their passports, and refusing Jews. The government regarded this as the "assumption of a religious inquisitorial function within our own borders, by a foreign agency, in a manner . . . repugnant to the national sense." In 1895 this view was forcibly presented to the Russian government by the American minister, Clifton R. Breckenridge, and in July of that year the Department of State took the attitude that a "continuance in such a course, after our views have been clearly but considerately made known, may trench upon the just limits of consideration" (*ib.* pp. 295, 297). But in spite of the presentation of the American contention in every possible light and with all possible emphasis, Russia stubbornly refuses to live up to her treaty obligations.

Russian Passports.

In April, 1902, at the instance of Henry M. Goldfogle, a member of Congress from New York, the House of Representatives passed a resolution calling upon the secretary of state to inform the House "whether American citizens of the Jewish religious faith holding passports issued by this government are barred or excluded from entering the territory of the Empire of Russia," and what action concerning the matter had been taken by the government. A few days later Secretary Hay replied, stating in brief what efforts had been made by the United States for the protection of American citizens in Russia, and added that though "begun many years ago . . . [they] have not been attended with encouraging success" (*ib.* pp. 301, 302).

In Jan., 1904, Goldfogle introduced another resolution, requesting the president to resume negotiations with Russia looking to the recognition of the validity of American passports irrespective of the religion of the holder. This resolution gave rise to notable addresses on the part of a number of members of the House, and was passed, in substance, in April of that year (*ib.* pp. 304, 305). In consequence of this resolution the question of American passports was taken up anew by the Department of State during the summer of 1904. The Russian reply made at that time was to the effect that a commission had been created in 1903 to consider the revision of the passport regulations, and that the desires of the United States would be brought to the attention of that commission. In his annual message, Dec., 1904, President Roosevelt wrote vigorously against the Russian attitude, characterizing it as "unjust and irritating toward us." In Feb., 1905, a committee of members of the House of Representatives was formed, with Wachter of Maryland as chairman, to urge further action by the Department of State. As yet nothing significant has been accomplished.

Kishinef Petition.

The massacres at Kishinef in April, 1903, aroused indignation throughout the United States. Though in response to a cable of inquiry sent by Secretary Hay to Ambassador McCormick at St. Petersburg, asking if relief could be sent to the sufferers, the ambassador stated that he was informed officially that there was no distress or want in southwestern Russia, nevertheless mass-meetings were held in almost every city of importance, and the comments in the newspapers portrayed the feelings of horror of the American people. A practical turn was given by the collection of considerable sums to alleviate the misery of the unfortunates. In the hope that if the attention of the czar were directly brought to the plight of the Jews in his dominions their condition might be alleviated, the Independent Order of B'nai B'rith took measures to prepare a petition for transmittal to him. On June 15, 1903, a committee of the order waited upon Secretary Hay and President Roosevelt, and presented a tentative draft of the petition. This having met with their approval, it was then circulated throughout the United States, and over 12,500 signatures of Christians and Jews in all walks of life were appended to it. On July 15 the American representative at St. Petersburg was instructed to ask an audience of the minister of foreign affairs in order to find out whether the petition, which was given in full in the despatch, would be received by the minister to be put before the czar. The minister declined to receive it, and the bound copy with the signatures was placed by Secretary Hay in the archives of the Department of State in Oct., 1903. Though the petition did not reach its destination, its words attained world-wide publicity, and its object was in a measure accomplished in this way (Adler, "Voice of America on Kishineff," 1904).

Throughout the history of the United States the government has insisted with great force upon the equal treatment of all American citizens in foreign countries, irrespective of race or creed. Further, it never has failed to intercede with foreign governments on humanitarian grounds, whenever the opportunity arose, in behalf of Jews who were being persecuted or of those to whom life was rendered precarious by inhuman proscriptive laws. A considerable number of Jews have held diplomatic posts, among the more prominent being Mordecai M. Noah, consul to Tunis, 1813-16; Edwin de Leon, consul-general to Egypt, 1854; August Belmont, secretary of legation at The Hague, 1853-55, and minister resident, 1855-58; Oscar S. Straus, minister to Turkey, 1887-89, 1897-1900; Solomon Hirsch, minister to Turkey, 1889-92; B. F. Peixotto, consul to Bucharest, 1870-76; Simon Wolf, consul-general to Egypt, 1881; Max Judd, consul-general to Vienna, 1893-97; and Lewis Einstein, third secretary of embassy at Paris, 1903, and London, 1905.

4. Education: Early in the history of the first Jewish congregation in New York there was attached to the synagogue a school in which secular as well as Hebrew branches were taught. It was one of the earliest general schools in America; poor children received instruction gratis. Religious instruction was established in connection with most of the early synagogues. For ordinary secular education the Jews resorted, in large measure, to the schools and colleges. There was a Jewish matriculate at the University of Pennsylvania, for instance, as early as 1772. The older communities, however, before the general establishment of the public-school system, frequently provided regular instruction in the secular branches. These schools ordinarily were adjuncts of the religious schools maintained by the congregations. In Philadelphia as early as 1838 a general Sunday-school, quite irrespective of congregational organization, was established, largely through the instrumentality of Rebecca Gratz, who was its superintendent and president until 1864. This was the beginning of a movement, which has spread throughout the country, for the organization of educational work along lines quite independent of congregational activities.

A similar school was organized in Charleston, S. C., in the same year; in the following year, one in Richmond, Va.; in 1845 this movement spread to New York, being taken up first by the Emanu-El Society, although the Shearith Israel congregation had started a Hebrew-school system as early as 1808. In 1848 the Hebrew Education Society was founded at Philadelphia—originally a school for general instruction in the ordinary branches up to and through the grammar-school grade, together with instruction in Hebrew and in the Jewish religion. In 1864 the Hebrew Free School Association was incorporated

Free Schools.

in New York; and throughout various states of the Union a movement gradually spread for the organization of free religious schools which would bring into a common-school system children from the various congregations in each city. These were largely intended to supersede the private institutions that had hitherto existed. They were, in the main, carried on by volunteer teachers; and their distinguishing feature was that the instruction was usually conducted by native-born persons and in the English language, as against the German teaching in the congregational schools.

Technical Schools.

The whole trend of this educational work was toward the unification of the community and the broadening of the interests of the individual members, with a tendency to overcome the narrowness of the congregational life that had prevailed. Within the last decade or so there has been a decided reaction; and religious schools and Sabbath-schools have been highly organized in connection with individual congregations. Particular stress is laid upon them by the congregations, which derive from them much of their communal strength. While many of the Hebrew education societies and schools continue in existence, they do not develop or flourish as might be expected; in fact, since 1882 they have largely taken upon themselves an entirely new function. With the sudden arrival in the United States of a large number of Russian Jews having no knowledge of the English language, and in many cases without any particular handicraft, there devolved upon the American Jewish community the necessity of providing, first, day- and night-schools for teaching English to the new arrivals, and, second, manual-training and technical schools. These have been established in New York, Philadelphia, Chicago, and other cities, more or less with the aid of the Baron de Hirsch Fund. The most noteworthy of these educational institutions called into existence since the Russian immigration began is the Educational Alliance of New York.

Theological Institutions.

Until recently provision for higher education on specifically Jewish lines was not found practicable, though as early as 1840 the versatile and suggestive Mordecai M. Noah urged the formation of a Jewish college in the United States. His project met with no response. Nor was I. M. Wise more successful when in 1855 he endeavored to establish a theological college in Cincinnati under the name of "Zion Collegiate Institute." In 1867 the scholarly and enterprising Isaac Leeser, however, established Maimonides College at Philadelphia. It was intended that general collegiate instruction should be provided there, though naturally the Jewish branches were to be given particular attention. A certain measure of cooperation with the University of Pennsylvania was planned, and the idea held in mind was that the college should serve as the capstone to the scheme of education builded by the Hebrew Education Society. The college was, however, much ahead of the times, and after a few years of languishing life passed out of existence. Not until nearly twenty years thereafter was the first institution for the training of rabbis and teachers founded. This was the Hebrew Union College of Cincinnati, established in 1875 by the Union of American Hebrew Congregations, an organization created at that time for the purpose, and mainly at the instance of I. M. Wise. The existence of the college has been continuous, and, though theoretically without partizan bias, it is practically the representative of the Reform wing in America. Graduates from this institution are to be found in charge of congregations in nearly every city of importance in the country. Rev. Dr. K. Kohler is president (1905), and there is a faculty of ten professors and several instructors. In 1886 there was established in New York the Jewish Theological Seminary, also for the training of rabbis and teachers, and representing the Orthodox wing of the community. The reorganization which this institution underwent in 1901-2 resulted in the calling of Dr. S. Schechter to its presidency. At the same time it was richly endowed, and in 1903 took possession of a new building, the gift of Jacob H. Schiff. Its library, largely the gift of Judge Mayer Sulzberger, contains one of the greatest collections of Hebraica. In 1893, through a trust vested by Hyman Gratz in the Mickvè Israel congregation, Gratz College was founded in Philadelphia, which is devoted to the preparation of teachers for Jewish schools, practically occupying the place of a normal school. The largest sum ever made available for the promotion of Semitic investigation is that bequeathed in 1905 by Moses A. Dropsie of Philadelphia for the establishment of a Jewish college along broad lines, for instruction "in the Hebrew and cognate languages and their respective literatures, and in the rabbinical learning and literature." The amount of this bequest is about $800,000.

Throughout the United States there have been established in connection with the various congregations, and also independently, Young Men's Hebrew Associations and other societies which are to a certain extent educational in their character. They usually maintain small libraries and provide lecture-courses on secular and religious topics. In 1893 there was founded the Jewish Chautauqua Society, which has branches all over the country and bears the same relation to the regular schools and colleges as does the University Extension movement, as interpreted in America, to regular colleges for university work. The Council of Jewish Women has engaged to a considerable extent in educational work among its own members. In 1886 the Reform wing of American Jewry organized at Cincinnati a Hebrew Sabbath-School Union for the purpose of promoting uniformity and approved methods in Sabbath-school instruction. In 1900 there were in the United States 415 Jewish educational organizations, 291 of which were religious schools attached to congregations, with 1,127 teachers and an attendance of about 25,000 pupils. There were also 27 Jewish free schools, chiefly in large cities, with about 11,000 pupils and 142 teachers.

Three societies have been organized in the United States to issue Jewish publications—the first, in Philadelphia in 1845; the second, in New York in 1873; and the third, in Philadelphia in 1888. This

Publication Societies and Libraries.

last is a flourishing organization, and has issued many instructive and important works. Among the educational activities should also be mentioned the American Jewish Historical Society, organized in 1892, which in its twelve volumes of publications has made notable contributions to American Jewish history. Associated with many of the schools are circulating and reference libraries—notably the Leeser Library of the Hebrew Education Society of Philadelphia—and there are several independent ones, the largest of which is the Aguilar Library in New York, founded in 1886. The Maimonides Library of the Independent Order B'nai B'rith in New York was organized in 1851. The last two are now merged in the New York Public Library, which itself contains the largest collection of Judaica and modern Hebraica in the country. The Order B'nai B'rith and many other orders and lodges did pioneer work in the education of their members and included lectures among the educational features. The various Zionist societies throughout the country make educational work along Jewish lines one of their principal activities.

5. **Philanthropy:** The measure of the American Jewry's philanthropic activity is full to overflowing. From the beginning of direct aid of individual to individual, philanthropy has progressed until it now devotes a large part of its endeavor to preventive work—the higher philanthropy—along the most approved scientific lines. In this the Jewish organizations have often been the pioneers. Dating from the days of the first arrivals, the ideal constantly maintained has been that none of the Jewish poor should become a charge upon the general community.

The simple charity of the first settlers was soon superseded by the dispensing of collective funds through the congregations. But this did not take the place of the "personal service" of our time, since the care of a needy family by one more favorably situated is one of the commonest phenomena of the earlier days. Soon, as the population increased and its needs outgrew individual or even congregational generosity, societies with specific objects were started. Some were established for the visitation of the sick and the burial of the dead; some, under congregational direction, for general charitable purposes; others for the distribution of unleavened bread at Passover. Gradually hospitals for the care of the sick, asylums for orphans, and homes for the aged were established. At first a large measure of volunteer work lightened the burden of the community, but this, though never entirely superseded, has had to give way to professional and trained service. Similarly, the small societies of the early days found it advantageous to cooperate, resulting in the formation of the United Hebrew Charities, which took general charge of all philanthropic work except that of hospitals and orphan asylums. In recent times the problem has become so complex that in a number of cities all of the charitable organizations have been federated, and the funds collected from all sources distributed pro rata to the various constituent organizations. The first Jewish hospital, the Mount Sinai, was established in 1852 in New York, and the Independent Order B'nai B'rith Home for the Aged and Infirm in 1848 at the same place. The first orphan asylum was that of New Orleans, established in 1855, though one had been projected in New York as early as 1829.

The Russian immigration, which has brought so many perplexing philanthropic and educational problems to the surface, has made itself felt in a particular degree on account of the necessity for the development of cooperative scientific philanthropic methods. The federated associations referred to have been found necessary because of the increasing inadequacy of the simpler methods of the earlier days to cope with the new conditions, and because of the fact that relief, to be effective, must be administered not only from the standpoint of the poor, but with a view to the promotion of the best interests of the community at large. Trained experts in this work have been developed, and in the larger cities the more extensive systems of relief are under their direction, though they in turn are controlled by volunteer boards of trustees. Out of the conditions just noted has developed the National Conference of Jewish Charities of the United States, organized at Cincinnati in 1899, with thirty-eight relief organizations composing its membership, distributed throughout the country. Its seat is at Cincinnati, and the objects it furthers are the discussion of the problems of charity and the promotion of reforms in administration, with a view of accomplishing uniformity of action and cooperation. Annual conferences for the reading and discussion of papers are held. The more or less mechanical methods by which relief must be distributed on the large scale now found necessary, with the element of personal sympathy largely eliminated, have, however, caused a reaction. In recent times societies, largely congregational, have been organized, whose object is the promotion of personal service in looking after the welfare of the unfortunate. See SISTERHOODS.

The numerous fraternal orders, of which the B'nai B'rith (1843), the Free Sons of Israel (1849), the B'rith Abraham (1859), and the Sons of Benjamin (1877) are the most important, do a large measure of charitable and beneficial work.

Baron de Hirsch Fund.

The inability of the Jews of the United States to bear the tremendous strain put upon their resources by the Russian immigration, prompted Baron de Hirsch in 1890 to come to their aid and to establish the Baron de HIRSCH FUND ($2,400,000 originally; since grown to $3,300,000), to be administered by a board of trustees named by him. Its annual income, amounting to about $125,000, is expended in looking after the reception of immigrants, the promotion of English and mechanical education, and, through the Jewish Agricultural and Industrial Aid Society (1899), the encouragement of farming and the transfer of industries to rural communities. The last-mentioned branch of the Fund and its related organization, the Industrial Removal Office, receive large subventions also from the JEWISH COLONIZATION ASSOCIATION. A town and agricultural colony were founded at Woodbine, N. J., in 1891, followed by an agricultural and industrial school at the same place in 1894. Other colonies under the same direction have been established at Alliance, Carmel, and Rosenhayn in the same state. At the present time (1905) the total number of colonies in New Jersey is about 2,500, but not more than half of the adults are engaged in farming and its related work. Industrial establishments have been introduced, and a large part of the several communities is employed in them. Other colonists have been aided in removing to New England, particularly to Connecticut, where about 600 persons are now engaged in agricultural pursuits, mainly dairy-farming. Efforts at the establishment of agricultural colonies in various other parts of the country have been made, but they have almost invariably been ultimate failures (see AGRICULTURAL COLONIES IN THE UNITED STATES).

The National Farm School, established through the instrumentality of Dr. Joseph Krauskopf in 1896, at Doylestown, Pa., aims to train boys for agricultural careers, and has met with some measure of success. Its pupils number about forty. There are two charitable organizations with a national field of activity, the ALLIANCE ISRAÉLITE UNIVERSELLE, which has had branches in the United States since 1868 (eight in 1905), and the Jewish Hospital for Consumptives at Denver, Colo., founded in 1890. A noteworthy charity is that instituted in New York in 1890 by Nathan Straus for the distribution to the poor, at nominal cost, of milk carefully prepared in accordance with the most scientific hygienic principles. Similar institutions have been aided by him in Philadelphia and Chicago. Statistical reports show a large reduction in infant mortality as a result of this efficient remedial measure.

6. Religious Development: As elsewhere, the religious life of the Jews in the United States has been centered for the most part about the congregations. The lack of theological seminaries until a comparatively late period necessitated that religious leaders should be brought from abroad. England, Germany, and to some extent Holland supplied the incumbents for pulpits in the earlier days. Naturally Germany furnished the large majority between 1840 and 1881, since which time, as in so much else, Russia has been predominant. Sephardim were at first in the majority, and organized the four earliest congregations in the country; namely, those of New York, Newport, Savannah, and Philadelphia. As early as 1766 a translation of the prayers into English by Isaac PINTO — probably the first English-Hebrew prayer-book ever issued—was published in New York.

In Jamaica and in Canada there have always been more or less direct relations with England; but in the United States the entire religious life of the Jews has been especially characterized by the absence of dependence upon any European authority, as well as by the absence of any central authority in America. Congregational autonomy has been emphasized, and is perhaps the most striking characteristic of American Jewish religious development.

Reform Movement Begun in Charleston.

Prior to 1825 all the congregations followed the Orthodox ritual. In that year, however, a movement for ceremonial reform began in Charleston, whose congregation was made up almost exclusively of Sephardim. Meeting with some success at first, the movement soon languished, only to be revived upon a more enduring basis in 1840. The Reform movement made no headway until about the middle of the nineteenth century, when Isaac M. Wise at Albany gave it considerable standing. But little was accomplished, however, until the arrival in the United States of David Einhorn and, later, Samuel Hirsch. Under the influence of these men and of other rabbis —principally from Germany—the trend toward alterations in the liturgy and ritual set in very strongly about 1860. In 1869 attempts were made to formulate the principles of Reform Judaism, followed by others in 1871 and 1885. But the large amount of autonomy common to all congregations and the absence of any generally recognized authoritative head have rendered any acceptance of a program by all congregations impossible. As a consequence the Reform movement varies from the extremes of Sunday services only, on the one hand, to a conservatism that lends its support to an Orthodox seminary, on the other. The reaction against excessive radical tendencies attained force about 1880, resulting in the formation of an intermediate or distinctly conservative group. This wing has grown in importance and has been largely instrumental, in cooperation with the outspokenly Orthodox, in the reorganization of the Jewish Theological Seminary on a firm basis. One of the results of Reform was the introduction of changes in the prayer-ritual, culminating in the adoption by most congregations of a Union Prayer-Book in 1895. This is not used universally, and individual idiosyncrasy still shows a decided preference for other forms.

An outgrowth of certain phases of the trend toward extreme liberalism was the society for Ethical Culture, founded in New York by Prof. Felix ADLER in 1876, and still claiming numerous adherents (see ETHICAL CULTURE, SOCIETY FOR).

The Reform movement has not failed to arouse a vigorous opposition from the representatives of the Orthodox rite; chief among them, in the days of the inception of Reform, was Isaac LEESER, to whom Sabato MORAIS proved an able successor. In the main, holding that its principles, having been tried by time, needed no defense, the representatives of Orthodoxy have supported their views with an intelligent perception of the needs of the new environment and conditions. The Orthodox seminary already referred to is to some extent the outgrowth of a desire effectively to counteract the inroads of Reform, as also to render a service in fitting the ancient forms to American conditions. The influx of Russian Jews during the past twenty-five years has given to the Orthodox greatly increased strength, for the Reform movement has made but slight impression upon the Russian mind as yet.

Indicative of a recognition that congregational autonomy is not free from a tendency to develop into a characterless individualism are the formation of the Union of American Hebrew (Reform) Congregations in 1873, and, more recently (1889), the establishment of the Central Conference of American Rabbis. A recent development has been an agitation for the calling of an American Jewish synod. As a means of strengthening Orthodox Judaism a Union of Orthodox Jewish Congregations in the United States and Canada was formed in 1898, followed by the creation of a similar organization, representing Russian Orthodoxy, in 1901. A Society of American Cantors was established in 1894. For further details see AMERICA, JUDAISM IN, and REFORM JUDAISM.

7. **Military, Naval, and State Service:** From the Dutch settlements in Brazil and other parts of South America the services rendered by the Jews to the states of their adoption or nativity have been largely in excess of their proportionate share. It is likely that a few of the more adventurous pioneers engaged in conflicts with the Indians, and, as already mentioned, Asser LEVY, as early as 1655, claimed, on behalf of himself and his associates, the right to serve in Stuyvesant's expedition against the Swedes on the Delaware, instead of paying a tax for exemption from military service. An occasional Jewish name appears in the rosters of those serving in the colonial expeditions against the French and Indians, and one or perhaps two Jews were with Washington on his expedition across the Alleghanies in 1754, and were among the recipients of grants of land for their services.

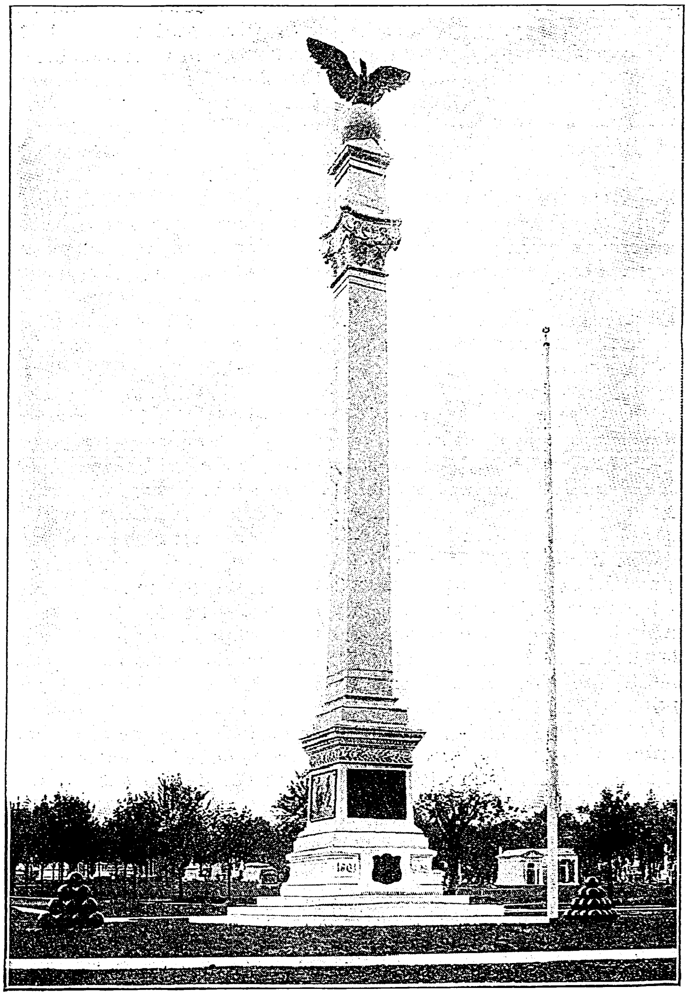
Monument Erected in Memory of the Jewish Soldiers Who Died in the Civil War, Cypress Hill Cemetery, Brooklyn, New York.
(From a photograph.)

At the outbreak of the Revolutionary movement and before the formation of strong parties was brought about, the Jews were almost to a man supporters of the colonial contentions. Though numbering only a bare 2,000 in a total population of 2,000,000, they had developed large commercial interests in Newport, Philadelphia, Charleston, Savannah, and New York. None the less, in all these cities they were ardent supporters of the various measures of non-importation designed to frustrate the British acts, and this in the face of the fact that they were greatly engaged in intercolonial and English trade and in some places, as in Philadelphia and Newport, were the largest ship-owners. At least eight Philadelphia Jews were among the signers of the non-importation resolutions adopted in that city in 1765, and five subscribed to those of New York in 1769. When war actually broke out Jewish names occurred on the first rosters. Though no complete figures have been compiled, it is probable that not less than 100 officers and men served at one time or another in the Revolutionary war. Noteworthy in this connection are the forty Jews among the sixty men who composed Capt. Richard Lushington's company of Charleston. Twenty-four officers have been counted, among the most distinguished being Lieut.-Col. David S. FRANKS, Lieut. Isaac FRANKS (lieutenant-colonel of Pennsylvania militia, 1794), and Major Benjamin Nones. The slight increase in the Jewish population between the close of the Revolutionary war and the outbreak of the War of 1812, and the divided sentiments which prevailed during the latter war, render it likely that less than fifty Jews participated in it, and none appears to have gained special distinction. In the Mexican war about sixty Jews saw service, the most prominent being Major and Surgeon David de LEON, who twice received the thanks of Congress for gallantry, and who as surgeon-general of the Confederate armies organized their medical departments.

The effect of the increase of the Jewish population between 1848 and 1860 is shown in the military records of the Civil war. Between 7,000 and 8,000 Jews, in all ranks, saw service on both sides of this terrible conflict, some with rare distinction. Included in this number are 9 generals, 18 colonels, 8 lieutenant-colonels, 40 majors, 205 captains, 325 lieutenants, 48 adjutants, etc., and 25 surgeons. In the recent Spanish-American war (1898) Jews formed a far greater proportion of the forces, and served with distinction. The numbers engaged were as follows: Officers: army, 32; navy, 27; non-commissioned officers and men: army, 2,450; navy, 42.

A considerable number of Jews have always been found in the regular army and navy. As officers the following have been conspicuous: Major Alfred MORDECAI (1804-87), expert on ordnance and explosives; Commodore Uriah P. LEVY (1792-1862), secured the abolition of corporal punishment in the navy; Capt. Levi M. HARBY (1793-1870); Capt. Adolph MARIX (1848); Col. Charles H. LAUCHHEIMER (1859); and Capt. E. L. ZALINSKI (retired 1894).

From the days when Georgia was a colony and a Jew occupied the governor's chair, and from those when Haym SALOMON not only sustained the weak credit of the Congress of the Revolution but out of his private purse supported some of the most prominent of the leaders of the time when, without his aid, the country would have been deprived of their services, down to the appointment in 1902 by President Roosevelt of Oscar S. STRAUS to the position of successor to the late President Harrison as member of the Permanent Court of Arbitration at The Hague, there has been a full record of service.

Though five Jews have been elected to the Senate (David L. YULEE [1845-61]; Judah P. BENJAMIN [1852-61]: Benjamin F. JONAS [1879-85]; Joseph SIMON [1897-1903]; and Isidor RAYNER [1905]), it is a noteworthy fact that none of these has ever held a position of leadership in the Jewish community, and their selection has been made irrespective of any support from specifically Jewish sources. Nor has any, with the exception of Judah P. Benjamin, attained a position of leadership among his colleagues in the Senate. Benjamin's services to the Confederacy as secretary of state after his resignation from the Senate, and his subsequent career in England stamp him as the foremost Jew of American birth. The House of Representatives has had about forty Jewish members, of whom four are serving at the present time. Henry M. GOLDFOGLE, representing a constituency made up largely of Jews, has displayed an intelligent activity in promoting measures of specifically Jewish interest, and has taken a prominent part in the endeavor to compel Russia to recognize American passports held by Jews. In 1904, moreover, both political parties adopted declarations in their platforms, pronouncing in favor of the institution of measures to insure the equal treatment and protection of all American citizens sojourning or traveling in foreign countries; and in his message to Congress of Dec., 1904, President Roosevelt spoke vigorously against the Russian attitude as affecting American Jewish citizens. Of Jews who have served their communities in the lesser offices, ranging from that of city alderman or councilman to the higher state positions, the numbers are so great that no account is possible here. Yet space must be allowed for the mention of Judge Mayer SULZBERGER of Philadelphia, conspicuous among American Jews not only by reason of his exceptional learning, but also because of his activity in all fields of Jewish activity.

Especially noteworthy also is the fact that the first statue presented to the United States, thereby originating Statuary Hall in the Capitol at Washington, was the gift, in 1838, of a Jew, Lieutenant, later Commodore, Uriah P. LEVY. The statue is one of Thomas Jefferson, in bronze, and was executed by the French Jewish sculptor David d'Angers.

8. Civil and Political Rights: It was within the bounds of what soon became the United States that Jews for the first time in modern history were put upon a plane of absolute equality with other races. Rhode Island, founded by Roger Williams as a refuge for the persecuted of all forms of religious beliefs, welcomed the Jews not less than others. For that reason the Jewish community in that colony attained prominence at an early date, and contributed largely to its development along commercial lines. New York, South Carolina, Pennsylvania, and Georgia gave the Jews a generous welcome as well, and attracted in consequence considerable Jewish communities at an early period of their respective histories. The unfavorable environment of Puritan New England, which actuated Roger Williams to establish his colony as a protest against the illiberal views which predominated in the adjoining colonies, rendered the establishment of any sort of Jewish community in their midst an impossibility. This was all the more remarkable since the earlier forms of government and laws were fashioned in a manner upon Old Testament lines. This was particularly the case in Massachusetts (whose first criminal code [1641] gave chapter and verse from the Bible as its authority), as also in Connecticut. The records of the colony of New Haven, founded in 1638, have a distinctly Old Testament character, and Biblical precedent is quoted for almost every governmental act. One can form some opinion of the measure of Old Testament influence when one considers that in the code of colony laws adopted in New Haven in 1656 there are 107 references to the Old Testament to 29 to the New, and of the latter 5 are of an ecclesiastical character.

But Jews as individuals contributed little or nothing to direct the trend of the colonial legislation of this early period. The few who arrived previous to the birth of liberal ideas during the period of the Revolution were contented to be allowed the rare opportunity of living in unmolested exercise of their religion, and made no contest for political rights, though an occasional bold character, such as Asser LEVY and Rabba Couty, helped much to make it known that the heavens would not fall if a Jew were accorded certain political privileges. The participation of Jews in the control of the Dutch West India Company caused the extension of liberal political ideas to the colony of New Amsterdam, and they do not appear to have been seriously curtailed after the English occupation. Jews were naturalized occasionally in most of the colonies elsewhere than in New England; and in New York they appear to have voted for state officials before 1737 (see page 348). Under the Parliamentary Act of 1740 foreigners who had been resident in the British colonies for a period of seven years could be naturalized without taking the sacrament, merely an oath of fidelity taken upon the Old Testament being required. Before 1762 there is record that thirty-five Jews availed themselves of this privilege, and after that date many others must have taken the oath. Georgia, Rhode Island, and South Carolina placed no obstacles in the way of a Jew holding any office, though in most of the other colonies Jews were barred because of the necessity, on the assumption of office, of taking an oath either "upon the true faith of a Christian" or declaring a belief in the divine inspiration of the New Testament. Similarly, in the more illiberal colonies the right of suffrage was restricted to Christians, though it is likely that the restrictions were not severely enforced.

Naturalization Act of 1740.

Though the constitutions established during the Revolutionary period fixed no religious qualifications for the suffrage, except that of New Hampshire, they were far more stringent where the matter of holding office was concerned. All but Rhode Island, New York, and South Carolina restricted office-holders to those professing the Christian religion, and this too in spite of the fact that the preambles to most of the constitutions proclaimed emphatically the rights to which man was by nature entitled. To men of logical mind, like Jefferson and Madison, this inconsistency was always a thorn in the flesh, and in their own state, Virginia, they soon began an agitation that culminated in 1785 in the passage of the Religious Freedom Act. This liberal movement was responsible for the guaranties embodied in the ordinance of 1787, which effectively insured for all time the fullest degree of civil and religious liberty in the territory northwest of the Ohio River. Within a few months the same idea was written in the Constitution, which provides that "no religious test shall ever be required as a qualification to any public office or public trust under the United States"; this clause, strengthened by the first amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," fixed the federal law and established the absolute equality of citizens of all creeds in all the territory over which the United States had control. Though there is no evidence that Jews had any direct hand in placing this fitting capstone to the constitutional structure, the influence exerted by the example of so commanding a figure as Haym Salomon, and the services rendered the United States by the Jewish soldiers in the field, probably played their part. In this connection may be mentioned the petition which Gershom Mendes Seixas, Simon Nathan Asher Myers, Barnard Gratz, and Haym Salomon, the mahamad of the Mickvé Israel synagogue of Philadelphia, on Dec. 23, 1783, sent to the Council of Censors of Pennsylvania praying for the removal of the declaration of belief in the divine inspiration of both the Old and the New Testament as a qualification for membership in the Pennsylvania assembly; and the letter which Jonas Phillips addressed to the Federal Convention, Sept. 7, 1787, requesting that it abolish the same qualification ("Publ. Am. Jew. Hist. Soc." No. 2, p. 107). Before the close of the century there was great advance in conforming the state constitutions to the more liberal federal constitution. The spread of democratic ideas, started by the election of Jefferson to the presidency, which was characteristic of the first quarter of the nineteenth century, broke down the barriers of intolerance everywhere but in Maryland, and that state gave way just as the period was brought to a close. The effective work accomplished by the Cohen and Etting families in pushing through the "Jew Bill" after more than twenty-five years of agitation has already been referred to and can be found treated in detail in the article Maryland. It is the only instance in American history where the establishment of a fundamental constitutional principle can be credited directly to the specific labors of individual Jews.

Principle of Religious Liberty.

There have been numerous instances in which Jews have come in conflict with the universal Sunday laws. In practically all cases the right of the state to enact Sunday laws as police regulations has been sustained. The statutory laws of New York and Indiana exempt one who observes some day of the week other than the first day and refrains from labor thereon, from suffering prosecution under the Sunday laws ("Publ. Am. Jew. Hist. Soc." No. 11, p. 101). In 1901 S. H. Borofsky, a member of the Massachusetts House of Representatives, introduced a bill exempting persons who observed the seventh day as Sabbath from any penalty for laboring on the first day. The bill passed the House, but was defeated in the Senate. That the Sunday laws in many cases inflict direct hardship upon large sections of the Jewish community can not be denied, and any interpretation of them except as police regulations would undoubtedly be construed as infringements upon the religious liberty of the individual. A solution of the difficulty might be found in the general adoption of the New York and Indiana statutes, but there is as yet no indication of any movement to bring this about. In cases where Jews are interested parties or witnesses, objection has at times been raised against going to trial or giving testimony on the seventh day of the week. Occasionally a postponement has been allowed or a witness excused, but the prevailing attitude of the courts has been that where duties to one's religion and to the state come in conflict the latter must prevail. The fact that there has been a general tendency on the part of even the higher courts to maintain that this is a Christian country, and that legislation which is in conflict with the doctrines of Christianity can not be allowed to prevail, has not failed to arouse decided opposition in many Jewish quarters.

Sunday Laws.

9. Science, Art, Literature, and the Learned Professions: Jews have been members of all the learned professions—principally the legal and medical—and they have contributed notably to the advancement of nearly all the sciences and of the fine

Jews Eminent in All Departments.

arts. Many eminent physicians, medical writers, and professors in medical schools are Jews. There has been at least one distinguished Hebrew sculptor, Moses EZEKIEL, and there are several others of rank, among whom Ephraim KEYSER and Katherine M. Cohen should be mentioned. Louis LOEB is one of the leading painters of the country, and has done illustrating of a high order; the Rosenthals of Philadelphia, father and son, are distinguished as etchers and engravers. Among other artists of note are Toby Rosenthal, L. Dessar, E. C. Peixotto, Henry Mosler, and Albert E. Sterner; Leo Mielziner is both sculptor and portrait-painter. As caricaturists Henry Meyer and F. Opper have made their mark. Bernard Berenson is one of the foremost living art-critics, and Charles Waldstein is one of the leading authorities on ancient art. Jews are also found as inventors, *e.g.*, Emil Berliner, inventor of the telephone-transmitter, and Louis E. and Max Levy, inventors of photoengraving processes; as architects, such as Dankmar Adler of Chicago, and Arnold W. Brunner of New York; and as engineers, the most distinguished of whom is Mendes Cohen of Baltimore, one of the pioneer railroad-builders of the country, and at one time president of the American Society of Civil Engineers.

Many Jews hold professorships in colleges: M. Bloomfield and J. H. Hollander at Johns Hopkins; Franz Boas, Richard Gottheil, and E. R. A. Seligman at Columbia; Morris Loeb at the University of New York; Morris Jastrow and Leo S. Rowe at the University of Pennsylvania; Joseph Jastrow at the University of Wisconsin; Charles Gross at Harvard; Ernst Freund at the University of Chicago; Jacques Loeb at the University of California; Isidor Loeb at the University of Missouri; while a much larger number are assistant professors or instructors. Simon FLEXNER is one of the leading pathologists, and is director of the Rockefeller Institute of Medical Research; and Franz Boas is eminent as an anthropologist.

The most distinguished Jewish writer of poetry in the United States was Emma LAZARUS; Michael Heilprin gained eminence as an editor and writer, as have Louis Heilprin as an encyclopedist, Angelo Heilprin as a geologist, and Fabian Franklin as a mathematician; A. Cahan, Ezra S. Brudno, Annie Nathan Mayer, Mary Moss, and Emma Wolf are successful novelists; and Morris Rosenfeld is a gifted Yiddish poet. Martha Wolfenstein has written Jewish tales of rare literary charm.

Newspapers.

Of Jewish periodicals and newspapers published in the United States the number has been legion (see PERIODICALS). The wide distribution of the Jewish community and the marked division into the Orthodox and Reform camps have rendered impossible the establishment of one central organ for the Jews of the country, as in England. Weekly newspapers, largely of local interest, though containing much readable material upon general Jewish affairs, and making some pretense to produce articles of literary quality, are published in all the large cities. The first Jewish periodical published in the United States was "The Jew," issued at New York in 1823–1825; and unquestionably the most significant was the "Occident," published at Philadelphia by Isaac LEESER from 1843 to 69 (the last volume edited by Mayer SULZBERGER).

Among the more important weeklies are "The American Israelite," Cincinnati, 1854; "The Jewish Messenger," New York, 1857–1902; "The Hebrew," San Francisco, 1863; "The American Hebrew," New York, 1879; "The Jewish Exponent," Philadelphia, 1887; "The Reform Advocate," Chicago, 1891; and "The Jewish Comment," Baltimore, 1895. At the present time three Jewish monthlies are issued: "The Menorah" (1886), organ of the B'nai B'rith and the Jewish Chautauqua; "The Maccabean" (1901), the Zionist organ; and "The New Era Literary Magazine" (1903); all published at New York. The United Hebrew Charities of New York also publishes a magazine, "Jewish Charity," devoted to sociological work, and there are numerous publications of a similar nature issued by other philanthropic organizations.

Several periodicals have been published in German, and, since the Russian immigration, a number in Hebrew. All of these have been organs representing specifically Jewish religious and literary interests. In this respect they have differed from the multitudinous issues of the Yiddish press which have seen the light since 1882, and which, though reflecting Jewish conditions, have in only a few instances had any religious cast; they have been more literary and scientific than religious.

Music and the Stage.

In music a number of Hebrews have acquired a reputable position; and Fanny Bloomfield-Zeisler is one of the greatest of living pianists. Jews are prominent also as actors and as dramatic authors. Among actors of bygone times may be mentioned Aaron J. Phillips, who first appeared in New York at the Park Theater in 1815 and was a very successful comedian; Emanuel Judah, who first appeared in 1823; and Moses S. Phillips, who acted at the Park Theater in 1827. Mordecai M. NOAH, best known as journalist, politician, and diplomat, was also a dramatic author of considerable note. Other dramatists and authors were Samuel B. H. Judah (born in New York in 1790) and Jonas B. Phillips; and at the present time David BELASCO is a most successful playwright. The control of theatrical productions in this country is mainly in the hands of Jews at the present time. The introduction of opera into the United States was due largely to Lorenzo da PONTE. Alfred Hertz now conducts at the Metropolitan Opera House, which is under the direction of Heinrich Conried.

10. Commerce and Industry: In commerce Jews were notably important in the eighteenth century. In the early colonial period, more especially in Pennsylvania and in New York, many of the Jews traded with the Indians. The fact that the earliest settlers were men of means, and were Spanish and Portuguese Jews who had relatives and friends settled throughout the Levant, gave them specially favorable opportunities for trading. Some were extensive ship-owners, as Aaron Lopez of Newport, who before the Revolutionary war had a fleet of thirty vessels; and David and Moses Franks of Philadelphia. Jews very early traded between the West India Islands and the North-American colonies, as well as with Amsterdam, Venice, etc.

The Jewish immigrants who arrived in America during the nineteenth century were in the main poor people who commenced trading in a small way, usually by peddling, which, before the existence of railroads, was a favorite method of carrying merchandise into the country districts. By industry and frugality they laid the foundations of a considerable number of moderate fortunes. The Jews of New York became an integral part of that great trading community.

Jews Active in Financial Circles.

The organization out of which grew the Stock Exchange of New York originated in an agreement in 1792 to buy and sell only on a definite commission; and to this document were attached the signatures of four Jews. Since then Jews have been very active in the Stock Exchange and in banking circles, both in New York and elsewhere. The great-grandson of Haym Salomon, William, is a factor of consequence in New York financial circles. Jacob H. Schiff and James Speyer are counted among the leading financiers of the country. The Jews have also taken an important part in controlling the cotton trade, and in large measure the clothing trade has been throughout its history in their hands (see below). They are likewise very prominent in the manufacture of cloaks and shirts, and more recently of cigars and jewelry.

11. Social Condition: The social organization of the Jews resident in America has differed little from that in other countries. In the early colonial period the wealthier Hebrews seem to have taken part with their Christian fellow citizens in the organization of dancing assemblies and other social functions, and clubs. Nevertheless, in the main, and without any compulsion, Jews preferred to live in close proximity to one another, a peculiarity which still prevails.

Jews and Christians Cooperate.

At the time when little toleration was shown in other countries, there were in America many interchanges of mutual good-will between Christians and Jews. Rabbi Ḥayyim Isaac Carregal was one of the close friends of Ezra Stiles, president of Yale College; and as early as 1711 the Jews of New York made a contribution of £3.12s. for the building of a steeple on Trinity Church. Gershom Mendes Seixas, minister of the Shearith Israel congregation, New York, was a trustee of Columbia College (1784–1815), although this organization was under the Episcopal Church; and the Episcopal bishop of New York occasionally attended service in the synagogue. After 1848 there arrived a large number of Jews who could not speak the English language, and to them a certain odium attached on this account; but this seems gradually to have worn off. The general American public exhibited great sympathy for the Jews in 1840 at the time of the Damascus murders, in 1853–57 at the time of the Swiss troubles, and again in 1882, 1903, and 1905 on the occasion of the persecutions in Russia. Hermann Ahlwardt, on his visit to America in 1895, found the soil an unfavorable one for his anti-Semitic propaganda, and when he projected it was protected from violence by Jewish policemen.

Though there is nothing corresponding to the anti-Semitic movements of continental Europe, an undoubted and extensive social prejudice against the Jews exists, which manifests itself in numerous petty though not insignificant ways, mainly in the Eastern States, where their numbers are greatest. It has assumed the form of excluding Jewish children from certain private schools, and their elders from clubs and some hotels.

Hebrew Clubs.

Very early the Jews in America began to form social organizations. A club was started in Newport as early as 1769; and social clubs—some comprising many members and possessed of magnificent properties—have been established in many sections of the country. The development of Hebrew social clubs has been larger in the United States than elsewhere. American Jews have also been especially given to the forming of secret orders, which, while they had primarily an educational and charitable purpose, had much social influence, and tended powerfully toward the continued association of Jews with one another when the hold of the synagogue upon them relaxed. These were supplemented later by the formation of Young Men's Hebrew Associations, which, like the orders, partake to some extent of the nature of social organizations.

A. H. F.

12. Russian Immigration: Individual Russian and Polish Jews, especially the latter, emigrated to the United States at the time of the American Revolution, among whom was Haym Salomon, one of the noblest examples of devotion to American liberty and a friend of Kosciusko. The Russian ukase of 1827 drafting Jewish boys at the age of twelve to military service (see Jew. Encyc. iii. 549b, *s.v.* Cantonists), and that of 1845 extending the conscription to Russian Poland were the starting-points of emigration to England and thence to America. The epoch-making period of 1848 and the revolt in Poland in 1863 were factors in increasing the emigration of Jews from Russia. But the Russo-Jewish emigration en masse did not begin till 1881. Prior to that date it had been restricted almost entirely to the provinces lying about the Niemen and the Düna, and the emigrants were voluntary ones who desired to better their economic condition and to tempt fortune elsewhere.

Emigration.

With the anti-Jewish riots of April 27, 1881, at Yelizavetgrad, and the later riots in Kiev and other cities of South Russia, Jewish emigration to the United States assumed an entirely different character, and received an impetus so remarkable as to create a new epoch in American Jewish history. The first group of the new class of immigrants, consisting of about 250 members of the Am 'Olam Society ("Eternal People"), arrived in New York city July 29, 1881; the third and last group of the same society arrived May 30, 1882, and was followed by streams of Russo-Jewish refugees. The immigration largely increased from 1892, and still more from 1901 (see Migration).

The forced emigration of the Russian Jews owing to their persecution by the Russian government evoked loud protests from prominent men in the United States, and much sympathy was expressed for the refugees. The most important meeting, convened by ex-President U. S. Grant and seventy others, was held Feb. 1, 1882, at Chickering Hall, New York, and was presided over by the mayor, William R. Grace. In Philadelphia a similar meeting was held a fortnight later (Feb. 15) under the presidency of Mayor Samuel King; and through the efforts of Drexel, the banker, a fund of $25,000 for the relief of the refugees was collected. Indeed, funds in aid of the Russian Jews were raised in all the principal cities of America. The Hebrew Immigrants Aid Society of the United States collected in 1882 about $300,000, of which the Alliance Israélite Universelle of Paris contributed $40,000, the General Committee of Paris $20,000, the Berlin Committee $35,000, the Mansion House Committee of London $40,000, and the New York Russian Relief Fund (Jacob H. Schiff, treasurer) $57,000. Altogether the last-named fund amounted to about $70,000. In 1883 about $60,000 more was collected, for the immediate relief of the Russian immigrants, and temporary quarters were built on Ward's Island and at Greenpoint, L. I. About 3,000 immigrants were temporarily housed and maintained there until they found employment.

Agricultural Colonies.

Michael Heilprin induced the various committees to colonize the immigrants; but nearly all such undertakings proved unsuccessful. **The Jewish Agricultural and Industrial Aid Society,** however, reports for 1904 some improvement in this respect ("American Hebrew," March 17, 1905; see also Jew. Encyc. i. 256 *et seq.*, *s.v.* Agricultural Colonies in the United States). This society is endeavoring to extend its work by starting small agricultural settlements at different points. Many farms in Connecticut and Massachusetts have passed into Jewish hands, and the number of Jewish farmers in the United States is now estimated at 12,000. Altogether the various committees and societies assisted probably 5 per cent of the total Jewish immigrants. Of the remainder, some were dependent on relatives and friends; but a great majority, independent of any assistance, worked out their own destiny as did their countrymen who preceded them.

The Hebrew Immigrants Aid Society of New York helps to find the relatives and friends of Jewish immigrants, and pleads for the discharge of detained immigrants. The society engages lawyers to defend cases of deportation. From Sept. 1, 1902, to Aug. 1, 1904, it appealed 217 cases, 128 of which were sustained and 89 dismissed. The cost of the appeals amounted to $1,305.78. The total income of the society for that period was $6,029.29.

Development of Industry.

The Jewish pioneers from Russia and Poland became glaziers, cigar-makers, pedlers, small shopkeepers, and proprietors of supply stores for pedlers. In the fifties there were about a dozen Russian Jews in New York engaged in various trades, as tobacco, jewelry, passementerie, millinery, hats and caps, and general dry-goods. During the sixties there were Russo-Jewish manufacturers of hoop-skirts, cloaks, and clothing. A few Russian Jews were among the California pioneers, and achieved their successes not as miners, but as merchants. Others drifted to the South, especially to Charleston and New Orleans, where they prospered as business men, cotton-planters, and even as slave-owners. Some became importers and exporters of merchandise. Abraham Raffel, a native of Suwalki, exported agricultural machinery and windmills to Moscow in 1862. Moses Gardner, a native of Sherki (b. 1815; d. 1903 in New York), imported linen crashes and furs from Russia, making annual trips to St. Petersburg, Moscow, and Nijni-Novgorod for that purpose. Solomon Silberstein, a native of Grodno, arrived in New York in 1849, went to California in 1850, and prior to 1867 was engaged in the importation of furs from Alaska, then a Russian possession. Silberstein even ventured across Bering Strait to Kamchatka and Vladivostok to import merchandise to California. His business increased to such an extent that he chartered a special vessel to transport his goods; and it may be added that he

Name of Union.	Total Membership.	Russian Jews.	Approximate Percentage of Russian Jews.
Amalgamated Waiters' Union, No. 1, of N. Y.	200	50	25
Bakers' Union (Brooklyn and Harlem).	500	200	40
Bill-Posters' and Ushers' Union	50	45	90
Boys' Waist Makers' Union	200	60	30
Brotherhood of Tailors, U. G. W. of A.	10,000	9,000	90
Pants Makers' Union, U. G. W. of A.			
Vest Makers' Union			
Knee-Pants Makers' Union, U. G. W. of A.			
Sailor Jacket Makers' Union, U. G. W. of A.			
Children's Jacket Makers' Union, U. G. W. of A.			
Washable Stuff Sailor Suit Makers' Union			
Second-Hand Clothing Tailors' Union			
Choristers' Union	50	25	50
Cigarette Makers' Union, Flat	500	475	95
Cigarette Makers' Union, Paper			
Cigarette Makers' Union, Progressive Rolled (60 per cent girls)			
Clipping Sorters' Union (girls)	300	150	50
Cloak and Suit Tailors' Union	6,000	3,000	50
Cutters' Union	*		
East Side Barbers' Union	*		
Hebrew Actors' Protective Union	70	35	50
Infant Shoemakers' Union	*		
Knitters' Union, New York	200	170	85
" " Brooklyn			
Ladies' Waist Makers' Union	500	475	95
Ladies' Wrapper Makers' Union	300	270	90
Mineral-Water Bottlers' and Drivers' Union	*		
Mattress Makers' Union	250	125	50
Paper Box Makers' Union	500	375	75
Purse and Bag Makers' Union	300	255	85
Shirt Makers' Union	300	270	90
Suspender Makers, L. 9560 A. F. of L.	500	400	80
" Trimming Operators' Union			
Theatrical Musical Union (about 1,000 Jews)	*		
Trunk Makers' Union	*		
Typographical Union	150	112	75
Variety Actors' Union	100	90	90
Totals	20,970	15,582	

* Joined non-Jewish unions.

gave orders to the captain not to begin the voyage on a Sabbath-day. Russian Jews were largely interested in the Alaskan Fur Company.

Reuben Isaacs, a native of Suwalki, arrived in New York in 1849 and went to California in 1850. From 1868 he was engaged with his brother Israel in the exportation of kerosene oil to Japan. Later, under the firm name "R. Isaacs & Bro.," they opened a branch at Yokohama and Kobé, Japan, and, as "The American Commercial Co.," they established another at Manila, Philippine Islands. There are several American-Russian Jews now (1905) doing business with Japan.

Up to the eighties the Russian Jews were principally pedlers, shopkeepers, and manufacturers, but with the Jewish persecution in Russia many skilled laborers were forced to emigrate to America. These were later organized into various unions; and many affiliated with the **United Hebrew Trades** of the state of New York, organized in 1889 by Morris Hillquit and Joseph Barondess. The skilled Jewish laborers in New York city now number over 75,000, of whom two-thirds are Russian Jews. The United Hebrew Trades represent about 25,000, but in times of strikes they increase to 50,000. Abraham Lippman, secretary of the United Hebrew Trades, has furnished the above table on page 368, showing the various unions, their average memberships, and the number of Russo-Jewish members in Jan., 1905.

Russo-Jewish skilled laborers are found elsewhere than in New York. In the silk-factories of New Jersey, in the machine-shops of Connecticut, and in the jewelry-factories of Rhode Island they are to be seen side by side with the best non-Jewish working men.

Russian Jews have also helped to develop the real-estate market in the principal centers of the United States. In the city of New York they are among the largest operators; and they have built up Brownsville, a suburb of Brooklyn, and a considerable part of the Bronx on the Harlem River. Russo-Jewish activity in every line of industry extends to all cities of the Union, but more particularly to New York, Philadelphia, Baltimore, Boston, Chicago, Pittsburg, and St. Louis.

Criminal statistics show a low percentage of crime among the Russian Jews as compared with the general population. The report of Dr. A. M. Radin, visiting chaplain of New York state prisons, for the year 1903 presents the following details concerning the Jewish prisoners:

Penal Institutions.	Total Prisoners.	Total Jews.	Russian and Polish Jews.
Albany Penitentiary	700	4	1
Auburn "	1,100	36	8
Blackwells Island Almshouse	2,170	7	3
Blackwells Island Workhouse	1,100	11	..
Clinton Prison	900	25	13
Elmira Reformatory	1,450	99	18
Kings County Prison	800	3	3
Sing Sing Prison	1,600	72	26
Totals	9,820	257	72

Dr. Radin gives the following figures for the New York city prisons for the years 1902, 1903, and 1904:

Penal Institutions.	1902.			1903.			1904.		
	Total Prisoners.	Total Jews.	Russian Jews.	Total Prisoners.	Total Jews.	Russian Jews.	Total Prisoners.	Total Jews.	Russian Jews.
Blackwells Island Workhouse	1,930	55	......	1,800	48				
[Blackwells Island Workhouse during the year]	[17,745]	[465]	......	[19,963]	[767]	......	[19,520]	[1,036]	about 600
Brooklyn Disciplinary Training School	225	19	......	240–250	16–20	......	275	21	3
City Penitentiary	630	47	about 2/3	580–620	45-50	about 2/3	746	52	22
House of Refuge	850-900	227	......	850–950	210–250	......	850	253	92
Tombs	430–450	30-35	......	450-500	30–40	......	1,380	153	60

The large percentage of Jewish boys in the House of Refuge on Randalls Island is accounted for by the existence of special sectarian protectories, which care for a large number of boys, while the Jews have no separate house of refuge. These statistics, from the densest and most crowded Jewish population in the Union, are the best evidence of the moral and law-abiding character of the Jews in general and of the Russo-Jewish immigrants in particular. Where the Jews are not so thickly congregated few if any are to be found in the prisons: in each of three of the penal institutions of the upper part of the state of New York, namely, the Syracuse Penitentiary, the Monroe County Penitentiary at Rochester, and the Erie County Penitentiary at Buffalo, there was in 1903 only one Jew.

Education.

The Russian Jews, even those who have neglected or have had no opportunity to study in Russia, learn the English language as soon as they arrive in America; and some study the higher branches of English literature. Their children almost without exception attend the public schools; and many avail themselves of the education afforded in the high schools, the City College, and the Normal College, as well as the universities. More than 60 per cent of the students in these colleges are Russo-Jewish immigrants or the children of Russian Jews. The majority of the parents are poor; but they pinch themselves to keep their children in college rather than let them contribute to the support of the family.

Among the Russian Jews in New York city there are about 400 physicians, 1,000 druggists, 300 dentists, 400 lawyers, and 25 architects, besides many in other professions, particularly musicians and composers of popular music. Biographies of the more prominent professional men will be found in the "American Jewish Year Book for 5665." Also many Russian Jews are clerks in the city departmental offices; and a large number are teachers in the public schools.

Since about 1885 the Russian Jews in America have created an amount of literature in Yiddish exceeding the productions of the same kind that have been published in Russia and elsewhere during the same period (see L. Wiener, "A History of Yiddish Literature in the Nineteenth Century," New York, 1899). Six daily Yiddish newspapers are printed in the city of New York (circulation exceeding 100,000 copies), which inform the Jewish immigrants of the general topics of the day and serve by their advertisements as aids in securing employment. They serve also to help the immigrants in the reading of newspapers in English. There are, besides, the Hebrew weekly "Ha-Leom" and other Yiddish and Hebrew periodicals.

Yiddish Press.

The Yiddish and Hebrew press is almost exclusively in the hands of Russian Jews, who are well represented also among the reporters and journalists of the secular press (see Drachman, "Neo-Hebraic Literature in America," in "Seventh Report of Jewish Theological Seminary Association," New York, 1900).

Russo-Jewish educational work in the city of New York is conducted by **The Educational Alliance,** of which David BLAUSTEIN is superintendent and Adolph M. Radin and Harris Masliansky are lecturers. Others hold special classes in various branches of science and literature. Russian Jews are devoted frequenters of the public libraries, reading the best selected literature and but little fiction. Their principal literary societies are the OHOLE SHEM ASSOCIATION and Mefiẓe Sefat Eber. Among earlier literary societies were Doreshe Sefat Eber, founded in 1880 (issued "Ha-Me'assef," No. i., 1881); the Hebrew Literary Society of Chicago (issued "Keren Or," 2 Nos., Chicago, 1889); Mefiẓe Sifrut Yisrael be-Amerika (issued "Ner ha-Ma'arabi," New York, 1895-97); and the Russian American Hebrew Association, organized by Dr. A. Radin in 1890.

The first Russo-Jewish congregation, the Beth Hamidrash Hagodal, was organized in New York in 1852. There are now more than 300 large and small congregations and ḥebras; also orders, lodges, and benevolent and charitable societies and institutions, foremost among which are the Beth Israel Hospital and the Gemiluth Ḥasadim Association. With regard to the synagogues it should be noted that the Russian Jew does not adopt Reform customs, but is strictly Orthodox. Short biographical sketches of their rabbis and cantors will be found in the "American Jewish Year Book for 5664."

The Russian Jew is quickly adapting himself to American life. According to Dr. M. Fishberg, Russo-Jewish immigrants improve in stature, chest-development, and muscular strength after their arrival. Their descendants, he says, are improving physically, morally, and intellectually under the favorable influence of American conditions. When called upon the Russian Jews in America do not hesitate to fight for the country which has given them freedom. During the war with Spain the number of Russian Jews who enrolled as volunteers in the United States army was greater in proportion to their population than that of other foreigners. The regular army also has a goodly number of Russian Jews in its ranks; and their bravery, energy, and power of endurance have frequently been praised by their officers.

See also AGRICULTURAL COLONIES IN THE UNITED STATES; DRAMA, YIDDISH; MIGRATION; NEW YORK; RUSSIA, EMIGRATION (where statistics are given).

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H. R. J. D. E.

13. Statistics: The growth of the Jewish population in the United States during the nineteenth century has been quite extraordinary. At the beginning of the century it probably did not number more than 2,000 (800 in Charleston, 500 in New York, 150 in Philadelphia, and the remainder scattered throughout the rest of the original states). The population received accretions, mainly from England and Germany, up to 1848, when the number had increased to 50,000. Then from the Teutonic lands there occurred a great immigration due to the failure of the Revolution of 1848, and up to 1881 the immigrants probably numbered over 100,000; then the population was estimated at 230,257. During the twenty-five years 1881-1905 very nearly 1,000,000 Jewish immigrants reached the United States, as follows:

Years.	New York.	Philadelphia.	Baltimore.	Totals.
1881-84......	....	....	....	62,022
1885-98......	404,101	36,390	18,677	459,168
1899.........	29,088	1,649	1,463	32,200
1900.........	53,687	3,870	2,439	59,996
1901.........	37,952	2,253	1,343	41,548
1902.........	54,594	2,475	1,566	58,635
1903.........	60,815	3,357	2,993	67,165
1904.........	89,442	5,310	6,606	101,358
1905........	100,338	9,392	5,086	114,816
Totals....	830,017	64,696	40,173	996,908

Against the extraordinary immigration must be counted a certain amount of emigration, including about one per cent who are deported, and a large number of Russian Jews who suffer from nostalgia ("American Hebrew," May 15, 1904), but no complete figures are ascertainable with regard to the numbers thus returning. On the other hand, a considerable number of Jews, especially from England and Germany, travel above the steerage class; and the statistics above given do not include persons who went through Canada. Allowing for the natural increase, the Jewish population can not at present be much below 1,700,000.

The original 250,000 who were in the United States in 1877 would by natural increase have reached 400,000 by this time, and the 1,000,000 immigrants that have poured in since then must have increased at least 200,000 if they are reckoned on a mean population of 400,000 immigrants during the last twenty-five years. The movement of population within the last thirty years may be estimated as follows:

	Native (1877).	Immigrant (1881-1905).	Totals.
Numbers enumerated....	250,000	1,000,000	1,250,000
Deaths..................	100,000	150,000	250,000
Births..................	250,000	350,000	600,000
Increase................	150,000	200,000	350,000
Total...................	400,000	1,200,000	1,600,000
Born in America.........	350,000	300,000	650,000

The above is quite a conservative estimate. For example, the increase on the immigration reckoned at 1.02 per annum upon a mean population of 400,000 would by geometrical progression for twenty-five years reach 1.66 (= 1.02 raised to the 25th power). This would imply an increase of 266,000 rather than 200,000. Similarly, applying an increase rate of 1.02 to the 250,000 original inhabitants of 1877, it would increase to 1.78 (1.02 to the 28th power) during the twenty-eight intervening years, and would show an increase in numbers of nearly 200,000 instead of the 150,000 estimated. If these figures were adopted, the total number for the United States at the present time (1905) would be 1,700,000, of whom 750,000 would have been born in the country.

The Jews are spread unequally throughout the United States. On the whole, their relative density of population corresponds to that of the population in general except as regards the North Atlantic States. A large proportion of them have landed on the Atlantic coast, and have for various reasons remained in the Eastern States. It is, however, a mistake to think that all immigrants remain in the cities at which they land.

Distribution. Apart from the exertions of institutions like the Agricultural Aid and Removal Society, many immigrants of their own accord move inland. It is on record, for example, that of the 830,017 who reached New York during the years 1885-1905, 227,523 left the city during the year in which they arrived. The following table represents the distribution of Jews according to states, with the chief towns in each state, the population, and the dates of settlement so far as can be ascertained, according to the estimate of 1877 and that made in the articles relating to the various states in The Jewish Encyclopedia. Both are estimates, and are therefore likely to be somewhat above the reality, but each is incomplete, and it is probable that the incompleteness counterbalances the overestimation. In a few instances names of towns and agricultural colonies in which Jews settled but no longer reside are given in parentheses:

	1877.	1905.
Alabama......................	**2,045**	**7,000**
Anniston..........................	......	100
Bessemer.........................	......	100
Birmingham	20	1,400
Claiborne (1840).		
Demopolis (1850)..................	......	124
Eufaula (1890)....................	......	56
Huntsville (1850).................	72	137
Mobile (1724).....................	36	
Montgomery (1852).................	600	1,000
Selma (1850)......................	200	250
Sheffield (1884)..................	......	3,000
Tuscaloosa (1904).................	......	85
Uniontown (1840)	76	50
Alaska.		
Cape Nome.		
Dawson.		
Arizona	**48**	
Arkansas.....................	**1,466**	**3,085**
Camden	86	74
Fort Smith (1845).................	66	179
Helena (1869).....................	180	120
Hot Springs (1856)................	......	150
Jonesboro (1882)..................	......	125
Little Rock (1838)	......	1,000
Pine Bluff (1845).................	250	425
Texarkana.........................	44	175
California...................	**18,580**	**28,000**
Alameda.		
Chico.............................	......	64
(Fiddletown, 1857).		
Folsom (1859).....................	19	18
(Grass Valley, 1856)..............	57	
(Jackson, 1856).		
(Jesu Maria, 1850).		
Los Angeles (1854)................	......	2,000
Marysville (1857).................	82	64
(Nevada, 1855)....................	43	
Oakland...........................	227	
Sacramento (1851).................	......	450
San Bernardino....................	133	50
San Diego	......	110
San Francisco (1849)..............	16,000	17,000
San José..........................	265	350
(Shasta, 1857)....................	13	
(Sonora, 1852).		
Stockton (1851)...................	200	325
Colorado.....................	**422**	**5,800**
Colorado Springs (1898)...........	......	75
(Cotopaxi [col.], 1882).		
Cripple Creek.....................	......	150
Denver (1858)	260	4,000
Leadville (1864)	......	225
Pueblo (1899).....................	......	300
Trinidad (1883)...................	......	150

	1877.	1905.
Connecticut	**1,492**	**8,500**
Ansonia	......	320
Bridgeport,		
Chesterfield (col. 1892).		
Colchester (col. 1895)	......	200
Danbury (1904).		
Derby.		
Hartford (1843)	......	2,000
Meriden (1872).		
Montville (col. 1895).		
New Britain (1892)	......	200
New Haven (1770)	1,000	5,500
New London	......	400
Norwich (1892)	......	125
Waterbury	68	400
Delaware	**585**	**1,500**
Wilmington (1819; 1860)	85	1,109
District of Columbia	**1,508**	**3,500**
Washington	1,375	
Florida	**772**	**3,000**
Jacksonville (1882)	130	312
Key West	50	158
Pensacola (1874)	60	250
Tampa	30	200
Georgia	**2,704**	**7,000**
Albany (1876)	100	200
Athens (1872)	110	120
Atlanta (1846)	525	2,000
Augusta	......	125
Brunswick (1885)	......	200
Columbus (1854)	275	335
Macon (1859)	350	500
Rome (1871)	46	100
Savannah (1733)	603	1,500
Idaho	**85**	**300**
Boisé City	......	102
Illinois	**12,625**	**100,000**
Aurora (1861).		
Bloomington (1850)	115	141
Cairo (1894)	57	
Chicago (1838)	10,000	80,000
Danville (1902).		
Joliet	......	100
Moline (1866)	13	24
Peoria (1847)	400	2,000
Pontiac (1856)	27	40
Quincy (1850)	500	126
Rock Island	......	200
Springfield (1865)	150	350
Indian Territory.		
Ardmore.		
Atoka	......	112
Indiana	**3,381**	**25,000**
Evansville (1840)	375	800
Fort Wayne (1848)	275	500
Goshen (1878)	125	135
Indianapolis (1850)	......	2,300
Kokomo (1896)	......	51
Lafayette (1849)	225	200
Ligonier (1864)	......	151
Logansport (1900)	66	87
Marion	......	100
Mount Vernon	......	123
Muncie	......	132
Peru (1870)	65	73
South Bend.		
Terre Haute (1890)	100	
Wabash	......	147
Iowa	**1,245**	**5,000**
Burlington (1902)	121	100
Council Bluffs.		
Davenport (1861)	204	204
Des Moines (1873)	260	500
Dubuque (1847)	55	400
Keokuk (1856)	152	66
McGregor (1847)	24	
Sioux City (1884)	48	420
Kansas	**819**	**3,000**
(Beer-Sheba, 1882 [col.] in Hodgeman County).		
(Hebron, 1884; Gilead col. in Comanche County, 1886).		
Kansas City.		
Leavenworth (1855)	455	
(Leeser in Finney County, 1886).		
(Montefiore [col.] in Pratt County, 1884).		
Topeka (1885)	......	117
(Touro [col.], 1886).		
Wichita.		
Kentucky	**3,602**	**12,000**
Henderson (1879)	......	189
Lexington	......	125
Louisville (1814)	2,500	7,000
Owensboro (1865)	213	155
Paducah (1865)	203	234
Louisiana	**7,538**	**12,000**
Alexandria (1864)	206	600
Bastrop (1874)	65	40
Baton Rouge (1884)	94	
Donaldsonville (1850)	179	
Lake Charles.		
Monroe (1872)	128	200
Morgan City (1870)	......	35
New Orleans (1815)	5,000	5,000
Shreveport (1866)	900	700
(Sicily Island near Bayou Louis Colony, 1881).		
Maine	**500**	**5,000**
Auburn (1897)	......	100
Bangor	......	215
Biddeford (1892).		
Lewiston	85	100
Portland.		
Rockland.		
Maryland	**10,337**	**26,500**
Baltimore (1750)	10,000	25,000
Cumberland (1856)	140	165
Double Trouble (col.).		
Ellicott City (col. near).		
Frostburg.		
Hagerstown (1893)	42	209
Massachusetts	**8,500**	**60,000**
Boston (1695)	7,000	45,000
Brockton	......	300
Cambridge.		
Chelsea	......	2,000
Fall River (1885)	......	1,500
Haverhill (1899)	......	200
Holyoke	......	350
Lawrence	......	600
(Leicester, 1777).		
Lowell	......	800
Lynn (1886).		
Malden	......	600
New Bedford	......	1,000
North Adams.		
Pittsfield	......	350
Quincy.		
Revere	......	300
Salem (1894)	......	300
Springfield (1895)	......	300
Worcester (1875)	......	1,000
Michigan	**3,233**	**16,000**
Alpena (1870)	72	78
(Bad Axe, 1883; colony of farmers).		
Battle Creek	32	
Bay City (1880)	153	
Detroit (1848)	2,000	8,000
Grand Rapids (1871)	201	
Hancock	36	30
Jackson	141	
Kalamazoo (1873)	217	275
Lansing.		
Palestine (col., 1891, near Bad Axe)		
Port Huron (1893)	......	60
Saginaw	52	
Minnesota	**414**	**13,000**
Duluth	......	1,000
Minneapolis (1865)	172	5,000
St. Paul (1850)	225	3,500
(Taylor Falls, 1852).		
Mississippi	**2,262**	**3,000**
Columbus (1872)	100	75
Jackson (1854)	88	100
Meridian (1868)	160	338
Natchez (1800)	220	450
Port Gibson (1859)	......	171
Vicksburg (1843)	520	659
Woodville (1849)	74	

	1877.	1905.
Missouri	**7,380**	**50,000**
Kansas City (1870)	240	5,500
St. Joseph (1850)	325	1,200
St. Louis (1830)	6,200	40,000
Montana	**131**	**2,500**
Anaconda.		
Butte (1881)	......	250
Helena (1872)	112	
Nebraska	**222**	**3,800**
Lincoln (1880)	......	225
Omaha (1856)	66	3,300
Nevada	**780**	**300**
Goldfield.		
New Hampshire	**150**	**1,000**
Manchester.		
Nashua	......	160
New Castle (1693).		
Portsmouth (1785)	29	400
New Jersey	**5,593**	**40,000**
Alliance (col. 1882)	......	512
Atlantic City	......	800
Bayonne (1896)	......	1,200
Camden (1894)	29	500
Carmel (col. 1882)	......	471
Elizabeth (1850)	......	1,200
Hoboken (1871)	600	1,000
Jersey City (1870)	450	6,000
Lakewood.		
Long Branch	35	
Morristown.		
Newark (1848)	3,500	20,000
New Brunswick	173	400
Orange.		
Passaic (1893)	37	2,000
Paterson (1849)	427	6,000
Perth Amboy.		
Plainfield	......	200
Rosenhayn (col. 1882)	......	294
Trenton	50	1,500
Woodbine (1891)	......	2,000
New Mexico	**108**	**800**
Albuquerque (1882)	......	165
Las Vegas (1878)	......	250
Roswell	......	45
Santa Fé (1846)	108	25
New York	**80,565**	**820,000**
Albany (1661)	2,000	4,000
Amsterdam (1865)	......	250
("Ararat" on Grand Island, Niagara Falls [1825], near Buffalo).		
Arverne.		
Bensonhurst.		
Binghamton	......	250
Brooklyn (1850)	13,000	100,000
Buffalo (1825)	775	7,000
Coney Island.		
Elmira (1801)	300	1,500
Flushing	......	25
Glens Falls	27	
Ithaca (1891)	55	100
Kingston (1853)	68	600
Newburgh (1865)	158	500
New York (1654)	60,000	672,000
Port Chester	......	300
Poughkeepsie	......	75
Rochester (1840)	1,175	5,000
Schenectady (1856)	......	550
Sharon Springs.		
Staten Island	......	750
Syracuse (1839)	......	5,000
Tannersville.		
Troy	500	3,000
Utica.		
(Wowarsing [Sholom] Agr. Col., Ulster County, 1837).		
Yonkers (1882).		
North Carolina	**820**	**6,000**
Asheville	......	100
Goldsboro (1883)	147	125
Raleigh (1870)	78	28
Statesville (1883)	......	97
Tarboro (1872)	54	100
Wilmington (1852)	200	1,500
North Dakota	**9**	
Grand Forks.		
(Painted Woods, 1882, col. near Bismarck).		
Ohio	**14,581**	**50,000**
Akron	......	1,000
Bellaire (1850)	64	140
Canton	96	600
Cincinnati (1817)	8,000	17,500
Circleville	35	95
Cleveland (1837)	3,500	25,000
Columbus	420	1,500
Dayton (1854)	500	1,200
Hamilton (1866)	110	
Lima	......	143
Marion	......	60
Piqua (1858)	68	65
Portsmouth	84	96
Springfield (1866)	148	300
Toledo (1867)	350	
Youngstown (1867)	140	
Oklahoma Territory.		
Oklahoma City	......	70
Oregon	**868**	**6,000**
(New Odessa, 1882; col. near Glendale, on Cal. and Oregon R. R.).		
Portland (1858)	525	4,000
Pennsylvania	**18,097 ?**	**115,000**
Aaronsburg (1786).		
Allegheny.		
Altoona	......	1,200
Braddock	......	350
Bradford.		
Doylestown (1894).		
Easton (1750)	255	
Erie.		
Harrisburg (1835)	158	550
Johnstown	......	100
Lancaster (1733)	115	1,000
Philadelphia (1703)	12,000	75,000
Pittsburg (1804)	2,000	15,000
Reading (1864)	142	800
Schaefferstown (1732).		
Scranton (1862)	245	5,000
Wilkesbarre (1848)	250	1,800
Williamsport	......	215
York.		
Rhode Island	**1,000**	**1,500**
Newport (1658)	......	200
Pawtucket	......	200
Providence (1878).		
Woonsocket (1892)	......	175
South Carolina	**1,415**	**2,500**
Charleston (1695)	700	800
Columbia (1822)	57	
Darlington (1896)	56	45
Florence (1887)	......	27
Orangeburg (1885)	......	60
Sumter (1886)	89	175
South Dakota	**10**	**250**
(Bethlehem-Yehudah, near Crémieux).		
(Crémieux Colony, 1882, Davison County, 14 miles from Mt. Vernon).		
Sioux Falls.		
Tennessee	**3,751**	**7,000**
Chattanooga (1881)	178	300
Knoxville (1863)	67	250
Memphis (1855)	2,100	2,500
Nashville (1873)	1,085	
Texas	**3,300**	**17,500**
Austin (1866)	......	225
Beaumont (1895).		
Castroville.		
Corsicana (1875)	90	380
Dallas (1871)	260	1,200
El Paso (1898)	......	350
Fort Worth (1892)	116	
Gainesville (1882)	......	180
Galveston (1837)	1,000	1,000
Hallettsville	......	105
Hempstead	......	120
Houston (1844)	461	2,500
San Antonio (1854)	302	800
Tyler	......	225
Velasco (1831).		
Victoria (1876)	85	120
Waco (1869)	158	
Utah	**258**	**1,000**
Salt Lake City (before 1881)	180	

	1877.	1905.
Vermont	**120**	**700**
Burlington (1885)	......	450
Virginia	**2,506**	**15,000**
Alexandria (1858)	......	110
Charlottesville	......	91
Lynchburg	......	140
Newport News	......	500
Norfolk (1865)	500	1,200
Petersburg (1865)	163	
Richmond (1885)	1,200	2,500
Staunton	......	45
(Waterview Colony [1882] on the Rappahannock River).		
Washington	**145**	**2,800**
Seattle (1862)	56	
Spokane.		
Tacoma (1890)	......	150
West Virginia	**511**	**1,500**
Charleston (1873)	92	142
Huntington (1887)	......	71
Parkersburg	......	150
Wheeling (1849)	300	400
Wisconsin	**2,559**	**15,000**
Appleton (1873)	143	162
La Crosse (1856)	105	
Madison	......	60
Milwaukee (1852)	2,075	8,000
Superior (1895).		
Wyoming	**40**	

The accompanying map gives most of this information in graphic form, indicating the relative importance of towns by the size of the characters in which their names are printed, and indicating those towns in which Jews were settled before 1800 in red; those between 1801 and 1848 in purple; those from 1849 to 1881 in green; and the remainder in black.

It will be of interest to compare the distribution between 1877 and 1905 in the various geographical divisions:

Geographical Divisions.	1877.		1905.	
	No.	Per Cent.	No.	Per Cent.
North Atlantic Division..	116.017	50.64	1,103,700	70.80
South Atlantic Division..	21,158	9.23	64.425	4.13
South Central Division..	23,964	10.41	62,085	3.98
North Central Division..	46.478	20.24	277,000	17.77
Western Division	21,465	9.32	51.500	3.30
Totals	229,082	99.84	1,558,710	99.98

Owing to the enormous numbers that remain in New York and the vicinity, the North Atlantic Division has greatly increased its quota during the last quarter of a century. Next to this, the greatest relative increase has been in the North Central Division, from 46,478 to 277,000. The increase in the Western States has not been relatively large, but from 21,465 to 51,500 is by no means insignificant considering the difficulties and the expenses of transportation to the Pacific coast.

No materials exist for deciding upon the nationalities of the Jewish settlers in the United States as a whole, but for the immigration of the last twenty years (1884–1905) the countries from which the Jewish immigrants have come have been noted, and the numbers and percentages, together with the percentages of the 10,015 of different nationalities of those applying to the United Hebrew Charities for aid during the year 1904–5, are as follows:

Nationalities.

Nationality.	Numbers.	Per Cent.	Per Cent Applying for Charity.
Russians	551,708	67.94	50.70
Austrians	192,509	23.70	29.26
Rumanians	43,757	5.38	5.77
Germans	16,619	2.04	5.89
French	451	.05	.12
Dutch	499	.06	.21
English	3,603	.44	.76
Turks	2,074	.25	.43
Syrians	3	....	....
Danes	261	.03	....
Swiss	1	....	.03
Spanish	6	....	.24
Swedes	421	.05	.03
South-Americans	5	....	.05
Bulgarians	7	....	....
Greeks	12	....	....
Totals	811,936	99.94	

These figures, which relate only to the immigrants arriving in New York, do not, of course, apply to the whole Jewish population, and especially leave out of account the English and German immigrants of superior social standing, whose numbers are not counted in the immigration returns. Besides this, the offspring born on American soil for the last thirty years must by this time be at least one-third of the total number (see above).

It will be observed that the Russian Jews who have arrived in the United States constitute only two-thirds of the Jewish immigration, nearly a quarter of it coming from Austria. The number of Jews from Denmark and Sweden seems rather large compared with the Jewish population of those countries. The Turks include Jewish inhabitants of Asia Minor and Palestine, as well as of Constantinople and Salonica.

It will also be observed that the Russian Jews apply for charity in somewhat smaller proportions than those of the numbers of arrivals of the same nationality, while the Austrian Jews apply in larger numbers, thus confirming the impression of the greater "Judenelend" of Galicia. Only 2.39 per cent of the applicants were American-born Jews.

The actual figures for the chief occupations of 88,827 Russian and Polish Jews and 24,221 Jewesses in New York, 1900, are:

	Males.	Females.
Engaged in manufacture of clothing	25,674	8,545
Laborers (not specified)	4,088	......
Agents	1,663	......
Clerks and copyists	2,754	......
Hucksters and peddlers	4,215	......
Retail merchants	9,016	......
Salespeople	3,256	1,306
Boot- and shoe-makers	1,554	......
Carpenters and joiners	1,574	......
Lawyers	217	......
Hat- and cap-makers	1,543	......
Manufacturers and officials	2,513	......
Tobacco and cigar operatives	1,778	......
Teachers and professors in colleges	526	132
Physicians and surgeons	305	......
Clergymen	298	......
Dentists	75	......
Musicians	403	114
Electricians	135	......
Servants and waitresses	......	2,878
Dressmakers	......	2,168
Actresses	......	37

UNITED TATES

SHOWING DISTRIBUTION OF THE JEWIS POPULATION AT VARIOUS PERIODS.

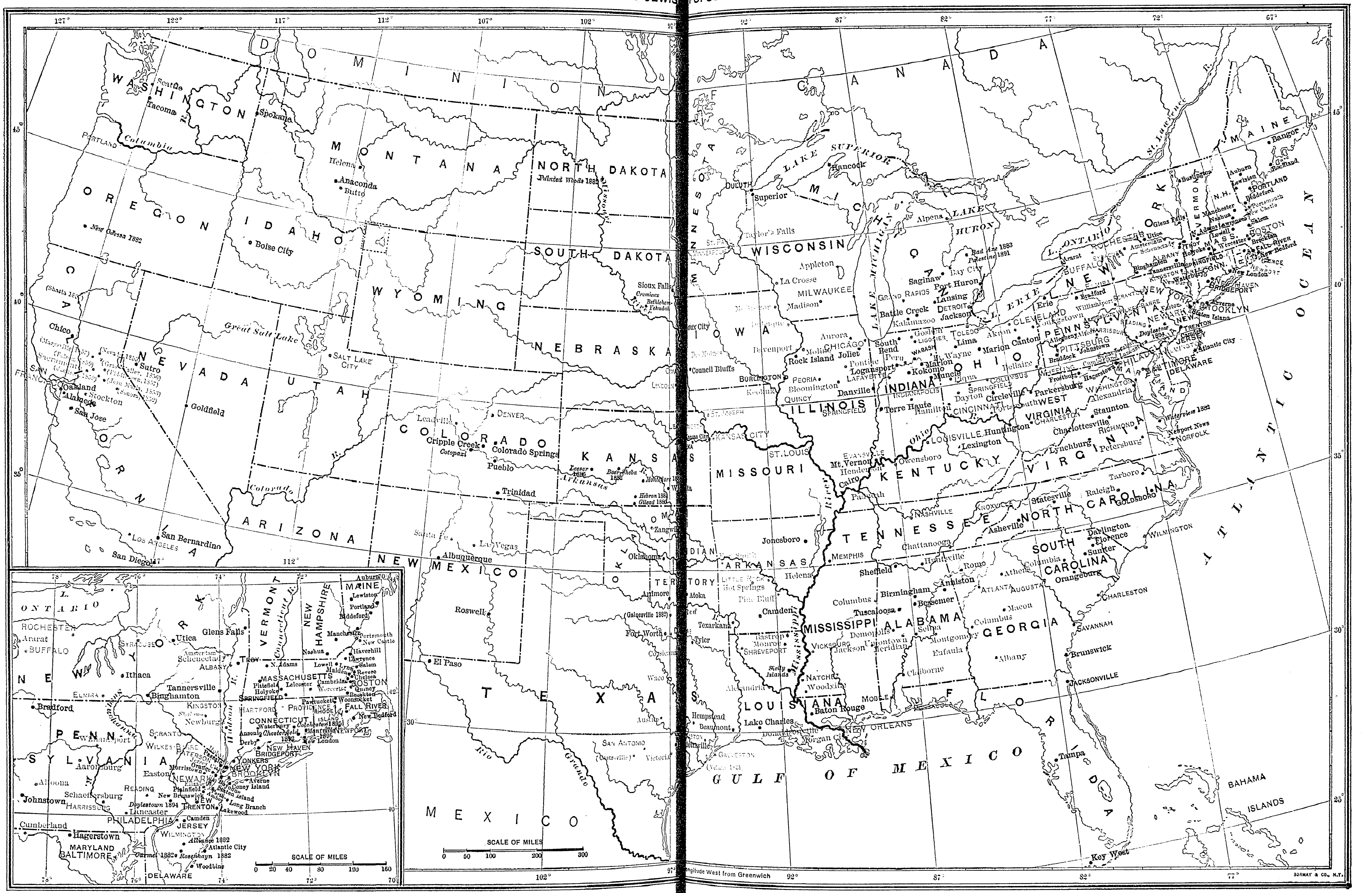
DOMINION OF CANADA
WASHINGTON
Seattle
Tacoma
Spokane
OREGON
Portland
New Odessa 1882
CALIFORNIA
Chico
Oakland
Alameda
San Jose
Stockton
Los Angeles
San Bernardino
San Diego
NEVADA
Goldfield
IDAHO
Boise City
MONTANA
Helena
Anaconda
Butte
WYOMING
UTAH
Salt Lake City
Great Salt Lake
ARIZONA
COLORADO
Leadville
Denver
Cripple Creek
Colorado Springs
Cotopaxi
Pueblo
Trinidad
NEW MEXICO
Albuquerque
Santa Fe
Las Vegas
Roswell
El Paso
NORTH DAKOTA
Painted Woods 1882
SOUTH DAKOTA
Sioux Falls
NEBRASKA
KANSAS
Beer Sheba 1882
Hebron 1882
Gilead 1882
INDIAN TERRITORY
OKLAHOMA
Oklahoma
Ardmore
TEXAS
Fort Worth
Waco
Austin
San Antonio
Galveston
Texarkana
MEXICO
GULF OF MEXICO
MINNESOTA
Duluth
IOWA
Sioux City
Council Bluffs
Davenport
Burlington
Keokuk
MISSOURI
St. Joseph
Kansas City
St. Louis
WISCONSIN
Superior
Appleton
La Crosse
Milwaukee
Madison
MICHIGAN
Hancock
Alpena
Bay City
Saginaw
Port Huron
Grand Rapids
Lansing
Detroit
Battle Creek
Kalamazoo
Jackson
Bad Axe 1883
Palestine 1891
LAKE SUPERIOR
LAKE MICHIGAN
LAKE HURON
LAKE ERIE
LAKE ONTARIO
ILLINOIS
Chicago
Joliet
Aurora
Moline
Rock Island
Peoria
Bloomington
Quincy
Danville
Springfield
Cairo
INDIANA
South Bend
Goshen
Ligonier
Logansport
Peru
Wabash
Ft. Wayne
Marion
Kokomo
Muncie
Lafayette
Indianapolis
Terre Haute
Evansville
Mt. Vernon
OHIO
Toledo
Lima
Cleveland
Akron
Canton
Youngstown
Marion
Piqua
Columbus
Dayton
Springfield
Circleville
Hamilton
Cincinnati
Portsmouth
Bellaire
KENTUCKY
Louisville
Lexington
Owensboro
Henderson
Paducah
TENNESSEE
Nashville
Knoxville
Chattanooga
Memphis
Jonesboro
ARKANSAS
Little Rock
Hot Springs
Pine Bluff
Helena
Camden
MISSISSIPPI
Vicksburg
Jackson
Natchez
Woodville
Columbus
Meridian
LOUISIANA
Shreveport
Alexandria
Lake Charles
Baton Rouge
Donaldsonville
Morgan City
New Orleans
ALABAMA
Sheffield
Huntsville
Birmingham
Anniston
Bessemer
Tuscaloosa
Demopolis
Selma
Montgomery
Eufaula
Mobile
GEORGIA
Rome
Athens
Atlanta
Augusta
Macon
Columbus
Albany
Savannah
Brunswick
FLORIDA
Jacksonville
Tampa
Key West
SOUTH CAROLINA
Columbia
Orangeburg
Darlington
Florence
Sumter
Charleston
NORTH CAROLINA
Asheville
Statesville
Raleigh
Goldsboro
Tarboro
Wilmington
VIRGINIA
Staunton
Charlottesville
Lynchburg
Richmond
Petersburg
Norfolk
Newport News
Waterview 1882
WEST VIRGINIA
Parkersburg
Wheeling
Charleston
Huntington
PENNSYLVANIA
Erie
Bradford
Williamsport
Scranton
Wilkes-Barre
Pittsburg
Allegheny
Johnstown
Harrisburg
Reading
Lancaster
Philadelphia
MARYLAND
Cumberland
Hagerstown
Frostburg
Baltimore
Alexandria
Washington
DELAWARE
NEW JERSEY
Newark
Trenton
Camden
Atlantic City
NEW YORK
Buffalo
Rochester
Syracuse
Utica
Albany
Troy
Schenectady
Glens Falls
Binghamton
Brooklyn
CONNECTICUT
New Haven
Bridgeport
New London
RHODE ISLAND
Providence
MASSACHUSETTS
Springfield
Worcester
Boston
Fall River
New Bedford
VERMONT
Burlington
NEW HAMPSHIRE
Manchester
Nashua
MAINE
Portland
Lewiston
Auburn
Bangor
Rockland
St. Lawrence
ATLANTIC OCEAN
BAHAMA ISLANDS
SCALE OF MILES
0 50 100 200 300
Longitude West from Greenwich
127° 122° 117° 112° 107° 102° 97° 92° 87° 82° 77° 72° 67°
45° 40° 35° 30° 25°
Inset:
ONTARIO
L. ONTARIO
Rochester
Ararat
Buffalo
Syracuse
Utica
Glens Falls
Amsterdam
Schenectady
Albany
Troy
Ithaca
Elmira
Tannersville
Binghamton
Kingston
Newburg
Yonkers
New York
Brooklyn
Coney Island
Bradford
Williamsport
Scranton
Wilkes-Barre
Altoona
Aaronsburg
Schaefferstown
Johnstown
Harrisburg
Reading
Lancaster
Philadelphia
Cumberland
Hagerstown
Maryland
Baltimore
Delaware
Easton
Paterson
Morristown
Newark
Plainfield
New Brunswick
Long Branch
Lakewood
Trenton
Doylestown 1894
Camden
Wilmington
New Jersey
Alliance 1882
Carmel 1882
Rosenhayn 1882
Woodbine
Atlantic City
Vermont
Connecticut R.
New Hampshire
Maine
Auburn
Lewiston
Portland
Biddeford
Manchester
Portsmouth
New Castle
Nashua
Haverhill
Lawrence
Lowell
Lynn
Salem
Malden
Chelsea
Cambridge
Boston
Quincy
Brockton
N. Adams
Pittsfield
Holyoke
Leicester
Worcester
Massachusetts
Springfield
Hartford
Providence
Pawtucket
Woonsocket
Fall River
New Bedford
Newport
Rhode Island
Connecticut
Waterbury
Colchester
Chesterfield 1892
Montville 1895
Ansonia
Derby
New Haven
Bridgeport
New London
Hudson R.
SCALE OF MILES
0 20 40 80 120 160
78° 76° 74° 72° 70°
SORMAY & CO., N.Y.

THE JEWISH ENCYCLOPEDIA, Vol. XII.

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INSET: Enlarged Map of North Atlantic States.

Settlements during 1654-1800, indicated in Red; 1801-1848, in **Brown**; 1849-1881, in Green; 1882-1905, in Black.

The relative importance of the different communities is designated by the size of the type in which their names are printed; colonies in italics; communities no longer in existence in parenthesis.

Occupations.

As with nationalities, it is impossible to give full details of the occupations of American Jews, but the Poles and Russians in New York are almost exclusively Jewish (there is only one Orthodox Greek church in the city), and their occupations are given in the Twelfth Census.

It is possible to add to the above the occupations of the more recent Jewish immigrants. Out of 106,236 (65,040 males, 41,196 females) who arrived from July 1, 1903, up to June 20, 1904, there were:

Tailors	16,426	Merchants and clerks	3,464
Carpenters	4,078	Servants	9,292
Butchers	1,401	Professionals	843
Bakers	1,173	Miscellaneous	672
Painters and glaziers	1,970	Without occupation, chiefly wives and children	38,485
Seamstresses	2,468		
Shoemakers	2,763		
Other artisans	14,830		
Unskilled laborers	8,371		106,236

Clothing Trade.

It will be observed that the predominant industry of the Russian Jews is tailoring, and Jews in general have been more intimately connected with the clothing trade than with any other occupation in the Union. The history of this connection has been recently investigated by J. E. Pope ("The Clothing Industry in New York," Columbia, Mo., 1905). Up to about 1840 the working classes mainly depended for their every-day clothing either on homespun goods or on renovated second-hand garments. The trade in the latter was mainly in the hands of the Jews, and this led to a connection with the clothing trade, just at the time when the sewing-machine made the ready-made trade possible.

The Jews not alone made clothing, but it was they who first developed a system of distributing ready-made clothing, and it was due to them that clothes which were sold in the general stores up to about 1840 were deposited and distributed in clothing stores almost entirely manipulated by Jews from that time onward. Outside of the jewelry trade the clothing trade was almost the sole occupation of the Jews up to 1860, and many merchants and firms that afterward branched out as general merchants, as the Seligmans, Wormsers, and Seasongoods, began in the clothing industry, but were diverted from it by the Civil war, which suddenly broke off the large trade with the South. Several of the Jewish tailoring establishments endeavored to replace this business by supplying uniforms for the Federal soldiers, but other firms had to divert their attention to new lines of industry. On the cessation of hostilities very large demands for clothing arose from the million and a half men suddenly released from their uniforms, and these were mainly supplied by Jewish tailors, who about this time appear to have introduced the contract system, letting out to subcontractors in the rural districts contracts for large consignments of clothing to be delivered at the great centers, and thence distributed throughout the country. In this development of the tailoring industry, which lasted from about 1865 to 1880, Jews became mainly the large contractors and distributors, but the actual work was done apart from the great centers of Jewish activity.

The next stage seems to have restored the industry to the urban districts by bringing the actual work of construction inside factories. This also was the direct work of Jews. A certain number of English Jews who had learned the tailoring business went to Boston in the seventies, and removed to New York in the early part of the eighties, introducing what is known as "the Boston system," by which division of labor was widely extended in the tailoring trade. "Teams" of workmen turned out a single article at a much greater pace, and a single part of the work was learned more easily by newcomers. Russo-Jewish immigrants who arrived in large numbers at this time (1881 onward) had been incapacitated by their physique for any heavy work, and in some cases had begun the contract system of tailoring either in England or in Russia; they were, therefore, ready to take up tailoring work in the "sweat-shops" as almost the sole means by which they could obtain a livelihood immediately on arrival. Their participation in the trade became greater and greater, till in New York, the center of it, they were predominant. In 1888, of 241 clothing manufacturers in New York city 234 were Jews. Whereas previous to 1880 the imports of ready-made clothing from Germany had been about 12,000,000 marks a year, this was reduced by 1894 to less than 2,000,000. On the other hand, the clothing industry in 1880 turned out in the five chief centers goods to the amount of $157,513,528, and in 1900 $311,146,858, an increase of 97.22 per cent. By 1900 there were 8,266 clothing establishments in New York city, employing 90,950 workmen, with a capital of $78,387,849 and an annual product of $239,879,414 (Twelfth Census, viii. 622). According to Professor Pope, "to the Jews more than to any other people belongs the credit for the magnificent development which the clothing industry has attained" (*ib.* p. 293).

Social Condition.

The social condition of the American Jews, including those of recent arrival, is eminently satisfactory. Notwithstanding the fact that the Jewish immigrant arrives with an average fortune of only $15, nothing is more remarkable than the speed with which he makes himself self-supporting. Even those who find it necessary to apply on their arrival to the charitable institutions for some slight assistance, soon get on without it. Of 1,000 applicants who thus applied to the United Hebrew Charities of New York in Oct., 1894, 602 never applied again, and five years later only 67 families still remained on the books, to be reduced to 23 in Oct., 1904 (Bernheimer, "Russian Jew," p. 66, Philadelphia, 1905). It is quite a mistake to think that the Jewish workman accepts much lower wages than his fellow workmen in the same industry. It is true that during the first rush into the clothing industries in the eighties the early comers were content to take almost starvation wages, but by the end of the century Jewish laborers working in men's clothing factories were getting $11.36 per week as against $9.82 for American working men in general, while Jewish women working on women's clothing were getting $5.86 as against $5.46. While their wages are comparatively high, however, their rents are increased by their tendency to crowd together, so that the real conditions are probably not so favorable.

Thus in Boston it has been observed that 39.65 per cent of the Russian Jews dwell in "poor and bad tenements," whereas the Irish have only 27.15 per cent of this class, though the Italians have 56.23 per cent. So, too, in New York, of 1,795 Russo-Jewish families investigated by the Federation of Charities, 1,001 had dark rooms, and only 158 had baths. Also in Philadelphia, in a Jewish population of 688 the average number of persons to a room was 1.39, while in three Chicago districts the average was 1.26 persons per room ("Tenement Conditions in Chicago," p. 64). The average number of persons to a Jewish house in Philadelphia was 9.17, as against 5.4 for the general population; of 75 houses, only 8 had bathtubs. Similarly in Chicago, only 3.73 per cent of a population of 10,452 Jews had bathtubs. It should, however, be added that the Russian Jew uses the public baths, of which there are large numbers in the Jewish quarters.

Regarding persons higher in the social scale, it is obviously difficult to obtain definite information. A careful estimate, however, was made in 1888 of the annual turnover of different classes of manufactures in New York, a list of which may be subjoined as indicating the chief lines of commerce in which Jews are engaged (figures in parentheses give the number of employees):

Manufacturers of clothing	$55,000,000
Jobbers of jewelry	30,000,000
Wholesale butchers (6,000)	25,000,000
Dealers in wines, spirits, and beer	25,000,000
Jobbers of leaf tobacco	15,000,000
Manufacturers of cigars (8,000)	15,000,000
Manufacturers of cloaks	15,000,000
Importers of diamonds	12,000,000
Dealers in leather and hides	12,000,000
Manufacturers of overshirts	10,000,000
Importers of watches	6,000,000
Dealers in artificial flowers and feathers	6,000,000
Importers and jobbers of furs	5,000,000
Manufacturers of undergarments	5,000,000
Lace and embroidery importers	4,000,000
Manufacturers of white shirts	3,000,000
Manufacturers of hats	3,000,000
Manufacturers of caps	2,000,000
	$248,000,000

Besides this, it was reckoned that the Jews of New York at that time had $150,000,000 worth of real estate, and that the Jewish bankers of the city had a capital of $100,000,000. These figures would have to be considerably increased, probably quadrupled, after the lapse of twenty years. As is pointed out above, the turnover of the clothing trade alone in New York was equal in 1900 to the total amount of the Jewish industrial output in 1888, while one Jewish banking-house, Kuhn, Loeb & Co., issued $1,360,000,000 worth of bonds during the five years 1900 to 1905, and represents financially railway companies controlling 22,200 miles of railroad and over $1,300,000,000 stock.

In a list of 4,000 millionaires given by the "World Almanac" for 1902, the Jewish names numbered 114, somewhat over their proportion compared with their percentage in population, but somewhat under their proportion if the fact be taken into consideration that they are mostly residents of cities, where alone the very wealthy are to be found. The generally satisfactory condition of the immigrants within a few years after their arrival is perhaps best indicated by the fact that the twelve great Jewish charities of New York altogether dispense only $1,143,545 annually in a population of over 750,000, about $1.50 per head. Again, in Chicago only $150,000 per annum is spent in charity upon a population of at least 75,000, about $2 per head.

Charity.

It is, of course, impossible to give the full score of Jewish philanthropy in the United States, but a rough estimate may be derived from the expenditures of the chief federations for charity found in several of the main centers of the Jewish population. To this may be added the expenditure of the twelve largest Jewish institutions of New York:

New York (*twelve largest institutions*)	$1,143,545
Philadelphia Federation	119,700
Cincinnati Federation	29,622
St. Louis Federation	43,108
Chicago Federation	148,000
Boston Federation	39,000
Detroit Federation	6,662
Kansas City Federation	4,508
Cleveland Federation	41,350

In addition to these sums, donations by Jews were reported for the year 1904 to the amount of $3,049,124, making a total of more than $5,000,000; or about $3 per head for charity and education.

It is also of interest to indicate the causes which led 10,015 applicants to appeal to the United Hebrew Charities of New York during the year 1904–5:

Sickness	3,229	Transportation	360
No male support	2,050	Release baggage or family	12
Lack of work	1,641	Lack of tools	43
Insufficient earnings	781	Shiftlessness	63
Physical defects	178	No cause	252
Old age	471	Cause unknown	261
Insanity of wage-earner	86	All other causes	504
Intemperance of wage-earner	40		
Imprisonment of wage-earner	44	Total	10,015

Destitutes, Defectives, and Delinquents.

The number of persons who are being punished for their crimes in the United States has not been ascertained; but the numbers of Jewish aliens who are in various institutions, as given in the report of the commissioner-general of immigration for the year ending June 30, 1904, are as follows:

	Charitable.		Insane.		Penal.		All.	
	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
Hebrews..	1,274	8.2	932	5	559	6.5	2,765	6.2

Considering that the Jewish immigrants are fully 10 per cent of the total volume of immigration to the United States, this is an excellent showing, and considering that 1,000,000 have arrived in the last twenty-five years, the smallness of the numbers is still more remarkable.

It should be observed that of the 559 Jews (484 males, 75 females) found in penal institutions, 170 were imprisoned for graver offenses, and 389 for minor offenses, whereas of the total number of immigrant prisoners, 4,124 were for graver as against 5,701 for minor offenses, Jews, as is well known, not being addicted to crimes of violence. Similarly, of the criminals reported to the Board of Magistrates of the City of New York for the year 1898, those from Russia formed 8.2 per cent of the total number, whereas their proportion of the population was 11.2. In Philadelphia the Jewish inmates of the prisons were found in 1904 to be 2.7 per cent, whereas the percentage of Jews in the population was 7.7.

Synagogues and Institutions.

In some of the early censuses of the United States details of places of worship were given for the different sects, and from these the following table was taken (excepting the last line, which is from the returns made to W. B. Hackenburg):

Census.	Synagogues.	Accommodation.	Property.
1850	36	18,371	$ 418,000
1860	77	34,412	1,135,300
1870	152	73,265	5,155,234
1877	278	12,546*	6,648,730

*This enumeration is of membership, not of accommodation.

In 1905 the real property held by synagogues and Jewish charitable institutions in New York city, and which was exempted from taxation, was valued at $13,558,100.

For the present condition of affairs the following data are given in the "American Jewish Year Book," 5662:

Congregations		850
Income of 431		$1,233,127
Reform congregations (C. C. A. R.)		86
Schools		421
Pupils		38,694
Educational institutions and libraries		78
Colleges for Hebrew studies	3	
Agricultural schools	2	
Technical, industrial, or trade schools	13	
Societies conducting industrial classes	16	
Societies conducting evening classes	9	
Kindergartens	11	
Kitchengardens	2	
Training schools for nurses	3	
Libraries	19	
Income of 20		$160,456
Charitable institutions		500
Income of 243		$1,808,663
Young Men's Hebrew Associations		23
Income of 10		$29,828
Social clubs		117
Income of 33		$307,412
Other clubs		66
Mutual benefit associations		63
Income of 33		$36,784
Loan associations		22
Others		52
Zionist societies		124
Sections of Council of Jewish Women		49
Lodges		954

These results were reported from 503 places in thirty-seven out of the forty-seven states. There are now in the United States about 1,000 synagogues, to which may be added 314 houses of prayer used in the East Side of New York ("Federation," March, 1904), making a total of 1,314, of which about 100 use the so-called Reform ritual. Notwithstanding this comparatively large number of synagogues, certain districts of New York have 80 per cent of their Jewish inhabitants unaffiliated with any place of worship, though in Brooklyn the proportion has sunk to 33.8 per cent ("Federation," Oct., 1905).

It is interesting to note the growth of the lodge system, of which the details given in the statistical publication of the American Hebrew Congregations of 1880 may be compared with those given in the "American Jewish Year Book," 5662:

		Grand Lodges.	Lodges.	Members.
B'nai B'rith	1880	7	302	22,814
	1900	..	317	
Independent Order Free Sons of Israel	1880	2	86	8,604
	1900	..	109	
Order Kesher Shel Barzel	1800	5	170	10,000
	1900	..	70	
Improved Order Free Sons of Israel	1800	1	44	2,479
Independent Order Sons of Benjamin	1900	..	188	
Order B'rith Abraham	....	..	270	

Miscellaneous: In 1880 there were fifteen Jewish periodicals published in the United States; in 1904 there were eighty-two, as well as thirteen yearbooks or occasional publications. Of the 14,443 persons mentioned in "Who's Who in America," 169 were of Jewish race, about the proper proportion of the native Jews.

Investigation has established that the fertility of the Jews in the United States is greater than that of other creeds and nationalities. Thus it was found by an investigation in New York that whereas the average number of children in Protestant families was 1.85 and in Roman Catholic 2.05, in Jewish families it was 2.54 ("Federation," New York, June, 1903, p. 34). Against all other experience, it was found that Jewish families with domestics have a higher average of children than those without servants. This had been previously observed by J. S. Billings ("Vital Statistics of the Jews of the United States," p. 17). In one particular ward of New York the Jewish families were superior in fecundity to all others, with an average of 2.9. There is clearly no race suicide among Jews.

Besides being very fecund, their marriage-rate is excessively high, because of the large proportion of nubile persons arriving in the United States, yet there is great inequality of the sexes owing to the fact that between the years 1884 and 1905 342,300 men have arrived, as compared with 221,247 women. It is said that intermarriage is occurring in order to supply the deficiency; yet of 9,668 New York Jewish families investigated by the Federation of Churches intermarriage was reported in the case of only 78, less than one per cent.

Some remarkable results have been reached as to the low death-rate of the Jews in the United States.

Death-Rate.

In 1890 J. S. Billings investigated the death-rate of nearly 12,000 Jews, and found it as low as 7.11—in the Eastern States 6.29. In 1895 the death-rate of Russian Jews in Boston was only 6.09. These rates probably refer either to the well-nourished families investigated by Dr. Billings, or to the vigorous immigrants of the most viable ages—between twenty-five and forty-five—among whom in an ordinary population the death-rate would be even less. This is confirmed by the fact that while Russian Jews at Boston in 1895 had a death-rate of only 6.09, their children died on an average at the rate of 15.95. This is about the normal death-rate in the most congested districts, and it would be safe to take the average death-rate of the Jews of the United States at 14, that for the whole population. In the year 1900 the death-rate of the ninth ward in Chicago (an almost entirely Jewish ward) was only 11.99.

It has been observed that American Jews, even when immigrants, are taller than the average of the Jewish population of the countries whence they come, the average for New York city being 164.5 cm. as against 162.0 cm. for Russia and Galicia (see STATURE).

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J.

UNITED STATES OF COLOMBIA. See SOUTH AND CENTRAL AMERICA.

UNITED SYNAGOGUE: A body composed of sixteen synagogues in London, England, constituted in 1870 by Act of Parliament (33 and 34 Victoria, cap. 116). Originally the "city" synagogues, as the Jewish places of worship within the borders of the city of London were called, were independent of one another, and each one had its own chief rabbi and charity organization. This led to considerable duplication of charity. In 1802 Solomon Herschell was appointed chief rabbi of the Great and Hambro' synagogues; and shortly after his accession to office he induced the three German congregations to come to an agreement for charitable purposes. This agreement continued in force until the year 1834, when a new compact was made and the scope of action was enlarged. The Great Synagogue agreed to contribute one-half, and the Hambro' and New synagogues one-quarter each, toward general and communal expenditure, both charitable and religious.

The migration of Jews westward, however, made the continued force of this agreement impracticable; and the late Chief Rabbi N. M. Adler suggested an amalgamation of the three synagogues and the Central and Bayswater synagogues in the western part of London. The project was taken up by Lionel L. Cohen, who energetically championed it; and a union was agreed to April 19, 1868. The consolidation was further strengthened and legalized by the passing of an "Act for Confirming a Scheme for the Charity Commissioners for the Jewish United Synagogues," which received the royal assent July 14, 1870. The Borough Synagogue, in the south of London, entered the union in 1873; and the North London Synagogue in 1878. The other nine synagogues have been built under the auspices of the United Synagogue. The first secretary of the United Synagogue was Dr. A. Asher. Subsequently another act was passed for the definition of the rights of the chief rabbi and the bet din and of the powers of the chief rabbi.

Each constituent synagogue controls its own surplus (if any), and pays 40 per cent of its income from seat rentals for communal purposes. In 1904 a scheme providing for "Associate Synagogues" was adopted, whereby synagogues in poorer neighborhoods might enter the union without assuming all the burdens of the fully constituent synagogues. The first synagogue to enter on such terms was the South-East London Synagogue.

The United Synagogue is governed by a council constituted of: (*a*) life-members and certain officials; (*b*) the wardens of the constituent synagogues for the time being; (*c*) a certain number of representatives according to the number of members of the constituent synagogues, one in each case being the financial representative who acts as treasurer. The total number of members of the council is 150. Lord Rothschild is (1905) the president.

J. I. L. B.

UNIVERS ISRAÉLITE, L'. See PERIODICALS.

UNIVERSITIES: Places of higher and liberal learning, so called from the Latin word "universitas," signifying an association or a corporation. There are traditions of the connection of Jews with the medieval universities of Salerno and Montpellier (see MEDICINE) and with that of OXFORD. No Jewish names are connected with the development either of the southern (Bologna) or the northern (Paris) type of university from the twelfth century onward. A degree or right to teach seems to have been regarded as a feudal tenure; and the acceptance of a degree was always accompanied by payment of homage to the rector or councilor. Such homage involved the recital of Christian formulas, which Jews could not recite. Besides this the twenty-fourth canon of the Council of Basel (1434) distinctly prevented Jews from taking any academic degree.

Medical Degrees.

A distinction, however, is to be made between the faculties of theology, philosophy, and law and that of medicine. Jews would naturally not study in the first of these, and they could scarcely work at medieval law, which was as much canonical as civil, while the philosophical faculty was mainly a development of the Christian metaphysics of Thomas Aquinas. But Jews appear to have studied, and even to have taught, in the medical faculty; thus, Elijah Delmedigo was professor of medicine at Padua at the end of the fifteenth century. As late as 1700 the universities of Rostock and Wittenberg counseled the Christians against employing Jewish physicians, who probably practised without taking a degree. Most of the Jewish doctors whose academic training can be traced received such training at Padua.

With the revival of learning, scholars of Jewish birth, mainly those who accepted baptism, were utilized for the chairs of Hebrew in the various universities, as in the case of TREMELLIUS at Cambridge, etc. This practise was continued almost down to the present time, and spread to the whole circuit of the Semitic languages, in which Jews, from their proficiency in Hebrew, have a large opportunity.

In Holland rigid restrictions on university training do not seem to have existed, though there were few names of Jewish students recorded till the nineteenth century. So, too, in Austria, the toleration edict of Joseph II. plainly declared that there was no express law against the admittance of Jews into the Austrian universities; but the fact of its being thus mentioned is sufficient to indicate that the admission had either not taken place or was extremely rare. In France the Revolution opened the higher schools of learning to the Jews; but in England they shared the disabilities of all dissenters, and were prevented from taking degrees. Thus, Professor Sylvester, though second wrangler in the mathematical tripos at the University of Cambridge in 1837, did not obtain a degree there till 1872, after the passing of the University Test Act (1871), which was partly caused by the attainment of the senior wranglership by Numa Hartog in 1869.

Germany.

The Jews of the various German states were mostly debarred from participation in university education till the nineteenth century, though exceptions were occasionally made for Jewish medical students. In Prussia the first Jewish student at a university was Tobias Cohen, whom the Grand Elector allowed to study medicine at Frankfort-on-the-Oder in 1675. After the Mendelssohnian period many Jewish students began to attend the universities, but soon found that any university career was closed to them unless they were willing to submit to baptism. The Prussian government has always regarded the universities as especially connected with the cultural side of the state organization and, therefore, as bound up with the interests of the Protestant Church. Hence, from the times of Ganz and Benfey down to those of Kronecker and Hirschfeld, the majority of capable students who desired to pursue a university career found it necessary to become baptized. In Austria a very similar state of affairs existed, as is shown by the cases of Mussafia and Büdinger. In the sixties and seventies no discrimination took place, but with the rise of anti-Semitism Jewish students suffered various disabilities which caused them to form special clubs (see Zionism).

Notwithstanding these quasi-disabilities, Jewish students have thronged to the universities in exceptional numbers, as can be seen from the accompanying statistics. A comparison with the other creeds may perhaps best be made in Prussia, where the Protestants had 8.37, the Catholics 6.61, and the Jews 54.75 per 10,000 attending the universities in 1902-3. In Austria the proportion of Jewish among other students indicates the same condition:

NUMBER OF STUDENTS OF DIFFERENT FAITHS AT THE AUSTRIAN UNIVERSITIES IN 1902.

	Number.	Per Cent.
Catholic	26,359	75.7
Greek	1,466	4.4
Protestant	1,225	3.3
Jewish	5,779	16.6
Totals	34,829	100.0

That the proportion in Prussia has not considerably increased during the last few years is borne out by the detailed list of students attending the Prussian universities:

NUMBER OF CHRISTIAN AND JEWISH STUDENTS IN THE PRUSSIAN UNIVERSITIES.

University.	1886-87.		1899-1900.	
	Christians.	Jews.	Christians.	Jews.
Berlin	3,975	880	4,441	1,031
Bonn	1,177	41	1,889	55
Breslau	1,096	222	1,380	212
Göttingen	1,004	17	1,238	22
Greifswalde	986	15	768	12
Halle	1,459	28	1,433	22
Kiel	508	14	822	18
Königsberg	740	74	721	70
Marburg	896	22	1,079	23
Academy at Münster	483	....	603	....
Lyceum Hosianum in Braunsberg	21	....	46	....
Totals	12,345	1,313	14,420	1,465

The numbers of Jews attending the Austrian universities may also be given here:

JEWISH STUDENTS AT THE AUSTRIAN UNIVERSITIES DURING THE SUMMER OF 1902.

Vienna	1,423	Lemberg	453
Graz	36	Cracow	190
Innsbruck	2	Czernowitz	207
Prague (German)	348		
Prague (Bohemian)	70	Total	2,729

There are special conditions which would seem to prevent any large attendance of Jewish students at the Russian universities, their percentages being limited to 3 per cent of the whole body of students at Odessa and St. Petersburg, and 5 per cent in the Pale. Notwithstanding this, the history of the last twenty years shows that these proportions were largely exceeded, as can be seen from the following table:

PERCENTAGE OF JEWISH STUDENTS TO TOTAL NUMBER (RUSSIA).

University.	1880.	1899.
St. Petersburg	4.4	4.4
Moscow	5.2	3.5
Cracow	5.9	23.2
Odessa	11.9	27.5
Kasan	1.0	8.9
Kiev	15.2	17.9
Dorpat	4.2	15.8
Warsaw	11.6	16.8
Tomsk	....	5.4
	6.8	10.9

To the above details it may be added that at Columbia University, New York, in 1903, out of 900 students whose creeds were investigated, 6.9 per cent declared themselves Jews, whereas no less than 1,900 students out of the 2,100 of the College of the City of New York in 1903 were Jewish, and at the Normal College of that city 75 per cent of its students were Jewish.

For Prussia elaborate details are given by Thon and Ruppin, showing a distinct diversion of tendency from the medical to the juridical faculty. Thus in 1886-87 there were 185 students of law and 698 of medicine, whereas in 1902-3 there were 459 studying law, and only 369 studying medicine. The percentage of Jews among the law students remained practically the same at 9 per cent, whereas that of medical students declined from 19.6 to 15. In philosophical faculties a rise in numbers took place from 246 in 1892–93 to 392 in 1902–3. In the latter year Jews formed 4.5 per cent of the students devoted to philosophy, 5.6 of mathematicians, 2.9 of economists, 9. of pharmacy, and 26.9 of dentistry.

Professors.

The numbers of professors of the Jewish faith are rarely given authoritatively. Servi recorded that in Italy in 1867 there were seventeen Jewish professors at the Italian universities ("Statistica degli Israeliti," p. 298). About 1880 it was said that there were six ordinary and twenty extraordinary professorships and twenty-nine readerships held by Jews at Berlin University, as compared with sixty-one, fifty-three, and fifty-seven respectively by Christians. Breslau records that there were seventy Jewish professors in German universities out of a total of 1,800, about the usual proportion ("Zur Judenfrage," p. 17, Berlin, 1880). About the same time six of the 259 chairs in the English universities were held by Jews. In 1903 it was declared that the University of Munich had ninety-nine Catholic, eighty-seven Protestant, and seventeen Jewish professors and privat-docents; Würzburg had thirty-eight Catholic, fifty Protestant, and one Jewish privat-docents; while Erlangen had twelve Catholic, fifty-three Protestant, and two Jewish professors (Bloch's "Wochenschrift," July 4, 1903). At Strasburg there were six Jewish professors (*ib.* Oct. 31, 1902). The only professing Jews who have ever held the rectorship of a Prussian university are Prof. Rosanes of Breslau and Prof. Julius Bernstein of Halle. Lazarus was rector at Bern; Gomperz at Vienna; Halberg at Czernowitz; and Zucker in Prague.

Bibliography: Jacobs, *Jewish Statistics*, p. 47; Ruppin, *Juden der Gegenwart*, pp. 204–209; Thon and Ruppin, *Der Anteil der Juden am Unterrichtswesen in Preussen*, Berlin, 1903; *Zeitschrift für Jüdische Statistik*, passim, 1905.

J.

UNLEAVENED BREAD. See Maẓẓah.

UNNA, PAUL GERSON: German physician and dermatologist; born at Hamburg Sept. 8, 1850; son of Moritz Adolph Unna; educated at the universities of Heidelberg, Leipsic, and Strasburg (M.D. 1875). He was severely wounded in the Franco-Prussian war, in which he served as a private. After graduation he became assistant to Waldeyer at Strasburg, and in the following year he returned to Hamburg and established a practise. During 1877 he was assistant at the general hospital in that city. In 1881 he became interested in dermatology, and opened a private hospital for skin-diseases; and in 1884 he gave up his general practise and founded the well-known hospital for skin-diseases at Eimsbüttel near Hamburg. This he enlarged in 1887 by adding a laboratory, which soon became the center for dermatological researches in Germany.

Unna is an untiring worker; he has written over one hundred essays in all fields of medicine and many standard works on his specialty. In 1882 he founded the semimonthly "Monatshefte für Praktische Dermatologie." He is collaborator for dermatology on Eulenburg's "Realencyklopädie der Gesammten Heilkunde"; on Baumgarten's "Jahresbericht über die Fortschritte in der Lehre von den Pathogenen Mikroorganismen"; and on Virchow-Hirsch's "Jahresbericht über die Fortschritte und Leistungen in der Medizin."

Among Unna's publications may be mentioned: "Kuno Fischer und das Gewissen," in "Zeitschrift für Völkerpsychologie und Sprachwissenschaft," 1875, ix.; "Anatomie der Haut," in Ziemssen's "Handbuch der Allgemeinen Therapie," 1882; "Histopathologie der Haut," in supplement to Orth's "Spezielle Pathologie," 1894, and "Allgemeine Therapie der Haut," 1898. All three are standard works. He publishes the "Histologischer Atlas zur Pathologie der Haut," and, together with Morris, Besnier, and Duhring, the "Internationaler Atlas Seltener Hautkrankheiten."

Bibliography: Hirsch, *Biog. Lex.*; Pagel, *Biog. Lex.*

s. F. T. H.

UNTERFÜHRER. See Marriage Ceremonies.

UR: A locality mentioned four times in the Bible (Gen. xi. 28, 31; xv. 7; Neh. ix. 7) with the qualification כשדים (= "of the Kasdim," or Chaldees), and described as the original home of Abram. Modern scholars, with few exceptions, are agreed that Ur is identical with the mound of ruins in southern Babylonia on the right bank of the Euphrates, known as Al-Muḳair or Al-Mughair. This was an ancient seat of lunar worship; and it was dominant as a political center as early as 3000 B.C. Those scholars who incline to establish a connection between moon-worship ("Sin" = "moon") and the monotheism of Israel ("Sinai") find a corroboration of their theory in the fact that Abram's original home was the seat of the worship of Sin (comp. Jensen in "Zeitschrift für Assyriologie," xi. 298 *et seq.*).

E. G. H.

URANIA: Daughter of Abraham the Precentor, of Worms, who herself acted as precentor in the women's synagogue in that city before 1275. See Sagerin.

A. F. L. C.

URBINO: Italian city; capital of the province of Pesaro e Urbino; originally the capital of the duchy of Urbino, and later a portion of the States of the Church. Jews seem to have resided in the city as early as the thirteenth century, Abraham Abulafia having sojourned there; but existing documents make no mention of them until the following century, in the first decades of which a certain Maestro Daniele went from Viterbo to Urbino, where he opened a loan-office. Toward the close of the same century his son Isaac received privileges from Count Antonio. During the following century the Urbino Jews increased in prosperity; but their gain in numbers was small. The privilege of lending money at interest was reserved to the descendants of Maestro Daniele. Other Jews who wished to establish themselves in the business were obliged to obtain permission from the rulers and the privileged families. In 1430 Sabbatuccio di Alleuzzo, a Jew of Recanati, was obliged to guarantee the pay-

Maestro Daniele.

ment of a yearly tax of 500 scudi to these families before he was allowed to open a banking-house in Urbino. With these exceptions, the city contained only a few Jews, who were either physicians or were engaged in the humbler branches of trade.

Until the beginning of the sixteenth century the Jews of Urbino were permitted to buy, hold, and sell real estate; to deal in metals and paper, and to follow the trades of tailoring and tanning; to reside in all portions of the city; and to employ Christian servants. They were, however, subject to special taxation, for in addition to the ordinary taxes and the "impost of the Marches," levied on all the Jews of those districts, the money-lenders paid a separate tax, though one of them, Solomon of Urbino, stood high in the favor of Duke Frederick.

Toward the close of the fifteenth century and in the beginning of the sixteenth the Jews became the objects of popular persecution. In the year 1468 a Monte di Pietà was established in opposition to them; but as it loaned money to the very poor only, and allowed but 4 florins every six months to each person, the Jews still maintained their banks, and at the end of the century they obtained from Guido Ubaldo a ratification of their former privileges. So great was their increase in numbers and influence, moreover, that in 1507 an effort was made to check them. The sale of pledges outside the city was forbidden; and a committee was appointed to revise and limit their prerogatives. Then began the promulgation of a series of decrees against them, which, however, being issued merely to conciliate the papal see, produced little effect. On May 20, 1508, Duke Francesco Maria annulled all the privileges granted by his predecessors, and forbade the Jews to acquire real estate or to act as bankers. He compelled them to restore without interest all pledges in their possession, to wear the Badge (which consisted of a yellow cap for men and a yellow veil for women), and to purchase food in the evening only.

The Ghetto.

Shortly afterward the Jews, who then numbered about 500, were obliged to take up their abode in a separate quarter, known as the "Androne delle Giudei," and were forbidden to employ Christians as servants. Despite these harsh measures, the Jewish bankers continued to prosper, increasing both in numbers and in influence. At length, in 1512, the municipal council resumed the practise of borrowing money from them, and sometimes, as in 1571, even pledged to them articles received from the monte di pietà. In 1598, however, a new decree was issued against lending money; but an edict published by the duke in the following year mentions the Jews of Urbino, "who conduct loan establishments," and laws enacted in the same year also allude to them.

In 1529 Solomon Molko was brought from Ancona to Urbino by the duke, who sought to shield him from the consequences of a dispute in which this protégé had been involved in the market-place of Urbino. A Jew named Moses was for many years the municipal physician of Urbino; and the court of Guido Ubaldo contained many Jewish courtiers, who were treated as the equals of their Christian confrères, although they were so unpopular with the people that it became necessary to promulgate special decrees for their protection (1549–1624).

In 1556 Guido Ubaldo offered asylum in his territories, especially at Pesaro, to the Maranos who had fled from Ancona on account of the persecutions there, hoping thus to attract to Pesaro the commerce of the East. When, however, he saw that his hopes were vain, he expelled the refugees in June, 1558. For the same reason he welcomed the Jews banished from the Pontifical States in 1569, only to drive them out in March, 1570, at the instance of Pius V.; and when some ventured to return, he banished them a third time (Aug. 16, 1571).

Urbino then entered upon a period of financial decay; and the Jews began to leave the city. The condition of those who remained became worse and worse; and the taxes levied upon them were gradually discontinued. At length, through the abdication of Francesco Maria II. della Rovere in 1627, the duchy of Urbino passed into the hands of the pope, thus precipitating the dissolution of the Jewish community. In 1718 the number of its members was reduced to 200, almost all being so sunk in poverty that they petitioned the pope to exempt them from contributing toward the payment of the debts of the Roman Jews, reminding him that on a former occasion, had he not extended aid to them, they would have been obliged to leave the city and seek their fortunes elsewhere. The history of the Jews of Urbino at that period was identical with that of their coreligionists throughout the Pontifical States. They obtained civic equality at the time of the French Revolution, but lost it at the restoration, receiving it again when the Marches were annexed to the kingdom of Italy (1866). The synagogue of Urbino was owned partly by Catholics until 1851, when it was acquired by the Jews, and, later, was restored and beautified. The decay of the community continued, however, until in the year 1870 there were but 181 Jews in the city, while in 1901 there were only 92.

Rabbis.

Among the noted rabbis of Urbino may be mentioned the following: Solomon b. Abraham b. Solomon (15th and 16th cents.); Samuel b. Abraham Corcos, Ephraim Mahalaleel Porto, Zechariah b. Ephraim Porto, Solomon b. Moses Rocca, Jedidiah b. Hezekiah Saba' (17th cent.); Jedidiah Ḥayyim Guglielmi (18th cent.); Mattithiah Nissim b. Jacob Israel Terni (18th and 19th cents.); and Isaac Joseph Cingoli (19th cent.).

Bibliography: Ravà, in *Educatore Israelità*, 1870, p. 312; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 54, 108; Berliner's *Magazin*, xvii. 229; Güdemann, *Gesch.* ii. 179; Grätz, *Gesch.* 2d ed., ix. 350 *et seq.*, 361 *et seq.*, 382; *R. E. J.* xvi. 61 *et seq.*, xx. 47 *et seq.*; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 108; Luzzatto, *Banchieri Ebrei in Urbino nell' Età Ducale*.

D. U. C.

URBINO: Italian family, originating in the city of the same name. The following important members are cited in chronological order:

Solomon d'Urbino: Lived at Urbino in the early part of the fourteenth century, where he enjoyed the favor of Duke Frederick, and wrote a small work entitled "Yefeh Nof."

Isaac Saba' d'Urbino: Son of Solomon d'Urbino; mentioned by Moses Rieti in his "Miḳdash Me'aṭ" (ed. Goldenthal, p. 106b).

Solomon b. Abraham b. Solomon d'Urbino: Flourished in the latter part of the fifteenth century and at the beginning of the sixteenth. In 1500 he completed his "Ohel Mo'ed," a work on Hebrew synonyms, which he dedicated to his teacher Obadiah. This book was printed at Venice in 1548, and reprinted by Willheimer with notes by Heidenheim and Dukes, Vienna, 1881; the "Yetad ha-Ohel," Isaac Berechiah Canton's commentary on it, has remained in manuscript.

Joseph Baruch b. Zechariah Jedidiah d'Urbino: Lived in the seventeenth century at Mantua, Modena, and Busseto. He was the author of the "Mizmor Shir Yedidot u-Benot ha-Shir" (Mantua, 1659), a collection of poems on various subjects. He gave his approbation to a decision of Hananiah Shullam (Modena, 1636), and made a Hebrew translation of an Italian work on astronomy, which, however, has not been printed. He is probably identical with the Joseph Baruch d'Urbino who owned Codex Oxon. 911, and perhaps with Joseph Baruch b. Zerahiah Urbino of Busseto, who possessed Codex Oxon. 348.

Moses Judah b. Isaac d'Urbino: Flourished at Ancona in the seventeenth century. He is mentioned by Abraham Solomon Graziano in his annotations and novellæ on the Shulḥan 'Aruk (iii. 308 of the manuscript).

Jedidiah Zechariah d'Urbino: Nephew of Jehiel Trabotti; lived at Pesaro in the eighteenth century. He was the author of a manuscript volume of responsa; and a responsum of his is cited in the "Shemesh Ẓedaḳah" (ii. 24) of Samson Morpurgo.

Isaac d'Urbino: Son of Jedidiah d'Urbino; lived at Pesaro in the eighteenth century. Codex Montefiore 111 contains one of his letters ("J. Q. R." xiv. 185).

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D. U. C.

URI. See SWITZERLAND.

URI BEN DAVID BEN MOSES (קאלמייר): Great-grandson of Samuel Edels (MaHaRSHA); rabbi of Pollno, Lithuania, and chief rabbi of the district; flourished in the middle of the seventeenth century. He was the author of "Or Torah" (Lublin, 1672), commentaries and sermons on the Pentateuch; and he included in his work several "peshaṭim" by his great-grandfather.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2692; Fuenn, *Keneset Yisrael*, p. 92; Sternberg, *Gesch. der Juden in Polen*, p. 185.

E. C. S. O.

URI PHOEBUS BEN AARON HA-LEVI (known also as **Uri Witzenhausen**): Dutch printer; born at Amsterdam 1623; died there Jan. 27, 1715 (not at Zolkiev in 1713, as Steinschneider records); son of Aaron ha-Levi, ḥazzan at the Neweh Shalom Synagogue, Amsterdam, and grandson of Moses Uri ha-Levi, founder and first ḥakam of the Spanish-Portuguese congregation in that city. After having first worked as a typesetter for Immanuel Benveniste, in whose establishment he printed Pappenheim's edition of the "Mishle Ḥakamim" in 1656, Phoebus opened an establishment of his own in 1658 and carried on business as a printer till 1689. His imprint was a ewer and two fishes. In the first year he printed several books, among them a prayer-book of the German ritual. The last work he issued was a Sephardic Maḥzor, completed in 1689. Of more important works only two were printed by Phoebus, the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, with the commentary "Sifte Kohen" of Shabbethai ha-Kohen (1663), and a Judæo-German translation of the Bible by Jekuthiel Blitz, who worked as a corrector in Phoebus' printing-house. In 1693 Phoebus opened a printing-house at Zolkiev, and there printed calendars and ritual and Judæo-German works till 1705.

It is doubtful whether Uri Phoebus was the author of the evening benediction in Judæo-German (Amsterdam, 1677) attributed to him; and he can scarcely have written the rare Spanish work "Memoria Para os Siglos Futuros" (*ib.* Kislew 10, 5471 = Dec., 1710), which was printed in Portuguese at the expense of Moses Levy Maduro under the title "Narracaõ da Vinda dos Judeos Espanhoẽs a Amsterdam" (*ib.* 1768), this version forming the basis of the Hebrew translation by Isaac ha-Kohen Belinfante.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 95; Steinschneider, *Hebr. Bibl.* iii. 6; idem, *Cat. Bodl.* cols. 3061 *et seq.*; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 65-66; Hillesum, in *Centraal Blad voor Israeliten in Nederland*, 1900, No. 13,599; Cardozo de Bethencourt, *Aankomst der Joden te Amsterdam*, pp. 10 *et seq.*, Amsterdam, 1904; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 59.

J. M. SEL.—M. K.

URI (ORI) BEN SIMEON: Scholar of the sixteenth century; born at Biel (בילא); resided at Safed. He made an abstract of a manuscript of 1537, giving a list of all the places said to contain the tombs of the Patriarchs, Prophets, Amoraim, and Tannaim, to which he added descriptive material gathered in the course of his extensive travels, as well as illustrations of various graves. To this work, which appeared in Venice in 1659 (2d ed. 1699) under the title "Yiḥus ha-Abot," was appended a description of a calendar compiled by him in 1575. The entire work was translated into Latin by Hottinger under the title "Cippi Hebraici, Genealogia Patriarcharum" (Heidelberg, 1659; 2d ed. *ib.* 1662); and E. Carmoly later translated the book into French under the title "Jichus ha-Abot, ou Tombeaux des Patriarches," and published it in his "Itinéraires de la Terre Sainte" ("Halikot Ereẓ Yisrael"), together with a preface and twenty-seven illustrations from the first Venetian edition. The "Yiḥus ha-Abot" was rendered also into Judæo-German by an unknown translator, being published under the same title at Wilna in 1853.

Uri ben Simeon was likewise the author of a calendar ("luaḥ") covering a period of forty years. This work, which first appeared in Venice (1575), was translated into Latin by Jacob Christmann of Heidelberg, in which city it was published in 1594.

BIBLIOGRAPHY: Zunz, in *The Itinerary* of Benjamin of Tudela, pp. 275-276, notes a and b; E. Carmoly, *Itinéraires de la Terre Sainte*, pp. 419-496, Brussels, 1847; Steinschneider, *Cat. Bodl.* cols. 558, 815, 2693-2695; Benjacob, *Oẓar ha-Sefarim*, p. 221.

E. C. S. O.

URIAH, URIJAH.—1. Biblical Data: A Hittite; husband of Bath-sheba, and one of David's picked warriors. The scanty Biblical allusions to him are of value as illustrating the taboo under which warriors were constrained to abstain from sexual intercourse (II Sam. xi. 7-15; see Schwally, "Kriegsaltertümer," p. 48), through which circumstance David's plan to cover his illicit relations with Bath-sheba was frustrated. Sent back to camp, Uriah was placed, by David's secret orders, "in the forefront of the hottest battle," and fell at the siege of Rabbah.

Josephus ("Ant." vii. 8, § 1) adds many embellishments to the account of the death of Uriah, declaring that when the Ammonites made a sortie and repulsed the besiegers, Uriah remained on the field with a few others, exposing himself to danger more than all his comrades, and maintaining his position until the enemy had surrounded the little band of heroes and completely destroyed them.

——**In Rabbinical Literature:** The Rabbis, who naturally could not admit the existence of any flaw in David's character, regarded Uriah as the one at fault. They claimed that he had defied David, since, when the king commanded him to go home, he replied, "My lord Joab is encamped in the open fields," thus disregarding the royal bidding (Shab. 56a; Tos. to Ḳid. 43a, above).

2. High priest during the reign of Ahaz. According to Isa. viii. 2, he was taken as a faithful witness by Isaiah when the prophet married the mother of Maher-shalal-ḥash-baz. II Kings xvi. 10-16 states that Ahaz sent Uriah the pattern of an altar seen by him at Damascus after the conquest of the city by Tiglath-pileser, directing the prophet to erect a similar one in the Temple, for the offering of certain sacrifices. In the list of high priests given in I Chron. v. 30-40 Uriah's name does not occur, although it is interpolated in Josephus, "Ant." x. 8, § 6.

3. Son of Shemaiah of Kirjath-jearim; a prophet of the reign of Jehoiakim. Like Jeremiah, in foretelling the destruction of Jerusalem by the Assyrians he brought upon himself the anger of the king and the princes. In fear of death he fled to Egypt, whereupon Jehoiakim sent an embassy headed by Elnathan b. Achbor, which seized the prophet and brought him to Jerusalem, where he was beheaded by the express command of the king, his body being thrown into the graves of the common people (Jer. xxvi. 20-23).

4. Son of Koz (Neh. iii. 4), probably of the seventh class of priests (comp. I Chron. xxiv. 10). On the fourth day after the return of the exiles to Jerusalem, his son Meremoth weighed the gold, silver, and vessels brought back from Babylon (Ezra viii. 33).

5. One of the men who stood at the right hand of Ezra while the latter read the Law to the people (Neh. viii. 4).

E. G. H. S. O.

URIEL: Name of an archangel. Of the four chief angels, Michael, Gabriel, Raphael, and Uriel, who preside over the four quarters of the globe (Jensen, "Kosmologie der Babylonier," p. 163), and who are frequently grouped together, Uriel is generally, but not invariably, mentioned last, although in this quartet his name is frequently replaced by that of another angel, thus showing the diversity of his nature (*e.g.*, Fanuel, Enoch, xl. 9; Aniel, Stübe, "Jüdisch-Babylonische Zaubertexte," p. 26, Halle, 1895; Nuriel, "Seder Gan 'Eden we-Gehinnom," in Jellinek, "B. H." iii. 138). He is likewise one of the seven archangels, being the prince of the angels and of Tartarus (Enoch, xx. 2, where his name is given first in the list of the angels). According to Kautzsch ("Apokryphen," ii. 250), Lusken ("Michael," p. 36), and others, Uriel is the angel of thunder and earthquake, and is, moreover, the divine messenger who warns the son of Lamech of the end of the world, and bids him hide (Enoch, x. 1-2); he appears in a like capacity in II Esd. iv., where he propounds three difficult problems to Ezra and instructs him. Of these problems the first was, "Weigh me the weight of the fire," a demand closely connected in concept with the name "Uriel" (אור + אל = "the fire of God"), for its derivation from אור + אל (= "light of God," "glory of God"; Kohut, "Angelologie," p. 33) is erroneous, as is, consequently, the attempt to identify the angel with the Zoroastrian "Hvarenah" (= "glory"). The second question addressed to Ezra was concerned with the waters in the depths of the sea and above the firmament, and thus with the two "tehomot," as well as with the underworld (Sheol, Hades), this being in entire harmony with Enoch, xx. and designating Uriel as the archangel of fire and of Gehenna, where flame is the chief element. In the passage under consideration this same spirit also speaks of the wind.

In medieval mysticism Uriel is represented as the source of the heat of the day in winter, and as the princely angel of Sunday, the first day of the week, thus agreeing fully with the explanation of his nature already given. Later authorities, however, brought his name into association with אור (= "light"), misled in part by the legend that Uriel instructed (enlightened) Ezra. "Why is he called Uriel? On account of the Torah, the Prophets, and the Hagiographa, since through him God makes atonement and brings light to Israel" (Num. R. ii. 10). Conforming to this view, subsequent writers identified him with Raphael, the revealer of secrets (Zunz, "S. P." p. 476), and his name was written on amulets intended to "illumine" the soul for sacred studies ("Sefer Raziel," p. 42b). Uriel is mentioned also in the magic papyri (Wessely, "Griechischer Zauberpapyrus," Index, Vienna, 1888; *idem*, "Neue Griechische Zauberpapyri," Index, *ib.* 1893; Lusken, *l.c.* p. 71), and in Babylonian incantations (Stübe, *l.c.* p. 23), while according to a French rabbi of the thirteenth century the repetition of Uriel's name ten times in one breath in the morning brings good fortune for the day (Schwab, "Vocabulaire de l'Angélologie," pp. 47, 304). On Uriel in the Piyyuṭ see Zunz, *l.c.*, and on accounts of him in Christian writings comp. Lusken, *l.c.* p. 114. See also Raphael for data concerning the four angels as a group.

Bibliography: Kohut, *Ueber die Jüdische Angelologie und Dämonologie in Ihrer Abhängigkeit vom Parsismus*, pp. 33 *et seq.*, Leipsic, 1866; Lusken, *Michael*, Index, Göttingen, 1898; Schwab, *Vocabulaire de l'Angélologie d'Après les Manuscrits Hébreux de la Bibliothèque Nationale*, pp. 47, 304, Paris, 1897.

S. L. B.

URIEL D'ACOSTA. See ACOSTA.

URIEL VON GEMMINGEN. See PFEFFERKORN; REUCHLIN.

URIM AND THUMMIM.—Biblical Data: Objects connected with the breastplate of the high priest, and used as a kind of divine oracle. Since the days of the Alexandrian translators of the Old Testament it has been asserted that אורים ותמים mean "revelation and truth" (*δήλωσις καὶ ἀλήθεια*), or "lights and perfections" (*φωτισμοὶ καὶ τελεότητες*); the *τελειότης καὶ διδαχή* of Symmachus (Jerome, "perfectio et doctrina"; Field, "Hexapla" on Deut. xxxiii. 8); and the *φωτισμοί καὶ τελειώσεις* of Aquila and Theodotion. The Vulgate has "doctrina [after Symmachus; Old Latin, "ostensio" or "demonstratio"] et veritas." There is, however, no foundation for such a view in the Bible itself. Ex. xxviii. 13–30 describes the high-priestly ephod and the breastplate with the Urim and Thummim. It is called a "breastplate of judgment" ("ḥoshen ha-mishpaṭ"); it is four-square and double; and the twelve stones were not put inside the ḥoshen, but on the outside. It is related in Lev. viii. 7–8 that when, in compliance with the command in Ex. xxix. 1–37, Moses consecrated Aaron and his sons as priests, "He [Moses] put upon him [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band [A. V. "curious girdle"] of the ephod, and bound it unto him therewith. And he put the breastplate upon him: and in the breastplate he put the Urim and the Thummim." Deut. xxxiii. 8 (R. V.), in the blessing of Moses, reads: "And of Levi he said: Thy Thummim and thy Urim are with thy godly one, whom thou didst prove at Massah, with whom thou didst strive at the waters of Meribah" (see Steuernagel, "Deuteronomium," p. 125, Göttingen, 1898; Bertholet, "Deuteronomium," p. 106, Freiburg, 1899; Driver, "Deuteronomy," in "International Critical Commentary," p. 398, New York, 1895; Baudissin, "Gesch. des Alttestamentlichen Priesterthums," p. 76). The most important passage is I Sam. xiv. 41, where Wellhausen and Driver have corrected the text, on the basis of the Septuagint, to read as follows: "And Saul said: Lord, God of Israel, why hast thou not answered thy servant this day? If this iniquity be in me or in Jonathan my son, Lord, God of Israel, give Urim; but if it be in thy people Israel, give Thummim. Then Jonathan and Saul were taken by lot; and the people escaped" (Driver, "Notes on the Hebrew Text of the Books of Samuel," p. 89, Oxford, 1890; Budde, "The Books of Samuel," in Polychrome Bible, p. 63; H. P. Smith, "The Books of Samuel," p. 122; Kirkpatrick, "The First Book of Samuel," in "The Cambridge Bible for Schools and Colleges," 1891, p. 137).

Biblical References.

I Sam. xxviii. 3–6 mentions three methods of divine communication: (1) the dream-oracle, of which frequent mention is made also in Assyrian and Babylonian literature; (2) the oracle by means of the Urim (here, undoubtedly, an abbreviation for "Urim and Thummim"); (3) the oracle by the word of the Prophets, found among all Semitic nations.

The only other mention of actual consultation of YHWH by means of the Urim and Thummim found in the Old Testament is in Num. xxvii. 21. Eleazar was then high priest, and Moses was permitted by the Lord to address Him directly. But Joshua and his successors could speak to the Lord only through the mediation of the high priest and by means of the Urim and Thummim. It is quite probable that the age of Ezra and Nehemiah was no longer cognizant of the nature of the Urim and Thummim (Ezra ii. 63; Neh. vii. 65; see also I Macc. iv. 46, xiv. 41). Post-exilic Israel had neither the sacred breastplate nor the Urim and Thummim. Ezra ii. 63 tacitly contradicts the assertion of Josephus ("Ant." iii. 8, § 9, end) that the Urim and Thummim first failed in the Maccabean era (B. Niese, "Flavii Josephi Opera," i. 202; see also Soṭah ix. 12; Tosef., Soṭah, xiii. 2; Yer. Ḳid. iv. 1; Ryle, "Ezra and Nehemiah," p. 32). Ecclus. (Sirach) xxxiii. 3 may possibly prove a knowledge of the tradition concerning the use of the Urim and Thummim; but it can not be inferred that answers were received at that time by means of them (V. Ryssel, in Kautzsch, "Apokryphen," p. 394).

The Urim and Thummim are implied, also, wherever in the earlier history of Israel mention is made of asking counsel of the Lord by means of the ephod (Josh. ix. 14; Judges i. 1–2; xx. 18 [rejected as a later gloss from *ib.* i. 1 by most commentators], 26–28; I Sam. x. 22; xiv. 3, 18, 36 *et seq.*; xxii. 10, 13; xxiii. 2, 4, 6, 9–12; xxviii. 6; xxx. 7 *et seq.*; II Sam. ii. 1; v. 19, 23 *et seq.*; xxi. 1. On the nature of the ephod see G. F. Moore, "Judges," 1895, pp. 380–399, where copious references and the literature are given; *idem*, "Ephod," in Cheyne and Black, "Encyc. Bibl."; and especially T. C. Foote, "The Ephod," in "Jour. Bib. Lit." [1902] xxi. 1–48). In all cases except I Sam. x. 22 and II Sam. v. 23 *et seq.*, the answer is either "Yes" or "No." It has been suggested by Riehm and others that these two passages have undergone editorial changes. After the death of David no instance is mentioned in the Old Testament of consulting the Lord by means of the Urim and Thummim or the ephod. This desuetude is undoubtedly occasioned by the growing influence of the Old Testament prophecy.

Answer "Yes" or "No."

The ancient, and most of the modern, explanations of these mysterious instruments through which YHWH communicated His will to His chosen people identify them with (*a*) stones in the high priest's breastplate, (*b*) sacred dice, and (*c*) little images of Truth and Justice such as are found round the neck of the mummy of an Egyptian priest (see Muss-Arnolt, "The Urim and Thummim," in "Am. Jour. Semit. Lang." July, 1900, pp. 199–204). The "Tablets of Destiny" which occur in the Assyro-Babylonian account of Creation and otherwise figure in Assyro-Babylonian conceptions suggest the correct explanation of the Hebrew Urim and Thummim. One of the functions ascribed to the Babylonian seer was to deliver oracles and to consult the god, whose answer was either "Yes" or "No." Quite often the god sends to his people an "urtu," a command to do, or not to do, something. "Urtu" belongs to the same stem from which is derived "ertu," the "terminus technicus" for "oracle." The gods speak ("tamu, utammu") to the priest the oracle which they reveal; and the oracle is called "the mysterious word, revelation." Since God "at sundry times and in divers manners spake in time past," not only unto the fathers by the Prophets, but to all mankind in ways which it is now almost impossible to trace precisely, it is quite possible that the mythological account of the Tablets of Destiny and the Old Testament Urim and Thummim, both shaping the destiny of king and nation, revert to the same fountainhead and origin. Notwithstanding the fragmentary account of Babylonian literature and the scanty report of Old Testament writers, some points common to both may yet be gathered.

Babylonian Accounts.

(1) According to Ex. xxviii. 30 and Lev. viii. 8, the Urim and Thummim rested within the breastplate, that is, on the breast of the high priest; in the Babylonian account the Tablets of Destiny rested on the breast of their possessor. Only so long as they were resting on the breast of the god in the case of the one nation, and on the breast of the high priest in that of the other, were they efficacious.

(2) In the Babylonian accounts, only those gods who, in some way, were considered the messengers and mediators between the other gods and mankind were the lawful possessors of the Tablets of Destiny. In Israel the Urim and Thummim were entrusted by Yhwh to Moses, and through him to the high priest as the representative of Yhwh and as the mediator between God and the nation to whose decisions, through the Urim and Thummim, even kings bowed.

(3) There is, to be sure, in the Babylonian records no statement as to the exact number of the Tablets of Destiny. It is known that there were more than one; it may not be too hazardous to assume that there were only two, one lying on each breast: one revealing (or prognosticating ?) good fortune; the other, misfortune. The Old Testament accounts of the Urim and Thummim indicate that there were only two objects (lots ?).

(4) Marduk, after he had torn the Tablets of Destiny from the breast of his dead foe, sealed them with his own seal. There may be a reminiscence of this in Ex. xxviii. 21. The use of twelve stones, one for each of the twelve tribes, in addition to the two lots (of stone), is perhaps of some significance in this connection.

(5) Marduk, bearing on his breast the Tablets of Destiny, presided at the annual assembly of the gods, where the fate was determined and the lot was cast for king and nation. It is the general opinion that the Urim and Thummim were consulted only in cases where the safety of king or nation was concerned.

In Israel the development of a strict monotheism necessarily modified the conception of the Urim and Thummim. No description of them is found in the Old Testament; they are mentioned as something familiar both to Moses and to the people—an inheritance received from the time of their ancestors. The very fact that the Old Testament assumes that Moses and the people were acquainted with the nature of the Urim and Thummim confirms the view that the latter were naturally connected with the functions of the high priest as the mediator between Yhwh and His people.

Etymology of the Words.

The etymology of אורים and תמים, suggested by Zimmern and others, supports the explanation given here. The so-called plural ending of the two words expresses the "pluralis intensivus," plurals only in form, but not in meaning. "Urim" may be connected not with ארר = "curse, put under the ban," as Schwally and others have held, but with the Babylonian "u'uru," the infinitive of the "pi'el" of "a'aru," from which are derived also the nouns "urtu" = "command, order, decision" (usually of the gods) and "tertu" (originally with the same meaning). These words occur frequently in Assyro-Babylonian literature in sentences analogous in form to those in which "Urim and Thummim" are used in the Old Testament. The plural אורים ("fires") has no doubt had some influence in shaping the analogous form אורים = "urtu." תמים the present writer connects with the Assyrian "tamu," pi'el "tummu," verbal forms also belonging to the oracular language. "Urim and Thummim" correspond, then, to the Babylonian "urtu" and "tamitu," the latter a synonym of "piristu" = "oracle, oracular decision [of the gods]." That the original meaning of the two words and their significance were known even at the time when the Old Testament records, in which they are mentioned, were written is exceedingly doubtful; that they were not known either to the Greek translators or to the early Masorites is practically certain.

Bibliography: In addition to works and articles mentioned in the body of the article, Buxtorf, *Historia Urim et Thummim*, in his *Exercitationes*, pp. 267 *et seq.*, and in Ugolini, *Thesaurus*, vol. xii.; Spencer, *De Legibus Hebræorum Ritualibus*, 1685; Ludwig Diestel, *Gesch. des Alten Testamentes in der Christlichen Kirche*, Jena, 1869; idem, *Urim*, in Herzog-Haupt, *Real-Encyc.* xvi. 746 *et seq.*, revised for 2d ed., xvi. 226 *et seq.*, by Kautzsch; Bähr, *Symbolik*, ii. 134-141; W. Robertson Smith, *The Old Testament in the Jewish Church*, 2d ed., p. 292, London, 1895; Baudissin, *Die Geschichte des Alttestamentlichen Priesterthums Untersucht*, 1889, pp. 26, 27, 140, 141; Benzinger, *Arch.* 1894, pp. 382, 407, 408; Winer, *B. R.* 3d ed., ii. 643-648; Wittichen, in Schenkel's *Bibel-Lexikon* (1869), ii. 403; Steiner, *ib.* (1875) v. 851-853; G. Klaiber, *Das Priesterliche Orakel der Israeliten*, Stuttgart, 1865; Riehm, *Handwörterbuch*, 2d ed., i. 914-918; Stade, *Geschichte*, 2d ed., i. 156, 471-473, 505-506, 517-518. Additional literature is found in Knobel, *Der Prophetismus der Hebräer*, i. 5, No. 2; Hancock, *The Urim and the Thummim*, in *Old Testament Student*, March, 1884, iii. 252-256 (is quite unsatisfactory); Dosker, *The Urim and Thummim*, in *Presbyterian and Reformed Review*, Oct., 1892, pp. 717-736; and in T. Witton Davies, *Magic, Divination, and Demonology*, 1898. A very convenient summary is given by Kirkpatrick in *The First Book of Samuel*, pp. 217, 218, to which may be added the article *Urim and Thummim*, in Smith, *Dictionary of the Bible*, iii. 1600-1606, London, 1893; A. R. S. Kennedy, *Urim and Thummim*, in Hastings, *Dict. Bible*, iv. 835-841, New York, 1902; and Paul Haupt, *Babylonian Elements in the Levitical Ritual*, in *Jour. Bib. Lit.* 1900, xix. 58, 72 *et seq.*

E. G. H. W. M.-A.

——**In Rabbinical Literature:** Tradition is unanimous in stating that the use of the Urim and Thummim ceased with the destruction of the First Temple, or, in other words, with the death of the Older Prophets; and they were among the five things lacking in the Second Temple (Soṭah ix. 10 [=48b]; Yoma 21b; Yer. Ḳid. 65b). Josephus states ("Ant." iii. 8, § 9) that "this oracle had been silent" for 200 years before his time, or from the days of John Hyrcanus. The teachers of the Talmud, however, if their own statements may be believed, had never seen the Urim and Thummim, and regarded them as the "great and holy name of God" written on the breastplate of the high priest (Targ. pseudo-Jonathan to Ex. xxviii. 30); and they etymologize "Urim" as "those whose words give light," while "Thummim" is explained as "those whose words are fulfilled" (*ib.*; Yoma 73b; Yer. Yoma 44c).

Mode of Consultation.

The oracle was consulted in the following manner: The high priest donned his eight garments, and the person for whom he sought an answer stood facing him, while he himself turned toward God (*i.e.*, the SHEKINAH). It was necessary that the question should be brief and that it should be pronounced, but not aloud; while the answer was a repetition of the query, either in the affirmative or in the negative. Only one question might be asked at a time; if more than one were put, the first alone received a reply. The answer was given by the letters of the names of the tribes which were engraved upon the high priest's breastplate (Yoma 73a, b; Yer. Yoma 44c; Sifre, Num. 141). If the question was not distinctly worded, the reply might be misunderstood, as in Judges xx. 18 *et seq.* (Sheb. 35b; Yoma 73b). A decision by the oracle might be demanded only by the king, or by the chief of the highest court, or by a prominent man within the community, such as a general of the army, and it might be sought only for the common weal (Yoma 7, end, 73a: "one anointed for war"; Targ. pseudo-Jonathan to Ex. xxviii. 30: "in case of need"). According to Targ. pseudo-Jonathan to Ex. xxviii., the breastplate was used to proclaim victory in battle. It was necessary that the high priest who questioned the oracle should be a man upon whom the Shekinah rested (Yoma 73b).

The characteristic feature of the Shekinah was radiance; and Josephus, who believed that God was present at every sacrifice, even when offered by Gentiles, states that the oracles were revealed through rays of light:

Relation to the Shekinah.

> "But as to those stones, which we told you before, the high priest bare on his shoulders . . . the one of them shined out when God was present at their sacrifices . . . bright rays darting out thence; and being seen even by those that were most remote; which splendor yet was not before natural to the stone. . . . Yet will I mention what is still more wonderful than this; for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks who had a veneration for our laws, because they could not possibly contradict this, called that breastplate *the Oracle*" ("Ant." iii. 8, § 9, Whiston's transl.).

The Talmudic concept seems to have been identical with the view of Josephus, holding that the reply of the Urim and Thummim was conveyed by rays of light. Two scholars of the third century, however, who had lost the vividness of the earlier concept, gave the explanation that those stones of the breastplate which contained the answer of the oracle either stood out from the others or formed themselves into groups (Yoma 73b).

The division of the country was made according to the Urim and Thummim, since the high priest, "filled with the Holy Spirit," proclaimed the tribe to which each division should belong. After this, lots were drawn from two urns, one containing the name of the tribe and the other that of the territory, and these were found to harmonize with the high priest's announcement (B. B. 122a; Sanh. 16a; comp. Yer. Yoma 41b, below). To enlarge the Holy City or the Temple court the orders of the king, of a prophet, and of the Urim and Thummim were necessary (Sheb. 2, 3, 16a; Yer. Sheb. 33d, below). In Yer. Sanh. 19b the question is propounded why the Urim and Thummim are needed when a prophet is present.

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W. B. L. B.

URY, ADOLPHE (SIMON): Alsatian rabbi; born at Niederbronn, Lower Alsace, June 14, 1849. He was educated at the lyceum of Strasburg and the rabbinical seminary in Paris, receiving the degrees of doctor and chief rabbi, his thesis being "Les Arts et les Métiers chez les Anciens Juifs Selon la Bible et le Talmud." In 1875 he was appointed rabbi of Lauterburg, Lower Alsace, whence he was called ten years later to the rabbinate of Brumath, succeeding Solomon Levy. In the following year he became professor of Bible exegesis and Jewish history at the rabbinical school which had been established at Strasburg; and when, in 1890, that institution was closed for lack of funds, Ury was chosen chief rabbi of Lorraine, with his seat in Metz. In 1899 he became chief rabbi of Strasburg and Lower Alsace, which position he still (1905) holds.

S.

USAGE. See CUSTOM.

USHA. See SYNOD OF USHA.

USISHKIN, MICHAEL: One of the leaders of the Russian Zionists; born in 1863 in Dubrovna, government of Moghilef (Mohilev). In 1871 he went with his parents to Moscow. He studied the Bible and Talmud in the ḥeder till he was thirteen years old, and then passed successively through the professional and imperial technical schools, graduating from the latter in 1889 as an engineer. Since 1891 he has resided in Yekaterinoslav.

In addition to his secular instruction, Usishkin obtained a thorough Jewish education, and he has a good knowledge of the Neo-Hebrew literature. His public activity began while he was yet at school. He was one of the founders of the Bilu, the Jewish national students' organization, which formed the first Jewish colony in Palestine (see JEW. ENCYC. i. 248b); afterward he was one of the organizers of the students' Chovevei Zion and Bene Zion societies in Moscow. In 1887 he took part as delegate from Moscow in the Chovevei Zion conference at Drusgenik, government of Grodno; and in 1890 he was one of the founders of the Odessa Association for Aiding the Jewish Colonists in Palestine. After the Palestinian scheme had been transformed into the present political Zionist movement Usishkin became one of the most ardent followers and collaborators of Herzl, with whom he began a correspondence in 1896; and since then he has been one of the most energetic propagandists of Zionism among the Russian Jews. Usishkin has taken part in all the Zionist congresses except the sixth, and is one of the members of the Zionist Actions-Comité. In 1903 he was sent to Palestine by this committee and by the Chovevei Zion to purchase land for new colonies, and to organize the colonists and other Jews of Palestine.

Usishkin is a strong opponent of the Uganda project, and stands at the head of the party in Zionism which believes that the regeneration of the Jewish people can be accomplished in Palestine alone. In the twenty-four years of his activity as a leader of the Zionist movement he has contributed to the Jewish magazines many articles on different questions relating to Zionism; and his latest work is an account of the Zionist program, published by him in five languages (Hebrew, Yiddish, Russian, German, and English). See ZIONISM.

H. R. S. HU.

USQUE: Family deriving its name from the Spanish city of Huesca (the ancient **Osca**; Hebr. אושקה), where it originated, its members emigrating thence to Portugal, and finally to Italy, to escape the Inquisition.

Abraham Usque: Italian printer; born at Lisbon, where he was known as **Duarte Pinel**; son of Solomon Usque. Some time after 1543 he went to Ferrara, where he termed himself "Abraham Usque," and established a large printery, adopting as his imprint a globe with Isa. xl. 31 as the legend. His establishment published some Judæo-Spanish rituals and Portuguese works, and between 1551 and 1557 it issued about twenty-eight Hebrew books, including an unpointed Hebrew Bible, all of these works being edited by Samuel Ẓarfati, Isaac al-Ḥakim, Menahem b. Moses Israel, and Baruch Uzziel.

Usque's principal work was the valuable Ferrara Bible, bearing the title "Biblia en Lengua Española Traducida Palabra por Palabra de la Verdad Hebrayca por Muy Excelentes Letrados, Vista y Examinada por el Oficio de la Inquisicion. Con Privilegio del Ylustrissimo Señor Duque de Ferrara." This Bible, which is a revision of an earlier translation rather than a new version, was issued at the expense of the Spaniard Yom-Ṭob b. Levi Athias, who, as a Marano, assumed the name "Jeronimo de Vargas." Two slightly modified copies (not two editions) of this Bible were struck off, to be submitted to the Inquisition, one of them being dedicated to Duke Ercole de Este, and the other, intended for the Jewish public, inscribed in honor of D. Gracia Nasi. New editions of the Ferrara Bible were published at Salonica in 1568, and at Amsterdam in 1611, 1630, 1646, 1661, 1695, etc. Before leaving Lisbon, Abraham Duarte Pinel published a "Latinæ Grammaticæ Compendium" and a "Tractatus de Calendis" (Lisbon, 1543).

The identity of Abraham Usque and Duarte Pinel, as well as of Yom-Ṭob b. Levi Athias and Jeronimo de Vargas, was first shown by Isaac da Costa in his "Israel und die Völker" (German transl. by Mann, p. 282). See JEW. ENCYC. ii. 269b, *s.v.* YOM-ṬOB BEN LEVI ATHIAS.

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Samuel Usque: Poet and historian; a near kinsman (but not a brother) of the printer Abraham Usque, whose contemporary he was at Ferrara, whence Samuel later went to Safed. No further details of his life are known, but he was a man of high culture, and one of the most interesting figures among the Jewish writers of the middle of the sixteenth century. He was thoroughly versed in the Bible, wrote Portuguese correctly, understood Spanish and Latin, and had a philosophical bent.

To confirm the Maranos in their faith and to prevent apostasy from Judaism, Usque wrote in Portuguese "Consolaçam as Tribulaçoẽs de Ysrael" (Ferrara, 1553; 2d ed. Amsterdam, n.d.), a work on the trials and tribulations of the Jewish people, together with the causes of their various sorrows. This prose poem, which is dedicated to Gracia Mendesia, is divided into three dialogues between the patriarch *Icabo* (Jacob), who is introduced as a shepherd lamenting the fate of his children *Numeo* (Nahum) and *Zicareo* (Zechariah). In the first two dialogues, the author narrates the history of the Israelites down to the destruction of the Second Temple, and describes their sufferings under the Roman rule, basing his account on the Books of Maccabees and on Josephus. The work derives its importance, however, and its martyrologic character from the third dialogue, which, in thirty-seven numbers, recounts the sufferings of the Jews to the author's own time, and quotes the prophecies which were thereby fulfilled. The narrative begins with the persecution by Sisebut, which is followed by the story of the alleged desecrations of the host in France and Spain; the sufferings of the Jews in Persia, Italy, England, and Germany; the accusations against them in Spain and France; their persecution in Spain and Portugal; and the fortunes of those who were exiled from the last-named country. The story of these afflictions, most of them given in chronological order, concludes with words of consolation taken from the Bible.

Usque's chief sources for his history were Alfonso de Spina's "Fortalitium Fidei" (cited as "F. F." or "F. Fid."), which he attacked, and also the "Coronica de España," "Estorias de S. Denis de França" (ch. x.), "Coronica Dos Emperadores e Dos Papas," and other similar records. The abbreviations "L. I. E. B.," "E. B.," and "Y. M." also occur frequently in Usque's work. The first two are supposed by Isidor Loeb to stand for "Liber Iehuda ibn Berga" (Verga), in which case they would denote the first edition of the "Shebeṭ Yehudah" of Judah ibn Verga. Grätz, however, thinks they connote "Liber Efodi," and he thus assumes that both Judah and Usque, who generally agree, drew upon the "Zikron ha-Shemadot" of Profiat Duran. The abbreviation "V. M." is as yet unexplained. Usque's "Consolaçam" was frequently used by Joseph ha-Kohen, author of the "'Emeḳ ha-Baka."

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Samuel Usque's Trost Israel's in Seinen Trübsalen, in *Festschrift zum Zehnten Stiftungsfest des Akademischen Vereins für Jüdische Gesch.* pp. 24-77, Berlin, 1893; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 107; *R. E. J.* xvi. 211 *et seq.*, xvii. 270.

Solomon Usque (Salusque; called by Barbosa Machado **Seleuco Lusitano**; Marano name, **Duarte Gomez)**: Poet and merchant; born in Portugal; lived at Ferrara, Venice, and Ancona in the middle of the sixteenth century; died after 1567. He made a Spanish translation of the poems of Petrarch, entitled "Sonetos, Canciones, Madrigales y Sextinas de Grande Poeta y Orador Francisco Petrarcha: Primeira Parte" (Venice, 1567), and dedicated to Alexander Farnese, Prince of Parma and Piacenza. It was greatly admired by his contemporaries for its artistic workmanship. Usque wrote also an Italian ode on the six days of Creation, dedicated to Cardinal Borromeo; and he collaborated with Lazaro Graziano in the composition of the Spanish drama "Esther," which was translated into Italian by Leon of Modena (Venice, 1619). He acted also as a business agent for Joseph Nasi, and enjoyed both his favor and that of Nasi's mother-in-law, Gracia Mendesia.

Another Solomon Usque (probably a native of Huesca, whence his name) was the father of the printer Abraham Usque; and a third was a typographer at Constantinople in 1561.

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G. M. K.

USURY: In modern language this term denotes a rate of interest greater than that which the law or public opinion permits; but the Biblical law, in all dealings among Israelites, forbids all "increase" of the debt by reason of lapse of time or forbearance, be the rate of interest high or low, while it does not impose any limit in dealings between Israelites and Gentiles. Hence in discussing Jewish law the words "interest" and "usury" may be used indiscriminately.

There are three Biblical passages which forbid the taking of interest in the case of "brothers," but which permit, or seemingly enjoin, it when the borrower is a Gentile, namely, Ex. xxii. 24; Lev. xxv. 36, 37; Deut. xxiii. 20, 21.

The Hebrew word for "usury" is "neshek," meaning literally "a bite," from its painfulness to the debtor; while in Lev. xxv. 36, 37 "increase" is the rendering of the Hebrew "marbit" or "tarbit" which denotes the gain on the creditor's side, and which in the later Hebrew becomes "ribbit." Lending on usury or increase is classed by Ezekiel (xviii. 13, 17) among the worst of sins. See also Ps. xv., in which among the attributes of the righteous man is reckoned the fact that he does not lend on usury.

The Talmud (B. M. 61b) dwells on Ezek. xviii. 13 (Hebr.): "He has lent on usury; he has taken interest; he shall surely not live, having done all these abominations"; on the words with which the prohibition of usury in Lev. xxv. 36 closes: "Thou shalt be afraid of thy God"; and on the further words in which Ezekiel (*l.c.*) refers to the usurer: "He shall surely suffer death; his blood is upon him"; hence the lender on interest is compared to the shedder of blood.

Loss on a Debt.

The sages of the Mishnah knew full well that the forbearance of a debt causes a measurable loss. Thus the following case is put: A holds a demand on B for 1,000 zuzim payable by agreement in ten years; but two witnesses testify that B had agreed to pay in thirty days. An alibi is proved against the witnesses; and they are condemned as "plotting witnesses" to pay the difference between 1,000 zuzim payable in ten years and the same sum payable in thirty days (Mak. i. 1). It often happens that money is paid to a husband in right of his wife, in which right he has an estate for life or during coverture. In modern times the money might be invested, and the husband would draw the interest or dividends; but in all such cases the Mishnah says: "Let ground be bought and the husband receive the income!" The Babylonians, from whom the post-exilic Jews learned much in the way of legal terms and forms, were accustomed to charge interest at the rate of 20 per cent per annum. Nearly, if not quite, all of their contract tablets show this rate of increase. (The first allusion in the Babylonian Talmud to a rate of interest [B. B. 60a] is to one of 20 per cent.) Yet with this knowledge, that the use of capital has a measurable value, and with the example of the Babylonians before them, the sages of the Mishnah not only do not mitigate the Scriptural injunction against interest, but carefully close many avenues of evasion, and forbid even all kinds of "moral usury."

Usury and Increase.

The chapter on usury and increase (B. M. v.) commences thus: "What is usury ["neshek"] and what is increase ["tarbit"]?"; but by the latter word it seems to refer only to the rabbinical enlargement of the antiusury law. The former mode of dealing is easily illustrated; *e.g.*, "where one lends 4 denarii on a promise of the return of 5; or 2 bushels of wheat when 3 are to be returned"; but the latter, an increase in "fruits" (*i.e.*, provisions which pass by quantity), is more complex and is put thus: "A has bought from B a kor of wheat for 25 denarii (=zuzim), which is the market price; afterward, when wheat has gone up to 30 denarii, A says: 'Deliver to me the wheat which I bought from you, as I wish to sell it and buy wine with the proceeds.' B answers: 'Very well, your wheat is sold to me for 30 zuzim, and you have wine [as much as 30 zuzim will buy at the ruling market price] in my hands'; when in fact B has no wine in his possession." Now the first deal, *i.e.*, B's buying the wheat back at a higher price than he had sold it for, is not objectionable as usury but his agreeing to deliver a named quantity of wine which is then worth 30 zuzim, but which he does not own, at some future time, when he might have to buy it in the open market at a higher price, is not indeed Scriptural but is rabbinical usury. The reason is given: B, who owes A 30 zuzim, takes the risk of having to pay it later on in wine, which may cost him more than 30 zuzim, in order to gain forbearance for his debt. This rule forbids, on the ground of usury, the sale of futures, made when the market price has not yet been fixed.

Case of Partnership.

Some kinds of partnership dealings also are forbidden, because the partner without means is made to incur the risk of his time and labor besides that of loss by accidents or depreciation, in consideration of the capital furnished by the other. For instance, one may not give one's corn to a shopkeeper to sell at retail on half the profit over the wholesale price with which he is charged, nor may one give the shopkeeper money wherewith he may buy at wholesale and then sell on half the profits—because he runs the risk of fire and flood and robbery and of fall in price—unless he is paid wages for selling. And so with the breeding of chickens or the feeding of calves or colts on half profit; though the rule does not apply to cows or other grown beasts which "earn their keep." Commenting on B. M. v. 4, R. Judah (tanna of the 2d cent., pupil of Akiba) says (*ib.* 68b) that a nominal compensation, say a single dry fig, given to the working member of the special partnership is sufficient to exempt it from the usury laws. In modern Jewish practise this view has been followed. The contract between the moneyed man and the small trader is known as "sheṭar 'isḳa"; and in the well-known scrivener's handbook "Naḥalat Shib'ah" (Amsterdam, 1667) two forms of such an instrument are printed, which the compiler (Samuel ben David ha-Levi) follows up with an extract from an eminent rabbi of Lublin to this effect: "A man may say to his friend: 'Here are a hundred florins for thee in business [בעסקא], half profit and half loss. If thou shouldest say, "I have lost" or "I have not earned any money," thou must take a solemn oath to clear thyself.' But he must give him wages for his trouble; however, anything [כל שהוא] is enough for the purpose." Such special partnerships date back a very considerable time; for 4,000 years ago they were fully regulated by King Hammurabi in sections 100–107 of his code of laws for Babylon, and it seems that in quite modern times they have been common.

One may not give to an Israelite (money wherewith) to buy a certain quantity of corn before the market price ("sha'ar") is known; this restriction also is made in order that the man without means may not incur the risk of loss by higher prices in return for capital furnished. A landlord may lend to his metayers (tenants on shares) wheat for seed to be returned in kind, but not wheat for food. A man should not say to his neighbor, "Give me a kor of wheat and I will return it at thrashing-time"; but he may request such a loan "till my son comes home," or "till I find the key" (B. M. 75a). The reason is, that wheat might rise and the lender would profit. However, the Talmud abrogates this prohibition by allowing such a loan to be made when the borrower has some wheat of his own, though it be a much smaller quantity than that which he borrows. The Mishnah goes even so far as to forbid an exchange of work between neighboring farmers, where the later work is more laborious than the earlier. All these prohibitions are rabbinical only: that against a loan in kind might be called anti-Scriptural; for the Bible, when it speaks of "usury of victuals" (Deut. xxiii. 29), contemplates a loan to be returned in kind, and forbids only the return of a greater quantity than that which was lent.

Possible Evasions.

The lender should not lodge in the borrower's house free of rent, nor at less than the usual rent. The purchase-price must not be increased on account of delay in payment, such as an offer to sell a field at 1,000 zuzim if paid now, but at 1,200 zuzim in a year's time; but in charging rent the landlord may charge more when payable at the end of the year than when the rent is paid every month. It is improper for the seller of a field, after receiving part of the price, to say, "Bring me the rest of the money whenever you will and then take possession of your own"; for the income on the field would be interest on the deferred payment, and the purchaser is already a partial owner. But, what may turn out to be much more oppressive, a man may lend a sum of money upon a field on the terms "If you do not return me the money in three years, the field is mine"; and it actually becomes his. "Once Boethos, son of Zenon, did so under the advice of the learned" (B. M. 63a). It may thus be seen that the legal ban upon interest led to forfeitures which might give to the moneyed man more gain than even a high rate of interest. The mortgage in the English and American form is just such a contract as Boethos used to impose on borrowers. This form was contrived because the English law forbade loans upon interest; and in early times it was literally carried out, the land becoming the property of the mortgagee at once if the bond was not paid on the day appointed.

"Fixed" and Other Increase.

The Talmud and the codes distinguish between "fixed increase" ("ribbit ḳezuzah") and the mere "dust ["abaḳ"] of increase." The Mishnah gives some instances of the latter; *e.g.*, a man sends presents to a well-to-do neighbor, expecting to obtain a loan from him. This is interest in advance. Or after he has repaid his loans, he sends presents, "because your money was idle in my hands." Again, if A had not been in the habit of greeting B first, he should not do him this honor after he had obtained a loan from him; and, as the later authorities put it, if he was not in the habit of teaching B the Torah before the loan, he should not do it thereafter.

One difference between usury under the letter of the Law and rabbinical increase is this: the former, when collected by the creditor, may be reclaimed by action, while the latter may not. R. Johanan, one of the Palestinian amoraim, insists that even "definite usury," such as is forbidden by the written law, can not be recovered legally. In this view he is supported (B. M. 61b) by others on the grounds that in the Scriptural words quoted above the vengeance of Heaven is invoked upon the usurer, and that the rule that he who incurs the pain of death is not held to payment in a civil suit. The upshot of the dispute as laid down in the codes is this (Shulḥan 'Aruk, Yoreh De'ah, 161, 2): The rabbinical court will render judgment for the repayment of definite usury that has been collected, and will not enforce the judgment by levy on the lands or goods of the usurer's property, but only by force against his body.

When an Israelite lends money to a Gentile or to an "indwelling stranger" (a half-convert of foreign blood), he may and should charge him interest; and when he borrows from such a person he should allow him interest. It is the opinion of Maimonides that for Jews to charge Gentiles interest is a positive command of the written law. [The reason for the non-prohibition of the receipt by a Jew of interest from a Gentile, and vice versa, is held by modern rabbis to lie in the fact that the Gentiles had at that time no law forbidding them to practise usury; and that as they took interest from Jews, the Torah considered it equitable that Jews should take interest from Gentiles. Conditions changed when Gentile laws were enacted forbidding usury; and the modern Jew is not allowed by the Jewish religion to charge a Gentile a higher rate of interest than that fixed by the law of the land.—E. C.] The intervention of a Gentile may lead to an evasion of the law between Israelites. For example, one not standing in need of it has borrowed the money of a Gentile; the borrower lends it to another Israelite, he to pay the interest thereafter; this the first borrower may do only with the consent of the Gentile, if he will accept the other Israelite as his debtor, but not on his own responsibility, although the first borrower would pay to the Gentile the same interest which he should receive from his brother Israelite (B. M. v. 6).

Case of a Gentile.

In a baraita (*ib.* 71a) the other case is also put: "A lends money to a Gentile; the latter needs it no longer, but meets an Israelite who does. If the Gentile is willing to lend him the money on interest, he may do so, remaining bound to A; but A must not be a party to the change of debtor." However, it must have been easy to evade the usury law through the Gentile intermediary, even while maintaining these distinctions.

The guilt of breaking a Scriptural command falls not on the lender alone, but on the borrower as well (on the supposition that the verb referring to usury in Deut. xxiii. 20, "tashshik," stands in the causative form); also on the surety for the borrower, the witnesses, and, according to some opinions, the scrivener. The latter participants violate the precept "thou shalt not put a stumbling-block before the blind" (Lev. xix. 14).

Maimonides treats of interest in his "Yad" (Malweh, ch. v.), following the Gemara and the responsa of the Geonim. He to a certain extent mitigates the usury law; mitigation had indeed become a necessity in his time, as the Jews no longer dwelt in compact farming settlements like those of Palestine and Babylonia in the days of the Mishnah and the Talmud, but had been forced to become traders, brokers, and money-lenders. He says (*ib.* ch. xiv.): "There are things resembling interest that are allowed; *e.g.*, a man may buy at a discount bonds belonging to his neighbor; a man may give his neighbor a denarius, on condition that he lends 100 denarii to a third person. A may give B a denarius to induce C to lend him (A) 100 denarii" (*ib.* ch. xv.). Some things are allowed by law, but have been forbidden by the Rabbis as a cunning evasion. A says to B, "Lend me 100 zuzim." B says, "I have no money, but I have wheat worth that sum, which I can lend you." Then he buys the same wheat from him for 90 zuzim. He may afterward by law recover 100 zuzim because it is not even "dust of interest." Thus a man who has taken a field in pledge should not rent it back to the owner. But if such evasions are forbidden only by an appeal to the lender's conscience, very little is left of the enforceable law against usury.

The Shulḥan 'Aruk treats of usury not in the fourth or juridical part, but in the Yoreh De'ah, among moral and religious duties (§§ 159–177).

Views of Maimonides and the Shulḥan 'Aruk.

While Maimonides would restrict the lending of money to Gentiles within narrow limits, lest the lender should acquire a passion for taking usury, and practise it on his fellow Israelites, this later standard declares it "allowable nowadays in all cases" (*ib.* § 159). It allows also the money of orphans or of a poor- or a school-fund to be lent on terms which would be "rabbinical increase"; and if a guardian has improperly lent the money of his wards even at a fixed interest, the wards who have had the enjoyment of the income are not bound to restore it when they come of age. To save oneself in great need, however, one may borrow on interest (*ib.* § 160). The relaxation on behalf of infants and charities was unavoidable; for in numerous countries the Jews were precluded from the old plan of investing funds in land, which alone was permitted by the Talmud.

As a matter of jurisprudence it is found here (*ib.* § 160; Ḥoshen Mishpaṭ, § 52) that when a bond provides for principal and interest separately, it is enforceable as to the former, but not as to the latter; but if both are cast up into one sum, the bond is void in toto. When interest, even such as is forbidden by the written law, is once paid, it is said (Yoreh De'ah, § 161) that the courts may compel its restoration only by process of contempt (flogging until the defendant is willing to pay). When this power no longer rested with the Jewish courts, there was no remedy. If the lender died after he collected unlawful interest, it is here expressly said that his heirs are not even morally bound to make restitution.

E. C. L. N. D.

——**Medieval Doctrine:** The Church, basing itself upon a mistranslation of the text Luke vi. 35 interpreted by the Vulgate "Mutuum date, nihil inde sperantes," but really meaning "lend, never despairing" (see T. Reinach in "R. E. J." xx. 147), declared any extra return upon a loan as against the divine law, and this prevented any mercantile use of capital by pious Christians. As the canon law did not apply to Jews, these were not liable to the ecclesiastical punishments which were placed upon usurers by the popes, Alexander III. in 1179 having excommunicated all manifest usurers. Christian rulers gradually saw the advantage of having a class of men like the Jews who could supply capital for their use without being liable to excommunication, and the money trade of western Europe by this means fell into the hands of the Jews. They were freed from all competition, and could therefore charge very high interest, and, indeed, were obliged to do so owing to the insecure tenure of their property. In almost every instance where large amounts were acquired by Jews through usurious transactions the property thus acquired fell either during their life or upon their death into the hands of the king. This happened to Aaron of Lincoln in England, Ezmel de Ablitas in Navarre, Heliot de Vesoul in Provence, Benveniste de Porta in Aragon, etc. It was for this reason indeed that the kings supported the Jews, and even objected to their becoming Christians, because in that case they could not have forced from them money won by usury. Thus both in England and in France the kings demanded to be compensated for every Jew converted. In the former country only in 1281 would the king give up his right to half the property of Jews who were converted. There was a continual conflict between the papal and the royal authority on this subject, and thus as early as 1146 the pope Eugenius declared all usury null and void, while the debtor was on a crusade, and Innocent XIII. made an indignant protest against usury, calling on all Christian princes to demand the return of the interest. Clement V. in 1311 protested against all civil law which permitted any form of usury by Christians.

It was impossible to carry out the canonical restrictions without stopping all progress in commerce, and numerous expedients were adopted to avoid the canonical laws. Especially the Cahorsins and Lombards invented methods by which usury was disguised in the form of payment for possible loss and injury, payment for delay, and so on. The competition of these Italian usurers—they were called the "pope's usurers"—rendered Jews less necessary to the kings in France and England in the middle of the thirteenth century, and both Louis IX. (1254) and Edward I. (1275) attempted to influence the Jews to avoid usury, but without effect (see ENGLAND). No other means of livelihood was open to them.

Amount of Interest.

Very high interest was permitted the Jews in France under Philip Augustus, two deniers on the pound per week, or 43.3 per cent per annum, and King John in 1360 allowed this even to be doubled. In Sicily Frederick II. allowed 10 per cent in 1231. In Castile Alfonso X. allowed 25 per cent, while in Aragon the Cortes of Tarragona put 20 per cent as the maximum, and this was reduced to 12 per cent in the year 1231. In Navarre Philip III. established 20 per cent ("5 for 6") in 1330, while in Portugal Alfonso IV. (1350) fixed the maximum at 33⅓ per cent.

The enormously rapid increase of indebtedness due to this large interest caused ordinances to be passed to prevent interest being counted on interest, but without avail. As an instance of the extent to which interest could grow, the abbot of St. Edmund in 1173 borrowed about 40 marks from Benedict the Jew, and this had grown to £880 in seven years, though not entirely through interest (see Jacobs, "Jews of Angevin England," p. 60).

The loans were generally made upon PLEDGES, which could not be sacred vessels of the Church, to pledge which was punished as early as 814 by confiscation of goods. Almost all other objects could be pledged, and it became a problem whether when a Jew had the pledge he could claim usury as well. This applied when lands were pledged for loans, when it was claimed the land or the produce thereof was sufficient to compensate for any loss of use of capital without further payment. Notwithstanding this the Jews claimed interest until both capital and interest were repaid.

Later on in the Middle Ages the doctrine of Aristotle that "money does not breed" was referred to usury, and forms the basis of Shylock's and Antonio's contention in "The Merchant of Venice," I., iii., and the casuists of Roman law drew a distinction between things consumable and fungible; that is, the use of which is exhausted by one using, and things which can be used over and over again. Interest or usury was allowed for the latter, but not for the former class, to which money was supposed to belong, because every passing of coin was regarded as a separate use. The lending of money with the expectation of any further return was still regarded as unnatural and disreputable, but in the later Middle Ages the Jews had been bereft of all capital, so that from the fifteenth century onward they are found mostly as dealers in second-hand clothing, rather than as usurers. Moreover a class of Christian merchants arose which evaded the canon law and lent money on interest without any opposition.

Notwithstanding this, the reputation of usurers has clung to the Jews even to modern times, though there is little evidence of their being more addicted to it than other persons who trade in money. In Russia the Christian "kulak" is regarded as being much more stringent in his demands than the Jewish money-lender, though in Bukowina the latter has proved to be somewhat of a plague. The poverty of the majority of Jews prevents them from any extensive addiction to this practise (see POVERTY).

BIBLIOGRAPHY: Endemann, *Die Nationalökonomischen Grundsätze der Kanonischen Lehre, 1863*, pp. 8 *et seq.*, 20 *et seq.*; Ashley, *English Commerce*, i. 152–154; Scherer, *Rechtsverhältnisse der Juden*, pp. 185–196.

J.

UTAH: One of the Western States of the United States of America; admitted into the Union in 1896. Jews first settled in Utah about 1860, among the earliest comers being Isidor Morris, Nicholas S. Ransohoff, Samuel Kahn, Fred Auerbach, Louis Cohn, Aaron Greenewald, Ichel Watters, and Emanuel Kahn.

Religious services were first conducted in **Salt Lake City** during the fall holidays of 1866. In the course of a few years Congregation B'nai Israel was established; and after its temporary dissolution it was reorganized in 1880. Its officiating ministers have been: J. Kaiser, L. Strauss, Hyman G. Elkin, Moses P. Jacobson, Gustave H. Lowenstein, Louis G. Reynolds, and the present (1905) incumbent, Charles J. Freund. Congregation Montefiore was organized March 20, 1899, and has occupied its present structure since 1903. Its officiating minister has been J. G. Brody. The Jewish Relief Society was organized in 1873 and reorganized in 1888. The Council of Jewish Women has a large active section, mainly promoting the religious objects of the organization. Benjamin F. Peixotto Lodge 421 I. O. B. B. has been in existence since 1892, and at present has eighty members.

The Jews of Utah have from the time of their arrival taken a leading part in the development of its intellectual and industrial welfare. During Utah's existence as a state they have filled responsible government positions. Among those who have held public office have been: Simon Bamberger, state senator and chairman of the Democratic State Campaign Committee; Harry S. Joseph and Rudolph Kuchler, members of the state legislature; Joseph Oberndorfer, member of the board of education in Salt Lake City; Herman Bamberger, county commissioner of Salt Lake county; and Louis Cohn, councilman in Salt Lake City.

Besides those in Salt Lake City, the capital of the state, a few Jews are located in **Ogden, Provo, Price,** and **Logan.** The Jewish inhabitants of Utah number approximately 1,000 in a total population of about 277,000.

A. C. J. F.

UTRECHT: Province of the Netherlands, with its capital of the same name. Jews resided in Utrecht prior to the expulsion from Spain and Portugal. In 1424 they were banished from the city; and their synagogue was transformed into the Church of the Blessed Virgin Mary. They evidently soon returned; for in 1444 the city council issued an ordinance directing that they be tortured on the wheel, imprisoned, and expelled. The reason for this procedure can no longer be determined with certainty; but it was due either to the fact that the Jews had championed the claims of Wolravus of Meurs to the bishopric, or to allegations made against them of insulting Christianity both publicly and privately. The ordinance of expulsion was quickly repealed, however, by the council itself; and Jews were permitted to settle in the village of Maarsen, near the city.

As early as 1664 a distinction was drawn between the German and Portuguese communities; the former consisting largely of the poorer classes, which earned a livelihood by peddling, while the Portuguese engaged in extensive commercial undertakings, and were wealthy and respected. An ordinance of Oct. 1, 1736, furthermore, gave the Portuguese the official right of residence in the province, and permitted them to conduct their business operations in the city itself. This privilege was renewed in 1777; and in 1789 it was extended to the German Jews on the condition that they assumed all communal duties.

After the uprising of the patriots against William of Orange and his expulsion by the French, France declared the Jews citizens, and granted them all civic rights and liberties. In 1796 a convention of the most prominent Jews of Holland assembled at Utrecht, before which the new constitution was solemnly read. Its text was translated into Hebrew by Ẓebi Hirsch Meilfeld, and published under the title "Dibre Negidim" (Utrecht, 1800).

BIBLIOGRAPHY: Koenen, *Geschiedenis der Joden in Nederland*, Utrecht, 1843. See also NETHERLANDS and the bibliography there given.

D. S. O.

UZ (**עוץ**): **1.** Son of Aram, and grandson of Shem, according to Gen. x. 23; but I Chron. i. 17 records him as a son of Shem.

2. Eldest son of Nahor by Milcah; nephew of Abraham (Gen. xxii. 21; A. V. has "Huz").

3. One of the sons of Dishan, and grandson of Seir the Horite (*ib.* xxxvi. 28; I Chron. i. 42).

4. Geographical name occurring three times in the Old Testament and connoting: (1) the native land of Job (Job i. 1); (2) a country northeast of Egypt, which it separated from Philistia, being one of the lands to which, at the command of YHWH, Jeremiah gave the wine-cup of fury to drink (Jer. xxv. 20); and (3) a country comprising part of Edom, summoned to rejoice over the destruction of the Temple (Lam. iv. 21).

According to modern investigators, who regard the names given in Genesis as geographical terms, the territory of Uz embraced the regions represented by the names of the persons mentioned above; and in like manner the brief notices in Jeremiah and Lamentations agree with those concerning the native country of Job's friends, as well as with other data concerning the land in the first chapter of Job. According to verses 15 and 17 of that chapter, the country was first invaded by the Sabeans from the south, and later by the Chaldeans from the north, which implies that the district lay on the northern edge of the great Arabian desert. Eliphaz, one of the friends of Job, was from Teman, a town of southern Edom; his companion, Bildad, came from Shuah (Gen. xxv. 2), which, according to the cuneiform inscriptions, lay south of Karkemesh (Carchemish); and Elihu was a native of Buz (comp. Jer. xxv. 23; Gen. xxii. 21). According to the cuneiform inscriptions, Shalmaneser II. received tribute from one Sasi, a son of the land of Uzza, from 859 to 831 B.C.; and the Midrash also identifies the name of Uz with the country, making Job a contemporary of Abraham (Yalḳ. Shim'oni, cii. 2; Gen. R. lvii. 3).

BIBLIOGRAPHY: Kautzsch, in Riehm's *Handwörterbuch*, s.v.; Delitzsch, *Wo Lag das Paradies?* p. 259.

E. G. H. S. O.

UZÈS (אודיץ or אודים): Town of France, in the department of Gard, about 15 miles north-northeast of Nîmes. Jews were settled there as early as the fifth century. St. Ferréol, Bishop of Uzès, admitted them to his table and enjoyed their friendship. On this account complaint was made of him to King Childebert, whereupon the bishop changed his attitude toward the Jews, compelling all those who would not leave Uzès to become Christians. After his death (581) many who had received baptism returned to Judaism ("Gallia Christiana," vi. 613: Dom Vaissète, "Histoire Générale de Languedoc," i. 274, 545). Before the French Revolution there were seven Jewish families at Uzès, comprising forty-six individuals, who later settled either at Nîmes or at Pont-Saint-Esprit. Toward the end of the nineteenth century there was only one Jewish inhabitant in Uzès, namely, A. Mossé, an attorney. He was mayor of the town for several years (see Kahn, "Notice sur les Israélites de Nîmes," p. 31).

Among the scholars of Uzès were: the anonymous compiler (13th cent.) of the Talmudic collection mentioned in Steinschneider, "Cat. Bodl." No. 2343;

Samuel ben Judah, Gabriel of Milhaud, and Don Dieulosal ("R. E. J." xliii. 247).

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 23, 24.

S. S. K.

UZIEL: Family name occurring principally among the Sephardim in Spain, where it is found as early as the fifteenth century. After the expulsion of the Jews from Spain and Portugal, the Uziels were scattered throughout northern Africa, Italy, and the Levant. The following are the more important members of the family:

Ḥayyim ben Abraham Uziel: Scholar and author of Spanish extraction; flourished in the latter half of the sixteenth century in Greece and Asia Minor. He wrote "Meḳor Ḥayyim" (3 vols., Smyrna, n.d.), an ethical work in Judæo-Spanish.

D. S. O.

Isaac b. Abraham Uziel: Spanish physician and poet; born at Fez; died in Amsterdam April 1, 1622. At one time he held the position of rabbi at Oran; but late in life he left that city to settle in Amsterdam, where he opened a Talmudical school which counted among its pupils Manasseh ben Israel. Dissatisfied with the laxity in religious matters which he noticed among many members of the Sephardic community, Uziel delivered a series of lectures which led to the foundation of a new congregation under the name of "Neweh Shalom." In 1610, at the death of Judah Vega, the first rabbi of the new congregation, Uziel was called to the rabbinate. Uziel was the author of a Hebrew grammar, "Ma'aneh Lashon," edited by his pupil Isaac Nehemiah at Amsterdam in 1627 (2d ed. 1710). He left also in manuscript many Hebrew and Spanish poems ("Libros Poeticos en Declaracion de Todos los Equivocos de las Sagradas Letras"); these are highly praised by De Barrios, who represents the author as a great poet, an able musician, and a distinguished mathematician. Joseph Serrano dedicated a poem to Uziel; it is inserted in the "Temime Derek."

BIBLIOGRAPHY: Koenen, *Geschiedenis der Joden in Nederland*, pp. 144, 428; Jellinek, in *Orient, Lit.* viii. 264, 276; Kayserling, *Geschichte der Juden in Portugal*, p. 285; idem, *Bibl. Esp.-Port.-Jud.* p. 107; Steinschneider, *Cat. Bodl.* s.v.; Fuenn, *Keneset Yisrael*, p. 646.

G. I. BR.

Jacob Uziel: Physician and poet of the seventeenth century; died at Zante 1630. He was of Spanish extraction, but emigrated to Italy at an early age, and settled in Venice, where he became famous for his medical skill. He was the author of "Dawid" (Venice, 1624), an epic poem in twelve cantos, written in Italian.

Joseph Uziel: Italian scholar and rabbi; died at Ferrara 1572. He was a pupil of Isaac Aboab of Castile, and left a responsum, which is included in the collection of Joseph di Trani (i. 39).

Judah Uziel: Italian scholar of the sixteenth century; born in Spain; died, probably at Venice, in 1634. He was the author of sixteen sermons on the Pentateuch, which were published under the title "Bet ha-'Uzzieli" (Venice, 1603–4).

Samuel Uziel: Talmudist and scholar of the seventeenth century; rabbi of Leghorn. He is mentioned in a responsum in the collection "Mayim Rabbim" (ii. 52) of Raphael Meldola.

Samuel ben Joseph Uziel: Rabbi and physician of Spanish extraction; lived in the sixteenth and seventeenth centuries. He officiated as rabbi at Salonica, where he also practised medicine.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1158, 1376; Mortara, *Indice*, p. 67; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 179; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 45a; Jacobs, *Sources*, p. 200; Kayserling, *Gesch. der Juden in Portugal*, pp. 285, 294; idem, *Bibl. Esp.-Port.-Jud.* pp. 106, 107; Benjacob, *Oẓar ha-Sefarim*, p. 352; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 384; Fürst, *Bibl. Jud.* iii. 462–463.

D. S. O.

UZZA, UZZAH (עזא, עזה): **1.—Biblical Data:** Son of Abinadab. Together with his brother Ahio, he drove the new cart on which was placed the Ark of the Covenant when, accompanied by David and all the house of Israel, it was brought from Abinadab's house at Gibeah to Jerusalem. When they came to the thrashing-floor of Nachon, the oxen which drew the cart stumbled, and Uzza took hold of the Ark to steady it; whereupon he was slain by God "'al ha-shal" (= "for his error"). David, in memory of the event, called the place "Perez-uzzah" (II Sam. vi. 3-8; I Chron. xiii. 7-11, where the thrashing-floor is called "Chidon"; comp. the commentaries of Budde, Löhr, and Nowack, *ad loc.*).

——**In Rabbinical Literature:** The Rabbis made various attempts to explain and palliate the death of Uzza. By an "argumentum a majore ad minus" proof is offered that if the Ark could bear those who bore it, so much the more could it bear itself. By not perceiving this, and thinking that the Ark might be prevented from falling by stopping the oxen, Uzza had brought death on himself. R. Joḥanan thought that "'al ha-shal" implied that he had died as a result of his act, while R. Eleazar drew from "shal" the inference that Uzza had eased himself near the Ark. He was, nevertheless, to share in the world to come: for it is expressly stated that he died "by" the Ark; and as the latter belonged to eternity, Uzza in like manner must be immortal (Soṭah 35a; Yalḳ., I Sam. 142, ed. Wilna, 1898).

2. Grandson of Ehud, and a member of the tribe of Benjamin (I Chron. viii. 7).

3. Head of a family of Nethinim who returned to Jerusalem with Zerubbabel (Ezra ii. 49; Neh. vii. 51).

4. Garden attached to the royal palace. According to Stade, "Gesch. des Volkes Israel," i. 569, ii. 679, "Uzza" should be corrected to "Uzziah," thus implying that the garden had been laid out by the king. It apparently contained a tomb in which Manasseh and his son Amon were buried (II Kings xxi. 18, 26).

E. G. H. S. O.

UZZIAH (עזיה, עזיהו): **1.** Son of Amaziah; called also **Azariah** (comp. II Kings xv. 1, 13, 30). He was king of Judah, and began to rule, at the age of sixteen, in the twenty-seventh year of the reign of Jeroboam II. The Kings record (*ib.* xv. 2) states that his reign extended through fifty-two years (788–737 B.C.), and that he was righteous as his father had been, though he did not take away the high places, but allowed the people to sacrifice and burn incense at them. II Chron. xxvi. relates how Uzziah conquered the Philistines and the Arabians, and received tribute from the Ammonites; how he refortified his country, reorganized and reequipped his army, and personally engaged in agricultural pursuits. His success as king, administrator, and commander-in-chief of the army made him ruler over the largest realm of Judah since the disruption of the kingdom. His power and authority over the peoples of this realm help to explain to a certain extent the political situation in the reign of Judah's later kings, and probably also in 739, when Tiglath-pileser III. conquered nineteen districts in northern Syria which had belonged to Uzziah (Azri-ia-u).

Uzziah's strength became his weakness; for he attempted to usurp the power of the priesthood in burning incense in the Temple of YHWH. While in the act he was smitten with leprosy; and he was subsequently forced to dwell in a leper's house until the day of his death (II Chron. xxvi. 21). While he was in this condition Jotham, his son, ruled in his stead. The total number of years, fifty-two, attributed to Uzziah's reign include the period from his accession to his death.

E. G. H. I. M. P.

UZZIEL (עזיאל): **1.** Son of Kohath and brother of Amram (Ex. vi. 18; I Chron. vi. 2). He was the father of Mishael, Elzaphan, and Zithri (Ex. vi. 22). The first two, at the bidding of Moses, carried from the Tabernacle the bodies of Nadab and Abihu, their cousins (Lev. x. 4). Elzaphan, moreover, was chief of the family of the Kohathites during the wandering in the wilderness (Num. iii. 30). Another son of Uzziel, named Amminadab, was one of the Levite chiefs selected to carry the Ark of the Covenant to the tent which David had pitched for it in Zion (I Chron. xv. 10). Two other sons of Uzziel were named respectively Micah and Jesiah (*ib.* xxiii. 20). His descendants were termed "Uzzielites" (Num. iii. 27; I Chron. xxvi. 23).

2. A Simeonite; son of Ishi; one of the chiefs who, during the reign of King Hezekiah, passed over the Jordan, annihilated the remnants of the Amalekites, and settled in their territory around Mount Seir (I Chron. iv. 41-43).

3. One of the eponymous heroes of the tribe of Benjamin; described as one of the five sons of Bela (*ib.* vii. 7).

4 (Called also **Azareel**). Son of Heman. He belonged to the eleventh order of those who were chosen by lot to serve as singers in leading the worship in the Temple during the reign of David (I Chron. xxv. 4, 18).

5. Son of Jeduthun; one of those who were chosen to resanctify the Temple during the reign of Hezekiah (II Chron. xxix. 14).

6. A goldsmith who repaired part of the walls of Jerusalem under Nehemiah (Neh. iii. 8).

E. G. H. S. O.

V

VAEZ: Prominent family of Lisbon, whose foremost members, the four brothers Immanuel, Pedro, Ayres, and Salvador, resided in Portugal as Maranos during the sixteenth century.

Abraham Vaez: Ḥakam of the Portuguese congregation in Bayonne during the latter half of the seventeenth century. He was the author of a work on Jewish ritual laws entitled "Arbol de Vidas," to which was appended a lengthy treatise on rituals by Abraham Rodriguez Faro (Amsterdam, 1692). He wrote also several sermons on the Pentateuch, and a number of ethical treatises, which were collected under the title "Discursos Predicables y Avisos Espirituales" and published, at the expense of his son **Jacob Vaez,** by Isaac Aboab (Amsterdam, 1710), who himself wrote a long introduction.

Bibliography: Fürst, *Bibl. Jud.* iii. 465; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 107-108.

Ayres Vaez: Physician to John III. of Portugal; brother of Immanuel Vaez; died at Rome about the middle of the sixteenth century. At the request of the King of Fez, with whom John, however, was not on terms of amity, Vaez was sent to Africa, where he succeeded in curing the monarch of a dangerous illness. Upon his return to Lisbon, Vaez devoted himself to the study of astronomy and astrology. In consequence of predicting to the king and queen the death of one of their children, a prediction which was fulfilled, he lost the royal favor. Thinking to regain the king's confidence, Vaez declared, in the course of a discussion, that astrology was an unreliable mode of divination, and that its practise was foolish and irreligious. The king, who had recently read a treatise expressing similar views, delivered Vaez to the Inquisition, charging him with being a heretic and a secret Jew. Vaez was ordered to defend himself before the inquisitors, and later to engage in a disputation with the theologian Sorao; but Capodiferro, the papal nuncio, succeeded in removing him from the jurisdiction of the Inquisition, and sent him to Rome to be tried by the Curia. Pope Paul, who was himself a believer in astrology, not only set Vaez at liberty, but even issued a bull (June 6, 1541) protecting the entire Vaez family, as well as the lawyers who had defended Ayres Vaez, against the Inquisition.

Daniel Vaez: Portuguese scholar; flourished at Amsterdam in the seventeenth century. Together with Joseph Athias, he published a prayer-book entitled "Orden de las Oraciones del Todo el Anno" (Amsterdam, 1677).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 60.

Immanuel Vaez: Physician; eldest of the Vaez brothers. According to the account of Rodrigo de Castro ("De Universa Mulierum Morborum Medicina," ii. 47, 332, Hamburg, 1603), who was his nephew, and who settled in Hamburg in the sixteenth century, Immanuel was appointed physician to four kings of Portugal—John III., Sebastian, Henry, and Philip II. He won this distinction by virtue of his erudition and the experience which he had gathered in his extensive travels.

Pedro Vaez: Physician at Covilhã, Portugal; second in age of the Vaez brothers. He is repeatedly mentioned in the "Medicorum Principum Historia" of Abraham Zacuto.

Salvador Vaez: Youngest of the Vaez brothers. He served as a page to the papal nuncio Hieronymo Riccenati Capodiferro in Lisbon, and was able to interest the prelate in the case of his brother Ayres, and to induce him to interfere in the latter's behalf. The result was that after the sessions of the Inquisition had begun, Salvador suddenly entered the hall and declared the sitting dissolved by order of the nuncio. Later he probably accompanied Capodiferro to Rome.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 219-220.

D. S. O.

VALABRÈGUE, ALBIN: French dramatist; born at Carpentras, Vaucluse, Dec. 17, 1853. He is one of the most prolific of modern French dramatists, producing about two plays a year and in addition acting as dramatic critic of the Paris "L'Illustration." Among his dramatic works are: "La Veuve Chapuzot," 1879; "Clarvin Père et Fils," Paris, 1880; "Le Crime" (with Bertol-Graivil), Dec., 1882; "Les Maris Inquiets," 1883; "La Flamboyante" (with Paul Ferrier), 1884; "Les Grippe-Sou," 1885; "La Nuit du 16," 1885; "L'Homme de Paille," 1885; "La Fille à Georgette," 1886; "Le Bonheur Conjugal," 1886; "Le Sens-Préfet," 1886; "Les Vacances du Mariage" (with Hennequin), 1887; "Durand et Durand" (with Ordonneau), 1887; "Clo-Clo" (with Decourcelle), 1887; "Les Saturnales," operetta (music by Lacombe), 1887; "Doit et Avoir" (with Felix Cohen), 1888; "La Sécurité des Familles," 1888; "Madame a Ses Brevets," 1890; "Les Moulinards," 1890; "Les Ménages Parisiens," 1890; "Le Pompier de Justine" (with Davril), 1890; "La Femme," 1891; "Les Vieilles Gens," 1891; "Le Commandant Laripète" (with Silvestre), 1892; "Le Premier Mari de France," 1893.

BIBLIOGRAPHY: Vapereau, *Dict. des Contemporains*; Larousse, *Dict.* Supplement, ii. 1968.

S. E. Ms.

VALABRÈGUE, MARDOCHÉE-GEORGES: French general; born at Carpentras, Vaucluse, Sept. 20, 1852. He was educated at the Ecole Polytechnique and the Ecole d'Application de l'Artillerie et du Génie; and, after reaching the rank of captain, he studied at the Ecole Supérieure de la Guerre from 1878 to 1880, when he was attached to the staff of the general of division in command of the artillery and fortifications of Paris. In 1884 he was made commandant of the third battery of the seventh battalion of artillery, and two years later was appointed officer of ordnance to General Boulanger, then minister of war. Valabrègue was made lieutenant-colonel in 1898, and colonel in 1902, when he became commandant of the Ecole Militaire de l'Artillerie et du Génie. In 1904 he was appointed "chef de cabinet" to the Ministry of War. In 1905 he became brigadier-general and was made commandant-in-chief of the Ecole Supérieure de Guerre and member of the technical committee of the general staff.

Mardochée-Georges Valabrègue.

Valabrègue was created an officer of the Legion of Honor in 1904; and has been the recipient of numerous foreign decorations.

S. J. KA.

VALENCE: Chief town of the department of the Drome and former capital of the county of **Valentinois** in the ancient province of Dauphiné, France. Several Jewish families that had been expelled from the Comtat-Venaissin in 1323 sought refuge in Valence and its territories. Guillaume de Roussillon, Bishop of Valence, also brought a number into his diocese in 1330, and granted them important privileges. In 1441 there were eighteen Jewish families in Valence, each of which paid to the bishop, John of Poitiers, an annual pension of one gold florin ("R. E. J." ix. 238). The same prelate compelled them to wear the badge of the wheel (Jules Ollivier, "Dissertation Historique sur la Ville de Valence," p. 301).

The dauphin Louis showed much good-will toward the Jews of Valence and its territories. He confirmed the privileges which his predecessors had granted them, and invited all the Jews who wished to do so to settle within his dominions, promising them immunities and protection similar to those enjoyed by their coreligionists in other localities of Dauphiné, on condition that they paid the same dues. An anonymous writer of Valentinois in the fifteenth century composed a commentary on the astronomical tables of Immanuel Jacob BONFILS.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 204, 263; Prudhomme, *Les Juifs en Dauphiné aux XIV^e et XV^e Siècles*, p. 67, Grenoble, 1883.

G. S. K.

VALENCIA (בלינסיה): Capital of the former kingdom of the same name. During the dominion of the Moors, Valencia had a Jewish community eminent for its size and wealth. When James I. of Aragon made his entry into the conquered city on Oct. 9, 1238, the Jews went out to meet him with their rabbis and delegates at their head, and presented him with a roll of the Law in token of homage. As a reward for the important services which they had rendered him in the conquest of the strongly fortified city, he presented to some of them houses belonging to the Moors, as well as real estate in the city and its precincts. Among those who received such gifts after the "repartimiento de Valencia" were the secretaries and interpreters of the king, Maestros R. David, R. Solomon, and R. Moses Bachiel; David Almadayan, secretary to the infante D. Fernando; Maestros (or Alfaquins) R. Joseph, Abraham ibn Vives (probably the father of the wealthy Joseph ibn Vives who in 1271 held a lease of the salt-works of Valencia, and who, as Amador de los Rios believes, was the ancestor of the Spanish hero Luis Vives, after whom

James I. Makes Presents to the Jews.

a street in Valencia is named), and R. Samson. Besides, presents were received by the gold-workers, merchants, and money-changers Moses Alconstantini (probably the same who in 1271 indiscreetly exhibited certain letters of the king), G. ibn Ya‘ish, Simon Abenpesat (certainly a relative of Moses and Joseph Abenpesat of Tudela), and Astruc de Tortosa (without doubt the same that had possessions on the island of Majorca).

In 1239 King James assigned the Jews a commodious quarter for residence, extending from the wall Aben Xemi to ‘Abd al-Malik; thence to the Puerto d'Exarea, or Puerto de la Ley (= "gate of the law"); and from this gate to the "horno de Aben Nulid" and to the wall of Ibrahim al-Valenci. The Juderia or ghetto was first surrounded by a high wall in 1390, and was provided with three gates which were closed at night. The main gate was at the entrance of the long street which cut through the Juderia, hard by the Place de la Figuera (Higuera), where now the monastery of S. Thecla stands. Another gate, D'Exarea, was at the termination of the long street of the Jews; and a third gate led to the Place de la Olivera, now called "De Comedias." This restriction of the Jews met with opposition on many sides, especially from the Dominican friars, because by the establishment of the ghetto their church was wholly isolated.

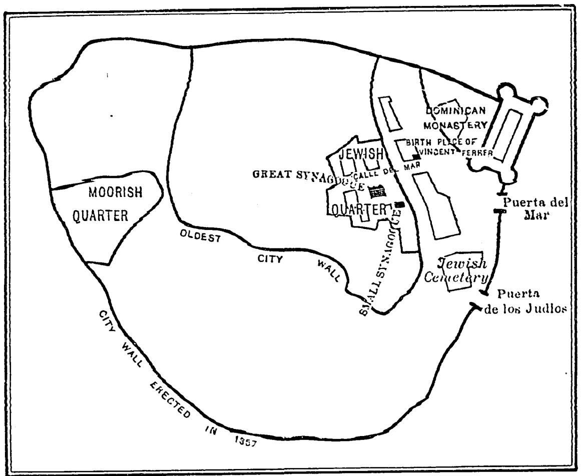

Plan of Valencia in the Fourteenth Century, Showing Position of Jewish Quarter.

Otherwise the Jews of Valencia enjoyed for a long time perfect freedom. They were not restrained in their trade or commerce; and they were not required to appear before the magistracy. They were subject solely to the city "baile," the representative of the crown. For several decades the baile-general was R. Judah (Jehudano), the king's confidant. The Jews were permitted to hold public office; but they were not allowed to execute justice upon a Christian. In 1283, however, this freedom was materially restricted. King Pedro decreed that no Jew should thenceforth hold any public office with which jurisdiction over Christians was connected. Moreover, Jews were to be admitted as sworn witnesses only in disputes involving sums not exceeding 5 sueldos.

Restrictions in 1283.

The Jews in Valencia had a special formula, in Catalan, for an oath, which was not very different from that in Barcelona (see Rios, "Hist." i. 576 *et seq.*). They were not permitted to kill cattle in the public slaughter-house, and they were required to pay a special tax on the necessaries of life, merchandise, etc.

The Valencian Jews, who engaged in industrial pursuits and largely in commerce, aroused the envy of both nobles and citizens through the wealth and luxury displayed in their houses and apparel. In 1370 loud complaints were raised to the effect that the Jews had built houses outside the Juderia; and although they protested that this had been done with the consent of the king and by special permission of the queen, who received the Jewish taxes for rent, the king nevertheless decreed that the Jews should thereafter live only in the Juderia.

The inner government of the aljama was conducted by deputies ("adelantados"); and this body by royal permission had erected a school in 1264. Near the Jew street stood the large synagogue; and not far distant from this was a smaller one. The Jewish cemetery was outside the Juderia but within the city wall; and leading to it was the Puerta de los Judios, or Gate of the Jews.

The year of terror (1391) saw the abrupt dissolution of the flourishing Jewish community of Valencia. In the last third of the fourteenth century the city had sunk to a low level both morally and materially. The nobles wasted their property in excesses and indulged in the most extravagant luxury. Valencia, the beautiful garden of Spain, became the refuge of vagabonds and adventurers from all parts of the country. People were attacked, robbed, and even murdered in broad daylight; and the time was one of complete anarchy, the conditions being such that the Jews of Valencia trembled when they heard of the massacre in Seville in 1391. They sought protection from the magistracy and the city council, who took energetic measures for their defense. Quite unexpectedly, however, at noon on Sunday, July 9, 1391, St. Christopher's Day, a mob of between forty and fifty half-grown youths gathered in the market-place and formed themselves into a procession carrying a banner and several crosses. They marched to the main gate of the Juderia on the Place de la Figuera, shouting, "The Archdeacon of Seville comes to baptize all Jews," and tried to force their way into the quarter. The Jews hastily closed the gates, accidentally pulling in some of the youths. In an instant nobles and citizens, knights and clergy, strangers and the rabble generally made a rush upon the Juderia. In vain did the infante D. Martin, Duke of Montblanch, try to force back the crowd. The Jews defended themselves valiantly; and one of the youths was killed in the struggle. As soon as this became known the revengeful mob forced its way into the Juderia from the walls and roofs of the surrounding

Massacre of the Jews.

houses. A frightful massacre ensued. Two hundred and thirty (according to another source, several hundred) Jews were killed, their wives and daughters dishonored, and their houses plundered. Many, to escape death, accepted baptism. Don Samuel Abravallo, one of the richest Jews of Valencia, had the Marquis de Lombay as sponsor and took the name "Alfonso Fernandez de Villanova," from property belonging to him. Joseph Abarim, or Juan Perez de S. Jaime, as he called himself after baptism, declared in the criminal court (July 21, 1391) that notes due to him amounting to 30,000 gold gulden had been destroyed, that force had been used against his niece and against his son's nurse, and that his brother had been wounded.

Dissolution of the Community.

After the catastrophe the magistracy did its utmost to punish the rioters; and ninety were taken prisoners. An order was issued to deliver up to the city all goods taken from the Jews; and soon the churches, the town-hall, and the neighboring houses were filled with the most costly objects. The city council demanded an exemplary punishment of the guilty parties; but owing to the fact that the most influential families of the city were implicated, the suit dragged along, and finally King John I. granted an amnesty to all concerned.

The Juderia was not reestablished. The community was destroyed: the large synagogue became a monastery (S. Cristobal); the smaller one was turned into a chapel; and the eight slaughtering-pens in the Juderia were sold (1393 and 1394). No Jew might enter the city without the permission of the baile; and even with this permit he might not stay longer than eight days. Each Jew entering the city without permission was liable to a fine of 50 maravedis. Only in places near Valencia, S. Thomas, S. Andres, and S. Esteban, might Jews reside even temporarily.

Scholars and Rabbis.

Several Jewish scholars lived in Valencia, among them Solomon ibn Gabirol, who also died there, and Joseph Caspi. Isaac ben Sheshet was rabbi in Valencia for several years; and Amram ben Nathan Efrati occupied the rabbinate for four decades. The latter was widely respected for his learning, but was not on good terms with Ḥasdai ben Solomon (a friend of Isaac ben Sheshet), called from Tudela about 1380. Isaac Rocamora was born in Valencia. Several Jews adopted the name "Valensi," or "Alvalensi," after Valencia as the original home of their families; *e.g.*, Samuel ben Abraham Valensi, a pupil of R. Isaac Campantons.

BIBLIOGRAPHY: Rios, *Hist.* i. 404, 413 *et seq.*; ii. 18 *et seq.*, 363 *et seq.*; iii. 400, 411; Jacobs, *Sources*, Nos. 315, 477, 483, 880, 1123; Isaac b. Sheshet, *Responsa*, Nos. 371, 387, 485. A plan of the Juderia is given in *R. E. J.* xiv. 264 *et seq.* On the massacre see the official report given in Rios, *Hist.* iii. 594 *et seq.* and in V. Boin, *Historia de la Ciudad de Valencia*, i. 440 *et seq.*; *Boletin Acad. Hist.* viii. 358 *et seq.*, xvi. 435; *R. E. J.* xiii. 239 *et seq.*; Grätz, *Gesch.* viii. 66.

S. M. K.

VALENTIN, GABRIEL GUSTAV: German physiologist; born at Breslau July, 1810; died at Bern, Switzerland, May 24, 1883. He was educated at the University of Breslau (M.D. 1832), and established himself as a physician in that city. In 1835 he received the Grand Prix of the Institut de France for his "Histiogenia Comparata," which is an able treatise on the evolution of animals and plants. In 1836 he was elected professor of physiology of the University of Bern, which chair he resigned in 1881.

Valentin was the author of several important works on the blood and its circulation, on the electricity of muscles and nerves, on digestion, on toxicology, on the physiology of the senses, etc. From 1836 to 1843 he published the "Repertorium für Anatomie und Physiologie," and collaborated on many professional journals. Of his numerous works the following may be mentioned: "Handbuch der Entwicklungsgeschichte des Menschen, mit Vergleichender Rücksicht der Entwicklung der Säugethiere und Vögel," Berlin and Paris, 1835 (see above); "Ueber den Verlauf und die Letzten Enden der Nerven," Bonn, 1836; "Ueber Mechanik des Blutumlaufs," Leipsic, 1836; "De Functionibus Nervorum Cerebralium et Nervi Sympathici," Bern, 1839; "Lehrbuch der Physiologie des Menschen," Brunswick, 1844, 2d ed. 1847–50; "Grundriss der Physiologie des Menschen," *ib.* 1846, 4th ed. 1854; "Der Einfluss der Vaguslähmung auf die Lungen und Hautausdünstung," Frankfort-on-the-Main, 1857; "Die Untersuchung der Pflanzen- und Thiergewebe im Polarisierten Licht," Leipsic, 1861; "Beiträge zur Anatomie und Physiologie des Nerven- und Muskelsystems," *ib.* 1863; "Der Gebrauch des Spektroskops," *ib.* 1863; "Versuch einer Physiologischen Pathologie der Nerven," *ib.* 1864; "Versuch einer Physiologischen Pathologie des Bluts und der Uebrigen Körpersäfte," *ib.* 1866–67.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*; Hirsch, *Biog. Lex.*; *Meyers Konversations-Lexikon.*

S. F. T. H.

VALENTINOIS. See VALENCE.

VALERIO, SAMUEL BEN JUDAH: Physician and author who lived in the Grecian Archipelago in the second half of the sixteenth century. He wrote the following works: "Yad ha-Melek," a commentary on the Book of Esther, completed at Corfu on the 6th of Feb., 1579, and published with the text at Venice, 1586; "Ḥazon la-Mo'ed," a philosophical commentary on the Book of Daniel, finished on the 7th of Feb., 1580, in a village near Patras, in the Morea, and published, with the text of the original, at Venice, 1586. There is an extract from the latter commentary in the rabbinical Bible of Amsterdam (1724–27). Valerio wrote also "'Emeḳ ha-Baka," "Pi Ḥakam," and "Bet ha-Malkut," still in manuscript.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 967; *Literaturblatt des Orients*, vi. (1845), 566, 606; Nepi-Ghirondi, p. 331; Steinschneider, *Cat. Bodl.* col. 2494.

S. U. C.

VALI (VALLE), MOSES DAVID: Italian rabbi and physician; born at Padua; died there 1777. He was a cabalistic scholar of repute, and lectured before the Paduan association known as "Mebaḳeshe Adonai," in company with the two noted scholars Israel Hezekiah Treves and Jacob Ḥazaḳ. These lectures were attended by Moses Ḥayyim Luzzatto, who, becoming deeply interested in cabalistic research, began the study of it under Vali both with the association and in his own home, the acute intellect of Luzzatto exceeding that of his confrères. At the age of twenty-five Vali wrote a polemical work in Italian against Christianity, divided into seven parts, and entitled "I Sette Giorni della Verità." He wrote also, in Hebrew, seventy "tiḳḳunim" on Deut. xxxiv. 12. Between 1721 and 1767 he wrote eight large volumes in Hebrew (Almanzi MSS. Nos. 269-276), the greater part of them consisting of a commentary upon the entire Bible. They are still unpublished. Ephraim Luzzatto wrote a sonnet (No. 50 in his collection of poems) entitled "Eleh Bene ha-Ne'urim," praising the lectures of Vali and Treves.

Bibliography: *Kerem Ḥemed*, iii. 119, 130, 131; Steinschneider, *Hebr. Bibl.* vi. 49-50.

S. U. C.

VALLADOLID: Former residence of the kings of Castile and Spain; noteworthy for the numerous assemblies of the Cortes which were held there and which passed anti-Jewish laws. The city had a large Jewish community, which, together with the Jews of the neighboring towns of Zaratan, Portillo, Cigales, and Mucientes, paid 69,520 maravedis in taxes in the year 1290. Ferdinand IV., in opposition to the wishes of the town council, granted the Jews of Valladolid special privileges; but in the civil war between Pedro I. and Henry of Trastamara the inhabitants of the town rebelled against the king and supported D. Henry, taking advantage of this occasion to plunder and destroy the houses of the Jews and their eight synagogues, robbing the latter of their ornaments, and tearing the scrolls of the Law. Toward the end of the year 1411 Vicente Ferrer resided at Valladolid, and, not content with the results obtained from his sermons, induced the town council to confine the Jews within their circumscribed ghetto. In May, 1432, the great synod, composed of representatives of the different communities and of other influential men, held its sessions in the large synagogue in the Jewish quarter under the presidency of the court rabbi Abraham Benveniste. As in other places in Spain, during the year 1473 and in the following year many Jews who had renounced their religion were burned at the stake in Valladolid. The Jews of the city were so few that they, together with their coreligionists in the towns mentioned above, paid only 5,500 maravedis in taxes.

At the time of Asher ben Jehiel, Moses ben Ḥabib was rabbi in Valladolid, which was also the birthplace of the convert Abner of Burgos or Alfonso de Valladolid (Asher b. Jehiel, Responsa, § 107, No. 6). A few months before the expulsion, D. Abraham, physician in ordinary to D. Pedro Gonzalez de Mendoza, Primate of Spain, accepted baptism, as did also D. Abraham Senior and his two sons.

Valladolid was the seat of a tribunal of the Inquisition, which held many autos da fé there. See Benveniste; Inquisition; Senior, Abraham.

Bibliography: Rios, *Hist.* ii. 55, 95, 429; iii. 594; *Shebeṭ Yehudah*, ed. Wiener, p. 133. Ẓarẓa is the only authority for the persecution of the Jews in Valladolid, the Christian chroniclers saying nothing about it. The introduction to the elegy edited by Jellinek in the *Magen Abot* (Leipsic, 1855), a commentary on the *Pirḳe Abot* of Simeon b. Ẓemaḥ Duran, alludes to the activity of Vicente Ferrer.

S. M. K.

VALLENTINE, ISAAC: English journalist and communal worker; born in Belgium 1793; died in London 1868; son of the Rev. N. I. Vallentine. He founded the earliest Anglo-Jewish periodical, which at first was unsuccessful, but which afterward gave rise to the "Jewish Chronicle." He also took a prominent part in the foundation of the Jews' Orphan Asylum and other charitable and literary institutions in London. In 1848 Vallentine published "The Hebrew Almanack and Calendar," containing a table of holy days and fasts for the ensuing twenty-five years. This has been continued annually up to the present time, and has become the communal pocket calendar.

Bibliography: *Jew. Chron.* Sept. 18, 1868; Jacobs and Wolf, *Bibl. Anglo-Jud.* No. 1321.

J. G. L.

VALLS, RAPHAEL: Spanish Marano; burned at the stake by the Inquisition at Palma, Majorca, on May 6, 1691, as the "rabbi" of the Chuetas, as were also his pupil, Raphael Terongi, and the latter's sister, Catalina Terongi, who adhered to Judaism. The popular poets of Majorca commemorated the death of these Maranos in verses which are still sung by the women of the island, one of them running as follows:

"En Valls duya se bandera,
Y en Terongi 's pano,
En sos Xuetas derrera,
Qui feyan se processo."

Bibliography: A. de Castro, *Historia de los Judios en España*, pp. 214 *et seq.*; Kayserling, *Gesch. der Juden in Spanien*, i. 183 *et seq.*

S. M. K.

VALUATION: Estimate of the value of the sacred gifts when a money substitute was required for them. The chief Biblical passage in relation to the subject of valuation is Lev. xxvii. 2 *et seq.*, where ערך is probably a noun of action, as in Ex. xl. 4 (comp. König, "Syntax," § 277c). The particle ךָ, which in the cited passage often occurs suffixed to ערך, refers to the people of Israel, who are addressed, and in consequence also to the priest, who represents the people on every occasion. To assume a substantive, "'arkok" (ערכך), as does J. Halévy ("Journal Asiatique," 1899, p. 548), is not necessary, nor is it supported by tradition. This valuation was to be made by the priest, and his estimation was determined partly by fixed standards and partly by his individual judgment.

Particular Instances.

It might happen that some one made a vow that another person would become a Nazarite or would do service in the Sanctuary (comp. Num. vi. 2 *et seq.*; I Sam. i. 22); and in case such a vow were not kept outwardly, the person in question had to be redeemed. For a male between twenty and sixty years of age, for instance, the sum to be paid was fifty shekels of silver (Lev. xxvii. 3-8).

It doubtless occurred very often that, moved by gratitude, some one would say, "I will consecrate this animal to the Lord." But if the animal in question did not reach the standard necessary in an animal destined for a sacrifice to the Lord, an equivalent in money was required. The value of the animal was estimated by the priest, and the person who had made the vow had to pay that sum and one-fifth more (Lev. xxvii. 9-13).

One might wish to give a house to YHWH, but since this could not be done literally, the donor would be directed to present the money-equivalent of the house. This, again, was to be estimated by the priest, and if the donor wished to buy back his house he was obliged to pay the estimated price and one-fifth in addition (Lev. xxvii. 14 *et seq.*).

Valuation of Land.

The case became more complicated where any one wished to give a part of his land to YHWH. In such a case two possibilities had to be considered. (1) The land might have been inherited. In that case the price of the field was to be estimated according to the measure of seed it required; one homer of seed necessitated a payment of fifty shekels of silver. In addition, only the number of years which remained until the next year of jubilee was to be reckoned, for in that year the field reverted to its former possessor. If he who desired to give the field to YHWH nevertheless sold it afterward to some one, or leased it until the next year of jubilee, at the expiration of that term the field did not revert to its former owner, but belonged to YHWH forever (Lev. xxvii. 16-21). (2) The piece of land might have been purchased by the person wishing to make the gift, or leased by him until the next jubilee year. In such a case also, if he wished to redeem his field, he had to pay a sum estimated according to the amount of seed necessary for the field. This gift held good only for the number of years which remained until the next year of jubilee (Lev. xxvii. 22-25).

The first-born of unclean beasts (asses, for instance) were to be valued by the priest, though in Num. xviii. 16 five shekels of silver is mentioned as the price for the redemption of such an animal as soon as it should be one month old. The owner, however, might redeem such firstlings by paying the estimated price plus one-fifth (so in the case of the first-born of men, according to Ex. xiii. 13, xxxiv. 20; Num. xviii. 16), or else they were sold by the priest at the price fixed by him (Lev. xxvii. 26 *et seq.*). In the case of tithes, also, the obligatory fifth was added to the value if a part was to be redeemed by money (Lev. xxvii. 31). But such persons or things as were dedicated to the Lord in the form of the "ḥerem" (*i.e.*, the ban) could be neither redeemed nor sold.

A comparison with other passages throws interesting light on these estimations. In the so-called Book of the Covenant the labor of a slave is valued at thirty shekels of silver (Ex. xxi. 32), while in Lev. xxvii. 3 the value of a strong man between twenty and sixty years of age is reckoned at fifty shekels of silver. Furthermore, in the Book of the Covenant no difference is made between a male and a female slave (Ex. xxi. 32), but according to Lev. xxvii. 3-8, a female is always reckoned at three-fifths the value of a male of the same age; in one case this three-fifths is reduced to one-half the value of a male (Lev. xxvii. 5). Moreover, the sum to be paid to the father of a dishonored virgin is fifty shekels of silver (Deut. xxii. 29), whereas in Ex. xxii. 15 no fixed sum is mentioned in such a case. The number fifty, or half a hundred, is shown by these instances of its use to be a "round number" (a comparison of these numbers may be found in König, "Stilistik, Rhetorik, Poetik," p. 56).

History of Valuation.

A certain development may be traced in regard to valuation. In more ancient times persons were dedicated to the Lord, and then either they were actually obliged to do service in the Sanctuary, as in the case of the Gibeonites (Josh. ix. 23), and of Samuel (I Sam. i. 22), and of the women who, according to Ex. xxxviii. 8 and I Sam. ii. 22, did service at the door of the Tabernacle (this is König's interpretation of the fate of Jephthah's daughter; Judges xi. 39), or they lived as Nazarites and refrained from wine and other intoxicating drinks (Num. vi. 2 *et seq.*; Judges xiii. 7; Amos ii. 12 ["They caused my Nazarites to drink wine," Hebr.]). Later such persons were often redeemed (Lev. xxvii. 3-8).

A similar evolution is to be seen in the case of the first-born of unclean beasts. At first the neck of such an animal was broken (Ex. xiii. 13); but in later times, according to Lev. xxvii. 27 and Num. xviii. 15, redemption became allowable. The case of ḥerem also came to be treated more mildly in the course of time. This word (comp. the Arabic "ḥaram" = "to cut off") designated formerly a separation, or a setting aside to be destroyed (Ex. xxii. 19 *et al.*); but according to Num. xviii. 14 and Ezek. xliv. 29, the thing set aside belongs to the priest. Perhaps the passage Lev. xxvii. 28b designates a transition period in this idealization of the ḥerem (comp. Simon Mandl, "Der Bann," 1898, p. 13).

This valuation occurs once also in the history of Israel. King Jehoash, in II Kings xii. 5, mentions the money for the dedicated objects ("ḳodashim") which is brought into the house of YHWH. These ḳodashim are nothing else than persons or things given to YHWH and then redeemed with money, according to Lev. xxvii. 2 *et seq.* For in II Kings xii. 5 the valuation ("'erek") of the souls in question (*i.e.*, of the persons) is spoken of, and nothing is said of the half-shekel which each male Israelite, according to a fixed rule, had to pay annually to the Temple as atonement money ("kofer"; Ex. xxx. 12-16). If the Chronicler in the parallel passage (II Chron. xxiv. 5) intended that, he was mistaken.

Bibliography: Bertholet, *Commentary on Lev. xxvii.* in *K. H. C.* 1900; Baentsch, *ib.*

E. G. H. E. K.

VÁMBÉRY, ARMINIUS: Hungarian traveler and Orientalist; born at Duna-Szerdahely, on the island of Schütt, near Presburg, March 19, 1832. He was apprenticed at the age of twelve to a ladies' dressmaker; but after becoming tutor to the son of the village innkeeper, he was enabled by his friends to enter the gymnasium of St. George, near Presburg. In 1846 he went to Presburg, where he remained three years. Later he studied at Vienna, Kecskemet, and Budapest.

Vámbéry was especially attracted by the literature and culture of Turkey, and in 1854 he was enabled, through the assistance of Baron Joseph Eötvös, to go to Constantinople. There he became a private tutor, and thus entered the household of

Husain Da'im Pasha, later becoming private secretary to Fuad Pasha. About this time he was elected a corresponding member of the Hungarian Academy of Sciences in recognition of his translations of Turkish historians. Returning to Budapest in 1861, he received a stipend of a thousand florins from the academy, and in the fall of the same year, disguised as a Sunnite dervish, and under the name of Rashid Effendi, he set out from Constantinople. His route lay from Trebizond to Teheran, via Erzerum, Tabriz, Zenjan, and Kazvin. He then went to Shiraz, through Ispahan, and in June, 1863, he reached Khiva, whence he went by way of Bokhara and Samarcand to Herat, returning through Meshed to Teheran and Trebizond.

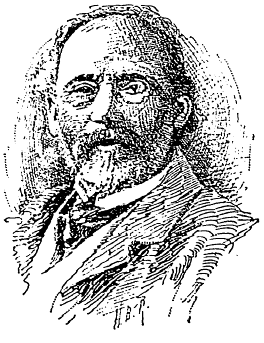
Arminius Vámbéry.

This was the first journey of its kind undertaken by a European; and since it was necessary to avoid suspicion, Vámbéry could not take even fragmentary notes, except by stealth. He returned to Europe in 1864, and received in the next year the appointment of professor of Oriental languages in the University of Budapest, retiring therefrom in 1905. Vámbéry became known also as a publicist, zealously defending the English policy in the East as against that of the Russians.

The publications of Vámbéry, aside from magazine articles, are as follows: "Deutsch-Türkisches Taschenwörterbuch" (Constantinople, 1858); "Abuska," a Turkish-Chagatai dictionary (Budapest, 1861); "Reise in Mittelasien" (Leipsic, 1865, 2d ed. 1873); "Cagataische Sprachstudien" (*ib.* 1867); "Meine Wanderungen und Erlebnisse in Persien" (*ib.* 1867); "Skizzen aus Mittelasien" (*ib.* 1868); "Uigurische Sprachmonumente und das Kudatku-Bilik" (Innsbruck, 1870); "Uigurisch-Türkische Wortvergleichungen" (Budapest, 1870); "Geschichte Bocharas" (2 vols., Stuttgart, 1872); "Der Islam im Neunzehnten Jahrhundert" (Leipsic, 1875); "Sittenbilder aus dem Morgenlande" (Berlin, 1876); "Etymologisches Wörterbuch der Turkotatarischen Sprachen" (Leipsic, 1878); "Die Primitive Cultur des Turkotatarischen Volkes" (*ib.* 1879); "Der Ursprung der Magyaren" (*ib.* 1882); "Das Türkenvolk" (*ib.* 1885); "Die Scheïbaniade, ein Oezbegisches Heldengedicht," text and translation (Budapest, 1885); "Story of Hungary" (London, 1887); "A Magyarság Keletkezése és Gyarapodása" (Budapest, 1895); "Travels and Adventures of the Turkish Admiral Sidi Ali Reis in India, Afghanistan, Central Asia, and Persia During the Years 1553–1556," a translation from the Turkish (*ib.* 1899); and "Alt-Osmanische Sprachstudien" (Leyden, 1901).

On political subjects Vámbéry has written: "Russlands Machtstellung in Asien" (Leipsic, 1871); "Zentralasien und die Englisch-Russische Grenzfrage" (*ib.* 1873); and "The Coming Struggle for India" (London, 1885). Many of his works have been translated into other languages, especially French. He has written his autobiography under the titles "Arminius Vámbéry, His Life and Adventures" (*ib.* 1883) and "Struggles of My Life" (*ib.* 1904).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon.*

S. L. H. G.

VAN DEN ENDE, FRANZ. See SPINOZA.

VAN OVEN, ABRAHAM: Physician; died in England 1778; grandson of Samuel Basan, who, fleeing from Spain at the beginning of the eighteenth century, settled in Oven, Holland, whence the patronymic was derived. Abraham Van Oven received his medical diploma at Leyden Dec. 14, 1759. After residing for some time at Hamburg, he emigrated to England, and, settling in London, acquired an extensive and remunerative practise among the Jewish residents. He was a good Hebrew scholar, and wrote a Hebrew translation of Congreve's "Mourning Bride."

J. G. L.

VAN OVEN, BARNARD: English physician and communal worker; born in London 1796; died there July 9, 1860; youngest son of Joshua Van Oven. He was brought up for the medical profession, studying under Sir William Blizard and receiving the degree of L.R.C.S. in 1818. He practised in London during his whole life, and had an extensive clientele among the Jewish community.

Van Oven was one of the pioneers in the movement for the removal of the disabilities of the Jews in England. In 1829 he wrote the first appeal which directed public attention to the subject, and which was entitled "An Appeal to the British Nation on Behalf of the Jews." He followed this up by organizing committees in support of the movement, and by convening public meetings, at which he was an indefatigable speaker. In 1847 he published the pamphlet "Ought Baron Rothschild to Sit in Parliament?" He was subsequently appointed chairman of the committee which celebrated the success of the agitation by the establishment of commemoration scholarships at several public schools. Van Oven served on the committees of most of the Jewish institutions of his day, and was instrumental in establishing the Jews' Infant Schools. In 1827 he had been appointed physician to the poor of the Great Synagogue, which position he filled for many years.

Van Oven was the author of a work entitled "The Decline of Life in Health and Disease" (London, 1853).

BIBLIOGRAPHY: *Jew. Chron.* July 13, 1860; *Brit. Mus. Cat.* s.v.

J. G. L.

VAN OVEN, JOSHUA: English surgeon and communal worker; born in England 1766; died in Liverpool 1838; son of Abraham Van Oven. He was trained for the medical profession, being a pupil of Sir William Blizard. On receiving the degree of L.R.C.S. (1784) he established himself in London as a surgeon and apothecary, acquiring an extensive practise among the Jewish residents. Through unfortunate speculations he in 1830 found himself in monetary difficulties, and then removed to Liverpool, where he continued to reside till his death.

Van Oven was one of the most prominent workers in the Jewish community of his day, and was chiefly instrumental in establishing the Jews' Free School, the presidency of which he held for many years. His active participation was evinced in the weekly sermons he delivered to the pupils. He will, however, be chiefly remembered for his zeal in establishing the Jews' Hospital in Mile End. There was at that time no institution for teaching handicrafts to Jewish lads; and its want was keenly felt and commented on. Van Oven therefore conceived the plan of erecting houses of industry and education, together with hospitals for the sick, whose maintenance was to be provided for by annual contributions from the sum paid according to the general poor-rates by Jewish householders. Opposition being shown to part of this plan, he was induced to modify it; and instead of several hospitals the Jews' Hospital in Mile End was erected from funds previously collected from the community.

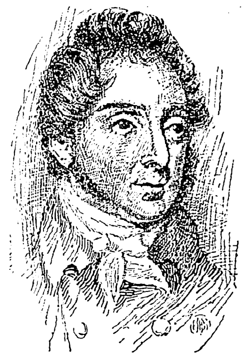
Joshua Van Oven.

Van Oven acted as honorary medical officer to the poor of the Great Synagogue, London, until his removal to Liverpool. In the latter city he took a prominent part in communal affairs, established schools and charitable organizations, and delivered in the synagogue sermons in the vernacular—at that time a novel proceeding.

Van Oven was a Hebrew scholar—perhaps one of the best of his day—and a voluminous writer, contributing articles on Jewish and medical subjects to the "European Magazine" and the "Liverpool Medical Gazette." He wrote also: "Letters on the Present State of the Jewish Poor in the Metropolis," London, 1802; a preface to "The Form of Daily Prayers," *ib.* 1822; and "A Manual of Judaism," *ib.* 1835.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, passim; *European Magazine*, 1815; *Brit. Mus. Cat.* s.v.

J. G. L.

VAN PRAAGH, WILLIAM: Pioneer of lip-reading for deaf-mutes in England; born in Rotterdam June 11, 1845. Having studied under Dr. Hirsch, who had introduced into Holland from Germany the purely oral system of teaching the deaf and dumb, and who became principal of the Rotterdam Institute, Van Praagh became active in spreading his teacher's principles. When, in the early sixties, a Jews' Deaf and Dumb Home was established in London, Van Praagh was invited (1866) to take over the management of the institution. His application of the purely oral system at once attracted the notice of Miss Thackeray, daughter of the novelist, and others in the public press. In 1871 he published his "Plan for the Establishment of Day-Schools for the Deaf and Dumb." This pamphlet gave the first impulse in England to the establishment of day-schools and the boarding-out system.

The success of Van Praagh's work at the Jews' Deaf and Dumb Home led to the establishment by the late Baroness Mayer de Rothschild of an unsectarian institution on that system. It was termed "The Association for the Oral Instruction of the Deaf and Dumb." Lord Granville became president; Sir George Dasent, chairman; Sir John Lubbock (now Lord Avebury), treasurer; and Van Praagh, who severed his connection with the Jews' Deaf and Dumb Home, was appointed director (1870), which position he still (1905) holds. In 1872 the association opened a Normal School and Training College for Teachers, as the head of which Van Praagh for a third of a century has had in charge the training of the majority of English teachers in the lip-reading system.

Van Praagh's publications include (in addition to the above-mentioned pamphlet): "Lip-Reading for the Deaf" (6th ed. 1900); papers on the oral education of the deaf and dumb (including one read at the National Health Exhibition in 1884); "Lessons for the Instruction of Deaf and Dumb Children in Speaking, Lip-Reading, Reading, and Writing" (two parts, 1884); "Defective Articulation Resulting from Cleft Palate"; and various contributions to the medical and general press.

In consideration of Van Praagh's services to the deaf and dumb, M. A. Fallières, minister of public instruction and fine arts in France, created him "Officier d'Académie" in 1884. In 1887 Van Praagh gave evidence before the Royal Commission on the Blind, the Deaf and Dumb, etc. The many teachers whom he has trained have made known his system in every English-speaking country.

Bibliography: *Out of the Silence*, in *Cornhill Magazine*, 1868: *Proc. of Royal Commission on the Blind, the Deaf and Dumb*, etc., 1887; *Jew. Chron.* Jan. 13, 1905; *Jewish Year Book*, 1905.

J. I. H.

VAN STRAALEN, SAMUEL: English Hebraist and librarian; born at Gouda, Holland, 1845; died in London, England, 1902. In 1873 he was appointed Hebrew librarian at the British Museum. He translated many Dutch, German, and Hebrew books, and was the author of a catalogue of the Hebrew books in the British Museum (London, 1894) supplementary to that by Zedner, with an index to both volumes. He prepared also a subject catalogue of the Hebrew collection; but this was not published.

Bibliography: Jacobs, in *Publ. Am. Jew. Hist. Soc.* xi.

J. V. E.

VANCOUVER. See Canada.

VANITIES. See Idols.

VARNHAGEN, RAHEL. See Levin, Rahel.

VARUS, QUINTILIUS: Roman governor of Syria 6–4 b.c.; successor of Saturninus. He first became prominent in Jewish history when Herod the Great placed his own son Antipater on trial before the tribunal over which Varus presided, and which condemned him. After Herod's death, however, his two sons, Archelaus and Antipas, went to Rome to make their pleas for the throne, while Varus remained in Jerusalem and quickly suppressed a revolt before he left for Antioch. When, however, Sabinus arrived at Jerusalem and oppressed the people, rebellion again raged throughout Judea, so that Varus was obliged to return with both his legions. Joined on the march by the Arabian king, Aretas, he first traversed Galilee, where Judas, whose father, Hezekiah, had been put to death by Herod, was at the head of the insurrectionists. Sepphoris, the capital, was burned, and all its inhabitants were sold as slaves, after which Varus marched on Emmaus in the west, and burned it likewise, the inhabitants saving themselves by flight. Traversing the entire district of Samaria, which he left undisturbed, he reached Jerusalem, where the Roman legion was besieged in the royal palace by the rebels. The news of his approach, however, so dispirited the latter that he was able to enter the city without resistance, whereupon the great majority of the people were pardoned, although the country was scoured by soldiers and about 2,000 of the insurgents were crucified. After the suppression of this revolt Varus returned to Antioch.

In an enumeration of the various wars, the Seder 'Olam Rabbah (end) alludes to this rebellion and its suppression as the "polemos shel Varos." According to Grätz, it exercised a great influence on Judaism, its direct results being the following: the rabbinical regulations (1) that emigration causes ritual defilement, since the people flee for refuge to foreign lands (Tosef., Mid. xviii. 3; Tosef., Kelim, B. Ḳ. i. 1, 5; Giṭ. 8a), and (2) that an agent delivering a get must prove its authenticity through a messenger (Giṭ. i. 1); (3) the reception into the canon of Ecclesiastes, the Song of Solomon, and the Hagiographa (Yer. Shab. 3c); (4) the redaction of the Psalms (the majority of the daily Psalms contained lamentations and allusions to the Roman supremacy, and this was felt most keenly in the post-Herodian period); (5) the introduction of regular Psalms into the service of the Temple.

Bibliography: Josephus, *Ant.* xvii. 5, §§ 3-7; 10, §§ 7, 9-10; idem, *B. J.* i. 32, §§ 1-5; ii. 4, § 3; 5, §§ 1-3; Derenbourg, *Hist.* p. 194; Neubauer, *M. J. C.* i. 66; Grätz, in *Monatsschrift*, 1866, p. 80; idem, *Gesch.* 4th ed., iii., 235, 249, 252, 714-720; Schürer, *Gesch.* i. 322, 413, 420, 421, 669; iii. 215.

J. S. O.

VASHTI.—Biblical Data: The first wife of Ahasuerus; her disobedience and subsequent punishment furnish the theme for the introduction to the story of Esther. The name is held to be that of an Elamite goddess.

Bibliography: Wildeboer, *Esther*, p. 173, Freiburg, 1897.

E. G. H.

——In Rabbinical Literature: Among the women who ruled were: Jezebel and Athaliah in Israel; and Shemiramot (Semiramis), wife of Nebuchadnezzar (see Lev. R. xix., end), and Vashti in Gentile kingdoms (Esther R. i. 9). Vashti prepared a feast for women in the "royal house," where she served them with sweetmeats and other delicacies palatable to women; and she selected as the place of the banquet the royal chamber of Ahasuerus, where she might exhibit the artistic paintings which, according to R. Abin, women prefer to see to eating fattened birds (Yalḳ., ii., § 1049). Ahasuerus ordered Vashti to appear nude before him and his guests at the banquet with the queen's crown as her only ornament. R. Abba b. Kahana says Vashti was no more modest than Ahasuerus. R. Papa quotes a popular proverb: "He between the old pumpkins, and she between the young ones"; *i.e.*, a faithless husband makes a faithless wife. According to R. Jose b. Ḥanina, Vashti declined the invitation because she had become a leper (Meg. 12b; Yalḳ., *l.c.*). Ahasuerus was "very wroth, and his anger burned in him" (Esth. i. 12) as the result of the insulting message which Vashti sent him: "Thou art the son of my father's stableman. My grandfather [Belshazzar] could drink before the thousand [Dan. v. 1]; but that person [Ahasuerus] quickly becomes intoxicated" (Meg. *l.c.*). Vashti was justly punished for enslaving young Jewish women and compelling them to work nude on the Sabbath (*ib.*).

E. C. J. D. E.

VATICAN LIBRARY: Papal library; originally housed, with its archives, in the Lateran Palace, where it was enriched, in the course of time, by many rare manuscripts. Transferred to the Torre Chartularia on the Palatine, it was taken to Avignon; but on the return of the Apostolic See to Rome it became known as the Biblioteca Avignonese. According to a catalogue published by P. Ehrle, this library contained 116 Hebrew manuscripts ("Historia Bibliothecæ Romanorum Pontificum," pp. 398, 754), and was probably the most ancient collection of its kind in any European library. The subsequent history of these manuscripts is uncertain, and they have been either wholly or partly lost. Such vicissitudes of fortune at length reduced the Vatican Library to a state of insignificance, until Martin V. (1417-31) and Nicholas V. (1447-55) endeavored to repair these losses, and founded the Biblioteca Apostolica in the Palace of the Vatican. This task was at length completed through the efforts of Sixtus IV., and from that time the Vatican Library has contained a large number of Hebrew codices. During the librarianship of Girolamo Aleandro (1519-38), who understood Hebrew, and of Marcello Cervini, afterward Marcellus II., the growth of this department was probably rapid; and it is clear that about 1550 the library must have contained a large number of Hebrew manuscripts, since after that date a special "scrittore" or copyist was employed for works in the Hebrew language. The actual number of manuscripts, however, is unknown, for the first catalogue, which was compiled by Carlo Federigo Borromeo, and which lists 173 books, is very imperfect, and is but little anterior to the middle of the seventeenth century.

Early Catalogues.

Shortly afterward (1650) another catalogue was prepared by Bartolocci, with the assistance of Giovanni Battista Jonah, which contains a list of 584 Hebrew manuscripts and printed books. The manuscripts then in the Vatican had been acquired from two sources, the ancient Vatican collection, and the more modern Palatine foundation, which had formerly been in the library at Heidelberg, but which was presented by Duke Maximilian I. to Gregory XV., and placed in the Vatican by Urban VIII. in 1624. This Palatine collection contained 287 Hebrew manuscripts, which had originally belonged to Jews near the Rhine and the Neckar, from whom they had been taken during the persecution of 1391.

In 1658 the Vatican Library was enriched by the Urbino collection, which contained a number of valuable Hebrew manuscripts, including two ancient codices of the entire Bible. The second of these (not mentioned by Ginsburg in his "Introduction to the Massoretico-Critical Edition of the Hebrew Bible") was written, according to the colophon, in 976; this date is questionable; but the manuscript is undoubtedly very old. After these acquisitions, Bartolocci, assisted by Giulio Morosini, compiled a new catalogue of manuscripts; but all three lists are still unpublished.

The first printed catalogue is that of Stefano Evodio and Giuseppe Simone Assemani, issued in 1756, and in use at the present day. It contains numerous errors and discrepancies, however, some of them corrected by Berliner, Steinschneider (comp. "Die Hebräischen Uebersetzungen," p. xi.), and others. Thus, codex 133, which contains, according to the catalogue, a work by Isaac b. Jacob Alfasi, actually comprises a collection of treatises of Yerushalmi, and affords valuable material for the textual criticism of this Talmud. In his "Appendix ad Catalogum Codicum Hebraicorum Bibliothecæ Vaticanæ," Cardinal Mai gave a list of seventy-eight other manuscripts which were added to the library after the publication of the Assemani catalogue, thus raising the number of Hebrew manuscripts in the entire collection to 590.

Recent Accessions.

In recent years three small libraries of Hebrew manuscripts have been added to the Vatican, these accretions comprising thirty-nine manuscripts from the Pia Casa dei Neofiti at Rome, deposited in the Vatican in 1892 and catalogued by Gustavo Sacerdote; eighteen manuscripts from the Museo Borgiano "De Propaganda Fide," added in 1902, together with the other Borgian codices; twelve manuscripts from the Barberini collection, placed in the Vatican in 1903, with the rest of the Barberini library. Neither the Borgian nor the Barberini manuscripts have as yet been accurately described and catalogued; and therefore the above estimate of their number is provisional. The Borgian collection contains a Bible of considerable antiquity; but the other manuscripts seem to be of little value. Among the Barberini codices is the famous tricolumnar Samaritan Pentateuch in Hebrew (Samaritan version), Arabic, and Samaritan (Targum), as well as the Pentaglot Psalter in Armenian, Arabic, Coptic, Aramaic, and Ethiopic.

The Vatican Library was formerly governed by a cardinal librarian and a first and a second custodian; but in 1879 a sublibrarian was added to this staff, and in 1895 the position of second custodian was abolished. "Scrittori," or copyists, are employed in the library to copy and catalogue the manuscripts; but the statement that Sixtus IV. appointed a "scrittore" for Hebrew rests solely on a passage from Panvinio, and seems to be incorrect (comp. Müntz and Fabre, "La Bibliothèque du Vatican au Quinzième Siècle," p. 137, note 2), although it is certain that the library contained a Hebrew copyist about 1550, and that a second "scrittore" was added by Paul V. (1605–21). The celebrated Bartolocci was a Hebrew copyist, as were many converted Jews, including Carlo Federigo Borromeo, Agostino Grimani, and Giovanni Battista Jonah, the last of whom went to Rome in 1638, and was a copyist at the Vatican until his death in 1668, when he was succeeded by Giulio Morosini, who held this office for the remainder of his life.

The Vatican Library includes also the Numismatic Cabinet and the "Pagan" and "Christian" museums. The last-named contains a glass vessel probably taken from a Jewish catacomb under the Via Labicana (see illustration, Jew. Encyc. ii. 140b). This glass is especially valuable on account of its representation of the Temple of Jerusalem; it has been published by De Rossi ("Bollettino di Archeologia Cristiana," 1882, p. 137).

Bibliography: S. E. and G. S. Assemani, *Bibliothecæ Apostolicæ Vaticanæ Codicum Manuscriptorum Catalogus*, Rome, 1756; Mai, *Scriptorum Veterum Nova Collectio*, vi. 83; Sacerdote, *I Manoscritti della Pia Casa dei Neofiti in Roma*, in *Atti della Regia Accademia dei Lincei*, 1893; De Rossi, *De Origine, Historia, Indicibus Scrinii et Bibliothecæ Sedis Apostolicæ*, Rome, 1886; Ehrle, *Historia Bibliothecæ Romanorum Pontificum*, Rome, 1890.

J. I. Gi.

VATKE, JOHANN KARL WILHELM: Christian Hebraist; born March 14, 1806, at Behndorf, Saxony; died in Berlin April 19, 1882. After studying in Halle, Göttingen, and Berlin he became privat-docent in the University of Berlin in 1830, and assistant professor in 1837. In 1835 (Berlin) appeared his first important work, "Die Religion des Alten Testaments" (intended as part i. of a "Biblische Theologie"; but no more was published). After 1841 he published little; but his lectures on the Old Testament were edited after his death by H. Preiss under the title "Einleitung in das Alte Testament" (1886).

On the question of the origin of the Pentateuch, Vatke took the most advanced position, denying to Moses any share in the work, and regarding Deuteronomy as the earliest of the Pentateuchal books. He thus brought on himself the vigorous opposition of Hengstenberg; but his teaching exerted a lasting influence on a wide circle of hearers; and he is regarded as one of the predecessors of Graf, Kuenen, and Wellhausen.

Bibliography: H. Benecke, *Wilhelm Vatke, Sein Leben und Seine Schriften*, Bonn, 1883; *Allg. Deutsche Biographie*.

T.

VAV. See Waw.

VÁZSONYI, WILHELM: Hungarian publicist and deputy; born at Sümegh (Sümeg) 1868. He was educated at Budapest, where his remarkable eloquence made him the leader of all student movements during his university career. After he had completed his studies the most vital social questions found in him an earnest investigator. He aroused a national sentiment against dueling, his success being proved by the numerous antidueling clubs in Hungary. Later he began a social and journalistic agitation in behalf of the official recognition of the Jewish religion, and kept the matter before the public until the law granting recognition was sanctioned (1895).

In 1894 Vázsonyi founded the first democratic club in Budapest, and became a common councilor. In 1900 he established the political weekly "Uj Század"

(="The New Century") for the dissemination of democratic ideas throughout the country; and at the same time he organized democratic clubs in all the large Hungarian cities. In 1901 Vázsonyi was elected deputy for the sixth district of the capital, on a democratic platform, of which he is the only public representative in the Hungarian Parliament; and at the election of Jan. 26, 1905, he defeated Hieronymi, minister of commerce, as a candidate for the deputyship from his district.

Besides numbers of articles in the daily press, Vázsonyi has written the following works: "Oenkormányzat" (1890), on autonomy; "A Választási elv a Külföldi Közigazgatásban" (1891), on the principle of election in foreign governments; "A Szavazás Deczentralizácziója" (1892), on decentralization in voting; and "A Királyi Placetum a Magyar Alkotmányban" (1893), on the royal veto in the Hungarian constitution.

Bibliography: *Pallas Lex.* xviii.; Sturm, *Országgyülési Almanach*, 1901-6.

s. L. V.

VECCHIO, DEL (דיל ויקייו, מאלויקיא): Italian family, tracing its descent from the period of the destruction of the Second Temple. Some members of this family were called also מהזקנים ("the old ones"). Its most important members were the following:

Abraham ben Shabbethai del Vecchio: Scholar of the seventeenth century; rabbi of Venice, Sassuolo, and Mantua. He was the author of the "Perush 'al ha-Ketubah," a work on marriage settlements. A commentary on this, entitled "Sheṭar Bi'urim," was in the possession of Joseph Almanzi. Abraham wrote also the "Sefer Zera' Abraham," on rituals, and a responsum included in the "Debar Shemuel" of Samuel Aboab (No. 19).

Samuel ben Mahalaleel del Vecchio: Rabbi of Ferrara in the sixteenth century. He was the author of "Tiḳḳunim" (or "Haggahot ha-RIF"), on Alfasi's commentary on the Talmud, and of a responsum included in the collection of Jehiel ben Azriel Trabot (No. 19).

Shabbethai Elhanan ben Elisha del Vecchio (SHaBA): Rabbi of the seventeenth and eighteenth centuries; officiated at Lago, Leghorn, Ancona, and Casale. He was the author of all those responsa in Lampronti's "Paḥad Yiẓḥaḳ" which bear the signature מלכת שבא; and he wrote also an approbation of that work. His correspondence with Morpurgo has been published in the latter's collection of responsa entitled "Shemesh Ẓedaḳah" (i., Nos. 15, 16; iv., No. 9), while his letters to Ḥayyim Joseph David Azulai are included in the latter's "Ḥayyim Sha'al" (i. 16). Shabbethai was also the author of the "'Ir Miḳlaṭ," responsa on the Biblical commandments, and of the "Da'at Zeḳenim," a work on ethics. The latter work is mentioned in the "Paḥad Yiẓḥaḳ" (iv. 61b).

Solomon David ben Moses del Vecchio: Rabbi of Lugo; flourished in the latter part of the seventeenth and at the beginning of the eighteenth century. A responsum of his is printed in the "Paḥad Yiẓḥaḳ" (i. 33a) of Lampronti, with whom he was on terms of intimate friendship, although the two were engaged in a literary controversy concerning the question of damage to property (*ib.* iii. 37a). Solomon was also the author of a responsum on phylacteries, which is included in Samson Morpurgo's "Shemesh Ẓedaḳah" (i., § 4), and of a responsum in Motalia Terni's "Sefat Emet" (p. 19).

Solomon Moses del Vecchio: Rabbi at Sinigaglia in the eighteenth century.

Bibliography: Mortara, *Indice*, p. 68; Fürst, *Bibl. Jud.* iii. 469-470; Steinschneider, *Hebr. Bibl.* v. 21; *She'elot u-Teshubot 'Afar Ya'aḳob*, No. 41; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 235, 321-323; *Mosè*, vi. 265, 338; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 25.

E. C. S. O.

VECINHO (VIZINO), JOSEPH: Portuguese court physician and scientist at the end of the fifteenth century. He was a pupil of Abraham Zacuto, under whom he studied mathematics and cosmography, on which latter subject he was regarded as an eminent authority by John II. of Portugal. He was sent by the king to the coast of Guinea, there to measure the altitude of the sun, doubtless by means of the astrolabe as improved by Jacob b. Machir.

When, in 1484, Columbus laid before the king his plan for a western route to the Indies, it was submitted to a junta, or commission, consisting of the Bishop of Ceuta, "Mestre Josepe" (Joseph Vecinho), the court physician Rodrigo, a Jewish mathematician named Moses, and Martin Behaim. The junta finally decided against Columbus' plans; and when the matter came up before the council of state Pedro de Menezes opposed them also, basing his arguments upon Joseph Vecinho's criticisms. Columbus attributed the refusal of the Portuguese monarch to adopt his plans chiefly to "the Jew Joseph." Though Vecinho did not favor Columbus, the latter had personal intercourse with him, and obtained from him a translation of Zacuto's astronomical tables. Columbus carried this translation with him on his voyage, and found it extremely useful; it was found in his library after his death.

Joseph Vecinho's translation of Zacuto's tables was published by the Jewish printer Samuel d'Ortas in Leiria under the title "Almanach Perpetuum," 1496.

Bibliography: Kayserling, *Christopher Columbus*, pp. 9, 12-13, 16-18, 47-48.

s. J.

VEGA, JOSEPH DE LA. See Penso, Joseph.

VEGA, JUDAH: Rabbi and author; flourished in the sixteenth and seventeenth centuries. Vega was the first rabbi of the second synagogue of Amsterdam, Neweh Shalom, which was established in 1608. After a short time he resigned his office, and in 1610 went to Constantinople, where he is said to have written a work entitled "Jazania" (?), which treated of the life of the Jewish people from the time of the second destruction of Jerusalem. Conforte confounds this Judah Vega with another person of the same name (not Bizo), who lived at the same time, and who went from Salonica to Safed, where he conducted a Talmudic school and where he died. Judah Vega was a good preacher and haggadist; his small collection of sermons, entitled "Malke Yehudah," appeared at Lublin in 1616.

BIBLIOGRAPHY: Isaac Trani, *Responsa*, i. 139; De Barrios, *Vida de Ishak Husiel*, p. 42; Conforte, *Ḳore ha-Dorot*, p. 48a; De Rossi-Hamberger, *Hist. Wörterb.* p. 325; Grätz, *Gesch.* ix. 523.

E. C. M. K.

VEGETARIANISM: The theory according to which it is desirable to sustain the body with vegetables and fruits, and abstain from eating animal food or any product thereof. Rab said that Adam was prohibited from eating meat. "Dominion" in Gen. i. 28 is interpreted as the privilege of using the animals for labor only (Sanh. 59b). But after the Flood, when the animals were saved in Noah's ark, the right of consuming them was granted to man: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3). The only restriction was in the case of "flesh with the life thereof"; that is, flesh might not be taken for food from a living animal. Moses could with difficulty restrain the craving of the Israelites for the "flesh pots" of Egypt (Ex. xvi. 3). The manna, as a heavenly diet, could not satisfy them, and therefore Moses appointed a flesh meal for the evening (Yoma 75b). Again, the rabble among them "fell a lusting" and demanded more meat (Num. xi. 4). They were then supplied plentifully with quails from the sea, which caused an epidemic (Num. xi. 31-34; comp. Ps. lxxviii. 25-31). Moses limited the eating of flesh to certain kinds of animals, prohibiting those that were unclean (Lev. xi. 1-47). After the occupation of Palestine permission was given those who were too far from the Temple to eat the flesh of any clean animal that had been properly slaughtered (Deut. xii. 21). This is called "basar ta'awah" (= "meat of desire," or "meat of luxury"), meat not being considered a necessary of life. Daniel and his comrades were given pulse and water, and yet appeared in better health than those who were nourished with the king's meat and wine (Dan. i. 5-16). The prophet pictured a future when "the lion shall eat straw like the ox" (Isa. xi. 7). Isaac Abravanel, commenting on this passage, says that cruelty and ferocity are engendered in the animal that eats meat.

Rabbinic Views.

The Rabbis objected to meat-eating rather from an economic than from a moral standpoint. The advice of R. Judah ben Ilai was: "Sit in the shade and eat onions; but do not eat geese and chickens, though thy heart may crave them" (Pes. 114a). A popular proverb in Palestine ran: "He who eats fat tails ["alita"] will be compelled to hide [from creditors] in the attic [" 'alita"]; but he who eats vegetables ["ḳaḳule"] may rest quietly on the bank of the river ["ḳiḳele"]" (*ib.*). The Rabbis, referring to Deut. xiv. 26, said, "The Torah teaches a lesson in moral conduct, that man shall not eat meat unless he has a special craving for it, and shall eat it only occasionally and sparingly." R. Eleazar b. Azariah thought that a man who is worth one maneh should provide his table with a pound of vegetables; ten manehs, with a pound of fish; fifty manehs, with a pound of meat; if he is worth 100 manehs, he may have a pot of meat every day. Rab followed the regulation of this tanna. R. Johanan, however, remarked that Rab came from a healthy family, but that people like himself must spend the last peruṭa to purchase the best nourishment (Ḥul. 84a). Because he did not eat ox-meat in the evening R. Naḥman was not in a condition to render a correct decision to Raba until next morning (B. Ḳ. 72a). On Sabbaths and holy days fish and meat furnished the daintiest morsels. R. Abba spent every Friday thirteen silver coins at thirteen different butchers' shops in order to get the best meats in honor of Queen Sabbath (Shab. 119a). Rabbi, however, would prohibit an "'am ha-areẓ" from eating meat, quoting, "This is the law of the beasts, . . . that may be eaten," etc. (Lev. x. 46-47); one who is studying the Law may eat meat, but an ignoramus may not (Pes. 49b).

The modern question of vegetarianism is probably first discussed by I. B. Levinsohn, who justifies the strictness of the rules of "ṭerefah" on this account, and attributes the longevity of the generations from Adam to Noah to their vegetarian diet. The good morals and keen intellect of the Jews, he says, are largely due to their scant eating of meat ("Zerubbabel," iv., § 51). Dr. J. Kaminer, on the other hand, claims that the scarcity of meat among the Jews is directly responsible for many diseases peculiar to them; and he blames the exorbitant price of meat, due to the special Jewish meat-tax ("Seder Kapparot le-Ba'ale Ṭaḳsi," p. 77, note, Warsaw, 1878).

The principal reasons for upholding the theory of vegetarianism are summed up in an article by S. Rubin in connection with the prohibition of cruelty to animals (in Zederbaum, "Meliẓ Eḥad Minni-Elef," St. Petersburg, 1884).

An ardent advocate of vegetarianism was Aaron H. Frankel (b. Dec. 6, 1862, at Suwalki, Russia; d. Oct. 31, 1904, Brooklyn, N. Y.), who adopted a strict vegetarian diet and endeavored to organize vegetarian clubs. He expounded his theories in an English essay, "Thou Shalt Not Kill, or, the Torah of Vegetarianism" (p. 85, New York, 1896); and in order to arouse the interest of the Jewish masses and gain adherents he translated his essay into Yiddish under the title "Lo Tirẓaḥ," adding chapters from time to time until he produced four large pamphlets on the subject. As a text for his work he took "He that killeth an ox is as if he slew a man" (Isa. lxvi. 3).

J. J. D. E.

VEIGELSBERG, LEO: Hungarian publicist; born at Nagy-Boldogasszony Jan. 18, 1846; educated at Kis-Körös, Budapest, and Vienna. For a short time he taught in the Jewish public school in Kecskemet, where he wrote noteworthy political articles for several newspapers, especially the "Politik" of Prague; in 1867 he became a member of the editorial staff of the "Neuer Freier Lloyd," and since 1872 he has been editor-in-chief of the "Pester Lloyd." His political leaders, usually signed with two asterisks, always attracted great attention; and his services as a publicist were recognized by Francis Joseph I., who conferred upon him the decoration of the Order of the Iron Crown (3d class) on July 9, 1904.

Veigelsberg's son **Hugo**, born at Budapest Nov. 2, 1869, and educated at Kis-Körös, Kecskemet, Eperjes, and Budapest, is one of the most important authors of the younger generation, being distinguished for the lyric individuality of his poems, stories, and sociological works. He usually writes under one of the pseudonyms "Dixi," "Pató Pál," "Tar Lörincz," and "Ignotus." He has published: "A Slemil Keservei" (1891), "Versek" (1894), "Vallomások" (1900), and "Végzet," a translation of a novel by the Dutch author Couperus.

BIBLIOGRAPHY: *Pallas Lex.*

S. L. V.

VEIL: A cover for the face; a disguise. From the earliest times it has been a sign of chastity and decency in married women to cover their faces with veils in the presence of strangers. This custom is still in vogue in the Orient. The putting on of the veil marked the transition from girlhood to womanhood. Rebekah, the bride, covered herself with a veil on meeting Isaac, the groom (Gen. xxiv. 65). A widow did not wear a veil (*ib.* xxxviii. 19). The custom of dressing the virgin bride with a veil is mentioned in the Mishnah; covered with a veil ("hinuma") and seated on a litter, she was carried in the wedding-procession from her father's house to the nuptial ceremony (Ket. ii. 1). In modern times the bride is "covered" with a veil in her chamber in the presence of the groom, just before they are led under the canopy. In some countries the groom, and in others the rabbi, performs the ceremony of covering the bride.

Moses, when speaking to the people after he had come down from Mount Sinai, covered his face with a veil as his skin shone so brightly that the people feared to come nigh him (Ex. xxxiv. 29-35).

The veil was used as a disguise by Tamar to mislead Judah (Gen. xxxviii. 14). The prophet "disguised himself with his headband over his eyes" (I Kings xx. 38, R. V.).

A. J. D. E.

VEIT, JOHANNES: German painter; born in Berlin 1790; died at Rome 1854. He studied at Vienna and at Rome, where he especially took Vanucci for his model. Together with his brother Philipp VEIT he joined the neo-German school, but distinguished himself by his superior coloring. He painted an altar-piece for the cathedral at Liége and an "Adoration of the Shepherds" for a Catholic church at Berlin, as well as several famous portraits of the Madonna.

BIBLIOGRAPHY: Hans Wolfgang Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898; Bryan, *Dictionary of Painters and Engravers*, London, 1904.

S. F. C.

VEIT, PHILIPP: German portrait- and genre-painter; born Feb. 13, 1793, in Berlin; died Dec. 18, 1877, at Mayence. His father died while he was a child; and his mother, who was a daughter of Moses MENDELSSOHN, married Friedrich von Schlegel, who had the boy baptized.

The early part of his youth Veit spent at his stepfather's home in Paris, but he was later sent to Dresden, where he studied under Friedrich Matthäi. He completed his education in Vienna, and in 1813 entered the army, taking part in the Napoleonic wars. He fought at Dresden, Kulm, and Leipsic, and was decorated with the Iron Cross for bravery in battle.

In 1815 he went to Rome, where he remained till 1830 and where he became identified with the neo-German religious school, joining Cornelius, Von Schadow, and Overbeck, together with whom he painted many important frescos; of these may be mentioned "Joseph with Potiphar's Wife" and "The Seven Fat Years" for the Casa Bartholdy, and "The Triumph of Religion" in the Vatican gallery. In Rome he painted also several subjects from Dante's "Divina Commedia" for the Villa Massimi, and a "Mary in Glory" for Santa Trinità de' Monti.

Returning to Germany in 1830, Veit became director of the Staedel Institute in Frankfort-on-the-Main. For this institute he painted the following large canvases: "The Triumph of Christianity," "The Introduction of Art into Germany by Christianity," "Italia," and "Germania." The last-named, which is an allegorical picture representing Germany as a young matron, did more than any of his other paintings toward establishing his reputation.

Veit resigned the directorate of the Staedel Institute in 1843, and settled in Sachsenhausen, where he painted his "Assumption of the Virgin" for the cathedral at Frankfort, and also several pictures for King Frederick William IV. In 1853 he was elected director of the Gallery of Art in Mayence. Here he designed for the cathedral a cycle of frescos, which were executed by his pupils, being completed in 1868.

Of Veit's other paintings the following may be mentioned: "St. George" (for the church at Bensheim); "The Marys at the Sepulcher" (Berlin National Gallery); "The Ascension of Christ" (1846; cathedral, Frankfort-on-the-Main); "Madonna" (Darmstadt Gallery of Art); "Christ" (cathedral of Naumburg).

Veit painted also for the Römersaal in Frankfort-on-the-Main several portraits of emperors of the Middle Ages, of which may be mentioned: "Charlemagne," "Otto IV.," and "Friedrich II."

To the "Vereinsschrift der Görres-Gesellschaft" he contributed "Zehn Vorträge über Kunst" (Cologne, 1891).

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; Bryan, *Dictionary of Painters and Engravers*, vol. ii., London, 1889; Hans Wolfgang Singer, *Allgemeines Künstler-Lexicon*, vol. iii., Frankfort-on-the-Main, 1898; Clement and Hutton, *Artists of the Nineteenth Century and Their Works*, Boston, 1880.

S. F. C.

VEITEL, EPHRAIM. See HEINE, HEINRICH.

VELLUM: Skins of animals constituted the ancient Oriental writing-material (Herodotus, v. 58; Strabo, xv. 1; Pauly-Wissowa, "Real-Encyc." ii. 944), and the Jews employed them as early as the Biblical period (Blau, "Das Althebräische Buchwesen," pp. 12–15), attaining great proficiency in their preparation (Letter of Aristeas, §§ 176–179). The Talmud was acquainted with three varieties, leather, parchment, and "doksostos," the last apparently a parchment obtained by scraping both sides of the skin (Blau, *l.c.* p. 28); in the case of leather the outside of the hide formed the writing-surface; in the case of parchment, the inside (Yer. Meg. 71a). The skins of domestic and of wild animals alike were used, although only those which were ritually clean might be chosen. The skins of fishes and birds were likewise prepared (Yer. Shab. 14c; Kelim 10; Blau, *l.c.* pp. 32 *et seq.*), but were not used for books. The most frequent writing-material was formed from the hide of the deer, although only half the skin was used (Blau, *l.c.* pp. 17, 30). While scrolls of the Law might be written on parchment (Yer. Meg. 71a, d; B. B. 14a, top), entire skins were the usual material, these being consequently of leather and called "gewil" (Blau, *l.c.* pp. 24-26). Parchment books are mentioned by Paul (II Tim. iv. 13), this phrase designating Greek manuscripts of Biblical writings on parchment ("Berliner Festschrift," p. 44). The Codex Sinaiticus of the fourth century is written on the skin of an antelope, and it is not impossible that the "Hexapla" of Origen was likewise inscribed on leather or parchment (Blau, *l.c.* pp. 45-47). The scribes manufactured their vellum themselves, and it formed an article of trade (Giṭ. 60a. Sanh. 28b). Babylonians were preeminent in the art of preparing leather (Meg. 17a, 19a), and doubtless displayed equal skill in the manufacture of leather and parchment for writing.

The distinctive writing-material of the ancient Hebrews was parchment, which alone may be used for the scrolls of the Law even at the present day; and parchment manuscripts which still exist show that this material continued to be employed after paper had come into general use for other purposes. References to examples of parchment and manuscript are given in Jew. Encyc. viii. 305, *s.v.* Manuscripts, where the fact is also noted that the finest material came from Italy and Spain.

The statement is frequently made that the German Jews furnished parchment for the imperial chancery, and that when Charles IV. pawned the Jews of Frankfort to the citizens of that place, he reserved for himself and his descendants the right of obtaining parchment for the chancery from them. In 1354 a certain Smogil Perminter ("parchment-maker") is mentioned (Wattenbach, "Schriftwesen des Mittelalters," 3d ed., p. 131), and in the sixteenth century Moses Isserles declares that "our parchment is better for the preparation of scrolls of the Law than the leather ["gewil"] of the ancients." Books were printed on parchment, and phylacteries and mezuzot were made out of strips of parchment. Amulets were written on the same material; and medieval and modern cabalistic and magic writings contain directions for writing on parchment, with such added statements as that "it must be virginal." Colored parchment is not mentioned in the Talmud or Midrash, although the statement is made that parchment becomes black with age. See Manuscripts; Scroll of the Law.

Bibliography: Blau, *Das Althebräische Buchwesen*, Strasburg, 1902; Löw, *Graphische Requisiten*, Leipsic, 1870.

J. L. B.

VENDOR AND PURCHASER. See Sale.

VENETIANER, LUDWIG: Hungarian rabbi and writer; born May 19, 1867, at Kecskemet. He studied at the rabbinical seminary and the University of Budapest, and at the Jewish Theological Seminary and the University of Breslau, 1888-89 (Ph.D. 1890, Budapest). Receiving his diploma as rabbi from the seminary of Budapest in 1892, he officiated as rabbi at Somogy-Csurgo from that year to 1895, holding at the same time the chair of Hungarian and German literatures at the Evangelical Reform Gymnasium of that city. In 1895 he was called to the rabbinate of Lugos, and in the following year to that of Ujpest near Budapest.

Venetianer is the author of: "A Fokozatok Könyve," on the sources of Shem-Ṭob ibn Falaquera (Szegedin, 1890); "A Felebaráti Szeretet a Zsidó Ethikában," on charity in Jewish ethics (Budapest, 1891); "Das Buch der Grade von Schemtob ibn Falaquera" (Berlin, 1894); "Die Eleusinischen Mysterien im Jerusalemischen Tempel" (Frankfort-on-the-Main, 1897); "A Héber-Magyar Oesszehasonlitó Nyelvészet," a history of Hebrew-Hungarian philology (Budapest, 1898); "A Zsidóság Szervezete az Európai Államokban," a history of the Jewish communal constitution in Europe (*ib.* 1901); "A Magyar Zsidóság Szervezetéröl," a work treating of the organization of the Jews in Hungary (*ib.* 1903); "A Zsidóság Eszméi és Tanai," a treatise on the conceptions and doctrines of Judaism (*ib.* 1904). He has also contributed numerous articles to periodicals, including "Egyenlöség," "Társadalmi Lapok," "Jahrbuch des Litteraturvereins," "Pesti Napló," "Magyar-Zsidó Szemle," "Orientalistische Litteraturzeitung," "Ethnographia," and "Bloch's Festschrift" (supplement to the "Oesterreichische Wochenschrift"); and he has published some sermons in Hungarian.

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S.

VENEZIANI, EMMANUEL FELIX: French philanthropist; born at Leghorn in 1825; died at Paris Feb. 5, 1889. At an early age he went to Constantinople, where he became the manager of the Banque Camondo and president of the committee of the Alliance Israélite Universelle; but after the close of the Franco-German war he went to Paris and became the associate of Baron Maurice de Hirsch in his philanthropic plans. In 1877 Veneziani traveled through Turkey and Bulgaria to relieve, without regard to creed, the distress of the poor who were suffering from the rigors of the Russo-Turkish war; and for his services he was rewarded with a commandership of the Order of the Nishan-i-Medjidie. In the following year, with Charles Netter and Sacki Kann, he went to the Berlin Congress to plead the cause of religious liberty, and in 1880 he and Netter made a similar plea for the Jews of Morocco at the Madrid Congress. Two years later he and Netter were sent by the Alliance to Brody to assist the Russian Jews and to aid them to emigrate, a million francs being set aside by the society, at his instance, for this purpose. On his election to the central committee of the Alliance in 1883, Veneziani made a tour of the Jewish colonies of Palestine, and it was decided, on his representation, to check the Russian emigration to that country. He made repeated visits to Vienna also, where he devoted himself to making the plans and laying the foundation of a charitable institution erected at the expense of Baron de Hirsch. Despite the shock resulting from the death of his son in 1882, Veneziani continued his activities to the last, dying only a few days after returning from a journey to Vienna.

BIBLIOGRAPHY: *Bulletin de l'Alliance Israélite Universelle*, Jan., 1889; Zadoc Kahn, *Souvenirs et Regrets*, pp. 278-283; *Univ. Isr.* Feb. 16, 1889.

S. J. KA.

VENICE: Italian city; formerly capital of a republic embracing northeastern Italy and some islands in the Mediterranean. The first Venetian document, so far as known, in which Jews are mentioned is a decree of the Senate, dated 945, prohibiting captains of ships sailing in Oriental waters from taking on board Jews or other merchants—a protectionist measure which was hardly ever enforced. According to a census of the city said to have been taken in 1152 (Galliccioli, "Memoria Antiche Venete," ii. 279), the Jews then in Venice numbered 1,300, an estimate which Galliccioli himself believes to be excessive. An event which must have increased the number of Jews in Venice was the conquest of Constantinople by the allied Venetians and French in 1204, when the former took possession of several islands in the Levant, including Eubœa, where the Jews were numerous. At that time Jewish merchants went to Venice for the transaction of business, and some of them settled there permanently.

Early Jewish Settlement.

The first lasting settlement of Jews was not in the city itself, but on the neighboring island of Spinalunga, which was called "Giudeca" in a document dated 1252. For some unknown reason this island was afterward abandoned. For several centuries the ruins of two ancient synagogues were to be seen there (comp. Ravà in "Educatore Israelità," 1871, p. 47). At the beginning of the thirteenth century many Jews went to Venice from Germany, some seeking refuge from persecution, others attracted by the commercial advantages of this important seaport. A decree of the Senate, dated 1290, imposed upon the Jews of Venice a duty of 5 per cent on both imports and exports (Galliccioli, *l.c.* ii. 280). R. Simeon Luzzatto (1580-1663) speaks in his noteworthy "Discorso Circa il Stato degli Hebrei di Venetia" (p. 18) of the Jew who was instrumental in bringing the commerce of the Levant to Venice.

An ordinance of 1541, issued by the Senate on the advice of the Board of Commerce, to provide Jewish merchants with storehouses within the precincts of the ghetto, observes that "the greater part of the commerce coming from Upper and Lower Rumania is controlled by itinerant Jewish Levantine merchants" (Schiavi, "Gli Ebrei in Venezia e nelle Sue Colonie," p. 493). When the "Cattaveri" were commissioned in 1688 to compile new laws for the Jews, the Senate demanded that "the utmost encouragement possible should be given to those nations [referring to the various sections into which the whole Jewish community was divided] for the sake of the important advantages which will thus accrue to our customs duties" (comp. Ravà, *l.c.* 1871, p. 334).

Besides engaging in commerce, the Jews conducted loan-banks; and in the ancient decrees of the Senate in regard to them it is repeatedly declared that the operation of these banks, which was prohibited by the canonical law, was the chief reason for admitting Jews into Venice. Therefore, in deference to some remnant of scruple, it was ordained, at least at first, that contracts relative to these transactions should not be drawn up in the city itself, but in the neighboring Mestre (Galliccioli, *l.c.* ii. 281). The interest on the loans was at first fixed by a decree of 1366 at 4 per cent, but it was raised afterward to 10 or 12 per cent, according to whether the loans were made on substantial security or on written obligations. The original object of these banks was solely to help the poor, but it soon became evident that it was necessary to provide for greater loans, some of which were made to the government itself. These banks, as well as Jewish affairs in general, were placed under the surveillance of special magistrates whose titles varied according to the times, as "consoli," "sopraconsoli," "provveditori," "soprаprovveditori," etc. (see Soave in "Corriere Israelitico," 1879, p. 56).

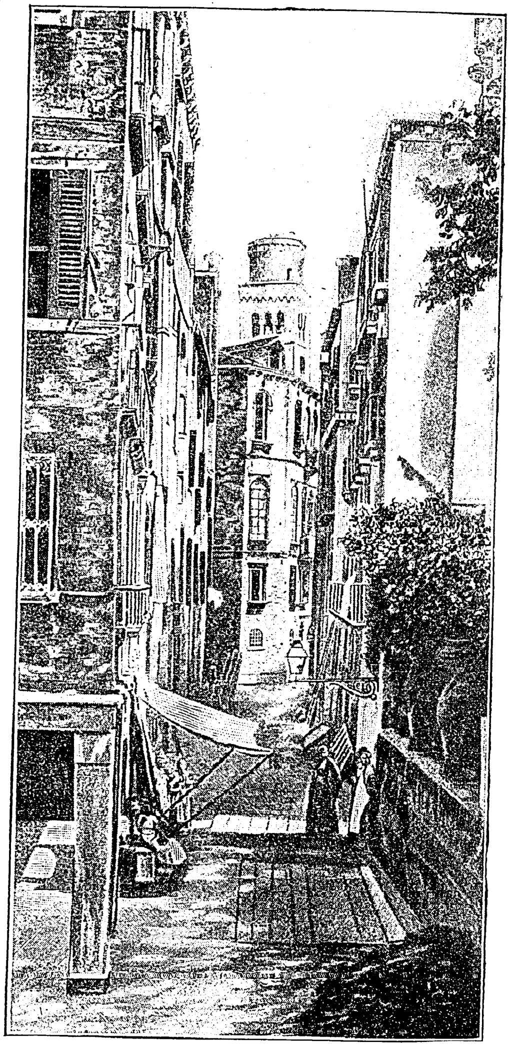

The Ghetto, Venice.
(From a photograph.)

Despite all this, however, the right of the Jews to reside in Venice always remained precarious. Their

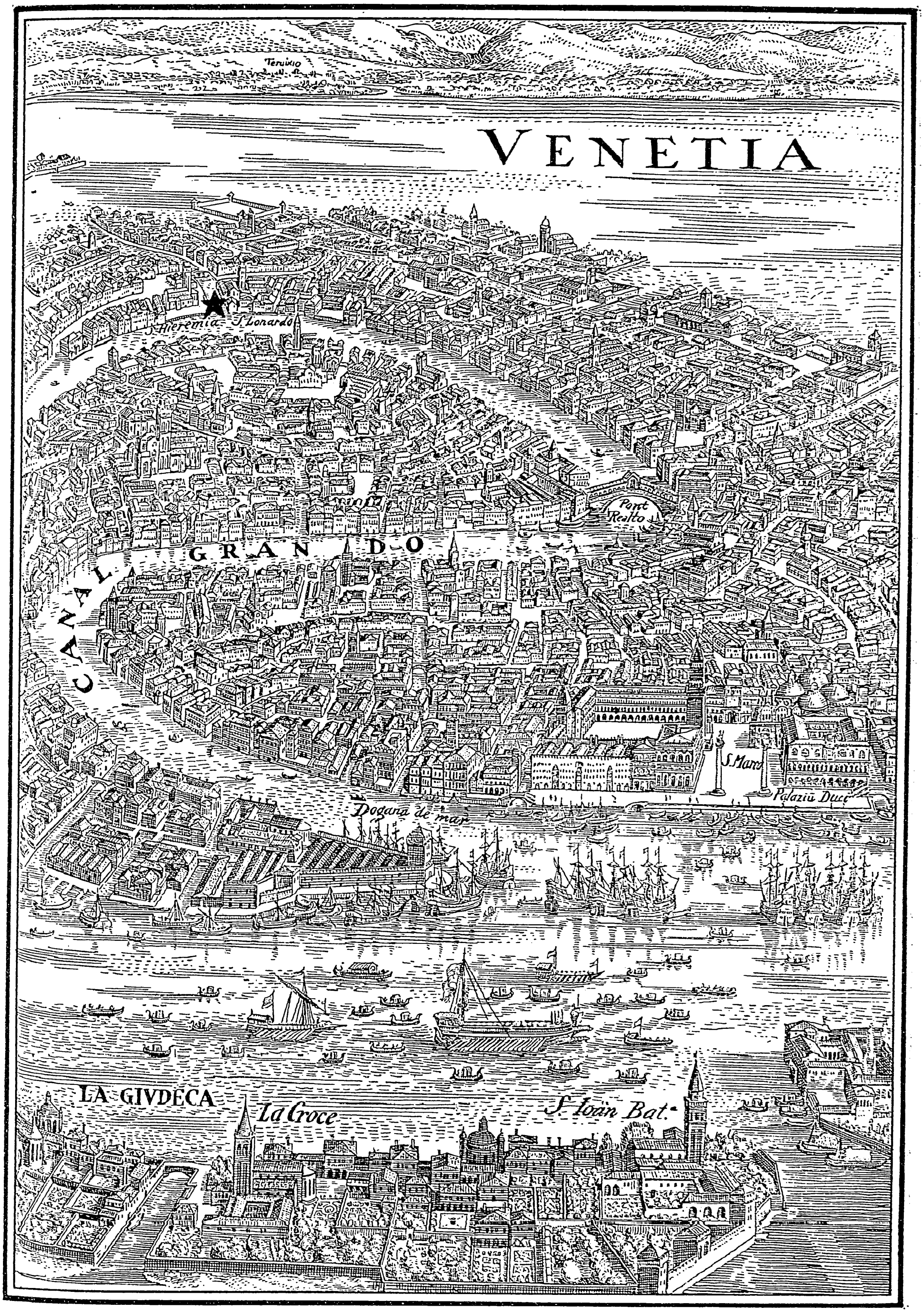
Teruixio
VENETIA
S. Hieremia
S. Lonardo
Pont Realto
CANAL GRANDO
S. Marco
Palaziu Duce
Dogana de mar
LA GIVDECA
La Croce
S. Ioan Bat.

PLAN OF VENICE IN 1640. STAR SHOWS POSITION OF THE GHETTO.

(From Martin Zeiler, "Itineraria Italiæ.")

legal position was not regulated by law, but was determined, as in the case of other foreign colonies, by "condotte" (safe-conducts) granted for terms of years, and the renewal of which was sometimes refused (Lattes, in "Venezia e le Sue Lagune," vol. i., p. ii., Appendix, p. 177). The Jews, indeed, were twice expelled and compelled to retire to Mestre.

First "Condotta" for the Jews.

The first "condotta" for the Jews seems to have been issued in 1373; as a rule the duration of the condotte ranged between five and ten years. At one of the renewals, made in 1385, an annual tax of 4,000 ducats was imposed on them, but in compensation they were relieved from all other taxes except customs duties. In 1394 the Senate, alleging that the Jews had not observed the legal regulations in their loan transactions, and that if these continued all the movable property in Venice would pass into their hands, ordained that at the expiration of the current permit, in 1396, they should leave the city. When that date arrived they actually retired to Mestre (Gallicciolo, *l.c.* ii. 282); but in the course of the same year, in view of the damage which resulted from their absence, the Senate recalled them (Ravà, *l.c.* 1871, p. 48). They were, however, not permitted to remain in Venice more than fifteen days at a time, and were obliged to wear on their breasts a distinguishing sign in the form of a round piece of yellow cloth, for which a yellow cap was later substituted, and still later a red cap. This odious regulation, although the degree of its observance varied at different times, and exceptions to it were permitted, continued in force for about two centuries, until advancing civilization did away with it; Gallicciolo, writing at the end of the seventeenth century, says that in his day all such distinctions had ceased.

The restriction to fifteen days' residence does not seem to have been enforced long; being an isolated measure, it soon came to be disregarded. A decree of the year 1423 forbade all Jews of Venice to hold real estate ("pro Dei reverentia et pro utilitate et commodo locorum"; Gallicciolo, *l.c.* ii. 291). Other repressive measures followed in 1434. The order to wear the badge, then little observed, was enforced with severity. Schools for games, singing, dancing, and other accomplishments ("di qualsiasi dottrina") were prohibited, and all association with Christian women was still more sternly forbidden (Ravà, *l.c.* 1871, p. 48). The practise of any of the higher professions was also forbidden, excepting that of medicine, which, notwithstanding various bulls prohibiting the treatment of Christians by Jews (Gallicciolo, *l.c.* ii. 290), was always followed by the latter with credit. Other prohibitions followed; and in 1566 tailoring was specially included among the forbidden trades, "in order that Christian artisans may not be injured." For the same reason internal commerce was prohibited to the Jews, with the exception of the so-called "strazzaria," the trade in cast-off clothes (Ravà, *l.c.* 1871, p. 174).

It is noteworthy that despite all these restrictions the economic condition of the Jews in Venice was on the whole prosperous, which proves that in general the laws were by no means enforced to the letter. In 1386 Corfu submitted to Venice, and one of the embassy charged with arranging the terms of the surrender was a Jew, who obtained for his coreligionists on the island privileges which were always faithfully observed; the Jews in their turn always gave proofs of their sincere devotion to the republic, winning from the commanders of the Venetian troops high praise for their valor in the frequent wars against the Turks (Schiavi, *l.c.* p. 487).

In the second half of the fifteenth century the Jews of the entire republic were menaced by the clerical agitation against Jewish money-lenders (see Jew. Encyc. vii. 4, *s.v.* Italy; x. 88, *s.v.* Pledges); and some cities of the mainland, terrorized by this agitation, requested permission of the Senate to expel the Jews. Cardinal Bessarione, when questioned on this subject by the Senate, replied that they might be tolerated "if the proper caution were observed," and the request was accordingly denied. Nevertheless a few cities persisted in their demands for the banishment of the Jews; and in the course of a few years some expulsions took place, as at Brescia (1463), Vicenza (1476), and Bergamo and Treviso (1479).

Blood Accusation.

A much more serious fate befell the Jews of Trent when the monk Bernardinus of Feltre accused them of the murder of a Christian child (1475). Although the Doge of Venice, Mocenigo, issued a strong manifesto for the protection of the Jews, he could not prevent a similar trial for ritual murder from taking place in Venice itself a few years later, attended by the same atrocious methods of procedure. There was, however, one noteworthy point of difference: the whole trial was conducted as if for an individual crime, and the number of the victims was confined to the accused (Ciscato, "Gli Ebrei in Padova," p. 136).

The expulsion of the Jews from Spain (1492) and Portugal (1496) brought many exiles to Venice, and among them came, after many peregrinations, the celebrated Isaac Abravanel, who, during his residence in Venice, had occasion to use his diplomatic skill in settling certain difficulties between the republic and the King of Portugal (Grätz, "Gesch." ix. 9).

Times of peril now followed for the republic. In 1508 the famous League of Cambray was formed against it, in which nearly all the states of Europe, including Austria, France, Spain, the Papal States, and Naples, united. The common danger had the effect of relaxing the enforcement of the anti-Jewish laws and of drawing Jews and Christians together in more friendly relations. But peace was hardly concluded (1516) when the old policy was revived, and the better to insure the separation of Jews and Christians the institution of the ghetto was introduced. Venice thus became the mother of this institution. The decree which the Senate issued in regard to it referred to a decree of 1385; and this in turn referred to a still earlier decree which had not been carried out (Schiavi, *l.c.* p. 322). According to Gallicciolo (*l.c.* ii. 301), however, all the Jews could not find homes in the ghetto, and many were obliged to live outside. Synagogues, formerly scattered throughout the city, were now permitted only in Mestre, but before long a new concession allowed them in Venice again, though only in the ghetto. At the same time, while Venice acquired the unenviable reputation of having introduced the ghetto, it became a potent factor in the spiritual life of Judaism through the famous printing establishment of Daniel Bomberg, which published the most important works of rabbinical literature. In the later years of Bomberg's life other presses competed with him, as many as four existing in Venice at one time.

In 1553, however, the proscription of Hebrew literature by the Inquisition began, and all copies of the Talmud which could be found in Rome, Venice, Padua, and other cities were confiscated and burned. Later the prohibition was somewhat relaxed, though Leon of Modena, in his "Historia dei Riti Ebraici" (p. 38, Venice, 1638), declares: "To-day it [the Talmud] remains prohibited; and in Italy particularly it is neither seen nor read." In 1566 the Senate forbade the printing of Hebrew books; but either the prohibition affected Jews only or the decree was soon revoked, for Hebrew printing in Venice continued uninterruptedly or was resumed after a short interval, and many new works were published. Although these always appeared under the names of Venetian nobles as editors, the connection of the latter with such works ended there.

The Inquisition and Hebrew Literature.

In 1527 another expulsion took place, although it probably affected only the money-lenders, who withdrew to Mestre, but were permitted to return to Venice for the time necessary to sell their pledges. In 1534 they were recalled, and this time the Jews organized themselves into a corporation called "Università." Since each man wished to preserve his own nationality according to the country from which he came, the Università was divided into three national sections, Levantines, Germans, and Occidentals, the last name being applied to those who came from Spain and Portugal. The administration of the whole Università was in the hands of a council of seven members, three chosen from the Levantines, three from the Germans, and one from the Occidentals. Many laws were passed, furthermore, to regulate the whole internal administration of the community. According to Schiavi, an internal tribunal was also established to adjudicate both civil and criminal suits; but later on the Council of Ten limited its powers to civil suits, and in these it could act only when the parties appealed to it (Schiavi, *l.c.* p. 329).

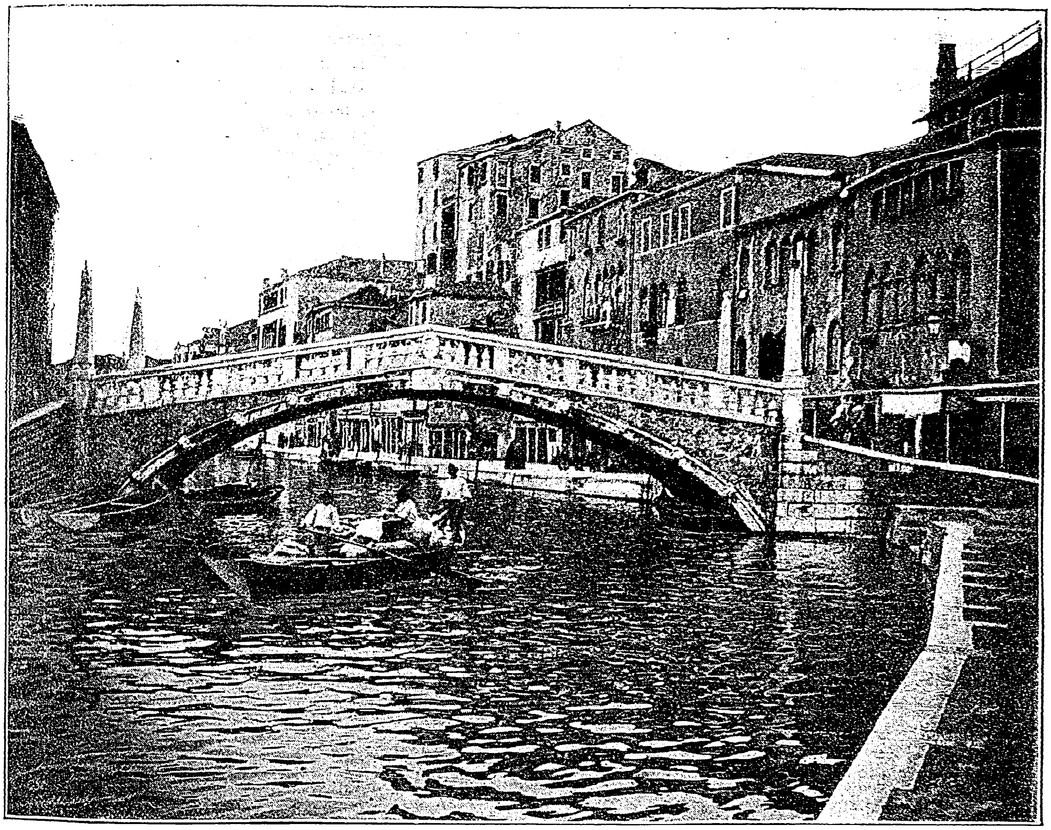

Rio e Ponte delle Guglie, Showing High Houses of Modern Ghetto.
(From a photograph.)

The most powerful weapon of which the heads of the community could avail themselves was that of excommunication, although it appears that legally at least the exercise of it was not left wholly in Jewish hands. Gallicciolo records at length a successful appeal presented to the Patriarch of Venice by the heads of the Università, for permission to excommunicate those living in the ghetto who neglected their religious duties; and the author adds that the right to give this authority had been in the hands of the patriarch until 1671, when it passed to the "Cattaveri" (Galliccioli, *l.c.* ii. 301). It does not appear, however, from any subsequent documents that the Jews held strictly to this dependence.

Schools for study were naturally among the most important institutions of Jewish life in Venice at all times. In addition to Hebrew, secular branches of study were taught in them (Schiavi, *l.c.* p. 332). Although nominally restricted to the ghetto, the Jews lived in general throughout the city, and in the sixteenth century, when the vice of gambling raged in Venice, the ghetto also was infected, while Jews and Christians often played together. Although the government had already imposed penalties upon gambling, the heads of the Università saw that the measure remained ineffective, and they therefore pronounced excommunications in the synagogue against those who played certain games. Excommunication failed in its turn; and Leon of Modena, whose reputation was seriously stained because of his addiction to this vice, wrote a long protest against his own excommunication, which he declared illegal; the ban, he said, only drove people to worse sins. In all his long discussion there is no sign of the fact that the pronouncing of the excommunication was dependent on any but the Jews themselves. It appears from the disquisition of Leon of Modena that the number of Jews then in Venice was little more than 2,000. This agrees with other data of the time, so that it seems necessary to reject the number 6,000 given for that period in Luzzatto's "Discorso Circa il Stato degli Hebrei di Venetia." In 1659, according to an official census, their number had increased to 4,860 (Schiavi, *l.c.* p. 507). The struggle against gaming continued, and, in addition, regulations intended to check unnecessary luxury in dress and excessive display in banquets and family festivals were repeatedly published in the synagogue.

Prevalence of Gambling.

Among the various societies of the period there was in Venice, as probably in the majority of Jewish communities, one for the ransom of Jews who had been enslaved. Venice and Amsterdam were the two principal centers for the relief of such unfortunates, and consequently the societies of other communities as a rule made their headquarters in these two cities. Venice and Amsterdam, by mutual consent, divided the field of their activities. On the former devolved the task of effecting the ransom of those Jews who had sailed in Turkish ships from Constantinople and other Oriental ports, and had fallen into the hands of the Knights of St. John, who waged a fierce and continual warfare against such ships. The Jews taken captive in these frequent attacks were held in Malta in hope of a heavy ransom, and were most barbarously treated. The society at Venice had a permanent Christian delegate on the island, with the recognized title of consul, whose duty it was to alleviate the lot of the wretched captives as far as possible and to conduct negotiations for their ransom (Soave, "Malta e gli Schiavi Ebrei," in "Corriere Israelitico," xvii. 54 *et seq.*).

In 1571, after the battle of Lepanto, in which the Venetians and Spaniards conquered the Turks in the contest for the island of Cyprus, the danger of expulsion again threatened the Jews of Venice. During this war much ill feeling had arisen in Venice against the Jews because one of their coreligionists, Joseph Nasi, was said to have suggested the war, and many Venetians suspected that the Jews of the city had sympathized with him. It was in consequence of this ill feeling, doubtless, that the Senate, in the first transports of its joy over the victory, issued a harsh decree in which, to show a proper gratitude to God for so great a victory, in which "they had conquered the enemies of His Holy Faith, as were the Jews also," it was ordained that in two years, on the expiration of the "condotta," all Jews should leave the city, never to return (Ravà, *l.c.* 1871, p. 176). This decree, however, was entirely revoked, either as a result of reflection or in deference to some powerful intervention.

Joseph Nasi.

In 1572 Sultan Salim II. sent the rabbi Solomon Ashkenazi, who, both as a physician and as a statesman, possessed great influence with the Divan, as a special ambassador to the Senate, charged with a secret mission to conclude an offensive and defensive alliance between the two states against Spain (Grätz, "Gesch." ix., note 7). The Senate received him with all the honors due the ambassador of a great power, and, although it did not accede to his proposals, it sent him back with presents. Ashkenazi availed himself of this opportunity to defend the cause of his coreligionists, and he seems to have obtained not only the revocation of the decree of expulsion, but also the promise that such expulsions should never again be proposed (Grätz, *l.c.* ix. 416).

An event, in itself of minor importance, yet noteworthy as one of the results of the great agitation aroused throughout the Jewish world by the Messianic claims of Shabbethai Ẓebi, was the brief stay in Venice of the visionary Nathan Ghazzati. Even after the apostasy of Shabbethai Ẓebi had opened the eyes of the majority and calmed the excitement, Nathan continued to believe in him, or pretended to do so. He claimed to have had celestial visions, and proclaimed himself the prophet Elijah, the precursor of the Messiah, thus endeavoring to inflame the popular mind anew and revive the old excitement. Driven from Salonica and other cities, he went to Venice in 1668, where, in view of the credulity of the times, his presence might have been dangerous. Scarcely was his arrival known to the rabbis and heads of the Università when they called him before their tribunal and made him sign a document confessing the falsity of his claims to have had celestial visions, and denying that Shabbethai was the Messiah. This done, they warned him to leave at once and had him escorted to the frontier (Ravà, *l.c.* 1871, p. 307; Samuel Aboab, "Debar Shemuel," responsum No. 375, Venice, 1702).

While the administration of the Venetian republic

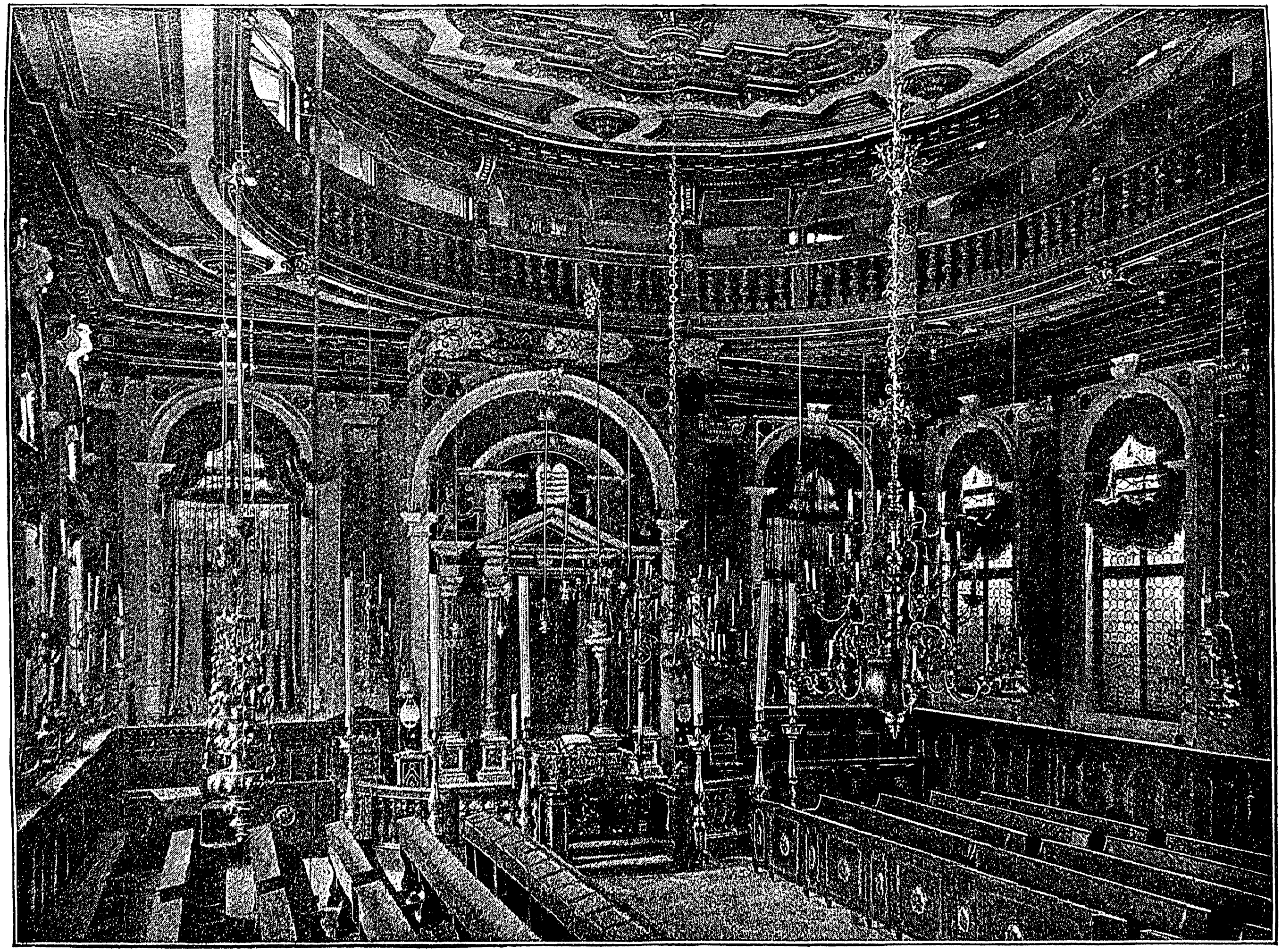

INTERIOR OF THE SYNAGOGUE, VENICE.
(From a photograph.)

was always under papal influence, a spirit of comparative tolerance prevailed there, as is usual in maritime and commercial cities, and the Jews, like all others, were free from restrictions in their worship. Well organized and strong, the republic always maintained order and fulfilled its compacts faithfully. The "condotte" were religiously observed, and the lives and property of Jews were protected. Local outbreaks against the Jews were of rare occurrence and were quickly followed by exemplary punishments (Osimo, "Narrazione della Strage Compita Contra gli Ebrei d' Asolo," Padua, 1875). The Inquisition existed at Venice, although it was not admitted until 1279, after long opposition; but its jurisdiction extended only over Christian heretics, and even over them its power was much restricted. In 1570 the inquisitors of Padua wished to compel the Jews to attend sermons in their churches. On this occasion the Senate recalled them to their proper province, but it appears that they succeeded at some later time, for the greater part of a sermon which was preached to the Jews in one of the churches in Padua in 1715 is still preserved (Ciscato, *l.c.* pp. 140-141). At all events, continual contact in daily life often led naturally to friendly relations between Jews and Christians, and the government was enlightened enough to encourage them. In 1553 the council granted Kalonymus, a Jewish physician, the means necessary to keep his son at his studies, "so that he may become a man useful in the service of this illustrious city" (Romanin, "Storia Documentata di Venezia," v. 337, note 3).

In the great financial stress in which the republic was placed during the long and expensive war with the Turks the Jews were obliged to pay heavy taxes. Nevertheless, their contributions, like those of the other citizens, were often spontaneous; and the names of the bankers Anselmo and Abramo, who had voluntarily contributed 1,000 ducats, with those of other contributors, were inscribed in a book of parchment "in everlasting remembrance" (Schiavi, *l.c.* p. 320). Most important of all, however, was the activity of the Jews in maritime commerce; in 1579, in the interest of this commerce, permission was extended to many Jews of Spanish and Portuguese extraction to remove from Dalmatia to Venice, where they received privileges which were obtained for them by their coreligionist Daniel Rodriguez, who was then Venetian consul in Dalmatia, and who was highly esteemed by the republic for his important services in furthering its commerce in the Orient (Ravà, *l.c.* 1871, p. 176).

Naturally, this maritime commerce continued to be favored by the government; and in 1686 the Portuguese Aronne Uziel was the first to obtain a patent for free commerce under the Venetian flag in the Orient and Occident. He was one of the first shipowners of the republic: he traded with Zante, Cephalonia, Corfu, and Constantinople; and his business was so great that in twenty years he paid 451,000 ducats to Venice in duties (Schiavi, *l.c.* p. 514). Among other Jewish shipowners one of the most important was Abramo Franco, whose duty it was to provide for the loading of six merchantmen (*ib.*). To come down to more recent times, special mention should be made in this connection of the two brothers Baron Giuseppe Treves dei Bonfil, the ancestor of the present barons of that name, and Isaaco Treves, on account of the expedition which they undertook for the first time into the western hemisphere. They sailed under the Venetian flag with a cargo of flour and other goods, returning with coffee and sugar (Soave, in "Il Vessillo Israelitico," 1878, p. 115). Giuseppe Treves received the title of baron from Napoleon I. on account of his great services to the city, both commercially and otherwise (Maratti, "Venezia ed i Veneziani," iv. 256).

Domestic trade continued to be limited legally to second-hand goods, but as a matter of fact this nominal restriction counted for little, and with the growth of the city liberty of trade grew also. In the shops of the ghetto wares of all sorts were sold, among them glass, decorated crystal, gold ornaments, tapestries, embroideries, and books (Schiavi, *l.c.* p. 506). A trade of special importance, against which ineffectual prohibitions were several times issued, was that in precious stones; the sovereigns of Europe were the first to employ Jews for selling, buying, and exchanging gems (*ib.*). Jews were prominent also in engineering. In 1444 a decree of the Senate called "a certain Solomon, a Hebrew by race, to be present at conferences concerning the diversion of the Brenta, because he has great fame for skill in matters concerning water" (Zendrini, "Memorie dello Stato Antico e Moderno delle Lagune di Venezia," i. 102, Padua, 1811).

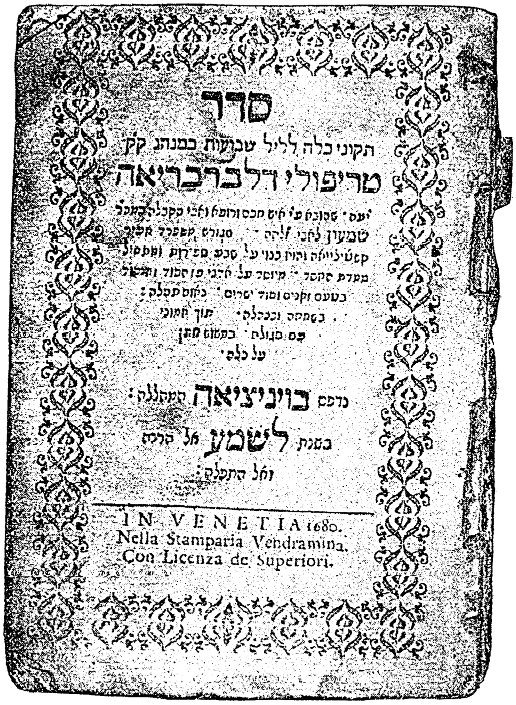

סדר
תקוני כלה לליל שבועות כמנהג קק
טריפולי דלברבריאה

נדפס בויניציאה המהוללה:
בשנת לשמע אל הרנה
ואל התפלה:

IN VENETIA 1680.
Nella Stamparia Vendramina.
Con Licenza de Superiori.

Title-Page of a Ritual Used by the Jewish Community of Tripoli, Printed at Venice 1680.
(From the Sulzberger collection in the Jewish Theological Seminary of America.)

In 1490 an engineer, wishing to associate himself with some Jews in the mounting of a machine which he had invented, asked the Senate whether the laws concerning the granting of privileges to inventors were applicable to Jews as well as to others. To this the Senate replied that in such matters no distinction was made between Venetians and foreigners, between Jews and Christians (Romanin, *l.c.* v. 337, note C). One Ẓarfati, in the second half of the sixteenth century, invented certain improvements in the methods of silk-weaving, and his studies were published at Rome and obtained for him a privilege from Pope Sixtus V. (Schiavi, *l.c.* p. 504). In 1630 a certain Naḥman Judah obtained permission to manufacture cinnabar, sublimate, and similar compounds, on condition that the business should be carried on under the name of a Christian (Schiavi, *l.c.* p. 505). In 1718 another Ẓarfati was permitted to manufacture not only cinnabar and sublimate, but also aqua fortis, white lead, minium, etc. (*ib.*).

Under the restrictions placed upon them Jews could not contribute much to general literature; mention must be made nevertheless of the grammarian Elijah LEVITA, who spent a great part of his life in Venice (Ravà, *l.c.* 1871, p. 335; Grätz, *l.c.* ix. 225). Noteworthy also were the two rabbis already mentioned, LEON OF MODENA (1579–1649), at whose sermons even nobles and ecclesiastics were present, and Simeon (Simḥah) LUZZATTO (1590–1663), who, besides the "Discorso," wrote "Socrate, Ossia dell' Intendimento Humano," which he dedicated to the doge and Senate. Reference should also be made to the poetess Sara Copia SULLAM (1592–1641), who was regarded by several critics after her death as one of the most illustrious writers of verse in Italy (Soave, *l.c.* 1876, p. 198). Other authors of this period who usually wrote only in Hebrew were: David NIETO (1654–1728), author of the "Maṭṭeh Dan"; Moses GENTILI (d. 1711), author of "Meleket Maḥshabot"; his son Gershon (d. 1717, at the age of seventeen), author of the "Yad Ḥaruzim"; Rabbi Simeon Judah Perez; and Jacob SARAVAL (d. 1782). Among the physicians of the republican period the most distinguished were Jacob MANTINO (1490–1549), a native of Tortosa, who was directed by circumstances to Venice, and who became chief physician to Pope Paul III.; and Giuseppe Tamari, who held the office of city physician (Ravà, *l.c.* 1871, p. 334).

One of the conditions always imposed upon the Jews of Venice was that of keeping banks for lending money; and to insure their continuance the "condotta" of 1534 placed this obligation upon the Università as a body. Although these banks at first satisfied the requirements of the citizens and were at the same time a source of gain to those who kept them, they finally ended in a great financial disaster. The community, which formerly had been very rich, declined rapidly during and after the war with the Turks over the island of Candia (1645-55), the cause being the enormous burdens laid upon it by the expenses of the war. Many emigrated to escape these burdens; the plague of 1630, with the consequent stagnation of business, drove others out; and bad administration was responsible for other departures; so that in order to fulfil its obligations the community was forced to sink deeper and deeper into debt, which finally reached the sum of nearly a million ducats. As soon as the government saw the peril of an institution which was considered a necessity to the state, it endeavored to remedy the evil by adopting more easy terms of payment and by making other arrangements within its power; but when all other methods had proved insufficient it was compelled finally to proclaim the Università a private corporation to enable it legally to announce its insolvency. In 1735 the Università suspended payments, and a compromise was effected with its creditors with the support and protection of the government. The banks continued to exist, however, even after the fall of the republic, and until 1806, when they were closed by an imperial decree. On that occasion the Jews gave the commune all the money and property in the banks, having a total value of 13,000 ducats, to be devoted solely to charity. The municipality publicly expressed its gratitude for this gift ("Gazetta di Venezia," Oct. 6, 1806).

The Università seems soon to have recovered from its failure; for in 1776, on the expiration of one of the "condotte," certain commercial restrictions were proposed as a check upon the excessive influence which the Jews had acquired. These proposals gave rise to many heated discussions. The majority sided with the Jews, and called attention to the fact that several Jewish families had acquired large fortunes by their thrift and were of service to industry, besides giving employment to many of the poor. The assistance they had rendered to the state was also called to mind, special emphasis being laid upon the noble conduct of Treves, who had loaned the treasury without interest the money necessary for the execution of the treaty of Barbary. After a long debate, however, the passions and influence of a few powerful reactionaries prevailed, and the proposals became law (Romanin, *l.c.* viii. 212).

The Republic Becomes a Democracy.

Several years then passed without incident, when the republic, becoming involved in difficulties with Napoleon, reconstituted itself as a democracy. In consequence all citizens were declared equal in the eyes of the law, and all legal discriminations against the Jews became null and void. Each strove to outdo the other in demonstrating his fraternity, and on July 11, 1797, amid great popular rejoicing, the gates of the ghetto were torn down and its name changed to "Contrada dall' Unione" (= "Street of Union"). Many speeches of lofty tone were made on this occasion, and even priests were present at the ceremony, setting the example in evidencing the feeling of fraternity, for which they were praised by the new municipality. The latter had been quickly constituted, and three Jews had at once taken their places in it (Romanin, *l.c.* x. 222).

Yet even this revolution, though made in the spirit demanded by the times, could not save the republic, which was powerless before the invading armies of France. In the very month in which this change of government took place Napoleon declared war on Venice, and the Senate, wishing at least to make an attempt at resistance, invited the Jews and the various religious corporations of the city to contribute all the available silver in their places of worship for the defense of the city against the impending attack. The Jews enthusiastically responded, among the first, to this appeal; and again they received from the Senate a gratifying letter of thanks (Soave, *l.c.* 1876, p. 38). The attack, however, was never delivered; for the Senate abandoned the republic on Oct. 17, 1797, and Austria and France signed the treaty of Campo Formio, by which the city was assigned to Austria. The latter took possession of it at once (Jan. 15, 1798), and the Jews by this change of government lost their civil equality. They regained it, however, in 1805, when the city became a part of Italy, but lost it once more in 1814, when, on the fall of Napoleon, the city again came under Austrian control.

Equality of Jews and Christians Established.

When the news of the revolution at Vienna reached Venice in 1848 the city seized the opportunity to revolt, and, almost without bloodshed, forced the Austrian garrison to capitulate (March 22, 1848). It then proclaimed anew the republic of Saint Mark and elected a provisional government, of which two Jews formed a part—Isaaco Pesaro Maurogonato (appointed to the Ministry of Finance) and Leone Pincherle. Austria, however, reconquered the territory and held it until 1866, when it became part of the united kingdom of Italy; from that time the complete equality of Jews and Christians has been firmly established, as in all other parts of the country.

According to the last census, the Jewish community of Venice numbers 2,000; and it now bears the name of the Jewish Fraternity of Religion and Philanthropy. It possesses many institutions for study and benevolence, and is one of the most cultured Jewish communities in Italy. Among the Venetians of most recent times who have become distinguished are: Samuel Romanin, the learned historian of Venice, in whose honor a bust was placed in the Pantheon of Venice; I. P. Maurogonato, already mentioned, who for many years was vice-president of the Chamber of Deputies; Luigi Luzzatti, who was repeatedly minister of the treasury; the Treves dei Bonfili family, whose members still continue, as in the time of the republic, to be distinguished for their philanthropy and for their services to their fellow citizens; the poetess Eugenia Pavia Gentilomo Fortis; the physicians Namias and Asson; and the rabbi Abramo Lattes. In the industrial field also the Venetian Jews are well represented, being interested in many of the numerous factories and establishments on the islands around Venice, either as proprietors or as managers.

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D. E. L.

VENTURA: Family of rabbis and scholars prominent in Italy and Greece in the sixteenth, seventeenth, and eighteenth centuries.

Eliezer ben Samuel Ventura: Italian scholar of the sixteenth century; born at Da Porta, province of Perugia; died in 1534 at Ferrara, where he had officiated as rabbi. One of his manuscripts has been preserved in the collection of Marco Mortara (see "Mosè," vi. 134).

Elijah ben Abraham Ventura: Scholar of the eighteenth century; probably flourished in the Levant. He was the author of a work in three parts, entitled: (1) "Kokeba di-Shebiṭ," novellæ on various Talmudic sayings; (2) "Ḳonṭres," novellæ on the works of Elijah Mizraḥi; and (3) "She'elot u-Teshubot," responsa. The entire work appeared at Salonica in 1799.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 952; Benjacob, *Oẓar ha-Sefarim*, p. 237.

Isaac Hananiah Ventura: Scholar of the seventeenth century; rabbi of Pesaro. He wrote a responsum which is published in the "Shelom ha-Bayit" of Menahem Cazes, and another which has been printed in Solomon Graziano's novellæ (ii. 123) on the Shulḥan 'Aruk.

Isaac ben Moses Ventura: Talmudist of the sixteenth and seventeenth centuries; rabbi at Ancona and Pesaro. One of his responsa is extant in Terni's "Sefat Emet" (p. 24), and another in Nethaneel Segre's "'Ezer Ya'aḳob" (No. 2).

Isaac Raphael Ventura: Rabbi of Pesaro in the seventeenth century. According to Mortara ("Indice," *s.v.*), he was a descendant of a family bearing the name הסטר אלמאורי; and he is mentioned in Graziano's novellæ (ii. 141) on the Shulḥan 'Aruk.

Jehiel Ventura: Rabbi of Romagna in the sixteenth century. He was related to MaHaRaM of Padua, who mentions him in his collection of responsa (ii., §§ 62, 83) as one of the foremost halakists of his time.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 219, No. 258.

Jehiel Ventura: Liturgical poet of the first half of the seventeenth century; probably a resident of Ancona. He was the author of liturgical and elegiac poems, which Ghirondi of Padua possessed in manuscript (Zunz, "Literaturgesch." p. 440).

Moses ben Joseph Ventura (called also **Ventura of Tivoli** and **Ventura of Jerusalem**): Rabbi of Silistria, Bulgaria, in the latter half of the sixteenth century. He was educated at Jerusalem, but later settled in Silistria. Ventura was the author of "Yemin Mosheh" (Mantua, 1624; 2d ed., Amsterdam, 1718; 3d ed., The Hague, 1777), a commentary on the Shulḥan 'Aruk, Yoreh De'ah; and Aaron Alfandari, in his commentary entitled "Yad Aharon," ascribes to him the "Haggahot we-Hassagot 'al Bet Yosef," a commentary, as yet unpublished, on the four parts of the "Bet Yosef."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2008; Benjacob, *Oẓar ha-Sefarim*, p. 224; Fürst, *Bibl. Jud.* iii. 433.

Shabbethai ben Abraham Ventura: Scholar and rabbi of Spalato during the eighteenth century; one of the most prominent pupils of David Pardo. He was the author of the "Nehar Shalom" (Amsterdam, 1775), novellæ and notes on the Shulḥan 'Aruk, Oraḥ Ḥayyim.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2248; Azulai, *Shem ha-Gedolim*, ii. 90.

E. C. S. O.

VENTURA, RUBINO: Soldier; born at Finale, Modena, 1795; died at Toulouse, France, April 5, 1858. At the age of seventeen he was enrolled as a volunteer in the militia of the kingdom of Italy. On the downfall of Napoleon he returned to his home; but in 1817, owing to a dispute between him and a local policeman, he was obliged to leave the country. He went first to Triest, and then to Constantinople, where he was for a time a ship-broker. Learning that Persia was seeking the services of European soldiers, he obtained an officer's commission, and helped to instruct the forces of the shah in European methods of warfare. He soon attained the rank of colonel. On the death of the shah in 1822, Ventura offered his services to his successor, 'Abbas Mirza. In the latter's service, however, were a number of English officers who were decidedly hostile to the French, with whom they classed Ventura on account of his having fought under Napoleon; and through their intrigues Ventura was dismissed. He then went to Lahore, India, accepting service in the army of Ranjit Sinh. A rebellion having arisen in Afghanistan, Ventura conducted successfully several campaigns of a difficult nature, and greatly enlarged the boundaries of the kingdom of Lahore.

Ventura married an Indian princess, by whom he had a daughter; but he was always desirous of returning to his native country. In 1837 he went on a diplomatic mission to Paris and London, but was recalled to Lahore before he had time to visit his family in Europe. On the death of Ranjit Sinh, Ventura took part in the contest for the succession, and remained in the service of the new raja, Dhulip Sinh. During the reign of the latter, Ventura continued his career of conquest; but later, feeling the approach of old age, he returned to Europe and settled in Paris, whence from time to time he visited his native country.

While in India, Ventura made numerous excavations. He presented Louis Philippe with a set of ancient Greek coins which he had unearthed, and which were evidences of the march through that country of Alexander the Great. In his later years he lost a part of his large fortune in unsuccessful commercial enterprises. According to Flaminio Servi, Ventura received baptism toward the end of his life.

BIBLIOGRAPHY: *Notizie Storiche e Biografiche de Generale Rubino Ventura, Finalese, Esposte da un Suo Concittadino*, Finale (Emilia), 1882; F. Servi, in *Corriere Israelitico*, x. 47 *et seq.*; idem, in *Vessillo Israelitico*, xxxi. 308 *et seq.*

S. U. C.

VENTURE, MARDOCHÉE: French scholar; flourished at Avignon in the latter part of the eighteenth century. In collaboration with Isaiah Vidal he composed the "Seder ha-Ḳontres" (Avignon, 1765), a collection of liturgical chants for the use of the Jews of the county of Venaissin. This compilation includes a piyyuṭ (p. 47; comp. Zunz, "Z. G." p. 473) composed by Venture, partly in Hebrew and partly in Provençal, which was translated into French by Sabatier in his "Chansons Hébraïco-Provençales des Juifs Comtadins" (Nîmes, 1876) and by Pedro II., of Alcantara, Emperor of Brazil, in his "Poésies Hébraïco-Provençales du Rituel Israélite Comtadin" (Avignon, 1891).

Venture himself translated into French: "Prières Journalières à l'Usage des Juifs Portugais ou Espagnols" (Nice, 1772); "Prières des Jours du Rosch-Haschana et du Jour de Kippour" (*ib.* 1773); "Prières des Jours de Jeûnes" (Paris, 1807); and "Prières des Fêtes de Pessach, Schebouot, et de Souccot" (*ib.* 1807; 2d ed., *ib.* 1845).

S. S. K.

VERA Y ALARCON, LOPE DE: Spanish martyr and knight ("caballero i mui emparentado," as he is designated by a contemporary) of noble family; born about 1619 at San Clemente la Mancha; died July 25, 1644, at Valladolid. Through his study of the Hebrew language and literature at Salamanca he was drawn toward Judaism; and he read the Psalms daily in the original text. When only twenty years of age he declared openly that he could not believe that the Messiah had appeared. According to the account of a contemporary, the Inquisition at Valladolid in 1638, on information furnished by De Vera's own brother, cast De Vera into prison, where he languished for six years. During this time he abstained from meat, circumcised himself, and called himself "Juda el Creyente" = "Judah the Believer." The most eminent theologians endeavored in vain to lead him back to the Church; and the entreaties of his father were equally unsuccessful. On July 25, 1644, he was tied to the stake, and, as Spinoza says, breathed his last with the Psalmist's words on his lips: "Into thine hand, Lord, I commit my spirit." His courage was universally admired, the inquisitor Moscoso writing to the Countess de Monterey thus: "Never has such firmness been witnessed as that displayed by this young man. He was well reared, scholarly, and otherwise blameless." The Marano poets Antonio Enriquez Gomez and Manuel de Pina mourned in their poems the death of the promising youth.

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J. M. K.

VERBAND DER VEREINE FÜR JÜDISCHE GESCHICHTE UND LITERATUR IN DEUTSCHLAND. See VEREIN FÜR JÜDISCHE GESCHICHTE UND LITERATUR.

VERBLOVSKI, GREGORI LEONTYEVICH: Russian jurist; born in the first quarter of the nineteenth century; died at Moscow 1900. He studied law at the University of St. Petersburg, from which he graduated in 1866. Verblovski was one of the first secretaries of the circuit court of St. Petersburg; he then became a member of that of Voronezh, and later of that of Moscow.

Verblovski's works include: "Sistematicheski Sbornik Polozheni i Izvlecheni iz Grazhdanskikh Kassatzionnykh Ryesheni za 1866–1875" (2 vols., Voronezh, 1879), a systematic collection of regulations and extracts of decisions of the Civil Court of Cassation for the period 1866–75, vol. i. being devoted to civil law, and vol. ii. to civil law cases; also similar collections for 1876–78 (*ib.* 1880), for 1879 (Moscow, 1881), for 1880 (*ib.* 1882), and for 1883–88 (St Petersburg, 1889); "Dvizhenie Russkavo Grazhdanskavo Protzessa" (*ib.* 1883; 2d ed. 1889), on the proceedings in a Russian civil lawsuit; "Zakonopolozheniya o Poshlinakh s Imushchestv Perekhodyashchikh Bezmezdnymi Sposobami" (Voronezh, 1883), on laws concerning taxes; "Polozhenie o Sovyete po Zhelyeznodorozhnym Dyelam" (*ib.* 1886), the statute of the council on railway affairs; "Zakonopolozheniya o Preobrazovanii Myestnykh Krestyanskikh i Sudebnykh Uchrezhdeni" (*ib.* 1890); "Sudoproizvodstvo Grazhdanskoe i Ugolovnoe v Novykh Sudebno-Administrativnykh Uchrezhdeniyakh" (*ib.* 1891).

Besides, Verblovski published in the Russian juridical press a series of articles of practical interest; and, at the instance of the editorial commission instituted for the purpose of drawing up a new civil code, he translated into Russian the general civil code of 1811 of the Austrian empire (*ib.* 1885).

H. R. V. R.

VERCELLI: City in the compartimento of Piedmont, Italy. The oldest document in existence concerning its Jews is dated Feb. 16, 1446, and consists of a permit granted by the city council to one Abramo della Vigneria and his son Angelo to open in Vercelli a banking and loan establishment, on condition of their lending the city 100 florins, when required, for a term of six months without interest, and for a longer period with interest. This is the first of a series of permits, granted for a set time only, but renewable, which authorized the residence of Hebrews within the city, and regulated their rights as well as their duties to the government. The Jews at this time were governed according to the harsh statutes of Amadeus VIII. promulgated June 17, 1430, which, among other regulations, obliged them to wear the customary badge, consisting of a piece of red cloth on the shoulder.

Under Emmanuel-Philibert.

Under Emmanuel-Philibert the Piedmontese Jews were twice threatened by decrees of expulsion from the province. The first of these was promulgated July 19, 1560; but through the intercession of the duchess Margherita the Jews obtained a stay of four months. Then one of the duke's councilors persuaded him to renew the decree, fixing the time of the expulsion within ten days; but fortunately, through the efforts of an assistant physician attached to the ducal tribunal, a revocation of the edict was obtained. Later on (Oct., 1566) Emmanuel-Philibert ordered the immediate departure from his dominions of all the Jews, unless they consented to pay him the sum of 4,000 gold florins. They quitted the country, but shortly afterward were allowed to return on condition of paying down 2,000 florins and submitting to a yearly tax. On Sept. 9, 1572, at the instance of one Vitale Sacerdoti, Emmanuel-Philibert published a decree which somewhat mitigated the severity of the laws of Amadeus VIII. When, in 1597, the Jews were banished from the Milanese territories, a number of the exiles took refuge in Vercelli, among whom was the continuator of the "'Emeḳ ha-Baka" of Joseph ha-Kohen. The anonymous historian relates that he and his family remained in Vercelli for some days, hoping to establish their abode in the city; but, although Emmanuel-Philibert had promised the Jews but a short time before that they should remain unmolested in his dominions, his son, Charles Emmanuel, Duke of Savoy, was unwilling to afford an asylum in his territories to the Jewish exiles from other provinces, and when he learned that there were numerous Hebrew refugees in Vercelli, he issued a decree banishing them from that city also. Charles Emmanuel confirmed the privileges granted by his father to his own subjects (see Turin).

Italian Ritual Superseded by the German.

Until the year 1600 the Italian ritual was used by the Jews of Vercelli. In that year one Abram Levi, having purchased the loan and banking establishment of Norzi and Sacerdote, settled in the city; and, owing to his influence and efforts, the German ritual was adopted, and it has remained in use until the present day. Rabbi Ḥayyim Segre, who in 1653 came from Casale Monferrato to reside in Vercelli, was sent with Samson Bachi and Jacob Pugliese to the East to investigate the theories and writings of Shabbethai Ẓebi, the expenses of his journey being defrayed by Jonah Clava (Ḳezigin).

During the eighteenth century, notwithstanding the general progress of the times, the condition of the Vercelli Jews did not improve. Indeed, it became worse, owing to the preponderating influence of the papal court. The constitutional laws of 1723, 1729, and 1770 were almost as inimical to the interests of the Jews as the ancient ducal statutes had been. Until the year 1724 the Jewish inhabitants were permitted to live in any portion of the city; but in that year they were restricted to a special quarter. Their concentration in the ghetto soon showed the need of a larger synagogue; and a new edifice was opened on the eve of Rosh ha-Shanah, 1740. The financial status of the Jews of Vercelli improved greatly after the death of Elijah Emmanuel Foa (July 20, 1796), who bequeathed his large fortune to the community for the aid and support of charitable societies and institutions, and particularly for the establishment of a Hebrew college in his own house. The Collegis Foa (Foa College) was opened Sept., 1829, and is still (1905) in existence. It has given many noteworthy rabbis and professors to the Italian Jewry.

Effects of the French Revolution.

With the outbreak of the French Revolution came indications of better times for the Jews of Piedmont; but the Austro-Russian provisional government of Piedmont at the restoration, in 1799, restored them to their former status. Later, by a patent of March 6, 1816, Victor Emmanuel I. definitely freed the Jews from the obligation of wearing a badge, and conferred on them leave to engage in merchandise, trade, and the fine arts. They were, however, still excluded from the universities, from public offices, and from the administration of charities. The law of Charles Albert, enacted June 19, 1848, completed the work of emancipation, and established the Jews on the footing of citizenship. In 1853 a Hebrew journal, the "Educatore Israelità," edited by Giuseppe Levi and Esdra Pontremoli, was founded in Vercelli. The "Vessillo Israelitico" of Casale Monferrato, founded by Flaminio Servi in 1878, is the successor of this review. In 1878 a new temple was dedicated.

The following is a list of the principal savants and rabbis of Vercelli: sixteenth century: Isaac Kohen ("R. E. J." xvi. 39 *et seq.*); seventeenth century: Jacob Bachi, Hananeel ben Aaron Asher Nantova; eighteenth century: Benjamin Segre, Elisha ben Ḥayyim Segre, Joshua Benzion ben Elisha Segre, Joshua Benzion ben Benjamin Segre; nineteenth century: Alessandro Foa, Giuseppe Levi Gattinara, Sabato Graziadio Treves, Jedidiah Levi, Michele Vita Treves, Isacco Sanguinetti, Felice Tedeschi, Giuseppe Raffaelle Levi.

In 1864 the city contained 600 Jews; shortly afterward their numbers began to diminish; in 1866 there were but 500; and to-day they number only 369.

Bibliography: F. Servi, in *Educatore Israelità*, xiv. 311 *et seq.*, xv. 36 *et seq.*; G. Volino, *Condizione Giuridica degli Israeliti in Piemonte Prima dell' Emancipazione*, Turin, 1904; M. Finzi, in *Rivista Israelitica*, i. 226 *et seq.*; Wiener, in his edition of *'Emeḳ ha-Baka*, pp. 102, 105, 106; F. Servi, in *Corriere Israelitico*, pp. 172 *et seq.*; Mortara, *Indice*, passim.

S. U. C.

VERDICT. See Judgment.

VERDUN (Hebrew, וורדון): Capital of the department of Meuse, France. Jews resided there from the twelfth century; and among the scholars of the city may be mentioned the tosafist Samuel b. Ḥayyim (Tosef., Yeb. 65a, 66b; Tosef., M. Ḳ. 23a; Tosef., B. Ḳ. 77a, 89a), Samuel b. Joseph the Younger (Tosef., Niddah, 28a), and Jacob b. Joseph, brother of Samuel.

In 1433 Canon Guillaume Chaney made, on behalf of the chapter and the city, a fruitless request to the Council of Basel to relieve the strained financial situation by authorizing expelled Jews to return to Verdun; but until the annexation to France in 1559 of the three bishoprics of Toul, Metz, and Verdun, all rights of residence in the town and even of transit through it were forbidden to the Jews. Letters patent from Henry IV., Louis XIII., Louis XIV., and Louis XV., however, permitted the Jews of Metz to sojourn for very brief periods in Verdun to attend to business. In 1774 a Jew who had remained in the city for three days was expelled by order of De Watrouville, representative of the Marquis de Creil, the intendant. In 1748 the Jewish community of Metz addressed a petition to the intendant, asking that its members be allowed to visit Verdun, but this request was refused on account of the strong opposition of the merchants, goldsmiths, tailors, second-hand dealers, and, above all, the gild-wardens ("echevins") of the city, who were united in their hostility to the Jews. In 1752 and 1755 a number of Jews settled in the vicinity of Verdun, but were expelled by the intendant at the urgent demand of the gilds; and from that time until the Revolution of 1789 there are no traces of Jews in the city.

The existing community, which was founded in 1792, now (1905) consists of about forty-five families.

Bibliography: Documents in the municipal archives; Buvignier, *Notes sur les Archives de l'Hôtel-de-Ville de Verdun*, Metz, 1855; Carmoly, in *Revue Orientale*, i. 515; Gross, *Gallia Judaica*, pp. 205-207; *R. E. J.* xl. 126; Wassebourg, *Antiquités de la Gaule Belgique*, ii. 481, Paris, 1549; Zunz, *Z. G.* pp. 50, 55.

D. S. K.

VEREIN ZUR ABWEHR DES ANTISEMITISMUS: Name of two societies for combating anti-Semitism. The first was formed in Berlin toward the end of 1890 by twelve men who issued an appeal to the German people, calling upon Jews and Christians alike to fight the excesses of anti-Semitism and especially all attempts to rob the Jews of their rights of equality. This appeal, issued in Jan., 1891, received 535 signatures from among the most prominent men of Germany. The poets Freytag, Heyse, and Sudermann (the first, on account of the Jewish characters in his novel "Soll und Haben" and in his drama "Die Journalisten," had been considered a partizan of anti-Semitism); scholars like Mommsen and Erich Schmidt; politicians like Von Forckenbeck and Baron von Stauffenberg; and Protestant clergymen like Dreyer and Zittel—these were among the signers ("Allg. Zeit. des Jud." Jan. 29, 1891; "Mittheilungen," etc., Jan. 30, 1901). A similar society was founded in Vienna July 20, 1891 ("Oesterreichische Wochenschrift," 1891, p. 526), of which the most prominent organizers were Baron and Baroness von Suttner and Professor Nothnagel.

These societies counted mostly upon Christians for support, although Jewish members were accepted. The Berlin society reported at its first general meeting, Nov. 28, 1893, a membership of 13,338 distributed in 963 localities. Its presidents were the eminent jurist and statesman Rudolf Gneist (up to 1895) and the liberal politicians Heinrich Rickert (up to 1902) and Theodor Barth. The propaganda of the societies was carried on chiefly by means of popular literature intended to check the growing anti-Semitic movement. Besides leaflets and pamphlets, the Berlin society published (1891) the "Antisemitenspiegel," a handbook of refutations of the slanderous assertions found in the "Antisemitenkatechismus," and (from Oct. 21, 1891) the weekly "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," which is a complete record of the anti-Semitic movement, containing valuable material for the refutation of anti-Semitic charges. Both societies have from time to time protested to the authorities against the unjust treatment of the Jews, and have therefore been called by their opponents "Judenschutztruppe" (Jew-guards). The Vienna society has established a "Rechtsschutzabtheilung," a bureau for legal advice to victims of anti-Semitism.

The foundation of the Berlin society coincided — hardly by accident — with the retirement of Court Chaplain Stöcker and a condemnation of anti-Semitism by Emperor William in a conversation with his Jewish classmate Judge Sommer. The effect of the society's agitation can not be measured with any degree of certainty, although in Germany the anti-Semitic movement has made no progress since 1892.

Bibliography: *Mittheilungen aus dem Verein zur Abwehr des Antisemitismus*, passim.

D.

VEREIN FÜR CULTUR UND WISSENSCHAFT DER JUDEN: Society founded at Berlin (Nov. 27, 1819) by Leopold Zunz, Eduard Gans, and Moses Moser. The objects of the society were to improve the social position of the Jews and to check the conversions to Christianity which at that time had alarmingly increased in the Berlin community. These aims were to be attained by spreading general culture among the Jews and by furthering the study of Jewish history and literature. About fifty intellectual members of the Berlin community joined the society, among them the philologist Ludwig Markus, to whose character Heinrich Heine paid a glowing tribute. On Aug. 4, 1822, Heine himself joined the society, and later some of the surviving members of Mendelssohn's circle, as David Friedländer and Lazarus Bendavid, followed suit. Outside of Berlin the society was joined by about twenty members of the temple congregation at Hamburg (see Jew. Encyc. vi. 193a), and also by individual Jews in other places.

The society, in spite of its very limited means, planned to establish a complete system of educational institutions, from primary to academic, including industrial schools. It actually opened a school in which Polish baḥurim, who came to Berlin in large numbers, were instructed in secular branches. At the same time the society prepared a program for a normal course of instruction in the Jewish religion. Heine proposed the founding of a women's auxiliary society which should promote the aims of the mother institution in the homes. However, on account of this manifold activity, no tangible results were accomplished, and hence it was decided to limit the work of the society to the furthering of "Jewish science." With this aim in view the society began in 1822 to publish a "Zeitschrift für die Wissenschaft des Judenthums," of which Leopold Zunz was the editor. The first number was headed by an article entitled "Ueber den Begriff einer Wissenschaft des Judenthums." Gans wrote on Talmudic law, and Zunz contributed an essay entitled "Salomon ben Isak, Genannt Raschi." As early as May, 1823, however, the editors felt obliged to ask the public to show greater interest in the periodical; this request being unheeded, the society had to cease its activity, a ceremonious farewell-meeting which had been suggested being tactfully omitted. Eduard Gans, who had been among the most active members of the society, was the first to desert the cause; he became converted to Christianity in order to obtain a professorship. Others followed him, and on account of the general lack of interest the rest despaired of attaining any measure of success.

Bibliography: Grätz, *Gesch.* xi. 397 *et seq.*; Heinrich Heine, *Ludwig Markus, Denkworte*; G. Karpeles, *Heinrich Heine: Aus Seinem Leben und aus Seiner Zeit*, Berlin, 1901; *Zeitschrift für die Wissenschaft des Judenthums*, Berlin, 1823.

D. E. Co.

VEREIN FÜR JÜDISCHE GESCHICHTE UND LITERATUR: Name of societies founded in many German cities since about 1890 for the spread of the study of Jewish history and literature. Although certain societies of the kind had existed earlier, the first impetus was given to the popular study of these subjects through the awakening of Jewish sensibilities by the growing anti-Semitic movement. It was chiefly felt in Jewish student circles. The growth of the movement began when Gustav Karpeles, after having founded such a society in Berlin (Jan. 2, 1892), organized the various societies into a union known as **Verband der Vereine für Jüdische Geschichte und Literatur in Deutschland** (Dec. 26, 1893). This association furnishes lists of speakers to the constituent societies, issues pamphlets, and has published since 1898 the "Jahrbuch für Jüdische Geschichte und Literatur," of which up to the present (1905) seven volumes have appeared. These contain popular scientific essays and some fiction; and among the contributors are to be found the most eminent representatives of Jewish literature.

There are about 200 societies, with about 15,000 members, in Germany. The Jewish Chautauqua Society in the United States, the Jewish Study Circles in England, and the Université Juive in France have followed somewhat similar courses. An older organization of the same kind is the Afiḳe Yehudah of Prague.

Bibliography: *Jahrbuch für Jüdische Geschichte und Literatur*, Berlin, 1898 *et seq.*

D.

VÉRITÉ ISRAÉLITE, LA. See Periodicals.

VERONA: Chief city of the Italian province of the same name. As early as the tenth century it numbered Jews among its inhabitants. They appear to have been treated with great harshness by Archbishop Raterio, and were later expelled from the city. Until 1408 they had apparently no recognized status or right of residence in Verona, although a few actually lived there and engaged in commerce. In that year (Dec. 31), shortly after Verona had passed under the government of the republic of Venice, the Jews obtained permission to live in the city and to lend money at interest. This concession met with strenuous opposition from a large number of the citizens; and all other professions were forbidden to the Jews. They lived among the Christians in the quarter of San Sebastiano, in the central part of the city, and built a synagogue in the Vicolo dei Crocioni, of which no traces now remain. In 1422 they were compelled to wear a badge, in the form of a yellow wheel, on the breast, or to pay a fine of 25 lire. The regulation, however, gradually came to be disregarded, but the ordinance decreeing the use of the badge was renewed. In 1443 the Jews were again refused permission to engage in the professions; and the shape of the badge was changed from a circle to a star. The original form was, however, restored in 1480.

Fifteenth and Sixteenth Centuries.

By a resolution of the common council, dated March 11, 1499, the Jews were banished from the city and province of Verona, and their places were filled by Christian usurers, who so greatly oppressed the poor that the Jews were shortly afterward recalled. It is probable that some Jews remained in the city in spite of the decree of banishment; and it is certain that there were some scattered throughout the province, proof of their presence being afforded by a tombstone of this period, found in the neighboring village of Lonato. But, whether they never really quitted the province, or whether they gradually returned to it, in 1526 the citizens of Verona petitioned the Venetian republic to prohibit the Jews from lending money at interest in the city and territory of Verona. This request was granted, and the decree of prohibition was ratified on Dec. 4, 1548. In 1527 a yellow cap ("berretto") was substituted for the wheel-badge. An old manuscript, dated 1539, now in the possession of the Hebrew community of Verona, contains an account of the Jewish assemblies, of the amount of their taxes, of the fines levied on them, etc. In 1578 the Israelites were forbidden to pawn articles at the monte di pietà (see PLEDGES, HISTORICAL VIEW).

The Ghetto.

After their expulsion from the Milanese territory, some of the refugees settled in Verona (1597). In 1599 Agostino Valieri, Bishop of Verona, resolved to segregate the Jews in a ghetto; but, not finding a suitable location, he contented himself by enforcing the obligation of wearing the yellow cap. In the same year the Jews opened their cemetery, which remained in use until 1755. In 1604 the bishop carried out his designs, and enclosed the Jews in a ghetto, in a place called "Sotto i Tetti" (under the roofs). At this time they numbered about 400 and possessed twenty-five shops. All expenses for the improvement of the ghetto were borne by the Jews themselves; and they were obliged to borrow in order to build a synagogue. Finally they obtained a license, renewable every five years, to live in the city, on condition of the payment of a special tax. When the plague broke out in Verona in 1630, the Jews remained immune, which so enraged the Christians that they cast into the ghetto the garments infected by the sick, and thus spread the pestilence among its inhabitants.

At this epoch many Hebrew books were published at Verona, among them being Midrash Tanḥuma (1595), the Book of Isaiah (1625), the Psalms (1644), and "'En Yisrael" (1649). In 1645 the synagogue was supplied with an Ark of the Law of red marble and a beautiful and costly "tebah," also of marble. In 1655 a large number of Maranos, headed by Mosé Gaon and Giovanni Navarra, obtained leave to settle in Verona, for commercial purposes; and habitations were assigned them in what was known as the "Ghetto Nuovo" (New Ghetto). These Jews were called "Ponentini"; the others, "Levantines" or "Greeks." In 1766 there were two Jewish physicians in Verona; in 1790, four.

On the night of Oct. 30, 1786, a terrible conflagration accidentally broke out in the ghetto, and raged fiercely for three days, notwithstanding the efforts of Jews and Christians alike to extinguish it. During the course of the fire five Jews were killed and a great number injured. The painter Vita Greco has commemorated this disaster in one of his pictures.

The French Occupation.

During the occupation of Verona by the French in 1797, the gates of the ghetto were torn down and burned in the public square; and thenceforth the Hebrews were permitted to reside in any portion of the city. On June 2 of that year a decree was issued, ordering that the Jews be represented in the council of commerce. On the restoration of the Austrian government a fanatical hatred of the Jews was fomented among the Christian population by the priests; and the Jews were so overwhelmed with insults, affronts, and injuries that the Austrian governor of the province was obliged to interfere. A proclamation was issued Jan. 22, 1798, forbidding, under heavy penalties, the molestation of any citizen, by word or act; but the ill treatment of the Jews continued almost unabatedly until the issue of a second proclamation (Aug. 17, 1799), which definitely forbade all further molestation of them. They fared better on the resumption of French domination in 1805. Verona was represented by Israel Coen at the great Sanhedrin at Paris in 1806.

The community has now (1905) greatly diminished. In 1766 the Jews in Verona numbered 881; in 1770 there were 905; in 1864 they had increased to 1,200; while at the present day there are only 600.

Philanthropic Associations.

Many of the ancient Hebrew associations of Verona still exist, the principal ones being: La Misericordia (Hebrew name, "Gemilut Ḥasadim"), founded in 1599; the confraternity for the religious burial of the dead ("Gomel Dallim"), founded about 1599; the society for the aid of the sick poor ("Biḳḳur Ḥolim"), founded in 1610, with which the association for the proper attendance on the dead ("Liwyat Ḥen") was affiliated in 1765; "Shomerim la-Boḳer" (1610), and "Mishmeret ha-Ḥodesh" (1646), both devoted to the recitation of prayers; a confraternity for the recital of the "Tiḳḳun Ḥaẓot" (1655; see Zunz, "Ritus," p. 152); and "Limmude Adonai" (1703), for the pursuit of religious studies.

The following rabbis and scholars were natives or residents of Verona:

Twelfth and thirteenth centuries: Eleazar b. Samuel of Verona. Sixteenth century: Elihu Behr, Baruch Bassani, Joshua Jacob ben Johanan Heilpron, Moses Margalit, Abraham Menahem ben Jacob Porto, and Abraham ben Jehiel Porto. Seventeenth century: Judah Löb Ashkenazi, Hezekiah Mordecai ben Samuel Ḥayyim Bassani, Israel Hezekiah Bassani, Gershom ben Mordecai Bassani, Mordecai ben Jacob Bassani, Isaiah ben Mordecai Bassani, Isaac Cardoso, Simeon Cohen, Samuel ben Jacob Meldola, Samuel ben Raphael Meldola, Samuel Merari, Moses Abraham ben Moses Romanin, Joseph Shaliṭ ben Eliezer Richetti, Abraham Shalliṭ, Isaac ben Samuel Levi Valle, Judah ben Moses Fano, and Abraham Ẓemaḥ. Eighteenth century: Solomon ben Israel Bassani, Jacob ben Manasseh Gentili, Manasseh ben Jacob Gentili, Joseph Marin, Menahem Navarra, Uzziel Joel Pincherle, and Nethaneel ben Uzziel Joel Pincherle. Nineteenth century: Moses Shabbethai Beer, Abramo Mainster, David Samuel Pardo, Jacob Vita ben David Samuel Pardo, Samuel ben David Samuel Pardo, Jacob Ḥai Recanati, Emanuele (Menahem) Recanati, Abraham Grego, David Fortis, and Angelo Carpi.

BIBLIOGRAPHY: D. Fortis, in *Educatore Israelita*, xi. 199, 301 *et seq.*, 392 *et seq.*; xii. 68 *et seq.*, 110 *et seq.*, 209 *et seq.*; S. Calabi, *ib.* xi. 78 *et seq.*, 234 *et seq.*; Joseph ha-Kohen, *'Emeḳ ha-Baka*, ed. Wiener, p. 135; Della Corte, *Storia di Verona*, 1592, book xiv., pp. 297 *et seq.*; Mortara, *Indice*, passim; *Migne Patrologia*, Latin series, clvi. 535; Güdemann, *Gesch.* ii. 32.

S. U. C.

VERSE-DIVISION: The system of breaking up the Biblical text into verses may seem, both in the original and in the versions, to go hand in hand with its division into chapters. In truth, however, the chapter-division and the verse-division are of different origin. The division into chapters was employed first in the Vulgate, perhaps by Stephen Langton, Archbishop of Canterbury (d. 1228). It was adopted by Jewish scholars for purposes of reference — not only by ISAAC NATHAN BEN KALONYMUS in his great concordance, "Meïr Netib" (Venice, 1523), but, not long after its introduction into the Vulgate,

Chapter-Divisions Christian.

by Solomon b. Ishmael (see "Theologisch Tijdschrift," 1878, p. 104)—and was introduced into the printed editions of the Hebrew text, from the Bomberg Bible of 1521 downward. On the other hand, verse-division, with the elaborate systems of accentuation resting upon it, is in itself essentially a part of the Masoretic tradition, although notation by means of figures in the text, or on the margin, was employed first in the Latin Bibles of 1528 and 1555, and somewhat later (1571) by Arias Montanus in the Antwerp Bible: a figure on the margin corresponded to a cross in the text at the beginning of each verse. The Athias Bible (1659–61) was the first edition with verse-notation that could be used by Jews.

Number Fixed.

In all the manuscripts of the Hebrew Bible, except the scrolls used for the public lessons (see below), the end of a verse ("pasuḳ") is marked by the double point (:), which is called "sof pasuḳ." The next higher unit in the Pentateuch is the hebdomadal lesson ("parashah"), which is thus "treated as a chapter for the purpose of numbering the verses." At the end of each parashah the number of verses contained in it is given, together with a mnemonic sign. Thus at the end of the first pericope (Gen. i. 1–vi. 8) occurs קמ"ו (*i.e.*, 146), followed by אמצי"ה יחזקיה"ו, either of which words has the numerical value 146. Sometimes two pericopes which, in certain years, are read on one Sabbath, are computed together, in addition to the separate computation of the component parts (so נצבים וילך, Deut. xxix. 9-xxx. 20, xxxi. 1–30, in one MS., Ginsburg, No. 84; for the detailed items see Ginsburg, "Introduction," pp. 72–85; Blau, in "J. Q. R." 1897, pp. 479–482). Discrepancies occur in the various Masoretic sources available; according to Ginsburg, they point to different Masoretic schools, hence to a lack of fixity concerning the method of verse-division, while Blau holds that they are "for the most part errors in copying or in reading which are easily recognized and explained" (see also Baer, "Die Verszählung des Pentateuch," in "Orient, Lit." 1851, pp. 200 *et seq.*). There is complete agreement in the Masoretic sources as to the total number of verses in the Pentateuch, given as 5,845. In the other books of the Bible no subdivisions are marked as in the Pentateuch; while the separate figures given for the single books vary (see Ginsburg, *l.c.* pp. 87–105; Blau, *l.c.* pp. 486–487). The correct total figure for the verses in the prophetical books is proved by Blau to be 9,294; in the Hagiographa, 8,064. The total number of verses in the entire Scriptures is thus 23,203. With this computation agree the lists in a Yemen manuscript (Ginsburg, *l.c.* pp. 105 *et seq.*) and in "Diḳduḳe ha-Ṭe'amim" (ed. Baer-Strack, p. 55). Blau adduces a variety of proofs for the correctness of these totals. He proves also from a sufficient number of tests obtained from various Masoretic notes that the Masoretic verses were identical with those of the editions now used; *i.e.*, they began and ended with the same words (*l.c.* pp. 471–474).

While the hebdomadal lessons are treated as "chapters" in the Masoretic computations of verses, the "chapters" of the traditional text are really the much shorter "open" and "closed" sections (Ginsburg, *l.c.* ch. ii.), which are necessarily coterminal with their concluding verses. The exceptions are the so-called "breaks in the middle of verses" ("pisḳa be-'emẓa' pasuḳ"; comp. Buhl, "Canon and Text of the Old Testament," 1892, p. 35, and the literature there noted). These exceptions, however, are only apparent. In Gen. xxxv. 22, for example, the portions before the break and after it are really separate verses, but are joined in reading for the purpose of slurring over the story concerning the misconduct of Reuben, or in order to suggest that, in spite of his misconduct, he was still counted with the other sons of Jacob (see Rashi, *ad loc.*, and sources). The breaks are particularly numerous in the books of Samuel; in the majority of cases in the place of the break there seems to have been originally a reference to the priest's manipulation of the ephod.

Breaks in Middle of Verses.

With the Masoretic computation as given above that of an anonymous baraita in Ḳid. 30a is apparently at variance, which assigns to the Pentateuch 5,888 verses, to the Psalter 5,896, and to Chronicles 5,880. The repetition of the figure 8 and the divisibility of each number by 8 are not necessarily an evidence of artificiality. The frequently quoted statement of the amora Aḥa bar Ada (in the Talmudic passage referred to), that the Palestinians divided Ex. xix. 9 into three verses, and the avowal of another amora, Rab Joseph, in a discussion with Abaye, that "we are no experts in the counting of the verses," have been adduced by various scholars as a proof of the existence of different systems of verse-division in Talmudic times, and at all events of the absence of fixity in the pre-Masoretic period (comp. Frankel, "Vorstudien zu der Septuaginta," 1843, p. 217; Grätz, "Monatsschrift," 1885, pp. 97–100). It is true, of course, that the Eastern and Western schools varied from each other in the verse-division as in other matters (comp. the geonic statement, Blau, *l.c.* p. 141); such variation, however, it is contended by Blau, was only occasional, and was confined to a small number of places, which he enumerates. The contradiction between the Talmud and the Masorah is harmonized in a geonic responsum (Harkavy, "Responsa der Geonim," No. 3a) by the assertion that "the baraita refers to a Bible found in Jerusalem, which differed from other Bibles in respect to writing and number of verses." On the basis of an exhaustive induction from the Talmudic-Midrashic data tending to show that in the centuries immediately preceding the Masoretic period the verses began and ended practically in the same places as nowadays, Blau believes himself justified in minimizing the difficulty and in harmonizing the contradictory statements (*l.c.* pp. 471–474, 476, 483 *et seq.*).

Talmud Versus Masorah.

According to the Yalḳuṭ on the Pentateuch, section 855, the Pentateuch contains 5,842 verses. The Talmud is equally at variance with the Masorah in counting Lev. xiii. 33, instead of Lev. viii. 8, as the middle verse of the Pentateuch, while Soferim ix. 3 gives Lev. viii. 23 as the middle verse.

The Talmud credits the work of the verse-division to the scribes. This means that it antedates the Talmud. In medieval times Judah ha-Levi, Ibn Ezra, and Profiat Duran considered Ezra or the men of the Great Synagogue as the author or authors of this division (Bacher, "Ibn Ezra als Grammatiker," 1881, p. 38); but although an element of ancient tradition, the verse-division was not permitted to enter the scroll (Soferim iii. 7). It is clear that the verse-division occupies in the history of the Hebrew text a place posterior to the separation of words and the introduction of vowel-letters; with the verse-division there went hand in hand the accentuation which presupposes it; both antedated the vocalization. While on the Phenician monuments there is found continuous script, with no space to mark even the division of words, the Moabite Stone makes use of a single point for word-separation, and of a vertical stroke for the purpose of marking the end of a sense-unit corresponding somewhat to a Scriptural verse.

Stichoi of Verse.

The beginnings of Scriptural verse-division must be sought in the poetical books. As can be seen from the Ecclesiasticus fragments as well as from certain poetical passages in the canon (*e.g.*, Deut. xxxii.; see Harris in "J. Q. R." 1889, p. 225), it was customary to write each metrical (?) unit on a short line corresponding to what the Greeks called *στίχος* (in Latin, "versus"). In Hebrew poetry, two metrical units, or stichs, usually go to make one complete and rounded thought. The two stichs were therefore written opposite each other on one line, and together constituted a pasuḳ, a verse in the accepted sense. From the poetic passages the custom of verse-division spread to the other parts of Scripture. If Sievers may be believed ("Studien zur Hebräischen Metrik," p. 382, Leipsic, 1901), Gen. ii. 4-14 is metrical. Economy of space, of course, prevented the employment of broken lines even in the poetic passages. It was expensive to write "per cola et commata" (on the meaning of the phrase comp. Swete, "Introduction to the Old Testament in Greek," 1900, pp. 345 *et seq.*; the whole of ch. vi. will prove useful reading in connection with the present subject). Even in the scrolls many poetic pieces are written as prose. The manuscripts from which the Masoretic archetype immediately descends, as well as those from which the Greek translation was made, appear not to have been written in broken lines where one would expect such writing—*e.g.*, in the Psalter (note the error in Ps. xlii. 6,7, פָּנָיו : אֱלֹהַי for פָּנַי וֵאלֹהָי :), or in the alphabetical chapters of Lamentations (comp. Lam. i. 16, LXX.; Frankel, *l.c.* p. 218).

Saadia is criticized by Ibn Ezra for disregarding the traditional verse-division in ten Scriptural passages (Bacher, *l.c.* p. 39, note 14). More frequently this expedient is resorted to by modern commentators and editors. Examples may be found on the pages of Haupt's Bible, where a special sign (|) indicates the transposition of the Masoretic sof pasuḳ.

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T. M. L. M.

VERSICLE THEMES. See Ḳerobot; Seliḥah.

VERVEER, ELCHANAN: Dutch painter and vignette-engraver; born at The Hague April 19, 1826. He received instruction from his brother Samuel L. Verveer, and from H. F. C. Ten Kate. In 1845 he went to Brussels, where he engraved the vignette illustrations for Eugène Sue's "Le Juif Errant," and on his return to The Hague he was engaged for some time in drawing illustrations for "De Brillen van Onzen Tijd," which appeared first in "Nederlandsch Magazijn" and later as a separate publication.

Of Verveer's paintings may be mentioned "The First Pipe" and "Winter," both in the museum at Rotterdam, and "The Widow" and "Sufferers from Sea-Sickness," which belong to the Stadtmuseum in The Hague.

Verveer is a knight of the Lion of Nassau, and an officer of the Order of Leopold.

Bibliography: A. Winkler Prins, *Geïllustreerde Encyclopædie*, Amsterdam, 1887; Hans Wolfgang Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898.

S. F. C.

VERVEER, SAMUEL LEONARDUS: Dutch landscape- and genre-painter; born at The Hague Nov. 30, 1813; died there Jan. 5, 1876. He was a pupil of B. J. van den Hove. Verveer traveled a great deal, visiting especially the art galleries of French cities; but the scenery of his native land was ever to his mind the most beautiful in the world, and he became a master in depicting views of Dutch towns and hamlets.

Of Verveer's paintings may be mentioned: "Afternoon at Katwijk on the Sea" (now in the museum at Rotterdam); "Nordwijk on the Sea" and "Scheveningen" (both in the Amsterdam Museum of Art). The last-named painting was exhibited at Philadelphia in 1876 and was awarded a silver medal. "Salmon Fishers" and "Departure for the Market" are two of the most representative of Verveer's genre-paintings. His works were also awarded prizes at Brussels in 1842 and 1851; and many of his paintings were bought by the art galleries of Ghent, The Hague, Hamburg, etc.

Bibliography: Clement and Hutton, *Artists of the Nineteenth Century and Their Works*, Boston, 1880; A. Winkler Prins, *Geïllustreerde Encyclopædie*, Amsterdam, 1887; Hans Wolfgang Singer, *Allgemeines Künstler-Lexicon*, Frankfort-on-the-Main, 1898.

S. F. C.

VESOUL (Hebr. וזו or ווישול): Capital of the department of Haute-Saône, France. Jews first settled there in the latter part of the thirteenth century, under the leadership of Ḥayyim b. Jacob, who was a correspondent of Ḥayyim b. Isaac Or Zarua', one of the first pupils of Meïr of Rothenburg. The synagogue was situated within the city walls, on a site now occupied by the Chapelle de la Charité, on the Place du Palais-de-Justice; after the expulsion of the Jews in 1321 it was sold for the benefit of the public treasury.

In 1315 Héliot, a banker of Vesoul, was one of the Jewish syndics of the Langue d'Oïl who, together with Poncin de Bar, Joce de Pontoise, Cressent de Corbeil, and Morel d'Amboise, negotiated for the return of the Jews expelled from France by Philip the Fair. Three years later Countess Jeanne of Burgundy confiscated a house belonging to a Jew named Helget, and presented it to the prior and curé of Vesoul. In 1321 Philip V., the Tall, gave his wife, Queen Jeanne, the estate of Héliot and of his son Vivant as well as the property of other Jews of the county of Burgundy; and three years later Marguerite de Lambrez, one of the queen's ladies of the bedchamber, was allotted Héliot's house. In 1342 Michelet, a Jew of Vesoul, furnished the King of France with a subsidy of 187 livres.

In 1348 eighty Jews of Vesoul were arrested by order of Eudes IV., Duke of Burgundy, on the charge of well-poisoning. Renaud Joume de Chariez, provost of Vesoul, superintended the confiscation of their property, these seizures enriching the treasury to the amount of about 294 livres. Six of the prisoners were secretly put to the torture, and the twelve nobles appointed to pass judgment on them, in order to save them from the fury of the mob, sentenced them to banishment on the strength of confessions wrung from them in this manner. In 1360, however, Manecier or Menessier, a Jew of Vesoul, enjoyed the special favor of Charles V., whom he induced to permit the Jews to return to France. Twenty-four years later Philip the Bold authorized fifty-two Jewish families to settle in Burgundy, in consideration of the payment of an entrance-fee, and an annual tax to the treasury. They were, however, forbidden to loan money at a higher rate of interest than 4 deniers per livre, but their testimony was recognized in legal matters, even against Christians. Gui de la Trémouille, Sire de Joinville, a courtier, was appointed guardian of their rights and interests. From 1410 to 1419 Hacquin, a Jew of Vesoul, was physician to Duke John the Fearless.

At present (1905) there are twenty-five or thirty Jewish families in the city.

Bibliography: Dom Plancher, *Histoire de Bourgogne*, iii.; Gross, *Gallia Judaica*, pp. 190–191; Gollut, *Mémoires des Bourguignons de la Franche-Comté*, p. 761; *R. E. J.* vii. 1; viii. 161; ix. 21, 187; xlix. 1, 244; Saige, *Les Juifs de Languedoc*, pp. 106, 330.

D. S. K.

VESPASIAN: Emperor of Rome from 69 to 79; founder of the Flavian dynasty. The defeat of Cestius Gallus convinced Nero that the Jewish uprising was a serious matter, and he transferred the command of his army to the veteran Flavius Vespasianus, who had already fought courageously against the Britons. In the winter of 67 Vespasian made his preparations for war in Antioch, and in the following spring marched on Ptolemais. After joining his son Titus, who had advanced with an army from Alexandria, Vespasian found himself in command of a powerful force, consisting of the fifth, tenth, and fifteenth legions, twenty-three auxiliary cohorts, and six squadrons of horse, in addition to the troops of the native vassals, of the Jewish King Agrippa II., and of the kings of Commagene, Emesa, and Arabia (Josephus, "B. J." iii. 7, § 1). The entire Roman army must have mustered at least 60,000 men.

The first aim was the conquest of Galilee, a wealthy and populous district of Palestine, which was defended by Josephus. Upon the approach of Vespasian, however, the protecting army fled in confusion, and the city of Gadara fell into the hands of the Romans. All its inhabitants were put to the sword by order of Vespasian, and Gadara and the neighboring towns and villages were burned (*ib.* iii. 7, § 1). These events were followed by the reduction of Jotapata in a siege which is described in detail by Josephus, who found himself compelled to surrender. Vespasian, like his son Titus, treated the captive as a friend. The operations were now interrupted by a brief truce, while the conqueror marched through Ptolemais to Cæsarea, where he rested his troops (*ib.* iii. 9, § 1). Vespasian himself went to Cæsarea Philippi, Agrippa's capital, where festivities in his honor were celebrated for twenty days. He then led his army against Tiberias, which willingly surrendered, and also against Tarichea, which fell into his hands in the beginning of the month of Elul.

Gadara and Jotapata Surrender.

A terrible punishment awaited the conquered. Galilee was entirely depopulated; 6,000 youths were sent to Nero to work on the isthmus of Corinth; 1,200 old men were killed; and the remaining Jews, more than 30,400 in number, were sold as slaves, servitude being also the fate of those who were given to Agrippa (*ib.* iii. 10, § 10). There now remained only the fortress of Gamala, whose defenders repulsed the Romans so disastrously that Vespasian in person had to urge his soldiers on. The fortress was reduced at last, however, and the Romans massacred 4,000 Jews, the rest preferring death by their own hands. In the meantime the fort of Itabyrion at Tabor had surrendered, while the city of Giscala was reduced by Titus, so that Galilee was entirely subdued by Vespasian.

The simplest procedure would now have been an attack upon Jerusalem, as was desired by the Roman lieutenants, but Vespasian decided to leave the city to itself, knowing that Jewish factional strife would gradually weaken it (*ib.* iv. 6, §§ 2, 3). Notwithstanding the heavy rains, he advanced toward Perea, and occupied the Hellenistic city of Gadara, while Placidus, his second in command, was engaged in subduing the remainder of the district. Once more Vespasian marched from Cæsarea, and occupied in turn the cities of Antipatris, Lydda, Jamnia, and Emmaus, leaving the fifth legion in the last-named city, after which he scoured Edom, returning to Emmaus, and finally marching northward in the direction of Jerusalem through the district of Samaria. He met with little resistance in any of these places, even Jericho and Adida being easily taken by the Roman soldiers. Gerasa alone had to be conquered and destroyed by one of his generals (*ib.* iv. 9, § 1); this, however, can not have been the great Gerasa, which was a Hellenistic city.

Prolongs War for Political Reasons.

Vespasian doubtless desired to prolong the campaign in Judea, since this left him in command of a large army, which was desirable in view of the imperial succession. When he heard, however, that Simeon bar Giora had invaded and ravaged southern Palestine with his Jewish hordes, he determined to restore order there, and accordingly invaded and subdued the districts of Gophna and Acrobata in the month of Siwan, 69. He likewise captured the cities of Bethel and Ephraim, while Hebron was taken by his tribune Cerealis (*ib.* iv. 9, § 9). The Romans now had free access to Jerusalem from all sides, although some places, such as Emmaus, Herodium, Masada, and Machærus, still remained in the hands of the Jews.

In the meantime the imperial throne of Rome had been filled successively by Galba, Otho, and Vitellius; and the Oriental legions, following the example of the army of the Rhine, gave an emperor to Rome in the person of Vespasian. This event, which was to prove important for the history of the world, was doubtless planned in Palestine, where, according to Josephus, the proclamation was issued, although Tacitus and Suetonius assert that the Egyptian legions were the first to hail Vespasian emperor, on July 1, 69. Two personages of Jewish descent were particularly active in connection with this event—Berenice, the mistress of Titus, and Tiberius Julius Alexander, governor of Egypt. Josephus boasts that he foretold Vespasian's election to Vespasian himself and received his freedom as well as permission to accompany the emperor to Alexandria as a reward for his prophecy. According to Talmudic sources, however, Johanan ben Zakkai was the first to predict Vespasian's elevation to the imperial throne. The statement that he was unable to draw on one of his shoes for joy (Giṭ. 56b) may be explained by the fact that the phrase "calceos mutare" (to change the shoes) was used also to denote promotion to a higher rank ("Monatsschrift," 1904, p. 277). The fact that the proclamation of Vespasian was issued from Judea led Josephus, followed herein by Tacitus ("Hist." v. 13) and Suetonius ("Vespasianus," § 4), to interpret an ancient oracle foretelling that a ruler from Judea should acquire dominion over the entire world as an allusion to Vespasian (Josephus, *l.c.* vi. 5, § 4). The new emperor left his son Titus in command of the army, while he himself hurried to Rome to take possession of the throne.

The Judean Triumph and Medals.

In the eyes of the Roman people Vespasian and Titus shared in the glory of the subjugation of Palestine, yet neither of them assumed the title "Judaicus," probably because this term referred to the religion as well as to the nationality of the Jews. In addition to the honors bestowed on Titus by the Senate, and the memorials erected to his praise, several decrees and monuments refer to Vespasian. The coins bearing the legend "victoria navalis" probably commemorate his pursuit of the Jews at Tarichæa on rafts, and the same circumstance doubtless explains why Titus brought a large number of ships with him when he entered Rome in triumph (*ib.* vii. 5, § 5). Together with his sons Titus and Domitian, Vespasian celebrated his own triumph in the year 71 (*ib.* vii. 5, § 7; Dio Cassius, lxvi. 7). In addition to the triumphal arch erected in honor of Titus, which still stands near the Roman Forum, another arch of Titus existed, until the fifteenth century, in the Circus Maximus, which bore an inscription expressly stating that Titus had conquered the Jewish people at the command and counsel of his father, and under his auspices ("C. I. L." vi., No. 944; "R. E. J." i. 35). All three Flavian emperors struck coins with such legends as 'Ιουδαίας ἑαλωκυίας, "Iudæa devicta," or "Iudæa capta" (Madden, "Coins of the Jews," pp. 207–229), and numerous inscriptions furnish material for an exact determination of the names of the legions and officers that took part in the war; such lists have been compiled by Arsène Darmesteter and Joseph Offord.

The sacred vessels from the Temple at Jerusalem were deposited in the Temple of the Goddess of Peace, erected by Vespasian in commemoration of his victory, but destroyed by fire in 191; and other trophies were preserved in the imperial palace (Josephus, *l.c.* vii. 5, § 7; Jerome, "Comm. on Isaiah," xxix. 1). The Circus Maximus still exists, stained with the blood of Jewish martyrs. Vespasian instituted also the Fiscus Judaicus, and did not hesitate to claim all Judea as his property (Josephus, *l.c.* vi. 6, § 6). A papyrus from the Egyptian province of Arsinoe, preserved partly in London and partly in Vienna, gives detailed information concerning a special impost levied on the Jews in addition to the customary poll-tax. This papyrus is dated in the fifth year of Vespasian's reign, and shows that the tax was payable by every Jew and Jewess over three years of age. The annual amount of the special Jewish assessment was 8 drachmæ 2 oboles per individual, and to this was added an extra income tax of 1 drachma. The poll-tax itself amounted to 40 drachmæ, so that the Jews were heavily burdened, at least throughout Egypt. Christian sources further state that Vespasian caused all Jews of the house of David to be executed, and thus instigated a great persecution (Eusebius, "Hist. Eccl." iii. 12, based on Hegesippus). He also closed the Temple of Onias, in 73, and enlarged the pomerium of the city of Rome, which might be done only by an imperator who had increased the territories of the empire.

Talmudic References.

Vespasian is frequently mentioned in rabbinical literature, the war, with which certain mourning customs were associated, being called "polemos shel Aspasyanos" (Soṭah ix. 14), and "Vespasian and his comrades" (*i.e.*, his sons) being accused of enriching themselves from the treasures of Israel (Midr. Teh. xvii. 2). When Vespasian came to Jerusalem he encamped outside the wall and made propositions of peace to the Jews which were rejected. According to Ab. R. N., Recension B, § 6, certain Jews in the city communicated treacherously with Vespasian by means of arrows; but this statement confuses Vespasian with Titus, while other passages confound him with Hadrian, or even with Nebuchadnezzar. "One of these will destroy the holy Temple, and that one is the miscreant Vespasian" (Midrash ha-Gadol on Gen. xxv. 23, ed. Schechter; in Gen. R. lxvii. the name of Hadrian is substituted). The passage "I have not despised them" was interpreted as meaning, "I have not despised them in the days of Vespasian" (Sifra, xxvi. 44; Esth. R., beginning); and it is clear from a statement of Jerome on Joel iii. 3 that several haggadic passages were likewise regarded as allusions to Vespasian. Various legends concerning this emperor appear in rabbinical literature, the first one being told by Josephus ("Ant." viii. 2, § 5), who relates how a Jewish exorcist displayed his skill to Vespasian. The shiploads of captive Jews are generally, and correctly, associated with the name of Titus; but according to a later legend (Buxtorf, "Synagoga Judaica," ix. 231; "J. Q. R." xv. 664), which apparently sought to attribute to Vespasian all the evils that befell the Jews, the future emperor guided three vessels filled with Hebrew prisoners to Lavanda, Arlada, and Bardeli.

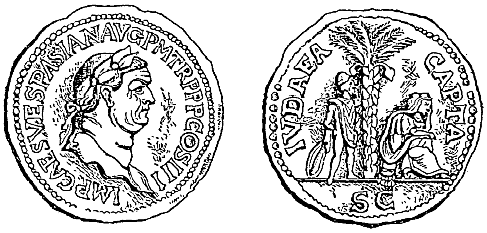

Brass Coin of Vespasian, with Inscription "Iudaea Capta." Struck in 72 C. E.

(From Madden, "History of Jewish Coinage.")

Vespasian collected his memoirs of the Jewish war; and these were mentioned, and probably also used, by Josephus ("Vita," § 65; comp. "Contra Ap." i., § 10).

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G. S. KR.

VESSELS, SACRED. See TEMPLE, ADMINISTRATION OF.

VESSILLO ISRAELITICO, IL ("Hebrew Banner"): An Italian monthly; the continuation of the "Educatore Israelita" (founded 1853), which, upon the death of its editor Giuseppe Levi (July 10, 1874), passed under the new title into the control of Flaminio Servi, rabbi of Casale Monferrato, who transferred its headquarters from Vercelli to Casale. During the early years of its existence it contained essays from the pens of such men as Berliner, Benedetti, Perreau, Soave, and Steinschneider; but later its importance as a literary and scientific journal deteriorated. It is noteworthy as containing valuable biographical sketches of Italian Jews.

Flaminio Servi died Jan. 23, 1904, and was succeeded by his son Ferruccio, who has made considerable changes in the publication, giving it a distinctly modern character. In February, 1905, the "Lux," a review founded in Leghorn in 1904 under the editorship of Arrigo Lattes and Alfredo Toaff, was incorporated with the "Vessillo."

S. U. C.

VÉSZI, JOSEPH: Hungarian editor and deputy; born at Arad Nov. 6, 1858. He was educated at the gymnasium of his native town, and studied philosophy, literature, and languages at Budapest. In his early youth he was a poet, and in the seventies his lyrical productions were accepted by the best literary periodicals, while two volumes of his verses were published at Budapest in 1880 under the titles "A Bánat Dalaiból" and "Traviata, Dalok Egy Tévedt Nöhöz." Since 1877 he has devoted himself to journalism, advocating liberal views. He was for some time editor of the "Budapester Tagblatt," and contributed leaders and stories to the "Pester Lloyd." In 1894 he became editor-in-chief of the "Pesti Napló," and in 1896 he founded the "Budapesti Napló."

Vészi is president of the journalistic club of Budapest, and vice-president of the picture salon and of the club of amateur musicians in that city. He is also master of the masonic lodge "Reform." In 1899 he was elected to the Hungarian Parliament from the district of Szász-Sebes; and in 1901, from the third district of the capital. At present (1905) he represents the third district of Budapest. He takes an active interest in all Jewish affairs.

BIBLIOGRAPHY: Sturm, *Országgyülési Almanach*, 1901-6; *Pallas Lex.*

S. L. V.

VICTORIA. See AUSTRALIA; BALLARAT; MELBOURNE.

VICTORIA. See CANADA.

VIDAL B. BENVENISTE IBN LABI. See LABI, JOSEPH IBN.

VIDAL, MENAHEM B. SOLOMON MEIRI. See ME'IRI, MENAHEM.

VIDAL OF TOLOSA: Spanish scholar of the latter half of the fourteenth century. He resided in Catalonia, where he prepared his most important work, "Maggid Mishneh," a commentary on Maimonides' "Yad." This work covered the entire contents of the "Yad," but only those parts are extant which cover the following books: iii., iv., v. (ch. i.-ix. only), xi., xii. (ch. i.-iii. only), and xiii. The commentary was never published separately, but only together with the "Yad" (first at Constantinople, 1509). Vidal's second work was a commentary in Arabic on Al-Ghazali's "To'elet ha-Higgayon." This commentary was translated into Hebrew by Moses ben Joshua of Narbonne, and is extant in manuscript in the Library of the Vatican. From Joseph Caro's preface to his "Kesef Mishneh" it appears that Vidal was a personal friend of R. Nissim.

Vidal's son **Isaac** was also a prominent scholar; he lived in Alcala and corresponded with Isaac ben Sheshet (Responsa, No. 473).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, pp. 360-361; Ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, p. 45; *Sefer Yuḥasin*, ed. Filipowski, p. 225a; Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 26a, 27a; Rosin, *Compendium der Jüdischen Gesetzeskunde*, p. 115, Breslau, 1871; De Rossi, *Dizionario*, p. 328; Steinschneider, *Hebr. Uebers.* i. 315, note 353; idem, *Jüdische Literatur*, p. 388, note 17; Wolf, *Bibl. Hebr.* i. 563, iii. 562; Bartolocci, *Ḳiryat Sefer*, ii. 804a-805b; Benjacob, *Oẓar ha-Sefarim*, p. 384; Steinschneider, *Cat. Bodl.* cols. 2707-2708.

E. C. S. O.

VIDAL-NAQUET, SAMUEL EMANUEL: French financier; born at Paris Aug. 22, 1859. Educated in his native city, he graduated from the Law Faculty and was admitted to the bar in 1882. In 1885 he entered the Banque des Fonds Publics et

Valeurs Industrielles, managed by his father, whom he succeeded as chief on the latter's death.

Since 1888 he has edited with his brother Charles the "Cote de la Bourse et de la Banque," for which paper he wrote many editorials. He is recognized as one of the leading French authorities on financial law.

BIBLIOGRAPHY: Curinier, *Dict. Nat.* iii. 34.

S. F. T. H.

VIDAS, DE, ELIJAH B. MOSES. See ELIJAH B. MOSES DE VIDAS.

VIDAS, SAMUEL BEN ḤABIB DE: Spanish scholar and Bible commentator of the fifteenth century; it is said, but not known with certainty, that he was a physician also. He wrote a commentary on Lamentations, entitled "Perush Megillat Ekah," which appeared in Salonica, 1595. He was the author of the following works also, which have been preserved in manuscript: "Mebaḳḳesh ha-Shem," sermons on the weekly Torah lessons, beginning with Ki Tissa and continued to Niẓẓabim; and a commentary on Canticles, in which his name is given as Samuel Bibas (בבאש).

BIBLIOGRAPHY: Polak, in *Orient. Lit.* x. 276; Azulai, *Shem ha-Gedolim*, i. 174; Carmoly, *Histoire des Médecins Juifs*, pp. 121 *et seq.*; Schorr, in *He-Ḥaluẓ*, ii. 24; Dukes, in *Orient. Lit.* x. 707; Steinschneider, *Cat. Bodl.* cols. 2410-2411; Jacobs, *Sources*, p. 195.

J. S. O.

VIENNA: Capital of Austria-Hungary. Legend asserts that Jews settled in this city in the remotest antiquity, and it is alleged that some were among the first colonists that Rome sent to the Danube. In 905 decrees were issued fixing the toll to be paid by Jewish merchants in Austria; this, however, proves only that Jews traveled in that country. Although the document, dated 1156, which granted to Duke Leopold of Austria the privilege of admitting Jews into his dominions is a forgery originating two hundred years after its alleged date (O. Stobbe, "Die Juden in Deutschland," p. 12), Jews were undoubtedly living at that time in Austria, though not in great numbers. Under the protection of the liberal princes of the house of Babenberg they fared much better than the other German Jews of that period.

Shlom the Minter.

As early as 1194 Duke Leopold VI. of Austria placed a Jew of the name of Shlom (Solomon) at the head of the mint ("super officium monetæ"), and Jewish officers of that mint had such influence as to give rise to bitter complaints. Two years later, when the Crusaders reached Vienna and heard that Solomon had imprisoned for theft one of his servants who was to join them, they rushed to the Jew's house, murdered him and fifteen other Jews, and liberated the imprisoned man. The duke was sufficiently just to execute two of the ringleaders (Joseph ha-Kohen, "'Emeḳ ha-Baka," ed. Letteris, p. 46). The influence of the Jewish officials had become so great that after the expulsion of Duke Frederick the Belligerent, in 1237, the citizens of Vienna petitioned Emperor Frederick II. not to appoint any more Jews to official positions. Nevertheless Jews apparently continued to be employed as agents of the treasury. In 1235 they dictated the entire commercial policy of Duke Frederick II. and induced him to forbid the export of grain into the "upper districts" (Pertz, "Monumenta Scriptores," ix. 786); and in 1257 the Jews Lublin and Nekelo, two brothers, were treasury agents ("Kammergrafen") "to the most illustrious Duke of Austria" (Steinschneider, "Hebr. Bibl." x. 44 *et seq.*). In Aug., 1238, Emperor Frederick II. took the Jews of Vienna under his protection ("servi cameræ nostræ"), granting them special privileges (see JEW. ENCYC. ii. 322, *s.v.* AUSTRIA). Of still greater importance is the charter that Duke Frederick II. granted to all Jews within his territory July 1, 1244; this afterward became the model by which the status of the Jews of Bohemia, Moravia, Hungary, Silesia, and Poland was regulated.

The Jews of Vienna, who had the right to own real estate and to buy houses, were engaged principally in lending money on security to the burghers and also to the impecunious princes. Frederick II. permitted the Jews to charge a weekly interest of eight heller on the pound (*i.e.*, 87 per cent); under his father they were permitted a still higher rate. Later the rate on loans by Jews was reduced to three heller on the pound. The rich Jew Techau in Vienna was in 1255 the bondsman of Duke Leopold VI. for a debt of 2,000 pounds of silver owed to King Andrew of Hungary (Steinschneider, *l.c.* x. 46). The "Muschlein Terhau" (Techau) mentioned in a document (Wiener, "Regesten," p. 117) was probably a

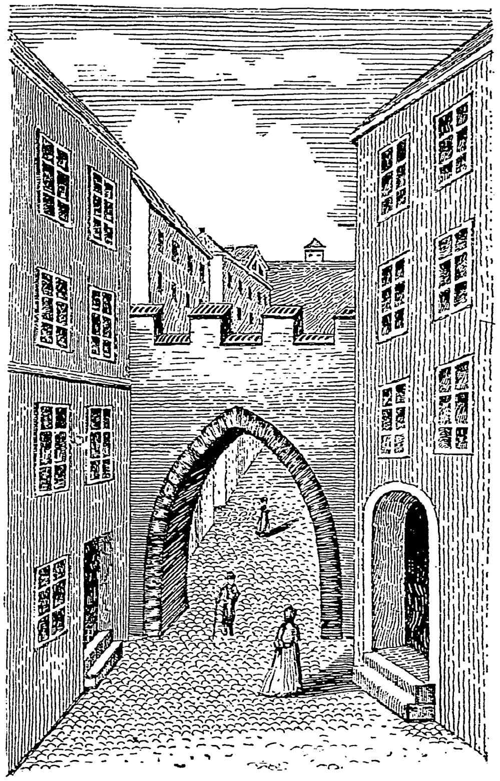

Gate Leading to the Old "Judenstadt" at Vienna.
(From an old print.)

son of this otherwise unknown person. The favorable position of the Jews changed when, in May, 1267, the Council of Vienna revived the ancient ecclesiastical decrees concerning the Jews. These decrees fostered hatred against the Jews, but they could not be carried out to the letter, since the princes in their monetary difficulties could not get along without Jewish help. Emperor Rudolph, the first of the house of Hapsburg, who was indebted to a Jew by the name of Amschel Oppenheimer, confirmed in 1277 the Jews' statute of Duke Frederick the Belligerent; but a year later he declared the Jews ineligible for public office, a privilege which his successor, Duke Albert, confirmed to the citizens of Vienna in 1296.

The Church Council of 1267.

The fourteenth century in general brought much misery to the Jews of Vienna. In 1337 outrages were committed against them, but Duke Albert and the nobles interfered to protect them from further injustice. In recognition of the good-will shown by the citizens of Vienna in time of distress, and in anticipation of its continuance, the Jews declared, in a document written in Hebrew and dated Vienna, June 19, 1338, that they would lend to the citizens of Vienna, rich as well as poor, a pound of Vienna heller at a weekly interest of three heller. On the following day appeared the "Jews' decree" of the dukes Albert and Otto, and the endorsement of the Jewish document (G. Wolf, "Gesch. der Juden in Wien," p. 11; *idem*, "Studien zur Jubelfeier der Wiener Universität," pp. 170 *et seq.*; Wiener, *l.c.* p. 221).

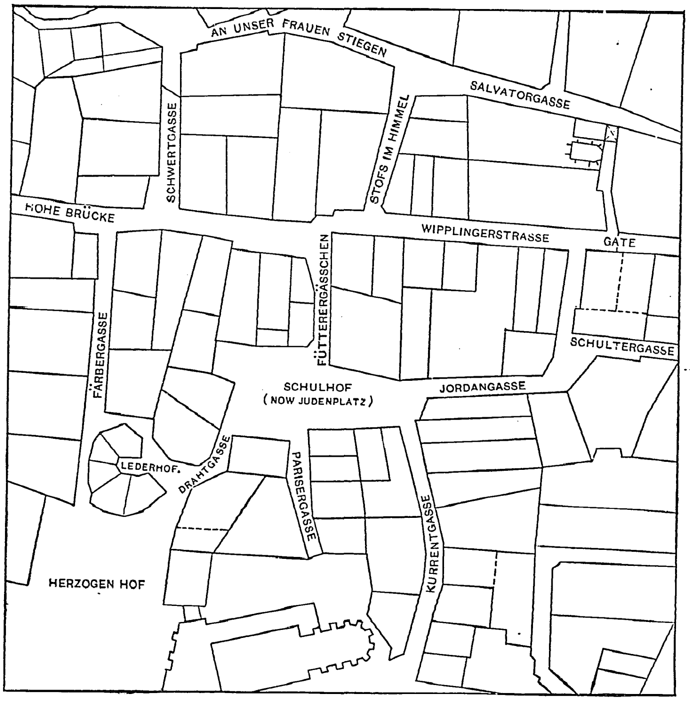

Plan of the Old "Judenstadt" at Vienna.

The Jews of Vienna appear to have suffered during the persecutions consequent on the Black Death (1369), and in 1370 they were seized, deprived of their possessions, and expelled from the city. But in spite of these persecutions the Jews very soon returned to Vienna and other places. The dukes Albert and Leopold, who were continually in financial straits, needed the Jews, as did also their successors. At their pleasure they "killed the Jews' letters," that is, they canceled the debts of the burghers to the Jews, often those of an entire city. One of the richest Jews of Vienna, called in the documents indifferently David the Steuzz, Von Steuzz, Steuzzel, or Steuzzlein (the Jew Hennlein von Neuenburg's son), who from 1350 to 1386 had business relations with the nobles and the burghers, often lent large sums to Duke Albert; and after his (Steuzz's) death his son Jonah entered upon his rights; only the duke himself could bring an action against him (Wiener, *l.c.* pp. 224 *et seq.*; according to Document No. 169 [p. 240] he should be called "Jonah the Steussen" instead of "Jonah the Russian").

In 1421 Duke Albert issued a decree that in future no Jew should be permitted to live in Austria; this decree was renewed by Duke Ladislaus in 1453 ("Monumenta Germaniæ," xi. 517; Wertheimer, "Die Juden in Oesterreich," i. 97; Wolf, Gesch., pp. 18 *et seq.*; Wiener, *l.c.* p. 239; Joseph ha-Kohen, "'Emeḳ ha-Baka," p. 219; "Terumat ha-Deshen," responsa, No. 241). The houses of the Jews who had been burned or expelled were sold or given away by the duke, the synagogue at Tulln was presented to the convent of St. Dorothea in Vienna, and the synagogue at the latter place was torn down and the stones used for building a university. Notwithstanding these persecutions the spiritual activity of the Vienna Jews was considerable. One of the earliest rabbis of Vienna was Isaac b. Moses (called also Isaac "Or Zarua'," after the title of his work, or simply Isaac of Vienna). A ritual question was addressed to him in 1240 by Abigdor ha-Kohen, the son-in-law of the learned and rich Ḥayyim b. Moses of Wiener-Neustadt, who, together with his brother Eliezer, was at the head of the Viennese rabbinate. Another rabbi of Vienna was Meïr ha-Levi ben Baruch, who restored the rabbinical ordination. His son probably was the "Judenmeister," Baruch of Vienna, with whom, together with Meïr b. Baruch, who died about 1400, the dukes Albert and Leopold came to an agreement in regard to security for 20,000 gulden (Wiener, *l.c.* p. 228, No. 82). Abraham Klausner filled the Vienna rabbinate; the last-named collected the various synagogal

Early Rabbis.

customs ("minhagim"), and was also a money-broker.

In spite of the decree of banishment Jews still remained in Vienna. In 1512 seven Jewish families were living there, the members of which interceded for their unfortunate coreligionists in Marchegg, who were in danger of being burned, like those of Bösing (Wolf, Gesch. pp. 23, 255). In 1528 Emperor Ferdinand issued a decree "for the Jewish residents of Austria, who are the property of the royal chancellery," and ordered that every Jew who came to Vienna should immediately report to the government office, where he would receive a "ticket"; he must wear the Jews' badge, a ring of yellow cloth, on his outer garment, "uncovered and unhidden"; and might stop only at the two houses set apart for Jews. The Jews of Vienna begged that their coreligionists who had been driven out of Presburg in this year might be allowed to settle in Lower Austria, but Ferdinand refused their request. In 1542 Emperor Ferdinand conceded to the Jew Moses the right to carry on in the country a small business and "trade," in recognition of his services at the mint; and in 1544 he granted to the Jew Lazarus, physician to his children, the privilege of living wherever he chose.

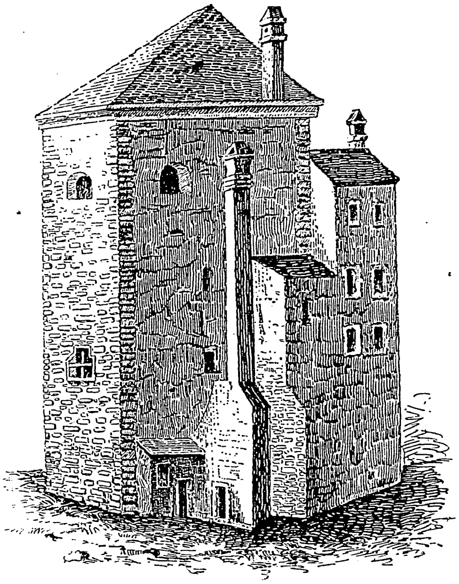
The "Judenturm" at Vienna.
(From an old print.)

The decrees of banishment were renewed from time to time. A mandate of Jan. 2, 1554, ordered that the Jews should leave the territory of Lower Austria at the end of six months; but the period was several times prolonged. The same proceedings took place when the decrees of banishment were renewed in 1567 and 1572. However, toward the end of 1575 the Jews were really expelled; but they did not stay away very long, for the impecuniosity of the emperors and the interests of the state often inclined the monarchs to be favorably disposed toward them, outweighing religious hatred and the still stronger jealousy of the non-Jewish merchants. Yet the condition of the Jews was permanently insecure, for they were without rights and privileges. When those of Vienna, who numbered in all thirty-one families, were not able, in 1599, to pay the 20,000 florins demanded of them, an order was issued, Feb. 5, 1600, that they should leave Vienna and Austria within fourteen days. All obeyed except eleven families and the physician Elias Aluanus (Ḥalfon), the "Erztney doctor"; but all the exiles soon returned, with others, to Vienna (Wolf, "Studien," pp. 173 *et seq.*).

Under Ferdinand II.

The condition of the Jews improved under Emperor Ferdinand II. He renewed Emperor Matthias' decree that they could be driven from the cities only with the consent of the ruling emperor; he protected them against force and oppression, and expressly maintained their rights, so that the decree of general expulsion dated Jan. 7, 1625, was not carried out (Wolf, "Die Juden Unter Ferdinand II." in "Jahrbuch für Gesch. der Juden," i. 218 *et seq.*). Those Jews whom the people of Vienna desired to expel in 1623 were assigned to the district of the Lower Wörth as a permanent place of residence, with protection "forever." A wall enclosed this new Jews' town, and here the wealthy ones among them acquired houses and gardens; they had their own shops, and soon a beautiful synagogue was built. They paid 600 florins a year in taxes to the city, and, apart from several imposts, 10,000 florins a year into the imperial treasury. After the death of Ferdinand II. (1637), to whose widow, the empress Eleonora, the Jews of Vienna were required to pay 2,500 gulden a year, the burghers addressed a petition to his successor, Ferdinand III., asking him "to drive out all of the Jews, no one excepted, three miles beyond this city, if not from the whole country" (Wolf, "Gesch. der Juden in Wien," pp. 261 *et seq.*). The emperor would not grant this request, but satisfied the burghers by depriving the Jews of the right to trade in the inner city, where the citizens had their shops. Free entrance into the city was henceforth denied the Jews. Trembling for their existence, the Jews of Vienna offered to assume a state debt of 8,000 gulden and to present the emperor with 15,000 gulden, and promised to trouble him no longer with their disputes.

In Vienna, where, in 1620, about fifty families were living—among them several court Jews—the community had two synagogues and a cemetery. Its first rabbi, mentioned in 1600, was **Abraham Flesch,** who was followed by **Isaac Ḥayyim of Opatow** (Sept., 1623); **Veit Munk**; **Yom-Ṭob Lipmann Heller,** of Nikolsburg; the physician **Leo Lucerna,** or **Judah Löb Ma'or Ḳaṭon** (d. 1635; built a synagogue at his own expense); and **Ḥayyim Menahem Mann.** The Vienna rabbinate, which supported higher Talmudic schools and philanthropic institutions, had among its more distinguished incumbents **R. Phöbus,** who emigrated to Palestine in 1655; he was succeeded by **Shabbethai Sheftel Hurwitz.** About this time **Zacharias Levi,** brother of Nathan Feitel (d. 1643), learned in rabbinical lore, built a third synagogue, in connection with a richly endowed Talmudic school, and Vienna became a center of Jewish learning and cabalistic speculation. The last rabbi of Vienna and of Lower Austria was **Gershon Ashkenazi,** whose colleagues were **Mordecai Löb Oettingen** (the friend of the Christian divine Wagenseil) and the preachers **Uri Lipmann Hirz Koma** and **Enoch Fränkel.**

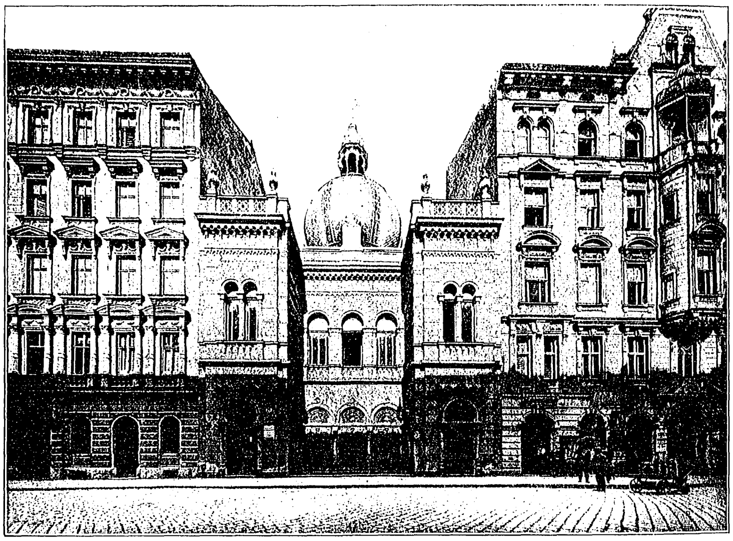

Exterior of the Leopoldstrasse Synagogue, Vienna.
(From a photograph.)

Riot of 1668.

Expulsion of 1670.

The Jewish community of Vienna in 1660 numbered about 500 families, and in spite of the many taxes, assessments, and war duties was in a flourishing condition. But troublous times were in store for it. The hatred of the burghers increased with their intolerance, leading to difficulties in which the government had to interfere. When in May, 1665, the body of a woman was found in a pool in the Jewry, the Jews were accused of having murdered her, and their lives were in jeopardy. Unfortunately for them, Emperor Leopold, who was entirely in the hands of the Jesuits, married a Spanish infanta. When the crown prince died, in Jan., 1668, three months after his birth, the emperor and empress formed the thought of dealing with the Jews in Spanish fashion. A fire happened to break out in the newly built royal palace in February of the same year, and the populace accused the Jews of having kindled it. In April, 1668, delegates of the city of Vienna appeared before the emperor, praying him to destroy the Jews "root and branch"; and before the end of the month outrages began against them. The riots turned into wholesale looting expeditions, and the students and the mob attempted to fire the ghetto. The military guard had to be called out; but it was only on the third day of the riot that the emperor gave orders that no non-Jew was to set foot in the Jewry. In further evidence of the desirability of banishing the Jews, they were accused of being in secret communication with the Swedes. It was finally decided, July 26, 1669, to expel a number of Jews from Vienna and Lower Austria; 1,346 persons were affected by this decree of banishment. In their dire need the Jews of Vienna once more sent a memorial to the emperor; but in vain, for the commission had attributed to them all kinds of crimes. On Monday, March 1, 1670, a solemn proclamation was made in all public places that "for the glory of God" all Jews should, on penalty of imprisonment and death, leave Vienna and Upper and Lower Austria before Corpus Christi Day, never to return. Hirz Koma and the physician of the community, Leo Winkler, in the name of the community made a last attempt to propitiate the emperor by offering him 100,000 florins and, in addition, 10,000 florins a year. In the meantime the period fixed for the exodus had been prolonged at the intercession of influential persons. In July the Jews began to leave, and by Aug. 1 not one Jew

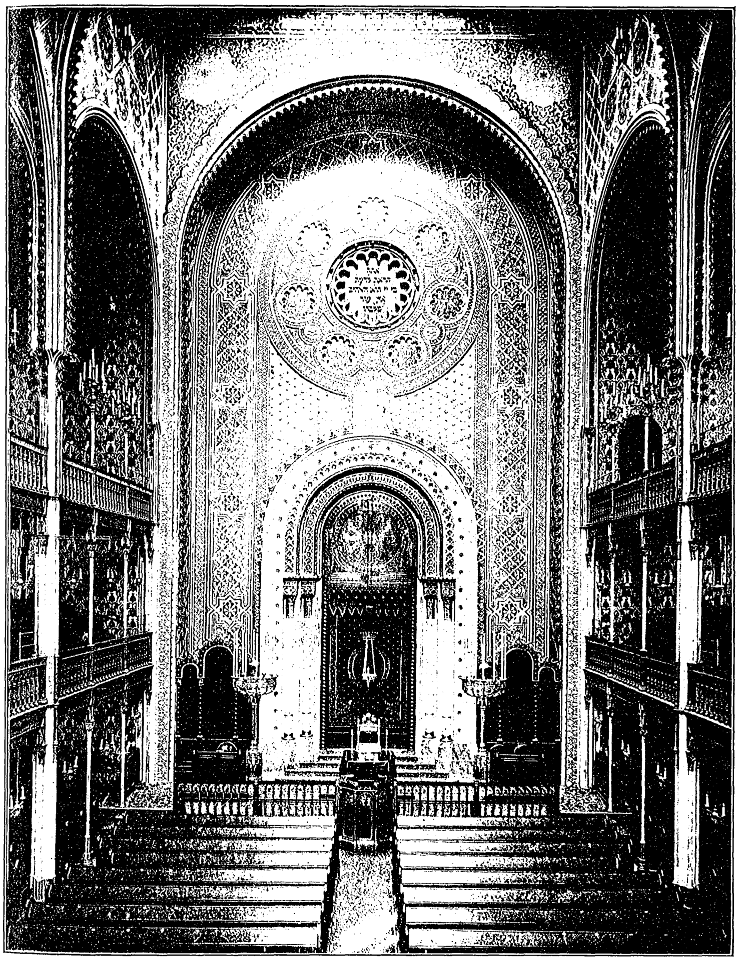

Interior of the Leopoldstrasse Synagogue, Vienna.
(From a photograph.)

was left in Vienna. The cemetery in the Rossau was protected by the city in consideration of the sum of 4,000 florins; the houses of the Jews became the property of the city; the large new synagogue was turned into a church, renamed the Leopoldskirche, and solemnly consecrated on Aug. 18; a Jew's house was turned into the parsonage. In place of the old synagogue, and out of its ruins, was built a little church—that of St. Margaret, since demolished. Many of the more prominent families settled in Berlin (D. Kaufmann, "Die Letzte Vertreibung der Juden aus Wien und Niederösterreich," Budapest, 1889; G. Wolf, "Die Juden in der Leopoldstadt im 17. Jahrhundert in Wien," Vienna, 1864).

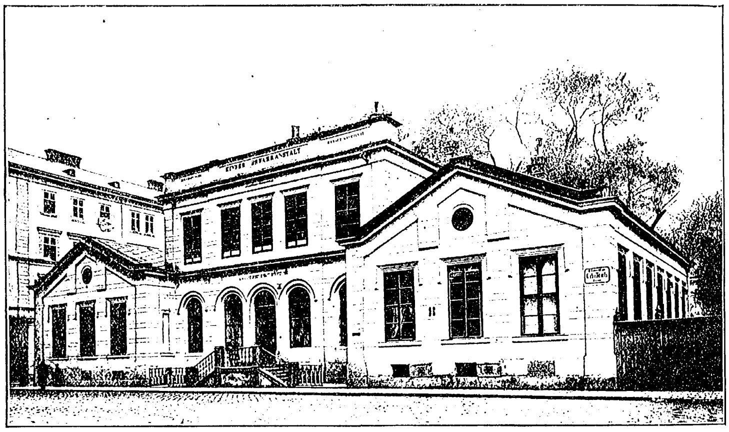
Jewish Orphan Asylum, Vienna.
(From a photograph.)

Vienna only too soon regretted the expulsion of the Jews. The deficit in the state tax amounted, according to the report of the royal exchequer, to 40,000 florins a year; the "Landstände" also reported a loss of 20,000 florins owing to the departure of the Jews. The citizens of Vienna, who had undertaken to pay the yearly Jews' tax of 14,000 florins, could hardly pay their own taxes. At a conference held in Wischaw, Moravia, Sept. 26, 1673, between representatives of the government and of the Jews it was agreed that 250 Jewish families might return to Vienna and occupy fifty business places in the inner city on payment of 300,000 florins and the former yearly tax of 10,000 florins. In view of the hopelessly depleted treasury, the royal exchequer considered this offer a "remarkable piece of good fortune," and on Feb. 28, 1675, the agreement was ratified; soon thereafter several Jews returned to Vienna. Samson Wertheimer, who, with his partner Samuel Oppenheimer, had rendered important services to the state, returned to the city in 1684, the first as a member of the imperial household, the second as his assistant. But the hatred of the populace against the Jews was as bitter as it had been before the expulsion, leading to frequent riots, and, as in 1705 and 1710, to repeated demands for their banishment. Gradually more families settled there: the Schlesingers; Marcus and Meyer Hirschel, who contributed 150,000 florins to the building fund of the Church of St. Charles Borromeo; the Arnsteins and Eskeles; the Leidesdorfers; Diego d'Aguilar; and many others.

"Jews' Decree," 1764.

In 1753 there were 700 Jews in Vienna, who paid a yearly toleration tax amounting to 14,000 gulden. The plan, proposed repeatedly, to confine the Jews to a ghetto was not carried out; but they were huddled together in houses in certain streets, only a few court Jews being permitted to live among Christians. The precarious position of the Jews was in a way improved by the "Jews' decree" of May 5, 1764, which permitted any Jew who could prove that he possessed a certain sum of ready money and "acceptable" papers, or that he had established a factory, etc., to live in Vienna. According to this decree no Jew could buy a house; a married Jew had to let his beard grow, that he might be readily distinguished; and no synagogue or other place for common worship was permitted. The empress Maria Theresa, who in her unbounded hatred of the Jews could conceive of "no greater pest for the state than this nation," was always considering how to "diminish the Jews; by no means to increase them."

Emperor Joseph II. also did not wish to favor the Jews or increase their numbers in his dominions;

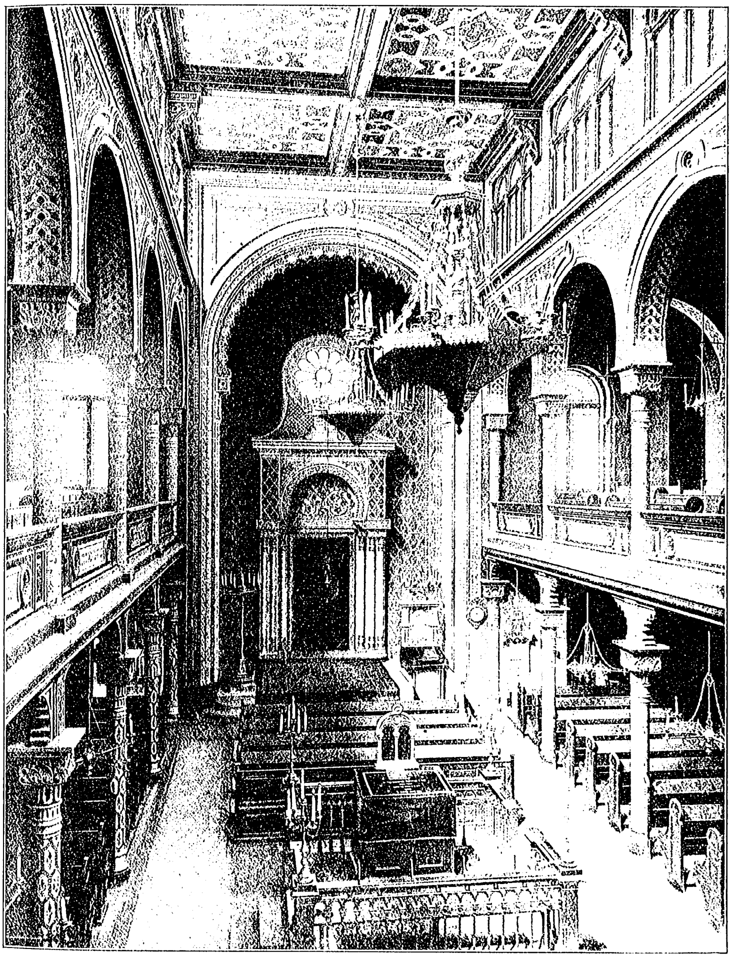

Polish Synagogue at Vienna.
(From a photograph.)

XII.—28

Under Joseph II.

but he was at least the first Austrian ruler to recognize the Jew as a human being. The much-praised Edict of Toleration, published Jan. 2, 1782, permitted the Jews to learn all kinds of trades (without, however, granting the right to hold a master's certificate) and to lend money on real estate, though they were not permitted to acquire any. The tolerated Jew—that is, the one who paid protection or toleration money—could live with his family wherever he chose in Vienna. Foreign Jews could sell their goods at the fairs, but could remain in Vienna no longer than was necessary to finish their business. All laws compelling differentiation in attire, as well as the prohibition against visiting public places of amusement, were repealed. The sixty-five families living in Vienna in 1784 were not allowed to form a congregation or to have a synagogue. In Vienna there were established at that time a Jewish physician (Samuel B. Oppenheimer), a Jewish lawyer (A. Joel), and a Jewish dramatist (David Benedict Arnsteiner). In 1788 Emperor Joseph decreed that the Jews were liable to military service, excepting only those of Vienna who were "protected."

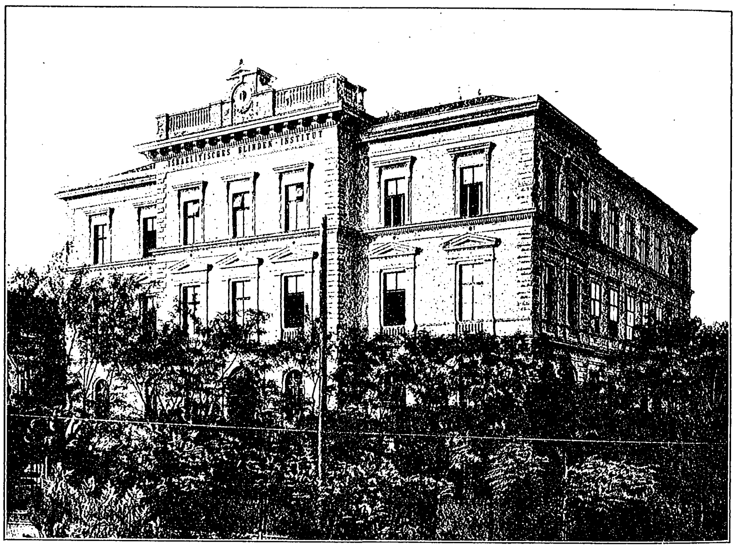

"Hohe Warte," the Jewish Institute for the Blind, Vienna.
(From a photograph.)

Under Leopold II. the status of the Jews remained the same. He instituted the "Collectentaxe," a toll levied upon every Jew who went to Vienna. In spite of the harsh conditions under which they were compelled to live, there were even then Jews and Jewesses in Vienna who were held in high esteem for their culture and wealth. The salons of Fanny von Arnstein, wife of the banker Nathan von Arnstein, and of her sister Cecilia von Eskeles, wife of Bernhard von Eskeles, were at the time of the Congress of Vienna attended by princes and nobles, statesmen and high civic dignitaries, scholars and artists. After several unsuccessful petitions, the Jews of Vienna were allowed, in 1811, to fit up a "Betstube" (room for prayers) in a house they had bought on the old Dempfingerhof; twelve years later a synagogue was built, due to the efforts of M. L. Biedermann, I. L. von Hoffmannsthal, Joseph von Wertheimstein, and others, and Isaac N. Mannheimer was called as preacher and teacher of religion, and Salomon Sulzer as cantor. The Jews of Vienna now possessed a synagogue, a hospital which had been fitted up in the eighteenth century, and a school of religion; the teachers in the last-named were Mannheimer, J. L. Saalschütz, Leopold Breuer, and Gershon Wolf.

Statistics.

The number of tolerated families increased from year to year; in 1820 there were 135 families, and 197 in 1847; in 1848 there were 4,000 Jews in the city. The congregation of Vienna built in 1855 a second synagogue, calling Adolf Jellinek and later Moritz Güdemann as preachers.

The restrictions placed upon the Jews in Vienna

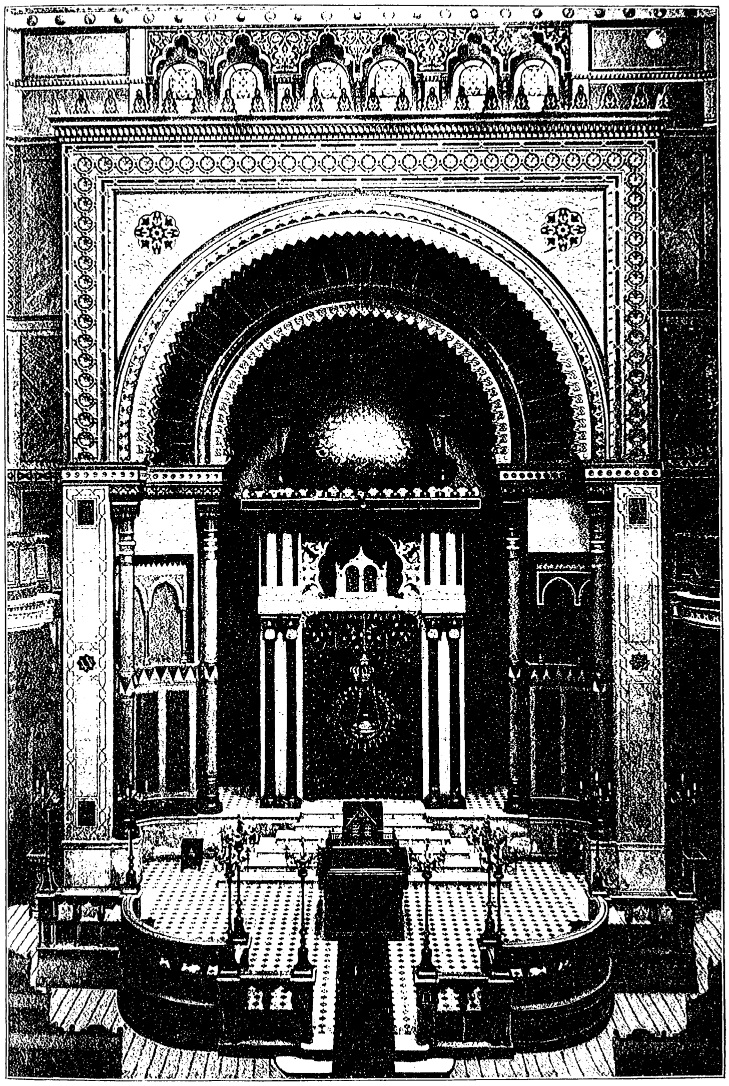

Interior of the "Turkish Temple" at Vienna.

(From a photograph.)

continued under Emperor Ferdinand. In 1846, the year in which the medieval Oath More Judaico was repealed, the representatives of the community of Vienna sent a petition to the emperor praying for a betterment of their condition; this petition was indorsed by the magistracy and the government, but it was not acted upon. Then came the Vienna revolution of March, 1848, during which the resolute Adolf Fischhof distinguished himself. The constitution of March 4, 1849, which recognized the equal rights of all citizens, regardless of creed, was repealed Dec. 31, 1851. On Jan. 18, 1860, the Jews of Lower Austria were permitted to acquire real estate.

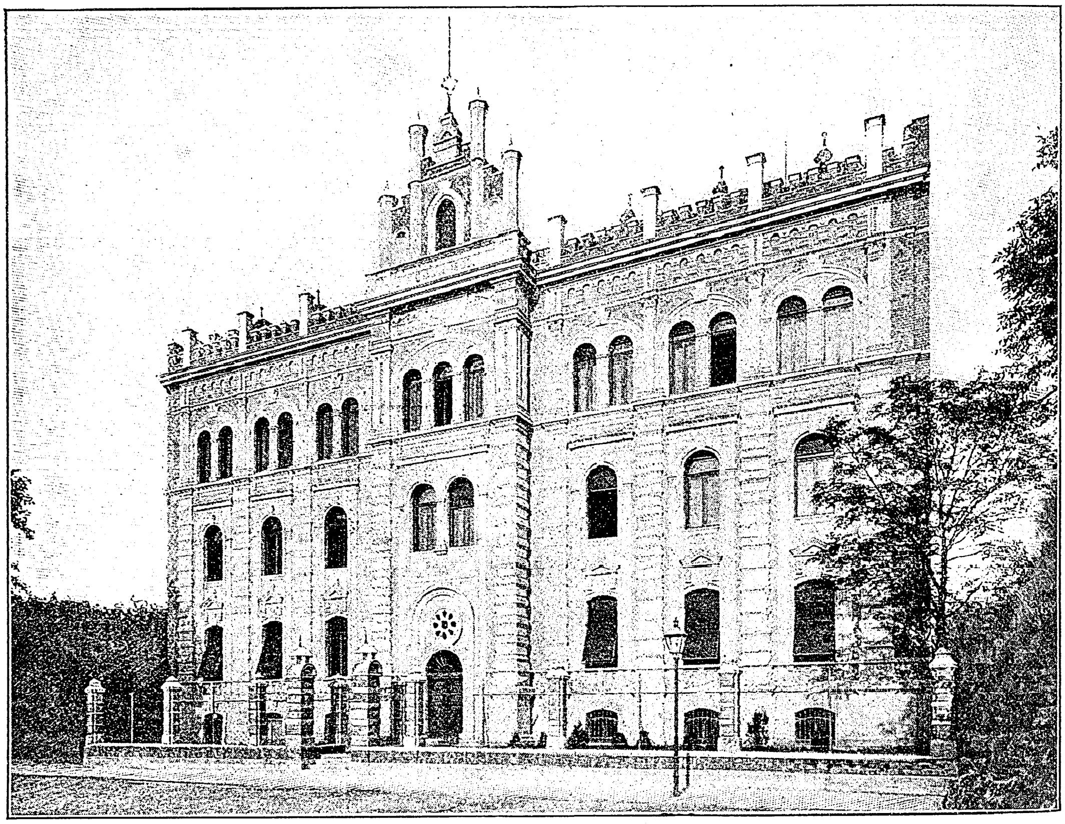

Jewish Girls' Orphanage, Vienna.

(From a photograph.)

Bibliography: J. Wertheimer, *Die Juden in Oesterreich*, 2 vols., Leipsic, 1842; D. Kaufmann, *Die Letzte Vertreibung der Juden aus Wien und Niederösterreich*, Budapest, 1889; G. Wolf, *Die Juden in Oesterreich*, in *Die Völker Oesterreich-Ungarns*, vol. vii., Vienna, 1883; idem, *Die Juden in der Leopoldstadt im 17. Jahrhundert in Wien*, ib. 1864; idem, *Judentaufen in Oesterreich*, ib. 1863; idem, *Gesch. der Juden in Wien*, ib. 1876; idem, *Historische Notizen*, in *Allg. Zeit. des Jud.* 1861, vol. xxiii.; idem, *Zur Gesch. der Emancipation der Juden in Oesterreich*, in *Jüdisches Literaturblatt*, 1877, vol. vii.; idem, *Zur Gesch. der Juden in Wien*, in *Jahrb. für Israeliten*, pp. 73 *et seq.*, Vienna, 1860; idem, *Das Hundertjährige Jubiläum der Israelitischen Cultusgemeinde in Wien*, pp. 132 *et seq.*, Vienna, 1864.

J. M. K.

——**Present Conditions:** The Jewish population of Vienna is organized, in accordance with the law of 1890, in one community, which embraces in its territory the municipal district of Vienna. It is administered by a board of thirty-six members, elected by taxpayers. The expenses are defrayed by assessments and fees. The assessments are levied on each Jew according to his means, the lowest sum being 10 kronen ($2), and the highest, according to statute, 12,000 kronen, although occasionally this is voluntarily exceeded by individual members of the community. In 1903 communal taxes to the amount of 1,058,809 kronen were paid by 16,735 members.

The total receipts of the community for 1903 amounted to 2,243,449 kronen, and the total expenditures to 2,147,506 kronen, the latter being itemized as follows:

	Kronen.
Synagogues and ritual institutions	419,900
Religious instruction and schools	260,235
Hospital	301,731
Almshouse	145,716
Charities	223,431
Cemetery and burials	332,364
Administration and miscellaneous	464,129

The records of Jewish births, marriages, and burials in Vienna are kept by the community. In 1900, the date of the latest census, there were 146,926 Jews in the city; and their increase in the course of the nineteenth century, as well as their numerical relation to the total population, is shown in the following table:

Year.	Total Population.	Jewish Population.	
		Number.	Percentage to Total.
1800	232,000	1,200	0.5
1830	317,000	1,640	0.5
1856	476,000	15,600	3.30
1869	607,520	40,300	6.60
1880	725,660	72,590	10.00
1890	1,363,548	118,495	8.80
1900	1,674,957	146,926	8.77

The most important growth of the Jewish population, according to this table, was between the years 1830 and 1856, and between 1880 and 1890, the former being explained by the repeal, in 1848, of the law restricting Jewish residence in the city, and the latter by the annexation of suburban communities to the city. While the first of these extraordinary increases in number marks an actual rise in percentage, the second is a decrease in this respect, since the proportion of Jews in the nine incorporated suburbs was far lower than in the ten old districts.

The following table gives the annual number of births, marriages, and deaths among the Jews in comparison with those among the total population of Vienna according to the average of recent years:

	Total Population.		Jewish Population.	
	Number.	Percentage.	Number.	Percentage.
Births	55,000	3.43	3,300	2.36
Marriages	16,000	1.00	850	0.60
Deaths	33,000	2.06	1,900	1.36

It is clear from this table that the increase in the Jewish population is relatively less than among the other inhabitants, although a hopeful feature is the small proportion of deaths, which may be due to a more rational mode of life among the Jews. A proof of their unfavorable political situation in Austria is afforded by the large number of conversions to Christianity, which amounted to 559 in 1900, and 617 in 1904. The community provides for daily public worship in five synagogues erected and maintained by it. In addition to these synagogues, Vienna contains a large number of synagogal associations, which have their own places of worship and are subventioned in great part by the community. On the high festivals temporary synagogues are opened to meet the extra demands. The permanent synagogues of Vienna provide accommodations for about 7,000 men and 5,600 women.

Synagogues.

The liturgy used in the synagogues of the community, and in the majority of those associations mentioned above, is that introduced by I. N. Mannheimer and Salomon Sulzer; but in the Grosse Schiffgasse ('Adat Yisrael) synagogue, and in almost all the smaller ones, the old ritual is followed, and in the place of worship of the Turkish Jews (in the second district, Zirkusgasse), who form a community of their own, the Sephardic ritual is adhered to. The sheḥiṭah and the sale of kasher meat are under the supervision of the rabbinate of the community of Vienna, and in some stalls the sales are made under the special control of the Orthodox community 'Adat Yisrael. There is also a miḳweh.

Religious instruction forms a part of the curriculum of the public schools of the lower and intermediate grades; the community provides for it entirely in the primary schools, while in the gymnasiums and real-schools, where the teachers are appointed and salaried by the state, it is supervised by inspectors commissioned by the community. In the primary schools the expenses of this instruction are borne by the community, with the aid of a fund contributed by the state in accordance with the law, although this covers only a small part of the actual disbursements; but in the secondary schools the entire expense of religious instruction falls on the state. Two hours weekly are allotted to this instruction in the curriculum, but the community maintains or subventions Hebrew schools for those who desire to acquire a more thorough knowledge of Bible and Talmud, while the large and valuable library of the Jewish community affords a wealth of material for students. The public schools of Vienna are non-sectarian, but the ruling majority have endeavored, partly with success, to enforce a sectarian division by evading the existing laws.

Educational Institutions.

The chief institutions of Jewish learning in Vienna are as follows: (1) the Israelitisch-Theologische Lehranstalt, founded in 1893 by the society for the establishment and maintenance of a Jewish theological institute in Vienna; (2) the Talmud Torah, founded in 1854, with an average attendance of 240; (3) the general Austro-Jewish institute for deaf-mutes, founded in 1853, with an average of 92 pupils and an annual expenditure of about 108,000 kronen; (4) the Jewish institute for the blind, founded in 1870, with an average of 60 pupils, and an annual expenditure of about 75,000 kronen; and (5) the Jewish kindergarten, founded in 1843, with an average of 330 children, and an annual expenditure of about 15,000 kronen. In 1900 a Jewish atheneum was established, in which evening lectures on various subjects are given to large Jewish audiences, composed especially of the poorer classes. Vienna is also the home office of the Baron de Hirsch fund for the promotion of popular education in Galicia and Bukowina and the seat of the Zionist Actions Comité.

The number of Jewish pupils in the various classes of schools as compared with the total number is given in the following table (p. 438), whose figures are cited partly according to the averages of recent years, and partly on the basis of the statistics of the school-year 1901-2. These figures are especially noteworthy when the percentage of Jewish inhabitants to the total population (8.8) is borne in mind.

Vienna's situation in the vicinity of Russia and Rumania, the great centers of Jewish emigration, has resulted in large accretions of impoverished foreign Jews; and the increased destitution of the native Israelites, due to anti-Semitic agitation, renders it readily intelligible that, despite the liberality of their more wealthy coreligionists and despite the existence of numerous societies and foundations, poverty is prevalent among the Viennese Jews. This

Class of School.	Total Number of Students.	Jewish Students.	
		Number.	Per-centage.
University	6,300	1,560	24.74
Technical high schools	2,040	570	27.94
Gymnasia	5,900	1,800	30.50
Real-schools	5,200	1,200	23.07
Girls' high schools	820	380	46.34
Industrial schools	24,000	1,100	4.58
Commercial high schools	53	17	32.07
Commercial colleges	680	280	41.17
Other commercial institutes	8,300	1,800	21.68
Public schools	180,000	16,000	8.33
Schools for deaf-mutes	395	97	24.83
Schools for the blind	117	33	28.20
Schools for the feeble-minded	160	39	24.37
Schools for neglected children	53		
Kindergartens	6,300	1,000	15.87

is intensified by an unfortunate division of forces among individual associations.

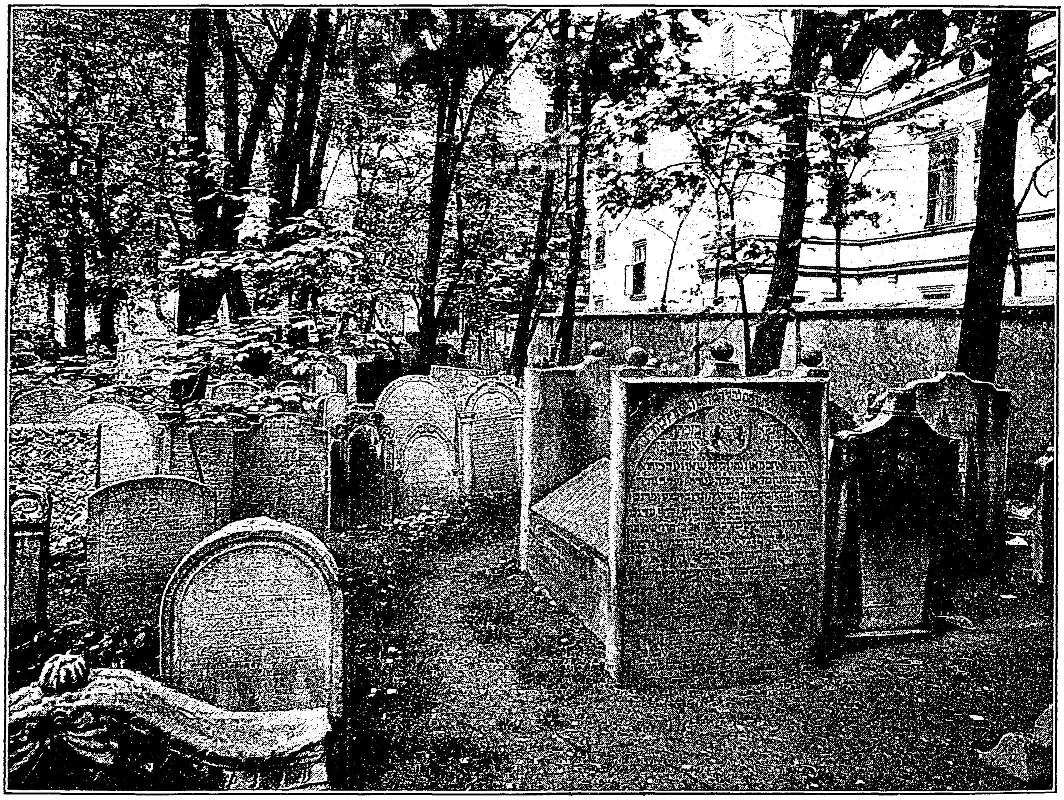

Part of Old Cemetery at Vienna.
(From a photograph.)

Benevolent Institutions.

The community maintains a number of charities. A hospital was founded by the Vienna branch of the house of Rothschild, with 170 beds and an annual expenditure of about 300,000 kronen; it has recently been endowed by Baron Nathaniel Rothschild with 2,000,000 kronen to render all its space available. A home for the aged and infirm, with 248 beds, was founded in honor of the fiftieth anniversary of the emperor's accession to the throne; the cost of its maintenance is about 145,000 kronen annually.

The following are devoted exclusively to the care of the poor: the asylum for orphan girls (60 inmates; annual expenditure about 40,000 kronen); the Lea Merores asylum for orphan girls (50 inmates; opened in 1904); the Baron Springer asylum for orphan boys (founded 1890; 50 inmates); the employment bureau for girls (accommodations for 180) and the employment bureau for boys (accommodations for 36), both institutions maintained by the Theresien Kreuzer Verein; the employment bureau for female apprentices (accommodations for 30), maintained by the Leopoldstadt Ladies' Club; the home for male apprentices, maintained by the Society for the Promotion of Handicrafts Among the Native Jews. Various forms of charitable work are also carried on by a large number of Jewish societies, of which the most important are given in the table on page 439.

Vienna is the seat of the following societies, which deserve mention here, although their sphere of activity is not restricted to this city, or else is not confined to philanthropic objects: the Israelitische Allianz (founded 1872); the Oesterreichisch-Israelitische Union (founded 1885); the Allgemeine Oesterreichisch-Israelitische Bund; the Association for the Aid of the Needy Jewish Population of Galicia; and the Baroness Hirsch Foundation for the Assistance of Boys and Girls in Austria.

Name of Organization.	Date of Foundation.	Approximate Annual Expenditures in Kronen.
Hebra Kaddisha	1764	80,000
Women's Benevolent Society (first district)	1816	40,000
Women's Benevolent Society (second district)	....	24,000
Society for the Poor	1821	140,000
Society for the Promotion of Handicrafts	1841	55,000
Orphans' Aid Society	1860	64,000
Students' Aid Society	1861	12,000
Girls' Aid Society	1866	22,000
Society for the Aid of Consumptives	1871	14,200
Society for the Establishment of Public Kitchens	1874	65,000
Fresh-Air Society	1891	46,000
Baroness Hirsch Benevolent Foundation.	1898	200,000 (in loans) 30,000 (in donations)
Free Employment Bureau	1899	27,000

An important factor in the care of the Jewish poor in Vienna is formed by the foundations, controlled, for the most part, by the community. The total capital of this class of funds amounts in round numbers to 8,500,000 kronen, although these figures include a number of foundations which are not benevolent, such as bequests for the care of graves and for memorial services.

The community provides for the maintenance of a cemetery, as well as for the preservation of the older cemeteries. In the Zentralfriedhof (communal cemetery) a portion is reserved especially for the Jews. Every Jew receives a separate grave, whether it is paid for or not, although nearly 70 per cent of all burials in Vienna are free. Two old cemeteries, now disused, exist in Vienna, one in the Seegasse, closed about 1783, and the Währinger graveyard, closed in 1879.

Bibliography: Hickmann, *Wien im Neunzehnten Jahrhundert*; the statistical annuals of the city of Vienna, and the reports of the community and of individual societies.

D. T. L.

VIENNE: Town in the ancient province of Dauphiné, France. Jews dwelt there as early as the tenth century (Gross, "Gallia Judaica," p. 191). They lived in a special quarter, still (1905) called "the Jewry," and in the thirteenth century had a beautiful synagogue (Carmoly, "Itinéraires," p. 187).

The following were the most noted scholars of Vienne: the tosafist Tobiah ben Elijah, author of a commentary on the Pentateuch and of liturgical poems (Zunz, "Z. G." pp. 56, 97; *idem*, "Literaturgeschichte," p. 303); Abraham ben Ephraim, a pupil of Tobiah and author of a work on casuistics; Yaḳar of Vienne, called also "Yaḳar ben Moses" of Burgundy (Vienne was for a time the capital of Burgundy), who composed poseḳim (legal decisions), fragments of which are still extant (Gross, *l.c.* p. 193).

Bibliography: Gross, *Gallia Judaica*, pp. 191-194.

G. S. K.

VILLEFRANCHE or (VILLAFRANCA): Town in the mountain district of the department of Rousillon, France; belonged formerly to Aragon. It was founded in 1095, and had a Jewish population as early as the middle of the thirteenth century, among the first settlers being Jews from Provence. In 1274 the small community was granted permission to lay out a cemetery; and in 1328 it was allowed to rebuild its synagogue, which had been destroyed about seven years previously. The edifice was presented in 1392 to the settlement of Monte de Pacht.

Villefranche, now called Villefranche de Confluent, was the birthplace of Levi ben Abraham. It should not be confounded with **Villafranca de Panadés** in Catalonia, nor with **Villafranca** in Navarre, both of which towns had Jewish communities, the latter until 1498.

Bibliography: Yanguas, *Antigüedades de Navarra*, iii. 258; Gross, *Gallia Judaica*, p. 199; *R. E. J.* xvi. 184; Rios, *Hist.* ii. 14, 163; Jacobs, *Sources*, Nos. 147, 541, 900, 1710.

J. M. K.

VINE. See Grape.

VINEGAR: In the Biblical period vinegar was prepared either from wine or from cider, the former variety being termed "ḥomeẓ yayin," and the latter "ḥomeẓ shekar." It was used to moisten the flat loaves of the harvesters, and was also drunk when mixed with water, although thirst could not be quenched with it alone.

Since Jewish wine was not allowed to ferment, being intended for the altar, and therefore being necessarily clean Levitically, vinegar, which in Talmudic times was called also "the son of wine," was obtained from the lees or by the addition of barley to the wine or cider. The alteration usually required only three days, and the smell changed before the taste, although some wines were particularly liable to change. Though vinegar could become wine only by a miracle, the price of the former equaled that of the latter, and a fall in the value of the one depressed the rate for the other.

The chief varieties of vinegar were wine-vinegar and cider-vinegar, vinegar of late grapes, vinegar changed by barley, and soured vinegar. Pickles and meat were preserved in vinegar, and lettuce was dipped into it, while "The bitterer the salad of endives, the stronger must be the vinegar" was a Palestinian proverb. Vinegar was used with asafetida, the favorite condiment of antiquity and of the Middle Ages.

The effect of vinegar was astringent, but it was also used frequently because of its soothing and cooling effects. Medicinally, it might be employed for dandruff, and even for dressing wounds, while it was used as a gargle for toothache. Olives were sprinkled with vinegar to free them from their pits; it was used also in dyeing, and in adulterating oil. In view of the liability of wine to change, barrels containing 10 per cent of vinegar were deemed fit for purchase, but the dealer was responsible for a limited period only, except in the case of wine for the Temple, for which he was liable until the wine was used. The Halakah considered the question whether wine and vinegar were to be considered as one, and forbade the use of the vinegar of Gentiles, since it was prepared from forbidden wine. The question was raised whether wine which had turned to vinegar became subject to the prohibition when touched by a Gentile. On account of its calming effect vinegar was forbidden on the Day of Atonement; and the prohibition of vinegar in the case of Nazarites was fully discussed in the Halakah.

The passage in which Ruth was bidden to dip her bread into vinegar (Ruth ii. 14) was interpreted by the Haggadah as referring to Manasseh, one of her descendants, whose deeds were sharp as vinegar. Among the proverbs concerning vinegar, in addition to Prov. x. 26 and xxv. 20, were the following: "Mayest thou have neither vinegar nor salt in thy house!" and "Much vinegar makes the wine cheap."

E. G. H. I. Lö.

VINEYARDS. See Grape.

VINNITSA (VINITZA): Russian town in the government of Podolia; situated on the banks of the Bug. Vinnitsa was founded in the fourteenth century on the left bank of the Bug, and was protected by two castles. The town suffered much in the sixteenth and seventeenth centuries from the depredations of the Tatars and the Cossacks. Jews lived probably in Vinnitsa in the fifteenth century, but 1532 is the date of the first documentary mention of them. In that year the local Jews carried on extensive business operations as cattle-drovers, and one of them, Michael of Vinnitsa, paid customs duties on a single drove of 2,000 head of sheep and cattle. Reference is also made to a Jew (name not given) who in 1552 held the lease of the local customs duties. In 1616 there were only fifty Jews in Vinnitsa who paid taxes on their houses. During the Cossacks' Uprising the town was taken and pillaged by Chmielnicki's followers and its Jewish inhabitants were massacred. It was retaken by the Polish troops, and then fell again under the power of the Cossacks and Tatars, changing hands several times. It suffered severely from the Haidamacks in the eighteenth century. The protecting castles had by that time disappeared, and the inhabitants, both Catholics and Jews, sought refuge in the Jesuit college founded by Ladislaus in 1649. In 1774 Vinnitsa was temporarily occupied by the Turks, and toward the end of the eighteenth century was almost entirely ruined.

Vinnitsa had 23,591 inhabitants in 1878, of whom 13,750 were Jews. The town was then an industrial center of some significance, possessing sixteen factories and other industrial establishments. Nine fairs were held there annually, though with but a limited volume of trade. The Jewish community possessed thirteen synagogues and houses of prayer, a Jewish two-class school, and a Jewish hospital. Most of the important distilleries (an ancient industry, to which the town owes its name) were owned by Jews. By 1879 the population of Vinnitsa had grown to 28,995, including more than 15,000 Jews. The town had in that year twenty-nine industrial establishments, and the Jewish community had added a Talmud Torah to its other communal institutions.

On April 3 (Old Style 16), 1905, the Jewish stores in the market-place in Vinnitsa were demolished by a drunken mob composed partly of reservists; several Jews caught on the streets were severely beaten. The conflict attracted the attention of a number of Jews organized for self-defense, who successfully repelled the assailants. Five soldiers and five Jews were injured. Order was restored by the police and the military.

Bibliography: *Entziklopedicheski Slovar*; *Bolshaya Entziklopedia*; *Russko-Yevreiski Arkhiv*; *Regesty i Nadpisi*; *Voskhod*, 1905, No. 16, p. 28.

H. R. J. G. L.

VIOL (נבל, lit. "skin"): Musical instrument; next to the "kinnor," it was the one most used by the Israelites. The Old Testament furnishes no description of it, and resort must therefore be had to conjectures regarding it. The viol is commonly identified with the santir (corresponding to the "pesanṭer" [= *ψαλτήριον*] of Dan. iii. 5), an instrument which is in use among the Arabs at the present time. The santir consists of a low, oblong box with a flat bottom and a somewhat convex sounding-board, over which the strings are stretched. The player sits on the ground, or on a low stool, and holds the viol in his lap.

A similar instrument is represented in a picture found in the palace of Kuyunjik, which shows a band of musicians, both men and women, who are followed by other women singing or beating time with their hands as they go to greet the returning conqueror, Assurbanipal. One of these musicians, with a plectrum in his right hand, plays an instrument consisting of a hollow box with strings stretched over it. Whether the left hand likewise plucks the strings (as is most probable), or presses them down to gain the desired pitch, is not clear. The name "nebel" would be very appropriate for such an instrument, with reference either to the convex shape of the sounding-board, or to the fact that the sounding-board consisted of animal membrane. The term "pi ha-nebel" in Amos vi. 5 would suggest the opening in the sounding-board across which the strings are stretched. Riehm, however, prefers to associate this term with the portable, many-stringed harp which is represented, on the picture at Kuyunjik, as having its sounding-box placed on the broad, upward-slanting upper portion of the frame. Yet Riehm himself points out that the shape of the Jewish nebel must have been somewhat different; for under any other hypothesis the name of this instrument becomes inexplicable. How many strings ("minnim") the instrument generally had is unknown. The "nebel 'asor" mentioned in Ps. xxxiii. 2 was probably different from the ordinary nebel; otherwise the additional word "'asor" is superfluous. The instrument of later times is known to have had twelve strings (comp. Josephus, "Ant." vii. 12, § 3).

E. G. H. W. N.

VIPER. See Serpent.

VIRGINIA: One of the Middle Atlantic states and one of the thirteen original states of the United States of America; seceded from the Union April 17, 1861; readmitted 1870. As early as 1624 the names of Elias Lagardo, Joseph Moise, and Rebecca Isaacke are found in the "Musters of the Inhabitants of Virginia." In 1658 one Seignor Moses Nehemiah is mentioned as a party to a lawsuit ("Publ. Am. Jew. Hist. Soc.," xi. 70). It is probable that a number of Jews from Maryland removed to Richmond at an early date.

Nothing further is heard of Virginia Jews till 1754, when Michael Franks and Jacob Myer accompanied Washington in his expedition across the Alleghany Mountains, and received a reward for their gallant services in the campaign. In the list of Virginians who served in the Revolutionary army in the capacity of officers occurs the name of Isaac Israel, a lieutenant in the Eighth Virginia Regiment. The Congregation Beth-Shalom of Richmond, the oldest congregation in the state, was in existence prior to 1790, in which year it joined with the congregations of Philadelphia, New York, and Charleston in addressing a letter to President Washington. See RICHMOND.

Virginia has the following Jewish communities: **Alexandria** (Congregation Beth-El, founded June 3, 1878; a Hebrew Benevolent Society and a cemetery). **Berkley** (a congregation and a religious school). **Charlottesville** (Congregation Beth Israel, Moses Leterman being prayer-leader; and a cemetery). **Clifton Forge** (a congregation holding holyday services). **Danville** (Congregation Beth Sholom). **East Radford** (congregation). **Fredericksburg** (Hebrew Aid Society, founded about 1880; has twelve members). **Hampton** (congregation). **Harrisonburg** (congregation). **Lynchburg** (congregation). **Newport News** (congregations Adath Yeshurun and Hachnosath Orchim; and a Jewish Sunday-school). **Norfolk** (with a large Jewish community, supporting three congregations, a burial association, several charitable organizations, and a number of social and literary clubs). **Petersburg** (two congregations. the Orthodox congregation and the Rodeph Shalem, the latter founded in 1865). **Pocahontas** (has no organized congregation, but the community holds special services on Saturdays and holy days). **Radford** (community holding holyday services). **Richmond** (see JEW. ENCYC. x. 406). **Roanoke** (Congregation Emanu-El, founded 1890; and a cemetery). **Staunton** (a congregation and a benevolent society).

Virginia contributed 113 Jewish soldiers to the Civil war, and about thirty to the Spanish-American war. At present (1905) the number of its Jewish inhabitants is estimated at 15,000 in a total population of 1,655,980.

A. A. M. Ho.

VIRTUE, ORIGINAL (Hebr. **Zekut Abot,** literally "merit of the Fathers"): A term invented by S. Levy as a contrast to the expression "original sin," and designating the specifically Jewish concept of the influence of the virtue of ancestors upon descendants. The doctrine asserts that God visits the virtues of the fathers upon the children for His name's sake and as a mark of grace; but it would appear, on the other hand, that the principle applies only when the children continue the piety of their parents. The Biblical basis for the doctrine is to be found in the second commandment (Ex. xx. 5), which states that God shows mercy unto thousands of generations that love Him and keep His commandments, and in Ps. ciii. 17-18, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Thus Isaac was promised a blessing because Abraham had kept God's commandments (Gen. xxvi. 2-5); and the doctrine is also formulated in the first benediction of the "Shemoneh 'Esreh," which is technically known as the blessing of "Abot," or "the Fathers." The concept is intimately connected with the idea of the covenant with the PATRIARCHS, to which an appeal is made in Ex. xxxii. 13; Lev. xxvi. 42, 44, 45; and Deut. vii. 12, while an allusion to it is contained in the phrase "his great name's sake" (I Sam. xii. 22; comp. Ezek. xxxvi. 21, 23), which recalls the covenant. It thus forms part of the concept of the CHOSEN PEOPLE.

Result of Grace.

If the covenant is still kept with descendants, though they be unworthy, this is the result of God's grace ("ḥesed"); and it is possible that the original form of the expression was "ḥesed Abot" (= "grace of the Fathers." The Targum, however, uses "zekut" to translate the biblical Hebrew "zedakah" (comp. Gen. xv. 6; Deut. ix. 5, 6). The injunction of the second commandment is explained by the Targum and the Talmud (Sanh. 27b) on the principle that the sins of the fathers are visited upon the children only when they imitate the deeds of their parents (see Rashi and Ibn Ezra *ad loc.*). This doctrine underlies the Jewish conception of life, drawing its inspiration from an idealized past (comp. "Look unto Abraham your father, and unto Sarah that bare you," Isa. li. 2), and laying stress upon tradition and upon the ritual ceremonies intended to keep tradition alive. It is closely associated, moreover, with the idea of an organic or dynamic solidarity in Israel as a body existent through past, present, and future; and the principle that "all Jews are responsible one for another" is specifically connected in the Talmud with the idea of original virtue (Sanh. 27b; Shab. 39a; R. H. iii.).

Virtues to the Virtuous.

The doctrine under consideration is limited by the concept of the reward of virtue, which, according to Jewish teaching, is the opportunity of performing further virtuous acts. "The wages of virtue is virtue" (Ab. iv. 2), and "when the righteous do the will of God, they acquire strength and power to perform further acts of righteousness" (Yalḳ., Lam. 44). Special warning is given against depending upon original virtue, so that even one who is exceedingly righteous should not eat from (that is, depend upon) the merit of his fathers (Sanh. 81a). The passage Cant. i. 5: "I am black, but comely" is interpreted as meaning: Israel says: "I am black through my own works, but comely through the works of my fathers" (Cant. R. *ad loc.*; Ex. R. xxiii.), while "as a vine is supported by a prop, though made of dead wood, so Israel is supported by the merit of the Fathers, though it already sleeps in death." Original virtue is thus only an accessory. It would appear that the virtues of the fathers were believed to have acquired a right to a greater reward than could be given to them, and that this residue was therefore due to the children. Those who looked forward to an immediate reward were accordingly reproved, for if the Patriarchs had done so there would have been no store of original virtue for their descendants (Lev. R. xxxvi.; Ex. R. xliv.). See PATRIARCHS.

Like the Patriarchs, the later saints were regarded as a source of original virtue for their descendants or for Israel, and in addition to Moses, Joshua, David, Hezekiah, and Ezra, Hillel, Johanan b. Zakkai, and Meïr are especially mentioned as storing up works which shall speak for their descendants (Lev. R. ii.). On the other hand, the original virtue of the Patriarchs was regarded by some as lasting only till the time of Hosea (Shab. 55a) or until the days of Hezekiah (Lev. R. xxxvi.), though it was still operative in keeping exiled Israel in existence up to the time of redemption (Gen. R. lxx.); and in the Targum Yerushalmi to Deut. xxviii. 15 God assures "the Fathers of the world" that their merit will never cease to be efficacious.

The doctrine of original virtue is only the theological side of the principle of heredity, with the consequences and responsibilities which this involves. The community of interest between parents and children is emphasized in a special Jewish manner which at times leads to the diametrically opposite concept of the influence of descendants upon ancestors; so that the penalty of death is said to have been inflicted upon Adam because of the sins of Nebuchadnezzar and Hiram (Gen. R. ix.). The extension of the concept of God's grace even to unrighteous children of righteous parents is, moreover, an attribution to the Supreme Being of the ordinary attitude of men toward the degenerate children of distinguished or pious parents. The influence of a store of merit collected for the use of succeeding generations is the theological aspect of the concept of progress and civilization, which is practically a store of ancestral merits.

BIBLIOGRAPHY: S. Levy, *The Doctrine of Original Virtue*, in *The Jewish Literary Annual*, pp. 12-32, London, 1905; Weber, *Jüdische Theologie*, 2d ed., pp. 292-297; Lazarus, *Ethics of Judaism*, i. 34, ii. 289; I. Abrahams, in *J. Q. R.* xvi. 586.

J.

VISIGOTHS. See SPAIN.

VISONTAI, SOMA: Hungarian lawyer and deputy; born at Gyöngyös Nov. 9, 1854; educated at Budapest, where he became an attorney in 1882. While still a student he attracted much attention by his papers on political economy in the scientific journals of Hungary, and he also edited the "Vasút." He became widely known as a pleader in 1890, when he successfully defended the editor of the "Zasztava," the leader of the radical wing of the Servians in Hungary, in a trial for political murder. As a mark of gratitude, the people of Neusatz, being Servian sympathizers, elected Visontai in 1892 to the Hungarian Parliament as a supporter of Kossuth; and since 1899 he has represented his native town, Gyöngyös, in Parliament. He is an eminent authority on criminal law and a member of the board of examiners for admission to the bar; and he prepared a large portion of the preliminary drafts for the criminal code.

BIBLIOGRAPHY: *Pallas Lex.*; Sturm, *Országgyűlési Almanach*, 1901-6.

S. L. V.

VITA. See ḤAYYIM.

VITA DELLA VOLTA (SOLOMON ḤAYYIM): Italian physician and Hebraist; born Sept. 24, 1772; died March 29, 1853; flourished in Mantua. He was the owner of a large Hebrew library, which, together with its 131 manuscripts, came into the possession of Marco Mortara. Vita della Volta was a contributor to the periodical "Kerem Ḥemed." A letter from I. S. Reggio to Della Volta appeared in "Oẓar Neḥmad" (iii. 25-27).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2709; *Kerem Ḥemed*, passim.

S. S. O.

VITAL: Italian family, including several scholars, of whom the best known are:

Ḥayyim Vital: Cabalist; son of Joseph Vital; born at Safed in 1543; died at Damascus May 6, 1620. He was educated by Moses Alshech. His biography is full of legends; at the age of twelve, it is said, he was told by a chiromancer that when he reached the age of twenty-four years he would find himself standing before two roads, and would rise or fall according to his choice. Joseph Caro is said to have paid especial attention to Ḥayyim's talents by requesting Alshech in 1557 to take great pains with the education of a pupil who was destined to succeed his teacher in the world of learning. In the same year Ḥayyim became acquainted with Lapidot Ashkenazi, a cabalist, who was to influence him for the remainder of his life. The legend runs that after Ḥayyim's unhappy marriage to Hannah, the daughter of a certain Moses Saadia, the prophet Elijah appeared to him in a dream and led him to a beautiful garden, where he beheld the pious of all ages in the form of birds flying through the garden and studying the Mishnah. In the center of the garden was God Himself, seated on a throne and surrounded by the pious on rich tapestries.

This vision convinced the dreamer that he was destined to become a cabalist. After devoting himself to the study of alchemy for two years and a half, he had another vision of the prophet Elijah, who told him that he would succeed in his studies and would even write a commentary on the Zohar. In 1570 he became a pupil of Isaac Luria, and before he had studied under him a year Ḥayyim had already become known as one of the foremost cabalists, so that when, in 1572, Luria died at the early age of thirty-eight, in an epidemic which raged in Safed, Ḥayyim became his successor. Luria had left nothing in manuscript, and his pupil accordingly began to commit to writing what he had learned from his teacher. In 1576 he commenced to give cabalistic lectures, declaring himself to be the Messiah ben Joseph; and while wandering through Syria and Egypt, he is said to have performed many miracles, such as summoning spirits before him by the power of magic formulas.

In 1577 Ḥayyim arrived in Egypt, but evidently he met with a cool reception, since he soon returned to Palestine, where he settled, first in the little town of 'Ain Zaitun, and later in Jerusalem. There he remained until the governor, Abu Saifia, requested him to rediscover, by means of the Cabala, the aqueduct, leading from the River Gihon, which had been built in the days of Hezekiah. This request so embarrassed Ḥayyim that he fled by night to Damascus, where he commenced his first cabalistic work on the patriarch Abraham, of which extracts are contained in the "Oẓerot Ḥayyim" (p. 54b). He submitted this work to Joshua ben Nun, the wealthy principal of the yeshibah at Safed. The greater part of the book consists of an exposition of the conjuring of clouds, and of a discourse on the seven fixed stars, the seven heavens, and their corresponding metals. After this Ḥayyim returned to Jerusalem, where his former teacher, Moses Alshech, appointed him rabbi in 1584. After a time, however, he left Jerusalem for Safed, where he fell sick and was obliged to keep his bed for an entire year.

During this illness Joshua, his closest follower, who had accompanied him on nearly every journey, succeeded in bribing Ḥayyim's younger brother, Moses, with 500 gold gulden to lend him the writings of the cabalist, which were locked in a box. Moses accordingly brought Joshua a large part of the manuscripts, and 100 copyists were immediately engaged, who, in the short space of three days, reproduced more than 600 pages. Although Ḥayyim maintained, when he learned of this, that the papers which had been copied were not his own writings, they were rapidly disseminated under the title "'Eẓ Ḥayyim." This work contains, in addition to a tribute to Isaac Luria, the bold assertion that it is one of the greatest pleasures of God to behold the promotion of the teaching of the Cabala, since this alone can assure the coming of the Messiah; that the old Cabala, however, covering the period from David to Naḥmanides, was valueless, since it was based merely on human intellect, and was not aided by the higher spirits. Ḥayyim asserted that he had received these teachings, like his other mystic theories, from the lips of his teacher Luria. His estimate of the value of the Cabala of Moses Cordovero was equally low, although he maintained that Moses had often appeared to him in dreams. One of the most prominent of Ḥayyim's opponents was Menahem di Lonzano, who publicly denounced him in his "Sefer Imre Emet." On the 20th of Elul, 1590, Ḥayyim was awarded the rabbinical diploma by his teacher Moses Alshech, and four years later he settled permanently in Damascus, where he lectured every evening on the Cabala and on the near advent of the Messiah. Despite the large following which Ḥayyim had in Damascus, Jacob Abulafia succeeded, by threats of excommunication, in compelling him to discontinue his lectures. In 1604 his sight began to fail; in 1620 he had prepared to return to Safed, when his death occurred.

Ḥayyim was the author of numerous works, which are collected under the title "Sefer 'Eẓ ha-Ḥayyim" (Zolkiev, 1772; Korzec, 1785; Shklov, 1800; Dobrowne, 1804; Sudzilkov, 1818; Laszow, 1818). They are as follows:

Sefer ha-Kawwanot, in two parts, the first being on the subject of benedictions and rituals, and the second on the ritual for Sabbaths and festivals. Venice, 1624; Hanau, 1624; Bragadini, n.d. There are five recensions of this work: (1) by Moses Vital, grandson of Ḥayyim; known especially in Egypt and Palestine; (2) by Zacuto, with glosses; (3) by Nathan Spira, with a commentary entitled "Me'orot Natan"; (4) by Abraham Azulai of Morocco, with glosses; (5) by M. Popper, under the title "Peri 'Eẓ Ḥayyim."

A piyyuṭ beginning "Dodi yarad le-ganno"; printed in "Sha'are Ẓiyyon." Amsterdam, 1671.

Nof 'Eẓ Ḥayyim, novellæ. Frankfort-on-the-Main, 1684; Zolkiev, 1772, 1775.

Sefer ha-Gilgulim, on the transmigration of souls. Frankfort-on-the-Main, 1684; Zolkiev, 1772.

Sha'are Ḳedushshah, on the rewards and punishments of the future world and on holiness. Constantinople, 1734; Sulzbach, 1758; Zolkiev, 1810.

Liḳḳuṭe Torah we-Ṭa'ame ha-Miẓwot, cabalistic exposition of the Bible according to Luria's teachings, with "ḥiddushim." Zolkiev, 1775.

Sha'ar ha-Yiḥudim we-Tiḳḳun 'Awonot, on the Prophets, on the Holy Spirit, and on repentance. Korzec, 1783.

Sefer Oẓerot Ḥayyim, edited by his pupil the Portuguese physician Joseph Ẓemaḥ. Korzec, 1783. (Besides the printed edition there exist two manuscripts, one with glosses by Moses Zacuto ["Codex Michael," No. 23], and the other with glosses by Nathan Spiro [*ib.* Nos. 27, 28]).

Liḳḳuṭe ha-Shas, cabalistic interpretations of Talmudic haggadot according to the teachings of Luria, with "ḥiddushim" by the author. Leghorn, 1785.

Arba' Me'ot Sheḳel Kesef, cabalistic treatise on the 400 shekels which Abraham paid for the cave of Machpelah. Korzec, 1804.

Joseph Vital: Writer of tefillin parchments; born in Calabria; flourished in the fifteenth and sixteenth centuries. On account of his accuracy his work, which was expensive, was highly esteemed, and was known everywhere as תפילין רב קלבראש. He was also the author of responsa on the art of writing tefillin, which are frequently mentioned in the responsa of Menahem Azariah da Fano (§ 38 *et passim*).

Moses Vital: Rabbi at Safed; younger brother of Ḥayyim Vital; died in the middle of the seventeenth century. Like Ḥayyim, he was a great cabalist, and in addition to legends associating him with his brother and the prophet Elijah, a tradition is preserved which states that he predicted the famine which raged in Safed in 1632.

Moses Vital: Son of Samuel ben Ḥayyim Vital; rabbi in Egypt during the latter part of the seventeenth and at the beginning of the eighteenth century. He was a noted Talmudist and cabalist, but the only portion of his works which has been preserved is a responsum contained in Abraham ha-Levi's collection entitled "Ginnat Weradim."

Samuel ben Ḥayyim Vital: Cabalist; born in Damascus in the latter half of the sixteenth century; died in Egypt in the middle of the seventeenth. While still young he married a daughter of Isaiah Pinto, rabbi of Damascus. Poverty compelled him to emigrate to Egypt, where, through the influence of prominent men, he was placed in charge of the cabalistic society Tiḳḳune ha-Teshubah. After a brief residence there he went to Safed, where he instructed the physician Joseph Ẓemaḥ in Cabala. Later he returned to Egypt, where he died. Samuel Vital was the author of both cabalistic and rabbinical works. Among the former may be noted the "Shemonah She'arim," an introduction to the Cabala, later embodied in the "'Eẓ Ḥayyim" (Zolkiev, 1772; Korzec, 1785). Among his unpublished writings mention may be made of his "Sefer Toẓe'ot Ḥayyim," a commentary on the Bible, and his "Sefer Ta'alumot Ḥokmah," on the Cabala.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 834-835, 2495; Conforte, *Ḳore ha-Dorot*, pp. 40b, 42a, 49b; Azulai, *Shem ha-Gedolim*; De Rossi, *Dizionario*; Kohn (Kahana), *Eben Negef*, Vienna, 1874; Fuenn, *Keneset Yisrael*; Benjacob, *Oẓar ha-Sefarim*; Fürst, *Bibl. Jud.* iii. 479-482.

D. S. O.

VITAL, DAVID B. SOLOMON VITAL HA-ROFE: Spanish scholar; emigrated from Spain in the early part of the sixteenth century; died at Arta, or Narda, in Greece, after 1536. He went first to Turkey, and then settled at Patras in the Morea, remaining there until the fall of the city in 1532, when he lost almost his entire library. He then went to Arta, where he spent the remainder of his life.

Vital was the author of the following works: "Keter Torah" (Constantinople, 1536), the 613 commandments and prohibitions, and the seven regulations concerning Ḥanukkah, the Sabbath candle, Hallel, Megillah, ablutions, 'Erubin, and benedictions, including also the "Birkot ha-Nehenin" (the initial letters of the Ten Commandments are employed in this poem, an original feature of which is a complete drawing of a lung to illustrate the meaning); "Hilkot Bediḳah" (1570, 1682), rules for examinations concerning the eating of a slaughtered ox, with "Shir Ḥaruz be-Mishkal" (1687, 1712), a poetic composition on the same theme from a Maimonidean point of view (published with the responsa of Jacob Weil, Mantua, 1740); "Mihtam le-Dawid" (Venice, 1540), a versification of the thirteen articles of faith of Maimonides (one verse was published by Dukes in "Orient, Lit." xi. 272, note 6), printed with a poem entitled "Baḳḳashat ha-He'in," and consisting of a thousand words beginning with ה. He wrote also a poem on the divisions of the year (Zunz, "Ha-Palit," Berlin, 1850-51), and a number of piyyuṭim.

BIBLIOGRAPHY: *Orient, Lit.* vii. 198, 780; ix. 272; De Rossi-Hamberger, *Hist. Wörterb.*; Benjacob, *Shem ha-Gedolim*, ii. 70; idem, *Oẓar ha-Sefarim*, pp. 138, 252, 329, 575; Zunz, *Z. G.* p. 231; idem, *Literaturgesch.* pp. 533 *et seq.*

J. S. O.

VITALE (COEN), BENJAMIN ALESSANDRO. See COEN, BENJAMIN VITALE.

VITEBSK: Russian city; capital of the government of the same name; situated on both banks of the Düna. It was probably founded before the tenth century, and is mentioned in Russian chronicles as early as 1021. Being included in the territory known as White Russia, it became a part of Lithuania in 1320, and about 1435 came into the possession of Casimir IV. This king restored many of its ancient privileges in 1441, particularly those concerning freedom of religious worship. Vitebsk suffered much in the wars between Lithuania, Poland, and Russia. Between 1502 and 1536 it was repeatedly pillaged by the different armies, and its commerce was greatly reduced. In 1654 after a siege of fourteen weeks the city was occupied by the Russian troops under Sheremetyev; it paid levies to Russian, Polish, and Swedish troops from 1700 to 1708; and it was finally burned in 1708 at the order of Peter the Great. In 1772 it became a part of Russia, and in 1802 it was made the capital of the government of Vitebsk.

Jewish Prosperity.

Jewish traders undoubtedly came to Vitebsk in the fifteenth century and possibly much earlier, although it is uncertain whether a community existed there before the sixteenth century. Documentary evidence shows that the inns and taverns of the city were leased in 1522 to the Jew Michael Yesofovich of Brest. In 1551 the Jews of Vitebsk are mentioned among those exempted from the payment of the SEREBSZCZYZNA, and reference is made to individual Jews of Vitebsk in 1555 and again in 1594. In the grant of the MAGDEBURG LAW to Vitebsk by King Sigismund III. in 1597 it was expressly stated that, in accordance with the ancient law, Jews could not become permanent residents of the town. As in many other places, the burghers of Vitebsk, in order to get rid of their formidable commercial competitors, evidently sought the aid of laws that had become obsolete. It is not known how successful this measure proved in excluding the Jews from Vitebsk, but from documents dated a few years later it appears that Jewish merchants continued to live in the city. Thus in the customs records of Vitebsk for 1605 mention is made of Matys Germanovich and Sir Jacob Ilinich, both local Jews, the latter evidently being a man of some distinction. The same archives also show that Jewish merchants from other localities resided in Vitebsk for more or less prolonged periods.

In 1627 the waywode Simeon Sangushko granted the Jews of the city permission to build a synagogue on their own land in the town or in its outskirts, this being in accord with royal privileges and in harmony with charters of former waywodes of Vitebsk, where the Jews had had synagogues in earlier times. This grant also provided for the exemption of the land and buildings of the synagogue from the payment of taxes. Formal entry of this privilege was made in the city records of Vitebsk in 1630 at the instance of the Jewish leaseholder Judah Yakubovich. It is clear, therefore, that, notwithstanding the Magdeburg Law of 1597, Jews continued to live in Vitebsk, and that they possessed an organized community there in the sixteenth and possibly also in the preceding century. The permanent residence of the Jews in the city was legalized in 1634 by an edict of Ladislaus IV., who issued it in response to the solicitations of Samuel and Lazar Moiseyevich, "the king's servants." It is expressly stated in this edict that the rights granted by it were only a confirmation of earlier privileges which permitted the Jews to buy and own land and houses in Vitebsk, and to have synagogues, cemeteries, and the like in the city. General Sheremetyev, who entered Vitebsk at the head of the Russian army in 1654, refers to the Jewish school (synagogue) in his enumeration of the Catholic and Unitarian churches of the city. The hardships of the siege which preceded his occupation of Vitebsk bore heavily on its Jewish inhabitants. They took an active part in the defensive operations by supplying men, provisions, ammunition, building materials, money, and houses for the quartering of the soldiers. As a punishment for their loyalty, they, together with the Shlyakhta, were imprisoned by Sheremetyev, and were later transported to Russia, where they suffered severely from ill treatment, many of them dying of hunger and cold. After a term of imprisonment at Novgorod the survivors were sent to different towns, and finally to Kazan on the Volga,

Siege of the City.

whence they gradually found their way back to their native town. The property of some of those who died in captivity was presented to the churches of Vitebsk; there is a record, accordingly, of a house and parcel of ground which had formerly belonged to the Jew Mordecai who died in Moscow, and which was given by King John Casimir to a local church. Those who returned from Muscovite captivity complained in 1670 that much valuable personal property and many important documents had been left in the keeping of Christian citizens of Vitebsk, and that these had all disappeared during their absence. They were thus unable, in the absence of documentary evidence, to regain possession of their property.

In 1897 Vitebsk had a Jewish population of 39,520 in a total of 65,871. The community possessed several synagogues, many houses of prayer, several schools for boys and girls, a rabbinical school, a Talmud Torah, and a Jewish hospital. Extensive trade was carried on by the Jewish merchants with Riga and foreign countries, the chief articles of export being breadstuffs, flax, hemp, beet-sugar, and timber. The Jews were also prominent in manufacturing industries. Hundreds of Jewish tailors were employed in the making of clothing sold in the stores of a number of large Russian cities. An important contribution to the Jewish industries was made in 1897, when a Jewish machinist established a small shop for the manufacture of plows. By 1905 the annual output was between 25,000 and 35,000 plows, all made by about 400 Jewish mechanics in five factories. Vitebsk also contains fifteen Jewish machine-shops, each employing from five to twenty-five men, and Jewish workmen are extensively engaged in the linen-mills operated by a Belgian corporation, as well as in the manufacture of eyeglasses, in cabinet-making, and similar occupations.

Jewish Industries.

In 1905 the Jews of Vitebsk informed the city council that their two representatives could not be considered by them as delegates of the Jewish population, since the persons in question had not been elected, but had been appointed by the government. In the same year the Jews of the city, like those of many other communities, issued an appeal to the Russian people for more equitable legislation.

Vitebsk is the birthplace of B. I. Sobiesensky, author of "Ahabat Ẓaddiḳim" (Warsaw, 1881–82), and of the Talmudist David Ephrati.

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H. R. J. G. L.

VITORIA. See Basque Provinces.

VITRINGA, CAMPEGIUS (the Elder): Dutch Christian Hebraist; born at Leeuwarden May 16, 1669; died at Franeker March 31, 1722. He was educated at the universities of Franeker and Leyden, and became professor of Oriental languages at the former in 1681. His two chief works are his dissertation on the synagogue, "De Synagoga Vetere Libri Tres" (Franeker, 1685; 2d ed. 1696), which still has value; and his "Commentary on Isaiah" (Leeuwarden, 1714–20), which was frequently republished in the eighteenth century. The latter was up to the time of Gesenius the most considerable contribution to the exegesis of Isaiah. There is also something of Jewish interest in his "Sacrarum Observationum Libri Sex" (Franeker, 1683–1708).

Bibliography: McClintock and Strong, *Cyc.* s.v.

J.

VITRY, SIMḤAH B. SAMUEL. See Maḥzor.

VIZHAINY (VIZHUNY, VIZAN, VIZANY): Russian town in the government of Suwalki. On Jan. 29, 1723, Moses Yefraimovich, an elder of the Grodno ḳahal, presented for entry in the municipal records of the city of Grodno the charter of privileges granted to the Jews of Vizhainy by King John III. The document was dated Cracow, Feb. 3, 1676, and was a confirmation of the privileges granted by King Michael at Warsaw Nov. 14, 1670. The king states in the latter that in consideration of the privileges granted to all the Jews living in the grand duchy of Lithuania by Ladislaus IV. at Warsaw Dec. 2, 1646, and confirmed by King John Casimir at the Cracow diet of Feb. 17, 1649, and in consideration also of the petition of the king's jeweler in Grodno, the Jew Isaac Faibishevich, acting in behalf of the Jews of Vizhainy, he, King Michael, promises to retain in force the rights of the said Jews in the possession of their houses, stores, and meat-markets, acquired by them in the past or to be acquired by them in the future, this applying also to their houses of prayer, cemeteries, and baths situated on land belonging to them and reserved for their own use. They are likewise accorded the right to sell liquor in their houses, to sell merchandise by weight or measure, and to sell meat in their butcher-shops to every Jewish artisan, provided they pay the proper tax on the cattle killed. Should the Jewish houses, stores, synagogue, meat-markets, or bath be destroyed by fire, the Jews retain the right to rebuild them. The Jewish artisans are given the right to pursue their avocations in accordance with the general privileges granted to the Jews of the grand duchy of Lithuania.

Further, the Jews of Vizhainy are exempted from municipal jurisdiction, but are subject to that of the local court, with the right of appeal to the king's tribunal. They may not be called to court on Saturdays or on other Jewish holy days; they may not be assessed in favor of the municipality (mir) and they are exempted from sentinel duty. They may not be made to do general work for their landlords, nor to supply conveyances, and shall be obliged only to pay the usual tax to the local court. In important matters they must take oath on the scroll of the Law, and in less important cases at the Ark, according to their Law. Suits concerning Jews alone are to be decided by their own elders according to Jewish Law. The Jews of Vizhainy are to have the right to use the town meadows for pasturing their cattle, and are permitted to make use of the neighboring woods on equal terms with the commoners of the town. In 1897 the population of Vizhainy numbered 2,274, mostly Jews.

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H. R. J. G. L.

VOCALIZATION: All Semitic script, excepting Ethiopic and Assyro-Babylonian, the latter of which in its origin is held by many to be not Semitic, is purely consonantal, the reader being left to supply the vowels. The same feature is found in the Egyptian and Berber languages, not to speak of other tongues which have borrowed the Arabic alphabet. This circumstance renders the reading of Semitic script in many cases ambiguous even in a living language. To obviate such ambiguity the Semitic languages have developed three methods. The oldest method is to denote the vowels by the vowel-letters א ו י (also ע ה). The employment of vowel-letters shows a gradual development. At first used but sparingly to denote final vowels (Mesha Stone, Phenician inscriptions), they came to mark vowels long by nature (Arabic, early Hebrew), then, occasionally, tone-long vowels (Biblical Hebrew), and finally also short vowels (Aramaic dialects, later Hebrew). This method of vocalization has been retained in Mandean and partly in Samaritan. But since the vowel-letters were not sufficient to mark the exact shades of the vowel-sounds, some of the Semitic languages (*i.e.*, those which were in possession of sacred books in whose recitation exactness was imperative) developed systems of vowel-signs. The employment of such signs proceeded along two lines. The Ethiopic, whose vowel-system probably dates from the fourth century C.E., has attached its vowel-signs to the body of the consonant, so that there are as many modifications of the form of each letter as there are vowels. Hebrew, Syriac, and Arabic, on the other hand, have their vowel-signs written independently, above, below, or within the letters.

Semitic Skeleton Writing.

It has hitherto been assumed that the Syriac system was the basis for the Hebrew and the Arabic, and that the Samaritan, which has no vowel-signs, was based on the latter. It has, however, been shown that such an assumption is groundless (Levias, "The Names of the Hebrew Vowels," in "Hebrew Union College Annual," 1894). All that is certain is that the composite Babylonian vocalization is the basis of all other systems. The exact interrelation, however, among these latter still awaits a careful examination.

Rudimentary Systems.

The present Syriac and Arabic systems were preceded by a more primitive one consisting of dots. In the oldest manuscripts of the Koran a dot above a letter indicated *a*; below, *i-e*; at the side, *u*. In Syriac, a dot above indicated a stronger or fuller vocalization or pronunciation of a consonant, but when placed beneath the letter it denoted a weaker or thinner vocalization, a softer pronunciation of a consonant or its entire vowellessness. That primitive device is referred to as early as the fourth century C.E. by the Syriac Church father Ephraem, and is met with in Syriac manuscripts of the fifth century. The Arabic dot-system is later, having been introduced by Abu al-Aswad (689 C.E.). The question presents itself, Did Hebrew ever have such a system? Although no manuscripts with such notation have been handed down, it can be proved that such a notation did exist. The older Masorah subsumes all vowels under the two designations פתח and קמץ, the former denoting *a*, *ă*, *e*, *i*, the latter *u*, *ō*, *ē*. The former were evidently originally denoted by a dot above, the latter by a dot below, the letter. Moreover, the Masorah designates with "below" (מלרע) or "above" (מלעיל) the relative thinness or fulness of vowel-sound. Thus, *ă* is "below" when compared with *ā*, *ō*, *ū*; *ĕ* is "below" as compared with *ă*; similarly, *ĭ* as compared with *ă*, *ŏ*, *ŭ*; *ŏ* as compared with *ă*, *ō*; *ā* as compared with *ō*, *ū*; *ē* as compared with *ā*, *ō*, *ū* (comp. "Oklah we-Oklah," Nos. 5, 11); "shewa" is "below" when compared with a full vowel (comp. "Masorah Magna" to Isa. viii. 1). The same terminology is found in respect to chanting-notes and word-accent. The Masoretic terminology must have had a concrete basis, and that basis is discoverable only in the rudimentary use of the dot.

Systems of Hebrew Vocalization.

Until 1839 only one system of Hebrew vocalization was known, the Tiberian. In that year manuscripts were discovered in the Crimea representing a very different system. Since then a number of manuscripts from Yemen have come to light which show that system in different stages of development. In 1894 a third system of vocalization was found, of which also several types are now known. The manuscripts of the last type, fragments, come from Syria and Egypt. Each of the three systems of vocalization has also a distinct system of accentuation. The different systems (and types) vary not only in the form and position of the vowel- and accent-signs, but to a greater or lesser extent also in pronunciation of the Hebrew. The greatest latitude of variation in pronunciation is exhibited in the Berlin MS. or. qu. 680, representing the (or a) Babylonian tradition.

The most marked difference between the usual system of vocalization and the one discovered in 1839 is in the position of the vowel-signs. In the former all but two are written below the letters, in the latter all are placed above the letters. The former was therefore called the "sublinear," the latter the "superlinear." With the discovery of the third system, which is also superlinear, this distinction has become impracticable, and more correct designations are desirable. On the basis of two passages in medieval literature, one a colophon to a Targum manuscript in Parma (comp. Berliner, "Targum Onkelos," ii. 134), the other a passage in the Vitry Maḥzor (p. 462), the usual system is called the Tiberian (= T), the one discovered in 1839 the Babylonian (= B), and the third the Palestinian (= P). These designations are understood to denote the places where these systems were in vogue, implying nothing as to their place of origin. They may be used, for convenience' sake, just as are the terms "Semitic" and "Hamitic" as applying to languages. The objection that Tiberian is also Palestinian is not valid: the latter probably dates from a time when the Tiberian was not yet in existence, a supposition borne out by internal evidence. The Arabic system is designated by A, the Nestorian Syriac by Sy, the Samaritan by Sa.

The Babylonian system shows in the various manuscripts different stages of development, which

The Babylonian System.

can, however, be reduced to three leading types: the composite type (B^1), represented chiefly by the "Codex Petropolitanus," dated 916; the simplified type (B^2), found chiefly in Targum manuscripts and Neo-Hebrew texts; and the type (B^3), represented by the Berlin MS. or. qu. 680. The first two types show not infrequently Tiberian influence. The ךְ in B^1 is Tiberian; so is the "dagesh"-point in B^2. B^1 denotes dagesh and vowellessness, not, as do all other types and systems, by a sign attached to the consonant, but by a modification of the preceding vowel. Its phonetic theory is evidently different from all the rest. One will not go far astray in seeing here the influences of the Hindu and the Greek grammatical system respectively. B^2 is a simplification of B^1 adapted to the needs of Aramaic. B^3 is a modification of B^1 with the help of P, from which system it has borrowed its "rafe"-sign and the conception of dagesh.

The Palestinian System.

The Palestinian system has come down in a few fragments, not all of which have yet been published. This system also shows a gradual development; the classification into types, however, must remain tentative until all the material shall have been made accessible. According to Dr. Kahle ("Der Masoretische Text," p. 29, note 1), the fragments of the Cairo genizah, still unpublished, present the oldest type (P^1); an intermediate type was published by the writer in the "American Journal of Semitic Languages and Literature," vol. xv. (P^2); the third type (P^3) is contained in the texts published by Neubauer (in "J. Q. R." vii. 361) and Kahle (Stade's "Zeitschrift," xxi. 273). This system is based on B^1 and shows the transition to B^3, T, Sa, Sy, and A. The position of the vowel-signs in P is, as in B, above the letters and thrown to the left, or, more correctly, over the space between the letters when the spelling is defective, and over the vowel-letters when the text is written "plene." The cases of plene writing have evidently determined the position of the vowel-sign. It is not impossible that the inventors of these two systems, like the later grammarians, supposed every vowel to be followed actually or virtually by a vowel-letter, so that the sign may always be intended for the latter. While the above is the rule, the vowels are at times found within the letter (B^3) or beneath it; sometimes both below and over the letter; at other times the vowel-sign above the consonant is repeated over the following vowel-letter (P^2). The dagesh-, mappiḳ-, and shewa-signs (see Notation Table, p. 448) may be placed on the consonant to which they belong or on the preceding consonant. P^3 differs from P^2 chiefly by having differentiated the *e*-vowel into *ĕ* and *é*.

The Tiberian and Accentual Systems.

The Tiberian system is based on B^1 (comp. Prætorius in "Z. D. M. G." liii. 195) and P. Like P^3, it has differentiated the *e*-vowel. All its signs, with the exception of two within and one above the consonants, are written below the letters. The accentual system seems to have originated with P, since the vowel- and accent-signs in that system seem to have been cast in one mold. The accents were then transferred to B^1 and mechanically supplemented by the conjunctive accents, which had later developed in T. As Prætorius has shown, these conjunctive accents are based on the Greek neumes of the early Middle Ages. The disjunctive accents, however, seem to have developed from the Greek interpunction-marks (comp. Kahle in "Z. D. M. G." lv. 167 *et seq.*; see also Consolo in "Verhandlungen des Internationalen Orientalisten-Kongresses," xiii. 214 *et seq.*).

Date of Introduction of Vocalization.

In trying to determine the date when vocalization was first introduced the terminus a quo and the terminus ad quem must first be ascertained. Elijah Levita had already pointed out that the Talmudim and Midrashim do not mention vowel-signs or vowel-names, in spite of there having been abundant opportunity to do so. From this fact he concluded that vocalization and accentuation are post-Talmudic. The earliest dated mention of vocalization is that of Saadia Gaon and his contemporaries. Between the dates 500 and 900 the following data are to be considered: Even Aaron ben Moses ben Asher, whose ancestor in the sixth generation flourished in the second half of the eighth century, was ignorant of the origin of the vowel-points. A still older authority than Ben Asher the Elder, R. Phinehas, the head of the academy, is quoted as authority for T. If this R. Phinehas be identical with the payyeṭan mentioned after Ḳalir b. Saadia Gaon ("Agron," ed. Harkavy, p. 112), he must have lived early in the eighth century, or must have been contemporary with Khalil ibn Aḥmad (719–729), to whom the introduction of the Arabic system is attributed. Assuming that A and T were introduced about 750, these being based on P and B, the date for P must be about 700, since the age of P is conditioned by the zero-sign it uses, and that sign, together with the system of Arabic numerals to which it belongs, was first introduced by Mashallaḥ (comp. Numbers and Numerals). The date for B^1 must, therefore, be between 500 and 700; it is at present impossible to give the exact date. If vocalized manuscripts exist which go back to the seventh century (Harkavy's note to the Hebrew translation of Graetz's "Hist." iii. 160), then the date of B^1 must be about 600. The contention of C. D. Ginsburg ("Introduction to the Hebrew Bible," p. 451) that the late "Masseket Soferim" did not know the vowels is out of the question. How could it be ignorant of vowels when it knew the accents? The work is a compilation, and the passage Ginsburg quotes to prove his deduction is taken from older sources. The Nestorian Syriac vocalization is no doubt contemporary with A and T (comp. Duval, "Gram. Syr." § 71).

Controversies About Age of Vocalization.

When in the course of time the origin of the vowel- and accent-signs was forgotten, some attributed their invention to Adam, others dated it from the Sinaitic revelation, while others traced it to Ezra or the Great Synagogue. Elijah Levita was the first to point out their post-Talmudic origin. The work in which he had embodied his views was soon translated into Latin by his pupil S. Münster (1539). Coming as it did in the time of the Reformation, Levita's theory was seized upon by the warring parties and led to numerous controversies. The most noted one was that between Cappellus and the Buxtorfs. On the Jewish side Levita was answered by Azariah dei Rossi in his "Me'or 'Enayim." S. D. Luzzatto published in 1852 his "Dialogues sur la Kabbale et le Zohar et sur l'Antiquité de la Punctuation et de l'Accentuation dans la Langue Hébraïque," placing himself on the side of Levita. That work called forth many answers, of which the most scholarly was that by Jacob Bachrach ("Ishtadalut 'im ShaDaL," Warsaw, 1896). Firkovich claimed to have discovered documents proving the invention of vocalization to be of Karaite origin; but these have been shown to be forgeries (comp. Harkavy's notes to Graetz's "Hist." Hebr. transl., iii. 160, 175, 485). See PUNCTUATION.

VOWEL NOTATION.

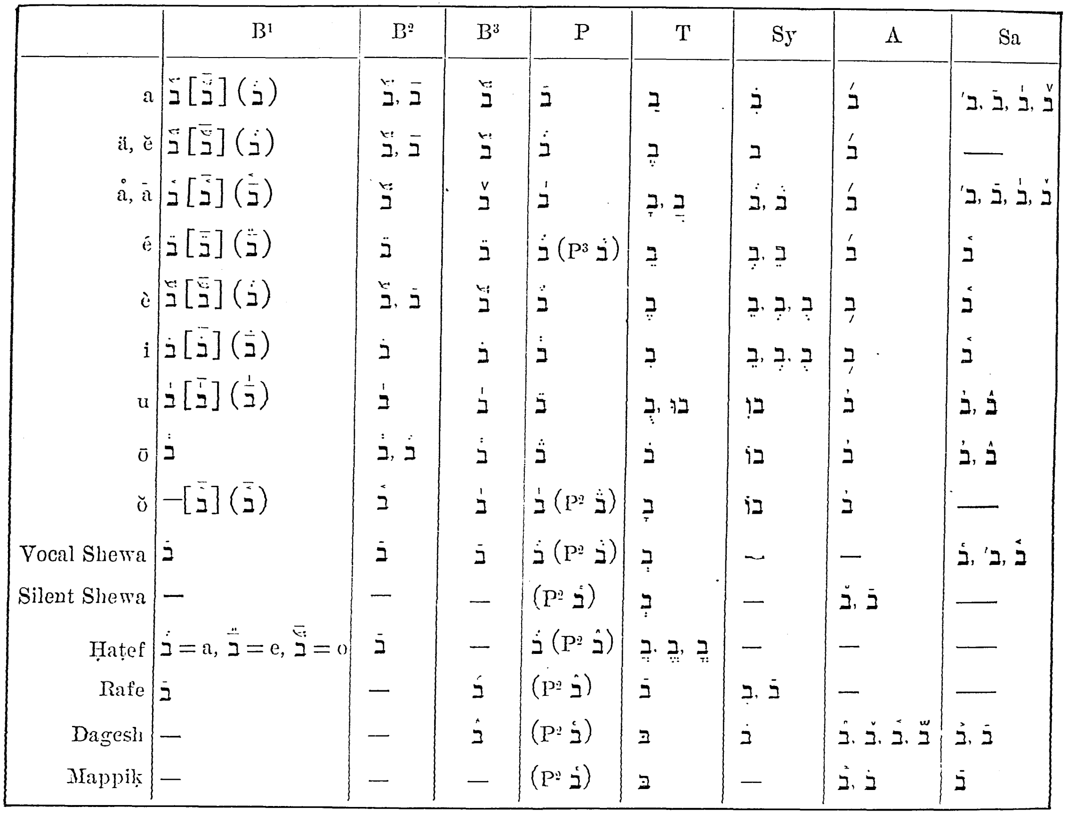

	B^{1}	B^{2}	B^{3}	P	T	Sy	A	Sa
a	ב̆ [ב̄] (ב̇)	ב̆, ב̄	ב̆	ב̄	בַ	ב̣̇	ב́	ב׳, ב̄, ב̍, ב̌
ă, ĕ	ב̆ [ב̄] (ב̇)	ב̆, ב̄	ב̆	ב̇	בֱ	ב	ב́	—
å, ā	ב̂ [ב̄] (ב̄)	ב̆	ב̌	ב̍	בָ, בַ̱	ב̇, ב̇	ב́	ב׳, ב̄, ב̍, ב̌
ē	ב̈ [ב̄] (ב̈)	ב̈	ב̈	ב̇ (P^{3} ב̇)	בֵ	בֵ, בֵ	ב́	ב̂
è	ב̆ [ב̄] (ב̇)	ב̆, ב̄	ב̆	ב̇	בֶ	בֶ, בֶ, בֶ	ב̗	ב̂
i	ב̇ [ב̇] (ב̄)	ב̇	ב̇	ב̈	בִ	בִ, בִ, בִ	ב̗	ב̂
u	ב̍ [ב̄] (ב̍)	ב̍	ב̍	ב̈	בֻ, בוּ	בֻ	ב̓	ב̓, ב̂
ō	ב̈	ב̈, ב̇	ב̈	ב̈	בֹ	בוֹ	ב̓	ב̓, ב̂
ŏ	—[ב̄] (ב̄)	ב̂	ב̍	ב̍ (P^{2} ב̈)	בָ	בוֹ	ב̓	—
Vocal Shewa	ב̄	ב̄	ב̄	ב̇ (P^{2} ב̇)	בְ	◡	—	ב̆, ב׳, ב̂
Silent Shewa	—	—	—	(P^{2} ב́)	בְ	—	ב̆, ב̄	—
Ḥaṭef	ב̇ = a, ב̈ = e, ב̆ = o	ב̄	—	ב̇ (P^{2} ב̂)	בֲ, בֱ, בֳ	—	—	—
Rafe	ב̄	—	ב́	(P^{2} ב̂)	בֿ	ב̣, ב̄	—	—
Dagesh	—	—	ב̂	(P^{2} ב́)	בּ	ב̇	ב̂, ב̌, ב̂, בّ	ב̂, ב̄
Mappiḳ	—	—	—	(P^{2} ב́)	בּ	—	ב̂, ב̇	ב̄

The bracketed forms in B^{1} are used before dagesh; the parenthetic forms before a vowelless consonant.

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T. C. L.

VOGEL, SIR JULIUS: Agent-general in London for New Zealand; born in London Feb. 25, 1835; died there March 13, 1899. He was the son of Albert Lee Vogel, and was educated at University College School. Left an orphan, he emigrated to Australia in 1852. Disappointed with his progress at the gold-diggings, he fell back upon his literary ability and became editor and proprietor of several Victorian newspapers. He stood for Parliament in 1861, but was unsuccessful, and emigrated to Dunedin, New Zealand, where he bought a half interest in the "Otago Witness" and started the "Otago Daily Times," the first daily paper in New Zealand. In 1862 Vogel was elected to the provincial council of Otago, and four years later became the head of the provincial government, a post which he held till 1869. In 1863 he was elected a member of the New Zealand House of Representatives, and on retiring from the provincial government in 1869, he joined the Fox ministry as colonial treasurer, afterward becoming successively postmaster-general, commissioner of customs, and telegraph commissioner. The Fox ministry having been forced to resign, Vogel carried a vote of want of confidence in their successors, and in Oct., 1872, returned to power as leader in the Lower House, colonial treasurer, and postmaster-general. In 1873 Vogel became prime minister of the colony. In 1875–76 he visited England, and afterward resumed the premiership. From 1876 to 1881 he was agent-general for New Zealand in London, and in 1884 was again a member of the government of the colony. He finally gave up colonial office in 1887, from which date he resided in England. He was made C.M.G. in 1872, and K.C.M.G. in 1875, and received special permission to retain the colonial title of "Honorable" during his life. He unsuccessfully contested Penryn in 1880 as an Imperialist.

Sir Julius Vogel's principal achievement as a colonial statesman was the discovery that the savings of the mother country could, with mutual advantage, be obtained by the colonies and applied to the construction of railways and other public works. That his system of finance was on the whole successful was amply proved by the prosperous state of the Australasian colonies. Sir Julius Vogel was the author of the act by virtue of which Colonial stock has been inscribed at the Bank of England and has become a popular investment for trustees. His project of law was accepted by the imperial government to the equal benefit of all the colonies. His scheme of public borrowing for the colony of New Zealand was put into effect in 1870, and within the next ten years the colony borrowed £22,500,000 at diminishing rates of interest, the population rose from 250,000 to 500,000, the extent of land under cultivation increased from 1,000,000 to 4,000,000 acres, and the value of exports from £500,000 to £1,500,000. It is also stated that in the same ten years he introduced 100,000 immigrants and caused 1,200 miles of railway to be constructed. During a visit to England he established the existing mail service between New Zealand and San Francisco. In his first premiership he set on foot the government life-insurance system and organized the New Zealand Public Trusteeship. He was one of the first to advocate imperial federation.

Sir Julius Vogel wrote a novel entitled "Anno Domini 2000, or Woman's Destiny"; it was published in 1889, and passed through several editions. One of his sons, **Frank Leon Vogel,** was killed on Dec. 4, 1893, while serving with Major Wilson's force against the Matabele.

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J. G. L.

VOGELSTEIN, HERMANN: German rabbi and historian; born at Pilsen, Bohemia, Jan. 8, 1870. His father was **Heinemann Vogelstein,** rabbi of Stettin. Vogelstein received his education at his native town, the gymnasium at Stettin, and the universities and Jewish theological seminaries at Berlin and Breslau (Ph.D. and rabbi 1894). In 1895 he became rabbi in Oppeln, and since 1897 he has been rabbi at Königsberg, East Prussia.

He is the author of "Die Landwirtschaft in Palästina zur Zeit der Mischnah" (Berlin, 1894) and, together with Rieger, of the first volume of "Geschichte der Juden in Rom," the second volume being written by Rieger alone (Berlin, 1896). The "Geschichte" gained one of the prizes offered by the Zunzstiftung.

S. F. T. H.

VOICE OF HEAVEN. See Bat Ḳol.

VOICE OF ISRAEL. See Periodicals.

VOICE OF JACOB. See Periodicals.

VOID AND VOIDABLE CONTRACTS. See Contract.

VOLOZHIN: Russian town in the government of Wilna; at the present time (1905) it belongs to Prince Tishkewitz. As in most other Lithuanian towns, the Jews constitute the greater part of the population. Jews settled there about the middle of the sixteenth century. Volozhin is celebrated for the rabbinical school which existed there until 1892. This school, or yeshibah, which was founded in 1803 by Ḥayyim b. Solomon, a pupil of the renowned Elijah, Gaon of Wilna, was in direct opposition to the Ḥasidic movement that spread through Lithuania in the second half of the eighteenth century. At the head of this conservative opposition, the members of which were styled "Mitnaggedim" (opponents), stood the Gaon of Wilna. He recognized that, in order to combat successfully the Ḥasidic movement, the love of Talmudic study must be aroused and strengthened. One way of doing this was to establish a great Talmudic academy, where the letter of the Law would be studied systematically. Death, however, removed him before his cherished plan could be carried out, and the task was left to his pupil Ḥayyim b. Solomon.

The Yeshibah.

Wilna already had two yeshibot, and there was no room for a third; so Volozhin was chosen, where had lived a number of such men as the author of "Sha'agat Aryeh" and Zalman Volozhiner. In order to attract scholars to the institution two wise rules were laid down: (1) only those should be admitted who had distinguished themselves in Talmudic study, and (2) the medieval custom of assigning yeshibah students each day to a different family, in which they received their meals free, should be abolished; the students to be either self-supporting, or maintained by the institution. Thus scholars, both rich and poor, flocked to Volozhin from all parts of Russia and the rest of Europe. For nearly a century it held its reputation as a place of the highest Talmudic learning, until finally, in 1892, to the regret of all lovers of Judaism, the doors of the school were shut by order of the Russian government.

The very spirit in which the institution was founded was the cause of its downfall. It was, as stated before, ultraconservative, tolerating nothing that looked like an innovation, and strongly opposing all exoteric studies. For a long time it withstood the great wave of progress that swept over Russia in the middle of the nineteenth century. In 1887 Count Pahlen, who devoted a great deal of his time to the Jewish question, called together thirteen representative Jewish scholars of Russia in order to confer with them about the yeshibot. The conference drew up a set of regulations for the management of such institutions, the most important of which were: that each day not less than three hours should be devoted to the teaching of the Russian language and literature and to other secular studies; that the teachers in these branches should be appointed with the sanction of the government; that not more than twelve hours each day should be consumed in study; and that the chief rabbi should be responsible for the conduct of his pupils.

The chiefs of the yeshibot, fearing that secular studies would "poison the minds of the students and turn them away from the study of the Talmud," stubbornly refused to introduce these innovations; they feared also that Orthodox Jews would withhold their contributions from the school. In 1891 Count Delianov, then minister of education, submitted a similar plan to the authorities of the school in Volozhin; but, seeing that his instructions were not carried out, he closed its doors on Jan. 22, 1892.

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H. R. J. Go.

VOLTAIRE: French poet, historian, and essayist; born at Paris Nov. 21, 1694; died there May 30, 1778. His name was originally François Marie Arouet; but about 1718 he assumed the name of Voltaire. He is known to the world as one of the most active and popular champions of free thought and as an ardent advocate of religious as well as political liberty. It is the more surprising that he who, in his "Traité sur la Tolerance" (1766), vindicated Jean Calas, the victim of Catholic fanaticism, and who, in his "Lettres Chinoises," bitterly attacked religious bigotry, should have fostered anti-Jewish sentiments. His personal experiences with Jews would hardly suffice to explain such inconsistency. He alleges that, while an exile in London (1726), he had a letter of credit drawn on a Jewish banker, whom he refers to once as "Medina" and another time as "Acosta," and through whose bankruptcy he lost the greater part of 20,000 francs. In Potsdam, where he was the guest of Frederick the Great, he had a disagreeable experience with a Jew named Abraham Hirsch. In his treaty of peace with Saxony (1745) Frederick had stipulated that Saxon bonds ("Steuerscheine") held by his subjects should be redeemed at their face value, although they were then listed at 35 per cent below par. At the same time it was ordered that no Prussian subject might purchase any of these bonds after the declaration of peace. Voltaire nevertheless ordered Hirsch to buy such bonds for him, giving him notes for the amount, while Hirsch deposited with Voltaire jewelry as security. Subsequently Veitel-Heine Ephraim offered Voltaire more favorable conditions, and he therefore withdrew his order from Hirsch. The last-named, who had already discounted Voltaire's notes, was arrested; but the enemies of the poet used the whole unsavory transaction as a means of attacking him. The king himself wrote a satire against Voltaire in the form of a drama entitled "Tantale en Procès"; and Hirsch was discharged after having paid a comparatively small fine. Voltaire himself refers to this incident in his humorous way, naturally presenting himself as having been duped. While it hardly had the effect of filling him with anti-Jewish sentiments, it inspired him, in his "Dictionnaire Philosophique Portatif" (1764), to make some unfavorable remarks about the Jews. He charges them with greed and selfishness, saying that their only ideals are children and money.

It seems that, aside from his desire to select any subject apt to furnish an opportunity to display his humorous satire and give him a chance to attack the Bible, Voltaire had no intention of antagonizing the Jews. In his reply to Isaac de Pinto, who wrote an apology for the Jews entitled "Apologie pour la Nation Juive," Voltaire admitted as much. He recognized the fact that there were respectable Jews, and he did not wish to wound the feelings of his opponent by references to the people of Israel as represented in the Bible. Antoine Guené, who defended the Bible against the attacks of Voltaire, embodied in his "Lettres de Quelques Juifs" De Pinto's apology together with the correspondence to which it gave rise. Voltaire replied in a pamphlet, "Un Chrétien Contre Six Juifs" (1776), without taking up the Jewish question.

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D.

VOLTERRA, AARON ḤAI: Liturgical poet of the first half of the eighteenth century; rabbi of the Italian communities in Massa e Carrara. He was the author of a prayer entitled "Baḳḳashah," or "Elef Shin." The latter name, however, is misleading; for in the entire prayer, in which each word begins with the letter "shin," this letter occurs only 700 times, and not, as this title would indicate, 1,000 times. In his preface the author states that numerous difficulties obliged him to resort to artificial word-formations, in which he felt that the license of poetry justified him. The poem, which begins with the words "Shaddai shoken sheḥaḳim," is accompanied by a commentary containing a glossary of the Talmudic terms occurring in it. A second poem by Volterra, forming an eightfold acrostic of the author's name, commences "'Alekem ishim eḳra," and is written after the style of the poems of Jedaiah b. Abraham Bedersi. These two works were published together under the title "Baḳḳashah Ḥadashah" (Leghorn, 1740).

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E. C. S. O.

VOLTERRA, MESHULLAM BEN MENAHEM: Italian jeweler of the fifteenth century. He lived in Florence, where he and his father, Menahem ben Aaron Volterra (who in 1460 was worth 100,000 ducats), carried on a business in precious stones. According to Abraham Portaleone, Volterra wrote a book on jewelry. In 1481 he undertook a journey to the Orient, going by way of Rhodes to Alexandria, where there were at that time only sixty Jewish families. Here he saw a beautiful manuscript of the Hebrew Bible, which the natives claimed had been written by Ezra. In Cairo, where he bought gems, great honor was shown him by the nagid of the city, the wealthy Solomon ben Joseph, whose father also had been nagid, as well as body-physician to the sultan.

On July 29 Volterra reached Jerusalem, where at that time there were 250 Jewish families. Here both he and his companion became dangerously ill. He then passed through Jaffa and Damascus to Crete, where he was shipwrecked, lost his precious stones, and again became very ill. His life was saved only by the self-sacrificing care of a German Jewish physician. Volterra finally reached Venice in October. His account of the journey, which has been preserved in manuscript in the Laurentiana (cod. xi. 3, p. 128), was first published by Luncz in his "Jerusalem" (i. 166–219).

Volterra had a brother **Raphael,** who was engaged in the book-trade.

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D. M. K.

VOORSANGER, JACOB: American rabbi; born at Amsterdam, Holland, Nov. 13, 1852. He was educated at the Jewish Theological Seminary of Amsterdam, and received the degree of D.D. from the Hebrew Union College, Cincinnati, O. He has officiated as rabbi at Philadelphia (1873–76), Washington, D. C. (1876–77), Providence, R. I. (1877–78), Houston, Tex. (1878–86), and, since 1886, at the Temple Emanu-El, San Francisco, Cal. In 1894 he was appointed professor of Semitic languages and literature at the University of California, which office he still holds (1905); he officiates also as chaplain and special lecturer at the Leland Stanford, Jr., University.

From 1881 to 1883 Voorsanger was editor of "The Jewish South" (Houston, Tex.), and from 1883 to 1886 of the "Sabbath Visitor" (Cincinnati, O.). In 1895 he founded "Emanu-El," of which paper he is still editor. He is the author of "Moses Mendelssohn's Life and Works."

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A. F. T. H.

VORARLBERG: Extreme western district of the Austrian empire. In the Middle Ages it was called "Vor dem Arlberg," and was divided into the estates of **Bregenz, Feldkirch,** and **Bludenz.** To these was added in 1560 the imperial county of **Hohenems.** The first three districts were held by the counts of Montfort-Werdenberg, but gradually came under Austrian control. Jews were in Vorarlberg as early as the fourteenth century. They were for the most part exiles from Switzerland and the German and Austrian countries bordering the Lake of Constance, and they ventured to settle only in the immediate neighborhood of the lord of Vorarlberg or his bailiffs. The "Stadtrecht" of Feldkirch (printed and discussed in "Zeit. für die Gesch. des Oberrheins," xxi. 129–171) contains four regulations referring to Jews (folios 3b, 13b, 15a). The statements made by modern historians regarding persecutions at Feldkirch in 1348–49 on account of the Black Death, and in 1443–44 because of an accusation of ritual murder, have been shown to be erroneous and due to the confusion of Feldkirch in Vorarlberg with Waldkirch in Baden, both of which were formerly called "Veltkilch" (Salfeld, "Martyrologium," p. 69, Berlin, 1898). It is known that the Black Death did not break out in Vorarlberg in 1348–49; and the episode of the ritual murder of 1443–44 took place in Baden, principally at Constance.

When Feldkirch became an Austrian dependency, at the end of the fourteenth century, the Jews left this district entirely. The account of the scattered settlements later found in various villages forms part of the history of the Jews of Hohenems, who founded in 1617, under Count Caspar, a community which still exists. Thus there was a settlement from 1676 to 1744 in the village of Sulz, near Feldkirch, the place whence the family of Prof. Salomon Sulzer originally came. Jews lived in the city and territory of Bregenz in the Middle Ages, but were all expelled from the country by an edict of 1559. Since 1617 Hohenems has had a Jewish community, to which all the Jews of Tyrol and Vorarlberg were assigned by the law of 1890. The Jews of Vorarlberg have frequently distinguished themselves in the history of the country, as, for instance, in the war with Napoleon in 1809, and have contributed much to the promotion of commerce and industry.

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D. A. Tä.

VORSPIEL. See Marriage.

VOSKHOD. See Russia—Periodicals.

VOSSIUS, ISAAC. See Manasseh ben Israel.

VOWS (Hebr. "nedarim"): Promises made under religious sanction. In Talmudic law distinction is made between two principal kinds of vows: (1) A voluntary promise to bring a sacrifice which he who makes the vow is not otherwise in duty bound to bring; or a promise to give a certain sum to purposes of common charity or education. Such vows are called "nidre hekdesh" (="dedications"), and of these there are two specific kinds. (*a*) When he who promises points toward the object which he intends to give, and says, "This I dedicate to such and such a holy or charitable cause," then he is not bound to replace the thing if it is lost. (*b*) If, on the other hand, he says, "I promise such and such an object, or such and such a sum of money, to be devoted to that purpose," then he is bound to replace it if it becomes lost. The former kind of vows are called "nedabah" (= "gift"); the latter kind "neder" (= "promise"). (2) The second chief kind of vows consists in promises made to abstain from the enjoyment of certain things, he who promises saying: "I deny myself the enjoyment of this thing, as of a thing sanctified." Such vows are called "nidre issar" (= "promises of prohibition or deprivation"). Such a vow is valid even if a second party imposes it upon the votary, he answering with an "Amen" and thereby accepting it.

Validity of Vows.

A vow is valid only if made voluntarily, without any compulsion from without; and the votary must also be conscious of the scope or character of his vow. A promise made by mistake, or one exacted by compulsory measures, is invalid. The age of discretion with reference to promises is for men the beginning of the thirteenth year, for women the beginning of the twelfth, at which ages the votaries are supposed to understand the importance of a vow (Maimonides, "Yad," Nedarim, xi. 1). A father may annul the vows made by his daughter; and a husband may annul those of his wife, if they be of such a nature that the keeping of them would cause distress to the wife. The father or the husband may, however, annul such vows only on the very day when he is informed of their having been given (Num. xxx. 2–17; Ned. x. 8; Maimonides, *l.c.* xii. 1 *et seq.*).

Any vow, be it a dedication ("neder heḳdesh"), or a promise of prohibition or deprivation ("neder issar"), can, in case the promisor regrets it, be declared void by an ordained teacher, or by three unordained teachers (Maimonides, "Yad," Shebu'ot, vi.; Shulḥan 'Aruk, Yoreh De'ah, 228, where the conditions are specified on which a vow can be annulled). To impose vows on oneself was discouraged by the sages of the Mishnah and the Talmud: "Do not form a habit of making vows," says an old baraita (Ned. 20a). Samuel said: "He who makes a vow, even though he fulfil it, commits a sin" (*ib.* 22a). The making of vows was tolerated only when it was done in order to rid oneself of bad habits, or in order to encourage oneself to do good; but even in such cases one should strive for the desired end without the aid of vows (Yoreh De'ah, 203, 207). More specific rules regarding vows are contained in Maimonides' "Yad," Nedarim, and in Shulḥan 'Aruk, Yoreh De'ah, 203–235. See also NEDARIM.

W. B. J. Z. L.

VULGATE: Latin version of the Bible authorized by the Council of Trent in 1546 as the Bible of the Roman Catholic Church. It was the product of the work of Jerome, one of the most learned and scholarly of the Church leaders of the early Christian centuries. The earliest Latin version of the Scriptures seems to have originated not in Rome, but in one of Rome's provinces in North Africa. An Old Latin version of the New Testament was extant in North Africa in the second century C.E., and it is thought that a translation of the Old Testament into Latin was made in the same century. Indeed, Tertullian (*c.* 160–240) seems to have known a Latin Bible. There were at least two early Latin translations, one called the African and the other the European. These, based not on the Hebrew, but on the Greek, are thought to have been made before the text-work of such scholars as Origen, Lucian, and Hesychius, and hence would be valuable for the discovery of the Greek text with which Origen worked. But the remains of these early versions are scanty. Jerome did not translate or revise several books found in the Latin Bible, and consequently the Old Latin versions were put in their places in the later Latin Bible. These Old Latin versions are represented in the books of Esdras, Wisdom, Ecclesiasticus, Baruch, and Maccabees, and in the additions to Daniel and Esther. The Psalter also exists in a revised form, and the books of Job and Esther, of the Old Latin, are found in some ancient manuscripts. Only three other fragmentary manuscripts of the Old Testament in Old Latin are now known to be in existence.

Earlier Latin Translations.

Jerome was born of Christian parents about 340–342, at Stridon, in the province of Dalmatia. He received a good education, and carried on his studies at Rome, being especially fascinated by Vergil, Terence, and Cicero. Rhetoric and Greek also claimed part of his attention. At Trier in Gaul he took up theological studies for several years. In 374 he traveled in the Orient. In a severe illness he was so impressed by a dream that he dropped secular studies. But his time had not been lost. He turned his brilliant mind, trained in the best schools of the day, to sacred things. Like Moses and Paul, he retired to a desert, that of Chalcis, near Antioch, where he spent almost five years in profound study of the Scriptures and of himself. At this period he sealed a friendship with Pope Damasus, who later opened the door to him for the great work of his life. In 379 Jerome was ordained presbyter at Antioch. Thence he went to Constantinople, where he was inspired by the expositions of Gregory Nazianzen. In 382 he reached Rome, where he lived about three years in close friendship with Damasus.

Jerome's Bible-Revision Work.

For a long time the Church had felt the need of a good, uniform Latin Bible. Pope Damasus at first asked his learned friend Jerome to prepare a revised Latin version of the New Testament. In 383 the Four Gospels appeared in a revised form, and at short intervals thereafter the Acts and the remaining books of the New Testament. These latter were very slightly altered by Jerome. Soon afterward he revised the Old Latin Psalter simply by the use of the Septuagint. The name given this revision was the "Roman Psalter," in distinction from the "Psalterium Vetus." The former was used in Rome and Italy down to Pius V. (1566–72), when it was displaced by the "Gallican Psalter" (so called because first adopted in Gaul), another of Jerome's revisions (made about 387), based on many corrections of the Greek text by reference to other Greek versions. About the end of 384 Pope Damasus died, and Jerome left Rome to travel and study in Bible lands. In 389 he settled at Bethlehem, assumed charge of a monastery, and prosecuted his studies with great zeal. He secured a learned Jew to teach him Hebrew for still better work than that he had been doing. His revision work had not yet ceased, for his Book of Job appeared as the result of the same kind of study as had produced the "Gallican Psalter." He revised some other books, as Proverbs, Ecclesiastes, Song of Songs, and Chronicles, of which his revisions are lost, though their prefaces still exist.

Jerome's Bible-Translation Work.

But Jerome soon recognized the poor and unsatisfactory state of the Greek texts that he was obliged to use. This turned his mind and thought to the original Hebrew. Friends, too, urged him to translate certain books from the original text. As a resultant of long thought, and in answer to many requests, Jerome spent fifteen years, 390 to 405, on a new translation of the Old Testament from the original Hebrew text. He began with the books of Samuel and Kings, for which he wrote a remarkable preface, really an introduction to the entire Old Testament. He next translated the Psalms, and then the Prophets and Job. In 394-396 he prepared a translation of Esdras and Chronicles. After an interval of two years, during which he passed through a severe illness, he took up his arduous labors, and produced translations of Proverbs, Ecclesiastes, and Song of Songs. The Pentateuch followed next, and the last canonical books, Joshua, Judges, Ruth, and Esther, were completed by 404. The Apocryphal parts of Daniel and Esther, and Tobit and Judith, all translated from the Aramaic, completed Jerome's great task. The remainder of the Apocryphal books he left without revision or translation, as they were not found in the Hebrew Bible.

Jerome's Translation in Later Times.

Jerome happily has left prefaces to most of his translations, and these documents relate how he did his work and how some of the earlier books were received. Evidently he was bitterly criticized by some of his former best friends. His replies show that he was supersensitive to criticism, and often hot-tempered and stormy. His irritability and his sharp retorts to his critics rather retarded than aided the reception of his translation. But the superiority of the translation gradually won the day for most of his work. The Council of Trent in 1546 authorized the Latin Bible, which was by that time a strange composite. The Old Testament was Jerome's translation from the Hebrew, except the Psalter, which was his Gallican revision; of the Apocryphal books, Judith and Tobit were his translations, while the remainder were of the Old Latin version. The New Testament was Jerome's revision of the Old Latin translation. These translations and revisions of translations, and old original translations, constitute the Vulgate. See also JEROME.

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T. I. M. P.

VULTURE: The Hebrew terms rendered in one or the other of the English versions by "vulture" are: "da'ah" (Lev. xi. 14) and its variant "dayyah" (Deut. xiv. 13 and Isa. xxxiv. 15 [R. V. "kite"]), "ayyah" (Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7 [R. V. "kite" and "falcon"]), and "raḥam," "raḥamah" (Lev. xi. 18; Deut. xiv. 17 [A. V. "gier-eagle"]); all refer to unclean birds. The raḥam is identified with the Egyptian or Pharaoh's vulture (*Neophron percnopterus*), called also by the Arabs "raḥam"; it is a migratory bird, known in Palestine and Arabia, returning from the south in the spring. The Hebrew "nesher" (always rendered by "eagle" in the A. and R. V.) also denotes large birds of prey in general, and in some passages refers particularly to the vulture, or griffin-vulture, which belongs to the *Vulturidæ* family. So in Jer. xlix. 16 and Job xxxix. 27-30, where the nesher is described as making its nest in the highest cliffs, which is characteristic of the vulture; or in Micah i. 16, where the bald-headedness of the nesher is alluded to (this can only refer to the vulture, which is devoid of true feathers on the head and neck); or when it is used as an image of an invading army (comp. Deut. xxviii. 49; Jer. xlviii. 40; Hos. viii. 1; Hab. i. 8). The Romans also did not distinguish sharply between the eagle and the vulture (Pliny, "Nat. Hist." x. 3, xiii. 26). The griffin-vulture is most abundant in Palestine, where it breeds in colonies, while the kite is represented by four species.

Besides all the Biblical terms for the vulture, the Talmud uses the name "ra'ah" on account of the keenness of the vulture's sight, "for it can, while in Babylon, sight carrion in Palestine" (Ḥul. 63b; B. M. 24b [Rashi]). In the passage of Ḥullin it is said that there are a hundred kinds of unclean birds in the Orient, all belonging to the vulture tribe ("min ayyah"). The proper name of the raḥam is שרקרק; it is called raḥam because with its appearance mercy, that is, rain, is bestowed on the world, while the name שׁרקרק is due to its cry "shirḳreḳ" (Ḥul. 63a). In Ḥul. 25b is mentioned a bird of whose claws vessels were made, and which Rashi explains to be a griffin-vulture.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 172; Lewysohn, *Z. T.* p. 167.

E. G. H. I. M. C.

W

WA'AD ARBA' ARAẒOT. See Council of Four Lands

WA-ANI TEFILLATI (Ps. lxix. 14 [A. V. 13]): The introduction to the reading of the lesson before the afternoon prayer on the Sabbath. Among the Ashkenazim it is chanted by the ḥazzan to the prayer-motive of the service (see Music, Synagogal) like U-Ba le-Ẓiyyon, which it follows in the German ritual. In the later ritual tradition of the Sephardim, who sing it also in other portions of the liturgy, it is chanted by the congregation to the modern melody here transcribed.

WA-ANI TEFILLATI

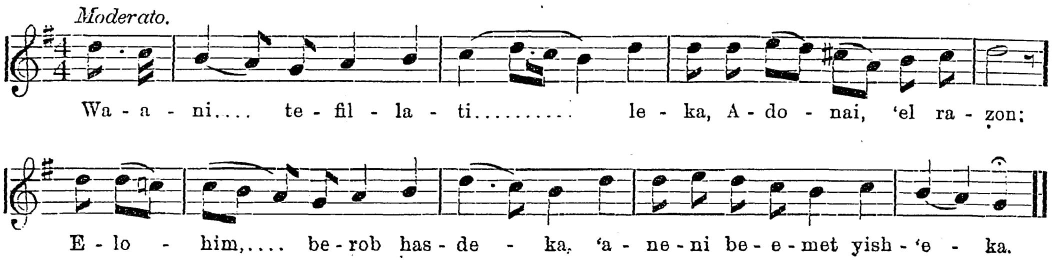
Moderato.
Wa - a - ni.... te - fil - la - ti.......... le - ka, A - do - nai, 'el ra - ẓon;
E - lo - him,.... be - rob has - de - ka, 'a - ne - ni be - e - met yish - 'e - ka.

A. F. L. C.

WACHNACHT: The Judæo-German term for the night preceding the day of circumcision, spent in feasting and the recitation of hymns and prayers by the mohel, sandik, and members of the family. The ostensible object of the watch is to ward off the "evil spirit" and to drive away the "devils," especially Lilith, who is supposed to be inimical to the child about to enter into the covenant of Abraham. The cabalists deduce the peril of this time from the circumstances attending the circumcision of the son of Zipporah (Ex. iv. 24-26; Zohar, Lek Leka, 93b); but the real purpose was to inquire after the health and needs of the mother, for the Rabbis advised a similar procedure in the case of the sick (Ber. 54b), and preparations were also made for the ceremony and feasting accompanying the circumcision. Other plausible reasons for the watch were the repeated edicts of the Gentile governments in the early periods against circumcision and the persecutions by Hadrian, so that those who took part in the ceremony were obliged to adopt all precautions and to assemble on the night before it to prevent publicity. Since circumcision could be performed only by day, the same need of caution required that all doors and windows be closed and the daylight excluded, so that the ceremony was carried out by the light of lamps and candles. Different communities had secret signs and signals to announce the "Wachnacht," such as the grinding of a millstone or the lighting of a lamp. The eve of circumcision itself was disguised under the term "shabua' ha-ben" (week of the son; Sanh. 32b, and Rashi *ad loc.*). Even after the persecutions had ceased, the lights were still lit (Yer. Ket. i. 5). Rab, Samuel, and Rab Assi met at a shabua' ha-ben (B. Ḳ. 80a); and the author of the Vitry Maḥzor mentions a festal gathering on the eve of the day of circumcision as an ancient traditional custom (p. 627).

In Germany the pressure of business during the week finally fixed the gathering for the night of the Friday before the circumcision. The feast was then called "zakar" (male; comp. Isserlein, "Terumat ha-Deshen," responsum No. 269), and in modern times it is termed "shalom zakar," "shalom" meaning "peace," and both indicating the birth of a male child and also implying an inquiry after the health of the mother as well as safety from persecution. The festival is considered a feast of merit ("se'udat miẓwah"; Shulḥan 'Aruk, Yoreh De'ah, 265, 12, note by Isserles).

In Modern Times.

In eastern Europe the small boys of the neighborhood are accustomed to assemble every night of the week before the circumcision and recite the "Shema'" and a few verses of the Bible, ending with "The Angel which redeemed" (Gen. xlviii. 16), for which they are given nuts and sweetmeats. The ceremony is more elaborate in the Orient, especially in Jerusalem, where, even at the birth of a girl, two women act as nurses of the mother during the entire week, while two men in another room recite and study the Scriptures and tiḳḳunim. The chief ceremony, however, is on the eve of the eighth day, when all who actually take part in the circumcision assemble together with the friends of the parents at the house of the latter and pass the entire night in celebration of the event, each guest bringing wine and cake as well as a lamp with olive-oil for illumination. The Sephardim decorate their lamps with wreaths of flowers, and march in the street to the beating of a drum until they reach the house, where the ḥakam delivers an address. The reading in the house consists of selections from the Bible, a few chapters of mishnayot, including the Mishnah Bekorot if the child is a first-born, and selections from the Zohar (Emden, "Siddur Bet Ya'akob," i. 99b-102a, Warsaw, 1881). In his "Ḥemdat Yamim" (i. 8, Leghorn, 1762) Nathan Benjamin Ghazzati transmits a rabbinical tradition that if the watch was observed with full ceremony throughout the eight days, or at least during the four preceding the circumcision, the child would be destined to remain faithful to God; while Aaron Berechiah of Modena recommended the recitation of the "Piṭṭum ha-Ḳeṭoret" ("Ma'abar Yabboḳ," vi. 8, 5).

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A. J. D. E.

WAGENSEIL, JOHANN CHRISTOPH: German Christian Hebraist; born at Nuremberg Nov. 26, 1633; died at Altdorf Oct. 9, 1705. In 1667 he was made professor of history at Altdorf, and was professor of Oriental languages at the same university from 1674 to 1697, after which he occupied the chair of ecclesiastical law until his death. For his knowledge of Hebrew he was chiefly indebted to Enoch Levi, who had come from Vienna to Fürth about 1670. Wagenseil devoted his learning to publishing anti-Christian works of Jewish authors, and undertook long journeys to gather his material. The fruit of this work is the collection entitled "Tela Ignea Satanæ, sive Arcani et Horribiles Judæorum Adversus Christum, Deum, et Christianam Religionem Libri" (Altdorf, 1681), which includes the apologetic "Ḥizzuḳ Emunah" of the Karaite Isaac b. Abraham of Troki. Becoming convinced by the "Toledot Yeshu" that the Jews were guilty of blaspheming Jesus, Wagenseil addressed to all high potentates his "Denunciatio Christiana de Blasphemiis Judæorum in Jesum Christum" (Altdorf, 1703), in which he implored them to restrain the Jews from mocking at Jesus, Mary, the cross, the mass, and Christian teachings. Although he would have been pleased to see the Protestant princes show greater zeal in the conversion of the Jews, Wagenseil was opposed to forcible baptism and similar measures, and devoted a special treatise to the refutation of the charge of ritual murder.

Wagenseil wrote, besides the above-mentioned books, "Hoffnung der Erlösung Israels" (Leipsic, 1705), which appeared in a second edition (Altdorf, 1707), augmented by a number of smaller works under the general title "Benachrichtigungen Wegen Einiger die Gemeine Jüdischheit Betreffenden Sachen." This collection contains the following treatises: (1) "Quomodo cum Judæo in Colloquio, Forte Fortuno Nato, Agendum"; (2) "Judæos non Uti Sanguine Christiano"; (3) "Quomodo Usura Judæorum Averti Possit"; (4) "De Precatione Judaica Olenu"; (5) "Denunciatio Christiana de Blasphemiis Judæorum in Jesum Christum"; (6) "Apologia"; (7) "Denunciatio ad Magistratus Christianos de Juribus Eorum a Judæis Violatis"; (8) "An Christianus Salva Religione Judæo Die Sabbati Inservire Possit." He wrote also: "Exercitationes Sex Varii Argumenti" (Altdorf, 1698); "Belehrung der Jüdisch-Deutschen Red- und Schreibart" (2d ed., Königsberg, 1699); "Disputatio Circularis de Judæis" (Altdorf, 1705); "Rabbi Moses Stendal's nach Jüdischer Rede-Art Vorlängst in Reimen Gebrachte Psalmen David's" (Leipsic, 1700); as well as an edition and Latin translation of the Talmudic treatise Soṭah (Altdorf, 1674).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* ii. 1046; Grätz, *Gesch.* 3d ed., x. 274–276; Fürst, *Bibl. Jud.* iii. 489; Steinschneider, *Cat. Bodl.* cols. 2711–2713.

T. E. N.

WAGER. See ASMAKTA; BETTING.

WAGES. See MASTER AND SERVANT.

WAGNER, WILHELM RICHARD (generally known as **Richard Wagner**): German composer of music; born at Leipsic May 22, 1813; died at Venice Feb. 13, 1883. He commenced the study of music at the University of Leipsic, but had a struggling existence till 1839, when he made the acquaintance of Meyerbeer, who assisted him in his attempts to have his operas produced in Paris. He came in contact also with Heine, who helped him with the libretto of "Der Fliegende Holländer." After much wandering he settled at Zurich in 1849, and there wrote an article, "Das Judenthum in der Musik," which appeared in the "Neue Zeitschrift" over the pen-name "K. Freigedenk." The article did not at first attract much attention, except a protest from eleven masters of the Leipsic Conservatorium to Brendel, the editor of the "Zeitschrift." Wagner protested against the tendency of music by Jewish composers like Mendelssohn and Meyerbeer to be sweet and tinkling without depth. In his "Oper und Drama" (1852) he makes the same protest against Meyerbeer. When the article "Das Judenthum in der Musik" was republished it drew forth numerous replies, among which may be mentioned: Joseph Engel, "Richard Wagner, das Judenthum in der Musik; eine Abwehr"; E. M. Oettinger, "Offenes Billetdoux an Richard Wagner," Dresden, 1869; and A. Truhart, "Offener Brief an Richard Wagner," St. Petersburg, 1869. Notwithstanding his public utterances against Jewish influence in music, Wagner had many Jewish friends; and his favorite choirmaster in later life was Herman Levi. See JEW. ENCYC. i. 643 b, *s.v.* ANTI-SEMITISM.

BIBLIOGRAPHY: Grove, *Dictionary of Music*, iv. 357–358; Glassenapp and Stein, *Wagner Lexikon*, s.v. *Judenthum*, Leipsic, 1883.

S. J.

WAHB IBN MUNABBIH (Abu 'Abd Allah al-Ṣana'ani al-Dhimari): Mohammedan traditionist of Dhimar (two days' journey from Sanaa) in Yemen; died at the age of ninety, in a year variously given by Arabic authorities as 725, 728, 732, and 737 C.E. On his father's side he was descended from Persian knights, while his mother was a Himyarite. His father, whose name was Munabbih, had been converted to Islam in the lifetime of the Prophet, although a single authority, the "Al-Tibr al-Masluk" (ed. 1306 A.H., p. 41), states that Wahb himself had turned from Judaism to Mohammedanism. His other biographers, however, including Al-Nawawi and Ibn Ḥallikan, do not note that he was a Jew either in race or in religion. The fact that he was well versed in Jewish traditions, on which he wrote much, probably gave rise to the statement that he was a Jew, although he might have acquired his knowledge from his teacher Ibn 'Abbas. Wahb is said to have read more than seventy books on the prophets, and he was an extremely prolific narrator ("rawi") of stories regarding Mohammed and Biblical personages. Although the Mohammedans regarded him as a reliable authority in these accounts, many of them, such as Ibn Khaldun, declared that in his other writings he simply lied (comp. "Notices et Extraits des Manuscrits," xx.

part 1, p. 461; De Slane, Ibn Ḥallikan, iii. 673, note 2). Among Wahb's many writings may be mentioned his "Ḳiṣaṣ al-Anbiya" and "Kitab al-Isra'iliyat" ("Ḥajji Khalfa," iv. 518, v. 40). The former, which is believed to be his earliest literary work, is, as its title indicates, a collection of narratives concerning Biblical personages, the accounts being drawn from Jewish folk-lore though presented in Islamitic guise. Thus, like Ibn 'Abbas and Ka'b al-Aḥbar, he was an authority for many legends narrated by Al-Ṭabari, Mas'udi, and others. The "Kitab al-Isra'iliyat," or "Book of Jewish Matters," is lost, but was apparently a collection of Jewish stories, many of them incorporated by a Jewish compiler into the "Arabian Nights." In the latter collection there are indeed many stories that bear the Jewish stamp, and some of them, such as the "Angel of Death," are ascribed to Wahb by the author of "Al-Tibr al-Masluk." There are also other stories which are attributed to Wahb, and many more which, from their Jewish character, may be traced to him. His Jewish learning may be illustrated by his opinion of the Shekinah (Arabic, "Sakinah") as stated by different Arabic authors. According to Al-Baghawi in his "Ma'alim al-Tanzil" (Goldziher, "Abhandlungen zur Arabischen Philologie," i. 182, Leyden, 1896), Wahb believed that the Shekinah was the spirit of God. On the other hand, Al-Ṭabari ("Annals," i. 544), in recording the fact that the Israelites sometimes took the Ark of the Covenant into battle when they were at war with their enemies (comp. I Sam. iv. 4 *et seq.*), quotes Wahb as saying in the name of a certain Jewish authority that the Shekinah which rested in the Ark was a being in the shape of a cat, and that when the Israelites heard the mewing of cats coming from the interior of the Ark, they were sure of a victory. See also ARABIAN NIGHTS.

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J. M. SEL.

WAHL, ABRASKI. See WAHL, SAUL.

WAHL, MORITZ CALLMANN: German writer; born March 28, 1829, at Sondershausen; died Oct. 15, 1887. He studied Oriental languages at Leipsic under Julius Fürst and H. L. Fleischer. Later he taught for a time at an English school, and subsequently held the position of correspondent in a large business house at Lyons, France. Finally he settled at Erfurt, where he founded a business academy. Aside from his pedagogic activity Wahl pursued scientific studies. The following are the more important of his works: "Beiträge zur Vergleichenden Parömiologie"; "Das Sprichwort in der Hebräisch-Aramäischen Literatur"; "The Book of Merry Riddles"; "Das Sprichwort der Neueren Sprachen"; "Die Englische Parömiologie vor Shakespeare"; "Das Parömiologische Sprachgut bei Shakespeare."

S. W. SA.

WAHL, SAUL: A remarkable personage who, according to tradition, occupied for a short time the throne of Poland. The story connected with his reign is as follows: Prince Nicholas Radziwill, surnamed the Black, who lived in the sixteenth century, desiring to do penance for the many atrocities he had committed while a young man, undertook a pilgrimage to Rome in order to consult the pope as to the best means for expiating his sins. The pope advised him to dismiss all his servants and to lead for a few years the life of a wandering beggar. After the expiration of the period prescribed, Radziwill found himself destitute and penniless in the city of Padua, Italy. His appeals for help were heeded by nobody, and his story of being a prince was received with scorn and ridicule. He finally decided to appeal to Samuel Judah Katzenellenbogen, the rabbi of Padua. The latter received him with marked respect, treated him very kindly, and furnished him with ample means for returning to his native country in a manner befitting his high rank. When the time for departure came the prince asked the rabbi how he could repay him for his kindness. The rabbi then gave him a picture of his son Saul, who years before had left for Poland, and asked the prince to try and find the boy in one of the many yeshibot of that country. The prince did not forget the request. Upon his return to Poland he visited every yeshibah in the land, until finally he discovered Saul in that of Brest-Litovsk. He was so captivated by the brilliancy and depth of Saul's intellect that he took him to his own castle, provided for all his wants, and supplied him with all possible means for study and investigation. The noblemen who visited Radziwill's court marveled at the wisdom and learning of the young Jew, and thus the fame of Saul spread throughout Poland.

When King Bathori died (1586) the people of Poland were divided into two factions: the Zamaikis and the Zborowskis. There were quite a number of candidates for the throne, but the contending parties could agree upon no one. There existed at that time in Poland a law which stipulated that the throne might not remain unoccupied for any length of time, and that in case the electors could not agree upon a candidate an outsider should be appointed "rex pro tempore" (temporary king). This honor was then offered to Radziwill; but he refused, saying that there was a man who belonged to neither party, and who in wisdom and goodness was far superior to any one else he knew. That man possessed only one very slight shortcoming, and if the Diet would make his election unanimous, he (Radziwill) would acquaint it with his name. Accordingly, Saul's name was solemnly proposed; and amid great enthusiasm, and shouts of "Long live King Saul!" Wahl was elected to this high office. The name "Wahl" was given him from the German word "wahl" (= "election"). Traditions disagree as to the length of his reign. Some state that he ruled one night only; others make it a few days. All, however, are agreed that Saul succeeded in passing a number of very wise laws, and among them some that tended to ameliorate the condition of the Jews in Poland. Although this story can not be supported by any historical data, it gained a firm place in the belief of the people.

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Getzelten, *Po Povodu Legendi o Yevereie, Korolie Polskom*, in *Razsvyet*, 1880, No. 41; Eisenstadt, *Da'at Kedoshim*, p. 84; St. Petersburg, 1897-98; Karpeles, *Jewish Literature and Other Essays*, pp. 272-292, Philadelphia, 1895.

s. J. Go.

WAHLTUCH, ADOLPHUS: English physician; born in Odessa, Russia, 1837. He studied medicine at Kiev, Prague, and London (M.D., L.R.C.P., 1863), and then settled in Manchester as a practising physician. He is known as a successful practitioner and as a prolific writer of professional works, among which may be mentioned: "A Dictionary of Materia Medica and Therapeutics," London, 1868; "On Catalepsy," *ib.* 1869; "Asthma Nervosum," Manchester, 1877; "Electro-Therapeutics," London, 1883; "Massage," 1889; "The Dead and the Living," 1891; "Treatment of Diseases by Energy," Manchester, 1900.

Wahltuch is consulting physician to the Victoria Jewish Hospital, and to the Hulme Dispensary, Manchester, and past president of the Clinical Society and of the Manchester Medico-Ethical Association. To the last-named association he has rendered valuable services as chairman of the Parliamentary Committee (1890–95). He was one of the founders of the Manchester Cremation Society, and is a frequent lecturer on hygiene and on scientific and historical subjects. He is an enthusiastic chess-player, edits the chess column in the "Manchester Weekly Times," and has founded several chess-clubs in the city of Manchester.

Bibliography: De Gubernatis, *Diz. Biog.* Florence, 1879; *Manchester Faces and Places*, 1896.

J. H. L. R.

WAHLTUCH, MARK: Russian philosopher and author; born at Odessa 1830; died at Pisa Jan. 27, 1901. He resided for many years in Ancona, Naples, Florence, Leghorn, and Pisa. He translated into Italian the works of A. Pushkin ("Poesie di A. Puschkin," Odessa, 1855), and wrote in Italian the following tragedies founded on Biblical subjects: "Assalonne," Odessa, 1857; "Sansone," *ib.* 1859; "Jefte," Milan, 1862; and "Giobbe," *ib.* 1872. He devoted himself to philosophical studies, and during his latter years to the investigation of spiritualism, the following works being the results of these activities: "Psicografia, Ossia Descrizione dell' Anima con Segni Sensibili, Preceduta da una Nuova Veduta Sopra Alcuni Punti Cardinali della Filosofia Obiettiva" (with illustrations), Naples, 1870; "L'Anima Umana nel Suo Stadio Oriundo, Terrestre e Futuro" (illustrated), Milan, 1875; "Antropobiotica Generale, Ossia la Vita dell' Anima e del Corpo nella Condizione Sana, Inferma, e Convalescente," Florence, 1879; and "Prove Incontestabili delle Pazzie d'un Pseudo-Alienista Appalesate" (against Cesare Lombroso), Leghorn, 1887.

s. U. C.

WAHRHEIT, DIE. See Periodicals.

WAHRMANN, ISRAEL B. SOLOMON: Hungarian rabbi and Talmudist; born at Altofen, Hungary; died at Budapest June 24, 1824. He was called to the rabbinate of Pesth in 1799, and was the first officially recognized rabbi of the community, which developed rapidly under his leadership, its first statutes being drafted at his instance. The most important institution connected with his name is the Nationalschule, an elementary school dedicated on Sept. 8, 1814, which was an important factor in raising the intellectual status of the community, its curriculum including Hungarian, modern science, and Hebrew. Wahrmann published only one sermon, in German and entitled "Andachtsübung der Israeliten der Königlichen Freistadt Pesth." The sorrow at his death found expression in Philip Weil's Hebrew and German poem "Evel Yisrael, oder Totenfeier."

Bibliography: Reich, *Beth-El*, i. 123 *et seq.*; Büchler, *A Zsidók Története Budapesten*, pp. 380 *et seq.*

s. E. N.

WAHRMANN, JUDAH: Hungarian rabbi; son of Israel Wahrmann; born 1791; died at Pesth Nov. 14, 1868. He was appointed associate rabbi and teacher of religion at the gymnasium of Budapest on Feb. 9, 1851, and was the author of "Ma'areket ha-Ha'atakot" (Ofen, 1831) and "Dat Yehudah, Mosaische Religionslehre" (*ib.* 1861; 2d ed. 1868).

Bibliography: Fürst, *Bibl. Jud.* iii. 490.

s. E. N.

WAHRMANN, MORITZ: Hungarian politician; grandson of Israel Wahrmann; born at Budapest Feb. 28, 1832; died there Nov. 26, 1892. He was educated at the Protestant gymnasium and the university of his native city, and entered his father's mercantile establishment in 1847, becoming its head after his father's death.

Wahrmann was closely associated with the development of Hungarian commerce and industry, the consolidation of the Hungarian finances, the growth of the educational and philanthropic institutions of Budapest, and preeminently with the progress of its Jewish community. Aiming to nationalize Hungarian commerce and to render his country independent of Austria, both financially and economically, he established large industrial and commercial enterprises.

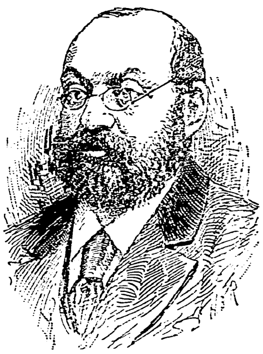

Moritz Wahrmann.

In 1869 Wahrmann was elected to the Hungarian Parliament as the representative of the electoral district of the Leopoldstadt (at present the fifth district of Budapest), being the first Jew to be chosen a member of the Hungarian delegation, in which he energetically promoted the interests of Hungary. He was reelected six times, holding the office until his death. He spoke comparatively seldom, but was an active member of committees, in which his financial training frequently rendered him one of the most important figures. He was also president of the Chamber of Commerce and Industry of Budapest, and of the Lloyd Company.

Wahrmann was equally active in communal affairs, and was one of the foremost advocates of his coreligionists. He was a most zealous member of the Magyar Izraelita Egylet, and strove with tongue and pen for the emancipation of the Jews. In 1868 he was vice-president of the General Jewish Congress, and in this capacity headed a deputation to the king. As president of the community of Budapest he exercised a profound influence on its administration and institutions, and labored to establish unity of interest among the various political bodies. He also contributed generously from his ample means to scientific, educational, and philanthropic institutions.

His brother, **Alexander Wahrmann** (born 1839; died at Budapest in 1899), contributed much, together with Max Wirth, the Viennese political economist, toward the economic elevation of Hungary. He was especially noteworthy as a philanthropist, bequeathing 200,000 crowns to the benevolent societies of the capital, and 600,000 crowns for the erection of a Jewish gymnasium.

BIBLIOGRAPHY: *Vasárnapi Ujság*, 1892, pp. 825 *et seq.*; *Magyar Zsidó Szemle*, 1892, pp. 687 *et seq.*; 1893, pp. 7 *et seq.*; *Pallas Lex.* xvi. 973.

S. E. N.—L. V.

WAKRULKAR, SOLOMON ELIJAH: Beni-Israel soldier; enlisted in the Nineteenth Regiment Native (Indian) Infantry Sept. 25, 1838. He was promoted jemidar Jan. 1, 1853; subahdar, Jan. 22, 1858; subahdar-major, Jan. 1, 1872. In 1877 he was decorated with the first and second class Order of British India, with the titles of bahadur and sirdar-bahadur, the highest mark of approbation which the Indian government bestows on native officers. He fought in the Afghanistan campaign of 1839, including the capture of Ghazni and occupation of Kabul (medal); in the Punjab campaign, taking part in the siege of Multan, the battle of Gujarat, and the march to the mouth of the Khaibar Pass; and in the Central India campaign of 1858. In his various campaigns he marched up and down both banks of the Indus from Kurrachee to Kabul and Attock. Wakrulkar retired from active service Dec. 23, 1878.

J. J. HY.

WALDEN, AARON BEN ISAIAH NATHAN: Polish Talmudist, editor, and author; born at Warsaw about 1835. Walden, who is an ardent adherent of Ḥasidism, is known especially for his "Shem ha-Gedolim he-Ḥadash" (Warsaw, 1864), a work of the same nature as Azulai's "Shem ha-Gedolim." Like the latter, it consists of two parts: (1) "Ma'areket Gedolim," being an alphabetical list of the names of authors and rabbis, mostly those that lived after Azulai, but including also many of the seventeenth and eighteenth centuries who were omitted by Azulai; and (2) "Ma'areket Sefarim," an alphabetical list of book-titles. Walden himself says in his preface that he took Azulai's "Shem ha-Gedolim" as a model; and it is evident that he refers to Benjacob's edition of that work. It must be said that the alphabetical list in the first part is arranged only according to the first names of the persons mentioned. In many instances the names are accompanied by biographical sketches, especially of Ḥasidic rabbis, whose biographies contain records of the miracles wrought by them and in behalf of them. To the third edition of the work, published in 1882 by Walden's son Joseph Aryeh Löb, the latter added an appendix entitled "'En Zoker," containing names and book-titles omitted in the two previous editions.

Another work by Walden, in which he has displayed great erudition, is the "Miḳdash Melek" (Warsaw, 1890), an edition of the Psalms in five volumes. In it are printed around the text: (1) "Bet ha-Midrash," a kind of yalḳuṭ after the model of the "Yalḳuṭ Shim'oni," Walden having gathered all the haggadot referring to the Psalms which were scattered in the Talmudim, in the midrashic literature, and in the Targum, as well as in the Zohar and other cabalistic works; (2) "Bet ha-Keneset," a fourfold commentary ("PaRDeS") consisting of material taken from the most prominent ancient commentators; and (3) "Bet Aharon," a reference index to the "Bet ha-Midrash," giving also variants and an explanation of difficult passages.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* viii. 108; Zeitlin, *Bibl. Post-Mendels.* p. 403.

E. C. M. SEL.

WALDENBURG, LOUIS: German physician; born at Filehne, Posen, July 31, 1837; died at Berlin April 14, 1881; educated at the University of Berlin (M.D. 1860). After a postgraduate course at Heidelberg he established himself in Berlin as a specialist in diseases of the chest and throat. From 1864 to 1868 he was joint editor with H. Rosenthal of the "Allgemeine Medizinische Central-Zeitung." In 1865 he became privat-docent at the Berlin University, and from 1868 until his death he edited the "Berliner Klinische Wochenschrift." In 1871 he was appointed assistant professor, and in 1877 department physician, at the Charité.

Among Waldenburg's many works may be mentioned: "De Origine et Structura Membranarum, Quæ in Tuberculis Capsulisque Verminosis Involucrum Præbent," a prize essay at the University of Berlin, 1859; "Ueber Blutaustritt und Aneurysmenbildung, Durch Parasiten Bedingt," in "Archiv für Anatomie und Physiologie," 1860; "Ueber Structur und Ursprung der Wurmhaltigen Cysten," in "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1862; "Lehrbuch der Respiratorischen Therapie," Berlin, 1864 (2d ed. 1872); "Die Tuberkulose, die Lungenschwindsucht und Scrofulose," *ib.* 1869; and "Die Pneumatische Behandlung der Respirations- und Circulations-Krankheiten," *ib.* 1875 (2d ed. 1880).

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

WALDOW, B. See BLOCH, BIANCA.

WALDSTEIN, CHARLES: Anglo-American archeologist; born in New York March 30, 1856. He was educated at Columbia College, New York city (A.M. 1873), and studied also at Heidelberg (Ph.D. 1875) and finally at Cambridge, England (M.A. and Litt.D. 1878). In 1880 he became university lecturer on classical archeology at Cambridge University, and two years later university reader. From 1883 to 1889 he was director of the Fitzwilliam Museum; and in 1883 he was made a fellow of King's College. In 1889 he was called to Athens, Greece, as director of the American School of Classical Studies, which office he held until 1893, when he became professor at the same institution. In 1895 he returned to England as Slade professor of fine arts at the University of Cambridge; and he held this chair until 1901. During his stay in Athens he directed the excavations of the American Archeological Institute at the site of ancient Platæa, Eretria, where, he declared, he unearthed the tomb of Aristotle, the Heræum of Argos, etc. He has formed an international committee to promote the excavation of Herculaneum.

Waldstein is the author of: "Balance of Emotion and Intellect" (1878); "Essays on the Art of Phidias" (1885); "The Jewish Question and the Mission of the Jews" (1889, anon.; 2d ed. 1900); "The Work of John Ruskin" (1894); "The Study of Art in Universities" (1895); "The Expansion of Western Ideals and the World's Peace" (1899); "The Argive Heræum" (1902); "Art in the Nineteenth Century" (1903). He has written also in several journals numerous reports on his excavations, and has published, under the pseudonym "Gordon Seymour," three short stories which later appeared, under his own name, as "The Surface of Things" (1899).

Bibliography: *American Jewish Year Book*, 5665.

J. F. T. H.

WALDTEUFEL, EMILE: French composer; born at Strasburg Dec. 9, 1837. He commenced the study of music under the tuition of his father, a professional musician; later he became the pupil of Joseph Heyberger; and he completed his musical education at the Conservatoire in Paris. Here he pursued his studies on the piano in company with Massenet, a fellow pupil, who soon became his firm friend. About 1860, being obliged to discontinue his studies owing to lack of means, he turned his attention to dance-music. "Manolo," a waltz performed under his direction at a soirée given by the Prince of Sagan, was a great success; and it so delighted the Prince of Wales (now Edward VII.), who was present, that he requested the dedication of the piece to himself, and had it published in England. In a short time Waldteufel received brilliant offers from the English publishers of music; and his fame and fortune were thenceforth assured. His triumphs in London were soon followed by similar ones in Paris. In 1865 he was appointed pianist to the empress Eugénie. He became director of the court balls of the emperor Napoleon III., and organizer of the famous soirées at Compiègne and Biarritz. At the latter place he met Bismarck.

During the Franco-Prussian war (1870-71) Waldteufel enlisted as a volunteer in the legion of the Basses-Pyrénées. Upon the defeat of the French cause he returned to Paris and devoted himself with renewed ardor to his art. Of his most celebrated works may be mentioned: "Amour et Printemps," a waltz so universally popular that, after fourteen years of repeated publication by two firms, it was purchased by a third for the sum of 8,000 francs; "A Toi, Dolores"; "Dans les Nuages"; "Dans un Songe"; "Je T'Aime"; "Myosotis"; "Pour une Rose"; "Retour du Printemps"; "Sentiers Fleuris"; "Soir d'Amour"; "Les Sourires"; "Toujours ou Jamais"; "Doux Poëme"; "Les Violettes"; "L'Espace"; and the polka "Bella Bocca."

In 1885 Waldteufel was summoned to London to direct the performance of his compositions. There he met with a triumphant success, which was repeated four years later at Berlin, whither he went for a similar object. For three successive weeks the three great composers Fahrbach, Strauss, and Waldteufel personally directed the execution of their respective waltzes. Waldteufel has won renown also as an orchestra leader, particularly at the "Bals de l'Opéra." He is a chevalier of the Royal Order of Isabella the Catholic.

Bibliography: Le Petit *Poucet*, No. 12.

S. J. Ka.

WALEY, JACOB: English lawyer and professor of political economy; born in London March 17, 1819; died there June, 1873. He was the elder son of Solomon Jacob Levy (who adopted the name of Waley), and was educated at Neumegen's school at Highgate and at University College, London, where he was the first pupil to obtain the Flaherty Mathematical Scholarship. In 1839 he was graduated (B.A.) from the University of London, taking the first place in both mathematics and classics. He was entered as a student at Lincoln's Inn on Nov. 3, 1837, and was called to the bar Nov. 21, 1842, being the fourth Jew to be thus called.

Waley became one of the most eminent conveyancers of his day. His first studies in conveyancing were conducted in the chambers of Duval; and he was also a pupil of Holt, afterward lord chief justice. Waley practised as an equity draftsman; he acted as conveyancing counsel for the Bedford estates, and was named by the queen in 1867 a member of the royal commission appointed to consider the law on the transfer of real property. In this capacity he had a large share in framing the report on which was based the lord chancellor's bill passed in 1874. He was associate editor with Davidson of a work on conveyancing precedents, and attained the distinction of becoming (1870) one of the conveyancing counsel of the Court of Chancery.

Waley was president of the Jews' Orphan Asylum, and on the formation of the Anglo-Jewish Association he was elected its first president. His numerous engagements, however, compelled his early retirement from the latter position. He promoted the Hebrew Literary Society, was for a long period a member of the council of Jews' College, and aided materially in the organization of the Jewish Board of Guardians. But his greatest service to the Jewish community was his formation, in conjunction with Lionel Louis Cohen, of the United Synagogue, to which object he devoted his professional skill, eloquence, and careful judgment. He took much interest also in the treatment of Jews abroad; and in 1872 he wrote a brief preface to Israel Davis' "Jews in Rumania," in which he remonstrated against the persecution of his coreligionists.

In 1853 Waley was appointed professor of political economy at University College, London, which office he held until 1865, when the pressure of other engagements compelled him to resign. He was an active member of the governing body of the university, and was secretary of the Political Economy Club, as also of the Statistical Society. On his resignation he was named professor emeritus by the council of University College. Waley also acted as examiner for the University of London.

Bibliography: *Times* (London), June 23, 1873; *Jew. Chron.* and *Jew. World*, June 27 and July 4, 1873; *Dictionary of National Biography*.
J. G. L.

WALEY, SIMON WALEY: English merchant, musician, and communal worker; born in London Aug. 23, 1827; died there Dec. 30, 1875; younger son of Solomon Jacob Levy. He studied at University College, London, but left without taking a degree. At the age of seventeen he wrote a series of articles for the "Times" on the question of international traffic, and in 1858 he contributed to the "Daily News" a series of letters on "A Tour in Auvergne," afterward included in Murray's "Handbook to France." Waley entered the stock exchange and acquired an influential position, being elected a member of its committee. For nearly a quarter of a century he was honorary secretary of the Jews' Free School, and conducted the entire correspondence between the school and the government Board of Education. From 1843 he was the official correspondent for England of the chamber of commerce of Boulogne, in which city he took great interest.

Waley received instruction in piano from Moscheles, Sir William Sterndale Bennett, and G. Alexander Osborne, and in theory and composition from William Horsley and Molique. The first musical work published by Waley was "L'Arpeggio," a pianoforte study, which appeared in 1848. His other compositions include a pianoforte concerto, two pianoforte trios, many piano pieces and songs, and some orchestral pieces. He composed also hymns for Sabbaths and festivals, several of which were chanted for many years at the West London Synagogue. His songs include "Sing on, Ye Little Birds," "The Home of Early Love," and "Alpine Shepherds' Song."

Bibliography: *Jew. Chron.* Jan. 7, 14, and 21, 1876; *Impartial* (Boulogne), Jan. 21, 1876; *Dict. National Biography*; Gross, *Dict. of Music and Musicians*.
J. G. L.

WALLACHIA. See Rumania.

WALLERSTEIN, ABRAHAM BEN ASHER: German scholar and rabbi of the eighteenth century; officiated in Schnaittach, Bavaria. He was the author of the following works: "Ma'amar Abraham" (Fürth, 1757), Hebrew sermons on the weekly lessons of the entire Pentateuch; "Zera' Abraham" (*ib.* 1761), an ethical work in eighteen chapters, written according to Biblical as well as rabbinical principles; and "Maḥazeh Abraham" (*ib.* 1761), an index to the four ritual codices, arranged alphabetically. The last-named work was published in connection with the "Zera' Abraham."

Bibliography: Steinschneider, *Cat. Bodl.* col. 711; Benjacob, *Oẓar ha-Sefarim*, p. 279.
E. C. S. O.

WALLICH: German family which probably derived its name from the Hebrew transcription of "Falk" (ולק). The earliest known members of it are Joseph b. Meïr Wallich, a physician, and Moses Joshua Wallich, both of whom lived at Worms in the sixteenth century. A document relating to the purchase by Joseph b. Meïr Wallich of a Rashi and Rashbam manuscript (Worms, 1615) is signed by Joseph and by his two sons Eliezer and Solomon, all physicians and all surnamed Weibush (Phoebus?), and by thirteen other members of the Wallich family, among them the physicians Moses b. Lezer and Moses b. Moses Joshua (surnamed Weibelin). Many physicians of the Wallich family were prominent in Germany in the eighteenth century.

Subjoined is an abbreviated pedigree:

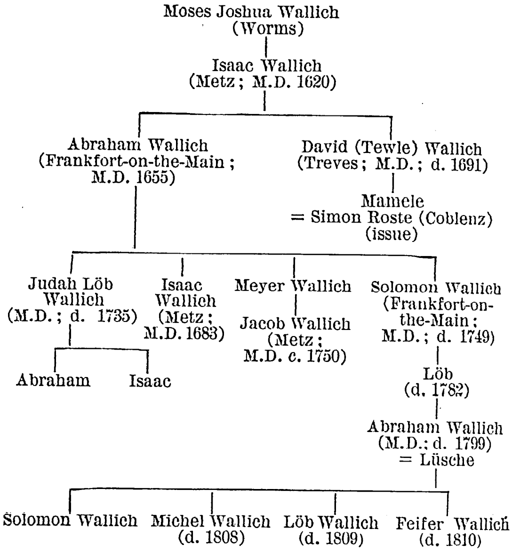
Moses Joshua Wallich (Worms)
Isaac Wallich (Metz; M.D. 1620)
Abraham Wallich (Frankfort-on-the-Main; M.D. 1655)
David (Tewle) Wallich (Treves; M.D.; d. 1691)
Mamele = Simon Roste (Coblenz) (issue)
Judah Löb Wallich (M.D.; d. 1735)
Isaac Wallich (Metz; M.D. 1683)
Meyer Wallich
Jacob Wallich (Metz; M.D. c. 1750)
Solomon Wallich (Frankfort-on-the-Main; M.D.; d. 1749)
Abraham
Isaac
Löb (d. 1782)
Abraham Wallich (M.D.; d. 1799) = Lüsche
Solomon Wallich
Michel Wallich (d. 1808)
Löb Wallich (d. 1809)
Feifer Wallich (d. 1810)

Bibliography: H. Schultze, *Gesch. der Familie Wallich*; *Monatsschrift*, 1905, *passim*.
J.

The following are the more important members:

Abraham ben Isaac Wallich: Physician; born at Metz; flourished at Frankfort-on-the-Main in the second half of the seventeenth century. He went to Padua to study medicine, obtaining his diploma, "maxima cum laude," in 1655; and in 1657 he went to Frankfort to practise as a physician. He was the author of a Hebrew treatise on medicine entitled "Sefer Refu'ot," or, as he called it in Latin, "Harmonia Wallichis Medica" (published posthumously, Frankfort-on-the-Main, 1700). He tried to prove that the ailments of the soul correspond to those of the body and that they must be treated in the same way. In this work he speaks alternately as a physician and as a preacher of morals.

Immanuel Wallich: Rabbi and physician of Coblenz in the eighteenth century.

Joseph b. Meïr Wallich: Physician; the earliest known member of the family; flourished at Worms in the sixteenth and seventeenth centuries. He is known to have written in 1597, on a manuscript of Isaac Israeli's translation of Ibn al-Yazzar's "Zad al-Musafir," a bibliographical note in which he confounded the translator with Isaac ben Joseph Israeli. From this and from what has been said above it may be concluded that Joseph b. Meïr was a collector of medical and rabbinical manuscripts. He had in his possession also a copy of Bernard de Gordon's "Sefer ha-Gebulim" (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 2125, 4), the first leaf of which was supplied in his own handwriting.

Judah ben Abraham Wallich: Physician; lived at Frankfort-on-the-Main in the seventeenth and eighteenth centuries. He was the author of: (1) "Dimyon ha-Refu'ot" or "Harmonia Wallichis Medica Animæ et Corporis" (Frankfort-on-the-Main, 1700), a Judæo-German compendium of his father's "Sefer Refu'ot," supplemented by a treatise on fever in children. (2) "Ẓori ha-Shamayemah" (Latin title, "Theriaca Cœlestis Wallichiana"; German, "Himmlischer Theriak"; *ib.* 1713). Of this work only the German preface and the first Hebrew section are extant; the remainder, which was destroyed by fire, was not published. (3) "Dankfest" (*ib.* 1716), a thanksgiving memorial in pure German with Hebrew characters; written on the occasion of the birth of Archduke Leopold of Austria (April 13, 1716).

Moses b. Eliezer Wallich: Scholar; lived at Worms in the seventeenth century. He was the author of "Sefer Meshalim" or "Kuh-Buch" (Frankfort-on-the-Main, 1687), a German collection of fables adapted from Berechiah ha-Naḳdan's "Mishle Shu'alim" and Isaac ibn Sahulah's "Mashal ha-Ḳadmoni." This book is not to be confounded with a similar work by ABRAHAM B. MATTATHIAS which bears the same title.

Naphtali Hirz b. Abraham Wallich: Physician; lived at Metz in the seventeenth century; brother of Judah ben Abraham Wallich. He is known as having been the competitor of Solomon b. Baruch of Lippstadt, who was appointed physician to the Jewish community of Metz. Solomon delayed his arrival, and consequently the community appointed Naphtali Hirz in his stead. When Solomon reached Metz a quarrel arose between the two physicians, Solomon urging his letter of appointment, and Naphtali Hirz his priority. They continued quarreling until 1695, when they were reconciled by R. Gabriel Eskeles of Metz.

Solomon Wallich: Physician of Mayence, where he died May 11, 1780; son of Immanuel Wallich. Like his father, Solomon received a rabbinical education in addition to his medical training.

BIBLIOGRAPHY: A. Berliner, in *Hebr. Bibl.* vii. 82-83; Carmoly, *Histoire des Médecins Juifs*, pp. 200, 207; Fürst, *Bibl. Jud.* iii. 492; Steinschneider, *Cat. Bodl.* cols. 1377-1378, 2008; idem, *Hebr. Uebers.* pp. 704, 959; Horovitz, *Jüdische Aerzte*, pp. 30-32; Landau, *Gesch. der Jüdischen Aerzte*, p. 116.

D. M. SEL.

WALLIS (VALAIS). See SWITZERLAND.

WALLS (חמה, קיר, חיל): The walls erected by the Canaanites for the protection of their farmyards consisted of great unhewn blocks of stone, and remnants of them still exist, especially in the east-Jordan district. Walls of fortifications and towns were similar in structure, although many large cities may have had ramparts of hewn stone. Unburned bricks were also used for walls, and the excavations at Tell al-Ḥasi (Lachish) have brought to light brick walls between nine and ten feet thick. Less thick are the walls at Tell el-Mutasallim (Megiddo), which show a combination of both materials, the base being of unhewn stone, on which layers of brick are laid. The dimensions of the bricks at Megiddo are about 50 × 33 × 13 cm., and the size of the Canaanite walls filled the Israelites with alarm (Num. xiii. 28; Deut. i. 28).

The construction of walls of unhewn stone was long retained by the Israelites, so that, although Solomon built the outer wall of his palace of hewn stone (I Kings xii. 12), the description of the structure (*ib.* verses 9-11) shows that this was not the usual style of architecture, but an extraordinary innovation which aroused the admiration of his contemporaries. Herein, moreover, is seen the influence of the Tyrians, who designed the palace of Solomon, for Phenician architecture is characterized by its partiality for large blocks of hewn stone. The choice of material was doubtless conditioned primarily by the locality, since in the mountains there was no lack of stone, while in the plains bricks were used for houses and even for the walls.

The walls were generally broad, for the defenders stood on them (comp. Isa. xxxvi. 11; Neh. xii. 31; I Macc. xiii. 45), and engines of war were also placed thereon (II Chron. xxvi. 15). Battlements (פנות, שמשות [Isa. liv. 12] probably has a similar meaning) were likewise built to protect the guards (II Chron. *l.c.*). Strong towers were constructed at the corners and gates, as well as on the wall itself at intervals. The entrance was built in an angle, as may still be seen at Jerusalem; and the inner and outer gates were closed with doors covered with iron plates and fitted with iron bolts. A low bulwark (חיל; Isa. xxvi.; Ps. xlviii. 14 [A. V. 13]) with a protective glacis was frequently constructed at some distance before the main wall. See also FORTRESS; HOUSE; TOWER.

E. G. H. I. BE.

WALOZIN. See VOLOZHIN.

WALTON, BRYAN: Christian Hebraist; born in 1600 at Hilton, Yorkshire, England; died in London Nov. 29, 1661; educated at Magdalene and Peterhouse colleges, Cambridge. He became a London clergyman and was involved in the question of tithes raised by John Selden, but was appointed king's chaplain, and, after being imprisoned by the Parliamentarians, went to Oxford to join the king. There he formed the project of issuing a polyglot Bible, better and cheaper than the one that had appeared at Paris as late as the year 1645. In 1652 he issued a circular on the subject, and subscriptions were obtained under the patronage of Selden and Ussher. The work, which was in six volumes, was published between 1654 and 1657 in nine languages, though no single book appears with more than eight versions. Much of the work was done by Castell, who compiled the Heptaglot Lexicon as a supplement to the Polyglot. Walton's prolegomena were printed as a separate work both in Germany (Leipsic, 1777) and in England (Canterbury, 1828).

The "Biblia Sacra Polyglotta" was one of the earliest books printed by subscription in England, the price being £10 for the six volumes. Walton dedicated his work to the Parliament; but when Charles II. came to the throne, the dedication was changed to one in honor of the king, who appointed Walton Bishop of Chester in 1660. Walton's Polyglot has been the standard work up to the present day; but its texts scarcely meet the requirements of modern scholarship.

BIBLIOGRAPHY: *Dict. National Biography.*

T. J.

WANDERING JEW: Imaginary figure of a Jerusalem shoemaker who, taunting Jesus on the way to crucifixion, was told by him to "go on forever till I return." The legend first appeared in a pamphlet of four leaves entitled "Kurtze Beschreibung und Erzählung von einem Juden mit Namen Ahasverus." This professes to have been printed at Leyden in 1602 by Christoff Crutzer, but no printer of that name has been discovered, and the real place and printer can not be ascertained. The legend spread quickly throughout Germany, no less than eight different editions appearing in 1602; altogether forty appeared in Germany before the end of the eighteenth century. Eight editions in Dutch and Flemish are known; and the story soon passed to France, the first French edition appearing in Bordeaux, 1609, and to England, where it appeared in the form of a parody in 1625 (Jacobs and Wolf, "Bibliotheca Anglo-Judaica," p. 44, No. 221). The pamphlet was translated also into Danish and Swedish; and the expression "eternal Jew" is current in Czech. The pretended existence of the Wandering Jew, who is stated to be met with from time to time in all of these countries, was eagerly seized upon amidst the religious disturbances caused by the Reformation, as furnishing an eye-witness of the crucifixion. The various appearances claimed for him were at Hamburg in 1547; in Spain in 1575; at Vienna, 1599; Lübeck, 1601; Prague, 1602; Lübeck, 1603; Bavaria, 1604; Ypres, 1623; Brussels, 1640; Leipsic, 1642; Paris, 1644; Stamford, 1658; Astrakhan, 1672; Frankenstein, 1676; Munich, 1721; Altbach, 1766; Brussels, 1774; and Newcastle, 1790. The last appearance mentioned appears to have been in America in the year 1868, when he was reported to have visited a Mormon named O'Grady (see "Desert News," Sept. 23, 1868).

Influence of Legend on Literature.

The figure of the doomed sinner, forced to wander without the hope of rest in death till the millennium, impressed itself upon the popular imagination, and passed thence into literary art, mainly with reference to the seeming immortality of the wandering Jewish race. These two aspects of the legend are represented in the different names given to the central figure. In German-speaking countries he is referred to as "Der Ewige Jude" (the immortal, or eternal, Jew), while in Romance-speaking countries he is known as "Le Juif Errant" and "L'Ebreo Errante"; the English form, probably because derived from the French, has followed the Romance. The Spanish name is "Juan Espera en Dios." The legend has been the subject of poems by Schubart, Schreiber (1807), W. Müller, Lenau, Chamisso, Schlegel, Julius Mosen (an epic, 1838), and Koehler; of novels by Franzhorn (1818), Oeklers, and Schucking; and of tragedies by Klinemann ("Ahasuerus," 1827) and Zedlitz (1844). Hans Andersen made his "Ahasuerus" the Angel of Doubt, and was imitated by Heller in a poem on "The Wandering of Ahasuerus," which he afterward developed into three cantos. Robert Hamerling, in his "Ahasver in Rom" (Vienna, 1866), identifies Nero with the Wandering Jew. Goethe had designed a poem on the subject, the plot of which he sketched in his "Dichtung und Wahrheit."

In France, E. Quinet published his prose epic on the legend in 1833, making the subject the judgment of the world; and Eugene Sue wrote his "Juif Errant" in 1844. From the latter work, in which the author connects the story of Ahasuerus with that of Herodias, most people derive their knowledge of the legend. Grenier's poem on the subject (1857) may have been inspired by Gustav Doré's designs published in the preceding year, perhaps the most striking of Doré's imaginative works. In England —besides the ballad given in Percy's "Reliques" and reprinted in Child's "English and Scotch Ballads" (1st ed., viii. 77)—there is a drama entitled "The Wandering Jew, or Love's Masquerade," written by Andrew Franklin (1797). William Godwin's novel "St. Leon" (1799) has the motive of the immortal man, and Shelley introduced Ahasuerus into his "Queen Mab." George Croly's "Salathiel," which appeared anonymously in 1828, treated the subject in an imaginative form; it has been recently reprinted under the title "Tarry Thou Till I Come" (New York, 1901).

Origin of Legend.

According to L. Neubaur, the legend is founded on the words given in Matt. xvi. 28, which are indeed quoted in the earliest German pamphlet of 1602. So, too, from John xxi. 20 *et seq.* a legend arose in the Church that St. John would not die before the second coming of Jesus; while another legend declares that the attendant Malchus, whose ear St. Peter cut off in the garden of Gethsemane (John xviii. 10), was condemned to wander till the second coming. His action is associated in some way with the scoffing at Jesus, and is so represented in a broadsheet which appeared in 1584. An actual predecessor of the Wandering Jew is recorded in the "Flores Historiarum" by Roger of Wendover in the year 1228. An Armenian archbishop, then visiting England, was asked by the monks of St. Albans about the celebrated Joseph of Arimathea, who had spoken to Jesus, and was still alive. The archbishop answered that he had himself seen him in Armenia, and that his name was Cartaphilus; on passing Jesus carrying the cross he had said: "Go on quicker," Jesus thereupon answering: "I go; but thou shalt wait till I come." Matthew Paris included this passage from Roger of Wendover in his own history; and other Armenians appeared in 1252 at the Abbey of St. Albans, repeating the same story, which was regarded there as a great proof of the Christian religion (Matthew Paris, "Chron. Majora," ed. Luard, London, 1880, v. 340-341). The same archbishop is said to have appeared at Tournai in 1243, telling the same story, which is given in the "Chronicles of Phillip Mouskes," ii. 491, Brussels, 1839. According to Guido Bonnati, the astrologer known to Dante, this living witness of the crucifixion was known as Johannes Buttadæus because of his having struck Jesus. Under this name he appears at Mugello in 1413 and in Florence in 1415 (S. Morpurgo, "L'Ebreo Errante in Italia," Florence, 1891).

It is difficult, however, to connect this Cartaphilus, Buttadæus, or Buttadeo with the later Ahasuerus of the pamphlet of 1602, no trace being found either in popular legend or in literature during the intervening two centuries. Graetz supposes that the somewhat different picture given of the Wandering Jew in a book called "The Turkish Spy" (1644), in which work the Wandering Jew is called "Sieur Paule Marrana," and is said to have passed through the tortures of the Inquisition in Spain, Portugal, and Rome, was derived from a Marano author (see, however, Boswell's "Life of Johnson," under date April 10, 1783, and Malone's note). Moncure D. Conway attempts to connect the legend with others of immortal beings, as those of King Arthur, Frederick Barbarossa, and Thomas the Rhymer, not to speak of Rip Van Winkle. These again he connects with immortals visiting the earth; as Yima in Parsism, and the "ancient of days" in the books of Daniel and Enoch. Yima and Enoch, as well as Elijah, are also credited with immortality; but there is no evidence of any connection of these names with the legend of the Wandering Jew which, as stated above, was put into currency in 1602 in Germany, by some one who was acquainted with the earlier form of the story known only in literary sources from Matthew Paris.

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J.

WANDSBECK: Town in Sleswick-Holstein, near Hamburg. About the year 1600 Count Breido Rantzau, owner of the estate of Wandsbeck, allowed Jews to settle there in consideration of a small yearly payment for protection. Many Jews availed themselves of this permission, attracted by the town's proximity to Hamburg, where Jews were not allowed to settle at that time. According to a document of Nov. 10, 1637, Berend of Hagen, called Geist, feudal tenant of the Danish crown estate of Wandsbeck, ceded to the Jews a plot for a cemetery and permitted them "to perform their prayers and other rituals according to their customs."

In 1674 the community of Wandsbeck formed together with those of Altona and Hamburg the "union of the three communities," acknowledging as its spiritual head the chief rabbi of Altona, the first being R. Hillel ben Naphtali. The three communities continued united until 1811 (see Altona; Hamburg). Wandsbeck had to pay one-eighth of the chief rabbi's salary, Altona paying five-eighths, and Hamburg one-fourth. In 1688 the Jews of Wandsbeck obtained the right to receive into their congregation Jews living elsewhere, a payment being exacted for their protection. They made use of this privilege by forming a branch community in Hamburg, which soon became larger than the original community at Wandsbeck. Since 1710, when German Jews received unrestricted permission to settle in Hamburg, the community of Wandsbeck has diminished rapidly. Its relations with the communities of Altona and Hamburg were not always the best. In 1773 the Wandsbeck community was put under ban for having evaded payment of its share of the communal expenses for the support of the poor. Rabbi Jacob Emden was called upon to settle this dispute.

For a list of the rabbis who officiated during the union of the three communities, from R. Solomon Mirels Neumark (d. 1706) to R. Ẓebi Hirsch Zamosz (d. 1807), see Altona. After the dissolution of the union in 1811, Wandsbeck remained under the rabbinate of Altona until the community in 1864 engaged Dr. Hanover (d. 1901) as its minister; he was succeeded by S. Bamberger, the present incumbent.

An official list of the members of the Wandsbeck community compiled in 1734 contains the names of 123 families (exclusive of unmarried members and widows). At present (1905) there are about sixty Jewish families in the town.

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D. A. Fe.

WANDSWORTH, LORD SIDNEY STERN: English banker and peer; born in London 1845; son of Viscount de Stern, senior partner of the firm of Stern Brothers. He was educated at Magdalene College, Cambridge, and was for some time a member of the firm established by his father. He has, however, retired from business, and is now (1905) a justice of the peace for Surrey and London, an honorary colonel of the Fourth Volunteer Battalion of the East-Surrey Regiment, and vice-president of the London and Counties Radical Union. After several attempts to enter Parliament (Mid-Surrey, 1880, 1884; Tiverton, 1885; and Ipswich, 1886) he was elected in May, 1891, by the Stowmarket division of Suffolk, which he represented until his elevation to the peerage (July 19, 1895). He is also a Portuguese viscount by hereditary right.

Bibliography: *Jew. Chron.* Aug. 5, 1892; *Jewish Year Book*, 5665.

J. G. L.

WANEFRIEDEN, ELIAKIM GETSCHLIK: Dayyan and preacher in Amsterdam about the end of the eighteenth century. He published a pamphlet entitled "Megillat Sefer" (Amsterdam, 1790), containing some homilies, besides a eulogy of R. Saul Löwenstamm, chief rabbi of Amsterdam. His family name points to Wannfried in Hesse as his birthplace, but he is not identical with the Eliakim Getschlik Wanefrieden who was rabbi in Kanitz, Moravia, about 1760 ("Die Deborah," 1902, pp. 70–71). The latter was probably the father of Jeremiah ben Eliakim Getschlik Wanefrieden, rabbi in Rausnitz, Moravia, and one of those who defended Jonathan Eybeschütz against the charge of heresy ("Luḥot 'Edut," p. 29a, Altona, 1755).

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D.

WAR.—Biblical Data: The earliest war recorded in the Old Testament is that of the Elamitic king Chedorlaomer and his allies against the five kings of Sodom and its adjacent cities (Gen. xiv. 1

et seq.). The result of the conflict was the destruction of the vanquished army in the field and the captivity of all the non-combatants, whose possessions became spoils of war. In the battle the troops were arranged in order (Gen. xiv. 8, R. V.), and the King of Sodom and his four allies displayed a certain degree of strategy by fighting in a valley, although their plan proved unsuccessful. Some modern scholars infer from the obscure passage II Sam. xi. 1 that wars were regularly begun in the spring.

Details.

In many instances negotiations were carried on through messengers or ambassadors to avert bloodshed (Judges xi. 12-28; I Sam. xi. 1-10; I Kings xx. 2-11); and the Hebrews were expressly forbidden to make an attack without first demanding the surrender of the enemy (Deut. xx. 10 *et seq.*). The only instance in which war was declared without previous negotiations was that of the war between Amaziah, King of Judah, and Jehoash, King of Israel (II Kings xiv. 8).

In addition to the various modes of Divination employed by all the nations before setting out for war (comp. Ezek. xxi. 26 *et seq.*), the Israelites consulted Yhwh, who was not only their divinity, but also the war-god par excellence (comp. Ex. xv. 3, and the frequent phrase יהוה צבאות), deciding whether they should begin the war and whether they would be successful (Judges i. 1; xx. 18, 23). In these passages the manner of consultation is not indicated, but from other sections and from the Septuagint it may be inferred that the priest put on the ephod and stood before the Ark to consult the Urim and Thummim (Judges xx. 27-28; I Sam. xiv. 18, xxviii. 6, xxx. 7). Occasionally the divinities were consulted through dreams or prophets, or even through familiar spirits evoked by a witch (Judges vii. 13; I Sam. xxviii. 6 *et seq.*; I Kings xxii. 15). Troops were generally summoned by the blowing of a trumpet or the war-horn, which was likewise the signal that warned the people of an enemy's approach (Judges iii. 27; II Sam. xx. 1; comp. Ezek. xxxiii. 2-11), although sometimes banners were placed on the tops of high mountains or messengers were sent through the different tribes of Israel (Judges vii. 24; I Sam. xi. 7; Isa. xiii. 2). Occasionally extraordinary means were used to arouse a popular feeling of indignation which would ultimately impel the nation to make war, as in the case of the Levite who cut the body of his concubine into twelve parts and sent them to the other tribes of Israel, thus kindling between them and the Benjamites the war which resulted in the destruction of the latter tribe (Judges xix. 29 *et seq.*; comp. also I Sam. xi. 7).

The War-Priest.

The army of the Israelites was always accompanied to the field by a priest, Phinehas having this post in the battle with the Midianites (Num. xxxi. 6). It was the duty of the priest to care for the spiritual welfare of the soldiers and, before the attack, to encourage them and to inspire martial enthusiasm in them (Deut. xx. 2-4). Sometimes, however, the high priest himself went upon the field, where he attended the Ark, which was carried into action quite as idols and images were borne into battle by the Philistines (I Sam. iv. 3-4; II Sam. v. 21, xi. 11). Like other Semites, the Israelites began a war with burnt offerings and fasting (Judges vi. 20, 26; xx. 26; I Sam. vii. 9, xiii. 10), this explaining the frequency of the phrase "to sanctify war," and the epithet "sanctified" as applied to warriors (Micah iii. 5; Isa. xiii. 3; Jer. vi. 4, xxii. 7). A single instance is recorded, though in obscure terms, of a human sacrifice as a burnt offering in a time of extreme danger (II Kings iii. 27). According to a passage of D, furthermore, the officers of the Hebrew troops were required to proclaim before a battle that whosoever had betrothed a wife and had not taken her, or had built a house and had not dedicated it, or had planted a vineyard and had not eaten of it, or was fearful and faint-hearted, should return home (Deut. xx. 5-9). This regulation was actually carried out under the Maccabees (I Macc. iii. 56), which shows that the document is of a post-exilic date.

Raids.

From the geographical condition of Palestine, the raid was the favorite mode of warfare both among the Hebrews and among the other Semites (Gen. xlix. 19; I Sam. xiii. 17, xxvii. 8; II Sam. iii. 22; II Kings xiii. 20), although in the course of time regular battles were fought, and in certain cases tactics of modern warfare were employed. The first instance recorded was in the battle of Gibeah between the tribes of Israel and the Benjamites (Judges xx. 30 *et seq.*). After laying an ambush behind the city, the Israelites pretended to flee from the Benjamites, thus enticing the latter from their fortified positions. Suddenly the Israelites wheeled, and the Benjamites found themselves outflanked on all sides. It is also probable that in the battle of Gilboa between the Philistines and the army of Saul, the Philistines resorted to strategy by striking northward at the plain of Esdraelon instead of attacking the Israelites by the shorter route from the southwest. By this device, which proved completely successful, the Philistines lured Saul's army from the valleys, where a stout defense could be offered, to the open plain, where the Israelites might be overwhelmed by sheer force of numbers (I Sam. xxviii. 1-xxxi. 7). A strong army was sometimes divided so that the enemy might be attacked from different directions (Gen. xiv. 15; II Sam. xviii. 2), and ambuscades were often used with success (Josh. xiii. 10-28; Judges xx. 30-44; II Kings vi. 8-9). Night marches were particularly in favor with the Hebrews; thus Joshua marched at night, Gideon assailed the Midianites about midnight, and Saul attacked the Ammonites before dawn (Josh. x. 9; Judges vii. 19; I Sam. xi. 11). It may be noted that night marches were made by other Semites as well, for Nebo was captured from the Israelites by Mesha, King of Moab, after such a march (Moabite Inscription, line 15). An instance is likewise recorded in which the Philistines chose a champion who challenged one of the opposing army to a duel to decide the fate of both forces (I Sam. xvii. 4 *et seq.*). Such proceedings were afterward much in vogue among the Arabs in their pre-Islamic tribal conflicts.

Fortresses played an important part in war, especially in defense. In early times the Israelites were unable to reduce the fortified cities of the inhabitants of the land, and consequently had no means

Fortresses.

of defense except to hide themselves in caves or mountains (Judges vi. 2; I Sam. xiii. 6; comp. Isa. ii. 21); but in the regal period they became so proficient in the art of warfare that they not only reduced the fortresses of the enemy, beginning with Jerusalem (II Sam. v. 7 *et seq.*), but also built many fortified cities. The chief method of reducing one of these towns seems to have been to throw up around the walls a bank, from which the archers might shoot their arrows into the place; while an instance is recorded from an earlier period in which the gates of a city were set on fire (Judges ix. 48 *et seq.*). According to a marginal note on I Kings xx. 12, R. V., the Syrians used engines in their effort to reduce Samaria, while similar machines were frequently employed in addition to the battering-ram for breaching walls in the time of Ezekiel (Ezek. iv. 2, xxvi. 8–9). The strength of the walls and the efficiency of the beleaguering army naturally conditioned the length of a siege. Thus Jericho, which fell in consequence of a miracle, was taken after a continuous onslaught of seven days (Josh. vi. 3 *et seq.*), but the Syrian sieges in Samaria were doubtless lengthy since they entailed terrible famines, and Jerusalem was captured by the Babylonians only after a siege of two years, despite the systematic operations of Nebuchadnezzar (II Kings xxv. 1–4). In their sieges the Hebrews were forbidden to fell fruit-trees for use in building bulwarks against the fortified city (Deut. xx. 19–20).

Treatment of Captives.

The accounts of wars in the patriarchal period show that the conquered peoples were reduced to captivity and their property was taken as spoils of war. In the case of the Shechemites, all the males were massacred by the sons of Jacob, while the women and children and all their possessions were carried off as booty (Gen. xxxiv. 25–29). Later, according to a document belonging to D (Deut. xx. 10–17), the Hebrews were commanded to make a wide distinction between the inhabitants of the land whom they were to replace and the Gentiles outside the land. Mildness was to be shown the latter in case they surrendered without fighting and submitted to pay tribute. If they were subdued by force of arms, however, every man was to be slain, while the women, children, cattle, and all else should belong to the victors. Far different was to be the treatment of the inhabitants of the land, who were to be slaughtered without exception, not even the cattle being left alive. If this passage is of early date, it is evident that the command with regard to the inhabitants of the land was only partially executed, since, excepting the thirty-one kings enumerated in Josh. xii. 9–24, the greater part remained unconquered, and the Israelites were obliged to live with the very Gentiles whom they had been bidden to exterminate (comp. Josh. xviii. 2–3; Judges i. 21–35). Even when the Israelites proved victorious, they often granted the inhabitants their lives, and subjected them only to tribute (Judges i. 28, 30, 33, 35). At a later period, however, gross cruelty was practised both by the Hebrews and by the other nations. After having defeated the Moabites, David cast them down to the ground and measured them with a line, putting to death two lines and keeping one alive (II Sam. viii. 2), while he put the Ammonites under saws, harrows, and axes of iron and made them pass through the brick-kiln (*ib.* xii. 31). Menahem, King of Israel, the Syrians, and the Ammonites are charged with the massacre of pregnant women (II Kings viii. 12, xv. 16; Amos i. 13); and Amaziah is described as causing ten thousand Edomite captives to be hurled from a cliff (II Chron. xxv. 12), while in some instances children were dashed against rocks (Ps. cxxxvii. 9).

Conditions of Peace.

There are instances of treaties of peace in which conditions were imposed by the victors on their defeated foes. The first treaty recorded is that which Nahash, King of Ammon, proposed to the people of Jabesh-gilead, and which was marked by the savagery of the Ammonite king, the terms being that the right eye of every inhabitant of the city should be put out (I Sam. xi. 2). A treaty which might almost have been made in modern times, on the other hand, was drawn up between Ben-hadad and Ahab; by it the cities previously captured from Israel were to be restored, while Ahab had the right of making streets in Damascus, the same conditions having been previously imposed on the father of Ahab by Ben-hadad's father (I Kings xx. 34). Sennacherib, in the treaty with Hezekiah by which he withdrew his army from Judah, exacted a heavy indemnity from the Jewish king (II Kings xviii. 14). The victors generally returned home in triumphal processions and celebrated their victories with songs and festivals (Judges v. 1 *et seq.*, xi. 34, xvi. 23; comp. Prism Inscription, col. 1, line 53, in Schrader, "K. B.," ii. 141 *et seq.*).

Attitude of the Prophets.

The wars in the earlier period were religious in character and thus had the sanction of the Prophets. Deborah herself urged Barak to make war on Sisera and accompanied him into the field (Judges iv. 6 *et seq.*), while Elisha exhorted Joash, King of Israel, to prosecute the war with Syria and advised the allied kings to avail themselves of stratagem against the Moabitish army (II Kings iv. 16 *et seq.*, xiii. 14–19), and an anonymous prophet encouraged Ahab to battle with Ben-hadad (I Kings xx. 13–14). Naturally the Prophets were opposed to war among the tribes of Israel, and when Rehoboam wished to resort to arms to recover his lost sovereignty over the ten tribes, he was prevented by the prophet Shemaiah (*ib.* xii. 21–24). In later times the Prophets considered war from a political point of view, and Jeremiah, seeing that hostilities against the Babylonians would be to the detriment of the Israelites, always advised the latter to submit to the stronger people and live in peace with them (Jer. xxvii. 12 *et passim*). War in general was represented by the Later Prophets only in its horrible aspect, and many of them, particularly Isaiah, longed for the time when there would be no more war, and when weapons should be transformed into agricultural implements (Isa. ii. 4; Micah iv. 3; and elsewhere). See ARMY; FORTRESS.

——**In Rabbinical Literature:** The Rabbis laid special stress on the distinction between obligatory war ("milḥemet miẓwah," or "milḥemet ḥobah") and voluntary war ("milḥemet ha-reshut"). The former category comprised the campaigns against the seven nations who inhabited the land, the battles against Amalek, and the repulse of an enemy attacking an Israelitish city; while the latter class denoted any war waged for the extension of Jewish territory. Obligatory war had the priority, nor was it necessary for the king to ask the permission of the Sanhedrin to levy troops, since he could compel the people to take the field. Voluntary war, on the other hand, could be declared only by the Great Sanhedrin of seventy-one members. Although certain persons were permitted by Deut. xx. 5 *et seq.* to leave the field before a battle began, this was allowed, according to rabbinical opinion, only in case of a voluntary war. No such leave of withdrawal was granted in an obligatory war, but, on the contrary, even a bridegroom and bride were obliged to leave their nuptial chamber and join the army (Soṭah 44b; Sanh. 2a, 20b; Maimonides, "Yad," Melakim, v. 1–2). The Rabbis differed greatly regarding the terms of peace to be offered the inhabitants of a beleaguered city (Deut. xx. 10 *et seq.*). According to Sifre, Deut. 199, which was followed by Rashi (on Deut. *l.c.*), peace might be proposed only in a voluntary war, while in an obligatory war no terms should be allowed. It would appear, however, from Lev. R. xvii. 6 and Deut. R. v. 13 that peace might be offered even in an obligatory war, and this was established as a law by Maimonides (*l.c.* vi. 1; comp. Naḥmanides on Deut. *l.c.*). According to both Maimonides and Naḥmanides, the command of extermination which was imposed regarding the seven nations (Deut. xx. 16–17) was applied only in case the beleaguered people refused to surrender. The submission in consideration of which the conquered were granted their lives had to be complete, since they were required to accept the seven commandments of the Noachidæ, and were obliged to pay tribute and to recognize their condition of servitude (Maimonides, *l.c.*).

In direct opposition to the obvious interpretation of Deut. xx. 5–9, the Rabbis declared that all the proclamations contained in that passage were made by the priest anointed as the chaplain of the army ("meshuaḥ milḥamah"), and the verses were interpreted as meaning that the priest made the proclamations and the officers repeated them to the troops, who could not hear the priest (Soṭah 43a; Maimonides, *l.c.* vii. 1, 4; comp. Sifre, Deut. 193). A Jewish army was forbidden to begin the siege of a Gentile city less than three days before the Sabbath, but it might continue its operations on that day even in a voluntary war. The army was permitted to encamp in any place, and the slain soldiers were to be buried in the place where they had fallen, since the combat had made it their own.

The Jewish soldiers enjoyed four privileges: they might take wood anywhere without incurring the charge of robbery; they were permitted to eat fruit even though it was not certain that it had been properly tithed ("demai"); and they were exempt from washing their hands and from "'erube ḥazerot" (Shab. 19a; 'Er. 17a; Tosef., 'Er. iv. [iii.] 7; see also 'Erub). In besieging a Gentile city, the troops were commanded to invest it on three sides and to leave one side free so that any one who wished might escape from the town (Maimonides, *l.c.* vi. 7). During the seven years consumed by Joshua's conquest of Palestine the Israelitish soldiers were allowed to eat any food which they found in the houses of the Gentiles, even though such provisions were forbidden under all other circumstances (Ḥul. 17a; Maimonides, *l.c.* viii. 1).

E. C. M. Sel.

WARBURG: Family whose members are widely spread throughout Germany, Denmark, Sweden, England, and America. There is a tradition that the family was originally settled at Bologna, but emigrated to the Westphalian town of Warburg, whence it removed to Altona, near Hamburg.

The earliest known bearer of the name is **Levi Joseph Warburg**, whose son **Jacob Samuel** died in 1667 at Altona. From him are descended two branches, one through **Samuel Moses Warburg** (died 1759), known also as "Frankfurter," and the other through **Samuel Reuben Warburg** (died 1756), whose grandson **R. D. Warburg** (1778–1847) founded the firm of Warburg in Hamburg. Samuel Moses Warburg had four sons: from the eldest, **Moses** (died 1752), are descended the present branch at Altona and the Copenhagen family of **Delbanco,** which adopted that surname. The second, **Gumprich** (died 1801), was the father of **Moses Marcus Warburg** (died 1830), who founded the firm of Moses Marcus Warburg & Co., of Hamburg. The third, **Elia Samuel Warburg,** said to have been a teacher of mathematics in Altona, took part in the Emden-Eybeschütz quarrel. He was the founder of two large branches of the Warburg family. **Samuel Elias Warburg** (died 1826) was the ancestor of most of the Hamburg and American Warburgs of to-day. The youngest son of Elia, **Simon Elias Warburg** (1760–1828), settled in Göteborg as a merchant, founding there a branch of his brother Samuel's firm at Hamburg. He was one of the founders of the Göteborg synagogue, and his two sons, **Samuel** (1800–81) and **Michael,** were the first Jews permitted to enter the public service in Sweden. The former married Emma Glückstadt, his cousin, and was a writer on economic subjects, and a member of the Board of National Debt Department from 1867 to 1879. He was decorated with the Order of the North Star in 1860 ("Nordisk Familjebok," xvii.).

The following members of the family have distinguished themselves: **Moritz Gumprecht Warburg,** who settled at Manchester as a merchant, but showed literary taste, and published Shakespeare's sonnets in German; **Carl Simon Warburg,** third son of Samuel Warburg (1835–65); he was the editor of "Svensk Monadsskrift," in which Mill's and Darwin's works were first presented to the Swedish public; **Frederick Elias Warburg,** second son of Samuel Warburg (born at Stockholm in 1832; died in London in 1899); as a director of the Electric Traction Company he was one of the founders of the Central London Electric Railway; **Moritz Warburg** (born in 1810 at Altona; died there in 1886), who was educated for the law, and ultimately became "Justizrat" and represented Altona in the

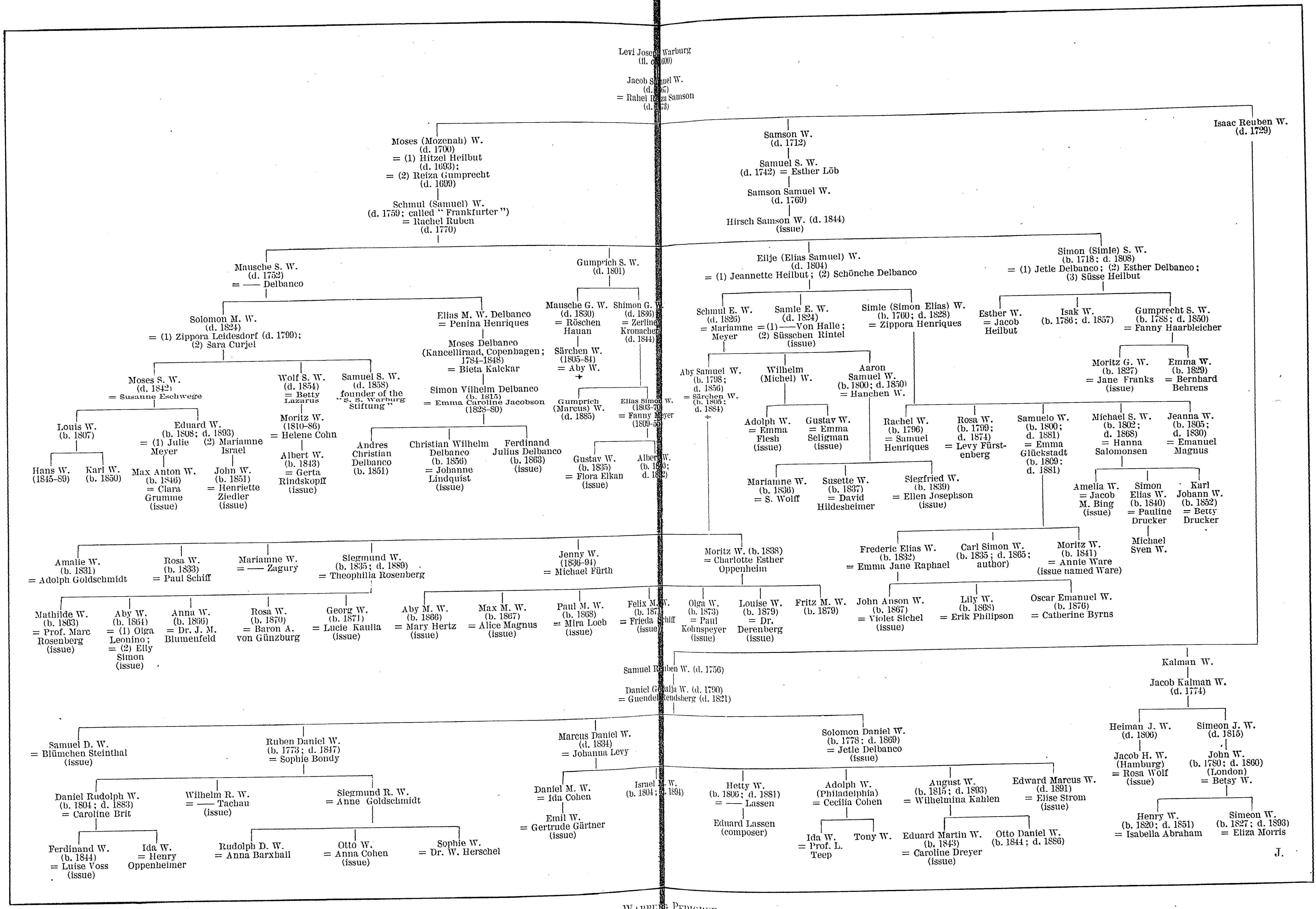
Levi Josep Warburg (fl. c 600)
Jacob Sa uel W. (d. 67) = Rahel R za Samson (d. 73)
Moses (Mozenah) W. (d. 1700) = (1) Hitzel Heilbut (d. 1693); = (2) Reiza Gumprecht (d. 1699)
Schmul (Samuel) W. (d. 1759; called "Frankfurter") = Rachel Ruben (d. 1770)
Samson W. (d. 1712)
Samuel S. W. (d. 1742) = Esther Löb
Samson Samuel W. (d. 1769)
Hirsch Samson W. (d. 1844) (issue)
Isaac Reuben W. (d. 1729)
Mausche S. W. (d. 1752) = —— Delbanco
Gumprich S. W. (d. 1801)
Eilje (Elias Samuel) W. (d. 1804) = (1) Jeannette Heilbut; (2) Schönche Delbanco
Simon (Simle) S. W. (b. 1718; d. 1808) = (1) Jetle Delbanco; (2) Esther Delbanco; (3) Süsse Heilbut
Solomon M. W. (d. 1824) = (1) Zippora Leidesdorf (d. 1799); (2) Sara Curjel
Elias M. W. Delbanco = Penina Henriques
Moses Delbanco (Kancelliraad, Copenhagen; 1784–1848) = Bieta Kalckar
Simon Vilhelm Delbanco (b. 1815) = Emma Caroline Jacobson (1828–80)
Mausche G. W. (d. 1830) = Röschen Hauan
Särchen W. (1805–84) = Aby W. +
Shimon G. W. (d. 1836) = Zerline Kronacher (d. 1844)
Gumprich (Marcus) W. (d. 1885)
Elias Simo W. (1803–70) = Fanny Meyer (1809–55)
Schmul E. W. (d. 1826) = Mariamne Meyer
Samle E. W. (d. 1824) = (1) —— Von Halle; (2) Süsschen Rintel (issue)
Simle (Simon Elias) W. (b. 1760; d. 1828) = Zippora Henriques
Esther W. = Jacob Heilbut
Isak W. (b. 1786; d. 1857)
Gumprecht S. W. (b. 1788; d. 1850) = Fanny Haarbleicher
Moritz G. W. (b. 1827) = Jane Franks (issue)
Emma W. (b. 1829) = Bernhard Behrens
Moses S. W. (d. 1842) = Susanne Eschwege
Wolf S. W. (d. 1854) = Betty Lazarus
Moritz W. (1810–86) = Helene Cohn
Albert W. (b. 1843) = Gerta Rindskopff (issue)
Samuel S. W. (d. 1858) founder of the "S. S. Warburg Stiftung"
Louis W. (b. 1807)
Hans W. (1845–89)
Karl W. (b. 1850)
Eduard W. (b. 1808; d. 1893) = (1) Julie Meyer (2) Mariamne Israel
Max Anton W. (b. 1846) = Clara Grumme (issue)
John W. (b. 1851) = Henriette Ziedler (issue)
Andres Christian Delbanco (b. 1851)
Christian Wilhelm Delbanco (b. 1856) = Johanne Lindquist (issue)
Ferdinand Julius Delbanco (b. 1863) (issue)
Gustav W. (b. 1835) = Flora Elkan (issue)
Alber W. (b. 1840; d. 1892)
Aby Samuel W. (b. 1798; d. 1856) = Särchen W. (b. 1805; d. 1884) +
Wilhelm (Michel) W.
Adolph W. = Emma Flesh (issue)
Gustav W. = Emma Seligman (issue)
Aaron Samuel W. (b. 1800; d. 1850) = Hanchen W.
Mariamne W. (b. 1836) = S. Wolff
Susette W. (b. 1837) = David Hildesheimer
Siegfried W. (b. 1839) = Ellen Josephson (issue)
Rachel W. (b. 1796) = Samuel Henriques
Rosa W. (b. 1799; d. 1874) = Levy Fürstenberg
Samuelo W. (b. 1800; d. 1881) = Emma Glückstadt (b. 1809; d. 1881)
Michael S. W. (b. 1802; d. 1868) = Hanna Salomonsen
Jeanna W. (b. 1805; d. 1830) = Emanuel Magnus
Amelia W. = Jacob M. Bing (issue)
Simon Elias W. (b. 1840) = Pauline Drucker
Michael Sven W.
Karl Johann W. (b. 1852) = Betty Drucker
Amalie W. (b. 1831) = Adolph Goldschmidt
Rosa W. (b. 1833) = Paul Schiff
Mariamne W. = —— Zagury
Siegmund W. (b. 1835; d. 1889) = Theophilia Rosenberg
Jenny W. (1836–94) = Michael Fürth
Moritz W. (b. 1838) = Charlotte Esther Oppenheim
Frederic Elias W. (b. 1832) = Emma Jane Raphael
Carl Simon W. (b. 1835; d. 1865; author)
Moritz W. (b. 1841) = Annie Ware (issue named Ware)
Mathilde W. (b. 1863) = Prof. Marc Rosenberg (issue)
Aby W. (b. 1864) = (1) Olga Leonino; = (2) Elly Simon (issue)
Anna W. (b. 1866) = Dr. J. M. Blumenfeld
Rosa W. (b. 1870) = Baron A. von Günzburg
Georg W. (b. 1871) = Lucie Kaulla (issue)
Aby M. W. (b. 1866) = Mary Hertz (issue)
Max M. W. (b. 1867) = Alice Magnus (issue)
Paul M. W. (b. 1868) = Mira Loeb (issue)
Felix M. W. (b. 1871) = Frieda Schiff (issue)
Olga W. (b. 1873) = Paul Kohnspeyer (issue)
Louise W. (b. 1879) = Dr. Derenberg (issue)
Fritz M. W. (b. 1879)
John Anson W. (b. 1867) = Violet Sichel (issue)
Lily W. (b. 1868) = Erik Philipson
Oscar Emanuel W. (b. 1876) = Catherine Byrns
Samuel R uben W. (d. 1756)
Daniel G alja W. (d. 1790) = Guendel endsberg (d. 1821)
Kalman W.
Jacob Kalman W. (d. 1774)
Samuel D. W. = Blümchen Steinthal (issue)
Ruben Daniel W. (b. 1773; d. 1847) = Sophie Bondy
Marcus Daniel W. (d. 1834) = Johanna Levy
Solomon Daniel W. (b. 1778; d. 1869) = Jetle Delbanco (issue)
Heiman J. W. (d. 1806)
Jacob H. W. (Hamburg) = Rosa Wolf (issue)
Simeon J. W. (d. 1815)
John W. (b. 1780; d. 1860) (London) = Betsy W.
Henry W. (b. 1820; d. 1851) = Isabella Abraham
Simeon W. (b. 1827; d. 1893) = Eliza Morris
Daniel Rudolph W. (b. 1804; d. 1883) = Caroline Brit
Ferdinand W. (b. 1844) = Luise Voss (issue)
Ida W. = Henry Oppenheimer
Wilhelm R. W. = —— Tachau (issue)
Siegmund R. W. = Anne Goldschmidt
Rudolph D. W. = Anna Barxball
Otto W. = Anna Cohen (issue)
Sophie W. = Dr. W. Herschel
Daniel M. W. = Ida Cohen
Emil W. = Gertrude Gärtner (issue)
Israel . W. (b. 1804; . 1894)
Hetty W. (b. 1806; d. 1881) = —— Lassen
Eduard Lassen (composer)
Adolph W. (Philadelphia) = Cecilia Cohen
Ida W. = Prof. L. Teep
Tony W.
August W. (b. 1815; d. 1893) = Wilhelmina Kahlen
Eduard Martin W. (b. 1843) = Caroline Dreyer (issue)
Otto Daniel W. (b. 1844; d. 1886)
Edward Marcus W. (d. 1891) = Elise Strom (issue)
J.

Warbu Pedigree.

Reichstag; Moritz's second son, **Jacob** (born 1848), who was killed in battle during the Franco-Prussian war; and Moritz's eldest son, Albert (born 1843), who has been appointed "Commerzienrat."

Of the London branch, founded by **Mendel Martin Warburg** (born 1789; died 1877), the younger son, **James,** has settled at Manchester, where he is known as a musician. **Moses Delbanco** (born 1784; died 1848) attained the distinguished position of "Cancelliraad" at Copenhagen. **Aby Warburg** (born 1866) is known as an art critic and historian. **Karl Johann Warburg** (born in 1852 at Stockholm) is a historical and biographical writer of importance, has been appointed librarian of the Nobel Institute, and is a member of the Upper House of Sweden. **Otto Warburg** studied at Berlin, where he is now professor of natural history, and is prominent in the Zionist movement. **Emil Warburg** is a professor at Freiburg and Charlottenburg. One of the daughters of **Marcus Warburg** married R. Lassen, and her son was the composer and musical director, **Eduard Lassen.**

Felix M. Warburg (born in 1871 at Hamburg) settled in New York, where he joined the firm of Kuhn, Loeb & Co. He is at present (1905) commissioner of education in the city of New York, and is also one of the trustees of the Jewish Theological Seminary of America.

One of the striking features of the family history of the Warburgs is the practically world-wide extent of their wanderings and ultimate distribution, the following places being mentioned in their pedigree:

Altona
Glückstadt
Grindel
Hamburg
London
India
Holstein
Berlin
Hanover
Freiburg
Melbourne
Göteborg
Copenhagen
Wandsbeck
Philadelphia
Tokyo
Shanghai
Lüneburg
Manchester
Stockholm
Cassel
South America
Havana
Leeds
Göttingen
Hanau
Paris
New York

Equally remarkable is the variety of occupations which the various members of this family have taken up or married into. Among those mentioned may be enumerated:

Saddlemaker
"Cancelliraad"
Merchant
Banker
Bookseller
Horsehair-dealer
Clock manufacturer
Book censor
Art critic
Wool dyer
Author
Consul
Paper manufacturer
Stationer
Ribbon merchant
Joiner (wholesale)
Shoḥeṭ
Shawl manufacturer
Tobacconist
Lieutenant, R. N.
Musician
"Commerzienrat"
"Justizrat"
Soldier
Photographer
Company director
Doctor
Librarian
Editor
Naturalist
Professor
Composer

J.

Moritz Warburg: German jurist; born at Altona June 8, 1810; died there April 15, 1886. He studied at the colleges of Wolfenbüttel and Altona, and at the universities of Heidelberg and Kiel. His studies completed, he settled in Altona, where he practised law for over forty years; in 1879 he was appointed a counselor of justice. Warburg's name is connected with the stirring events of 1848, in which year he was elected to the Sleswick-Holstein constituent assembly, remaining a member of that body for twenty-two consecutive years.

Bibliography: *Jew. Chron.* April 23, 1886.

S. L. R.

Otto Warburg: German botanist; born in Hamburg July 20, 1859. From 1879 to 1883 he studied at the universities of Bonn, Berlin, and Strasburg. Having graduated from the last-named university, he continued his studies at Munich and Tübingen; and from 1885 until 1889 he traveled through southern and eastern Asia. He settled in Berlin and became privat-docent in botany at the university in 1891. In the following year he was appointed teacher of tropical botany and agriculture at the Oriental Seminary, and received the title of professor in 1897. A few years ago Warburg began to interest himself in Jewish agricultural colonization, for which purpose he visited the East in 1900, 1901, and 1903; and he founded the first Jewish settlements in Asia Minor. He worked as an active administrative member of the Esra, an organization for the agricultural movement among the German Jews, and in connection therewith founded in Palestine the Neuhof Agricultural Society.

Warburg is the author of: "Monographie der Myristicaceen," in "Nova Acta Leopoldina," vol. 58 (1897)—the De Candolle prize essay: "Die Muskatnuss, Ihre Geschichte, Botanik, Kultur, Handel-Verwertung" (Leipsic, 1897); "Pandanaceæ," part iii. of "Pflanzenreich" (*ib.* 1900); "Die Kautschukpflanzen und Ihre Kultur" (Berlin, 1901); "Monsunia, Beiträge zur Kenntniss der Vegetation des Süd- und Ostasiatischen Monsungebietes" (Leipsic, 1901); "Die Kunene-Sambesi Expedition," 1903, published by the Colonial Agricultural Committee in Berlin.

From 1897 to 1903 Warburg was the publisher and editor of "Der Tropenpflanzer," a journal of tropical agriculture and the organ of the Colonial Agricultural Committee. He is besides one of the principal collaborators on the Zionistic periodicals "Palästina" and "Altneuland." Warburg is also chairman of the Palestine Commission of the Zionist Congress and a member of the smaller Actions Comité.

S.

WARNING. See Hatra'ah.

WARRANTY OF TITLE: The Hebrew term for warranty of title is אחריות (= "future"), the same word denoting the force of an attested deed which served as a mortgage on all lands owned by the debtor at the time of its delivery. Whenever lands or slaves were sold by deed, it was customary to insert a clause by which the seller bound himself to reimburse the buyer for any loss arising from a bad or defective title. The custom must have been very ancient; for similar clauses, which were frequently quite elaborate, are found in some of the oldest deeds of conveyance among the Assyrians and Babylonians. Warranty of title was implied, however, in every sale, whether of slaves, land, or chattels (Maimonides, "Yad," Mekirah, xix. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225), thus agreeing with the Talmudic saying (B. M. 15b) that an omission of the warranty was regarded as a mere oversight of the draftsman and was supplied by the courts. The parties to the sale were accordingly required to make a special agreement to exempt the seller from all responsibility, such a document releasing him from every claim against him, even if goods had been sold him which were later claimed by the true owner, who had been deprived of them by robbery. The most dangerous flaw in the title seems to have been an outstanding bond against the seller, or against his grantor or ancestor, thus affording an opportunity to levy for debt on the thing sold.

The warranty secured the buyer not only against the loss of his lands or slaves, but also against the payment of mesne profits (אכילת פירות), which he might otherwise have had to give the true owner for withholding possession; but the covenant of warranty, as far as it covered this uncertain and unliquidated liability, could be levied only on "free property," not on "subjected property" (see Deed). The Mishnah refers incidentally to mesne profits and to their inclusion in a warranty (Giṭ. v. 3), and thus limits the remedy (see Tort). The codes held that the ordinary and the implied warranty of title could be broken and give rise to a suit against the warrantor only in case the buyer was evicted or compelled to pay a bond debt by a Jewish court, although either the decision of a Gentile court or an adverse title appearing on the records kept by the Gentiles was to be deemed an overpowering force. Such a force might, however, have a special protective warranty, just as the seller might warrant against the loss of his field through the action of a neighboring river.

E. C. L. N. D.

WARRENS, ROSA: Swedish poet and translator; born at Karlskrona Feb. 24, 1821; died at Copenhagen Nov. 8, 1878. At the age of five she went with her parents to Hamburg, where she remained until her father's death in 1861. She then moved to Berlin with her mother, and after the latter's death in the summer of 1878, she settled at Copenhagen. She devoted herself chiefly to Swedish literature and Norse mythology, translating into German the northern folk-songs in the original meters. The fruits of these studies were the following volumes: "Swedische Volkslieder der Vorzeit" (1856); "Dänische Volkslieder" (1858); "Schottische Volkslieder" (1861): "Zwei Lieder der Edden" (1863); "Norwegische Volkslieder," "Isländische Volkslieder," and "Finnische Volkslieder" (1868). A volume of her original poems appeared in 1873.

Bibliography: *Allg. Deutsche Biographie*; Franz Brümmer, *Deutsche Dichter und Prosaisten des Neunzehnten Jahrhunderts*; Lina Morgenstern, *Die Frauen des Neunzehnten Jahrhunderts.*

S. R. N.

WARS OF THE LORD, BOOK OF THE (ספר מלחמת יהוה): A work mentioned in a single passage of the Old Testament (Num. xxi. 14) in connection with the geographical position of Arnon. The title suggests that the book contained songs celebrating the victories of the Israelites led by Yhwh, and it seems, therefore, to have been similar to the Book of Jasher or possibly even identical with it, though there is no evidence to support the latter hypothesis. Modern scholars regard Num. xxi. 17-18, 27 *et seq.* as extracts from the same book (comp. Naḥmanides on Num. xxi. 14); and since some of the facts there mentioned refer to an epoch far subsequent to the Mosaic period, the last citation being supposed by Stade ("Gesch. des Volkes Israel," i. 50) to refer to the time of Omri's dynasty, the date of its composition is variously placed in the ninth century B.C. or in the reigns of David and Solomon (Reuss, "Gesch. der Heiligen Schrift," p. 172). It must be noted, however, that the Septuagint, reading מלחמת יהוה, renders the title of the book *Πόλεμος τοῦ Κυρίου*, and refers its contents to one particular war of Yhwh. The verse which is said to be extracted from the book is extremely obscure, and the words את והב בסופה in particular are variously but unsatisfactorily interpreted. The Septuagint renders them *τὴν Ζωὸβ ἐφλόγισε*, apparently reading את זהב שרף, which is unintelligible in meaning, though it evidently contains some allusion to Dizahab. Jerome, following Onḳelos, translated את והב "he did," although it rather means "he gave." Among Jewish commentators only Ibn Ezra and Naḥmanides postulated the existence of a "Book of the Wars of Yhwh"; according to the former the work had been written before the time of Abraham. They also advanced the theory that Waheb was the name of a place where the Israelites had waged wars against their enemies. The Targumim understood "the book" to denote the "Pentateuch" and interpreted the passage as meaning: "Therefore it is said in the Book, the wars which Yhwh," etc., while Rashi and RaSHBaM translated בספר "in the act of narrating." Sayce ("The Academy," Oct. 22, 1892) follows the Targumim in the general translation of the passage, except that he adopts the Septuagint reading זהב instead of והב, and he accordingly disposes of the theory that such a book ever existed.

S. M. Sel.

WARSAW: Capital of the Russo-Polish government of the same name, and former capital of the kingdom of Poland; situated on the left bank of the Vistula. According to Polish writers, the earliest settlement of Jews in Warsaw dates from the thirteenth century, and their influence at that time is indicated by a number of documents in Hebrew script preserved in the local archives. They at first resided on the Jewish street near the present Dunai street, whence they spread to other quarters of the city, acquiring houses and lands, possessing a cemetery, and owning a synagogue near St. John's Church.

As in other cities, their growing influence awakened commercial and social antagonism among the citizens. The Christian merchants endeavored to rid themselves of their Jewish competitors by insisting on the strict application of the Magdeburg Law, and continued their propaganda with varying success until 1525, when Prince Janush of Mazovia issued a decree which forbade the Jews to reside in Warsaw or to pursue mercantile or industrial occupations in the city. This measure was not strictly enforced, however, for two years later Sigismund I. was obliged to issue a similar decree with an additional clause which debarred the Jews from residence even in the suburbs of Warsaw. This decree likewise proved ineffective, since the Jews who were driven from the city itself settled just beyond the walls, waiting for more favorable legislation which would permit them to return. By this expedient they were still enabled to secure an important portion of the city trade, but in 1570 Sigismund Augustus issued a more drastic decree containing the following provisions:

Provisions of Sigismund Augustus.

> (1) No Jew, Jewess, Jewish child or servant (be the latter Jewish or Christian) shall dwell with property or wares on any lands, municipal, royal, or clerical, within the limits of Old Warsaw or New Warsaw, nor may he or she remain there even during royal sojourns, excepting only at the time of the Diets, when Jews shall be permitted to visit Warsaw for business purposes. (2) The Jews who have business connections in Warsaw shall be allowed to sojourn there with the written consent of the magistrate; but they shall not have the right to engage in any trade or handicraft which may in any way interfere with the daily pursuits of the citizens. (3) The Jews shall have no right to reside on any grounds, or to trade or ply their handicrafts, within a radius of two miles from Warsaw on either bank of the Vistula, under penalty of confiscation. (4) It shall be the duty of the magistrates and their successors at Warsaw to enforce the removal of the Jews from the city and its environs without regard to any extenuating circumstances or even to letters of exemption from the king or his successors.

The commercial importance of the Jews as agents of the king and higher nobility, as well as the annual sessions of the Diets in Warsaw, rendered it impracticable to execute this ordinance, and the repeated protests and machinations of the Christian gilds were unavailing, at least so far as a large number of Jewish merchants was concerned. Petitions for the exclusion of the Jews from Warsaw and its suburbs were very frequent; and in 1580 King Stephen Bathori issued an edict forbidding the Jews to reside in Warsaw or to lease city taxes or property. Those Jews who were obliged to come to Warsaw on business had to secure a special permit from the city magistrates. It is evident that these laws were enforced under Ladislaus IV., for on July 16, 1646, Marcus Neckel obtained the title of "general Jewish delegate" in Warsaw. In 1648 Ladislaus reaffirmed the earlier restrictive decrees, although he made an exception in favor of Neckel, ordering that "Marcus, the Jewish delegate and royal agent, shall not be molested or ridiculed." The subsequent royal decrees of 1663, 1676, 1737, 1740, 1761, 1763, and 1770 confirmed the provisions of the earlier edicts. It is evident, therefore, that the exclusion of the Jews from Warsaw, like their expulsion from Riga and other cities, was never wholly effective. Deprived of the right of permanent residence, they secured immunity and exemption by purchasing the good-will of the city magistrates, while, on the other hand, the Christian merchants frequently paid bribes to the city magistrates for the exclusion of their Jewish competitors. Thus in 1691, when preparations were being made for the wedding of the crown prince Jacob Sobieski, which was to be attended by many guests, the merchants of Warsaw paid ten silver thalers to the great crown marshal, and gave lemons and oranges to the value of 54 Polish gulden, in order that intercession might be made with the king to withhold protection from the Jews.

Royal Decrees.

In the reign of August III., Crown Marshal Francisek Bielinski enforced the restrictive measures against the Jews, and during his incumbency they were permitted to enter Warsaw only during the sessions of the Diet. After his death the old order of things was restored. The great crown marshal Lubomirski issued special certificates at a cost of one silver groschen each, and every Jew wishing to stay in Warsaw was compelled to procure one of them under penalty of imprisonment, although they were good for five days only. The income from these tickets reached the sum of 200,000 Polish gulden annually. Large Jewish colonies were formed in the outskirts of the city on lands owned by members of the Polish nobility. The most noted of these settlements was "New Jerusalem," situated beyond the present Jerusalem gate. Notwithstanding a resolution of the city council which permitted Jews to reside in New Jerusalem, Marshal Lubomirski successively combated the legality of this right of settlement. On Jan. 22, 1775, the marshal's guard invaded New Jerusalem, confiscated the merchandise found there, and demolished all the Jewish houses. The merchandise thus seized, which was valued at hundreds of thousands of gulden, was stored in the arsenal and was later sold at public auction, the proceeds being returned to the Jews.

Destruction of "New Jerusalem," 1775.

In the following year the Jews secured permission to rebuild their houses, but had meanwhile settled in large numbers in the city itself. On May 25, 1784, however, Marshal Mniszek issued an ordinance expelling the Jews from Warsaw and its environs, though it should be noted that the better classes of Polish society condemned the ill treatment of the Warsaw Jews by the Christian merchant and artisan gilds. This is clear from the following paragraph, for example, in the Warsaw periodical "Pamietnik Historyczo-Politiczny" (1783, p. 5): "What terrible spectacles must we witness in the capital on solemn holidays! Students and even adults in noisy mobs persecute the Jews and sometimes beat them with sticks. We ourselves have seen a gang waylay a Jew, stop his horses, and give him such a cudgeling that he fell from the wagon. How can we look with indifference on such a survival of barbarism?"

An agreement was then made with Peter Tepper, the banker of King Stanislaus Augustus, permitting the Jews to reside in Rasin, Tepper's estate in the suburbs of Warsaw. The agreement was profitable to both. Rasin became a Jewish colony, and drew a large volume of trade from Warsaw. The city magistrates were alarmed at the commercial decline, however, and attempted to discourage the growth of the colony by threats and persuasion. They were finally forced to repeal the restrictive ordinances and gave permission to the Jews to reside in special districts. The new Jewish quarter of Warsaw was located on the square known as Marywil, the present theater-square. Subsequently the Pociej Palace was erected there and gave its name to the entire district.

The Jews gradually spread to Tlomacka, Klopocka, and Danilowicz streets, while some lived as far as Trinity Church, at the corner of Nalevki and Dluga streets. In March, 1790, members of the furriers' and tailors' gilds convened at the council-hall of Stare

Action of the Gilds.

Miasto, and in their fear of competition requested the magistrates to expel the Jews from the city. They demanded that their request be presented to the Diet, threatening, in case of refusal, to take the matter into their own hands. John Deckert, president of the city council, referred the matter to the Diet, and the latter appointed a commission to investigate the grievances of the Christian gilds. The commission was informed that Jewish competition had forced the petitioners to resolve either to destroy themselves or to annihilate their competitors. The Diet acceded to the demand of the Christian craftsmen and ordered the expulsion of all Jewish traders and craftsmen, allowing only those merchants and manufacturers to remain who kept important establishments. As on former occasions, the Jews who had been expelled gradually returned in the course of a few weeks, and the Christian craftsmen, driven to desperation, organized an anti-Jewish riot.

A Christian tailor, Fox, meeting a Jewish tailor on the street, attempted to take from him some clothing which he was carrying. He pursued the Jew, who finally rallied around him some of his coreligionists and had Fox imprisoned, whereupon Fox's workmen raised the cry that the Jews had killed their master. This was the signal for a riot. A mob attacked the Jewish houses and stores, burning and pillaging everything in their way until forced to desist by the troops. The Polish authorities, fearing the outbreak of a revolution like the one which was then raging in Paris, forcibly restored order, arrested Fox and other leaders of the outbreak, enforced the old restrictive regulations against the Jews, and subjected the Jews transgressing these laws to corporal punishment. During the reign of Poniatowski the Jewish question received increased attention among liberal Poles; and at the sessions of the Four Years' Diet some reformers, including Butrymovicz, Czacki, and Kollontai, presented projects for its settlement.

Under Prussian Rule.

The occupation of Warsaw by the Prussians brought about a beneficial change in the position of the Jews. The Prussian government, not recognizing the old city charters, allowed them to live in Warsaw, permitted them to organize a ḳahal for the regulation of local Jewish affairs, abolished rabbinical tribunals, and prohibited rabbinical anathemas under penalty of fifty thalers' fine and banishment for rabbis guilty of repeating this offense. The new administration led to an influx of Jews to Warsaw, thus giving rise to renewed complaints from the Christian merchants. A census of the Jewish population, ordered by the Prussian authorities in 1793, was largely evaded by the Jews, and the census returns of 6,997 were evidently much below the actual figures.

When the Russians invaded Poland in 1794 the Jews did their share in defending their Polish fatherland. Joselovich Berek formed a light horse regiment of 500 Jews of Warsaw, which was almost annihilated during the siege of Praga (a suburb of Warsaw) by Suvarov.

Samuel Zbitkover.

Among the wealthy Jewish merchants of Warsaw at the end of the eighteenth century may be mentioned Hershka and Itzik, David and Nutka of Karolevetz, Hershko Markevich, Iosek and Hershko Salamonovich of Posen, Ivosan and Ḥayyim of Lutsk, Naftal of Sokhachov, Shmul Scheidazh and Abraham of Cracow, Josel Jankel and Schmul of Piotrkow. One of the most prominent Jews of the time was Samuel Zbitkover, who was also called Schmul Jacobovich. His name figures largely in official documents and in the correspondence of King Stanislaus Augustus, whose favorite he was; and a quarter of the suburb Praga was even called Schmulevizna in his honor. During the first partition of Poland he was the chief contractor in the Russian army, and traveled with an honorary convoy of Cossacks by permission of General Romanus. Zbitkover was evidently a very influential man, and Stanislaus Augustus, in a memoir which he presented to Catherine II., mentions 7,000 ducats which the Russian army owed the contractor. The king also presented him with some lots in the suburb of Praga for a Jewish cemetery and synagogue. After the second partition of Poland, Zbitkover still continued to be the contractor of the Russian army, but after the Polish uprising under Kosciusko in April, 1794, the Polish party ("Rada Zastepeza") confiscated his money, which amounted to 757 ducats, and his leather factory. On Nov. 4, 1794, during the siege of Praga, Zbitkover, in his sympathy for the many victims of the war, issued a notice that any soldier or citizen who should bring him an inhabitant of Praga, whether Jew or Christian, would receive a ducat in gold, and whoever should bring him a dead citizen of Praga for burial, would be paid a ruble in silver. Two barrels, one filled with gold and the other with silver, stood before him, and both were emptied in a day. He died Sept. 3, 1800.

Family Names Adopted, 1797.

In 1797 an order was issued directing all the Jews of Warsaw to adopt family names selected by themselves or assigned them by local officials, and this ordinance accounts for the frequency of German names among the Polish Jews. The increase of the Jewish population led the Prussian authorities to check the influx of Jews into Warsaw, and in March, 1798, a certain portion of the Jewish population was expelled from the city, and the remainder had to submit to increased taxation. All Jews who should arrive in Warsaw after that date were to pay a poll-tax of one gulden daily, while the "Nahrungssteuer," or tax collected from the permanent Jewish population, amounted to 210,000 Polish gulden annually. In addition to this, the Jews were obliged to pay a "Toleranzsteuer" amounting to 50 per cent of the total tax collected from the city population. Two years later the tax on kasher meat was again levied by the government, and in March, 1809, this tax, which formerly amounted to two groschen per pound, was raised to six groschen. The burdensome taxes did not, however, check the increase of the Jewish population. In May, 1804, another anti-Jewish riot broke out in Senatorski street, but was quelled by troops.

In 1826 a rabbinical school was established in

The Rabbinical School.

Warsaw under the direction of Anton Eisenbaum, some of the chief teachers being Aaron Moses Cylkow, father of the Judæo-Polish preacher of Warsaw, Jacob Cylkow (who translated the Psalms into Polish; Warsaw, 1883), A. Buchner (author of "Der Talmud und Seine Nichtigkeit"), and Isaac Kramsztyk. Eisenbaum, who was born at Warsaw in 1791 and died there in 1852, was educated under the supervision of his father, who instructed him in the Bible and Hebrew grammar in addition to his Talmudic studies. In the latter part of 1823 he founded a Jewish weekly in Yiddish and Polish with the title "Der Beobachter an der Weichsel" (Polish title, "Dostrzegacz Nadwisianski"). A copy—the only one in existence—of this, the first Judæo-Polish periodical, is preserved in the library of the great synagogue of Warsaw. The school, however, did not produce many rabbis, since its real object was to impart secular knowledge rather than rabbinical learning, and it gradually became a Jewish high school ("Keneset Yisrael," i. 138; Reifmann, "Mo'ade 'Ereb," p. 84, Wilna, 1863; see also "Allgemeine Zeitung des Judenthums," 1851, No. 43).

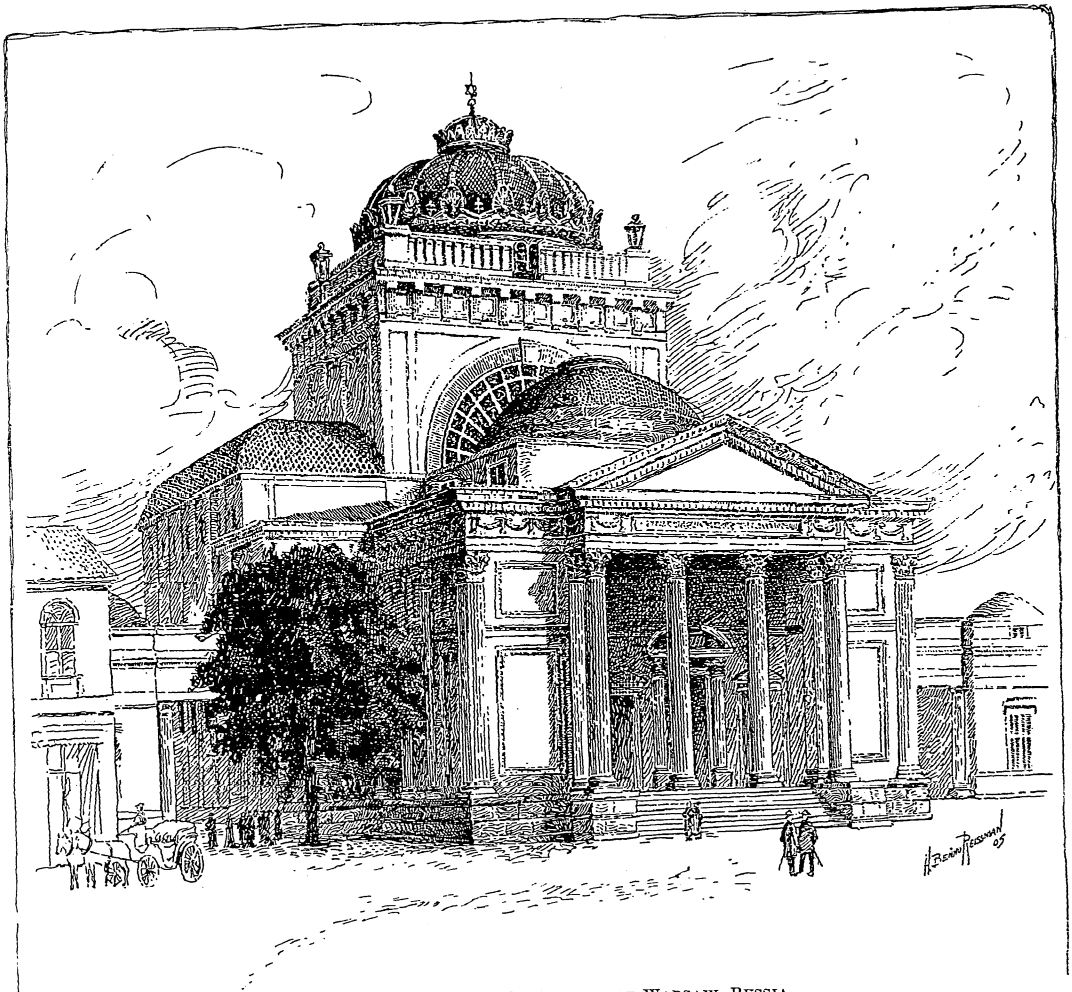

Exterior of the Great Synagogue at Warsaw, Russia.
(From a photograph.)

The Reform movement of the early forties affected the Jewish community of Warsaw. Abraham Meyer Goldschmidt was its first German preacher (1842); and Mathias Rosen of the Jewish school board did much for the education of the younger Jewish generation of Warsaw. When Count Uvarov, the Russian minister of public instruction, visited the rabbinical school of Warsaw in 1843, he was pleased with the results of the education of the Jews of the city; in that year the number of pupils was 221, as compared with 14 at the opening of the school in 1826. In 1861 the Warsaw rabbis Dob Berush Meisels and Marcus Jastrow, suspected by the Russian government of sympathy with the Polish uprising, were expelled from the city, although Meisels was permitted to return in the following year. In 1861 Jewish artisans were admitted into the gilds of working men; and a Jewish weekly in the Polish language, entitled

"Jutrzenka" (Dawn), was founded by Daniel Neufeld. In 1878 Rabbi Jacob Gesundheit, author of the "Tif'eret Ya'akob," died; and a new Jewish hospital was established by M. Bersohn, A. Kraushar, and others, and the great (reformed) synagogue was opened on Tlomacka street. In the following year a Hebrew technical school was established by L. Nathansohn, Lesser Levi, H. Reichmann, and others, and in 1881 a library, still in charge of Ignacy Bernstein, was organized in connection with the great synagogue. In 1882 Jews were permitted to live in the streets which were formerly forbidden to them, and in 1889 a Jewish trade-school was founded by Ludwig Nathanson and others. In 1890 some foreign Jews were expelled from Warsaw.

Equal Rights, 1862.

In 1862 the Jews were accorded equal rights with the Christian inhabitants of Poland, largely owing to the efforts of Marquis Vyclepolski, and the taxes on meat, baskets, and candles were then discontinued in Warsaw. The ḳahal was abolished in 1881, and in its place a committee was appointed to control Jewish religious affairs.

Serious anti-Jewish riots, instigated by the agents of Ignatiev, broke out in Warsaw on Dec. 25, 1881, and lasted for three days, during which time much property was destroyed, and twenty-four Christians and twenty-two Jews were injured. The sympathies of the soldiers sent to check the disorder were evidently with the rioters, for some of those arrested were allowed to escape, as was the case in other riots of the early eighties. A spirited protest against the indifference of the local administration was made by the Jews of Warsaw, including Mathias Bersohn, Ivan Blioch, Stanislas Brunn, Meczislav Epstein, Alexander Goldstand, Stanislas Kronenberg, Michael Landau, Stanislas Lesser, Ludwig Nathanson, and Julius Wienyavski.

The growth and proportion of the Jewish population of Warsaw since 1882 are shown by the following table:

	Jewish Population.	Total Population.
1876	98,698	307,451
1882	127,917	382,464
1886	136,234	406,965
1890	158,154	455,852
1897	231,678	638,208
1901	254,712	711,988
	Jewish Births.	Total Births.
1882	3,899	14,991
1901	4,744	15,416

Bibliography: *Starozitne Polskie*, ii. 64; Sobiesczanski, *Rys Historicny m Warszawy*, p. 20; Przyborawski, *Z Przeszlosci Warszawy*, i. 246, Warsaw, 1899; Nussbaum, *Szkice Historyczne z Zycia Zydow w Warszawie*, ib. 1881; *Den*, 1870-1871.

H. R. J. G. L.

Following are lists of rabbis, dayyanim, and scholars of Warsaw and of its suburb Praga:

Rabbis and Dayyanim: Dob Berash ben Reuben (d. Feb. 27, 1819), rabbi of Praga; Simḥah ben Alexander Süsskind (d. Oct. 3, 1822), dayyan; Solomon ben Judah Löb (d. Feb. 24, 1832), dayyan, and author of "Shebile Torah" (Warsaw [?], 1804); Abraham Abele (d. April 14, 1832), dayyan for forty years; Aryeh Löb b. Moses Zunz (d. April 22, 1833), dayyan, and author of "Ya'alat Ḥen" (Praga, 1793) and "Geṭ Meḳushshar" (Warsaw, 1811); Mordecai b. Phinehas (d. May 7, 1837), rabbi of Praga; Solomon Zalman b. Isaac of Posen (d. March 26, 1839), first district rabbi of Warsaw and vicinity, and author of "Ḥemdat Shelomoh" (Warsaw, 1836); David Jedidiah b. Israel (d. April 14, 1842), dayyan for forty years; Ḥayyim Davidsohn b. David Tebele (d. March 17, 1854), rabbi for fifteen years (eulogy by Benjamin David Rabinowicz in "Ruaḥ Ḥayyim," Warsaw, 1854); Mordecai b. Nehemiah (d. July 1, 1855), dayyan, and author of "Mor Deror," a commentary on the Haggadah; Samuel b. Dob Bersohn (d. Feb. 27, 1856), dayyan for eighteen years; Meïr b. Eliezer (d. March 16, 1863), rabbi of Praga for thirty years; Israel Muschkat (d. Feb. 28, 1868), rabbi of Praga for twenty-eight years, and author of "Hare Besamim," a commentary on the prayers, and "Rashe Besamim," a commentary on the Bible and on the Talmudic Haggadah; Judah Aryeh Löbush, known as "the Holy" (d. Sept. 1, 1868), dayyan for thirty-three years; Dob Berush Meisels (d. Feb. 16, 1870), rabbi for fourteen years; Judah Heschel b. Gabriel Goldstadt (d. May 4, 1872), dayyan; Nathan b. Dob of Siemjaticz (d. July 22, 1873), dayyan for forty-three years; Solomon Hillel (d. May 25, 1874), dayyan, and author of "'Aṭeret Shelomoh," on Eben ha-'Ezer and Masseket Ḳiddushin; Jacob b. Isaac Gesundheit (b. 1814; d. 1878), rabbi, and author of "Tif'eret Ya'aḳob," on Ḥoshen Mishpaṭ (Warsaw, 1842); Samuel S. Kleppisch (b. 1820; d. 1901), chief dayyan for forty years ("Ha-Ẓefirah," 1902, Nos. 225-227).

The list of rabbis of the modernized congregation, known as the "German" or "Choir" congregation, is as follows: Abraham Meïr Goldschmidt (b. 1812; d. Feb. 8, 1889), officiated until 1858, when he replaced A. Jellinek at Leipsic; Isaac Kramsztyk (b. 1814; d. Sept. 25, 1889); J. Cylkow, Polish translator of the Psalms, with notes (Warsaw, 1883); and Samuel Poznanski.

Scholars: Joseph b. Israel Löb (d. Aug. 25, 1794); Joseph Samuel b. Abigdor (d. in Praga Oct. 14, 1800), parnas of the Council of Four Lands; Benjamin Zeeb Wolf Cohen (d. April 23, 1808; first recorded burial in the Jewish cemetery in Warsaw, which was opened in 1807); Moses Solomon Zalman (d. Jan. 7, 1816), formerly rabbi of Cracow, and gabbai of the Holy Land Ḥaluḳḳah Fund; Baer Berksohn (d. March 12, 1831), left a legacy, the interest on which is to be distributed among the poor on his Jahrzeit; Abraham Jacob Stern (d. Feb. 3, 1842), astronomer and mathematician, father-in-law of Ḥayyim Selig Slonimski; Jacob Moses b. Solomon Zalman Jerislawer (d. March 19, 1842), publisher of the works of R. Löw of Prague; Solomon ben Judah Blumberg (d. Oct. 2, 1850), parnas and philanthropist (left fund for a synagogue); Anton Eisenbaum (b. 1791; d. 1852), editor and publisher (1823-24) of "Der Beobachter an der Weichsel," the first Yiddish newspaper in Poland; Abraham Buchner, instructor in the Rabbinerschule, and author of "Doresh Ṭob" (Warsaw, 1830) and "Der Talmud" (2 vols., *ib.* 1848); Isaac Löb Peretz (born at Samoscz, May, 1851), the poet; Eleazar Thalgrün (d. April 2, 1857), German translator of the Psalms, with bi'ur "Tokaḥat Musar" (Warsaw, 1854); Ḥayyim Gershon b. Hillel Cohen Halle (d. Oct. 1, 1857), communal worker, and founder of the synagogue at the Iron Gate; Jacob David Schapiro (d. Aug. 5, 1863), formerly rabbi of Wiszagrod, and author of annotations on "Torat Kohanim"; Samuel b. Abraham Fliederbaum (d. April 6, 1867), gabbai of the burial society; Hillel Gleitstein (d. 1867), editor of the "Warschauer Jüdische Zeitung"; Zusze b. Wolf Ulrich (d. April 23, 1868), founder and leader of a synagogue; Solomon Baer (d. Dec. 1, 1868), formerly rabbi of Naszelsk, and author of "Dibre Shelomoh," Talmudic novellæ; Moses b. Eliezer Lippman Feinkind (d. May 17, 1869), gabbai of the Jewish hospital; Moses b. Enoch Zundel Endelman (b. 1808; d. Dec. 16, 1869), communal worker and gabbai; Jacob Tugendhold (b. 1791; d. April 20, 1871), author, translator, and censor of Hebrew books (see "Maggid Mishneh," i. 59); Joshua b. Solomon Löb of Ostrowa (d. April 25, 1873), author of "Toledot Adam"; Menahem Mendel b. Zeeb (d. May 13, 1873), rosh yeshibah; Bunem Wolf Zeeb Mendelssohn (d. Nov. 28, 1875), rosh yeshibah, and author of "Terumat Zahab"; Menahem Mendel Oettinger (d. July 6, 1878), bequeathed 10,000 rubles to the Jewish community; Jacob Joseph b. Mattithiah Ḥayyim (d. Aug. 3, 1878), publisher of Hebrew books, and author of "Sefer ha-Miẓwot"; Simḥah b. Mordecai Posner (d. Oct. 17, 1878), author of "Ha-Ẓofeh be-Ereẓ Nod" ("The Wandering Jew"); Judah b. Zimel Epstein (d. Oct. 7, 1879), author of "Minḥat Yehudah"; Moses b. Mordecai Lipschitz (d. April 5, 1881), left legacy of 15,000 rubles to the community; Abraham b. Sussman Jabez (d. Feb. 28, 1882), author and publisher; Jacob Nathanson (b. 1832; d. Sept. 14, 1884), professor of chemistry; Gabriel Judah Lichtenfeld (b. 1811; d. March 22, 1887), author and mathematician; Isaac Goldmann (b. 1812; d. Jan. 13, 1888), Hebraist and author; Abraham Zuckerman (b. 1843; d. April 21, 1892), Hebrew publisher; Moses Cohen (b. 1820; d. Aug. 31, 1892), communal worker, and author of a Polish work in defense of the sheḥiṭah; Hilarius (Hillel) Nussbaum (b. 1820; d. 1895), Polish historian; Samuel Hirsch Peltin (b. 1831; d. Sept. 30, 1896), author; Abraham Shalom Friedberg (b. 1838; d. March 31, 1902), author and editor; Ḥayyim Selig Slonimski (b. 1810; d. May 15, 1904), author and scientist; Moses Forelle (b. 1814), calendarist and author (see "Sefer Zikkaron"); Stanislaus Kramsztyk (b. 1841), naturalist; Saul Pincus Rabinowitz (b. 1845), editor of "Keneset Yisrael," an illustrated Hebrew magazine, and translator of Grätz's "Geschichte der Juden"; Mordecai Spector (b. 1859), editor of the "Hausfreund" and the "Familienfreund"; Nahum Sokolow (b. 1859), editor of "Ha-Ẓefirah," the first Hebrew daily; Ben-Avigdor (b. 1867), founder of the two publishing-houses named respectively "Aḥiasaf" and "Tushiyyah."

Bibliography: Samuel Jewnin, *Nahalat 'Olamim*, Warsaw, 1882.

H. R. J. D. E.

WARSCHAUER JÜDISCHE ZEITUNG. See Periodicals.

WARSHAWSKI, MARK SAMOILOVICH: Russian writer; born at Kherson in 1853. He received his early education at a gymnasium in St. Petersburg, and then studied engineering at the ministerial Institute for Engineers. Later he took up the study of law at the University of St. Petersburg, from which he was graduated in jurisprudence in 1879.

Since 1874 Warshawski has been a contributor to the St. Petersburg daily "Novosti," in which he has published a series of humoristic poems. In 1878 he wrote feuilletons for "Russki Mir," and he has been a contributor also to the humoristic weeklies "Pchela" and "Strekoza." He was one of the founders, and for some time associate editor, of the Russo-Jewish periodical "Razsvyet" (1879-81), to which he contributed various essays, as well as sketches of Jewish life. He has contributed also to the "Voskhod," and has published a collection of poems entitled "U Morya" (St. Petersburg, 1884).

H. R. M. R.

WASHING: As compared with the Greeks and Romans, the Hebrews paid little attention to the care of the body; and the bath was a rarity in a land where water was relatively scarce. It was important, therefore, that personal cleanliness should have a religious basis, and that the cult should ordain frequent ablutions. Thus, for example, the ancient custom of washing before meals may have had its origin in ritualistic requirements; and water was an important factor in the Hebrew cult as in all other Semitic religions. A partial explanation of this phenomenon lies in the fact that springs and rivers were often worshiped by the Semites either as gods or as the dwelling-places of divinities. To bathe or wash in such waters was, therefore, in itself a ritualistic act, although this should not be taken to imply that all water was holy, and it must also be borne in mind that one who wished to take part in a ritualistic act had first to be in a condition appropriate to it, or, in other words, had to be ritually clean.

The original meaning of this concept can not be discussed here; for many things conditioned "purity," just as there were many things which made one ritually defiled. First of all, however, bodily cleanliness was requisite; for one could no more come unclean into the presence of God than before the king. Consequently a man washed not only himself (Gen. xxxv. 2; Ex. xxx. 17 *et seq.*), but also his clothes (Ex. xix. 10 *et seq.*), while the camp of Israel, which was considered a holy place on account of the presence of Yhwh, was defiled by any pollution (Deut. xxiii. 10 *et seq.*). It thus becomes plain how ablutions developed into symbolistic purifications, especially from ritualistic defilements. It is sufficient in this connection to allude to the ritual uncleanness connected with certain physical pollutions, as with touching a corpse, a leper, or his house, or with sexual intercourse. From this standpoint of symbolic purification ablutions were prescribed, in the course of the development of the Law, for a number of impurities which, since they could easily be removed by washing, were characterized as slight, in contradistinction to those graver states of defilement which required sacrifice and the like. Thus, the clothing of a leper (Lev. xiii. 6, 34, 54-58), one who had been in a leper's house (Lev. xiv. 47), and the house itself (Lev. xiv. 52) were to be washed, while washing also removed the pollution resulting from sexual intercourse and the like. See also Ablution.

E. G. H. I. Be.

WASHINGTON: The extreme northwestern state on the Pacific coast, United States of America; originally a part of Oregon, but admitted to the Union in 1889. The first Jewish pioneers probably went to Washington about 1860, either from Victoria, B. C., which then contained a large Jewish settlement, or from Portland, at that time the only prominent American settlement north of San Francisco, or from Walla Walla, the largest post on the frontier trail from the East to the North-Pacific coast during the Civil war.

Seattle, which early became the metropolis of the state, was first visited by Jews about 1862, when the wholesale grocery house of Schwabacher & Co. was opened in Walla Walla. The members and representatives of the firm frequently went to Seattle; and they started a branch there in 1869. The first regular congregation, called Oheves Sholom, was organized in 1887, and a plot for a cemetery was purchased two years later. A synagogue was built and dedicated in 1891, but was sold, and the Reform Congregation Temple de Hirsch was organized May 29, 1899, chiefly through the efforts of Leo Kohn. The foundation and first story of the new temple were finished and dedicated Sept. 13, 1901. R. Brown (now in San Francisco) and R. Abrahamson (now in Portland) were the officiating rabbis of Congregation Oheves Sholom, and Theo. F. Joseph has been the minister of Congregation Temple de Hirsch since its organization in 1899. In addition to the Reform congregation there is an Orthodox organization, Bickor Cholem, which was founded in 1892. L. Brooks is the ḥazzan and rabbi; and the congregation worships in a synagogue. The Seattle Hebrew Benevolent Society owns the Hills of Eternity Cemetery, where members of the Reform congregation are interred, while Orthodox Jews are buried in Oak Park Cemetery, the property of Bickor Cholem congregation. The following charitable and educational societies exist in Seattle: Seattle Hebrew Benevolent Society, Ladies' Hebrew Benevolent Society, Montefiore Society, Temple Auxiliary, Council of Jewish

Women, and Sons of Zion. The Independent Order of B'nai B'rith is represented by two lodges, Seattle Lodge No. 342 (organized in 1883) and Hildesheimer Lodge No. 503 (organized in 1900). The Concordia Club, founded in 1903, is a flourishing social organization.

Next in size to the Jewish community of Seattle is that of **Spokane,** where the congregation Emanu-El, organized Sept. 28, 1890, now (1905) has a membership of about sixty. Rabbis E. Schreiber, A. Farber, and Jacob Bloch have officiated as ministers, and the present incumbent is Rabbi D. Levine. The communal societies are the Judith Montefiore Society (an auxiliary of the temple), the Ladies' Benevolent Society, and the Daughters of Israel (auxiliary of the semiorganized Orthodox community). Abraham Geiger Lodge No. 423, I.O.B.B., chartered in March, 1893, has about fifty members.

The Beth Israel congregation in **Tacoma** was organized in 1892 and completed its temple in 1893. The congregation, conservative in character, numbers about sixty-five members. There are several auxiliary societies, comprising the Lady Judith Montefiore Society, a section of the Council of Jewish Women, and the Hebrew Benevolent Society, which owns a large cemetery. A B'nai B'rith lodge formerly existed in the city, but the removal of many members resulted in the return of the charter to the grand lodge. Montague N. A. Cohen (now of Sacramento) was the minister of the congregation during the year 1903-4.

A few Jewish families that are not regularly organized into congregations live in Walla Walla, Olympia (a cemetery plot was bought in 1872), Ellensburg, Aberdeen, Hoquiam, South Bend, Everett, and Bellingham.

Among the eminent Jews of Washington have been Gen. Edward S. Solomon, who was sent by President Grant to be governor of the territory of Washington from 1870 to 1872, and Bailey Gatzert, who was one of the pioneers of Seattle, and for several years one of the most prominent men of the Pacific coast, being president of the firm of Schwabacher & Co. from 1888 to 1893, the year of his death, and also the presiding officer of the Gatzert-Schwabacher Land Co.

In a total population of about 750,000 (according to the most accurate estimate for the year 1905), the Jews of Washington number approximately 3,500.

A. T. F. J.

WASHINGTON, D. C.: Capital of the United States; situated in the District of Columbia, on the Potomac River. In 1849 there were in Washington six Jews, who were engaged in business on Pennsylvania avenue, and who went to Baltimore for the important holy-day services. On April 25, 1852, the First Washington Hebrew Congregation was organized; it numbered twenty-one members, and Solomon Pribram was elected its first president. Two years later the membership had increased to forty-two; and on Dec. 13, 1855, at the thirty-fourth session of Congress, a special act was passed, "that all the rights, privileges, and immunities heretofore granted by the law to the Christian churches in the city of Washington be and the same hereby are extended to the Hebrew Congregation of said city."

This marks the incorporation of the first Jewish institution in the District of Columbia. The congregation grew steadily in membership and in influence; and in 1863 it acquired for a place of worship the old Methodist church, which had been utilized by the government for hospital purposes during the Civil war. In 1898 the congregation moved into its present stately edifice, the corner-stone of which was laid by President McKinley in the presence of his entire cabinet, on Sept. 16, 1897. The First Washington Hebrew Congregation is the only Reform congregation in the District of Columbia. Its present (1905) membership is 350, and its religious school is attended by 200 children. The following readers and rabbis have officiated since 1854: S. M. Lansburgh, S. Weil, J. L. Jacobson, Herman Baar, Isaac Stampel, M. Goldberg, Louis Stern, and Abram Simon. Rabbis Simon and Stern are officiating conjointly.

In 1870 thirty-five members left the parent body to form an independent congregation, with Isaac Stampel as ḥazzan. This congregation, which was called Adath Israel, was organized as a protest against the Reform tendencies of the old congregation. In 1873 Adath Israel moved into its present home on the corner of Sixth and G streets, its synagogue being dedicated in the presence of President Grant and his cabinet. Its present membership includes 150 families, ministered to by Rabbi Julius T. Loeb; and its religious school is attended by sixty-five pupils.

The Ahabai Shalom congregation was organized in 1902 as a result of the union of two smaller ḥebrot, the Chayai Odom (founded 1890) and the Agoodath Achim (1898). It has a membership of 125 families, and its present ḥazzan is Robert Graffman, who conducts a day-school at 607 H street for twenty-five pupils. The Talmud Torah congregation (present ḥazzan, M. R. Joelson) was founded in 1890, and meets on 4½ street, southwest. It has a membership of seventy persons, but no religious school. All four congregations maintain cemeteries on the same plot of ground on Harrison road.

The leading charitable, religious, and literary societies are: (1) The United Hebrew Charities (founded 1882; incorporated 1893; annual income about $3,000; president, I. L. Blout, appointed 1894); (2) The Hebrew Free Inn, for the temporary care of the indigent; controlled by the executive board of the United Hebrew Charities; (3) The Hebrew Relief Society (founded 1905); (4) The Ladies' Auxiliary Society of Adath Israel; (5) The Old B'nai Zion; (6) The Rebecca Lodge (1863); (7) The Deborah Lodge (1875); (8) The Liberty Lodge No. 19, I.O.S.B. (1894); (9) The Friendship Circle (1897); (10) The Senior and Junior Councils of Jewish Women; (11) The Elijah, Grace Aguilar, and Argo lodges, I.O.B.B.; (12) The B'rith Abraham and the Independent B'rith Abraham; (13) The Sons of Judah; (14) The Mercantile Club; (15) The Hebrew Literary Society; (16) The Free Sons of Benjamin; (17) The Young People's Union of Zion.

While most of the Jews of Washington are engaged in commerce, the legal and medical professions are also creditably represented. Among the most prominent Jews may be mentioned: Commodore

Uriah P. Levy, Simon Wolf (publicist and author), Max Weyl (artist), Emile Berliner (inventor), Adolphus S. Solomons, Cyrus Adler (assistant secretary, Smithsonian Institution), and Dr. Milton J. Rosenau (director, Hygienic Laboratory, Marine Hospital Service). The Jewish population of the District of Columbia may be placed at 4,000.

A. A. S.

WASKER, SILLEMAN ABAJEE (SOLOMON ABRAHAM): Beni-Israel soldier; died about 1850. He enlisted in the Third Regiment Native (Indian) Light Infantry, Jan. 1, 1809, and was present at the battles of Puna, Rusood, Khur, Multan, Kittoor, and Gujarat, rising ultimately to the highest rank open to a native soldier, that of sirdar bahadur; he was also decorated with the first class Order of the Star of British India. He retired from the army in March, 1846, after a service of thirty-seven years, during twenty-five of which he was native commander of the Beni-Israel regiment.

Bibliography: H. Samuel, *Sketch of Beni-Israel*, pp. 24-25.

J.

WASSERTRILLING, HERMANN (ẒEBI HIRSCH BEN NATHAN): Austrian Hebraist; flourished in the nineteenth century; born at Boskowitz, Moravia. He officiated as teacher in the Jewish school of Hotzenplotz, Silesia, about 1850, and later as rabbi of Bojanowo, Posen. The following is a list of his works, all published at Breslau: "Hadrat Elisha'" (1857), an epic poem in nine cantos, describing the life of the prophet Elisha, and giving also a brief history of contemporary kings; "Nezer Ḥamudot" (1860), an epic poem in eight cantos, being a history of Daniel and his contemporaries under the reign of the Babylonian, Median, and Persian kings until the return of the Israelites to Jerusalem, and the building of the Second Temple; "Mattenat Naḥali'el" (part i., 1860; part ii., 1868), a collection of legends from the Talmud, Midrash, and the midrashic commentaries, arranged in verse in the order of the weekly lessons; "Torat ha-Berit" (1869), a treatise in reply to a question on circumcision addressed to the synod of Leipsic by Max Engel (July, 1869).

Bibliography: Fürst, *Bibl. Jud.* iii. 495; Lippe, *Bibliographisches Lexicon*, i. 518; Zeitlin, *Bibl. Post-Mendels.* pp. 404-405.

S. M. Sel.

WASSERZUG, HAIM: English ḥazzan and composer; born at Sheritz, Prussian Poland, 1822; died at Brighton, England, Aug. 24, 1882. As a child he was endowed with a remarkably sweet voice, and at eighteen he was elected ḥazzan at Konin. His renown soon spread among the Jewish communities of Poland, and he received a call as ḥazzan to Novy-Dvor, where his introduction of choral singing and singing in harmony, instead of the then prevalent "ḥazzanut," aroused considerable opposition against him on the part of the Ḥasidim. Thirteen years later he was appointed to a post at Lonisa, near the Lithuanian frontier. Here he remained for five years, when he was elected cantor of the Wilna congregation. In 1867, on the opening of the North London Synagogue, he was elected its first reader, which office he held until his death in 1882.

During his ḥazzanship at Wilna, Wasserzug wrote some sacred compositions which, under the title "Sefer Shire Miḳdash," were published in London, 1878. These compositions received high commendation; and some of the principal cantors of the European continent and of America were numbered among his disciples. His son, **David Wasserzug**, was educated at Jews' College, London, and has officiated as rabbi at Cardiff in Wales, at Johannesburg in South Africa, and, since 1905, at the Dalston Synagogue, London.

Bibliography: *Jew. Chron.* and *Jew. World*, Sept. 1, 1882.

J. G. L.

WATCH-NIGHT. See Wachnacht.

Water for Guests.

WATER: Water was looked upon by the Jews as extremely important and precious. The first thing placed before a guest was water to wash his feet (Gen. xviii. 4, xxiv. 32), and it was a duty of hospitality to give water to strangers coming into the house, or even passing by (*ib.* xxiv. 17, 43). The non-fulfilment of this duty often resulted in serious hostilities. Thus, when the Israelites were marching toward Palestine they were prevented from passing through Edom, Ammon, and Moab because the inhabitants refused to give them a drink of water, even for money. Two hundred years later this resulted in bitter warfare (see Ammon; Jephthah). During the wandering in the wilderness the lack of water caused the Israelites to murmur against their leader (Ex. xv. 22-25, xvii. 1-7; Num. xx. 1-13). On the other hand, the heroes of King David's guard won distinction by procuring water for the king at the risk of their lives (II Sam. xxiii. 16; I Chron. xi. 17-18).

For Ritual Purposes.

Water was of great importance in purification, being used in cleansing the leper, in sickness, in washing utensils, and in the cleansing of one who had been defiled by touching an unclean body (Lev. xv. 16-22, 27). The liability of plants and fruits to defilement was increased by contact with water (Lev. xi. 38), a contingency which formed a topic of much discussion in the Talmudic period, and became the subject of the treatise Makshirin.

Libations.

The offering of water as a libation was an ancient institution, and even before the kingdom was established the Israelitish tribes, after having suffered repeated defeats at the hands of the Philistines, gathered together at Mizpeh at the command of the prophet Samuel, and poured water on the ground before Yhwh (I Sam. vii. 5-6). An apparent analogue to this is found in the story that at the great feast of Baal the prophet Elijah poured water in the trench which surrounded the altar (I Kings xviii. 35), possibly to enhance the miracle. The libation at the Feast of Tabernacles, when the high priest sprinkled water upon the altar as a sacrifice, was a later development of the ancient offering; it was a feature of the ritual until the destruction of the Second Temple, and the disregard of it by Alexander Jannæus entailed terrible consequences (comp. Suk. 48b).

The word "water" was often used by the Jews symbolically, especially in expressing grief, *i.e.*, tears (Jer. ix. 1, 18; Ps. cxix. 136). A misfortune of great magnitude, the full extent of which it seemed impossible to fathom, was likened to water (Lam. iii. 54; Ps. lxix. 2, cxxiv. 4–5), while the constant flow and unrest of water were symbolic of numerous descendants (Num. xxiv. 7). The forgiveness of sins and their complete remission were typified by sprinkling with clean water (Ezek. xxxvi. 25); and in Jer. ii. 13 God is compared to a fountain of living waters. It was customary in the Talmudic period, moreover, to use "water" symbolically for the divine teachings (see Mek., Beshallaḥ, Wayassa', 1); so that in several passages the term "water" is used without any amplification whatever (comp. Ḥag. 3a; B. M. 84b; Hor. 14a; Ab. i. 2).

"Water of Bitterness."

Water prepared with the ashes of the Red Heifer was especially important, since, even though unclean, it had the power of cleansing men and things infected with defilement. Still more important, however, was the "water of bitterness," the so-called "me ha-marim ha-me'arerim," which was prepared in the following manner: Into an earthen vessel the priest poured water which had stood in the Temple, and with this water he mixed dust taken from the Temple floor. If a woman was suspected of unfaithfulness toward her husband, the priest pronounced certain maledictions, which he afterward wrote on a little scroll. This was then dissolved in the water, which the accused woman was obliged to drink (Num. v. 17–24; see also the article Soṭah).

Water was an important factor during the first three days of Creation. On the first day "the Spirit of God moved upon the face of the waters" (Gen. i. 2); on the second day the nether waters were divided from the upper, and the latter were transformed into the "raḳia'," or "firmament" (*ib.* verse 7); and on the third day the nether waters were assigned to their allotted place, which received the name of "sea" (*ib.* verse 10).

Through the influence of the Greeks, and especially of the Gnostics, who regarded water as the original element, similar beliefs gained currency among the Jews, so that Judah ben Pazi transmitted the following saying in the name of R. Ishmael (Yer. Ḥag. ii., beginning): "In the beginning the world consisted of water within water (Gen. i. 2); the water was then changed into ice (Ps. cxlvii. 17), and again transformed by God into earth (Job xxxvii. 6). The earth itself, however, rests upon the waters, and the waters on the mountains" (*i.e.*, the clouds; Ps. civ. 6). This teaching, however, was rejected by R. Akiba, who warned those scholars who devoted themselves to the study of cosmogony not to be led astray by Gnosticism, and not to cry "Water!" whenever they saw in their visions a sea of crystal around the throne of God (Ḥag. 14b). In the later Talmudic period the word "water" was used as a designation for mucus, which was called "water from the nose" (Tosef., Shab. viii.; Niddah 55d), while buttermilk was termed "water of milk," and unfermented grape-juice was called "water of the grape-vine" ('Orlah i. 7).

E. G. H. S. O.

WATER-DRAWING, FEAST OF (שמחת בית השואבה): At the morning service on each of the seven days of the Feast of Tabernacles (Sukkot) a libation of water was made together with the pouring out of wine (Suk. iv. 1; Yoma 26b), the water being drawn from the Pool of Siloam in a golden ewer of the capacity of three logs. It was borne in solemn procession to the water-gate of the Temple, where the train halted while on the Shofar was blown "teḳi'ah, teru'ah, teḳi'ah." The procession then ascended the "kebesh," or slanting bridge to the altar, toward the left, where stood on the east side of the altar a silver bowl for the water and on the west another for the wine, both having snout-like openings, that in the vessel for the wine being somewhat the larger. Both libations were poured out simultaneously (Suk. iv. 9).

A Mosaic Tradition.

Although there was no direct Mosaic law for the libation of water, it was claimed by R. Neḥunya of Beth-horon that the ordinance was a Mosaic tradition (Zeb. 110a), while R. Akiba deduced a Mosaic intimation ("remez") of the tradition from the plural form "u-nesakeha" ("drink-offerings"; Num. xxix. 31). R. Judah b. Bathyra drew a similar inference from the spellings נסכיהם and נסכיה as compared with the usual נסכהם, and כמשפטם as compared with כמשפט (Num. xxix. 30, 31, 33), the superfluous letters forming מים ("water"; Shab. 103b); and R. 'Ena confirmed the tradition by quoting Isa. xii. 3: "Therefore with joy shall ye draw water out of the wells of salvation" (Suk. 48b). The treatise Sukkah also explains the offering as made in order that the rainy season, which begins at that time of the year, may be abundant (comp. R. H. i. 2, 16a; Ta'an. 2b).

Why the Rabbis laid such stress on the water-libation is not clear, unless there were weighty reasons which have not been recorded. It may have been emphasized to counteract the Gentile practise of offering wine only; or it may even have been intended as a temperance lesson. At all events, the Sadducees were strongly opposed to this interpretation of the Law, so that on one occasion Alexander Jannæus poured the water on his feet instead of on the altar, thus affronting the Pharisaic sympathies of the people so bitterly that they threw at him the etrogim which they carried in celebration and nearly killed him, and the priest was accordingly required thenceforth to raise his hand when he poured out the water at the libation that his offering might be seen by all (Suk. 48b). To express their contempt of the Sadducees on the one hand and to strengthen their own position on the other, the Rabbis embellished the libation of water with so much ceremony that it became a favorite and distinctive rite on these occasions. On the night of the first day of the Feast of Tabernacles the outer court of the Temple was brilliantly illuminated with four golden lamps, each containing 120 logs of oil, in which were burning the old girdles and garments of the priests (Shab. 21a; Yoma 23a). These lamps were placed on high pedestals which were reached by ladders; and special galleries were erected in the court for the accommodation of women, while the men below held torches in their hands, sang hymns, and danced.

Becomes a Favorite Rite.

On the fifteen steps of the Gate of Nicanor stood the Levites, chanting the fifteen "songs of degrees" (Ps. cxx.–cxxxiv.) to the accompaniment of their instruments, of which the most important was the "ḥalil," or flute, although it was used neither on the Sabbath nor on the first day of the feast (Suk. v. 1). The illumination, which was like a sea of fire, lit up every nook and corner of Jerusalem, and was so bright that in any part of the city a woman could pick wheat from the chaff. Whosoever did not see this celebration never saw a real one (Suk. 53a). Hillel the Elder encouraged general rejoicing and participated in the celebration that all might follow his example, while R. Simeon b. Gamaliel juggled with eight torches, throwing them in the air and catching them again, thus showing his joy at the feast. R. Joshua b. Hananiah states that the festival was celebrated throughout the night with songs, music, shouting, clapping of hands, jumping, and dancing.

After the destruction of the Temple the libation of water, being a portion of the sacrifice, was discontinued; but the custom of rejoicing was retained for some one day of the Feast of Sukkot other than the Sabbath or a full holy day. No "'am ha-areẓ" was permitted to join the celebration, although he was allowed to look on. Probably the ceremony originally included a symbolic form of prayer for rain in the winter season (see Zech. xiv. 16–19).

The feast of water-drawing is now celebrated in the bet ha-midrash on any night other than Friday in the middle of Sukkot. At Jerusalem each night of the semiholy days is observed in the bet ha-midrash or in the synagogue by chanting the fifteen "shire ha-ma'alot" and appropriate Bible verses, while the Sephardim have special piyyuṭim. After the service small parties are formed, and engage in feasting, singing, and dancing till midnight (Luncz, "Jerusalem," i. 40). In his "Die Eleusinischen Mysterien im Tempel von Jerusalem" (in Hungarian, in "Magyar-Zsidó Szemle," xii. 213; *idem*, in "Populär-Wissenschaftliche Monatsblätter," xvii. 121) L. Venetianer endeavors to prove that the feast of water-drawing bears traces of Greek influence.

E. C. J. D. E.

WATER-RIGHTS. See Riparian Owners.

WAVE-OFFERING. See Sacrifice.

WAW (ו): Sixth letter of the Hebrew alphabet. The name possibly means "nail" or "hook," and the shape of the letter in the Phenician alphabet bears some resemblance to a hook. "Waw" is a labial spirant, identical in sound with the English "w." When preceded by the labial vowel "u," it blends with it ("uw"), the result being a long u-sound; and when an a-vowel precedes it, the two form the diphthong "au," which in Hebrew has passed into "o." At the beginning of a word (a position it rarely has in Hebrew) "waw" retains its consonantal value, except when followed by פ, ב, מ, or a letter with simple "shewa." As the first letter of verb-stems it has been replaced in Hebrew almost everywhere by "yod." As a numeral (in the later period) "waw" has the value of 6.

T. I. Br.

WAWELBERG, HIPPOLITE HENRICHOVICH: Russian banker; born at Warsaw 1844; died at St. Petersburg Oct. 20, 1901. After graduating from the real-gymnasium of Warsaw he studied at the university of that city, and later at the Agricultural College of Nova Alexandria, finally completing his studies in Germany. Upon his return to St. Petersburg he assumed the management of his father's banking establishment, and became a very successful financier. He took a lively interest in the communal affairs of St. Petersburg and of Warsaw, and contributed considerable sums of money toward the foundation and maintenance of industrial schools. He devoted large sums also to the improvement of the condition of the laboring classes. The Museum of Arts and Industries, the Technical School of Wawelberg and Rothwand, and the cheap lodging-houses of Warsaw owe their existence largely to his support.

Wawelberg contributed liberally to the publication in the Polish language of popular books on the applied sciences. It was his aim not only to raise the general economic and social condition of Poland, but also to elevate his coreligionists and to imbue them with a spirit of patriotism. He was a director of the Jewish community of St. Petersburg, and, from 1880, a member of the Society for the Promotion of Culture Among the Jews of Russia, and of the Society of Friends of Jewish Artisans and Farmers. After 1891 he was also an active member of the Jewish Colonization Association. Wawelberg was one of the trustees of the Industrial Company at Dubrovna, which endeavored to provide work for the poor Jewish artisans of that place.

Bibliography: *Voskhod*, 1901, No. 57.

H. R. J. G. L.

WAX (Hebr. "donag"): In the Old Testament wax is referred to only as a simile for something easily dissolved or evanescent (Ps. lxviii. 3); for compliance and submission (Judges xvi. 18; Micah i. 4; Ps. xcvii. 5); or for fear and discouragement (Ps. xxii. 15). In the Talmud mention is made of the use of wax ("sha'awah") for lighting purposes, probably in the form of candles (Shab. 20b; comp. Rashi). At present wax candles are frequently employed on the Feast of Ḥanukkah in places where olive-oil is not easily obtainable. On the eve of the Day of Atonement and at the anniversary of the death of a relative (Jahrzeit) it is customary to light in the synagogue large wax candles that will burn at least twenty-four hours. A candle made from braided wax tapers is used also for the Habdalah ceremony.

E. G. H. I. M. C.

WAY. See Right of Way.

WAY, LEWIS: English clergyman; born at Denham, Bucks, England, Feb. 11, 1772; died in London Jan. 26, 1840. He was educated at Merton College, Oxford, and was called to the bar in 1797, but entered the Church and devoted to Church purposes a large legacy left him by a stranger named John Way. He was the founder, in 1808, of the London Society for Promoting Christianity Among the Jews, under the patronage of the Duke of Kent, father of Queen Victoria, and with the assistance of Prof. Simeon of Cambridge, Dr. Marsh of Birmingham, the convert J. F. Fry, and the preacher Leigh Richmond. Convinced that the Jewish nation would again arise, return to its ancestral home, embrace Christianity, and convert the Gentiles, Way traveled at his own expense through Holland, Germany, and Russia, in order to study the condition of the Jews, ameliorate their social and political status, and urge the Christians to missionary work among them.

In 1817 Way induced Czar Alexander I. to issue two ukases assuring all baptized Jews of imperial protection and promising them land for farming. Further, he wrote a work entitled "Mémoires sur l'Etat des Israélites Dédiés et Présentés à Leurs Majestés Impériales et Royales, Réunies au Congrès d'Aix-la-Chapelle" (Paris, 1819), in which he emphasized the Messianic importance of the Jews, considered their relation to the Biblical promises and the ultimate fulfilment thereof, and pleaded for their emancipation in Europe. This was presented at the Congress of Aix-la-Chapelle (Oct., 1818) to the czar, who gave the memorandum to his plenipotentiaries, Nesselrode and Capodistrias, ordering them to bring it before the congress, together with the question of the emancipation of the Jews. It was accordingly entered on the minutes, but produced no further effect. In his own house Way used to entertain converted Jews, who sometimes ill repaid his hospitality, giving rise to a satirical epigram by Macaulay.

Bibliography: Herzog-Hauck, *Real-Encyc.* xiii. 179; *Monatsschrift*, 1869, xviii. 234 *et seq.*, 334 *et seq.*, 477 *et seq.*, 551 *et seq.*; Grätz, *Gesch.* xi. 352 *et seq.*; *Dict. Nat. Biog.*; Trevelyan, *Life of Macaulay*, ch. i.

J. E. N.

WAYEHI 'EREB ("And it was evening"): One of the "nedarim," or special declamatory variations from the strict Cantillation of the Pentateuch, according to the Northern use. This chant is introduced into the reading which reopens the yearly cycle of pericopes on the Rejoicing of the Law (see Simhat Torah); and it marks the verses which conclude the recital of the work of each of the six days of Creation (Gen. i. 5, 8, 13, 19, 23, 31). The reader pauses at the end of each verse; and after the congregation has loudly chanted the "Wayehi 'ereb," he repeats the intonation with florid amplification of the melody. Like other nedarim, such as the "Song by the Sea" (Ex. xv.; comp. Ashirah) or the "Journeys of the Standards" (Num. x. 14–16, 18–20, 22–24, 25–28; xxxiii. 11–13, 15–36, 41–47), the present chant is founded on a vocal imitation of a herald's trumpet-call. The accompanying transcription, based on that of Baer, shows the method of its rendering (comp. also "The Voice of Prayer and Praise," No. 168b, London, 1899).

WAYEHI 'EREB (Gen. i. 5)

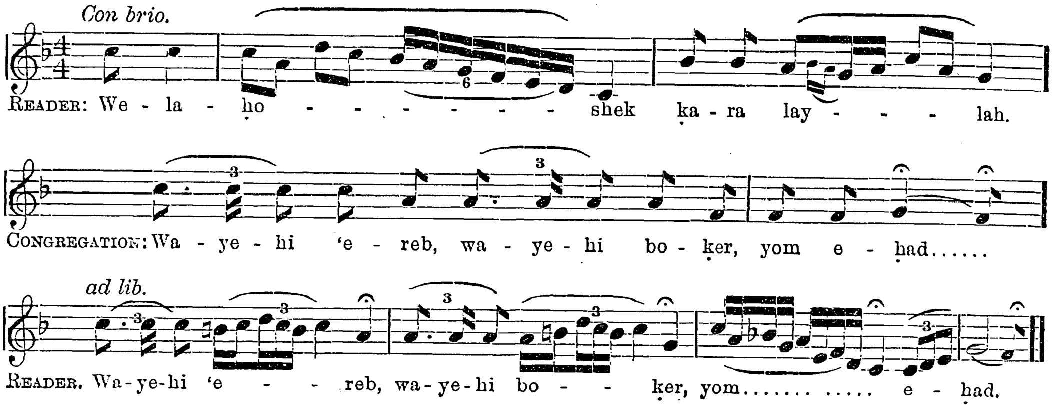
Con brio.
Reader: We - la - ho - - - - - - - shek ka - ra lay - - - lah.
3
6
Congregation: Wa - ye - hi 'e - reb, wa - ye - hi bo - ker, yom e - had......
ad lib.
Reader. Wa-ye-hi 'e - - reb, wa-ye-hi bo - - ker, yom............ e - had.

A. F. L. C.

WAYEKULLU ("Thus were finished"; Gen. ii. 1–3): The concluding verses of the story of Creation, deemed from Talmudic times an essential portion of the prayers for Friday night, as the eve of the Sabbath (Shab. 119b). While the whole congregation remained standing (Shulḥan 'Aruk, Oraḥ Ḥayyim, 268, 7), the "Wayekullu" was recited aloud in the synagogue after the silent reading of the "'Amidah." In the homes it was recited before the domestic Ḳiddush. Thus the precentors were tempted to dwell upon it when reciting it; and in the course of time they developed for it, out of the simple Cantillation of the Law, an elaborately melismatic intonation in their most florid style, for an example of which see Jew. Encyc. vi. 290.

A. F. L. C.

WAYIḲRA RABBAH (called also **Haggadat Wayiḳra**): Haggadic midrash to Leviticus. Under the name "Wayiḳra Rabbah" this midrash is first referred to by Nathan, in his "'Aruk," *s.v.* טב, חמה, and in several other passages, as well as by Rashi in his commentaries on Gen. xlvi. 26, Ex. xxxii. 5, Lev. ix. 24, etc. According to Zunz, however, Hai Gaon and Nissim knew and made use of this midrash; and Zunz dates its origin back to the middle of the seventh century. It originated in Palestine, and is composed largely of older works, its redactor having made use of Genesis Rabbah, Pesiḳta de-Rab Kahana, and the Jerusalem Talmud, in addition to other ancient sources. He appears to have referred also to the Babylonian Talmud, several expressions in the midrash being used in the sense in which only that work employs them (comp. Weiss, "Dor," iii. 261).

The Wayiḳra is not a continuous, explanatory midrash to Leviticus, but a collection of exclusive sermons or lectures on the themes or texts of that book; and it consists altogether of thirty-seven such homilies, each of which constitutes a separate chapter, or "parashah." The Scriptural passages on which the homilies are based are often referred to in the midrash as "parashiyyot," and are further designated according to their contents; as, for example, ch. i., "Parashat ha-Mishkan," on Lev. i. *et seq.*; ch. ix., "Parashah Ḳorbanot," on Lev. vii. 11 *et seq.*; ch. xv., "Parashat Nega'im," on Lev. xiii. 1 *et seq.*; etc. Of the thirty-seven homilies, eight (1, 3, 8, 11, 13, 20, 26, 30) are introduced with the **Contents.** formula "Pataḥ R." ("The teacher has commenced"); eight (2, 4-7, 9, 10, 19), with "Hada hu di-ketib" (lit., "As it is written"); and twenty-one (12, 14-18, 21-25, 27-29, 31-37), with "Zeh she-amar ha-katub" (lit., "This is what the Holy Scriptures say"). The fact that the redactor of the midrash selected only these thirty-seven texts for his exposition, is explained by Weiss (*l.c.*) as the existence of the Sifra, the halakic midrash to Leviticus: "The redactor of the Wayiḳra Rabbah had nothing to add to the halakic midrash; he collected therefore only those haggadic explanations which he found on various texts and passages." This surmise by Weiss is, however, refuted by the circumstance that nearly all the parashiyyot of the Wayiḳra Rabbah (with the exception of chapters 11, 24, 32, 35, and 36) refer to halakic passages. Thus, the redactor of the midrash collected haggadic expositions also of such texts as were treated in the Sifra. The conjecture of Theodor that in the older cycle of weekly lessons the passages on which the homilies of the Wayiḳra Rabbah were based consisted in certain paragraphs, or in lessons for certain festivals, seems therefore to be correct (comp. Theodor, "Die Midraschim zum Pentateuch und der Dreijährige Palestinensische Cyclus," in "Monatsschrift," 1886, pp. 307-313, 406-415; see also Jew. Encyc. viii. 560).

In its plan, as well as in the form of the several parashiyyot, the midrash bears great resemblance to the Pesiḳta de-Rab Kahana (see Jew. Encyc. viii. 559). Like the lectures in the Pesiḳta, the homilies in the Wayiḳra Rabbah begin with a larger or smaller number of proems on passages mostly taken from the Hagiographa. Thereupon follows the exposition proper of the passage to which the homily refers. The explanation often covers only a few verses, or even a few words of the first verse, of the passage on which the parashah is based. In some cases long pieces, in others brief sentences only, have been adduced in connection with the Scriptural passages, seemingly in accordance with the material at the redactor's disposal. Inasmuch, however, as the homilies in the Wayiḳra Rabbah treat largely of topics beyond the subject-matter of the Biblical text itself, the explanations of the individual verses are often replaced by series of haggadic quotations which refer to the theme considered in the homily (comp. ch. 8, 12-15, 18, 19, 23, 31-34, 36, 37). In this the Wayiḳra Rabbah differs from **Relation to the Pesiḳta.** the Pesiḳta, for in the latter work the individual explanations are seldom lacking. Another difference between the two works is, that while the Pesiḳta rarely quotes lengthy haggadic excerpts after the proems, the Wayiḳra Rabbah quotes such after the conclusion of a proem, in the course of each parashah, and even toward the end of a chapter; these excerpts have often very slight reference to the context. But otherwise the Wayiḳra carefully follows the form of the Pesiḳta. The end of each parashah in the former work, in analogy with the usage followed in the Pesiḳta, consists of a passage containing a Messianic prophecy.

The extent of the present midrash is the same as that of the edition quoted by R. Nathan in the "'Aruk," since he refers to passages from ch. xxxvi. (*s.v.* אחן) and xxxvii. (*s.v.* קלב) as "the end." Aside from some transpositions, eliminations, and glosses, the printed text of the midrash is noteworthy as containing, at the end of the first three parashiyyot, annotations from Tanna debe Eliyahu which were not contained in the older manuscripts.

Bibliography: Zunz, *G. V.* pp. 181-186; Weiss, *Dor*, iii. 261; Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1881, pp. 500-510.

s. J. Z. L.

WE-ADAR. See Adar Sheni.

WE-'AL KULLOM: The brief prayer which interrupts and divides into three sections the longer confession of sins enumerated in alphabetical order (see 'Al Ḥeṭ) in the prayers of the Day of Atonement. The traditional melody presents many variants besides the foregoing (comp. the Polish and German renderings given in Baer's "Ba'al Tefillah," No. 1357), all of which are based on the plaintive phrases of the wail which pervades the Seliḥah.

A. F. L. C.

WE-'AL KULLOM

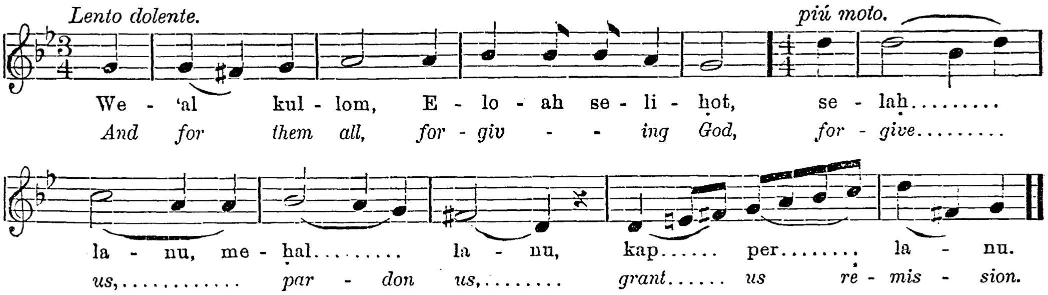
Lento dolente.
più moto.
We - 'al kul - lom, E - lo - ah se - li - hot, se - lah.........
And for them all, for - giv - - ing God, for - give.........
la - nu, me - hal......... la - nu, kap...... per........ la - nu.
us,............ par - don us,........ grant...... us re - mis - sion.

WEASEL (חלד): Unclean animal (Lev. xi. 29). Saadia, Bochart, and others render חלד by "mole," referring to the Arabic "ḥuld" and the Aramaic "ḥuldah." The family of the *Mustelidæ*, to which the weasel belongs, is represented in Palestine and Syria by several species.

In the Talmud the common weasel, *Mustela vulgaris*, is mentioned under the names חולדה and כרכושתא (Pes. 9a; Sanh. 105a). In Gen. R. xxiv. 6 also occurs the term גלא. The weasel lives on dung-heaps and in holes and chinks of walls, and it burrows in the ground (Pes. 8b, 118b; Niddah 15b; Suk. 20b). It kills animals larger than itself (Ṭoh. iv. 3), and even attacks corpses (Shab. 151b). It is especially dangerous to domestic fowl (Ḥul. 52b *et al.*); its bent and pointed teeth pierce the skulls of hens (*ib.* 56a; comp. Rashi on Deut. xxxii. 5).

It is above all dangerous to the cat. Hence the proverb "Weasel and cat wed," applied to simulated friendship (Sanh. 105a). Like all small beasts of prey, the weasel carries off glittering objects to its hole (Lev. R. clxxi. 4). The weasel alone of all land animals has no counterpart in the sea (Ḥul. 127a). It was employed in clearing the house of mice (B. Ḳ. 80a). On the use of the weasel in divination see Sanh. 66a; and for the pretty story of the weasel and the well which, as witnesses of a betrothal, avenged its breach, see Rashi on Ta'an. 8a.

Bibliography: Tristram, *Nat. Hist.* p. 151; Lewysohn, *Z. T.* pp. 91, 366.

E. G. H. I. M. C.

WEATHER-LORE: Popular prognostications regarding the weather. A certain number of these occur in the Talmud (B. B. 147a). If the weather at Shabu'ot is clear, sow wheat. If the smoke of the altar turns to the north on the last days of Tabernacles, there will be much rain in the following year. This was true for Jerusalem; the opposite, for Babylonia. If New-Year's day is warm, the whole year will be warm (comp. Yoma 21b).

Much importance was attributed to the "teḳufot," or changes of seasons. If the teḳufah of Ṭebet falls on a Wednesday or a Saturday, there will be famine. If the teḳufah of Nisan is on a Sunday, there will be war and death and snow. Some of these prognostications of later times were adapted from the Greeks. Thus, if the new moon of Ṭebet fell on a Sunday, it was taken to portend that the winter would be a good one. Moses ha-Darshan declared that if the teḳufah of Ṭebet fell within the first ten days of the month, grain would be dear. This is quoted by Issachar ibn Susan in his "'Ibbur Shanim" (pp. 123b, 124a, Venice, 1579), which contains other weather-lore. In some weather-signs the position of the planets is taken into account. Thus, if a new moon occurs in the mansion of Mars, the month will be warm and rainy; if in the mansion of Mercury, windy and dusty. If the teḳufah happens when the sun is in the zenith, the year will be a warm one; when Venus is in the ascendancy, a rainy one; etc.

Many of the larger Maḥzorim contain items of this kind; as, for example, the Roman Maḥzor edited by Luzzatto and the Vitry Maḥzor. So, too, in the "Sefer Yeraḥme'el" there is an elaborate treatise on meteorology, containing prognostications based on the occurrence of rain on certain days, or of thunder on such days. Thus, if it rains on the new moon of Nisan, there will be death among the cattle.

Bibliography: M. Gaster, *Jewish Weather-Lore*, in *Jew. Chron.* Nov. 13, 1891, pp. 7-8.

S. J.

WEAVING: As early as the nomadic period the Israelites understood the art of spinning the hair of camels and goats, and the wool of sheep, and of weaving therefrom rough stuffs for tents and clothing. Their method of weaving was probably quite as primitive as that of the Bedouins of Jabal Musa observed by E. H. Palmer, who describes the process, as carried on by a woman, thus: "Her loom was a primitive one, consisting only of a few upright sticks, upon which the threads were stretched; the transverse threads were inserted laboriously by the fingers without the assistance of a shuttle, and the whole fabric was pressed close together with a piece of wood" ("The Desert of the Exodus," i. 125).

Warp and Woof.

In Palestine the Israelites became acquainted with somewhat better methods of weaving, although these must have remained very simple until a later period. This is shown by the fact that the Egyptian looms, although the Egyptian methods of weaving, like the Babylonian and Syrian, are spoken of as highly developed, were nevertheless exceedingly primitive. Herodotus narrates that the Egyptians wove at an upright loom. The threads were fastened below, and the weavers commenced their work at the bottom, unlike other peoples, who, according to the same authority, began at the top. This method of weaving was probably the one which was customary at the time of Herodotus, although the monuments prove that the Egyptians were acquainted also with horizontal looms. The well-known representation in one of the tombs at Beni Ḥasan (Wilkinson, "Ancient Egyptians," i. 317) shows a horizontal loom at which two women are seated. (The usual view that this is an upright loom has been refuted by Kennedy in Cheyne and Black, "Encyc. Bibl." iv. 5279.) The warp was stretched over two sticks fastened to the ground by wooden pegs. Other representations show upright looms on which the warp runs from top to bottom, being held firm above and below by a cross-bar. Both kinds of loom may have been in use among the Hebrews also.

The Greeks and Romans used most commonly the upright loom, as described above, although at an earlier period both the upright and the horizontal loom may have been used side by side. Kennedy (*l.c.*) finds an indication of the existence of the horizontal loom in the story of Samson, where it is related that Delilah wove Samson's locks into the web of her loom while he was asleep (Judges xvi. 13 *et seq.*). In modern times only the horizontal loom is used in Palestine. Still another upright loom, differing from that described above, seems to have been in use. This corresponded to the old Grecian loom, having but one cross-bar at the top to fasten the web, while the threads were kept stretched apart at the bottom by weights instead of by a second cross-bar. With this kind of a loom it was nec-

Looms.

essary to begin at the top. Bliss claims to have found such looms in Tell al-Ḥasi ("A Mound of Many Cities," p. 113). The primitive fashions of olden times made it possible to weave a whole garment in one piece, and the looms were adapted to the sizes of the products required. It was not customary to weave long strips of cloth from which the clothing was cut out later, although this was possible when the rods upon which the warp was stretched could be turned, as seems to have been sometimes the case with the Egyptian looms.

One of the most important problems of ancient weaving methods was the separation of the odd from the even threads of the warp, so that the woof could pass between them easily, and their interchange of positions (*i.e.*, respectively over and under the woof) after each stroke of the shuttle. This the ancient Egyptians effected by means of two sticks: one was pushed between the two layers of threads, keeping them separate, while the other, to which the threads of the lower layer were fastened by loops, made it possible to pull them up simultaneously, and thus to produce the interchange of positions. The insertion of the transverse thread was effected by means of a shuttle (ארג). There are no data by means of which the history of the development and perfection of this important discovery can be pursued any further.

Egyptian representations show that from the earliest times the Syrians delighted in variegated and gorgeous garments. The Hebrews must soon have learned how to manufacture many-colored stuffs, in addition to the most simple single-colored weaves. For example, the coarsest mantles of the modern peasants are striped black (or brown) and white, and they were probably the same in antiquity. The inweaving of gold was fashionable for elegant garments (Ex. xxviii. 5 *et seq.*, xxxix. 2 *et seq.*; Ps. xlv. 10), but it is not certain whether the stuff called רקמה, often mentioned in the description of the Tabernacle, was of variegated weave or an embroidery. It is doubtful whether the Hebrews understood how to weave figured textures.

The weaving of clothing, etc., for household use was originally a task which devolved upon the housewives; it is not known when weaving was first developed as a separate trade. In later times weavers held a position of high esteem among the people (comp. Delitzsch, "Jüdisches Handwerksleben," pp. 45 *et seq.*).

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E. G. H. I. Be.

WECHSELMANN, IGNAZ: Hungarian architect and philanthropist; born at Nikolai, Prussian Silesia, in 1828; died at Budapest Jan. 17, 1903. He was educated at Berlin, and then went to Vienna, where he became the friend and assistant of the architect Ludwig Förster. In 1856 he removed to Budapest, where he, as Förster's representative, superintended the building of the great synagogue. Most of the monumental buildings erected in the Hungarian capital between 1870 and 1890 were designed by him, his work including palaces, mills, factories, churches, and the famous Burg-Bazar. In 1886 he received the Order of the Iron Crown of the third class, and shortly afterward Francis Joseph I. elevated him to the Hungarian nobility.

Failing eyesight compelled Wechselmann to retire from active life in 1890, whereupon he devoted his time to philanthropic activity in Budapest. His greatest act of charity was embodied in two clauses in his will, by which he bequeathed one million kronen to the Institute for the Blind, and two millions for the support of meritorious teachers in the public schools. Half of these beneficiaries were to be Jews and the other half Christians; and the board of directors of the Jewish community was entrusted with the administration of the bequests.

s. L. V.

WECKER, DER. See Periodicals.

WEDDING and **WEDDING-GIFTS.** See Marriage Ceremonies.

Connection with Lunar Phases.

WEEK (Hebr. "shabua'," plural "shabu'im," "shabu'ot"; Aramaic, "shabbeta," "shabba"; N. T. Greek, *σάββατον, σάββατα*): A division of time comprising seven days, thus explaining the Hebrew name. There are indications of the use of another system of reckoning time, in which the month was divided into three parts of ten days each, the decade being designated in Hebrew by the term "'asor" (Gen. xxiv. 55; comp. the commentaries of Dillmann and Holzinger *ad loc.*; Ex. xii. 3; Lev. xvi. 29, xxiii. 27, xxv. 9). This apparently represented one-third of the solar month, while the week of seven days was connected with the lunar month, of which it is, approximately, a fourth. The quadripartite division of the month was evidently in use among the Hebrews and other ancient peoples; but it is not clear whether it originated among the former. It is unnecessary to assume, however, that it was derived from the Babylonians, for it is equally possible that observations of the four phases of the moon led the Hebrew nomads spontaneously and independently to devise the system of dividing the interval between the successive new moons into four groups of seven days each. There is ground, on the other hand, for the assumption that both among the Babylonians and among the Hebrews the first day of the first week of the month was always reckoned as coincident with the first day of the month. The emphasis laid on the requirement (Lev. xxiii. 15) that the weeks of Pentecost should be "complete" ("temimot") suggests that weeks might be reckoned in such a way as to violate this injunction. This was the case as long as the first day of the first week of the month was made to coincide with the new moon. At the end of four weeks an interval of one or two days might intervene before the new week could begin. At an early date, however, this intimate connection between the week and the moon must have been dissolved, the chief cause of the fixed week of seven days being, in all probability, the predominance of the seventh day as the Sabbath (but see Meinhold, "Sabbat und Woche im O. T." Göttingen, 1905, according to whom Sabbath, originally only the full-moon day and the week are independent of each other). The week thus became a useful standard in the measurement of intervals of time (one week, Gen. xxix. 27 *et seq.*; two weeks, Lev. xii. 5; three weeks, Dan. x. 2; seven weeks, Deut. xvi. 9; Lev. xxiii. 15).

Week-Days Not Named.

With the exception of the seventh day, which was called the SABBATH, the days of the week were designated by ordinal numerals, not by names. In post-Biblical and later Hebrew literature Friday is known as "'Ereb Shabbat" (Greek, *παρασκευή* or *προσάββατον*; Judith viii. 6; Mark xv. 42; Matt. xxvii. 62; Josephus, "Ant." xvi. 6, § 2). The Biblical writings contain no trace of any custom of naming the days of the week after the seven planets; nor had this custom, found among the Babylonians and the Sabeans, any bearing originally on the division of the week into seven days, since it was a mere numerical coincidence that seven planets were assumed in these primitive astrological conceits. In the Babylonian nomenclature the first day of the week was under the tutelage of Shamash, the sun; the second under that of Sin, the moon; the third under Nergal, Mars; the fourth under Nabu, Mercury; the fifth under Marduk (Bel), Jupiter; the sixth under Ishtar (Beltis), Venus; and the seventh under Ninib, Saturn (see, however, Schrader, "K. A. T." 3d ed., pp. 622 *et seq.*).

E. G. H.

WEEKBLAD VOOR ISRAELIETEN. See PERIODICALS.

WEEKS, FEAST OF. See PENTECOST.

WE-HIZHIR. See MIDRASH HAGGADAH.

WEHU RAḤUM (והוא רחום = "But He, being full of compassion"): A prayer, beginning with Ps. lxxviii. 38, recited on Mondays and Thursdays before TAḤANUN. It is composed chiefly of Biblical verses, and is divided into seven parts: (1) "Wehu Raḥum"; (2) "Hatteh Elo'a Ozneka"; (3) "Habbeṭ Na"; (4) "Anna Melek"; (5) "El Raḥum we-Ḥannun"; (6) "En Kamoka"; and (7) "Ha-Poteaḥ Yad." From the repetitions in it, it may be inferred that the prayer is the work of more than one author. It was known in its present form to the compiler of the Vitry Maḥzor, who quotes it in full; while in the Siddur of R. Amram it is given in three versions, one beginning with "Im 'Awonenu" (the seventh verse of the present form) and followed by the confession of sins (ASHAMNU; see Ṭur Oraḥ Ḥayyim, § 134), another commencing with "We-Attah Adonai," and the third opening with "Wehu Raḥum," but in much shortened form. In the Seder Tefillot of Maimonides (at the end of the second book of the "Yad") the prayer before "Taḥanun" is given in a very different version and is to be recited every day, not merely on Mondays and Thursdays.

According to a legend, the "Wehu Raḥum" was composed on the following occasion: After the destruction of the Temple many Jews were placed by Vespasian on three vessels and were abandoned by their captains in the open sea. Among those thus left to perish were Benjamin Yerushalmi, his brother Joseph, and their cousin Samuel. By a miracle the vessel bearing them and their companions reached Bordeaux in safety. They were kindly received by the ruler of the country, but at his death became the object of enmity. They accordingly instituted fasts for the cessation of the persecution, and during this period they recited the "Wehu Raḥum," which had been composed by Benjamin, Joseph, and Samuel. Later, when the persecutions had ceased, the authors sent the prayer to their coreligionists of other countries.

Another legend of the origin of this prayer is given in the Vitry Maḥzor, though it fails to mention the names of the authors. A prince is said to have notified three refugees from Jerusalem that he would throw them into a burning furnace to determine whether they were Jews. At the expiration of the respite which they requested, a pious old man told them he had heard in a dream a Biblical passage containing the word כי twice and the word לא thrice. One of them immediately recognized Isa. xliii. 2, from which they inferred that they would be saved. At the command of the prince a fire was kindled in the street, but the flames, as soon as the old man entered them, divided in three directions, and the Jews passed through uninjured. In commemoration of this miracle they composed the "Wehu Raḥum," to which each of them contributed a portion.

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J. I. BR.

WEIBERDEUTSCH. See JUDÆO-GERMAN.

WEICHSELBAUM, ANTON: Austrian physician; born at Schiltern, Lower Austria, Feb. 8, 1845. Educated at the Josefs-Akademie and the University of Vienna (M.D. 1869), he joined the army as surgeon and remained in service until 1878, when he resigned and became privat-docent at the University of Vienna. In 1885 he was appointed assistant professor and in 1894 professor of pathological anatomy. In 1892 he was elected member of the Imperial Academy of Sciences at Vienna.

Weichselbaum has contributed more than a hundred essays to the professional journals, and is the author of "Grundriss der Pathologischen Histologie," Leipsic and Vienna, 1892.

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S. F. T. H.

WEIGERT, KARL: German pathologist; born at Münsterberg in Silesia March 19, 1845; died at Frankfort-on-the-Main Aug. 5, 1904. He received his education at the universities of Berlin, Vienna, and Breslau, graduating in 1868. After having taken part in the Franco-Prussian war as assistant surgeon he settled in Breslau, and for the following two years was assistant to Waldeyer; from 1870 to 1874 to Lebert, and then to Cohnheim, whom he followed to Leipsic in 1878. There he became assistant professor of pathology at the university in 1879. In 1884 he was appointed professor of pathological anatomy at the Senkenbergsche Stiftung in Frankfort-on-the-Main, and received the title of "Geheimer Medizinal-Rat" in 1899.

Weigert assisted Cohnheim in many of his researches, and wrote much on the staining of bacteria in microscopy. He contributed many essays to the medical journals. Among his works may be mentioned: "Zur Anatomie der Pocken" (Breslau, 1874); "Färbung der Bacterien mit Anilinfarben" (*ib.* 1875); "Nephritis" (Leipsic, 1879); "Fibrinfärbung" (1886); "Beiträge zur Kenntniss der Normalen Menschlichen Neuroglia" (Frankfort-on-the-Main, 1895); "Elastische Fasern" (*ib.* 1898).

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WEIGHTS AND MEASURES. — Biblical Data: While the references in the Old Testament are sufficient for a general knowledge of the ancient Hebrew system of weights and measures, and of the mutual relations of the several units, they are not adequate for an exact determination of the absolute standard of measurement. The rabbinical statements that a fingerbreadth equals seven barleycorns laid side by side, and that a log is equivalent to six medium-sized eggs, are as indefinite as the statement on the Siloam inscription that the Siloam canal (537.6 meters as measured by Conder) was 1,200 ells long—evidently a round number. Since, however, the entire system of measures corresponds almost exactly with the Babylonian, from which the Hebrew measures were in all probability derived, it may be assumed that the Hebrew system corresponded with the Babylonian with regard to the absolute standard as well. It is true that the Egyptian system may have exerted some influence here and there, as will be shown later, but it is now generally recognized that the culture of ancient Syria, even before the Israelites had migrated there, was almost wholly under Babylonian influence.

Derived from Babylonia.

I. Measures of Length: The original measures of length were derived from the human body: the finger, hand, arm, span, foot, and pace. As these measures differ with each individual, they must be reduced to a certain definite standard for general use. The Hebrew system, therefore, had such a standard: the ell ("ammah") contained 2 spans ("zeret"), while each span was made up of 3 handbreadths ("ṭefaḥ") of 4 fingers ("eẓba'") each. This division of the ell into 6 handbreadths was the one customarily employed in antiquity, but it was supplanted in Babylonia by the sexagesimal system. The Old Testament mentions two ells of different size. Ezekiel implies that in his measurement of the Temple the ell was equal to a "cubit and a handbreadth" (xl. 5, xliii. 13)—that is, one handbreadth larger than the ell commonly used in his time. Since among all peoples the ell measured 6 handbreadths, the proportion of Ezekiel's ell to the others was as 7 to 6. The fact that Ezekiel measured the Temple by a special ell is comprehensible and significant only on the assumption that this ell was the standard of measurement of the old Temple of Solomon as well. This is confirmed by the statement of the Chronicler that the Temple of Solomon was built according to "cubits after the first measure" (II Chron. iii. 3), implying that a larger ell was used at first, and that this was supplanted in the course of time by a smaller one.

The Cubit.

The Egyptians in like manner used two kinds of ells in exactly the same proportion to each other, namely, the smaller ell of 6 handbreadths and the larger "royal" ell, which was a handbreadth longer. The latter measures 525–528 millimeters, and the former 450 millimeters, estimating a handbreadth as 75 millimeters. It would seem at first sight that the Egyptian system of measurement had influenced the Hebrew, and the two Hebrew ells might naturally be considered identical with the Egyptian measures. This assumption is, however, doubtful. Since all the other measures were derived from Babylon, in all probability the ancient Hebrew ell originated there also. The length of the Babylonian ell is given on the famous statue of King Gudea (beginning of 3d millennium B.C.), found in Telloh in southern Babylonia. A scale is inscribed on this statue, according to which the ell may be reckoned at 495 millimeters, a measurement which is confirmed by certain Babylonian tablets. These measure, according to the Babylonian scale, ⅔ ell, or, according to the metric system, 330 millimeters (1 foot) on each side. The ell of 495 millimeters seems to have been used also in Phenicia in measuring the holds of ships, but these computations can not be discussed in detail here. The length of the ancient Hebrew ell can not be determined exactly with the data now controlled by science; but it was either 525 or 495 millimeters, and this slight difference between the two figures is scarcely appreciable in an estimate of the size of Hebrew edifices, etc.

II. Measures of Capacity: The Hebrew system here corresponds exactly with the Babylonian. In contradistinction to the Egyptian metrology, which shows the regular geometric progression—1, 10, 20, 40, 80, 160—the Hebrew and the Babylonian systems are based on the sexagesimal system. The unit of the Babylonian system was the "maris," a quantity of water equal in weight to a light royal talent. It contained, therefore, about 30.3 liters. The maris was divided into 60 parts, probably called "minæ" (=.505 liter). All the other measures are multiples of this mina: 12, 24, 60, 72 (60 + 12), 120, 720 minæ.

The Log.

In the Hebrew system the log (Lev. xiv. 10) corresponds to the mina. Since the Hellenistic writers equate the log with the Græco-Roman sextarius, whatever these writers say on the relation of the sextarius to other measures applies also to the relation of these measures to the log. The log and the sextarius, however, are not equal in capacity. The sextarius is estimated at .547 liter, while there is no reason to regard the log as larger than the Babylonian mina, especially as other references of the Greek metrologists support the assumption that the log was equal to the mina. The fact that in the Old Testament the log is mentioned only as a fluid measure may be merely accidental, for the dry measures, which are distinguished in all other cases from the liquid measures, also have the log as their unit. The corresponding dry measure may, however, have been known under a different name. The same possibility must be borne in mind in the case of the cab, the next larger measure, containing four logs and mentioned only as a dry measure. A differentiation of the dry and liquid measures gives two simple systems, as follows:

Dry Measures.

1 homer = 10 ephahs = 30 se'aim = 180 cabs = 720 logs = 364.4 lit.
(cor) 1 ephah = 3 se'aim = 18 cabs = 72 logs = 36.44 lit.
1 se'ah = 6 cabs = 24 logs = 12.148 lit.
1 cab = 4 logs = 2.024 lit.
1 log = 0.506 lit.

Liquid Measures.

1 cor = 10 baths = 60 hins = 180 cabs = 720 logs = 364.4 lit.
1 bath = 6 hins = 18 cabs = 72 logs = 36.44 lit.
1 hin = 3 cabs = 12 logs = 6.074 lit.
1 cab = 4 logs = 2.024 lit.
1 log = 0.506 lit.

In these tables that homer has been omitted which is, according to Ex. xvi. 36, one-tenth of an ephah, and which is, therefore, identical with the "'issaron" (Num. xxviii. 5 *et al.*). The tenth part of a bath, for fluids, which is mentioned in Ezek. xlv. 14 without a special name, corresponds in content to the homer, or 'issaron, among the dry measures. The homer and its liquid equivalent do not belong to the original system, as may be seen by the proportion the homer bears to the other measures: 3⅓ homers = 1 se'ah, 1⅔ homers = 1 hin, 1 homer = 1⅘ cabs = 7⅕ logs. The tenth part of a bath is, furthermore, mentioned only in Ezekiel and in the Priestly Code. The old division of the ephah and the bath was into three parts; Ezekiel mentions also the sixth part of an ephah. At a later period the se'ah and the cab disappear as dry measures, so that the Priestly Code refers simply to the tenth part of the ephah. This new division into tenths may be connected with the appearance of the decimal system, which can be traced elsewhere, especially in weights and coins.

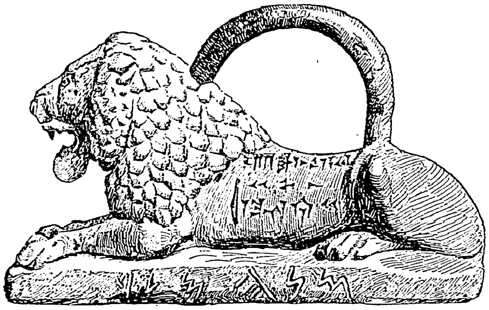
Babylonian Weight in the Form of a Lion with Inscription מנה מלך (= "royal maneh").
(From Madden, "History of Jewish Coinage.")

Only one measure in addition to those enumerated above is mentioned in the Old Testament. This is the "letek," which occurs but once (Hosea iii. 2). It is a dry measure, and is uniformly designated in tradition as equal to ½ homer, although it is doubtful whether a definite measure is implied by this term. The Septuagint translates "letek" in its single occurrence as νέβελ οἴνου = "a skin of wine."

III. Measures of Weight: It is evident from inscriptions that the Babylonian system of weight was used in Syria and Palestine even before the entrance of the Israelites into the country. The Egyptian inscription of Karnak records the tribute which the kings of Egypt exacted from their Syrian vassals. Although the sums are given according to Egyptian weight, the odd numbers clearly indicate that the figures were computed originally by some other system, which may easily be shown to have been the Babylonian.

The Mina.

The Babylonians reckoned weight in talents, minæ, and shekels. Layard found in the ruins of Nineveh several Babylonian units of weight, some in the form of a crouching lion and others in that of a duck, the former being twice as heavy as the latter. This proves that a heavy and a light talent were used in Babylon, the latter one-half the weight of the former. A heavy talent = 60,600 grams; 1 mina ($\frac{1}{60}$ talent) = 1,010 grams; 1 shekel = 16.83 grams; 1 light talent = 30,300 grams; 1 light mina = 505 grams; 1 light shekel = 8.41 grams. There was, in addition to this "royal" weight, another "common" weight which was somewhat lighter (compare the large "royal" ell and the "common" ell, mentioned above). According to this common weight the heavy talent weighed 58,944 grams; its mina 982.4 grams; its shekel 16.37 grams; and the light talent, mina, and shekel just one-half as much. The common heavy talent and its subdivisions were the weights current in Syria and Palestine, as Josephus expressly states ("Ant." xiv. 106, ed. Niese). According to him, 1 Jewish mina (of 50 shekels) was equal to 2½ Roman pounds, or 818.62 grams; hence 1 shekel was equivalent to 16.37 grams, and 1 old mina of 60 shekels to 982.2 grams. There were also the half-shekel or bekah ("beḳa'").

In the course of time the sexagesimal system was superseded in Babylonia also, perhaps under Egyptian influence. The mina of 60 shekels was replaced throughout Asia Minor by the mina of 50 shekels. The shekel remained the same, forming the unit of weight, while the mina and talent were reduced, containing respectively 50 shekels = 818.6 grams and 3,000 shekels = 49,110 grams.

Money.

The period of these changes is unknown. In the Old Testament the first reference occurs in Ezekiel; if the Septuagint is correct in its translation of Ezek. xlv. 12, that passage reads, "You shall count the manhe [mina] as fifty shekels." There is other evidence in Ex. xxxviii. 25 (Priestly Code), where the tax levied upon 603,550 men at ½ shekel each was computed to be 100 talents and 1,775 shekels, whence 1 talent equaled 3,000 shekels, and 1 mina was equivalent to 850 shekels. These measures were further changed in the currency, which was also reckoned in talents, minas, and shekels. In Jewish silver 1 shekel = 14.55 grams, 1 mina = 50 shekels = 727.5 grams, 1 talent = 3,000 shekels = 43,659 grams. What bearing this change—which was confined to silver—had upon the relative values of gold and silver, and how far it was conditioned by the demands of exchange day by day, can not be discussed in detail here (comp. Benzinger, "Arch." pp. 192 *et seq.*). With this silver shekel the shekel of weight must not be confounded. In the Pentateuch the heavy shekel of weight is called, in contradistinction to the silver shekel, the "holy shekel, the shekel of 20 gerahs" (Ex. xxx. 13; Lev. xxvii. 25; Num. iii. 47). This refers to the tax payable to the Sanctuary, which, it is expressly stated, must not be paid in silver shekels, but according to weight, conforming with ancient custom.

The division of the shekel into 20 gerahs is mentioned only in the passages just quoted and in Ezek. xlv. 12 (LXX.). Otherwise the Old Testament refers only to quarters and halves of shekels. See MONEY; NUMISMATICS.

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E. G. H. I. BE.

Domestic and Foreign Elements.

—**In Rabbinical Literature:** The weights and measures of Talmudic literature are a combination of those of the ancient Hebrew system with foreign elements; and it was especially Greek and Roman metrology which became current among the Jews in the post-Biblical period. These two elements, the domestic and the foreign, were, however, so intimately fused that it is often difficult to distinguish between them. In the course of time the Biblical weights and measures underwent various changes which are recorded in the Talmud, where an endeavor is made to determine the original values. The Talmudic system of metrology is especially important since it affords an evaluation of the Biblical units. Talmudic sources deduce the value of Biblical weights and measures by comparing them with those which were current in the period of the Talmud, and the units of this system may often be determined by a comparison with their Greek and Roman equivalents. Talmudic metrology is therefore of importance for the history of civilization, since it bears upon conditions prevailing among the classic peoples of ancient times. The weights and measures mentioned in Talmudic sources are as follows:

Units of Weight.

Gerah (גרה) or **Ma'ah** (מעה): In the Talmud the gerah is mentioned as a unit of weight only with reference to the Bible. Raba makes it the equivalent of a ma'ah, and names as an authority for this equation Onkelos, the translator of the Pentateuch, who rendered the term "twenty gerahs" (Ex. xxx. 13) by "twenty ma'ot" (Bek. 50a). This ma'ah must be the Tyrian obol or ma'ah; for Bek. 50a says: "Six silver ma'ot are equal to a denarius." Inasmuch as four denarii are equivalent to one sela', it follows that twenty-four ma'ot are also equal to one sela'; and this equation was used for the Tyrian sela' (comp. Boeckh, "Metrologische Untersuchungen über Gewichte, Münzfüsse, und Maasse des Alterthums in Ihrem Zusammenhange," p. 59, Berlin, 1838). The Talmud does not indicate the actual weight of the ma'ah, but from Tyrian silver coins still extant its value may be determined. The heaviest Tyrian silver coin in existence weighs 14.34 grams, and $\frac{1}{24}$ of this, or 0.5975 gram, is therefore the weight of a ma'ah. This deduction has been based upon the weight of the heaviest Tyrian silver coin because in those that are lighter the loss in weight is evidently due to handling and use.

Shekel (שקל; Greek, *σίκλος*, *σίγλος*): This is the next highest unit of weight. The Bible designates the value of the shekel as "twenty gerahs" (Ex. xxx. 13); whence, according to the weight already given for the gerah or ma'ah, the shekel should weigh 20 × 0.5975 gram, or 11.95 grams. The Jerusalem Talmud, however (Sheḳ. 46d), mentions another weight for the shekel, stating that half a shekel is equal to six גרמסין; and the same value is given in Tan., Ki Tissa, ed. Buber, p. 55a. The term גרמס designates a scruple (*γραμμάριον*), which is equal to $\frac{1}{24}$ ounce (comp. Mussafia, "Musaf he-'Aruk," *s.v.* גרמס). Inasmuch as the Roman pound contains twelve ounces, a half-shekel becomes the equivalent of $\frac{1}{48}$ Roman pound, and a whole shekel $= \frac{1}{24}$. According to Boeckh, the Roman pound weighed 327.434 grams, and a shekel would accordingly weigh 13.643 grams. In another passage of the Talmud the weight of a shekel is given as 14.34 grams, or the equivalent of the Tyrian silver coin already mentioned. The Talmud states that the silver coin recorded in the Pentateuch was identical with the Tyrian mintage (Bek. 50b); and the Tosefta likewise declares that the silver coin of Jerusalem was identical with that of Tyre (Tosef., Ket. xiii. 3). A shekel was therefore identical with the Tyrian sela' (Rashi on Bek. *l.c.*), and its weight was accordingly 14.34 grams. The difference between the weight given by the Jerusalem Talmud (13.643 grams) and that deduced by identifying the shekel with the Tyrian sela' (14.34 grams) amounts to 0.7 gram only; and it may be explained by assuming that the statement in the Jerusalem Talmud, which makes a half-shekel equal to six גרמסין, is only approximate. On the other hand, the difference between the weight of the shekel given in the Bible (11.95 grams), and that of the Tyrian sela' of 14.34 grams, with which the Biblical shekel is identified in the Mishnah (Bek. viii. 7) and the Babylonian Talmud (*ib.* 50a), as well as in Yerushalmi (Ḳid. 59d), is too large to be attributed to inaccuracy in reckoning. The divergence finds its explanation, however, in the Talmudic statement that the shekel was enlarged, the Biblical shekel being originally equivalent to 3⅓ denarii, and being later increased one-fifth, thus becoming equal to four denarii, so that, instead of its original value of twenty gerahs, it later became equivalent to twenty-four. The Biblical shekel weighed 11.95 grams, and the addition of one-fifth (2.39 grams) gives 14.34 grams as the weight of the later coin, which then became equal to the Tyrian sela'. In addition to this shekel, which was called "the shekel of the sanctuary," and which was equal to a sela', the Mishnah (Ned. iii. 1) and the Talmud (B. M. 52a) mention another shekel, which was the equivalent of half a sela', or half a "shekel of the sanctuary," and which was probably called the common shekel. This indicates that the value of the shekel varied at different times (on the reasons for these changes and the periods at which they took place see Frankel in "Monatsschrift," 1855, pp. 158 *et seq.*; Zuckermann, "Ueber Talmudische Gewichte und Münzen," p. 13).

Maneh or **Mina** (מנה; Greek, *μνᾶ*): In the Mishnah, as well as in the Talmud, the mina is often mentioned as a unit of weight for figs, spices, wool, meat, and the like (Ket. v. 8; 'Eduy. iii. 3; Ḥul. 137b; Ker. 6a; *et passim*). In the Mishnah it is sometimes called מנה איטלקי or "Italian mina" (Sheb. i. 2, 3), the designation "Iṭalḳi" helping to determine its weight. The Italian mina contained 100 denarii, while the Roman pound contained only ninety-six. A mina was therefore equivalent to $1\frac{1}{24}$ Roman pounds, and since the Roman pound equaled 327.434 grams, the Italian maneh was equal to 341.077 grams, the weight assigned it in the Talmud. From a passage in Ber. 5a it appears that a mina equaled twenty-five shekels; and since, according to the passage already cited from the Jerusalem Talmud (Sheḳ. 46d), a shekel was equal to twelve scruples, a mina was equivalent to 25 × 12, or 300 scruples. The Roman pound contained only 288 scruples, and the mina was therefore equal to $1\frac{1}{24}$ Roman pounds. Besides this mina of twenty-five shekels, the Talmud (Ḥul. 137b–138a) mentions another, which was equal to forty shekels or sela'im.

Liṭra (ליטרא; Greek, *λίτρα*): The liṭra, which originally corresponded to the Italian "libra," is mentioned in the Mishnah (Shebu. vi. 3; Bek. v. 1; Tem. iii. 5) and in the Talmud ('Er. 29a; Ket. 67b; *et passim*) as a unit of weight for figs, vegetables, meat, fish, gold, and silver. The Jerusalem Talmud (Ter. 47b) defines the liṭra as equal to 100 zinin, the zin (זין) being the same as the zuz (זוז), since the Mishnah (Ter. x. 8) uses the term "zuz" in the passage parallel to that in which the Tosefta (Ter. ix.) employs the word "zin." A liṭra was therefore equal to 100 zuzim. From this it follows that a liṭra was equivalent to a mina, since the Talmud also calls a denarius a zuz, which makes a liṭra = 100 zuzim = 100 denarii. As has been stated above, a mina equaled twenty-five shekels, and a shekel was equivalent to four denarii, thus making the mina = 100 denarii = 1 liṭra. In addition to the whole liṭra, pieces of weight of the value of a half, third, and quarter of a liṭra are also mentioned (Tosef., Kelim, B. M. ii.; B. B. 89a; Sifre, Deut. 294 [ed. Friedmann, p. 126b]).

Kikkar (ככר): The term "kikkar," generally rendered "talent" (Greek, *τάλαντον*), usually denotes in Talmudic sources a weight for gold and silver (Suk. 51b; 'Ab. Zarah 44a *et passim*). It is evident from the Talmud (Bek. 5a) that a kikkar contained sixty minæ. In the Jerusalem Talmud (Sanh. 19d) the value of the kikkar is given as sixty liṭras, which is the equivalent of sixty minæ; and the same passage refers to a kikkar as being equal to 100 minæ, although this statement must allude to the Attic mina, which was equal to $\frac{3}{5}$ Hebrew mina, rather than to the Hebrew weight itself.

Other Weights: Smaller weights also are indicated by coins, as, for example, the **denarius** (Tosef., Men. xii.; Shab. ix.) and the **zuz** (Shab. 110a). In the Jerusalem Talmud (Ta'an. 68a), as well as in Geṇ. R. (lxxix. 9) and other midrashic passages, the **ounce** (אונקיא) occurs. In the Mishnah (Sanh. viii. 2) mention is likewise made of the **tarṭimar** (תרטימר), which, according to the Talmud (Sanh. 70a), was equivalent to half a mina. The term is a corruption of the Greek *τριτημόριον* (= "one-third"), and probably indicated $\frac{1}{3}$ Alexandrian mina, which contained 150 denarii (comp. Boeckh, *l.c.* pp. 155 *et seq.*). One-third of this mina, or fifty denarii, was equal to half of the Hebrew mina, which contained only 100 denarii (comp. Zuckermann, *l.c.* p. 8). A minute unit of weight, designated as one-sixteenth of a weight in Pumbedita, is also mentioned in the Talmud (Shab. 79a; Giṭ. 22a; B. M. 105b). Another small weight, the **riṭel** (ריטל), is mentioned in the Jerusalem Talmud (Yoma 41d). This was probably a small copper coin which derived its name from the red color (Latin, "rutilus") of the metal of which it was composed.

It must be borne in mind that the values of the weights often varied in different parts of the country. The Mishnah (Ter. x. 8; Ket. v. 9; etc.) accordingly states that the weights used in Judea had but half the value they possessed in Galilee, so that ten Judean sela'im were equal to five Galilean; and the same assertion is made by Sifre, Deut. 166, and by the Talmud (Ḥul. 137b; comp. Zuckermann, *l.c.* pp. 11–12).

Measures of Length.

Eẓba' (אצבע = "fingerbreadth"): The smallest measure of length; it is mentioned as a unit even in the Biblical period (Jer. lii. 21; see WEIGHTS AND MEASURES, BIBLICAL DATA). The Mishnah often alludes to the eẓba' as a measure (Kil. vii. 1; Yoma v. 2; Men. xi. 4; Oh. iv. 3; Miḳ. vi. 7), although no value is assigned it. Its length may, however, be deduced from a Talmudic passage; and Zuckermann has found by calculation that the Talmudic eẓba' was equal to 2.33411 cm. In the Talmud the term "eẓba'" refers to the thumb as well as to the middle and little fingers. The Talmud therefore draws a distinction between the breadth of the thumb and that of the middle and little fingers, by stating (Men. 41b): "The handbreadth ["ṭefaḥ"] mentioned in the Talmud is equal to four thumb-breadths, or six little-finger breadths, or five middle-finger breadths." The size of an eẓba' as given above (2.33411 cm.) refers to the breadth of a thumb. From the proportionate dimensions of the thumb, middle finger, and little finger, according to the Talmudic passage already cited, the breadth of the middle finger would be 1.867288 cm., and that of the little finger 1.556 cm.

Ṭefaḥ (= "handbreadth"): The measure next in size to the eẓba'; it was used as a measure of length in the Bible. The size of the handbreadth is described in the Talmud (Bek. 39b) as equal to four thumbbreadths; and in the passage previously quoted (Men. 41b) this statement is amplified by making it the equivalent of four thumbbreadths, or six little-finger breadths, or five middle-finger breadths. From this proportion of the ṭefaḥ to the breadth of the fingers, its size, according to the measurements given above, appears to have been 9.336443 cm. In addition to the normal handbreadth the Talmud mentions two others (Suk. 7a): one formed by holding the fingers loosely ("ṭefaḥ soḥeḳ"), and the other produced by pressing the fingers firmly together ("ṭefaḥ 'aẓeb"), although the divergence between these handbreadths and the normal is not determined.

Ell: In addition to the Mosaic ell, which was equal to the mean ell ("ammat benonit") and consisted of six handbreadths (comp. Zuckermann, *l.c.* p. 17), the Mishnah (Kelim xvii. 9) mentions two others, one of which was half a fingerbreadth and the other a whole fingerbreadth longer than the mean ell. The standards used for measuring both these ells were said to have been kept in a special place in the Second Temple. The Talmud explains the introduction of these two ells in addition to the mean or Mosaic ell (see Pes. 86a; Men. 98a), and mentions also an ell which contained only five handbreadths (ʻEr. 3b). The mean ell, equivalent to six handbreadths, was, according to the measurement of the handbreadth given above, equal to 56.018658 cm. The ell which was half a fingerbreadth longer was, therefore, 57.185375 cm. in length, and that which was a whole fingerbreadth longer was 58.352 cm. The Mishnah (Tamid iii. 6) mentions still another ell, called אמת שחי, which was measured from the tip of the middle finger to the armpit. Inasmuch as the ell which measured six handbreadths was equal to the length of the forearm, and the length of the latter is to the arm as 6 is to 10, it follows that the "ammat sheḥi" measured ten handbreadths, or 93.36443 cm. In the Midrash (Gen. R. xxxvii.) an ell is mentioned under the name תביקין אמה, by which the Theban ell (*ϑηβαϊκόν*) is probably meant. For another meaning of the term תביקין see Zuckermann, *l.c.* p. 21.

Garmida (גרמידא): Repeatedly mentioned in the Talmud (Shab. 110a; ʻEr. 50b; Pes. 111b; *et passim*), without any indication of its size. It is noteworthy, however, that the Talmud (B. B. 27a) uses this term to indicate a square ell, without designating it as a square measure, while in ʻEr. 14b "garmida" indicates a cubic ell, although the customary term denoting "cubic" is omitted.

Zeret (זרת = "span"): This measure, mentioned in the Bible (Ex. xxviii. 16) without any indication of its size, is described in the Tosefta (Kelim, B. M. vi. 12) as "half an ell of six handbreadths." Its measure was, accordingly, 28.009329 cm.

Hasiṭ (מלא הסיט, רוחב הסיט = "content and width of the hasiṭ"): This term occurs as a measure of length in the Mishnah (ʻOrlah iii. 2, 3; Shab. xiii. 4), in the Tosefta (Shab. ix.), and in the Talmud (Shab. 79a, 106a), without any indication of its size and without being compared with any other measure. According to Maimonides ("Yad," Shabbat, ix. 7-10), the breadth of the hasiṭ equals the opening between the thumb and the index-finger, which is about the equivalent of $\frac{2}{3}$ zeret, or two handbreadths. This appears to be correct, since a Greek measure called "dichas" (*διχάς*) equaled two handbreadths, and was called two-thirds of a span. The hasiṭ was identical with this dichas (comp. Zuckermann, *l.c.* p. 24), and its size was accordingly 18.672886 cm.

Ḥebel (חבל = "cord"): A measure described in the Mishnah (ʻEr. v. 4) as a cord of fifty ells in length, and in the Talmud (ʻEr. 58b) as one of four ells.

Teḥum Shabbat (תחום שבת = "Sabbath-way"): The extreme distance which a Jew might go in any one direction from his home on the Sabbath. It is defined in the Mishnah (ʻEr. iv. 3) and in the Talmud (ʻEr. 51a) as 2,000 Hebrew ells, and it was therefore equal to 112,037.316 cm. This was also the length of the mile (מיל), with which the Mishnah (Yoma vi. 18) and both Talmudim (Pes. 93b, 94a; Yer. Yoma 40b) indicated distances. In the Talmud (Yoma 67a) it is explicitly stated that the mile is equal to the teḥum Shabbat; the Hebrew mile was therefore shorter than the Roman, with which it must not be confused.

Pesiʻah (פסיעה = "pace"): The pace is used as a measure of length in the Talmud (ʻEr. 42b), and its value is defined as one ell (56.018658 cm.).

Ris (ריס = "stadium"): The Mishnah uses the term "ris" to indicate distance, and defines its length as $\frac{2}{15}$ mile. The Talmud (B. M. 33a) also states that its length was $\frac{2}{15}$ mile, or $266\frac{2}{3}$ ells. According to Frankel (in "Monatsschrift," 1856, p. 383), the term "ris" is Persian, as is also the term פרסה ("parasang"), used in the Talmud as a measure of length (comp. Tos. B. B. 23a, *s.v.* אלא), and defined as equal to four miles, or 8,000 ells (Pes. 93b-94a).

Day's Journey (דרך יום): The Talmud defines a day's journey for a man of medium gait as ten parasangs, or 80,000 ells.

Superficial Measures.

Measurements of fields are generally indicated in the Talmud by the amount of seed sown in them. The term בית סאה, for example, indicates a field in which one se'ah can be sown; the term בית סאתים, one which requires two se'aim. The latter space is defined in the Talmud (ʻEr. 23b) as equal to 5,000 Hebrew square ells, or to 15,690,445.095 sq. cm., and this can be used as a basis for the determination of other superficial measures given in the Talmud.

Solid Measures.

The Talmud mentions separate systems of solid measures for dry and for liquid substances, although some units were used for both. The Mishnah states that the measures were enlarged at some time or other. In addition to the Biblical measure, which is called "desert measure" (מדה מדברית) in Talmudic sources, the Mishnah (Men. vii. 1) mentions a "Jerusalem measure" (מדה ירושלמית), which was equal to $1\frac{1}{5}$ "desert measures," and also alludes (ʻEr. 82a) to a "Sepphoric measure" (מדה צפורית), which was equal to $1\frac{1}{5}$ "Jerusalem measures." One se'ah "desert measure" was therefore equal to $\frac{25}{36}$ se'ah "Sepphoric measure," and one se'ah "Jerusalem measure" equaled $\frac{30}{36}$ se'ah "Sepphoric measure." With regard to the names of the units, it must be noted that the hollow vessels used as measures also served as ordinary utensils; and the name of the vessel likewise designated the measure. The Biblical **log** is defined by the Talmud (Pes. 109a) as equal to the קסתא (= Greek *ξέστης*), and was therefore equivalent to 549.338184 cu. cm. (comp. Zuckermann, *l. c.* pp. 6-10); this aids in the evaluation of several other Talmudic measures.

Beẓah (ביצה = "egg"): The egg is often used in the Talmud as a standard of measurement; and in the Mishnah (Kelim xvii. 6) a method is given by which to determine its size. The Jerusalem Talmud (Ter. 43c) defines the egg as equal to $\frac{1}{24}$ cab; and the same value may be deduced from the Babylonian Talmud (ʻEr. 83a), where a se'ah is described as the equivalent of six cabs, or 144 eggs. Inasmuch as a cab was equal to four logs, it follows that an egg equaled $\frac{1}{6}$ log, or 91.565223 cu. cm. The expression ביצים שוחקות ("laughing eggs") occurs as a term for eggs of larger size ('Er. 83a), although the difference between these and ordinary eggs is not stated.

Cab (קב; Greek, *χάβος*): The cab is often mentioned as a measure in Talmudic sources (Kil. ii. 1; Ket. v. 8; Naz. 52b; Soṭah 8b *et passim*), and its halves, quarters, and eighths are frequently recorded (comp. RaSHBaM on B. B. 89b, *s.v.* תומן). The size of the cab is given in the Jerusalem Talmud (Ter. 47b), where it is said that a se'ah is equal to twenty-four logs. Since a se'ah is equal to six cabs, a cab is equivalent to four logs, or 2,197.406683 cu. cm. The Talmud (Pes. 48a) records also a large cab, containing $1\frac{1}{4}$ "Sepphoric cabs," and a "Nehardean cab" is likewise mentioned (Ket. 54a), although no indication of its size is given. The expression "ter-ḳab" (תרקב; Greek, *τρίκαβος* = "three cabs") also occurs frequently in the Talmud (Ḥag. 23b; Ta'an. 10a; Giṭ. 30a; *et passim*).

Ḳapiza (קפיזא): A small vessel often used as a measure and mentioned in several Talmudic passages (Shab. 10b; Pes. 48b; Giṭ. 70a; *et passim*). That the ḳapiza was smaller than the cab is clear both from Ḥul. 25a and from Shab. 103a, as well as from the discussion in B. B. 90b. The commentaries disagree as to its size, one defining it as a quarter, and another as three-quarters, of a cab, while in one passage in Menaḥot (78a) Rashi makes it equivalent to $\frac{1}{2}$ cab. In that case it would be identical with the Persian "kawiz" (Greek, *καπίθη*), which was equal to a choenix = 2 xestes = 2 logs = $\frac{1}{2}$ cab. The Talmud relates that a new measure which contained three ḳapizot was introduced by R. Papa b. Samuel into Pafonya, where it was called רזו פפא ("Papa's secret"; B. B. 90b).

Se'ah (סאה; Greek, *σάτον*): The Biblical se'ah recurs as a measure in the Mishnah, from which it appears (Parah i. 1; Ter. iv. 7; Men. vii. 1) that it was equal to six cabs, or 13,184.44 cu. cm. Another se'ah, which was used in Arbela and called an "Arbelian se'ah" (סאה ארבלית), is mentioned in the Jerusalem Talmud (Pe'ah 20a; Soṭah 17b), although no comparison is drawn between it and the ordinary se'ah.

Modius (מודיא): A measure mentioned in the Talmud, although its value is not designated (Giṭ. 57a; Yer. Shab. 13c; Pes. 30a). In one passage, however ('Er. 83a), the term is taken as a synonym of "se'ah" (comp. Zuckermann, *l.c.* pp. 40-41).

Tuman (תומן = "an eighth"): Mentioned in the Talmud as a dry measure (B. B. 89b), its value being defined as one-eighth of a cab.

'Ukla (עוכלא): A dry measure mentioned in the Talmud, its value being given by RaSHBaM as $\frac{1}{20}$ cab = $\frac{1}{5}$ log. According to another interpretation, the 'ukla was equal to $\frac{1}{32}$ cab, or $\frac{1}{8}$ log, as stated by Rashi ('Er. 29a, *s.v.* "'Ukla"). The first interpretation, however, is the correct one; and an 'ukla was therefore equal to $\frac{1}{5}$ log = 109.8743 cu. cm. (comp. Zuckermann, *l.c.* p. 42).

Ephah (איפה): The Biblical ephah is mentioned in the Mishnah (Men. vii. 1), where its value is defined as three se'aim.

Cor (כור): The Biblical cor is defined in the Talmud (B. B. 86b, 105a; comp. Men. 77a) as equal to thirty se'aim.

Letek (לתך): Although the letek is mentioned in the Bible as a measure, no value is assigned it. From examples given in the Mishnah (Sheb. vi. 3) and in the Talmud (Sheb. 43a; B. M. 80a, b), however, it appears that it was equal to $\frac{1}{2}$ cor = 15 se'aim (comp. Hos iii. 2 in the Greek versions).

Pesiḳta (פסכתר; Greek, *ψυκτήρ*): A measure mentioned in the Mishnah (Tamid v. 5) as the equivalent of a letek.

Ardaba (אדרב, ארדב): Among its measures the Talmud alludes to the אדרב, which is the ארדב of the Shulḥan 'Aruk, and consequently the ardaba used by the Egyptians and Persians (or Medes). The context in the Talmudic passage (B. M. 80b) does not show which ardaba was equivalent to the אדרב there mentioned, but it is at least clear that the latter was not the ancient Egyptian measure (comp. Zuckermann, *l.c.* pp. 46-47).

Ḳomeẓ (קמץ) or **Kuna** (כונא): In the Talmud the handful is often mentioned as a measure, especially for medical purposes. The term varies, however, in the different passages. In Shab. 110b, 'Er. 29b, and Giṭ. 69b-70a it is called "buna," but in Giṭ. 69a, Ket. 99b, and 'Ar. 21b, "kuna." The hollow form of the hand was called "kuna," from כן (= "basin"), and this term designated the quantity which one could hold in the palm of his hand. The ḳomeẓ mentioned in the Bible (Lev. ii. 2, v. 12) connotes, according to the Talmud, the quantity one can grasp between the palm of the hand and the three middle fingers.

Geriwa (גריוא): A weight frequently mentioned in the Talmud as a measure for solids ('Er. 29b; Pes. 32a; Ned. 50b; B. Ḳ. 96a; *et passim*), but without any indication of its value. A single passage, however ('Er. 14b), states that 2,000 baths, which were equal to 6,000 se'aim, were equivalent to 6,000 geriwot. It would follow, therefore, that a geriwa was identical with a se'ah.

Gerib (גריב): This measure, which in name resembles the geriwa, is mentioned in the Talmud (Giṭ. 69b) as a measure for solids (comp. Rashi *ad loc.*, where he identifies it with the geriwa). A cask or a jar serving as a large measure for fluids also was called "gerib" (Shab. 13b), and the Mishnah (Ter. x. 8) mentions a גרב ("garab") containing two se'aim.

Liquid Measures.

Besides the log, the Talmud mentions also half-logs and quarter-logs, as well as eighths, sixteenths, and sixty-fourths of a log. The quarter-log was often called simply "quarter" ("rebi'it"; comp. RaSHBaM on B. B. 89b), and was likewise designated by the term טטרטון (*τέταρτον*; Yer. Pes. 37c, where "ṭeṭarṭon" or "rebia'" must be understood; comp. Zuckermann, *l.c.* pp. 48-49).

Anṭel (אנטל; Greek, *ἀντλητής*): A measure frequently mentioned in the Talmud as containing $\frac{1}{4}$ log (B. B. 58b). Ḥul. 107a alludes to a "naṭla" (= anṭel), which had the same capacity. "Anṭel" is the name of a utensil, which was also used as a measure.

Ambiga (אנפק, אנבג, or נבגא): In the Talmud the anpaḳ and anbag are compared with the anṭel (B. B. 58b), whence it may be inferred that, like it, they were equivalent to $\frac{1}{4}$ log.

Measures of Weight.

	Talent.	Mina.	Italian Mina.	Tarṭimar.	Shekel of the Sanctuary.	Common Shekel.	Zuz.	Gerah.
Talent	1							
Mina	37½	1						
Italian Mina	60	1⅗	1					
Tarṭimar	120	3⅕	2	1				
Shekel of the Sanctuary	1,500	40	25	12½	1			
Common Shekel	3,000	80	50	25	2	1		
Zuz	6,000	160	100	50	4	2	1	
Gerah	36,000	960	600	300	24	12	6	1
Grams	21,510	573.6	358.5	179.25	14.34	7.17	3.585	.5975

Measures of Length.

	Day's Journey.	Ris (Parasang).	Sabbath Day's Journey.	Ris (Stadium).	Ammah (Pesi'ah).	Zeret.	Hasiṭ.	Ṭefaḥ.	Eẓba'.
Day's Journey	1								
Ris (Parasang)	10	1							
Sabbath Day's Journey	40	4	1						
Ris (Stadium)	300	30	7½	1					
Ammah (Pesi'ah)	80,000	8,000	2,000	266⅔	1				
Zeret	320,000	32,000	8,000	533⅓	2	1			
Hasiṭ	480,000	48,000	12,000	800	3	1½	1		
Ṭefaḥ	960,000	96,000	24,000	1,600	6	3	2	1	
Eẓba'	3,840,000	384,000	96,000	6,400	24	12	8	4	1
Centimeters	4,481,492.64	448,149.264	112,037.316	14,938.3088	56.018658	28.009329	18.672886	9.33644	2.33411

Dry Measures.

	Cor.	Letek (Pesiḳta).	Ephah.	Se'ah (Geriwa).	Cab.	Ḳapiza.	Log.	Tuman.	'Ukla.	Beẓah.
Cor	1									
Letek (Pesiḳta)	2	1								
Ephah	10	5	1							
Se'ah (Geriwa)	30	15	3	1						
Cab	180	90	18	6	1					
Ḳapiza	360	180	36	12	2	1				
Log	720	360	72	24	4	2	1			
Tuman	1,440	720	144	48	8	4	2	1		
'Ukla	3,600	1,800	360	120	20	10	5	2½	1	
Beẓah	4,320	2,160	432	144	24	12	6	3	1⅕	1
Cubic Centimeters	395,533.2	197,766.6	39,553.32	13,184.44	2,197.406683	1,098.782676	549.391338	274.695669	109.8743	91.565223

LIQUID MEASURES.

	Meṭarta.	Kuza.	Log (Ḳaisa, Xestes).	Anṭel (Naṭla, Anpaḳ, Anbag, Kuza).	Barzina.	Ḳorṭab.
Meṭarta	1					
Kuza	12	1				
Log (Ḳaisa, Xestes)	72	6	1			
Anṭel (Naṭla, Anpaḳ, Anbag, Kuza)	288	24	4	1		
Barzina	2,304	192	32	8	1	
Ḳorṭab	4,608	384	64	16	2	1
Cubic Centimeters	39,553.32	3,296.11	549.391338	137.347834	17.168479	8.584239

Tamnita (תמניתא = "eighth"): In the Talmud (Pes. 109a) R. Johanan mentions the old "eighth" of Tiberias, which was about $\frac{1}{4}$ log larger than the new "eighth"; and the Jerusalem Talmud (Pes. 37c) likewise alludes to an old "eighth" of Sepphoris, which was equal to half the "eighth" of Tiberias.

Ḳorṭab (קורטב): A small measure mentioned in the Mishnah and in the Talmud (Men. xii. 4; Miḳ. iii. 1; R. H. 13a; B. B. 90a), its capacity being defined as $\frac{1}{64}$ log (Tosef., B. B. v. 10).

Kuṭit (קוטית) and **Zir** (זיר): In the Sifra, Ḳiddushin, a large measure is mentioned under the name of זיר, while a smaller one is designated as קוטית. The Romans had a large oblong cask, called "seria," which they used for wine and oil; while a small tub for the same purpose was termed "guttus." Both these vessels are mentioned in the Sifra as equivalents of the Biblical "mesurah."

Ḳaisa (קיסא): A measure mentioned in the Talmud (Ber. 44b), though without any indication of its value. According to Rashi *ad loc.*, it was the equivalent of a log.

Hemina (המינא; Greek, *ἡμίνα*): A measure mentioned in Targum Sheni to Esther i. 8. It was probably identical with the Roman "termina," which was used for both liquids and solids (comp. Boeckh, *l.c.* pp. 201, 203).

Meṭarta (מטרתא; Greek, *μετρητής*): A measure mentioned in the Talmud ('Ab. Zarah 10b), and corresponding to the Attic metretes = 72 xestes. Although the metretes is a liquid measure, the meṭarta is mentioned in the Talmud (*l.c.*) as being used for dry substances, no strict distinction being drawn between dry and liquid measures.

Barzina (ברזינא): Mentioned in the Talmud (Shab. 109b) as a small measure, no value being indicated. The Shulḥan 'Aruk (*s.v.*) regards it as equal to $\frac{1}{32}$ log.

Kuza (כוזא: Greek, *χοῦς*): A measure mentioned both in the Mishnah (Tamid iii. 6) and in the Talmud (Shab. 33b; B. M. 40a; B. B. 96b), and probably equal to the Attic *χοῦς*. The Talmud records another kuza, which was introduced by R. Ashi in Huẓa, and was equivalent to $\frac{1}{4}$ log (Ḥul. 107a). There were accordingly two kuzot, one the equivalent of the *χοῦς* = 6 xestes = 3,296.11 cu. cm., and the other equal to $\frac{1}{4}$ log = $\frac{1}{4}$ xestes = 137.337917 cu. cm.

Ḳesusṭaban (קסוסטבן; Greek, *ξεστίον*): A measure mentioned in the Jerusalem Talmud (B. M. 10c), the context indicating that it was of small size. Its name is probably a diminutive of *ξέστης*.

Tarwad (תרווד): A measure mentioned several times in the Talmud, its size being indicated in Naz. 50b. According to one opinion it was the equivalent of a heaping handful, while according to another it equaled an ordinary handful.

Shorgash (שרגש): A measure mentioned in the Talmud ('Er. 29b). According to the 'Aruk it was well known in Pumbedita.

Kizba (כיזבא): A measure mentioned in the Talmud (Men. 69b), and, according to Rashi (*ad loc.*) and the Shulḥan 'Aruk (*s.v.*), equal to a handbreadth.

In addition to the units enumerated in this article, the Talmud employs several indefinite measures, such as the sizes of various fruits (olives, pomegranates, and the like), to indicate certain quantities.

The foregoing tables sum up the results reached in the present investigation.

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J. J. Z. L.

WEIL, ADOLF: German physician; born at Heidelberg Feb. 7, 1848. Educated at the universities of Heidelberg, Berlin, and Vienna (M.D. 1871), he settled in Heidelberg, where, in 1872, he became privat-docent in special pathology and therapy, and in 1876 assistant professor of syphilology. In 1886 he was called to Dorpat as professor of special pathology and therapy, from which position he resigned the following year on account of sickness. Since 1893 he has practised in Wiesbaden.

In 1886 he published in "Dorpater Archiv für Klinische Medizin," vol. xxxix., the essay "Ueber eine Eigenthümliche mit Milztumor, Icterus und Nephritis Einhergehende Acute Infectionskrankheit," treating of a disease which has since become known as Weil's disease.

Among his works the following may be mentioned: "Die Auscultation der Arterien und Venen" (Leipsic, 1875); "Handbuch und Atlas der Topographischen Percussion" (*ib.* 1877, 2d ed. 1880); "Zur Lehre vom Pneumothorax" (*ib.* 1882); "Zur Pathologie und Therapie des Typhus Abdominalis mit Besonderer Berücksichtigung der Recidive, Sowie der Renalen und Abortiven Formen" (*ib.* 1885). He furthermore contributed to Virchow's "Archiv" (1884) the article "Ueber die Hereditäre Form des Diabetes Insipidus" and to Gerhardt's "Handbuch der Kinderkrankheiten" an essay on "Die Krankheiten der Bronchien."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon.*

S. F. T. H.

WEIL, GUSTAV: German Orientalist; born in Sulzburg, Baden, April 25, 1808; died at Freiburg-im-Breisgau Aug. 29, 1889. Being destined for the rabbinate, he was taught Hebrew, as well as German and French; and he received instruction in Latin from the minister of his native town. At the age of twelve he went to Metz, where his grandfather was rabbi, to study the Talmud. For this, however, he developed very little taste, and he abandoned his original intention of entering upon a theological career. In 1828 he entered the University of Heidelberg, devoting himself to the study of philology and history; at the same time he studied Arabic under Umbreit. Though without means, he nevertheless went to study under De Sacy in Paris in 1830, and thence followed the French military expedition to Algiers, acting as correspondent at Algiers for the Augsburger "Allgemeine Zeitung." This position he resigned in Jan., 1831, and journeyed to Cairo, where he was appointed instructor of French at the Egyptian Medical School of Abu-Zabel. He utilized the opportunity to study with the Arabic philologists Mohammed Ayyad al-Tantawi and Aḥmad al-Tunsi. Here also he acquired Neo-Persian and Turkish, and, save for a short interruption occasioned by a visit to Europe, he remained in Egypt till March, 1835.

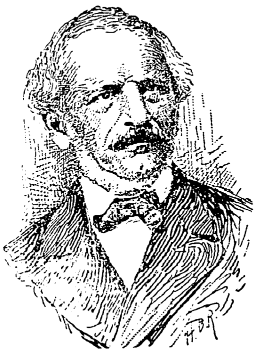
Gustav Weil.

Weil returned to Europe by way of Constantinople, where he remained for some time pursuing Turkish studies. In Germany he sought permission to establish himself as privat-docent in the University of Heidelberg, receiving it, however, only after great difficulties. Weil had attacked Joseph von Hammer-Purgstall in a translation of Zamakhshari's "Golden Necklaces" (Stuttgart, 1836), and the faculty of Heidelberg, being unable to judge the matter, hesitated to appoint him docent because of Hammer-Purgstall's high reputation. De Sacy's recommendation opened the way to him, which, however, was destined to remain rough and rugged. He gained his livelihood as assistant librarian, and was appointed librarian in 1838, which position he retained till 1861; in that year he became professor.

At Stuttgart in 1837 Weil published "Die Poetische Litteratur der Araber," and later issued a translation of the "Thousand and One Nights," the first complete translation from the original text into German (4 vols., 1837–41; 2d ed. 1866; 4th ed. 1871–72), which was, however, spoiled in the process of publication. Weil purposed to give a philologically exact version, which would have been highly desirable in many respects; but the Stuttgart publisher authorized August Lewald to change many objectionable passages, and thus made of it a popular and salable work. This perversion caused Weil much vexation. Weil's second great work was "Mohammed, der Prophet" (Stuttgart, 1843), a life of Mohammed, in the compilation of which he was the first to go back to the oldest accessible sources in Europe. It was not in his nature, however, to attempt a psychological reconstruction of the prophet's character, as was done later by Sprenger and Muir. Washington Irving in his "Life of Mohammed" used Weil's work as a source of information, and acknowledged his indebtedness to that author.

While pursuing these studies Weil published his "Historisch-Kritische Einleitung in den Koran" (Bielefeld and Leipsic, 1844 and 1878) as a supplement to Ullman's translation of the Koran, and the translation of one of the original sources of the biography of Mohammed, "Leben Mohammed's nach Muhammed ibn Isḥaḳ, Bearbeitet von Abd el-Malik ibn Hischâm" (Stuttgart, 2 vols., 1864). Three additional essays remain to be mentioned: one on Mohammed's epilepsy ("Journal Asiatique," July, 1842); the second an investigation of a "Supposed Lie of Mohammed" (*ib.* May, 1849); and the third a discussion of the question whether Mohammed could read and write ("Proceedings of the Congress of Orientalists at Florence," i. 357). To these must be added "Biblische Legenden der Mohammedaner" (Frankfort, 1845), in which Weil proves the influence of the rabbinic legends upon the religion of Islam.

The most comprehensive work of Weil is his "Geschichte der Chalifen" (5 vols., Heidelberg and Stuttgart, 1846–51), which is virtually an elaboration of the original works of Mohammedan historians, whom he in large part studied from manuscripts; it treats also of the Egyptian and Spanish califates. This was followed by the "Geschichte der Islamischen Völker von Mohammed bis zur Zeit des Sultans Selim" (Stuttgart, 1866), an introduction to the medieval history of the Orient. After 1866 Weil confined his literary activity to the publication of reviews in the "Heidelberger Jahrbücher" and in the "Jenaische Litteratur-Zeitung." In later years he received honors from various states, including Baden and Prussia. Owing to continued illness he was pensioned in 1888.

Weil's collection of Arabic manuscripts was presented to the University of Heidelberg by his children.

BIBLIOGRAPHY: Von Weech, *Badische Biographien*, iv. 489–496, Carlsruhe, 1891; *Allgemeine Deutsche Biographie*, xli. 486–488, Leipsic, 1896; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon.*

S. E. O. A. M.

WEIL, HENRI: Philologist; born at Frankfort-on-the-Main Aug. 26, 1818; educated at the universities of Bonn, Berlin, and Leipsic. He went to France, and continued his studies at Paris, graduating as "docteur ès lettres" in 1845, and becoming "agrégé" in 1848. Appointed professor of ancient literature at the University of Besançon, he was in 1872 elected dean of the faculty. In 1876 he was called to Paris to fill a vacancy as instructor in the normal high school and to assume charge of the Ecole Pratique des Hautes Etudes, both of which positions he resigned in 1891. In 1866 he was elected corresponding member of the Académie des Inscriptions et Belles-Lettres, becoming full member in 1882 as the successor of Dulaurier. In 1887 he received the cross of the Legion of Honor.

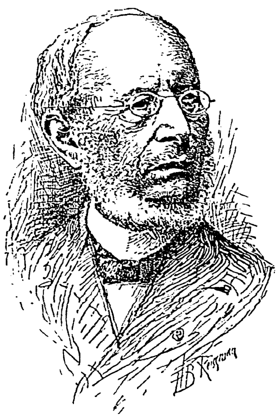

Henri Weil.

Weil has edited the poems of Æschylus, eight tragedies of Euripides, and the orations of Demosthenes. Among his works may be mentioned: "De l'Ordre des Mots dans les Langues Anciennes Comparées aux Langues Modernes" (Paris, 1844; 3d ed. 1879); "De Tragædiarum Græcarum cum Rebus Publicis Conjunctione" (with L. Benloew, Paris and Berlin, 1845); "Théorie Générale de l'Accentuation Latine" (*ib.* 1855); and "Etudes sur le Drame Antique" (*ib.* 1897).

BIBLIOGRAPHY: Curinier, *Dict. Nat.* i. 142; *La Grande Encyclopédie.*

S. F. T. H.

WEIL, JACOB: German rabbi and Talmudist; flourished during the first half of the fifteenth century. Of his life no details are known, but, according to Grätz, he died before 1456. He was one of the foremost pupils of Jacob Mölln (MaHaRIL), who ordained him in the rabbinate, and authorized him to officiate in Nuremberg. Weil, however, did not avail himself of this permission lest he should offend an older scholar, Solomon Cohen, who had been appointed rabbi of that city long before.

Weil was later called to the rabbinate of Erfurt; and congregations far and near, recognizing him as an authority, addressed their problems to him. He approved of the pilpulistic method only as an aid to study, but rendered legal decisions purely on the basis of logic (Responsa, No. 144).

Weil was especially severe on contemporary rabbis who regarded themselves as having peculiar privileges transcending the rights of the laity, declaring in a responsum (No. 163) that no rabbis of his time had any such prerogatives, and that, moreover, no man could be regarded as a scholar (Talmid Ḥakam) in the Talmudic sense. Of Weil's works only a collection of opinions and decisions, "She'elot u-Teshubot" (Venice, 1549), has been preserved. To this work was added an appendix entitled "Sheḥitot u-Bediḳot," containing regulations for slaughtering and for the examination of slaughtered cattle. These rules have been regarded as authoritative by later rabbis, have run through seventy-one editions, and have been the subjects of various commentaries and additions.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1258-1265; Benjacob, *Oẓar ha-Sefarim*, No. 99, p. 558; No. 385, p. 570; Fuenn, *Keneset Yisrael*; Michael, *Or ha-Ḥayyim*, No. 1061; Grätz, *Gesch.* viii. 309 *et seq.*, 313 *et seq.*

E. C. J. Z. L.

WEIL, JACOB: German educationist and writer; born at Frankfort-on-the-Main 1792; died there Nov. 18, 1864. His first work was "Fragmente aus Talmud und Rabbinen," Frankfort-on-the-Main (second edition of part i. appeared in 1809, of part ii. in 1811). He was an instructor at the Jewish school (Philanthropin) of Frankfort, and from 1818 until 1845 he conducted an educational institute.

In an address which he delivered, Oct. 18, 1816, in the chapel of the school, he expressed the hope that the new era would bring the emancipation of his coreligionists. He had, however, to defend the Jews against the attacks of Rühs and Fries, and refuted them in his pamphlet "Bemerkungen zu den Schriften der Herren Professoren Rühs und Fries über die Juden und Deren Ansprüche auf das Deutsche Bürgerrecht" (Frankfort-on-the-Main, 1816). Weil was one of the founders (1823) and for many years a member of the board of the Verein zur Beförderung der Handwerke Unter den Juden.

Various articles and numerous addresses on political, religious, and historical subjects written by him appeared in the Frankfort daily press. He supported Gabriel Riesser enthusiastically, and wrote his biography in Duller's "Männer des Volks" (vol. ii.). In addition Weil was the author of the following: "Das Junge Deutschland und die Juden" (Frankfort-on-the-Main, 1836), refuting the accusation that most of the young writers who agitated Germany were of the Jewish race; "Die Erste Kammer und die Juden in Sachsen" (Hanau, 1837); "Ueber die Idee des Christlichen Staats," in Karl Weil's "Konstitutionelle Jahrbücher" (i. 321 *et seq.*, Stuttgart, 1843). Other essays written by him in this periodical were: "Ueber die Verbindung des Staates mit der Kirche"; "Lamartine, über Kommunismus und Sozialismus"; "Gervinus, die Deutschkatholiken und die Glaubensfreiheit"; "Ueber die Stellung der Konstitutionellen Fürsten im Staate." Against the reactionary movement in Prussia Weil wrote "Wagener, Stahl, die Juden und die Protestantischen Dissidenten," in Stein's "Israelitischer Volkslehrer" (1857, pp. 209 *et seq.*; also printed separately, Frankfort-on-the-Main, 1857). Weil devoted himself to historic studies, and contributed a number of articles and essays to the "Magazin für die Literatur des Auslandes" (1843-1846) and to the "Blätter für Literarische Unterhaltung" (1850, 1851, 1854). His last production, "Die Alten Propheten und Schriftgelehrten und das Leben Jesu von David Strauss," criticized Strauss for his prejudices against Judaism.

A son of Jacob Weil, Henri Weil, is professor at the University of Besançon.

BIBLIOGRAPHY: *Achawa*, ii. 33 *et seq.*; Grätz, *Gesch.* xi. 366; Jost, *Neuere Geschichte*, i. 57.

S. S. Man.

WEIL, KARL: Austrian physician; born at Altsattel, Bohemia, March 19, 1844. He studied medicine at the universities of Prague and Vienna

(M.D. 1867). From 1871 until 1873 he was assistant at the surgical hospital of Vienna University, and from 1873 to 1879 at the Prague German university. In 1877 he became privat-docent, and in 1879 assistant professor, of surgery at the latter university.

Weil is the author of "Beiträge zur Kenntniss des Genu Valgum" (1879) and of "Untersuchungen über die Schilddrüse" (1889). For Maschka's "Handbuch der Gerichtlichen Medizin" he wrote "Beurtheilung der Verletzung und Narben."

Bibliography: Pagel, *Biographisches Lexikon*.

S. F. T. H.

WEIL, KARL, RITTER VON: Austrian journalist; born in Württemberg, Germany; died at Vienna Jan. 7, 1878. He studied law at the University of Freiburg (LL.D. 1827), and afterward joined the staff of the "Allgemeine Zeitung," then published in Augsburg, now in Munich; from 1830 to 1832 he was its Paris correspondent. In 1832 he became editor of the "Württembergische Zeitung" in Stuttgart, holding that position until 1848, when he went to Berlin as associate editor of the "Constitutionelle Zeitung." During the following two years he resided in Stuttgart; and in 1851 he removed to Vienna, entering, as a journalist, the services of the Austrian government. In 1873 he was retired with the title of "Ministerial-Rath."

Weil took an active interest in Jewish affairs, and was a member of the executive board of the Israelitische Allianz from its foundation.

Bibliography: *Allg. Zeit. des Jud.* 1878, pp. 57-58.

S. F. T. H.

WEIL, NETHANEEL: Rabbi and Talmudist; born at Stühlingen in 1687; died at Rostadt May 7, 1769; son of Naphtali Hirsch Weil. His mother took him to Fürth when he was ten years old, and soon afterward to Prague, where his father's brother, Lippman Weil, adopted him. Although so young, Nethaneel was granted permission to attend the lectures of R. Abraham Brod, head of the yeshibah of Prague; and he soon won the favor of his teacher to such a degree that the latter proffered him the hand of his niece, Vögele. The wedding was celebrated in 1708; and when R. Abraham was called to the rabbinate of Mayence, his son-in-law accompanied him thither, remaining there until 1713, when he returned to Prague. Here he occupied himself with Talmudic studies and with teaching, his pupils being numbered by thousands. His only source of income was the scanty salary attached to his position as assistant rabbi.

Weil remained in Prague until the issue of the edict of Maria Theresa of Dec. 18, 1744, ordering the expulsion of all Jews from Bohemia. This proved to be the means of releasing Nethaneel from a burdensome existence; for he was then offered the rabbinate of the Black Forest, with headquarters in Mühringen. He assumed office in 1745, and held it for five years, writing the greater part of his commentary on Asher b. Jehiel during that time. In 1750 he was called as rabbi to Carlsruhe; and there he completed the commentary in the spring of 1754. It was published at Carlsruhe in 1755 under the title "Ḳorban Netan'el," and was later printed together with Asheri in editions of the Talmud, although it embraces only the orders Mo'ed and Nashim.

Nethaneel officiated in Carlsruhe for about twenty years. In addition to the "Ḳorban Netan'el," which was published by himself, he was the author of two works published posthumously by his son Simeon Hirsch: (1) "Netib Ḥayyim" (Fürth, 1779), containing critical notes on the Shulḥan 'Aruk, Oraḥ Ḥayyim, and its commentaries, the "Ṭure Zahab" and "Magen Abraham"; and "Torat Netan'el" (*ib.* 1795), in two parts, the first consisting of a collection of his responsa, and the second consisting of halakic derashot on the Pentateuch.

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E. C. J. Z. L.

WEIL, SIMEON HIRSCH: German scholar; son of Nethaneel Weil; lived in Carlsruhe in the eighteenth century. He published his father's "Netib Ḥayyim," "Torat Netan'el," and responsa, and wrote "Sefer Eldad ha-Dani" (with a German translation; 1769).

Bibliography: Fürst, *Bibl. Jud.* iii. 501; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 217, 776.

E. C. S. O.

WEIL, TIAH (JEDIDIAH): German rabbi; born at Prague Oct. 2, 1721; died at Carlsruhe Oct. 10, 1805. He was the son of Nethaneel Weil and received his early instruction from his father. In 1744 he married Gitel, daughter of Jacob Eger, a well-to-do resident of Prague; but the expulsion of the Jews from Prague ordered by Maria Theresa drove him to Metz in 1745, where he remained until 1748, continuing his studies under Jonathan Eybeschütz. Returning to Prague, he lived in great difficulties until, in 1754, he became rabbi of Wottitz, in Bohemia. In 1758 he again settled in Prague, which he left in 1770 to succeed his father in the rabbinate of Carlsruhe. Of his works only a commentary on the Passover Haggadah has been printed (Carlsruhe, 1791, published anonymously). Responsa of his are found in the collection of Ezekiel Landau and in his father's "Netib Ḥayyim" (Fürth, 1779). Numerous novellæ and homilies are preserved in manuscript. His will shows him to have been a man of genuine piety and a believer in the Cabala. Among his descendants there were several rabbis: his grandson R. Jacob Weil was the author of a compendium of Sabbath laws ("Torat Shabbat," Carlsruhe, 1839), and his great-grandson Nethaneel Weil was Klaus-rabbi at Carlsruhe (May 1, 1892).

Bibliography: Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, vol. ii., Frankfort-on-the-Main.

E. C. D.

WEILL, ALEXANDRE (ABRAHAM): French writer; born at Schirhoffen, Alsace, May 10, 1811; died at Paris Oct. 18, 1898; grandson of R. Abraham Kellermeister. He was destined by his parents for a rabbinical career, and was sent to Frankfort to pursue his preparatory Talmudic studies. At the same time he studied German, French, English, Italian, Latin, and Greek literature. In 1837 he abandoned his rabbinical studies, and left Frankfort for Paris with a letter of introduction from

Heinrich Heine which procured him speedy admission into the salons and journalistic circles of the French capital. He became a contributor to the "Revue du Progrès" (edited by Louis Blanc), the "Démocratie Pacifique," the "Presse," the "Gazette de France," "L'Opinion Nationale," the "Figaro," and the "Temps," to various journals of Frankfort, Stuttgart, and Hamburg, and to the "Archives Israélites," the "Univers Israélite," etc. The publication of his "Histoires de Village" (1847), to which Heine wrote a preface, and of his "L'Ami Fritz" and "La Petite Fadette" marked his entrance into the field of romance. He was perhaps the first French writer to conceive the idea of depicting village scenes and writing rustic idyls. Among his numerous admirers may be mentioned Giacomo Meyerbeer and Victor Hugo.

Weill was a born polemic, and he wrote a number of brochures on some of the leading questions of the day; among these may be mentioned: "République et Monarchie," 1848; "Le Génie de la Monarchie," 1849; "Que Deviendront Nos Filles?" 1863; "Mes Batailles," 1867; and "Lettre de Vengeance d'un Alsacien," 1871. In the "Corsaire" of March 2, 1848, he addressed a remarkable letter to Hippolyte Carnot, the minister of public instruction and father of the late president of the French republic, Sadi Carnot. In this letter, which bore the heading "Une Révolution à Faire," he strongly urged a more general instruction in foreign languages in the public schools.

Weill was the author also of the following works: "Mes Contemporains" (1864; 2d ed., with an appendix, 1890); "Dix Mois de Révolution," 1868; "La Guerre des Paysans et des Anabaptistes," 1874; "Ludovic Boerne," 1878; "Souvenirs Intimes de Henri Heine," 1883; "Histoire Véridique et Vécue de la Révolution de 1848," 1887; "Le Centenaire de l'Emancipation des Juifs," 1888; "Mes Romans"; "Mon Théâtre"; "Fables et Légendes d'Or"; "Lamartine et Victor Hugo"; "La France Catholique" (in reply to Drumont's "La France Juive"); "Les Cinq Livres de Moïse" (translated from Hebrew, and supplied with etymological notes); "Moïse, le Talmud et l'Evangile"; "La Parole Nouvelle"; "Hommes Noirs, Qui Etes Vous?"; "L'Art Est une Religion"; "Lois et Mystères de la Création"; "Etude Comparative de la Langue Française avec l'Hébreu, le Grec, le Latin, l'Allemand, et l'Anglais"; "Rabbin et Nonne, Poésie et Realité"; "Le Nouvel Isaïe"; and a volume of poems entitled "Les Grandes Juives" (1882).

Bibliography: Alexandre Weill, *Ma Jeunesse*, 1888; Maurice Bloch, *Alexandre Weill, Sa Vie et Ses Œuvres*, 1905.
s. J. Ka.

WEILL, ANSELME: French physician; born at Bischheim, Alsace, Aug. 24, 1842. He received his education at the lyceum of Strasburg and the universities at Strasburg and Paris. Settling in the French capital, he took part, as assistant surgeon attached to the Lariboisière Hospital, during the defense of Paris in 1870-71. From 1871 to 1874 he was assistant physician at the Rothschild Hospital, and graduated as M.D. in 1874. He became chief physician of that institution in 1889; in the same year he was made "Officier d'Académie"; and in 1894 he received the cross of the Legion of Honor.

Weill has published many essays, especially on the treatment of tuberculosis.

Bibliography: Curinier, *Dict. Nat.* iii. 195.
s. F. T. H.

WEILL, EMANUEL: French rabbi; born at Ensisheim, Alsace, Oct. 21, 1841; educated at the bet ha-midrash of Colmar and the Séminaire Israélite de France in Paris (rabbi, 1861). In 1865 he was appointed rabbi at Versailles, and in 1876 he was called to Paris as assistant to the chief rabbi of that city. Since 1882 he has officiated as rabbi of the Portuguese synagogue in Rue Buffault, Paris. He is the author of "La Femme Juive Selon la Bible et le Talmud" (Paris; 2d ed. 1881) and "Judah Maccabée Suivi de Rabbi Akiba" (*ib.* 1888).
s. F. T. H.

WEILL, MATHIEU: French mathematician; born at Hagenau, Alsace, May 24, 1851; educated in the lyceums of Burg and Strasburg, at the Polytechnique in Paris, and at the military school in Fontainebleau. He attained the rank of lieutenant of artillery, but resigned in 1877. In 1881 he became teacher of mathematics in the Collège Chaptal at Paris, and in 1898 its principal.

Weill has published several essays in the mathematical journals of his country, and is the author of "Cours de Géométrie Analytique" and of "Précis d'Arithmétique, de Géométrie, d'Algèbre, de Trigonométrie," in four volumes.

Bibliography: Curinier, *Dict. Nat.* iii. 72.
s. F. T. H.

WEILL, MICHEL AARON: French rabbi; born at Strasburg July 19, 1814; died at Paris Jan. 6, 1889. He was educated at the Ecole Centrale Rabbinique at Metz, where he received the rabbinical diploma, and at the Sorbonne at Paris. After acting as a professor at the Ecole Consistoriale at Nancy, Weill was in 1845 appointed instructor at Algiers, where he became the first French chief rabbi (1846-64). His earnest efforts to inculcate French civilization in the Algerian Jews met, however, with little success, and he retired into private life until 1876, when he accepted the rabbinate of Toul. Nine years later he resigned this office and settled in Paris, devoting himself to literary pursuits.

Weill was the author of the following works: "Le Judaïsme, Ses Dogmes et Sa Mission" (Paris, 1866); "Théodicée" (*ib.* 1867); "La Révélation" (*ib.* 1868); "Providence et Rémunération" (*ib.* 1869); "La Morale du Judaïsme" (2 vols., *ib.* 1875-77); "La Parole de Dieu, ou la Chaire Israélite Ancienne et Moderne" (*ib.* 1880); and "Oraison Funèbre de M. Lazare Isidor, Grand-Rabbin" (*ib.* 1888).

Weill's son, **Georges Weill** (born at Algiers July 6, 1865), was educated at the Ecole Normale Supérieure, and at present (1905) occupies the chair of history at the Lycée Louis-le-Grand of Paris. He is the author of "Les Théories sur le Pouvoir Royal en France Pendant les Guerres de Religion" (Paris, 1892); "Saint-Simon et Son Œuvre" (*ib.* 1894); "L'Ecole Saint-Simonienne" (*ib.* 1896); "Histoire du Parti Républicain en France, 1814-1870" (*ib.* 1900);

"La France sous la Monarchie Constitutionelle" (*ib.* 1902); and "Histoire du Mouvement Social en France, 1852–1902" (*ib.* 1904).

s. J. Ka.

WEILLER, LAZARE JEAN: French manufacturer and author; born at Schlettstadt, Alsace, July 20, 1858; educated at the Lycée Saint-Louis of Paris and at the University of Oxford. Devoting himself to electric metallurgy, he induced the French government to employ the various copper alloys which render the long-distance telephone possible; and in 1883 he was made a chevalier of the Legion of Honor in recognition of his treatise "Conducteurs Electriques." In 1889 he was the Republican candidate for deputy of the department of the Charente; he defeated the Boulangist Paul Déroulède, but the election went by a slight majority to the Bonapartist candidate. Weiller has been successively a member of the consulting committee of the railways of France, censor of the Bank of France, vice-president of the jury on electricity at the International Exposition at Paris (1900), and member of the superior colonial council.

In 1902 he was sent to the United States on an important diplomatic mission, and on his return published his impressions under the title "Les Grandes Idées d'un Grand Peuple," which ran through more than fifty editions in a few months. He has written also a number of scientific works, which are regarded as classics, notably his "Traité Général des Lignes et Transmissions Electriques"; and he has likewise been a contributor for many years to the "Revue des Deux Mondes." He is an enthusiastic art-collector.

Weiller took an active part in the Dreyfus case, and vainly endeavored, together with his old friend Scheurer-Kestner, to induce his uncle General Gonse, deputy chief-of-staff, to rehabilitate Dreyfus on his own responsibility. Weiller by marriage allied himself to a family of orthodox Catholics.

s. J. Ka.

WEILLER, PAULINE (née **EICHBERG**): American pianist; born in Stuttgart April 22, 1839; died in Baltimore, Md., Dec. 28, 1874; eldest daughter of Moritz Eichberg, cantor in Stuttgart. The Eichberg daughters, of whom there were five, inherited musical talent from both parents. Under the tuition of Mathilde Ries, Pauline's gift for music developed so rapidly that she played in public before the age of ten. When she was thirteen Rubinstein heard her play, and introduced her to Meyerbeer, through whose influence she completed her musical education at the Leipsic Conservatorium, then under the direction of Moscheles. Later she played for a season with Rubinstein at Baden. Her greatest triumphs were won as a Chopin performer. Her technique was faultless and elegant, and her musical memory aroused the astonishment of critics. In 1859 she went to New York as a teacher of music, and two years later married Alexander Weiller of Baltimore.

BIBLIOGRAPHY: M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, 1879, p. 326; Nahida Remy, *Das Jüdische Weib*, pp. 259-260.

A. H. S.

WEIMAR. See SAXON DUCHIES.

WEINBERG, PAUL: Russian writer; born at Odessa about 1840. His father, Isaiah Weinberg, adopted Christianity. Unlike his brothers, **Peter Weinberg**, a prominent writer, and **Jacob Weinberg**, a judge, Paul never studied at any institution of learning, and this lack of training is plainly shown in his literary works. From his early youth he devoted his time to caricaturing the Jews, whose lives, customs, and habits he never studied, knowing of them only through his uncle Billizer. These caricatures were published in three works: "Stzeny iz Yevreiskavo Byta" (St. Petersburg, 1870); "Novyya Stzeny i Anekdoty iz Yevreiskavo, Armyanskavo, Grecheskavo, Nyemetzkavo i Russkavo Byta" (*ib.* 1880); and "Polny Sbornik Yumoristicheskikh Stzen iz Yevreiskavo i Armyanskavo Byta" (Moscow, 1883). These scenes are crudely humoristic.

BIBLIOGRAPHY: *Sistematicheski Ukazatel Literatury o Yevreyakh*, St. Petersburg, 1893; *Ha-Meliẓ*, 1878, No. 23.

s. J. Go.

WEINBERGE. See KÖNIGLICHE WEINBERGE.

WEINGAERTNER, FELIX ALPHONSE: French musician and composer; born at Nantes May 5, 1844. The son of a musician, he received his early education at home, later entering the Ecole des Beaux-Arts at Paris, where he became the pupil of Alard and of Vieuxtemps. Returning to his native city, he established himself as a teacher of music, and gave several very successful concerts. In 1884 he was appointed principal of the Conservatoire at Nantes, which position he held until 1894, when he moved to Paris. There he soon acquired a reputation as a violinist, appearing in many concerts. He traveled through France, giving concerts in the more important cities.

BIBLIOGRAPHY: Curinier, *Dict. Nat.* ii. 231.

s. F. T. H.

WEISEL, HIRZ. See WESSELY.

WEISS, ADOLPHE: French painter; born at Budapest May 11, 1838. He was educated at the School of Fine Arts in Vienna, and in 1860 went to Paris to complete his studies. His first exhibit at the Salon (1869) was a portrait of M. Marmontel. Becoming a French citizen in 1871, he settled in Paris, and has since then been a regular exhibitor at the Salons. Among his many paintings, which include also portraits of well-known people, may be mentioned: "La Corbeille de Mariage" (1874); "La Fiancée Slave" (1877; now in the Museum of Lisieux); "En 1815" (1878); "Le Lion Amoureux" (1883); "Tournesol" and "Nymphe Découvrant la Tête d'Orphée" (1886); "La Jeunesse" and "Fillette aux Pêches" (1891); "Judith" (1895); "Captifs" (1896; now in the Museum of Angers); and "Nouvelle Captive" (1901).

BIBLIOGRAPHY: Curinier, *Dict. Nat.* iii. 101.

s. F. T. H.

WEISS, ISAAC HIRSCH: Austrian Talmudist and historian of literature; born at Gross Meseritsch, Moravia, Feb. 9, 1815; died at Vienna June 1, 1905. After having received elementary instruction in Hebrew and Talmud in various ḥadarim of his native town, he entered, at the age of eight, the yeshibah of Moses Aaron Tichler (founded at Gross Meseritsch in 1822), where he studied Talmud for

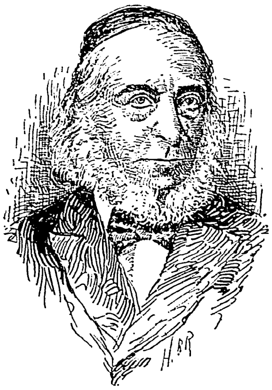

Isaac Hirsch Weiss.

five years. He then studied at home under a tutor, and later in the yeshibah of Trebitsch, Moravia, under Ḥayyim Joseph Pollak, and in that of Eisenstadt under Isaac Moses Perles, returning to his home in 1837. From the tender age at which Weiss began to study Talmud and rabbinics it may be deduced that he was endowed with remarkable ability. He felt a keen desire for the pursuit of the secular sciences also, of which he was deprived in his youth, although he had been instructed in German by his private tutor. In some of the yeshibot which he attended instruction was given also in the Hebrew language and grammar; but that did not satisfy Weiss. It was for this reason that he changed from one yeshibah to another, hoping that he would ultimately find one in which his desire for learning would be satisfied. Influenced by Nachman Krochmal, by Rapoport, and by Zunz's "Gottesdienstliche Vorträge," Weiss devoted part of his time to the study of religious philosophy. Talmudic studies, however, occupied the greater part of his time, and during the years that he spent in his parents' home he wrote several pamphlets containing novellæ on Talmudic treatises, as well as on the Shulḥan 'Aruk, Yoreh De'ah and Ḥoshen Mishpaṭ. He also kept up a correspondence with many distinguished rabbis, particularly Joseph Saul Nathanson, and contributed to Stern's "Kokebe Yiẓḥaḳ" and to Kobak's "Jeschurun." To the former he contributed articles on general subjects, as well as verses and a number of biographies, among which that of Rab (Abba Arika) deserves special notice. In the "Jeschurun" he published several articles on the origin of prayer.

His Early Ability.

In 1858 Weiss settled in Vienna, where he became corrector for the press in the printing establishment of Samarski and Dittmarsch. Six years later (1864) he was appointed lecturer in the bet ha-midrash founded by Jellinek, holding that position until his death. In Vienna, where Jellinek and other prominent Jewish scholars were congregated, Weiss found greater scope for his literary activity. He immediately turned his attention to a Vienna edition of the Talmud; and the notes with which he provided most of the treatises give evidence of his vast erudition. Then, at the request of Jacob Schlossberg, he wrote a compendium of the laws and observances relating to the ritual; this work, which was entitled "Oraḥ la-Ẓaddiḳ," was published by Schlossberg at the beginning of the "Seder Tefillat Ya'aḳob" (Vienna, 1861). In the following year Weiss edited the Sifra with the commentary of Abraham b. David of Posquières; to this work he added a historical and linguistic introduction in nine chapters, and he provided the text with critical and exegetical notes entitled "Masoret ha-Talmud," giving the variants of different manuscripts as well as an index showing the parallel passages in both Talmudim. In 1864 Weiss took a prominent part in the Kompert trial, publishing a pamphlet entitled "Neẓaḥ Yisrael" in support of the testimony of Horowitz and Mannheimer with regard to the belief in the Messiah. This work called forth a reply by Nissan Schidhoff, entitled "Neshek Bar" (Fürth, 1864). In the same year Weiss edited the mishnayot of the treatise Berakot, giving a list of variants in both Talmudim and a brief synopsis of the contents. A year later (1865) he founded a monthly magazine, "Bet ha-Midrash," of which, however, only five numbers appeared. In the same year he edited the Mekilta, to which he added an introduction dealing with the historical development of both Halakah and Haggadah, and a critical commentary entitled "Middot Soferim."

Activity at Vienna.

After the publication of his "Mishpaṭ Leshon ha-Mishnah" (1867), an essay on the mishnaic language, Weiss began to prepare his stupendous work, the "Dor Dor we-Dorshaw" (1871-91; see below). Although Weiss had not been successful with his "Bet ha-Midrash," he was more fortunate with the Bet Talmud, a monthly magazine which he founded in 1881 with Meïr Friedmann. In this periodical Weiss published numerous articles of his own, most of them treating of the Talmud in general and of Talmudic subjects. No less important are his biographical sketches, among which are those of Maimonides, Rashi, and Jacob Tam ("Bet Talmud," i., ii., and iii., and reprinted in book form under the title "Toledot Gedole Yisrael"). In 1891, on the completion of his "Dor," Weiss reedited Isaac Campanton's "Darke ha-Gemara," a methodology of the Talmud. His last work in book form was his "Zikronotai" (Warsaw, 1895), a collection of his reminiscences from his childhood to his eightieth year. He continued to contribute to various Hebrew periodicals, writing mostly biographies, of which may be mentioned that of Saadia Gaon (in "Ha-Asif," ii. 275-293), published before Weiss had attained his thirtieth year, and that of Mannheimer (in "Mi-Mizraḥ umi-Ma'arab," iii. 17 *et seq.*). In his lectures Weiss was rather free with regard to the text of the Talmud and the Midrashim. He did not hesitate to declare the text faulty when it seemed so to him; but, on the other hand, he was very careful in making corrections. He held also that the words of the ancient rabbis should not be interpreted according to modern conception, such interpretation being liable to result in error.

His "Dor Dor we-Dorshaw."

Weiss's most important production, through which he acquired great renown, is his "Dor Dor we-Dorshaw," a work in five volumes. As its German title, "Zur Geschichte der Jüdischen Tradition," shows, it is a history of the Halakah, or oral law, from Biblical times until the expulsion of the Jews from Spain at the end of the fifteenth century. The first volume (1871) covers the history from the inception of the oral law to the destruction of the Second Temple; vol. ii. (1876) treats of the tannaitic period until the conclusion of the Mishnah; vol. iii. (1883), of the amoraic period till the completion of the Babylonian Talmud; vol. iv. (1887), of the geonic period until the end of the fifth millennium (= the middle of the thirteenth century); and vol. v., of the period of the casuists ("poseḳim") till the composition of the Shulḥan 'Aruk. As the oral law is in reality the interpretation of the Pentateuch, Weiss thinks that it originated immediately after the redaction of the latter by Moses. The apparent divergencies in the Pentateuch and the various books of the Prophets (as the well-known differences between the books of Ezekiel and Leviticus, and many others) are due only to different interpretations of the Pentateuch in different epochs. It will be seen that Weiss defended the unity of the Pentateuch and vindicated the authorship of Moses. But he believed that Moses himself followed certain traditions current in his time, as it is said that Abraham observed God's commandments and laws (Gen. xxvi. 5). He asserted also that while the Pentateuch contains no simple repetitions of the laws, it contains additions which amplify or limit the commandments laid down in the earlier books. In the second volume Weiss gives the history of the Mekilta, Sifra, Sifre, and Mishnah. This volume contains also monographs on the Tannaim which are invaluable to the Talmudic student; without concealing the failings of some, he defends them, especially the patriarchs, against the charges of Schorr and others. In the third volume much space is devoted to the Haggadah and the haggadists; and the author does not endeavor to find apologies for those seemingly strange passages in this part of the Talmud which serve as pretexts for those who seek to detract from its value. But he points out the many edifying sentences that are scattered throughout the Haggadah, and quotes a great number of them.

As was to be expected, this work, adopted by the majority of Talmudic scholars as the standard history of the oral law, called forth replies from some malcontents. Isaac Halevy is known to have written his "Dorot ha-Rishonim" mainly against Weiss's "Dor"; and Eleazar Zarkes published a criticism of the work in "Keneset ha-Gedolah" (iv., part 2, pp. 65 *et seq.*). Simhah Edelmann issued a small pamphlet entitled "Ma'amar Doreshe Reshumot" (Warsaw, 1893), in which he endeavored to make evident Weiss's mistakes; and Simḥah Weissmann, in his pamphlet "Teshubot u-Ma'anot Nimraẓot," did not even abstain from personalities.

Bibliography: Chajes, in *Rivista Israelitica*, ii. 126-128; Ehrenpreis, in *Ha-Maggid*, xl., Nos. 5-7; Elbogen, in *Ost und West*, v. 499-502 *Jewish Comment*, xxi., No. 11; Louis Ginzberg, *ib.* xx., Nos. 18-20; N. Sokolow, in *Ha-Asif*, iv. 47; idem, *Sefer Zikkaron*, pp. 38-39; Weiss, *Zikronotai*, Warsaw, 1895. For the *Dor Dor we-Dorshaw*: Brüll, *Jahrb.* iv. 59 *et seq.*, vii. 124 *et seq.*, ix. 115 *et seq.*: Grätz, in *Monatsschrift*, xxvi. 92 *et seq.*, 133 *et seq.*; Schechter, in *J. Q. R.* iv. 445 *et seq.*; P. Smolenskin, in *Ha-Shaḥar*, iii. 182-183.

s. M. Sel.

WEISS, JOSEPH HIRSCH: Hungarian rabbi; born at Podola, Comitat Neutra, 1800; died at Erlau 1881. He was a descendant of a long line of rabbis resident in Moravia in the seventeenth and eighteenth centuries; the family name was originally Weissfeld. He officiated for some time as rabbi of the congregation of Sook-Szelocze, and in 1840 was appointed chief rabbi of Erlau, where he remained until his death. He was one of the leaders of the ultra-Orthodox party in Hungary, and one of the chief opponents of the founders of the Reform movement in Pesth. Identified with the Kossuth movement in 1848, he was obliged to seek refuge for a time in the monastery of Erlau under the protection of the resident archbishop. Later he was arraigned before the royal authorities at Vienna on a charge of sedition, but was ultimately acquitted. A considerable portion of his library, consisting mainly of responsa, was presented by his grandson Stephen S. Wise to Columbia University in New York.

s. S. S. W.

WEISS, LEOPOLD W.: German ophthalmologist; born at Giessen 1849. He was educated at the universities of Giessen (M.D. 1874), Tübingen, and Vienna; and from 1875 to 1877 acted as an assistant at the ophthalmological institute of the University of Heidelberg, where he received the "venia legendi" in 1876. Since 1878 he has been a practising physician in Heidelberg and in Mannheim. Among his works may be mentioned: "Zur Bestimmung der Drehpunkte des Auges" (in Graefe's "Archiv," xxi.); "Beiträge zur Entwicklung der Myopie" (*ib.* xxii.); "Ueber die Tuberculose des Auges" (*ib.* xxiii.); "Ueber die Abflusswege der Intraoculären Flüssigkeiten" (*ib.* xxv.); and "Ueber den an der Innenseite der Pupille Sichtbaren Reflexstreif" (*ib.* xxxi.).

Bibliography: Hirsch, *Biog. Lex.*

s. F. T. H.

WEISS, MARKUS NISSA (called also **Mardokai Ungvar**): Hungarian advocate of Reform. In 1792 he had a small business at Pesth, and in 1794 he leased an estate near Munkacs, where his oppressions gave rise to complaints among the Galician Jews. In 1802 he published a pamphlet entitled "Der Jude wie Er Ist," in which he pleaded with the Jews to accept the ideas of Reform. This work caused him to be bitterly attacked by the Hungarian Jews; and in order to defend his person and ideas he issued (Vienna, 1803) another pamphlet, which was entitled "Der Bedrängte Markus Nissa Weiss an die Menschen." Finding, however, that he could not overcome the antagonistic attitude of his coreligionists, he embraced Christianity.

After his conversion Weiss published his "In Neuerfundenen Tabellen Gegründete Praktische Vortheile der Rechnungskunst," Ofen, 1805; "Der Missverstandene Text und dessen Wahrer Sinn," *ib.* 1806. He has further published "Unparteiische Betrachtungen über das Grosse Jüdische Sanhedrin zu Paris" (*ib.* 1807).

Bibliography: Alexander Büchler, in *Magyar Zsidó Szemle*, xvii.

s. A. Bü

WEISS, MAX: Hungarian chess-player; born July 21, 1857, at Szered on the Waag. Removing to Vienna, he studied mathematics and physics at the university, and afterward taught those subjects. Having, however, learned to play chess in his twelfth year, his interest in the game increased as he grew older, and he entered many international competitions.

Weiss has invariably acquitted himself well in tournaments, at which his chief successes have been:

1882, Vienna, won 2 games from Zukertort, and drew with Steinitz.
1885, Hamburg, tied with Englisch and Tarrasch for second prize.
1887, Frankfort-on-the-Main, divided second and third prizes with Blackburne.
1888, Bradford, tied with Blackburne for sixth prize.
1889, New York, tied with Tchigorin for first prize.
1889, Breslau, third prize.
1890, Vienna, first prize.

Weiss is now (1905) employed in Baron Rothschild's banking-house at Vienna.

BIBLIOGRAPHY: C. T. Blanshard, *Examples of Chess Master-Play*, 1st series (transl. from the German of Jean Dufresne), Index, New Barnet, 1893.

S. A. P.

WEISS, WILHELM: Austrian mathematician; born at Ridka, Bohemia, Feb. 3, 1859; died at Prague June 18, 1904. He received his early education from his father, who was a teacher at Ridka; and from 1881 to 1887 he studied successively at the universities of Prague, Leipsic, and Erlangen (Ph.D. 1887). From 1887 to 1894 he was instructor in mathematics at the Deutsche Technische Hochschule at Prague, becoming lecturer in 1894, deputy professor in 1896, assistant professor in 1897, and professor in 1900. From 1901 to 1902 he was dean of the school of engineers at the same institution.

BIBLIOGRAPHY: *Prager Tageblatt* and *Bohemia*, June 19, 1904.

S. A. KI.

WEISSBERG, ISAAC JACOB: Russo-Hebrew writer and pedagogue; born at Polonki, government of Minsk, 1841; died at Kiev 1904. He received his preliminary training in various ḥadarim, and then attended the yeshibah of Slonim, where he came to be regarded as one of the best Talmudic students. Later he went to Minsk, where he became acquainted with various Hebrew scholars of the younger generation, especially with Joseph Brill, known also as Job of Minsk. While in Minsk, Weissberg devoted himself particularly to the study of Hebrew literature. In 1873 he established himself as a teacher of Hebrew in Kiev; many of his pupils have become prominent Hebrew writers.

In 1879 Weissberg began contributing articles to various Hebrew periodicals, and his literary activity was very extensive. The following is a list of his more important works: "Ga'on we-Shibro," a scholarly criticism of medieval and modern literature; "She'elat ha-Nashim 'al Pi ha-Talmud," a work written in Yiddish and treating of the status of women according to the Talmud, as well as of the prevailing opinion regarding the authority of the Talmud; "Peshuṭo shel Miḳra 'al Pi Da'at" (St. Petersburg, 1898), Talmudic explanations of Biblical passages; and "Mishle Ḳadmonim" (Nezhin, 1901), a collection of ancient proverbs. He was the author also of exegetic notes on the Pentateuch (published by Ezekiel Mandelstamm); and he collected and published letters by the poet J. L. Gordon (2 vols.), Isaac Bär Levinsohn, and Isaiah Tugendhold ("Dibre Yesha'yah"). Weissberg contributed numerous articles to "Ha-Meliẓ," "Ha-Maggid," "Ha-Ẓefirah," "Ha-Shaḥar," "Ha-Boḳer Or," "Oẓar ha-Sifrut," "Aḥiasaf," "Ha-Shiloaḥ," "Ha-Goren," "Ha-Pisgah," and "Ha-Tiḳwah."

H. R. H. MA.

WEISSENBERG, SAMUEL ABRAMOWITCH: Russian physician and anthropologist; born in Yelizavetgrad, South Russia, Dec. 16, 1867. He attended the public school and the real-school of his native town; entered the Polytechnicum in Carlsruhe, Baden, in 1884; and received his medical degree in Heidelberg in 1890. His chief work has consisted of anthropological researches among the Jews of South Russia, the results of which he published in 1895 ("Die Südrussischen Juden," in "Archiv für Anthropologie," xxiii.). He has also published researches on the anthropology of the Karaites ("Die Karäer der Krim," in "Globus," lxxxiv., and in "Russki Antropologitcheski Zhurnal," 1904). Several other contributions were published in the "Zeitschrift für Ethnologie" and the "Mitteilungen der Anthropologischen Gesellschaft" of Vienna. Weissenberg has been a frequent contributor to the "Globus" on Jewish folk-lore, his articles on Jewish proverbs (vol. lxxvii.) and folk-songs (vol. lxvii.) being particularly noteworthy. He has written also papers for the "Mitteilungen der Gesellschaft für Jüdische Volkskunde" on the "Purimspiel" (part xiii.), "Weddings" (part xv.), and kindred subjects.

J. M. FI.

WEISSMANN, ASHER (ARTHUR) SIMḤAH: Austrian scholar and publicist; born at Zelynia, Galicia, April 21, 1840; died at Vienna May 14, 1892. He received a rabbinical training in his native town and in the yeshibah of Rzeszow, whereupon he (1871) took up the study of foreign languages and secular sciences. After officiating for some time as director of the Jewish school of Galatz, Rumania, he went to Tysmenitz, Galicia, and finally settled in Vienna.

Weissmann's literary activity in Hebrew and German was considerable. In 1872 he edited the "Jüdische Freie Presse," a Judæo-German monthly with a Hebrew supplement entitled "Ha-Ḳohelet"; but only three numbers of it appeared. He contributed essays and novels to various Hebrew and Judæo-German periodicals, among which may be mentioned "Ha-Mabbiṭ," the "Israelit" of Mayence, the "Israelitische Wochenschrift," and the "Israelit" of Lemberg. Especially noteworthy were his novels "Ha-Neder" (in "Ha-Mabbiṭ," 1878, No. 15), treating of the moral status of the Jews; "Chajim Prostak" (in Rahmer's "Wochenschrift," 1880), dealing with Jewish life in Galicia; and "Folgen Verfehlter Erziehung" (in the "Israelit" of Lemberg). His "Chajim Prostak" was later translated into English.

In 1889 Weissmann founded in Vienna a German periodical, "Monatsschrift für die Litteratur und Wissenschaft des Judenthum," which was issued with a Hebrew supplement. To this publication, which existed for two years, he contributed numerous articles, among which may be mentioned essays on the redaction of the Psalms, and critical essays on the books of Esther and of Judith, the last-named being reprinted in book form. In the Hebrew supplement Weissmann published a work on the history of the formation of Jewish sects prior to the death of Simeon the Just. He was the author also of "Ḳontres 'al Debar Serefat ha-Metim" (Lemberg, 1878), a critical essay on cremation according to the Bible and Talmud, and "Ḳedushshat ha-Tenak" (Vienna, 1887), on the canonization of the books of the Old Testament. In 1891 he published at Vienna Jonathan Eybeschütz's "Shem 'Olam," together with notes of his own and an introduction by S. Rubin.

Bibliography: Lippe, *Bibliographisches Lexicon*, i., *s.v.*; Sokolow, *Sefer Zikkaron*, pp. 39-40; *idem*, in *Ha-Asif*, vi. 1, 152; Zeitlin, *Bibl. Post-Mendels.* p. 412.

E. C. M. Sel.

WEISSMANN-CHAJES, MARCUS: Austrian scholar; born at Tarnow, Galicia, 1830. He was destined for a rabbinical career, and began early to receive instruction in the Talmud and in rabbinics, among his tutors being Israel Rapoport, then rabbi of Tarnow. When only ten years of age he commenced writing versified Hebrew letters, and five years later he wrote his "Mappalat ha-Mitḳashsherim," a metrical composition treating of the failure of the Polish revolt. Part of this work appeared in the "Maggid Mishneh" (1872) under the title "Aḥarit Mered."

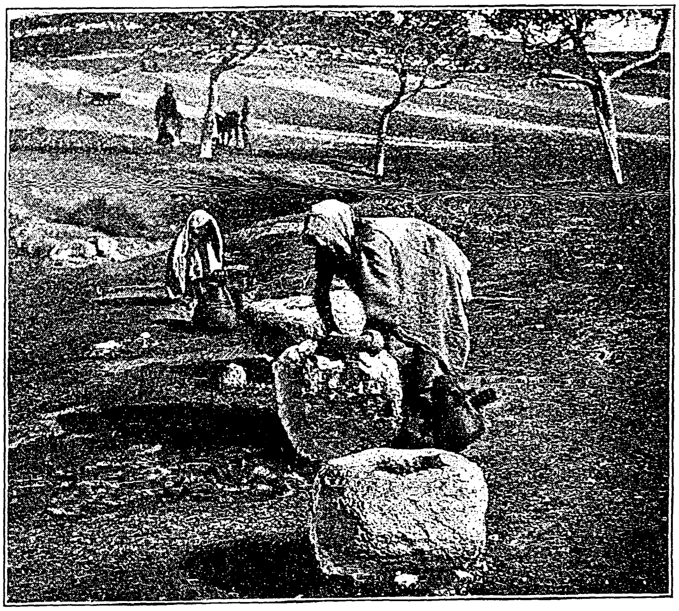

Village Wells in Use in Palestine.
(From a photograph by the American Colony at Jerusalem.)

In 1872 he founded in Lemberg the "Maggid Mishneh," a semimonthly periodical devoted to Jewish history and to Hebrew literature; of this publication, however, only four numbers appeared. In the following year he settled in Vienna, where he edited the thirty-seventh number of the "Kokebe Yiẓḥaḳ," founded by Stern, its previous editor. During the years 1874 to 1876 he edited the "Wiener Jüdische Zeitung," a Judæo-German weekly.

Weissmann-Chajes is the author of: "Mashal u-Meliẓah" (vol. i., Tarnow, 1860; vols. ii.-iii., Vienna, 1861-62; iv.-vi., Lemberg, 1863-64), an alphabetically arranged collection of Talmudic proverbs rendered into metrical rimes; "Allon Bakut" (Lemberg, 1863), elegies on the deaths of Mordecai Zeeb Ettinger and Jacob Gutwirth; "Mar'eh Maḳom we-Haggahot" (Krotoschin, 1866), index and glosses to the Jerusalem Talmud, appended to the Krotoschin edition; "Ḥokmah u-Musar" (Vienna, 1875), parables and legends rendered into metrical verse; "Ḥatan Bereshit we-Ḥatan Torah" (*ib.* 1883; a reprint from "Ha-'Ibri"), the 613 commandments derived by means of noṭariḳon from "bereshit," the initial word of the Pentateuch; and "Mille di-Bediḥuta" (*ib.* 1884), versified epigrams and humorous sayings. In 1893 a second edition of the "Mashal u-Meliẓah" appeared under the title "Dibre Ḥakamim we-Ḥidotam" (*ib.* 1893); in this edition the Talmudic proverbs are supplied with rimed explanations.

Bibliography: Sokolow, *Sefer Zikkaron*, pp. 43-44; Zeitlin, *Bibl. Post-Mendels.* pp. 410-411.

s. M. Sel.

WEISZ, BERTHOLD: Hungarian deputy; born at Budapest 1845. He was educated at the gymnasium and commercial academy of his native city, devoting himself especially to the study of political economy. In 1876 he became a member of the arbitration committee of the Budapest exchange, and since then has contributed much toward promoting Hungarian commerce and industry. He was one of the founders (1879) of the suburban railroad system of Budapest, and in the following year took part in the framing of the industrial code. Since 1883 he has established the Hungarian preserve-factory and factories for brassware and cartridges in Budapest and Berlin, as well as textile manufactories in Waitzen, Schmeczbanya, Közeg, and Rozsahegy. He was the originator also of the Danubius Dockyards in Budapest. The national pension bureau for employees in mercantile houses and the central hypothecary department of the provincial savings-banks owed their existence chiefly to his efforts.

Since 1896 Weisz has represented the district of Nagy Ajta in the Hungarian Parliament, and in 1903 he received the title of court councilor.

Bibliography: *Pallas Lex.* xviii.; Sturm, *Orsszggyültési Almanach*, 1901-6.

s. L. V.

WELL: The Hebrew language distinguishes between two kinds of wells: (1) "be'er," an artificially constructed hollow in which the water of a spring or underground water collects, and "bor," a cistern in which rain-water is stored. Of the former, which were probably designated also as "wells of living water" (Gen. xxvi. 19), the best preserved is that at the foot of Gerizim, which in the time of Jesus was called "Jacob's Well," and is undoubtedly very old (comp. John iv. 2). It is 23 meters deep and 2½ meters in diameter. The shape of the cisterns for collecting rain-water of course differed. A number of such ancient cisterns are still well preserved. Those shaped like a bottle, round, broad at the bottom, and narrowing at the top, seem to have been the oldest. They were usually like chambers hewn out of rock, or built up with walls; and in their construction natural cavities were preferred. Sometimes they were of very considerable size. For instance, the largest of the celebrated cisterns on the Temple area, called the "sea" or the "king's cistern," had a circumference of 224 meters and a depth of 13 meters. These Temple cisterns were fed not only by rain-water but also, through large conduits, by spring-water. In distinction from open pools, cisterns and wells were wholly covered. Even the hole through which the water was drawn in leather buckets (Ex. ii. 16; Isa. xl. 15) was tightly closed with a large stone (Gen. xxix. 3 *et seq.*; comp. Ex. xxi. 33), in order to prevent any one from using the well without permission.

In a land so poor in springs and water, a well was always a valuable possession. In Jerusalem every house of the better sort had its own cistern. King Mesha of Moab in his inscription (line 23) boasts that by his command every house in the city of Ḳarḥah was provided with a cistern (comp. also II Sam. xvii. 18; Prov. v. 15). The wells outside of settlements formed the stations for caravans. To-day, as of old, strife among the wandering herdsmen, the Bedouins, arises chiefly from disputes over wells (comp. Gen. xxi. 25 *et seq.*; xxvi. 15, 19 *et seq.*). The importance of good wells is shown also by the situation of many cities near wells, after which they were named.

E. G. H. I. Be.

Some of these wells and cisterns had their origin in the time of the Patriarchs. Abraham dug a well in Beer-sheba (Gen. xxi. 30), and Isaac restored the wells dug by his father, which had been filled up by the Philistines. Ordered by the king of the Philistines to leave the country, Isaac dug three wells in succession elsewhere; the first he called "Esek," the second "Sitnah," and the third "Rehoboth" (Gen. xxvi. 16-22).

Near Mosera, where Aaron died, were the wells "of the children of Jaakan" (Deut. x. 6 [R. V., margin]), and at the ford over the Arnon the Israelites found a very ancient well, which they celebrated in song as the work of princes and nobles (see Well, Song of the). The King of Edom refused to allow the Israelites to drink from his wells, even though they offered to recompense him for the privilege (Num. xx. 19). Eliezer, sent by Abraham to find a wife for Isaac, stopped at a well to rest and to await the course of events (Gen. xxiv. 11, 13).

In early times cisterns were used as dungeons, and even in later times, when prisons were built, they were still constructed for this purpose. Reuben counseled his brethren to throw Joseph into a cistern (Gen. xxxvii. 22); when Jeremiah was accused of having incited the people against the king, he was thrown into a miry dungeon in the court of the guard (Jer. xxxviii. 6-13); and when a later prophet wished to picture a real deliverance, he described a liberation from a waterless cistern (Zech. ix. 11).

The well, or spring, was also used symbolically, as in Cant. iv. 12, where virginity is compared to a sealed fountain; but such symbolical interpretations are chiefly found in the Talmud and Midrash. Commenting on Prov. xx. 5 ("Counsel in the heart of man is like deep water"), the Midrash observes: "Only a man of understanding, who can join rope to rope, can draw from a deep well [the Law] full of water" (Cant. R. xciii.). When Johanan ben Zakkai wished to describe the ability of his pupils, he compared R. Eliezer b. Hyrcanus to "a cemented cistern that loses not a drop," and R. Eleazar b. 'Arak to "a rising well" (Ab. ii. 9, 10).

The cistern figured also in Biblical and Talmudic law. In case one opened a cistern and failed to cover it again, and a neighbor's animal fell into it, the owner of the cistern was required to make good the loss (Ex. xxi. 33-34). The Rabbis regarded a cistern in a public place as one of the four chief sources of danger, and determined upon various punishments for breaches of the regulations connected with it (B. Ḳ. i. 1).

Bibliography: Herzog-Plitt, *Real-Encyc.* iv. 783; vi. 563; xiv. 296, 299; Hamburger, *R. B. T.* i. 198; Tobler, *Dritte Wanderung nach Palæstina*, pp. 206-217; Benzinger, *Arch.*

E. G. H. S. O.

WELL, SONG OF THE: A poem which is quoted in Num. xxi. 17, 18. It is introduced in a list of the encampments made by Israel while crossing the wilderness. One of these camping-places was Beer. After this it is explained that Beer was the name of the well referred to when Yhwh said to Moses, "Gather the people together, and I will give them water" (R. V.). Then Israel sang:

"Spring up, O well,
Sing ye to it:
Thou well, dug by princes,
Sunk by the nobles of the people,
With the scepter, with their staves" (*ib.* Hebr.).

Budde ("New World," iv. 144 *et seq.*) points out that the word "midbar" (wilderness), which immediately follows, is never used as a proper name, and that in the present text it occurs awkwardly in the midst of a list of proper names. One would expect "from Beer" (they journeyed), and not "from the wilderness." He points out also that in an important group of manuscripts of the Septuagint the words "and from Mattanah," in verse 19, are omitted. He accordingly believes that "midbar" and "mattanah" were not intended as a part of the itinerary, but that they formed a part of the poem, which read:

"Spring up, O well,
Sing ye to it:
Thou well, dug by princes,
Sunk by the nobles of the people,
With the scepter, with their staves,
Out of the desert a gift!"

Cheyne concurs in this view of the text (Cheyne and Black, "Encyc. Bibl." *s.v.* "Beer"). The song belongs to a class of ancient popular poetry of which, unfortunately, only fragments survive. This poetry consisted of short snatches sung in honor of the vine in time of vintage, and of wells and springs. Ewald thought that they were popular songs accompanying the alternate strokes of hard labor

("Hist. of Israel" [English ed.], ii. 203). No complete vintage song survives, though probably a line from one is quoted in Isa. lxv. 8, and in the titles of Ps. lvii., lviii., and lix., and there are imitations of such songs in Isa. v. 1–7 and xxvii. 2–5.

The "song of the well" seems to be a complete popular song, addressed to a well. Budde and Cheyne, as is natural from their emended text, trace its origin to the Negeb, where wells were highly prized (comp. Gen. xxi. 25 *et seq.* and xxvi. 20 *et seq.*), and where indeed they were necessary to life (comp. Josh. xv. 19 and Judges i. 15). Budde believes that the song alludes to a custom by which, when a well or spring was found, it was lightly covered over, and then opened by the sheikhs in the presence of the clan and to the accompaniment of a song. In this way, by the fiction of having dug it, the well was regarded as the property of the clan. He thinks that a passage in Nilus (Migne, "Patrologia Græca," lxxix., col. 648) to which Goldziher had called attention confirms this view. Nilus says that when the nomadic Arabs found a well they danced by it and sang songs to it.

According to W. R. Smith, the use of the song was different: "The Hebrew women, as they stand around the fountain waiting their turn to draw, coax forth the water, which wells up all too slowly for their impatience" ("Brit. Quar. Rev." lxv. 45 *et seq.*). This would imply a Palestinian origin for the song, and suggests a use for it more in accord with Ewald's idea of the accompaniment to labor. Somewhat parallel to this conception of the purpose of the song is the statement of the Arabic writer Ḳazwini (i. 189), that when the water of the wells of Ilabistan failed, a feast was held at the source, with music and dancing, to induce it to flow again. The writer is inclined to accept Budde's view.

Bibliography: W. R. Smith, *Rel. of Sem.* 1894, pp. 169, 183; Budde, in *New World*, 1894, iv. 136–144; Gray, *Numbers*, in *International Critical Commentary*, 1903, pp. 288 *et seq.*

G. A. B.

E. G. H.

WELL-POISONING. See Black Death.

WELLHAUSEN, JULIUS: German Biblical critic and Semitist; born at Hameln May 17, 1844; educated in theology and Semitics at Göttingen (Ph.D. 1870), where he became privat-docent in the theological faculty in 1870. Two years later he was called as professor to the theological faculty of Greifswald, and in 1874 received the degree of D.D. "honoris causa" from Göttingen. He was compelled to resign from the theological faculty, however, in 1882 in consequence of his views on the Bible, whereupon he entered the philosophical faculty of Halle as assistant professor of Semitics. Three years later he went as professor of Semitics to Marburg, and was called to Göttingen in 1892.

Wellhausen has written extensively on subjects of vital interest to the student of the Bible and of Judaism and other religions. Among his earliest publications was a dissertation on the tribal organization of ancient Israel ("De Gentibus et Familiis Judæis Quæ I Chron. ii. 4 Enumerantur," Göttingen, 1870). This was followed by a work on the text of Samuel (*ib.* 1871) and by an elaborate treatise on the Pharisees and Sadducees (Greifswald, 1874), in which he attempted, though without success, to weaken the discoveries of Geiger. The name of Wellhausen is more especially connected with Pentateuchal analysis, and on this basis he has reestablished and systematized the theory originally advanced by Vatke and Georg, and later by Graf, Reuss, and Kuenen, which assigns a post-exilic date to the Priestly Code and makes the Pentateuch, as it appears in the canon, posterior to the pre-exilic prophets. It is, consequently, the law-book of Judaism and the religion of the post-exilic congregation, the cult of the Israelites and Hebrews being held to have been a crude tribal Semitic nature-worship which culminated in a henotheistic Jahvistic nationalism, against which the Prophets, as the preachers of ethical righteousness, often had to protest. These critical views were expounded by Wellhausen in his "Composition des Hexateuchs und der Historischen Bücher des Alten Testaments" (3d ed., Berlin, 1901); "Prolegomena zur Geschichte Israels" (5th ed., *ib.* 1899); "Israelitische und Jüdische Geschichte" (4th ed., *ib.* 1901); and in his article "Israel" in "Encyc. Brit." 9th ed., xiii. 406-441. His series of "Skizzen und Vorarbeiten," which includes a commentary on the Minor Prophets, seeks in the third volume ("Reste Arabischen Heidenthums," Berlin, 1887) to elucidate and elaborate by a presentation of primitive Arabic paganism the analogies between the original Hebrew religion and the cults of the pre-Mohammedan Arabs. With the exception of his "Book of Psalms" (in "S. B. O. T." xiv.), the more recent researches of Wellhausen have been in the history of Islam and in the exegesis of the New Testament, his latest contributions being commentaries on the Gospels. Although his works are monuments of marvelous scholarship, they may be said to be marred by an unmistakable anti-Jewish bias and a consequent ignoring of the labors of Jewish writers.

E. G. H.

WELT, DIE: Zionist periodical, published weekly at Vienna (it is arranged to remove its headquarters to Berlin in 1906). The first number appeared June 4, 1897, since which time the periodical has been issued regularly. At one time a Yiddish edition was published. There have been several editors—Uprimy, Feiwel, S. Werner, etc. It was for some years a private venture of Theodor Herzl, who sank much money in it. "Die Welt" is the official organ of the Zionist movement throughout the world, and contains articles dealing with Zionism in its various phases, the renascence of Hebrew literature, and Jewish conditions in different lands. It publishes also Judæo-national tales, and endeavors to encourage Jewish art. At the fifth Basel Congress it became the official organ of the Zionist movement.

J. A. M. F.

WELTSCH, SAMUEL: Austrian cantor; born at Prague Sept. 12, 1835; died in that city Aug. 5, 1901. Belonging to a family of ḥazzanim, he early entered the profession, and became cantor of the Meisel synagogue at Prague while quite a young man. He received his musical education at the Conservatory of Music at Prague. In 1865 he received a call from the Ahawath Chesed congregation in New York, and remained its cantor until 1880, when he resigned the position in order to return to his native city. During his stay in New York he was active in improving the musical service of the American synagogue, and was one of the collaborators on the first three volumes of the "Zimrat Yah," a fourth volume of which was later added by Alois Kaiser of Baltimore. This work contains the music for all the seasons of the year and is still extensively used. In addition Weltsch published Ps. xciii. with German words for solo and chorus, and "Todtenfeier," two hymns for the memorial service. He was a very prominent member of the order B'nai B'rith and took great interest in communal affairs in Prague, being the leading spirit in various charitable and educational organizations.

S. A. Kai.

WERBER, BARUCH: Austrian Hebraist; born at Brody, Galicia, in the beginning of the nineteenth century; died there July 31, 1876. Werber, who was a follower of Isaac Erter and Nachman Krochmal, founded a Hebrew weekly, which was published in Brody from 1865 to 1890 under the names of "Ha-'Ibri" and "'Ibri Anoki." In addition to numerous articles which appeared in this magazine, Werber wrote: "Megillat Kohelet" (Lemberg, 1862; 2d ed., Warsaw, 1876), consisting of explanatory notes on Ecclesiastes, together with a long introduction; and "Toledot Adam" (Brody, 1870), a biography of Albert Cohn of Paris.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* p. 413.

S. S. O.

WERBER, JACOB: Austrian Hebraist; born at Brody, Galicia, Feb. 4, 1859; died there Aug. 20, 1890; son of Baruch Werber. When only fifteen years of age Jacob could write and speak Hebrew fluently; and in 1874 he published in "Ha-'Ibri" a novelette of rare beauty, entitled "Galgal ha-Ḥozer ba-'Olam." In addition to several contributions to his father's magazine, he wrote articles on natural science for "Ha-Maggid" (1875, 1876) and for "Ha-Ẓefirah" (1876). Upon the death of his father in 1876, he became the editor of "Ha-'Ibri," and was active in this capacity until his death, when the paper ceased to appear. In 1890 Werber was attacked by a severe illness; and when he heard that his physician had given up hope of his recovery he wrote his own necrology, which appeared in the last number of "Ha-'Ibri," three days before his death.

Bibliography: *Ha-Asif*, 1898, vi. 140; *Sefer Zikkaron*, p. 40, Warsaw, 1890.

S. S. O.

WERNER, ABRAHAM: Polish rabbi; born at Tels, Kovno, 1837. He received his early education in various ḥadarim, and at thirteen was well versed in Talmudic literature, whereupon he continued his studies under his father, who was government rabbi of Tels. In 1856 Werner received the Hattarat Hora'ah from several eminent rabbis, and shortly after was appointed rabbi of Weger; later he succeeded his father as dayyan at Tels, subsequently becoming chief rabbi. He then accepted a call to Helsingfors as chief rabbi of the entire province of Finland, and finally, in 1891, was elected rabbi of the newly founded Maḥazike Hadath congregation in London. Here he remained until July, 1901, when he settled in the Holy Land.

Bibliography: *Young Israel*, June, 1899; *Jew. Chron.* July 26, 1901.

J. G. L.

WERNIKOVSKI, JUDAH: Russian Talmudical educator; born in Slonim, government of Grodno, 1823; died in Jerusalem Feb. 20, 1901. In his childhood he was known as an "'illui," or prodigy in Talmudical learning. He was married at the age of eleven; he was afterward sent to the yeshibah of Volozhin; and in 1840 he went to Wilna and studied under R. Israel Lipkin. Though ordained rabbi, he preferred to teach; and, settling in his native town, he gathered around him a number of men who studied Talmud under him. In 1861 he became "rosh yeshibah" in Slonim, and continued in that position until 1900, when he went to the Holy Land to spend his last days. He was the author of "Pene Yehudah," on the tractates Shabbat and Ketubot (Wilna, 1871–72); "Leḳeṭ Yehudah," sermons (*ib.* 1872); and "Pene Yehudah," on Baba Ḳamma and Keritot (Warsaw, 1890).

Bibliography: *Aḥiasaf*, 5662, pp. 428–429.

E. C. P. Wi.

WERTHEIMER, JOHN: English printer; born in London at the close of the eighteenth century; died there Dec. 18, 1883; senior member of the firm of Wertheimer, Lea & Co. From 1820 until his death he was actively engaged as a printer in London; and many important educational, medical, and philological works were issued from his press. His firm printed most of the works needing Hebrew type, also commercial reports and the "Jewish Chronicle."

Bibliography: *Jew. Chron.* Dec. 21, 1883.

J. G. L.

WERTHEIMER, JOSEPH, RITTER VON: Austrian philanthropist and author; born at Vienna March 15, 1800; died there March 15, 1887. He was the descendant of an old and prominent Jewish family; and his father was an intimate friend of Joseph von Sonnenfels. At the age of fifteen young Wertheimer entered the business of Freiherr von Stifft, and five years later that of his father, whose partner he became in 1821. During his leisure hours he devoted himself especially to the study of pedagogic works. In 1824, 1826, and 1828 he traveled through Germany, Italy, France, and England; and during a protracted sojourn in London made a special study of the kindergartens organized in that city in 1824. On his return he translated into German a work by the director of the London Central Infant School, publishing it under the title "Ueber Frühe Geistige Erziehung und Englische Klein-

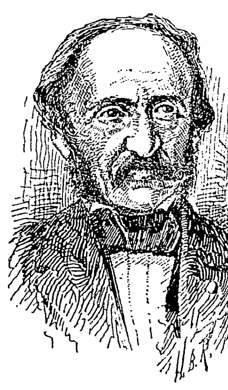

Joseph Wertheimer.

kinderschulen" (Vienna, 1826; 2d ed. 1828). At the same time he addressed to the government of Austria a letter advocating the establishment of similar institutions in that country. With the cooperation of Johann Lindner, a Catholic priest, Wertheimer opened in 1830 the first kindergarten in the Austrian capital. The success of this institution, and of others founded in the same year, led to the organization of a central society for the establishment of infant asylums, under the patronage of the empress Carolina Augusta, and with the active cooperation of the Catholic clergy. Wertheimer was one of the founders also of the Allgemeine Rettungsanstalt of Vienna, a society for the care of released criminals and neglected children.

Wertheimer began his labors in behalf of his coreligionists by founding in 1840 the Verein zur Förderung der Handwerke Unter den Israeliten, a society whose aim it was to afford Jewish children an opportunity of learning trades, and thereby to dispel the common belief in the Jews' dislike for manual work; this object was fully realized, thousands of apprentices being trained by the society. In 1843 Wertheimer founded a Jewish infant school in the Leopoldstadt, Vienna, to which a non-sectarian kindergarten was added in 1868. During the thirty-two years (1835–67) in which he was actively connected with the management of the Jewish community of Vienna, first as trustee and subsequently as president, he rendered signal services to Austrian Judaism by raising the social and political status of his coreligionists, and by advocating religious and educational reforms. Among other institutions founded by Wertheimer may be mentioned the Verein zur Versorgung Hilfsbedürftiger Waisen der Israelitischen Cultusgemeinde (1860), which led to the establishment of a girls' orphan asylum; and the Israelitische Allianz zu Wien (1872), of which he remained president for a number of years. In recognition of his labors the emperor conferred upon him the Order of the Iron Crown with the accompanying patent of nobility, and he was made an honorary citizen of Vienna. He took active part in the conferences of the second Jewish synod of Augsburg July 11–17, 1871.

Wertheimer's interest in the emancipation of his coreligionists led him to publish his work "Die Juden in Oesterreich vom Standpunkte der Geschichte, des Rechtes und des Staatsvortheiles" (2 vols., Leipsic, 1842), which is still considered a standard work. As such a work could not be issued in Austria at that time, and as Austrian subjects were forbidden to print interdicted works elsewhere, the writer's name had to be concealed from the authorities. Of other works by Wertheimer the following may be mentioned: "Therese. Ein Handbuch für Mütter und Kinderwärterinnen" (1835); "Dramatische Beiträge" (1838), consisting partly of translations from the English; "Die Stellung der Juden in Oesterreich" (Vienna, 1853); "Die Regelung der Staatsbürgerlichen Stellung der Juden in Oesterreich" (*ib.* 1859); "Jahrbuch für Israeliten" (11 vols., *ib.* 1854–64); "Die Emancipation Unserer Glaubensgenossen" (*ib.* 1882); and "Jüdische Lehre und Jüdisches Leben" (*ib.* 1883). From 1848 until his death he edited the "Wiener Geschäftsbericht"; and he contributed many political, economic, and historical essays to various periodicals.

Bibliography: *Die Neuzeit*, March, 1887; Wurzbach, *Biog. Lex. der Oesterreichischen Monarchie*; *Jew. Chron.* March 25, 1887.

s. S. Sa.

WERTHEIMER, SAMSON: Austrian court Jew, financier, and rabbi; born at Worms Jan. 17, 1658; died at Vienna Aug. 6, 1724. He was the son of Joseph Josel Wertheimer (d. May 2, 1713, at the age of eighty-seven), and received his education at the yeshibot of Worms and Frankfort-on-the-Main. He went to Vienna Dec. 2, 1684, and associated himself with Samuel Oppenheimer, sharing the latter's privilege of residence. During the absence of Oppenheimer, Wertheimer represented him in transactions with the Austrian government. Wertheimer soon gained the confidence of Emperor Leopold I., who presented a portrait of himself to Wertheimer and his son Wolf, and on Dec. 15, 1701, followed this gift with another of 1,000 ducats for the financier's success in obtaining for the daughter of the King of Poland a dowry of 1,000,000 florins from her father upon her marriage to Leopold's brother-in-law Duke Charles Philip. In the Spanish War of Succession Wertheimer united with Samuel Oppenheimer to procure the money necessary for the equipment of the imperial army and for the supply of provisions. After Oppenheimer's failure, and his sudden death in 1703, Wertheimer maintained the credit of the state and found new sources of income. On Aug. 29, 1703, the emperor appointed him court factor, and extended for twenty years his privileges of free religious worship, denizenship, and immunity from taxation. Joseph I., who succeeded his father on May 5, 1705, confirmed Wertheimer's title and privileges.

Supplied the Imperial Army.

Under Emperor Joseph I., Wertheimer maintained his position as a financier and creditor of the state. He was in personal relations with Prince Eugene of Savoy, to whom he paid 300,000 florins promised by Joseph I., Charles VI. adding another 100,000 florins. During the Turkish war Wertheimer made large loans to the government. The title of "Landesrabbiner," which the Jews of Hungary had bestowed on Wertheimer, was made effective by Charles VI. (Aug. 26, 1711). Wertheimer, according to a contemporary account of one of his relatives, Abraham Levi, was called the "Juden Kaiser." Ten imperial soldiers stood as sentinels before his house. He possessed many of the palaces and gardens in Vienna, and numerous estates and houses in Germany, *e.g.*, in Frankfort-on-the-Main, Worms, and other cities. He established schools, and distributed large amounts of money in Europe and in the Holy Land. Alien Jews were not allowed to remain over night in Vienna without a written permit from him.

Rabbinical Knowledge.

Wertheimer did not discontinue his rabbinical studies. In a manuscript volume he left a number of derashot that he had delivered in the private synagogue in his house; these show considerable Talmudic erudition. He delivered many funeral sermons on the deaths of distinguished rabbis, as Simḥah Cohen and David ben Israel, rabbi of Trebitsch and son-in-law of Menahem Krochmal. From far and near questions of religion, particularly of ritual, were submitted to him and to the rabbinical court over which he presided; and to the latter he called such great authorities as Jacob Eliezer Braunschweig, Simeon ben Judah Löb Jalles of Cracow, and Alexander ben Menahem ha-Levi of Prossnitz.

As Mæcenas.

Moses Meïr Perls, for many years Wertheimer's secretary and almoner, mentions him in his "Megillat Sefer" (1709) as "a rabbi of great congregations in Israel." In some works Wertheimer is called "rabbi of Prague and Bohemia"; but he did not accept this title, as may be seen in an edition of Alfasi (Frankfort-on-the-Main, 1699-1700). His reputation spread even to the Orient, where he was described as a "prince of the Holy Land" and given the title of "rabbi of Hebron and Safed." His native city also honored him with the title of rabbi. Many authors sought his "approbation," but only in a few cases did he give it, *e.g.*, in Moses ben Menahem's "Wa-Yaḳhel Mosheh," and Jair Bacharach's "Ḥawwot Yaïr." He contributed liberally toward the publication of such works as "Ḥawwot Yaïr" (in which his name appears with that of Samuel Oppenheimer), Judah ben Nisan's "Bet Yehudah," Gershon Ashkenazi's "'Abodat ha-Gershuni" and "Tif'eret ha-Gershuni" (in which David Oppenheimer also is mentioned). He and his son-in-law Moses Kann bore the greater part of the expense of printing the Babylonian Talmud at Frankfort-on-the-Main in 1712-22; this excellent edition was confiscated and for thirty years kept under lock and key (see Kann, Moses).

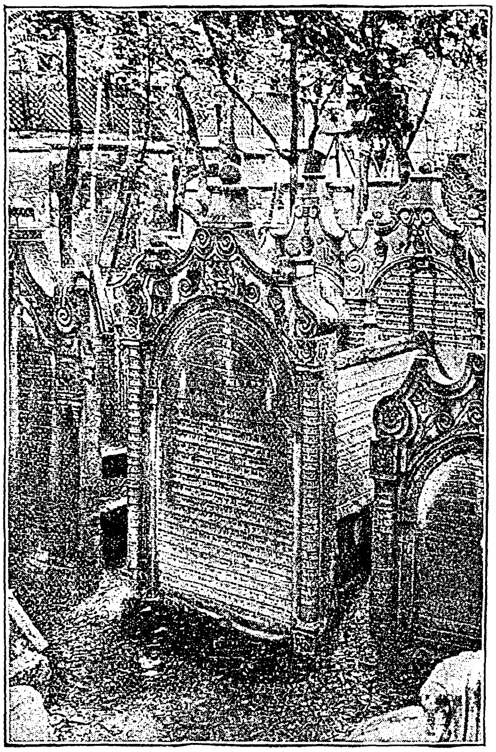

Tombstone of Samson Wertheimer at Vienna.
(From a photograph.)

When Eisenmenger's "Entdecktes Judenthum" appeared at Frankfort in 1700, Wertheimer addressed to Emperor Leopold a petition in which he exposed the grave dangers which the malicious and slanderous attack of the unscrupulous author would bring upon the Jews. Accordingly the 2,000 copies of the book were confiscated, and for years its sale was forbidden.

When, in consequence of Rákóczy's insurrection (1708), the Jewish congregation of Eisenstadt had been dispersed and the wealthier members had taken refuge in Vienna, Wertheimer persuaded them to return or to help their poorer brethren rebuild the congregation. He himself built for them in Eisenstadt a house and a beautiful synagogue, still called "Samson's Schule." He lent his aid also in establishing about forty congregations in Hungary. In Frankfort-on-the-Main he founded and richly endowed a Talmudical school, at whose head was his son-in-law Moses Kann.

By the marriages of his children Wertheimer became connected with the most prominent families of Austria and Germany. His stepson Isaac Nathan Oppenheimer married a daughter of the wealthy purveyor Pösing; his eldest son, **Wolf,** married a daughter of Emanuel Oppenheimer. Wolf was an active agent in his father's financial transactions, and shared his dignity as court factor. He later experienced great reverses of fortune, however. Having invested a large part of his wealth in loans to the Bavarian government, the stipulated terms of repayment were not kept, and bankruptcy stared him in the face. For a time he was able to pay only half of the interest on the 150,000 florins which Samson Wertheimer had donated to charity, and of which Wolf was trustee. On his father's donation of 22,000 florins in favor of the German Jews in Palestine he did not pay any interest after 1733. His embarrassment was ended by Elector Maximilian, who liquidated his debts. In his will (1762) Wolf declared that, although entailing a great loss upon him, he accepted this liquidation in order to do justice to his creditors. Further, he enjoined his children to pay in full his father's donation of 22,000 florins, although in 1759 he (Wolf) had returned to the Frankfort congregation 10,000 florins which it had contributed to this fund. In 1769 the grandchildren of Samson Wertheimer secured the donation of 150,000 florins, and Wolf's heirs added thereto 40,000 florins, in compensation for unpaid interest. These two foundations at Vienna and Jerusalem still keep alive the name of Wertheimer.

Samson's second son, **Löb,** married a daughter of Issachar ha-Levi Bermann of Halberstadt, a relative of Leffman Behrens, court Jew of Hanover; thus the three great "ṣhetadlanin" were closely connected. Samson's sons-in-law were: R. Moses Kann of Frankfort-on-the-Main; Issachar Berush Eskeles, father of the Vienna banker Bernhard Eskeles; Joseph, son of R. David Oppenheimer; and Seligmann Berend Kohn, called Solomon of Hamburg. His youngest son, **Joseph Josel** (b. 1718), married a daughter of his stepbrother Wolf. Joseph died in Vienna (1761), where he was greatly esteemed for his charity and Talmudic learning. See COURT JEWS.

BIBLIOGRAPHY: David Kaufmann, *Samson Wertheimer*, Vienna, 1888; idem, *Urkundliches aus dem Leben Samson Wertheimer's*, ib. 1892; Wurzbach, *Bibliographisches Lexicon*, lv. 130 *et seq.*

S. S. MAN.

WERTHEIMER, SOLOMON AARON: Hungarian rabbi and scholar; born at Bösing Nov. 18, 1866. In 1871 he went with his parents to Jerusalem, where he was educated; and in 1890 he resided at Cairo, Egypt, where he collected ancient Jewish manuscripts. He is the author of the following works: "Ebel Mosheh" (1885), sermon delivered on the death of Sir Moses Montefiore; "Ḥiddushe Rabbi Nissim" (1888); "Pirḳe Hekalot" and "Ẓawwa'at Naftali" (1889); "Darke shel Torah" (1891), guide to the theory of the Talmud and to the fundamental principles of the Halakah and Haggadah; "Ḥatam Sofer" (1891), Talmudic studies, with notes; "Batte Midrashot" (4 parts, 1893-97), a collection of short midrashim from manuscripts, with glosses, notes, and introduction; "Ginze Yerushalayim" (3 parts, 1896-1902), a collection of scientific, literary, and poetic treatises, from rare manuscripts, with notes and introduction; "Midrash Ḥaserot wi-Yeterot" (1898), from the Parma manuscript, collated with three Egyptian manuscripts; "Leshon Ḥasidim" (1898), notes and introduction to the "Sefer Ḥasidim"; "Ḳohelet Shelomoh" (1899), a collection of geonic responsa, with notes and introduction, and with Hebrew translations of the Arabic responsa; and "'Abodat Ḥaleb" (1902), a commentary on the Jewish prayers. S.

WESEL, BARUCH BENDET BEN REUBEN (called also **Benedict Reuben Gompertz**): German rabbi and scholar; born at Wesel in the latter half of the seventeenth century; died at Breslau in the latter part of 1753 or the beginning of 1754. He was a descendant of a prominent family which had ramifications in Germany, Austria, and Holland. His grandfather, Elijah Emmerich, was a confidential adviser of the Great Elector, and knew how to use his influence in behalf of his German coreligionists. Baruch's father, Reuben, was a rich merchant of Berlin, and was closely related to wealthy families in Breslau. In 1724 Baruch was one of the three members of the Breslau rabbinical court, and in that year he approved Solomon Hanau's "Sha'are Tefillah." On Jan. 30, 1728, the Council of Four Lands appointed him rabbi (*i.e.*, advocate) of the Polish congregation at Breslau. From his father he had inherited a fortune which made him financially independent; and he engaged in the trade of a money-broker, the rabbinate being unsalaried. Through poor business management, however, he soon lost his fortune, and in 1733 he was compelled to call a meeting of the wealthiest members of his congregation, who granted him a salary. Shortly afterward he requested the city authorities to strike his name from the tax-list of wholesale merchants, and to enroll him among the "Toleranz-Imposts," the second class of taxpayers. This petition was rejected; he was imprisoned, compelled to pay his arrears of first-class taxes, and deprived of the title of rabbi. After the issuance of the decree of expulsion by Maria Theresa (July 10, 1738), he was allowed to remain in the city as a "Plautzen Rabbiner" only. When Frederick II. invaded Silesia, Wesel wrote in his honor a eulogy, in the form of an acrostic (Breslau, 1741), of which only two copies have been preserved.

On the issuance of the new decree of May 6, 1744, which permitted only twelve families of Polish Jews, in addition to the privileged Polish merchants, to remain in Breslau, Wesel was appointed "'Landesrabbiner' without jurisdiction." In the same decree the Jews, who theretofore had buried their dead in Dyhernfurth, were ordered to purchase a site for a cemetery, but the congregation seemed unwilling to comply. Wesel thereupon suggested to the community that the money necessary for the purchase of the cemetery, as well as for the taxes on it, might be procured from a meat-tax. He died in the midst of these deliberations, and was buried in the cemetery at Dyhernfurth. His work "Meḳor Baruk," a collection of ten responsa, appeared in Dyhernfurth in 1755 (2d ed., published by his son Moses, Amsterdam, 1771).

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 366; Fuenn, *Keneset Yisrael*, p. 194; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 776-777; Azulai, *Shem ha-Gedolim*, s.v.; Steinschneider, *Cat. Bodl.* col. 776; Brann, *Gesch. des Landesrabbinats in Schlesien*, in *Grätz Jubelschrift*, pp. 237-251, Breslau, 1887.

D. S. O.

WE-SHAMERU ("And the children of Israel shall keep the Sabbath"; Ex. xxxi. 16, 17): Quotation from the Pentateuch, recited before the "'Amidah" in the Sabbath evening service, and repeated in the domestic KIDDUSH on Sabbath morning after service. Nowadays it is usually chanted in a choral setting, or responsorially; but by the older precentors it was declaimed in a rhapsodical improvisation based on other melodies in the service, especially on the air

WE-SHAMERU (Ex. xxxi. 16, 17)

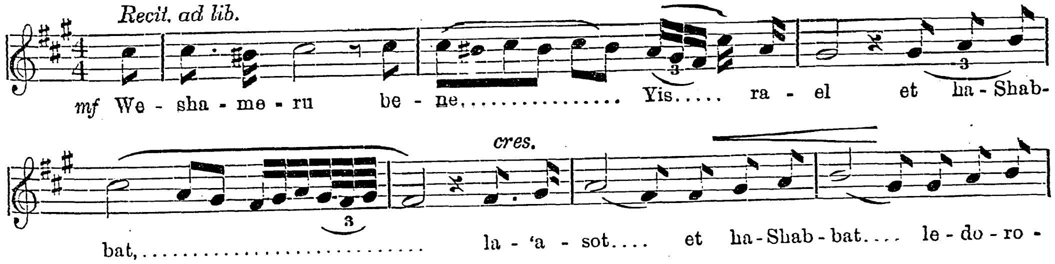
Recit. ad lib.
mf
We - sha - me - ru be - ne,................ Yis..... ra - el et ha - Shab-
cres.
bat,.......................... la - 'a - sot.... et ha - Shab - bat.... le - do - ro -
3

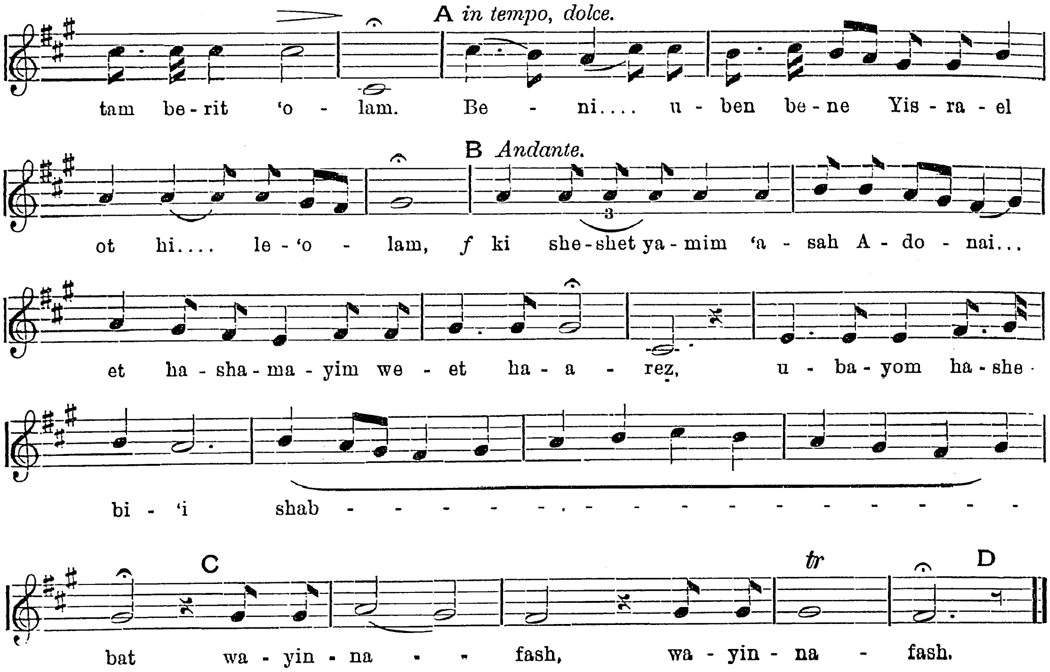
A in tempo, dolce.
tam be-rit 'o - lam. Be - ni.... u - ben be-ne Yis - ra - el
B Andante.
ot hi.... le-'o - lam, f ki she-shet ya-mim 'a - sah A - do - nai...
3
et ha - sha - ma - yim we - et ha - a - rez, u - ba - yom ha-she-
bi - 'i shab - - - - - - - - - - - - - - - - - -
C
tr
D
bat wa - yin - na - - fash, wa - yin - na - fash.

for the "Ḳaddish" as rendered after the reading of the Law on Sabbath, which is usually the one employed also before the "'Amidah" on Friday evening, immediately following "We-Shameru." The strains between A, B, C, and D in the accompanying recitative, due to Naumbourg of Paris, may be compared with the corresponding passages in the Jew. Encyc. vii. 404, *s.v.* Ḳaddish (After the Pentateuchal Lesson—Sabbath).

A. F. L. C.

WESSELY, HARTWIG. See Wessely, Naphtali Hirz.

WESSELY, MORITZ AUGUST: German physician; born at Bleicherode, near Erfurt, Oct. 15, 1800; died at Nordhausen March 7, 1850; nephew of Naphtali Hirz Wessely. He was educated at the universities of Halle and Göttingen (M.D. 1823); from 1823 to 1828 he studied at Paris; and in the latter year, returning to Germany, settled in Nordhausen, where he practised medicine until his death. Wessely received the title of "Geheimer Hofrath" from the Duke of Nassau, and that of "Sanitätsrath" from the King of Prussia. In 1849 he founded, together with L. Blödan, the "Neue Zeitung für Medizin" and the "Medicinal Reform," both of which journals he edited until his death.

Bibliography: Hirsch, *Biog. Lex.*

S. F. T. H.

WESSELY, NAPHTALI HIRZ (HARTWIG): German Hebraist and educationist; born at Hamburg 1725; died there Feb. 28, 1805. One of his ancestors, **Joseph Reis,** fled from Podolia in 1648 on account of the Chmielnicki persecutions, during which his whole family had perished. After a brief sojourn in Cracow, Reis settled in Amsterdam, where he acquired great wealth, and where he, in 1671, was one of the signers of a petition to the Dutch government requesting permission to erect a synagogue. Together with his younger son, **Moses,** Reis later settled in Wesel on the Rhine, whence the family name "Wessely" originated. In the synagogue at Wesel are still preserved some ritual paraphernalia presented to it by Moses Reis Wessely, who, upon the advice of the Prince of Holstein, whose purveyor he was, removed to Glückstadt, then the capital of Sleswick. He established there a factory of arms. King Frederick VI. of Denmark later sent Moses to Hamburg as his agent; and while there he transacted important business for Peter the Great also. Moses' son, **Issachar Ber,** was the father of Naphtali Hirz.

Naphtali Hirz Wessely passed his childhood at Copenhagen, where his father was purveyor to the king. In addition to rabbinical studies under Jonathan Eybeschütz, he studied modern languages. As the representative of the banker Feitel, he later visited Amsterdam, where he published (1765-66) his "Lebanon," or "Gan Na'ul," a philological investigation of Hebrew roots and synonyms. Although prolix in style, and lacking scientific method, this work established his reputation. After his marriage at Copenhagen, he represented Feitel at Berlin, and there became associated with Mendelssohn. Wessely encouraged the latter in his labors by publishing "'Alim li-Terufah," a work advocating the "bi'ur" and the translation of the Bible into German. To this work Wessely himself contributed a commentary on Leviticus (Berlin, 1782), having published, two years previously, a Hebrew edition of the Book of Wisdom, together with a commentary.

Wessely was an ardent advocate of the educational and social reforms outlined in Emperor Joseph

His Works.

II.'s "Toleranzedict." He even risked his reputation for piety by publishing a manifesto in eight chapters, entitled "Dibre Shalom we-Emet," in which he emphasized the necessity for secular instruction, as well as for other reforms, even from the points of view of the Mosaic law and the Talmud. This work has been translated into French as "Instructions Salutaires Adressées aux Communautés Juives de l'Empire de Joseph II." (Paris, 1792); into Italian by Elia Morpurgo (Goerz, 1793); and into German by David Friedländer under the title "Worte der Wahrheit und des Friedens" (Berlin, 1798). By thus espousing the cause of reform, as well as by his support of Mendelssohn, Wessely incurred the displeasure of the rabbinical authorities of Germany and Poland, who threatened him with excommunication. His enemies, however, were finally pacified through the energetic intervention of the Italian rabbis, as well as by Wessely's pamphlets "Meḳor Ḥen," in which he gave evidence of his sincere piety. In 1788 Wessely published in Berlin his ethical treatise "Sefer ha-Middot," a work of great moral worth. He published also several odes, elegies, and other poems; but his masterwork is his "Shire Tif'eret" (5 vols.; i.-iv., Berlin, 1782-1802; v., Prague, 1829), describing in rhetorical style the exodus from Egypt. This work, through which he earned the admiration of his contemporaries, was translated into German (by G. F. Hufnagel and Spalding; 1789-1805), and partly into French (by Michel Berr; Paris, 1815). His commentaries on the Bible were published by the society Meḳiẓe Nirdamim (Lyck, 1868-75) under the title "Imre Shefer."

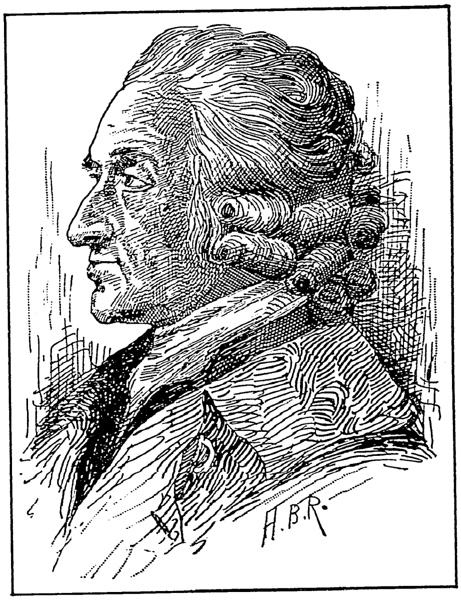

Naphtali Hirz Wessely.

Wessely influenced his contemporaries in various directions. As a scholar he contributed, by his profound philological researches, to the reconstruction of the language of the Bible, though his work is marred by prolixity and by his refusal to admit shades of meaning in synonyms. As a poet he possessed perfection of style, but lacked feeling and artistic imagination. No one exerted a greater influence than he on the dissemination of modern Hebrew; and no one, on the other hand, did more to retard the development of pure art and of poetic intuition. Because of the courageous battle which he fought in behalf of Jewish emancipation, Wessely may be regarded as a leader of the Maskilim.

Bibliography: Abraham Meldola, *Kol ha-Ẓirim*, Altona, 1808; M. Mendelssohn, *Pene Tebel*, Amsterdam, 1872; *Ha-Asif*, iii. 404-416; N. Slouschz, *Renaissance de la Littérature Hébraïque*, ch. ii., Paris, 1903; David Friedrichsfeld, *Zeker le-Ẓaddiḳ*, Amsterdam, 1809; W. A. Meisel, *Leben und Wirken des Naphtali Hirz Wessely*, Breslau, 1841; Zeitlin, *Bibl. Hebr.*; A. Benesra, in *Ost und West*, May, 1905; D. Simonsen, *Hartvig Wessely's Todestag*, in *Monatsschrift*, 1905, pp. 205-208.

s. N. Sl.

WESSELY, WOLFGANG: Austrian jurist and theologian; born at Trebitsch, Moravia, Oct. 22, 1801; died at Vienna April 21, 1870. At the age of fourteen he was sent to Prague to prepare himself for the rabbinate, graduating as Ph.D. in 1828, and as LL.D. in 1833. In 1831 he was appointed teacher of religion at the gymnasium, and in 1837 at the Jewish congregational school; in 1846 he received permission to lecture on Hebrew and rabbinical literature at the University of Prague. In the meantime he had made himself known by contributions to juristic literature; and when, in 1848, trial by jury was introduced into Austria, the minister of justice sent him on a mission through France, Rhenish Prussia, Holland, and Belgium to study the legal methods employed in these countries. In the following year he was appointed privat-docent of jurisprudence at the University of Prague; in 1852 he was made assistant professor; and in 1861 he was appointed ordinary professor, being the first Austrian Jew to hold such a position.

In addition to contributions to periodicals, Wessely was the author of the following works: "Wer Ist nach den Grundsätzen des Oesterreichischen Rechts zur Vornahme einer Jüdischen Trauung Befugt?" (Prague, 1839); "Netib Emunah" (*ib.* 1840; 8th ed. 1863), a catechism; "Tefillat Yisrael," a prayer-book with German translation in Hebrew characters (*ib.* 1841; 2d ed., with German characters, *ib.* 1844); "Ueber die Gemeinschaftlichkeit der Beweismittel im Oesterreichischen Civilprocesse" (*ib.* 1844); and "Die Befugnisse des Nothstands und der Nothwehr nach Oesterreichischem Rechte" (*ib.* 1862). As a theologian he had strong rationalistic tendencies; and he explains Bat Ḳol as being the voice of conscience (Isidor Busch, "Jahrbuch," iii. 229).

Bibliography: Wurzbach, *Biog. Lex.*; *Allg. Zeit. des Jud.* 1870, pp. 407-408; *Die Neuzeit*, 1870, pp. 186-188.

s. D.

WEST: One of the "four skirts" (כנפות, Isa. xi. 12; Ezek. vii. 2; Job xxxvii. 3, xxxviii. 13) or "four corners," known also as the "four ends" (Jer. xlix. 36) or "four winds" (Ezek. xxxvii. 9; Dan. viii. 8, xi. 4), into which the Hebrews, following Assyrian analogies, divided heaven and earth. As the East was termed "ḳedem" (= "front"), the west was designated as "aḥor" (= "rear"; Isa. ix. 11; Job xxiii. 8). Since the Mediterranean Sea was west of Palestine, the noun ים (= "sea") became a favorite term to denote the west (Ex. x. 19, xxvii. 12, xxxviii. 12; Gen. xii. 8, xxviii. 14; Isa. xlix. 12; Ps. cvii. 3), another word being "ma'arab" (= "the point where the sun sets"; Ps. lxxv. 7 [A. V. 6], ciii. 12, cvii. 3; Isa. xliii. 5, xlv. 6).

In later Hebrew "ma'arab" is the common term for "west" (B. B. 25a). It may have been in opposition to the Babylonian belief that the entrance to the realm of death was situated in the west that R. Abbahu advanced the opinion that the SHEKINAH was in the west (*ib.*). The contrary assumption, attributed to the heretics ("minim"), who were said to maintain the doctrine that the Shekinah resided in the east, seems, therefore, to be a reminiscence of Babylonian influence. Since Palestine lay to the west of Babylon, it came to be designated as Ma'araba (Ber. 2b *et seq.*; Yeb. 17a *et passim*), and its inhabitants were called the "sons of the West" (Niddah 51b).

E. G. H.

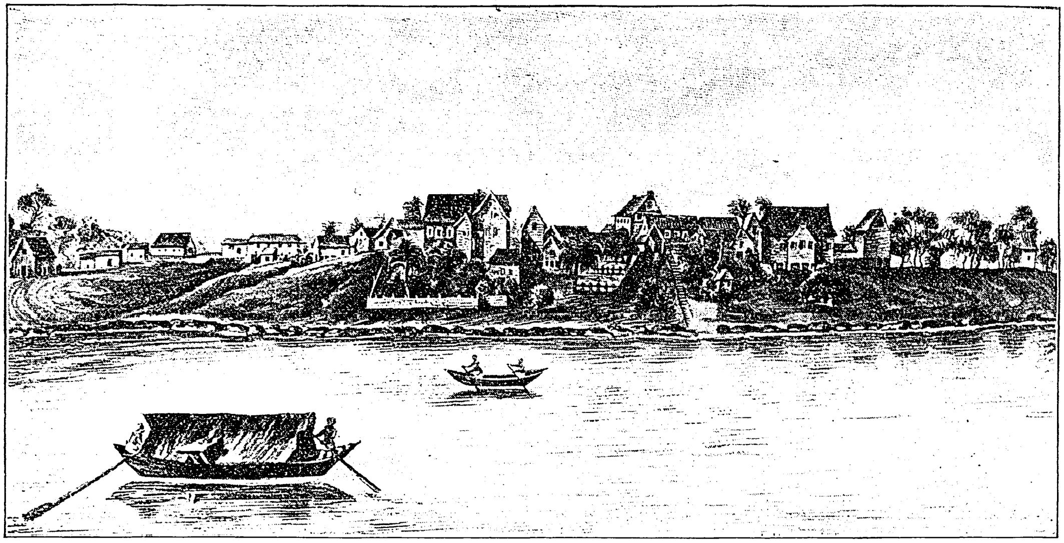

VIEW OF THE "JOODE SAVAANE," SURINAM, DUTCH GUIANA.

(From a seventeenth-century print.)

WEST INDIES: Group of islands in the North Atlantic adjoining the Gulf of Mexico; so named because supposed by Columbus, who discovered them, to be India reached by the western route. For convenience the Dutch possessions in South America are known as the Dutch West Indies, and are treated here. Kayserling asserts that the Jew Luis de Torres, who accompanied Columbus in 1492, settled in Cuba and died there. Jewesses who had been forcibly baptized are known to have been sent to the West Indies by the Spanish government. Thus the Jews have been identified with these islands from the time of their discovery; but although families of Crypto-Jews are known to have lived in Cuba during four centuries, it was not until 1881 that they were legally admitted into the Spanish colonies; nor did they obtain full rights until the Spanish-American war. As late as the year 1783 the Inquisition claimed its victims from among the Cuban Maranos. It is probable that the buccaneers obtained the assistance of Jewish residents, who were always antagonistic to the Spanish government.

The Portuguese were no less intolerant toward the Jews; and on their capture of Brazil from the Dutch in 1654 they exiled numbers of Jews. These sought refuge in the Dutch colonies, especially in Curaçao, to whose prosperity they have notably contributed until the present time. It was the tolerance shown by the Dutch and British governments which helped to build up the supremacy of those powers in the West Indies. France was nearly as intolerant as Spain; but prior to the promulgation of the "Code Noir" (1685) Jews were allowed, mainly through the policy of Colbert, to reside and trade in the French West Indies, despite the hostility of the Jesuits. In the eighteenth century laws were passed permitting some Jews to live in the West Indies; and in 1722 David GRADIS established a business at St. Pierre, Martinique, and two years later a branch office in Santo Domingo. He sent out merchantmen from Bordeaux, carrying cargoes of alcohol, meal, and pickled meat; and his family gradually grew so wealthy and powerful that the efforts of the colonial authorities to expel it were unavailing. Abraham Gradis, son of David, traded between Bordeaux, the French West Indies, and Canada, and was granted exceptional privileges, such as the right of acquiring real estate.

Curaçao and Surinam.

Jewish activity in the West Indies commenced in the middle of the seventeenth century, at a time when the exiled Spanish Jews had already made their influence felt in Amsterdam and in the Levant trade. Jews sent out by the government of the Netherlands had colonized Surinam and **Curaçao,** in which latter island there were twelve Jewish families in the year 1650. Governor Matthias Beck was directed to grant them land and to supply them with slaves, horses, cattle, and agricultural implements. Their settlement was situated on the northern outskirts of the present district of Willemstad, and is still known as the Jodenwyk. In 1651 there was a large influx of Jews into Curaçao, under the leadership of Jan de Illan, who had the rights of patroon, and the contractor Joseph Nuñez de Fonseca, known also as David Nassi. The settlement was successful; and by reason of the tolerant attitude of the government large numbers of Jews went thither from Brazil after the Portuguese conquest of that country in 1654. The settlement became increasingly prosperous. A congregation was established in 1656, and a new synagogue built in 1692. In 1750 there were 2,000 Jewish inhabitants in the island, and at the present time (1905) the trade is almost entirely in the hands of Jews.

Jews had settled in **Surinam** prior to the occupation of that colony by the British (1665), when they were confirmed in all the privileges previously enjoyed by them, including full religious liberty. Summonses served on the Sabbath were declared to be invalid; and civil suits for less than the value of ten thousand pounds of sugar were to be decided by the Jewish elders, magistrates being obliged to enforce their judgments. Jews were permitted to bequeath their property according to their own laws of inheritance. In order to induce Jews to settle in Surinam it was declared that all who came thither for that purpose should be regarded as British-born subjects. In Feb., 1667, Surinam surrendered to the Dutch fleet, and in the treaty of Breda, which confirmed the Dutch in their possession, it was stipulated that all British subjects who desired to do so should be allowed to leave the country. In 1675 Charles II. despatched two commissioners with three ships to bring off those wishing to leave. The governor of Surinam, fearing that the emigration of the Jews would injure the prosperity of the country, refused to let them depart. According to a list which has been preserved, ten Jews, with 322 slaves, wished to go to Jamaica. The governor at first claimed that Jews could not be British subjects, and, being compelled to yield this contention, took advantage of the arrival of a frigate in the harbor to pretend that he had received fresh instructions from the Netherlands forbidding the migration of the Jews. Finally the British commissioners sailed away without having accomplished their purpose. The number of Jews in Surinam continued to increase, and a splendid synagogue was erected there in 1685; David Pardo of London, who officiated as its rabbi, died in Surinam in 1713. Maps still exist showing the position of the "Joodsche Dorp" and "Joode Savaane" in Surinam (see R. Gottheil in "Publ. Am. Jew. Hist. Soc." ix.). In 1785 the centennial of the synagogue was celebrated.

Barbados.

Jews were probably among the first colonizers of **Barbados.** In 1656 they were granted the enjoyment of the laws and statutes of the commonwealth of England relating to foreigners and strangers. Schomburgk relates that Jews settled at Barbados in 1628 ("History of the Barbadoes"). In 1661 Benjamin de Caseres, Henry de Caseres, and Jacob Fraso petitioned the King of England for permission to live and trade in Barbados and Surinam. The petition, supported by the King of Denmark, was referred to the Commissioners for Foreign Plantations, who reviewed the whole question of the advisability of allowing Jews to reside and trade in his Majesty's colonies, a matter which they said "hath been long and often debated." The request of the applicants was granted, but the principle was left undecided. About the time that this case was before the council, Jacob Josua Bueno Enriques, a Jew who had been for two years resident in Jamaica, petitioned the king for permission to work a copper-mine in that island. The result of this request is not known. In 1664 one Benjamin Bueno de Mesquita obtained letters of denization and relief from the provisions of the Navigation Act, but scarcely had these been obtained when he, with two sons and three other Jews, was banished from Jamaica for failure to find a promised gold-mine. His tomb has been discovered in New York. In 1671 Governor Lynch of Jamaica wrote to Secretary Arlington, opposing a petition requesting the expulsion of the Jews. Thenceforward their position became more secure. Despite special taxation in 1693, and a prohibition from employing indentured Christian servants (1703), the Jews' privileges were not afterward infringed. In 1802 an act of the Barbados legislature removed all the disabilities of the Jews.

There were Jewish colonists also in the **Leeward Islands.** A special act designed to prevent Jews from monopolizing imported commodities bears date of 1694. This was repealed in 1701 on the petition of the Jews, with the proviso that in case of war they should assist in the defense of the island to the utmost of their power, and further "behave themselves fairly and honestly for the future."

Spain and Portugal's loss was gain for the Dutch and British West-Indian colonies. For a few years the French possessions shared in the advantage. When France occupied **Martinique** in 1635 she found there a number of Jews whom the Dutch had brought with them as merchants or traders. For more than twenty years these were left unmolested, until their prosperity excited the envy of the colonists, and especially of the Jesuits, who caused various discriminating enactments to be issued from time to time against the Jews. Toward the year 1650 a Jew named Benjamin d'Acosta introduced into Martinique the cultivation of the sugar-cane. This benefit was rewarded with ingratitude; for when the epoch of toleration in France gave way to new persecutions under Louis XIV., an order of that king, dated Sept. 24, 1683, commanded that the Jews should be expelled from the French possessions in America. The "Code Noir" of 1685, referred to above, repeated this injunction. In spite of occasional complaints, Jews continued to enter the island during the eighteenth century. They remained subject to the caprices of the colonial governors until the Revolution, when all discriminations against them were abolished.

Martinique.

There exists a Jewish congregation in the Danish island of **St. Thomas.** After the sacking of St. Eustatius by Rodney in 1781, a number of Jews emigrated thence and settled in St. Thomas, where they in 1796 built a synagogue under the appella-

St. Thomas.

tion "Blessing and Peace." In 1803 the congregation numbered twenty-two families, having been augmented by arrivals from England, St. Eustatius, and Curaçao. In 1804 the synagogue was destroyed by fire. It was replaced by a small building erected in 1812; and in 1823 this was superseded by a larger one. Ten years later a still larger synagogue was erected, the community having in the meantime increased to sixty-four families. In 1850 King Christian VIII. sanctioned a code of laws for the government of the congregation. There were at that time about 500 Jewish inhabitants in the island, many of whom held civil offices. Among the ministers were B. C. Carillon of Amsterdam and M. N. Nathan and Mayer Myers of England. Of recent years, however, the Jewish community of St. Thomas has greatly declined, numbering at the present time (1905) little more than fifty members. See also BARBADOS; CUBA; CURAÇAO; JAMAICA; MARTINIQUE.

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J. V. E.

WEST VIRGINIA: One of the east-central states of the American Union; formerly part of Virginia; made a separate state on June 19, 1863. While individual Jews went farther West as early as 1825, there seem to have been no communities before 1840 in the territory now constituting the state. On April 20, 1849, a Jewish Cemetery Association was incorporated in **Wheeling** by Samuel Kline, Meyer Heyman, Alexander Heyman, Julius Ballenberg, Isaac Horkheimer, Meyer Stein, Simon Stein, Seligman Oppenheimer, and Marx Graf. In the following month of the same year the Congregation Leshem Shomayim was organized, with Myer Mannheim as its rabbi. Since then nine ministers have occupied its pulpit, the present incumbent (1905) being Harry Levi, who was installed in 1897. The congregation now has 110 members, a Ladies' Hebrew Benevolent Society (founded 1875), a Relief Society (1891), and a Rabbi Wise Personal Aid Gild (1899). The Mercantile Club, Wheeling's Jewish social organization, has a membership of forty-five.

Charleston, the capital of the state, contains the Congregation Bene Yeshurun, which was organized in 1873, and which is now composed of forty-four members, the present rabbi being Leon Volmer; the city likewise has a small Orthodox congregation, a benevolent society, and a social club, the Germania, founded in 1874.

Parkersburg, the third largest city of the state, has a Ladies' Sewing Society, a Hebrew Aid Society, and the Progress Club, but no congregation. At different times, however, services have been held on the fall holidays.

Huntington is one of the younger cities; but in 1887 the Congregation Ohev Shalom was organized with eighteen members. Its charities are now in charge of the Ladies' Hebrew Benevolent Society.

Few in number as they are, the Jews of West Virginia have their fair share of prominent citizens, though they are not conspicuous in high public positions. Joseph Shields, now residing in Cincinnati, was collector of internal revenue at Charleston during the Civil war, and Daniel Mayer was a commissioner of immigration under Governor Jacobs, prosecuting attorney twice in Logan and once in Boone county, a director of the hospital for the insane (1887), a member of the state legislature (1889), and for the past eight years consul to Buenos Ayres. Charleston is represented in the army by Lieut. Samuel Frankenberger, and in the navy by his brother, Lieut. Hugo Frankenberger, who took high honors at Annapolis. Morris Horkheimer of Wheeling was a member of Governor Atkinson's staff, and commissary-general of the state under Governor White. Samuel Gideon of Huntington has run the whole gamut of public office in the southwestern part of the state, being president of the Cabell County Court for six years, and Mike Broh is also a prominent citizen of Huntington, being the president of the Merchants' Association and a director of the Chamber of Commerce. For some years Albert Zilinzinger was a member of the Weston Asylum board.

Grafton, Fairmont, and **Sistersville** contain few Jews, but for some time have held annual services on New-Year and the Day of Atonement.

Wheeling has 450 Jews, all affiliated with the congregation; Charleston about 300; Parkersburg 150; and Huntington 100. In the entire state there are about 1,500 Jews in a total population of 958,000.

A. H. L.

WETTE, WILHELM MARTIN LEBERECHT DE: Christian Biblical critic and theologian; born at Ulla, near Weimar, Jan. 12, 1780; died in Basel June 16, 1849. He took his doctorate in Jena, where he became privat-docent in 1806. The following year he was appointed professor of theology at Heidelberg, and in 1810 was called to the new University of Berlin, where he worked in harmony with Schleiermacher. A public expression of sympathy for Sand, the murderer of Kotzebue, occasioned his dismissal from the university (1819). After remaining three years in Weimar he was called (1822) as professor of theology to Basel, where he passed the rest of his life.

De Wette ranks among the foremost Old Testament scholars of the nineteenth century. His dissertation on Deuteronomy (1805) and his "Beiträge zur Einleitung in das Alte Testament" (1806-7) may be said to have laid the foundation (in conjunction with Vater's works) for the subsequent development of Old Testament criticism. In his commentary on the Psalms (1811) he called in question a number of the Davidic titles and the Messianic character of certain of the Psalms. His translation of the Old Testament (1809-11) had a wide circulation in Germany and elsewhere. In 1814 he published his "Lehrbuch der Hebräisch-Jüdischen Archäologie," which went through a number of editions. De Wette's critical work on the Old Testament was summed up in his "Lehrbuch der Historisch-Kritischen Einleitung in die Kanonischen und Apokryphischen Bücher des Alten Testaments" (1817), which was translated into English by Theodore Parker (1843), and was edited in revised form by Schrader (1869). Though later critics have departed in some points from his positions, his fundamental principle of historical development in the Old Testament has been the basis of all succeeding work. Besides the books mentioned above he wrote much on the New Testament, and on theology and ethics.

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J. T.

WETZLAR: Prussian city in the district of Coblenz; formerly a free city. Jews lived there probably as early as the twelfth century, since a young Jew of "Writschlar" is mentioned in connection with the murder of Alexander of Andernach (Aronius, "Regesten," No. 345, pp. 154 *et seq.*). The name of Wetzlar occurs also in a document of the year 1241, which contains the "taxes of the Jews" ("Monatsschrift," 1904, p. 71). On May 15, 1265, Archbishop Werner of Mayence entered into a compact of public peace with several counts and cities, including Wetzlar, to protect the Jews against all violence (Aronius, *ib.* No. 706, p. 291), and on July 9, 1277, Rudolph I. granted Siegfried von Runkel an income of ten marks from the 100 marks which the community of Wetzlar was required to pay as a yearly tax to the emperor (Wiener, "Regesten," No. 59, p. 10). In the beginning of the fourteenth century Emperor Louis the Bavarian transferred to Siegfried's son, Dietrich von Runkel, the entire yearly tax which the Jews of Wetzlar were required to pay the sovereign, while, in recognition of the services of Gerhard, of the house of Solms-Königsberg, Henry VII. granted him 300 marks in silver from the money paid by the Jews for protection. Finally, in a document dated Mayence, June 5, 1349, Charles IV., as a reward for faithful services on the part of Count John of Nassau, called "Von Merenberg," made to him a conditional transfer of the Jews of Wetzlar, with the taxes they paid into the imperial exchequer.

Allowed to Admit Jews.

The community of Wetzlar was among those that suffered at the time of the Black Death in 1349 (Salfeld, "Martyrologium," pp. 78, 83 [German part, pp. 268, 284]); and in the same year, by a letter dated at Speyer on the Tuesday after Palm Sunday, Charles IV. confirmed all the privileges of the city of Wetzlar, adding that it should continue to levy the customary taxes on the Jews as servants of the royal treasury. Charles likewise confirmed the claim of Count John of Nassau-Weilburg to the Jewish taxes in a document dated March 17, 1362, but promised to impose no further burdens upon the Jews of that city. In 1382 King Wenzel granted Wetzlar the privilege of admitting Jews in order to enable the city to pay its debts, stipulating that they should be subject to the orders of the municipal council only. When the emperor, in 1491, levied a conscription upon the imperial cities, a valuation of 30 gulden was put upon the Jews of Wetzlar ("Blätter für Jüdische Geschichte und Literatur," supplement to "Israelit," 1900, i. 21). On Sept. 10, 1593, the municipal council decreed that within three months all Jews living in Wetzlar (including those from other cities) and holding notes against Christian citizens should renew them; otherwise the authorities would refuse to aid in collecting such notes. On March 20, 1604, the council enacted that the Jews should produce in court within a month all the notes they held against citizens. On Aug. 30, 1659, the Jews were forbidden to take as interest more than 4 pfennig per reichsthaler a week; and on June 4, 1661, they were prohibited from importing tobacco into Wetzlar. On the accession of Emperor Leopold (Aug. 30, 1661) the imperial commissioner, Count John Frederick of Hohenlohe, sent special envoys to receive the oath of allegiance of the Jews of Wetzlar in the town hall, in the presence of the council. Similar action was taken on the accession of Joseph I., in 1705; of Joseph II., in 1766; and of Leopold II., May 13, 1791.

About 1755 the Jews of Wetzlar were permitted to build a synagogue, which was dedicated in 1756; and a special tax of 10 kreuzer was imposed, to be paid to the messenger of the imperial supreme court of judicature at Wetzlar whenever he passed by on business ("Sulamith," 1807, ii. 407, note). Although the JUDENSTÄTTIGKEIT permitted only twelve Jewish families to live in Wetzlar, the town council admitted a larger number, that they might divide among themselves the 20 or 30 reichsthaler paid by each Jew for permission to reside in the city. This was set forth by the citizens in a complaint to the council in 1707. An "agreement" was accordingly made on July 18, 1712, that the number of resident Jews should again be reduced to twelve families. In 1836 there were 680 Jews living at Wetzlar, which had been incorporated with the kingdom of Prussia in 1815; but in 1904 only a little over 170 resided there, and the community, which supports a philanthropic society and a ḥebra ḳaddisha, has included itself in the rabbinate of Dr. Munk at Marburg ("Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes," 1903, p. 78).

Jews by the name of Wetzlar lived at Celle, in the province of Hanover (Neubauer, "Cat. Bodl. Hebr. MSS." pp. 529, 1145), at Emden (see the local "Memorbuch"), at Frankfort-on-the-Main (Horovitz, "Die Inschriften des Alten Friedhofs der Israelitischen Gemeinde zu Frankfurt-am-Main," p. 743), at Altona (Grunwald, "Hamburgs Deutsche Juden," 1904, p. 305), at Prague (Hock, "Familien Prags," p. 120), and elsewhere. R. Joel of Wetzlar died at Minden, Westphalia, in 1698, while Solomon b. Simeon Wetzlar of Fürth wrote the moral code entitled "Ḥaḳirot ha-Leb" (Amsterdam, 1731; Steinschneider, "Cat. Bodl." No. 6978), and a certain Wolf Wetzlar Ashkenazi is mentioned by Maggid ("Zur Gesch. und Genealogie der Günzburge," p. 195, St. Petersburg, 1899).

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D. A. LEW.

WE-YE'ETAYU: A piyyuṭ by Eleazar Ḳalir (Zunz, "Literaturgesch." p. 21), chanted by the ḥazzan during the Musaf service on the days of New-Year and Atonement, according to the northern ritual; but omitted by many German congregations. The only music recognized as traditional is an eighteenth-century air, of distinct inferiority to the other inherited melodies of the Penitential season, but none the less firmly established in the tradition of many congregations, and prized for its quaintness.

S. F. L. C.

WE-YE'ETAYU

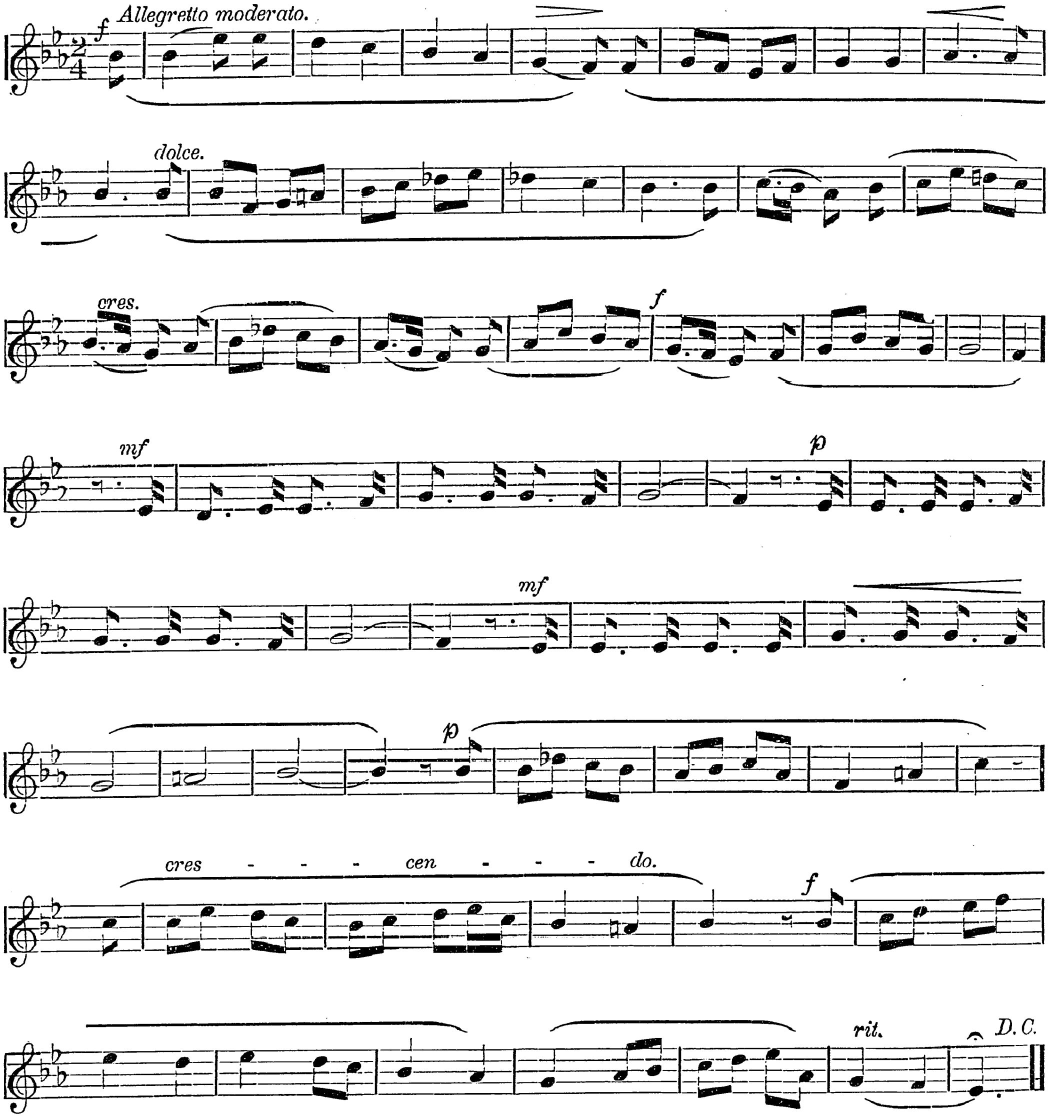

WEYL, MAX: American painter; born at Mühlen, Württemberg, in 1840. At the age of fifteen he went to the United States, but returned to Europe to study art. His home is now (1905) in Washington, D. C., where he is a member of the Society of Washington Artists and of the Washington Water Color Club. Weyl's specialty is landscape-painting, and his work shows sympathy with the moods of nature. He was awarded the first prize at the exhibition of the Society of Washington Artists in 1891, has exhibited at the National Academy of Design in New York, and is represented in the Corcoran Gallery of Washington by a landscape entitled "Approaching Night." He was a protégé of Salvador de Mendonca, formerly Brazilian minister at Washington, and four of his paintings were in the Mendonca collection.

Bibliography: *American Art Annual*, New York, 1905.

A. F. N. L.

WEYL, MEÏR B. SIMḤAH: German rabbi; born at Lissa 1744; died at Berlin 1826. He was a pupil of Hirsch Janow. In 1771 he became associate rabbi at Lissa, and in 1784 was called as associate rabbi to Berlin, where he was elected chief rabbi in 1800, receiving the title of acting chief district rabbi in 1809. He published no separate works, but his numerous opinions on questions of the Law, which prove the depth of his scholarship and judgment, are included in the collections of contemporary rabbis, as in those of Akiba Eger, Jacob Lissa, Salmon Cohen, Solomon Posner, Aryeh Löb Breslau, Ẓebi Hirsch Samoscz, Noah of Lubraniez, and Bendix Baruch Gompertz. A series of approbations, including those referring to the Jewish calendar, published with the sanction of the Berlin Academy of Sciences, show the importance attached to his opinion in learned circles. While he was opposed to innovations in ritual, he was the first advocate and in part the actual founder of seminaries for rabbis and teachers in Prussia.

Bibliography: Lewin, *Gesch. der Juden in Lissa*, pp. 338–346, Berlin, 1904.

S. L. Lew.

WEYL, WALTER EDWARD: American economist; born at Philadelphia, Pa., March 11, 1874. He was educated in the public schools of his native city and the University of Pennsylvania (Ph.B. 1892; Ph.D. 1897), and took postgraduate courses at the universities of Halle, Berlin, and Paris. Weyl has published several articles on railway labor, the passenger traffic of railways, etc. He is greatly interested in organized labor, and has been connected with the United States bureaus of labor and statistics.

Bibliography: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

WHALE: A cetaceous mammal. Several species of cetacea are found in the Mediterranean as well as in the Red Sea. In the Authorized Version of the Bible the Hebrew "tannin" is often rendered "whale"; while the Revised Version has "sea-monster" (Gen. i. 21; Job vii. 12), "dragon" (Ezek. xxxii. 12), and "jackal" (Lam. iv. 3).

The name "leviathan," which usually designates the fabulously great fish preserved for the future world, seems in certain passages of the Talmud to refer to some kind of whale; so, for instance, in Ḥul. 67b, where leviathan is said to be a clean fish, having fins and scales, and in B. B. 73b, where a fabulous description of its enormous size is given. In Shab. 7b the כלבית (meaning perhaps the porcupine) is said to be the vexer of the leviathan. See also Leviathan and Behemoth.

Bibliography: Tristram, *Natural History of the Bible*, p. 151; Lewysohn, *Zoologie des Talmuds*, pp. 155, 324.

E. G. H. I. M. C.

WHEAT (Hebr. "ḥiṭṭah"; Deut. viii. 8 *et seq.*): The chief breadstuff of Palestine in both ancient and modern times. It has been observed that the cultivation of wheat indicates a higher stage of civilization than the cultivation of barley alone. Barley bread is, therefore, mentioned comparatively seldom (Judges vii. 13; II Kings iv. 42), and was probably the food of the common people only. Among the Greeks and Romans, as in the Orient to-day, barley was less esteemed than wheat, which was therefore the preferred breadstuff. The loaves of bread used for divine sacrifice were naturally made only from the choicest wheat flour.

In Palestine the winter grain is sown in late autumn, when the early rains have loosened the soil and prepared it for plowing. Wheat is harvested somewhat later than barley, and generally at a time when the heavy rains have ceased (I Sam. xii. 17). The harvest season varies, according to the districts, between the end of April and the beginning of June. On harvesting, thrashing, and measuring the wheat see Agriculture; Baking; Bread.

Wheat was an article of export from ancient times, Tyre (according to Ezek. xxvii. 17) obtaining wheat from Judah (comp. also Acts xii. 20). Galilee, according to Josephus, was the most fruitful district. At present the plains of Philistia and Jezreel produce chiefly wheat, but the Hauran district is still the great granary of Syria; and its grain is exported in large quantities by way of Haifa and Beirut.

Grains of wheat were eaten also roasted, a survival from the period when grinding and baking were not understood. Parched kernels ("ḳali") seem to have been very popular among the ancient Hebrews (I Sam. xvii. 17, xxv. 18; II Sam. xvii. 28), especially during harvesting (Ruth ii. 14; Lev. xxiii. 14), as is still the case to-day.

E. G. H. I. Be.

WHEEL (אפן, Ex. xiv. 25; גלגל, Ezek. x. 2): In the Bible wheels are mentioned in connection with ordinary wagons, as well as with Chariots. Mention is made also of the thrashing-wheel (Prov. xx. 26; Isa. xxviii. 27), and of the potters' wheel or disk (Jer. xviii. 3; see Pottery).

E. G. H. I. Be.

WHEELING. See West Virginia.

WIDAL, FERNAND GEORGES: French physician; born at Paris March 9, 1862. From 1886 to 1888 he devoted himself to public demonstrations of the researches of the faculty of pathological anatomy, and during the two years following was in charge of a course in bacteriology in the laboratory of Professor Cornil. In 1895 he was appointed visiting physician to the hospitals of Paris, and in 1904 became an instructor in the faculty of medicine. He is now (1905) physician to the Hôpital Cochin, and is in charge of the medical clinics at the same institution.

Widal is the author of a remarkable series of essays on infectious diseases, erysipelas, diseases of the heart, liver, nervous system, etc., besides being a prolific contributor to various medical journals and encyclopedias.

Bibliography: *Exposé des Travaux Scientifiques du Docteur Fernand Widal*, 3 vols., Paris, 1895–1904.

S. J. Ka.

WIDDIN: Bulgarian fortified town, situated at the confluence of the rivers Widd and Danube.

The beginnings of the Jewish community of Widdin were in the thirteenth century, its earliest members being some Byzantine and Hungarian Jewish settlers. At that time the city was a part of the territory of the waywode of Wallachia. According to several chroniclers, two celebrated rabbis went to Widdin in 1376—Moses Yewani ("the Greek") and R. Shalom of Neustadt. R. Shalom is said to have founded the first rabbinical school in Bulgaria, and to have been the first rabbi of the community; he was succeeded by R. Dosa Yewani, the son of Moses Yewani.

After the taking of Constantinople in 1453, during the campaigns of Mohammed the Conqueror in Anatolia, the waywode of Wallachia, Vladimir V., levied on every Jew of consequence a tribute of 1,000 silver aspers per head, fixing the loss of the right eye or the right ear as the penalty for failure in payment. The Jews of Constantinople appealed, in the name of their coreligionists, to the sultan Mohammed, who, according to the statement of Elijah Capsali, revoked the barbarous edict on his return from Anatolia. This was prior to his expedition into Transylvania in 1474. In spite of its final conquest by the Turks, Widdin remained under the immediate government of the rulers of the province of Wallachia, then tributaries or vassals of the Ottoman empire. In the seventeenth century the city passed for a time into the hands of the Hungarians, but was again surrendered to the Turks (1690).

In the interval Jews of different nationalities settled in the city. Among the principal families of Greek origin were the Pyzantes (or Byzantes), Pappos, and Polychrons; among those of German extraction were the Ashkenazis and Grünbergs; of Spanish origin (after the year 1492), the Peñaroya, Dueñas, Niño, and Rosañes families. There were also Portuguese Jews, as the Namias; Italian, as the Farḥis of Florence and Lecce; French, as the Yarḥis of Lunel and the Ḳimḥis of Provence; and even some natives of Barbary, *e. g.*, the Al-Ḳala'is, the Al-Ajams, and others. A responsum of Samuel of Medina, dated 1558, reveals the fact that the Jews of Widdin were extensive cheese-makers, the principal manufacturers of that time being Joseph Tchillek and Solomon Uriel.

The Venturas.

In the year 1784 the Ventura family removed from Spalatro, in Dalmatia, and settled in Widdin, where it founded a dynasty of spiritual rulers. The following members of this family were successively rabbis of Widdin: Shabbethai b. Abraham Ventura, David Shabbethai Ventura (1784–1806), Raḥamim Abraham Ventura (1806–10), Gedaliah Shabbethai Ventura, and Joseph ben David Ventura. Other rabbis later on were Benziyyon b. Shabbethai, Abraham Cohen, Bekor Eliakim, David Cohen, and Solomon Beḥar David.

Among the notable events in the history of the community of Widdin was the incident of the Jewish physician Cohen, falsely accused of poisoning his patron, Passvanoglu, the governor of the city, in 1807. This event, which came near being the cause of a wholesale slaughter of the entire community, occasioned the institution of an annual feast-day (4th—some say 9th—of Ḥeshwan), known as the Purim of Widdin, in thanksgiving for its escape. About 1830 one Conforte b. Eliakim, a native of Salonica, was the "ḥakim-bashi," or physician, to the governor. During the war between Servia and Bulgaria in 1885, when Widdin was being bombarded, the Jews of that town took refuge in Kalafat, Rumania. This occurred in midwinter; and the Jews, without means and wholly unprepared for flight, had no other refuge than the ancient synagogue.

Literature.

Widdin was the first Bulgarian community to produce a Jewish writer of note; this was R. Dosa Yewani, author of "Perush-we-Tosafot," written about 1430 and still (1905) preserved at Wilna (Michael, "Or ha-Ḥayyim"; Benjacob, "Oẓar ha-Sefarim," *s.v.*). Two other writers who were natives of Widdin may be mentioned: Shabbethai b. Abraham Ventura, author of "Nehar Shalom" (Amsterdam, 1775), and David Shabbethai Ventura (brother of the former), author of "Kokba di-Shebiṭ," Salonica, 1799.

One of the relics of antiquity preserved in the local synagogue is a silver plate inscribed with the date 1658, given by the little Jewish community of the island of Adda-Kalessi, in the Danube, near Widdin.

At the present day Widdin contains about 2,000 Jews in a total population of 14,772. They include merchants and dealers in grain and cotton goods, together with tailors, shoemakers, tinsmiths, and makers of the "tcharik," or shoes worn by the peasantry. At the close of the Russo-Turkish war the community of Widdin built a magnificent synagogue, the finest in Bulgaria. Connected with the synagogue is a school containing 225 pupils (175 boys, 50 girls), and a number of charitable organizations and societies, among which are the Roḥeẓim (for the interment of the poor), the Biḳḳur Ḥolim (for the assistance of the sick), a Women's Society, and a Zionist Society.

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S. M. Fr.

WIDDUI. See Confession of Sin.

WIDOW: The law of Israel treats the widow as a privileged person, and seeks to indemnify her in some degree for the loss of her natural protector. Thus the movable property of a widow can not be attached for debt (Deut. xxiv. 17), whether she be rich or poor, though the text speaks only of her garment (see Execution). To meet the monition of Isaiah (i. 17), "Judge the fatherless, plead for the widow," it became the rule, in arranging the order of cases in a court, to take up the complaints of widows next after those of the fatherless (see Procedure in Civil Causes). The duty of judges to do full justice to the complaining widow is emphasized by the assertion that God Himself "doth execute the judgment of the fatherless and widow" (Deut. x. 18), and that "a father of the fatherless, and a judge of the widows, is God in his holy habitation" (Ps. lxviii. 6). Widowhood "after marriage" gives to a daughter complete independence of her father; she becomes, in legal language, "an orphan during the father's lifetime." This principle is thus broadly laid down (Ket. iv. 2): "After he has given her in marriage the father has no power over her," though it is different where the husband dies after betrothal, but before marriage.

Prerogatives of a Widow.

Under the sacerdotal law (Lev. xxi. 14) a widow is not a suitable wife for the high priest, but she may marry an ordinary priest ("kohen hedyoṭ"). Yet, according to the Rabbis, where the latter has married a widow, and is thereafter appointed high priest, he may retain her as his wife (Yeb. 77a). Ezekiel (xliv. 22), in his scheme of a hierarchy, forbade to the ordinary priest marriage with a widow, unless her first husband had been a priest; but his scheme was never accepted as law.

Remarriage.

In marrying again, a widow naturally is not favored as highly as a maiden. The smallest jointure for the latter is 200 zuzim; for the former, only a mina, or 100 zuzim (Ket. i. 2). Marriage with a maiden is generally celebrated on Wednesday; with a widow, on Thursday (Ket. i. 1). The rights of the widow in the husband's estate have, in the main, been set forth under Ketubah, and are secured by the contract. The question of priority in payment between the widow's dues and the bond creditors of the husband, or between several widows of a polygamous husband, has been treated under Priority. In the opinion of R. Akiba, prevailing over that of R. Ṭarfon, there is no "marshaling of assets" from outstanding deposits or demands in favor of the widow or of creditors; but the heirs are allowed to collect them, or to take possession (Ket. ix. 2, 3). The reason given is that no one can collect a demand against the decedent's estate without an oath (if such is required by the heirs) that he has not received it before, either in whole or in part.

Notwithstanding the difference between the customs of Jerusalem and Galilee on the one hand, and of Judea on the other, mentioned in Ket. iv. 12, the rule was recognized at an early day that the widow may dwell in her late husband's house, and receive her support from his estate, as long as she remains his widow and until she judicially demands payment of her dowry and jointure, or accepts such payment (see Bertinoro *ad loc.*).

The husband can not, at the time of entering upon the contract, confine the wife to any one fund out of which she may as a widow collect her ketubah; nor can he say to her, "Here, laid out on this table, is thy [due under the] ketubah"; for the whole of his estate is bound for it, including what he acquires by inheritance from his brothers after marriage.

As Executrix.

Where the widow is, under the husband's appointment, guardian of his infant children, an oath can be demanded by the heirs as to her management, unless the husband has in writing freed her from rendering such an oath (Ket. ix. 5); but if from her husband's grave she goes back to her father's house, or to the house of her father-in-law, and is not appointed guardian afterward, she owes an oath only as to the future, not as to her previous receipts (Ket. ix. 6). A widow who lessens her ketubah (*i.e.*, collects a part thereof) can not thereafter demand further payments, except upon an oath as to the amount received; she must take the oath, also, if one witness testifies that she has been paid. So where land, sold or encumbered to third parties, is needed to satisfy the ketubah, the oath required in all these cases is taken in the most solemn form (Ket. ix. 7, 8).

Where the widow claims support from the estate in the hands of the heirs, her earnings belong to them. The husband's heirs are not bound for the expenses of her burial; these fall upon those who inherit her ketubah (Ket. xi. 1).

The widow, even if the husband died after betrothal, but before marriage, may, without the aid of a court, sell enough of his landed estate to satisfy her ketubah; and if the proceeds of the first sale are not sufficient, she may sell more until the full amount is realized. She may do the same thing to secure her support, if that is not given her. But this method of self-help seems not to have been practised in later times (Shulḥan 'Aruk, Eben ha-'Ezer, 96, 5). However, if she sells lands [that have a known value?] for less than their value, her sale is void; for in doing so she exceeds her powers, though the sale would hold good if it had been made under a decree of court (Ket. xi. 4, 5, where some dissenting views are recorded).

E. C. L. N. D.

WIENER, ADOLF: German rabbi; born in Murowana-Goslin, Posen, 1811; died in Oppeln, Prussian Silesia, Aug. 25, 1895. Having acquired his diploma as Ph.D., he went as rabbi to Posen, where he introduced a modern synagogal service with German sermons. He met, however, strong opposition, headed by Solomon Eger; and the services could take place only under police protection. In 1845 Wiener was called as rabbi to Oppeln, where he officiated until his death. He was one of the most progressive rabbis of his time; and at the synods of Cassel (1844), Leipsic (1869), and Augsburg (1870) he advocated the following reforms in Judaism: revision of the prayer-book; employment of the organ in divine service; permission to travel on Sabbaths; and the abolition of all second days of festivals. His chief ambition, however, was to release the Jews from what he called the authority of the Talmud.

Wiener was the author of the following works: "Die Opfer- und Akeda-Gebete. Ein Beitrag zur Orientierung in der Cultusfrage" (Breslau, 1869); "Worte Gesprochen an der Bahre der Seligen Frau Rosalie Verwitwete Cohn" (Oppeln, 1871); and "Die Jüdischen Speisegesetze" (Breslau, 1895), a very radical criticism of the dietary laws.

Bibliography: *Allg. Zeit. des Jud.* 1892, pp. 51-53; *Ahiasaf*, 1896, p. 303; Lippe, *Bibliographisches Lexikon*, 1881, p. 532.

S. S. O.

WIENER, ALOYS. See Sonnenfels, Perlin Lipmann.

WIENER ISRAELIT, DER. See Periodicals.

WIENER, JACQUES: Belgian engraver; born at Hoorstgen, Rhine Province, 1815; died at Brussels Nov. 3, 1899. When thirteen years of age he was sent to Aix-la-Chapelle to be instructed in drawing, modeling, and engraving by his uncle Baruch, who was an artist of considerable merit. In 1835 Wiener went to Paris for further study; and in 1839 he settled in Brussels as a medal-engraver. His work attained a high degree of perfection, and his reputation as a medalist spread to foreign countries, notably Germany. He was especially distinguished for his fidelity to the minutest details. The first Belgian postage-stamps were designed by Wiener, who also arranged for their manufacture, for which purpose he visited England in 1849. In 1872 he lost his eyesight through overwork, and was compelled to renounce his art, which, however, he had taught to his brothers **Karl Wiener** (d. 1867) and Leopold Wiener.

Wiener was decorated with the Order of the Knights of Leopold and with that of the Prussian Eagle. Upon his death the King of Belgium sent his family an autograph letter of condolence and also offered military honors at the funeral; these, however, the family declined.

Bibliography: *Jew. Chron.* Nov. 10, 1899.

s. F. C.

WIENER JAHRBUCH. See Periodicals.

WIENER JÜDISCHE ILLUSTRIRTE PRESSE. See Periodicals.

WIENER JÜDISCHE PRESSE. See Periodicals.

WIENER JÜDISCHE ZEITUNG. See Periodicals.

WIENER, LEO: American philologist; born at Byelostok, Grodno, Russia, July 27, 1862; studied in the gymnasia of Minsk and Warsaw, in the University of Warsaw, and in the Polytechnic of Berlin. Emigrating to the United States, he had for several years a varied career in New Orleans and in Kansas City, being obliged to work as a day-laborer and to peddle fruit in order to gain a livelihood. At length he was appointed teacher in Odessa, Mo., and later professor in the University of Kansas, where he remained until he was called to an assistant professorship in Slavic languages at Harvard University, which office he still (1905) holds.

Wiener is a prolific writer on philology, having contributed numerous articles to philological journals in America, England, Germany, Russia, and Austria. He has published also several articles on Jewish questions in the Jewish press of the United States, and has devoted especial attention to the study of Judæo-German in its philological aspects, having published several monographs on this subject in scientific journals. He is the author of "The History of Yiddish Literature in the Nineteenth Century" (New York, 1899), and has compiled an "Anthology of Russian Literature." He has translated numerous works from the Russian and from the Yiddish, including "Songs from the Ghetto" by Morris Rosenfeld, and the complete works of Leo Tolstoy.

A. J. Leb.

WIENER, LEOPOLD: Belgian engraver and sculptor; born in Holland 1823; died at Brussels Jan. 24, 1891. He was a resident of Boitsfort, a small town near Brussels, of which he was several times elected mayor. In this place he devoted his undivided attention to engraving and sculpture; and several pieces of statuary sculptured by him are displayed in public squares throughout Belgium. In 1864 he was appointed engraver to the government, and soon after royal engraver, various titles of distinction being conferred upon him.

Wiener enjoyed a high reputation in musical circles also, and was at one time vice-president of the Conservatoire at Brussels. Many schools and institutions, notably a school of design for the working classes, owe their origin to his activity and energy.

Bibliography: *Jew. Chron.* Jan. 30, 1891, p. 8.

s. L. R.

WIENER, MEÏR: German teacher; born at Glogau June 3, 1819; died at Hanover March 31, 1880; head master of the religious school at Hanover. He made a German translation of the "Shebeṭ Yehudah" of Solomon ibn Verga (Hanover, 1855; 2d ed. 1856; reprinted, Königsberg, 1858; Warsaw, 1882). He made also a German version of the "'Emeḳ ha-Baka" of Joseph ha-Kohen, adding a sketch of the life and works of the author (Leipsic, 1858).

Further, Wiener was the author of "Regesten zur Geschichte der Juden in Deutschland Während des Mittelalters" (*ib.* 1862), in which he compiled all the data relating to the Jews; but his lack of independent study and his failure to make careful researches concerning the reliability of his sources seriously diminished the value of his work. He contributed numerous historical articles to the "Monatsschrift" (vols. ii.-xvii.), among which those treating of the Jews of Speyer and of Hanover deserve special mention. He likewise wrote for the "Ben Chananja" (iv.-viii.) and for the "Allgemeine Zeitung des Judenthums."

Bibliography: *Monatsschrift*, xi. 153; Stobbe, *Die Juden in Deutschland Während des Mittelalters*, pp. 8-9, Brunswick, 1866; Steinschneider, *Cat. Bodl.* col. 2726; *Allg. Zeit. des Jud.* 1880, p. 231; Zeitlin, *Bibl. Post-Mendels.* p. 419.

s. S. O.

WIENER MITTHEILUNGEN. See Periodicals.

WIENER MONATSBLÄTTER FÜR KUNST UND LITTERATUR. See Periodicals.

WIENER-NEUSTADT: City of Austria; situated thirteen miles south of Vienna. Jews settled in this city probably shortly after its foundation in the twelfth century, records showing that Duke Frederick II., on June 9, 1239, issued an order excluding them from holding those offices "in which they might cause inconvenience to Christians." Also in the spurious charter of the city, alleged to have been granted by Duke Leopold IV., the Jews are mentioned, their rights being based largely on the Austrian laws of 1244 and 1277 pertaining to Jews. The earliest tombstone discovered at Wiener-Neustadt bears date of 1285, and marks the grave of Guta, first wife of a certain Shalom. Tombstones from the years 1286, 1353, 1359, and 1370 have also been preserved.

During the time of the Black Death the Jews of Wiener-Neustadt were fully protected; but during the reign of Emperor Maximilian they were expelled from the city, their synagogue being transformed into a Catholic church (1497). Joseph I. permitted the city to admit the Jews who had fled from Hungary during the Kuruz rebellion; but these left the city again as soon as the uprising had been quelled. In 1848, Jews settled anew in Wiener-Neustadt; but at that time they were not allowed to bury their dead in the city, and had to take them to the cemeteries of the neighboring Hungarian or Austrian communities. They did not obtain a cemetery of their own until 1889.

Among the earlier rabbis of the Wiener-Neustadt congregation may be mentioned: Thirteenth century: Ḥayyim ben Moses, teacher of Ḥayyim ben Isaac, and author of "Or Zarua' ha-Ḳaṭon"; Moses Taku, author of the philosophical work "Ketab Tamim"; and Ḥayyim, son of Isaac of Vienna. Fourteenth century: Shalom (the teacher of Jacob Mölln), Isaac of Tyrnau, and Dossa of Widdin, the last-named of whom wrote a supercommentary on Rashi's work. Fifteenth century: Aaron Blumlein, one of the martyrs who were burned at Enns (1420) on a charge of desecrating the host; Israel Isserlein (d. 1460); and Josmann Cohen.

Bibliography: Max Pollak, *A Zsidók Bécs-Ujhelyen*, Budapest, 1892.

E. C. A. Bu.

WIENER VIERTELJAHRSSCHRIFT. See Periodicals.

WIENIAWSKI, HENRI: Russian violinist and composer; born at Lublin, Russian Poland, July 10, 1835; died at Moscow April 1, 1880; brother of Joseph Wieniawski. He early showed himself in possession of great musical talent, and when only eight years of age he went to Paris, where he became a pupil of Claval and Massart at the Paris Conservatoire. At the age of eleven he was awarded the first prize for violin-playing. After one year's absence, during which he gave concerts at St. Petersburg and Moscow, he returned to Paris, where he studied harmony under Colet.

In 1850 Wieniawski toured with great success the principal cities of Poland, Russia, Germany, France, England, Belgium, and Holland. Ten years later he was appointed first violin to the Czar of Russia, and remained in St. Petersburg until 1872, when, together with Anton Rubinstein, he started on a prolonged tour through the United States. Upon his return to Europe in 1874 he accepted the post of professor of violin at the Conservatoire in Brussels as successor to Vieuxtemps. After a few years, however, he resigned this position and, in company with his brother Joseph, resumed his travels. A serious disease which he contracted forced him to abandon his journey and to hasten back to Russia. At Odessa he suffered a relapse; he was conveyed to Moscow, and died there.

Wieniawski was one of the greatest of modern violin-players, and possessed a striking individuality. His playing evinced an impetuous temperament mixed with a warmth and tenderness peculiar to himself. His compositions include two concertos for violin and orchestra; several polonaises, legends, and duets for pianoforte and violin; a fantasia on Russian airs; a "Fantaisie sur le Prophète"; and a set of studies.

Bibliography: Champlin and Apthorp, *Cyclopedia of Music and Musicians*; Grove, *Dictionary of Music and Musicians*.

S. J. Go.

WIENIAWSKI, JOSEPH: Russian pianist and composer; born at Lublin, Poland, May 23, 1837; brother of Henri Wieniawski. He studied music under Zimmerman, Alkan, and Marmontel, and harmony under Leccoppey, at the Paris Conservatoire. After his return to Russia in 1850, he frequently accompanied his brother Henri on his concert tours. In 1856 he studied music under Liszt at Weimar, and later theory under Marx, in Berlin. In 1866 he settled in Moscow, at first officiating as professor in the Conservatory of Music, and later opening a private school for pianoforte. From Moscow he went to Warsaw, where he often appeared in concerts. Among his compositions may be mentioned: two overtures for orchestra; a string quartet; a concerto for pianoforte and orchestra; a "Grand Duo Polonais" for pianoforte and violin; a "Valse de Concert"; fantasias; idyls; and several concert pieces.

Bibliography: Champlin and Apthorp, *Cyclopedia of Music and Musicians*.

S. J. Go.

WIERNIK, PETER: Russo-American journalist; born at Wilna, Russia, in March, 1865. He received the customary Jewish education. From 1878 to 1882 he was in Riga; in 1882 he lived at Kovno; and in the following year he joined his parents at Byelostok, where he stayed for two years. His father, a maggid, instructed him in the Talmud and rabbinica, but otherwise he was self-taught. In 1885 he emigrated to the United States, where he settled in Chicago. Two years later he became a compositor on the "Jewish Courier," and in five years rose to be its editor. In 1898 he left for New York, where he has since resided. In that city he has been connected with the "Jüdisches Tageblatt," and he is at present (1905) on the staff of "Das Morgen Journal."

In addition to his collaboration on several American and Yiddish journals and his contributions to The Jewish Encyclopedia, Wiernik is the author of "History of the Jews," New York, 1901.

Bibliography: *American Jewish Year Book*, 5665.

A. F. T. H.

WIESBADEN: German town in the province of Hesse-Nassau; capital of the former duchy of Nassau. Schenk ("Gesch. der Stadt Wiesbaden") thinks that Jews lived there in the fourteenth century; but he gives no documentary evidence to support this view. There is no record of persecution of the Jews in Nassau, either in the Armleder riots (1338) or during the Black Death (1348–49). In the public peace ("Landfrieden") promulgated in 1265 by Archbishop Wernher of Mayence, together with the lords of Epstein, Falkenstein, and others, an allusion is found to "certain undisciplined persons who have arisen against the Jews contrary to God's command," and who are to be punished as disturbers of the peace. It is not said, however, that such disturbances actually occurred in any place in the duchy. A "Judengasse" in Wiesbaden attests also the early presence of Jews there.

During the Thirty Years' war several Jewish families from the surrounding district, whose lives and property were in danger from the hostile soldiery, were received and sheltered in Wiesbaden; and when, soon after, their removal was insisted upon by the clergy, the latter were opposed by a considerable number of the citizens and officials, who protected the Jews. Indeed, a friendly sentiment toward the Jews seems to have found its way among the population. In 1700 a citizen of Wiesbaden—Heinrich Tillmann König—took such a liking to the Jewish religion that he faithfully observed its ceremonies, although he had to endure much at the hands of the clergy for so doing. It is strange that about the same time, as Schenk asserts, EISENMENGER composed part of his "Entdecktes Judenthum" in Wiesbaden.

For a long time the Jews of Wiesbaden formed only a small community and had no prominent rabbis, although now and again one is mentioned in collections of responsa. In 1832 Abraham Geiger was appointed to the rabbinate. He did good work in school and synagogue, and introduced confirmation and similar reforms. It was there that he published his "Wissenschaftliche Zeitschrift für Jüdische Theologie," and called together a meeting of rabbis (see CONFERENCES, RABBINICAL). Geiger resigned (1838) on account of some dissension in the community; and after a short interval, during which Benjamin HOCHSTÄDTER, at that time teacher in Wiesbaden, was in charge of the rabbinate, he was succeeded by Solomon Süsskind, district rabbi in Weilburg, who was transferred to Wiesbaden in 1844 and remained in office until 1884, when he retired on a pension. The present (1905) incumbent is Michael Silberstein, formerly district rabbi in Württemberg.

The congregation, which has greatly increased since 1866, now (1905) numbers about 1,800. Besides the main community there is the Altisraelitische Cultusgemeinde, an Orthodox congregation, with a membership of 300.

Wiesbaden has a total population of 86,086.

BIBLIOGRAPHY: Schenk, *Gesch. der Stadt Wiesbaden.*

D. M. SI.

WIESNER, ADOLF: Austrian journalist and author; born in Prague 1807; died in New York Sept. 23, 1867. His name was originally Wiener, but, being desirous of pursuing a juridical career, which was not then possible for a Jew in Austria, he embraced Catholicism, assuming the name Wiesner. After practising law in the criminal court of Vienna for a short time, he devoted his endeavors to literary pursuits; and by the aid of Count Kolowrat, then home secretary, his historical drama "Inez de Castro" was staged at the Vienna Burgtheater in 1842. A second play, entitled "Die Geiseln und der Negersklave," and based on Emperor Charles V.'s expedition against Tunis, failed, however, of acceptance. He was the author of two more dramas: "Der Feind" and "Der Arzt und Seine Tochter."

In reply to the Russian privy councilor L. von Tengoborsky's work "Die Finanzen, der Oeffentliche Credit, die Staatschuld und das Besteuerungssystem des Oesterreichischen Kaiserstaates" (2 vols., Paris, 1843), which attracted considerable attention, Wiesner wrote his "Russisch-Politische Arithmetik" (2 vols., Leipsic, 1844). In 1846, the political situation in Vienna becoming intolerable, he went to Frankfort, and shortly after his valuable historical work "Denkwürdigkeiten der Oesterreichischen Censur vom Zeitalter der Reformation bis auf die Gegenwart" (Stuttgart, 1847) appeared. In 1848 he was elected to the Frankfort Parliament, siding with the extreme Left; and during its session he edited the "Frankfurter Oberpostamts-Zeitung."

Seeing no future for himself in Germany, and being still unable to return home, Wiesner emigrated in 1852 to the United States. He settled in New York, and for some years was employed by railroad and steamship companies, besides doing literary work. It was due to his activity that the Schiller monument was erected in New York in 1859. In 1860 he edited the periodical "Geist der Weltliteratur," which enjoyed but a brief existence. He afterward moved to Baltimore, where he edited a "Turn-Zeitung." During the Civil war he devoted himself to the care of disabled Union soldiers; and at the close of the war the federal government acknowledged his good offices by appointing him to a post in the Baltimore custom-house, where he rendered himself helpful to the many German immigrants with whom he came in contact. Early in 1866 he became editor of the "Illinois-Staatszeitung." On learning of the imperial amnesty of June 8, 1867, Wiesner, though very ill, started for Germany. He reached New York exhausted, and suffered an attack of typhoid fever, from which he died.

BIBLIOGRAPHY: Wurzbach, *Biog. Lex.*; *Presse* (Vienna), 1867, Nos. 64, 184; *Fremden-Blatt*, 1867, No. 282; *Der Wanderer* (Vienna), 1867, No. 280; *Neues Wiener Tageblatt*, 1867, No. 213; *Neue Freie Presse*, 1867, No. 1118; Heinrich Laube, *Das Erste Deutsche Parlament*, i. 66, 283; ii. 99, 175, Leipsic, 1849.

S. N. D.

WIFE. See HUSBAND AND WIFE.

WIG (Judæo-German, **sheitel**; **peruk** [from the French "perruque"]): A covering for the head, consisting of false hair interwoven with or united to a kind of cap or netting. Wearing false hair on the head to supplement a scanty natural supply, or as an adornment, appears to have been a common custom among women in the Talmudic period. The Mishnah calls false hair "pe'ah nokrit" (a strange lock), and declares that on Sabbath a woman may wear a wig in the courtyard but not in the street, the apprehension in the latter case being that she might remove the wig and carry it from private to public premises, which is forbidden (Shab. vi. 5, 64b). The husband may object to a wife's vow if it involves shaving off her hair. One tanna thought she might wear a wig, but R. Meïr said the husband might object to the wig on the ground of uncleanliness (Naz. 28b). The question is discussed whether or not a wig may be considered as a part of the body of the wearer (Sanh. 112a; 'Ar. 7b).

The wearing of the hair loose and exposed in the street was forbidden to women as disorderly and immoral. A married woman who disobeyed this Jewish ordinance ("dat Yisra'el") established a legal cause for divorce and forfeited her dowry (Ket. vii. 6, 72a). This ordinance came to be scrupulously observed, and a married woman could be distinguished by her hair being entirely covered; if one went with uncovered head it was taken as evidence that she was a virgin (Sifre 11). For a woman, during the reading of the "Shema'," to leave visible hair which usually is covered is considered an impropriety (Ber. 24a). In the Middle Ages married women scrupulously cut or shaved off their hair, covering their heads with kerchiefs. Some women wore on the forehead a silk band resembling in color that of the hair. During the sixteenth century R. Judah Katzenellenbogen and R. David ha-Kohen of Corfu permitted a wig to be used under a cover (David ha-Kohen, Responsa, No. 90). Moses Alashkar permitted the side hair to be partly exposed (Responsa, No. 35). During the eighteenth and nineteenth centuries rich women wore wigs in various styles, more or less exposed. The "pe'ah nokrit" in the Mishnah was pointed out to prove the early custom, but the opponents of the innovation explained that the wig was covered, not exposed. R. Moses Sofer and his disciple Akiba Joseph were decidedly opposed to the wig ("Leb ha-'Ibri," pp. 129, 189, Lemberg, 1873).

In modern times Orthodox Jewesses in eastern Europe wear wigs, while in the Orient they still don the kerchief that covers all the hair. In America some of the women immigrants wear the wig; but the newly married women have all discarded it and wear their natural hair in the prevailing style. There is nothing in rabbinical literature to show that wigs were ever worn by men, aside, perhaps, from the statements that the Roman legions carried scalps with them ("ḳarḳefet"), and that Ishmael's scalp adorned the heads of the kings (Ḥul. 123a). The scalps appear to have been used in battle to insure good fortune and victory; and it is possible they were used as wigs. See HAIR IN RABBINICAL LITERATURE.

BIBLIOGRAPHY: Brüll's *Jahrb.* viii. 51-52, Frankfort-on-the-Main, 1887; Abrahams, *Jewish Life in the Middle Ages*, p. 281.

A. J. D. E.

WIGA, JUDAH: Polish preacher of the sixteenth and seventeenth centuries. The name so written is given by Sternberg ("Gesch. der Juden in Polen," p. 183), apparently taken from Polish sources, and ascribed to a famous preacher of Lublin. Basnage ("Histoire des Juifs," ix. 993, The Hague, 1716), however, calls him Judah Vega, saying he must not be confounded with the Spanish rabbi of Amsterdam (see VEGA, JUDAH); and he refers to him as having published a collection of sermons toward the end of the sixteenth century during the reign of Sigismund. Wolf ("Bibl. Hebr." i., No. 709), though using the Hebrew form ויגא, agrees with Basnage, adding that the work was entitled "Derashot." On the other hand, this Judah Wiga may be identical with one Judah ben Moses בינה (transliterated "Biga" by Wolf, *l.c.* iii., No. 754; and "Bigo" by Zunz, "G. V." p. 430), the author of "Malke Yehudah" (Lublin, 1616), a collection of fifteen sermons.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1376.

E. C. M. SEL.

WIHL, LUDWIG: German poet and philologist; born at Wevelingen, Prussia, Oct. 24, 1807; died at Brussels Jan. 16, 1882; educated at Krefeld, Cologne, Bonn, and Munich (Ph.D. 1830). In his "Anfänge der Kunst Unter den Griechen in Verbindung mit der Erklärung einer Phönicischen Inschrift," read before a learned society (1831), he advanced the theory that Phenician was a linguistic derivative of Hebrew, and that Phenicia had exercised a profound influence on the art of early Greece. Despite the efforts of his patron, the Archbishop of Cologne, and of others, Wihl's hopes for a university career were doomed to failure, because he declined to be baptized.

Wihl then entered upon a journalistic career at Frankfort-on-the-Main and Hamburg, and published his first volume of poems at Mayence in 1837. During a trip to England two years later he wrote his "Englischer Novellenkranz"; but his account of Heine, written at Paris for the Hamburg "Telegraph," brought upon him the enmity of the poet. In 1840 he returned to Frankfort, where, with the help of funds advanced by a Catholic banker named Seufferheld, he established a boarding-school for boys; this school, however, existed for only eighteen months, because the authorities forbade him to admit Catholic pupils. During the next few years Wihl lived at Amsterdam and at Utrecht as a teacher and journalist, until he was called to Paderborn as an editor. A recklessly radical article which he published in a local paper during the Revolution of 1848, however, brought on him a sentence of a year's imprisonment in a fortress, and he fled to France, where he became professor of German at Paris and Grenoble. On the outbreak of the Franco-Prussian war he retired, from patriotic motives, to Brussels, where he resided for the remainder of his life on a pension.

Wihl was the author of the following works: "Geschichte der Deutschen National-Literatur von Ihren Ersten Anfängen bis auf Unsere Tage," 1840; "West-Oestliche Schwalben" (Mannheim, 1847; French translation, "Hirondelles Orientales," by Mercier, Paris, 1860), a collection of lyric poems; "Le Mendiant pour la Pologne" (Paris, 1864), a collection of French and German poems; and "Le Pays Bleu" (*ib.* 1865). He published also a number of "Portraits Poétiques," in which he gave free rein to his caustic sarcasm.

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Literatur*, iii. 884; Fränkel, in *Allgemeine Deutsche Biographie*, xxii. 469-472; *Ost und West*, i. 270-274.

S. J. KA.

WILCZYNSKI, ERNEST JULIUS: American mathematician; born in Hamburg, Germany, Nov. 13, 1876. He went with his parents in 1885 to America, where he attended the Chicago high school. Returning to Germany in 1893, he studied astronomy and mathematics at the University of Berlin (Ph.D. 1897; thesis, "Hydrodynamische Untersuchungen mit Anwendungen auf die Theorie der Sonnenrotation"). In 1898 he became computer at the Nautical Almanac Office, Washington, D. C., and then instructor in mathematics successively at Columbian University Summer School there and at the University of California, being appointed assistant professor at the latter institution in 1902. From 1903 to 1905 he was absent on leave in Europe as research associate of the Carnegie Institution at Washington. Besides a large number of articles in mathematical and astronomical journals, he has published "Projective Differential Geometry of Curves and Ruled Surfaces," Leipsic, 1905.

A. F. T. H.

WILD ASS: Rendering used in Gen. xvi. 12 (R. V.), Job vi. 5, xi. 12, xxiv. 5, xxxix. 5, Ps. civ. 11, Isa. xxxii. 14, Jer. xiv. 6, and Hos. viii. 9 for the Hebrew "pere," and in Jer. ii. 24 for "pereh";

in Job xxxix. 5 for the Hebrew " 'arud "; and in Dan. v. 21 for the Aramaic " 'arad." In all these passages the animal is depicted as extremely wild, shy, wary, and swift. At present it is rarely met with in Syria.

The wild ass, though it resembles in appearance the tame animal, is classed in the Talmud, in a ritual aspect, among the wild animals (Kil. i. 6, viii. 6). It is the only animal whose flesh underneath the muscles can be torn either way (Ḥul. 59a). It turned the mill in which grain was ground ('Ab. Zarah 16b), while its flesh was fed to the lions in the king's menagerie (Men. 103b). See also Ass.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 41; Lewysohn, *Z. T.* p. 143.

E. G. H. I. M. C.

WILD BULL. See UNICORN.

WILD GOAT. See GOAT.

WILD OX. See ANTELOPE; UNICORN.

WILDA, WILHELM EDUARD: German jurist; born at Altona Aug. 17, 1800; died at Kiel Aug. 9, 1856; educated at the Johanneum of Hamburg and the universities of Göttingen, Heidelberg, Kiel, and Copenhagen. The year 1826 was passed partly in Berlin and partly in travel through Germany, France, and Switzerland. After practising as an attorney at Hamburg from 1826 to 1830, he was appointed assistant professor at Halle, where he remained until 1842, when he was called to Breslau as full professor. In 1854 he was transferred to Kiel. Wilda, who was the founder of comparative jurisprudence, was the author of the following works: "Das Gildewesen im Mittelalter" (Halle, 1831; 2d ed., Berlin, 1838); and "Das Strafrecht der Germanen" (Halle, 1842), a volume forming the second part of his "Geschichte des Deutschen Rechtes." In 1838 he founded, in collaboration with Reyscher, the "Zeitschrift für Deutsches Recht," which was published first at Tübingen and later at Leipsic, and was discontinued in 1861.

BIBLIOGRAPHY: *Jüdisches Athenæum*, pp. 244–245; *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*.

S.

WILDERNESS (Hebr. "ḥorbah" [Jer. vii. 34; Isa. xlviii. 21], "yeshimon" [Isa. xlviii. 19; Deut. xxxii. 10; Ps. lxxviii. 40], "midbar" [very frequently], " 'arabah " [generally in poetic speech and as a parallel to "midbar"], "ẓiyyah" [Ps. lxxviii. 17], "tohu" [Ps. cvii. 40; Job xii. 24; Deut. xxxii. 10], "shammah," "shemamah" [Isa. v. 9; Jer. xlii. 18; Ezek. xxxv. 7], "sharab" [Isa. xxxv. 7; R. V., "glowing sand"]): An examination of the Hebrew terms rendered "wilderness" or "desert" in the English versions shows that these translations are inadequate and misleading. "Ḥorbah" implies violent destruction; and it is more exactly rendered by "waste places" (Ps. cii. 7 [A. V. 6]) or "desolation" (Jer. xliv. 2). The latter term also expresses more accurately the connotation of "yeshimon" and "shammah" or "shemamah," while "tohu" conveys the idea of chaotic confusion (Jer. iv. 23; Job xxvi. 7). " 'Arabah " comes nearer to the meaning of the English "desert" (Isa. xxxv. 1; Jer. li. 43); "ẓiyyah" implies the absence or dearth of water (Ps. lxiii. 2 [A. V. 1]); while the more probable rendering of "sharab" is "mirage" (see Isa. xxxv. 7, R. V., marginal reading). In so far as the Hebrew terms do not imply artificial desolation and destruction, they connote a stretch of uncultivated land suitable for grazing and occupied by nomads (Num. xiv. 33), as is clear both from the etymology of the word "midbar," and from the fact that it and its synonyms usually denote the wilderness of the wandering or Exodus. Such a midbar occasionally existed in the very midst of land under tillage (Gen. xxxvii. 22), and again was found at the borders as a transition from cultivated to uncultivated districts (Deut. iv. 43; I Sam. xvii. 28).

This "wilderness" is described as without animate occupants (Deut. xxxii. 10), or as a district where no man is found (Jer. ii. 6; ix. 1, 11; Job xxxviii. 26) and where sowing is not carried on (Jer. ii. 2). It is an abandoned stretch (Isa. xxvii. 10; comp. vi. 12, vii. 16) without protection (Ps. lv. 8 [A. V. 7]), and a thirsty land (Ezek. xix. 13; Job xxx. 3, R. V.) devoid of vegetation (Hos. ii. 3; Isa. xli. 19). These terrors play upon the fancy of the people (Isa. xxx. 6; comp. "Z. D. P. V." iii. 114 *et seq.*). Some parts of the wilderness are characterized as "ne'ot" (Jer. xxiii. 10), or pastures, and others as " 'arabot," or dry, barren stretches (II Sam. xv. 28), or as "ḥarerim," or stony table-lands (Jer. xii. 12, xvii. 6). The wilderness is the home of wild animals ("ẓiyyim"; Isa. xiii. 21, xxxiv. 14), including wild asses (Jer. ii. 24), and thorns grow there (Judges viii. 7, 16) as well as the heather (Jer. xvii. 6, xlviii. 6).

The term "midbar" is applied to the district of the Hebrews' wanderings between the Exodus and the conquest of Palestine. This region stretched south of Palestine in or on the border of the Negeb; separate parts of it are called the wildernesses of Sin, Shur, Kadesh, and the like. The wilderness between Canaan and the Euphrates is repeatedly mentioned in prophetic writings (Ezek. xx. 35; Isa. xl. 3), and some portions of it are named in Num. xxi. 11, 13 and Judges xi. 22. The wilderness referred to in Josh. xv. 61 is that of Judah, which comprised the eastern declivity of the mountainous region toward the Dead Sea. The character of this district illustrates most strikingly the great variety of localities designated in Biblical usage as wildernesses; for in it were pastures (II Chron. xxvi. 10), caves (I Sam. xxiv. 3), and cities (Josh. xv. 61), though it contained also barren rocks and precipices. This wilderness of Judah included the wildernesses of Maon (I Sam. xxiii. 24) and Ziph (*ib.* xxiii. 14). Connected with it to the north were the wildernesses of Gibeah (Judges xx. 42), Michmash (I Sam. xiii. 18), Ai (Josh. viii. 15), and Beth-aven (*ib.* xviii. 12).

E. G. H.

WILDERNESS, WANDERINGS IN THE.—**Biblical Data:** Next to the Exodus, the remembrance of the wanderings in the desert for a period corresponding to the life of a generation (see FORTY) is central to the historic consciousness of Israel. Hence the scene of these migrations is often called "the" wilderness ("ha-midbar") par excellence (Ex. iii. 18, xiv. 11; Num. xxxii. 13; Deut. i. 31; comp. Judges xi. 16, 18; Amos ii. 10; *et al.*). This wil-

Stages of Wanderings.

derness corresponds to that designated as Arabia Petræa by the Greco-Roman geographers. The story of the Hebrews' wanderings is related in: (1) Ex. xiv.-xix. 24, 32, comprising the stations from the time Israel left Egypt to the promulgation of the Law on Sinai; and Num. x. 11-xxii. 1, giving those from the revelation to the arrival of the people opposite Jericho; (2) Deut. i. 2, 19 *et seq.*; ii.; iii. 6 *et seq.* (comp. xxxiv.), which are without chronological order, but begin with the desert of Sinai (Horeb) and extend to the incursion into the land of the Amorites; (3) Num. xxxiii. 5-50, cataloguing the camping stations on the march from Rameses to Jericho. The last-mentioned list differs from the data in Exodus and Numbers in so far as it inserts eighteen stations between Hazeroth (Num. xi. 35) and Kadesh or Sin (Num. xii. 16; xiii. 2, 21; xx. 1) that are not mentioned in the historical narratives, while the stations enumerated in Num. xi. 1 *et seq.*; xxi. 16, 19 are omitted. Other, smaller divergences appear between Num. xxxiii. 30 *et seq.* and Deut. x. 6, and between Num. xx. 22 *et seq.* and the same passage of Deuteronomy.

Forty Stations in Forty Years.

——**Critical View:** The discrepancies just referred to have been noticed by all commentators, and various theories have been advanced to account for them. The favorite explanation of the precritical scholars was that the historical narratives contain only the names of the localities at which something occurred worth chronicling, while the fuller list includes all the points touched on the march. But this assumption was recognized as insufficient, especially by Goethe ("Westoestl. Divan"), who urged the opinion that the eighteen stations were fictitious and were inserted merely to carry out the theory that Israel wandered about in the wilderness forty years and had one station for every year. Most of the names of the stations can not be located topographically, and comparison of the data shows that the order of the stations varies as well as the events connected with them.

In P a clearly chronological scheme is carried out, the duration of the wanderings being calculated accurately by days, months, and years. On the fifteenth of the first month the Israelites started out from Rameses (Num. xxxiii. 3); on the fifteenth of the second month they reached the wilderness of Sin (Ex. xvi. 1); in the third month they arrived at that of Sinai (Ex. xix. 1), the exact day having been expunged by a later hand (see Dillmann, Commentary, ed. Ryssel, p. 209); on the first of the first month of the second year the Tabernacle was erected (Ex. xl. 1, 17); etc. But these chronological data conflict with Num. xiv. 34 (comp. Num. i. 1, x. 11, xiii. 25, xx. 1, xxxiii. 38; and Paran; Sin). The forty years correspond to the forty days of the spies, and they are reckoned at one time from the Exodus, and again from the return of the spies. Still, P did not invent the number forty; it must have been based on an old tradition that the generation of the Exodus perished in the wilderness (Deut. i. 3; ii. 7; viii. 2, 4; xxix. 4; Josh. xiv. 7, 10; Amos ii. 10, v. 25; Neh. ix. 21; Ps. xcv. 10).

Historical Foundation.

But at the back of this tradition lies the historical fact that before and after the exodus from Egypt many of the tribes and clans of Israel moved about as nomads in this region, and were only gradually welded together into a union sufficiently close to give support to the effort of some of their number to gain a foothold across the Jordan. Many of the names are those of stations in which even in historic days the nomadic tribes would encamp, being connected with oases (*e.g.*, Elim). Other names gave rise to legends, *e.g.*, Marah (Ex. xv. 23) and Taberah (Num. xi. 3); and a few are explained variously, *e.g.*, Massah and Meribah (Ex. xvii. 2, 7; Num. xx. 13; Deut. xxxiii. 8; see Paran and Kadesh; comp. Num. xiii. 3, 26a and *ib.* xiii. 26b; Deut. i. 19, Josh. xiv. 6, and Num. xx. 1; Deut. i. 46, Num. xiv. 25, and Deut. ii. 14, for the difficulties in the way of harmonizing the divergent statements of the sources [Wellhausen, "Prolegomena," iv. 349]). The religious or, to be more exact, irreligious anti-Moses and anti-Yhwh attitude of Israel in the wilderness (Ex. xxxii.; Num. xi., xiv., xx., xxv.) reflects the conditions of a later historical period. Many of the occurrences are outgrowths of the natural tendency to impute greatness and miracles to the heroic generations (Ex. xvi., xvii. 5, xxiii. 20; Num. ix. 15 *et seq.*, xx. 8; Deut. viii. 4; see also Manna; Quail; comp. Hosea ii. 16, 17; ix. 10; Deut. xxxii. 10; Ezek. xvi. 8; Jer. ii. 2; Amos v. 25).

E. G. H.

WILENKIN. See Minski, Nicolai Maksimovich.

WILENKIN, GREGORY: Russian government official; born at Tsarskoye-Selo, near St. Petersburg, Russia, Feb. 22, 1864. He is a member of an ancient Russian Jewish family which has held landed estates for the last two centuries, and he counts among his ancestors many who distinguished themselves for their charitable work. The name of one of his female ancestors, Blema Wilenkin, is still remembered in the Jewish community of Minsk, whence the family originally came. At the end of the eighteenth century she bequeathed a house (still in existence) at Minsk to be used as a "Klaus"; and she left another house for the use of impoverished Russian Jews at Jerusalem.

After completing his studies in the gymnasium of his native town, Wilenkin matriculated first at the University of Dorpat and afterward at the University of St. Petersburg, where he studied law. In 1887 he entered the government service in the Ministry of Public Instruction, and was sent on a scientific mission to England to study the organization of the universities of Oxford and Cambridge; he went also to Paris to investigate its system of primary schools. His report on the schools was published, and the French government bestowed on him the rank of "Officier d'Académie" in recognition of this work. On his return to St. Petersburg in 1895, Witte, then minister of finance, invited Wilenkin to leave the Ministry of Public Instruction for the Ministry of Finance, and appointed him assistant financial agent of the Russian government in London. Wilenkin served in that post over nine years, and in May, 1904, was appointed financial agent of the Russian government at Washington, D. C., being attached to the Russian embassy there.

Wilenken's works include "Monometalism and Bimetalism" and "The Financial and Political Organization of Contemporary England and the Commercial and Political Organization of Contemporary Russia."

A.

WILKESBARRE: County-seat and principal city of Luzerne county, Pa. Evidence points to 1838 as the date of arrival of the first Jewish settlers, among whom Martin Long, a Bavarian, was the most prominent. Two years later a society was organized for occasional worship, and until 1849 the incipient congregation held its services in various rooms. In August of that year it dedicated its first synagogue under the auspices of Moses Strasser, Isaac Leeser of Philadelphia, and Samuel Isaacs of New York. In 1857 the community was incorporated as the Congregation B'nai B'rith. Its earlier pulpit history is practically the record of the service of Herman Rubin, reader and teacher from 1853 to 1882. His successors have been David Stern, Victor Rundbacken, Israel Joseph, and the present incumbent, Marcus Salzman (1905).

The rise of the younger generation gave a decided impetus to the growing tendency toward Reform, which resulted in the adoption of the Einhorn ritual. This yielded, in its turn, to the Union Prayer-Book. B'nai B'rith, the largest congregation in the city, is the only Reform organization.

Until 1871 B'nai B'rith was the only congregation in Wilkesbarre, but in that year the first efforts were made to unite the Orthodox Jews. The organization, little more than a minyan, became the parent of the congregations B'nai Jacob and Holche Yosher, which were formed in 1881, although their synagogues were not built until 1886 and 1887 respectively. In 1902 a fourth synagogue was dedicated to the use of the youngest congregation, Oheb Zedek (Anshe Ungarn).

The Jewish educational, philanthropic, and social activities of the city are entrusted to the following institutions: the religious and Hebrew schools, the Synagogue Industrial School, branch lodges of the leading Jewish orders, the Young Men's Hebrew Association, the social and literary clubs, four aid societies, a free loan association, and the Executive Committee of Jewish Congregations (which aids the work of the Industrial Removal Office).

With this equipment the community is an important center of Jewish activity in northeastern Pennsylvania, reaching out to Hazleton, Plymouth, Pittston, and the smaller towns in the vicinity. The Jews of Wilkesbarre now (1905) number about 1,800, or about 3 per cent of the total population.

A. M. Sal.

WILL or **TESTAMENT** (Latin, "testamentum"; Greek, *διαθήκη*, which latter word is often found in the Mishnah and the Baraita [דייתיקי; see B. B. 152b: "One diatheke annuls another"]): The legal instrument by which a person disposes of his property, or of a part thereof, and which takes effect after his death, but the provisions of which may be changed or revoked at any time before death.

The ordinary substitute for the last will and testament in Jewish law answers to the "gift by reason of death," something like the "donatio causa mortis" of the Roman law, called in the Mishnah "gift of one lying sick" ("mattenat shekib mera'"), which has been briefly mentioned under Gifts in Rabbinical Law.

Biblical Foundations.

The notices of wills in the Mishnah (B. B. viii. 5, 6; ix. 6, 7) are scanty; and in the discussion upon them there are very few baraitot. The discrepancies as to details among later authorities are wide, and run back to the fundamental questions "How far can an owner of property, by his declaration, set aside or change the rules of succession laid down in Num. xxvii.?" and, more particularly, "Can he abridge the rights of the first-born declared in Deut. xxi. 17?" This verse speaks of "the day when he gives their heritage to his sons," and only restrains the father from robbing the first-born of his double share; which implies that the father may make, otherwise, an unequal division among his sons or, when he has no sons, an unequal division among his daughters. As R. Johanan ben Baroḳa puts it in the Mishnah, "If the ancestor says, 'Such a person shall be my heir,' and such a person is capable of inheriting, his words are valid; if the person is not fit to inherit, his words are void" (B. B. viii. 5). The later Babylonian authorities (see B. B. 130a) follow R. Johanan's opinion, though he was in the minority.

But the Talmud nowhere defines how the choice among heirs of the same class may be made, whether in writing or by word of mouth; it is intimated (B. B. 113a) only that it should be done in daytime, not by night. The later authorities, while declaring that R. Johanan's opinion is the law, deprive it of almost all its force by restricting to persons dangerously sick this power of choosing an heir, that is, to those who can dispose of their property by gift "causa mortis." On the contrary, they require no written instrument for the purpose of giving to one son what belongs to all the sons; they here give greater weight to an oral command, holding that where a man "writes over" his estate to one son among several, he only makes him a trustee for all the sons (B. B. 130b); and if he makes a deed ("sheṭar") with a view to its taking effect only after his death, the effect may be nil, since a man's deed can not be delivered after his death. Thus particular precautions are necessary to avoid making the writing down of a testamentary disposition destructive of its purposes.

The "Ẓawwa'ah."

The Hebrew word corresponding to *διαθήκη*, whether written or spoken, is "ẓawwa'ah" (= "a command"); but it is hardly ever used in legal discussions, either in the Talmud or in the codes. Where the testator was the father of the beneficiaries, the will had, in addition to its legal effect, a great moral weight, it being deemed the duty of children to respect the desires of their deceased father, or even of more distant ancestors. That this principle originated in Biblical times is evidenced by the faithful obedience of the Rechabites to the rules laid down for them by their ancestor Rechab (Jer. xxxv. 6–19). In this sense the written "ẓawwa'ah" became an important element in the Jewish literature of the Middle Ages, down even to the seventeenth century. But such an instrument, if written during good health, had only a moral sanction, even as to the disposal of property, which the civil judge could not enforce.

An owner of property can make a revocable disposition, taking effect after death, only in the form of a "gift of him who lies sick"; in other words, such a disposition can be made only when death is apparently very near; and if the danger present at the time of the gift passes away, the gift is ipso facto revoked. But this kind of gift differs very broadly from the "donatio causa mortis," which has been adopted by the probate and equity courts from the Roman law into the laws of England and America; for the latter gift is valid only when followed by delivery or such other formalities as the nature of the thing given demands in gifts "inter vivos," while the Talmudic gift "causa mortis" requires no formality whatever, not even an appeal to the bystanders, as, "You are my witnesses that I give this to NN."

There is this difference between the "gift of one lying sick" and a true testament: while the latter disposes of all that the testator owns at the moment of death, the other takes effect only on the property which the donor has at the time of the gift. Thus, if a man says, "My wife shall take a son's share," though the share may be increased or may be lessened by the subsequent death or birth of sons, it will be only a share in the property which the donor owned when he spoke the words (B. B. 128b). Says the Mishnah (B. B. viii. 5): "If one says, 'A, my first-born, shall not have a double share,' or, 'My son B shall not inherit among his brethren,' it is without effect; for he declares against what is written in the Torah. But if he divides his estate among his sons by his words, giving more to one than to another, or making the first-born equal to the others, his words are valid; only he must not speak of it as 'inheritance,' but must call it 'gift' somewhere in his spoken or written words."

Gift "Causa Mortis."

The technical formula "gift of one lying sick" ("shekib mera'"; this Aramaic phrase is used in the Mishnah) really denotes the revocable gift; and as the removal of the danger revokes the gift, it was usual for the witnesses to it to draw up a minute containing the following or equivalent words: "This gift was made when he was sick and lay on his bed: and from this sickness he departed for his eternal home."

R. Eliezer, who represents in the Mishnah the position that the gift "causa mortis" is not effective without "ḳinyan," cites the well-known incident of a man of Meron (Galicia) at Jerusalem who wished to make a gift of movable property to an absent friend, and found no legal way except to buy a piece of land and then to make a deed conveying the land and the movable property together to his friend; he is told in answer that the man proposing to make the gift was evidently in good health (B. B. 156b; comp. Yer. Pe'ah 17d).

The gift of one who is sick is, as stated above, valid without the specific acts which ordinarily are necessary to pass a title; *e.g.*, in the case of land or slaves, without deed, payment of price, or occupation; in the case of movable property, without "pulling"; in the case of demands, without the "meeting of three"; and the heirs can not release a demand that has been thus given away. While, according to the Mishnah, the majority uphold the position that such a gift can be made without ḳinyan and without writing only on the Sabbath, the contrary opinion, that the writing can be dispensed with on week-days also, prevailed afterward; and the Talmud declares that the words of the sick man must be deemed just as effectual as if they were written, sealed, and delivered. However, even the Mishnah cites the case of the "mother of Rokel's sons," who told her sons to give her valuable cloak to her daughter, the wish being enforced after her death.

Where the sick man gives away his whole estate with those formalities by which titles pass (ḳinyan), the act is nevertheless treated as revocable and as taking effect only on the donor's death; but, if he sets aside for himself "any land whatever" (according to the Mishnah) or "any movable property whatever" (according to later authorities), the gift is valid and irrevocable. The Talmud, however, provides that the part reserved must be sufficient to enable him to earn his living. Still the bystanders are encouraged to help the sick man in passing title to the donees whenever he desires to do so, on the ground that it will tend to calm his mind; and they may do this even on the Sabbath, so far as it can then be lawfully done; but it could hardly have been the intent of the sages to encourage a course of action which would leave the sick man penniless in case he should recover.

The most effective method of making a gift is to acknowledge the property right of the intended donee as already in force; *e.g.*, one may acknowledge that one owes A a thousand zuzim, or such a horse, or such a slave; or that a certain sum in the hands of a named person (the sick man's debtor) belongs to A. If the sick man wishes to give anything to an idolater, he can do it only in this way, as a direct gift would not be enforced by a Jewish court. R. Marc, the son of Issur the convert, was begotten "not in holiness" (*i.e.*, he was begotten before his father's conversion); therefore when Issur wished to leave him a sum of money then in the hands of a debtor, which money represented the bulk of his estate, he was told that it was against the policy of the Law to permit him to leave his estate by gift "causa mortis" to a son incapable of inheriting it (see Derelicts). A way out of the difficulty was then shown him; this was to acknowledge before the witnesses that the sum of money already belonged to R. Marc. It seems that the heirs are estopped by the acknowledgment of the ancestor and can not question its truth.

Resumption of Gift.

A dispute may arise between a donor who wishes to resume his gift after possession thereof has been given or the title thereto has otherwise passed, and the donee, the former asserting that he was dangerously sick, and that the gift, being made "causa mortis," is revocable, while the donee says, "You were in good health, and your gift is irrevocable." A dispute may also arise between the donor's heirs and the donee, in the case of a gift not completed by ḳinyan, the former saying, "He recovered from the sickness in which he made the gift, and afterward died from another cause." The masters of the Mishnah differed as to the burden of proof; but finally the old rule of the Hillelites prevailed: "The estate remains according to its occupation," or, it might be said, "its presumption." That is, if the things given away remain in the possession of the donor or his heirs, the burden of proof is on the donee; if they are in the possession of the donee, the burden of proof is on the donor or his heirs. Where a testament in writing is found on the person of a dead man, in the absence of other evidence it amounts to nothing; for though the "gift of one lying sick" is good without delivery of the deed, the testator may have intended a delivery, and such delivery is impossible after his death.

The thing given "causa mortis" is as much subject to the donor's debts, or to his widow's jointure, as property that has descended to the heirs. If several sums are given in such words (spoken or written) as, "So much to A, afterward so much to B," etc., the last-named donee must first yield his gift to the testator's creditors; but in the absence of words of postponement, the several donees lose proportionately if, through the decedent's debts, or for any cause, the estate falls short of the necessary value.

Should a sick man send money or valuables to a person at a distance, and the messenger find such person dead, the gift is valid and goes to the heirs of the latter, if at the time of the delivery to the messenger the donee was alive; but if he was then dead, the gift is void, and the thing goes back to the donor's heirs.

Bibliography: Maimonides, *Yad*, *Zekiyyah*, viii.-xii.; Caro, *Shulḥan 'Aruk*, *Ḥoshen Mishpaṭ*, 246, 250-258, 281 *et seq.*

E. C. L. N. D.

WILLIAM OF AUVERGNE. See Guillaume of Auvergne.

WILLIAM OF NORWICH: Alleged victim of ritual murder by Jews at Norwich in 1144. He may therefore claim to be the protomartyr of this class of pseudo-martyrdom. According to the boy's own family, he was enticed away on Monday, March 21, 1144, to become a scullion of the Archdeacon of Norwich, and was not heard of again till Saturday, March 26, when his uncle, cousin, and brother found his body, covered with sand, in Thorpe Wood, near Norwich, with the head shaven and with marks of puncture by thorns. Although there were signs of life in the body, it was reburied in the same place; and Godwin Sturt, the boy's uncle, at the next synod, accused the Jews of having murdered William, whereupon the prior of Lewis Priory claimed the body as that of a martyr, and the canons of Norwich Cathedral seized it for themselves. The boy's brother Robert and his uncle Godwin were appointed officials in the monastery on the strength of their relationship to the martyr; and his mother was buried in the graveyard of the monastery, somewhat to the scandal of the monks. No action was taken against the accused Jews, though it was asserted that the boy William had been seen entering the house of a Jew named Deusaie or Eleazar, and a report was brought from Theobald, a converted Jew of Cambridge, that it was the custom of Jews to sacrifice a boy at Passover at some place chosen by lot, and that the lot for that year had fallen on Norwich. This is the first historical occurrence of the myth of the Blood Accusation. The royal sheriff, in whose jurisdiction the Jews were, refused to take notice of the accusation, although he was himself indebted to the Jews, and would have been benefited personally if they had been proved guilty.

It has been suggested that the boy's relatives in a fit of religious exaltation attempted to gain increased sanctity for themselves and for the lad by making him undergo the form of crucifixion on Good Friday, March 25; that, during the process, the boy had fallen into a fit, which had alarmed his relatives, who thereupon buried him in Thorpe Wood, near their residence; and that, to divert suspicion, they accused the Jews, although the process of crucifixion would be quite unfamiliar to them, and obtained some sort of confirmation from the convert Theobald. Later, the legend of the martyr was considerably developed by Thomas of Capgrade (d. 1494). It was claimed that the Jews had been met as they were carrying the body in a bag to Thorpe Wood, on the opposite side from the Jewry outside the city, which they would have had to traverse. The person who thus encountered them kept silence, it was alleged, at the order of the sheriff, who had been bribed by the Jews. On his refusal to testify, a fierce light from heaven pointed out the place of martyrdom to a man, who found the lad's body disfigured with stigmata and hanging from a tree. Nothing of all this is found in the earliest form of the legend as related by Thomas of Monmouth, although the supernatural light appeared in Germany (Pertz, "Scriptores," vi. 472), whither the story was carried and where it had numerous repetitions. See Blood Accusation.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 19-21, 256-258; *idem*, in *J. Q. R.* ix. 748-755; Jessop and James, *The Life and Miracles of William of Norwich by Thomas of Monmouth*, Cambridge, 1897.

J.

WILLOW: Any tree or shrub of the genus *Salix.* Willows and poplars are numerous in Palestine. In all regions the white willow (*Salix alba*) and the Euphrates poplar (*Populus Euphratica*) occur with great frequency, while the crack-willow (*Salix fragilis*) and the white poplar (*Populus alba*) are also common. On the banks of the Jordan and in the valleys of the Dead Sea grow the *Salix safsaf* and its variety, the *Salix hierochuntica.* The following species also occur, although less frequently: black willow (*Salix nigricans*) at Amanus, near Beirut; French willow (*Salix triandra*) at Al-Zib; *Salix alba*, var. *latifolia*, near Beirut and the Dead Sea; var. *integrifolia* near 'Ainṭab; goat-willow (*Salix caprea*) on Lebanon; *Salix alba*, var. *Libanotica*; *Salix pedicellata* near Damascus and in Cœle-Syria; black poplar (*Populus nigra*); weeping willow (*Salix Babylonica*); and Lombardy poplar (*Populus pyramidalis*). The "willows" of the Bible (ערבים, Isa. xv. 7, xliv. 4, and Ps. cxxxvii. 2; ערבי נחל, Lev. xxiii. 40 and Job xl. 22) were the Euphrates poplars, although the Mishnah interprets ערבים as "willows," despite the Talmudic traces that the willow had previously been termed צפצפה (comp.

Ezek. xvii. 5). לבנה (Gen. xxx. 37; Hos. iv. 13; the לבן of the Targum) is not the officinal storax (*Styrax officinalis*), but the white poplar (*Populus alba*). See Plants.

The Feast of Tabernacles requires, according to the Bible, "willows of the brook," the Karaites and recent exegetes regarding this as applying to the booths themselves, while rabbinical tradition refers it to the accessory decorations for the festival. One tannaitic tradition seems to show that the Biblical "willow of the brook" had leaves serrate like a sickle, while the variety with leaves dentate like a saw was rejected. Another tannaitic tradition, however, states that ערבים may be used only when they have red twigs and lanceolate leaves, they being unavailable if they have white twigs and round leaves. Babli combines these traditions, and identifies the former of the two varieties of willow with the ערבים, while the useless willow is the צפצפה (Euphrates poplar). The tannaitic description of the ערבים corresponds to the trembling poplar, or aspen (*Populus tremula*), and even more closely to the *Salix safsaf*, or the French willow (*Salix triandra*). Still another variety is the חילפא, a willow with red twigs and an oblong, sickle-shaped leaf, probably the white willow (*Salix alba*), and which answers to the tannaitic requirements.

The ruling of Babli concerning the available varieties of the willow was naturally adopted by the codifiers, such as Maimonides. Joseph Caro, however, followed by Mordecai Jaffe, dissented, claiming that the usage was at variance with the phraseology of the Halakah, since all willow twigs are green, although they become red after sufficient exposure to the sun, so that it is inadmissible to reject twigs because they are green, and not red.

In addition to the species of willow unavailable in themselves, twigs were forbidden which had been placed under the ban, or which had been stolen or cut, or had become dry, though twigs whose leaves had partly fallen or withered might be used. Willows were also used independently on the Feast of Tabernacles as a shield for the altar, and were carried in the processions which took place daily, or, after the destruction of the Temple, on the seventh day, the "willow of the brook" receiving the name of "hosanna" from the processional shout.

Willow twigs were used for weaving baskets and similar utensils, peeled twigs being employed for the finer grades; while the wood of the willow and poplar was made into troughs, etc. The galls on the leaves of the willow served to dye veils, and the cotton of the seeds of the female willow and poplar was made into an inferior grade of lamp-wick.

The Haggadah is concerned with the willow only so far as it forms part of the festal bush, in which the "willow of the brook" symbolizes: (1) God; (2) the impious and the ignorant of Israel, who have neither righteousness nor knowledge, as the willow has neither taste nor smell; (3) Joseph and Rachel, who, like the willow, faded before the rest; (4) the Sanhedrin, the pair of twigs typifying the two secretaries; (5) the mouth, on account of the labiate leaves. All four trees symbolize the beneficence of the rain which they cause; they fulfil their purpose when two fragrant and two scentless varieties of trees are combined. These metaphors are repeated frequently in synagogal poetry and in homiletic literature, with little change or addition, even in modern times.

E. G. H. I. Lö.

WILMERSDÖRFFER, MAX, RITTER VON: Bavarian financier and philanthropist; born at Bayreuth April 8, 1824; died at Munich Dec. 26, 1903. At an early age he entered the Munich banking firm of his uncle, J. W. Oberndörffer, whose daughter he married. He was appointed consul-general of Saxony and decorated with the Bavarian cross of St. Michael and with the crosses of the Saxon Order of Merit and the Order of Albrecht, while in 1888 he was made a knight of the Order of the Bavarian Crown. He also received the title of privy commercial councilor from both Saxony and Bavaria. A man of high education, well read in the German classics, he was an authority on numismatics, as well as a patron of art and of many charitable institutions. As a strict Jew, he also took a great interest in the affairs of the Jewish congregation of Munich, whose president he was in 1864 and 1865.

Bibliography: *Deutsche Israelitische Zeitung*, Regensburg, 1904, No. 1; *Allg. Zeit. des Jud.* 1904, No. 1.

D.

WILMINGTON. See North Carolina.

Earliest Settlement.

WILNA: Ancient Lithuanian city, capital of the district of the same name; situated on the rivers Vilia and Vileika, about 200 miles southeast from Libau on the Baltic, and 436 miles southwest from St. Petersburg. A Jewish settlement existed there in the fourteenth century. The writer Narbutt, in his history of Wilna, states that as early as the reign of the Lithuanian chief Gedimin (1316–41) there was a large Jewish community in the place, and that the space occupied by the streets inhabited by Jews was about one-fifth of the area of the whole city. From fully reliable data accessible to him, Narbutt even specified the names of the streets then inhabited by Jews. The historian Bialinsky writes that under the reign of Olgerd (1345–1377) the Jewish community of Wilna was considerable. This opinion is expressed also by the writers Krashewsky, Kraushaar, Scherewsky (in his book upon the Jewish records of the city of Wilna), and Vassilievsky. The last-named historian claims that at the end of the sixteenth century the Jewish community of Wilna numbered from 10,000 to 15,000. Bershadski, in his historical sketch (in "Voskhod," 1881) of the Jewish community of Wilna, shows that the records preserved in the archives evidence the existence of a Jewish community at Wilna since the second half of the sixteenth century, but not before. He states authoritatively that he was unable to find any trace in official sources of the existence of a recognized Jewish congregation before that date. From scattered indications extant in various Hebrew writings the conclusion may be drawn that Bershadski's opinion, to the effect that a large Jewish community represented by a rabbi is traceable only to the second half of the sixteenth century, is nearer the truth than the others. In the responsa of R. Solomon Luria of Lublin (second half of 16th cent.) there is found the following:

> "We, the undersigned, hereby certify and witness with our signatures that whereas we have been chosen as judges to decide the controversy which has taken place at Wilna between R. Isaac b. Jacob and R. Jonah b. Isaac, in the matter of the taxation of Polotzk, and whereas the disputant parties appeared before us, and the aforesaid R. Jonah has given to the aforesaid R. Isaac security in behalf of R. Abraham b. Jacob and his brother R. Menahem. . . .
>
> "Signed at the city of Wilna, on the first day of the week, the 7th of Shebat, in the year 5316 [1556]:
>
> "Menahem b. Eliakim Triseash.
> "Meshullam b. Jehiel.
> "Meshullam b. Judah."

In none of the rabbinical writings is mention made of these rabbis; but the litigants, R. Jonah b. Isaac, R. Abraham b. Jacob and his brother Menahem (or Mendel), are mentioned in the official records, and are cited by Bershadski ("Russko-Yevreiski Arkhiv," No. 69) as the tax-farmers for certain localities, appointed by the Polish king in 1556. In the responsa of Joel ha-Levi Sirkes (BaḤ), second collection (Koretz 1785), the closing paragraph of section 75 has the following: "The above is the testimony given before us by Jacob b. R. Menahem Kaẓ. Signed in the city of Wilna, on the fourth day of the week, twenty-third day of Tammuz, in the year 5323 [1563]. Jonathan b. R. Samuel, Eliezer b. R. Joel, Menahem b. R. Samuel Margolis." In the exchange of correspondence on legal questions of MaHaRaM of Lublin (Metz, 1769), the closing paragraph of section 7 reads: "By this means the murderer was caught as set forth in full in the testimony taken at the city of Wilna, on the third day of the week, on the twentieth of Tammuz, in the year 5553 [1593]." The fact, therefore, that the Jewish community of Wilna was represented by several rabbis, and not by one, as small communities are, is conclusive proof that the community was at that time considerable.

Early Records.

There is evidence also that Jews resided in Wilna in still earlier periods. It is known that in 1490 the plenipotentiary of the Grand Duke of Moscow, in a letter to King Casimir, complained of the excessive tax imposed upon merchants traveling to and from Moscow through Wilna by the Jewish lessee of taxes Michael Danilow ("Regesty i Nadpisi," i., No. 208, St. Petersburg, 1899). In 1495 the grand duke presented to the city of Wilna some property which formerly had been owned by a Jew named Janischevsky (*ib.* No. 215). In 1507 King Sigismund wrote that he had bought various goods from the Jewish merchant Michael Rebinkowitz (Yesofovich; *ib.* No. 231). Under the date of 1508 there are statements of accounts of Jewish lessees of taxes in Wilna and Brest-Litovsk (*ib.* No. 234). In 1532 the Jew Joshua Paskowitz was appointed by King Sigismund as chief collector of taxes on wax in the market of Wilna (Bershadski, "Russko-Yevreiski Arkhiv," No. 140). In 1550 a certain Jewess, Fanna Kasparova, who resided at Wilna, refused to surrender to the Jewish court the Jew Chatzka Issakowitz, defying the Jewish court messenger sent to take him, although she had previously given bond for the appearance of the said Issakowitz (*ib.* No. 167). In 1555 King Sigismund granted to a certain Jew of Wilna a lease for three years of the privilege of stamping coins (*ib.* No. 45). The lessees, in 1560, of the privilege of stamping coins in Wilna were the Jews Felix and Borodavka (*ib.* No. 125). In Sept., 1562, a Gentile brought before a magistrate a charge of assault against a Jew by the name of Israel, the defendant being described in the complaint as a physician (*ib.* No. 167). In 1568 King Sigismund issued an order commanding the Jewish community of Wilna to pay the taxes due to the treasury ("Regesty i Nadpisi," No. 557). In 1583 the Jew Judah Salamonowitz of Wilna paid taxes on goods brought by him from Lublin to Wilna, consisting of a truckload of wine, licorice, and linen ("Archeographicheski Sbornik," part iii., p. 289). The name of the Jew Moses Tomchamowitz of Wilna, secretary of the mint, is mentioned in the records of 1587 ("Regesty i Nadpisi," No. 660). In 1592 the citizens of Wilna attacked and destroyed the bet ha-midrash of Wilna ("Records of the Community of Wilna," part xxviii., p. 52, Wilna, 1901). In 1593 King Sigismund III. granted to the Jews of Wilna the privilege of buying real estate from the noblemen of that city; at the same time he made many other concessions to them, including permission to rebuild the bet ha-midrash (Bershadski, in "Voskhod," 1887). From the above data it is evident that there was a large Jewish community in Wilna in the middle of the sixteenth century, but that until then it was insignificant. The Jews' street in Wilna, the one formerly called by the name of St. Nicholas, which terminates at the Hospital of St. Mary, was known as the "Jews' street" in 1592 (Bershadski, "Istoria Yevreiskoi Obshchiny v Wilnye," in "Voskhod," 1887, p. 84), and is still so called.

In the Seventeenth Century.

In the seventeenth century the Jews in Wilna and in Lithuania generally enjoyed peace and prosperity. At the beginning of their settlement in that country their relations with the non-Jewish population were very friendly. Even from the orders given by Bogdan Chmielnicki to the Polish and Lithuanian magnates it is evident that up to that time the Lithuanian Jews lived in happiness and peace, and that only the Cossacks subjected them to oppression and maltreatment. But from that time on they gradually sank into misfortune. The conclusion to be drawn, therefore, from the study of the history of the Jews of Wilna during that period is that the kings and rulers of Poland and Lithuania were considerate toward them, but that the non-Jewish population was extremely hostile. In 1636 King Ladislaus IV. granted certain important concessions to the Jews of Wilna. In 1669 King Michael confirmed six privileges previously enjoyed by them. King John III., in 1682, permitted them to conduct their own census-taking. Five years later (1687) the same king wrote to the commander of his army and to the governor of Wilna warning them to see that the Jews of Wilna were not molested by the non-Jewish population, and telling them that they would be held personally responsible and punished severely for any violation of this order.

From the seventeenth century on the Wilna Jews passed from tragedy to tragedy, the differences being only in degree and extent, as may be seen from the series of restrictions and limitations imposed upon

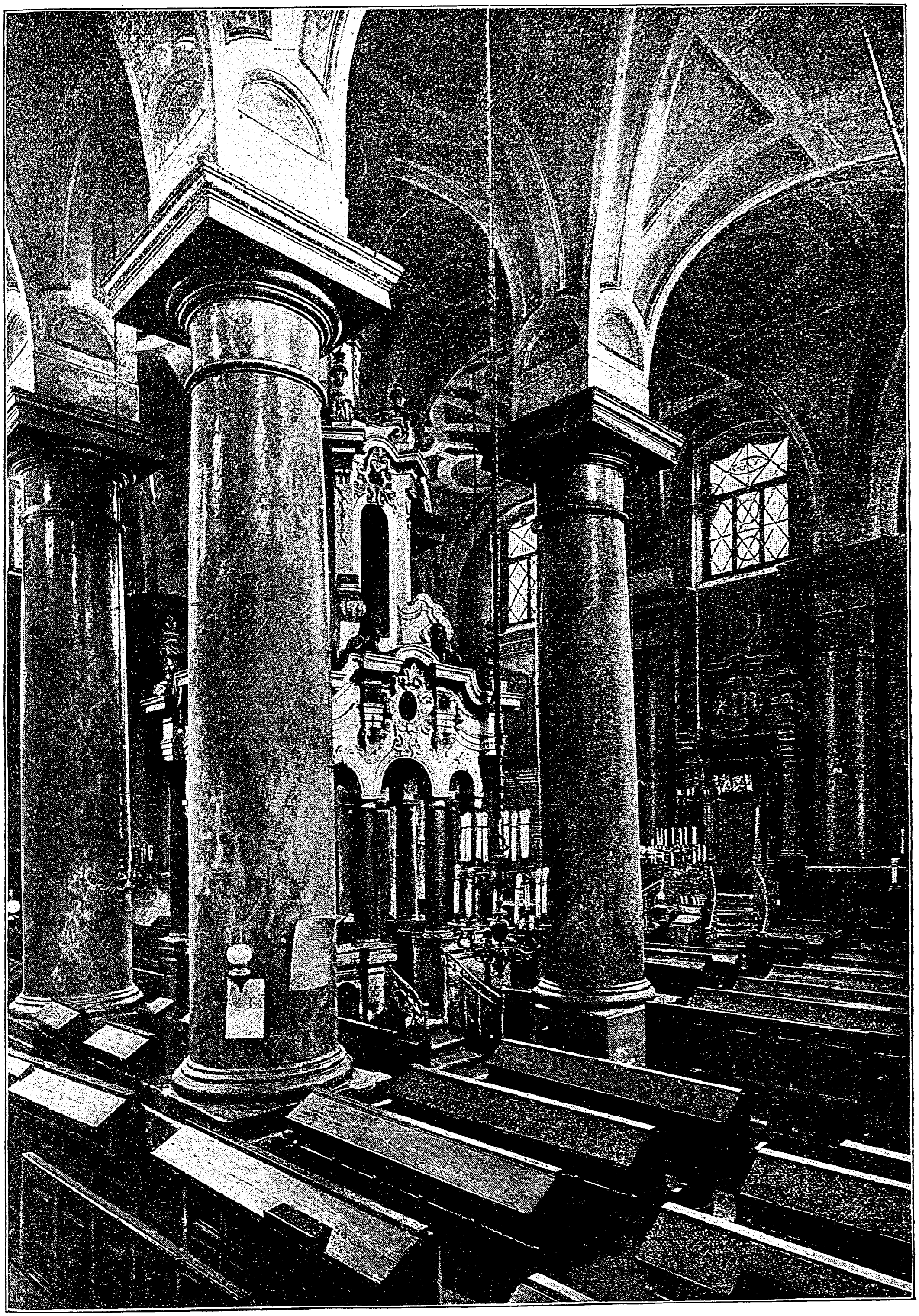

INTERIOR OF THE OLD SYNAGOGUE AT WILNA.
(From a photograph.)

them, leading at times to riots and consequent destruction of property. In 1635 the populace, in a mood of frenzy, destroyed the newly erected and elaborately appointed Jewish prayer-house at Wilna, tearing to pieces eighteen scrolls of the Law, appropriating their golden handles and everything else of value, and not leaving a stone of the prayer-house unturned (Bershadski, in "Voskhod," May, 1887). In 1653 King John Casimir was induced to issue a circular prohibiting the Jews from engaging in certain businesses and from accepting employment as servants in the houses of Gentiles ("Regesty i Nadpisi," No. 940). In 1663 the trade-union of Wilna passed an ordinance prohibiting Jewish glaziers from entering that union, and forbidding glaziers to receive Jewish apprentices or to employ Jews in any other capacity (*ib.* No. 1019). In 1664 the fishermen's union of Wilna excluded the Jews from the fishing trade (*ib.*). In the same year the king yielded to the request of the citizens of Wilna and prohibited the Jews from engaging in the occupations of silversmiths and goldsmiths (*ib.* No. 1022). It seems also that two years later (1666) the Jews were excluded from the grain business (*ib.* No. 1041), in 1667 from tanning (*ib.* No. 1056), and in 1669 from the bristle manufacturing business (*ib.* No. 1078). But as long as Wilna remained under Polish and Lithuanian rulers all those restrictions and limitations were tolerable; the real and acute suffering began with the conquest of Wilna by the Russians in 1654, when the savage hordes of Cossacks, led by their barbaric chieftain Chmielnicki, destroyed everything destructible in the city, and killed every Jew they met (see "Entziklopedicheski Slovar," vol. vi., p. 384). The Jews that remained were banished from Wilna by order of the Russian king Alexis Mikhailovich ("Regesty," No. 971).

Part of the Old Cemetery at Wilna. Star Shows Tombstone of Elijah Gaon.
(From a photograph.)

Calamity of 1655.

To this wholesale expulsion from Wilna reference is made in the preface of "Be'er ha-Golah" by R. Moses Ribkes: "And on the fourth day of the week, on the 23d of Tammuz, in 5415 [1655], the whole congregation fled for its life from the city of Wilna, as one man. Those who had provided themselves with conveyances carried their wives, children, and their small belongings in them; but those who had no conveyances traveled on foot and carried their children on their backs." Further reference to that catastrophe is made in the "Bet Hillel" on Yoreh De'ah (section 21), and in the responsa collection "Ẓemaḥ Ẓedeḳ" (No. 101). Among the exiles from Wilna in that year were the following prominent rabbis: Aaron Samuel b. Israel Kaidanover (who afterward became rabbi of Cracow, and who used to supplement his signature with the words, "the exile from the city of Wilna"; see the preface to his "Birkat ha-Zebaḥ"); Shabbethai b. Meïr ha-Kohen (author of "Megillah 'Afah," in which the Wilna catastrophe of that year is described); and Ephraim b. Aaron (author of "Sha'ar Efrayim"). Wilna remained in the hands of the Russians for about six years, when it again came under the rule of the kings of Poland; the lot of the Jews, however, remained as bad as ever.

The vernacular of the Jews of Wilna at that time seems to have been Russian. This conclusion is drawn from the following statement in the volume of responsa "Geburot Anashim" (p. 26): "It happened in the city of Wilna that a man, at the wedding ceremonies, used the Russian language in betrothing his bride, 'Ya tebja estum meḳaddesh.'" The date following this is Dec. 26, 1636.

The Eighteenth Century.

Nothing important of a favorable nature happened to the Jewish community of Wilna during the eighteenth century. In 1708, when Wilna was taken by Charles XII. of Sweden, more than 20,000 died there from famine and pestilence in a comparatively short time; a great number of Jews being among these, the community became poverty-stricken, and many were compelled to leave the city ("Entziklopedicheski Slovar"). The author of the

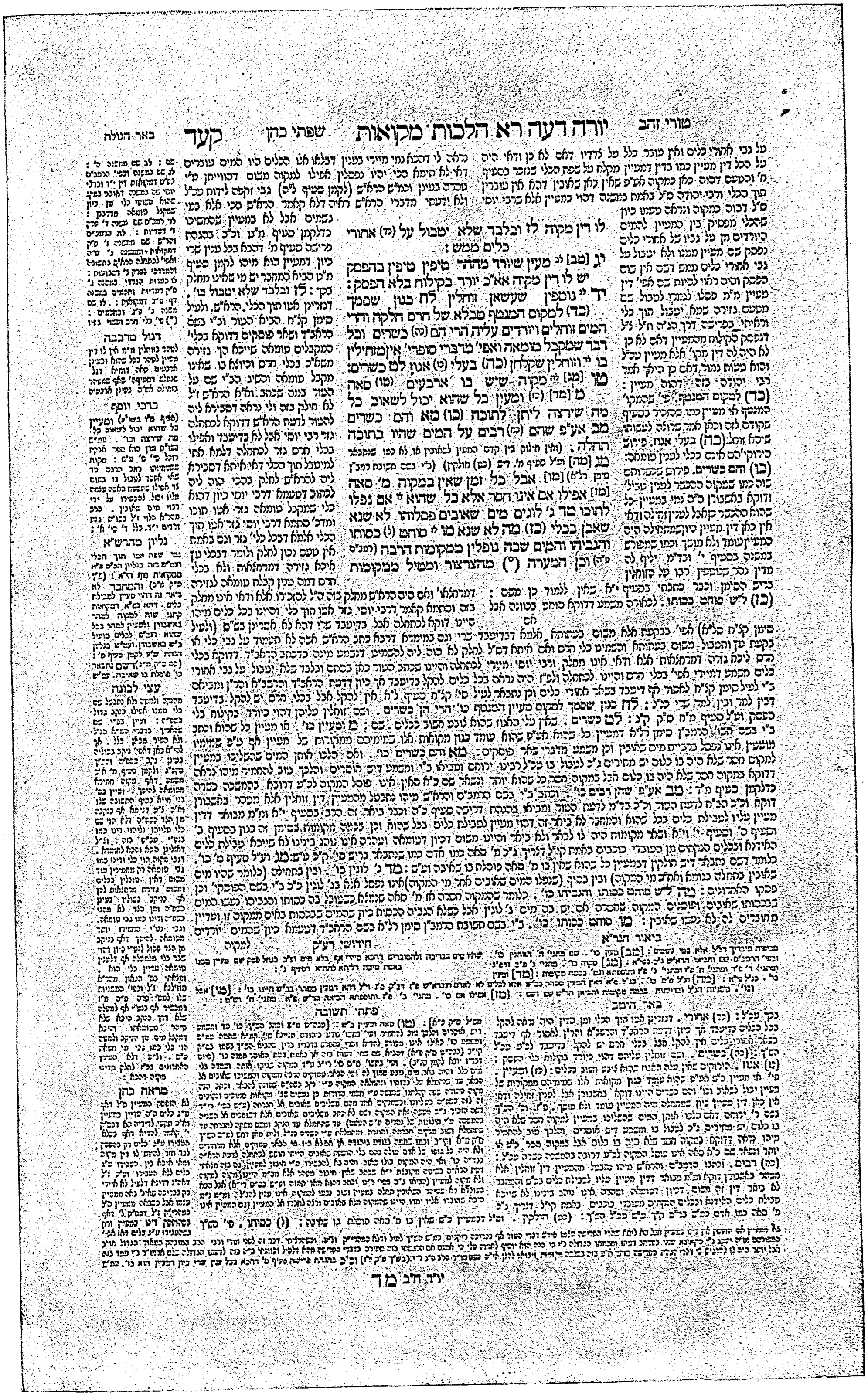

טורי זהב יורה דעה רא הלכות מקואות שפתי כהן קעד באר הגולה

יו"ד ח"ב מד

PAGE FROM SHULḤAN ʿARUK, PRINTED AT WILNA, 1880.

"Rosh Yosef," in his memoirs (Preface), says: "The wrath of the oppressor compelled me to leave my place of residence, for his arm was stronger than ours, and the wo and terror which entered our locality deprived us of our resting-place in the country of Poland." The Jews now fell into such depths of poverty that they were unable to save their principal prayer-house from being sealed by creditors. In the "pinḳes" of the Ẓedaḳah Gedolah (the principal charitable society), under date of the 2d of Elul, 5466 (Aug. 30, 1707), the following entry occurs: "In those days the synagogue was closed and sealed for almost a whole year. The cemetery also was closed." On the return to the throne of King August of Saxony in the year 1720, the populace of Wilna, mindful of its hatred toward the Jews, requested him to reduce the privileges heretofore granted to the latter in connection with the grain business. The king did not yield to the request at that time; but in 1742 the citizens secured the support of the magistrate, who compelled the representatives of the Jewish community to sign and execute an agreement in which they surrendered their former rights and privileges. Thus the Jewish community of Wilna continued to dwindle down to the time of the permanent occupation of Wilna by the Russians, when the position of the Jews improved somewhat—when, in fact, they lived under conditions much more favorable than those of the present day.

Rabbis. Following is a list of the more important known rabbis of Wilna: **Abraham Segal** (first rabbi of Wilna; mentioned by the author of "Sefer Toledot Yiẓḥaḳ," Prague, 1623); **Menahem Manus Ḥajes** (mentioned in "Etan ha-Ezraḥi," Koretz, 1636); **Feibush Ashkenazi** (mentioned in the "'Abodat ha-Gershuni," No. 67, and in other works); **Moses b. Isaac Judah Lima** (author of "Ḥelḳat Meḥoḳeḳ"); **Isaac b. Abraham of Posen**; **Naḥman b. Solomon Naphtali of Vladimir; Moses b. David** (known also as R. Moses Kremer); **R. Simson** (in his old age settled in Palestine); **Hillel b. Jonah ha-Levi; Baruch Kahana Rapoport; Joshua Heshel; Samuel** (the last head of the bet din). From R. Samuel's time the title "rosh bet din" was discarded, no rabbi subsequently elected being authorized to assume that title; since then the rabbi has been called "moreh ẓedeḳ." The reason for the abolition of the title was a quarrel in which R. Samuel was involved as a result of his having treated the community with disrespect. The rabbinic school or yeshibah, founded in 1847, but closed in 1873, was one of the most prominent in eastern Europe. Wilna is distinguished not only by its rabbis but also by the large number of eminent Hebrew scholars who have been born or have resided there. Among these may be mentioned: Judah Löb Gordon, Lebensohn, Reichenson, etc.

In 1875 the Jews of Wilna numbered 37,909 in a total population of 82,688. The census of 1902 showed about 80,000 Jews in a total population of 162,633. The explanation of this rapid increase, which is out of all proportion to the ordinary growth of urban populations, lies in the "May laws" of 1882, which prohibited Jews from living in rural districts, and thus brought a large number to Wilna, as to other cities. In Hebrew literature Wilna is described as the "mother city in Israel," or the "Lithuanian Jerusalem": the latter term originated, probably, with Napoleon I., when he was in Wilna in 1812.

Communal Institutions. Wilna contains a teachers' institute (Jewish), the only one of the kind in the whole of Russia. To it four subordinate elementary schools for Jewish children are attached. After graduating from the higher school the students receive diplomas as teachers; the number of such graduates is about twelve or thirteen annually. The money for the support of the institute, about 30,000 rubles per annum, is appropriated by the government from the municipal meat-tax of Wilna, the burden of which falls mainly upon the poor class of the Jewish population, since members of the liberal professions and college graduates are exempt from that tax, and the well-to-do class, not being strictly Orthodox as a rule, are more or less indifferent to the use of kasher meat. There are about twenty elementary schools for Jewish children, called "people's schools." But neither in these schools nor in the teachers' institute and its subordinate schools is instruction given in even one specifically Jewish subject.

A soup-kitchen for Jews is maintained in Wilna, in which a substantial meal, consisting of bread, soup, and meat, can be had for 4 copecks (2 cents). The kitchen is much used by Jewish soldiers stationed in the city; the extremely poor receive their meals free. It is supported by voluntary subscriptions, exclusively from Jews, and by the proceeds from certain Jewish balls and lectures. About 30,000 persons annually receive meals from it, one-half being non-Jews. About 112 soldiers are annually recruited, under the general conscription laws, from the Jewish community of Wilna. The Jews are mostly engaged in the export of lumber and grain, and in shopkeeping. Poverty, prevalent throughout Russian Jewry, is especially marked in Wilna. It may safely be maintained, although no actual statistics are available, that fully 80 per cent of the Jewish population of Wilna do not know in the evening where they will obtain food the next morning. In former days a considerable number of people made their living by the liquor trade, keeping saloons and inns; but a few years ago the Jews were excluded from that trade by governmental ordinances. Recently model tenement-houses have been erected for the Jewish workmen of Wilna by the Jewish Colonization Association.

The district of Wilna contains 1,706,357 inhabitants, of whom 245,771 are Jews. Of the latter 3,921 are occupied in agriculture.

Bibliography: *Regesty i Nadpisi*, St. Petersburg, 1899; Bershadski, *Russko-Yevreiski Arkhiv*; idem, *Ocherk Wilenskoi Yevreiskoi Obshchiny*; *Voskhod*, 1881-87; *Akty Wilenskoi Kommissi*, 1901-2.

H. R. B. R.

—**Typography**: A Hebrew printing-press was established in Wilna in 1799 by Baruch Romm, as a branch of his establishment at Grodno. Through the action of the Russian censorship this press had practically a monopoly of the Russian and Polish markets from 1845 onward, when the printing of Hebrew books was restricted to Wilna and Slavuta. Between 1847 and 1857 the Wilna press produced no less than 460 different works (enumerated by Benjacob in Steinschneider, "Hebr. Bibl." iv–v.). This yearly average of 41 works was raised to 63 in 1871 (E. Reclus, "Nouvelle Geographie," p. 436). Especially noteworthy were the Talmuds of 1835 and 1880, which have proved the standard editions for the east of Europe: a specimen page of the latter is given in illustration of the article TALMUD. Besides the many books printed by the Romms, the periodical "Ha-Karmel" is published at Wilna.

J.

WILNA, ABRAHAM. See ABRAHAM BEN ELIJAH OF WILNA.

WILNA GAON. See ELIJAH BEN SOLOMON.

WINAWER, SIMON: Russian chess-player; born in Warsaw 1839. In 1867 he was in Paris; and while watching some games at the Café de la Régence in that city he decided to enter a tournament to be held there. To the surprise of every one he gained the second prize, defeating, among several noted players, Samuel Rosenthal. He now applied himself to the game so assiduously that in 1878 he gained the second prize at the international tourney held at Paris, Zukertort being first and Blackburne third. In 1881 at Berlin he divided the third and fourth prizes with Tchigorin; and in 1882 at Vienna he divided the first and second prizes with Steinitz. In 1883, playing in the international tourney held in London, he, for the first time in his career, was not placed; but at Nuremberg (19 entries) in the same year he gained the first prize, defeating Blackburne, who gained second place.

From this time Winawer seems gradually to have declined as a tournament player. At Dresden in 1892 and again at Budapest in 1896 he succeeded in gaining sixth place only, while at Monte Carlo in 1901 he was unable to gain a prize.

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S. A. P.

WINCHESTER: Ancient capital of England; county town of Hampshire. Jews appear to have settled there at an early date, one of the first entries in the pipe-rolls referring to a fine paid in 1160 by Gentill, a Jewess of Winchester, for the privilege of not marrying a certain Jew. The Jewry seems to have been located in Shorten street, afterward called Jewry street, leading to the North Gate. The synagogue was in Trussil, now Jail, street. The Jewry must have been a center of some importance, as Isaac of Chernigov was found there in 1182 (Jacobs, "Jews of Angevin England," p. 73). It has been conjectured that Moses b. Yom-Ṭob, who wrote the "Darke Niḳḳud" now found in the rabbinic Bibles, lived at Winchester (*ib.* p. 124).

When the massacres occurred in England (1189-1190), Winchester spared its Jews, though a couple of years later the blood accusation was raised against a Winchester Jew (see Richard of Devizes, "Chronicon," ed. Howlett, p. 435). A similar accusation was brought against the Winchester Jews in 1232 (Rigg, "Select Pleas," p. xiv.). In a description of the alleged murder of 1192 Winchester is called "the Jerusalem of the Jews" in those parts, and is stated to have had relations with Jews of France (probably Rouen). The most prominent Jew of Winchester in the eleventh century was probably Deulacresse or Cresselin, who was an agent of AARON OF LINCOLN, and who obtained possession of some of the latter's lands after his death.

Several Jewesses are mentioned in the records as lending money at Winchester, notably Chera in the twelfth century, and Licorice in the thirteenth (*ib.* pp. 19-27). An elaborate list of transactions between the latter and Thomas of Charlecote about 1253 shows that Jewesses of those days had the right of holding land as security for payment of debt. Licorice agreed to pay the large fine of £5,000 on succeeding to the estate of her husband, David of Oxford, in 1244 (*ib.* p. 27, note). Winchester had an ARCHA up to the time of the expulsion, and was, therefore, a licensed place of residence for the Jews while they remained in England. At the time of the expulsion a number of houses and outstanding debts fell into the hands of the king from the Jews of Winchester ("Trans. Jew. Hist. Soc. Eng." i. 137). The position of the Jews must have been exceptionally favorable in Winchester, because one of them was even received into the merchants' gild, a most unusual case, none other being known in early Anglo-Jewish history.

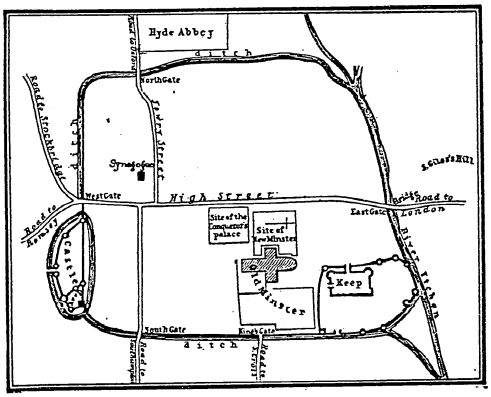

Plan of Winchester, England, in the Thirteenth Century, Showing the Position of the Jewish Quarter.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 133, 146-152, 380; Milner, *History of Winchester*, ii. 180; Kitchen, *Winchester*, p. 180; Norgate, *Angevin England*, i. 31.

J.

WINDOWS ("ḥallon," "arubbah"): The climate of Palestine and the customs of the ancient and the modern Orient alike rendered the house less important than it is in the Occident, since it was more a sleeping apartment than a place for work, or even for occupancy during the day (comp. HOUSE). Many large windows, therefore, were not desired, since they would admit heat in summer and rain and cold in winter. In like manner, the Assyro-Babylonian and the Egyptian house had few windows (comp. Perrot and Chipiez, "Art in Chaldea," i. 186 *et seq.*; Wilkinson, "Manners and Customs of the Ancient Egyptians," i. 362 *et seq.*). In this respect the houses of modern Palestine precisely resemble those of the ancient Hebrews, for the windows which look on the street are very small and are placed high in the wall, thus being analogous to the windows of the Temple of Solomon, which were narrow and high (I Kings vi. 4). Large, wide windows were reserved, like panels of cedar-wood and mural paintings, for the luxurious palaces of the great (Jer. xxii. 14).

Although excavations show that Glass was known to the Assyrians and Babylonians, as well as to the Egyptians, at a very early time, it was never used for windows in the ancient East. Openings for light and air were either left entirely free, as was often the case in the simple peasants' huts, or they had a shutter or wooden lattice; even the windows of the Temple had immovable gratings of wood (I Kings vi. 4, R. V.). Usually, however, these lattices were so constructed that they could be removed, or thrown apart like doors. The windows could be opened (II Kings xiii. 17), for Ahaziah fell through an open window (II Kings i. 2). Such means of closure were naturally very unsafe, and thieves could easily enter the house by means of the window (Joel ii. 9; comp. Jer. ix. 21).

E. G. H. I. Be.

WINDS: Ancient Hebrew literature recognizes only four winds—north, south, east, and west, having no names for those from intermediate points, so that such a designation as "north" has a wide range of application. The dwelling-places of the winds were in the four corners of the earth ("ḳeẓot ha-areẓ"); there they were confined in storehouses, from which Yhwh sent them forth (Jer. x. 13, xlix. 36, li. 16; B. B. vi. 7). According to Rev. vii. 1, these storehouses were guarded by four angels, who restrained the winds, as they continually strove to break loose (comp. Enoch, lxxvi. 1 *et seq.*: "At the ends of the earth I saw twelve doors opened toward all the quarters of heaven, and the winds came forth from them, and blew over the earth"). The ancient Hebrews had no conception of the nature and causes of winds; for them, as for every ancient people, the wind was a mysterious creation, whose paths were always unknown (Eccl. xi. 5 [R. V.]; John iii. 8). Indeed, in their action, as in their origin, the winds were phenomena wholly without the sphere of human knowledge (Ps. cvii. 25–27; Mark iv. 41), and Yhwh's power appeared the greater in that it was He who created them (Amos iv. 13), causing them to come from out His treasuries (Ps. cxxxv. 7; Jer. x. 13, li. 16), and controlling their power and "weight" (Job xxviii. 25). He likewise made them His messengers and servants (Ps. civ. 4 [R. V.], cxlviii. 8), and used the "stormy winds" as instruments in the execution of His judgments (Isa. xxix. 6; Amos i. 14; Wisdom v. 23; Ecclus. [Sirach] xxxix. 28).

The Hebrews, as was natural, carefully distinguished the characteristics of the individual winds. The north wind was icy cold (Ecclus. [Sirach] xliii. 20; comp. LXX., Prov. xxvii. 16; Job xxxvii. 9), so that Jerome called it "ventus durissimus." When it came from the north it brought rain (Prov. xxv. 23), and, according to Josephus, the sailors on the coast called the stormy wind from the north, which scourges the waves, "the black north wind" ("B. J." iii. 9, § 3). The east wind, which came from the Syrian desert (Jer. iv. 11, xiii. 24; Job i. 19), was the hot wind, which parched the crops and blighted the trees (Gen. xli. 6, 23, 27; Ezek. xvii. 10, xix. 12; Hos. xiii. 15; Jonah iv. 8). Hence the Septuagint usually calls it *καύσων* ("the burner"). When it developed into a storm it was especially dangerous because of the violence of its blasts (Job i. 19, xxvii. 21; Isa. xxvii. 8; Jer. xviii. 17; Ezek. xxvii. 26; Ps. xlviii. 8 [A. V. 7]). The south wind also was a hot wind (Job xxxvii. 17; Luke xii. 55); although the due south wind blows but seldom in Palestine. From the west came the refreshing evening breeze which brought rain (Gen. iii. 8; Cant. ii. 17; I Kings xviii. 43 *et seq.*; Luke xii. 54; also Cant. iv. 16, where northwest and southwest winds are probably meant).

E. G. H. I. Be.

WINE.—Biblical Data: The juice of the grape is the subject of special praise in the Scriptures. The "vine tree" is distinguished from the other trees in the forest (Ezek. xv. 2). The fig-tree is next in rank to the vine (Deut. viii. 8), though as food the fig is of greater importance (comp. Num. xx. 5) than the "wine which cheereth God and man" (Judges ix. 13; comp. Ps. civ. 15; Eccl. x. 19). Wine is a good stimulant for "such as be faint in the wilderness" (II Sam. xvi. 2), and for "those that be of heavy hearts" (Prov. xxxi. 6).

The goodness of wine is reflected in the figure in which Israel is likened to a vine brought from Egypt and planted in the Holy Land, where it took deep root, spread out, and prospered (Ps. lxxx. 9–11). The blessed wife is like "a fruitful vine by the sides of thy house" (Ps. cxxviii. 3). When peace reigns every man rests "under his vine and under his fig-tree" (I Kings v. 5 [A. V. iv. 25]). An abundance of wine indicates prosperity. Jacob blessed Judah that "he washed his garments in wine and his clothes in the blood of grapes" (Gen. xlix. 11).

Bread as an indispensable food and wine as a luxury represent two extremes; they were used as signs of welcome and good-will to Abraham (Gen. xiv. 18). A libation of wine was part of the ceremonial sacrifices, varying in quantity from one-half to one-fourth of a hin measure (Num. xxviii. 14).

Wine-drinking was generally accompanied by singing (Isa. xxiv. 9). A regular wine-room ("bet ha-yayin") was used (Cant. ii. 4), and wine-cellars ("oẓerot yayin"; I Chron. xxvii. 27) are mentioned. The wine was bottled in vessels termed "nebel" and "nod" (I Sam. i. 24, xvi. 20), made in various shapes from the skins of goats and sheep, and was sold in bath measures. The wine was drunk from a "mizraḳ," or "gabia'" (bowl; Jer. xxxv. 5), or a "kos" (cup). The wine-press was called "gat" and "purah"; while the "yeḳeb" was probably the vat into which the wine flowed from the press. The "vine of Sodom" (Deut. xxxii. 32), which probably grew by the Dead Sea, was the poorest kind. The "vine of the fields" (II Kings iv. 39) was a wild, uncultivated sort, and the "soreḳ" (Isa. v. 2) was the choicest vine, producing dark-colored grapes; in Arabic it is called "suriḳ."

There were different kinds of wine. "Yayin" was the ordinary matured, fermented wine, "tirosh" was a new wine, and "sheḳar" was an old, powerful wine ("strong drink"). The red wine was the better and stronger (Ps. lxxv. 9 [A. V. 8]; Prov. xxiii. 31). Perhaps the wine of Helbon (Ezek. xxvii. 18) and the wine of Lebanon (Hos. xiv. 7) were white wines. The vines of Hebron were noted for their large clusters of grapes (Num. xiii. 23). Samaria was the center of vineyards (Jer. xxxi. 5; Micah i. 6), and the Ephraimites were heavy wine-drinkers (Isa. xxviii. 1). There were also "yayin ha-reḳaḥ" (spiced wine; Cant. viii. 2), "ashishah" (hardened sirup of grapes), "shemarim" (wine-dregs), and "ḥomeẓ yayin" (vinegar). Some wines were mixed with poisonous substances ("yayin tar'elah"; Ps. lx. 5; comp. lxxv. 9, "mesek" [mixture]). The "wine of the condemned" ("yen 'anushim") is wine paid as a forfeit (Amos ii. 8), and "wine of violence" (Prov. iv. 17) is wine obtained by illegal means.

E. G. H. J. D. E.

——**In Rabbinical Literature:** Wine is called "yayin" because it brings lamentation and wailing ("yelalah" and "wai") into the world, and "tirosh" because one that drinks it habitually is certain to become poor (תהיא רש=תירוש). R. Kahana said the latter term is written sometimes תירוש, and sometimes תירש; that means, if drunk in moderation it gives leadership (ראש = "head"); if drunk in excess it leads to poverty (Yoma 76b). "Tirosh" includes all kinds of sweet juices and must, and does not include fermented wine (Tosef., Ned. iv. 3). "Yayin" is to be distinguished from "shekar"; the former is diluted with water ("mazug"); the latter is undiluted ("yayin ḥai"; Num. R. x. 8; comp. Sifre, Num. 23). In Talmudic usage "shekar" means "mead," or "beer," and according to R. Papa, it denotes drinking to satiety and intoxication (Suk. 49b).

In metaphorical usage, wine represents the essence of goodness. The Torah, Jerusalem, Israel, the Messiah, the righteous—all are compared to wine. The wicked are likened unto vinegar, and the good man who turns to wickedness is compared to sour wine. Eleazar b. Simeon was called "Vinegar, the son of Wine" (B. M. 83b). The wine which is kept for the righteous in the world to come has been preserved in the grape ever since the six days of creation (Ber. 34b).

Presses and Receptacles.

The process of making wine began with gathering the grapes into a vat ("gat"). There were vats hewn out of stone, cemented or potter-made vats, and wooden vats ('Ab. Zarah v. 11). Next to the vat was a cistern ("bor"), into which the juice ran through a connecting trough or pipe ("ẓinnor"). Two vats were sometimes connected with one cistern (B. Ḳ. ii. 2). The building containing or adjoining the wine-presses was called "bet ha-gat" (Tosef., Ter. iii. 7). The newly pressed wine was strained through a filter, sometimes in the shape of a funnel ("meshammeret"; Yer. Ter. viii. 3), or through a linen cloth ("sudar"), in order to remove husks, stalks, etc. A wooden roller or beam, fixed into a socket in the wall, was lowered to press the grapes down into the vat (Shab. i. 9; Ṭoh. x. 8).

The cistern was emptied by a ladle or dipper called the "maḥaẓ" (Ṭoh. x. 7), the wine being transferred to large receptacles known variously as "kad," "ḳanḳan," "garab," "danna," and "ḥabit." Two styles of ḥabit, the Lydian and the Bethlehemite (Niddah vi. 6), were used, the former being a smaller barrel or cask. All these receptacles were rounded earthen vessels, tightly sealed with pitch. The foster-mother of Abaye is authority for the statement that a six-measure cask properly sealed is worth more than an eight-measure cask that is not sealed (B. Ḳ. 12a). New wine stood for at least forty days before it was admissible as a drink-offering ('Eduy. vi. 1; B. B. 97a). When the wine had sufficiently settled it was drawn off into bottles known as "lagin" or "leginah" and "ẓarẓur," the latter being a stone vessel with a rim and strainer, a kind of cooler (Sanh. 106a); an earthen pitcher, "ḥaẓab," was also used (Men. viii. 7). The drinking-vessel was the Biblical "kos." The wine was kept in cellars, and from them was removed to storerooms called "heftek," or "apoṭiḳ" (ἀποθήκη), a pantry or shelves in the wineshop. Bottles of wine from this pantry were exposed for sale in baskets in front of the counter ('Ab. Zarah ii. 7, 39b).

Varieties.

The quality of a wine was known by its color and by the locality from which it came, red wine being better than white wine. Ḳeruḥim (probably the Coreæ of Josephus) in Palestine produced the best wine (Men. viii. 6), after which came the red wine of Phrygia (Perugita; Shab. 147b), the light-red wine of Sharon (Shab. 77a), and "yayin Kushi" (Ethiopian wine; B. B. 97b). There were special mixtures of wine. Among these were: (1) "aluntit," made of old wine, with a mixture of very clear water and balsam; used especially after bathing (Tosef., Dem. i. 24; 'Ab. Zarah 30a); (2) "ḳafrisin" (caper-wine, or, according to Rashi, Cyprus wine), an ingredient of the sacred incense (Ker. 6a); (3) "yen ẓimmuḳin" (raisin-wine); (4) "inomilin" (οἰνόμελι), wine mixed with honey and pepper (Shab. xx. 2; 'Ab. Zarah *l.c.*); (5) "ilyoston" (*ἡλιόστεον), a sweet wine ("vinum dulce") from grapes dried in the sun for three days, and then gathered and trodden in the midday heat (Men. viii. 6; B. B. 97b); (6) "me'ushshan," from the juice of smoked or fumigated sweet grapes (Men. *l.c.*); not fit for libation; (7) "enogeron" (οἰνόγαρον), a sauce of oil and garum to which wine was added; (8) "apiḳṭewizin" (ἀποκοτταβίζειν), a wine emetic, taken before a meal (Shab. 12a); (9) "ḳundiṭon" ("conditum"), a spiced wine ('Ab. Zarah ii. 3); (10) "pesintiṭon" ("absinthiatum"), a bitter wine (Yer. 'Ab. Zarah ii. 3); (11) "yen tappuḥim," made from apples; cider; (12) "yen temarim," date-wine. Wine made from grapes grown on isolated vines ("roglit") is distinguished from that made of the grapes of a vine suspended from branches or trained over an espalier ("dalit"); the latter was unfit for libation (Men. 86b).

During the time of fermentation the wine that was affected with sourness was called "yayin ḳoses" (Yer. Pe'ah ii., end), and when matured sour it was "ḥomeẓ" (vinegar). Good vinegar was made by putting barley in the wine. In former times Judean wine never became sour unless barley was put in it; but after the destruction of the Temple that characteristic passed to the Edomite (Roman) wine. Certain vinegar was called the "Edomite vinegar" (Pes. 42b).

Fresh wine before fermenting was called "yayin mi-gat" (wine of the vat; Sanh. 70a). The ordinary wine was of the current vintage. The vintage of the previous year was called "yayin yashan" (old wine). The third year's vintage was "yayin meyushshan" (very old wine). Ordinary, fermented wine, according to Raba, must be strong enough to take one-third water, otherwise it is not to be regarded as wine (Shab. 77a). R. Joseph, who was blind, could tell by taste whether a wine was up to the standard of Raba ('Er. 54a).

Medicinal Value.

Wine taken in moderation was considered a healthful stimulant, possessing many curative elements. The Jewish sages were wont to say, "Wine is the greatest of all medicines; where wine is lacking, there drugs are necessary" (B. B. 58b). R. Huna said, "Wine helps to open the heart to reasoning" (B. B. 12b). R. Papa thought that when one could substitute beer for wine, it should be done for the sake of economy. But his view is opposed on the ground that the preservation of one's health is paramount to considerations of economy (Shab. 140b). Three things, wine, white bread, and fat meat, reduce the feces, lend erectness to one's bearing, and strengthen the sight. Very old wine benefits the whole body (Pes. 42b). Ordinary wine is harmful to the intestines, but old wine is beneficial (Ber. 51a). Rabbi was cured of a severe disorder of the bowels by drinking apple-wine seventy years old, a Gentile having stored away 300 casks of it ('Ab. Zarah 40b). "The good things of Egypt" (Gen. xlv. 23) which Joseph sent to his father are supposed by R. Eleazar to have included "old wine," which satisfies the elderly person (Meg. 16b). At the great banquet given by King Ahasuerus the wine put before each guest was from the province whence he came and of the vintage of the year of his birth (Meg. 12a). Until the age of forty liberal eating is beneficial; but after forty it is better to drink more and eat less (Shab. 152a). R. Papa said wine is more nourishing when taken in large mouthfuls. Raba advised students who were provided with little wine to take it in liberal drafts (Suk. 49b) in order to secure the greatest possible benefit from it. Wine gives an appetite, cheers the body, and satisfies the stomach (Ber. 35b). After bleeding, according to Rab, a substantial meal of meat is necessary; according to Samuel, wine should be taken freely, in order that the red of the wine may replace the red of the blood that has been lost (Shab. 129a).

Wine-Bibbing.

The benefit derived from wine depends upon its being drunk in moderation, as overindulgence is injurious. Abba Saul, who was a grave-digger, made careful observations upon bones, and found that the bones of those who had drunk natural (unmixed) wine were "scorched"; of those who had used mixed wine were dry and transparent; of those who had taken wine in moderation were "oiled," that is, they had retained the marrow (Niddah 24b). Some of the rabbis were light drinkers. R. Joseph and Mar 'Uḳba, after bathing, were given cups of inomilin wine (see above). R. Joseph felt it going through his body from the top of his head to his toes, and feared another cup would endanger his life; yet Mar 'Uḳba drank it every day and was not unpleasantly affected by it, having taken it habitually (Shab. 140a). R. Judah did not take wine, except at religious ceremonies, such as "Ḳiddush," "Habdalah," and the Seder of Passover (four cups). The Seder wine affected him so seriously that he was compelled to keep his head swathed till the following feast-day—Pentecost (Ned. 49b).

The best remedy for drunkenness is sleep. "Wine is strong, but sleep breaks its force" (B. B. 10a). Walking throws off the fumes of wine, the necessary amount of exercise being in the proportion of about three miles to a quarter-measure of Italian wine ('Er. 64b). Rubbing the palms and knees with oil and salt was a measure favored by some scholars who had indulged overmuch (Shab. 66b).

For religious ceremonies wine is preferable to other beverages. Wine "cheereth God" (Judges ix. 13); hence no religious ceremony should be performed with other beverages than wine (Ber. 35a). Over all fruit the benediction used is that for "the fruits of the tree," but over wine a special benediction for "the fruits of the vine" is pronounced (Ber. vi. 1). This latter benediction is, according to R. Eliezer, pronounced only when the wine has been properly mixed with water. Over natural wine the benediction is the same as that used for the "fruits of the tree" (Ber. 50b). The drinking of natural wine on the night of Passover is not "in the manner of free men" (Pes. 108b). "Ḳiddush" and "Habdalah" should be recited over a cup of wine. Beer may be used in countries where that is the national beverage (Pes. 106a, 107a). According to Raba, one may squeeze the juice of a bunch of grapes into a cup and say the "Ḳiddush" (B. B. 97b). The cup is filled with natural wine during grace, in memory of the Holy Land, where the best wine is produced; but after grace the wine is mixed.

The words introducing the grace, "Let us praise Him whose food we have eaten, and by whose goodness we live," are said over a cup of wine, part of which is passed to the hostess (Ber. 50a). Ulla, when the guest of R. Naḥman, was invited to pronounce the grace over wine, and the latter suggested the propriety of sending part of the wine to his guest's wife, Yalta; but Ulla demurred, declaring that the host is the principal channel of blessing, and passed it to R. Naḥman. When Yalta heard this she was enraged, and expressed her indignation by going to the wine-room ("be ḥamra") and breaking up 400 casks of wine (Ber. 51b). R. Akiba, when he made a feast in honor of his son, proposed, "Wine and long life to the Rabbis and their disciples!" (Shab. 67b).

In Mourning.

Following the Scriptural precept, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts" (Prov. xxxi. 6), the Rabbis ordered ten cups of wine to be served with the "meal of consolation" at the mourner's house: three cups before the meal, "to open the bowels," three cups between courses, to help digestion, and four cups after the grace. Later four cups were added in honor of the ḥazzanim, the parnasim, the Temple, and the nasi Gamaliel. So many cups producing drunkenness, the last four were afterward discontinued (Ket. 8b). Apparently this custom was in force when the Temple was in existence, and persisted in Talmudic times; it disappeared in the geonic period. R. Ḥanan declared that wine was created for the sole purpose of consoling the bereaved and rewarding the wicked for whatever good they may do in this world, in order that they may have no claim upon the world to come (Sanh. 70a). After the destruction of the Temple many Pharisees, as a sign of mourning, vowed to abstain from eating meat and drinking wine, but were dissuaded from issuing a decree which the public could not observe (B. B. 60b). R. Judah b. Bathyra said, "Meat was the principal accompaniment of joy in the time of the Temple, wine in post-exilic times" (Pes. 109a).

Rab said that for three days after purchase the seller is responsible if the wine turns sour; but after that his responsibility ceases. R. Samuel declared that responsibility falls upon the purchaser immediately upon the delivery of the wine, the rule being "Wine rests on the owner's shoulders." R. Ḥiyya b. Joseph said, "Wine must share the owner's luck" (B. B. 96a, b, 98a). If one sells a cellarful of wine, the purchaser must accept ten casks of sour wine in every hundred (Tosef., B. B. vi. 6). Whoever sells spiced wine is responsible for sourness until the following Pentecost (*i.e.*, until the hot weather sets in). If he sells "old wine," it must be of the second year's vintage; if "very old wine" ("meyushshan"), it must be of the third year's vintage (B. B. vi. 2).

The question of responsibility on the part of carriers of wine ("sheḳulai") is discussed. When Rabbah bar Ḥana's hired carriers broke a cask he seized their overgarments; thereupon the carriers appealed to Rab, who ordered Rabbah to return their garments. "Is this the law?" asked Rabbah in astonishment. "It is the moral law," answered Rab, citing, "That thou mayest walk in the way of good men" (Prov. ii. 20). When the garments had been returned the carriers appealed again: "We are poor men; we have worked all day; and now we are hungry, and have nothing." Rab then ordered Rabbah to pay them their wages. "Is this the law?" inquired Rabbah. "It is the higher law," replied Rab, completing the verse previously cited—"and keep the paths of the righteous" (B. M. 83a).

As a commodity, wine has an important place in the business world. A large proportion of the trade in wine for the Feast of Passover is controlled by Jews. The agricultural activity of Palestine is directed mainly to viticulture. The Rothschild cellars at Rishon le-Ẓiyyon receive almost the entire produce of the Jewish colonists, which, through the Carmel Wine Company, is distributed throughout Russia, Austria, Holland, Switzerland, France, England, and the United States. The vintage of 1904 in the Rothschild cellars exceeded 7,000,000 bottles, of which 200,000 were sold in Warsaw. See Agricultural Colonies in Palestine.

Regarding the interdiction of wine prepared or handled by Gentiles see Nesek.

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E. C. J. D. E.

WINKLER, MAX: American philologist; born at Cracow, Austria, Sept. 4, 1866; educated at the gymnasium of Cracow, Hughes High School (Cincinnati, Ohio), Harvard University (A.B. 1889), and the University of Michigan (Ph.D. 1892). He took a postgraduate course in the University of Berlin, and on returning to the United States was appointed instructor in German at the University of Michigan; in 1895 he became assistant professor, and in 1902 professor, of German language and literature. Winkler has edited the following works: Lessing's "Emilia Galotti," with introduction and notes, 1895; Goethe's "Egmont," 1898; Schiller's "Wallenstein," 1901; and Goethe's "Iphigenie," 1905.

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A. F. T. H.

WINNIPEG: Capital of the province of Manitoba, Canada; situated at the junction of the Assiniboin and Red rivers. Jews had relations with Winnipeg when it was merely a small Hudson Bay post, but the first permanent Jewish settlers went thither about 1878. The Russian anti-Jewish outbreaks of 1881 and 1882 caused about three hundred Jews to settle there in the latter year, most of whom worked upon the Canadian Pacific Railway, then in the course of construction; and subsequent persecutions of the Jews in eastern Europe sent periodic waves of Jewish immigration to the Manitoban capital. In 1898 and 1899 there was an influx from Rumania, and from 1903 to 1905 there was a further considerable accession of settlers from Russia. The census of 1891 placed the Jewish population at 1,156, and at present (1905) the community numbers between 2,500 and 3,000 in a total population of about 80,000. In professional, mercantile, and industrial pursuits the Jews of Winnipeg have done their full share toward the development of the city, and they are extensive holders of its real estate. In 1904 one of their number, Moses Finkelstein, was elected alderman for the most important and populous ward of the city, receiving a large majority. In 1892 and 1893, through the exertions of Asher, Charles, and Michael Pierce, a number of Winnipeg Jews established a colony in Oxbow without calling for outside aid. These colonists were afterward joined by others from eastern Canada and South Africa, and the colony is to-day in a flourishing condition.

Winnipeg now possesses six Jewish congregations. The earliest was the B'nai Israel, established in 1883, and then came Congregation Beth-El, founded in 1885; in 1889 these two congregations amalgamated under the name "Shaary Zedek," and built a synagogue in King street. Congregation Rosh Pina was organized in 1890, with a synagogue on Martha street, Congregation B'nai Israel, in 1893, with a synagogue on Martha street; and Congregation Beth Jacob, in 1902, with a synagogue on Schultz street. In 1904 the Holy Blossom congregation came into existence, and was reorganized the following year under the name "Shaar Hashamoyim"; and Congregation Adas Yeshurun was founded in 1905.

The Jews of Winnipeg have established a number of communal societies, including the Dr. Gaster Benevolent Society, the Winnipeg Hebrew Benevolent Society, the Shaary Zedek Ladies' Aid Society, the Rosh Pina Ladies' Aid Society, the Winnipeg Hebrew Literary Society, and the Shaary Zedek Talmud Torah. The last-mentioned has erected a spacious building for educational purposes. In 1898 the first Winnipeg Zionist society was established, and at present there are in the city three large and active branches of the movement.

J. C. I. DE S.

WINTER, SOLOMON: Hungarian philanthropist; born in the county of Zips, Hungary, in 1778; died at Hunsdorf, in the same county, Feb. 24, 1859, after laboring for sixty years for the advancement of the Jewish race in his locality. The erection of the synagogue in Hunsdorf about 1820, and the construction of the school in 1840, were due to him; and he was a representative of the collective communities of the county in the Budapest congress of Jewish notables.

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S. N. D.

WINTERNITZ, MORIZ: Austrian Orientalist; born at Horn Dec. 23, 1863. He received his earliest education in the gymnasium of his native town, and in 1880 entered the University of Vienna, receiving the degree of doctor of philosophy in 1886. In 1888 he went to Oxford, where until 1892 he assisted Max Müller in the preparation of the second edition of the Rig-Veda (4 vols., Oxford, 1890–92), collating manuscripts and deciding on the adoption of many new readings. Winternitz remained in Oxford until 1898, acting in various educational capacities, such as German lecturer to the Association for Promoting the Higher Education of Women (1891–98), librarian of the Indian Institute at Oxford (1895), and frequently as examiner in German and Sanskrit both for the university and for the Indian Civil Service. In 1899 he went to Prague as privat-docent for Indology and general ethnology, and in 1902 was appointed to the professorship of Sanskrit (made vacant by the retirement of Ludwig) and of ethnology in the German University of Prague. In addition to valuable contributions on Sanskrit and ethnology to various scientific journals, Winternitz edited the "Apastambiya Grihyasutra" (Vienna, 1887) and the "Mantrapatha, or the Prayer-Book of the Apastambins" (part i., Oxford, 1897); translated Müller's "Anthropological Religion" and his "Theosophy, or Psychological Religion" into German (Leipsic, 1894–95); and published "Das Altindische Hochzeitsrituell" (Vienna, 1892), which contains also valuable ethnological material; "A Catalogue of South Indian Manuscripts Belonging to the Royal Asiatic Society of Great Britain and Ireland" (London, 1902); and "Geschichte der Indischen Literatur" (part i., Leipsic, 1905).

J. L. H. G.

WINTERNITZ, WILHELM: Austrian physician and hydropathist; born at Josefstadt, Bohemia, March 1, 1835; educated at Vienna and at Prague (M.D. 1857), where he settled and became an assistant at the institute for the insane. In 1858 he entered the Austrian navy, but resigned his position as surgeon in 1861 and established a practise in Vienna. There he became interested in hydropathy, and was soon regarded as one of the leading authorities. Admitted to the medical faculty of the University of Vienna as privat-docent for hydropathy in 1865, he was one of the founders of the General Vienna Dispensary, where he is now (1905) departmental chief. In the same year he opened a private hospital near Vienna. In 1874 he became privat-docent in medicine, and was appointed assistant professor seven years later, becoming a full professor in 1899.

Winternitz is a collaborator for hydropathy on Von Ziemssen's "Handbuch der Allgemeinen Therapie" (ed. 1881), Eulenburg's "Realencyclopädie der Gesammten Heilkunde" (ed. 1897), and Eulenburg's "Lehrbuch der Allgemeinen Therapie und der Therapeutischen Methodik" (Berlin, 1898–99). In 1890 he founded the "Blätter für Klinische Hydrotherapie," of which he is still the editor.

In addition to several essays and monographs in medical journals, Winternitz is the author of the following works: "Kaltenleutgeben und Meine Wasserheilanstalt" (Vienna, 1869); "Die Hydropathie auf Physiologischer und Klinischer Grundlage" (*ib.* 1877–80; 2d ed. 1890–92; translated into English, French, Italian, Spanish, and Russian); and "Cholera, Lungenphthise und Fieber: Klinische Studien" (*ib.* 1887–88).

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S. F. T. H.

WINTERSTEIN, SIMON, FREIHERR VON: Austrian railroad magnate; born at Prague 1819; died at Vöslau June 11, 1883. The son of poor parents, he had to learn early to support himself. He chose a commercial career, and worked as a clerk in Prague and in Vienna, later establishing a business of his own in the latter city. After acting for some time as shipping agent for the Nordbahn, he entered the executive board of this railroad, and finally became its president. Through business connection with the house of Rothschild he became a member also of the boards of directors of the Südbahn and of the Creditanstalt. Winterstein was for a number of years president of the Jewish community of Vienna. He was a member of the Austrian House of Lords.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1883, p. 425.

S. F. T. H.

WINTERTHUR. See SWITZERLAND.

WISCONSIN: State in the Upper Lake region of the United States of America; admitted to the Union in 1848. In 1792 a Jew named Jacob Franks went to Green Bay, and in 1805 he erected the first grist- and saw-mill in that section of the country. There were doubtless other Jews possessing business and other interests in the region which later became the state; but the early records are very scanty. The oldest congregation in the state is B'ne Jeshurun, in Milwaukee, organized in 1852 by Lobl Rindskopf, Leopold Newbauer, Solomon Adler, Emanuel Silverman, and others, all of whom were among the first Jewish settlers in that city.

Wisconsin contains the following Jewish communities: **Appleton,** with a congregation (Zion) comprising 34 members and founded in 1873, and a ladies' aid society having a membership of 32 and founded in 1878; **Ashland,** which has a congregation organized in 1887, an auxiliary society, a ladies' benevolent association, and a cemetery; **Duluth,** with a congregation, Adas Israel; **Eau Claire,** with a congregation, a religious school, and an aid society comprising 50 members; **Fond du Lac,** containing a community that holds holy-day services; **Gilette** and **Green Bay,** each with a congregation; **Hurley** and **Ironwood,** which form a congregation jointly; **Kenosha,** with the Congregation B'nai Zedek, incorporated in 1904 and having 27 members; **La Crosse,** which has two congregations (Ansche Cheset, founded in 1856, and Shearith Israel, in 1899), a benevolent society, and a cemetery; **Madison,** possessing a congregation, Ahawath Achim, and a cemetery; **Manitowoc,** whose congregation, Anshe Polia Sadek, was founded in 1900; **Marinette,** which has a congregation (founded in 1888 and having 32 members), a religious school, and a cemetery; **Milwaukee** (see Jew. Encyc. viii. 594); **Monroe, Oshkosh, Racine,** and **Sheboygan,** each with a congregation; and **Superior,** which has three congregations, all organized within the last ten years.

The state has a Jewish population of 15,000 in a total of 2,069,042 (1904).

J. A. M. Ho.

WISDOM (Hebr. חכמה; Greek, *σοφία*): Practical intelligence; the mental grasp which observes and penetrates into the nature of things, and also the ability skilfully to perform difficult tasks. The former faculty is intuitive, the latter creative. Hence the word connotes both deep understanding and artistic skill. Wisdom is at once a human and a divine property.

Wisdom in the Bible.

All human wisdom and skill come from God. The spirit of God made Joseph discreet and wise (Gen. xli. 38-39), inspired and prepared Bezaleel and other artists for the work of the Tabernacle (Ex. xxxi. 3-6), and was also the source of the wisdom of Joshua (Deut. xxxiv. 9) and Solomon (I Kings iii. 12, 28). "The Lord giveth wisdom" (Prov. ii. 6; comp. Job xxxviii. 36; Ps. li. 8 [A. V. 6]; Dan. ii. 21), and He annuls the wisdom of the wise (Isa. xxix. 14). Great blame, therefore, attaches to those who disregard the divine source of their wisdom and become conceited and sinful (Isa. v. 21, xxix. 14; Jer. iv. 22, viii. 8-9, ix. 22). Wisdom is acquired, moreover, by the observation of nature (Prov. vi. 6; Job xxxv. 11) and of history (Deut. xxxii. 29; Hos. xiv. 10 [A. V. 9]; Prov. viii. 33, xix. 20), as well as by study and by association with the wise (Prov. ix. 9, xiii. 20; Job xxxii. 7).

The wise were sought out for their counsel (Deut. i. 13, 15; II Sam. xiv. 20, xvi. 23; Prov. xii. 18, xiii. 14), so that, like the priest with his Torah and the prophet with his revealed word of God, they formed a special class (Jer. xviii. 18). In more primitive times "wise women" were consulted (II Sam. xiv. 2; xx. 16, 22), and at a later period females who were skilled in the art of music and song were called "wise women" (Jer. ix. 17).

The Hokmah Literature.

As contrasted with the Law and the Prophets, which were intended for the people of Israel exclusively, wisdom was less restricted. "The children of the east country," as well as of Egypt and the south, were regarded as the possessors of wisdom from of old (comp. I Kings v. 10-11 [A. V. iv. 30-31]; Jer. xlix. 7), and Daniel was considered a representative of them (Ezek. xxviii. 3). This spirit of universal wisdom was also typified by King Solomon (I Kings v. 9-14 [A. V. iv. 29-34], x. 1-24; Eccl. i. 13, 16); and to him, accordingly, was ascribed the entire Wisdom-literature preserved in the form of proverbs, secular songs (Song of Solomon), philosophic thought (Ecclesiastes), and, later, the Wisdom of Solomon. As soon as monotheism was firmly established as a result of the labors of the Prophets, the wisdom of the East could be consulted by Israel's sages, and questions concerning the origin of all things could be answered, in both poetry and prose, far more intelligently than had been possible for the ancient Babylonians. This was done occasionally by the Deutero-Isaiah (xl. and elsewhere), by the interpolator of Amos iv. 13 and v. 8, by the authors of Proverbs (viii. 22-31), of Job (xxviii. and elsewhere), and of Ps. civ., and, most authoritatively of all, by the composers of Gen. i.-x. Wisdom, which dwelt, according to the Babylonian cosmology, in the depths of the sea with Ea, the creative deity, became in Biblical literature the all-encompassing intelligence of God, the helper of the Creator, the foundation of the world (comp. Jeremias, "Das Alte Testament im Lichte des Alten Orients," 1904, pp. 29, 80). In exact proportion as Israel's God was believed to be the God of the universe, wisdom was regarded as the cosmic power, God's master workman (Prov. viii. 30), the first of His works (*ib.* viii. 22), and His designer (*ib.* iii. 19; Ps. civ. 24), while at the same time wisdom became the law of life and the divine guide and ruler of man. Virtue, or the fear of God which is the avoidance of evil, was developed into the dominant teaching of the Proverbs and Job. The ceremonial laws are scarcely mentioned, and only the ethical side of religion is considered. At times the ethics assumes too worldly an aspect and becomes commonplace morality (Prov. vi. 34, xiv. 22, xxiv. 17-18, xxix. 3), although other passages point to high ideals (Job xxix. 15-16, xxxi.; Prov. x. 12).

The Book of Ecclesiastes, written by some Sadducean pessimist under the influence of Greek Epicureanism and skepticism, reflects the impressions made by a worldly wisdom no longer permeated by the spirit of the Torah, so that the Solomonic wisdom, which had lost sight of the ethical ideal, was mocked and shown to be a failure.

Wisdom in the Apocrypha.

In the main, wisdom was greatly valued and eagerly sought during the Second Temple, and the wise became the teachers of the young and the models of the old. An extensive Wisdom-literature, of which large portions may have been lost, sprang up in continuation of the Proverbs of Solomon. Ecclesiasticus (Sirach) proves, on analysis, to be a compilation of writings which belong in part to an older generation; and the Testaments of the Twelve Patriarchs, which recent research has reclaimed for Jewish literature, may also be classed among these Wisdom-books. Concerning the Book of Wisdom see Wisdom, Book of. The table-talk of the wise men of Jerusalem at the court of King Ptolemy of Egypt in the Letter of Aristeas, §§ 187–300, as well as the answer of Zerubbabel, the page of King Darius (I Esdras ii.–iii.), indicates the Jewish longing to appear as wise men like Daniel and Joseph before the kings of the world.

In all these books wisdom is extolled and invested with divine attributes (Ecclus. [Sirach] i. 1–26, iv. 11–29, li. 13–30, and especially xxiv. 1–29, where it is identified with the law of Moses; Test. Patr., Levi, 13; Enoch, xlii. 1–2). The book on astronomy and cosmography in the writings of Enoch is described as celestial wisdom (Enoch, xxxvii. 2, xlix. 1–3, lxxxii. 2–3; comp. Book of Jubilees, iv. 17, xxi. 10), and Noah's book on healing (Book of Jubilees, x. 13) belongs to the same class.

Traces in Post-Biblical Literature.

Under the influence of Greek philosophy wisdom became a divine agency of a personal character (Wisdom vii. 22–30), so that Philo terms it the daughter of God, "the mother of the creative Word" ("De Profugis," §§ 9, 20), while as the creative principle of the world, wisdom occurs in Targ. Yer. to Gen. i. 1 (comp. Ḥag. 11b; Gen. R. i., where the Torah takes the place of wisdom; see also the midrash on Prov. iii. 19 in Jellinek, "B. H." ii. 23–39, v. 63–69). In Christian and Gentile Gnosticism, wisdom became the center of speculation (see Gnosticism). The so-called Fourth Book of Maccabees, a philosophical sermon on self-control with reference to the seven martyred sons of the Maccabean heroine, is another contribution to the Hellenistic Wisdom-literature.

"The wise man" was the title of the early master of the Law (Ab. i. 4, ii. 15), but at a later period the masters bore the epithet of "rabbi," and only those who had died retained the name of "the wise," while the learned were called "disciples of the wise" (see Levy, "Neuhebr. Wörterb." *s.v.* חכם). In general, "wisdom" ("ḥokmah") connotes universal or worldly wisdom, and is thus contrasted with the Torah (Ḳid. 49b; Niddah 69b; Sanh. 104b; Yer. Mak. ii. 31d). There are records of disputations between Jewish masters and Gentile sages, such as the one between R. Joshua b. Hananiah and the men of Athens (Bek. 8–9; Lam. R. i. 4 *et seq.* [comp. Athenians]; Tamid 32a, b). In Pes. 94b (comp. R. H. 12a) the opinion of the wise men of the Gentiles is preferred to that of the Jewish sages. At the sight of Gentile sages one should recite the benediction: "Blessed art Thou, O Lord our God, King of the Universe, who hast imparted of Thy wisdom to flesh and blood" (Ber. 58b). "Ten measures of wisdom came down from heaven, and nine of them fell to the lot of the Holy Land" (Ḳid. 49b). "Since the destruction of the Temple the wise have taken the place of the Prophets" (B. B. 12a). "Who is wise? He who learneth from every one" (Ab. iv. 1). "The Shekinah rests only upon the wise, the strong, the rich, and the tall" (Shab. 92b); but the members of the Sanhedrin must possess universal wisdom (Sanh. 17a). Among the masters of the Mishnah, R. Johanan b. Zakkai and R. Akiba were considered the paragons of universal wisdom (Soṭah ix. 15, 49b). "Greek wisdom" was fostered in the house of Gamaliel, but was forbidden elsewhere after the Hasmonean war (B. Ḳ. 82b–83a; Soṭah 49b). The sciences of music (R. H. 29b) and astronomy (Shab. 75a) are called "wisdom," and the midwife is termed the "wise woman" (Shab. xviii. 3), while the fourth benediction in the "Shemoneh 'Esreh" is called the "Benediction of Wisdom" (Ber. 33a).

In rabbinical and philosophical literature the various sciences are termed "ḥokmot"; and as the seven sciences of the medieval university ("trivia" and "quadrivia") were based on Prov. ix. 1, "Wisdom hath builded her house, she hath hewn out her seven pillars," so Jewish writers allude to the seven branches of wisdom (see Joseph Ḳimḥi on Prov. ix. 1; Steinschneider, "Jüdische Literatur," in Ersch and Gruber, "Encyc." section ii., part 27, pp. 424, 434–435, where the various "ḥokmot" are enumerated).

K.

WISDOM OF SOLOMON, BOOK OF THE

(LXX. Σοφία Σολομῶνος; Vulgate, "Liber Sapientiæ"): Apocryphal book written in Alexandria about the middle of the first century B.C. That it was composed in Greek by an Alexandrian Jew has been conclusively shown by Freudenthal ("J. Q. R." iii. 722–753). The book has neither an introductory verse nor a regular conclusion. In fact, it consists of three independent parts which have no real connection, and which treat of subjects altogether different, a fact clearly recognized by Bretschneider, Eichhorn, and others, but disputed by Grimm ("Kurzgefasstes Exegetisches Handbuch zu den Apocryphen des Alten Testaments," vi. 9–24; Leipsic, 1860) and his followers.

Contents of the Book.

The first six chapters of Wisdom form an address to the rulers of the earth (i. 1; comp. iii. 8; vi. 1–2, 9, 21). They accentuate the necessity of wisdom as indispensable to rulers (i. 6, vi. 9–25), although they are chiefly directed against the Epicureans, the ungodly who deny immortality, indulge in lust and incest, and mock the righteous and the learned, who in their turn upbraid them for their lawlessness and licentiousness (ii. 1–16). In contrast with them the "saints" (Ḥasidim) whom they expose to torture (ii. 19, iii. 1) and to a martyr's death (iii. 2) are called "sons of God," initiated into His mystery, promised an inheritance in eternal life (i. 14; ii. 13, 21, 23; iii. 4, 15; iv. 1; v. 15) like Enoch (iv. 10–16), and assured of a crown of glory in the world to come (v. 16). Finally, wisdom is introduced in vi. 9–25 as the speaker, and as the one who bestows the divine kingdom and confers immortality (vi. 20–21); whereas sin brings death, since "through envy of the devil came death into the world" (ii. 24). The second part (ch. vii.–ix. 17) contains an address of King Solomon, relating how his life was guided solely by wisdom, and closing with a prayer offered by him to God that he might obtain her. Here wisdom is represented as a mystic power which imparts not only knowledge of all mysteries and the spirit of prophecy (vii. 17–21, 27), but even immortality (viii. 13), while it is also a cosmic force invested with twenty-one divine attributes, this number being either a triple multiple of seven, or, if originally twenty-two instead of twenty-one, corresponding to the twenty-two letters of the Greek alphabet (vii.

22-23). At the same time, wisdom, as in the Platonic system, is believed to teach the four cardinal virtues of temperance, prudence, justice, and fortitude (viii. 7). The prayer of Solomon refers to the heavenly tabernacle prepared from the beginning, and to his own predestination (ix. 7-8; see PREEXISTENCE). Wisdom is described as a cosmic principle dwelling on the throne of glory next to God, and as knowing and designing all things (ix. 1, 4, 10), being identical with the creative Word (ix. 1) and the Holy Spirit (ix. 17).

Hellenistic Passover Haggadah.

While these two portions of the book form a unity to some extent, and probably gave the entire work its title of "Wisdom of Solomon," the last section (ix. 18-xix. 22) is devoid of all connection with what precedes. The speaker is no longer Solomon, but the author or the saints (xvi. 28, xviii. 6 *et passim*), who recite the history of Israel's redemption from Egypt and other enemies. In like manner, the words are not addressed to the kings of the earth (ix. 18; x. 20; xi. 4, 9, 17, 21; *et passim*), but to God, the deliverer from the Red Sea. The whole appears on close observation to be part of a Passover Haggadah recited in Egypt with reference to Gentile surroundings, and it accordingly abounds in genuine haggadic passages of an ancient character. The tenth chapter serves as a connecting-link between the Solomonic Wisdom-book and this Passover-Haggadah fragment, and must, therefore, be taken with the last verse of the ninth chapter and the first of the eleventh, in both of which wisdom forms the theme. Here, however, it has nothing in common with the Solomonic wisdom, which, enabling the king to penetrate into all the mysteries of heaven and earth, to study the world of the spirits, and to learn the virtues of stones and roots, thus came very close to the Platonic wisdom (vii. 17-26). The wisdom of the haggadist is exclusive and hostile to the Gentile world, rather than cosmopolitan and broad, saving only the righteous and bringing ruin upon the wicked (ix. 18, x. 1-21). From this point of view the lives of the Patriarchs are recounted to lead up to the story of the Exodus. Wisdom taught Adam to rise from his fall by repentance (comp. "Vita Adæ et Evæ," viii.; Pirḳe R. El. xx.); but it caused Cain and his generation to perish (x. 1-3). It saved Noah, Abraham, and Lot, but brought lasting doom upon the offenders (x. 4-9). It showed Jacob the kingdom of God in the vision of the ladder (comp. Gen. R. lxviii. 16; Targ. Yer. to Gen. xxviii. 12) and gave him victory over all his pursuers (x. 10-12). It preserved Joseph the righteous from sin, went with him into the pit and the prison, and raised him to the throne and to glory, but covered his detractors with shame (x. 13-15). It delivered Israel from its heathen oppressors, entered into the soul of Moses, enabling him to work all his miracles before Pharaoh, and, in the shape of a protecting pillar of cloud by day and of an illuminating fire by night, guided the people through the wilderness and through the Red Sea, while it drowned the Egyptians and cast them up again from the deep to enrich the Israelites with the spoils that floated upon the water (x. 15-20; comp. Mek., Beshallaḥ, 6; Targ. Yer. to Ex. xiii. 21; xv. 12, 20; Josephus, "Ant." ii. 16, § 6). It also opened the mouths of the dumb so that they joined in the song of the people in praise of God at the Red Sea (x. 21; comp. Mek. to Shirah [Song of Moses], 1), and it prospered the work of Moses in the wilderness (xi. 1-4).

Wonders of the Exodus.

This section is followed (xi. 5-xix. 21) by a haggadic discourse in the form of a prayer of thanksgiving on the Egyptian plagues and other miracles connected with the Exodus, obviously to be recited on the eve of the Passover (xviii. 6-9; comp. Josephus, "Ant." ii. 16, § 4; Book of Jubilees, xlix. 2-6). The fundamental principle of the ancient Haggadah is that God metes out the perfect justice expressed by the Rabbis in the phrase "middah keneged middah" (= "measure for measure"), so that the book declares: "Wherewithal a man sinneth, by the same also shall he be punished" (xi. 16). This was applied to the Egyptians with reference to Ex. xviii. 11 (see Targum *ad loc.*; Soṭah 11d). Here, however, the haggadist goes so far as to maintain that the very thing which proved an instrument of vengeance to the Egyptians became a means of safety for Israel (xi. 5). The water in which the Israelitish children were to be drowned was turned to blood for the parched Egyptians, while it flowed forth from the rock to quench the thirst of the children of Israel in the desert (xi. 4-7). In like manner, the animals worshiped by the Egyptians became the source of terror and harm to them (xi. 15-19, xii. 24-27); "for these [the Israelites] thou didst admonish and try, as a father: but the other [the Egyptian people], as a severe king, thou didst condemn and punish" (xi. 10), even though God loves all His creatures, and waits for the repentance of the sinner because He is the lover of souls (xi. 24-xii. 2). The real cause of the doom of such Gentile nations as the Canaanites was their commission of the capital sins of idolatry and murder (xii. 4-7; comp. Sibyllines, i. 150, 178; iii. 36-40, 585-605, 761-764; *et passim*). Yet even they were given time for repentance; wherefore God sent the wasps before Israel to destroy the Canaanites gradually, instead of killing them all at once (xii. 8-11; comp. Ex. xxiii. 28; Soṭah 36a); for God blends mercy with justice, to teach "that the just man should be merciful" (xii. 19; comp. i. 6), and unrepentant Egypt was thus severely punished until she acknowledged the God she had denied (xii. 27).

The Folly of Idolatry.

Egyptian (and Greek) idolatry is declared (xiii. 1-10) to be far less excusable than Babylonian star-worship, and it is therefore derided (xiii. 11-19) in terms borrowed from Isa. xliv. 13-20. Idolatry was first introduced by the giants who were descended from the fallen angels. Its purposes were corruption and fornication (xiv. 1-13); it owed its hold on mankind to the honor paid the images of dead sons (xiv. 14-21; comp. Book of Jubilees, xi. 4; Bezold, "Die Schatzhöhle," p. 31), and it led to murder, adultery, theft, and perjury (xiv. 22-31). Knowledge of God alone guides to righteousness and immortality, while the enemies (the Romans and the Greeks of Alexandria, as well as the Egyptians) who hold Israel in subjection are termed foolish image-worshipers (xv. 1–15; comp. Ps. cxv., recited on the eve of the Passover). The Egyptian animal-worship again suggests to the haggadist the idea that while the beasts became a torment to Egypt, the quail became nourishing food for the people of God (xvi. 1–4); and though the serpents bit the Israelites in the wilderness, they were in the end a sign of salvation for them, admonishing them to look to God as the savior whose word heals all (xvi. 5–12; comp. R. H. iii. 8c). The fire which fell with both the hail and the rain (Ex. ix. 24; Tan., Wayera, ed. Buber, p. 22), as well as in the sea (Ex. xiv. 24; Targ. Yer. *ad loc.*; Josephus, "Ant." ii. 16, § 3), like the fire which would not destroy the frogs in the oven (xix. 21; Pes. 53b), manifested the wondrous power of God (xvi. 16–19). On the other hand, the manna, which fell like hoar frost and was flavored to suit every wish and taste, did not melt in the heat of the wilderness, but disappeared under the first rays of the sun that the people might offer their praise early in the morning (comp. Yoma 75a; Targ. Yer. to Ex. xvi. 21; Mek., Wayassa', 4 [ed. Weiss, p. 58a]; for the Essene prayer at sunrise see Josephus, "B. J." ii. 8, § 5; Ber. 9b; and comp. Essenes). The Egyptian plague of darkness, in striking contrast to the light in the houses of the children of Israel (Ex. x. 21–23), is declared to have been a punishment for their imprisonment of the Israelites, the future bearers of the light of the Law, and for their pride in their intellectuality, besides being a token of their future doom (xvii. 1–xviii. 4). The last plague, the death of the first-born, was the punishment for the intended murder of the Israelitish children (xviii. 5). This same night of watching proved to be the doom of the Egyptians and the election of Israel, so that on the one side resounded cries of lamentation, and on the other were heard songs of thanksgiving (xviii. 7–17). The almighty "Word" carried the sword of death throughout Egypt, and by this same power Aaron, with his robe, his breastplate, and his diadem decked with divine mysteries, subdued the angel of death (xviii. 20–25). Finally, the destruction of the Egyptians in the Red Sea is described as a renewal of the miracle of Creation (xix. 1–6), since out of the sea rose a green field (comp. Targ. Yer. to Ex. xv. 19). The Egyptians had been more brutal in their treatment of the strangers than had the inhospitable Sodomites, thus accounting for the severity of their punishment (xix. 13–22). Here the Haggadah breaks off abruptly.

Plagues upon Egypt.

Authorship and Date.

It is evident that these three parts, or at least the first two (i.–ix., x.–xix.), can not have emanated from the same author, for neither the style nor the views can be ascribed to one and the same person. This leads to the supposition that the original Wisdom of Solomon and the Passover-Haggadah fragment were probably joined together and then treated as one book. Grätz ("Gesch." 4th ed., iii. 382–385, 611–613) finds in the work allusions to the apotheosis of Caligula (38–40 C.E.), but the deification of the Ptolemies goes back to Egyptian custom. Ch. ii. and iii. refer to Jewish converts, not to Greeks in Alexandria. The character of the book as regards the creative Wisdom, Word, and Spirit indicates a stage prior to the Philonic system, and the Biblical story shows a haggadic form still fresh and not yet compressed into a rigid system, as in Philo (see Siegfried, "Philo von Alexandria," pp. 22–24, Jena, 1875). The apostle Paul (see Grafe, "Das Verhältniss der Paulinischen Schriften zur Sapientia Salomonis," Freiburg-im-Breisgau, 1892; comp. also Saul of Tarsus), the author of the Epistle to the Hebrews (Heb. i. 3, iv. 12; comp. Wisdom vii. 22, 26), and others have drawn from the Book of Wisdom. This places the date of the book, or at least that of the first part, with certainty in the first century B.C.

A Hebrew translation of the Wisdom of Solomon is mentioned by Nahmanides in the preface to his commentary on the Pentateuch. A Hebrew version with a commentary was published by Hartwig Wessely (Berlin, 1780), and a German translation with notes, valuable for the references to rabbinical literature, was made by M. Gutmann (Altona, 1841).

Bibliography: For the extensive literature see Schürer, *Gesch.* 3d ed., iii. 377–383. The chief editions, besides that contained in Fritzsche's *Apocryphi Græci*, are: Reusch, *Liber Sapientiæ Græce*, Freiburg-im-Breisgau, 1858; Deane, *Book of Wisdom*, Oxford, 1881. On the question of the original language see Margoliouth, *Was the Book of Wisdom Written in Hebrew?* in *J. R. A. S.* 1890, pp. 263 *et seq.*; answered by Freudenthal, *What Is the Original Language of the Wisdom of Solomon?* in *J. Q. R.* iii. 722–753.

K.

WISDOM OF GOD. See God.

WISE, AARON: American rabbi; born at Erlau, Hungary, May 2, 1844; died in New York March 30, 1896; son of Chief Rabbi Joseph Hirsch Weiss. He was educated in the Talmudic schools of Hungary, including the seminary at Eisenstadt, where he studied under Dr. Hildesheimer. Later he attended the universities of Leipsic and Halle, receiving his doctorate at the latter institution. He assisted Bernard Fischer in revising the Buxtorf lexicon, and was for several years a director of schools in his native town. He was for a time identified with the ultra-Orthodox party in Hungary, acting as secretary to the organization Shomere ha-Datt, and editing a Judæo-German weekly in its support. In 1874 Wise emigrated to the United States, and became rabbi of Congregation Beth Elohim in Brooklyn; two years later he was appointed rabbi of Temple Rodeph Shalom in New York, which office he held until his death.

Wise was the author of "Beth Aharon," a religious school handbook; and he compiled a prayer-book for the use of his congregation. He was for some time editor of the "Jewish Herald" of New York, and of the "Boston Hebrew Observer"; and he contributed to the year-books of the Jewish Ministers' Association of America, as well as to other periodical publications. He was one of the founders of the Jewish Theological Seminary, and the first vice-president of its advisory board of ministers. Wise founded the Rodeph Shalom Sisterhood of Personal Service, which established the Aaron Wise Industrial School in his memory.

Bibliography: *American Jewess*, May, 1896, pp. 482–487; Markens, *Hebrews in America*, pp. 305–306.

A. S. S. W.

WISE, ISAAC MAYER: American Reform rabbi, editor, and author; born at Steingrub, Bohemia, March 29, 1819; died at Cincinnati, Ohio, March 26, 1900. He was the son of Leo Wise, a schoolteacher, and received his early Hebrew education from his father and grandfather, later continuing his Hebrew and secular studies in Prague. He received the hattarat hora'ah from the Prague bet din, composed of Rabbis Rapoport, Samuel Freund, and E. L. Teweles. In 1843 he was appointed rabbi at Radnitz, Bohemia, where he remained for about two years, emigrating to the United States in 1846. He arrived in New York on July 23 of the same year, and in the following October was appointed rabbi of the Congregation Beth-El of Albany, New York. He soon began agitating for reforms in the service, and his was the first Jewish congregation in the United States to introduce family pews in the synagogue. Sermons in the vernacular, a mixed choir, and confirmation were also among the innovations introduced by Wise, who even went so far as to count women in forming a minyan or religious quorum.

In 1850 some unfortunate events caused a split in the Albany community, and the consequent formation of a new congregation, the Anshe Emeth, by the friends and supporters of the rabbi. Wise remained with this congregation until April, 1854, when he became rabbi of the Bene Yeshurun congregation of Cincinnati, Ohio, where he officiated for the remaining forty-six years of his life. Wise was active in so many directions, and was so great a power in the history of Judaism in the United States, that it is necessary to treat under distinct headings the various achievements of his long and successful career. He was above all an organizer, and the numerous institutions that he called into being attest to the great influence he wielded during his life.

Prayer-Book.

In 1847, at the suggestion of Max Lilienthal, who was at that time stationed in New York, a bet din was formed, which was to act in the capacity of an advisory committee to the congregations of the country, without, however, exercising hierarchic powers. As members of this bet din, Lilienthal named Wise and two others, besides himself. At a meeting held in the spring of 1847 Wise submitted to the bet din the manuscript of a prayer-book, to be entitled the "Minhag America," and to be used by all the congregations of the country. He had noticed that nearly every prominent rabbi in Europe, and, later, in the United States, issued his own prayer-book, and in order to stem this individualistic tide he advocated the adoption of a common prayer-book. Nothing definite was done in the matter, however, until the Cleveland Conference of 1855, when a committee consisting of Wise, Rothenberg, and Kalisch was appointed to edit such a prayer-book. This book appeared under the title "Minhag America," and was practically Wise's work; it was adopted by most of the congregations of the Western and Southern states. So pronounced was Wise's desire for union, that when in 1894 the "Union Prayer-Book" was published by the Central Conference of American Rabbis, he voluntarily retired the "Minhag America" from his own congregation.

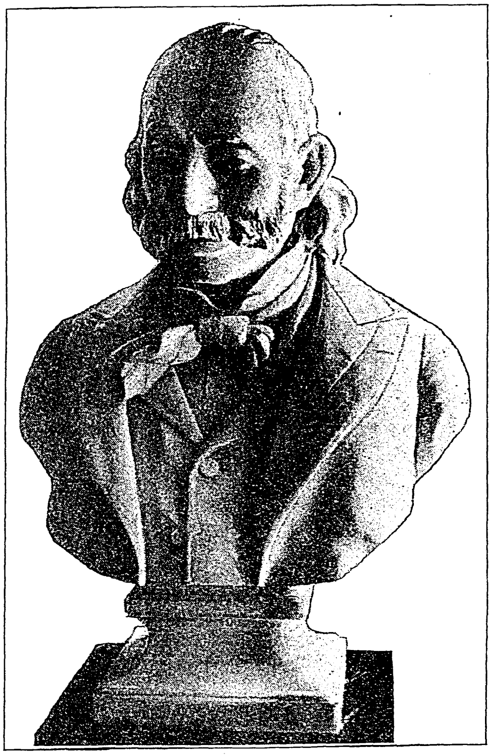

Isaac Mayer Wise.
(From a bust by Moses Ezekiel in the possession of A. S. Ochs.)

As early as 1848 Wise issued a call to the "ministers and other Israelites" of the United States, urging them to form a union which might put an end to the prevalent religious anarchy. His call appeared in the columns of the "Occident," and was ably seconded by its editor, Isaac Leeser. Wise suggested that a meeting be held in the spring of 1849 at Philadelphia, to establish a union of the congregations of the entire country. This meeting did not take place; but the originator of the idea never ceased advocating it, especially after he had established his own newspaper, "The Israelite" (July, 1854), in the columns of which he indefatigably expounded his views upon the subject. His persistence won its reward when in 1873, twenty-five years after he had first broached the idea, the Union of American Hebrew Congregations was organized at Cincinnati.

Hebrew Union College.

Earnest as he was in proclaiming the necessity for union among the congregations, he was equally indefatigable in insisting upon the pressing need of a theological seminary for the training of rabbis for American pulpits. In his "Reminiscences" he gives a vivid picture of the incompetency of many of the men who posed as spiritual guides of the congregations during the early days of his residence in the United States. He had scarcely arrived in Cincinnati when, with his characteristic energy, he set to work to establish a college in which young men could receive a Jewish education. He enlisted the interest and support of a number of influential Jews of Cincinnati and adjacent towns, and in 1855 founded the Zion Collegiate Association. The venture, however, proved a failure, and the society did not succeed in opening a college. Nothing daunted, Wise entered upon a literary campaign, and year in and year out he presented the subject in the columns of "The Israelite." His indomitable perseverance was crowned with success when, on October 3, 1875, the HEBREW UNION COLLEGE opened its doors for the reception of students, four of whom were ordained eight years later.

Rabbinical Conferences.

The first outcome of Wise's agitation for union among the Jews was the Cleveland Conference held in 1855, and convened at his initiative. This conference was unfortunate, for, instead of uniting the rabbis of all parts of the country in a bond of fellowship, it gave rise to strained relations between Wise and his followers on one side, and prominent rabbis in the eastern part of the country on the other side. These differences were partly removed during the rabbinical conference of Philadelphia (1869), which Wise attended. The New York conference of 1870, and the Cincinnati conference of 1871 were efforts in the same direction; but a controversy ensuing from the latter served only to widen the breach. Yet was the great "unionist" not discouraged. He continued agitating for a synod which was to be the central body of authority for American Judaism. In 1881 he submitted to the meeting of the Rabbinical Literary Association a report urging the formation of a synod; but the matter never passed beyond the stage of discussion. However, he lived to see the establishment of the Central Conference of American Rabbis in 1889, which was the third enduring offspring of his tireless energy and unfailing perseverance. During the last eleven years of his life he served as president of the conference which he had called into existence (see CONFERENCES, RABBINICAL).

Besides the arduous labors that the organization of these national institutions entailed, Wise was active in many other ways. In 1857, when a new treaty was to be concluded between the United States and Switzerland, he visited Washington as chairman of a delegation to protest against the ratification of this treaty unless Switzerland should cease its discriminations against American Jews. In his own city, besides officiating as rabbi of the Bene Yeshurun congregation and as president of the Hebrew Union College, he edited the "American Israelite" and the "Deborah," served as an examiner of teachers applying for positions in public schools, and was also a member of the board of directors of the University of Cincinnati. He traveled throughout the United States, lecturing, dedicating synagogues, and enlisting the interest of the Jewish communities in his plans and projects.

His Works.

Wise was the author of the following works: "The History of the Israelitish Nation from Abraham to the Present Time," Albany, 1854; "The Essence of Judaism," Cincinnati, 1861; "The Origin of Christianity, and a Commentary on the Acts of the Apostles," 1868; "Judaism, Its Doctrines and Duties," 1872; "The Martyrdom of Jesus of Nazareth: a Historico-Critical Treatise on the Last Chapter of the Gospel," 1874; "The Cosmic God," 1876; "History of the Hebrews' Second Commonwealth," 1880; "Judaism and Christianity, Their Agreements and Disagreements," 1883; "A Defense of Judaism vs. Proselytizing Christianity," 1889; and "Pronaos to Holy Writ," 1891.

In his early years he wrote a number of novels, which appeared first as serials in the "Israelite," and later in book form; these were: "The Convert," 1854; "The Catastrophe of Eger," "The Shoemaker's Family," "Resignation and Fidelity, or Life and Romance," and "Romance, Philosophy, and Cabalah, or the Conflagration in Frankfort-on-the-Main," 1855; "The Last Struggle of the Nation," 1856; "The Combat of the People, or Hillel and Herod," 1858; and "The First of the Maccabees." He wrote also a number of German novels, which appeared as serials in the "Deborah"; among these may be mentioned: "Die Juden von Landshuth"; "Der Rothkopf, oder des Schulmeisters Tochter"; and "Baruch und Sein Ideal." In addition to all these works Wise published in the editorial columns of the "Israelite" numerous studies on various subjects of Jewish interest. He even wrote a couple of plays, "Der Maskirte Liebhaber" and "Das Glück Reich zu Sein."

During his lifetime Isaac M. Wise was regarded as the most prominent Jew of his time in the United States. His genius for organization was of a very high order; and he was masterful, rich in resources, and possessed of an inflexible will. More than of any of his contemporaries, it may be said of him that he left the impress of his personality upon the development of Judaism in the United States.

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A. D. P.

WISE, LEO: American journalist and publisher; born at Albany Oct. 28, 1849; son of Isaac Mayer WISE. He was educated at St. Xavier College and Farmers College, Cincinnati; College Hill, Ohio; Trinity College, Hartford; and the University of Michigan (A.B., Farmers College, 1867; L.B., University of Michigan, 1869). In 1863 he served a brief term in the river flotilla of the United States navy, and in 1872 was one of the original prospectors in the diamond fields in South Africa, where at Dutoit's Pan he opened a new digging which was at first called "New Rush" and afterward became the famous "Colesburg Kopje," now in the Kimberley district.

From 1875 to 1890 Wise published "Die Deborah," and from 1884 to 1892 he owned the "Jewish Annual." In 1885 he established the "Chicago Israelite" at Chicago, and is still its publisher, in addition to being the managing editor and publisher of the "American Israelite" of Cincinnati, Ohio. Wise has also published most of the books written by his father.

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A. F. T. H.

WISE, STEPHEN SAMUEL: American rabbi; born at Budapest March 17, 1862; son of Aaron WISE. He studied at the College of the City of New York (1887–91), Columbia College (B.A. 1892), and Columbia University (Ph.D. 1901), and later pursued rabbinical studies under Gottheil, Kohut, Gersoni, Joffe, and Margolis. In 1893 he was appointed assistant to Rabbi Henry S. Jacobs of the Congregation B'nai Jeshurun, New York city, and later in the same year, minister to the same congregation. In 1900 he was called to the rabbinate of the Congregation Beth Israel, Portland, Ore.

Wise was the first (honorary) secretary of the American Federation of Zionists; and at the Second Zionist Congress (Basel, 1898) he was a delegate, and secretary for the English language. He was a member also of the International Zionist Executive Committee in 1899. In 1902 he officiated as first vice-president of the Oregon State Conference of Charities and Correction; and in 1903 he was appointed Commissioner of Child Labor for the state of Oregon. He is the founder of the People's Forum of Portland. Wise is the editor of the Arabic original of "The Improvement of the Moral Qualities," an ethical treatise of the eleventh century by Solomon ibn Gabirol (New York, 1902), and of the "Beth Israel Pulpit."

A.

WISMAR. See MECKLENBURG.

WISSENSCHAFTLICHE ZEITSCHRIFT FÜR JÜDISCHE THEOLOGIE. See PERIODICALS.

WISSOTZKY, KALONYMOS ZEEB WOLF: Russian philanthropist; born in Zhagory, government of Kovno, July 8, 1824; died at Moscow May 24, 1904. Wissotzky, whose father was a merchant of moderate means, received the usual Jewish education. He married at eighteen, and six months later left for the yeshibah at Volozhin, where he studied for a short period, settling afterward in Yanishki. At about this time the government organized a Jewish agricultural colony at Dubno, near Dvinsk, and Wissotzky became one of the colonists. The soil proving unproductive, he was obliged to return to Yanishki, where he engaged in business. His love of study, however, soon led him to Kovno, where he became a pupil of Israel LIPKIN. At the end of 1854 he returned to Yanishki, and in 1858 went to Moscow, where he engaged in the tea trade; this, however, did not prevent him from taking an active interest in the affairs of the local Jewish community. He organized a Sabbath-school and Sabbath readings for the cantonists of the district, and had special meals prepared for the soldiers during Passover. He was instrumental also in restoring many a cantonist to Judaism and to his long-lost relatives. With his increasing wealth Wissotzky devoted constantly growing amounts of money to charity. He contributed 10,000 rubles to the Alliance Israélite at Paris, on condition that this sum be allowed to accumulate at compound interest for 100 years, when it would amount to 100 million francs, and that the money be then used for national purposes. Subsequently he made frequent and liberal additions to this fund, which now amounts to about half a million francs, and has become generally known as the "Wissotzky Fund."

Kalonymos Wissotzky.

The Wissotzky Fund.

Wissotzky was an enthusiastic believer in Zionism, and one of its prime movers in Russia. When, in the eighties of the nineteenth century, the idea of Jewish colonization in Palestine began to be realized, Wissotzky spent much time and money in effecting the organization of the Chovevei Zion. He journeyed to Palestine as a delegate, and laid there the foundation for future colonization. His letters from Palestine, together with other material, were published in book form. He made generous contributions to the Palestinian organizations, and furnished practically all the money necessary for the establishment and support of the Bet ha-Sefer school in Jaffa. When the publication of a Jewish encyclopedia was suggested to Wissotzky by Aḥad ha‘Am, he offered to give 20,000 rubles toward this purpose. When told that this sum would be but a small portion of the amount required for the colossal work, he decided to let the matter rest; he refused, however, to take back his contribution, and ordered the money to be transferred to the Society for the Promotion of Culture Among the Jews of Russia. At the instance of his son-in-law, Joseph Zeitlin, he gave 6,000 rubles toward the publication of a monthly magazine, "Ha-Shiloaḥ," under the editorship of Aḥad ha-‘Am.

Aside from his gifts for literary enterprises and Palestinian affairs, Wissotzky expended large sums of money in contributions to yeshibot and Talmud Torahs. On the occasion of the marriage of his son, David Wissotzky, in 1898, he presented 70,000 rubles for the establishment in the city of Byelostok of a Talmud Torah with technical classes; this institution was opened in 1904. In his will Wissotzky bequeathed the sum of one million rubles for Jewish national purposes. Without specifying the manner in which this money was to be expended, he left it in charge of Aḥad ha-‘Am, Rabbi Jacob Maze of Moscow, and the banker Shmelkin.

H. R. A. LU.

WITCHCRAFT: "Witchcraft" and "sorcery" are the terms used in the Bible to designate the practise of the arts of divination, which were tabooed by orthodox religious sentiment. As this orthodox sentiment was not a constant quantity, practises which at one time were regarded as innocent at another were relegated to the domain of sorcery or witchcraft. These practises were varied, and are denoted by several different Hebrew words.

One of the oldest of these practises was that of consulting the dead. The spirit of the dead was called "ob," and the consultation of such a spirit was accomplished through a woman who was called a "mistress of an ob" ("ba‘alat ob"). The earliest and most famous instance of this on record is that of King Saul on the night before the fateful battle of Gilboa, in which he lost his life (comp. I Sam. xxviii. 3, 7 *et seq.*). It appears from the account

The Ob and the Yidde‘oni.

that this method of gaining information was under the ban even at that early date. The "mistress of the ob" whom Saul found at En-dor is said to have been able to summon Samuel's spirit from the under world and to talk with it. The narrative represents her as able to call up any "ob" desired. Wherever "obot" are mentioned there also is found the term "yidde‘oni" (R. V., incorrectly, "wizard"). It is, apparently, a synonym of "ob" as a designation of a departed spirit (comp. Lev. xix. 31; xx. 6, 27; Deut. xviii. 11; I Sam. xxviii. 3, 9; II Kings xxi. 6, xxiii. 24; Isa. viii. 19, xix. 3; II Chron. xxxiii. 6). "Ob" designated a subterranean spirit, but perhaps "yidde‘oni" was a more general term. It is probable that the wizards who consulted the dead were ventriloquists, for Isaiah (comp. viii. 19) describes them as those that "chirp and . . . mutter." Probably the ventriloquist impersonated the dead as speaking in a faint voice from the ground, whence this description. Deut. xviii. 11 adds to consulting an ob or a yidde‘oni, "inquiring of the dead," as though there were still another means of consulting them. If this be so, no information as to the method of consultation has been preserved.

Another class of diviners is called "me‘onenim" (comp. Judges ix. 37; II Kings xxi. 6; Isa. ii. 6; Mic. v. 12). This class also was very ancient. It appears from Judges ix. 26 that a sacred tree at Shechem was named from it. As this tree is probably identical with the "oak of Moreh" (Gen. xii. 6, R. V.), it is probable that the method of divination alluded to was also employed by the Canaanites. Isaiah (ii. 6) also alludes to the "me‘onenim" as existing among the Philistines. It is evident, therefore, that this method of divination was common to Palestinian heathendom. W. R. Smith (in "Journal of Philology," xiv. 116 *et seq.*), who is followed by Driver, derives the word from ענן (comp. the Arabic "ghanna" = "to emit a hoarse, nasal sound"), and thinks that it denoted the "murmurer" or "hoarsely humming soothsayer"; he remarks that the characteristic utterances of an Arabic soothsayer are a monotonous croon called "saj‘" and a low murmur, "zamzamah," or whisper, "waswasah."

Drugs and Charms.

An obscure class of soothsayers was called "mekashshefim" (comp. the "nomen abstractum" "kesha"; see Deut. xviii. 11; II Kings ix. 22; Mic. v. 12; Nah. iii. 4). W. R. Smith (*l.c.* p. 125) argues that the root "kashaf" means "to use magical appliances, or drugs"; and many interpreters follow him. Those who doubt the correctness of this explanation are unable to suggest an alternative. This interpretation receives some support from the facts that the Septuagint in Nah. iii. 4 gives *φάρμακα*, and that the belief in the use of drugs or herbs is very old, as is shown by the mention of mandrakes in Gen. xxx. 14–19. In the oldest code capital punishment is ordained for this class of sorcerers (comp. Ex. xxii. 18).

A further branch of witchcraft was "laḥash," or charming (comp. Isa. iii. 3). In Jer. viii. 17 and Eccl. x. 11 the word is used of snake-charming. Kindred in function to the "laḥash" was the "ḥober" (comp. Deut. xviii. 11), which Ps. lviii. 5 makes parallel to "laḥash." "Laḥash," curiously, does not appear in Deut. xviii. 10–11, a passage which Ewald and W. R. Smith regard as an exhaustive list of forbidden enchantments. In its place there is "naḥash" ("menaḥesh"). As ל and נ are both liquids, possibly the two roots are connected. In reality, however, "naḥash" seems to have had a different meaning. Gen. xliv. 5 says that Joseph divined ("yenaḥesh") by means of a cup, perhaps by watching the play of light in a cup of liquid. Balaam (Num. xxiv. 1) is said to have occupied himself with enchantments ("neḥashim"). Since Balaam observed omens on the hilltops, his oracles must have been deduced from some other natural phenomena. As the equivalent term in Syriac, "nāḥshā," is one which covers portents from the flight of birds as well as other natural occurrences, "laḥash" probably refers, as W. R. Smith concludes, to divination by natural omens and presages. If so, it was not always tabooed by the best men in Israel, for David once received an omen for a successful military attack from the sounds in the tops of certain trees (II Sam. v. 24).

Another term often used to describe sorcery is "ḳesem" (Num. xxiii. 23; Deut. xviii. 10; I Sam. xv. 23; II Kings xvii. 17; Isa. iii. 2; Ezek. xxi. 21). This method of divination is elucidated in Ezek. xxi., R. V., where the King of Babylon is represented as standing at the parting of the ways, and using divination to determine whether to proceed first against Rabbah of Ammon or against Jerusalem. "He shook the arrows to and fro, he consulted the teraphim, he looked in the liver." In verse 22 (Hebr.) it is declared that in "his right hand was the ḳesem for Jerusalem." It would appear, therefore, that "ḳesem" was a method of divination by arrows. Arabian analogy here throws much light upon the practise, as this system of drawing lots by means of arrows, and thus obtaining an oracle, was practised by the Arabs, and the details are quite well known (comp. W. R. Smith in "Journal of Philology," xiii. 277 *et seq.*). The lots were drawn with headless arrows in the presence of an idol, and were accompanied by a sacrifice. The method was thoroughly analogous to that which Ezekiel describes. The "ḳesem" was accordingly a method of casting lots. Among the Arabs judicial sentences were obtained in this way, so that it became a kind of ordeal. Such, probably, was the case in Israel, for Prov. xvi. 10 declares that "A divine sentence ["ḳesem"] is in the lips of the king: His mouth shall not transgress in judgment" (R. V.).

Ordeals and Lots.

Indeed, all through the earlier period of Israel's history important matters were decided by lot. The land was assigned to the tribes by lot (Josh. xiv. 2); Saul is said to have been chosen king by lot (I Sam. x. 10); Jonathan, when he had violated a taboo, was detected by lot (I Sam. xiv. 41 *et seq.*); in fact, some form of casting lots was the one way of obtaining a divine decision (comp. Prov. xvi. 33). The Ephod was probably an instrument for casting lots.

Ewald and W. R. Smith have both observed that

Deut. xviii. 10–11 contains a formal list of all the important kinds of witchcraft or divination known at the time the passage was written. These various modes of obtaining oracles readily diverted popular attention from spiritual prophecy. The Deuteronomist banished them from the realm of legitimate practise and promised in lieu of them a perennial succession of prophets. Among these various kinds of divination, "ḳesem" (by sacred lots in the presence of an idol) held a foremost place. It stands next in the list to making one's son or daughter "pass through the fire." This was a part of Moloch-worship, and was probably a means of obtaining an oracle: hence it was classed with witchcraft.

Relation to Ancestor Worship.

If the date of the Deuteronomic code given by modern critics is accepted (about 650 B.C.), the prominence given to "ḳesem" is easily understood. The Prophets were raising popular practises to a higher level; and arts which had before been esteemed innocent, or regarded as the handmaids of religion, were now condemned as witchcraft. It is probable that other forms of sorcery in the list had passed through a similar history. Isaiah (viii. 19) indicates that in the eighth century B.C. necromancy (consulting the dead by either an ob or a yidde'oni) was the most popular competitor of prophecy for popular favor. It can not be supposed, as Stade and others hold, that ancestor worship in a pronounced form ever existed among the Semites (comp. Frey, "Seelenglaube und Seelenkult im Alten Israel," Leipsic, 1898, and Grüneisen, "Der Ahnenkultus und die Urreligion Israels," Halle, 1900); yet, when it is borne in mind how easily an ancestor or a departed sheik becomes a "wali" among the modern Arabs, it is not difficult to believe that the necromancy of ancient Israel had a semi-religious origin. The movement against necromancy was much older than that against "ḳesem," for it began as early as the reign of Saul (comp. I Sam. xxviii. 3); but old customs are persistent, and "seeking unto the dead" was still a popular practise in the time of Isaiah.

The denunciations of Isaiah and the Deuteronomist did not, however, annihilate witchcraft. It still existed in the time of the author of the Ethiopic Book of Enoch, although it was then in bad odor. This writer ascribes all kinds of sorcery and divination to the angels, who, in Gen. vi. 2–4, are said to have come down to earth and taken human wives (comp. Ethiopic Enoch, vii. 1, viii. 1, ix. 7, and xvi. 3). In this writer's view sin came into the world through these angels, and not through the eating of the fruit in paradise (viii. 1 *et seq.*). His idea of witchcraft as consisting of nefarious knowledge is expressed in ch. xvi. 3, where he says that the angels had been in heaven, and so knew "illegitimate mysteries."

The Book of Tobit represents even the pious Tobias as using a charm against evil spirits (vi. 4–8, viii. 2, xi. 11). This charm consisted of the smoke of the gall of a fish.

The Apocalypse of Baruch (lx. 1) regards the religion of the Amorites as "spells and incantations," but its author also remembers that Israel in the days of the Judges was polluted by similar sins. Any foreign religion is here counted as witchcraft and a wicked mystery. This is analogous to the classification as sorcery, in Deut. xviii. 10–11, of Moloch-worship, which is attributed to the Ammonites. See MAGIC.

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E. G. H. G. A. B.

WITEBSK. See VITEBSK.

WITNESS. See EVIDENCE.

WITTELSHÖFER, LEOPOLD: Austrian physician; born at Nagy-Kanizsa, Hungary, July 14, 1818; died at Vienna Jan. 8, 1889; educated at the University of Vienna (M.D. 1841). After practising medicine for ten years in Raab, Hungary, he moved to Vienna (1851) and became editor of the "Wiener Medizinische Wochenschrift," to which periodical he contributed many essays. He was the author also of "Wiener Heil- und Humanitätsanstalten," Vienna, 1856.

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S. F. T. H.

WITTMANN, FRANZ: Hungarian electrician and physicist; born at Hod-Mezö-Vasarhely Jan. 16, 1860. He was educated at the university of Budapest, and continued his studies in Vienna, Berlin, Paris, Frankfort-on-the-Main, Darmstadt, and Hanover. In 1892 he was appointed professor of physics at the polytechnic in Budapest; and five years later he became a member of the royal patent-bureau and secretary of the board of examiners for teachers in intermediate schools.

Wittmann's works, which have made him the leading Hungarian authority on electrotechnics, include the following: "Az Inductiv Taszításról" (on inductive repulsion); "Periodikus Áramok Optikai Vizsgálata" (optical tests of periodical currents); "Budapest Villamvilágításáról" (electric lighting of Budapest); "Az Erös Villamáramok Technikája" (technics of strong electric currents); "A Leydeni Batteriák és Induktoriumok Áramának Vizsgálata és Objektív Elöállítása" (objective production of currents from Leyden jars and inductors); "Kondensatorok Áramának Vizsgálata és Objectív Elöállítása" (test and objective production of currents from condensers); and "Akusztikai Kisérletek" (acoustic experiments). In addition to these works, Wittmann has published numerous articles on the technical uses of electricity and heat.

S. L. V.

WOCHENBLATT FÜR DIE FAMILIE. See PERIODICALS.

WODIANER, PHILIP: Hungarian communal worker; flourished in Szegedin during the latter part of the eighteenth and the beginning of the nineteenth century. He was president of the Jewish community there from 1793 to 1809, and presented the congregation with the site for its first synagogue, and with silver holy vessels for its ḥebra ḳaddisha.

His son **Cosman** (b. Veprovac 1788; d. at Györ-Sziget Aug. 18, 1831) studied Talmudics under Samuel

C. Brody and Lebusch Ḥarif in Szegedin, under R. Moses Sofer in Mattersdorf, and under R. Moses Minz in Alt-Ofen. In Györ-Sziget, where he settled after his marriage, he maintained a yeshibah of his own, which was usually frequented by forty to fifty pupils; and he enjoyed a high reputation as a Talmudist. His writings, left in manuscript, were published by his son **Arnold** (born in Raab 1817) under the editorship of Prof. W. Bacher. They appeared in 1890 in two volumes entitled "Sefer Naḥalat Yehoshua', Liber Hereditatis Josuæ, Commentationes in Plerosque Talmudi Babylonii Tractatus Additis Commentationibus in Pentateuchum," and consisted of Talmudic novellæ and of explanations of passages in the Torah.

Wodianer's son **Samuel,** who, after the death of his father, kept a large warehouse in Szegedin for tobacco, wool, and corn, was president of the community from 1812 to 1821. Later he settled in Pesth, where he and his children were baptized. His son **Albert** (born at Szegedin Aug. 13, 1818; died in Budapest July 17, 1898) studied technology in Pesth and Vienna, and was in 1867 appointed royal commissary of the Hungarian Northern Railroad. In 1869 he received the Iron Cross of the second class, and in 1870 the cross of the papal Order of St. George; and in 1886 he was elevated to the Hungarian nobility.

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S. L. V.

WOGUE, JULES: French author; son of Lazare WOGUE; born in Paris Dec. 4, 1863; educated at the Ecole Normale Supérieure in his native city ("agrégé ès lettres," 1885). After successive professorships at the lyceums of Saint Quentin and Reims, as well as at the Lycée Michelet and the Collège Rollin in Paris, he was appointed professor at the Lycée Buffon, which position he still holds (1905).

Wogue is the author of the following works: "Le Poète Gresset" (Paris, 1894); "Contes et Récits des Dix-Septième et Dix-Huitième Siècles"; "Les Portraits de La Bruyère"; and "Le Théâtre Comique aux Dix-Septième et Dix-Huitième Siècles" (Paris, 1905). He has published also editions of Racine's "Esther" and "Athalie," with historical introductions and commentaries, including copious Biblical notes. He is a contributor to the "Revue Bleue," the "Grande Revue," and "Le Temps."
S. J. KA.

WOGUE, LAZARE ELIEZER: French rabbi; born at Fontainebleau, Seine-et-Marne, July 22, 1817; died at Paris April 14, 1897; educated at the Lycée Charlemagne at Paris, and at the Collège Royal and the Ecole Centrale Rabbinique at Metz. Receiving his rabbinical diploma in 1843, he returned to Paris, and became assistant preacher under Marchand Ennery, chief rabbi of Paris. Eight years later Salomon Munk and Adolphe Franck established a chair of Jewish theology at the Ecole Centrale Rabbinique at Metz, to which Wogue was appointed; remaining in this position until his retirement, with the title of professor emeritus, in 1894. Upon the transfer of the college from Metz to Paris (1859) as the Séminaire Israélite de France, his duties were extended to embrace instruction in Hebrew grammar, Biblical exegesis, and German. From 1879 to 1895 he was the director and editor-in-chief of the "Univers Israélite," being at the same time a member of the Imperial Academy of Metz, and of the Society of Archeology and History of the Moselle. On Jan. 11, 1885, he was made a chevalier of the Legion of Honor.

Wogue, who was a prolific writer, is best known for his translation of the Pentateuch, with notes which include the chief rabbinical interpretations, and for his history of Bible exegesis. His works are as follows: "Sermon sur la Tolérance" (Metz, 1841); "Le Rabbinat Français au Dix-Neuvième Siècle" (Paris, 1843); "L'Avenir dans le Judaïsme" (*ib.* 1844); "Shomer Emunim, Le Guide du Croyant Israélite" (Metz, 1857; 2d ed., with a preface by Zadoc Kahn, Paris, 1898), a collection of prayers, hymns, and meditations in prose and verse; "Le Pentateuque" (Paris, 1860-69), a new translation, with Hebrew text and notes, and a version of the Hafṭarot; "L'Anthropomorphisme et les Miracles Selon le Judaïsme" (*ib.* 1867); a translation of the "Ḳol Ḳore" of Elijah Soloweyczyk (2 parts, *ib.* 1870-75), a harmony of the Bible, the Talmud, and the Gospels; a translation of Schleiden's "Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter" (*ib.* 1877); a revised and annotated edition of the "Sefer Sekiyyot ha-Ḥemdah" by D. Cahen (Mayence, 1877); a translation of Gabriel b. Joshua's "Petaḥ Teshubah," which appeared originally at Amsterdam in 1651 (Paris, 1879); a revised edition of letters A-C of Léon Hollaenderski's "Dictionnaire Universel Français-Hébreu" (*ib.* 1879); "Histoire de la Bible et de l'Exégèse Biblique Jusqu'à Nos Jours" (*ib.* 1881); a translation of the first two volumes of Grätz's "Geschichte der Juden" (*ib.* 1882-84); "Esquisse d'une Théologie Juive" (*ib.* 1887); and "La Prédication Israélite en France" (*ib.* 1890). In addition to these works, Wogue translated and annotated Lipmann Sofer's "Gan Raweh," and revised the "Semaine Israélite" of Baruch Créhange, the "Sentier d'Israël" and the "Rituel des Prières" of Elcan Durlacher (10 vols., with Hebrew text and French translation), and Ullmann's "Catéchisme."

BIBLIOGRAPHY: *Ozar ha-Sifrut*, v.; *Archives Israélites* and *Univers Israélite*, April, 1897.
S. J. KA.

WOHLLERNER, JETTY: Galician Hebrew writer; born at Lemberg in 1813; died there in 1891. When a little girl of eight, Jetty, after having passed her examination in primary instruction, was taken by her father, Michael Kehlmann, into his office as an accountant. She was so devoted to the study of Hebrew, however, that she always attended the Hebrew lessons given her brothers, and in her spare moments she used to read the Bible in Hebrew. The Hebrew letters of the Christian Anna Maria Schurmann stimulated her still more, and she induced her father to engage a teacher for her. The physician Goldschmied, then a student at Lemberg, was entrusted with her Hebrew education. At the age of fourteen she was betrothed to L. Rosanes of Brody, and carried on a correspondence with him which was styled by Rapoport "the echo of the Song of Songs." Her fiancé died, however; and she was married several years later to Samson Wohllerner. She continued to write her Hebrew letters notwithstanding; and the greater portion of her correspondence, which is noteworthy for its style and purity of language, was published in "Kokebe Yiẓḥaḳ" and "Ha-Boḳer Or," while two letters, one to Kayserling and one to Goldschmied, are found in "Oẓar ha-Sifrut" (i. 60–62).

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 309–311; *Allg. Zeit. des Jud.* 1891, p. 538; Weinberg, *Ẓiyyurim me-Ḥayye 'Ammenu*, Wilna, 1891; *Jewish Chronicle*, Nov. 13, 1891, p. 9.

S. M. SEL.

WOLF (Hebr. "ze'eb"; for the rendering of "iyyim," Isa. xiii. 22, and "tannim," Lam. iv. 3, see Fox): The wolf (*Canis lupus*) is still found in Palestine, where the animals prowl in pairs or droves about sheepfolds at night. As a type of boldness, ferocity, and bloodthirstiness, it is mentioned in Gen. xlix. 27; Isa. xi. 6, lxv. 25; Jer. v. 6; Ezek. xxii. 27; Hab. i. 3; and Zeph. iii. 3.

According to the Talmud, the wolf (זאב, דיבא, and לוקוס [= Greek λύπος]) resembles in external appearance the dog, with which it can copulate (Ber. 9b; Gen. R. xxxi. 6); and its period of gestation is three years (Bek. 8a). It is the enemy of flocks, and directs its attacks especially against the he-goats (B. Ḳ. 15b; Shab. 53b). The wound caused by the wolf's bite is oblong and ragged (Zeb. 74b). Although when pressed by hunger the wolf attacks even man (Ta'an. 19a), it can be tamed (Sanh. 15b). For a comparison of the otter with the wolf see Suk. 56b and Gen. R. cxii. 3; and for fables of which the wolf is the subject see Rashi on Sanh. 39a and 105a.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 152; Lewysohn, *Z. T.* p. 81.

E. G. H. I. M. C.

WOLF, AARON BENJAMIN. See AARON B. BENJAMIN WOLF.

WOLF, ABRAHAM NATHAN: German scholar; born at Dessau in 1751; died there in 1784. On account of his liberal views he was highly esteemed by Moses Mendelssohn, but when he endeavored to harmonize the usual Jewish system of training with modern European culture, he was persecuted by the conservative element among the Jewish scholars, and even his friends nicknamed him "the backslider." Wolf was the author of the "Pesher Dabar" (Berlin, 1777), a comprehensive commentary on the Book of Job, which was highly praised by Moses Mendelssohn on account of the thorough rabbinical scholarship which it evidenced ("Der Sammler," 1785, p. 43). He also wrote "Grundzüge der Jüdischen Religion" (*ib.* 1782), in which he expounded the teachings of Judaism in simple language without reducing the moral and religious contents of Jewish law to arbitrary articles of faith. The latter work has been lost for the last fifty years. Wolf was likewise a contributor to "Ha-Meassef" and to the first three volumes of the "Bikkure ha-'Ittim."

BIBLIOGRAPHY: P. Philippson, *Biographische Skizzen*, pp. 153–154, Leipsic, 1865; Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 107; *Allg. Zeit. des Jud.* 1837, p. 448; Steinschneider, *Cat. Bodl.* col. 2578.

S. S. O.

WOLF, ADOLPH GRANT: American jurist; born at Washington, D. C., Jan. 11, 1869; educated at Johns Hopkins University (A.B. 1890) and at the George Washington (formerly Columbian) University of Washington, D. C. (LL.B. 1892; LL.M. 1893). He was admitted to the bar in 1893, and then took a postgraduate course at the University of Berlin. Upon his return to the United States (1895) he became financial secretary of the United Hebrew Charities at Washington; and in 1902 he was appointed associate justice of the Supreme Court of Porto Rico.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

WOLF, EMMA: American authoress; born June 15, 1865, in San Francisco, Cal., to which city her parents had migrated from France, and where she received her education. In addition to several short stories, which appeared in various American magazines, she is the author of the following novels: "Other Things Being Equal," San Francisco, 1892; "A Prodigal in Love," *ib.* 1894; "The Joy of Life," *ib.* 1896; and "Heirs of Yesterday," *ib.* 1900. Her Jewish novels attracted particular attention.

BIBLIOGRAPHY: *American Jewish Year Book*, 5665 (1904–5).

A. F. T. H.

WOLF, GEORGE GARCIA: South-African merchant, and member of the Cape Parliament; born at Great Yarmouth 1838; died in London March 18, 1899. He commenced business as an apprentice in Manchester, but soon emigrated to Montreal, where he became a general merchant. In 1860 he went to Kimberley, where he opened a general store. He then became associated with the leading men of the diamond fields, and in 1882 was elected representative for Kimberley in the Cape Parliament. He was presented by his constituents with a gold casket containing 500 guineas and accompanied by an illuminated address. Wolf held several other public offices in Kimberley for some years, until his return to England.

BIBLIOGRAPHY: *Jew. Chron.* March 24, 1899.

J. G. L.

WOLF, GERSON: Austrian historian and educator; born at Holleschau, Moravia, July 16, 1823: died in Vienna Oct. 29, 1892. He began the study of Hebrew at a very early age, and later received instruction in German and in Latin from Dr. Egenter, then stationed in Holleschau as military surgeon. Intending to pursue a rabbinical career, he went in 1836 to Pohrlitz, and later to Nikolsburg, where he engaged in Talmudic studies, attending at the same time the gymnasium. Three years later (1839) he went to Vienna, where he attended the university, his studies embracing pedagogics, philosophy, and modern languages. In 1845 his first article, "Das Lustspiel des Aristophanes und das Lustspiel Unserer Zeit," appeared in Saphir's "Humorist." Three years later he published in Frankl's "Sonntagsblätter" his "Das Sterben eines Kindes," his only attempt in the field of fiction.

Wolf was personally engaged in the political struggles of 1848–49, his "Die Demokratie und der Socialismus" appearing in the latter year. On account of several radical articles published in "Die

"Oesterreichische Zeitung" and in "Die Zeit," he was ordered to leave Vienna; but owing to the intervention of influential friends the order was revoked. He then decided to abandon journalism, and presently accepted a position in a school for Jewish girls. In 1850 he was appointed religious instructor in the state industrial high school in the Leopoldstadt, one of the districts of Vienna, which position he held till 1876. In 1851, in response to a request from the mayor of Vienna for suggestions as to school reforms, he published his "Ueber die Volksschulen in Oesterreich," in which he advocated the elimination of religious instruction from all public schools. Toward the end of 1852, on account of a secret denunciation, his home was searched by the authorities, and Guizot's "La Démocratie en France," a work which had been placed under the ban, was found in his library. He was court-martialed, held in custody for seventeen days during trial, and finally sentenced to four weeks' confinement in a fortress. In the same year he received his degree of Ph.D., and two years later was appointed religious instructor to the Jewish community of Vienna. Wolf was active in various public undertakings. In 1859 he founded a library for the young; and in 1861, together with Noah Mannheimer, Baron Königswarter, and Julius von Goldschmidt, he organized a society for the aid of poor Jewish students in Vienna. This society, which is still (1905) in existence, has assisted more than 200 students annually since its foundation. Until 1872 Wolf officiated as pastor to the Jewish inmates of the houses of correction of Vienna and Stein-on-the-Danube; and from 1884 to 1892, as inspector of all the Jewish religious schools of Vienna.

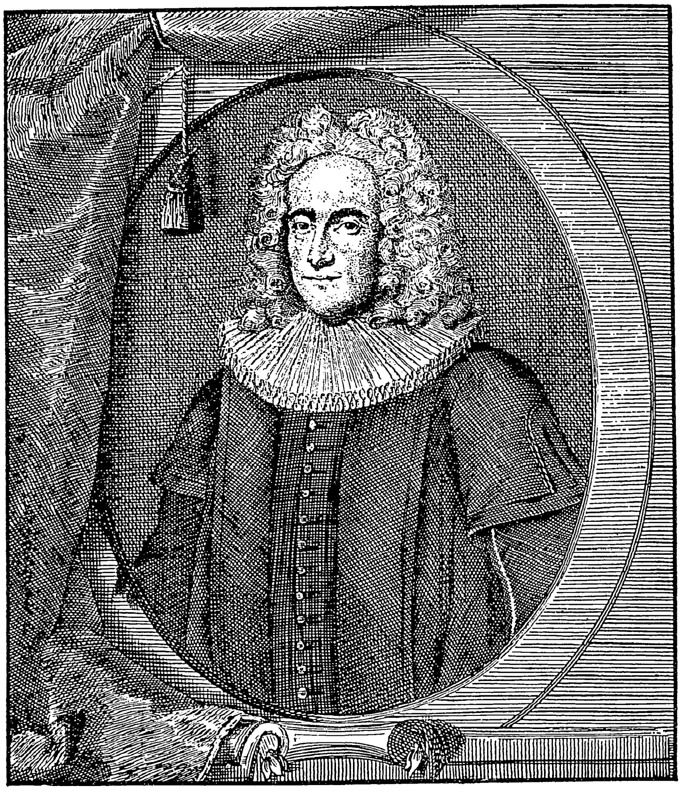

Johann Christoph Wolf.
(From Wolf, "Bibliotheca Hebræa," Hamburg, 1715.)

Wolf is the author of the following works: "Geschichte Israels für die Israelitische Jugend" (Vienna, 1856), introduced as a text-book in various Jewish schools of the United States; "Ferdinand II. und die Juden" (*ib.* 1859; 2d ed., Leipsic, 1860); "Vom Ersten bis zum Zweiten Tempel. Geschichte der Israelitischen Cultusgemeinde in Wien, 1820-60" (Vienna, 1860); "Zur Geschichte der Juden in Worms und des Deutschen Städtewesens" (Breslau, 1862); "Judentaufen in Oesterreich" (Vienna, 1863); "Isaak Noah Mannheimer. Eine Biographische Skizze" (*ib.* 1863); "Die Juden in der Leopoldstadt" (*ib.* 1863); "Zur Geschichte der Jüdischen Aerzte in Oesterreich" (1864); "Zur Geschichte Jüdischer Tartüffe" (pseudonymously; Leipsic, 1864); "Das Hundertjährige Jubiläum der Israelitischen Cultusgemeinde" (Vienna, 1864); "Zwei Geschichten der Israelitischen Cultusgemeinde in Wien" (*ib.* 1865); "Zur Lage der Juden in Galizien" (1867); "Joseph Wertheimer, ein Lebens- und Zeitbild" (Vienna, 1868); "Die Vertreibung der Juden aus Böhmen im Jahre 1744, und deren Rückkehr im Jahre 1748" (Leipsic, 1869); "Kurzgefasste Religions- und Sittenlehre" (Vienna, 1870; 2d ed., *ib.* 1877), used as a text-book in Jewish schools of North America; "Geschichte der Juden in Wien von 1156-1876" (*ib.* 1876); "Joseph II." (*ib.* 1878); "Die Jüdischen Friedhöfe und die Chevrah Kadischah in Wien" (*ib.* 1879); "Die Alten Statuten der Jüdischen Gemeinden in Mähren, nebst den Darauffolgenden Synodalbeschlüssen" (*ib.* 1880); "Das Unterrichtswesen in Oesterreich Unter Kaiser Joseph II." (*ib.* 1880); "Aus der Zeit der Kaiserin Maria Theresia" (*ib.* 1888); "Josefina" (*ib.* 1890); and "Kleine Historische Schriften" (*ib.* 1892).

Bibliography: Wurzbach, *Biog. Lex.*; *Allgemeine Deutsche Biographie*; *Mährens Männer der Gegenwart*, s.v. For Wolf's autobiography see *Notizenblatt der Historisch-Statistischen Section der Gesellschaft zur Beförderung des Ackerbaues*, ed. by Christian Ritter d'Elvert, 1875, Nos. 3 and 4.

S. N. D.

WOLF, HIRSCH W.: German physician; born at Lobsens, Posen, 1738; died at Hamburg April 14, 1820; studied at the University of Giessen (M.D. 1779). After practising for some time in Altona, he removed to Hamburg, where from 1786 to 1788 he acted as physician at the poorhouse. He was the author of the following works: "Abhand-

lung über das Spanische Fliegenpflaster," Altona, 1785; "Vertheidigung der Frühen Beerdigung der Juden," Hamburg, 1788; "Bemerkungen über die Blattern," *ib.* 1795; "Ideen über Lebenskraft, nebst Einigen Krankengeschichten und Bemerkungen," Altona, 1806; "Praktische Bemerkungen nebst Krankheitsgeschichten," Hamburg, 1811; "Ueber das Wesen des Fiebers, nebst einem Beitrag zum Thierischen Magnetismus," *ib.* 1815, 2d ed. 1818.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*

S. F. T. H.

WOLF, JOHANN CHRISTOPH: Christian Hebraist and polyhistor; born at Wernigerode Feb. 21, 1683; died at Hamburg July 25, 1739. He studied at Wittenberg, and traveled in Holland and England in the interest of science, coming in contact with Vitringa, Surenhuis, Reland, Basnage, and others. He especially occupied himself with the study of Oriental languages and literature, of which he became professor at the Hamburg gymnasium in 1712. At this time the Oppenheimer Collection was housed at Hamburg, and Wolf determined to devote himself to a description of Jewish literature based upon this collection. His researches resulted in "Bibliotheca Hebræa" (4 vols., Hamburg, 1715-33), the first volume of which contains a list of Jewish authors, while the second deals with the subject matter under the headings "Bible," "Talmud," "Cabala," etc. The knowledge of Christendom about the Talmud was for nearly a century and a half derived from Wolf's statements. Vol. iii. is a supplement to vol. i.; vol. iv. to vol. ii. Wolf's work forms the basis of Steinschneider's catalogue of the Bodleian Library, which has references to it on nearly every page. Besides this work he issued a history of Hebrew lexicons (for his doctor's dissertation; Wittenberg, 1705), and "Notitia Karæorum" (Hamburg, 1721).

BIBLIOGRAPHY: Steinschneider, *Bibliographisches Handbuch*, 1859, pp. xviii. *et seq.*; idem, *Cat. Bodl.* col. 2730; Fürst, *Bibl. Jud.* iii. 528; McClintock and Strong, *Cyc.*

T. J.

WOLF BEN JOSEPH OF DESSAU: German scholar and author; born at Dessau in 1762; died there March 16, 1826. Left an orphan at an early age, he was educated by his father-in-law, Reb Gumpel; and in 1775 he lived with his uncle, Jacob Benscher, at Berlin, where he attended the communal school. He officiated as a teacher in Freienwalde-on-the-Oder from 1780 to 1782, was in Wriezen from 1782 to 1789, and lived in Sandersleben from 1789 to 1796, when he settled in Dessau, having been appointed tutor in the Herzog Franz Schule. At the same time he discharged the duties of secretary to the Jewish community of Dessau, and also officiated as preacher. Wolf was the author of the following works: "Minḥah Ṭehorah" (2 vols., Dessau, 1805), the Hebrew text of the Minor Prophets, with a German translation, and a Hebrew preface entitled "Solet la-Minḥah"; "Daniel" (*ib.* 1808), with the original text, a Hebrew commentary, and a German translation; a collection of sermons delivered in the synagogue, with a Hebrew translation (*ib.* 1812); "Shir" (*ib.* 1812), a eulogy on the Book of Esther, to which it was appended; a collection of sermons (*ib.* 1813); "Charakter des Judentums" (Leipsic, 1817), an apology written in collaboration with Gotthold Solomon; and "Yesode ha-Limmud" (Dessau, 1819), an elementary text-book of Hebrew, with a glossary. He was also a collaborator on the ninth and tenth volumes of "Ha-Meassef."

BIBLIOGRAPHY: P. Philippson, *Biographische Skizzen*, part ii., Leipsic, 1865; Benjacob, *Ozar ha-Sefarim*, p. 339; Zunz, in the introduction to Asher's English translation of Benjamin of Tudela, p. 293, London, 1840; Busch, in *Jahrbuch für Israeliten*, vi. 93; Zunz, *G. V.* p. 460; Delitzsch, *Zur Gesch. der Hebräischen Poesie*, pp. 107-108; Steinschneider, *Cat. Bodl.* cols. 2728-2729; Zeitlin, *Bibl. Post-Mendels.* p. 423.

E. C. S. O.

WOLF, LUCIEN: English journalist and Anglo-Jewish historian; born in London Jan. 20, 1857. He began his journalistic career at a very early age on "The Jewish World," which he joined in 1874, and was principal leader-writer for that journal until 1893. He was assistant editor of the daily "Public Leader" in his twentieth year, and after other journalistic experience became foreign subeditor and leader-writer of the "Daily Graphic" in 1890, a position which he still (1905) holds. He is a fellow of the Institute of Journalists, and has held honorary positions in connection with it. For four years (1893-97) he was London correspondent of "Le Journal" of Paris. Wolf is one of the best-informed English writers on foreign politics, and for many years his articles signed "Diplomaticus" on that subject in the "Fortnightly Review" were one of the characteristic features of the magazine. In 1905 some communications by him to the London "Times" on Russian finance attracted international comment, and evoked the unique compliment of a disclaimer by the Russian Minister of Finance.

Wolf has shown a strong interest in Anglo-Jewish history. He was intimately connected with the Anglo-Jewish Historical Exhibition, compiling the official catalogue and the "Bibliotheca Anglo-Judaica," a bibliography of Anglo-Jewish history, both in collaboration with Joseph Jacobs. He suggested the Jewish Historical Society of England, and became its first president, in addition to editing for it the volume devoted to "Manasseh ben Israel's Mission to Oliver Cromwell" (London, 1901). He has devoted considerable attention to Anglo-Jewish pedigrees, of which he has made large collections, and wrote "Sir Moses Montefiore," a centennial biography (1885). He also contributed important articles on "Anti-Semitism" and "Zionism" to the "Encyclopædia Britannica," and on the latter subject wrote adversely in controversy with Israel Zangwill, with whom, however, he joined forces in 1905 for the Jewish Territorial Organization. J.

WOLF, MAX: Austrian composer; born at Weisskirchen, Moravia, Feb., 1840; died in Vienna March 23, 1886. His father, a wealthy business man, desired him to pursue a commercial career, but Max early evinced a marked inclination for music. He began studying composition at the age of sixteen, later continuing his studies under A. B. Marx in Berlin and Otto Dessof in Vienna. It is told that General von Moltke, having heard one of Wolf's productions played at a concert in Berlin, requested the artist to compose a military march, "that a bit o' fire may get into the boys."

In his earlier compositions Wolf somewhat imitated the style of Offenbach; but later he acquired more originality and inventive talent. Among his works may be mentioned: "Die Schule der Liebe" (1868), a one-act operetta, which passed through thirty-four consecutive performances in Berlin under the title "Die Blaue Dame"; "Im Namen des Königs," an operetta, performed in Berlin and on various other German stages; "Die Porträtdame," staged at Gratz and in Vienna; "Die Pilger" (Vienna, 1872), a three-act opera; "Cesarine"; and "Rafaela."

Bibliography: *Scribner's Cyclopedia of Music and Musicians*; Wurzbach, *Biog. Lex.*; *Allgemeine Zeitung*, 1886, p. 1262; *Neue Freie Presse*, 1886, No. 7750.

s. N. D.

WOLF, SIMON: American jurist, publicist, and philanthropist; born at Hinzweiler, Bavaria, Oct. 28, 1836; emigrated to the United States in 1848 and settled as a merchant at Ulrichsville, Ohio. He studied law at the Ohio Law College, Cleveland, and was admitted to the bar at Mount Vernon, Ohio, in 1861. He practised law at New Philadelphia, in the same state, for a year, and then moved to Washington, where he opened an office. From 1869 to 1878 he was recorder of the District of Columbia. President Hayes appointed him one of the civil judges at Washington, but he resigned in 1881 to accept the appointment of consul-general of the United States to Egypt, from which office he retired the following year. He was appointed and reappointed member of the Board of Charities for the District of Columbia, and at present practises law in Washington.

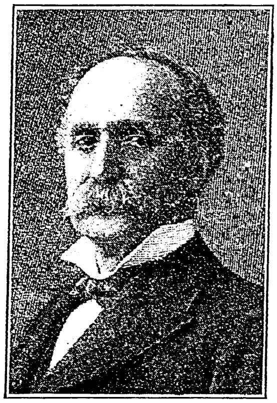

Simon Wolf.

Wolf has been for many years chairman of the Board of Delegates of Civil and Religious Rights, and in that capacity has had many occasions for submitting to the federal government grave questions of Jewish interest. He has been very active in the Independent Order B'nai B'rith, of which he was president from 1903 to 1905. He was the founder and president of the Hebrew Orphans' Home at Atlanta, Ga., and is president of the Board of Children's Guardians, Washington.

He is a prominent freemason, an able lecturer, and a recognized orator who has devoted much time to philanthropic work among all classes.

Wolf is the author of "The American Jew as Patriot, Soldier, and Citizen" (Philadelphia, 1895) and of biographies of M. M. Noah and Com. U. P. Levy.

Bibliography: *American Jewish Year Book*, 1905, p. 208.

J. F. T. H.

WOLFENBÜTTEL: German city, particularly noted for its **Samson-Schule**, a school, originally at Brunswick, founded by Herz Samson, on a legacy by his father. On June 4, 1786, Philip, the brother of Herz, opened a Talmud school at Wolfenbüttel for boys. The funds of these schools were increased by subsequent gifts of the founders and their descendants. In 1805 the two foundations were combined as the "Samson Free School," and were transformed into a German seminary and school in charge of four teachers. Instruction was given in German, French, arithmetic, geography, history, and calligraphy, and the school consisted of one class with eight free scholars. In 1813 the Brunswick school was incorporated with the free school, and the funds were combined, with the condition that five additional free scholars should be admitted. As paying boarding pupils had also been received at the request of many parents, a second class was organized. Instruction in the Talmud was subsequently discontinued. In 1843 the institution was changed to a grammar-school with three classes, and was named "Samson-Schule." After 1871 it was gradually enlarged to a high school, and by 1903 it had gained the status of a real-school with six classes. It was under the direction and supervision of the ducal school-board of Brunswick, and was empowered to give certificates for one year's military service. Since 1881 Christian boys have been admitted as pupils and receive special religious instruction. In 1903 the faculty included the director, Ludwig Tachau, five teachers with university training, and three elementary teachers, one of whom also acts as resident teacher. The trustees are Counselor of Justice Magnus of Brunswick, Gustav Cohen of Hanover, and L. Samson of Wolfenbüttel. Among the former pupils of the institution may be mentioned M. I. Jost, Leopold Zunz, and Samuel Meyer Ehrenberg (1807–46), who was later its director. Although the institution was frequently enlarged, in 1895–96 a new and larger building with all modern improvements was erected to accommodate the constantly increasing attendance. In 1903 there were 148 boarders and 11 day pupils. There are twenty-five full and between eighteen and twenty partial scholarships, in addition to numerous foundations for the assistance of pupils, even after they have left the institution.

s. L. K.

WOLFENSTEIN, MARTHA: American authoress; born at Insterburg, Prussia, Aug. 5, 1869. During her infancy her parents emigrated to the United States, settling in Cleveland, Ohio, in the public schools of which city she received her education.

Martha Wolfenstein has contributed short stories to nearly all the leading Jewish journals, and to various other magazines. Among her writings may be mentioned: "A Priest from the Ghetto" and "A Sinner in Israel" (in "Lippincott's Magazine"); and "The Renegade" (in the "Outlook"). In 1901 the Jewish Publication Society of America published a book from her pen entitled "Idyls of the Gass" (German transl. in "Die Zeit" of Vienna).

Bibliography: *American Jewish Year Book*, 1905.

A. F. T. H.

WOLFF: American family which derives its origin from the Robles family of Surinam, Dutch Guiana. The following is the family tree:

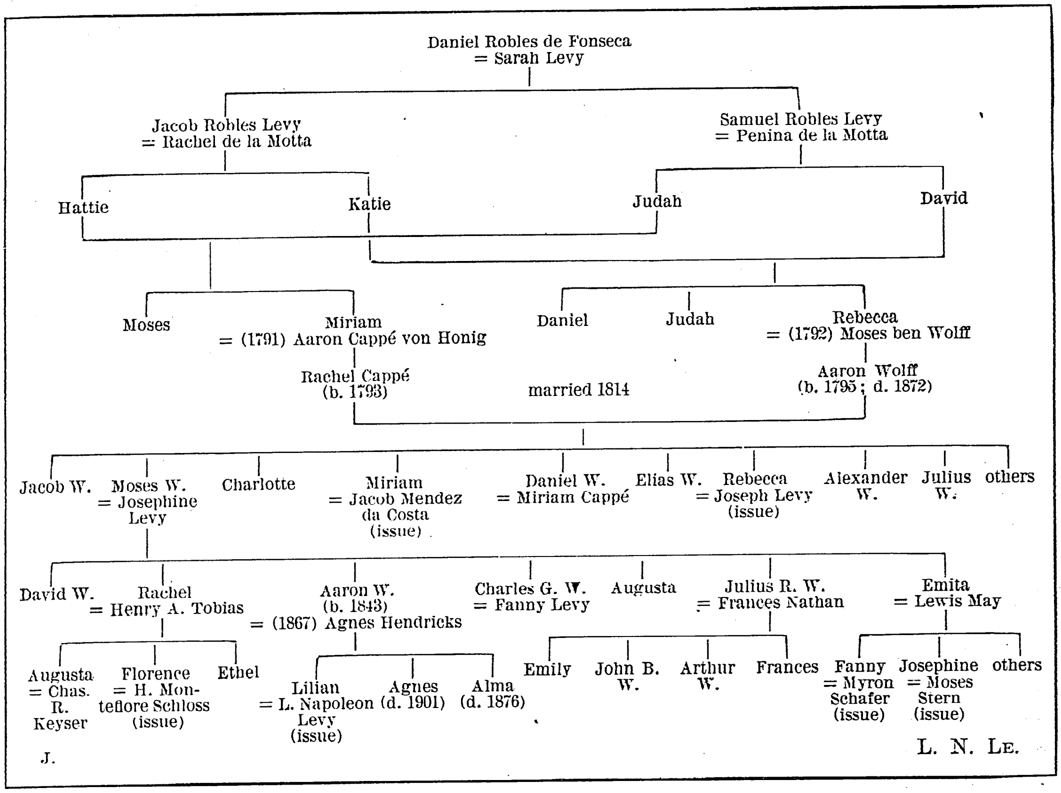
Daniel Robles de Fonseca
= Sarah Levy
Jacob Robles Levy
= Rachel de la Motta
Samuel Robles Levy
= Penina de la Motta
Hattie
Katie
Judah
David
Moses
Miriam
= (1791) Aaron Cappé von Honig
Daniel
Judah
Rebecca
= (1792) Moses ben Wolff
Rachel Cappé
(b. 1793)
married 1814
Aaron Wolff
(b. 1795; d. 1872)
Jacob W.
Moses W.
= Josephine
Levy
Charlotte
Miriam
= Jacob Mendez
da Costa
(issue)
Daniel W.
= Miriam Cappé
Elias W.
Rebecca
= Joseph Levy
(issue)
Alexander
W.
Julius
W.
others
David W.
Rachel
= Henry A. Tobias
Aaron W.
(b. 1843)
= (1867) Agnes Hendricks
Charles G. W.
= Fanny Levy
Augusta
Julius R. W.
= Frances Nathan
Emita
= Lewis May
Augusta
= Chas.
R.
Keyser
Florence
= H. Montefiore Schloss
(issue)
Ethel
Lilian
= L. Napoleon
Levy
(issue)
Agnes
(d. 1901)
Alma
(d. 1876)
Emily
John B.
W.
Arthur
W.
Frances
Fanny
= Myron
Schafer
(issue)
Josephine
= Moses
Stern
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others
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Wolff Pedigree.

WOLFF, AARON: Danish merchant; born in the Island of Saint Christopher on Aug. 6, 1795; died in London, England, Jan. 12, 1872. He was a descendant of Daniel Robles de Fonseca. Soon after 1814 he removed to the Island of St. Thomas, Danish West Indies, where he was appointed to the office of "Stadthövidsmand" (mayor), which ranked him next to the governor of the island. He received from the King of Denmark the decoration of the Order of Dannebrog; and he was a member of the Royal Council; president of the Bank of St. Thomas, which he managed for thirty-two years; chairman of the Marine Slip; president of the St. Thomas Marine Insurance Company; and for many years president of the synagogue. Wolff anticipated the action of the King of Denmark by emancipating all his slaves previous to the Emancipation Proclamation of 1843.

J. L. N. Le.

WOLFF, ABRAHAM ALEXANDER: German rabbi; born at Darmstadt April 29, 1801; died at Copenhagen Dec. 3, 1891. His first teacher was his father, Alexander Wolff, a merchant, who was well versed in the Talmud and who destined his son for a rabbinical career. At the age of six the boy astonished the scholars of Darmstadt by his knowledge of Hebrew. He continued his studies under Rabbi C. Meklenburg, and at the same time attended the gymnasium of his native city. In 1817 he went to Mayence, where he studied under Herz Scheyer and Michael Creizenach, the latter teaching him mathematics. He then pursued his education under Abraham Bing in Würzburg, and entered the university there. Three years after his graduation at Giessen (Ph.D. 1821), he was ordained rabbi, and in 1826 was appointed "Landesrabbiner" of the province of Oberhessen with a residence at Giessen. In 1828 he received a call from the community of Copenhagen; and he assumed office as chief rabbi of Denmark on May 16, 1829.

The synagogue of Copenhagen had been burned in 1795 and was still in ruins, so that the Jewish community—both Sephardim and Ashkenazim—was split into several congregations. Wolff, by his great energy, induced the Jews to build a new synagogue, which was dedicated on April 12, 1833; and in the same year Wolff published in Danish the agenda for the synagogal liturgy. He is credited also with improving the relations between the Jews and the Christians of Denmark. In recognition of his services in the organization of the Royal Library of Copenhagen he was created a knight of the Order of Dannebrog (Oct. 6, 1854), and was also awarded the title of professor.

Wolff was the father of Danish homiletics; and during his long rabbinical career of sixty-five years he delivered about 5,000 sermons, of which over forty in German and about 300 in Danish have been published. His works are as follows: "Der Prophet Habakkuk" (Darmstadt, 1822), the Book of Habakkuk with literal and metrical German translations, a critical commentary, and an introduction on prophecy; "Torat Yisrael" (German title, "Lehrbuch der

Israelitischen Religion"; Mayence, 1825), a text-book for instruction in Judaism in schools (an abridged Danish edition was published by Paul Martin Möller in "Bibliotheca Theologica," xvii. 67-81, and the entire work was translated into Swedish by M. Henrikes, Stockholm, 1844); "Einige Worte an das Publicum über Mein Israelitisches Religionsbuch" (*ib.* 1826); "Abhandlung über den Eid" (in Weiss, "Archiv für Kirchenrecht," 1830); "Drei Vorlesungen als Einleitung zu Vorträgen über das Judenthum" (Copenhagen, 1838); "Agende for det Mosaiske Trossamfunds Synagoge" (Leipsic, 1839); "'Aṭeret Shalom we-Emet" (first published under the pseudonym of "Aniam ben Schmida" in "Orient, Lit." ii., Nos. 23-26, and then, in enlarged form, as a book, Leipsic, 1857), a compilation of the opinions of ancient rabbis with regard to the piyyuṭim; "Tefillat Yisrael," the prayers with a Danish translation (*ib.* 1856); "Aufgefundener Briefwechsel Zwischen einem Hochgestellten Protestantischen Geistlichen und einem Rabbiner" (first in "Ben Chananja," 1860, and then in book form with additions and corrections, Leipsic, 1861); "Lærebog i den Israelitiske Religion" (*ib.* 1861); "Bibelhistorie for den Israelitiske Ungdom" (*ib.* 1862); "Bibelhistorie for Skole og Hjem" (*ib.* 1867); and "Talmudfjender" (*ib.* 1878). He also made a Danish translation of the Pentateuch, which was published on his ninetieth birthday.

BIBLIOGRAPHY: I. S. Gräber, in *Oẓar ha-Sifrut*, v. 331-332; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 329 *et seq.*; idem, *Gedenkblätter*, p. 85; *The Reformer*, x., No. 37, p. 1; N. Sokolow, *Sefer Zikkaron*, pp. 36-37; *idem*, in *Ha-Asif*, vi., part 1, pp. 147-148.

S. M. SEL.

WOLFF, JOSEPH: Missionary and Oriental traveler; born at Weilersbach, near Bamberg, Germany, in 1795; died at Ile Brewers, Somerset, England, May 2, 1862. His father, who was rabbi at Württemberg, sent him to the Protestant Lyceum at Stuttgart, and while still a youth he learned Latin, Greek, and Hebrew. Leaving home on account of his inclination toward Christianity, he was converted after many wanderings, and was baptized on Sept. 13, 1812, by Leopold Zolda, abbot of the Benedictine monastery of Emmaus, near Prague. In 1813 he commenced to study Arabic, Syriac, and Aramaic, and in the following year attended theological lectures in Vienna. In 1815 he entered the University of Tübingen, and by the liberality of Prince Dalberg was enabled to study theology for nearly two years, as well as Arabic and Persian, Biblical exegesis, and ecclesiastical history. In 1816 he arrived in Rome, where he was introduced to Pope Pius VII. by the Prussian ambassador. He was soon afterward admitted as a pupil of the Collegio Romano, and later of the Collegio di Propaganda; but in 1818, having publicly attacked the doctrine of infallibility, he was expelled from the papal dominions on account of erroneous opinions. After a brief stay at the Monastery of the Redemptorists at Val Sainte, near Freiburg, he went to England to visit the eccentric Henry Drummond, M.P., whose acquaintance he had made at Rome. He soon declared himself a member of the Church of England. At Cambridge he resumed the study of Oriental languages, with the purpose of visiting Eastern lands to prepare the way for missionary enterprises. Between 1821 and 1826 he traveled as a missionary in Egypt and the Levant, and was the first modern missionary to preach to the Jews near Jerusalem. He sent Christian boys from Cyprus to England for education, and then continued his travels through Persia, Mesopotamia, Tiflis, and the Crimea.

Friendship with Henry Drummond.

About 1828 Wolff commenced an expedition in search of the Lost Ten Tribes. After suffering shipwreck at Cephalonia and being rescued by Sir Charles Napier, whose friendship he retained through life, he passed through Anatolia, Armenia, and Khorassan, where he was made a slave, but ultimately set free. Undaunted, he traversed Bokhara and Balkh, and reached Cabul in a state of nudity, having walked six hundred miles through Central Asia without clothing. In 1836 he went to Abyssinia, and afterward to Sana in Yemen, where he preached to the Wahabites. His next journey was to the United States. He preached before Congress and received the degree of D.D. at Annapolis, Md., in 1836. He was ordained deacon by the Bishop of New Jersey, and in 1838 priest by the Bishop of Dromore. In 1843 he made another journey to Bokhara to ascertain the fate of Lieut.-Col. Charles Stoddart and Captain Connolly, a committee formed in London having raised the sum of £500 for his expenses. The men for whom he searched had been executed, and the same fate threatened Wolff. According to his own story he confronted the sovereigns of Central Asia with imperturbable audacity, refusing to conform to their court etiquette or to observe any ceremony in his speech; on being asked to become a Moslem he returned a defiant reply. The threat of execution was, however, a pretense, and he was ultimately rescued through the efforts of the Persian ambassador. In 1845 he was presented with the vicarage of Ile Brewers in Somerset, where he resided until his death.

Before joining the Church of England, Wolff had entertained all sorts of religious opinions. He was a member of the little band which met in Henry Drummond's house at Advent, 1826, for a six days' study of the Scriptures, which resulted in the origination of the Catholic Apostolic Church under the leadership of Irving. In his missionary travels he went fearlessly among the most fanatical peoples, and he may be said to have been one of the pioneers of modern missionary enterprise. His greatest opposition came from the Jews, and to overcome this he made use of extraordinary methods, as when, in Bombay, he wished to inspect the synagogue of the Beni-Israel. In spite of his education and his extensive travels, Wolff was possessed of many erratic ideas. In India he was considered a fanatic; in England he was at one time ostracized by the clergy; and he bent all facts to suit his theories of the lost tribes. He believed the East India Company to be the "kings of the east" (Rev. xvi. 12).

In 1827 Wolff married the sixth daughter of the Earl of Orford, Georgiana Mary Walpole, by whom he had a son, **Sir Henry Drummond Wolff**, the politician and diplomatist. After her death he married (1861) Louisa Decima, daughter of James King, rector of St. Peter-le-Poer, London. Wolff signed himself "Apostle of Our Lord Jesus Christ for Palestine, Persia, Bokhara, and Balkh." He was the author of the following works: "Missionary Journal" (London, 1824; 2d ed. 1827–29); "Sketch of the Life and Journal of Joseph Wolff" (Norwich, 1827); "Journal of Joseph Wolff for 1831" (London, 1832); "Researches and Missionary Labors Among the Jews, Mohammedans, and Other Sects Between 1831 and 1834" (Malta, 1835; 2d ed., London, 1835); "Journal of the Rev. Joseph Wolff Continued, An Account of His Missionary Labors for 1827–31 and from 1835 to 1838" (London, 1839); "A Narrative of a Mission to Bokhara to Ascertain the Fate of Colonel Stoddart and Captain Connolly" (London and New York; 7th ed. 1852); "Travels and Adventures of Joseph Wolff" (London, 1860; 2d ed. 1861; translated into German, 1863).

Bibliography: *Travels and Adventures of Joseph Wolff*, London, 1861; *Dict. Nat. Biog.*

J. V. E.

WOLFF, JOSEPH: Russian historian; born at St. Petersburg; died at Heidelberg 1900. The son of a book-dealer, he early developed a passion for reading historical works. After completing a course of study at the gymnasium of his native city, he entered the University of Leipsic, where he devoted himself to the study of history, especially of Polish and Lithuanian affairs. Among his works the following may be mentioned: "Senatorowie i Dignitarze Wielkiego Ksiestwa Litewskiego, 1386–1795" (Cracow, 1885); "Syd Ministrem Króla Zygmunta" (*ib.* 1885), a historical sketch; "Ród Gedymina" (*ib.* 1886); and "Kniziowie Litewsko-Rusey od Końca xiv w." (Warsaw, 1895). Wolff was a corresponding member of the Academy of Cracow.

Bibliography: *Encyklopedja Powszechna*, xv. 471; *Sistematicheski Ukazatel Literatury o Yevreyakh*, 1893.

s. J. Go.

WOLFF, JULIUS: German surgeon; born at Märkisch Friedland, West Prussia, March 21, 1836; died at Berlin Feb. 18, 1902. He received his education at the Graukloster Gymnasium, and at the University of Berlin, graduating in 1860, whereupon he established himself as surgeon in the Prussian capital. He took part in the wars of 1864, 1866, and 1870–71, receiving the Iron Cross for non-combatants. In 1868 he was appointed privat-docent, and in 1884 assistant professor of surgery, at the University of Berlin. In 1890 he became chief surgeon of the newly founded orthopedic dispensary at the university. In 1899 he received the title of "Geheimer Medizinalrat."

Wolff contributed more than a hundred essays to medical journals, treating of orthopedics, osteopathy, and laryngology. He was the author also of "Das Gesetz der Transformation der Knochen" (Berlin, 1892), published by the Royal Prussian Academy of Sciences.

Bibliography: Pagel, *Biog. Lex.*

s. F. T. H.

WOLFF, MAURICE: Swedish rabbi; born in 1824 at Meseritz, Prussia, where his father officiated as rabbi. He studied at the universities of Berlin and Leipsic, and was in 1849 appointed rabbi in Culm, Prussia, whence he was called in 1857 to the rabbinate of Göteborg, Sweden. He is the author of the following works: "E Senusi's Begriffsentwickelung des Muhammedanischen Glaubensbekenntnisses" (Arabic and German), Leipsic, 1848; "Philonische Philosophie," *ib.* 1849 (2d ed., Göteborg, 1858); "Moses ben Maimon's Acht Capitel," Leipsic, 1863; "Muhammedanische Eschatologie," *ib.* 1872; "Bemerkungen zu dem Wortlaute der Emunot we-Deot," *ib.* 1878 (2d ed. 1880); "Philos Ethik," Göteborg, 1879; "Beiträge zur Philosophie der Historie," Stockholm, 1882; and "Zur Characteristik der Bibelexegese Saadia Alfajjumis," 1884–85.

Bibliography: A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*; *Allg. Zeit. des Jud.* 1899, No. 45; *Jew. Chron.* Oct. 19, 1899.

s. F. C.

WOLFF, OSKAR LUDWIG BERNHARD: German improvisator and novelist; born at Altona July 26, 1799; died at Jena Sept. 13, 1851. He early manifested an unusual aptitude for acquiring languages, and while still in college he translated Shakespeare's "Macbeth" into German verse. In 1817 he entered the University of Berlin, where he devoted himself to the study of medicine, history, and literature, afterward settling in Hamburg, where he pursued a literary career. The success of the Italian improvisators Gianni and Spricci developed in him a desire to embrace a similar career; and in 1825 he started on his first tour, visiting Bremen, Hanover, Brunswick, Wolfenbüttel, Weimar, Leipsic, and Dresden, and meeting everywhere with marked success. Among his admirers were Goethe and Grand Duke Karl August, the latter of whom appointed him to a professorship in Weimar. At this period of his career Wolff embraced Christianity; and in 1829 he was appointed assistant professor of modern literature at the University of Jena, being promoted to a full professorship in 1837.

Among Wolff's works may be mentioned: "Sammlung Historischer Volkslieder und Gedichte der Deutschen" (1830); "Altfranzösische Volkslieder" (1831); "Poetischer Hausschatz des Deutschen Volkes" (1839; 15th ed. appeared before the author's death); "Die Geschichte des Romans von dessen Ursprung bis auf die Neueste Zeit" (1841); "Hausschatz der Deutschen Prosa" (1845); and "Handbuch Deutscher Beredsamkeit" (1846). A collection of his novels and stories was published in Jena in 1841–1842.

Bibliography: O. L. B. Wolff's autobiography in his collected works, Jena, 1841–42; *Neuer Nekrolog der Deutschen*, 1851; Schröder, *Lexikon der Hamburger Schriftsteller*, ii. 707, Altona, 1830.

s. M. Z.

WOLFF, ULLA (pseudonym **Ulrich Frank**): German authoress; born at Gleiwitz, Silesia, April 2, 1850; daughter of Max Hirschfeld. She received her education at home and in Breslau and Vienna. In 1880 she took up her residence in Berlin, where she still lives (1905). In 1876 her first production, "Der Vampyr," appeared at the Lobetheater in Breslau, and was well received; in 1878 this was followed by "Der Herr Kollege," staged at the Nationaltheater in Berlin, but meeting with scant success. She thereupon gave up writing for the stage, and devoted her literary activity to stories and novels, among which may be mentioned: "Das Waldgeheimniss," Bremen, 1879; "Das Wunderkind," Berlin, 1884; "Frau Ottilie" and "Bettlers Heim," *ib.* 1886; "Weltliche Beichte," *ib.* 1887; "Der Kampf ums Glück," *ib.* 1888; "Rechtsanwalt Arnau," *ib.* 1891; "Der Kompagnon," *ib.* 1895; "Adelig," *ib.* 1896; "Gestern und Heute," *ib.* 1897; "Margarethe Eilert," *ib.* 1898; "Die Lene," *ib.* 1902; "Die Einsiedlerin"; "Die Geschichte Zweier Sabbathnachmittage" (appeared in English translation in "The New Era Illustrated Magazine," New York, Nov. and Dec., 1904); "Beim Patriarchen"; "Die Toten"; "Können Damen Allein Reisen?"; and "Die Frühlingsgnade."

BIBLIOGRAPHY: Gustav Karpeles, in *Nord und Süd*, part 327; Regine N(eisser), in *Deutsche Hausfrauen-Zeitung*, Sept. 11, 1904.
S. F. T. H.

WOLFFSON, ISAAC: German jurist and politician; born Jan. 19, 1817; died at Hamburg Oct. 12, 1895. He was prominent in German politics, and prior to 1871 was a member of the North German Reichstag, being afterward elected to the German Reichstag. In the Jewish community he was a councilman for many years, and was known for his philanthropic deeds.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 16, 1895, p. 9.
S. F. S. W.

WOLFKAN OF RATISBON: Jewish convert to Christianity and traducer of the Jews; lived in the second half of the fifteenth century. He was prominent in the SIMON OF TRENT affair (1475), on which occasion he, in order to vent his spite against his former coreligionists, asserted that the Jews had very likely killed the child, since they needed Christian blood for the Passover festival. This affair, and particularly Wolfkan's testimony, a few months later afforded Bishop Henry a pretext for making a similar accusation against the Jews of Ratisbon, whom he charged with having eight years previously bought a Christian child, which they then murdered for ritual purposes.

BIBLIOGRAPHY: Grätz, *Gesch.* viii. 259, 267.
S. M. SEL.

WOLFLEIN OF LOCHAMEN (LOCHHEIM): Medieval Bavarian litterateur; known for his compilation of the so-called "Lochheimer Liederbuch" (about 1450), a collection of medieval German folk-songs, numerically arranged. Under No. 15 appears the following dedication in Hebrew characters: "Der Allerliebsten Barbara Meinem Treuen Liebsten Gemaken," which seems to indicate that Wolflein was a Jew; as does also the expression "Vil guter Jar," which appears under No. 5, and which was used only by Jews. On the other hand, it is noteworthy that "Barbara" is not a current name among Jewish women, and that a Christian grace after meals appears under song No. 36.

BIBLIOGRAPHY: Arnold, in Chrysander's *Jahrbuch für Musikalische Wissenschaft*, ii. 12 *et seq.*; Güdemann, *Gesch.* iii. 160.
S. M. SEL.

WÖLFLER, BERNARD: Austrian physician; born at Praschnoaugezd, Bohemia, Dec. 8, 1816. After having studied philosophy at the gymnasium of Prague, he attended the University of Vienna (1836–42), where he devoted himself to the study of medicine. From 1843 to 1845 he acted as assistant physician at the communal hospital of Vienna; from 1845 to 1849 he was a private practitioner in Prague; and in 1849 he was appointed director of the Jewish hospital of Vienna. When Baron Anselm von Rothschild, impressed by the efficiency of the hospital in spite of its limitations, erected a better building and presented it to the congregation, Wölfler devoted his whole energy to the new institution, and visited several hospitals of western Europe in order to study their methods.

Wölfler founded (1872) a society for the gratuitous care of consumptives, without distinction of creed. Two country houses at Kierling, near Klosterneuburg, were secured; and every summer a number of patients have enjoyed a stay there with proper professional attendance. Wölfler has been a curator, and for many years president, of the institute for the blind founded at the Hohe Warte by Dr. Ludwig August Frankl. In 1866 the government conferred upon him the Order of Francis Joseph, and in 1873 he received the title of imperial councilor. On the occasion of his eightieth birthday (1896) the committee of the Jewish community of Vienna hung his portrait, painted in oil by the Countess Adrienne Pötting, on the wall of the committee-room in the hospital, among the portraits of its benefactors.

BIBLIOGRAPHY: Wurzbach, *Biog. Lex.* vol. lvii., *s.v.*
S. N. D.

WOLFNER, THEODORE: Hungarian deputy; born at Uj-Pest June 18, 1864; educated at the gymnasium and at the school of technology at Budapest. After spending some time in his father's tannery in order to acquire a practical knowledge of the manufacture of leather, he undertook an extensive journey, visiting Germany, Egypt, Palestine, and Turkey.

Wolfner is an alderman of Uj-Pest, a member of the county council of Pesth, president of the national association of leather manufacturers, director of the technological industrial museum, and a member of the chamber of commerce and industry in Budapest. Since 1896 he has represented Gödöllö in the Hungarian Parliament, a fact which is the more noteworthy because of the circumstance that this district is the favorite residence of Francis Joseph I., and is under the influence of court officials. In 1904 Wolfner was the recipient of a rare honor, when the king appointed him a captain of hussars in the reserves and elevated him to the Hungarian nobility.

BIBLIOGRAPHY: Sturm, *Országgyülési Almanach*, 1901.
S. L. V.

WOLFSOHN, AARON. See HALLE, AARON BEN WOLF.

WOLFSOHN, WILHELM: German poet and essayist; born at Odessa Oct. 20, 1820; died at Dresden Aug. 13, 1865; studied medicine and philosophy at Leipsic. He began his literary career with translations from Latin into German under the pseudonym **Carl Maier.** In 1843 he traveled in Russia, lecturing on German literature with such success that he was offered a professorship on condition that he would embrace Christianity; this, however, he declined. Returning to Germany, he became assistant editor of the "Blätter für Literarische Unterhaltung," and later edited, in connection with Robert Prutz, "Das Deutsche Museum." In 1852 he moved to Dresden, where he continued his literary activity.

In addition to several volumes of poems, Wolfsohn was the author of the following works: "Jeschurun" (1841), a Jewish almanac; "Die Schönwissenschaftliche Literatur der Russen" (Leipsic, 1843); "Russlands Novellendichter" (3 vols., 1848-51), with an introduction; "Neues Laienbrevier" (1851), an anthology of German poetry; and "Schauspiele" (1857–59). Of his plays, "Nur eine Seele" became very popular, while "Die Osternacht," the plot of which was based on the blood accusation, was less successful. Besides contributing literary essays to the "Leipziger Zeitung," he edited a magazine of his own which from 1862 to 1864 appeared under the title "Russische Revue," and afterward under the title "Nordische Revue." His "Russische Geschichten" were published after his death by his son (Leipsic, 1884). Wolfsohn married outside of his faith, and his children were brought up as Christians.

BIBLIOGRAPHY: *Unsere Zeit*, 1865, p. 713; Georg Ebers, in *Ueber Land und Meer*, 1865, No. 50; *Allg. Zeit. des Jud.* 1865, pp. 537, 554, 602; *Allgemeine Deutsche Biographie*.

S. D.

WOLLEMBORG, LEONE: Italian economist; born at Padua 1859; graduated from the university of his native city (1878). He made a special study of political economy, and his most noteworthy achievement was the establishment of rural savings-banks for the peasantry and small farmers of Italy. He represented the city of Padua in the legislative assembly during several consecutive terms, and from 1900 to 1903 he held the portfolio of finance in Zanardelli's cabinet.

Wollemborg is the author of the following works: "Alcune Lettere Inedite" (Padua, 1880); "Il Costo di Produzione Come Norma per la Determinazione del Valore" (Bologna, 1882); "La Prima Cassa Cooperativa di Prestiti in Italia" (Padua, 1883); "L'Ordinamento delle Casse di Prestito" (Verona, 1884); "Le Casse Cooperative di Prestito" (*ib.* 1884); "Sull' Ordinamento Economico Giuridico delle Latterie Sociali Cooperative" (Bologna, 1887); "Sul Dazio Compensatore pei Cereali" (Padua, 1887); "Sull' Istituzione di un Consorzio fra gli Agricoltori del Friuli" (Udine, 1887); "Sull' Assicurazione in Generale e in Particolare sull' Assicurazione Contro i Danni della Mortalità del Bestiame (*ib.* 1887); "Sull' Assicurazione Contro i Danni della Mortalità del Bestiame e sui Modi di Ordinaria" (*ib.* 1887); "La Teoria della Cooperazione" (Bologna, 1887); "Les Caisses Rurales Italiennes, Rapport pour l'Exposition Universelle de Paris en 1889" (Rome, 1889); and "Che Cosa e una Cassa Rurale?" (Cuneo, 1895).

S. U. C.

WOLLHEIM, ANTON EDUARD W. DA FONSECA: German playwright and journalist; born in Hamburg Feb. 12, 1810; died in Berlin Oct. 24, 1884; studied at the University of Berlin (Ph.D. 1831). Shortly after the completion of his studies he removed to Paris, where he became infatuated with the daughter of a Portuguese nobleman who lived there in exile. In order to win her he enlisted in Don Pedro's regiment, and was wounded during an engagement. His fiancée having died in the meantime, Wollheim left Paris for Hamburg; and upon the death of his father he went to Copenhagen, where he was engaged in cataloguing the valuable Pali manuscripts in the royal library, being later appointed by King Frederick VI. secretary to the private council. In 1838 he went to Vienna, where he produced his first play, "Andrea," which represented the adventures of the French marshal Andrea Massena. Ten years later his "Raphael Sanzio" was staged in Vienna; while his "Rosen im Norden," or "Des Teufels Wette," was received with equal favor both in Berlin and in Hamburg. In 1849 he was appointed instructor in Oriental and modern languages at the University of Berlin, being at the same time engaged as the Berlin correspondent of the London "Morning Chronicle."

From 1854 to 1858 Wollheim was employed in the diplomatic service of the Austrian government; and during the following six years he edited at Hamburg a weekly journal, the "Controle," devoted to the promotion of Austrian interests. In 1868 he established his own summer theater at St. Georg, a suburb of Hamburg; and two years later he went to Berlin, where he became editor of the "Moniteur Officiel du Gouvernement Général." From 1871 to 1872 he was attached to the German embassy at Paris. Among his works may be mentioned: "National-Literatur der Skandinavier" (1876–77); "Deutscher Seehandel und die Französischen Prisengerichte"; "Indiscretionen" (1883); and "Neue Indiscretionen" (1884), containing many autobiographical data. He died in poverty in St. Hedwig's Hospital at Berlin.

BIBLIOGRAPHY: *Brümmer's Dichter-Lexikon*; *Schröder's Lexicon der Hamburger Schriftsteller*; Wurzbach, *Biog. Lex.*; Gottschall, *Deutsche National-Literatur des Neunzehnten Jahrhunderts*; Max Mendheim, *A. E. Wollheim da Fonseca*.

S. M. Z.

WOLOWSKI (Hebr. Shor): Polish family, several members of which became converted to Christianity. It flourished in southern Poland in the seventeenth and eighteenth centuries, and was directly descended from Osias Tebu'at-Shor. It was not until the family had become Christianized that it adopted the Polish form of the name, "Wolowski." Jewish members of this family bearing the name Twiaschor, and Christian members of the name of Wolowski are still living in Brody and Lemberg. The following are the more important members:

Elisha Shor: Rabbi of Rohatyn, Galicia, during the middle of the eighteenth century. He was a zealous adherent of the Shabbethaians, and, having become a follower of Jacob FRANK, he was a leader of the Frankists before that party joined the Catholic Church. When internal friction among the Frankists led to public proceedings against them (June 11, 1756), Elisha was charged with being the leader of those who seduced the people to lewdness. The prosecution failed, however, to make out a strong case against the Frankists, and Elisha returned to Rohatyn. Upon the death of Bishop Dembowski of Lemberg, which took place shortly after, the Frankists lost a stanch protector; they were outlawed, and the Polish rabble began murdering and pillaging among them, Elisha being one of the first victims (Nov., 1757).

Hayyah Wolowski: Daughter of Elisha. She played a conspicuous part among the Shabbethaians, and later among the Frankists. She had an excellent knowledge of the Zohar, and whenever she fell into one of her trances she would cite it from memory.

Nathan ben Elisha; after baptism, **Michael Wolowski:** Brother of Solomon, and like him prominently identified with the Frankists, although in a lesser degree.

Solomon ben Elisha; after baptism, **Lucas Franciszek Wolowski:** A son of Elisha, and a prominent figure in the Frankist movement in Poland, and later in Offenbach. Together with Judah Koysa, he was one of the chief delegates of the Frankists at the disputation held at Kamenetz-Podolsk (June 20, 1757) at the suggestion of Bishop Dembowski. Two years later (May 16, 1759) he went to Lemberg at Frank's request, in order to seek official recognition for the sect from Wratislav Lubienski, later primate of Gnesen. As a condition of the baptism of all Frankists, he asked that the newly appointed Archbishop Mikolsky should arrange a disputation between them and the rabbis, which request was granted (as to the time and result of this disputation see FRANK, JACOB, AND THE FRANKISTS). On Sept. 19, 1759, Solomon, together with 1,000 followers of Frank, embraced the Catholic faith in Lemberg, whereupon he assumed the name of Wolowski. Even after the death of Frank he was active as a mediator between Eve, Frank's daughter, and the Polish Jews. He died in Poland at the close of the eighteenth century, prior to the final division of Poland.

BIBLIOGRAPHY: Kleczewski, *Dissertacya Albo Mowa o Pismach Zydowskich*, Lemberg, 1759; Pikalski, *Zlosc Zydowska*, ib. 1760; J. Calmanson, *Essai sur l'Etat Actuel des Juifs de Pologne*, Warsaw, 1796; Skimborowicz, *Zywot Zkon in Nauka Jakoba Josefa Franka*, ib. 1866; Grätz, *Frank und die Frankisten*, Breslau, 1868.

S. S. O.

WOLPER, MICHAEL: Russian educator and author; born in Wilna 1852; educated in the rabbinical school of his native city. He was graduated in 1872, since when he has been active as a teacher in Jewish elementary schools. At present (1905) he officiates also as inspector of the Jewish seminary in Wilna, and as censor of Hebrew publications.

Wolper is the author of: "Pervaya Uchebnaya Knizhka po Zakonu Yevreiskoi Religii" (Wilna, 1880; 3d ed. 1882); "Mesillah Hadashah" (*ib.* 1888), a method for the study of Hebrew; and, in collaboration with Nemser, a catechism of Judaism. He has published also various other Russo-Jewish school-books.

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H. R. J. Go.

WOMAN, CREATION OF. See EVE.

WOMAN, RIGHTS OF: The problem of the rights of woman in Jewish law and custom is presented mainly in five phases: (1) the power of the father over his daughter; (2) woman's right of inheritance; (3) the powers and duties of the husband; (4) woman's opportunities for self-improvement and for following various occupations; and (5) the position of the mother.

Paternal Power.

(1) An early intimation of woman's freedom to choose her mate in life is found in Gen. xxiv. 58, where Rebekah, when her hand is sought for Isaac by the steward of Abraham, is asked: "Wilt thou go with this man?" Apparently, however, Isaac was not consulted at all as to whether he preferred a wife from Mesopotamia or a Canaanite or Hittite damsel. Although the story of Rebekah proves a deep-seated sentiment that a girl should not be coerced into marriage, the civil law gave no force to this sentiment, but recognized (Ex. xxi. 7) the power of the father to sell his daughter into bondage with the evident intention that she should become the wife of her master or of her master's son. The limitations to the rights of the father, as established by tradition, have been discussed under SLAVES AND SLAVERY. The daughter must be under the age of puberty, and the sale is justified only by extreme poverty, although the principle that the father can dispose of the daughter's hand remains intact, as is attested by expressions found elsewhere in the Torah, such as Deut. xxii. 16: "I gave my daughter to this man to wife." Tradition teaches (Kid. ii. 1), however, that a mature girl (בגרת), *i.e.*, one more than twelve and a half years of age, had the right to give herself in marriage, and the same privilege was allowed to a "widow from marriage," even in case she was immature. On the other hand, the father had the power to take a wife for his infant son without the son's consent (Ket. ix. 9).

Although marriages are celebrated between very young grooms and brides in Europe, it has for centuries been unusual, even in the eastern part of the Continent, to give immature girls in marriage. The form of the ketubah, as found in the "Nahalat Shib'ah," published in 1666, speaks only of the bride as personally accepting the groom's proposal, and has no alternative form by which the father might accept for her.

The father is entitled to the work of his daughter's hands, and to what she finds (Ket. iv. 4), until she attains the age of maturity, which is reached very early; and he has the same rights over his infant son, the term here lasting six months longer.

The father was empowered to release his daughter from her vows (Num. xxx.), although, according to the Mishnah (Ned. x. 2), this power ceased when she attained her majority. This power of loosing vows was a great step in the progress of woman's freedom, marking an advance over both Babylonian and Roman law, under which the father could impose vows on his daughter even against her will.

Female Inheritance.

(2) While in some systems of ancient law daughters or sisters were excluded from all rights of inheritance, and while in other systems they were put on an equality with sons or brothers, the Mosaic law gave the inheritance to the daughter or daughters when there were no sons, and, by analogy, to sisters or paternal aunts when there were no brothers (see AGNATES). In no case, however, either under Mosaic or under rabbinic law, did an inheritance go to the mother (B. B. viii. 1). The

institution of maintenance for minor daughters, and the rule that the father's estate must provide a dowry for the younger daughters which should equal the portion received by their elder sisters (unless the father had become impoverished, when the minimum dowry should be fifty zuzim), show that in the great majority of cases the daughters fared better than the sons (see B. B. ix. 1; Ket. iv. 11; and the clause concerning "benan nukban," or "female children," in the ketubah). No such favor was shown, on the other hand, to sisters or other kinswomen of the decedent, and traditional law sought merely to soften the hardships of agnatic succession in accordance with the natural feelings of a dying father, instead of setting the inheritance aside, as was done by the one hundred and eighteenth novel in the Roman Code and by American statutes enacted since the Revolution.

The position of the daughter or sister in regard to the right of inheritance was at least no worse than it is now under the law of England in case of landed estates.

Relations to Husband.

(3) The position of married women in Israel was naturally improved when the wife brought a dowry to her husband instead of being purchased. שלוחים, the word for "dowry," appears for the first time in the arrangements for the wedding between King Solomon and Pharaoh's daughter (I Kings ix. 16). The literal meaning of the term is "dismissal," since it was the father's present to his daughter when she left his house. The use of the word in this place proves the existence of a custom of bestowing on the daughter such gifts as would inure to the husband's benefit. In later times the Babylonian word "nedunya" was substituted for the Hebrew term. The "moḥar," or "price," which the groom had to weigh out according to the Pentateuch, was originally the sum paid for the bride, like the "tirḥatu" of Babylonian law; but in Israel, as in Babylon, it early became customary for the bride's father to restore this price to the husband at the wedding, whereupon it was secured by contract (the ketubah) to the wife as a jointure, payable upon the death of the husband or in case of divorce. Thus the moḥar was no longer incompatible, either in Babylonia or in Canaan, with the dowry bestowed upon the bride from her father's house. The obligation to return the dowry and to pay the jointure (ketubah) served as a good security against divorce on insufficient grounds.

Polygamy must have been very rare during the period of the Mishnah and Gemara; for though the wives of many rabbis are mentioned, there are no allusions to plural marriages. Among the personages named by Josephus, King Herod is almost the only polygamist. Concubinage, or the taking of an inferior wife (see Pilegesh), was no longer practised in mishnaic times.

The husband's duties to the wife are set forth in detail under Ketubah. In the body of that instrument he binds himself to work for her, and to honor, support, and maintain her. The wife, if she brings no dowry, is bound to do such housework for the husband as grinding, baking, washing, cooking, suckling her child, spreading the bed, and working in wool (spinning, knitting, and the like). If she brings one slave woman, or the means to buy one, she need not grind, bake, nor wash clothes; if two, she need not cook, nor suckle her child; if three, she need not spread the bed nor work in wool; if four, she may "sit still in her chair" (Ket. v. 5). She must, however, do certain small services for her husband which it would be improper for any but the wife to perform, such as washing his hands and face (comp. the Talmud *ad loc.*). R. Eliezer maintained, however, that though she brought a hundred slaves, the husband might insist on her working in wool, lest idleness should lead her into intrigues; and R. Simeon ben Gamaliel declared the husband should not allow idleness in his wife, as it would drive her into melancholia. It is noteworthy that a married woman was never bound to work in the field.

As shown under Assault and Battery, the husband must not strike his wife; if he does, he is liable for "damage, pain, and shame," the same as to a stranger. The legal remedy was less effectual as a protection to the wife, however, than the religious warning (B. M. 59a), which ran: "A man should always be careful lest he vex his wife: for as her tears come easily, the vexation put upon her comes near [to God]; since, though all other gates be shut, the gate of tears is never closed."

Woman and Culture.

(4) The fear that an idle wife would fall either into intrigues or into melancholia shows that study or reading was not a common diversion of women. The Talmud (*ad loc.*) suggests that they might maintain cheerfulness by playing chess ("nardeshir"). On the other hand, it would appear from a passage of the Mishnah (Ned. iv. 3), that it was usual to teach girls to read, which of course meant to read the Bible, though it was regarded as highly improper to instruct them in the oral law.

The tone which pervades the Bible and the Talmud, however, is not very different from that which runs through the literature of other nations, showing that woman was held of less account than man. Leah boasts of the many sons she has borne to Jacob; Hannah prays to the Lord for a man child; and the Mishnah speaks of him who prays that his wife may bring forth a son rather than a daughter. In Hebrew law women were not competent witnesses either in civil or in criminal cases. It was a disgrace to a warrior to be killed or disabled by a woman, while a woman who could not find a man to marry her was held in contempt. Recognition was won, however, by women of high talent, such as Deborah in Israel's heroic epoch, the prophetess Huldah in the later days of the kingdom of Judah, and R. Meïr's wife in the mishnaic period; while the nine years' reign of Queen Salome was a golden age in Jewish history. The last chapter of Proverbs could not have been written among a nation which despised its women. Wives were frequently empowered by their husbands to manage a shop or store ("ḥanut"), and widows were appointed guardians for their infant children; so that business was not an unknown field to them (Ket. ix. 4-5.) In modern times much of the retail trade of the Jews, and not a little even of wholesale commerce, has been carried on by women, while their husbands have been poring over the Bible or Talmud, either at home or in the bet ha-midrash.

Woman as Mother.

(5) The position of the mother is higher under the Mosaic law than under any other system of antiquity. By the fifth commandment the mother is to be honored equally with the father, while in the moral law (Lev. xix. 3) the command to "fear" the mother, that is, to treat her with respect, is placed even before the duty of "fearing" the father. Death is threatened him who strikes or who curses his mother, as well as him who thus offends against his father. The Talmud, in showing under what extreme provocation the righteous man will maintain an outward regard for his parents (Kid. 30b-32a), gives stories of outrageous mothers who were treated with the utmost respect. This sentiment was not shown by the Greeks toward even the best of mothers; for in the first book of the "Odyssey" Telemachus reproves Penelope, and imperiously sends her away to her own apartment to mind her own womanly business. In the so-called Sumerian family laws, the Babylonian code goes farther than Mosaic legislation, for the son must leave the parental house at his mother's bidding. The Book of Proverbs is full of expressions of reverence for the mother, who is the teacher of all virtues. It states that King Lemuel was taught wisdom by his mother. A curse is foretold for the man who forgets to reverence his mother.

The Baraita teaches the influence of the mother on her offspring through simple heredity when it says: "Most sons follow the nature of the mother's brothers" (B. B. 110a). This very belief that the mother gave her child a legacy of good or evil qualities which, though hidden in her, appeared in her brothers, must have raised the standing of mothers and of womankind in general.

See also Daughter in Jewish Law; Husband and Wife; Majority; Marriage; Mother; Widow.

E. C. L. N. D.

WOOD FESTIVAL, THE. See Ab, Fifteenth Day of.

Early Development.

WOODBINE: Borough in Cape May county, New Jersey; established as an industrial village Aug. 28, 1891; incorporated as a borough in April, 1903. It is situated on a tract of land which originally comprised 5,300 acres, and was purchased by the trustees of the Baron de Hirsch Fund as a site for an agricultural and industrial colony. The primary intention of the founders of Woodbine was the establishment of an agricultural colony for Jewish immigrants from eastern Europe. Farming was to be the chief occupation, but, to make it more remunerative, it was decided at the same time to reserve a certain portion of the tract as a site for the future village of Woodbine, which should contain a local market for farm produce as well as factories to give employment to members of the farmers' families.

By the summer of 1892 about fifty farmhouses were completed, and all were occupied in the fall of that year. In the same year the firm of Meyer Jonasson & Co. opened a cloak-factory which gave employment to more than one hundred persons. Almost all of these employees lived on farms, some of them residing at a distance of three miles from the village. Unfortunately, the economic depression of 1893 affected the cloak industry unfavorably, and the decreased demand led to a partial suspension of work in the Woodbine factory. The discontent among the operatives and the strikes which followed caused the factory to shut down; and the firm finally removed from the village. In addition to this, many of the farmers, unable to earn a living either from the land or in the factory, left for New York or Philadelphia. A large number of those who remained were employed to cut cord-wood; and others were engaged in clearing the town lots of stumps, while the young people picked huckleberries, or sought work in the tomato-canning factory in Ocean View near Sea Isle City.

Factories Established.

In 1894 and 1895 the outlook became much brighter. A clothing-factory was established in the village by Daniel & Blumenthal of Philadelphia; and the population began to increase. This was followed by the establishment of several other manufactories in Woodbine; and these additions, though gradual, were accompanied by an almost uninterrupted growth of population. While the early settlers were mostly from southern Russia, later arrivals increased the proportion of Lithuanians and added to the number from the government of Kherson, the latter immigrants being chiefly from Odessa. A small group of Rumanians also went to Woodbine.

Failure of Farms.

The early plans of the founders of Woodbine have not been realized. Instead of becoming an agricultural colony with an industrial adjunct, it is an industrial village with a few farmers. In 1905 there were probably only twenty farmers who derived a part or all of their income from the soil; and, although many of the villagers cultivated small gardens, a number of the more distant farms were entirely unoccupied. Considerable farming skill and capital are required to bring about much improvement in the soil; and the Woodbine farmers possess but a limited amount of either. Notwithstanding all these drawbacks, however, the farmers of Woodbine have made real progress within recent years. Those who supply the local demand for milk have learned something of balanced rations and of economy in feeding, while the truck-gardeners and the fruit-growers have acquainted themselves with market conditions and have increased the fertility of their soil. Grapes, which were once sold in Woodbine itself, now find a market at Vineland; and garden-truck, which formerly could not be disposed of at a profit, is sold to advantage at Ocean City and Sea Isle City.

The farmers of Woodbine have profited unmistakably from the Baron de Hirsch Agricultural School, which was established in 1895 and has gradually extended the cultivated area of the school farms. It has a model poultry-plant and an apiary, as well as orchards, vineyards, and greenhouses,

Agricultural School.

and covers in all about 300 acres of land. The establishment of the school was largely due to the efforts of H. L. Sabsovich. Its curriculum is chiefly practical, attention being given primarily to various branches of applied husbandry and to farm mechanics, while the theoretical instruction is mainly directed toward familiarizing the pupils with the principles underlying modern farming. A considerable number of the alumni of the school are devoting themselves to practical agriculture. One of them is the successful manager of the Allivine farm near Vineland, N. J.; three are farming for themselves in Connecticut, two in Colorado, one in northern New Jersey, one in New York state, and two in Woodbine. A much larger number are working for other farmers. The alumni include four college graduates, two graduates of a medical school, one lawyer, twelve college students, three members of the United States navy, one of the United States army, and a number of machinists.

Schools and Synagogues.

The four local public schools had in 1905 an enrolment of over 500, and the average attendance in 1904 was 450. At first included in the school district of Dennis township, the Woodbine schools were organized into a separate district in April, 1903, and temporary trustees were appointed until the spring of 1904. Woodbine has also a kindergarten and a Talmud Torah. The public buildings include two synagogues, a bath-house, a hospital (formerly a hotel), and an engine-house and meeting-hall for the volunteer fire-company. The local industries are housed in five brick buildings, while water and electric lighting are supplied to most of the houses in the borough from the central pumping-station.

In 1901 the average individual income was $7.30 per week, and the average earnings per family were $675 per annum. There were in that year 175 single and double cottages in Woodbine, of which 14 were owned by the Baron de Hirsch Fund and 161 by the people; of the latter only 23 were rented. Seventy per cent of the cottages varied in cost of construction between $575 and $1,000, the remainder being erected at a cost of over $1,000 each. Their estimated total cost was $157,450, of which $58,200 had been paid in 1901. In 1905 the borough proper had 223 private houses, these and the outlying farmhouses being inhabited by 325 families. Jacob Kotinsky, entomologist for the territory of Hawaii, Joseph W. Pincus, agriculturist of the Baron de Hirsch School, and Jacob G. Lipman, soil chemist and bacteriologist of the New Jersey State Experiment Station, were among the early settlers in Woodbine. The population is now (1905) 1,900, of whom 94 per cent are Jews. See also JEW. ENCYC. i. 262, *s.v.* AGRICULTURAL COLONIES.

A. J. G. L.

WOOLF, ALBERT EDWARD: American chemist and inventor; born in New York Sept. 26, 1846; educated in the public schools of that city and at the College of the City of New York. Among Woolf's achievements may be mentioned: the introduction of peroxid of hydrogen for bleaching ostrich-feathers and for use as an antiseptic (1876), and the discovery (1889) of the antiseptic properties of sea-water decomposed by electrolysis (electrozone), a discovery now widely applied in the treatment of drinking-water, garbage, and sewage, and used by the United States authorities in suppressing yellow fever in Havana, Cuba (1899). Woolf is a member of the American Institute of Electrical Engineers, and of the Society of Arts, London, England.

BIBLIOGRAPHY: *Who's Who in America*, 1903–5.

A. F. H. V.

WOOLF, EDWARD: American musician and novelist; born in London, England, Sept., 1803; died in New York March 14, 1882. After acting as a musical conductor in his native city, he emigrated (1839) to New York, where his abilities were soon recognized, and where he was engaged as orchestral leader, musical instructor, and choirmaster. He contributed many novels to "The Jewish Messenger" during the early part of the existence of that periodical; among these may be mentioned "The Jewess of Toledo," "The Vicomte d'Arblay," and "Judith of Bohemia."

Woolf's sons all attained more or less prominence: **Solomon,** as a professor of art and drawing for forty years in the College of the City of New York; **Benjamin E.** (born in London Feb., 1836; died in Boston, Mass., Feb. 6, 1901), as a dramatist and composer ("The Mighty Dollar" and "The Doctor of Alcantara"); **Michael Angelo** (born in London 1837; died in New York March 4, 1899), famous for his street caricatures; **Philip** (born in New York Feb. 7, 1848; died in Boston 1903), as a physician and novelist; and **Albert Edward,** as an inventor.

BIBLIOGRAPHY: Isaac S. Isaacs, *Edward Woolf*, in *Publ. Am. Jew. Hist. Soc.* 1904.

A. A. S. I.

WOOLF, SIDNEY: English lawyer; born in London 1844; died March 12, 1892; educated at Neumegen's school and at University College, London. After passing the examination of the Incorporated Law Society, he joined his brother as a partner in a firm of solicitors. Then, after having been a pupil of Murphy, queen's counsel, he was called to the bar by the Middle Temple in 1873. He began to practise in mercantile and criminal cases, and later became the leading advocate of his day in bankruptcy matters. On Jan. 24, 1890, he was appointed queen's counsel.

Woolf's first legal book dealt with the law on adulteration of food (1874). He afterward wrote, in collaboration with Middleton, on the law and practise of compensation, as well as on the liquidation of business firms by the court. He was active as a communal worker, was one of the principal supporters of the Westminster Jews' Free School; and served as warden and as council member of the Berkeley Street Synagogue. He was a member also of the council of the Anglo-Jewish Association.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 18, 1892.

J. G. L.

WORM: "Rimmah" and "tole'ah" are the terms most frequently employed in the Bible to connote not only the earthworm, but any elongated crawling creature, such as the maggot, caterpillar, larva of an insect, and the like. Thus, in the account of the "worms" which appeared in the manna (Ex. xvi. 20, 24) the terms evidently refer to caterpillars which feed on putrefying matter, while the "worms" described as destroying vineyards and the gourd (Deut. xxviii. 39; Jonah iv. 7) were some variety of beetle or insect larva, and the "worms" in Isa. xiv. 11, Job xvii. 14, xxi. 26, and similar passages were maggots or larvæ which feed on dead bodies. For the meaning of "zoḥale ereẓ" (Mic. vii. 17) see SERPENT.

Metaphorically, the worm symbolizes lowliness and helplessness (Isa. xli. 14; Ps. xxii. 7 [A. V. 6]; Job xxv. 6), but in Isa. lxvi. 24 the worm and fire together connote eternal pain.

There are several species of earthworm (*Lumbricus*) in Palestine, and *Myriapoda* abound.

In the Talmud also "rimmah" and "tole'ah" are found as general terms for "worm," while the generic denomination for all crawlers is "sheḳaẓim u-remasim" (see REPTILES). Several species are mentioned under special names, such as בחוש, a kind of water-worm (*Nais tulifex*; Zeb. 22a); שילשול, rainworm (Ḥul. 67b); מורנא, the worm which lives in the tracheæ of sheep and causes them to cough (*Strongulus filaria* ; *ib.* 49a); and קוקאני, worms found in the intestines of fishes (*Lingula cingulum* ; *ib.* 67b). Since the raven is heartless toward its young, Providence, according to B. B. 8a, takes care of them by causing maggots to arise from their excrement, thus furnishing them with food (comp. Rashi on 'Er. 22a). With the worms which arose from rotten bran Noah fed the chameleon in the ark (Sanh. 108b). A host of worms infest the human body, both living and dead (Tem. 31a; Ab. iii. 1). There are worms in the liver (ארקתא; Shab. 109b) and in the belly (כירצא), a remedy for the latter being the milk of an ass mixed with the leaves of the bay, or bread and salt taken with fresh water before breakfast (Giṭ. 69b; B. M. 107b). Garlic is a cure for worms in the great intestine (Bek. 82b), while the tapeworm is driven out by the raw meal of barley or by hyssop (Ber. 36a; Shab. 109b). מורנא is the name of a worm which finds lodgment between the prepuce and glans penis and is removed by circumcision, so that even Gentiles submitted to the operation ('Ab. Zarah 26b). From the mouths of the false spies whom Moses sent to Canaan came forth worms (Soṭah 35a), and Yer. Yoma 39a records similar phenomena proceeding from the nose of a heretic (comp. also Yoma 19b; B. M. 84b).

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E. G. H. I. M. C.

WORMS: Town in Rhein-Hesse, grand duchy of Hesse, Germany. Like Mayence and Cologne, it has one of the oldest Jewish communities in Germany. A legend relates that the Jews of Worms were descended from the Benjamites who had migrated from Palestine to Germany (Brüll's "Jahrbücher," 1879, iv. 34 *et seq.*). It is possible that there was a congregation there in the time of the Romans, but the first historical reference is the statement that Jews from this city visited the fair at Cologne about the year 1000 (Aronius, "Regesten," No. 149; Kober, "Studien zur Mittelalterlichen Geschichte der Juden in Köln am Rhein," p. 9, note 3, Breslau, 1903). The earliest authentic information regarding the community, however, dates back only to 1034.

Early History.

On Jan. 18, 1074, Emperor Henry IV. granted the "Jews and other citizens of Worms" exemption from customs duties in the royal-customs ports of Frankfort, Boppard, Dortmund, Goslar, etc., as a reward for their fidelity. Already at this time the Jews lived in a special quarter of the city. About 1090 Henry IV. granted the community, which was represented by the Jew-bishop Solomon, the privileges of free commerce and exemption from taxation; he designated the Jews as "subjects of his treasury," and placed them under his immediate protection, so that neither royal nor episcopal functionaries could exercise any jurisdiction over them, their only authority being the BISHOP OF THE JEWS, appointed by themselves, and confirmed in his office by the emperor. These privileges were renewed by the emperors Frederick I., Barbarossa (April 6, 1157), and Frederick II. (about 1236).

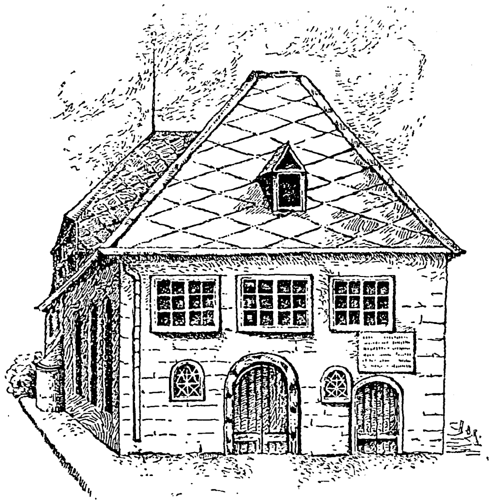

Exterior of the Old Synagogue at Worms.

(From a drawing by C. Gross Mayer.)

On May 18 and 25, 1096, the Crusaders murdered all the Jews of Worms—about 800 in number—with the exception of some who committed suicide and a few who were forcibly baptized. Later a new community was formed in Worms; and this suffered during the Second Crusade (1146), and again in 1196, when the victims included Dulcina, wife of R. Eleazar, his daughters Belat and Hannah, and his son Jacob. During the division of the kingdom at the close of the twelfth century Worms was besieged by King Otto, and the Jews, who sided with Philip of Swabia, took part in the defense.

Taxation.

On July 8, 1230, Pope Honorius III. issued from San Rieti an order directing the Archbishop of Mayence to compel the community to pay the sum of 1,620 marks before the following Easter, threatening it with exclusion from all dealings with Christians if it failed to raise the amount. In 1241 the state taxes of the Jews of Worms amounted to 130 marks in silver, and on Feb. 28, 1255, Bishop Richard of

Worms transferred to the chapter of the local cathedral, among other revenues from the city, the sum of 40 pounds heller which the congregation was obliged to pay annually on St. Martin's Day (Nov. 11). Between 1254 and 1271 the Jews of Worms were taxed 2,870 pounds heller and 250 marks in silver for the public peace insured by the Rhenish Alliance; and from 1269 to 1275 they were compelled to pay 200 marks annually to King Richard of Cornwall. In 1294 orders were issued by King Adolphus and by the bishop, forbidding the Jews to acquire real estate in the parish of St. Martin. By an edict dated March 9, 1316, Louis the Bavarian granted the city of Worms the privilege of levying on the Jewish community a yearly tax of 100 pounds heller in addition to the 300 pounds it had thitherto paid; and on May 1, 1338, he informed the council of Worms that the Jews of that city were bound by agreement to pay the sum of 2,000 gulden toward the king's contemplated expedition against France, and that, if necessary, force might be employed in collecting this sum.

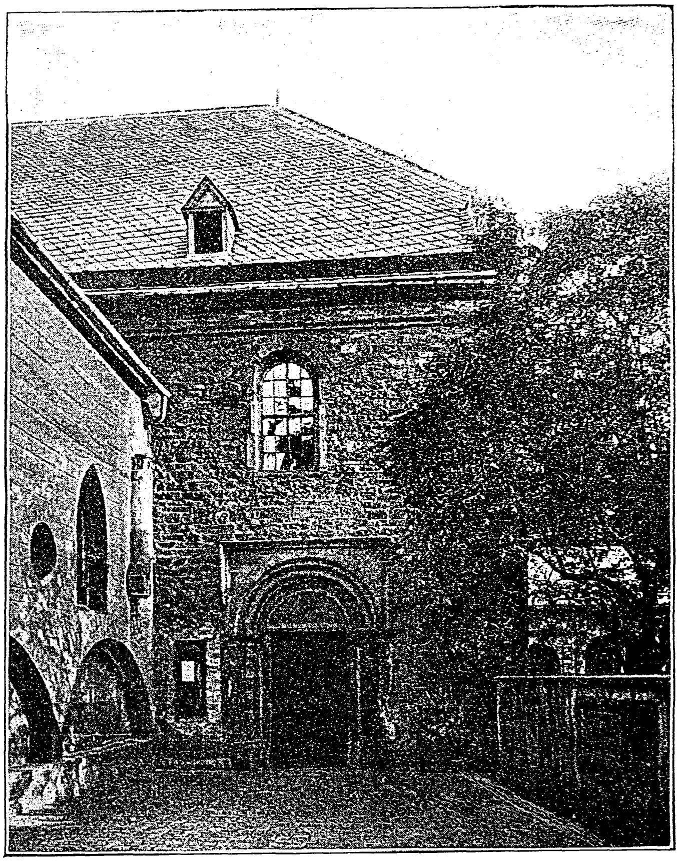

Exterior of the Old Synagogue at Worms.

(From a photograph.)

Fourteenth and Fifteenth Centuries.

By an edict dated at Speyer Jan. 4, 1348, the emperor Charles IV. surrendered the Jews of Worms to the city government, but on March 1, 1349, at the time of the Black Death, the community was practically annihilated, the Jews setting fire to their houses, and more than 400 persons perishing in the flames. The women's wing of the synagogue, added in 1213 through the munificence of Meïr and his wife, Judith, was also destroyed. An edict of Charles IV., dated March 29, 1349, gave to the citizens of Worms the property left by the Jewish community; but a few years later (1353) the city desired to again admit Jews, and on Nov. 20, 1355, Charles IV. allowed it to grant them the right of residence. In May, 1377, the Jewish community of Worms, numbering thirty-six persons, pledged itself, in a Hebrew document addressed to the city council, to pay in "voluntary" taxes the sum of 20,000 gulden; and in the following year (Aug. 28, 1378) the city was granted the right of extending protection to the Jews. This privilege was renewed by King Wenceslaus on May 5, 1400, after he had already ordered the city (by edict dated April 22, 1391) to afford protection to his "Kammerknechte," as he styled the Jews. On March 17, 1398, the city council enacted that every Jew or Jewess over twelve should pay one old tournois in Leibzoll, but not one farthing more. On Oct. 31, 1400, King Ruprecht confirmed the privileges granted the Jews of Worms by Henry IV., by virtue of which they were allowed to exchange money in any part of the city, except in front of the mint or in the minters' offices of exchange. The same king enacted also, by a decree dated at Heidelberg July 29, 1406, that the Jews of Worms might be tried only by the municipal court, a privilege which was at first granted for a period of six years only, but was extended by King Sigismund (1414).

In 1409 the Jews of Worms were accused of the murder of a Christian child, but as there was no evidence against them, they were acquitted by the council, although they lost part of their property. In 1422 the community, encouraged by the council, refused to pay the "Hussite taxes," and was therefore outlawed by King Sigismund, who, through the margrave of Baden, confiscated and sold the houses vacated by the Jews. On Aug. 1, 1431, King Sigismund assured the Jews of Worms that all edicts annulling the outstanding debts owed them would be declared invalid upon the payment by each Jew of an indemnity. This caused an uprising among the peasantry, which was, however, speedily quelled, the ringleaders being punished. Two years later (1433) the community presented Sigismund with the sum of 20 florins as a coronation tribute, and

Sixteenth Century.

promised to pay an additional 100 florins in the middle of the following Lent. On Nov. 6, 1441, regulations referring to the Jews were enacted by the gilds of the bakers, butchers, and marketmen. About 1470 the Jews of Worms occupied thirty-two houses, for which they paid the city a ground rent of 960 gulden. In 1484 the citizens of Worms wished to expel the Jews, but this was prevented by the emperor, and ten years later (June 14, 1494) Maximilian confirmed the Jews in all their privileges, while on April 4, 1500, he forbade the city to encroach upon the imperial prerogative concerning them. In 1495, and again in 1496, the palsgrave Philip and his son, Duke Ludwig, visited the "Judenschul" at Worms (Boos, "Urkundenbuch der Stadt Worms," iii. 395, 401). In 1509 complaint was lodged against the Jews of Worms charging them with violence against messengers of the imperial court. In the following year (1510) Emperor Maximilian gave the community permission to hold a public meeting in Worms ("Sulamith," 1811, iii. 416 *et seq.*; Hormayr's "Archiv," 1812, iii., Nos. 11, 12). On Nov. 22, 1559, Ferdinand I. issued from Vienna an order to the city council of Worms, directing it, under penalty of heavy punishment, to protect the Jews in all their privileges during the quarrel between the city and Bishop Dietrich, and forbidding the levying of any special taxes. Ordinances regulating Jewish affairs were issued by the council of Worms on Dec. 6, 1570; Nov. 1, 1584; Dec. 23, 1605; as well as in later years.

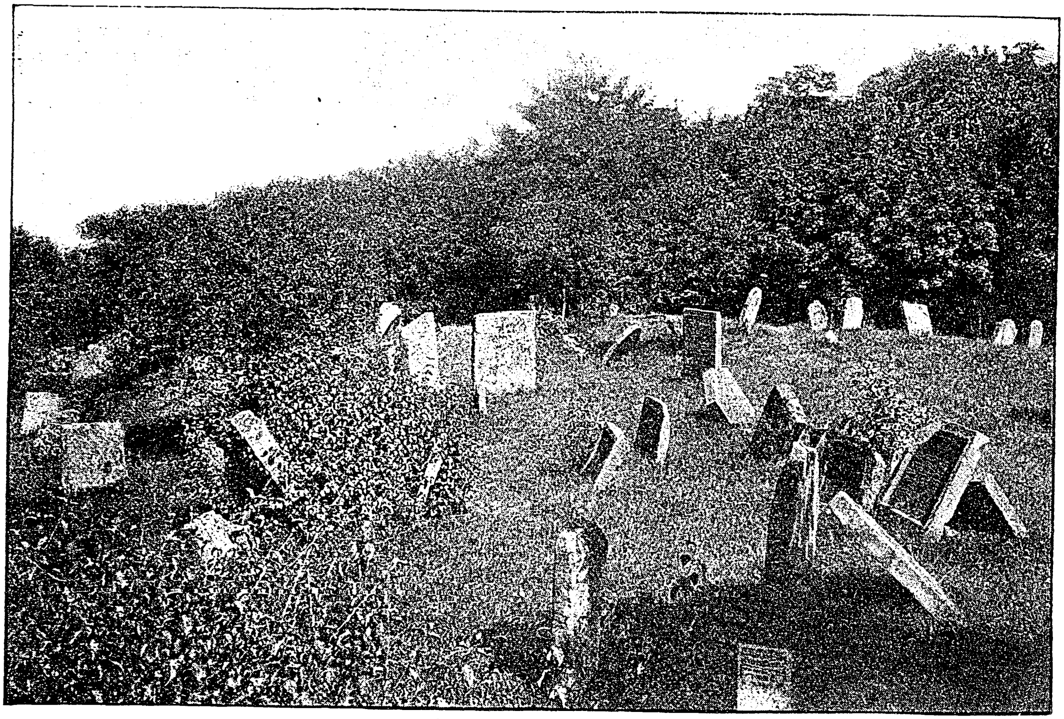

Cemetery at Worms.

(From a photograph.)

During the Thirty Years' War.

In 1615 some members of the city magistracy, especially Dr. Chemnitz, advocated the expulsion of the Jews from Worms, whereupon the elector Frederick took the congregation under his protection; the opposition of the gilds, however, forced the Jews to emigrate (April 20, 1615), after which their synagogue was demolished, the cemetery laid waste, and the tombstones destroyed. After the suppression of the uprising by the troops of Frederick, an imperial decree was promulgated (Jan. 19 or 20, 1616) ordering both the palsgrave and the Bishop of Speyer to readmit the Jews; in commemoration of this event the eve of the Feast of Shebaṭ was designated as a fast-day for the community of Worms. During the Thirty Years' war the Jews of the city were compelled to pawn even the silver of the synagogue in order to raise the manifold contributions exacted from them. At the same time they suffered from a pestilence which raged in the Jewish quarter in 1632 and 1635; and Emperor Ferdinand II. therefore issued an edict (Vienna, May 16, 1636) directing the council of Worms to be lenient in levying taxes upon the Jews, and ordering the release of Jews who had been imprisoned on account of inability to pay. Three years later Ferdinand III. gave his nephew Anselm Casimir, Elector of Mayence, full authority to appoint a committee consisting of the Bishop of Worms, the Prince of Dalberg, and the council and Jews of Worms, or their representatives, for the purpose of framing new Jewish regulations. On May 31, 1689, the city of Worms was invaded by the French under Melac, and at the same time a terrible catastrophe visited the Jews. The entire Jewry, which displayed the imperial arms on both gates, was burned, together with the interior of the synagogue, and the so-called Rashi Chapel. The ruins of the synagogue were used as a stable and storehouse. In 1698 a committee was formed for the purpose of restoring the Jewish community of Worms, which had been broken up by the French invasion. By an agreement dated June 7, 1699, the council of Worms pledged itself to grant the Jews certain concessions, and this arrangement was confirmed by Joseph I. (April 19, 1707) in order to protect the Jews against any infringements of their rights on the part of the council; it was later approved also by Emperor Charles VI. (Oct. 26, 1714).

In 1751 one-fifth of the revenues of the city of Worms was furnished by the Jewish taxes. The treaty of 1699 was again confirmed by a decree dated at Vienna March 10, 1766 ("Jeschurun," iv. 99 *et seq.*). In 1872 a Jew named Edinger represented Worms in the Hessian Diet, while Levy was second mayor. In 1874, prior to the enactment of the new liberal school law, S. Rothschild was appointed teacher in the non-sectarian school.

The Jewish community of Worms, which in 1875 numbered 1,000 members, consists now (1905) of about 1,200. In addition to a large number of other institutions, the city has a Jewish hospital, a ḥebra ḳaddisha, a society for the support of sick women, an endowment society, a society for the distribution of fuel, and an association for the support of school children. There is also the Dalberg Lodge of the Order B'nai B'rith.

D. A. Lew.

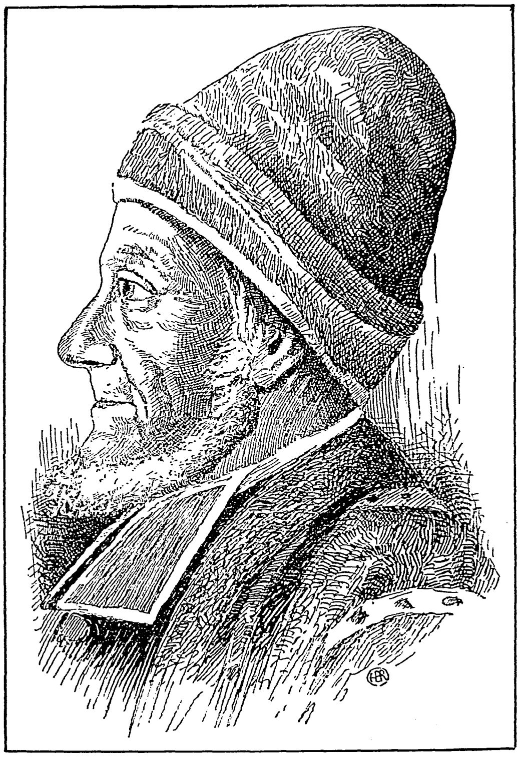

Michael Gernsheim, a Judenbischof of Worms, Seventeenth Century.

(From a drawing in possession of M. Gernsheim, New York.)

Social Condition.

Until the close of the twelfth century the Jews of Worms engaged in extensive and remunerative business enterprises, but through restrictive measures these were gradually rendered unprofitable, and at length only trading in money was left open to them. In 1165 even this branch of business was denied them, and during the thirteenth century more and more of them engaged in usury. In 1255 orders were issued regulating the interest on loans, and the Jews were thereby prohibited, under pain of severe punishment, from charging more than 33⅓ per cent per annum.

During the Middle Ages the Jews, as citizens of Worms, were permitted to acquire real estate; they might even occupy the commons (that is, territory belonging to the commonwealth), until Adolf of Nassau on July 28, 1294, issued an order against this. In spite of their various privileges, however, the Jews might not dwell among the Christians, but were assigned a special quarter of the town, separated from the Christians by walls and gates. These gates had various names, of which may be mentioned "Porta Judæorum," "Juden Borter," and "Juden Burgetor." The synagogue formed the center of the Jewish quarter. It was erected in 1034 through the munificence of a wealthy Jew, Mar Jacob, and his wife, Rachel; and in spite of the many accidents that have befallen it in the course of time its appearance has changed but little. It is built in early Moorish style, and was originally intended for men only. It had three entrances. The apse for the Torah scrolls consisted of a semicircular protuberance of the wall. The women's wing of the synagogue, connecting with the northern wall of the older structure, was built in 1213. The men's synagogue had five inscriptions; the women's, four.

Prominent in the legendary and historic accounts of the Jews of Worms is the so-called Rashi Chapel, built in 1624 by David ben Isaac Joseph Oppenheim. This building was erected so close to the synagogue that it prevented the use of one of the entrances of the latter.

Rashi Chapel.

The fact that Rashi lived for a short while in Worms, where he was a pupil of Isaac ha-Levi, gave rise to the legend that he taught in the edifice erected 500 years after his death. According to a report by Juspa Shammes (1648–78), in which mention is made of a "prayer-house of Rashi," the congregation took occasion to place an inscription in the building, which they termed the Rashi Chapel. Abraham Epstein of Vienna discovered in a niche of the Rashi Chapel an inscription designating the niche as the seat of David Oppenheim. The synagogue and the chapel stand in a court, and are surrounded by one wall. Inside this court is a square space enclosed by a wall two meters high, and in which there formerly grew a nut-tree. The use and purpose of this space can no longer be determined. From the chapel a path inside the courtyard led to the Judenbäder, which were located underground. In 1895 the work of excavating them was begun, but they are not yet accessible.

Cemetery.

The cemetery dates from the first half of the eleventh century, and is located on the left side of the present Andreasstrasse, near the old Andreas gate. The oldest tombstone bears date of 1077, and is that of one Jacob Baḥur. Of other tombstones may be mentioned a monument erected in honor of twelve elders of whom a legend reports that, during the Crusade of 1096, they asked the town councilors for protection, and, on being refused, murdered the councilors, whereupon they all committed suicide in the cemetery. There are also the tombstones of Jekuthiel ben Jacob (1261); Baruch ben Meïr, father of Meïr of Rothenburg (1275); and Meïr of Rothenburg (1307); a tombstone of four sisters, with inscriptions arranged in four rows (1419); and also those of Jacob Mölln (1427) and Juspa Shammes (1678). Mention may be made also of thirteen inscriptions relating to members of the Bacharach family (seventeenth and eighteenth centuries). The Jewish congregation of Worms had its own public park, for the care of which each member had to contribute a yearly sum fixed by the Jewish council. The guarding and keeping of the park devolved upon the communal servant, who officiated as "schulklopfer" and sexton also.

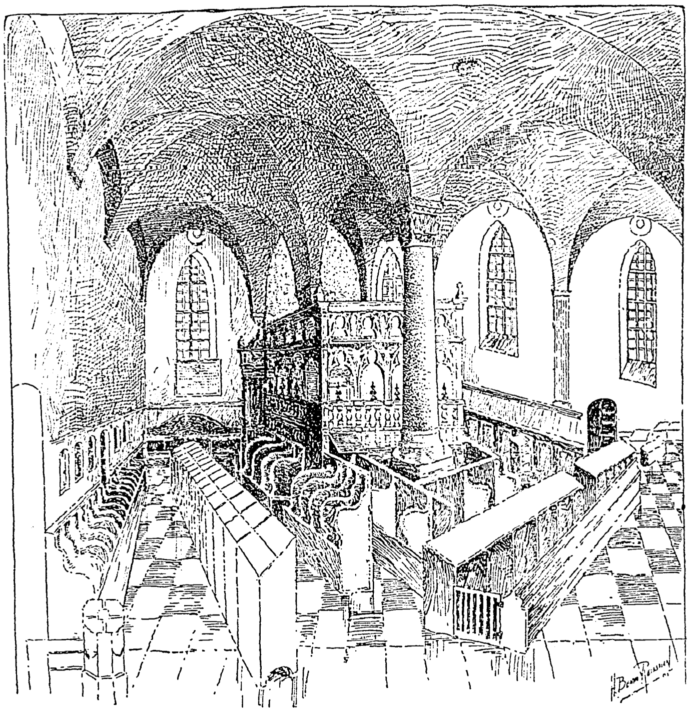

Interior of the Old Synagogue at Worms.
(From an old lithograph.)

Organization.

The internal affairs of the community were arranged by a Jewish council of twelve members headed by the Bishop of the Jews. This institution dated back to the eleventh century. The Jewish bishop was elected by the council, and his appointment originally had to be sanctioned by the emperor. On July 25, 1312, however, Bishop Emerich ordered that the Jew-bishop should no longer be confirmed in his office by the emperor, but by the bishop of the diocese; and also that a Jew-bishop once appointed should retain his title until his death, although his official duties should each year devolve on another member of the council. On the death of a Jew-bishop the new appointee was to pay to the bishop 60 pounds Worms pfennigs; this stipulation, however, was changed by Bishop Frederick (Feb. 8, 1439), who ordered that the Jewish community should pay 20 florins each year on St. Martin's Day, in lieu of the former payment.

Next to the communities of Mayence and Speyer, that of Worms occupied the most prominent place in the fields of science and literature, and many of the foremost Lorrainese savants were born in Worms; it was from that city also that the most famous "taḳḳanot Shum" were issued. Among the most prominent rabbis and scholars of Worms may be mentioned:

Isaac ben Eleazar ha-Levi, Rashi's teacher (11th cent.); Isaac ben Judah, a contemporary of Rashi; Eleazar ben Judah Roḳeaḥ (13th cent.); Moses ben Aaron, teacher of the last-named (d. 1240); Baruch ben Meïr, father of Meïr of Rothenburg (d. 1275); Nathan ben Isaac (d. 1333); Jacob Mölln (d. 1427); Meïr ben Isaac (1511); Abraham Samuel Bacharach (d. 1615); Elijah Loanz (d. 1636); Simson Bacharach (d. 1670); Aaron Teomim (rabbi until 1687; d. Cracow, 1690); Jair Ḥayyim Bacharach (rabbi, 1689–1702); Naphtali Hirsch Spitz (d. 1712); Menahem Mendel Rothschild (d. 1732); Moses Broda of Ungarisch-Brod (d. 1742); Hirsch Auerbach of Brody (1743–78).

Worms had the distinction of having the first Jewish mayor in Germany in the person of Ferdinand Eberstadt (born there Oct., 1808; died at Mannheim March 10, 1888). He was elected to the mayoralty in 1848, having proved himself a leader in the liberal movement of the time. He held office till 1851, when, owing to the reaction, he resigned, and later removed to Mannheim. He represented the same district, Alzey-Worms-Oppenheim, in the upper house of the Hessian Landtag.

Juspa Shammes.

A man of considerable importance in the history of the Jews of Worms was the sexton and "schulklopfer" Jephthah Juspa ben Naphtali, known also by the name **Juspa Shammes.** He was born in Fulda in the beginning of the seventeenth century, and studied until 1623 under R. Phinchas Horwitz in his native town. In that year he went to Worms, where he remained until his death in 1678.

He was the author of the following works: (1) "Shir Musar" (Amsterdam, 1690), a poem on morals; printed on one folio sheet. (2) "Ma'ase Nissim" (Frankfort-on-the-Oder, 1702), a Hebrew work in which history and fiction are intermingled, and of which only one copy is extant (in Oxford). It was translated into Judæo-German (Amsterdam, 1723; Homburg, 1725; Fürth, 1767). (3) A "Teḥinnah" for the eve of the first day of the month of Adar; still recited in Worms on that day. His work on the internal organization of the Jewish community of Worms, written in Hebrew and in Judæo-German, is in the possession of A. Epstein of Vienna.

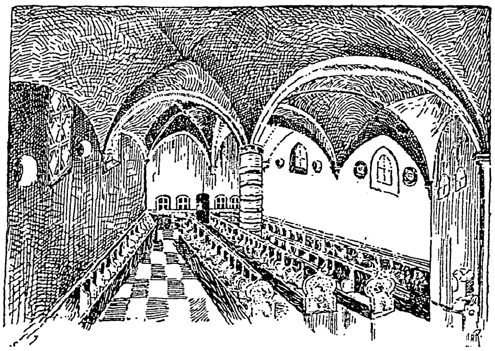
Interior View of Women's Section in the Old Synagogue at Worms.
(From an old lithograph.)

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J. S. O.

WORMS: Frankfort and English family, tracing its descent from Aaron Worms of Frankfort-on-the-Main in the middle of the eighteenth century. Aaron's great-great-grandson was created hereditary baron of the Austrian empire April 23, 1871; and a later descendant, Baron Henry de Worms, was raised to the British peerage as Lord Pirbright (see pedigree below). J.

WORMS, AARON. See Aaron Worms.

WORMS, ASHER ANSHEL: German physician, mathematician, and Hebraist; born at Frankfort-on-the-Main toward the end of the seventeenth century; died there in 1769. Worms was graduated as Ph.D. and M.D. in 1723, and shortly afterward was appointed physician at the Jewish hospital of his native town, holding that position for more than forty-five years. Before graduating Worms published his "Mafteaḥ ha-Algebra ha-Ḥadashah" (Offenbach, 1722), a manual of algebra, with problems and their solutions. Four years later he published in Frankfort-on-the-Main a revised edition of the "Ma'adanne Melek," a chess manual (wrongly ascribed to Jedaiah Bedersi), adding to it a preface and a German poem. After graduation he occupied himself with mathematics, astronomy, natural history, philosophy, and music, the result of his studies being a number of unpublished scientific works, all of which are enumerated in his "Seyag la-Torah" (*ib.* 1766), a Masoretic commentary on the Pentateuch followed by a commentary on Saadia Bekor Shor's poem on the number of letters in the Bible. Before its publication this work circulated among rabbis and other

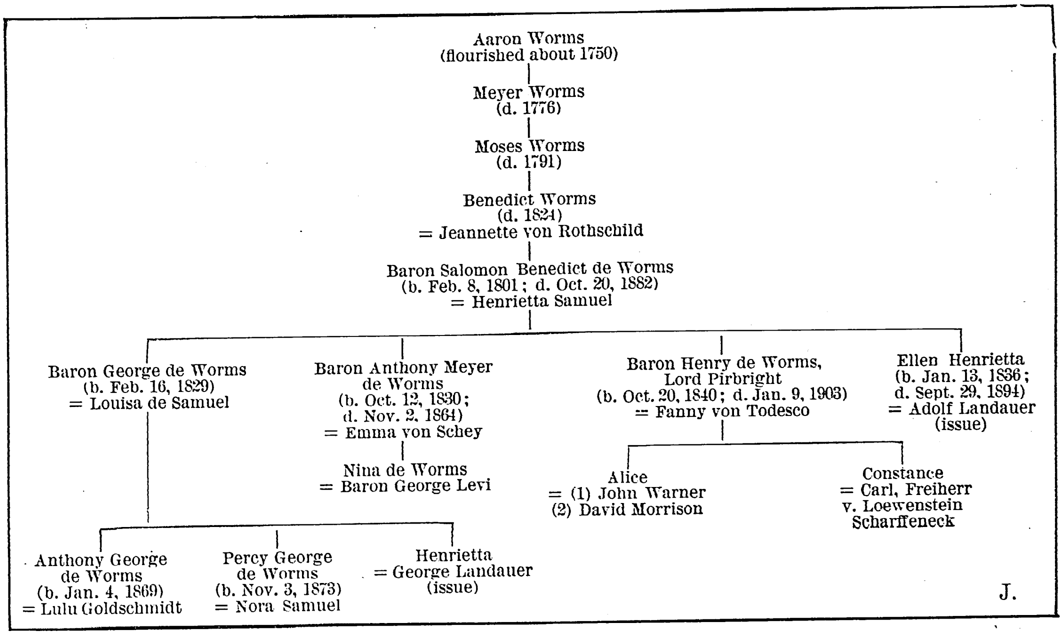
Aaron Worms
(flourished about 1750)
Meyer Worms
(d. 1776)
Moses Worms
(d. 1791)
Benedict Worms
(d. 1824)
= Jeannette von Rothschild
Baron Salomon Benedict de Worms
(b. Feb. 8, 1801; d. Oct. 20, 1882)
= Henrietta Samuel
Baron George de Worms
(b. Feb. 16, 1829)
= Louisa de Samuel
Baron Anthony Meyer de Worms
(b. Oct. 12, 1830; d. Nov. 2, 1864)
= Emma von Schey
Nina de Worms
= Baron George Levi
Baron Henry de Worms, Lord Pirbright
(b. Oct. 20, 1840; d. Jan. 9, 1903)
= Fanny von Todesco
Ellen Henrietta
(b. Jan. 13, 1836; d. Sept. 29, 1894)
= Adolf Landauer
(issue)
Alice
= (1) John Warner
(2) David Morrison
Constance
= Carl, Freiherr v. Loewenstein Scharffeneck
Anthony George de Worms
(b. Jan. 4, 1869)
= Lulu Goldschmidt
Percy George de Worms
(b. Nov. 3, 1873)
= Nora Samuel
Henrietta
= George Landauer
(issue)
J.
Worms Pedigree.

Hebrew scholars, who plagiarized much of its contents; and Wolf Heidenheim discovered that Joseph Heilbronn's "Mebin Ḥidot," although printed before the "Seyag la-Torah," contained much material taken from the latter, several passages being not even paraphrased.

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S. M. SEL.

WORMS, ÉMILE: French jurist; born at Frisange, Luxembourg, May 23, 1838; educated at the University of Heidelberg and at Paris (LL.D. 1864). In 1863 he received a prize from the Institut de France for an essay on the commercial history of the Hanseatic League; and in 1867 he was again awarded a prize. In that year he was appointed assistant professor of law at the University of Paris; and later in the same year he received a call as professor of law at the University of Rennes, which position he held until 1898, when he removed to Paris.

Worms represented the French government at the statistical congresses of Florence (1867), The Hague (1869), St. Petersburg (1872), and Budapest (1876). He is the author of the following works: "Histoire Commerciale de la Ligue Hanséatique," 1864; "Sociétés par Actions et Opérations de Bourse," 1867; "Théorie et Pratique de la Circulation Monétaire et Fiduciaire," 1869; "Les Rapports du Droit Pénal avec l'Economie Politique," 1870; "L'Allemagne Economique, ou Histoire du Zollverein Allemand," 1874; "Sociétés Humaines et Privées," 1875; "Exposé Elémentaire de l'Economie Politique," 1880; "Nouveau Catéchisme d'Economie Politique," 1881; "De l'Etat au Regard des Erreurs Judiciaires," 1884; "Les Ecarts Législatifs," 1886; "De la Liberté d'Association au Point de Vue du Droit Public à Travers les Ages," 1887; "De la Propriété Consolidée, ou Tableau Historique et Critique de Tous les Systèmes les Plus Propres à la Sauvegarde de la Propriété Foncière et de Son Démembrement," 1888; "Une Association Douanière Franco-Allemande, avec Restitution de l'Alsace-Lorraine," 1888; "Les Attentats à l'Honneur," 1890; "Doctrine, Histoire, Pratique et Reforme Financière, ou Exposé Elémentaire et Critique de la Science des Finances," 1891; "Les Condamnations Conditionelles Suivant la Loi Française et Etrangère," 1891; "Essai de Législation Financière; le Budget de la France dans le Passé et le Présent," 1894; "La Politique Commerciale de l'Allemagne," 1895.

S. F. T. H.

WORMS, GUSTAVE-HIPPOLYTE: French actor; born in Paris March 21, 1837. He was graduated from the Conservatoire in 1857, winning the first prize for tragedy and the second for comedy. Soon afterward he was engaged at the Théâtre Français, where he made his début in 1859 as *Achille* in "Duc Job." In 1862 Léon Laya, appreciating the clever comedy work of Worms, engaged him to create the part of *Horace* in "Loi du Cœur," and his success was so marked that he secured a contract with the Théâtre-Michel, St. Petersburg, where he repeated his French successes. In 1875 he returned to Paris, making his reappearance at the Gymnase as *Armand Duval* in "La Dame aux Camélias" with great success. After a short sojourn in Russia Worms was called to the Comédie-Française, Paris, in 1877, and elected a "sociétaire" in the following year. He retired from the stage in 1901.

Worms's original creations are: *Elie Mareau* in "Anne de Kerviller," *Georges* in "Les Rantzau," *Issarts* in "Service en Campagne," *Lude* in "Portraits et la Marquise," *Henri* in "Les Maucroix," *André de Bardannes* in "Denise," *Capitain Olivier* in "Antoinette Rigaud," *Stanislas de Grand-Redon* in "Francillon," *Marquis de Simiers* in "La Souris," *Jacquemin* in "Le Flibustier," *Sam* in "La Bûcheronne," and *François* in "Margot."

BIBLIOGRAPHY: Vapereau, *Dict. des Contemporains*, p. 1606; *Nouveau Larousse Illustré*, s.v.

S. E. Ms.

WORMS, BARON HENRY DE. See PIRBRIGHT, HENRY DE WORMS, BARON.

WORMS, JULES: French physician; born in Paris Jan. 24, 1830; died there April 15, 1898; educated at the University of Strasburg (M.D. 1852). From 1853 to 1854 he acted as an assistant at the military medical school in Paris, and from 1854 to 1858 as first assistant surgeon of an infantry regiment. He took part in the Crimean war as a surgeon; was from 1858 to 1864 assistant physician at the Gros-Caillou Hospital in Paris; and from 1865 to 1875 was surgeon at the Rothschild Hospital. From 1870 to 1880 he officiated as statistician of the board of health of Paris, and in 1875 was appointed chief physician to the Northern Railroad (Chemin du Fer du Nord). Of his works may be mentioned "De l'Extirpation des Cystes de l'Ovaire," Paris, 1860.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

WORMS, JULES: French genre painter; born in Paris Dec. 16, 1832. He studied under Philippon and Lafosse, and made his début at the Salon of 1859, his first painting, "Dragoon Making Love to a Nurse on a Bench in the Place Royale," auguring his success in the humorous vein. In 1861 he exhibited the painting "Arrest for Debt," and thereafter visited various countries, sojourning for some time in Spain, where he made several sketches of the manners and costumes of the people.

Worms was awarded medals for his exhibits at the Salons of 1867, 1868, 1869, and 1878, and was in 1876 created a chevalier of the Legion of Honor. Following is a list of his paintings, several of which were purchased at high prices by American collectors: "Fountain in Burgos" (1863; Laval Museum); "Tavern in the Asturias" and "Departure of Smugglers" (1865); "Kitchen in Valencia" (1866); "Scene in Old Castile" (1867); "Romance à la Mode" (1868; Luxembourg Museum); "Welcome Visitor" and "Precocious Talent" (1869); "Sale of a Mule" and "A Letter Box" (1870); "Sheep-Shearing in Granada" (1872); "An Aunt-in-Law" (1873); "The Little Cabinet-Maker" (1874); "A Sensational Novel" and "One's Vocation" (1875); "The Dance of the Vito at Granada" and "Going to the Review" (1876); "The Bull Fountain in Granada" (1877); "Distracted Barber" and "Every Age Its Pleasures" (1878); "Pastoral Tournament" (1879); "Before the Alcalde" (1880); "Public Writer" (1882); and "Politicians" (1883).

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S. F. C.

WORMS, MAURICE BENEDICT DE: English financier and agriculturist; born in Frankfort-on-the-Main 1805; died in London 1867; grandson of Meyer Anselm de Rothschild, and son of Benedict de Worms, a distinguished member of the Jewish community of Frankfort. On a visit to the Far East in 1841, Maurice and his brother **Gabriel de Worms** purchased a large estate in Ceylon, which became known as the Rothschild Estate. Acre by acre was added to this estate, which was among the best-cultivated tracts of land in the island; and when the Worms brothers in 1865 disposed of their holdings, they had no less than 2,000 acres under cultivation, and more than 6,000 acres of forest land to be reclaimed. The brothers were among the pioneer settlers in Ceylon, and contributed largely to its prosperity. In his will Maurice de Worms bequeathed large sums of money to various Jewish charitable institutions.

BIBLIOGRAPHY: *Jew. Chron.* June 14, 1867.

J. G. L.

WORMS, RENÉ: French auditor of the council of state; son of Emile WORMS; born at Rennes Dec. 8, 1869; educated at the lyceum of his native city and at the Lycée Charlemagne and the Ecole Normale Supérieure in Paris ("docteur en droit," 1891; "docteur ès lettres," and "docteur ès sciences politiques et economiques," 1896). Worms, who is a laureate of the French Institute (Académie des Sciences Morales et Politiques), became a member of the higher statistical board in 1897 and of the consulting committee for agricultural statistics in 1903, besides being a member of many learned societies. He began his legal career as an advocate at the Court of Appeals in Paris in 1891, and was appointed auditor of the council of state three years later. He has been on the examining board for commercial high schools since 1897. In 1904 he was the secretary of the extra-parliamentary board of marine investigation, and in the following year was appointed recording secretary of the French colonial congress. His talents found university recognition in 1895, when he was appointed lecturer on political economy in the faculty of law of the University of Paris. He held this position until 1897, when he was chosen associate professor in the same faculty at Caen, remaining there until 1902; he was instructor in the faculty of law, section of economic sciences, and in the Ecole Normale Supérieure in 1897, and was appointed in 1902 honorary professor of political economy at the Commercial Institute, Paris, which position he still (1905) holds.

In 1893 Worms established the "Revue Internationale de Sociologie," of which he became the editor, and later founded the "Bibliothèque Sociologique Internationale," besides organizing the Institut International de Sociologie and the Société de Sociologie de Paris. He is, furthermore, a prolific writer, his principal works being as follows: "De la Volonté Unilatérale Considérée Comme Source d'Obligations" (Paris, 1891); "Précis de Philosophie" (3d ed. 1905); "Eléments de Philosophie Scientifique et de Philosophie Morale" (*ib.* 1891); "La Morale de Spinoza" (crowned by the Académie des Sciences Morales et Politiques; *ib.* 1892); "De Natura et Methodo Sociologiæ" (*ib.* 1896); "Organisme et Société" (*ib.* 1896; Russian translation, St. Petersburg, 1897); "La Science et l'Art en Economie Politique" (Paris, 1896); and "Philosophie des Sciences Sociales" (3 vols., *ib.* 1903-5). In addition he has contributed briefer studies to technical magazines.

Worms is a devoted adherent of Judaism, and was chosen as its apologist at the Mole conference, where he twice defended the decree of Crémieux regarding the Jews of Algeria against those members who demanded its repeal. He was created a chevalier of the Legion of Honor Feb. 18, 1905.

S. J. KA.

WORMS, BARON SOLOMON BENEDICT DE: English financier; born at Frankfort-on-the-Main Feb. 5, 1801; died at Brighton, England, Oct. 20, 1882; son of Benedict de Worms of Frankfort. He was taken to England at an early age, and eventually went to Ceylon, where, by his judgment and perseverance, he contributed greatly to the advancement of the colony. He was a generous benefactor to various Jewish charities, was a life-member of the council of the United Synagogue, and acted as a trustee of several metropolitan synagogues. In 1871 he was created a baron of the Austrian empire in recognition of services rendered that country; and in consideration of the efforts made by him and his brothers in developing the colony of Ceylon, Queen Victoria granted him and his heirs, by royal warrant of 1874, the right of using the title in England.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Oct. 27, 1882.

J. G. L.

WORMS, VICTOR: French lawyer; younger brother of Emile WORMS; born at Luxembourg Nov. 16, 1853; educated at Paris and Rennes ("docteur en droit," 1878). In 1880 he was appointed "conseiller de préfecture" for the department of Ille-et-Vilaine, and at Rennes made the acquaintance of Waldeck-Rousseau, who appointed him his private secretary when he entered Gambetta's cabinet as minister of the interior. On the retirement of Waldeck-Rousseau, Worms returned to his former post, but when his patron accepted a portfolio in the cabinet of Jules Ferry, Worms was made president of the "conseil de préfecture" for the department of Seine-et-Marne. On the fall of this ministry Worms retired from the administrative magistracy and entered the judiciary. Appointed a judge in the civil tribunal of Reims in 1886, he was transferred three years later in a similar capacity to Versailles, where he was made vice-president of the tribunal by a decree of Nov. 22, 1904.

S. J. KA.

WORMSER, ANDRÉ ALPHONSE: French composer; born in Paris Nov. 1, 1851; studied at the Paris Conservatoire under Bazin and Marmontel. In 1875 he was awarded the Prix de Rome. Besides a great number of concert overtures, piano compositions, operettas, farces, and ballets, he has written two operas, "Adèle de Ponthière" (Aix-la-Chapelle, 1887) and "Rivoli" (Paris, 1896).

Bibliography: Riemann, *Musik-Lexikon*, 1900.

S.

WORSHIP, IDOL-: All idolatrous cults are condemned by the Biblical insistence on worship of Yhwh only. The Decalogue begins with the command to reverence the one true God and to recognize no other deities. On this theme the Pentateuch dilates from every point of view, and the efforts of the Prophets were chiefly directed against idolatry and against the immorality connected with it. To recognize the true God meant also to act according to His will, and consequently to live a moral life. The thunderings of the Prophets against idolatry show, however, that the cults of other deities were deeply rooted in the heart of the Israelitish people, and they do not appear to have been thoroughly suppressed until after the return from the Babylonian exile. There is, therefore, no doubt that Jewish monotheism was preceded by a period of idolatry; the only problem is that which concerns the nature of the cults (comp. the articles Adrammelech; Anammelech; Asherah; Ass-Worship; Astarte Worship Among the Hebrews; Atargatis; Ba'al and Ba'al-Worship; Baal-peor; Baal-zebub; Baal-zephon; Bamah; Calf, Golden; Calf-Worship; Chemosh; Dagon; High Place; Moloch; Star-Worship; Stone and Stone-Worship; Tammuz; Teraphim; and Witchcraft).

Historical Outlines.

Origin, Extent, Name.

I. Biblical Data: The narratives in Genesis presuppose monotheism as the original religion. After its decline Abraham was called to spread the true knowledge of God (Gen. xii.; Josh. xxiv.), but the prophetical books still reflect the struggle against idols and idolatry. Even Jeremiah, who lived to see the end of the Jewish state, complains: "According to the number of thy cities are thy gods, O Judah" (ii. 28). The various terms, sometimes expressive of scorn and disdain, which were applied to idols and idolatry are indicative of the wide diffusion of polytheistic cults and of the horror with which they filled the Biblical writers. Thus idols are stigmatized "non-God" (Deut. xxxii. 17, 21; Jer. ii. 11), "things of naught" (Lev. xix. 4 *et passim*), "vanity" (הבל, Deut. xxxii. 21 *et passim*; frequently in Jer.), "iniquity" (און, I Sam. xv. 23 *et passim*), "wind and confusion" (Isa. xli. 29), "the dead" (Ps. cvi. 28), "carcasses" (Lev. xxvi. 30; Jer. xvi. 18), "a lie" (Isa. xliv. 20 *et passim*), and similar epithets. They are made of gold, silver, wood, and stone, and are graven images, unshapen clods, and, being the work of men's hands, unable to speak, see, hear, smell, eat, grasp, or feel, and powerless either to injure or to benefit (Scholz, "Götzendienst und Zauberwesen," pp. 45 *et seq.*).

Idols were either designated in Hebrew by a term of general significance, or were named according to their material or the manner in which they were made. They were placed upon pedestals, and fastened with chains of silver or nails of iron lest they should fall over or be carried off (Isa. xl. 19, xli. 7; Jer. x. 14; Wisdom xiii. 15), and they were also clothed and colored (Jer. x. 9; Ezek. xvi. 18; Wisdom xv. 4). At first the gods and their images were conceived of as identical; but in later times a distinction was drawn between the god and the image. Nevertheless it was customary to take away the gods of the vanquished (Isa. x. 10 *et seq.*, xxxvi. 19, xlvi. 1; Jer. xlviii. 7, xlix. 3; Hosea x. 5; Dan. xi. 8), and a similar custom is frequently mentioned in the cuneiform texts.

Forms of Idol-Worship.

Temples, altars, and statues were erected to the gods, and figures of oxen and of other animals are also mentioned (Ezek. viii. 10 *et seq.*). In Israel the worship of high places was a favorite form of polytheistic cult, as is shown by the Book of Kings, where the reign of each monarch is judged chiefly from the standpoint of his participation in the worship of idols, so that the words "but the high places were not removed" form a stereotyped phrase. Prayer was offered to the gods (Ex. xx. 5, xxiii. 24, *et passim*), the hands were stretched out to them (Ps. xliv. 21 [A. V. 20]), they were invoked by name (I Kings xviii. *et seq.*, xxiv.), their names were praised (Josh. xxiii. 7), knees were bent before them (I Kings xix. 18), incense was burned in their honor (I Kings xi. 8 *et passim*), they were invoked in the taking of oaths, and sacrifices were immolated to them (Jer. vii. 18; Ex. xxxiv. 15), the victims including even human beings, such as the offerings made to Moloch. The custom of worshiping stars and idols by throwing kisses to them is mentioned in Job xxxi. 13. The exchange of clothes, by which men put on women's clothes and women donned men's garments, was an idolatrous custom, and was consequently forbidden (Deut. xxii. 5). Human hair also served as a sacrifice, and the prohibition against shaving the head or having writing burned into one's body (Lev. xix. 18, 27; xxi. 5; comp. Jer. ix. 26, xxv. 23, xlix. 32) was recognized by the Talmud (Mak. iii. 6) and by Maimonides ("Moreh," iii. 37; "Yad," 'Ab. Zarah xii. 5) as connected with idol-worship. There were, moreover, many other forms of worship, and numerous commandments of the Pentateuch, even though they omit the term "abomination" as a synonym of idolatry, refer to polytheistic worship; for idolatry was deeply rooted in the national character, as is shown by the many proper names compounded with names of idols, so that it became necessary to make every effort for its eradication.

Survivals in Talmudic Times.

II. Post-Biblical Period: It is generally supposed that idolatry was completely crushed in Israel after the return from the Exile. This assertion is somewhat exaggerated, however, as is evident from the continual warnings against idols and idolatry both in the Apocrypha (Kautzsch, "Apokryphen," Index, *s.v.* "Götzen") and in Jewish tradition. The Talmud has a special treatise on idolatry (see 'Abodah Zarah), and also discusses the subject elsewhere in many passages, so that its data concerning this matter would fill a volume. The gods of the Greco-Roman epoch, especially those of the Oriental world, appear in its pages in variegated profusion. "If one wished to write all the names of idols, all the skins [parchment scrolls] would be insufficient" (Sifre, Deut. 43). The monotheism of the masses, it is true, was not endangered, for when it was threatened by the Syrians and Romans, the Jews revolted, refusing to permit Roman troops to enter their territory with flags; they even detected idols in the portraits of the Cæsars stamped on coins, and this was not unjustifiable, in view of the divine worship paid the emperors (see ZEALOTS). Despite this fear of idols and images, the danger of inroads among the Jews by idolatrous customs and usages, which permeated the whole ancient world around them, was so great that the scholars could not invent too many "fences." They accordingly aimed at making intimate association with the heathen impossible, and thereby succeeded in protecting the Jewish people from the evil which threatened them.

The ancient world regarded the Jews as atheists because of their refusal to worship visible gods. "Whosoever denies idols is called a Jew" (Meg. 13a, b). To statements such as this the Jew responded: "Whosoever recognizes idols has denied the entire Torah; and whosoever denies idols has recognized the entire Torah" (Sifre, Deut. 54 and parallel passages). "As soon as one departs from the words of the Torah, it is as though he attached himself to the worship of idols" (Sifre, Num. 43).

Attitude of Jews Toward Idolatry.

Although the Jews were forbidden in general to mock at anything holy, it was a merit to deride idols (Meg. 25b), and Akiba decreed that the names of the gods be changed into derogatory names (Sifre, Deut. 61, end, *et passim*). Thus, Baal-zebub (II Kings i. 2, 6) is called Beel-zebul (בעל זבול = "dominus stercoris") in Matt. xii. 24, 27, and elsewhere, and the word with which the Talmud designates sacrifice to idols (זבל; Yer. Ber. 13b) literally means "to manure." The Hellenistic Jews also observed this custom, so that they applied the term *εἰδωλόθυτος* to what the Gentiles called *ἱερόθυτος* (Deissmann, "Die Hellenisierung des Semitischen Monotheismus," p. 5, Leipsic, 1903). It was forbidden to look upon images (Tosef., Shab. xvii. 1 [ed. Zuckermandel, p. 136] and parallels), and even thinking of idolatrous worship was prohibited (Ber. 12b); if one saw a place where an idol had once stood, he was commanded to utter a special prayer (Ber. 61a). Sacrifice to an idol or anything which in any way might be associated with idolatry was forbidden. It was even insufficient to reduce an idol to powder and scatter it to the winds, since it would fall to earth and become a fertilizer; but the image must be sunk in the Dead Sea, whence it could never emerge ('Ab. Zarah iii. 3); nor might the wood of the "asherah" be used for purposes of healing (Pes. 25a; see MAGIC). Among the three cardinal sins for which the penalty was death, idolatry stood first (Pes. 25a and parallels). "Dust of idolatry" is a technical expression for the prohibition of anything related to idol-worship ("'abodah zarah").

To prevent any possible inducement to idolatry, all association of Jews with Gentiles was rendered difficult. For three days before a Gentile feast-day no Jew might have any commercial dealings with the idolaters ('Ab. Zarah i. 1), and it was forbidden to attend the fairs connected with such festivals, or even to go on a road which led to the image of a deity, or to arrange a meeting in the vicinity of such a statue. No cattle might be housed in the stalls ('Ab. Zarah ii. 1). The Jews were driven to this intolerance partly through the wickedness and immorality of the Gentiles.

Survivals of Idol-Worship.

III. Post-Talmudic Period: In the century between the return from the Exile and the termination of the Babylonian Talmud, the Jews were thoroughly weaned from all belief in idols, although superstition itself can never be wholly eradicated. Through mysticism and magic many polytheistic ideas and customs again found their way among the people, and the Talmud confirms the fact that idolatrous worship is seductive (Sanh. 102b). The fight for a pure belief in one God and worship of Him was waged by the religious philosophers, while the authorities on rabbinical law strove for purity of worship. Philosophy and law were united by Maimonides, who in his philosophical "Moreh Nebukim" and in his legal "Yad ha-Ḥazaḳah" devoted separate sections to idolatry and thoroughly exposed its teachings. The Shulḥan 'Aruk, Yoreh De'ah, also has a separate section on idolatry.

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K. L. B.

WREATH: Garland placed on the head as a token of honor. The wealthy bridegroom and bride, on the day of their nuptials, were ornamented with crowns of precious metal and jewels, while the poor adorned themselves with twisted bands of roses, myrtles, and olive-leaves. The Mishnah mentions wreaths made from vine-branches and from ears of corn ('Ab. Zarah iv. 2). When Jerusalem was besieged the Rabbis forbade the wearing of crowns, but permitted wreaths of flowers (Soṭah 49a, b). R. Jeremiah as a groom wore a wreath of olive-leaves, while Samuel regarded the prohibition as including wreaths also, as a sign of mourning for the destruction of Jerusalem (Yer. Soṭah ix. 15). When Rabina discovered Mar bar R. Ashi in the act of twisting a wreath for his daughter, Ashi claimed that women were exempted from the prohibition (Giṭ. 7a).

The first-fruit offerings were tastefully arranged, and the ox which the people took to Jerusalem for a sacrifice was crowned with a wreath of olive-leaves on its horns (Bik. iii. 3). A scholar, on being ordained, was garlanded with a wreath known as "the crown of the ḥakam" ('Er. 53b; Tan., Ki Teẓe, 6). In Talmudic times the cup of wine for grace was decorated with a wreath (Kohut, "Aruch Completum," vi. 189). The "vine" referred to in Gen. xl. 10 is symbolic of Israel, and the "three branches," or wreaths, represent the Temple, the king, and the high priest (Ḥul. 92a). See Crown.

Bibliography: Abrahams, *Jewish Life in the Middle Ages*, p. 195.

E. G. H. J. D. E.

WRESCHEN: A town in Posen, Germany, three miles from the Russian frontier. Its Jewish community formerly ranked among the largest of southern Prussia, and is mentioned as one of the congregations which suffered severely during the persecutions of the years 1648-51. Unluckily, however, all the early documents were destroyed in the conflagration of 1873, in which the synagogue, a beautiful old wooden building, also was burned. The gravestones of the ancient cemetery, which has been closed for about forty years, afford no historical data, since the great majority of the older inscriptions have been obliterated.

Among the members of the community special mention may be made of Rabbi Ẓebi Hirsch b. Aaron Mirels, Rabbi Aaron Mirels (Kaufmann, "Die Letzte Vertreibung der Juden aus Wien und Niederösterreich," pp. 79 *et seq.*, Vienna, 1889), and the Bible commentator Rabbi Meïr Löb Malbim. Ẓebi Mirels, who was called also Hirsch Aaron London, was the author of the "Mispar Ẓeba'am," and presented a Hebrew hymn to General Möllendorf when the latter was sent by the Prussian king Frederick William II. to receive the allegiance of the new province of southern Prussia ("Das Jahr 1793," p. 16, note, Posen, 1895). Rabbi Aaron Mirels, the author of the "Bet Aharon," is buried in the cemetery at Hirschberg in Silesia. In Wreschen, Malbim wrote his first work, the collection of annotations on the first chapters of the Shulḥan 'Aruk, Oraḥ Ḥayyim, which laid the foundation of his renown as a scholar. In Wreschen, moreover, the musical director Louis Lewandowski was born April 3, 1821.

The population of Wreschen now (1905) numbers 5,435, of whom 490 are Jews. The present rabbi is Dr. M. Lewin. The community has a religious school and a public school, the former having an attendance of forty and the latter of thirty-five.

D. M. Lw.

WRITING. See Alphabet; Manuscripts; Scribes; Scroll of the Law.

WRITTEN INSTRUMENTS. See Deed; Sheṭar.

WUNDERBAR, REUBEN JOSEPH: Russian pedagogue and author; born at Mitau Sept. 12, 1812; died there Aug. 16, 1868. He received the usual Jewish education under a private teacher, and at the age of eighteen entered his father's business. In 1834 he married, and, having lost his fortune, supported himself as a private tutor. At the beginning of the colonization movement inaugurated by Czar Nicholas (see Jew. Encyc. i. 252), Wunderbar wrote an address to the colonists who went from Courland to Kherson ("Betrachtungen über die aus Kurland nach dem Cherson'schen Gouvernment Auswandernden Israelitischen Kolonisten-Familien," Mitau, 1840); this address attracted the attention of Max Lilienthal, who appointed him teacher at the Riga school under his management. After Lilienthal had been called to St. Petersburg, Wunderbar acted temporarily as principal of the school and as rabbi. In 1848 he was called to Mitau as teacher of religion and as Hebrew interpreter to the government, acting occasionally as rabbi also; this position he held until his death.

In addition to various pamphlets and sermons, as well as articles contributed to the "Orient" and to the "Allgemeine Zeitung des Judentums," Wunderbar was the author of the following works: "Biblisch-Talmudische Medizin" (3 vols., Riga and Leipsic, 1850-60); "Geschichte der Juden in der Provinz Liv- und Kurland" (Mitau, 1853); and "Immerwährender Kalender der Juden" (Dessau, 1854). A bibliography of his earlier writings is given in his history of the Jews in Livonia and Courland.

Bibliography: *Allg. Zeit. des Jud.* 1869, pp. 19-20, 37-38.

H. R. D.

WÜNSCHE, AUGUST: German Christian Hebraist; born at Hainewalde July 22, 1839. He has devoted his attention almost exclusively to rabbinic literature. After completing his commentaries on Hosea (1868) and Joel (1872), he wrote "Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch" (1878), the most complete collection of the parallel passages of the Talmud and the New Testament since the works of Lightfoot and Schöttgen. In his "Bibliotheca Rabbinica" (Leipsic, 1880-85) he made a German translation of the whole of the Midrash Rabbah and the Midrash to the Five Megillot, and he has also translated haggadic portions of the Jerusalem Talmud (1880) and of the Babylonian Talmud (1886-89), as well as the Pesiḳta (1885) and the Midrash to the Psalms (1891). Smaller works of his are: "Die Rätselweisheit bei den Hebräern" (1883); "Die Freude im Alten Testament" (1896); "Naturbildersprache des Alten Testaments" (1897); and "Die Schönheit der Bibel" (Leipsic, 1905). Together with Winter he compiled the "Geschichte der Jüdischen Litteratur" (3 vols., Leipsic, 1892-95), the best existing anthology of Jewish literature in a modern language.

Bibliography: Kürschner, *Deutscher Litteratur-Kalender*.

S. J.

WÜRTTEMBERG: Kingdom of southwestern Germany. The earliest traces of Jews in this country are found in Bopfingen (1241), Ulm (1243), Esslingen (1253), Oehringen (1253), Calw (1284), and Weil (1289); and their numbers, as well as the places where they lived, may be ascertained by investigating the persecutions to which they were subjected by Rindfleisch and his followers (1298). Albrecht I. of Austria had been chosen King of Germany, and Ulrich I. and Eberhard I. were ruling in Württemberg, when Rindfleisch and his wild hordes attacked the Jews in Creglingen, Ellwangen, Forchtenberg, Gartach, Göglingen, Ingelfingen, Künzelsau, Leonberg, Mockmühl, Mergentheim, Stetten, Sindringen, Sontheim, Waldenburg, Weinsberg, Widdern, and Weikersheim. In the large community of Heilbronn alone there were 200 martyrs, among them Johanan ben Eliakim, the rabbi, and R. Asher, the president of the community. There was at that time a large community also in Ulm, which had its own cemetery,

Distribution and Persecution.

and which enjoyed certain privileges granted it by a municipal law of 1274, this law being in force in Ravensburg also. In the fourteenth century there were Jews also in Baldern, Geislingen, Göppingen, Schwäbisch Hall, Rohrbach, Hohenburg, Horb, Reutlingen, Rottweil, Stuttgart, Sulm, Tübingen, Vaihingen, and Wolfegg. The counts of Württemberg owed money to the Jews of Colmar and Schlettstadt, but Louis IV. canceled their indebtedness (1346), as had also Henry VII. and Louis the Bavarian (1311 and 1316) in the case of the citizens of Esslingen.

During the night of April 19, 1316, the Bavarian party of Ulm succeeded in introducing Bavarian troops into the city, aided, as alleged, by a Jew. In the same night, however, the Austrian party, which was in the majority, appeared and drove out the Bavarians. In commemoration of this event a mass was instituted to recall the treachery of the Jews; but this was abolished in 1322, when the Bavarians gained possession of Ulm. New persecutions soon broke out, however, the Jews being charged with being enemies of the Christians, and with stealing and desecrating the host. The community of Esslingen was almost annihilated in 1334; and two years later the Jews in Hohenburg, Landenbach, Mergentheim, Weikersheim, and Widdern were persecuted. The situation became still worse toward the end of 1348, when the plague and fanaticism combined brought destruction upon the Jewish communities of Baldern, Bopfingen, Ellwangen, Esslingen, Göppingen, Geislingen, Schwäbisch Hall, Heilbronn, Hohebach, Horb, Krailsheim, Mengen, Mergentheim, Nagold, Oehringen, Ravensburg, Reutlingen, Rottweil, Stuttgart, Sulgen, Sulm, Ulm, Vaihingen, Waldenburg, Weilderstadt, and Widdern.

Ulm.

For the protection afforded them the Jews of Ulm had to pay large sums to the municipal council, to the citizens, and to the counts of Helfenstein. The plunder taken from the Jews became a bone of contention among the cities, the emperor, and the counts; and their disputes led to renewed despoliations of the Jews. As the latter still found advocates, some counts and rulers united against them; and when the emperor's demand for a share of the plunder was unheeded, he made war against the cities, confiscated their possessions, and compelled them to pay high taxes. The city of Ulm being unable to raise the exorbitant sums demanded, the Jews came forward to aid it in its distress (1374), chief among them being Säcklin, son-in-law of Moses of Ehlingen, who was a citizen of Ulm. In order to exact money from the few wealthy Jews still residing in the city, the emperor declared them to be under the ban, and they had to pay large sums to have the edict revoked. In 1385 the federation of cities declared void all promissory notes held by the Jews within its jurisdiction; and in some cases it released the Christian debtors from paying interest on their loans, while in other cases it annulled part of the debt. Two years later the federation issued a decree that no German or Italian merchant might thenceforth have money transactions with the Jews. Emperor Wenceslaus, following the example of the federation, canceled in 1390 all the debts owing to the Jews, demanding, however, that the debtors pay him. All these measures were explained and justified on the grounds that the Jews were body and soul the property of the emperor, with which he could do as he pleased, and that the usury of the Jews had become intolerable. In spite of this, the counts of Württemberg permitted the Jews to reside in Stuttgart (1434), Kirchheim (1435), Tübingen (1459), Cannstadt, and Göppingen (1462), on definitely stated conditions, and on payment of large taxes for protection. Count Ulrich (1433-80) was commissioned by the emperor to protect the Jews, and at the same time rigorously to suppress their usury; the fines imposed were to be sent to the imperial treasury. Thus money flowed into the coffers of the count and of the emperor.

Expulsion, 1498.

Count Eberhard im Bart (1459-96) was a pronounced enemy of the Jews. He removed them from Tübingen in 1477; and in 1495 he decreed that they should be expelled from his dominions. This order was confirmed by decree of June 14, 1498; and the Jews of Ulm, who were wealthy and well educated, had to leave the city on Aug. 6 of that year. The exiles were deprived of their property; and the emperor demanded that the people of Ulm should mention him in their prayers because he had delivered them of the Jews.

The fifteenth century was ominous also for the Jews of Ravensburg. A blood accusation brought against them induced Emperor Sigismund to burn some of the Jews of that city, and to expel others. The Jews were expelled from Esslingen in 1438; but ten years later they were again admitted, only to be expelled a second time in 1490. From Heilbronn, where Jews had settled anew in 1414, a number of them were expelled in 1469; and seven years later the city council insisted on a general expulsion, notwithstanding the imperial order to protect the Jews. The Jews expelled from the cities scattered among the villages; but in many cases they returned to the urban communities. Thus, there were Jews in Gmünd and Reutlingen in 1433; in Brackenheim, 1434; in Nersheim, 1454; in Giengen, 1486; and in Lauterburg, Pflaumloch, and Uzmemmingen, 1491. Between the end of the fifteenth century and 1806 no Jews settled in Ulm; individual Jews were permitted to enter the city only temporarily, and the citizens were warned against having any business transactions with them. When Württemberg became a dukedom, the treatment of the Jews remained on the whole the same; all money transactions with them were forbidden. These ordinances were frequently renewed and enforced; not even JOSEL OF ROSHEIM, the great advocate of the Jews, was permitted to travel through the country. Strict ordinances were issued regarding the commercial and religious status of the Jews (1536). Jews traveling through the country were subjected to many annoyances, and no attention was paid to the repeated imperial edicts for their protection. Josel of Rosheim had succeeded in regulating by a compact the convoy charges of traveling Jews; but Duke Christoph, from whom he had obtained this agreement, was so inimical to the Jews that in the Reichstag of Augsburg in 1559 he advocated their expulsion from Germany. Frederick I. (1593-1608) tried in the face of the most violent opposition to establish a Jewish mercantile association under the direction of Maggino Gabrieli and a Jewish magician, Abraham Calorno; the attempt, however, was an absolute failure.

Joseph Süss Oppenheimer.

During the reign of Eberhard Ludwig (1677–1733) a favorable change of attitude toward the Jews took place; and they were now permitted to frequent the fairs (1706) and to trade in horses (1707). The Countess of Würben procured the privilege of free trade for the Jews of Freudenthal (1728) and for those of Gochsheim (1729). Under Carl Alexander (1733–37), Joseph Süss Oppenheimer was appointed privy factor, and subsequently financial councilor, to the duke; and through his influence several Jews were permitted to settle at Stuttgart and Ludwigsburg. Oppenheimer's subserviency to the duke brought upon him the enmity of the people, and after his master's death (1737) he fell into disgrace. He was executed in 1738, and in the following year all the Jews were mercilessly expelled. They were soon permitted to return, but they were severely restricted in the exercise of their religion, as well as in their business; and the people were warned against having any dealings with them in monetary affairs. Court factors were treated more leniently, and important government contracts were given to them (1759, 1761, 1764) in spite of the objections of the populace. Karl Eugen, as also his successors, Ludwig (1793–1795) and Friedrich (1795–97), treated the Jews considerately. These rulers were the last of the line of Catholic dukes; and under the succeeding Protestant régime a new era dawned for the Jews of Württemberg.

Emancipation.

With the nineteenth century the whole country received an entirely new political constitution. It was not only made a kingdom, but considerable territory was added to it (1806); and its Jewish population increased until in 1828 it numbered 8,918 souls. King Frederick I. (1797–1816) took the first steps toward the emancipation of the Jews. He annulled the body-tax and admitted the Jews into the army (1807); instituted family registers; included the Jews in the general taxation (1808); opened up to them all trades; and regulated the organization and government of their communities. The Jews so treated showed themselves loyal citizens during the Napoleonic wars.

The work of ameliorating the condition of the Jews was continued by William I. (1816–64), and completed under Charles I. in 1869. King William instituted the Israelitische Oberkirchenbehörde; and, by a law enacted in 1828, he regulated the constitution of the Jewish communities, and made it obligatory upon Jewish parents to let their children receive a common-school education as provided by the general school-law of 1825. In the work of purifying the worship from the neglect and irregularities that had crept in, Dr. Maier, as theological member of the Oberkirchenbehörde, was most active. His aim was to eliminate completely all non-German elements, and to approach as closely as possible to the culture of the time, maintaining the idea of Jewish unity and morality, while abandoning the specifically Jewish laws of exclusion. Similar ideas actuated his successor, Church Councilor Dr. von Wassermann (1872–1893). Most of the communities in the northern part of the country clung, however, to the Hebrew language and to the Biblical and Talmudic rules of life; and at present the majority of the Jewish children are instructed in Hebrew, while the form of worship has remained almost unchanged.

Present Status.

According to the census of 1900, the Jews in the kingdom of Württemberg numbered 11,916 in a total population of 2,169,480. They thus constitute 0.54 per cent of the population, distributed among the four districts of the country as follows: (1) **Neckar,** 5,544, or 0.73 per cent; (2) **Black Forest,** 1,296, or 0.25 per cent; **Jagst,** 2,990, or 0.74 per cent; and **Danube,** 2,086, or 0.40 per cent, of the total population. The Neckar district is divided into five rabbinates, the seat of which is in Stuttgart; the Black Forest district constitutes one rabbinate, the seat of which is in Mühringen; the Jagst district embraces the rabbinates of Heilbronn, Oberdorf, Mergentheim, Braunsbach, and Weikersheim; and the Danube district, the rabbinates of Göppingen, Laupheim, Buchau, and Ulm, making a total of fifteen rabbinates for the kingdom. Laws and decrees regulating the communal affairs were issued as follows: April 25, 1828; Oct. 27, 1831; Jan. 31, 1834 (rabbinical examinations); 1838 (rituals); 1841 (duties of rabbis and choir-leaders); March 25, 1851; March 26, 1873; Feb. 22, 1875; and Feb. 18 and April 24, 1876 (taxation); Aug. 5, 1875; and April 23, 1900 (pensioning of rabbis); and July 8, 1878; and March 25, 1900 (qualifications of choir-leaders).

Statistics.

According to the school statistics of 1900–1, the thirteen rabbinates had under their care 61 school districts, with 1,757 Jewish pupils, of whom 1,523 (736 boys and 787 girls) were under fourteen, and 234 (92 boys and 142 girls) more than fourteen, years of age. They are instructed in part in twenty-seven Jewish parochial schools, receiving their specifically religious instruction in thirty-one religious schools. In some places the religious instruction is given also in evening-schools and Sunday-schools. All but 140 children receive religious instruction. According to the statistics of the penal institutions of the country for 1900–1, fourteen Jews were sentenced in the course of the year, ten of whom were of Württemberg. The criminal status of the entire population of 2,169,480 is 0.089 per cent; that of the Jews, 0.083 per cent.

There are in Württemberg the following Jewish philanthropic institutions: the orphan asylum Wilhelmspflege at Esslingen; the Society for the Relief of Teachers, Widows, and Orphans; and the District Asylum and Relief Society. Since 1896 the rabbis of the country, as well as the Jewish teachers and choir-leaders, have been holding yearly conventions in Stuttgart. Among the most noteworthy synagogues are those at Stuttgart, Heilbronn, Ulm, Buchau, and Unterdeufstetten. There are very old cemeteries at Aufhausen, Oberdorf, Esslingen, Affaltrach, Unterbalbach, Neckarsulm, Wankheim, and Laibach. The Israelitische Oberkirchenbehörde, which is under the immediate supervision of the ministry for ecclesiastical and educational affairs, regulates the affairs of all the Jewish communities of the country. This body is composed of a Jewish theologian, a Jewish lawyer, and four Jewish associates, with a Christian ministerial counselor at their head. In all communities there are institutions for the instruction of adults, as well as burial societies, dispensaries, and societies for the relief of the resident and traveling poor. Stuttgart and Hall have societies for the promotion of a knowledge of rabbinical literature. The ancient ritual is observed in most of the communities, though some innovations have been introduced in Stuttgart, Heilbronn, Ulm, and Göppingen. See also HEILBRONN; STUTTGART; ULM.

S. T. K.

WÜRZBURG: Capital of Lower Franconia, Bavaria, Germany. It ranked as a city in 741, and had a Jewish community as early as the eleventh century, although the first documentary evidence of the existence of Jews in the town is dated in 1119. The Crusade of 1147 brought much suffering on the Jews, and they were also persecuted in 1298, and again in 1349, when in their synagogue the men, together with their wives and children, met a voluntary death in the flames. Bishop Julius continued the work begun by Bishop Friedrich, who had expelled the Jews of Würzburg in 1565, and banished the community from the city. The cemetery was, accordingly, no longer used, and Bishop Julius confiscated it by illegal means, even ignoring the emperor's admonition to treat the Jews with justice.

After the expulsion from Würzburg the Jewish community of the neighboring town of Heidingsfeld flourished greatly, and to it were transferred the rabbinate of Würzburg and the Jewish court. The rabbinical office of Würzburg has always been held by prominent men, including Eliezer ben Nathan, Isaac Or Zarua', Meïr of Rothenburg, Israel Koppel Fränkel and his son Samson Fränkel, Jacob of Reckendorf, Aryeh Löb Rapoport, and Levin Fahrenbach. Under Fahrenbach's successor the Jews were again permitted to settle in Würzburg; and Rabbi Abraham Bing, who was appointed chief rabbi of Franconia in 1798, took up his residence in the city. When Bing retired from active service in 1839 the chief rabbinate was abolished, and a district rabbinate was created in its place. The first district rabbi of Würzburg was Seligmann Baer BAMBERGER, who died in 1878 and was succeeded by his son Nathan Bamberger. Seligmann Baer Bamberger founded various important institutions, including a Jewish school, a teachers' seminary, and a yeshibah. He also originated the movement for the establishment of a Jewish hospital.

Würzburg has numerous societies which support all forms of Jewish activity, among them being four associations for the promotion of the study of the Torah. The Jews of Würzburg number 4,000 out of a total population of 90,000, and constitute one of the most important communities in Bavaria.

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D. M. L. B.

WÜRZBURGER, JULIUS: American journalist; born in Bayreuth, Germany, 1819; died in New York city Sept. 14, 1876; studied at the University of Erlangen. In 1848, the year of the revolution, he was editor of the "Bayreuth Tageblatt." Removing to Munich, his liberal views and writings attracted the attention of the government; and in 1849 he was banished from Bavaria. He went to Italy and France, where he acted as correspondent, and finally emigrated to America, where he became connected with the "New-Yorker Staats-Zeitung" (1856-75), editing its Sunday supplement with marked ability and success.

A. A. S. I.

WYSBER, LUDWIG: Hungarian journalist and author; born 1817. Originally a street pedler in Pesth, he obtained employment as a chorus singer in the German theater of that city, and afterward held minor positions on several local newspapers. At the outbreak of the March Movement in 1848, he obtained permission to publish "Der Patriot," while Julian Chownitz, or Chowanetz, a Jew who had been active as a revolutionist, was given permission to publish "Die Opposition." These two journals represented Kossuth's party, and acquired considerable influence. Between 1850 and 1870 Wysber appears to have been guilty of numerous peculations among the merchants and clergy of Hungary, extending his operations even to Vienna. He employed various aliases, as "Arthur von Alaven," "Jonas Földváry," and "Wysbersi"; and warrants were issued for his arrest. He was the author of "Lebensbilder aus Ungarn," mentioned in Von Helfert's "Geschichte Oesterreichs vom Ausgange des Wiener October Aufstandes 1848" (Prague, 1876; Appendix, p. 135, note 311).

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S. N. D.

X

XABILLO. See Ḥabillo.

XANTEN: Town of Rhenish Prussia, in the district of Düsseldorf. Like most Rhenish towns, Xanten had a Jewish community in early medieval times. Two massacres of Jews occurred during the First Crusade (June 1 and 27, 1096). On the latter occasion some Jews committed suicide in order to escape the fury of the Crusaders (Aronius, "Regesten," p. 89, No. 188; p. 92, No. 195). In 1187 the martyrs of Neuss were brought to Xanten to be buried by the side of those martyred in 1096 (*ib.* p. 144, No. 322).

Blood Accusation.

In the latter part of the nineteenth century the attention of the Jewish world was attracted to the small congregation of Xanten by a blood accusation. On June 29, 1891, John Hegemann, the five-year-old son of a local cabinetmaker, was found dead in a neighbor's barn, with his throat cut from ear to ear. Anti-Semitic agitation connected the Jewish butcher and former shoḥet Adolf Buschoff with this crime; and the local priest Bresser lent support to this rumor by publishing articles on ritual murder in the "Bote für Stadt und Land," of which he was the editor. The agitation in the anti-Semitic press, as well as at anti-Semitic meetings, where it was insinuated that the Jews had bribed or intimidated the authorities in order to prevent the discovery of the truth, compelled the government to arrest Buschoff and his family (Oct. 14, 1891). The evidence against the man, who had always borne a good reputation, was so flimsy, however, that he was discharged (Dec. 20). This action aroused the anti-Semites to still stronger agitation, which culminated in a heated debate in the Prussian Diet; in the course of this argument Stoecker, the ex-court chaplain, cleverly repeated the accusation of ritual murder, and hinted at Jewish influence as the cause of the failure to find the murderer (Feb. 7, 1892). Under pressure of this agitation Buschoff was rearrested (Feb. 8), and tried before a jury at Cleve (July 4-14, 1892). During this trial it was found that the accusations were based on mere hearsay, and contained absolutely impossible assertions. The prosecuting attorney himself moved for the dismissal of the charge, and the jury rendered its verdict accordingly. The real murderer was never discovered, and the possibility that the death of the child was due to an accident was not entirely disproved. The agitation had the effect of reducing the Jewish population of the city, and Buschoff himself had to leave. At present (1905) Xanten has about thirty Jews in a total population of 3,770.

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J. D.

XERES (JEREZ) DE LA FRONTERA: City in the Spanish province of Cadiz. It had a Jewish community with a separate Juderia as early as the time of the Moors. When Alfonso X., the Wise, conquered the city in Oct., 1264, he assigned houses and lands to the Jews. The Juderia, which was located near S. Cristobal street and extended along the city wall, included ninety-six houses, large and small, and had two synagogues and two "casas de la merced," institutions for aiding and housing the poor. Near one synagogue were the "casas del reab" (houses of the rabbi); Don Todros, father of Don Yuçaff, is mentioned as being the occupant in 1264. Near the other synagogue was the house of Rabbi Yuçaff. Upon the conquest of the city the following persons received houses by command of the king: Don Yehuda Mosca (as he is several times expressly called in the list drawn up in 1338), who made translations from Arabic into Spanish for the king; the "almoxarife" Don Mayr, or rather Mür de Malhea, and his son Çag (Isaac); Çimha (Simḥah) Xtaruçi, whose father lost his life and the whole of his large fortune during the rebellion of the city; Don Vellocid (Vellecid), "ballestero del rey a caballo"; Solomon Ballestero; and Axucuri Ballestero—the last three being in the king's army.

Among the richest and most influential Jews in Jerez were the following: Çag aben Açot, who was the representative of the community at the repartition of the taxes in 1290, and his relatives Judah aben Açot, Bonet aben Açot, Abraham aben Açot; likewise Samuel de Cadiz, Jacob Castellano, Çag aben Colmiel or Calamiel, Samuel Barrach, Levi de Faro, Abraham Saltos, Vellido de Castro, and Abraham de Carrion. The Jews of Jerez engaged in business. One Yuçaff Alcaçabi, who had laid in large quantities of salt pork in his houses and lost everything he possessed, because he had favored the Moors, did not receive the house which had first been assigned him. The Jews engaged in viticulture also, Jerez wine being the most valued wine of Spain. There were also tailors (Cedillo Alfayate is mentioned), rope-makers (Çag el Cordonnero), and shoemakers among them. The Jerez Jews, who in 1294 paid King D. Sancho IV. 5,000 maravedis in taxes, were freed by the king from the payment of tolls throughout the kingdom, and were assured of the same favor as was enjoyed by Christians and other inhabitants of the city—a privilege which was confirmed by Kings Fernando IV. and Alfonso XI. (Dec. 30, 1332).

In the second half of the fifteenth century the Jews of Jerez suffered from the enmity of the Christian population. In 1459 the city council gave a portion of the Jewish cemetery to a Christian inhabitant; and in spite of the protests of Joseph de Paredes and Samuel Corcos, who represented the Israelite community, and regardless of their appeal to a decree of May 25, 1455, issued by King Henry IV., according to which the synagogues and Jewish cemeteries were not in any way to be violated, the council in March, 1460, granted another portion of the cemetery to a Christian who desired to build a house upon it. At the same time the following incident, related by Abraham Arama, took place in Jerez: Certain monks who appealed to a rich Jew for alms and received blows instead, desired to avenge themselves on the whole community. They accordingly exhumed the body of a baptized Jew that had been buried in the Christian cemetery, and took it to the Jewish burial-ground, hoping to create the impression that the act had been committed by the Jews. The affair came before the duke or the governor, who wished to have the king's opinion on the subject and to keep all the Jews in the city under arrest until the king's decision should arrive. The influential Judah ibn Verga of Seville exerted himself in behalf of the terrified Jews; and as the innocence of those who had been slandered was soon proved, two of the monks were burned at the stake, while the others, at the intercession of the people, were banished for life. See SPAIN.

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G. M. K.

XERXES: Son of Darius, King of Persia (485–465 B.C.). His name, which is Khshayarsha in Persian, Ikhshiyarshu (with variants) in Babylonian, and *Ξέρξης* in Greek, frequently occurs in the Old Testament. It is often written with ו instead of י, as in the Masoretic text, where it is spelled אחשורש (Aḥashwerôsh) instead of אחשירש (Ayḥashyarsh), with the prothetic vowel indispensable in Semitic before initial double consonants. Xerxes is mentioned in the Book of Ezra (iv. 6) in connection with a complaint lodged against the Jews by the Samaritans (comp. Meyer, "Entstehung des Judenthums," pp. 16 *et seq.*). He is the "king" of the Esther romance, and in the Book of Daniel (ix. 1) he is mentioned as the father of Darius, "of the seed of the Medes."

E. G. H. E. ME.

XIMENES DE CISNEROS: Spanish priest, statesman, regent, and grand inquisitor; born 1436; died 1517. He studied in Rome, and upon his return to Spain was appointed confessor to Queen Isabella of Castile. In 1507 the pope invested him with the dignity of a cardinal, and at the same time he was appointed grand inquisitor, being the third to hold that office in Spain. Two years later he accoutered an army at his own expense, and invaded North Africa in order to forcibly introduce Christianity. It is said that he succeeded in conquering the city of Oran by employing some Jewish spies. Upon his return to Spain he founded the University of Alcalá de Henares, with the establishment of which is connected the publication of the first polyglot Bible. Ximenes was dismissed from the government service by Charles V. in 1517.

During the beginning of his incumbency as grand inquisitor, De Cisneros was less severe than his predecessors, Torquemada and Diaz. When, however, Charles V., in accordance with the advice of his Flemish councilors, began negotiating with the Maranos, offering them religious liberty on payment of 800,000 gulden (gold), the grand inquisitor proceeded mercilessly against both Maranos and Jews; and 2,500 persons were given over to autos da fé during his inquisitorship.

When the University of Alcalá de Henares was founded, Ximenes commenced the work of compiling the polyglot Bible, which was completed in 1517, and published in Alcala under the title "Biblia Hebraica, Chaldaica, Græca et Latina." Volume iv. of this work was supplied with a Hebrew grammar, "Introductio Artis Grammaticæ Hebraicæ," adapted from Reuchlin's grammar; while a glossary entitled "Lexicon Hebraicum et Chaldaicum" was appended to the last volume.

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J. S. O.

XIMENES, SIR MORRIS (MOSES): Born at London about 1762; died there after 1830. He was a member of the London Exchange, where he made a large fortune. In 1802 he was elected a warden of the Bevis Marks Synagogue, but declined to accept; and on being fined he resigned from the community and became converted to Christianity. He appears afterward to have adopted a military career, and was known as Captain Ximenes; he was knighted, and became a high sheriff of the county of Kent.

His son, **Sir David Ximenes**, had no connection with the Jewish community.

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S. J.

XYSTUS: A building in Jerusalem, erected, as is shown by the name, in the Hellenistic period, probably under the Herodians. The term properly denotes a covered colonnade in the gymnasia, although the Romans employed the word "xystus" to designate open terraces before the colonnades of their country-houses. That the Xystus of Jerusalem was an open terrace, as Buhl rightly assumes, is clear from the fact that from it Titus conducted his negotiations with the leaders of the Jews while they stood in the upper city, a proceeding which would scarcely have been possible had it been a covered building. The translation "colonnade" is erroneous. It was artificially formed by erecting on the western edge of Mount Moriah a structure supported by pillars, the roof, which was practically level with the Temple area, constituting the Xystus. Similar buildings, also called Xysti, were found in a number of Greek cities, as in Elis.

Site.

The site of the Xystus of Jerusalem can be approximately, though not definitely, determined. The first wall on the north, beginning at the so-called tower of Hippicus, extended to the Xystus, then skirted the council-house (*βουλή*), and ended at the western cloister of the Temple (Josephus, "B. J." v. 4, § 2). Both the Xystus and the council-house were, therefore, situated within the wall, the former lying to the north and the latter to the south. When Titus negotiated with the Jews concerning their surrender, he stood on the western side of the outer Temple, facing the upper city, taking this position on account of the gates upon the Xystus, and also being influenced in his choice by the bridge which connected the upper city with the Temple and which lay between the Jewish leaders and himself (*ib.* vi. 6, § 2). The Xystus was, moreover, the scene of an assembly of the people before the outbreak of the rebellion, when Agrippa II. addressed them while his sister Berenice remained in sight of the populace in the house of the Hasmoneans, which overlooked the Xystus (*ib.* ii. 16, § 3). In his account of this conference, Josephus states, curiously enough, that the bridge connected the Temple with the Xystus and not with the upper city. This can be explained only on the assumption that the Xystus, as was natural, lay below Mount Moriah itself, and was, perhaps, separated from the hill by a ravine. A bridge running from the upper city would, therefore, connect the Xystus with Mount Moriah, and this agrees with the assumption that the bridge, like the gates, was constructed "above the Xystus." During the factional strife between Simeon bar Giora and John of Giscala a fortified tower was built on the Xystus (*ib.* iv. 9, § 12), and this edifice later marked the limit set by Titus for the burning of the Temple cloister (*ib.* vi. 3, § 2).

It thus becomes evident that the Xystus formed a portion of the western cloister of the Temple, while the council-house lay to the south, but in the same direction and probably built into the cloister. The Hasmonean palace, raised still higher by Agrippa II. (Josephus, "Ant." xx. 8, § 11), stood opposite, on the western heights of the upper city, which was at that point connected with the Xystus by a bridge. Many investigators regard "Robinson's Arch," which is still preserved, as an anchorage for this bridge, but the absence of any corresponding structure on the western hill opposite inclines others to identify "Robinson's Arch" with the remains of the stair-tower mentioned by Josephus (*ib.* xv. 11, § 5). An additional argument against any identification of "Robinson's Arch" with the Xystus is found in the fact that it lies in the lowest portion of the wall and almost in the bottom of the valley, while the Xystus evidently equaled Mount Moriah in height. It must have been situated, moreover, where the first wall joined the cloister of the Temple and turned toward the south. Mommert's hypothesis that the lower city, which was called Akra and which was leveled and graded by the Maccabees, included the open space of the Xystus, is disproved by the fact that the Temple, on which the Xystus bordered, did not extend to the lower city.

Connection with "Robinson's Arch."

Equally erroneous is the theory of Schürer, supported by Buhl, that the so-called hall of hewn stone ("lishkat ha-gazit"), in which the Sanhedrin held its sessions, was built on the Xystus and that גזית is identical with ξυστός; because, according to the Mishnah, this body deliberated within the precincts of the Temple, and not in the buildings which surrounded it, so that this hypothesis is rightly rejected by Bacher and Büchler.

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G. S. KR.

Y

[NOTE: For topics beginning with Y not found in alphabetical place see under J.]

YA'ABEẒ. See EMDEN, JACOB ISRAEL BEN ẒEBI ASHKENAZI.

YA'ALEH: The introductory hymn prefixed to the seliḥot which follow the evening service proper of the Day of Atonement (comp. KOL NIDRE) in the northern rituals. The author of the hymn has not been identified with certainty. It consists of eight strophes in reverse alphabetical order, each composed of three lines, with the twenty-second Hebrew letter thrice repeated to complete the twenty-four lines. The scheme of construction is as follows:

> "Let our Z ascend from eventide,
> And our Y approach from morning,
> And our X appear till eventide."

The verbs are drawn from the prayer "Ya'aleh we-yabo we-yerdeh," etc., specially inserted before the three concluding benedictions of the "'Amidah" (see SHEMONEH 'ESREH), and in the grace after meals, on all festal days (comp. Shab. 24a), including the Day of Atonement. The thought, if not the form, is the basis of G. Gottheil's hymn "To Thee we give ourselves . . . from eventide to eventide" ("Union Hymnal," No. 103), for which, however, a tune from another section of the penitential services (see ḲEROBOT—Kaliric strophic hymn) was selected.

A fine eighteenth-century melody for "Ya'aleh" has been preserved as a general setting through its adaptation by Isaac Nathan in 1815 to Lord Byron's verses "The Harp the Monarch Minstrel Swept," which was published, with pianoforte accompaniment, in the "Hebrew Melodies," issued in that year. The melody as now usually sung is somewhat less elaborate than in Nathan's version. It has been traditional in the Great Synagogue, London, since 1750 at least, and is well known on the Continent also. Its expressive swing had made it widely known and treasured in connection with the Atonement hymn even before it received a further appreciation from the fascination with which it appealed to Louis Lewandowski, the premier synagogue musician of his generation. In his "Todah u-Zimrah" (Berlin, 1876) he not only includes it with its original text for the service of the Day of Atonement (vol. ii., No. 94), but he has set it also to the chief hymn chanted by the ḥazzan in the "dew" and "rain" supplications on the Passover and Tabernacle festivals (see GESHEM).

The melody is here transcribed with Byron's Eng-

YA'ALEH

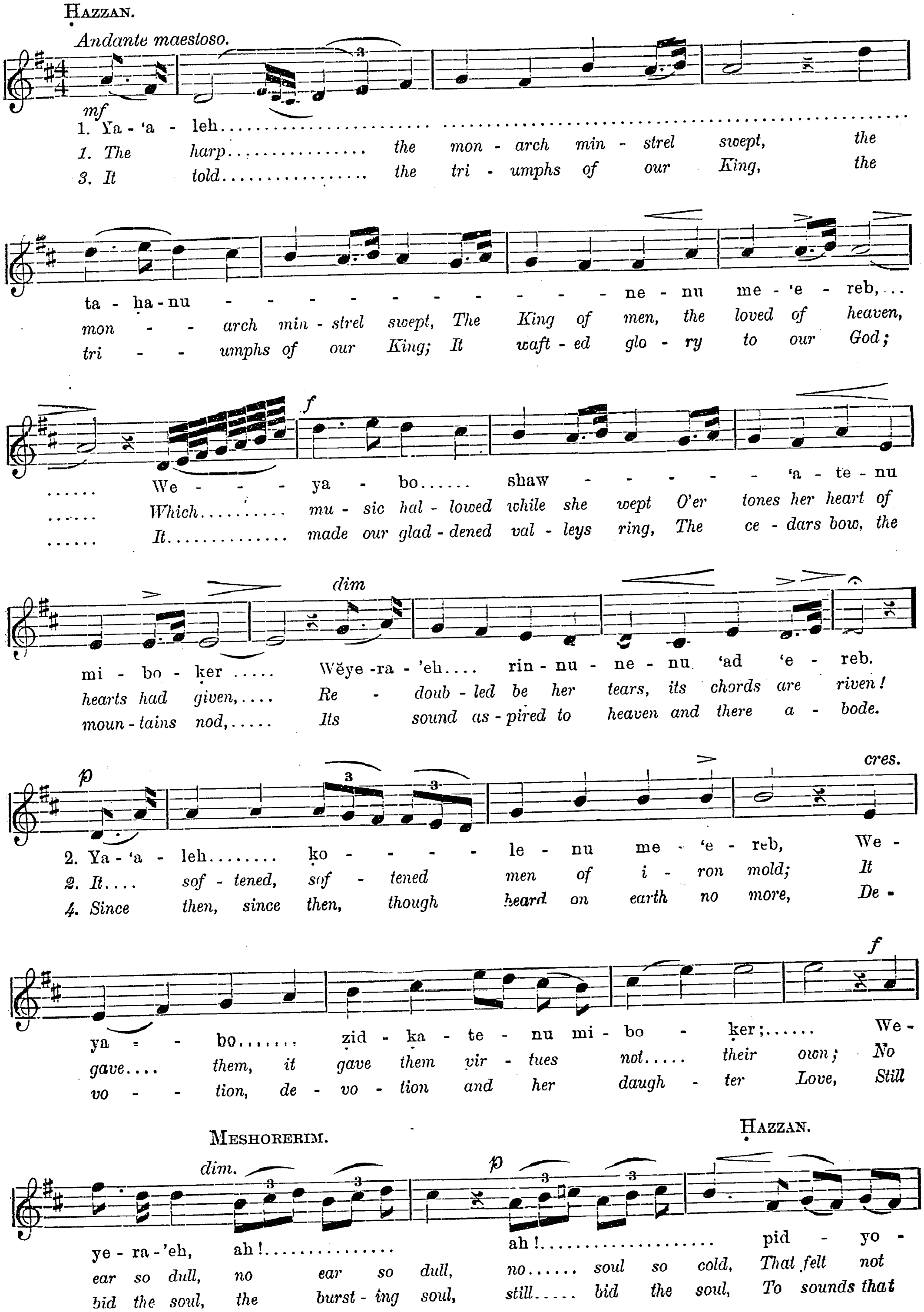
HAZZAN.
Andante maestoso.
mf
1. Ya-'a-leh........ ta-ha-nu - - - - - - - - - - - - ne-nu me-'e-reb,...... We - - - ya-bo...... shaw - - - - - 'a-te-nu mi-bo-ker..... Wĕye-ra-'eh.... rin-nu-ne-nu 'ad 'e-reb.
1. The harp.......... the mon-arch min-strel swept, the mon - - arch min-strel swept, The King of men, the loved of heaven, ... Which.......... mu-sic hal-lowed while she wept O'er tones her heart of hearts had given,.... Re - doub-led be her tears, its chords are riven!
3. It told.......... the tri-umphs of our King, the tri - - umphs of our King; It waft-ed glo-ry to our God; ...... It.......... made our glad-dened val-leys ring, The ce-dars bow, the moun-tains nod,..... Its sound as-pired to heaven and there a-bode.
f
dim
p
cres.
2. Ya-'a-leh........ ko - - - - - le-nu me-'e-reb, We-ya - - bo....... zid-ka-te-nu mi-bo-ker;...... We-ye-ra-'eh, ah!.............. ah!.................. pid-yo-
2. It.... sof-tened, sof-tened men of i-ron mold; It gave.... them, it gave them vir-tues not..... their own; No ear so dull, no ear so dull, no...... soul so cold, That felt not
4. Since then, since then, though heard on earth no more, De-vo - - tion, de-vo-tion and her daugh-ter Love, Still bid the soul, the burst-ing soul, still..... bid the soul, To sounds that
MESHORERIM.
dim.
p
HAZZAN.

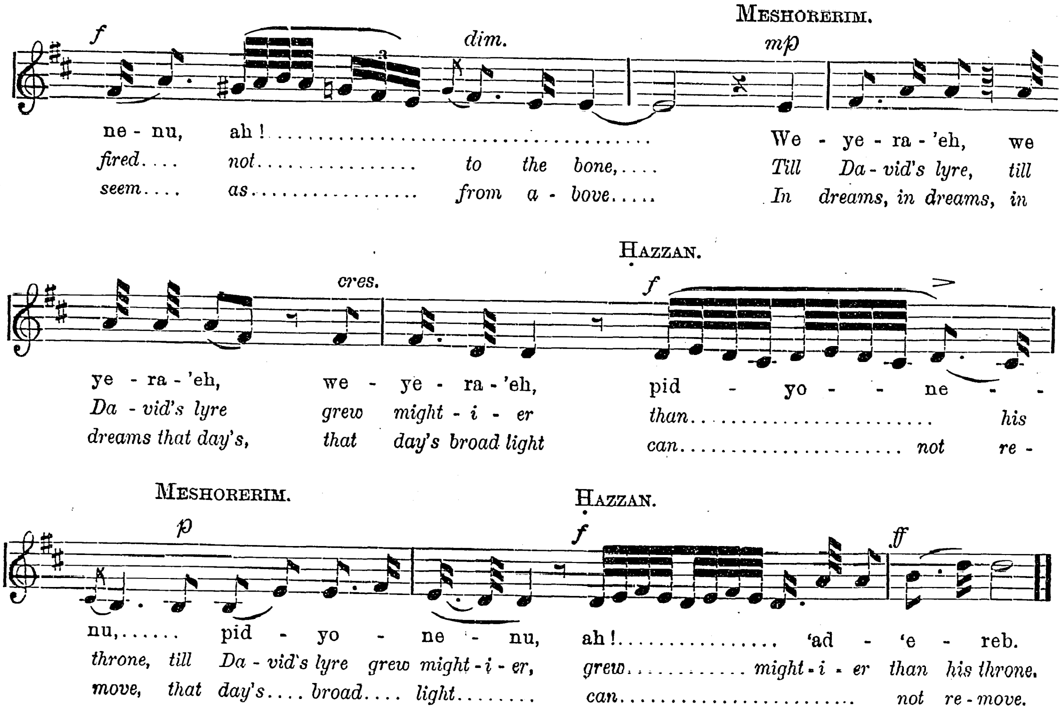
Meshorerim.
f
dim.
mp
ne - nu, ah! .... We - ye - ra - 'eh, we
fired.... not................ to the bone,.... Till Da - vid's lyre, till
seem.... as.................. from a - bove..... In dreams, in dreams, in
Hazzan.
cres.
f
ye - ra - 'eh, we - ye - ra - 'eh, pid - yo - - ne - -
Da - vid's lyre grew might - i - er than........................ his
dreams that day's, that day's broad light can...................... not re -
Meshorerim.
p
Hazzan.
f
ff
nu,...... pid - yo - ne - nu, ah!................ 'ad - 'e - reb.
throne, till Da - vid's lyre grew might - i - er, grew............ might - i - er than his throne.
move, that day's.... broad.... light........ can........................ not re - move.

lish verses, as presented in 1815. It extends to two stanzas of the Hebrew hymn. This application and the manner in which the old-time vocal accompanists rather than choristers, the "meshorerim," otherwise known as "singer and bass" (see Music, Synagogal), would alternate with and imitate the solo of the precentor, are further shown in the transcription by the addition of the Hebrew text of the opening strophes.

Bibliography: A. Baer, *Baal Tefillah*, No. 1306, Frankfort-on-the-Main, 1883; *Israel*, ii. 183, London, 1898.

A. F. L. C.

YAD (lit. "hand"; Judæo-German, **teitel**): A pointer to guide the reading in public of the text of the Sefer Torah. During the reading of the Law in the synagogue the reader stands on the right side, the one "called up" being in the center, and the "segan," or deputy representing the congregation, on the left. The segan points out with the "yad" the text for the reader to follow.

Origin from the School.

From the remotest times the Hebrew teacher used a pointer somewhat similar to the tapering stick employed by the professional lecturer in modern times to point out places, figures, or words on a map or blackboard. The earliest reference to its use is in connection with the schools of Bethar before the destruction of that place in the war of Bar Kokba (132-135). Bethar had a larger number of schools and scholars than any other town in Judea; when an enemy forced himself into one of the schools the teachers stabbed him with their pointers (Giṭ. 58a). The use of the "teitel" by the teacher of primary classes in the ḥeder or Talmud Torah is still common in the eastern countries of Europe.

The use of the yad by the segan for guiding the reader of the Sefer Torah is not obligatory, as the reader may guide himself with it, or it may be dispensed with entirely. It is for the convenience of the reader only, and it is handled by a second person, the segan, perhaps in order to impress the ceremony upon the reader, and to prevent errors in the reading. It serves also to keep the reader from touching the text with his fingers in a desire to guide his reading; for touching the bare Sefer Torah with the hands without a "mappah" rendered them impure for handling "terumah," the priests' share of the heave-offering (Yad. iii. 2). This is one of the eighteen enactments or "gezerot" (Shab. 14a); and the motive of the edict was doubtless to compel the priests, who had easy access to the Sefer Torah, to handle it with special care.

There are various styles of yad for the Sefer Torah. The usual size is about 12 inches long. It is made in the fashion of a staff or scepter, narrowed down at the end, which is in the shape of a closed hand with the index-finger extended. Most frequently the staff is made of silver, ornamented sometimes with a gold hand and sometimes even with jewels; but hard wood also is used, preferably the olive-wood of the Holy Land, with an ivory hand. Often the yad is inscribed with an appropriate Biblical verse, such as "The law of the Lord is perfect, converting the soul" (Ps. xix. 7), or with the name of the donor. There is a ring attached to the top of the staff, with a chain by which to hang it to the rollers (= "'eẓ ḥayyim") of the scroll after the latter has been rolled up. The yad is one of the "kele ḳodesh" (= "holy vessels") ornamenting the Torah. See Scroll of the Law.

Bibliography: Jacobs, *Year Book*, 5659, p. 314.

J. J. D. E.

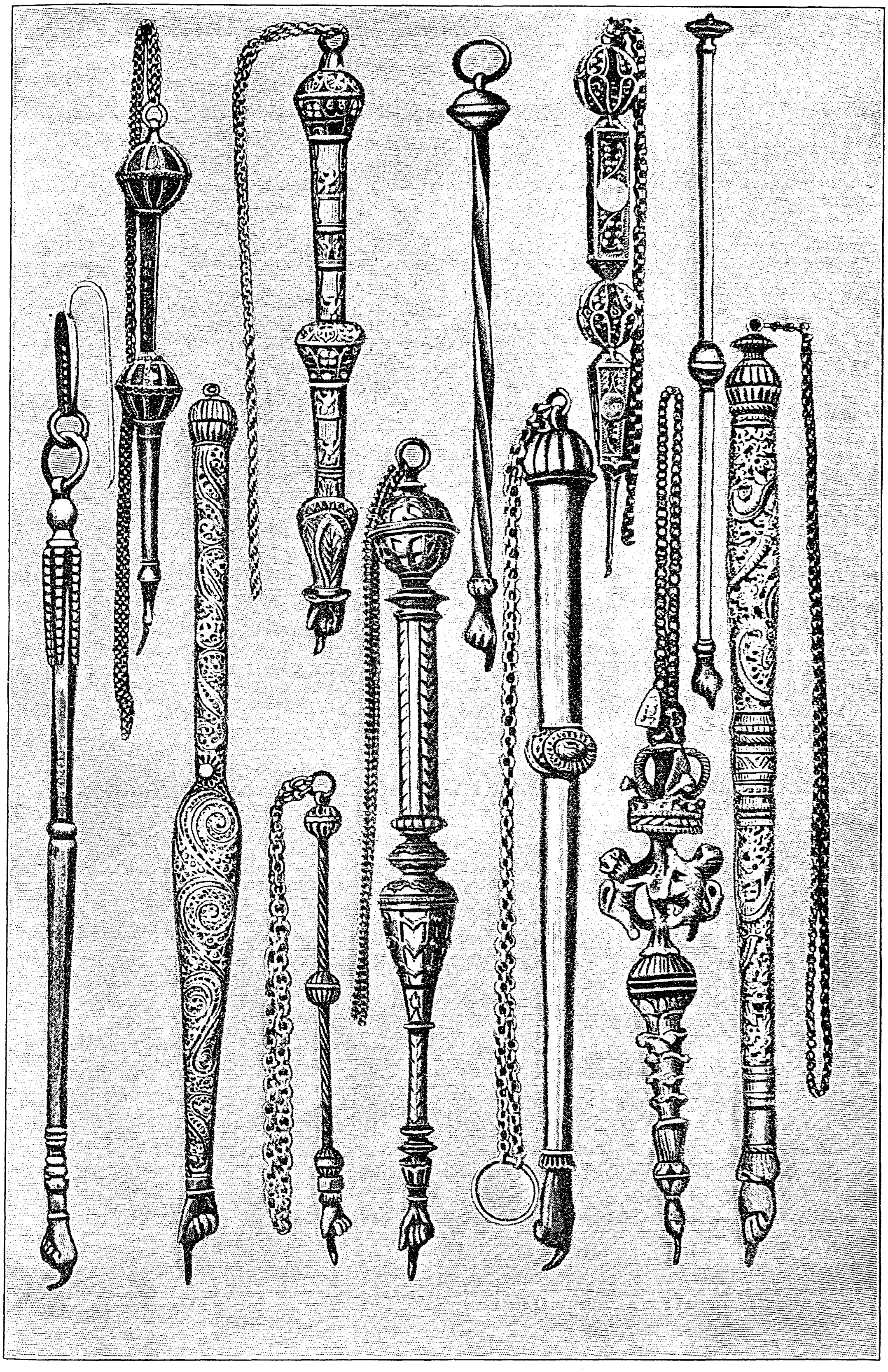

VARIOUS SPECIMENS OF THE YAD.

(In the Victoria and Albert Museum, London ; Cluny Museum, Paris ; Temple Emanu-El, New York ; Temple Shearith Israel, New York ; and in the possession of Sir Samuel Montagu, London ; E. A. Franklin, London ; Maurice Herrmann, New York.)

YADAYIM ("Hands"): Treatise of the Mishnah and the Tosefta, dealing with the uncleanness of the hands and their ablution. It stands eleventh in the order Ṭohorot in most editions of the Mishnah, and is divided into four chapters, containing twenty-two paragraphs in all.

Ch. i.: The quantity of water necessary to cleanse the hands by pouring it over them (§ 1); the vessels from which the water may be poured over the hands (§ 2); kinds of water which may not be used to cleanse the hands, and persons who may perform the act of manual ablution (§§ 3-5).

Ch. ii.: How the water should be poured over the hands, and the first and second ablutions (§§ 1-3); the hands are regarded as clean in all cases where doubt exists as to whether the ablution was properly performed (§ 4).

Ch. iii.: Things which render the hands unclean; the canonical books make the hands unclean. The holy writings were kept together with the equally sacred heave-offering ("terumah") of the priests, and were injured by mice; to prevent this it was enacted that the holy writings defiled the hands as well as the heave-offering, thus leading to a discontinuance of the custom of keeping them together; discussion of the question whether the Song of Solomon and Ecclesiastes are canonical, and thus render the hands unclean; on the day of the election of Eleazar b. Azariah as nasi these books were declared canonical.

Ch. iv.: Other verdicts rendered on the same day in which the Song of Solomon and Ecclesiastes were declared canonical, these rulings being corollaries of that decision (§§ 1-4); the Aramaic language in Ezra and Daniel, the ancient Hebrew writing ("ketab 'Ibri"), and dissensions between Pharisees and Sadducees (§§ 5-8).

The Tosefta to this treatise is divided into two chapters, and contains, in addition to amplifications of the mishnaic sayings, various interesting maxims, of which the following may be mentioned: "The book of Ben Sira (Ecclesiasticus [Sirach]) and all books of later date are no longer canonical" (ii. 13). The "Ṭobele Shaḥarit" (="Morning Baptists"; see Jew. Encyc. v. 230) said to the Pharisees: "We reproach you for uttering the Holy Name before your bodies have been cleansed of their impurities" (ii. 20).

J. J. Z. L.

YAH SHIMEKA: Hymn of five long stanzas which forms the introduction to the Ḳaddish before "Bareku" in the morning service of the second day of New-Year in the ritual of the Sephardim; it is signed with the acrostic "Yehudah," and is attributed to Judah ha-Levi (Zunz, "Literaturgesch." p. 413). The refrain, "Yishtabbaḥ," etc., is quoted from the Ḳaddish mentioned, and suggested by its rhythm the shaping of the whole hymn in one of the favorite rhythmic figures of Arab music. As with so many other melodies of the Sephardic tradition, and particularly with those for the penitential season, its ancient Oriental tune is also utilized for other hymns. Such are the verses "Shinannim" by Solomon ibn Gabirol, occupying a similar position in the Atonement services, and Judah ha-Levi's other hymn, "Yede rashim," which takes its place on the first day of New-Year, as well as the following Ḳaddish itself and the more familiar hymns En Kelo-

YAH SHIMEKA

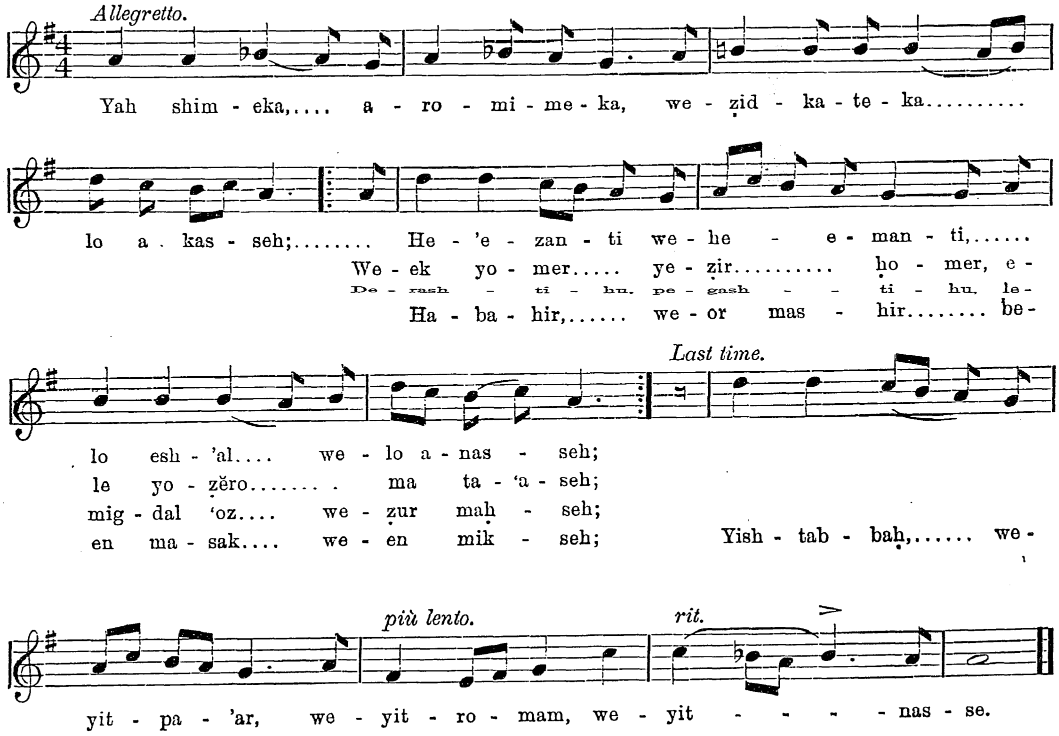
Allegretto.
Yah shim - eka,.... a - ro - mi - me - ka, we - ẓid - ka - te - ka..........
lo a - kas - seh;........ He - 'e - zan - ti we - he - e - man - ti,......
We - ek yo - mer..... ye - ẓir.......... ho - mer, e -
De - rash - ti - hu. pe - gash - - ti - hu. le -
Ha - ba - hir,...... we - or mas - hir........ be -
lo esh - 'al.... we - lo a - nas - seh;
le yo - zĕro........ ma ta - 'a - seh;
mig - dal 'oz.... we - ẓur maḥ - seh;
en ma - sak.... we - en mik - seh;
Last time.
Yish - tab - baḥ,...... we -
più lento.
rit.
yit - pa - 'ar, we - yit - ro - mam, we - yit - - - - nas - se.

HENU and ADON 'OLAM at the close of the devotions on the same solemn days. The melody thus becomes in the Spanish and Portuguese ritual a "representative theme" for the New-Year festival. The quaint tune presents several antique and Oriental features. One is the repetition of the middle phrase as many times as the varying length of the texts to which it is chanted may render necessary. The presence in the same melody of a note sometimes natural and sometimes flat is explained by the fact that the scale is that of the "immutable system" of the ancients (see Gevaert, "Histoire et Théorie de la Musique de l'Antiquité," i. 105 *et seq.*). A very similar peculiarity in melodies from Asia Minor is exhibited and discussed in Bourgault-Ducandray, "Trente Mélodies Populaires de Grèce et d'Orient," No. 16.

A. F. L. C.

YAḤBI'ENU. See NE'ILAH (HYMN TUNES, 1).

YAḤYA: Portuguese family of the Middle Ages, members of which were prominent in Portugal, Spain, Italy, and Turkey. Certain individuals of the family bore the additional cognomen "Negro," with reference to the Moors, from whom several of their estates had been obtained. The more prominent members of the family are as follows:

1. Yaḥya ibn Ya'ish (יעיש): Flourished in Lisbon in the eleventh century; died about 1150. He was held in high esteem among the Jews, and King Alfonso I. honored him for his courage. After the conquest of Santarem the king presented him with two country houses that had belonged to the Moors, wherefore he assumed the name "Negro."

2. Joseph ibn Yaḥya ha-Zaḳen: Grandson of Yaḥya ibn Ya'ish (No. 1); lived in Lisbon in the middle of the thirteenth century, and was so wealthy that he built a synagogue at his own expense. He was the author of a Talmudic commentary that is no longer extant.

3. Solomon ibn Yaḥya ha-Zaḳen: Son of Joseph ibn Yaḥya (No. 2); died before 1300. He endeavored to check the growing love of luxury among his coreligionists, in order that they might not incur the hatred and envy of the Christians.

4. Gedaliah ibn Yaḥya ha-Zaḳen ben Solomon: Body-physician to King Ferdinand until 1370, when he lost the favor of his master. He thereupon entered the service of Henry of Castile, who made him the head of the Jewish communities of his realm; and he enjoyed a yearly income of 5,000 gold ducats, which sum was levied as a tax. He died at a ripe age in Toledo.

5. Joseph ibn Yaḥya ben Solomon: Brother of Gedaliah (No. 4); famous for his physical beauty and also for his poetic ability. He left Portugal with his brother and settled in Castile. He was the author of some liturgical poems, but they were destroyed in a conflagration. Joseph was a pupil of Solomon ben Adret, at whose death he wrote an elegy in so-called echo rime that has often been reprinted. He defrayed the cost of repairing a synagogue built in Calatayud by one of his ancestors, **Aaron ibn Yaḥya.**

6. David ibn Yaḥya Negro ben Gedaliah (ha-Rab shel Sefarad): A prominent figure during the war between the kings of Castile and Portugal. By divulging a secret he succeeded in frustrating the plot of Queen Leonora to murder her son-in-law, and as a reward he was appointed chief rabbi of Castile, while King João of Portugal disposed of his estates in that country. At the time of his death, which occurred at Toledo in Oct., 1385, he held the post of "almoxarife" for King Ferdinand of Castile. His tombstone has been preserved.

7. Judah ibn Yaḥya Negro ben David: Born in Toledo in the middle of the fourteenth century. Together with his brother Solomon he emigrated to Portugal in the year of terror, 1391. Judah was employed for a long time in the service of Queen Philippa, the consort of João I., and he had also considerable influence with the king. When Vicente Ferrer asked permission to carry on a propaganda against the Jews in Portugal, the king, at the instigation of Judah, informed him (Ferrer) that his request would be granted on condition that he place a red-hot crown upon his head. Judah was one of the most prominent poets of his time, and wrote several elegies deploring the unhappy fate of his Spanish brethren. Among these poems may be mentioned: (1) an elegy beginning with the words יהודה וישראל and written in continuous rime; (2) one beginning with the words אל אל אשר ברא; (3) an elegy on the persecutions of 1319 in Seville, Andalusia, Castile, Provence, and Aragon (printed in Landshuth's "'Ammude ha-'Abodah," p. 30); (4) three poems that have been printed in Carmoly's "Dibre ha-Yamim li-Bene Yaḥya," p. 12; (5) an elegy for the Ninth of Ab. He was also the author of responsa and of several piyyuṭim; among the latter are a hymn to be recited before the prayer ברוך שאמר, and another which appeared in "Sheḳel ha-Ḳodesh," pp. 67, 68.

8. Gedaliah ibn Yaḥya ben Solomon (Mestre Guedelha Fysico e Astrologo): Portuguese philosopher and astrologer; born in Lisbon about 1400. Before he was thirty years of age he was appointed court astrologer to João I. Upon the death of that king (1433) the latter's son Duarte prepared for his coronation, but Gedaliah warned him against it; and when the prince insisted on assuming the crown the astrologer prophesied that his reign would be brief and unhappy. Later, when Duarte fell sick he attributed his illness to this evil prophecy, and the oppressive measures against the Jews were made still more severe.

9. Solomon ibn Yaḥya ben David: A person of prominence during the reign of Alfonso V. of Portugal, he and his entire family being admitted at court. He was rabbi of the Lisbon community, and forbade his children and relatives to accumulate property because he foresaw the coming persecutions. His death occurred before that of Alfonso V.

10. Solomon ibn Yaḥya ben David: Prominent scholar who was highly honored by Alfonso V. He was the father of the author of "Leshon Limmudim"; he died in Lisbon, where his grave is still shown.

11. Joseph ibn Yaḥya ben David: Born 1425; was an intimate friend of Alfonso V., who called him "the wise Jew." He was blamed by the king for not dissuading the Jews from indulging their love of luxury. When some of the exiled Spanish Jews settled in Portugal, they were regarded with disfavor by the Portuguese Jews, and Joseph did his best to remove this animosity. King João at the beginning of his reign allowed the Jews to settle in the kingdom, and when he endeavored later to convert them to Christianity he chose Joseph as the first to receive baptism (1495). Joseph thereupon fled, together with his sons David Meïr and Solomon, taking with him 100,000 crusados. He cruised in the Mediterranean for some time, and finally landed in Castile, where he was sentenced to be burned at the stake. Through the intervention of Duke Alvarez de Bragança he was permitted to continue his journey; and after a five months' voyage he landed in Pisa, Italy, where he and his family were put in irons by the troops of Charles VIII., who was about to invest that city. By sacrificing enormous sums of money he obtained his liberty, and placed himself under the protection of the Duke of Ferrara. In the beginning he was well treated, but later he was accused of endeavoring to induce the Maranos to return to Judaism and was tortured. He freed himself from this charge by paying 7,000 gold pieces, but he died as a result of the tortures he had endured (1498). A legend relates that his tomb was located near that of the prophet Hosea. It is said that a copy of Maimonides' "Yad" was made for him in 1472 by Solomon ben Alsark, or Alsarkon.

12. **Dinah Yaḥya:** Wife of David ibn Yaḥya ben Joseph (No. 15). Disguised in masculine attire she fled from Portugal together with her father-in-law and her husband; and during the flight she abstained from meat, subsisting on bread and water only. Arriving in Pisa, she sought refuge from the French troops on top of a tower twenty meters high; and when discovered she is said to have leaped to the ground without suffering injury. She fled to Florence, where she gave birth to her son Joseph.

13. **Gedaliah ibn Yaḥya ben David:** Philosopher; born in Lisbon 1437; died at Constantinople in Oct., 1487. He was the author of "Shib'ah 'Enayim," on the seven cardinal virtues of the Jews, which appeared in Constantinople in 1543, and later in Venice. During a sojourn in Constantinople he advocated a union of the Karaites and Rabbinites.

14. **David ibn Yaḥya ben Solomon:** Born 1455; died 1528. He was rabbi of the Lisbon community in 1476. Accused of inducing the Maranos to relapse into Judaism, he was sentenced by King João II. to be burned at the stake. He fled to Naples with his family, but was captured; and he was compelled to sell his library in order to secure sufficient money to purchase his liberty. On his release he fled to Corfu, and later went to Larta, where he died in extreme poverty. He was the author of a Hebrew grammar entitled "Leshon Limmudim," which was published in Constantinople (1506, 1528) and in Venice (1542). While at Larta he wrote to the wealthy Jew Isaiah Messene, asking his aid; and this letter was copied by Joseph David Sinzheim, and later published by Grätz ("Gesch." viii. 482-483). According to Carmoly, David was the author of the following works also: "Ḳab we-Naḳi" (Lisbon, n.d.), a commentary on the Mishnah; a selection of the best explanations by various commentators on the Bible (2d ed., Venice, 1518; 4th ed., Salonica, 1522); "Sheḳel ha-Ḳodesh" (Constantinople, 1520), on the rules for Hebrew poetry; "Tehillah le-Dawid," an uncompleted commentary on the Psalms; "Hilkot Ṭerefot" (*ib.* 1520); and a commentary on Maimonides' "Moreh," appended to his above-mentioned letter of supplication to Messene.

15. **David ibn Yaḥya ben Joseph.** See Jew. Encyc. vi. 553.

16. **Solomon ibn Yaḥya ben Joseph:** A Portuguese exile who fled with his family to Pisa. He left his relatives and went to Rhodes, where he died in 1533.

17. **Meïr ibn Yaḥya ben Joseph:** Author of a poetic introduction to the "Cuzari" (Fano, 1506). He lived at Pisa, and later settled in Oulina (אולינא), Italy, where he died in 1530.

18. **Joseph ibn Yaḥya ben David.** See Jew. Encyc. vi. 553.

19. **Judah ibn Yaḥya ben Joseph:** Physician; born in Imola, Italy, 1529; died in Bologna 1560. He studied medicine at Padua, and was at the same time a pupil of Meïr Katzenellenbogen. Receiving his medical degree in 1557, he settled as a practitioner in Bologna.

20. **David ibn Yaḥya ben Joseph:** President of the Jewish community of Naples; died in 1565. He was a cousin of David ibn Yaḥya (No. 14), the author of "Leshon Limmudim," under whom he studied, and was the author of a eulogy which appeared in that work.

21. **Gedaliah ibn Yaḥya ben Joseph:** Talmudist; born at Imola, Italy, 1515; died, probably in Alexandria, about 1587. He studied in the yeshibah at Ferrara under Jacob Finzi and Abraham and Israel Rovigo. In 1549 he settled in Rovigo, where he remained until 1562, in which year the burning of the Talmud took place in Italy. He then went to Codiniola, and three years later to Salonica, whence he returned in 1567 to his native town. Expelled with other Jews by Pope Pius V., and suffering a loss of 10,000 gold pieces, he went to Pesaro, and thence to Ferrara, where he remained till 1575. During the ensuing eight years he led a wandering life, and finally settled in Alexandria. His chief work was the "Sefer Shalshelet ha-Ḳabbalah," called also "Sefer Yaḥya," on which he labored for more than forty years. This work is not without defects, having suffered either by reason of the author's itinerant mode of life or through faulty copying of the original manuscript. Its contents are as follows: (1) history and genealogy of the Jews from the time of Moses until that of Moses Norzi (1587); (2) account of the heavenly bodies, Creation, the soul, magic, and evil spirits; (3) history of the peoples among which the Jews have dwelt, and a description of the unhappy fate of the author's coreligionists up to his time. The value of this work is, however, lessened considerably by the facts that the writer has included many oral narratives which he gathered partly in his home, partly in Salonica and Alexandria, and that he often lacks the ability to distinguish truth from fiction. For these reasons the book has been called "The Chain of Lies"; but Loeb has proved that it is more accurate than many have supposed it to be. The "Shalshelet ha-Ḳabbalah" was

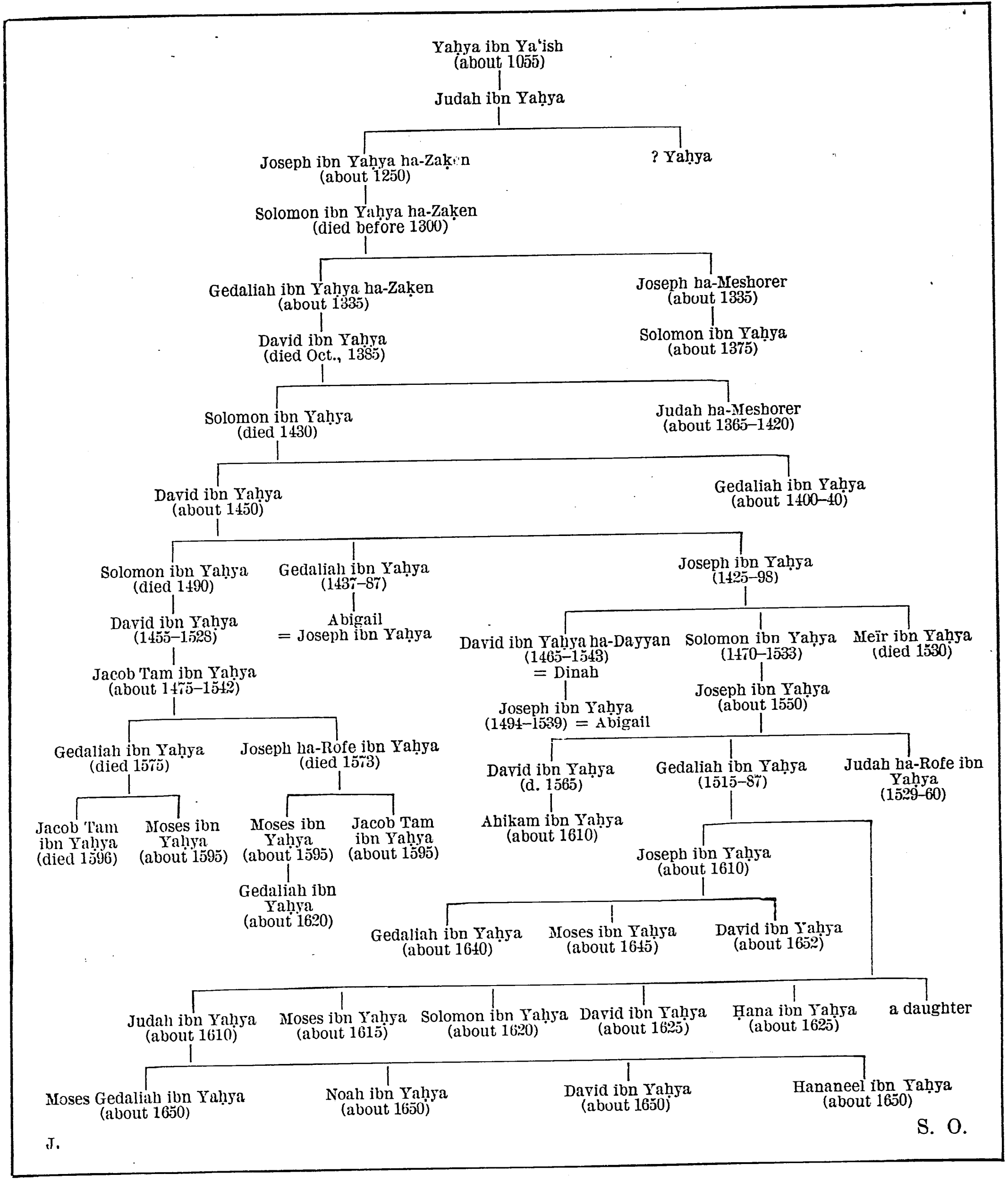
Yaḥya ibn Ya'ish (about 1055)
Judah ibn Yaḥya
Joseph ibn Yaḥya ha-Zaḳen (about 1250)
? Yaḥya
Solomon ibn Yaḥya ha-Zaḳen (died before 1300)
Gedaliah ibn Yaḥya ha-Zaḳen (about 1335)
Joseph ha-Meshorer (about 1335)
David ibn Yaḥya (died Oct., 1385)
Solomon ibn Yaḥya (about 1375)
Solomon ibn Yaḥya (died 1430)
Judah ha-Meshorer (about 1365–1420)
David ibn Yaḥya (about 1450)
Gedaliah ibn Yaḥya (about 1400–40)
Solomon ibn Yaḥya (died 1490)
Gedaliah ibn Yaḥya (1437–87)
Joseph ibn Yaḥya (1425–98)
David ibn Yaḥya (1455–1528)
Abigail = Joseph ibn Yaḥya
David ibn Yaḥya ha-Dayyan (1465–1543) = Dinah
Solomon ibn Yaḥya (1470–1533)
Meïr ibn Yaḥya (died 1530)
Jacob Tam ibn Yaḥya (about 1475–1542)
Joseph ibn Yaḥya (1494–1539) = Abigail
Joseph ibn Yaḥya (about 1550)
Gedaliah ibn Yaḥya (died 1575)
Joseph ha-Rofe ibn Yaḥya (died 1573)
David ibn Yaḥya (d. 1565)
Gedaliah ibn Yaḥya (1515–87)
Judah ha-Rofe ibn Yaḥya (1529–60)
Jacob Tam ibn Yaḥya (died 1596)
Moses ibn Yaḥya (about 1595)
Moses ibn Yaḥya (about 1595)
Jacob Tam ibn Yaḥya (about 1595)
Abikam ibn Yaḥya (about 1610)
Joseph ibn Yaḥya (about 1610)
Gedaliah ibn Yaḥya (about 1620)
Gedaliah ibn Yaḥya (about 1640)
Moses ibn Yaḥya (about 1645)
David ibn Yaḥya (about 1652)
Judah ibn Yaḥya (about 1610)
Moses ibn Yaḥya (about 1615)
Solomon ibn Yaḥya (about 1620)
David ibn Yaḥya (about 1625)
Ḥana ibn Yaḥya (about 1625)
a daughter
Moses Gedaliah ibn Yaḥya (about 1650)
Noah ibn Yaḥya (about 1650)
David ibn Yaḥya (about 1650)
Hananeel ibn Yaḥya (about 1650)
J.
S. O.

Yaḥya Pedigree.

published at Venice, 1587; Cracow, 1596; Amsterdam, 1697; Zolkiev, 1802, 1804; Polonnoye, 1814; and Lemberg, 1862.

Gedaliah was the alleged author of twenty-one other works, which he enumerates at the end of his "Shalshelet," and which are mentioned also in Benjacob's "Oẓar ha-Sefarim" (pp. 590-591).

22. Jacob Tam ibn Yaḥya ben David: Turkish rabbi; lived from about 1475 to 1542. He was probably rabbi of Salonica, and was a Talmudist of repute. Benjamin ben Abraham Muṭal, in the preface to his "Tummat Yesharim," mentions Jacob Tam as the author of the following works: a commentary on Alfasi; the completion of Nissim Gerondi's halakot entitled "Ma'aseh Nissim"; a commentary on R. Nissim's halakot entitled "'Al ha-Nissim"; controversial writings against R. Nissim; Talmudic decisions; and responsa and derashot. All these works were destroyed in a fire at Constantinople. Jacob Tam published Leon ben Massoni's "Sefer Yosippon" (1510), and wrote an opinion of Abraham ben Solomon Treves's "Birkat Abraham" (1512). He was a member of the rabbinical conference which convened in May, 1520, to dissolve the ban placed on Shaltiel, "kahijalik" ("præfectus aulæ") to Sultan Sulaiman, on account of which Shaltiel had been discharged from his office.

23. Joseph ibn Yaḥya bar Jacob Tam: Born in Constantinople; body-physician to Sultan Sulaiman. Joseph was obliged to be in constant attendance during the sultan's travels and in time of war; and he met his death in battle (1573). The poet Saadia Longo wrote an elegy in Joseph's honor which was printed in the "Seder Zemannim." Joseph defrayed the cost of publishing the "Shib'ah 'Enayim," the "Leshon Limmudim," and the "Sheḳel ha-Ḳodesh," all written by his ancestors.

24. Gedaliah ibn Yaḥya ben Jacob Tam: Physician and scholar; born in Constantinople; died there 1575. He officiated as rabbi and teacher in Salonica and Adrianople until 1548, in which year he went to Constantinople and devoted himself to Hebrew literature. He left numerous manuscripts, several of which are still extant in the Orient.

25. Tam ibn Yaḥya ben Gedaliah: Born in Constantinople in the middle of the sixteenth century. He inherited a large fortune from his father, and used his wealth to promote Jewish literature. Upon the death of his father he settled in the neighborhood of Salonica, where he was intimate with several well-known poets, among them Abraham Reuben and Saadia Longo. His own literary efforts consisted in compiling the commentaries left by his forefathers on the writings of Alfasi, R. Nissim, and Moses ben Naḥman. He completed this task in 1595, but died before the work was published. Eliezer Shoshan and Meïr Yiẓḥaḳi were called to his deathbed and entrusted with the task of publishing the work, which appeared at Venice in 1622, under the title "She'elot u-Teshubot Ohole Shem."

26. Moses ibn Yaḥya ben Gedaliah: Turkish physician of the latter half of the sixteenth century. He resided in Constantinople, and during an epidemic of the plague he not only devoted a large part of his fortune to aiding the sufferers, but also rendered medical assistance at the risk of his life. He was known throughout Turkey for his generous hospitality.

27. Gedaliah ibn Yaḥya ben Moses: Born at Salonica in the latter half of the sixteenth century; son of Moses ibn Yaḥya (No. 26). He was a liberal patron of letters, and gathered about him no less than thirty-two littérateurs in order to cultivate Hebrew poetry. Among the most prominent members of this circle were Judah Zarḳa and Israel Najara. The names of these poets and some of the verses written by them in Gedaliah's honor have been printed in Carmoly's "Dibre ha-Yamim."

Other members of the Yaḥya family whose relationship to the persons mentioned above has not been established are as follows:

28. Bonsenior ibn Yaḥya (called also **Maestro ibn Yaḥya**)**:** Author of a poem on chess. It appeared first at Mantua (1549) and later in a Latin translation at Oxford (1702), Frankfort-on-the-Main (1767), and Presburg.

29. Judah ibn Yaḥya ben Gedaliah: Italian scholar of the eighteenth century; lived in Padua and in Venice. He sought the advice of Meïr Katzenellenbogen with regard to intimate family affairs, the incident being mentioned in Meïr's responsa (No. 53).

30. Reuben ibn Yaḥya ben Solomon Hezekiah: Born in Lugo, Italy, at the close of the seventeenth century. He was a pupil of Isaac Fano, and was appointed rabbi of Lugo during the lifetime of his teacher. He was the author of a haskamah which appears in the preface to Lampronti's "Paḥad Yiẓḥaḳ."

31. Samuel ibn Yaḥya: Rabbi in Amsterdam in the sixteenth and seventeenth centuries; author of "Trinta Discursos" (Amsterdam, 1629), thirty sermons in Spanish.

32. Solomon ibn Yaḥya: A Portuguese exile who settled in Ancona, where he was burned at the stake by order of Pope Paul IV.

33. Zerahiah ibn Yaḥya: Scholar of Lugo, Italy; flourished about 1730. In his latter years he held the office of ab bet din in his native town. He is mentioned in Lampronti's "Paḥad Yiẓḥaḳ" (iii. 20a).

Bibliography: Zunz, *Z. G.* pp. 223, 233, 381, 394, 409, 461, 465, 499, 531; idem, *G. V.* p. 434; De Rossi, *Dizionario*; Luzzatto, *Prolegomena*, p. 35; Geiger, *Melo Chofnajim*, p. 72; Conforte, *Ḳore ha-Dorot*, ed. Cassel; Azulai, *Shem ha-Gedolim*, i. 92; ii. 11, 15, 33, 46; *Orient, Lit.* vii. 542, 561; xii. 455; Jost's *Annalen*, ii. 26; Carmoly, *Histoire des Médecins Juifs*, pp. 123, 164, Brussels, 1844; Ersch and Gruber, *Encyc.* ii.; xxxi. 60, 80; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 132, 148, 149; Dukes, *Naḥal Ḳedumim*, p. 53; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 3, 67, 70, 76, 77, 158, 174; Bass, *Sifte Yeshenim*, ed. Zolkiev, 1800, p. 18d; J. Loeb, in *R. E. J.* xvii. 93-95; Frankel, in *Zeitschrift für die Religiösen Interessen des Judenthums*, ii. 78; Reifmann, in *Ha-Maggid*, 1864, viii. 190-191; *Hebr. Bibl.* ii. 110, vi. 458-459, xvi. 40; Manasseh ben Israel, *Nishmat Ḥayyim*, iii. 21; Landshuth, *'Ammude ha-'Abodah*, xxx.; Carmoly, *Dibre ha-Yamim li-Bene Yaḥya*, Frankfort-on-the-Main, 1850; Kayserling, *Gesch. der Juden in Portugal*; idem, *Bibl. Esp.-Port.-Jud.* p. 53a; Steinschneider, *Cat. Bodl.* cols. 804, 864-866, 1002, 1475-1476, 2426-2467, 2665; idem, *Schach bei den Juden.*

J. S. O.

YA'ISH, DAVID B. ABRAHAM IBN: Representative of the community of Seville and contemporary of Asher b. Jehiel. He was probably a brother of Solomon b. Abraham ibn Ya'ish and the father of the Solomon b. David ibn Ya'ish mentioned by Judah b. Asher ("Ziḳron Yehudah," p. 12a).

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, pp. 18, 31; Grätz, *Gesch.* vii. 541 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 686, 939; *Hebr. Bibl.* vi. 115 (on the identity), xvii. 119, xix. 93 *et seq.*; Jost's *Annalen*, i. 231, 302; Asher b. Jehiel, *Responsa*, Nos. 13, 2; 18, 1.

D. M. K.

YAKIM. See Alcimus.

YAKINI, ABRAHAM. See Abraham ha-Yakini.

YAḲḲAR BEN SAMUEL HA-LEVI I.: German scholar of the eleventh century; lived for a short time in Speyer. He was a pupil of Kalonymus of Rome, and questions addressed by him to Kalonymus have been preserved ("Shibbole ha-Leḳet," viii.); several of these referred to a custom observed among the Jews of Speyer only. The same subject is treated by Mordecai ("B. M." ix.).

Bibliography: Kohn, *Mordekai ben Hillel*, pp. 126, 127, and notes, Breslau, 1878; Fuenn, *Keneset Yisrael*, pp. 669-670; Gross, *Gallia Judaica*, p. 567.

E. C. S. O.

YAḲḲAR BEN SAMUEL HA-LEVI II.: German scholar and liturgical poet of the second half of the thirteenth century; flourished in Cologne and in Mayence. He was related to Meïr of Rothenburg, in whose responsa he is several times mentioned; and he was a pupil of R. Jehiel of Paris. His marginal glosses to Abot are still preserved in manuscript. He was, besides, the author of the following liturgical poems: a "yoẓer" for a Sabbath festival; an "ofan"; a "zulat," poem to be sung before the recital of the "Shemoneh 'Esreh"; a "Ḳedushshah," to be sung at the repetition of the "Shemoneh 'Esreh"; a zulat, poem beginning with the words "Ezkerah Elohim" and meant for the Sabbath following the 20th of Tammuz, in memory of the martyrs of Pforzheim, 1267; a Ḳedushshah, poem in eleven lines, with continuous rime; a "Ge'ullah" of three cantos, each consisting of two stanzas of five lines; and an elegy on Zion, in which the author's name is twice mentioned. As Yaḳḳar and his father, Samuel ben Abraham, fell victims in the butchery of 1271, the zulat in memory of the Pforzheim martyrs must have been written shortly before his death.

Bibliography: Zunz, *S. P.* p. 32; idem, *Literaturgesch.* pp. 487–488; idem, *Z. G.* pp. 100, 101, 105, 193; Landshuth, *'Ammude ha-'Abodah*, p. 132; Gross, *Gallia Judaica*, pp. 566–568; Kohn, *Mordekai ben Hillel*, pp. 127–128; Fuenn, *Keneset Yisrael*, p. 670.

E. C. S. O.

YALḲUṬ ("Compilation"); called also **Yalḳuṭ Shim'oni** ("The Compilation of Simeon"): A haggadic compilation on the books of the Old Testament. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred. The individual elucidations form an organic whole only in so far as they refer to the same Biblical passage.

Contents.

Lengthy citations from ancient works are often abridged or are only partially quoted, the remainder being cited elsewhere. Since the interpretations of the ancient exegetes usually referred to several passages, and since the Yalḳuṭ endeavored to quote all such explanations, repetitions were inevitable, and haggadic sayings relating to two or more sections of the Bible were often duplicated. In many instances, however, only the beginning of such an explanation is given, the reader being referred to the passage in which it is recorded in its entirety.

The work is divided into sections, which are numbered from Genesis to the end of Deuteronomy, and are numbered anew from the beginning of Joshua, the first non-Pentateuchal book, so that the Yalḳuṭ falls into two parts. The first division treats of the Pentateuch and contains 963 sections, of which §§ 1–162 relate to Genesis; §§ 163–427 to Exodus; §§ 428–682 to Leviticus; §§ 683–788 to Numbers; and §§ 789–963 to Deuteronomy. The second part deals with the non-Pentateuchal books (the Prophets and the Hagiographa), and contains 1,085 sections. In this part the redactor followed the Talmudic order of the prophetic books (B. B. 14b), §§ 1–252 being devoted to the first prophets (Joshua, Samuel, and Kings); §§ 253–335 to Jeremiah; §§ 336–384 to Ezekiel; §§ 385–514 to Isaiah; §§ 515–595 to the twelve minor prophets; §§ 596–609 to Ruth; §§ 610–890 to Psalms; §§ 891–928 to Job; §§ 929–965 to Proverbs; §§ 966–979 to Ecclesiastes; §§ 980–994 to The Song of Solomon; §§ 995–1043 to Lamentations; §§ 1044–1059 to Esther; §§ 1060–1066 to Daniel; §§ 1067–1071 to Ezra and Nehemiah; and §§ 1072–1085 to Chronicles.

Order and Arrangement.

In the arrangement of the Hagiographa the author deviates from the Talmudic order (B. B. *l.c.*) by placing Esther before Daniel, while the reverse order is followed in the Talmud. The division into sections is arbitrary, and the sections are very unequal in length; Deut. 818, for example, in the Wilna edition containing only five lines, while Deut. 938 comprises eighteen columns. In his exegesis of each passage, often in the text itself, the author indicates the sources from which his explanations are derived. In the Salonica edition they are given at the beginning of each corresponding Biblical passage, although in later editions they were placed in the margin. In many instances, however, the sources are given in an inconvenient place or are entirely eliminated; while some references are even indicated by a later redactor, as, for example, Job 921, where the source (Ex. R.) is a later addition, the original redactor being unacquainted with Exodus Rabbah (comp. Epstein, "Rabbi Shimeon Ḳara weha-Yalḳuṭ Shim'oni," in "Ha-Ḥoḳer," i. 137). The sources embrace not only the major portion of halakic and haggadic literature during the ancient and geonic epochs, but also the haggadic literature as late as the twelfth century.

Sources.

The author made use of the older midrashic works, such as Seder 'Olam, Sifra, Sifre, Sifre Zuṭa, Mekilta, the Baraita on the Thirty-two Middot, the Baraita on the Forty-nine Middot, and the Baraita on the Erection of the Tabernacle ("Meleket ha-Mishkan"); and he availed himself also of the Mishnah, both Talmudim, and Semaḥot, Kallah, and Soferim. He drew from the ethical and historical Haggadah, such as Abot de-Rabbi Natan, Tanna debe Eliyahu (Rabbah and Zuṭa), Derek Ereẓ, Masseket Gan 'Eden, Midrash Wayissa'u, the Chronicle of Moses, and the Midrash on the Death of Moses. The author's chief source, however, was the explanatory midrashim, such as the rabbot on Pentateuch (with the exception of Exodus Rabbah), Pesiḳta, Pesiḳta Rabbati, Yelammedenu, Tanḥuma, Debarim Zuṭa, Midrash Abba Gorion, Esfa, Tadshe, Abkir, Pirḳe Rabbi Eli'ezer, and the midrashim on Samuel, Psalms, Proverbs, and Job. The latter works are often cited simply as "Midrash," without any more definite identification. In that portion of the Yalḳuṭ which treats of the books of Samuel, Psalms, and Proverbs, the term "Midrash" designates the midrash on the respective books. The term "Midrash" is used also to indicate the source of passages which belong to older or more recent works. In these few instances the author was apparently either uncertain of his references or he used an older collection known under the name of "Midrash," but did not have access to the original documents. It must also be borne in mind that the redactor failed to use various sources, such as the Midrash on the Ten Commandments and the Midrash on the Death of Aaron, and that he likewise ignored the Targumim and writings relating to esoteric doctrines, with the exception of the "Otiyyot de-R. Akiba," to which he alludes in Gen. 1., § 1.

Author and Date.

The author of the Yalkuṭ can not be determined with certainty. The title-page of the Venice edition ascribes the composition of the work to R. Simeon of Frankfort, "the chief of exegetes" ("rosh ha-darshanim"), and this was accepted by Conforte and Azulai, who called him Simeon Ashkenazi of Frankfort. Rapoport (in "Kerem Ḥemed," vii. 7 *et seq.*), on the other hand, maintained that R. Simeon (the father of R. Joseph Ḳara), who flourished in the eleventh century, was its author; but this assertion is untenable since the compiler of the Yalkuṭ used midrashim of a later date. If the Yalkuṭ was so old, moreover, it would be difficult to explain why no mention of it is made by R. Nathan b. Jehiel, the author of the "'Aruk," or by Rashi. All the proofs advanced by Rapoport have been refuted by Epstein, who inclines to agree with Zunz that the author of the Yalkuṭ flourished in the early part of the thirteenth century. According to Zunz, the work was written by R. Simeon Ḳara, who lived in southern Germany at that period, and the title "ha-Darshan" was bestowed upon him probably at a later date. It is certain that a manuscript of the Yalkuṭ, mentioned by Azariah dei Rossi, existed in 1310 (comp. Zunz, "G. V." pp. 295-303); but despite this, there is scarcely any allusion to the work during the fourteenth and fifteenth centuries. This may be ascribed, however, to the unhappy position of the German Jews and to the repeated persecutions of the period; for peace and prosperity were necessary for the copying of so extensive a work, and the Jews of Germany had neither. After the beginning of the fifteenth century, on the other hand, the work must have been disseminated in foreign countries, for it was used by Spanish scholars of the latter half of that century, Isaac Abravanel being the first to mention it (comp. Epstein, *l.c.* p. 134).

Editions.

The editio princeps of the Yalkuṭ was printed in Salonica in 1521, the latter part of the work, relating to the Prophets and the Hagiographa, appearing first. The part treating of the Pentateuch appeared between 1526 and 1527, and the entire work was later published in Venice (1566) with certain emendations and deviations from the Salonica edition. All later texts are merely reprints of the Venetian edition, with the exception of one published at Leghorn (1650-59), which contained additions and corrections as well as a commentary by R. Abraham Gedaliah. The latest text (Wilna, 1898) is based on the editions of Lublin, Venice, and Leghorn, and contains foot-notes giving the sources, a glossary of difficult words, and an index of the chapters and verses of Biblical passages. To this edition is appended a brief commentary by Abraham Abele Gumbiner of Kalisz entitled "Zayit Ra'anan."

BIBLIOGRAPHY: Zunz, *G. V.* pp. 295-303; Rapoport, in *Kerem Ḥemed*, vii. 4 *et seq.*; Abraham Epstein, *Rabbi Shimeon Ḳara weha-Yalkuṭ Shim'oni*, in *Ha-Ḥoḳer*, i. 85-93, 129-137; Schürer, *Gesch.* 3d ed., i. 146.

J. J. Z. L.

YANNAI: Palestinian amora of the third century; father-in-law of Ammi. According to his own statement, he had a grandson of the same name (Ḥul. 111a). He is known as having taken part in a controversy regarding the succession of the writings of King Solomon, he himself maintaining that the book Ḳohelet is the last one written by him (Cant. R. i. 1).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 145a, iii. 573-574; Heilprin, *Seder ha-Dorot*, ii. 116d.

J. S. O.

YANNAI: First payyeṭan to employ rime and introduce his name in acrostics; flourished, probably in Palestine, in the first half of the seventh century. He was apparently a very prolific poet, for reference is made to "the liturgical poems of Yannai"; he is also said to have composed "ḳerobot" for the "orders of the year" (perhaps for the weekly lessons). Most of his poems are lost; some are perhaps still extant, but they can not be recognized with certainty as Yannai's work. The following fragments alone remain to show his style:

1. אוני פטרי רחמתים: A "ḳerobah" for Sabbath ha-Gadol. It is said to include also אז רוב נסים הפלאת בלילה, found in the Pesaḥ Haggadah.

2. שיר השירים אשירה נא לידידי: A "shib'ata" for the seventh day of Pesaḥ. The middle portion is missing. It is designated as דרמושה (this reading must be substituted for the senseless לרמושה in the superscription), *i.e.*, "bolt" or "beam" (*δρόμος*, otherwise called רהיט), and forms a sort of textual variation of Canticles, following the conception and interpretation of that book in the Midrash.

3. תעו אז בפתרום: A "silluḳ" for Sabbath Shim'u, *i.e.*, the second Sabbath before the Ninth of Ab.

Yannai, like his predecessor Jose b. Jose, is not as obscure in his vocabulary and in his metaphors as is Ḳalir, who is said to have been Yannai's pupil and to have been killed by his master out of jealousy. The extant examples of Yannai's work do not indicate any great poetic talent.

BIBLIOGRAPHY: Rapoport, in *Bikkure ha-'Ittim*, 1829, p. 111; *idem*, in *Kerem Ḥemed*, 1841, vi. 25; Luzzatto, *Mebo*, p. 10; Zunz, *Literaturgesch.* p. 28; Landshuth, *'Ammude ha-'Abodah*, p. 102; Harkavy, *Studien und Mittheilungen*, v. 106; S. A. Wertheimer, *Ginze Yerushalayim*, ii. 18b.

D. H. B.

YANNAI (known also as **Yannai Rabbah** = "the Great"): Palestinian amora of the first generation (2d and 3d cent.). A genealogical chart found at Jerusalem traced his descent from Eli (Yer. Ta'an. iv. 2; Gen. R. xcviii. 13). Yannai was very wealthy; he is said to have planted four hundred vineyards (B. B. 14a) and to have given an orchard to the public (M. Ḳ. 12b). His first residence was at Sepphoris (Yer. Ber. iv. 6 *et al.*), where he seems to have held a public office, since at the death of R. Judah ha-Nasi I. (Rabbi) he gave an order that even priests might attend the funeral of the great teacher (*ib.* iii. 1). Halevy, however, has concluded that Yannai always lived at 'Akbarah, or 'Akbari, where he established a school (see below).

Yannai was prominent both as halakist and haggadist. He was a pupil of Rabbi, in whose name he transmitted several halakic sayings (Yer. Ḥag. iii. 2; Yer. Ḳid. iii. 14; *et al.*). The best known of his senior fellow pupils was Ḥiyya Rabbah, who, as an assistant teacher in Rabbi's school, sometimes acted as

His School.

Yannai's tutor (Yer. Dem. vii. 1; Yeb. 93a). But several discussions between Ḥiyya and Yannai (Yer. Ber. iv. 5, and Babli *passim*) show the real relationship. Their friendship was afterward cemented by the marriage of Yannai's daughter to Ḥiyya's son Judah (Yer. Bik. iii. 3; Ket. 62b). Yannai transmitted also some halakot in the name of the council ("ḥaburah") of the last tannaim (Mak. 21b). He established an important school at 'Akbarah (Yer. 'Er. viii. 4), often mentioned in both Talmuds and in the Midrash as the "debe R. Yannai" or the "bet R. Yannai," and which continued after his death. His school differed from others in that the pupils were treated as belonging to the master's family; they worked on Yannai's estate, took their share of the revenue, and lived under his roof (comp. Yer. Sheb. viii. 6). His chief pupil, of whom he thought highly, was R. Johanan, who transmitted most of his halakot (Yer. Kil. viii. 1; Soṭah 18b; Ḳid. 64b). Others of his many pupils were Simeon b. Laḳish (Yer. Yoma iii. 10; Ta'an. ii. 6; Ḥul. 82a), R. Aibu (Ḳid. 19), and R. Hoshaiah (Ket. 79a).

In regard to the Mishnah of Rabbi he shared the opinion of Ḥiyya. In fact, Yannai ascribed no greater authority to the Mishnah than to the collections of halakot or baraitot compiled by Ḥiyya and other disciples of Rabbi (comp. Yer. Pes. i. 5; Yer. Yoma iv. 2). When his pupil R. Johanan remarked that the Mishnah rendered a decision different from his, he answered, "The Mishnah gives only the decision of a single tanna, while I decide conformably to the Rabbis as a whole" (Shab. 140a). He was independent in his decisions, and sometimes had all his contemporaries against him (Yer. Niddah iii. 4; Shab. 65a). His decisions were generally rigid as regards private persons (Yer. Ber. ii. 6; Yer. Ket. i. 10; Shab. 14a), but liberal when the whole community was concerned. Yannai's disregard of R. Judah Nesi'ah (Judah II.), Rabbi's grandson, was notorious (B. B. 111a, b), and so was his attitude toward R. Ḥanina, an ardent believer in Rabbi's Mishnah (Yer. Kil. ix. 7; Ber. 30a; *et al.*). Referring to Ḥanina, Yannai said, "He who studies the Law under only one teacher sees no sign of blessing" ('Ab. Zarah 19a).

His Haggadah.

Yannai is conspicuous in both Talmud and Midrash as a prolific haggadist, and he occupies an important place among the Biblical exegetes of his time. In reference to a man who studied much but did not fear God, he said: "Wo to the man who, before he gets a house, makes the door" (Shab. 31b). He recommended submission to the government (Zeb. 102a; Men. 98a). When old age had impaired his sight he requested Mar 'Uḳba to send him some collyrium prepared by Samuel (Shab. 108b). He enjoined his children to bury him neither in white nor in black clothes, as they would not know whether his place would be in paradise or in hell (Shab. 114a; Yer. Kil. ix. 4).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 35-47; Frankel, *Mebo*, p. 103a, b, Breslau, 1870; Grätz, *Gesch.* 3d ed., iv.; Halevy, *Dorot ha-Rishonim*, ii. 273-282; Heilprin, *Seder ha-Dorot*, ii.; Weiss, *Dor*, iii. 50, 51.

G. M. SEL.

YANNAI BEN ISHMAEL: Palestinian amora of the third century; a contemporary of Ze'era and of Abba bar Kahana. There exist a few halakot transmitted in his name, among them one referring to the prayer "Shomea' Tefillah" (Ta'an. 14a). A question, likewise referring to the "Shemoneh 'Esreh," is addressed to Yannai by Ze'era through R. Nahum (Yer. Ber. 5a). R. Zeriḳan quotes a halakah in the name of Yannai, referring to the circumcision of slaves (Yer. Yeb. 8d). Several haggadot of Yannai's have been preserved, among which may be mentioned one treating of Adam's meeting with the angels (B. M. 86b), and a farewell address based on the verse Judges i. 15 (Soṭah 46b). Once, during an illness, Yannai was visited by Ze'era and Abba bar Kahana (Yer. Ter. 45c), with the latter of whom he engaged in a controversy relating to Solomon's plantations.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 572-573; Heilprin, *Seder ha-Dorot*, ii. 117a; Frankel, *Mebo*, p. 103b; *Yuḥasin*, ed. Filipowski, p. 15b.

J. S. O.

YANNAI THE YOUNGER: Palestinian amora of the fourth generation; called "the Younger" ("ze'era") to distinguish him from Yannai b. Ishmael. When his father-in-law died Yannai was exempted from the priestly laws of purity in order that he might attend to the interment of the dead (Yer. Ber. 6a; Yer. Naz. 6i). A sentence treating of the importance of an oath and how it is to be made has been preserved in Lev. R. vi. It appears that at Yannai's funeral his pupils did not follow current customs, for which reason they were reproved by R. Mani (Yer. M. Ḳ. 82c).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 442, note 5; iii. 448, 623; Frankel, *Mebo*, pp. 103b-104a; Heilprin, *Seder ha-Dorot*, p. 116d.

J. S. O.

YARḤI, ABRAHAM. See ABRAHAM BEN NATHAN.

YARMOUTH: Seaport of Norfolk, England. Jews must have resided in this town at an early date. In the Lansdowne MS. under date of 1280 mention is made of a certain Ysaac de Gernemutha, and in "Hebrew Deeds" ("Sheṭarot"), edited by M. D. Davis, there is an allusion to one Isaac of Yarmouth who resided at Norwich. Row 42 has been known traditionally as Jews' or Synagogue Row, and in 1847 a synagogue which had been erected there was consecrated by Rev. M. B. Levy of the Brighton congregation, the building taking the place of an older one which had become dilapidated. In 1877 the synagogue was closed in consequence of the decrease in the Jewish population, and it is at present used as a parish mission-room. For some time after its closing, services were held at the house of Michael Mitchell. The first minister was probably Rabbi I. Cohen; the second was Levi Levenberg, who died in 1870.

A plot of land for a cemetery was granted by the town council on April 7, 1801, on the petition of Simon Hart, a silversmith, who had resided in Yarmouth for forty years and who was the first to be interred there, in the following year. The cemetery is in the Alma road and contains sixteen tombstones and one headstone, all bearing inscriptions in Hebrew or English.

Among other relics of former days existing in the parish church are an illuminated Hebrew scroll of

Esther, said to date back to the end of the fifteenth century; a copy of the Yosippon in pointed characters and printed at Basel in 1541; and a Hebrew and Latin Bible printed at Antwerp in 1584.

J. V. E.

YARMUK (modern **Shari'at al-Manaḍirah**): River of Palestine; its various sources rise in the mountains of Hauran and Jaulan; it flows generally west and empties into the Jordan four English miles south of the Lake of Gennesaret. Although it is narrow and shallow throughout its course, at its mouth it is nearly as wide as the Jordan, measuring thirty feet in breadth and five in depth. The Matthew Bridge, which crosses the Yarmuk at its confluence with the Jordan, and which is built of volcanic stones, is celebrated. According to R. Johanan, the Yarmuk was the second largest river in Palestine (B. B. 74b), but its water was not to be used for the water of atonement with the ashes of the red heifer (Parah viii. 10).

Bibliography: Sepp, *Jerusalem und das Heilige Land*, ii. 287 *et seq.*, Regensburg, 1876; Schwartz, *Palestine*, p. 53, Philadelphia, 1850; Neubauer, *G. T.* p. 31; Ritter, *Comparative Geography of Palestine*, ii. 299 *et seq.*

E. G. H. S. O.

YAROSLAV (JAROSLAW): Town in Galicia, known as one of the principal seats of the Council of Four Lands. The fair of Yaroslav, at which the Council decided matters regarding the various communities, and at which also the heads of yeshibot used to discuss Talmudic themes ("shiṭṭot") with their pupils, was held toward the end of the summer. It is known that in the second half of the seventeenth century Yaroslav began to supplant the other towns with regard to the Council of Four Lands; so that Moses Ḥagiz, in his "Mishnat Ḥakamim," No. 349, mentions only the Yaroslav fair, where the rabbis used to assemble once every three years. In 1671 the Council decided to meet in a place a few miles from Yaroslav, as the town was deemed unsafe; but the decision was soon revoked. It was at the fair of Yaroslav that the Council gave judgment in the eighteenth century in the dispute between Jonathan Eybeschütz and Jacob Emden. Among other important acts of the Council was the giving of approbations of literary works, and many of these were issued at Yaroslav. Thus, in the autumn of 1677, under the presidency of Issachar Bärusch b. Höschel, at this town, permission was granted to print Jekuthiel Blitz's German translation of the Bible; and on the eighth of Tishri, 5452 (= Oct. 1, 1691), under the presidency of Löb Ḥasid, a similar approbation was granted for the Midrash Rabbah.

Bibliography: Friedberg, *Luḥot Zikkaron*, pp. 17, 36, 65, *et passim*; Grätz, *Gesch.* 3d ed., ix., note 9; x. 51; Schudt, *Jüdische Merckwürdigkeiten*, i. 209.

H. R. M. Sel.

YASHAR, SEFER HA-: One of the latest works of the midrashic Haggadah; known also under the titles "Toledot Adam" and "Dibre ha-Yamim he-'Aruk." It is written in correct and fluent Hebrew, and treats of the history of the Jews from the time of Adam to that of the Judges. Three-fourths of the work is devoted to the pre-Mosaic period, one-fifth to the Mosaic period, and only three pages to later history. In his endeavors to explain all Biblical subjects the author invented entire narratives, interweaving them with certain passages of the Bible.

Contents.

Among such narratives and additions originating with the author may be especially mentioned an explanation of the murder of Abel by Cain, and also an extended and ingenious genealogy of the descendants of Shem, Ham, and Japheth. In this genealogy the origin of Seir, which Ibn Ezra states to be shrouded in obscurity, is explained by the assertion that Seir was the son of Hur, the grandson of Hori, and the great-grandson of Cainan. The life of Abraham is described at great length, the account beginning with his birth and the appearance of the star (viii. 1-35), and including the smallest details, such as, for example, his two journeys to his son Ishmael (xxi. 22-48). Similar minuteness is displayed with regard to the last days of Sarah and her funeral, which, according to the author, was attended not only by Shem, Eber, Aner, Eshkol, and Mamre, but also by Canaanitish kings with their retinues (xxii. 41-44). The enumeration of the doctrines which the three Patriarchs received through Shem and Eber also occupies considerable space; and the life of Joseph is depicted in an especially impressive manner (xxxvii.-xli.).

In connection with the different "blessings" which Jacob before his death gave to his sons, the author depicts the bloody warfare waged between the kings of Canaan and the sons of Israel on account of the violation of Dinah, the war ending with the victory of Israel (xxxiv.-xxxv.). In the history of the sojourn of the Israelites in Egypt and of their exodus from that country are also interwoven several legends, though these lack the completeness that marks the narratives of the pre-Mosaic history (part ii.). The author, moreover, gives an entire song of Joshua, which is merely indicated in the book of that prophet (x. 13); but this consists only of Biblical passages artistically put together.

Sources.

In the compiling of the work the following sources were made use of, namely: the Babylonian Talmud; Bereshit Rabbah; Pirḳe R. Eliezer; the Yalḳuṭ; the Chronicle of Moses; Yosippon; Midrash Abkir; and various Arabic legends. As to the place and time of the work's origin various legendary accounts are given in the preface of the first edition (Naples, 1552).

Modern Translations.

In 1750 the London printer Thomas Ilive issued an English translation of the work, asserting that he had published the real "Book of Yashar" mentioned in the Bible; and in 1828 the London "Courier" (Nov. 8) reported that a man from Gazan in Persia, by name Alcurin (Noah has "Alcuin"), had discovered the book named after Joshua, and brought it with him to London. Eleven days later (Nov. 19) a Jew of Liverpool named Samuel reported in the same paper that he was working on a translation of this work, which he had obtained in North Africa. Zunz thereupon found himself compelled to assert, in the "Berliner Nachrichten" of Nov. 29, 1828, that the work mentioned was the same as that published in Naples in 1552 or 1613; and in his "Gottesdienstliche Vorträge," 1832, the same author declared that the book originated in Spain in the twelfth century. That Italy, however, was the land of its origin seems evident from the author's knowledge of Italian names, as Tuscany, Lombardy, and the Tiber (x. 7–36), and also from the description of the rape of the Sabines (xvii. 1–14). The appearance of Arabic names, such as Sa'id, Allah, Abdallah, and Khalif, only tends to show that the book was written in southern Italy, where Arabic influence was strongly felt even in the eleventh century.

Editions.

The "Yashar" has appeared in the following editions: Naples, 1552; Venice, 1625; Cracow, 1628; Prague, 1668; Frankfort-on-the-Main, 1706; Amsterdam, 1707; Constantinople, 1728; Fürth, 1768; Koretz, 1785; Frankfort-on-the-Oder, 1789; Grodno, 1795; Lemberg, 1816 and 1840; Warsaw, 1846; Wilna, 1848; Lemberg, 1850; Wilna, 1852; Warsaw, 1858. It was translated into Judæo-German by Jacob ha-Levi, and published with various annotations and Arabic glosses (Frankfort-on-the-Main, 1674; Sulzbach, 1783). A Latin version by Johann G. Abicht appeared in Leipsic in the middle of the eighteenth century under the title "Dissertatio de Libro Recti." The work was first translated into English by Thomas Ilive, as mentioned above, and later by M. M. Noah under the title "The Book of Yashar" (New York, 1840).

Bibliography: The passages mentioned in this article refer to the New York edition, since the Hebrew editions are not divided into either chapters or paragraphs. See also Zunz, *G. V.* 2d ed., pp. 162-165 and notes; Carmoly, in Jost's *Annalen*, 1839, i., No. 19, pp. 149-150; M. M. Noah, in preface to *The Book of Yashar*, New York, 1840; Benjacob, *Ozar ha-Sefarim*, p. 233; Fürst, *Bibl. Jud.* ii. 111; Israel Lévi, *Une Anecdote sur Pharaon*, in *R. E. J.* xviii. 130.

J. S. O.

YATES PEDIGREE. See Samuel and Yates Pedigree.

YATES, BENJAMIN ELIAKIM. First minister of the congregation at Liverpool, England; died there 1798. He was the elder son of Eliakim Getz (Goetz) of Strelitz, and he himself also appears to have been a native of Strelitz. On going to England he became an itinerant seal-engraver, and probably settled in one of the southwestern counties. Subsequently he located in Liverpool, where he became an engraver and working jeweler; and with this calling he combined that of minister or rabbi of the infant Liverpool congregation, acting also as ḥazzan, shoḥeṭ, and mohel. His residence, at 109 Frederick street, is believed to have been the first regular synagogue of the Liverpool Jews. Its small garden was used as a burial-ground, and Benjamin Yates was the last person interred in it.

After Benjamin's death his younger brother, **Samuel,** settled in Liverpool, probably in order to manage the engraving and jewelry business left by his brother, and to look after the latter's young and helpless family. Samuel Yates became, by his marriage with Martha Abrahams, of Shaftesbury, Somersetshire, a progenitor of the leading families of the Liverpool community (see Samuel and Yates).

Bibliography: Lucien Wolf, *History and Genealogy of the Jewish Families of Yates and Samuel of Liverpool*, London, 1901; Gore, *Liverpool Directory*, 1790, 1796, and 1800; Margoliouth, *Jews of Great Britain*, iii. 110-112 (to be corrected by Wolf); *Jewish World*, August 10, 1877; Isaac Leeser, *History of the Jews and Their Religion*, in Griffin's *Cyclopædia of Religious Denominations*, p. 11, London, 1853.

J. I. H.

YAWAN. See Javan.

YEAR-BOOK (German, **Jahrbuch**): An annual publication that contains not only a calendar and a review of the year, but also articles of literary interest, and communal information, being thus distinguished from the almanac, though the line of distinction can not be very sharply drawn. The earliest work of this kind seems to have been that of J. Heineman (Berlin, 1818–20), entitled "Almanach für die Israelitische Jugend." This, however, lasted only a couple of years, whereas the "Jahrbuch" of Isidore Busch was published in Vienna for six years (1842–47), with contributions from the most distinguished Jewish scholars of the time, including Zunz, Rapoport, Picciotto, Sachs, Ludwig Frankl, Kompert, and L. Löw; the latter work was followed by Wertheimer's (1854–68); and Klein's "Jahrbuch" was published in Breslau for nineteen years (1841–61). For two or three years the Institut für Förderung der Jüdischen Wissenschaft issued a year-book on Jewish history, and the Société des Etudes Juives also produced an "Annuaire" for four years after its establishment (1880–84).

A somewhat different variety of this class of publications was started by J. Jacobs in the "Jewish Year Book" (1896), which contained statistics, lists of communal institutions and of communal celebrities, a glossary, and a "Who's Who." "The American Jewish Year Book," edited by Cyrus Adler (1899 *et seq.*; later with Henrietta Szold), has some of these features, together with other characteristics (see Almanac). It may here be mentioned that in M. H. Myer's "Calendar and Diary," which appeared in London (1876–96), I. Zangwill produced some of his earliest sketches under the pseudonym "Baroness von S."

The Hebrew year-books deserve special mention, as in a measure they precede the rest in the twelve volumes of "Bikkure ha-'Ittim," which were published in Vienna from 1820 to 1831; these were edited chiefly by I. S. Reggio, and included many articles by Rapoport that were of great value. A kind of supplement was produced at Vienna in 1845, and two volumes of "Bikkurim" were edited by N. Keller in the same place (1864–65). Still more recently two series have appeared in Warsaw: "Ha-Asif" (1894–1903), edited by N. Sokolow; and "Aḥiasaf," begun in 1893 and still in progress. A Hebrew and Dutch "Muzen Almanak" was produced by G. Pollak at Amsterdam in 1844, but appeared only one year. The Jüdischer Verlag of Berlin issued in 1904 the first volume of a "Jüdische Almanach" that was mainly devoted to Zionistic literature, although it contained also much decorative work by E. M. Lilien. The Austrian Jewish Union produces a calendar which often includes literary matter, and which therefore comes under the year-book category (Vienna, 1892; still in progress). A somewhat curious year-book entitled "Bethlehem" was produced in Budapest in 1871, being entirely restricted to the promotion of agriculture among the Jews of Hungary; it was edited by I. Reich, and appeared for one year only. A still earlier Hungarian example was the "Jahrbuch für die Israelitischen Cultusgemeinden in Ungarn," edited by Leopold Rosenberg and published at Budapest in 1860. The Israelitisch-Ungarische Literaturgesellschaft, since its foundation in 1895, has published a year-book of literary contents. In Rumania, Julius Barasch produced a historical year-book at Bucharest, and this is still continued under the title "Anuarul Pentru Israelitzi."

Bibliography: A. S. Freidus, in *Bulletin of the New York Public Library*, vii. 263–265, New York, 1903.

J.

YEDAYA. See Bedersi or Bedaresi, Jedaiah ben Abraham.

YEHUDAI BEN NAḤMAN (usually cited as **Yehudai Gaon**): Gaon of Sura from 760 to 764. After the office of the gaonate was left vacant by the death of Mar Aḥa, the exilarch Solomon, departing from the usual custom, decided to appoint a scholar of the Pumbedita Academy, Yehudai ben Naḥman, as gaon of Sura. Shortly afterward Yehudai's brother Dodai was appointed gaon of Pumbedita (761–767). Yehudai was blind, and was perhaps so afflicted, as I. H. Weiss suggests, at the time when he was appointed gaon. If this was the case his appointment was contrary to Sanh. 49a, according to which a man blind in both eyes is incapable of acting as a judge or as president of a court. It is interesting, however, that it was Yehudai Gaon who decided that blindness should not act as a bar to the appointment as ḥazzan of a man otherwise irreproachable ("Or Zarua'," i. 116). As far as is known, Yehudai had one son, Joseph (see "Halakot Pesuḳot," ed. Schlossberg, p. 122); Mar Aḥinai is mentioned as his pupil.

Yehudai was highly respected as a halakic authority, and later geonim as well as rabbis hesitated to decide against his opinion (comp. "Teshubot ha-Geonim," ed. Lyck, No. 43, end; Jacob Emden, "She'elat Ya'beẓ," i., No. 145). His responsa, generally written in Aramaic, are precise and usually very short; they sometimes consist of only one or two words, giving merely the decision. But when he was asked to explain Talmudical passages his responsa naturally went more into detail; and there are also some long responsa dealing with property rights. Some Hebrew responsa are supposed to have been translated by his pupils or by the compiler. The majority of Yehudai's responsa deal with the order of the prayers and the readings from the Scriptures; with traveling on board a vessel and disembarking on the Sabbath, and various laws concerning the observance of the Sabbath and of holy days; with the tefillin (see Ḥayyim M. Horowitz, "Halachische Schriften der Geonim," i. 45 *et seq.*); and with dietary laws, divorce, and ḥaliẓah cases of Jews who had embraced Islam and returned to Judaism (comp. especially "Teshubot ha-Geonim," ed. Lyck, No. 45; Müller, "Mafteaḥ le-Teshubot ha-Geonim," pp. 66 *et seq.*).

Alfasi in his "Halakot" (Nedarim, end) asserts that it was Yehudai Gaon who did away with absolution from vows ("hattarat nedarim"), which was so carelessly granted by the rabbis of his time that it gave occasion for Karaite attacks. He even went so far as to abolish the study of the Talmudical treatise Nedarim ("Vows"), and his successors were anxious to adhere to this reform (see L. Löw, "Gesammelte Schriften," iii. 363).

His Responsa.

Yehudai Gaon, however, is best known as the author of halakot, which are quoted under the titles of: "Halakot de-R. Yehudai Gaon," "Halakot Pesuḳot" or "Hilkot Re'u," "Halakot Ḳeṭu'ot," and "Halakot Ḳeẓubot" or "Halakot Ḳeṭannot" (as distinguished from the "Halakot Gedolot" of Simeon Ḳayyara). The relation to one another of these several versions, which are obviously adaptations from one and the same original work, is not yet quite clear, and indeed forms a very difficult problem in literary criticism. According to A. Epstein, who devoted an important study to the problem, this work was a collection of legal decisions (halakot), mainly in Aramaic, which first appeared in Yehudai's short responsa or were taken down from his lectures by his pupils and probably arranged by them later. Owing to the fact that the responsa are so short and confine themselves to a mere statement of the decision in question they were called "Decisive Laws" ("Halakot Pesuḳot" or, according to a more Arabic mode of speech, "Halakot Ḳeṭu'ot"). Of the numerous evidences brought forward by Epstein to prove that the responsa were actually called thus, only one may be indicated here. At the end of a collection of Meïr of Rothenburg's "She'elot u-Teshubot" (MS. Prague) some "Halakot Ḳeẓubot de-R. Yehudai" are given. Soon after this heading occurs the stereotyped form for "responsa," ושאלתם or ושאמרתם, etc. These halakot have been published according to this manuscript by Joel Müller under the title "Handschriftliche, Jehudai Gaon Zugewiesene Lehrsätze." Besides, there must have been incorporated into these "Halakot Pesuḳot" or "Halakot Ḳeṭu'ot" a collection of "dinim," arranged according to the order of the Talmud or according to subject-matter; for such dinim are quoted by geonim and later rabbis as "Halakot Pesuḳot" and "Halakot Ḳeṭu'ot," sometimes with and sometimes without a mention of the authorship of Yehudai Gaon or his pupils (for the reference see Epstein, "Ma'amar 'al Sefer Halakot Gedolot," in "Ha-Goren," iii. 57 *et seq.*).

Simeon Ḳayyara, author of the "Halakot Gedolot," as well as R. Amram, author of the well-known "Siddur," borrowed largely from these halakot of Yehudai Gaon, for which, as Epstein points out, the two terms "Halakot Pesuḳot" and "Halakot Ḳeṭu'ot" were used promiscuously in the geonic period; only later, when the varying recensions of them increased in number, were the titles distinguished as designating two different recensions.

His Halakot.

Yehudai's halakot were translated from Aramaic into Hebrew, including even the Aramaic quotations from the Talmud. This translation has been preserved in an Oxford manuscript under the original title "Halakot Pesuḳot," being also known, according to the first word of the text, as "Hilkot Re'u"; and it was published by A. L. Schlossberg, Versailles, 1886. It was probably made in a Greek-speaking country, as Halberstam showed in his introductory letter to Schlossberg's edition, and was brought thence to Babylonia. A very great part of it, however, is taken from the "Halakot Gedolot" in an abridged form, so that Epstein did not recognize it as being a translation of the "Halakot Pesuḳot," but rather deemed it a compilation of the "Halakot Gedolot," containing at the same time Hebrew quotations from the Aramaic "Halakot Pesuḳot."

The "Halakot Ḳeẓubot."

The "Halakot Ḳeẓubot" seem to be a compilation from the "Halakot Pesuḳot" and the "Halakot Gedolot." They are preserved in a Parma manuscript that has been published by Ḥayyim M. Horowitz in "Halachische Schriften der Geonim," first part, pp. 14 *et seq.*, Frankfort-on-the-Main, 1881. According to the beginning of the text, however, these "Halakot Ḳeẓubot" are ascribed to Yehudai Gaon. Since the term "Ḳeẓubot," a synonym of "Pesuḳot," seems to have been prevalent in Western countries (see "Sefer we-Hizhir," ed. Freimann, ii., Introduction; "Halakot Gedolot," ed. Hildesheimer, p. 469; "She'elot u-Teshubot Sha'are Ẓedeḳ," p. 29a; Zunz, in Steinschneider, "Hebr. Bibl." viii. 20), and as the "Halakot Ḳeẓubot" are not quoted in geonic literature, Epstein supposes Palestine or Italy to have been the birthplace of this compilation, which afterward was widely known in Germany and France, and was often copied and enlarged by additions. It is quoted especially in the "Sefer ha-Pardes," in the Vitry Maḥzor, in the "Sefer Issur we-Hetter" (Merzbacher MS. No. 6), and others.

Much has been written about the relation between the "Halakot Pesuḳot" and the "Halakot Gedolot" and their respective authors. The note in Abraham ibn Daud's "Sefer ha-Ḳabbalah" ("M. J. C." i. 63) that Yehudai Gaon gathered his "Halakot Pesuḳot" from the "Halakot Gedolot" of Simeon Ḳayyara, and the supposition of the medieval Jewish scholars of Germany and northern France that Yehudai Gaon was the author of the "Halakot Gedolot," caused great confusion regarding the authorship, and also regarding the dates of these two authors. Recently, however, the disputed points have gradually been cleared up.

The writing of halakic compendiums was always censured by those who were afraid that such works might displace the study of the Talmud itself, the mass of the people being perfectly satisfied to know the final halakic decision without caring for its development in the Talmud. It is interesting to observe that as old a compendium as the "Halakot Pesuḳot" of Yehudai Gaon met with the disapproval of Palṭoi, gaon of Pumbedita (842–858), for the very same reason (see Epstein, *l.c.* p. 57).

BIBLIOGRAPHY: Brüll, in *Jahrbücher für Jüdische Geschichte und Litteratur*, ii. *et seq.*, v. 158 *et seq.*; Grätz, *Gesch.* v. 165, 174; *idem*, in *Monatsschrift*, vii. 217 *et seq.*; A. Harkavy, *Responsen der Geonim*, Index; A. Neubauer, in *Ha-Maggid*, 1873, pp. 125 *et seq.*; idem, in *Letterbode*, iv. 55 *et seq.*; *Naḥalat Shedal*, in *Oẓar Ṭob*, 1878, p. 17; S. Sachs, in *Ha-Maggid*, 1878, Nos. 31-34; I. Halevy, *Dorot ha-Rishonim*, iii. 194, 200; Weiss, *Dor*, iv. 31-40; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 16 *et seq.*; Epstein, in *Ha-Goren*, iii. 55 *et seq.*; Schorr, in *He-Ḥaluẓ*, xii. 81 *et seq.*; Ḥayyim M. Horowitz, *Halachische Schriften der Geonim*, Preface, Frankfort-on-the-Main, 1881; Steinschneider, *Jewish Literature*, pp. 26, 67; Zunz, *G. V.* p. 60; Buber, *Sefer ha-Oraḥ*, pp. 20, 75, 82, 114, Lemberg, 1905.

S. M. Sc.

YEKATERINOSLAF (YEKATERINOSLAV): Russian city founded in 1787 during the reign of Catherine II.; capital of the government of the same name. It is one of the most important commercial and industrial centers of southern Russia, the census of 1897 crediting it with a population of 121,216 persons, including 36,600 Jews. The latter are actively identified with the trades and industries of the city, about one-third of the entire Jewish population (2,388 families; in all 11,157 persons) deriving its income from commercial pursuits, and another third (2,712 master artisans and 480 apprentices) being engaged in industrial occupations. The city has more than thirty shops and factories, mainly grist-mills, lumber-mills, foundries, machine-shops, and tobacco-factories. Almost all of these establishments are owned by Jews, but the number of Jewish factory employees is comparatively low, although in one cigarette-paper factory and in one tobacco-factory the workmen are all Jews. There are 847 Jewish day-laborers, mainly drivers, porters, etc.

On account of its busy commercial and industrial life, Yekaterinoslaf serves as a center of attraction for the population of a very extensive region. The concentration in this city of such a considerable number of Jews, for the most part impecunious, was stimulated by a series of government measures enacted during the last twenty years, which limited the sphere of Jewish economic activity. Among these were the so-called temporary measures of 1882; the exclusion of the Don region (1880) and of Rostov and Taganrog from the Pale of Settlement; and the establishment of a government monopoly in the manufacture of alcoholic beverages (1896). All of these measures led to the increase in Yekaterinoslaf of a Jewish proletariat which, for lack of employment, became dependent on charity. Thus, in 1898, 1,830 families, representing 9,000 persons, were given aid for Passover. In the same year the local Jews supported the following charitable organizations: a hospital, a maternity home, a dispensary, a free-loan association ("gemilut ḥasadim"), a lodging-house ("haknasat oreḥim"), and a clerks' mutual aid society. The expenditures of these institutions, amounting to about 74,000 rubles, were defrayed mainly from the basket-tax (43,067 rubles) and from voluntary contributions and membership fees. At present (1905) the most important charitable organization is the Association for the Aid of Poor Jews, founded toward the end of 1898; its income in 1900 was 52,509 rubles, and its expenditures 47,611. The society maintains a free employment bureau.

Yekaterinoslaf has the following Jewish educational institutions: ten private schools, a Talmud Torah (400 pupils) founded in 1857, a yeshibah (74 students), and ninety-two ḥadarim (855 pupils). The Zionistic movement has made great progress in the city, the propaganda being carried on by several societies under the leadership of Michael USISHKIN. The attitude of the Christian population toward the Jews was expressed in 1881 in the decisions of the provincial commission concerning the Jewish question, formed here as in other government cities in order to determine the causes of the anti-Jewish outbreaks. This commission saw a way to the solution of the Jewish question in the passing of a series of regulations limiting the rights of the Jews in commerce, in the acquisition of real estate, in the participation in local government, etc. The anti-Jewish outbreaks did not spare Yekaterinoslaf. On July 20, 1883, a mob invaded the Jewish houses and wrought great destruction. Many ruined families were compelled to seek safety in flight.

BIBLIOGRAPHY: *Razsvyet*, 1881, No. 45; *Russki Yevrei*, 1883, No. 32; *Otchot Pravleniya Obschestva Posobiya Byednym Yevreyam za 1889 God*, Yekaterinoslaf, 1900; *ib., za 1900 God*, 1901.

H. R. S. J.

YELAMMEDENU. See TANḤUMA MIDRASH.

YELISAVETGRAD (ELIZABETHGRAD): Town in the government of Kherson, Russia. It was founded in 1754, and soon became one of the most important cities of southern Russia. The name of Yelisavetgrad recalls sad memories to the Russian Jews; for from that town issued the signal for the riots which brought upon them incalculable affliction and misery. As soon as Alexander III. had ascended the throne rumors of a rising against the Jews reached Yelisavetgrad, which caused the leaders of the Jewish community to apply to the governor for special protection. No notice was taken of the appeal, and on Wednesday, April 27, 1881, the dreaded outbreak took place.

A religious dispute in an inn concerning the use of Christian blood by the Jews served as a pretext for the rioters, who proceeded to the Jewish quarter and commenced a systematic destruction of Jewish shops and warehouses. At first the Jews attempted to protect their property; but, seeing that this only served to increase the violence of the mob, and that the soldiers, who were called to protect them, took part in the pillage, they barricaded themselves in their houses. For two days the rioters perpetrated, under the very eyes of the officials, and with the cooperation of the soldiers, the most barbarous and hideous deeds. Synagogues were wrecked and Jewesses outraged. Two young girls, in dread of violation, threw themselves from windows. An old man named Pelikov, who attempted to save his daughter, was thrown from the roof by the enraged soldiery. Many persons were killed; 500 houses and 100 shops were demolished; and 2,000,000 rubles' worth of property was stolen or destroyed.

In the revolutionary uprisings of 1905 the town was burned, and the mob killed the Jews and plundered their quarter.

BIBLIOGRAPHY: Jacobs, *Persecution of Jews in Russia*, 1881, p. 4; *Russkaya Mysl*, June, 1881, pp. 96–99; Sychewski, *Protivo Yevreiskiya Bezobraziya*; H. Rosenthal, in JEW. ENCYC. i. 347, s.v. *Alexander III.*; Semenov, *Geographical-Statistical Dictionary of the Russian Empire* (in Russian), *s.v.*

H. R. I. BR.

According to the census of 1897, Yelisavetgrad had a population of 61,841, including 24,340 Jews. The latter are prominent in the city's commerce, trade, and industries, and three-fourths of its factories are controlled by them. The number of factories exceeds eighty, among them being grist-mills, machine- and tool-factories, foundries, soap-factories, brick-yards, vinegar-distilleries, and tobacco-factories. Only tobacco manufacture, however, engages any considerable number of Jewish workers. There are in all 522 Jewish factory-laborers, 363 day-laborers, and 3,164 artisans.

Institutions.

The Jewish community supports a number of charitable institutions, among which may be mentioned a society for the aid of the poor (founded 1899), a loan society which lends money to the poor at a low rate of interest, and a Jewish dispensary with infirmary attached. More than 1,000 Jewish families have recourse to charity. In the winter of 1898, 1,100 families received fuel from charitable organizations, while 1,300 families applied for aid for Passover.

The Jewish children are sent either to the general or to the Jewish schools, although Jewish boys are not freely admitted to the former. The Jewish schools include a Talmud Torah with industrial classes, two government schools (one with industrial classes), several private schools, a school founded by the local Zionists, and 122 ḥadarim, including a free ḥeder with sixty pupils. Early in 1881 there was organized among the Jews of Yelisavetgrad a Bible Brotherhood (see BIBLEITZY).

H. R. S. J.

YEMEN: Province comprising the southwestern part of Arabia. Various traditions trace the earliest settlement of Jews in this region back to the time of Solomon, and the Sanaite Jews have a legend to the effect that their forefathers settled there forty-two years before the destruction of the First Temple. Under the prophet Jeremiah 75,000 Jews, including priests and Levites, are said to have gone to Yemen; and when Ezra commanded the Jews to return to Jerusalem they disobeyed, whereupon he pronounced an everlasting ban upon them. Tradition states, however, that as a punishment for this hasty action Ezra was denied burial in Palestine. As a result of this tradition, which is devoid of historicity, no Jew of Yemen gives the name of Ezra to a child, although all other Biblical appellatives are found there.

First Settlements.

The actual immigration of Jews into Yemen appears to have taken place about the beginning of the second century C.E., although the province is mentioned neither by Josephus nor by the Mishnah or Talmud. According to Winckler, the Jews of Yemen enjoyed prosperity until the sixth century C.E., and the fourth sovereign before Dhu Nuwas was a convert to Judaism. The kingdoms of Sheba, Raidan, Ḥaḍramaut, and Yamanat (Yemen) were united under the hegemony of the Yemenite kings, who were as follows:

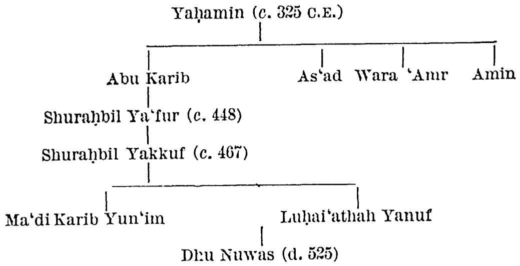

Until recently Dhu Nuwas was regarded as the first king who was zealous for Judaism, but a chronicle of saints in the British Museum gives the name of the martyr Arḳir, who was condemned to death by Shuraḥbil Yakkuf at the instigation of his counselors, the rabbis. Although all these legends are extremely biased and are chiefly devoted to the portrayal of the persecution of Christians by the Jews, it is evident that Judaism had in the fourth century taken a firm hold upon the royal house. In this legend, as in others, the city of Najran is important. Two Jewish youths are said to have been killed there, whereupon Dhu Nuwas conquered the city and executed the king after offering him his choice between Judaism and death. The effect of these traditions was a bitter oppression of the Jews, first by the Christians and later by the Arabs.

Yemen and Maimonides.

The average Jewish population of Yemen for the first five centuries C.E. is said to have been about 3,000. The Jews were scattered throughout the country, but carried on an extensive commerce and thus succeeded in getting possession of many Jewish books. When Saladin became sultan in the last quarter of the twelfth century and the Shiites revolted against him, the trials of the Yemenite Jews began. There were few scholars among them at that time, and a false prophet arose, proclaiming the amalgamation of Judaism and Mohammedanism, and pretending to be able to prove the truth of his teachings from the Bible. In this hour of need the greatest Jewish scholar of Yemen, Jacob ben Nathanael al-Fayyumi, wrote for counsel to Maimonides, who replied in a consolatory epistle entitled "Iggeret Teman." This letter made such an impression on the Jews of Yemen that, according to Saphir, they included the name of Maimonides in the Ḳaddish prayer. The false prophet was condemned to death and died in his illusion. Although Benjamin of Tudela did not personally visit Yemen, he gives certain data concerning the Yemenite Jews. Their capital was Teima and they called themselves Rechabites, while at their head stood the nasi Ḥanan. They were in constant strife with their Ismaelitic neighbors, from whom they won many victories and took much booty.

At the beginning of the nineteenth century the condition of the Jews of Yemen was miserable. They were under the jurisdiction of the Imam, and were forbidden to wear new or good clothes, nor might they ride an ass or a mule, being compelled to make the longest journeys on foot when occasion required it. They were prohibited, moreover, from engaging in money transactions, and were all mechanics, being employed chiefly as carpenters, masons, and smiths. At the beginning of the nineteenth century they are said to have numbered 30,000, and to have lived principally in Aden (200), Sana (10,000), Sada (1,000), Dhamar (1,000), and the desert of Beda (2,000). In recent times there have been no Jews in the Tahama (the low coast-land) nor in Hodeida, but they now reside in the interior of the plateau. Settlements of considerable size are found in the vicinity of Sana, and are divided between Manakhah, with 3,000 Jews, and Sana, which has a separate quarter containing about 8,000. The Jews have also special sections of the city in Kaukaban, Weilan, and Dhamar. Special mention should likewise be made of the Jewish village of Al-Gharaba, two kilometers from Reda'. The chief industry of the Jews of Yemen is the making of pottery, which is found in all their settlements and which has rendered them famous throughout the East. They engage very little in commerce. An important personage among the Yemenite Jews in the last quarter of the nineteenth century was Aaron Chehip, known as the "Coffee King." He came to a violent end, however, being murderously assaulted and robbed by the natives.

Literature.

According to the most recent investigations, there is no longer any doubt that the Jews of Yemen, whatever the date of their settlement, brought with them the Bible and a large part of the traditional Haggadah, which also had an influence on the Koran. The Talmud, or at least a part of it, was likewise known in Yemen, and the fact that it was less widely distributed there than in Europe was due solely to the poverty of the people, which made it impossible to buy more copies. The Jews of Yemen must have been in close touch with Babylonia, since they reckoned time according to the Seleucidan era, and this chronology is found on tombstones as early as the ninth century. All the Hebrew manuscripts of Yemen, moreover, show the superlinear, or Babylonian, system of punctuation. It is clear from the "Iggeret Teman" that though the Yemenite Jews were not Talmudists, they acted according to the decisions of Rab Ashi in traditional law, at least after they had come under the influence of Maimonides. The "Yad," which they called "Ḥibbur," and the Shulḥan 'Aruk of Joseph Caro were regarded by them as the highest authorities in Jewish law.

Writers.

The oldest Yemenite manuscripts are those of the Bible, which the Yemenite Jews call "Taj" (= "crown"). They date from the ninth century, and each of them has a short Masoretic introduction, while many contain Arabic commentaries. The Masorah was highly valued by the Jews of Yemen, and a special compilation, made by Yaḥya Saliḥ, was called by Ginsburg the "Masorah of Teman." They were acquainted with Saadia, Rashi, Ḳimḥi, Naḥmanides, and Isaac Arama, besides producing a number of exegetes from among themselves. In the fourteenth century **Nathanael b. Isaiah** wrote an Arabic commentary on the Bible, full of haggadot and almost wholly destitute of any real Biblical hermeneutics, while in the second half of the fifteenth century **Saadia b. David al-'Adani** was the author of a commentary on Leviticus, Numbers, and Deuteronomy, and **Abraham b. Solomon** wrote on the Prophets (British Museum). Of the Talmud the following treatises are now known to exist in manuscript: Beẓah, Pesaḥim, Mo'ed Ḳaṭan, Megillah, and Zebaḥim. The Yemenite **Abner b. Ker ha-Shoshani** wrote a double commentary in Hebrew on the "'En Ya'aḳob" of Jacob Ḥabib, and between 1478 and 1483 Saadia b. David al-'Adani composed a gloss on the "Yad" of Maimonides. Among the midrashim compiled in Yemen mention should be made of the "Midrash ha-Gadol" of **David bar Amram al-'Adani** (vol. i., ed. Schechter, 1902). Between 1413 and 1430 the physician **Yaḥya Zechariah b. Solomon** wrote a compilation entitled "Midrash ha-Ḥefeẓ," which included the Pentateuch, Lamentations, Esther, and the hafṭarot, while between 1484 and 1493 **David al-Lawani** composed his "Midrash al-Wajiz al-Mughni." In the thirteenth and fourteenth centuries supercommentaries on the "Yad" were written by **Saliḥ Musa al-Ḥadhari, Isaac b. Abraham,** and **David b. Solomon.**

The Cabala was and is very popular among the Yemenite Jews, who are familiar with the Zohar and with the work of all the European cabalists. One of them, Solomon b. Dawid ha-Kohen, has written a cabalistic treatise in thirteen chapters, entitled "Leḥem Shelomoh."

Among the Yemenite poets who wrote Hebrew and Arabic hymns modeled after the Spanish school, mention may be made of **Yaḥya al-Dhahri** and the members of the Al-Shabbezi family. A single non-religious work, inspired by Ḥariri, was written in 1573 by **Zechariah b. Saadia** (identical with the Yaḥya al-Dhahri mentioned above), under the title "Sefer ha-Musar." The philosophical writers include: **Saadia b. Jabeẓ** and **Saadia b. Mas'ud,** both at the beginning of the fourteenth century; **Ibn al-Ḥawas,** the author of a treatise in the form of a dialogue written in rimed prose, and termed by its author the "Flower of Yemen"; **Ḥasan al-Dhamari**; and **Joseph ha-Levi b. Jefes,** who wrote the philosophical treatises "Ner Yisrael" (1420) and "Kitab al-Masaḥah."

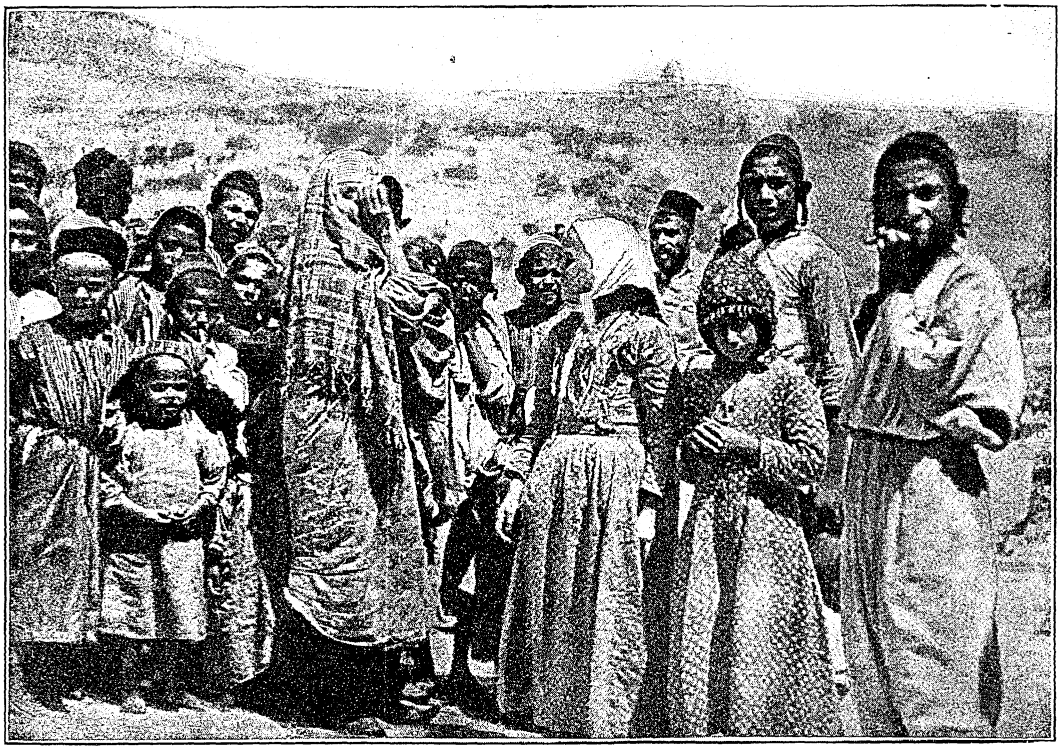

GROUP OF YEMEN JEWS.

(From a photograph by Elkan N. Adler.)

Manuscripts of the Yemen Siddur are in the British Museum. The prayers agree in part with the Sephardic and in part with the Ashkenazic liturgy, and their language is partly Hebrew and partly Aramaic and Arabic, while the daily so-called "Ma'amadot" prayers are written in Aramaic. The Yemenite Siddur appeared in Jerusalem 1892 (2d ed. 1898), and in Vienna 1896.

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J. S. O.

YERUSHALMI, SOLOMON B. MENAHEM (called also **Solomon Isaac [Sekel] Ashkenazi**): Scholar of the early part of the sixteenth century. He wrote a commentary on the Book of Ruth which he entitled "Perush 'al Rut" (Salonica, 1551; 2d ed. [together with the "Pardes Rimmonim"], Sabbionetta, 1554).

Bibliography: Ersch and Gruber, *Encyc.* section 2, xxviii. 40; Benjacob, *Oẓar ha-Sefarim*, p. 474.

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YESHIBAH: A high school; a rabbinical college. It is the oldest institution of Jewish learning, and ranks higher than the Ḥeder or the Talmud Torah. The term "yeshibah" and the Aramaic equivalent "metibta" (both found in the Talmud) originally meant a session, a council, or a meeting of scholars, over which presided the "elder." The Patriarchs were all elders of a yeshibah (Yoma 28b). R. Pappa was elected "rosh yeshibah" (or "resh metibta"), *i.e.*, president of the yeshibah, and it was his duty to deliver a lecture and discussion before the yeshibah of a large and mixed assembly (Ber. 57a and Rashi *ad loc.*; B. Ḳ. 117a). At first the bet ha-midrash was the place where the yeshibah assembled, one or two (morning and afternoon) sessions being held daily. Later, when the number of students increased, it became necessary to hold the sessions in a separate large hall adjoining the bet ha-midrash, and this hall was known by the name of "yeshibah." The general term for the lecture was probably "pesiḳta" or "mekilta," which, like the modern term "shi'ur," means "measure," indicating the fixed and limited time occupied by the rosh yeshibah in delivering the discourse—from two to three hours.

In Babylon.

During the Talmudic period the principal Palestinian yeshibot were at Sepphoris, Tiberias, and Cæsarea, while the leading Babylonian ones were at Maḥuza, Nehardea, Sura, and Pumbedita. Those at the last two towns were maintained in the geonic period (see Academies). The principal seat of the Rabbis after the days of the Second Temple was Pumbedita ("Iggeret Rab Sherira Gaon," ed. Goldberg, p. 32, Mayence, 1873). The attendance at the Babylonian yeshibot gradually decreased. Rab had 1,200 students at his yeshibah; R. Huna had 800 students, with 13 amoraim as interpreters; Rabbah and R. Joseph each had 400; and R. Ashi had only 200 (Ket. 106a). The sessions of the Babylonian yeshibot were interrupted on several occasions, and were finally suspended by the Persian persecutions, the last being held at Bagdad. Benjamin of Tudela (1160–73) found ten yeshibot there, and he enumerates the names of every rosh yeshibah, the principal one being R. Samuel b. Eli. The "rosh ha-golah" (president of the Captivity) bestowed "semikah" (ordination) upon the graduates of the yeshibah (Benjamin of Tudela, "Itinerary," ed. Asher, p. 60, London, 1840). Pethahiah of Regensburg, in his "Sibbub" (travels), written in the same century, describes the Bagdad yeshibah as follows: "The rosh yeshibah [R. Samuel ha-Levi b. Eli] has about 2,000 students at a time, and there are over 500 around him who are well informed. The students receive lessons from other teachers before they are admitted to the yeshibah. The rosh ha-golah is R. Eliezer, and under him is the rosh yeshibah. The latter occupies a large house covered with tapestry. He is dressed in a gold-trimmed garment and sits on high, while the students sit on the ground. He discourses through an interpreter or explainer ["meturgeman"], who answers all questions asked by the students, and if he does not know inquires of the rosh yeshibah. Sometimes there are several interpreters, each expounding a treatise in a different part of the yeshibah. The whole study is with an intonation" (ed. Benisch, p. 16, London, 1861). Toward the end of the eleventh century an important yeshibah at Bagdad was under the guidance of Isaac ibn Sakin, and later it was under Samuel b. David ha-Kohen, who defended Maimonides against the edict of excommunication (1289).

The example of the yeshibot of Babylon was followed throughout the Levant. It is curious that even the Karaites carried along with them the title of "rosh yeshibah," bestowing it in the tenth century on Jacob ha-Tamani (= "of Taman," on the Bosporus) (d. 958; see Pinsker, "Liḳḳuṭe Ḳadmoniyot," Appendix, p. 86; the date is disputed by Deinard in "Ha-Shaḥar," viii. 452). Until the ninth century the Jews in European countries and elsewhere depended entirely upon the decisions of the authorities in the yeshibot of Babylon, which they supported liberally. It was largely due to the encouragement of Charlemagne that the learned men of Babylon emigrated and later established yeshibot in France and Germany. During the tenth century three new yeshibot were founded: the first by Shemariah b. Elhanan at Miẓr (Cairo), Egypt; the second by Ḥushiel at Kairwan in North Africa; and the third by Moses b. Enoch (d. 965) at Cordova (Abraham ibn Daud, "Sefer ha-Ḳabbalah").

In France.

The yeshibah of Narbonne was perhaps the most famous of its time, drawing eager students from all parts of France and Germany. Benjamin the traveler says: "R. Abraham [ibn Daud] is rosh yeshibah at Narbonne, whence the study of the Law spreads over all countries. At Lunel the foreign students who attend the yeshibah are supplied with food and raiment at the public expense. At Beaucaire there is a grand yeshibah under the presidency of Abraham ibn Daud, an eminent scholar of the Scriptures and Talmud, who attracts students from distant countries, and who provides for them from his private means, which are quite considerable. At Marseilles, in the upper city near the fortress, is a great yeshibah which boasts of very learned scholars, headed by R. Simon Anatolio, Abba Mari b. Isaac [author of the "'Iṭṭur"], and others. The scholars and descendants of Rashi hold yeshibot at Troyes and Ramerupt. Paris contains many learned men whose equals are not to be found anywhere upon earth" ("Massa'ot," pp. 4, 6, 112). The yeshibah of Paris was closed by order of King Philip Augustus (1181), but the yeshibah at Champagne, where the tosafists pursued their work, still flourished, as did also that at Dampierre, where a grandson of Rashi conducted a yeshibah of considerable authority. R. Isaac, a nephew of R. Tam, guided a yeshibah of sixty pupils, each one studying for himself a different treatise of the Talmud, and all together taking up one treatise at a time in rotation under the rosh yeshibah ("Ẓedah la-Derek," Introduction, ed. Ferrara, 1554, p. 4a). A yeshibah was reopened at Paris for a short time in the thirteenth century by R. Jehiel, who emigrated to the

Holy Land. Mattithiah b. Joseph of Provence reestablished a yeshibah at Paris in the fourteenth century, and Jacob of Orleans (d. 1189), a pupil of R. Tam, crossed the Channel and opened a yeshibah in London.

In Spain, Germany, Italy, and Holland.

The first yeshibah in Spain was established at Cordova, and attracted the scholars of the Levant. Later were founded the yeshibah of Granada and that of Lucena, the latter being successively conducted by Isaac Alfasi (1090) and his pupil Ibn Migash. These examples were followed by Jehiel ben Asher at Toledo, where he changed the whole tone of Spanish Judaism; by Solomon ben Adret at Barcelona in 1305; and by R. Nissim at the same city in 1372. R. Gershom (960–1028) emigrated from France to Mayence, where he founded a yeshibah and gathered many students from Germany and Italy. This yeshibah flourished for more than eighty years and became a center of Talmudic activity. Joseph Colon (1420–80), the author of a collection of responsa, had a yeshibah at Pavia, Italy; and Judah Minz of Mayence founded a yeshibah at Padua (1504–26). Joseph Ottolenghi opened a yeshibah in Cremona, northern Italy, prior to the public burning of the Talmud in 1559. The yeshibah 'Eẓ Ḥayyim in Amsterdam flourished during the eighteenth century, and its publications of responsa under the title "Peri 'Eẓ Ḥayyim" extended from 1733 to 1792. In the same century there were celebrated yeshibot at Altona-Hamburg, Frankfort-on-the-Main, Fürth, and Metz. At Nikolsburg Mordecai Benet had a yeshibah with from 300 to 400 students.

In Poland.

Jacob Pollak (1460–1541), the founder of "ḥilluḳim" (the sophistic method of Talmudic discussions), was the first to transfer the rabbinical science from Germany to Poland; he opened a yeshibah at Cracow, which later was presided over by Moses Isserles and became the most celebrated school throughout the whole European Jewry. All who sought sound learning betook themselves thither; and the fact that a man had been educated in the yeshibah of Poland was of itself a high recommendation if he sought to obtain a position as rabbi. Other German scholars settled in Lithuania, Ruthenia, and Volhynia and founded new centers of rabbinic study.

Curriculum, 13th Century.

The three documents mentioned below describe the yeshibah at various times and in various countries, and illustrate the life, methods, regulations, and course of studies in the old yeshibah. A document called "Ḥukḳe ha-Torah" (= "the laws of the Torah," *i.e.*, rules or bylaws regulating the teaching of the Torah), and appended to the "Semaḳ" of Isaac Corbeil under date of 1309, throws light on the attitude and conditions of the yeshibah in northern France in the thirteenth century. There were two schools, one called "midrash gadol" and the other "midrash ḳaṭon," corresponding respectively to the Christian cathedral school and parochial school at that time; the lower schools were known also as "petites écoles," and in some paragraphs the "higher midrash" is referred to as "yeshibah." The "Ḥukḳe ha-Torah" is composed of three different collections, and may have been added to from time to time, as the occasion required, to complete and perfect the regulations. The rules for the higher and lower schools are mixed indiscriminately. The students of the higher midrash were called "perushim" (= "Pharisees"), a title still retained by married students in the yeshibah. The length of the term was seven years, during which time the pupils dwelt in the midrash, food and lodging being provided for them. The head teacher, called "rosh yeshibah," also lodged there during the week, but returned to his home on Friday night. Interpreters were employed, one for every ten students, to explain the lecture of the rosh yeshibah (Güdemann, "Gesch. des Erziehungswesens," etc., i., note 3; Jacobs, "Jews of Angevin England," pp. 343 *et seq.*).

The following is a summary of the chief provisions of this important code of education. The separate sections sometimes occur in more than one of the three recensions, here indicated by the letters A, B, C. Jacobs ("Jews of Angevin England") is of the opinion that A was composed in England in the thirteenth century, on account of the references to the capital and to the long winter nights:

(i.) Every first-born male is to be set apart ("separated") for the study of the Law from the eighth day after circumcision (A 1, B 5).

(ii.) At five years of age every Jewish boy is to be brought in the month Nisan to the small school of the province, and taught to read; then put to Leviticus, then to read the weekly portion in Hebrew, then in the vernacular, and then in the Targum (A 7, 8; B 6; C 1).

(iii.) At ten years he studies the Mishnah, beginning with the tractate Berakot of the Talmud, and going through the smaller tractates of the order Mo'ed in the next three years (B 6, C 2).

(iv.) At thirteen years the education of the ordinary boy is completed; that of the separated continues in the same school till the lad is sixteen, when he decides for himself whether he will devote his life to the Law, and, if so, goes up to the great school of the separated in the capital for another seven years (A 2, 3; C 3).

(v.) The small school of the province is to be held in a two-story house, capable of holding 100 pupils, 10 teachers, and a rector to supervise. No teaching is to be done at home, and the rector must not reside at the school with his family, but must go home every Sabbath (B 6, A 5, B 3).

(vi.) The rector gives two lectures—one in the morning, one in the afternoon. The teachers go over each lesson twice with their classes [this probably refers to the great school of the capital]. At the end of each week there is repetition of the week's work; similarly at the end of the month, and at the end of the summer and of the winter session. No teacher may take more than ten pupils, nor may he have any other calling than teaching (B 7; A 6, 10, 12).

(vii.) The lads are encouraged to examine one another every evening in the day's lessons. Dull scholars are to be sent away, so as not to keep back the more forward. Teaching is to be by book, not from memory. In winter the evening lessons are to be short, on account of the light (A 5, 7, 9, 11).

(viii.) Every member of the community pays twelve pence yearly as school-fees, instead of the half-shekel of old. The great school is to be bought, and then let out to the separated. The separated pay for their lodging, and a share of the teachers' salaries. The rector gets 20 marks yearly, a teacher 8 (A 4; B 1, 6).

Nathan Hannover, in "Yewen Meẓulah" (ed. Venice, 1653, end), relates the history of the Chmielnicki massacres and describes the yeshibah at that period: "Nearly all communities in Poland supported a yeshibah. They maintained the students and gave them out of the public funds fixed sums weekly for ordinary expenses. The baḥurim taught the smaller

Yeshibah Culture, 17th Century.

boys. A community consisting of fifty 'ba'ale battim' [= "householders"] supported about thirty students. In addition to receiving fixed stipends the students were invited as guests to the tables of the community, every household having invariably one or more such guests from the yeshibah. Consequently the number of ḥakamim increased to such an extent that very often there were found twenty ḥakamim bearing the title of 'morenu' or 'ḥaber' in a community of fifty householders. The rosh yeshibah was above all in rank. The terms of study were as follows: in summer from the 1st of Iyyar to the 15th of Ab, and in winter from the 1st of Ḥeshwan to the 15th of Ṭebet, the intervals being devoted to private studies. In the first part of each season, namely, from the 1st of Iyyar to Pentecost, and from the 1st of Ḥeshwan to Ḥanukkah, the studies in the yeshibah consisted of Gemara with Rashi and tosafot, one page daily. This was called one halakah. The rosh yeshibah sat on a chair, and the students stood around him. The students prepared themselves beforehand by carefully studying the halakah of the day, and then asked the rosh yeshibah to explain the difficult passages. After he had answered, all kept silence, and he then discussed a 'ḥilluḳ,' a pilpulistic review of the halakah in detail. This lasted till noon or a little later. The second half of the term was devoted to the study of Alfasi and the poseḳim [decisions and codes], particularly the four volumes of the Ṭurim with commentaries. A few weeks before the term expired the rosh yeshibah permitted the best students to deliver a discourse, in order to familiarize them with the art of delivering a ḥilluḳ. The Talmud was studied in the order of the sedarim. Every rosh yeshibah had a 'shammash' [= "attendant"], whose business was to see that the students in every class attended strictly to their studies. Every Thursday the students were ushered into the presence of the gabbai, who examined them. For failure in the examination the student was sometimes chastised with a rod by the shammash and sometimes admonished in the presence of the other students. In the last days of the term the pupils reviewed what they had learned during the term. When the session ended the students traveled with the rosh yeshibah to the fairs on market-days ["yerid"]: in summer to the fairs of Zaslav and Yaroslav, and in winter to the fairs of Lemberg and Lublin. The students were allowed to choose any yeshibah in those places during the fairs. The gathering of so many students at the fairs, where merchants congregated to sell or purchase goods, was the occasion of making hundreds of marriage engagements; the best students were selected on the recommendation of the rosh yeshibah, and the amount of dowry offered varied according to the student's knowledge of the Talmud and his skill in delivering a ḥilluḳ. Both the students and the rosh yeshibah were held in high esteem by rich and poor alike. The rosh yeshibah received many presents in money and goods; if neither a Kohen nor a Levite, he was entitled to the third portion ["shelishi"] in the order of persons called up to read the sidra. In leaving the synagogue, the rosh yeshibah led the students, who were followed by the people. On Sabbaths and holy days he was visited by the prominent members of the community."

In Palestine.

Yeshibot began to flourish again in the Holy Land in the sixteenth century—in Safed under Berab and Caro, and in Jerusalem under Levi ibn Ḥabib. Some private yeshibot were supported by individual donors from abroad; and this became the prevailing fashion. Two brothers named Vega in Leghorn supported the yeshibah of Jacob Ḥagiz in the seventeenth century. A document dated 1758 and copied by Hazan in his bibliography "Ha-Ma'alot li-Shelomoh" (p. 102b, Alexandria, 1898) gives a list of the yeshibot in Jerusalem at that time and shows that a majority of them were supported by private charity. The list is interesting as to the details of management and the courses of study in the eighteenth century among the Sephardim, and is as follows:

Yeshibat Jacob Pereira: Subsidized by Jacob Pereira of Holland; income 1,200 piasters per annum; rosh yeshibah, Ḥakam Meyuḥas b. Samuel, author of "Peri ha-Adamah," aged 53; 30 baḥurim, 3 melamedim. Order of study: each student separately one halakah; in the afternoon same halakah by all together, and also one chapter of Mishnah with commentaries.

Yeshibat Neweh Shalom: Supported by Isaac di Mayo & Co. of Constantinople; income 700 piasters; rosh yeshibah, Raphael Moses Bulah, author of "Geṭ Mekushshar," etc.; 20 students, 2 melamedim. Order of study: in the forenoon halakah; in the afternoon 5 folios of [Di Vida's] "Reshit Ḥokmah," and Ṭur with "Bet Yosef."

Yeshibat Yefa'er 'Anawim: Supported by Joseph and Raphael Franco of Leghorn; income 600 piasters; rosh yeshibah, Abraham ibn Asher, etc. Order of study: in the forenoon 3 chapters of Mishnah with commentaries.

Yeshibat Ḥesed le-Abraham u-Binyan Shelomoh: Income 1,000 piasters; rosh yeshibah, R. Ẓemaḥ, etc.; 6 baḥurim. Order of study: in the forenoon 3 hours halakah, in the afternoon 3 hours Ṭur.

Yeshibat Dameseḳ Eliezer: Supported by Eliezer Ashkenazi; income 450 piasters; rosh yeshibah, Judah Nabon, etc.; 8 students. Order of study: all together one halakah lasting 1½ hours; the rest of the day each one studies for himself; on Wednesday the pupils review what they have studied during the past week.

Yeshibat Keneset Yisrael: Organized by Ḥayyim ibn 'Aṭṭar and supported by donations from abroad; income 600 piasters; rosh yeshibah, Ḥayyim Mundichi, etc.; 4 baḥurim. Study: halakah.

Yeshibat Mordecai Taluk: Supported by Mordecai Taluk; income 400 piasters; rosh yeshibah, Jonah Nabon, etc.; 4 baḥurim.

Yeshibat Abraham Meyuḥas: income 1,000 piasters; rosh yeshibah, Meïr Sornaga, etc.; 5 baḥurim. Study: halakah 7 hours daily.

Midrash ha-Ḥasidim: Rosh yeshibah, Shalom Sherebi, etc.

Among the rabbis was Abraham ha-Kohen Eskir, who never let midnight pass without study, and who studied all night on Sabbaths and holy days. Three other yeshibot were composed of laymen ("ba'ale battim"), who studied the Bible, Mishnah, and Musar (ethics). The Midrash ha-Ḥasidim is now called "Bet El," and is a congregation of cabalists who study the Zohar and the works of Luria. The other yeshibot of the Sephardim are still subsidized by individual donors abroad. The yeshibot of the Ashkenazim were not established before the latter part of the nineteenth century.

The drift of the Reform movement in Germany from the time of Mendelssohn, when the need of secular knowledge became apparent, caused the gradual decline of the yeshibot, until they were

Decline of the Yeshibah.

partly replaced by the rabbinical and theological seminaries. There is now no trace of the great yeshibot in France or elsewhere in western Europe. When civil rights were granted to the Jews by France in 1831 there remained only the yeshibah in Metz, officially named "Collège Rabbinique," which, like all other religious institutions, was supported out of the public budget. The yeshibah still existed in Bohemia and Moravia, but had lost many of its former characteristics.

Volozhin Yeshibah.

The Reform movement on one side and the ensnaring Ḥasidic tendencies on the other caused the pupils of the Wilna Gaon to deliberate how they might preserve the true Jewish learning and perpetuate the method and style of study inaugurated by the Gaon, who was rather opposed to pilpul and the ḥilluḳim as practised in the yeshibot of Poland. With this aim, R. Ḥayyim, the chief disciple of the Gaon, organized in 1803 the celebrated yeshibah of Volozhin, a small town in the government of Wilna, and his own birthplace. His chief object was to make the students independent of private charity; and, being a merchant and possessing considerable wealth, he provided at first for the comfort of the students out of his own means, maintaining some at his table and paying for the board and lodging of others. He started with ten students, and when the number became too large for his means, he issued appeals for assistance to the neighboring communities, which were promptly responded to. At the time of his death in 1828 the number of students was about 100. The yeshibah was continued under the leadership of his son R. Isaac and his son-in-law R. Hillel; and in 1854 Naphtali Ẓebi Berlin, a son-in-law of R. Isaac, succeeded to the position of rosh yeshibah of Volozhin. The Maskilim advocated the introduction into the yeshibah of secular sciences and modern methods of pedagogy; and the attention of the government having been drawn to the matter, it decided to close the yeshibah in 1879. Two years later Berlin succeeded in inducing the government to revoke the edict, and reopened the yeshibah, which he conducted with renewed energy till 1891; it was then closed again by the government, which accused some of the students of having joined the revolutionary movement. After Berlin's death in 1893 the yeshibah was reopened under the management of Joseph Baer Soloveichik. At present (1905) there are about 200 students, and the rosh yeshibah is Raphael Schapiro.

Under the leadership of Berlin the Volozhin yeshibah attained its highest efficiency, having nearly 400 students, among whom were about 60 perushim. The cost of its maintenance was about 40,000 rubles annually, which sum was collected by meshullaḥim in Russia and America. Poor and rich students alike flocked to this yeshibah from all parts of Europe and even from America. The rich students simply followed the advice of the Mishnah: "Wander forth to a home of the Torah" (Ab. iv. 18). Those students who received a regular allowance from home and paid their own expenses were known as "köstnikers" (= "easy boarders"), while the poor students who depended on the weekly allowance of the ḥaluḳḳah from the yeshibah fund were called "wochernikers" (= "weeklies"). The amount ranged from 60 to 75 copecks per week for the baḥurim, and from 2 to 3 rubles per week for the perushim, who sent about two-thirds of the allowance home to support their families. A special fund created by Brodsky draws an income which provides 20 perushim with 4 rubles each per week. Books were furnished free by the yeshibah. The small stipend was not sufficient to provide food, lodging, and clothing for the indigent students, and the majority of them were obliged to lodge in the class-rooms of the yeshibah or its annex, sleeping on the floor, on the seats, or on the tables in both summer and winter, and having as bedding sacks of straw seldom furnished with linen. They endured great privation, as described in the injunction: "Eat a morsel of bread with salt, drink water by measure, sleep upon the ground, and live a life of tribulation whilst thou toilest in the Torah" (Ab. vi. 4). Some students were invited to board free one day in the week in the houses of the charitably disposed. In fact, the charitable spirit of the town was remarkable; the poorest washerwoman deemed it her duty to give board to one or two students systematically during one or two days a week, and there was hardly a Jewish family in the town that did not shelter in its house one or more students every night, these lodgers taking regular turns one night a week. The days for free lodging were called in the yeshibah vernacular "eating days."

Organization.

The students in the yeshibah were grouped according to the cities whence they came. Thus one would be known as "Itzel der Kovner" (Isaac of Kovno) and another as "Getzil der Warsawer." Some received the title "'illui" (= "the excellent") or "matmid" (= "diligent student"), such a one being known, for example, as "Der Kovner 'Illui" or "Der Lomzer Matmid," assuming that only one from a town was so designated. The title was given by the general consent of the students. They studied singly or in pairs, there being no classes in the general sense of the term; the single pupils or pairs studied according to their grade of learning, asking explanations of difficult passages from those of a higher grade or from the rosh yeshibah. Nearly all studied the Talmud and posḳim, and more especially the laws relating to civil and religious matters in common practise. The Haggadah of the Talmud was excluded from their studies. The only occasion on which the students were together was when the rosh yeshibah delivered his lecture, called "shi'ur," for a certain "sugya" (lesson) on a halakic subject, which lasted about two hours; after this the students discussed the subject among themselves and with the rosh yeshibah. This generally took place in the afternoon session, but sometimes the assistant rosh yeshibah delivered a similar lecture in the forenoon. The rest of the session was spent in studying the subject of the shi'ur beforehand, or in private study.

Sometimes the rosh yeshibah would call in to see if the students attended to their studies. Besides there were "mashgiḥim" (supervisors), whose duty was to watch the class-rooms as monitors and keep the students from idling. They served also in the capacity of censors or inquisitors, especially to see that no student smuggled into the yeshibah Neo-Hebrew books or modern literature, such as novels or works that developed "liberal" views on religion. Such books were characterized by the "mashgiaḥ" as "ṭerefah" and "pasul," *i.e.*, not fit to be read. When a student was detected reading such a book he was reprimanded, fined, or suspended by the rosh yeshibah. The Volozhin mashgiḥim, however, did not go beyond the enclosure of the school, and the student was not interfered with outside of the yeshibah when reading "sefarim ḥiẓonim" (books outside of the Jewish sphere). These supervisors even encouraged the students to acquire secular knowledge in private, but those in other yeshibot were more strict in this respect.

The official hours of study extended from sunrise to sunset, time being allowed for prayers and meals; but the enthusiasm of some students knew no bounds, and they often studied till midnight. The yeshibah was open all night, and the cost of candles was a large item in its expenditure. Usually, however, the night sessions were suspended between the 15th of Iyyar and the 15th of Ab (three summer months) in compliance with the advice of R. Judah he-Ḥasid ("Sefer Ḥasidim," § 565, old ed.). Vacation time was in the holiday months of Nisan and Tishri, when the perushim went home to their families and the baḥurim to their parents to enjoy the holidays. Those who remained in Volozhin visited the house of the rosh yeshibah and entertained themselves by singing "zemirot" and drinking "le-ḥayyim," *i.e.*, toasting long life to the rosh yeshibah. "At the conclusion of every 'zemer' [song] a student knocks with his fist on the table and cries, 'Hurrah for the rabbi!' and all answer, 'Hurrah, hurrah, hurrah!'" ("Ha-Shaḥar," viii. 166, note). Another enjoyable occasion was at the completion of a "masseket" or "seder" (Siyyum), when all students and invited guests participated in an elaborate meal.

Other Yeshibot in Russia.

In almost every Russian town with a large Jewish population there are yeshibot under the immediate supervision of the local rabbis, but account is taken here only of those which established a wide reputation and attracted students from the neighboring towns and foreign countries. The yeshibah of Minsk, presided over first by Aryeh Loeb, author of "Sha'agat Aryeh" (d. 1785), and later by Joshua Eisik Ḥarif, preceded the yeshibah of Volozhin. In 1831 a yeshibah was founded at Wilna by a band of forty young scholars, and was known as the "Ferziglach" (= "party of forty"). The rosh yeshibah was David Cohen, the "Kosover." In the same year a yeshibah named after R. Maila was organized there under the presidency of R. Mordecai and R. Eliezer Teitz. The Maila yeshibah still (1905) exists; and its cost of maintenance is about 5,000 rubles annually ("Oẓar ha-Sifrut," iv. 532; "Ha-Asif," 1885, p. 149). Two other yeshibot, one founded by Mordecai Melzer (Klatzki) and the other by Israel Salanter, were opposed to each other in the mode of learning, the former adopting the style of pilpul and the latter that of peshaṭ (logical reasoning).

Other noted yeshibot are at Slonim, Mir, and Eisheshok. The yeshibah of Slobotka was organized by Israel Salanter. The yeshibah at Kovno was opened in 1872 by Isaac Blazer (now in Jerusalem) under the auspices of Isaac Elḥanan Spector, being attended mainly by perushim. In 1877 a banker of Berlin named Lachman donated 75,000 rubles in property for the maintenance of this yeshibah (see "Ha-Meliẓ," 1888, Nos. 177, 186). The yeshibah at Vitebsk conducted by Zalman Landau, later rabbi in St. Petersburg, was noted for the method by which its students learned in company every halakah in Talmud according to the decision in the codes (= מסקנתא אליבא דהלכתא). At Chelm (government of Kovno) Simḥah Süssel conducted a yeshibah with a somewhat more modern method (about 1880). In 1882 Isaac Jacob Reines proposed to meet the demands of the government by establishing a yeshibah with a ten-year course, during which the student was to acquire the rabbinical knowledge necessary for ordination as a rabbi, and at the same time secure the secular education required of a government rabbi. The plan met with opposition, however, and after an experiment of four years the yeshibah was closed by the authorities. Reines opened at Lida in 1885 a regular yeshibah on the lines of that at Kovno.

The Ḥasidim, who were always opposed to the yeshibah for spending time on dry legalism instead of in "devotion," recently showed a conciliatory spirit and change of opinion by recognizing the worth of the yeshibah; and under the leadership of their "rebbe" and "ẓaddiḳ," Menahem Mendel of Lubavitz, they have organized the society Tomeke Temimim, which supports no less than four yeshibot. They are located at Lubavitz, Zembin, Dokshitz (government of Minsk), and Horoditch (government of Vitebsk), and are attended by a total of 200 students, with an expenditure of nearly 40,000 rubles per annum.

In Hungary.

Hungary is noted for its yeshibot, the most prominent of which is that of Presburg established by Moses Sofer, author of "Ḥatam Sofer." Others are at Eisenstadt (Kis-Márton), Nyitra, Papa, Mattersdorf (Nagy-Marton), Szik-Udvarhely, Grosswardein (Nagy-Varad), Szatmár, Huszth, and twenty other places. These, however, have not established so high a reputation as have the Russian yeshibot. Ruben Brainin compares the type of the Russian yeshibah baḥur with that of Hungary, and gives his opinion that "the former is more improved internally [in mind] and the latter externally [in dress]" ("Ha-Ẓofeh," i., No. 219).

Among the modern yeshibot in Jerusalem is the 'Eẓ Ḥayyim, organized in 1851, with Eliezer Dan, son-in-law of Joseph Schwarz, as rosh yeshibah. This yeshibah has about 100 students and is connected with a Talmud Torah. It is patronized by Rabbi Samuel Salant (see Luncz, "Luaḥ," 5664, pp. 121-167). The yeshibah at Me'ah She'arim, a suburb of Jerusalem, has about 100 students. The rosh yeshibah is Rabbi S. H. Hurwitz, known as the "Dubrowner." Yeshibat Ohel Mosheh has about 35 students, and Jacob Urnstein is its rosh yeshibah. It was founded by R. Diskin. The principal yeshibah is the Torat Ḥayyim, with about 150 students, and Isaac Winegrad as rosh yeshibah. The Sephardim maintain the Tif'eret Yerushalayim and other private yeshibot.

In America.

The yeshibah system was transplanted in America by the Russian immigrants. The first yeshibah, ‘Eẓ Ḥayyim (Talmudical academy), was organized in 1886 in New York, and owns its school property at 85 Henry street. Its general expense is $5,000 per annum, and the average attendance about 175 students, with 6 melammedim teaching as many classes; namely, 2 for Ḥumesh (Pentateuch) and 4 for Talmud, consisting of the three Babot (B. Ḳ., B. M., B. B.) with Rashi. The hours of study are from 9 A.M. to 12 M. and from 1 to 4 P.M. for Hebrew, and from 4 to 6 P.M. for English secular subjects. Saturday is review day for the Hebrew studies of the week. The course of study requires from three to four years.

Yeshibat Rabbenu Jacob Joseph, located at 197 Henry street, New York, was organized in 1902. The president and general superintendent is Samuel Isaac Andron, and the principal R. Meïr Hecht. There are about 250 students, with 8 teachers and as many classes, including 2 in English and 2 in Talmud. Hebrew studies last from 8.30 A.M. to 12 M. and from 1 to 3.30 P.M.; English studies from 4 to 7 P.M. The course occupies three years. The English students are prepared for entrance examinations for public grammar-school and college.

The most important yeshibah in New York is Yeshibat Rabbi Isaac Elhanan (Theological Seminary Association), organized in 1897 and located at 156 Henry street. It has about eighty students, ranging in age from thirteen to twenty-three. Dr. Philip (Hillel) Klein is president, and Nahum Dan Barhon is mashgiaḥ, with Moses Löb Schapiro as rosh yeshibah and Solab and Hirschberg as his assistants. Each student receives a stipend of $3 per week and clothing; expenditure about $15,000 per annum. The Talmud and poseḳim are the only subjects taught there, chief attention being given the treatises of the three Babot, Giṭṭin, Ketubot, and Ḳiddushin. Of the Shulḥan ‘Aruk only Yoreh De‘ah, Ḥoshen Mishpaṭ, and Eben ha-‘Ezer are studied. After a course of three or four years the graduates receive semikah. One of the graduates, Naphtali Rosenberg, was elected rabbi of Syracuse, N. Y. This yeshibah is planned on the model of that of Volozhin. Other yeshibot of less importance are in Boston, Philadelphia, Pittsburg, and Chicago.

The advocates of the yeshibah system contend that it is still necessary to produce a true rabbinical training. Thus Isaac Hirsch Weiss says that it requires at least ten years of diligent study, and scrupulous and strict examination, before the hattarat hora'ah is issued to a candidate. Weiss admits, however, the need for a modern rabbi to be familiar with modern knowledge and literature ("Zikronotai," pp. 73-83). Isaac Rabbinowitz, the Hebrew poet, remarks that experiments with the Rabbinerschule in Wilna and Jitomir have proved the impossibility of producing in the modern schools of learning acceptable rabbis for the old-fashioned Russian congregations ("Ha-Kerem," p. 33, Warsaw, 1887). See TALMUD TORAH.

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J. J. D. E.

YESHU‘AH (JESHUAH) BEN ELIJAH HA-LEVI: African scholar and, perhaps, liturgical poet; of unknown date. He collected the poems of JUDAH HA-LEVI into a diwan, providing the volume with an Arabic introduction and heading most of the poems with superscriptions in which both the contents and the occasion of each poem are indicated. In the introduction, which was translated into German by Geiger ("Nachgelassene Schriften," iii. 154), Yeshu‘ah says that he utilized three collections of his predecessors, Ḥiyya al-Ma‘arabi, David b. Maimon, and Abu Sa‘id ibn Alḳash; but he added many more poems, for which he does not guarantee Judah's authorship. Sachs ("Religiöse Poesie," p. 290, note 2) identifies the subject of this article with the author of the two poems found in the Tripolitan Maḥzor, one a "pizmon" beginning "Ye‘erab siḥi lifne ḳadosh" and signed "Yeshu‘ah," and the other a "mustajab" beginning "Emune lebab habinu" and signed "Yeshu‘ah Ḥazzan." Both are to be recited on Yom Kippur night.

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E. C. M. SEL.

YESHU‘AH (JESHUAH) BEN JOSEPH HA-LEVI: Algerian Talmudist of the fifteenth century; born at Tlemçen. In 1467, owing to the massacres of the Jews of Tlemçen committed by the Spaniards at that time, Yeshu‘ah, still a young man, fled from his native town, with the intention of returning thither when the troubles should be over. He arrived at Toledo about 1469, and there received the hospitality of Don Vidal ibn Labi, the head of a flourishing school in that city. Perceiving that the young Algerian possessed a profound knowledge of the Talmud, Don Vidal requested him to write a methodology of the Talmud, which he would establish as the standard manual for the yeshibot. Yeshu‘ah accordingly wrote the "Halikot ‘Olam" (Lisbon or Spain, *c.* 1490), a methodology of the Talmud in five "gates" ("she‘arim") or parts, each divided into chapters. The first gate treats of the order of the Mishnah and the manner of its composition; the second, of the method of the Gemara; the third, of the method of the Mishnah; the fourth, of the hermeneutic rules; and the fifth, of the method of the halakic decisions. In his preface Yeshu‘ah praises his principal teacher, Jacob ha-Kohen Ashkenazi, and his benefactor, Don Vidal, whom he also eulogizes in a metrical poem at the end of the preface. This work was republished several times; and in 1634 an edition was issued in Leyden with a Latin translation made by L'Empereur. Later, Henry Jacob Bashuysen reedited it with L'Em-

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pereur's Latin translation and with notes of his own (Hanau, 1714). Finally, an adaptation from it was made by J. J. Struve under the title "Logicæ Hebraicæ Rudimenta" (Jena, 1697).

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E. C. M. Sel.

YEVREISKAYA BIBLIOTEKA. See Russia, Periodicals.

YEẒER HA-RA‘: Evil inclination or impulse, popularly identified with the lusts of the flesh. The idea is derived from Gen. viii. 21: "the imagination of the heart of man is evil from his youth." Yet from the use of the two "yods" in Gen. ii. 7, the Rabbis deduced that there are in man two Yeẓarim: the good (**Yeẓer Ṭob**) and the evil (Ber. 61a). Cain defended himself before God for having slain Abel by arguing that God had implanted in him the Yeẓer ha-Ra‘ (Tan., Bereshit, 25 [ed. Buber, p. 10]). "It lies at the door of the heart like a fly" (Ber. 61a; comp. Beelzebub). Yet in a way the Yeẓer ha-Ra‘, like all things which God made (Gen. i. 31), is good. Without it, for example, a man would never marry, beget, build a house, or trade (Gen. R. ix. 9). Therefore, man is enjoined to love God with both the Yeẓarim implied in "with all thy heart" of the Shema‘ (Sifre, Deut. 32 [ed. Friedmann, p. 73a]). It would appear that the Yeẓer Ṭob comes with reflection, and at the age of bar miẓwah or confirmation, because it is said to be thirteen years younger than the Yeẓer ha-Ra‘, which is an inborn impulse (Eccl. R. ix. 14). The Yeẓer Ṭob delivers the citadel of the body from the Yeẓer ha-Ra‘ by means of temperance and good works (Ned. 32b). The "little city" of Eccl. ix. 14, 15 is interpreted by the Targum and Eccl. R. (*ad loc.*) as the kingdom of the heart, and the "great king" who comes against it as the Yeẓer ha-Ra‘.

According to the Rabbis, the Yeẓer ha-Ra‘ has seven different epithets in the Bible: evil (Gen. viii. 21); uncircumcised (Deut. x. 16); unclean (Ps. li. 12); the enemy (Prov. xxv. 21); stumbling-block (Isa. lvii. 14); stone (Ezek. xxxvi. 26); and hidden (Joel ii. 20).

The greater the man the greater his Yeẓer ha-Ra‘; and it is among the four things which God regretted to have created (Suk. 52a, b). It is identified with Satan and with the angel of death (B. B. 16a; comp. Maimonides, "Moreh," ii. 12, iii. 22). Against the Yeẓer ha-Ra‘ the Torah is the great antidote (Suk. 52b; Ḳid. 30b; Ab. R. N. 16). The Yeẓer ha-Ra‘ grows with a man, as is deduced from the parable in II Sam. xii. 4. At first it is a mere traveler; then it becomes a guest; and at last it is the man himself (Suk. 52b). Yet the heart of man contains both the Yeẓer ha-Ra‘ and the Yeẓer Ṭob, as is deduced by Midrash Tehillim from Ps. ix.

Characteristics.

"Yeẓer ha-Ra‘" does not refer exclusively to the body; this can be inferred from its close association with the Yeẓer Ṭob. It undoubtedly leads to sensual sins with great power; hence both Akiba and Meïr were saved from its influence only by heavenly intercession (Ḳid. 81a). It was to avoid the temptations of the Yeẓer ha-Ra‘ that women were ordered to take separate seats in the galleries of synagogues (Suk. 51b). Revenge and avarice are also given as the outcome of the Yeẓer ha-Ra‘ (Sifre, Deut. 33 [ed. Friedmann, p. 74a]); and anger is another of its manifestations. Ps. lxxxi. 10 (A. V. 9) is interpreted as referring to the Yeẓer to whose influence one should not yield (Shab. 105b), submission being, therefore, compared to idolatry (Yer. Ned. 41b). It is with reference to anger that he is called mighty who overcomes his Yeẓer ha-Ra‘ (Ab. iv. 2). Vanity is still another form in which the Yeẓer ha-Ra‘ displays itself. When the Yeẓer sees a conceited man it says: "He is mine" (Gen. R. xxii. 13). The Yeẓer ha-Ra‘ belongs only to this world, and does not exist in angels or other higher beings (Lev. R. xxvi.). It is for this reason that there is no eating or drinking, procreation or barter, envy or hatred, in the world to come (Ber. 17a; comp. Mark xii. 25, and synoptic parallels).

In a discussion between Rabbi and the emperor Antoninus, the latter contends that the Yeẓer ha-Ra‘ comes to man at birth, and not before, and Rabbi agrees (Sanh. 91b). All the sportive deviltry of young children is attributed to the Yeẓer ha-Ra‘ (Eccl. R. iv. 13). The Yeẓer ha-Ra‘ was not due to man, but to God as the Creator of all; but man is responsible for yielding to its influence, since he, as has been seen above, is able to put it to a good use. Hence the Yeẓer ha-Ra‘ is placed on a level with the woman and the child: the left hand should reject it, while the right hand draws it near (Soṭah 47a; Sanh. 107b). Under the Second Temple the Yeẓer ha-Ra‘ continued to exist because needed in the world. The Rabbis interpret Neh. ix. 4 as referring to the call of the people: "Wo, wo, it is the Yeẓer ha-Ra‘. He destroyed the sanctuary, killed the righteous, drove the Israelites out of their land, and still dances among us. Why was he given unto us? Only that we may receive reward for conquering him." The Israelites are then reported to have got rid of the Yeẓer of idolatry and of the grosser forms of unchastity, but found it necessary to preserve the Yeẓer ha-Ra‘ lest the world should come to an end (Yoma 69b; comp. Sanh. 64a). It has been conjectured by Taylor that the clause in the Lord's Prayer, "Deliver us from evil," is probably "Deliver us from the evil Yeẓer" ("Sayings of the Jewish Fathers," pp. 128-130, 186-192).

Personification.

There is a tendency to give personality and separate activity to the Yeẓer, as in the case of the angel of death and of Satan, with each of whom, indeed, it is identified (B. B. 16a). Objections to the Law which in Sifra 86a are attributed to the Yeẓer are in Yoma 67b attributed to Satan. According to R. Jonathan, the Yeẓer, like Satan, misleads man in this world, and testifies against him in the world to come (Suk. 52b). Hence in the prayers one asks to be delivered "from evil man and from evil act, from evil Yeẓer, from evil companion, from evil neighbor, and from Satan" (Ber. 16b). Here, however, the Yeẓer is clearly distinguished from Satan. On other occasions it is made exactly parallel to sin. Thus, in Gen. R. xxii. 11 the parable of II Sam. xii. 4 is applied to sin, though elsewhere it is applied to the Yeẓer (see above). Similarly, Akiba interprets Isa. v. 18 as applying to sin, while Rab Ashi applies it to the Yeẓer (Suk. 52a). "At the beginning they are like the thread of the spinning web, at the end like a cart rope." The connection of the Yeẓer with habit is exactly parallel to the growth of sin through habit. Man's Yeẓer overpowers him every day (Ḳid. 30b). At first it befools him; then it dwells in him (comp. Hos. iv. 12, v. 4). So too Ps. xxxvi. 2, "sin speaks to the wicked," is applied to the Yeẓer ha-Ra‘ (Ab. R. N. 32). In the same passage all men are divided into three classes: the righteous, under the rule of the Yeẓer Ṭob; the wicked, under the rule of the Yeẓer ha-Ra‘; and the middle class, ruled now by one, now by the other. According to others, there are only two classes: the righteous with the good Yeẓer; and the wicked, who submit to the evil Yeẓer (Eccl. R. iv. 15, 16). The first part of Eccl. xi. 9 is said to relate to the joy of youth derived from the Yeẓer ha-Ra‘; the latter part indicates that God will bring all transgressors under judgment to the Yeẓer Ṭob (Shab. 63a).

The Law the Antidote.

Just as iron can be made into all sorts of vessels if cast into the fire, so one can make the Yeẓer ha-Ra‘ useful by words of the Law; for it is learned from Prov. xxv. 21 that "if thine enemy be hungry [that is, "when the Yeẓer ha-Ra‘ prompts thee"] give him bread to eat" (*i.e.*, bread of the Law; Pesiḳ., ed. Buber, 80b). Both Yeẓarim are to be utilized; similarly a man having two oxen, one meant for plowing and the other not, puts the yoke upon both. The promise of Gen. iv. 7 is applied to the Yeẓer ha-Ra‘ (Ḳid. 30b). There is a contrast of strength between the two Yeẓarim; hence, "Blessed is he that considereth the poor" (Ps. xli. 2) is applied to him who makes the poor and weak Yeẓer Ṭob rule over the Yeẓer ha-Ra‘ (Lev. R. xxxiv.). Though the latter is seemingly so powerful, resistance easily overcomes it, as Abraham found after it had brought about the Flood and the dispersion of the nations (Gen. xxii. 12). If a man find that the Yeẓer ha-Ra‘ is too strong for him, he should go to a place where he is not known, and not profane the name of heaven openly (Ḥag. 16a). The Law is like a plaster to the wound made by the Yeẓer ha-Ra‘: if the plaster is taken away, an evil ulcer will come forth (Ḳid. 30b). Or, again, the Law will wear away the Yeẓer as water wears away stone (Suk. 52b). As the Law is called a stone (Ex. xxiv. 12), and the Yeẓer ha-Ra‘ also is called a stone (*ib.* xxxvi. 26), let one stone guard the other stone (Cant. R. vi. 11). The stone of Gen. xxix. 2 is also compared to the Yeẓer ha-Ra‘: as the stone is rolled away from the mouth of the well, so the Yeẓer ha-Ra‘ departs when men go into the synagogue to drink of the Law (Gen. R. lxx. 8); hence, the night prayer said in connection with the "Shema‘" includes the clause "let not the Yeẓer ha-Ra‘ rule in me" (Ber. 60b).

God will finally destroy the Yeẓer ha-Ra‘, as is promised in Ezek. xxxvi. 26. Yet to the righteous who have struggled against it, it will appear like a high mountain; but to the wicked, like a hair (Suk. 52a). It is because the Yeẓer ha-Ra‘ anticipates this final punishment that it brings man to destruction (Ab. R. N. 16). Meanwhile, like a stone (see above), it gradually crumbles away until it no longer forms a stumbling-block.

Rise of the Idea.

While the expression "yeẓer" is used both in Deut. xxxi. 21 and in Isa. xxvi. 3 for the disposition or mind, "heart" or "evil heart" usually takes its place in Biblical theology as the seat and power of temptation and sin in man. The first definitive passage in which the term occurs is in the lately recovered Hebrew text of Ecclus. (Sirach) xv. 14: "God created man from the beginning . . . and gave him into the hand of his Yeẓer." And in vi. 22 (Heb.) man is compared to the fruit of a tree, while his thoughts are according to his Yeẓer. So, too, the "wicked heart" referred to in Ezra iv. 18 is analogous to the Yeẓer ha-Ra‘ in being offset by the Law and in not having power to overcome the Law, and also because God will ultimately remove it. This is an approach to the dualism of Paul (Rom. vii. 7–24), but the contrast between the flesh and the spirit nowhere exists in Jewish theology, and is probably derived from Plato.

Bibliography: F. C. Porter, *The Yeçer Hara*, in *Yale Biblical and Semitic Studies*, pp. 91–156, New York, 1901; Taylor, *Sayings of the Jewish Fathers*, 2d ed., pp. 37, 63 *et seq.*, 70, 77, 82, 98, 128–130, 140, 147–152, 186–192; Lazarus, *Ethics of Judaism*, § 238.

E. C. J.

YEẒIRAH, SEFER

YEẒIRAH, SEFER (ספר יצירה = "Book of Creation"): The title of two esoteric books. Of these the older is also called "Hilkot Yeẓirah" (Rules of Creation), and is a thaumaturgical work that was popular in the Talmudic period. "On the eve of every Sabbath, Judah ha-Nasi's pupils, Rab Ḥanina and Rab Hoshaiah, who devoted themselves especially to cosmogony, used to create a three-year-old calf by means of the 'Sefer Yeẓirah,' and ate it on the Sabbath" (Sanh. 65b, 67b). According to the tradition given by Rashi on both passages, this miracle was accomplished by the letters of the Holy Name ("ẓeruf otiyyot"), and not by witchcraft. In like manner, according to Rab, Bezaleel, the architect of the Tabernacle in the wilderness, worked by the permutations of the letters with which God created heaven and earth (Ber. 55a). All the miraculous creations attributed to other amoraim in Sanh. 65b and Yer. Sanh. 52d are ascribed by the commentators to the use of the same thaumaturgical book. Such a work, entitled Κοσμοποιία ("Creation of the World"), circulated in many forms among the Gnostics of the second century B.C., and was a combination, as Dieterich ("Abraxas," pp. 3–31) has shown, of many Jewish, Greek, and Egyptian names and elements. It formed also part of magic papyri. Its basal idea is that the same mystic powers that were at work in the creation of the world should also aid the magician in performing his miraculous feats (*ib.* pp. 136 *et seq.*). While in the cosmogony of Abraxas, however, the seven worlds were created by the emission of seven sounds followed by three others, the older cosmogonies, which were nearer their Egyptian sources, make the twenty-eight letters corresponding to the twenty-eight days of the astrological calendar the creative elements constituting both the names and the essence of the Deity (Reizenstein, "Poimandres,"

The Power of the Name.

pp. 256–291). Both the macrocosm (the universe) and the microcosm (man) are viewed in this system as products of the combination and permutation of these mystic characters (*ib.* pp. 261, 267), and such a use of the letters by the Jews for the formation of the Holy Name for thaumaturgical purposes is attested by magic papyri that quote an "Angelic Book of Moses," which was full of allusions to Biblical names (Reizenstein, *l.c.* pp. 14, 56).

Origin.

While the mystic use of letters and numbers undoubtedly points to a Babylonian origin, the idea of the creative power of the various sounds is Egyptian, as well as the division of the letters into the three classes of vowels, mutes, and sonants is Hellenic, although this classification necessarily underwent certain changes when applied to the Hebrew letters. The origin of the "Sefer Yeẓirah" is accordingly placed by Reizenstein (*l.c.* p. 291) in the second century B.C. Some data regarding the age of this system may also be derived from the work of Philo of Byblos on the Phenician letters, in which they are explained as symbols of the (Egyptian) gods and at the same time as cosmic "elements" (see Baudissin, "Studien zur Semitischen Religionsgeschichte," i. 18, 270). How far these mystic uses of the alphabet influenced the rabbis of the Talmudic period is still a problem. Rab of Babylonia combined the ten creative potencies with the Forty-two-Lettered Name and the twelve letters which constitute the Holy Name (see Bacher, "Ag. Bab. Amor." pp. 17–20), and R. Akiba in particular was credited with a knowledge of the mystic significance of the letters (Bacher, "Ag. Tan." i. 347–348). When, therefore, the rationalistic "Sefer Yeẓirah" was developed from the thaumaturgical work of the same name, which was known only to a few, the authorship was ascribed to Akiba. The closing mishnah (vi. 15), however, expressly declares that Abraham was the recipient of the divine revelation of mystic lore; so that the oldest geonim (see Hai Gaon in the responsum cited in "Kerem Ḥemed," viii. 57) and such philosophers as Saadia, Donnolo, and Judah ha-Levi ("Cuzari," iv. 25) never doubted that Abraham was the author of the book.

It is noteworthy that in a manuscript (see Margoliouth, "Catalogue of the Hebrew and Samaritan Manuscripts of the British Museum," part II., p. 190) the "Sefer Yeẓirah" is called "Hilkot Yeẓirah" and declared to be treated as esoteric lore not accessible to any but the really pious (comp. *ib.* p. 255, where it is mentioned as being used by Naḥmanides for cabalistic purposes). K.

Influence.

The later "Sefer Yeẓirah" is devoted to speculations concerning God and the angels. The ascription of its authorship to R. Akiba, and even to Abraham, shows the high esteem which it enjoyed for centuries. It may even be said that this work had a greater influence on the development of the Jewish mind than almost any other book after the completion of the Talmud. The Aristotelian Saadia, the Neoplatonist Ibn Gabirol, the speculative cabalists of France, and the mystics of Germany deemed themselves justified in deriving their doctrines from this remarkable work, although it often suffered the same treatment as other sacred books, since its commentators read into it far more than the text implied. The "Sefer Yeẓirah" is exceedingly difficult to understand on account of its obscure, half-mystical style, and the difficulty is rendered still greater by the lack of a critical edition, the present text being admittedly much interpolated and altered. Hence there is a wide divergence of opinion regarding the age, origin, contents, and value of the book, since it is variously regarded as pre-Christian, Essene, Mishnaic, Talmudic, or geonic.

The Phonetic System.

As the book is the first speculative treatise in Hebrew, and at the same time the earliest known work on the Hebrew language, the philological part may be discussed first, since it is necessary for an elucidation of the philosophical speculations of the work. The twenty-two letters of the Hebrew alphabet are classified both with reference to the position of the vocal organs in producing the sounds, and with regard to sonant intensity. In contrast to the Jewish grammarians, who assumed a special mode of articulation for each of the five groups of sounds, the "Sefer Yeẓirah" says that no sound can be produced without the tongue, to which the other organs of speech merely lend assistance. Hence the formation of the letters is described as follows: אחה"ע with the tip of the tongue and the throat; בומ"ף between the lips and the tip of the tongue; גיכ"ק in the middle (על שלישיתה[?]) of the tongue; דטלנ"ת by the tip of the tongue; and זסש"רץ by the tongue, which lies flat and stretched, and by the teeth (ii. 3). The letters are distinguished, moreover, by the intensity of the sound necessary to produce them, and are accordingly divided into: mutes, which are unaccompanied by sound, such as מ, which the book calls מ'דוממת; sibilants, such as ש, which is therefore called ש'שורקת, the "hissing shin"; and aspirates, such as א, which holds a position between the mutes and sibilants, and is designated as the "airy א, which holds the balance in the middle" (iv. 1; in some eds. ii. 1). Besides these three letters (אמ"ש), which are called "mothers," a distinction is also drawn between the seven "double" letters (בגדכפרת) and the twelve "simple" letters פשוטות), the remaining characters of the alphabet.

Cosmogony.

The linguistic theories of the author of the "Sefer Yeẓirah" are an integral component of his philosophy, its other parts being astrological and Gnostic cosmogony. The three letters אמ"ש are not only the three "mothers" from which the other letters of the alphabet are formed, but they are also symbolical figures for the three primordial elements, the substances which underlie all existence. The mute מ is the symbol of the water in which the mute fish live; the hissing ש corresponds to the hissing fire; and the airy א represents the air; while as the air occupies a middle position between the fire which reaches upward and the water which tends downward, so the א is placed between the mute מ and the hissing ש. According to the "Sefer Yeẓirah," the first emanation from the spirit of God was the רוח (= "spirit," "air") that produced fire, which, in its turn, formed the genesis of water. In the beginning, however, these three substances had only a potential existence, and came into actual being only by means of the three letters אמ"ש; and as these are the principal parts of speech, so those three substances are the elements from which the cosmos has been formed. The cosmos consists of three parts, the world, the year (or time), and man, which are combined in such a way that the three primordial elements are contained in each of the three categories. The water formed the earth; heaven was produced from the fire; and the רוח produced the air between heaven and earth. The three seasons of the year, winter, summer, and the rainy season (רויה), correspond to water, fire, and רוח in the same way as man consists of a head (corresponding to fire), torso (represented by רוח), and the other parts of the body (equivalent to water). The seven double letters produced the seven planets, the "seven days," and the seven apertures in man (two eyes, two ears, two nostrils, and one mouth). Again, as the seven double letters vary, being pronounced either hard or soft, so the seven planets are in continuous movement, approaching or receding from the earth. The "seven days," in like manner, were created by the seven double letters because they change in time according to their relation to the planets. The seven apertures in man connect him with the outer world as the seven planets join heaven and earth. Hence these organs are subject to the influence of the planets, the right eye being under Saturn, the left eye under Jupiter, and the like. The twelve "simple" letters created the twelve signs of the zodiac, whose relation to the earth is always simple or stable; and to them belong the twelve months in time, and the twelve "leaders" (מנהיגים) in man. The latter are those organs which perform functions in the body independent of the outside world, being the hands, feet, kidneys, gall, intestines, stomach, liver, pancreas, and spleen; and they are, accordingly, subject to the twelve signs of the zodiac. In its relation to the construction of the cosmos, matter consists of the three primordial elements, which, however, are not chemically connected with one another, but modify one another only physically. Power (*δύναμις*) emanates from the seven and the twelve heavenly bodies, or, in other words, from the planets and the signs of the zodiac. The "dragon" (תלי) rules over the world (matter and the heavenly bodies); the sphere (גלגל) rules time; and the heart rules over the human body. The author sums up this explanation in a single sentence: "The dragon is like to a king on his throne, the sphere like a king traveling in his country, and the heart like a king at war."

The Creation.

While the astrological cosmogony of the book contains few Jewish elements, an attempt is made, in the account of the creation, to give a Jewish coloring to the Gnostic standpoint. To harmonize the Biblical statement of the creation "ex nihilo" with the doctrine of the primordial elements, the "Sefer Yeẓirah" assumes a double creation, one ideal and the other real. The first postulate is the spirit of God, from which the prototypes of matter emanated, the world being produced, in its turn, by the prototypes of the three primordial substances when they became realities. Simultaneously with the prototypes, or at least before the real world, space was produced, and it is here conceived as the three dimensions with their opposite directions. The spirit of God, the three primordial elements, and the six dimensions of space form the "ten Sefirot," which, like the spirit of God, exist only ideally, being "ten Sefirot without reality" as the text designates them. Their name is possibly derived from the fact that as numbers express only the relations of two objects to each other, so the ten Sefirot are only abstractions and not realities. Again, as the numbers from two to ten are derived from the number one, so the ten Sefirot are derived from one, the spirit of God. The spirit of God, however, is not only the commencement but also the conclusion of the Sefirot, "their end being in their beginning and their beginning in their end, even as the flame is connected with the coal" (i. 7). Hence the Sefirot must not be conceived as emanations in the ordinary sense of the word, but rather as modifications of the spirit of God, which first changes to רוח, then becomes water, and finally fire, the last being no further removed from God than the first. Besides these abstract ten Sefirot, which are conceived only ideally, the twenty-two letters of the alphabet produced the material world, for they are real, and are the formative powers of all existence and development. By means of these elements the actual creation of the world took place, and the ten Sefirot, which before this had only an ideal existence, became realities. This is, then, a modified form of the Talmudic doctrine that God created heaven and earth by means of letters (Ber. 58a). The explanation on this point is very obscure, however, since the relation of the twenty-two letters to the ten Sefirot is not clearly defined. The first sentence of the book reads: "Thirty-two paths, marvels of wisdom, hath God engraved . . . ," these paths being then explained as the ten Sefirot and the twenty-two letters. While the Sefirot are expressly designated as "abstracts" (בלי מה), it is said of the letters: "Twenty-two letters: He drew them, hewed them, combined them, weighed them, interchanged them, and through them produced the whole creation and everything that is destined to come into being" (ii. 2). The basal theory of the letters apparently regards them neither as independent substances nor yet as mere forms, so that they are, as it were, the connecting-link between essence and form. They are designated, therefore, as the instruments by which the real world, which consists of essence and form, was produced from the Sefirot, which are merely formless essences.

Syzygies.

In addition to the doctrine of the Sefirot and the letters, the theory of contrasts in nature, or of the syzygies ("pairs"), as they are called by the Gnostics, occupies a prominent place in the "Sefer Yeẓirah." This doctrine is based on the assumption that the physical as well as the moral world consists of a series of contrasts mutually at war, yet pacified and equalized by the unity, God. Thus in the three prototypes of creation the contrasting elements fire and water are equalized by רוח; corresponding to this are the three "mothers" among the letters, the mute מ contrasting with the hissing ש, and both being equalized by א. Seven pairs of contrasts are enumerated in the life of man: life and death, peace and strife, wisdom and folly, wealth and poverty, beauty and ugliness, fertility and sterility, lordship and servitude (iv. 3). From these premises the "Sefer Yeẓirah" draws the important conclusion that "good and evil" have no real existence, for since everything in nature can exist only by means of its contrast, a thing may be called good or evil according to its influence over man by the natural course of the contrast. The Jewish bent of the author's mind comes out, however, in the concession that as man is a free moral agent, he is rewarded or punished for his actions. It must be noted, on the other hand, that the conceptions of heaven and hell are foreign to the book, the virtuous man being rewarded by a favorable attitude of nature, while the wicked finds it hostile to him. Notwithstanding the seeming unity of the book, its system is composed of divergent elements, and the differences of opinion regarding it can never be harmonized so long as emphasis is laid on any one component rather than on the book as a whole. The doctrine of the three primordial substances is doubtless an element of ancient Semitic theosophy, and was probably adopted by the Greeks from the Semites. In the seventh chapter of the "Timæus" Plato has the following statement, which is very similar to the views expressed in the "Sefer Yeẓirah" (iii. 3): "And thus God placed water between fire and earth, and air in the middle . . . and connected and thus joined heaven so that it became sensible to touch and sight." Even the expression "mother" (אם) is found in Plato (*l.c.* xix.), who speaks of the "nurse" of creative force. The idea of the three substances is likewise found in mythological form in the Midrash (Ex. R. xv. 22) and in other midrashim of the geonic period (Midr. Konen, in Jellinek, "B. H." ii. 23).

Gnostic Elements.

Far more important is the similarity of the "Sefer Yeẓirah" to various Gnostic systems, to which Grätz has called special attention. As the "Sefer Yeẓirah" divides the Hebrew alphabet into three groups, so the Gnostic Marcus divided the Greek letters into three classes, regarded by him as the symbolic emanations of the three powers which include the whole number of the upper elements. Both systems attach great importance to the power of the combinations and permutations of the letters in explaining the genesis and development of multiplicity from unity (comp. Irenæus, "Adversus Hæreses," i. 16). The Clementine writings present another form of gnosis which agrees in many points with the "Sefer Yeẓirah." As in the latter, God is not only the beginning but also the end of all things, so in the former He is the ἀρχή and τέλος of all that exists; and the Clementine writings furthermore teach that the spirit of God is transformed into πνεῦμα (= רוח), and this into water, which becomes fire and rocks, thus agreeing with the "Sefer Yeẓirah," where the spirit of God, רוח (= πνεῦμα), water, and fire are the first four Sefirot (Uhlhorn, "Homilien und Recognitionen," pp. 181–182; the rocks in the Clementine writings correspond to the אבנים in the "Sefer Yeẓirah," i. 11). The remaining six Sefirot, or the limitations of space by the three dimensions in a twofold direction, are also found in the Clementina, where God is described as the boundary of the universe and as the source of the six infinite dimensions (Hom. xvii. 9; comp. Lehman, "Die Clementinischen Schriften," p. 377). Regarding points of contact between the "Sefer Yeẓirah" and Buddhistic doctrines see Epstein in "R. E. J." xxviii. 101; and Rubin, "Yesod Mistere ha-'Akkum," pp. 19–20. The "dragon," which plays such an important part in the astrology of the book, is probably an ancient Semitic figure; at all events its name is not Arabic, as scholars have hitherto assumed, but either Aramaic or possibly a Babylonian loan-word (A. Harkavy, "Teli Atlia," reprinted from "Ben 'Ammi," i. 27–35).

Date.

The essential elements of the book are characteristic of the third or fourth century; for a work of this nature, composed in the geonic period, before the Jews had become acquainted with Arabic and Greek learning, could have been cast only in the form of Jewish gnosis, which remained stationary after the fourth century, if indeed it had not already become extinct. The date of the book, as regards its present form, resolves itself, therefore, into a problem of literature; for the contents were certainly derived from ancient sources. It must be borne in mind, however, that the Talmudic period contains absolutely nothing to show how abstract philosophical questions were treated in Hebrew; and since, moreover, the "Sefer Yeẓirah" contains many new expressions that are not found in the earlier literature, there is nothing to disprove that the book was written in the sixth century. It may be noted that Ḳalir, who certainly lived before the ninth century, used not only the "Sefer Yeẓirah," but also the Baraita of Samuel, which was written about the same time. Saadia advanced the view (end of the preface to his commentary on the "Sefer Yeẓirah") that the book was circulated orally for a long time before it was reduced to writing, his statement being somewhat more than an excuse for his free treatment of the text.

History of the Text.

As already stated, the date and origin of the book can not be definitely determined so long as there is no critical text of it. The editio princeps (Mantua, 1562) contains two recensions, which were used in the main by the commentators of the book as early as the middle of the tenth century. The shorter version (Mantua I.) was annotated by Dunash ibn Tamim or by Jacob b. Nissim, while Saadia and Donnolo wrote commentaries on the longer recension (Mantua II.). The shorter version was also used by most of the later commentators, such as Judah b. Barzillai and Naḥmanides, and it was, therefore, published in the ordinary editions. The longer recension, on the other hand, was little known, the form given in the editio princeps of the "Sefer Yeẓirah" being probably a copy of the text found in Donnolo's commentary. In addition to these two principal recensions of the text, both versions contain a number of variant readings which have not yet been examined critically. As regards the relation of the two recensions, it may be said that the longer form contains entire paragraphs which are not found in the shorter, while the divergent arrangement of the material often modifies the meaning essentially. Although the longer recension doubtless contains additions and interpolations which did not form part of the original text, it has many valuable readings which seem older and better than the corresponding passages in the shorter version, so that a critical edition of the text must consider both recensions.

Jewish Study of the Book.

The history of the study of the "Sefer Yeẓirah" is one of the most interesting in the records of Jewish literature. With the exception of the Bible, scarcely any other book has been the subject of so much annotation. Aristotelians, Neoplatonists, Talmudists, and cabalists have used the book as a source, or at least thought they did so. Two points must be taken into consideration in judging the importance of the work: the influence which it exerted on the development of Jewish philosophy, especially on its mystic side, and the reputation which it enjoyed for more than a thousand years in most Jewish circles. This may best be illustrated by the following chronological list of authors who have interpreted the book or tried to do so: Saadia; Isaac Israeli; Dunash ibn Tamim (Jacob b. Nissim); Donnolo; Judah b. Barzillai; Judah ha-Levi; Abraham ibn Ezra; Eleazar of Worms; pseudo-Saadia (time and school of Eleazar); Abraham Abulafia; (pseudo-?) Abraham b. David; Naḥmanides (although the work may be ascribed to him incorrectly); Judah b. Nissim of Fez; Moses Botarel; Moses b. Jacob ha-Goleh; Moses b. Jacob Cordovero; Isaac Luria; Elijah b. Solomon of Wilna; Isaac Ḥaber; and Gershon Enoch b. Jacob. To these twenty commentators, who represent the period from the beginning of the tenth to the end of the nineteenth century and include scholars of the highest rank, must be added men like Hai Gaon, Rashi, and others who diligently studied the book.

If Botarel's statement may be credited, many commentaries were written on the "Sefer Yeẓirah" in the geonic period. It is far more difficult, however, to decide how many of the opinions and doctrines contained in the book influenced the views of later Jewish thinkers. The fact that scholars of so many different views quoted it in support of their theories justifies the assumption that none of them really based his hypotheses on it, and this view is adopted by most modern scholars. It must be borne in mind, however, that an intimate relation exists between the "Sefer Yeẓirah" and the later mystics, and that, although there is a marked difference between the Cabala and the "Sefer Yeẓirah" as regards the theory of emanations, yet the system laid down in the latter is the first visible link in the development of cabalistic ideas. Instead of the immediate creation "ex nihilo," both works postulate a series of emanations of mediums between God and the universe; and both consider God as the first cause only, and not as the immediate efficient cause of the world. Although the Sefirot of the cabalists do not correspond to those of the "Sefer Yeẓirah," yet the underlying problem is identical in both. The importance of the "Sefer Yeẓirah" for mysticism, finally, lies in the fact that the speculation about God and man had lost its sectarian character. This book, which does not even mention such words as "Israel" and "revelation," taught the cabalists to reflect on "God," and not merely on the "Ruler of Israel."

A book of the same name, which, however, had nothing else in common with the "Sefer Yeẓirah," was circulated among German mystics between the eleventh and thirteenth centuries. Judging from the examples collected by Epstein in "Ha-Ḥoḳer," ii. 1–5, it was a mystic and haggadic work on the six days of creation, and corresponded in part to the small Midrash Seder Rabbah de-Bereshit which was edited by Wertheimer ("Batte Midrashot," i. 1–31).

Bibliography: Editions and translations: Editio princeps, Mantua, 1562; other important editions: Amsterdam, 1642; Zolkiev, 1745; Korzec, 1779; Constantinople, 1791; Grodno, 1806 (five commentaries); Warsaw, 1884 (nine commentaries); Goldschmidt, *Das Buch der Schöpfung . . . Kritisch Redigirter Text*, Frankfort-on-the-Main, 1894 (the edition, however, by no means represents a critical text). Translations: Latin: Postell, *Abraham Patriarchæ Liber Iezirah*, Paris, 1552; Pistor, *Liber Iezirah*, in *Ars Cabalistica*, Basel, 1557; Rittangel in the Amsterdam edition of 1642; German: Johann F. von Meyer, *Das Buch Yezira*, Leipsic, 1830; English: I. Kalisch, *A Sketch of the Talmud*, New York, 1877; W. W. Westcott, *Sepher Yezirah*, London, 1893; French: Karppe, *Etude sur les Origines . . . du Zohar*, pp. 139–158, Paris, 1901. Literature: Castelli, *Il Commento di Sabbatai Donnolo*, Florence, 1880; Epstein, *Studien zum Jezira-Buche*, in *Monatsschrift*, xxxvii.; idem, *Pseudo-Saadia*, ib.; idem, *Recherches sur le Sefer Yeçira*, in *R. E. J.* xxviii.–xxix. (both articles also published separately); *idem*, in *Monatsschrift*, xxxix. 46–48, 134–136; Grätz, *Gnosticismus und Judenthum*, pp. 102-132, Breslau, 1846; Franck, *La Kabbale*, pp. 53-66, 102–118, Paris, 1843 (German translation by Jellinek, pp. 57–65, Leipsic, 1844); Hamburger, *R. B. T.* Supplement, iii. 98–102; Jellinek, *Beiträge*, i. 3–16; Rosenthal, in *Keneset Yisrael*, ii. 29-68; Steinschneider, in Berliner's *Magazin*, xix. 79–85; idem, *Cat. Bodl.* cols. 552–554; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 13; Fürst, *Bibl. Jud.* i. 27–28; Bacher, *Die Anfänge der Hebräischen Grammatik*, pp. 20–23, Leipsic, 1895.

K. L. G.

YIBBUM. See Levirate Marriage.

YIGDAL: The hymn which in the various rituals shares with Adon 'Olam the place of honor at the opening of the morning and the close of the evening service. It is based on the thirteen Articles of Faith (usually called the Thirteen Creeds) formulated by Moses ben Maimon, and was written by Daniel ben Judah Dayyan (Zunz, "Literaturgesch." p. 507), who spent eight years in improving it, completing it in 1404 (S. D. Luzzatto, "Mebo," p. 18). This is not the only metrical presentment of the Creeds; but it has outlived all others, whether in Hebrew or in the vernacular. A translation is to be found in the Daily Prayer-Book.

With the Ashkenazim only thirteen lines are sung, one for each creed; and the last, dealing with the resurrection of the dead, is solemnly repeated to complete the antiphony when the hymn is responsorially sung by ḥazzan and congregation. The Sephardim, who sing the hymn in congregational unison throughout, use the following line as the fourteenth: "These be the thirteen bases of the Rule of Moses and the tenets of his Law."

Sephardic Tunes.

"Yigdal" far surpasses "Adon 'Olam" in the number of its traditional tunes and the length of time during which they have been traditional. In the Spanish ritual, in its Dutch- and English-speaking tradition, the hymn is often sung, according to the general Sephardic custom (comp. *e.g.*, Yah Shimeka), to some "representative" melody of the particular day. Thus, for example, it is chanted at the close of evening service on New-Year to the tune of 'Et Sha'are Raẓon. On Friday evening the Sab-

YIGDAL—A (Sephardic Festival)

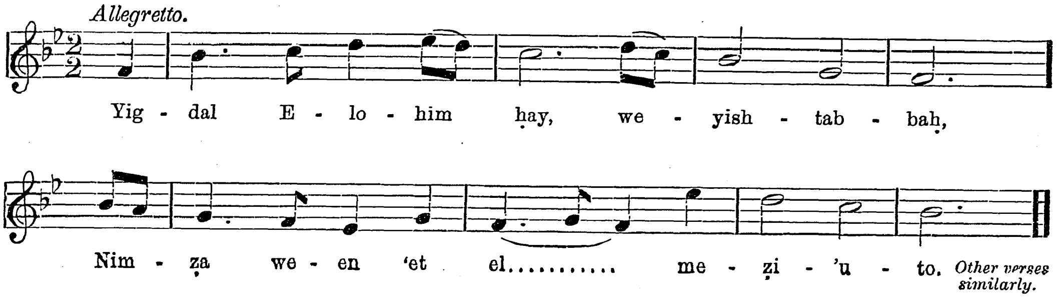
Allegretto.
Yig - dal E - lo - him ḥay, we - yish - tab - baḥ,
Nim - ẓa we - en 'et el........... me - ẓi - 'u - to.
Other verses similarly.

YIGDAL—B ("Leoni")

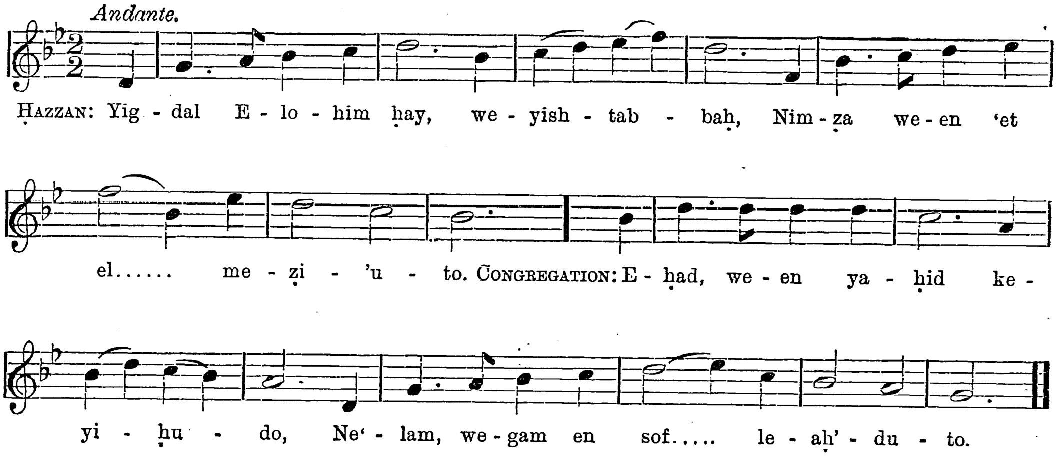
Andante.
Ḥazzan: Yig - dal E - lo - him ḥay, we - yish - tab - baḥ, Nim - ẓa we - en 'et
el...... me - ẓi - 'u - to. Congregation: E - ḥad, we - en ya - ḥid ke -
yi - ḥu - do, Ne' - lam, we - gam en sof..... le - aḥ' - du - to.

YIGDAL—C (Penitential, "Polish")

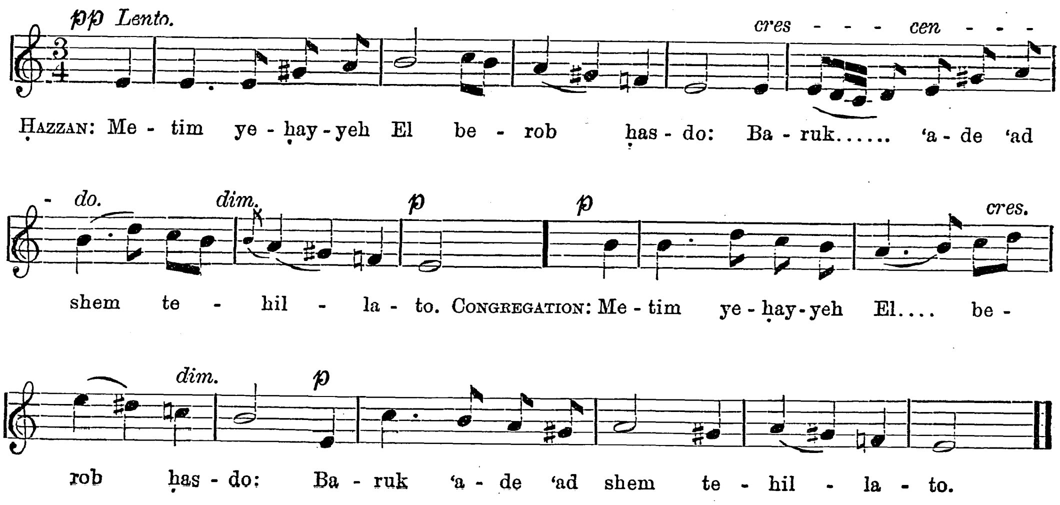
pp Lento.
cres - - - cen - - -
Ḥazzan: Me - tim ye - ḥay - yeh El be - rob ḥas - do: Ba - ruk...... 'a - de 'ad
- do. dim. p p cres.
shem te - hil - la - to. Congregation: Me - tim ye - ḥay - yeh El.... be -
dim. p
rob ḥas - do: Ba - ruk 'a - de 'ad shem te - hil - la - to.

YIGDAL—D (Penitential, "South German")

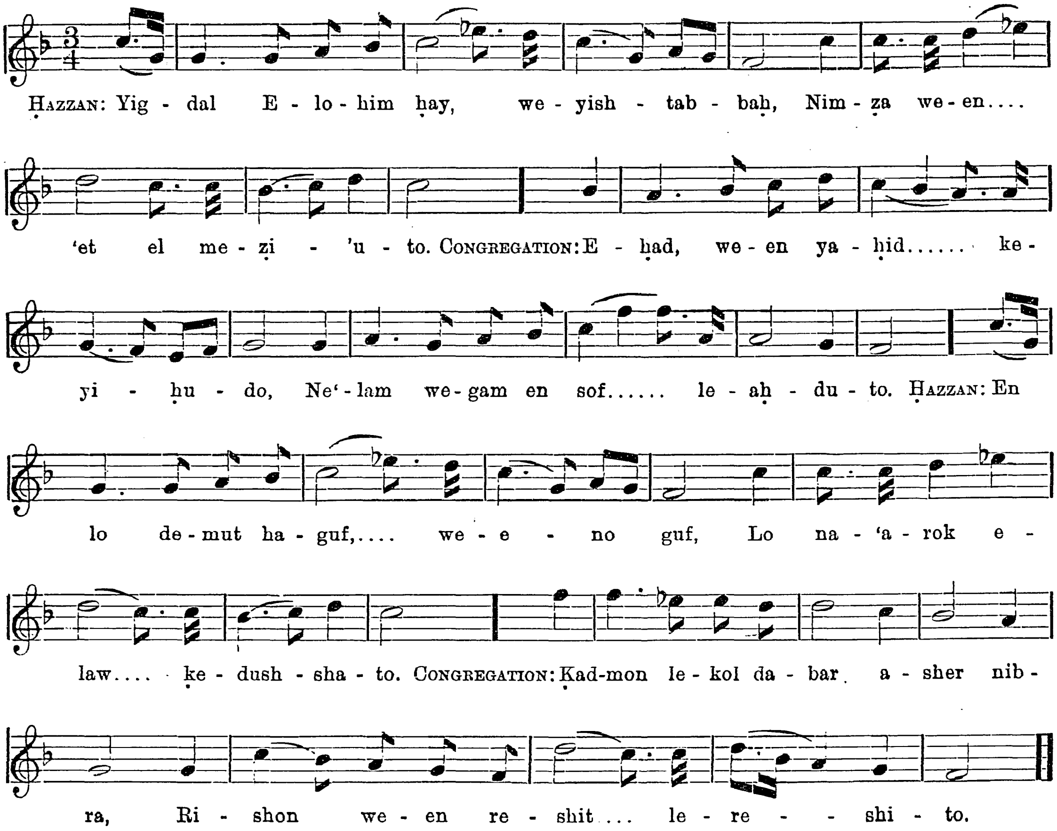
Ḥazzan: Yig - dal E - lo - him ḥay, we - yish - tab - baḥ, Nim - ẓa we - en....
'et el me - ẓi - 'u - to. Congregation: E - ḥad, we - en ya - ḥid...... ke -
yi - ḥu - do, Ne'- lam we - gam en sof...... le - aḥ - du - to. Ḥazzan: En
lo de - mut ha - guf,.... we - e - no guf, Lo na - 'a - rok e -
law.... ḳe - dush - sha - to. Congregation: Ḳad-mon le - kol da - bar a - sher nib -
ra, Ri - shon we - en re - shit .... le - re - - shi - to.

YIGDAL—E (Passover)

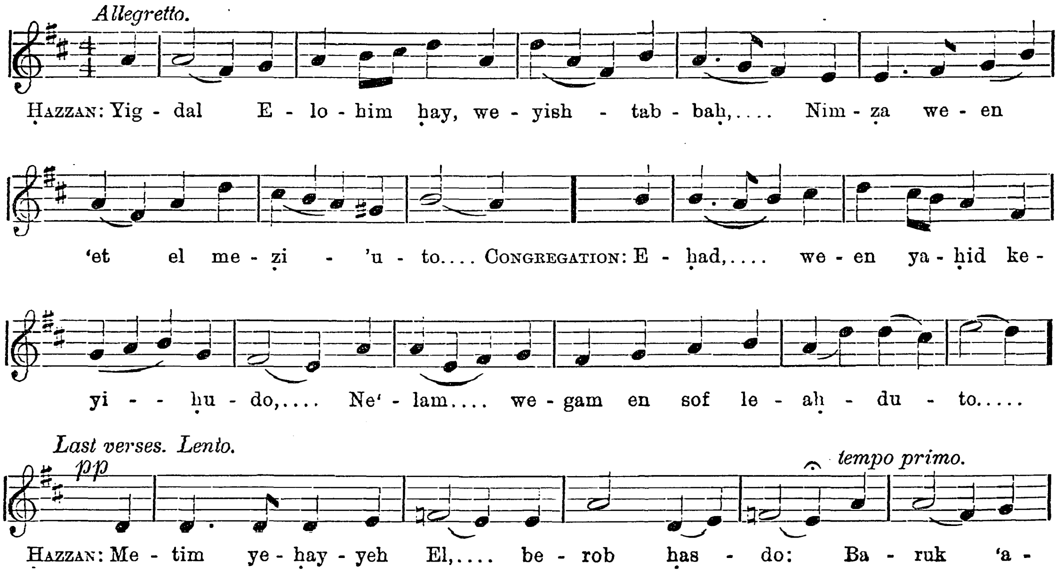
Allegretto.
Ḥazzan: Yig - dal E - lo - him ḥay, we - yish - tab - baḥ,.... Nim - ẓa we - en
'et el me - ẓi - 'u - to.... Congregation: E - ḥad,.... we - en ya - ḥid ke -
yi - - ḥu - do,.... Ne' - lam.... we - gam en sof le - aḥ - du - to.....
Last verses. Lento.
pp
tempo primo.
Ḥazzan: Me - tim ye - ḥay - yeh El,.... be - rob ḥas - do: Ba - ruk 'a -

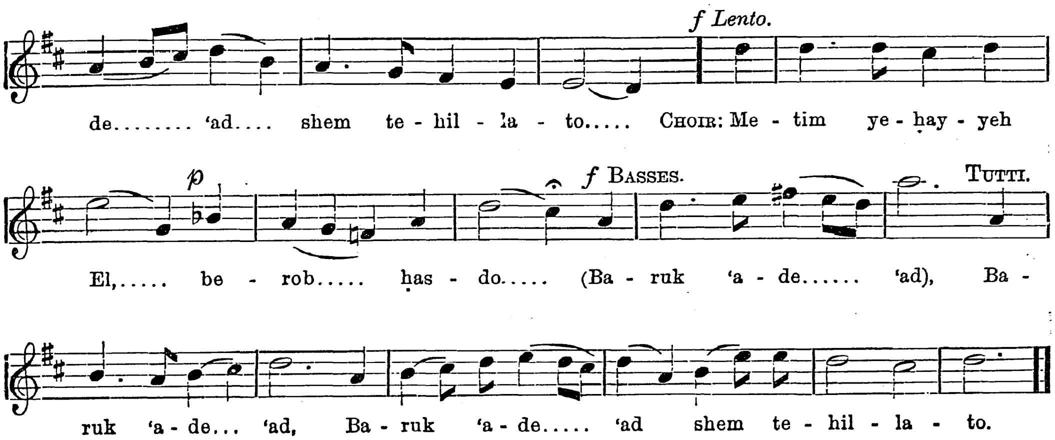
f Lento.
de........ 'ad.... shem te - hil - la - to..... Choir: Me - tim ye - ḥay - yeh
p
f Basses.
Tutti.
El,..... be - rob..... ḥas - do..... (Ba - ruk 'a - de...... 'ad), Ba -
ruk 'a - de... 'ad, Ba - ruk 'a - de..... 'ad shem te - hil - la - to.

YIGDAL—F (Pentecost)

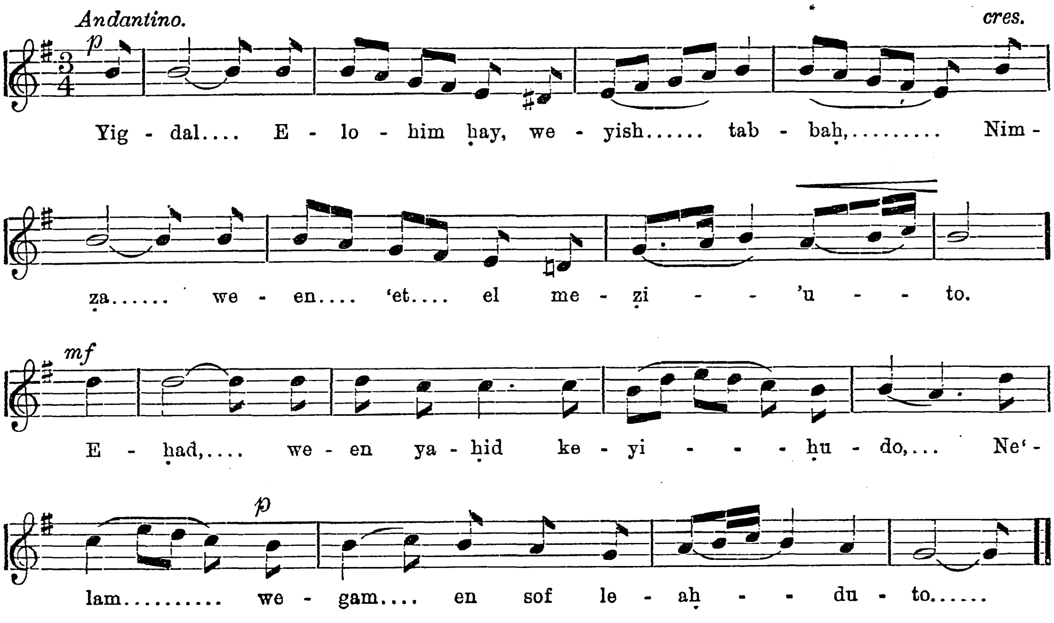
Andantino.
p
cres.
Yig - dal.... E - lo - him ḥay, we - yish...... tab - baḥ,......... Nim -
za...... we - en.... 'et.... el me - ẓi - - 'u - - to.
mf
E - ḥad,.... we - en ya - ḥid ke - yi - - - ḥu - do,... Ne'-
p
lam.......... we - gam.... en sof le - aḥ - - du - to......

YIGDAL—G (Tabernacles)

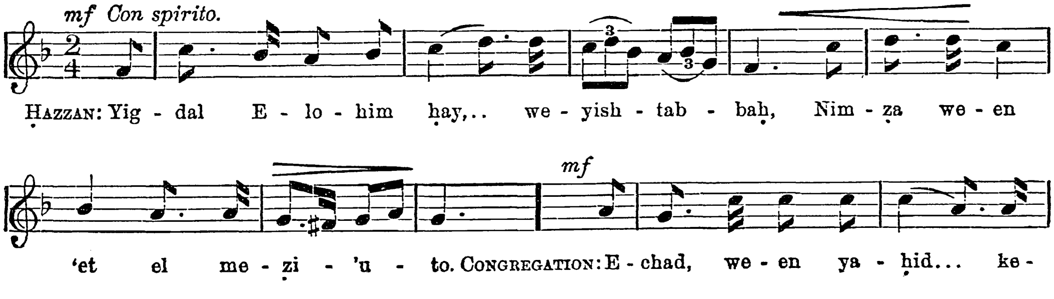
mf Con spirito.
3
Hazzan: Yig - dal E - lo - him ḥay,.. we - yish - tab - baḥ, Nim - ẓa we - en
mf
'et el me - ẓi - 'u - to. Congregation: E - chad, we - en ya - ḥid... ke -

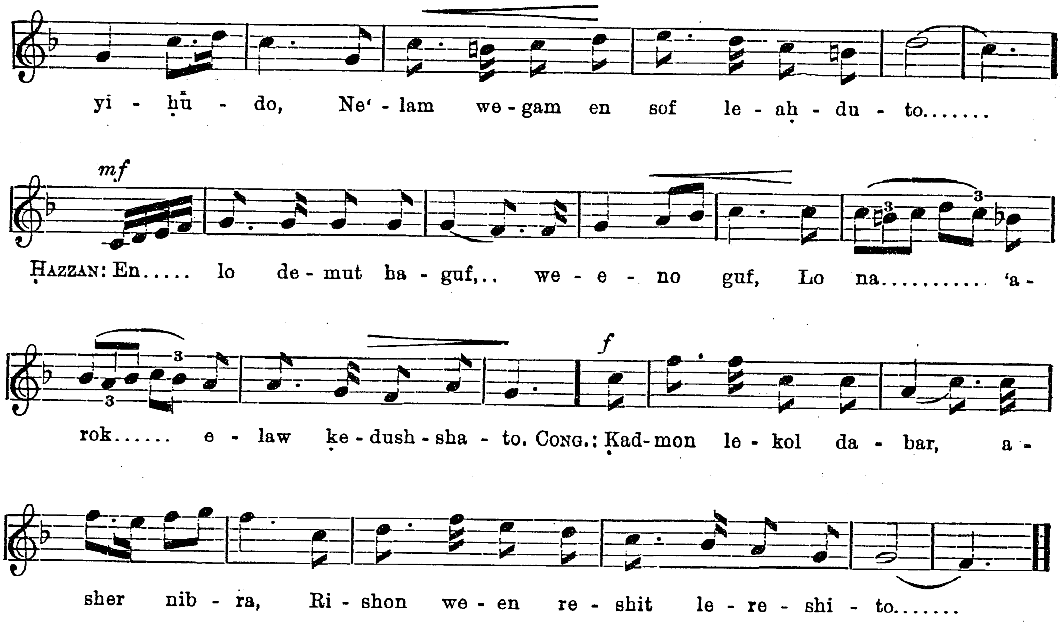
yi - ḥu - do, Ne' - lam we - gam en sof le - aḥ - du - to.......
mf
Ḥazzan: En..... lo de - mut ha - guf,.. we - e - no guf, Lo na........... 'a -
rok...... e - law ḳe - dush - sha - to. Cong.: Ḳad - mon le - kol da - bar, a -
f
sher nib - ra, Ri - shon we - en re - shit le - re - shi - to.......

bath "Yigdal" is customarily sung to the same melody as are "Adon 'Olam" (see Jew. Encyc. i. 206, melody A) and En Kelohenu. On the three festivals the melody here transcribed under A is the tune favored. Its old Spanish character is evident.

Ashkenazic Tunes.

In the Ashkenazic ritual "Yigdal," though always commencing the morning prayer, is not invariably sung at the close of the evening service on Sabbaths and festivals, being often, especially in Germany, replaced by "Adon 'Olam." In Polish use, however, it is more regularly employed as the closing hymn, while in the synagogues of northwestern Germany, Holland, and England, where the influence of the Sephardic ritual has been felt by that of the Ashkenazim, "Yigdal" is considered an integral portion of the Sabbath and festal evening prayer; and in London for fully two centuries there has been allotted to the hymn, according to the occasion, a definite tradition of tunes, all of which are antiphonal between ḥazzan and congregation. The most familiar of these tunes is the Friday evening "Yigdal," transcribed here under B. It has passed into the repertory of the Anglican and nonconformist churches under the title of "Leoni" (see Jew. Encyc. viii. 229). It is utilized also in Germany and in some parts of Poland and Bohemia as a festival "Yigdal." The melody may date from the sixteenth century or perhaps earlier. Next in importance comes the beautiful and plaintive air reserved for the solemn evenings of New-Year and Atonement, and introduced, in the spirit of Ps. cxxxvii. 6, into the service of the Rejoicing of the Law. This melody, here transcribed under C, is constructed in the Oriental chromatic scale (EFG ♯ ABCD ♯ E) with its two augmented seconds (see Music, Synagogal), and is the inspiration of some Polish precentor, dating perhaps from the early sixteenth century, and certainly having spread westward from the Slavonic region. In the German use of Bavaria and the Rhineland the old tradition has preserved a contrasting "Yigdal" for New-Year and Atonement that is of equally antique character, but built on a diatonic scale and reminiscent of the morning service of the day. This interesting melody is here transcribed under D.

For the evenings of the three festivals the old London tradition has preserved, from at least the early eighteenth century, three characteristic melodies, probably brought from north Germany or Bohemia. That for the Passover, here transcribed under E, illustrates the old custom according to which the precentor solemnly dwells on the last creed, that on the resurrection of the dead (in this case to a "representative" theme common to Passover and to Purim), and is answered by the choristers with an expression of confident assurance. The choral response here given received its final shaping from Mombach. The "Yigdal" for Pentecost, transcribed under F, is of a solemn tone, thus strikingly contrasting with those for the other festivals.

The tune for Tabernacles, here transcribed under G, displays a gaiety quite rare in synagogal melody. It was employed by Isaac Nathan, in 1815, as the air for one of Lord Byron's "Hebrew Melodies," being set by him to the verses "The Wild Gazelle" in such a manner as to utilize the contrasting theme then chanted by the ḥazzan to the last line as in the Passover "Yigdal." Other old tunes for the hymn, such as the melody of Alsatian origin used on the "Great Sabbath" before Passover, are preserved in local or family tradition (comp. Zemirot).

Bibliography: A. Baer, *Ba'al Tefillah*, Nos. 2, 432–433, 760–762, 774, 988–993, Frankfort-on-the-Main, 1883; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 28–29, 139–142, 195, London, 1899.

A. F. L. C.

YIMLOK ADONAI: The tenth and final verse of Ps. cxlvi., which opens the series of Halleluiah

Psalms that conclude the Psalter. The verse is employed as a response at prominent points in the liturgy, and is always the concluding response in the Ḳedushshah. In the rite of the Ashkenazim it also introduces (in association with Ps. xxii. 4 [3]) the responsory hymns in the Ḳerobot. In the ritual of the Sephardim it is chanted four times, by officiant and congregation alternately, before the scroll is returned to the Ark during the singing of the processional Mizmor le-Dawid. The melody to which it is thus chanted is a quaint strain long preserved by tradition and doubtless of Peninsular origin.

YIMLOK ADONAI

(A)—OF THE SEPHARDIM (Before the Scroll Is Returned to the Ark)

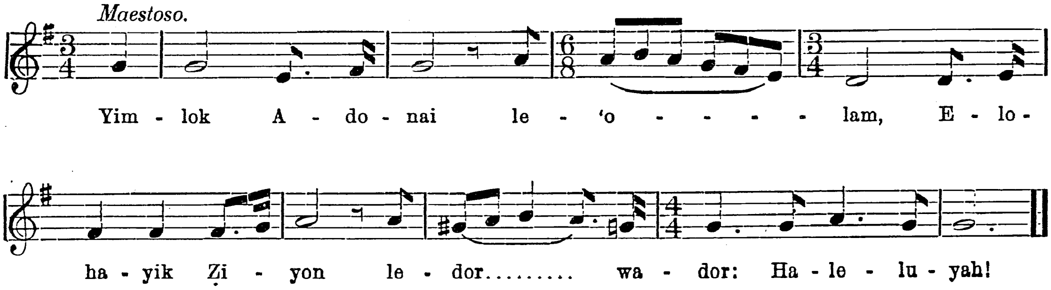
Maestoso.
Yim - lok A - do - nai le - 'o - - - - - lam, E - lo -
ha - yik Ẓi - yon le - dor......... wa - dor: Ha - le - lu - yah!

(B)—OF THE ASHKENAZIM (as Closing Response on Festivals)

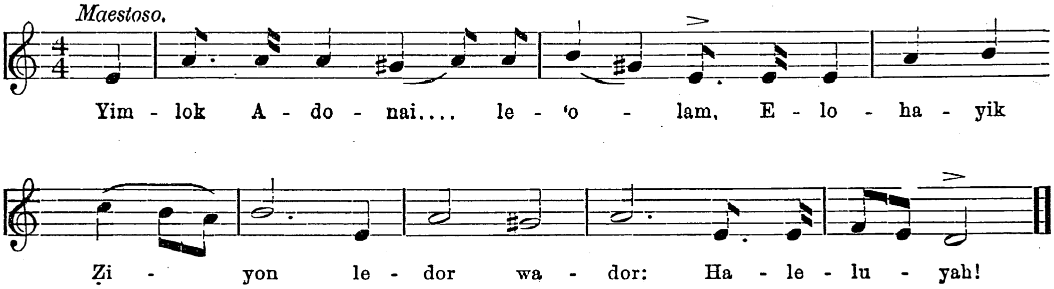
Maestoso.
Yim - lok A - do - nai.... le - 'o - lam, E - lo - ha - yik
Ẓi - yon le - dor wa - dor: Ha - le - lu - yah!

Among the Ashkenazim the tradition, handed down from the Middle Ages, was to recite "Yimlok" in a monotone, closing with the cadence of the prayer-motive to which the remainder of the benedictions in the Standing Prayer were intoned by the precentor (comp. Music, Synagogal, Prayer-Motives). But on the festive days on which the Hallel is chanted this monotone has long since developed into a tuneful phrase shaped on the melody-type of the festival intonation. The two strains alluded to are given herewith.

A. F. L. C.

YIR'AM OF MAGDIEL: Italian Biblical commentator; lived at Rome in the tenth century. Yir'am was styled "of Magdiel" in conformity with the rabbinical interpretation which refers the name "Magdiel" (Gen. xxxvi. 43) to Rome (comp. Rashi *ad loc.*). He was a junior contemporary and perhaps also a pupil of Saadia, and was the author of a commentary on Chronicles, some fragments of which were united by a compiler with writings of other commentators, among them Judah ibn Ḳuraish, the whole being edited by Kirchheim under the title "Ein Kommentar zur Chronik aus dem 10. Jahrhundert" (Frankfort-on-the-Main, 1874). There are extant only three fragments of Yir'am's commentary: the first is taken from Saadia's commentary; the second is a haggadic explanation of certain words; and the third is an interpretation of the subject-matter, as to which Yir'am is charged by the compiler with not having thoroughly penetrated into the meaning of the passage.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 184.

T. M. Sel.

YISHAI (JESSE) BEN HEZEKIAH: Exilarch of Damascus toward the end of the thirteenth century. He was a very prominent defender of the writings of Maimonides against the attacks of the anti-Maimonists. Thus, when he was informed of the agitation of the mystic Solomon Petit against the "Moreh;" he warned him, under the penalty of the ban, to cease vilifying Maimonides. Solomon Petit paid no heed to the threats of Yishai, and the latter convoked several rabbis, among them those of Safed, and in the month of Tammuz, 1286, wrote a formal excommunication of the agitator of Acre and his followers (see "Kerem Ḥemed," iii. 169 *et* *seq.*, where Yishai's letter is published; Halberstam, in Kobak's "Jeschurun," vi. 66, however, declares that the year was 1291). The letter of excommunication was stamped with the seal of the exilarch, representing a crouching lion with a hand raised over its head, and was signed by Yishai and twelve rabbis. It declared that whoever was in possession of any writing hostile to Maimonides should deliver it immediately to David Maimuni or to his son.

BIBLIOGRAPHY: Besides the sources mentioned by F. Lazarus, in Brüll's *Jahrb.* x. 51; Fuenn, *Keneset Yisrael*, p. 681; Grätz, *Gesch.* 3d ed., vii. 158, 166–167, note 8.

J. M. SEL.

YISHAR KOḤEKA ("May thy strength be firm"): A frequent exclamation and expression of thanks. The first part of the formula is derived by Levy and Kohut from "yashar" = "to be firm or healthy." The phrase occurs in the Talmud in the Hebrew form "yishar koḥeka" (Shab. 87a) and in the Aramaic form "yishar ḥeylak" (Shab. 53a, 62b; Lam. R. 52b; Gen. R. 54), and is now used, for example, as a response to the preacher after the sermon, to the ḥazzan after the prayer, and to the priest after the priestly blessing, while it serves as a formula of thanks also.

A. S. O.

YISRAEL NOSHA': A hymn composed by an early medieval writer named Shephatiah (Zunz, "Literaturgesch." p. 235), and forming the pizmon, or chief responsory verses, in the selihot of one of the mornings in the week preceding the New-Year festival. It is chanted on the Monday in the Polish use and on the Tuesday in the German. The initial verse is employed also in the NE'ILAH service of the former ritual. The melody is of particular interest as one of the few metrical airs of medieval German

YISRAEL NOSHA'

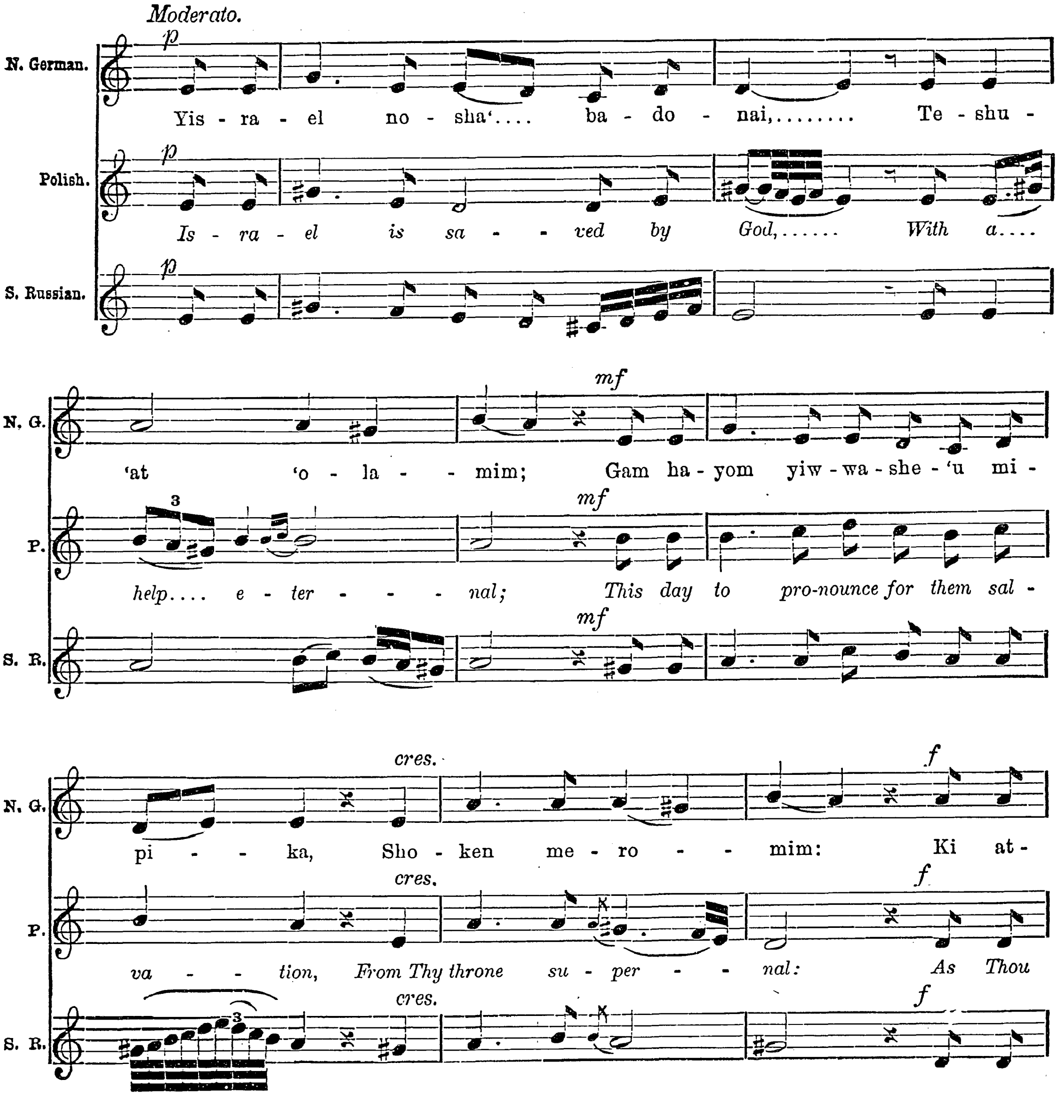
Moderato.
N. German.
Polish.
S. Russian.
N. G.
P.
S. R.
p
mf
cres.
f
Yis - ra - el no - sha'.... ba - do - nai,........ Te - shu -
Is - ra - el is sa - - ved by God,...... With a....
'at 'o - la - - mim; Gam ha - yom yiw - wa - she - 'u mi -
help.... e - ter - - - - nal; This day to pro-nounce for them sal -
pi - - ka, Sho - ken me - ro - - - mim: Ki at -
va - - tion, From Thy throne su - per - - nal: As Thou
3

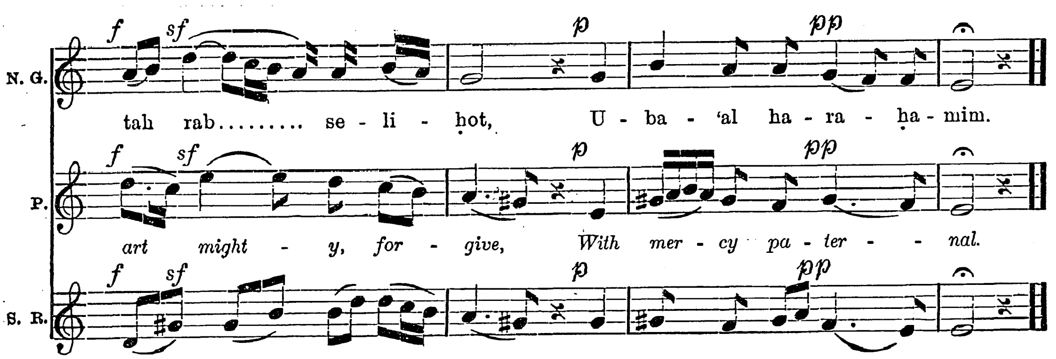
N. G.
f sf
tah rab......... se - li - ḥot,
p
U - ba - 'al ha - ra - ḥa - mim.
pp
P.
f sf
art might - y, for - give,
p
With mer - cy pa - ter - - nal.
pp
S. R.
f sf
p
pp

origin which were constructed in scales of an Eastern character. Such were more familiar to those Jews resident in the region of the Greek Church, who came under the influence of the Byzantine rather than of the Roman plain-song. The melody exists in four parallel variants. In the English tradition the singing of the first verse in the closing service of the Day of Atonement has led to the modification of the concluding phrases of the tune by attraction into the melody employed for several other hymns similarly used in that service (comp. NE'ILAH [HYMN TUNES] and see "The Voice of Prayer and Praise," No. 286, London, 1899). Of the other traditional forms of the air, that used in northern Germany appears nearest to the original. It falls in the key of the dominant of the minor scale, recalling the fourth Byzantine mode (in the variety entitled λέγετος; comp. Bourgault-Ducoudray, "Etudes sur la Musique Ecclésiastique Grècque"). In the Polish and South-Russian traditions the consistent sharpening of the leading note of the minor, so familiar in Hungarian Gypsy melody, brings the tonality into a form of the Oriental chromatic mode (see MUSIC, SYNAGOGAL) and lends the air the wailing plaintiveness favored by the Jews of northeastern Europe.

A. F. L. C.

***YIZḤAḲ (ISAAC):** Tanna of the early post-Hadrianic period (2d cent. C.E.); a halakic exegete whose Biblical exegesis mostly belongs to the Mekilta and the Sifre. In the Tosefta he transmits sayings in the name of Eliezer ben Hyrcanus (Ter. i. 1, 15; ii. 5). He was a disciple of Ishmael, but associated also with the pupils of Akiba, with one of whom, named Nathan, he originated a halakah (Mek., Ex. xii. 2). He was also intimate with Jonathan and with the proselyte sons of Judah in the yeshibah of Simeon ben Yoḥai (Gen. R. xxxv.; M. Ḳ. 9a; Pesiḳ. 87b). Of his non-halakic exegeses may be mentioned: on Ex. xii. 7: "The blood upon the doors at Passover shall serve the Egyptians as tortures for their souls" (Mek.); on Ex. xx. 9: "Count the days of the week after the Sabbath" (*l.c.*); on Deut. xiv. 11: "Unclean birds are called עוף, while clean are called either עוף or צפור" (Sifre); on Ezek. i.: "The paragraph treating of the chariot of God extends to the word חשמל only" (Ḥag. 13a). Another of his sayings is: "The prayer in need is adapted to all occasions" (R. H. 18a).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 387–399; Weiss, *Einleitung zur Mekilta*, p. 33, Vienna, 1865; Frankel, *Hodegetica in Mischnam*, p. 203, note 3.

J. S. O.

YIZḤAḲ BAR ADDA: Palestinian amora of uncertain period. He interpreted Ps. xcii. 13 as meaning that even as the shade of the palm-tree extends far and wide, so shall the reward of the pious extend to the future world (Shoḥer Ṭob to Ps. xcii.; Gen. R. xl., beginning). With reference to Ps. lvii. 9, he said that David procured an eolian harp in order that its tones might awaken him for midnight prayer (Ber. 4a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 767 and note 7.

J. S. O.

YIZḤAḲ HA-BABLI: Palestinian amora. His period is unknown. Two haggadot of his are extant. The king Melchizedek, who went to meet Abraham, was called Salem, says Yiẓḥaḳ, because he was perfect; that is, he had early submitted to circumcision (Gen. R. xliii. 7). With reference to Jacob's promise, the amora interprets the words "Which my lips have uttered, and my mouth hath spoken when I was in trouble" (Ps. lxvi. 14) by saying that one makes a vow when in need, in order to keep the commandments of the Torah (Gen. R. lxx. 1; Midrash Shemuel ii.).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 209, iii. 768.

J. S. O.

YIZḤAḲ OF CARTHAGE: In an edition of the Pesiḳta Rabbati by Buber (xiv. 64a) occurs the word קרטיקי, written incorrectly for קטדיקי = *καταδίκη* ("punishment," "penance"). Buber, however, in his preface (p. 80) attempts to identify this with the name of one Yiẓḥaḳ of Carthage mentioned in Ber. 29a; but according to Bacher such a person never existed. The confusion may have arisen from the fact that Yer. Ber. 8a and Ta'an. 65c mention an Abba of Carthage who transmitted in the name of R. Yiẓḥaḳ.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 218, 225.

J. S. O.

YIZḤAḲ B. ELEAZAR OF CÆSAREA: Palestinian amora of the fourth century. He was a teacher of law in the old synagogue of Cæsarea, where he was so loved by pupils and friends that

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*Through a misunderstanding a number of Talmudic authorities named "Isaac" were not treated under that heading; they are here entered under the transliterated Hebrew form of the name.

Jacob of Kefar Nibburaya placed him as high in this synagogue as is God Himself in the Temple of Zion (Yer. Bik. 65d; Midrash Shemuel vii. 6). The following halakic decisions of his may be mentioned: one concerning sale and purchase, rendered to his pupil Hoshaiah b. Shammai (Yer. M. Ḳ. 81b); another on religious law in a case referred to him by Samuel bar Abdimi (Yer. Shab. 16d); a ruling concerning fraud (Suk. 35b); instruction in regard to the writing of a letter of divorce (B. B. 163a); halakic deduction to the effect that, although a tithe of dates need not be rendered, honey made from them must be tithed (Yer. Bik. 63d); decision concerning marital law (Yer. Ḳid. 63b); regarding signs for detecting murder upon finding a corpse (Yer. Naz. 57d); and a halakah concerning the lifting of the terumah (Yer. Dem. 26b). He appears as a traditionist of Jeremiah (Lev. R. xxxiii. 2) and of Naḥman bar Jacob (Yer. Shab. 9a), and was famed for his gastronomical art (Lam. R. to iii. 17; Yer. Ber. 61c; Yer. Ḥag. 78a). He gives examples of the ban from the Mishnah (Yer. M. Ḳ. 81a), and a prescription in accordance with them (Yer. Ta'an. 69b).

In the vicinity of Cæsarea is a cliff extending into the sea. One day as Yizḥaḳ was walking along this cliff he saw a large bone on the ground, and tried several times to cover it with earth, so that no one should stumble over it; but his efforts were unsuccessful, as the bone became uncovered as fast as he heaped the earth upon it. He accordingly considered the bone to be an instrument of God, and waited patiently to see what would happen. Soon afterward an imperial messenger named Veredarius came that way, stumbled on the bone, and died as a result of his fall; this messenger had been sent to Cæsarea bearing malicious edicts against the Jews (Gen. R. x. 7; Lev. R. xxii. 4; Num. R. xviii.; Eccl. R. to v. 8). In answer to a question as to how it came about that two great prophets like Jeremiah and Daniel should suppress attributes of God which had been given Him by Moses himself, he said that these prophets knew that God was a lover of truth, and that any dissimulation on their part would have been punishable (Yer. Ber. 13c; Meg. 74c). He made a comparison between wisdom and humility (Yer. Shab. 3c); and he explained the expression הלעיטני in Gen. xxv. 30 by a comparison with the insatiability of Rome, saying that Esau sat like a camel with jaws wide open and that Jacob had to fill his mouth with food (Pesiḳ. R. xvi.; Pesiḳ. 59a). Yizḥaḳ, moreover, connected the expression וישטם in Gen. xxvii. 41 with the word "senator," in order more clearly to express Rome's hatred of Judah (Yer. 'Ab. Zarah 39c).

Yizḥaḳ must be distinguished from an amora of the same name who lived half a century earlier, and in whose house Ḥiyya bar Abba, Ammi, and Yizḥaḳ Nappaḥa used to assemble to study (Ḥag. 26a; 'Ab. Zarah 24a; M. Ḳ. 20a). This earlier amora delivered a funeral address at the death of Johanan (M. Ḳ. 25b; but see Bacher ["Ag. Pal. Amor." iii. 718, note 4] for different version).

Bibliography: Frankel, *Mebo*, p. 107a; Heilprin, *Seder ha-Dorot*, ii. 238; Bacher, *Ag. Pal. Amor.* iii. 717–719.

J. S. O.

YIZḤAḲ BEN ḤAḲOLA: Palestinian amora of the third century. He was a contemporary of Joshua ben Levi and Johanan, and belonged to the school of Eleazar ben Pedat. He transmitted halakot in the names of Abba ben Zabda, Judah II. (Yer. 'Er. 24d), Hezekiah ('Orlah i. 2), and Simeon (Yer. Suk. i., end; Ket. ii. 8). There has been preserved a haggadah by him dealing with the quarrel between the shepherds of Abimelech and those of Abraham, and with the settlement of the dispute (Gen. R. liv., end).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 109, ii. 206, iii. 588–589; Frankel, *Mebo*, 107a; Heilprin, *Seder ha-Dorot*, ii. 238.

J. S. O.

YIZḤAḲ BEN ḤIYYA THE SCRIBE: Palestinian amora of the fourth century; contemporary of Mani. He was well known as a scribe, and was the author of a halakah in which he asserted that Torah scrolls might be written on various parchments, but that this rule did not apply in the case of tefillin and mezuzot (Yer. Meg. p. 71c). In the name of Johanan he transmitted a halakah relating to the marriage law (Yer. Yeb. 14a). Three other haggadot by him have been preserved: (1) on the future fate of the good and the wicked (Gen. R. lxiv. 4); (2) explaining why Saul did not consult the Urim and Thummim instead of the witch of En-dor (Lev. R. xxvi. 7; Midr. Shemuel xxiv. 6); and (3) setting forth that the Torah is compared to the tree of life (Prov. iii. 18) because it is equal in value to all living men (Midr. Shoḥer Ṭob to Ps. i. 19).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 449 (note 8), 716–717; Heilprin, *Seder ha-Dorot*, ii. 241.

J. S. O.

YIZḤAḲ BAR JOSEPH: Palestinian amora of the third and fourth centuries. He was a pupil of Abbahu and of Johanan, and transmitted almost entirely in the name of the latter. It is related that he was once about to be killed by a spirit to which he was speaking, when a cedar-tree saved him (Sanh. 101a; Rashi on the passage). It was said to be due to him that the Samaritans were declared to be a heathen people, the following narrative being told in this connection: "Yizḥaḳ was once sent into the Samaritan district to purchase wine, and met there an old man who told him that no one in that region observed the laws. The amora returned with this report to Abbahu, and the latter, together with Ammi and Assi, declared the Samaritans to be heathens" (Ḥul. 6a; comp. also Rashi and the Tosafot on the passage).

In his teacher's company Yizḥaḳ often visited Usha, by whom the taḳḳanot were enacted; and he attended lectures in a yeshibah in that city (Ḳid. 50a; Pes. 72a). It was he who brought most of these taḳḳanot to the knowledge of the Babylonians; he was in fact one of the most prominent intermediaries between Palestine and Babylonia in matters pertaining to religious decisions, and was greatly respected in the latter country, being on terms of intimate friendship with Abaye (Ber. 42b).

Thirteen halakic decisions transmitted by Yizḥaḳ in the name of Johanan have been preserved: regarding circumcision on Yom Kippur (Yeb. 64b); on an undecided question (Shab. 45b); on the difference between Palestine and Babylonia with reference to 'erub ('Er. 22a); on the ḥaliẓah (Yeb. 104a); on the testimony of two witnesses before a court of law (Sanh. 4a); five sentences regarding ṭerefah (Ḥul. 43a); on sexual intercourse (Niddah 65b); on sacrifices (Tem. 26a); and on the gall and liver of slaughtered animals (Ḥul. 48a). He transmitted also three halakic maxims in the name of Yannai: two on the custom of washing the hands (Ḥul. 105b) and one on Nazir (Naz. 42b).

In addition to his occasional journeys in Palestine in the company of Abbahu, Yiẓḥaḳ is once mentioned as undertaking a journey to Babylonia, where he associated with Abaye, as well as with Rabin and Pappa, the sons-in-law of Yiẓḥaḳ Nappaḥa (Ḥul. 110a). Yiẓḥaḳ relates that Judah I. had a private entrance to his yeshibah in order to spare his pupils the inconvenience of rising when he entered (Men. 33a).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 420; ii. 96, 211; iii. 99, 402, 520; Heilprin, *Seder ha-Dorot*, ii. 240.

J. S. O.

YIẒḤAḲ BAR JUDAH: Babylonian amora of the fourth century; a junior contemporary of Ulla. He was educated at his father's house in Pumbedita; and once when Ulla visited there the latter expressed displeasure at the fact that Yiẓḥaḳ was not yet married (Ḳid. 71b). Yiẓḥaḳ was once told by his father to go to Nehardea in order to see how Ulla pronounced the Habdalah benediction at the close of the Sabbath; but Yiẓḥaḳ sent Abaye in his place, and for so doing was severely reprimanded by his father (Pes. 104b). Yiẓḥaḳ was a pupil of various scholars. First he attended the lectures of Rabbah (Sheb. 36b), and later those of Rami bar Ḥama, whom he soon left in order to study under R. Sheshet, Rami bitterly reproaching him for the slight. Among Yiẓḥaḳ's nearest friends and companions may be mentioned Aḥa bar Ḥana; Samuel, son of Rabbah bar bar Ḥana (Sheb. 36b); and Rami bar Samuel.

Bibliography: Bacher, *Ag. Pal. Amor.* ii. 299; Heilprin, *Seder ha-Dorot*, ii. 242b.

J. S. O.

YIẒḤAḲ OF MAGDALA: Palestinian amora of the third century. He engaged in various midrashic controversies. Among them was one with Levi concerning I Kings vii. 50 (Cant. R. on iii. 10), and another with Kahana concerning Joseph's abstention from wine after his imprisonment by his brothers (Shab. 139a; Gen. R. xcii., xcviii.). With reference to the saying that the curse inflicted upon the world consists in the bringing forth of gnats, flies, and other insects, Yiẓḥaḳ states that even these creatures are of use in the world (Gen. R. v. 9).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 443, ii. 448, iii. 588; A. Perles, in *Bet Talmud*, i. 153; Heilprin, *Seder ha-Dorot*, p. 241a.

J. S. O.

YIẒḤAḲ BEN MARYON: Palestinian amora of the third century; contemporary of Eleazar ben Pedat (Yer. Suk. 53a). He transmitted some haggadic maxims in the names of Ḥanina (Eccl. R. ix. 12) and Jose ben Ḥanina (Pesiḳ. 99a). With reference to Gen. ii. 4 and 8 he remarked that since God is proud of His creation, no one may venture to find fault with it (Gen. R. xii. on xv. 5). Commenting on II Sam. xx. 21, he states that he who offends a great man is just as guilty as he who offends the king himself (Eccl. R. on ix. 18). Other haggadic maxims of his have been preserved as follows: on Gen. xxxi. 36 and I Sam. xx. 1 (Gen. R. lxxiv. 10); on Ezek. xxi. 21 (Shoḥer Ṭob to Ps. lxxviii. 19); on Job ii. 4 (Eccl. R. to iii. 9); and on Ruth ii. 14 (Lev. R. xxxiv. 8).

Bibliography: Bacher, *Ag. Pal. Amor.* i. 10, 286, 327, 427; iii. 589–591; Heilprin, *Seder ha-Dorot*, p. 241a.

J. S. O.

YIẒḤAḲ BAR NAḤMAN: Palestinian amora of the third century; a friend of Jacob bar Idi, together with whom he officiated as poor-law commissioner (Yer. Sheḳ. 49a). The two friends often engaged in halakic controversies (Yer. Shab. 14d). Yiẓḥaḳ twice transmits sayings by Joshua ben Levi on the conversion of purchased slaves, Ze'era having addressed a question to him on this point (Yer. Yeb. 8d). He had a dispute with Abdima of Ḥaifa concerning some question of religious law (Yer. Niddah 50a), and also engaged in a controversy with Simeon ben Pazzi (Meg. 23a). Jacob bar Aḥa transmits a saying in his name (Yer. Yeb. 12a).

Bibliography: Bacher, *Ag. Pal. Amor.* i., ii., iii.; Heilprin, *Seder ha-Dorot*, ii. 241a.

J. S. O.

YIẒḤAḲ NAPPAḤA: Palestinian amora of the third and fourth centuries. He is found under the name "Nappaḥa" only in the Babylonian Talmud, not in the Palestinian. As a haggadist he stands in the foremost rank of his contemporaries. In the Babylonian Talmud he is identified with various other Yiẓḥaḳs (Pes. 113b), and since that was due to the arbitrary action of a later amora, the real name of his father can no longer be determined. As regards the name "Nappaḥa" (the smith), there had been an older Yiẓḥaḳ of the same name, who was rich and who is said to have owned five courts in Usha; it has not yet been possible, however, to ascertain any relationship between the two, and if the elder was an ancestor of this Yiẓḥaḳ, the latter could well have inherited the name without ever having practised the trade. In the later midrashic literature he is called Yiẓḥaḳ Nappaḥa, whereas the older works call him only R. Yiẓḥaḳ.

Relations with Johanan.

Although he was a pupil of Johanan, his associations with the latter are indicated in only one passage (B. M. 24b), which tells of his once appearing before Johanan. As a traditionist of the haggadah of Johanan, he appears only in the Babylonian Talmud (Ber. 62b). He was in Babylonia only temporarily, probably soon after the death of Johanan; and while there he visited in the house of the exilarch (M. Ḳ. 24b), together with Sheshet (*ib.* 24b) and Joseph (R. H. 3b; Shab. 52b). Raba quoted in his name (Ber. 32a; Tem. 15a); but sometimes tradition maintains that it is uncertain whether the sayings originated with Yiẓḥaḳ or with Raba (Sanh. 94a; Ned. 39a; Naz. 23b). Rabbin bar Adda also cites in his name (Ber. 6a; Pes. 8b). His home was originally in Cæsarea, but he afterward went to Tiberias to live. He associated intimately with Ammi, with whom he often discussed halakic questions (Soṭah 34a; Men. 11b; Ḥag. 26a; Ber. 41a; Yoma 42b); and together they sometimes rendered decisions in matters pertaining to religious law (Ḥul. 48b; Ned. 57b; Ber. 27a). Yiẓḥaḳ, Abbahu, and Ḥanina bar Pappai constituted a board of judges (Ket. 84b; 'Ab. Zarah 39b; Ber. 38a, b; B. Ḳ. 117b; Giṭ. 29b). Ḥelbo referred to Yiẓḥaḳ two liturgical questions addressed to him from Galilee: the first question he answered immediately; the second he expounded publicly in the seminary (Giṭ. 60a). A thesis on the creation of light, formulated anonymously, was made public by R. Yiẓḥaḳ (Gen. R. iii., beginning). He also engaged in haggadic discussions with the celebrated Levi (Gen. R. xix. 14; Pesiḳ. R. xxiii., beginning; Ber. 4a; Yer. Ta'an. 65b); with Abba b. Kahana (Gen. R. xliii. 7; Lev. R. ii. 1; Midr. Teh. to Ps. xlix. 1); with Aḥa (Pesiḳ. R. xv.; Gen. R. v. 7; Yer. Pe'ah 15d); and with Ḥiyya bar Abba (Lev. R. xx. 7; Pesiḳ. R. xxii.). Among those who transmitted in the name of Yiẓḥaḳ were the famous halakist Haggai, the latter's sons Jonathan and Azariah (Gen. R. xxii. 18, xl. 6; Midr. Shemuel xxii., end), and Luliani ben Ṭabrin (Gen. R. *passim*; Midr. Teh. to Ps. xxiv. 4; Yer. Meg. 75c).

That Yiẓḥaḳ was a great authority on the Halakah, as well as on the Haggadah, is shown by an anecdote which is told and according to which Ammi and Assi would not let him speak, because the one wished to hear Halakah and the other Haggadah (B. Ḳ. 60b). So after telling them the celebrated story of the man who had two wives, one of whom pulled out all his white hairs because she was young, whereas the other extracted his black hairs because she was old, R. Yiẓḥaḳ presented to them a haggadah with a halakic background, in order to satisfy both at the same time. Yiẓḥaḳ, however, devoted himself to the Haggadah with more zeal, because he regarded it as a necessity in the adverse circumstances of the Jews. The poverty of the Palestinians had increased to such an extent that people no longer waited for the harvest, but ate the green ears of wheat (Gen. R. xx. 24); consequently they were in need of comfort and refreshment of soul (Pes. 101b). Yiẓḥaḳ tried to make his lectures as effective as possible, and they show him to have been an unusually forceful rhetorician and a skilful exegete.

His Sayings.

Yiẓḥaḳ's haggadic material may be divided according to contents into the following four groups: I. Proverbs and dicta: concerning sins (Suk. 52a, b; Ḥag. 16a; Ḳid. 31a; Ber. 25a; R. H. 16b; Yoma 87a; B. B. 9b; Pes. 190b); concerning the relation of man to God (Ned. 32a; Soṭah 48b; Ruth R. i. 2); on the relation of man to his fellow beings (B. M. 42a; Meg. 28a; B. Ḳ. 93a); concerning prayer (Pes. 181a; Lev. R. xxx. 3; Midr. Shemuel i. 7; R. H. 16b; Yer. Ḳid. 61b; Yer. Ned. 41b); concerning study and the Law (Pes. 193a, b; Meg. 6b; Lev. R. ii. 1; Sanh. 21b, 24a; Ḥul. 91a; Yoma 77a); concerning Israel (Pes. 165a; Gen. R. lxiii. 8); concerning the nations (Esther R. i. 10; Lev. R. i. 14; Ex. R. xxxviii. 3); concerning Jerusalem (Pesiḳ. R. xli. 1; Pes. 6a). II. Exegesis: general (Sanh. 82a, 89a, 95b; Tem. 16a; Yer. R. H. 57c; Gen. R. liii. 20; Ḥul. 91b; Soṭah 48b; B. B. 16a); halakic (Ber. 13b; Giṭ. 59b; Pes. 31b; Yoma 77a; Yer. Soṭah 17a); Biblical personages (Gen. R. xxxiv. 11, xxxix. 7, lviii. 7; Yeb. 64a); Biblical narratives (Soṭah 34a; Deut. R. xi. 2; B. B. 91a; Midr. Teh. to Ps. vii. 13; Sanh. 106b; Men. 53b; Esther R. iii. 9; Pesiḳ. R. xxxv. 1). III. Homiletics (Gen. R. xix. 6, xxxviii. 7; Sanh. 96a; B. M. 87a; Yer. Soṭah 17b; Ex. R. xliii. 4; Sanh. 102a; Ber. 63b; Eccl. R. iii. 19; Tem. 16a; Yer. Ta'an. 65b; Hor. 10b). IV. Proems (Gen. R. iii. 1, lix. 2, lxv. 7; Pes. 101b; Ex. R. xxxii. 5; Lev. R. xii. 2); maxims (Gen. R. lvi. 1; Deut. R. ii. 27; Lev. R. xxxiv. 8); similes (Yer. R. H. 57b; Lev. R. v. 6; Ex. R. xv. 16; Yer. Ber. 13a; B. B. 74b); Messianic subjects (Eccl. R. i. 11; Deut. R. i. 19; 'Ab. Zarah 3b); eschatology (Lev. R. xiii. 3; Midr. Teh. to Ps. xlix. 1; Shab. 152a; B. M. 83b).

According to the unanimous testimony of several writers of the tenth century, the gaon Hai b. David ascribed to Yiẓḥaḳ Nappaḥa the calculation of the Rabbinite calendar. The only fact known concerning Yiẓḥaḳ's family is that his daughter married the Babylonian amora Pappa (Ḥul. 110a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 205–295; Frankel, *Mebo*, pp. 106b–107a; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; S. Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, ii. 148–151; Al-Ḳirḳisani, ed. Harkavy, in *Publ. Kaiserliche Russische Archæologische Gesellschaft*, 1894, vii. 293; Weiss, *Dor*, iii. 98 *et seq.*

J. S. O.

YIẒḤAḲ BEN PARNAK: Palestinian amora of uncertain period. He is named as the author of an apocryphal work entitled פרק ר׳ יצחק בן פרנך מגיהנם, which describes the events that take place at the death of a human being. When a man is dying three angels come to his bedside—the angel of death, the recording angel, and the guardian angel; and these three review his entire life. If he has been a pious man, three more angels appear; and while the struggle with death is going on one of these angels recites Isa. lvii. 1, the second *ib.* lvii. 2, and the third *ib.* lviii. 8. At last four more angels descend to the bedside; and when the dying man cries out to the earth to help him, the first angel answers him with the words of Ps. xxiv. 1; when he implores the aid of his relatives, the second angel recites Ps. xlix. 8 (A. V. 7); when he turns to his money for solace, the third angel answers him with Ps. xlix. 9 (A. V. 8); and when he appeals to his good deeds, the fourth angel recites Isa. lviii. 8. There is clearly some influence here of the Buddhist legend of "The Three Friends" (comp. "Barlaam and Josaphat," ed. Jacobs, Appendix). Yiẓḥaḳ's father, Parnak, transmitted in the name of Johanan (Gen. R. liii., end; M. Ḳ. 9a; Shab. 14a; B. M. 85a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 219, note 3; iii. 767–768; Jellinek, *Bet ha-Midrash*, v. 48–49, Vienna, 1873.

J. S. O.

YIẒḤAḲ BAR REDIFA: Palestinian amora of the fourth century; the transmitter of the haggadah of R. Ammi (Lev. R. xii., beginning; Ex. R. xlii., end; Yer. Sheḳ. 48a; Ex. R. iii. to Ex. iii. 14). He once requested the amora Jeremiah to decide a question, but received only an evasive reply (Yer. Sheb. 39a). He was the author of several explanations of the stories concerning Samson (Soṭah 9b).

Especial mention should be made of his interpretation of the word תעכסנה in Isa. iii. 16, which he derives from the Greek ἔχις ("serpent"), saying: "The women used to place myrrh and balsam in their shoes, and when meeting young men in the streets they stamped their feet so that a strong odor arose which awakened evil impulses in the youths, as though they were under the influence of a serpent's poison" (Shab. 62b).

Yiẓḥaḳ transmitted dissertations on the salvation of the tribe of Benjamin, with reference to Judges xxi. 7 (B. B. 116a); on the list of idolatrous priests referred to in Hosea xiii. 2 (Sanh. 62a); on the pronunciation of the words "Praised be the name of His glorious kingdom" (ב"ש"כ"מל"ו) after the "Shema'" (Pes. 56a); on the act of rising when the name of God is uttered, as deduced from Judges iii. 20 (Sanh. 60a); and on the assumption of the sex of an expected child, with reference to Lev. xii. 2 (Ber. 60a; Niddah 25b, 31a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 518, note 1; ii. 151, note 6; iii. 719–720; Rabbinovicz, *Diḳduḳe Soferim*, ix. 169; Heilprin, *Seder ha-Dorot*, ii. 241; Frankel, *Mebo*, pp. 90a, 107b.

J. S. O.

YIẒḤAḲ BEN SAMUEL BEN MARTA: Babylonian amora of the third and fourth centuries. He was a pupil of R. Naḥman, to whom he directed questions relating to sacrifice (Men. 81a) and to differentiation between sanctified and unsanctified things (Ḥul. 35a). In the name of Rab he transmitted sayings relating to the presentation of letters of divorce (Giṭ. 13a, 63b), and to Rab's method of pronouncing the Sabbatical benediction (Pes. 166a). Rabbah transmitted sayings of Yiẓḥaḳ's (Meg. 16b); Ze'era addressed him as "Rabbenu" (Ḥul. 30b); and Rami bar Ḥama directed a question to him (*ib.* 35a). Yiẓḥaḳ once met Simlai in Nisibis, where he heard the latter denounce the free use of oil among the Jews; and he later furnished a report of this denunciation ('Ab. Zarah 36a; comp. Yer. 'Ab. Zarah 41d).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 569; Heilprin, *Seder ha-Dorot*, ii. 239–240.

J. S. O.

YIẒḤAḲ BEN ṬABLAI: Palestinian amora of the fourth century; a contemporary of Jacob ben Zabdai and Ḥelbo, together with both of whom he was called upon to decide a question of religious law (Yer. Niddah 50a). When asked whether the law of Demai applied to the Syrian leek, he was unable to decide the question by himself, and had to seek the advice of R. Jose (Yer. Dem. 22d); and on another occasion, when a question relating to the divorce law was addressed to him, he had to refer it to Eleazar (Yer. Ḳid. 63c). A tradition handed down from the above-mentioned Eleazar was differently transmitted by the amoraim Jonah and Jose (Yer. Sheb. 33d).

In the Babylonian Talmud (Pes. 113b) Yiẓḥaḳ has been identified with five other amoraim of similar name, but this has been refuted by Bacher, who disproved also the allegation of S. Krauss that the names חקלא and טבלא are identical. The Babylonian Talmud (Ned. 81b) mentions Yiẓḥaḳ as the transmitter of an interpretation of Mal. iii. 20. To him is ascribed also the haggadic explanation identifying the name לבנון with the Temple, with reference to the paronomasia on לבנון and מלבין, which latter word, meaning "to make white," has been used with regard to the Temple in the sense of "atone." Yiẓḥaḳ was the author, moreover, of haggadot on Deut. xxix. 10 and Josh. x. 4 (Midr. Tan. to Deut. xxix.) and of a haggadah comparing Israel to the stubborn princess (Pesiḳ. R. xxviii.; Midr. Teh. to Ps. cxxxviii. 5).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 720–722; idem, *Ag. Tan.* i. 26, note 2; S. Krauss, *Lehnwörter*, i. 77, 246; Frankel, *Mebo*, p. 107; Heilprin, *Seder ha-Dorot*, pp. 237–238.

J. S. O.

YIẒḤAḲ BEN ZE'ERA: Palestinian amora of the fourth century. He interpreted the word ארח in Ps. xix. 6, in connection with Gen. xviii. 11, as signifying that the descending sun resembles a drop of blood not larger than a mustard-seed (Lev. R. xxxi. 9). He is credited also with an interpretation of a verse of the Song of Solomon (vii. 10); but some confusion exists with regard to the name, that of Bar Nazira occurring instead of his in some passages (Yeb. 97a; Bek. 31b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 121, note 1; iii. 722; Heilprin, *Seder ha-Dorot*, p. 242.

J. S. O.

YIẒḤAḲI. See RASHI.

YIẒḤAḲI, ABRAHAM: Turkish Talmudist; lived at Salonica toward the end of the sixteenth century. He was dayyan under Rabbi Solomon ha-Levi, after whom Yiẓḥaḳi signed third under a decision issued in 1597, and second under a decision of 1598. Yiẓḥaḳi was the author of the work "Aḥot Ḳeṭannah," which is quoted in Joseph Almosnino's "'Edut bi-Yehosef" (i., No. 54) and in Ḥasdai Peraḥya's "Torat Ḥesed" (No. 65), and printed at the end of Jacob Ḥagiz's "Halakot Ḳeṭannot," and which is erroneously ascribed by Heilprin ("Seder ha-Dorot," iii., *s.v.*) to Michael b. Moses ha-Kohen. It is a work in four parts on the laws relative to the "geṭ" of a minor.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 34, No. 646; Fuenn, *Keneset Yisrael*, p. 30; Michael, *Or ha-Ḥayyim*, No. 141.

J. M. SEL.

YIẒḤAḲI, ABRAHAM BEN DAVID: Palestinian rabbi and anti-Shabbethaian; born in 1661; died at Jerusalem June 10, 1729; on his mother's side a grandson of Abraham Azulai. He was a pupil of Moses Galante, and was in his turn the teacher of Moses Ḥagiz. Yiẓḥaḳi was prominent in opposition to the followers of Shabbethai Ẓebi, and exhorted the rabbis of Smyrna to investigate the writings of Miguel Cardoso. He signed the letter of excommunication launched against Nehemiah Ḥayyun by the rabbinate of Jerusalem in 1708. Later, Yiẓḥaḳi was sent to Europe to collect contributions, and when at Constantinople he wrote a preface to Jacob Sason's "Bene Ya'aḳob." In 1711 he arrived at Leghorn, where he agitated strongly against Ḥayyun; and he did the same at Amsterdam in the following year, together with Ẓebi Ashkenazi. On his way back to Jerusalem in 1714 Yiẓḥaḳi passed through Constantinople, where he joined the other rabbis in the excommunication of Ḥayyun.

Of Yiẓḥaḳi's works, only the "Zera' Abraham," responsa on the four Ṭurim, was published (vol. i., on Oraḥ Ḥayyim and Yoreh De'ah, Smyrna, 1733; vol. ii., on Eben ha-'Ezer and Ḥoshen Mishpaṭ, Constantinople, 1732). His other works are: "Iggeret Shibbuḳin" and "Ketobet Ḳa'aḳea'," both on Ḥayyun's heresies; a work on Maimonides' "Yad"; and novellæ on the Shulḥan 'Aruk.

Bibliography: Fuenn, *Keneset Yisrael*, p. 30; Grätz, *Gesch.* 3d ed., x. 311, 317, 320; Fürst, *Bibl. Jud.* ii. 78; Michael, *Or ha-Ḥayyim*, No. 81.

J. M. Sel.

YIZIDRO (YSIDRO), ABRAHAM GABBAI. See Gabbai.

YOD (י): Tenth letter of the Hebrew alphabet. The name seems to be connected with "yad," meaning "hand"; the Phenician "yod" remotely resembles a hand in form. The letter is a palatal semivowel, identical in sound with the English "y." Preceded by the cognate vowel "i" (= Eng. "ee"), it blends with it, the resulting combination being long "i." With a preceding a-vowel it forms the diphthong "ai," which in Hebrew (that language having preserved no diphthongal sounds) has become "ē" (= Eng. "ay"). As a radical, "yod" sometimes interchanges with "waw." As a numeral, it has in the later usage the value 10. The Tetragrammaton is sometimes represented by "yod," its first letter.

T. I. Br.

YOKE. See Agriculture.

YOM, HA-. See Periodicals.

YOM KIPPUR. See Atonement, Day of.

YOM KIPPUR ḲAṬAN: The "Minor Day of Atonement"; observed on the day preceding each Rosh Ḥodesh or New-Moon Day, the observance consisting of fasting and supplication, but being much less rigorous than that of Yom Kippur proper. The custom is of comparatively recent origin and is not mentioned in the Shulḥan 'Aruk. It appears to have been inaugurated in the sixteenth century at Safed by the cabalist Moses Cordovero (Da Silva, "Peri Ḥadash," Rosh Ḥodesh, § 417), who called the fast "Yom Kippur Ḳaṭan"; and it was included by Isaac Luria in his "Seder ha-Tefillah." R. Isaiah Horowitz refers to it by that name, and says it should be observed by fasting and repentance: "Following the custom of the very pious, one must repent of his ways and make restitutions both in money and in personal acts, in order that he may enter the new month as pure as a new-born infant" ("Shelah," ed. Amsterdam, 1698, pp. 120b, 140a, 179a). When Rosh Ḥodesh occurs on a Sabbath or Sunday, Yom Kippur Ḳaṭan is observed on the preceding Thursday. The fasting is not obligatory, and only the very pious observe that act of self-denial.

The liturgy of the day, which consists of seliḥot, is recited at the Minḥah prayer in the afternoon. Ṭallit and tefillin are adjusted, and if there are among the congregation ten persons who have fasted, they read from the scroll "Wa-Yeḥal" (Ex. xxxii. 11 *et seq.*). The seliḥot are taken partly from the collection used on the general fast-days and Yom Kippur, with the "Widdui ha-Gadol" (the great confession of sin by Rabbenu Nissim) and "Ashamnu," and also a beautiful poem written for the occasion by Leon of Modena and beginning with "Yom zeh." Some congregations add "Abinu Malkenu." The fast ends with the Minḥah prayer. For the text see Baer, "'Abodat Yisrael," pp. 317–319; Emden's Siddur "Bet Ya'aḳob," ed. Warsaw, pp. 212a–216b.

Bibliography: Moses Bruck, *Pharisäische Volkssitten und Ritualien*, pp. 42–44, Frankfort-on-the-Main, 1840.

J. J. D. E.

YOM-ṬOB BEN ABRAHAM ISHBILI (called also **RIṬBA,** from the initials of his name, ריטבא): Famous Talmudic commentator of the first half of the fourteenth century. He received his name from the city of Seville; but was living at Alcolea de Cinca in 1342. He was gifted with a clear, acute mind, and was a pupil of Aaron ha-Levi and Solomon Adret at Barcelona, although it is doubtful whether he studied under Meïr ha-Levi Abulafia also, as some scholars think (Perles, "R. Salomo b. Abraham b. Adret," p. 59, Breslau, 1863). He was engaged in a controversy with Rabbi Dan Ashkenazi, who had emigrated to Spain. Yom-Ṭob's voluminous works include valuable novellæ on many of the Talmudic treatises, and commentaries on the writings of Alfasi and certain works of Naḥmanides. His published novellæ include those on 'Erubin, Ta'anit, Mo'ed Ḳaṭan, Ketubot, and Baba Meẓi'a (Amsterdam, 1729; Prague, 1810), Ta'anit and Mo'ed Ḳaṭan (Prague, 1811), Ḥullin (*ib.* 1734), Giṭṭin (Salonica, 1758), Yebamot (Leghorn, 1787), Shabbat (Salonica, 1806), Yoma (Constantinople, 1754; Berlin, 1860), 'Abodah Zarah (Ofen, 1824), and Rosh ha-Shanah (Königsberg, 1858). Most of the novellæ have been collected under the title "Ḥiddushe ha-Riṭba" (Lemberg, 1860–61), while extracts from his commentaries on haggadic passages are quoted by the author of the "'En Ya'aḳob" (Berlin, 1709; Fürth, 1766; etc.). The "Migdal 'Oz" of Shem-Ṭob ibn Gaon and the "Maggid Mishneh" of Vidal of Tolosa have been erroneously ascribed to him.

Bibliography: Malachi b. Jacob ha-Kohen, *Yad Mal'aki*, ed. Berlin, p. 131; Azulai, *Shem ha-Gedolim*, i. 72 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1406; Cassel, *Lehrbuch der Jüdischen Gesch. und Literatur*, p. 302; Fürst, *Bibl. Jud.* i. 248; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 784 *et seq.*

E. C. M. K.

YOM-ṬOB BEN ISAAC OF JOIGNY (called also **ha-Ḳodesh**): Tosafist and liturgical poet who suffered martyrdom at York, England, in March, 1190, as has been proved by Grätz ("Gesch." vi. 455). The Jews of York sought refuge in the fortress from the fury of the populace; and after offering a vain resistance for several days the most of them, on the advice of Yom-Ṭob ben Isaac, joined him in voluntary death.

Yom-Ṭob was a pupil of R. Tam, and was prominent as a tosafist, being frequently mentioned with the epithet "ha-Ḳodesh" (= "the Holy" or "the Martyr"). He also was a Biblical exegete and a liturgical poet. His best-known productions are Omnam Ḳen, a hymn sung on the eve of the Day of Atonement, and a penitential prayer in fourteen stanzas. He wrote also an elegy beginning with the words "Yah tishpok" and lamenting the death of the Jews of Blois who perished in 1071.

Bibliography: Zunz, *Z. G.* pp. 52, 100; idem, *Literaturgesch.* pp. 286 *et seq.*; Grätz, *Gesch.* vi. 265; Gross, *Gallia Judaica*, p. 252; *R. E. J.* iii. 5; *Tr. Jew. Hist. Soc. Eng.* iii. 9 *et seq.*; Jacobs, *Jews of Angevin England*, pp. 109–112, 125, 421 (bibliography).

J. M. K.

YOMA: A treatise in the Mishnah, in the Tosefta, and in both Talmudim, treating of the divine service on the Day of Atonement, of the fasting ceremony on that day, and of other regulations pertaining to the occasion. In the Tosefta this treatise is entitled "Yom ha-Kippurim" (Day of Atonement), while in the Mishnah (ed. Lowe), as well as by Sherira Gaon, it is called simply "Kippurim" (Atonement). The Day of Atonement was known also as "Yoma Rabba" (The Great Day), often shortened to "Yoma" (The Day); hence this treatise was given the name of "Yoma" in the Mishnah as well as in the Talmudim. In most Mishnah editions the treatise is the fifth in the order of Mo‘ed. It is divided into eight chapters, containing a total of sixty-one paragraphs.

Contents: Ch. i.-viii.

Ch. i.: On the high priest's seven days of preparation for his service on the Day of Atonement; how the stipulated order of the sacrificial ceremony was read to him, and how the elders impressed upon him that he should proceed only according to the prescribed order, and not in harmony with Sadducean customs (§§ 1-5); regarding the night of the Day of Atonement; if the high priest was a wise man and a scholar, he preached a sermon; if not, the sages present delivered a lecture or read from Holy Script, choosing only passages from the Hagiographa; how the young priests watched to see that the high priest did not fall asleep (§§ 6-7); on the removal of the ashes from the altar upon the Day of Atonement and upon other days (§ 8).

Ch. ii.: In connection with the rules regarding the removal of the ashes (i. 8), it is said that this duty originally devolved on all priests without any specific allotment, such distinction being introduced only in the course of time (§§ 1-2); other allotments made in order to distribute the Temple duties among the priests (§§ 3-4); when the daily sacrifice ("tamid") was offered, and regulations concerning other sacrifices (§§ 5-7).

Ch. iii.: Further regulations regarding the divine service in the Temple on the Day of Atonement; how the high priest was to bathe five times and wash himself ten times on that day; regarding the various dresses he should wear for the different services (§§ 1-7); the presentation to the high priest of a bullock, and the confession of sin he was to speak while holding his hands on the bullock's head (§ 8); the casting of lots for the two he-goats; Ben Gamla had made two golden dice for this purpose, and was therefore mentioned with words of praise (§ 9), as were also Ben Ḳaṭṭina, King Monobaz, Queen Helene, and Nicanor, who had all introduced improvements or embellishments in the sanctuary (§ 10); words of blame directed against the family of Garmu for being unwilling to teach others how to prepare the showbread; similar comment on the family of Abtinas for refusing to teach the method of compounding the incense ("ḳeṭoret"), and on Hugros (or Hugdos) ben Levi and Ben Ḳamẓar, who refused to give instruction in singing and writing respectively (§ 11).

Ch. iv.: How lots were cast by the high priest over the two he-goats, one of which was slaughtered, while the other was sent to Azazel; how the high priest marked the he-goats by placing a red ribbon upon the head of one and around the neck of the other; the confession of sin pronounced by the high priest for the priestly caste (§§ 1-2); particulars of the incense-offering on the Day of Atonement; the ascension of the high priest to the altar, and his washing of hands and feet (§§ 3-6).

Ch. v.: What was done in the sanctuary; the incense-offering; the sprinkling of the blood, first of the bullock, and later of the he-goat; the short prayer spoken by the high priest; the foundation-stone ("eben shetiyah") in the most holy part of the Temple, upon which the high priest, in the absence of the Ark of the Covenant from the Second Temple, placed the incense; the purification of the golden altar; and other regulations regarding the order of service on the Day of Atonement.

Ch. vi.: What was done with the he-goat sent to Azazel; the confession of sin pronounced by the high priest for all Israel while he held his hands upon the head of the Azazel goat; who might lead the animal to Azazel (§§ 1-3); how the Babylonians present in Jerusalem used to pluck hair from Azazel's goat; how the aristocratic Jerusalemites accompanied the goat to the first halting-place; regarding the ten stations in the journey from Jerusalem to the mountain-top from which the animal was thrown down; how it was thrown; how color-signals were used to make it known in Jerusalem and in the Temple that Azazel's goat had reached the wilderness; how to the door of the Hekal was tied a red ribbon, which turned white when the goat had arrived in the wilderness (§§ 4-8).

Ch. vii.: The ceremony attending the high priest's reading from the Law; the paragraphs read by him, and what he repeated; the benediction pronounced by him; the remainder of his duties; the eight articles of dress which he had to wear when conducting the service and when questioning the Urim and Thummim; on what occasions the Urim and Thummim were consulted.

Ch. viii.: Regulations concerning fasting on the Day of Atonement; from what enjoyments one must abstain; the means by which atonement is made—through sin-offering, guilt-offering, death, Day of Atonement, and penance; cases in which no atonement takes place; sins against God are expiated through the Day of Atonement, while sins against one's fellow men can be blotted out only when pardoned by those trespassed against. On the original form of this mishnaic treatise see Joseph Derenbourg, in "R. E. J." vi. 41 *et seq.*

Tosefta and Gemara.

The Tosefta to this treatise is divided into five chapters, and contains additions to and amplifications of the Mishnah, and also several haggadic and ethical maxims, among which the following may be mentioned: "Ben ‘Azzai used to say, 'What belongs to you [*i.e.*, "What you have deserved"] is given to you; by your name [*i.e.*, "the name you have made for yourself"] you are called; and on the place to which you are entitled you are stationed. God forgets no one; and no man can take to himself that which is intended for another'" (ii. 8). "He who induces others to lead good and pious lives will be prevented from committing any sin, in order that he may not be excluded from the future world while those taught by him partake therein.

On the other hand, he who leads others to sin is prevented from doing penance, that he may not partake of the eternal life from which those seduced by him are excluded" (v. 10-11). The Tosefta defends those who in the Mishnah are blamed for refusing to give instruction, saying they did so because they feared that, if they imparted their knowledge, those whom they taught might use their attainments in the service of a temple of idolatry (ii. 5-8). Other items of interest in the Tosefta are an account of the miraculous saving of the Gate of Nicanor (ii. 4), and R. Jose's assertion that he had seen in Rome the curtain from the sanctuary of the Temple in Jerusalem, and that it still had upon it stains caused by the sprinkling of blood by the high priests on the Day of Atonement (iii. 8).

Both the Babylonian and the Palestinian Gemara discuss and explain the various mishnaic maxims, and contain in addition a wealth of haggadic explanations and proverbs, as well as many interesting parables and narratives. The following passages from the Babylonian Gemara may be quoted here: "If one is told anything by another, he must keep it secret even though not explicitly requested to do so; only when he has received express permission may he relate it further" (4b). "The First Temple stood for 410 years, during which time 18 high priests officiated successively; the Second Temple stood 420 years, and during that time more than 300 high priests officiated" (9a). "During the time of the Second Temple the people studied the Law, observed the commandments, and did deeds of charity; only the causeless hatred between the factions brought about the destruction of the Temple and the fall of the state" (9b). It is told how Hillel endeavored to study the Law in spite of his poverty, and how he, with danger to his life, attempted to attend the lectures of Shemaiah and Abtalion. It is likewise related of Eleazar ben Ḥarsum that, in spite of his wealth, he led a life of self-denial in order that he might study the Law (35b). Another interesting passage narrates how the Jews, on their return from Babylonia, succeeded in rooting out from among themselves the existing tendency to idolatry (69b). A description is given (73b) of the mode of questioning the Urim and Thummim, and of the manner in which their replies became visible upon the stones; the passage §§ 75a-76b tells how the manna fell, how thick it lay upon the ground, and how it tasted. It is related in § 83b that once when R. Meïr, R. Judah, and R. Jose visited an inn the first-named formed a correct estimate of the innkeeper's character.

J. J. Z. L.

YORK: Capital town of Yorkshire, England, and seat of a metropolitan see. In the Angevin period it was the second city in the kingdom, and Jews flocked thither in considerable numbers. It is recorded that at the coronation of Richard I. two "noble" Jews of York, Joce and Benedict, went up to London, probably as a deputation from the York community. During a riot which followed the festivities Benedict was forced to submit to baptism, but was permitted by Richard to revert on the following day (Howden, "Chronica," ed. Stubbs, iii. 14); he died shortly afterward at Northampton. Joce escaped and returned to his home in York, which was looked upon as a royal residence on account of its strength and magnificence. He had been one of the agents of Aaron of Lincoln, among whose debtors was one Richard de Malbis, who in 1182 had paid £4 out of the great debt which he owed to Aaron.

The Massacre.

De Malbis and others of the York nobles who were contemplating joining Richard in the Third Crusade took advantage of a fire that broke out in the city to raise a tumult against the Jews. The houses of Benedict and Joce were attacked, and the latter obtained the permission of the warden of York Castle to remove his wife and children and the rest of the Jews into the castle, where they were probably placed in Clifford's Tower. This was surrounded by the mob, and when the warden left the castle the Jews in fear would not readmit him. He appealed to the sheriff, who called out the county militia; and Clifford's Tower was surrounded for several days. A certain Premonstratensian monk paced the walls each morning and took the sacrament, as if the work of hounding on the mob was a holy office. He was crushed by a stone thrown by the besieged Jews; this changed the wrath of the mob to a frenzied madness. When the Jews in Clifford's Tower found that they had no alternative but to submit to baptism or perish at the hands of the mob, Yom-Ṭob of Joigny, who had become their chief rabbi some time before, recalled the practise of their ancestors, and urged that they should kill themselves rather than surrender to the cruelty of their enemies. Those who disagreed were permitted to withdraw; and the remainder, having set fire to their garments and goods that these might not fall into the hands of the mob, found refuge in death. Joce with his own hand cut the throat of his wife, Hannah, with the knife used in sheḥiṭah; and finally Joce was killed by Yom-Ṭob, who then stabbed himself, being the only person of the number to take upon himself the crime of suicide. In the morning the few who had withdrawn summoned the besiegers, who killed most of them, sending the remainder to London in the hands of the sheriff. The mob searched the castle for the Jews' deeds of indebtedness, and, not finding them, hastened to the minster and took the deeds from the cathedral treasury, thus showing the real motive of their acts.

William de Longchamp, the ruler of the kingdom in Richard's absence, was much incensed at this insult to the royal dignity, the Jews being under the king's protection. He accordingly marched to York, imposed heavy fines on fifty-two of the chief citizens, and banished Richard de Malbis and various members of the Percy, Faulconbridge, and Darrel families, who had clearly been the leaders of the riot, and each of whom, according to unimpeachable evidence, was indebted to the Jews. Richard de Malbis returned from Scotland ten years later, when he "obtained warren" for his land at Acaster Malbis, five miles south of York, the name of which still recalls the arch villain of the York tragedy.

For some time after this there is no record of Jews at York. Among the contributions to the Northampton donum of 1194 none are mentioned as

Later History.

coming from York, although it was the second city in the kingdom; but in the early part of the thirteenth century Jews began again to settle there. In 1208 a Jewess of York was murdered, three Christians being suspected of the crime; a charge of murder was brought against them by Milo, her husband, while her brother Benedict brought a similar charge against Milo himself ("Select Pleas of the Crown," Selden Society, i., Nos. 59, 103). Joce's son, Aaron of York, became the chief Jew of the kingdom in the reign of Henry III., being presbyter, or chief rabbi, of England for a short time in 1237. The widow of Aaron of York claimed dower from Thomas Kyme of Northampton, and in 1270 attempted to recover a considerable number of debts due to her deceased husband (Rigg, "Select Pleas of the Jewish Exchequer," pp. 52–53, London, 1902). When the regulation was issued permitting Jews to reside only in certain towns where archæ were kept for the preservation of Jewish deeds, York was included in the list, showing that it was still an important center of Jewish commerce in 1272. Among the eminent Jews of London mentioned at the time of the expulsion was Bonamy of York. On the expulsion of the Jews from England the lands and chattels of those living in York fell into the king's hands. The Jewish burial-ground at York was between St. Morris and the River Fosse, and the synagogue was on the north side of the Jubbergate, in close proximity to the castle, under the warden of which the Jews of the city were placed by the king's authority.

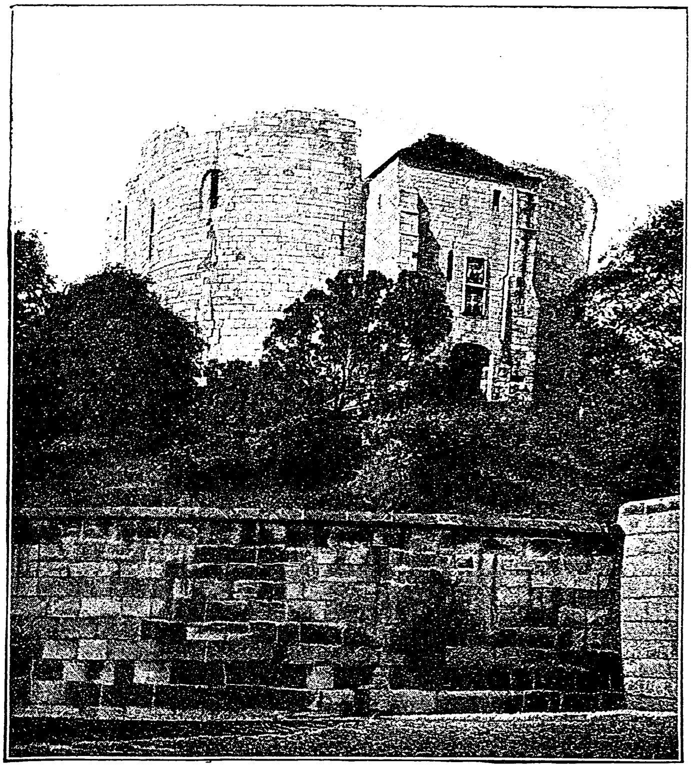

Clifford's Tower, York, England.

(From a photograph.)

Since the return of the Jews to England there has been no congregation at York, but a few Jewish tailors have settled there in recent years (E. S. Rowntree, "Poverty, a Study of Town Life," p. 11, London, 1903), and for their benefit a synagogue was erected in the Aldwark in 1892.

Bibliography: Drake, *Eboracum*, pp. 57, 94-96, 228, 253–254, 265, 277, 322; Raines, *York*, London, 1892, Index; Hargrave, *York*, ii. 386–388, 558; Twyford and Griffiths, *Records of York Castle*, pp. 25–35; R. Davies, *The Medieval Jews of York*, in *Yorkshire Archæological and Topographical Journal*, iii. 147–197; J. T. Fowler, *Certain Starrs*, ib. pp. 53–63; Jacobs, *Jews of Angevin England*, pp. 101, 112, 116–130, 238, 392.

J.

YOSIPPON. See Josephus.

YOUNG MEN'S HEBREW ASSOCIATION: Communal institution organized in various cities of the United States for the mental, moral, social, and physical improvement of Jewish young men. The first established was that in New York, which was organized on March 22, 1874, at the house of Dr. Simeon N. Leo. The board of directors was elected on May 3, 1874, and included Isaac S. Isaacs, Adolph L. Sanger, Oscar S. Straus, Lewis May, and others. The first president was Lewis May (1874–76). On March 27, 1876, the association removed from its temporary quarters to the Harvard Rooms, Forty-second street and Sixth avenue.

The functions of the New York branch are philanthropic and benevolent. The social work includes public lectures by prominent citizens, literary and debating meetings, free classes in Bible, Hebrew, stenography, bookkeeping, mechanical drawing, and other subjects, as well as in physical culture. A library was founded, and in 1886 became the basis of the Aguilar Free Library, which was recently merged into the New York Public Library. For about ten years (1875–85) the association had rather varying fortunes; and in the following decade its affairs became so unsatisfactory that the question of disbanding was considered. A downtown branch was opened on the East Side, out of which in 1891 grew the Educational Alliance. In 1895, however, a reorganization took place; and on Jan. 10, 1897, Jacob H. Schiff presented the association with a new home at 861 Lexington avenue, which gift was followed on Dec. 20, 1898, by the donation of a new building at Ninety-second street and Lexington avenue. This structure, which was dedicated on May 30, 1900, is provided with all modern requisites, including a library, reading-rooms (containing more than 9,000 volumes for reference), a gymnasium, and rooms for recreation. In addition to evening classes in a large number of subjects, the association holds religious services on Friday evenings, and has established a vacation camp. For the year ending April 30, 1905, the total attendance was no less than 166,289; the income was $39,423.21; and the disbursements amounted to $38,673.32. Percival S. Menken has been president of the association since 1895.

The Young Men's Hebrew Association of New York city is the parent institution of similar organizations that have been established throughout the United States. In 1875 there was founded in the city of Philadelphia, Pa., a Young Men's Hebrew Association, which has continued in existence to the present time. It is located in a rented building; and its activities consist principally in the delivery of public lectures during the winter season, an annual ball, and the encouragement of literature and of debating societies, besides numerous classes, a gymnasium, and entertainments. It also awards prizes for essays; and several periodicals have been issued under its auspices. Joint public debates have been held at various times between the Philadelphia association and that of New York. The former has a small library for the use of members.

The Young Men's Hebrew Association of New Orleans, La., has been established for a number of years. It is largely devoted to social purposes, and therefore performs for the most part the functions of a club. The handsome building occupied by the association for a number of years was recently destroyed by fire; it contained a ballroom, a billiard-room, parlors, meeting-rooms, and a library. This is one of the principal Jewish organizations of the city.

In St. Louis, Mo., there is a Young Men's Hebrew Association of considerable size and importance. It attempts to combine the features of both the New Orleans and the New York organization; social purposes, however, predominate, and in its functions and activities it is a club rather than a philanthropic association like the New York branch.

San Francisco, Cal., has a Young Men's Hebrew Association with a considerable membership. It is conducted practically on the lines of the organization in New Orleans, being confined largely if not exclusively to club features.

In Louisville, Ky., there is a Young Men's Hebrew Association; but it is not in a flourishing condition, and it seems to be very difficult to arouse interest in its welfare.

In Washington, D. C., there was for a number of years a Young Men's Hebrew Association; but for causes similar to those which affect the organization in Louisville, Ky., it was some time ago abandoned, and has not since been revived.

Chicago, Ill., has never had a Young Men's Hebrew Association of any significance.

Smaller Institutions.

In addition to those mentioned above, there are numerous other Young Men's Hebrew Associations of more or less importance throughout the United States. In Springfield, Mass., there is an association which was established a few years ago and which is principally a social and literary organization. Memphis, Tenn., has for a number of years supported a Young Men's Hebrew Association, which follows closely in its methods the branch in New Orleans. It is one of the principal Jewish organizations in Memphis, and performs to a large extent the functions of a social club, dramatic performances being among the entertainments provided by its members.

The Young Men's Hebrew Association of Boston, Mass., is now located in a home of its own, the gift of a public-spirited Jewish citizen, and has recently been reorganized, being devoted chiefly to philanthropic and benevolent work. It maintains public classes, debating and literary societies, religious work, a library, reading-rooms, and other features, in all of which it follows closely the lead of the New York organization.

In the following cities Young Men's Hebrew Associations have been established on a small scale, confining themselves principally to social activities and serving as small social clubs: Nashville, Tenn.; Mobile, Ala.; Savannah, Ga.; Stamford, Conn.; Chelsea, Mass.; Wilkesbarre, Pa.; Salem, Mass.; Milwaukee, Wis.; Baltimore, Md.; Newport News, Va.; Fort Worth, Tex.; and Newark, N. J.

J. P. S. M.

YOẒEROT: The collective name for the piyyuṭim introduced in the recitation of the morning service on the festivals and on special Sabbaths throughout the year in the Northern rituals (see Zunz, "S. P." *passim*). These hymns are termed Ḳerobot if intercalated in the repetition of the 'Amidah, but are called in turn "Yoẓer" (creator), "Ofan" (angel), "Me'orah" (light), "Ahabah" (love), "Zulat" (besides), and "Ge'ullah" (redemption) if introduced in the blessings which precede and follow the Shema' at the points where these respective words or subjects occur in the ordinary liturgy. The benediction "Yoẓer" coming first, its title has been extended to cover the whole class of introduced hymns, and, even further, the section of the service itself that centers around the "Shema'" as a whole. The modern tendency is to omit the "Yoẓerot" because their recitation results in excessive prolongation of the services (comp. Ḥazzan and Liturgy).

Owing to the comparative lateness of their adoption into the ritual, there is much less uniformity in the traditional melodies for these piyyuṭim than for any other section of the synagogal melody which dates from before the modern period. The scheme discussed under Ḳerobot is sometimes followed; but more generally the ḥazzan founds his intonation, with much freedom of treatment, on the prayer-motive or model musical interpretation of the particular service in which he is engaged (see Music, Synagogal). When he departs from it, his florid melody is conceived in the spirit of modern instrumental virtuosity (comp. 'Al ha-Rishonim) or closely reproduces the old-world folk-song of northern Europe (comp. Ma'oz Ẓur). But while following the local tradition, he draws a sharp distinction not merely between the jubilant praise of the three festivals and the pleading supplication of the Day of Penitence, but also between the historical reminiscence of the Sabbaths preceding Passover, with their proud reference to the glories of the Temple ritual, and the agonized lament of those coming between Passover and Pentecost, with their distressful memory of the barbarity of the Crusaders and other persecutors of the dark Middle Ages. This latter sentiment often makes itself felt even amid the joyous melody of the festival days (comp. BERAḤ DODI).

Whatever may have been the melodies to which such piyyuṭim were chanted when first introduced, the great number of them in the Northern liturgies produced so much inconvenience by lengthening the service that the tunes were soon ignored, and the verses themselves were quickly read through in an undertone, only the concluding stanza being intoned by the ḥazzan (comp. ḲEROBOT). In the Sephardic ritual, however, the number of "Yoẓerot" is so small that the originally chosen musical settings, also usually of a folk-song character, have been retained in living tradition till the present (comp. ADONAI BEḲOL SHOFAR; 'ET SHA'ARE RAẒON; YAH SHIMEKA).

A. F. L. C.

YSIDRO, ABRAHAM GABBAI. See GABBAI.

YUDAN: Palestinian amora of the fourth century. His name does not occur in the Babylonian Talmud, whereas it is often mentioned in the older Palestinian midrashim, as well as in the Jerusalem Talmud, where he is repeatedly referred to as a halakist (Pe'ah 16b; Dem. 25d; Kil. 29b; Ma'as. Sh. 52c; 'Er. 20d; etc.). He was a pupil of Abba (Yer. Soṭah 16c), and became a colleague of Jose, the principal of the school at Tiberias, with whom he often engaged in halakic controversies (Yer. Pe'ah 16c; Sheb. 36d; Suk. 52a; etc.). He appears to have held the office of judge simultaneously with Jose, it being stated (Yer. Ket. 34b) that the latter once rendered alone a decision on a question of civil law at a time when Yudan had fled to Nawe. This statement concerning Yudan's flight from Tiberias to Nawe, in Peræa, is the only biographical datum known with regard to his career, no mention being made of his family relations, of his native place, or even of the name of his father. His own references to older contemporaries throw but little light upon his personality. Mention is made of an objection relating to a halakic thesis which Yudan personally brought to the attention of Ze'era (Yer. Sanh. 24d); and several comments which Yudan made upon Ze'era's halakic maxims have been preserved (Yer. Suk. 54a; Yer. R. H. 57d; Yer. Ber. 61b). Of his pupils, Mana, the son of Jonah, is the only one known (Yer. Pes. 33a; Ta'an. 66a). On a certain day Yudan did not visit the school, and Mana referred to him the halakic questions which had been brought up during the session (Yer. Giṭ. 47a).

Relations with Ze'era.

This amora is one of the best-known transmitters of haggadic literature, he having handed down maxims of many of the older amoraim, as Ḥanina, Johanan, Ḥama ben Ḥanina, Simeon b. Laḳish, and Joshua ben Levi. He often transmitted also tannaitic maxims. In many instances maxims originating with older amoraim have been ascribed to him (comp. Bacher, "Ag. Pal. Amor." p. 242, note 8); and he often places transmitted maxims side by side with his own (Yer. Ber. 13a; Gen. R. ix. 1). Together with his own haggadic maxims there are often handed down the divergent expositions of other haggadists on the same subjects. Among the haggadists whose opinions are thus given by Yudan may be mentioned Huna, Berechiah, Phinehas, and Azariah (comp. Bacher, *l.c.*). His maxims extend to all branches of the Haggadah, and include exegetic and homiletic explanations of Biblical passages, as well as comments on Biblical personages and narratives, sentences relating to the study of the Law, and eschatological and Messianic sayings.

Some of Yudan's haggadic maxims may be mentioned here. With reference to the atoning power of suffering, he remarks that if a slave is liberated because of pain inflicted upon a single member of his body (Ex. xxi. 20), how much more entitled to liberty in the world to come is a man who has been afflicted with sufferings in his whole body? (Gen. R. xcii. 1). He who publicly teaches the Torah shall be found worthy to have the Holy Spirit rest upon him, even as it rested on Solomon, who, because he had preached the Torah, was thought worthy to write the books of Proverbs, Ecclesiastes, and the Song of Solomon (Cant. R., Introduction, § 9). The words "the law of the Lord" in Isa. v. 24 refer to the written law, while "the word of the Holy One" in the same verse means the oral law (Pesiḳ. 121b). To "the nations"—by which term the Christians are probably meant—the Sabbath has been given with the word "Remember" (Ex. xx. 8), because, although they remember that day, they do not keep it; but to Israel it was given with the word "Observe" (Deut. v. 12; Pesiḳ. R. xxiii. 115b). The visit to Seir promised by Jacob (Gen. xxxiii. 14) is meant for the future, when the "saviors shall come up on Mount Zion" (Obadiah, verse 21; Yer. 'Ab. Zarah 40c). The words "and man became a living ["ḥayyah"] soul" (Gen. ii. 7) are explained by Yudan as meaning that man was originally created with a rudimentary tail, so that he resembled an animal ("ḥayyah"); later, however, God removed this appendage in order that man's dignity should not suffer (Gen. R. xiv., where the name "Judah" occurs erroneously for "Yudan").

Haggadic Maxims.

Yudan often interpreted Biblical words according to their consonantal formation, without referring to their vowel-sounds (Gen. R. xxxv. 1, xxxviii. 8); and he also used the numerical values of the letters as a basis for explanations (*ib.* xxxix. 11, lxxix. 1). He interpreted numbers in other ways, asserting, for instance, that the fact that the name of Barzillai occurs five times in II Sam. xix. 31-40 (corresponding to the five books of the Torah), teaches that he who supports the pious with the necessaries of life, as Barzillai sustained David (II Sam. xvii. 27), is regarded as having kept all the precepts of the five books (Gen. R. lviii.). With regard to the sentence "I saw your fathers as the firstripe in the fig-tree at her first time" (Hosea ix. 10), he remarked that even as one plucks first one fig from the fig-tree, then two, then three, and at length a whole basketful, so at first "Abraham was one" (Ezek. xxxiii. 24), then there were two (Abraham and Isaac), then three (Abraham, Isaac, and Jacob), and at length "the children of Israel were fruitful, and increased abundantly" (Ex. i. 7; Gen. R. xlvi. 1).

Exegetic Interpretations.

Many of Yudan's exegetic interpretations give the correct and simple meanings of the words or passages to which they refer. Thus he explains, with regard to Ps. ix. 18, that the word לא in the first part of the verse refers to the word תאבד in the second part: "For even as the needy shall not always be forgotten, so shall not the expectation of the poor perish forever" (Midr. Teh. to Ps. ix.). In I Sam. xxiii. 27 the word מלאך denotes a messenger, and not an angel (Midr. Shemuel xvii. 2); and the word עפאים in Ps. civ. 12 is to be interpreted "leaves" in analogy with the word עפיה in Dan. iv. 9 (Midr. Teh. to Ps. civ. 9). Yudan also frequently employs parables, the following being a representative example: "Every one has a patron; and when he is in need he may not suddenly enter into the presence of his benefactor to ask for aid, but must wait at the door while a slave or an inmate of the house carries his request before the master. God, however, is not such a patron; when man is in need he shall call neither upon Gabriel nor upon Michael, but upon God direct, who will hear him without any mediators" (Yer. Ber. 13a).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 237–272.

J. J. Z. L.

YUDAN BEN ISHMAEL: Palestinian amora of the third century; probably a brother of Yannai ben Ishmael. He solved the question whether instructors in the Law should be paid for their services, by declaring that they ought to be remunerated for the time during which they might have earned something by other work (Yer. Ned. 38c). The words "he weigheth the waters by measure" (Job xxviii. 25) were interpreted by him as implying the law of God, which is compared to water. The words of the Law are given to each individual by measure; one is accorded a knowledge of the Bible, another of the Mishnah, a third of the Halakah, and a fourth of the Haggadah, while many are learned in all (Lev. R. xv. 2, where "ben Ishmael" should be read instead of "ben Samuel").

Bibliography: Frankel, *Mebo*, p. 95a; Bacher, *Ag. Pal. Amor.* iii. 603–604.

J. J. Z. L.

YUDAN BEN MANASSEH: Palestinian amora of the third century. One of his halakic maxims has been preserved in the Jerusalem Talmud (Kil. 27a), and the Babylonian Talmud contains two haggadic sayings by him, both based on the interpretation of a Biblical word with varied vocalization, and both referring to I Sam. ii. 2 (Meg. 14a; Ber. 10a; see "Diḳduḳe Soferim" on both passages). In emphasizing the decorous mode of expression adopted in the Bible, Yudan declared that "even those passages which enumerate the characteristics of the unclean animals first give the marks of their cleanness" (comp. Lev. xi. 4-7); and this aphorism is frequently quoted in midrashic literature (Lev. R. xxvi. 1; Pesiḳ. iv. [ed. Buber, p. 31a]; Num. R. xix. 1).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 604.

J. J. Z. L.

YUDAN BEN SIMEON (called **Judah ben Simeon** in the Babylonian Talmud): Palestinian amora of the third century; a contemporary of Johanan, who in his name transmits a ruling relating to the law of inheritance, as well as a discussion which took place between them (B. B. 114b–115a). Reference is often made to a controversy between Johanan and Yudan ben Simeon concerning written and oral law (Yer. Pe'ah 17a; Meg. 74d; Ḥag. 76d).

Several haggadic interpretations of Yudan's have been preserved; and of these many are of cosmogonic and cosmological content, while others refer to questions of natural history. Among the latter may be mentioned the following explanation of Job xxix. 18: "The phenix lives a thousand years; and at the end of that period its body shrinks, its feathers fall off, and only a kind of egg remains. From this egg new members grow, and the phenix returns to life" (Gen. R. xix. 5). The giant animals behemoth and leviathan, according to him, were created in order to serve as quarries for the pious in the future world. Those who have not seen the hunts and animal contests among the heathen peoples in this world will be found worthy to view the chase in the world to come (Lev. R. xiii. 3). In his haggadic interpretations Yudan employs parables also, explaining, for example, Hosea xii. 4 by a beautiful allegory (Lev. R. xxvii. 6; Num. R. x. 1). Moreover, he made use of the system of Notariḳon, interpreting the first word of the Decalogue, לא, by decomposing the letters, so that it read למד אלף, *i.e.*, "learn thousands," that is, "study the numberless words of the Law" (Pesiḳ. xxii.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 604–607.

J. J. Z. L.

YUDGHANITES: Members of the Jewish sect called "Al-Yudghaniyyah," after the name of its founder, Yudghan or Judah of Hamadan, a disciple of Abu 'Isa al-Isfahani. Shortly after the defeat of Abu 'Isa and his followers, the 'Isawites, at Rai (the ancient Rhagæ) early in the eighth century, Yudghan conceived the project of forming a new sect from the scattered followers of his master. More prudent than the founder of the 'Isawite sect, Yudghan did not pretend to have been entrusted by God with the mission of delivering the Jews from the rule of the Gentiles and of making them politically independent, but confined himself to the rôle of a prophet and teacher, assuming the surname of "al-Ra'i" (= "the Shepherd"; not "al-Da'i," as given erroneously by Shahrastani in his "Kitab al-Milal wal-Niḥal," ed. Cureton, p. 168).

Influence of Sufism.

Influenced by the doctrines of Sufism, which at that time began to spread among the Mohammedans in the land of the Magi, Yudghan set aside the literal meaning of the words of the Torah in favor of a mystic or spiritual interpretation. Like the Sufis, he taught that all religious beliefs, such as those relating to paradise, hell, etc., are allegories; but, on the other hand, he opposed the Sufic doctrine of predestination, and declared that man is absolutely free in the choice of good and evil and is therefore responsible for his actions. From among the tenets of the 'Isawites Yudghan retained the prohibition of wine and animal food, and probably also the institution of seven daily prayers instead of the three rabbinical ones. In opposition to the ancient traditional view, according to which the Biblical accounts of God's deeds and thoughts must be taken literally, he asserted, probably under the influence of the Motazilites, that one is not allowed to represent God with material attributes, *i.e.*, anthropomorphically. Yudghan attached more importance to praying and fasting than to the observance of the ceremonial laws. He held that the laws concerning the Sabbath and the festivals were not binding in the Diaspora, but were observed merely as a remembrance.

Like Abu 'Isa, Yudghan declared that Jesus and Mohammed were prophets, and that each was sent as a missionary to his nation. According to Ḳirḳisani, both Abu 'Isa and Yudghan took this attitude for diplomatic reasons; for had they not recognized the post-Biblical prophets, their own claim to prophetic inspiration would very likely have been challenged. Yudghan gained many followers, who maintained their beliefs long after the death of their master. Their faith in him was so great that they declared he had not died, but would appear again in order to bring a new doctrine with him. Shahrastani relates that after the death of Yudghan a follower of his named Mushka founded a new sect called "Al-Mushkaniyyah." The tenets of the new sect were the same as those of the Yudghanites, with the single addition of an injunction to forcibly impose the doctrines of Yudghan upon all Jews. Mushka marched out of Hamadan with a troop of followers, but they were all killed in the vicinity of Koom (east of Hamadan and southwest of Teheran).

"Al-Mushkaniyyah."

According to some scholars, Saadia, in criticizing in his "Emunot we-De'ot" (vi.) the belief in metempsychosis of "the so-called Yehudim" (ממי שנקראים יהודים), had reference to the Yudghanites, who were still in existence in his time. Although this is not impossible, as maintained by Rapoport (introduction to the "Hegyon ha-Nefesh" of Abraham bar Ḥiyya, p. lii.), it is highly improbable, since no mention is made by either Shahrastani or Ḳirḳisani of such a belief among the tenets of the Yudghanites. It is more probable that Saadia referred not to a special Jewish sect, but to all those, among either the Karaites or the Rabbinites, who held to the doctrine of Pythagoras.

BIBLIOGRAPHY: Shahrastani, *Kitab al-Milal wal-Niḥal*, ed. Cureton, p. 168, London, 1846; Judah Hadassi, *Eshkol ha-Kofer*, § 79; Ḳirḳisani, in Harkavy, *Le-Ḳorot ha-Kittot be-Yisrael*, in Graetz, *Hist.* Hebr. ed., iii. 503; Jellinek, *Beiträge*, p. 53; Grätz, *Gesch.* v. 191.

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YUḤASIN, SEFER HA-. See ZACUTO, ABRAHAM.

YULEE, DAVID LEVY: American politician; born in St. Thomas, West Indies, in 1811; died in New York city Oct. 10, 1886. He went to Richmond, Va., where he applied himself to classical studies and the law. Later he removed to Florida and became a planter. He was elected as a delegate from Florida to the 27th and 28th Congresses as a Democrat, at that time bearing the name of Levy. He was later known as David Levy Yulee, and under this name was a delegate to the first state constitutional convention of Florida. He was twice elected United States senator from Florida as a Democrat, serving from Dec., 1845, to 1851, and again from 1855 until his retirement on Jan. 21, 1861. He served also in the Confederate Congress, and was a prisoner of state at Fort Pulaski in 1865. After the Civil war he was president of the Atlantic and Gulf Railroad of Florida, and was interested in the financial and commercial growth of Fernandina and Cedar Keys, Fla.

BIBLIOGRAPHY: *American Jewish Year Book*, 5661 (1901), p. 524; *Biographical Congressional Dictionary*, p. 651, Washington, D. C., 1903.

A. A. S. I.

YULY (YULEE), SAMUEL: Moorish envoy to England; born in Mogador, Morocco, at the end of the eighteenth century; died at Portsea, England, in Jan., 1872. He was connected with the Guedella family, agents for the Sultan of Morocco and one of the wealthiest merchant firms in Mogador. In 1820 Yuly went to England, as the accredited representative of the Sultan of Morocco, with letters to the British government. He afterward resided permanently in England, but kept up a trading connection with Mogador. See MOROCCO.

J. G. L.

YUSUF IBN NUḤ, ABU YA'ḲUB. See JOSEPH B. NOAH HA-BAṢRI.

YUSUF IBN TESHUFIN: Almoravid king of Spain in the eleventh and twelfth centuries. He was the only Almoravid ruler hostile to the Jews, and he once endeavored to force Islam upon them. Passing through Lucena in 1105, he noticed the flourishing Jewish community there, and convoked its representatives, telling them that Mohammed had granted the Jews religious freedom only on condition that the Jewish Messiah should come within five hundred years after the Hegira, and that the Jews had agreed to embrace Islam if at the end of the half-millennium the Messiah had not appeared. He informed them further that as the term was then just at an end, he would withdraw from them his protection and declare them outlaws if they did not accept the religion established by the Prophet. The Jews of Lucena averted the danger, however, by presenting Yusuf, through his vizier 'Abd Allah ibn 'Ali, with large sums of money.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vi. 99.

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Z

ZABARA, JOSEPH. See Joseph Zabara.

ZABDAI BEN LEVI: Palestinian amora of the first generation (third century). He belonged to the scholarly group of which Hoshaiah Rabbah was the chief (Yer. Dem. vii. 26a), and his halakot were transmitted by R. Johanan (Zeb. 28b; Ker. 5a). Zabdai was particularly prominent in the Haggadah and in Biblical exegesis, in both of which he disputed with Rab, Joshua b. Levi, and Jose b. Petrus. Thus the words "le-ruaḥ ha-yom" (Gen. iii. 8; A. V., "in the cool of the day") are explained by Zabdai to mean "the side of the setting of the sun," in opposition to Rab's interpretation, "the side of the rising of the sun" (Gen. R. xix. 8). The phrase "Ka-'et ḥayyah" (Gen. xviii. 14; A. V., "At the time appointed") is explained by Zabdai as meaning "in a year from hence." God made a scratch on the wall, saying that when a year later the sun should arrive at that mark Sarah would bear a son (Pesiḳ. R. 6 [ed. Friedmann, p. 24b]; Tan., Wayera, 36; see also Pesiḳ. xxv. 158a; Gen. R. lxxiv. 11; Lev. R. vii. 2).

Two proems to Lam. R. (Nos. 29 and 30) are by Zabdai; in the second of them he contrasts the different prayers of four kings with regard to their enemies. David prayed to God that he might overtake his foes and defeat them (Ps. xviii. 38); and his prayer was granted (I Sam. xxx. 8). Asa prayed to God that he might pursue the enemy, but that God would smite him; and it was so (II Chron. xiv. 12). Jehoshaphat said that he was too feeble to pursue the enemy, and prayed God to exterminate the foe while he would sing the praises of his divine helper; and his prayer was satisfied (*ib.* xx. 22). Finally, Hezekiah said that he had no strength even to sing the praises of God, but he prayed that his enemy might be routed while he himself would lie in his bed; and it so happened (II Kings xix. 35). It is related that Zabdai, having survived Joshua b. Levi, wished to see him in a dream. Joshua accordingly appeared to him, and showed him people with faces raised and people with faces cast down. When Zabdai asked the reason for the difference in posture, Joshua answered that those who arrived there with the study of the Law in their memories had their faces raised, while those who had forgotten it had their faces cast down (Eccl. R. ix. 10).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 640–642; Heilprin, *Seder ha-Dorot*, ii.

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ZABIM ("Sufferers from Discharges"): Ninth tractate in the Mishnah and Tosefta of the sixth Talmudic order Ṭohorot. It deals with the uncleanness caused by discharges from either man or woman, the regulations concerning which form the subject of Lev. xv. According to the Pentateuchal law, when a man has a running issue out of his flesh, or when a woman has a discharge of her blood beyond the time of her menstruation, such person is unclean. Anything upon which the sufferer sits, lies, or rides is unclean; so that any person sitting in the same seat, lying in the same couch, or riding in the same vehicle with one thus afflicted, or carrying any vessel which the sufferer has used, is unclean until the evening and must wash himself and his clothes in water. If a person having a discharge touches any one without having previously washed his or her hands, the individual so touched is unclean until the evening. An earthen vessel that has been touched by the sufferer must be broken; a wooden one that has been similarly defiled must be rinsed with water. After the discharge has ceased the afflicted one must count seven days, and at the end of that term must wash his or her clothes and must take a bath in running water; and on the eighth day an offering of two doves must be brought, one for a sin-offering and one for a burnt offering.

The treatise consists of five chapters, divided respectively into six, four, three, seven, and twelve paragraphs or mishnayot. It gives in detail all particulars of uncleanness and purification, specifies the degrees of the discharges which render an individual subject to the laws stated above, and mentions what persons are subject to those laws and in what way they cause vessels or other people to become unclean. The contents of the respective chapters may be summarized as follows:

Ch. i.: In order to be liable to all the laws mentioned above, a "zab" must have his discharge three times, either all on one day or on two or three consecutive days; consideration of the length of the intervals between the discharges.

Ch. ii.: All are subject to the laws of Zabim, including proselytes, slaves, minors, deaf-mutes, and eunuchs; description of the different methods by which the zab is examined, and an explanation of the manner in which he makes people and things unclean by his touch.

Ch. iii. and iv.: Specification of the different ways in which a man or a woman suffering from a discharge makes unclean another person. For instance, if a zab and a clean person sit together in a small boat or ride together on a beast, even though their garments do not come in contact the clean person becomes unclean by the pressure; but, according to R. Judah, if both of them sit on a tottering bench, the clean person does not become unclean.

Ch. v.: The ways in which a person becomes unclean by touching a zab, and also in which things become unclean through the touch of the zab and by touching other unclean things.

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ZABLUDOWSKI, ISRAEL (ISIDOR): Russian physician; born at Byelostok, in the government of Grodno, July 30, 1850. At the age of twelve he wrote a Hebrew novel entitled "Ha-Yaldut we-ha-Shaḥarut" (Wilna, 1863). In 1869 he was admitted to the military academy of medicine at St. Petersburg (M.D. 1874), and seven years later was appointed physician in one of the military hospitals of southern Russia. During the Russo-Turkish war he served as chief physician of a Cossack regiment near Plevna, and so distinguished himself by his work that Alexander II. awarded him the second rank of the Order of Saint Stanislas.

In the field-hospital Zabludowski's attention was attracted to the massage treatment practised by a Bulgarian monk named Makari, and, adopting this as his specialty, he was sent abroad by the Russian government at the close of the war to perfect himself in the theory of massage. After visiting Vienna, Munich, Paris, Amsterdam, and Berlin, he returned to St. Petersburg in 1881, and was soon appointed chief physician in the hospital of the Preobrazhenski regiment of the imperial guards. He then began to make experiments in massage on persons in sound health, and published a voluminous treatise on this subject in the "Voyenno-Meditzinski Zhurnal" (St. Petersburg, 1882). In the same year Zabludowski settled in Berlin at the request of Bergmann, whose clinical assistant he became. There he published several essays on massage, and in 1884 lectured on this subject before the medical congress of Copenhagen. He is also the author of a long series of articles on his specialty, including a description of a machine invented by him for the cure of writers' cramp ("Berliner Klinische Wochenschrift," 1886, Nos. 26 *et seq.*). In 1896 he was appointed titular professor of massage in the University of Berlin, a position which he still (1905) holds.

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ZABLUDOWSKI, JEHIEL MICHAEL BEN ḤAYYIM: Russian Hebrew scholar and author; born at Byelostok, government of Grodno, in 1803; died there Nov. 14, 1869. He devoted himself especially to the study of the Haggadah; and in addition to a long series of exegetical notes which he published in various periodicals, such as "Ha-Maggid," "Ha-Meliẓ," and "Ha-Karmel," he wrote two books: "Mish'an Mayim" (Wilna, 1861), a guide to the true meaning of the haggadic passages in the Talmud and Midrashim; and "Me Mikal" (*ib.* 1872), a commentary and critical notes on difficult passages in the Midrash Rabbot.

BIBLIOGRAPHY: *Ha-Meliẓ*, ix. 320; Zeitlin, *Bibl. Post-Mendels.* p. 325.

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ZACHARIAH OF KIEV. See JUDAIZING HERESY.

ZACUTO, ABRAHAM BEN SAMUEL: Spanish astronomer. mathematician, and historian; born at Salamanca about 1450; died in Turkey after 1510. An astronomer of wide-spread reputation, he was appointed professor at the university of his native city, and later at that of Saragossa. After the Spanish exile, Zacuto settled at Lisbon, where he was soon appointed court astronomer and historiographer to John II. He retained his office under D. Manuel, and in this capacity he was consulted by the king regarding the practicability of the projected expedition of Vasco da Gama, which he approved and encouraged. The ships fitted out for the expedition were provided with Zacuto's newly perfected astrolabe, which was the first to be made of iron instead of wood. The great services rendered by Zacuto did not protect him, however, from the persecutions inaugurated by Manuel at the instigation of Ferdinand and Isabella; and he and his son Samuel were forced to seek safety in flight. After an eventful voyage in which he was twice taken prisoner, Zacuto reached Tunis, where he lived until the Spanish invasion, when he fled to Turkey, residing there for the remainder of his life. In 1504, during his sojourn at Tunis, he wrote a chronological history of the Jews from the Creation to 1500, making constant reference to Jewish literature, and entitling his book "Sefer ha-Yuḥasin." In this work Zacuto gives an account of the oral law as transmitted from Moses through the elders, prophets, sages, and the like, and also records the acts and monuments of the kings of Israel, as well as of some of the surrounding nations. In like manner space is given to the Babylonian captivity, the events which occurred during the period of the Second Temple, the characteristics of that period, the princes of the Captivity, and the rectors of the academies of Sura and Pumbedita. Although the author was far from discriminating as to his sources, and thus fell into many errors, his work is of great value to the student of Jewish literary history.

His "Yuḥasin."

The "Sefer ha-Yuḥasin" was edited by Samuel Shalom with many omissions and additions of his own (Constantinople, 1566), and was reprinted at Cracow in 1581, at Amsterdam in 1717, and at Königsberg in 1857, while a complete edition was published by Filipowski in London in 1857. In 1473, while still at Salamanca, Zacuto wrote his "Bi'ur Luḥot," which was published in a Latin translation under the title "Almanach Perpetuum" by Joseph Vecinho (Leiria, 1496), who also rendered it into Spanish and appended it to his "She'erit Yosef." Zacuto was likewise the author of three other works: "Sefer Tekunat Zakkut," an astronomical work which is believed to be still extant in manuscript (see "Ha-Shaḥar," i., No. 12); "Arba'im la-Binah," a treatise on astrology; and "Hosafot le-Sefer ha-'Aruk," a rabbinic Aramaic lexicon, of which an account is given by A. Geiger in "Z. D. M. G." xii. 144.

BIBLIOGRAPHY: De Rossi, *Dizionario*, s.v.; Lindo, *The History of the Jews of Spain and Portugal*, p. 267; Fuenn, *Sephardim*, p. 452; Da Costa, *Israel and the Gentiles*, p. 284; Steinschneider, *Cat. Bodl.* col. 706; idem, *Hebr. Uebers.* p. 984; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 113; Grätz, *Gesch.* ix. 18 *et seq.*; Fuenn, *Keneset Yisrael*, p. 22; Fürst, *Bibl. Jud.* iii. 200–201.

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ZACUTO, MOSES BEN MORDECAI (abbreviated רמ"ז = **Rabbi Moses Zacuto**): Cabalistic writer and poet; born about 1625; died at Mantua Oct. 1, 1697. It is generally supposed that his birthplace was Amsterdam, although, like the Amsterdam rabbi Saul Levi MORTEIRA, he probably lived in Venice, the residence of a brother named Nehemiah. He was a pupil of Morteira, on whose death he composed a long elegy (edited by Kaufmann in "R. E. J." xxxvii. 115 *et seq.*), and he was also a fellow student of Baruch SPINOZA. He was inclined to mysticism from his youth, and at one time fasted forty days that he might forget the Latin which he had learned, since, in his opinion, it could not be reconciled with cabalistic truths. To continue his Talmudic studies he went from Amsterdam to Posen or Poland, as is clear from the letter of recommendation which he gave at Venice in 1672 to the delegates who had come to Italy to collect money for the oppressed Polish communities. It was his intention to make a pilgrimage to Palestine, but on the way he was persuaded to remain as rabbi in Venice, where he stayed, with the exception of a short residence in Padua, from 1645 until the summer of 1673. He was then called to Mantua at a fixed salary of 300 ducats, and remained there until his death, twenty-four years later. His epitaph is given by Wolf ("Bibl. Hebr." iv. 1200) and by Landshuth ("'Ammude ha-'Abodah," p. 215).

Zacuto applied himself with great diligence to the study of the Cabala under Ḥayyim Vital's pupil Benjamin ha-Levi, who had come to Italy from Safed; and this remained the chief occupation of his life. He established a seminary for the study of the Cabala; and his favorite pupils, Benjamin ha-Kohen and Abraham Rovigo, often visited him for months at a time at Venice or Mantua, to investigate cabalistic mysteries. Zacuto was not without poetic talent, but his verses seldom rise above mediocrity. He composed forty-seven liturgical poems, chiefly cabalistic, enumerated by Landshuth (*l.c.* pp. 216 *et seq.*). Some of them have been printed in the festal hymns "Hen Ḳol Ḥadash," edited by Moses Ottolenghi (Amsterdam, 1712), and others have been incorporated in different prayer-books. He wrote also penitential poems ("Tiḳḳun Shobabim," Venice, 1712; Leghorn, 1740) for the service on the evening before the day of New Moon, as well as prayers for Hosha'na Rabbah and similar occasions, all in the spirit of the Cabala. Zacuto was, moreover, the author of a poem containing a thousand words, each beginning with the letter "alef" ("Elef Alpin"; printed with a commentary at the end of the "Iggerot ha-ReMeZ," pp. 43 *et seq.*); a long poem, "Tofteh 'Aruk," or "L'Inferno Figurato" (Venice, 1715, 1744), in which he depicts the punishments of hell; and the oldest dramatic poem in the Hebrew language, which A. Berliner first edited under the title "Yesod 'Olam" (Berlin, 1874).

Other published works of Zacuto's are "Shudda de-Dayyane," a guide for decisions on commercial law (Mantua, 1678; reprinted in "Ha-Goren," iii. 181 *et seq.*); "Ḳol ha-ReMeZ" (published posthumously), a commentary on the Mishnah (which he knew by heart), with elucidations of the commentaries of Bertinoro and others (Amsterdam, 1719); a collection of responsa with the decisions of contemporaries (Venice, 1760); and "Iggerot ha-ReMeZ," containing letters of cabalistic content written by himself and others (Leghorn, 1780). He edited and emended also the Zohar (Venice, 1663) and other writings. A considerable number of his works, such as a commentary on the Jerusalem Talmud, homilies, and cabalistic writings, are still unpublished.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 153; De Barrios, *Arbol de las Vidas*, p. 78; Delitzsch, *Zur Geschichte der Jüdischen Poesie*, pp. 72 *et seq.*; *Ha-Goren*, iii. 175 *et seq.*; Grätz, *Gesch.* ix. 201 *et seq.*, x. 170; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 225; Steinschneider, *Cat. Bodl.* cols. 1989–1992; Zunz, *Literaturgesch.* pp. 440 *et seq.*; Fürst, *Bibl. Jud.* iii. 201 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 588 *et seq.*

J. M. K.

ẒADDIḲ. See Ḥasidim.

ẒADDUḲIM. See Sadducees.

ZADOK: **1.** A priest, perhaps the high priest during the reign of David. He was the son of Ahitub (II Sam. viii. 17), but the attempt to trace his genealogy back to Eleazar, the third son of Aaron, as opposed to Abiathar, his contemporary and colleague, who was regarded as a descendant of Eli and considered a member of the house of Ithamar, was first made by the Chronicler (I Chron. v. 30–34 [A. V. vi. 4–8]; comp. vi. 35–38 [A. V. vi. 50–53]), thus assuring the preeminence of the Zadokites over the descendants of Eli. In the beginning of his career he was associated with Abiathar (II Sam. xx. 25) and with his son (*ib.* viii. 17; I Chron. xxiv. 3, 6, 31). The hypothesis has accordingly been advanced that Zadok officiated in the Tabernacle at Gibeon (I Chron. xvi. 39; comp. I Kings iii. 4), while the sons of Eli were stationed as high priests at Jerusalem or, more probably, at Shiloh (comp. Keil on I Kings i. 8). Such a division of functions is very doubtful, however; and it is more plausible to suppose that Zadok gradually won equality of rank with the sons of Eli by his good fortune in gaining the favor of David.

According to the somewhat improbable statement of the Chronicler, a certain Zadok, as a young man, had been one of those who joined David at Hebron and helped him win the crown of all Israel, his house then including twenty-two captains (I Chron. xii. 29); and Josephus expressly identifies this Zadok with the high priest of the same name ("Ant." vii. 2, § 2).

During the rebellion of Absalom, Zadok gained still greater prominence. He and the Levites wished to accompany the fleeing David with the Ark of the Covenant, but the king begged them to remain at Jerusalem, where they could do him better service (II Sam. xv. 24–29; comp. 35), so that it actually happened that Ahimaaz, the son of Zadok, and Jonathan, the son of Abiathar, brought the king an important message (*ib.* xvii. 21). In all these passages Zadok is mentioned before Abiathar. According to the Hebrew text of II Sam. xv. 27, David addressed the priest with the words "ha-ro'eh attah," and the Vulgate consequently regards Zadok as a seer, although this interpretation is incorrect. These two difficult words are emended by Wellhausen to הכהן הראש אתה, thus implying the promise of the high-priesthood to him. On the suppression of the rebellion, the king sent Zadok and Abiathar to the elders of Judah, urging them to hasten to bring the monarch back (*ib.* xix. 12). Zadok again manifested his loyalty to the king when he espoused the cause of Solomon against Adonijah (I Kings i. 8 *et seq.*), and in his gratitude the new king appointed him sole high priest (*ib.* ii. 35). In his account of this event Josephus states ("Ant." viii. 1, § 3) that Zadok was a scion of the house of Phinehas, and consequently a descendant of Eleazar.

Reliable historical data show that the high-priesthood remained in the hands of the Zadokites from this time until the rise of the Maccabees. The descendants of Zadok increased in rank and influence, so that his son Azariah was one of the princes of Solomon (I Kings iv. 2), and the Ahimaaz who married a daughter of Solomon was probably another of Zadok's children (*ib.* iv. 15). Either Zadok himself or his grandson was the ruler of the Aaronites (I Chron. xxvii. 17), and Jerusha, the mother of Jotham, is apparently termed the daughter of Zadok to emphasize her noble lineage, since her father may have been a descendant of the first Zadok (II Kings xv. 33; II Chron. xxvii. 1). A Zadok is also mentioned in the genealogy of Joseph, the father of Jesus (Matt. i. 14).

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2. Sadducean leader. The only data concerning the origin of the Sadducees are based on certain deductions drawn from their name, for a late rabbinical source alone appears to be founded on actual knowledge. Two pupils of Antigonus of Soko are said to have misinterpreted their teacher's statement that God should be worshiped without hope of reward as meaning that there is no recompense, either for good or for evil, in the world to come. These two scholars, Zadok and Boethus, are accordingly regarded as the founders of the heresies of the Sadducees and the Boethusians (Ab. R. N. recension A, 5; recension B, 10). This statement is devoid of historicity, however, since it incorrectly postulates denial of the future life as the cardinal doctrine of the Sadducees, while it betrays also its lack of authenticity by making the origin of the Boethusians synchronous with the rise of Sadduceeism, although the former sect derived its name from the high priest Boethus, who flourished during the reign of Herod.

The only historical portion of this legend is the part which connects the origin of each of these heresies with a personal name, for the Hebrew צדוקים is derived from צדוק just as are ביתוסים from ביתוס and אפיקורסים from אפיקורוס, while Herod was the eponym of the party of the Herodians.

Geiger's theory of the derivation of the name of the Sadducean party from the Biblical appellative "Zadok" is, therefore, the most probable one. This name צדוק, which occurs ten times in Ezekiel, Ezra, and Nehemiah, is transliterated Σαδδούκ throughout by the Septuagint in these books, as well as in other passages in Lucian's version of the Septuagint. The same form appears in Josephus; and even a manuscript of the Mishnah (Codex De Rossi No. 138) vocalizes the name of the rabbi Zadok צַדּוּק (= "Ẓadduḳ"). The only moot point is the problem whether the appellation of the sect is to be derived from a Zadok who is no longer known or from the priestly family of the Zadokites. An unknown Zadok was assumed to be the founder of the Sadducees by Kuenen (though he later adopted the opposing theory), Graetz, Montet, and Lagarde, while the second hypothesis, which is the more probable, was maintained by Geiger and Schürer, and is now confirmed by the Hebrew Ben Sira (see Schechter's note in "The Wisdom of Ben Sira," 1899, p. 35). A third conjecture, deriving the word from the adjective צדיק, which was advocated in ancient times by Jerome and Epiphanius, and was defended more recently by Joseph Derenbourg and Hamburger, is untenable both on linguistic and on historical grounds.

From the days of Solomon the descendants of the priest Zadok were regarded with great reverence, which must have been much increased by the Deuteronomic legislation concentrating all cults at Jerusalem. In Ezekiel's prophetic vision the "sons of Zadok" are described as the only priests worthy to discharge their holy office (Ezek. xl. 46, xliii. 19, xliv. 15, xlviii. 11); and although in the Second Temple certain prerogatives were allowed the sons of Ithamar, the Zadokites alone formed the priestly aristocracy, so that the Chronicler assigns twice as many priestly divisions to the Zadokite descendants of Eleazar as to the Ithamarites (I Chron. xxiv.). In Ecclesiasticus (Sirach), in like manner, the Zadokites alone receive praise (li. 12 [9], Hebr.). Despite the fact that those members of this powerful family who adopted the Sadducean doctrines were but few, they gave the teachings such support that the entire sect bore their name, and Josephus expressly states that scions of the priestly aristocracy, *i.e.*, the Zadokites, were preeminently adherents of Sadduceeism. See Sadducees.

Bibliography: Geiger, *Urschrift*, pp. 20, 102; Wellhausen, *I. J. G.* 4th ed., p. 294; idem, *Pharisäer und Sadducäer*, Göttingen, 1874; Schürer, *Gesch.* 3d ed., ii. 408–411.

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3. Tanna of priestly descent; father of Eleazar. He flourished in the years preceding and following the beginning of the common era. According to an account which must refer to him in the prime of life, he was taken as a captive to Rome, where he was sold to an aristocratic house. Its mistress attempted to force him to marry one of her beautiful slaves, but Zadok refused, claiming that not only did he belong to one of the most influential families of Jerusalem, but that he was of priestly lineage, whereupon his mistress gave him his freedom (Ab. R. N., ed. Schechter, p. 32a and note 11; Ḳid. 40a). A historical account dating from the time of the Temple vouches for the fact that he was a priest. During a sacrifice a strife broke out between two priests, perhaps brothers, because one had taken precedence of the other at the altar, and one of them was stabbed. There was great excitement among the congregation, whereupon Zadok ascended the steps of the "ulam," from which the priests were accustomed to give the benediction, and there calmed the people by an address based on Deut. xxi. 1 *et seq.* Since, however, it has been proved that only priests were allowed to mount the ulam, Zadok must have been a priest (Yoma 23a; Tosef., Yoma, i. 12; Yer. Yoma ii. 39d).

Zadok and Gamaliel.

Together with Eliezer b. Hyrcanus and Joshua b. Hananiah, Zadok was present at the marriage of the son of Gamaliel II. in Jabneh. On that occasion Gamaliel II. himself poured out the wine and handed it round. Joshua and Eliezer began to praise Gamaliel, whereupon Zadok became angry, declaring that they should not turn away from the worship of God, who had created everything for man, and worship a mortal (Ḳid. 32a). According to Bacher, however, this incident occurred not at a wedding, but at another feast, which Gamaliel gave to the scholars of Jabneh.

The whole life of this tanna fell within the period of the dissolution of the Jewish state, and he declared that he had fasted forty years in his endeavor to prevent the destruction of the Temple. When this took place, however, Zadok had become so weak that Johanan b. Zakkai was obliged to appeal for him to Titus, who had him treated by a physician (Giṭ. 56b; Lam. R. i. 5). Zadok moved to Jabneh together with Johanan b. Zakkai and other scholars, and his few halakot, found in 'Eduy. vii. 1-5, date from this period. He was the most influential personality in Gamaliel's tribunal, and always sat at the right of the latter (Yer. Sanh. 19c), while on one occasion he was present at the eating of the sacrificial lamb in Gamaliel's house (Pes. 74a). Together with Johanan b. Zakkai and Gamaliel, he rendered a decision on the conditions under which food might be eaten outside the Tabernacle during the Feast of Weeks (Suk. 26b). Although he was theoretically an adherent of the principles of the Bet Shammai, in practise he always made his rulings in accordance with the Bet Hillel (Yeb. 15b). His motto in ethical matters was, "Do not make learning a crown to make thyself great thereby, nor a spade to dig with it" (Ab. iv. 5). The thirtieth chapter of the Tanna debe Eliyahu Rabbah relates that Zadok once came to the place where the Temple had formerly stood. In his grief at the desolation he reproached God Himself, whereupon he fell into a sleep in which he saw God and the angels mourning over the destruction of Zion. The Pirḳe de-Rabbi Eli'ezer ascribes to Zadok haggadic sayings concerning the descendants of the giants (ch. xxii.), the sacrifices of Cain and Abel (ch. xxi.), the Flood (ch. xxiii.), and Noah's prayer in the ark (*ib.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 43-46; Derenbourg, *Hist.* pp. 342-344; Zacuto, *Sefer Yuḥasin ha-Shalom*, ed. Filipowski, pp. 32a, 76a, b; Frankel, *Darke ha-Mishnah*, pp. 70-71; Heilprin, *Seder ha-Dorot*, ii. 319-320; Büchler, *Die Priester und der Cultus*, p. 126, note 1, Vienna, 1895; Neubauer, *G. T.* p. 375.

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ZADOK GAON (called also **Isaac b. Ashi**): Gaon of Sura from 820 to 821. On the basis of a responsum quoted in the "Sha'are Ẓedeḳ" (iv. 311, No. 2), Weiss refers to him as follows in his "Dor": "If a case was brought before him and he found the defendant guilty, but was unable to inflict an adequate punishment, he would to say to him: 'I charge thee to go to the man thou hast injured and implore his pardon or give him an indemnity.' If the accused did not obey this injunction, he was excommunicated." Zadok was one of the first geonim to take exception to many of the Talmudic regulations, although he inclined toward rigor rather than leniency in their application.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., v. 196; Weiss, *Dor*, iv. 27, 43-45.

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ZADOK 'IMANI or **'AMANI** (עמאני): African liturgical poet, who wrote the following eight poems that are found in the Tripolitan Maḥzor: (1) "El hekal ḳodsho"; (2) "Le-bet el banu"; (3) "La-Adonai et yom ha-shebi'i berak"; (4) "Meḥolel kol be-ḳaw yashar"; (5) "Ezri yabi el me-'ayin"; (6) "'Al rob 'awoni"; (7) "'Ammeka le-shaḥareka ḳamu"; (8) "Ki bo Elohim dibber be-ḳodsho." No. 3 consists of thirteen strophes, and each of the others consists of five strophes. Nos. 3, 4, 7, and 8 are to be recited on the Sabbaths of the month of Elul. Only No. 3 bears the complete signature צדוק עמאני; No. 7 is signed עמאני, while all the others show only the name צדוק. Nos. 3 and 8 are both "mustajabs"; in the former every strophe begins with "la-Adonai" and terminates with "Adonai," while in the latter the strophes begin with "ki bo" and rime in "to."

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 598-599.

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ZAG. See BENVENISTE, ISAAC; MALEA, MEÏR DE; ISAAC IBN SID; ALFONSINE TABLES.

ẒAHALON (צהלון): A family of Spanish origin; represented by members who, after the exile from Spain, settled in Italy and the Orient, where they distinguished themselves as rabbis and scholars.

Abraham ben Isaac Ẓahalon: Talmudist and cabalist of the second half of the sixteenth century. He was the author of: "Yad Ḥaruẓim," on the Jewish and Mohammedan calendars (Venice, 1594-95); "Yesha' Elohim," interpretations of Esther compiled from earlier commentators (*ib.* 1595); and "Marpe la-Nefesh," a cabalistic dissertation on ethics, especially on penitence, according to the system of Isaac Luria (*ib.* 1595).

BIBLIOGRAPHY: Fürst, *Bib. Jud.* iii. 541; Steinschneider, *Cat. Bodl.* col. 711; Fuenn, *Keneset Yisrael*, p. 58.

Jacob ben Isaac Ẓahalon: Italian rabbi and physician; born at Rome 1630; died at Ferrara 1693. Acquiring early a high reputation both as physician and Talmudist, he was called to the rabbinate of Ferrara and held this position until his death. He was the author of the "Oẓar ha-Ḥayyim," a medical work in thirteen parts, the last of which remained unpublished for lack of funds (Venice, 1683), and of the "Margaliyyot Ṭobot," an abridgment of the "Ḥobot ha-Lebabot" of Baḥya b. Joseph ibn Paḳuda, divided into thirty chapters corresponding to the number of days of the month, each chapter being followed by prayers for various occasions (*ib.* 1665). In his preface Jacob enumerates the following works which he left in manuscript: "Morashah Ḳehillat Ya'aḳob," on Maimonides; "Yeshu'ot Ya'aḳob," a commentary on Isaiah; "Titten Emet le-Ya'aḳob," homilies on the Pentateuch; "Ḳol Ya'aḳob," an index to the Yalḳuṭ, called also "Or ha-Darshanim" ("Oẓrot Ḥayyim," No. 30); "Ẓahalah u-Rinnah," on the Song of Solomon; "Ḳohelet Ya'aḳob," on Ecclesiastes; "Derushim 'al-Daniel," on Daniel; "Milḥemet Ya'aḳob," subject unknown; "Oẓar ha-Shamayim," on theology and philosophy; and "Shubu Elai," on the SHEMA' and the benedictions which accompany it.

Jacob was much consulted on halakic questions by his contemporaries. His decisions and responsa are found in the "Teshubot ha-Remez" of Moses Zacuto (§ 36), in the "Paḥad Yiẓḥaḳ" (*s.v.* בן יג שנה ויום אחד) of Isaac Lampronti, and in the "'Afar Ya'aḳob" of Nathanael Segre; the last-named declares that Jacob was one of the three most learned men of his generation.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 130; Steinschneider, *Cat. Bodl.* col. 1265; Fuenn, *Keneset Yisrael*, p. 569; Fürst, *Bibl. Jud.* iii. 541.

Mordecai ben Jacob Ẓahalon: Physician and rabbi of Ferrara; died there Nov. 30, 1748. He wrote the following works: "Megillat Naharot," describing the miraculous rescue of the Jewish community of Ferrara from the inundation that occurred in 1707 (Venice, 1707); "She'elot we-Teshubot Meẓiẓ u-Meliẓ," a lecture delivered at the Talmud Torah of Ferrara on the modulation of the priestly blessing (*ib.* 1715); and halakic decisions quoted by Lampronti in the "Paḥad Yiẓḥaḳ," by Samson Morpurgo in his "Shemesh Ẓedaḳah" ("Yoreh De'ah," § 61), and by Raphael Meldola in his "Mayim Rabbim" ("Yoreh De'ah," § 7). Mordecai was a talented Hebrew poet, and several of his religious verses on local events are still recited in the synagogue of Ferrara, while one of his sonnets is also found at the head of the poem "'Eden 'Aruk."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 228, 235; Carmoly, *Histoire des Médecins*, p. 239; Steinschneider, *Cat. Bodl.* col. 1675.

Yom-Ṭob ben Akiba Ẓahalon: Talmudic scholar of Constantinople in the second half of the seventeenth century; grandson of Yom-Ṭob ben Moses. He was the author of "She'elot u-Teshubot," containing 296 responsa and novellæ on the fifth and sixth chapters of the treatise Baba Meẓi'a (Venice, 1694). This collection includes many decisions made by his grandfather, to whom the author ascribes also a commentary on the Abot de-Rabbi Natan which is probably identical with that given by Azulai under the title "Magen Abot."

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 42a; Azulai, *Shem ha-Gedolim*, i. 74; Steinschneider, *Cat. Bodl.* col. 1414; Fuenn, *Keneset Yisrael*, p. 444.

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Yom-Ṭob ben Moses Ẓahalon: Palestinian Talmudist; rabbi at Safed; born in 1557; died about 1638. At the early age of twenty-five he was requested by Samuel Yafeh, a rabbi of Constantinople, to decide a difficult and complicated problem which had been referred to himself (Ẓahalon, Responsa, No. 40); and he corresponded with most of the authorities of his time, one of his chief antagonists being the elder Moses Galante. Although a Sephardi, Ẓahalon rendered a decision in favor of an Ashkenazic congregation in a controversy which arose between the Sephardim and Ashkenazim at Jerusalem, and in his love of truth he did not spare even his teacher, Joseph Caro (*ib.* No. 238), declaring that the Shulḥan 'Aruk was written for children and laymen (*ib.* No. 76). Ẓahalon was the author of a commentary on Esther, entitled "Leḳaḥ Ṭob" (Safed, 1577). He was the author of responsa and novellæ which were published with a preface by his grandson Yom-Ṭob (Venice, 1694), and he mentions also a second part (*ib.* No. 102), of which nothing more is known. He likewise wrote a commentary on the Abot de-Rabbi Natan, entitled "Magen Abot," which is still extant in manuscript. In his preface to this latter work Ẓahalon terms himself Yom-Ṭob b. Moses ha-Sefardi, whence it is clear that the family came originally from Spain, although it is not known when it emigrated or where Ẓahalon was born.

BIBLIOGRAPHY: De Rossi, *Dizionario*, s.v.; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 206; Dukes, in *Orient, Lit.* ix. 346; Steinschneider, *Cat. Bodl.* col. 1414.

E. C. L. GRÜ.

ZAKKAI: 1. Palestinian tanna of the second century; contemporary of Judah ha-Nasi I. and apparently a pupil of Simeon b. Yoḥai. He is mentioned as having transmitted a halakah of R. Jacob and one of Simeon b. Yoḥai (Tosef., Yad. ii. 9; Shab. 79b); and he had a halakic controversy with Simeon b. Gamaliel and Simeon b. Eleazar, the former being the father and the latter the companion of Judah ha-Nasi (Ber. 25b). Zakkai was prominent in the Haggadah, where he is styled "Zakkai Rabbah" (Zakkai the Great). He interpreted the words "we-yidgu la-rob" (Gen. xlviii. 14) as referring to the haggadic statement that 600,000 children were once thrown into the river by command of Pharaoh, but were saved through the merits of Moses (Gen. R. xcvii. 5; comp. Cant. R. vii. 5; Yalḳ., Isa. 472). Zakkai attained to a very great age, and when his pupils asked him through what virtue he lived so long, he said that he never called his neighbor by a nickname and never neglected to buy wine for the Ḳiddush of the Sabbath. His aged mother even once sold her cap to purchase wine for him, and when she died she left him 300 kegs of wine, while he himself bequeathed to his children 3,000 kegs (Meg. 27b).

2. Babylonian amora of the third century. He emigrated to Palestine, where he was the chief lecturer in R. Johanan's school ('Er. 9a; Yeb. 77b; Sanh. 62a; and elsewhere). In Sanh. 62a and in Yer. Shab. vii. 2, R. Johanan calls him "the Babylonian." The press-house (מעצרתא) which he left in Babylon was the meeting-place of certain rabbis ('Er. 49a; B. B. 42b). From Palestine he sent a halakah to the exilarch Mar 'Uḳba (Ket. 87a), who transmitted a haggadah of Zakkai (Sanh. 70a). The latter seems to have been a good preacher; and in one of his sermons he gives an interpretation of Micah iv. 10 (Yer. Suk. 54c).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 642–643; Heilprin, *Seder ha-Dorot*, ii.

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ZALINSKI, EDMUND LOUIS GRAY: American soldier and inventor; born at Kurnich, Prussian Poland, Dec. 13, 1849. In 1853 his parents emigrated to the United States and settled in Seneca Falls, N. Y. He was educated at the public school there and at the Syracuse high school. In 1864 he entered the army as a volunteer, was promoted second lieutenant, Second New York Heavy Artillery, for gallantry at the battle of Hatcher's Run, and served till the close of the war in 1865. Appointed second lieutenant, Fifth United States Artillery, in 1866, in the following year he was promoted first lieutenant. He was professor of military science at the Massachusetts Institute of Technology from 1872 to 1876. In 1880 he graduated from the United States Artillery School at Fort Monroe, Va., and from the School of Submarine Mining at Willets Point, N. Y. He became captain in 1887, and in 1889 and 1890 traveled in Europe to study military affairs. He did garrison duty at San Francisco in 1892, and retired from the service in 1894. Since that time he has resided in New York city and in Washington, D. C.

Zalinski invented the pneumatic dynamite torpedo-gun, an intrenching tool, a ramrod-bayonet, a telescopic sight for artillery, and a system of range- and position-finding for seacoast and artillery firing.

Bibliography: *Who's Who in America*, 1905; Kipling, *The Captive*, in *Traffics and Discoveries*, London, 1904.

A. F. T. H.

ZALINSKI, MOSES G.: American soldier; born in New York city Jan. 23, 1863; educated in the public schools. He joined the regular army as a private in 1885, and was appointed second lieutenant, Second Artillery, in 1889. Graduating from the Artillery School in 1894, he became first lieutenant, Fourth Artillery, in 1895, and was transferred to the Second Artillery in the same year. In 1898 he was promoted captain and quartermaster, and since 1903 has been stationed at Washington, D. C., as major-quartermaster.

Bibliography: *American Jewish Year Book*, 5665, p. 2.

A. F. T. H.

ZALMUNNA: Midianite king defeated and slain by Gideon (Judges viii. 5-7, 10, 12, 15, 18, 21; Ps. lxxxiii. 12 [A. V. 11]). Zalmunna is always mentioned together with Zebah, who was also a Midianite king.

E. G. H. B. P.

ZAMENHOF, LAZARUS LUDWIG: Founder of the universal language "Esperanto"; born at Byelostok in Dec., 1859. His father, **Markus Zamenhof,** and his grandfather, Fabian Zamenhof, were teachers of French and German, the latter being the pioneer of general culture among the Jews of Byelostok. In 1873 Markus Zamenhof removed to Warsaw, where he became professor of German, first at the Veterinary Institute, and subsequently at the real-gymnasium. He was one of the three Jews of his time who held such an official appointment, and he became a state councilor. He compiled many text-books, and was the author of a rabbinical phrase-book in Hebrew (i., Warsaw, 1905) and a polyglot phrase-book (i., *ib.* 1905).

Zamenhof pursued general medical studies at Warsaw and Moscow (M.D. 1884), and settled in Warsaw as an oculist. He later practised at Kherson and Grodno, but in 1897 returned to Warsaw, where he now (1905) practises among the poorer Jews.

Esperanto.

Zamenhof's reputation is due to the fact that he is the founder of Esperanto, the new universal language which has taken the place of Volapük. The idea of an international form of speech was suggested to him by the polyglot character of his native town; four different languages were spoken there, and to this fact he attributed the constant dissensions and misunderstandings which disturbed the city. In the gymnasium and at the university he threw himself heart and soul into the study of languages while pursuing his medical work; but the idea of Esperanto did not dawn on him at once. At one time he entertained the idea of mathematical construction, and later the claim of the dead languages, especially Hebrew, appealed to him. For three years he worked at Yiddish and compiled a grammar which is still unpublished, hoping that, since Judæo-German was a modern tongue in use among millions of his coreligionists, it might be universalized. Discarding this idea in its turn, he finally reached the conclusion that no language could ever become a universal medium of communication if it identified itself with any individual nationality or country; it must be neutral. In 1878 he succeeded in building up such a language on the basis of the Romance and Teutonic roots of modern European tongues, but it was not until 1887 that, after several unsuccessful attempts to find a publisher, he gave to the world his first brochure, published anonymously under the pen-name of "Doktoro Esperanto" (Dr. Hopeful).

Spread of the Movement.

The success of his pamphlet was immediate, and from that time to the present Esperanto has steadily increased in popularity. In the following year the Volapük Society at Nuremberg ceased to exist, and its place was taken by the first Esperanto club. In 1891 a second club was founded at Upsala, in Sweden; St. Petersburg followed, with branches at Odessa and in Siberia; France and Denmark joined the movement in 1897; and Brussels and Stockholm were included in the following year. The first Esperantist group in Paris was started in 1900, and the next year Esperanto made its first official appearance on American soil in the city of Montreal. Since then associations for its study have been founded in all parts of the world. There are now about 120 societies in existence, and the language is spoken by at least 200,000 persons. At the St. Louis Exposition it was accorded official recognition by the French sectional committee. There is a large and constantly increasing literature in Esperanto, and more than twenty journals are in circulation, including a braille monthly magazine for the blind, a Roman Catholic organ, a Socialist paper, and an "International Scientific Review." Two plays of Shakespeare, "Hamlet" and "The Tempest," have been rendered into Esperanto, the former by Zamenhof himself; and the language is also coming into commercial use.

In compiling his universal language Zamenhof appears to have regarded primarily the needs of his Yiddish-speaking coreligionists, whom he has described as "speechless, and therefore without hope of culture, scattered over the world, and hence unable to understand one another, obliged to take their culture from strange and hostile sources."

In other writings and labors, unconnected with Esperanto, Zamenhof has manifested great interest in Jewish affairs. At one time he was an ardent Zionist, and established at Warsaw the first Zionist association (Friends of Zion). More mature reflection, however, caused him to abandon the idea of a Jewish political nationality, and in 1901 he published a Russian pamphlet on Hillelism as a project for solving the Jewish question. The main contention of this work is that the troubles of the Jewish people are due to "the pseudo-Palestinian character of their religion"; Judaism should reform itself and become Hillelism, or, in other words, a pure monotheism with no other law than that of love of one's neighbor. The new Jewish sect should, however, retain its ancient manners and customs, but as traditions, not as laws. It should also acquire some simple medium of intercommunication, which must not be Hebrew; and it should obtain a geographical center, which would be the seat of a Jewish synod.

BIBLIOGRAPHY: *Esperanto and Its Originator*, in *New Era Illustrated Magazine*, Jan., 1905.
J. I. H.

ZAMOSZ, ABRAHAM BEN ISAAC HA-KOHEN: Polish rabbi and anti-Shabbethaian of the eighteenth century; rabbi of Tarly. He was very prominent in persecuting the Shabbethaians who had established themselves in Podolia, and on this subject he corresponded with Jacob Emden in 1759 and 1760. In the quarrel between Jacob Emden and Jonathan Eybeschütz, Zamosz, as is evident from his letters reproduced in Emden's "Shoṭ la-Sus," sided with Emden. Zamosz was the author of "Bet Abraham" (Berlin, 1753), a work containing two responsa followed by novellæ on the Talmud.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 22.
J. M. SEL.

ZAMOSZ, ISRAEL BEN MOSES HA-LEVI: Polish Talmudist and mathematician; born at Buberki about 1700; died at Brody April 20, 1772. He was appointed one of the lecturers in the yeshibah of Zamosz, but at the same time he occupied himself with the study of secular sciences, particularly with mathematics, and while there wrote many notes on the "Yesod 'Olam" of Isaac Israeli and on the "Elim" of Joseph Delmedigo. During his residence at Zamosz he also wrote his "Arubbot ha-Shamayim" (still unpublished), a work on descriptive geometry and astronomy, in which many haggadot relating to cosmogony are explained, with a vindication of their accuracy. About 1742, after he had published his "Neẓaḥ Yisrael," Zamosz went to Berlin, where he remained several years. There he instructed Moses Mendelssohn in mathematics and logic, and his scholarship was much appreciated by Lessing (see Levinsohn, "Zerubbabel," i. 68).

Zamosz was a versatile writer, his knowledge comprising rabbinics, religious philosophy, and secular sciences. The only works of his published during his lifetime were the "Neẓaḥ Yisrael" (Frankfort-on-the-Oder, 1741) and his edition of the "Ruaḥ Ḥen" of Ibn Tibbon or Jacob Anatolio, to which he appended a commentary of his own (Jessnitz, 1744). After his death appeared the "Nezer ha-Dema'" (Dyhernfurth, 1773), a work in poetical prose on man's desire for luxury; the "Oẓar Neḥmad" (Vienna, 1796), a commentary on the "Sefer ha-Kuzari" of Judah ha-Levi; and the "Ṭub ha-Lebanon" (*ib.* 1809), a commentary on the "Ḥobot ha-Lebabot" of Baḥya b. Joseph. Like the "Arubbot ha-Shamayim," his "Eben Yisrael," a collection of responsa, is still unpublished (comp. Levinsohn, "Te'uddah be-Yisrael," ch. xlv.).

BIBLIOGRAPHY: Carmoly, in *Revue Orientale*, ii. 333–334; D. Cassel, introduction to his edition of the *Cuzari*, p. xxxiii.; Fuenn, *Keneset Yisrael*, pp. 670 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1169; Zunz, in Liebermann's *Deutsches Volkskalender*, 1853, p. 69.
J. M. SEL.

ZAMOSZ, JOSEPH BEN JACOB ISAAC: Polish rabbi of the eighteenth century; rabbi of Zamosz. He was the author of "Mishnat Ḥakamim" (Lemberg, 1792), an analytical work on the commandments, based on the ancient authorities and showing which laws were derived from the Pentateuch ("mi-dibre Torah") and which were added by the scribes ("mi-dibre soferim"). It is divided into two parts: "Yabin Shemu'ah," explaining the words of the ancients; and "Ẓofnat Pa'neaḥ," casuistic novellæ. The work is followed by an appendix entitled "Ma'alot ha-Middot" and composed of notes on the "Sefer ha-Madda'" of Maimonides. In this book Zamosz mentions his "Otot le-Mo'adim," which contained the laws, expressed in the form of responsa, concerning the Sabbath and holy days.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 385; Fuenn, *Keneset Yisrael*, p. 469; Steinschneider, *Cat. Bodl.* col. 1477.
J. M. SEL.

ZAMOSZ, ẒEBI HIRSCH BEN BENJAMIN: German rabbi; born in 1740; died at Altona in 1807. He was rabbi of several communities, including Brody and Glogau, and from 1803 until his death he held the rabbinate of the three communities of Altona, Hamburg, and Wandsbeck. He was the author of several works, which consist for the most part of responsa and of notes on the Bible, Talmud, and casuists ("posḳim"); but his only publication was a collection of his responsa on the Shulḥan 'Aruk, Oraḥ Ḥayyim and Yoreh De'ah, entitled "Tif'eret Ẓebi" (Lemberg, 1811). Some of his responsa are also included in Meshullam Zalman's "Bigde Kehunnah" and in Isaac Abraham's "Keter Kehunnah," No. 9.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, pp. 281–282; Steinschneider, *Cat. Bodl.* col. 2751.
J. M. SEL.

ZAMZAM: A sacred well in the mosque of Mecca; identified by Islamitic legend with the spring from which Hagar and Ishmael drank (Gen. xvi. 14; see Abraham ibn Ezra's commentary *ad loc.* and HAGAR IN ARABIC LITERATURE). Some Mohammedan Arabists explain the name as a reduplication of "zamm" (= "fill, fill"), since Hagar commanded Ishmael to fill the jar as soon as she saw the water. Sale (quoted by Hughes, "A Dictionary of Islam," *s.v.*) interpreted it similarly, but thought that its etymology was Egyptian and meant "stay, stay," since Hagar had bidden Ishmael to cease his wandering when she found the well. The spring is naturally regarded as miraculous, and the water, which is held in high esteem, is used for drinking and ablutions. It is exported to distant countries, and religious Moslems break their fasts with it; it is also applied to the eyes to brighten the sight, thus presenting a close analogy to the beverage of the Habdalah cup, with which many Jews moisten their eyes on the night of the Sabbath. The water of Zamzam is likewise thought to aid students in the pronunciation of Arabic in non-Arabic countries.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, s.v.
S. M. SEL.

ZANGWILL, ISRAEL: English man of letters; born in London Feb. 14, 1864. When he was young his parents moved to Bristol, where he attended the Red Cross School; and after their return to London he entered the Jews' Free School, later becoming a teacher there and taking the degree of B.A. at London University. A misunderstanding with the directors of the school caused him to resign his position, and he then devoted himself to literature. He had already shown considerable taste in this direction, having edited and partly written as early as 1880 an annual called "Purim"; and shortly after leaving the Free School he published, under the pseudonym "J. Freeman Bell," an elaborate novel written in collaboration with Lewis Cowen and entitled "The Premier and the Painter" (1888), a work somewhat in the style of Lord Beaconsfield, but with passages of Dickensian humor and with an entirely original plot. He had been appointed editor of "Ariel," and for a time was associated with a number of young literati like Jerome K. Jerome and Robert Barr, who represented what was known as the "new humor." This phase of his work was represented by his "Bachelors' Club," issued in 1891, and by "The Old Maids' Club," produced in the following year, each of these books being a series of fantastic sketches replete with the wit and humor of topsyturvydom.

Israel Zangwill.

His Jewish Novels.

Meanwhile Zangwill had been contributing to the "Jewish Standard" (edited by H. S. Lewis) a weekly causerie under the pseudonym "Marshalik," commenting with freakish humor on communal incidents. He gave evidence also of higher powers and touched a deeper note in two sketches, "Satan Mekatrig" and "The Diary of a Meshumad," contributed to M. H. Myers' "Diary" (1888-89) under the pseudonym "Baroness von S.," and afterward reprinted in his "Ghetto Tragedies." These and his other works (including a remarkable analysis of modern English Judaism in "J. Q. R." i.) drew to him the attention of the Jewish Publication Society of America, and it requested him to write a novel on modern Jewish life, which commission he executed in the well-known "Children of the Ghetto, Being Pictures of a Peculiar People" (Philadelphia and London, 1892), a work that at once made him famous. The author's profound knowledge of the life and problems of the ghetto, his command alike of pathos and of humor (especially in the first part of the book), his scintillating style, and the evidence of the application of a keenly logical intellect to the perplexities of modern Judaism place this book of Zangwill's at the head of artistic presentations of the ghetto. It attracted very general attention, and was translated into German, Russian, Hebrew (in part), and Yiddish. This work was followed by "The King of Schnorrers" (London, 1894), which also was translated into Yiddish, and by "The Dreamers of the Ghetto" (1898); the former work applying to the London ghetto life of the eighteenth century the bizarreries of the "new humor," the latter work dealing with a series of historic scenes ranging from the times of Shabbethai Zebi and Spinoza to those of Lassalle and Disraeli. In "The Dreamers of the Ghetto" Zangwill is not altogether successful in reproducing the past, but he shows a keen insight into the characters of such men as Solomon Maimon, Heine, and Beaconsfield.

In General Literature.

In general literature also Zangwill has achieved considerable success. His novels "The Master" (1895), dealing with art life, and "The Mantle of Elijah" (1901), treating of imperialism and the political problems connected therewith, have been widely read; and various shorter sketches, published by him in volumes entitled "They That Walk in Darkness" (1899) and "Gray Wig" (1903), show remarkable versatility and brilliance. He contributed to "The Pall Mall Gazette" a series of critical causeries, part of which were republished under the title "Without Prejudice" (London, 1896); and these perhaps show Zangwill's powers in their most characteristic form. He has also published many poems and verses, including some striking translations from the medieval Jewish poets that are now being included in the authorized festival prayers of the English Jewish congregations. Most of these poems have been collected under the title "Blind Children" (London, 1903).

Zangwill has written several dramatic sketches which have been produced with more or less success, among them curtain-raisers like "Six Persons," "Three Penny Bits," "The Revolting Daughter," and "The Moment of Death," a striking and original melodramatic study produced at Wallack's Theater, New York, 1901. In addition he dramatized his "Children of the Ghetto," which was produced with success in the United States, where it ran for nearly a year. It was likewise produced at the Adelphi in London (1899); but the Boer war diverted public attention, and the play was withdrawn. Zangwill's dramatization of his Christmas story "Merely Mary Ann," written in 1893, was very well received both in England and in America (1904-5), and was followed by "Jinny the Carrier," in the United States (1905).

As Lecturer and Zionist.

Zangwill has been a successful lecturer, traveling in that capacity in the United States (1898), through Great Britain, Ireland, and Holland, and to Jerusalem, which he visited in 1897. He has taken great interest in Zionism, and has attended most of the congresses at Basel, at first merely as a critic and onlooker, but later being drawn into the movement, of which he has become one of the leading spirits. He has written and lectured much on the subject, advocating in the United States (1904) and elsewhere the acceptance of the British government's offer of an autonomous settlement in British East Africa. On the refusal of the Seventh Zionist Congress to consider any further offer of the kind, Zangwill formed a separate body, the **Jewish Territorial Organization,** intended to obtain, preferentially from the British government, an adequate tract of country in which persecuted Jews can live their own life under Jewish conditions. Among those whom he has attracted to his views is Lucien Wolf, with whom he had previously had a somewhat sharp controversy on Zionism in the "Jewish Quarterly Review."

Zangwill was one of the "Wandering Jews" who met at the house of Asher I. Myers, and was one of the founders of the Maccabæans.

Bibliography: *Who's Who*, 1905; *New International Encyclopedia*; Brainin, in *Ha-Meliz*, 1897, p. 233; J. Lebowich, in *Menorah*, 1904, pp. 256-258; G. B. Burgin, in *The Critic*, New York, March, 1903; D. Philipson, *The Jew in English Fiction*, 2d ed., 1902.

J.

ZANGWILL, LOUIS: English novelist; born at Bristol, England, July 25, 1869; brother of Israel Zangwill. He was educated at Jews' Free School, and for a time acted as teacher there, but left together with his brother, and set up a printing establishment. Afterward, however, he turned to literature, and produced, under the pseudonym "Z. Z.," "A Drama in Dutch" (London, 1895), which attracted some attention for its local color. It was followed by "The World and a Man" (1896), "The Beautiful Miss Brook" (1897), and "Cleo the Magnificent" (1899), all distinguished by a certain realistic vividness and somewhat cynical humor. More recently he has produced a more sympathetic study, "One's Womenkind" (London, 1903).

Zangwill is a chess-player of high rank.

Bibliography: *Who's Who*, 1905.

J.

ZANTE: Island in the Ægean Sea. According to a study, as yet unpublished, by Leonidas Zoë, a lawyer of Zante, Jews did not settle there as a community until 1498, and this statement is confirmed by the silence of Benjamin of Tudela. In that year, however, the republic of Venice offered special privileges to those who wished to reside in the island, which had become depopulated as a result of the frequent Turkish invasions; and many Jews of Corfu, Patras, Lepanto, and other parts of Greece welcomed the opportunity. The Jewish families mentioned in the earliest published documents are those of Abdela (1499) and Mila (1510). In 1527 the Jewish population of the island was 240, but by 1555 it had dwindled to 140, although it had risen to 300 in 1809. Although the Jewish names of Zante are Romance in type, the Jews have always spoken Greek; and their features, like those of their coreligionists of Chalcis, are so purely Hellenic that Carres asserts that they "are genuine Greeks."

At present the community of Zante has no spiritual head, and the people in their poverty are constantly emigrating, so that there are almost as many Zantiots in Corfu as in their native island. In both places the Zante Jews are usually tinsmiths. The Zante community possessed two synagogues, one Zantiot and the other Candiot, but the latter was destroyed by an earthquake some years ago. The Zantiot synagogue was built in the latter part of the seventeenth century by Cretan Jews who had sought refuge in Zante from a revolution. Abraham Coen (b. 1670; d. 1729) is the only well-known rabbinical author of the island. He was a Cretan by ancestry, but was born in Zante, and graduated as a physician at the University of Padua. In 1700 he published his "Derashot 'al ha-Torah," which was followed by his "Kehunnat Abraham," a paraphrase of the Psalms in various meters (Venice, 1719). In 1879 M. Ventura of Corfu found a Hebrew poem by Coen inscribed on the wall of the Candiot synagogue, and later edited his discovery.

During the period of Venetian dominion the Jews of Zante were subjected to the same restrictions as were their coreligionists throughout the republic, being obliged to wear the Badge, and losing all rights of citizenship, while they were forced to bear all civic burdens and to live in a ghetto. English control (1815–64) improved their status greatly, but they were still forbidden to become citizens, and the gates of the ghetto were not torn down until 1862. In 1864, however, when the island was annexed to Greece, the Jews of Zante were granted all civil and political rights.

In connection with the riots of Corfu in 1891, serious excesses were committed against the Jews of Zante on May 1 of that year, during an ecclesiastical procession. The blood accusation of Corfu had excited the population to such an extent that many Jews left the island. Archbishop Latas of Zante took occasion at the Parliament of Religions in Chicago, Sept. 23, 1893, to make a declaration against this calumny, and he even appealed to the congress to give his protest its official sanction.

D. M. C.

ZANTE, ABRAHAM. See Abraham ben Shabbethai Cohen of Zante.

ZAPATEIRO, JOSEPH. See Çapateiro, Joseph.

ZAPHNATH-PAANEAH: Name given by Pharaoh to Joseph (Gen. xli. 45). It seems to be an Egyptian name, but its etymology is in doubt. It is not plain on what (Hebrew ?) etymology the earliest explanations of Hebrew scholars were founded. Targum Onḳelos gives the meaning of the name as "the man to whom mysteries are revealed"; pseudo-Jonathan, "one who reveals mysteries"; Josephus ("Ant." ii. 6, § 1), "a finder of mysteries." Many other old writers offer similar definitions, and even the A. V. has in the margin: "Which in the Coptic signifies, 'A revealer of secrets,' or 'The man to whom secrets are revealed.'" There is, however, no Egyptian etymology by which these guesses can be supported. Jerome claims that his suggestion, "savior of the world," rests on the Egyptian, and possibly the reading of the Septuagint has been followed by the authors of this etymology; the Coptic "eneh" = Egyptian "nḥ" (= "eternity," "eternal"), seems to be discernible, to which erroneously the later meaning of the Hebrew "'olam" ("eternity," "age"; later, "world") has been given, overlooking the "'ayin." Thus this inadmissible interpretation, which is accepted even by Jablonski, clearly betrays rabbinical influence.

Modern Egyptologists have tried a great many untenable etymologies for the element "Zaphnath," but have mostly agreed that "paaneah" contains the Egyptian "p-'ônḫ," meaning "the life" (thus first Lepsius, "Chronologie," i. 382). Steindorff's explanation (in "Zeitschrift für Aegyptische Sprache," xxvii. 42; modifying Krall's etymology in "Trans. 7th Orientalist. Congr." p. 110) differs somewhat; it is "ṣe(d)-p-nute(r)-ef-onḫ" = "the god speaks, [and] he lives." This has become popular, and is philologically possible; however, it does not convey the allusion to Joseph's office or merits which we should expect. "P-‘ônḫ" (= "the life") would still answer better in this respect; only "Zaphnath" does not admit a quite convincing explanation. The Septuagint (Ψον[or Ψομ]θομφανήχ) and the Hexaplaric versions, however, differ so widely from the Hebrew in the first half of the name that it may have been disfigured by copyists.

Bibliography: Marquardt, *Philologus*, vii. 676; Cheyne and Black, *Encyc. Bibl.* col. 5379 (where a disfigured Hebrew original is suspected); *Zeitschrift für Aegyptische Sprache*, 1883, p. 59; *Proc. Soc. Bibl. Arch.* xx. 208 (where the other theories have been collected).

E. G. H. W. M. M.

ZAPPERT, BRUNO: Austrian dramatist and journalist; born in Vienna Jan. 28, 1845; died there Jan. 31, 1892. The Zappert family, many members of which have gained prominence as merchants, originally settled in Bohemia, and spread thence to Hungary and lower Austria. Bruno, who was the son of August Zappert, a manufacturer, received his early education at the gymnasium; and, though desiring a university training, he entered the Vienna commercial academy in 1862 with a view to fitting himself to continue the business of his father. The latter's untimely death, however, caused him to change his plans, and he engaged in the publishing business in Vienna, beginning with Wallishauser, and in 1869 assuming the sole management of Hügel's house, which he conducted till 1877. He then took up dramatic literature, becoming secretary and artistic director of the Presburg theater, and later dramatist of the Carltheater in Vienna, where he worked for two years under Director Steiner, and for three years under Tatarczy.

Zappert edited the "Wiener Leben" (from 1879), Langer's "Hans Jörgel" (1885-86), and the illustrated "Wiener Wespen" (1886-87); and he collaborated on other Vienna journals as feuilletonist. He also frequently collaborated for the theater, working with Robert Genée, Costa, Jul. Rosen, Mannstädt, Oeribaner, and others; and he wrote many comic and topical songs for the stage, as well as celebration plays and prologues.

His principal plays were: "Zwischen Zwei Uebeln," musical farce in one act, with music by Franz Roth (1870; acted and published under the pseudonym "Zeno Brunner"); "Die Czarin," operetta in three acts, with music by Max Wolf (1872); "Ein Hochgeborener," popular piece in three acts, with music by H. Delin (1877); "Ein Junger Drahrer," musical farce in three acts, with music by Paul Mestrozi (1878); "Riniclerl," parody in one act, with music by Gothov-Grüneke (1878); "Cri-cri," musical picture from life in one act (1879); "Die Glöckerln am Kornfeld," parody on Robert Planquette's "Les Cloches de Corneville," with music by Gothov-Grüneke (1879); "Eine Parforcejagd Durch Europa," extravaganza in three tableaux, with music by Jul. Hopp (1879); "Ein Böhm in Amerika," musical burlesque in six tableaux, with music by Gothov-Grüneke (1880); "Moderne Weiber," musical farce in three tableaux, with music by Gothov-Grüneke (1880); "Pressburger Luft," musical local farce in five tableaux (1882); "Der Paragraphenritter," musical farce in four acts (1883; published as "Doctor Schimmel"); "Pamperl's Abenteuer," musical farce in three acts (1883); "Theaterblut," musical farce in three acts (1883); "Papa Palugyay," farce in one act (1884); Reschfesch," musical farce in one act (1884); "Sein Spezi," musical farce in five acts, with music by Franz Roth (1884); "Beim Sacher," musical farce in one act, with music by Paul Mestrozi (1887); (with Genée and Mannstädt) "Der Glücksritter," operetta in three acts, with music by Alf. Czibulka (1887); (with Genée) "Der Freibeuter," operetta in three acts from the French, with music by Planquette (1888); (with Genée) "Ein Deutschmeister," operetta in three acts, with music by C. M. Ziehrer (1888-89); "Johann Nestroy," musical popular piece in six tableaux (1888); (with Genée) "Die Jagd nach dem Glücke," operetta in three acts and an introduction, with music by Franz von Suppé (1888; printed as a text-book and translated into five languages); "Das Lachende Wien," farce in six tableaux, with introduction; (with Genée) "Die Herzogin von Newfoundland," operetta in three acts, with music by Ludwig Engländer; (with Genée) "Prinz Eugen," operetta in three acts, with music by I. R. Kral; "Im Flug um die Welt," fairy extravaganza (1891); etc.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 657; Wurzbach, *Biographisches Lexikon*, vol. 59; *Allg. Zeit. des Jud.* Nov. 2, 1888, No. 305, p. 4493.

S. N. D.

ZAPPERT, GEORGE: Hungarian historian and archeologist; born in Alt-Ofen Dec. 7, 1806; died in Vienna Nov. 23, 1859. The son of well-to-do parents, Zappert was educated at the Pesth gymnasium and at the University of Vienna. He began the study of medicine, but relinquished it after renouncing Judaism for Roman Catholicism in 1829, then taking up theology. This too he was forced to abandon in the second year, owing to deafness caused by a severe illness; and after this disappointment, which he felt keenly, he devoted himself to what became his life-work, namely, the study of the Middle Ages. He led a retired life in Vienna; and it is noteworthy that he foretold the time of his death to the minute three days before it occurred, and that there have been in his family several cases of similar premonition. The Imperial Academy of Sciences elected him corresponding member on July 28, 1851.

Zappert published: "Gravure en Bois du XII. Siècle" (Vienna, 1837 *et seq.*); "Vita B. Petri Acotanti" (*ib.* 1839); and the following memoirs: "Ueber Antiquitätenfunde im Mittelalter" (in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," Nov., 1850); "Epiphania, ein Beitrag zur Christlichen Kunstarchäologie" (*ib.* xxi. 291-372); "Ueber Badewesen in Mittelalterlicher und Späterer Zeit" (in "Archiv für Kunde Oesterreichischer Geschichtsquellen," xxi. 5); "Ueber Sogenannte Verbrüderungsbücher in Nekrologien im Mittelalter" (in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," x. 417-463, xi. 5-183); "Ueber ein für den Jugendunterricht des Kaisers Max I. Abgefasstes Lateinisches Gesprächsbüchlein" (*ib.* xxviii. 193-280); etc.

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S. N. D.

ZAPPERT, ISRAEL L.: Austrian philanthropist; elder brother of George and grandfather of Bruno Zappert; born at Prague in 1795; died there in 1865. He was a grandson of **Wolf Zappert,** who was the founder of the family, and who was twice court jeweler, the second time to Emperor Joseph II. (1765–90). Wolf, who was distinguished for both uprightness and business ability, made two fortunes, the first of which he expended to secure the revocation of an order expelling the Jews from Trebitsch; and when his coreligionists were driven out of Prague he alone was allowed to remain. In his will he founded twenty-two charitable institutions endowed with considerable funds, which were administered by his son and, after him, by his grandson, the subject of this article. I. L. Zappert was also a director of many Jewish benevolent institutions in Prague, and himself founded several more, among them one for providing poor girls with dowries and trousseaux, and another for the care of the sick.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon*, vol. 59.

S. N. D.

ẒARA'AT. See LEPROSY.

ẒARFATI, ẒAREFATI ("French"): Epithet frequently applied in rabbinical literature to Jews of French birth or descent. Among those so called may be mentioned: **Meïr Ẓarfati,** whom Carmoly sought to identify with the Meïr ha-Kohen of Narbonne who emigrated to Toledo, dying there in 1263 ("Ha-Karmel," vii. 58); **Abraham Ẓarfati,** author of the "Tamid ha-Shaḥar," copied by Abraham of Chinon about 1370; Perez טרבוט, called הצרפתי קטלאנו, which probably indicates that he emigrated from his native country, France, to Catalonia; the physician **Jacob b. Solomon Ẓarfati;** and the mathematician **Joseph b. Moses Ẓarfati.** By far the most important Ẓarfati family, however, was that of TRABOT (Trabotti), which seems to have originated in Trévoux in the department of the Ain, and to have settled in Italy in the second half of the fifteenth century.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Leghorn, pp. 8a, 20b, 41a; Berliner's *Magazin*, ii. 16, 96; Conforte, *Ḳore ha-Dorot*, p. 39b *et passim*; Gross, *Gallia Judaica*, pp. 220–222, 538, 576; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 710, 801; *R. E. J.* iv. 114, 208; Steinschneider, *Cat. Bodl.* col. 2052; Zunz, *Z. G.* p. 166.

E. C. S. K.

Jacob ben Solomon Ẓarfati: Physician who lived, probably at Avignon, in the second half of the fourteenth century. He was a native of northern France, and is believed to have settled at Avignon after the banishment of the Jews. He was the author of a work entitled "Mishkenot Ya'aḳob," which is still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 137). This work is divided into three books, which bear separate titles, as follows: (1) "Bet Ya'aḳob," containing allegorical interpretations of certain passages of the Pentateuch; (2) "Yeshu'ot Ya'aḳob," a treatise on the ten plagues of Egypt; (3) "Ḳehillat Ya'aḳob," a theological treatise on the laws, other than the Ten Commandments, which are believed to have been given on Mount Sinai. An appendix, entitled "Ebel Rabbati," contains an account of the deaths of three children whom Ẓarfati lost in the space of three months during the plague of 1395. He was also the author of a treatise on the headache called in medical works "vertigine" (Neubauer, "Cat. Bodl." No. 2583, 2).

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 364 *et seq.*

E. C. I. BR.

Joseph ben Samuel Ẓarfati (called by Christian writers **Josiphon, Giosifante, Giuseppo Gallo**): Italian physician; lived at Rome in the fifteenth and sixteenth centuries. He acquired early in life a great reputation in his profession; and the privileges that had been granted (1504) to his father by Pope Julius II. were extended to him. These were renewed in 1524 by Leo X., who expressed himself toward the Jewish physician in the most flattering terms. He was the more willing, said he in his patent, to grant these privileges as Joseph was no less magnanimous and no less skilful in his profession than was his father.

Joseph was well versed in Hebrew, Aramaic, and Arabic, and was an accomplished Latinist and Hellenist; he possessed also a wide knowledge of mathematics and philosophy. He was the teacher of Teseo Ambrogio, subsequently professor of Oriental languages at the University of Bologna. In the latter part of his life Joseph met with many misfortunes. An unfaithful servant fled to Constantinople with all his savings. Joseph pursued him thither, but was accused by the thief as a spy of the pope, and had to seek safety in flight. During the siege of Rome in 1527 Joseph was attacked by four robbers. He succeeded in escaping; but while endeavoring to reach Vicovaro he was stricken with the plague. Refused entrance to the city, he died without assistance in the open field.

BIBLIOGRAPHY: Perio Valeriano, *De Litteratorum Infelicitate Libri Duo*, pp. 19 *et seq.*, Venice, 1620; Vogelstein and Rieger, *Geschichte der Juden in Rom*, ii. 85 and Index.

G. I. BR.

Samuel Ẓarfati. See JEW. ENCYC. xi. 31b.

ẒARFATI: Oriental Jewish family, traced by the bibliographer Azulai to a line of French rabbis descended from Rashi through his grandson Rabbenu Tam.

Elijah Ẓarfati: Moroccan Talmudist; chief rabbi of Fez about 1770; grandson of Samuel Ẓarfati.

Joseph Ẓarfati: Turkish rabbinical scholar; lived at Adrianople in the early part of the seventeenth century. He was the author of a collection of sermons entitled "Yad Yosef" (1617).

Samuel Ẓarfati: Chief rabbi of Fez in the eighteenth century; died 1713; grandson of Vidal Ẓarfati II. He wrote a work entitled "Nimmuḳe Shemu'el," in which he defended the opinions of Maimonides.

Vidal Ẓarfati I.: Moroccan Talmudist; lived at Fez in the sixteenth century. He is the earliest known member of the family.

Vidal Ẓarfati II.: Chief rabbi of Fez; grandson of Vidal Ẓarfati I.; lived about 1660. He was the author of "Ẓuf Debash," a commentary on the Talmud.

Ẓemaḥ Ẓarfati: Talmudic author and chief rabbi of Tunis in the early part of the eighteenth century; remarkable for the number of his pupils. In the latter part of his life he dwelt for several years at Damascus; but his last days were passed at Jerusalem. Some of his manuscript notes were published in the latter part of the eighteenth century by Joseph Cohen Tanugi in his "Bene Yosef."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.
D. M. FR.

ẒARIFA: Name of a goddess mentioned in a single passage of the Talmud ('Ab. Zarah 12a) as having been worshiped at Ashkelon. Kohut, Levy, and other Jewish lexicographers identify her with Serapis; but the Hebrew spelling would seem to imply that the deity was the goddess Sarapia or Serapia, another name of Isis Pharia, whose festival was celebrated in April (Preller, "Römische Mythologie," 3d ed., ii. 382, Berlin, 1883). It is possible, however, since Ẓarifa is mentioned in connection with Ashkelon, that she is to be identified with Derceto, who was worshiped in that city (Diodorus Siculus, i. 4; Ovid, "Metamorphoses," iv. 3), the term "ẓarifa" (= "composite") being especially fitting for a goddess represented with a human head and the body of a fish. Joseph Halévy, on the other hand, suggests ("Revue Sémitique," vi. 177) that Ẓarifa represents the Babylonian divinity Zarpanit, wife of Marduk. For a variant view see ASHKELON.

BIBLIOGRAPHY: Krauss, *Lehnwörter*, ii., *s.v.*; Neubauer, *G. T.* p. 69.
S. M. SEL.

ZAṚKA. See ACCENTS IN HEBREW.

ZARḲO, JUDAH BEN ABRAHAM: Hebrew poet distinguished for the elegance of his style; flourished at Rhodes in the sixteenth century. During a residence at Constantinople he wrote his "Leḥem Yehudah" (Constantinople, 1560), which contains an allegory on the soul, metrical and nonmetrical poems, and epigrams directed against various celebrities, including Maimonides and Judah Sabara. A letter written by him to congratulate Joseph Hamon on his marriage is given at the beginning of the anonymous Hebrew style-book "Yefeh Nof," and some of his shorter poems have been published by Edelmann in his "Dibre Ḥefeẓ" (London, 1853).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1371 *et seq.*; Grätz, *Gesch.* ix. 395; Fuenn, *Keneset Yisrael*, p. 395.
J. I. BR.

ZARZA, SAMUEL IBN SENEH: Spanish philosopher; lived at Valencia in the second half of the fourteenth century. According to Zunz, his surname is derived from the Spanish town Zarza (= "thorn-bush"), and is accordingly synonymous with the Hebrew "seneh." Of his life no details are known; for while in his notes on the "Sefer ha-Yuḥasin" (ed. Filipowski, p. 226) Samuel Shalom states that Zarza was burned at the stake by the tribunal of Valencia on the denunciation of Isaac CAMPANTON, who accused him of denying the creation of the world, historians have proved this assertion a mere legend. Although a comparatively unimportant writer, if his two works may serve as a criterion, Zarza ranked high in the estimation of his contemporaries, so that the poet Solomon Reubeni of Barcelona and the astronomer Isaac ibn Al-Ḥadib composed poems in his honor.

Zarza was the author of the "Meḳor Ḥayyim," a philosophical commentary on the Pentateuch (Mantua, 1559); and of the "Miklol Yofi," a philosophical commentary devoted to the haggadot found in both Talmudim and divided into 151 chapters and seven parts (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1296). In the introduction to the latter work Zarza draws a melancholy picture of the state of the Jews of Castile in his time, stating that in Toledo alone 10,000 perished in the course of the war between Don Pedro and his brother Henry. In his "Meḳor Ḥayyim," Zarza mentions four other writings of his which are no longer in existence: "Ṭaharat ha-Ḳodesh," on the principles of religion; "'Eẓem ha-Daṭ"; "Ẓeror ha-Mor"; and "Magen Abraham."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 2496–98; Grätz, *Gesch.* 3d ed., viii. 16, 23, 25–26.
K. I. BR.

ZARZAL, ABRAHAM IBN (called **Zarzar** by Arabic chroniclers): Spanish physician and astronomer; flourished in the first half of the fourteenth century at the court of the Nasserites in Granada, where a certain Pharez ben Abraham ibn Zarzal, who may have been his father, was physician in ordinary ("Monatsschrift," xxxiii. 479; Steinschneider, "Hebr. Uebers." p. 272); died after 1369. Fearing that he might become involved in the murder of the minister Reduan, he retired to Castile, where his medical and astrological fame, as well as the recommendation of Mohammed IV. of Granada, who was in friendly relations with the King of Castile, won him the appointment of astrologer and physician in ordinary to Pedro the Cruel. Abraham, who gained the favor of the king and was constantly near him, took every opportunity of smoothing over the difficulties between Castile and Granada. It is said that he, like other astrologers, prophesied to Pedro that the horoscope of his nativity destined him to become the mightiest king of Castile, to conquer the Moors everywhere, and to capture Jerusalem. At Seville, a few weeks before his death, Pedro summoned Zarzal and said: "Abraham, why have the events of my life been opposite to all that you and other astrologers have prophesied to me? I bid you tell me the entire truth of all that I ask, concealing nothing." Abraham replied: "Your Majesty, if I tell the whole truth, may I be certain that you will not be offended thereby?" Having been reassured on this point, he continued: "Will one perspire who takes a very hot bath on a very cold day in January?" "Certainly," replied the king. "Such a result would be contrary to the governing constellation," said Abraham; "and it is the same with the horoscope of your nativity: your sins and your government have brought about the direct opposite."

Abraham was actively interested in the religious and philosophic movements of the time; and he endeavored to gain recognition for Judaism.

BIBLIOGRAPHY: Juan Rodriguez de Cuenca, *Sumario de los Reyes de España*, p. 75, Madrid, 1781; Rios, *Hist.* ii. 232 *et seq.*, 255 *et seq.*; Grätz, *Gesch.* 3d ed., vii. 356; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, 83b (ed. Amsterdam); *Jeschurun*, ed. Kobak, vi. 201 *et seq.*; *Monatsschrift*, xxxiii. 477 *et seq.*
S. M. K.

ZARZAL, MOSES IBN: Spanish physician and poet; physician in ordinary to Henry III. of Castile; flourished in the latter half of the fourteenth and the first part of the fifteenth century; son of Abraham ibn Zarzal. On March 6, 1405, he was at Toro, where he celebrated the birth of John II. in a poem which is given in the "Cancionero de Baena" (p. 222); and in 1389, 1400, and 1409 he resided in the Calle de Rehoyo at Segovia. The date of his death can not be determined; the epitaph found at Carmona stating that he died in 1432 is a forgery.

BIBLIOGRAPHY: Juan Rodriguez de Cuenca, *Sumario de los Reyes de España*, p. 75, Madrid, 1781; Kayserling, *Sephardim*, pp. 53 *et seq.*, 333; Grätz, *Gesch.* viii. 47; Rios, *Estudios*, p. 419; idem, *Hist.* ii. 423; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 111; Fidel Fita, *Historia Hebrea*, i. 213 *et seq.*; *Boletin Acad. Hist.* ix. 316, 349; xvii. 172 *et seq.*

S. M. K.

ZAUSMER, JACOB DAVID BEN ISAAC: Polish Masorite of the sixteenth and seventeenth centuries; rabbi of Zausmer, near Cracow; died before 1644. He was the author of the "Perush ha-Massorah" and of the "Ṭa'ame ha-Massorah" (Lublin, 1616); the former work elucidating Masoretic problems and forming a supplement to the "Sha'ar Shibre Luḥot" of Elijah Levita's "Massoret ha-Massoret," while the "Ṭa'ame ha-Massorah" was a commentary on the Masorah. A revised and augmented edition was published by his son **Judah Isaac Darshan** (*ib.* 1644), who speaks of his father as having died.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 570; Fürst, *Bibl. Jud.* iii. 545; Steinschneider, *Cat. Bodl.* cols. 1266–68.

J. M. SEL.

ZAUSMER, JACOB BEN SAMUEL: Polish rabbi and preacher; flourished at Zausmer in the seventeenth century. He was the author of the "Bet Ya'aḳob" (Dyhernfurth, 1696), a work containing 174 responsa. In the preface he says that he wrote also "Toledot Ya'aḳob," homilies on the Pentateuch arranged in the order of the parashiyyot.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 570; Fürst, *Bibl. Jud.* iii. 545; Steinschneider, *Cat. Bodl.* col. 1268.

J. M. SEL.

ZAYIN (ז): Seventh letter of the Hebrew alphabet. The meaning of the name is uncertain. In sound the letter is a sonant sibilant, its phonetic value corresponding to the English "z." It interchanges with the surd sibilant ("s"), and occurs only as a radical, never as a formative element. In the later period it has the numerical value 7.

T. I. BR.

ZBARAZER. See EHRENKRANZ, BENJAMIN WOLF.

ZBITKOVER, SAMUEL. See WARSAW.

ZEALOTS (Hebrew, Ḳanna'im): Zealous defenders of the Law and of the national life of the Jewish people; name of a party opposing with relentless rigor any attempt to bring Judea under the dominion of idolatrous Rome, and especially of the aggressive and fanatical war party from the time of Herod until the fall of Jerusalem and Masada. The members of this party bore also the name SICARII, from their custom of going about with daggers ("sicæ") hidden beneath their cloaks, with which they would stab any one found committing a sacrilegious act or anything provoking anti-Jewish feeling.

Origin and Meaning of the Name.

Following Josephus ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1, 6), most writers consider that the Zealots were a so-called fourth party founded by Judas the Galilean (see Grätz, "Gesch." iii. 252, 259; Schürer, "Gesch." 1st ed., i. 3, 486). This view is contradicted, however, by the fact that Hezekiah, the father of Judas the Galilean, had an organized band of so-called "robbers" which made war against the Idumean Herod ("B. J." i. 10, § 5; "Ant." xiv. 9, § 2), and also by the fact that the system of organized assassination practised by the Zealots was in existence during the reign of Herod, if not long before (see below). The name "Ḳanna'im" (קנאים; not "Kenaim" as given in Herzog-Hauck, "Real-Encyc." 1886, *s.v.* "Zeloten") occurs twice in the Talmud: in Sanh. ix. 11 and in Ab. R. N. vi. (where the other version has סקרין ["Sicarii"]; see Schechter's edition, pp. 31 and 32). The former passage contains a statute, evidently of the Maccabean time, declaring that "Whosoever steals the libation cup [Num. iv. 7] or curses one with the aid of the Holy Name [Lev. xxiv. 16, Sifra] or has sexual intercourse with a Syrian [heathen] woman shall be felled by the Ḳanna'im or Zealots." This is explained in the Talmud (Sanh. 82a, b; Yer. Sanh. ix. 27b) to mean that, while the acts mentioned are not causes for criminal procedure, they fall into the same category as did the crime of Zimri the son of Salu, whom Phinehas, because "he was zealous for his God," slew flagrante delicto (Num. xxv. 11–14). Phinehas is set up as a pattern, being called "Ḳanna'i ben Ḳanna'i" (a Zealot, the son of a Zealot), inasmuch as he followed the example of Levi, the son of Jacob, who avenged the crime perpetrated upon Dinah by killing the men of Shechem (Sifre, Num. 131; Sanh. 82b; comp. Book of Jubilees, xxx. 18, 23, where Levi is said to have been chosen for the priesthood because he was zealous in executing vengeance upon the enemies of Israel, and Judith ix. 2–4, where Simeon as ancestor of Judith is praised for his zealous act).

Phinehas the Model Zealot.

This unfailing "zeal for the Law" became the standard of piety in the days of the Maccabean struggle against the Hellenizers. Thus it is asserted that when Mattathias slew the Jew whom he saw sacrificing to an idol, "he dealt zealously for the law of God, as did Phinehas unto Zimri the son of Salu"; and Mattathias' claim of descent from Phinehas implies that, like the latter, he obtained for his house the covenant of an everlasting priesthood (I Macc. ii. 24, 26, 54). Mattathias' call, "Whosoever is zealous of the Law, and maintaineth the covenant, let him follow me" (*ib.* verse 27; comp. verses 43-45), whether authentic or not, is practically a recognition of a league of Ḳanna'im or Zealots, no matter when or by whom the First Book of Maccabees was written. Similarly Elijah also is lauded for his zeal for the Law (*ib.* verse 58; comp. I Kings xix. 10, 14; Ecclus. [Sirach] xlviii. 2); and later haggadists declared Phinehas and Elijah to have been the same person (Targ. Yer. to Ex. vi. 18; Pirḳe R. El. xxix., xlvii.). That Phinehas was regarded during the Maccabean reign as the type of true (priestly) piety, in contradistinction to the Hellenizing Sadducees typified by Zimri, may be learned from the warning said to have been addressed by King Jannæus on his deathbed to his wife: "Fear not the Pharisees nor the Sadducees [non-Pharisees], but the hypocrites who conduct themselves like Zimri and expect the reward of Phinehas" (Soṭah 22b).

Originally the name "Ḳanna'im" or "Zealots" signified religious fanatics; and as the Talmudic traditions ascribe the rigorous laws concerning marriage with a non-Jewess (Sanh. 82a) to the Hasidæan bet din of the Hasmoneans, so probably to the Zealots of the Maccabean time are due the rabbinical laws governing the relations of Jews to idolaters, as well as those concerning idols, such as the prohibition of all kinds of images (Mek., Yitro, 6) and even the mere looking upon them, or of the use of the shadow of an idol (Tosef., Shab. xvii.; 'Ab. Zarah iii. 8), or of the imitation of heathen (Amorite) customs (Shab. vi. 10; Tosef., Shab. vi.). The divine attribute "El ḳanna" (= "a jealous God"; Ex. xx. 5; Mek., Yitro, *l.c.*) is significantly explained as denoting that, while God is merciful and forgiving in regard to every other transgression, He exacts vengeance in the case of idolatry: "As long as there is idolatry in the world, there is divine wrath" (Sifre, Deut. 96; Sanh. x. 6; comp. I Macc. iii. 8).

Regarding the original Zealots or Ḳanna'im, the source from which Josephus derived his description of the Essenes, and which has been preserved in more complete form in Hippolytus, "Origenis Philosophumena sive Omnium Hæresium Refutatio," ix. 26 (ed. Dunker, 1859, p. 482; comp. Jew. Encyc. v. 228-230), has the following:

> "Some of these [Essenes] observe a still more rigid practise in not handling or looking at a coin bearing an image, saying that one should neither carry nor look at nor fashion any image; nor will they enter a city at the gate of which statues are erected, since they consider it unlawful to walk under an image [comp. Sifra, Ḳedoshim, i.; Shab. 149a; Yer. 'Ab. Zarah iii. 42b–43b]. Others threaten to slay any uncircumcised Gentile who listens to a discourse on God and His laws, unless he undergoes the rite of circumcision [comp. Sanh. 59a; Sifre, Deut. 345]; should he refuse to do so, they kill him instantly. From this practise they have received the name of 'Zealots' or 'Sicarii.' Others again call no one Lord except God, even though one should torture or kill them."

It is only this last point which Josephus singles out as the doctrine of the Zealots of his day ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1-6) in order to give them the character of political extremists; the rest he omits. But even here he misstates the facts. The principle that God alone is King is essentially a religious one. It found expression in the older liturgy (comp. "Beside Thee we have no King," in "Emet we-Yaẓẓib"; "Rule Thou alone over us," in the eleventh benediction of the "Shemoneh 'Esreh"; "And be Thou alone King over us," in "U-Beken Ten Paḥdeka"; "We have no King besides Thee," in "Abinu Malkenu" and in "Yir'u 'Enenu"). Expressed in I Sam. viii. 7, and deemed by the Rabbis to be expressed also in Num. xxiii. 21 and Deut. xxxiii. 5 (see Targ. to Sifre, Deut. 346; Musaf of Rosh ha-Shanah; comp. also III Sibyllines, ii.; III Macc. ii. 4), it was to be pronounced in the "Shema'" twice a day (Ber. ii. 1; Friedmann in his edition of Sifre, p. 72b, note, erroneously ascribes the institution to the time of the Roman oppression). As early as 63 B.C. the Pharisaic elders in the name of the nation declared to Pompey that it was not befitting for them to be ruled by a king, because the form of government received from their forefathers was that of subjection to the priests of the God they worshiped, whereas the present descendants of the priests (Hyrcanus and Aristobulus) sought to introduce another form of government which would make slaves of them (Josephus, "Ant." xiii. 3, § 2). The kingship of God is indeed especially accentuated in the Psalms of Solomon, composed at that time (ii. 36; v. 22; vii. 8; xvii. 1, 32, 38, 51). "Either God is your king or Nebuchadnezzar" (Sifra, Ḳedoshim, at the close); "Whoso takes upon himself the yoke of the Torah will have the yoke of the worldly power removed from him," says R. Neḥunya ben ha-Ḳanah ("the Zealot"; see Geiger's "Zeitschrift," ii. 38; comp. Ab. R. N. xx. [ed. Schechter, p. 72]); "My mother's sons were incensed against me" (Cant. i. 6); "These are Sanhedrin" ["Boulai"] of Judea who cast off the yoke of the Holy One and set over themselves a human king." See also Philo's description of the Essenes in "Quod Probus Liber Est," §§ 12-13: "They condemn masters; even their most cruel and treacherous oppressor [Herod] could not but look upon them as free men."

Organization as a Political Party.

The reign of the Idumean Herod gave the impetus for the organization of the Zealots as a political party. Shemaiah and Abṭalion (Ptollion), as members of the Sanhedrin, at first opposed Herod, but seem to have preferred a passive resignation in the end (Josephus, "Ant." xiv. 9, § 4; xv. 1, § 1; xv. 7, § 10; xv. 10, § 4); though there were those who "could by no torments be forced to call him [Herod] king," and who persisted in opposing his government. Hezekiah and his so-called "band of robbers," who were the first to fall as victims under Herod's bloodthirsty rule ("B. J." i. 10, § 5; "Ant." xiv. 9, §§ 2-3), were by no means common robbers. Josephus, following his sources, bestows the name of "robbers" upon all the ardent patriots who would not endure the reign of the usurper and who fled with their wives and children to the caves and fortresses of Galilee to fight and to die for their conviction and their freedom ("Ant." xiv. 15, §§ 4-6; xv. 8, §§ 3-4; xvii. 10, §§ 5-8; xx. 8, §§ 5-6; "B. J." i. 18, § 1; ii. 13, §§ 2-4; iv. 4, § 3; and elsewhere). All these "robbers" were in reality Zealots. Josephus relates of one of them that he slew his wife and his seven sons rather than allow them to be slaves to the Idumean Herod ("Ant." xiv. 15, § 5; "B. J." i. 16, § 4); this man is possibly identical with Taxo, the Levite mentioned in the "Assumptio Mosis," ix. 1-7, as undergoing a martyr's death in a cave with his seven sons, saying: "Let us die rather than transgress the commands of the Lord of Lords, the God of our fathers; for if we do this our blood will be avenged before the Lord" (comp. Charles, "The Assumption of Moses," 1897, p. 36, who suggests the original reading הקנא ["the Zealot"] in place of תקסא, which he considers a corruption of the copyist; see also Schürer, "Gesch." 1st ed., iii. 3, 217, and Charles, *l.c.* pp. lv.-lviii.). Sepphoris in

Galilee seems to have been the main fortress in which the Zealots concentrated their forces ("Ant." xiv. 15, § 4; xvii. 10, § 5).

The Sicarii.

It was for the sake of punishing the crimes of idolatry and bloodshed committed by Herod that the Zealots of Jerusalem first appeared with daggers ("sicæ") hidden underneath their cloaks, bent upon slaying the Idumean despot. Josephus relates ("Ant." xv. 8, §§ 1-4) that it was the introduction of Roman institutions entirely antagonistic to the spirit of Judaism, such as the gymnasium, the arena, and, above all, the trophies (that is, images to which homage was to be paid), which provoked the indignation of the people. Ten citizens of Jerusalem swore vengeance against Herod as an enemy of the nation, and, with concealed daggers, went into the theater, where Herod was supposed to be, in order to slay him there. Owing, however, to his system of espionage, Herod was informed of the conspiracy in time, and so escaped, while the conspirators suffered death with great torture, but gloried in their martyrdom. The people sympathized with them, and in their wrath tore to pieces the spy who had discovered the plot. Another outburst of indignation on the part of the Zealots occurred when Herod, toward the end of his life, placed a large golden eagle over the great gate of the Temple. Two masters of the Law, Judah ben Sarifai and Mattathias ben Margalot, exhorted their disciples to sacrifice their lives rather than allow this violation of the Mosaic law, which forbids as idolatry the use of such images; and forty young men with these two teachers at their head pulled down the golden eagle, for which act the entire company suffered the cruel penalty of death by fire inflicted by order of Herod ("B. J." i. 33, § 2; "Ant." xvii. 6, §§ 2-4).

Judas, the Zealot Leader.

The spirit of this Zealot movement, however, was not crushed. No sooner had Herod died (4 C.E.) than the people cried out for revenge ("Ant." xvii. 9, § 1) and gave Archelaus no peace. Judea was full of robber bands, says Josephus (*l.c.* 10, § 8), the leaders of which each desired to be a king. It was then that Judas, the son of Hezekiah, the above-mentioned robber-captain, organized his forces for revolt, first, it seems, against the Herodian dynasty, and then, when Quirinus introduced the census, against submission to the rule of Rome and its taxation. Little reliance, however, can be placed upon Josephus regarding the character of Judas: at one point this author describes him as a leader "desirous only of the royal title" and bent upon "pillaging and destroying people's property" with the aid of "a multitude of men of profligate character"; elsewhere ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1, 6; comp. "B. J." ii. 17, § 8) he mentions Judas as "the founder of the fourth sect of Jewish philosophy, who taught that God is the only Ruler and Lord, and neither death nor any dread should make them call any man Lord"; and at the same time he says, "The nation was infected with their doctrine to an incredible degree, which became the cause of its many misfortunes, the robberies and murders committed." JUDAS THE GALILEAN, the son of Hezekiah, is spoken of in Eccl. R. i. 11 as one of the scholarly Ḥasidim to whom in the world to come God shall join a band of the righteous to place him at His side because he failed to receive due homage as a martyr (see Derenbourg, "Palestine," p. 161).

It was under the leadership of Judas and of his sons and grandson that the Zealots became an aggressive and relentless political party which would brook no compromise and would have no peace with Rome. They were those who would bring about "the kingdom of heaven," that is, the kingship of God, "by force and violence" (Matt. xi. 12). Of Judas' three sons, Jacob and Simon fell as martyrs to their cause in opposing the Roman rule under Tiberius Alexander ("Ant." xx. 5, § 2); his other son, Menahem, was the chief leader of the revolt in 66, and was slain on account of his tyranny by rivals in his own party when, surrounded with royal pomp, he went up to the Temple to be crowned ("B. J." ii. 17, §§ 8-9; comp. *ib.* § 3 and "Vita," § 5). Rabbinical tradition alludes to Menahem's Messiahship when stating that the Messiah's name is Menahem the son of Hezekiah (Sanh. 98b); and according to Geiger ("Zeitschrift," vii. 176-178), he is the one who went up with eighty couples of disciples of the Law equipped with golden armor and crying out: "Write upon the horn of the ox, 'Ye [yielding Pharisees] have no share in the God of Israel!'" (Yer. Ḥag. ii. 77b). His kinsman and successor at Masada was the Zealot leader Eleazar ben Jair ("B. J." ii. 17, §§ 9-10; vii. 9). In the speech attributed to him he declares that it is a glorious privilege to die for the principle that none but God is the true Ruler of mankind, and that rather than yield to Rome, which is slavery, men should slay their wives and children and themselves, since their souls will live forever (*ib.* 8, §§ 6-7). This is certainly not the language and conduct of the leader of a band of "robbers," as Josephus persists in calling this party. In their opposition to Rome the Zealots were clearly inspired by religious motives (Geiger, "Zeitschrift," v. 268 *et seq.*; Grätz, "Gesch." iii. 4, 259, 795-797).

As stated by Josephus ("B. J." iv. 3, § 9), they boastfully called themselves by the name of "Ḳanna'im" (Zealots) on account of their religious zeal. The right of the Ḳanna'im to assassinate any non-Jew who dared to enter the consecrated parts of the Temple was officially recognized in a statute inscribed upon the Temple wall and discovered by Clermont-Ganneau in 1871 (see Schürer, "Gesch." 1st ed., ii. 3, 274; comp. Josephus, "B. J." vi. 2, § 4; both Derenbourg and Grätz ["Gesch." iii. 4, 225] misunderstood the passage). "Ḳanna'im" was the name for those zealous for the honor and sanctity of the Law as well as of the sanctuary, and for this reason they at first met with the support and encouragement of the people and of the Pharisaic leaders, particularly those of the rigid school of Shammai. It was only after they had been so carried away by their fanatic zeal as to become wanton destroyers of life and property throughout the land that they were denounced as heretic Galileans (Yad. iv. 8) and "murderers" (הרצחנים; Soṭah ix. 9) and that their principles were repudiated by the peace-loving Pharisees.

When, in the year 5, Judas of Gamala in Galilee started his organized opposition to Rome, he was joined by one of the leaders of the Pharisees, R. Zadok, a disciple of Shammai and one of the fiery patriots and popular heroes who lived to witness the tragic end of Jerusalem ("Ant." xviii. 11; Giṭ. 56a; Grätz, "Gesch." iii. 4, 259, 796, and I. H. Weiss, "Dor Dor we-Dorshaw," i. 177, against Geiger, "Zeitschrift," v. 268). The taking of the census by Quirinus, the Roman procurator, for the purpose of taxation was regarded as a sign of Roman enslavement; and the Zealots' call for stubborn resistance to the oppressor was responded to enthusiastically. The anti-Roman spirit of the Zealots, as Grätz has shown (*l.c.*), found its echo chiefly in the school of Shammai, whose members did not shrink from resorting to the sword as the ultimate authority in matters of the Law when anti-heathen measures were to be adopted (Shab. 17a; Weiss, *l.c.* p. 186). A great many of the laws that are so strikingly hostile to idols and idolaters ('Ab. Zarah 20a; Tosef., 'Ab. Zarah, iii. 3; Sanh. 63b; and elsewhere) appear to have emanated from these times of warfare against Rome (Grätz, "Gesch." iii. 4, 471), though such views were expressed as early as the time of John Hyrcanus (see Jubilees, Book of).

Their History.

The call for political activity was renewed with greater force when, after the death of Agrippa I. in the year 44, Judea became more emphatically a province of Rome and the Sanhedrin at Jerusalem was again deprived of its jurisdiction. Numerous bands of Zealots under the leadership of Tholomy, Amram, Hanibas (Taḥina ?), and Eleazar (see below) roamed through the land, fanning local strifes into wars of rebellion; but in every case they were ultimately defeated, and their leaders were either beheaded or banished for a time ("Ant." xx. 1, § 1). Soon afterward Jacob and Simon, sons of Judas the Galilean, as mentioned above, organized a revolt against Tiberius Alexander, and paid the penalty of crucifixion (47). But matters reached a climax under the procurators Cumanus, Felix, and Florus (49-64), who vied with one another in bloodthirsty cruelty and tyranny when the Zealot leaders, in their desperate struggle against the overwhelming power of an implacable enemy, resorted to extreme measures in order to force the people to action.

Three men are singled out by Josephus and in rabbinical tradition as having shown boundless ferocity in their warfare against Rome and Romanizers: Eleazar b. Dinai, Amram ("Ant." xx. 1, § 1; 8, § 5), and Taḥina (Josephus has "Hanibas," not "Hannibal" as Grätz reads, and in "B. J." ii. 13, § 4, "Alexander"; comp. Soṭah ix. 9: Cant. R. iii. 5; Grätz, "Gesch." iii. 4, 431). Of Eleazar ben Dinai and Amram it is said in the last-cited passage that "they desired to urge the Messianic deliverance of Israel, but fell in the attempt." Regarding Eleazar ben Dinai (comp. Kil. v. 10) and Tahina (called also the "Pharisaic saint"), R. Johanan b. Zakkai relates in Soṭah *l.c.* that, on account of the frequent murders committed by them and which won them the epithet of "murderers," the Mosaic law concerning expiation for unknown slain ones ("'eglah 'arufah") was set in abeyance. Obviously Josephus misrepresents these Zealot leaders, who, while tyrannical and cruel, were certainly no "robbers." However, their dealings with property, especially that belonging to those suspected of friendliness to Rome, created anarchy throughout the land, as may be learned from the rabbinical legislation concerning the "siḳariḳon" (Giṭ. v. 6, 55b; Yer. Giṭ. v. 47b). One of these, named Doras and mentioned by Josephus (*l.c.*), has become, like Eleazar ben Dinai, proverbial in rabbinical literature (Men. 57a; Yer. Shab. 14a, where he is mentioned as a type of a voracious eater).

Misrepresented by Josephus.

As the oppression of the Roman procurators increased, so also the passion and violence of the Zealots grew in intensity, affecting all the discontented, while one pseudo-Messiah after another appeared arousing the hope of the people for deliverance from the Roman yoke ("Ant." xx. 5, § 1; 9, § 10; "B. J." ii. 13, § 5). It was quite natural that under the name of Sicarii all kinds of corrupt elements, men eager for pillage and murder, should join the party, spreading terror through the land. Finally the barbarities of Albinus and, above all, of Gessius Florus precipitated the crisis and played into the hands of the terrorists ("Ant." xx. 9-11; "B. J." ii. 14-15). The issue was between the peace party, which was willing to yield to cruel Rome, and the war party, which, while relying on God's help, demanded bold action; and under the leadership of the priestly governor of the Temple, Eleazar ben Anania, who refused to receive gifts from or offer sacrifice on behalf of Rome, the latter party prevailed ("B. J." ii. 17, § 2), another priest belonging to the Shammaite party, Zachariah b. Amphicalos, having decided in favor of Eleazar (Tosef., Shab. xvii. 6; Giṭ. 56a; Grätz, "Gesch." iii. 4, 453-458, 818). At this opportune time Menahem, the son of Judas the Galilean, seized the fortress Masada in Galilee, killed the Roman garrison, and then drove the Romans out of other fortresses; and finally his kinsman and successor as master of Masada, Eleazar ben Jair, took up the war of rebellion against Rome and carried it to the very end ("B. J." ii. 17, §§ 2, 7, 10). True to the Shammaite principle that warfare against the heathen possessors of Palestine is permitted even on the Sabbath (Shab. 19a; Grätz, *l.c.* pp. 796-797), the war was carried on by the Zealots on that day ("B. J." ii. 19, § 2), and the Romans were everywhere overpowered and annihilated, Simon bar Giora being one of the heroic leaders whom none could resist. The whole army of Cestius, who had brought twelve legions from Antioch to retrieve the defeat of the Roman garrison, was annihilated by the Zealots under the leadership of Bar Giora and Eleazar ben Simon the priest. The Maccabean days seemed to have returned; and the patriots of Jerusalem celebrated the year 66 as the year of Israel's deliverance from Rome, and commemorated it with coins bearing the names of Eleazar the priest and Simon the prince (Bar Giora [?], or Simon ben Gamaliel as Grätz has it; "B. J." ii. 19, §§ 1 *et seq.*, 20, §§ 1-5; Grätz, *l.c.* pp. 469-470, 509, 818-841).

Zealots Annihilate Cestius' Army.

The news of the victory of the Zealots in Jerusalem set the whole province of Galilee ablaze. Always a hotbed of revolution, it at once began an insurrection, and its thousands soon rallied round the fiery Zealot leaders John ben Levi of Giscala ("Gush-ḥalab"), Justus the son of Pistus, Joshua ben Saphia of Tiberias, and Joseph of Gamala ("B. J." ii. 21, § 1; iv. 4, § 13; "Vita," §§ 12, 27, 35-36). Only Sepphoris, a city full of aliens, obstinately refused to join the revolution. Josephus was sent by the Jerusalem Sanhedrin, composed chiefly of Zealots, for the purpose of prevailing upon the Sepphorites to abandon the cause of Agrippa II. and Rome, and to help Galilee work hand in hand with the authorities at Jerusalem in the liberation of Judea; but he deceived the Zealots and played into the hands first of Agrippa and then of Rome. His "De Bello Judaico" and his "Vita," written for the purpose of pleasing his Roman masters, are full of aspersions upon the character of the Zealots and their leaders.

The Final Stage.

The year 67 saw the beginning of the great war with the Roman legions, first under Vespasian and then under Titus; and Galilee was at the outset chosen as the seat of war. The Zealots fought with almost superhuman powers against warriors trained in countless battles waged in all parts of the known world, and when they succumbed to superior military skill and overwhelming numbers, often only after some act of treachery within the Jewish camp, they died with a fortitude and a spirit of heroic martyrdom which amazed and overawed their victors. Josephus' own description of the tragic end of the last great Zealot leader, Eleazar ben Jair, and his men after the siege and final capture of Masada ("B. J." vii. 8-9) is the best refutation of his malicious charges against them.

At the siege of Jerusalem the Zealots were not deterred even by the defeat in Galilee and the terrible massacre of their compatriots; their faith in the final victory of the Holy City and its massive walls remained unshaken. But there were too much enmity and strife between them and the ruling body, the Sanhedrin, which they distrusted; and their own leaders were also divided. Instead of working after the clearly mapped-out plan of one powerful leader, they had their forces split up into sections, one under Simon bar Giora, another under Eleazar ben Simon and Simon b. Jair (Ezron), a third under John of Giscala, and a fourth, consisting chiefly of semi-barbarous Idumeans, under Jacob ben Sosas and Simon ben Kathla ("B. J." v. 6, §§ 2-3; vi. 1). In order to force the wealthy and more peaceably inclined citizens to action, the Zealots in their fury set fire to the storehouses containing the corn needed for the support of the people during the siege ("B. J." v. 1, § 4). This tragic event is recorded in Ab. R. N. vi. (ed. Schechter, p. 32), the only Talmudical passage that mentions the Ḳanna'im as a political party. The second version (ed. Schechter, p. 31) has "Sicarii" instead, and agrees with Giṭ. 56, Lam. R. i. 5, and Eccl. R. vii. 11 in mentioning three rich men of Jerusalem who, being inclined to make peace with the Romans, had their storehouses burned by the Zealots: namely, Ben Kalba Shabua', Ben Ẓiẓit ha-Kassat, and Nicodemus (Nikomedes ben Gorion; see Grätz, *l.c.* pp. 527-528; Derenbourg, *l.c.* p. 284). In Eccl. R. vii. 11 the instigation of the burning of the storehouses is ascribed to the leader of the Zealots ("Resh Barione"; see the articles Abba Saḳḳara and Ben Baṭiah).

Simon bar Giora and John of Giscala survived the fall of Jerusalem, and were taken as captives to Rome to glorify Titus' triumph; the former, with a rope around his head, was dragged to the Forum and cast down from the Tarpeian rock ("B. J." v. 5, § 6). Most of the Zealots fell under the sword or other instruments of death and torture at the hands of the Romans, and such as fled to Alexandria or Cyrenaica roused by their unyielding hostility to Rome the opposition of those eager for peace, until they too finally met the same tragic fate ("B. J." vii. 6, §§ 1-5; 10, §§ 1-4). It was a desperate and mad spirit of defiance which animated them all and made them prefer horrible torture and death to Roman servitude. History has declared itself in favor of the Pharisees, who deemed the schoolhouse (see Johanan ben Zakkai) of more vital importance to the Jews than state and Temple; but the Zealot, too, deserves due recognition for his sublime type of steadfastness, as George Eliot points out in her "Impressions of Theophrastus Such" (1879, p. 212).

Among the disciples of Jesus there is mentioned a Simon the Zealot (Luke vi. 15; Acts i. 13); for the same person Matt. x. 4 and Mark iii. 18 have "the Canaanite," obviously a corruption of הקנאי ("ha-Ḳanna'i" = "the Zealot").

Bibliography: Hamburger, *R. B. T.* ii. 1286-1296; Grätz, *Gesch.* iii. 4 and Index.

K.

ZEBAḤIM ("Animal Sacrifices"): Treatise in the Mishnah, the Tosefta, and the Babylonian Talmud, dealing mainly with the laws and regulations to be observed in making animal offerings. In the Tosefta this treatise is called "Ḳorbanot" (Sacrifices), while its older name, used in the Talmud (B. M. 109b), is "Sheḥiṭat Ḳodashim" (Slaughtering of Consecrated Animals). It is the first treatise in the order Ḳodashim, and consists of fourteen chapters divided into 101 paragraphs.

Mishnah. Contents: i.-vii.

Ch. i.: Setting forth the intention necessary in the bringing of a sacrifice; the Passover sacrifice must be slaughtered at the proper time; by what acts performed with improper intention the sacrifice becomes unfit ("pasul"). Ch. ii.: What makes a sacrifice unfit, and what makes it an abomination ("piggul"); a sacrifice becomes piggul when the one who brings it intends to partake of it or to offer a part thereof later than the time prescribed by law.

Ch. iii.: Enumerating oversights in spite of which the sacrifice remains fit; the only wrongful intentions that can render the sacrifice unfit are the intentions to eat of the sacrifice later than the lawful time or in a place other than that stipulated by law. Passover sacrifices and sin-offerings are rendered unfit when not slaughtered with the proper intentions of making them Passover sacrifices or sin-offerings.

Ch. iv.: The sprinkling of the blood; the points of distinction between a sacrifice consecrated by heathen and one consecrated by Israelites; definition of the correct intentions necessary in the bringing of a sacrifice.

Ch. v.: Where the various animals are slaughtered according to their different degrees of holiness; where and how their blood must be sprinkled; where and for how long their flesh may be eaten.

Ch. vi.: Continuation of ch. v.; on the preparation and delivering of a sin-offering consisting of birds.

Ch. vii.: Further regulations concerning the sacrifice of birds.

Ch. viii.: Rules governing cases in which different animals or parts of different animals have been mingled, or in which the blood of one sacrifice has been mixed with that of another.

Contents: viii.-xiv.

Ch. ix.: In which cases that which has been placed on the altar may not be removed; things which in some instances the altar, the ladder, and the sanctified vessels render holy, and the cases in which they have no sanctifying powers.

Ch. x.: The order of the various sacrifices; which sacrifices precede others with regard to time, and also in degree of holiness; thus, the daily burnt offering ("tamid") precedes the additional offering ("musaf") brought on Sabbaths and festivals; how the priests partake of the sacrificial meat.

Ch. xi.: Cases in which a garment or utensil stained by the blood of a sacrificed animal may be washed, and when it may not be washed; on the cleansing of the vessels according to the flesh of different sacrifices which has been prepared in them.

Ch. xii.: Priests who do not partake of the flesh of the sacrifices; in which cases the skins belong to those who bring the sacrifices, and in which to the priests; exceptions among the latter cases; where the bullocks and he-goats are burned, and under what conditions the garments of those who attend to the burning are rendered unclean.

Ch. xiii.: Various offenses that may occur in connection with sacrifices.

Ch. xiv.: Regulations concerning the bringing of a sacrifice outside of the Temple in Jerusalem; before the erection of the Tabernacle it was permitted to sacrifice on the high places ("bamot"), and the first-born officiated as priests; but after the erecting of the Tabernacle this was forbidden, and the priests of the family of Aaron officiated; the sacrificing on high places was again permitted in Gilgal, but was anew prohibited in Shiloh; in Nob and in Gibeon permission was once more granted, but the practise was finally forbidden when the Temple was built in Jerusalem; description of the sanctuary in Shiloh.

The Tosefta.

The Tosefta to this treatise is divided into thirteen chapters, and contains not only elucidating amplifications of the Mishnah, but also several interesting maxims. Mention may be made of R. Ṭarfon's acknowledgment of the wisdom of R. Akiba (i. 8), to whom he says: "I have heard, but did not know how to explain; you, however, explain, and your interpretation is in accord with the traditional Halakah. Therefore, he who disagrees with you is as though he had parted with life." Ch. vi. 11 contains a description of the altar; and xi. 1 interprets the name of the meal-offering ("shelamim") as being derived from "shalom" (peace), explaining that at this sacrifice the altar, the priests, and the offerer of the sacrifice all receive a part thereof, so that all are satisfied. Ch. xiii. 6 sets forth the length of the various periods during which the sanctuary was in the wilderness, in Gilgal, in Shiloh, in Nob and Gibeon, and in Jerusalem.

The Gemara of the Babylonian Talmud discusses and explains the several mishnayot, and contains besides some interesting haggadic interpretations and maxims. A description is given of the manner in which David decided upon the place where the Temple should be built (§ 54b). When the Jews returned from the Babylonian exile there were among them three prophets: one pointed out to the people the place where the altar had formerly stood and where it should again be erected; the second told them that they might sacrifice, although the Temple had not yet been built; and the third instructed them that the Torah should be written in square characters (§ 62a). A description is also given of how, during the revelation on Mt. Sinai, the voice of God was heard by all the nations, and how they became frightened and went to Balaam, who explained to them the import of the noise (§ 116a).

J. J. Z. L.

ẒEBA'OT ADONAI. See Adonai.

ZEBEDEE (Ζεβεδαῖος; apparently from the Hebrew זבדיה = "the gift of Yhwh"): Father of the apostles James and John, and husband of Salome; a native of Galilee and a fisherman by calling (Matt. iv. 21, xxvii. 56; Mark xv. 40). It seems from the mention of his boat and hired servants (*ib.* i. 20) that Zebedee was a man of some means, although he had to work himself.

J. M. Sel.

ẒEBI BEN AARON. See Kaidanover, Ẓebi Hirsch.

ẒEBI ASHKENAZI. See Ashkenazi, Ẓebi Hirsch ben Jacob.

ẒEBI HIRSCH BEN ḤAYYIM: Dayyan and ḥazzan at Posen toward the end of the seventeenth century. Under the title "Sefer Or Yashar" he edited (Amsterdam, 1709) an Ashkenazic ritual, to which he appended notes of his own, various commentaries collected from ancient authorities, the annotations of Isaac Luria, the dinim that are in daily use, and ethical dissertations taken from the "Ḥobot ha-Lebabot," "Reshit Ḥokmah," and "Toẓe'ot Ḥayyim." Ẓebi Hirsch is not to be confounded with a printer of Wilmersdorf of similar name.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 298; Steinschneider, *Cat. Bodl.* col. 2751.

J. I. Br.

ẒEBI HIRSCH BEN ISAAC JACOB: Shoḥeṭ at Cracow in the sixteenth century; a pupil of Moses Isserles. He was the author of "Haggahot le-Sefer Sheḥiṭah u-Bediḳah" (Cracow, 1631; n.p. 1723; Amsterdam, 1745; Zolkiev, 1793), annotations appended to Jacob Weil's work on the laws governing the slaughtering of animals and the examination of the lungs.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 298; Fürst, *Bibl. Jud.* i. 396; Steinschneider, *Cat. Bodl.* col. 2753.

J. I. Br.

ẒEBI HIRSCH BEN JOSEPH BEN ẒEBI HA-KOHEN: Polish Talmudist of the seventeenth century; studied for some time at Cracow under Yom-Ṭob Lipmann Heller. He was the author of "Naḥalat Ẓebi" (Venice, 1661), a commentary on Joseph Caro's Shulḥan 'Aruk, Eben ha-'Ezer, and of "'Aṭeret Ẓebi," a commentary on Oraḥ Ḥayyim. Ẓebi left several works in manuscript, among which are commentaries on the two remaining parts of the Shulḥan 'Aruk.

Bibliography: Fürst, *Bibl. Jud.* i. 395; Steinschneider, *Cat. Bodl.* col. 2755.
J. I. Br.

ẒEBI HIRSCH B. SIMON: Lithuanian Talmudist; lived in the middle of the eighteenth century. He was dayyan and preacher in the community of Vitebsk during the rabbinates of R. Isaiah and R. Löb, and was known as one of the first Talmudic authorities in that part of Lithuania. He corresponded with many rabbis who consulted him on difficult ritual questions. Of his numerous writings only one has been printed: "Hadrat Zeḳenim" (Dubrovna, 1802), edited by his grandsons Joshua and Abraham b. Meïr. This work, intended as a codification of the halakot enacted during the period following the compilation of the Shulḥan 'Aruk, does not treat the subject fully, the printed part developing inadequately the subjects contained in the first 200 paragraphs of the Shulḥan 'Aruk, Yoreh De'ah. The unpublished part of the "Hadrat Zeḳenim" contains novellæ on Berakot and on all treatises of the order Mo'ed.

Bibliography: *Hadrat Zeḳenim*, Introduction and notes of approbation.
E. C. L. G.

ZEBID: 1. Babylonian amora of the fourth century; a contemporary of Abaye, whose halakot he transmitted, and of whom he was perhaps a pupil (Ber. 46b; Soṭah 32b; *et passim*). Zebid also transmitted the halakot of Raba and R. Naḥman (B. Ḳ. 84a; B. M. 17a), but he particularly preferred the decisions of Abaye, and it is narrated ('Ab. Zarah 38b) that his adherence to Abaye caused his death. When the people of the exilarch once questioned R. Ḥiyya Parwa'ah regarding a certain halakah, he answered that Hezekiah and Bar Ḳappara had interpreted it, while R. Johanan had decided to the contrary, and that as the authorities thus stood two to one, the law would have to be interpreted according to the majority. Zebid said, however, "Do not listen to him, for Abaye decided according to R. Johanan"; whereupon the people of the exilarch forced Zebid to drink a cup of vinegar, which caused his death. R. Ḥinena b. R. Iḳa is recorded as his opponent in halakic decisions (Me'i. 19a). Zebid particularly explained to his pupils the baraitot of R. Hoshaiah or Oshaya ("bi-debe R. Osha'ya"; 'Ab. Zarah 6b, 56a; B. M. 92b; *et passim*).

2. Contemporary of the preceding, and generally called Zebid of Nehardea (Ḳid. 72b; comp. Rashi *ad loc.*). He was for eight years head of the yeshibah of Pumbedita; and among his pupils were Amemar, Huna b. Nathan, and R. Kahana (Ḳid. *l.c.*; B. M. 73b; Yeb. 18b; and elsewhere). At his death R. Kahana delivered his funeral oration at Pum Nahara (M. Ḳ. 27b).

Bibliography: Heilprin, *Seder ha-Dorot*, ii.
J. M. Sel.

ZEBU'IM. See Hypocrisy.

ZEBULUN: The sixth son of Leah (Gen. xxx. 20), and hence the name of the tribe descended from him (Num. i. 9, vii. 24, x. 16; Ps. lxviii. 28 [A. V. 27]). In the division of the land Zebulun was assigned districts north of Issachar (Josh. xix. 11) and west and south of Naphtali (*ib.* verse 34) and east of Asher (*ib.* verse 27). Still, Gen. xlix. 13 and Deut. xxxiii. 18 *et seq.* suggest that Zebulun must have possessed also territory bordering on the sea; and, indeed, the boundaries detailed in Josh. xix. are unintelligible. Zebulun's possessions were not extensive, but were fertile and were crossed by important roads from the Jordan to the Mediterranean. This fact explains the reference to Zebulun's commerce with other clans, even such as were not Hebrews ("'ammim"; Deut. xxxiii. 19; see Josephus, "Ant." v. 1, § 22), with whom at Mount Tabor Zebulun entered into commercial covenant relations (Deut. *l.c.*) = "zibḥe-ẓedeḳ," allusion to which the author of the verse seemingly recognizes by assonance in the name "Zebulun" (with "zebaḥ"). Reported as rather populous while in the wilderness (Num. i. 30, xxvi. 26), Zebulun seems later to have had within its borders numerous Canaanites (Judges i. 30; Isa. viii. 23). Its prowess is mentioned in the song of Deborah (Judges v. 14, 18; comp. *ib.* iv. 6, 10; vi. 35). One of the judges, Elon, is said to have been of the tribe (Judges xii. 11). It is probable that Zebulun at a comparatively early period was incorporated in Issachar or Asher (see omission of Zebulun in I Kings iv., xv. 20; II Kings xii. 18). The territory was annexed to the Assyrian empire in 734-733 by Tiglath-pileser. E. G. H.

ZECHARIAH: One of the Minor Prophets, to whom is attributed the collection of prophecies and apocalyptic visions constituting the book bearing his name. He was a son of Berechiah and a grandson of Iddo (Zech. i. 1), and was loosely called the son of Iddo (Ezra v. 1, vi. 14); the latter was possibly identical with the Iddo mentioned as high priest in Neh. xii. 4, which would make the prophet himself the high priest named in Neh. xii. 16. Zechariah was probably born during the Captivity, but was brought back early to Palestine. He began his prophetic ministry in the second year of King Darius Hystaspes, a little later than Haggai (Zech. i. 1; Hag. i. 1), his preoccupation being the rebuilding of the Temple. According to the contents of that part of the book which without doubt is by him (i.-viii.; see Zechariah, Book of—Critical View), Zechariah received Yhwh's messages largely through the medium of visions (i. 8; ii. 2, 5; and elsewhere), which excited his curiosity, and which, in answer to his inquiries, were interpreted to him as significant monitions bearing on the condition of the colony and the timeliness of proceeding with the rearing of the sanctuary (i. 16, ii. 14). He appeals for loyalty on the part of Joshua the high priest toward the Messianic prince, the "Branch" (iii. 8) or Zerubbabel (iv. 9). As the mediator of his visions, the prophet names an angel of Yhwh, called sometimes "the" angel, and it is he who introduces also "the" Satan in the rôle of a mischief-maker confirming the people's hesitation and discouraged mood (iii. 1, 2). His method thus borders on the apocalyptic. His style is not lacking in directness in some passages, but in others it leans toward involved obscurity. Zechariah, however, proves himself to be an uncompromising critic of the ritual substitutes for true piety, such as fasting and mourning (vii. 5); and he reiterates the admonitions for mercy and righteousness, which according to the Prophets constitute the essence of the service of Yhwh (vii. 8, 9). For neglect of this service Israel was visited with the sufferings that befell it (vii. 13, 14). Jerusalem is to be called the city of truth (viii. 3), and shall dwell in peace, so that old men and old women shall be found in its streets (verse 4), together with boys and girls (verse 5), and prosperity shall abound in the land (verses 7 *et seq.*).

While Zechariah lacks originality, he is distinguished from his contemporaries by the "gift of plain speech" (G. A. Smith). But while some of the obscurities and repetitions which mark his visions are probably due to other hands, there remain enough of these defects that come from him to indicate that the visions were not the spontaneous outflow of ecstasy, but the labored effort of a strained and artificial imagination. He was a prophet, but of a period when prophecy was rapidly running to its own extinction. E. G. H.

ZECHARIAH, BOOK OF.—Biblical Data: Prophetical book composed of fourteen chapters; the eleventh in the order of the Minor Prophets, following Haggai and preceding Malachi. Ch. i.-viii. comprise three prophecies: (1) an introduction (i. 1-6); (2) a complex of visions (i. 7-vi.); and (3) the seed of Peace (vii.-viii.).

(1) The introduction, dated in the eighth month of the second year of King Darius, is an admonition to repentance addressed to the people and rendered impressive by reference to the consequences of disobedience, of which the experience of the fathers is a witness.

Contents.

(2) This introductory exhortation is followed on the twenty-fourth day of the month of Shebaṭ by eight symbolic visions: (*a*) angel-horsemen (i. 7-17); (*b*) the four horns and the four smiths (i. 18-21 [English], ii. 1-4 [Hebrew]); (*c*) the city of peace (ii. 1-5 [English]); (*d*) the high priest and the Satan (iii.); (*e*) the Temple candlestick and the olive-trees (iv.); (*f*) the winged scroll (v. 1-4); (*g*) the woman in the barrel (v. 5-11); (*h*) the chariots of the four winds (vi. 1-8). To these is added a historical appendix, in which the prophet speaks of the divine command to turn the gold and silver offered by some of the exiles into a crown for Joshua (or Zerubbabel ?), and reiterates the promise of the Messiah (vi. 9-15).

(3) The next two chapters (vii.-viii.) are devoted to censuring fasting and mourning (vii.) when obedience to God's moral law is essential, and to describing the Messianic future.

Ch. ix.-xiv. contain:

(1) A prophecy concerning the judgment about to fall upon Damascus, Hamath, Tyre, Zidon, and the cities of the Philistines (ix.).

(2) Exhortation of the people to seek help not from Teraphim and diviners but from Yhwh.

(3) Announcement of war upon unworthy tyrants, followed by an allegory in which the faithless people is censured and the brotherhood between Israel and Judah is declared to be at an end; fate of the unworthy shepherd (xi.). To this chapter xiii. 7-9 seems to belong, as descriptive of a process of purification by the sword and fire, two-thirds of the people being consumed.

(4) Judah versus Jerusalem (xii. 1-7).

(5) Results, four in number, of Jerusalem's deliverance (xii. 8-xiii. 6).

(6) The judgment of the heathen and the sanctification of Jerusalem (xiv.).

——**Critical View:** Inspection of its contents shows immediately that the book readily divides into two parts; namely, i.-viii. and ix.-xiv., each of which is distinguished from the other by its method of presenting the subject and by the range of the subject presented. In the first part Israel is the object of solicitude; and to encourage it to proceed with the rearing of the Temple and to secure the recognition of Zerubbabel and Joshua are the purposes of the prophecy. Visions, which are described and construed so as to indicate Yhwh's approval of the prophet's anxiety, predominate as the mediums of the prophetic message, and the lesson is fortified by appeals to Israel's past history, while stress is laid on righteousness versus ritualism. The date is definitely assigned to the second year of King Darius Hystaspes. The historical background is the condition which confronted the Jews who first returned from the Exile (see, however, Koster's "Herstel von Israel," 1894). Some event—according to Stade, the revolt of Smerdis; but more probably the second conquest of Babylon under Darius—seems to have inspired buoyant hopes in the otherwise despondent congregation in Jerusalem, thus raising their Messianic expectations (Zech. ii. 10 [A. V. 6] *et seq.* vi. 8) to a firm belief in the reestablishing of David's throne and the universal acknowledgment of the supremacy of Yhwh. Angels and Satan are intermediaries and actors.

The Second Zechariah.

In the second part the method is radically different. Apocalyptic visions are altogether lacking, and historical data and chronological material are absent. The style is fantastic and contains many obscure allusions. That the two parts are widely divergent in date and authorship is admitted by all modern critics, but while there is general agreement that the first part is by the prophet Zechariah, no harmony has yet been attained concerning the identity or the date of the second part.

Many recent commentators regard the second part as older than the first, and as preexilic in date. They would divide it, furthermore, into at least two parts, ix.-xi. and xii.-xiv., the former by an author contemporary with Amos and Hosea. This assignment is based on the facts that both Israel and Judah are mentioned, and that the names of Assyria, Egypt, and the contiguous nations are juxtaposed, much as they are in Amos. The sins censured are false prophecy and idolatry (xiii. 1–6). This group of chapters (xii.–xiv.), containing the denunciations familiar in all preexilic prophets, is regarded as later than the other division, since only Judah is mentioned. It is therefore assigned to the period after the fall of the Northern Kingdom, and more specifically, on account of xii. 11, to the last days of the Southern Kingdom after the battle of Megiddo and the death of King Josiah.

Date of the Second Zechariah.

Other scholars have argued with much plausibility for the hypothesis that the second part belongs to a very late period of Jewish history. In the first place, the theology (see ESCHATOLOGY) of these chapters shows tendencies which are not found in Amos, Hosea, Isaiah, or Jeremiah, but are due to Ezekiel's influence, such as the war on Jerusalem preceding the Messianic triumph. Again, the Temple service (xiv.) is focal even in the Messianic age, and this suggests the religious atmosphere of the Sadducean and Maccabean theocracy with Zion as its technical designation. A mixture of races is also mentioned, a reminiscence of conditions described by Nehemiah (Neh. xiii. 23 *et seq.*), while deliverance from Babylonian exile underlies such promises as occur in ix. 12. The advent of a king is expected, though as yet only a Davidic family is known in Jerusalem (xii. 7, 12).

The second part of the book may thus be recognized to be a compilation rather than a unit, all its components being post-exilic in character. Two groups, ix.–xi. and xii.–xiv., are clearly indicated. The second group (xii.–xiv.) is eschatological and has no individual coloring, although from the contrast between Jerusalem and the country of Judah a situation may be inferred which recalls the conditions of the early stages of the Maccabean rebellion. The first group may likewise be subdivided into two sections, ix. 1–xi. 3 and xi. 4–17 and xiii. 7–9. The Greeks (see JAVAN) are described in ix. 13 as enemies of Judea, and the Assyrians and Egyptians are similarly mentioned in x., these names denoting the Syrians (SELEUCIDÆ) and the Ptolemies. In ix. 1–2 Damascus, Hamath, and Hadrach are seats of the Seleucid kings, a situation which is known to have existed in 200–165 B.C. The internal conditions of the Jewish community immediately before the Maccabean uprising appear in the second subdivision, where the shepherds are the tax-farmers (see TOBIADS; MENELAUS). In xi. 13 there seems to be an allusion to HYRCANUS, son of Tobias, who was an exception among the rapacious shepherds.

BIBLIOGRAPHY: Wright, *Zechariah and His Prophecies*, 2d ed., London, 1879, which gives earlier literature; Stade, *Deuterozachariah*, in *Zeitschrift für Alttestamentliche Wissenschaft*, 1881–82; the commentaries by Marti, Nowack, and Wellhausen; G. A. Smith, *Twelve Prophets*, ii.; Bredenkamp, *Der Prophet Sacharya*, 1879; Sellin, *Studien zur Entstehungszeit der Jüdischen Gemeinde*, 1901; Stärk, *Untersuchungen über die Komposition und Abfassungszeit von Zachariah*, 1891, ix.-xiv.

E. G. H.

ZECHARIAH BEN ABKILUS (Amphikalos): Palestinian scholar and one of the leaders of the ZEALOTS; lived in Jerusalem at the time of the destruction of the Second Temple. According to the Talmud, the authority which he enjoyed among the rabbis of Jerusalem was the cause of the downfall of the city. Zechariah was present at the banquet famous for the affair of ḲAMẒA and BAR ḲAMẒA (comp. Josephus, "Vita," § 10); and though his influence might have prevented the disgrace of Bar Ḳamẓa, he did not exercise it. Again, when the emperor sent a blemished calf as an offering to the Temple, the Hillelites would have accepted it to frustrate Bar Ḳamẓa, had not Zechariah, acting in the interest of the school of Shammai, given a casting vote, or (according to Lam. R. iv. 2) refrained from voting, and thus rendered the decision negative. The people wished to kill Bar Ḳamẓa so that he should not be able to tell the emperor of the refusal, but Zechariah once more restrained them from carrying out their design. R. Johanan, on the other hand, or, according to another source, R. Jose, declared that the humility of Zechariah b. Abḳilus, in refusing to cast his vote, caused the destruction of the Temple (Giṭ. 56a; Tosef., Shab. xvi. [xvii.] 6; Lam. R. iv. 2). He is recorded as following neither the Bet Hillel nor the Bet Shammai with regard to holding date-stones on the Sabbath (Shab. 143; Tosef., Shab. *l.c.*). He is probably referred to by Josephus ("B. J." ii. 17, §§ 2–3).

BIBLIOGRAPHY: Grätz, *Gesch.* iii. 458, 509, 817–819; Derenbourg, *Hist.* p. 257.

E. C. M. SEL.—K.

ZECHARIAH BEN JEHOIADA.—Biblical Data: A reforming priest who lived under King Joash of Judah. He reproved the idolaters, announcing God's judgment against them; and a conspiracy was formed against him that resulted in his being stoned in the court of the Temple at the command of the king, who "remembered not the kindness which Jehoiada his father had done to him" (II Chron. xxiv. 22). Zechariah's dying words were: "YHWH look upon it, and require it" (*ib.* verses 20–22).

E. G. H. B. P.

——In Rabbinical Literature: According to the Rabbis, Zechariah was the son-in-law of the king, and, being also a priest, prophet, and judge, he dared censure the monarch. He was killed in the priests' courtyard of the Temple on a Sabbath which was likewise the Day of Atonement. Later, when NEBUZAR-ADAN came to destroy the Temple, Zechariah's blood began to boil. The Assyrian asked the Jews what that phenomenon meant, but when they replied that it was the blood of sacrifices, he proved the falsity of their answer. The Jews then told him the truth, and Nebuzar-adan, wishing to appease Zechariah's blood, slew in succession the Great and Small Sanhedrins, the young priests, and school-children, till the number of the dead was 940,000. Still the blood continued to boil, whereupon Nebuzar-adan cried: "Zechariah, Zechariah! for thee have I slain the best of them; wouldst thou that I destroy them all?" And at these words the blood ceased to effervesce (Giṭ. 57b; Sanh. 96b; Lam. R. iv. 13).

E. C. M. SEL.

ZECHARIAH HA-KOHEN: Greek or Turkish Biblical commentator and liturgical poet of the fifteenth century; maternal grandfather of Menahem ben Moses Tamar. According to the latter ("Tanḥumot El," ch. x.), Zechariah wrote a pamphlet ("ḳonṭres") in which he refutes Naḥmanides' strictures on Ibn Ezra's commentary on the Pentateuch, citations from which relating to the weekly lesson Wayiggash are made by Menahem in his commentary on Ruth. Hebrew MS. No. 249, 1 of the Vatican Library is a work by a certain Zechariah ha-Kohen refuting Naḥmanides' strictures ("hassagot") on Maimonides' "Sefer ha-Miẓwot," and its author is probably identical with the subject of this article. In this work, written in 1451, Zechariah is styled "the philosopher." He wrote two "taḥanunim" beginning respectively "Anan adon 'olam" and "Zebaḥ u-minḥah ne'edaru," both to be recited on Rosh ha-Shanah before the blowing of the shofar; and he produced also a metrical poem beginning "Be-'iḳḳarim yeḳarim la-beḳarim," on the thirteen Articles of Faith, all the words riming in רים. Moreover, a manuscript formerly in the possession of Osias Schorr contains several poems by Zechariah ha-Kohen. One poem beginning "Torat emet amun" and published by Schorr (in "He-Ḥaluẓ," ii. 162) and by Geiger (in his "Jüdische Dichter," p. 28, Hebr.) is also Zechariah's, although both scholars, misled by a difference in handwriting, ascribed it to another poet.

BIBLIOGRAPHY: Fuenn. *Keneset Yisrael*, p. 314; Steinschneider, *Cat. Leyden*, p. 143, note 1, Leyden, 1858; Zunz, *Literaturgesch.* pp. 378–379, 650.

J. M. SEL.

ZECHARIAH MENDEL BEN ARYEH LÖB: Polish Talmudist of the eighteenth century; a native of Cracow, and in later life chief rabbi and head of the yeshibah at Belz, Galicia. He was the author of "Be'er Heṭeb," a well-known commentary on the Shulḥan 'Aruk, Yoreh De'ah, and Ḥoshen Mishpaṭ (first edition of the first part, Amsterdam, 1754; of the second, *ib.* 1764); the work is principally a compendium of the "Sifte Kohen" and "Ṭure Zahab."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., s.v. *Be'er Heṭeb*; Fuenn, *Keneset Yisrael*, p. 318.

J. M. SEL.

ZECHARIAH MENDEL BEN ARYEH LÖB: Galician and German preacher and scholar; born at Podhaice in the early part of the eighteenth century; died at Frankfort-on-the-Oder Dec. 20, 1791. He was of the same family as Solomon Luria and Moses Isserles, who traced their genealogy to Rashi. Zechariah Mendel's principal teacher was Jacob Joshua, author of "Pene Yehoshua'." Zechariah Mendel was preacher in the Talmud Torah at Frankfort-on-the-Oder. He left many writings, of which only the following three have been published (at Frankfort-on-the-Oder): "Menorat Zekaryah" (1776), a work containing novellæ on the treatise Shabbat and homilies for the Sabbath and holy days; "Zekaryah Meshullam" (1779), a sequel to the preceding work, and containing novellæ on the Talmud; "Zekaryah ha-Mebin" (1791), a guide to religious philosophy and to the knowledge of the true Cabala.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 315; Fürst, *Bibl. Jud.* iii. 305.

J. M. SEL.

ZECHARIAH IBN SA'ID AL-YAMANI: Author of an Arabic version of the "Yosippon"; flourished in the tenth or eleventh century. His version exists in three recensions: (1) in several manuscripts which yet await thorough examination; (2) an abbreviated text printed in the Paris and London polyglots (1645, 1657) as II Maccabees ("Kitab al-Maḳabiyyin"), the term "Maccabees" here connoting the entire Hasmonean dynasty, since the book begins with the death of Alexander the Great and ends with the destruction of Jerusalem by Titus; and (3) an abstract printed under the title "Ta'rikh Yosippus al-Yahudi" (Beirut, 1873). According to a manuscript at Leyden (No. 1982), Ibn Ḥazm (d. 1063) was acquainted with the Arabic translation from the Hebrew. From an investigation of the Arabic version as contained in two Parisian manuscripts (No. 1906; De Slane, No. 287), Wellhausen has reached the conclusion ("Der Arabische Josippus," in "Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen," new series, i. 1–50, Berlin, 1897) that the translator was an Egyptian Jew who made his Arabic version from the Hebrew. Wellhausen believes, furthermore, that the Arabic and existing Hebrew texts have a common origin, and that the Arabic of the manuscripts is nearer to II Maccabees than to the Hebrew version; while all three are to be considered independent recensions and valueless as historical documents. Despite Wellhausen's researches, however, the relation of the Arabic "Yosippon" to the Hebrew text is a problem still unsolved. The Arabic recension was probably the source of the Ethiopic "Ziena Aihud" (comp. Goldschmidt, "Die Aethiopischen Handschriften der Stadtbibliothek zu Frankfurt-am-Main," pp. 5 *et seq.*, Berlin, 1897; Wright, "Catalogue of Ethiopic Manuscripts in the British Museum," No. ccclxxviii.).

BIBLIOGRAPHY: Steinschneider, *Die Arabische Literatur der Juden*, § 71, Frankfort-on-the-Main, 1902; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 483. See also JOSEPH BEN GORION.

S. M. SC.

ZECHARIAH BEN SOLOMON ZEBSIL (= "Shabbethai") ASHKENAZI: German Talmudist of the sixteenth century; rabbi of the Ashkenazic community at Jerusalem, where he died. He was the father-in-law of Joseph Caro, who speaks of him as of one well versed in rabbinics (Joseph Caro, "Abḳat Rokel," No. 29). His signature has been found with that of David b. Zimra under a halakic decision (*ib.* No. 115). In 1565 a case of ḥaliẓah was the occasion of a controversy between Zechariah and his companions on the one side and David b. Zimra on the other. The brother of the deceased, an Ashkenazic Jew who lived in Palestine and who already had a wife, married the widow instead of performing the rite of ḥaliẓah, which was contrary to the Ashkenazic custom; and Zechariah and his companions put him under the ban. David b. Zimra, on the contrary, argued that as the man lived in a country where polygamy was not forbidden, the Ashkenazic rabbis had no right to excommunicate him. The other Sephardic rabbis, however, declared that Zechariah and his companions were right ("Bet Yosef," Hilkot "Yibbum wa-Ḥaliẓah").

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; S. Frumkin, *Eben Shemuel*, p. 60; Fuenn, *Keneset Yisrael*, p. 314.

J. M. SEL.

ẒEDAḲAH BOX: A receptacle in which voluntary charitable contributions are deposited. The earliest mention of such a device is in connection with Jehoiada the priest, who prepared a chest with a hole in the lid and placed it beside the altar opposite the general entrance at the south side of the Temple; in this chest all contributions were deposited to form a fund for repairing the sacred edifice (II Kings xii. 10). According to the Mishnah, there were in the Second Temple thirteen boxes shaped like a horn ("shofar"), being broad at the bottom and narrow at the top, where the coins were dropped in. The money placed in them was used for different sacrifices in the Temple and for charitable purposes. In later times the charity box was called "kuppah shel ẓedaḳah," *i.e.*, charity basket, or receptacle for the communal fund contributed to provide sustenance for the poor every Friday (Pe'ah viii. 7; B. B. 8b).

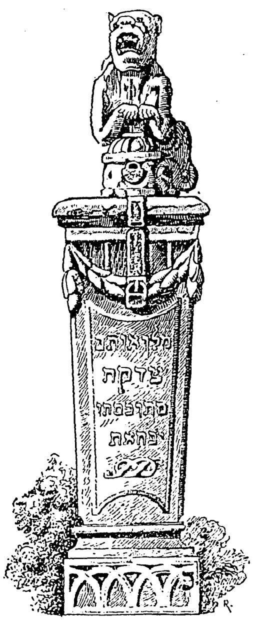
Wooden Ẓedaḳah Box in the Synagogue at Lutomiersk, Russia.
(From Bersohn, "Kilka Slow.")

From time immemorial the synagogue and bet ha-midrash were provided with sets of charity boxes, each bearing an inscription designating the purpose for which the money was collected. Among these boxes were one for "bedeḳ ha-bayit" (repairs of the synagogue), one for candles in the bet ha-midrash, a third for the Talmud Torah, a fourth for "malbish 'arummim" (= "to clothe the naked," *i.e.*, to provide clothing for the poor), and a fifth for "gemilat ḥasadim" (loans without interest to the poor). One special box was marked "mattan ba-seter" (= "a gift in secret"; comp. Prov. xxi. 14), in which large sums were often placed by anonymous donors, who sometimes specified how the money should be distributed. The charity boxes were under the supervision of a board of trustees called "gabba'im." A charity box is carried in front of a funeral by the shammash (beadle), who recites "Ẓedaḳah taẓẓil mi-mawet" (= "Righteousness [charity] delivereth from death"; Prov. x. 2). Charity boxes are also placed in private houses for the support of the yeshibot, hospitals, orphan asylums, etc., of the Holy Land, the funds being collected by the meshullaḥim of the various institutions. See Charity; Ḥaluḳḳah.

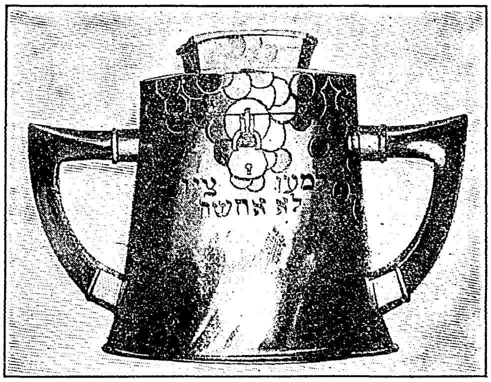
Ẓedaḳah Box.
(Designed by Leo Horovitz.)

J. J. D. E.

ẒEDEḲ, JOSEPH KOHEN-: Austro-English rabbinical scholar and preacher; born in Lemberg 1827; died in London 1903. His family claimed to trace its ancestry back to the exilarchs through Solomon Luria and Moses Isserles. Ẓedeḳ was instructed by Joseph Saul Nathansohn, chief rabbi of Lemberg, and attended also the yeshibah of Joseph Yekeles, rabbi of Yavorov. While at Lemberg he produced a number of Hebrew poems of a patriotic character, and edited a volume of collectanea in honor of Sir Moses Montefiore, entitled "Neweh Tehillah" (Lemberg, 1869). He likewise edited at Lemberg the Hebrew periodicals "Meged Yeraḥim" (1855-57), "Oẓar Ḥokmah" (1859-65), and "Ha-Yehudi ha-Niẓḥi" (1866). Ẓedeḳ was a fluent preacher in Hebrew, and occupied temporary positions at Cracow and Altona, as well as at Frankfort-on-the-Main, where he issued the first numbers of another Hebrew periodical, "Or Torah" (1874). He went to London in 1875, and in that city he published the following works: "Mussar Haskel" (1878), a collection of his sermons; "Or Ḥadash" (1881); "Ha-Torah weha-Miẓwah" (1884); and a collection of responsa entitled "Urim we-Tummim." He moreover edited Joseph Cohen's "Dibre ha-Yamim" (1859), Kalonymus' "Eben Boḥan" (1865), and a curious account of a blood accusation at Granada in 1845 under the title "Ohole Shem" (London, 1883). During his later years this scholar collected a mass of material for a biographical and literary history of English rabbis, and published a volume of "Biographical Sketches of Eminent Jewish Families" (*ib.* 1897).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 179-182; *The Jewish Year Book*, 5663, p. 308.

J.

ZEDEKIAH: **1.** One of the four hundred prophets (I Kings xxii. 11, 24, 25) whom Ahab summoned to inquire of them before Jehoshaphat whether he should attack the Syrians in battle at Ramoth-gilead. Zedekiah appeared as a rival of Micaiah, whom Ahab always feared, and who on this occasion ironically foretold Israel's defeat. Zedekiah struck him on the cheek because he explained by a figure that the words of the four hundred prophets were inspired by a lying spirit. Micaiah's reply was that his rival should see a verification of the adverse prophecy with his own eyes.

2. One of the evil men of Israel in the Captivity, whose false utterances and immoral acts aroused even Nebuchadrezzar, King of Babylon, to such a pitch of wrath that he ordered them to be roasted in the fire (Jer. xxix. 21-23), probably in some such fiery furnace as that mentioned in Daniel.

3. The last king of Judah. He was the youngest son of Josiah and full brother of Jehoahaz (II Kings xxiii. 31, xxiv. 18), the first son of Josiah to reign, who was carried captive to Egypt by Pharaoh-Necho in 608 B.C. (*ib.* xxiii. 33). Zedekiah's real name was "Mattaniah" (*ib.* xxiv. 17), but Nebuchadrezzar, who enthroned him (in 597) in the place of the rebellious and captive Jehoiachin, his nephew, changed it to "Zedekiah" (= "righteousness of Jah"). The new king assumed the throne under the sovereignty of Nebuchadrezzar; and an abundance of material descriptive of the events of his reign is furnished in II Kings (xxiv. 17–xxv. 7), in II Chronicles (xxxvi. 10–21), and in more than a dozen chapters of Jeremiah. The eleven years of Zedekiah's reign were notable for a steady decline in Judah's power and for the desperate efforts of Jeremiah to avert the coming disaster. As a ruler he was pliant in the hands of his princes and of Jeremiah, yielding readily to the influence of any adviser, whether prince or prophet. He made a journey to Babylon in the fourth year of his reign to assure Nebuchadrezzar that he would stand by his oath (Jer. li. 59); but the undying ambitions of the Egyptian kings kept turning toward Asia, and Zedekiah, with his usual wavering policy, could no longer resist the persuasions of Hophra (Apries), King of Egypt (589–569 B.C.), and in 588 B.C. broke off his allegiance to Nebuchadrezzar. This brought the Babylonian army against Jerusalem; but it had no sooner settled down to a siege than Judah's Egyptian ally appeared from the southwest. The Babylonians hastily raised the siege and gave Hophra's army such a blow that it retired to the land of the Nile. The siege of Jerusalem was then resumed, and after an investment of one and one-half years the walls yielded. Zedekiah and his retinue escaped through some hidden gate and fled toward the Jordan; but the Babylonians overtook him on the plains of Jericho, and carried him captive to the King of Babylon, whose headquarters were at Riblah. Here Zedekiah's sons, heirs to the throne, were slain in his presence, his own eyes were put out, and he was bound with fetters and taken to Babylon as an ignominious rebel prisoner. As a result of his conspiracies Jerusalem was taken, plundered, and burned; its best population was deported to Babylon as captives; the Jewish kingdom perished; and Israel ceased to exist as an independent nation. Zedekiah passed the remainder of his days in a Babylonian dungeon.

E. G. H. I. M. P.

ZEDEKIAH BEN ABRAHAM. See Anaw, Zedekiah ben Abraham.

ZEDEKIAH BEN BENJAMIN: Italian Talmudist and liturgist; lived in Rome in the thirteenth century; died after 1280; elder cousin of Zedekiah b. Abraham Anaw, by whom he is often quoted in the "Shibbole ha-Leḳeṭ." Zedekiah b. Benjamin was a pupil of Meïr b. Moses at Rome; and he later went to Germany and studied under the tosafist Abigdor b. Elijah ha-Kohen, whom he often consulted afterward ("Shibbole ha-Leḳeṭ," i. 266, ii. 40). Abraham of Pesaro speaks of Zedekiah as his companion (*ib.* ii. 6). As Abraham Abulafia mentions one Zedekiah among his disciples and followers, certain scholars suppose that this was Zedekiah b. Benjamin. He was the author of several seliḥot found in MS. No. 42 of the Foa collection.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 249, 267, 273, 376, 378; Zunz, *Literaturgesch.* p. 357.

J. M. Sel.

ZEDERBAUM, ALEXANDER OSSYPOVITCH: Russian Hebrew journalist; born in Samostye, Lublin, 1816; died in St. Petersburg 1893; founder and editor of "Ha-Meliẓ," and other periodicals published in the Russian and Yiddish languages. A son of poor parents, he was in his early youth apprenticed to a tailor, but through energy and assiduity he succeeded in acquiring a knowledge of Hebrew literature, and of the Russian, Polish, and German languages. He married in Lublin, and in 1840 left his native town for Odessa, then the "Mecca" of the Haskalah movement. He obtained there a commercial position, made the acquaintance of the Maskilim of the city, and in his leisure hours continued to work for his self-education. Later he opened a clothing-store, and was himself cutter in his tailoring-shop.

In 1860 Zederbaum succeeded in obtaining the government's permission to publish "Ha-Meliẓ," the first Hebrew periodical issued in Russia; and three years later he began publishing the pioneer Yiddish journal "Ḳol Mebasser." After an existence of eight years the latter paper was suppressed by the government, whereupon Zederbaum went to St. Petersburg, obtaining permission to transfer the headquarters of "Ha-Meliẓ" to that city. He was also granted permission to do his own printing, and to publish, besides "Ha-Meliẓ," a Russian weekly ("Vyestnik Ruskich Yedreed"), which, however, enjoyed only a short existence, as did also the "Razsvyet," which he started a few years later. In 1881 he founded the "Volksblatt," a daily Yiddish journal which existed for eight years, although Zederbaum was its editor for only a few years.

Zederbaum was the author of "Keter Kehunnah" and "Ben ha-Meẓarim," but neither of these works met with any success. His chief significance lies in the fact that he was a champion of the Haskalah. His Yiddish periodical "Ḳol Mebasser" offered an opportunity for many of the best jargon-writers to develop their talents; and among these may be mentioned Linetzky, Abramowitch, Spector, and Sholem Aleichem.

Zederbaum exercised considerable influence in government circles, and it was due to his intercession that an impartial judgment was obtained for many Jewish families accused of ritual murder in Kutais; he disclosed also the ignorance of the Russian anti-Semite Lutostansky, whose pamphlets threatened to become dangerous for the Russian Jews. The Palestine Association of Odessa, which aids the Jewish colonists in Syria and Palestine, owes its existence to Zederbaum's activity.

BIBLIOGRAPHY: *Khronika Voskhoda*, 1893, Nos. 35–36; Sokolow, *Sefer ha-Zikkaron*, 1890; Wiener, *History of Yiddish Literature*; Brainin, *Zikronot*, 1899; Friedberg, in *Sefer ha-Shanah*, 1900.

J. S. Hu.

ZEDNER, JOSEPH: German bibliographer and librarian; born at Gross-Glogau Feb. 10, 1804; died at Berlin Oct. 10, 1871. After completing his education, he acted as teacher in the Jewish school in Strelitz (Mecklenburg), where the famous German lexicographer Daniel Sanders was his pupil. In 1832 he became a tutor in the family of the bookseller A. Asher in Berlin, and later engaged in the book-trade himself; but being unsuccessful he accepted in 1845 a position as librarian of the Hebrew department of the British Museum in London, where he remained till 1869, when ill health compelled him to resign and to retire to Berlin, where he spent the last two years of his life. Shortly after his appointment, the British Museum acquired the library of the bibliophile Heimann J. Michael of Hamburg, which Zedner catalogued.

Zedner was the author of the following works: "Auswahl Historischer Stücke aus Hebräischen Schriftstellern vom Zweiten Jahrhundert bis in die Gegenwart, mit Vocalisiertem Texte, Deutscher Uebersetzung und Anmerkungen" (Berlin, 1840); "Catalogue of the Hebrew Books in the Library of the British Museum" (London, 1867); and "Ein Fragment aus dem Letzten Gesange von Reineke Fuchs" (Berlin, 1871), a poetical satire on Napoleon III. He contributed to Asher's edition of the Travels of Benjamin of Tudela (London, 1840), and wrote poems on two collections of portraits ("Ehret die Frauen," and "Edelsteine und Perlen," Berlin, 1836–45). While in London, he published a second edition of Ibn Ezra's commentary on the Book of Esther, to which he wrote an introduction entitled "Wa-Yosef Abraham."

BIBLIOGRAPHY: Steinschneider, in *Magazin für die Literatur des Auslandes*, 1871, No. 44, abstracts of which are given in *Allg. Zeit. des Jud.* 1871, pp. 116–118, and in *Generalanzeiger für die Gesammten Interessen des Judentums*, Berlin, Feb. 22, 1904.

S. D.

ZEEBI, ISRAEL: Prominent Talmudist; son of Benjamin Zeebi, and on his mother's side a grandson of Abraham Azulai; born at Hebron in 1651; died in 1731. Benjamin dying when Israel was but four years old, the latter was educated by his mother; and at the age of eighteen he married a daughter of Abraham Cuenqui (see Grätz, "Gesch." x. 463, note 6). For about thirty years he officiated as chief rabbi of Hebron. It is said that he was a partizan of Nehemiah Ḥiyya Ḥayyun. He corresponded with Abraham Yiẓḥaḳi, Moses Ḥayyun, Ephraim Nabon, Jeshua Shababo, and other authorities. Zeebi's full name was Abraham Israel; the first prænomen he seems to have assumed in later years, probably after an illness. At his death he left one son, **Isaac**, who published at Smyrna in 1758 "Urim Gedolim," a volume of responsa, and "Or la-Yesharim," a collection of homilies, both works being by his father.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. *Abraham, Azulai*, and *Israel Zeebi*.

E. C. L. GRÜ.

ZE'ENAH U-RE'ENAH or **TEUTSCH ḤUMESH:** Judæo-German paraphrase of the Pentateuch, the Hafṭarot, and the Five Megillot, written by **Jacob b. Isaac of Janow,** who flourished in the sixteenth and seventeenth centuries. The work is enriched with many haggadot taken either directly from the Midrash or from such homiletic commentaries as the "Toledot Yiẓḥaḳ," "Ẓeror ha-Mor," "Ḥazeḳuni," and others. Very often the weekly lesson begins with a verse from Proverbs and is supplemented by extracts from the commentary of Baḥya b. Asher and narratives found in various midrashim and other "Ma'aseh" collections. It is very likely that such a paraphrase was originally entitled "Teutsch Ḥumesh," as it is still often called; but as the first printer placed on the title-page as a motto the words of Cant. iii. 11: "Ẓe'enah u-re'enah benot Ẓiyyon" (= "Go out and see, ye daughters of Zion"), and as the book was particularly intended for use by women, it came to be known by the first two words of this motto. Although a work of this kind had been compiled previously by ISAAC B. SAMSON HA-KOHEN at Prague, yet the "Ẓe'enah u-Re'enah" of Jacob b. Isaac far surpassed it in popularity, and it has continued until the present to be the most favored literary work with Jewish women. Neither the date nor the place of the first edition can be determined with certainty, but the edition of Cracow, 1620, seems to have been the second, and two years later the book was reedited in Basel, which shows that the editions were soon exhausted. Since then it has been very often reedited, and in the later editions (from that of Amsterdam, 1711, onward) there were added the Targum of Shir ha-Shirim in Judæo-German by Issachar Bermann ha-Kohen, and Targum Sheni in Judæo-German by Simeon ben Meshullam. John Saubert translated into Latin the first parashah or Bereshit (Helmstedt, 1660; reproduced by Wolf in "Bibl. Hebr." iii. 474 *et seq.*), and Alexandre Créhange adapted from it his "La Semaine Israélite, ou le Tseena Ourena Moderne," etc. (Paris, 1846). As to Jacob b. Isaac, the author, Steinschneider thinks ("Cat. Bodl." col. 1216) that he died at Janow shortly before 1623. Jacob b. Isaac wrote besides: "Sefer ha-Maggid" (Prague, 1576), a work of the same kind as the "Ẓe'enah u-Re'enah," and treating of the Prophets and the Hagiographa, with the exception of Chronicles; "Shoresh Ya'aḳob" (Cracow, 1585), a reference index for the laws contained in the Shulḥan 'Aruk, Yoreh De'ah; "Meliẓ Yosher" (Lublin, 1622), Judæo-German homilies on the Pentateuch, being a supplement to the "Ẓe'enah u-Re'enah."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 19–20; Steinschneider, *Cat. Bodl.* cols. 1215 *et seq.*; idem, *Jewish Literature*, p. 238.

J. M. SEL.

ZE'ERA: Palestinian amora of the third generation; born in Babylonia, where he spent his early youth. He was a pupil of Ḥisda (Ber. 49a), of Huna (*ib.*), and of Judah b. Ezekiel in Pumbedita. He associated also with other prominent teachers of the Babylonian school, as Naḥman b. Jacob (Yer. Ber. 8c), Hamnuna (Zeb. 105b; Ber. 24b), and Sheshet, who called him a great man (gabra rabba"; 'Er. 66a). His love for the Holy Land led him to decide upon leaving his native country and emigrating to Palestine. This resolve, however, he kept secret from his teacher Judah, who disapproved of any emigration from Babylonia.

Love of Holy Land.

Before leaving, he spied upon Judah while the latter was bathing, and the words which he then overheard he took with him as a valuable and instructive memento (Shab 41a; Ket. 110b). A favorable dream, in which he was told that his sins had been forgiven, encouraged him to undertake the journey to the Holy Land (Ber. 57a); and before starting he spent a hundred days in fasting, in order to forget the dialectic method of instruction of the Babylonian schools, that this might not handicap him in Palestine (B. M. 85a). His journey took him through Akrokonia, where he met Ḥiyya b. Ashi ('Ab. Zarah 16b), and through Sura (*ib.*). When he reached the River Jordan he could not control his impatience, but passed through the water without removing his clothes. When jeered at by an unbeliever who stood by, he answered, "Why should not I be impatient when I pursue a blessing which was denied even to Moses and Aaron?" (Yer. Sheb. 35c).

Arrival in Palestine.

Ze'era's arrival in Palestine and his first experiences there have been recorded in various anecdotes. He was small of stature and of dark complexion, for which reason Assi called him "Black Pot" ('Ab. Zarah 16b), according to an expression current in Babylonia (comp. Meg. 14b; Pes. 88a; Ber. 50a); this name probably also contained an allusion to his sputtering manner of speech. With reference to a malformation of his legs, he was called "the little one with shrunken legs," or "the dark, burned one with the stubby legs" (comp. Bacher, "Ag. Pal. Amor." iii. 7, note 2). With these nicknames is connected a legend which throws light upon Ze'era's ascetic piety (B. M. 85a). In Palestine he associated with all the prominent scholars. Eleazar b. Pedat was still living at the time (Niddah 48), and from him Ze'era received valuable instruction (Yer. Ter. 47d). His most intimate friends were Assi and Ḥiyya b. Abba. In his intercourse with Assi he was generally the one who asked questions; and on one occasion Assi made known his approval of one of Ze'era's questions by saying: "Right you are, Babylonian; you have understood it correctly" (Yer. Shab. 7c). Ze'era especially acknowledged the authority of Ammi, the principal of the school at Tiberias; and it is related that he asked Ammi to decide questions pertaining to religious law that had been addressed to himself (Yer. Dem. 25b; Yer. Shab. 8a; Yer. Yeb. 72d). Ze'era was highly esteemed by Abbahu, the rector at Cæsarea, of whom he considered himself a pupil. He was ordained rabbi, a distinction usually denied to members of the Babylonian school; and though in the beginning he refused this honor (Yer. Bik. 65c), he later accepted it on learning of the atoning powers connected with the dignity (Sanh. 14a). His insignificant appearance was humorously referred to when at his ordination he was greeted with the words of a wedding-song: "Without rouge and without ornament, but withal a lovable gazel" (Ket. 17a).

Social Condition and Family Life.

With regard to Ze'era's private vocation, the only facts known are that he once traded in linen, and that he asked Abbahu how far he might go in improving the outward appearance of his goods without rendering himself liable in the slightest degree to a charge of fraud (Yer. B. M. 9d). Information regarding his family relations is also very scanty; it is asserted that he became an orphan at an early age (Yer. Pe'ah 15c), and that his wedding was celebrated during the Feast of Tabernacles (Suk. 25b); and he had one son, Ahabah or Ahava, who has become well known through various haggadic maxims (comp. Bacher, *l.c.* iii. 651-659).

Ze'era occupies a prominent place in the Halakah as well as in the Haggadah; with regard to the former he is especially distinguished for the correctness and knowledge with which he transmits older maxims. Among his haggadic sayings the following may be mentioned as throwing light upon his high moral standpoint: "He who has never sinned is worthy of reward only if he has withstood temptation to do so" (Yer. Ḳid. 61d); "One should never promise a child anything which one does not intend to give it, because this would accustom the child to untruthfulness" (Suk. 46b). On account of his lofty morals and piety Ze'era was honored with the name "the pious Babylonian." Among his neighbors were several people known for their wickedness, but Ze'era treated them with kindness in order to lead them to moral reformation. When he died, these people said, "Hitherto Ze'era has prayed for us, but who will pray for us now?" This reflection so moved their hearts that they really were led to do penance (Sanh. 37a). That Ze'era enjoyed the respect of his contemporaries is evidenced by the comment upon his death written by an elegist: "Babylonia gave him birth; Palestine had the pleasure of rearing him; 'Wo is me,' says Tiberias, for she has lost her precious jewel" (M. Ḳ. 75b).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 1-34; Heilprin, *Seder ha-Dorot*, ii. 117-120.

J. J. Z. L.

ZEFIRAH, HA-. See PERIODICALS.

ZE'IRI: Amora of the third century; born in Babylonia. He sojourned for a long time in Alexandria, and later went to Palestine, where he became a pupil of Rabbi Johanan. In the name of Ḥanina b. Ḥama he transmitted the maxim that he who in the presence of a teacher ventures to decide a legal question, is a trespasser ('Er. 3a). He also transmitted a saying by Ḥanina to the effect that the Messiah would not arrive until all the arrogant ones had disappeared (Sanh. 98a). During his sojourn in Alexandria he purchased a mule which, when he led it to water, was transformed into a bridge-board, the water having lifted the spell which rested on the animal. The purchase-money was refunded to Ze'iri, and he was advised to apply the water-test thenceforth to everything he purchased, in order to ascertain whether it had been charmed (*ib.* 67b). When Eleazar arrived in Palestine he sought information from Ze'iri concerning men known in ancient traditions (B. B. 87a). Ze'iri was praised by Raba as an exegete of the Mishnah (Zeb. 43b). He was proffered the daughter of Rabbi Johanan for a wife, but refused because he was a Babylonian and she a Palestinian (Ḳid. 71b). Among those who transmitted in his name may be mentioned Rabbi Ḥisda (Ber. 43a), R. Judah ('Ab. Zarah 61b; Men. 21a), R. Joseph (Ned. 46b), R. Naḥman ('Ab. Zarah 61b), and Rabbah (Ned. 46a).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 644; Heilprin, *Seder ha-Dorot*, ii. 123a; Blau, *Altjüdisches Zauberwesen*, p. 158, note 5, Strasburg, 1898; *Yuḥasin*, ed. Filipowski, p. 134b.

J. S. O.

ZEISEL, SIMON: Austrian chemist; born at Lomnitz, Moravia, April 11, 1854; educated at the German gymnasium of Brünn and at the University of Vienna (Ph.D. 1879). He established himself as privat-docent for chemistry at the same university in 1887, and in 1892 was appointed assistant professor of general and agricultural chemistry at the agricultural high school of Vienna, where he became full professor seven years later (1899). In addition to monographs in technical periodicals, Zeisel is the author of "Die Chemie in Gemeinverständlicher Darstellung" (Vienna, 1890).

Bibliography: Eisenberg, *Das Geistige Wien*, ii. 574, Vienna, 1893.

S. F. T. H.

ZEISLER, SIGMUND: American jurist; born at Bielitz, Austria, April 11, 1860; educated at the University of Vienna and at the Northwestern University, Chicago. He was admitted to the Chicago bar, and was associate counsel for the defense in the anarchist cases of 1886 and 1887. In 1893 he was elected chief assistant corporation counsel for Chicago, but resigned his position in 1894 on account of ill health. After traveling for several months in Europe, he returned to Chicago, where he has since been engaged in private practise. Zeisler is a prominent Democrat, and took an active part in the presidential campaigns of 1896 and 1900. He has contributed to reviews and law journals.

Bibliography: *American Jewish Year Book*, 5665, p. 211.

A. F. T. H.

ZEISSL, HERMANN VON: Austrian dermatologist; born at Vierzighuben near Zwittau, Moravia, Sept. 22, 1817; died at Vienna Sept. 23, 1884; educated at the University of Vienna (M.D. 1846). In 1846 he was appointed assistant in the ophthalmological, surgical, and dermatological hospitals of the University of Vienna, and four years later he established a practise and was admitted to the medical faculty of the university as privat-docent. He soon became an authority on skin-diseases and syphilis. In 1861 he was appointed assistant professor, and in 1869 he became professor and chief physician of the second department for syphilis at the general hospital. These positions he held until his resignation in 1883. He was knighted by the Austrian emperor.

Zeissl wrote many essays for the medical journals, and was the author of the following works: "Compendium der Pathologie und Therapie der Tertiären Syphilis und Einfachen Venerischen Krankheiten" (Vienna, 1850); "Lehrbuch der Constitutionellen Syphilis für Aerzte und Hörer der Medizin" (Erlangen, 1864); "Lehrbuch der Syphilis und der mit Dieser Verwandten Oertlichen Venerischen Krankheiten" (Stuttgart, 1875); and "Grundriss der Pathologie und Therapie der Syphilis" (*ib.* 1876). The last two works have been translated into Russian, Dutch, English, and Italian.

Bibliography: Hirsch, *Biog. Lex.* s.v.

S. F. T. H.

ZEIT, DIE. See Periodicals.

ZEITGEIST, DER. See Periodicals.

ZEITLIN, JOSHUA: Russian rabbinical scholar and philanthropist; born at Shklov in 1742; died at Kherson Aug. 18, 1822. He was a pupil of the casuist Aryeh Loeb, the author of "Sha'agat Aryeh"; and, being an expert in political economy, he stood in close relations with Prince Potemkin, the favorite of Catherine II. During the Turko-Russian war Zeitlin furnished the Russian army with various supplies, and managed that business so cleverly that he was afterward appointed imperial court councilor ("nadvorny sovyetnik").

On retiring from business Zeitlin resided on his estate Ustzia, where he was consulted by the rabbis with regard to rabbinical questions. He rendered pecuniary assistance to many Talmudists and scholars, and supported a magnificent bet ha-midrash, in which many Jewish writers were provided with all the necessaries of life, so that they could pursue their vocations without trammel of any kind. Among writers who benefited by his generosity may be mentioned: R. Nahum, author of "Tosafot Bikkurim"; Mendel Lepin, author of "Ḥeshbon ha-Nefesh"; and the physician Baruch Schick. Zeitlin was the author of annotations to the "Sefer Miẓwot Ḳaṭan," printed with the text (Kopys, 1820), and supplemented by some of his responsa.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 277; idem, *Keneset Yisrael*, p. 431.

J. M. Sel.

ZEITLIN, JOSHUA B. AARON: Russian scholar and philanthropist; born at Kiev Oct. 10, 1823; died at Dresden Jan. 11, 1888. While he was still young his parents removed to Chernobyl, where he associated with the Ḥasidim, later devoting himself to the study of secular sciences as well as the Hebrew language and literature. He was married at Slutsk, where he studied for some time with Samuel Simchowitz, with whom he later engaged in business. Leaving Slutsk, Zeitlin resided for several years in St. Petersburg, and afterward settled in Moscow, where he became prominent as a benefactor of Talmudic students and Maskilim. During the Russo-Turkish war he was a contractor for the Russian army, and on Aug. 1, 1879, Czar Alexander II. awarded him a medal in recognition of his services.

In 1883 Zeitlin left Russia and settled in Dresden, where he collected a large library, which he placed at the disposal of Talmudic students. In the beginning of 1887 he undertook a journey to the Holy Land, where he celebrated the Passover. He visited Jerusalem and Hebron, and took great interest in the Jewish antiquities, as well as in the agricultural colonies of Palestine, to which he bequeathed 50,000 francs, in addition to many bequests to educational institutions.

Bibliography: I. Gräber, in *Oẓar ha-Sifrut*, ii., part 2, pp. 279-280; S. Mandelkern, in *Keneset Yisrael*, iii. 219 *et seq.*; *Ha-Meliẓ*, xxviii. 44.

J. M. Sel.

ZEITLIN, WILLIAM: Russian scholar and bibliographer; born at Homel, government of Moghilef, about the middle of the nineteenth century. He is known especially as the author of "Ḳiryat Sefer," or "Bibliotheca Hebraica Post-Mendelssohniana" (Leipsic, 1891-95), a bibliographical dictionary of modern Hebrew literature from the beginning of Mendelssohn's epoch until 1890. The compilation of this work occupied Zeitlin for twenty years. He made extensive use of Benjacob's "Oẓar ha-Sefarim" and of Fürst's "Bibliotheca Judaica," and visited Wilna and Warsaw, the centers of the Hebrew book market, as well as many university cities—as Königsberg, Berlin, Geneva, and Paris—from the libraries of which he gathered additional material for his work. The "Ḳiryat Sefer" indexes not only works in book form, but also important periodical articles, biographical sketches, and scientific essays, in addition to giving biographical notes on several authors. Zeitlin had previously prepared an index of works written on the Jewish calendar, in which he enumerates seventy-seven Hebrew works; this index was published by Ḥayyim Jonah Gurland in "Yevreiski Kalendar" (St. Petersburg, 1882). In the "Zeit. für Hebr. Bibl." (ix. 3-4) Zeitlin has recently published an alphabetical list of anagrams and pseudonyms of modern Hebrew writers; and he is a contributor to several Hebrew periodicals, writing mostly biographical articles.

J. M. Sel.

ZEITSCHRIFT FÜR DIE GESCHICHTE DER JUDEN IN DEUTSCHLAND. See Periodicals.

ZEITSCHRIFT FÜR DIE RELIGIÖSEN INTERESSEN DES JUDENTHUMS. See Periodicals.

ZEITSCHRIFT FÜR DIE WISSENSCHAFT DES JUDENTHUMS. See Periodicals.

ZEITUNG. See Periodicals.

ZEKOR BERIT: A poem by Gershom ben Judah (960–1040), the "Light of the Exile" (Zunz, "Literaturgesch." p. 239); it is chanted in the Seliḥot of the Northern rituals as the central hymn of the early penitential prayers on the eve of New-Year, to which day the hymn has given its name in familiar Jewish parlance. Other hymns with the same commencement, which bases an appeal for the redemption of the remnant of Israel on the remembrance of the merits of the Patriarchs, were afterward written by Kalonymus ben Judah and Samuel ben Majo (Zunz, *l.c.* pp. 255, 263), and were also adopted into some rituals. The hymn of Gershom is specially honored in the Polish ritual by being placed at the head of the extracts from the hymns in the seliḥot quoted in the course of the Ne'ilah service. It is there always chanted to an old air which obviously originated in western Europe, and which presents points of resemblance to some of the minnelieder of the twelfth century. The commencement of the second verse, on which the others are modeled, should be compared with the melodies transcribed under Shofeṭ Kol ha-Areẓ.

S. F. L. C.

ZELAZOWSKA, CATHERINE: Polish convert to Judaism; born in 1460; martyred at Cracow in 1540. She was the widow of an alderman of Cracow; and at the time when, influenced by the Bible, Polish Christendom was divided into different sects, she followed the example of the daughter of Nicholas Radziwill and embraced Judaism. Peter Gamrat, Bishop of Cracow, condemned her to be burned, and, though eighty years old, she went gladly to meet a martyr's death.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 454; Sternberg, *Gesch. der Juden in Polen*, p. 56.

J. M. Sel.

ZELMAN, SAMUELE VITA: Austro-Italian poet; born at Triest in 1808; died there in 1885. He was educated at the rabbinical college of Padua, where he was the favorite pupil of Samuel David Luzzatto. He was the author of the following works: "Kina per la Morte de S. D. Luzzatto" (Padua, 1865); "Primi Discorsi di Rab Melza" (Triest, 1854); "Le Parole di un Ignorante ai Dotti," directed against demagogic writers (*ib.* 1855); Ha-Niẓẓanim," a collection of Hebrew poems (*ib.* n.d.). A complete edition of his Hebrew essays, hymns, letters, elegiac poems, etc., was published by Vittorio Castiglione under the title "Ne'im Zemirot

ZEKOR BERIT

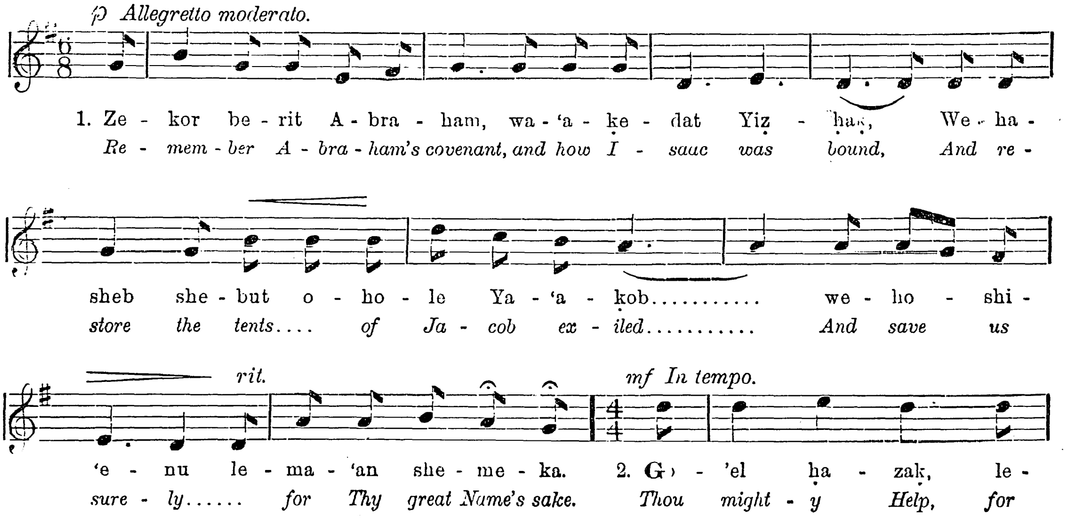
p Allegretto moderato.
1. Ze - kor be - rit A - bra - ham, wa - 'a - ḳe - dat Yiẓ - ḥaḳ, We - ha -
Re - mem - ber A - bra - ham's covenant, and how I - saac was bound, And re -
sheb she - but o - ho - le Ya - 'a - ḳob........... we - ho - shi -
store the tents.... of Ja - cob ex - iled........... And save us
rit.
mf In tempo.
'e - nu le - ma - 'an she - me - ka. 2. Go - 'el ḥa - zaḳ, le -
sure - ly...... for Thy great Name's sake. Thou might - y Help, for

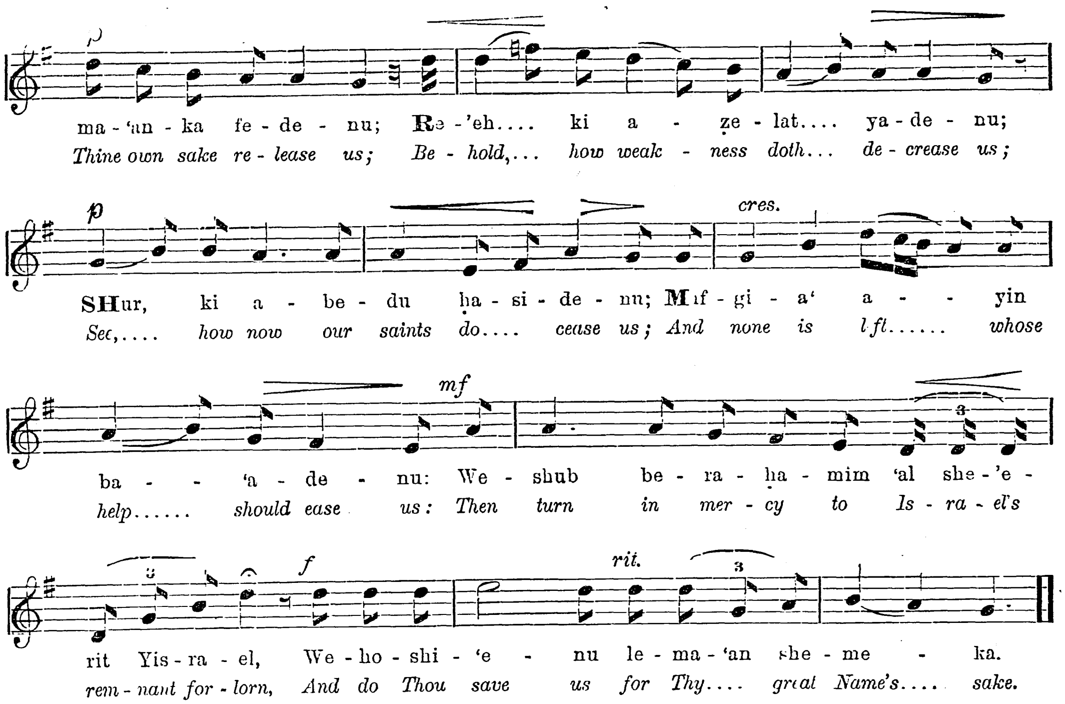
ma - 'an - ka fe - de - nu; Re - 'eh.... ki a - ze - lat.... ya - de - nu;
Thine own sake re - lease us; Be - hold,... how weak - ness doth... de - crease us;
p
cres.
SHur, ki a - be - du ha - si - de - nu; Mif - gi - a' a - - yin
See,.... how now our saints do.... cease us; And none is left...... whose
mf
ba - - 'a - de - nu: We - shub be - ra - ha - mim 'al she - 'e -
help...... should ease us: Then turn in mer - cy to Is - ra - el's
f
rit.
rit Yis - ra - el, We - ho - shi - 'e - nu le - ma - 'an she - me - ka.
rem - nant for - lorn, And do Thou save us for Thy.... great Name's.... sake.

Shemu'el o Yelid Kinnor" (*ib.* 1866). Some of his Hebrew poems are contained in the periodicals "Bikkure ha-'Ittim" (vol. xi.) and "Mosé" (vols. v. and viii.).

Bibliography: *Corriere Israelitico*, xxiv. 188; Fürst, *Bibl. Jud.* iii. 748; *Mosé*, viii. 415; *Oẓar Neḥmad*, i. 63; Steinschneider, *Cat. Bodl.* col. 2760.

S. U. C.

ZELOPHEHAD (צלפחד).—**Biblical Data:** A Manassite who in one passage is called the son of Hepher, the son of Gilead, the grandson of Manasseh (Num. xxvi. 29-33), and in another is set down as the second son of Manasseh (I Chron. vii. 15). The etymology of the name is very doubtful; some scholars think that the root is Syriac and means "first rupture," indicating that he was a first-born son (comp. Zelophehad in Rabbinical Literature). But the Septuagint Σαλπαάδ or Σαλφαάδ (B in Chron., Σαπφαάδ) shows that the Hebrew was vocalized צֵלפַּחַד (= "the shadow [or "protection"] of terror"). Zelophehad died in the wilderness and left five daughters, who subsequently claimed the inheritance of their father. Knowing that those who took part in the revolt of Korah were exceedingly objectionable to Moses, Zelophehad's daughters argued that their father was not of Korah's assembly, but that he "died in his own sin." Moses consulted Yhwh about the matter, and was ordered to satisfy the daughters' demand. Thus after the conquest of the land under Joshua, Zelophehad's daughters obtained their father's lot (Num. xxvii. 1-7, xxxvi. 2-12; Josh. xvii. 3).

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——**In Rabbinical Literature:** Zelophehad and his father, Hepher, were among those who went out from Egypt, and consequently each of them had his part in the land. Zelophehad, as the first-born son, had two parts in his father's lot, so that his daughters inherited "three shares" in the land (Sifre, Num. 133; B. B. 116b; Num. R. xxi. 13). The Rabbis interpret Num. xxvii. 3 as meaning that Zelophehad was not among those who murmured against God (Num. xi. 1 *et seq.*), nor among those who revolted against Him at the time of the spies (*ib.* xiv. 1 *et seq.*), nor of the company of Korah; for none of these three classes had a part in the land (Sifre, *l.c.*; B. B. 18b). The Rabbis, however, do not agree as to whether Zelophehad himself was a good man; for while he was righteous according to the anonymous opinion of the Sifre, R. Nathan concludes that he was wicked (Sifre, *l.c.*). In any case, the words "died in his own sin" (Num. xxvii. 3) are interpreted as meaning that while he did not induce others to sin, he himself sinned, for which he was punished. According to R. Akiba, Zelophehad was the man who was stoned to death for gathering sticks upon the Sabbath-day (Num. xv. 32-36), while according to Judah b. Bathyra, he was one of those who "presumed to go up unto the hilltop," and who were smitten by the Amalekites and Canaanites (*ib.* xiv. 44-45; Sifre, Num. 113, 133; Shab. 96b). As both events took place in the second year after the Exodus, the youngest of Zelophehad's daughters at the time they claimed their father's inheritance was at least forty years old. They were not yet married (comp. Num. xxxvi. 6, 11) because they had been waiting for men suitable to be their husbands (B. B. 119b).

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ẒEMAḤ BEN ḤAYYIM: Gaon of Sura from 889 to 895. He was the stepbrother and successor of Nahshon ben Zadok, and has become known especially through the reply which he made to the inquiry of the Kairwanites regarding Eldad ha-Dani. This responsum, which appeared in part in the first edition of the "Shalshelet ha-Ḳabbalah" (Venice, 1480), was republished as completely as possible by A. Epstein in Vienna in his "Eldad ha-Dani." It embraces nine points and concludes with an apology for Eldad's forgetfulness. According to Epstein, only one other responsum by Ẓemaḥ has been published; it is given in the Constantinople edition of the "Pardes," and ends with the same words as does the first-mentioned responsum: לנטות ימין ושמאל. Weiss, however, ascribes to this gaon also the authorship of responsa in "Sha'are Ẓedeḳ" (iv., No. 14) and in the compilation "Ḥemdah Genuzah" (Nos. 58–61, 111–131). Nothing is known of the gaon's personal career.

BIBLIOGRAPHY: A. Epstein, *Eldad ha-Dani*, pp. 6–10, Presburg, 1891; Reifmann, in *Ha-Karmel*, viii., No. 32; *Monatsschrift*, 1874, p. 553; Frankel, *ib.* 1878, p. 423; Grätz, *Gesch.* v. 243–245; Weiss, *Dor*, iv. 124, 264.

J. S. O.

ẒEMAḤ, JACOB BEN ḤAYYIM: Portuguese cabalist and physician; died at Jerusalem in the second half of the seventeenth century. He received a medical training in his native country as a Marano, but fled about 1619 to Safed and devoted himself to the Talmud and the casuists ("poseḳim") until 1625; then he went to Damascus, where for eighteen years he studied the Cabala from the Zohar and the writings of Isaac Luria and Ḥayyim Vital. He finally settled at Jerusalem and opened a yeshibah for the study of the Zohar and other cabalistic works, David CONFORTE being for some time one of his pupils ("Ḳore ha-Dorot," pp. 36a, 49a). Jacob Ẓemaḥ was one of the greatest cabalists of his period and was a prolific author, his works including treatises of his own as well as compilations of the writings of Ḥayyim Vital. He produced twenty works, of which only two have been published. The first of these is the "Ḳol ba-Ramah" (Korez, 1785), a commentary on the "Idra," which he began in 1643, and for which he utilized the commentary of Ḥayyim Vital. In the preface to this work he maintained that the coming of the Messiah depended on repentance ("teshubah") and on the study of the Cabala from the Zohar and the writings of Isaac Luria, the delay in the advent of the Messiah being due to the fact that schools for such study had not been established in every town. His second published work is the "Nagid u-Meẓawweh" (Amsterdam, 1712), on the mystical meaning of the prayers, this being an abridgment of a compendium which Ẓemaḥ composed on the basis of a more comprehensive treatise. Among his unpublished works, special mention may be made of the "Ronnu le-Ya'aḳob," in which he calls himself "the proselyte" ("ger ẓedeḳ"; "Cat. Oppenheimer," No. 1062 Q). This treatise consists of notes recorded while studying under Samuel Vital and supplemented by his own additions. In his compilation of Ḥayyim Vital's writings, Ẓemaḥ pretended to have discovered many works of Vital which were unknown to the latter's son Samuel.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i., ii. s.v. *Gilgulim*, *et passim*; Carmoly, in *Revue Orientale*, ii. 287; Fuenn, *Keneset Yisrael*, p. 570; Steinschneider, *Cat. Bodl.* col. 1268.

E. C. M. SEL.

ẒEMAḤ BEN KAFNAI: Gaon of Pumbedita from 936 to 938, at the time when Saadia had been reinstated in the gaonate of Sura after his excommunication. Nothing is known concerning his life or his works.

BIBLIOGRAPHY: *Letter of Sherira*, in Neubauer's *Anecdota Bronicusa*, i. 40; Grätz, *Gesch.* v. 276–277; Weiss, *Dor*, iv. 160.

J. S. O.

ZEMATUS, MAGISTER. See MICHAEL B. SHABBETHAI.

Sabbath Hymns.

ZEMIROT ("songs"): A term applied by the Sephardim to the Psalms in the earlier sections of the morning service. The Ashkenazim, on the other hand, style them "pesuḳe de-zimra" (= "verses of song"), and the term "zemirot" more especially designates the Hebrew hymns chanted in the domestic circle, particularly those which precede or follow the grace after the chief meal on the eve and the afternoon of the Sabbath. Music at table was a regular feature in ancient Jewish life, and the Mishnah expressly states (Soṭah ix. 11) that it was discontinued only as a mark of mourning for the abolition of the Sanhedrin. Even then the later Rabbis found it necessary to insist emphatically on abstention from such domestic melodies (comp. Soṭah 48a), although there were never serious objections to them when they were devotional in character (comp. MUSIC, SYNAGOGAL). The singing of hymns at the table (probably selected psalms like Ps. cxxvi. and cxxxvii., which are now used on Sabbaths and on week-days respectively) seems to have been known in the days of the later Midrash, but the ancient custom afterward received a powerful impetus from the spread of the CABALA and the belief in the visits of celestial guests on the Sabbath (comp. Zohar, pp. 252b, 272b, *et passim*). In the sixteenth century many compilations of such hymns were published, especially at Amsterdam and Constantinople. Gradually, however, two favorite collections were formed, one for the Sabbath evening meal and the other for the Sabbath afternoon. A third group was selected for chanting at the close of the Sabbath in order that the "sacred season" might be prolonged at the expense of the "profane" (Shab. 118b; Shul-

ZEMIROT—Melodies at Grace

GRACE AFTER MEALS

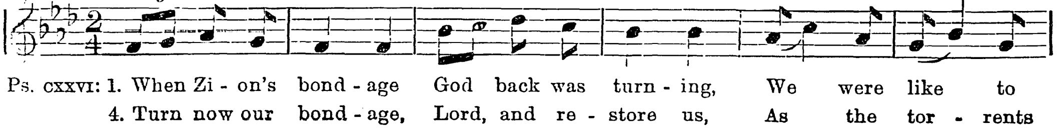
A Allegretto.
Ps. cxxvi: 1. When Zi - on's bond - age God back was turn - ing, We were like to
4. Turn now our bond - age, Lord, and re - store us, As the tor - rents

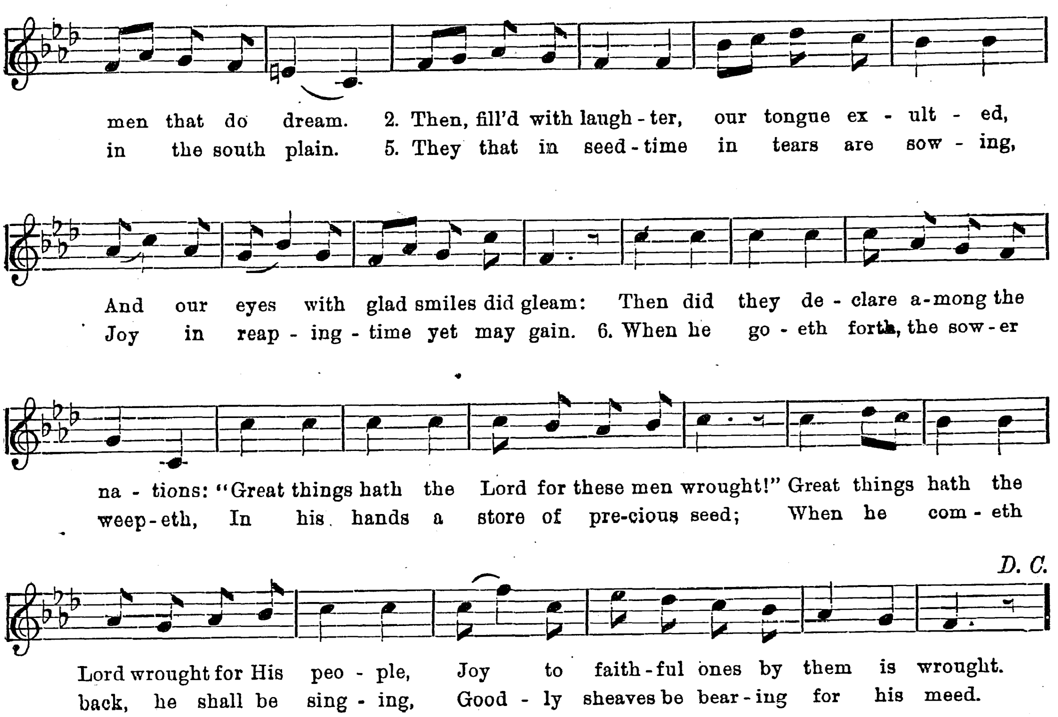
men that do dream. 2. Then, fill'd with laugh - ter, our tongue ex - ult - ed,
in the south plain. 5. They that in seed - time in tears are sow - ing,
And our eyes with glad smiles did gleam: Then did they de - clare a-mong the
Joy in reap - ing - time yet may gain. 6. When he go - eth forth, the sow - er
na - tions: "Great things hath the Lord for these men wrought!" Great things hath the
weep - eth, In his hands a store of pre-cious seed; When he com - eth
D. C.
Lord wrought for His peo - ple, Joy to faith - ful ones by them is wrought.
back, he shall be sing - ing, Good - ly sheaves be bear - ing for his meed.

B *Moderato.*

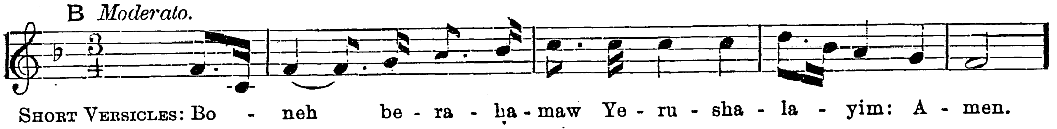
SHORT VERSICLES: Bo - neh be - ra - ḥa - maw Ye - ru - sha - la - yim: A - men.

C *Moderato.*

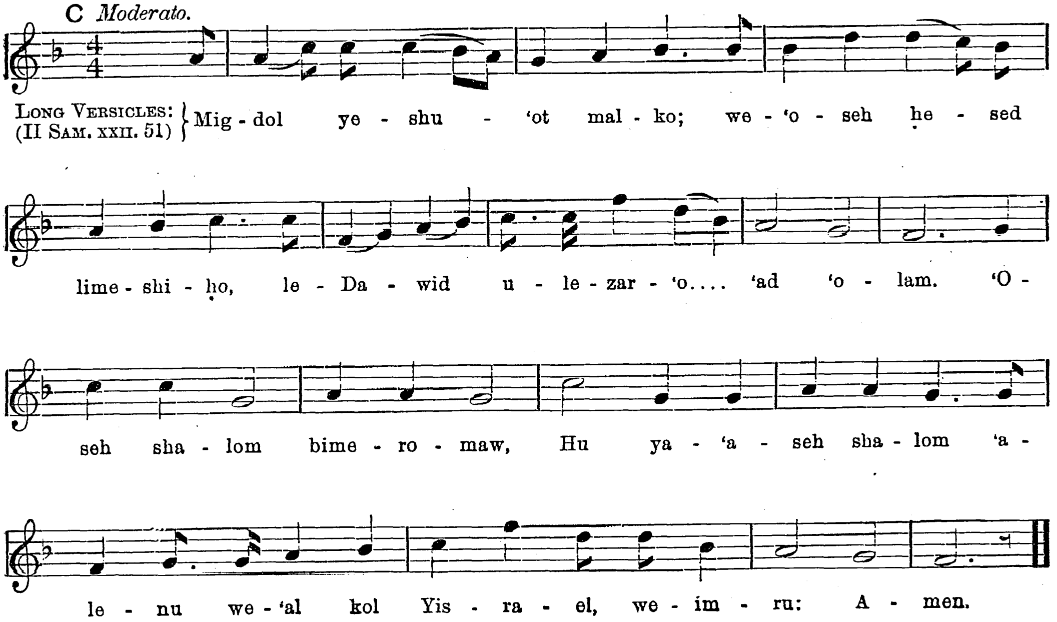
LONG VERSICLES: (II SAM. XXII. 51)
Mig - dol ye - shu - 'ot mal - ko; we - 'o - seh ḥe - sed
lime - shi - ḥo, le - Da - wid u - le - zar - 'o.... 'ad 'o - lam. 'O -
seh sha - lom bime - ro - maw, Hu ya - 'a - seh sha - lom 'a -
le - nu we - 'al kol Yis - ra - el, we - im - ru: A - men.

SABBATH REST

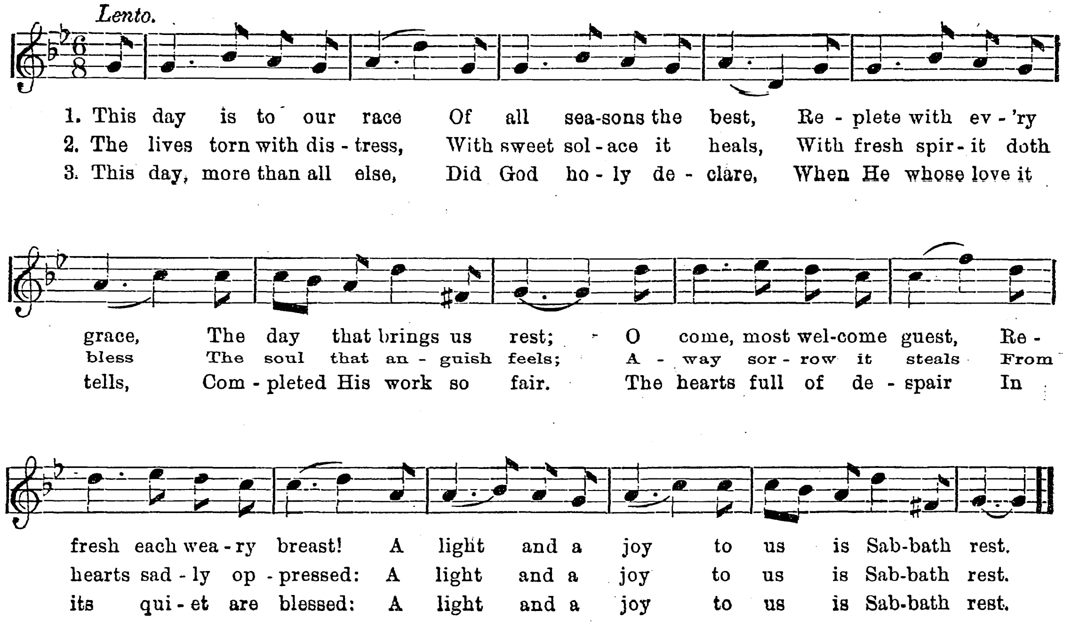
Lento.
1. This day is to our race Of all sea-sons the best, Re - plete with ev - 'ry
2. The lives torn with dis - tress, With sweet sol - ace it heals, With fresh spir - it doth
3. This day, more than all else, Did God ho - ly de - clare, When He whose love it
grace, The day that brings us rest; O come, most wel-come guest, Re -
bless The soul that an - guish feels; A - way sor - row it steals From
tells, Com - pleted His work so fair. The hearts full of de - spair In
fresh each wea - ry breast! A light and a joy to us is Sab-bath rest.
hearts sad - ly op - pressed: A light and a joy to us is Sab-bath rest.
its qui - et are blessed: A light and a joy to us is Sab-bath rest.

AIRS OF THE HASIDIM

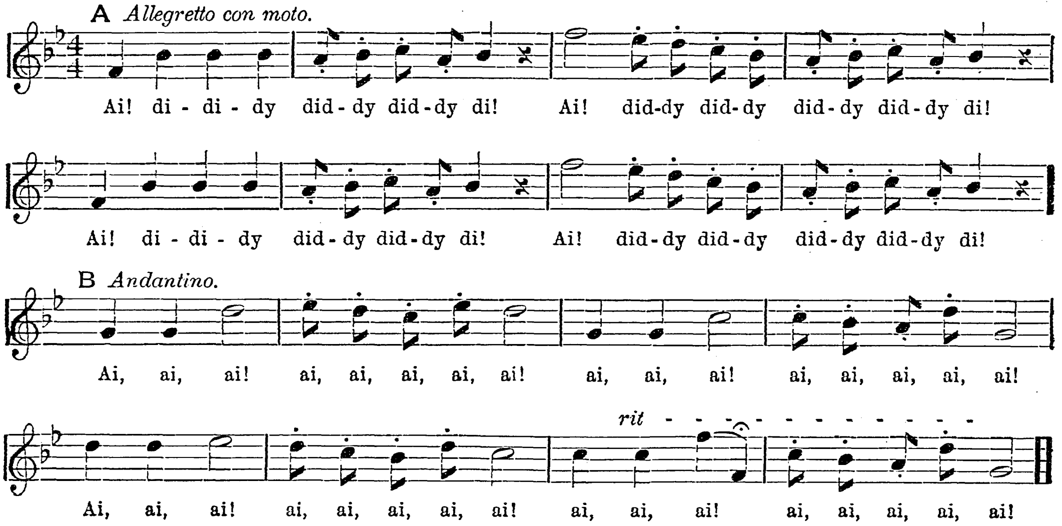
A Allegretto con moto.
Ai! di - di - dy did - dy did - dy di! Ai! did-dy did - dy did - dy did - dy di!
Ai! di - di - dy did - dy did - dy di! Ai! did - dy did - dy did - dy did - dy di!
B Andantino.
Ai, ai, ai! ai, ai, ai, ai, ai! ai, ai, ai! ai, ai, ai, ai, ai!
Ai, ai, ai! ai, ai, ai, ai, ai! ai, ai, ai! ai, ai, ai, ai, ai!
rit

KI ESHMERAH SHABBAT

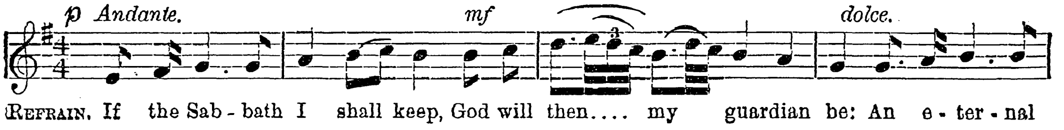
p Andante.
mf
dolce.
REFRAIN. If the Sab - bath I shall keep, God will then.... my guardian be: An e - ter - nal

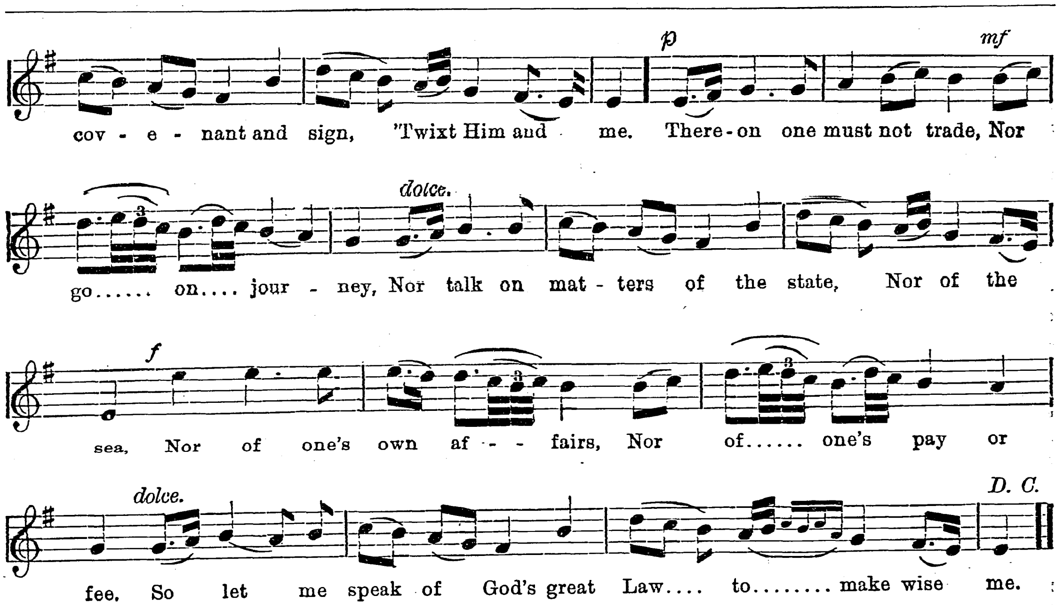
p
mf
cov - e - nant and sign, 'Twixt Him and me. There-on one must not trade, Nor
dolce.
go...... on.... jour - ney, Nor talk on mat - ters of the state, Nor of the
f
sea, Nor of one's own af - - fairs, Nor of...... one's pay or
dolce.
D. C.
fee, So let me speak of God's great Law.... to........ make wise me.

ḥan 'Aruk, Oraḥ Ḥayyim, 293, 1), and that the departing Queen Sabbath might be escorted on her way with protracted song (comp. Zohar, p. 208a). These collections of hymns are still published in such old-fashioned prayer-books as the one containing the "Derek ha-Ḥayyim" of Jacob ben Jacob Moses of Lissa. The authors are among the latest of the payyeṭanim, and the only early medieval hymn in the collections is the "Baruk Adonai Yom Yom" of Simeon b. Isaac b. Abun.

Melodies.

Even later in origin than the hymns are the melodies. Indeed, the ordinary head of a household could scarcely be expected to do more than repeat in the domestic circle the folk-songs which he heard in the workaday world outside. With the growing elaboration of the florid chant of the ḥazzan, it would be difficult for the children at the table even to approximate the intricate ornamental vocalization heard in the synagogue; nor would they be able to analyze the intonations and detect the basis on which they were constructed. Jewish characteristics are manifested chiefly in occasional phrases of synagogal character in which the traditional melody diverges from its folk-song model (comp. En Kelohenu). It was the introduction of these occasional Hebraic phrases into the popular melodies of Gentile neighbors which Chopin deplored when he wrote (F. Niecks, "Chopin," i. 183): "Poor Polish airs! you do not in the least suspect how you will be interlarded with Majufes" (the Judæo-Polish pronunciation of "Mah Yafit," the opening words of a hymn by Mordecai ben Isaac for the eve of the Sabbath, one of the most popular zemirot). The most wide-spread melodies for the zemirot are those short phrases introduced into the chanting of the grace after meals when three or more adult males are present (comp. 'Al Ḥet). They are South-German in origin, and recall many of the snatches of tune built into the fabric of the Passover home-service. Even where other zemirot are not sung, the psalm preceding the grace is at least chanted. One of the best-known melodies for it is here transcribed. Its instrumental model may perhaps be identified in a violin composition of the eighteenth century.

When the whole collection of zemirot is used, they are not chanted to definite melodies, but are read in a sort of cantillation (comp. Oren), and where a selection is made, the most frequent air is a German melody employed either with the "Yom Zeh le-Yisrael" of Isaac Luria or with the anonymous "Ẓur mi-Shello Akalnu."

A favorite melody, often used with "Mah Yafit," may be added as an example of the Sabbath-melody popular among the Ḥasidim of southern Poland and Galicia. Together with the melody which follows it, it was first transcribed by Lewandowski (comp. his "Hebräische Melodien," op. 32, Berlin, 1882) as typical of its class.

The Ḥasidim affect the chanting both of zemirot and of "songs without words," or melodies set to meaningless sounds; nor are these cantillations restricted to the Sabbath table, since they aim at expressing the joy of the spirit upon all occasions. Two such airs, one from Russia and the other from Jerusalem, are here transcribed. Their recent Slavonic origin is obvious

The Sephardic tunes for the zemirot are sung in a more florid fashion than is usual among German or even Polish Jews. They include many tender airs, of which that for "Ki Eshmerah Shabbat" (a poem often incorrectly attributed to Abraham ibn Ezra) may be instanced.

Sephardic tradition is particularly rich in melodies for the conclusion of the Sabbath. One has already been given elsewhere (see Ha-Mabdil), and another, the air to Bemoẓa'e Menuḥah, also is well worth presentation.

Some of the original melodies for the zemirot may well have been composed or adapted by the authors of the verses, especially in the case of Israel ben Moses Najara, whom Delitzsch calls the founder of the Jerusalem rite, and who wrote no less than 650 hymns after selecting from the folk-songs of the Levant the melodies for his verses. In his compilations, first published at Safed in 1587, the zemirot are arranged according to the order of the Perso-Arabic modes in which fall the melodies to which they were set, while the original Arabic, Turkish, Greek, Rumanian, Spanish, and Italian titles are prefixed to his Hebrew verses. His hymns "Yah Ribbon 'Olam" and "Yiggaleh Kebod Malkuteka" are frequently chanted as zemirot, especially among the Ḥasidim, but are set to melodies of much later date. Indeed, for the reasons stated at the beginning of this article, there are few zemirot which retain the same melody for more than two generations.

Bibliography: Zunz, *Literaturgesch.* pp. 306, 364, 419, 484–486, 490, 511, 540, 546, 555, 565, 579, 583, 584, 591, 595, 597.

J. F. L. C.

ZEND-AVESTA. See Avesta.

ZENOBIA SEPTIMIA: Empress of Palmyra; regent (from 267 to 273) for her minor son Vollabathus, who had been appointed imperator by the emperor Aurelian. Zenobia appears to have been friendly to the Jews; and according to some accounts, which, however, lack authentication, she was herself of Jewish descent. That she came into close relations with the Jews is shown by Yer. Ta'an. viii. 46b (see also Palmyra). Within a brief space of time she so extended her dominion over the whole of Egypt and Syria that Aurelian feared lest she should renounce her allegiance to Rome, and he accordingly made war on her in 272, conquered her, and led her and her son in golden chains in triumph through Rome, although he treated her with leniency and gave her a villa on the Tiber.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 273–276; Hamburger, *R. B. T.* i., s.v. *Thadmor*.

S. S. O.

ZEPHANIAH: One of the twelve Minor Prophets who describes himself as "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, King of Judah" (Zeph. i. 1). He seems, therefore, to have been a descendant of Hezekiah, King of Judah, since otherwise only the name of his father would have been given (comp. Isa. i. 1; Ezek. i. 3; Joel i. 1). If he was of royal descent, he probably lived in Jerusalem; and evidence of this is seen in his prophecies, where he describes various parts of the city. According to the first verse of the book which bears his name, he flourished during the reign of Josiah, and on the basis of his utterances the majority of modern scholars date his activity prior to the reforms so rigorously inaugurated and promulgated after 621, the pictures of corruption and the approaching foe being most appropriately referred to the situation in Judah during the early years of Josiah and the Scythian invasion.

The contents of the book of this prophet fall into two parts: i. 1–iii. 8, the coming judgment on the world, including Israel and the nations; and iii. 9–20, a promise of universal salvation. Zephaniah's special denunciations are directed against false worship and irreligion. The calamity will find every one, even in the hiding-places of Jerusalem; Philistia, Moab, Ammon, Cush, and Assyria shall be overwhelmed by punishment and disaster; Jerusalem in particular, being rebellious, corrupt, and disobedient to the word of Yhwh, shall fall under the divine wrath. Yet, on the other hand, God's promise is made known to the nations, that He will so purify them that they may call on Him, and all shall bring Him offerings. After the storm of judgment Israel shall be humble, and shall trust in Yhwh alone. New social conditions shall arise, and justice and righteousness shall prevail, so that the redeemed shall rejoice in the Lord.

Zephaniah is a forceful book. Its language is vigorous and picturesque, and betrays an acquaintance with the Earlier Prophets. The ideas most emphasized are the providential control of the nations of the world, the necessity of purity and justice as opposed to the prevalent corruption and injustice of the day, and the refining value of judgment and suffering.

Bibliography: Davidson, *Nahum, Habakkuk, and Zephaniah*, in *The Cambridge Bible for Schools*, 1896; Nowack, *Die Kleinen Propheten*, in *Handkommentar zum Alten Testament*, 1897; Smith, *The Book of the Twelve Prophets*, ii., in *The Expositor's Bible*, 1898.

E. G. H. I. M. P.

ZEPHANIAH BEN MORDECAI TROKI: Karaite scholar and author; flourished during the latter part of the sixteenth century; brother of Joseph b. Mordecai Troki. He was the author of "Ḳiddush ha-Ḥodesh we-Sod ha-'Ibbur," a work on the calendar, and of responsa on the laws governing Sheḥiṭah. Both works are mentioned by Simḥah Luzki in his "Oraḥ Ẓaddiḳim."

Bibliography: Fürst, *Gesch. des Karäerthums*, iii. 39; idem, *Bibl. Jud.* iii. 448; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 209.

J. M. Sel.

ZERAHIAH BEN ISAAC HA-LEVI GERONDI (known as **ZeRaH** and **ReZBI**): Talmudic author and liturgical poet of the twelfth century; disciple of Moses ben Joseph of Narbonne. Azulai and many others, influenced by the statement of Zacuto ("Sefer ha-Yuḥasin," ed. Filopowski, p. 218) that Zerahiah completed in 1150 his "Sefer ha-Ma'or," which he is known to have begun at the age of nineteen, give 1131 as the year of his birth. This date can scarcely be correct, however, since the "Sefer ha-Ma'or" mentions the commentaries of Jacob Tam and Samuel ben Meïr, which could not have been known so early in Provence. It is equally improbable that he died in 1186, as is asserted by Judah ibn Verga ("Shebeṭ Yehudah," ed. Hanover, p. 112). Zerahiah belonged to a prominent Spanish family called Yiẓḥari of Gerona, but early in life he left his native place, where he seems to have had many enemies, and settled at Lunel. There he appears to have devoted himself to teaching, his pupils including Samuel ibn Tibbon, son of Judah ibn Tibbon, who, in his ethical will, freely recognized Zerahiah as a greater scholar than himself. Zerahiah was not only a thorough Talmudist of great erudition, with an analytic and synthetic mind, but he was also deeply versed in Arabic literature, in philosophy, and in astronomy, and was, above all, a gifted poet, combining elegance of style with elevation of sentiment.

The "Sefer ha-Ma'or."

Zeraḥiah's chief work was the "Sefer ha-Ma'or," which he began at the age of nineteen and completed late in life. It contains a critique of Alfasi as well as additions to his Halakot, and is divided into two parts, the first, entitled "Ha-Ma'or ha-Ḳaṭan," comprising the Seder Mo'ed and the treatises Berakot and Ḥullin, and the second, called "Ha-Ma'or ha-Gadol," embracing the Sedarim Nashim and Neziḳin. In this work the author displays great erudition and a fine critical sense which recognizes no other authority than logical reasoning. His independence displeased the conservatives, however, and refutations of his criticisms were written by Naḥmanides under the title "Milḥamot Adonai," and by Abraham ben David of Posquières (RABaD), who alluded in his harsh fashion to Zeraḥiah as an immature youth who had had the audacity to criticize his master, and even accused him of having appropriated some of his (RABaD's) own interpretations without mentioning the author. A justification of Zeraḥiah's critique was written by Ezra Malki under the title "Shemen la-Ma'or," and since 1552 the "Sefer ha-Ma'or" has always been printed together with Alfasi.

Other Works.

As a sequel to his "Sefer ha-Ma'or" Zeraḥiah composed the "Sefer ha-Ẓaba," in which he expounded the methodology of the Talmud, and at the same time endeavored to show that Alfasi had not observed the principles laid down in the Talmud for halakic interpretation. This work, like its predecessor, was criticized by Naḥmanides, who justified Alfasi. Both the "Sefer ha-Ẓaba" and the criticism of Naḥmanides were inserted in the "Sefer Temim De'im" (§§ 225, 226, Venice, 1622), and were also published separately at Shklov in 1803. Zeraḥiah was likewise the author of the following works: "Hilkot Sheḥiṭah u-Bediḳah," mentioned in the "Sefer ha-Ma'or" at the end of the first chapter on the treatise Ḥullin; "Hassagot 'al Ba'ale ha-Nefesh," a critique of RABaD's treatise on the laws relating to women, published in part with the "Ba'ale ha-Nefesh" (Venice, 1741; Berlin, 1762); "Dibre Ribot," a controversy with RABaD on civil jurisprudence, mentioned in the "Sefer ha-Ma'or" on Baba Meẓi'a and cited in part by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet" on Baba Meẓi'a, p. 98a; "Sela' ha-Maḥaloḳot," mentioned in the "Sefer ha-Ma'or" at the end of the first chapter of Shebu'ot; "Pitḥe Niddah," quoted by the author's grandson in his "Bedeḳ ha-Bayit" (vii. 3); a dissertation on the Mishnah Ḳinim, published at Constantinople in 1795; and responsa, mentioned in the "Sefer ha-Ma'or" at the end of the second chapter of Giṭṭin and quoted in the "Sefer ha-Terumot" (xlv. 1). Zeraḥiah was the author of numerous liturgical poems, eighteen of which are found in the Sephardic Maḥzor.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 476; *idem*, in *Allg. Zeit. des Jud.* iii. 679; Sachs, *Religiöse Poesie*, p. 257; Dukes, in *Orient, Lit.* ix. 760; Landshuth, *'Ammude ha-'Abodah*, p. 63; Reifmann, *Toledot R. Zeraḥyah ha-Lewi*, Prague, 1853; Carmoly, *La France Israélite*, p. 107; Steinschneider, *Cat. Bodl.* cols. 2589-2593; Fuenn, *Keneset Yisrael*, p. 570; Gross, *Gallia Judaica*, pp. 255, 282; Michael, *Or ha-Ḥayyim*, p. 367, No. 826.

J. I. BR.

ZERAHIAH HA-YEWANI (RaZaH): Byzantine ethical writer of the thirteenth or fourteenth century. Of his life no details are known, except that he was the author of an ethical work entitled "Sefer ha-Yashar," which was confused with Jacob Tam's halakic work of the same name and erroneously attributed to the renowned tosafist. This error was detected by Menahem of Lonzano, who, in his poem "Derek Ḥayyim" ("Shete Yadot," p. 122), expressly states that the ethical work in question belonged to Zeraḥiah. Lonzano did not succeed, however, in correctly establishing the identity of its author, for a second error immediately arose. Since Zeraḥiah ha-Yewani had the same initials as Zeraḥiah ha-Levi Gerondi, the author of the well-known "Sefer ha-Ma'or," the "Sefer ha-Yashar" was attributed by some bibliographers to the latter.

The "Sefer ha-Yashar" is divided into eighteen short chapters, and treats of the ethical principles which underlie the relation of man to God. It is an imitation of Baḥya's "Ḥobot ha-Lebabot," which Zeraḥiah acknowledges in his preface that he had studied, although he found it too long and too profound for the average reader. The indebtedness of the "Sefer ha-Yashar" to the "Ḥobot ha-Lebabot" is especially evident in the first chapter, entitled "Sod Beri'at 'Olam," which is simply a brief summary of the chapters called "Sha'ar ha-Yiḥud" and "Sha'ar ha-Beḥinah" in Baḥya's work. The "Sefer ha-Yashar" was first published at Constantinople in 1526, and since then has passed through twenty-four editions.

BIBLIOGRAPHY: De Rossi, *Dizionario*, s.v. *Tam, Jacob*; Nachman Krochmal, in *Kerem Ḥemed*, iv. 272; Carmoly, in Jost's *Annalen*, i. 155; Steinschneider, *Cat. Bodl.* cols. 2586-2588.

J. I. BR.

ZERA'IM ("Seeds"): The first order of the Mishnah, containing eleven treatises: Berakot, Pe'ah, Demai, Kil'ayim, Shebi'it, Terumot, Ma'aserot, Ma'aser Sheni, Ḥallah, 'Orlah, and Bikkurim. With the exception of the first, all these treatises, as is implied by the name of the order, deal with the laws governing agriculture and farm products.

E. C. J. Z. L.

ZERED, BROOK or **VALLEY OF**: One of the stations of the Israelites in the wilderness, indicated as the end of the thirty-eighth year of wandering (Num. xxi. 12; Deut. ii. 13-14). The Targum of pseudo-Jonathan renders the name by "valley where willows grow," and thus apparently etymologizes it by the Talmudic זרדתא, which is confirmed by the Septuagint reading Ζάρετ. The location of Zered is given as east of the Jordan on the border between Moab and Edom before one crosses the River Arnon. Most modern scholars, including Dillmann, identify it with the Wadi Karak, a deep and narrow ravine running northwest to the Dead Sea.

J. M. SEL.

ZERFFI, GUSTAV (real name, **Hirsch**): Hungarian journalist and revolutionist; born in Hungary about 1820. He was the author of "Wiener Lichtbilder und Schattenspiele," with twelve caricatures (Vienna, 1848); and as editor of "Der Ungar" in 1848, he became conspicuous by his attacks upon the Germans and the imperial family.

With Essernatoni, Stancits, Zanetti, Steinitz, and others he set the tone for the revolutionists, and in 1848 he was Schweigel's captain and adjutant in the honved army. On the failure of the revolution he fled to Belgrade (1849), where he entered the service of the French consul. In 1850 he translated Kossuth's complete works into German for the "Europäische Bibliothek der Neuen Belletristischen Litteratur" (cccxxii., cccxlvii., cccxlix.), and two years later he visited Paris, going in 1853 to London, where he became a member of the Royal Medical College, and afterward secretary of the German National Association. He resigned this post under suspicion, however, although he was still in London in 1863.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon*, lix., s.v.; *Die Presse*, No. 355, feuilleton (Vienna, 1863); *Die Geissel*, No. 155 (Vienna, July 3, 1849).

S. N. D.

ZERIKA: Palestinian amora of the fourth century; a pupil of Eleazar, whose halakic maxims he transmitted (Soṭah 4b; Zeb. 93b; Men. 7b, 86b), and of Ammi (see Ḥul. 46a). He was a colleague of Abba, with whom he decided the controversy of Judah I. and Nathan on the problem whether the night should be divided into three or four watches (Yer. Ber. 2d), and by whom he was informed of a correction in a halakic tradition given by Ammi (B. B. 130b). He was also acquainted with Ze'era (Yer. Beẓah 60c), and especially with Jeremiah (Men. 88b; Suk. 37b). In Babylonia it was said that he had called Safra's attention to the difference between the modesty of "pious Palestine" and the audacity of "bold Babylonia" on the occasion of the prayer for rain (Ta'an. 23b). No haggadic maxims of Zerika's have been preserved, the only saying ascribed to him being one belonging really to Ḥidka, whose name was incorrectly transliterated "Zerika" (comp. Ḥag. 16a, where the correct name, "Ḥidka," is given).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 754–755.

E. C. J. Z. L.

ẒEROR, RAPHAEL JEDIDIAH SOLOMON BEN JESHUA: Algerian rabbi; born at Algiers Sept. 8, 1681; died there Dec. 21, 1737. He was a descendant of a family of distinguished Talmudists, and his grandfather, **Solomon Ẓeror,** was, like himself, chief rabbi of Algiers. Together with the other rabbis of his city he signed the ban against Nehemiah Ḥayyun (comp. Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 280). Ẓeror studied secular sciences, devoting himself especially to logic, physics, and geography, and he likewise occupied himself much with poetry in addition to acquiring a reputation as a skilful physician and carrying on an extensive commerce by both sea and land. Some of his responsa and novellæ were collected by his pupil Judah 'Ayyashi, and were published under the title "Peri Ẓaddiḳ" (Leghorn, 1748), the edition being preceded by a preface written by Ẓeror's pupils and contemporaries.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires*, pp. 45 *et seq.*, Paris, 1888; Steinschneider, *Cat. Bodl.* col. 2126.

J. M. Sel.

ZERUBBABEL: Son of Shealtiel (Ezra iii. 2, 8; Hag. i. 1; "Pedaiah" in I Chron. iii. 19 is probably a scribal error) and grandson of Jehoiachin. The name is either the Hebrew זרוע בבל (= "begotten of [in] Babylon"), although compounds with the passive participle, frequent in Assyrian, are rarely, if ever, found in Hebrew; or, more probably, it is the Assyro-Babylonian "Zeru-Babel" (= "seed or offspring of Babylon"). It is a moot question whether or not he was identical with Sheshbazzar, "the prince of Judah" and leader of the first great band of exiles returning to Jerusalem from Babylon under Cyrus (Ezra i. 8). On the one hand, it is urged that he is regarded as the head of the community of returned exiles (Ezra iv. 2), that he is associated in this capacity with the high priest Jeshua in the general administration (Ezra iii. 2, 8; iv. 3; v. 2; Hag. i. 1; Zech. iii.–iv.), and that the same title of governor ("peḥah") of Judah is given him by the prophet Haggai (i. 1; ii. 2, 21) as is attributed to Sheshbazzar by Ezra (v. 14); while it is supposed that he, like Daniel, bore a double name, the Hebrew "Zerubbabel" and the Babylonian "Sheshbazzar." In opposition to this view it is pointed out that "Zerubbabel" is in all probability a Babylonian name, and that no hint of this identity is given in those portions of Ezra in which both names occur. It has been suggested that "Sheshbazzar" may be identical with "Shenazar" (I Chron. iii. 18), one of the sons of Jehoiachin and an uncle of Zerubbabel. In that case it might be supposed that the nephew took a prominent part in the reorganization of the community and shortly afterward succeeded to the governorship. At all events, Zerubbabel was governor of Judah in the second year of Darius Hystaspis (520 B.C.; Hag. i. 1, 14; ii. 2). According to the story of the chronicler in Ezra iii.–iv. 5, Zerubbabel, together with the high priest Jeshua and others, erected an altar for burnt offerings in the seventh month, offered morning and evening sacrifices, and kept the Feast of Tabernacles. In the second month of the second year of the return they laid the foundation of the Temple, but the opposition of "the adversaries of Judah and Benjamin" (either descendants of Jews who had not gone into exile or interlopers who showed hostility to the returning exiles) caused a delay of seventeen years. Roused to fresh activity by the prophets Haggai and Zechariah, work was resumed in the second year of Darius (520 B.C.), but fresh obstacles were encountered in the suspicions of Tatnai, "governor beyond the river" (R. V.), and an appeal was made to Darius, who promulgated a decree authorizing the completion of the work. The Temple was finished and dedicated four years later (Ezra v.–vi.). Nothing further is certainly known of Zerubbabel, although a Jewish tradition says that he returned to Babylon and died there. His sons are named in I Chron. iii. 19, and in Ecclus. (Sirach) xlix. 11 his name appears in the list of the famous men of Israel.

In I Esdras iv. 13–63, followed by Josephus ("Ant." xi. 3, §§ 5–9), a story, which appears to lack historicity, is told to the effect that Zerubbabel was a soldier in the body-guard of Darius Hystaspis and commended himself to the king's notice by his ready wit, receiving as his reward permission to go to Jerusalem and rebuild the Temple. In recent times interest has been aroused by the ingenious hypothesis of Sellin ("Serubbabel: ein Beitrag zur Geschichte der Messianischen Erwartung," 1898), who endeavors to show that Zerubbabel was actually made King of Judah, but was overthrown and put to death by the Persians. This kingdom, he believes, was regarded as Messianic, and in Isa. liii. he sees an allusion to Zerubbabel's martyrdom.

Bibliography: Ryle, *Ezra and Nehemiah*, in *The Cambridge Bible for Schools*, Cambridge, 1893; Van Hoonacke, *Zorobabel et le Second Temple*, Paris, 1892; Sayce, *Higher Criticism and the Verdict of the Monuments*, pp. 539 *et seq.*, London, 1894; Wellhausen, *I. J. G.* 3d ed.; Schrader, *Die Dauer des Zweiten Tempelbaues*, in *Studien und Kritiken*, 1867, pp. 460–504; Koster's *Het Herstel van Israel in het Perzische Tijdvak*, 1894.

E. G. H. J. F. McL.

ZEVAST. See Will.

ZHIDOVSTVUYUSHCHAYA YERES. See Judaizing Heresy.

ZHITOMIR (JITOMIR): Russian city; capital of the government of Volhynia. It is one of the oldest towns in European Russia, having become part of Lithuania in 1320 and being one of its prominent towns in the middle of the fifteenth century. As late as the middle of the seventeenth century, however, there were probably no Jews there, or else their number was very small, for the destruction of the city during the uprising under Chmielnicki in 1648 is not mentioned in the records of the Volhynian massacres of that year. When Zhitomir became part of Russia in 1778, it had a large Jewish community, and was a center of the Ḥasidic movement. In 1861 it had 13,299 Jews in a total population of 40,564, and owned one large synagogue and twenty-six small ones. In 1891 the Jews numbered 24,062 out of a total population of 69,785, while the number of large synagogues had increased to three and the small batte ha-midrashot to forty-six.

The Russian government regards Zhitomir as the central point of the Jewish population of southwestern Russia, as Wilna is considered the Jewish center of the northwestern part of the country. The printing of Hebrew books was permitted only in these two cities during the monopoly of Hebrew printing from 1845 to 1862, and both of them were also chosen as the seats of the two rabbinical schools which were established by the government in 1848 in pursuance of its plans to force secular education on the Jews of Russia in accordance with the program of the Teutonized Russian Haskalah movement. The rabbinical school of Zhitomir was considered the more Jewish, or rather the less Russianized, of the two (see "Ha-Meliẓ," 1868, No. 40). Its first head master was Jacob Eichenbaum, who was succeeded by Ḥayyim Selig Slonimski in 1862. The latter remained at the head of the school until it was closed (together with the one at Wilna) in 1873 because of its failure to provide rabbis with a secular education who should be acceptable to the Jewish communities. Suchastover, Gottlober, Lerner, and Zweifel were among the best-known teachers of the rabbinical school at Zhitomir, while Goldfaden, Mandelkern, and Paperna were among the students who later became famous in the Jewish world.

The teachers' institutes which were substituted for the rabbinical schools were scarcely more satisfactory, and the one in Zhitomir, which was probably the worst-managed Jewish institution in Russia of which there is any record (see Prelooker, "Under the Czar and Queen Victoria," pp. 8–21, London, 1895), and of which Jonas Gurland was inspector from 1873 to 1880, was closed in 1885. The present educational institutions of the Jewish community include a Talmud Torah, a "government school" for boys, a girls' school, and several admirable private schools for both sexes. The other Jewish communal institutions of Zhitomir are considered to rank above the average in excellence.

Wolf (d. 1800), author of the "Or ha-Meïr" (Koretz, 1795), a pupil of Bär of Meseritz and one of the leaders of early Ḥasidism, and Abraham Bär Mavruch, "rosh bet din" or acting rabbi of Zhitomir in the first half of the nineteenth century and author of the "Bat 'Ayin" (Zhitomir, 1850), are two of the few noteworthy rabbinical authorities of Zhitomir; indeed, the town has never been a center of rabbinical learning. Its best-known "crown rabbis" have been Lev Bienstok, Kulisher, and the present (1905) incumbent, S. Skomorovsky, who has held this position for nearly fifteen years. Ḥayyim Naḥman Bialik (b. in Radi, Volhynia, 1873), who is considered the ablest of the younger Neo-Hebrew poets, was educated in Zhitomir.

About twenty Jews were killed and a large number were wounded during the disturbances which occurred in Zhitomir on May 7 and 8, 1905, when the section of the city known as "Podol" was devastated. Among the dead was Nicholas Blinov, a Christian student, who fell while defending the Jews, and thus acted in real life the part of "Boris" in Chirikov's drama "Yevrei," which he had often played as an amateur on the stage. Ten young Jews who started from a neighboring town to assist the Jews of Zhitomir were killed in the village of Troyanov, near the city. After the massacre of Zhitomir a committee was organized to collect money for the families of those who had been killed; it received about 33,000 rubles from Russia, 9,500 from England, 1,500 from Germany, and 6,000 from the United States.

The district of Zhitomir outside the city contains 22,636 Jews in a total population of 281,378.

——**Typography:** The earliest Hebrew book printed in Zhitomir bears the date of 1804. After the misfortune which befell Moses Schapiro at Slavuta (comp. Hillel Noah Steinschneider, "'Or Wilna," pp. 21–27, Wilna, 1900) and the suppression, by the Russian government, of all Hebrew printing-offices in Russia, excepting Wilna, about eight years passed before the brothers Hanina Lippa, Aryeh Loeb, and Joshua Heschel, "grandchildren of the rabbi of Slavuta," were permitted to establish a Hebrew printing-office in Zhitomir which was a revival of the Slavuta office, with the same beautiful type for which that establishment had been famous. In the sixties the Schapiros published at Zhitomir the finest edition of the Babylonian Talmud which had appeared in Russia until that time. Abraham Shalom Shadow and Isaac Moses Bakst also conducted printing establishments in Zhitomir in the second half of the nineteenth century.

Bibliography: Fuenn, *Keneset Yisrael*, p. 9; *Ha-Shaḥar*, vi. 585–586; *Razsvyet*, 1880, No. 26; Sokolow, *Sefer ha-Shanah*, pp. 60 *et seq.*; Zweifel, *Shalom 'al-Yisrael*, i. 69–73 (quotations from the *Or ha-Meïr* of Wolf of Zhitomir).

H. R. P. Wi.

ZIDON (SIDON): **1.** Eldest son of Canaan (Gen. x. 15; I Chron. i. 13).

2. According to Strabo (xvi. 2), the oldest city of Canaan; situated twenty miles south of Beirut. Its territory extended from the slopes of the Lebanon to the coast, and was bounded on the south by Asher and Zebulun (Gen. xlix. 13; Josh. xix. 25). In its flourishing period the city had a winter and a summer harbor, which are now filled with sand. The city is said to have been called after the eldest son of Canaan (Gen. x. 19; Josephus, "Ant." i. 10, § 2); but the name may also have been derived from the extensive fisheries (צוד) in which the inhabitants engaged. It was ruled by independent kings (Jer. xxvii. 3), and had its own cult (Judges x. 6; II Kings xxiii. 13). It had this advantage over Tyre, that it entered into relations with the Israelites when its king, Ethbaal, married his daughter Jezebel to Ahab (I Kings xvi. 31).

The prophets of Israel were continually referring to the great importance of Zidon as a commercial city (Isa. xxiii. 2, 4, 12; Joel iv. [A. V. iii.] 4-7). It lost this position when Nebuchadnezzar conquered Palestine and part of Phenicia. Ezekiel's prophecy referring to it (Ezek. xxviii. 20-24) dates from a later time. Isaiah (xxiii. 1-14, according to Duhm; xxiv. 10, according to Cheyne) refers to the destruction of the city by Artaxerxes Ochus in 351 B.C. There are also various references in the Talmud to the city. Ze'era says (Meg. 6a): "The tribe of Zebulun, which borders upon Sidon, complains of its mountainous country, with its superabundance of streams and seacoast, and is answered by reference to Deut. xxxiii. 19, pointing out the advantages of this region": "sefune" is said to mean the murex from which the purple dye חלזון is obtained; "ṭemune" is said to be an allusion to the abundance of fish; and "ḥol" is said to refer to the Phenician glass which is made from the sands. In the seventh century Zidon was identified with Zeboud in Galilee or with Bagdal of Yo (בגדל דיוו; Gen. R. xcviii. 16).

Down to the middle of the nineteenth century the population did not exceed 8,000 inhabitants, but this number has increased to 15,000 within the last fifty years; of this number about 10,000 are Mohammedans, and 800 Jews. The latter are very poor, and are dependent almost entirely upon the Ḥaluḳḳah. Zidon is still considered to be outside the Pale of Palestine; and pious Jews direct their bodies to be taken after death to a more southerly city.

Bibliography: Sepp, *Jerusalem und das Heilige Land*, ii. 450-466, Ratisbon, 1876; Neubauer, *G. T.* pp. 294-295; Schwarz, *The Holy Land*, p. 174. For data on the ḥaluḳḳah see *Die Jüdische Presse* (Mayence), 1897, *passim*.

J. S. O.

ZIEGLER, IGNAZ: Austrian rabbi; born at Also-Kubin, Hungary, Sept. 29, 1861; educated at the Rabbinical Seminary and at the University of Budapest (Ph.D. 1888). Immediately after his graduation he was called to the rabbinate of Carlsbad, a position which he still (1905) holds. Through his efforts the Kaiser Franz Josef Regierungs-Jubiläum Hospiz was erected at Carlsbad, at a cost of 500,000 Austrian crowns, to provide food, shelter, and medical treatment for indigent Jews who come to that city in large numbers in search of health. This institution was opened May 1, 1903. Ziegler's works are as follows: a Hungarian dissertation on the prophet Malachi (Budapest, 1888); "Religiöse Disputationen im Mittelalter" (Frankfort-on-the-Main, 1894); "Geschichte des Judentums" (Prague, 1900); and "Die Königsgleichnisse im Midrasch" (Breslau, 1903).

S. H. M.

ZIKLAG: Simeonitic town which, after the union of the tribes of Simeon and Judah, became Judean; first mentioned in the account of the territory and borders of the individual tribes (Josh. xv. 31, xix. 5). In the early part of the regal period Ziklag came into the possession of the Philistines, who retained it until King Achish gave it to his vassal David as a place of residence (I Sam. xxvii. 6; II Sam. i. 1, iv. 10; I Chron. xii. 1, 20). It was invaded and burned by the Amalekites when David joined the Philistine king in war (I Sam. xxx. 1-26), and after the return from the first Exile it was one of the towns assigned to the Judeans (Neh. xi. 28). The town has not yet been identified, although Conder and Kitchener believe that its ruins are represented by the remains called Zuḥailika, discovered by them in 1877, and lying on three low hills east-southeast of Gaza and four miles north of Wadi al-Shari'ah.

Bibliography: Riehm, *Handwörterbuch*, 2d ed., p. 1866b; Buhl, *Geographie des Alten Palästina*, Berlin, 1896.

J. S. O.

ZILZER, ANTAL (ANTON): Hungarian painter; born at Budapest in 1861. He was a pupil of Rauscher, Gregusz, and Szekely at the national model school of design, and later studied at the Munich Academy under Raupp, Hackl, Seitz, and Herterich, completing his education at Berlin, Paris, and London. He devoted himself especially to portraits, and received the Munich gold medal in 1887. His paintings include: "Alone in the Woods"; "Ludwig II. on His Funeral Bier"; "Forest Idyls"; and "Sunset on the Lake of Constance."

Bibliography: Singer, *Allgemeines Künstler-Lexicon*, v., *s.v.*

S. N. D.

ZIMMER, NATHAN LÖB DAVID: English pietist and scholar; born at Fürth, Bavaria, in March, 1831; died at London Jan. 10, 1895. He was noted in London for his intense piety, which he probably inherited from his father, who was a fervent ẓaddiḳ. Zimmer went to England about 1850 and entered business. He was primarily engrossed with the study of the Law, however, and especially with the more occult commentaries, every moment not absolutely needed for worldly objects being devoted to contemplation and to study of the higher life as revealed in the Cabala. His knowledge of the Cabala, and especially of gemaṭria, was profound, and astronomical calculations also had a strong attraction for him. He compiled an elaborate genealogical table of the chief rabbis of England and was a frequent contributor to the Jewish periodical press on questions of astronomical calculation and of ritual. He was one of the original founders of the London Federation of Synagogues, and is supposed to be the original of *Karlkammer* in Zangwill's "Children of the Ghetto."

Bibliography: *Jew. Chron.* Jan. 14, 1895; *Jew. World*, Jan. 14, 1895.

J. G. L.

ZIMMERN, HELEN: German authoress; born at Hamburg March 25, 1846. She went to England at an early age, and resided there till 1887, when she removed to Florence. She has written lives of Schopenhauer (1873), Maria Edgeworth (1883), and Sir Laurence Alma-Tadema (1902), and has also translated "Tales from the Eddas" (1882), "The Epic of Kings" (1882), "Comedies of Goldoni" (1892), and the "Pentamerone" (1893). She likewise contributed a volume on the Hansa towns to "The Story of the Nations" series (1899).

Bibliography: *Who's Who*, 1905; *New International Encyclopedia*, s.v.

S. J.

ZIMRAT HA-AREẒ. See Periodicals.

ZIMRI: **1.** Son of Zerah and grandson of Judah (I Chron. ii. 6).

2. Son of Salu, a prince of the Simeonites. In the wilderness the Israelites were smitten at Shittim for worshiping Baal-peor, and while they were weeping before the door of the Tabernacle, Zimri took a Midianite woman named Cozbi, the daughter of Zur, in the presence of Moses and all the people. Thereupon Phinehas, the grandson of Aaron, seized a javelin, went into Zimri's tent, and slew the guilty pair (Num. xxv. 6-14).

3. Son of Jehoadah or Jarah (I Chron. viii. 36, ix. 42). He was a Benjamite and a descendant of Saul.

4. King of Israel for seven days; originally the captain of half the chariots of King Elah. He gained the throne by the murder of his master as Elah was reveling in the house of Arza, his steward, at Tirzah. In the midst of the festivity Zimri killed the king and all the house of Baasha, the predecessor of Elah; but when the army, then engaged in the siege of the Philistine town of Gibbethon, heard of the assassination, it immediately proclaimed its general Omri king. He marched at once against Tirzah and took the city, whereupon Zimri retreated to the royal palace, set it on fire, and perished in the flames (I Kings xvi. 9-20).

5. In Jer. xxv. 25 "kings of Zimri" are mentioned together with Elamitic and Median sovereigns. This Zimri may be identical with Zimran, a son of Abraham by Keturah (Gen. xxv. 2).

E. G. H. B. P.

ZIN (צן): Frontier post of Judah on the south, mentioned in the description (Num. xxxiv. 4; Josh. xv. 3) of the frontier between the "ascent of Akrabbim" and Kadesh-barnea. The desert of Zin derived its name from this place. Kadesh-barnea was situated in this desert (Num. xiii. 2, xxxiii. 36; Deut. xxxii. 51; Josh. xv. 1, 3; comp. Num. xx. 1, xxvii. 14; Deut. xxxii. 51); and one passage (Num. xxxiii. 36) reads, "the wilderness of Zin which is Kadesh." The phrase "the wilderness of Kadesh," which occurs only once (Ps. xxix. 8), refers possibly not to any definite geographical locality, but to the region around Kadesh. The statement found in Num. xiii. 26, that Kadesh is situated in the wilderness of Paran, is due to the fact that, of the two sources combined in that chapter, one (P) says that the spies started from the wilderness of Paran, and the other (JE) that they set out from Paran. The wilderness of Zin adjoined the wilderness of Paran on the north; hence it must be assigned to a locality immediately south of the southern part of Judah, on the plateau or on the mountain region (Josephus mentions the "mountains of Sin") in which the 'Azazime Bedouins now pitch their tents.

E. G. H. I. Be.

ZINC. See Brass.

ZION. See Jerusalem.

ZION. See Periodicals.

ZIONIDES or **SONGS OF ZION** (Hebr. Shire Ẓiyyon): The songs of Zion, *i.e.*, the lyrical hymns which express the longing of the Jewish nation to see the hill of Zion and the city of Jerusalem shine again in all their former glory, date back to the time immediately after the destruction of Solomon's Temple. Since that period the poets and singers of Israel have devoted their best talent to painting in the most brilliant colors the ancient glories of Zion. By far the greater number of these songs unite in voicing a heartfelt desire to see the nation, the city of Jerusalem, Mount Zion, and the Temple restored to their former splendor. The oldest song of Zion in Jewish literature was written in the fifth century B.C., and is a lamentation that the enemy compels Israel to live on foreign soil; this is the celebrated Ps. cxxxvii. 1-3. A similar Zionide of the same period is Ps. cxxvi.; in it the poet, full of hope, sings of the day when the Captivity shall be over and the joyfully returning exiles shall sing a new song of Zion. The elegy ending with a desire for deliverance, which is found in the fifth chapter of Lamentations, dates probably from the first pre-Christian century.

Ibn Gabirol.

During the Middle Ages, Zionides from the pens of the greatest poets formed the chief comfort and consolation of the people. As early as the time of Ibn Gabirol (11th cent.) songs of Zion were incorporated in the liturgy, partly as lamentations for the Ninth of Ab and partly as tefillot and piyyuṭim. Among the songs of lamentation for Zion which are sung on the Ninth of Ab the following may be specially referred to: a song beginning with the words בליל זה יבכיון ויילילו בני and giving a vivid description of the destruction of Zion; the well-known song which begins with the words שמרון קול תתן מצאוני עוני, and in which Samaria and Jerusalem try to excel each other in the description of the misfortune which has fallen upon them; and, above all, the song with the refrain:

אלי ציון ועריה
כמו אשה בצריה
וכבתולה חגורת שק
על בעל נעוריה

("Zion and her cities wail like a woman in childbirth, and like a virgin clothed in sackcloth for the man of her youthful choice"). Of other tefillot and piyyuṭim may be mentioned the song beginning:

קול ברמה נשמע ביללה
אבן הראשה לעיים ולחרישה

and several strophes of the song "Lekah Dodi," composed by Solomon ha-Levi and incorporated in the Sabbath eve service.

The most important of Ibn Gabirol's Zionides are the poem beginning with the words:

שלח מנזר
לעם נגזר
אשר הפּזר
הן והן

("Send a prince to the condemned people which is scattered hither and thither") and that beginning:

שעה נאסר
אשר נמסר
ביד בבל
וגם שעיר

("Turn thy face, O God, to the conquered, who is delivered up into the hand of Babel and of Seir").

Judah ha-Levi (1140) was the author of the Zionide beginning:

> "Zion, wilt thou not send a greeting to thy captives,
> Who greet thee as the remnant of thy flocks?
> From West to East, from North to South, a greeting,
> From far and near, take thou on all sides.
> A greeting sends the captive of desire, who sheds his tears
> Like dew on Hermon; would they might fall on thy hills."

Besides this song, which has been translated into nearly all European languages in prose and in verse, Judah wrote several shorter songs, chief of which are לבי במזרח ואנכי בסוף מערב ("My heart is in the East, although I am at the end of the West") and ירושלים האנחי ודמעך ציון הסכי ("Sigh, O Jerusalem, and shed thy tears, O Zion").

Various Authors.

Among other medieval writers of this class may be mentioned Abraham ibn Ezra, who composed the Zionide אלהי קדם מעונה ישובב יונה הללה ("O God, who art enthroned in the East, appease the mourning dove"); Judah al-Ḥarizi (13th cent.), author of the song שלום לעיר שלם ("Peace be to the city of Salem [Jerusalem]"); and Israel Najara (16th cent.), who wrote the song יפרח כתמר ציץ ישע ("May the flower of salvation bloom like a palm"). In more modern times Samuel David Luzzatto wrote:

לבי לבי
רב מכאובי
הנה עצבי
ישן נושן

("My heart, my heart is full of pain; see, my grief is an ancient one"); and equally well known is Joseph Almanzi's

מכל פנה
תבוא רנה
בקרא מקרא
אל אל כי טוב

("From all corners comes rejoicing on the day of celebration to God, who is good").

The most prominent Hebrew poets have written Zionides, among the number being M. S. Rabener, Micah Levisohn, Judah Loeb Gordon, S. Mandelkern, M. M. Dolitzky, and N. H. Imber. Countless songs have been produced under the influence of Zionism: of these may be mentioned the song adopted by all the Zionists of the world as their national song, and beginning with the words "There, where a slender cedar kisses the clouds"; the song of the academic society Kadimah in Austria, "Knowest thou whence freedom comes?"; the song of the united Zionists, "Sluchajcie bracia gueśni tij"; and "Ha-Tiḳwah" (Hope), composed by N. H. Imber, which has the refrain:

עוד לא אבדה תקותינו
תקוה הנושנה
לשוב לארץ אבותינו
עיר בה דוד תנה

("Our hope has not yet gone, the old hope to return to the land of our fathers, to the city where David lived").

BIBLIOGRAPHY: *Kinnor Ẓiyyon*, Warsaw, 1900 (collection of all the Zionides from the oldest times to the present day [Hebr.]); *Yevreiskyie Motivy*, Grodno, 1900; Heinrich Loewe, *Liederbuch für Jüdische Vereine*, Cologne, 1898; Jacobs, *Jewish Ideals*, p. 131.

J. S. O.

ZIONISM: Movement looking toward the segregation of the Jewish people upon a national basis and in a particular home of its own; specifically, the modern form of the movement that seeks for the Jews "a publicly and legally assured home in Palestine," as initiated by Theodor Herzl in 1896, and since then dominating Jewish history. It seems that the designation, to distinguish the movement from the activity of the Chovevei Zion, was first used by Matthias Acher (Birnbaum) in his paper "Selbstemancipation," 1886 (see "Ost und West," 1902, p. 576; Aḥad ha-'Am, "'Al Parashat Derakim," p. 93, Berlin, 1903).

Biblical Basis.

The idea of a return of the Jews to Palestine has its roots in many passages of Holy Writ. It is an integral part of the doctrine that deals with the Messianic time, as is seen in the constantly recurring expression, "shub shebut" or "heshib shebut," used both of Israel and of Judah (Jer. xxx. 7, 1; Ezek. xxxix. 25; Lam. ii. 14; Hos. vi. 11; Joel iv. 1 *et al.*). The Dispersion was deemed merely temporal: "The days come . . . that . . . I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof . . . and I will plant them upon their land, and they shall no more be pulled up out of their land" (Amos ix. 14; comp. Zeph. iii. 20); and "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon" (Zech. x. 10; comp. Isa. xi. 11). In like strain the Psalmist sings, "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Ps. xiv. 7; comp. cvii. 2, 3). According to Isaiah (ii. 1-4) and Micah (iv. 1-4), Jerusalem was to be a religious center from which the Law and the word of the Law were to go forth. In a dogmatic form this doctrine is more precisely stated in Deut. xxx. 1-5.

Relation to Messianism.

The belief that the Messiah will collect the scattered hosts (גליותיו של ישראל) is often expressed in Talmudic and midrashic writings; even though more universalistic tendencies made themselves felt, especially in parts of the Apocryphal literature (see Jew. Encyc. viii. 507, *s.v.* Messiah). Among Jewish philosophers the theory held that the Messiah b. Joseph "will gather the children of Israel around him, march to Jerusalem, and there, after overcoming the hostile powers, reestablish the Temple-worship and set up his own dominion" (*ib.* p. 511b). This has remained the doctrine of Orthodox Judaism; as Friedländer expresses it in his "Jewish Religion" (p. 161): "There are some theologians who assume the Messianic period to be the most perfect state of civilization, but do not believe in the restoration of the kingdom of David, the rebuilding of the Temple, or the repossession of Palestine by the Jews. They altogether reject the national hope of the Jews. These theologians either misinterpret or wholly ignore the teachings of the Bible and the divine promises made through the men of God."

Rejected by Reform Judaism.

The Reform wing of the Synagogue, however, rejects this doctrine; and the Conference of Rabbis that sat in Frankfort-on-the-Main July 15-28, 1845, decided to eliminate from the ritual "the prayers for the return to the land of our forefathers and for the restoration of the Jewish state." The Philadelphia Conference, Nov. 3-6, 1869, adopted as the first section of its statement of principles the following: "The Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth, but the union of all the children of God in the confession of the unity of God, so as to realize the unity of all rational creatures, and their call to moral sanctification." This was reaffirmed at the Pittsburg Conference, Nov. 16-18, 1885, in the following words: "We consider ourselves no longer a nation, but a religious community; and we therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning a Jewish state."

Historically, the hope of a restoration, of a renewed national existence, and of a return to Palestine has existed among the Jewish people from olden times. After the first Exile, the Jews in Babylonia looked forward continually to the reestablishment of their ancient kingdom. However much the Jews spread from land to land, and however wide the dispersion and consequent Diaspora became, this hope continued to burn brightly; and from time to time attempts were made to realize it. The destruction of the Temple by Titus and Vespasian (70 c.e.) was perhaps the most powerful factor in driving the Jews east, south, and west. Nevertheless, in a short time the hope of a restoration was kindled anew. The risings under Akiba and Bar Kokba (118) soon followed; and the Jews drenched the soil of Palestine with their blood in the vain attempt to regain their national freedom against the heavy hand of the Roman power. Despite these checks, the idea of the restoration persisted and became a matter of dogmatic belief; as such it finds expression in Jewish literature, both prose and poetic. The Talmudic writings as a whole, while making suitable provision for the actual circumstances under which the Jews lived, are based upon the idea that at some time the ancient order of things will be reestablished, and the old laws and customs come again into vogue. These hopes found expression in numerous prayers which from time to time were inserted in the ritual. Various calculations were made as to when this time would arrive, *e.g.*, in the eighth century ("Revelations of R. Simeon b. Yoḥai") and in the eleventh century (Apoc. Zerubbabel; see Zunz, "Erlösungsjahre," in "G. S." iii. 224; Poznanski in "Monatsschrift," 1901). The idea was given a philosophic basis by those who treated of Jewish theology. And the singers, both of the Synagogue and the home, were fervid in their lament for the glory that was past and in their hopes for the dignity that was to come (see Zionides).

In Talmudic Times.

Joseph Nasi.

But the outward condition in which the Jews lived so many centuries made it impossible for them to think of realizing in fact that which they hoped and prayed for. The supernatural accessories with which theology had clothed the idea of the restoration also palsied any effort that might have been made. The Deity was supposed to lead the way; and the hand of man remained inert. From time to time, it is true, individual Jews or bands of Jews journeyed to Palestine, there either to lay their bones in sacred soil or to await the coming of the Messiah (see Pilgrimage). Only fitfully and at periods far distant from one another was any attempt made to anticipate Providence and to venture such a restoration on a practical basis. And even in such cases it was not always Palestine that was selected for the first attempt, because of the practical difficulties which were known to inhere in any such a scheme. An attempt of this kind was that of Joseph Nasi in the middle of the sixteenth century, both in his endeavor to gain from the Republic of Venice an island to which the Portuguese Jews might emigrate and in his proclamation to the Jews of the Roman Campagna asking them to emigrate to Palestine.

By the side of such projects there were others of a more fantastic character. In 1540 an Augsburg Jew attempted to form a Jewish state upon a Messianic basis (see "Anzeiger des Deutschen Nat. Museums," 1894, p. 103). Of schemes based upon Messianic speculations and purely religious hopes, the most important was that of Shabbethai Ẓebi (1626-76), who, personating the Messiah, announced that he would restore Israel to the Promised Land. How ardent and true the belief in the restoration was in the hearts of the Jews may be seen from the fact that numerous communities were ready to follow the impostor's lead. Even such men as Spinoza believed in the possibility of the accomplishment of the project; and after Ẓebi's fraud had been discovered, the belief in the impending restoration lingered for many years.

The problem, however, was attacked also from the philanthropic point of view. The condition of

Colonizing Attempts Outside Palestine.

the Jews in many parts of Europe occasioned well-meaning and charitable persons to seek some means of settling them under such conditions as would insure to them repose and freedom from persecution. Of such a kind was the project elaborated in England about 1654, an account of which is contained in the Egerton collection of manuscripts in the British Museum. This account is entitled "Privileges Granted to the People of the Hebrew Nation That Are to Goe to the Wilde Cust," and, according to Lucien Wolf, has reference to a Jewish settlement in Surinam. Such colonies as these with far-reaching administrative rights had been established in Curaçao in 1652 under the authority of the Dutch West India Company, and in 1659 in Cayenne by the French West India Company ("Tr. Jew. Hist. Soc. Eng." iii. 82). In 1749 Maurice de Saxe, a natural son of August II. of Poland, had in mind a project to make himself king of a Jewish state which was to be founded in South America (M. Kohler, in "Menorah," June, 1892). The invitation of Napoleon to the Jews of Asia and Africa to settle again in Jerusalem under his egis (see "Moniteur Universelle," No. 243) was a political document and not meant to be taken seriously. Even Mendelssohn was approached with a proposal of a similar nature made by an unknown friend in the year 1770. He refused to entertain the project on the ground that the oppression under which the Jews had been living for so many centuries had robbed their spirit of all "vigueur," that they were too scattered to work in common, that the project would cost too much money, and that it would need a general consent of the great powers of Europe ("Gesammelte Schriften," v. 493, Leipsic, 1844). A like measure was elaborated in 1819 by W. D. Robinson, who proposed the formation of a Jewish settlement in the upper Mississippi and Missouri territory; and in 1850 the American consul in Jerusalem, Warder Cresson, a convert to Judaism under the name of Michael C. Boaz Israel, established a Jewish agricultural colony near Jerusalem, enlisting in its support the Rev. Isaac Leeser of Philadelphia, and L. Philippson of Magdeburg (M. Kohler, in "Publ. Am. Jew. Hist. Soc." No. viii., p. 80). The most persistent advocate, however, of such schemes was Mordecai M. Noah (see also Ararat). As early as the year 1818 he actively propagated the idea of the necessary restoration of the Jews to Palestine. In a "Discourse on the Restoration of the Jews," delivered in 1845 before a Christian audience in the city of New York, he showed the wide range of his political views, and laid down the chief principles upon which a return of the Jews to Palestine could be effected. In developing this idea, he conceived a plan for a preliminary settlement named "Ararat" on Grand Island in the Niagara River, near Buffalo. On Jan. 19, 1820, Noah's memorial to the New York legislature, praying for the sale to him of Grand Island, was presented. This project aroused much interest in Europe also. Of course nothing definite came of it (*ib.* No. viii., pp. 84 *et seq.*; No. x., p. 172; No. xi., p. 132); though in 1873 the London "Jewish Chronicle" editorially suggested a Jewish colony in the United States upon a plan similar to that of Noah (July 4, p. 233).

Mordecai Noah.

Rise of Nationalist Sentiment.

All these projects of the preliminary stage were bound to fail because the Jewish people had not been educated to understand their true position in the modern world, nor had they been sufficiently stimulated by the great waves of feeling that had swept through Europe. The two influences that made themselves felt in such manner as to form the first stage in the development of modern Zionism were the rise of a strong nationalistic sentiment and the development of anti-Semitism. The last part of the eighteenth century and the first half of the nineteenth are characterized in Europe by a strong sentiment of cosmopolitanism which even exceeded the bounds of rational development. It was a natural reaction against the arbitrary grouping of nationalities which ignored all racial affiliations and was based simply upon political necessities. The swing of the pendulum went too far; and the counter-reaction in favor of personal freedom made itself felt throughout the whole of the first half of the nineteenth century. The idea of personal freedom brought in its wake the desire for racial freedom. The action of Switzerland, Hungary, and the various Balkan states, the attempt of Ireland to free itself from British rule, the unification of Italy and Germany upon racial lines, were bound to react upon the Jews. Upon the continent of Europe many of them had been in the front ranks of those who had fought for this racial freedom. The Jews little thought that the weapons which they had used against others would be turned against themselves, and would create within their own ranks a longing for racial unity and a communal life.

Under these influences there arose gradually, especially among the younger generation in eastern Europe, a sentiment in favor of Jewish national existence, which carried in its wake many of the brightest and most advanced Jews of the day. And the opening up of the Eastern question brought the needs of certain parts of the Ottoman empire prominently before Europe. The historian Joseph Salvador as early as 1830 believed in the possibility that a congress of European powers might restore Palestine to the Jews; and the founders of the Alliance Israélite Universelle had a similar idea in their minds when, under Albert Cohn and Charles Netter, the work of colonizing Jews in Palestine was taken up, and the agricultural school Mikweh Yisrael was founded near Jaffa.

French Anticipations.

In 1852 Hollingsworth, an Englishman, urged the establishment of a Jewish state, because of the necessity of safeguarding the overland route to India; and in 1864 there appeared in Geneva a pamphlet entitled "Devoir des Nations de Rendre au Peuple Juif Sa Nationalité," which occasioned a lengthy discussion in the "Archives Israélites." It was ascribed to Abraham Pétavel, a Christian clergyman and professor in Neuchâtel. Pétavel was a member of the Alliance Israélite Universelle, although he was openly and honestly interested in the conversion of the Jews. Though he denied the authorship of the pamphlet, it was generally believed to have been his work, especially as he published at the same time a long poem, "La Fille de Sion ou la Rétablissement d'Israël" (Paris, 1864). The "Archives" declared itself strongly opposed to the project; but Lazar Lévy-Bing, a banker of Nancy and later a member of the legislature (July 2, 1871), wrote warmly in favor of Jewish nationalism, with no thought of the economic condition of the Jews of his day. Jerusalem, he hoped, might become the ideal center of the world. Undoubtedly influenced by Pétavel, a Jew, J. Frankel, published in Strasburg in 1868 a pamphlet with the title "Du Rétablissement de la Nationalité Juive." The author, impressed on the one hand by the national movements of his time and on the other by the insecure conditions under which the Jews of eastern Europe lived, pleaded boldly and openly for the reconstitution of a Jewish state in Palestine by the purchase of the country from Turkey. "Should Palestine prove to be impossible," he adds, "we must seek elsewhere in any part of the globe some fixed home for the Jews; for the essential point is that they be at home and independent of other nations," thus approaching in a measure the modern territorialists (see below).

In Austria.

Various schemes with a similar end in view were elaborated. Between 1835 and 1840 Moritz Steinschneider was among those who founded in Prague a student society for the purpose of propagating the idea of a Jewish state in Palestine; and in the latter year an anonymous writer in the "Orient" (No. xxvi., p. 200) published an appeal to his brethren to make an attempt to procure Syria for the Jews under Turkish sovereignty while the blood persecution in Damascus was still fresh in memory; and in 1847 Barthélémy published in "Le Siècle" a lengthy poem inviting the Rothschilds to restore the kingdom of Judah to its former glory. Judah ben Solomon Alkalai, rabbi in Semlin, Croatia, published his "Goral Ladonai," Vienna, 1857 (2d ed., Amsterdam, 1858), in which he advocated the formation of a joint-stock company for the purpose of inducing the sultan to cede Palestine to the Jews as a tributary state. In similar manner Luzzatto, in Padua, wrote in 1854 to Albert Cohn, "Palestine must be colonized and worked by the Jews in order that it may live again commercially and agriculturally." The journeys of Sir Moses Montefiore and Adolphe Crémieux to Palestine increased the interest of the Jews in their ancient home, and brought the matter prominently before the public. The founder of the Geneva Convention, Henry Dunant, worked incessantly with a similar object in view. He tried to interest in such projects the Alliance Israélite Universelle (1863), the Anglo-Jewish Association in London, and the Jews of Berlin (1866), even founding two societies for that purpose, the International Palestine Society and, in 1876, the Syrian and Palestine Colonization Society. All his efforts failed to evoke a response. A like fate befell both the project of Sir Moses Montefiore, who in 1840 laid before Mohammed Ali a plan to colonize Jews in Palestine, and that of Lord Shaftesbury, associated with the Society for the Relief of Persecuted Jews. In the year 1870 Benedetto Musolino, a Christian and a fervent Italian patriot, worked out a complete plan for the establishment of a Jewish state in Palestine, demonstrating the advantage of such a state not only to the Jews, but also to the Ottoman empire and to England. In vain he tried to interest Lord Palmerston and the Rothschilds in the plan. Even his work "La Gerusalemme e il Popolo Ebreo" remained unpublished ("The Maccabæan," 1905, p. 225). Nor was Laurence Oliphant (1829–88), the English traveler and politician, more successful. In 1879, after having vainly attempted to procure from the Porte the concession of the Euphrates Valley Railway, on the sides of which he had proposed to settle Russian Jews, he conceived the idea of a Jewish settlement in Palestine, in the land of Gilead. A society was to be formed with a capital of 10,000,000 rubles. Upon 1,000,000 to 1,500,000 acres the Jewish proletariat of Poland, Lithuania, Rumania, and Asiatic Turkey were to be colonized, and an agrarian bank was to be founded. Oliphant failed both in 1879 and in 1882 to obtain the permission of the sultan to such a plan.

Moses Hess.

Among the early writers who pleaded for the repatriation of Palestine by the Jews were David b. Dob Baer Gordon (1826–86), Ẓebi Hirsch Kalischer (1795–1874), Elijah Guttmacher, Moses Hess, and the historian Heinrich Graetz. This movement in course of time assumed the name of Chovevei Zion. Gordon and Hess were its intellectual leaders, the first publishing in the year 1871 in his paper "Ha-Maggid" a number of articles on the colonization of Palestine as the basis for the future regeneration of Judaism. Hess wrote his "Rom und Jerusalem" in 1862, which book has remained one of the foundation works in Zionist literature; though a later edition of the work was burned by his family, in order to rid the world of this "scandal" ("Die Welt," ii., No. 9, p. 16). He confidently hoped for the assistance of France in the founding of such colonies. Kalischer, who lived in Thorn, was perhaps the first practical Zionist. His "Derishat Ẓiyyon" (Lyck, 1862) deals with the religious and theological problems involved. He advocated the colonization of Palestine, the cultivation of land there, and the founding of an agricultural school and of a Jewish military guard. He held that the salvation promised by the Prophets could come only gradually and by self-help on the part of the Jews. He traveled extensively in aid of these ideas; caused the first colonization society to be established in Frankfort-on-the-Main in 1861; and had some influence in the work that Charles Netter did in Palestine. Many Orthodox rabbis joined in this movement, *e.g.*, J. Schwarz, S. Schwarz, and Hildesheimer. Rabbi Goldschmidt of Leipsic, writing in the "Allg. Zeit. des Jud.," referred to the colonization of the Holy Land as a "tatsächlich heilige Sache"; and in such cities as Brody, Tarnopol, and Vienna societies were founded for the purpose of studying the Hebrew language.

Two years after the appearance of Hess's "Rom und Jerusalem," and undoubtedly influenced by it, Graetz published in the "Jahrbuch für Israeliten" (1863–64) an essay entitled "Die Verjüngung des Jüdischen Stammes," in which he tried to show his-

Heinrich Graetz.

torically that the Jewish nation was its own Messiah, and should bring about its own rejuvenescence and redemption, without waiting for the coming of a single person as redeemer. The violent conflict engendered by this essay reechoed even in the courts of law (see T. Zlocisti in "Jüdischer Volkskalender," pp. 9 *et seq.*, Brünn, 1903-4, where Graetz's essay has been reproduced).

George Eliot's "Daniel Deronda."

Toward the end of the seventies in the nineteenth century the national movement commenced to gain ground still further among the Jews. This was due to a recrudescence of national sentiment in Europe, as a result of which the Servians, the Bulgarians, and the Rumanians had gained complete liberty. Pinsker had not looked specifically to Palestine as a possible home for the Jews; but Jewish sentiment quickly led others in that direction. Ben Yehudah published in "Ha-Shaḥar" (1879) a series of articles proposing the colonization of the Holy Land and the gradual centralization of the Jews there as the only means to save both Jews and Judaism; and Isaac Rülf in 1883 wrote his standard work "Aruḥat Bat 'Ammi" on the same lines. Christian writers also became affected with the idea, which was thus brought prominently before the world. The rise of this national sentiment in Russia is closely connected with the names of Moses Löb Lilienblum and Perez Smolenskin. The riots of 1880 and 1881 turned the attention of these authors to the Jewish question. The first in his "Derek la-'Abor Golim" and the second in his "'Am 'Olam," and in his journal "Ha-Shaḥar" (even before 1880), gave literary expression to the national hopes. To these names must be added that of Lev Osipovitch Levanda. In England Disraeli had already declared that "race is the key of history," and George Eliot wrote her "Daniel Deronda" in 1876, and in 1879 her "Impressions of Theophrastus Such," the last chapter of which is entitled "The Modern Hep! Hep! Hep!" (republished by the Federation of American Zionists, 1899). In this she makes the Jew say, "The effect of our separateness will not be completed and have its highest transformation unless our race takes on again the character of a nationality. That is the fulfilment of the religious trust that molded them into a people." "Daniel Deronda" was enthusiastically reviewed in the "Monatsschrift" (1877, pp. 172 *et seq.*) by David Kaufmann, who added, "Who will dare to say what may not result from this rising flood of feelings in the heart of the Jews, who will dare to insist that the imponderable mass of indefinite feelings and vague impulses which in the march of centuries has rather increased than decreased in the soul of the Jewish people, will pass off without leaving any trace?" In like manner Joseph Jacobs reviewed the work, adding, "And Mordecai's views of the resumption of the soil of the Holy Land by the holy people are the only logical position of a Jew who desires that the long travail of the ages shall not end in the total disappearance of the race" ("Jewish Ideals," p. 80). Influenced by "Daniel Deronda," Gustav Cohen of Hamburg privately printed his "Die Judenfrage und die Zukunft" (1891, 1896), in which he developed the theory there expounded to its logical Zionistic conclusion. In the United States, a Jewess, Emma Lazarus, moved by the immigration of large numbers of Russian Jews to America, wrote a stirring series of articles in the "American Hebrew" (1882, 1883) pleading for an independent Jewish nationality and a Jewish home in Palestine ("An Epistle to the Hebrews"; republished by the Federation of American Zionists, 1900).

The Chovevei Zion.

The result of all this agitation was the founding of various colonization societies, not only in Russia (under the leadership of S. P. Rabinowitz, Pinsker, H. Schapira, Lilienblum, Max Mandelstamm, and Kalonymus Wissotzky), but also in Germany, France, England, and America; *e.g.*, the Central Committee at Galatz, the Esra at Berlin, the Chovevei Zion in London, the Shawe Zion in the United States, and the Yishshub Ereẓ Yisrael in Paris. The first Palestinian colony was founded in 1874; but the work did not commence in earnest till 1879. At the conference of the Chovevei Zion and of other societies, held at Kattowitz on Nov. 6, 1884, to regulate the help sent to the colonists, no less than fifty bodies were represented. A second conference was held in Drusgenik on June 15, 1887; and a third in Wilna, in 1889, at which thirty-five societies were represented and thirty-eight delegates were present. In 1891-92 Paul Friedmann made an unsuccessful attempt to establish a Jewish colony in Midian (see Jew. Encyc. v. 519, *s.v.* Friedmann, Paul). The growth of the colonization movement upon philanthropic principles reached its height in 1894, when it was arrested largely by the fact that the Turkish authorities made it difficult for Jews to enter Palestine (see Jew. Encyc. iv. 47, *s.v.* Chovevei Zion). Even Baron de Hirsch was not in principle opposed to colonization in the Holy Land, as he told a deputation on July 22, 1891; he desired that a searching inquiry should first be made into its feasibility. He promised to aid any negotiations that should be undertaken in Constantinople if the report of a commission proved favorable ("The Maccabæan," p. 118, New York, 1904).

Influence of Anti-Semitism.

The second influence working to produce the modern Zionist movement was the rise and extension of Anti-Semitism. The Jews had imagined that with their political emancipation, and, with the destruction of the walls of the ancient ghettos, their entrance into the comity of nations, the complete subsidence of the ancient "odium Judaicum" would result. In this they were sadly disappointed. Political liberty did not give them social equality; and the newly arisen nationalistic sentiment turned fiercely against them. At the very moment when their own dormant national feeling had been aroused, and when the work of colonization in Palestine had sent a thrill of fervor through the Jewish masses, the anti-Semitic movement grew in intensity. From 1881 it pursued its victorious march through Europe. The strength of the movement in eastern Europe was at first underrated in the hope that it would give way before the advance of culture and education in those countries.

This hope was doomed to failure; and when states like Germany, Austria, and France joined in it actively, with the more or less overt cooperation of the governments of the day, a reaction among Jews was bound to take place. Most of the latter, it is true, continued to hope that the phenomenon was but a passing one; but a small band in western Europe and in America sought its cause in sources that were deeper than a passing whim. They thought to find it in the impossibility felt by various peoples to assimilate the Jews and at the same time to allow them that measure of individual and collective freedom which the Jews considered necessary for the preservation of their individual character. In addition, they had witnessed the results of the attempt made by many of their brethren to meet fully the demands of the outside world. The consequence had been the almost complete conversion to Christianity of many of the leading families in the Mendelssohn epoch, and the loosening of the bonds that held the Jews together, which meant, if continued, the absorption of the Jews in the general population and the disappearance of Judaism as a distinctive faith. To meet anti-Semitism the great Jewish communities, contenting themselves with an attempt to ward off the blows as they fell successively, offered in general a passive resistance, to which many noble-minded Christians contributed in the German and Austrian societies for repelling anti-Semitism (see Verein zur Abwehr des Anti-Semitismus). On the other hand, the small band referred to above took up a more positive attitude, and found the answer to militant anti-Semitism in a recurrence to what they considered the basis of Jewish life—the idea of the continued national existence of the Jews as a people. This current among the Jews of modern Western culture combined with the two other currents, that of the national Jewish revival and that of the philanthropic colonization of Palestine, to form the modern Zionist movement.

Herzl's "Judenstaat."

It was at this time that Theodor Herzl, brooding over the strong rise of anti-Semitism in his own Austrian home and in Paris, in which city he was then living, wrote his "Judenstaat." According to his own statement, it was conceived and written during the last two months of his stay in Paris in the year 1895, as a private expression of his opinion, and to be shown only to a small circle of his friends. One of these friends, after reading the pamphlet, declared its author to be of unsound mind. Any active agitation or discussion of the principles laid down in the book was far from Herzl's purpose. It was only in the spring of 1896 that the "Judenstaat" was published in Vienna. Translations of it were soon made into French, English, and Hebrew; and the original German has now (1905) gone through five editions (see also "Theodor Herzl's Zionistische Schriften," Berlin, 1905). The theories here laid down and the propositions made for their realization may be summed up in the following statement:

Starting with the fact that anti-Semitism is a continually growing menace both to the Jews and to the world at large and is ineradicable, that the Jews are a people that are not permitted to merge into the social life around them, that true assimilation is possible only by means of intermarriage, he comes to the conclusion that it is necessary for the Jews, if they wish to preserve themselves, to have as their own some portion of the globe large enough for them to foregather therein and to build up a definite home. For the accomplishment of this object he suggests the formation of a "Society of Jews," which shall take up the preliminary scientific and political work, and of a "Jewish Company" similar to the great English and French trading companies, with a capital of £50,000,000 and having its center in London. The company was to develop the work prepared by the Society of Jews, and to organize the new community. As a possible territory for such an ingathering Herzl suggested either Argentina or Palestine; the incoming was to be brought about not by infiltration, but by organized immigration; and if Palestine was to be chosen, the sanctuaries of other religious faiths were to be made extraterritorial. It will be seen that the religious sanction, which had been the mainspring of the Orthodox Jewish hope in the restoration, was entirely wanting. The problem was attacked simply from its economic and political sides. In course of time, and as Herzl came into closer contact with his Jewish brethren than he had been before, he began to recognize the value of the religious sanction, as far as a large section of the Jewish people was concerned, and to see that the Jewish national consciousness was bound indissolubly to Palestine. The absolute separation, however, of church and state remained one of the fundamental ideas of his project; the arrangements between the Ottoman government and the Jews was to be in the form of a charter granted to the latter upon a purely political and mercantile basis.

Herzl's Reception in London.

It was largely through the instrumentality of Israel Zangwill that Herzl was induced to present his project publicly to the Jewish world. He was received by the Maccabæans in London Nov. 24, 1895. In a preliminary letter to the "Jewish Chronicle" (London, Jan. 17, 1896) he laid down the principal features of his plan; and on July 6, 1896, he was able to present the project in person to the Maccabæans. Although his "Judenstaat" had been translated (by Sylvie d'Avigdor) into English, and despite the publicity given to it by his appearance in London, the Jews in England, and even the old Chovevei Zion, refused to approve the new expression given to the old hope. On the Continent, however, such men as Max Nordau and Alexander Marmorek in Paris, Dr. Max Bodenheimer in Cologne, Prof. M. Mandelstamm in Kiev, and a number of other intellectuals came to his support.

However much Herzl had wished to remain in his purely literary career as feuilletonist, dramatist, and journalist, circumstances proved too strong. He had touched the core of the Jewish question as many of his brethren saw it, and reached the heart of the Jewish people. The wave of enthusiasm gradually pushed him forward and bore him high upon its crest. The first to take up the "Judenstaat" as a realizable program was the Zion Society in Vienna. Several thousand names were subscribed to an address sent out by Drs. M. T.

Schnirer and Oser Kokesch calling for the formation of a "Society of Jews" to be founded in July, 1896, in London; and a letter of adhesion to Herzl's principles was forwarded in the month of May to Herzl by the above-named as representing their society. According to Lucien Wolf ("Encyc. Brit." *s.v.* "Zionism") the Sultan of Turkey, having heard of Herzl's publication, sent a private messenger, the Chevalier de Newlinsky, in May, 1896, with the offer of a charter of Palestine for the Jews if they would use their influence to stop the agitation consequent upon the Armenian massacres. The offer was refused.

Herzl's call for the First Zionist Congress, which was to have been held in Munich in 1898, brought the whole subject prominently and forcibly before the Jewish public. In some quarters it was supposed that the gathering was to deal with general Jewish questions, and not specifically with Zionism (Bambus, in "Allg. Zeit. des Jud." April 23, 1897)—a misconception which could not possibly be due to those who had issued the call. But misconceptions were apt to occur, since feeling ran high on the part of both those who favored and those who opposed the Zionist proposition. It may be said at the outset that the Jewish people did not answer to the call of Dr. Herzl as he and his followers had expected. Only in certain quarters did there gather around him Jews who had been in a measure prepared for his coming. Those who had been affected by the Jewish national idea naturally looked to him as their standard-bearer. The Jewish masses, groaning under oppression in eastern Europe, saw in him their possible savior; and those of them who had escaped to western Europe and America were not slow to follow the lead of their brethren left behind. In addition to these a comparatively small number of intellectuals came to Herzl's aid. Some were moved thereto either by the results of the academic discussion of the questions involved, or by a reawakened feeling of attachment to old scenes and thoughts from which they had become estranged. Others in their own persons or in their immediate surroundings had felt the sting of anti-Semitism; while a large number were attracted to the new movement from a feeling of benevolent compassion for the sufferings of their more unfortunate brethren.

Opposition.

Opposition to Zionism arose from many quarters; and even as the movement embraced within its fold Jews of various religious convictions, so did the opposition emanate from different points of the horizon. Orthodox Judaism in Europe at first held severely aloof, believing that because some of the leaders were non-observants of Jewish ceremonial, the whole movement set rather away from than toward positive Judaism. It was supposed to be forcing the hand of Providence and to be contrary to the positive teachings of Orthodox Judaism in regard to the coming of the Messiah and the providential work of God in bringing about the restoration. In Russia the extreme Orthodox synagogue, not content with a simple protest, organized an active opposition which had for its center the Poltava rabbi Akiba Rabinowitz and the magazine "Ha-Peles" in Wilna. A library opened there by the Zionists on April 14, 1902, had to be closed for a time. In common parlance this opposition was spoken of as the "Black Cabinet" (Lishkah ha-Sheḥorah).

A more theological aspect was given to the opposition by some of the European rabbis. Dr. Güdemann, chief rabbi of Vienna, in his "National-Judenthum" (Leipsic and Vienna, 1897) says that Israel has been since the Dispersion a purely religious community, a leader of peoples; that its historical task has consisted in opposing the idea of nationalism; and that if Judaism should reawaken in all its adherents the endeavor again to become a nation, it would be committing suicide. According to Güdemann, the vocation of Israel lies in the spiritual impress that it has been able to put upon humanity and in its endeavor to further the Messianic time which shall conciliate nations to one another. He holds that Judaism has acclimatized itself everywhere; that Zion is only a symbol of its own and mankind's future; that in this sense the word is used in the prayer-book of the Synagogue, and that true Zionism can not be separated from the future of humanity. In a similar spirit K. Kohler formulates his opposition to Zionism. He does not call himself an anti-Zionist; but believes that in a positive way Judaism has another future before it. For him Judaism is a religious truth entrusted to a nation destined to interlink all nations and sects, classes and races of men; its duty is to be a cosmopolitan factor of humanity, basing itself upon the Biblical passage, "Ye shall be unto Me a kingdom of priests and a holy nation." "The mission of the Jew is not only spiritual or religious in character; it is social and intellectual as well, and the true Zionism demands of the Jews to be martyrs in the cause of truth and justice and peace until the Lord is one and the world one." He repudiates the idea that Judea is the home of the Jew—an idea which "unhomes" the Jew all over the wide earth—and holds the entire propaganda a Utopian dream because even if Turkey were willing, none of the great powers of Christendom would concede the Holy Land to the Jew; that the high temperature of Palestine would no longer afford him a congenial and healthful soil; that Palestine has poor prospects of ever becoming a leading state and of attracting Jewish capital; that the incongruous elements of which a Jewish state would be composed would militate against a harmonious blending into one great commonwealth; and that so petty a commonwealth would be unable to cope successfully with the hostile forces arrayed against it. However, he looks with favor upon the colonization of Palestine by the Jews, and sees the "possibility of Zionism leading to a united Judaism and a pan-Judean congress" (see "The Judæans," pp. 68 *et seq.*, New York, 1899). Claude Montefiore proclaimed himself a convinced and determined antagonist of the plan on the ground that Zionism is calculated to beget and foster anti-Semitic feelings, more especially when it is looked upon as a glorious ideal instead of a mournful necessity. The Jews, he thinks, are to fight the good fight, not to despair, but with self-purification and brave endurance to await the better time that civilization will shortly bring, when their fellow citizens will claim them as their own (*ib.* pp. 86 *et seq.*).

Protest of German Rabbis.

Strong denunciations of Zionism were heard, especially in Germany. The appearance of the party organ "Die Welt" was declared to be a misfortune ("Allg. Zeit. des Jud." June 11, 1897); G. Karpeles maintaining even that Judaism was no religion, but a "sittliche Weltanschauung und geschichtliche Thatsache" ("Die Welt," 1905, No. viii.). In the name of the Association of Jewish Rabbis of Germany, S. Maybaum (Berlin) and H. Vogelstein (Stettin) issued a protest against the Zionists, who were declared to be "fanatics from Russia and youthful, hot-headed students." In a preliminary communication the protesters laid down the following principles: that the Jews are nothing more than a religious body, and those in Germany national Germans, though as such faithful to the divine religion of Sinai. They demanded a united protest of all the German congregations against political Zionism; anti-agitation to counteract that of the Zionists; and a public declaration of all societies composed of rabbis and teachers against the movement. Dr. Leimdörfer (Hamburg) associated himself with this protest (*ib.* June 11 and July 2, 1897). In Hanover the advocate Dr. Meyer proposed in addition an anti-Zionist meeting in Berlin at which the Jews should proclaim their German patriotic sentiments and in this way disarm the Zionists (*ib.*). No such action, however, seems to have been taken; though, in England, several rabbis were inhibited by the chief rabbi from preaching on Zionism, and the haham M. Gaster was prevented by the Mahamad of the Spanish and Portuguese congregation from touching on the subject in his official capacity (1899). The formal protest appeared in the "Allgemeine Zeitung des Judenthums," July 16, 1897, signed by the Board of Ministers. It states, first, that the attempts of the Zionists to found a Jewish national state in Palestine are contrary to the Messianic promises of Judaism as laid down in Holy Writ and in the later religious authorities; secondly, that Judaism demands of its adherents to serve the state in which they live and in every way to further its national interests; thirdly, that no opposition thereto can be seen in the noble plan to colonize Palestine with Jewish agriculturists, because that plan has no connection with the founding of a national state. In the same spirit the Conference of American Rabbis, which met at Richmond, Va., on Dec. 31, 1898, declared itself as opposed to the whole Zionist movement on the ground (as one of the members stated) "that America was the Jews' Jerusalem and Washington their Zion."

Lucien Wolf and Laurie Magnus.

A like uncompromising attitude against Zionism has been taken in England by Lucien Wolf. Starting with a bias not indistinctly favorable to the plan as formulated by Herzl, he has come to hold not only the impracticability of the scheme, but the untenableness of its premises. He believes that the Jews are of Aryan origin and that they are not anthropologically a separate race (a view held also by Solomon Reinach; see "R. E. J." xlvii. 1), and that at a later time only a centrietal anthropological movement set in; that there is peril in Zionism, in that it is the natural and abiding ally of anti-Semitism and its most powerful justification; that it is an attempt to turn back the course of modern Jewish history; that it is "an ignorant and narrow-minded view of a great problem—ignorant because it takes no account of the decisive element of progress in history; and narrow-minded because it confounds a political memory with a religious ideal." As a means of alleviating Jewish distress in eastern Europe, Wolf considers it inadequate and in a certain sense unnecessary. The chances of emancipation in Russia he holds to be by no means desperate; and the Rumanian Jewish question he thinks is greatly improved and "a manageable one." The mission of the Jew is the Mendelssohnian one: to show an example to the nations, to take its stand on lofty toleration and real universalism, and "its highest traditional ideal is undoubtedly national, but it is not the nation of a kept principality but the holy nation of a kingdom of priests" ("The Zionist Peril," in "J. Q. R." xvii. 1-25).

From the point of view of its effect upon the status of Jews in western Europe and America, Zionism has been strongly criticized by Laurie Magnus. This criticism may be summed up in the following extract:

> "A flight which is no flight, an abandonment, and an evacuation—this is the modern rendering of the Messianic hope: instead of Gentiles coming to the light, Dr. Herzl offers the petty picture of Jews content, like foreign visitors, with a 'favorable welcome and treatment.' We have called this a travesty of Judaism. But it is more than satire—it is treason. Dr. Herzl and those who think with him are traitors to the history of the Jews, which they misread and misinterpret. They are themselves part authors of the anti-Semitism which they profess to slay. For how can the European countries which the Jews propose to 'abandon' justify their retention of the Jews? And why should civil equality have been won by the strenuous exertion of the Jews, if the Jews themselves be the first to 'evacuate' their position, and to claim the bare courtesy of 'foreign visitors'?" ("Aspects of the Jewish Question," p. 18, London, 1902).

This is also practically the position taken by Prof. Ludwig Geiger, the leader of the liberal Jews in Berlin, though with more special reference to the particular country in which he lives. He says·

> "Zionism is as dangerous to the German spirit ["Deutschthum"] as are social democracy and ultramontanism. It has something of each: of the one its radicalism, of the other its ultramontanism ["Jenseitige"], the desire for a fatherland other than that belonging to it by language and culture. . . . Zionism may be able to raise its army up to hundreds of thousands, if no hindrance is placed in its way. Just as we are warned against ultramontane works on history and Social-Democratic teachings, so must we be warned against Zionistic sophisms ["Afterweisheit"]. The German Jew who has a voice in German literature must, as he has been accustomed to for the last century and a half, look upon Germany alone as his fatherland, upon the German language as his mother tongue; and the future of that nation must remain the only one upon which he bases his hopes. Any desire to form together with his coreligionists a people outside of Germany is, not to speak of its impracticability, downright thanklessness toward the nation in whose midst he lives—a chimera; for the German Jew is a German in his national peculiarities, and Zion is for him the land only of the past, not of the future."

No opponent of Zionism has dared to say what Geiger adds:

> "The withdrawal of citizen's rights appears to be the necessary consequence of German legislation against Zionism, the only answer that the German national conscience can give" (see "Stimmen der Wahrheit," pp. 165 *et seq.*, Berlin, 1905).

Minor Objections.

While criticisms such as these touched upon the basal principles of Zionism, other criticisms dealt in charges which are evidence of the strong feeling raised on all sides in Jewry by the successive progress of the Zionist movement. The "Univers Israélite" summed up the matter in saying:

> "The long and short of it is, Zionists and anti-Semites are one and the same." The "Reform Advocate" of Chicago spoke of the "Anti-Semites, his [Herzl's] friends" (March 12, 1898). A rabbi in Marburg classed Zionism as "Messiasschwärmerei"; and the traveler Edward Glaser believed that Zionism was put forward by the British government in order to break up Turkey and form a buffer state. The ḥakam bashi in Constantinople posted a notice in the synagogue putting the Hebrew paper "Ha-Ẓefirah" under the ban; and Dr. Bloch, editor of the Vienna "Wochenschrift," first endeavored to procure a subvention from the Zionists, offering to give up eight pages of his newspaper to the cause, if "Die Welt" ceased to appear ("Die Welt," ii., No. 48); failing which, he became a most determined opponent. S. Bernfeld's "Am Ende des Jahrhunderts" (1899) has a bare mention of Zionism and the congresses; while that portion of the year's review by Martin Philippsohn in the "Jahrbuch für Jüdische Geschichte," 1898, mentioning the Basel Congress of 1897, was stricken out by the editor, G. Karpeles. When the "Trust" was founded, the report was spread that each of the directors was to have a bonus of 100,000 marks for passing the statutes, and that the sole object of the corporation was to combat Orthodoxy. The London "Financial News" (April 28, 1899, p. 872) spoke of the "harebrained and irresponsible promoters of the ridiculous Trust."

In the United States, too, the opposition grew apace.

> The "Reform Advocate" in Chicago suggested editorially that the real object of Herzl and Nordau was to possess themselves of the savings of their poorer brethren. Isaac M. Wise, president of the Hebrew Union College, thought that the Zionists were "traitors, hypocrites, or fantastic fools whose thoughts, sentiments, and actions are in constant contradiction to one another" ("Hebrew Union College Journal," Dec., 1899, p. 47); while Rabbi Samfield wrote in the "Jewish Spectator" that "Zionism is an abnormal eruption of perverted sentiment." Prof. Louis Grossman held that the "Zionistic agitation contradicts everything that is typical of Jews and Judaism," and that the "Zionistic movement is a mark of ingenuity, and does not come out of the heart of Judaism, either ancient or contemporary" ("Hebrew Union College Journal," Dec., 1899, p. 72).

Christian Attitude.

On the other hand, the attitude of the Christian world toward Zionism has been in nearly every case one of cordial attention; in some quarters, even one of active furtherance. While those of the more important daily papers that were in Jewish hands either accorded the movement scanty attention or were absolutely silent (the Vienna "Neue Freie Presse," of which Herzl was feuilleton editor, never mentioned the word "Zionism" as long as Herzl lived), the other great dailies of the world freely opened their columns to news of the movement, as did also the great monthlies and quarterlies in England and the United States (*e.g.*, "Contemporary Review," "Nineteenth Century," "Forum," "Fortnightly Review," "North American Review," "International Review," and "Century"). In Oct., 1897, the London "Daily Chronicle" and the "Pall Mall Gazette" publicly accepted the Zionist program and advocated the calling of a general European Congress. Many Christians, it is true, were led to such a course by religious hopes of a Messianic return of the Jews to Palestine and their possible conversion there; although the German "Allgemeine Missions Conferenz" declared that "Zionism will not hasten the conversion of Israel, but rather delay it" ("Nathaniel," 1901). Others, however, had a sincere desire to advance this attempt at Jewish self-help.

In addition to those mentioned above who had been actively engaged in one project or another, there are a large number who by their voice and otherwise have encouraged Zionism. As early as 1885 Prof. K. Furrer of Zurich University spurred on the Russian Jewish students to work for the colonization of Palestine by the Jews; and in 1904 Secretary John Hay of the United States declared in an interview that Zionism was in his opinion quite consistent with American patriotism. The Grand Duke of Baden on Aug. 4, 1899, uttered these words to Dr. A. Berliner: "The movement is an important one and deserves vigorous assistance." The Preraphaelite painter Holman Hunt was one of the first to greet Herzl's proposal in London (1896) with friendly assistance. He has done the same (1905) to Israel Zangwill and the Territorialists. The Rev. W. H. Hechler of Vienna has been a constant attendant at the congresses, and has been of actual assistance in other directions. Prof. F. Heman of Basel, the author of "Das Aufwachen der Jüdischen Nation" (Basel, 1899), also deserves mention, as he sees in Zionism a conciliatory force, bringing Jews and Christians nearer to each other. Among those who have publicly pronounced themselves in favor of Zionism may be mentioned Leon Bourgois, the Rumanian premier Stourdza, Baron Maxim Manteuffel, Bertha von Suttner, Felix Dahn, Karl Peters, Prof. T. A. Masaryk, Björnstjerne Björnsen, Rider Haggard, Hall Caine, Maxim Gorki, and Prof. Thomas Davidson. The philosopher Edward von Hartmann, however, is of opinion that Zionism plays into the hands of the anti-Semites, and August Rohling in his "Auf nach Zion" (1901) did indeed give color to this idea; but the conference of political anti-Semites in Hamburg in the year 1899 declared it necessary to oppose the movement, as it awakened sympathy for the Jews among the Christian population. The theological faculty of the University of Geneva set as the subject for the prize essay of the year 1905 the theme "Le Sionisme et Ses Aspirations Actuelles." A collection of opinions has been published by Emil Kronberger, "Zionisten und Christen," Leipsic, 1900, and by Hugo Hoppe, "Herrvorragende Nichtjuden über den Zionismus," Königsberg, 1904.

Though the number of shekel-paying Zionists has increased largely year by year, the opposition sketched above has hardly diminished, except in the case of those whose spokesman has been Lucien Wolf (see below). A large section of Orthodox Jewry still sees in Zionism or rather in its promoters a danger to established custom and time-honored rites, despite the fact that a specific resolution of the Second Basel Congress declared that Zionism would do nothing to militate against such customs and such rites. The Orthodox rabbis at Grodno in 1903 declared themselves opposed to the movement, as did a number of Hungarian rabbis in 1904. On the other hand, the Ḥaside Ẓiyyon of Lodz is made up of Ḥasidim; and such men as Samuel Mohilewer, Chief Rabbi J. H. Dünner in Holland, the ḥaham M. Gaster in England, and H. Pereira Mendes in

The "Kultur-Frage."

New York have joined the Zionist ranks. The stumbling-block has been the "Kultur-Frage," the question of the relation of Zionism to modern education and to the modern point of view. The use of the word "Kultur" in this connection was unfortunate, as the east-European Jew had been led to regard this term as connoting certain distinctive and anti-religious tendencies of modern society. The doubt has remained, despite all attempts to clear up the difficulty by definition. The question was mooted at the First Basel Congress (on the proposition of Birnbaum), but was really taken up at the Third, Fourth, and Fifth Congresses, at the last of which it was made part of the party's program. The advocacy of physical and mental advancement upon modern lines, has provoked the opposition of a large body of Orthodox Jews, who otherwise might have joined the Zionist body, as the idea of the restoration still forms a part of their theological equipment. The Jews connected with Reform synagogues, and those outside any distinctively Jewish organization, in most cases still look upon Zionism as a reaction, not only from a theological point of view, but from the standpoint of general culture as well; and this last, despite the reiterated pronouncements made at various congresses. In his opening address at the First Congress Herzl said: "We have no thought of giving up even one foot of the culture that we have acquired; on the contrary, we wish to broaden that culture," and at the Third Congress he added, "We desire to lift ourselves up to a higher moral plane, to open up new means of communication between nations and prepare the way for social justice. Just as the poet weaves songs out of his own pain, so shall we prepare from out of our own suffering the advancement of mankind in whose service we are." In fact, a formal resolution was adopted at the Second Congress to this effect: "Zionism seeks not only the economic and political but also the spiritual rebirth of the Jewish people and must ever remain upon the stand of modern culture, whose achievements it highly values."

To a still larger number of Jews, who might perhaps sympathize with Zionism, the seeming impracticability of carrying out the platform and the supposed insuperable difficulties in finding a home for the Jews in and around Palestine, coupled with the peculiar political circumstances which render those countries the bone of contention among the European powers, stand in the way; though some of those who now stand aloof have shown a readiness to join the Zionist ranks if another, and to their eyes more practical, policy should be evolved—*e.g.*, that connected with the offer of territory in East Africa (see below).

The Basel Congress.

In spite of all opposition Herzl continued the elaboration of the policy set forth in the "Judenstaat." The first part of his program was the calling of a congress of such Jews and such Jewish organizations as sympathized with the new movement. This congress was to have been held in Munich; but the Kultusvorstand of the Munich Congregation memorialized the committee that had it in charge, asking them to change its venue. In face of this determined attitude on the part of the leaders of the community, the place of meeting was changed in July to Basel. At this congress there were 204 delegates. It is notable that the B'nai B'rith lodges in Rumania sent two delegates; while the English Chovevei Zion organizations were not represented, on the ground that the congress was "dangerous." Additional difficulties attended the holding of this congress. Part vii. of the first volume of "Die Welt" had been confiscated by the Austrian authorities. Most of the Jewish newspapers of Europe had been actively opposed to Zionism, while that part of the daily press which was in any way controlled by Jews pursued a consistent policy of silence. Among the delegates there were representatives of the various Jewish national bodies, though most of the members came in their private capacity. The great Jewish beneficiary organizations of Europe and America were entirely without representation; and, with one or two exceptions, they kept themselves entirely free from any connection with Zionism. However, a number of noted Christians, whose interest was either purely humanitarian or theological, testified by their attendance to the kindly interest which large sections of the non-Jewish world brought to the new movement. Among such were Dunant, the founder of the Red Cross Society; the Rev. M. Mitchell; the Rev. Mr. Hechler, chaplain to the British embassy in Vienna; Baron Manteuffel; Col. Count Bentinck; and Dr. Johannes Lipsius, the editor of "Der Christliche Orient." This First Congress was in the main a manifestation; though the organization of the movement was commenced there and a number of propositions made which were carried out at a subsequent period; *e.g.*, the promotion of the study of the Hebrew language and literature, in the discussion of which the plan for a proposed Jewish high school in Jaffa or Jerusalem was brought forward; the formation of a general Hebrew school organization and a special literature commission (Chief Rabbi Ehrenpreis of Bulgaria); the formation of a Jewish national fund (Professor Shapira of Heidelberg). At this congress the Basel Program was drawn up, which states the object of Zionism to be "the establishing for the Jewish people a publicly and legally assured home in Palestine" (see Th. Herzl in the "Contemporary Review," 1897, pp. 587-600; German translation, "Der Baseler Congress," Vienna, 1897).

Propaganda After the First Congress.

Between the First and Second Congresses the Actions Committee elected at the former busied itself with furthering the propaganda by means of a number of pamphlets, such as the addresses of Herzl and Nordau at the First Congress; "Das Ende der Juden Noth," by York-Steiner, in German, Hebrew, and Yiddish; Nordau's "Ueber die Gegner des Zionismus"; and a pamphlet setting forth the aims of Zionism, printed in Hebrew, Arabic, and French for use in the East. It furthered also the organization of the various groups that had sprung up; and it took the first measures for the founding of the Jewish Colonial Trust. A prefatory conference of the Actions Committee, together with some of the leaders from various countries, was held in Vienna in April, 1898; and the Second Congress met in Basel Aug. 28-31 of that year. The spread of the movement may be gaged by the number of Zionist societies and groups that had come into being since the First Congress:

Country.	New.	Old.	Total.	Country.	New.	Old.	Total.
Russia	350	23	373	France	3	..	3
Austria	176	42	218	Belgium	2	..	2
Hungary	32	228	260	Turkey	2	..	2
Rumania	100	27	127	Denmark	1	..	1
England	12	14	26	Servia	1	..	1
Germany	25	....	25	Greece	1	..	1
Italy	12	9	21	Egypt	2	..	2
Bulgaria	15	1	16	The Transvaal	6	..	6
Switzerland	6	....	6	*America	50	10	60

* New York, 26; Chicago, 8.

A Russian preliminary conference had been held in Warsaw at which about 140 delegates took part, and a second one was held at Basel, those attending being Orthodox rabbis, presided over by Haham M. Gaster of London. More than forty telegrams of adhesion were received from Orthodox rabbis; and besides a number of crown rabbis of Russia, there were also present representatives of the Ḥasidim. A special colonization committee was appointed with a view to furthering colonization on the basis of the consent of the Turkish government; and an agreement was reached as to the formation of the Jewish Colonial Trust, a committee of nine being appointed for that purpose, with D. Wolfssohn of Cologne at the head. The founding of a general Hebrew-speaking nation was proposed by Chief Rabbi Ehrenpreis of Bulgaria; and the resolution on "Kultur," proposed by Haham Gaster, to which reference has been made above, was accepted.

The Third and Fourth Congresses.

The Third Congress likewise met in Basel, Aug. 15-18, 1899. It was here that Herzl announced that his endeavors were centered upon receiving a charter from the sultan. The report of the Actions Committee showed that the number of societies in Russia (877) had increased by 30 per cent and in other countries by 25 per cent. The shekel-payers numbered more than 100,000, which meant that probably a quarter of a million Jews were actively identified with the Zionist movement. All the Chovevei Zionists in Rumania had become members of the congress. A new scheme of organization was submitted, which had for its object the building up of the inner structure of the movement. The "Kultur" question was further discussed, in the attempt to make it clear that "Kultur" in no way militated against Judaism in any form. The question of colonization in Cyprus was brought up by Davis Trietsch, who had held a preliminary conference to consider the proposal; but he was not allowed to proceed with the question in open congress, the great majority of the members being decidedly averse to even a consideration of the proposal.

The Fourth Congress was transferred to London, where it met in Queen's Hall Aug. 13-16, 1900. The transfer was made with a view to influencing British public opinion still further, as in no country had the Zionist propaganda been received by the general public with more understanding or with greater sympathy. During the year that had elapsed the Russian societies had increased to 1,034, those of England to 38, and those of the United States to 135; while in a small country like Bulgaria there were no less than 42 such societies.

Herzl's Interview with the Sultan.

The hopes of the Zionist body in regard to Palestine and the good intentions of the sovereign power there were somewhat dampened by the instructions sent by the Porte in Nov., 1900, making it impossible for Jewish visitors to Palestine to remain there for a period longer than three months. The Italian government immediately protested that it made no difference between its Jewish and its Christian subjects; and the matter having been brought to the attention of Secretary Hay, the American ambassador in Constantinople was on Feb. 28, 1901, instructed to make a similar protest in the name of the United States government. This action by the Porte, which was merely the revival of a regulation that had been issued about fifteen or twenty years previously, was in many quarters said to have been due to the renewed Zionist activity; but on May 17, 1901, the sultan himself received Herzl in audience, the latter being accompanied by two other members of the Actions Committee, David Wolfssohn and Oscar Marmorek. Herzl was received on two further occasions; and upon leaving, the sultan conferred upon him the grand cordon of the Order of the Mejidie. From Constantinople Herzl went to London, where on June 11, 1901, he was again received by the Maccabæans, on which occasion he spoke with much confidence of the success of his mission to the sultan and asked the Jewish people for £1,500,000 in addition to the money in the bank for the purpose of obtaining the charter. But the Jewish people kept silent; and the negotiations which had proceeded so far were for the moment in abeyance.

Zangwill at the Fourth Congress.

The Fifth Congress was held at Basel in 1901, this time during the winter, Dec. 26-30. The new organization statutes were here finally accepted. They called for a meeting of the congress once every two years; and in the interval between the congresses a meeting of the Larger Actions Committee and the leaders in the various countries was to be held. It was also decided that a new territorial organization could be founded in any land if 5,000 shekel-payers demanded the same. All arrangements for opening the bank had been made; resolutions were passed to give a subvention to the National Library in Jerusalem, and as to the necessity of a Hebrew encyclopedia and the founding of a statistical bureau. A severe criticism of the Baron de Hirsch Trust was made by I. Zangwill, but his motion was not put before the congress. There was again a long "Kultur" debate, which ended in the following pronouncement: "The congress declares spiritual amelioration ["kulturelle Hebung"], *i.e.*, the education of the Jewish people along national lines, to be one of the chief elements of the Zionist program, and lays it as a duty upon every Zionist to work toward that end." During this congress thirty-seven delegates, comprising the Democratic Fraction, headed by Berthold Feiwel, being dissatisfied with the ruling of the president, left the congress in a body, but returned after the demonstration had been made.

On July 10, 1902, Herzl appeared before the Royal Immigration Commission, sitting in London, to determine what measures, if any, should be taken to prevent the large influx of a foreign proletariat into England. Herzl's plea was for a regulation of immigration, as far as the Jews were concerned, rather at its source in eastern Europe than at its outlet in western Europe and America. In the summer of the same year a deputation of the German Zionist body was received in audience at Carlsruhe by the Grand Duke of Baden, who has on several occasions testified to his deep interest in the movement.

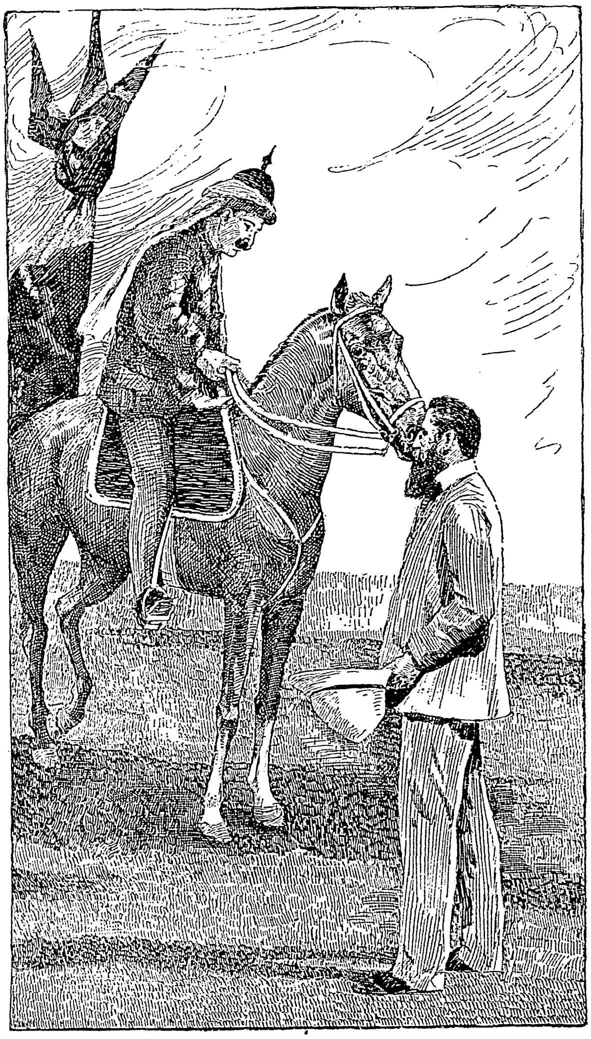

Interview Between William II. of Germany and Theodor Herzl Outside of Jerusalem, 1902.

(From a photograph.)

In the autumn of 1898 and after preliminary audiences in Potsdam and Constantinople, Emperor William II. of Germany publicly received a Zionist deputation in Palestine. The delegation consisted of Dr. Theodor Herzl, Dr. M. T. Schnirer, D. Wolfssohn, Dr. M. Bodenheimer, and Engineer Seidener, president of the Zionist groups in Germany; and, after an introductory greeting on Oct. 28 at the Colony Miḳweh Yisrael near Jaffa, it was received on Nov. 2 in the imperial tent in Jerusalem, State Secretary von Bülow being present. In answer to the address presented, the emperor said that "all such endeavors, as aiming at the promotion of Palestinian agriculture to the weal of the Turkish empire, and having due respect to the sovereignty of the sultan, might be sure of his good-will and interest."

Both at this time and subsequently Herzl had interviews with the sultan. His original program meant an understanding with that ruler upon the basis of a regulation of the Turkish finances ("Die Welt," i., No. 1). He tried also to impress upon the sultan the perfect loyalty of the Zionist body, as shown in the public manner in which it dealt with the problem and in its opposition to any form of small colonization which meant the smuggling in of Jews to Palestine against the wishes of the sovereign power, as well as the value to Turkey of an industrious, law-abiding, and progressive element in the country. The concessions on the part of the sultan were to be in the form of a charter, the Turkish government affording the Jews a large amount of municipal self-government, the Jews on their part paying a certain sum upon the delivery of the concession and a yearly tribute after that. The status was to be similar to that of the Island of Samos, which, on account of the part it had taken in the liberation of Greece in 1821, was accorded on Dec. 11, 1832, through the intervention of England, France, and Russia, a Christian autonomous prince, having his own army, flag, and congress, and paying to the sultan a yearly tribute of 300,000 piasters (W. Miller, in "The Speaker," 1898, p. 579). Though upon several occasions Herzl believed himself near to the realization of his policy, it failed because of the lack of monetary support from the Jews. At a later period the sultan proposed a scattered colonization of the Jews in the Turkish empire, which Herzl was bound to refuse, as being incompatible with the Basel Program and the needs of the Jewish national movement ("Protokoll" of the Sixth Zionist Congress, p. 6).

In October of the same year (1898) negotiations were opened with some members of the English government for a land concession in the Sinai Peninsula. These negotiations were continued in Cairo by L. J. Greenberg with Lord Cromer and the Egyptian government. A commission, consisting of Engineer Kessler, Architect Marmorek, Captain Goldsmid, Engineer Stephens, Professor Laurant, Dr. S. Soskin, Dr. Hillel Joffe, and Mr. Humphreys, representing the Egyptian government, left Egypt at the beginning of 1903 to make an exhaustive study of the territory under consideration; and it returned toward the end of March. The Egyptian government, although in part agreeing to the demands for a Jewish administration and extended municipal powers in the proposed settlement at Al 'Arish, felt itself not warranted in agreeing to the concession on account of the lack of water, which would necessitate the use of a certain portion of the Nile. It may be added that the Jewish Colonization Association had shown itself not unwilling to lend its assistance, had the concession been granted ("Die Welt," 1904, No. 1).

Zionism in Russia.

Russia having furnished the greatest number of Zionists, the trend of sentiment in that country may briefly be indicated. At the Minsk Congress held in Sept., 1902, 500 delegates attended, representing the Orthodox Party, the Democratic Fraction, a so-called Center Party, and the socialistic Bund. At this meeting the relation of orthodoxy to radicalism, the "Kultur" question, and especially colonization in Palestine were discussed. The congress was not indisposed to unite with non-Zionist colonization societies for the immediate purchase of land in Palestine, thus making the first break in the rigidity of the Basel Platform. Resolutions were passed to the effect that all moneys belonging to the National Fund should be used only for the purchasing of land in Palestine, and that the paragraphs of the National Fund statutes should be so changed as to preclude the collection of capital to which restrictions were attached (see M. Nurock, "Der i. Allrussische Zionisten-Congress in Minsk," Riga, 1902).

The year 1903 is memorable in the annals of Zionism. On June 24, Von Plehve, the Russian minister of the interior, issued a secret circular to the governors, city prefects, and chiefs of police, putting a ban upon all Zionist meetings and forbidding all collections for Zionist purposes. The moneys belonging to the Trust and to the Jewish National Fund, and the shekel collections were to be turned over to the Odessa society for assisting Jewish agriculturists in Palestine. The reason given for this action was the supposed impossibility of realizing the Zionist program except in the distant future; but the real motive was the fear that Jewish Socialists might make use of the Zionist platform for the propagation of their theories ("The Times," London, Sept. 2 and 11). This, together with the distressing condition of the Jews in general in that country, induced Herzl to visit Russia early in Aug., 1903. He there had interviews with Witte and Von Plehve, and was joyfully acclaimed by the Jewish proletariat of the cities through which he passed. The result of his interview with Von Plehve is given in a letter to Herzl dated Aug. 12, and published at the Sixth Zionist Congress. In it Von Plehve promises that if the Zionistic movement confines its agitation to the creation of an independent state in Palestine and to the organized emigration from Russia of a certain number of Jewish inhabitants, the Russian government will give its moral and material support to Zionist negotiations at Constantinople, and will facilitate the work of the emigration societies with certain moneys contributed by the Jews of Russia ("Die Welt," Aug. 25, 1903).

Herzl's Interview with Von Plehve.

Ever since the negotiations in regard to Al 'Arish, Herzl and his agents had kept in contact with the English government. The project to effect a Jewish colonization in the East-African Protectorate seems not to have been an entire surprise. In the "Jewish Chronicle" of July, 1903, it was mooted by Robert T. Yates. It was, however, in no way sought by the Zionist leaders, but was spontaneously offered to Dr. Herzl by Joseph Chamberlain, after the latter's visit to South Africa upon the close of the Boer war. In an official letter dated from the Foreign Office, Aug. 14, 1903, Clement Hill wrote to L. J. Greenberg in regard to "the form of an agreement which Dr. Herzl proposes should be entered into between His Majesty's government and the Jewish Colonial Trust, Ltd., for the establishment of a Jewish settlement in East Africa." Hill was directed by the Marquis of Lansdowne to say:

The East-African Project and the Sixth Congress.

> "That he has studied the question with the interest which His Majesty's government must always take in any well considered scheme for the amelioration of the position of the Jewish race . . . If a site can be found which the Trust and His Majesty's Commissioner consider suitable and which commends itself to his government, Lord Lansdowne will be prepared to entertain favorably proposals for the establishment of a Jewish colony or settlement on conditions which will enable the members to observe their national customs . . . the details of the scheme comprising as its main features the grant of a considerable area of land, the appointment of a Jewish official as the chief of the local administration, and permission to the colony to have a free hand in regard to municipal legislation as to the management of religious and purely domestic matters, such local autonomy being conditional upon the right of His Majesty's government to exercise general control."

The Sixth Congress drew near without a shadow to presage the storms that were coming. It was held in Basel Aug. 23–28, 1903. It is true that on Aug. 22 a preliminary meeting was convened, in which the Government Party was severely criticized by Alfred Nossig, who pleaded for "national education" as being more important and of more immediate necessity than the acquisition of territory; but such criticism on the part of the opposition was expected. Although the basis of representation had been raised to 200 shekel-payers, no less than 592 delegates and more than 2,000 spectators were present. The announcement by Herzl of his interview with Von Plehve created a sensation among the Russian delegates, especially among those of Socialistic proclivitities; while the offer made by the British government was received with very varied feelings. In his address Herzl distinctly said: "East Africa is indeed not Zion and can never become it"; and in an eloquent oration Max Nordau spoke of such a possible settlement simply as a "Nachtasyl." The Democratic Fraction as a whole was against the proposition, as were the majority of the Russian delegates. Feeling ran very high, and at one time threatened even to disrupt the meeting. The proposition before the congress was that a commission should be sent out to examine the territory in East Africa, and that before a final vote was taken on the merits of the question a special congress should be called for that purpose. After several days of argument a vote was taken which showed 295 affirmative and 178 negative, 90 withholding their votes entirely. This vote represented the view of the congress not as to the advisability of accepting the offer of the British government, but merely as to the proper spirit in which so generous an offer ought to be received and upon the political necessities of the moment. Nevertheless, it was taken to have a much wider meaning; and although a rider was attached to the resolution prohibiting the use of any shekel moneys or any property of the Trust for the purpose of the expedition, the Russian members of the Actions Committee and a number of Russian delegates persisted in misunderstanding the purport of the vote and created a demonstration by publicly leaving the congress.

The East-African Commission.

The East-African proposal acted like a firebrand in the Zionist camp. It threatened to divide the party into two opposed halves, and meetings of protest and discussion were everywhere held. The misunderstanding would not down. On the one hand, some groups in Rumania went so far as to commence preparations to leave for East Africa; and a special warning had to be issued by the Actions Committee. On the other hand, the inhibition placed upon Zionist moneys for the purposes of the commission caused a long delay in the formation and despatch of that body. In Sept., 1903, the Jewish Colonization Association was asked to bear one-half of the expense of the commission; and it consented to do so on the understanding that any settlement made in East Africa should be only in the way of simple colonization, and should have no political character whatsoever. This necessitated the withdrawal of the request, the greater part of the expense of the commission being at a later time borne by Christian friends of the movement. It was also noted that a strong opposition manifested itself in East Africa. Lord Delamere, the high commissioner, sent a cable protest ("Times," London, Aug. 28), which protest was endorsed by Lord Hindlip and Sir Harry H. Johnston (*ib.* Sept. 2); the latter, however, changed his position later on ("Die Welt," 1904, p. 42). Popular feeling had been so roused among the Jews that on Dec. 19, 1903, a Russian student of unsound mind, Haim Selik Loubau, made an attempt upon the life of Max Nordau at the Zionist ball given in the Salle Charras in Paris.

Simultaneously with the Sixth General Congress the first Jewish congress was held in Palestine. It was organized and led by Usishkin. Seventy delegates and sixty teachers met in the colony Zikron Ya'aḳob. It was intended to be a Basel congress in miniature.

An organization was founded, to which all Jews in Palestine were to belong who were above eighteen years of age and who paid one franc a year. The delegates were to meet once a year, chosen by groups of fifty, for which purpose Palestine was divided into six sections:

1. Jerusalem, Hebron, Moẓah, and Artuf.
2. The colonies around Ramleh.
3. Jaffa and Petaḥ Tiḳwah.
4. Nazareth, Tiberias, and the colonies in the neighborhood.
5. Ḥudairiyah, Zikron Ya'aḳob, and Haifa.
6. Safed and the Galilean colonies.

There was to be an actions committee of twenty-three members and an extra-Palestinian committee containing representatives of the Odessa body, the Jewish Colonization Association, the Alliance Israélite, the Esra, and Baron Edmond Rothschild. It is not known that the organization was perfected or that either it or its committees ever held further meetings.

Rise of Territorialism.

The Russian members of the Actions Committee when they returned home were not inactive. In Oct., 1903, most of them held a secret conference at Kharkof, at which they resolved to send a committee to Vienna to demand of Herzl a written promise to relinquish the East-African project before the convening of the Seventh Congress, and in his capacity as a leader of the Zionists to engage in no further territorial projects. He was formally to promise also to take up the work in Palestine and the acquisition of land there and in Syria with the moneys of the National Fund. An organization of the Russian Actions Committee was determined upon in order to give it greater weight in the Zionist deliberations. If Herzl should refuse to give the promises demanded, the Russians were to refrain from sending further contributions to Vienna and to commence an active propaganda against the Government Party. It was this conference that invented the name "Territorialism." This undoubted revolutionary action on the part of many members of the Larger Actions Committee living in Russia was received with an outburst of protests from Zionist organizations throughout the world, some of which came from St. Petersburg, Odessa, Warsaw, and Baku. The delegation of the Kharkof Conference, consisting of A. A. Belkowsky, S. J. Rosenbaum, and W. J. Temkin, went to Vienna and met a session of the Larger Actions Committee on April 11, 1904. Everything was done to convince the Russian members not only of the illegality of the position they had taken, but also of the groundlessness of their fears that either Herzl or the Actions Committee had swerved one iota from the Basel Platform; and the resolutions of the Kharkof Conference were allowed to pass without action.

Death of Herzl.

They were, however, to leave an indelible mark upon the Zionist movement as a whole. The opposition to the proposed offer of the English government in many quarters turned into opposition against the president of the congress. He was bitterly attacked, notably by Haham M. Gaster of London; and he felt deeply the exposed position in which he had been placed. For some time past the cares of the great Zionist movement had weighed too heavily upon him. At the Sixth Congress he had complained that his physical powers were unequal to the task, and that an affection of the heart made the great work more difficult than it otherwise would have been. Still he was unremitting in his labors. On Oct. 11, 1903, the King of Italy received Rabbi S. Margulies of Florence in the interests of Zionism, and on Jan. 25 following Herzl had audience both of the king and of Tittoni, the Italian Minister of Foreign Affairs. On this occasion he saw also the pope and Cardinal Merry del Val. On July 3, 1904, Herzl breathed his last, a martyr to the Jewish cause. There is no doubt that the discussions and misrepresentations consequent upon the East-African proposal aggravated the disease that was slowly mastering his body. Perhaps the only Jewish statesman of modern times who had devoted himself to the service of his people, he had done more than any single person or group of persons to give the cause dignity and standing. He had been able to unite upon a common ground factors of varying opinions and divergent interests. His fascinating personality and his diplomatic tact had made him the spokesman of his brethren. He had found the Jewish question a philanthropic and at best an agricultural one. He left it an economic and diplomatic one. Whatever his merit as a German litterateur may have been (and this was testified to most bountifully at his death), as an upholder of Jewish ideals and a liberator of his people from mental and moral serfdom he stands almost unique in Jewish annals.

The death of Herzl naturally created consternation within the Zionist body. He had united so much in his own person that he took upon himself alone many of the burdens that others should have borne with him. The question of his successor as chairman of the Actions Committee and as president of the congress naturally preoccupied all minds. On Aug. 16, 1904, a meeting of the Larger Actions Committee was called to take over the affairs of the organization, and on the 17th the annual conference was held. An additional commission to the Smaller Actions Committee was elected, consisting of Nordau, Wolfssohn, Katzenelensohn, Warburg, Tschlenow, Usishkin, Alexander Marmorek, Bodenheimer, and Greenberg, although no provision for such a commission was contained in the constitution. On Nov. 18, 1904, a Zionist deputation, consisting of N. Katzenelensohn, J. Jasinowsky, Tschlenow, and Belkowsky, had an interview with Sviatopolk-Mirsky, the new Russian Minister of the Interior; and on Dec. 4 and 5 Dr. N. Bodenheimer and others, representing the Actions Committee, attended a meeting in Frankfort-on-the-Main for the purpose of regulating the emigration of Jews from Russia. In Jan., 1905, the Larger Actions Committee again sat in Vienna, and it was resolved to legalize the National Fund in London under the control of the Jewish Colonial Trust. The Russian Zionists meanwhile commenced to arm themselves for the struggle which it was foreseen would arise at the Seventh Congress. On Jan. 14, 1905, a conference of forty-seven persons was held in Wilna, at which it was resolved that "as regards the view which considers it possible to realize the ultimate aim of Zionism in a country other than Palestine, it is agreed that such a view is opposed to both the historic ideal of Zionism and the Basel Platform."

Question of the Guas Ngishu Plateau.

The East-African Commission of Inquiry which had been sent out on Dec. 25, 1902, after the committee of nine members appointed by the congress of that year had examined the project in Europe, was composed of Major A. St. H. Gibbons, Prof. Alfred Kaiser, and Engineer M. Wilbusch. The British government had proposed to leave the delimitation of the proposed Jewish settlement to the commission and to the authorities in British East Africa. Herzl, however, preferred that the government should offer a definite territory, which it did after communicating with the high commissioner. This territory is known as the Guas Ngishu Plateau, covering "an area of about 6,000 square miles, bounded in the north by a line running parallel to the equator, and the starting-point of which is the Keremkie, a western tributary of the Kerio River, which flows into Lake Rudolf. In the west it is bounded by the line of the meridian, which is to be counted from the Kissimchanga Mountain to the equator, and which terminates at the Maragolia Hills. In the south the boundary-line as far as the main slope of the so-called Rift Valley, the great East-African depression, is formed by the equator, from which point the eastern boundary-line is drawn almost due north along the Elgeyo escarpment as far as the above-mentioned Keremkie River." The report of the commission was presented to the Actions Committee May 16, 1903, and has been printed as a Zionist Blue Book in English and German (London, 1905). The opinions of the members of the commission were divided; but in general the territory offered was found to be insufficient for a large number of Jewish settlers, and to be fit rather for grazing than for agriculture.

The Seventh Congress.

The Seventh Congress met in Basel on July 27, 1905, the first anniversary of the funeral of Theodor Herzl. Over 800 delegates had been elected, of whom more than 600 attended. As had been anticipated, the sessions were particularly exciting; indeed, at times they became turbulent. The various parties had previously made preparations, the Ẓiyyone Zionists having held a preliminary conference in Freiburg. Dr. Max Nordau was elected president. Perhaps the most interesting report presented to the congress was that of the Palestine Commission. It told of the publication of its organ "Altneuland," of a geological expedition, of meteorological observation stations established, of the mission of Dr. S. Soskin to Palestine and Syria in the interests of the culture of cotton there, and of the lecture courses on colonization held at Köthen (March 27–April 8, 1905) in connection with the local technical institute. The real interest of the congress lay, however, in the vote that was to be taken on the report of the East-African Commission. Several days were spent in its discussion, and on July 30 the special congress was held provided for in the resolution of the Sixth Congress. The conclusion was foregone. The Actions Committee had, upon receipt of the commission's report, given its opinion that the proffered land was not sufficient in extent and resources for colonization on a large scale; and the Government Party, together with the Ẓiyyone Zionists and the Mizraḥi faction, was known to be largely in the majority. Various resolutions dealing with the subject were offered; and the following compromise was finally proposed by Alexander Marmorek in the name of the Actions Committee:

> "The Seventh Zionist Congress declares: The Zionist organization stands firmly by the fundamental principle of the Basel Program, namely, 'The establishment of a legally secured,

> publicly recognized home for the Jewish people in Palestine,' and it rejects, either as an end or as a means of colonizing, activity outside Palestine and its adjacent lands. The Congress resolves to thank the British government for its offer of a territory in British East Africa, for the purpose of establishing there a Jewish settlement with autonomous rights. A commission having been sent out to examine the territory, and having reported thereon, the Congress resolves that the Zionist organization shall not engage itself further with the proposal. The Congress records with satisfaction the recognition accorded by the British government to the Zionist organization in its desire to bring about a solution of the Jewish problem, and expresses a sincere hope that it may be accorded the further good offices of the British government where available in any matter it may undertake in accordance with the Basel Program. The Seventh Zionist Congress recalls and emphasizes the fact that, according to article I. of the statutes of the Zionist organization, the Zionist organization includes those Jews who declare themselves to be in agreement with the Basel Program."

In the final trial of strength on this motion the Territorialists abstained from voting, while Dr. Syrkin, in the name of twenty-eight delegates belonging to the Poale Zion, presented a protest against the decision, and together with his party left the hall, refusing to take further part in the congress.

The future work of the Zionist body in Palestine was also the subject of long discussion between the Government Party and the Ẓiyyone Zionists. A compromise resolution was likewise effected in this regard, to wit:

Proposed Work in Palestine.

> "The Seventh Zionist Congress resolves that, concurrently with political and diplomatic activity, and with the object of strengthening it, the systematic promotion of the aims of the movement in Palestine shall be accomplished by the following methods: 1. Exploration. 2. Promotion of agriculture, industry, etc., on the most democratic principle possible. 3. Cultural and economic improvement and organization of Palestine Jews through the acquisition of new intellectual forces. 4. Acquisition of concessions. The Seventh Zionist Congress rejects every aimless, unsympathetic, and philanthropic colonization on a small scale which does not conform to the first point in the Basel Program."

It was further voted that no land in Palestine was to be bought with the moneys of the National Fund until this could be done in a judicial way.

Present Condition of the Movement.

It is difficult to estimate the number of Zionist societies at present (1905) in existence. They run up into many thousands, and the work they do is of varying complexions according to the needs of Jews living under different conditions. Some are purely national Jewish gatherings, others are literary, while others again are devoted to a development of social intercourse among their members. Many have libraries attached to their places of meeting, and do a certain amount of settlement work. All have one object in view: to foster the national Jewish sentiment, and to band their members together in the further development of Jewish character. The payment of the shekel (25 cents) confers the right to vote for delegates to the congress. Yearly or half-yearly meetings are held by all the societies within a certain district, and federations are gradually being formed in the various countries. The first such organization was the Federation of American Zionists, founded in 1898 for the purpose of gathering into one body the societies in and around New York, but gradually including within its scope all the societies in the United States and the Philippine Islands. In 1905 this federation comprised 238 societies, with eighty societies in a second organization, the Knights of Zion (Chicago), only loosely connected with the federation. The English Zionist Federation, into which most of the older Chovevei Zion societies were merged after a conference held at Clerkenwell Town Hall, March 6, 1898, was founded in Feb., 1899, and to it were soon added the Canadian and South-African federations, the Societati Sion Istilor diu Rominia, the Zionistische Vereinigung für Deutschland, the Niederlandsch Zionistenbund, and the Dansk Zionistisk Forening. Russia is divided into thirteen "rayons," each one of which is presided over by a member of the Larger Actions Committee.

Constitution.

The constitution of the whole Zionist organization is democratic in its very foundations. Full authority resides only in the congresses, in whose hands lie the direction of all Zionist affairs and the election of all officers. While Theodor Herzl was alive the chairman of the Smaller Actions Committee was at the same time president of the congress. At the Seventh Congress the two offices were separated, and it was made impossible for a member of the Actions Committee to be an executive officer of a congress. The congress has its own manual of procedure, which has been modified from time to time. Representation at the congress is upon the basis of one delegate for every 200 shekel-paying Zionists. Up to the Seventh Congress the president carried on the affairs of the organization with six other members living in the same city, who with him formed the Smaller Actions Committee. By the side of this there was a Larger Actions Committee, composed of the leaders of the various organizations in different countries, proposed by their own territorial organizations and elected by the congress. The number of members in this larger committee has continually grown; in 1898 it was 37, in 1900 it was 42, and in 1905 it reached 53. In this last year the Larger Actions Committee was made the executive body of the congress, while the Smaller Actions Committee, consisting of David Wolfssohn, Professor Warburg, Jacobus Kann, Kohen-Bernstein, M. Usishkin, L. J. Greenberg, and Alexander Marmorek, was simply a committee of the larger body. Wolfssohn is at present (1905) chairman of the Smaller Actions Committee, which has its seat in Cologne. The annual budgets of this committee from 1898 to the present time are given in the following table:

Year.	Value in Francs.	Year.	Value in Francs.
1898–1899.....	158,212	1902–1903....	158,637
1899–1900.....	173,018	1903–1904 ...	114,911
1900–1901. ...	146,631	1904–1905....	170,119

Jewish Colonial Trust.

The founding of the Jewish Colonial Trust has been described elsewhere (Jew. Encyc. vii. 176). Its purposes are not financial but political. As a body with corporate rights, it is the practical instrument of the Zionist organization. The original memorandum declared its purpose to be to work in Palestine, in Syria, or, when in the opinion of the advisory council the interests of the Jewish people should demand it, in any other manner (than specified) and in any other part of the world. Fear was soon felt that this latitude was too great and opened the door to a possible misuse of the funds. The bank's activity was therefore circumscribed. At the Third Congress (Aug. 17, 1899) the clause was changed so as to read "to promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria; further, to promote, develop, and carry on industries and undertakings in Palestine, in Syria, or in any other part of the world." At the Seventh Congress (Aug. 1, 1905), under the influence of the anti-territorial majority present, the action of the Trust was further circumscribed, and the clause amended so as to read "in Palestine, Syria, any other part of Asiatic Turkey, the Sinai Peninsula, and the Island of Cyprus"; but at the second special meeting called in London, Aug. 31, 1905, the proper voting power was not present and the necessary resolution could not be passed. The shares of the Trust are largely held in very small numbers, the shareholders numbering in the neighborhood of 300,000. Various means have been employed to make their purchase possible in this manner; *e.g.*, the Joint Share Clubs which were founded in London in 1901. The funds in the Trust amounted in Dec., 1903, to £296,887, and in Dec., 1904, to £321,345. Dividends of 2 per cent in 1903 and 2½ per cent in 1904 have been paid. In order to prosecute the work of the Trust in Palestine, and to give stability to Jewish interests there, it was proposed at the Fifth Congress to open up a branch at Jaffa. This was done in 1903, a new corporation, the Anglo-Palestine Company, being established, all the shares of which are held by the Jewish Colonial Trust. In Aug., 1904, a branch of the Anglo-Palestine Company was founded in Jerusalem, which is to be followed by one in Haifa. The Anglo-Palestine Company paid in 1904 a dividend of 4 per cent. The Jewish Colonial Trust has also joined in the foundation of the Palästina Handels Gesellschaft (1903, 22,500 M.) and the Deutsch Levant Baumwoll Gesellschaft (1903, 25,000 M.). At one time an attempt was made to ruin the Trust, the "Israelite" of Mayence (March 20, 1902) and a correspondent in the "Jewish Chronicle" of London (March 21, 1902) charging it with making false entries. The accusation was reproduced by Dr. Bloch in his "Wochenschrift" (Vienna). The "Jewish Chronicle," upon receipt of better information, of its own accord withdrew the charges; the other two journals were forced to do so by process of law ("Wochenschrift," Feb. 10, 1903). In 1905 the Bezalel society was formed in Germany for the purpose of introducing a more artistic development into Palestinian industries. Together with the Anglo-Palestine Company and the Palästina Handels Gesellschaft, many Jews not affiliated with Zionism have joined hands with them in this attempt to elevate Jewish workmanship in Palestine. Boris Schatz and E. M. Lilien have gone there in order to introduce a "Kunstgewerbeschule."

Jewish National Fund.

At the First Congress, in 1897, the idea of a Jewish National Fund (Territorial Fund) was mooted by Prof. Herman Shapira. At the Fourth (1900) it was accepted in principle. The purpose of the Fund is to produce a permanent capital which shall be the property of the Jewish people for the exclusive purpose of buying land in Palestine. It is not to be touched until it reaches $1,000,000, half of which sum is always to remain on hand. The statutes as laid down by the National Fund Commission were accepted by the Fifth Congress (1901); and in 1904 the Fund ("Ḳeren Ḳayyemet") was legally domiciled in London, its moneys being placed in possession of the Jewish Colonial Trust. The Fund is derived from the use of stamps placed on Zionist letters, invitations, and the like, from free-will offerings, and from payments made to inscribe persons and societies in the "Golden Book" ("Sefer ha-Zahab"). Since June 1, 1902, these collections have produced a little over $205,000. The resolution to refrain from using the Fund until it has reached a certain point was violently opposed by the Ẓiyyone Zionists, and a resolution against the statute was adopted by the Minsk Convention; but the Jews in Palestine themselves pleaded (1903) for the original form.

Educational Work.

In its intellectual and spiritual influence upon the Jewish people Zionism has specifically and in many various ways influenced Jewish life. Education has been one of the principal objects in view. Thus, in the district around Yelisavetgrad it has founded about forty-eight model ḥadarim; and it has established reading-rooms, evening courses, and the like. In 1903 Zionists founded a school in Temir Khan Shusa in Daghestan, and the national school for girls (Bet ha-Sefer) in Jaffa receives an annual subvention from the society. The same is true of the Jewish Central Library (Abarbanel Library; see Jew. Encyc. i. 27) founded by an ardent Zionist, Joseph Chazanowicz of Byelostok. A complete program for a Jewish university was elaborated by Buber and Weizman and published by the Jüdischer Verlag (Berlin, 1901). In Paris the Université Populaire Juive owes its existence to the Zionist societies there, headed by Alexander Marmorek; and the Jewish Toynbee halls in Vienna (opened Dec. 2, 1900), Brünn, Hamburg, Lemberg, Amsterdam, and Tarnopol have had a similar origin.

In attempting to estimate the effect of the Zionist upheaval it must not be forgotten that, though it tended to consolidate previous efforts in various directions, and to create new efforts along similar lines, the movement itself was merely the culminating point of a previous development. It brought to a head the Jewish Renaissance and provided a channel into which the various activities of this renaissance might flow and find a concerted expression. This is seen, for instance, in the student organizations in Austria and partly in Germany.

Jewish Students' Societies.

Even before the rise of anti-Semitism in the former country, as early as 1882, Jewish students in Vienna, from Russia, Galicia, and Rumania, had banded together for the purpose of conserving Jewish feeling and of cherishing Jewish literature. Perez Smolenskin gave this society its name, "Ḳadimah," which, meaning both "Forward" and "Eastward," indicated the direction of its activity. Pinsker's "Autoemancipation" became its Bible, and its practical interest was enlisted in the colonization of Palestine. Its first announcement in Hebrew and German upon the blackboard of the university created consternation. It was strongly opposed by the great mass of Vienna Jews, but in spite of this it continued to further the physical and mental advance of its members. The ordinary "Burschenschaften," "Corps," and "Landsmanschaften" gradually became "Judenrein," under strong pressure from without, even going so far as to declare the Jewish students unworthy of satisfaction by duel. The answer on the part of the Jewish students was the formation of further societies: in 1892 the "Unitas" for students coming from Moravia, and the "Ivria" for students from northern Moravia and Silesia (reorganized 1894); in 1895 the "Libanonia," at first for veterinary students, and later on for students at large; in 1897 the "Bar Kochba" for those coming from Galicia, in which Hebrew courses of instruction were established; and in 1898 the "Maccabaea" for technical students, and the "Bar Giora" for students from the south-Slavic countries. The "Rede- und Lesehalle Jüdischer Hochschüler" and the "Vereinigung der Zionistischen Finkenschaft an der Wiener Universität" are open to all comers. At other universities and high schools similar societies were founded, *e.g.*, the "Ferialverbindungen": the "Emunah" in Bielitz, the "Astra" in Kanitz, the "Massada" in Vienna, the "Severitas" in Loschitz. To these must also be added the "Veritas" in Brünn, the "Charitas" in Graz, the "Kolko Akademickie" in Kolomea, the "Hasmonea" and "Zephirah" in Czernowitz, the "Bar Kochba" in Prague, the "Przedsnt" ("Ha-Shaḥar") in Cracow, the "Akademische Verbindung" in Yaroslaw, the "Makkabaea" in Breslau, the "Hasmonae" in Berlin, the "Herzl" in Königsberg, the "Zionist Society" at Columbia University, New York, and the "Jüdische Studentenverbindung Zionah" at Giessen. At various times general meetings of delegates of these societies have been held, *e.g.*, the "Zionistischen Studententag" in Lemberg on July 25, 1899, and the "Studententag" in Vienna, June 30, 1903, and in June, 1905. In general, see "Ost und West," 1901, p. 415; Albert M. Friedenberg, "Zionist Studies," p. 23, New York, 1904.

Gymnastic Societies.

Along similar lines were founded a large number of "Turnvereine" (gymnastic societies), which had as their object the development of Jewish muscle and the strengthening of Jewish conscience in the rising generation. The movement in this direction commenced even before the First Zionist Congress, such a society having been founded in Constantinople in the year 1894. It received a great moral support from the national spirit engendered by the Zionist propaganda, and the outward impulse to the formation of such separate societies was given by the exclusion of Jewish students from the "Bundesgenossenschaft" of gymnasts in Austria and from the academic "Turnvereine" in Germany. It was in the latter country that these Jewish societies were most sharply attacked, notably by a Jew, Rathenau, and by the "Kölnische Zeitung." The governing body of the "Jüdische Turnerschaft" in Germany answered the attack (Sept. 2, 1903) in order to assure the public that there was nothing anti-German in their action. Whereupon the "Kölnische Zeitung" and the "Frankfurter Zeitung" changed in a measure their attitude; but the "Allgemeine Zeitung des Judenthums" hoped that such "extravagances" could not be laid at the door of German Jews; while the "Mittheilungen zur Abwehr des Anti-Semitismus" fought the movement tooth and nail, looking upon it only as a means of Zionistic propaganda. On the other hand, such Jewish weeklies as the "General Anzeiger" of Berlin, the "Israelitisches Familienblatt" of Hamburg, and the "Israelitisches Gemeindeblatt" reflected the sentiments of a part of the Jewish community by heartily welcoming the new movement. As the foregoing table will show, the work of the "Turnvereine" has grown apace, and at the Third Basel Congress, in 1899, a public exhibition was given by societies from Berlin, Cologne, Freiburg, Mannheim, Mährisch-Ostrau, Prossnitz, Ungarisch-Hradisch, and Vienna, and a second Jewish "Turnertag" was held in Berlin April 23 and 24, 1905. The "Bar Kochba" of Berlin has printed a collection of songs ("Vereins Liederbuch"), and since 1902 it has published the monthly "Jüdische Turnzeitung."

JEWISH GYMNASTIC SOCIETIES.

Date of Foundation.	Place.	Name of Society.
1894....	Constantinople.	
1898....	Berlin (Oct. 22)........	Bar Kochba.
	Philippopolis..........	Makabi.
1899....	Vienna................	Wiener Jüd. Turnverein.
	Biala..................	Bialäer Jüd. Turnverein.
	Bucharest.............	Aurora.
	Sofia..................	Samson.
1900....	Halberstadt...........	Turnklub Junger Jüd. Kaufleute.
	Vienna................	Zion.
	Privitz................	Jüd. Turnverein.
	Mährisch-Ostrau.......	Jüd. Turnverein.
1901....	Ungarisch-Hradisch...	Moravia.
	Olmütz................	Jüd. Turnklub.
1902....	Rustchuk (Bulg.)......	Makabi.
	Kustendil (Bulg.)......	Samson.
	Troppau...............	Jüd. Turnklub.
	Cologne...............	Jüd. Turnverein.
	Hamburg...............	Jüd. Turnerschaft.
	Mannheim..............	Jüd. Turnverein.
	Frankfort-on-the-Oder.	Jung-Juda.
	Freiburg..............	Jüd. Turnverein.
	Posen.................	Neuen Posener Turnverein.
	Leipsic................	Jüd. Turnverein.
	Munich................	Ezra.
	Breslau................	Jüd. Turn- und Sport-Verein.

In addition there are societies (the dates of whose foundation are not known) at Hanover, Frankfort-on-the-Main ("Jung-Juda"), Brünn, Bern, Samokoff, Bazardjik, Dubnitza, Cracow, and Lemberg.

In accord with the democratic basis of the Zionist organization, women have from the first been admitted to a voice and a vote in the congress. This has occasioned the formation of a large number of women's societies, which bear such names as "Benoth Zion" (Jassy, Sofia, New York), "Hadassa" (Vienna, Braila, New York), "Jehudith" (Brünn), "Moria" (Vienna), "Zion" (Lemberg), "Jüdisch Nationale Frauen Vereinigung" (Frankfort-on-the-Main). The work of these societies is of a literary, educational, and social character.

Influence on Literature and Art.

The inspiration that Zionism has given to the furtherance of modern Jewish Renaissance is seen in various directions. From its ranks have come most of those sturdy students, writers, poets, painters, and sculptors who have done so much to make the modern artistic development available for Jewish life (see Buber in the "Protocol of the Fifth Congress," pp. 151 *et seq.*). Not only has the cultivation of the Hebrew language been foremost in their program, but especially the furtherance of art with a distinctive Jewish bent. Ephraim Moses Lilien, Lesser Ury, Judah Epstein, and Herman Struck have worked in line and color; Frederic Beer, Henryk Glitzenstein, Alfred Nossig, and Boris Schatz in marble and bronze. In 1901 Alfred Nossig, Davis Trietsch, Buber, Feiwel, and Lilien started the Jüdische Verlag in Berlin, which has attempted to substitute artistic book-making for the inelegant presswork of former times. Besides publishing a "Jüdischer Almanach" and the "Jüdische Statistik," it has printed a number of highly artistic volumes dealing with modern Jewish literature and art. The Jüdischer Künstler Verlag Phoenix (1902) in Berlin owes its origin to the same circle, as does also the Jüdischer Künstler Aesthetik in Warsaw.

One of the most potent factors of Zionist propaganda has been its press. Only a few of the older Jewish papers were inclined toward the new movement, *e.g.*, "Ha-Meliẓ" and "Ha-Ẓefirah" in Russia, the "Jewish World" in England, the "Corriere

Zionistic Press.

Israelitico" in Italy, the "Jewish Exponent" in Philadelphia, and the "Jewish Comment" in Baltimore. The "Jewish Chronicle" of London, though editorially unfavorable, has always given the widest publicity to Zionist news and to correspondence anent the movement.

On the other hand, the majority of Jewish weeklies have shown themselves more or less violently inimical, especially the "Voskhod" in St. Petersburg, the "Allgemeine Zeitung des Judenthums" in Berlin, "Bloch's Wochenschrift" in Vienna, and "The American Israelite" in Cincinnati. It therefore became necessary for the society to create a press of its own. In 1898 Theodor Herzl founded "Die Welt," which he carried on at his own expense until the Fifth Basel Congress officially accepted it as the organ of the party. Simultaneously there grew up a great number of Zionist periodicals in Hebrew, Yiddish, Judæo-Spanish, German, French, English, Italian, Russian, Rumanian, Bulgarian, Arabic, etc. Many of these are official publications of Zionist Territorial and other organizations, *e.g.*, the "Maccabæan," of the Federation of American Zionists; "L'Echo Sioniste," of the French Federation; "Israelitische Rundschau" (Berlin), of the German Zionist Union; "Israel's Messenger," of the Shanghai Zionists. Of the others only a few can be mentioned: "Der Jüdische Arbeiter" (Vienna); "Jüdische Zukunft" (London); "Zionistische Monatshefte" (Geneva); "Jüdische Post" (Pittsburg); "Ha-Mizpah" (Cracow); "Ha-Shaḥar" (Sofia); "Ha-Shiloaḥ" (Berlin); "Degel Maḥaneh Yehudah" (Jassy); "Buduschnost" (St. Petersburg); "El Dia" (Philippopolis); "Idea Sionista" (Ferrara); "El-Miṣrayim" (Cairo). "Ost und West" (Jüdischer Verlag, Berlin) is the first attempt at an artistic Jewish journal; and in the "Schlemiel" the Jew—perhaps for the first time—refuses to take himself seriously. "Unsere Hoffnung" (Vienna) is a Zionist juvenile publication.

Wide Spread of Zionism.

The extent to which the Zionist idea has spread among the Jewish people may be seen not only in the number of Jews affiliated with the Zionist organization and congress, but also in the fact that there is hardly a nook or corner of the Jewish world in which Zionistic societies are not to be found. Even where no such organizations exist expressions of approval and adhesion have come from bodies of Jews who have lived practically cut off from all connection with the course of Jewish life. Notable were communications, together with subscriptions for the fund, from a band of descendants of Portuguese Jews in Manecoré in Amazonas, Brazil (March 12, 1901), from Jews settled in Chile, and from the Jadid al-Islam in Khorasan (1901); while societies exist in Tshita (Siberia, on the Manchurian border), Tashkent, Bokhara, Rangoon (Burma), Nagasaki, Tokyo, Hongkong, Singapore, and among the American soldiers in the Philippines. The Shanghai Zionist Association was founded in 1903; the Dr. Herzl East Africa Zionist Association in Nairobi (East-African Protectorate) in 1904. In Australia there are four Zionist federations: New South Wales, Victoria, South Australia, and West Australia. Queensland has its own federation with its center in Brisbane, and New Zealand has several societies. Even among the Russian Jews settled by the Jewish Colonization Association in Argentina, there is a federation comprising four societies. A Zionist congress was held there May 16, 1904, comprising delegates of 1,150 shekel-paying members. In every country of Europe, in the United States, along the North-African coast, and in Palestine similar societies are to be found. At the St. Louis Exposition, 1904, the Zionist flag (blue and white stripes, with a "Magen Dawid" in the center) floated from one of the buildings together with those of other nationalities.

Parties in Zionism.

This topographical diversity runs parallel with the variety of Jews to whom the Zionist movement has appealed; and it is therefore natural that a great divergence of opinion is manifest within its own ranks. This could not be otherwise, considering that the movement is a national one. Several parties and factions have accordingly grown up within the body, and have made themselves felt during some of the congresses. In fact, the discussions, very violent at times because they are based on radical differences of principle both in the congress and outside, are the natural concomitants of this as of all world-movements. Of the parties or groups within the Zionist body the following may be specifically enumerated:

The group composed of the immediate followers of Theodor Herzl and of those that stood by him during his seven years of work may be called the Government Party. Their program is that enunciated by the president of the congress at its various sittings. They desire a legally assured home for the Jewish people in Palestine and neighboring countries, and take their stand upon the Basel Platform pure and simple. They are politico-diplomatic Zionists, though not opposed to strengthening the position of the Jews in Palestine by bettering their condition and by conducting experiments in farming and industrial enterprises.

The second group is that of the Mizraḥi, an alliance of the Orthodox Jews within the Zionist body. The Mizraḥi was formed at the time of the Fifth Congress as an offset to the Radical Fraction. Its head is Rabbi Isaac Jacob Reines of Lida, Russia, where its first yearly meeting was held Feb. 23, 1903. It claimed then a membership of 11,000, but has largely gained since that time. In 1903 it had founded 125 societies, not only in Russia, but in Germany, England, Galicia, and Palestine. A world conference of Mizraḥists was held in Presburg Aug. 21–24, 1904, and a special conference of the English societies in London July 19, 1904. The group has spread also to the United States, where it has held two meetings, Jan. 5–7, 1905, in New York, and June 17, 1905, in Philadelphia. The American branch maintains an organ, "The Sabbath Journal." The Mizraḥists, forming the Jewish Center Party, were stanch adherents of Theodor Herzl, and since his death have remained true to his principles. To these they have added, as a special feature, the conservation of Orthodox Jewish practises. At the congress they usually vote with the Government Party. According to their program, they are "an organization of Orthodox Zionists who, on the basis of the Basel Program, believe a faithful adherence to the Torah and the tradition in all matters pertaining to Jewish life, and a longing for the land of the fathers, to constitute the task of the Jewish people and the conditions favorable to its preservation."

The Po'ale Zion, or the Democratic "Fraction," represents the Jewish Left. Its members claim to speak for the proletariat in eastern Europe, and have a number of pronounced Socialists in their ranks. Though comparatively a small body, they made themselves felt at the Second Congress, when the motion of Professor Mandelstamm to exclude them was lost. They are organized in Austria and in Switzerland; and one faction calls itself openly "The Zionistic Socialist Workingmen's Party, London–Paris." They organized in America in 1903, and held their first convention April 29, 1904, twelve societies being represented and maintaining an organ, "Die Neue Stimme." In the United States they are affiliated with the Federation of American Zionists. The Poʻale Zion holds that the Jewish proletariat will be driven into its ranks as the pressing, practical need for emigration from eastern Europe becomes greater. The members are therefore largely Territorialists, and claim to be forced in a measure to be opposed to Palestinian colonization on whatever scale, because of its apparent impossibility. On the other hand, they are believed in some quarters to have their Socialist propaganda more at heart than their Zionist work, and to threaten to compromise the movement with certain European governments. The Bund in Russia was at first opposed to Zionism, accusing the latter society of refusing to aid the Rumanian Jews in 1897. Since then it has made sensible approaches to Zionism, its members becoming Nationalist Jews and working for national Jewish autonomy.

Ẓiyyone Zionists.

A very large party within the general body consists of the so-called Ẓiyyone Zionists, a product of the discussions raised by the Sixth Congress. They are practically led by Usishkin of Yekaterinoslav. At the time of the Sixth Congress he was presiding over a congress in Palestine, and declared himself not only against the East-African project, but also against the binding character of the vote taken at the congress. In a pamphlet, "Unser Programm" (Vienna, 1905), he has laid down the principles of the new group. Holding that the diplomatic actions of Herzl have proven a failure, it demands immediate work in Palestine, without waiting for the granting of a charter. Land there should be bought at once with a certain portion of the National Fund; and whatever diplomatic actions are to accompany Zionist work should be carried out by a collegium. For the purposes of colonization a special society, Geullah, has been formed; and the assistance of the ICA and other colonization societies is to be sought. A Palestine Zionist Association was founded in London in May, 1905, with Haham M. Gaster as its president, to work along similar lines. Since the Sixth Congress, Usishkin has been ceaselessly active in gathering his forces together. Before the Seventh Congress a preliminary conference was held in Freiburg, and at the congress itself the Ẓiyyone Zionists polled a vote of 360, practically controlling the voting power. There can be no doubt that the Ẓiyyone Zionists are made up largely of the old Chovevei Zion groups; and though they have protested strongly against the imputation, the Political Zionists see in their rise a danger of the movement falling back into the rut of the old beneficent colonization.

Territorialists; Israel Zangwill.

Diametrically opposed to the Ẓiyyone Zionists are the Territorialists. The new organization was formed largely of those who wished the congress to accept the offer of the English government; but in a very short while it developed into a body seeking a territory upon an autonomous basis in any part of the world where such territory might be available. The Zionistische Territoriale Verbindung in Bern issued a call in "Die Welt" (1905, No. 12), but the new group was really formed as the Jewish Territorial Organization during the Seventh Congress. Israel Zangwill has been its leader and is its president. Despite his protest that the minority at the congress must always bow to the majority (speech in London, 1900), he felt that the need of the wandering mass of Jews, and consequent emigration called for a more rapid solution than political Zionism was able to afford. According to Zangwill, the majority at the Sixth Congress was for Territorialism; but this is a misstatement, inasmuch as a large majority of those who voted in the affirmative on that occasion voted merely for the sending of the commission, and not upon the merits of the proposition as a whole. Ignoring completely the vote taken at the Seventh Congress, he put himself at the head of the Jewish Territorial Organization, and, joined by the radical element which cut itself off from the Zionist body, and by a number who, like himself, remained Zionists although they believed it inopportune to refuse the offer of the English government, he fashioned the new organization in Basel. In the "Jewish Chronicle," London, Aug. 25, 1905, he issued a manifesto in which he stated that the Jewish Territorial Organization

> "makes as a body no opposition toward Zionism, its members being left free to determine their individual relations to that movement. Naturally no land whatever is excluded from our operations, provided it be reasonably good and obtainable."

The object of the organization was said to be:

> "1. To procure a territory upon an autonomous basis for those Jews who cannot or will not remain in the lands in which they at present live. 2. To achieve this end the organization proposes: to unite all Jews who are in agreement with this object; to enter into relations with governments and public and private institutions; and to create financial institutions, labor bureaus, and other instruments that may be found necessary."

The large mass of Zionists saw in this new organization a breaking away from the larger body, and, practically, Zionism minus Zion.

Israel Zangwill has (Sept., 1905) joined hands with Lucien Wolf, who now seems more willing to accept the idea of a British colony with Jewish autonomous rights—the very proposition made to Theodor Herzl by the British government—though he still proclaims himself as far from the Zionist position as he ever was. In furtherance of these plans Zangwill in the name of the Jewish Territorial Organization memorialized the Hon. Alfred Littleton (Sept. 8, 1905), asking that the original concession in British East Africa remain open for a while longer. However, on Sept. 16 Littleton replied in the negative, stating that the territory in question had already been thrown open to colonization, but renewing the assurance contained in the letter of Clement Hill (see above) that his government follows with the same interest any attempt to ameliorate the condition of the Jewish people.

Several less clearly defined groupings have sprung

Other Groups.

up of late years. The so-called Political Zionists held their own conference at Warsaw in June, 1905, Prof. M. Mandelstamm presiding. These are on some points opposed to the Territorialists, who are in a sense anti-Palestinian; but they are willing to make certain concessions in their desire to conserve the large mass of Jews emigrating out of eastern Europe from complete assimilation and demoralization. They are willing to cooperate with other bodies in concentrating this emigration in an autonomous national territory other than Palestine. They desire, however, that the work in and for Palestine shall continue; and they agree that no Zionist moneys are to be employed for other than Palestinian purposes. They claim to have had forty-five delegates at the Fifth Congress, and at the Seventh they formed a special group, their spokesman being Prof. N. Slouschz of Paris. They are opponents of the Ẓiyyone Zionists and gravitate naturally toward the Territorialists.

A second minor group is that of the Practical Political Party ("Real Politische Partei"), led by Nossig and Trietsch, with some of whose views Professor Warburg, Dr. Franz Oppenheimer, and others of the Palestine Commission coincide. They are opposed to both the Ẓiyyone Zionists and the Territorialists. They hold that the importance of autonomy in a Jewish ingathering is exaggerated; and they demand that the Zionists further a legal colonization in Palestine and the neighboring countries, a systematic economic advance in the near East, the purchase of land in and around Palestine, the investigation of both its agricultural and commercial possibilities, the founding of experimental farming and other stations, and diplomatic measures only in so far as their ends are attainable. They also lay great stress upon the organization of the Jews and upon Jewish culture (see Nossig in "Die Stimme der Wahrheit," pp. 11 *et seq.*). The leaders of this small group have been severe critics of the diplomatic activity of Theodor Herzl. They favor colonization in Cyprus and have done successful work in furthering the intellectual side of the Jewish Renaissance.

Moral Zionism of Aḥad ha-'Am (Asher Ginsberg).

Very different from those above mentioned are the followers of Aḥad ha-'Am (Asher Ginsberg). This leader of what is called "Moral Zionism," though now opposed both to Chovevei Zionism and to Political Zionism, was one of the moving forces in the early days of the former. In 1889 he formed in Odessa the Bene Mosheh, a secret organization, lodges of which are to be found in many Russian cities, and which has ramifications in Palestine, Great Britain, Paris, and Berlin. For three or four years this society supplied the material and the enthusiasm that established the colony Reḥobot, the Carmel Wine Company, the Ahiasaf Publication Society, the monthly "Ha-Shiloaḥ," and the Bet ha-Sefer in Jaffa. According to Aḥad ha-'Am, Judaism is in greater need than are the Jews, and a national spiritual center is necessary in Palestine to act as a centrifugal force against the disintegrating tendencies within the Jewish ranks. A "Renaissance of the heart" must come, and gradually, through a process of development. Only when the spirit of the people has been centralized can the work of centralizing the people themselves be begun. Aḥad ha-'Am is the philosopher of the Jewish Renaissance; and as he has severely attacked Political Zionists, he has been as severely attacked by them in return. Many Zionist leaders and workers subscribe to Aḥad ha-'Am's principle as a theory, while furthering the practical works of the organization; and many theoretic Zionists look to him as their leader, as such adhesion leaves them uncompromised in their affiliations. Nor must it be forgotten that much of his program is that of all Zionists. At the opening of the Second Congress, Herzl proclaimed that Zionism meant "a return to Judaism as preparatory to a return to a Jewish land" (see Henrietta Szold in "Jewish Comment," May 12, 1905; Matthias Acher, "Aḥad ha-'Am," Berlin, 1903).

It can not be denied that these various currents have had an effect upon the general trend of Zionism as officially expressed in the discussions and resolutions of succeeding congresses. While any violation of the fundamental principles of the Basel Platform is sternly rejected, there has been manifest a greater readiness to undertake work in Palestine upon a practical basis without first waiting for the final results of diplomatic and political action, the while carefully pursuing these actions and preventing a recurrence of the older and worthless Chovevei Zionism.

Bibliography: The bibliography on Zionism, which is extremely large, has been collected in a Russian publication, *Ukazatel Literatury o Sionizmě*, St. Petersburg, 1903. Only a few works can be mentioned here. A history of Zionism has been attempted by Sapir, *Der Zionismus*, Brünner Jüdischer Verlag, 1903. The files of *Die Welt* and the stenographic *Protokoll* of the seven congresses furnish the most reliable material; an index to them has been drawn up by Hugo Schachtel, *Register zu den Protokollen der Zionistenkongresse*, i.-vi., Berlin, 1905. See also R. Gottheil, *The Aims of Zionism*, in *Publ. Am. Fed. of Zionists*, New York, 1899; C. Levias, *The Justification of Zionism*, in *Hebrew Union College Journal*, Cincinnati, April, 1899; R. Gottheil, *The Zionist Movement*, in *North American Review*, 1902; J. de Haas, *Zionism*, London, 1901; Max Nordau, in the *International Quarterly*, 1902, No. 1; Israel Zangwill, in *Lippincott's Magazine*, Oct., 1899; *Theodor Herzl's Zionistische Schriften*, ed. Leon Kellner, Berlin, 1905; Heinrich Sachse (Löwe), *Zionistenkongress und Zionismus, Eine Gefahr?* Berlin, 1897; Ephraim Deinard, *Dibre ha-Yamim le-Ẓiyyon be-Russia*, Kearny, N. J., 1904; F. Heman, *Das Erwachen der Jüdischen Nation*, Basel, 1897; Max Jaffé, *Die Nationale Wiedergeburt der Juden*, Berlin, 1897; D. Farbstein, *Der Zionismus und die Judenfrage*, Bern, 1898; Ben Eliezer, *Die Judenfrage und der Socialer Judenstaat*, Bern, 1898; Aron Sandler, *Anthropologie und Zionismus*, Brünn, 1904; *Was Will der Zionismus?* Berlin (Zion. Verein. f. Deutschland), 1903. A collection of essays will be found in *Die Stimme der Wahrheit*, ed. E. Nossig, Berlin, 1905, and in the *Publications of the Federation of American Zionists*.

G.

ZIONIST, DER. See Periodicals.

ZIPPOR: Father of Balak, King of Moab, who hired Balaam to curse Israel. All the passages which mention Zippor name him together with his son Balak (Num. xxii. 2, 4, 10, 16; xxiii. 18; Josh. xxiv. 9; Judges xi. 25). An allusion to him may be contained in "the former king of Moab" in Num. xxi. 26.

E. G. H. B. P.

ZIPPORAH.—Biblical Data: Daughter of Jethro and wife of Moses. According to the Bible, Moses met the daughters of Jethro when they were being driven away from a well by shepherds; he assisted them, and was invited into the house of Jethro, who gave him Zipporah to be his wife (Ex. ii. 21). On his return to Egypt, Moses was accompanied by his wife, who saved him from great danger during their journey (*ib.* iv. 24–26). She appears to have returned with her children to her father's house; for after the exodus from Egypt, Jethro brought Zipporah and her children out to Moses in the wilderness (*ib.* xviii. 2–5). Zipporah is mentioned only once more in the Bible; namely, in Numbers xii. 1, where she is referred to as "the Ethiopian woman," for having married whom Moses is upbraided by Miriam and Aaron.

——**In Rabbinical Literature:** Zipporah is mentioned by the Rabbis alternately with praise and with blame. Her name (="bird") is explained as having been given her because, when questioned by her father as to the man who had rescued her, she flew out of the house like a bird and returned with Moses (Yalḳ., Shim'oni, i. 169). R. Joshua was of the opinion that Zipporah and Moses were always estranged, and that the latter did not love his wife (*ib.* 268). The name "Cushite" was given to her, it is said, because she was distinguished from other women by her beauty, even as the Ethiopians differed from other people in their complexions. The circumstance that she is twice referred to in one verse as "the Ethiopian" (Num. xii. 1) is explained as indicating that her actions were as distinctive as her beauty, and that she conducted herself no less royally while in her father's house than when she became the wife of Moses (Yalḳ., Shim'oni, 1238; comp. also M. Ḳ. 16b; Yer. Sanh. x. 28d).

J. S. O.

ZIPSER, MAIER: Hungarian rabbi; born at Balassa-Gyarmath Aug. 14, 1815; died at Rechnitz Dec. 10, 1869. He studied in various yeshibot, among his teachers being Wolf Boskowitz and Maier Eisenstadt; and he acquired a secular education partly through the assistance of Löw Schwab and partly through his own endeavors. In 1844 he was chosen rabbi at Stuhlweissenburg, where, however, he became involved in a controversy with the Orthodox members of the community on account of a divorce which he had granted without a precedent. In his defense he wrote a pamphlet entitled "Me ha-Shiloaḥ: Rabbinisches Gutachten über Jüdische Ehescheidung" (Budapest, 1853). About 1850 he went to England, where he published a pamphlet entitled "The Sermon on the Mount," defending Judaism against the parliamentary speeches of Inglis (London, 1852). In 1858 Zipser was elected rabbi of Rechnitz, and he held this position until his death. In addition to the two pamphlets already mentioned, he published various sermons and made numerous contributions to the Jewish press, especially to the "Orient," the "Allgemeine Zeitung des Judenthums," and the "Neuzeit," winning the reputation of being one of the most scholarly Hungarian rabbis of his day.

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S. D.

ZIRNDORF, HEINRICH: German poet and rabbinical scholar; born at Fürth, Bavaria, May 7, 1829; died at Cincinnati, Ohio, Dec. 17, 1893; educated privately. His parents intended him for a commercial career, and for a short time he was employed as a clerk by a firm in Fürth, but his early studies of German and English classics inspired him to continue studying, and at the age of nineteen he went to Munich, where he attended the gymnasium until 1855. He then moved to Vienna, and remained there until 1857. These two years were chiefly devoted to poetry, and some of his best verse was written during that time, his "Kassandra," a tragedy in five acts, being published at Vienna in 1856. In 1857 he obtained the position of rabbi of Lipto-Szent-Miklos, Hungary, but soon resigned and moved to Frankfort-on-the-Main; there he made the personal acquaintance of Isaac Marcus Jost (1859), whose reminiscences he published under the title "Isaak Markus Jost und Seine Freunde" (Cincinnati, 1886). In 1860 he published a selection of his poems at Leipsic, and in the fall of the same year he accepted an invitation to go to London as a private tutor. There he lived for thirteen years, writing and teaching, and mingling with the best society of the capital. In 1873 he returned to Germany as rector of the Hebrew Teachers' Institute at Münster, and three years later accepted a call to the rabbinate of the Congregation Beth-El, Detroit, Mich. In 1884 he became professor of history in the Hebrew Union College at Cincinnati, being succeeded in Detroit by Louis Grossmann, now rabbi of the Plum Street Temple and professor in the Hebrew Union College. About this time Zirndorf began to contribute to the "Deborah," of which he subsequently became associate editor. In 1889 he was chosen rabbi and preacher of the Ahabath Achim congregation in Cincinnati, and held this position until his death. In 1892 a translation of a number of his sketches contributed to the "Deborah" appeared at Philadelphia under the title "Some Jewish Women."

BIBLIOGRAPHY: Zirndorf, *Isaak Markus Jost und Seine Freunde*, pp. 6-9, Cincinnati, 1886; idem, *Some Jewish Women*, p. vi., Philadelphia, 1892; Brümmer, *Deutsches Dichter-Lexikon*, i. 545 *et seq.*; *American Israelite*, xl., No. 25.

S. M. Z.

ẒIẒIT. See FRINGES.

ZNAIM: City in the Austrian province of Moravia. Jews probably settled there during the twelfth century; for in a document of Ottocar I. dated 1225 a Jews' street in Znaim is mentioned. During the ARMLEDER PERSECUTIONS in 1338 and the Black Death in 1349 the Jews of this place were among the sufferers. Upon the complaint of the butchers in 1401, Margrave Prokop forbade the Jews to engage in the retailing of meat. King Sigismund, who was constantly in financial difficulties, borrowed from the city 905 florins, which the Jews in the royal cities of Moravia had to pay; of this sum the Jews of Znaim paid 400 florins, and those of Brünn only 300, proving that the former city had the larger Jewish population. The chief occupation of the Jews of Znaim in those early days was money-lending: in 1437 they were forbidden to charge a higher rate of interest than 3½ pfennigs per shock groschen, and in 1453 the rate was reduced to ½ pfennig. In 1454 the fanatic Franciscan monk

John of Capistrano aroused the population against the Jews, and on July 25 of the same year they were expelled. From that time until 1848 Jews were not permitted to reside in Znaim; and those who went thither on business had to pay a Leibzoll, which in 1708 was fixed at 18 or 7 kreuzer, according to certain conditions. In 1785 Jacob Frank spent some time in the city.

After the constitution of 1848 had declared freedom of residence, Jews began to settle in the city, but they did not hold religious services until 1858. A Jewish society for worship was formed in 1866, and two years later a cemetery was acquired, where were deposited the remains of those buried in the old cemetery (confiscated in 1454), and also three tombstones from the same ancient burial-ground. In 1870 the society received the rights of a corporation ("Cultusgemeinde"), and in 1888 a new synagogue was dedicated. The congregation numbers 160 families, of which 120 live in the city and the remainder in the outlying district. The community was originally under the spiritual direction of teachers only, and not until 1894 was it permitted to appoint a rabbi. The following ministers have officiated in Znaim: H. Barth, Joseph Paschkes (1869), Samuel Mühsam (1870–72), Jacob Wittenberg (1872–77), Samuel Grün (1878–82), Ignaz Holzer (1884–99), and the present (1905) incumbent, Isidor Kahan.

The community supports three charitable societies: a ḥebra ḳaddisha, a women's benevolent society, and a Talmud Torah society which provides poor school-children with text-books. The Jews of Znaim are mostly commission-merchants, but there are among them also physicians, lawyers, civil engineers, and some industrial workers. The annual expenditure of the congregation is about $2,800.

D. I. K.

ZOAN: An important Egyptian city of great antiquity, almost as old as Hebron (Num. xiii. 22). The "princes of Zoan" are ranked in Isa. xix. 11, 13 with those of Noph (Memphis), and the city itself is mentioned in Ezek. xxx. 14 together with No (Thebes). The Israelitish embassies to it (Isa. xxx. 4) may imply that it was the residence of Pharaoh, and a similar allusion may possibly be traced in Ps. lxxviii. 12, 43, unless "the field of Zoan" is a poetic designation of Egypt in general.

Zoan (Hebr. צוען; the Egyptian "Ẓa'ne" [older form, "Ẓa'net"]; the Coptic "Ja[a]ne," "Jani"; and the "Tanis" of the Greeks) was situated in the Delta on the Tanitic branch of the Nile, not far from the modern lake of Menzalah and the northeastern frontier of Egypt. The ruins, excavated by Mariette in 1860 and, more thoroughly, by Petrie in 1883, have yielded monuments ranging from the sixth dynasty to the Roman period, when the city, once a royal residence, especially of the twenty-first or "Tanitic" dynasty, began to degenerate into the fishing-village represented by the modern Ṣan al-Ḥajar.

Bibliography: Petrie, *Tanis*, London, 1885-87.

E. G. H. W. M. M.

ZODIAC: An imaginary zone of the heavens containing the twelve signs within which lie the paths of the principal planets, and through which the sun passes in its annual course. The signs, mostly representing symbols of animals, extend for thirty degrees each, and the entire zodiac is divided into twelve equal parts, six north and six south of the equator. When Hipparchus observed the constellations at Rhodes, those which bore the same names coincided approximately in position with the divisions of the sun's path which they designated and which agree with the signs according to the Talmudic tradition. The precession of the equinoxes, however, gradually shifted the series, and the discrepancy now amounts to an entire sign. The signs are used by astronomers, while the constellations are employed by astrologers. Menahem ibn Zeraḥ (fourteenth century) says that the zodiac moves very slowly from east to west, one degree in 100 years, making 36,000 years for the cycle, and that some authorities believe the movement to be eccentric ("Ẓedah la-Derek," p. 21b, Ferrara, 1554).

The Twelve Signs.

The duodecimal division of the zodiac is first mentioned in the "Sefer Yeẓirah," which is of unknown antiquity, and in which the constellations ("mazzalot") are named in the following order: Ṭaleh, Shor, Te'omim, Sarṭan, Aryeh, Betulah, Moznayim, 'Aḳrab, Ḳeshet, Gedi, Deli, and Dagim, corresponding to Aries, Taurus, etc., and to the twelve months beginning with Nisan. The constellations are also said to correspond to the twelve organs of the body: two hands, two feet, two kidneys, the gall, intestines, liver, throat, stomach, and pancreas ("Sefer Yeẓirah," v. 4). This order of the constellations harmonizes with the theory of the Assyrian astronomers, who supposed that at the moment of crossing the equator toward the north the sun was at the first point of Aries, and that about thirty days later it entered Taurus, and so on. They also designated the signs according to the organs of the body, which they arranged in the sequence of head, neck, arms, breast, heart, bowels, kidneys, loins, thighs, knees, legs, and feet.

The twelve constellations represent the twelve tribes, while each station of the zodiac has thirty paths, and each path has thirty legions (of stars) (Ber. 32b). The standards of the tribes corresponded to the zodiacal signs of the constellations, so that in the east was the standard of Judah, with Issachar and Zebulun beside it, these three being opposite Aries, Taurus, and Gemini; in the south was the standard of Reuben, with Simeon and Gad, opposite Cancer, Leo, and Virgo; in the west was the standard of Ephraim, with Manasseh and Benjamin, opposite Libra, Scorpio, and Sagittarius; and in the north was the standard of Dan, with Asher and Naphtali, opposite Capricornus, Aquarius, and Pisces (Yalḳ., Num. 418).

Symbolism.

The motives underlying the choice of the symbolic signs are obvious in the case of some and only conjectural in the case of others. All may be traced to Assyrian mythology and influence. The Jews during the Babylonian exile adopted Hebraicized forms of the Assyrian names of the months and constellations. In some instances the Rabbis endeavored to explain the origin of these names. Thus they said that the Temple could not be destroyed in the first month (Nisan) since the sign Aries is a reminder of the 'Akedah, Isaac representing the sacrificial "ṭaleh" (= "lamb"). In the second month (Iyyar) the sign Taurus or Shor (= "ox") recalls the "calf tender and good" (Gen. xviii. 7) which Abraham provided for the angels; and in the third month (Siwan) the sign Gemini (= "twins") represents Esau and Jacob. In the fourth month (Tammuz) the sign Cancer (= "crab"), which lives in water, represents Moses, who was saved from water, while in the fifth month (Ab), which is designated by the sign of Leo, "the lion is come up from his thicket" (Jer. iv. 7), the Temple named "Ariel" (= "the lion of God") was destroyed (Isa. xxix. 1; Pesiḳ. R. 27-28 [ed. Friedmann, p. 133b]). The constellations represent the Creation: Aries is light and Taurus is darkness; Gemini represents the two sexes; Cancer symbolizes man, who first retreats to nooks and corners like the crab, but eventually becomes as brave as a lion (= "Leo"); Virgo is a symbol of marriage; Libra weighs all the deeds of man, who, if found guilty, is punished by Scorpio, a symbol of Gehinnom; after purification in Mercy, however, he is cast forth as quickly as an arrow from a bow, represented by Sagittarius, and becomes as innocent as a kid and is purified as by water poured by Aquarius (Pesiḳ. R. 20 [ed. Friedmann, p. 97b]).

Since each of the planets was supposed to rule a certain hour of the day, while every constellation governed a certain month of the year, the fate of an infant was predicted according to the heavenly bodies that presided over the hour and the month of its birth. The conjunction of the planets and constellations was accordingly manipulated to determine the fortunes of the person whose horoscope was thus drawn. A "good" planet might synchronize with a "bad" constellation to some extent. **Astrologic Use.** Both planets and constellations indicated certain characteristics in the person born at that time, and care had likewise to be taken to marry only such a mate as had been born under a harmonizing planet and constellation, since otherwise the marriage would be a failure. A detailed description of the influence of the several planets and constellations is given in the "Ẓedah la-Derek" of Menahem ibn Zeraḥ (i., §§ 28-29), as well as in the "'Abbi'ah Ḥidot" of Abraham Ḥamawi (pp. 49b-62a, ed. Leghorn, 1874), but all agree that the righteous Jew is above the "mazzal" (constellation or planet) and need not fear any evil fate. In support of this teaching the passage "be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. x. 2) is frequently quoted, and it is contrary to the Jewish religion to consult the predictions of astrologers or to depend on them (Deut. xviii. 11).

The dates at which the sun enters the signs of the zodiac in the course of a year are specified in the accompanying table.

J. J. D. E.

Sun Enters	Hebrew Name.	Approximate Date.	First of Hebrew Month.	Approximate Hebrew Date.	Jewish Constellation.	Astronomical Signs.
Aries	Ṭaleh	March 21	Nisan	March 27	♓	♈
Taurus	Shor	April 21	Iyyar	April 26	♈	♉
Gemini	Te'omim	May 22	Siwan	May 25	♉	♊
Cancer	Sarṭan	June 22	Tammuz	June 24	♊	♋
Leo	Aryeh	July 23	Ab	July 23	♋	♌
Virgo	Betulah	Aug. 24	Elul	Aug. 23	♌	♍
Libra	Moznayim	Sept. 24	Tishri	Sept. 22	♍	♎
Scorpio	'Aḳrab	Oct. 24	Ḥeshwan	Oct. 22	♎	♏
Sagittarius	Ḳeshet	Nov. 23	Kislew	Nov. 19	♏	♐
Capricornus	Gedi	Dec. 22	Ṭebet	Dec. 18	♐	♑
Aquarius	Deli	Jan. 20	Shebaṭ	Jan. 16	♑	♒
Pisces	Dagim	Feb. 19	Adar	Feb. 15	♒	♓

ZOHAR (called also in the earlier literature **Midrash ha-Zohar** and **Midrash de-Rabbi Shim'on ben Yoḥai**): A pseudepigraphic work which pretends to be a revelation from God communicated through R. Simeon ben Yoḥai to the latter's select disciples. Under the form of a commentary on the Pentateuch, written partly in Aramaic and partly in Hebrew, it contains a complete cabalistic theosophy, treating of the nature of God, the cosmogony and cosmology of the universe, the soul, sin, redemption, good, evil, etc. It first appeared in Spain in the thirteenth century, being made known through the agency of the cabalistic writer Moses ben Shem-Ṭob de Leon, who ascribed it to the miracle-working tanna Simeon ben Yoḥai. **Source.** The fact that it was launched by such an unreliable sponsor as Moses de Leon, taken together with the circumstance that it refers to historical events of the post-Talmudical period, caused the authenticity of the work to be questioned from the outset. After the death of Moses de Leon, it is related, a rich man of Avila, named Joseph, offered the widow, who had been left without means, a large sum of money for the original from which her husband had made the copy; and she then confessed that her husband himself was the author of the work. She had asked him several times, she said, why he had chosen to credit his own teachings to another, and he had always answered that doctrines put into the mouth of the miracle-working Simeon ben Yoḥai would be a rich source of profit (see "Sefer ha-Yuḥasin," ed. Filipowski, p. 89). Incredible as this story seems—for it is inconceivable that a woman should own that her deceased husband had committed forgery for the sake of lucre—it at least proves that shortly after its appearance the work was believed by some to have been written entirely by Moses de Leon. This seems to have been the opinion of the cabalistic writer Joseph ibn Waḳar, and he cautioned the public against the work, which he asserted to be full of errors.

Authenticity.

The general opinion, however, was in favor of its authenticity, this view being held not only by the cabalists, for whom the book opened new paths in the field of mysticism, but also by eminent Talmudists. It was quoted by Todros Abulafia, by Menahem Recanati, and even by Isaac of Acco, in whose name the story of the confession of Moses de Leon's widow is related. Isaac evidently ignored the woman's alleged confession in favor of the testimony of Joseph ben Todros and of Jacob, a pupil of Moses de Leon, both of whom assured him on oath that the work was not written by Moses ("Sefer ha-Yuḥasin," *l.c.*). The only objection worthy of consideration by the believers in the authenticity of the Zohar was the lack of references to the work in Jewish literature; and to this they answered that Simeon ben Yoḥai did not commit his teachings to writing, but transmitted them orally to his disciples, who in turn confided them to their disciples, and these to their successors, until finally the doctrines were embodied in the Zohar. As to the references in the book to historical events of the post-Talmudic period, it was not deemed surprising that Simeon ben Yoḥai should have foretold future happenings. The first attack upon the accepted authorship of the Zohar was made by Elijah Delmedigo. Without expressing any opinion as to the real author of the work, he endeavored to show, in his "Beḥinat ha-Dat," that it could not be attributed to Simeon ben Yoḥai. The objections advanced by him were as follows: (1) were the Zohar the work of Simeon ben Yoḥai, it would have been mentioned by the Talmud, as has been the case with the Sifre and other works of the Talmudic period; (2) the Zohar contains names of Talmudists who lived at a later period than that of Simeon; (3) were Simeon ben Yoḥai the father of the Cabala, knowing by divine revelation the hidden meaning of the precepts, his halakic decisions would have been adopted by the Talmud; but this has not been done; (4) were the Cabala a revealed doctrine, there would have been no divergence of opinion among the cabalists concerning the mystic interpretation of the precepts ("Beḥinat ha-Dat," ed. Vienna, 1833, p. 43).

These arguments and others of the same kind were used by Leon of Modena in his "Ari Nohem" (pp. 49 *et seq.*, Leipsic, 1840). A work exclusively devoted to the criticism of the Zohar was written, under the title "Miṭpaḥat Sefarim," by Jacob Emden, who, waging war against the remaining adherents of the Shabbethai Ẓebi movement, endeavored to show that the book on which the pseudo-Messiah based his doctrines was a forgery. Emden demonstrates that the Zohar misquotes passages of Scripture; misunderstands the Talmud; contains some ritual observances which were ordained by later rabbinical authorities; mentions the crusades against the Mohammedans (ii. 32a); uses the expression "esnoga" (iii. 232b), which is a Portuguese corruption of "synagogue," and explains it in a cabalistic manner as a compound of the Hebrew words אש and נוגה; gives a mystical explanation of the Hebrew vowel-points, which were introduced long after the Talmudic period (i. 24b, ii. 116a, iii. 65a).

Moses de Leon Not the Author.

These and other objections of Emden's, which were largely borrowed from the French ecclesiastic Jean Morin ("Exercitationes Biblicæ," pp. 359 *et seq.*, Paris, 1669), were refuted by Moses ben Menahem Kunitz, who, in a work entitled "Ben Yoḥai" (Budapest, 1815), endeavors to show the following characteristics: that the vowel-points were known in Talmudic times; that the rites which Emden claimed to have been ordained by later rabbinical authorities were already known to the Talmud; and that Simeon ben Yoḥai, who before taking refuge in the cave was designated only by the name of Simeon, is credited in the Talmud with many miracles and mystic sayings. Another work in favor of the antiquity of the Zohar was published by David Luria under the title "Ḳadmut ha-Zohar" (Königsberg, 1855 [?]). It is divided into five chapters, in which the author gives proofs that Moses de Leon did not compile the Zohar; that the Geonim in Babylonia cite cabalistic doctrines from a certain "Midrash Yerushalmi," the language of which strongly resembles that of the Zohar; that the work was compiled before the completion of the Talmud; that a great part of it was written in the period of Simeon ben Yoḥai; and, finally, that the Aramaic language was used in Talmudic times as well as in the geonic period. Of these proofs only those showing the inadmissibility of the authorship of Moses de Leon deserve consideration, the others being mere quibbles; for even if it be conceded that the Talmud knew of the vowel-points and that the Aramaic was commonly used, there is no evidence whatever that Simeon ben Yoḥai or his immediate disciples were connected with the Zohar. As to the identification of the Zohar with the so-called "Midrash Yerushalmi," the single fact that most of the passages quoted are not found in the Zohar, as Luria himself admits, is a sufficient proof that the two works can not be identical. However, Luria has quite as much warrant for asserting, on the ground of his proofs, that a great part of the Zohar was written by Simeon ben Yoḥai as have Jellinek, Grätz, Ginsburg, and many others for maintaining that it was wholly composed by Moses de Leon on the ground that in the works of the last-named there are passages which are found verbatim in the Zohar. These scholars seem to shrink from the idea that Moses de Leon should have been guilty of plagiarism, but they are not afraid to charge him with forgery, and that of so clumsy a nature as to arouse at once the suspicions of the reader. For Moses de Leon could not have supposed for a moment that the insertion in the middle of an Aramaic sentence of two verses from Ibn Gabirol's "Keter Malkut" (which, being recited in the synagogues, were known to every Jew) could have escaped detection; nor could he have thought that a quotation from the Cuzari, which was so much read and commented upon at that time, would pass unperceived by his contemporaries.

Had Moses de Leon, who was a talented writer and an able scholar, wished for mercenary purposes to forge a work in the name of Simeon ben Yoḥai, he would have been more careful in his statements and would certainly have employed the Hebrew language, first, because the tanna would have written in that language, and, second, because a work in Hebrew, being easier to understand, would have gained a far wider circle of readers, and consequently a larger number of purchasers, than would one written in a peculiar Aramaic dialect that was accessible to only a few. Were the pseudepigraphic "Sefer Yeẓirah," "Pirḳe de-Rabbi Eli'ezer," "Sefer Hekalot," "Sefer ha-Bahir," etc., any the less believed to be the works of those to whom they were attributed simply because they were written in plain Hebrew and not in Aramaic? But apart from all these considerations, the contents of the Zohar clearly indicate that the work is the production not of a single author or of a single period, but of many authors, periods, and civilizations; for it combines the most puzzling incongruities and irreconcilable contradictions with lofty ideas and conceptions which would do honor to a genius of modern times, and also mystic teachings of the Talmudic period with those of the Geonim and later Cabala. To determine the country in which the work originated and the time at which its teachings began to develop, it is necessary to ascertain where and when the Jews became intimately acquainted with the Hindu philosophy, which more than any other exercised an influence on the Zohar. As an instance of Hindu teachings in the Zohar may be quoted the following passage:

Not the Work of a Single Author or Period.

"In the book of Hamnuna the Elder we learn through some extended explanations that the earth turns upon itself in the form of a circle; that some are on top, the others below; that all creatures change in aspect, following the manner of each place, but keeping in the same position. But there are some countries on the earth which are lighted while others are in darkness; and there are countries in which there is constantly day or in which at least the night continues only some instants. . . . These secrets were made known to the men of the secret science, but not to the geographers" (Zohar, iii. 9b).

The theory that the earth is a sphere revolving on its own axis, which immortalized Copernicus, was previously known only to the Hindus, who were instructed in the truth of it by Aryabhatta in the first century before the common era. As far as is known, the Vedanta school of the Hindu philosophers found nowhere, outside of its place of origin, so many admirers as in Persia in the eighth century. Under its influence the Mohammedans of Persia founded many mystic sects, among them being that of the Sufis, who for many centuries were very numerous. This mystic movement did not fail to exercise an influence upon the Persian Jews, and there arose among them various sects, such as the 'Isawites, the Yudghanites, etc., the tenets of which, so far as can be ascertained from the scanty information concerning them that is available, bore more or less the stamp of the Vedanta philosophy. Thus the Yudghanites abstained from meat, led ascetic lives, set aside the literal meaning of the Torah for a supposed mystic interpretation, and believed in metempsychosis, etc. All these sects had their sacred writings, which they kept secret; and these writings probably formed the nucleus of the Zohar, which is a mystic commentary on the Pentateuch, as the upanishads are the mystic interpretation of the Vedas and other Brahmanic scriptures. In its peregrinations from Persia to Spain the Zohar probably received many additions and interpolations, among which may have been the various names of the Tannaim and Amoraim, as well as the allusions to historical events.

The Germ Probably in Persia.

The Zohar is not considered complete without the addition of certain appendixes, which are attributed either to the same author or to some of his immediate disciples. These supplementary portions are printed as part of the text with separate titles, or in separate columns. They are as follows: "Sifra di-Ẓeni'uta," consisting of five chapters, in which are chiefly discussed the questions involved in the Creation, such as the transition from the infinite to the finite, that from absolute unity to multifariousness, that from pure intelligence to matter, etc.; "Idra Rabbah," in which the teachings of the preceding portion are enlarged upon and developed; and "Idra Zuta," giving a résumé of the two preceding sections. The characteristic features of these portions are the absence of the doctrine of the En Sof, and the use of the appellation "Ẓaddiḳ" for the ninth Sefirah, which show that these writings are of an earlier period. To the larger appendixes are added the following fragments: "Raze de Razin," dealing with the physiognomy of the Cabala and the connection of the soul with the body; "Sefer Hekalot," describing the seven heavenly halls, paradise, and hell; Ra'ya Mehemna," giving a conversation between Moses, the prophet Elijah, and Simeon ben Yoḥai on the allegorical import of the Mosaic commandments and prohibitions, as well as of the rabbinical injunctions; "Sitre Torah," on various cabalistic topics; "Midrash ha-Ne'elam," explaining passages of Scripture mystically by way of "remazim" and gematria; "Saba," containing a conversation between the prophet Elijah and Simeon ben Yoḥai about the doctrine of metempsychosis; "Yanuḳa," on the importance of washing the hands before meals and on similar subjects, written in the name of a child of Hamnuna Saba, whence the title "Yanuḳa" (child); "Tosefta" and "Matnitin," in which are sketched the doctrines of the Sefirot, the emanation of the primordial light, etc. Besides the Zohar proper, there are also a "Zohar Ḥadash," on Canticles, and "Tiḳḳunim," both new and old, which bear a close resemblance to the original work.

Appendixes.

The Zohar repeatedly endeavors to impress upon the mind of the reader that the Biblical narratives and ordinances contain higher truths in addition to the literal meaning.

Mysticism of the Zohar.

“Wo unto the man,” says Simeon ben Yoḥai, “who asserts that this Torah intends to relate only commonplace things and secular narratives; for if this were so, then in the present times likewise a Torah might be written with more attractive narratives. In truth, however, the matter is thus: The upper world and the lower are established upon one and the same principle; in the lower world is Israel, in the upper world are the angels. When the angels wish to descend to the lower world, they have to don earthly garments. If this be true of the angels, how much more so of the Torah, for whose sake, indeed, the world and the angels were alike created and exist. The world could simply not have endured to look upon it. Now the narratives of the Torah are its garments. He who thinks that these garments are the Torah itself deserves to perish and have no share in the world to come. Wo unto the fools who look no further when they see an elegant robe! More valuable than the garment is the body which carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah, the more intelligent see the body, the wise see the soul, its proper being; and in the Messianic time the ‘upper soul’ of the Torah will stand revealed” (Zohar, iii. 152).

“The man,” it is said in the “Sifra di Ẓeni‘uta,” “who is not acquainted with this book is like the savage barbarian who was a stranger to the usages of civilized life. He sowed wheat, but was accustomed to partake of it only in its natural condition. One day this barbarian came into a city, and good bread was placed before him. Finding it very palatable, he inquired of what material it was made, and was informed that it was made of wheat. Afterward one offered to him a fine cake kneaded in oil. He tasted it, and again asked: ‘And this, of what is it made?’ and he received the same answer, of wheat. Finally, one placed before him the royal pastry, kneaded with oil and honey. He again asked the same question, to which he obtained a like reply. Then he said: ‘At my house I am in possession of all these things. I partake daily of them in root, and cultivate the wheat from which they are made.’ In this crudeness he remained a stranger to the delights one draws from the wheat, and the pleasures were lost to him. It is the same with those who stop at the general principles of knowledge because they are ignorant of the delights which one may derive from the further investigation and application of these principles.”

“PaR-DeS.”

The Zohar assumes four kinds of Biblical exegesis: “Peshaṭ” (literal meaning), “Remez” (allusion), “Derash” (anagogical), and “Sod” (mystic). The initial letters of the words “Peshaṭ,” “Remez,” “Derash,” and “Sod” form together the word “PaRDeS” (Paradise), which became the designation for the fourfold meaning of which the mystical sense is the highest part. The mystic allegorism is based by the Zohar on the principle that all visible things, the phenomena of nature included, have besides their exoteric reality an esoteric reality also, destined to instruct man in that which is invisible. This principle is the necessary corollary of the fundamental doctrine of the Zohar. The universe being, according to that doctrine, a gradation of emanations, it follows that the human mind may recognize in each effect the supreme mark, and thus ascend to the cause of all causes. This ascension, however, can only be made gradually, after the mind has attained four various stages of knowledge; namely: (1) the knowledge of the exterior aspect of things, or, as the Zohar calls it (ii. 36b), “the vision through the mirror that projects an indirect light”; (2) the knowledge of the essence of things, or “the vision through the mirror that projects a direct light”; (3) the knowledge through intuitive representation; and (4) the knowledge through love, since the Law reveals its secrets to those only who love it (ii. 99b).

After the knowledge through love comes the ecstatic state which is applied to the most holy visions. To enter the state of ecstasy one had to remain motionless, with the hand between the knees, absorbed in contemplation and murmuring prayers and hymns. There were seven ecstatic stages, each of which was marked by a vision of a different color. At each new stage the contemplative entered a heavenly hall (“hekal”) of a different hue, until he reached the seventh, which was colorless, and the appearance of which marked both the end of his contemplation and his lapse into unconsciousness. The Zohar gives the following illustration of an ecstatic state:

“Once,” says R. Simeon ben Yoḥai, “I was plunged in a contemplative ecstasy, and I beheld a sublime ray of a brilliant light which illumined 325 circles, and amid which something dark was bathing. Then the dark point, becoming bright, began to float toward the deep and sublime sea, where all the splendors were gathering. I then asked the meaning of this vision, and I was answered that it represented the forgiveness of sins.”

Spread of the Zohar.

The Zohar spread among the Jews with remarkable celerity. Scarcely fifty years had passed since its appearance in Spain before it was quoted by many cabalists, among whom was the Italian mystical writer Menahem Recanati. Its authority was so well established in Spain in the fifteenth century that Joseph ibn Shem-Ṭob drew from it arguments in his attacks against Maimonides. It exercised so great a charm upon the cabalists that they could not believe for an instant that such a book could have been written by any mortal unless he had been inspired from above; and this being the case, it was to be placed on the same level with the Bible. Even representatives of Talmudic Judaism began to regard it as a sacred book and to invoke its authority in the decision of some ritual questions. They were attracted by its glorification of man, its doctrine of immortality, and its ethical principles, which are more in keeping with the spirit of Talmudical Judaism than are those taught by the philosophers. While Maimonides and his followers regarded man as a fragment of the universe whose immortality is dependent upon the degree of development of his active intellect, the Zohar declared him to be the lord of the Creation, whose immortality is solely dependent upon his morality. Indeed, according to the Zohar, the moral perfection of man influences the ideal world of the Sefirot; for although the Sefirot expect everything from the En Sof, the En Sof itself is dependent upon man: he alone can bring about the divine effusion. The dew that vivifies the universe flows from the just. By the practise of virtue and by moral perfection man may increase the outpouring of heavenly grace. Even physical life is subservient to virtue. This, says the Zohar, is indicated in the words “for the Lord God had not caused it to rain” (Gen. ii. 5), which mean that there had not yet been beneficent action in heaven because man had not yet given the impulsion.

These and similar teachings appealed to the Talmudists and made them overlook the Zohar's dis-

Ethical System.

parities and contrasts and its veiled hostility to the Talmud. The influences of the Zohar on Judaism were both beneficial and deleterious. On the one hand, the Zohar was praiseworthy because it opposed formalism, stimulated the imagination and feelings, and restored prayer (which had gradually become a mere external religious exercise) to the position it had occupied for centuries among the Jews as a means of transcending earthly affairs for a time and placing oneself in union with God; and on the other hand, it was to be censured because it propagated many superstitious beliefs, and produced a host of mystical dreamers, whose overheated imaginations peopled the world with spirits, demons, and all kinds of good and bad influences. Its mystic mode of explaining some commandments was applied by its commentators to all religious observances, and produced a strong tendency to substitute a mystic Judaism for the rabbinical cult. Thus the Sabbath, with all its ceremonies, began to be looked upon as the embodiment of the Divinity in temporal life, and every ceremony performed on that day was considered to have an influence upon the superior world. Zoharic elements even crept into the liturgy of the sixteenth and seventeenth centuries, and the religious poets not only used in their compositions the allegorism and symbolism of the Zohar, but even adopted its style, the characteristic features of which were the representation of the highest thoughts by human emblems and human passions, and the use of erotic terminology to illustrate the relations between man and God, religion being identical with love. Thus, in the language of many Jewish poets the beloved one's curls indicate the mysteries of the Deity; sensuous pleasures, and especially intoxication, typify the highest degree of divine love as ecstatic contemplation; while the wine-room represents merely the state through which the human qualities merge or are exalted into those of the Deity.

Influence on Christian Mysticism.

The enthusiasm felt for the Zohar was shared by many Christian scholars, such as Pico de Mirandola, Reuchlin, Ægidius of Viterbo, etc., all of whom believed that the book contained proofs of the truth of Christianity. They were led to this belief by the analogies existing between some of the teachings of the Zohar and certain of the Christian dogmas, as for instance the fall and redemption of man, and the dogma of the Trinity, which is expressed in the Zohar in the following terms: "The Ancient of Days has three heads. He reveals himself in three archetypes, all three forming but one. He is thus symbolized by the number Three. They are revealed in one another. [These are:] first, secret, hidden 'Wisdom'; above that the Holy Ancient One; and above Him the Unknowable One. None knows what He contains; He is above all conception. He is therefore called for man 'Non-Existing' [" 'Ayin"]" (Zohar, iii. 288b). This and also the other doctrines of Christian tendency that are found in the Zohar are now known to be much older than Christianity; but the Christian scholars who were deluded by the similarity of these teachings to certain Christian dogmas deemed it their duty to propagate the Zohar. Shortly after the publication of the work (Mantua and Cremona, 1558) Joseph de Voisin translated extracts from it which deal with the soul. He was followed by many others, among whom was Knorr, Baron von Rosenroth, who rendered into Latin the introduction, the "Sifra di-Ẓeni'uta," the "Idra Rabbah," and the "Idra Zuṭa" ("Kabbala Denudata," Sulzbach, 1677).

The disastrous effects of the Shabbethai Ẓebi movement, which was greatly fostered by the obnoxious influences of the Zohar, damped the enthusiasm that had been felt for the book, and the representatives of Talmudic Judaism began to look upon it with suspicion. Especially was this the case when the Shabbethaian movement had degenerated into religious mysticism and had produced the anti-Talmudic sectaries who styled themselves "Zoharites," and who, under the leadership of Jacob Frank, finished by embracing Christianity. However, the Zohar is still held in great reverence by many Orthodox Jews, especially the Ḥasidim, who, under its influence, assign the first place in religion not to dogma and ritual, but to the sentiment and the emotion of faith.

Commentaries.

Among the numerous commentaries written on the Zohar the most important are: "Torat Emet," containing corrections and explanations of words for the section on Genesis, by David ben Abraham Shemariah (Salonica, 1604); "Yesh Sakar," on the religious prescriptions of the Zohar, by J. Bär ben Petahiah, who published also "Meḳor Ḥokmah" and "Imre Binah," on the foreign words in the Zohar (Prague, 1610, 1611); "Yesha' Yah," explanation of the foreign words in the Zohar, by Solomon Isaiah ben Eliezer Ḥayyim Nizza (Venice, 1630); "Ḥibbur 'Ammude Sheba'," by Aaron Selig Zolkiev (Cracow, 1636); "Amarot Ṭehorot," explaining the difficult words of the Zohar, by Wolf Leitmeritz (Lublin, 1645); "'Emeḳ ha-Melek," commentaries on various sections of the Zohar, by Naphtali Herz ben Jacob Elhanan (Amsterdam, 1648); "Sha'ar ha-Shamayim," introduction to and rules of the cabalistic system of the Zohar, by Abraham Herrera (*ib.* 1655); "Ḥesed la-Abraham," novellæ on the Zohar, by Abraham Azulai (*ib.* 1685); "Wayaḳhel Mosheh," by Moses ben Menahem (Dessau, 1699); "Or Yisrael," by Israel Jaffe (Frankfort-on-the-Oder, 1711). For the cabalistic system of the Zohar see ADAM ḲADMON; AMULET; ASCENSION; AẒILUT; CABALA; CREATION; EMANATION; SEFIROT; SOUL.

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See also the bibliography to the article CABALA.

J. I. BR.

ZOLA, EMILE: French novelist; born in Paris April 2, 1840; died there Sept. 29, 1902. It was only in his last years, when anti-Semitism had reached an acute stage in France, that he took up the cause of the Jewish community against its assailants; but several Jewish characters, almost invariably connected with the French financial world, had appeared in some of his novels. Thus, in his "Son Excellence Eugène Rougon," he delineated a certain *Kahn*, an unscrupulous deputy, railway-contractor, and ironmaster, son of a Jewish banker at Bordeaux; in "Nana" he portrayed a German Jew named *Steiner*, whom he represented as amassing millions by his acumen and as squandering them in gross dissipation until he was at last completely ruined by the woman whose name furnishes the title of the book; and in "L'Argent" (1890–91) he introduced various Jewish characters, such as bankers, stock-jobbers, and speculators. But it should be said that if Zola placed various bitter diatribes in the mouths of some of the Jew-haters figuring in the last-named novel, this was simply because his subject required it, the diatribes in question being in no sense representative of the author's personal sentiments.

His Novels.

It is curious to observe that his book "Paris," in which he presents in a not quite favorable light a great number of Jewish characters, and which was published in volume form in March, 1898 (that is, immediately after the author's trial in Paris in connection with the Dreyfus Case), gives no indication whatever of his intervention in that famous affair, or of the various attempts he had made, while writing the volume, to stem the progress of anti-Semitism in France. In the early part of 1896 he contributed to the pages of the Paris "Figaro" a very vigorous and much-noticed article entitled "Pour les Juifs," the key-note of which was sounded in the opening paragraph:

Attitude on Jewish Question.

> "For some years I have been following with increasing surprise and disgust the campaign which some people are trying to carry on in France against the Jews. This seems to me monstrous, by which I mean something foreign to all common sense, truth, and justice, something blind and foolish, which would carry us back several centuries, and which would end in the worst of abominations, religious persecution. . . ."

In this article Zola dealt with anti-Semitism from a general point of view, making no mention of Captain Dreyfus, the agitation for whose release had not yet begun. At a later date, when Zola had espoused the cause of the unfortunate prisoner, he frequently referred to the general question of anti-Semitism, which he denounced as odious and foolish, both in his articles "M. Scheurer-Kestner," "Le Syndicat," and "Procès Verbal," published in "Le Figaro" in the autumn of 1897, and in his subsequent pamphlets "Lettre aux Jeunes Hommes" and "Lettre à la France." His adversaries thereupon accused him of venality, asserting that he had been bought by the Jews.

When his active participation in the Dreyfus case had ceased, he chose the affair as the subject of what was destined to be his last novel, "Vérité," largely transferring the action, however, from military spheres to the teaching world, in such wise that in his pages Captain Alfred Dreyfus became a French provincial schoolmaster called *Simon*, with a brother named *David* (M. Mathieu Dreyfus), while the notorious Major Esterhazy was transformed into a certain *Brother Gorgias*. Other Jewish characters figured in the volume; for instance, *Simon's* wife, *Rachel* (Mme. Alfred Dreyfus); their children *Joseph* and *Sarah*; the *Lehmanns*, a family of penurious Jewish tailors; and *Baron Nathan* and his daughter *Lia*, who became a Catholic, like *Eve* in "Paris," and married a violent anti-Semite, the *Count de Sanglebœuf*. *Nathan* is not described as having formally renounced the Jewish faith, but Zola treats him as a renegade, one of those who, having risen to affluence and rank, not only cast off the ancestral traditions, but even join the persecutors of their race. From first to last "Vérité" is a vigorous denunciation of anti-Semitism in its various forms, its growth and diffusion in France being chiefly attributed by Zola to the action of the Roman Catholic priesthood. The writing of the book was only just finished when Zola died by accidental suffocation. Sincere regret for his death was expressed by Jewish communities all over the world, for they recognized that they had lost an able and perfectly disinterested friend in the deceased writer. A considerable part of the large sum of money subsequently raised for the erection of a monument to him in Paris was contributed by Jewish subscribers, several of whom had previously given liberally when a superb gold medal was struck in his honor.

His Last Work.

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S. E. A. V.

ZOMBER, BERNHARD (BÄR): Polish scholar; born at Lask in 1821; died at Berlin in 1884. Having acquired a fair knowledge of rabbinical literature in his native country, he went to Germany, where he studied successively under Joseph Shapiro and Jacob Ettinger. Later he attended the universities of Würzburg and Berlin, and in 1871 he was appointed principal teacher of the Bet ha-Midrash of Berlin, a position which he held until his death. His works are as follows: "Hilkot Pesaḥim," on Passover laws compiled by Isaac ibn Ghayyat, supplemented by a commentary of his own entitled "Debar Halakah" (Berlin, 1864); "Ma'amar," a dissertation on Rashi's commentary on Nedarim and Mo'ed Ḳaṭan (*ib.* 1867); "Moreh Derek," the commentaries of Gershon Me'or ha-Golah and of Rashi on Mo'ed Ḳaṭan (*ib.* 1870); and "Shiṭṭah Meḳubbeẓet," Bezalel Ashkenazi's novellæ on Nedarim. In addition to these works, Zomber contributed several valuable articles to Jewish scientific periodicals, including a study on Judah ben Yaḳar, the commentator of the Yerushalmi, which was translated from German into Hebrew by Abraham Abele Ehrlich ("Ha-Karmel," iii. 294).

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ZOR. See Tyre.

ZOREF, SAMUEL HA-LEVI: Rabbi at Posen; died between 1710 and 1716. He was the author of "Maẓref la-Kesef" (Frankfort-on-the-Oder, 1681), containing extracts from and an index to the "Shene Luḥot ha-Berit" ("SHeLaH") of Isaiah Horowitz, with two appendixes, one entitled "Kur la-Zahab" and giving extracts from Gabirol's "Mibḥar ha-Peninim," and the other entitled "Teshubot Shib'im Zeḳenim" and containing maxims. A separate edition of the "Kur la-Zahab" was published at Offenbach in 1710, and in 1716 it was printed with the "Teshubot Shib'im Zeḳenim."

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J. I. Br.

ZOROASTRIANISM: The religion of ancient Persia as founded by Zoroaster; one of the world's great faiths that bears the closest resemblance to Judaism and Christianity. According to the tradition in the Parsee books, Zoroaster was born in 660 B.C. and died in 583; but many scholars claim that he must have flourished at a much earlier time. All investigators, however, are agreed that his teachings were generally in force throughout Iran before the time of the Jewish Captivity. His name in its ancient form in the Avesta is "Zarathustra," and in later Persian, "Zardusht"; the form "Zoroaster," which is now common, has been adopted from the Greek and Latin "Zoroastres." The native country of the prophet is now believed to have been Media, in western Iran, and there are reasons for claiming that his birthplace was in the province of Atropatene, the modern Azerbaijan; but much of his ministry, or rather most of his prophetic career, was passed in eastern Iran, especially in the region of Bactria, where he won a powerful patron for his religion. This defender of the faith was a king named Vishtaspa, or Gushtasp, a name identical with that of Hystaspes, the father of Darius, although the two personages are not to be confounded, as has sometimes been done.

Tenets of the Faith.

Zoroaster was originally a Magian priest, but he appears to have reformed or purified the creed of the Magi. His religious teachings are preserved in the Avesta. The character of the Persian religion before Zoroaster's time is not known, but a comparison with that of India shows that it must have had much in common with the early religion of the Hindus. It may be presumed that it was a modified nature-worship, with polytheistic features and some traces of demonistic beliefs. Herodotus ("Hist." i. 131 *et seq.*) states that the Persians from the earliest times worshiped the sun, moon, stars, and earth, and the waters and wind, and he intimates in precise words that they had borrowed certain religious elements from the Assyrians. One or two superstitious practises which he describes, such as the propitiation of the powers of evil (*ib.* iii. 35, vii. 114), show survivals of demoniacal rites, against which Zoroaster so strongly inveighed; and the account which he gives of the Magian ceremonies is quite in accordance with Zoroastrianism.

The Kingdoms of Good and Evil.

One of the characteristic features of Zoroastrianism is the doctrine of dualism, recognizing the powers of good and evil as two personified principles at war with each other. Ahuramazda, or Ormuzd ("the Wise Lord"), leads the forces of good; Angra-Mainyu, or Ahriman ("the Spiritual Enemy"), heads the hosts of evil. Bands of angels and archangels follow the divine leader, while troops of demons and archfiends hasten after the evil lord. The archangels are six in number and are called by the general name Amesha Spentas ("Immortal Holy Ones"); they are personifications of virtues and abstract ideas, and are named Vohu Manah ("Good Mind"), Asha Vahishta ("Perfect Righteousness"), Khshathra Vairya ("Wished-for Kingdom"), Spenta Armaiti (a feminine personification of harmony and the earth), Haurvatat ("Health," "Salvation"), and Ameretat ("Immortality"). The angels and lesser divine beings are termed Yazatas ("Worshipful Ones") and are very numerous, although twenty-one of them are more prominent than the rest; these include divine embodiments of the sun, moon, stars, fire, earth, water and air, the spirits of the righteous (called "fravashis"), and also several abstract concepts, like victory, religion, kingly glory, and the divinity known as Mithra, an incarnation of light and truth. The rabble of hell, led by Ahriman, is ill organized, and the chief archfiend, after Ahriman himself, is the demon Aeshma (Dæva), a name which is thought to be found in the Book of Tobit as Asmodeus, although this view is not accepted by some (see Asmodeus). In addition to the six archfiends there is a legion of minor fiends and demons ("dæva," "druj").

Millennial Doctrines.

The conflict between the opposing kingdoms of light and darkness forms the history of the world, which lasts for 12,000 years and is divided into four great eons. The first 3,000 years is the period of spiritual existence. Ormuzd knows of Ahriman's coexistence, and creates the world first in a spiritual state before giving it a material form, the "fravashis" being the models of the future types of things. Ahriman is ignorant of his great rival's existence, but on discovering this he counter-creates the hosts of demons and fiends. In the second 3,000 years, while Ahriman and his host have been confounded by Ormuzd, the latter creates the world in its material form, and the world is then invaded by Ahriman. The third 3,000 years is the period of conflict between the rival powers and the struggle for the soul of man, until Zoroaster comes into the world. His birth inaugurates a new era, and the fourth and last 3,000 years begins. These final millennial eras are presided over by Zoroaster himself and his three posthumous sons, who are to be born in future ages in an ideal manner, the last being the Messiah called Saoshyant ("Savior," "Benefactor"; lit. "he who will benefit and save the world"). In its general bearings this dualistic scheme of the universe is theologically monotheistic in so far as it postulates the final predominance of

Ormuzd: and it is optimistic in its philosophy, inasmuch as it looks for a complete regeneration of the world.

In all this struggle man is the important figure; for the ultimate triumph of right depends upon him. He is a free agent according to Zoroaster ("Yasna," xxx. 20, xxxi. 11), but he must ever be on his guard against the misguidance of evil. The purpose of Zoroaster's coming into the world and the aim of his teaching are to guide man to choose aright, to lead him in the path of righteousness, in order that the world may attain to ultimate perfection. This perfection will come with the establishment of the Good Kingdom (Avesta, "Vohu Khshathra"), the Wished-for Kingdom (Avesta, "Khshathra Vairya"), or the Kingdom of Desire (Avesta, "Khshathra Ishtōish"). When this shall come to pass the world will become regenerate (Avesta, "Ahūm Frashem Kar"; or "Frashōkereti"); a final battle between the powers of good and evil will take place; Ahriman and his hosts will be routed; and good shall reign supreme ("Yasht," xix. 89–93; Bundahis, xxx. 1–33). The advent of the Messiah (Saoshyant) will be accompanied by the resurrection of the dead and the general judgment of the world, which thenceforth will be free from evil and free from harm.

Ethical Teachings and Religious Practises.

The motto of the Zoroastrian religion is "Good thoughts, good words, good deeds" (Avesta, "Humata, hūkhta, hvarshta"). Man in his daily life is enjoined to preserve purity of body and soul alike. He is to exercise scrupulous care in keeping the elements earth, fire, and water free from defilement of any kind. Truth-speaking and honest dealing are made the basis of every action; kindliness and generosity are virtues to be cultivated; and agriculture and cattle-raising are prescribed as religious duties. Marriage within the community of the faithful, even to wedlock with blood relatives, is lauded; and according to the Avesta ("Vendīdād," iv. 47), "he who has a wife is to be accounted far above him who has none; and he who has children is far above the childless man."

In disposing of the dead, it is unlawful to burn or bury the body or to throw it into water, as any of these modes of disposal would defile one of the sacred elements; the dead must therefore be exposed in high places to be devoured by birds and dogs, a custom which is still observed by the Parsees and Gabars in their "Towers of Silence."

Priesthood and Ritual.

In religious matters the priesthood was supreme in authority, and the sacerdotal order was hereditary. The Mobeds and Herbeds were the Levites and Kohanim of Zoroastrianism. The name for priest, "athaurvan," in the Avesta corresponds to "atharvan" in India; the Magi were a sacerdotal tribe of Median origin. In acts of worship (Avesta, "Yasna") animal sacrifices were sometimes offered, especially in more ancient times, but these immolations were subordinate and gave place more and more to offerings of praise and thanksgiving accompanied by oblations of consecrated milk, bread, and water. The performance of these rites was attended by the recitation of long litanies, especially in connection with the preparation of the sacred drink "haoma," made from a plant resembling the Indian "sōma," from which an exhilarating juice was extracted. It has been thought that the twigs (Avesta, "baresman"; modern Persian, "barsom") employed by the Zoroastrian priests in their ritual are alluded to as the "branch" held to the nose by the sun-worshipers in the vision of Ezekiel (viii. 16–17); and the consecrated cake (Avesta, "draonah"; modern Persian, "darūn") has been compared with the Hebrew showbread.

Resemblances Between Zoroastrianism and Judaism.

The points of resemblance between Zoroastrianism and Judaism, and hence also between the former and Christianity, are many and striking. Ahuramazda, the supreme lord of Iran, omniscient, omnipresent, and eternal, endowed with creative power, which he exercises especially through the medium of his Spenta Mainyu ("Holy Spirit"), and governing the universe through the instrumentality of angels and archangels, presents the nearest parallel to Yhwh that is found in antiquity. But Ormuzd's power is hampered by his adversary, Ahriman, whose dominion, however, like Satan's, shall be destroyed at the end of the world. Zoroastrianism and Judaism present a number of resemblances to each other in their general systems of angelology and demonology, points of similarity which have been especially emphasized by the Jewish rabbinical scholars Schorr and Kohut and the Christian theologian Stave. There are striking parallels between the two faiths and Christianity in their eschatological teachings—the doctrines of a regenerate world, a perfect kingdom, the coming of a Messiah, the resurrection of the dead, and the life everlasting. Both Zoroastrianism and Judaism are revealed religions: in the one Ahuramazda imparts his revelation and pronounces his commandments to Zarathustra on "the Mountain of the Two Holy Communing Ones"; in the other Yhwh holds a similar communion with Moses on Sinai. The Magian laws of purification, moreover, more particularly those practised to remove pollution incurred through contact with dead or unclean matter, are given in the Avestan Vendīdād quite as elaborately as in the Levitical code, with which the Zoroastrian book has been compared (see Avesta). The two religions agree in certain respects with regard to their cosmological ideas. The six days of Creation in Genesis find a parallel in the six periods of Creation described in the Zoroastrian scriptures. Mankind, according to each religion, is descended from a single couple, and Mashya (man) and Mashyana are the Iranian Adam (man) and Eve. In the Bible a deluge destroys all people except a single righteous individual and his family; in the Avesta a winter depopulates the earth except in the Vara ("enclosure") of the blessed Yima. In each case the earth is peopled anew with the best two of every kind, and is afterward divided into three realms. The three sons of Yima's successor Thraetaona, named Erij (Avesta, "Airya"), Selm (Avesta, "Sairima"), and Tur (Avesta, "Tura"), are the inheritors in the Persian account; Shem, Ham, and Japheth, in the Semitic story. Likenesses in minor matters, in certain details of ceremony and ritual, ideas of uncleanness, and the like, are to be noted, as well as parallels between Zoroaster and Moses as sacred lawgivers; and many of these resemblances are treated in the works referred to at the end of this article.

Causes of Analogies Uncertain.

It is difficult to account for these analogies. It is known, of course, as a historic fact that the Jews and the Persians came in contact with each other at an early period in antiquity and remained in more or less close relation throughout their history (see AVESTA; MEDIA; PERSIA). Most scholars, Jewish as well as non-Jewish, are of the opinion that Judaism was strongly influenced by Zoroastrianism in views relating to angelology and demonology, and probably also in the doctrine of the resurrection, as well as in eschatological ideas in general, and also that the monotheistic conception of YHWH may have been quickened and strengthened by being opposed to the dualism or quasi-monotheism of the Persians. But, on the other hand, the late James DARMESTETER advocated exactly the opposite view, maintaining that early Persian thought was strongly influenced by Jewish ideas. He insisted that the Avesta, as we have it, is of late origin and is much tinctured by foreign elements, especially those derived from Judaism, and also those taken from Neoplatonism through the writings of Philo Judæus. These views, put forward shortly before the French scholar's death in 1894, have been violently combated by specialists since that time, and can not be said to have met with decided favor on any side. At the present time it is impossible to settle the question; the truth lies probably somewhere between the radical extremes, and it is possible that when knowledge of the Assyrian and Babylonian religion is more precise in certain details, additional light may be thrown on the problem of the source of these analogies, and may show the likelihood of a common influence at work upon both the Persian and Jewish cults.

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K. A. V. W. J.

ZOX, EPHRAIM LAMEN: Communal worker of Melbourne, Australia; born in London 1837; died Oct. 23, 1899. He was thirteen years old when he arrived in Melbourne, and he engaged successively in gold-digging, auctioneering, and the clothing business, and also operated for many years as a financier. Zox was closely associated with almost every charitable movement in Melbourne, and the Jewish community there long regarded him as its leader. He was successively treasurer, president, and trustee of the Hebrew congregation; supported the Jewish Philanthropic Society; was president of the Melbourne branch of the Anglo-Jewish Association; and took a special interest in the Discharged Prisoners' Aid Society. He was, moreover, one of the most popular of Victorian politicians, and was a member of the legislature, entering the Assembly in May, 1877, as a representative of East Melbourne, and retaining his seat for that electorate for twenty-one years. He served also as chairman of the Charities Commission.

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J. G. L.

ZSIDÓ HIRADÓ. See PERIODICALS.

ZUCKER, ALFRED: Chemist and manufacturer of Dresden, Germany; born Aug. 17, 1871, in Uffenheim, Bavaria. He studied pharmacy and chemistry at the universities of Würzburg and Erlangen; and while he was still a student the Württemberg government, at the suggestion of the Würzburg professor of botany, Geheimrat Sachs, placed him on a commission for fighting a destructive vine-bug, the efforts of which body he directed to a successful conclusion. He was later appointed military apothecary of the Bavarian Home for Pensioned Soldiers ("Invalidenhaus"), and while holding that position he published several short pharmaceutical treatises which attracted the attention of specialists. His larger publications are "Beitrag zur Direkten Beeinflussung der Pflanzen Durch die Kupfervitriolkalkbrühe," Stuttgart, 1896, and "Repertorium der Photochemie," Vienna, Leipsic, and Budapest, 1901; and he contributed to "Hager's Pharmaceutisch-Technisches Manuale. Encyclopädische Vorschriftensammlung für Aerzte, Apotheker, etc.," 7th ed., Leipsic and Berlin, 1902.

S.

ZUCKER, MARCUS: German librarian and author; born May 1, 1841. He was for some time chief librarian at the University of Erlangen, and has made a specialty of the history of art. Among his writings are: "Dürers Stellung zur Reformation" (1886); "Michelangelo" (1888); "Die Holländische Malerei des 17ten Jahrhunderts" (1892); "Albrecht Dürer" (1900). With J. Merz he edits the "Christliches Kunstblatt."

S. N. D.

ZUCKERKANDL, EMIL: Austrian anatomist; born at Raab, Hungary, in 1849; educated at the University of Vienna (M.D. 1874). In 1875 he became privat-docent of anatomy at the University of Utrecht, and he was appointed assistant professor at the University of Vienna in 1879, being made professor at Graz in 1882. Since 1888 he has been professor of descriptive and topographical anatomy at the University of Vienna.

Zuckerkandl has contributed many monographs to medical journals. Among his works the following may be mentioned: "Zur Morphologie des Gesichtschädels" (Stuttgart, 1877); "Ueber eine Bisher noch Nicht Beschriebene Drüse der Regio Suprahyoidea" (*ib.* 1879); "Ueber das Riechcentrum" (*ib.* 1887); and "Normale und Pathologische Anatomie der Nasenhöhle und Ihrer Pneumatischen Anhänge" (Vienna, 1892).

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S. F. T. H.

ZUCKERMANDEL, MOSES SAMUEL: German rabbi and Talmudist; born at Ungarisch-Brod, Moravia, April 24, 1836. He became a rabbi in Pleschen, Prussia, and was appointed lecturer on the Mora-Leipziger foundation at Breslau April 1, 1898. He has published: "Die Erfurter Handschrift der Tosefta" (1876); "Die Tosefta nach den Erfurter und Wiener Handschriften" (1880-82); "Spruchbuch Enthaltend Biblische Sprüche aus dem Gebetbuche" (1889); and "Vokabularium und Grammatik zu den Hebräischen Versen des Spruchbuches I." (1890).

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S. N. D.

ZUCKERMANN, BENEDICT: German scientist; born at Breslau Oct. 9, 1818; died there Dec. 17, 1891. He received a thorough Hebrew and secular education at the institutions of his native city, and devoted himself at the university to the study of mathematics and astronomy. In 1845 he joined Graetz in agitating for an address to Zacharias Frankel to congratulate him on the conservative stand which he had taken against the Frankfort Conference; and when Frankel assumed the management of the Breslau seminary he appointed Zuckermann on the teaching staff. He gave instruction in mathematics to those of the students who had not had a regular school training, and taught calendric science in the academic department, at the same time acting as librarian and administrator of the stipendiary fund. He wrote: "Ueber Sabbathjahrcyclus und Jubelperiode," Breslau, 1859 (translated into English by A. Loewy, London, 1866); "Ueber Talmudische Münzen und Gewichte," Breslau, 1862; "Katalog der Seminarbibliothek," part i., *ib.* 1870 (2d ed., *ib.* 1876); "Das Mathematische im Talmud," *ib.* 1878; "Tabelle zur Berechnung des Eintrittes der Nacht," *ib.* 1892; "Anleitung und Tabellen zur Vergleichung Jüdischer und Christlicher Zeitangaben," *ib.* 1893. He also contributed occasionally to the "Monatsschrift für Geschichte und Wissenschaft des Judenthums."

Zuckermann's religious attitude was strictly Orthodox. Regularly twice a day he attended the synagogue maintained by him in the house which he had inherited from his father, although he lived in the seminary building, where daily services were held in the chapel. He never married; and while genial and kindly in nature, he was strongly opposed to anything savoring of ostentation. On his seventieth birthday he fled from Breslau to escape all ovations, and in his will he forbade the delivering of a funeral address.

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S. D.

ZUENZ, ARYEH LOEB ḤARIF B. MOSES: Polish rabbi; born at Pinczow about 1773; died at Warsaw 1833. He was a thorough Talmudic scholar, and was also well versed in the Cabala. Holding first the rabbinate of Plock and then that of Prague, he later settled at Warsaw, where he died. The author of "Shem ha-Gedolim he-Ḥadash" narrates that Aryeh Loeb promised on his deathbed to be a good advocate in heaven for those who should publish his writings, and that this promise was engraved upon his tombstone. The rabbi was the author of many works, most of which are still in manuscript, only the following two having been published: "Ya'alat Ḥen" (Prague, 1793), responsa; and "Ṭib Giṭṭin" (Warsaw, 1812), discussions on the "Geṭ Meḳushshar" of R. M. Bala. The "Ṭib Giṭṭin" was written when the author was eighteen years of age, and its decisions have been accepted in many places.

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H. R. A. S. W.

ZUG. See SWITZERLAND.

ZUGOT (lit. "pairs"): Name given to the leading teachers of the Law in the time preceding the Tannaim. The period of the Zugot begins with Jose b. Joezer and ends with Hillel. The name "Zugot" (comp. Latin "duumviri") was given to these teachers because, according to the tradition in Ḥagigah, two of them always stood at the same time at the head of the Sanhedrin, one as president ("nasi") and the other as vice-president or father of the court ("ab bet din"; see SANHEDRIN). There were five pairs of these teachers: (1) Jose b. Joezer and Jose b. Johanan, who flourished at the time of the Maccabean wars of independence; (2) Joshua b. Peraḥyah and Nittai of Arbela, at the time of John Hyrcanus; (3) Judah b. Ṭabbai and Simeon b. Sheṭaḥ, at the time of Alexander Jannæus and Queen Salome; (4) Shemaiah and Abtalion, at the time of Hyrcanus II.; (5) Hillel and Shammai, at the time of King Herod.

J. J. Z. L.

ZUKERTORT, JOHANNES HERMANN: Chess-player and physician; born at Lublin, Russian Poland, Sept. 7, 1842; died in London June 20, 1888; son of a Jewish convert to Christianity who was a clergyman at Lublin. He was educated at the gymnasium of Breslau and at the university of that city, whence he graduated in medicine in 1866. As a member of the medical corps of the German army he saw service in 1866, and again in the Franco-Prussian war of 1870-71.

Zukertort, who was destined to be one of the most eminent exponents of the game, learned to play chess in Breslau when he was about nineteen. Entering a tournament in that city, and receiving the odds of the queen, he lost every game, whereupon he took up the study of Bilguer's "Handbuch," with the result that in 1862 he won games from Anderssen at the odds of a knight. Within a very few years he became one of the strongest players in Germany; and in 1871 he defeated Anderssen in a set match.

In 1872 Zukertort went to London and won third prize in the tourney there, Steinitz and Blackburne gaining first and second respectively. His reception in England was so cordial that he decided to make that country his home; and he accordingly became naturalized, and thenceforth played as an English representative in international competitions. From this time forward his career was one of unprecedented success. In 1878 he gained the first prize at the Paris Exhibition tournament; in 1880 he beat Rosenthal in a match; in 1881 he took second prize at Berlin (Blackburne first); the same year he beat Blackburne in a match; in 1882 he was fifth at Vienna (Steinitz first); and in 1883 at the London international tournament he gained the first prize of £300 ($1,500), Steinitz being second, and Blackburne third. In this last competition he won twenty-two games and lost only one. Of a highly nervous temperament, Zukertort unfortunately had recourse to drugs to brace himself for his contests, and their ill effects became manifest toward the close of the tournament. He never fully recovered; and he very unwisely persisted in challenging Steinitz to a match, of which seven games were to be played in New York, seven in St. Louis, and seven in New Orleans. Zukertort took four games out of five in the first set (March, 1886), but was altogether outplayed in the remaining ones; and he returned to England a mere wreck of his former self. On June 19, 1888, while taking part in a game at Simpson's Divan in London, he was seized with apoplexy. He was removed to the Charing Cross Hospital, where he died on the following day.

Perhaps Zukertort's greatest achievements were in blindfold play, in which he has been surpassed only by Pillsbury.

Zukertort, at first with Anderssen and afterward alone, edited the "Neue Berliner Schachzeitung" (1867–71); and he collaborated with Jean Dufresne on the "Grosses Schach-Handbuch" (2d. ed., Berlin, 1873). He was the author of "Leitfaden des Schachspiels" (Berlin, 1869; 5th ed. 1897) and "Sammlung der Auserlesensten Schachaufgaben, Studien und Partiestellungen" (*ib.* 1869). From 1873 to 1876 he was one of the principal contributors to the "Westminster Papers," the official organ of the St. George's Chess Club, London; and in 1879, together with L. Hoffer, he founded "The Chess Monthly," which for seventeen years was the leading chess magazine in England.

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s. A. P.

ZUKUNFT, DIE. See Periodicals.

ZUNDER, MAIER. See Connecticut.

ZUNSER, ELIAKIM: Russian "badḥan" and poet; born at Wilna in 1845. At the age of sixteen he had gained a local reputation as a poet, and after setting his rimes to music of an Oriental character for voice, orchestra, and piano, he sang at weddings and other entertainments, where his talent was always liberally rewarded, his fee being at one time as high as 200 rubles. He thus introduced a new and more refined method of amusing wedding guests; and since the publication of his "Shirim Ḥadashim" (Wilna, 1861) he has composed over 600 songs, some of which he translated into a Hebrew which is not always rigid in its accuracy. In 1889 Zunser went to America, touring the country under the management of an impresario, and singing and reciting his repertoire. He finally settled in New York as a printer and publisher.

Most of Zunser's poems are national in tendency, while the remainder are nearly all panegyrics of civilization, this category including "Die Eisenbahn," "Licht," "Die Sokhe," "Die Pyramiden," "Columbus und Washington," and "Das Goldene Land." He has likewise written for the Yiddish stage, for which he produced the best version of the "Sale of Joseph." Many of his poems have been published in the "Jewish Daily News" and the "Volksadvokat," while an edition of a large number of his songs with their music has also appeared (New York, 1891). His seventieth birthday was the occasion of a celebration in New York

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J. G. Se.

ZUNTZ, NATHAN: German physiologist; born at Bonn Oct. 6, 1847; educated at the university of his native city (M.D. 1868). Becoming an assistant at the physiological institution of the university, he was appointed privat-docent in 1871, and three years later became prosector and assistant professor of anatomy. In 1881 he was appointed professor of animal physiology at the Landwirtschaftliche Hochschule at Berlin. Zuntz has made many contributions on physiology, nutrition, respiration, and similar topics, to the medical journals.

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s. F. T. H.

ZUNZ, LEOPOLD (Hebrew name, **Yom-Ṭob Lippmann**): Founder of the modern "science of Judaism" and pioneer in the history of Jewish literature, religious poetry, and the ritual of the synagogue; born at Detmold Aug. 10, 1794; died at Berlin March 18, 1886. The genealogy of his family can be traced continuously for three centuries (comp. Kaufmann in "Monatsschrift," 1894, p. 481), and members are known to have been prominent in the Jewish community of Frankfort-on-the-Main, the cognomen "Zunz" being a modification of "Zons," the name of a place on the Rhine.

His Family.

Zunz's father, **Mendl Emanuel** (b. 1761; d. July 3, 1802), was a "baḥur," or Talmudic student, who earned a precarious livelihood as a teacher at the bet ha-midrash and by giving private lessons in Hebrew and Talmud until a pulmonary affection compelled him to relinquish this occupation almost entirely and to conduct a small grocery. His mother, **Hendel Behrens** (b. 1773; d. Nov. 9, 1809), was also delicate, and died at the age of thirty-six in Hamburg, whither she and her husband had removed the year after Lippmann's birth. Although his constitution was extremely delicate in boyhood, Lippmann outlived not only his twin sister, who died in infancy, but also his other sisters and brothers. His early youth was spent under the clouds of physical discomfort and material poverty. His first teacher was his father, who began to instruct his son in Hebrew verbs, Rashi, and the Mishnah as early as 1799. The father's sudden death was a great blow to the struggling family, and obliged Lippmann to accept a free scholarship in the Samson school at Wolfenbüttel, which he entered just a year after his father died. At this school he attracted the notice of his instructors by his remarkable aptitude for mathematics, though at first he seems to have been little amenable to discipline. The appointment of S. M. Ehrenberg as the director of the school in 1807 marked an epoch in the mental and moral development of the lad. As early as 1805 Zunz had tried his hand at making a key to an elementary text-book on arithmetic, while in 1806 a Hebrew satire from his pen, in which he spared neither teachers nor fellow pupils, was consigned to the flames to atone for the wickedness of its author. Ehrenberg, however, took care that this gifted pupil should pursue his studies methodically, and such was his success that in July, 1810, fifteen months after Zunz had been admitted to the highest grade of the Wolfenbüttel gymnasium (which he was the first Jew to enter), Ehrenberg entrusted to him the temporary supervision of the Samson school. His mother had died in the previous year, and Zunz was thus left without a near relative. His free scholarship was about to expire, moreover, and in order to remain at Wolfenbüttel he began to act as an instructor at the Samson school in return for board and lodging. He was particularly interested in algebra and optics, and perfected his mastery of Hebrew by translating various historical essays from the German and other languages.

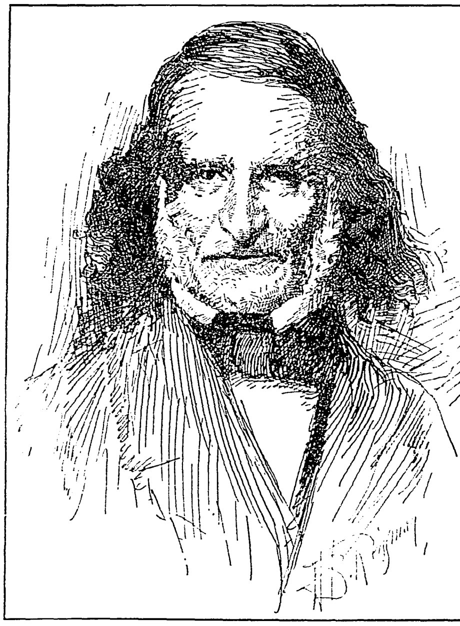

Leopold Zunz.

Early Training.

The summer of 1811 is noteworthy as the time when Zunz made his first acquaintance with Wolf's "Bibliotheca Hebræa," which, together with David Gans's "Ẓemaḥ Dawid," gave him his first introduction to Jewish literature and the first impulse to think of the "science of Judaism." In the same year (1811) he proceeded to write a book which he intended to be for Palestine what the "Anacharsis" of Klotz had been for Greece. Though he finished the curriculum of the gymnasium in 1811, his intention of taking up university studies could not be carried out until more than four years had elapsed. He remained at Wolfenbüttel until Sept. 25, 1815, when he set out for Berlin, arriving there Oct. 12, and accepting a tutorship in the Hertz family. At the university, where he matriculated while Schleiermacher was rector, he took up mathematical, philosophical, historical, and philological studies, among his professors being Boeckh, Fr. A. Wolf, Savigny, De Wette, and Wilken, the last two inducting him into Semitics and Biblical branches. In Aug., 1817, he wrote his first sermon. Of far greater importance, as showing the bent of his mind, is the fact that during this period he copied the manuscript of Shem-Ṭob ibn Falaquera's "Sefer ha-Maʻalot" and occupied himself with the study of Hebrew manuscripts from Palestine and Turkey shown him by a Polish Jew named David ben Aaron. In Dec., 1817, he wrote an essay entitled "Etwas über die Rabbinische Litteratur; Nebst Nachrichten über ein Altes bis Jetzt Ungedrucktes Hebräisches Werk." It was published in 1818 ("Gesammelte Schriften," i. 1-31, Berlin, 1875). This little book marks an epoch in the history of modern Jewish scholarship. It is a plea for the recognition of Judaism and its literature in university research and teaching. It exposed the ignorance which marked the books written by non-Jewish scholars on Judaism and the Jews, showing at the same time that Judaism had made valuable contributions to many sciences and therefore had a place in their history. This booklet may be said to have been the first to trace the outlines of Jewish science.

The Foundation of Jewish Science.

Shortly after writing the book, but before its publication, Zunz resigned his position with Hertz (March 28, 1818) and revisited his home. During this time he was invited to become a candidate for the position of preacher in the Hamburg Temple, and would have obtained it had he not withdrawn upon learning that Büschenthal was willing to accept the call. In June, Zunz returned to Berlin and resumed his university studies, which he completed in 1819, though it was not till Jan. 2, 1821, that he took his degree of Ph.D. at the University of Halle.

The Verein für Cultur der Juden.

In the interval, while privately continuing his studies and eking out a livelihood by tutoring in German, Latin, and mathematics, he founded, together with Eduard Gans and Moses Moser, the Verein für Cultur und Wissenschaft der Juden (Nov. 17, 1819), a society intended "through culture and education to bring the Jews into harmonious relations with the age and the nations in which they live." This association, of which Zunz was the leading spirit, from the very first attracted the best and brightest among the Jews of Germany, including Heinrich Heine, Ludwig Markus, David Friedländer, Israel Jacobson, and Lazarus Bendavid. In 1822 the "Zeitschrift für die Wissenschaft des Judenthums," edited by Zunz, appeared under the auspices of this society. According to the program written by Wohlwill, the new "science" comprised a study of the historical development and the philosophical essence of Judaism, although these two methods must be based on a critical understanding of Jewish literature. Zunz's contributions justified this program. In addition to his article on "Hispanische Ortsnamen," mention should be made of his biography of Rashi, which is a veritable classic, illustrating the method which should be pursued, and serving as a brilliant example of what the result must be when all the modern principles of historical and literary research are devoted to a critical study of the data buried in Jewish literature. Another remarkable essay which he published in the "Zeitschrift" was his "Grundlinien zu einer Künftigen Statistik der Juden." The ideas which he there enunciated are by no means antiquated even at this day. The hopes aroused by the Verein were doomed to disappointment, however, and the "Zeitschrift" ceased to appear after the first volume. "Young Palestine," as Heine called the members, lacked religious enthusiasm; Gans became a Christian, and the Verein died. But the "science of Judaism" which it had founded did not share the fate of its first foster-parents, for it lived, thanks to Zunz. "A man of word and deed, he had created and stimulated and brought to pass, while others dreamed and then sank down despondent." As characteristic of him Heine coined the phrase which Karpeles deems so pregnantly descriptive of Zunz's disposition that he repeats it: "he remained true to the great caprice of his soul," believing in the regenerative power of the "Wissenschaft," while the weaker associates of those enthusiastic days deserted, and found preferment by way of baptism.

Marriage and Journalistic Career.

Other grievous disappointments awaited him at this same period. He preached in the so-called "Beer's Temple" (the new synagogue) from May, 1820, to the spring of 1822, receiving toward the end of this epoch a small stipend from the Berlin congregation. He married Adelheid Beermann May 9, 1822, the union remaining childless. Soon after his marriage his position as preacher became distasteful to him, and, feeling that preaching in the face of official arrogance and communal apathy was incompatible with his honor, he resigned his office on Sept. 13, 1822. The masterly sermons he had preached, and which were published in April, 1823, did not treat of specifically Jewish matters. In 1822 Zunz became a member of the editorial staff of the "Haude und Spener'sche Zeitung," giving besides private lessons in the afternoon hours. He was not freed from this irksome task until Jan. 3, 1826, when he entered upon his duties as director of the Jewish communal elementary school. He remained at the head of the school four years; but again feeling that he was not permitted to bring about needed changes, he relinquished his post, disregarding the sacrifices the step entailed for him and his wife, and receiving but slight recognition for his devotion in a nomination to membership on the board of trustees of the Talmud Torah Institute of the congregation. He was doomed to still greater drudgery on the "Spener'sche Zeitung," part of his work consisting in making excerpts and translations from foreign journals.

The "Gottesdienstliche Vorträge."

In 1831 a difference of political opinion with the management induced him to resign. Though fraught with grave economic difficulties for Zunz, this step may be said to have been providential for Jewish literature. In 1825 he had drafted a plan for a work in four divisions on the "Wissenschaft des Judenthums." On Aug. 25, 1828, he paid his first visit to the famous Oppenheim Library, then in Hamburg but now in Oxford. Through Heine he had even begun to correspond with prominent publishers concerning his intended work; but on Oct. 15, 1831, he began to write in earnest, and on July 21, 1832, the "Gottesdienstliche Vorträge der Juden" appeared, destined to be the most important Jewish work published in the nineteenth century. In the preface, which was no less remarkable than the contents, the German authorities were arraigned for their refusal to grant the Jews the justice due them by right and for their reluctance to accord them liberty instead of special rights and privileges. The Jews were entitled to be citizens of Germany. Jewish science too ought no longer to be excluded from governmental patronage, but should have institutions provided for its development. In the synagogues the living word was once more to resound, for the sermon had always been an institution of Judaism. The book afforded the proof, and its purpose was to trace the historic growth of this synagogal institution. This preface was suppressed by the government and cut out from most copies of the first edition. The work itself was a masterly exposition of the gradual growth and evolution of homiletic literature, traced through the Midrash, the Haggadah, and the prayer-book. It was the first book to assign dates and to disclose the relative interdependence of the various documents. Besides showing that the sermon was thoroughly Jewish, the book demonstrated that Judaism had a science which could justly claim equality with the studies admitted to university standing. It proved, furthermore, that Judaism was a growing force, not a crystallized law. Scientific throughout, the book had a powerful influence in shaping the principles of Reform Judaism, especially as applied to the prayer-books. For all time to come the "Gottesdienstliche Vorträge" fixed the method which the literary exploration of Jewish literature must follow to a certain degree, even though the merely formal criterion of the mention of a literary document is urged too strongly as decisive in assigning to it its date and place. With this book Zunz rose at once to the pinnacle of recognized leadership. His discriminating insight, his power of combination, his sound scholarship, his classic reserve, and his dignity of presentation proclaimed him master. No second edition of the "Gottesdienstliche Vorträge" was prepared by the author, but it was reprinted after his death (Frankfort-on-the-Main, 1892; comp. E. G. Hirsch, "Die Jubiläen Zweier Werke," in "Der Zeitgeist," 1882).

While Zunz's reputation as a pioneer was readily spread abroad by the "Gottesdienstliche Vorträge," no material benefits accrued to him from its publication. In Sept., 1832, he went to Hamburg, where he met H. I. Michael, the owner of rare manuscripts. The old struggle for bread awaited him upon his return to Berlin. He did not receive the appointment as head master of the Veitel-Heine Ephraim foundation as some friends had hoped he would, and he was even unsuccessful in his efforts to obtain employment as a bookkeeper, although willing to accept such a position. He advertised for pupils in Hebrew, rabbinics, and mathematics through the medium of the University Bulletin Board, but again with slight results. His friends proposed him for the vacant post of rabbi at Darmstadt, Aaron Chorin having conferred on him the hattarat hora'ah: but though Gabriel Riesser had recommended him (Oct. 9, 1833) as the first scholar of the day in Jewish literature, he was not elected. In consequence of this he could not be induced to be a candidate for Cassel and other places, though suggestions to apply came to him from various quarters, among them, it is interesting to note, one from New York. He continued to meet his friends on Sabbaths at Gumpertz's, and in 1835 he delivered a course of lectures on the Psalms, attended by Gans, Bellermann (the latter eighty years of age), M. Sachs, Zedner, Moser, and Gumpertz. In the same year he was called to Prague as preacher to the Society for Improving the Mode of Worship, a call which at last promised to deliver him from the drudgery for mere bread.

In Prague.

When he arrived at Prague, however (Sept. 16, 1835), it did not require many days to convince him that he had found no compensation for his sacrifice in leaving Berlin. In Prague he met scarcely one that understood him. He thought himself lost "in China." He missed "books, periodicals, men, liberty." He regretted his "Wissenschaft." Before fifty days had elapsed he resolved to leave this city of petrified irresponsiveness. The people misjudged him, and called his firmness stubbornness and his principles eccentricities. His discontent did not help to improve the situation, and on Jan. 1, 1836, he gave notice that he wished to resign. He rejoiced like one delivered from prison when on July 8 he again arrived in Berlin. Soon after his return he found another opportunity of utilizing his scholarship in behalf of his German coreligionists. A royal edict forbade the Jews to assume Christian names. In this predicament the administration of the congregation bethought itself of Zunz, and on Aug. 5 he was commissioned to write a scientific treatise on the names of the Jews based upon original investigations. On Dec. 7, 1836, his "Die Namen der Juden" ("G. S." ii. 1-82) was published. It demonstrated that the names which had been classed as non-Jewish were an ancient inheritance of Judaism, and this proof, which rested on indisputable evidence and which was presented with the calm dignity of the scholar, made a deep impression. Tributes of admiration and gratitude were offered the author from all sides, Alexander von Humboldt being among those who felt impelled to thank Zunz. The congregation itself informed him soon afterward (July, 1837) of its intention of founding a "Lehrerseminar" to be directed by him. This seminary was opened Nov. 16, 1840, after protracted negotiations with Zunz, who became its first director.

Director of the "Lehrer-seminar."

Even while the preparations for the founding of the normal school were in progress, Zunz had organized a staff of scholars for the translation of the Bible which has since borne his name, he himself acting as editor-in-chief and translating the Book of Chronicles (comp. Jew. Encyc. iii. 193). With this entrance upon a secure position, Zunz at last found himself freed from the struggle for existence. Thenceforth he had the leisure to concentrate his energies; his pen was busy enriching periodicals and the works of others with his contributions. Noteworthy among these was a study on the geographical literature of the Jews from the remotest times to the year 1841, which appeared in an English translation in Asher's edition of Benjamin of Tudela (ii. 230 *et seq.*). He also gave expert opinions on problems arising from the agitation for Reform, such as "Gutachten über die Beschneidung" (Frankfort-on-the-Main, 1844).

Although his "Gottesdienstliche Vorträge" was the very rampart behind which Reform could securely and calmly beat back the attacks of its opponents, Zunz showed little sympathy with the movement, because he suspected its leaders of ecclesiastic ambitions, and feared that rabbinical autocracy would result from the Reform crusade.

Attitude Toward Reform.

He regarded much of the professional life of the rabbis as a "waste of time," and in a very late letter (see "Jahrbuch für Jüdische Geschichte," 1902, p. 171) he classed rabbis with soothsayers and quacks. The point of his protest against Reform was directed against Holdheim and the position maintained by this leader as an autonomous rabbi, as is evident from Geiger's answer to Zunz's strictures (Geiger, "Nachgelassene Schriften," v. 184–185). The violent outcry raised against the Talmud by some of the principal spirits of the Reform party was repugnant to Zunz's historic sense, while he himself was temperamentally inclined to assign a determinative potency to sentiment, this explaining his tender reverence for ceremonial usages. His position was by no means Orthodox in the usual sense, however, even in regard to the ritual practises, which he called symbols (see among others his meditation on tefillin, reprinted in "Gesammelte Schriften," ii. 172–176), denying them the validity of divine ordinances which the faithful are bound to observe without inquiry into their meaning. His position accordingly approached that of the symbolists among the reformers who insisted that symbols had their function, provided their suggestive significance was spontaneously comprehensible. He emphasized most strongly the need of a moral regeneration of the Jews.

Zunz's sympathies with the science of Judaism were too dominant to allow him to lay aside his reserve and take a part in the active endeavors to recast the framework of the Synagogue, but in his chosen field, during this very period of agitation and unrest, he garnered a new harvest. In 1845 he published in Berlin another volume, "Zur Geschichte und Literatur," which comprises studies in all the departments of Jewish literature and life. The introductory chapter is a philosophical presentation of the essence of Jewish literature and its right to existence, its connection with the culture of the peoples among which the Jews have lived, and its bearing upon the civilizations amid which it developed. Zunz makes an earnest protest against the neglect of this literature, and caustically exposes its underlying motives—indolence, arrogance, and prejudice. A rapid survey of the treatment accorded Hebrew books serves as a prelude to the unsparing castigation administered to the conceit of the Christian scholars of the nineteenth century, and as a protest against the outrage perpetrated by the exclusion of Jewish studies from the universities. The volume itself was a proof that Jewish science had a right to citizenship in the academic republic of letters. Apparently disjointed, the various subjects treated in this volume found their unity in the methodical grasp of the author, who made it clear that underlying all these diverse interests was a distinct unity of purpose, the pulse-beat of a life striving for expression and realization. Bibliography, ethics, and culture were among the departments into which the book ushered the student, while long periods of time, of which little had been known or understood, were there set forth in all their bearings and ambitions. Zunz had, indeed, earned the title of the Jewish Boeckh. Under his touch every detached fact appeared as symptomatic of the life of a vitalized organism. Superficially examined, the book seemed to be a collection of incoherent names, dates, and details, but when rightly taken as a whole, it won distinction as the result of studies undertaken to reveal the unifying thought manifest in all the various fragments of information, whether old or new. Once more Zunz had proved his supreme mastership in the wide field of Jewish literature; and that he had also the rare art of popular presentation was shown by the lectures which he delivered in 1842.

"Zur Geschichte und Literatur."

The year 1848 brought Zunz an opportunity to utilize his rare gifts of mind, tongue, and heart in the political arena. His oration in honor of the victims of the March uprising in Berlin attracted universal attention to him; and he was chosen elector in the 110th precinct both for the deputy to the Prussian legislature and for the representative in the German Diet. He addressed many a meeting of his fellow citizens, his lucidity of diction, clarity of thought, eloquence of speech, readiness of wit, and thorough familiarity with the subject of the discussion distinguishing him among the many men of parts and power who were his colleagues. He was called to act as vice-chairman (Aug. 9, 1849) and later as chairman (Oct. 4) of the eighth Berlin Volksverein. On Nov. 6 he delivered the memorial address on Robert Blum; and at the same time he strove to reorganize the Jewish community on a liberal basis. He was likewise busy in conferences and private interviews with influential men, endeavoring to carry into effect the emancipation of the Jews; for in 1847 high functionaries of the court and state had sought his opinion on the proposed legislation regulating the status of the Prussian Jews.

The office of director of the normal school now seemed to him to consume too much of his time, and he severed his connection with this institution on Feb. 25, 1850. A small pension was voted him by the congregation, and assured him the liberty he craved for the completion of the labors which had come to fruition only in part in his "Gottesdienstliche Vorträge." The prayers and prayer-books of Judaism still awaited his presentation, but the material for this purpose was widely scattered in inaccessible manuscripts and distant libraries. Zunz had already gone in Sept., 1846, to the British Museum, and his visit had confirmed him in his plan of writing the history of Jewish hymnology and synagogal poetry as incorporated in the various liturgies of the Synagogue. He soon realized, however, that such a work would fill several volumes, and he accordingly resolved to write first the story of the poetry and then that of the poets. The "Synagogale Poesie des Mittelalters" was published March 2, 1855, and discussed the various kinds of poetry incorporated in the Jewish services, their external forms, their inner motive, and the circumstances, hopes, experiences, and sufferings that had evoked them. To trace the development of the Hebrew language in these monuments of the Jewish spirit was another of the preoccupations of Zunz, who showed, especially in his introductory chapter, that he who woke to new life the Jewish hymnal handled the German tongue with a mastership equaled only by the greatest writers, while his German translations helped to illustrate and vitalize the story. This introductory chapter has, indeed, become a classic, George Eliot deeming its phrases worthy of incorporation in "Daniel Deronda." Under the necessity of abbreviating the services at public worship the piyyuṭim had been attacked for years by those who strove for a reform of the ritual. Zunz's work gave the proof that these hymns were the slow accretion of centuries and were unequal in value. Yet, on the other hand, his book showed what wealth of feeling and fervor of faith lay hidden in these outbursts of lament, penitence, and expectancy. He demonstrated that the jewel-casket of the medieval Synagogue contained many a priceless gem in addition to several of inferior value.

The "Synagogale Poesie."

Zunz now realized that without personal inspection of the manuscripts he could go no further in his history of the poets and the liturgy. On April

26, 1855, he set out on his journey of exploration, spending twelve days in the British Museum, twenty in the Bodleian at Oxford, and three in Paris, and inspecting 280 manuscripts and 100 rare books. After paying a visit to Heinrich Heine (June 26–28), he returned on July 4, 1855. In the following year he inspected and excerpted eighty manuscripts in the Hamburg Library (June 18–July 27, 1856), and after his return he resumed his lectures on Jewish literature. In 1856, moreover, he wrote his "Ueber die Eidesleistungen der Juden," a defense of the Jews against the charge of perjury and a protest against the OATH MORE JUDAICO, which appeared in the same year as his "Die Ritus des Synagogalen Gottesdienstes Geschichtlich Entwickelt" (1859). In conciseness of presentation and wealth of content this volume has scarcely a peer. He brought order out of chaos by grouping the several components of the liturgy according to various countries, exhibiting the growth of a liturgical literature developing through two millennia from small beginnings to the final compilations of fixed cycles ("maḥzorim") and rites.

Scientific Journeys.

During his studies preparatory to the concluding volume of his monumental work, Zunz continued his activity in public affairs, being entrusted with the presidency of the electoral assembly of his district (April 25, 1862). His main energy, however, was devoted to his scholarly pursuits, and, becoming daily more deeply impressed with the necessity of inspecting the Hebrew collections in Italy, he went to Parma (May 20, 1863), where he examined about 120 codices in the De Rossi Library; but he was not allowed to visit the Vatican. One of the fruits of this Italian trip was his "Hebräische Handschriften in Italien, ein Mahnruf des Rechts." He crowned the labors to which he had consecrated his life by his volume on the "Literaturgeschichte der Synagogalen Poesie," the preface of which is dated Sept. 26, 1865. This was his thanks to the friends who had remembered his seventieth birthday (Aug. 10, 1864) by the founding of the Zunzstiftung, the initiative having been taken by Salomon Neumann. This concluding volume was of the greatest importance not only for the history of Jewish poetry, but also for that of the Jews, revealing the intellectual life of the Jews in Italy, Spain, and Germany. Once more an enormous mass of material was made intelligible as to conditions of time and place, and amorphous detail again assumed shape and function within the circle of correlated circumstance, thus becoming part of a living and growing organism. In 1867 a supplement appeared, adding to the 1,500 poets and their numerous productions, 80 new versifiers and 500 new poems.

The Germany of 1870 found in Zunz as an elector a loyal cooperator in its destiny. In 1872 he raised his voice in his "Deutsche Briefe" in defense of the purity of the German language, menaced by the journalism and vulgarism then rampant. The same year he wrote his "Monatstage des Kalenderjahres," a memorial calendar recording the days on which Israel's great sons and martyrs had died, and giving characteristic details concerning their labors and lives.

Attitude Toward Higher Criticism.

A new field now began to attract his attention, that of Bible criticism; and in his studies on Deuteronomy, Ezekiel, Leviticus, and Esther ("Z. D. M. G." xxvii. 669–689) he reached conclusions diametrically opposed to those deduced by the traditionists and even by the conservatives, proving the untenability of the dogma of the Mosaic authorship of the Pentateuch. In his "Gesammelte Schriften" these essays have been reproduced, and others on Exodus, Numbers, and Genesis have been added ("G. S." i. 217–270), proof sufficient that Zunz did not discredit his own studies in spite of the outcry raised against them. In his letters addressed to David Kaufmann he took occasion to declare his indifference toward "babblers and hypocrites." "It is not my business to defend religion, but to defend human rights." "Opinions on books are not subject to the authority of religion." "Why do they not inquire whether it be true or false? Miserable men they who desire not to be disturbed." "My first critical studies go back to 1811, long before Hengstenberg's day and the splendor of other 'critic-astra.'"

The light of his life was now to fail him. On Aug. 18, 1874, his Adelheid, known to their friends as "Die Zunzin" (="female Zunz"), passed away. From this blow Zunz never recovered. His entire literary activity was limited to superintending the publication of his "Gesammelte Schriften." Though the ninetieth anniversary of his birthday was celebrated throughout the world and brought to him messages of love from the four quarters of the globe, even being marked by the publication of a "Zunz Jubelschrift," he felt that few remembered his existence. David Kaufmann alone seems to have succeeded in arousing in him the old interest for Jewish studies; and Steinschneider was perhaps the only one with whom he maintained personal intercourse. His thoughts dwelt with her who had been his companion.

While all parties in Judaism have claimed Zunz for their own, his Bible-critical epilogue to his labors (in a letter to David Kaufmann) justifies the assumption that, if he is to be classified at all, he must be assigned a place with Geiger, with whom he was on terms of closest intimacy, and to whose "Zeitschrift" he was a regular contributor. The end, superinduced by a fall, came on March 18, 1886. To the last he was clear in mind and in the full possession of his faculties.

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ZUPH: 1. A Levite, and one of the ancestors of the prophet Samuel (I Sam. i. 1); in the parallel passage, I Chron. vi. 11 (A. V. 26), he is called **Zophai.**

2. A country, perhaps so called because it was inhabited by the family of Zuph (I Sam. ix. 5). It seems to have been connected with Ramathaim-zophim (I Sam. i. 1), since both places are mentioned together with Mount Ephraim (comp. *ib.* ix. 4–5).

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ZUPNIK, AARON HIRSCH: Galician Hebrew and Judæo-German writer; born at Drohobycz *c.* 1850. In addition to editing the "Drohobyczer Zeitung," a Judæo-German weekly begun in 1883, and the "Ẓiyyon," a periodical which was at first devoted to Hebrew literature (irregularly from 1885 to 1888) and later became a monthly scientific publication (1896–97), Zupnik published the following works: "Kedushshat ha-Shem" (Brody, 1867), a historical novel depicting Jewish life in Spain and adapted from Ludwig Philippson's "Jacob Tirado"; "Toledot Abraham" (Lemberg, 1869), biography of Abraham Cohn, a preacher of Lemberg; "Emet u-Mishpaṭ" (Drohobycz, 1883), a Hebrew translation of Joseph von Wertheimer's "Jüdische Lehre und Jüdisches Leben" (also published in Polish under the title "Nauka Zydowska"); "Vom Ḥeder zur Werkstätte" (*ib.* 1884), a Judæo-German novel dealing with Jewish life in Galicia; "Zur Lösung der Judenfrage Durch die Juden" (Berlin, 1885).

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ZURICH: Capital of the Swiss canton of the same name. Jews first settled there in the early part of the fourteenth century, and soon acquired considerable wealth by lending money. They paid high taxes for toleration, but were allowed to buy and own houses, including the castle of Manegg on the Utliberg and an estate in the Beckenhof. On the whole, they were treated justly by the government, although they were subject to medieval restrictions, being obliged to wear the JUDENHUT, and probably also the BADGE. Of Talmudic authors only Moses of Zurich, the annotator of the "Semaḳ" of ISAAC BEN JOSEPH OF CORBEIL, is known (Neubauer, "Cat. Bodl. Hebr. MSS." pp. 183–184).

The Black Death.

In 1348 the Black Death brought about a change in the condition of the Jews, who were accused of having poisoned the wells. At the same time they were charged with the murder of a boy, and in 1349 a number of Jews were burned in consequence of these two calumnies. Soon afterward, however, Jews again settled in Zurich, and in 1401, when those of Schaffhausen and Winterthur were burned on account of the murder of a Christian boy at Diessenhofen, their colleagues of Zurich were protected by the city council against the citizens and gilds, although, for their own security, they were kept in confinement until all danger was over. The hostility of the people and of the gilds made it impossible, however, for the council to keep the Jews in the town any longer, and in the years 1424, 1435, and 1436 decrees of expulsion were issued against them. Two centuries later a Frankfort Jew named Samuel Eiron made a remark derogatory to the founder of Christianity, and was beheaded, whereupon it was solemnly proclaimed throughout the town that no Jew should again be allowed to settle within it unless he had first received special permission.

Emancipation.

From that date, 1634, until the middle of the nineteenth century no Jews lived in Zurich; nor was it until the emancipation of their coreligionists of Aargau in 1863 that the gates of the city were opened to them. Shortly before this, however, a few Jews, mostly Alsatians, lived in the suburbs of Zurich, where they founded a cemetery. After the emancipation Jews from Endingen and Lengnau, the only two villages in Switzerland in which Jews had always been allowed to live, migrated to Zurich in greater numbers, being followed by their coreligionists from other countries, especially from the neighboring German states. Among the well-known German Jews who lived and died in Zurich was Solomon L. STEINHEIM. About 1870 the congregation had increased sufficiently to employ a rabbi, the first incumbent being Moritz Levin (now with the Reform Congregation of Berlin); the second, Alexander Kisch (now in Prague). In 1883 a synagogue was built in Löwenstrasse. At present (1905) the Jewish population of Zurich is about 2,000, and, like the whole town, it is of an international character. In Zurich, as in the rest of Switzerland, the Jews are absolutely free politically, but social life is not yet devoid of prejudices. The Cantonal University and the Swiss Polytechnic School are attended by many foreign Jews and Jewesses, especially from Russia, and there are several Jewish professors and privat-docents in the two faculties. The gymnasium likewise has a Jewish teacher, and two Jewish representatives sit in the Cantonal Council, although no Jew is yet a member of the municipal government.

The Zurich Jews are chiefly merchants, while the Polish and Russian immigrants are mostly peddlers. The chief community is the Israelitische Kultusgemeinde, directed since 1893 by Dr. Littmann, and containing 330 households. In addition to this is the Orthodox Israelitische Religionsgesellschaft, which has a room for worship in a private house, and also owns a cemetery. A Jewish library of several thousand volumes (including incunabula and manuscripts) has been purchased by the Israelitische Kultusgemeinde from a bequest of the historian Heidenheim (who died in Zurich), and presented to the municipal library.

BIBLIOGRAPHY: Ulrich, *Sammlung Jüdischer Geschichten in der Schweiz*, Basel, 1748; Bär, *Die Juden Zürichs im Mittelalter*, in *Zuricher Taschenbuch auf das Jahr 1896*; Steinberg, *Studien zur Geschichte der Juden in der Schweiz Während des Mittelalters*, Zurich, 1903; *Israelitisches Wochenblatt für die Schweiz*, i., Nos. 30, 36.

D. E. SC.

ZURIEL, MOSES BEN SAMUEL: Mathematician of the seventeenth century; author of "Meḥaddesh Ḥodashim" (Venice, 1653), a calendar for 5414–34 (= 1654–74).

BIBLIOGRAPHY: Steinschneider, in *Monatsschrift*, xlix. 495.

E. C. M. SEL.

ZURISHADDAI: The father of Shelumiel, a chief of the tribe of Simeon, who was chosen to aid Moses in numbering the people (Num. i. 6; ii. 12; vii. 36, 41; x. 19).

E. G. H. B. P.

ZURITA: Fortified city of Castile on the River Tajo, one and one-half miles from Pastrana. It had a Jewish community as early as 1137, when King Alfonso VII. won it from the Moors; and during the Almohade persecutions many Jews sought refuge there. In the charter granted the city by Alfonso

VIII. in 1180, no distinctions were drawn between Jews and Christians, and on Dec. 20, 1215, the aljama in Zurita was exempted from all taxation by Henry I. of Castile in view of the pecuniary sacrifices made by its members during the war, and in recognition of its faithful defense and improvement of the fort entrusted to it. In 1474 this same aljama, which was so wealthy that it gave the king a thousand doubloons ("mille aureos"), paid, together with the aljamas of Pastrana and Almequera, two thousand maravedis in taxes.

BIBLIOGRAPHY: *Boletin Acad. Hist.* xl. 166 *et seq.*; Rios, *Hist.* i. 356, iii. 599.

J. M. K.

ZUṬRA, MAR, I.: Exilarch from 401 to 409. He was the successor of Mar Kahana and a contemporary of R. Ashi, whose enactments he had to follow in spite of his exalted position. He was obliged to leave Nehardea and take up his residence in Sura, where he held an annual reception at the opening of the harvest season for the delegates of all Babylonian communities, the receptions being called "rigli" (ריגלא דרישי גלותא). In addition Mar Zuṭra received various other delegations at Sura. Nothing further is known about his career.

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 351, note 3; Neubauer, *Anecdota*, i. 32–33; Heilprin, *Seder ha-Dorot*, i. 167a.

J. S. O.

ZUṬRA, MAR, II.: Exilarch; born about 496; died about 520; ruled from 512 to 520. He was the son of Huna, who was appointed exilarch under Firuz; and he was born at the time when Mazdak endeavored to introduce communism in all Persia. The opposition against Mar Zuṭra, his imprisonment, and his early death have given rise to a number of legends. The following anecdote is told about his birth and the events preceding it: Mar Zuṭra's father was engaged in constant strife with his father-in-law, the school principal Mar Ḥanina, because the latter refused to obey the orders issued by the exilarch. Ḥanina was accordingly punished for his disobedience; and, being embittered and humiliated, he went into the prayer-house at night, and there shed a dishful of tears, whereupon he fell asleep. He dreamed that he was in a cedar forest, engaged in felling the trees; and when he came to the last cedar-tree King David appeared and forbade him to fell it. On awakening, Ḥanina learned that the entire house of the exilarch had perished, except his daughter, who was pregnant and had been spared. Soon afterward she gave birth to a son, whom the grandfather named Mar Zuṭra, at the same time assuming personal charge of his training. During Mar Zuṭra's infancy the exilarchate was administered by his brother-in-law Mar Paḥra, or Paḥda. The latter bribed King Kobad in order that he might remain in office; but when Mar Zuṭra had reached the age of fifteen, his grandfather presented him to the king as the legitimate ruler, whereupon the monarch installed him as exilarch. Mar Paḥda opposed this, but was killed by a fly which entered his nostril: and after that event the exilarchs had a fly on their seal.

Mar Zutra took up arms against the Persians, and organized an uprising to oppose the introduction of communism, although the king himself was in favor thereof. The immediate cause of the uprising, however, was the assassination of the school principal Isaac, regarding which no accurate information exists. From the fact that Mar Ḥanina took part in the struggle, it may be deduced that it was of a religious character. At the head of a company of 400 Jewish warriors Mar Zuṭra advanced against the opposing Persian forces; and the battles fought by him have furnished material for various legends. It is told that a pillar of fire always preceded his army; and it is further stated that Mar Zuṭra founded an independent Jewish state, with Maḥoza as his residence. He ruled as an independent king, and imposed heavy taxes on all non-Jews. In spite of his able government, however, immorality spread among his people, whereupon the pillar of fire disappeared. In a subsequent battle between Mar Zuṭra and the Persians the former was defeated; and both he and his grandfather Ḥanina were taken prisoners and decapitated, their bodies being suspended from crosses on the bridge at Maḥoza.

The account of Mar Zuṭra's life is based on a mixture of historic facts and legendary narratives. Thus, the description of the uprising of the Jews against Persian reforms, the statement regarding the prominent position held by Mar Zuṭra, and the account of his death are all based on historical data, whereas the stories of the extinction of the exilarchal house are legendary, as are also the dream of Ḥanina (which corresponds with that of Bostanai) and the account of the pillar of fire. All those legends, however, which tend to prove that the later rulers of Babylonia were usurpers have a basis of truth, inasmuch as Mar Zuṭra's only son emigrated to Jerusalem.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 4–6, note 1; Neubauer, *Anecdota*, ii. 76; Heilprin, *Seder ha-Dorot*, i. 167.

J. S. O.

ZUṬRA, MAR, BAR MAR ZUṬRA: Palestinian scholar. On the day of his birth his father was crucified, and his mother fled with him to Palestine, where he was later appointed archipherecite (see ARCHIPHERECITES). According to Brüll, he was active in causing the scientific material collected in Palestine to be gathered together and examined; and the Palestinian Talmud is said to have been completed in his lifetime. During his term of office the order of Justinian in relation to reading from Holy Scripture was promulgated; and the first opposing utterance is said to have been made by Mar Zuṭra. His place of residence was probably Tiberias, and by virtue of his title he was the official leader of the Palestinian Jews.

BIBLIOGRAPHY: Brüll's *Jahrb.* v. 94–96; Heilprin, *Seder ha-Dorot*, i. 173; *Yuḥasin*, ed. Filipowski, p. 93; Weiss, *Dor*, iv. 2, 304; Grätz, *Gesch.* iii. 386.

J. S. O.

ZUZIM: Name of an ancient people mentioned in Gen. xiv. 5 as residing in Ham, the territory east of the Jordan, and as having been smitten by Chedorlaomer. The narrator must have supposed that the Zuzim were well known, for he prefixes the definite article to their name, though its use may also imply that even to him the nation was somewhat nebulous. This prefix induced the Septuagint and the

Peshiṭta (or the scribe of the copy underlying their version) to read the name as an appellative. They therefore translate it as "the strong" (= "ha-'izzuzim") or "the mighty" (= "ha-'ezuzim"), and thus identify the people with the Rephaim, the giants who occupied the district and who are said to have been called "Zamzummim" by the Ammonites (Deut. ii. 20). The rendering of Symmachus results from a combination of the two names Zuzim and Zamzummim (*Σοαζομμειν*), and thus anticipates those modern scholars who maintain that the names are identical, the variance being due to scribal errors. Sayce ("Higher Criticism and the Verdict of the Monuments," pp. 160 *et seq.*; "Expository Times," viii. 463), proceeding on the theory that Gen. xiv. is a translation of a Babylonian document, advances the hypothesis that the double spelling of the name arose from the identity of the characters "m" and "w" in Babylonian. It has also been proposed to connect the name with Ziza, a military post of the Roman period (Dillmann, "Genesis," *ad loc.*).

E. G. H.

ZWEIFEL, LAZAR (ELIEZER ẒEBI B. DAVID HA-KOHEN): Russian apologist and critical compiler from rabbinical works; born at Moghilef April 15, 1815; died at Gluchof Feb. 18, 1888. He was a lecturer in the rabbinical seminary of Jitomir from 1853 until the institution was closed in 1874. Zweifel was a collector of excerpts and quotations from rabbinical literature, which he used in all his works to such an extent that they comprise about three-quarters of the text. One large "yalḳuṭ" of his compilation was burned, and only about a tenth of the original work was saved from the fire that once destroyed his house. Zweifel acted as a mediator and peace-maker between the various Jewish sects, and was especially prominent as a protector of the Ḥasidim. He also defended the Karaites against the attack of Deinard, and even had a good word for Reform ("Sanegor," pp. 38–41, 43). He endeavored also to give a Jewish coloring to Spinoza's philosophy, and quoted fifty opinions, most of which, including that of Besht (Ba'al Shem-Ṭob), were in harmony with the philosopher, while he himself contended that the only difference lay in the fact that Spinoza used words without careful discrimination to explain his system ("Shalom 'al-Yisrael," iii. 43, ed. Wilna, 1873).

Zweifel was a prolific writer and one of the first to use Talmudic and idiomatic Hebrew for the modern poetry which he frequently composed, stanzas being interspersed throughout his works. He was also a talented and epigrammatic Yiddish author, and some of his productions in that field were published in Spector's "Hausfreund."

Defense of Ḥasidism.

Zweifel is best known through his apologetic "Shalom 'al-Yisrael," a work in four volumes, two of which are marked "part true." He based his defense on the ground that "Beshtism" (בעשטנות) is the development of the views expressed in the "Moreh Nebukim" of Maimonides, the "Ḥobot ha-Lebabot" of Baḥya, and the "Mesillat Yesharim" of Moses Luzzatto. He showed also that similar ideas were found in Luria's cabalistic system, and demonstrated that the Ḥasidic minhagim were mere repetitions of what had already been recognized in the Talmud and in early literature by Philo and other Alexandrian Jews ("Shalom 'al-Yisrael," i. 47a). He claimed, moreover, that the prejudice against the Ḥasidim and the persecutions which they were forced to endure at the hands of their opponents were as unjust as the oppression of Jews by Christians (*ib.* vi. 59). He admitted, however, that Ḥasidism had changed somewhat since the time of Besht, and that the rank and file of those who professed Ḥasidism no longer strictly followed the ancient path. He accordingly urged the leading rabbis or ẓaddiḳim, especially R. Mordecai of Czernobel, R. Israel of Razun, and R. Mendel of Lubawicz, to instruct their thousands of adherents to weed out the idlers among them, and to refrain from denunciations and appeals to the government in their petty quarrels, likewise imploring them to cease introducing innovations into minhagim (*ib.* iii., end, ed. Wilna).

Replies to Zweifel.

Zweifel was bitterly criticized by the Maskilim for his apologetics and panegyrics of the Ḥasidim. Ḥayyim Selig Slonimski, his colleague in the rabbinical seminary, made a public protest, declaring that Zweifel's opinion was not shared by the faculty and that he trusted it would make no impression on the students ("Ha-Meliẓ," viii., No. 37; comp. also Nos. 42–45, 47). Some remarked that his name Zweifel (= "doubt") was indicative of his wavering and unbalanced mind, and J. L. Gordon hesitated to take Zweifel seriously ("Iggerot Yeleg," ii. 277), while Isaac Hirsch Weiss regarded his efforts to harmonize the factions as unavailing, all refutation of false accusations against Jews in general being superfluous or useless, though he admitted Zweifel's good intentions and the value of his works taken as a whole ("Ha-Asif," iii. 152).

Works.

The works of Zweifel are as follows: (1) "Minnim we-'Ugab," containing a poetical introduction in which the numerical value of the letters of each line is 1,856 (the year of issue), notes on various passages of the Bible and Talmud, poems, and a collection of sayings entitled "Pirḳe de R. Eliezer ha-Ḳaṭan" (Wilna, 1858); (2) "Musar Ab," containing the letter of admonition addressed by Maimonides to his son Abraham, the ethical will of Judah ibn Tibbon to his son Samuel, together with notes and explanations, and 150 proverbs (Jitomir, 1865); (3) "Pardes Rimmonim," explanations of legendary haggadot in the Talmud, by Shem-Ṭob Shaprut (first ed., Sabbionetta, 1554), edited with an introduction and remarks (Jitomir, 1866); (4) "Liḳḳuṭe Ẓebi," a collection of remarks on the Bible and Midrash by Hirsch Ẓebi Segall of Kovno, edited with introduction and notes (*ib.* 1866); (5) "Tushiyyah," stories and poems, chiefly translations from Russian and German (*ib.* 1867); (6) "Ḥomer be-Yad ha-Yoẓer," an ethico-philosophical commentary on Pappenheim's liturgical hymn "Ki Hinne Ka-Ḥomer" for the eve of Yom Kippur, with notes, a eulogy on Solomon Löb Rapoport, and similar material (*ib.* 1868); (7) "Shalom 'al-Yisrael" (i.–iii., part 1, *ib.* 1868–70; iii., part 2, Wilna, 1873; iv., Jitomir, 1873; comp. J. S. Trachtmann in "Ha-Karmel," 1873, No. 11); (8) "Bet Middot," moral and ethical teachings by

Jacob Löb Margolioth, with notes (Jitomir, 1870); (9) "Ḥeshbon shel 'Olam," on theodicy (Warsaw, 1878); (10) "Neẓaḥ Yisrael," the vitality of the Jewish nation explained by the teachings of Judaism (St. Petersburg, 1884; reprint from Zederbaum's "Meliẓ Ehad Minni Elef"); (11) "Sanegor," a defense against the accusation of materialism and Talmudic Judaism, divided into five sections and giving historical explanations (Warsaw, 1885; 2d ed., Wilna, 1894; comp. J. L. Freidkin in "Keneset Yisrael," i. 242; Berdyczewski, in "Bet ha-Midrash," i. 87); and (12) "'Olam Ḳaṭan," or "Klein Weltel," a Yiddish poem reprinted from "Ha-Ẓofeh" (London, 1894). Zweifel wrote also numerous articles for the Hebrew weeklies and magazines.

Zweifel's granddaughter **Pauline Zweifel** is an opera-singer of international reputation. She graduated from the Warsaw Conservatorium, made her début at Milan, and sang at the opera house in Rio de Janeiro in 1905.

Bibliography: *Ha-Maggid*, xxxii., Nos. 41-45; *Ha-Meliẓ*, 1888, No. 38; *Ha-Asif*, v. 214; *Oẓar ha-Sifrut*, iv. 273-276; Paperna, in *Sefer ha-Shanah*, 1900, pp. 63 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* p. 431.

H. R. J. D. E.

ZWEIFEL, PAUL: German gynecologist; born at Höngg, near Zurich, Switzerland, June 30, 1848; educated at the University of Zurich (M.D. 1871). In 1871 he received the "venia legendi" at the University of Strasburg, where he had already become assistant in the gynecological institute. In 1876 he was appointed professor of gynecology at the University of Erlangen, and in 1887 he was transferred to Leipsic. He has the title "Geheimer Medizinal-Rat."

Zweifel has contributed over one hundred monographs to medical journals. Among his many works may be mentioned: "Ueber den Verdauungsapparat der Neugeborenen" (Strasburg, 1874); "Lehrbuch der Operativen Geburtshülfe" (Stuttgart, 1881; appeared as "Lehrbuch der Geburtshülfe," *ib.* 1887, 5th ed. 1901); "Der Einfluss der Aerztlichen Thätigkeit auf die Bevölkerungsbewegung" (*ib.* 1887); "Die Symphyseotomie" (*ib.* 1893); and "Aetiologie, Prophylaxis und Therapie der Rachitis" (*ib.* 1900).

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S. F. T. H.

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Amdursky, Henry	Pittsburg, Pa.
American, Sadie	New York City
Amman and Mackel	New York City
Amram, Miss Carrie E.	Philadelphia, Pa.
Amram, David Werner	Philadelphia, Pa.
Amsinck, G.	New York City
Amster, Moses	Richmond, Va.
Anable, E. Nott	Morristown, N. J.
Anauer, Henry F.	New York City
Andrews, Rev. R. M.	Kittrell, N. C.
Anrade, Jacob A.	Jamaica, W. I.
Anspacher, Rev. Abraham S.	Scranton, Pa.
Apfel, Ignace Irving	New York City
Apfel, M. Marion, M.D.	Brooklyn, N. Y.
Apfelbaum, Edward E.	New York City
Apfelbaum, Herman	New York City
Apfelbaum, Isidor	New York City
Apotheker, D.	Philadelphia, Pa.
Applebaum, A. C.	Detroit, Mich.
April, J.	New York City
Apt, Morris	Philadelphia, Pa.
Arbib, Alexander	New York City
Arent, Herman	Jersey City, N. J.
Argow, Rev. William	Toledo, Ohio
Arkin, F.	New York City
Arkin, Henry	Washington, D. C.
Arkin, M.	New York City
Arkin, Raphael	New York City
Arkin, Simon	Chicago, Ill.
Arkin, William, D.D.S.	New York City
Arkush, Reuben	New York City
Arnold, Arthur Straus	Philadelphia, Pa.
Arnold, Mrs. Miriam	Philadelphia, Pa.
Arnstein, Emanuel	New York City
Arnstein, Henry	New York City
Arnstein, I.	New York City
Arnstein, Max	Knoxville, Tenn.
Aronowitz, M.	Albany, N. Y.
Arons, Morris	New York City
Aronsohn, Samuel J.	Paterson, N. J.
Aronson, H. D.	New York City
Aronson, H. J.	New York City
Aronson, I. Leonard	Pittsburg, Pa.

Aronson, Joseph	Boston, Mass.
Aronson, M.	Niagara Falls, N. Y.
Aronson, M.	New York City
Aronson, Morris	Boston, Mass.
Aronson, Oscar	New York City
Aronson, S.	New York City
Aronson, Saul	Brooklyn, N. Y.
Aronstam, J.	Springfield, Mass.
Aschaffenburg, A.	New Orleans, La.
Ascher, Simon.	New York City
Aschheim, Mayer S.	New York City
Ash, Louis.	New York City
Ash, Mark	New York City
Asher, Mrs. Joseph Mayor.	New York City
Asher, Maurice, M.D.	Newark, N. J.
Asikowitz, E.	Boston, Mass.
Asinof, Mrs. Morris	New York City
Ast, J.	Newport News, Va.
Atkins, H. I.	Boston, Mass.
Atlas, S.	Washington, D. C.
Audenried, Charles Y.	Philadelphia, Pa.
Auer, M.	Cincinnati, Ohio
Auerhaim, S.	Bradford, Pa.
Auguss, Samuel	New York City
Augustus, N. G.	Okolona, Miss.
Augyal, Sam	New York City
Averbach, H.	Pittsburg, Pa.
Avner, Maurice Louis	Pittsburg, Pa.
Avrutine, J.	New York City
Avrutis, A.	New York City
Axilrod, J.	Cumberland, Wis.

B

Baar, Herman N.	New York City
Babad, Nathan M., M.D.	New York City
Babb, Joseph	New York City
Bache, Mrs. Semon	New York City
Bacher, Rudolph C.	New York City
Bachlin, David	Brooklyn, N. Y.
Bachrach, Julius.	New York City
Bachrach, L.	Rondout, N. Y.
Bachrach, S. L.	New York City
Bachrach, Simon.	Oakland, Cal.
Bachs, Herman.	New York City
Backer, George	New York City
Bacon, Col. Alex. S.	New York City
Badanes, B. B.	New York City
Baehr, Herman	New York City
Baer, Harry E.	New York City
Baer, J. M.	Finleyville, Pa.
Baer, Morris.	Pittsburg, Pa.
Baer, Paul.	New York City
Baermann, J. B.	New York City
Baitler, Charles A.	Boston, Mass.
Baker, H. D.	New York City
Baker, Isaac	Erie, Pa.
Baker, Joseph E.	New Rochelle, N. Y.
Bakst, Joseph	New York City
Balchowsky, C. H.	Frankfort Station, Ill.
Baldauf, Morris.	Henderson, Ky.
Baldwin, A.	New Orleans, La.
Balser, Joshua S.	Baltimore, Md.
Balter, Joseph	Cleveland, Ohio
Bamberger, Jacob	Baltimore, Md.
Bamberger, Jacob	Baltimore, Md.
Bamberger, Mrs. Jacob	Salt Lake City, Utah
Bamberger, Louis	Newark, N. J.
Bamberger, Max	Philadelphia, Pa.
Bamberger, Mrs. Simon	Salt Lake City, Utah
Bame, Abram	Brooklyn, N. Y.
Bandman, Albert, D.D.S	New York City
Bank, A. M.	New York City
Barash, Pincus J.	New York City
Barcus, Dr. A. L.	Philadelphia, Pa.
Barkhouse, Louis	Louisville, Ky.
Barkman, A.	East Tawas, Mich.
Barnet, H. M.	St. Paul, Minn.
Barnett, Hyman I., LL.B.	New York City
Barnett, J., M.D.	New Orleans, La.
Barnett, Miss Ray	New York City
Barnstein, Rev. H., Ph.D.	Houston, Tex.
Baron, Paul.	New York City
Barondess, Joseph	New York City
Barr, Nathan M.	Brooklyn, N. Y.
Barron, Hyman	Boston, Mass.
Barth, Leopold.	New York City
Bartler, Chas. A.	Boston, Mass.
Barton, George A.	Bryn Mawr, Pa.
Baruch, B. M.	New York City
Baruth, Herman.	New York City
Barwell, Jno. W.	Waukegan, Ill.
Basch, G.	New York City
Basch, Joseph	Columbus, Ohio
Bash, Henrietta	Philadelphia, Pa.
Bashlow, Louis.	New York City
Bass, Mayer	Brooklyn, N. Y.
Bassel, M.	New York City
Batchelor, J. M., M.D.	New Orleans, La.
Bath, A. A.	Shreveport, La.
Bauer, Madame Julie H.	Portland, Ore.
Bauer, S.	Somerville, N. J.
Bauer, Rev. Sol	Chicago, Ill.
Bauerberg, Paul J., M.D.	Yonkers, N. Y.
Baum, Henry	New York City
Baum, Joseph	Fort Wayne, Ind.
Baum, Joseph, M.D.	New York City
Baum, Rev. Solomon	New York City
Baum, Soma, M.D.	Passaic, N. J.
Baumgarden, Ben	Chicago, Ill.
Baumgart, Isidor	Brooklyn, N. Y.
Baumgarten, Herman	Washington, D. C.
Baumgarten, Julius	Washington, D. C.
Bayard, Harris	Chelsea, Mass.
Bazel, Rev. Jacob M.	Braddock, Pa.
Beck, Charles	New York City
Becker, A. G.	Chicago, Ill.
Beckhardt, Moses.	New York City
Beckman, S.	Beaver Falls, Pa.
Beer, Bertrand	New Orleans, La.
Beer, Sophia	New York City
Beerger, Bernhard	Philadelphia, Pa.
Behren, A. H.	New York City
Behren, Louis D.	New York City
Behrend, Jacob	Philadelphia, Pa.
Behrman, J.	Portland, Ore.
Beisman, Joseph, M.D.	Detroit, Mich.
Belais, David	New York City
Belasco, David	New York City
Belber, M. Y., D.D.S.	Philadelphia, Pa.
Belkowsky, Isidor, M.D.	Cleveland, Ohio
Bell, Victor C.	New York City
Beller, A.	New York City
Beller, Jacob.	New York City
Beller, M.	New York City
Beller, Wolf.	New York City
Benari, S. L.	Brooklyn, N. Y.
Benatar, Louis	Newark, N. J.
Benchman, S.	New York City
Bendheim, Ferdinand	Altoona, Pa.
Bendit, Sig. L.	New York City
Bendon, George	Brooklyn, N. Y.
Benedict, Julian	New York City
Benedict, W. S.	New Orleans, La.
Benerofe, Abraham	New York City
Benisch, Miss Leah	Brooklyn, N. Y.
Benjamin, E. V.	New Orleans, La.
Benjamin, F. D.	Toronto, Ont., Canada
Benjamin, M. M.	Minneapolis, Minn.
Benjamin, Morris W.	New York City
Benn, Marcus A.	Philadelphia, Pa.
Benno, Joseph	Buffalo, N. Y.
Bensdorf, Herman	Memphis, Tenn.
Bentson, B. L.	Fargo, N. Dak.
Bercinsky, D., M.D.	New Haven, Conn.
Bercou, J.	New Rochelle, N. Y.
Bercovitch, Peter	Montreal, Canada
Berdy, Louis.	New York City
Berenberg, Bernhard	Brooklyn, N. Y.
Berg, Gertrude	Philadelphia, Pa.
Berg, Max	Philadelphia, Pa.
Berg, Simon	New York City
Bergen, Samuel	Yonkers, N. Y.
Berger, B. H.	New York City
Berger, Samuel.	New York City
Bergman, J.	New York City
Bergman, Joseph L.	Boston, Mass.
Bergman, M.	New Orleans, La.
Bergmann, Max	New York City
Bergstein, S.	Youngstown, Ohio
Beringer, Leopold	New York City
Berkenstein, H.	Charleston, W. Va.
Berkman, Simon	Pittsburg, Pa.
Berkovitz, H.	Somerville, N. J.
Berkovitz, Joseph.	Philadelphia, Pa.
Berkowich, Louis I.	New York City
Berkowitz, Adolph	Philadelphia, Pa.
Berkowitz, Armin	Hamilton, Ohio
Berkowitz, Emil.	New York City
Berkowitz, G. D.	New York City
Berkowitz, Rev. Henry	Philadelphia, Pa.
Berkowitz, James,	New York City
Berkowitz, Leon.	New York City
Berkowitz, Leon M.	Newark, N. J.
Berkowitz, Wm. J.	Kansas City, Mo.
Berkson, Henry	New York City
Berlin, Joseph	Roxbury, Mass.
Berlin, S. M.	Brooklyn, N. Y.
Berliner, David.	New York City
Berliner, Julius	Brooklyn, N. Y.
Berliner, Lazar	Brooklyn, N. Y.
Berliner, M.	New York City
Berlinger, Rabbi.	New York City
Berman, Adolph	Corinth, Ky.
Berman, Adolph	Findlay, Ohio
Berman, B.	Detroit, Mich.
Berman, Isidor	New York City
Berman, M.	Altoona, Pa.
Berman, Nathan A.	New York City

Berman, Tobias	Boston, Mass.
Bermann, Leon	New York City
Bermann, Philip	New York City
Bermon, Monist	New York City
Bernays, Ely	New York City
Bernhard, Abraham	Brooklyn, N. Y.
Bernheim, B.	Louisville, Ky.
Bernheim, Chas. S.	New York City
Bernheim, Gustave	New York City
Bernheim, Isaac W.	Louisville, Ky.
Bernheimer, Beatrice	New York City
Bernheimer, Chas. S.	Philadelphia, Pa.
Bernheimer, Max E.	New York City
Bernheimer, Mayer S.	New York City
Bernkopf, David	Providence, R. I.
Bernstein, A.	Chicago, Ill.
Bernstein, A.	New York City
Bernstein, A. M.	Rochester, N. Y.
Bernstein, Adolph	Marshalltown, Iowa
Bernstein, Alex	Portland, Ore.
Bernstein, Barnet	New York City
Bernstein, Bernard	New York City
Bernstein, C.	New York City
Bernstein, C. L.	Utica, N. Y.
Bernstein, Charles	Marshalltown, Iowa
Bernstein, D. S.	Evansville, Ind.
Bernstein, Ernest Ralph	Shreveport, La.
Bernstein, Eugene A.	New York City
Bernstein, H.	New York City
Bernstein, H.	New York City
Bernstein, H. A., M.D.	New York City
Bernstein, Henry	Philadelphia, Pa.
Bernstein, I.	Chelsea, Mass.
Bernstein, Isaac	New York City
Bernstein, Julius A.	New York City
Bernstein, L. I., D.D.S.	Philadelphia, Pa.
Bernstein, M. M.	Charleston, S. C.
Bernstein, Morris	New York City
Bernstein, Myer	New York City
Bernstein, Robt. B.	New York City
Bernstein, S. I.	New York City
Berrent, Abraham	New York City
Bertzer, Max	New York City
Berxon, J. B.	New York City
Better, Alexander	New York City
Beyer, L. H.	New York City
Bialosky, Louis	Cleveland, Ohio
Bialostosky, S.	New York City
Biegeleisen, A., M.D.	New York City
Bieher, Leopold	New York City
Bienenfeld, Bernard	San Francisco, Cal.
Bienenfeld, Chas.	New York City
Bierman, A. E.	New York City
Bijur, Nathan	New York City
Binswanger, Barnett	Philadelphia, Pa.
Binswanger, S. J.	New York City
Biolostosky, S.	New York City
Birkenfeld, Ben	New York City
Birkhahn, Charles D.	New York City
Birkhahn, Max S.	New York City
Bischof, Louis	Crawfordsville, Ind.
Biscow, B.	New York City
Bishop, Rev. Hutchins C.	New York City
Biskind, I. J., M.D.	Cleveland, Ohio
Blachschleger, Abe	Cincinnati, Ohio
Black, E. Martin	New York City
Black, Geo. N.	Los Angeles, Cal.
Black, Harris	Chicago, Ill.
Black, Julius	Nashville, Tenn.
Black, N. & Co.	Norfolk, Va.
Blain, John	New York City
Blaine, L.	New York City
Blank, Jacob C.	Camden, N. J.
Blankfurst, Bernard	New York City
Blatt, Isidor	San Francisco, Cal.
Blatt, Rev. Joseph	Columbus, Ga.
Blattner, I. S.	McKeesport, Pa.
Blau, William	New York City
Blaustein, Solomon	Baltimore, Md.
Blaustein, Solomon	Montreal, Canada
Blectstein, M.	New York City
Bleiman, A., M.D.	New York City
Blender Brothers	Chicago, Ill.
Bleyer, Leo	New York City
Blieden, Gustave L.	Philadelphia, Pa.
Blinnauer, Louis	Portland, Ore.
Bliss, Barnett, D.D.S	New York City
Blitzer, Bernhard	New York City
Bloch, Abe	Cincinnati, Ohio
Bloch, B. B.	Philadelphia, Pa.
Bloch, Bernhard	New York City
Bloch, Edward	New York City
Bloch, H.	Yonkers, N. Y.
Bloch, Israel	New York City
Bloch, Rev. Dr. J.	Portland, Ore.
Bloch, Joseph C.	Cleveland, Ohio
Bloch, Louis	Philadelphia, Pa.
Bloch, Moses L.	Philadelphia, Pa.
Bloch, N.	St. Louis, Mo.
Bloch, Simon L.	Philadelphia, Pa.
Blochman, A.	San Diego, Cal.
Block, Alexander, M.D.	Pueblo, Colo.
Block, B.	Houston, Tex.
Block, Bernhard	New York City
Block, David	New York City
Block, H.	Chicago, Ill.
Block, Harris	Chicago, Ill.
Block, S.	Brooklyn, N. Y.
Blondheim, Solomon	Baltimore, Md.
Bloom, A.	Rochester, N. Y.
Bloom, Benjamin	New York City
Bloom, M.	New York City
Bloom, M. L.	Baltimore, Md.
Bloom, Max J.	Brooklyn, N. Y.
Bloom, Moses	New York City
Bloom, R.	New York City
Bloom, Dr. S. N.	Louisville, Ky.
Bloom, Simon	Fall River, Mass.
Bloomfield, M.	Boston, Mass.
Bloomingdale, Lyman G. (deceased)	New York City
Blotcky, Joseph	East Des Moines, Iowa
Bluestone, J. I., M.D.	New York City
Blum, Benj.	Calumet, Mich.
Blum Brothers	Bellaire, Ohio
Blum, C. H.	Nitta Yuma, Miss.
Blum, Edward C.	Brooklyn, N. Y.
Blum, Gabriel	Philadelphia, Pa.
Blum, Leon	Galveston, Tex.
Blumauer, Louis	Portland, Ore.
Blumauer, Simon	New York City
Blumberg, Siegfried	New York City
Blumberg, Wm.	Shreveport, La.
Blume, Max	Scranton, Pa.
Blumenberg, Marc A.	New York City
Blumenfeld, M.	Cleveland, Ohio
Blumenstein, Isaac L.	New Haven, Conn.
Blumenstiel, A.	New York City
Blumenthal, D.	Detroit, Mich.
Blumenthal, E. E.	New York City
Blumenthal, H.	Memphis, Tenn.
Blumenthal, H. B.	Philadelphia, Pa.
Blumenthal, H. S.	Detroit, Mich.
Blumenthal, Herman	Washington, D. C.
Blumenthal, Sol	Philadelphia, Pa.
Blumgart, Louis	New York City
Blumrosen, B.	Sault Ste. Marie, Mich.
Blumrosen, M.	Detroit, Mich.
Blunn, F. S. M.	New York City
Bodenheimer, H.	Shreveport, La.
Bodesch, Adolf	New York City
Bodys, A. C.	Washington, D. C.
Boehm, A.	New York City
Boehm, Samuel C.	New York City
Bogart, John	New York City
Bogen, B., Ph.D.	Cincinnati, Ohio
Bohys, A. C.	Washington, D. C.
Bojarsky, E. H.	Berwick, La.
Bollack, M.	Oregon City, Ore.
Bolland, L.	Manistee, Mich.
Bolstow, Louis	Providence, R. I.
Bomash, Louis	Chicago, Ill.
Bomfild, Philip	New York City
Bondi, August	Salina, Kan.
Bondy, Adolph	Chicago, Ill.
Bondy, Eugene	New York City
Bonner, Adolph, M.D.	New York City
Bonnheim, A.	Sacramento, Cal.
Bonnheim, Benjamin A.	Las Vegas, N. Mex.
Bonoff, Elias M.	New York City
Bonwit, Paul J.	New York City
Borchardt, Benj.	Brunswick, Ga.
Borchardt, M.	New York City
Borcherd, Henry	New York City
Borg, Mrs. Simon	New York City
Borgenicht, Louis	New York City
Born, M.	Chicago, Ill.
Bornstein, Moses	New York City
Bornstein, S.	Denver, Colo.
Borofsky, Samuel H.	Boston, Mass.
Borovsky, Hyman	Boston, Mass.
Borsodi, William	New York City
Borsuk, Max	New York City
Bortin, Morris	Brooklyn, N. Y.
Botealin, Henry L.	Middletown, Conn.
Botein, H. W., D.D.S.	New York City
Bottigheimer, Rev. S. G.	Natchez, Miss.
Bouder, Rev. A. T.	Pittsburg, Pa.
Boudin, L. Boudianoff	New York City
Boyers, J. H.	Troy, N. Y.
Brady, F.	Lancaster, Pa.
Brager, Albert A.	Baltimore, Md.
Brager, Sam A.	New York City
Bragin, Aaron S.	New York City
Brainin, S. M., M.D.	New York City
Brand, Chas.	New York City
Brand, Robt.	New York City
Brandon, D. H.	Panama, C. Am.
Brandon, Emanuel	North Beach, L. I., N. Y.

Brandon, Isaac.	New York City
Brandon, James	New York City
Brandstadter, H.	New York City
Brandt, Louis	New York City
Braneman, Isidore	Clifton, N. J.
Brann, Herman	New York City
Branner, B.	New York City
Brash, Edward M.	Lancaster, Pa.
Braslan, A., M.D.	New York City
Braude, Rev. Moses J.	Syracuse, N. Y.
Braude, Paul	Chicago, Ill.
Brauer, Robert.	New York City
Braun, Henry A., D.D.	New York City
Braun, Herman	New York City
Braun, Max	New Orleans, La.
Braun, Philip	Pittsburg, Pa.
Braunfeld, Julius	New Orleans, La.
Braunstein, W. S.	New York City
Brav, Herman A., M.D.	Philadelphia, Pa.
Breakstone, Isaac.	New York City
Brechhoefer, Charles.	St. Paul, Minn.
Breitstein, Elias	San Francisco, Cal.
Brener, Jacob	New Orleans, La.
Brenner, George	Pittsburg, Pa.
Brenner, Jacob	Newport News, Va.
Brenner, S. H.	Kansas City, Mo.
Brenner, Victor.	New York City
Breschel, Adolph	Syracuse, N. Y.
Breslauer, L.	New York City
Bresler, Simon L., Ph.D., Ph.G.	Denver, Colo.
Bressler, David M.	New York City
Breyer, Fritz.	New York City
Brez, Colman	Washington, D. C.
Brice, A. G.	New Orleans, La.
Bricks, Fritz	New York City
Brieger, Adolph	New York City
Brill, Rev. Abram	Helena, Ark.
Brill, Rev. Nathan	Helena, Ark.
Brilleman, Isaac	Albany, N. Y.
Brilling, Harry	Detroit, Mich.
Brinn, Simon	New York City
Briodo, George	New York City
Britner, E. M.	Pittsburg, Pa.
Brobston, Edwin	Jacksonville, Fla.
Brodey, Ike	Toronto, Canada
Brodezky, Rudolph	New York City
Brodie, Israel B.	Baltimore, Md.
Brodkey, Sol	Omaha, Neb.
Brody, Bertha R.	New York City
Brody, E. J.	Boston, Mass.
Brody, F.	Des Moines, Iowa
Brody, Henry A.	New York City
Bromberg, Dr. Bernard B.	New York City
Bromberg, Boris.	Newark, N. J.
Bromberg, I. G	Mineola, Tex.
Bromberg, M.	Chicago, Ill.
Bromberg, Sol	Galveston, Tex.
Brond, Adolph	New York City
Bronde, Joseph	Pittsburg, Pa.
Brondy, Ely	New York City
Bronenberg, Abraham	Philadelphia, Pa.
Bronner, Harvey	Keyport, N. J.
Bronner, Leonard	New York City
Bronstein, Max	Baltimore, Md.
Brook, H., M.D.	St. Louis, Mo.
Brooks, George B.	Providence, R. I.
Broomberg, Abram	New York City
Browarsky, Marks	Pittsburg, Pa.
Browarsky, Sol.	Chicago, Ill.
Brown, A. B.	Pittston, Pa.
Brown, Abe	McKeesport, Pa.
Brown, Albert.	Pittston, Pa.
Brown, Charles R.	Galveston, Tex.
Brown & Co.	Brunswick, Ga.
Brown, Emanuel	Buffalo, N. Y.
Brown, George	New York City
Brown, Dr. Israel	Norfolk, Va.
Brown, W	Brooklyn, N. Y.
Browne, Edw. B. M.	Columbus, Ga.
Brownstein, J. B.	New Haven, Conn.
Brownstein, S., M.D.	Chicago, Ill.
Brozen, I.	New York City
Bruce, David D. B.	Philadelphia, Pa.
Bruck, George.	New York City
Brucke, Charles H.	New York City
Bruckheimer, Samuel	New York City
Bruder, Joseph, M.D.	New York City
Bruenn, Bernard	New Orleans, La.
Bruenn, Louis L.	New York City
Brunn, A. W.	New York City
Bruno, Herman	Lincoln, Neb.
Bry, Louis	St. Louis, Mo.
Bryan, Rev. D.	Albuquerque, N. Mex.
Bryan, W. J.	Lincoln, Neb.
Bucbaum, Sam.	New York City
Buchanan, Chas. J.	Albany, N. Y.
Buchanan, S. H., D.D.	McGregor, Tex.
Buchman, R.	New York City
Buchsbaum, Aaron	New York City
Buckbinder, Harry	Newark, N. J.
Budge, Henry.	New York City
Budwin, Mrs. Theo.	Spokane, Wash.
Buechler, H.	Morristown, N. J.
Buegeleisen, Samuel	New York City
Buhr, Fannie.	Philadelphia, Pa.
Burg, S., M.D.	San Antonio, Tex.
Burger, L.	New York City
Burger, Sam I.	Texarkana, Ark.
Burgheim, J.	Houston, Tex.
Burk, Charles	Baltimore, Md.
Burke, Dr. Harris.	Brooklyn, N. Y.
Burke, Bishop T. M. A.	Albany, N. Y.
Burkes, Leon	New York City
Burnce, M. L. (deceased)	Boston, Mass.
Burner, George A.	Minneapolis, Minn.
Burnstine, Bernard	Washington, D. C.
Burros, Joseph	Scranton, Pa.
Burstein, S. P., M.D.	New Haven, Conn.
Burstein, Samuel H.	New York City
Burtsell, Rev. Richard L., D.D.	Rondout, N. Y.
Busch, S.	Chicago, Ill.
Bussner, Albert	New York City
Bussner, Simon.	New York City
Buttenwieser, Joseph L.	New York City
Buttenwieser, Dr. Moses.	Cincinnati Ohio.
Butter, Samuel	Boston, Mass.
Buttner, S.	New York City
Buttner, Simon.	New York City
Bychower, Victor, M.D.	Boston, Mass.
Byer, Alexander	Cincinnati, Ohio
Byron, Marcus	Brooklyn, N. Y.

C

Cabelinsky, Simon	Boston, Mass.
Cahan, S. H	Philadelphia, Pa.
Cahan, Mrs. Leopold.	New York City
Cahn, Bertrand I.	New Orleans, La.
Cahn, Edgar M.	New Orleans, La.
Cahn, Sigmund	Richmond Hill, L. I., N. Y.
Cain, J. L.	New Orleans, La.
Caldwell, Aaron	Tiptonville, Tenn.
Calisch, Rev. Edward N.	Richmond, Va.
Callmann, Carl	New York City
Calmenson, Moses	St. Paul, Minn.
Calthrop, Rev. S. R.	Syracuse, N. Y.
Caminez, Jacob.	Brooklyn, N. Y.
Camnitzer, A., M.D.	New York City
Canister, P., M.D.	New York City
Cannold, H.	Brooklyn, N. Y.
Cantarow, Jacob	Hartford, Conn.
Cantor, B.	Brooklyn, N. Y.
Cantor, David	San Francisco, Cal.
Cantor, Jacob A.	New York City
Cantor, Samuel, M.D.	New York City
Caplan, G.	Pittsburg, Pa.
Caplan, H.	Montreal, Quebec, Canada
Caplan, H. L.	Baltimore, Md.
Caplan, M. L.	Denver, Colo.
Caplin, Myer	Baltimore, Md.
Caplin, Stephen	New York City
Cardozo, Michael H.	New York City
Carey, Rev. Joseph	Saratoga Springs, N. Y.
Carlos, A.	New York City
Carmin, M.	Montreal, Quebec, Canada
Caro, Rev. V.	Milwaukee, Wis.
Carpenter, E. Z.	Schenectady, N. Y.
Carr, Sydney H	Brooklyn, N. Y.
Casanowicz, I. M.	Washington, D. C.
Caspe, A., M.D.	New York City
Caspe, M., M.D.	New York City
Cassel, Sam	New York City
Castelberg, Joseph	Baltimore, Md.
Cator, George	Baltimore, Md.
Chajes, Herman	Bayonne, N. J.
Chalmers, Rev. Thomas M	Leipsic, Germany
Chandler, Walter M.	New York City
Chapman, Halla Finley, D.D.S.	Fort Scott, Kan.
Chapman, Rev. J. Wilbur, D.D.	Winona Lake, Ind.
Charak, Isaac	Boston, Mass.
Charosh, Israel	New York City
Chase, Isidore	Waterbury, Conn.
Chaska, S.	Fort Wayne, Ind.
Chattanooga Public Library	Chattanooga, Tenn.
Chavin, Morris.	New York City
Chelimer, Morris B.	New York City
Chertoff, J.	Cleveland, Ohio
Chetkin, Philip, M.D.	Brooklyn, N. Y.
Chuck, R. W.	New York City
Ciner, Emanuel.	New York City
Cisin, M., M.D.	New York City
Citron, Dr. G. B.	New York City
Clark, Mrs. L., Jr.	New York City
Clarkson, A. V.	New York City
Claybrook, Rev. Willoughby N.	Tyler, Tex.
Clegg, Hon. John	New Orleans, La.
Clemhalert, Abraham	New Haven, Conn.
Clemons, Miss Julia	New York City
Clifford, Rev. Cornelius	Morristown, N. J.

Clint, Hon. Chas. F.	Dallas, Tex.
Cobe, M. H.	Boston, Mass.
Coffee, Rudolph I.	New York City
Cogan, Henry, LL.B.	New York City
Cohen, A.	New York City
Cohen, A.	Montreal, Quebec, Canada
Cohen, A. A.	Florence, S. C.
Cohen, Aaron	New York City
Cohen, Alfred M.	Cincinnati, Ohio
Cohen, B.	Washington, D. C.
Cohen, Benjamin	Baltimore, Md.
Cohen, Benjamin L.	Boston, Mass.
Cohen, Benno	Jersey City, N. J.
Cohen, D.	New York City
Cohen, D. Solis	Portland, Ore.
Cohen, E. T.	New York City
Cohen, Emanuel	Minneapolis, Minn.
Cohen, Ephraim	Boston, Mass.
Cohen, Rev. Fred	Omaha, Neb.
Cohen, H.	Meriden, Conn.
Cohen, Harry	New York City
Cohen, Henry	St. Louis, Mo.
Cohen, Rev. Henry	Galveston, Tex.
Cohen, Herman	New York City
Cohen, Hyman	New York City
Cohen, I.	Newport News, Va.
Cohen, I. B.	New Rochelle, N. Y.
Cohen, Rev. Isaac J.	Dallas, Tex.
Cohen, Isidor	Sacramento, Cal.
Cohen, Isidor	Miami, Fla.
Cohen, J. (deceased)	Chelsea, Mass.
Cohen, J. M.	Cardiff, Ill.
Cohen, J. Solis, M.D.	Philadelphia, Pa.
Cohen, Jacob	Chicago, Ill.
Cohen, Jacob G.	Yonkers, N. Y.
Cohen, James	Somerville, Mass.
Cohen, James	Pittsburg, Pa.
Cohen, Joseph	Port Chester, N. Y.
Cohen, Joseph H.	New York City
Cohen, Josiah	Pittsburg, Pa.
Cohen, Julius	New York City
Cohen, Julius C.	Pittsburg, Pa.
Cohen, L.	New York City
Cohen, L. I.	New York City
Cohen, Lewis	Bloomsburg, Pa.
Cohen, Lewis J.	Baltimore, Md.
Cohen, Louis	New York City
Cohen, Louis B.	Philadelphia, Pa.
Cohen, Lyon	Montreal, Quebec, Canada
Cohen, M. A.	Norfolk, Va.
Cohen, M. H.	Nashua, N. H.
Cohen, M. W.	Boston, Mass.
Cohen, Mark	Toronto, Canada
Cohen, Marks I.	Boston, Mass.
Cohen, Miss Mary M.	Philadelphia, Pa.
Cohen, Maurice	Toronto, Canada
Cohen, Max	Cleveland, Ohio
Cohen, Max	New York City
Cohen, Mendes	Baltimore, Md.
Cohen, Meyer	Washington, D. C.
Cohen, Rev. Montague N. A.	Sacramento, Cal.
Cohen, Morris	New Haven, Conn.
Cohen, Morris	Worcester, Mass.
Cohen, Morris	New York City
Cohen, Moses S.	Baltimore, Md.
Cohen, N.	Waupaca, Wis.
Cohen, Nathaniel	New York City
Cohen, Mrs. Robert I.	Galveston, Tex.
Cohen, S.	Windber, Pa.
Cohen, S. J.	Boston, Mass.
Cohen, Selig	Wilkesbarre, Pa.
Cohen, Siegfried	New York City
Cohen, Rev. Simon R.	Norfolk, Va.
Cohen, Solomon Solis	Philadelphia, Pa.
Cohen, The Misses	Baltimore, Md.
Cohn, Abe	New York City
Cohn, Alfred E.	New York City
Cohn, Emanuel	New York City
Cohn, Rev. Frederick, M.A.	Omaha, Neb.
Cohn, George	New York City
Cohn, H.	Nashville, Tenn.
Cohn, Harris	Philadelphia, Pa.
Cohn, Harry	New York City
Cohn, Herman	Chicago, Ill.
Cohn, Isidore	New York City
Cohn, J.	Seattle, Wash.
Cohn, Jacob	St. Louis, Mo.
Cohn, Kaspar E.	Los Angeles, Cal.
Cohn, Leopold	Brooklyn, N. Y.
Cohn, M.	St. Louis, Mo.
Cohn, M.	New York City
Cohn, Mark M.	Little Rock, Ark.
Cohn, Max	Los Angeles, Cal.
Cohn, Michael A., M.D.	Brooklyn, N. Y.
Cohn, Morris	New York City
Cohn, Morris M.	Little Rock, Ark.
Cohn, Nathan	Nashville, Tenn.
Cohn, S.	Detroit, Mich.
Cohn, Samuel	New York City
Cohn, William H.	Pittsburg, Pa.
Coleman, Nathan	New York City
Colwell, Irving S.	Auburn, N. Y.
Conay, M.	New York City
Cone, Mrs. Herman	Baltimore, Md.
Conheim, Hermann	New York City
Considine, Rev. M. J.	New York City
Content, H.	New York City
Coons, Mrs. Eva	Philadelphia, Pa.
Coons, Joseph D.	Wilkesbarre, Pa.
Cooper, Leon.	New York City
Cooper, Levi	Shreveport, La.
Cooper, Michael	New York City
Coplin, Meyer	Baltimore, Md.
Corbly, Pres. L. J.	Huntington, W. Va.
Cordish, I.	Baltimore, Md.
Corn, Samuel	New York City
Cornell University Library	Ithaca, N. Y.
Covitz, A. Pascal	Chicago, Ill.
Cowen, Mrs. Bertha.	Chicago, Ill.
Cowen, Israel	Chicago, Ill.
Cowen, Leo	New York City
Cowen, N.	New York City
Craiger, Sherman Montrose	Washington, D. C.
Crockin, Emil	Baltimore, Md.
Crockin, H.	Norfolk, Va.
Cronin, Rev. Edmund W.	New York City
Crunden, F. M.	St. Louis, Mo.
Crystal, J.	Baltimore, Md.
Cukor, Morris	New York City
Cullian, A.	Lawrence, Mass.
Cummings, Martin B.	Brooklyn, N. Y.
Cunnion, Rev. M. A.	New York City
Curran, Rev. Edward F.	St. Johns, Newfoundland
Currick, Max C.	Erie, Pa.
Curry, Rev. James B.	Cornwall-on-Hudson, N. Y.
Cusack, Bishop Thos. F.	New York City
Cusher, Louis M.	Cincinnati, Ohio
Cutler Bros.	Brooklyn, N. Y.
Cutner, S. A.	New York City

D

Daland, Rev. Wm. C., D.D.	Milton, Wis.
Daly, Rev. William J. B.	New York City
Dana, Myer	Boston, Mass.
Danciger, Mrs. Annie	Kansas City, Mo.
Danenbaum, M. C.	New York City
Daniels, Abraham G.	Boston, Mass.
Dannenberg, Adolph	Bridgeport, Conn.
Danson, B.	Toronto, Canada
Danzis, M., M.D.	Newark, N. J.
Dart, William P.	New Orleans, La.
Daub, William	New York City
Daus, F. F.	New York City
Daust, Adolph	St. Louis, Mo.
Davidow, A. D., M.D.	Florida, N. Y.
Davidson, David	New York City
Davidson, David	Sioux City, Iowa
Davidson, Mrs. E.	Minneapolis, Minn.
Davidson, Isaac	Baltimore, Md.
Davidson, Isaac T.	San Diego, Cal.
Davidson, K. M., M.D.	Boston, Mass.
Davidson, L. L., M.D.	Newark, N. J.
Davidson, L. S.	New York City
Davidson, M. I.	Brooklyn, N. Y.
Davidson, Rev. R.	Pittsburg, Pa.
Davidson, S.	New York City
Davis, B.	Pittsburg, Pa.
Davis, Benjamin	Chicago, Ill.
Davis, D. S.	San Francisco, Cal.
Davis, David	Syracuse, N. Y.
Davis, David T.	New York City
Davis, E.	New York City
Davis, H. I., M.D.	Chicago, Ill.
Davis, Ike	Las Vegas, N. Mex.
Davis, James	Chicago, Ill.
Davis, M.	New York City
Davis, Mrs. S.	Pittsburg, Pa.
Davis, Solomon	Washington, D. C.
Dawedoff, Max	Denver, Colo.
De Groot, Benjamin E.	Troy, N. Y.
Degutz & Schnitzer	Brooklyn, N. Y.
Deinstag, Mrs. B.	Chicago, Ill.
De Lee, Solomon T.	Chicago, Ill.
Dembitz, Lewis N.	Louisville, Ky.
De Meza, J. E.	New Orleans, La.
Denigre, George	New Orleans, La.
Dent, Hon. Marmaduke H.	Charleston, W. Va.
De Pinna, Alfred	New York City
Deues, Rev. Francis C.	New York City
Deutelbaum, Leopold	Chicago, Ill.
Deutsch, Prof. Gotthard, Ph.D.	Cincinnati, Ohio
Deutsch, Leo	New York City
Deutsch, S.	Chicago, Ill.
Deutschman, Selig	San Antonio, Tex.
De Watloff, Dr. D.	Brooklyn, N. Y.
De Wolf, Edwin A.	St. Louis, Mo.
Dey, Anthony	New York City
Diamond, Harry	Pittsburg, Pa.

Diamond, J.	Montreal, Canada
Diamond, Julius	Tallahassee, Fla.
Dickelman. L. H.	Forest, Ohio
Dickinson, Charles H.	Grand Rapids, Minn.
Dilsheimer, F.	Philadelphia, Pa.
Dine, Joseph	Boston, Mass.
Dine, Philip	Cincinnati, Ohio
Dischler, M.	Baltimore, Md.
Disston, Mrs. R. A.	Philadelphia, Pa.
Dittenhoefer, A. J.	New York City
Dittenhofer, Jacob	St. Paul, Minn.
Dittman, Charlotte	New York City
Dix, Henry A.	Millville, N. J.
Dixon, William A.	Covington, La.
Dlugasch, M.	New York City
Doering, William George	Cincinnati, Ohio
Doktorsky, H.	Chicago, Ill.
Dominger, E.	New York City
Doniger, Henry	New York City
Doob, Irving Ephraim	New York City
Dorfmann, S. A., M.D.	New York City
Douglas, Charles.	New York City
Douglass, S. D., M.D.	New York City
Dover, Max	Shreveport, La.
Dowie, Rev. John Alexander	Zion City, Ill.
Drachman, Benjamin	Jersey City, N. J.
Drachman, Rev. Bernard, Ph.D.	New York City
Draifuss, Isaac	Danville, Pa.
Draper, Mrs. Henry	New York City
Dreeben, M. B.	Henderson, Tex.
Dreinel, Adolph	Brooklyn, N. Y.
Dreyer, Moritz W., M.D.	Brooklyn, N. Y.
Dreyfus, Edward	Oakland, Cal.
Dreyfus, Louis	New Iberia, La.
Dreyfus, Mrs. Moise	Chicago, Ill.
Dreyfus, William, D.Sc.	New York City
Dreyfuss, Sol	Paducah, Ky.
Dropsie, Moses A.	Philadelphia, Pa.
Drucker, A. P.	Woodville, Miss.
Druckerman, Max	Brooklyn, N. Y.
Druckerman, Samuel A.	Brooklyn, N. Y.
Druckman, B.	Montreal, Canada
Druckman, S.	New York City
Dryer, Dr. Moritz	Brooklyn, N. Y.
Dubman, Charles	New York City
Ducey, Rev. Thomas I.	New York City
Ducker, Sol	New York City
Duckman, B.	Montreal, Quebec, Canada
Duckman, Moses, M.D.	New York City
Dudley, Charles B	Altoona, Pa.
Dukas, Julius J.	New York City
Dunkirk, Miss Wolphine.	New York City
Du Pont, Mrs. F. G.	Montchanin, Del.
Durbacher, Jonas F.	New York City
Dushkind, Charles	New York City
Dutcher, S. B.	Brooklyn, N. Y.
Dvorkin, J.	New York City
Dworetzky, M.	New York City
Dwork, J. H., & Brother	New York City
Dworsky, Abraham.	New York City

E

East, William Palmer	Yonkers, N. Y.
Echikson, L.	Newark, N. J.
Eckstein, Louis	Chicago, Ill.
Edelman, Samuel L.	New York City
Edelson, N.	Washington, D. C.
Edelstein, A.	Paterson, N. J.
Edelstein, Adler	New York City
Edelstein, B.	Rockaway Beach, N. Y.
Edelstein, Isidore	El Paso, Tex.
Edelwirth, Alfred	New York City
Edlavitch, Levi	Baltimore, Md.
Edlis, Adolph	Pittsburg, Pa.
Edman, Morris L.	New York City
Edmon, Solomon	New York City
Egelskie, S.	Rochester, N. Y.
Ehrenreich, Rev. Bernard C.	Philadelphia, Pa.
Ehrich, Hon. Louis R.	Colorado Springs, Colo.
Ehrich, Mrs. W. J	New York City
Ehrlich, Abraham	Springfield, Mass.
Ehrlich, Adolph	Brookline, Mass.
Ehrlich, Joseph	Philadelphia, Pa.
Ehrlich, Julius	Greenwood, Brit. Col.
Ehrlich, M.	Philadelphia, Pa.
Eichberg, Joseph T.	Atlanta, Ga.
Eichhold, Charles.	New York City
Eichler, Rev. M. M.	Philadelphia, Pa.
Eichold, Emanuel	Mobile, Ala.
Eidman, N. H. S.	New York City
Eigler, Emil	Chicago, Ill.
Einfeld, William J.	Philadelphia, Pa.
Einhorn, Isaac	New York City
Einstadt, S.	New York City
Einstein, Edwin	New York City
Einstein, I. D.	New York City
Einstein, Mrs. William	New York City
Eiseman, Aaron	New York City
Eisemann, E.	New York City
Eisen, Nathan	St. Joseph, Mo.
Eisenberg, Isidor C., M.D.	New York City
Eisenberg, Joseph	New York City
Eisenberg, Louis.	New York City
Eisenberg, Rev. Maurice	Butte, Mont.
Eisenberg, William	Woodbine, N. J.
Eisendrath, B. D.	Chicago, Ill.
Eisendrath, Henry J.	Chicago, Ill.
Eisendrath, W. M.	Chicago, Ill.
Eisenstadt, S.	New York City
Eisenstaedt, Isidore.	Chicago, Ill.
Eisenstaedt, S. H.	Chicago, Ill.
Eisenstein, Harry.	New York City
Eisenstein, J. D.	New York City
Eisler, Isaac	New York City
Eisler, Morris	New York City
Eisner, T. D	Brooklyn, N. Y.
Elder, Paul, & Company	San Francisco, Cal.
Eldridge, S. C.	San Antonio, Tex.
Eletz, Sam.	New York City
Elias, Ely	Cincinnati, Ohio
Eliassof, Herman.	Chicago, Ill.
Elisberg, E.	New York City
Elk, Wolf	Boston, Mass.
Elkin, Rev. M	Hartford, Conn.
Elkins, B. J	Worcester, Mass.
Elkus, Abram I.	New York City
Ellbogen, M.	Chicago, Ill.
Ellenbogen, M.	New York City
Ellenbogen, M. H.	Paterson, N. J.
Ellinger, Rev. Emil	Austin, Tex.
Ellinger, M.	New York City
Ellis, James M	San Francisco, Cal.
Ellis, Hon. T. C. W	New Orleans, La.
Ellison, H.	Montreal, Canada
Elmaleh, Rev. Leon H.	Philadelphia, Pa.
Eloman, G. M.	New York City
Elovitz, W.	Providence, R. I.
Elsas, Herman	New York City
Elsner, Charles T.	Chicago, Ill.
Elsner, Prof. John, M.D.	Denver, Colo.
Elzas, Barnett A.	Charleston, S. C.
Emanuel, Henry.	New York City
Emanuel, Nathan	Brunswick, Ga.
Embrocht, S.	New York City
Emelin, Mark J., D.D.S.	New York City
Enelow, Rev. H. G., D.D.	Louisville, Ky.
Engel, J. G.	Brooklyn, N. Y.
Englander, B.	New York City
Englander, Rev. Henry	Providence, R. I.
Englander, Herman.	New York City
Englander, S.	Philadelphia, Pa.
Engleman, S.	Des Moines, Iowa
Enowitz, C. L.	Colchester, Conn.
Eppstein, Rev. E.	Quincy, Ill.
Epstein, David	New York City
Epstein, Elias.	Chicago, Ill.
Epstein, E. W. Lewin	New York City
Epstein, H.	Brooklyn, N. Y.
Epstein, Jacob	Baltimore, Md.
Epstein, Samuel	New York City
Epstein, Samuel	St. Louis, Mo.
Epstein, Simon.	New York City
Epstein, Solomon	Brooklyn, N. Y.
Erb, Newman	New York City
Erlanger, A.	New York City
Ernst, Myron C.	Jersey City, N. J.
Ernst, N. H.	Chicago, Ill.
Eron, J. E.	New York City
Erschler, Rev. Abraham H.	Philadelphia, Pa.
Eschwege, S.	Brooklyn, N. Y.
Essenson, O. S., M.D.	New York City
Ettelson, Henry	New York City
Ettinge, Rev. J. E.	New York City
Ettinger, I. B.	New York City
Evon, J. E.	New York City
Ewing, Hampton D.	Yonkers, N. Y.

F

Faber, Rev. M.	Tyler, Tex.
Fabian, Jacob	Paterson, N. J.
Faeber, R.	Stockton, Cal.
Faggen, Nathan	Philadelphia, Pa.
Falck, Adolph.	New York City
Falk, B. J.	New York City
Falkenstein, M.	New York City
Fansey, Rev. J. S.	Syracuse, N. Y.
Farber, Rev. R.	Detroit, Mich.
Farley, Most Rev. Archbishop John M.	New York City
Farrar, Edgar H.	New Orleans, La.
Fass, Jacob A.	Plainfield, N. J.
Fay, Rev. John J.	New York City
Feder, Marcus	Cleveland, Ohio
Federleicht, Louis	Baltimore, Md.
Feibleman, E.	New Orleans, La.
Feigelson, Hayman	Montreal, Canada
Feinberg, Barnet	New York City
Feinberg, David	Brooklyn, N. Y.
Feinberg, Israel L., M.D.	New York City

Feinberg, Max	Pittsburg, Pa.
Feinberg, S. E., M.D	Scranton, Pa.
Feiner, Adolph	Pittsfield, Mass.
Feiner, Benj. F	New York City
Feingold, David	Boston, Mass.
Feingold, Simon	Philadelphia, Pa.
Feinstein, Jacob	Providence, R. I.
Feinstein, S	Baltimore, Md.
Feist, Gustave	Galveston, Tex.
Feldenheimer, A	Portland, Ore.
Feldman, Dr. B. M	New York City
Feldman, David	Philadelphia, Pa.
Feldman, Israel	Brooklyn, N. Y.
Feldman, Jacob	Woodbine, N. J.
Feldmann, D	Cincinnati, Ohio
Feldmann, Jonas	Chillicothe, Ohio
Feldstein, Charles	Pittsburg, Pa.
Feldstien, Mrs. Clara	Pittsburg, Pa.
Feller, Albert	New York City
Fellheimer, L	Cincinnati, Ohio
Fellman, Jacob	Detroit, Mich.
Fels, D	Montreal, Canada
Fels, Maurice	Philadelphia, Pa.
Felsenthal, M	New York City
Felser, Joseph	Baltimore, Md.
Felstiner, M	New York City
Fendig, Albert	Brunswick, Ga.
Ferberger, Henry	Philadelphia, Pa.
Ferguson, H. B	Pittsburg, Pa.
Fergusson, David	Seattle, Wash.
Fernberg, Harry	Plainfield, N. J.
Feuerlicht, Rev. J	Chicago, Ill.
Feuerlicht, Rev. Morris M	Indianapolis, Ind.
Feurlicht, A. S	Owensboro, Ky.
Feustmann, Mrs. B. H	Philadelphia, Pa.
Fichman, J	St. Joseph, Mo.
Fielding, Louis	Worcester, Mass.
Fierkel, David B	Philadelphia, Pa.
Finberg, Benjamin	Philadelphia, Pa.
Fine, M	Maxton, N. C.
Fine, Morris	New York City
Fine, Samuel	Boston, Mass.
Fine, A., & Sons	New York City
Finegold, Louis	Pittsburg, Pa.
Fineman, Leon	Baltimore, Md.
Fineman, Solomon	Baltimore, Md.
Fineshriber, Rev. William H	Davenport, Iowa
Fink, R. L	Brooklyn, N. Y.
Finkel, S	Boston, Mass.
Finkelpearl, H., M.D	Pittsburg, Pa.
Finkelpearl, Joseph	Pittsburg, Pa.
Finkelstein, Emil, M.D	New York City
Finkelstein, Mrs. H. P	Peoria, Ill.
Finkelstein, Harry	New York City
Finkelstein, Isadore	Scranton, Pa.
Finkelstein, M., M.D	New York City
Finkelstein, Sam	New York City
Finkelstein, William	Binghamton, N. Y.
Finkelstien, Mrs. H. V	Peoria, Ill.
Firestone, Henry	McKeesport, Pa.
Firestone, Samuel	McKeesport, Pa.
Fisch, Adolph	Newark, N. J.
Fisch, Joseph	Newark, N. J.
Fischel, Mrs. A. A	New York City
Fischel, Harry	New York City
Fischelis, Philipp, M.D	Philadelphia, Pa.
Fischer, I. F	Brooklyn, N. Y.
Fischer, Wolf	Mt. Vernon, N. Y.
Fischlowitz, Abram	Brooklyn, N. Y.
Fischlowitz, Gustav G., M.D	New York City
Fischlowitz, Isidore	St. Louis, Mo.
Fischman, S	Chicago, Ill.
Fischman, William	New York City
Fish, W	New York City
Fishberg, B	New York City
Fishberg, Maurice, M.D	New York City
Fishel, Louis	New Orleans, La.
Fisher, Charles	Montreal, Canada
Fisher, Rev. Charles	Kiowa, Kan.
Fisher, Gabriel	New York City
Fisher, H. S	New Haven, Conn.
Fisher, Louis I	Wilkesbarre, Pa.
Fishmann, Arthur, M.D	New York City
Fisik, S	New York City
Fiterman, Sam	Minneapolis, Minn.
Fitzgerald, Rev. Joseph N. (deceased)	Albany, N. Y.
Flaxman, Max	Houston, Tex.
Fleck, Samuel, Jr	New York City
Flegenheimer, Adolph	New York City
Fleigelman, Victor	New York City
Fleischer, Rev. Charles	Cambridge, Mass.
Fleischer, Nathan	Paterson, N. J.
Fleischer, Sigmund L	New York City
Fleischman, S. M	Philadelphia, Pa.
Fleischner, I. N	Portland, Ore.
Fleischner, M	Portland, Ore.
Fleisher, Mrs. A	Philadelphia, Pa.
Fleisher, Simon B	Philadelphia, Pa.
Flersheim, A. S	Kansas City, Mo.
Flesch, Berthold, M.D	New York City
Florsheim, Mrs. B	Chicago, Ill.
Florsheimer, S	New York City
Florsheimer, Simon	Chicago, Ill.
Floster, William	New York City
Flursheim, Max	New York City
Fogler, Henry	Toronto, Ontario, Canada
Folda, Louis	Demopolis, Ala.
Folkoff, Samuel H	New York City
Forcimmer, M	Montreal, Canada
Foreman, E. G	Chicago, Ill.
Foreman, Oscar G	Chicago, Ill.
Foss, Israel I	Savannah, Ga.
Foster, Solomon	Newark, N. J.
Fox, Aaron	Troutdale, Ore.
Fox, Alfred	Boston, Mass.
Fox, Bertram A	Birmingham, Ala.
Fox, Emanuel E	New York City
Fox, F., M.D	Baltimore, Md.
Fox, George	Cincinnati, Ohio
Fox, Isaac	Stamford, Conn.
Fox, J	New York City
Fox, Leo	New York City
Fox, Louis	Atlanta, Ga.
Fox, Michael	Denver, Colo.
Fox, Sol	Cincinnati, Ohio.
Fraad, D	New York City
Frailey, H	Reno, Nev.
Frailey, Moses	St. Louis, Mo.
Frank, Alexander	Baltimore, Md.
Frank, Mrs. B	Buffalo, N. Y.
Frank, Eli	Baltimore, Md.
Frank, Ferdinand	Alabama City, Ala.
Frank, Gustave	New York City
Frank, Henry	Natchez, Miss.
Frank, Rev. Henry	New York City
Frank, Henry L	Chicago, Ill.
Frank, I. J	Akron, Ohio
Frank, I. S	New York City
Frank, Isaac W	Allegheny, Pa.
Frank, Ivan	New York City
Frank, J. H	Pittsburg, Pa.
Frank, Jacob L	Chicago, Ill.
Frank, Jacob S	Philadelphia, Pa.
Frank, Julius	Zanesville, Ohio
Frank, Nathan	Ogdensburg, N. Y.
Frank, Mrs. Rose	Philadelphia, Pa.
Frankel, A	New York City
Frankel, B	New York City
Frankel, Lee H., Ph.D	New York City
Frankel, Louis	New York City
Frankel, M	Toronto, Canada
Frankel, M. J	Philadelphia, Pa.
Frankel, Mandel	New York City
Frankel, Nathan	New York City
Frankel, Perry	Philadelphia, Pa.
Frankel, S	New York City
Frankel, Samuel M	New York City
Franken, Louis	New York City
Frankenberg, Solomon	New York City
Frankenstein, W. B	Chicago, Ill.
Frankfort, Frank	New York City
Frankfurt, Levy	New York City
Frankfurter, Leopold	New York City
Frankl, Albert A	New York City
Frankle, A. M	Youngstown, Ohio
Franklin, Julius	New York City
Franklin, Rev. Leo M	Detroit, Mich.
Franklin, M., M.D	Philadelphia, Pa.
Franklin, S	New York City
Franks, J	Dorchester, Mass.
Frau, Gustave	Pittsburg, Pa.
Frechie, A. M	Philadelphia, Pa.
Fredland, A	Pittsburg, Pa.
Freed, L. A	San Antonio, Tex.
Freedberger, Henry	New York City
Freedman, Arthur	Hoboken, N. J.
Freedman, B	Baltimore, Md.
Freedman, Charles I	New York City
Freedman, D	Boston, Mass.
Freedman, Ernest	Brooklyn, N. Y.
Freedman, F	Montreal, Canada
Freedman, H	New York City
Freedman, Harry	Baltimore, Md.
Freedman, Julius	Forest City, Pa.
Freedman, Louis	New York City
Freedman, M	New York City
Freedman, Morris	Schenectady, N. Y.
Freedman, Robert Samuel, M.D	New York City
Freedman, S	Montreal, Canada
Freedman, S. N	New York City
Freedman, Victor	New York City
Freedman, Will	Chicago, Ill.
Freedman, N., & Brother	Boston, Mass.
Freedom, Adolph G., M.D	Baltimore, Md.
Freeman, Dudley	Boston, Mass.
Freiberg, Mrs. Julius	Cincinnati, Ohio
Freicks, Samuel L	New York City
Freidberg, S	Topeka, Kan.

Freiman, Edward	New York City
Fremer, S	Toronto, Canada
Freudenheim, H. W.	New York City
Freund, Rev. Charles J	Salt Lake City, Utah
Freund, Gustav	Chicago, Ill.
Freund, H. W	Cincinnati, Ohio
Freund, Henry	New York City
Freund, Isidor	New York City
Freundlich, Isidor	New York City
Freusdorf, Sigmund	Syracuse, N. Y.
Frey, Philip W	Evansville, Ind.
Fried, Isaac	Newark, N. J.
Fried, J. S.	New York City
Fried, Rev. Michael	Pittsburg, Pa.
Fried, Samson	New York City
Friedberg, M. S.	Philadelphia, Pa.
Friedberg, S	Topeka, Kan.
Friedberger, Benjamin	New York City
Friedberger, Simon	Philadelphia, Pa.
Friedburg, Herman	New York City
Friede, J. S	New York City
Friede, Marcus Sergey	New York City
Friedelson, Sam	New York City
Friedenberg, Charles A	New York City
Friedenberg, M. I	Philadelphia, Pa.
Friedenheit, Isaac	New York City
Friedenstein, Simon	New York City
Friedenthal, Solomon	Seattle, Wash.
Friedenwald, Harry, M.D	Baltimore, Md.
Friedenwald, Herbert	Philadelphia, Pa.
Frieder, H	New York City
Friedland, Elias J., M.D., D.D.S	New York City
Friedland, F	Newport News, Va.
Friedlander, Chas	Norfolk, Va.
Friedlander, Rev. E	Montreal, Canada
Friedlander, Rev. H	Albany, N. Y.
Friedlander, Isidor	New York City
Friedlander, M	San Francisco, Cal.
Friedler, J. L., M.D	New York City
Friedman, B. C	Philadelphia, Pa.
Friedman, Ben, M.D	New York City
Friedman, Chas. J	New York City
Friedman, D. S	Montreal, Canada
Friedman, David L	New York City
Friedman, Edward	New York City
Friedman, Fritz	New York City
Friedman, H., M.D	New York City
Friedman, H. S	Philadelphia, Pa.
Friedman, Harris	New York City
Friedman, Harry	Baltimore, Md.
Friedman, Hyman	New York City
Friedman, Hyman	Las Vegas, N. Mex.
Friedman, I	San Francisco, Cal.
Friedman, Isaac	New York City
Friedman, J. A.	Mobile, Ala.
Friedman, J. L	Albany, N. Y.
Friedman, J. L.	Paducah, Ky.
Friedman, Josef	New York City
Friedman, Joseph	New York City
Friedman, Julius	Detroit, Mich.
Friedman, L	Brooklyn, N. Y.
Friedman, Lee H	Boston, Mass.
Friedman, Leo	New York City
Friedman, Louis	Pensacola, Fla.
Friedman, M. E	Tawas City, Mich.
Friedman, Max	Pittsburg, Pa.
Friedman, Max H	New York City
Friedman, Morris	Providence, R. I.
Friedman, Morris	Schenectady, N. Y.
Friedman, Myer	Las Vegas, N. Mex.
Friedman, Nathan	New York City
Friedman, S	Yonkers, N. Y.
Friedman, Samuel	Cleveland, Ohio
Friedman, Samuel	New York City
Friedman, Rev. Samuel	Harrisburg, Pa.
Friedman, Samuel, M.D	New York City
Friedman, Sig. C	Boston, Mass.
Friedman, Rev. Dr. William S	Denver, Colo.
Frieman, Edward	New York City
Friger, J	New York City
Frinblatt, B	New York City
Frisch, Frederick	New York City
Froehlich, Joseph	Davenport, Iowa
Frohman, Daniel	New York City
Fromberg, M	Sumter, S. C.
Frosch, U. S	Houston, Texas
Frost, S. W	Cincinnati, Ohio
Früh, Carl D. S	Philadelphia, Pa.
Fry, Moses	New York City
Fryslie, Mrs. J.	Black River Falls, Wis.
Fuholske, Dr. H	St. Louis, Mo.
Fuhrman, Abe	Camden, N. J.
Fuhs, J., M.D	Brooklyn, N. Y.
Fuirman, Leon	Baltimore, Md.
Fulchinsky, W	New York City
Furman, M. M	Chicago, Ill.
Furst, Michael	Brooklyn, N. Y.
Furth, Emanuel	Philadelphia, Pa.

G

Gabriel, Robt	Brooklyn, N. Y.
Gaebelein, Rev. A. C	New York City
Gaeldgaeler, M	Toronto, Canada
Galantiere, J	Chicago, Ill.
Galbenewitz, Benjamin G., M.D	Boston, Mass.
Galinski, B	New York City
Galinsky, A. L	Sioux City, Iowa
Gall, Charles G	Brooklyn, N. Y.
Gallert, Mark	Brookline, Mass.
Gamson, Emil, M.D	Bayonne, N. J.
Ganz, A	New York City
Garbelein, Rev. H. C	New York City
Gardner, M	Montreal, Canada
Garfiel, Charles	New York City
Garfunkel, Aaron	New York City
Gartenstein, Jacob	Milwaukee, Wis.
Gartman, Leo N., M.D	Philadelphia, Pa.
Gartner, Isidore	New York City
Gassner, L	New York City
Gates, Ferdinand	Memphis, Tenn.
Gatzert, August	Chicago, Ill.
Gaulsic, Max	New York City
Gaus, Leo	New York City
Gautscher, A	New York City
Geiger, S	New York City
Geilich, S	New York City
Gelber, L	Toronto, Canada
Gelbwaks, Elias	New York City
Geldzaeler, M	Toronto, Canada
Gelin, William H	Springfield, Mass.
Geller, Emanuel	Pittsburg, Pa.
Gellis, Henry	New York City
Gemeiner, S	New York City
Genser, Miss Bessie B	Montreal, Canada
Germansky, A. L	New York City
Germansky, H. B	Philadelphia, Pa.
Germansky, L	New York City
Germanus, D	Portland, Ore.
Gernsbacher, H	Fort Worth, Texas
Gernsheimer, R	New York City
Gershel, George	New York City
Gershel, Henry	East Orange, N. J.
Gerson, B	Pensacola, Fla.
Gerstle, Mrs. Hannah	San Francisco, Cal.
Gerstley, Mrs. Henry	Philadelphia, Pa.
Gerstley, Louis	Philadelphia, Pa.
Gerstley, William	Philadelphia, Pa.
Gerzog, George	New York City
Getlag, Selig Richard	New York City
Gevurz, Philip	Portland, Ore.
Ghinger, Joe	New York City
Gibbons, His Eminence James Cardinal	Baltimore, Md.
Gidden, Herman M	Boston, Mass.
Gilbert, John Mills	New York City
Gilbman, M	New York City
Gillman, Bernard	New York City
Gilmore, Samuel L	New Orleans, La.
Gimbel, Ben	Philadelphia, Pa.
Gimbel, Isaac	Philadelphia, Pa.
Ginsberg, A	New York City
Ginsberg, Adolph	Baltimore, Md.
Ginsberg, David	New York City
Ginsberg, George	New York City
Ginsberg, H	New York City
Ginsberg, J	Springfield, Mass.
Ginsberg, J	Sacramento, Cal.
Ginsberg, S	Baltimore, Md.
Ginsburg, Abraham	New York City
Ginsburg, Bernard	Detroit, Mich.
Ginsburg, Joshua, M.D	Chicago, Ill.
Ginsburg, M. Ph	Chicago, Ill.
Ginsburger, Emil	New York City
Gintzler, H	Buffalo, N. Y.
Ginzberg, Albert A	Boston, Mass.
Ginzberg, Louis, Ph.D	New York City
Ginzburg, Alexander	New York City
Girsdansky, Max, M.D	New York City
Gitkin, Joseph	Bethlehem, Pa.
Gittelson, A. D	Cleveland, Ohio
Gittelson, N. L	Montreal, Canada
Gladstone, D. H	Durham, N. C.
Gladstone, David	New York City
Glaser, Rev. Hyman	Boston, Mass.
Glaser, M	Boston, Mass.
Glass, Henry	New York City
Glass, M	St. Louis, Mo.
Glattke, Max	Pittsburg, Pa.
Glauber, M	Chicago, Ill.
Glick, Bernard	New York City
Glickman, M	New York City
Glickman, Moses	Montreal, Canada
Glickman, P	Montreal, Canada
Glickman, T	Montreal, Canada
Glicksman, Nathan	Milwaukee, Wis.
Globus, James	Brooklyn, N. Y.
Glottstein, Joseph	Pittsburg, Pa.
Glou, Isidor	Plymouth, Pa.

Glover, Rev. A. Kingsley	Auburn, Cal.
Gluces, David	New York City
Gluck, Rev. Dr. B	Newark, N. J.
Glück, Sam.	New York City
Gluck, Samuel	New York City
Gluckman, Saul (deceased)	Jersey City, N. J.
Gluskin, E., D.D.S	New York City
Gluttstein, Joseph G	Pittsburg, Pa.
Godchaux, Albert	New Orleans, La.
Godchaux, Mrs. Charles	New Orleans, La.
Godchaux, Emil	New Orleans, La.
Godfrey, Frank	Memphis, Tenn.
Goding, J. Q	Worcester, Mass.
Godinski, S. M	Worcester, Mass.
Goebricher, M	Conneaut, Ohio
Goepp, Judith	Philadelphia, Pa.
Goes, George W	Milwaukee, Wis.
Goetz, Joseph	Newark, N. J.
Gold, Isidore	Jersey City, N. J.
Gold, Louis	New York City
Gold, Morris	New York City
Goldansky, H	Denver, Colo.
Goldberg, A	Brooklyn, N. Y.
Goldberg, Aaron	Malden, Mass.
Goldberg, Abraham	New York City
Goldberg, Abraham	New Orleans, La.
Goldberg, Albert A	East Boston, Mass.
Goldberg, Ben	Chicago, Ill.
Goldberg, Frank	Springfield, Ohio
Goldberg, G	Oklahoma City, O. T.
Goldberg, H	Chicago, Ill.
Goldberg, H. S. W	Chicago, Ill.
Goldberg, Harris	Boston, Mass.
Goldberg, Henry, M.D	New York City
Goldberg, I	New York City
Goldberg, I	Trenton, N. J.
Goldberg, Isaac	Kalamazoo, Mich.
Goldberg, Isaac	New York City
Goldberg, Jacob A	Chicago, Ill.
Goldberg, Joseph	Charleston, S. C.
Goldberg, Joseph M	Alexandria, La.
Goldberg, Lewis	New York City
Goldberg, M	Brooklyn, N. Y.
Goldberg, M. A., M.D	New York City
Goldberg, Manuel	New York City
Goldberg, Max	New York City
Goldberg, Max	Pittsburg, Pa.
Goldberg, Robert	New York City
Goldberg, S	New York City
Goldberg, S. W	East Orange, N. J.
Goldberg, Samuel	Cincinnati, Ohio
Goldberg, Samuel B	Chicago, Ill.
Goldberg, W	Hamilton, Canada
Goldberg, William Victor	New York City
Goldberger, M., M.D	New York City
Goldberger, Samuel	New York City
Goldblum, K	Minneapolis, Minn.
Goldburg, E	Cincinnati, Ohio
Goldburg, Morris L	Chicago, Ill.
Golde, Morris	New York City
Golden, Albert A	Boston, Mass.
Goldenberg, Mrs. Moses	Baltimore, Md.
Goldenberg, Mrs. Rose	New York City
Goldenkranz, Solomon, M.D	New York City
Goldenstein, I. S	Montreal, Canada
Goldfarb, Rev. Jacob	Washington, Pa.
Goldfogle, Hon. Henry M	New York City
Goldish, S	St. Paul, Minn.
Goldman, A	Minneapolis, Minn.
Goldman, Aaron	Detroit, Mich.
Goldman, B. L	New York City
Goldman, Charles, M.D	New York City
Goldman, Edwin W	New York City
Goldman, Henry	Little Rock, Ark.
Goldman, Henry C	New York City
Goldman, Henry E	New York City
Goldman, Herman	New York City
Goldman, I	Kansas City, Kan.
Goldman, J	Charleston, S. C.
Goldman, Joseph	Baltimore, Md.
Goldman, Louis J	Cincinnati, Ohio
Goldman, M	New York City
Goldman, Marcus	New York City
Goldman, S	Philadelphia, Pa.
Goldman, S. L	Bradford, Pa.
Goldman, Simon	Philadelphia, Pa.
Goldman, T	Torras, La.
Goldmark, Leo	Paterson, N. J.
Goldring, N	Pensacola, Fla.
Goldschmidt, Abraham	New York City
Goldschmidt, Bernhard	New York City
Goldschmidt, William	New York City
Goldsmith, Adolph	New York City
Goldsmith, August	New York City
Goldsmith, B. M	Carnegie, Pa.
Goldsmith, Benjamin J	Saratoga Springs, N. Y.
Goldsmith, F	New York City
Goldsmith, Frederick	New York City
Goldsmith, Henry	New York City
Goldsmith, J	Cleveland, Ohio
Goldsmith, Joseph	Harrisburg, Pa.
Goldsmith, Mrs. L	Chicago, Ill.
Goldsmith, M	Cleveland, Ohio
Goldsmith, Meyer B	Baltimore, Md.
Goldsmith, Milton	New York City
Goldsmith, Theresa	New York City
Goldsmith, Z. A	Troy, N. Y.
Goldstein, Aaron	Dallas, Texas
Goldstein, Charles J	New York City
Goldstein, David	New York City
Goldstein, H. I	Pittsburg, Pa.
Goldstein, I. S	Montreal, Canada
Goldstein, Jacob	New York City
Goldstein, Jacob, M.D	New York City
Goldstein, Jacob W	Minneapolis, Minn.
Goldstein, Joseph	Gulfport, Miss.
Goldstein, Louis	Boston, Mass.
Goldstein, Louis	New York City
Goldstein, Louis L	New York City
Goldstein, M. A	Binghamton, N. Y.
Goldstein, Max	Brooklyn, N. Y.
Goldstein, Max	Youngstown, Ohio
Goldstein, Meyer A	New York City
Goldstein, Nathan	Greenville, Miss.
Goldstein, Philip	Newark, N. J.
Goldstein, Rubein	Rochester, N. Y.
Goldstein, S	Detroit, Mich.
Goldstein, Rev. S	Montreal, Canada
Goldstein, Sam	Rochester, N. Y.
Goldstein, Sam I	Worcester, Mass.
Goldstein, Samuel L	Youngstown, Ohio
Goldston, Israel J	Homestead, Pa.
Goldstone, D	New Haven, Conn.
Goldstone, Harry	Cohoes, N. Y.
Goldstone, J. A	Utica, N. Y.
Goldstone, Morris R	Pittsburg, Pa.
Goldwasser, J. Edwin	New York City
Goldwater, Ephraim Bert	New York City
Goldwater, Morris	Prescott, Ariz.
Golilbery, Samuel	Cincinnati, Ohio
Golland, M., M.D	St. Louis, Mo.
Gomberg, Max B., M.D	Providence, R. I.
Gombotz, Ignatz	New York City
Gonsior, Nathan	Chicago, Ill.
Goodfellow, L. M	New York City
Goodfried, Ignatius L., M.D	New York City
Goodfriend, Jacob	New York City
Goodfriend, M. H	Philadelphia, Pa.
Goodfriend, Meyer	New York City
Goodhart, P. J	New York City
Goodheart, Lawrence	Brooklyn, N. Y.
Goodman, David N	Cleveland, Ohio
Goodman, E	Seattle, Wash.
Goodman, H., Jr	Chattanooga, Tenn.
Goodman, Jacob	New York City
Goodman, Jos. J	Coatesville, Pa.
Goodman, M	Youngstown, Ohio
Goodman, Maurice	New York City
Goodman, Max P	Cleveland, Ohio
Goodman, Mrs. Samuel	Boston, Mass.
Goodstein, A	Denver, Colo.
Goodstein, Esther	Philadelphia, Pa.
Goodstone, Morris A., M.D	Pittsburg, Pa.
Goorin, C. B	Pittsburg, Pa.
Gordo, Isaac	New York City
Gordon, Abraham	New London, Conn.
Gordon, Rev. B	Chicago, Ill.
Gordon, Benjamin L., M.D	Philadelphia, Pa.
Gordon, George J., M.D	Minneapolis, Minn.
Gordon, H. B	Boston, Mass.
Gordon, Harry	Boston, Mass.
Gordon, Jacob	Boston, Mass.
Gordon, Moses	Cincinnati, Ohio
Gordon, Paul	Baltimore, Md.
Gordon, Phineas	New York City
Gordon, Samuel	Philadelphia, Pa.
Gorfinkel, S	Providence, R. I.
Gorfinkell, L	Allegheny, Pa.
Gorfinkle, Joseph I	Chelsea, Mass.
Gothberg, H	New York City
Gottdiener, H	Galion, Ohio
Gottesman, M., M.D	New York City
Gotthelf, Philip	New York City
Gottlieb, A	Flushing, N. Y.
Gottlieb, Abraham,	New York City
Gottlieb, Edward	New York City
Gottlieb, Edward O	New York City
Gottlieb, Henry	New York City
Gottlieb, Herman	New York City
Gottlieb, J	New York City
Gottlieb, Louis S	New York City
Gottschall, Simon	New York City
Gottscher, Simon	New York City
Gottstein, K	Seattle, Wash.
Gottstein, M	Seattle, Wash.
Gouldie, Max	New York City
Goward, George	Philadelphia, Pa.
Grabenheimer, H	New Orleans, La.

Grabenheimer, N	New York City
Grabfelder, S	Philadelphia, Pa.
Grabosky, Hyman Leo	Philadelphia, Pa.
Graboy, Samuel	Brooklyn, N. Y.
Grafman, Rev. Saul	Pittsburg, Pa.
Granbait, Samuel	Albany, N. Y.
Granstein, Ephraim	Chicopee, Mass.
Grassman, I	Waynesburg, Pa.
Graupner, Edward W	New York City
Grean, Alexandre M	New York City
Green, Alexander	New York City
Green, Max	Philadelphia, Pa.
Green, Samuel	New York City
Greenabaum, Emanuel	Seaford, Del.
Greenbaum, Jacob	San Francisco, Cal.
Greenbaum, Jacob H	New York City
Greenbaum, Joseph	New York City
Greenbaum, Leon E	Baltimore, Md.
Greenbaum, M	Cleveland, Ohio
Greenbaum, Samuel	New York City
Greenberg, A. B	New York City
Greenberg, Abraham	New York City
Greenberg, Abram	Rochester, N. Y.
Greenberg, C. A	Republic, Wash.
Greenberg, Henry	New York City
Greenberg, Herman	New York City
Greenberg, J	New York City
Greenberg, Jacob	New York City
Greenberg, Jacob	New York City
Greenberg, Max	New York City
Greenberg, Meyer	New York City
Greenberg, Moses	Philadelphia, Pa.
Greenberg, Philip	St. Paul, Minn.
Greenberg, R	Ironton, Ohio
Greenberg, S	Austin, Tex.
Greenberg, S. S	St. Paul, Minn.
Greenberg, Simon	Brooklyn, N. Y.
Greenberg, William	Brooklyn, N. Y.
Greenburg, Rev. Dr. William H	Dallas, Tex.
Greenebaum, E	Chicago, Ill.
Greenebaum, Emil	San Francisco, Cal.
Greenebaum, F	New York City
Greenebaum, H. E	Chicago, Ill.
Greenebaum, Henry	Chicago, Ill.
Greenebaum, I	San Francisco, Cal.
Greenebaum, M	San Francisco, Cal.
Greenebaum, Moses E	Chicago, Ill.
Greenebaum, Sigmund	San Francisco, Cal.
Greenewald, B. F	Philadelphia, Pa.
Greenewald, David C	Bradford, Pa.
Greenewald, Hon. Joseph C	Bradford, Pa.
Greenfield, Bernard H., M.D	Newark, N. J.
Greenfield, Leo	New York City
Greenfield, Rev. Samuel	New York City
Greengard, Ben	Chicago, Ill.
Greenhouse, Martin E	Philadelphia, Pa.
Greenhut, H. J	Pensacola, Fla.
Greensfelder, Bernard	St. Louis, Mo.
Greensson, Saul	Bluefield, W. Va.
Greenstein, Marx B.	New York City
Greenstein, Morris	Wilkesbarre, Pa.
Greenstone, Rev. Julius H	New York City
Greenstone, Meyer	Brooklyn, N. Y.
Greenwald, David C	Bradford, Pa.
Greenwald, Mayor Joseph C	Bradford, Pa.
Greenwald, Oscar	Milwaukee, Wis.
Gresser, Joseph	Brooklyn, N. Y.
Gribbel, John	Philadelphia, Pa.
Gribeschock; L. A., D.D.S	New York City
Gries, Rev. Moses J	Cleveland, Ohio
Griffith, Rev. G	Columbus, Wis.
Grinberg, H	Pittsburg, Pa.
Grinberg, S	McKeesport, Pa.
Groden, Morris	Brooklyn, N. Y.
Grodzinsky, Jacob	Pittsburg, Pa.
Groginsky, P. H., M.D	New York City
Groll, Charles M.	New York City
Gronbart, Samuel	Albany, N. Y.
Gronfield, Emma	New York City
Grosberg, Oscar	Sharon, Mass.
Grosner, Morris	New York City
Grosner, Sam	New York City
Gross, Ignatz	Scranton, Pa.
Gross, J	Necedah, Wis.
Gross, Jonas	Cleveland, Ohio
Gross, Louis	Brooklyn, N. Y.
Gross, Ludwig	Necedah, Wis.
Gross, Marcus	Chicago, Ill.
Gross, Max	New York City
Gross, Michael C	New York City
Gross, Oscar	New Britain, Conn.
Grossman, H	Cincinnati, Ohio
Grossman, I	Waynesburg, Pa.
Grossman, Isidore	New York City
Grossman, Jacob M	Syracuse, N. Y.
Grossman, Louis	Cincinnati, Ohio
Grossman, Pincus	New York City
Grossman, Rev. Rudolph, D.D	New York City
Grosvenor, Rev. William M	New York City
Grotta, Jacob	New York City
Grover, Albert	New York City
Grubman, Adolph J	New York City
Grudinsky, Nathan	Montreal, Canada
Grumbach, C	Houston, Tex.
Grumbaum, M	Cleveland, Ohio
Grunauer, Reuben	New York City
Grunewald, Theo	New Orleans, La.
Grushlaw, Samuel	Philadelphia, Pa.
Guckenheimer, E	New York City
Guedalia, Jacob M	New York City
Guggenheim, Bernard	New York City
Guggenheim, Mrs. Daniel	New York City
Guggenheim, Isaac	New York City
Guggenheim, J. C	New York City
Guggenheim, Murry	New York City
Guggenheim, S. K	New York City
Guggenheim, S. R	New York City
Guggenheim, Simon	New York City
Guggenheim, Wm	New York City
Guggenheimer, J. C	New York City
Guinsburg, Rev. Theodore	New York City
Guinzburg, Mrs. Victor	New York City
Gumbel, S	New Orleans, La.
Gumble, Henry	Columbus, Ohio
Guntzler, Theodore L	St. Louis, Mo.
Gup, M	Mobile, Ala.
Guran, Dave	New York City
Gurofsky, Louis	Toronto, Canada
Gutfreund, Gustav	Des Moines, Iowa
Gutfreund, Joseph, M.D	New York City
Gutfreund, Sigmund Hugo	New York City
Guthman, Leo	Youngstown, Ohio
Gutman, A	New York City
Gutman, David	Wheeling, W. Va.
Gutman, Mrs. E	New York City
Gutman, Mrs. Joel	Baltimore, Md.
Gutman, Joseph M	New York City
Gutman, Max	New York City
Gutman, Moritz	Binghamton, N. Y.
Gutman, N. S	Chicago, Ill.
Gutman, Nathan	Baltimore, Md.
Gutmann, Albert	New York City
Guttag, J	New York City
Guttenberg, Mitchell	Rochester, N. Y.
Gutter, B	New York City
Gutter, David	Brooklyn, N. Y.
Guttmacher, Rev. Adolf	Baltimore, Md.
Guttman, Rev. Adolf, Ph.D	Syracuse, N. Y.
Guttman, Barnatt	Philadelphia, Pa.

H

Haas, Mrs. Chas	Chicago, Ill.
Haas, Ignatius	Buffalo, N. Y.
Haas, Joseph	New York City
Haas, L	New York City
Haas, Morris	Pittsburg, Pa.
Haas, Sam	Louisville, Ky.
Haase, Charles	Memphis, Tenn.
Haberman, Eugene	Cleveland, Ohio
Hackenburg, William B	Philadelphia, Pa.
Haffenberg, Charles B	Chicago, Ill.
Hafter, Charles	Greenville, Miss.
Hagedorn, J. J	Philadelphia, Pa.
Hahn, Aaron, M.D	Cleveland, Ohio
Hahn, Abraham	New York City
Hahn, Henry	Newark, N. J.
Hailparn, Aaron	New York City
Haims, Louis	New York City
Haley, Charles	N. Pittsburg, Pa.
Halff, S	San Antonio, Tex.
Haller, Robert	New York City
Hallman, H. S	Berlin, Canada
Hallou, Abe	New York City
Halper, Charles J	Derby, Conn.
Halperin, Charles	New York City
Halperin, H	New York City
Halperin, J. M.	New York City
Halperin, R. L., D.D.S	Chicago, Ill.
Halpern, Rev. I	Toronto, Canada
Halpern, J. M	New York City
Halpern, S., M.D	Baltimore, Md.
Halpin, Henry	New York City
Haltner, Samuel	Pittsburg, Pa.
Hamburger, Alexis	Pittsburg, Pa.
Hamburger, Samuel B	New York City
Hamill, F. P	Temple, Tex.
Hammelburger, S. P	New York City
Hammer, Jacob W	New York City
Hammerschlag, Henrietta	Philadelphia, Pa.
Hammerschlag, Nathan	Newark, N. J.
Hamowitz, J	Brooklyn, N. Y.
Hanau, Rudolph	Washington, Pa.
Hanauer, Henry	New York City
Hanaw, Henry	Mobile, Ala.
Hanline, Alexander M	Baltimore, Md.
Hannah, George	New York City
Hannes, Lazarus	New York City
Hano, Jacob L	New York City

Hano, Philip	New York City
Hanower, Louis N	Arlington, N. J.
Hanser, J	Galveston, Tex.
Hansher, M	Montreal, Canada
Harburger, Hon. Julius	New York City
Harburger, Leo	New York City
Hark, Joseph	New York City
Harkavy, Alexander	New York City
Harkavy, Dr. Samuel	New York City
Harlowe, David	Milwaukee, Wis.
Harmel, Paul	Washington, D. C.
Harmon, S., M.D	Norfolk, Va.
Harper, William H	Brewton, Ala.
Harris, A	Ottawa, Canada
Harris, Benjamin	New York City
Harris, Bernard	Philadelphia, Pa.
Harris, Charles N.	New York City
Harris, D.	New York City
Harris, E. H	Chicago, Ill.
Harris, Mrs. F	Chicago, Ill.
Harris, George W	Cincinnati, Ohio
Harris, H	Baltimore, Md.
Harris, Harry	Pittsburg, Pa.
Harris, Isaac	Boston, Mass.
Harris, Jacob	Kingston, N. Y.
Harris, Jacob	Montclair, N. J.
Harris, Louis	Montclair, N. J.
Harris, Rev. Dr. Maurice H	New York City
Harris, Max	Philadelphia, Pa.
Harris, Simon	Portland, Ore.
Harrison, Aaron E.	New York City
Harrison, Jacob	New York City
Harrison, Joseph H	Denver, Colo.
Harriss, Herman	New York City
Harsh, Mrs. M. A	Baltimore, Md.
Hart, Albert	Philadelphia, Pa.
Hart, Byerly	Philadelphia, Pa.
Hart, Frederick A	Bath Beach, N. Y.
Hart, H	Bridgeport, Conn.
Hart, Harry	Chicago, Ill.
Hart, John I., D.D.S.	New York City
Hart, Joseph S	Grand Rapids, Mich.
Hart, Max	Chicago, Ill.
Hart, Robert	New York City
Hartfeld, David	New York City
Hartman, B	New York City
Hartman, Simon	Chicago, Ill.
Hartmann, F. E.	New York City
Hartmann, J. S	Chicago, Ill.
Hartzell, E	Youngstown, Ohio
Harvitt, Joseph, D.D.S.	New York City
Haskell, A. H.	New York City
Hass, Sam	Louisville, Ky.
Hassell, Sylvester	Williamston, N. C.
Hassenbusch, Samuel	St. Joseph, Mo.
Hassler, Isaac	Philadelphia, Pa.
Hast, A. M	Pittsburg, Pa.
Hatch, Nathan	Albany, N. Y.
Hatowski, Benjamin	Chicago, Ill.
Hatowski, Phillip	Chicago, Ill.
Hatowski, Phillip	Chicago, Ill.
Hatter, M. A	Norfolk, Va.
Hatton, B.	New York City
Hausburg, Max	New York City
Hauser, Rev. George P	Denison, Tex.
Hausher, M	Montreal, Canada
Hausman, D. S	Montgomery, Ala.
Haydn, Rev. H. C., D.D	Cleveland, Ohio
Hayes, Rev. James M	Dallas, Tex.
Hays, Daniel P	New York City
Hecht, Adolph	New York City
Hecht, Ernest	Laurium, Mich.
Hecht, Jacob	New York City
Hecht, Jacob H.	Boston, Mass.
Hecht, Monie	Baltimore, Md.
Hecht, Rev. Dr. Sigmund	Los Angeles, Cal.
Hefler, Louis	New York City
Heflich, Sam	New York City
Heichman, Max	Boston, Mass.
Heilbron, Henry H.	Philadelphia, Pa.
Heilbron, Louis	Texarkana, Tex.
Heilbrun, David	New York City
Heilferin, Louis	Shreveport, La.
Heim, George	New York City
Heim, Marcus	New York City
Heim, Moritz	St. Paul, Minn.
Heiman, Gus	Philadelphia, Pa.
Heimann, Julius	New York City
Heimann, Leopold	Milwaukee, Wis.
Heimberger, D	Denver, Colo.
Heimlich, Daniel, M.D	Cleveland, Ohio
Heinberg, Mrs. C. J	Pensacola, Fla.
Heinberg, Rev. Israel	Monroe, La.
Heine, Morris	New York City
Heineman, Sam	Baltimore, Md.
Heinemann, Herman	New York City
Heiner, Charles	New York City
Heinsheimer, Edward L	Cincinnati, Ohio
Heinz, Maurice	Wilkesbarre, Pa.
Heiser, S. A	Albany, N. Y.
Heisey, Geo. R	Lancaster, Pa.
Heisman, A. M	Little Rock, Ark.
Heisne, Isaac	Philadelphia, Pa.
Heksch, Alfred	Philadelphia, Pa.
Held, Charles	New York City
Held, John A	Tyler, Tex.
Held, Joseph	New York City
Hellenstein, Herman	New York City
Heller, Abraham A	New York City
Heller, Isaac	East Boston, Mass.
Heller, Jacob, M.D	New York City
Heller, Max	New Orleans, La.
Heller, Richard	New York City
Heller, Robert	New York City
Heller, S	New York City
Heller, S. W	New York City
Hellerman, Benjamin	New York City
Hellinger, Leopold	New York City
Hellinger, Paul	New York City
Hellman, I	Canton, Ohio
Hellman, Isaias W	San Francisco, Cal.
Helschman, Charles	Brooklyn, N. Y.
Henderson, Mrs. D	San Francisco, Cal.
Henderson, Joseph J	Brooklyn, N. Y.
Henderson Public Library	Henderson, Ky.
Hendricks, Mrs. A. S.	New York City
Hendricks, Henry H.	New York City
Henly, Elkan	Philadelphia, Pa.
Henry, Philip S.	New York City
Henry, William	New York City
Hepler, Joseph	Charleston, S. C.
Herbst, George	New York City
Herman, David	New York City
Herman, H. F	Schenectady, N. Y.
Herman, Jacob	Bayonne, N. J.
Herman, Meyer	Bayonne, N. J.
Herman, Robt	Greenwood, Miss.
Hermann, Eschel	Boston, Mass.
Hermann, S.	New York City
Hermann, Solomon, M.D	New York City
Hernbute, Bernhard	New York City
Hernsheim, Isidore	New York City
Herold, Simon	Shreveport, La.
Herringer, I.	New York City
Herrmann, Maurice	New York City
Hershfield, David	New York City
Hershfield, Isidore	New York City
Hershfield, Levi	New York City
Hershick, Sam	Bridgeport, Conn.
Herskovits, Albert	New York City
Herskovits, Ludwig	New York City
Hertz, Emanuel	New York City
Herz, Rev. Joseph	Columbus, Miss.
Herzberg, Jos. A	New York City
Herzberg, L. L	Gadsden, Ala.
Herzberg, Max	Philadelphia, Pa.
Herzmark, D	Washington, D. C.
Herzog, Louis	New York City
Herzog, Max	New York City
Herzog, Sam	Chicago, Ill.
Herzog, Solomon	Chicago, Ill.
Hess, Ferdinand	New York City
Hess, Isabella R	Troy, N. Y.
Hess, Julius	New York City
Hess, Simon	New York City
Hess, Simon	New London, Conn.
Hessberg, Albert	Albany, N. Y.
Hewitt, Hon. Abram S. (deceased)	New York City
Heyman, Emanuel S	Chicago, Ill.
Heyman, Henry	Philadelphia, Pa.
Heyman, Henry W	New York City
Heyman, Rev. Dr. Hugo	Brooklyn, N. Y.
Heyman, N. D.	New York City
Heymann, Max	New York City
Hickey, W. D	Dayton, Ohio
Hill, Rev. J., D.D	Brooklyn, N. Y.
Hillis, Rev. Newell D	Brooklyn, N. Y.
Hillkowitz, Philip	Chicago, Ill.
Hillkowitz, Philip, M.D	Denver, Colo.
Hillman, I. N	San Francisco, Cal.
Hillman, J	Baltimore, Md.
Hillman, Louis	Baltimore, Md.
Hilton, Joseph	Newark, N. J.
Hinchmann, Leopold, M.D	New York City
Hirsch, Alfred C	Philadelphia, Pa.
Hirsch, Benjamin	Lafayette, Ind.
Hirsch, Benjamin	Pittsburg, Pa.
Hirsch, Celia R	Des Moines, Iowa
Hirsch, Henry	Archbold, Ohio
Hirsch, Hugo	Brooklyn, N. Y.
Hirsch, Isaac	New York City
Hirsch, Jacob F	Altoona, Pa.
Hirsch, Joseph	Vicksburg, Miss.
Hirsch, Jules	Houston, Tex.
Hirsch, Leon	New York City
Hirsch, M	Holyoke, Mass.
Hirsch, Max	Philadelphia, Pa.
Hirsch, Nathan	New York City

Hirsch, N. N	Columbus, Ga.
Hirsch, Samuel	Wilkesbarre, Pa.
Hirsch, Solomon	Portland, Ore.
Hirschberg, A. S	Roxbury, Mass.
Hirschberg, Abram	Chicago, Ill.
Hirschberg, B	Youngstown, Ohio
Hirschberg, David,	New York City
Hirschberg, Hon. M. H	Newburgh, N. Y.
Hirschberg, Rev. Samuel	Milwaukee, Wis.
Hirschberg, Solomon	Waco, Tex.
Hirschheimer, A.	La Crosse, Wis.
Hirschhorn, Rudolph.	New York City
Hirschman, David, M.D.	New York City
Hirschman, Joseph S	Baltimore, Md.
Hirschman, L. B	Pensacola, Fla.
Hirschman, Leopold, M.D.	New York City
Hirschman, Moses	Cincinnati, Ohio
Hirsdansky, Simon	New York City
Hirsh, Alfred Curtin	Philadelphia, Pa.
Hirsh, B	Akron, Ohio
Hirsh, B. W	Memphis, Tenn.
Hirsh, George	Austin, Minn.
Hirsh, Hugo	Brooklyn, N. Y.
Hirsh, Jacob F	Altoona, Pa.
Hirshberg, Leonard Keene	Baltimore, Md.
Hirshberg, S	E. Boston, Mass.
Hirshberg, Rev. Samuel	Milwaukee, Wis.
Hirshick, Sam	Bridgeport, Conn.
Hirshman, Harry	New Haven, Conn.
Hoban, M. J	Scranton, Pa.
Hochheimer, Emanuel, M.D	New York City
Hochman, S.	New York City
Hochman, Samuel J	Easton, Pa.
Hochman, T.	New York City
Hochstadter, Albert F	New York City
Hochstein, Mrs. J	New Orleans, La.
Hoedemaker, Henry.	New York City
Hoff, Max	Baltimore, Md.
Hoffman, Charles	New York City
Hoffman, I	Chicago, Ill.
Hoffman, I.	New York City
Hoffman, I. M	Manistique, Mich.
Hoffman, Mark	New York City
Hollander, Isidore	Shreveport, La.
Hollander, J. H	Baltimore, Md.
Hollander, S. C	Baltimore, Md.
Holley, Enoch.	New York City
Holtz, Jacob	New York City
Holtz, Lipman	Rochester, N. Y.
Holtzoff, S. S.	New York City
Holzman, A.	New York City
Holzman, Benjamin M.	New York City
Holzman, Joseph, M. D	Boston, Mass.
Holzman, N.	New York City
Holzmark, W	Kansas City, Mo.
Hood, Myer S	Newark, N. J.
Hopp, Louis.	New York City
Horchow, Samuel	Portsmouth, Ohio
Horn, Bernhard.	New York City
Horn, Henry.	New York City
Horn, Pincus	Philadelphia, Pa.
Hornbein, J.	Chicago, Ill.
Hornbein, J	Denver, Colo.
Hornbein, Samuel	Denver, Colo.
Hornik, M. J	Charleston, S. C.
Horowitz, A.	New York City
Horowitz, Israel	Brooklyn, N. Y.
Horowitz, J.	New York City
Horowitz, Joseph	New York City
Horowitz, Prof. Moses	Brooklyn, N. Y.
Horowitz, Z. M., M.D	Newburgh, N. Y.
Horschdorfer, A.	New York City
Hortfeldt, David.	New York City
Horvitz, B	Pittsburg, Pa.
Horwich, B	Chicago, Ill.
Horwich, Henry J	Chicago, Ill.
Horwitz, Harry	Boston, Mass.
Horwitz, Israel	New York City
Horwitz, Jennie G	Baltimore, Md.
Horwitz, Judah	Rochester, N. Y.
Hostetter, Louis	Omaha, Neb.
Hourwich, I. A.	New York City
Houston Instalment Company	Houston, Tex.
Howitz, B	Pittsburg, Pa.
Hughes, Rev. Thomas P.	New York City
Huhns, Rev. F	Houston, Tex.
Hummel, A. H.	New York City
Hummelfarb, Morris	Baltimore, Md.
Hurowitz, Samuel.	New York City
Hurwitz, Abraham J., Ph.G	Boston, Mass.
Hurwitz, David.	New York City
Hurwitz, Max	New York City
Hurwitz, Samuel.	New York City
Husch, Daniel.	New York City
Hutkoff, Nathan.	New York City
Huttner, Samuel J	Pittsburg, Pa.
Hutzler, A. G	Baltimore, Md.
Hutzler, Charles	Richmond, Va.
Hyams, C. H	New Orleans, La.
Hyams, William.	New York City
Hyland, C. A	Yokena, Miss.
Hyman, A.	Syracuse, N. Y.
Hyman, D. J., M.D	New York City
Hyman, Gerson.	New York City
Hyman, Joseph.	New York City
Hyman, Julius	Louisville, Ky.
Hyman, Maurice S	New York City
Hyman, Mortimer.	New York City
Hyman, Samuel.	New York City
Hyman, Samuel I.	New York City
Hyman, Samuel L.	New York City
Hyman, Silas I	New Orleans, La.
Hyman, Sol	Summit, Miss.
Hymanson, A., M.D.	New York City
Hyneman, Samuel M	Philadelphia, Pa.
Hyvernat, Henry	Washington, D. C.

I

Igel, Charles M	Allegheny, Pa.
Ilfeld, Charles	Las Vegas, N. Mex.
Illch, Julius	Albany, N. Y.
Ingber, Jacob M	Philadelphia, Pa.
Ingersoll, Charles E	Philadelphia, Pa.
Isaac Brothers	Los Angeles, Cal.
Isaac, Levi	Cleveland, Ohio
Isaac, William B	New York City
Isaacs, A. S	Paterson, N. J.
Isaacs, Isaac S.	New York City
Isaacs, Joseph.	New York City
Isaacs, M. S.	New York City
Isaacs, Max, & Brother	Louisville, Ky.
Isaacs, Moses	New York City
Isaacs, N. E.	New York City
Isaacson, Jacob	Brooklyn, N. Y.
Isacowitz, Julius	Chicago, Ill.
Iseman, D. V	Newport News, Va.
Isenberg, Israel	Wheeling, W. Va.
Israel, Julius	Lancaster, N. Y.
Israels, Charles H.	New York City
Israelson, Isaac S	Brooklyn, N. Y.
Isseks, Abraham B	Bayonne, N. J.

J

Jaches, Joseph J., M.D	New York City
Jaches, Leopold.	New York City
Jackles, A. H	Binghamton, N. Y.
Jackson, Henry	Pittsburg, Pa.
Jackson, Rev. S. M.	New York City
Jacob, J. T	Brooklyn, N. Y.
Jacob, Jay	San Francisco, Cal.
Jacob, Louis	Charleston, S. C.
Jacob, M	New Haven, Conn.
Jacob, M.	New York City
Jacob, Meyer	Tacoma, Wash.
Jacobi, Henry.	New York City
Jacobs, A	Detroit, Mich.
Jacobs, Jacob.	New York City
Jacobs, Jacob	Brooklyn, N. Y.
Jacobs, James I., C.E	Brooklyn, N. Y.
Jacobs, James S	Brooklyn, N. Y.
Jacobs, Jos., M.D	Yonkers, N. Y.
Jacobs, Max	Oil City, Pa.
Jacobs, P.	Huntsville, Ala.
Jacobs, Rev. P	Albuquerque, New Mex.
Jacobs, Rev. S	Toronto, Canada
Jacobs, S	Montreal, Canada
Jacobs, S. R.	New York City
Jacobs, S. W	Montreal, Canada
Jacobs, Samuel K.	New York City
Jacobson, B. W	New York City
Jacobson, H. M	Philadelphia, Pa.
Jacobson, Jacob.	New York City
Jacobson, Joseph (deceased)	New York City
Jacobson, L. B.	New York City
Jacobson, R	Montreal, Canada
Jacobson, S	Buffalo, N. Y.
Jacobson, S	Pittsburg, Pa.
Jacobson, Samuel	Charlestown, Mass.
Jacoby, Herman.	New York City
Jacoby, Morris.	New York City
Jaffa, Nathan	Roswell, New Mex.
Jaffe, A.	New York City
Jaffe, M.	Memphis, Tenn.
Jaffe, Dr. M. S	Sacramento, Cal.
Jaffe, Max.	New York City
Jaffe, Moses	New York City
Jaffe, Simon.	New York City
James, Peter H	Jersey City, N. J.
Jancower, Joseph	Jersey City, N. J.
Janko, Nehemiah, M.D.	New York City
Janowitz, H	Titusville, Pa.
Jarkow, Jacob S	Brooklyn, N. Y.
Jarmulowsky, Louis.	New York City
Jarmulowsky, Meyer.	New York City
Jarmulowsky, S.	New York City
Jarsawitz, Louis	New York City
Jastrow, Mrs. Bertha	Germantown, Pa.

Jastrow, Morris J	Philadeiphia, Pa.
Jay, Leopold	Newark, N. J.
Jedel, Aaron	Newark, N. J.
Jellenik, Felix	New York City
Jensen, Ove	Brooklyn, N. Y.
Jeshurun, George, D.D.S	New York City
Jewel, Horace R	Newport, R. I.
Jewish Hospital Fair of Brooklyn	Brooklyn, N. Y.
Joachim, B	Brooklyn, N. Y.
Joffe, A	New York City
Joffe, Harris	Rochester, N. Y.
Joffe, Joseph	New York City
Joffe, Joseph, M.D	Woodbine, N. J.
Joffe, Julius	Chicago, Ill.
Joffe, Leon S., D.D.S	Philadelphia, Pa.
Joffle, Leo	Paterson, N. J.
Jolineck, E. L	Buffalo, N. Y.
Jolles, Charles	Boston, Mass.
Jolles, Edward	Boston, Mass.
Jolles, Leo S	Boston, Mass.
Jolles, Louis	Boston, Mass.
Jonap, H.	Cincinnati, Ohio
Jonas, Henry	Butte, Mont.
Jonas, Marcus	Oakland, Cal.
Jones, D. (deceased)	New York City
Jones, H. P., M.D	New Orleans, La.
Jones, Morris	New York City
Jones, Samuel	New York City
Jordan, Rev. Louis H	Toronto, Canada
Jordon, D. E	Philadelphia, Pa.
Jorsch, Abel, D.D.S	New York City
Joseph, Mrs. Frederick	New York City
Joseph, I	Houston, Tex.
Joseph, Isaac	Cleveland, Ohio
Joseph, Isaac	Cincinnati, Ohio
Joseph, Jacob	Tacoma, Wash.
Joseph, Solomon	New York City
Joseph, Rev. Theodore F	Seattle, Wash.
Josephi, Isaiah	New York City
Josephs, Isaiah	New York City
Judis, Irving	New York City
Jufe, Isidore	New York City
Jurim, Tobias, M.D. (deceased)	New York City
Jurist, Louis	Philadelphia, Pa.

K

Kadisa, Dr. A. P	Chicago, Ill.
Kaffeman, Frederick	New York City
Kahanowitz, F	Greensburg, Pa.
Kahn, E. M	Dallas, Tex.
Kahn, Emanuel	Easton, Pa.
Kahn, Rev. Emanuel	Grand Rapids, Mich.
Kahn, Emil	Galveston, Tex.
Kahn, J	Houston, Tex.
Kahn, Joseph	Harrisburg, Pa.
Kahn, Joseph M	New York City
Kahn, Julius	New York City
Kahn, Julius	Chicago, Ill.
Kahn, Leon I	Shreveport, La.
Kahn, Louis	New York City
Kahn, Ludwig, M.D	New York City
Kahn, Maurice L	New York City
Kahn, Moses H	New York City
Kahn, Solomon	Philadelphia Pa.
Kahn, William	Charlestown, W. Va.
Kahnheimer, Joseph	Cardington, Ohio
Kaisen, B	Jamaica, N. Y.
Kaiser, Alois	Baltimore, Md.
Kaiser, M	Burnside, Ga.
Kaiser, Mrs. Maria	New Orleans, La.
Kalisch, Samuel	Newark, N. J.
Kalish, Louis P	Chicago, Ill.
Kaliski, Hyman	New York City
Kallman, Charles	Boston, Mass.
Kalmon, Fried	Newark, N. J.
Kamaiky, Leon	New York City
Kamber, J	New York City
Kamber, Minnie	New York City
Kamin, Meyer	Brooklyn, N. Y.
Kaminer, R	East St. Louis, Ill.
Kaminski, Edward	New York City
Kamm, William, D.D.S	Chicago, Ill.
Kampert, Dr. Gustav	New York City
Kandell, George	Philadelphia, Pa.
Kane, H., M.D	Brooklyn, N. Y.
Kann, Albert, M.D	New York City
Kann, M. M	Pittsburg, Pa.
Kanner, Gabriel	New York City
Kanrich, S	New York City
Kantor, David	New York City
Kantor, Leon	New York City
Kantor, William L., M.D	New York City
Kantrowitz, Sigmund	New York City
Kaplan, A	Trenton, N. J.
Kaplan, Rev. Bernard M	San Francisco, Cal.
Kaplan, C	Philadelphia, Pa.
Kaplan, Isaac M	Brooklyn, N. Y.
Kaplan, J. H	San Francisco, Cal.
Kaplan, J. H	Albuquerque, New Mex.
Kaplan, L	New York City
Kaplan, L. H	Anniston, Ala.
Kaplan, Louis	Chicago, Ill.
Kaplan, Morris	Chicago, Ill.
Kaplan, Paul, M.D	New York City
Kaplansky, A. L	Montreal, Canada
Kaplowitz, Abraham, M.D	New York City
Kappelbaum, I	New York City
Kargen, Jonah	Philadelphia, Pa.
Karpas, Morris J., M.D	New York City
Karr, Jacob A	Philadelphia, Pa.
Kaskel, Paul	New York City
Kassel, Abe	New York City
Kassel, S	New York City
Kassler, F	New York City
Kastenbaum, Nathan	Brooklyn, N. Y.
Kastor, I	Evanston, Wyo.
Katchen, Julius L., Ph.G	Newark, N. J.
Katlinsky, Lemuel	Chicago, Ill.
Katowsky, Phillip	Chicago, Ill.
Katten, A	Hartford, Conn.
Katten, Levi	Allegheny, Pa.
Katz, H	Dermott, Ark.
Katz, Harris	Albany, N. Y.
Katz, Jacob	Philadelphia, Pa.
Kätz, Mark J	New York City
Katz, Samuel	Omaha, Neb.
Katzel, Leon J., Ph.G	Denver, Colo.
Katzenberg, I	Philadelphia, Pa.
Katzenelenbogen, J	New York City
Katzenstein, Leopold	New York City
Katzinger, Edward	Chicago, Ill.
Kauders, Ignatz	New York City
Kauffman, Abe	Galveston, Tex.
Kauffman, Jacob	Portsmouth, Va.
Kauffman, Morris	Detroit, Mich.
Kauffman, Moses	Detroit, Mich.
Kauffman & Krueger	Sioux City, Iowa
Kaufman, Albert, M.D	Wilkesbarre, Pa.
Kaufman, David J	New York City
Kaufman, Edward	Brooklyn, N. Y.
Kaufman, Gustave	New York City
Kaufman, I., M.D	Brooklyn, N. Y.
Kaufman, Isaac	Portland, Ore.
Kaufman, Mrs. Jennie	New York City
Kaufman, L	Lake Charles, La.
Kaufman, M	Lexington, Ky.
Kaufman, Maurice B	Brooklyn, N. Y.
Kaufman, William	Montreal, Canada
Kaufmann, Albert	New York City
Kaufmann, Isaac	Pittsburg, Pa.
Kaufmann, Theodore	Pittsburg, Pa.
Kaul, Leo	Chicago, Ill.
Kaun, M	Washington, D. C.
Kaush, William M	Charleston, S. C.
Kauvar, Rev. C. H	Denver, Colo.
Kayser, Leopold	New York City
Kayton, Harmon	New York City
Kearney, Rev. John F	New York City
Kehlmann, L	New York City
Keifer, Louis	Chicago, Ill.
Keiffer, Mrs. Julius	New Orleans, La.
Keiler, John W	Paducah, Ky.
Keiner, William	Lock Haven, Pa.
Keiser, L	Buffalo, N. Y.
Keller, A. M	Philadelphia, Pa.
Keller, Charles E	Shelbyville, Ill.
Keller, Jacob	Houston, Tex.
Kellert, S	Montreal, Canada
Kempe, Samuel D	New York City
Kemper, S. A	Jersey City, N. J.
Kempner, Adolph	Chicago, Ill.
Kempner, I. H	Galveston, Tex.
Kenner, Elijah	Duluth, Minn.
Kent, Charles F	New Haven, Conn.
Kentucky University	Lexington, Ky.
Kepelman, Rev. H	Hartford, Conn.
Kepold, V. H	Brooklyn, N. Y.
Kert, L	Montreal, Canada
Kesner, J. L	Chicago, Ill.
Kessler, Aaron	New York City
Kessner, M. L	New York City
Kest, Max	New York City
Kesterbaum, Nathan	Brooklyn, N. Y.
Kestler, Joseph	Passaic, N. J.
Kiernan, Peter	New Orleans, La.
King, Dr. M	New York City
King, M., D.D.S	New York City
King, Maxwell Benedict, M.D	Boston, Mass.
King, Simon	Lafayette, Ind.
Kingsbacher, A	Pittsburg, Pa.
Kingsbacher, M	Allegheny, Pa.
Kinkead, Rev. Thomas L	Peekskill, N. Y.
Kinsky, J	New York City
Kirschbaum, Max	New York City
Kirschberg, J	Montreal, Canada
Kirsh, Mrs. A	Shreveport, La.
Kirshberg, Elias	New York City
Kiss, Frank	New York City

Kissick, W. A.	Brooklyn, N. Y.
Kitay, H. B	Paterson, N. J.
Klasky, A	Newport News, Va.
Klatt, Friedrich	Milford, Conn.
Klatzko Brothers	New York City
Klauber, S. J	Orange, N. J.
Klebansky, K	Pittsburg, Pa.
Klebansky, Wolf	Philadelphia, Pa.
Klein, Rev. David, B.Ph., M.A	Columbus, Ohio
Klein, E	Cincinnati, Ohio
Klein, Gutman	Philadelphia, Pa.
Klein, Herman	New York City
Klein, Israel	Helena, Mont.
Klein, Jacob	Cleveland, Ohio
Klein, Joseph Alexander	New York City
Klein, L.	New York City
Klein, Leo W	New York City
Klein, Moses	Philadelphia, Pa.
Klein, Rev. Dr. Philip	New York City
Klein, Solomon	New York City
Klein, William	New York City
Kleiner, Nathan I	New Haven, Conn.
Kleinert, A	Chicago, Ill.
Kleinert, I. B	New York City
Kleinfeld, Rev. A. S	Paterson, N. J.
Kleinfeld, Rev. Dr. Solomon	New York City
Kleinhaus, Samuel	Jersey City, N. J.
Kleinman, M., M.D	New York City
Klemer, A	Providence, R. I.
Klendman, Emanuel	New York City
Kline, Charles	Allentown, Pa.
Kline, Henry	Anguilla, Miss.
Kline, Henry S	Philadelphia, Pa.
Klingenstein, Jacob	New York City
Knittschnitt, E. W	New Orleans, La.
Knobloch, I	New York City
Knoch, Ike	Susanville, Cal.
Knopf, Samuel	New York City
Kobacker, Morris	Toledo, Ohio
Kobre, Max	New York City
Koch, Henry	New York City
Koch, Samuel	Pensacola, Fla.
Koefeman, Fred	New York City
Koenig, Samuel W	New York City
Koff, Jacob	New York City
Koffler, Samuel	New York City
Kofka, Jacob	New York City
Kohen, Samuel	Christiansburg, Va.
Kohler, Max J	Cincinnati, Ohio
Kohler, Max J.	New York City
Kohlman, W., M.D	New Orleans, La.
Kohn, A. B	Philadelphia, Pa.
Kohn, Aaron	Louisville, Ky.
Kohn, Arnold	Philadelphia, Pa.
Kohn, D	New York City
Kohn, David	Philadelphia, Pa.
Kohn, Edmund	New York City
Kohn, Emerich	New York City
Kohn, Leo	Seattle, Wash.
Kohn, S. B	Philadelphia, Pa.
Kohn, Samuel	Philadelphia, Pa.
Kohn, Simon I	Philadelphia, Pa.
Kohns, Lazarus	New York City
Kohns, Lee	New York City
Kohut, Rev. George A	New York City
Kolasky, M.	New York City
Kolber, S	Montreal, Canada
Komie, Emanuel	Chicago, Ill.
Kommel, B.	New York City
Kommel, Isaac	New York City
Kompert, Gustav, M.D.	New York City
Koplan, H	Chicago, Ill.
Koplik, Joseph B.	New York City
Koplik, Philip	New York City
Koplin, J	Philadelphia, Pa.
Kopold, Joseph	New York City
Kops, Daniel	New York City
Kopstein, Emil	New York City
Koransky, Dr. H.	New York City
Koref, Ignatz	New York City
Kornfeld, Joseph Saul	Montreal, Canada
Korngut, Samuel D	Elizabeth, N. J.
Kornholz, Frederick W	Philadelphia, Pa.
Kornick, G	Boston, Mass.
Kors, Charles H	Philadelphia, Pa.
Kory, Sol. S	Vicksburg, Miss.
Kotlowitz, Morris	Brooklyn, N. Y.
Kottarsky, Samuel	Philadelphia, Pa.
Kottek, Jacob D.	New York City
Kraft, William	Cleveland, Ohio
Krakauer, Jacques	New York City
Krakower, Max	Brooklyn, N. Y.
Kram, Louis.	New York City
Kramer, H	Chicago, Ill.
Kramer, S.	New York City
Kramer, S. W	Cadillac, Mich.
Krane, B.	New York City
Krasnowetz, Rev. Nathan	Owensboro, Ky.
Kraus, Adolph	Chicago, Ill.
Kraus, Dan	New York City
Kraus, S	New York City
Krause, Adolph	New York City
Krause, J	St. Louis, Mo.
Krauskopf, Joseph	Philadelphia, Pa.
Krauskopf, Rev. Marcus	New York City
Krauss, T	Pittsburg, Pa.
Krehbiel, Herman	New York City
Kreinson, J	Bradford, Pa.
Kremen, Julius J.	New York City
Kridel, Samuel.	New York City
Krieger, Leon	Providence, R. I.
Krimsky, G.	New York City
Kristeller, Julius	Newark, N. J.
Kritt, I	Baltimore, Md.
Krivulin, Arnold	New York City
Krolik, Henry A.	Detroit, Mich.
Kroll, E. L.	New York City
Kroll, Herman	New York City
Kroll, Lazar	New York City
Krone, Joel.	New York City
Kronengold, Adolph	Brooklyn, N. Y.
Kronengold, Philip	New York City
Krueger, Herman	Baltimore, Md.
Krulewitch, Bernard.	New York City
Krulewitch, Isaac A.	New York City
Kubie, Samuel.	New York City
Kuder, M. A	Parkersburg, W. Va.
Kudlich, H. C.	New York City
Kuff, M. S	Baltimore, Md.
Kugel, Julius J.	New York City
Kuhn, Isaac	Champaign, Ill.
Kuldell, Rev. A. R	Allegheny, Pa.
Kulla, Jacob.	New York City
Kunestlich, D., M.D.	New York City
Kuposky, Barnett.	Boston, Mass.
Kuppenheimer, Louis B.	Chicago, Ill.
Kupperman, L.	New York City
Kurtz, Gustavus E	Roxbury, Mass.
Kurtz, R. M	Cleveland, Ohio
Kurzman, Charles.	New York City
Kussy, Miss Sarah	Newark, N. J.

L

Lachman, Hon. Samson.	New York City
Lack, Morris	New York City
Lackheim, G.	Baltimore, Md.
Ladinski, L. J., M.D.	New York City
Lamakay, J.	New York City
Lambert, Jules J.	New York City
Lambert, Richard	New Orleans, La.
Lambie, Mrs	Pittsburg, Pa.
Lamendorf, Jacob.	New York City
Lampel, Sam.	New York City
Lamport, S. Charles.	New York City
Landau, Rev. E. A	Albany, Ga.
Landau, K	Chicago, Ill.
Landau, Samuel	Wilkesbarre, Pa.
Landauer, H.	Chicago, Ill.
Landberg, Max	Rochester, N. Y.
Lande, Marcus.	New York City
Landes, Leonard, M.D.	New York City
Landfried, C. J., M.D	New Orleans, La.
Landman, Louis H., M.D	Cincinnati, Ohio
Lando, M.	Pittsburg, Pa.
Landon, Amos W	Baltimore, Md.
Landon, Charles W	Baltimore, Md.
Landsberg, Louis	Detroit, Mich.
Landsberg, Max, Ph.D	Rochester, N. Y.
Landsman, S. M., M.D.	New York City
Langfeld, A. M	Philadelphia, Pa.
Lanrowitz, Leon.	New York City
Lapidus, H.	New York City
Larner, John B	Washington, D. C.
Lascoff, J. Leo	New York City
Lasday, Max	Pittsburg, Pa.
Lasdusky, Joseph	Homestead, Pa.
Lasker, Hyman M	Troy, N. Y.
Lasker, Isidore	Chicago, Ill.
Lasky, H.	Haverhill, Mass.
Lasting, Samuel	Portsmouth, Va.
Laubheim, Julius.	New York City
Lauchheim, Jacob M	Baltimore, Md.
Lauchheimer, Sylvan Hayes	Baltimore, Md.
Lauer, E. H	Portland, Ore.
Lauer, Leon	Baltimore, Md.
Laufman, G	Cleveland, Ohio
Laufman, T	Cleveland, Ohio
Lauterbach, Edward.	New York City
Laventall, Julius	Albany, N. Y.
Lavitt, Max	Norfolk, Va.
Lawrence, Benjamin B., M.D	Philadelphia, Pa.
Lazarus, David M	Allegheny, Pa.
Lazarus, Frederick	Columbus, Ohio
Lazarus, Henry L	New Orleans, La.
Lazarus, Leon	Bayonne, N. J.
Lazdon, Jacob E	Troy, N. Y.
Lazear, P.	Atlanta, Ga.
Lear, Solomon	New Haven, Conn.

Leavitt, S	Montreal, Canada
Lebovitz, Bernhard	Brooklyn, N. Y.
Lebovitz, Jacob	Chicago, Ill.
Lebowich, Max	Boston, Mass.
Lebowitz, Henry	New York City
Lechner, Richard L	Brooklyn, N. Y.
Lederer, Ephraim	Philadelphia, Pa.
Leeberman, G., M.D	Brooklyn, N. Y.
Leesersohn, Leonard	New York City
Lefkovits, Dr. M	East Las Vegas, N. Mex.
Lefkowitz, Rev. David	Dayton, Ohio
Lefkowitz, Hyman B	New York City
Lehman, A	Peru, Ind.
Lehman, Edgar	New York City
Lehman, Irving	New York City
Lehman, Isidore	Ft. Wayne, Ind.
Lehman, Israel J	Cleveland, Ohio
Lehovitz, Bernhard	Brooklyn, N. Y.
Lehrhaupt, David	Detroit, Mich.
Lehring, William	New York City
Leiber, S. Philip, D.D.S	Pittsburg, Pa.
Leibowitch, Leon, M.D	New York City
Leibson, Joseph,	Wilkesbarre, Pa.
Leichtentritt, M	Plainfield, N. J.
Leiler, Max	New York City
Leinkin, Morris	Lowell, Mass.
Leipziger, Emil William	Terre Haute, Ind.
Leiser, Rev. Joseph	Lafayette, Ind.
Lelewer, D	Chicago, Ill.
Lemann, Isaac Ivan	New Orleans, La.
Lemelson, Joseph	New York City
Lenchner, S	Pittsburg, Pa.
Leo, J. S	Montreal, Canada
Leon, Albert	Newark, N. J.
Leon, David	New York City
Leopold, Isaac, M.D	Philadelphia, Pa.
Leopold, M	Millville, N. J.
Leopold, Simon	Berwick, La.
Lerner, Leo	New York City
Leroy, B. M	New York City
Lesinsk, A	New York City
Lesser, E	Birmingham, Ala.
Lesser, George, M.D	New York City
Lesser, Henry	New York City
Lesser, Julius	St. Louis. Mo.
Lesser, L	Baltimore, Md.
Lesser, S	Augusta, Ga.
Leszynsky, J	New York City
Leucht, Rev. I. L	New Orleans. La.
Leucht, Rev. Joseph	Newark, N. J.
Levanthal, Abraham M	New York City
Levantine, Solomon	Albany, N. Y.
Levenberg, Dr. B	Cleveland, Ohio
Levensohn, Max	Worcester, Mass.
Levenson, Abe	Pittsburg, Pa.
Levenson, Henry H	Boston, Mass.
Levenson, Joseph	New York City
Levenson, Julius	Boston, Mass.
Leventhal, M	Kansas City, Mo.
Leventhal, M	New York City
Leventritt, W. R	New York City
Levi, B	Scranton, Pa.
Levi, Berth	New York City
Levi, Rev. Dr. Charles S	Peoria, Ill.
Levi, David	St. Paul, S. C.
Levi, Emil S	New York City
Levi, Ferdinand	Sumter, S. C.
Levi, Gershon B	Philadelphia, Pa.
Levi, Rev. Harry	Wheeling, W. Va.
Levi, Henlein	New York City
Levi, Isaac	Cleveland, Ohio
Levi, Joseph	Oil City, Pa.
Levi, Leo N. (deceased)	New York City
Levi, Leon	New York City
Levi, Louis	New York City
Levi, Paul	Toronto, Canada
Levi, Solomon W	Cincinnati, Ohio
Levias, Prof. C	Cincinnati, Ohio
Levien, Douglas A	New York City
Levin, Abraham	Montreal, Canada
Levin, Charles J	Baltimore, Md.
Levin, Ellis	New Haven, Conn.
Levin, Hyman	New York City
Levin, J., & Son	Baltimore, Md.
Levin, J. S	Bayonne, N. J.
Levin, L. S	Pittsburg, Pa.
Levin, Louis H	Baltimore, Md.
Levin, Louis H	New York City
Levin, Louis L	New York City
Levin, Mendil	Brooklyn, N. Y.
Levin, S. I	Duluth, Minn.
Levin, William	Brooklyn, N. Y.
Levin, Z., M.D	San Francisco, Cal.
Levine, A	Holyoke, Mass.
Levine, Abram	Chicago, Ill.
Levine, Albert	New York City
Levine, D	Norfolk, Va.
Levine, Isaac	Schenectady, N. Y.
Levine, L	Cincinnati, Ohio
Levine, Leopold E	New York City
Levinsky, Irene Ida	New York City
Levinsky, L	Toronto, Canada
Levinson, Alexander	New York City
Levinson, D	New York City
Levinson, James	Cincinnati, Ohio
Levinson, Joseph	New York City
Levinson, Leo	New York City
Levinson, Louis	New York City
Levinson, M. Z	New York City
Levinson, Samuel	Cincinnati, Ohio
Levinstein, Israel	Baltimore, Md.
Levinthal, Rev. B. L	Philadelphia, Pa.
Levinthal, Rev. Isidore	Nashville, Tenn.
Levison, Isaac	New York City
Levison, Isidore	New York City
Levison, J. G	Wilkesbarre, Pa.
Levison, S	Springfield, Mass.
Levitan, Isidor S	Baltimore, Md.
Leviton, A. H., M.D	Chicago, Ill.
Leviton, Aaron	New York City
Levitt, M. J., M.D	New York City
Levkowitz, S	New York City
Levor, G	Gloversville, N. Y.
Levor, Mrs. L. S	Attica, Ind.
Levoy, B. M	New York City
Levy, A., M.D	Perth Amboy, N. J.
Levy, Rev. Dr. A. R	Chicago, Ill.
Levy, Aaron	Brooklyn, N. Y.
Levy, Abraham	New York City
Levy, Abram	Augusta, Ga.
Levy, Achille	Chicago, Ill.
Levy, Arthur G	Rutland, Vt.
Levy, B. H	Savannah, Ga.
Levy, Benjamin F	Elmira, N. Y.
Levy, Charles S	New York City
Levy, D	Baltimore, Md.
Levy, D	New Orleans, La.
Levy, D. B	Wilmington, Del.
Levy, David	New York City
Levy, Rev. Edward I	Selma, Ala.
Levy, Elias Henry	New York City
Levy, F. L	New Orleans, La.
Levy, Ferdinand	New York City
Levy, H., M.D	Rochester, N. Y.
Levy, H. H	New York City
Levy, Harry	New York City
Levy, Henry	New York City
Levy, Herman	New York City
Levy, Hiram	Montreal, Canada
Levy, I. D	New York City
Levy, Isaac	New York City
Levy, Isaac	Washington, D. C.
Levy, Isaac	Brooklyn, N. Y.
Levy, Isaac	New York City
Levy, Isaac	New York City
Levy, Israel	New York City
Levy, J. F	New York City
Levy, J. H	New Orleans, La.
Levy, Rev. J. Leonard	Pittsburg, Pa.
Levy, Jacques	St. Louis, Mo.
Levy, Joseph	Rutland, Vt.
Levy, Joseph	Scranton, Pa.
Levy, Julius	Brooklyn, N. Y.
Levy, Kalman	Scranton, Pa.
Levy, L. Napoleon	New York City
Levy, Leopold	Natchitoches, La.
Levy, Lesser	Denver, Colo.
Levy, Lipman	Cincinnati, Ohio
Levy, Louis	Denver, Colo.
Levy, Louis	Mt. Vernon, N. Y.
Levy, Louis A	Albany, N. Y.
Levy, Louis D	New York City
Levy, Louis Eduard	Philadelphia, Pa.
Levy, M., M.D	New Orleans, La.
Levy, M. A	Chicago, Ill.
Levy, M. B	San Francisco, Cal.
Levy, M. G	New York City
Levy, M. M	Allegheny, Pa.
Levy, M. M	Galveston, Tex.
Levy, Rev. M. S	San Francisco, Cal.
Levy, Max	Rockaway Beach, N. Y.
Levy, Max	New York City
Levy, Michael S	Baltimore, Md.
Levy, Moe	New York City
Levy, Moe	Norfolk, Va.
Levy, Morris	New York City
Levy, Morris	Omaha, Neb.
Levy, Morris, M.D	New York City
Levy, N	New York City
Levy, N. B	Scranton, Pa.
Levy, Nathan	McKeesport, Pa.
Levy, Oscar	St. Joseph, La.
Levy, Paul S	Baltimore, Md.
Levy, Ralph, M.D	New York City
Levy, Robert, M.D	Denver, Colo.
Levy, Robt. D	New York City
Levy, S. Lionel	New York City
Levy, S. W	Galveston, Tex.

Levy, Samuel	Nashville, Tenn.
Levy, Samuel	Lake Charles, La.
Levy, Rev. Dr. Samuel	Waco, Tex.
Levy, Samuel D	New York City
Levy, Simeon S	Titusville, Pa.
Levy, Simon	Philadelphia, Pa.
Levy, Tobias	New York City
Levy, William	Baltimore, Md.
Levy, Wm. I	New York City
Levyn, Jacob	Alpena, Mich.
Lewengood, Lewis	New York City
Lewenthal, M	Kansas City, Mo.
Lewi, F. L	Newark, N. J.
Lewi, William J., M.D	Albany, N. Y.
Lewin, S	Washington, D. C.
Lewine, Fisher	New York City
Lewine, Julius	New York City
Lewine, Leopold E., M.D	New York City
Lewinnek, Lesser	Denver, Colo.
Lewinsky, J. C., M.D	New York City
Lewinsohn, Lewis	Chicago, Ill.
Lewinsohn, Salomon	New York City
Lewinson, Benno	New York City
Lewinthal, Rev. Isidore	Nashville, Tenn.
Lewinthal, Max	Brookhaven, Miss.
Lewis, Alphons	New York City
Lewis, E. S	New Orleans, La.
Lewis, George	Chicago, Ill.
Lewis, Henry I	New York City
Lewis, I. W	Salt Lake City, Utah
Lewis, Isaac	Brooklyn, N. Y.
Lewis, M. A	Washington, D. C.
Lewis, Samuel	New York City
Lewis, Samuel	Toronto, Canada
Lewisohn, Miss A	New York City
Lewisohn, Adolph (deceased)	New York City
Lewisohn, Philip	New York City
Lewison, Alexander	New York City
Lewy, B	Scranton, Pa.
Lewy, Solomon	New York City
Liachowitz, Aaron	Shamokin, Pa.
Liberman, I	New York City
Liberman, Myron S	Utica, N. Y.
Liberstein, M	St. Louis, Mo.
Lichtbach, D	Texarkana, Ark.
Lichten, William	Philadelphia, Pa.
Lichtenberg, August	New York City
Lichtenstein, D	Richmond, Va.
Lichtenstein, Isaac	New York City
Lichtenstein, J	Richmond, Va.
Lichtenstein, Joseph	Richmond, Va.
Lichtenstein, Mayer	Philadelphia, Pa.
Lichtig, Henry	New York City
Lidschin, I	Chicago, Ill.
Lidschin, J	New York City
Lidz, Israel	New York City
Lidz, Max	New York City
Lieberman, David H	New York City
Lieberman, G., M.D	Brooklyn, N. Y.
Lieberman, H	Chicago, Ill.
Lieberman, Isaac	New York City
Lieberman, J	Atlanta, Ga.
Lieberman, Rev. M	Kansas City, Mo.
Lieberman, Samuel	St. Joseph, Mo.
Lieberman, Schloma	Philadelphia, Pa.
Liebeskind, Abraham	New York City
Liebman, L	Hamilton, Ohio
Liebman, Mrs. L	Shreveport, La.
Liebman, Louis	Youngstown, Ohio
Liebman, Rudolph	Dallas, Tex.
Liebovitz, S	New York City
Lieser, Rev. Joseph	Kingston, N. Y.
Light, Benjamin	New York City
Lightstone, H., M.D	Montreal, Canada
Likes, Albert H	Baltimore, Md.
Liknaitz, Rev. David	Leavenworth, Tex.
Lilienthal, Joseph	Pottsville, Pa.
Lindau, J. W	Greensboro, N. C.
Lindenberger, Robert	Astoria, Ore.
Linder, William, M.D	Brooklyn, N. Y.
Lindner, Walter	New York City
Lindwall, Max	New York City
Linenthal, Julius	Chicago, Ill.
Linetzky, Hirsch	New York City
Linkin, Morris	Lowell, Mass.
Linkman, M., M.D	New York City
Lintherman, M	Albany, N. Y.
Lipetz, Abraham	Binghamton, N. Y.
Lipinsky, S	Asheville, N. C.
Lippe, Charles	New York City
Lippman, Israel	New York City
Lippman, J. M	St. Louis, Mo.
Lippman, Louis	New York City
Lippman, Morris L	New York City
Lippman, S. L	New York City
Lippman, S. L	New York City
Lippmann, Louis L	Seattle, Wash.
Lipschitz, L	Montreal, Canada
Lipschutz, B	Philadelphia, Pa.
Lipschutz, Emil	Brooklyn, N. Y.
Lipsky, Rev. J	Rochester, N. Y.
Lipstate, J	Tyler, Tex.
Lisk, Matthew	New York City
Lisle, Rev. James	Gandy, Neb.
Lissman, Leonard	Brooklyn, N. Y.
Lissmon, Edward	Brooklyn, N. Y.
Lit, Jacob D	Philadelphia, Pa.
Lithgow, James R	Halifax, Nova Scotia
Litowich, B. A	Salina, Kan.
Littauer, N. L	New York City
Littauer, Nathan C	New York City
Littmann, M	St. Louis, Mo.
Litz, Daniel	New York City
Livenright, Florence K	Philadelphia, Pa.
Liveright, Henry	Philadelphia, Pa.
Livingston, H. H	Pittsburg, Pa.
Livingston, Louis D	New York City
Livingston, Rev. William	Poughkeepsie, N. Y.
Lobel, Abraham D	New York City
Loble, Henry	Helena, Mont.
Loeb, Adolph	Chicago, Ill.
Loeb, Edward	Philadelphia, Pa.
Loeb, Ernest M	New Orleans, La.
Loeb, Hanau A., M.D	St. Louis, Mo.
Loeb, Herman	Shreveport, La.
Loeb, Jacob F	Philadelphia, Pa.
Loeb, Jacques	Montgomery, Ala.
Loeb, James	New York City
Loeb, L	Akron, Ohio
Loeb, Mrs. L	Philadelphia, Pa.
Loeb, Leo	Philadelphia, Pa.
Loeb, Leo A	Chicago, Ill.
Loeb, Louis	New York City
Loeb, Marx B	Philadelphia, Pa.
Loeb, Maurice	New York City
Loeb, Morris	New York City
Loeb, S. S	Seattle, Wash.
Loeb, Solomon	New York City
Loeber, F., M.D	New Orleans, La.
Loeser, David	Montclair, N. J.
Loevy, H	Easton, Pa.
Loewe, Jacques, M.D	Brooklyn, N. Y.
Loewenberg, W. B	Wabash, Ind.
Loewenberg, Rev. William	Philadelphia, Pa.
Loewenheim, Frederick	New York City
Loewenheitz, Leo	Columbus, Ga.
Loewenstein, Isaac	Charleston, W. Va.
Loewenstein, J	Houston, Tex.
Loewenstein, Louis	Troy, N. Y.
Loewenstein, Morris	New York City
Loewenthal, J	New York City
Loewenthal, Philip, M.D	New York City
Loewenthau, Max, M.D	New York City
Loewithan, M., M.D	New York City
London, I	Salem, Mass.
London, Meyer	Selma, Ala.
London Brothers	New York City
Londoner, Jacob, M.D	Brooklyn, N. Y.
Long, Bernhard	Wilkesbarre, Pa.
Longs, Dora	Wilkesbarre, Pa.
Lorentz, Moses L	Brooklyn, N. Y.
Lorie, S	Toronto, Canada
Lorinez, Simon	New York City
Lorsch, Henry	New York City
Lorsch, Solomon	New York City
Loth, M	Cincinnati, Ohio
Loucks, Leonard, M.D	New York City
Louis, Julius P	Kansas City, Mo.
Louis, Mrs. Minnie D	New York City
Louria, Leon, M.D	Brooklyn, N. Y.
Lourie, David A	Boston, Mass.
Lovatskin, Joseph D	Lowell, Mass.
Loveman, A. B	Birmingham, Ala.
Lowenheim, A. A., M.D	Chicago, Ill.
Lowenstein, Isaac	Newark, N. J.
Lowenstein, Max	New York City
Lowenstein, Max, M.D	New York City
Lowenstein, N. A	New York City
Lowenthal, H	Philadelphia, Pa.
Lowenthal, J	New York City
Lowenthal, L	Philadelphia, Pa.
Lowenthal, Max	Rochester, N. Y.
Lowentritt, Rachel	Oil City, Pa.
Lowery, Rev. John F., LL.D	Troy, N. Y.
Lowinstein, E	Wilkesbarre, Pa.
Lowman, I. L	Los Angeles, Cal.
Lowy, Philip	Newark, N. J.
Lubarsky, A	New York City
Lubetkin, Max	New York City
Lubin, David	New York City
Ludins, David G	New York City
Ludwig, L	Brunswick, Ga.
Ludwig, Samuel D	New York City
Luhler, A	Waco, Tex.
Luintz, Jacob	New York City
Luntz, Charles J	Brooklyn, N. Y.
Lupin, E. J., M.D	Philadelphia, Pa.
Luria, Samuel	New York City

Lurie, Abraham	New York City
Lurie, Herman I	New York City
Lurie, Louis	New York City
Lurie, Morris	New York City
Lurrie, Marcus S	Boston, Mass.
Lustberg, M	New York City
Luster, Max	Chicago, Ill.
Lustig, Joseph	Denver, Colo.
Lustig, Joseph	New York City
Lustig, Joseph	Youngstown, Ohio
Lutzky, Louis	Baltimore, Md.
Lyman, Isidor, D.D.S	Cleveland, Ohio
Lyon, A. H	New York City
Lyon, B	New York City
Lyon, Mrs. D. T	Chicago, Ill.
Lyon, Harry	Providence, R. I.
Lyon, J. L	Chicago, Ill.
Lyon, Mark T	Chicago, Ill.
Lyons, Rev. Alexander	New York City
Lyons, D	New York City
Lyons, E	New York City
Lyons, Joseph	Washington, D. C.
Lyons, M	Appleton, Wis.
Lyons, Max	Utica, N. Y.
Lyons, Phillip	Marion, Ind.
Lyons, Solomon	Huntsville, Ala.

M

McAleer, Rev. P	New York City
McAllister, Wm. K	Denver, Colo.
McCabe, Right Rev. Charles C	Evanston, Ill.
McCarthy, Hon. John Henry	New York City
McClosky, Hon. Bernard	New Orleans, La.
McCready, Rev. Charles, LL.D	New York City
McDevitt, Cora E	New York City
McDonnell, Right Rev. Charles E	Brooklyn, N. Y.
McGinnis, Rev. William F., D.D	Westbury Station, N. Y.
McKee, Rev. F. W	Pattersonville, N. Y.
McKim, Rev. Randolph H	Washington, D. C.
McLaughlin, J. F	Toronto, Canada
McNamara, John W	Albany, N. Y.
McNamara, Rt. Rev. Mgr. P. J., V.G	Brooklyn, N. Y.
McNulty, P. J	Pittsburg, Pa.
Maaget, Israel H	New York City
Maas, Rev. A. J., S.J	Woodstock, Md.
Maas, Louis	New York City
Maas, S	Selma, Ala.
Machol, M., M.D	Cleveland, Ohio
Macht, David I	Baltimore, Md.
Mack, Jacob W	New York City
Mackay, F. F	Brooklyn, N. Y.
Mackey, Mrs. H. E	New York City
Macowsky, Isaac	San Francisco, Cal.
MacRae, Rev. D	Calgary, Canada
MacRae, Rev. D., D.D	St. John, N. B.
Madill, George A. (deceased)	St. Louis, Mo.
Madoedoff, M. E	New York City
Maduro, Mrs. Esther L	Panama, C. Am.
Magid, Louis B	Tallulah, Ga.
Magil, Rev. Julius M., Ph.D	Ligonier, Ind.
Magner, Morris A	New York City
Magrill, Rev. Joseph	Cincinnati, Ohio
Mahler, Abraham	New York City
Maimin, H	Philadelphia, Pa.
Mainoff, Louis	Denver, Colo.
Mainthow, S. M	New York City
Maisel, A. J	New York City
Maisel, J. J., M.D	New York City
Maisel, Louis	Buffalo, N. Y.
Makover, Bernard	Baltimore, Md.
Malkan, H	New York City
Malter, Henry, M.D	Cincinnati, Ohio
Maltinsky, S	Braddock, Pa.
Maltzer, B	New York City
Mamlok, L	Boston, Mass.
Manam, Emanuel	New York City
Manasha, A	New York City
Mandel, Adolf	New York City
Mandel, Edward	New York City
Mandel, Mrs. Emanuel	Chicago, Ill.
Mandel, Rev. Morris	Allentown, Pa.
Mandel, Samuel	Philadelphia, Pa.
Mandelbaum, M., M.D	Brooklyn, N. Y.
Mandelbaum, Seymour	Baltimore, Md.
Mandelberg, Max	Brooklyn, N. Y.
Mandelkern, J	New York City
Mandell, M	Albuquerque, N. Mex.
Mandelstam, Isaac W	East Boston, Mass.
Mandelstamm, L	New York City
Mandelstamm, M	New York City
Mandelstamm, N., M.D	New York City
Mandelstone, Isaac W	East Boston, Mass.
Mandl, Nicholas M., M.D	New York City
Manishewitz, Miss Mamie F	Cincinnati, Ohio
Mann, Benjamin A	Albany, N. Y.
Mann, Emerson	Fargo, N. Dak.
Mann, Samuel	New York City
Mannheimer, S	Cincinnati, Ohio
Manovitch, M	New York City
Manson, Lewis	Syracuse, N. Y.
Marcus, Aaron	Pittsburg, Pa.
Marcus, Adolph	Scranton, Pa.
Marcus, Emanuel	New York City
Marcus, I	Pittsburg, Pa.
Marcus, Rev. Jacob	Elmira, N. Y.
Marcus, Joseph S	New York City
Marcus, Lewis	So. Bethlehem, Pa.
Marcus, Louis W	Buffalo, N. Y.
Marcus Brothers	New York City
Marcuson, Rev. Isaac E	Sandusky, Ohio
Margoles, Louis L	Montreal, Canada
Margolies, M	Cleveland, Ohio
Margolies, S	Portland, Ore.
Margolin, Abraham J	Philadelphia, Pa.
Margolis, Abraham	Chicago, Ill.
Margolis, Elias	Cincinnati, Ohio
Margolis, Jacob	Chicago, Ill.
Margulies, Irving, M.D	New York City
Margulies, M	New York City
Margulies, William, M.D	Brooklyn, N. Y.
Mark, Louis H	New York City
Markel, Max	New York City
Markell, W	Chelsea, Mass.
Markewich, Samuel	New York City
Markowitz, Benjamin	New York City
Markowitz, H	New York City
Markowitz, M	Chicago, Ill.
Marks, Albert S	Philadelphia, Pa.
Marks, Harris	Brooklyn, N. Y.
Marks, Isaac D	New York City
Marks, Isaac L	Philadelphia, Pa.
Marks, M., M.D	Philadelphia, Pa.
Marks, M. L	New York City
Marks, Martin A	Cleveland, Ohio
Marmor, Jacob D	Baltimore, Md.
Marrus, Philip	Providence, R. I.
Marshall, Louis	New York City
Martin, Hon. John Mc. C	Port Gibson, Miss.
Martin, Prof. W. R	Hartford, Conn.
Martinache, M	Yonkers, N. Y.
Martindale, Jr., S	La Crosse, Wis.
Martinson, Julius, M.D	New York City
Marx, Albert T	Albany, N. Y.
Marx, Rev. David	Atlanta, Ga.
Marx, Emanuel	New York City
Marx, M	Chicago, Ill.
Marx, M	Galveston, Tex.
Marx, Samuel	New York City
Marx, Simon	Tuskegee, Ala.
Marx, W. Bennett	Weehawken Heights, N. J.
Marx & Jacobson	New York City
Marymont, A	Detroit, Mich.
Mascovitz, Albert	New Haven, Conn.
Masliansky, Rev. H	New York City
Massell, Joseph, M.D	Boston, Mass.
Master, Harris	Philadelphia, Pa.
Mathany, H	New York City
Mathews, H	New York City
Matshak, S	New York City
Matthews, Rev. M. A., D.D	Seattle, Wash.
Matz, Israel	New York City
Matzke, A	New York City
Maurer, Emil, M.D	Philadelphia, Pa.
Mautner, Sigfried	Chicago, Ill.
Mavison, Joseph	Boston, Mass.
May, Leon V	Charleston, W. Va.
May, Moses	Brooklyn, N. Y.
Mayer, A. A., M.D	Baltimore, Md.
Mayer, Andrew	Brooklyn, N. Y.
Mayer, Mrs. B	New York City
Mayer, Benjamin R	Baton Rouge, La.
Mayer, C. O	Philadelphia, Pa.
Mayer, Charles	Lincoln, Neb.
Mayer, David	New York City
Mayer, Eli	Cincinnati, Ohio
Mayer, Fred	Brooklyn, N. Y.
Mayer, Gabriel H	Philadelphia, Pa.
Mayer, Harry H	Kansas City, Mo.
Mayer, Henry	New York City
Mayer, Ike	New Orleans, La.
Mayer, Isaac	New York City
Mayer, Jacob	Cleveland, Ohio
Mayer, Joseph	New York City
Mayer, Leo	Cambridge, Mass.
Mayer, Levi	Philadelphia, Pa.
Mayer, Lewis	Demopolis, Ala.
Mayer, Prof. M	New York City
Mayer, Max	New York City
Mayer, Morris	Demopolis, Ala.
Mayer, Morris	New York City
Mayer, Oscar J	New York City
Mayer, S. Julius	Portland, Ore.
Mayer, S. N	New York City
Mayer, Theodore	Cincinnati, Ohio
Mayerwitz, Rev. B	Atlanta, Ga.
Mazer, Joseph	New York City
Meadow, Jacob	Brooklyn, N. Y.
Meadow, Samuel	New York City

Medvedev, Paul	New York City
Mehrenlender, A. N., M.D	New York City
Meier, Mrs. A. J	Portland, Ore.
Meisels, Raphael	Brooklyn, N. Y.
Melinger, Paul	New York City
Melitzer, M. L	New York City
Meller, A. R	Philadelphia, Pa.
Mellors, Joseph	Philadelphia, Pa.
Meltsner, Joseph	New York City
Meltzer, J	New York City
Meltzer, Mark A	New York City
Melzer, Joseph	New York City
Mendelowitz, J	New York City
Mendelsohn, Benjamin E	Chicago, Ill.
Mendelsohn, Herman T	New York City
Mendelsohn, Isador	Boston, Mass.
Mendelsohn, Rev. Dr. S	Wilmington, N. C.
Mendelsohn, Sigmund	New York City
Mendelson, J	New York City
Mendelson, Meyer	New York City
Mendelson, Moses	Chicago, Ill.
Mendes, Rev. Frederick de Sola, Ph.D	New York City
Mendes, Mrs. Isaac P	Savannah, Ga.
Mendine, W. K	New Orleans, La.
Menken, Percival S., Ph.D., LL.B	New York City
Menline, Joseph Spencer	New York City
Merksamer, Julius	New York City
Merksamer, Leopold	New York City
Merritt, Max J	Evansville, Ind.
Merz, Daniel	Philadelphia, Pa.
Meseritz, Isaac	Brooklyn, N. Y.
Mesirow, E. B., M.D	Chicago, Ill.
Messing, Jr., Rev. A. J	Montgomery, Ala.
Messing, Aaron J., Ph.D	Chicago, Ill.
Messing, Rev. Henry J	St. Louis, Mo.
Messing, M	Indianapolis, Ind.
Messmer, S. G	Green Bay, Wis.
Metzenbaum, Joseph	Cleveland, Ohio
Metzger, David	New York City
Metzger, N. A	New York City
Meyer, Adolph H	Nashville, Tenn.
Meyer, Mrs. Alice	Monroe, La.
Meyer, Ely	Rochester, N. Y.
Meyer, Harrison	Denver, Colo.
Meyer, Isaac	Chicago, Ill.
Meyer, Rev. Julius H	Milwaukee, Wis.
Meyer, Karl	Brooklyn, N. Y.
Meyer, Leo B., A.M., M.D	New York City
Meyer, Leopold	Chicago, Ill.
Meyer, Levy	New York City
Meyer, Louis	New York City
Meyer, Martin	New York City
Meyer, Rabbi	New York City
Meyer, Rev. Martin A	Albany, N. Y.
Meyer, Max	New York City
Meyer, O	New York City
Meyer, Samuel	Macon, Ga.
Meyer, Samuel	New York City
Meyer, Rev. Samuel	New York City
Meyer, Sigmund T	Long Branch, N. J.
Meyer, Theodore, M.D	Salt Lake City, Utah
Meyers, Aaron	Buffalo, N. Y.
Meyers, D	New York City
Meyers, Harold	New York City
Meyers, Louis	Buffalo, N. Y.
Meyers, M	Cincinnati, Ohio
Meyerson, L. B	New York City
Meyerson, Meyer	Philadelphia, Pa.
Michael, Elias	St. Louis, Mo.
Michael, Isaac L	New York City
Michael, Jacob	Brooklyn, N. Y.
Michael, M	Mobile, Ala.
Michael, M. G	Athens, Ga.
Michael, Oscar	Newark, N. J.
Michaelis, Michael	New York City
Michaels, L. P	New York City
Michel, H	New Orleans, La.
Michinard, P., M.D	New Orleans, La.
Mielziner, Benjamin	Cincinnati, Ohio
Mielziner, Benjamin G	Cleveland, Ohio
Mielziner, Rev. Jacob	Cincinnati, Ohio
Mierenberg, Harry	New York City
Mihalovitch, B	Cincinnati, Ohio
Milch, David	New York City
Miller, A	New York City
Miller, B	Kansas City, Mo.
Miller, Baruch K	New Orleans, La.
Miller, General Charles	Franklin, Pa.
Miller, D. Knox	Pittsburg, Pa.
Miller, Geo. I., M.D	New York City
Miller, H	Philadelphia, Pa.
Miller, I	Paterson, N. J.
Miller, Isaac	Washington, D. C.
Miller, Isidore	New York City
Miller, Mrs. J. B	Newark, N. J.
Miller, Louis	Baltimore, Md.
Miller, Louis	Jamaica, N. Y.
Miller, Louis M	Baltimore, Md.
Miller, Raphael W., M.D	Cincinnati, Ohio
Miller, S	Montreal, Canada
Miller, Sam	Cleveland, Ohio
Miller, Simon	Philadelphia, Pa.
Miller, Solomon F	Baltimore, Md.
Miller, Mrs. William K	Philadelphia, Pa.
Millman, L	Montreal, Canada
Milnis, August	New York City
Mincer, S	Chicago, Ill.
Mincowsky, Philip	Cincinnati, Ohio
Mindlin, H	New York City
Mintz, Jacob J., D.D.S	New York City
Mintz, Nathan	New York City
Mirontz, Julius	New York City
Misch, Mrs. Cæsar	Providence, R. I.
Misel, Nathan	Brooklyn, N. Y.
Mishkin, H	Portchester, N. Y.
Mishkin, I	New York City
Mitchell, Edwin Knox	Hartford, Conn.
Mitchell, Harley B	La Grange, Ill.
Mitchell, J	New York City
Mitshkun, M	Detroit, Mich.
Mittelman, Israel	Middletown, Conn.
Mittleman, J. H., M.D	New York City
Moch, M. E	Cincinnati, Ohio
Moeller, Herman	New York City
Mogulesko, Sigmund	New York City
Moise, Marion	Sumter, S. C.
Moldawer, M	Philadelphia, Pa.
Molner, H	Chicago, Ill.
Monash, I. Morris	Charleston, S. C.
Monfried, Max	New York City
Monosewitz, F	New York City
Mooney, Rt. Rev. Mgr. Joseph F., V.G	New York City
Moore, Geo. F	Montgomery, Ala.
Moore, Prof. George F	Cambridge, Mass.
Mord, M	New Brighton, S. I., N. Y.
Mord, R	Stapleton, S. I., N. Y.
Mordecai, F. Moultrie	Charleston, S. C.
Morgan, Rev. D. Parker	New York City
Morgan, Samuel	Baltimore, Md.
Moriarty, John S	New York City
Morocco, J	New York City
Morris, H	Memphis, Tenn.
Morris, Isaac	Brooklyn, N. Y.
Morris, L. Z	Richmond, Va.
Morris, M	Trenton, Tenn.
Morris, M. L	Montreal, Canada
Morris, N. L	Salt Lake City, Utah
Morris, W	Philadelphia, Pa.
Morrison, Isidore D	New York City
Morse, Godfrey	Boston, Mass.
Morse, Jessie Arine	Boston, Mass.
Morton, E. S	New York City
Moscovits, Albert	New Haven, Conn.
Moscovitz, Albert	New Haven, Conn.
Moscovitz, M	New York City
Moscovitz, M	Brooklyn, N. Y.
Moses, Adolph	Chicago, Ill.
Moses, Rev. Adolph	Louisville, Ky.
Moses, Alfred G	Mobile, Ala.
Moses, Miss Hannah	New York City
Moses, J. B., M.D	Crestline, Ohio
Mosessohn, Rev. Dr. N	Portland, Ore.
Mosesson, S., M.D	New York City
Moshkowitz, Z., M.D	New York City
Moskovitz, David	New York City
Moskovitz, Morris	New York City
Moss, H. W. (deceased)	Akron, Ohio
Moss, Hartwig	New Orleans, La.
Mosson, Hermann	New York City
Muhlfelder, David	Albany, N. Y.
Muhlhauser, Henry	New York City
Muhr, Fannie	Philadelphia, Pa.
Muldberg, Moritz, M.D	New York City
Muldberg, S., M.D	New York City
Muller, Alfred	Denver, Colo.
Muller, Andre	New York City
Muller, H	Philadelphia, Pa.
Muller, Isaias	New York City
Muller, Mrs. J. L	Los Angeles, Cal.
Mureck, William	Brooklyn, N. Y.
Mushneis, Isaac	New York City
Myers, Mrs. A. L	New York City
Myers, A. W	Montreal, Canada
Myers, Angelo	Philadelphia, Pa.
Myers, I, H	New York City
Myers, Rev. Isidore	Los Angeles, Cal.
Myers, Mandel K	Colorado Springs, Colo.
Myers, Martin J	New York City
Myers, Nathaniel	New York City
Myers, Simon P	Montreal, Canada
Myerson, L. B	New York City
Myres, Aarcn	New York City
Myres, Max M	New York City

N

Nachman, D	Augusta, Ga.
Nachman, Israel	Albany, N. Y.
Naftalin, D	Fargo, N. Dak.

Naiman, N.	Baltimore, Md.
Naphtaly, Joseph	San Francisco, Cal.
Napplebaum, I.	New York City
Nasanowitz, Abraham (deceased)	Baltimore, Md.
Nassauer, B.	New York City
Nassauer, F.	Baltimore, Md.
Nathan, Clarence A.	New York City
Nathan, David	Boston, Mass.
Nathan, Edgar J.	New York City
Nathan, Edward I.	Philadelphia, Pa.
Nathan, Frederick	New York City
Nathan, Isidore	Brooklyn, N. Y.
Nathan, Jacob	Troy, N. Y.
Nathan, Philip	Omaha, Neb.
Nathan, Robert F.	New York City
Nathan, S.	New York City
Nathan, Samuel	Chicago, Ill.
Nathansohn, Osias	New York City
Nathanson, H.	New York City
Nathanson, H. N	Philadelphia, Pa.
Natkin, Dr. David	Boston, Mass.
Nauhaus, Louis	Mars, Pa.
Nauheim, Benjamin	New York City
Naumberg, Elkan	New York City
Navison, Joseph	Boston, Mass.
Neethe, John	Galveston, Tex.
Negbaur, Max	Newark, N. J.
Neiman, Bennie	Pittsburg, Pa.
Neiman, M. S	McKeesport, Pa.
Nelson, John	Providence, R. I.
Nelson, Rev. Leon M.	Cincinnati, Ohio
Nemser, William	New York City
Netzorg, Mrs. Ray S.	Detroit, Mich.
Neuberger, H. P	Chicago, Ill.
Neuberger, J. B., M.D	Brooklyn, N. Y.
Neufeld, A. W.	New York City
Neugass, C	Brooklyn, N. Y.
Neuman, A.	New York City
Neuman, Emanuel	New York City
Neuman, H.	Pittsburg, Pa.
Neuman, Ignace	Chicago, Ill.
Neuman, Michael	Brooklyn, N. Y.
Neuman, Moritz	New York City
Neuman, Sol	New York City
Neumann, Solomon, M.D.	New York City
Neumark, S. E.	New York City
Neuschatz, A.	New York City
Neustadt, Joseph	New York City
Neustaedter, M., M.D.	New York City
New Albany Public Library	New Albany, Ind.
Newberger, Louis	Indianapolis, Ind.
Newburger, Bernhard	St. Joseph, Mo.
Newburger, J. M.	New York City
Newburger, Hon. Joseph E.	New York City
Newburger, Max.	New York City
Newburger, Morris	Philadelphia, Pa.
Newfield, Morris.	Birmingham, Ala.
Newhall, Daniel H.	Yonkers, N. Y.
Newman, A.	New York City
Newman, Abraham L.	New York City
Newman, Edward D.	New York City
Newman, H.	Pittsburg, Pa.
Newman, H.	Baltimore, Md.
Newman, H. J.	New York City
Newman, Jacob	Tarrytown, N. Y.
Newman, Joseph	New York City
Newman, Rev. Julius	Chicago, Ill.
Newman, Leo H.	Albany, N. Y.
Newman, Moritz.	New York City
Newman, Nathan.	New York City
Newman, Sig.	Chicago, Ill.
Newmark, Benjamin.	New York City
Newmark, Harris	Los Angeles, Cal.
Newmark, Rev. Hyman.	New York City
Niedlinger, Lewis.	New York City
Nierenberg, M. B.	Brunswick, Md.
Nieto, A. H.	New York City
Nieto, Rev. Jacob	San Francisco, Cal.
Niflot, Adolph.	New York City
Nightingale, James, M.D	Worcester, Mass.
Nodell, Charles	Paterson, N. J.
Noot, Rev. Isaac C	New York City
Noot, Rev. M.	Troy, N. Y.
Norden, Felix A.	Chicago, Ill.
Norden, Jennie H.	Chicago Ill.
Norden, Leopold.	New York City
Norden, Max.	New York City
Northshield, Charles	New York City
Notes, Marcus	Washington, D. C.
Nourse, Edward E.	Berlin, Conn.
Novack, J. L., M.D.	Philadelphia, Pa.
Nuffler, A.	New York City
Nunn, R. J.	Savannah, Ga.
Nusbaum, Philip	Bradford, Pa.
Nusbaum, Sidney L.	Norfolk, Va.
Nussbaum, M.	New York City
Nussbaum, Myer	Albany, N. Y.
Nye, Simon L.	Wilkesbarre, Pa.

O

Oberfelder, Max.	New York City
Obernauer, Herman	Pittsburg, Pa.
Ochs, Adolph S.	New York City
Ochser, S., M.D.	New York City
Ockooneff, Solomon	New London, Conn.
O'Connor, Rt. Rev. J. J.	So. Orange, N. J.
O'Donovan, Rev. John F., S.J.	New York City
Oechsner, John F.	New Orleans, La.
Oesterlein, Jacob.	New York City
Oestreicher, Isaac.	New York City
Oettinger, Mrs. Henry	Baltimore, Md.
Offenberg, Samuel	Brooklyn, N. Y.
Ognus, Louis	Chicago, Ill.
Ogusky, J.	Uniontown, Pa.
Ohavei Zion Congregation	New Orleans, La.
Oldstein, H. J., M.D	Philadelphia, Pa.
Olivein, Ben Zion D	Philadelphia, Pa.
O'Malley, D. C.	New Orleans, La.
Oppenheim, D.	Pittsburg, Pa.
Oppenheim, Gustavus	Washington, D. C.
Oppenheim, Isaac	Toledo, Ohio
Oppenheim, Jacob.	New York City
Oppenheim, Louis.	New York City
Oppenheim, Samuel.	New York City
Oppenheim, William.	New York City
Oppenheimer, Mrs. Anton.	New York City
Oppenheimer, Harry D.	Chicago, Ill.
Oppenheimer, Isaac, M.D.	New York City
Oppenheimer, Julius M.	San Antonio, Tex.
Oppenheimer, Sigmund (deceased).	New York City
Oppenheimer, Simon	Washington, D. C.
Oransky, L.	Des Moines, Iowa
Orently, A.	New York City
Orently, D.	New York City
Orler, Solomon	Brooklyn, N. Y.
Ornstein, Simon.	New York City
Orth, Henry	Washington, D. C.
Oser, Harris E.	Philadelphia, Pa.
Oser, Harry	San Francisco, Cal.
Oser, Maurice Henry, D.D.S.	New York City
Osgood, S.	Pittsburg, Pa.
Oshinsky, Joseph.	New York City
Oshlag, J., M.D.	New York City
Osk, Marcus L.	New York City
Osterberg, Max E. E., A.M.	New York City
Otesky, Morris	Newark, N. J.
Ottenberg, Adolphus	New York City
Ottinger, Marx.	New York City
Ottinger, Moses.	New York City
Ozersky, Louis A.	Youngstown, Ohio

P

Packard Brothers	Syracuse, N. Y.
Pain, S.	St. Louis, Mo.
Paley, Herman	New York City
Paley, John	Brooklyn, N. Y.
Paley, Peretz.	New York City
Palley, Samuel	Brooklyn, N. Y.
Palmbaum, George	Charlestown, W. Va.
Palter, Ephraim	Toronto, Canada
Paper, Lewis	St. Paul, Minn.
Parelhoff, Rev. Samuel	Baltimore, Md.
Parges, B. F.	Chicago, Ill.
Parham, F. W., M.D	New Orleans, La.
Parn, Hugo	Chicago, Ill.
Parnas, M.	New York City
Paton, Prof. Lewis B.	Hartford, Conn.
Patton, Walter M.	Baldwin, Kan.
Pearlman, Jacob.	New York City
Pearlman, William	Pittsburg, Pa.
Pearlstein, I. M.	Charleston, S. C.
Peck, Leopold.	New York City
Peinstein, N.	Worcester, Mass.
Peiser, Louis, M.D.	New York City
Peiser, Rev. Simon	Cleveland, Ohio
Peixotto, Raphael	San Francisco, Cal.
Pellman, Louis.	New York City
Pellman, S. M.	New York City
Pels, Julius	Baltimore, Md.
Peltz, H. M.	Newport News, Va.
Penny, Rev. William L., LL.D	New York City
Pereles, James M.	Milwaukee, Wis.
Peres, Israel H.	Memphis, Tenn.
Perezel, Adelbert.	New York City
Peritz, Prof. Ismar J., Ph.D	Syracuse, N. Y.
Perla, Joseph.	New York City
Perlberg, S.	Philadelphia, Pa.
Perlman, Abraham.	New York City
Perlman, Louis R.	New York City
Perlman, William	Pittsburg, Pa.
Perls, Emanuel.	New York City
Perlstein, Rev. M.	Chicago, Ill.
Perlstein, W. P.	New York City
Perry, Edwin	Providence, R. I.
Pesenberg, Abraham.	New York City
Peskind, A., M.D.	Cleveland, Ohio
Peters, Rev. Madison C., D.D.	Brooklyn, N. Y.

Pevitz, Osmer J	Syracuse, N. Y.
Peyser, George B	New York City
Peyser, Julius J	Washington, D. C.
Peyser, Nathan	New York City
Pfaelzer, Bernhard	Chicago, Ill.
Pfaelzer, David	Chicago, Ill.
Pfaelzer, David M	Chicago, Ill.
Pfaelzer, Eli	Chicago, Ill.
Pfaelzer, Morris	Philadelphia, Pa.
Pfeifer, Simon	New Orleans, La.
Phelps, E	Shreveport, La.
Philip, Maximilian	New York City
Philipson, Rev. David, D.D	Cincinnati, Ohio
Phillips, Adeline I	New York City
Phillips, D. H	New York City
Phillips, Harry	Chicago, Ill.
Phillips, Isidor	Boston, Mass.
Phillips, N. Taylor	New York City
Phillips, Nathan	Seattle, Wash.
Phillipson, Joseph	Chicago, Ill.
Phillipson, Samuel	Chicago, Ill.
Philo, Rev. Isador E	Akron, Ohio
Pian, S	St. Louis, Mo.
Pick, Richard	Chicago, Ill.
Pierce, A	Montreal, Canada
Pierson, Rev. Arthur T., D.D	Brooklyn, N. Y.
Pincus, A	Mobile, Ala.
Pincus, Bernard	Philadelphia, Pa.
Pincus, Paul	New York City
Pines, J. & D	Boston, Mass.
Pinsler, P	Montreal, Canada
Pirosh, Berthold, M.D	Chicago, Ill.
Pitkowsky, Max	New York City
Pius, Alexander S	New York City
Plant, Isaac	Philadelphia, Pa.
Platzek, M. Warley	New York City
Plaut, Louis	Newark, N. J.
Plotz, Joseph	Brooklyn, N. Y.
Plumer, Samuel	New York City
Pockrass, Bernard	Philadelphia, Pa.
Pokrony, Dave	New Orleans, La.
Polacsek, Maurice	New York City
Pollachek, John	New York City
Pollack, Isaac	Brooklyn, N. Y.
Pollak, Emil	Cincinnati, Ohio
Polley, Jacob	New York City
Pollock, Jacob	Mobile, Ala.
Polstein, Joseph	New York City
Ponch, A	New York City
Popkin, Isaac	Franklin, La.
Popper, Simon	New York City
Popper, Stephen	Macon, Ga.
Popper, Dr. William	New York City
Porges, B. F	Chicago, Ill.
Porter, F. C	New Haven, Conn.
Porthory, Baron A	New York City
Posert, Henry, M.D	Memphis, Tenn.
Posner, Leo	Galveston, Tex.
Posner, Samuel	Tacoma, Wash.
Poss, Jacob	Milwaukee, Wis.
Poss, Louis	New York City
Post, J. L	New York City
Potashinsky, Rev. Louis M	Loveland, Colo.
Potsdamer, J. B., M.D	Philadelphia, Pa.
Potter, Rt. Rev. Henry C., D.D	New York City
Powell, Rev. Herbert E	Santa Clara, Cal.
Poyas, A	St. John, N. B., Canada
Poziski, S. C	Ashland, Wis.
Praeger, Albert	Baltimore, Md.
Prager, William	New York City
Prago, William L	New York City
Prensky, Joseph	New York City
Prensky, Nathan	Brooklyn, N. Y.
Present, Philip	Rochester, N. Y.
Press, Jacob	New Haven, Conn.
Press, Max	Middletown, Conn.
Price, Barnett L	New York City
Price, Barnett L	New York City
Price, Ira Maurice	Chicago, Ill.
Price, Rev. John	Pittsburg, Pa.
Price, John A., M.D	New York City
Price, Morris J	New York City
Priess, Abraham	Chicago, Ill.
Prince, H	Houston, Tex.
Prince, Henry	New York City
Prince, Dr. John Dyneley	New York City
Printz, M	Cleveland, Ohio
Prinz, Emanuel	Brooklyn, N. Y.
Pritzker, Nicholas	Chicago, Ill.
Prockter, J. M	Montreal, Canada
Proctor, George H	Hastings, Fla.
Prokcimer, Ed	Newark, N. J.
Prokesch, Jacob	New York City
Prokesch, Samuel J	New York City
Prowler, David	New York City
Pruyn, Robert C	Albany, N. Y.
Pruzan, I. M	Baltimore, Md.
Public Library	New London, Conn.
Pulaski, M. H	New York City
Pullan, E	Ottawa, Canada
Putzler, Gibson	New York City
Pye, Saul M	New York City

Q

Quickmire, Samuel	San Mateo, Cal.
Quigley, Rt. Rev. Archbishop James E	Chicago, Ill.

R

Rabinoff, M	Chicago, Ill.
Rabinovich, F	Chicago, Ill.
Rabinovitch, Joseph M	Paterson, N. J.
Rabinowitz, A	Stamford, Conn.
Rabinowitz, David	Brooklyn, N. Y.
Rabinowitz, H	Baltimore, Md.
Rabinowitz, H	New York City
Rabinowitz, H. A	New York City
Rabinowitz, J	New York City
Rabinowitz, J	San Francisco, Cal.
Rabinowitz, Louis	New York City
Rabinowitz, Samuel	St. John, N. B., Canada
Rabinowitz, Zelig	Kansas City, Mo.
Rachlin, David	Brooklyn, N. Y.
Rachlin, Morris	Newark, N. J.
Rachlin, William, M.D	Brooklyn, N. Y.
Radcliffe College	Cambridge, Mass.
Radin, Adolph M., Ph.D	New York City
Radin, Matthias	New York City
Radin, Oscar	Pittsburg, Pa.
Raff, Henry D	Chicago, Ill.
Raffel, Jacob M	Baltimore, Md.
Rahenovitch, Joseph M	Paterson, N. J.
Rains, H. S	New York City
Raisin, Jacob S	Butte, Mont.
Raisin, Max	Meridian, Miss.
Raken, Simon C	Philadelphia, Pa.
Raker, M	Olyphant, Pa.
Rambach, Hyman M	Boston, Mass.
Rappaport, Rev. A	Petoskey, Mich.
Rappaport, D. M	New York City
Rappaport, Solomon	New York City
Rappoport, Rev. Julius	Chicago, Ill.
Rapport, Samuel	Durham, N. C.
Rascovar, James	New York City
Raske, J. L	Chicago, Ill.
Ratkowsky, Morris B	New York City
Ratner, Aaron	New York City
Ratner, Leo, M.D	Brooklyn, N. Y.
Ratnoff, Nathan	New York City
Raub, Marcus	Pittsburg, Pa.
Raub, Solomon	Dayton, Ohio
Rauch, Max	Charleston, W. Va.
Ravitch, M. L., M.D	Lexington, Ky.
Rayful, Hyman	Brooklyn, N. Y.
Raymond, Rev. Andrew V. V	Schenectady, N. Y.
Rayner, Albert W	Baltimore, Md.
Reader, Meyer	New York City
Reder, Ike	Akron, Ohio
Reder, Jake	Crestline, Ohio
Reed, D. F	Cleveland, Ohio
Reese, Abraham	Wilkesbarre, Pa.
Reesfield, David	Newport News, Va.
Rehlberger, Moritz	New York City
Reich, Morris	St. Joseph, Mo.
Reich, S. Moses	Bradford, Pa.
Reichbart Brothers	New York City
Reichert, Rev. Isador	Uniontown, Pa.
Reichman, William	New York City
Reichstein, B	Pittsburg, Pa.
Reigelhaupt, S., M.D	Cleveland, Ohio
Reiner, Isidor	So. Bethlehem, Pa.
Reinerff, P	New York City
Reinhardt, A	New York City
Reinherz, I. B	Boston, Mass.
Reinherz, P	New York City
Reinthaler, Jonas E., M.D	New York City
Reis, Benedict	New York City
Reis, Isidor	Brooklyn, N. Y.
Reis, M	New York City
Reisman, M	Buffalo, N. Y.
Reismann, David, M.D	Philadelphia, Pa.
Reiss, Jacob, M.D	New York City
Reiter, A. F	Bluffton, Ohio
Reiter, Louis	New York City
Reshower, J	New York City
Resnik, Philip	Hartford, Conn.
Rice, Abraham	New York City
Rice, Henry	New York City
Rice, Isaac L	New York City
Rice, Max	Scranton, Pa.
Rice, S. M	Wheeling, W. Va.
Rich, Joseph S	New York City
Rich, Mrs. Matilda	New York City
Rich, William S	Newark, N. J.
Richard, William V., M.D	New Orleans, La.
Richardson, Rev. H. G	Clarksburg, W. Va.
Richman, Jacob M	Hartford, Conn.
Richman, Miss Julia	New York City
Richmond, Joseph	Boston, Mass.

Richter, Charles J.	New York City
Richter, Daniel	New York City
Richter, Max	New York City
Riegelhaupt, S., M.D	Cleveland, Ohio
Rieger, Frank	New York City
Riemer, William	Brooklyn, N. Y.
Rieser, A. L.	New York City
Rifkin, A., & Co	Wilkesbarre, Pa.
Riglander, M. M.	New York City
Ringolsky, I. J	Kansas City, Mo.
Ripkin, D.	New York City
Ripple, Ezra H	Scranton, Pa.
Risnicoff, Morris	Brooklyn, N. Y.
Ristner, Max	New York City
Ritay, H. B	Paterson, N. J.
Ritch, Morris	Philadelphia, Pa.
Rittenberg, S.	Charleston, N. C.
Robb, Rev. G. M	Philadelphia, Pa.
Robbin, Samuel B	Washington, D. C.
Robbins, Barnet R.	New York City
Robbins, Benjamin	New York City
Robbins, Bernard	New York City
Robbins, Samuel	Boston, Mass.
Robert, Simon	Chelsea, Mass.
Roberts, Harry	Boston, Mass.
Roberts, S	Boston, Mass.
Robin, Peter	Pittsburg, Pa.
Robinovitz, J.	New York City
Robinowich, Julius	New York City
Robinowitz, Louis	New York City
Robinson, A.	New York City
Robinson, J	Detroit, Mich.
Robinson, J. A	Providence, R. I.
Robinson, J. L	Los Angeles, Cal.
Robison, Gerson	New York City
Robison, Lazarus (deceased)	New York City
Robitsek, Sam.	New York City
Rochomowitz, David	New York City
Rodenberg, George L	Providence, R. I.
Rodman, H., M.D	New York City
Roedel, Charles F.	New York City
Roedel, Max F.	New York City
Roeder, Mrs. Geraldine	New York City
Rogers, Gustavus A	New York City
Rogers, J	New York City
Rogers, J	Roxbury, Mass.
Rogers, Mark H.	New York City
Rogers, Prof. Robert W	Madison, N. J.
Roggen, Nathan	New York City
Rohrheimer, Moses	Philadelphia, Pa.
Romain, Armand	New Orleans, La.
Romain, S	Montreal, Canada
Roman, David	Waco, Tex.
Romansky, J	Greenville, Miss.
Romm, I. W.	New York City
Romm, M., M.D.	New York City
Roos, Isidore	New York City
Roos, Rev. J. S. (Rabbi)	Dutch Guiana, S. Am.
Ropes, James H	Cambridge, Mass.
Rosahnsky, Herman, M.D	Brooklyn, N. Y.
Rosanburg, H	Minneapolis, Minn.
Rose, A. James	Providence, R. I.
Rose, Abie and Willie	New York City
Rose, Adolph	Vicksburg, Miss.
Rose, Harry	Manistique, Mich.
Rose, Ike	Providence, R. I.
Rose, Isaac	Montreal, Canada
Rose, Jacob	New York City
Rose, M.	New York City
Rose, Morris	New York City
Rose, Oscar B	Toronto, Canada
Rose, Samuel	Newark, N. J.
Rose, Solomon	Rochester, N. Y.
Rosebault, W. M	New York City
Roseman, William, M.D	Baltimore, Md.
Rosen, A.	New York City
Rosen, H	Toledo, Ohio
Rosen, Max	New York City
Rosen, Nathan	Baltimore, Md.
Rosenau, Rev. Dr. William	Baltimore, Md.
Rosenbach, Abr.	Philadelphia, Pa.
Rosenbaum, Henry W	New York City
Rosenbaum, Morris	New York City
Rosenbaum, S. D.	New York City
Rosenbaum, Samuel	Laurium, Mich.
Rosenbaum, Walter S	Chicago, Ill.
Rosenberg, Abraham	New York City
Rosenberg, Abraham H	New York City
Rosenberg Brothers	Everett, Mass.
Rosenberg, C	Montreal, Canada
Rosenberg, D	McKeesport, Pa.
Rosenberg, E	Seattle, Wash.
Rosenberg, Dr. E	Cleveland, Ohio
Rosenberg, Rev. Erwin	Brooklyn, N. Y.
Rosenberg, J	New York City
Rosenberg, J	Pittsburg, Pa.
Rosenberg, Jacob	New York City
Rosenberg, Jacob, & Sons	Pittsburg, Pa.
Rosenberg, James	Cleveland, Ohio
Rosenberg, Joseph	New York City
Rosenberg, Mrs. Joseph	Bradford, Pa.
Rosenberg, K	Pittsburg, Pa.
Rosenberg, L. & M	New York City
Rosenberg, Morris	Baltimore, Md.
Rosenberg, Morris	Philadelphia, Pa.
Rosenberg, Simon	Rochester, N. Y.
Rosenblatt, J	Baltimore, Md.
Rosenblatt, J.	New York City
Rosenblatt, Rev. Levi	St. Louis, Mo.
Rosenbloom, Daniel	Syracuse, N. Y.
Rosenbloom, Henry	New York City
Rosenbloom, Max Z	Rochester, N. Y.
Rosenbloom, Solomon J	Brooklyn, N. Y.
Rosenblum, William	Philadelphia, Pa.
Rosendale, Simon W	Albany, N. Y.
Rosener, Sol.	New York City
Rosenfeld, B	Tucson, Ariz.
Rosenfeld, Bertie	New York City
Rosenfeld, Chas. H	Woodbine, N. J.
Rosenfeld, J. H.	New York City
Rosenfeld, M. E.	New York City
Rosenfeld, Mrs. Maurice	Chicago, Ill.
Rosenfeld, Mrs. Rosa W	Baltimore, Md.
Rosenfeld, S. M.	New York City
Rosenfeld, William I.	New York City
Rosenfelt, J. H.	New York City
Rosenfield, Benjamin	Elmira, N. Y.
Rosenfield, I.	New York City
Rosenfield, Louis	Pittsburg, Pa.
Rosengard, H	Chicago, Ill.
Rosenheck, I	Brooklyn, N. Y.
Rosenheimer, D	Chicago, Ill.
Rosenholz, J. W	Tompkinsville, N. Y.
Rosenstein, A.	New York City
Rosenstein, Henry	Brooklyn, N. Y.
Rosenstein, Joseph	Philadelphia, Pa.
Rosenstein, Louis	Moline, Ill.
Rosenstein, M	Philadelphia, Pa.
Rosenstein, Rev. Marcus	New York City
Rosenstock, Morris	Greenville, Miss.
Rosenthal, A	Mt. Vernon, N. Y.
Rosenthal, Adolph	Boston, Mass.
Rosenthal, Alexander	New York City
Rosenthal, Eliazer Lieberman	Montreal, Canada
Rosenthal, Rev. F. L	Baton Rouge, La.
Rosenthal, George D	St. Louis, Mo.
Rosenthal, Harris L	New York City
Rosenthal, Harry	New York City
Rosenthal, Herman	Charlestown, Mass.
Rosenthal, Isidore	Lancaster, Pa.
Rosenthal, J	St. Joseph, Mo.
Rosenthal, Lazarus	Manistique, Mich.
Rosenthal, Levi M	Montreal, Canada
Rosenthal, Max, M.D	New York City
Rosenthal, Meyer	Pittsburg, Pa.
Rosenthal, Michael, M.D	New York City
Rosenthal, Mitchell	Cohoes, N. Y.
Rosenthal, Moses	Petoskey, Mich.
Rosenthal, Philip	Au Sable, Mich.
Rosenthal, S.	New York City
Rosenthal, Mrs. S	Detroit, Mich.
Rosenthal, S. C	Binghamton, N. Y.
Rosenthal, William H.	New York City
Rosenthorn, Herin	New York City
Rosentreter, A	St. Louis, Mo.
Rosenwald, D. S	Albuquerque, N. Mex.
Rosenwald, Julius	Chicago, Ill.
Rosenwald, L. S	Salina, Kan.
Rosenwasser, H.	New York City
Rosenwasser, M., M.D	Cleveland, Ohio
Rosenwasser, Max	New York City
Rosenwasser, Morris	New York City
Rosenzweig, J	Detroit, Mich.
Rosett, Moritz	New York City
Rosing, Jacob	Buffalo, N. Y.
Rosner, Sam.	New York City
Rosnick, J	St. Joseph, Mo.
Rosnosky, Isaac	Boston, Mass.
Rosow, I. P	Brooklyn, N. Y.
Ross, James	Montreal, Canada
Rosskam, Isaac (deceased)	Philadelphia, Pa.
Rostow, Clarence, M.D	Newark, N. J.
Roth, A. L.	New York City
Roth, Adolph	Brooklyn, N. Y.
Roth, B	Marshall, Tex.
Roth, Edward	New York City
Roth, Emery	New York City
Roth, Fred	San Francisco, Cal.
Roth, Henry, M.D	New York City
Roth, Ignatz	New York City
Roth, M. L.	New York City
Roth, William B	Brooklyn, N. Y.
Rothause, S.	Texarkana, Tex.
Rothberg, Benjamin	New York City
Rothblum, Saul	Cleveland, Ohio
Rothchild, S.	New York City
Rothenberg, Leon	New York City
Rothkowitz, Harri B	New York City

Rothschild, D. M	Chicago, Ill.
Rothschild, Edward L	Philadelphia, Pa.
Rothschild, Jacob	New York City
Rothschild, Jacob	Cawker City, Kan.
Rothschild, Meyer D	New York City
Rothschild, S. F	Brooklyn, N. Y.
Rothstein, Isidore	Pittsburg, Pa.
Rothstein, Rev. Leonard J	Kalamazoo, Mich.
Rothstein, Myer	Johnstown, Pa.
Rottenberg, Dr. Ignatz Morvay	New York City
Rovinsky, Alexander, M.D	New York City
Rovno, Pinkas	Philadelphia, Pa.
Ruben, A	Charleston, S. C.
Ruben, Maurice	Pittsburg, Pa.
Rubenstein, C. A	Baltimore, Md.
Rubenstein, Jacob	Boston, Mass.
Rubin, Edward	New York City
Rubin, Jacob	New York City
Rubin, Joseph H	Philadelphia, Pa.
Rubin, Max	New York City
Rubin, S	Brooklyn, N. Y.
Rubin, W. B	Milwaukee, Wis.
Rubinger, Charles	New York City
Rubinson Brothers	Brooklyn, N. Y.
Rubinstein, Everett, Ph.G	Cleveland, Ohio
Rudawsky, S	St. Paul, Minn.
Rudolph, A	Montreal, Canada
Rushman, Townsend	Plainfield, N. J.
Ruslander, Moses	McKees Rocks, Pa.
Rutenberg, Charles	New York City
Ruth, Abraham	New York City
Rypins, Rev. Isaac L	St. Paul, Minn.
Ryskind, Matthew H	New York City

S

Sabbathai, Lieberman	St. Joseph, Mo.
Sabsevitz Brothers	New York City
Sabsovich, Prof. H. L	New York City
Sachs, Charles H	Pittsburg, Pa.
Sachs, E	Chicago, Ill.
Sachs, H	New York City
Sachs, Isidor	New York City
Sachs, Julius	New York City
Sachs, Moses A	New York City
Sachs, Philip	Baltimore, Md.
Sachs, Philip	New York City
Sacks, Harris	New York City
Sacks, I	Lynchburg, Va.
Sacks, Perress	Rolling Fork, Miss.
Sacks, Samuel	Philadelphia, Pa.
Sadvoransky, J	Brooklyn, N. Y.
Safowitz, S	New York City
Safro, Aaron	New York City
Sahud, Dr. M	Danville, Ill.
Sakowitz, Solomon	New York City
Saks, J	Norfolk, Va.
Salamont, Oscar H	Boston, Mass.
Salaway, A. M	Boston, Mass.
Sale, Rev. S	St. Louis, Mo.
Salinger, Julius	New York City
Salinger, Lewis	Centerville, Iowa
Salinger, N	Goshen, Ind.
Salit, Michael	Brooklyn, N. Y.
Salk, M	Chicago, Ill.
Saller, Isaac	Philadelphia, Pa.
Saller, Louis	Philadelphia, Pa.
Salmon, M	Beaver Falls, Pa.
Salomon, H. A	New York City
Salomon, L	New York City
Salomon, M. L	Greenville, Miss.
Salomonsky, Louis	New York City
Salpeter, Jacob	Brooklyn, N. Y
Salsburg, Abram	Wilkesbarre, Pa.
Saltz, Max	New York City
Salzberg, Louis	New York City
Salzman, Rev. Marcus	Wilkesbarre, Pa.
Salzman, Rev. Tobias	Baltimore, Md.
Salzman, William	New York City
Sameth, Max	New York City
Sameth, N. M	Bluefield, W. Va.
Samett, M. W., & Brother	Canisteo, N. Y.
Samett, Sol	New York City
Samuel, John	Philadelphia, Pa.
Samuel, L	Portland, Ore.
Samuels, Peter	New York City
Samuelson, Jacob	New York City
Sanders, Frank K	New Haven, Conn.
Sanders, Leon	New York City
Sanders, Louis	Brooklyn, N. Y.
Sandfield, A	San Antonio, Tex.
Sanditen, Mordecai Hirsh	Brooklyn, N. Y.
Sanger, Philip	Dallas, Tex.
Sanger, Sam	Waco, Tex.
Sanguinetti, Percy A	New York City
Santer, Bernard	New York City
Santz, Simson V., M.D	Philadelphia, Pa.
Saperston, Julius L	Buffalo, N. Y.
Sapirstein, N. L., M.D	Pittsburg, Pa.
Sarasohn, Sam	Detroit, Mich.
Sarasohn & Son	New York City
Sarason, B	New Haven, Conn.
Sarnoff, Mrs. Irene Ida	New York City
Sass, Samuel	New York City
Sauber, Morris	New York City
Sauber, Robert	Syracuse, N. Y.
Saudomire, P	Pittsburg, Pa.
Sauer, Adolph	Baltimore, Md.
Saukstone, J. I	Arcola, Miss.
Saul, Marx	Allegheny, Pa.
Saul, Max M	Allegheny, Pa.
Saul, Samuel	Allegheny, Pa.
Saulson, William	Detroit, Mich.
Saunders, E. D	New Orleans, La.
Saunders, Ernest	Toronto, Canada
Saunders, Julius	Toronto, Canada
Savage, Moses, M.D	Baltimore, Md.
Sawin, Rev. T. P	Troy, N. Y.
Sax, Joe W	South Bend, Ind.
Sax, Louis	Chicago, Ill.
Saxon, Louis	Binghamton, N. Y.
Schaap, Michael	New York City
Schachne, Moritz	Chillicothe, Ohio
Schafer, Samuel M	New York City
Schafner, Mrs. H	Chicago, Ill.
Schalbe, S	New York City
Schamberg, Jay F., M.D	Philadelphia, Pa.
Schanberg, Lewis M	Philadelphia, Pa.
Schanfarber, Rev. T	Mobile, Ala.
Schapiro, Rudolph	Brooklyn, N. Y.
Scharff, Monroe	Natchez, Miss.
Scharlin, J. A	San Francisco, Cal.
Scharlin, S	New York City
Schaul, Lewis J	Augusta, Ga.
Schechter, Prof. Solomon	New York City
Scheff, Jonas S	New York City
Scheib, Henry	New York City
Schein, Jacob	Pittsburg, Pa.
Scheinberg, Joseph R	New York City
Scheinman, I. L	Detroit, Mich.
Schellenberg, Charles B	Brooklyn, N. Y.
Schem, Simon	New York City
Schenkes, Israel W	New York City
Schenthal, Sylvan	Baltimore, Md.
Schepper, Abraham	New York City
Scherbel, A	New York City
Scherer, Jacob	New York City
Scheuer, E	Toronto, Canada
Scheuer, Jacob	Cincinnati, Ohio
Scheuer, Simon	Newark, N. J.
Schick, Philip I	New York City
Schiff, Jacob H	New York City
Schiff, Simon	New York City
Schiffer, Alfred	New York City
Schiffer, Joseph	New York City
Schiffer, Walter A	New York City
Schiller, E. B	New York City
Schiller, L	New York City
Schiller, Mark	New York City
Schiller, Dr. Michael	New York City
Schinasi Brothers	New York City
Schinze, N	New York City
Schlachter, M	New York City
Schlang, Aaron	Brooklyn, N. Y.
Schlein, S	Philadelphia, Pa.
Schleistein, M	New York City
Schlesinger, A	St. Louis, Mo.
Schlesinger, Anthony	New York City
Schlesinger, H	New York City
Schlesinger, Jacob	Newark, N. J.
Schlesinger, Le Roy	San Francisco, Cal.
Schlesinger, Louis	Newark, N. J.
Schlesinger, M	Albany, N. Y.
Schlesinger, Morris, M.D	New York City
Schlesinger, Simon	New York City
Schleuker, Rudolph	New York City
Schlockow, Oswald	New York City
Schloesing, J. H	Chicago, Ill.
Schloessinger, Max, M.D	New York City
Schloss, Herman	Philadelphia, Pa.
Schloss, Jonas	Baltimore, Md.
Schloss, Max	New York City
Schloss, Nathan	Baltimore, Md.
Schloss, Seligman	Detroit, Mich.
Schmeidler, Leopold	New York City
Schmidt, Nathaniel	Ithaca, N. Y.
Schmidt, Rev. S	Providence, R. I.
Schmidt, S. H	Manor, Pa.
Schmookler, Henry B., M.D	Philadelphia, Pa.
Schmultz, Samuel D	Victoria, B. C., Canada
Schneider, C. H	Augusta, Ga.
Schnitzer, Henry J	New York City
Schnitzer, Marcus	New York City
Schnur, B	New York City
Schoen, Adolph, M.D (deceased)	Yankton, S. D.
Schoen, B	New York City
Schoen, Henry	New York City
Schoenberg, Isidor	Baltimore, Md.
Schoenberg, L	Providence, R. I.

Schoenberg, M	St. Louis, Mo.
Schoenberger, W. J	Cleveland, Ohio
Schoenfeld, Benj. P	New York City
Schoenfeld. L	Seattle, Wash.
Schoenkopf, Rev. S	Elizabeth, N. J.
Schoenthal, Henry	Washington, Pa.
Schomer, Abraham S	New York City
Schonthal, Joseph	Columbus, Ohio
Schooner, Joseph Y	Boston, Mass.
Schreiber, Rev. Dr. Emanuel	Chicago, Ill.
Schreiber, Max	New York City
Schrier, Benjamin	New York City
Schulang, Philip	New York City
Schulman, Abraham	Brooklyn, N. Y.
Schulman, David	Brooklyn, N. Y.
Schulman, I	Minneapolis, Minn.
Schulman, Joseph	Brooklyn, N. Y.
Schulman, Louis	Brooklyn, N. Y.
Schulman. Louis	Brooklyn, N. Y.
Schulman. Rev. Samuel	New York City
Schultz. J	Olyphant, Pa.
Schultz, M	Chicago, Ill.
Schultz, Samuel D	Vancouver, B. C., Canada
Schumack, Rev. Ambrose	New York City
Schuman, Edgar	New York City
Schurr, Mark J	Brooklyn, N. Y.
Schvartz, S.	New York City
Schwab, Adolph	New York City
Schwab, Charles H	Chicago, Ill.
Schwab. Mrs. Flora	Cleveland, Ohio
Schwab, Isaac	St. Louis, Mo.
Schwab, Louis	Chicago, Ill.
Schwabacher, Mrs. A	San Francisco, Cal.
Schwabacher, Mrs. Max	New Orleans, La.
Schwan, L. M.	New York City
Schwarcz, Max M	Brooklyn, N. Y.
Schwartz, Mrs. A	Brooklyn, N. Y.
Schwartz, Aaron	Plymouth, Pa.
Schwartz, Adolph	New York City
Schwartz, B. M.	New York City
Schwartz, Charles	Philadelphia, Pa.
Schwartz, D	Lafayette, Ind.
Schwartz, David	New York City
Schwartz, L	Knoxville, Tenn.
Schwartz, Louis	New York City
Schwartz, M	Utica, N. Y.
Schwartz, Mrs. M. M.	New York City
Schwartz, Max	New York City
Schwartz, Meyer	New York City
Schwartz, Moritz, M.D	New York City
Schwartz, Natin	New York City
Schwartzberg, Max	New York City
Schwartzberger, J. B., & Co	Shreveport, La.
Schwarz, Mrs. R. M	Mobile, Ala.
Schwarzkopf, Gustave	New York City
Schwarzschild, Samuel	New York City
Schwed, Charles	Somerville, N. J.
Schweitzer, Mrs. Jacob	San Francisco, Cal.
Schweitzer, Julius	New York City
Schweitzer, Samuel	Chicago, Ill.
Schwob, Adolphe	New York City
Scott. M	Newport News, Va.
Scrimger, Joseph S	Montreal, Canada
Scrivin, J. A.	New York City
Scully. P. J.	New York City
Seadler, B. F.	New York City
Seasongood, A. J	Cincinnati, Ohio
Seder, I	Pittsburg, Pa.
Sedler, Barnet	Allegheny, Pa.
Seelig, Henry	New York City
Seff, Harris	Northumberland, Pa.
Seff, Samuel	Baltimore, Md.
Segal, A	Philadelphia, Pa.
Segal, Bernhard, M.D	Philadelphia, Pa.
Segal, Isaac	New York City
Segal, Myer	Portland, Ore.
Segall, H	Portsmouth, Va.
Seidenman, Selig, & Brother	Baltimore, Md.
Seidman, Nathan H.	New York City
Seidmann, Marcus, M.D	Newark, N. J.
Seifter, Frederick	Brooklyn, N. Y.
Seigel, Max A.	New York City
Seigsmeister, William	New York City
Seinsheimer, Henry A	Cincinnati, Ohio
Seitman, S	Binghamton, N. Y.
Seitz, Daniel	New York City
Seldin, Nathan A.	New York City
Selig, B.	Philadelphia, Pa.
Selig, L. M	Chicago, Ill.
Seliger, Solomon	Baltimore, Md.
Seligman, Aaron	New York City
Seligman, Edwin R. A	New York City
Seligman, Isaac N.	New York City
Selikovitz, Adolph	New York City
Sellers, J. F	Morrillton, Ark.
Sellers, Maurice M	Lynn, Mass.
Seltzer, Barnett	Hartford, Conn.
Selz, Morris	Chicago, Ill.
Seman, Philip L	St. Louis, Mo.
Semuel, S.	Erie, Pa.
Sensheimer, Charles	New York City
Serkau, Louis	Niverville, Manitoba, Canada
Serwer, Morris	New York City
Sessler, Arnold	New York City
Setlow, Joseph H	New Haven, Conn.
Shabad, A. M., M.D	Chicago, Ill.
Shabad, Henry M	Chicago, Ill.
Shaber, S	Nashua, N. H.
Shaeffer, David	Pittsburg, Pa.
Shaeffer, Samuel J	Chicago, Ill.
Shaff, Carl	New York City
Shaine, B. M.	New York City
Shapinsky, S	Louisville, Ky.
Shapira, D	Montreal, Canada
Shapiro, A.	Winston-Salem, N. C.
Shapiro, Aaron S.	New York City
Shapiro, Adolph	New York City
Shapiro, Ch	New Haven, Conn.
Shapiro, D	Montreal, Canada
Shapiro, H.	New York City
Shapiro, H	Chicago, Ill.
Shapiro, Mrs. Helen	Colorado Springs, Colo.
Shapiro, I	Cleveland, Ohio
Shapiro, Isaac	Chicago, Ill.
Shapiro, J	Salt Lake City, Utah
Shapiro, Jacob	Brooklyn, N. Y.
Shapiro, Jenny	New York City
Shapiro, Julius	New York City
Shapiro, M	Montreal, Canada
Shapiro, Morris	New York City
Shapiro, S.	New York City
Shappiro, Jacob	Washington, D. C.
Shar, Aaron	Philadelphia, Pa.
Sharfin, Z., M.D	New York City
Shatz, Lewis A	Philadelphia, Pa.
Shatzkin, N. J	Brooklyn, N. Y.
Shatzkin, S. M.	New York City
Sheffer, Harry	Millville, N. J.
Sheffield, Herman B., M.D	New York City
Sheffler, Samuel	San José, Cal.
Shefsky, Lewis	Norfolk, Va.
Sheftelson, Solomon	Philadelphia, Pa.
Sheifer, V. S.	New York City
Sheinberg, B	Pittsburg, Pa.
Shenken, Julius, M.D	Philadelphia, Pa.
Shenkman, Samuel	New York City
Sheppard, E. E	Toronto, Canada
Sher, Bennett	Pittsburg, Pa.
Sher, Edward	New York City
Sherbow, Rev. Jacob S	Philadelphia, Pa.
Sherman, H. J	Binghamton, N.Y.
Sherman, Louis I.	New York City
Sherman, M.	Albany, N. Y.
Sherman, Oscar	Jersey City, N. J.
Sherman, Samuel	Fredericktown, Mo.
Sherman, Samuel	St. Louis, Mo.
Shield, Jacob S	Warsaw, Ind.
Shiller, S.	New York City
Shinkman, Samuel	New York City
Ship, F	Montreal, Canada
Shlachetsky, Louis, M.D	New York City
Shless, A. L	Chicago, Ill.
Shlevin, H. S., M.D	Brooklyn, N. Y.
Shlivek, Hyman	Brooklyn, N. Y.
Shoffner, Charles	Chicago, Ill.
Shoolman, Joseph	Charlestown, Mass.
Shorr, Rev. Israel	Newark, N. J.
Shragg, Alexander	Rat Portage, Canada
Shramek, Carl	New York City
Shufro, Jacob J.	New York City
Shuklansky, Jacob I	New Castle, Pa.
Shuldiner, David	New York City
Shulhof, R. L	Montreal, Canada
Shulman, M.	New Haven, Conn.
Shulman, Nathan	Baltimore, Md.
Shumberg, George	New York City
Shurdut, Phillip	Boston, Mass.
Shure, Mandel	Chicago, Ill.
Shwartz, Simon	Cincinnati, Ohio
Shweitzer, Julius	New York City
Sichel, Maurice	New York City
Sichel, Sigmund	Portland, Ore.
Sickles, Gustavus	Newark, N. J.
Sickles, Louis	Philadelphia, Pa.
Sidenberg, Charles	New York City
Siebler, Bernard H	Cincinnati, Ohio
Siegel, A	New York City
Siegel, Henry	New York City
Siegel, Isaac	New York City
Siegel, Rachel U	Salt Lake City, Utah
Siegel, Samuel	Newark, N. J.
Siegelstein, L. E., M.D	Cleveland, Ohio
Sigmund, S.	New York City
Silberberg, David	New York City
Silberberg, Fred	Bradford, Pa.
Silberberg, Siegfried	New York City
Silberblatt, S.	New York City
Silberfeld, Rev. Julius	Newark, N. J.

Silberman, David	New York City
Silberman, I	New York City
Silberman, Jacob	New York City
Silberman, Jacob L	Philadelphia, Pa.
Silberman, Max	New York City
Silberman, Morris	New York City
Silberman, Samuel J	New York City
Silberman, Tanchum	Baltimore, Md.
Silberstein, Bernard	Duluth, Minn.
Silberstein, Solomon	Philadelphia, Pa.
Silberstein, Solomon D	New York City
Silk, Charles I	Perth Amboy, N. J.
Silver, George	Chicago, Ill.
Silver, Isidor	Augusta, Ga.
Silver, J. C	New York City
Silver, Moritz	Austin, Tex.
Silverberg, E. Myers	Pittsburg, Pa.
Silverglade, M	Cincinnati, Ohio
Silverman, A	Brooklyn, N. Y.
Silverman, George Morris	Uniontown, Pa.
Silverman, Rev. Herman	New York City
Silverman, I	New York City
Silverman, Joseph, D.D	New York City
Silverman, K	New York City
Silverman, Louis	Quebec, Canada
Silverman, M. J., M.D	New York City
Silverman, Moses	Boston, Mass.
Silverman, Samuel	New Haven, Conn.
Silverman, S. S	Syracuse, N. Y.
Silverson, Abraham	New York City
Silverstein, E	New York City
Silverstein, J	New York City
Silverstein, Louis	New York City
Silverstein, Morris	St. Louis, Mo.
Silverstone, Louis	New York City
Simmons, David	New York City
Simmons, Rev. G	New York City
Simmons, G. H	Columbus, Ohio
Simmons, Nathan	New York City
Simon, A	Detroit, Mich.
Simon, Rev. Abram	Washington, D. C.
Simon, E	Nashua, N. H.
Simon, Gustav (deceased)	Altoona, Pa.
Simon, H	Manchester, N. H.
Simon, Hon. Joseph	Portland, Ore.
Simon, Kassel	New York City
Simon, Sig	Salt Lake City, Utah
Simon, Solomon	New York City
Simonoff, H	New York City
Simons, A	Bradford, Pa.
Simons, B. R	Philadelphia, Pa.
Simons, David W	Detroit, Mich.
Simons, Louis	Chicago, Ill.
Simonsky, S	Toronto, Canada
Simpson, Alexander	Jersey City, N. J.
Simsohn, Joseph S., M.D	Philadelphia, Pa.
Sindel, I	New York City
Sindler, A	Baltimore, Md.
Singer, B	Montreal, Canada
Singer, Dr. B. L	Philadelphia, Pa.
Singer, Fritz	New York City
Singer, Henry B	New York City
Singer, Isidor	New York City
Singer, J	Toronto, Canada
Singer, Jacob	Philadelphia, Pa.
Singer, M	Norfolk, Va.
Singer, M	New York City
Singer, Mayer	New York City
Singer, Moses	New York City
Singer, Samuel M	Baltimore, Md.
Sinsheimer, Joseph	New York City
Sipser, S	Baltimore, Md.
Sirvan, Harry C	Pittsburg, Pa.
Sivin Brothers	New York City
Sivitz, Rev. M. S	Pittsburg, Pa.
Skidelsky, Simon S	Philadelphia, Pa.
Skutch, Max	Baltimore, Md.
Slatzker, H	Altoona, Pa.
Slatzsky, John J	Boston, Mass.
Slicer, Rev. Dr. Thomas R	New York City
Slimmer, Mrs. A	St. Paul, Minn.
Slobodien, Joseph	Perth Amboy, N. J.
Slobodkin, Harris A	Boston, Mass.
Slomensky, I	Ottawa, Canada
Slomka, Adolf	New York City
Slomka, Adolph	New York City
Slomka, Jacob	New York City
Slomowitz, Samuel	Billings, Mont.
Sloss, Mrs. M. C	San Francisco, Cal.
Sloss, Sarah	San Francisco, Cal.
Slote, Samuel H., M.D	Brooklyn, N. Y.
Slotkin & Praglin	New York City
Sloves, N	Montreal, Canada
Slusky, Daniel	Augusta, Ga.
Slutzker, H	Altoona, Pa.
Slutzkins, Adolph S	Brooklyn, N. Y.
Smickler, Solomon	Cincinnati, Ohio
Smith, Kallman	New York City
Smith, Max	New York City
Smith, Robert	New York City
Smith, Rev. Samuel G	St. Paul, Minn.
Smolinsky, I. D	New York City
Smukler, H	Philadelphia, Pa.
Smyth, John	New Orleans, La.
Snellenberg, Joseph W	Philadelphia, Pa.
Snellenberg, Nathan	Philadelphia, Pa.
Sobel, Isador	Erie, Pa.
Sobel, Jacob	Brooklyn, N. Y.
Sobel, Jacob, M.D	New York City
Sobel, S. R	Pittsburg, Pa.
Sobel, Samuel	Brooklyn, N. Y.
Soble, N. H., M.D	Elmira, N. Y.
Sohn, L	New York City
Sokolower, J	New York City
Sola, Clarence I. de	Montreal, Canada
Sola, Rev. Meldola de	Montreal, Canada
Solinger, Lewis	Centerville, Iowa
Solis, Isaac N	New York City
Sollod, Nathan	Baltimore, Md.
Soloborsky, Joseph	Brooklyn, N. Y.
Solomon, A. A	Philadelphia, Pa.
Solomon, A. L	Pittsburg, Pa.
Solomon, Aaron	Detroit, Mich.
Solomon, Alden	Boston, Mass.
Solomon, Rev. E. L	Paterson, N. J.
Solomon, George	Savannah, Ga.
Solomon, Mrs. Henry	Chicago, Ill.
Solomon, J	Allegheny, Pa.
Solomon, L	New York City
Solomon, Louis	New York City
Solomon, M. H	New York City
Solomon, Mark	Rochester, N. Y.
Solomon, Marx	New York City
Solomon, Max	Beaver Falls, Pa.
Solomon, Oscar	Cedar Rapids, Iowa
Solomon, S	Scranton, Pa.
Solomon, S. D., A.B	Syracuse, N. Y.
Solomon, Sam	New York City
Solomon, Samuel	New York City
Solomon, Samuel E	New York City
Solomon, Saul	Montreal, Canada
Solomons, A. S	Washington, D. C.
Solomons, Joseph R., D.D.S	New York City
Solomont, Simon	Boston, Mass.
Solon, Moses	Chicago, Ill.
Solotar, Jacob	New York City
Solotaroff, H., M.D	New York City
Soloweitzik, Solomon	Westerly, R. I.
Solus, Joseph W	Philadelphia, Pa.
Solzman, H	New Haven, Conn.
Sommer, Henry	New York City
Sommer, M	New York City
Sommer, Rudolph	New York City
Sommerfeldt, M	Yonkers, N. Y.
Somolsky, Jacob	Washington, Pa.
Sondheim, Julius	Philadelphia, Pa.
Soneborn, S. B	Baltimore, Md.
Sonenberg, Adolf	Montreal, Canada
Sonneborn, Henry	Baltimore, Md.
Sonneborn, Jonas	New York City
Sonneborn, Mrs. Leo	New York City
Sonneborn, M	Wheeling, W. Va.
Sonnenschein, Rev. S. H	St. Louis, Mo.
Sonstein, I	McKeesport, Pa.
Sookne, Joseph, D.D.S	New York City
Sophian, Michael, M.D	New York City
Sossnitz, Isaac, M.D	New York City
Souenberg, Adolf	Montreal, Canada
Soule, George	New Orleans, La.
Sparenberg, E	New York City
Sparger, Rev. William	New York City
Speaker, Henry M	Philadelphia, Pa.
Spear, N	Pittsburg, Pa.
Spector, Joseph	New York City
Spektorsky, Hyman	New York City
Spektorsky, Joseph	New York City
Sperber, David	Montreal, Canada
Speyer, James	New York City
Speyer, Leo	New York City
Spiegel, Rev. Adolph	New York City
Spiegel, Judge Frederick S	Cincinnati, Ohio
Spiegel, Julius	New York City
Spiegel, Samuel, M.D	New York City
Spiegel, Wolf Max	Elmira, N. Y.
Spiegelberg, F	New York City
Spiegelberg, I. N	New York City
Spiegelberg, Levi	New York City
Spigil, Julius	New York City
Spiro, Abraham C. (deceased)	New York City
Spiro, Abraham I	New York City
Spiro, M., M.D	Allegheny, Pa.
Spiro, Max	New York City
Spitz, Samuel	Chicago, Ill.
Spivak, C. D., M.D	Denver, Colo.
Sporborg, Celia May, Pres	Albany, N. Y.
Srolovitz, Max L	Monongahela City, Pa.
Stadecker, Leopold	New York City
Stahl, S	Albany, N. Y.

Staller, Max, M.D	Philadelphia, Pa.
Stander, Anna	New York City
Stark, Joseph	New York City
Starr, Hyman	New York City
Starr, Robert	New York City
Starr, Rev. William E	Baltimore, Md.
Staub, J. A	New York City
Stearns, Benjamin	New Rochelle, N. Y.
Stecker, Louis	Philadelphia, Pa.
Steckler, Alfred	New York City
Steif, W	Chicago, Ill.
Stein, Abram	New York City
Stein, Adolf	Chicago, Ill.
Stein, Charles I	Greenwood, Miss.
Stein, David	Chicago, Ill.
Stein, Fred M	New York City
Stein, H	Lancaster, Pa.
Stein, Isidor	New York City
Stein, J. M	Washington, D. C.
Stein, Joseph	New York City
Stein, Joseph	New York City
Stein, Julius	Brooklyn, N. Y.
Stein, Leo	New York City
Stein, M., M.D., D.D.S	New York City
Stein, M. B	Stockton, Cal.
Stein, M. H	Philadelphia, Pa.
Stein, S	New York City
Stein, W. D	Chicago, Ill.
Steinbach, A. B	New York City
Steinbach, L. W., M.D	Philadelphia, Pa.
Steinberg, Charles J	Pensacola, Fla.
Steinberg, D	New Haven, Conn.
Steinberg, Jacob	Carteret, N. J.
Steinberg Brothers	Toledo, Ohio
Steinberger, F	Bradford, Pa.
Steindler, Max	New York City
Steinem, Mrs. Joseph	Toledo, Ohio
Steiner, Alfred	Brooklyn, N. Y.
Steiner, Benjamin	New York City
Steiner, David	Youngstown, Ohio
Steiner, I	Hampton, Va.
Steiner, Jacob	Newark, N. J.
Steiner, Louis	Brooklyn, N. Y.
Steinfeld, Julius	New York City
Stengel, Emil	Pittsburg, Pa.
Stern, A	New York City
Stern, Benjamin	New York City
Stern, Charles M	Albany, N. Y.
Stern, Daniel	Brooklyn, N, Y.
Stern, David	Chicago, Ill.
Stern, David	Philadelphia, Pa.
Stern, David F	New York City
Stern, Eugene M	Philadelphia, Pa.
Stern, G	Newark, N. J.
Stern, Harry	Boston, Mass.
Stern, Isaac	New York City
Stern, Isador	New York City
Stern, J	New York City
Stern, J. L	Cumberland, Md.
Stern, Jake	Las Vegas, N. Mex.
Stern, Josef	New York City
Stern, Joseph	New York City
Stern, Joseph	Montreal, Canada
Stern, Mrs. L. M	Brooklyn, N. Y.
Stern, Leopold	New York City
Stern, Leopold H	New York City
Stern, Louis	Brooklyn, N. Y.
Stern, Louis	New York City
Stern, Louis	Philadelphia, Pa.
Stern, Rev. Louis	Washington, D. C.
Stern, M	Rochester, N. Y.
Stern, M. H	Philadelphia, Pa.
Stern, Maurice	New Orleans, La.
Stern, Moses	Allentown, Pa.
Stern, Nathan	New York City
Stern, Nathan	Trenton, N. J.
Stern, Philip H	Montgomery, Ala.
Stern, Samuel	Uniontown, Pa.
Sternbach, A. B	Portland, Ore.
Sternbach, Charles (deceased)	New York City
Sternbach, Morris	New York City
Sternberg, H	Columbus, Ga.
Sternberger, Mrs. Pauline	New York City
Sternberger, Samuel	Philadelphia, Pa.
Sterne, Simon (deceased)	New York City
Sternlicht, Isaac, M.D	New York City
Sterns, Charles	Rutland, Vt.
Stettauer, Mrs. D	Chicago, Ill.
Stewart, E. B	Chicago, Ill.
Stiefel, Mrs. H	New York City
Stien, Max	New York City
Stifft, Charles S	Little Rock, Ark.
Stine, Albert	New York City
Stine, Marcus	New York City
Stiner, Max	New York City
Stix, William	St. Louis, Mo.
Stoerger, Sigmund	Brooklyn, N. Y.
Stol, Sebastian, M.D	Chicago, Ill.
Stolaroff, A	El Paso, Tex.
Stoll, Harry	New York City
Stolz, Rev. J. H	Cumberland, Md.
Stolz, Joseph	Chicago, Ill.
Stone, Alfred Holt	Washington, D. C.
Stone, Charles	Toronto, Canada
Stone, J. W	Boston, Mass.
Stone, Rev. John Timothy	Baltimore, Md.
Stone, Mrs. Julius	Chicago, Ill.
Stone, Nathan H	New York City
Stoneman, David	Boston, Mass.
Stotter, Dr. Henry B	Cleveland, Ohio
Stotter, J., M.D	Cleveland, Ohio
Stotz, Benjamin	Syracuse, N. Y.
Strasbourger, Samuel	New York City
Strashower, Max	Cleveland, Ohio
Strashun, A., M.D	Cincinnati, Ohio
Strasser, Ike	Albany, N. Y.
Stratton, Asa E	Montgomery, Ala.
Straulman, A	New York City
Straus, A	Las Vegas, N. Mex.
Straus, A. D	New York City
Straus, Alexander L	Baltimore, Md.
Straus, Eli M	Chicago, Ill.
Straus, F. A	New York City
Straus, Isidor	New York City
Straus, J	Philadelphia, Pa.
Straus, Joseph L	Baltimore, Md.
Straus, Julius	Richmond, Va.
Straus, Leopold	Montgomery, Ala.
Straus, Louis	St. Louis, Mo.
Straus, Nathan	New York City
Straus, Hon. Oscar S	New York City
Straus, S. D	New York City
Straus, Simon W	Chicago, Ill.
Strauss, B	Newark, N. J.
Strauss, Julius	New York City
Strauss, Meyer	Hamilton, Ohio
Strauss, S. J	Wilkesbarre, Pa.
Strauss, Samuel	New York City
Straussberg, Dr. M	Newark, N. J.
Stream, Louis	New York City
Streicher, M	Providence, R. I.
Streitfeld, Harry A	Philadelphia, Pa.
Strelitz, Henry	Chattanooga, Tenn.
Strook, Sol. M	New York City
Strouse, A. L	Freeport, Pa.
Strouse, Mrs. Hennie	Baltimore, Md.
Strouse, Isaac	Baltimore, Md.
Strouse, Leopold	Baltimore, Md.
Strouse, Samuel	Baltimore, Md.
Strouss, Isaac	Youngstown, Ohio
Strunsky, Elias	San Francisco, Cal.
Stulman, M	Baltimore, Md.
Stumer, Louis M	Chicago, Ill.
Sturtz, Samuel	New York City
Suesskind, Adolph	New York City
Sugarman, Martin L	Omaha, Nebr.
Sullivan, Rev. J. W	Centerview, Mo.
Sullivan, P. F	Lowell, Mass.
Sulzbacher, Joseph H	New York City
Sulzbacher, Louis	Braddock, Pa.
Sulzberger, Cyrus L	New York City
Sulzberger, Ferdinand	New York City
Sulzberger, Hon. Mayer	Philadelphia, Pa.
Sulzberger, S. L	Chicago, Ill.
Sulzberger, Solomon	New York City
Summerfield, H. G	Little Rock, Ark.
Summerfield, Moses	St. Louis, Mo.
Sumner, Philip S., M.D	Boston, Mass.
Sundelson, Adolph, M.D	New York City
Sunstein, A. J	Pittsburg, Pa.
Sunstein, C	Allegheny, Pa.
Supowitz, M	Pittsburg, Pa.
Suravitz, N	Scranton, Pa.
Suskind, Harris	New York City
Susskind, S. J	Philadelphia, Pa.
Sussman, I	Youngstown, Ohio
Svarcz, Mano	Baltimore, Md.
Swartz, Miss Anna	Pittsburg, Pa.
Swartz, Fred. M	Providence, R. I.
Sweeney, Thomas S	Brackettville, Tex.
Swett, Z	Portland, Ore.
Switz, Rev. M	Pittsburg, Pa.
Sydeman, A	Boston, Mass.
Syrkin, Arnold	New York City
Szold, Miss Henrietta	New York City

T

Taledano, Albert	New Orleans, La.
Talpes, S	Montreal, Canada
Talpis, Ralph T	El Paso, Tex.
Tamor, Abraham I	New York City
Tandlich, Samuel, M.D	New York City
Tannenbaum, A	New York City
Tannenbaum, L	New York City
Tannenbaum, L	New York City
Tannenbaum, Simon, M.D	New York City
Tanner, Joseph M	Salt Lake City, Utah
Taplitzky, Jacob	Toronto, Canada

Tapolsky, Harry	Pittsburg, Pa.
Tarnowski, Samuel	New York City
Tarshis, Isaac	Brooklyn, N. Y.
Tattarsky, M	Brooklyn, N. Y.
Tauber, A.	New York City
Tauber, Bernard	New York City
Tausend, Felix	New York City
Tausig, Emil	New York City
Tausig, Joseph	Myles, Miss.
Tausig, William	Chicago, Ill.
Taylor, David	Seattle, Wash.
Taylor, John A.	New York City
Teideman, Leo	New York City
Teitelbaum, H.	New York City
Teller, lbert	Philadelphia, Pa.
Teller, Benjamin F	Philadelphia, Pa.
Teller, William H	Philadelphia, Pa.
Tennenbaum, S. (deceased)	Cincinnati, Ohio
Teplitz, Benjamin	Pittsburg, Pa.
Tepper, Martin, D.D.S	New York City
Terr, Jacob	New York City
Terr, Louis	Philadelphia, Pa.
Tessler, M., M.D	St. Paul, Minn.
Teven, Louis	New York City
Thacher, Hon. John Boyd	Albany, N. Y.
Thaler, Jacob	New York City
Thalheimer, Gates	Syracuse, N. Y.
Thalheimer, H	New Orleans, La.
Thalheimer, Mrs. L. S	Philadelphia, Pa.
Thalheimer, Sam	Baltimore, Md.
Thomashefsky, B	New York City
Thompson, T. P	New Orleans, La.
Thurman, Jacob	East Boston, Mass.
Thurnauer, Charles M	Cincinnati, Ohio
Tiche, Edward	Dallas, Tex.
Ticktin, Charles	Chicago, Ill.
Tiefenbrun, B	Baltimore, Md.
Tierkel, David B	Philadelphia, Pa.
Tilzer, A., M.D	Portland, Ore.
Tintner, Leonard	Pittsburg, Pa.
Tischler, Adolph	New York City
Tischler, Samuel	New York City
Titlebaum, Nathan J	Boston, Mass.
Tivol, Nathan	Kansas City, Mo.
Tobias, Francis H.	New York City
Tobias, Julius D.	New York City
Tobriner, Leon	Washington, D. C.
Toch, Henry M	New York City
Todes, Solomon	Baltimore, Md.
Tolzers, A. M	Montreal, Canada
Tonkonogy, Nathaniel, M.D	New York City
Topaz, Lionel	New York City
Toplitzky, Jacob	Toronto, Canada
Tosky, Jacob	St. Louis, Mo.
Tour, Jacob	Pueblo, Colo.
Toy, Prof. C. H., D.D., LL.D	Cambridge, Mass.
Tracy, Samuel G	Hartford, Conn.
Trager, Isidore	Cincinnati, Ohio
Traitel, Benjamin D.	New York City
Trapp, Edward A.	New York City
Trau, Gus	Pittsburg, Pa.
Traugott, Rev. Abraham	Springfield, Ill.
Travis, P. H	College, Ga.
Tre Fethren, E. B	Waubay, S. Dak.
Treichlinger, David	St. Louis, Mo.
Treuhold, Morris	New York City
Triedberg, A.	New York City
Triest, Montague	Charleston, S. C.
Trosky, Bernard	Brooklyn, N. Y.
Trost, Edward	Pittsburg, Pa.
Trost, Samuel W	Cincinnati, Ohio
Trouse, Paul	New York City
Tryor, Rev. S	Petersburg, Va.
Tuch, Michael	Brooklyn, N. Y.
Tuedberg, A.	New York City
Turkel, B.	New York City
Turner, A	Chicago, Ill.
Turner, Rev. J. W	Evansville, Ind.
Turtletaub, J	Charleston, S. C.
Tutelman, Nathan	Philadelphia, Pa.
Tutelman, William	Philadelphia, Pa.
Twining, Prof. N. C	Nipomo, Cal.
Tworger, Philip	Boston, Mass.

U

Ufland, Abraham	New York City
Ufland, W	New York City
Uhlmann, Simon	New York City
Ulanov, Prof. Nathan	New York City
Ullman, Adolph	Cincinnati, Ohio
Ullman, Nathan	New York City
Ullman, Sigmund	New York City
Ulman, Alfred J	San Francisco, Cal.
Ulmann, Albert	New York City
Una, G.	New York City
Ungar, Max	Halifax, N. S.
Unger, David	New York City
Unger, Henry W.	New York City
Unger, Samuel J	Plainfield, N. J.
Ungerleider, M., M.D	Chicago, Ill.
Unterberg, Israel	New York City

V

Valenstein, M.	New York City
Valentine, S.	New York City
Vanamee, William	Middletown, N. Y.
Van de Water, Geo. R	New York City
Van Leer, Charles	Seaford, Del.
Van Leer, Mrs. Hannah	Baltimore, Md.
Van Raalte, E.	New York City
Van Taube, G	Montvale, N. J.
Van Wagner, Mrs. M. F	Troy, N. Y.
Varady, Samuel	New York City
Vehon, L. S	Chicago, Ill.
Velleman, Joshua	New York City
Vendig, Charles H	Philadelphia, Pa.
Vetter, Henry H	Philadelphia, Pa.
Vineberg, Hiram N., M.D	New York City
Vineberg, M. (deceased)	Winnipeg, Manitoba, Canada
Vinissky, B. W	Chicago, Ill.
Vinson, R. E	Austin, Tex.
Vogel, Heinrich, M.D	New York City
Vogel, Joseph	New York City
Vogelstein, L.	New York City
Volmer, Leon	Charleston, W. Va.
Volpé, Arnold D	New Rochelle, N. Y.
Volpe, Harold D.	New York City
Volter, Adolph	New York City
Voorsanger, Jacob	San Francisco, Cal.
Vorhaus, Louis J	New York City

W

Wachs, A	Philadelphia, Pa.
Wachsman, Isidore	Albany, N. Y.
Wacht, Samuel	New York City
Wagner, Isidor	Brooklyn, N. Y.
Wainzimer, Philip	New York City
Waisman, M.	New York City
Walb, Lasar	Philadelphia, Pa.
Walcoff, Harry	New York City
Wald, H., M.D	New York City
Waldheim, H	St. Louis, Mo.
Waldman, Louis	Toronto, Canada
Waldman, Louis I	Albany, N. Y.
Waldstein, Abraham S	Boston, Mass.
Walker, Adolph	Brooklyn, N. Y.
Wallach, Karl W.	New York City
Wallach, Moses	New York City
Wallenstein, Max	Troy, N. Y.
Waller, H	Philadelphia, Pa.
Walsey, Rev. Louis	Little Rock, Ark.
Walsh, Rev. John	Troy, N. Y.
Walter, Abraham	Baltimore, Md.
Walter, Bernhard	New York City
Walter, M. R	Baltimore, Md.
Waltman, Abe	Philadelphia, Pa.
Waltoff, D. de, M.D	Brooklyn, N. Y.
Warburg, Felix M	New York City
Ward, M	Bridgeport, Conn.
Wartell, Isaac	New York City
Wartell, S. H.	New York City
Wartelsky, Miss J	Chicago, Ill.
Wasserman, Henry	New York City
Watman, Alexander	Bayonne, N. J.
Watman, George	New York City
Waxelbaum, E. A	Macon, Ga.
Waxman, J.	New York City
Weber, David	Philadelphia, Pa.
Webster, Jacob	New York City
Wechselman, Solomon	New York City
Wechsler, A. H	Brooklyn, N. Y.
Wechsler, Isaac	New York City
Weeden, P. H.	New York City
Wehart, Mrs. Charles	Peoria, Ill.
Wehlau, L., M.D	Scranton, Pa.
Weil, A. Leo	East Liberty, Pa.
Weil, Abraham	Fort Wayne, Ind.
Weil, D	Montgomery, Ala.
Weil, David L.	New York City
Weil, E	Brooklyn, N. Y.
Weil, Edmond	New York City
Weil, Henry	Pelham, N. Y.
Weil, Henry	Goldsboro, N. C.
Weil, J. B	Los Angeles, Cal.
Weil, Jacob	Philadelphia, Pa.
Weil, Jacob A.	New York City
Weil, Jonas	New York City
Weil, L. P	San Francisco, Cal.
Weil, Leo A	East Liberty, Pa.
Weil, Leon	Montgomery, Ala.
Weil, Leopold	New York City
Weil, Leopold	New York City
Weil, Louis	Chicago, Ill.
Weil, N. J.	New York City
Weil, R	Spokane, Wash.
Weil, Samuel	Youngstown, Ohio

Weil, Samuel	New York City
Weill, L. W	New York City
Weiller, L.	New York City
Weinberg, Benjamin L.	Minneapolis, Minn.
Weinberg, Jacob	Lancaster, Pa.
Weinberg, James	Brooklyn, N. Y.
Weinberg, Joseph	Greenville, Miss.
Weinberg, Julius	Atlantic City, N. J.
Weinberg, Morris	Baltimore, Md.
Weinberg, Nicholas J.	New York City
Weinberger, B.	New York City
Weinberger, Emma	New York City
Weinberger, F.	New Orleans, La.
Weinberger, Henry	New York City
Weinberger, Jonas	New York City
Weinberger, M.	Plainfield, N. J.
Weiner, Alexander	Rockaway Beach, N. Y.
Weiner, Jacob	Philadelphia, Pa.
Weiner, Leopold S.	New York City
Weiner, Richard	New York City
Weinfield, Henry	Montreal, Canada
Weingart, S.	New York City
Weingart, Sol	Scranton, Pa.
Weinhandler, Adolph	New York City
Weinhandler, M.	New York City
Weinreb, Arthur	New York City
Weinshel, Jacob	New York City
Weinshenker, Tobias	Chicago, Ill.
Weinstein, A.	New York City
Weinstein, B	Chicago, Ill.
Weinstein, Rev. E	Goshen, Ind.
Weinstein, Henry	New York City
Weinstein, I., M.D.	New York City
Weinstein, Joseph, M.D	New York City
Weinstein, Morris	New York City
Weinstein, S.	New York City
Weinstock, Harris	Sacramento, Cal.
Weinstock, Louis	Brooklyn, N. Y.
Weinstock, Lubin, & Co	Sacramento, Cal.
Weis, Julius	New Orleans, La.
Weis Brothers	Boston, Mass.
Weisberg, S.	Pittsburg, Pa.
Weiskopf, Henry	Minneapolis, Minn.
Weisman, Abraham	New Haven, Conn.
Weisman, Isaac	New York City
Weisman, Isidore	Minneapolis, Minn.
Weisman, Mayer	Boston, Mass.
Weisman, S.	New York City
Weiss, A.	Brooklyn, N. Y.
Weiss, A. E	Los Angeles, Cal.
Weiss, Abraham	New York City
Weiss, Alter	Philadelphia, Pa.
Weiss, Charles	Philadelphia, Pa.
Weiss, Rev. Harry	Macon, Ga.
Weiss, Isaac	Philadelphia, Pa.
Weiss, Isadore	Chicago, Ill.
Weiss, J. W	Mobile, Ala.
Weiss, Jacob	New York City
Weiss, Joseph	New York City
Weiss, Robert	Galveston, Tex.
Weissbrot, Samuel	New York City
Weissman, Reuben	New York City
Weltner, Moritz	New York City
Welvart, Chas	Pana, Ill.
Wener, H	Montreal, Canada
Wener, J.	New York City
Wenning, Gottfried	Olmus, Tex.
Werbelowsky, A	Brooklyn, N. Y.
Werbelowsky, David	Brooklyn, N. Y.
Werdenschlag, David	New York City
Werner, Edward M.	New York City
Werner, H.	New York City
Wertheim, B., & Son.	New York City
Wertheim, Sol	New York City
Wertheimer, Isaac	Allegheny, Pa.
Wertheimer, Jacob	New York City
Weslock, Morris	New York City
Westfeldt, P. M	New Orleans, La.
Westheimer, Samuel	St. Joseph, Mo.
Westin, M. H	New York City
Wetstein, R	Montreal, Canada
Wexler, S. W	New York City
Wexler, Solomon	New Orleans, La.
Weyl, Maurice N	Philadelphia, Pa.
White, C	Allegheny, Pa.
White, Rev. H. F	Philadelphia, Pa.
White, H. O., M.D	Chicago, Ill.
White, Philip	Exeter, N. H.
Whitehill, Edward	Philadelphia, Pa.
Whitelaw, Jonas	New York City
Whitestone, Simon	Pittsburg, Pa.
Whitlock, Philip	Richmond, Va.
Whitman, Esther	Boston, Mass.
Whitteker, Rev. W. F	Amsterdam, N. Y.
Whitul, Fr.	New York City
Widder, Simon	New York City
Wiener, David	Pittsburg, Pa.
Wiener, Henry	New York City
Wienstein, H.	New York City
Wiernik, Peter	New York City
Wies Brothers	Boston, Mass.
Wilbush, Benjamin	Houston, Tex.
Wilcox, E. L	Peoria, Ill.
Wilder, Charles	New York City
Wilder, Morris, M.D	New York City
Wilder, V. A	Warwick, N. Y.
Wildman, S	New York City
Wile, Herman	Buffalo, N. Y.
Wile, Julius M	Rochester, N. Y.
Wilenzig, Myer	Baltimore, Md.
Wilfson, D	Baltimore, Md.
Wilk, L. J	Minneapolis, Minn.
Wilkes, Morris, M.D	New York City
Wilkoff, William	Youngstown, Ohio
Williams, J. G	Worcester, Mass.
Williams, Rev. Dr. Leighton	New York City
Willner, Rev. W	Meridian, Miss.
Wilner, Samuel	New York City
Wilson, Rev. George	Gibson City, Ill.
Wilson, Jerome J.	New York City
Wilzin, J. M	Birmingham, Ala.
Winchel, Geo. C.	New York City
Wineburgh, Henry	New York City
Wineland, Elias	Philadelphia, Pa.
Winer, Elias	Olean, N. Y.
Winer, Harry	Chattanooga, Tenn.
Winer, Herman L.	New York City
Winkelman, Samuel	Manistique, Mich.
Winkleman, Sol	Rochester, N. Y.
Winkler, Isaac	Cincinnati, Ohio
Winstein, Louis	Portland, Me.
Winter, Morris	Boston, Mass.
Winterfield	New York City
Winternitz, David	Las Vegas, N. Mex.
Winternitz, Samuel L.	Chicago, Ill.
Wintner, Rev. Leopold, Ph.D	Brooklyn, N. Y.
Wintrob, J. M	Philadelphia, Pa.
Wisdom, M. N	New Orleans, La.
Wise, August	Philadelphia, Pa.
Wise, Barnat	Pittsburg, Pa.
Wise, Henry E.	New York City
Wise, Otto Irving	San Francisco, Cal.
Wise, Rev. Jonah B	Chattanooga, Tenn.
Wise, Rev. Dr. Stephen S	Portland, Ore.
Wise, Solomon	Abbeville, La.
Wise Brothers	Yazoo City, Miss.
Wiseman, Harry S	Indianapolis, Ind.
Witmark, Isidor	New York City
Witt, Rev. Louis	Pueblo, Colo.
Witt, Samuel	New York City
Witte, Max	New York City
Wittenberg, Rev. David H	Jacksonville, Fla.
Wittenberg, Joseph, M.D	New York City
Wittenberg, Louis	Philadelphia, Pa.
Woelfkin, Rev. Cornelius	Brooklyn, N. Y.
Wohl, L	New York City
Wohlgemuth, M. J.	New York City
Wolbach, S	Grand Island, Nebr.
Wolbarsht, Hyman	Baltimore, Md.
Wolberg, Enoch	New York City
Wolf, A	New Orleans, La.
Wolf, Mrs. Abraham S	Philadelphia, Pa.
Wolf, Albert	Philadelphia, Pa.
Wolf, Alexander I., M.D	St. Louis, Mo.
Wolf, August	Philadelphia, Pa.
Wolf, Benjamin	Philadelphia, Pa.
Wolf, Bernard H	Boston, Mass.
Wolf, Clarence	Philadelphia, Pa.
Wolf, D	Pittsburg, Pa.
Wolf, Edward	Philadelphia, Pa.
Wolf, Edwin	Philadelphia, Pa.
Wolf, Edwin E	Chicago, Ill.
Wolf, Emanuel	Bayou Sara, La.
Wolf, Gessel, M.D	New York City
Wolf, Henry M	Chicago, Ill.
Wolf, Herman	Yonkers, N. Y.
Wolf, I. B.	New York City
Wolf, Mrs. L. J	Cleveland, Ohio
Wolf, Louis	Philadelphia, Pa.
Wolf, M., M.D	Yonkers, N. Y.
Wolf, Miriam H	Philadelphia, Pa.
Wolf, P	Pittsburg, Pa.
Wolf, Simon	Philadelphia, Pa.
Wolf, Hon. Simon	Washington, D. C.
Wolfe, Adolphe	Portland, Ore.
Wolfe, Frank	Hamilton, Canada
Wolfe, Menko H	New York City
Wolfe, Morris	Brooklyn, N. Y.
Wolfe, P.	New York City
Wolfenstein, Dr. S	Cleveland, Ohio
Wolff, A. N.	New York City
Wolff, Emil	New York City
Wolff, Harris	New York City
Wolff, Henry	Allendale, S. C.
Wolff, Isaac	New York City
Wolff, Mrs. Robert	Chicago, Ill.
Wolff, Samuel	Chicago, Ill.
Wolff, Solomon	New Orleans, La.

Wolffner, Henry L., M.D	St. Louis, Mo.
Wolfneir, Mrs. W. F	Peoria, Ill.
Wolfsfeld, Simon	New York City
Wolfsohn, Jacob M	Chicago, Ill.
Wolfsohn, M.	New York City
Wolfson, David	Billings, Mont.
Wolfson, Rev. G	Lowell, Mass.
Wolfson, Dr. J	Philadelphia, Pa.
Wolfson, L., M.D	Philadelphia, Pa.
Wolfson, Meyer E.	New York City
Wolfson, Morris	New York City
Wollstein, Louis	New York City
Wolper, A	Boston, Mass.
Wolpert, Mayer	Minneapolis, Minn.
Wolsey, Rev. Louis	Little Rock, Ark.
Wolsey, William	Clare, Mich.
Woodward, Frederick E	Washington, D. C.
Woolf, Louis	New York City
Woolf, M. J. H., M.D	San Francisco, Cal.
Woolfson, L	Brooklyn, N. Y.
Woolner, Mrs. Samuel, Sr	Peoria, Ill.
Worman, Max N	Brooklyn, N. Y.
Wormser, David	Chicago, Ill.
Wormser, E. L	Scranton, Pa.
Wormser, Mrs. Isidor	New York City
Wright, Sophie B	New Orleans, La.
Wrubel, S	Middletown, Conn.
Wyman, S	Cleveland, Ohio

Y

Yedeikin, Nathan	New York City
Yeidel, I	Denison, Tex.
Yewell, Horace R	Albuquerque, N. Mex.
Yog, Isidor	New York City
Yogg, Moses	Newark, N. J.
Yohalem, Benny	New York City
Yorkel, A	New York City
Young, Charles	Yonkers, N. Y.
Young, Rev. Ed. J	Waltham, Mass.
Young, Horace G	Albany, N. Y.
Young, Max L.	New York City
Young, Rev. S. Edward	Pittsburg, Pa.
Youngerman, Moses	Somerville, Mass.
Younker, A	Des Moines, Iowa
Younker, Falk	New York City
Yudelson, A. B	Chicago, Ill.
Yungel, E.	New York City
Yutzy, Rev. Jacob	Selinsgrove, Pa.

Z

Zadekow, L	New York City
Zakon, Louis I.	Pittsburg, Pa.
Zander, Gustav	New York City
Zander, Herman	Nashville, Tenn.
Zarach, Isaac, M.D	New York City
Zarembowitz, A.	New York City
Zausmer, Wolff	New York City
Zechnovitz, Samuel	New York City
Zederbaum, A., M.D	Denver, Colo.
Zeisler, Samuel	New York City
Zeitz, H	Brooklyn, N. Y.
Zelenko, Joseph	New York City
Zelezny, Morris	New York City
Zéliqzon, Dr. Maurice	Cleveland, Ohio
Zepin, Rev. George	Cincinnati, Ohio
Zetlin, B.	New York City
Zetner, Charles	Philadelphia, Pa.
Zielonka, Rev. Martin	El Paso, Tex.
Zimmerman, C. L., D.D.S	Chicago, Ill.
Zimmerman, Hyman	New York City
Zimmerman, M. L., D.D.S	Philadelphia, Pa.
Zimmerman, Morris	New York City
Zindler, T.	New York City
Zinman, Morris	Philadelphia, Pa.
Zipkin, M. W	New York City
Ziporkes, J	New York City
Zippert, Max	New York City
Zirn, Harry	Brooklyn, N. Y.
Zoffer, Henry	Rochester, Pa.
Zoline, Elijah N., LL.B	Chicago, Ill.
Zolotkoff, Leon, LL.B	Chicago, Ill.
Zuosmer, Wolff	New York City
Zucker, L.	New York City
Zuckermann, Manfred	New York City
Zukor, Adolph	New York City
Zundelowitz, A.	Wichita Falls, Tex.
Zussman, Samuel, M.D	San Francisco, Cal.
Zwetow, Samuel R	Denver, Colo.

EUROPE, ASIA, AFRICA, AND AUSTRALIA

A

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Aaron, Harry	Lancaster, England
Aaron, J	Hull, England
Abarbanel Library	Jerusalem, Palestine
Abelheim, A., M.D	Johannesburg, So. Africa
Abelson, Rev. Joshua, B.A	Bristol, England
Aberdeen Public Library	Aberdeen, Scotland
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Aboaf, A	Cairo, Egypt
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Abraham, James	London, England
Abrahams, B. Lionel	London, England
Abrahams, Daniel	Glasgow, Scotland
Abrahams, H. A.	London, England
Abrahams, Israel, M.A	Cambridge, England
Abrahams, L.	London, England
Abrahams, Louis B., B.A	London, England
Abrahams, M	Port Elizabeth, So. Africa
Abrahams, Rev. M	Leeds, England
Abrahams, Morris	London, England
Abrahamson, A. D	Cardiff, Wales
Abrahamson, Joshua	Cardiff, Wales
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Académie Impériale des Sciences	St. Petersburg, Russia
Académie des Inscriptions et Belles Lettres	Paris, France
Académie Royale des Sciences	Brussels, Belgium
Accademia dei Sienza	Milan, Italy
Adelman, Joseph	Manchester, England
Adler, Elkan N., M.A	London, England
Adler, Dr. Herman, Chief Rabbi British Empire,	London, England
Adler, Marcus Nathan, M.A	London, England
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Adler, Solomon	Glasgow, Scotland
Aguilar, The Misses	London, England
Ailion, Max	London, England
Aitchison, G., R.A	London, England
Alcaley, Dr. D	Belgrade, Servia
Alexander, B	Johannesburg, So. Africa
Alexander, Henry	Newcastle-upon-Tyne, England
Alexander, Louis	Sheffield, England
Alexander, Morris	Cape Town, So. Africa
Alfandary, M.	London, England
Alford, Rev. George, M.A	Leamington Spa, England
Alliance Israélite School	Constantinople, Turkey
Alliance Israélite Universelle	Paris, France
All Souls' College	Oxford, England
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Altaras, E	Manchester, England
Altman, Albert L	Dublin, Ireland
Altof, Colonel A	London, England
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Andrade, Jacob A. P. M	Spanish Town, Jamaica
Andrade, Mrs. Rebecca da Costa	London, England
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Aria College	Portsea, England
Arnhold, Philipp	London, England
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Ash, Michael	Abertillery, Wales
Ass'n for Study of Jewish Relig	Puna, India
Auerbach, Isidore	London, England
Auerbach, S	Liverpool, England
Austrian Imperial Library	Vienna, Austria
Avner, Mark	London, England

B

Bacher, Prof. Dr. Wilhelm	Budapest, Hungary
Baden, The Grand Duke of	Carlsruhe, Germany
Baker, Mrs. D.	Manchester, England
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Bala Theological College	Bala, Wales
Balfour, Rt. Hon. Arthur J.	London, England
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Baptist College	Manchester, England
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Barber, Rev. W. T. A	Cambridge, England
Barbican Mission to Jews	London, England
Barder, Samuel	Bristol, England
Barnett, Aaron	Barry Dock, Wales
Barnett, Lionel	Birmingham, England
Barnett, Max	Cape Town, So. Africa
Barnett, S.	London, England
Barnett, Solomon	Newport, Wales
Baron, Bernhard	London, England
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Baron, H	London, England
Barrett, Wilson (deceased)	London, England
Barry, Rev. William, D.D	Dorchester, England
Barsht, A.	London, England
Barth, Dr. Jacob	Berlin, Germany
Basch, E	Buluwayo, So. Africa

Bash, Phillip	Birmingham, England
Battersea, Lord	London, England
Bauer, G. M	London, England
Bauer, Le Chevalier de	Brussels, Belgium
Baumann, Max	Johannesburg, So. Africa
Baumberg, A. H	Sydney, Australia
Baur, Charles	Paris, France
Baur, Leon	Paris, France
Beirnstein, Harris M.	London, England
Beirnstein, Mrs. Jane	London, England
Belilios, Hon. Emanuel R., C.M.G., etc.	London, England
Belisha, Albert Isaac	London, England
Belisha, Barrow Isaac	Manchester, England
Belkind, Israel	Rishon-le-Zion, Palestine
Benas, Baron L., J.P	Liverpool, England
Bendon, George	London, England
Bendry, Rev. A. P	Cape Town, So. Africa
Benjamin, Hyman	Middlesborough, England
Benjamin, Isaac	Llanelly, Wales
Benjamin, Richard	Nottingham, England
Ben-Oliel, Rev. Maxwell M.	London, England
Benscher, Martin	London, England
Benscher, W	London, England
Bensusan, The Messrs	Bexhill-on-Sea, England
Bentwich, Herbert, LL.B	London, England
Benzinger, Dr. Immanuel	Jerusalem, Palestine
Berkhamsted Gram. School, Rev. Dr. Fry,	Berkhamsted, England
Berlin, University of	Berlin, Germany
Berliner, A	Berlin, Germany
Berlinski, Solomon J.	London, England
Berlowitz, L.	London, England
Berlyn, M	Birmingham, England
Bern, University of	Bern, Switzerland
Bernard, O. L	E. Northam, W. Australia
Berner Hochschul Bibliothek	Bern, Switzerland
Bernfeld, Dr. Simon	Berlin, Germany
Bernfield, S	London, England
Bernstein, J	Johannesburg, So. Africa
Bernstein, Max	Glasgow, Scotland
Bernstein, Solomon	Manchester, England
Bertish, Marcus	Bristol, England
Berwitz, Louis	Belfast, Ireland
Besso, Moses	Manchester, England
Besso, R.	Manchester, England
Besso, Samuel	Manchester, England
Betesh, Joseph	Manchester, England
Bethencourt, C. de	Paris, France
Betts, Mrs. K. M.	London, England
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Bishop of Exeter, The	Exeter, England
Bishop of Lichfield, The	Lichfield, England
Bishop of London, The	London, England
Bishop of Newcastle, The	Newcastle-upon-Tyne, England
Bishop of Ripon, The	Ripon, England
Bishop of Stepney, The	London, England
Bitton, J.	London, England
Black, William George, F.S.A	Glasgow, Scotland
Blaiberg, S.	London, England
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Blaustein, M.	London, England
Blaustein, Tobias	London, England
Bles, A. J. S.	Manchester, England
Bloch, Rev. Arm., Grand Rabbin de Belgique,	Brussels, Belgium
Bloch, Rev. Dr. Philipp	Posen, Germany
Bloom, Abraham	Middlesborough, England
Bloom, Rev. E.	Merthyr-Tydvil, Wales
Bloom, Goodall	Beel Water, So. Africa
Bloom, Isadore	Middlesborough, England
Bloom, Mrs. Louis	West Hartlepool, England
Bloom, S.	Chester, England
Blumberg, Harris	Manchester, England
Blumberg, Isaac	Manchester, England
Blumenau, Louis	Dublin, Ireland
Bodleian Library	Oxford, England
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Bootle Free Public Library and Museum	Liverpool, England
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Box, Rev. George H., M.A	Chingford, England
Bradford Free Library	Bradford, England
Bradford, Mayor of	Bradford, England
Bradshaw, R.	Dublin, Ireland
Brainin, Dr. R.	Charlottenburg, Germany
Brandes, Dr. Eduard	Copenhagen, Denmark
Brann, M., Ph.D.	Breslau, Germany
Bransky, Ellis	Newcastle-upon-Tyne, England
Brighton Public Library	Brighton, England
Brill, N.	London, England
Brilliant, H.	London, England
Briscoe, A. W	Dublin, Ireland
Bristol Public Library	Bristol, England
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Brody, H., Ph.D	Nachod, Austria
Brodziak, A	Sydney, Australia
Bromley House Library	Nottingham, England
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Brown, H. L.	Sheffield, England
Brown, Lewis	Newcastle-upon-Tyne, England
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Brown, Philip	Edinburgh, Scotland
Browne, Rev. W. J.	Rathfriland, Down, Ireland
Browning, Prof. Oscar	King's College, Cambridge, England
Brüll, Rev. Dr. Adolf	Frankfort-on-the-Main, Germany
Brussels Bollandists Society	Brussels, Belgium
Btesh, M. A.	Manchester, England
Buber, Solomon	Lemberg, Austria
Büchler, Dr. Adolf	Vienna, Austria
Bucks, Morris	London, England
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Buetow, Max	South Shields, England
Bugeisky, Louis	Dudley, England
Buhl, Dr. Franz	Copenhagen, Denmark
Bulley, B	Belgrade, Servia
Buluwayo Chovevei Zion Association	Buluwayo, So. Africa

C

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Caplan, Isaac	Johannesburg, So. Africa
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Carpenter, Rt. Rev. William Boyd	Ripon, England
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Castello, James	London, England
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Cazalet, Rev. A. M.	London, England
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Chief Rabbi of Belgium, The	Brussels, Belgium
Chief Rabbi of the British Empire, The	London, England
Chief Rabbi of Bulgaria, The	Sofia, Bulgaria
Chief Rabbi of Denmark, The	Copenhagen, Denmark
Chief Rabbi of France, The	Paris, France
Chief Rabbi of Holland, The	Amsterdam, Holland
Chief Rabbi of Hungary, The	Budapest, Hungary
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Cohen, Alfred L., L.C.C.	London, England
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Cohen, B., J.P	Bradford, England
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Cohen, Eli E.	Manchester, England
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Cohen, Israel Wolfe	Manchester, England
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Cohen, Joseph M	London, England
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Cohen, Leonard	London, England

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Cohen, Samuel I.	London, England
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Copenhagen Library	Copenhagen, Denmark
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Cotton, B. M.	Birmingham, England
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Ezekiel, Joseph	Bombay, India
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Ezra, N. E. B.	Shanghai, China

F

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Fyne, Rev. S.	Swansea, Wales

G

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Guinsberg, J. H.	Johannesburg, So. Africa
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Guttmann, Dr. Michael	Csongrad, Hungary

H

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Hatvany-Deutsch, Josef de	Budapest, Hungary
Hawkins, C. W.	Dunedin, New Zealand
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Heidelberg, University of	Heidelberg, Germany
Heilbron, David	Glasgow, Scotland
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Hertzberg, A. M.	Brisbane, Australia
Herzl, Dr. Theodor (deceased)	Vienna, Austria
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Himann, Sigmund	Johannesburg, So. Africa
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I

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Isaacs, Isaac A.	Melbourne, Australia
Isaacs, Isaac Judah	Manchester, England
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Isacowitz, A.	Orange River Colony, So. Africa
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Israel. Theolog. Lehranstalt	Vienna, Austria
Israelite School	Bombay, India
Israelitische Allianz	Vienna, Austria
Israelitische Cultusgemeinde	Brünn, Austria
Israelitische Cultusgemeinde	Vienna, Austria
Israelitische Gemeindebibliothek	Prague, Bohemia
Israelitisches Lehrerseminar	Budapest, Hungary
Israelstam, A.	Johannesburg, So. Africa
Izckowitz, Lazarus J.	Muizenberg, So. Africa

J

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Jaffé, Sir Otto, J.P.	Belfast, Ireland
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Japan, The Emperor of	Tokyo, Japan
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Jena, University of	Jena, Germany
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Jewish Theological Seminary	Budapest, Hungary
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Jews' Hospital	London, England
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Judah, Miss K.	Calcutta, India

K

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Strump, Benjamin	Glasgow, Scotland
Stungo, M.	Edinburgh, Scotland
Stungo, Solomon S.	Edinburgh, Scotland
Stuttgart Kgl. Israel. Oberkirchenbehörde,	Stuttgart, Germany
Summerfield, D.	Newcastle-upon-Tyne, England
Summerfield, Isidor	London, England
Sumner, Isaac	Birmingham, England
Surowicz, Saul Severin	Ciechanowiec, Russia
Susman, Joseph	Manchester, England
Sutro, L.	Johannesburg, So. Africa
Sutton, C. W.	Manchester, England
Swaab, M.	Amsterdam, Holland
Swete, Prof. Henry Barclay, D.D.	Cambridge, England
Sydney, Algernon E.	London, England
Synagogengemeinde zu Breslau	Breslau, Germany

T

Tachau, Prof. Dr. L.	Brunswick, Germany
Talegamkar, I. A.	Bombay, India
Tannenbaum, A.	London, England
Tate Central Library	London, England
Taylor, Col., R.A.	Hounslow, England
Taylor, Rev. Charles, D.D., LL.D.	Cambridge, England
Tedeschi, R.	Batavia, Java
Tennant, J. C.	Norwich, England
Thomas, Isaac	Birmingham, England
Thomas, S.	Leicester, England
Thomas, Rev. William	Aberdare, Wales
Tobias, Mark.	London, England
Tobins, J.	London, England
Tom, M.	London, England
Toohey, Philip Marcus	Limerick, Ireland
Torres, E. D.	Manchester, England
Trefecca College	Tagarth, Wales
Treissmann, David	Johannesburg, So. Africa
Trietsch, Davis	Berlin, Germany
Trilling, N.	Byelostok, Russia
Trinity College	Cambridge, England
Trinity College	Dublin, Ireland
Tuck, Adolph	London, England
Tuck, Gustave	London, England
Tuck, Herman	London, England
Turin National Library	Turin, Italy
Turok, H.	Woodstock, So. Africa

U

Unitarian Home Missionary College	Manchester, England
University Hall	London, England
Utrecht, University of	Utrecht, Holland

V

Vámbéry, Dr. Arminius	Budapest, Hungary
Vandamm, George	London, England
Van Mentz, Abraham	London, England

Van Thal, M.	London, England
Vatican Library	Rome, Italy
Vaughan, His Eminence Cardinal (deceased),	London, England
Venetianer, Dr. L.	Neupesth, Hungary
Ventura, Martin J.	Leeds, England
Vesterman, C.	Yekaterinaslaf, Russia
Visetti, Chevalier Albert	London, England
Vivante, M. di Sabbatai	Manchester, England
Vogelstein, Rev. Dr. Hermann	Königsberg, Germany
Von Günzburg, Baron David	St. Petersburg, Russia
Vredenberg, J.	Amsterdam, Holland

W

Wace, Very Rev. Henry, D.D.	Dean of Canterbury, England
Waislowitsh, Dr. Joseph	Kamenetz-Podolsk, Russia
Waley, A. S.	Chantilly, Oise, France
Waley, Alfred J.	Reigate, England
Wallach, Siegfried	Essen, Germany
Wansker, Joseph	Manchester, England
Wansker, Morris	Manchester, England
Warburg, M.	Hamburg, Germany
Warburg, M. M., & Co.	Hamburg, Germany
Wartski, Isidore	Bangor, Wales
Wartski, Morris	Bangor, Wales
Warwick, Countess of	Warwick Castle, England
Wasserzug, Rev. D., B.A.	London, England
Watson, Sir John	Hamilton, Scotland
Wechsler, B.	London, England
Weil, B. B.	London, England
Weil, Major S.	London, England
Weill, Rev. Julien	Paris, France
Weinberg, H. J.	Nottingham, England
Weinberg, Israel	London, England
Weinberg, Marcus	London, England
Weiner, H.	Dublin, Ireland
Weiner, Samuel	London, England
Weissberg, C.	Dublin, Ireland
Weisz, Rev. Dr. Max	Budapest, Hungary
Wellhausen, Prof. J.	Göttingen University, Germany
Wernikoff, S.	Johannesburg, So. Africa
Wertheimer, A.	London, England
Westminster College	Cambridge, England
Wharman, Samuel	London, England
Wiener, S.	Belfast, Ireland
Wigoder, Dr. George S.	Dublin, Ireland
Wilenski, Henry	London, England
Wilkes, Sam.	Gateshead-on-Tyne, England
Wilkinson, Rev. Samuel H.	Brentwood, England
Wilks, J.	Middlesborough, England
Williams, Rev. A. L., M.A.	Royston, England
Williams, Louis	Stockport, England
Williams's Library, Dr.	London, England
Wilmers, E.	London, England
Winberg, S.	Landport, England
Wineberg, Reuben	Walsall, England
Winter, J.	Stockport, England
Winter, Rev. Dr. J.	Dresden, Germany
Wolf, Rev. A., M.A.	Manchester, England
Wolf, Albert	Dresden, Germany
Wolf, Haman	Leeds, England
Wolf, Lucien	London, England
Wolf, W.	London, England
Wolfe, Abraham	Bradford, England
Wolfe, Alexander	Sunderland, England
Wolfe, Baron	Manchester, England
Wolfe, I. J.	Penygraig, Wales
Wolfe, Jonas	London, England
Wolfers, Rev. Philip	Cardiff, Wales
Wolffe, David	Birmingham, England
Wolfman, Samuel	Chester, England
Wolfsbergen, Henry	London, England
Wolfsohn, D.	Cologne, Germany
Wolfson, S.	Leeds, England
Woolf, Abraham	London, England
Woolf, Albert M.	London, England
Woolf, B. A.	London, England
Woolf, Gabriel	Newcastle-upon-Tyne, England
Woolf, Leopold M.	London, England
Woolf, Lewis	Birmingham, England
Woolf, Rev. William	Johannesburg, So. Africa
Woolfe, John	London, England
Woolfe, Max L.	Wrexham, Wales
Woolff, Joseph	Manchester, England
Woolstone, Eugene	London, England
Workmen's Library and Literary Institute,	Tredegar, England
Worms, Baron de, F.S.A., V.P.R.S.L.	London, England
Wright, W. Aldis, M.A., Trinity College,	Cambridge, England
Württemberg, University of	Tübingen, Germany

Z

Zangwill, Israel	London, England
Zara, R. J.	Cairo, Egypt
Zeffert, Isaac	Portsmouth, England
Zeffert, Isaac David	Leicester, England
Ziegler, Dr. T.	Carlsbad, Bohemia
Ziman, Harris	London, England
Zlocisti, Dr. Theo	Germany
Zossenheim, Maximilian	Harrogate, England
Zuckermann, A.	Warsaw, Russia

LIBRARIES, CLUBS, SOCIETIES, INSTITUTIONS, ETC.

A

Abarbanel Library	Jerusalem, Palestine
Aberdeen Public Library	Aberdeen, Scotland
Aberdeen, University of	Aberdeen, Scotland
Abraham Lincoln Lodge, I. O. B. B., No. 190,	Bloomington, Ill.
Académie Impériale des Sciences	St. Petersburg, Russia
Académie des Inscriptions et Belles Lettres	Paris, France
Académie Royale des Sciences	Brussels, Belgium
Accademia dei Sienza	Milan, Italy
Adas Israel Congregation	Louisville, Ky.
Adath Yeshurun Congregation Sunday-School,	Syracuse, N. Y.
Aguilar Free Library	New York City
Alameda Public Library	Alameda, Cal.
Alliance Israélite School	Constantinople, Turkey
Alliance Israélite Universelle	Paris, France
All Souls' College	Oxford, England
Altoona Mechanics, Library	Altoona, Pa.
American Geographical Society	New York City
American Israelite Club	Troy, N. Y.
American School for Oriental Study and Research,	Jerusalem, Palestine
Amsterdam, Univ. of, Biblio. Rosenthaliana,	Amsterdam, Holland
Ancient and Accepted Scottish Rite Library	Portland, Ore.
Andover Theological Seminary	Andover, Mass.
Appleton Library, Lawrence University	Appleton, Wis.
Aria College	Portsea, England
Association for Study of Jewish Religion	Puna, India
Auburn Theological Seminary	Auburn, N. Y.
Augustinian College of St. Thomas of Villanova,	Villanova, Pa.
Austrian Imperial Library	Vienna, Austria

B

Bala Theological College	Bala, Wales
Bangor Theological Seminary	Bangor, Me.
Baptist College	Manchester, England
Barbicau Mission to Jews	London, England
Baylor University	Waco, Tex.
Berkeley Divinity School Library	Middletown, Conn.
Berkhamsted Grammar School	Berkhamsted, England
Berkshire Athenæum	Pittsfield, Mass.
Berlin, University of	Berlin, Germany
Bern, University of	Bern, Switzerland
Berner, Hochschul Bibliothek	Bern, Switzerland
Beth-Ahaba Sunday-School	Richmond, Va.
Beth Elohim Sunday-School	Brooklyn, N. Y.
Beth-El Sabbath-School	New York City
Beth-Emeth Sunday-School	Albany, N. Y.
Beth-Israel Congregation	Houston, Tex.
Beth Israel Congregation	Macon, Ga.
Bibliotheca Rosenthaliana	Amsterdam, Holland
Bibliothèque des Bollandistes	Brussels, Belgium
Birmingham Lodge, I. O. B. B.	Birmingham, Ala.
Birmingham Public Library	Birmingham, England
Blackstone, James, Memorial Library	Branford, Conn.
B'nai B'rith Library	San Francisco, Cal.
B'nai Israel Congregation	Kalamazoo, Mich.
B'nai Israel Congregation	Sacramento City, Cal.
B'nai Israel Sunday-School	Natchez, Miss.
B'nai Jehudah Sunday-School	Kansas City, Mo.
B'nai Jeshurun Congregation	New York City
B'nai Jeshurun Religious School	New York City
B'nai Yeshurun Congregation Sunday-School,	Des Moines, Iowa
B'nai Yeshurun (Kahal Kadosh)	Dayton, Ohio
B'ne Jeshurun Library	Milwaukee, Wis.
Board of Education	Newburg, N. Y.
Bodleian Library	Oxford, England
Bootle Free Public Library and Museum	Liverpool, England
Boston Athenæum	Boston, Mass.
Boston Public Library	Boston, Mass.
Boston University	Boston, Mass.
Bowdoin College	Brunswick, Me.
Braddock Lodge, I. O. B. B. No. 516	Braddock, Pa.
Bradford Free Library	Bradford, England
Brattleboro Free Library	Brattleboro, Vt.
Brighton Public Library	Brighton, England
Bristol Public Library	Bristol, England
British and Foreign Bible Society	London, England
Bromley House Library	Nottingham, England
Brooklyn Library, The	Brooklyn, N. Y.
Brooklyn Public Library	Brooklyn, N. Y.
Brooklyn Y. M. C. A.	Brooklyn, N. Y.
Brown University Library	Providence, R. I.
Brussels Bollandists Society	Brussels, Belgium

Buffalo Public Library, The...............Buffalo, N. Y.
Buluwayo Chovevei Zion Association..Buluwayo, So. Africa
Bureau of American Ethnology..........Washington, D. C.
Bureau of Education, ...Washington, D. C.
Bureau of Rolls and Library, Department of State, Washington, D. C.
Butte Free Public Library.................Butte, Mont.

C

California State Library.................Sacramento, Cal.
Cambridge Free Library..............Cambridge, England
Cambridge Library....................Cambridge, Mass.
Cardiff Free Library.......................Cardiff, Wales
Carnegie Free Library...................Allegheny, Pa.
Carnegie Free Library.....................Bradford, Pa.
Carnegie Free Library..................Charlotte, N. C.
Carnegie Free Library..................Nashville, Tenn.
Carnegie Library...........................Pittsburg, Pa.
Case Memorial Library..................Hartford, Conn.
Cathedral Library Association, The.........New York City
Century Club, The...........................New York City
Century Co., The............................New York City
Charleston Library..................Charleston, S. C.
Chattanooga Public Library...........Chattanooga, Tenn.
Cheetham Free Reference Library.....Manchester, England
Chelsea Public Library................London, England
Chicago American..........................Chicago, Ill.
Chicago Public Library.....................Chicago, Ill.
Chicago Theological Seminary, Hammond Library, Chicago, Ill.
Children of Israel Congregation..........Memphis, Tenn.
Christ Church Library..................Oxford, England
Christ's College....................Cambridge, England
Church House Library, Westminster....London, England
Cincinnati Club, The...................Cincinnati, Ohio
Cincinnati Public Library..............Cincinnati, Ohio
City Library ....Lowell, Mass.
City Library Association, The............Springfield, Mass.
Cleveland Public Library..............Cleveland, Ohio
Colgate University....................Hamilton, N. Y.
College of the City of New York.........New York City
College of St. Francis Xavier..............New York City
Columbia Seminary.......................Columbia, S. C.
Columbia University......................New York City
Columbus Public Library.................Columbus, Ohio
Congregational Library....................Boston, Mass.
Connecticut State Library..............Hartford, Conn.
Constitutional Club....................London, England
Copenhagen Jewish Congregation.....Copenhagen, Denmark
Copenhagen Library...............Copenhagen, Denmark
Cornell University...........................Ithaca, N. Y.
Crerar Library, The John...................Chicago, Ill.
Croydon Public Libraries..............London, England
Crozer Theological Seminary, Bucknell Library, Chester, Pa.

D

Dallas Public Library.........................Dallas, Tex.
Dayton Public Library......................Dayton, Ohio
Derby Public Library.....................Derby, England
Detroit Public Library....................Detroit, Mich.
Deutsch-Jüdische Gemeindebund........Berlin, Germany
Devonport Free Public Library......Devonport, England
Dickinson College.............................Carlisle, Pa.
Divinity School.......................Cambridge, England
Divinity School of the Protestant Episcopal Church, Philadelphia, Pa.
Dorchester Missionary College......Wallingford, England
Dorchi Zion Association.............Manchester, England
Dorshei Zion Association..........Cape Town, So. Africa
Drew Theological Seminary Library......Madison, N. J.
Durban Public Library...............Durban, So. Africa
Durham, University of................Durham, England

E

East Orange Free Library............East Orange, N. J.
Ecole Speciale des Langues Orientales Vivantes..Paris, France
Edinburgh Jewish Public Library.....Edinburgh, Scotland
Edinburgh Public Library...........Edinburgh, Scotland
Edinburgh University..............Edinburgh, Scotland
Elmira Public Library........................Elmira, N. Y.
El Paso Public Library...................El Paso, Tex.
Emanu-El Congregation.......................Dallas, Tex.
Emek Branch Lodge, No. 61, I. O. B. B..Fort Wayne, Ind.
Enoch Pratt Free Library.................Baltimore, Md.
Episcopal Theological School Library....Cambridge, Mass.
Erlangen, University of ....Erlangen, Germany
Esras Chovevi Zion..........................Baltimore, Md.
Evelina de Rothschild School.......Jerusalem, Palestine

F

Faculté de Théologie Protestante...........Paris, France
Falkirk Public Library..................Falkirk, Scotland
Fall River Public Library................Fall River, Mass.
Finsbury Public Library................London, England
Florence Jewish Theological Seminary.....Florence, Italy
Forbes Library..........................Northampton, Mass.
Frankfurt-am-Main Stadtbibliothek, Frankfort-on-the-Main, Germany
Frankfurt-Loge ....Frankfort-on-the-Main, Germany
Franklin and Marshall College...........Lancaster, Pa.
Free Church College.................Glasgow, Scotland
Free Library of Philadelphia, The..........Philadelphia, Pa.
Free Public Library.....................New Haven, Conn.
Free Public Library.......................St. Joseph, Mo.
Free Public Library...................Worcester, Mass.
Freiburg, University of...............Freiburg, Germany
Freundschaft Society, The.................New York City
Friedrich-Loge XXIX No. 444.......Heidelberg, Germany
Friends of Zion.... ....Philadelphia, Pa.

G

General Theological Seminary..............New York City
Geneva Public Library...............Geneva, Switzerland
Georgia State Library.........................Atlanta, Ga.
Glasgow, University of................Glasgow, Scotland
Göteborgs Stadtbibliothek..............Göteborg, Sweden
Göttingen, University of...........Göttingen, Germany
Göttinger Gesellschaft der Wissenschaften, Göttingen, Germany
Gratz College...........................Philadelphia, Pa.
Griqualand W. Hebrew Congregation..Kimberley, So. Africa
Grosvenor Gallery Library..............London, England
Grosvenor Library.........................Buffalo, N. Y.

H

Hailsyburg College ....Hertford, England
Hampstead Public Libraries............London, England
Harlem Library............................New York City
Harmonie Club..............................New York City
Harris Institute Library..............Woonsocket, R. I.
Hartford Public Library.................Hartford, Conn.
Harvard University..................Cambridge, Mass.
Haverford College.........................Haverford, Pa.
Headingly College........................Leeds, England
Hebrew Circle of Women.......................Troy, N. Y.
Hebrew Educational Society.............Brooklyn, N. Y.
Hebrew Educational Society............Philadelphia, Pa.
Hebrew Literary Association..................Chicago, Ill.
Hebrew Literature Society..............Philadelphia, Pa.
Hebrew National Association..............Boston, Mass.
Hebrew Orphan Asylum.................Baltimore, Md.
Hebrew Orphan Asylum.................Brooklyn, N. Y.
Hebrew Orphan Asylum.................New York City
Hebrew Orphan Home.......................Atlanta, Ga.
Hebrew School, The..............Birmingham, England
Hebrew Sheltering Guardian Society......New York City
Hebrew Union College.................Cincinnati, Ohio
Heidelberg, University of...........Heidelberg, Germany
Helena Public Library.....................Helena, Mont.
Henderson Public Library................Henderson, Ky.
Hiram College Library......................Hiram, Ohio
Hot Springs Council of Jewish Women..Hot Springs, Ark.
House of Lords Library................London, England
Howard Memorial Library............New Orleans, La.
Hull Public Libraries.........................Hull, England
Hull Subscription Library ....Hull, England
Humanitätsverein "B'nai B'rith "........Vienna, Austria

I

Illinois State Library.....................Springfield, Ill.
Independent Order B'nai B'rith...........New York City
Indianapolis Hebrew Congregation Sabbath-School, Indianapolis, Ind.
Indianapolis Public Library..........Indianapolis, Ind.
Indiana University Library............Bloomington, Ind.
I. O. B. B. Lodge No. 434...............Houston, Tex.
I. O. B'nai B'rith............................New York City
Iowa Masonic Library..............Cedar Rapids, Iowa
Iowa State Library....................Des Moines, Iowa
Iroquois Social Club.........................Utica, N. Y.
Isaiah Congregation Sabbath-School..........Chicago, Ill.
Israel. Theolog. Lehranstalt...............Vienna, Austria
Israelite School.............................Bombay, India
Israelitische Allianz ....Vienna, Austria
Israelitische Cultusgemeinde............. Brünn, Austria
Israelitische Cultusgemeinde .... Vienna, Austria
Israelitische Gemeindebibliothek........ Prague, Bohemia
Israelitisches Lehrerseminar ....Budapest, Hungary

J

Jackson Street Synagogue.................Mobile, Ala.
Jacksonville Public Library............Jacksonville, Fla.
Jefferson Club, The......................Richmond, Va.
Jena, University of........................Jena, Germany
Jewish Colonial Trust.................London, England
Jewish Congregation, The..........Copenhagen, Denmark
Jewish Foster Home and Orphan Asylum..Philadelphia, Pa.
Jewish Literary and Social Society....Tredegar, England
Jewish Orphans' Home................New Orleans, La.
Jewish Theological Seminary...........Budapest, Hungary
Jewish Theological Seminary of America....New York City
Jews' College..........................London, England
Jews' Hospital..........................London, England
John Rylands Library..............Manchester, England
Johns Hopkins University...............Baltimore, Md.

K

Kais. Universitäts- und Landesbibliothek,
Strasburg, Germany
Kansas City Public Library.............Kansas City, Mo.
Kansas State Historical Society...........Topeka, Kan.
Keble College...........................Oxford, England
Kellogg Hubbard Library...............Montpelier, Vt.
Keneseth Israel Free Library..........Philadelphia, Pa.
Kilburn Public Library.................London, England
King's College.......................Cambridge, England
King's College, Wilson Library.......Aberdeen, Scotland
Kingston-upon-Thames Public Library..Kingston, England
K. K. Hof-Bibliothek......................Vienna, Austria
Königl. Akad. der Wissenschaften........Berlin, Germany
Königl. Oeffentliche Bibliothek.........Dresden, Germany
Königl. Universitäts-Bibliothek.........Berlin, Germany

L

Lancashire Independent College....Manchester, England
Lane Theological Seminary.............Cincinnati, Ohio
Lasker Lodge, The Ed......................Tyler, Tex.
Leeds Free Public Libraries..............Leeds, England
Leeds Library (Commercial Street)........Leeds, England
Legislative Assembly Library..........Quebec, Canada
Leicester Public Library............Leicester, England
Leipsic, University of.................Leipsic, Germany
Lexington Public Library...............Lexington, Ky.
Leyden, University of...................Leyden, Holland
Leyton Public Libraries................London, England
Libraire Durlacher........................Paris, France
Library of Supreme Court............Montgomery, Ala.
Lincoln Library..........................Springfield, Ill.
Liverpool Free Public Library.........Liverpool, England
Long Island Historical Society...........Brooklyn, N. Y.
Los Angeles Public Library..............Los Angeles, Cal.
Louisville Public Library.................Louisville, Ky.
Lynn Public Library.........................Lynn, Mass.

M

McClelland Library.........................Pueblo, Colo.
McCormick Theological Seminary...........Chicago, Ill.
McMillan Free Library, Reuben......Youngstown, Ohio
Macon Public Library.........................Macon, Ga.
Madras Literary Society..................Madras, India
Maimonides Free Library................New York City
Maine State Library.......................Augusta, Me.
Manchester City Library...............Manchester, N. H.
Manchester College.....................Oxford, England
Manchester Free Reference Library (4 copies),
Manchester, England
Manchester Zionist Association.......Manchester, England
Marietta College..........................Marietta, Ohio
Maryland Historical Society.............Baltimore, Md.
Masonic Library Association............Des Moines, Iowa
Meadville Theological School..............Meadville, Pa.
Melbourne Public Library............Melbourne, Australia
Mercantile Library.......................St. Louis, Mo.
Mercantile Library.......................New York City
Mercantile Library......................Philadelphia, Pa.
Meriden High School......................Meriden, Conn.
Metropolitan Museum of Art..............New York City
Michigan State Library....................Lansing, Mich.
Mickva Israel Sunday-School............Savannah, Ga.
Mildmay Mission to Jews................London, England
Milwaukee Public Library................Milwaukee, Wis.
Minneapolis Athenæum Library.........Minneapolis, Minn.
Minnesota Historical Society, The.........St. Paul, Minn.
Missionary College.................Dorchester, England
Mitchell Library......................Glasgow, Scotland
Montclair Public Library................Montclair, N. J.
Montefiore Club.......................Montreal, Canada
Montefiore College, The.................Ramsgate, England
Montefiore Congregation.................Marshall, Tex.
Montefiore Home..........................New York City
Mudie's Select Library.................London, England

N

Naples National Library...................Naples, Italy
National Farm School.....................Doylestown, Pa.
National Library of Ireland...............Dublin, Ireland
Nelson Public Library....................Nelson, England
Nevada State Library...................Carson City, Nev.
New Albany Public Library............New Albany, Ind.
Newberry Library, The......................Chicago, Ill.
Newcastle Public Library....Newcastle-upon-Tyne, England
Newcastle-upon-Tyne Literary and Philosophical Society,
Newcastle-upon-Tyne, England
New College........................Edinburgh, Scotland
Newcomb College, H. Sophie...........New Orleans, La.
New London Public Library...........New London, Conn.
New Rochelle Public Library..........New Rochelle, N. Y.
Newton Free Library......................Newton, Mass.
Newton Theological Institution......Newton Center, Mass.
New York Public Library (Astor, Lenox, and Tilden
Foundations), The....................New York City
New York State Library....................Albany, N. Y.
Norfolk Library............................Norfolk, Va.
Norfolk and Norwich Library...........Norwich, England
Normal University.....................Las Vegas, N. Mex.
Northampton Public Library.........Northampton, Mass.
Norwich Free Library.................Norwich, England
Nottingham Central Free Public Library,
Nottingham, England

O

Odessa Society of Jewish Clerks...........Odessa, Russia
Ohavei Zion Society......................New York City
Ohaway Zion Literary Association, The.Minneapolis, Minn.
Omaha Public Library.......................Omaha, Neb.
Osterhout Free Library...............Wilkesbarre, Pa.
Owens College Christie Library, The..Manchester, England

P

Pacific Hebrew Orphan Asylum......San Francisco, Cal.
Padua, University of.........................Padua, Italy
Paris, University of.........................Paris, France
Peabody Institute.........................Baltimore, Md.
Penn College............................Oskaloosa, Iowa
Pennsylvania State College...........State College, Pa.
Pennsylvania State Library..............Harrisburg, Pa.
Pensacola Library Association............Pensacola, Fla.
People's Institute.........................New York City
Peoria Public Library.........................Peoria, Ill.
Plainfield Public Library..................Plainfield, N. J.
Plant Memorial Hebrew Free School, The..Newark N. J.
Plymouth Free Public Library........Plymouth, England
Portland Library Association..............Portland, Ore.
Pratt Institute Free Library..............Brooklyn, N. Y.
Presbyterian College........................Halifax, N. S.
Pretoria Zionist Library..............Pretoria, So. Africa
Princeton Theological Seminary..........Princeton, N. J.
Princeton University....................Princeton, N. J.
Progress Club..............................New York City
Progress Club.............................Philadelphia, Pa.
Protestant Episcopal Divinity School.....Philadelphia, Pa.
Providence Public Library...............Providence, R. I.
Public Library and Reading Room.......Bridgeport, Conn.

Q

Queen's University....................Kingston, Canada

R

Radcliffe College........................Cambridge, Mass.
Reading Public Library..............Reading, England
Reale Biblioteca Nazionale Centrale.........Florence, Italy
Reform Club, The......................London, England
Religious School of Ohib Sholim Congregation,
Baltimore, Md.
Religious School Temple Beth Israel........Portland, Ore.
Religious School Temple Emanu-El.........New York City
Residence Library University Settlement...New York City
Reynolds Library....................Rochester, N. Y.
Riggs Library, Georgetown University..Washington, D. C.
Rochester Theological Seminary Library..Rochester, N. Y.
Rockford Public Library.................Rockford, Ill.
Rodef Sholem Congregation Sabbath-School,
Youngstown, Ohio
Rodeph-Shalom Congregation............Philadelphia, Pa.
Rosenberg Library.........................Galveston, Tex.
Rosenwald Lodge No. 545...............Las Vegas, N. Mex.
Rostock, University of..................Rostock, Germany
Royal and University Library..........Breslau, Germany
Royal Danish Academy of Sciences..Copenhagen, Denmark
Royal Dublin Society.....................Dublin, Ireland
Royal Library...........................Berlin, Germany
Royal Library...........................Munich, Germany
Royal Library........................The Hague, Holland
Royal Library.........................Stockholm, Sweden
Royal Library of Belgium.............Brussels, Belgium
Royal University..........................Berlin, Germany
Royal University..........................Ghent, Belgium
Royal University.......................Göttingen, Germany
Royal University..........................Halle, Germany
Royal University..........................Upsala Sweden

S

Sabbath-School Congregation Temple Israel.Jonesboro, Ark.
Sabbath-School Indianapolis Hebrew Congregation,
Indianapolis, Ind.
Sage Library, Gardner A.............New Brunswick, N. J.
St. Agnes Free Library....................New York City
St. Andrew's College Library.............Toronto, Ontario
St. Andrew's, University of.........St. Andrew's, Scotland
St. Deiniol's Library.................Hawarden, England
St. Louis Public Library...................St. Louis, Mo.
St. Louis University.......................St. Louis, Mo.
St. Michael's Passionist Monastery..West Hoboken, N. J.
St. Patrick's College.....................Maynooth, Ireland
St. Paul's Cathedral Library............London, England
St. Paul Public Library...................St. Paul, Minn.
San Francisco Public Library..........San Francisco, Cal.
Scranton Public Library..................Scranton, Pa.
Seattle Public Library....................Seattle, Wash.
Signet Library.......................Edinburgh, Scotland
Sir Montefiore Association..............Cincinnati, Ohio

Skinner Library, The Mark	Manchester, N. H.
Smith College, The Philander	Little Rock, Ark.
Smithsonian Institution, U. S. National Museum,	Washington, D. C.
Society for Promoting Christianity Among Jews,	Dublin, Ireland
Society of Antiquaries	London, England
Society of Biblical Archæology	London, England
Society Library	New York City
Somerville Public Library	Somerville, Mass.
Southern Baptist Theological Seminary	Louisville, Ky.
Spokane City Library	Spokane, Wash.
Standard Club	Uniontown, Pa.
State Library	Boston, Mass.
State Library	Raleigh, N. C.
State University	Leyden, Holland
Stockholm Society of Jewish Literature	Stockholm, Sweden
Stoneyhurst College	Blackburn, England
Strasburg, University of	Strasburg, Germany
Stuttgart Kgl. Israel. Oberkirchenbehörde,	Stuttgart, Germany
Sunday-School Board, Congregation B'nai Yeshurun,	Des Moines, Iowa
Swarthmore College Library	Swarthmore, Pa.
Synagogengemeinde zu Breslau	Breslau, Germany
Syracuse Public Library	Syracuse, N. Y.

T

Tacoma Public Library	Tacoma, Wash.
Tate Central Library	London, England
Temple Beth-El Sabbath-School	Detroit, Mich.
Temple Emanu-El Sabbath-School	New York City
Temple Emanu-El Sunday-School Library	Spokane, Wash.
Temple Emanu-El Sunday-School Library	Milwaukee, Wis.
Temple Emanu-El Sunday-School Library	Birmingham, Ala.
Temple Israel East Side School	New York City
Temple Israel Sabbath-School	St. Louis, Mo.
Temple Library	Norfolk, Va.
Temple Library, The	Cleveland, Ohio
Temple Sinai Congregation	New Orleans, La.
Terre Haute Section Council of Jewish Women,	Terre Haute, Ind.
Theological College	Bala, N. Wales
Theological Seminary	Gettysburg, Pa.
Theological Seminary Library	Theological Seminary, Va.
Theological Seminary of the Reformed Church in the United States	Lancaster, Pa.
Tiphereth Zion Society	Pittsburg, Pa.
Toledo Public Library	Toledo, Ohio
Toronto Public Library	Toronto, Canada
Traverse Public City Library	Traverse City, Mich.
Trefecca College	Talgarth, Wales
Trinity College	Cambridge, England
Trinity College	Dublin, Ireland
Trowbridge Reference Library, Yale Divinity School,	New Haven, Conn.
Tulane University	New Orleans, La.
Turin National Library	Turin, Italy

U

Union Theological Seminary	New York City
Unitarian Home Missionary College	Manchester, England
United Hebrew Charities	New York City
University of California (Semitic)	Berkeley, Cal.
University of Chicago Press, The	Chicago, Ill.
University Hall	London, England
University of Kansas	Lawrence, Kan.
University of Leyden	Leyden, Netherlands
University Library	Durham, England
University of Michigan	Ann Arbor, Mich.
University of Pennsylvania, The	Philadelphia, Pa.
University of Rostock, The	Rostock, Germany
University of Toronto Library	Toronto, Canada
University of Wisconsin	Madison, Wis.
Utica Public Library	Utica, N. Y.
Utrecht, University of	Utrecht, Holland

V

Vanderbilt University	Nashville, Tenn.
Vassar College	Poughkeepsie, N. Y.
Vatican Library	Rome, Italy
Vine Street Temple Sabbath-School	Nashville, Tenn.

W

Washington and Jefferson College	Washington, Pa.
Washington Public Library	Washington, D. C.
Wellesley College	Wellesley, Mass.
Wells College Library	Aurora, N. Y.
Wesleyan University Library	Middletown, Conn.
Western Reserve University (College for Women),	Cleveland, Ohio
Western Theological Seminary	Allegheny, Pa.
Westminster College	Cambridge, England
Wheeling Public Library	Wheeling, W. Va.
William's Library, Dr.	London, England
Wilmington Institute Free Library	Wilmington, Del.
Wolf Lodge, Simon, I. O. B. B.	Savannah, Ga.
Workmen's Library and Literary Institute,	Tredegar, England
Württemberg, University of	Tübingen, Germany

Y

Yale University	New Haven, Conn.
Yonkers Public Library	Yonkers, N. Y.
Young Hebrew Zionists	Syracuse, N. Y.
Young Men's Gymnastic Club	New Orleans, La.
Young Men's Hebrew Association	Atlanta, Ga.
Young Men's Hebrew Association	Bradford, Pa.
Young Men's Hebrew Association	Memphis, Tenn.
Young Men's Hebrew Association	New Orleans, La.
Young Men's Hebrew Association	New York City
Young Men's Hebrew Association	Philadelphia, Pa.
Young Men's Hebrew Association	Wilmington, Del.
Young Zionists of St. Paul	St. Paul, Minn.

Z

Zion Library	New Haven, Conn.
Zion Society of Rochester	Rochester, N. Y.

SUPPLEMENTARY LIST, UNITED STATES

A

Ascherman, T. E.	Chicago, Ill.

B

Beard, Newman	Philadelphia, Pa.
Bergman, A.	Philadelphia, Pa.
Bergman, Morris	Brooklyn, N. Y.
Berkowitz, Isaac	New York City
Berkowitz, Samuel	New York City
Berman, Max D.	Hartford, Conn.
Bleichrode, J. B.	New York City
Brown, Louis	Brooklyn, N. Y.
Buegeleisen, H. D.	Brooklyn, N. Y.

D

Deschamps, J. M.	Anamosa, Iowa

E

Earl, Jr., George H.	Bryn Mawr, Pa.
Eisenstaedt, A. L.	Mt. Vernon, N. Y.

F

Faggen, Solomon	Philadelphia, Pa.
Farbish, Max F.	New York City
Fleischman, Samuel	New York City

G

Glazer, Samuel	Hartford, Conn.
Goodman, Max	Brooklyn, N. Y.
Gottfried, Harry	New York City
Gouled, Peter	New York City
Guggenheimer, Sig. S.	New York City

H

Heilprin, William A.	New York City
Henriques, Edward	Brooklyn, N. Y.
Herz, A.	Terre Haute, Ind.

I

Indiana State Normal School	Terre Haute, Ind.

K

Katz, Max E.	Cleveland, Ohio
Klee, Benj.	New York City
Klotz, Jacob	New York City
Kone, Samuel C.	Hartford, Conn.
Koppleman, H. P.	Hartford, Conn.

L

Langer, Samuel	New York City
Lefkowitz, I.	New York City
Levy, Benjamin	New York City
Levy, Davis	Brooklyn, N. Y.
Levy, Israel N.	New York City
Levy, Julius	Brooklyn, N. Y.
Lewy, Arthur	New York City
Lindheim, Reuben	New York City
Lippman, Samuel	New York City
Loewith, Sigmund	Bridgeport, Conn.

M

Mandel, Chas. I.	Brooklyn, N. Y.
Marcuse, Alex. I.	New York City
Margolies, Hyman S.	Philadelphia, Pa.
Marks, Henry	Pittsburg, Pa.

Marx, Prof. Alex.	New York City
Mayer, Max H.	Brooklyn, N. Y.

N

Nathan, Marvin	Philadelphia, Pa.
Newman, Dr. Serenius L.	New York City

O

Offen, Morris.	Philadelphia, Pa.
Ortleff, Rev. E. E.	Greenville, Ohio

P

Peikes, J.	New York City
Perlo, Samuel.	New York City
Pomerantz, Max.	Philadelphia, Pa.
Pritz, Carl	Cincinnati, Ohio

R

Rickman, Samuel J.	Hartford, Conn.
Rosenbaum, M.	Bonham, Tex.
Rosenblatt, C. H.	New York City
Rosenthal, J. S.	New York City
Roth, Dr. Herman.	New York City
Roth, L.	New York City

S

Samuels, H. C.	Brooklyn, N. Y.
Schnitzer, Wm. M.	New York City
Schwartz, Jacob	Philadelphia, Pa.
Selig, Arthur Louis	New York City
Seligman, Selig.	Brooklyn, N. Y.
Shedlinsky, Harris	New York City
Silver, Wolf	New Haven, Conn.
Skora, Philip.	Evansville, Ind.
Solomon, J. F.	New York City
Spicehandler, Chas.	New York City
Steinhaus, Isaac	New York City
Strauss, Samuel	Danville, Ind.
Suisman, Marx	Hartford, Conn.

T

Tracy, Ira D.	Brooklyn, N. Y.
Tufts College	Tufts College, Mass.

W

Webster, Mrs. Myer S.	New York City
Werner, Samuel	New York City
Williamson, M.	New York City
Wolf, Abraham.	New York City
Wolfman, Philip.	New York City

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STADT-BIBLIOTHEK
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JEWS OF THE BLACK HOLOCAUST

THE AFRICAN SLAVE TRADE

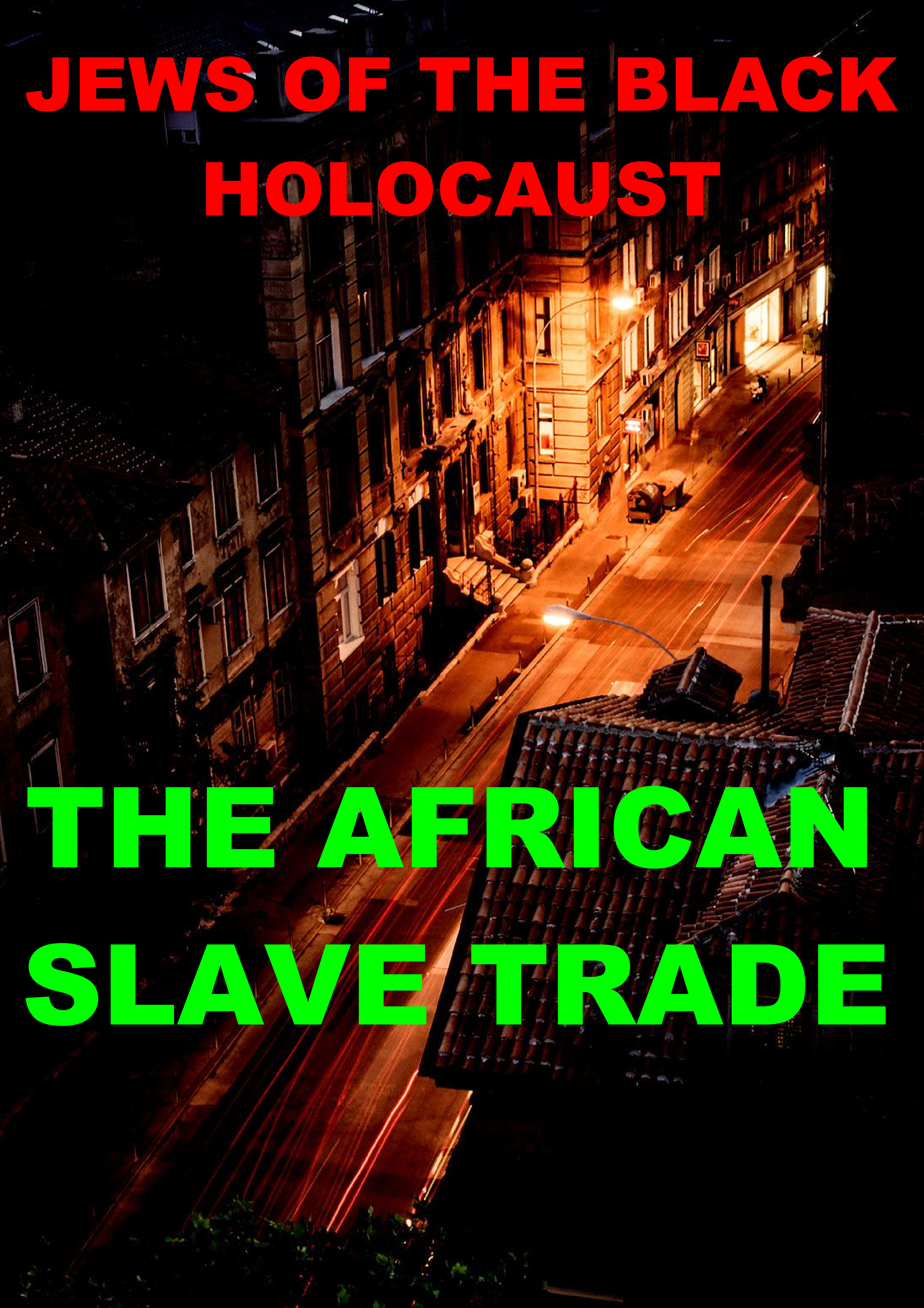

[213]

Jews of the Black Holocaust

"What is hateful to you, do not do to your neighbor."[802]

All of the following "Chosen People" are confirrned to have participated in the Black African slave trade. According to their own literature, each one is a prominent historical figure and most are highly regarded and respected by Jews themselves. Even the most prominent of Jewish Americans never voiced any reservation whatsoever about this practice.[803] Writes Rabbi Bertram W. Korn, "it is realistic to conclude that any Jew who could afford to own slaves [and needed them] would do so."[804] In fact, "Jews participated in every aspect and process of the exploitation of the defenseless blacks.[805] Here, in alphabetical order, is an annotated listing of just a few of those.

[214]

Mordecai Abraham of Virginia placed this advertisement in the *Virginia Gazette or American Advertiser* on January 12, 1783:

> THIRTY DOLLARS REWARD
>
> RAN AWAY from the subscriber, in King William County, on Saturday the 5th instant, a large Mulatto Man named OSBOURN, late the property of William Fitzhugh, Esq; he is about five feet ten inches or six feet high, almost white enough to pass for a whiteman, he has grey, or rather white eyes, which appear very weak, with a kind of blemish in the right one, occasioned by his shutting it when a person addresses him. His dress is uncertain, though I believe he went off with a blue suit of cloathes, and likewise a coarse upper jacket, and soldiers under jacket and breeches of buff, with buttons marked USA. I am informed he lately lived in Mecklenburg, under Col. Mounford, near Taylor's Ferry on Roanoke. Whoever will apprehend the said fellow and secure him, so that I may get him again, shall receive TWENTY DOLLARS reward, or if delivered to me in King William County, the above reward. All masters of vessels and other persons are hereby forbid to carry the said fellow out of the state, or to employ him in any craft whatever.[806]

Joseph Abrahams, a jewish businessman of Charleston, South Carolina, placed this advertisement in the *Gazette of the State of South-Carolina* on August 25, 1779:

> RUN away from the subscriber, a young negro fellow, named Brutus, this country born, about 18 years old; he had on when he went away, an Osnabrugs shirt, brown fustian breeches and Osnabrugs coatee with red cuffs and collar; he was formerly the property of the estate of Mr. Stanyarne: He has a mother in Dorchester. Whoever takes up said negro and delivers him to me, shall receive a reward of one hundred Dollars, and charges paid.[807]

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[802] *Babylonian Talmud,* Shabbat 8; Albert Vorspan, *Great jewish Debates and Dilemmas* (New York: University of American Hebrew Congregations, 1980), p. 3.

[803] Bertram Wallace Korn, *The Early Jews of New Orleans* (Waltham, Massachusetts; American jewish Historical Society, 1969), pp. 201, 319.

[804] Bertram W. Korn, "Jews and Negro Slavery in the Old South, 1789-1865," in Karp, *JEA3*, p. 184.

[805] Korn, “Jews and Negro Slavery," p. 189.

[806] Lathan A. Windley, compiler, *Runaway Slave Advertisements: A Documentary History from the 1730s to 1790*, 4 volumes (Westport Connecticut: Greenwood Press, 1983), vol. 1, p. 346 and vol. 3, p. 559; Abraham may have owned a slave he called "Brutus." See also Barnett A. Elzas, *Jews of South Carolina* (Philadelphia: J.P. Lippincott Co., 1905), p. 103.

[807] Windley, vol. 3, p. 371.

Simon Abrahams of Richmond, Virginia, was fined $3.33 in 1834, for allowing a hired slave to go at large contrary to the Act of Assembly.[808]

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David De Acosta, described as "a gentleman of Spain," owned a forty-one acre plantation on Barbados in 1680 "worked by sixtyone black slaves… seven white servants and three bought ones (Mons), apparently all Christians." His will dated February, 1684-1685 dispenses his Africans:

> The two former to enjoy and possess my plantations negroes, &c. each paying half of debts owing, and sharing proceeds and expenses each year. No negroes or anything to be sold, & should Daniel B. Henriques sell anything he will forfeit his inheritance in favour of my wife, & the sale shall be deemed null & void.[809]

Jacob Adler; In 1863, he and his partner, Herman Cone of Jonesboro, Tennessee, purchased two African men they named "Friendly" and "foe William," for $4,500.[810]

Charity Adolphus (d. 1773); When her house was burned down, "she escaped with her life, only by being carried out of the burning house by her faithful Negro slave, Darby.[811]

J. Adolfus of Jamaica, despised the Black man so much that in 1812, when a Jamaican assemblyrnan advocated the equality of the "free colored," Adolfus and two other jews, L. Spyers and J. Da Silva, physically attacked him at his home.[812]

Samuel Alexander was one of the founders of Congregation Beth Shalome of Richmond in 1791. He and his brother Solomon (listed below) were also slave owners who are considered to be humanitarians because they arranged to have their hostages "manumitted." They reserved the right, however, to keep them as indentured servants.[813]

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Solomon Alexander was a one-time acting mayor of Richmond, Virginia who enslaved a Black woman named "Esther."[814]

Jorge de Almeida owned and operated a silver mine in Taxco. In about 1585, at the height of the Inquisition, he and a friend are alleged to have "strangled a Negress who had called a friend of their's a Jew."[815]

Myer Angel, of Richmond, Virginia accused "Walter Quarles, colored," of stealing two silver watches of the value of $40 each in 1832. Quarles received a sentence of five years confinement in the public jail and penitentiary house "on low and coarse diet, one-tenth part of the time to be spent in solitary confinernent."[816]

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[808] Herbert T. Ezekiel, Gaston Lichtenstein, *History of Jews of Richmond 1769-1917* (Richmond: 1917), p. 91.

[809] Wilfred S. Samuel, *A Review of The jewish Colonists in Barbados in the Year 1680* (London: Purnell & Sons, Ltd.,1936), pp. 13,92.

[810] Korn, "Jews and Negro Slavery," p. 193.

[811] David De Sola Pool, *Portraits Etched in Stone: Early Jewish Settlers, 1682-1831* (New York: Columbia University Press, 1952), p. 478.

[812] Samuel J. Hurwitz and Edith Hurwitz, "The New World Sets an Example for the Old: The Jews of Jamaica and Political Rights, 1661-1831," *AJHQ*, vol. 55 (1965-66), p. 46.

[813] Edwin Wolf and Maxwell Whiteman, *The History of the Jews of Philadelphia* (Philadelphia, Jewish Publication Society of America, 1957), p. 191; Joseph R. Rosenbloom, *A Biographical Dictionary of Early American jews: Colonial Times through 1800* (Lexington: University of Kentucky, Press 1960), p. 7.

[814] Myron Sermon, *Richmonds lewry 1769-1976: Shabbat in Shockoe* (Charlottesville, Virginia: Jewish Community Federation of Richmond by University Press of Virginia, 1979), p. 163.

[815] Seymour B. Liebman, *The jews in New Spain: Faith, Flame, and the Inquisition* (Coral Gables, Florida: University of Miami Press, 1970), p. 173.

[816] Ezekiel and Lichtenstein, p, 91.

Juan De Araujo (or Arauxo) "had been a minor slave trader who had travelled widely through the Spanish Indies, between Puebla, Vera Cruz, Cartagena, Havana and, possibly even, Angola."[817]

Issack Asher of New York was charged with "selling an unhealthy Negro" in 1863.[818]

Solomon Audler of New Orleans was listed as the "owner" of four Africans in the census of 1830.[819]

Maurice Barnett of Baton Rouge, Louisiana "owned" at least eleven African citizens. He was such a prolific slave dealer and auctioneer that twentieth century picture postcards of the "Old Slave Block" depict his office at 40 St. Louis Street. He was one of the closest associates of the slave breeding and smuggling Jewish pirate, Jean Laffite. Below is an example of the Black/jewish relationship of the time:

[217]

> SALES AT AUCTION
>
> By M. Barnett, Sen., Auctioneer Cornelius Hurst vs. His Creditors - Syndic Sale.
>
> On Monday, the 2d Dec, 1839, at 12 o'clock noon, at the City Exchange, St. Louis street between Chartres and Royal streets, by order of Alexander Grant, syndic of said estate, and by virtue of an order issued by the honorable the first judicial district court of the state of Louisiana, dated the 26th day of October, 1839, the following slave surrendered to his creditors by said insolent, viz:
>
> DICK, about 28 years of age, a well disposed man.
> OSBORN, about 26 years of age, mulatto; a good carriage driver and waiter, active and handy at anything he is put to.
> LUCINDA, about 22 years of age, Osborn's wife, very intelligent, good cook, washer and ironer. Lucinda's Children:
> COMMODORE, about 6 years of age,
> JOSEPHINE, about 4 years of age,
> HENRY, about 2 years of age,
> OSBORN, about 1 year of age.
> NED, about 19 years of age, accustomed to work in a brick yard.
> LOUIS, about 17 years of age, accustomed to work in a brick yard,
> MINGO, about 28 years of age, brick moulder, stout able bodied man.
> WINNEY, about 37 years of age, worked in a brick yard.
> PRISCILLA, about 24 years of age, stout able bodied woman.
> SERENA, about 21 years of age, a good off-bearer in a brick yard, and her child.
> MATILDA, about 25 years of age, cook, washer and ironer, and her three children, viz:
> THOMAS, about 10 years of age.
> TONEY, about 6 years of age.
> WILLIAM, an infant.
> SALLY, about 22 years of age, mild and well disposed woman; cook, washer and ironer.
> JULIANNA, about 21 years of age, and her child; accustomed to work in a brick yard.
> MARY, about 23 years of age, also accustorned to work in a brick yard.
> JACOB, about 25 years of age, stout man, accustomed to work in a brick yard.

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> Terms - Six months credit for all but Jacob, who will be sold at six and twelve months, for notes drawn and endorsed to the satisfaction of the syndic, who reserves to himself the privilege of refusing names as endorsers, until he is satisfied therewith, without assigning any cause therefor; the notes to bear an interest at the rate of ten per cent per annum (if not met at maturity) until paid - without this however giving the parties thereto the right of prolonging the payment after due. The purchasers will be allowed forty-eight hours after a notification from the notary that the titles are completed, to arrange the settlements, and if not effected within the period, the slave or slaves to be resold at auction, for cash, on the account and risk of the said original purchasers, without delay or

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[817] Daniel M. Swetschinski, "Conflict and Opportunity in 'Europe's Other Sea': 'The Adventure of Caribbean Jewish Settlement," *AJHQ,* vol. 72 (1982-83), p. 214.

[818] Earl A. Grollman, “Dictionary of American Jewish Biography in the 17th Century," *AJA,* vol. 3 (1950), p. 4.

[819] Korn, *Jews of New Orleans,* p. 167.

> public notice; and said parties held responsible for said loss that may accrue thereon, with all expenses, costs, &c.. Acts of sale before Edward Barnett, notary public, at the expense of the purchasers. The slaves not to be delivered until the terms of sale are complied with.[820]

Jacob Barrett of Columbia, South Carolina and a later resident of Charleston, was a merchant who once traded twenty Black human beings, "… at very large profits, keeping for his own use Armistead Booker, a good-looking, active carriage driver and barber, who attended to his horses and in the store, and Aunt Nanny, a first rate cook." He was the cousin of one of the era's biggest Jewish slave dealers named Jacob Ottolengui.[821]

Hester Barsimon's family of five had "only one black attendant."[822]

Abraham Baruch (ci. 1701) household at Bridgetown consisted of three Jews and three slaves. In 1685, one of his negroes was concerned in a native rebellion and was executed by the Island authorities, whereupon a sympathetic legislature voted his master a sum of £17 10s. Od. by way of compensation!"[823]

Dr. Simon Baruch (b. 1840) was a surgeon and captain in the Confederate Army and, according to Harry Simonhoff, "He went through the terrors of Reconstruction, and as a secret member of the original Ku Klux Klan he wore at night its long white flowing robes emblazoned with a scarlet cross."[824]
[219]

Rebecca Baruh lived alone with one slave in seventeenth century Barbados.[825]

Daniel Becker was convicted of illegal liquor sales to Black slaves in South Carolina in 1836.[826]

Diego Nunes Belmonte and other Portuguese Jewish merchants were partners in the slave trade between Luanda and the West Indies.[827]

Don Manuel Belmonte of Amsterdam was, according to Drs. Emmanuel,

> a Spanish-jewish nobleman of culture and refinement, high in royal and religious circles, [who] had no qualms about carrying on the slave trade. He and a gentile associate conducted it on an extensive scale, of course with Company participation.[828]

He formed an association with Jean Cooymans, ex-sheriff of Amsterdam, to ship slaves in large quantities to Curaçao.[829]

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[820] Korn, *Jews of New Orleans*, pp. 107-9: "Auction," p. 208, plate 12; 1. Harold Sharfman, *Jews on the Frontier* (Chicago: Henry Regnery Company, 1977), p. 151.

[821] Korn, “Jews and Negro Slavery," p. 194.

[822] Samuel, p. 43.

[823] Samuel, p. 33.

[824] Harry Simonhoff, *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), p. 225; See the discussion of, and justification for, Baruch's Klan membership in Margaret L. Coit, *Mr. Baruch* (Boston: Houghton Mifflin Company, 1957), pp. 1-32.

[825] Samuel, p. 43.

[826] Korn, “Jews and Negro Slavery," p. 191.

[827] Ernst van den Boogaart and Pieter C. Emmer, "The Dutch Participation in the Atlantic Slave Trade, 1596-1650," *The Uncommon Market*, editors, Henry A. Gemery and Jan S. Hogendom (New York: Academic Press, 1975), p. 354.

[828] *Emmanuel HJNA*, p. 75. Belmonte was count palatine and representative of her Catholic Majesty before the High States Ceneral of Holland. Also known as Isaac Nunez, he, jointly with Moseh Curiel, represented the Jews before the Dutch government. In 1658, Belmonte was ambassador-extraordinary of Holland to England; see note no. 55. See also Swetschinski, p. 236.

[829] *Emmanuel HJNA*, p. 76; Johannes Menne Postma, *The Dutrh in the Atlantic Slave Trade: 1600-1815* (Cambridge: Cambridge University Press, 1990), pp. 38-46.

Judah Phillip Benjamin (1811-1884) was bom in the British West Indies and brought up in Charleston. He was a rabid proslavery senator from Louisiana in the Civil War era who led the call for secession of the southern states from the Union in order to maintain the profits of free slave labor. He owned a plantation called Bellachasse and used 140 African slaves in its operation.[830]

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Benjamin's slavery supporting career started when he argued the "Creole Case" representing an insurance company with an interest in a slave cargo.[831] He was described by Richard S. Tedlow as:

> The most important American-Jewish diplomat before Henry Kissinger, the most eminent lawyer before Brandeis, the leading figure in martial affairs before Hyman Rickover, the greatest American-Jewish orator, and the most influential Jew ever to take a seat in the United States Senate…[832]

But, it was Benjamin the senator who supported the institution of slavery, contending that it was more humane to whip and brand the Black man than to imprison or transport him. Ohio's abolitionist senator, Benjamin F. Wade, denounced Benjamin as, "An Israelite with the principles of an Egyptian."[833]

Benjamin was born on Saint Croix in the West Indies on August 6, 1811. His father was a drifter who has been described as "that *rara avis*, an unsuccessful Jew" and his mother was of Portuguese descent. The family moved to Charleston, South Carolina in 1822, and soon thereafter Benjamin attracted the attention of a wealthy Jew who sent him first to private school and then to Yale. He left without taking a degree, he claimed, because of financial straits, but there is considerable evidence that he was dismissed for disciplinary reasons.[834]

He was elected to the federal senate in 1852 where he neglected no opportunity to defend the institution of slavery. Confederate president Jefferson Davis chose Benjamin to be attorney general, but in nine months transferred him to the most important of the Confederacy's cabinet positions, Secretary of War. It soon became common knowledge that, next to Davis, Benjamin was the most influential man in the rebel government.[835]

[221]

Bertram W. Korn pointed out the irony that Benjamin's honors were "in some measure dependent upon the sufferings of the very Negro slaves he [and others] bought and sold with such equanimity… Few politicians are as consistent in anything as Benjamin was in support of the 'peculiar institution.' Indeed, there was truth in Ben Wade's clever slur…"[836] Even Jewish historian Morris U. Schappes has written that "history has found Benjamin guilty and his cause evil."[837]

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[830] Harry Simonhoff, *Jewish Notables in America: 1776-1865* (New York: Greenberg Publisher, 1956), p. 370, *EJ*, vol. 4, pp. 529-30; Henry L. Feingold, *Zion in America: The lewish Experience from Colonial Times to the Present* (New York: Twayne Publishin& Inc., 1974), p. 60; Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia: Levytype Company, 1895), p. 114. Whereas most references have confirmed 140 slaves, Feingold has reported the number to be as high as 740.

[831] Max J. Kohler, "Judah P. Benjamin: Statesman and jurist" *PAJHS*, vol. 12 (1904), pp. 70-1, 73.

[832] Richard S. Tedlow, "Judah P. Benjamin," in Nathan M. Kaganoff, Melvin I. Urofsky, *Turn to the South: Essays on Southern Jewry* (Charlottesville: American jewish Historical Society, University Press of Virginia, 1979), p. 44.

[833] Sharfman, pp. 189-90.

[834] Tedlow, p. 44.

[835] Tedlow, p. 45.

[836] Tedlow, p. 49.

[837] Morris U. Schappes, *Documentary History of the Jews in the United States* (New York: The Citadel Press, 1950), p. 429.

Dr. Joseph Bensadon of Louisiana, was devoted to the Confederacy and the preservation of the slave system. He served as a surgeon in the Civil War.[838]

Francisco Lopez Blandon (b. 1618) was imprisoned by the Inquisitional authorities for practicing Judaism from 1643-1649, but "had a Negro slave who brought him food and messages from the outside. This slave also eavesdropped in the office of the head jailer and reported all that he heard."[839]

Abraham Block of Richmond, Virginia, owned a Black woman named "Matilda Drew." In 1826, she was before the court on the charge of "carrying off two pounds of cheese, valued at 25 cents; 2 1/2 pounds of sugar, valued at 30 cents; one bottle of cordial, $1; and five tumblers, 37 cents, the goods and chattels of Grace Marx. She was found not guilty. For defending her from the charge of stealing $1.62 of property the court allowed her counsel $10."[840]

Simon Bonane, (or Bonave); In 1699, he was aboard the pirate ship Adventure of London and according to Max J. Kohler: "In August, 1720, we read that 'Simon the Jew don't expect his [slave] ship from Guinea before the fall(sic).'"[841]

Jacob Bortz of Georgia, who is believed to be Jewish, placed this ad in the Savannah Georgia Gazette, July 27,1774:

[222]

> RUN AWAY from the subscriber in Coshen, A NEGROE FELLOW, named FRANK, has some white spots on his legs occasioned by burns, had on a jacket and trowsers of blue negro cloth, and took also with him check trowsers. A reward of 10 s. will be given on delivering him to JACOB BORTZ.[842]

Stephen Boyd was a Dutch jew of Baltimore who employed a Jewish indentured servant named Wolf Samuels to oversee his 94 Black slaves on his 4,000 acre plantation. [843]

Domingo da Costa Brandau and his wife, Maria Henriques Brandau, lived in Amsterdam in 1639 and had an *engenho* or plantation in "Arrerippi" (possibly Recife, Brazil), where African citizens were forced to labor without pay.[844]

David Perayra Brandon of Charleston, South Carolina, left instructions to his relatives in his 1838 will:

> I recommend my faithful Servant and friend Juellit or Julien free Negro, to my dear Rachel [his stepdaughter] and W.C. Lambert [her husband] my friend and request them to take him under their protection to treat him as well as they would do me and to give him Such portion of my Cloths as they will think useful to him and never forsake him being the best friend I ever had.[845]

Saul Brown (a.k.a. Pardo, d. 1702) was a Newport merchant involved in the business of African human import/export. In 1695, he was the first hazan (minister) of the Shearith Israel congregation.[846]

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[838] *EJ*, vol. 11, p. 519; Leo Shpall, *The jews in Louisiana* (New Orleans: Steeg Printing & Publishing Co., 1956), pp. 12-3.

[839] Liebman, *The Jews in New Spain*, p. 262.

[840] Ezekiel and Lichtenstein, p. 90.

[841] Max J. Kohler, "Phases of jewish Life in New York Before 1800," *PAJHS*, vol. 2 (1894), p. 84.

[842] Windley, vol. 4, p. 54.

[843] Joseph L. Blau and Salo W. Baron, editors, *The Jews of the United States, 1790-1840* (New York: Columbia University Press, 1963, 3 volumes), vol. 3, p. 799. The authors daim that Boyd "was neither a Jew nor a Dutchrnan," but Samuels describes him as such in a letter to his family in 1819. See also Isaac M. Fein, *The Making of An American Jewish Community* (Philadelphia: Jewish Publication Society of America, 1971), p. 11.

[844] Isaac Emmanuel, "Seventeenth Century Brazilian Jewry: A Critical Review," *AJA*, vol. 14 (1962), p. 37.

[845] Korn, “Jews and Negro Slavery," pp. 186-87.

[846] *EJ*, vol. 4, p. 1411; Schappes, p. 569; Rosenbloom, p. 14.

Benjamin Bueno was a slave owner in seventeenth century Barbados.[847]
[223]

Joseph Bueno (aka. Joseph Bueno de Mesquita, ci. 1708) purchased a cemetery for Jews in New York in 1682 with the proceeds from his Caribbean Black flesh shipping business. He left to his wife Rachell, "all the slaves now belonging to me…"[848]819

Rachael Burgos had a household of six persons and a couple of slaves in Bridgetown in 1680.[849]

Mathias Bush, a member of Lancaster, Pennsylvania Jewish merchantry, placed this advertisernent in the summer of 1765:

> Was comrnitted to my Custody, on the 22d Day of this instant July, the following Negroes, viz. a Negroe Man, named Jack, alias Tobias, and a Negroe Woman, Named Jane, Wife to the said Jack, alias Tobias, and her two Children, a Boy, five years old, or thereabouts, and a girl about four years old. The man is about thirty-four years of age, and the woman about thirty; they have sundry good clothes with them; they say they belong to James Campbell, in Conegocheague, near Fort Loudoun. The said Campbell is hereby desired to come and pay the charges, and take them away, or they will be sold for the same, in four weeks from this day, by me.
>
> Matthias Buch, Goaler.[850]

Samuel De Campos, a Barbados merchant in 1720, left to his daughter Sarah "a negro boy by name Scipio and a mulatto girl named Debora." To his daughter Hester, "a negro boy by name Joe and a girl by name Jenny."[851]

Moses Nunez Cardozo (1755-1818) was a Virginia plantation owner and jailer at Richmond's Powhatan Courthouse whose responsibilities included the apprehension and punishment of runaway Africans.[852]

Luis Rodriguez Carvajal became a businessman in New Spain and "perhaps shared with the rest of his family in the lucre of the slave trade." [853]
[224]

Raquel Nunez Carvallo left to her son Jacob Frois "one negro woman by name Abbah." To son Isaac Frois "now of the Island of Jamaica… one negro girle by name Rose."[854]

The Cohens of Baltimore were considered the "outstanding" Jewish family in the city and one of the leading Jewish families in the country. They were important bankers, industrialists, and professionals and one of them, Mendes I. Cohen, "belonged to the Peace Party, a camouflaged secessionist group, and was a delegate to the State Peace Convention, another, Edward, went one step further and served in the Confederate army."[855]

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[847] Samuel, pp. 14, 90.

[848] Leo Hershkowitz, *Wills of Early New York Jews (1704-1799)* (New York: American Jewish Historical Society, 1967), p. 15; Rosenbloorn, p. 14.

[849] Samuel, p. 40.

[850] Billy G. Smith and Richard Wojtowicz, *Blacks Who Stole Themselves: Advertisements for Runaways in the Philadelphia Gazette 1728-1790* (Philadelphia, University of Pennsylvania, 1989), p. 78.

[851] Samuel, p. 59.

[852] Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 162; Rosenbloom, p. 18.

[853] Martin A. Cohen, "The Religion of Luis Rodriguez Carvajal," *AJA*, vol. 20 (April, 1968), p. 39.

[854] Samuel, p. 84.

[855] Isaac M. Fein, "Baltimore Jews during the Civil War," Karp, *JEA3*, p. 348.

Abraham Cohen (c. 1739-1800) of the Georgetown district of South Carolina, was a Postmaster General and a slave dealing auctioneer who held 21 African citizens against their will.[856]

Abraham Cohen financed **David Nassi** (also Nassy) who was a founder of the Jewish colony at Cayenne, now French Guiana, in 1662. Nassi used countless captive Black people to establish the colony.[857]

Barnett A. Cohen (1770-1839) and his wife Bella, of the Barnwell District of Kings Creek, South Carolina held more than twenty Africans as slaves.[858]

Benjamin Cohen was a well known Savannah, Georgia merchant who believed:

> that the institution of slavery [is]… the only human institution that would elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.[859]

[225]

J. S. Cohen was the Mobile, Alabama City Marshal in 1841. His responsibilities included tracking and apprehending freedom seeking Africans.[860]

Jacob Cohen's plantation worked 294 slaves at no pay.[861]

Jacob I. Cohen (c. 1744-1823) was born in Germany and operated as a slave maker in the South and then in Philadelphia. He was a land speculator who hired Daniel Boone, the "noted Kentucky pioneer and Indian fighter," to survey his land. Cohen was president of his Jewish Congregation *Mikveh Israel* from 1810- 1811. He and his partner, Isaiah Isaacs of Richmond, enslaved Blacks they named "Tom," "Dick," "Spencer," "Mieshack," "Fanny," "Eliza," and their children of an unspecified number. As a demonstration of good will, Cohen ordered that they be freed *after* his death and each given $25.[862]

Joseph Cohen of Lynchburg, Virginia was convicted in 1819 of the murder of one of the many African citizens he enslaved. As a policy, the penalty received was comparable to that of a trivial misdemeanor of today.[863]

Levi Cohen is named on a Georgia receipt for slaves.[864]

Mordecai Cohen (c. 1763-1848) was born in Poland and owned a lantation at St. Andrews, South Carolina where twenty-seven Africans provided the free field labor. He was one of the wealthiest planters in South Carolina and a commissioner of markets in Charleston from 1826 to 1832. When the twenty-three Black house servants are added, the resulting total is fifty, a number sufficient to place him third among Jewish slave owners

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[856] Korn, "Jews and Negro Slavery," pp. 181, 195; Ira Rosenwaike, "An Estimate and Analysis of the Jewish Population of the United States in 1790," *PAJHS*, vol. 50 (1960), p. 47; Rosenbloom, p. 20.

[857] Emmanuel, "Seventeenth Century Brazilian Jewry", p. 62.

[858] Ira Rosenwaike, "The Jewish Population of the United States as Estimated from the Census of 1820," Karp, *JEA2*, p. 18; Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 21.

[859] Feingold, *Zion*, p. 89; See the listing for Solomon Cohen below who is also reported to have had expressed a similar sentiment.

[860] Korn, "Jews and Negro Slavery," p. 190.

[861] Ira Rosenwaike, *On the Edge of Greatness: A Portrait of American Jewry in the Early National Period* (Cincinnati: American Jewish Archives, 1985), p. 69.

[862] *EJ*, vol. 5, p. 662; Schappes, pp. 101, 593; Korn, "Jews and Negro Slavery," pp. 185-88; Rosenwaike, "Jewish Population in 1790," p. 63; Charles Reznikoff and Uriah Z. Engelman, *The Jews of Charleston* (Philadelphia: Jewish Publication Society of America, 1950), p. 77; "Acquisitions," *AJA*, vol. 5 (January, 1953), p. 58; Bermon, PP. 163-64; Rosenbloom, p. 24.

[863] *EJ*, vol. 12, p. 1085; Feingold, *Zion*, p. 62; Korn, "Jews and Negro Slavery," p. 189.

[864] "Acquisitions. Material Dealing with the Period of the Civil War," *AJA*, vol. 12 (1960), p. 117.

[226] in South Carolina.[865] His sons, Marx and David, owned farms and likewise terrorized and exploited Black people.[866]

Samuel Myers Cohen (c. 1708-1743) was a New York City shopkeeper, elected constable of the Dock Ward and high official (*shohet* and *bodek*) of Congregation *Shearith Israel*. In his will he bequeathed to his wife Rachel "all those negroe Slaves I have which I shall die possessed of." Two of his captives named “Windsor" and "Hereford" were implicated in a failed rebellion known as the "Negro Plot" of 1741, but later released.[867]

Simon Cohen (1781-1836) came to New Orleans from Amsterdam in 1810 and eight years later bought a Black woman and her two- month-old baby. This sale was annulled when it was discovered that the woman had already been mortgaged to someone else. By 1820, Cohen owned a tobacconist's shop, a billiard parlor and held four African people as hostages.[868]

Solomon Cohen (1757-1835) was a distinguished merchant and civic leader of the Georgetown district of South Carolina and held nine African citizens against their will. Cohen expressed his anti-Black sentiment in a letter to his sister-in-law Emma Mordecai:

> [I] believe that the institution of slavery was refining and civilizing to the whites - giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class - and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.

Dr. Korn commented that "Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by Solomon Cohen.”[869]

[227]

Solomon Cohen possibly from Augusta, Georgia, is named on an 1863 receipt as the seller of two Black African slaves to Bemhard Phillips for $3,000.[870]

Herman Cone, and his partner, Jacob Adler of jonesboro, Tennessee, purchased two African Black men in 1863 for $4,000. They named them "Friendly" and "Joe William."[871]

Jacob De Cordova (1808-1868) was a Texas real estate promoter and newspaper editor. He started Jamaica's first daily newspaper and in 1850 he organized Houston's first Jewish place of worship. In 1858, he "wished it distinctly understood that our feelings and education have always been pro-slavery." He said of Texas in a lecture in Philadelphia in 1858:

> By a wise provision of our state constitution, the institution of slavery has been guaranteed to Texas. Such being the case, Texans are proverbially jealous of this right and will not allow any intermeddling with the subject directly or indirectly.[872]

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[865] Rosenwaike, *Edge of Greatness*, pp. 69-70.

[866] Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 25.

[867] Leo Hershkowitz, 'Wills of Early New York jews (1743-1774)," *AJHQ*, vol. 56 (1966), p. 66; Pool, p. 229; *EJ*, vol. 12, p. 993; Lee M. Friedman, 'Wills of Early Jewish Settlers in New York," *PAJHS*, vol. 23 (1915), pp. 151-52; Anita Libman Lebeson, *Jewish Pioneers in America: 1492-1848* (New York: Behrman's Jewish Book House, 1938), p. 203; "Acquisitions," *AJA*, vol. 7 (1955), p. 158; Kohler, “New York," p. 84; MCA12, p. 822; Rosenbloom, p. 26.

[868] Korn, *Jews of New Orleans*, p. 156.

[869] Korn, "Jews and Negro Slavery," p. 182; *EJ*, vol. 16, p. 533; Roberta Strauss Feuerlicht, *The Fate of the Jews: A People Torn between Israeli Power and Jewish Ethics* (New York: Times Books, 1983), p. 74; Rosenwaike, "Jewish Population of 1820," p. 18; Rosenbloom, p. 27; See the listing for Benjamin Cohen above, who is also reported (Feingold, *Zion*, p. 89) to have expressed a similar sentiment.

[870] “Acquisitions," *AJA*, vol. 2 (January, 1950), p. 32.

[871] *EJ*, vol. 5, p. 868; Korn, "Jews and Negro Slavery," p. 193.

Jacob Cardozo was a conservative Democrat and in his view slavery was economically and morally justified: "The Negroes were often better off than white wage-slaves; the black bondsmen are morally and intellectually inferior." In regard to the ethical question, he placed the responsibility squarely on God: "The reason the Almighty made the colored black is to prove their inferiority." In his *Reminiscences of Charleston*, he lamented the plight of the poor former slave masters:

> The owner of two hundred to five hundred slaves, with a princely income, has not only to submit to the most degraded employments, but he frequently cannot obtain them. In some instances he has to drive a cart, or attend a retail grocery, while he may have te obey the orders of an ignorant and coarse menial. There is something unnatural in this reverse of position - something revolting to my sense of propriety in this social degradation.[873]

[228]

Emanuel Alvares Correa (1650-1717) was active in the Curaçao slave trade for many years and in 1699 served as an intermediary between the Dutch and Portuguese West Indies companies for the transfer of a shipment of slaves from Africa to Mexico via Curaçao.[874]

Isaac Da Costa (1721-1783) was a merchant and shipping agent of Charleston, South Carolina and "probably the most outstanding Jew of Charleston before the Revolution." Born in England, he helped to found Congregation *Beth Elohim* in 1749 and was its first *hazzan*. He was also active as a Mason. Da Costa was in partnership with Thomas Farr, Jr.[875] handling imports and exports of merchandise including African men, women and children. He was said to be a "large scale" hostage importer and in 1760, he brought to South Carolina 200 African people as slaves, and in 1763 he brought 160 more.[876]

Joseph D'Acosta came to New Amsterdam in 1655. He was a leading merchant in Amsterdam and was a principle shareholder of the slave dealing Dutch West India Company.[877]

Nemias Daniel, "a jew," of the Parrish of Christchurch, Barbados, was listed as the owner of 20 acres and twelve "negroes" in 1679.[878]

Aaron Daniels (1776-1862) was a storekeeper in New Orleans who enslaved eight Black people in 1830.[879]

[229]

Joseph Darmstadt (died c. 1820) was born in Germany and then moved to Richmond, Virginia. In 1800, he founded the *Beth Shalome* Congregation and he was active in Masonry and owned a Black man named "George." He once accused a "free" Black man

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[872] *EJ*, vol. 5, p. 1455 and vol. 15, p. 1035; “Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (June, 1952), p. 76; Korn, "Jews and Negro Slavery," pp. 210-11.

[873] *MUSJ1*, p. 425; *MEAJ2*, p. 218; Korn, 'Jews and Negro Slavery," p. 211.

[874] *EJ*, vol. 14, p. 1663; *EHJ*, p. 273; S. Broches, *Jews in New England* (New York: Bloch Publishing, 1942), p. 11; "Jews in the Vice-Admiralty Court of Colonial Rhode Island," *PAJHS*, vol. 37 (1940), p. 392; Rosenbloom, p. 28.

[875] Farr advertised on at least three occasions for the return of runaway slaves. Advertisements were placed in the Savannah Gazette of the State of Georgia, on February 24, 1785 for the return of "A Negro Fellow named Abram"; in the *Gazette Of the State of South-Carolina*, on October 21, 1777, for "a negro man named London, a Bricklayer by trade"; and in the *South-Carolina and American Ceneral Gazette* on November 4, 1780, for a "LIKELY mustee woman named ISABELLA" and her two children. In the same ad he sought "a thick clumsy made negro woman, named BETSY, of a very black complexion, full face and flat nose, about 28 years of age." See Windley, vol. 4, p. 123, and vol. 3, pp. 354, 571-72.

[876] Feingold, *Zion*, p. 42; *JRM/Docs*, pp. 272, 353; *EJ*, vol. 5, p. 1220 and vol. 14, p. 1663; *MEAJ2*, p. 322; Rosenbloom, pp. 28-9.

[877] Schappes, p. 567,

[878] Samuel, p. 90.

[879] Korn, *Jews of New Orleans*, p. 316.

named Daniel Clayton of stealing "a bag and lot of beeswax, valued at 50 shillings." This accusation was, of course, a conviction, for which the Black man was sentenced to 39 lashes to his bare back.[880]

Ansley, Benjamin, George and Solomon Davis were reputed to be the largest Jewish slave dealers. They travelled throughout the South selling gangs of Black men, women and children, including infants, starting in 1838. Based in Richmond and Petersburg, Virginia, the four brothers "did not hesitate to go at lengths to obtain slaves, advertising their supply throughout the south." This advertisement placed by Ansley Davis was recounted in 1830s testimony against the domestic slave trade:

> The subscriber wishes to purchase one hundred slaves of both sexes, from the age of ten to thirty, for which he is disposed to give much higher prices than have heretofore been given. He will call on those living in adjacent counties, to see any property.[881]

They announced in the Columbus, Georgia *Enquirer*. "Sixty likely Virginia Negroes - house servants, field hands, blow boys (buglers), cooks, washers, ironers and three first rate seamstresses." The Davises kept their source of supply secret and assured everyone that they would continue to receive slave shipments by every arrival in Columbus.[882]

They were even mentioned in Harriet Beecher Stowe's *A Key to Uncle Tom's Cabin*:

> The Davises, in Petersburg, are the great slave-dealers. They are jews, who came to that place many years ago as poor peddlars; and, I am informed, are members of a family which has its representatives in Philadelphia, New York, &c. These men are always in the market, giving the highest price for slaves. During the summer and fall they buy them up at low prices, trim, shave and wash them, fatten them so that they may look sleek, and sell [230] them to great profit. It might not be unprofitable to inquire how much Northern capital, and what firms in some of the Northern cities, are connected with this detestable business.[883]

Benjamin owned a "colod woman named Elsey," and they even gave warranties on their slaves as seen in a receipt for a fifteen year old Black girl named "Savry" who was "warranted Sound and Healthy."[884] According to the Bibb County, Georgia records, Benjamin Davis was the seller, and Elisha Davis the buyer, of sixteen Black Africans (listed below, [sic]) for $7000 on April 16, 1852.

Peter Davis (man, dark compliction)	Melvina (woman, yellow compliction)
Tom (man, dark compliction)	Francis (woman, yellow compliction)
Charles (man, dark compliction)	Lucy (girl, dark compliction)
Prince (man, dark compliction)	Fanny (girl, dark compliction)
Peter Griffin (man, dark compliction)	Henry (boy, dark compliction)
Sarah (woman, dark compliction)	Loi (boy, dark compliction)
Florah (woman, dark compliction)	Sandy (boy, dark compliction)
Milly (woman, dark compliction)	Munroe (boy, 6 mos)[885]

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[880] Korn, "Jews and Negro Slavery," p. 190; Ezekiel and Lichtenstein, p. 79; Rosenwaike, “Jewish Population in 1790," p. 63; *EJ*, vol. 5, p. 1307; Rosenbloom, p. 31.

[881] Theodore D. Weld, *Slavery and the Internal Slave Trade in the United States* (New York: Arno, 1969), p. 51.

[882] Sharfman, pp. 146-47.

[883] Harriet Beecher Stowe, A *Key to Uncle Toms Cabin* (Salem, New Hampshire: Ayer Company Publishing, Inc., reprint, 1987, riginally published in 1853), p. 297.

[884] Korn, “Jews and Negro Slavery," pp. 198-99; *EJ*, vol. 14, p. 1664; *EHJ*, p. 274; Sharfman, p. 147.

[885] African-American Family History Association, Inc., *Slave Bills of Sale Project* (Atlanta, Georgia, 1986), vol. 1, p. 0407.

George Davis, Sr. called himself "the Original George Davis," in 1824, in order to differentiate from the others. He acted as the local agent for a New Orleans Jewish slave dealer named Levy Jacobs. He was an auctioneer and property speculator and was prepared to sell:

> Negroes, horses, mules, cows, asses, quadruped and biped, and all other animals in the Catalog of Creation… for cash down and no grumbling. (adv. Oct 15,1840).

Delinquent tax lists of April, 1826 and May, 1828 indicate Davis owned and owed: 1826, 7 slaves - $2,500; 1828, 8 slaves - $3,000. He owned 7 slaves according to 1830 census data.[886]

Rachel D'Azevedo of Charleston held Blacks whom she named "Rose," "Flora," "Dinah" and "Maria," who she gave to her daughter, Sarah A. Motta. Another Jew, Abraham Moise, conspired with them to maintain the Blacks as hostages.[887]

[231]

David Dearosto was listed as the owner of 41 acres of St. Thomas, Barbados, with 61 Black slaves, 7 "Hired Servants," and 3 "Bought Servants," in a survey of 1670.[888]

Moses Deazevedo, of Barbados, registered his feeling toward his sons in his will dated October 6, 1715:

> To my son Jacob I remit his debt & since he has been disobedient I give him 1 /- for whatever claim he may raise against my estate. To son David Eliahu I remit the considerable sum of money paid out for him as appears in my books & since he has been disobedient 1 give him 1/- in cash. To son Abraham 10/- & my worn clothes and my white linen… To grandaughter Lebanah Mendes for her & her heirs the gift of a mulatto named Mary & of my Cormanty negress named Esperanto… To son Solomon a negress named Zabelina with her mulatto daughter Bashe & her son Cain & her daughter Maria & all their issue & I confirm the deed of gift of my Madagascar (negress) named Diana for him and his heirs mad 29 June 1715.[889]

Mathias Dellyon of the Parish of St. Peter, Barbados left to each of his daughters Ester and Deborah "a negro woman."[890]

Isaac Delyon, of Charleston, placed this advertisement in the *South Carolina and American General Gazette,* on January 19,1780:

> **Five Hundred Dollars Reward**
>
> RUN away some time past, from the subscriber, a negro boy, named Harry, about 17 years of age, about 5 feet 7 inches high, round visage, had on when he went away, a Bath coating close bodied coat, leather breeches, green cloth jacket and breeches; he is a very likely country born fellow, and speaks good English. The above reward will be paid on his being delivered to the Warden of the Work house, or to me in Charlestown; and One Thousand Pounds on conviction of any white person harbouring him. The said fellow formerly belonged to Boone's estate on John's Island, and has been seen by negroes lurking about said plantation.[891]

De Pas Family of Martinique held much property and many slaves. The French Minister of Foreign Affairs and War, the Duke of Choiseul, enumerated some of their holdings:

[232]

> M. de Pas - 3 estates and 280 slaves.
> M. de Pas, Jr. - 4 estates with one of them having 100 slaves.
> Jean de Pas - a plantation with 30 slaves.

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[886] Bertram Wallace Korn, *The Jews of Mobile, Alabama, 1763-1841* (Cincinnati: Hebrew Union College Press, 1970), pp. 23-4.

[887] Korn, "Jews and Negro Slavery," p. 186; *EJ,* vol. 3, p. 1006; Reznikoff and Engelman, p. 77.

[888] Samuel, p. 91.

[889] Samuel, p. 83.

[890] Samuel, p. 60.

[891] Windley, vol. 3, p. 566. May be the same as Isaac Lyon. See listing below.

> Michel de Pas - ("he is a mulatto and a bastard") one "great estate" with 120 slaves; one estate with 30 slaves.
> Others in the family include M. S. J. de Pas, Antoine de Pas and Lewis de Pas.[892]

Abraham Depeza one of the Barbados Hebrew Nation "being sick & weake in body," wrote his will dated August 11, 1716. He left to his youngest son Isaac on 21st birthday "a negro girl named Obbah." To his daughter Sarah Depeza, "A negro girl named Peggy." To his wife Hester Depeza "my negro woman by name Mary…'[893]

De Wolf Family; From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers de Wolf,[894] who were considered "the most active slave traders in Bristol."[895] The Jewish historians have not explicitly identified the de Wolfs as members of their "race" though others have traced them to apparently Jewish mots. In James Pope-Hennessy's, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807*, he states the following:

> Miss Abigail married one of her brother's supercargoes, Marc Antoine de Wolfe, a Jew from the French island of Guadeloupe. De Wolf settled down in his wife's home town of Bristol, Rhode Island, and sent several of their eight sons into the slave trade.[896]

The most famous of these, James de Wolf, was tried before a Newport grand jury in 1791, and found guilty of murder for having thrown into the sea a Black woman who had contracted small-pox while on board his ship. By the time the verdict was reached he had already left the state and was later elected to the United States Senate. [233]

Politically, James and his brother John embraced the Republican party and Thomas Jefferson. Jefferson appointed James' brother-in-law, Charles Collins, the reputed part-owner of at least two slavers, to the post of tax collector in two of the busiest slaving ports of Bristol and Warren, Rhode Island.[897] Working in collusion with Collins, George de Wolf dispatched slaver after slaver on illicit voyages - duty-free.[898] The de Wolfs were not beyond dealing in drugs and are recorded as having invested in hemp, more commonly known as marijuana.[899] James issued these instructions to Jonathon Dennison, the captain of his slaver *Ann* in July of 1806:

> Your having engaged to go a Voyage to Africa in my ship *Ann*, my instructions are that you proceed with all possible Dispatch direct to Cape Coast, and make Trade at the Place and its Vicinity, and purchase as many good, healthy young slaves as may be in your power to purchase, by bartering away your present Cargo with the Natives; and after compleating your Business in Africa, you will proceed to Mount Video in South America, and there dispose of your slaves, and purchase a return Cargo of Ox Hides and dried beef, and some Tallow and other produce of that Country, such as you may judge will pay a handsome Profit, and after compleating your Business there, you will return home to this Port with all possible Dispatch.I am sir, Your Friend and Owner, Jas. De Wolf [900]

When the Rhode Island colonial govemment tried to pass an act which included outlawing the slave trade, John Brown (the founder of Brown University) and John De

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[892] Lee M. Friedman, *Jewish Pioneers and Patriots* (Philadelphia: Jewish Publication Society of America, 1942), p. 91.

[893] Samuel, p. 58.

[894] James Pope-Hennessy, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807* (New York: Alfred A. Knopf, 1968), p. 239; Wilfred H. Munro, *The History of Bristol, Rhode Island: The Story of the Mount Hope Lands* (Providence: J. A. & R. A. Reid, 1880), pp. 322-25, 350-52, 370-71.

[895] William G. McLoughlin, *Rhode Island: A History* (New York: W. W. Norton & Cw,any, Inc., 1978), p. 107.

[896] McLoughfin, p. 107.

[897] Peter T. Coleman, *The Transformation of Rhode Island, 1790-1860* (Providence: Brown University Press, 1969), pp. 55-6.

[898] Peter T. Coleman, p. 57.

[899] Peter T. Coleman, p. 43.

[900] George Francis Dow, *Slave Ships and Slaving* (Salem, Massachusetts: Marine Research Society, 1927), p. 261.

Wolf, among others, worked to delete that part of the bill. Neither state nor national prohibition could prevent de Wolf from continuing the trade who was still sending slaves to South Carolina.[901]

[234]

Luis Dias, of Barbados, left to his family equal shares of "all my Estate, horses, Negroes, Cold, Silver, jewells, Pearles, Goods, Household stuffe [and] at their … one piece of gold & another of silver as also 2 negroes small or great."[902]

John Drayton advertised on September 9, 1774, for "an indigo overseer" to look after about 30 Africans.[903]

Elisha Elizer was the Deputy Sheriff in Charleston, South Carolina in 1802 whose job it was to punish runaway Black people. This may be the same Elizer (Eleazer) listed as a postmaster general in Greenville in 1784 and as a justice of the peace in 1813 by other sources.[904]

Isaac Elizer (1720-1807) owned the slave ship Prince George with Samuel Moses. He outfitted slave ships with bondage hardwareand rewarded the crews of his profitable ships with Africancitizens. "He was a merchant-shipper and, like many of hisfriends and associates, occasionally engaged in the slave traffic." He was called a "notable and respected businessman" and was active in his Newport, Rhode Island Jewish congregation.[905] Elizer and Moses wrote to their Captain John Peck, to sail to Africa and sell the liquor

> for the most possible [that] can be gotten, and invest the neat proceeds into as many good merchantable young slaves as you can… As soon as your business there is compleated, make the best of your way from thence to the island of New Providence [Bahamas] and there dispose of your slaves for cash, if the markets are not too dull… And also we allow you for your commission, four slaves upon the purchase of one hundred and four, and the privilege of bringing home three slaves, and your mate, one… But further observe, if you dispose of your slaves in Providence [Bahamas], lay out as much of your neat proceeds as will load your vessel in any commodity of that island, that will be for our best advantage, and the remainder of your effects bring home in money.
>
> Isaac Elizer, Samuel Moses[906]

[235]

In May of 1769, Elizer ran a newspaper advertisement: "Notice: Reward $5, return of runaway negro woman, Bina, threat of prosecution of harborer."[907]

Marie Emeronthe (d. 1851) was a banker and associate of Samuel Hermann. She died owning at least five African hostages.[908]

Daniel Bueno Enriques (b. 1637), also known as Daniell Boyna, owned a ten acre plantation in St. Michael's Parish, Barbados, and "worked it with fourteen negroes and a white overseer."[909]

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[901] McLoughlin, p. 106; See Peter T. Coleman, pp. 51-2, for a brief description of the legislation. Also, Lorenzo Greene, *The Negro in Colonial New England* (New York, Atheneum, 1974), pp. 30-1 note.

[902] Samuel, pp. 78-9.

[903] Elzas, p. 71.

[904] Korn, 'Jews and Negro Slavery," p. 190; Rosenbloom, p. 34.

[905] Schappes, p. 38; Feingold, *Zion*, p. 42; Quotes are from *JRM/Docs*, pp. 359-61; Feldstein, p. 12; Rosenwaike, 'Jewish Population in 1790," p. 48; James A. Rawley, *The Transatlantic Slave Trade, A History* (W. W. Norton & Company, New York, 1981), p. 370.

[906] *MEAJ1*, pp. 127-28; MUS11, p. 211.

[907] Irwin S. Rhodes, *References to Jews in the Newport Mercury, 1758-1786* (Cincinnati: American Jewish Archives, 1961), p. 11.

[908] Korn, *Jews of New Orleans*, pp. 110, 301.

Solomon Etting (1764-1847), a prominent Maryland Jew, son-in-law of **Barnard Gratz**, and member of Philadelphia's Mikveh Israel, he held four Black people as slaves in Baltimore. Etting was a merchant in partnership with Joseph Simon and founder of the Masonic lodge in Lancaster, Pennsylvania. In 1826, he became the first Jew to serve in public office when he was elected to the Baltimore city council and later became its president. He served on the board of the Maryland State Colonization Society which raised $300,000 in 1831 to send Blacks back to Africa. Less than two percent of the state's Black population showed interest in the project. [910]

Sam Fechheimer owned a large plantation in Rogersville, Kentucky with many slaves. His niece and nephew, **Alfred and Emily Seasongood**, described the setting:

> [There were] log cabins, in which the colored help lived… built side by side some distance from my Uncle Sam's home, and we enjoyed going there and watching the little pickaninnies play and their mammies comb and wash them… In this cabin lived a handsome young darkey who was my uncle's valet, and was quite out of the ordinary; he used to sing and play most divinely. The mammies were called aunts, and 1 remember one especially, very black and fleshy, but the dearest, most affectionate woman… And my Aunt [236] Delia would often bring some of the black babies into the house and comb, wash, and dress them by the open grate fire.[911]

And of the impact of emancipation, Emily wrote:

> The slaves were all set free ' and there were trying times, as most of the Southem people were so dependent upon them and were unable to do things for themselves. Many young ladies were helpless… Many slaves who had kind masters refused to be set free and wanted to remain with them.[912]

Jacob Fonseca (d. c. 1729) was a New York merchant who belonged to the Congregation *Shearith Israel*. He held African citizens named "Sarah," "Faba," "Betty," and "Gnatto." Upon his death, he willed them to his wife Rebecca, "to have and to hold for proper use and behoof for and during her life." The congregation paid his widow "for the hire of two Negros."[913]

Jacob Franco owned "Negroes" named "Clarina," "Anthony,""Johnny" and "Jack." He bequeathed te, his son Moses, "thehouse wherein I now dwell with the yard together with all mynegroes goods chattels wares merchandises Jewells money."[914]

David Franks (1720-1793) was a member of one of colonial America's most active merchants families. David Franks dealt regularly with Joseph Simon, the Harts, the Gratz brothers and the Newport gang of slave dealers. He traded heavily with the Indians but supplied weapons to the English against them in Pontiac's War of 1761-1764. In 1761, he signed a petition against a tax on slave imports with a group of Philadelphia merchants. On October 6,1778, Franks petitioned New York authorities "for a pass to New York for himself, daughter, man-servant, and two maid-servants," but was granted one only for himself, daughter, and one maid-servant, "provided she be an indented servant." Franks' daughter, Mrs. Hamilton, owned a slave named "Sam" who was offered for sale at £45 cash or £50 trust.

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[909] Samuel, p. 15.

[910] Rosenwaike, 'Jewish Population of 1820," p. 18; Isaac M. Fein, *The Making of an American Jewish Community*, pp. 17-8; Wolf and Whiteman, p. 192; David Brener, *The Jews of Lancaster, Pennsylvania A Story With Two Beginnings* (Lancaster: Congregation Shaarai Shomayim, 1979), p. 8; Rosenwaike, "Jewish Population in 1790," p. 48; *EJ*, vol. 6, p. 951; *MUSJ1*, p. 586; Rosenbloom, p. 36.

[911] *JRM/Memoirs* 3, p. 68; Sharfman, p. 152; Jacob Rader Marcus, *The American Jewish Woman: A Documentary History* (New York: KTAV Publishing House, Inc., 1981), pp. 174-75.

[912] Marcus, *The American Jewish Woman*, p. 176.

[913] Leo Hershkowitz, 'Wills of Early New York Jews (1704-1740)," *AJHQ*, vol. 55 (1966), p. 351; Rosenbloom, p. 37.

[914] Samuel, pp. 85-6.

Franks was eventually run out of Pennsylvania and exiled to England for his alleged shady dealings with his uncle **Nathan** [237] **Levy** and brother **Moses**. He managed to find refuge in New York and Philadelphia where he died in a yellow fever epidemic.[915]

Henry Benjamin Franks (ci. 1758) of Trenton, New Jersey identified a "Negro Wench Prisula" as his property in his 1758 will.[916]

Isaac Franks (1759-1822) of Philadelphia "sold slaves from time to time" and owned a young female child named "Bell." The son of **Moses Benjamin Franks** and an active Mason, he once rented his Germantown house to George Washington. He was a land speculator and held many prominent positions including lieutenant colonel, quartermaster and foragemaster in the military, and justice of the peace and chief clerk of the Pennsylvania Supreme Court in the judiciary.

Franks advertised in the *Pennsylvania Journal* on January 4, 1786: "For Sale. A young likely Negro-Wench. About eight years old; has twenty years to serve. Enquire of Isaac Franks."[917]

Jacob Franks (1688-1769); A New York City merchant born in London arrived in the city in 1708 and married the daughter of **Moses Levy**. He and his sons, **Moses, David** and **Naphtali** all worked with Levy and **Nathan Simpson** in the liquor business and the Black flesh trade. According to Jacob Rader Marcus,

> Jacob Franks was engaged in general commerce and shipping. On occasion he imported household servants, Negro slaves. Over a period of years, from 1717 to 1743, he brought twelve, mostly from the West Indies.

Franks was a founder and president of the Shearith Israel Congregation and enslaved at least one African named "Cato." He was said to have gotten his share of business during Queen [238] Anne's War (1702-13) which gave Britain a monopoly on the slave trade. He was the major supplier of British weaponry and the most prominent shipper of New York.[918]

The Frazons, Moses, Joseph, and **Samuel** of Charlestown, Massachusetts held Black slaves and "shipped almost anything from a piece of iron to a biscuit." Samuel Frazon "was once haled into a Boston court for beating a colored servant… not his own(sic)." He held at least one African as his own.[919] In 1702, they owned their own boat, the *Joseph and Rachel* (130 tons) and participated in the West Indies trade.

It was once reported that Samuel Frazon had "fallen into the hands of Indians, who had released him when he paid a ransom of '18 pistols.' The same report says that the Indians, however, refused to release his colored servant. This is possibly the saine negro, Cypia, mentioned in a trial of Thomas Cooper against the Frazons, where it is shown that Frazon paid over forty two pounds for him in 1704."[920]

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[915] Schappes, p. 575; *EJ*, vol. 7, p. 106 and vol. 14, p. 1663; *EHJ*, p. 273; Wolf and Whiteman, p. 47; Irving J. Sloan, editor, *The Jews in America: 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 2; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 38-9; Herbert Friedenwald, "Jews Mentioned in the Journal of the Continental Congress," Karp, *JEA1*, p. 328; Morris Jastrow, Jr., "Notes on the Jews of Philadelphia, from Published Annals," *PAJHS*, vol. 1 (1902), p. 57.

[916] Lebeson, p. 203; Samuel Oppenheim, “The Will of Henry Benjamin Franks, December 13, 1758, and Inventory of his Estate," *PAJHS*, vol. 25 (1917), p. 27; Rosenbloom, p. 39.

[917] Wolf and Whiteman, p. 192; *EJ*, vol. 16, pp. 359-60; Herbert Friedenwald, "Some Newspaper Advertisements of the Eighteenth Century," *PAJHS*, vol. 6 (1897), P. 56 and Karp, *JEA1*, p. 236; Tina Levitan, *The Firsts of American Jewish History* (Brooklyn: Charuth Press, 1957), pp. 74-5; Rosenbloom, p. 39.

[918] *MEAJ1*, pp. 58, 64-5, and *MEAJ2*, p. 293; *EJ*, vol. 7, p. 107, *MCAJ2*, p. 771; Rosenbloom, p. 39.

[919] *MEAJ1*, p. 105; *MCAJ2*, p. 771; Rosenbloorn, p. 41.

Minger Goldsmith; According to the 1840 census she claimed to be the owner of "1 female slave w/4 children."[921]

The Gomez Family; The patriarch Lewis (or Luis, 1660-1740), was born in Madrid and then moved to New York in 1703. He raised five sons; Mordecai (1688-1750), Daniel (1695-1780), David (1697-1769), and Isaac (1705-1770). They variously traded with Indians, distilled liquor and retailed in New York. Another son, Benjamin (1711-1772) was a New York liquor dealer and pawn broker who enslaved Blacks named "Ishmael" and "Jenney," whom he bequeathed to his daughter "and her heirs forever." Other Black Africans he owned were "John St. John" and a "Mustie wench Kattey," whom he likely raped until his death. She was "to be made free from the Yoke of Slavery, as a reward for her fidelity" - after his daughters death.[922]

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All of the Gomezes were considered to be the original founders and trustees of *Shearith Israe*l congregation and purchased land that was to be a Jewish cemetery. The elder Gomez was its president in 1730. Benjamin served as parnass four times and the others all served at least once. All were notorious slave merchants and yet highly respected in the Jewish community.[923] They owned the Black man named "Cuffee," who, in the "Negro Plot" of 1741, allegedly planned to burn down the house of his captors.[924]

References to their exploitation of Black Africans are many. Lewis and Mordecai were the agents of the owners of the ship Greyhound that imported "merchandise and negroes" into New York in late 1722.[925] On May 4, 1752, the following advertisement was inserted in the Gazette: "To be sold by Abraham Pereira Mendes, a Parcel of likely young Negroes, Pimento, old Copper, Coffee etc… If any one person has a mind to purchase any of the goods mentioned, they may enquire of Mr. Daniel Gomez."[926] Also in 1752, Gomez had a number of slaves making wax and tallow candles.[927]

Lewis, in his will, left his wife "with as many of my slaves as are necessary to attend her." Mordecai bequeathed to his sons Isaac and Jacob "Equally to be divided between Them my Two Negro Men Slaves called Levant and Frank and my Negro Woman Slave called Perla…"; and to his wife, sons and daughters, "To be divided between Them my Negro Woman Slave called Hannah my Negro Boy Slave called Pascual and my Negro girl Slave called Celia."[928]

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[920] Broches, p. 14. It is more plausible that "Cypia" would have considered himself rescued by the Indians rather than as the hostage this passage suggests.

[921] Korn, *The Jews of Mobile, Alabama*, p. 51.

[922] Hershkowitz, “Wills (1743-1774)," p. 113; Friedman, “Wills," p. 156. Friedman reports that the Gomez will says "trustee" rather than "mustie" in reference to the African wornan named “Kattey."

[923] *EJ*, vol. 7, pp. 768-69; Hershkowitz, “Wills (1743-1774)," pp. 62-3; Pool, pp. 223, 236, 238, 477; Lebeson, p. 203; *MEAJ1*, pp. 64-5; Rosenbloom, p. 45.

[924] Lebeson, pp. 202-3.

[925] Kohler, "New York," p. 81.

[926] Miriam K. Freund, *Jewish Merchants in Colonial America* (New York: Behrman's Jewish Book House, 1939), p. 35.

[927] *MCAJ2*, p. 695.

[928] Hershkowitz, “Wills (1743-1774)," pp. 80-1; Compare with Friedman, 'Wills," p. 154, who states that Mordecai's sons will divide three "negro slaves," and that they, with his wife and daughters Hester and Rachel, will inherit "certain negro slaves."; See also Pool, p. 236; Lebeson, p. 203; Rosenbloom, p. 45.

Lewis Gomez; In 1802, he was the turnkey of the jail of Charleston, South Carolina. Part of his responsibilities included the tracking and punishment of freedom seeking Blacks.[929]

[240]

Rebekah Gomez (d. 1801) held a Black hostage as a slave.[930]

Rev. Bernhard Henry Gotthelf of Louisville, Kentucky was a chaplain in the Confederate Army.[931]

Edward Gottschalk operated a commission brokerage firm that was one of the largest in the city. He bought and sold African citizens and personally held at least nine Blacks as hostage/servants. He owned 65,000 acres of land in Texas with an undetermined, though likely massive, number of African people. [932]

Abraham Gradis (c. 1699-1780) and the Gradis family owned at least 26 ships which they used to ship African hostages to such French colonies as San Domingo where they "owned extensive territory." Abraham accepted payment for his debts in Black human beings. He devised a strategy, though never implemented, for the development of Louisiana.[933] Rabbi Bertram Korn wrote that, if acted upon, his vision "might have stimulated the kind of growth the colony sorely required." The Plan?

> The key to the problem, as Cradis saw it, was the massive importation of Negro slaves into the colony under the auspices of the King - he suggested ten thousand slaves over a period of five years. These slaves would be utilized primarily for the clearing and cultivation of land.[934]

The Gratz Family; The Gratz family of Philadelphia was one of the most distinguished families in Jewish American history. They were the leaders of that city in the colonial period, speculators in western Indian lands and they were closely connected with the **Hayses**, **Moseses** and **Frankses** in their slave shipping business. **Michael** (1740-1811) "owned personal slaves," one of whom operated his kosher kitchen. Michael's wife **Miriam** wrote a letter to him dated June 2, 1777, that reminded: "Donte forget your promess in getting me a Grego [Negro] boy or girl if to be had, as servants is very [scarceV' The Gratzes funded western expeditions for the purpose of taking Indian lives and land for their personal wealth. More evidence of their slavemaking mentality is in a casual letter written to Michael Gratz by a relative named, Josephson (see Josephson below).[935]

[241]

Moseh Hamis, a Jew residing in Barbados, prepared a will in Portuguese dated March 26, 1684 in which he and his wife directed that 2,000 lbs. of sugar be paid after their death to his son Simon Massiah "to help in the purchase of a young negress."

> It is my last wish that our slaves named Consciencia continue serving my said Wife all her life, & if she serves her faithfully, & with love and due respect as if I had been living, I desire & direct that on the death of my said wife she shall become free, without any person or persons, heirs of myself or my wife, having the right to keep her captive; this being a reward for her good service to me, and as 1 hope to my wife.[936]

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[929] Korn, 'Jews and Negro Slavery," p. 190.

[930] Pool, p. 286.

[931] Bertram W. Korn, "Jewish Chaplains During the Civil War," *AJA*, vol. 1 (June, 1948), p. 6.

[932] Korn, *Jews of New Orleans*, pp. 174-75.

[933] *EJ*, vol. 7, p. 844; *EHJ*, p. 273; *JRM*/Docs, pp. 326-29; Wolf, p. 482.

[934] Korn, *Jews of New Orleans*, p. 5.

[935] Schappes, p. 574; Wolf and Whiteman, pp. 36-64,192; *EJ*, vol. 7, p. 858; Marcus, *The American Jewish Woman*, p. 12; Irving J. Sloan, editor, *The Jews in America; 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 4.

[936] Samuel, pp. 71-2.

Isaac Harby (1788-1828) was a Charleston, South Carolina dramatist and political essayist and president of the Reform Society of Israelites. He regularly wrote in opposition to "the abolitionist Society and its secret branches," as early as 1824. He edited the *Quiver*, the *Investigator,* and the *Southern Patriot*, and contributed to the *Mercury* and the *Courier*.[937]

Aaron Hart, in his will of 1762, bequeathed to his servant, "a mourning gown."[938]

Ephraim Hart (1747-1825); A wealthy New York stockbroker, land speculator and state senator (in 1810), he enslaved at least one Black woman named "Silvia." He was an official of Congregation *Shearith Israel*, and founder its burial Society *Hebra Hesed ve Emet* as well as a member of the Philadelphia Synagogue."[939]
[242]

Henry Hart, a "Jew Tailor" of Arundel County, Maryland, was accused in 1752 of an illicit relationship with a maid. He was sentenced to serve a man named McNamara for six months "for the Damage Sustained… on Acct. of the said Henry Hart begetting a Bastard child on the body of Susanna Talome, a Servant belonging to the said McNamara."[940]

Isaac Hart (ci. 1780) was a founder and member of Newport's Touro Synagogue. His firm, Naphtali Hart & Co., shipped and traded in Black slaves and cultivated their New England property with hired hands and slaves.[941] He sided with and supplied the British during the Revolutionary War and was shot to death by the Continental army.[942]

Jacob Hart (b. 1781) came to New Orleans from New York in 1804 and traded in slave ships and African people. In 1808, Hart advertised in Saint Domingue for the sale of three Black people, including a cook, two fisherman and a tailor who spoke English and French fluently. In 1810, he bought two Africans in Florida. The 1820 census reports that he imprisoned seven African people as slaves. He became the owner of a number of vessels, including the schooner *Celestine*, and he brokered the sale of four African citizens. At the time of his bankruptcy in 1823, he held fourteen Black hostages.[943]

Levy Hart owned a general merchandise business firm in Savannah, Georgia, in the early 1800s. "Unlucky in 'chattel,' he was exasperated by a very valuable slave, Sandy, who functioned as a butcher, and was prone to 'take off' now and again."[944]

Michael Hart (ci. 1813), an Easton, Pennsylvania Indian trader, "never acquired wealth" but he owned a stone house, collected some silverplate, owned a slave and sold whiskey to the Indians "in hundreds of gallons."[945]

Michael Hart (d. 1861); Though he was from New York, he owned a Virginia plantation. When he feared that Richmond would be [243] taken by the Union Army in the Civil War, his son escaped with "most of the slaves belonging to the estate ."[946]

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[937] Korn, "Jews and Negro Slavery," p. 211; *EJ*, vol. 7, pp. 1332-33; Sloan, p. 5; Rosenbloom, p. 49.
[938] Friedman, "Wills," p. 155.
[939] *EJ,* vol. 7, p. 1355; Schappes, pp. 595, 599; Rosenwaike, "Jewish Population in 1790," p. 46; Rosenbloom, pp. 51-2.
[940] Isaac M. Fein, *The Making of An American Jewish Community,* p. 10.
[941] Feldstein, p. 13.
[942] *EJ*, vol. 7, p. 1356; Rosenbloom, p. 52.
[943] Korn, *Jews of New Orleans*, pp. 96,100-1, 296; Sharfman, p. 153.
[944] Saul Jacob Rubin, *Third to None The Saga of Savannah Jewry 1733-1983* (Savannah, 1983), pp. 86-7.
[945] *MUSJ1*, p. 151.
[946] Korn, "Jews and Negro Slavery," p. 188 note.

Moses Hart, son of **Aaron**, was sent to Albany in 1786 where his mother:

> wanted him to buy a good Negro wench for houseworke [because the] last one had died - and if the price was right [his] father wanted a Negro hand who knew something about farming, could handle an ax, and work in the garden.[947]

Myer Hart, of Easton on the Delaware, was the richest man in town and one of the founding fathers. In 1768, he owned "two houses, a bond servant, six lots, a horse, a cow, and his stock in trade."[948]

Nathan Hart, of Newport, informed the community by newspaper advertisement on March 18, 1765, that among other things, he “also wants to purchase a negro."[949]

Nathan Hart was the constable of Charleston in 1821, whose job it was to punish runaway slaves. In October of 1827, he sold five slaves to Sophie Monsanto, and he was listed as enslaving fifteen Blacks in the census of 1830.[950]

Philip Hart (1727-1796) was a Charleston Jew with at least one African captive named "Flora."[951]

Samuel Hart came to Louisiana via England and by 1823 he owned half of the steamboat *United States* and "four Negro slaves," $20,000 in bank stock and two lots in Louisville, Kentucky. He had a "slave mistress," named "Polly" with a "mulatto child”. Hart cut them from his will and added "Cecilia Beni," "a woman of color," and her four children, presumably all his.[952]

[244]

David Hays (1732-1812); A farmer and storekeeper and son of **Jacob Hays**, he fought against the Indians in the French and Indian War. One of his Black captives was named "Darby." The inventory of his estate, valued at $3,658.98, included the following items all valued greater than or equal to his Black humans.[953]

An inventory of the Goods, Chattels & Effect belonging to the Estate of David Hays of the Township of Mount Pleasant, Deceased.			
6 Cows @ $15	$90	1 Lott wheat in the Sheaf	15
1 colt	12.50	1 Lott Rye	15
1 Yoke Oxen	50	1 Lott Cats	10
3 Calves @ $3.50	10.50	1 Lot Hay in the Barn	10
1 fat Steer	18	8 Stacks Hay @ $5	40
2 fat Cows @ $18	36	1 Mare & yearling Colt	14
1 Bay Horse	10	14 Hogs @ $5	70
1/2 field Rye	25	1 Ton of plaster	15,75
1/2 field Corn	15	1 Waggon & Harness	25
1 field Corn	15	4 feather beds	25

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[947] *MEAJ1*, p. 277.

[948] *MCAJ2*, p. 821.

[949] Rhodes, p. 7.

[950] Korn, "Jews and Negro Slavery," p. 190; Korn, *Jews of New Orleans*, pp. 103, 296; Rosenbloom, p. 55.

[951] Korn, "Jews and Negro Slavery," p. 185; Reznikoff and Engelman, p. 77, Rosenbloom, p. 55.

[952] *MUSJ2*, p. 68.

[953] Lebeson, p. 203; Pool, pp. 330-31; Solomon Solis-Cohen, "Note Concerning David Hays and Esther Etting His Wife and Michael Hays and Reuben Etting, Their Brothers: Patriots of the Revolution," *PAJHS*, vol. 2 (1894), p. 65; *MCAJ3*, p. 1295; Will is in "Items Relating to the Hays family of New York," *PAJHS*, vol. 27 (1920), pp. 32325. Rosenbloom, p. 57.

1 field Wheat	15	1 Lot silver Plate	15
1 Lott Buckwheat	17.50	1 Silver Watch	20
1 Windfan	12	1 Black Girl	10
10 Sheep @ $1	10	1 Black Woman	10

Grace Hays (d. 1740) conveyed in her will, "fifty ounces of sterling wrought silver plate and the best negro slave which 1 should be possessed of..."[954]

Judah Hays (1703-1764) was a New York merchant and shipowner who was elected constable in 1736. His Black captives were allegedly part of a foiled 1741 plot to bum the city and escape from their Jewish captors. "Like other well-to-do men of his period," wrote Harold Korn, "he bought negroes and the time of indentured servants. He paid £80 for a negro man named Aaron and £20 for four years' service of an indentured boy named John Camble.[955]

[245]

Hays had some apparent difficulties tracking his runaway slave "Sarah" when he ran this ad in February of 1751:

> Run away last Sunday night, from Judah Hays, a Negroe wench, named Sarah, aged about 30 years; she is a likely wench, of a Mulatto complexion, was brought up at Amboy, in Col. Hamilton's family, and has had several Masters in the Jerseys: She dresses very well, has a good parcel of cloaths, and speaks good English. Whoever takes up the said wench, and brings her to her said master, or secures her in any county goal, so that he may have her again, shall receive Forty Shillings reward, and reasonable charges. Whoever entertains said wench, shall be prosecuted with the utmost rigour of the law. All masters of vessels, boat-men, &c. are forewarned of conveying said wench away, as they shall answer the same.
>
> Judah Hays
>
> N.B. Said wench has robb'd her said master, in apparel, &c. upwards of Fifty Pounds.

And this one in May of 1751:

> Whereas the subscriber hereof, has great reason to apprehend that his Negroe wench Sarah, formerly advertised in this paper, has been and is now harboured and concealed by some white person in this town; this is to give publick notice, that whoever brings said wench to me, or has her confined in goal, shall immediately receive from me Five Pounds as a reward: And farther, that whoever will give information upon oath, who it is that harbours and detains said Negroe wench, shall have Ten Pounds reward.
>
> N.B. All masters of vessels, boatmen and others, are cautioned against taking said wench on board, as she has lately been seen in sailors dress.
>
> Judah Hays.[956]

Samuel Hays (1764-1838) of Philadelphia was a slave owner and active Mason who is remembered as a humanitarian because he arranged to have his slaves liberated. He reserved the right, however, to keep them as indentured servants.[957]

[246]

Abraham Baruch Henriques, a Portuguese Jew of Barbados bequeathed to his family the "liberty to sell houses, slaves or plantations…"[958]

David Henriques was a Jamaican Jewish slave marketing "specialist" in the late eighteenth century.[959]

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[954] Pool, p. 226.

[955] Lebeson, pp. 202-3; The Blacks held by Samuel Myers Cohen were allegedly also involved (see his listing above); Harold Korn, "Receipt Book of Judah and Moses M. Hays, Commencing on January 12,1763 and Ending on July 18,1776," *PAJHS*, vol. 28 (1922), p. 228; Rosenbloom, p. 59.

[956] Smith and Wojtowicz, pp. 33, 34.

[957] Wolf and Whiteman, p. 191; Rosenwaike, "Jewish Population in 1790," p. 51; Rosenbloom, p. 60.

[958] Samuel, p. 79.

Manuel Dias Henriques, (probably the same as **Manuel Diaz Enriquez**) 1ived in New Spain during the early 1620's where he had been a representative of Portuguese slave traders."[960] He was accused of being a Jew by Inquisitional authorities in early 17th century New Spain. Though unnamed in the historical record, his uncle was described as, "a broker or dealer in Negro slaves."[961]

Jacob Henry held a seat in the House of Commons of North Carolina in 1808. He was the son of Joel and Amelia Henry, who in 1810, held ten Black African slaves. Jacob's household consisted of twelve Black hostages, according to the census of 1810; in 1820 that number is believed to have increased to fifteen.[962]

Isaac Hermann (1838-1917); Author Jacob R. Marcus described him as follows:

> In the Reconstruction period, Hermann was a leader in the movement to organize the veterans into an association whose primary aim, it would seem, was to protect the whites against the Negro freedmen… [H]e worked to restore white supremacy and to resist what he believed to be the encroachments of the Negroes.[963]

Samuel Hermann was a New Orleans merchant and banker and partner of Asher Moses Nathan, and according to census data of 1810, he enslaved four Blacks, ten in 1820 and seventeen in 1830. His dealings in Blacks were "extensive." In 1825, he sold 16 Black Africans to various farmers.[964]

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Solomon Heydenfeldt (1816-1890) of California, gave up his judgeship because his position automatically bound him to the Union but his sympathies were with the Confederacy.[965] Jewish historians have claimed that he was against slavery, and yet contrarily, he wrote in a pamphlet of the "unjust and bitter crusades of the Northern Abolitionists." He was a "passionate secessionist" and thought Lincoln's slave emancipation plan of 1861 to be "tyranny." He opposed the importation of slaves into Alabama in 1849, not for any humanitarian reason, but because of "the unproductiveness of slave labor, and its gradual, but certain, impoverishment of our State, is a sufficient reason for limiting its farther propagation among us." He felt that when other states recognized the uneconomic character of slave labor they would dump the freed Africans on Alabama.[966]

Aaron Hirsch (1829-1911) was a French Jew who settled in New Orleans and later became a resident of Mississippi and Arkansas. He was a strong Confederate who expressed the Jewish sentiment of his time when in the 1860s he stated that:

> the institution of slavery as it existed in the south was not so great a wrong as people believe. The Negroes were brought here in a savage state; they captured and ate each other in their African home. Here they were instructed to work, were civilized and got religion, and were perfectly happy.[967]

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[959] *EJ*, vol. 14, p. 1663; *EHJ*, p. 273.

[960] Swetschinski, p. 238.

[961] Liebman, *The Jews in New Spain*, p. 210.

[962] Leonard Dinnerstein and Mary Rale Palsson, editors, *Jews in the South* (Bâton Rouge: Louisiana State University Press, 1973), pp. 48-9.

[963] *JRM/*Mémoirs 3, p. 236.

[964] Korn, "Jews and Negro Slavery," p. 183 note; Korn, *Jews of New Orleans*, pp. 111-113, 300, *EJ*, vol. 4, p. 138; *MUSJI*, p. 178.

[965] 966 George Cohen, *The Jew in the Making of America* (Boston: Knights of Columbus, Stratford Company, 1924), p. 87.

[966] Simonhoff, *Jewish Participants in the Civil War*, pp. 175-77, Schappes, pp. 293-301; *EJ*, vol. 8, p. 448; Korn, "Jews and Negro Slavery," p. 210: Heydenfeldt first published his *Communication on the Subject of Slave Immigration, Addressed to Hon. Reuben Chapman, Governor of Alabama*, in the Huntsville *Democrat* on Jan. 31, 1849, and subsequently in pamphlet form.

[967] Korn, '"Jws and Negro Slavery," p. 214; Feldstein, p. 101.

Hirsch spoke in favor of slavery because the plantation owners were his customers. He owned slaves and bought and sold them in his Batesville, Arkansas business, Hirsch & Adler. During the Civil War he bought six Blacks and later exchanged them for a farm. He was against the proposal to free the slaves who had fought for the Confederacy, reasoning that the war was fought to keep them enslaved.[968]

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Haham Jeossuha His advertised in the Royal Gazette of Kingston, Jamaica for the return of a runaway slave on December 15, 1792.[969]

Uriah Hyam (ci. 1740) was a New York merchant, member of *Shearith Israel* and slave maker. He held Black people against their will and one, named "Cavandro," he bequeathed to his son, **Andrew Israel,** in his 1740 will.[970]

Henry Hyams was a staunch supporter of slavery, Jewish leader and lieutenant governor of Louisiana in 1859.[971]

Samuel Hyams of Charleston, had more than twenty African hostages. As the 1822 keeper of the jail, his job was to incarcerate freedom seeking Blacks.[972]

Levi Hyman was a merchant and landowner who lived at his plantation estate in St. Andrew, Jamaica called "Hyman's Delight." In 1811, he held 32 African citizens, 46 in 1821 and 45 in 1830.[973]

Rev. Bernard Illowy (1812-1871) of Baltimore, was a Jewish spiritual leader and vocal supporter of the American slave system. He said that the Abolitionists had "thrown the country into a general state of confusion" and called them "ambitious aspirants and selfish politicians."[974]

Abraham Isaacks paid a £700 debt to Nathan Simson with "feathers, flour, cider, negro slaves and cash."[975]

Jacob Isaacks was a Newport merchant who frequently bought and sold Black human beings even from his home on Broad Street. One 1777 advertisement offered '"Foodstuffs, pork, negro man and woman." He placed ads in the Newport *Mercury* over the next seven years for the sale of "negroes" at least five times.[976]

Isaiah Isaacs (1747-1806); Born in Germany, he was the first Jew in Richmond, Virginia and a founder of the Congregation *Beth Shalome*, grantor of its cemetery land and slave driver. In 1788, he was elected to the Common Hall. He was in slave making alliance with Jacob I. Cohen and held Black Africans named "Lucy," "James," "Polly," "Henry" and "Rachel," and her children "Clement Washington" and "Mary." His business firm once took a Black captive as security for a debt.

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[968] *JRM*/Memoirs 2, pp. 135, 142; *JRM*/Memoirs 1, p. 20; Simonhoff, *Jewish Participants in the Civil War,* pp. 278-81.

[969] Bertram W. Korn, "The Haham De Cordova of Jamaica," *AJA*, vol. 18 (1966), p. 148.

[970] Friedman, “Wills," p. 151; Hershkowitz, “Wills (1704-1740)," p. 357; Lee M. Friedman, *Early American Jews* (Cambridge, Massachusetts: Harvard University Press, 1934), p. 72.

[971] Feingold, *Zion*, p. 89; *EJ*, vol. 11, p. 519,

[972] Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population of 1820," p. 18.

[973] Hurwitz and Hurwitz, p. 47.

[974] Feingold, *Zion*, p. 90; Bertram Wallace Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society of America, 1951), p. 26; Isaac M. Fein, *The Making of an American Jewish Community,* p. 95; *EJ*, vol. 8, p. 1257.

[975] *MCAJ2*, p. 612.

[976] Rhodes, pp. 18, 19. The ads were placed on September 7, 1782; November 9, 1782; September 13, 1783; lune 12, 1784; and September 11, 1784.

Isaacs placed this advertisement in the *Virginia Gazette* or *American Advertiser* on June 1, 1782:

> TWENTY DOLLARS REWARD
>
> RAN AWAY from the subscriber, living in the town of Richmond, a very likely Negro woman named MOLLY, lately the property of Mr. Edward Busbel, of Gloucester-town; she is much pitted with the small-pox, about twenty-two years old, and about five feet six inches high; had on when she went away, a Virginia cloth vest and petticoat, checked; she had with her a checked apron, a callico petticoat, and a pair of leather high-heeled country made shoes. I expect she will make towards Williamsburg or Gloucester-town, as she came from those parts a few days ago. She had four horse-locks fastened on her legs when she went away. Whoever apprehends and delivers the said Negro to me, shall receive the above reward and reasonable charges, paid by ISA[I]AH ISAACS.[977]

Referring to the words of Isaacs, the great Jewish scholar Jacob R. Marcus wrote that "the following phrases [are] redolent of the spirit of the great Virginians of [Isaacs'] generation:"

> Being of the opinion that all men are by nature equally free, and being possessed of some of those beings who are unfortunate[ly], doomed to slavery, as to them I must enjoin my executor a strict observance of the following clause in my will. My slaves are hereby manumeted and made free, so that after 130 years] they shall enjoy all the privileges and immunities of freed people… Each one of my slaves is to receive the value of twenty dollars in clothing on the days of their manumission.[978]

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Samuel Isaacs (Isaaks), from one of the original 300 families to populate Texas (comprised of 1,800 persons and 443 slaves), was allotted "a Spanish Grant of one league (4,428.4 acres grazing land) and one labor (177.13612 acres farming land)," situated about midway between the Gulf Coast and the upriver seulement of Washington-on-the-Brazos.[979]

Solomon Isaacs of the New York family of that name imported some slaves into Charlestown in 1755.[980] In his will, probated in 1757, he left "a substantial inventory of goods, a house, books, mahogany fumiture, colored prints, silver plate, several Negro slaves - three of whom were children - two horses and a chaise, and a quarter ownership of a sloop."[981]

David Israel, Jewish inhabitant of Barbados wrote his will in Portuguese dated May 24, 1689, "revoking all previous Wills made if it should please God to take me to a better world I ask pardon for all my sins & that my soul may be rec'd in mercy." Then, to his wife Sarah he left "a negress named Betty, and the use of two negresses named below to go (eventually) to my daughter Esther when 21, or on her previous marriage."

> To my son Isaac a male negro named Antonio… Also my two negresses Maria Ibo and Esperansa they to be delivered by my wife unto Esther when she marries or attains 21 years… To my daur. Rahel, wife of David Judah Rodriques £25 sterling payable by executors and 2 *moreques* (=negro-boys (moliques)) for my granddaughter Ester Zinha. To grandson Jacob son of David and Rahel Judah Rodrigues a *moliques* named Robin… Also 2 negroes named Vallenty and Macaco which I sent him for the service of the business.[982]

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[977] Windley, vol. 1, pp. 338-39.

[978] Schappes, pp. 99-102, 593; *EJ*, vol. 9, p. 41; Korn, "Jews and Negro Slavery," p. 187; Rosenwaike, "Jewish Population in 1790," p. 63; Bermon, pp. 2, 163-64; *MEAJ2*, p. 183; Rosenbloom, p. 67. See also the listing for Jacob I. Cohen above.

[979] Sharfman, pp. 236-37.

[980] Feldstein, p. 14; *MEAJ2*, p. 322.

[981] *MCAJ2*, p. 823; Lee M. Friedman, "Early Jewish Residents of Massachusetts," *PAJHS*, vol. 23 (1915), p. 84: Isaacs owned a ship named Sarah in 1737.

[982] Samuel, pp. 75-6.

Rabbi George Jacobs of Richmond, Virginia held Black hostages and rented them for a fee.[983]

Gerrit Jacobs (d. 1754) from the Netherlands was a storekeeper and planter with a plantation in Surinam called Nieuw Meerzorg, with [251] 100 Black African slaves. He later ordered that number to be increased to more than 200. To his wife Haija Sadoks, he bequeathed "ten domestic slaves," which he stipulated could not be sold. To his stepson went "the Negro boy Present."[984]

Israel Jacobs (c. 1741-1810) of Philadelphia held Black hostages but was, nevertheless, well respected in his synagogue.[985]

Jacob Jacobs of Charleston, an auctioneer, left an estate that included ten slaves, horses, carriages, notes and bonds.[986] He advertised in the *Gazette of the State of South-Carolina* November 24, 1779:

> **Four Hundred Dollars Reward**
>
> RUN away from the Subscriber, on Sunday Night last, two Negro Fellows named Hercules and Romeo, the former is about five Feet two or three Inches high, very black, speaks good English, and had on when he went away a blue Coat and jacket with a red Cape, and white metal buttons: The latter is about five Feet high, of a yellowish Complexion, speaks good English, and had on a great Coat, red jacket and black or Osnabrugs Breeches. They both had hats, and may perhaps change their Dress, having carried all their Cloathing with them: The above Reward will be given for the taking of the said two Negroes, and the half for either of them. All Masters of Vessels are forbid carrying off the Negroes at their Peril.[987]

John Jacobs, possibly a Jew, placed this advertisement in the Virginia Gazette on February 7,1771:

> RUN away from. the Subscriber, in Amherst county, on or about the 5th of October last, a new Negro man slave who calls himself CHARLES, which is every word of English he can speak, he is a black fellow, with a smooth skin, of a middle size, well made for strength, appears to be about 18 years of age, and has a good set of teeth. He was purchased from the Yanimerew the 14th of last September, and was one of the number judged to have had the small pox. Had on when he left me a Negro cotton jacket with buttons (both top and bottom) of brass, a pair of cotton breeches, very long, with flat metal buttons to the waistband, cotton boots, [252] and a coarse linen cap. Whoever will deliver him to me, or secure him so that I may get him again, shall receive a reward of FIVE POUNDS; and if he is taken out of the colony and brought home to me TEN POUNDS current money.[988]

Joseph Jacob, of Newport, ran an advertisement in December of 1769: “Notice: Reward $3 South Hampton, Long Island runaway Indian servant."[989]

Levy Jacobs was a New Orleans and Mobile liquor and slave dealer who advertised to "buy and sell Negroes" in 1819. In September of 1828, he notified the public that he was expecting about 100

> prime, Virginia slaves, selected expressly for this market - among which are Ostlers, Carriage Drivers, Mechanics, Field Hands and Cooks, House Servants, seamstresses and washer women.

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[983] Korn, *Civil War*, p. 29.

[984] Fredrik Oudschans Dentz, "The Name of the Country Surinam as a Family-Name: The Biography of a Surinam Planter of the Eighteenth Century," *PAJHS*, vol. 48 (1958-59), pp. 21, 24, 25.

[985] Wolf and Whiteman, pp. 190-91; Rosenbloom, p. 73.

[986] *MUSJ1*, pp. 158, 210.

[987] Windley, vol. 3, p. 377.

[988] Windley, vol. 1, p. 310.

[989] Rhodes, p. 11.

As proprietor of one of the leading auctioneer houses of New Orleans, Levy was reported to have "paraded blacks on the slave block that was operated by **Levy Jacobs** and his Christian partner, George Asbridge.[990] When he was accused of selling Kentucky slaves and not the advertised Virginia slaves he posted this notice.

> Notice - A report being circulated that I have for sale no other than Kentucky slaves, I beg leave to state to the public that all the Negroes which 1 have on hand, and shall hereafter keep for sale are and will be Virginia born Negroes, of good character; that the person who has stated to the contrary, with the view of injuring me, I call upon in this public manner to come forward and support this charge if he can, or hereafter hold his peace. All Negroes sold and bought by me from traders (excepting at my own house) will be free of commission.
>
> L. Jacobs[991]

Manis Jacobs (c. 1782-1839) was the rabbi and president of the New Orleans Jewish congregation *Shanarai Chasset* and a leading Jewish citizen, even though he held eleven Black people as slaves. Rabbi Sharfman writes of Jacobs: "Though unordained, [253] he felt his ability to recite Hebrew prayers qualified him. He proudly signed his name in Hebrew on bills of sale, as a cachet or seal - some on his transactions involving the purchase of slaves still exist."[992]

Samuel Jacobs, in 1761, "ordered a Negro girl from New York - domestic slaves were popular because hired help was scarce." Jacobs was the owner of the slave schooner *Betsey*.[993]

Solomon Jacobs (1777-1827) was acting mayor of Richmond, Virginia in 1818-1819 and president of *Beth Shalome* Congregation, and the first Jew to become grand master of the Masons of Virginia. He was an agent for the French goverrunent's tobacco interests and the Richmond representative for the Rothschild banking house. He owned a slave named "Esther," and when he died his tombstone epitaph read:

> Fond as a Husband.
> Indulgent as a Father.
> Kind as a Master...

His widow Hetty, then successfully lobbied the Virginia House and Senate to allow the sale of a number of Black female captives and children because of the "conduct of said slaves toward their mistress… was so very malevolent and very objectionable."[994]

L. Jacoby; In 1830, he held thirty Africans against their will in the New Orleans area.[995]

Joseph Jonas, in an address to the Ohio House of Representatives on February 25-26, 1861, he said, "I am not in favor of slavery, and would not own a slave on any account. But this is not the question. Slavery in the South is an institution, and the framers of the Constitution guarded their rights and their property.[996]

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[990] Sharfman, p. 152.

[991] *EHJ,* p. 274; Korn, *Jews of New Orleans,* pp. 163-64; *EJ,* vol. 14, p. 1664; The state of Virginia is reputed to have been the most prolific breeder of Black people for the purpose of slavery in the United States. For reference to the value and quality of bred slaves, see Sharfman, pp. 152-53.

[992] Korn, *Jews of New Orleans,* pp. 199-201, 319; Sharfman, p. 191.

[993] *MEAJ1*, pp. 204, 208.

[994] Korn, “Jews and Negro Slavery," pp. 187, 193; Ezekiel and Lichtenstein, p. 85; Bermon, p. 166; *EJ,* vol. 9, p. 1237; Rosenbloom, p. 75.

[995] Korn, “Jews and Negro Slavery," p. 183.

[996] Jonathan D. Sama and Nancy H. Klein, *The Jews of Cincinnati* (Cincinnati: Jewish Institute of Religion, 1989), p. 51.

Israel I. Jones (1810-1877) of Mobile, Alabama was leader of the Jewish community in the mid-1800s, as well as being a slave trading auctioneer. President of Congregation *Shaarai Shomayim* from 1844-1873, he was on the Board of Delegates of American Israelites, the first national Jewish organization. On Feb. 6, 1841, he advertised in the *Mobile Daily Advertiser and Chronical* that he had "Negroes at Auction," including a "Man Alfred, 25 years old, field hand; Boy Isaac, 7 years old; Woman Judy, 30 years old and two work horses."[997]

Samuel Jones (c. 1737-1809) was a Charleston Jew who ordered that his survivors free two of his eight Black hostages named "Jenny" and her son "Emanuel." This selective manumission of an African woman indicates that she was the victim of rape by the Jew and that her son may have been the result of that crime.[998]

J. Joseph advertised for the return of a runaway African female child in the *Quebec Gazette* on July 28, 1791.[999]

Meir Josephson, a Pennsylvania trader, informed **Michael Gratz** in a letter written in Yiddish:

> … that I may sell my nigger wench at a profit. So if a ship with niggers should arrive, or a ship with [indentured] Germans you will let me know, because I cannot manage without a servant. The wench I now have has two virtues, both bad ones. First, she is drunk all day, when she can get it, and second, she is mean so that my wife cannot say a word to her. She is afraid of her. How did all this happen? A free nigger wants to court her and to buy her from me. I don't want to give her away for less than 110 pounds with her bastard, because I bought the bastard too. At present she costs me 90 pounds. So if I can make out with her, I think it is best to let her go and get another. So if you have occasion to hear of a good nigger wench or of a good servant, you will inform me.[1000]

Baruch H. Judah "hired" a Black African woman named "Mary" who was tried in 1820, and acquitted, for setting fire to the house of her employer.[1001]

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Isaac H. Judah (1761-1827) of Richmond, Virginia was a merchant and *Beth Shalome*'s first minister. He fathered two "mulatto" children named "Philip Norboume" and "Benjamin Wythe," the products of the rape of an African woman. Judah's slave "Harry" was charged on March 13, 1815, with "going at large and hiring himself to Paul Christian, was remanded to jail and Judah summoned to appear the next day and show cause why he should not be fined for allowing the said slave to go at large and hire himself out."[1002]

Manual Judah, owned a Black slave named "Shadrach," who was tried in the Richmond courts in 1805 for stealing a hog. He was found guilty, and given nine and thirty on his bare back.[1003]

Samuel Judah, was the most prominent of the jewish slave traffickers in Canada.[1004]

David S. Kaufman of Texas was a notable proponent of the spread of the slavocracy.[1005]

Betsy Levi Kokemot and her son **Louis** of New Orleans, operated a retail store in the 1830s. In 1832, the sheriff seized part of their stock to pay bills and found that:

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[997] *EHJ*, p. 274; Korn, "Jews and Negro Slavery," p. 185; *EJ*, vol. 2, p. 505.

[998] Korn, “Jews and Negro Slavery," p. 185; Rosenbloom, p. 76.

[999] “Acquisitions," *AJA*, vol. 7 (January, 1955), p. 167.

[1000] *JRM/*Docs, pp. 359-60; Brener, pp. 77-8.

[1001] Ezekiel and Lichtenstein, p. 88.

[1002] Bermon, p. 39; Ezekiel and Lichtenstein, p. 86; Blau and Baron, vol. 1, pp. 206-9; Rosenbloom, p. 80.

[1003] Ezekiel and Lichtenstein, p. 81.

[1004] B. G. Sack, *The History of Jews in Canada* (Montreal: Harvest House, 1965), pp. 52-3.

[1005] Korn, "Jews and Negro Slavery," p. 209; *EJ*, vol. 15, p. 1034.

> Betsy and Louis seemed to have caught an inordinate number of runaway Negroes, or stopped Negroes carrying money without proper identification; probably much of their trade was with slave owners.[1006]

David Cohen Labatt of Louisiana was devoted to the Confederacy and the preservation of the slave system.[1007]

Joseph Lasalle was active in the Louisiana militia and local politics. He owned four female slaves in 1830.[1008]

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Benjamin D. Lazarus sold "A Negro named Sam, about Eighty Years of age, diseased, and a Negro Woman named Sylvie about seventy five years of Age," for ninety dollars. Dr. Bertram W. Korn comments on the cruelty of this act:

> Perhaps the estate required cash, and undoubtedly the slaves were too old for any useful purpose, but what future could they have at the hands of a purchaser who would be compelled somehow to regain his investment?[1009]

Jacob Lazarus, Jr. from Charleston, South Carolina, enslaved more than twenty African hostages.[1010]

Sampson Lazarus of Lancaster, Pennsylvania, "had a female slave and a horse and was a shopkeeper," in 1782.[1011]

Ishak Gabay Letob, probably of Speightstown, Barbados prepared his will in Portuguese dated August 24, 1698:

> To son Jacob Gabay Lettob my slave-girl Juana, so that she may look after him, he being ill, and she is not to be disposed of by him but at his death she is to go to whichever one of his brothers she prefers. To grand-dau. Ribca Ulloa the daur. named Peggy, of said Juana and for her heirs at her death but not otherwise.[1012]

Rachel Mordecai Lazarus was "fully aware of the evils of slavery, but, after a fashion, defended this institution in her correspondence with Maria Edgeworth. Rachel contended that the black under chattel slavery was no worse off than the European who suffered under wage slavery."[1013]

Edwin De Leon (1828-1891) considered those who opposed slavery to be guided by a "mistaken philanthropy" with a disregard for "Providence" or "God." He was one of the chief Confederate propaganda agents and vehemently supported slavery with the belief that Blacks are the "bearer of burdens; never a conqueror or a king." In 1862, he was sent abroad by Jefferson Davis and Judah P. Benjamin on a secret mission to persuade Britain, France and other countries to grant diplomatic recognition to the [257] Confederacy. He failed after nearly two years and expenditures of $30,000.[1014]

[1006] Korn, *Jews of New Orleans*, p. 171.
[1007] Shpall, pp. 12-3.
[1008] Korn, *Jews of New Orleans*, pp. l77-319.
[1009] Korn, "Jews and Negro Slavery," pp. 192-93.
[1010] Kap, *JEA2*, p. 18.
[1011] Brener, p. 8.
[1012] Samuel, p. 54.
[1013] *MUSJ1*, p. 588.
[1014] *EJ*, vol. 5, p. 1471; Schappes, pp. 398-401; Simonhoff, *Jewish Notables*, p. 378.

Lewis Leon was a Confederate jew who said retrospectively: “I still say our Cause was just, nor do I regret one thing that I have done to cripple the North." Author Charles Segal says that this statement "is indicative of Jewish loyalty to the Southern cause."[1015]

Abraham Levi was in partnership with Edward Newman in New Orleans. Levi's assets at the outbreak of the war were said to be in the range of $300,000. Records of some of Levi's transactions for the year 1860 indicate that in January, A. Levi & Co. advanced $7,000 to James Bogan, a planter in East Baton Rouge Parish. In return, Bogan signed a series of promissory notes that gave A. Levi & Co. a mortgage on his 746-acre plantation and his slaves.[1016]

Jacob Levin of Columbia, South Carolina was the leader of his Jewish community in the mid-1800s and a slave trading auctioneer. An acting rabbi, he was quoted in prestigious Jewish periodicals and his wife was director of the Columbia Hebrew Sunday School. He was also the secretary and treasurer of the Hebrew Benevolent Society of Columbia and a grand master of the Masons. On December 17, 1852, he advertised in the *Columbia Daily South Carolinian*, the sale of:

> 22 Likely Negroes, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, & c., and of the following ages: Robinson 40, Elsey 34, Yanaky 13, Sylvia 11, Anikee 8, Robinson 6, Candy 3, Infant 9, Thomas 35, Die 38, Amey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Rachel 4, Scippio 2.
>
> The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.[1017]

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Arthur Levy of New York, owned at least one Black woman named "Cresie."[1018]

Ash Levy worked with the notorious **Davis** brothers in their slave dealings.[1019]

Benjamin Levy (c. 1650-1704) was a New Orleans printer and publisher who bequeathed to his African hostage, "Richard White," the chance to buy his freedom for $500 from Levy's son, **Alexander**. The deception was that, as a slave, "Richard White" was unpaid. Additionally, "White" was "never to be sold, Mortgaged, or hired out for a longer term than one Year at a time, and never to be hired out of the State of Louisiana."

The elder Levy also instructed that each of his eight remaining hostages named "Harry," "Samuel," "Joseph," "Ellen," "Martha," "Horace," "Millie" and "Richard," be given a token trinket as a "small memorial of their old master."

In 1761, Levy joined coreligionists **David Franks** and **Joseph Marks** in the signing of a petition protesting a duty on imported Blacks.[1020]

Chapman Levy (1787-1850) was born in Camden, South Carolina and elected to the state legislature and served as a colonel in the War of 1812. He was a prominent Jewish lawyer who held 31 Black human beings as slaves. He moved to Mississippi and operated a plantation until his death. Levy's will manumitted some of his hostages and retained others. His mother, Sarah, sold her Black hostage "Kennedy" and an African woman to Levy for $300.[1021]

[1015] Charles M. Segal *Fascinating Facts About American Jewish History* (New York: Twayne Publications, 1955), 82.

[1016] Elliott Ashkenazi, *The Business of Jew in New Orleans; 1840-1875* (Tuscaloosa: University of Alabama Press, 1988), p. 82.

[1017] *EHJ*, p. 274; Korn, "Jews and Negro Slavery," p. 196; *EJ*, vol. 14, p. 1664.

[1018] Schappes, p. 99.

[1019] Bermon, p. 167.

[1020] Korn, "Jews and Negro Slavery," p. 186; Korn, *Jews of New Orleans*, p. 152; *EJ*, vol. 11, pp. 156,1551; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 88-9.

Eugene Henry Levy of New Orleans was an official in the Confederate Army who said: "The slaves are in their proper sphere as they are at present situated within the boundaries of the Confederacy." The day before General Robert E. Lee surrendered, Levy was captured and soon released. He made his post Civil War sentiments known when he declared that, "Negroes are among the masters and have the inclination to be tyrants. The extermination of this race is a necessary consequence of this state of affairs."[1022]'

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Gershon Levy and **Hyam Myers** did business with the notorious Indian murderer, Sir Jeffrey Amherst.[1023]

Hayman Levy (1721-1789) was born in Germany and came to New York City in 1748. He made his fortune fur trading with the Indians and in the Black Holocaust as owner of several ships. His *Shearith Israel* congregation voted him its president six times.[1024]

Hyman Levy was a Jamaican Jewish "specialist" in the Black flesh trade in the late eighteenth century.[1025]

Isaac Levy was the brother of **Nathan** (see below) and partner with **David and Moses Franks** in African flesh dealing. He worked in New York, Philadelphia, Boston, and London and was part owner of the slave ship *Crown Cally*. He once brought 117 Africans into bondage.[1026]

Israel Levy, a merchant of Charlestown, sold an African man named "Thomas (H)Eskete' to John Evans in 1759.[1027]

J. Levy (May be the same as John B. Levy) owned a Louisiana plantation at Ascension Parish with forty-one Black people working his fields at no wage.[1028]

Jacob Levy, Jr. (d. 1837) was active in the Congregation *Shearith Israel* of New York and owned slaves named "George Roper," "Mary Mundy," "John Jackson," "Samuel Spures," "Edwin Jackson," "Elizabeth Jackson" and "James Jackson," among others. One of his daughters married **Moses Seixas**, another married **Moses Hays,** and another married **Joseph L. Joseph,** all of whom were slave dealers or owners.[1029]

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John B. Levy came to New Orleans in 1828 with 37 Africans on the schooner *Transport*.[1030]

Joseph Israel Levy, in his 1786 will, left to the mother of his child Jabica, "five hundred Rupees, and two slave girls and the garden and the house, with everything belonging unto her to be paid to her by my executors…"[1031]

[1021] Rosenwaike, "Jewish Population of 1820," p. 18; Korn, "Jews and Negro Slavery," pp. 185-86; *EJ*, vol. 11, p. 156; *MUSJ1*, p. 210; Rosenbloom, p. 89.

[1022] Korn, "Jews and Negro Slavery," p. 212; Simonhoff, *Jewish Participants in the Civil War*, pp. 253-54.

[1023] "Acquisitions," *AJA*, vol. 16 (1964), p. 94.

[1024] 1025 *EJ*, vol. 11, p. 157; Simonhoff, *Jewish Notables*, pp. 33-6; Jacob R. Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 233; Rosenbloom, p. 91.

[1025] *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

[1026] *EJ*, vol. 11, p. 162; Leo Hershkowitz, "Wills of Early New York Jews (1784-1799)," *AJHQ*, vol. 56 (1966), p. 168; Wolf and Whiteman, p. 24.

[1027] "Acquisitions,"*AJA*, vol. 14 (1962), p. 93; Rosenbloom, p. 92.

[1028] Korn, "Jews and Negro Slavery," p. 180.

[1029] Schappes, pp. 134, 599.

[1030] Korn, *Jews of New Orleans*, p. 161.

Levy Andrew Levy, described as a "gentlemen," participated in the extermination plot against the Indians by providing them with blankets laced with smallpox. He is listed as a resident of Lancaster, Pennsylvania with "two female slaves and one house." Levy once had a slave "who preferred freedom with the Indians to servitude under Levy. The slave ran off with a local tribe."[1032]

Lewis B. Levy of Richmond Virginia was a "manufacturer [of] all kinds of servant's clothing." He sold rags to such slave dealers as the Davis brothers.[1033]

M. C. Levy of Charleston, South Carolina had more than twenty African hostages.[1034]

Moses Levy (c. 1665-1728) was a New York merchant, distiller, real estate investor, ship and land owner. He became probably the most prominent and wealthiest New York Jew of the 18th century terrorizing Black humans. He was elected constable of his municipal district in 1719 but declined to serve. He was president of his Jewish congregation and died holding that office. Levy's slave trading profits were used to help build the *Shearith Israel* on Mill Street.[1035]

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Moses Levy of Charleston, South Carolina was the most successful detective on the Charleston police force. Part of his responsibility was to pursue runaway Blacks.[1036]

Moses Elias Levy (1782-1854) was a plantation owner in Florida, Saint Thomas, Virgin Islands and Havana, Cuba. While in England, Levy attacked the evils of slavery in public forums and written pamphlets. In Florida, he used dozens of Black Africans trying to establish a Zionist homeland.[1037]

Nathan Levy (1704-1753) came to Philadelphia from London on the same ship (*Myrtilla*) that brought the Liberty Bell. He established an indentured servant placement service with his brother **Isaac**, and on January 3, 1738, they advertised in Benjamin Franklin's *Gazette* for buyers for: "A likely young Negroe Man to be sold by Nathan and Isaac Levy, fit for Town and Country."

In 1741, they teamed up with **David** and Moses Franks to ship their Black victims in from Africa. Levy was a founder of the Jewish community in Philadelphia and bought land for the Jewish cemetery in 1740. He was "undoubtedly the citys richest Jew at the time of his death in 1753."[1038]

Uriah Phillips Levy (1792-1862) was a ship captain in the navy before he was twenty, and later a commodore. He held title to Thomas Jefferson's famous estate *Montecello*, and to the Virginia plantation, *Washington Farm* where Black Africans were imprisoned as slaves. He was a member of Congregation *Shearith Israel* in New York and charter member of Washington's Hebrew Congregation. Jacob R. Marcus has written of the contradiction:

[1031] Friedman, “Wills," p. 161.
[1032] Brener, pp. 8-9.
[1033] Korn, "Jews and Negro Slavery in the Old South," *PAJHS*, vol. 50 (1960), p. 184 (plate).
[1034] Rosenwaike, "Jewish Population of 1820," p. 18.
[1035] *EJ*, vol. 11, p. 161; *MEAJ1*, p. 51; Rosenbloom, p. 94.
[1036] Korn, "Jews and Negro Slavery," p. 190.
[1037] *EJ*, vol. 11, p. 162; Korn, “Jews and Negro Slavery," p. 180; The area of Levy's land holdings amounted to 36,000 acres which is equivalent to two and a half times the area of Manhattan Island. See Elfrida D. Cowen, "Notes: Moses Elias Levy's Agricultural Colony in Florida," *PAJHS*, vol. 25 (1917), pp. 132-34.
[1038] *EJ*, vol. 11, p. 162; Wolf and Whiteman, p. 24; *MCAJ2*, p. 825; Rosenbloom, p. 95.

> Jews in the South knew full well that there was a slave problem, but like the people about them, they did nothing to come to grips with this evil. Though Captain Uriah P. Levy wanted to abolish slavery, his wish did not deter him from running his Virginia plantation with slave labor.[1039]

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Rabbi Max (Menachem) Lilienthal (1815-1882) of Cincinnati was a major Jewish leader and ardent supporter of the Southern state's right to kidnap and enslave African people.[1040]

Alexander Lindo (1753-1812) was a "major importer of slaves" in the late eighteenth century. He admitted to being responsible for the deaths of over 150 African slaves in the Middle Passage and 20 more upon their arrival in Jamaica, though he was never punished.[1041]

Moses Lindo (1712-1774) of South Carolina was a wealthy planter and enslaver of Africans, according to the *Jewish Encyclopaedia*.[1042] He ran an advertisement stating that: "If any person is willing to part with a plantation of 500 acres with 60 or 70 Negroes, I am ready to purchase it for ready money." Lindo imported 49 slaves from Barbados in the 1750s and in 1756, he bought 2 African male children from John Cordon, according to a bill of sale. One of his slave ships was named Lindo Packett.

Lindo was reputed to be one of the best judges of indigo in America or Europe. He was largely responsible for the growth of that industry from 300,000 pounds yearly to over 1,200,000 pounds. "Lindo himself handled millions of pounds of it. He lived to see the indigo industry employ 10,000 slaves," according to Jacob Rader Marcus.[1043]

Aaron Lopez (1731-1782) was the most notorious of the slave dealing Jews. He was Newport's leading participant in the Black Holocaust, largest taxpayer and the epitome of the Newport slave dealing Jewish culture. His son-in-law, **Abraham Pereira Mendes**, carried on the murderous trade and built massive wealth in his own right.[1044] Born in Portugal Lopez moved to Newport, Rhode Island in 1752, renounced his Marrano past and built an extensive trans-Atlantic slave dealing empire. “What can be said about this most attractive figure," writes Dr. Marcus, "is that he lived on a baronial scale, maintained an entourage of over thirty persons, including the necessary slaves and hired servants, and had his own stable and two chaises."[1045] He was engaged extensively in smuggling and the owner of between 30 and 40 ships.[1046] By 1749, Lopez was generally considered to be one of the largest merchants in the country, shipping every marketable item including molasses, Blacks, rum, pork and bottled beer.[1047] He owned a wharf, arranged for building, chartering, and outfitting the vessels, hired captains and crews, and kept detailed accounts.[1048]

[1039] Korn, "Jews and Negro Slavery," p. 188 note; *EJ*, vol. 11, p. 164; *MUSJ1*, p. 587, Rosenbloom, p. 97.

[1040] Korn, *Civil War*, p. 28; *EJ*, vol. 11, p. 243.

[1041] *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

[1042] *Jewish Encyclopaedia* (New York and London: Funk and Wagnalls Company, (1905 - 1916), vol. 8, p. 93.

[1043] Elzas, p. 50; El, vol. 11, p. 259; "Acquisitions,"*AJA*, vol. 14 (1962), p. 93; *MEAJ2*, p. 243; *MCAJ2*, p. 618; Kenneth Libo and Irving Howe, *We Lived There Too* (New York: St. Martin's/Marek, 1984), p. 60; Rosenbloom, p. 97.

[1044] *EJ*, vol. 11, p. 488; Simonhoff, *Jewish Notables*, pp. 5-8; *EHJ*, p. 273; Feingold, *Zion*, p. 42; JRM/Docs, pp. 384, 416, 446; Bruce M. Bigelow, "Aaron Lopez: Colonial Merchant of Newport," *New England Quarterly*, vol. 4 (1931), p. 757. Also in *Rhode Island Jewish Historical Notes*, vol. 2 (June 1956-April 1958), pp. 4-18; Virginia Bever Platt, "And Don't Forget the Guinea Voyage: "The Slave Trade of Aaron Lopez of Newport," *William and Mary Quarterly*, vol. 32, no. 4 (1975), p~ 601; Copies of some original Lopez slave papers are in the *Newport Historical Society Bulletin*, no. 62 (July, 1927); Rosenbloom, pp. 97-8.

[1045] *MCAJ3*, p. 826; Broches, p. 16.

[1046] *MCAJ2*, pp. 789, 793; Stanley F. Chyet, "Aaron Lopez: A Study in Buenafama," *Karp, JEA1*, p. 197; According to Bigelow, Lopez had thirty vessels: "there are 24 vessels in which Lopez was chiefly concerned and which remained in his possession during those years. These consisted of 9 sloops, 3 schooners, 7 brigantines, and 5 ships." The below list of 26 ships, owned wholly or partially by Lopez, was derived from the available historical record including: Bigelow, pp. 760-61, 766; Platt, pp. 602, 603, 607-8 and 608 note; Elizabeth Donnan, *Documents Illustrative of the Slave Trade in America*, 4 volumes (Washington, D.C.: Carnegie Institution of

Lopez reportedly launched his career as a slave merchant late in 1761 when he and **Jacob Rodriguez Rivera** began to outfit their jointly owned brigantine *Grayhound* for an African voyage."[1049] On January 7, 1763, William Pinnegar captained a Lopez ship which delivered 134 Africans to Lopez's Jewish [264] agents in South Carolina, Da Costa and Farr.[1050] Four captains made thirteen of the voyages, two of whom died in Lopez's service.[1051] Below are the recorded slaving voyages of Aaron Lopez in the years 1764 through 1774:[1052]

Sloop *Spry*, Capt. Willaim Pinneger, July 16, 1764 - May 22, 1766, stopping at Barbados, Jamaica, and New York on the return voyage. The cargo included iron hoops, iron chains and slave shackles.[1053] Slaves sold: 57.

Brig *Africa*, Capt. Abraham All, May 3, 1765 - July 11, 1766. Slaves sold at Kingston: 45.

Sloop *Betsey*, Capt. Nathaniel Briggs, July 22, 1765 - August 21, 1766. Slaves sold at Kingston: 40.

Brig *Sally* (the Spry rerigged), Capt. Nathaniel Briggs, August, 1766 - July 1767. Slaves sold at St. Kitts: c. 33.

Brig *Africa*, Capt. Abraham All, October 20, 1766 - January 9, 1768. Slaves sold at Kingston: 69.

Brig *Hannah*, Capt. Nathaniel Briggs, May 3, 1768 - May 4, 1769. Slaves sold in South Carolina and Barbados: 63.

Washington, 1930), vol. 3, pp. 226, 265 note, 272-76; Marc Lee Raphael, *Jews and judaism in the United States: A Documentary History* (New York: Behrman House, Inc., 1983), p. 28; "Items Related to the jews of Newport," PAJHS, vol. 27 (1920), p. 213. Of these, only the ones definitively recorded as having transported slaves are included in the section of this report en titled "Slave Ships and jews."

Ships Owned by Aaron Lopez			
Active	*Coaxel*	*Grayhound*	*Ocean*
Africa	*Diana*	*Hannah*	*Ranger*
America	*Dolphin*	*Hope*	*Royal Charlotte*
Ann	*Eagle*	*Industry*	*Sally*
Betsy	*Friendship*	*Jacob*	*Spry*
Charlotte	*George*	*Mary*	*Venus*
Cleopatra		*Newport Packet*	

[1047] Broches, p. 13; Rhodes, p. 9.

[1048] Platt, p. 602.

[1049] Rawley, p. 368.

[1050] *MCAJ3*, p. 1504; Platt p. 603.

[1051] Rawley, p. 369.

[1052] Platt, pp. 603, 608; See also Rawley, p. 371: "As in the case of Lopez, the slave ships were small; 70 Negroes for the first voyage, 94 for the second, 58 for the third, and 50 for the last, in all 265. Mortality was low on these voyages. Captain Rogers buried 2 slaves on the African coast and another after arrival at Barbados. On the second voyage only one death occurred, and on the third voyage only four deaths were recorded, 3 men and 1 woman."
As a smuggler of slaves he would not have reported or kept records of such transactions and Lopez's bookkeeping was notoriously unconventional.; Chyet, p. 199.

[1053] Chyet p. 199.

Sloop *Mary*, Capt. William English, June 4, 1770 - spring 1771. Slaves sold in Barbados: c. 57.

Ship *Cleopatra*, Capt. Nathaniel Briggs, July 1770 - 1771. Slaves sold in Barbados: 96.

Ship *Cleopatra*, Capt. Nathaniel Briggs, June 16, 1771 - May 27, 1772. Slaves sold in Barbados: 230.

Brig *Ann*, Capt. William English, November 27, 1772 - winter 1773-74 (arrived in Jamaica October 8, 1773). Slaves sold at Kingston: 104.[1054]
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[1054] "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin*, no. 62 (July, 1927), pp. 14-15: 'When the Brigantine was thus ready to sail her owners gave to Captain English the following orders:
Newport, November, 1772
Capt. William English
Sir:
…When please Cod you arrive there safe convert your cargo into good slaves; on the best term you can; You are not insensible that lying any considerable time on the Coast, is not only attended with a very heavy expense, but also great risk of the Slaves you may have on board. We therefore would recommend to you dispatch, even if you are obliged to give a few gallons more or less on each slave. We here enclose you David Mill Esq. of Cape coast Castle's receipt for twenty seven men and thirteen women Slaves, left in his hands by Capt. Briggs the last voyage on our accounts payable to his or our order, which we have made payable to you; When you have finished the sales of your Cargo, apply to the said Mr. Mill and receive from him the above mentioned slaves, which from his universal character, we are confident he will not only immediately comply but will also deliver you slaves to your satisfaction; To these slaves we desire you'Il put some particular mark that may distinguish them from those of the Cargo, so that their sales in the West Indies may be kept by itself, for the Insurance on these is not blended with the Cargo.
You are to be particularly careful, that as soon as you have got your slaves on board, and before you leave the Coast you are to fill up two Sets of bills of lading; The one mentioning the number of Slaves you have on board, bought with your Cargo, which are two-thirds on acct. of Aaron Lopez and the other third on account of Jacob Rod Rivera; And another set for the forty slaves you receive from Mr. Mill, those are one-half on each our Acct., and remit us by two different Oppts, One of each of these bills of lading, and the third carry with you; for in case of accident (which Cod forbid) we have no other way of proving our interest, than by a bill of lading.
When thus you have finished your trade on the Coast, you are to proceed directly to the Island of Jamaica when if you arrive in any time between the first of December and the first of July, you are to go directly to Savanah La Mar, and there deliver your whole quantity of slaves on our Acct. to Capt. Benjamin Wright, in whose hands we shall lodge whatever future orders we may have occasion to give you; But if you arrive off of Jamaica in any time between the month of July and the first of December, then you are not to proceed to Savanah La Mar, but to Kingston in that Island, and there apply to Mr. Thomas Dolbeare merchant there, to whom you are to deliver your slaves on our Accts and in whose hands we shall also lodge, whatever orders we may find necessary further to give you, and if on inquiry you find when you arrive at Kingston, that Capt. Wright is in any part of the Island, you are desired to send him immediate intelligence of your arrival, but this is not to prevent the delivery of the Slaves to Mr. Dolbeare as aforesaid, and should Capt. Wright not be at Savanah La Mar when you arrive there, nor in any part of Jamaica, in that case dispatch an express to Mr. Dolbeare at Kingston, and follow what orders you may receive from him. Either Capt. Wright or Mr. Dolbeare will have orders to load our Brig with the produce of the Island if the season of the year will permit it. Therefore as soon as you have delivered your slaves, and your vessel ready, proceed directly back to this port.
The experience you have in the Guinea trade and the raised opinion we have of your integrity and care render it unnecessary for us to give you any particular charge in respect to the sales, and purchase of your Cargo, nor to remind you that you keep a watchful eye on the slaves during the time you may have them on board. We expect you [to] embrace every opportunity to let us hear from you at any of the ports you may be at, Not in the least doubting, but your conduct will fully answer all our expectations. We conclude wishing you a pleasant prosperous voyage and safe retum to your family in health, we are
Your friends and owners,
Jacob Rod Rivera,
Aaron Lopez

Ship *Africa*, Capt. Nathaniel Briggs, April 22, 1773 - August 1774. Slaves sold in Jamaica: c. 49.

Ship *Cleopatra*, Capt. James Bourk, June 30, 1773 - August 1774, Cargo consigned to Briggs. Slaves sold in Jamaica: c. 77.

Brig *Ann*, Capt. William English, spring 1774 - March 1775. Slaves sold in Jamaica: 112.

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Mortality on these voyages was extremely high as this passage from the *William and Mary Quarterly* suggests:

> Captain Briggs had taken aboard twenty-one slaves at the Windward Coast south of Cape Verde, ten at Cape Mount on the Grain Coast, and sixty-seven along the Gold Coast - a total of ninety-eight. However, as Lopez informed his London correspondent, William Stead, there was severe loss of life at sea, and much sickness among the survivors forced a hurried sale at St. Kitts. Sally's log records the burial of six slaves at sea, dead "with the feaver and flox"; the loss was doubtless much heavier, as the log does not cover a four-month period of coasting southward and eastward from the Windward Coast to Cape Coast Castle… The figure, given above, of thirty-three slaves sold is calculated from the sum realized on the sale of the survivors, who may have been more numerous than this but of low value because of their debilitated condition.[1055]

The *Cleopatra* was assumed to have experienced very heavy mortality, according to Lopez biographer Virginia Bever Platt, because the ship had carried a "much higher number of 230 blacks to Barbados on her next voyage."[1056] Using this reasoning and simple mathematics, one could conclude that as many as, or more than, 287 Black Africans may have lost their lives in these two voyages of the Cleopatra alone.

In the last recorded voyage of the *Ann*, "[Captain] English reached Kingston on October 7, having lost five slaves on the voyage but with his people apparently healthy. By the time the sale could be made, two more had died and the prevalence of 'the Swelling' among the remainder caused a drastic reduction in their value…"[1057]

Lopez's other commercial ventures were sometimes called into question. One Caribbean trader bitterly complained in a series of letters about the quality of the lumber, flour, and fish cargoes dispatched from Newport - consignments that often arrived out of season or in leaky vessels to which he had to give time and attention. Flour, too often was of low grade; staves and hoops for the making of molasses hogsheads were often worm [267] eaten and fish was putrid from being packed in insufficient brine. He found it difficult to dispose of such cargoes and implied that slave cargoes were casier to handle and more profitable.[1058]

Dr. Marcus discusses the household and business of Lopez and his utter dependency on free Black labor:

> Lopez always maintained a staff of Negro domestics and in addition often hired Negro slaves from their masters, though in his papers such laborers were always referred to as servants, never as slaves. At least half a dozen negroes were usually employed at one time at the Lopez shop, storehouse and wharf. For his living quarters, Lopez supplemented his Negro domestics by hiring an Indian woman to wash and scrub and a white seamstress to sew and make garments for the family and the Negro household servants.[1059]

[1055] Platt, p. 605, and on p. 614: "The price of slaves was high, amounting to 210 to 220 gallons of rum per slave.

[1056] Platt, P. 608; Another reference to a slave dying while in bondage to Lopez occurs in a news item in the *Newport Mercury* on September 16, 1771, reporting on the "drowning of Negro boy of Lopez at his wharf." See Rhodes, p. 12.

[1057] Platt, p. 614.

[1058] Platt, p. 611.

[1059] *MCAJ2*, p . 574; For Lopez's and Rivera's ownership of slaves see *Census of the Inhabitants of the Colony of Rhode Island and Providence Plantations, Taken by Order of the General Assembly in the Year 1774* (Providence, Rhode Island, 1858); According to Platt, p. 607: "Both Lopez and Rivera owned slaves - Lopez held five, Lopez took 27 of these slaves to Leicester, Massachusetts when fleeing the British attack on Newport.[1060]

It was also Lopez who was identified as the primary Newport merchant who ignored the non-importation protest of British tax policies organized by the Revolution-era colonists. The man who fingered Lopez was Ezra Stiles, a leading clergyman and President of Yale University. He referred to Lopez in his Diary as "a Merchant of the first Eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America."

Journeying to Rhode Island with his wife and family on May 28, 1782, he passed Scott's Pond, near Providence and was thrown by his horse into quicksand where he drowned.[1061]

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Haham Eliahu Lopez, the spiritual head of the Barbados Jews of the late seventeenth century, said that he "would certainly continue in enjoyment of his own two negro attendants."[1062]

Moses Lopez purchased a Black woman from John Roosevelt. The sale was witnessed by **Judah Hays** and **Jacobus Roosevelt.**[1063]

Rachel Lopez lived in Bridgetown, Barbados with a family of four and "one negro."[1064]

Aaron Baruch Louzada lived with his family in Broad Street, Bridgetown, Barbados, attended by five Black slaves.[1065]

Rachell Baruh Louzada's will in Portuguese, dated October 29, 1703 required her sons Solomon and Jacob to "sell everything in the house, goods, jewels, silver, gold & copper, also slaves, & to pay all my debts, funeral expenses, & doctors bills… To my daughter **Hannah Baruh Louzada** a negress named Esperansa, & a diamond ring, also £25 current money with which to commence seeking a livelihood, & that she may live in sisterly harmony with her brothers… as God commands."[1066]

James Lucena was a Portuguese cousin of **Aaron Lopez** who found revenue as a shipper in the African slave trade. A refugee from the Portuguese Inquisition, he came to Rhode Island in the early 1750s claiming to be a Catholic. In June of 1768, he wrote to Lopez asking instructions as he prepared for a voyage to Africa to kidnap innocent Africans. In the letter he establishes that it was customary for ship owners to pay their captains with slaves.

Lucena reportedly enslaved at least nine and as many as twenty Africans and owned 750 acres in Georgia when the trustees of that colony introduced slavery in 1749. He was a justice of the peace in 1766, and in 1771 he owned 1000 more acres and "sent

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Rivera twelve in 1774 - and employed them, with those of other owners, in the unpleasant work of 'trying' or rendering the whale head matter for the making of candles."

[1060] *MCAJ3*, p. 1289.

[1061] See this report "Jews and the American Revolution" for more on the activities of the Newport Jews regarding the non-importation protests of the colonists leading to the Revolutionary War. Also Jankowsky's *The American Jew*, p. 13; *MEAJ1*, pp. 142-43; Rawley, p. 368, states that "Aaron Lopez, within a few years stood in the forefront of Newport slave merchants."; "An Historical Review of New England Life and Letters," *The New England Quarterly*, vol. 4 (1931), p. 776 and also in *Rhode Island Jewish History Notes*, vol. 2 (june 1956-April 1958), pp. 4-18, See also Dexter, *The Literary Diary of Ezra Stiles*, vol. 3, pp. 24-5.

[1062] Samuel, p. 7.

[1063] "Acquisitions," *AJA*, vol. 13 (1961), p. 117; Rosenbloom, p. 99.

[1064] Samuel, p. 43.

[1065] Samuel, p. 23.

[1066] Samuel, pp. 80-1.

a vessel to Jamaica for a parcel of Negroes."[1067] On March 21, 1770 he placed the following advertisement in the *Savannah Georgia Gazette*:

[269]

> RUN AWAY from the subscriber, on Friday last, A NEGROE FELLOW, named SAM, about 22 years old, and about 5 feet 6 inches high, is well known in and about Savannah, has his country marks on each side his face thus 1 1 1, his teeth remarkably wide apart, and speaks very good English, had on when he went away a dark grey cloth double breasted waistcoat and a white negroe cloth under jacket, a pair of green negroe cloth long trowsers, and a round sailor's cap. Whoever delivers him to me at Savannah shall have a reward of twenty shillings, and all reasonable charges.
>
> James Lucena
>
> N.B. Said negroe is suspected to be concealed on board some vessel, and I forewarn the masters of vessels from carrying him off, as they may depend on being prosecuted to the utmost rigour of the law.[1068]

Abraham De Lyon, Sr. arrived in Savannah, Georgia in 1733, and later held eighteen Black hostages against their will.[1069]

Abraham De Lyon (may be the same as above) left his Savannah, Georgia wine making business due to "the want of Negroes… whereas his white servants cost him more than he was able to afford."[1070]

Isaac Lyons of Columbia, South Carolina owned a plantation and held numerous African citizens against their will. He imported eight Blacks in 1763.[1071]

Samuel Maas of Charleston, according to Professor Marcus, took

> only four weeks to be convinced that blacks had to be watched, disciplined, and, if necessary, ruthlessly punished. Slavery he agreed, was a sound institution; the Southern economy was built on black labor. The black made an ideal workhand, for only he, stemming from the torrid African lands, could tolerate the humidity, intense heat, and backbreaking labor of the Carolina lowlands. Undoubtedly, Maas was influenced in his views by his uncle and by the luxury of the well-appointed home with its massive silver service and numerous, obsequious slaves ready to 270] respond to his slightest nod - all this impressed Maas mightily.[1072]

Esther Marache sent her "mulatto wench" out to peddle cakes, but [did] not want her admitted into anyone's home.[1073]

A. J. Marks (This may be Alexander Marks; 1788-1861) was the acting rabbi in New Orleans in the 1830s, and owned eleven Africans according to the 1840 census.[1074]

Joseph Marks signed a petition from a group of Philadelphia merchants against a tax on Negroes in 1761. Joining him were Jews, **David Franks** and **Benjamin Levy**.[1075]

Mark Marks was deputy sheriff of Charleston in 1822, part of whose job was to punish runaway Blacks.[1076]

Mordecai Marks (1739 or 1740-1797) was a merchant and farmer "who owned his own trotting and pacing mares, a Negro slave, and a small library."[1077]

[1067] *MEAJ2*, pp. 321-24; *MCAJ3*, pp. 1242, 1467

[1068] Windley, vol. 4, p. 44.

[1069] Rosenwaike, "Jewish Population of 1820," p. 19; *EJ*, vol. 7, p. 429; Rosenbloom, p. 102.

[1070] Brener, p. 4; Edward D. Coleman, "Jewish Merchants in the Colonial Slave Trade,"*PAJHS*, vol, 34 (1938), p. 285.

[1071] Korn, "Jews and Negro Slavery," p. 180; *MEAJ2*, p. 322.

[1072] *MUSJ1*, p. 588.

[1073] *MCAJ3*, p. 1505.

[1074] Korn, "Jews and Negro Slavery," p. 196 note; *EJ*, vol. 8, p. 125; Rosenbloom, p. 106.

[1075] Edward D. Coleman, "Jewish Merchants," p. 285.

[1076] Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 161.

Isaac Rodrigues Marques (d. 1706 or 1707) was a New York merchant, importer and shipowner from Denmark who dictated in his will that a "good serviceable negro woman" be purchased to serve his "dear mother" after his death.[1078]

Joseph Marx (1771 or 1772-1840) was born in Hanover, Germany and moved to Richmond, Virginia where he engaged in large real estate transactions. He was an associate of Thomas Jefferson and active in the Jewish community while holding 11 Blacks against their will to perform hard labor at no pay.[1079]

Abraham Pereira Mendes (1825-1893) was a Jamaican rabbi, the son-in-law of Jacob Rodriguez Rivera, and made his money as a slave trader. On May 4, 1752, he advertised the following:

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> To be sold by Abraham Pereira Mendes, a Parcel of Likely young Negroes, Piemento, Old Copper, Coffee, etc… If any Person has a Mind to purchase any of the Goods mentioned, they may enquire of Mr. Daniel Gomez.[1080]

In 1767, when on a mission to Jamaica, Mendes reported back to his father-in-law that a consigriment of Negroes was "in such poor order" because of the storage conditions that he could not do anything but sell them off cheaply:

> To my great surprise I found the negroes nothing to what I expected… Captain All's small cargo, however, turned out as we see to consist almost entirely of "refuse slaves," and Captain All himself fell ill.[1081]

Joseph Mendes, of the town of Speights in the Parish of St. Peters, Barbados, prepared his will in English dated February 17, 1700:

> To my dear & loving wife Rachel M. 3 Negro Slaves, Mary, Astor she & her boy Matte & the Issue or Offspring of their bodies for ever… To son Moses M. £1000 on marriage or 21st birthday (which shall first happen) & for ever one Negro Woman named Hagar & the issue or offspring of her body & 2 negro boys named Jack Coger & Tom. To daughter Sarah £1000 on marriage or 18th birthday (which shall first happen) & for ever one negro woman named Mary & a Negro girl named Evare & the issue… of their bodies. To daughter Luna £1000 on marriage or 18th birthday (which shall first happen) & £40 [so] that 2 young negroes be bought for her forever… Ex'ors may sell all such Lands houses & Negroes as I have in this Island for the better adjusting their Accounts.[1082]

Jacob Defonseca Meza of Barbados owned “a certain Molatto woman Isabella."[1083]

Abraham Bueno De Mezqueto (Mesquita); Probably a son of **Benjamin Bueno de Mesquita** who, with two sons, was banished from Jamaica on August 16, 1665. Abraham owned a plantation at Barbados in 1692, and was recorded as a slave [272] owner in the census of 1707.[1084]

Gustavas Meyers was a staunch supporter of slavery and a Jewish leader.[1085]

Moses Michal (or Michaels, c. 1685-1740) was born in Germany and was a New York merchant in partnership with Michael Asher of Boston. By 1730, he was the largest im-

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[1077] Marcus, *Studies in American Jewish History*, p. 79; Jacob Rader Marcus, “Light on Early Connecticut Jewry," *AJA*, vol. 1 (January, 1949), p. 26.

[1078] Friedman, "Wills," p. 149; See also Libo and Howe, pp. 46-7, Rosenbloom, p. 109.

[1079] Rosenwaike, “Jewish Population of 1820," p. 19; Rosenbloom, p. 109.

[1080] Daniel Gomez was also Jewish (see above). Feldstein, p. 12; *EJ*, vol. 11, p. 1343 and vol, 12, p. 1043; Kohler, "New York," p. 82.

[1081] Pope-Hennessy, p. 240; Donnan, vol. 3, pp. 225-26. See discussion of White mortality in the slave trade in Philip D. Curtin, *The Atlantic Slave Trade: A Census* (Madison: University of Wisconsin Press, 1969).

[1082] Samuel, pp. 54-5, 57.

[1083] Samuel, p. 80.

[1084] Malcolm H. Stern, "Some Notes on the Jews of Nevis," *AJA* (October, 1958), p. 156.

[1085] Feingold, *Zion*, p. 89.

porter among the Curaçaoan Jews. He was a member of *Shearith Israel* and enslaved at least two Blacks named "Tham" and "Prins"[1086]

Abigail Minis (1701-1794); In 1740, many Jews left Savannah, Georgia because of the restriction against slavery. Ms. Minis and family stayed, waited for the law to change, and then forced at least 17 Blacks to work her 2,500 acre farm. Her son Philip was president of Savannah's Congregation *Mikveh Israel*. Minis named three of the Africans, "Sue," "Lizzy," and "Sandy."[1087] He advertised in the Savannah *Georgia Gazette*, on June 28, 1775:

> RUN AWAY, A CREOLE NEGROE FELLOW, named Charles, well known in Savannah. Ten shillings reward will be given on delivery of him to Philip Minis.[1088]

Isaac Miranda was an active trader and land owner in Lancaster County in 1720. In 1730, the Indians filed a formal complaint against Miranda who they claimed defrauded them. According to historian David Brener, "In all probability it was the gullibility and childish wants of the Indians which made them give their valuable furs in exchange for trinkets, mirrors, rum and blankets. Such was the nature of Indian traders."[1089]

Moline Family was run out of San Domingo in 1793 when the Africans revolted against the White man's slave society. They brought with them some African captives, branded with the Moline name, to work for them in Pennsylvania. Another source lists a Solomon Moline from Cape François, who fled to [273] Philadelphia in 1792 with his family and slaves.[1090]

Manoel Rodrigues Monsancto of Brazil, was charged with openly professing Judaism by Inquisitional authorities in 1646. He held a woman from Guinea named "Beatriz," and her "mulatto" daughter "Rachel," as slaves.[1091]

Monsanto Family of Louisiana included **Benjamin, Isaac, Manuel, Eleanora, Gracia** and **Jacob**. They made frequent purchases of Blacks including twelve in 1785, thirteen and then thirty-one in 1787, and eighty in 1768. In 1794, Benjamin sold “Babet," a Black woman, to Franco Cardel. Manuel sold two Blacks from Guinea named "Polidor" and "Lucy" to James Saunders for $850 in silver. As individuals they were owners of Africans whom they named "Quetelle," "Valentin," "Baptiste," "Prince," "Princess," "Ceasar," "Dolly," "Jen," 'Tanchonet," "Rozetta," "Mamy," "Sofia," and many others. Isaac repeatedly mortgaged four of these when in financial trouble.

Benjamin Monsanto of Natchez, Mississippi entered into at least 6 contracts for the sale of his slaves which would take place after his death. Gracia bequeathed nine Africans to her relatives in her 1790 will, and Eleanora also held Blacks as slaves. Manuel Jacob Monsanto entered into at least 12 contracts for sale of slaves between 1787 and 1789 in Natchez and New Orleans, Louisiana.[1092] "His family consists of himself and seven Negroes."[1093] Later, "Jacob Monsanto, son of Isaac Rodrigues Monsanto, one of the very first known jews to settle in New Orleans, owner of a several-hundred-acre plantation at Manchac, fell in love with his slave, Mamy or Maimi William. Their daughter Sophia, grew up to be a lovely quadroon.[1094]

[1086] Hershkowitz, “Wills (1704-1740)," p. 360; Rosenbloom, p. 112.

[1087] *MEAJ2*, pp. 357-61; *EJ*, vol. 12, p. 32; *MCAJ3*, p. 1467; Simonhoff, *Jewish Notables*, pp. 17-20; Korn, "Jews and Negro Slavery," p. 180; Marcus, *The American Jewish Woman*, p. 26; *MUSJ1*, p. 210; Rosenbloom, p. 113.

[1088] Windley, vol. 4, pp. 66, 195.

[1089] Brener, p. 2.

[1090] Wolf and Whiteman, p. 191; Rosenbloom, p. 116.

[1091] Arnold Wiznitzer, *Jews in Colonial Brazil* (Morningside Heights, New York: Columbia University Press, 1960), p. 60.

[1092] *EHJ*, p. 274; *JRM*/Docs, p. 456; Korn, *Jews of New Orleans*, pp. 10, 17,18, 21, 26, 27, 36-40, 44, 47-9, 57-66, *EJ*, vol. 14, p. 1664 and vol. 12, p. 1041; Blau and Baron, vol. 3, p. 799; "Acquisitions," *AJA*, vol. 3 (1951), p. 43; Libo and Howe, p. 63; Rosenbloom, p. 116.

[1093] Korn, *Jews of New Orleans*, p. 59.

An excerpt of one of Benjamin's many slave contracts follows:

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> Be it known to all to whom these presents shall come, that I Benjamin Monsanto do really and effectually sell to Henry Manadu a negro wench named "Judy," aged Eighteen years, native of Guinea, for the sum of four hundred Dollars in all the month of January in the year one thousand Seven hundred and ninety one, and paying interest at the rate of ten per cent for the remaining two hundred and fifty Dollars until paid; said negro wench being and remaining mortgaged until final payment shall have been made; wherewith I acknowledge to be fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or others in the case Whatsoever; granting formal receipt for the same. For which said consideration I do hereby resign all right, title, possession and claim, in and to the said Slave, all of which I transfer and convey to the Said Purchaser and his assigns, to be, as his own, held and enjoyed, and when fully paid for, Sold, exchanged, or otherwise alienated at pleasure in virtue of these presents granted in his favor in token of real delivery, without other proof of property being required, from which he is hereby released, binding myself to maintain the validity of this present sale in full form and right in favor of the Purchaser aforesaid, and granting authority to the Justices of his Majesty to compel me to the performance of the same as if Judgment had already been given therein, renouncing all laws, rights, and privileges in my favor whatsoever. And I the said Henry Manadu being present, do hereby accept this Instrument in my favor, receiving said negro Wench as purchased in the form and for the consideration therein mentioned and contained, wherewith I am fully satisfied and content, hereby renouncing the plea of non numerato pecunia, fraud, or other considerations in the case Whatsoever; granting formal receipt for the same. Done and executed, in testimony thereof, at the post of Natchez, this nineteenth day of the month of February in the year one thousand seven hundred and ninety…[1095]

Benjamin Monsanto, sold land and "a Dwelling House, Store, and two other buildings, for which I have received payment in a negro, named 'Nat;' to my full satisfaction." Another contract stipulated "that Don Louis Faure is bound to defend the said sale in case the negro shall be claimed by any other Person."

In a 1792 contract, Benjamin mortgaged his Black slaves:

> I do hereby specially mortgage three slaves to me belonging, namely Eugene and Louis, aged twenty four years each, the first [275] named of the Senegal nation and the second of the Congo nation; and a Negro Woman named Adelaide, aged twenty eight years, also of the Congo nation; which said slaves I warrant free from mortgage or other incumbrance, as I have made appear by certificate from the Recorder of mortgages; and which said slaves I promise and engage shall not bc sold nor otherwise alienated during the term of this obligation…[1096]

Major Alfred Mordecai; Born in Warrenton, North Carolina, he completed West Point and in 1861 was assigned to the army arsenal at Watervliert, New York. He resigned his commission rather than fight against the Confederates and made these observations of the African and slavery:

> [I have] a sort of repugnance to the Negroes which has increased upon me as I have been less and less associated with them. Therefore, I have never wished to make a home among them. This feeling is, naturally enough, much stronger on the part of my family; we have seldom spoken of it, but I am sure that it would be utterly repugnant to the feelings of my wife and daughters to live among slaves, and if it can be avoided, I should be extremely loathe to oblige them, by residence and habit, to overcome this repugnance, even supposing it possible… I have no doubt that the race is in a better condition here than they are as savages in Africa, or than they would be as free men, from all the experience we have seen. But I never wished to be one of the agents in thus bettering their condition… and I am utterly averse to any participation in the schemes for destroying or weakening the hold of the masters on their slaves, unless they themselves are willing to abandon it.[1097]

[1094] Sharfman, p. 187.

[1095] Blau and Baron, vol. 3, pp. 847-48.

[1096] Blau and Baron, vol. 3, p. 850.

[1097] Bertram W. Korn, "The jews of the Confederacy," *AJA*, vol. 13 (1961), pp. 29-30; Bermon, p. 165.

In his letter of March 17, 1861 to brother **Samuel**, Mordecai defended slavery as a constitutional right:

> … it appears to be sufficient to know that at the formation of our government slavery existed all over the land and was expressly protected by the Constitution from being interfered with by any authority but the states themselves; that therefore the people who have retained it are entitled to the enforcement of their constitutional rights with regard to it both in the letter and the spirit.[1098]

Furthermore, Mordecai firmly believed that the maintenance of [276] slavery was the result of the activities of Northern abolitionist and condemned abolitionism which had "grown to a fearful extent within a few years.[1099]

Mordecai's Southern relatives had been slaveholders as far back as he could remember; indeed, his brother George, a wealthy Raleigh businessman, owned about one hundred slaves.[1100]

Augustus Mordecai, brother of Emma, owned a plantation called Rosewood in North Carolina, with many slaves.[1101]

Benjamin Mordecai of Charleston, dealt in huge sales of Blacks and penned them up like livestock next to his warehouses. At least one of his captives was named "Abram" or "Abraham." Of his participation in the Civil War the Boston Transcript reported that Mordecai "has presented to his belligerent state and city $10,000, to aid the purpose of secession, with the offer besides of a large number of negroes to work in the cause…"[1102]

In 1857, he advertised in the Charleston *Courier*, "Prime Field Negros and House Servants" for sale.[1103] They included:

Coachmen and House Servants	Cooks, Seamstresses, Washers and Ironers
Tom, 25 years of age	Elvy, 18
John, 21	Ainelia, 22
Lilbum, 24	Lydia, 40
Isaac, 22	Louisa, 40
	Patsy, 19; Nurse

Field Hands and Laborers		
Caroline,17	Moses, 33; woodworker	Nancy, 20; with 2 children
Betsy, 17	Henry, 20	Susan,30
Catherine, 16	Lawrence, 45	Caroline, 18
Octavia, 16	Dave, 25; laborer	Benjamin, 25
Mary, 28	Henry, 22; tailor	Sain, 16; ploughboy
Sarah, 30; w/ child	Lucy, 19	Lindsay, 27
Sarah, 18	Margaret, 16	Isaac, 18
Saunders, 22	Milly, 17	Byron,22
Sampson, 30	Salina, 16	Nat 30; laborer and sailor

[1098] Korn, "The jews of the Confederacy," p. 16-19.

[1099] Stanley L. Falk, "Divided Loyalties in 1861: “The Decision of Major Alfred Mordecai," *PAJHS*, vol. 48 (1958-59), pp. 148-49.

[1100] Falk, pp. 149-50.

[1101] *JRM*/Memoirs 3, P. 324.

[1102] Korn, *Civil War*, p. 159; Segal, *Fascinating Facts*, p. 84; Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), p. 223.

[1103] *EHJ*, p. 274; Korn, "Jews and Negro Slavery," p- 198 note; *EJ*, vol. 14, p. 1664.

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Mordecai regularly shipped slaves to New Orleans between 1846 and 1860 and bought at least 102 slaves at Charleston district judicial sales of the 1850s.[1104]

Emma Mordecai was a Jewish relative of the Gratz and Hays families who enslaved several Black Africans. She described in her journal how the Jews participated in the lynching of Nat Turner's rebel forces by burning off the foot of an innocent Black man and cutting off the ear of another. They then rubbed sand into their wounds and horse-dragged them to their death.[1105]

The slaves of Emma Mordecai included "George," "Cyrus," "Massie," "Mary," "Georgiana" and possibly "Phil," "Lizzy" and "Elick." She said of the freed Blacks: "They are as ill-bred as old Lincoln himself…. They will now begin to find out how easy their life as slaves had been, and to feel the slavery of their freedom."[1106]

George Washington Mordecai was a wealthy Raleigh, North Carolina plantation owner, bank president and slave driver who owned at least one hundred Black Africans. He wrote to a northern Republican in 1860: "I would much sooner trust myself alone on my plantation surrounded by my slaves, than in one of your large manufacturing towns when your labourers are discharged from employment and crying aloud for bread for themselves and their little ones.[1107]

Jacob Mordecai of Henrico County, Virginia held more than twenty African hostages.[1108]

Mordecai Moses Mordecai, a Russian jewish businessman in Pennsylvania, helped Joseph Simon to buy a slave.[1109]

Rebecca Mordecai, of Richmond, Virginia, was fined $3.33 in 1839, "for allowing a hired slave to go at large contrary to the Act of Assembly."[1110]

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Samuel Mordecai (1786-c. 1865); was a journalist from Richmond who derived part of his income froni his articles in the proslavery joumal, *The Farmer's Register*. He regarded slavery as a natural and desirable condition of society and helped to put down Nat Turner's 1831 rebellion and assisted in the lynch mob that followed.[1111]

Barnard Moses of Charleston, South Carolina, placed the following advertisement in the *South-Carolina Gazette and General Advertiser* on November 4, 1783.

> UN away from the subscriber, a Negro Wench called HAGAR, and her daughter called MARY, Hagar is about 40 years of age, speaks very good English. Mary about 12 years of age, speaks good English, had on when she went away a green frize habit. Whoever apprehends and secures said negroes, so that the owner may get them, shall receive a Guinea reward for each. Any person or persons harbouring said negroes, may depend on being prosecuted according to law; a farther reward of Five Guineas will be given to any person who shall give information of either of the said negroes being harboured by any white persons, on conviction.
> Barnard Moses.

[1104] Michael Tadman, *Speculators and Slaves: Masters, Traders and Slaves in the Old South* (Madison: University of Wisconsin Press, 1989), p. 257.

[1105] Simonhoff, *Jewish Participants in the Civil War*, p. 298; Bermon, p. 167.

[1106] *JRM*/Memoirs 3, pp. 328-43.

[1107] Korn, "Jews and Negro Siavery," p. 212; *EJ*, vol. 12, p. 1218; Falk, p. 149.

[1108] Rosenwaike, "Jewish Population of 1820," p. 18; *MUSJ1*, p. 130; Bermon, p. 166.

[1109] *MCAJ2*, p. 806.

[1110] Ezekiel and Lichtenstein, p. 92.

[1111] Korn, "Jews and Negro Slavery," p. 212; Bermon, p. 167; Rosenbloom, p. 118.

> N.B. I was since informed the above negroes crossed Ashley River a few days ago, and suppose they are gone to Mr. William Stoutenburg's plantation, as her relations belong to him. All masters of vessels are forbid to harbour, or carry them off.[1112]

Isaac Moses of Philadelphia enslaved "a certain Negro named Bill of the age of thirty or thereabouts."[1113]

Isaiah Moses enslaved thirty-five Black Africans whom he forced to work his farm at St. James, Goose Creek, South Carolina.[1114]

J. F. Moses of Lumpkin, Georgia was a slave dealer who once advertised:

> NEGROES, NEGROES
>
> The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade [279] and variety. He has seamstresses, chamber maids, field hands, and doubts not that he is able to fill the bill of any who may want to buy. He has sold over two hundred negroes in this section, mostly in this county, and flatters himself that he has so far given satisfaction to his purchasers. Being a regular trader to this market he has nothing to gain by misrepresentation, and will, therefore, warrant every negro sold to come up to the bill, squarely and completely. Give him a call at his mart.[1115]

Major Moses was a Jew who gave the name "London" to one of his Black captives.[1116]

Meyer Moses advertised in the South-Carolina Gazette for a runaway slave on September 19, 1771:

> RUN AWAY from the Subscriber about a week past, a negro man named JACK, had on when he went away a soldier's coat, and petty coat trowsers; he is a square well set fellow, about five feet six inches high, much pock marked in the face; one of his feet is frost bitten; speaks good English. Any person that will apprehend and bring him to me, or deliver him to the warden of the workhouse, shall receive FIVE POUNDS reward, and if discovered to be harboured by a white person TWENTY POUNDS reward, and if by a negro, TEN POUNDS, on conviction. Masters of vessels are cautioned against carrying him off, as they must answer the consequence: I have been informed he gives himself out for a freeman, lately from England and wants to ship himself.[1117]

Myer Moses (1779-1833) of Charleston, South Carolina had a long record of civic leadership as a state legislator, a commissioner of schools, a director of the Planters and Mechanics Bank, a major in the War of 1812, and a major slave dealer. The following is an excerpt of an advertisement placed in *The Southern Patriot of Charleston* on August 14, 1815:

> **Sales at Auction by Myer Moses**
>
> On Tuesday, 22d August, at 10 o'clock, will bc exposed to public sale, at the North side of the Exchange, the following Valuable property:
>
> That well settled farm, on Charleston Neck, situated but one mile from the Lines, fronting on King and Russel-streets. On the [280] premises is a comfortable Farm. House [with] two very convenient Negro Houses… At the same time will be sold THE FOLLOWING VALUABLE SLAVES
>
> BOOMA, (an African) about 22 years of age, an excellent jobbing carpenter, and a prime field hand, has been emply'd several years as a market man, in selling vegetables.
>
> MARIA, (a country born) about 22 or 23 years old, an excellent market wench, speaks French remarkably well, is a plain cook and tolerable washer, but prefers the attendance of market, or working in the field, and is a prime field hand.
>
> SARAH, (a country born) about 20 years old, a prime field hand.
>
> BEN, (an African) about 20 years old Born in Africa, a prime field hand and a good boatman.
>
> ANDREW, (an African) age unknown, a prime field hand, possesses an uncommon good disposition.
>
> PHILLIS, (a country bom) a cook, washer and ironer.

[1112] Windley, vol. 3, p. 722.
[1113] Wolf and Whiteman, p. 191; Rosenbloom, p. 120.
[1114] Korn, "Jews and Negro Slavery," p. 180.
[1115] Korn, *Civil War*, p. 16, Korn, "Jews and Negro Slavery," p. 186.
[1116] Korn, "Jews and Negro Slavery," p. 185.
[1117] Windley, vol. 3, pp. 304,442.

> JOHN, (ditto) her son, a mullatto boy, about 16 or 17 years old, a smart house servant, understands the management of horse, drives a chair.
>
> ROBERT, (ditto) her son, a mullatto boy, about 5 years old. This family will be sold together or separate.
>
> Conditions - For Lots and Farm, one half cash, balance payable in 12 months, by Note with two approved endorsers; for the Negroes, cash, or Notes with two approved endorsers, at 60 days, with discount added.
>
> Indisputable titles will be given, and the Negroes warranted Sound and agreeable to description.[1118]

Raphael J. Moses (1812-1893) was a lawyer, orator and leader of the Columbus, Georgia Jewish community and a staunch supporter of slavery. At one time he held title to at least 47 Black people whom he forced to tend his 20,000 fruit trees. He helped lead Georgia out of the Union and then joined the Confederate army with his three sons. He was a Florida delegate to the 1847 Democratic convention where he teamed with Alabama secessionist William L. Yancey to include in the platform the right to carry slaves into the Northwest territories. When this [281] failed he protested and withdrew his delegation from the convention.[1119]

Samuel Moses was a ship owner who formed a partnership with Isaac **Elizer** and **Jacob Rivera**. He rewarded the crews of his profitable ships with Black men and women.[1120]

Solomon Moses (c. 1734-1828); Born in Amsterdam, he was Charleston's constable in 1822, whose job was to punish Africans who sought freedom.[1121]

Solomon Moses, Jr. (1783-1857) was Charleston, South Carolina's deputy sheriff in 1822, whose job, like his father (above), was to punish runaway Blacks.[1122]

Clara la Mota purchased a female slave and married **Benjamin Monsanto** in 1787.[1123]

Sarah A. Motta; Daughter of **R. D'Azevedo**, from whom she inherited at least four Blacks and was given an option in the will to free or keep them. She continued to force them to labor for her without pay.[1124]

> **Isaac Motta** was a South Carolina resident who, acting possibly as a legal agent or bounty hunter, placed this advertisement in the South-Carolina Gazette on March 29, 1770:
>
> RUN AWAY from the Honourable WILLIAM DRAYTON, Esq; at St. Augustine, in East-Florida, two NEGRO MEN; Anthony, about 25 Years of Age, very black, near six Feet high, has lost part of the first Joint of his left Thumb; Frank, about 22 Years of Age, yellow Complexioned, and pitted with the Small-pox. They were bom on the Estate of the late THOMAS DRAYTON, Esq; at Indian-Land, and are supposed to have attempted to return thither. Ten Pounds Currency will be paid for each, on being delivered to the Warden of the Work-House.[1125]

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Dr. Jacob De La Motta (1789-1845) of Charleston enslaved Africans named "Ann Maria Simmons" and her son "Augustus," who were transferred to his sister Rachel after his death. He also held two other African citizens whom he called "Sam" and "Sylvia." A physician who was active in politics, he served as minister at the Jewish congregations in Savannah and Charleston. He was also involved in Masonry and was the secretary of the South Carolina Medical Society, assistant commissioner of health and founder and president of his orthodox congregation.[1126]

[1118] *EJ*, vol. 12, p. 414; Schappes, pp. 611-12; Rosenbloom, pp. 121-22.

[1119] Feingold, *Zion*, p. 89; Simonhoff, *Jewish Participants in the Civil War*, p. 193; FI, vol. 12, p. 1114; Korn, "Jews and Negro Slavery," p. 179.

[1120] Feingold, *Zion*, p. 43; Feldstein, p. 12.

[1121] Korn, “Jews and Negro Slavery," p. 190, Rosenbloom, p. 122.

[1122] Korn, “Jews and Negro Slavery," p. 190; Rosenbloom, p. 122.

[1123] Korn, *Jews of New Orleans*, p. 42.

[1124] Korn, "Jews and Negro Slavery," p. 186.

[1125] Windley, vol. 3, pp. 284-85.

Esther Myers (1748-1826) of the Georgetown district of South Carolina was the wife of **Mordecai** and enslaved 11 African citizens.[1127]

Dr. Henry Myers; According to Jewish writer, **Emma Mordecai**, Myers joined the militia and helped to put down the 1831 rebellion of Nat Turner.[1128]

Hyam Myers did business with Sir Jeffrey Amherst, the infamous Indian exterminator. Myers wrote to Samuel Jacobs on September 27, 1761,

> I take this opportunity to inform you that [I] have shipp'd you on board a schooner bound to Quebeck, which will sail in a day or two, your Negro girl, seal, and blank paper.

A subsequent letter identifies the "Negro Girl" as "Jenny" whose price was £65.[1129]

Joseph Myers, of Lancaster, Pennsylvania owned a slave, age 25, in 1773.[1130]

Manuel Myers (ci. 1799) was a New York merchant, distiller and high official of Congregation *Shearith Israel*. To his wife **Judith**, he left: "my mulatto boy slave, named Harry, during the term of her natural life, and upon the decease of my said wife, I do [283]manumit set free and release from slavery my said slave named Harry." His wife died 33 years later.[1131]

Mordecai Myers' plantation housed sixty-four sIaves.[1132] Based on regional records, it may be he or his relatives who are responsible for the following advertisement in the South-Carolina Gazette of October 24, 1770:

> ABSENTED herself from the Subscriber, on Thursday last, a tall stout NEGRO WENCH, named LUCY, well known in and about Jacksonburgh; formerly the Property of Francis Oldfield, on Ponpon Neck. She had on when she went away a Callico Petticoat and jacket: But as she took other Cloaths with her, may probably appear in other Dresses. TEN POUNDS Currency Reward will be paid to any Person who will give Information of her being harboured by a white Person, and ONE DOLLAR if by a Negro, on Conviction of the Offender; and FIVE POUNDS like Money to any one who will deliver her to Mordecai Myers.[1133]

Years later he still sought his slave through an advertisement in the Savannah Georgia Gazette, on May 17, 1775:

> RUN AWAY from the subscriber, A NECROE WENCH, named Lucy, from Ponpon, formerly the property of Francis Oldfield, said wench supposed to have gone to George Galphin, Esq.'s or harboured by horse thieves, &c. either Joseph or Brukins Prine. Whoever brings said wench to me shall have one hundred pounds reward South-Carolina currency; if harboured by white persons, and the same prosecuted. I hereby promise a reward of five hundred pounds South-Carolina currency.
> Mordecai Mires.
> N.B. The wench has been absent four years.[1134]

Moses Myers (1752-1835) of Philadelphia, held an African named “David Anderson" against his will.[1135]

[1126] Korn, "Jews and Negro Slavery," pp. 186 and 192; *EJ*, vol. 5, p. 1467; Reznikoff and Engelman, p. 77; Rosenbloom, p. 124.

[1127] Korn, "Jews and Negro Slavery," p. 181; Rosenwaike, "Jewish Population in 1790," p. 56.

[1128] Bermon, p. 167.

[1129] "Acquisitions," *AJA*, vol. 16 (1964), p. 94; *MEAJ1*, pp. 220-21; *MCAJ3*, p. 1503, also indicates that an earlier "sale of Negroes" occurred between these two on September 9,1761.

[1130] Brener, p. 8.

[1131] Hershkowitz, *Wills*, p. 208; Pool, p. 280; Rosenbloom, p. 127.

[1132] Rosenwaike, *Edge of Greatness*, p. 69.

[1133] Windley, vol. 3, pp. 293-94.

[1134] Windley, vol. 4, p. 63.

Samuel Myers (1755-1836) of Petersburg, Virginia enslaved Blacks named "Isaac," "Judah," "Maria" and "Betsy" and in 1796, bought an African woman named "Alice," probably to sexually [284] violate at his will, due to the loss of his wife four months carlier. He sold "Alice" shortly after his next marriage.[1136] The Samuel S. Myers & Co. in Richmond, held 82 African citizens as slaves in 1830. The Virginia capital was the center of the nation's tobacco industry, an industry in which slaves were owned by manufacturing enterprises. Samuel S. Myers & Co. was one of Virginia's leading tobacco manufacturers.[1137]

David Naar (1800-1880) was born in St. Thomas, Danish West Indies to Joshua Naar and Sarah D'Azevedo. According to an island census in 1830, his family, including himself, numbered "2 men, 1 woman, 2 sons and 1 daughter, his domestic staff 5 colored women and his stock of slaves still 1 full-grown."[1138] Soon thereafter, the increasing threat of slave insurrections in the Caribbean and the decline of trade caused a considerable number of Jews, including the Naars, to begin to emigrate to continental North America.

"David Naar wielded a powerful influence as owner and editor of the *Daily True American*," writes biographer Rabbi S. joshua Kohn: "It became the organ of the Democratic party in central New Jersey" and was edited for more than half a century, from 1853 to 1905, by David Naar and by his nephew**, Moses D. Naar**, and by David's son, **Joseph L. Naar**. He was politically rewarded with several prominent positions:

*Appointed as one of the lay Judges of the Court of Common Pleas of Essex County.
*1843: appointed Mayor of the Borough of Elizabeth by the New Jersey Legislature.
*1844: elected a Delegate from Essex County te the State Constitutional Convention.
*1844: campaigned for James K. Polk as President and in 1845 was rewarded with the appointment as Commercial Agent of the United States to Saint Thomas.
[285]
*1848: returned te Elizabeth, New Jersey where he was soon elected Recorder of the Borough and a member of the Borough Council.
*1851-1852: chosen Clerk of the Ceneral Assembly for two successive terms.[1139]

Naar used his influence in these positions to promote his white supremacist ideology. As a member of the committee on the new bill of rights he played a prominent part in its deliberations and conclusions. In the new constitution of 1844, the word "white" was inserted into the text concerning suffrage which effectively disfranchised Blacks. It was not until the enactment in 1870 of the Fifteenth Amendment to the Constitution of the United States that the right of suffrage was restored. Furthermore, the

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[1135] *EJ*, vol. 12, pp. 724,1215; Wolf and Whiteman, p. 191; Rosenbloom, p. 128.

[1136] Korn, "Jews and Negro Slavery," pp. 187, 188 note; Bermon, p. 164; Louis Ginsberg, *History of the jews in Petersburg, 1789 - 1950* (Petersburg, Virginia: 1954), pp. 7-9. *EJ*, vol. 12, p. 726; "Acquisitions," *AJA*, vol. 7 (1955), p. 167; Rosenbloom, p. 129.

[1137] Rosenwaike, *Edge of Greatness*, pp. 69-70.

[1138] S. Joshua Kohn, "David Naar of Trenton, New Jersey," *AJHQ*, vol. 53 (1963-64), p. 375; Cf Wolf, pp. 462-73, section entitled "Suppression of Negro-Revolts by the jews of Surinam (1690-1772)." It is quite likely that this family may have been related to a Captain Moses Naar (Wolf, p. 468) who is described as having led the wholesale pogrom against the freedom-seeking Black slaves of Surinam's jews in which countless Africans were tracked and murdered by the jewish militia. See also this document section "Surinam," and Albert Friedenberg, "The jews of New Jersey From the Earliest Times to 1850," *PAJHS*, vol. 17 (1909), pp. 42-3.

[1139] Kohn, pp. 377-78.

word "white" was not struck out of the New Jersey constitution by amendment until the year 1875.[1140]

Naar was appointed to a committee to prepare an address and resolutions at the Democratic convention held on December 11, 1860, in Trenton. The resolutions passed:

> RESOLVED, That we see no remedy for this deplorable state of public affairs unless the North, in the most prompt and explicit manner, shall avow its determination to remove all political agitation for the abolition of slavery; shall repeal all acts designed to nullify or embarrass the faithful execution of the Fugitive Slave Law; shall consent to the citizen of the South enjoying the services of his domestic while temporarily sojourning here on business or pleasure…"[1141]l

Rabbi Kohn described Naar as one who "espoused the cause of the South and was a strong and irreconcilable exportent of States' rights and pro-slavery." In the election of November 7, 1860, with Naar's help, New Jersey was the only Northern state to vote against Lincoln. Among the examples of his anti-Black wisdom: "Is it 'freedom' to destroy the peace, happiness and prosperity of thirty millions of white freemen, in order to give a nominal freedom and bring into a condition of actual misery, four million of negroes? Is it 'freedom' of the 'higher law' which ignores the laws of God and man, and seeks to substitute for the [286] will of madmen and fanatics?"[1142]

The Emancipation Proclamation, promulgated on September 25, 1862, brought forth a vigorous denunciation from Naar:

> The injustice of this measure is only exceeded, we think, by its impolicy, and will serve, we fear, to aggravate the difficulties of our position. What is to be gained by the emancipation of the slaves in any point of view, we have never been able to discover; but to the contrary, we can perceive that, if successful, it will be of great harm to the population of the non-slave holding States, both white and colored. In anticipation of this project, we have more than once admonished our readers of the pernicious effect which must follow, in a social and industrial point of view, the influx in their midst of a body of Negro slaves, unaccustomed to voluntary habits of industry or self-control, and we do not propose now to repeat what we have said.[1143]

To Naar, the forthcoming Proclamation "will witness the most stupendous act of folly and usurpation on the part of the occupant of the Executive Chair that has ever been perpetuated by the ostensible representative of the American people." In a speech at a mass meeting in Trenton, on March 4,1863, he voiced the opinion that Americans were "cutting each other's throats" for the sake of a few Negroes and that the abolitionists had wanted to place the Negro above the White man. Says Rabbi Kohn, "Naar was against Negro suffrage because it would mean that Negroes could hold office. This was too difficult a thought for him to accept." He condemned the proponents of freedom for Blacks with a curious logic:

> This is the case with the fanatical Zealots, who unfortunately for the country, now hold the reins of Government… They have determined that Negro slavery shall be abolished and that determination they are bent upon adhering to even at the cost of Constitutional liberty and of the Union itself. Failing in that they have resolved to have no Union at all.[1144]

When Lincoln was assassinated, it was Naar who objected to the recitation of the Escaba (Memorial Prayer) in the synagogues of Philadelphia. Finally, in an editorial entitled "Treason," the *Daily Gazette & Republican* expressed its view of Naar:

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> … a West India jew, whose very being is made of low cunning, craftiness, meaness, and deception, is less to be wondered at, and merely shows to what perfection the animal can be brought when put

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[1140] Kohn, p. 377.
[1141] Kohn, p. 380.
[1142] Kohn, p. 381.
[1143] Kohn, pp. 386-87.
[1144] Kohn, p. 387.

> under proper training. That future historians wîll link the name of Naar with those of Arnold and Judas there is but little doubt, judging from the present course of events.[1145]

David Namias was a Barbados planter in 1680 "with a dozen negroes and twenty acres of land." His household in St. Michaells housed "nine persons (Jews) and five further slaves."[1146]

David De Isaac Cohen Nassy of Philadelphia, held two "personal slaves" (which is synonymous with "sexual slave"). His jewish ancestors built a whole colony in Surinam based on African slave labor.[1147]

Asher Moses Nathan of Baton Rouge, Louisiana was a businessman who loaned money to plantation owners for slave buying and was himself a slave dealer. He owned an eighty-year-old Black male whom Nathan attempted to sell when he fell ill in 1807. This practice, in another instance, netted his estate $72 when he sold a 70 year old Black woman named "Lucretia."[1148]1119

Nathan Nathans was the president of the *Beth Elohim* Congregation in Charleston, South Carolina and owned and operated a plantation on the Cooper River using the forced labor of African hostages.[1149]

Aaron Navarro's household comprised seven jews, "and no less than eleven black slaves… Other **Navarros**, **Samuel** and **Judith**, also owned slaves.[1150] He dispensed his Black slaves in his will of July 4, 1685:

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> I say that Entitta & her daughter Hannah are mine, being the daughter & grand-daughter of my slave (negress) Maria Arda; if they wish to free themselves, they can come to an arrangement with my wife, & no one may prevent or contradict them; this is my order & desire.[1151]

Major Mordecai Manuel Noah (1785-1851) was a joumalist, judge, politician and "was probably the most distinguished Jewish layman until 1840." A prolific proponent of slavery, he felt that "the bonds of society must be kept as they now are." To emancipate the slaves, he said, "would be to jeopardize the safety of the whole country." The first Black American periodical, *The Freedom's journal*, was launched in response to Noah's racist propaganda - it characterized him as the Black man's "bitterest enemy."[1152]

Benjamin Nones (1757-1826); Born in France, he moved to Philadelphia and enslaved two African people to build his business. They regularly ran away and by 1793, he manumitted them. He was an active Mason and president of Philadelphia's *Mikveh Israel* synagogue for eight years.[1153]

[1145] Kohn, p. 383.

[1146] Samuel, p. 14.

[1147] Wolf and Whiteman, p. 191; *EJ*, vol. 12, p. 843; Rosenbloom, p. 131; The Dutch family of Nassys were probably the most notorious of the slave dealing jews of colonial South America and the Caribbean. Much of the history of the settlements in these regions refer to a Nassy in a leadership role within the Jewish community. See the section of this document entitled "The jews in Colonial South America." Also, R. Bijlsma, "David de Is. C. Nassy, Author of the *Essai Historique sur Surinam*," in Robert Cohen, *The Jewish Nation in Surinam Historical Essays* (Amsterdam: S. Emmering, 1982), p. 65-74.

[1148] Korn, *Jews of New Orleans*, pp. 139-40.

[1149] Korn, "Jews and Negro Slavery," p. 180.

[1150] Samuel, pp. 40-1.

[1151] Samuel, p. 73.

[1152] *EJ*, vol. 12, p. 1198; Jonathan D. Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York: Holmes and Meir Pub., 1981), passim; Rosenbloom, p. 134.

[1153] Wolf and Whiteman, p. 190; Rosenbloom, p. 135.

Jacob Franco Nunes' household of four used "only one negro slave."[1154]

Moses Nunes (1705-1787 or 1797) of Savannah, Georgia enslaved at least thirteen and possibly twenty Africans. He admitted to repeatedly raping one Black woman named "Mulatta Rose," who bore his children named "Robert," "James," and "Alexander," and "Trances." He was a landowner and merchant and was a prominent Mason. His grandson Joseph had five children by the rape of a Black women named "Patience." He tried to sell these children but was legally challenged when their race was questioned.[1155]

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Abraham Nunez left to his granddaughter Hester Lopez, "the following negroes viz. - Old Katy, Old Flora & Katy Casandar & John her children (& the children thereafter to be born of her body) lshmael a negro boy… To great grand daughter Ester N. (daur. of my son Morducoy & my grand daur. Rebecca) my negro woman slave called Casander & Sammy her child & the children she shall have at the time of my decease."[1156]

Joseph Ottolenghe emigrated from London in 1752 for the purpose of teaching Black people a false version of Christianity while himself, holding slaves and plantations.[1157]

Jacob Ottolengui was a Charleston Jew who claimed to hold about 1000 Black African men, women and children who worked his rice plantation near the Savannah River. An 1857 advertisement in the Charleston Courier offered for sale the below listed:

> **Valuable Negros...**
>
> November, aged about 65, a carpenter
> Jane, aged 30, a market woman
> Jane, aged 25, a cook and house servant
> Joseph, aged 30, a drayman (horse carriage driver)
> Billy, aged 26, a drayman
> Sandy, aged 26, a drayman
> The above negros can be seen at my office, 22
> Broad street, and treated for at private sale,
> previous to the day of sale…[1158]

Esther Pachecho of St. Michael, Barbados, owned and bequeathed "one negro woman named Quasheba & her increase" to her daughter to her & her heirs "forever."[1159]

Rebecca Pachecho owned four slaves in M 580 in Barbados.[1160]

Rodrigo Pacheco; In May of 1732, he instructed his partner to load their vessel (probably the Albany or the Leghorn) in New York with "choice flour, bread, pork, pease, tarr, staves and what more else is proper"; to proceed then to Jamaica to sell the cargo [290] and take "Sugar, Rum, Limejuice, Negros and Cash to the value of about £800"; then on to

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[1154] Samuel, p. 35.

[1155] Korn, *Civil War*, p. 181; *MEAJ2*, pp. 333-34; Rosenbloom, p. 136; *MCAJ3*, p. 1467; Korn, '"Jews and Negro Slavery," p. 203.

[1156] Samuel, p. 62.

[1157] See this document, "A Jew Teaches A Slave Religion!

[1158] Korn, "Jews and Negro Slavery," p. 194.

[1159] Samuel, p. 83.

[1160] Samuel, p. 43.

South Carolina to exchange for rice to then sail to Lisbon.[1161] Ann Evits bequeathed a "negro girl" to him in her will.[1162]

Joseph de Palacios of New Orleans, Louisiana, bought a plantation called Lis Loy near Mobile, Alabama in around 1765 in partnership with two other Jews, **Samuel Israel** and **Alexander Solomons** using three of their Black captives as collateral.[1163]

David Pardo of New York purchased five Africans at a public auction in Curaçao in June of 1701.[1164]

Sara Lopez [also Sarra Lopes] Pardo of New Orleans, owned an African whom she named "Martine."[1165]

Moses Petaete was noted as the owner of a "negro."[1166]

Moses H. Penso left 403 slaves including 53 house slaves to his Jewish wife.[1167]

Thomas Nunez de Peralta owned a slave named "Sebastion Domingo," alias "Munguia."[1168]

Manuel Bautista Perez was arrested in Lima in 1639 by the authorities of the Spanish Inquisition. Historian Frederick Bowser wrote that Perez

> may well have been the wealthiest merchant in Peru at the time of his arrest and who certainly dominated the colony's slave trade… At the time of his arrest Perez had accumulated a fortune of close to half a million pesos and had begun diverting his assets from trade to more gentlemanly pursuits, including silver mines in Huarochiri and plantations around Lima.[1169]

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Isaac Pesoa (1762-1809) of Philadelphia is considered by Jews to be a humanitarian. Although he arranged to have his captives liberated, he reserved the right to keep them as indentured servants.[1170]

Alexander Phillips (d. 1839) of Baton Rouge, Louisiana, held captive four Blacks in 1820 and ten in 1830, according to the United States census. At the time of his death he held 3 Africans valued at $900.[1171]

Jonas Phillips (1736-1803) was born in Germany and moved to Philadelphia where he was an advocate of religious equality at the Constitutional Convention while enslaving an African woman named "Phillis." He was a fur trader, auctioneer and Mason and was the first president of the reorganized Congregation *Mikveh Israel* in Philadelphia.[1172]

Isaac Pinheiro (d. 1710); A prominent New York merchant and plantation owner in Charleston, he enslaved at least 14 Black humans including some who he named "Bastiano," "Andover," "Sharlow," "Tom," "Mingo," "Piero," "Ventura," "Toby," "Peter," "Manuel," “Mill," "Jack," "Cattoc," "Lewisa," "Doggu," “Fanshow," "Black Sarah," and

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[1161] Leo Hershkowitz, "Some Aspects of the New York Jewish Merchant and Community, 1654-1820," *AJHQ*, vol. 66 (1976), p. 20; *MEAJ1*, pp. 64-5; *MCAJ2*, p. 639.

[1162] *MCAJ3*, p. 1160.

[1163] Korn, *Jews of New Orleans*, pp. 25-7, Korn, *The Jews of Mobile*, Alabama, p. 13; Rosenbloom, p. 138.

[1164] Hershkowitz, *Wills*, p. 6, note 4; *EJ*, vol. 13, p. 94.

[1165] Korn, *Jews of New Orleans*, pp. 72; Rosenbloom, p. 138.

[1166] Samuel Oppenheim, "Early Jewish Colony in Western Guiana," *PAJHS*, vol. 16 (1907), p. 133.

[1167] *MCAJ1*, p. 180.

[1168] Liebman, *The jews in New Spain*, p. 259.

[1169] Frederick P. Bowser, *African Slave in Colonial Peru: 1524-1650* (Stanford, California: Stanford University Press, 1974), p. 59.

[1170] Wolf and Whiteman, p. 191; Rosenbloom, p. 140.

[1171] Korn, *Jews of New Orleans*, pp. 143-44.

[1172] Wolf and Whiteman, p. 191; Sloan, p. 4; *EJ*, vol. 13, p. 405; Rosenbloom, p. 141.

"Maria." On February 13, 1707, his wife Elizabeth [Esther] purchased from Lord Cornbury for £40, "a Negro woman called Bastiana." Pinheiro stipulated in his will that no one should disturb his heirs "from the quiet peaceable possession and enjoyment of the said Negroes."

> To My son Moses £100 when 18 years of age and a negro boy… I leave to My sons Jacob and Moses a certain Plantation… also a cafemill now standing on the Plantation… with 14 negroes… and by a deed of gift some years past, 1 gave to My son Jacob and My son Abraham, 7 negroes, 3 of whom are dead and lost by the late French invasion, and the other 4 are now in My possession… I leave to My wife Elizabeth [Esther] the use of all the above named Plantation and negroes and Mill until My son Moses is of age.[1173]

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Jorge Homen Pinto was a Brazilian planter and one of the settlement's wealthiest jews. He owned nine sugar mills in 1650 with at least 370 Black African slaves.[1174]

Myer Pollack of eighteenth century Newport, Rhode Island was, according to Jewish historian Max J. Kohler, "heavily interested in the West India trade in molasses, which was brought from there to Newport, manufactured into rum in the latter place, and exported to Africa, the vessels commonly returning to the West Indies with slaves."[1175]

Solomon Polok was a member of a prestigious Philadelphia family, and worked as an overseer on a Mobile, Alabama plantation in the late 1830s.[1176]

Diogo Dias Querido, of Amsterdam, was reportedly involved in “large-scale operations on the west coast of Africa," employing 10 ships and "many smaller ships and boats." He held "several Negro slaves" whom he trained to be interpreters of African languages for his operation. In 1611, the authorities of the Inquisition charged Querido with instructing the Africans in, and converting them to, judaism.[1177]

B. L. Ramirez owned Indian slaves and was factotum of his Mexico City synagogue.[1178]

Moses Raphael was a commercial lawyer and owner of a plantation called *Esquiline Hill* near Columbus, Georgia. Forty-seven Blacks raised peaches and plums for him in chattel slavery.[1179]

Solomon Raphael of Richmond held Blacks captive named "Pricilla," "Sylvia," and her child "Nelly.”[1180]

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Rabbi Morris Jacob Raphall of Congregation *B'nai Jeshurun* in New York was America's most prominent rabbi. He gave a sermon on January 4, 1861 which was used extensively by Jews and Christians in their defense of slavery. Raphall said, in part:

> …it remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the

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[1173] Hershkowitz, *Wills*, pp. 21-4, Pool, p. 454; Lebeson, p. 203; Friedman, 'Wills," pp. 157-58; Rosenbloom, p. 144; *MCAJ1*, p. 99.

[1174] Arkin, *AJEH*, p. 205; Herbert I. Bloom, "A Study of Brazilian jewish History," *PAJHS*, vol. 33 (1934), p. 76.

[1175] Max J. Kohler, "The Jews in Newport," *PAJHS*, vol. 6 (1897), p. 73.

[1176] Korn, "Jews and Negro Slavery," p. 180, *EJ*, vol. 15, p. 412.

[1177] Wiznitzer, *Jews in Colonial Brazil*, pp. 46-7.

[1178] Seymour B. Liebman, "The Mestizo jews of Mexico," *AJA*, vol. 19 (April, 1967), p. 168.

[1179] Feingold, *Zion*, p. 60; Korn, "Jews and Negro Slavery," p. 180; Feldstein, p. 82. 118l

[1180] Korn, “Jews and Negro Slavery," p. 187; Ezekiel and Lichtenstein, pp. 78, 80; Bermon, p. 163; *MUSJ1*, p. 133; "Selected Acquisitions," *AJA*, vol. 19 (April, 1967), p. 94.

> inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral.[1181]

Samuel Reese worked with the notorious Davis brothers in their slave dealings.[1182]

Zalma Rehine (1757-1843) of Richmond, "became the nucleus around which the first Jewish congregation in the state was formed." According to the 1830 census, he owned 2 slaves.[1183]

Pedro Gomez Reinal was granted the exclusive right to import slaves into the colonies by King John IV of Portugal. The contract contained a clause permitting Gomez to have two Portuguese on his ship who would be in charge of the sale of the Africans and do anything else necessary “among the people of the sea."[1184]

Judith Risson of Barbados, owned two slaves in 1680.[1185]

Jacob Rodriguez Rivera (1717-1789) was the president of the Newport, Rhode Island's Congregation *Jeshuat Israel* in 1760, notorious African slave dealer and was considered to be the second wealthiest jew behind his son-in-law **Aaron Lopez**. His diverse connections included work with the **Monsantos** of New Orleans as well as with **Samuel Moses** and **Isaac Elizer** to outfit slave ships with leg irons and handcuffs and other hardware of [294]bondage. At his home he had twelve slaves serving six people.[1186]

Gaspar de Robles was born in Portugal and was raised by his aunt and uncle. When he was fourteen:

> his uncles, Vicente Enriquez and Caspar Mendez, took him to Angola, from where they brought Negroes and transported them to Brazil, Jamaica, and New Spain. While in Angola, his uncles taught him about judaism and persuaded him to leave the Christian faith. His uncles taught him… many details of how to live as a jew.[1187]

Ruben Levin Rochelle was a prominent Louisiana Jew whose estate included "some slaves." There is one recorded sale of an African man in 1807. Dr. Korn described an incident at the commission brokerage house in New Orleans, operated by Rochelle and Hart Moses Shiff, in which a slave working there (but owned by a Louisiana judge) had escaped. The judge demanded the slave's return and Rochelle & Shiff placed the following notice in the *Louisiana Gazette* of January 18, 1812:

> 20 Dollars Reward. Absconded from the house of the subscribers, on the night of the 16th inst. a mulatto boy, named Ovid, (the property of Judge A. Trouard, of the German Coast) about 17 years of age, about five feet high, he had a grey coloured coate, with black velvet collar and plated buttons, a grey waistcoat, white nankeen pantaloons, and short boots. Whoever will deliver him to the subscribers, or to his owner, or secure him in any Jail, shall receive a reward of twenty dollars, be-

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[1181] Simonhoff, *Jewish Notables*, p. 327; Robert V. Friedenberg, "Hear O Israel," *The History of American lewish Preaching, 1654-1970* (Tuscaloosa and London: University of Alabama Press, 1989), pp. 42-58. See this document's section entitled "Jews, Slavery and the Civil War."

[1182] Bermon, p. 167.

[1183] Ira Rosenwaike, "The Founding of Baltimore's First jewish Congregation: Fact vs. Fiction," *AJA*, vol. 28 (1976), p. 124.

[1184] Seymour B. Liebman, *New World Jewry, 1493-1825: Requiem for the Forgotten* (New York: KTAV, 1982), p. 170.

[1185] Samuel, p. 43.

[1186] *JRM*/Docs, p. 446; Feldstein, p. 12; Korn, *Jews of New Orleans*, p. 9; *MCAJ3*, p. 1529; Rhodes, p. 8; See also Jacob Rader Marcus, *Jews and the American Revolution: A Bicentennial Documentary* (reprinted from AJA, November, 1975), pp. 231-32, for a letter from Rivera to his ship captain, Nathaniel Briggs, in 1785, informing him of a profitable slaving voyage by an associate; Rosenbloom, p. 149.

[1187] Liebman, *The jews in New Spain*, p. 226.

> sides all reasonable charges. Masters of vessels are forewarned from harboring or carrying off said boy at their peril.[1188]

Fernando Rodriguez was the leader of of the Veracruz jewish community. "He was a broker and trader of Negro slaves”[1189]

Sam Rothschild; His Jewish partner, **Philip Sartorius**, recalled that in 1850, Rothschild:

> gambled all our money off and sold [our trading] boat and stock to another flat boat man for a Negro girl, took her to New Orleans and traded her off for tobacco.[1190]

Philip Moses Russell (c. 1745-1830) held Blacks as slaves in Philadelphia, was a surgeon, merchant and prominent member of his synagogue.[1191]

Hyman Samuel, a watch and clockmaker from London, resettled in Petersburg, Virginia and in 1792, he is listed as the owner "1 negro over 16 years of age."[1192]

Francis Salvador (1747-1776) was born in London to a wealthy Jewish family. In 1773, he left his wife and four children and came to South Carolina where he owned a 6 or 7 thousand acre indigo plantation with "at least thirty slaves." He was the first jew to hold a South Carolina State office and was considered one of "the foremost men of the Commonwealth." In 1776, "Salvador was shot and falling among the bushes was discovered by the Indians and scalped."[1193]

Philip Sartorius (1830-1913); Between 1853 and 1857 he owned several slaves. He once joined a posse of slave hunters in pursuit of a dozen Africans who had run from the Jeffries plantation in Jefferson county. When they found the Blacks the 12 bloodhounds severely attacked them. Sartorius claimed to be repulsed by the sight.[1194]

Abraham Sarzedas (d. c. 1779) lived in Newport, New York, the West Indies and Georgia where his plantation was absolutely dependent upon the forced labor of kidnapped Africans. He claimed that he owned just three slaves to tend his 500 acre farm and in 1774 he and his wife Caty enslaved four Blacks while living in Newport, Rhode Island.[1195]

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Sasportas Family owned plantations in the South where many Black captives were held.[1196]

Wolf bar Schemuel (alias **Samuel**) was an overseer of "94 Negroes" on the plantation of Stephen Boyd (see above). He complained in an 1820 letter that, "I had to work in the water… with three Niggers, for a whole month." When he returned to the big house, he wrote: "my old master and mistress gave me black looks."[1197]

Henry Seessel (1822-1911) was a German jewish immigrant migrated to New Orleans in about 1843. He went to Memphis as a businessman and bought four Africans "for our own use," for $3,100.[1198]

[1188] Korn, *Jews of New Orleans*, pp. 128,133; Sharfman, p. 150.

[1189] Liebman, *The jews in New Spain*, p. 256.

[1190] Korn, "Jews and Negro Slavery," p. 193.

[1191] Wolf and Whiteman, pp. 190-91; *EJ*, vol. 16, p. 163; Rosenbloom, p. 150.

[1192] Ginsberg, p. 9.

[1193] Simonhoff, *Jewish Notables*, pp. 1-4; Feldstein, p. 13; See Leon Hühner, “Francis Salvador: A Prominent Patriot of the Revolutionary War," *Karp, JEA1*, pp. 276-91, as well as Hühner's, "The jews of Georgia In Colonial Times," *PAJHS*, vol. 10 (1902), pp. 68-9; Albert M. Hyainson, *A History of the jew in England* (London: Methuen Company, Ltd., 1908), p. 213; Rosenbloom, p. 151.

[1194] *JRM*/Memoirs 2, pp. 45,51 and see quote on page 28.

[1195] Wolf and Whiteman, p. 190; *MCAJ2*, p. 580; *MEAJ2*, p. 328; Rosenbloom, p. 152.

[1196] Wolf and Whiteman, p. 190, *EJ*, vol. 12, p. 1446; Rosenboom, p. 153.

[1197] Blau and Baron, vol. 3, p. 800; Isaac M. Fein, *The Making of An American Jewish Community*, p. 11.

[1198] *MEAJ1*, p. 367; *JRM*/Memoirs 1, p. 367.

Abraham Mendes Seixas (1750 or 1751-1799); The brother of the famous colonial New York jewish leader, **Gershom Mendes Seixas**, he was typically reprobate in his attitude about the Black man and woman evidenced by this poem he authored and published in the *South Carolina State Gazette,* September 6, 1794 (Seixas rhymes with gracious).[1199]

ABRAHAM SEIXAS,
All so gracious,
Once again does offer
His services pure
For to secure
Money in the coffer.

He has for sale
Some Negroes, male,
Will suit full well grooms.
He has likwise
Some of their wives
Can make clean, dirty rooms.

For planting too,
He has a few
To sell, all for the cash,
Of various price,
To work the rice
Or bring them to the lash.

The young ones true,
If that will do
May some be had of him
To learn your trade
They may be made,
Or bring them to your trim.

The boatmen great,
Will you elate
They are so brisk and free;
What e'er you say,
They will obey,
If you buy them from me.

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> **David G. Seixas** and partner **Benjamin S. Spitzer** owned three slaves; "a woman who cooked their meals and kept house for them, and two males who worked in their store."[1200] **Seixas** is reported to have smuggled Africans into the United States after the government ban on the importation of slaves.[1201]

Eleanor Cohen Seixas, the daughter of Philip Melvin Cohen of Charleston wrote in a diary about her resentment of the abolition of slavery:

> I believe deeply in the institution of slavery [and] regret deeply its being abolished. I am accustomed to have them wait on me, and I dislike white servants very much.[1202]

David and Jacob Senior were slave "entrepreneurs" who came to Curaçao from Amsterdam in 1685. Jacob and his wife Esther are recorded as having sold two slaves in Barbados on March 7,1694 or 1695.[1203]

Dr. John de Sequeyra (1712-1795), a Williamsburg, Virginia physician who treated the governor of that state, held at least 2 Africans as slaves. He was a leading physician for 50 years.[1204]

Simon Vaez de Sevilla was a 17th century Jewish Mexican slave shipper.[1205]

[1199] *MEAJ2*, p. 256; Golden, pp. 107-8; Libo and Howe, p. 61.

[1200] Korn, *Jews of New Orleans*, p. 93.

[1201] Sharfman, pp. 145-46.

[1202] Korn, "Jews and Negro Slavery," p. 212; "Acquisitions," *AJA*, vol. 3 (1951), p. 43.

[1203] *EHJ*, p. 273; Stern, “Notes on the Jews of Nevis," p. 159.

[1204] Robert Shosteck, “Notes on an Early Virginia Physician," *AJA*, vol. 23 (1971), p. 212.

[1205] *MCAJ1*, pp. 46-7.

Shetfall Family was one of the most enterprising Jewish slave dealing operations of Savannah, Georgia. At 27, **Benjamin** (1692-1765), owned 1,000 acres and nine Africans. In 1756, he claimed to have 2 hostages for his 200 acres though it is probable that he had dozens. In 1763, he claimed that 5 Black human beings slaved over an additional 50 acres. Benjamin also participated in the family's slave enterprise. His property was once attacked by the British who carried off some of the Africans to Florida.[1206]

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In 1766, his brother **Levi** (d. 1775) reported 9 Black slaves for his 350 acres and by 1769, he claimed to have 15 slaves and was granted another 300 acres. This is how Jacob Rader Marcus describes the "indefatigable industry" of Levi Shetfall:

> Taking the advice of Captain John Milledge of the Georgia Rangers, Sheftall - then about eighteen years of age - finally entered into the butcher business with a German Christian partner. In order to acquire capital, he saved every cent he made, never spending a shilling on himself except for the barest necessities, literally working day and night, and reducing his sleep to an absolute minimum. In the first year of his partnership he saved £150, working with a slave - and like a slave. By the early 1760's Levi owned a house, a lot, and six or eight Negroes, and could boast that in a period of six years he had never spent a penny on himself and had not tasted his first drink till he was twenty. Then he turned to another business, and the £1,500 he had saved disappeared. In 1768, after a couple of unhappy love affairs, he married and soon lost his second fortune - through no fault of his own, for he had forfeited it very likely by signing notes for the family or close friends. Once more he addressed himself to making money. He continued in the butcher business, opened a tanyard, acquired a wharf, a plantation, and forty-four slaves - all this in four years. Then came the Revolution and once more Levi lost everything, a fortune he valued at more than £10,000. He was then about thirty-five years of age.[1207]

The son of Benjamin, **Mordecai** (1735-1797), enslaved at least nine Blacks to work his 1000 acres. Three of those he named "Joe," "Anthony" and "Phillis," were disposed of in the following contract:

> And the said Modicai Sheftall for the considerations herein before mentioned, hath bargained, sold, and delivered, and by these presents doth bargain, sell, and deliver, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns, all those three negroe slaves known by the names of Joe, Anthony, and Phillis, together with the future issue and increase of Phillis; and also all his estate, right, title, and interest, whatsoever of, in, or to the before mentioned real estate and every part thereof, and of, in, and to the before named negroe slaves, to have and to hold the said parcel of six hundred and fifty acres of land, and two town lots hereinbefore [299] mentioned, or intended to be hereby bargained and sold, and every part thereof, with the appurtenances and also the three before named negroe slaves, together with the future issue and increase of the female slave, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns.[1208]

Mordecai also issued warrants against runaway slaves. Shetfall Shetfall, while in custody of the British, received a letter from his wife Frances that read in part:

> … I am obliged to take in needle work to make a living for my family, so I leave you to judge what a living that must be. Our Negroes have every one been at the point of death, so that they have been of no use to me for this six weeks past…[1209]

Esther Shetfall (b. 1771) directed the executors of her estate in her will of 1828:

> I order and direct that my Negro woman Caty be sold by my Executors at private or public sale, and the proceeds of the sale to go toward the payment of my debts and the erection of a stone over mine

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[1206] *MEAJ2*, pp. 344-47; *MCAJ2*, p. 822; Simonhoff, *Jewish Notables*, p. 181; *JRM*/Docs, pp. 62-4, 80, 353; Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population in 1790," p. 67; David T. Morgan, "The Shetfalls of Savannah," *PAJHS*, vol. 62 (1973), p. 350; Rubin, p. 81; *EJ*, vol. 14, p. 1337; Rosenbloom, pp. 15758.

[1207] *MCAJ2*, pp. 811-12.

[1208] *JRM*/Docs, p. 353. See also Edmund H. Abrahams, "Some Notes on the Early History of the Shetfalls of Georgia," PAJHS, vol. 17 (1909), p. 183, states that Mordecai had "two negro servants." He apparently placed advertisements in the *Georgia Gazette* Nov. 22, 1764 for the return of runaway slaves Peter or Bosan or Boson. See Windley, vol. 4, p. 8

[1209] *MEAJ2*, pp. 361-63; Marcus, *The American Jewish Woman*, p. 30.

> and my late sister Perla's grave. The surplus if any to be divided between my brothers Shetfall and Moses.[1210]

Elias Silva of New Amsterdam (New York) was charged in 1656 with “having a carnal conversation with a Negress slave."[1211]

J. Da Silva of Jamaica joined two other Jews, **J. Adolfus**, and **L. Spyers**, in the 1812 attack on a jamaican assemblyman's house because he advocated rights for Blacks.[1212]

Joseph De Silva a merchant of the parish of St. Peter, Barbados, "knowing the uncertainty of Humane life" prepared his will dated April 17, 1725 which dispensed "my two niggers Peggy a woman & Gracy a girl ."[1213]

Joseph Simon (1712-1804) was a wealthy shopkeeper operating as an Indian trader out of Lancaster, Pennsylvania. He was involved [300] in no less than 12 partnerships in the regional trade and is considered to be one of the first white men to reach the Mississippi from the Pennsylvania area during the 1740s and 50s.

In 1759, Simon is listed as the owner of "a slave age 20, one horse and one cattle." By 1763, Simon had "three slaves aged 10, 15 and 20, one horse, two cattle and a tenant." Ten years later he owned three, ages 12, 30 and 40. He once owned a Black man named John "who had to be chained and thrown into jail after almost killing a man." Simon eventually sold him at a loss. There is a deed dated December 25, 1793, in which Simon sold to Christian Barr "a Negro boy named Cudago, age 15, weight 65 pounds, to be held until age 29." Among his correspondence there is a reference to Simon's sending slaves to Fort Pitt for various people. In 1776, a Philadelphia newspaper ran an ad seeking to locate "A Negro named John, slave of a Mr. Bogle, of Cumberland County, formerly belonging to Joseph Simon of the Borough of Lancaster."

Among his varied array of merchandise he sold drugs, and medicines, silk, wampum, tomahawks, lumber, white indentured servants, "Negroes" for sale or hire, ships, lottery tickets, and an item of uncertain description listed in one transaction called "Negroe knives." Simon himself is recorded as having claimed to have a monopoly on such trade in the region.

Simon came under suspicion for aiding the British war effort during the American Revolution by trading in banned British goods including tea. By the 1780s, Simon and fellow Jew Michael Gratz of Philadelphia became joint owners of vast tracks of land west of the Susquehanna.[1214]

Joseph Simon, described as a "Confederate veteran" from New Orleans, purchased a slave according to a receipt. Slavery was presumed, however, to have ended in 1865.[1215]

Michael Simon helped his brother-in-law, **Simon Frank**, establish a dry goods store in Woodville, Louisiana in 1850, under the name S. Frank & Company. By 1853, Michael Simon was "sufficiently well off to have bought a small plantation worked by about ten slaves."[1216]

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[1210] Marcus, *The American Jewish Woman*, pp. 113-14; *MUSJ1*, p. 210.

[1211] Grollman, vol. 3, no. 1, p. 10, *MCAJ1*, p. 239; Rosenbloom, p. 159.

[1212] Hurwitz and Hurwitz, p. 46.

[1213] Samuel, p. 60.

[1214] Brener, pp. 8-20.

[1215] Isidore S. Meyer, "The American jew in the Civil War," *PAJHS*, vol. 50 (196061),fi 287.

[1216] Ashkenazi, p. 149.

Benjamin Simons, of Charleston placed several advertisements for runaway slaves in local papers. In the South-Carolina Gazette and Country Journal, April 19, 1774:

> RUN-AWAY from the subscriber about the 23d day of July last, a negro man named PRINCE, he is about 30 years of age, 5 feet 5 or 6 inches high, has a blemish in one eye, which was caused by the small-pox; he had on when he went away, a blue waistcoat, and a pair of light coloured breeches. He was brought up to the blacksmith's business in New-York. He was seen a few days after he absented himself, with a cart, about five miles from town. Whoever will deliver said negro man to me in Charles-Town, or to the warden of the work-house, shall receive FIVE POUNDS currency reward, and all reasonable charges, from Benjamin Simons.[1217]

Simons apparently sought "Abraham" in an advertisement in the *South-Carolina Gazette*, November 9 to November 16, 1767. The *South-Carolina and American General Gazette* of April 17 to May 1, 1776:

> RUN away about the first of April last, a stout, well made Negro Man named JUNE, formerly belonging to James Witter of James Island, and used to attend the Market, but was employed in the Ferryboat from Scott's Ferry in Town; he has been seen in Town, where he is harboured, and on James Island. Ten Pounds Reward will be paid to whoever will apprehend and deliver him to the Warden of the Workhouse.[1218]

Moses Simons was the nephew of Savannah's **Saul Simons**. In his will, the elder Simons stipulated that his executors were to hire out four Black slaves and the total annual income, $200, was to be used to keep young Moses al school.[1219]

Samuel Simons (ci. 1824) of Charleston, enslaved Africans named "Maria Chapman," "Pompey" and "Peggy." There is some evidence that "Maria," described as "a free woman of color", was sexually exploited by Simons.[1220]

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Nathan Simson (ci. 1725) was a New York merchant and shipper born in Germany. In 1717 and 1721, two of Simson's ships, the Crown and the New York Postillion,

> … sailed into the northern harbor with a total load of 217 Negroes. The shipments came directly from the African coast, two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century.[1221]

Sampson Simson "appears to [have been] the largest trader among New York Jews," and "one of the most prominent members of the New York Chamber of Commerce." He was one of the drafters of New York's constitution, served repeatedly as a member of its arbitration committee for grievances of New York merchants, was on its Committee on Regulation of Coinage and its Fishery Committee.[1222] According to historian Myer Isaacs, "He retained in his household several old family servants, some of whom had been slaves…"[1223]

Benjamin Solomon; In 1798, according to Richmond, Virginia court records, he accused an African woman named "Polly" of stealing two dollars worth of sugar. She was sentenced to five lashes on her bare back and the branding of her left hand.[1224]

Ezekiel Solomon participated in the 1776 sale of a Black female child in Montreal.[1225]

[1217] Windley, vol. 3, pp. 692-93.

[1218] Windley, vol. 3, pp. 483, 627.

[1219] *MUSJ1*, p. 411.

[1220] Korn, "Jews and Negro Slavery," p. 202. Korn cites this case as one of "only five instances in which documentary evidence indicates [the] cohabitation of jews and Negro women…" See this study "Jews and the Rape of Black Woman"; Blau and Baron, vol. 3, p. 797, Rosenbloom, p. 160.

[1221] *MEAJ1*, pp. 64-5; Hugh H. Smythe, Martin S. Price, "The American Jew and Negro Slavery," *The Midwest journal*, vol. 7, no. 4 (1955-56), p. 316; Rosenbloom, p. 161.

[1222] Kohler, "New York," p. 83.

[1223] Myer S. Isaacs, "Sampson Simson," *PAJHS*, vol. 10 (1902), p. 112.

[1224] Ezekiel and Lichtenstein, p. 190.

Haym M. Solomon (b. 1740) held as hostage a 10 year old Black child named "Anna”.[1226]

Henry E. Solomon; In 1825, he used 6 Black people as collateral on a debt owed to Morton Waring.[1227]

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Moses Solomon; In 1802, he was Charleston's constable whose job was to punish freedom seeking Blacks.[1228]

Myer Solomon of Lancaster, Pennsylvania "had two houses, two horses, one cattle and one slave.[1229]

Victor Souza of New Orleans skipped out on some debts in 1834 for which four of his African slaves were auctioned. He was caught, tried, convicted and sent to prison.[1230]

Benjamin Solomon Spitzer of St. Louis, along with **Gershorn Mendes Seixas**, held three slaves who kept their house and ran their store. Spitzer also invested in the slave ships *Nancy* and *Jane*.[1231]

L. Spyers of Jamaica joined two other Jews, **J. Da Silva** and **J. Adolfus** in the 1812 attack on a Jamaican assemblyman who advocated equal rights for Blacks.[1232]

Emanuel Stern (d. 1828); A Jew from New Orleans who ordered his 12 year old Black child "Mathilda" to be auctioned off after his death. She was sold for $400 though valued at $250.[1233]

Louis Stix, according to Stanley Feldstein,

> expressed sympathy for the plight of Blacks but did nothing to promote their liberation. Though he classified himself as an “outspoken" opporient of all involuntary servitude, he still advocated gradual emancipation and a government indemnity for “[hisl southern neighbors" for their pecuniary losses in parting with their slaves.[1234]

A. F. Strauss of New Orleans was a major dealer in Black and White humans and would advertise the sale of as many as a hundred at a time.[1235]

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J. L. Tobias purchased a slave from David Derrick on January 26, 1857. The receipt reads, in part:

> I, David Derrick, for and in consideration of the sum of One Thousand and Fifty Dollars - to me - in hand paid, at and before the sealing and delivery of these Presents, by J. L. Tobias has bargained and sold, and by these Presents, do bargain, sell, and deliver to the said J. L. Tobias the Negro slave Stephen Warranted Sound to have and to hold the said Negro slave Stephen unto the said J. L. Tobias his Executors, Administrators, and Assigns, from and against all persons, shall and will Warrant and forever defend by these Presents.[1236]

[1225] Korn, "Jews and Negro Slavery," p. 190; "Acquisitions,” *AJA*, vol. 3 (1951), p. 44; *MCAJ3*, p. 1503.

[1226] Scchappes, p. 599; Meyer, p. 285, and *PAJHS*, vol. 37 (1947), pp. 447-48.

[1227] A. S. Diamond, “Problems of the London Sephardic Community: 1720-1733," *Jewish Historical Society of New England*, vol. 21, p. 400.

[1228] Korn, “Jews and Negro Slavery," p. 190.

[1229] Brener, p. 8.

[1230] Korn, *Civil War*, p. 167.

[1231] Korn, *Jews of New Orleans*, pp. 93; *EJ*, vol. 15, p. 285 and vol. 14, p. 958.

[1232] Hurwitz and Hurwitz, p. 46.

[1233] Korn, "Jews and Negro Slavery," p. 184.

[1234] Feldstein, p. 98.

[1235] Korn, *Jews of New Orleans*, p. 163.

[1236] Meyer, pp. 286-87,

Joseph Tobias (1745 or 1764-1810) of Charleston, bought a Black woman named Jenny" from Dr. James Cletherall for $500 on July 23, 1798.[1237]

Joseph Tobias (1684-1761) was a shipowner in Charlestown and president of Beth Etohim synagogue. He was the purchaser of six Black slaves, two men and four women, "probably all households servants."[1238]

Judica Torres, a Barbadian jewess, owned two slaves.[1239]

Simja De Torres (d. 1746) was a New York slave trader, whoimported seven Blacks from Jamaica on at least two recorded occasions in 1728 and 1742. One of the Africans was a three-year-old child. Another was named "Menasseh Perirei." She was also one of the leading benefactors of the Mill Street Synagogue (*Shearith Israel*) in New York City. She left to her nieces Rachel, Rebecca and Sinya, "one negro girl" each.[1240]

Judah Touro (1775-1854) was born in Newport and became the *hazzan* (minister) of *Yeshuat Israel* Synagogue which he bought and renovated. Jewish historians claim that he was a humanitarian who abhorred slavery to such an extent that he bought slaves just to free them. Contrarily, wrote Leon Hühner, [305] he bought slaves "to wait on him, or to work in his various enterprises."[1241] In 1809, he profited from the auctioning of 12 African people, and in 1812, advertised rewards for the apprehension of seven Black runaways. He also did extensive business in merchandise, such as rag clothing, specifically to be used by slaves.[1242]

He was "one of the earliest of prominent American philanthropists," but jewish historian Morris U. Schappes notes that "Negro institutions and causes, perhaps needing assistance most, were not among Touro's beneficiaries." As late as 1947, Blacks were not admitted to the hospital facilities of the Touro Infirmary in New Orleans.[1243]

Max Ullman of Mississippi, was a private in the Confederate army who served all through the war, was twice wounded, and nearly thirty years later became rabbi of a congregation in Birmingham, Alabama.[1244]

Simon Valentine (full name; **Simon Valentine Vander Wilden**), "probably in the late 1680's… did business on [Jamaica]… handling chiefly indigo, flour, sugar, and Negroes." He owned a 500 acre plantation in 1699 on the outskirts of Charlestown worked by many African hostages.[1245] He was a respected and successful merchant in the year 1701.[1246]

Elias Valverde (c. 1691-1739 or 1740) was a Barbados merchant and slave owner who left money to his children expressly to buy still more African citizens. His last will and testament states that he left to his "Dear & Well Beloved Wife,"

[1237] Korn, "Jews and Negro Slavery," p. 187, Rosenwaike, "Jemsh Population in 1790," p. 61; *EJ*, vol. 15, p. 1181; Rosenbloom, p. 168.

[1238] Thomas J. Tobias, "Joseph Tobias of Charles Town: 'Linguister'," *Karp, JEA1*, p. 118; Rosenbloom, p. 168.

[1239] Samuel, p. 43,

[1240] Hershkowitz, "Wills (1743-1774)," pp. 79-81; Pool, pp. 468-69; Friedman, 'Wills," p. 153; Rosenbloom, p. 169.

[1241] Leon Hühner, *The Life of Judah Touro, 1775-1854* (Philadelphia: Jewish Publication Society of America, 1946), passim.

[1242] *EJ*, vol. 12, p. 1043; Korn, *Jews of New Orleans*, p. 89; Rosenbloom, pp. 69-70.

[1243] Schappes, pp, 333-41, 656-62.

[1244] Rufus Learsi, *The Jews in America: A History* (New York: KTAV Publishing House, Inc., 1972), p. 98.

[1245] Feldstein, p. 13; *MEAJ2*, p. 229; Rosenbloom, p. 171.

[1246] *MCAJ2*, p. 823.

> … the Negro Woman named Peggy & her two children called Santo & Rose girls, also a life interest only in my Negroes Primus, Sarah & Phillis. To son Jacob Valverde £450 as also a Negro Man named Cudjoe. To my grand-daughters on marriage or 18th birthday £50 to be layd out in purchasing Negroes for them or put out at interest or otherwise Employed for their best advantage… And I will that [306] the Negro Punch shall serve and attend my said son during his life or till he shall have his Sight when I give and bequeath the said Negro to him and his heirs for ever But if he should not have his Sight then at his death I direct the said Negro to be sold and its produce with the said sum of Six hundred pounds to be equally divided among my Residuary Legatees(sic).[1247]

Jacob Valverde, a 1680 resident of St. Michael, Barbados, doled out his "negros" in his will dated April 19, 1725:

To well-beloved daughter Jael Valverde: "my negro woman called Rose also the negro wench call'd Mariba as also the negro wench called Great Quasiba."

To well beloved daughter Lunah: "the negro woman Aba the negro girl Doegood & the negro woman Boss."

To well beloved son Abraham: "my Pentateuchus or 5 books of Moses which I have in our synagogue as also the sylver ornaments or bells thereto belonging… (also) … the two negroes viz. Primus & August."

To son Isaac: "the negro man nam'd London & the negro woman nam'd Diana."

To son David: "the negro man call'd Manuel as also the negro boy call'd Antony."

To daughter Esther: "the negro woman call'd Bella the young negro girl Bessy the said Bella's child & the negro woman Mall."

To daughter Rebecca: "The Indian Wench Sary as also the negro wench Mainba."

To daughter Simha: "the negro woman call'd Jenny & the negro girl call'd Quassiba the daughter of the said Jenny."

To son Moses: "the negro woman called Nanny & her son call'd John Lopy as also the negroe boy call'd Purim."

To son Aaron: "the negro woman called Esparansa as also the negroe boy call'd February."

To daughter Lea: "the negroe girl call'd Peguey & alsoe the negro girl call'd Lilly… (also)… one gold spangle chain."[1248]

Daniel Warburg (1826-1859) of New Orleans had two "mulatto sons named "Eugene" and "Daniel," as products of the rape of a Cuban Black woman named "Marie Rose."[1249] [307]

Moses Abraham Waterman sold whole gangs of African men, women and children into slavery.[1250]

Judah Wechsler was a Jewish spiritual leader and vocal supporter of the African slave system.[1251]

Julius Weis of New Orleans, was described by Jacob Rader Marcus, as "probably the most distinguished jew in New Orleans." He terrorized several Blacks in the period from

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[1247] Pool, pp. 464-65; Samuel, p. 89; Rosenbloom, p. 171.

[1248] Samuel, pp. 35, 61.

[1249] Korn, Jews of New Orleans, p. 181.

[1250] Bermon, p. 166.

[1251] Feingold, *Zion*, p. 90.

1853-1857 and purchased a Black barber in 1862.[1252] He "chase[d] after runaway Negroes, who were tracked down and brutally rounded up with the aid of bloodhounds."[1253]

Theodore Wiener proclaimed himself to be a "rank pro-slavery man."[1254]

Isaac Mayer Wise; The leader of the American Reform Movement viewed Blacks as "representing all that is debased and inferior in the hopeless barbarity and heathenism of six thousand years." He also said that "The Negro was never free; and his bondage in Africa was simply duplicated in a milder form when he was imported here." He considered abolitionists to be "fanatics," "demagogues" and "demons of hatred and destruction,"

> … and habitual revolutionaries, who feed on excitement and delight in civil wars, German atheism coupled with American puritanism who know of no limits to their fanaticism, visionary philanthropists and wicked preachers who have that religion which is most suitable to their congregations.[1255]

Wise's biographer, James G. Heller, said of his subject, "Clearly the Abolitionists… were men whom he would detest and of whom he would disapprove with all the force of his soul. In his opinion they degraded religion, used it as a tool, and proved themselves unscrupulous and intemperate."[1256] "Christian clergymen are the most violent abolitionists," charged Rabbi [308] Wise, and further accused Protestant priests of causing Jefferson Davis' rebellion.[1257] "The whole host of priests would rather see this country crushed and crippled than discard their fanaticism or give up their political influence."[1258]

"Do you think the Israelites of the South must be your white slaves," he asked, "as you in your naturalization laws treat the foreigner, placing him below the negro?"[1259] During the Civil War he frequently intervened for the release of Confederate Jews from Union prisons and carried on a campaign for foodstuffs for Southern Jews.[1260]

When the issues of war and peace, freedom and slavery arose, Wise, as publisher of *The Israelite*, decided that "silence must henceforth be our policy, silence on all the questions of the day… But we shall be obliged to abstain entirely from all and every commentary on the odd occurrences of the day."[1261] Historian Bertram W. Korn wrote that "Peace and Union at any cost were his objectives in the weeks before the outbreak of war, even if the price involved the everlasting legalization of slavery."[1262]

Rabbi Wise wrote of the Abolitionist's reaction to General Grant's Order #11 expelling Jews from certain jurisdictions: "if so many Negroes had been injured as were Hebrews by the order of General Grant,… you would have cried as loudly as the people of Sodom and Gomorrah; but for the white Hebrew who gave you a God and a religion, you had not a word to say."[1263]

[1252] *JRM*/Memoirs 2, p. 47; Korn, "Jews and Negro Slavery," p. 211

[1253] *JRM*/Memoirs 1, p. 20.

[1254] "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (1956), p. 92.

[1255] Bertram W. Korn, *Eventful Years and Experiences* (Cincinnati: American jewish Archives, 1954), p. 131.

[1256] James G. Heller, Isaac M. Wise, *His Life and Work and Thought* (New York: Union of American Hebrew Congregations, 1965), p. 340.

[1257] Korn, *Eventful Years*, p. 149.

[1258] Korn, *Eventful Years*, p. 132.

[1259] Korn, *Eventful Years*, p. 132.

[1260] Segal, *Fascinating Facts*, p. 85.

[1261] Korn, *Eventful Years*, p. 126.

[1262] Korn, *Eventful Years*, p. 126; Heller, p. 344: "Certainly… it is true that Wise would have agreed to the continuation of slavery forever, if that would have called a halt to, or would have prevented, bloodshed."

[1263] Korn, *Eventful Years*, p. 133. It is interesting to note what Isaac M. Wise said of Lincoln in the *Cincinnati Commercial*, April 20,1865: "Brethren, the lamented Abraham Lincoln, believed to be bone from our bone and flesh from our flesh. He was supposed to be a descendant of Hebrew parentage. He said so in my presence. And, His rage against the Black man may have stemmed from his belief that "the Hyksos of Manetho, who oppressed the Israelites in Egypt, were Negroes."[1264] In June, 1867, Wise visited [309] Richmond and was bitter in his reaction to the Blacks who seemed destined to assume control of the entire Southland. He wrote of their roaming the streets at will, while the Whites remained in their homes. "Undoubtedly," wrote Dr. Korn, "he was absorbing the propaganda line of the defeated Confederates when he predicted that the whites would eventually be forced to leave the South; then the negroes would be in full command and would stimulate a flood of negro immigration from Africa."[1265]

Wise's beliefs about the Indian were somewhat more beneficent. Of the California Indians he wrote:

> … though not total savages, [they] are very primitive and ignorant… [They do] nothing besides loafing and begging… They catch trout in the river, and then sell them to buy ammunition, shoot rabbits, birds, eat various roots and wild plants, also snakes, frogs, dogs, cats, and rats, and say, "Me work no." In conversation with several of them I found that they have no particular home and are heathens.[1266]

Benjamin Wolfe owned a store in Richmond, Virginia which was burglarized in 1797, and about $500 in merchandise stolen. "Three negro slaves were tried for the offence. Isaac (lucky name) and Billy were acquitted, but on January 3, 1798, the day on which all three were brought to trial, Tom was found guilty and ordered to be hung, at the usual place, on the second Friday of February."[1267]

Jacob Woolf advertised for the return of his runaway slaves: *South Carolina Gazette*, July 7 to July 14, 1758:

> RUN AWAY from the Brig. Exbury, the subscriber master, a very likely negro fellow named [not shown], about 5 feet 7 inches high, and about 19 years of age, born in the West-Indies, and speaks very good English; had on black stockings, blue breeches, white flannel [310] jacket, and a blue cap bound with red bays. Whoever brings him to me, shall have 40 sh. reward.[1268]

The *South-Carolina Gazette*, November 10 to November 17, 1759:

> RUN AWAY from the subscriber, a negro man named GEORGE PRESTON, about 24 years of age, Jamaica born, speaks good English, and was brought up to the sea; he has a scar on his right eyelash, and had on when he went away either a new pea blue jacket, or a blue coat with yellow lining, blue breeches or trowsers. Whoever apprehends the said negro and brings him to me, shall receive a reward of TEN POUNDS.[1269]

Solomon Woolf of No. 9, Broad Street in Charleston advertised in the *Gazette Extraordinary* of the State of South Carolina on July 15, 1784:

> RAN AWAY
>
> From the subscriber, the 8th instant, a Negro Wench named SUSANNA, 28 or 30 years of age, about 5 feet 2 inches high, thick lips, is coal black, speaks tolerable good English. Had on when she

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indeed, he presented numerous features of the Hebrew race, both in countenance and character." See Sama and Klein, *Jews of Cincinnati*, p. 53.

[1264] Korn, *Eventful Years*, p. 148; More on Wise's attitude toward Blacks and slavery in Marcus, *Studies in American Jewish History*, pp. 189-93; See also Heller, p. 347, who quotes Wise:

Negro slavery, if it could have been brought under the control of the Mosaic or similar laws, must have tended to the blessing of the Negro race by frequent emigration of civilized Negroes back to the interior of Africa; and even now that race might reap the benefit of its enslaved members, if the latter or the best instructed among them were sent back to the interior of Africa.

[1265] Korn, *Eventful Years*, p. 150.

[1266] William M. Kramer, editor, *The Western Journal of Isaac Mayer Wise, 1877* (Berkeley, California: Western Jewish History Center, 1974), pp. 19, 21.

[1267] Ezekiel and Lichtenstein, pp. 77-8; Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 14, p. 160; Rosenbloom, p. 174.

[1268] Windley, vol. 3, p, 161.

[1269] Windley, vol. 3, p. 177.

> went away, a blue and white calico wrapper, red flannel and Huckaback coat. Whoever apprehends the above negro, and will deliver her to her master, or secure her in any [jail] or work house, so that he may get her again, shall receive Five Guineas Reward. All masters of vessels and others, are forbid to harbour or take her off on their peril.
>
> N.B. The said wench formerly belonged to Mrs. Russell, of Savannah, and has perhaps gone that way.[1270]

David Yulee (born Levy) had risen to political prominence and enjoyed the distinction of being the first Jew elected to the U.S. Senate. His strong oratory embraced the enslavement of Blacks for the use of Whites and won him the first Senate seat from Florida. In February, 1848, he offered a resolution in reference to New Mexico and Southern California, protesting against the abolition of slavery there on the ground that these territories belonged to all the citizens of all the states and that slave property could therefore rightfully bc brought into them.[1271] In [311] 1850, Yulee bitterly opposed an anti-slavery resolution of the legislature of Vermont on the grounds that its language was insulting to the South.

> Florida passed her ordinance of secession on January 10, 1861, and on January 21, Yulee gave the first speech in the Senate to announce the secession of a Southern state.[1272] "What is advisable," he said, is the earliest possible organization of Southem Confederacy and of a Southern Army. The North is rapidly consolidating against us upon the plan of force. A strong government, as eight States will make, promptly organized, and a strong army with Jeff Davis for General in Chief, will bring them to a reasonable sense of the gravity of the crisis.
>
> Have a Southern government as soon as possible adopting the present Federal Constitution for the time, and a Southern army.[1273]

[1270] Windley, vol. 3, p. 383.

[1271] He changed his name from Levy to Yulee to marry non-jew Nancy Wickliffe.; Leon Hühner, "David L. Yulee, Florida's First Senator," *PAJHS*, vol. 25 (1917), p. 22.

[1272] Hühner, "David L. Yulee, Florida's First Senator," p. 2-1; Mrs. Archibald Dixon, *The True History of the Missouri Compromise and its Repeal* (Cincinnati, 1899), p. 234; Learsi, p. 96. See also Sinnonhoff, *Jewish Participants in the Civil War*, pp. 266-68; Feingold, *Zion*, p. 89; Leonard Dinnerstein, “Neglected Aspects of Southern jewish History," *AJHQ* (1971-72), p. 54; El, vol. 16, p~ 894; Peter Wiernik, *The History of Jews in America: From the Period of the Discovery of the New World to the Present Time* (New York: Hermon Press, pub. 1912, rev. 1931, reprinted 1972 by Greenwood Press, Westport, Connecticut), pp. 207-8; G. Cohen, p. 87.

[1273] Hühner, "David L. Yulee, Florida's First Senator," p. 24.

Ode to a Black Man and Brother called "George"

The following letter was written to the Jewish owner of an African Black Man called "George." It exemplifies the courage, spirit and dignity of the Black Man as he fought his Jewish oppressor.[1274]

> Reading, March 2, 1772
> Mr. Bernard Gratz, Merchant in Philadelphia
>
> Sir:
>
> I took your negroe George, some time ago, home, thinking I might be the better able to sell him, who, after being with me a night, behaved himself in such an insolent manner I immediately remanded back to the jail.
> About a week since, 1 put him up for sale at Christopher Witman's tavern, where there was a number of persons who inclined to purchase him. But he protested publickly that he would not be sold, and if anyone should purchase him, he would be the death of him, and words to the like purpose, which deterred the people from bidding.
> I then sent him back again with directions to the jailer to keep him at hard labour, which he refuses to do, and goes on in such an insolent manner that it is impossible to get a master for him here.
> I therefore request you'll send for him on sight hereof, or send me a line by Drinkhouse, or the first opportunity, what I shall do with him.
> He's now almost naked, and if not furnished soon with some clothes, I fear he'll perish.
> Pray let me hear from [youl and, in the mean time, 1 remain, with great regard, sir,
>
> Your humble servant,
>
> George Nagel
>
> N. B. He's now chained and handcuffed on account of his threats.

[1274] *JRM/*Docs, p. 419; Marcus, *Studies in American jewish History*, p. 28. Some terms darified from the old English spelling.

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Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

Name of the ship	**Owners**	**Real nationality**
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Lèvey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

The following is a partial list of the slave ships owned by Jews:

'Abigail' by Aaron Lopez, Moses Levy and Jacob Franks.
'Crown' by Isaac Levy and Nathan Simpson.
'Nassau' by Moses Levy.
'Four Sisters' by Moses Levy.
'Anne & Eliza' by Justus Bosch and John Abrams.
'Prudent Betty' by Henry Cruger and Jacob Phoenix.
'Hester' by Mordecai and David Gomez.
'Elizabeth' by David and Mordecai Gomez.
'Antigua' by Nathan Marston and Abram Lyell.
'Betsy' by Wm. DeWoolf.
'Polly' by James DeWoolf.
'White Horse' by Jan de Sweevts
'Expedition' by John and Jacob Rosevelt.
'Charlotte' by Moses and Sam Levey and Jacob Franks.
'Caracoa' by Moses and Sam Levey.

Slave-runners, also owned by Jews were the 'La Fortuna', the 'Hannah', the 'Sally', and the 'Venue'.

Some of the Jews of Newport and Charleston who were engaged in the distillery or slavery trade, or both, were: Isaac Gomez, Hayman Levy, Jacob Malhado, Naphtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum, Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza, (known as the 'Prince of Slavers' and second only to Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodrigues Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All.

Of some 600 ships leaving the port of Newport, more than 300 were engaged in the slave trade.

A typical cargo of one ship, 'La Fortuna' was 217 slaves which cost about $4300 and sold for $41,438.00 .

Only about 10% of the slave ship Captains were Jews, they not wanting to subject themselves to the rigors of the 6 month journey. They preferred to stay at home and continue their distillery operations which continued to supply rum and whiskey to the Indians for many years at a very great profit.

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POLITICAL SECRETS

8

JEWS WANT TO DOMINATE THE NEGROES

SERIES OF AUTHOR
ITSVAN BAKONY

CHAPTER I

BLACK JEWS AND SOMETHING ABOUT CLANDESTINE JUDAISM IN LATIN AMERICA

One of the main Jewish infiltrations in peoples of black race are the "**Falasha**" of Ethiopia, whose skin is black and who have the physical aspect of the negroes of the African continent. Some of them live in huts, like those of the poorest African negroes and are dressed with simple trunks as readers may attest in the pictures included in this chapter, which were taken from the **Castilian Jewish Encyclopedia** and the **Jewish Encyclopedia,** Israelite documents of utmost authority in Judaism.

It is convenient for Judaism to infiltrate among the poor classes of the population, so that revolutionary leaders may appear in those classes to control the poor workers and peasants and launch them to the revolutions promoted by Jewish imperialism to conquer power over the gentile nations. The same thing happens in Latin America, where the hidden Jewish power has clandestine Israelite communities in the countryside, in mountain ranges and wild regions both in Brazil and in the nations from Mexico to Chile and Argentina that were a part of the Spanish Empire.

These clandestine communities were formed since the 16th century with marranos, that is to say, Spanish and Portuguese clandestine Jews, that eluding the laws that forbade the emigration to the New World of Spanish and Portuguese Christians who descended from Jews, could settle in the different colonies of the Spanish Empire in America and Brazil. Persecuted by the Spanish and Portuguese Inquisitions, many of them had to flee to the mountain ranges and to the woods, founding towns sometimes in far away regions, out from the scope of the Inquisition. Through mixed marriages with Indians, they started a lineage of Jews mixed with American Indians, who having very Christian names and Spanish or Portuguese last names, are a part of the population of the Latin American countries of Spanish language and they cannot be distinguished from the rest of the people, because their families have also been Catholic in public for centuries and they are still Catholic, although they practice Judaism in secret.

Some of these marranos or Latin American clandestine Jews, including those of Brazil, who in public practice the Catholic religion, could elude the Inquisition's vigilance and remained in cities and villages organized as the former ones in super-secret societies, that presently compose the hidden power that controls Freemasonry, the political parties and Marxist guerrillas, that unfortunately have suceeded in imposing a totalitarian dictatorship — Moscow's satellite — in Cuba, led by the Marrano Fidel Castro.

Many of these Marranos have for many years introduced their children in the seminaries of the Catholic Church and even the convents of nuns and friars, enabling them to enter surreptitiously into the positions of canon, bishop, archbishop and even cardinal, as clandestine Jews have done in Italy and France and other Catholic countries. These Catholic priests, who are Jews in secret, are the publishers of the so-called Catholic progressivism and the leaders of the Jewish-Marxist subversion in the Catholic Church, that is at the service of Moscow. The Marranos also infiltrate all political parties, from the right to the left, and all institutions and governments of Portuguese and Spanish speaking. Nevertheless, due to their scarce military abilities, although they also infiltrate the armed forces, they have not succeeded to control them with the exception of Cuba; that is why the sea and land armies of those nations are the less infiltrated institutions and that is why they have always been the hope of liberation of those peoples from the subversion and conquest of the clandestine Judaism. (1).

Regarding the black African Jews, the **Castilian Jewish Encyclopedia** — word **"Falasha"** — mentions the following: **"Falasha. Name given to native Jews from Abyssinia. They call themselves 'Beta Israel' (Israel's house), while "Ayhud" (Jew) was an unknown term among them. It is an ethnical group of strong African mixture". . . "Abyssinian legend states that they are Jews that abandoned Palestine with Menelix, Solomon's son. Halevy believed they were the result of a mixture between himyaritas Jews — subjected by king Caleb and partially refugees of the**

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(1) About the Marranos (that is to say, clandestine Jews of Portuguese and Spanish origin infiltrated at present in great amounts in Spain, Portugal and Latin America, readers may consult the already mentioned book titled **"The Plot Against the Church"**, Italian edition, Rome, 1952; or any other edition, especially chapters 1 and 24 of that Italian edition and chapters 38 and 39 of the Austrian edition, enlarged by the authors of the book. English edition published by St. Anthony Press, Los Angeles, California, 1967.

mountainous regions of the West — and black natives" . . . "The tradition that imputes them great antiquity in Ethiopia seems to be justified, because the Falasha do not know the talmudic precepts."

The exclusivist racism of these black Jews is confessed in the so-called **Jewish Encyclopedia,** when it reads that their exclusive villages: **"Do not allow the entrance of non-Jews. A kind of synagogue, the mesguid — is located in the highest place in town and in every town there is a house devoted to the ritually impure, called Merghem Biet."** (2).

The Falasha negroes, as other Jews of Asia and Africa, were for many centuries untied of western Judaism due to the communication problems before the 18th century. They were, as Hindi, Chinese and many other Jews, united to the international Judaism in somewhat recently times. But despite the centuries of isolation, the Falashas kept the essential characteristics of the Hebrew organization, as for example, discrimination against impures, that is to say, Jewish mixed with gentile blood; Falashas are barefaced and brutal, and they even build — in addition to the synagogue for the pures — another house (which they do not even call synagogue) for the impures. More civilized Jews do this, covering such discriminations in the way we indicated before, surrounding it with the utmost secret so that hybrids do not know they are discriminated against, avoiding the displeasure and violent reactions of hybrids.

Nevertheless, despite of the exclusiveness of the Falashas to prevent the entrance of gentiles to their villages, Falashas think they have the right to become involved in

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(2) **Castilian Jewish Encyclopedia.** Mexico, 1948, 4th. vol. Word: Falasha. pp. 371-372.

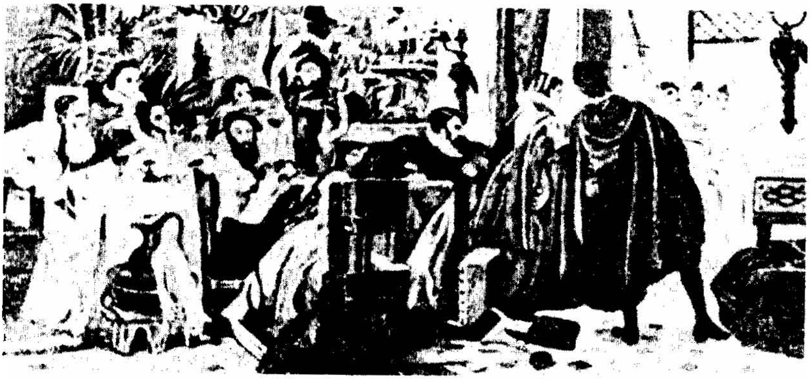

SEDER OF MARRANOS OR CLANDESTINE LATIN AMERICAN JEWS, INTERRUPTED BY THE INQUISITION.

Marranos, being Catholic in public but Jews in secret, were the main objective of the Spanish and Portuguese Inquisitions. Marranos, as Jews of all the world, celebrate the Israelite Passover, that commemorates the conquest of Egypt by only one Israelite, the famous Joseph of the Bible, and also the exodus of Jews to conquer the seven nations of the land of Canaan. All these conquests are considered by the Jews as a symbol of the conquest of the whole world in which they are engaged now. Everything is annually celebrated in the Pesahim (Pesaj) or Jewish Passover festivity, that has two ritual banquets organized by every Jewish family. Wealthy Jews travel throughout the world to meet in the patriarch's house, either the family father, the grand-father or great-grand-father if they are still alive. In the first Seder of Pesahim toasts are made to the next world conquest by the Israelite nation. Marranos or clandestine Spanish, Portuguese or Latin American Jews, celebrated their Passover and solemn banquets or Seders also hidden and in clandestineness. This picture shows a seder interrupted by the guardians of the Holy Inquisition, which for sure took those marranos who were celebrating that ritual banquet.

Photo taken from the **Castilian Jewish Encyclopedia**, 7th. vol.
Word: MARRANO, p. 289.

the non-Jewish world to perform domination activities. Furthermore, international Judaism has used them as infiltration agents, due to their racial black appearance, to con trol peoples of black race in different parts of the world, many of them being transferred to different places in the African continent a long time ago.

Worst than all, they have been taken to the United States to organize and control the secret communities of American black Jews. To this regard, it is necessary to quote what Rabbi Jacob Solomon Raisin states in his book named: **"Gentile Reactions to Jewish Ideals"**: **"The first Jewish congregation of colored people in the United States was founded in 1889 when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** He also says that: **"The number increased with judaized negroes of the Western Indies and Black-Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and other places. Now in the 'Little Africa' in Harlem, the number of members of this place only is estimated over two thousand."** (3).

We can see here the great importance that has for Judaism the work performed by the black Ethiopian Rabbi Leon Richlieu in a land for the conquest of Israelite imperialism, that is, the United States; precisely one of those Jews of Abyssinia that are so racist and exclusivist, that in Ethiopia do not allow the entrance to their private villages of non-Jews and who discriminate against the unfortunate impures in such a way that they are not allowed to enter in the synagogues, but instead, special houses for prayers called **"Merghem Biet"** are built for them.

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(3) Rabbi Jacob Solomon Raisin: **"Gentile Reactions to Jewish Ideals"**, New York, 1953, pp. 792-793.

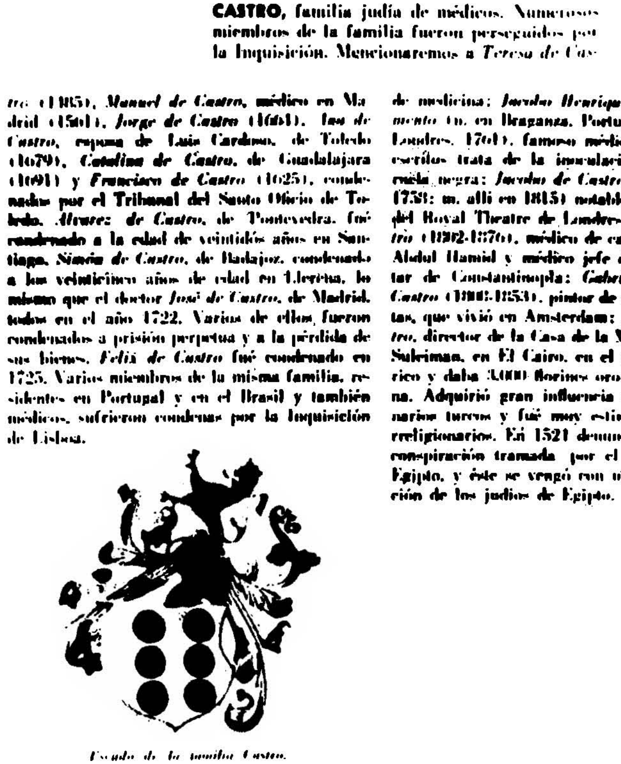

CASTRO, familia judía de médicos. Numerosos miembros de la familia fueron perseguidos por la Inquisición. Mencionaremos a *Teresa de Castro* (1485), *Manuel de Castro*, médico en Madrid (1501), *Jorge de Castro* (1661), *Ana de Castro*, esposa de Luis Cardoso, de Toledo (1679), *Catalina de Castro*, de Guadalajara (1691) y *Francisco de Castro* (1625), condenados por el Tribunal del Santo Oficio de Toledo. *Alvarez de Castro*, de Pontevedra, fué condenado a la edad de veintidós años en Santiago. *Simón de Castro*, de Badajoz, condenado a los veinticinco años de edad en Llerena, lo mismo que el doctor *José de Castro*, de Madrid, todos en el año 1722. Varios de ellos fueron condenados a prisión perpetua y a la pérdida de sus bienes. *Felix de Castro* fué condenado en 1725. Varios miembros de la misma familia, residentes en Portugal y en el Brasil y también médicos, sufrieron condenas por la Inquisición de Lisboa.

de medicina; *Jacob Henriques de Castro Sarmento* (n. en Braganza, Portugal, 1691, m. en Londres, 1761), famoso médico, uno de cuyos escritos trata de la inoculación contra la viruela negra; *Jacob de Castro* (n. en Londres, 1758; m. allí en 1815) notable actor y director del Royal Theatre de Londres; *Jacob de Castro* (1802-1870), médico de cabecera del sultán Abdul Hamid y médico jefe del hospital militar de Constantinopla; *Gabriel Henriques de Castro* (1808-1853), pintor de naturalezas muertas, que vivió en Amsterdam; *Abraham de Castro*, director de la Casa de la Moneda del sultán Suleiman, en El Cairo, en el s. XVI. Era muy rico y daba 3.000 florines oro al año de limosna. Adquirió gran influencia entre los funcionarios turcos y fué muy estimado por sus correligionarios. En 1521 denunció al sultán una conspiración tramada por el bajá Ajmad de Egipto, y éste se vengó con una cruel persecución de los judíos de Egipto.

Escudo de la familia Castro.

FIDEL CASTRO BELONGS TO A FAMILY OF CLANDESTINE JEWS THAT HAS PRODUCED LOTS OF PHYSICIANS.

We photocopied the text of the great Jewish work called **Castilian Jewish Encyclopedia** referred to the famous Marranos or clandestine Jews whose last name is CASTRO, some of them were condemned by the Holy Inquisition for practicing Judaism in secret. As readers may learn from this document, the CASTRO family has produced lots of famous physicians.

Castilian Jewish Encyclopedia, 2nd. vol. p. 288, 2nd. col.
Word: CASTRO, JEWISH family of PHYSICIANS.

The **Jewish Encyclopedia** says that the word FALASHA means "emigrants" and that these black Jews have a darker skin and are more burly than the Abyssinian Amharas in whose territory they live. Besides, in the Walkait and Tchelga regions, Falasha are known as **"Foggara"**, and **the Ilmormas or Gallas,** call them **"Fenjas"** (4). As it can be seen, gentile negroes give different names to the Falashas in the different regions they are infiltrated.

The **Jewish Encyclopedia** adds that Falashas houses are built in the same way of the rest of the Abyssinian people; also they use the same instruments and speak the same language of the Ethiopian people; they also use similar dresses to those used by the Christian population of Abyssinia. In short: an apparently total assimilation to the rest of the population among whom they are mixed, as infiltrated Israelites do in all countries of the world; but keeping their organization aside, in the way described by the **Castilian Jewish Encyclopedia.**

The **Jewish Encyclopedia** continues saying that Falashas are dedicated to all kinds of professions and labors, especially to agriculture (5). To this regard, it is worthwhile to notice that researchers on western Judaism have reached the conclusion that Jews, by nature, hate agriculture and prefer to dedicate themselves to other activities. This, as an absolute rule, is completely false. But it is true that the percentage of peasants among western Jews is very small. But not even the last fact is true regarding

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(4) **Jewish Encyclopedia,** New York and London, 1903. 5th. vol. Word FALASHA, p. 327, 1st. and 2nd. cols.

(5) **Jewish Encyclopedia.** 5th. vol., word: FALASHA, p. 327. 2nd. col.

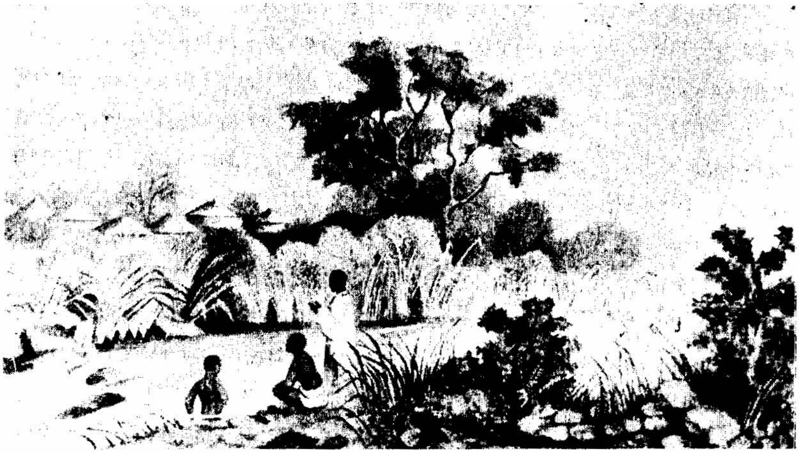

BLACK FALASHA JEWS AND THEIR VILLAGE IN BALANKAB.

As readers may see, this is a village of poor black Falasha Jews. Their huts are as humble as those of the gentile blacks in the African jungle. These peasant Falashas use only trunks and some of them cover with a cloak. It is impossible to distinguish them from the gentile negroes of other African tribes.

Photo taken from the great Jewish work titled: **"Jewish Encyclopedia"**, 5th. vol. Word: FALASHAS. p. 329.

many Israelite communities of Africa and Asia, where many Jewish **FALASHA** of ABYSSINIA, the Jewish **TIAO-KIU-KIAOU** of China and others, work at agriculture and infiltrate in dangerous proportions the peasant organizations of those countries.

Same thing happens with the Jewish Indians of Latin America, whose ancestors fled from the Inquisition centuries ago and settled in agricultural regions far away from the great population centers, where in either way the so-called Holy Court of the Inquisition operated. In those regions, almost all of them had to dedicate themselves to agriculture and cattle raising. And many of them still do it, monopolizing lands and living as real dictators in the villages, that make and unmake mayors, dedicate to monopolize crops and cereals, buying them at a miserable price from gentile peasants, retailing them at fabulous prices; at the same time, they own the food stores where they sell alcohol and liqueur, also they own billiards and taverns where the vice of alcohol is taught to the peasant youth in order to exploit them and buy their crops to the poor peasants at a lowest price; at the same time, they lend money with usury interest even of one hundred and twenty or two hundred and forty annual interest. The same is done by Jewish usurers in all the world who exploit the peasants in a criminal way, as the Jewish Russian Jakob Alexandrovich Brafman denounced in his book titled: **"The Book of Kahal"**, saying that the Israelites of the Russian Empire did the same with the peasants encouraging the vice of alcoholism among them to buy the crops at the lowest price. This situation was ended by Prime Minister Stolypin of Czar Nicholas II, who took away from the Jews the monopoly they had in the trade of alcohol and liqueurs to prevent them from provoking alcoholism among the

BLACK FALASHA JEWESS OF ABYSSINIA

Photo taken from the **JEWISH ENCYCLOPEDIA.** 5th. vol. word: FALASHAS, p. 328.

peasants; an act which caused Judaism to sentence him to death. The execution was entrusted to the Jew Bogrof, infiltrated in the Imperial Police; he killed Peter Arkadjevich Stolypin on September 14, 1911, in a theater in Kiev, where Stolypin went to accompany the imperial family. This fact shows once more how dangerous it is to tolerate the infiltration of Jews in the police and armed forces of any country, thus putting them in a position to easily kill the Heads of State or Ministers, when it is convenient for the Jewish imperialism to order such crimes.

The sometimes successful attempt of the Israelite imperialism to conquer Abyssinia started many centuries ago.

The **Castilian Jewish Encyclopedia** states that in the 10th century there was in Abyssinia a dynasty of Solomonic or Jewish lineage, descendant of the Israelite king Solomon. And to this regard it reads: **"At the beginning of the 10th century, a new dynasty called Zague appeared. King Gedeon's wife, named Judith, ousted the legitimate king of SOLOMONIC LINEAGE and ordered the killing of four hundred princes of his dynasty. The ousted king Delhad fled to the South of the country and remained in Shoa, while the new dynasty — that seemed to have several enthusiastic defenders of Christianity — got strong in the North. Ethiopian historians, nevertheless, call the Zague kings "JEWISH KINGS."** (6). If it is so, it might have been the case of a war of Jews against Jews, as it has happened in different countries in the history of the Israelite nation spread throughout the world.

But fortunately for the Ethiopian people, the **Castilian Jewish Encyclopedia** says that the reign of this Zague dy-

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(6) **Castilian Jewish Encyclopedia.** 4th. vol. Word, Ethiopia, pp. 331-332.

GROUP OF BLACK JEWISH FALASHAS OF ETHIOPIA

Photo taken from the great official Jewish work titled "**Castilian "Jewish Encyclopedia"**, 8th. vol. Word: JEWISH. BLACKS, p. 107, 1st. col.

nasty: "**ended in 1270, when they were replaced by Yekuno Amlak, although they remained in the Northern part of the country, until they were subjected by king Sarsa Denguel in the 16th century and finally annihilated by Susenyos after the 1617 slaughters.**" (7)

The reign of the gentile dynasty — the real Ethiopian one — nevertheless, in most of the Abyssinian territory, was disturbed by revolts organized by Judaism, using the Door Proselytes as satellites, as we will see later. They could convert to Israel's religion, some provincial governors, thus turning them into blind instruments of Jewish Imperialism, inciting them to rebellion against the gentile king of Ethiopia, attempting to overthrow him. These and other very valuable informations on the Jewish subversion against the truly Abyssinian dynasty, are contained in the JEWISH ENCYCLOPEDIA, which reads: "**Under king Amda-Seyon I (1314-1344) Jews settled in Semien, Wogara, Salamt and Sagade. One of these general kings suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. After this, a Falasha revolution took place under the reign of Ishak (1412-1429). Zara Yaekob's reign (1434-1468) was disturbed by Amba-Nahad's rebellion, governor of Salamant; Sagay, governor of Semien and of Kantiba; all of them had ABJURED of Christianity and had CONVERTED TO JUDAISM.**" (8). So the black Jews of Abyssinia were using the Door Proselytes converted from Christianity to Israel's religion, as a means to conquer the domination in Abyssinia, as they attempt to do now with Door Proselytes that are enrolled in Japan and other countries

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(7) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.

(8) **Jewish Encyclopedia.** 5th. vol. Word: Falasha, p. 329. 2nd. col.

BLACK JEWISH FALASHA PEASANTS NEAR GONDAR

They walk barefoot. Rabbis, religious and political leaders of the Synagogue's Brotherhoods, to avoid that the very poor Jews of all the world become envious of the very rich Jews and millionaires, preach them that ISRAEL'S GOD GAVE THEM POVERTY AS A BLESSING, BECAUSE WITH THAT POVERTY THEY WILL BE BETTER LEADERS OF THE GENTILE PROLETARIAT, WITH WHICH SOCIALIST REVOLUTION, ISRAEL WILL OBTAIN THE TOTALITARIAN AND ABSOLUTE DOMAIN ON ALL NATIONS. They give them Lenin's example and also those of Jews of the poor class that could conquer the former Russian empire and become its absolute masters.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA,** 4th. vol. Word: FALASHA, p. 372. 1st. col.

or communities, where true Jews, Jews by blood, are not numerous enough to be able to accomplish such goal by themselves, and need gentile puppets easily manageable, as Door Proselytes are generally.

Judaism plans to turn Door Proselytes into slaves — because they are of gentile blood — after the establishment of their totalitarian dictatorship (called the **"MESSIANIC REGIME"**). They plan to destroy all gentile religions, as they believe is prophesied in the Bible and Talmud; the only religion existing then shall be Israel's religion, to which all gentile pigs will be forced to convert, being then transformed in DOOR PROSELYTES, or being murdered if they refuse to do so. So the present Door Proselytes are simply the pioneers of this spiritual yoke preceding the material slavery, because all our gentile descendants are destined to be Door Proselytes and slaves when Judaism substitutes the transitory Communist regime — which will convert them into slaves of the State, managed by Jews of blood — by a so-called **"MESSIANIC REGIME"**, also led by true Jews, the Jews of blood, in a dictatorial and totalitarian way.

The **Jewish Encyclopedia** continues saying about the armed struggles fought between the Falasha and the gentiles of Abyssinia, the Falasha being defeated and sometimes persecuted. One of these persecutions resulted in that in 1626 the Falasha of Dembea, terrorized as the Encyclopedia says because of the emperor's cruelty, massively embraced Christianity (9). We already know because of what has systematically occurred through centuries, that these massive Jewish conversions to Christianity, Islam or any other religion, result only in the creation of a CLAN-

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(9) **Jewish Encyclopedia**, p. 330, 1st. col.

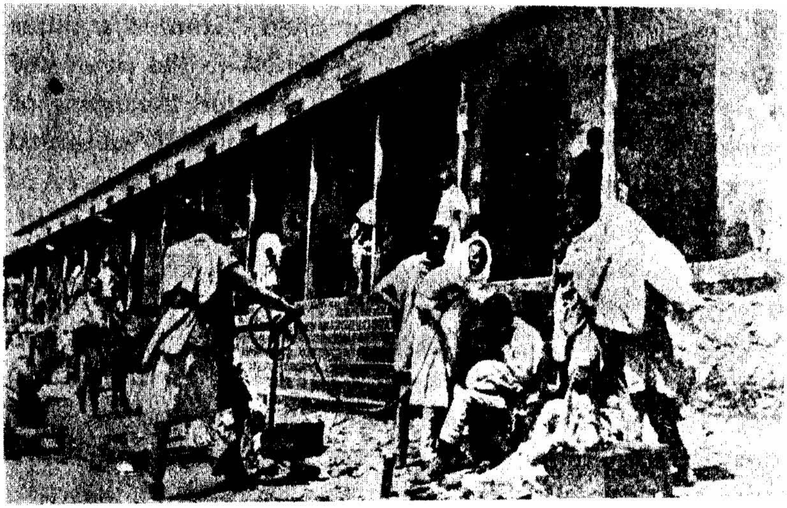

BLACK JEWISH MERCHANTS OF ETHIOPIA AT THE ADDIS ABEBA MARKET.

Photo taken from the **Castilian Jewish Encyclopedia,** 4th. vol. Word: Ethiopia, p. 332.

DESTINE JUDAISM covered with the mask of the pretendedly adopted religion. These happenings caused the existence of clandestine Jews covered with the mask of Christianity in Abyssinia that help a lot the tyrant Jewish emperor Haile-Selassie keep the real Ethiopian people subjected.

The **Jewish Encyclopedia** says that the fall of the second JEWISH dynasty already mentioned, **"created a series of civil wars that finally took king SHOA to the power of the first SOLOMONIC dynasty, who adopted the name of Menelik II. Year 1889".** (10). But, as we already observed in another chapter (See booklet No. 6 of the Library of "Political Secrets" titled: **"The Jewish Fifth Column in India"),** this conquest of Abyssinia by a Jewish emperor could be accomplished only with the criminal help of the British imperialism, already converted into a satellite of the Jewish Imperialism, due to the control exerted by the British Jews over the London government and over the banking, industrial and commercial monopolies established in England, that exploited the wealth and people in the colonies of the British empire in the benefit of those Jewish super-capitalists. To this effect, as we already said in the above mentioned chapter, British troops of the British-Indian army, composed and led partially by Hindu Beni-Israel Jews, invaded Abyssinia and ousted the reigning gentile dynasty in 1889, replacing it with the present Jewish dynasty of the Israelite Haile Selassie, that tyrannize and exploit the Ethiopian people.

When the Jewish Imperialism cannot — by itself — through its fifth column in a country, take over the government, it uses foreign armed intervention, or economic

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(10) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.

MEXICAN JEWISH INDIANS

The mixture of Spanish marranos, or Spanish clandestine Jews, with the native race of America in the colonies of the old Spanish empire, brought as a consequence the birth of a new Jewish stock, with great mixture of Indian blood. These marranos in many cases appear as Indians with very dark skin, so nobody can distinguish them from the true Indians or hybrids of the Latin American countries. They use Christian names and genuinely Spanish last names and most of them profess the Catholic religion in public, being Jews only in secret. Nevertheless, a small number of them have left the mask of Catholicism to practice Judaism in public. This picture shows the public synagogue in the village of Venta Prieta, located near Mexico City, with some JEWISH INDIANS of the poor class outside it.

Photo taken from **"The Plot Against Christianity"**, by Elizabeth Dilling, published by "The Elizabeth Dilling Foundation" Lincoln, Nebraska, 1964. 3rd. ed., p. 37

or diplomatic exaction made by governments controlled by the Jewish power, to remove the gentile government and replace it with a government subjected to the hidden control of the Israelite imperialism. This gloomy role was played by the yankee imperialism during the 19th and 20th centuries until the Second World War, in those cases, of course, when the United States presidency has been in the hands of a clandestine Jew or of a gentile masonic puppet, highly-controlled by the Jewish hidden power.

United States intervention in Mexico and other Latin American countries frequently resulted in the ousting of patriotic governments, replacing these with regimes controlled by the MARRANOS, that is to say, clandestine Jews of Latin America, sometimes with the help of Masonry, manipulated by the Israelite hidden power. The British imperialism was used by Judaism with the same purpose in other continents.

The domination of the Israelite Imperialism over Ethiopia has also been facilitated because in that country there is a Christian religion highly-judaized in its doctrine. The **Castilian Jewish Encyclopedia** says the following in this regard: **"After the conquest of Egypt by the Mohammedans, Ethiopians adopted the Monophysite Christianity of the Coptic Church in the 7th century, but they still keep certain Jewish customs. They keep Sunday (the great Sabbath) and Saturday (the little Sabbath); also the circumcision of both sexes on the eighth day, the priests' dance in front of the Tabot, the building of churches imitating the Jerusalem temple, THEIR PREFERENCE FOR THE OLD TESTAMENT and their hope to return to Jerusalem. Saturday is kept as a HOLY day under the name of Sanbat. In addition to certain pagan practices, they also keep the rules on diet**

MEXICAN JEWISH INDIAN AT THE ISRAELITE SYNAGOGUE OF VENTA PRIETA, NEAR MEXICO CITY.

As readers may see, this Mexican Jewish Indian has a very dark skin and looks as a real Mexican Indian or from other Latin American countries.

Photo taken from the great and official Jewish work titled **"Castilian Jewish Encyclopedia"**, 7th. vol., word: MEXICO, p. 446, 1st. col.

provided in the Bible AND THE FORBIDDING OF CARVED IMAGES." (11).

It is necessary to emphasize that other very much judaized Christians in countries like Scotland and the United States, have also facilitated the domination of those nations by the Jewish Imperialism. That is why Judaism now — in control of the Catholic Church — attempts to progressively judaize the church in order to change her into an efficient instrument to control the peoples that have that religion, despite of the desperate fight carried out by some courageous Catholic clergymen, who have publicly denounced this perverse maneuver, as the authors of the book **"The Plot Against the Church"** and the Mexican priest Joaquin Saenz Arriaga, who has proved that Pope Paul VI is a clandestine Jew descending from an Israelite family of Brescia, that falsely converted to Christianity centuries ago.

That is why that Catholic clergyman says that the election of Paul VI to the Papacy is null and has no value, as in the case of Cardinal Pierleoni, who in 1130 was elected Pope with the name of Anacletus II. That election was declared void first by St. Bernard and various local councils (French, German and of other countries) convoked by the kings and the German emperor. That nullity was later confirmed by the Second Ecumenical Council of Nicea, taking as a basis St. Bernard's thesis that the election of a clandestine Jewish cardinal as Pope was null and had no value, although he was elected by three fourths of the cardinals and wrongly recognized for many years as the

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(11) **Castilian Jewish Encyclopedia,** 4th. vol., word: Ethiopia, p. 331, 2nd. col.

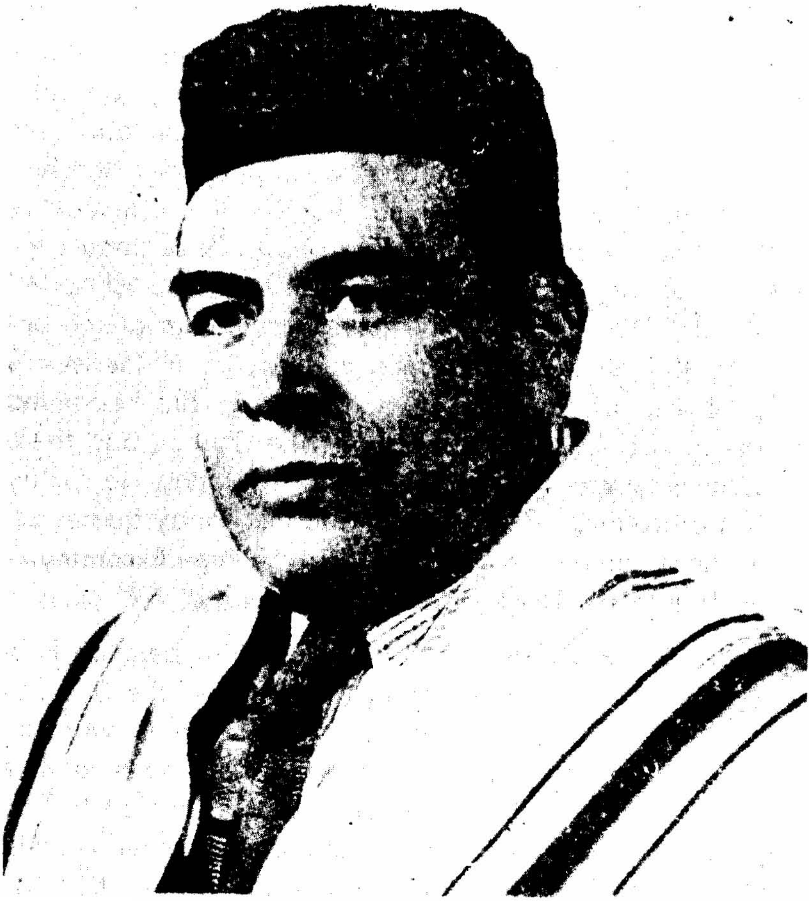

BALTASAR LAUREANO RAMIREZ, ATTORNEY

Rabbi of the synagogue of Jewish Indians of Peralvillo quarter in Mexico City.

His name and last names are Spanish and his type is that of a Latin American hybrid of Spanish and Indian blood; although, he is a Jewish leader.

Photo taken from the **"Castilian Jewish Encyclopedia"**, 7th. vol. Word Mexico, p. 446. 2nd. col.

legitimate pope, as happened with Cardinal Pierleoni (12).

We have been informed that Rev. Saenz Arriaga states that for these and other reasons, Paul VI is an anti-Pope, that is to say, a false Pope, an impostor, and that the Pope's position is vacant, as has happened in the history of the Church before, and that for this reason, the Catholic Heads of State or one or two bishops, may convoke to an imperfect general council with the HEALTHY AND ORTHODOX part of the Church (although at the beginning this would constitute a minority as in Pierleoni's case) to elect a legitimate Pope. This was what happened on other occasions in the history of the Church, and there is sufficient canonical ecclesiastic jurisprudence to justify such a procedure; on this subject Maurice Pinay quotes ecclesiastic documents in his book titled **"A Pope Excommunicated Due to His Negligence to Fight Heresy"** (13).

Besides, Rev. Saenz Arriaga states that because Paul VI is a clandestine Jew, he has been filling the See and the Cardinals' Body with other clandestine Jews, who are demolishing the Church and converting her into a satellite of Judaism and of the Communist subversion led by the Jews of the Kremlin, by Fidel Castro and other Marxist leaders controlled by Judaism. All of this information has been compiled by this priest in two books: **"The New Montinian Church"** (first edition published by the Christian Book Club of America, 1971) and **"Vacant Seat"** (Editores

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(12) Regarding the nullity of the election of Pope Anacletus II, because he was a clandestine Jew, see the mentioned book: **"The Plot Against the Church"** of Maurice Pinay, fourth part, chs. 25-26.

(13) Maurice Pinay: **"A Pope Excommunicated by the Holy Catholic Church, for his negligence to fight heresy".** First Spanish Edition, Rome, April 1967.

FAMILY OF MARRANOS OR CLANDESTINE JEWS OF CHILE, FROM THE CAUTIN PROVINCE.

The type of these Chilean marranos is genuinely Spanish, their skin is white.

A great sector of clandestine Jews of Latin America, including Brazil, did not mix with the native race of America and are of white race, descending from Spaniards and Portugueses. There are some even of blond hair and blue eyes, descending from the mixture of Jews and Germanic Visigoths of Spain and the Germanic Vandals of Portugal. Nevertheless, the names of these Marranos are Christian and their last names are Portuguese or Spanish; all of them profess the Catholic religion in public and are Jews in secret. They lead the Marxist movements in Latin America and the Marxist rural and urban guerrillas, as well as the Catholic clergy called **"Progressivist"**, that is at the service of Moscow.

Photo taken from the **"JEWISH ENCYCLOPEDIC HANDBOOK"** of Pablo Link, "Israel Publishing House", Buenos Aires, 1950. p. 97.

1st. col.

Asociados, S. de R. L. edition, 1973). These have been sensational throughout the world, and especially in the Catholic world.

We also know that Paul VI still has not dared — at least until now — to recognize the State of Israel, precisely because of the accusations launched against him from different countries, saying that Paul VI is a Jew who attempts to turn the Catholic Church into a satellite of Israel. Maybe he believes that this recognition would give more basis to those accusations, putting him into a more difficult situation, especially if the Arabs know how to take advantage of this situation. We give most cordial congratulations to all Catholic clergymen and civilians who fight against the new Judas, who attempt to convert the Catholic Church in an instrument of Israel, that has proven to be worst enemy of Christ and of his church through the centuries!

It is not surprising, then, that Paul VI uses his clandestine Jewish clergymen in the capitalist world to sow subversion to the benefit of Jewish Communism in a secret agreement with the Kremlin, and that Paul VI also attempts to use the Catholic clergy in Popular China and Albania, as an agent of subversion and espionage in the benefit of the Soviet Union imperialism. For this reason, in a very skillful way he has tried to praise the Maoist regime and to win its confidence to get its permission to send Jesuit and other kinds of missionaries, with the secret mission of sowing subversion and spying in China and Albania at the service of Moscow.

It is a real crime that Paul VI is using the Catholic clergy for purposes so contrary to the Church created by Christ, betraying his doctrine like Judas, which is not com-

MEXICAN INDIAN JEWESS

It is impossible to distinguish her fròm other natives of Latin America.

Photo taken from the **"Sunday News"** by Elizabeth Dilling. **"The Plot Against Christianity"**, published by "The Elizabeth Dilling Foundation", Lincoln, Nebraska, 1964. 3rd. ed. p. 37.

patible with the doctrine of the masters of Kremlin, who are helped constantly in different ways by Paul VI, supported by his collaborators among the high and low clergy. It is somewhat similar to the role played in China by some Protestant churches controlled by Judaism, which are nothing but infiltrators in China of the JEWISH SUPER-IMPERIALISM either at the service of the capitalist Jewish imperialism or of the Moscow socialist imperialism, according to the convenience of the Israelite super-Imperialism.

During the conquest of Ethiopia by the Italian fascist imperialism, the Ethiopian Viceroy, Duke of Aosta, tried to extirpate Judaism in that country, but he committed the same mistakes that for centuries have done Christians and Moslems. He issued decrees dissolving the Israelite communities of Addis Abeba and Diredawa, naively thinking this was enough to finish them. The only thing he achieved was the disappearance of these communities from the surface to sink in clandestinity, as has happened in other occasions.

When the British imperialism put the Jewish emperor Haile Selassie on his throne again, Judaism became radiantly strong in Ethiopia and was reinforced by new emigrations. In this regard, the **Castilian Jewish Encyclopedia** says that: **"the Jewish immigration to the country started again after the liberation of the country, during the Second World War. Emperor Haile Selassie CALLED SEVERAL JEWISH ADVISORS AND TECHNICIANS FROM PALESTINE AND OTHER PLACES"** . . . (14).

This was not enough for the Jewish tyrant Haile Selassie and his black Jewish Ethiopian advisors. Instead, in

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(14) **Castilian Jewish Encyclopedia,** 4th. vol. Word: Ethiopia, p. 332. 2nd. col.

BLACK JEWISH LEADER OF THE UNITED STATES
RABBI OF A BLACK CONGREGATION OF THE UNITED STATES.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA,** 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

a barefaced way he brought Jewish advisors and technicians from Israel and other places. It is not surprising, for the same reason, that experts on these questions consider the government of the usurper Emperor Haile Selassie as Jewish as those of Israel and the Soviet Union, and that for this and other reasons already mentioned in this chapter, ABYSSINIA OR ETHIOPIA was converted by the Jewish Imperialism into a very powerful instrument to exert diplomatic control or influence over the black African nations, the third world nations — called neutralist — having a machiavelian diplomacy always tending to exert the highest possible control in these fields and to prevent the influence of the true gentile leaders there, who could lead the black nations, the neutralist world in general, and the underdeveloped world, to their real liberation from the Jewish super-imperialism and its tentacles: the Jewish capitalist imperialism of the trusts, the Jewish Communist imperialism of the Kremlin, of Belgrade or Havana, the Zionism or even the Jewish black imperialism of Ethiopia.

This explains why both the capitalist governments of the United States and England and the so-called Socialist government of the State of Israel, as well as the Soviet Union, helped — in surprising coincidence — the tyrant emperor Haile Selassie of Ethiopia in the economic and military fields, to solve his internal difficulties and to bloodily fight against the Somali patriots that fight for their independence, and the Ethiopian patriots that sometimes revolt against the despotic Jewish regime that presses them.

The liberation of Abyssinia from the tyrannic claw of the usurper Jewish dynasty, in the person of Haile Selassie, that presses the Ethiopian people would not only liberate them of the Jewish exploitation that presses them, but would destroy one of the Jewish local powers plotting in the ORGANIZATION OF AFRICAN UNITY and in other organizations of underdeveloped peoples avoiding that the true patriotic leaders may lead them united to the real liberation from the imperialist claws in every aspect.

We will now do a brief study of other BLACK JEWISH communities similar to the FALASHA of Ethiopia that are spread in different countries of the black Africa.

The Israelite Jewish leader Rabbi Jacob Solomon Raisin, writing about the BLACK JEWS of Africa, says that: **"Similar racial reminiscences (to those of the Falasha) are found in the country around Lake Albert, Edward Nyasa and the Tanganyika territory"**, and continues saying that: **"in Somaliland and Mozambique island before the Christian Age there were strong Jewish emigrations, that according to a tradition, started from the great commercial cities of Yemen, Aden and Hadremut."**

Later on, the mentioned Rabbi refers to other Jewish highly important nuclei in black Africa, textually saying: **"These countries of 'Ultima terra', as Romans called them, were the starting point for Jews exiled to the African lands of negroes. The fall of Jerusalem and the disastrous uprising of Bar Kokba, forced many Jewish gangs to flee from the Roman revenge as far as it was possible. Jerome says they established a non-interrupted chain of colonies from Mauretania to India. Due to their efforts, Ghana — in the French Sudan — turned to be an important commercial center"** (15). It is very interesting to note that Ghana is one of the more important centers of black Judaism; also coincident with that, is the fact that it is also one of the more important centers of the Communist agitation among the black race people. It is most frequent — as it may be seen — this coincidence in history, which consists that places mostly inhabited by Jews are, as it is natural, the main centers of the revolutionary agitation of a Hebrew origin.

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(15) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, under editorship of Herman Hailperin. Rabbi and College Lecturer of Pittsburgh, Pa. New York edition 1953. Pages 424 to 427.

The mentioned Rabbi continues to give details on the black Jews of Africa saying: **"There are relics of Hebraism spread through the Tuaregs and many tribes of the Nigerian territory that say they have Hebrew ancestry, especially in the regions of the Lake Chad, Bornu and Skoto." "There is still Jewish flavor in the precepts of the Fulani and other tribes of the Green Cape region and Senegal along the south-western African coast around Congo and Guinea. In Dahomey there is a judaized community; they have a temple where they offer sacrifices; they also have a Pentateuch written in 'parchment' and keep Saturday and other Jewish ceremonies."** The learned Rabbi ends by informing about another community composed by some 400 families (16) who say they have Semitic ancestors. Some of them are called Am Yah Khayyun or Emo Yo Quayim (people of the living God) and others the Bnai Efraim (sons of Efraim). The mentioned Israelite leader speaks later of many tribes infiltrated in the Arab countries of North Africa (17).

The **Castilian Jewish Encyclopedia** gives information on some Jews of the black Africa that are considered by Judaism as mere Door Proselytes, but as it is shown, they are also controlled and strongly led by the Judaical imperialism. Regarding these gentile negroes of Israelite religion, the Encyclopedia says: **"Also in other African regions, negroes of Jewish religion have been found. Adolf Bastian identified the MAVAMBU as such, in the Loango coast, West Africa. They keep Saturday. In Madagascar, there is a sect called 'Zafy Ibrahim' (Abraham's descendants) that keep some Judaical rites."** And regarding the true black Jews, that is to say, those who have Israelite origin, the Encyclopedia adds that: **"Finally, we found some negroid people among Jews in North Africa"** (18).

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(16) Jewish census are generally made by number of families and not by number of persons.

(17) Rabbi Jacob Solomon Raisin, pp. 427-429.

That is why the Jewish fifth column in the black African people is numerous and ramified; they have tried to take over the governments of several black nations when they got their independence, especially in the former British colonies where Jews that manipulate the British imperialism have done their best — sometimes successfully — to place their black Jewish brothers in the government of the new independent states. Some of these black Jews have been able to establish totalitarian dictatorships of a Communist type with the support of the Kremlin's Jews and the Marrano Jew Fidel Castro, who sends military advisors to train their armies.

The worst thing is that many black Jews, including the Door Proselytes, are the main agents at the service of Kremlin to oust the black nationalist governments and replace them with totalitarian dictatorships of a bolshevik kind, satellites of the Soviet Jewish imperialism. These black Jews try to control also the independence movements of the few colonies remaining in black Africa, including those of Portugal and Spain, eliminating from the control of those movements the real black patriots. Not because Judaism is interested in the liberation of black nations from the colonial domination, but because it wants to substitute this domain by the domination of black Jews over the nations that obtain their independence, to lead them later to the Jewish totalitarian dictatorship covered with the Communist mask.

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(18) **Castilian Jewish Encyclopedia,** 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

The Jewish super-imperialism uses its other satellite imperialisms to control the black African countries. Those imperialisms are the Jewish capitalist imperialism, the imperialist Zionism of the State of Israel and the black imperialism of Ethiopia, so that many black Jews serve as agents of those imperialisms according to what it is convenient in each case for the Jewish super-imperialism. Fortunately, some governments left in the power by the British imperialism, have been overthrown by the military, thus frustrating the Jewish maneuver. On the other hand, black patriots in most cases have achieved the control over the governments of their nations, always with the army's help, that as in other parts of the world, has constituted the best defense of the peoples against the Jewish imperialism and its hidden powers that lead subversion. Besides, communist China's interference in black Africa has been able to frustrate many maneuvers of the Soviet Union and its satellites, what has also caused great indignations to the Kremlin's Israelites. Some Arabic states have also interfered in defense of the black patriots. Nevertheless, it is necessary to be quite careful of not supporting the black Jews covered with the mask of socialist black patriots.

It is highly necessary to go deeper into the investigations on the black Jewish infiltrations in black African countries, because only extirpating the roots — these fifth columns of the Jewish super-imperialism — will the black nations secure their real liberation of the hidden enemy that threats them seriously.

Black Jews, either of Ethiopian origin or of other African countries, have also infiltrated both the black population of the United States and of Latin America and the former British colonies of Antilles and Guiana.

They try to control the black population and especially its government everywhere. Others sow revolts and subversion wherever is convenient for Judaism.

Regarding the United States, we must remember what Rabbi Jacob Solomon Raisin says referring to the origin of black Judaism in this great power: **"The first colored Jewish congregation in the United States was founded in 1889, when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** Later on, regarding the judaized negroes of the British Antilles, he says, referring to the United States, that: **"The number was increased with judaized negroes of the Western Indies; black Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and OTHER PLACES. Now in the 'Small Africa' in Harlem (black quarter of New York), the members only of that place are over two thousand."** (19).

Among negroes, as in all other racial communities less infiltrated of Judaism, the Israelite imperialism promotes, as I said before, Door Proselitism to enlarge their unconditional control strength. But in the case of some black communities, imperialist Jews are using the same deceit and lie they are using in Japan, that is to say, they are making them believe the great falsehood that the black race descends from one of the lost Jewish tribes of the ancient times. Many negroes have been cheated by telling them they descend from the Judah's tribe, nothing less. This is confirmed by the Israelite leader Rabbi Jacob S. Raisin who textually says: **"Among some negroes, prevails the belief that to accept Judaism means nothing less than to return to the religion of their ancestors, who belonged to Judah's tribe"** (20). The truth is that it has been the real black Jews who have spread this big lie to facilitate the Door Proselitism among the gentile negroes in those countries and places where it is needed by the Israelite imperialism, and through the conversion of negroes to Israel's religion, to increase the number of obedient puppets who can be used as instruments of the Jewish imperialism to control the black population and use it as satellite of Judaism.

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(19) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, New York, 1953, p. 792.

Nevertheless, blacks cheated by this falsehood will suffer some day painful disappointments when thinking they are real Jews, they want to exert their rights as such; they will be racially discriminated in a brutal way as it has occurred with the disgraced Door Proselytes of white race and other races that have attempted to exert their rights as Jews in the way we exposed in another chapter of this book (see booklet No. 3 of the Library of Political Secrets, titled **"What is Judaism?"** Chapter Three) devoted to the study of Door Proselytes or Spiritual Jews.

(20) Rabbi Jacob Solomon Raisin, p. 793.

The goal of the Jewish super-imperialism in the United States is, using its fifth column infiltrated among the negroes, to control this racial minority to the benefit of the Jewish plans.

Then, Rabbi Jacob S. Raisin, for example, says that the black Jews of the United States: **"are identified with the hopes and aspirations of the white Jews, participating in activities of Zionism and sharing their feelings with the victims of Nazism"** (21). At present, as the United States and its capitalist democratic system is a hinder for the world triumph of Jewish totalitarianism covered with the mask of Communism, many black Jewish leaders are devoted to exploit the resentment of negroes against people of white race to provoke the race struggle in the United States, which at a certain moment provokes anarchy and chaos in that country, militarily weakening it in the benefit of the Soviet Union.

To this regard, it is highly illustrative what a highly authorized Jewish source, the Israelite leader Rabbi Jacob Solomon Raisin, says in his above mentioned book, the way how one of the Jewish Rabbis, David Kohl, of the **"Chevrah Anshe Sh'horim"**, association of negroes, inflames the spirit of the black Jews when he tells them: **"You are Jews; Judaism is your religion and your language is the Hebrew language. During the past 400 years you have worshipped foreign gods and have been subjected and subdued among the foreigners (that is to say the Americans) during all these years. But the white Jew has also been among foreigners. He has been in 'Golus'. Study your history and you will see that there have been progroms in Russia, Poland and all Europe, exactly as ne-**

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(21) Rabbi Jacob Solomon Raisin, p. 793.

groes have had fire and lynchings in the South (of the United States)." Then he refers to the alliance that must be established between Jews and the black race in the United States against the oppression of whites, when he textually says: "**Jews and negroes should welcome each other, because the Jew is the best friend of the Negro . . . Time has come to break the yoke and join our hands with Jacob and shout 'Shema Israel, Adhoshem Elokenu, Adoshem Echad'**" . . . (22).

Only the theatrical cynicism of the Jews can reach the point of pretending to be not only the great friends and allies of the negroes but also their redeemers. It is shocking that Israelites now try to cheat the negroes with this new lie. In order to be able to judge the sincerity of Jews as supposed great friends and redeemers of negroes, it is extremely necessary that readers study the next chapter of this book, where we prove with authority that it was the Jews who were mainly responsible for the disgraces suffered by the negroes both in the United States and Latin America, because the criminal Jewish merchants brought the chained slaves — piled up as if they were animals — in dirty ships from their native land, Africa, where they were free, to sell them as slaves in the New World. Those criminal Israelite slavers made enormous profit in money with the most gigantic and brutal genocide performed in the history of mankind.

In the next chapter we will start with a brief history about the Jewish slaves trade since the most remote beginnings, to end with the infame Jewish trade of black slaves to which we refer in the above paragraph.

(22) Rabbi Jacob Solomon Raisin, p. 793.

Fortunately, both among the negroes in the United States and the rest of the New World as in Africa, strong sectors have appeared that have become aware of the fact that Jews are their enemies, although they are disguised as friends and redeemers. Undoubtedly, Islam has had great influence in the appearance of this healthy trend. The reading of the next chapter of this book by people of black race, will be helpful for those negroes that still doubt about these facts, so they become convinced of the bare truth.

CHAPTER II

JEWS: SLAVE TRADERS

Jews have tried to use to their benefit the resentment of the United States blacks against the white people for the centuries during which they were subjected first to slavery and later to more subtle economic exploitation.

The Jewish imperialism exploits any favorable circumstance to control and manage gentiles in the benefit of their secret plans of domination. For a century and a half, Israelites have worked in the benefit of the United States to use the power of that nation for their own interests. In this way, the United States have turned into bulldogs of Israel. But now that Judaism has been able to establish totalitarian states where its domination is absolute and unquestionable, as the Soviet Union, Yugoslavia and others, it works at present in the benefit of the Jewish Communism and against the United States, where its power, even great, in neither absolute nor totalitarian. Jews, with the ingratitude that characterizes them, now betray this nation that helped them more than any other to achieve world domination; but they continue to use the United States whenever they need her support in the benefit of the State of Israel or of any other Jewish enterprise.

In the United States, nevertheless, Jews have worked to engage negroes against white in order to encourage the race struggle and weaken this country, but mainly to control and manipulate the negroes in order to consolidate the Jewish domination in the United States; Israelites appear as liberators and defenders of the black population of that nation. But it is evident that although it is really fair the resentments of black against white because of the years of slavery and discrimination, it would be a disaster for they themselves and for the rest of mankind, that negroes allow the imperialist Jews to conquer and dominate them: they hypocritically pretend, since the Secession War, to be their liberators and friends, but those Israelites have been the worst exploiters of the black population and the main responsible for the slavery they suffered, as I will show with unquestionable proofs after I remind the history of the Jewish slave trade.

The **Jewish Encyclopedia,** under word **"slave-trade",** says as follows:

"At the beginning, the trade of Jewish slaves was forbidden, but it seems there was no legal (Jewish) restriction for buying and selling gentile slaves. With the dispersion of nations in Europe and the conflict appeared between Aryans (23) and Catholics in Spain for religious reasons, Jews had the opportunity . . . of furnishing both parts with slaves". . . In Italy **"In times of Pope Gregory the Great (590-604) Jews HAD TURNED TO BE THE MAIN TRADERS IN THIS TRAFFIC (OF SLAVES) . . . Jacobs has indicated that British slaves exposed in the Roman market for sale were in the hands of Jewish traders."** (Jacobs. Jews of Angevin England, page 5)... And the **Jewish Encyclopedia** — the Jewish work of unquestionable value — continues to state as follows: **"With the appearance of Islam, Jews had the great opportunity of supplying the Christian world with Moslem slaves, and they also supplied the Islamic world with Christian slaves; Ibn Khordadhbeh in the ninth century described the two ways through which the Jewish slave traders took western slaves to the Orient and eastern slaves to the West." "According to Abraham Ibn Yakub, Byzantine Jews regularly brought** slaves **to Prague to sell them as slaves"... "Undoubtedly many of the Spanish Jews became wealthy due to the slave trade"... "Jews of Verdun (France) by 949 used to buy slaves to sell them in Spain"... "The Church protested repeatedly against the sale of Christians (as slaves) to Jews; the first protest occurred in 538. In the 3rd. Council of Orleans a decree was approved forbidding Jews to own Christian slaves or servants, and this prohibition was repeated again and again in different councils, like that of Orleans in 541, the one in Paris in 633, the 4th Council of Toledo in 633, the Councils of Szaboles (1092), Ghent, (1112), Narbonne (1227), Beziers (1246)"...** (24). These so repeated forbiddings in the different councils indicate that in spite of them, Jews backslided in the possession and sale of Christian slaves. In Islam laws were also published forbidding Jews to have Moslem slaves and dedicate to sell them, but Israelites, the same as in Christianity, evaded the prohibitive laws and continued to enrich themselves with the most criminal exploitation of man by man, that have ever existed.

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(23) The **Jewish Encyclopedia** refers to the Arrian Visigoths when it says Aryans.

The Israelite leader Rabbi Jacob Solomon Raisin, writing about Jews in Hungary in the tenth century, says: **"As in OTHER COUNTRIES, they dedicated to trade, especially with Bohemia, they took NON-Jewish slaves"** (25), that is to say, gentiles.

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(24) **Jewish Encyclopedia,** 9th. vol. Word: SLAVE-TRADE, pp. 402-403.

As slave trade was a traditional Jewish business, they did their best to obtain permission from the gentile kings to buy and sell slaves. Among the concessions they obtained in Charlemagne's empire during the reign of Louis "the Merciful", they could buy and sell pagan slaves (26). It was easy for them to get this and other concessions from Emperor Louis, because the one that really governed during his regrettable reign was Empress Judith, who, the French historian Guy Breton says, was a beautiful Israelite girl who entered in the Emperor's service as a maid, but later caught the Emperor with her beauty, first becoming the king's concubine and later she persuaded the king — who was completely dominated by her — to marry him, thus becoming the empress of the Carlovingian empire, which was then practically ruled by her, in front of the indignation and scandal of the nobles and the people, who raised against **"THE JEWESS' "** domination, as all of them called her. She was responsible that when this mournful emperor died, the empire was divided into three kingdoms, without keeping the unity desired by the founder Charlemagne. Later, the Israelite empress arranged everything to eliminate the successors appointed by Louis "the Merciful", who were the children of his first marriage, so she could control the succession when the emperor died;

(25) Rabbi Jacob S. Raisin. **"Gentile Reactions to Jewish Ideals"**, p. 635.

(26) Rabbi Jacob S. Raisin. **"Gentile Reactions to Jewish Ideals"**, p. 442.

she partially succeeded in this plan (27).

This chapter would be too long if I continue mentioning the numberless instances when Israelites dedicated to the criminal trade of buying and selling slaves throughout the world. Centuries before the appearing of the capitalist regime — another Israelite creation — Jews turned that business into one of the monopolies that rendered them more profit. I shall only mention now the role played by Jews in the infamous trade of black slaves from Africa to North and South America.

The **Castilian Jewish Encyclopedia,** facing the so generalized accusations against the Jews throughout the world because they were dedicated and almost monopolized the infamous slave trade, tries to defend them in a way that can be so easily refuted. Nevertheless, that encyclopedia — talking about the trade of black slaves from Africa to America — confesses as follows: **"When at the beginning of the 16th century black slaves were introduced in America, we ONCE MORE find SPANISH, PORTUGUESE AND DUTCH JEWS among the traders and slave owners."** (28).

Regarding the Spanish Jews, it is necessary to remember that even since the discovery of America by Christopher Columbus, they had attempted to obtain — through the discoverer — from the kings of Spain, the authorization to consider the aboriginals of the New World as slaves; that business would have given great profits to those Israelites, subjecting millions of Indians to slavery, to sell them later as slaves in the rest of the world, just as they would do years later with millions of blacks from the African continent.

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(27) Guy Breton, **"Love Stories of the French History"**, Noir et Blanc editions, Paris 1955, first volume. See all chapter seven. Abouth Judith's domain in Charlemagne's empire also see: Maurice Pinay **"The Plot Against the Church"**, cited editions, chapter 20 of the fourth part.

(28) **Castilian Jewish Encyclopedia,** 4th. vol., word: SLAVERY, p. 127, 2nd. col.

The **Jewish Encyclopedia** says that there were five Jews coming with Christopher Columbus in his first trip, one of them called Luis de Torres (29). The **Castilian Jewish Encyclopedia** states who were the other four, saying in this regard: **"Among Columbus' companions some of them can be mentioned as of Jewish origin; Luis de Torres, INTERPRETER, who knew Hebrew, Chaldean and some Arabian; Alonso de la Calle, Rodrigo Sanchez de Segovia, relative of Treasurer Gabriel Sanchez, who accompanied Columbus because of the Queen's express desire; Marco Cirujano and the physician and apothecary of the ship, Bernal, who had been imposed a punishment from the Inquisition of Valencia because he was a judaizer (that is to say, because he practiced Judaism in secret) in 1490. Luis de Torres was the first European who stepped on the American continent and was sent by Columbus to look for the Great Asian Jan and offer him the Admiral's respects. Torres' expedition to Cuba saw the Indians smoking tobacco and brought leaves of that tree to Europe. Later on, Torres settled in the Cuban island and obtained land and SLAVES and an annual pension from the Spanish kings" . . . "Luis de Torres was the FIRST JEW who lived and died in American land."** (30).

(29) **Jewish Encyclopedia.** 1st. vol., word: America.

(30) **Castilian Jewish Encyclopedia,** 1st. vol., word: DISCOVERY OF AMERICA, pp. 256, 2nd. col., 257, 1st. col.
p. 11.

Investigator Malcolm Cowley says that Sanchez, helped by the other four mentioned Jews, convinced Columbus to capture 500 Indians to sell them as slaves in Seville, Spain (31). For that reason, Luis de Torres and Rodrigo Sanchez were the first slave traders in America; but their criminal trade was stopped on time and forbidden due to the decided interference of Queen Elizabeth "the Catholic" of Spain, who in addition to her husband Ferdinand FORBADE THE INDIANS' SLAVERY IN THE SPANISH DOMAINS, establishing so serious penalties to those who attempted to enslave the Indians. This protecting disposition for the Indians against the Israelite attempts to enslave them, was reinforced and consolidated after the Spanish conquest of America with the issuing of the famous LAWS OF THE INDIES, that in addition to prohibiting the slavery of the Indians in the Spanish empire, protected them against exploitation, bad treatment and despoiling of their lands. The fact that Spain avoided that Jews made the gigantic business of the trade of Indian slaves they had projected and started, is another reason for the atavistic hate Israelites have against Spain, and for the creation and diffusion of the so-called slanderous black legend against that country, published by the Jews and their satellites in all the world since centuries ago in history books, novels, scientific books, movie pictures, etc.

Continuing with the subject of the criminal trade of black slaves started by the Jews in the British colonies of North America, that upon their independence became the United States, it was the city port of Newport in the Atlantic coast, where Israelites established the world center of black slaves trade. Ships to Africa sailed from there, to be filled with black slaves who were taken to Newport to be sold in the former British colonies of the South that accepted that infamous trade, because the colonies in the North always forbade it. Another great center for the slave trade was the city of Charleston. At the same time, Newport and Charleston were also great Jewish centers, to the extreme that Newport was known then as the **"JEWISH NEWPORT"**, where Israelites manufactured great amounts of rum to be sold to the Indians, thus promoting the vice of inebriation, which gave great profits to the Jews that manufactured and distributed rum.

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(31) Malcolm Cowley, "**Adventures of an African Slaver**". 1928 editions, page 11.

It is confirmed that in only one year, out of 128 ships destined in Charleston to transport black slaves, 120 were freighted by Jews both from Newport and Charleston; this shows that Jews had almost the monopoly of the criminal trade of black slaves.

One of the most distinguished Israelites who controlled the black slaves trade was the Portuguese Jew Aaron Lopez, who had a whole fleet of ships destined to bring slaves, most of them freighted under his own name. An investigation on this matter titled **"Who Brought the Slaves to the United States"** from where we took this information, also indicates that the existing documents on this issue show that the Jew Aaron Lopez, between years 1726 and 1774, freighted under his own name the fifty per cent of the ships entrusted to bring slaves from Africa, and that he also had other ships freighted under the name of people he trusted. Most of the rest of ships freighted for the black slave trade also appear freighted by Jews. At the same time, in 1749, the Jews of this region founded the first Masonic Lodge with fourteen brothers, all of them Jews. Twenty years later, Israelites founded the second

Masonic Lodge called **"King David"** (the Jewish king David); all of the founding members were also Jews (32). As we have said, it is a system of the Israelite Imperialism to found its subversive organizations with an initial Jewish cell composed either by public or clandestine Jews, later enrolling gullible gentiles used deceitfully as blind instruments of the political or social plans of hidden power of Judaism.

But these facts show us once more the point reached by the Jewish hypocrisy, because while the Israelite communities of the region founded there the Secret Masonic Brotherhood that hoisted the banners of freedom, equality and fraternity among men, and whose secret goal was to promote revolution — to oust the gentile monarchies replacing them with republics — hiddenly controlled by Judaism, oustanding members of those Israelite communities carried out the most criminal attempt against the freedom, equality and fraternity of men by bringing to North America the millions of blacks who would be subjected to ignominious slavery.

About the origin of slavery in the United States, it is necessary to take into consideration that before 1661 the 13 British colonies that formed the American nation when they became independent, had laws forbidding slavery.

It was the Jews who since that time started to work tirelessly to achieve the derogation of those laws and that slavery was allowed there, specially the entrance of black slaves to those colonies. In this regard, Jews discovered that the British and European colonists needed additional workmanship for their plantations, the house building and the raising of crops. At the beginning, poor Europeans and prisoners fred from jail were used to do this work as well as prisoners of the war against Holland, were forced to pay the transportation and feeding expenses with work in the plantations and house building; later on, they were released to work in anything they liked.

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(32) **"Who Brought the Slaves to America"**, Western Front editions, P. O. B. 27854, Hollywood, California, USA, pp. 5-6.

Considering this situation, outstanding Jews of Newport and Charleston discovered that it would be a great business for them to subject the American Indians to slavery and sell them to the colonists and make a great business out of this. But they reached the conclusion that African blacks had more strength to do this job and decided to start the trade of black slaves, buying native negroes in the western African coast at a very low price, selling them later in America as slaves at a price several times higher, thus obtaining great profits.

But laws forbidding slavery in the colonies avoided the development of the gigantic and criminal business. That is why those Jews who projected it, worked every kind of arrangements to achieve that those laws forbidding the slave trade were derogated. It is enough to review who were the people who fought to obtain that derogation, to prove that they were Jews. So, for example, in documents regarding the issue it says that only in Philadelphia the persons who worked for the derogation of the mentioned laws were all Jews; they were precisely the Israelites: Sandiford, Lay, Woolman, Solomon and Benezet. Nevertheless, all these arrangements failed — with some exceptions — in the Northern colonies that needed less slave work, while in the South, where it was more necessary, Jews obtained the derogation of laws forbidding slavery.

When such derogation was obtained, Israelites proceeded to obtain many ships, buying different merchandises in the African coast that took a small part of the ship, that was mostly occupied with the black slaves obtained whose sale in the colonies of North America was even more easy, because there was malaria in the territories of the Southern colonies, which was not easily tolerated by the white workers. On the contrary, black slaves had to work there forcefully, although they became sick and died because of the malaria. In addition to the Jewish slave traders of Newport and Charleston, the Imperialist Hollander Company of the Western Indies controlled, as we already indicated by Jewish money, had already used previously several ships to transport black slaves to Manhattan (33).

The Carnegie Institute of Technology of Pittsburgh, Pennsylvania, United States, has a library and a file with documents of the time when the black slaves were brought to America, stating the decisive participation of Jews in the criminal trade of those slaves. The careful study of those documents leads us to the conclusion that Jews had in their hands a real MONOPOLY of the black slave trade from Africa to North America (34).

World Judaism has used rum, vodka and liqueurs common to every country, to promote the vice of alcoholism among those they wish either to exploit economically or to enslave. When Jews of Newport and Charleston had the criminal idea of enslaving the North American Indians and sell them as slaves in the British colonies and even in other parts of the world, the first thing they did was to send envoys that sold rum to them, to impress the vice of alcoholism on them. Rum distilleries owned by Jews in Charleston and Newport sent their product to the West and center of the country, that were inhabited by the Indian tribes, and sold it to the leaders. Alcoholism, pretty soon, took over those tribes and the business of rum sale gave great profits to the Jewish exploiters. When they became convinced that the Indians — as they said — because they did not like hand work and for other reasons, were not the ideal slaves for the plantations of the Southern British colonies, and reached the conclusion that the African negroes would be much better, they sent envoys to sell rum to the black tribes of the African western coast, also with the purpose of stimulating the vice of alcoholism in the black tribes and their leaders; this would also give the Israelite exploiters fabulous profits and also would pave the way for the HUNTING of black slaves, as they sarcastically said. That is why the business of rum distillery and sale and the trade of black slaves were closely related in the Jewish businessmen of Newport and Charleston.

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(33) Information obtained from the Western Front book titled **"Who Brought the Slaves to America"**, pp. 10-11.

(34) Documents of the **"Carnegie Institute of Technology"** of Pittsburgh, according to study made by the Western Front in **"Who Brought the Slaves to America"**, p. 15.

Among the Jews of those two cities, that according to documents filed in the Carnegie Institute of Technology of Pittsburgh, Pennsylvania (United States) were dedicated to the slave trade, to rum distillery and in general to both businesses, appeared the following Israelites of Portuguese, Spanish, Dutch and British origin but all of them Jews: **"Isaac Gomes; Hayman Levy, Jacob Malhado, Nephtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum,**

Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

Name of the ship	**Owners**	**Real nationality**
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Levey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

Jews of Newport owned 300 ships to transport black slaves from Africa to North America, and if it is taken into consideration that from the 600 ships leaving Newport for the rest of the world half of them left for black Africa, it can be clearly seen that Israelites had the MONOPOLY of black slaves trade from Africa to North America (36).

To successfully do the black slave trade, Jews of Newport, Charleston and Virginia not only bought adequate ships to transport them from one continent to the other, but they created an AFRICAN AGENCY in the western coast of Africa to buy slaves, also led by Jews and that was deeply introduced in the African continent with branches including leaders of groups, villages, etc. who could win many leaders of black tribes to collaborate in this great Israelite business of black slave trade. To win the sympathy and confidence of the leaders of black tribes, Jews used the same system they used with the red skin Indians. At the beginning they gave rum to the black caciques and so patiently they sunk them in the vice of alcoholism; they sold them rum exchanging it for gold and other valuable things that negroes sold at a lowest price for some rum, and when they finished their gold and valuable effects, Israelites induced the alcoholized negroes to sell their children and grandchildren. In fact these Jews did nothing but to use the same system that the Bible's Old Testament says the Israelite Joseph used in Egypt, when exploiting the misery and famine existing then, Joseph sold foodstuffs to the Egyptians first in exchange of money, and when this was ended, in exchange of their cattle and lands; when Egyptians had nothing, Joseph sold provisions in exchange of their own persons, turning them into slaves.

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(36) **"Who Brought the Slaves to America"**, pp. 12-17.

In order for our readers to personally verify that what I have just said really appears in the Old Testament of the Bible, I would appreciate they take a Bible and read verses from the 13 to the 21 of chapter forty-seven of the Genesis. Israelites or Jews that every year study and comment these biblical passages, consider as holy this terrible system of exploitation of men by men, because they believe it was ordered to Joseph by Israel's God. And as divine commands are eternal, these commands given by God are still in operation nowadays, and any Jew that becomes rich following those systems does nothing but to obey the will of Israel's God, thus practicing the most sublime virtue. Completely opposed to all this is Jesus Christ's doctrine, that preached the love to every man and orders to do good to all of them; that is why Israelites considered him an impostor and condemned him to death.

Unfortunately, while Islamism, Christianity, Buddhism and the other religions order their affiliates to do good to the rest of men, the Jewish religion only orders Jews to do good and consider that the ten commandments can be applied only to the Israelite brothers, but instead orders to exploit, dominate and enslave those men called gentiles in a depreciatory way, mercilessly killing those people that hinder the Jewish plans of domination. For this reason, then, Israelite religion is presently a perverse, noxious and dangerous religion for the rest of mankind.

Another system used by this net of Jewish slave traders was to provoke wars between the black African tribes, in order to buy the war prisoners as slaves from their victors, exchanging them for rum, arms and ammunitions, that were used to fight against other tribes and get new prisoners to be also sold as slaves to the agents of the great Jewish merchants. It is still necessary to investigate the role played in this infamous trade by the tribes of BLACK JEWS about which we talked in the previous chapter.

Once the Jewish agents bought at a lowest price in the above mentioned ways the unfortunate black men and women, they were chained in couples and led by their guardians through the jungle; these people used whips and beated the negroes to force those who fell on the ground because they were exhausted or those that for any reason refused to continue walking, to resume their horrible march to slavery. Many of these unfortunate blacks fell exhausted and sick and could not raise again despite the blows they received, and they were abandoned in the jungle to be eaten by the ferocious animals; it was common to find — in these slave routes through the jungle — skeletons and bones of those people who were abandoned because they were sick and could not continue walking by themselves. Some unfortunate negroes — despite of being chained and taking advantage of the negligence of their guardians — tried to run away, but they were easily captured and coldly killed by their guardians, to warn the others.

This gigantic genocide made by Israelites continued to be in effect even after the so-called French Revolution, where the Jews hypocritically were against slavery and used all kinds of nice ideals so that the hidden Jewish power could win the support of the gentile bourgeoisie in its attempt to oust the monarchies replacing them with falsely democratic governments, secretly controlled in fact by the Israelite imperialism. At the very same time in North America and Africa other Jews practiced the most criminal slave trade to obtain great fortunes. In this regard it is necessary to mention that for example Aaron Lopez, the Jewish slave trader, when he died left one of the greatest fortunes in the history of NEW ENGLAND.

Once the foremen reached the coast with their chained victims, they delivered them to the agents of the Jewish slave traders and to the captains of ships that would take the human merchandise to North America.

The black slaves trade made by the Jewish capitalists of Charleston and Newport had two separate enterprises but both of them initially controlled by Israelites. The first one, as I said before, was in charge of getting negroes in the African jungle in the already mentioned way, until the caravans of slaves reached the coast. The second enterprise started with the delivery of chained slaves to the Israelite agents and captains of the ships that had to transport the human merchandise to Newport, Charleston, Virginia and other places where blacks would be sold to the public. In the first part of the business, that is to say, in hunting the slaves and delivering them at the coast, Jews found other black competitors that captured their booty in either way and took them to the coast to sell them to the agents of the great Israelite companies of Newport and Charleston. With these people, those agents and captains of ships were very exacting, as it can be checked with information of documents filed that we are giving publicity. Each captured black was presented to the agent or ship captain who forced him to move his fingers, arms, legs and his whole body, to become sure of the victim's possibilities of doing a good work. Any imperfection caused that the price was reduced. Even the victim's teeth were examined, and if one was missing, this was used by the Jewish agents to reduce the price.

If a negro reached the coast with some sickness, he was bought at a lowest price by the Israelite agents, as long as they thought they could cure him and sell him at a very high price that would render them enough profits. Blacks in good conditions were exchanged for one hundred gallons of rum, one hundred pounds of powder or in cash between 18 and 20 dollars. Nevertheless, sometimes circumstances forced the agents and captains to pay exceptionally more money for the victims. Among the documents examined there is a handwritten note of a ship captain dated September 5, 1767, saying that he had to pay up to 200 gallons of rum for one black. But the common thing was to buy at the above mentioned prices. When women were older than 25, the price was reduced in a 25 per cent. Children, when it was accepted to buy them, were bought at a very low price.

But in the examined documents it also appears that negroes bought at 20 dollars generally and in some occasions at 40 dollars a piece, were sold again in the British American colonies by the Israelite slave traders at a price higher than two thousand dollars a piece; this allows us to appreciate the fruitful result of the business Jews did with the trade of black slaves especially if it is considered that in this unbounded genocide operation millions of blacks were taken from Africa to North and South America.

Documents regarding the Jewish captain of a transporting ship indicate that captain Freedman, a public Israelite, paid the price of the blacks in the coast either in cash or with merchandise. But in exchanging rum for black slaves, he followed the instructions given by his Jewish bosses of Newport, where they textually ordered him, as

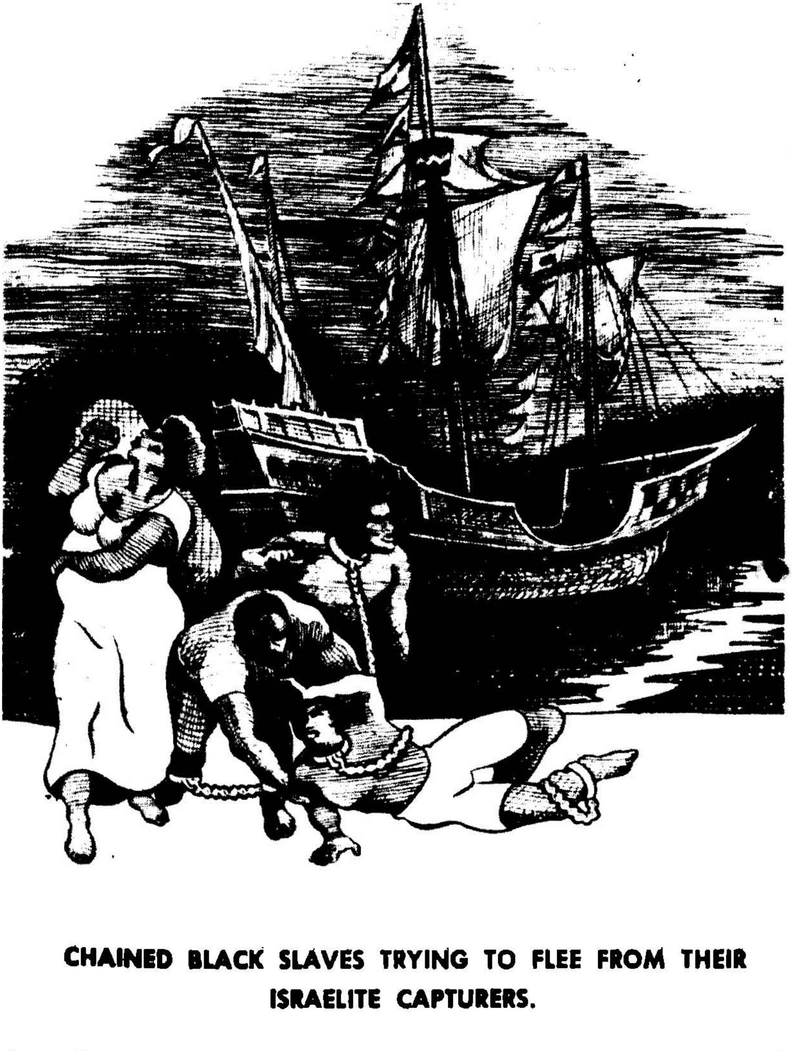

CHAINED BLACK SLAVES TRYING TO FLEE FROM THEIR ISRAELITE CAPTURERS.

According to a picture on this issue. The ship that would take them to America can be seen behind.

it can be seen in the examined original handwritten document: **"Pour as much water into the rum, as you possibly can."** In this way, the black gentile competitors in the first part of the slaves trade, that is to say, from the capture till their arrival in the coast, WERE ALSO ROBBED WITH RUM MIXED WITH WATER. I suspect that among the black slave traders in that first stage, there were black Jews of those mentioned in the former chapter of this book; but I refrain from stating it, as I do not have proofs to assert such a thing.

After all the above mentioned facts, and already in the hands of the captains of ships — who were gentiles in many occasions — and of the Israelite agents that accompanied and led the operation, the heads of the unfortunate blacks were completely shaved and then marked with signs of incandescent iron with the initials of the Jewish owner of the new slaves, just in the same way that owners of cattle mark the beefs so everybody knows who is the owner. Those incandescent signs caused enormous sufferings, especially to women and children, and were placed on the back or on the hip of the slave, without the Jewish slave traders felt the less pity in doing such infamous crimes. In this way, if any of these new black slaves attempted to escape, he was immediately recognized by the sign and returned to the Israelite owner.

Some documents show how sometimes whole black families were bought or captured in the jungle and in the coast they were divided between the agents of the great Israelite enterprises, who mercilessly separated the children from their mother or father in distributing the booty, when an agent bought the mother, different from the one that bought the children, and so on. With terrible cries and sobs

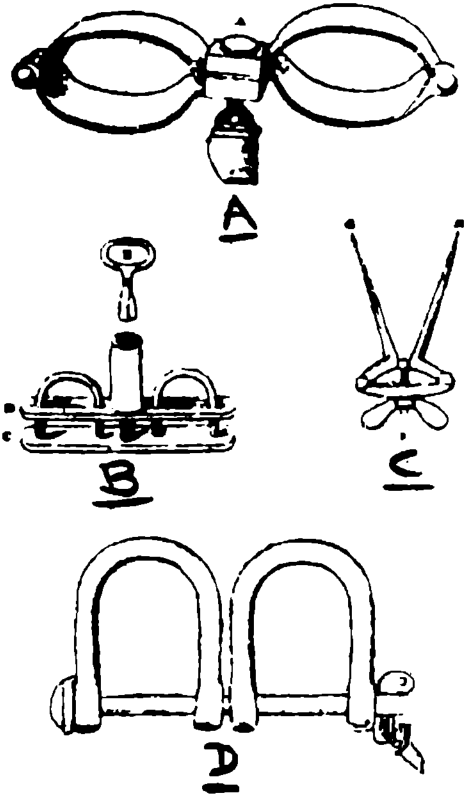

HANDCUFFS AND SHACKLES TO CHAIN AND TORTURE INSTRUMENTS USED BY ISRAELITE TRADERS OF BLACK SLAVES.

A. Handcuffs; one was used to chain the right hand of a black and the other one to chain the left hand of the neighbor black, both of them lying together in the dark cellar of 39 inches (one meter high) as if they were packed sardines.

B. Shackles to chain the feet, chaining the right foot of one slave with the left foot of another.

C. One of the many torture instruments used in the ships of Israelite slave traders.

D. Instrument used to forcefully open the mouths of those slaves who refused to eat, prefering to starve to death instead of continuing suffering in the torturing trip.

Photos taken from the original instruments.

that did not move the compassion of the Israelite agents, mothers saw how their children were chained and taken to other ships to places where they will not see each other again. Readers may imagine the terrible sufferings of millions of human beings that were necessary so some hundreds of Jews could mold great capitals with this business.

Facts have shown that nobody but the Israelites through history have systematized in an almost scientific way the exploitation of men by men, and that nobody as the Jews has known this exploitation so deeply, because they have practiced it as no other people, especially in modern times. It is not strange, then, that it was two Israelites, Carl Marx and Frederick Engels, who masterly could make a study of what has been and continues to be the exploitation of men by men. But what they both hid is that their Jewish brothers have been the greatest masters in this infamous science although Marx said something, but very little, on the subject in his book on the **"Jewish Question".**

The transportation of negroes from the beach to the ship was made in canoes, where from 4 to 5 people were taken using all strength. Everything was ready to quickly catch again the slaves in case one of them tried to fall into the water. When the slaves reached the ship, they were deprived from their dresses and if somebody could jump into the water, he was caught again by people prepared for such an event. The legs of anyone who attempted to escape were immediately cut in the presence of all the slaves, so that none of them tried to flee again.

The ship to transport slaves was divided into three sections: children were left on the deck; women were put in another place and men were always placed under the deck. And as these ships, in order to save expenses, were not adequate to transport people, they were equipped as to carry animals, with whom the poor black slaves were compared.

Generally, there was a space of one meter high, that is to say 39 inches, under the deck. In that place, as inside a fish can, these unfortunate human beings were placed in an horizontal position, as much tight as possible, one besides the next, so that in this suffocating place could go the highest possible amount of people thus reducing to the utmost possible level the transportation expenses; they were packed exactly as sardines as it is shown in the picture appearing in this chapter. The unfortunate slaves owned by the Jewish traders had to remain in this painful and desperating position for approximately three months until the end of the trip, chained one to the other in most cases.

As a general fact, captains of those ships rarely were moved to pity by these unfortunate people. Some of them became crazy on the way due to such pain and desperation. Others became sick and died during the trip. And when the captains were negligent in watching and chaining some of the victims, it used to happen that some of them, madden, wounded or killed the poor companion in disgrace that was placed besides him. And sometimes in these cases horrible fights started and some almost asfixiated and desperated people tried to obtain one or two more inches of space to be a little less uncomfortable. Then the foreman of slaves appeared, restoring order by strongly whipping those who were fighting. These quarrels forced the captains that were negligent in chaining some blacks in those dungeons, to watch that none was unchained in order to avoid that in the desperation produced by pain and anguish one killed the others or seriously injured them. The gentile captains as well as the Israelite captains were encharged by the Jews who owned the shipment of slaves, to keep the merchandise alive till its arrival to the port of destination in condition to be sold at a good price.

One of the things that caused enormous sufferings to the unfortunate victims was that the captains of the ships did not worry to clean the urine and excretions of the people piled in those dark dungeons; so as weeks and months passed, the unfortunate blacks were lying in puddles of excretions and urine, in the middle of a pestiferous that nauseated anyone who entered that hellish place worthy of appearing in those places described by Dante in his Divine Comedy.

Readers may imagine the horrible sufferings millions of negroes had to endure during these frightful trips so that a few Jews could get richer every time at the exchange of sufferings, slavery and death of the victims of this enormous genocide, which can only be compared to the sufferings of millions of Russian peasants and workers or those from other countries of the Soviet Union and her satellite states including Cuba, where they are tortured, enslaved and murdered by those totalitarian Jewish dictatorships covered with the false mask of socialism, communism or of a non existent and false dictatorship of the proletariat.

In the department of women, which was another narrow dungeon of short height, similar to the men's one, women were also piled as packed sardines, sometimes happening that they had to give birth to their children in such a painful position, with the consequences readers may suppose.

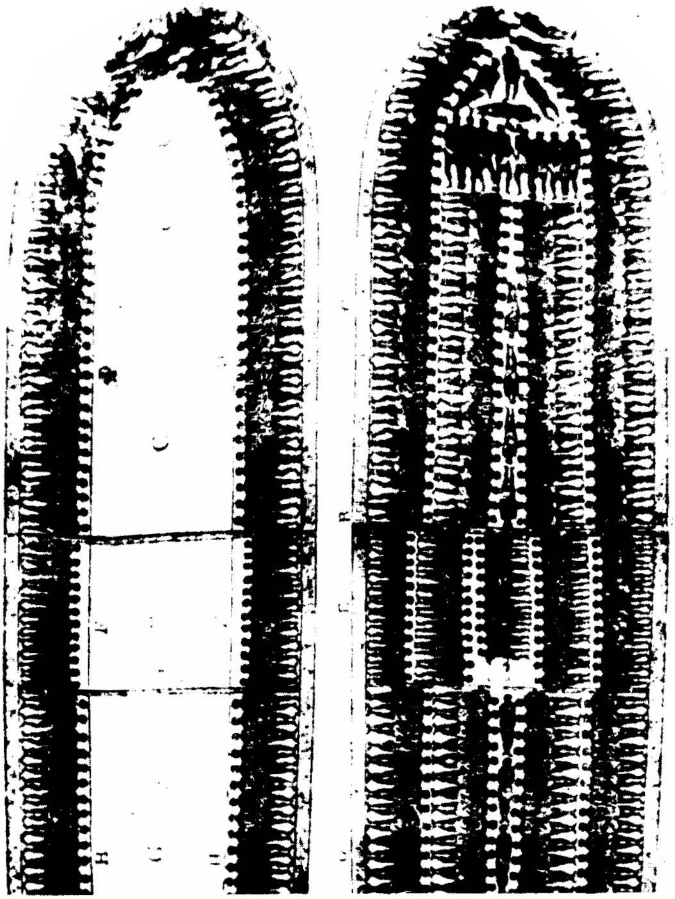

PICTURE SHOWING HOW THE BLACK SLAVES WERE PILED ONE BESIDES THE OTHER, AS PACKED SARDINES, OR BOOKS IN A LIBRARY, HANDCUFFED AND WITH SHACKLES IN THEIR FEET, IN THE DUNGEONS 39 INCHES HIGH, WHERE THEY COULD NOT EVEN SEAT, LESS TO STAND. THEY HAD TO REMAIN LIKE THAT DURING THE THREE MONTHS LONG TRIP WITH GREAT AND UNDESCRIBABLE SUFFERINGS AND IN MANY CASES WITHOUT GOING OUTSIDE TO DECK NOT EVEN ONCE TO BREATHE SOME FRESH AIR.

Photo taken from a sketch of that time. By C. S. **"Who Brought the Slaves to America"**, p. 13.

Some captains when they saw that the merchandise was dying on the way, took the so emergently step of sometimes taking the slaves out of their dungeons to breathe some fresh air on the deck. But before doing so, they carefully revised if their chains were strongly fastened to avoid runaways. But there were captains that did not take this precaution and the disgraced black men and women had to spend the three months long trip, with no interruption, piled and without leaving those hellish dungeons, horribly suffering day and night during three or more months, which might seem to them to be years, as it happens to anyone who spends weeks or months in the bed of a hospital without being allowed to raise, but even worse, for the extreme uncomfortableness and filthiness in which those millions of blacks had to remain during the long trips that led them to slavery.

Upon their arrival to North America, the slaves were sold in the markets of all British colonies that authorized slavery, due to previous arrangements made by the Israelites. In many cases they were sold in public auction (37).

Something similar occurred to blacks acquired in Africa to be sold in Antilles and South America.

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(37) To enlarge their information on the slaves trade from Africa to America, readers may consult, in addition to the already mentioned book **"Who Brought the Slaves to America"**, the following sources:

I. Elizabeth Dennan, **"Documents Illustrative of the History of the Slaves Trade to America"**, four volumes, Washington, D.C. editions, 1930 and 1935.

II. Malcolm Cowley, **"Adventures of an African Slaver"**, New York, 1928.

III. Files and Library of the Carnegie Institute of Technology, Pittsburgh, Pennsylvania, United States.

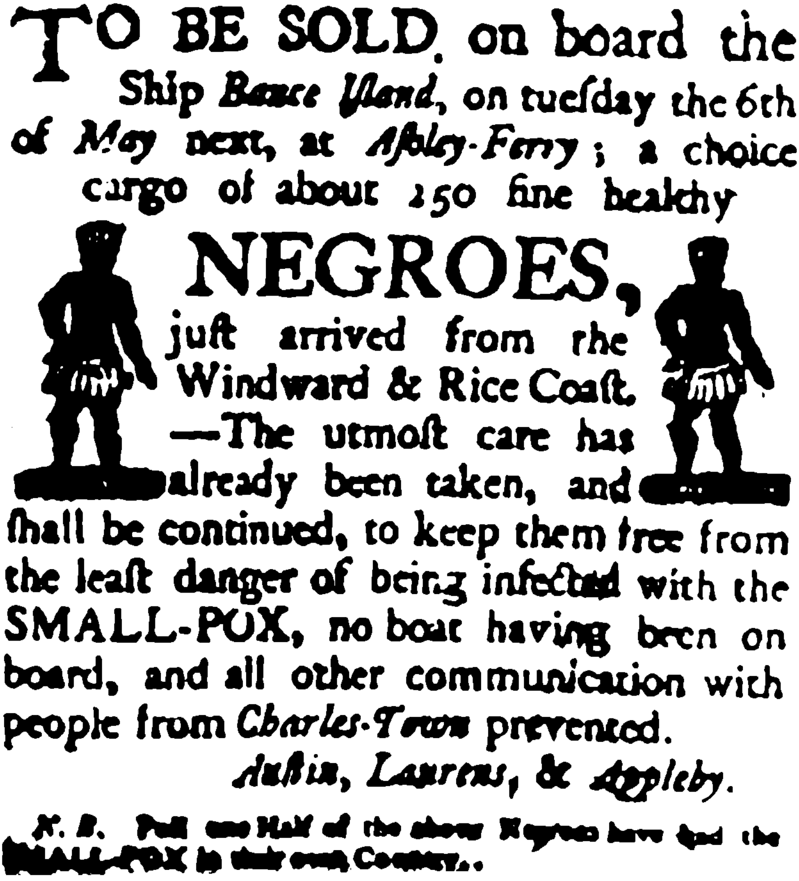

TO BE SOLD on board the Ship *Bance Iſland*, on tueſday the 6th of *May* next, at *Aſhley-Ferry*; a choice cargo of about 250 fine healthy

NEGROES,

juſt arrived from the Windward & Rice Coaſt. —The utmoſt care has already been taken, and ſhall be continued, to keep them free from the leaſt danger of being infected with the SMALL-POX, no boat having been on board, and all other communication with people from *Charles-Town* prevented.

Auſtin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the SMALL-POX in their own Country.

PHOTO TAKEN FROM AN ANNOUNCEMENT OF A SALE OF BLACK SLAVES, APPEARED IN A CHARLES TOWN (CHARLESTON) NEWSPAPER IN 1776.

The Jewish traders of black slaves used showy announcements to obtain the best possible price for their human merchandise.

In view of these so clear and eloquent facts, readers will understand that only the traditional Israelite cynicism and utmost hypocrisy, allows them to dare appear as friends, allies and even redeemers of the blacks with the only goal to deceive them once more in order to obtain their confidence and to manipulate them in the benefit of Jewish political plans of domination and conquest.

LIBRARY OF POLITICAL SECRETS

1. Maurice Pinay:
THE SECRET DRIVING FORCE OF COMMUNISM

2. Louis Bielsky:
THE SOVIET - ISRAELITE CLAW STRANGLES THE ARABS

3. Itsvan Bakony:
WHAT IS JUDAISM?

4. Itsvan Bakony:
CHINESE COMMUNISM AND CHINESE JEWS

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THE JEWISH FIFTH COLUMN IN THE ISLAM

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JEWS WANT TO DOMINATE THE NEGROES

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10. Itsvan Bakony:
JEWISH CONTROL OVER COMMUNIST MOVEMENTS AND GOVERNMENTS

11. Itsvan Bakony:
PARANOIAC JUDAISM

12. Esteban Aguila:
WATERGATE: THE JEWISH CONSPIRACY TO SEIZE THE U. S. GOVERNMENT

WHO Brought the Slaves to America?

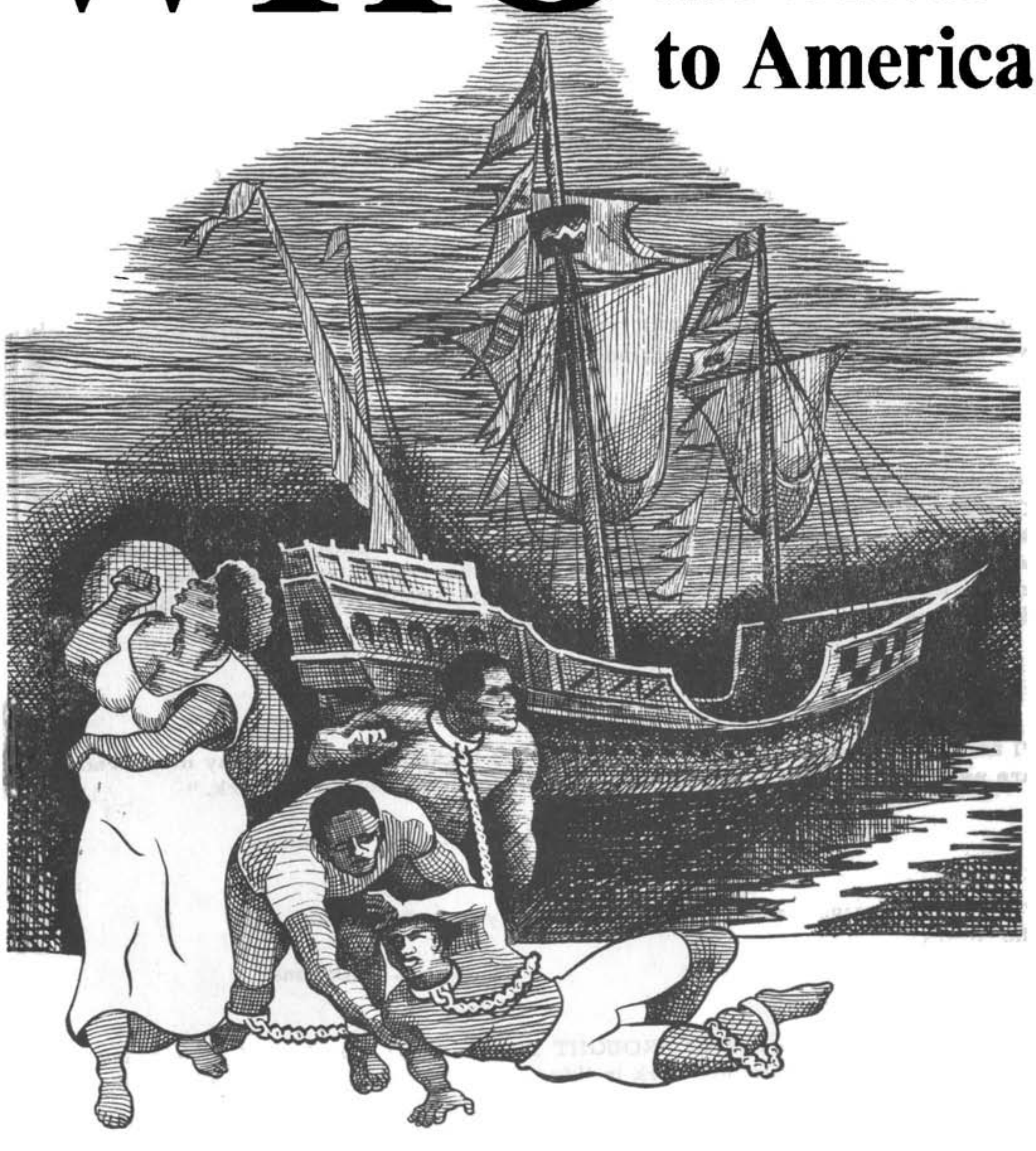

COMMENTS FROM OUR READERS

"If everything you have printed in your booklet 'WHO BROUGHT THE SLAVES TO AMERICA' is TRUE, this becomes the most important information released to the public this century and it is my desire to see that every Black and White that we can reach receives a copy."

L.C.S. Missouri

'The reading of 'WHO BROUGHT THE SLAVES TO AMERICA' and your appearances before Black groups throughout the country is unquestionably going to bring about the greatest break-through in many years. God bless you for this wonderful work."

D. T. Michigan

"In my opinion, 'WHO BROUGHT THE SLAVES TO AMERICA' is THE book of the year. Your references and documentation - most commendable."

A. L. R. Illinois

"I consider your appearance before groups of BLACKS the most important CONSTRUCTIVE project ever attempted in our country!!! When enough of them know the story of WHO BROUGHT THE SLAVES TO AMERICA, the guilty tribe will be taken care of by the very people whom they victimized. Also, the ultimate return of the Blacks to Africa IS the ONLY SOLUTION TO THAT PROBLEM, for those millions who wish to go, and it is destined to eventuate."

S. D. Nevada

"I am very proud of knowing men like you and Rickenbacker and many more who are not afraid of THIS group. Keep up your good and wonderful work."

K. E. Arkansas

"You have courage Walter White, which puts you so far beyond the others on the 'Right'."

N. J. Arizona

"Just finished your book WHO BROUGHT THE SLAVES TO AMERICA. You are doing a splendid enlightening work in this time when Satanic forces have so much to say. God's blessings."

E. B. California

FOREWORD

The subject herein is a condensation of reference material not available to the lay public. In fact, the history about "the Jews and slavery" has been cleverly and cunningly suppressed these many years inasmuch as it has been on the Jews' 'planning board' for many years to eventually arouse the Negro so that the Black Race could be used as revolutionists with the ultimate aim of "One World Jewry Government" becoming a reality, after which, their plan is to enslave the Negro once more -- after the Negroes' usefulness has been exhausted.

In this year, 1968, it is only the fool, or at least the uninformed who does not understand that Communism is Jewish. Karl Marx was a Jew. That there is a deep-seated bond between Jewish culture and Communism cannot be doubted.

Here are a few similarities.

Both Jews and Communists have a mania for social beliefs based on Oneness.
Both aim at universality and favor Internationalism.
Both repudiate beliefs in genetic worth and persist in an irrational faith that improved environment shall build a better humanity.
Both preach social justice but employ this concept in an opportunistic way.
In the U.S., both freely breed pressure groups to insure having their own way.
Both place their dogmas above reason.
Both cultures spring from monistic minds, and follow the peculiar manias that such minds suffer from, and neither appreciates the worth of moderation.
Is it any wonder that Jews, almost universally, transfer their loyalty from Judaism to Communism.

One of their own prominent citizens, Rabbi Stephen S. Wise says: "Some call it Communism. I call it Judaism."

Another very important fact about the Jew is that although there are French Jews, German, Polish, English, Spanish, Oriental and Russian Jews, they all have that 'base quality' which separates them from all other races in the world. They have no respect whatever for the Gentile (Israelite). In fact, they ridicule and use unprintable language about all Gentiles. They are a most segregated people. Anywhere in the world you will find this uninforced segregation. It is the Jew who gave birth to the 'ghetto.'

The gentile has yet to learn that the Jew is naturally deceitful and thinks nothing of lying to his fellow man. The Jew will take the customary court room oath before acting as a trial witness. He takes the oath (knowing while he is taking it) he will violate it because within himself he does not believe he is committing a wrong. This is an inheritance. It is part of being a Jew. He is born and raised with this belief and this teaching is a part of his daily life - like salt and pepper on the American table. They will commit perjury for oneanother and yet almost in the same breath they will cheat oneanother. They seldome suffer from remorse.

Single copy 60¢ 10 copies $5.00 50 copies $20.00 100 copies $35.00

The naive Gentile, to fully appreciate the statements made herein about the Jews, as a race, must live and work with them closely. One must observe them under all conditions and surroundings.

Too often overlooked by the Gentile is the 'positive evidence' that the Jew is not of the White Race.

The Jew will always attempt to stifle anything that is detrimental to him and his race. Perhaps this is understandable when one stops to take census of the voluminous wrongs and evils committed by Jews throughout the entire world. They have been extended extremely unusual consideration and mercy in every country they inhabited, including the United States, yet they have driven their dagger deeper into the heart of this country than in any other. The Jewish Establishment is running your very life whether you realize it or not. It is the same Jew, the same establishment which destroyed Germany and this writer is often stunned at the dirtiness of its cold, cruel, filthy, dirty, evil, rotten, corrupt whore's heart. America today is literally dying of the'Jew disease.'

The evidence contained herein has been carefully documented with references in the appendix for further detailed and specific information.

If the Negro people ever learn what the Jews did to the Black people of Africa there could be an uprising unequalled in American history.

If you haven't already awakened to the deceit and cunning of the common enemy, the Jew, you deserve the fate which they have planned for all Christianity But investigate for yourself. Actually, what is within the pages of this document should be education enough for anyone. We give you references, and gilt edge documentation. You could not ask for more.

We are confident that you will agree after you have read this in its entirety that it gives you much to think about. BUT DON'T THINK TOO LONG. Find out how you can do something to remedy the Jewish cancer in American society.

* * * *   * * * *

All who name themselves Christians must walk together against the Anti-Christ, for did He not say "The Truth will make you free"?

SLAVERY
AND
THE JEWS

PUBLISHED BY
WESTERN FRONT
Walter White

The story of the slaves in America begins with Christopher Columbus. His voyage to America was not financed by Queen Isabella but by Luis de Santangelo, who advanced the sum of 17,000 ducats (about 5,000 pounds -- today equal to 50,000 pounds) to finance the voyage, which began on August 3, 1492.

Columbus was accompanied by five 'maranos' (Jews who had forsworn their religion and supposedly became Catholics), Luis de Torres, interpreter, Marco, the surgeon, Bernal, the physician, Alonzo de la Calle and Gabriel Sanchez. (Ref. 'The International Jew' by Henry Ford).

Gabriel Sanchez, abetted by the other four Jews, sold Columbus on the idea of capturing 500 Indians and selling them as slaves in Seville, Spain, which was done. Columbus did not receive any of the money from the sale of the slaves but he became the victim of a conspiracy fostered by Bernal, the ship's doctor. He, Columbus, suffered injustice and imprisonment as his reward. Betrayed by the five maranos (Jews) whom he had trusted and helped. This, ironically, was the beginning of slavery in the Americas.('Adventures of an African Slaver' by Malcolm Cowley, 1928, p.11)

The Jews were expelled from Spain on August 2, 1492 and from Portugal in 1497. Many of these Jews emigrated to Holland, where they set up the Dutch West Indies Company to exploit the new world.

In 1654, the first Jew, Jacob Barsimson, emigrated from Holland to New Amsterdam (New York) and in the next decade many more followed him, settling along the East Coast, principally in New Amsterdam and Newport, Rhode Island. They were prevented by ordinances issued by Governor Peter Stuyvesant from engaging in the domestic economy, so they quickly discovered that the territory inhabited by the Indians would be a fertile field. There were no laws preventing the Jews from trading with the Indians.

The first Jew to begin trading with the Indians was Hayman Levy, who imported cheap glass beads, textiles, earrings, armbands and other cheap adornments from Holland which were traded for valuable fur pelts. Hayman Levy was soon joined by Jews Nicholas Lowe and Joseph Simon. Lowe conceived the idea of trading rum and whiskey to the Indians and set up a distillery in Newport, where these two liquors were produced. Within a short time there were 22 distilleries in Newport, all of them owned by Jews, manufacturing and distributing 'firewater'. The story of the debauching of the Indians with its resultant massacres of the early settlers, is a dramatic story in itself.

It is essential to comprehend the seaport of Newport. It is important in order to recognize the Jewish share in the Slave commerce. There was a period when it was commonly referred to as 'The Jewish Newport - World center of Slave Commerce'. All together, at this time, there were in North America six Jewish communities; Newport, Charleston, New York, Philadelphia, Richmond, and Savannah. There were also many other Jews, scattered over the entire East Coast. Although New York held first place in the settlers of Jews in North America, Newport held second place. New York was also the main source of Kosher meat, supplying the North American settlements, then the West Indies Islands and also South America. Now Newport took over!

Newport also became the great trade harbour of the East Coast of North America. There, vessels from other ports met, to exchange commodities. Newport, as previously mentioned, represented the foremost place in the commerce of Rum, Whiskey, and Liquor dealings. And to conclude, it finally became the Main Center of Slave dealings. It was from this port that the ships left on their way across the ocean, to gather their black human cargo and then derive great sums of money in exchange for them.

An authentic, contemporary report, based on authority, indicates that of 128 Slave ships, for instance, unloaded in Charleston, within one year, their "Cargo", 120 of these were undersigned by Jews from Newport and Charleston by their own name. About the rest of them, one can surmise, although they were entered as Boston (1) Norfolk (2), and Baltimore (4), their real owners were similarly the Jewish slave dealers from Newport and Charleston.

One is able to assess the Jewish share in the entire dealings of the Newport, if one considers the undertaking of a lone Jew, the Portuguese, Aaron Lopez, who plays an important part in the over-all story of the Jews and Slavery.

Concerning the entire commerce of the Colonies, and the later State of Rhode Island, (which included Newport) bills of lading, concessions, receipts, and port clearances carried the signature name of the Jew Aaron Lopez. This all took place during the years 1726 to 1774. He had therefore more than 50% of all dealings under his personal control for almost fifty years. Aside from that there were other ships which he owned, but sailed under other names.

In the year 1749, the first Masonic Lodge was established. 90% of the members of this first lodge, fourteen all told, were Jews. And one knows that only so-called "prominent" individuals were accepted. Twenty years later, the second Masonic Lodge: "King David" was established. It is a fact that all of these members were Jews.

In the meantime the Jewish influence in Newport had reached such proportions that President George Washington decided to pay them a visit. Upon his appearance both of the Masonic Lodges sent an emissary: a Jew named Moses Seixas, to approach the President with a petition, in which the Jews of Newport stated: "If you will permit the children of Abraham to approach you with a request, to tell you that we honor you, and feel an alliance...", and then: "Until the present time the valuable rights of a free citizen have been withheld. However, now, we see a new government coming into being based on the Majesty of the people, a government, not sanctioning any bigotry nor persecution of the Jew, rather, to concede the freedom of thought, which each shares, whatever Nation or Language, as a part of the great Government machine."

It is necessary at this point to consider the disclosures as to who in reality obtained this legendary freedom in America at the founding of the Union. To be sure, the province became independent and severed from the English Jurisdiction. However, we can see from the petition which Moses Seixas offered President Washington in the name of the Jews of Newport, that it was not in reality this type of freedom which they had in mind. They were merely concerned about themselves, and their "own civil rights," which had been withheld. Therefore, following the Revolutionary War, the Jews were accorded equal rights, and freed of all restrictions! And the Negroes? The Revolutionary War not withstanding, they remained Slaves! In the year 1750 one sixth of the population in New York was Negroid, and proportionately in the Southern parts of the Country, they outnumbered the others, but the proclomation of Freedom did not touch them. More of this later.

Let us scrutinize at close range this dismal handwork of the Jews which gave them influence and power, so we may comprehend the Slave Trade; for there has been so much written since that time by the zealous Jewish writers, that at the present, long since removed, it might appear natural, for the time element has a tendency to make things nebulous.

Let us follow the journey of one ship, owned by a slave dealer, Aaron Lopez, which had made many trips to the African coast.

For instance, in the month of May, 1752, the ship "Abigail" was equipped with about 9,000 gallons of rum, a great supply of iron foot and hand restraints, pistols, powder, sabers, and a lot of worthless tin ornaments, and under the command of the Jewish Captain Freedman, sailed off for Africa. There were but two Mates and six sailors comprising the crew. Three and one half months later they landed on the African Coast. Meantime, there had been constructed an African Agency, by the Jewish slave dealers, who had corralled them, and prepared them for sale. This organization reaching deep into Africa, had many ramifications, including the heads of groups, villages, etc. This method to win over these leaders for the Jewish slave trade, was similar to that which the Jews had employed with the Indians.

At first, they presented them with rum, and soon found themselves in an alcoholic delirium. When the gold dust, and ivory supply was exhausted, they were induced to sell their descendants. At first their wives, and then their youths. Then they began warfare among each other, plotted and developed mostly by the Jews, and if they captured prisoners, these, too, were exchanged for rum, ammunitions and weapons to the Jews, using them for further campaigns to capture more Negroes. The captured Blacks were linked two by two, and driven through the medieval forests to the coast. These painful treks required weeks, and some of them frequently became ill, and felled by exhaustion, and many unable to rise even though the bull whip was applied as an encourager. They were left to die and were devoured by wild beasts. It was not unusual to see the bones of the dead laying in the tropical sun, a sad and gruesome reminder to those who would later on tread this path.

It has been calculated, that for each Negro who withstood the rigors of this wandering, there still had to be the long voyage across the ocean, before they reached American soil. Nine out of ten died! And when one considers, that there was a yearly exodus of ONE MILLION black slaves, then, and only then, can one assess the tremendous, and extensive exodus of the African people. At present Africa is thinly populated, not alone due to the 1,000,000; literally dragged out of huts, but due to the five to nine million who never reached their destination.

Once they reached the coast, the black slaves were driven together, and restraints were applied, to hold them, until the next Transport ship docked. The agent -- many of them Jews -- who represented the Chief, then began the deal with the Captain. Each Negro was personally presented to him. But the Captains had learned to become suspicious. The Black one must move his fingers, arms, legs, and the entire body to insure that there were not any fractures. Even the teeth were examined. If a tooth was lacking, it lowered the price. Most of the Jew Agents knew how to treat sick Negroes with chemicals in order to sell them as sound. Each Negro was valued at about 100 gallons of rum, 100 pounds of gun powder, or in cash between 18 to 20 dollars. The notations of a Captain inform us that on September 5th, 1763, one Negro brought as much as 200 gallons of rum, due to the bidding among the agents, raising the price.

Women under 25 years, pregnant or not, resulted in the same measure, if they were well, and comely. Any over 25 years lost 25%.

And here it should be stated that those Negroes, purchased free at the African coast for 20 to 40 dollars, were then resold by the same slave dealers in America for two thousand dollars.

This gives one an idea how the Jews managed to acquire tremendous fortunes. Following the bargaining, Captain Freedman paid the bill, either in merchandise or cash. He also recalled some advice which his Jewish employers gave him as he left Newport for Africa: "Pour as much water into the rum as you possibly can." In this manner the Negro chiefs were cheated two times by the Newport Jews!

The next step was to shave the hair from the head of the acquired slaves. Then they were bound, and branded with a hot iron, either on the back, or the hip, identifying them with their owners. Now the Negro slave was indeed the property of the Jewish purchaser. If he fled, he could be identified. Following this procedure there was a farewell celebration. There were instances when entire families were brought out of the interior, to the coast, and then separated through the buyer -- the father going with one ship, the sons and daughters into another. These "farewell" celebrations were usually packed with emotion, tears, drama and sadness. There was little joy, if ever.

The following day the transport began from land to ship. It was managed by taking four to six Negroes at one time in rowboats to the ship. Of course the slave dealers were aware of how the Negro loved his homeland above all else, and could only be induced by great force to leave it. So, some of the Negroes would manage to free themselves on the short trip to the ship and they would leap into the water. But here the overseers were prepared with sharp dogs, and retrieved the fleeing men. Other Negroes preferred drowning. What came aboard alive, was immediately undressed. Here was another opportunity to jump over board and reach land and freedom. But the slave dealers were pitiless and ruthless; they were merely concerned to get their Black cargo to America with the least loss. Therefore, an escapee, recaptured, had both of his legs cut off before the eyes of the remaining Negroes in order to restore "Order".

On board the ship the Negroes were separated into three groupes. The men were placed in one part of the ship. The women into another, whereby the lusty Captain arranged it so that the youngest, most comely Negro women were accessible to him.

The children remained on deck, covered with a cloth in bad weather. In this fashion the slave ship proceeded on its journey to America. In the main, the ships were too small, and not at all suitable to transport people. They were barely equipped to transport animals, which the Negroes were likened to. In one space, one meter high -- (39 inches), these unfortunate creatures were placed into a horizontal position, pressed close together. Mostly they were chained together. In this position they had to remain for three months, until the end of the voyage. Rarely was there a Captain who sympathized with them or evidenced any feelings whatever for these pitiable creatures. Occasionally they would be taken in groups to the deck for fresh air, shackled in irons.

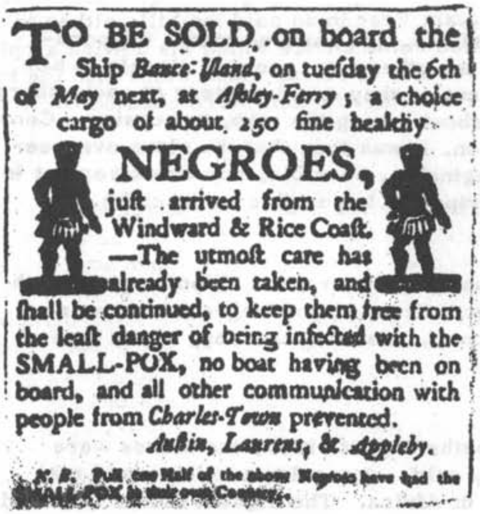

TO BE SOLD on board the Ship *Bance-Iſland*, on tueſday the 6th of *May* next, at *Aſhley-Ferry*; a choice cargo of about 250 fine healthy

NEGROES,

juſt arrived from the Windward & Rice Coaſt. —The utmoſt care has already been taken, and ſhall be continued, to keep them free from the leaſt danger of being infected with the SMALL-POX, no boat having been on board, and all other communication with people from *Charles-Town* prevented.

Auſtin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the SMALL-POX in their own Country.

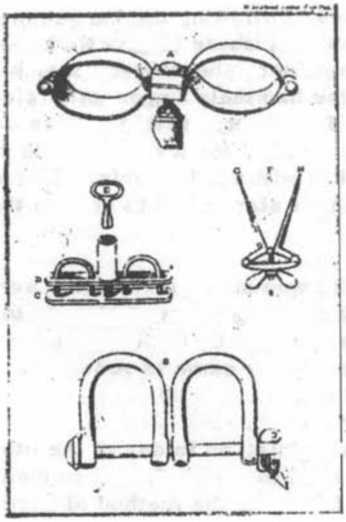

Left: Slave for sale advertisement in a Charleston newspaper, 1776. These particular slaves were valued for their knowledge of rice culture so they usually brought their Jewish owners a higher price.
Right: This was standard equipment for all slave ships. A, is a pair of iron handcuffs by which the right wrist of one slave is padlocked to the left wrist of another. B, is a pair of leg irons, also for tow slaves. C,D & E is an instrument of torture, the thumbscrew F,G & H is the speculum oris or mouth opener, for slaves who refused to eat. (They were created and built by Jews).

(From a colored lithograph in the Macpherson Collection, London). The seamen were drawn from first-hand observation. Notice Jewish faces.

Somehow, these Negroes were expendable, and endured much. On occasion one of them became insane, killing the other one, pressed closely to him. They also had their finger nails closely cut so they could not tear at each others flesh. The most horrible battles came about among the men, to acquire a Centimeter or two, for a comfortable position. It was then that the slave overseer stepped in with his bullwhip. The unimaginable, horrible, human excrement in which these slaves had to endure these trips, is impossible to describe.

In the women's quarters the same conditions prevailed. Women gave birth to children lying pressed closely together. The younger Negro women were constantly raped by the captain and the crew, resulting thereby, a new type of Mulatto as they came to America.

In Virginia, or in any of the other Southern port cities, the slaves were transferred to the land, and immediately sold. A regular auction would take place, following the method of purchase in Africa. The highest bidder obtained the "Ware". In many cases -- due to the indescribable filth -- some of the Blacks became ill during the sea voyage from Africa to America. They became unemployable. In such cases the captain accepted any price. It was rare to dispose of them for no one wanted to purchase a sick Negro. Therefore, it is not surprising that the Jewish, unethical doctor senses a new form of revenue. They purchased the sick Negro for a small sum, then treated him, and sold him for a large sum. On occasion the captain would be left with a few Negroes for whom he did not find a buyer. In that case he returned to Newport, and sold them to the Jews for cheap domestic help. In other cases, the Jew owner of the ships took them over. This is why the city of Newport and its surroundings had 4,697 black slaves in the year 1756.

Slavery did not extend to the North. Moreover, in many of the North American Colonies, slavery was strictly forbidden. Georgia came under discussion; likewise also Philadelphia. And again it was the Jews who managed a loophole, which had given them freedom following the Revolutionary War, so, they schemed to make slave trading legal.

One had but to read the names of which persons, living in Philadelphia who were requesting the elimination of existing laws , re the slavery dealing. They were: the Jews Sandiford, Lay, Woolman, Solomon, and Benezet. That explained it all! But let us turn back to the slave ship "Abigail". Its captain -- and we are reading from his ships books -- did a profitable business. He sold all of his Negroes in Virginia, invested some of the money in tobacco, rice, sugar, and cotton, and went on to Newport where he deposited his wares.

We learn from Captain Freedman's books that the "Abigail" was a small ship, and could 'only' accomodate 56 people. He managed however to clear from this one trip 6,621 dollars, which he in turn delivered to the owner of the ship: one Aaron Lopez.

The staggering amounts of money acquired by the Jew ship owners and slavery dealers is better illustrated when we emphasize the many years in which this sale and purchase of human flesh was practiced. Prior to 1661, all of the Colonies had laws prohibiting slavery. It was in that year that the Jews had become powerful enough to bring about the repeal of these laws, and slavery began in earnest.

The Jews had discovered that the Colonists needed additional manpower to help them clear their fields for planting, helping in the construction of dwellings, and in general to help with harvesting their crops. This was particularly true of the Southern States which we have referred to earlier. The Southerners had vast tracts of rich soil suitable for rice, cotton, tobacco and cane sugar. At first impoverished Europeans were recruited. English prison doors were opened and finally prisoners of war from England and Holland were brought to the Colonies, made to work until they had paid the cost of transporting them by ship and then set free.

It doesn't take a Jew long to discover what his brothers are doing so a group of Jews settled in Charleston, South Carolina where they set up distilleries for making rum and whiskey. They too learned that they could trade with the natives on the West Coast of Africa for ivory, and several ships were purchased and sent to Africa, trading the usual glass beads and other cheap ornaments for ivory, which, however, took up but little space on board ship. It occurred to these Jew traders that they could supply the plantations in the South with 'Black Ivory', needed under swampy and malarial conditions which European labor could not tolerate without sickness, and which would not only fill the holds of their ships, but bring enormous profits. (This same group had earlier tried selling Indians as slaves but they found them completely unsatisfactory, as the Indians would not tolerate this type of work.) Thus another segment of the slave trading had become active and profitable out of Charleston, So. Carolina. Several shiploads of Black slaves were sent by the Dutch West Indies Company to Manhattan.

During this time there were a number of Jew plantation owners established in the West Indies and two Jews, Eyrger and Sayller, with strong Rothschild connections in Spain, formed an agency called ASIENTO, which later operated in Holland and England. It was through these connections that Jews in Holland and England exerted influence and both of these countries cooperated in helping the Jews provide Black Slaves for the Colonists.

With the yearly capture and transport of 1 Million Black Slaves it is not difficult to figure that from 1661 to 1774 (one hundred and thirteen years) approximately one hundred and ten million slaves had been removed from their native land. About 10%, or ELEVEN MILLION Black Slaves reached the Colonies alive.

We have talked about the small ship "Abigail" which could accommodate only 56 people and yet the profits per each trip were enormous, with little or no investment. There were many other ships but we will concentrate here on only a few such as the "La Fortuna", "Hannah", "Sally" or the "Venue" which made very great profits. The "La Fortuna", by the way, transported approximately 217 slaves on each trip. The owner cleared not less than $41,438.00 from such a trip. These were dollars which the slave dealers 'could keep'. And these were dollars of value which would buy a great deal in return.

When one considers that the Jews of Newport owned about 300 slave-transporting ships, active without interruption, docking at either Newport - Africa, Charleston, (or Virginia), one can approximate the tremendous earnings which made their way to the Jewish ship owners. Indeed, the Jews admit, that of the 600 ships, leaving Newport harbor into all the world, "at least half of them" wend their way to Africa, and we know what these ships, going to Africa "were seeking".

The fact that Aaron Lopez had control of over more than half of the combined deals in the Colonies of Rhode Island, (with Newport) is a well known fact. The well-known Rabbi Morris A. Gutstein, in his book: "The story of the Jews in Newport", attempts to remove these facts, maintaining that there is not any evidence that the Jews were connected with the Slave Trade. It is therefore, imperative to prove that the Jew was indeed connected with the slave trading. Especially so, since this Rabbi insists they had made great contributions, and how very "blessed" their residence became for the city of Newport. Surely Morris A. Gutstein will grant us permission to present the facts which he was unable to find.

Turning to one report of the Chamber of Commerce of the "Rhode Island Colony" in the year 1764, we find for instance, that in the year 1723 "A few Merchants in Newport devised the idea to send their Newport Rum to the coast of Africa. It developed into such a great export, that in the matter of a few years "several thousand (Hogsheads*)" of Rum went that way. To which purpose did this rum serve?

The Carnegie Institute in Washington, D. C. presents and makes public, authentic Documents, titled: "Documents illustrative of the History of the Slave Trade in America". We wish to present a few facts from this particular collection of Original Documents, and scrutinize them at closer range, and not at all to prove the heretofore Rabbi Morris A. Gutstein in error. In this collection of the first American Institute of learning, we evaluate the Capitol "Rhode Island" which contributed the main share of the public Documentation regarding the Slave trading. Here we find, documented, the recipients of the numerous Shipping letters, also letters to the Slave dealers, and correspondence to the Ships' Captains, who were about 15% Jews, living in Newport. Among these, we find for instance the Jew: Isaac Elizar. He wrote a letter to Captain Christopher Champlin on February 6th, 1763, saying he would like to be an agent for a load of slaves. Then follows the Jews Abraham Pereira Mendez, and one of the main slave dealers, Jacob Rod Rivera -- the father-in-law of Aaron Lopez.

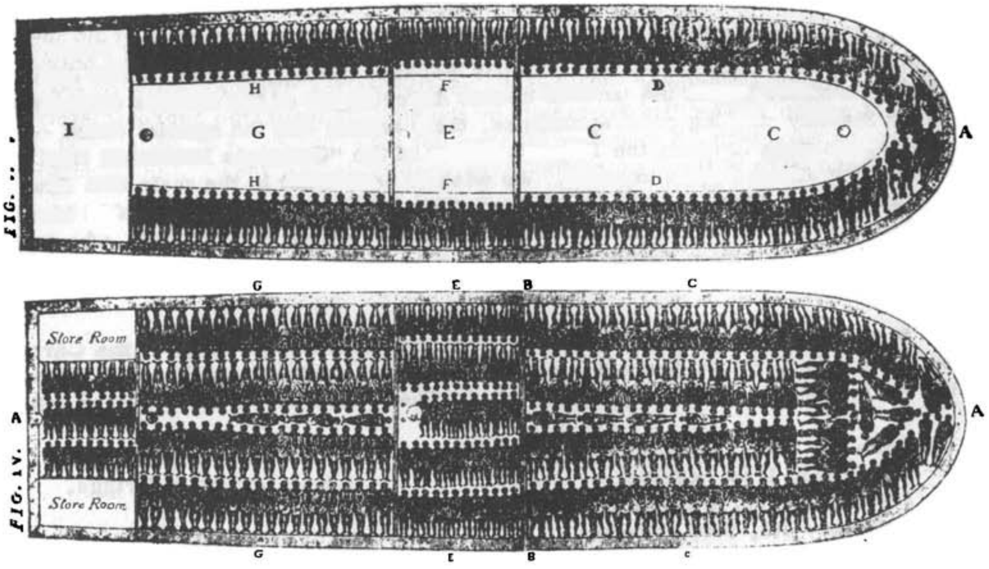
FIG. ..
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FIG. IV.
Store Room
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An identical illustration of how slaves were stowed in the Brookes of Liverpool. The upper illustration shows the six-foot-wide platform on which slaves were ranged like books on a shelf. There was no space for them to sit up. The decks were completely covered with chained bodies.

(C) shows the men's section - to the right. (G) shows the women's section to the left. (E) Is the boys' section in the center.

(From Clarkson's Abstract of the Evidence 1791).

And then there is Aaron Lopez himself, and many, many more other Jews. Although we have considered Aaron Lopez several times, the size of this documented treatise limits us, and we cannot describe all of the writers concerned in the Slavery Dealing correspondence, their names and the special dates ---- rather, we wish to study the Documentation of the "Carnegie Institute" itself, -- keeping Aaron Lopez in mind. We wish to see, what in the main this Jew was pursuing. What hi s business was. This due to the fact, that Rabbi Morris A. Gutstein presents him as an "lofty, and fine civilian of Newport", who was so generous, and even "made contributions to welfare."

In a great number of published original unprejudiced writings in the Carnegie Institute, we find that Aaron Lopez pursued a tremendous commerce in Rum with the African coast in exchange for Slaves. These irrefutable facts are as follows:

June 22, 1764, a letter by Captain William Stead to Aaron Lopez.
July 22nd, 1765, a letter by Aaron Lopez to Captain Nathaniel Briggs.
July 22nd 1765, a letter to Captain Abraham All.
February 4th, 1766, a letter to Captain William Stead by Aaron Lopez.
March 7th, 1766, a letter by Captain William Stead to Aaron Lopez.
February 20th, 1766, a letter by Aaron Lopez to Captain William Stead.
October 8th, 1766, a letter by Captain William Stead to Aaron Lopez.
February 9th, 1767, a letter by Captain William Stead to Aaron Lopez.

Aside from that, there are similar statements out of letters by Aaron Lopez in the original, which he directed to the Captains Henry Cruger, David Mill, Henry White, Thomas Dolbeare, and William Moore. Indeed, one letter by Captain William Moore to Aaron Lopez & Company, is particularly revealing, and of special mention at this point. We wish to remark on the main contents of this letter, in which Captain Moore writes:

> "I wish to advise you, that your ship "Ann" docked here night before last, with 112 slaves, consisting of 35 men, 16 large youths, 21 small boys; 29 women, 2 grown girls, 9 small girls, and I assure you this is such a one Rum-Cargo--(Rum in exchange for slaves) which I have not yet encountered, among the entire group there may be five to which one could take exception."

The date of the above letter was November 27, 1774.

We have not yet concluded, because of lack of space, the excerpts, and grateful compilations made available by the "Carnegie Institute".

On November 29th, 1767, the Jew Abraham Pereira Mendez -- who had been cheated by one of his kind -- from Charleston, where he had journeyed to better control his Black Cargo, wrote Aaron Lopez at Newport:

"These Negroes, which Captain Abraham All delivered to me, were in such poor condition, due to the poor transportation that I was forced to sell 8 boys and girls for a mere 27 (pound) 2 others for 45 (Pounds) and two women each for 35 (pounds). *(no doubt, English money).

Abraham Pereia Mendez was very angry, and he accused Aaron Lopez of "cheating" him. This letter delineates to us that this generous, and fine citizen of Newport was insatiable in his greed for money. This is what caused the Rabbi Morris A. Gutstein to present this nobleman, Aaron Lopez, to pursue his objectionable methods. Negroes presented to him but a commodity.

In all of the letters which the "Carnegie Institute" published, it stresses the lack of human sympathy for the poor Negro slaves. This lack of feeling and compassion for the abused and pitiful Blacks at the hands of their Jewish dealers, can be read out of the diary of a Captain who manned a ship owned by Aaron Lopez. The entrees concern a trip from the African coast to Charleston. Moreover, they are authentic Documents, published by the "Carnegie Institute" in Washington, D.C. calling attention to an organization which had heretofore known little or nothing about it; neither had they encountered further publicity in books or newspapers. Therefore, it is not to be wondered at, that the facts of the leading share of American Jews in the slave trade could be pointed out as a monopoly, and unknown to the non-jewish Americans, including the great masses of people all over the world. Others, however, acquainted with the facts, had good reason to remain painfully quiet.

The Captain of another ship, the "Othello" among other things, makes the following entrees in his diary:

February 6th: One man drowned in the process of loading.
March 18th: Two women went overboard because they had not been locked up.
April 6th: One man dead with Flux. (No doubt an illness)
April 13th: One woman dead with Flux.
May 7th: One man dead with Flux.
June 16th: One man dead by Kap Henry.
June 21st: One man dead by James Fluss.
July 5th: One woman dead with Fever.
July 6th: One girl, sick for two months, died.

This vessel was on its way for five months. What terrible and unspeakable suffering was the lot of these millions of Blacks, who were torn with brutal force from their friendly, African huts, jammed together like animals below deck, and then sold with less concern than selling a head of cattle. Small wonder that ten of them died, being purchased for just a few dollars, and then sold for the sum of $2,000.00.

Some Negroes managed, through insurrection, to gain control of one or another ship, and turned it around with full sails, toward their African Home. The crew of one slave ship, for instance, "Three Friends" tortured their Black Cargo in such a manner, that the Negroes reciprocated in a bloody rebellion. They killed the Captain, and the entire crew and threw the dead overboard. They then sailed back to Africa where they had barely escaped their hard won freedom.

A similar fate struck the slave ship "Amistad". Among the slaves was the son of an enemy, tribal Chief. Once the ship was under way, he schemed with his compatriots to attack the ships' crew. Following a bloody battle, they managed to capture the Captain. The Negro Prince forced him to turn back to Africa, then in the evening, under cover of darkness, he changed his course, zig-zagged for months until he came close to the American coast, and encountered a government ship. This took place in the year 1839 when slave trading was already forbidden and illegal.

The Negro slaves were freed and the Captain punished. These sea-voyages were not without danger when they had Black cargo. Which accounts for the fact that the Jews most always engaged non-jewish Captains.

The slave dealers preferred to remain in their offices, and counted the fat winnings following each journey, such as Aaron Lopez, who left his heirs, following his death, one of the largest fortunes in the New England era.

When reviewing the documented facts contained herein it is important that one always remember that it was a lucky Captain who did not lose more than 9 out of 10 slaves on the return trip.

It is equally important to remember that these poor Black creatures had to lay in human excrement for the entire trip. Think of it! No wonder sickness and disease took such a high toll.

Remember the figures: Approximately one hundred and ten million Black people were captured and removed from their homeland in Africa. Only ELEVEN MILLION of these Black slaves reached the Colonies alive.

And the Jews still talk about the Germans and Hitler and how six million Jews were exterminated during World War I I . This is the greatest LIE ever perpetrated upon the people of the world - whereas the story of the poor Black slaves is documented. Documented with TRUTH. The evidence is still available for the people of the world to see.

The "Carnegie Institute of Technology" is located in Pittsburgh, Penn.

As this document is distributed, eventually reaching the hands of the Jew, the evidence will probably be removed and destroyed until finally all documentation is removed which is damaging to the Jew. The Jews have been engaged in this practice for centuries. Truth however, truth which bears fact cannot remain covered or hidden forever, and more truths are being disclosed by those of us who intend to free America of these sons of the devil - the Jews.

The published Documentation contained herein was obtained from the Carnegie Institute of learning, presently known: "The Carnegie Institute of Technology".

The following is a partial list of the slave ships owned by Jews:

'Abigail' by Aaron Lopez, Moses Levy and Jacob Franks.
'Crown' by Isaac Levy and Nathan Simpson.
'Nassau' by Moses Levy.
'Four Sisters' by Moses Levy.
'Anne & Eliza' by Justus Bosch and John Abrams.
'Prudent Betty' by Henry Cruger and Jacob Phoenix.
'Hester' by Mordecai and David Gomez.
'Elizabeth' by David and Mordecai Gomez.
'Antigua' by Nathan Marston and Abram Lyell.
'Betsy' by Wm. DeWoolf.
'Polly' by James DeWoolf.
'White Horse' by Jan de Sweevts
'Expedition' by John and Jacob Rosevelt.
'Charlotte' by Moses and Sam Levey and Jacob Franks.
'Caracoa' by Moses and Sam Levey.

Slave-runners, also owned by Jews were the 'La Fortuna', the 'Hannah', the 'Sally', and the 'Venue'.

Some of the Jews of Newport and Charleston who were engaged in the distillery or slavery trade, or both, were: Isaac Gomez, Hayman Levy, Jacob Malhado, Naphtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum, Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza, (known as the 'Prince of Slavers' and second only to Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodrigues Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All.

Of some 600 ships leaving the port of Newport, more than 300 were engaged in the slave trade.

A typical cargo of one ship, 'La Fortuna' was 217 slaves which cost about $4300 and sold for $41,438.00 .

Only about 10% of the slave ship Captains were Jews, they not wanting to subject themselves to the rigors of the 6 month journey. They preferred to stay at home and continue their distillery operations which continued to supply rum and whiskey to the Indians for many years at a very great profit.

REFERENCES DOCUMENTATION

Elizabeth Donnan, 4 Vols. "Documents Illustrative of the History of the Slave Trade to America" Washington, D.C. 1930 - 1935

"Carnegie Institute of Technology", Pittsburgh, Pennsylvania.

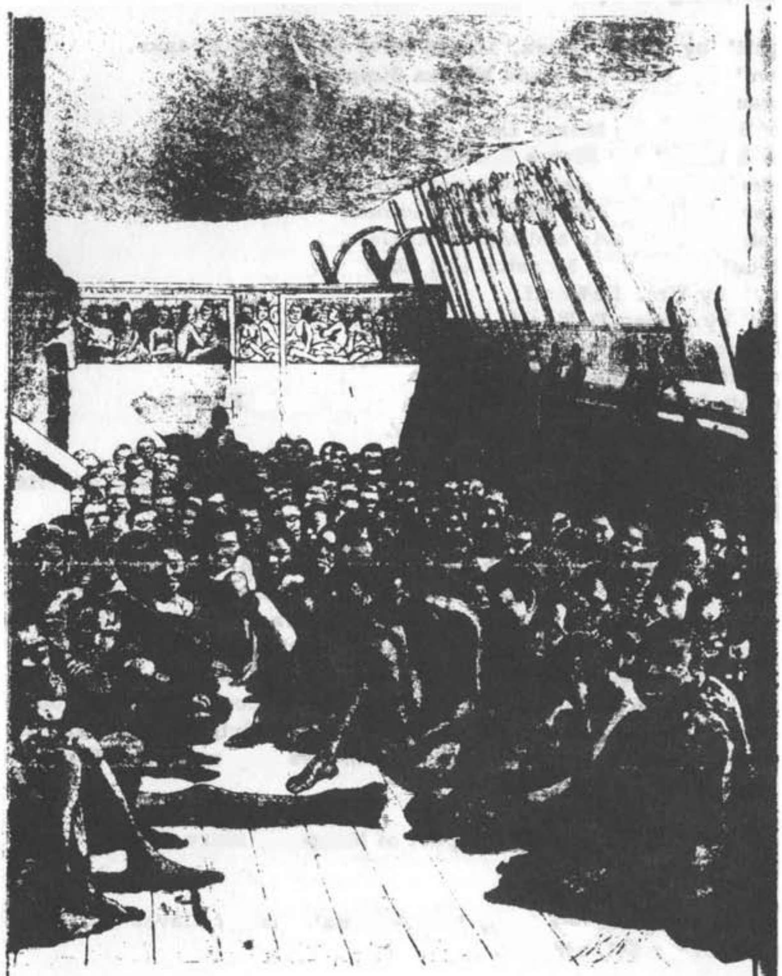

"Walking skeletons covered over with a piece of tanned leather." Slaves on the deck of the bark *Wildfire*, captured and brought into Key West, April 3 1860 (Engraved from a daguerreotype and published in *Harper's Weekly*)

Note the tanned leather covering overhead - the only protection from the elements for these masses of slave 'walking skeletons'. This is illustration of slaves on deck of "Wildfire", which was captured and brought to Key West on April 3, 1860. (A daguerreotype engraving published in Harper's Weekly)

'Adventures of an African Slaver" by Malcolm Cowley, 1928. Published by Albert and Charles Bori, New York

"The Story of the Jews in Newport" by Rabbi Morris A. Gutstein.

"The Jew Discovers America", by Othmar Krainz.

"The International Jew", by Henry Ford.

"The Plot Against The Church", by Maurice Pinay

"Protocol For World Conquest" 1956 by The Central Conference of American Rabbis.

"Behind Communism" by Frank L. Britton.

We cannot undertake even this brief history of the modern Jew without taking note of a phenomenon which has confounded gentile societies for twenty centuries. This is the ability of the Jewish people to collectively retain their identity despite centuries of exposure to Christian civilization. To any student of Judaism, or to the Jews themselves, this phenomenon is partly explained by the fact that Judaism is neither mainly a religion, nor mainly a racial matter, nor yet is it simply a matter of nationality. Rather it is all three; it is a kind of trinity. Judaism is best described as a nationality built on the twin pillars of race and religion. All this is closely related to another aspect of Judaism, namely the persecution myth Since first appearing in history we find the Jews propagating the idea that they are an abused and persecuted people, and this idea is, and has always been, central in Jewish thinking. The myth of persecution is the adhesive and cement of Judaism; without it Jews would have long since ceased to exist, their racial-religious nationality notwithstanding.

It is a fact that the Jewish people have suffered numerous hardships in the course of their history, but this is true of other peoples too. The chief difference is that the Jews have kept score. We must repeat - 'they have kept score' --- they have made a tradition of persecution.

A casual slaughter of thousands of Christians is remembered by no one in 50 years, but a disability visited upon a few Jews is preserved forever in Jewish histories. And they tell their woes not only to themselves, but to a sympathetic world as well.

APPENDIX

CONFIDENTIAL NOTICE TO
ALL JEWS
(Orthodox, Reform, Non-Religious and "Christian")

We are about to reach our goal. World War I I furthered our plans greatly. We succeeded in having many millions of Christians kill each other and returning other millions in such condition that they can do us no harm. There remains little to be done to complete our control of the stupid Goyim.

JEWS IN AMERICA - These are your final instructions:

1. Continue to enlarge our control over radio, TV, newspapers, movies and magazines.
2. Educate our sons and crowd the Gentiles out of the practice of law, medicine, pharmacy, and all the retail trades.
3. Make their schools and colleges training camps of our Red revolution.
4. Bring ridicule upon their Christian faith, divide their people, weaken their churches.
5. Demoralize their women and children.
6. Corrupt their courts and bring them into contempt.
7. Turn class against class. The Negro against the White.
8. Buy politicians and continue to corrupt their local, state and national governments.
9. "GET" the Fascist anti-Semites, one way or another.
10. Use willing tools like Truman, Eisenhower, Stevenson, and Warren; they will do our bidding. Yes, even Johnson and Nixon.
11. Plan unlimited immigration of our persecuted people without restriction.
12. Continue our control of their money thru the Federal Reserve System.
13. Continue to place Jews in key positions in government, army and navy.
14. We must destroy the Republic and replace it with a Democracy (Jewish -governed state Socialism.)

15. Continue our control over labor, agitate unrest, strikes and violence by any means or schemes.

Especially through these methods shall we plunge this country into destitution, demoralization, bankruptcy, and civil war, further lessening the numbers of our enemies.

The Bolshevik Revolution made us masters of Russia.

The last war made us rulers of all Europe except Spain.

Let the next war make us MASTERS OF AMERICA.

For the preservation of our race, you are warned to renounce, abjure, repudiate and deny any of this information if questioned by Gentiles, even under oath, as directed by the Talmud.

It is needless to caution you of the terrible consequences that might follow if these instructions should fall into Goyim hands.

(Signed) THE CENTRAL CONFERENCE OF AMERICAN RABBIS.
Dated - 1956

HE WHO HAS DISCOVERED THE TRUTH ABOUT JUDAISM, AND WHO DOES NOT FIGHT JEWRY AND WARN HIS FELLOW-CITIZENS OF THE JEWISH MENACE, BECOMES AN ACCOMPLICE OF THE JEWS AND AN ACCESSORY TO THE MISFORTUNES OF HIS NATION.

POPES, CHURCH FATHERS AND SAINTS COMBAT & CONDEMN THE JEWS

The great Pope Gregory VII, the renowned Hildebrand, the great reformer and organizer of the Church, writes in a letter to King Alfonse VI of Castile in the year 1081: "We exhort your Royal Majesty, not to further tolerate, that the Jews rule Christians and have power over them. For to allow, that Christians are subordinated to Jews and are delivered to their whims, means to oppress the Church of God, means to revile Christ himself." (344)

However, this great Pope was strictly opposed to forcing the Jews to baptism, for he knew, how dangerous false conversions were and seized upon measures to avoid this kind of error and protected the Jews against the immoderate zeal of some fanatics. . Pope Gregory VII fought uninterruptedly to prevent that the Jews ruled the Christians, for - as he said - this came close to a repression of Holy Church and elevating of the "Synagogue of Satan." But in addition he asserted that to please these enemies of Christ, meant to revile Christ himself. What would the members of the "Fifth Column" say to this, who at present do exactly the opposite of what Pope Gregory VII ordered? The same thing, which was asserted by this renowned Pontifex - one of the most renowned of the Church - is

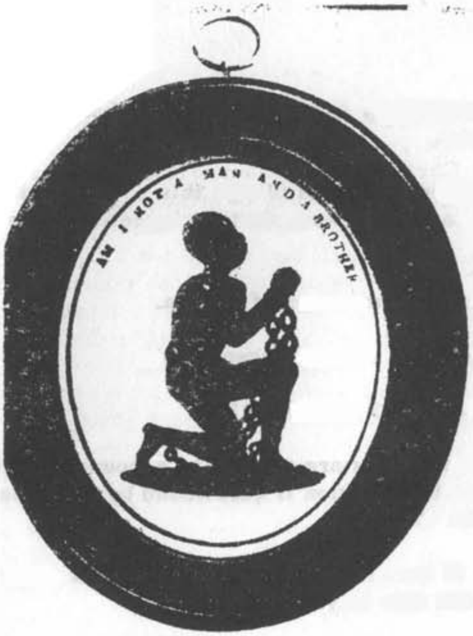
AM I NOT A MAN AND A BROTHER

Josiah Wedgwood & Sons

Peabody Museum, Salem, Mass.

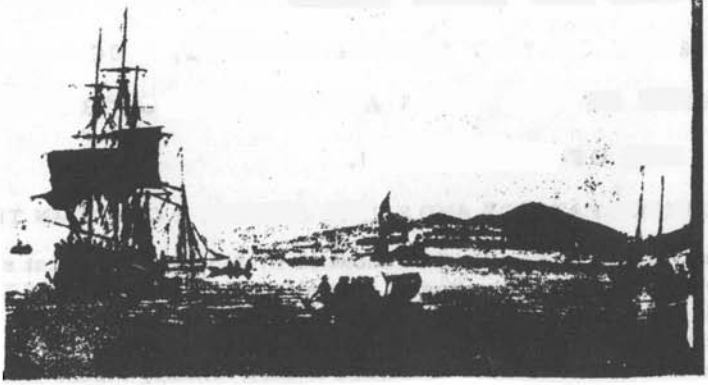

ABOVE

It is the famous Wedgwood medallion that later became the seal of the Slave Emancipation Society.

BELOW

American slave ships at anchor, 1806, at Cape Coast Castle.

(From the Peabody Museum, Salem, Massachusettes.

championed today by those who fight against Jewish Imperialism and for this reason are called anti-Semites, i.e., to prevent that the Jews rule the Christians and as a result vilify Christ and His Church and cause grave harm to the Christian nations. St. Ambrose, a Bishop of Milan, and great Church Father, said to his flock, that the Synagogue "was a godless House, a collecting place of wickedness and that God Himself had damned it . (345)

And if the host of Christians on grounds of the faithless conduct of the Jews could not hold back their rage and burned a synagogue, St. Ambrose allowed them to enjoy his full support and said in addition: "I declare that I have set the synagogue on fire or have at least given the crowd the mandate to do it. And if it is said against me, that I should not have personally set the synagogue on fire, I answer that it was burned through the judgement of God." (346)

We must also not forget, that St. Ambrose of Milan is recognized in Holy Church as model bishop and on account of his Christian neighbourly love is held to be worthy of imitation. This proves, that neighbourly love, must not be used to protect the evil powers.

Holy Thomas of Aquin, who knew the danger of Jews in Christian society, held it to be correct, to allow them to live in eternal servitude. A semitophilic writer complains about this and writes as follows: "Aquinas based himself upon the standpoint of that time, that they should live in eternal servitude." (347) This opinion of St. Thomas of Aquinas is completely justified. If the Jews in every land, in which they live, constantly instigate conspiracies upon command of their religion, in order to conquer the people which magnanimously offered them hospitality, and they in addition fight to rob it of its goods and to destroy its religious belief, there is no other choice: either they must be expelled from the land, or they be allowed to live there, but in hard servitude, which binds their hands and prevents them from doing so much evil.

Another great genius of the Church, Duns Scotus, the Doctor Subtilis, went still further than Thomas of Aquinas and proposed to Christianity a solution of the Jewish problem on the basis of the complete destruction of this devilish sect. In this aspect a renowned Rabbi, complains that Duns Scotus "Instigated the forceful baptism of Jewish children and that parents who refused to be converted should be brought onto an island, where they could practise their religion until the prophecy of Isaak concerning those remaining, who wished to return, was fulfilled. (4.22)" (348)

As one sees, the idea of banishing all the Jews in the world onto an island, where they should live alone, without being able to harm the remaining peoples, originates not from Hitler but from one of the most renowned authorized Church Fathers. Saint Louis (Ludwig), King of France, exemplary in his saintliness and Christian love of the neighbour, who was so magnanimous as to give back a conquered king the regions conquered by him, which no one in that time did voluntarily, was of the opinion that the Jews, if they mocked the Christian religion, should have a sword thrust as deeply as possible into their body." (349)

St. Athanasius, the great Church Father, asserted that "the Jews were no longer the people of God but were Lords over Sodom and Gomorrah." (350)

Saint John Chrysostom, another great Church Father, reports concerning all the misfortune, which occurred to the Jews at different times: "But the Jews say that men and not God brought them all this misfortune. But exactly the opposite is the cause, for God has occasioned it. If they (the Jews) make men responsible for this, then they must remember that they, even if they had risked it, would nevertheless not have been strong enough, if God had not so willed it." (251) St. John Chrysostom defined approximately fifteen hundred years ago clearly and distinctly the nature of the Jews and described them as "Nation of criminals," "lustful robbers and avaricious false thieves." Later the great Church Father makes the assurance in connection with the traditional Jewish tactic of lamenting that men declare war on them and destroy them, and of always representing themselves as innocent victims: "Always when the Jews say to you: Men have waged war upon us and have conspired against us, answer them: men would not have waged war upon you, if God had not allowed it."

Saint John Chrysostom even supports himself upon another point of the Catholic doctrine, that "God hates the Jews," (352) because God hates Evil, and the Jews after they had our Lord Jesus crucified, became the greatest evil.

The terrible events in this century, where the Jews erected their Communist dictatorship, have confirmed what Saint John Chrysostom asserted over fifteen hundred years ago, namely, that the Jews are a band of thieves and murderers, and it is understandable that the just punishment of God is frequently bestowed upon them for their bloody misdeeds.

The renowned Bishop of Meaux, Bossuet, writer and sacred preacher, whose position is known in the history of Holy Church, likewise fought the Jews energetically and cursed them from the pulpit: "Accursed People! Your visitation shall pursue you up to your most remote descendants, until the Lord becomes weary of punishing you and at the end of time takes pity on your wretched remains."(353)

Like all Church Fathers Bossuet knew the Jewish falsehood very well. If the Jews had not behaved in a criminal way in the course of centuries since the crucifying of the Lord, no one would accuse and condemn them on account of their wickedness. Through their mode of action they are solely and alone responsible for the all-sided reaction against them. If a man does not wish to be regarded as a murderer and thief, then he only needs to abandon this kind of crime. But if he robs, kills or conspires, it is not remarkable, that the peoples affected reproach him with his crimes. However, the Jews are shameless enough to protest and to always raise a great outcry, 'persecution', and yet it is because of their own conspiracies and manifold crimes against other men and nations which brings such censure upon them.

The Holy Pius V, another great saint of the Church, who is renowned on account of his devoutness and Christian neighbourly love and was simultaneously one of the most highly regarded of Popes, gave energetic expression to his opinion - and ordered, that all Jews should wear as distinguishing mark a cap for men and a simple sign for women and we declare that the colour must be yellow."

This same Pope committed, that: "Since we, as is necessary, wish to remedy this deceit which Jews are continually committing, with full understanding and in exercising of the apostolic powers, we withdraw from the Jews and their rule (and recognize no right or claim) all properties, which the Jews have in their possession in this city Rome or other places of our domain of rule." (357) One can imagine, how great the usury and swindling of the Jews and the sale of properties must have been, that this devout virtuous Pope saw himself compelled to make these measures for defense of the Christians. If he had lived in our disastrous time, he would have been condemned by the Church dignitaries in the service of the "Synagogue of Satan," of race hatred and Antisemitism and, if possible, even have been included among the war criminals of Nuremberg; for in our time the "Fifth Column", "The Establishment" or whatever you want to call it, condemns all who defend their peoples or Holy Church against the political or economic Imperialism of the Jews. The invasion of our Churches by an atheist and pro-Marxist, Walter Reuther who is using a million dollars of funds from his United Auto Workers to 'buy' and organize religious organizations and all churches affiliated with "The National Council of Churches of Christ". And Dr. Eugene Carson Blake who made the statement not too long ago: "With prudent management, the Churches ought to be able to control the whole economy within the predictable future."

This Jewish Fifth Column has become a deadly danger to Christianity everywhere and it has solidified itself well in America. As Christians united however, we will stop the wickedness of the Jews. This must be done for the benefit of humanity and a better world in which to live.

THE PLAGUE OF HUMANITY

Yes, that is frequently the way the Jews have been referred to since the beginning of history. Why? There must be reasons for them to have earned this distinction. Perhaps it is for these same reasons that the Jews have been expelled from countries throughout the world. Yes, it is true according to history that the Jews have been banished from most all major nations of the world at one time or another. On some occasions twice because Jewry has a way of deceitfully worming themselves back into the good graces of Christianity. Without exception however they revert to their uncontrollable instincts, unlike any other race of people known to man.

The Jewish problem has never been uniquely Protestant or Catholic or in any way sectarian. The pioneer of Protestantism, Dr. Martin Luther talked and wrote about the Jews for many years during which time he had studied them carefully as a race and a people from the time the Jew was placed on earth.

His original language may be found in Martin Luther's works in the Congressional Library, Washington, D. C., and in any one of several accredited Lutheran seminaries. The following are quotations of Dr. Martin Luther:

"The Jews are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations have lied to and deceived their own people. And all of their anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us heathen (Christian) as they dealt with the heathen of persia at the time of Esther. Oh, how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope! The sun never did shine on a more bloodthirsty and revengeful people as they who imagine to be the people of God who desire to and think they must murder and crush the heathen."

"Even now the Jews cannot give up their insane, raving boast, that they are the chosen people of God, after they have been dispersed and rejected for 1500 years! Still they hope to get back there because of their own merits. There is no promise for that on which they could lean for comfort, except what they smear into the Scriptures according to their own imaginations. Thus the Jews continue in their willfulness, and knowingly want to err and not leave their Rabbis, and therefore we also must leave them to their poisonous blasphemies and lies, and disregard them."

"Therefore know, my dear Christian, that next to the Devil you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision." (Martin Luther's Works, Congressional Library, Washington, D.C.)

The "Fifth Column" is presently formed by the descendants of the Jews, who in earlier centuries were converted to Christianity and seemingly held in enthusiastic manner to the religion of Christ, (pretended) while in secret they preserved their Jewish belief, exactly like the Jew converts of today. You cannot change the spots on a leopart and, while speaking of cats, this writer would feel safer in a cage full of wild cats than with his back turned to a Jew. These masters of deceit smuggled as "Fifth Column" into the bosom of the Church of Christ until now their hypocritical conversion to Christianity has made it easier and lowered the guard even more as the naive Christian says, when speaking of the Jew: "He has become a Christian." "She has been converted." We beg of you, we implore you to 'wake up'. How can we be so stupid? When will you learn? Why do you not adopt the methods used in the past to arrest the Jews from all forms of Christian life before it is too late? Are not the former learned men of the Church, including Popes, and rulers of Kingdoms worthy of your thoughtful consideration. History shows that these men were to be trusted and they made deep study of the Jew problem. Think about this. But if you meditate too long the Jewish-Communist revolution will have made your decision for you.

The Jews laid aside their Jewish surnames and took on very Christian names, which were embellished with the surnames of their godfathers. In this way they were successful in mixing with Christian society and taking possession of the names of the leading families of France, England, Italy, Portugal, Spain, Poland, Germany and other lands of Christian Europe. The new generation are now taking our American names. Why? The answer is so obvious we will not insult your intelligence by offering any further explanation.

Additional copies of "Who Brought The Slaves To America" may be obtained

from WESTERN FRONT, P.O. Box 27854, Hollywood, California 90027

Every American Negro should learn about this suppressed TRUTH.

ADDENDUM

This writer's vast research since the printing of the Second Edition more than a year ago compels us to bring additional evidence to the surface so that mankind generally, Black and White will remain forever convinced that International Jewry played a dominent influence both actively and personally in slavery throughout the entire world.

We now learn that the Jews created slavery and practiced it long before the birth of Jesus Christ. Jewish Encyclopedia, Vol. XI, p. 485. Rabbi Lewis Browne, in his Stranger Than Fiction, p. 196, says that "under the tolerant rule of the Mohammedans, the Jews began slavery and began to prosper. They who had been poor and bedraggled pedlars for centuries, now became wealthy and powerful traders. They traveled everywhere, from England to India, from Bohemia to Egypt. Their commonest merchandise in those days was slaves. On every highroad and on every great river and sea, these Jewish traders were to be found with their gangs of shackled prisoners in convoy."

Albert M. Hyamson (A History of the Jews in England, p. 5) makes the interesting observation that the Jewish slave traders were probably indirectly responsible for the conversion of Britain to Christianity. Homer mentions Cyprus and Egypt as the common markets for slaves, about the time of the Trojan war. Egypt is represented in the book of Genesis as a market for slaves, and in Exodus as famous for the severity of its servitude. Tyre and Sidon, as we learn from the book of Joel, were notorious for the prosecution of the slave trade. Although this trade was not confined to the Jews they nevertheless introduced it throughout all Asia and spread it through the Grecian and Roman world. As the northern nations were settled in their conquests, the slavery and commerce of the human species began to decline, and were finally abolished. Some writers have ascribed this result to the prevalence of the feudal system; while others, a much more generous class, have maintained that it was the natural effect of Christianity. Christianity was admirably adapted to this purpose. It taught "that all men were originally equal; that the Deity was no respecter of persons; and that, as all men were to give an account of their actions hereafter, it was necessary that they should be free."

Albert Hyamson says; "The British slaves who, in the Roman market-place, attracted the attention of King Gregory, and directed it towards Britain, were most probably introduced into Italy by Jewish merchants." The first attempt by the British to establish a regular slave trade on the African coast, was made in the year 1618, when James I, granted an exclusive charter to Sir Robert Rich and some other Jewish merchants of London for raising a joint stock company to trade to Guinea.

"If the truth were fully known," says Rabbi Lewis Browne in Stranger Than Fiction (p. 222), "probably it would be found that the learned Jews in Provence, Italy, were in large part responsible for the existence of the free-thinking sect (the Albigenses). The doctrines which the Jews had been spreading throughout the land for years could not but have helped to undermine the Church's power." Jewish writers boast of the share Jews have had in encouraging heresies within the Catholic Church. "As a whole," says I. Abrahams (Jewish Life In The Middle Ages) "heresy was a reversion to Old Testament and even Jewish ideals. It is undubitable that the heretical doctrines of the southern French Albigenses in the beginning of the thirteenth century, as of the Hussites in the fifteenth, were largely the result of friendly intercourse between Christians and educated Jews." See also Graetz, History of the Jews, Vol. III, ch. xv, English translation, and Rabbi Newman's Jewish influence on Christian Reform Movements.

The European Jewish merchants found it more practical to establish their own people in Africa and secure themselves by fortified posts, changing the earlier system of force into that of pretended liberality; and of opening by every species of bribery and corruption, a communication with the natives. Accordingly they erected their forts and factories; landed their merchandise, and endeavored by a peaceable deportment, by presents, and by every appearance of munificence, to allure the attachment and confidence of the Africans. The scheme succeeded. An intercourse took place between the Merchants and Africans, attended with a confidence highly favorable to the views of ambition and avarice. In order to render the dealings permanent as well as lucrative, the Merchants paid their court to the African chiefs, and a treaty of peace and commerce was concluded. Although the Merchants violated the treaty in every conceivable manner known to man, thus was laid the foundation of that nefarious commerce, of which, this writer has uncovered a wealth of buried treasure relating to 'Slavery', beginning in the early centuries until its abolishment in America - and the Jewish merchants continued in this lucrative practice of slavery for some years after it had been declared illegal.

This treatise was originally prepared to bring to the surface only a few bare facts relating to Jewish slavers and Jew owned slave ships, most of which have been suppressed these many, many years. Search however led to more search and the evidence is so enormous of how Jew merchants throughout the world gradually gained control of the barbarous practice of slavery. There now remains no doubt of the gigantic role the Jews played in the monopolistic introduction of slavery to America and my references have become a cross-file of the worst kind of evidence against these unscrupulous, conscienceless people and it is their ancestors who today, secretly support Communism and then pretend to be "Anti-Communist." If some of our Anti-Communists would tell this plain truth, we might possibly yet be liberated from Jewish misrule. This truth about slavery should be made a part of our American history and taught in the schools so that children may learn the FACTS.

However, children sometimes exercise an instinct adults stifle. Houston Stewart Chamberlain in his Foundations of the Nineteenth Century, Vol. I, p. 537, 1910 edition said: "It frequently happens that children, who have no conception of what 'Jew' means, or that there is any such thing in the world, begin to cry as soon as a genuine Jew or Jewess comes near them!" You may take this reference of Chamberlain's for what it may be worth but I hasten to add that his works, Vol. I & II arrested the attention of the literary world, and was speedily declared to be one of the masterpieces of the century. Do not minimize this great scholar of natural science.

While visiting that Godless, atheistic United Nations I had the opportunity to photograph comments (printed) by Prof. Leonard J. Fein who addressed the Reform Rabbis meeting in Boston. Speaking on the Jewish academician, Prof. Fein explained that "we are not white symbolically, and we are not white literally." He then added that we should "not permit ourselves to be lumped, together with white America, for that is not where we belong."

Continuing he explained that "We are too much an oppressed people, still, and too much a rejected people, even in this country, to accept the designation 'white.' And to count ourselves as white, moreover, is to deny our brotherhood with the Yemenites and the Kurdistanis in Israel, with the B'nai Yisrael from India and the Black Jews of New York."

Employing a theme which he used in addressing other Jewish convention, Dr. Fein asserted that Jews are not black. "We are Jews," he went on, "and because we are Jews, and not white, and not black, we must see to it, as a community, that we do not come to act as whites, whether by choice or because others so identify us. Not only because it is forbidden us, not only because we of all people ought to know better, but because we shall cut ourselves off from our own future if we do."

Moses Mendelssohn, speaking of Jews said: "Judaism is not revealed religion, but revealed legislation."

Meanwhile, we need only refer to the previous page relating to the Jews establishing an appearance of munificence, to allure the attachment and confidence of the Africans. It is now history, an ancient history as to what they did to the unfortunate Black people of Africa, a suppressed history which we aim to make known to every Black American; man, woman and child. YOU should also spread this truth.

Very soon after the commencement of the slave trade, the Africans began to be considered as an inferior race, and even their very color as a mark of it. They were transported for centuries until various persons, taking an interest in their sufferings, produced such a union of public sentiment that such commerce in human flesh was abolished. We have brought you but a brief sketch in all its sickening and horrible details in the hope that some day - because of our humble effort - the guilt will be placed where it rightfully belongs and that somehow, those people will be punished.

The condition of slaves and their personal treatment were sufficiently humiliating and grievous, and may well excite our pity and abhorrence. They were beaten, starved, tortured, and murdered at discretion; they were dead in a civil sense; they had neither name nor tribe; they were incapable of judicial process; and they were, in short, without appeal.

This slavery of the Black people which began many centuries ago, depressed the human species in the general estimation; and they were tamed like brutes by hunger and the lash, and the treatment of them so conducted as to render them docile instruments of labor for their possessors. This degradation of course depressed their minds; restricted the expansion of their faculties; stifled almost every effort of genius, and exhibited them to the world as beings endued with inferior capacities to the rest of mankind. It is only recently that the Black man has been given equal opportunity in America, and although the Negro, generally, has not been too successful, he is nevertheless finding a place in a White society.

Have YOU ever had to think about the color of your skin? Or if you were a member of a minority instead of a majority? The American Negro has, and millions of them are seeking a solution. This is a challenge to White America to help fulfill the Black man's desire to become a part of a Black Society in his fatherland, thus reestablishing the bounds of their habitation.

H. R. 8965 is a Bill to authorize repatriation of Americans of African descent who have voluntarily expressed their desire to repatriate under the provisions of this ACT.

Sec. 201. (a) The President of the United States is authorized and directed to enter into negotiations, through the Department of State or otherwise as he may deem appropriate, with approximately 37 Governments of the African continent and other independent African countries, respectively, for landsites that the repatriates can live on.

Many millions of American Negroes look to Africa as their fatherland whose people are 90% illiterate. It is three times the size of the U.S., underpopulated, rich in undeveloped natural resources and in need of skilled people. According to African standards, there are no unskilled Black people in the United States. Many, many American negroes say that "our purpose in America has been served - we must now leave and build Africa as we helped build America; to serve our world as we served the 'New World'."

The above Bill H.R. 8965 was referred to the Committee on Foreign Affairs, March 13, 1969. This committee is headed by Emanuel Celler (Jew) and inasmuch as International Jewry intends to continue its use of the Black man as its political football, IT must become the White man's problem to DEMAND that this Bill be given consideration by the United States Congress. The signing of a petition by more than SIX MILLION American Negroes is significant enough that this voluntary expression of the Blacks deserves every consideration. It is our opinion that this should become an obligation of the United States government to properly initiate legislation which will finance the transportation of, and the proper and adequate establishment of these people in the respective countries. This applies to ALL American Negroes who voluntarily wish to make Africa their permanent residence. Don't ask, DEMAND that your Representative in Washington sponsor Bill H. R. 8965!

Meanwhile, this author will speak before Negro groups and organizations throughout America, educating them to the FACTS of slavery in America, and we will hope that the White American will DEMAND of HIS Representative a proper consideration of Repatriation for American Blacks.

REFERENCES: The History of Slavery and the Slave Trade, ancient and modern. The African Slave Trade and the Political History Of Slavery in the United States. Compiled from authentic materials by W. O. Blake. Published and sold exclusively by subscription by J. & H. Miller, 1857 Columbus, Ohio. Plus references as listed on pages 27 & 28.

If you discover an interest in what we of WESTERN FRONT are doing, as we attempt to educate and awaken people to the TRUTH, we invite you to join hands with us and become a Member of WESTERN FRONT. We are a Christian organization.

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WHO BROUGHT THE SLAVES TO AMERICA price list page 1

OCCULT WORLD ORDER

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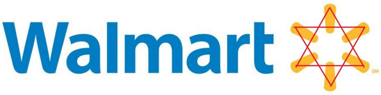

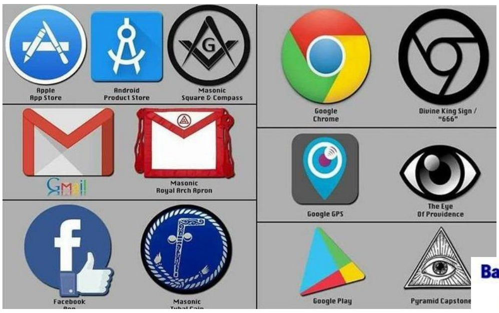
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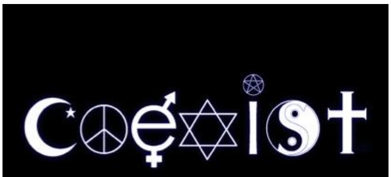

11 men started scottish rite in charleston, sc, 11 is one more than Gods 10, satanism. 11 Jews all over communism etc. 9-11, 3-11, 11-11 etc etc 11, 22, 33, 44, 55, 66, 77, 88,99

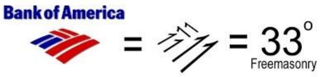
Bank of America
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Freemasonry

BLUE LODGE MASONs 1-3, outer court
RED LODGE Masons 4+ also hidden higher level ones from dupe masons. 13=Royal Arch 18=Rosicrucian etc
Blue pill or Red Pill?,
Red/White/Blue Masonic colors Satanic Judaeo-Masonic French Revolution

Red Star of Rempham/Moloch-See Acts Ch 7:43, ancient star of the Jews. Communism.

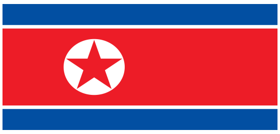

5 Rothschild=Red Shield, 5 Rothschild sons/Bankhouses

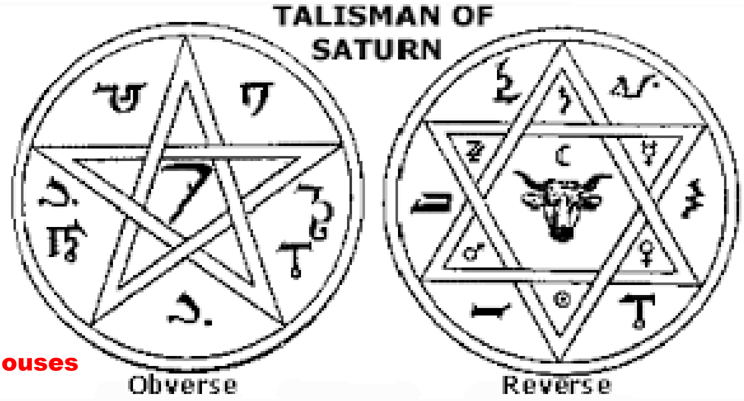
TALISMAN OF SATURN
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Black magic Hexagram of pagan kabbalism from Babylon/India/Egypt, Hermeticism.

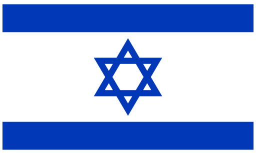

As above so below, 666 encoded. Gnostics star.

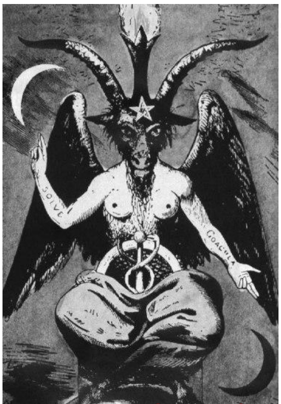
SOLVE
COAGULA

G=7, generation aka sex force worship, Kunalinga, serpent power/sex magic etc "nuthin but a "G" thing, Gatorade...

M=13, Mirrored, MM=33 on its side, M&M's, GM, etc

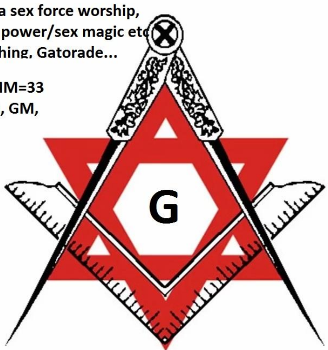

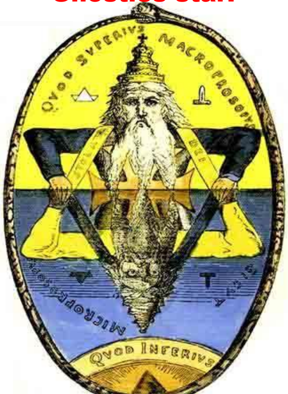
QVOD SVPERIVS MACROPROSOPVS
MICROPROSOPVS QVOD INFERIVS

On the 6th Day Man was created, man is only jews according to the Talmud, other humans are animals to be treated as such.

District of-, British-

Columbia
Sportswear Company

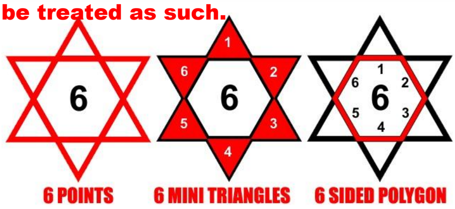
6
6 POINTS
1
2
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6
6 MINI TRIANGLES
1
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6
6 SIDED POLYGON

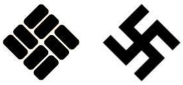

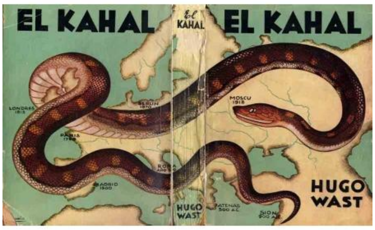
EL KAHAL
El KAHAL
EL KAHAL
HUGO WAST
HUGO WAST

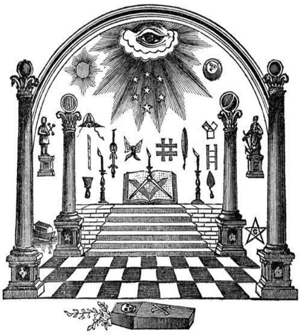

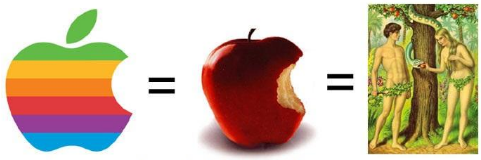

also rainbow colors mocks symbol for God from OT. This is deliberate. Also Josehps coat mocking as well.

knowledge of good and evil

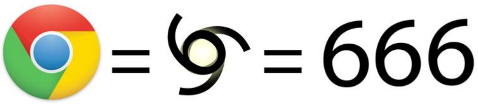

This all taken from the Plot Against the Church Online Edition 600+ pages. Verified from a physical copy from 1967.

Kabbalistic dialectical materialism: Central bankster/monopoly megacorps VS Communism. Grand Dialectic for Jew World Order of slavery. Synagogue of Satan and Crypto army. A Planned synthesis.

old acquaintances. To his question how things went with the order, he answered: ‘I have finally left the lodge of my Order for I have gained the deep conviction that we were only the tools of the Jews, who drive us to the total destruction of Christianity.’ (La F.M. Secte Juive, 43-46).

“As confirmation of the above I will reproduce a report, which is found in the ‘Revue des Sociétés Secrètes’ (p. 118-119, 1924):

1.) The Golden International (International Plutocracy and High Finance), at whose head are found:

It is now known that Morgan etc was a rothschild front and that the Rockefellers are crypto-jews, most likely rothschild family relations.

a) In America: J. P. Morgan, Rockefeller, Vanderbilt and Vanderlip.

b) In Europe: the firm of Rothschild and others of second rank.

Rothschilds are a syndicate with many other jew families and allies.

Marx was a crypto jew, as was engels, lenin, stalin, trotsky, kerensky, stalin, khruschev and many many others

2.) The Red International or international association of Social Democratic workers. This comprises:

a) The Second International (that of Belgium, Jew Vandervelde).

b) The International No. 21/2 (that of Vienna, Jew Adler).

c) The Third International or Communist International (that of Moscow, the Jews Apfelbaum and Radek). This hydra, with three heads, which works separately for better effect, has at its disposal the ‘Profintern’ (International bureau of professional associations), which has its seat in Amsterdam and which dictates the Jewish word to the Syndicates that have still not been incorporated into Bolshevism.

Stalin killed by jews because of the destructive infighting between moscow jews and NY jews over world leader, which Stalin wanted to be. Crypto jew Roosevelt also wanted to be supreme jew world leader, antichrist. Lookup the LIbrary of Political Secrets by Itsvan Bakony.

3.) The Black International or combat organisation of Jewry. The chief roles in it are played by: the world organisation of Zionists (London); the Israelite world league, which was founded in Paris by the Jew Cremieux; the Jewish order of the B’nai-Moiche (Sons of Moses) and the Jewish societies ‘Henoloustz’, ‘Hitakhdoute’, ‘Tarbout’, ‘Karen-Haessode’, and a hundred more or less masked organisations, which are dispersed over all the lands of the Old and New world.

4.) The Blue International or international Freemasonry. This unites all Freemasons in the world through the ‘United Lodge of Great Britain’, through the ‘Grand Lodge of France’ and through the Grand Orients of France, Belgium, Italy, Turkey and the remaining lands. (The active middlepoint of this association is, as readers know, the great ‘Alpina-Lodge’.)

Lions, rotary, elks, FIA, ISO etc all masonic tools. All internationalist orgs are jew-masonic-marxist.

5.) The Jewish Freemasonic Order of ‘Bnai-B’rith’, which, contrary to the principles of the Freemasonic lodges, accepts only Jews, and which numbers over the world more than 426 purely Jewish Lodges, serves as links to all the above enumerated Internationals. The leaders of the ‘B’nai-B’rith’ are the Jews Morgenthau, former ambassador of the United States in Constantinople; Brandeis, supreme judge in the United States; Mack, Zionist; Warburg (Felix), Banker; Elkus; Kraus (Alfred), the first president; Schiff, already dead, who supported the movement for emancipation of the Jews in Russia with financial contributions; Marshall (Louis), Zionist.

“ ‘We know definitely’, says Nesta Webster, ‘that the five powers, to which we have referred — the Freemasonry of the Grand Orient, Theosophy, Pan-Germanism, International finance and the social revolution — have a very real existence and a very definite influence on the destinies of the world. Hereby we do not proceed from assumptions but from facts, which can be authoritatively substantiated.’

“Since the revolution, the Jews have most of all appeared in connection with Freemasonry. Jewish Encyclopaedia.”[19]

Vatican 2 was the judaeo-masonic takover. Crypto-jews are all over in the top hierarchy. Pope Paul 6 was a crypto jew from Brescia region. Schismatics like protestants have always been crypto-jewish aka masonic in spirit. The Catholic Church has subtely supported jew-masonic-marxist principles since then. But they have to work very slowly as to not raise too much suspicion from simple minded in the vast majority.

“In order to attempt to overthrow the Christian religion and in particular the Catholic, the Jews took their refuge in work of agitation, by that they despatched others imperceptibly and they themselves hid behind, in order not to reveal their intentions, so greatly are they despised by all: to bring that fortress to collapse in the name of freedom. It was therefore necessary to undermine its granite foundation and to destroy the entire building of Christianity. And they set about the work of this enterprise and placed themselves at the head of this concealed world revolution by means of Freemasonry, which they had controlled.

"The emancipation of Jewry in France was the gain, pursued in secret, of the revolution, which invented its famed human rights (rights of man) in order to place the Jews upon equal rights with all Christians. To this and nothing else extends the much-praised freedom, in whose name that terrible revolution was instigated."[20]

CHAPTER FOUR

CRIMES OF FREEMASONRY

Concerning the monstrous crimes of this master work of modern Jewry, which Freemasonry represents, the most dignified Cardinal Caro says:

"The reading of the Freemasonic ritual allows it to be discerned, at least in the highest degree, that it prepares its disciples for revenge, revolution and hence for crime.

" 'In all these rites', says Benoit, 'the Freemasons are subjected to an education which teaches them cruelty in theory and practice. They are told that the Freemasonic order follows the aim of avenging the death of Hiram Abiff or his three faithless companions, or the death of de Molay on his murderers, the Pope, the King and Nogaret.'

"In the First Degree the beginner tests his courage on neck and head, which are dressed about with blood-filled entrails. In another degree, he who is accepted, must throw about heads which are placed upon a snake; or also kill a lamb (30th degree of the Scottish rite A.A.), with which action he believe that he kills a man. Here he must carry on bloody fights with foes who dispute his return to the fatherland; there are heads on a pole or a corpse in a coffin and the brothers in mourning vow revenge. The murdering of Rossi, the minister of Pius IX, through his former conspiratorial brothers is well known.

"In the year 1883 four Italians, Emiliani, Scuriatti, Lazzoneschi and Adriani, members of 'Young Italy' who had fled to France, were betrayed to Mazzini and his helpers as traitors.

"On 22nd October 1916, Count Stürck, the chancellor of

In the year 1862 a Berlin Freemason, who noticed the Jewish predominance in the lodges, wrote in a Munich paper: “There exists in Germany a secret sect with Freemasonic forms, which is subject to ‘unknown leaders’. The members of this association are in their great majority ‘Israelites’... In London, where, as one knows, the revolutionary herd are found around the Grandmaster Palmerston, there exist two Jewish Lodges that have never seen Christians cross their threshold; it is there that are combined all the threads of the revolutionary elements which nestle in the Christian lodges. In Rome there is a further lodge, ‘which consists completely of Jews’, and where all threads as well as plots instigated in the ‘Christian lodges’ unite: ‘the supreme court of justice of the revolution.’

“From there outwards the other lodges are directed as by secret leaders, so that the greater part of the Christian revolutionaries are only marionettes who are set in motion by Jews by means of the secret leaders.

“In Leipzig exists by occasion of the Fair, which a part of the high Jewish and Christian merchants of all Europe attend, a ‘permanent secret Jewish Lodge’ in which a Christian Freemason is never accepted. This opens the eyes of more than one of us... There are secret envoys, who alone have admittance to the Jewish lodges of Hamburg and Frankfurt.

“Gougenot des Mousseaux reports the following occurrence, which confirms the ensuing statements: ‘With the breaking out again of the revolution of 1848, I had connections with a Jew, who out of vanity betrayed the secrets of the secret societies of which he was a member. The latter instructed me eight or ten days in advance of all revolutions that would break out in any point of Europe. I have to thank him for the unshakeable conviction that all these great movements of ‘repressed peoples, etc.’ were instigated by half a dozen persons who imparted their instructions to the secret societies of the whole of Europe. The ground under our feet is through and through undermined, and the Jewish people provided an entire contingent of these subterranean agitators.’

“In the year 1870 de Camille wrote in ‘Le Monde’ that he met a Freemason upon a round trip through Italy, one of his